MANIFESTATIONS OF TRUTH

Translation And Detailed Explanation of

MISHKAAT AL-MASAABIH

مظاہر حق شرح مشکوۃ المصابیح

ARABIC ENGLISH

Shaykh Waliuddin Abu Abdullah Al-Khateeb Al-Tabrezi

Translation and Commentary
Shaykh Nawab Qutbuddin Khan Dehlavi

DARUL-ISHAAT
Karachi-Pakistan.

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بسم اللہ الرحمٰن الرحیم

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FOREWORD

Mawlana Muhammad Salim Qasmi
Teacher of *Hadith, Dar ul Uloom, Deoband*

It is a historical fact that the science of *Hadith* was not recorded during the times of the Prophet صلى الله عليه وسلم. In contrast the Holy Quran was meticulously recorded and written down in pursuance of the Prophet صلى الله عليه وسلم instructions. There is no other reason for that except that the Quran is revealed by Allah both as for as its words and meanings are concerned. It is not in human power to offer a substitute or synonyms for its words. Allah has said:

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ (الشعراء ٢٦: ١٩٣، ١٩٤)

The faithful spirit (*jibril*) has brought it down, upon your heart (O Prophet) that you may be one of the warners (Ash-Shu'ara, 26:193-194)

Also:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ۝ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ (القيامة ٧٥: ١٧ تا ١٩)

Surely upon Us rests the collecting there of, and the reciting thereof. And surely upon us then rests the explaining thereof (*al-Qiyamah*, 75: 17-19)

As for *Hadith*, it is the speech of the Prophet صلى الله عليه وسلم though in terms of meaning it too is revealed by Allah. This is clear from the categorical statement of Quran:

وَمَا يَنطِقُ عَنِ الْهَوَىٰ ۝ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (النجم ٥٣: ٣، ٤)

Nor does he say (aught) of (his own) desire. It is no less then inspiration sent down to him [1] (al Najm, 53:3-4)

Sayyidina Abdullah ibn Amr رضى الله عنه said, "Whatever I heard from the lips of the Prophet صلى الله عليه وسلم. I wrote down. The writing down was only to read but some of the *Quraysh* stopped me from doing it saying, The Messenger of Allah is a human being and speaks while he is pleased and also while angry. All that would come to be regarded as religion, tomorrow, hence, it is not proper to write down all he says. So, I ceased to write down and told the Prophet صلى الله عليه وسلم about it. The Prophet صلى الله عليه وسلم pointed out to his mouth and said, 'By Him who holds my life, nothing comes out of this mouth against Truth no matter what the circumstances."

Besides no other people could even claim to match the intelligence and mental capabilities of the arabs. They had developed extra ordinary memory eloquence and intelligence and they were known for generations together to retain in memory what they had heard exactly as they had heard it. Accordingly, it is not proper to imagine their memory retention ability to be like our ability to retain in memory.

Therefore, it had come naturally to the first generation to investigate and search to the extreme degree the sayings and doings to the Prophet صلى الله عليه وسلم and they did it all of them. In the times of the *Sahabah* (companions) and *Tabi'ee* (epigones), the position of the

[1] English translation *Abdullah Yusuf Ali* but elsewhere *Lal Muhammad Chawla.*

narrators of *AHadith* was best known to the people of their cities and other people did not have the means to know that much. The narrators were from different lands, the *Hijaz*, Syria.[1]

However, in the eyes of the *Muhadditheen*[2] (scholars of *Hadith*), the *Hijazi* source enjoys greater importance and reliabilities than the other sources. Indeed *Imam Maalik* رحمه الله in his compilation of the *AHadith* on the regulations of *Shari'ah* regarded the *Hijazi* source as the most important. His collection is well-known as *Muwatta Imam Maalik.*

We next have the chief of the *Muhadditheen, Muhammad ibn Isma'il Bukhari* رحمه الله. His conditions, were very strict and he selected from the authorities (*isnad sanad*) of the *Hijaz*, Iraq and Syria to give a greater field to the science of *Hadith*. He classified the narrations in his *Jam'e* into different headings which included Prophet's صلى الله عليه وسلم biography history ethics, belief, worship, mutual dealings, retribution, interpreting dreams, *Tafseer* (exegesis), *qira'at* (Quran recital), etc. He created a proper chapter for each heading in his *Jam'e* so that this book is regarded as the most authoritative book after the book of Allah.

Imam Muslim رحمه الله followed in the footsteps of *Imam Bukhari* رحمه الله. However, he did away with repetition of *Hadith* and collection together the different *isnad* or sources of the *AHadith*. This arrangement found universal approval so that some quarters preferred Muslim to *Bukhari*. The fact, however, is that *Bukhari* is superior to Muslim because of greater reliability of his selection of chains of narrators (sources, authorities) and division into headings and comprehensiveness.

The third stage had front rank distinguished scholars of *Hadith* like *Abu Dawood Sajistani* رحمه الله, *Abu Isa Tirmidhi* رحمه الله and *Abdur Rahman Nasa'i*. However these people have not matched *Bukhari* and *Muslim* in examining the sources (or chains of narrators) in as great a detail. In spite of that none of them has given place to any forsaken or rejected *Hadith.*

These are the six books; *Bukhari Muslim. Tirmidhi, Abu Dawood, Muwatta Imam Maalik* and *Nasa'i*. They are regarded as the basic and original books on the science of *Hadith* and the scholars call them the *Sihah sittah* (the six correct ones).

In 737 AH, the author of *Mishkat, Allamah wali uddin Abu Abdullah Muhammad ibn Abdullah al Khateeb al-Tabrayzee*, collected the *AHadith* in *Sihah Sittah* and other well-known books of *AHadith* with had a strong *isnad* (chain of *transmittors*) and a reliable text. This indeed is a great boon for the Muslim *Ummah*. The fact that the *Mishkat al Masabeeh* continues to enjoy recognition to this day speaks volumes for the sincere intention of the author. For a long time, the *Mishkat* and *Mashriq al Anwar* were the base round which the science of *Hadith* revolved in India. It was when *Mawlana Shah Waliullah Dehlavi* رحمه الله concentrated on teaching the science of *Hadith* and introduced the other books of *Hadith* to the scholars that the *Mishkat* stepped down to second position after the *Sihah sittah* but even then it was never overlooked as an important educational tool. Today, while the *Sihah sittah* and innumerable other books of *Hadith* are in wide circulation in our country, the usefulness of *Mishkat* cannot be denied. It is this general usefulness that motivated the Islamic Scholars of every age to work on different aspects of this book. Among such works are. *Mulla Ali Qari's Mirqat al Mafateeh Sharah Mishkat al Masabeeh, Shaykh Abdul Haq's (Dahlavi) Sharah Mishkat*

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[1] These nomenclatures refer to boundaries at that time Iraq, Egypt but that did not preclude anyone from placing them among the persons of distinction.

[2] Plural of *Muhaddith*

(Persion) and *Lama'aat Sharah Mishkat* (Arabic), *Allamah Husayn ibn Muhammad ibn Abdullah al-Taybi's Taybi Sharah Mishkat* and *Nawab Qutubuddin Khan's (Dehlavi) Mazahir Haq Sharah Mishkat* (Urdu). The last is a summary of *Shaykh Abdul Haq Sharah Mishkat*, and it caters to the Urdu knowing people since then The style of language plays a great part in the usefulness or otherwise of a work. In this age when people are less interested in religion and knowledge of religion, the Islamic Scholars seize every opportunity to help religion and propagate it.

Accordingly, it is very pleasing that the young *Mawlana, Abdullah Jawaid Ghazipuri*, a graduate of *Deoband* has presented *Mazahir Haq* in a very clear and lucid Urdu. May Allah bless his effort and accept his service in this regard.

Muhammad Saalim
Teacher *Dar ul Uloom*
Administrator: *Idarah taj al Ma'arif, Deoband*
Thursday
8th *Rabi ul Awwal* 1380 AH
1st September 1960

Preface by the first author

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَرْسَلَ رَسُوْلَهُ الْكَرِيْمَ لِيَهْدِيَنَا اِلٰى صِرَاطِ الْمُسْتَقِيْمِ

وَصَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحٰبِهٖ اَجْمَعِيْنَ

Mishkat is indeed an extremely beneficial book of *Hadith*. It includes *AHadith* on every subject. It was translate by my respected teacher *Haji Muhammad Ishaq*, the grandson of *Shaykh Abdul Aziz* رحمه الله but the scribes made many mistakes in writing it down. And, he expressed a desire that a commentary should be added to it. Therefore, I undertook to write down the translation afresh and the explanatory notes on the pattern of *mirqat* of *Mulla Ali Qari* and translation of *Shaykh Abdul Haq* and marginal notes of *Jamaluddin* رحمه الله and others. The *Mawlana* also added some explanatory notes. The book is named *Mazahir Haq*.
O Allah! Accept it. And cause us to benefit from it in the two worlds.
As for the chain of transmission of this book, I *Muhammad Qutubuddin ibn Muhyuddin*, the weakest of men, have it from *Mawlvi Muhammad Ishaq* رحمه الله who read it from *Shaykh Abdul Aziz* رحمه الله, who had the permission of *Shah Waliullah Dahalvi* رحمه الله who received its permission from *Shaykh Abu Tahir Madani* (رحمه الله and he was given the permission of *Shaykh Ibrahim Kurdi* رحمه الله, who had the permission of *Shaykh Ahmad Qashashi* رحمه الله who from *Shaykh Ahmad ibn Abdul Quddos Shanadi* رحمه الله who from *Sayyid Ghaznafar ibn Sayyid Ja'far Naharwani* رحمه الله who received permission from *Shaykh Muhammad Sa'eed* known as *Meer Kallan* رحمه الله who was the *Shaykh of Makkah*. He was given permission by *Sayyid Naseemuddin Meerak Shah* رحمه الله who had the permission of his father *Sayyid Jamaluddin Ata ullah ibn Sayyid Ghaysuddin Fadlullah ibn Sayyid Abdur Rahman*. He was given permission by his paternal uncle *Sayyid Asseluddin Abdullah ibn Abdur Rahman ibn Abdul Latif ibn Jalaluddin Yahya Sheerazi al Hasni* who had the permission of the authority and *Muhaddith* (scholar of *Hadith*) of the time *Sharafuddin Abdur Raheem al-Jurhani al Saddiq* رحمه الله who was given permission by *Allamah Imam ud din Mubarak Shah Saadji Siddiqi* رحمه الله and he had it from the author *waliuddin Muhammad Abdullah al Khateeb al Tabrayzee* رحمه الله
O Allah! Forgive me and all of them and pardon all our sins.

The Religious and Legislative Aspect of *Hadith*

Allah sent *Muhammad* صلى الله عليه وسلم as His last Prophet and Messenger and in pursuance of the command of Allah, he taught mankind the worship of One God, faith the belief. He was sent at a time when men had given up worship of God and taken up idol worship. Instead of Allah. The One, who has no partner the sacred forehead of man bowed down before perishable idols carved out of stones. Men had forsaken the approved ways and toed along immodest and indecent behavior. Good manners and kind treatment had given way to oppression, violence and corruption. Mutual goodwill was replaced by barbarity.
These were the conditions when Allah sent His Prophet صلى الله عليه وسلم with the Quran to guide mankind and he showed them the right path with the ever glittering light of the Quran. He got the stubborn necks of disbelief and polytheism to bow down before Allah, the one, through Quran's perpetual teachings. He made the immodest and indecent men to wake up to good manners and kind treatment. He brought the savage tyrant into the garden of

peace and mutual love.

The world experienced a grand revolution. It was a revolution that rained mercy and comfort and spread a religion all over the world. The religion was one that accounted for human nature and temperament.

What was the religion? It was the noble Quran and its supreme guidance! That was the grand revolution it was the Prophet's صلى الله عليه وسلم clear teachings and his sacred example - what we call *Hadith*!

All the *ummah* known that the Quran is a complete and perfect Book which has in it the principles and basic outlines of Islamic injunctions, guidance and way of life. At the same time as the Quran is a guidance for Islam and a basic code of religion, it is also a miracle - apparently and in essence. In other words, the apparent miracle is its eloquence and language and the construction of its words, phrases and sentences which is reflected in its invitation قُلْ فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ **{Bring a Surah like thereof - 2:23}** The intelligence of men all over the world and the eloquence of the Arabs remained helpless against the challenge and neither has anyone been able to present an example of its surah or a small phrase nor will anyone be able to do it in future. In the same way, human mind is helpless against Qur'an's comprehensive meaning and deep philosophy. No one has been able to bring forth anything like it in its all embracing sciences, and laws and principles, or even a section of it; and no one will ever be able to give the like of it.

It is the miracle of the Quran that there is tremendous knowledge and the sciences in each of its verses, nay each of its words. These treasures are as yet unexhausted and continue to quench the thirsty even after more than fourteen centuries, and we do not know how much more is there. In every age innumerable rulings and injunctions have been drawn from every word of it and there is yet scope to research and investigate.

Obviously, it was beyond man's limited intellect to comprehend the meaning and interpret the Quran. For that it was necessary to study its words, to examine its brief verses, to specify its general address, to explain its meaning, to remove doubts, to elucidate its commands and reasoning, to determine its unlimited messages, to detail the absolute obligations (*fard* and *wajib* and *sunnah* and *mustahab*) and enumerate the injunctions.

If all men have been unable to respond to قُلْ فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ **{bring a surah like there of}** or present a speech like the Quran, their intellect is limited. If that is so then they cannot probe deep into the meaning of the miraculous words of the Quran, and they cannot be expected to extract its facts and knowledge and they cannot distinguish between the real meaning and the imaginary meaning.

In that case, it became necessary to have the Messenger explain the Quran by his conduct and speech, and to accept him as a guide in understanding the Quran. The Quran is not such that all and sundry may understand its meaning and purpose without a teacher, if that were so, the Quran would have been delivered as guidance directly to the earthlings and those seeking guidance would have used it themselves.

The fact is that it was necessary to send a Messenger to guide mankind, for, without his guidance and a means it was impossible that the Book of Allah may be understood. Hence, before the Book is revealed to His Messenger, Allah explains its purpose and meaning to him through His angel and exposes to him its secrets through revelation. The Messenger is then required to teach it to Allah's creatures and explain it to them that he may make guidance universal. *Imam Awza'ee* رحمه الله has quoted *Hasan ibn Atiyah* as saying:

كَانَ الْوَحْيُ يَنْزِلُ عَلَى رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيَحْضُرُه جِبْرِيْل بِالسُّنَّةِ الَّتِي تُفَسِّرُ ذٰلِكَ

(ترجمان السنة ۱/۱۲۲)

"The Prophet صلى الله عليه وسلم used to receive revelation and *Jibril* عليه السلام brought to Him the *sunnah* which was an explanation of the revelation." (*Tarjuman as sunnah* V1p23)

The Quran itself emphasizes that the main aim of sending the Messenger صلى الله عليه وسلم was that he should recite the Quran and then impart its teachings to the people and explain to them its meanings. Allah has said:

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ اٰيَاتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ۔ (آل عمران آیت ۱۶۴)

Certainly Allah has conferred a favor on the Believers when He sent among them a Messenger from themselves, who recites to them His revelations, and purifies them, and teaches them the Book and the Wisdom... (*Al Imran* 3:164)

In other words, the main purpose of his mission is to recite the Quran and to teach it. Not only is that the purpose but also the essence of Prophet hood, for, a Prophet can guide his people only in the light of the teachings of the Book. It is his duty to convey to the *ummah* the revelations he receives from Allah and to put them into practice himself and then get other people to do the same. It is essential for a reformer and guide to first practice what he preaches before inviting his people to righteousness. This is what Allah has said, "It is conduct of the Prophet that he first reads our commands, understands it, comprehends the diving aims, acts upon them and then presents them to the *ummah*. He not only conveys the divine commands but also explains them and sets an example by conducting himself according to Divine dictates acting upon them and speaking accordingly so that his people find it easy to put them into practice."

If a Messenger had not explained the Quran, expounded its meaning and determined its aim but let every man understand it according to his restricted intellect then surely the people for whose guidance the Quran is sent down would never have fathomed its meaning or realised its aims and objectives. Then, the Quran would have been no more than a pursuit of mental exercise and mankind would have been deprived of the heights and progress that they were to attain through Quranic guidance.

We learn, therefore, from the foregoing verse that at the same ties as He bestowed favour on mankind through faith and through guidance of the Quran. Allah also favoured them by not leaving them to search their goal themselves but sent one of them as their messenger. This Messenger guided them to their goal and expounded the meaning of the Quran to the weak intellect of man, and the Messenger was the greatest teacher in the world. The Quran clearly mentions that *Hadith* expounds the Quran. Allah says:

وَاَنْزَلْنَا اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُوْنَ (النحل ۱۶:۴۴)

And we have revealed to you (O Prophet) the Admonition that You may make clear to mankind what has been revealed unto them, and that they may reflect.

(*al-Nahl* 16:44)

This verse means to say, "O *Muhammad*! صلى الله عليه وسلم This book that we have sent to you is not only a concise reminder of the scriptures of the earlier prophets but also the basic code of the Divine Islamic law. It compresses within its words the laws, answers to day-to-day

problems sciences and vast knowledge with miraculous preciseness. Because, everyone cannot grasp its mysteries, we have deputed you to recite and explain it. These mysteries have been revealed to you and we have enabled you to fulfil this task. We have trained you and empowered your intellect and, so, it is on you to explain its intricacies, expound its teachings, determine its objectives and declares injunctions, and thus, open the path to practical conduct."

While it is true that the Quran was revealed in Arabia and the mother tongue of its people was Arabic, but it is wrong to argue that there was no need for anyone to interpret it to those who were eloquent in Arabic. It is just like arguing that if the constitution is drafted and presented, there is no need for the assemblies to pass laws there under, or, for the president to proclaim decrees, which are complimentary to the constitution and not a separate set of legislation. Only one who has no sense and is unfamiliar with the working of legislatures can argue in this manner. Further, this is about man-made laws but the Quran is sent down by Allah as a code of life and a set of laws. It words and its meanings are miracle. Each of its words has deep meaning concealed in it and the human mind cannot grasp it by itself.

It is concerning this aspect of *Hadith* that *Imam Awza'ee* رحمه الله has quoted *Imam Makhool* رحمه الله. He has said:

اَلْكِتَابُ اَحْوَجُ اِلَى السُّنَّةِ مِنَ السُّنَّةِ اِلَى الْكِتَابِ (ترجمان السنة ١٢٢/١)

"The Book of Allah is more dependant on the *sunnah* than the *sunnah* is on Allah's Book." **(*Tarjuman as Sunnah*, v1 p122)**

Hafiz Abu Umar رحمه الله has explained this saying thus:

يُرِيْدُ اَنَّهَا تَقْضِيْ عَلَيْهِ وَتُبَيِّنُ الْمُرَادُ مِنْهُ

"It means that the *sunnah* interprets the Quran."

Imam Shatbi رحمه الله has concluded his explanation of these words thus:

فَكَانَ السُّنَّةُ بِمَنْزِلَةِ التَّفْسِيْرِ وَالشَّرْحِ لِمَعَانِيْ اَحْكَامِ الْكِتَابِ (ترجمان السنة ١٢٢/١)

"So, the *sunnah* is just like an explanation of and a commentary on, the Book of Allah." **(*Tarjuman us Sunnah*, v1 p124)**

It is clear from this that the explanation of the Quran that is derived from the *Hadith* and *Sunnah* is an obligation imposed by Allah on the Prophet صلى الله عليه وسلم, and he fulfilled that responsibility faithfully. Accordingly, the explanation and expounding by the Prophet صلى الله عليه وسلم whether spoken in deed through silence (on another's conduct) is called *Bayaan* by the Quran. We find it in the words:

لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ

that you may elucidate to mankind that which has been revealed to them (16:44)

This same thing in the words of the Prophet صلى الله عليه وسلم is *Hadith* and *sunnah* which we find in his sayings حَدِّثُوْا عَنِّي الخ and عَلَيْكُمْ بِسُنَّتِي الخ ("Narrate from me"... and "It is on you to fellow my *sunnah*,,,").

It is clear from the Qur'an and the foregoing quotations that *Hadith* is the exegesis of the Qur'an. The Quran is the text and *Hadith* its commentary. The Quran is the outline and *Hadith* its detail. Hence, we may say that for the mysteries of the Quran, *Hadith* is an

elucidation; for its synopsis, an elaboration; for its intricacies, an explanation; and for its understatements, a manifestation.

In other words, without *Hadith*, it is impossible for an ordinary mind to understand the secrets of the Quran and its objectives, metaphors and meaning Hence, it is our belief that;

"Just as the person of the Prophet صلى الله عليه وسلم is a source of light for all the world and his life a source of mercy for them in the same way his *Hadith*, his *sunnah* and his sacred example are the light for the *ummah*, to act according to his sayings and doings and to follow his example are means to bliss and well-being and key to paradise.

THE AUTHORITY OF *HADITH*: Belief in Allah and belief in the *Rasool* (Messenger) are two pillars of the shariah of Islam. Just as it is essential to believe in the unity of Allah, His divinity and His attributes, so too it is necessary to believe in the Messenger and his mission with a true heart and firm conviction.

Belief in the Messenger implies a firm conviction that he is the chosen and beloved servant of Allah who has sent him to the world with His Book to guide mankind. Besides belief is perfected only when the Messenger is obeyed unflinchingly. All his commands should be followed without the least demur and his judgment should be accepted without hesitation and his teachings and example must be put into practice with the understanding that salvation depends on that.

مَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا (الحشر ۵۹:۷)

And Whatsoever the Messenger gives you, take it, and whatsoever he forbids, abstain (there from) **(al Hashr, 59:7)**

It is with the Quran that every where it calls for belief in Allah, it also makes it necessary to believe in the Messenger's mission.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى رَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْٓ اَنْزَلَ مِنْ قَبْلُ ۭ

وَمَنْ يَّكْفُرْ بِاللّٰهِ وَمَلٰۗىِٕكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلًۢا بَعِيْدًا ○ (النساء ۴:۱۳۶)

O you who! believe! Believe Truly in Allah and His Messenger and the Book which He had revealed to His Messenger and the Book which he revealed aforetime. And whosoever disbelieves in Allah and His angels, and His books and His Messengers, and the Last Day, he indeed has gone astray. **(*an-Nisa*, 4:136)**

وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖ وَلَمْ يُفَرِّقُوْا بَيْنَ اَحَدٍ مِّنْهُمْ اُولٰۗىِٕكَ سَوْفَ يُؤْتِيْهِمْ اُجُوْرَهُمْ ۭ (النساء ۴:۱۵۲)

And those who believe in Allah His Messengers, and differentiate not between any of them, unto them He shall soon give their rewards. And Allah is ever forgiving, Merciful. **(*An-Nisa*, 4:152)**

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ (الحجرات ۴۹:۱۵)

The believers are only those who believe in Allah His Messenger. **(Al Hajarat, 49:15)**

وَمَنْ لَّمْ يُؤْمِنْۢ بِاللّٰهِ وَرَسُوْلِهٖ فَاِنَّآ اَعْتَدْنَا لِلْكٰفِرِيْنَ سَعِيْرًا (الفتح ۴۸:۱۳)

And whosoever believes not in Allah and His Messenger, then surely we have prepared a blazing Fire for the disbelievers. **(*al-Fath*, 48:13)**

يَآيُّهَا النَّاسُ قَدْ جَآءَكُمُ الرَّسُوْلُ بِالْحَقِّ مِنْ رَّبِّكُمْ فَآمِنُوْا خَيْرًا لَّكُمْ (النسآء ١٧٠:٤)

O mankind! The Messenger has indeed come to you with the truth from your Lord, So believe (in him), it is better for you. (*An-Nisa* 4:170)

There verses tell us that just as it is essential to believe in Allah and His angels, so too it is necessary to believe in His Messenger and in His Book to confirm them. Those people who do not believe in Allah and Messenger or do not confirm His Messenger, they are disbelievers and rejectors. Allah has warned such people of severe punishment and heavy loss.

Besides calling people to confirm and believe the messengership and prophethood of Sayyidina *Muhammad* صلى الله عليه وسلم, the Quran also stresses upon them to obey and follow him. It has said that it is part of belief to agree with every decision of the Prophet صلى الله عليه وسلم Allah has said:

يَآيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَلَا تُبْطِلُوْٓا اَعْمَالَكُمْ (محمد ٤٧:٣٣)

O you who believe, obey Allah and obey the Messenger, and do not make your deeds vain. (*Muhammad* 47:33)

وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗٓ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝ (الانفال ٨:١)

And obey Allah and His Messenger, if you are (true) believers. (*al Anfal*, 8:1)

يَآيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَوَلَّوْا عَنْهُ وَاَنْتُمْ تَسْمَعُوْنَ (الانفال ٨:٢٠)

O you who believe! Obey Allah and His Messenger, and turn not away from him, while you hear him speak to you. (*al Anfal*, 8:20)

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ (النسآء ٤:٨٠)

Whosoever obeys the Messenger, he indeed obeys Allah. (*an Nisa*, 4:80)

يَآيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِي الْاَمْرِ مِنْكُمْ فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ (النسآء ٤:٥٩)

O You who believe! Obey Allah, and obey the Messenger and those in authority among you; then if you quarrel on anything, refer it to Allah and the Messenger. (*an-Nisa*, 4:59)

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا (النساء ٤:٦٥)

But no, by your Lord! They will not believe until they make you (O Prophet) the judge of what is in dispute between them, then find no vexation in their hearts over what you decide and submit with full submission. (*an Nisa* 4:65)

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗٓ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ؕ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا (الاحزاب ٣٣:٣٦)

And it is not for a believing man or a believing woman, when Allah and His Messenger have decreed a matter, to have choice in their matter. And whose

disobeys Allah and His Messenger has surely gone astray into manifest a straying.
(*al-Ahzab*, 33:36)

These verses tell us that Allah has declared three things as requisite for belief. They are:
1. At the same time as believing in Allah His angels and His Book, it is also necessary to believe in the messenger ship and Prophethood of Messenger. If any one does not believe in the Porphet صلى الله عليه وسلم or confirm his messengership then he is not a Believer.
2. While obeying Allah and fulfilling His commands, it is also imperative to obey and follow the Messenger of Allah صلى الله عليه وسلم. If any one obeys the commands of the Prophet صلى الله عليه وسلم follows in his footsteps then he is, in fact, obeying and being faithful to Allah. And, if anyone does not obey the Prophet صلى الله عليه وسلم and disregards his commands then he does not obey Allah and the disregards the commands of Allah. Obviously, anyone who disregards the commands of Allah and disobeys Him is indeed in the labyrinth of the misled path.
3. If a dispute crops up among Muslims and they quarrel then they are commanded to turn to Allah and His Messenger. To turn to Allah is to decide their dispute in the light of the Quran and to turn to His Messenger is to have him as judge and accept his judgment. No one will have right to vex at the Prophet's decision, for, it is a sign of faith that his judgment should never be doubted or questioned.
Therefore, we learn from this that belief is perfected with belief in Allah, His angels, His Book and the mission of His Messenger. It is also clear from this that the Book of Allah that is revealed to the Messenger for guidance of His slaves and the revelation that the angels convey to the Messengers from Allah are arguments in *Shari'ah*(Divine law), and, in the same way, the saying of the noble Prophets عليهم السلام are also argument. That which one is asked to believe in becomes an authority, therefore, the Prophet's صلى الله عليه وسلم judgement and commands from on authority. Indeed, the repeated order of Allah that we should obey commands and the judgement of the Messenger our disputes are evidence of their authority.
If the Prophet's صلى الله عليه وسلم words, deeds and orders were not authoritative argument then it would not have been necessary to believe in his messenger ship or to obey his commands as part of belief. As we have stated already one believes only on what is perfect evidence and one is faithful only to what is bound to be accepted. If any thing is not perfect evidence and bound to be accepted then it is meaningless to believe in it or obey it.
Besides, if we were to presume that the words and deeds of the Prophet صلى الله عليه وسلم are not evidence or authority then we must not call those or authority then we must not call those who do not believe in the Prophet or follow his saying and deeds as believers. This is because of anything is not an authority and it is not necessary to accept it then how can we term denial thereof disbelief. But the verses of the Quran clearly call those people disbelievers and misled as do not follow the commands of the prophet and do not accept his oral judgement.
Therefore, *Shariah* recognizes *Hadith* (which includes the commands, teachings, guidance and sayings of the Prophet صلى الله عليه وسلم as perfect evidence at per with the Quran. Thus, it is part of belief to believe in it and accept it. To refuse to do so or to reject it is tantamount to disbelief. hypocrisy and astraying. Allah says about it:

فَإِنَّآ أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا

Then surely we have prepared a blazing fire for the disbelievers. (*al-Fath*, 48:13)

RECORDING TO WRITING OF *HADITH*: If we study history we will find that the writing down, recording and documentation of *Hadith* had begun in the times of the Prophet صلى الله عليه وسلم. The companions رضى الله عنهم used to pen down the sayings of the Prophet صلى الله عليه وسلم and preserve the writings with them selves. *Sayyidina Abu Hurayrah* رضى الله عنه was afront rank student of the Prophet's صلى الله عليه وسلم school and his constant companion. He has narrated innumerable A*Hadith* of the Prophet صلى الله عليه وسلم and he had a vast treasure of them with him and he did confirm it that none of the companions, apart from *Sayyidina Abdullah ibn Amr inb al-Aas* رضى الله عنه, had more of the Prophet's A*Hadith* with him. He gave the reason for that, saying.

فَإِنْ كَانَ يَكْتُبُ وَلَا أَكْتُبُ۔ (بخاری جلد۱ صفحہ۲۲)

"He wrote down (the A*Hadith*) while I did not." (Bukhari v1 p22)

He has also said about *Sayyidina Abdullah ibn Amr* رضى الله عنه,

فَإِنِّي كُنْتُ أَعِيْ بِقَلْبِيْ وَكَانَ يَعِيْ بِقَلْبِهٖ وَيَكْتُبُ بِيَدِهٖ (طحاوی جلد۲ صفحہ۳۸۴)

"Indeed, I would memorise (and not write) while he would memorise and write them down with his hands." (*Tahtawi*, v2 p384)

Further, it is proved by the A*Hadith* that the companions رضى الله عنهم did not undertake to write down the A*Hadith* on their own but they had obtained a proper permission to do that from the Prophet صلى الله عليه وسلم with the receipt of the permission and his consent, the companions رضى الله عنه began to write down the saying of the Prophet صلى الله عليه وسلم. Thus the concluding words of the foregoing narration of *Sayyidina Abu Hurayra* رضى الله عنه are:

اِسْتَأْذَنَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ ذٰلِكَ فَأَذِنَ لَهٗ

"He (*Abdullah ibn Amr*) sought the Prophets صلى الله عليه وسلم permission and he gave him the permission."

Sayyidina Abdullah ibn Amr رضى الله عنه has said,

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَيِّدُ الْعِلْمِ قُلْتُ وَمَا تَقْيِيْدُهٗ؟ قَالَ اَلْكِتَابَةُ (مجمع الزوائد جلد۱ صفحہ۶۰)

"The Messenger of Allah صلى الله عليه وسلم said, 'Preserve knowledge.' I asked him how that may be done and he said that it should be written down." (Majma Zawaid, v1 p60)

Sayyidina Abdullah ibn Amr رضى الله عنه has narrated his own case regarding the writing down (of *Hadith*).

كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهٗ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أُرِيْدُ حِفْظَهٗ فَنَهَتْنِيْ قُرَيْشٌ وَقَالُوْا أَتَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهٗ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَشَرٌ يَتَكَلَّمُ فِي الْغَضَبِ وَالرِّضَاءِ فَأَمْسَكْتُ مِنَ الْكِتَابَةِ۔ فَذَكَرْتُ ذٰلِكَ إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَوْمٰى بِإِصْبِعِهٖ إِلٰى فِيْهِ فَقَالَ أُكْتُبْ فَوَالَّذِيْ نَفْسِيْ بِيَدِهٖ مَا يَخْرُجُ مِنْهُ إِلَّا الْحَقُّ۔ (ابوداؤد جلد۱ صفحہ۱۵۷)

"Whatever I heard from the Prophet صلى الله عليه وسلم. I wrote down to remember it, when the *Quraysh* learnt of my action, they forbade me to do it, saying 'you write down

whatever you hear the Prophet صلی اللہ علیہ وسلم say although he is human being who experiences anger and happiness.' So, I ceased to write and mentioned that to the Prophet صلی اللہ علیہ وسلم. He said, 'Write down!' and, pointing out to his mouth with his finger, said, "By Allah, under no condition can this utter false and wrong words." (*Abu Dawood* v1 p 157)

Companions, other than *Sayyidina Abdullah ibn Amr* رضی اللہ عنہ, also asked the Prophet صلی اللہ علیہ وسلم to be allowed to write the *Hadith* and he let them do it. One of them, *Sayyidina Rafi ibn Khadeej* رضی اللہ عنہ has said, "We requested the Prophet صلی اللہ علیہ وسلم Messenger of Allah, we hear many things from you and we write it down what do you say about our conduct? Shall we go on waiting down your sayings, or not? So, he said,

اُكْتُبُوْا وَلَا حَرَجَ۔ (کنز العمال جلد۵ صفحہ۲۲۳)

"Write down, There is no harm in that" (*Kanz ul Ummal* v5 p223)

It is reported by *Sayyidina Anas* رضی اللہ عنہ that a man came to the Prophet صلی اللہ علیہ وسلم and said, "Messenger of Allah. I am unable to remember your A*Hadith*." The Prophet صلی اللہ علیہ وسلم instructed him (مجمع الزوائد جلد۱ صفحہ۱۰) اِسْتَعِنْ بِيَمِيْنِكَ۔ "Take help from your hand." (meaning; write it down!)

Anyway, it is clear from these A*Hadith* that even in the lifetime of the Prophet صلی اللہ علیہ وسلم the a*Hadith* were written down. Many companions had taken it upon themselves to write down the Prophet's صلی اللہ علیہ وسلم saying and command.

This is what the companions رضی اللہ عنہ did. It is stated about the Prophet himself صلی اللہ علیہ وسلم that he had got rulings and injunctions compiled and delivered to his assistants and to some places. *Sayyidina Abdullah ibn Amr* رضی اللہ عنہ is reported in *Tirmizi* to have said, "The Prophet صلی اللہ علیہ وسلم got a book on *Sadaqah* written down in his last days. It contained A*Hadith* on *Zakat* payable on livestock and was to be dispatched to his officers but even before it could be delivered to them, he died. *Sayyidina Abu Bakr* رضی اللہ عنہ when he became *Khalifah*, acted on the orders of the Prophet صلی اللہ علیہ وسلم." (*Tirmizi* v1 p39)

It is narrated by Sayyidina *Abdullah* ibn Ukaym

اَتَانَا كِتَابُ رُسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ لَّا تَنْتَفِعُوْا مِنَ الْمَيْتَةِ بِاِهَابٍ وَلَا عَصَبٍ۔

(ترمذی جلد۱ صفحہ۲۰۶)

"A letter of the Messenger of Allah 1 reached us instructing us not to make use of the skin of sinew of an animal that had died a natural death." (*Tirmzi*, v1 p206)

There is another *Hadith* which says:

اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَتَبَ اِلٰى اَهْلِ الْيَمَنِ بِكِتَابٍ فِيْهِ الْفَرَائِضِ وَالسُّنَنِ وَالدِّيَّاتِ

وَبَعَثَ بِهٖ مَعَ عَمْرِو بْنِ حَزْمٍ۔ (۲/۴۱۷)

"The Prophet صلی اللہ علیہ وسلم got a letter written and sent it through Amr ibn Hazm to the people of Yaman. The letter mentioned the fara'id (absolute obligations) and sunan, and rulings on bloodshed." (*Tahtawi* v2 p417)

After the death of the Prophet صلی اللہ علیہ وسلم the companions رضی اللہ عنہ dutifully took up the recording of the A*Hadith* and they collected his sayings and proved themselves worthy in preserving them. We have seen that *Sayyidina Abu Hurayrah* رضی اللہ عنہ had not undertaken

the writing of A*Hadith* while the Prophet صلی اللہ علیہ وسلم was alive, but, after his death, he wrote down all the sayings and A*Hadith* of the Prophet صلی اللہ علیہ وسلم or got someone to write them for him so that they could be preserved. *Sayyidina Abdullah ibn Amr* رضی اللہ عنہ has said:

تُحُدِّثَ عِنْدَ اَبِیْ هُرَیْرَةَ بِحَدِیْثٍ فَاَخَذَ بِیَدِیْ اِلٰی بَیْتِهٖ فَاَرَانَا كُتُبًا مِنْ حَدِیْثٍ لِلنَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَقَالَ هٰذَا هُوَ مَكْتُوْبٌ عِنْدِیْ۔ (فتح الباری جلد۱ صفحہ۱۴۸)

"The topic of *Hadith* came up with Abu Hurayrah and he took me by my hand to his home. He showed me many books of *Hadith* and said that he had them with him duly written." **(*Fath al Bari*, v1 p148)**

Basheer ibn Nuhayk has said about Sayidina Abu Hurayrah's رضی اللہ عنہ books:

كُنْتُ اٰخُذُ الْكُتُبَ مِنْ اَبِیْ هُرَیْرَةَ فَاَكْتُبُهَا فَاِذَا فَرِغْتُ قَرَأْتُهَا عَلَیْهِ فَاَقُوْلُ الَّذِیْ قَرَأْتُهٗ عَلَیْكَ اَسَمِعْتَهٗ مِنْ رَّسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَیَقُوْلُ نَعَمْ۔ (طحاوی جلد۲ صفحہ۳۸۵)

"I would borrow books of A*Hadith* from Abu Hurayrah and copy them out. Then, I would read them out to him and ask him if he had heard all that I recited from the Messenger of Allah and he would say, Yes." **(*Tahtawi* v2 P385)**

It is also said about *Sayyidina Ibn Abbas* رضی اللہ عنہ that he had some books in which the Prophet's صلی اللہ علیہ وسلم A*Hadith* were written down. *Tirmizi* has transmitted a narration of *Sayyidina Ikrimah* رضی اللہ عنہ:

اِنَّ نَفَرًا قَدِمُوْا عَلَی ابْنِ عَبَّاسٍ مِنْ اَهْلِ الطَّائِفِ بِكِتَابٍ مِنْ كُتُبِهٖ فَجَعَلَ یَقْرَأُ عَلَیْهِمْ فَیُقَدِّمُ وَ یُؤَخِّرُ فَقَالَ اِنِّیْ بَلِّیْتُ لِهٰذِهِ الْمُصِیْبَةِ فَاقْرَأُوْا عَلَیَّ فَاِنَّ قِرَاءَتِیْ بِهٖ كَقِرَاءَتِیْ عَلَیْكُمْ۔ (طحاوی جلد۲ صفحہ۲۳۸)

"Some people of *Ta'if* brought to *Ibn Abbas* his books (in which the A*Hadith* were written down and asked him to read the A*Hadith* to them). *Ibn Abbas* began to read but (his eyesight had become too weak and) he could not read them. So, he asked them to read the books to him, for their recital and his own were of the same status (on the question of transmission)." **(*Tahtawi* v2 P238)**

Sayyiduna Abdullah ibn Muhammad ibn Aqeel has narrated:

كُنَّا نَاْتِیْ جَابِرَ بْنَ عَبْدِاللّٰهِ فَنَسْأَلُهٗ عَنْ سُنَنِ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَنَكْتُبُهَا۔ (طحاوی ۲/۳۸۴)

"We would go to *Jabir ibn Abdullah* and would write down the Prophet's a*Hadith* after asking him." **(*Tahtawi* v2 p 384)**

There are many other reports of the companions رضی اللہ عنہ writing down the Ahadih of the Prophet صلی اللہ علیہ وسلم. Whatever they had received from the Prophet صلی اللہ علیہ وسلم of knowledge and sciences and preserved in their hearts, they committed those pearls to writing after his death.

The *Tabi'ee* رحمہ اللہ (epigones. second generation after the Prophet صلی اللہ علیہ وسلم when they came, were more meticulous in recording the A*Hadith*. They discharaged their responsibility with a greater zeal and sense of responsibility Abu al-Zinaad has stated in Tazkiyah al-Haffaz.

كُنَّا نَطُوْفُ مَعَ الزُّهْرِیِّ عَلَی الْعُلَمَاءِ وَ مَعَهُ الْاَلْوَاحُ وَالصُّحُفُ یَكْتُبُ كُلَّمَا سَمِعَ۔ (جلد۱ صفحہ۱۰۳)

"We used to accompany al-Zuhri to the Islamic Scholars to listen to the A*Hadith*. Zuhri kept slates and paper with him. He wrote down whatever he heard." **(v1 p103)**

Salih ibn Kaysam رحمه الله has said about *Imam al-Zuhri*:

اِجْتَمَعْتُ اَنَا وَالزُّهْرِيُّ وَنَحْنُ نَطْلُبُ الْعِلْمَ فَقَالَ لِيْ تَعَالَ حَتّٰى نَكْتُبَ السُّنَنَ فَكَتَبْنَا مَاجَاءَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (کنزالعمال جلد۵ صفحہ۲۳۸)

"We were companions, Zuhri and I during our student days. He said to me, 'Come, we will write down the *AHadith*. So we wrote down the Prophet's *AHadith*."
***(kanz ul Ummal* v5 p238)**

A *Hadith* in Trimidhi discloses:

قَالَ رَجُلٌ لِلْحَسَنِ عِنْدِی بَعْضُ حَدِيْثِكَ اَرْوِيْهِ عَنْكَ فَقَالَ نَعَمْ۔ (جلد۲ صفحہ۲۳۹)

"Someone asked *Hasan* Busri if he could narrated the *AHadith* transmitted by *Hasan* which he had with in writing. *Hasan* said to him Yes!" ***(Tirmzi*, v2 P238)**

Umar ibn Abdul Aziz رحمه الله is credited with having documented the *AHadith* and prepared a proper strategy to have them written down. He wrote to all his governors and judges instructing them to collect and record all *AHadith*. A report in fath al Bari tells us:

كَتَبَ عُمَرُ بْنُ عَبْدِالْعَزِيْزِ اِلَى الْاٰفَاقِ اُنْظُرُوْا حَدِيْثَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاجْمَعُوْهُ۔ (جلد۱ صفحہ۱۴۰)

"*Umar ibn Abdul Aziz* issued a proclamation throughout his dominion that all the *AHadith* of the Prophet صلی اللہ علیہ وسلم should be found out and collected together."
(v1 p 140)

Abu Bakr ibn Hazm رحمه الله was the *Ameer* and *Qadi* for the *Khalifah* and when he received the proclamation, he collected the *AHadith* Soon, he had many volumes of the *AHadith*, but before he could send them to *Umer ibn Abdul Aziz* رحمه الله the *Khalifah* died.
After the *Tabi'ee*, the *Taba Tabieen* (their successors) brought the writing down of the *AHadith* to its peak. Scholars of *Hadiths*, in large numbers, were occupied in writing down the *AHadith* and they soon had a large treasure of the *AHadith* with them.
Abdur Razzaq said:

كَتَبْتُ مِنْ مَّعْمَرٍ عَشَرَةَ الاٰفِ حَدِيْثٍ۔ (تذکرۃ الحفاظ جلد۱ صفحہ۱۷۵)

Mu'maraud wrote "I heard ten thousand *AHadith* from them down."
***(Tazkirah al Huffaz*, v1 p175)**

It is said about Ibn al Mubarak رحمه الله

وَكَانَتْ كُتُبُهُ الَّتِيْ حَدَّثَ بِهَا نَحْوًا مِنْ عِشْرِيْنَ اَلْفَ حَدِيْثٍ۔ (جلد۱ صفحہ۲۵۱)

The number of the *aHadith* written down with him which he narrated and read out to the people are twenty thousand." ***(Tazkirah al Huffaz*, V1 p 251)**

Abu Hatim Razi has said about *Abdus Salaam ibn Harb*:

كَتَبَ عَنْهُ اَبُوْنُعَيْمٍ اُلُوْفًا مِنَ الْحَدِيْثِ۔ (تذکرۃ الحفاظ جلد۱ صفحہ۲۴۶)

"Abu Nu'aym wrote down many thousand *AHadith* after hearing them from him."
***(Tazkarah al-Huffaz*, v1 p246)**

The following narrated throws light on the amount of significance attached to writing down *AHadith*:

قَالَ اِبْرَاهِيْمُ بْنُ مُوسٰى قَدِمَ الثَّوْرِيُّ اِلَى الْيَمَنِ فَقَالَ اُطْلُبُوْنِيْ كَاتِبًا سَرِيْعَ الْخَطِّ (تذکرۃ الحفاظ جلد۱ صفحہ۲۱۷)

"*Ibrahim ibn Musa* has narrated that when *Imam Thauri* رحمه الله went to Yaman (he required a scribe to write down *Hadith,* so) he said there, "Look out for a quick intelligent scribe for me"

Hisham ibn Yusuf was a quick, intelligent scribe of the times and people recommended him to *Imam Thauri* رحمه الله and he wrote down the A*Hadith* collected by Thauri رحمه الله.

Tazkarah al Huffaz has quoted a narrative in *Abu Dawood*:

لَمْ يَكُنْ لِحَمَّادِ بْنِ سَلَمَةَ كِتَابٌ إِلَّا كِتَابُ قَيْسِ بْنِ سَعْدٍ۔ (جلد ۱ صفحہ ۱۸۳)

"*Hammad ibn Salamah* did not have but the book of *Qays ibn Sa'd* (in which he had written down his collection of A*Hadith*)" (v1 p183)

From the foregoing account, we may conclude, therefore, that the writing down of A*Hadith* which had begun in the times of the Prophet صلى الله عليه وسلم was perfected in the time of the *Taba Tabi'een* (the generation succeeding the successors of the companions). Many Islamic Scholars and scholars of *Hadith* had devoted themselves to this task. It was in this era that a Scholars compilation and writing of books of *Hadith* was undertaken and many Islamic Scholars composed books on various aspects of the *seerah* (the life of the Prophet صلى الله عليه وسلم).

It is reported that *Musa ibn Uqbah* and *Ibn Ishaq* were men of this era who wrote books on *Ghazwaat* (battles) and *seerah* of the Prophet صلى الله عليه وسلم. They were followed between 157 AH and 188 AH by *Imam Awza'ee, Ibn al Mubarak, Sufyan Thauri, Hammad ibn Salamah* and *Jarir ibn Abdul Hamid* who composed great books on A*Hadith*.

It was about this time that *Imam Maalik* رحمه الله presented his well-known work *Muwatta*. We known again from *Tazkurah al Huffaz* that in this very era *Ma'ani ibn Imran Moosli* wrote his great works, *kitab al Sunan, Kitab al Zuhd, Kitab al Adab, Kitab al Fitn,* etc.

To this period belong too *Imam Abu Yusuf's* رحمه الله works, *Kitab al Aathar, Kitab al Hajj, Kitab al Khiraj,* and *Imam Muhammad* رحمه الله *Kitab al Aathar, Muwatta, Kitab al Hajj,* etc.

Even after that, books of *Hadith* came to be written and the *muhadditheen* continued to devote themselves dutifully and faithfully to compile the A*Hadith* of the Prophet صلى الله عليه وسلم. These books provide to us today light of knowledge and awareness. Seekers of *Hadith* derive tremendous benefit from them and add to thir knowledge immensely valuable pearls from the Prophet's صلى الله عليه وسلم A*Hadith*.

MISHKAT: SINGULARITY AND SIGNIFICANCE

Mishkat al Masabeeh is a collection of the A*Hadith* of the Prophet صلى الله عليه وسلم that was compiled centuries ago. However there has been no change in its utility and freshness.
Hadith itself is a sacred skill and it is derived from an eternal personality in the sense that as long as there is sensible, understanding life on earth this skill will continue to thrive ever radiantly. Besides, the *muhaddith* have arranged their books of *Hadith* according to their individual judgement of the subject heading, etc, *Imam Bukhari* رحمه الله for instance demonstrates his juristic mind in every *Hadith* that he transmits. *Imam Muslim* رحمه الله assimilates into one the many lines of transmission a single *Hadith* may have. In his *musnad, Imam Ahmad* groups together all the A*Hadith* of a companion in a single chapter. Every book of *Hadith* thus has its peculiarity and distinctiveness.
Mishkat al Masabeeh, nevertheless, is a collection with the singularity that it not only has the A*Hadith* of the *Sihah sittah* but also other reliable books, like *Sha'bal Iman* of *Bayhaqi, Musnad ahmad Musnad Razeen,* etc.
Another peculiarity of *Mishkat* that strikes the eye is that it does include those A*Hadith* that an ordinary reader finds difficult to understand. In fact, some people suggest this collection is an introduction to the subject of A*Hadith,* or that it was compiled with the objective of bringing busy people to known and act on the A*Hadith* of the Prophet صلى الله عليه وسلم. Accordingly, even today, the Arabic *madrassahs* begin studies with this book before they take up the *sahah Sittah.* The reason for that is that the first stage of education should not be so elaborate a burden that only the higher level can cope with or so brief that an ordinary mind becomes confused.
Let us look at it from another angle. If *Bukhari* has the distinction that the book is read from cover to cover in times of difficulty then *Mishkat* too has a distinction for it has been a course of study for the *Sufis.* The distinguished *Sufis* have chosen this collection in their life of *Zikr* (remembrance and supplications to Allah) because this book is neither elaborate nor brief like the other books of *Hadith.*
We need not go far. Initial endeavours for freedom are in the offing in northern parts of India and *Sayyid Ahmad Barelvi* was leading the movement. It was his practice with his *mujahids* (warriors) that lessons in *Mishkat* was a compulsory subject. Although *Shah Isma'il Shaheed* was responsible for the studies yet the late *Sayyid* himself explained the salient features and wisdom.
The *Hajjatullah al Baligah* is a peerless book on divine secrets and mysteries and wisdom and philosophy of *Shariah*(divine law). Discerning men have contended that it really is an exposition of *Mishkat.* Those people, who have studied the book not in its sequential order but from the point of view of extraction of A*Hadith,* know that *Shah Waliullah* always had the A*Hadith* of *Mishkat* before him when he scattered pearls of knowledge among the *Ummah.*
Next to *Bukhari* and *Muslim,* this book has had a highest number of marginal notes written on it. Some of the exegetes opted for *Mishkat* because of its comprehensiveness, the which we have referred above.
It is also the peculiarity of *Mishkat* that even those people hold it dear, who seem to follow a school of thought contrary to the one of its compiler and writer. This is not a recent phenomena but it was found ever since this book has come to light.

The section *Kitab al Fitan* of *Mishkat* has always drawn the attention of learned men to it those who write on this particular subject do not fail to keep the *Kitab al Fitan* of *Mishkat* before them. This section contains plenty of *Aathar* of the *Sahabah* and *Tabi'een.*

The chapters in *Mishkat* that have much to do with every day practical life are very detailed and replete with A*Hadith*. One does need to refer to them day and night. These include chapters on du'a (supplication), *istighfar*, adherence to the Book and *Sunnah, al Asma al Husna* (The beautiful names of Allah), and such others.

Mishkat is indeed a complete and arranged form of *Masabeeh as sunnah* in which *imam mahy ussunnah, Qami al Bid'ah, Abu Muhammad Husayn ibn Mas'ood al Fara. Al Baghawi* رحمه الله has collected a large treasure of A*Hadith* of *fiqh*.

Imam Baghawi رحمه الله has compiled the *Masabeeh* in two sections. In the first, he has placed the A*Hadith* from *Bukhari* and *Muslim* and in the second from other books, like *Abu Dawood, Tirmizi*, etc. Further, he sufficed to narrate the A*Hadith* only and neither cited the books nor named the narrators.

The great scholar and grant *muhaddith* of the eight century *Hijri, Waliuddin Abu Abdullah Muhammad ibn Abdullah al Khateeb al Umar al Tabrayzee* رحمه الله re-arranged the book.

He added a third section to the book in which he not only recorded the A*Hadith* transmitted by other Islamic Scholars and *muhadditheen* but also those of *bukhari* and *Muslim* which *Imam Muhy us Sunnah* رحمه الله had omitted to record in the original *Masabeeh*.

Secondly, he did not fail to name the sources, either the book or the *Muhaddith*, whose *Hadith* was quoted.

Thirdly, he mentioned the name of the narrator from whom the *Hadith* was transmitted.

In this way, the book gained tremendous importance and value.

We can gauge the importance attached to *Mishkat* from the fact that ever since it was compiled it continues to be part of the syllabus of Arabic *Madrassahs* and religious institutions. Even today it is the first book taught to students before the *Sihah sittah*.

In the original book *Masabeeh as sunnah*, there are four thousand four hundred and thirty four (4434) A*Hadith*. *Allamah Khateeb Tabrayzee* رحمه الله added one thousand five hundred and eleven (1511) A*Hadith* to that later on. In this way, the number of A*Hadith* in *Mishkat al Masabeeh* is five thousand nine hundred and forty five (5945).

The Author of Mazahir Haq and His Teachers

The *Waliullah* family symbolise that historical gateway to India which introduced the science of *Hadith* to this county. Its members shone brightly on the horizon of knowledge and intimate awareness. Prominent among them in promoting knowledge and awarness were *Shah Waliulllah* رحمه الله who is the first in the line of transmission for the *Muhaddith*een of India, and his worthy descendants *Shah Abdul Aziz* رحمه الله (son) and *Shah Ishaq* رحمه الله (great grand son). They are those members of this great family who are known for their service to *Hadith* in India. The author of *Mazahir Haq, Maulana Nawab Muhammad Qutb ud Din Khan Dehlavi* has these men as his respected, noble teachers. In view of that, we present a brief account of the lives of these great people.

Shah Waliullah Dehlavi رحمه الله(1114AH-1176AH)

He was born on Wednesday, 4th *Shawwal,* 1114 AH around *Subh Sadiq* (dawn). His father *Shaykh Abdur Rahim* رحمه الله a great scholar and *Sufi,* brought him up in his own individual manner. He was admitted to the *Maktab* (Prelimanary School) at the age of five where his study of the Quran commenced. He was naturally inclined to learning and this apparent from his young days. So, he finished learning the Quran at the age of seven. His upbringing by his father enabled him to attain heights in etiquette and manners at a very young age which grown ups could not attain. He had learnt, in his early childhood, manners of living, sitting, speaking etc. and he kept his gaze lowered when he spoke to another whatever his status. He answered questions very politely and he never exceeded the limits of decorum even when speaking to his equals.

In the seventh year of his life, he was given lessons in Persian and in a few days he finished all the prescribed books. In a year's time, he had accomplished knowledge in Persian. The *surf* and *nahwa* (syntax and grammer) were then mastered by him and at the age of ten he began to study *sharah Mulla.*

His biographers assert that when ten years old he had such mastery over sarf and *nahwa* that great scholars who were acknowledged in this field were hesitant to discuss with him the finer points of this subject He then studied philosophy and logic and, like other subjects, he got over this stage too in a very short time.

He married at the age of fourteen but continued his pursuit of knowledge with the same zeal. The very year he had married, he studied *Tafseer Baydawi* at his father's hands. At the same time he gained perfection in the sciences which were studied in India in those days and taught by the Scholars of Delhi. That same year he pledged *bayat* (allegiance) to his father and became occupied in the rota of *Naqshbandi* School. He also studied ilm *tasawwuf* (Sufism) and qualified with distinction so that he grew in him mystic power and understood the finer points and wisdom which learned *Shaykhs* and Islamic Scholars recognized.

When he had thus obtained proficiency in different fields at the age of fourteen, his father, *Shaykh Abdur Rahim* رحمه الله, invited fellow citizens particularly the Islamic Scholars and learned and qualified men. In the presence of that gathering, his father tied a turban round his head which is tantamount to giving the robes on qualifying and gave him permission to impart teaching.

When his father died, he took over his seat of teaching and commenced imparting religious and philosophical education. He soon proved his ability and earned renown. Students

came to him from far and wide to quench their thirst for knowledge.

Although *Abdul Haq Dehlavi* رحمه الله is the one who laid the foundation of science of *Hadith* in India and historians credit him for that yet true credit goes to the *Waliullah* family for promotion of science of *Hadith* in the India subcontinent. History reveals that ignorance had overshadowed India at that time. Muslim had quit the Prophetic sciences so much so that Islam had remained with them in name merely. There is no doubt that *Shaykh Abdul Haq* رحمه الله gave currency to *Hadith* and Quran learning in these sad times but things were so bad that he could not succeed in removing the darkness and evil that had made home in the hearts of the Muslim for centuries together. But, India was destined to get the light of the science of *Hadith*, so, after his death, Allah caused another support to rise for the edifice founded by *Shaykh Abdul Haq* رحمه الله. The father of *Shah Waliullah* رحمه الله, *Shah Abdur Rahim* رحمه الله established a *madrasah* in old Delhi, the *Madrasah Rahimiyah*, at the place presently known as Mehndiyun. The science of *Hadith* began to be taught here. A good number of students took admission and people displayed sufficient interest in the learning. However, *Shah Abdur Rahim* رحمه الله did not gain as much success as he should have considering the effort he had put in.

On the death of his father, *Shah Waliullah* took up teaching the subject at the *madrasah*. For twelve years he taught and students not only from India itself but Arab and other non Arab countries reaped advantage from the teaching.

Although he had attained exceptional perfection in religious and other sciences overshadowing other Islamic Scholars yet his thirst for knowledge took him to the sacred lands and *Makkah*.

In 1143 AH, he visited *Makkah* and *Madinah* and for a year he remained in the precints of the *Haram* at *Makkah* and the *Haram* at *Madinah*. He sought to learn thereafter and turned to the scholars for that purpose. He went first to *Shaykh Muhammad Wafdullah ibn Shaykh Muhammad ibn Muhammad ibn Sulayman* at *Maghrabi* who was a great scholar of *Hadith* and regarded in the holy lands as teacher of the Islamic Scholars. He welcomed this student warmly who studied (read over) the entire *Muwatta Yahya ibn Yahya* from cover to cover and got permission from his *Shaykh* to further the *Mawatta* and the narrations of *Shaykh Muhammad ibn Muhammad ibn Sulayman*.

He then became a disciple of *Shaykh Abu Tahir Muhammad ibn Ibrahim Kurdi al Madani* who was recognized by the Arabs for his learning, piety, eloquence and mastery of language. He held a recognized position in the science of *Hadith*. *Shah Waliullah* رحمه الله not only learnt *Hadith* from him but also gained further expertise in religions discourse and debate and *tasawwuf* and *sulook* (Sufism). When he had qualified and about to depart, the honourable teacher gave him permission to narrated *Hadith* and tied the turban on his head with his own hands. With watery eyes, he preferred some advise.

Continuing his quest, he also visited *Shaykh Tajuddin Qal'ee Hanafi*. He got from him permission to narrate *Bukhari* and other authentic books.

After receiving knowledge from, and blessings of the great *muhadditheen* and scholars of the *Harmayn* (*Makkah* and *Madinah*), he performed *Hajj* again in 1144 AH and in the early 1145 AH returned home. He arrived at Delhi on Friday. 14th *Rajab* 1145 AH.

He recommenced teaching *Hadith* at Delhi and a new spirit was visible in his teachings. The light that had brightened him from the science of *Hadith* cast its rays on the *Madrasah rahimiyah* in Delhi and enlightened its precincts. In this way, *Shah Waliullah* spread the

teachings of *Hadith* throughout India and its light continues to shine to date.

The words of Allah كل نفس ذائقة الموت {Every soul shall taste of death}[1] were in effect when he died in 1176 AH at the age of 63. He was buried at Delhi.

Shah Abdul Aziz رحمه الله

Shah Waliullah رحمه الله had four sons who attained fame and distinguished themselves. They were: *Shah Abdul Aziz, Shah Abdul Qadir* رحمه الله *Shah Rafiuddin* and *Shah Abdul Ghani.* All of them were known for their intelligence, knowledge oratory, eloquence, piety and righteousness, but *Shah Abdul Aziz* رحمه الله stood out in honour and knowledge. He is the one who earned name for his entire family in the religious world. Certainly, if he was not there, his family would have remained unknown to the world as honourable, respectable, and learned and they would not have found themselves mentioned in history.

He was born in 1159 AH. The initial years of his growth were overlooked by his great, illustrious father, *Shah Waliullah* رحمه الله. He was admitted to the *Maktab* at the age of five, and began studying the Quran which he completed very soon because of the high level of his intelligence. He was extremely good natured, too. Next, he completely the primary education in Persian followed by *surf* and *nahaw* (grammar) in a short period of about three years. Then, his education was entrusted to a worthy *Khalifah* (assistant)of *Shah Waliullah.* In about two years he became skilled in the different arts of Arabic.

By the age of thirteen, he had not only got through early academic education but also had qualified in elementary *surf* and *nahaw, fiqh,* principles of jurisprudence, logic, scholastic theology, belief geometry, astronomy and mathematics. He then got admission to his father's circle of studies and received education in *Hadith,* all whose books he studied under his father's eyes in two years time. He must have been hardly fifteen years old when he had qualified in all sciences and arts.

He benefitted from his family's policy of receiving both traditional and modern education and in the institution of *Shah Waliullah,* side by side with *Hadith* and *Tafseer,* logic and mathematics were also taught with devotion. Therefore, at a young age *Shah Abdul Aziz* became adept in the Subjects of logic Mathematics, History and geography.

Shah Abdul Aziz رحمه الله had completed his education in the different sciences when his father, *Shah Waliullah* رحمه الله breathed his last, and he succeeded him at the religious institution. Although he was just seventeen years old then, he was an accomplished scholar and a great mystic. The Islamic Scholars respected him and students came to him from the four corners of the world.

He was the one who nurtured the seed his father had sown and worked hard the science of *Hadith* grow in India. Soon it bloomed and people benefitted from its flowers and fruit.

Shah Abdul Aziz رحمه الله was a great orator, too and he held both friend and foe spell bound by his thrilling oratory. He also had a splendid memory. Whatever he read or heard, he retained it in his memory in the same manner and words ever after.

His person was the mine of the characteristics of the *Waliullah* family and till today Islam is bright in India with the light that he had lighted. His enumerable works continue to guide,

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[1] *Aal-Imran, 3:185, Al-Anbiya, 21:35, al Ankaboot, 29:57*

and to satisfy the seekers of knowledge.
He completed his days in a grand manner, the scholar pious and righteous person that he was. He died on Sunday, 7th *Shawwal*, 1248 AH in the morning انالله وانا اليه راجعون {To Allah we belong and to Him is our return}[1]

Mawlana Shah Muhammad *Ishaq* رحمه الله

Shah Abdul Aziz رحمه الله had no male offspring. He had three daughters and the second of them had married *Shaykh Muhammad Afzal* رحمه الله and *Mawlana Muhammad Ishaq* was born to them.
Mawlana Muhammad Ishaq رحمه الله was born on 6th *Zul Hajjah* 1197 AH. *Shah Abdul Aziz* رحمه الله had no son, so his attention was focused fully on *Mawlana Muhammad Ishaq* and he was brought up in the tradition of the family.
After having received his elementary education, he joined the circle of studies conducted by *Shah Abdul Aziz*. Then, he took up teaching and for twenty years he taught *Hadith* to Students under the supervision of *Shah Abdul Aziz* رحمه الله.
He was known for his scrupulous devotion to the Prophet's صلى الله عليه وسلم *sunnah* and deep love for him. His biographers assert that he never did any thing against *sunnah*, not even un knowingly. Nature had bestowed on him not only an excellent character but also a handsome countenance which divulged his nobility and good character. A look at his face convinced people that it was like the faces of those who had been blessed with the company of the Prophet صلى الله عليه وسلم.
When *Shah Abdul Aziz* رحمه الله died, he was chosen as his successor. All disciples and students turned to him and began to benefit from the treasure of his knowledge.
As a successor of *Shah Abdul Aziz* رحمه الله, he was accorded the same honour and respect that every leader of this family had received. In spite of the honour, majesty and abundance, he chose only for the pleasure of Allah to migrate to the sacred land with all his family. There he performed *Hajj* but returned home to India after a few days.
In India, the people thronged to his gatherings and he guided them and trained them through his sermons. However when darkness, *bid'ah* (innovative practices) and way ward ness enveloped the India atmosphere and the symbols of Islam came to be neglected, he became very dejected and resolved to go away from India. The citizens and the *Sultan* (ruler) pleaded with him to reconsider his decision but he was unmoved and took all his family and dependants - a caravan full - to *Makkah*. They settled there, and there, he died in 1262 AH.

Allamah Nawab Muhammad Qutubuddin Khan *Dehlavi* رحمه الله, the compiler of Mazahir Haq

He was the son of a wealthy, respectable family of Delhi. His fore fathers had been close to the royal family who honoured them with high offices and posts in return for their devoted services. He too enjoyed high respect in the royal court at Delhi and the king had great regard for him.
He was born in 1219 AH. After he had received his elementary education, he was entrusted to *Mawlana Shah Muhammad Ishaq Dehlavi*. He received his blessings and gained a high degree

[1] *al-Baqarah, 2:156*

of excellence in *Hadith*. He also learnt from the Islamic Scholars of *Makkah* and *Madinah*.
He followed Shariah diligently and imitated his teacher faithfully in his appearance and get up. He resembled him to such an extent that if anyone had not seen *Mawlana Ishaq*, he would be satisfied on looking at Allamah *Muhammad Quttubuddin* رحمه الله. He was highly learned and pious and righteous, humble and well-mannered.
The greatest achievement of his learning is the Urdu translation of *Mishkat* and its Sharah (explanation) Mazahir Haq. He has innumerable other writings to his credit which speak highly of his knowledge and learning. Finally. He went to *Makkah* where he died in 1289 AH.

Imam Muhy us-*Sunnah* Qami-ul-Bid'ah Abu Muhammad Husayn ibn Mas'ood al Fara al Baghawi رحمه الله

Author of *Masabeeh as sunnah*

He was from *Baghshoor*, a place in *Khurasan* between *Herat* and *Marwa*. This is why he was called *Baghawi*. He was a front-rank scholar of his times, a unique *muhaddith* and an excellent exegette. He was peerless in jurisprudence, *Hadith* and exegesis. This is why his contemporary *muhadditheen*, exegettes and scholars regarded him as their leader. He was also the Grand *Mufti*.
He had mastered the science of recital of the Quran, and was recognized as a great reciter of the Quran. In spite of these qualifications, he was very humble and simple-living.
He was very pious and God-fearing. His heart was filled with awe of Allah and fear of the Hereafter and his life was entirely oriented on love of the Prophet صلى الله عليه وسلم. He shunned worldly comforts although he was well placed in the world and if he had so desired he could have enjoyed its blessings and comforts. He practiced abstinence to such an extent that he ate crumbled bread. His students appealed to him that his eating habits might weaken him and make him unable to serve Islam because of a degeneration of his mind, heart and nerves. He heeded their plea only to the extent that he applied olive oil on his crumbled bread that he ate.
He had got the title *Muhy us Sunnah* directly from the Prophet صلى الله عليه وسلم. Historians and scholars have written that when he finished writing his book *sharah as Sunnah*, he saw the Prophet صلى الله عليه وسلم in a dream. The Prophet صلى الله عليه وسلم told him in a supplication for him, "Just as you have kept my *sunnah* alive through your writing, may Allah keep you alive." Since then, he got the title *Muhy us Sunnah*.
The most famous achievement of his career is his work *Masabeeh as sunnah* which is the base and text of *Mishkat*. He collected A*Hadith* from the *Sihah Sittah* and other reliable books and arranged them on the line of chapters of books of *fiqh*.
Among his other works is *Tafseer Ma'alim-ul-Tanzeel* which enjoys a prestigious position among exegesis of the Quran.
He died in 516 AH. May Allah have mercy on him.

Allamah Waliuddin *Abu Abdullah Muhammad* ibn *Abdullah* al-Khateeb al Umri al Tabrayzee رحمه الله

(Compiler of *Mishkat al Masabeeh*)

His name is *Muhammad*. Some people have said the he was *Mahmood* but it is more correct that he was *Muhammad* His *Kunyah* was *Abu Abdullah* and his title *waliuddin*. His father was *Abdullah*. His family name was *Umri* while he was known as *al-Khateeb al-Tabrayzee*."

He was a great scholar, *muhaddith*, front ranking orator and a very pious and righteous man who was highly well-mannered. He learnt from great scholars and among his own students was *Mubarak Shah Sadi* رحمه الله.

The greatest fruit of his learning is *Mishkat al Masabeeh*, more known as *Mishkat*. It is recognized as the basic book of *Hadith*. The recognisition accorded to this book in the Islamic world may be gauged from the number of its translations, commentaries and marginal notes (annotations). It is a lengthy list. For example:

1. *Al Kaashif ul Haqaiq as Sunan*, by *Allamah Hasan ibn Muhammad al Tabee.*
2. *Sharah al Mishkat*, by *Abu al Hasan Ali ibn Muhammad Alamuddin Bukhari.*
3. *Minhad al Mishkat*, by *Shaykh Abdul Aziz Abhari.*
4. *Mirqat Sharah Mishkat* by *Shaykh Nooruddin Ali ibn Sultan Muhammad Harwi*, well known as *Mulla Ali Qari.*
5. *Sharah Mishkat*, by *Shaykh* Shahabuddin Abu al Abbas Ahmad ibn Ali ibn Juhaythmee.
6 *Hashayah Mishkat* by *Sayyid Sharif Ali ibn Muhammad Tarjami.*
7. *Hashiyah Mishkat*, by *Shaykh Muhammad Sa'eed ibn al Mujaddid Alf Thani.*
8. *Hidayat al Rawah ila Takhreej al Masabeeh wa al Mishkat*, By *Shaykh Abu al Fadl Ahmad Ali*, well known as *Ibn hajar Asqalani.*

9 and 10. *Lam'aat al Tanqeeh* (Arabic) and *Asha'h al Lam'aat* (Persian), by *Shaykh Abdul Haq Muhaddith Dahlavi.*

11. *al Ta'leeq al sabeeh* by *Mawlana Muhammad Idrees Khandhalwi.*
12. *Mir'aah al Mafaateeh*, by *Mawlana Ubaydullah Rahman Mubarak puri.*
13. *Azeeqah al Najaah Sharah Mishkat*, by *Shaykh Abd an Nalai Amaduddin Muhammad Shata'ree.*
14. *Zeenat al Nukah* to *Sharah al Mishkat* by *Sayyid Muhammad Abu al Majd Mahbood Aalam Ahmadabadi.*
15. *Mazahir Haq* (Urdu) by *Allamah Nawab Muhammad Qutubdin Khan Dahlavi.*
16. *Tarjumah Mishkat* (vol 1) by *Mawlana Karamat Ali Joon puri.*

The author of *Mishkat al Khateeb al Tabrayzee*, died after the year 737 AH but the exact year is not known. It is known definitely that he finished compiling this book (*Mishkat*) on Friday in *Ramadan* 737 AH. Hence the year of his death may safely be regarded after 737 AH. Some authorities have placed the year of his death as 748 AH and some others as 740 AH.

Scholars of *Hadith*

The number of scholars of *Hadith* from whose books A*Hadith* have been quoted in *Mishkat* is thirteen. They are:

Imam Bukhari رحمه الله*, Imam Muslim* رحمه الله*, Imam Maalik, Imam Shafa'ee* رحمه الله*, Imam Ahmad ibn Hanbal* رحمه الله*, Imam Tirmidhi* رحمه الله*, Imam Abu Dawood* رحمه الله*, Imam Nasa'i* رحمه الله*, Imam ibn Majah* رحمه الله*, Imam Darami* رحمه الله*, Imam Dara Qutni* رحمه الله*, Imam Bayhaqi* رحمه الله and *Imam Razin ibn Mu'awiyah* رحمه الله.

Besides these people, mention is also made in this list of *Imam Nawawi* رحمه الله and *Imam ibn Jawzi* رحمه الله. We present here a brief life account of all these scholars.

The *Masabeeh as sunnah* or the *Mishkat* do not include any *Hadith* transmitted or quoted by Imam A'Zam, Abu Hanifah رحمه الله. That is why, his name does not find mention in the above list. However, we believe that mention of prominent religions personalities or scholars of *Hadith* is never complete without inclusion of Imam Abu Hanifah's رحمه الله name. Therefore, we have mentioned him at the conclusion of the accounts of these scholars.

Imam Bukhari رحمه الله

The real name of Imam Bukhari رحمه الله is *Muhammad* ibn Isma'il ibn Ibrahim ibn al Mughirah ibn Bardizbah al Bukhari. He was born after Asr prayer on Friday, 13th or 16th *Shawwal* 194 AH. He is known through the Jafi people because his great grandfather had embraced Islam at the hands of a righteous man who was of the Jafi tribe, and his name was Yamaan Jafi. He was the chief of Bukhara and whoever became a Muslim at his hands traced himself to his tribe. Therefore, Imam Bukhari was also known as Jafi.

Imam Bukhari رحمه الله was loosing his eyesight in his childhood and this caused sadness and anxiety to his mother. One night, when she was sad and dejected as ever, she saw Sayyidina Ibrahim عليه السلام in a dream. He said to her, "Be happy, for Allah has heard your cry of pain and has shown mercy on your tears. He has accepted your supplication and restored your son's eyesight." When she woke up in the morning she found her darling's eyes bright with sight. From the age of ten when he studied at the *Maktab*, it was his extraordinary ability that he remembered whatever *Hadith* he heard and it was since then that he commenced memorizing the A*Hadith*.

When he had finished the courses at the *Maktab*, he learnt that there was a scholar and *muhaddith* at Bukhara, Daakhli رحمه الله, who was very famous. So, he prepared to go to him. Daakhli رحمه الله used to read over to people from his book on the science of *Hadith* and in which he had recorded certain A*Hadith*. One day as he was narrating a *Hadith*, he began with its line of transmission, "Sufyan on the authority of Abu al Zubayr who on the authority of Ibrahim." Imam Bukhari رحمه الله interrupted him saying," Abu al Zubayr never reported from Ibrahim." Daakhli رحمه الله heard the young boy and was unsure about himself, so he went home and brought the book and confirmed that, indeed, he was wrong and asked the child to disclose the line of transmission Bukhari رحمه الله said, "It is Sufyan from Abu al Zubayr who from Adi who on the authority of Ibrahim." Daakhli رحمه الله looked into the book and said, "Surely, you speak the truth. The *sanad* is as you say." Imam Bukhari رحمه

الله was then eleven years old. Daakhli رحمه الله was amazed at such a young boy possessing an extra-ordinary memory and he showered praise on him.

At the age of sixteen, he had memorized the books of Ibn Mubarak رحمه الله and wakee, and he went to *Makkah* with his mother and brother, Ahmad, to perform *Hajj*, After performing *Hajj*, while his mother and brother returned home, he stayed behind to study *Hadith*. At the age eighteen, he began to write books and one of his books, kitaab al Tarikh, dealt with the achievements of the companions رضی الله عنه and the Tabi'een رحمه الله events in their lives, and their sayings. After he had prepared the manuscript, he polished it at *Madinah*, near the grave of the Prophet صلی الله علیه وسلم in moonlit nights.

Haamid ibn Ismail رحمه الله who was a distinguished *muhaddith* when Imam Bukhari used to go to his teachers to listen to the A*Hadith* said. "I would accompany him and he never took pen and ink with him. I pointed to him that while he went to the teacher very eagerly to learn a *Hadith*, he did not take writing implements with him. How could he hope to learn then and if he wished to memorise *Hadith*, he must carry pen and ink and write down what the teacher said. After sixteen days, Imam Bukhari asked me to take the A*Hadith* that I had written during the time. I had written down fifteen thousand A*Hadith* during this period. Bukhari began to narrate all those A*Hadith* from memory while I held the written material before me. Instead of my prompting him any where, I had to correct my written text here and there from what he narrated. He narrated the fifteen thousand A*Hadith* without a single Stammer or mistake. He then remarked that we supposed that he was wasting his time. I realized then and there that he had a great future."

Sahih al Bukhari is the biggest achievement of Imam Bukhari. It is the most correct book after the noble Quran. One day Imam Bukhari and his fellow students were attending a session with their teacher, *Ishaq* ibn Rahwayh. The students while discussing the subject among themselves wished that someone might compile a collection of the A*Hadith* of the Prophet صلی الله علیه وسلم in a brief manner; and the A*Hadith* should be authentic to the highest degree. In that way, all the authentic A*Hadith* would be at one place and seekers of *Hadith* would be able to trace them out without reservation or hesitation, and abide by them. No one would have to re-verify those A*Hadith* from any other scholar."

The students dispersed but imam Bukhari pondered over the suggestion and resolved to undertake the work. He began writing the book.

At that time he had a treasure of about 600,000 A*Hadith*. He sifted the weaker A*Hadith* from the authentic. He began to write down the authentic A*Hadith* in his book He omitted all the A*Hadith* that were weak or did not meet the standard of authenticity. Soon the wish of the students of Ibn Rahwayh رحمه الله was given practical shape. The *Jam'e-ul-Bukhari* was compiled.

It was the practice of Imam Bukhari, while writing this book that he first had *ghusl* (bath), offered two *raka'at* optional prayer and then wrote down a *Hadith*. There is no *Hadith* in Bukhari which Imam Bukhari may have written without having a bath and prayed two optional *raka'at*. It took him sixteen years to complete the great task and in his life about ninety thousand people had the honour of learning a *Hadith* from him directly.

Khalid ibn Ahmad Za'li was then the governor of Bukhara. He sent message to Imam Bukhari that he should visit his home and teach his sons the Bokhari and other books, like kitab al Tareekh, etc. Imam Bukhari sent him a reply. "This is the learning of *Hadith* and I consider it a mockery of *Hadith* that I should come to your house to teach *Hadith*. If you wish, send your sons to my gatherings so that they will sit with other students and learn

the AHadith." For the governor, this response was nothing short of a slap on the face but he sent word to the Imam. "I am prepared to send my sons to you but you must ensure that when they are with you, no one else should come to you. Rather, a sentry should stand at the door to bar entry to other people to the class. It is not acceptable to me that when my sons attend your class, the common people and the lower strata should sit next to them." Imam Bukhari refused to abide by the governor's condition. He said. "This knowledge is the legacy of the Prophet صلى الله عليه وسلم and the whole *ummah* has an equal share in it. No one is preferred over the other in receiving it." The governor of Bukhari was infuriated with this answer and he resolved to teach the 'stubborn' scholar the lesson of his life.

There has never been lack of such scholars who smother their conscience for the sake of worldly wealth or personal favours, and submit to authority for that. They not only do that but also willingly bring innocent and sincere scholars to disrepute to achieve their ends. The same thing happened to Imam Bukhari. There were the Scholars who seemed to be his friends but, when the opportunity to gain personal favours arose, they helped the governor and began to criticize Imam Bukhari and question his standing. They assisted the governor in drawing out a list of accusations against him so that he was exiled from Bukhara.

When Imam Bukhari was going out of the city, he did not say anything but, "O Allah, I put this affair in Your Hands." Hardly had a month passed by when the governor Khalid ibn Ahmad, was deposed by the *Khalifah* and not only was he dismissed but also made to ride a donkey throughout the city.

One of the scholars, Harith ibn Warqah, who had conspired with the governor against the Imam was also dishonoured severely. Another scholar who was part of the conspiracy faced painful punishment from Allah and all his children died.

Imam Bukhari رحمه الله went to Nishapur but his self respect and independent nature annoyed the governor there, too. He had to leave that place and he finally settled at Khartang near Samarqand. And, it was at this place that his living days were over and he died on the last day of *Ramadan*, the night preceding Eid al Fitr, 265 AH at the age 62 years. انالله وانااليه راجعون

He had many teachers. Distinguished among his teachers were *Ishaq* ibn Rahwayh رحمه الله Ali ibn Madini رحمه الله, Ahmad ibn Hanbal رحمه الله and Yahya ibn Mu'een رحمه الله

Khateeb Abu Bakr Baghdadi has quoted Abdul Wahid Tarawi as narrating, "I saw the Prophet صلى الله عليه وسلم in a dream. He was with his companions and waiting for someone. I offered *salaam* and the Prophet صلى الله عليه وسلم responded to it and I asked him, 'O Messenger of Allah! For whom do you wait here? He said 'we await *Muhammad* ibn Ismail.' After some time, I learnt of the death of Imam Bukhari and I worked out that he had died about the time I had seen the Prophet صلى الله عليه وسلم wait for Imam Bukhari."

Shaykh Abdul Haq Dehlawi رحمه الله has mentioned the dream in his translation and also disclosed that when he was buried the fragrance of musk came out of the grave. This sweet smell continued to emanate many days thereafter from the earth of the grave.

Many people have seen in their dreams that the Prophet صلى الله عليه وسلم associated *Sahih al Bukhari* to with himself. Thus, *Muhammad* ibn Ahmad Marwazi was once sleeping in the passage between the *Rukan* and *Maqam Ibrahim* in the Ka'bah. The Prophet صلى الله عليه وسلم told him in a dream. "O Abu Zayd! How long will you give lessons from the book of Shafa'ee? Why do you not teach from my book?" He became fearful and submitted, "Messenger of Allah. I give my life for you. Which is your book, that I may give lessons from it?" The

Prophet صلى الله عليه وسلم said, "Jami *Muhammad* ibn Ismail" (This is *Sahih al Bukhari*). A similar dram is also narrated by the Imam of the *Harmayn*.
Imam Bukhari had written many books. The most notable and worthy is, of course, his *Sahih al Bukhari* which has earned a never failing acclaim in the entire Islami world. The other book is *Kitab al Tareekh*. A third is *Kitab al Adab*. A fourth book is *kitab Rafa yadayn*. There are many other books written by Imam Bukhari and they speak highly of his knowledge and learning.

Imam Muslim رحمه الله

His name was Muslim ibn Hajjaj. His *Kunyah* Abu al Husayn. He was of Qushayri tribe and his native land was nishapur. He was born in 204 AH or 206AH. He was a great *muhaddith* and is recognized as an Imam in this field. His brilliant students included Abu Hatim Razi, Tirmizi and Abu Bakr Khuzaymah. Abu Hatim Razi saw Imam Muslim رحمه الله in a dream after his death and asked him how he had fared. Imam Muslim رحمه الله disclosed, "Allah has bestowed upon me His favours, opened the gates to paradise for me and the expanse of praradise is at my disposal. I move about wherever I like.
After the death of Imam Muslim, Abu Ali Zaghni saw a pious, righteous man in his dream ans asked him what was behind his salvation. He had some papers in his hand and showing him he said, "Because of these." They were sections of Sahih al Muslim!
It is stated in *Kitab Tareekh* that, one day, there was a reference to a *Hadith* in a gathering of Imam Muslim رحمه الله. The attendants of the assembly asked him about it but he could not then recall that *Hadith*. So, he went into his home and placed before him a basket in which he filled dates. He began looking for the *Hadith* and, at the same time, ate a date from the basket. Finally, he did find the *Hadith* but, meanwhile, he had eaten all the dates in the basket, He was so engrossed in looking out for the *Hadith* that he never thought how he would digest all those dates. He died because of that on Sunday, 24th *Rajab* 261 AH. انالله وانا اليه راجعون.
The greatest achievement of Imam Muslim is *Jami Sahih al Muslim*, a great book of *Hadith* and, like al Bukhari the most authentic book. He has innumerable other works to his credit; for example *Musnad Kabir, Jami Kabir, Kitab al Ilal, Kitab awham muHaditheen, Kitab Tameez, Kitab man laysa lahu illa rawa wahid, kitab Tabqaat Mukhdariyeen, kitab al Asma wa al kuna kitab al Wajdan, kitab Hadith amir ibn Shu'ayrb, kitab Mashikh Maalik, Kitab Mashaikh Thauri*. There are many other works from him.

Imam Maalik رحمه الله

His name was Maalik. His descent is traced in this manner; Maalik ibn Anas ibn Maalik ibn Abu Aamir ibn Aamir ibn al Harith ibn Ghaymaan ibn Khaythal and so on. His great grand father, Abu Aamir, was a companion of the Prophet صلى الله عليه وسلم; however the scholar Zabri, has written in *tajreed al sahabah* that it is not known that Abu Aamir was a companion but it is confirmed that he was born in the times of the Prophet صلى الله عليه وسلم.
Abu Aamir's son, Maalik was a Tabi'ee. Accordingly, we find his transmission from Sayyidina Uthman رضى الله عنه and other companions. *Shaykh Muhammad* Ibrahim ibn Khaleel has written about Abu Aamir in Sharah Mukhtasar Khaleel that he was a companion who participated in every battle with the Prophet صلى الله عليه وسلم except Badr. Imam Maalik رحمه الله was from Asbahi tribe. He was born in 93 AH. It is said about him that he was born two or three

years after his mother conceived him.

Imam Maalik رحمه الله was an ordent student of *Hadith* and eager to learn about it, and the precise abiding by the *sunnah* had become his mark of distinction. In his early days, his family could not afford to pay for his thirst for knowledge and he sold the (linking) chains in his home to pay for his books. Soon, however, days changed and he found himself in abundance with every kind of comfort available to him. People had chosen him as their centre. Imam Maalik رحمه الله was gifted with tremendous memory and he said about himself that he retained whatever he memorized once.

He was just seventeen years old when he began to teach *Hadith*. It is stated that during the initial days of his lessons, a woman of *Madinah* who was pious noble and respected died. While her body was being given a bath, the woman who was giving the bath happened to touch the private organ of the body and remarked that the dead woman was an adulteress. The moment she uttered these words, her hand got stuck where it was on the private organ. Try as she would, she could not remove her hand from there. She was very worried and this was a very amazing thing to happen. The Scholars were consulted but they were helpless. The people than consulted Imam Maalik رحمه الله. His intelligence suggested an instant solution to the problem. He ruled, "This woman has slandered a pious and chaste woman and accused her of having committed adultery. Therefore, the punishment of Allah has descended on her. The only solution is to give her the prescribed punishment."

Accordingly, she was given eighty lashes after which her hand got free. Since then people recognized Imam Maalik's standing as a great scholar and able man.

Imam Maalik رحمه الله has the distinction of having written with his own hands one thousand *AHadith* which feat no other *Muhaddith* has achieved. He had such a great sense of respect, that he never relieved himself in the precincts of the Haram of *Madinah* (limits of its sacred territory). He would go beyond the limits of the city to answer nature's call. However, he could not help when he was ill.

About a thousand people heard his outstanding book Muwatta from him. They have obtained *sanad* from him in *Hadith*. Even after his death, people benefit from his book which has gained exceptional approval.

Imam Shafa'ee رحمه الله

His name was *Muhammad* and *Kunyah Abu Abdullah* and he was famous by the name Shafa'ee. His family tree is traced in this way; *Muhammad* ibn Idrees ibn Abbas ibn Uthman ibn Shafi ibn Saa'ib ibn Ubayd ibn Abd Yazeed ibn Hashim ibn Muttalib ibn Abd Munaf al Qurayshi al Muttalibi. Shafi is called Mutalibi because his forefather was Muttalib who was a brother of Hashim ibn Abd Munaf. Imam Shafa'ee was one of the children of Hashim, the one who was the son of Muttalib. The other Hashim who was the son of Abd Munaf and brother of Muttalib was a forefather of the Prophet صلى الله عليه وسلم. Thus, the family tree of the Prophet صلى الله عليه وسلم and imam Shafa'ee branches out at Abd Munaf. Shafi the ancestor of Imam Shafa'ee was alive in the time of the Prophet صلى الله عليه وسلم and his father, Saa'ib had also been alive in the Prophet's صلى الله عليه وسلم times. Rather, he is the very Saa'ib who had held the standard of Banu Hashim for the (disbelieving) Quraysh in the battle between Right and wrong at Badr and when the disbelievers lost the battle and many of them were taken captives Saa'ib was one of them. Then he earned freedom by ransoming himself, and then he embraced Islam.

Imam Shafa'ee was born in 150 AH at Ghazza but some authorities say that he was born at Aasqalan, and some others Mina. He was then taken to *Makkah* where he grew up in the sacred surroundings. He had committed the Quran to memory at the age of seven, and Muwatta Imam Maalik at the age of ten. He learnt *fiqh* from Muslim ibn Khalid who was a *Mufti* at that time. When he was fifteen years old, the well known Islamic Scholars and *Shaykh* had given him authority to issue *fatawa* (religious edicts). He them travelled to *Madinah* to seek more knowledge and became a student of Imam Maalik رحمه الله.

Imam Shafa'ee رحمه الله said that in his early life, he was much interested in poetry and he had memorized many verses of poetry which he recited often. He was sitting in the shade of the Ka'bah one day and he was all alone when he heard someone say. "the Imam says...." And he heard very attentively someone say.

يَا مُحَمَّدُ عَلَيْكَ بِالتَّقْوَى وَدَعِ الشِّعْرَ

"O Muhammad! Take up what is authentic and lasting, and give up poetry."

Again before he had attained majority, he saw a dream in which he heard the Prophet صلى الله عليه وسلم call him. He answered. "Labayk (Here I am)! O Messenger of Allah." The Prophet صلى الله عليه وسلم asked him, "To what tribe do you belong?" He answered, "Messenger of Allah! I am from your tribe." The Prophet صلى الله عليه وسلم said, "come close to me, and open your mouth." Imam Shafa'ee went close to the Prophet صلى الله عليه وسلم and opened his mouth. The Prophet صلى الله عليه وسلم put the saliva from his own mouth into the mouth of Imam Shafa'ee" and said, "Go! May Allah shower on your blessings and auspiciousness." Imam Shafa'ee رحمه الله said, "Thereafter, never was a mistake committed by me in the learning of *Hadith* and Arabic literature."

Imam Shafa'ee رحمه الله said that when he presented himself before Imam Maalik رحمه الله he indentified Shafa'ee with his manner of conversation and appearance and asked, "What is your name?" He said, "*Muhammad*." Imam Maalik رحمه الله said, 'O *Muhammad*! practice *taqwa*," (A God fearing attitude). "Fear Allah and keep yourself away from sin, for Allah will make you possessor of glory and greatness in the *ummah* of Prophet *Muhammad* صلى الله عليه وسلم." Imam Shafa'ee then stayed a long period of time with Imam Malik رحمه الله occupied in learning and gaining knowledge. When he had qualified and asked Imam Maalik رحمه الله to grant him permission to go, he proffered him words of advice.

"O young man!" he said, "Allah has placed light in your heart, so it is your duty to care for it. Let not the darkness of sin cloud the light."

After taking leave of Imam Maalik رحمه الله, he went to Baghdad and studied more of *Hadith* and *fiqh* from their scholars. He went to *Makkah* from there and then again to Baghdad. After some period, he went to Egypt where he occupied himself in teaching and began to write very valuable and useful books in large numbers. He wrote fourteen books on principles of religion or jurisprudence and about a hundred books on branches of religion or its tenets. Imam Ahmad ibn Hanbal has said, "I had not known the annulling and the annulled, the particular and the common, he detailed and the precise in *Hadith* but when I took up the company of Imam Shafa'ee رحمه الله, I became aware of these things"

Imam *Muhammad* رحمه الله the student of Imam Abu Hanifah رحمه الله said, "Imam Shafa'ee رحمه الله borrowed Abu Hanifah's book *Kitab Awsat* and memorized the whole book in one night and one day." Imam Shafa'ee died in the last day of *Rajab* 204 AH on a Friday. He was

buried on the same day. Of his books, *Kitab al Umm* enjoys a very important status.
His teachers included Imam Maalik رحمه الله and Sufyan ibn Uyainah and others. He learnt *Hadith* from them. His students included Imam Ahmad Ibn Hanbal رحمه الله Sufyan Thauri رحمه الله Muzana رحمه الله and a great many others who benefited from him.

Imam Ahmad ibn Hanbal رحمه الله

His *Kunyah* was *Abu Abdullah* and his name was Ahmad. His line of descent is thus: Ahamd ibn *Muhammad* ibn Hanbal ibn Hilaal ibn Asad ibn Idrees ibn *Abdullah* ibn Hiban ibn Asad ibn Rabiah ibn Nazaar ibn Sa'd ibn Adnan and so on.
He was recognized as an authority and front-ranking scholar of *Hadith* and *fiqh* in his time. He was extremely pious, righteous and ascetic, and his worship was full of humility and humbleness. He grew up in Baghdad and got his education and qualification in *Hadith* there. After that, he undertook a long travel to hear and learn *Hadith* and his search took him to Kufah Busrah, *Makkah, Madinah,* Yaman, Syria, and other lands. He sought knowledge from the great scholars of every land he visited and received their permission to narrate *Hadith.*
His teachers included Yazid ibn Haroon, Yahya ibn Sa'eed Qataan, Sufyan ibn Uyainah and Imam Shafa'ee. He narrated *Hadith* from them. His students included Imam Bukhari, Muslim ibn *Hajj*aj Qushayri, Abu Zara and Abu Dawood Sajistani. These people transmitted A*Hadith* from him.
Ishaq ibn Rahwayh رحمه الله had said about him that he was a *hujjah* (argument) between Allah and His slaves.
Imam Shafa'ee testified, "I did not find any one in Baghdad more ascetic, God fearing and knowledgeable than Ahmad ibn Hanbal.
Ahmad Sa'eed Darami used to confirm that he had not seen anyone who could remember the A*Hadith* of the Prophet صلى الله عليه وسلم more than Ahmad ibn Hanbal رحمه الله.
Abu Dawood Sijistan رحمه الله would say often, "To sit with Imam Ahmad ibn Hanbal رحمه الله is like sitting with the people of the hereafter because in his company nthing but religion is discussed."
It is said about him that he had adopted a life of austerity and for the seventy odd years he lived he remained independent placing trust on Allah. This is spite of his greatness. He never sought comfort and never took anything from anyone.
Muhammad ibn Musa has reported that the Egyptians sent *Hasan* ibn Abdul Aiz to Baghdad with legacy of a hundred thousand gold coins (of Ashrafi) loaded on many animals. *Hasan* ibn *Abdul Aziz* sent to Imam Ahmad ibn Hanbal رحمه الله a number of bags with one thousand coins each Saying, "I have received this wealth as lawful inheritance. Do accept something for yourself and spend it on your family." Imam Ahmad ibn Hanbal رحمه الله refused the offer and he did not take even a single gold coin from it saying, "I really do not need it." There are many other similar accounts that speak of his patience, reliance of Allah, abstinence, righteousness and piety.
He was born at Baghdad in 164 AH and died there in 241 AH on Friday He was buried the same day after Asr.
His works include *Musnad.* It is held in esteem by the *muhadditheen* and it contains more than thirty thousand A*Hadith.*

Imam Tirmidhi رحمه الله

His *Kunyah* was Abu Isa and name *Muhammad* ibn Isa Surah ibn Musa ibn Dihaak Tirmidhi. He is known by the name Trimidhi because of his association with the city of that name. He was a great *muhaddith* which can be gauged from his book Tirmidhi which is an authentic collection of A*Hadith*. The *muhadditheen* regard it very highly and, in fact, give it importance over the other books of *Sahah Sittah*:

(1) When he narrates a *Hadith*, he makes it a point to name the narrators from whom he had heard or received the *Hadith* so that the category of the A*Hadith* is known mutawatar or ahead (continuous or single narrator)

(2) With the *Hadith*, he also mentions the conclusion derived from the A*Hadith* and the view point of different Islamic Scholars.

(3) At every stage, he also mentions the status of the narrator whether weak or strong. He also comments on the *Hadith*'s authenticity; Saheeh, *Hasan*, gharib, munkar. In the transmission of *Hadith* the narrators between him and the Prophet صلى الله عليه وسلم are a minimum of three and a maximum of ten. There is a *Hadith* which only has three means in between such a *Hadith* is called *Thalathi*.

The *muhadditheen* from whom he has narrated are Qutaybah ibn Sa'eed, *Mahmood* ibn Ghaylan *Muhammad* ibn Bishar, Ahmad ibn Manee, *Muhammad* ibn Mathna and some others.

He had many students too. Notable among them are *Muhammad* ibn Ahmad and Haytham ibn Kulayb. He completed his Jami Tirmidhi and sent it to the Islamic Scholars of the Hijaz, Iraq and Khurasan and they gave it their approving comments.

He has also compiled the Shama'il Nubawi in which he has written on the Prophet's sacred life and his appearance.

He was born in 209 AH and died 279 AH.

Imam Abu Dawood Sijistani رحمه الله

His *Kunyah* was Abu Dawood and name Sulayman ibn Ash'ath ibn *Ishaq* ibn Bashir. He is known as Sijistani because he was a resident of Sijistan. He travelled widely in his quest for knowledge and *Hadith* and he presented himself before the Islamic Scholars and *muhadditheen* of iraq, khurasan. Syria, Egypt and Hijaz. He heard A*Hadith* from them and got their permission to quote them. He has narrated A*Hadith* from recognized Islamic Scholars and *muhadditheen* like, Muslim ibn Ibrahim, Sulayman ibn Harb. Yahya ibn Mu'een and Ahmad Ibn Hanbal. Those who have transmitted from him include Abu Abdur Rahman Nasa'i and Ahmad ibn *Muhammad*.

The native land of Imam Abu Dawood is Busrah but he moved to Baghdad where he compiled his great work *sunan Abu Dawood*. When the people read over the *sunan Abu Dawood* to Imam Ahmad ibn Hanbal رحمه الله on the authority of Abu Dawood, he appreciated it highly. Imam Abu Dawood رحمه الله said that he had narrated five hundred thousand a*Hadith* of the Prophet صلى الله عليه وسلم from the Islamic Scholars and *muhadditheen* of which he collected in his book one thousand six hundred most authentic and reliable A*Hadith*. Of these, there are four A*Hadith* that may suffice all the other A*Hadith*, meaning that they include comprehensively all points and philosophies of religion and Shariah. They are:

(1) انما الاعمال بالنيات Indeed, deeds are judged by the intentions that guide them.

(2) مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَالَا يَعْنِيهِ He who wishes to observe Islam well, leaves alone that

which does not concern him.

(3) لَا يَكُوْنُ الْمُؤْمِنُ مُؤْمِنًا حَتّٰى رَضِيَ لِاَ خِيْهِ مَايَرْضٰى لِنَفْسِهٖ The believer will not become a perfect believer unless he prefer for his brother what he prefers for himself.

(4) اِنَّ الْحَلَالَ بَيِّنٌ وَاِنَّ الْحَرَامَ بَيِّنٌ وَ بَيْنَهُمَا مُشْتَبِهَاتٌ The lawful is defined and the unlawful is defined and between them are the doubtful things.

Abu Bakr Khallal رحمه الله asserted about him that Imam Abu Dawood رحمه الله was on illustrious man of his times and of a very good temperament. He was an ascetic. He was recognized for his eminence and Command over *Hadith*. His book is an outstanding work and it ranks above all other books after Bukhari and Muslim. Imam Abu Dawood رحمه الله was born in 202 AH and died in 276 AH.

Imam Nasa'i رحمه الله

His Kunya was Abu Abdur Rahman and name was Ahmad ibn Shuayb ibn Ali ibn Bahr ibn Sanan. He was a resident of Nasaa, a city in Khurasan and so got the name Nasa'i. He was born in 214 or 215 AH.

He travelled widely to learn and met the illustrous Islamic Scholars of his time. He gained tremendously from them. The countries he visited included Khurasan, Iraq, Syria and Egypt from where he acquired much knowledge of *Hadith.*

He was just fifteen years old when he met Qutaybah ibn Sa'd for his first lessons. He stayed there for fourteen months. Imam Nasa'i followed the Shafa'ee school of thought as is evident from his book Manasik al *Hajji.*

He always observed the Dawood fast which involves fasting on alternate days. In spite of that he possessed good health and extra ordinary strength. He had four wives and some female slaves and he spent a night with each wife.

When he had finished writing his *sunah kubra,* one of the *ameens* asked him, "Are all the A*Hadith* in Your book *Saheeh*?" He said, "No some are *Saheeh* and some *Hasan."* The ameer requested him to compile for him those *Hadith* in the book which were *Saheeh* to the highest degree. So, he compiled the *Sunan Mujtaba.*

His death came in a very tragic and cruel manner. The rulers in his times were the Banu Umayyah who were opposed to Sayyidina Ali رحمه الله Imam Nasa'i رحمه الله wrote a book in which he described the characteristics, good qualities and auspicious condition of Sayyidina Ali رحمه الله He resolved to read to the public from the book on a Friday in the mosque in Damascus. His intention was to correct the wrong impression about Sayyidina Ali رحمه الله in the mind of the common people which they had been fed by the kingdom of Banu Umayyah.

So, one Friday, he began to read from the book before the people. He had just read a few passages when someone from the gathering got up and asked him, "It is true that you have described Ali in this book, but do tell us whether you have described in it the good qualities of Sayyidina Muawiyyah or not?"

Imam Nasa'i said, "I do not deny the greatness and virtue of Sayyidina Mu'awiyyah رضی الله عنه and I agree that he had received salvation but his virtues and excellences to not have as much importance as Sayyidina Ali's رضی الله عنه to warrant my writing on them." Some people have quoted Imam Nasa'i رحمه الله to have answered in this manner; "I do not subscribe to the virtues attributed to Sayyidina Mu'awiyyah رضی الله عنه."

He has not finished speaking that the gathering poured down over him in futy. They beat

him severely to such an extent that he could not even get up. His servants picked him up and took him to his home. Immediately on reaching home, he said," Take me to *Makkah* just now so that I may die in the sacred land or on my journey ot it."
He was taken to *Makkah* and he died there, a martyr's, death, on Monday, 13th Safar 303 AH. He was buried between Safa and Marwah. رحمه الله

Imam Ibn Majah رحمه الله

His *Kunyah* was *Abu Abdullah* and name *Muhammad* ibn Yazeed ibn Majah. He was a resident of Qazween, a city between Iraq and Iran (between Tahran and Zanjan). He was of the Tribe Rabee'ee which is said to be related to Rabia'ah Baloola. He is recognized as well versed and experienced in the science of *Hadith* and a retainer of *Hadith* in his strong memory. He learnt from the students of Imam Maalik and travelled to many lands.
His outstanding book Ibn Majah is an important part of the syllabus of *Hadith*. Some of the *muhadditheen* and Islamic Scholars consider Ibn Majah as one of the *Sihah sittah*. There are many *talathi* a*Hadith* in the book. However, one *munkar* or *Mawdoo Hadith* has found itself in Ibn Majah, therefore, some of the Islamic Scholars refuse to refuse to regard it as one of the *Sihah sittah*.
Some people have narrated many A*Hadith* extolling the virtues of Qazween, his native land. But authorities regard all of them as *mawdoo*.
He was born in 209 AH and died on Monday. 27th *Ramadan* 273 AH. But Allah knows best.

Imam Darami رحمه الله

His *Kunyah* was Abu *Muhammad* and his name was *Abdullah* ibn Abdur Rahman Fadl samarqandi al-Darani. Samarqandi refers to the city Samarqand where he lived and Darami refers to his tribe.
He was an eminent *muhaddith* and scholar. He was adorned with the virtues of piety asceticism and contentment. His book too enjoys a distinct position in *Hadith* literature.
His teachers included Ibn Majah, HIbban ibn Hilal, Nadr ibn Shumayl, and Hayah ibn Shurayh. He had a great many students too and they include the *muhadditheen* of the caliber of Imam Muslim رحمه الله and Imam Tirmizi رحمه الله. He was born in 181 AH and died in 255 AH.
It is reported by *Ishaq* ibn Ahmad ibn *Khalifah* that he was sitting in an assembly of Imam bukhari رحمه الله when they received news of the death of *Abdullah* ibn Abdur Rahman al Darami. Imam Bukhari (H) hung down his head in sorrow and exclaimed انا لله وانا اليه راجعون (To Allah we belong and to Him is our return). He had taken it so hard that tears fell from his eyes on to his cheeks.

Imam Daraqutni رحمه الله

His *Kunyah* was Abu al *Hasan* and his name Ali ibn Umar Daraqutni. He was distinguished in the science of *Hadith* and had extraordinary prowerss. He had a great knowledge of the cause and reason of the *Hadith* and the conditions of the narrators. His well-known work is the Daraqutni which is recognized as a reliable book of *Hadith*. It is his singularity that he related all the known lines of transmission of a *Hadith*.
In his quest for knowledge, he undertook travel to far-off lands. He sought knowledge of *Hadith* from ıslamic Scholars in Kufah, Busrah, Syria, Wasit, Egypt and other Muslim countries.

Daraqutni is the name of a neighbourhood in Baghdad where he lived. Hence, he is known by that name. Qatan is the Arabic words for cotton and the neighbourhood was a trading centre for cotton and thus came to be known as Daraqutan.
His students included Abu Nu'aym, Abu Bakr Barqani, Jawhari, Qadi Abu al Tayyib Tabari, Haakim *Abu Abdullah* Nishapuri and others. He was born in Baghdad in 305 or 306 AH, and he died there on 22nd Zul Qa'dah 350 AH. Some reports suggest the date of his death as 8th Zul Qa'dah, a Thursday. But Allah knows best.

Imam Ahmad ibn Husayn Bayhaqi رحمه الله

His *Kunyah* was Abu Bakr and his name was Sharif Ahmad ibn Husayn Bayhaqi. He held a respectable and esteemed rank in the eyes of the Islamic Scholars and *muhaddith*een, and his excellence was confirmed.
His works numbered in thousands and some reports attribute seven thousand articles on different aspects of religion. This reflects on his wide knowledge and ability. Among his works, the very well known are Kitab Mabsoot, Kitab as-Sunan, Kitab Dalail an Nabuwah, Kitab Ma'rifat Uloom *Hadith*, Kitab Ba'th wa al Nushoor, Kitab Aadab, Kitab Fadail *Shah*abah Kitab Fadail Awqat, Kitab Sha'b al Imam, Kitab Akhlaqiyat, and so on.
He was born in Sha'ban 384 AH and died at Nishapur in 456 AH.

Imam Razeen ibn Mu'awiyyah رحمه الله

His *Kunyah* was Abu al Husayn and his name was Razeen ibn Mu'awiyyah al Abdari. Abd al Daar was a famous tribe of the Quraysh and Razeen belonged to it. Hence, he is known as Abdari.
He was a front-rank *muhaddith* and an illustrious scholar of religion. He died in the year 530 AH.

Imam Nawawi رحمه الله

His *Kunyah* was Abu Zakariyah and his name Yahya ibn Ashraf Hazami. His title was Muhiyuddin. Hazam was one of his ancestors and his family came to be known after him, Hazami. Nawa is a settlement near Damascus in Syria. He was a resident there and so got the name Nawawi.
He as born al Nawa on one of the first ten days of Muhurrum 621 AH. He died on Wednesday 14th *Rajab* 677 AH in the night.

Imam Ibn al Jawzi رحمه الله

His *Kunyah* was Abu al Farah. His name was Abdur Rahman ibn al Baghdadi Hanbali Siddiqi but he is famous by the name of Ibn al-Jawzi which is derived from Furdah al-Jawzi which is derived from Furdah al-Jawz the name of a place.
He was a great theologian, able jurist and superior *muhaddith*. The Islamic Scholars unanimously recognize him as an excellent and knowledgeable scholar. His works cover a wide range of subjects exegesis, jurisprudence, travel and some more. The number of his books is very great and he was accepted as an authority in all these subject.
He had written a book on *mawdoo'*at *Hadith* in which he collected the *Hadith* tht are *mawdoo.* Another of his books is *Talbees Iblis* in which he has discussed *bid'ah* (innovation) and acts that are contrary to *sunnah,* and then rejected them; this book has an interesting account of *aqwaam Shayatani* (devil's people) and an outright rejection of those who deny the Sufis, innovators and the misled.

Imam Ibn al-Jawzi رحمه الله was extremely intelligent and a number of accounts of his wisdom and intelligence are narrated in books of travel and history. One such account is related here. A *sunni* and a *Shi'ah* had a argument on who was more excellent, Sayyidina Abu Bakr رضى الله عنه or Sayyidina Ali رضى الله عنه. The argument soon turned violent and the two finally agreed to refer to Ibn al Jawzi and to accept his decision. Thus, they approached Ibn al Jawzi رحمه الله and day as he was delivering words of wisdom and advice from the pulpit. One of the two parties interrupted him and asked:

مَنْ اَفْضَلُ الصَّحَابَةِ؟

"Who among the companions is more excellent?"

Ibn al Jawzi رحمه الله realized the delicacy of the situation. The government was in the hands of the Shi'as and Ibn al Jawzi رحمه الله was careful enough to give an answer that should not displease the sunni (and thus the truth) nor the Shia' lest there should be trouble and unrest. He gaze a very intelligent and sagacious answer. He said:

اَفْضَلُ صَحَابَةِ رَسُوْلُ اللّٰهِ الَّذِىْ بِنْتُهُ فِىْ بَيْتِهٖ

"The most excellent of the companions of the Messenger of Allah is that his daughter is in his house."

Imam ibn al Jawzi رحمه الله said only this much and went away from there so that he may not have to explain the words. As for these men, both the parties were happy with the answer each believing that his contention was supported. The sunni believed that the answer implied that the superior companion is he whose daughter is in the house of (married to) the Messenger of Allah صلى الله عليه وسلم because Sayyidina Abu Bakr's رضى الله عنه daughter, Sayyidah Ayshah رضى الله عنها was married to the Prophet صلى الله عليه وسلم, and so Sayyidina Abu Bakr رضى الله عنه is more excellent. The shi'a read the answer to suggest that he is more excellent in whose house is the daughter of the Prophet صلى الله عليه وسلم and because his daughter sayyidah Fatimah was married to Sayyidina Ali رضى الله عنه he believed that Sayyidina Ali رضى الله عنه was superior.

It was the sagacity of Ibn al Jawzi رحمه الله that he used the pronoun in the sentence in such a way that the meaning become ambiguous. Mischief was thus averted. Tempers were cooled down. Ibn al Jawzi was born in the year 517 AH, and he died in 597 AH. رحمه الله

Imam Az'am Abu Hanifah رحمه الله

His name was Nu'man and his *kunyah* was Abu Hanifah while his title was Imam A'zam. His father was Thabit and his grandfather was zoota.

Zoota was a resident of Iran and by religion was a parsee (Zoroastrian). When the light of Islam spread to lands beyond Arabia and also shown over Persia, alongwith other people Zoota too embraced Islam. Some people of his family harassed him after he had become a Muslim and obstructed him from practicing the rites of Islam. So, Zoota set his mind on hijrah (migration in Allah's cause) and he went away from his native land with his wife and some property and travelled towards *Makkah*. This was the era of Sayyidina Ali رضى الله عنه as *Khalifah* and Kufah was the capital city of Islam and the grandeur and majesty of Islam was apparent here. Zoota reached kufah and gave up the idea of proceeding to *Makkah* and settled al Kufah. He earned his living through trading in textiles.

In early 40 AH a son was born to him whom he named Thabit. In the prime of Thabit's youth, zoota died and in 80AH a son was born to Thabit who named him Nu'man. Later on Nu'man took up the *Kunyah* Abu Hanifah. He became famous with the title of Imam A'zam. When Imam Abu Hanifah was born about seventy years had passed since the Prophet's صلى الله عليه وسلم death. Many of the companions رضى الله عنه too had departed from this life but three of them were. (1) Sayyidina Anas ibn Maalik رضى الله عنه the attendant of the Prophet صلى الله عليه وسلم. (2) Sayyidina Sahl ibn Sa'd Ansari رضى الله عنه. And (3) Sayyidina Abu Tufayl Aamir ibn Wathilah رضى الله عنه Imam Abu Hanifah رحمه الله met two of them. Sayyidina Anas رضى الله عنه and Sayyidina Abu Tufayl Amir رضى الله عنه. He had the benefit of having their company and thus had the honour of becoming a Tabi'ee, which is only his distinction among the four Imams.

He received his early education at home and when he gained some wisdom, his father got him to join him in the family business. When he was sixteen years old, his father, Thabit, died and the responsibility of caring for the family business fell on his shoulders. He was very intelligent and hard working and soon his business grew and expanded. Apart from the shop that he had inherited, he set up a factory of textiles and he lived very comfortably.

As he crossed twenty summers of his life, he become deeply interested in acquiring knowledge. Once, while on one of his business tours, he met the famous scholar and qadi of kufah, Allamah Sha'bi رحمه الله. The Allamah رحمه الله asked him, "Dear son! Who do you learnt from?" Abu Hanifah replied regretfully that he did not learnt from any one. The Allamah said to him in a very loving tone, "I see in you pearls of ability. You should sit with the Islamic Scholars." This advice had a great appeal on the boy's heart. He narrated what had transpired to his mother when he came home and sought her permission to join a madrassah. She already favoured that and her son's inclination pleased her very much and she willingly gave him her permission. Imam Abu Hanifah رحمه الله had already received primary learning at home. He now looked out for a teacher to teach him *Hadith* and *fiqh;* his good fortune got him in the circle of the most learned scholar and teacher of kufah, Hammad رحمه الله. The teacher discerned in the student natural light and paid personal attention to him and Imam Abu Hanifah رحمه الله learnt *fiqh* thoroughly in two year's time. In the short time, he not only gained a complete knowledge of *fiqh* but also displayed his exceptional intelligence, and demonstrated his ability in *ijtihad* (judgment and interpretation of Islamic law). He had also begun studies in *Hadith* because he know that knowledge of *Hadith* complimentary to knowledge of *fiqh* to whose questions answers could not be given without a perfect knowledge of *Hadith.* So, he went to the *muhaddith*een of kufah and did not leave any scholar of this centre of learning. Before all of them, he sat down to study. Among those who taught him *Hadith* were Imam Shabi رحمه الله Salamah ibn Kuhayl رحمه الله Maharibibn Dithar رحمه الله. Abu *Ishaq* Sab'ee. Awn ibn *Abdullah* Samak ibn Harb رحمه الله Ibahim ibn *Muhammad* رحمه الله, Adi ibn Thabit رحمه الله, and Musa ibn Abu Ay*Shah* رحمه الله. He then went to Busrah where he attended the classes of the imam of *Hadith,* the Tabi'ee Qatadah. رحمه الله and the Ammir ul Mumineen in *Hadith,* Shubah رحمه الله. His other teachers in Busrah were Abdul Karim ibn Umayyah رحمه الله and Aasim ibn Sulayman رحمه الله. He then prepared for the journey to th *Harmayn* and his age then was about twenty four years. He reached *Makkah* and attended the lessons of Ata ibn Abu Rabah whose circle of students was very wide and very popular. One of the reasons for his popularity and honour was his

association with two hundred companions رضی الله عنه whose company and blessings had raised him to the level of *ijtihad*. Imam Abu Hanifah رحمه الله attended the classes of other Islamic Scholars too in *Makkah*, Ikramah رحمه الله being one of them. He then went to *Madinah* and presented himself at the grave of the Prophet صلی الله علیه وسلم. There he met the Islamic Scholars and the religious elders, among them Imam Baqir رحمه الله and his son Imam Ja'far Sadiq رحمه الله whose classes he attended. He was honoured by the narration of *Hadith* of Saalim ibn *Abdullah* رحمه الله and Sulayman رحمه الله. The number of the teachers of Imam Abu Hunifah رحمه الله who taught him *Hadith* is very large and according to some touches the four thousand figure.

Some people suggest that Imam Abu Hanifah رحمه الله did not compose any book on the science of *Hadith* and that he relied upon his own opinion having no concern with *Hadith*. However, this is a baseless accusation and is a result of misunderstanding, knowingly unknowingly. We know the rank enjoyed by Imam Abu Hanifah رحمه الله in *Hadith* from the huge number of the *musnad* he has written which no one else has matched in numbers. If anyone can rank with him then he is only Imam Maalik رحمه الله. These *musnad*s are apart from his *kitab al Aathar* which in his famous and highly authentic book. Besides, everyone is agreed that a mujtahid is only he who has perfect familiarity and knowledge of five things the Quran, *Hadith*, Aathar, Tareekh (History), language and Qiyas (verdicts). It is a fact that Imam Abu Hanifah was a perfect mujdahid and the *ummah* is agreed to this fact. Under these circumstances, it is foolish to accuse him of lacking knowledge of *Hadith*.

Hafiz Zahabi رحمه الله has quoted the classmate of Imam Abu Hanifah, Mis'ar ibn Kidam, as saying, "Imam Abu Hanifah رحمه الله and I studied *Hadith* together. He surpassed me and was also more ascetic." The Imam of (*Hadith*-narrator) investigation, Yahya ibn Qatan رحمه الله said. "By Allah! Imam Abu Hanifah رحمه الله is the greatest scholar of this *ummah* in the knowledge that has come from Allah and his Messenger." Makki ibn Ibrahim called Abu Hanifah, "The most learned of times." Abu al Muhasin Shafa'ee رحمه الله has mentioned the large number of A*Hadith* narrated by Imam Abu Hanifah رحمه الله and his position among the dignitaries of *Hadith* memorizers. These few quotations serve to point out the position of Imam Abu Hanifah رحمه الله in the learning of *Hadith*.

In 142 AH, Imam Abu Hanifah رحمه الله visited Baghdad and the third Abbasi *Khalifah*, Mansoor, offered him the post of Qadi (judge), Initially, he rejected the offer but on the insistence of Mansoor, he accepted the honourable post. Then, on the very first day, he got up from the court and went to Mansoor telling him, "I cannot undertake this work." Mansoor did not appreciate this attitude and immediately put the Imam behind bars. He remained in prison for four years during which time Mansoor got him poisoned in *Rajab* 150AH. When he felt the poison in him, he fell down in prostration and died in that condition. He died on 15th *Rajab* 150 AH. People still visit his grave.

Terminology & Hadith Defined

First of all, let us see what *Hadith* is. The Scholars and the *muhaddith*een define *Hadith* as: a saying of the Prophet صلى الله عليه وسلم, his action or *Sirah,* his ahwal and his taqrir.
The words 'saying' and 'actions' are easily understood. They refer to what he said and did. His *sirah* means his peculiarities and habits. It also means details of his look and appearance. Ahwal refers, to his life and the events therein.
Taqrir is his silence on a saying or a doing of another person (a sahabi or companion). If he said or did something in the knowledge of the Prophet صلى الله عليه وسلم and neither did he object to it nor expressed approval, it is called taqrir .
All these things together are *Hadith.* All the books of *Hadith* contain accounts or narrations on these lines.
Some scholars include in the definition of *Hadith* the sayings, deeds and *taqrir* of the *sahabis* (companions) and Tabi'een (the successors of companions) also

SAHABI (صحابی): The fortunate person who, as a believing person, had the honour of meeting the Prophet صلى الله عليه وسلم, and who died as a believer. (plural is Ashab).

TABI'EE (تابعی): The fortunate person who, as a believer, had the honour of metering a sahabi and who died a believer. (Plural; Tabi'oon, Tabi'een).

TABA TABI'EE (تبع تابعی): They are those believers who met a tabi'ee and who died as believers.

In terms of composition a *Hadith* is made up of two things: *Sanad* or *Isnad,* and *Matan.*

SANAD (سند) or ISNAD (اسناد): The chain of narrators right from the Prophet صلى الله عليه وسلم to the writer of the *Hadith* is called *Sanad* or *Isnad.* (It is also called the line of transmission).

MATAN **(متن):** It is the text of the *Hadith* that come to be narrated from the Prophet صلى الله عليه وسلم Thus:

حَدَّثَنَا اَبُو الْيَمَانِ قَالَ اَخْبَرَنَا شُعَيْبُ قَالَ حَدَّثَنَا اَبُو الزِّنَادِ عَنْ الْاَعْرَجِ عَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُولَ اللّٰهِ

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى اَكُوْنَ اَحَبَّ اِلَيْهِ مِنْ وَّالِدِهٖ وَوَلَدِهٖ

"Related to us Abu al Yaman saying informed us Shu'ayb saying related to us Abu alZinad from al A'raj from Abu Hurayrah that the Messenger of Allah صلى الله عليه وسلم said: "By him in whose hand my life is, none of you believes until i am dearer to him than his parents and his children."

In this *Hadith* all the words from (حدثنا) (related) to (ابی هریرة) (Abu Hurayrah) are the *Isnad* (or the chain of narrators). The remaining portion is the text of the *Hadith.*
In terms of its *Isnad* a *Hadith* is of three kinds: (مرفوع) marfoo, (موقوف) mawqoof, and (مقطوع) maqtoo.

MARFOO (مرفوع): It is a *Hadith* whose line of transmission is traced right up to the Prophet صلى الله عليه وسلم. For Example, "The Prophet صلى الله عليه وسلم said." "The Prophet صلى الله عليه وسلم did." "The Prophet صلى الله عليه وسلم observed silence (on someone's behavior)." Or, one says that the *Hadith* is proved from the Prophet صلى الله عليه وسلم in a *marfoo* way. Or "Ibn Abbas has traced it (to the Prophet صلى الله عليه وسلم)" The *Hadith* whose *sanad* is traced to the Prophet صلى الله عليه وسلم is called *marfoo.*

MAWQOOF (موقوف): When the chain of narrators stops at a companion, the *Hadith* is termed *mawqoof.* The example, the saying, "Ibn Abbas said," or, "Ibn Abbas did." Or the

saying. "This *Hadith* is *mawqoof* at Ibn Abbas."

MAQTOO (مقطوع): It is *Hadith* whose *Sanad* terminates at a Tabi'ee. Some people call both *Mawqoof* and maqtoo *Hadith* by the name *ATHAR*.

ATHAR (اثر): The word *Hadith* is applied by some authorities only to the Prophet صلی اللہ علیہ وسلم saying, deed and *taqreer* (silence on the behavior or saying of a companion) while a saying, action or *taqreer* of a companion or a Tabi'ee is called Athar.

In terms of narration or report, a *Hadith* may be one of five kinds:
Muttasil, munqati, mudal, mu'allaq or *mursal.*

***HADITH* MUTTASIL (متصل):** It is a *Hadith* all whose narrators are named and none of them is omitted in between. It is an unbroken line of transmission.

***HADITH* MUNQATI' (منقطع):** It is a *Hadith* in whose line of transmission one or more narrators are missing from different places.

***HADITH* MU'DAL (معضل):** It is a *Hadith* in whose chain of narrators, the writer drops, on his own or otherwise, two or more consecutive narrators.

***HADITH* MU'ALLAQ (معلق):** When one or more of the narrators are dropped by the writer in the beginning of its line of transmission, it is called Mu'allaq.

***HADITH* MURSAL (مرسل):** A *Hadith* is so called when a narrated is omitted beyond a Tabi'ee. For instance, a tabi'ee may say while narrating a *Hadith.* (قال رسول الله صلى الله عليه وسلم الخ) (The Messenger of Allah صلی اللہ علیہ وسلم said. It is an incompletely transmitted *Hadith* that rests on a transmission upto the second generation after the Prophet صلی اللہ علیہ وسلم, no further.

In terms of rank and status, a *Hadith* may be of three kinds:

(1) Saheeh (صحیح). It is of the highest rank.

(2) *Hasan* (حسن). It is of the average status

(3) Da'eef (ضعیف). It is of the lowest rank.

***HADITH* SAHIH (صحیح):** It is the *Hadith* all whose narrators from the writer of the book to the Prophet صلی اللہ علیہ وسلم are known to be men of integrity and intelligence and who are sane and adult Muslims at the time they narrate the *Hadith.*

May of integrity means they are God-fearing, righteous who do not speak lies and do not commit a major sin. If, being human, they happen commit a major sin they repent to Allah for that. They are those who do they best to keep away from minor sins and do not commit them habitually. They refrain from tools of indecency and immorality and are men of honour who do not do anything that is looked down upon in Islamic society. Examples are: moving about bare headed, sitting down on thoroughfares to win ate, eating on through fares or in market places in a standing posture, etc.

Men of intelligence implies that they are wise and sagacious. They are quick to comprehend and they have a strong memory and can remember the words of *Hadith* exactly as they are. There is no possibility of hesitancy or forgetfulness at the time of relating a *Hadith.*

When all the narrators of the *Hadith* from the writer of the book of the first one who narrated it from the Prophet صلی اللہ علیہ وسلم measure up to this standard then the *Hadith* they narrated is *saheeh.*

If all these characteristics are found in the narrators then the *Hadith* narrated by them will

be called *Saheeh li zatihi*. However, if a narrator is deficient or defective in any one of these aspects and that shortcoming is overshadowed by a large number of channels then the said *Hadith* is called *Saheeh lighairihi*.

HADITH HASAN **(حسن):** If the entire line of transmission from the writer of the book to the Holy Prophet صلی اللہ علیہ وسلم one of the narrators lacks something of the aforementioned characteristics or there is some defect in him and that is not overshadowed by excessive lines of transmission then the *Hadith* thus narrated is called *Hadith Hasan*.

***HADITH* DA'EEF (ضعیف):** It is a *da'eef Hadith* when of the conditions of *Saheeh* and *Hasan* one or more lack. For instance, the narrator may lack integrity or not qualify as a man of intelligence or sound memory.

In terms of transmission upto the listener, a *Hadith* may fall is one of these four categories: *mutawatir, mashoor, aziz, gharib.*

MUTAWATIR (متواتر): It is a *Hadith* that is narrated from beginning to end equally by a large number of distinct chains of narrators. It is not possible for all of them to join together to tell a lie or to tell a lie by a co-incidence.

MASHHOOR (مشهور): It is *Hadith* nor mutawatir but which is handed down by at least three distinct lines of narrators. This kind is also called *MUSTAFEED* (مستفيض).

AZIZ (عزيز): A *Hadith* that has a minimum of two lines of narrator at every stage.

GHARIB (غريب): This is the class of *Hadith* in whose line of transmission there is only one narrator at some stage and he has no co-narrator. Such a *Hadith* is also called fard (فرد).

In terms of contradiction, *Hadith* may be of one of four kinds:

(1) *Shaaz* (2) *Mahfooz* (3) *Munkar* and (4) *Ma'roof.*

SHAADH or SHADH (شاذ): The narrator of such a *Hadith* is trustworthy but it contradicts a *Hadith* whose narrator is more intellectual and reliable for his memory, etc.

MAHFOOZ (محفوظ): It is a *Hadith* whose narrator is trustworthy but it is contradictory to a *Hadith* whose transmitter is less stronger in memory and intellect.

MUNKAR (منكر): This is a *Hadith* whose weak narrator contradicts a *Hadith* which is narrated by a trusted narrator

MA'ROOF (معروف): In this kind of *Hadith* a strong, trustworthy narrator denies the *Hadith* of a weak narrator.

This is a brief list of definitions of technical terms of *Hadith*. However the list is much longer and different divisions of *Hadith* warrant different terms. It would not have been possible to mention all of them here. The terms presented here should suffice in the understanding of this book and to known the facts of *Hadith*. Besides, it is very difficult for the layman to understand all the technical terms. Hence, we have restricted the list to these few terms *SIHAH SITTAH* (صحاح ستہ)

The *Sihah sittah* are the six books of *Hadith* which are of a highly reliable degree. The *muhadditheen* have certified the *Hadith* transmitted by them as most sound (صحيح). The books of *Sihah sittah* are Bukhari, Muslim, Tirmizi, Abu Dawood, Nasa'i and Ibn Majah.

Some authorities include Muwatta Imam Maalik in the *Sihah sittah* instead of Ibn Majah. In the books of *Hadith* other than Bukhari and Muslim, all three kinds of *Hadith, Saheeh, Hasan* and *Da'eef* and found and explained as such.

PREFACE OF MISHKAT

بسم الله الرحمٰن الرحيم

اَلْحَمْدُ لِلّٰهِ نَحْمَدُه وَنَسْتَعِيْنُه وَنَسْتَغْفِرُه

"In the name of Allah the compassionate, the Merciful
All praise belong to Allah. We praise Him and we seek His help and we seek His forgiveness."

Explanation: Praise of Allah and His description as behaves him and is worthy of Him cannot truly be made by a slave. Hence, the author beseeches Allah the Exalted, to give strength to his tongue that it might praise and describe Allah as indeed in His due Besides, if he, as a human being, fails to do justice to the praise of Allah, he seeks His forgiveness.

وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا

"And we seek refuge in Allah from evil within us and from our wicked deeds."
Explanation: We seek refuge in Allah lest the praise that should be sincerely for Allah alone turn out to be an ostentatious display because of the evil in us and we seek refuge we go on performing wicked deeds on the plea of human nature and speak indecently neglecting mention of Allah and obedience and worship of Him and perpetrating the unlawful deeds.

مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ

"We whom Allah guides to the right path, there is no one to mislead him and he whom Allah leaves astray, there is none to guide him."

وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ شَهَادَةً تَكُوْنُ لِلنَّجَاةِ وَسِيْلَةً وَلِرَفْعِ الدَّرَجَاتِ كَفِيْلَةً وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ

وَرَسُوْلُهُ الَّذِىْ بَعَثَهٗ وَطُرُقُ الْاِيْمَانِ قَدْ عَفَتْ اٰثَارُهَا وَخَبَتْ اَنْوَارُهَا وَوَهَنَتْ اَرْكَانُهَا وَجُهِلَ مَكَانُهَا

"And I testify that there is no god but Allah, a testimony that is a means to gaining salvation and an assurance that ranks will be exalted. And, I testify that *Muhammad* صلى الله عليه وسلم is His slave and His messenger whom he sent as His messenger when traces of the paths of faith had been wiped out, their lights blown out, their strength disabled and their goal lost to eyes."

Explanation: The paths of faith are the Prophets and their successors, the Islamic Scholars and the righteous Their lights were blown out and their strength disabled. This means that the teachings of the Prophets which served as a beacon and the scholars who disbursed them were eliminated. If any remained at all, society disregarded him. No one paid heed to his preaching Thus, there was a turning away from religion and darkness had enveloped all mankind through widespread sin and disobedience, oppression and ignorance. This had screened from sight the goal of mankind in which lay worldly bliss and salvation in the hereafter which is the objective of man's creation and of religion and faith.

فَشَيَّدَ صَلَوَاتُ اللّٰهِ وَسَلَامُهٗ عَلَيْهِ مِنْ مَعَالِمِهَا مَا عَفَا وَشَفٰى مِنَ الْعَلِيْلِ فِيْ تَاْيِيْدِ كَلِمَةِ التَّوْحِيْدِ مَنْ كَانَ عَلٰى شَفَا

"Then he on whom be blessings of Allah and peace remarked the traces that had been wiped out, and by teaching the Kalimah tawheed (expression of unity of

'Allah) healed the sick who was on the point of destruction."

Explanation: All mankind had fallen into the sin of disbelief and polytheism and perpetrated wicked deeds. They were thus spiritually sick and were on the brink of falling down into the pit of destruction (Hell). Al this point, the Prophet صلی اللہ علیہ وسلم, the one on whom be blessings of Allah and peace, taught them faith and preached the unity of Allah. In this way, he saved them from total destruction and brought them on the path of success and salvation.

وَاَوْضَحَ سُبُلَ الْهِدَايَةِ لِمَنْ اَرَادَاَنْ يَّسْلُكَهَا وَاَظْهَرَ كُنُوْزَ السَّعَادَةِ لِمَنْ قَصَدَ اَنْ يَّمْلِكَهَا

"And he made the paths of guidance clear for those who wish to walk on them. And he disclosed the treasures of inner joy and happiness to those who resolve to possess them."

Explanation: Treasures of inner joy and happiness are faith, good deeds, worship and awareness. They are valuable possessions of the next world and the means to perpetual happiness. The Lord is pleased thereby and paradise is the destination.

اَمَّا بَعْدُ فَاِنَّ التَّمَسُّكَ بِهَدْيِهٖ لَا يَسْتَتِبُّ اِلَّا بِالْاِقْتِفَآءِ لِمَا صَدَرَ مِنْ مِّشْكٰوتِهٖ وَالْاِعْتِصَامَ بِحَبْلِ اللّٰهِ لَا يَتِمُّ اِلَّا بِبَيَانِ كَشْفِهٖ

"To proceed: Indeed, holding fast to the guidance of the Prophet صلی اللہ علیہ وسلم is not strong until one abides by what had been disclosed by his chest (meaning, his sayings and commands). Also, the holding fast to the rope of Allah (the Quran) and abiding by it is possible only if it is explained by what he disclosed through his *Hadith*."

Explanation: It is not possible to tread the path of the Prophet صلی اللہ علیہ وسلم unless one follows his guidance and obeys his commands. His A*Hadith* must be observed dutifully. It is clear that if one does not obey his commands. One cannot abide by his sayings. If one does not follow in his footsteps, how can he hope to walk on his path. And if anyone does not tread his path, he will not be obedient to the *sunnah* of the Prophet صلی اللہ علیہ وسلم and enculate the example of the Prophet صلی اللہ علیہ وسلم. In the same way one can only follow the Quran if one understands the explanation of the Quran found in the sayings and deeds of the Prophet صلی اللہ علیہ وسلم . The commands and directives of the Quran are brief and only the Prophet صلی اللہ علیہ وسلم can elaborate upon them. Hence, it is necessary to first study the *Hadith* and then through the knowledge desired there from one may gain from the Quran and observe its teachings.

وَكَانَ كِتَابُ الْمَصَابِيْحِ الَّذِىْ صَنَّفَهُ الْاِمَامُ مُحْيِ السُّنَّةِ قَامِعُ الْبِدْعَةِ اَبُوْمُحَمَّدٍ الْحُسَيْنُ ابْنُ مَسْعُوْدٍ الْفَرَّاءُ الْبَغْوِيُّ رَفَعَ اللّٰهُ دَرَجَتَهٗ اَجْمَعَ كِتَابٍ صُنِّفَ فِىْ بَابِهٖ وَاَضْبَطَ لِشَوَارِدِ الْاَحَادِيْثِ وَاَوَابِدِهَا

"The *Kitab us Sunah* which the Imam, *Muhy us Sunnah* (the reviver of *Sunnah*) and Qami al Bida (the suppressor of innovation), Abu *Muhammad* al Husayn ibn Masud al Farra al Baghawi, may Allah raise him in rank, composed is the most comprehensive book on the subject. The Imam has collected herein the assorted in remote A*Hadith*."

Explanation: The words in the Arabic text *Shawarid* (شوارد) (plural of *Sharid*) and *Awabid* (اوابد) (plural of Aabidah) respectively mean 'a runaway camel and monster, wild beast."

They are used here figuratively. Thus, shawrid (شوارد) refers to the A*Hadith* that were written down in books of fiqh and every seeker of *Hadith* could not trace it out because these books were out of his reach. In other words, the *Hadith* were like a runaway camel from his eyes, concealed from him, hence, *shawarid*. Similarly *awabid* (اوابد) refers to the A*Hadith* whose meaning is not easily comprehended by the seeker and student; hence, they are likened to *awabid*.

These difficulties were very annoying to the seeker of *Hadith* and it was not possible for everyone to find out the *Hadith*. Therefore Imam Muhayus *Sunnah* collected such unfamiliar and assorted A*Hadith* and placed them in his book al *Masabeeh*, under the relevant chapter. In this way a student will not have to scan through volumnous books of fiqh for a *Hadith*, and he will also find it easy to understand the meaning.

وَلَمَّا سَلَكَ رَضِيَ اللّٰهُ عَنْهُ طَرِيْقَ الْاِخْتِصَارِ وَحَذَفَ الْاَسَانِيْدَ تَكَلَّمَ فِيْهِ بَعْضُ النُّقَّادِ

"But when the composer رحمه الله chose to abridge and omit the *Isnad*, certain critics objected to that."

Explanation: *Isnad* represents the name of the Sahabi who narrated the *Hadith* and is called out before narrating or writing down the *Hadith*. Also, the names of all the narrators of the *Hadith* from the sahabi down to the writer of the book are known as *Sanad* of *Isnad*. The composer of *Masabeeh* had practiced brevity in compiling the A*Hadith* in his book and sufficed with writing down the text alone omitting the *sanad*. Therefore, the *muhaddith*een did not approve it because a *Hadith* is recognized only through its *sanad* which names the narrators and only by looking at that can one classify a *Hadith* as *Sahee, Hasan* or *Da'eef*.

وَاِنْ كَانَ نَقْلُهُ وَاِنَّهُ مِنَ الثِّقَاتِ كَالْاَسْنَادِ لٰكِنْ لَيْسَ مَافِيْهِ اِعْلَامٌ كَالْاَغْفَالِ فَاسْتَخَرْتُ اللّٰهَ تَعَالٰى وَاسْتَوْفَقْتُ مِنْهُ فَاَوْدَعْتُ كُلَّ حَدِيْثٍ مِنْهُ فِيْ مَقَرِّهٖ فَاَعْلَمْتُ مَآ اَغْفَلَهٗ كَمَا رَوَاهُ الْاَئِمَّةُ الْمُتْقِنُوْنَ وَالثِّقَاتُ الرَّاسِخُوْنَ مِثْلُ اَبِيْ عَبْدِاللّٰهِ مُحَمَّدِ بْنِ اِسْمَاعِيْلَ الْبُخَارِيِّ وَاَبِي الْحُسَيْنِ مُسْلِمِ بْنِ الْحَجَّاجِ الْقُشَيْرِيِّ وَاَبِيْ عَبْدِاللّٰهِ مَالِكِ بْنِ اَنَسٍ الْاَصْبَحِيِّ وَاَبِيْ عَبْدِاللّٰهِ مُحَمَّدِ بْنِ اِدْرِيْسَ الشَّافِعِيِّ وَاَبِيْ عَبْدِاللّٰهِ اَحْمَدَ بْنِ حَنْبَلِ الشَّيْبَانِيِّ وَاَبِيْ عِيْسٰى مُحَمَّدِ بْنِ عِيْسٰى التِّرْمِذِيِّ وَاَبِيْ دَاوُدَ سُلَيْمَانَ بْنِ الْاَشْعَثِ السِّجِسْتَانِيِّ وَاَبِيْ عَبْدِالرَّحْمٰنِ اَحْمَدَ بْنِ شُعَيْبِ النَّسَائِيِّ وَاَبِيْ عَبْدِاللّٰهِ مُحَمَّدِ بْنِ يَزِيْدَ ابْنِ مَاجَةَ الْقَزْوِيْنِيِّ وَاَبِيْ مُحَمَّدٍ عَبْدِاللّٰهِ بْنِ عَبْدِالرَّحْمٰنِ الدَّارِمِيِّ وَاَبِي الْحَسَنِ عَلِيِّ بْنِ عُمَرَ الدَّارُ قُطْنِيِّ وَاَبِيْ بَكْرٍ اَحْمَدَ بْنِ الْحُسَيْنِ الْبَيْهَقِيِّ وَاَبِي الْحَسَنِ رَزِيْنَ بْنِ مُعَاوِيَةَ الْعَبْدَرِيِّ وَغَيْرِهِمْ وَقَلِيْلٌ مَّاهُوَ

"Nevertheless, his narration without a *sanad* is like a transmission with *sanad* because he is a trustworthy authority in matters of transmission, but anything without bearings is not like one with bearings. Hence, I sought the help of Allah and asked him to enable me. I placed every *Hadith* in the chapter to which it belonged and I transmitted it just as the Islamic Scholars and *muhaddith*een had transmitted it alongwith its *sanad* and reference to the respective book. The books for instance, are, *Abu Abdullah Muhammad* ibn Isma'il at Bukhari Abu al Husayn Muslim ibn *Hajj*aj al Qushayri, Abu Abdullah Maalik ibn Anas al

Asbahi *Abu Abdullah Muhammad* ibn Idrees al-Shafa'ee, *Abu Abdullah* Ahmad ibn Hanbal al Shaybani, Abu Isa *Muhammad* ibn Isa al-Tirmzi, Abu Dawood Sulayman ibn al-Ash'ath al Sijistani, Abu Abdur Rahman Ahmad ibn Shu'ayb al Nasa'i *Abu Abdullah* ibn Yazi ibn Majah al Qazweeni Abu *Muhammad Abdullah* ibn Abdur Rahman al Darami Abu al *Hasan* Ali ibn Umar al Daraqutni, Abu Bakr Ahmad ibn al Husayn al Bayhaqi, Abu al *Hasan* Razeen ibn Mu'awiyah al Abdari and some others from whose books A*Hadith* have been narrated but they are few."

Explanation: We have stated earlier that the compiler of *Masabih* had omitted the *sanad* and references when he collected the A*Hadith* in his book. Some authorities found fault with it. Therefore, when the compiler of the *Mishkat* wrote down more A*Hadith* in the *Masabeeh,* he took care to include *sanad* against every *Hadith* as well as reference to the Book from which it was drawn. Also, he followed the same procedure that the compilers of those books (for example, Bukhari, Muslim etc) had observed. In this way, the book come to light in a fresh arrangement which is the current *Mishkat*.

وَاِنِّیْ اِذَا نَسَبْتُ الْحَدِیْثَ اِلَیْهِمْ کَاَنِّیْ اَسْنَدْتُ اِلَی النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لِاَنَّهُمْ قَدْ فَرَغُوْا مِنْهُ وَاَغْنَوْنَا عَنْهُ

"And indeed, when I related the A*Hadith* to them, it is as though I have traced the line of transmission upto the Prophet صلی اللہ علیہ وسلم because these righteous men have mentioned the *sanad* (in their books) and thus absolved us of repetition."

Explanation: A question does arise here that the critics had objected that the compiler of *Masabeeh* had not mentioned the *sanad* against every *Hadith* he recorded and the compiler of *Mishkat* was doing the same thing by only mentioning the name of the companion and reference to the book omitting the rest of the *sanad*. The compiler of *Mishkat* has clarified the point by asserting that the compilers of the source books had already mentioned the complete line of transmission, thus doing away with the need of duplication.

وَسَرَدْتُ الْکُتُبَ وَالْاَبْوَابَ کَمَا سَرَدَهَا وَاقْتَفَیْتُ اَثَرَهٗ فِیْهَا

"And, I have retained the sequence of the books and chapters which the complex of *Masabeeh* had observed and I followed in his footsteps in this regards."

Explanation: It is a general practice to divide a work into different books (part of sections) and chapters if it deals with different subjects. Thus, the division that is entitled Book is sub-divided into chapters whose contents, though they pertain to a single subject differ in detail an angle. For instance, *Taharah* (purification) is a subject which is sub-divided into chapters dealing with related topics carrying their own injunctions and rulings, like the chapters on *Wudu* (ablution), *ghusl* (bath), *tayammum* (dry ablution), and so on.

The arrangement that the compiler of *Masabeeh* had observed in creating 'books' and 'chapters' was retained by the compiler of *Mishkat*.

وَقَسَمْتُ کُلَّ بَابٍ غَالِبًا عَلٰی فُصُوْلٍ ثَلَاثَةٍ اَوَّلُهَا مَا اَخْرَجَهُ الشَّیْخَانِ اَوْ اَحَدُهُمَا وَاکْتَفَیْتُ بِهِمَا وَاِنِ اشْتَرَكَ فِیْهِ الْغَیْرُ، لِعُلُوِّ دَرَجَتِهِمَا فِی الرِّوَایَةِ

"And I have further divided every chapter into three sections. In the first section, I have placed the A*Hadith* transmitted by the two *Shaykhs* (Bukhari and Muslim), or by one of them. Even if there are some A*Hadith* here which others have transmitted, I have contented myself with their names because their rank in

narration is higher than others."

Explanation: The *Mishkat* uses the terminology *mutafiq alayhi* (متفق عليه) for a *Hadith* that is reported by the same Sahabi in both Bukhari and Muslim. If the text of the *Hadith* is identical but Bukhari has reported it from a sahabi and Muslim by another Sahabi then this terminology mustafiq alayhi is not applied to the *Hadith*.

وَثَانِيْهَا مَا اَوْرَدَهُ غَيْرُهُمَا مِنَ الْاَئِمَّةِ الْمَذْكُوْرِيْنَ وَثَالِثُهُمَا مَا اشْتَمَلَ عَلَى مَعْنَى الْبَابِ مِنْ مُلْحَقَاتٍ مُنَاسِبَةٍ مَعَ مُحَافَظَةٍ عَلَى الشَّرِيْطَةِ وَاِنْ كَانَ مَاثُوْرًا عَنِ السَّلَفِ وَالْخَلَفِ

"In the second section are reported A*Hadith* that are transmitted by imams other than Bukhari and Muslim. In the third section, are collected apart from a*Hadith*, sayings and Aathar of Sahaba (pl of Sahabi) and Tabi'een which are relevant to the subject of the chapter, conditions of the A*Hadith* being respected."

Explanation: The *Masabeeh* had only two sections (to each Chapter) but the compiler of *Mishkat* added a third to *Mishkat*. The compiler of *Masabeeh* had paid regard to the arrangement whereby he recorded the A*Hadith* of Sihah in the first section. He called the A*Hadith* of Bukhari and Muslim as Sihah. In the second section he recorded *Hasan* A*Hadith*. In his terminology *Hasan* are the A*Hadith* transmitted by reliable trustworthy and well-grounded imams other than Bukhari and Muslim. They include Tirmizi. Abu Dawood Nasa'i etc. This *Hadith* terminology is coined by the campiler of *Masabeeh* alone, not used by other authorities.

The compiler of *Mishkat* has appended a third section. He has not bound himself to record in this section the *Hadith marfoo* to the Prophet صلى الله عليه وسلم. Rather, he had also collected here relevant sayings, deeds and *taqreer* (silence on another's behaviour) of the Sahabah and Tabi'een. However, he has been careful to name in the beginning the narrator whether a Sahabi or a Tabi'ee and to name the source book at the end.

ثُمَّ اِنَّكَ اِنْ فَقَدْتَّ حَدِيْثًا فِيْ بَابٍ فَذٰلِكَ عَنْ تَكْرِيْرٍ اُسْقِطُهٗ

"Then, if you do not find a *Hadith* in a chapter, you must know that it is dropped to avoid repetition."

Explanation: If a *Hadith* is found in a chapter of *Masabeeh* but not in the same chapter of *Mishkat* then you should understand that the compiler of *Mishkat* has not recorded it there because it appears in some other chapter.

وَاِنْ وَجَدْتَّ اٰخَرَ بَعْضُهٗ مَتْرُوْكًا عَلَى اخْتِصَارِهٖ اَوْمَضْمُوْمًا اِلَيْهِ تَمَامُهٗ فَعَنْ دَاعِيْ اِهْتِمَامٍ اَتْرُكُهٗ وَاُلْحِقُهٗ

"And if you find a *Hadith* part of which is suppressed for the sake of bravely, or the remaining portion is added to it then the suppression or addition is not without reason."

Explanation: If there was an important reason for an addition or omission then that was done. For instance, if a lengthy *Hadith* is selected then the portion of it that is relevant to the chapter is recorded in it and in irrelevant portion is left out. Or, a portion of the *Hadith* concerns one chapter while another portion has relevance to another chapter than the *Hadith* is recorded accordingly. Even in this case, the *Masabeeh* is followed. However, if both these situations do not apply then the full *Hadith* is recorded even though the *Masabeeh* has opted for brevity.

وَاِنْ عَثَرْتَ عَلَى اخْتِلَافٍ فِي الْفَصْلَيْنِ مِنْ ذِكْرِ غَيْرِ الشَّيْخَيْنِ فِي الْاَوَّلِ وَذِكْرِهِمَا فِي الثَّانِيْ فَاعْلَمْ اَنِّيْ بَعْدَ

تَتَبُّعِي كِتَابَيِ الْجَمْعِ بَيْنَ الصَّحِيْحَيْنِ لِلْحُمَيْدِيِّ وَجَامِعِ الْأُصُوْلِ اعْتَمَدْتُ عَلٰى صَحِيْحَيِ الشَّيْخَيْنِ وَمَتْنَيْهِمَا

"And, if you find a discrepancy in the two sections in that the A*Hadith* of books other than *Shaykhn* (Bukhari and muslim) are mentioned in the first section and the *Hadith* of Bukhari and Muslim in the second then (do not suppose that there has been a mistake or negligence but) know that I have studied carefully the book by *Humaydi al-Jami bayn as-sahihayn* and *Jami'al usool*. Then, I relied on the original copies of Bukhari and Muslim and their texts."

Explanation: The compiler of *Masabeeh* had placed the A*Hadith* of Bukhari and Muslim in the first section and the A*Hadith* transmitted by other sources in the second section. However, there are cases in *Mishkat* where the A*Hadith* placed by *Masabeeh* in section one are attributed by *Mishkat* to Imams other than Bukhari or Muslim. Examples are found in the chapter on *Sunnah* of ablution, section one, or in the chapter on excellences of the Quran. In the same way, in some cases A*Hadith* of section two are attributed to Bukhai or Muslim, for example in the chapter on what is recited after the *Takbeer*. The compiler of *Mishkat* assures us that this did not happened because of his oversight but he had examined throught the book Jama bayn as *Sahiayn*, Jami al Usool and Bukhari's and Muslim's original copies and their texts. Hence, when he found a *Hadith* placed in section one in the *Masabeeh* but not in Bukhari or Muslim, he gave the correct source there against, naming the narrator and recording book. Also, the A*Hadith* of Bukhari and Muslim placed in section two by *Masabeeh* were correctly attributed to them in *Mishkat*. He says that he was confident of his action and corrected the Masabeh because he thought its compiler had erred.

وَاِنْ رَأَيْتَ اِخْتِلَافًا فِيْ نَفْسِ الْحَدِيْثِ فَذٰلِكَ مِنْ تَشَعُّبِ طُرُقِ الْأَحَادِيْثِ

"And if you find a discrepancy in the *Hadith* itself then that is because of the different *Isnad* of the *Hadith*."

Explanation: The text of the *Hadith* in *Masabeeh* and the same *Hadith* in *Mishkat* may differ. The compiler of *Mishkat* attributes the difference in text to the difference is *Isnad*. The former may have recorded the *Hadith* according to the line of transmission available to him while the latter may have found a transmission of the *Hadith* in which the text may have been slightly at variance.

وَلَعَلِّيْ مَا اطَّلَعْتُ عَلٰى تِلْكَ الرِّوَايَةِ الَّتِيْ سَلَكَهَا الشَّيْخُ رَضِيَ اللّٰهُ عَنْهُ وَقَلِيْلًا مَا تَجِدُ اَقُوْلُ مَا وَجَدْتُ هٰذِهِ الرِّوَايَةَ فِيْ كُتُبِ الْأُصُوْلِ اَوْوَجَدْتُ خِلَافَهَا فَإِذَا وَقَفْتَ عَلَيْهِ فَانْسِبِ الْقُصُوْرَ اِلَيَّ لِقِلَّةِ الدِّرَايَةِ لَا اِلٰى جَنَابِ الشَّيْخِ رَفَعَ اللّٰهُ قَدْرَهُ فِي الدَّارَيْنِ حَاشَا لِلّٰهِ مِنْ ذٰلِكَ

"And, it is possible that I may not have found the version narrated by the *Shaykh* رحمه الله. And, sometimes you will find me say that I have not found this version in the aforementioned books or have found a different version. Hence when you come upon that, attribute the blame on me for my poor learning and not on the *Shaykh* may Allah raise his rank in the two worlds. Allah is without blemish for that."

Explanation: The Arabic text has the words (كتب الاصول) kutub ul usool and it refers to the aforementioned books, Bukhari and Muslim. "If the compiler of *Masabeeh* has recorded

a *Hadith* and I could not trace that *Hadith* or there is a difference in my narration and his then the mistake and blame should rest on me." The compiler of *Masabeeh* should not be blamed for any mistake. This reflects the sincere intention of the compiler of *Mishkat* and his confession of facts. There is no pretense in that as indicated by the words حَاشَا لِلّٰهِ مِنْ ذٰلِكَ

رَحِمَ اللّٰهُ مَنْ إِذَا وَقَفَ عَلٰى ذٰلِكَ نَبَّهَنَا عَلَيْهِ وَأَرْشَدَنَا طَرِيْقَ الصَّوَابِ

"May Allah have mercy on him who, when he comes upon that (version), informs me and guides me to the right path."

Explanation: If anyone known of that version which the compiler of *Masabeeh* has recorded but the compiler of *Mishkat* has not then he should let the latter know of it as long as he is alive. After his death, he must add it into the book.

وَلَمْ اٰلُ جُهْدًا فِي التَّنْقِيْرِ وَالتَّفْتِيْشِ بِقَدْرِ الْوُسْعِ وَالطَّاقَةِ وَنَقَلْتُ ذٰلِكَ الْاِخْتِلَافَ كَمَا وَجَدْتُّ

"And, I have not spared any effort in investigating and searching of the best of my ability and power and I have recorded the discrepancy exactly as I found it."

Explanation: The compiler of *Mishkat* says that he recorded the version as he found he recorded the version as he found in the original books deflecting from the *Shaykh* (compiler of Masabeeh). He has also forestalled criticism that he could have traced the version by asserting that he did all in his power to look out for it and left no stone unturned in that search.

وَمَا أَشَارَ إِلَيْهِ رَضِيَ اللّٰهُ عَنْهُ مِنْ غَرِيْبٍ أَوْضَعِيْفٍ أَوْغَيْرِهِمَا بَيَّنْتُ وَجْهَهٗ غَالِبًا وَمَا لَمْ يُشِرْ إِلَيْهِ مِمَّا فِي الْأُصُوْلِ فَقَدْ قَفَّيْتُهٗ فِي تَرْكِهٖ إِلَّا فِيْ مَوَاضِعَ لِغَرَضٍ

"And, wherever the *Shaykh* رحمه الله has indicated (the standing of the *Hadith*) Gharib or *da'eef*, I have explained the reason for that And, wherever he has not indicated (the standing), I have followed him in omitting such indications, except at some placed out of necessity."

Explanation: The compiler of *Masabeeh* had indicated aspects of A*Hadith* re ded by him whether they were gharib or *Da'eef*, *shaaz* or *munkar*. The compilex of *Mishkat* has explained that in *Mishkat* and said why a *Hadith* is classified *gharib*, *da'eef* etc. However the compiler of *Masabeeh* omitted such mention against some A*Hadith* and the compiler of *Mishkat* followed suit except in few cases were he could not help giving the classification. For instance, some people had objected about some A*Hadith*, So he refuted them by giving a proper classification of the *Hadith* on the authority of Tirmizi, etc, saying the *Hadith* is *Saheeh*, *Hasan* , *da'eef* or gharrib.

وَرُبَّمَا تَجِدُ مَوَاضِعَ مُهْمَلَةً وَذٰلِكَ حَيْثُ لَمْ أَطَّلِعْ عَلٰى رَاوِيْهِ فَتَرَكْتُ الْبَيَاضَ فَإِنْ عَثَرْتَ عَلَيْهِ فَأَلْحِقْهُ بِهٖ أَحْسَنَ اللّٰهُ جَزَاءَكَ

"And, you will also find places where I have not mentioned the sources book because I could not trace out the transmitter. I left the space blank. If you learn of the transmitter, do place his name there. May Allah reward you well for that."

وَسَمَّيْتُ الْكِتٰبَ بِمِشْكٰوةِ الْمَصَابِيْحِ

"And, I have named the book, *Mishkat al Masabeeh*."

Explanation: *Masabeeh* is the plural of the word *misbah* which means lamp. The word mishqat means niche. Hence, the book *Masabeeh* is placed in *Mishkat* in the some manner as a lamp is placed in a niche.

وَاَسْأَلُ اللّٰهَ التَّوْفِيْقَ وَالْاِعَانَةَ وَالْهِدَايَةَ وَالصِّيَانَةَ وَتَيْسِيْرَ مَا اَقْصِدُهٗ

"And I pray to Allah to enable me, help me guide me, protect me (from mistakes) and make easy my purpose (writing the book, and all difficulties)."

وَاَنْ يَّنْفَعَنِيْ فِي الْحَيٰوةِ وَ بَعْدَ الْمَمَاتِ وَ جَمِيْعَ الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَزِيْزِ الْحَكِيْمِ

"And, (I pray to Allah) that he bestow on me blessings in this life and after death and on all Muslim men and Muslim women. Allah suffices me and He is an excellent guardian. And there is no power (to keep away from evil) or strength (to do pious deeds) except with Allah, the Mighty the wise."

Explanation: The blessing in this life is that Allay may enable us to study the book and benefit from it, and to abide the teachings in the *AHadith*. The blessing after death is that Allah may forgive and pardon because of the book and bestow paradise and open the doors to His boundless mercy.

The first *Hadith* of Mishkat of Masabih

Intention:

(۱) عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِیَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِامْرِیٍٔ مَانَوٰی فَمَنْ كَانَتْ هِجْرَتُهٗ إِلَی اللّٰهِ وَرَسُوْلِهٖ فَهِجْرَتُهٗ إِلَی اللّٰهِ وَرَسُوْلِهٖ وَمَنْ كَانَتْ هِجْرَتُهٗ إِلٰی دُنْيَا يُصِيْبُهَا اَوِامْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهٗ إِلٰی مَاهَاجَرَ إِلَيْهِ۔ (متفق عليه)

1. Sayyiduna Umar ibn Khattab رضی الله عنه [1] narrated that Allah's Messenger صلی الله علیه وسلم said, "Deeds are judged according to the intentions that prompt them. A man will have only what he intended. So, if any one emigrates for the sake of Allah and His Messenger صلی الله علیه وسلم then his emigration is for Allah and His Messenger صلی الله علیه وسلم. But, if anyone emigrates for a worldly good that he seeks, or to a woman whom he marries then his emigration is to what he emigrated."[2]

COMMENTARY: The compiler of the *Mishkat* has placed this *Hadith* ahead of the chapters. In that he aims at suggesting to the seeker of this knowledge (of *Hadith*) to first from his intention purely for Allah. Some Islamic Scholars rank this *Hadith* as half of all learning when they confirm its excellence.

Hijrah or emigration calls for giving up one's residence in the land of the disbelievers merely for Allah's pleasure and to take up residence Darul Islam territory of Islam) and settle there if one is sincere in that then one earns a reward but if one's aim is to further worldly ends then no reward may be expected. If one seeks a worldly objective and also forms an intention to please Allah then reward will accrue.

This *Hadith* alludes to a man who, as narrated by Ibn Mas'ud رضی الله عنه sent proposal of marriage to Umm Qays. She accepted the proposal on condition that he emigrate to *Madinah*. So, he emigrated to *Madinah* and married her. Since then he came to be known as Muhajir Umm Qays (emigrant of Umm Qays)

There are versions of this *Hadith* with variation in words but the meaning is the same.

A person will earn reward recording to his intention and as many intentions as he forms.

(i) A man may intend to help a poor relative and at the same time to join ties of relationship with him. This will entitle him to two rewards for two things done for Allah's sake.

(ii) A man may go to the mosque for Allah's sake forming many intentions; to visit Allah and hope for His hospitality, to join the congregational salah and wait for it, to preserve his sight and hearing from evil, to observe the I'tkaf, to make the recommended prayers on entering and on going out of the mosque and to invoke blessing on the Prophet صلی الله علیه وسلم. He may form intention to gain from the peace

[1] His Kunyah was Abu Hafs and title Faruq Azam. He was a Qurayshi from the tribe of Abi. His line of descent joins the Prophets صلی الله علیه وسلم at Kab ibn uayy. He was the second caliph and was killed at the time of the Fajr Salah in Masjid Nabawi by a Christian Abu Lulu with a dagger on Wednesday, 23rd Dhul Hijjah 23 AH. He was 63 Years old.

[2] Bukhari # 54, Muslim # 155-1907, Tirmidhi # 1653, Abu Dawud # 2201, Nasa'i # 75, Ibn Majah # 4227, *Musnad* Ahmad 1/25.

and quiet in the mosque to be able to make dhikr, recite the Quran listen to the sermon. The angels cover those who engage in remembering Allah or sermonizing in the mosque. He may form an intention to make ablution and go to the mosque to earn the promised reward of *Hajj* and umrah. He may intend also:

To benefit from others in the mosque to be able to enjoin piety and forbid evil,

to meet his brothers and greet them, to scrutinize himself and ponder on the hereafter and seek forgiveness for sins.

In short, the visit to the mosque is just one deed but many intentions prompt it. So, the visitor earns multiple rewards for each intention.

Moreover, if a man forms a pious intention to adorn himself while visiting the mosque then though these things pertain to physical or worldly get up, yet Allah's boundless mercy encompasses them with reward. For example, if he applies perfume on Fridays he may from innumerable intentions for that beginning with emulating the Prophet صلی اللہ علیہ وسلم and earn reward for all those intentions.

This can be said of many other deeds. However, if anyone does a deed only for his personal desires then not only will he not get a reward but also he will be liable to blame.

Miscellaneous rulings

(i) The deeds for which intention is to be formed are those that are prescribed by Shari'ah, as the real objective, like salah, etc. They will not be reliable without forming an intention for them, nor will they be approved by Allah. Thus, it is necessary to form an intention for the sanctioned deeds.

In contrast are deeds that are not the real objective. They are necessitated as auxiliary to the prescribed, like the purifying bath or ablution for the salah. The Islamic Scholars differ on whether it is necessary to from an intention for the deeds that are not the real objective. Imam Shafi'I رحمہ اللہ held that it is necessary to form an intention to perform ablution and have a bath because he regarded them as fard. Imam Abu Hanifah رحمہ اللہ held that both bath and ablution are valid without forming an intention because he contended that it is not fard to form an intention for making ablution and having bath but merely a *sunnah* and *mustahab*, so they would be valid without making an intention.

Shari'ah regards 'intention' as an aim to draw near Allah, to do any thing only for Allah's sake and to obey His command and seek His Pleasure.

Intention is to resolve in the heart (mind). It is enough to make a resolve at heart. It may not be repeated by the tongue. As for worship, if anyone declares his intention orally without making a resolve at heart then that worship will not be valid as stated in Kitab Majma. The Islamic Scholars differ on whether after a resolve at heart, is it *sunnah, mustahab* or makruh to declare the intention orally.

There are three opinions. According to fath ul qadeer, an oral intention is known neither from the Prophet صلی اللہ علیہ وسلم nor from the sahabah رضی اللہ عنہ. This is not sanctioned any sahih *Hadith* or any none of the four imams ever subscribed to it.

The Kitab Mufid cites some scholars as saying that it is makruh. Some said that is Mustahab. Those who classify it as Mustahab, say that only these words may be uttered.

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ صَلٰوةً كَذَا فَيَسِّرْهَا لِیْ وَتَقَبَّلْهَا مِنِّیْ

(O Allah, I intend to offer the Salah(of-) so make it easy for me and accept it from me.)

However even this kind of words are found in the a*Hadith* only not for intention to perform

Hajj, not for any other kind of worship.
The Kitabul Ashbah has the discourse on intention in a complete and perfect way. So, the best course is to refrain from doing such a thing about which the Islamic Scholars disagree whether it is a *sunnah* or *mustahab* or *bid'ah*. This is borne out in the Fatawa Alamgiri.
Shaykh Abdul Haq Muhaddith Dahlawi has stated in his translation of the Mishkah that the Islamic Scholars are agreed that it is not legal to call out the intention to offer the salah aloud. He added that none of the a*Hadith* establishes that the Prophet صلى الله عليه وسلم had spoken out the words of the intention. Hence, abiding by the *sunnah* lies in forming the intention in worldly at heart, and sufficing at that. Just as emulating him in whatever he had done is obedience to him, so too refraining from doing that which he never did is also obedience to him. We must not insist on doing that which is not proved from him.
(ii) The intention is reflected in the worship. It is not worldly in doing unlawful things, but if anyone forms on intention to do that which is permissible or a means to worship then he gets a rewards for the intention.
(iii) To form an intention to make ablution is a *sunnah*, but opinions differ on when to form the intention. Some Islamic Scholars say that it should be formed while washing the face but it is better to form the intention before commencing the ablution. To form an intention to have a bath is also a *sunnah* and it is proper to form it while beginning the ablution in the bath. As for *tayammum* (dry ablution). It is fard to form the intention, and it should be done when one puts one's hands on the dust.
(iv) There are many conditions for an intention to be correct:

(a) The person should be a Muslim,
(b) Must able to distinguish between worship and non-worship,
(c) Must be aware of the importance of what he does,
(d) Must not do anything contrary to the intention he forms so if he apostates then his worships will become void. Similarly, if one interrupts his salah or breaks his fast then these things will be invalidated because it is against his intention that he had formed.

(v) For a fard salah, the intention is farmed for four things; to offer the salah, to offer the fard salah, to specify the salah that is offered and to define oneself, it one is following an imam, as his follower. These four things must be borne in mind when the intention is formed otherwise the salah will be invalid even if one is overlooked.
(vi) The intention to perform wajib worship is to be formed as for the fard worship except that instead of fard, wajib is defined.
(vii) The *sunnah* salah is validly offered if the intention is formed merely to offer a salah or a supererogatory salah whether the *sunnah* is muwakkadah or ghayr *muwakkadah*.
(viii) As for fasting in *Ramadan*, whatever kind of intention is formed (for Wajib, optional, etc) or simply not formed at al, the fast will be counted as of *Ramadan*.
(ix) The intention to fast in *Ramadan* may be formed in the night up to afternoon before half of the day. In Shari'ah, the day begins with Subh sadiq (down) and ends with sunset. The same applies to supererogatory fasts or fasts against specified vows but intentions for redeeming fasts of *Ramadan* and unspecified vows and expiation must be made only during the preceding night because intention for these kinds of fasts is not valid during the day.
(x) The intention to pay zakah may be formed in two ways: either at the time of paying it or at the time of calculating zakah payable from one's wealth and setting it aside to be paid at different times. In the latter case, the intention will not have to be repeated every time a

sum is paid from it.

(xi) If any one has paid zakah to a deserving person but failed to form the intention at the time of paying until later then it will be valid only if the payee has not used that money and possesses it intake. If he has used it then the intention is void and zakah will be deemed not to have been paid.

(xii) As for as spending and intention are concernd, sadaqat ul fitr is like zakah. The difference, however, is that it may be paid to a dhimimi or a disbeliever too while zakah cannot be paid to them.

(xiii) It is proper to form an intention for another worship while engaged in one worship. Thus one who is offering a fard or an optional salah may form intention to fast during the salah. The intention will be proper and the salah will not be invalidated.

(xiv) For a worship like salah, intention may be formed only at the commencement. It is not necessary to repeat it for every part of it because that may cause an interruption or a flaw.

(xv) If anyone began a fard salah but changes his intention while offering it to make it a supererogatory salah, then his salah would continue to be regarded as fard because doubts during a salah are ignored and are not valid.

(xvi) For some kinds of worship it is not enough to make a resolve at heart but on oral declaration of the intention is necessary, like in the case of a vow against which someone offers the salah, or fasts when he must declare with his tongue that he will offer a certain *raka'at* of salah or fast for a number of days, or feed some worshippers. The same applies to an endowment. If any one makes a waqf (endowment) of his property in Allah's path then he must make an oral declaration of it otherwise it will not be valid.

In some cases apart from worship, a mental resolve is in valid unless an oral declaration is made. Examples are divorce and emancipating a slave.

(xvii) If anyone buys something for his own use but also says to himself that he would sell it if he fetches a better price then it is not wajib for him to pay zakah on that.

(xviii) If a person is not sure of the first day of *Ramadan* and he forms an intention, 'if it is the 1st of *Ramadan* then I am fasting but if it is the last day of Sha'ban then I am not fasting,' then this kind of a resolve is invalid. He may, however, qualify his fast, 'If it is the last day of Sha'ban then I intend to observe an optional fast but if it is the 1st of *Ramadan* then may fast is fard.' This second kind of an intention is proper and if *Ramadan* has begun, his fast would be fard.

(xix) If anyone does a thing that is permissible forming an intention of obedience - like eating, earning etc - then even these permissible things earn him a reward. If he makes no such intention then he earns no reward for doing the permissible things.

(xx) If a man divorces his wife in words of a metaphor then his intention will be considered. If he had intended to divorce her then divorce will be effective otherwise not. However, if he uses clear and unambiguous terms to divorce her then his intention is immaterial, divorce will be effective.

(xxi) To read the Quran in a sexually defiled state without a resolve to recite it but merely with in intention to make dhikr is correct. However, to read it in a sexually defiled state with an intention to recite without making a dhikr is not only not correct but is also unlawful.

(xxii) If one intends to engage in business in the produce of land which maybe ushri,

kharaji, on rent or an aariyah,[1] then *zakah* is not payable on that merchandise.

(xxiii) If a man engages in business of a merchandise that he had received gratis without exchange or payment against it of anything then *zakah* is not wajib on him even if one year elapsed with it in his possession. However, when it is sold and he gets something against it, in cash or kind, *zakah* will be payable, on completion of one year, on that.

(xxiv) If anyone possesses some animals that graze in the wild for most of the year and his intention is to get their milk or their young ones then *zakah* on the animals will be wajib and payable by him. If his intention is to engage in their business then the *zakah* of trade in them will be payable, provided he had formed that intention at the time of purchasing them. If at the time of buying his intention was to use them for riding or carrying things then *zakah* is not wajib on them.

(xxv) If anyone does not pay the *zakah* willingly then the collector of *zakah* appointed by the ruling authority (imam of the times) cannot collect it from him forcibly. If he seizes it forcibly then *zakah* will not be deemed to have been paid because voluntary payment is a condition. However, the *zakah*-dodger may be arrested by the collector of *zakah* to persuade him to voluntarily pay the dues. Though there are some narration permitting the ruler to collect *zakah* compulsorily yet these versions are weak and untenable.

(xxvi) It is necessary to form an intention before beginning the Friday sermon. If a preacher stands on the pulpit to deliver the sermon and happens to sneeze on which he say (الحمدلله) (alhamdulillah, praise belongs to Allah) then this al-hamdulillah will not be regarded as the beginning of the someone because he had not formed an intention to deliver the sermon and his words were on the sneeze.

Similarly, it is also necessary to form an intention for the sermons for the salah of eed. If he begins it on the pulpit with praise of Allah but without forming an intention then the sermon will not be valid.

(xxvii) If sermon trades in grapes and his intention is merely to trade without design to have wine prepared from it then his trading is correct. However, if the objective of his trade in grapes is to produce wine then his trading is unlawful. So, too, if anyone plants a tree of grapes to trade in them or let other eat them then it is correct but if he intends that the end use be the production of wine then it is unlawful.

Similarly, if juice is extracted from grapes with intention to make vinegar then that is correct but if the intention is to prepare wine then that is unlawful.

If a Muslim does not meet another Muslim because of a dispute or displeasure then it is unlawful, but if this is not the reason then there is no harm if they do not meet for a long period of time too.

(xxviii) If a woman abandons to adorn herself on the death of a man other than her husband to mourn him then it is unlawful, but if she gives up adornment out of constraint then there is no harm.

(xxix) To refrain from pursuing the permissible things when someone dies is unlawful, examples are not cooking some kinds of eatables, not sleeping on a bed, postponing a marriage or a wedding or the ceremony of aqiqah or circumcision of a child. However, if they are abandoned for some other reason or are merely given up then there is no harm in it, but it is never proper to delay a wedding or marriage because it is a *sunnah*. The more

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[1] Ushri are lands whose owners become Muslims or the state divides them among the army. Kharaj is a tax ot tribute on land. Aariyah is a loan or a gift of what cannot be reloaned.

early a *sunnah* is discharged, the better and more rewarding.

(xxx) The intention to offer the funeral salah is formed in these words; 'I offer the funeral salah for Allah's sake and make the supplication for this dead person.'

(xxxi) It is not necessary to specify the prostration against recital of the Quran when making the prostration.

(xxxii) The salah of the followers of an imam in a congregation will not be valid if they do not form an intention of following him. On the other hand, if the imam does not form an intention of heading the congregation then too his salah is sound. However, if he knows that there are women in his congregation then he must form an intention of leading them otherwise the salah of the women will be invalid. Some Islamic Scholars exempt the salah of Friday and eed from this rule and hold that even if an imam fails to form an intention of leading the woman in the congregation, then the salah of the women will be sound.

(xxxiii) If someone binds himself on oath not to lead anyone in the salah yet when he offers his own salah, someone comes and follows him, then that person's salah is sound and valid. As for his oath, it broke in law but not intentionally which means that the judge will declare it to be perjury but the man will not be sinful in Allah's sight. Further, if he had made someone a witness to his oath, then it will not break even in law.

If this man leads the Friday congregation then the salah will be valid but his oath will break in law. If he leads a funeral salah then his vow will not break at all. In the same way, it will not break when making a prostration against recital of the Quran.

If someone vows not to lead a particular person in his salah but when he was leading a congregation and his intention was not to lead that person, that person joined the congregation and followed him without his knowledge, then the imam's oath broke even if he was unaware of the man in his congregation.

(xxxiv) To form an intention is not a condition when making a gift. Thus, if anyone grants something to another jokingly, then it becomes his property. However, if anyone teaches the words of 'grant' to an unlearned man who knows not that by uttering them he presents a gift then the gift is not valid. It is so not because of the absence of the intention but because a condition of gifts to be legally given was missing, so the gift is invalid. The condition is willingness and pleasure.

If anyone compells another and takes a gift from him forcibly then the gift is not valid. This is not so for a divorce or an emancipation both of which can be obtained by force.

(xxxv) If a follower of the imam recites surah al-fatihah in a funeral salah behind the imam with the intention of making ḍhikr then it is not unlawful though according to Imam Abu Hanifah it is unlawful for a follower to recite the Quran behind an imam. Here, however, his intention is not recital but, dhikr. On the same basis, a defiled man or woman or a menstruating or post-natal-bleeding woman may recite the verses of the Qur'an with an intention to make dhikr or a supplication. If they recite them with the intention of a recital of the Quran then it is not allowed.

(xxxvi) If a seller displays his merchandise and, in order to persuade the buyer, says subhan Allah (Allah is without blemish) or invocates blessing on the Prophet صلى الله عليه وسلم then it is makruh (undesirable).

(xxxvii) If someone overeats to satisfy his gorgeous appetite then it is not proper. However, if his intention is to feed himself prior to fasting on the next day, or to give company to his guests who may be encourage to eat more then, it is *mustahab*.

(xxxviii) An infidel takes cover behind a Muslim when another Muslim aims at him with

an arrow. If he intends to kill the Muslim, then it is unlawful but if he aims the arrow at the disbeliever then it is not unlawful.

(xxxix) If anyone finds something stray on his path and picks it up with intention to trace its owner and hand it over to him then it is allowed. If he picks it up to keep it himself then it is disallowed and he is an usurper and a sinner.

(XL) If anyone uses a book as a pillow in order to keep it safe then it is not makruh but otherwise it is undesirable.

(XLI) If someone sits on a packsaddle which encloses a copy of the Quran to be able to preserve it then it is not undesirable, otherwise it is makruh.

(XLII) If a person abstains from eating because he is on a diet or for health reasons or because he had no appetite then he is not entitled to a reward. If he abstains in order to fast then he will earn a reward.

(XLIII) If anyone sits in a mosque to have a rest then he deserves no reward, but if he waits for the next salah or observes on I'tikaf then he is entitled to a reward.

(XLIV) If an animal is slaughtered to eat its meat then it is a permissible act. If it is slaughtered to make a sacrifice as a worship then it is a means of reward. If it is slaughtered to make an offering to a dead or a living person then it is unlawful or even an act of disbelief.

(XLV) When forming an intention to offer the salah, it is not necessary to specify the number of *raka'at* or prostrations and this sort of an intention is not worthwhile. Thus, if anyone forms an intention to offer three *raka'at* of zuhr, then his salah of zuhr will be valid and the three *raka'at* will be ignored (because zuhr is a four *raka'at* salah).

(XLVI) If anyone names an imam while he joins the congregation but other then the named man led the salah as an imam, then too his salah will be valid.

(XLVII) A man saw the imam and formed an intention to follow him saying. "I follow this imam zayd." Later, he learnt that he was not zayd. However, his salah would be valid. This is true even if the follower is for from the imam and names him wrongly. Similarly, if a man forms an intention to offer the salah behind the young man but it turns out that he was an old man then his salah will not be valid. Conversely, if he made an intention to follow a *Shaykh* (an old man) but he was a young man, then his salah would be valid. The reason is that even a young man may be called a *Shaykh* because of his learning but a *Shaykh* cannot be called a young man.

(XLVIII) If anyone began his salah sincerely for Allah's sake but midway he turned ostentatious then his first intention will be reliable. He will earn a reward for the salah but not for a good rendering.

(XLIX) If anyone is uncertain whether he had offered the salah or not then he must offer it again within its prescribed time. If while offering the salah he is uncertain whether he made the bowing or not, or the prostration, then he must make another bowing, or prostration, if he gets the doubt after finishing the salah then it is not necessary to do anything again.

Similarly, if a worshipper gets doubts whether he had called the first takbir, made the ablution, etc, then if that is the first time he got a doubt then he will repeat the salah. But, if he is in the habit of getting such doubt then he need not repeat the salah.

(L) As for temptations in the heart to commit a sin, there are five ranks of it:

- (i) Haajis or a disturbing thought.
- (ii) Khatir or inviting an evil thought to the mind.

(iii) *Hadith* nafs or a hesitancy between doing or not doing a wrong.
(iv) Humm or including to one of the two options.
(v) Azam or resolve to commit the sin.

Shari'ah does not take a task the first three kinds. The first one is overlooked because it is not in a man's hand to check it. The next two are forgiven because Allah has condoned them for the *ummah* of Prophet *Muhammad* صلى الله عليه وسلم.

As for humm, the fourth, if the learning is towards piety, then one piety is recorded for the worshipper. If the inclination is towards evil, the there will be no chiding and this too is a favour of Allah for this *ummah*.

As for Azam or resolve, the Islamic Scholars say that it will be punished.

BOOK I

BOOK OF FAITH كتاب الايمان

Gates to Faith

Meaning: 'Faith' mean: to believe, to confirm to accept or concede. In the terminology of Shari'ah 'faith' is to admit and to believe that Allah is One and there is no deity besides Him and all His real and descriptive excellences are true. *Muhammad* صلى الله عليه وسلم is His last messenger and Prophet whose being is the truthful and the confirmed. The last religion and code of law that he brought to the world from Allah in the form of a Book and the *sunnah* is true beyond an iota of doubt.

Perfection: The scholars of *Hadith* say that there are three parts of faith. 'Confirmation at heart' of Allah's unity, the Messenger's صلى الله عليه وسلم messenger ship and the truth of the religion. The heart and mind should be at peace with this confirmation and belief. 'Acknowledgement by the tongue' which is to declare that confirmation with the tongue and confess and admit it. 'Performance by the limbs' which is to put into action the commands of religion and Shari'ah as also their guidance. This is a physical demonstration. These three parts together perfect 'faith'. Whose holds this faith is called a *mu'min* (believer) and *Musalman* (Muslim).

Faith and Islam: The question about the difference between faith and Islam requires a lengthy discussion. In a nutshell, apparently both these words are nearly synonymous. However, faith is generally used for an inward confirmation by the heart while Islam generally signifies an open and outward obedience. We may say that to believe in Allah's unity, the messenger ship and the *Shari'ah* inwardly at heart and mind is eeman or faith. The demonstration of this inward condition by the limbs is Islam. A scholar said that when the confirmation by the heart bursts our and sparkles on the limbs it is called Islam. When Islam descends into the heart it is eeman or faith. In short, the reality is one. Depending on the receptacle, the same thing is called faith at times, and Islam at times. They are inseparable. For example, if any one abides by the duties imposed by Islam of Salah, *zakah*, fasting, *Hajj* but lacks inward faith or eeman then his deeds are meaningless. And, if a person has inward conviction of faith but instead of demonstrating Islam, his conduct is rebellious and smacks of infidelity and polytheism then his faith is meaningless.

Some discerning people have compared faith and Islam to the two testimonies. The kalimah *Shah*adah has a testimony for the unity of God and a testimony for the messenger ship, but both are interlinked so that neither is valid without the other. It is the same with faith and Islam and one without the other is hypocrisy or disbelief. Both together, faith and Islam are called *Deen* or religion.

Faith is to believe: The important truth must be borne in mind that confirmation or to believe is faith, not merely to know or to be aware. A man may know that Allah is one that *Muhammad* صلى الله عليه وسلم is His true creature and Messenger who has brought the true religion, but if he does not believe in these things at heart, then he will be said to lack faith. He will not be called a believer or a mumin. When the Prophet صلى الله عليه وسلم brought Islam, the Arabs and, particularly, the peoples of the Book believed in Allah. They also know very well that

Prophet صلی اللہ علیہ وسلم Muhamad was true and had brought a true religion but their jealousy and abstinance prevented them from believing, so 'knowing' did not benefit them.

When oral confirmation is necessary: The facts described as faith the necessarily compounded with an oral confirmation. But, the oral declaration is not necessary always, for instance, a dumb person is exempt from making an oral declaration and his faith at heart is reliable. The same applies to one who cannot make the oral declaration because of risk to his life or some kind of a real impediment.

Place of deeds: Deeds are also essential for faith to be perfect. Indeed only deeds can prove the existence and truthfulness of confirmation at heart and oral declaration. If anyone who professes belief continues to perpetrate deeds that are symbolic of disbelief, and contradictory to faith and Islam or whose doer is clearly a disbeliever then he will be counted as such and his profession of faith and Islam will not be authentic.

SECTION I الفصل الاول

HADITH JIBRIL علیہ السلام

(٢) عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيْدُ بَيَاضِ الثِّيَابِ شَدِيْدُ سَوَادِ الشَّعْرِ لَا يُرٰى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتّٰى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلٰى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلٰى فَخِذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِيْ عَنِ الْإِسْلَامِ قَالَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَأَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ وَتُقِيْمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُوْمَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيْلًا قَالَ صَدَقْتَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ فَأَخْبِرْنِيْ عَنِ الْإِيْمَانِ قَالَ أَنْ تُؤْمِنَ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْاٰخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ قَالَ صَدَقْتَ قَالَ فَأَخْبِرْنِيْ عَنِ الْإِحْسَانِ قَالَ أَنْ تَعْبُدَ اللّٰهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَّمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ فَأَخْبِرْنِيْ عَنِ السَّاعَةِ قَالَ مَا الْمَسْئُوْلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ قَالَ فَأَخْبِرْنِيْ عَنْ أَمَارَاتِهَا قَالَ أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُوْنَ فِي الْبُنْيَانِ قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِيْ يَا عُمَرُ أَتَدْرِيْ مَنِ السَّائِلُ قُلْتُ اللّٰهُ وَرَسُوْلُهُ أَعْلَمُ قَالَ فَإِنَّهُ جِبْرِيْلُ أَتَاكُمْ يُعَلِّمُكُمْ دِيْنَكُمْ رَوَاهُ مُسْلِمٌ (متفق عليه)

2. Sayyiduna Umar ibn al Khattab رضی اللہ عنہ narrated: One day we were sitting with Allah's Messenger صلی اللہ علیہ وسلم when a man suddenly came there. He was (clean and tidy) in a very white dress and his hair was very black. No mark of travel could be detected on him and none of us know him. He come and sat so near the Prophet صلی اللہ علیہ وسلم that his knees touched the Prophet's صلی اللہ علیہ وسلم knees. He placed both his hands on his two things. He said, "O *Muhammad*, tell me about Islam." He said, "Islam is that you testify that no one is worthy of worship besides Allah and that *Muhammad* is Allah's Messenger. You should establish salah, pay the *zakah*, fast in (the month of) *Ramo*[illegible] and if you have the means to that, make the [illegible]*ajj*

(pilgrimage) to the house." He said, "You have spoken the truth!" (Umar رضی الله عنه said;) we were surprised at him asking and (at the same time) asserting that he spoke the truth. The man asked (again), "Tell me about eeman (faith)." The Prophet صلی الله علیه وسلم said, "That you believe in Allah, His angels, His books, His messengers and the last Day ands that you believe in fate that good or bad both are decreed." The man said, "You have spoken the truth!" And he asked "Now, tell me about ihsan." The Prophet صلی الله علیه وسلم said, "It is that you worship Allah as though you see Him and if that is not possible then He sees you." He then asked, "Tell me about the Hour." The Prophet صلی الله علیه وسلم said, "The one who is asked about it knows not more than the one who asks." He said, "So, let me know some of its signs." He said, "The female slave would beget her master and you would see bare footed, naked bodied, poor mendicants and shepherds living arrogantly in large luxurious mansions." (Sayyiduna Umar رضی الله عنه said:) The man went away and I waited some time before the Prophet صلی الله علیه وسلم said to me, "O Umar, do you know who the questioner was?" I submitted, "Allah and His Messenger know best." He said, "He was Jibril علیہ السلام come to teach you your religion."[1]

(٣) وَرَوَاهُ اَبُوْهُرَيْرَةَ مَعَ اِخْتِلَافٍ وَفِيْهِ وَاِذَا رَاَيْتَ الْحُفَاةَ الْعُرَاةَ الصُّمَّ الْبُكْمَ مُلُوْكَ الْاَرْضِ فِيْ خَمْسٍ لَا يَعْلَمُهُنَّ اِلَّا اللّٰهُ ثُمَّ قَرَأَ اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ الاية۔ (متفق عليه)

3. Sayyiduna Abu Hurayrah رضی الله عنه also difference in words. It quotes the Prophet صلی الله علیه وسلم in the end as saying. "When you see the barefooted, naked bodied, deaf and dumb people rule on earth, (it will be the Last Hour) one of the five things that no one but Allah knows." Then he recited:

اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ

Surely the knowledge of the Hour is with Allah alone, and He sends down the rain, and He knows what is in the wombs. And no person knows what he will earn tomorrow. And no person knows in what land he will die. Surely Allah is knower, Aware.[2] (Luqman 34)

COMMENTARY: This *Hadith* is known as *Hadith* Jibril علیہ السلام. Through questions and answers, the people of the world are taught the facts of Islam and faith and the basics of religion.

The first teaching brings out the difference between eeman (faith) and Islam. The former is an inward confirmation and belief or conviction. The latter concerns the outward demonstration by deeds and physical obedience.

Belief in Allah is to be convinced that His being and His attributes are true. Only He is worthy of worship and there is no God besides Him and He had no associate.

Belief in the angels is to be sure that Allah has a creation known as angels. They are elegant with a radiant body of light. They are engaged constantly in Allah's worship and in carrying out His commands.

Belief in the Books is a conviction that Allah has truly revealed to His Messengers Books at different times. Their number is one hundred and four. They are His words and

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[1] Bukhari # 4773, Muslim # 1-8, Abu Dawud # 4695, Ibn Majah # 63, *Musnad* Ahmad 1-51

[2] Bukhari # 50, Muslim # 5-9, Trimidhi # 2419, Abu Muslim # 2-10

commands. Four of them are outstanding; the Turah, the Injil,[1] the Zabur (psalms) and the Qur'an. Of these, the quran is the most excellent.

Belief in the Messengers is to believe that from the first Prophet Aadam عليه السلام to the last of the Prophets, *Muhammad* صلى الله عليه وسلم all the Prophets and Messengers عليه السلام were the most truthful, the dearest and the most excellence of Allah's creatures whom He had sent with His messages to different people of various regions and times. They conveyed their messages and guided their communities to the path of deliverance. Prophet *Muhammad* صلى الله عليه وسلم is the chief of all the Prophets and Messengers. He was not sent to a particular time, region or people. Rather, he was sent with the universal message of Islam to the universe for all times. His Prophethood and *Shari'ah* will remain in force till the Last hour.

The Last Day, or the Qiyamah, is the time period between death and resurrection (or qiyamah) and admitted to paradise. It is to believe in everything that the Prophet صلى الله عليه وسلم has said about after death and the hereafter, the experience in the grave or the Barzakh (period intervening between death and resurrection), gathering, reckoning, reward and punishment, paradise and hell. These tings will happen for sure.

To believe in fate to have a conviction at heart that whatever transpires in this universe happens according to the predetermined decree, whether pious or evil. It is in the knowledge of the Greater from the beginning of time. It does not mean, however, that the creature is helpless. Allah who has decreed his destiny has given him choice between piety and evil and he may pursued one of these two paths. Allah has also made it clear to him that if he adopts piety, he will be entitled to reward as a favour of Allah and if he chooses and evil path, he will deserve punishment which will be Divine justice.

As for ihsan, it is the gem of sincerity with which the optimum standard of faith and Islam is demonstrated through worship of Allah. It draws the creature nearer to Allah in a perfect way and makes him peerlessly subservient to Him. The prescription to achieve that to worship Allah as though the eyes see Him. This will create maximum humility and a sense of hope and fear to the highest degree while one worships Allah. A person's worship will attain the degree of true worship and he will achieve its basic objective. This is called 'true ihsan.' The Sufis term it as 'observation and immersion, or 'beholding and absorption,' This is the highest degree of worship which it is not easy to attain. Hence, a comparatively easier method is to imagine that you are before Allah whom you worship and though you cannot see him. He does see you and even this attitude will create in you humbleness and an awareness to a great extent. This is to what the *Hadith* calls and it is the secondary degree of ihsan.

The *Hadith* also mentions the four obligatory duties that a Muslim and a Mu'min is called upon to observe. Salah and fasting are two bodily forms of worship that every sane and adult Muslim is bound to discharge, both male and female. They will offer the salah five times a day and fast in the month of *Ramadan*. The other two forms of worship are *zakah* and *Hajj*. They are monetary worships and only those Mumins and Muslims are bound to do them who have he capability to spend that much money *Zakah* is due from a sahib nisab and *Hajj* requires of him to meet al expenses of the necessities of life and leave behind for his family enough to sustain them during his absence and expenses for his journey.

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[1] Evangel and the word Injil in the Quran and the a*Hadith* is used for Allah's revelations to Prophet Easa عليه السلام. Recently, it is applied to the New Testament. (Qanus ul Alfaz ul Islamiyah)

When other such conditions are met, the difficulties and arduous nature of the journey do not excuse anyone from discharging this obligation.

Some portents of the Last Hour are mentioned. When these show themselves, the end of this universe is very near. The first sign can be interpreted in two ways. Men will have female slaves and they will beget their children who will grow to be rich and powerful to such an extent that they would unknowingly buy their own mothers as their female slaves. Or, the society will go wayward so for as to commit adultery openly. Illicit children will grow and unknowingly employ their mothers as their servants, not recognizing their fathers and mothers. The next sign is of the poor rising to govern and own large mansions. The nobles and the civilized would be in difficult straits. Injustice would prevail. Deception and plunder would turn the tables on the well-bred and raise the uncivilized to heights and they would ridicule the former. Allamah Tibi رحمه الله said, "When such a revolution comes as blinds children who become masters of parents, and the downtrodden take the place of the nobles then know that the universe is in for a revolution called qiyamah (end of the worlds)."

In short, this *Hadith* speaks of the basic things of the Shariah and religion. Faith is defined as a set of beliefs and ideas on knowing and accepting which a person enters the told of Islam and becomes a believer -mumin. Islam is defined as a set of responsibilities or obligations placed on a mumin discharging which brings him to Islam as a Muslim. Then ihsan is explained as sincerity. This is the condition to which a person arrives after a concentration of Allah on following a correct belief and ideas and abiding by *Shari'ah*. He then gains nearness to His creator. All these three things are interlinked and inseparable. Nearness to Allah is possible only on abiding by His commands and the guidance of His Messenger which, in turn, can be achieved by being fully attentive to Allah. This is reliable only after correcting one's ideas and beliefs. To be attentive to Allah one will have to Endeavour and make dhikr and supplications.

FIVE BASIC THINGS

(۴) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بُنِيَ الْإِسْلَامُ عَلٰى خَمْسٍ شَهَادَةِ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَأَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ وَإِقَامِ الصَّلٰوةِ وَإِيْتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ۔ (متفق عليه)

4. Sayyidiuna Ibn Umar رضى الله عنه [1] narrated that Allah's Messenger صلى الله عليه وسلم said, "Islam is built on five (things): (i) The testimony that there is no God but Allah and that *Muhammad* is His slave and His Messenger; (ii) Establishing the salah; (iii) Payment of the *zakah;* (iv) Performing the *Hajj* and (v) Fasting (in the month) of *Ramadan.*"[2]

COMMENTARY: Islam is compared with an edifice. A high-rise imposing building can stand only on strong foundation pillars, Thus, Islam has five pillars without which no one can sustain his Islam. They are belief in monotheism, messenger ship, observing salah, *zakah, Hajj* and fasting. After that a building is beautified and a person's Islam may be adorned with deeds called the wajib and *mustahab* (recommended) which are not

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[1] He was the son of the second Caliph Umar رضى الله عنه ibn Khattab. He was born one year before the year of Prophet hood in Makkah. He died in 73 or 74 AH.

[2] Bukhari # 8, Muslim # 21-16, Nasa'i # 5001, Trimidhi # 2618, *Musnad* Ahmad 2-26

mentioned in the *Hadith* because it deals only with the basics.

BRANCHES OF FAITH

(٥) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْاِيْمَانُ بِضْعٌ وَّسَبْعُوْنَ شُعْبَةً فَاَفْضَلُهَا قَوْلُ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَدْنَاهَا اِمَاطَةُ الْاَذٰى عَنِ الطَّرِيْقِ وَالْحَيَاءُ شُعْبَةٌ مِّنَ الْاِيْمَانِ۔ (متفق عليه)

5. Sayyiduna Abu Hurayrah رضى الله عنه [1]narrated that Allah's Messenger صلى الله عليه وسلم said, "Faith has some more than seventy branches. The most excellent of them is the confirmation that there is no God but Allah, and the humblest of them is to remove a hurdle from the path. And haya (modesty) is a branch of faith."[2]

COMMENTARY: This *Hadith* mentions the number of branches or departments of Islam. Some a*Hadith* describe them in detail.

The first thing is basic that there is on one worthy of worship other than Allah, the Eternal and only He is the ever living while everything in the universe will perish. In the same way, a correct belief is essential about Allah's Messengers, Books and angels. They are truly there, and belief in the hereafter and the evil will be punished in their graves while the pious will be rewarded. The day of resurrection will come and reckoning will take place. Deeds will be weighed in the scales. Those whose good deeds outweigh will be handed over their records in their right hands to be admitted to paradise. Those whose bad deeds are many will be given their records in their left hands. Everyone will have to pass over the sirat (a narrow, difficult bridge). The righteous believer will now be able to see Allah. The sinners will be consigned to hell. The dwellers of paradise and hell will live in their respective places forever.

It is one of the branches of faith that one must continue to turn to Allah and love him. If he loves or hates anyone then that must be only for Allah's sake. He must love the Prophet صلى الله عليه وسلم dearly and respect him deeply. Love for him must be shown by obeying him and following his guidance, and disseminating his teachings. Love for Allah and His Messenger صلى الله عليه وسلم must dominate all other things and even close relationship should have no significance before them. Obedience to Allah's and His Messenger's commands is a sign of love of them. On the other hand, disobedience to them shows lack of love for them and we seek refuge in Allah such a conduct.

Another branch of faith is that one should do every deed merely for Allah's pleasure not to show off or to gain a name or a worldly benefit. Hypocrisy and ostentation detract from the beauty and perfection of a deed.

A believer's heart should be fearful of Allah always and hopeful of His favours and mercy. If he happens to fulter and commits a sin then he must repent forthwith and refrain from that sin again. He must fear Allah's punishment and hope for His favours and grace for his pious deeds. It is a demand of faith that when a sin is committed intentionally or un intentionally, one must repent sincerely and be ashamed one's conduct and seek Allah's forgiveness.

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[1] His name was Abdur Rahman ibn Sakhr. He died in 57 or 58 AH in *Madinah*.

[2] Muslim # 58-35, Bukhari # 9 (the former has sixty instead of seventy and the latter is without the most excellent... path). Tirmidhi # 2623, Abu Dawud # 4676, Nasa'i # 5005, Ibn Majah # 57, *Musnad* Ahmad 2-379

One must thank Allah for His blessings. If Allah bestows children then he must observe their aqiqah promptly. If one of them marries then he must throw a valima (wedding feast from a bridegroom). If his child completes memorizing the Quran or reciting it thoroughly from first to the end then he must express happiness and delight. If Allah has granted him wealth then he must pay the *zakah* due on it and pay the sadaqah ul fitr on eed day.

Faith demands that one must honour one's promise. When a person is affected, he must exercise patience and endure every kind of hardship he might face in discharging his obligations. He must steer clear of sins and he pleased with Allah's will and decree. He must place trust in Allah, respect his elders and have compassion on the youngsters. He should refrain from arrogance and adopt humbleness.

The beauty of Islam and perfection of faith calls upon him to continue to chant the kalimah tayyibah and *Shah*adah, recite Quran and if he is unlearned then he must acquire knowledge from the scholars but if he is learned then he must impart knowledge to the illiterate. He must preserve in seeking Allah's help in achieving his objectives.

The branches of faith include offering fard and optional salah, fasting the prescribed and the voluntary, covering oneself, giving charity. Setting slaves free, performing *Hajj* and umra, engaging in supererogatory worship, emigrating from enemy's territory and form places where indecency is practiced, refraining from innovation and indecency, giving rights of others, being dutiful to parents, raising one's children in accordance with *Shari'ah* being kind to the subordinates, obeying one's superiors provided they do not command against Islam, being just with others, reconciling two quarreling people, fighting against enemies of Islam propagating and enjoying piety, forbidding evil, observing the prescribed punishments, engaging in jihad against enemies of Allah with weapons, pen or tongue to the best of one's ability, guarding the frontiers of Islamic states, being kind to neighbours, earning lawful wealth, spreading the *salaam*, avoiding extravagance, responding to the sneezer, abstaining from vain play and prank, keeping away from inconveniencing others, removing obstructions from the through fares and soon. A person must keep oneself clean from everything that distracts other from Allah's path.

These things are from the branches of faith. If anyone lacks them then his faith is imperfect. He must pray to Allah to help absorb these things.

MEANING OF MUMIN & MUSLIM

(۶) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهٖ وَيَدِهٖ وَالْمُهَاجِرُ مَنْ هَجَرَمَا نَهَى اللّٰهُ عَنْهُ هٰذَا لَفْظُ الْبُخَارِيِّ وَلِمُسْلِمٍ قَالَ اِنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ الْمُسْلِمِيْنَ خَيْرٌ؟ قَالَ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهٖ وَيَدِهٖ

6. Sayyiduna *Abdullah* ibn Amr رضی الله عنه [1] narrated that Allah's Messenger صلی الله علیه وسلم said, "The Muslim is he from whose tongue and hand (other) Muslims are safe. And, the muhajir is he who gives up everything that Allah has forbidden." (These are words of Bukhari but those of Muslim are;) A man asked the Prophet صلی الله علیه وسلم, "Which of the Muslim is the best?" He said, "He from whose tongue

[1] He was a great scholar and a God fearing sahabi. He died I 75AH in Egypt though other dates are given.

and hand the Muslims are safe."[1]

COMMENTARY: The first part of the *Hadith* suggest that a believer and Muslim is not one who merely recites the Kalimah and performs some specified deeds Rather, Islam requires its adherents to preserve the prescribed beliefs and deeds and also to respect human values. He should be a demonstration of peace, love and compassion. People should not fear him but take him to be their sympathizer and well-wisher. They should be able to trust him in all their affairs. Although the *Hadith* mentions only hand and tongue, everything that can cause hurt is meant here.

While muhajir is one who forsakes his native land to emigrate to the land of Islam, this *Hadith* tells us that there is another hijrah (emigration) that has a perpetual relationship with life. It is to abandon all those things that Allah has forbidden and to give up completely base, indecent desires. A chaste life should be adopted.

DEGREE OF LOVE

(۷) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى اَكُوْنَ اَحَبَّ اِلَيْهِ مِنْ وَّالِدِهٖ وَوَلَدِهٖ وَالنَّاسِ اَجْمَعِيْنَ۔ (متفق علیه)

7. Sayyiduna Anas رضی الله عنه [2] narrated that Allah's Messenger said, "None of you believes unless I am dearer to him than his father his children and all mankind.[3]

COMMENTARY: Love is of two kinds: natural and rational. The former is as between children and father. It is natural and innate and has nothing to do with intelligence or an outside influence. Rational love, on the other hand, is not influenced by natural feelings but is dictated by the intellect or some external need like a patient's craving for medicine or willingness, to undergo surgery. Some occasions rational love surpasses the most deep seated natural love. The *Hadith* calls for the rational love for the Prophet صلی الله علیه وسلم as the scholars tell us. But, it should be so strong and so moved by sentiment that it should overcome the natural love. We may understand it by an example suppose, obedience to the Prophet's صلی الله علیه وسلم guidance is obstructed by love for a blood relative like a father or a son, so love for the Prophet صلی الله علیه وسلم should overrule the natural love for the relative, and obedience should take precedence. This is a great station and can be achieved only through selfless sacrifice. This person should have no aim in life other than the pleasure of Allah and His Messenger صلی الله علیه وسلم. He should not hesitate to kill his father or son if he is among the disbelievers in a battle in jihad on the side of the Muslims. There have been examples of this kind of sacrifice in past history.

In short, the *Hadith* says that perfect faith depends on love of the Messenger صلی الله علیه وسلم If a Muslim lacks this degree of faith then he cannot be a perfect Muslim whatever his claims to that.

On hearing this *Hadith*, Umar ibn Khattab رضی الله عنه exclaimed, "O Messenger of Allah you are dearer to me then everything in the world except my own self." The Prophet صلی الله علیه وسلم said, "By Him who has my life in His hand, you are still not a perfect believer because this can be achieved only when I am dearer to you than your life too." The moment he spoke

[1] Bukhari # 10, Muslim # 64-40, Abu Dawud # 2481, Nasa'i # 4996, *Musnad* Ahmad 2-187.

[2] Anas ibn Maalik رضی الله عنه Ansari was a resident of *Madinah*. He was 10 years old when his mother Umm Sulaym bint Mitha presented him to the Prophet صلی الله علیه وسلم to serve him. He died in 96 AH.

[3] Bukhari # 14, Muslim # 69-44, Nasa'i # 5013, Ibn Majah # 67, Masnad Ahmad 3-207.

these words Umar رضی اللہ عنہ called out, "O Messenger of Allah." Overwhelmed as he was," my life is for you! You are dearer to me than my life too!" The Prophet صلی اللہ علیہ وسلم assured him, "O Umar, your faith is perfect now."

This is not an isolated case. All the *sahabah* رضی اللہ عنہ had the some sentiments.

During the Battle of Uhud, as ansar woman lost her husband, father and brother who were martyred for Islam's cause. This woman was informed and, instead of mourning, her first question was, "Tell me, By Allah, is my chief, my master, Allah's Messenger صلی اللہ علیہ وسلم safe? My life be ransomed to him." She was told, "Yes!" she went forward to see him and on seeing him remarked, کل مصیبة بعدك جلل (All anxiety is easily overcome with you here).

A man met him and said, "O Messenger of Allah, you are dearer to me than my family and wealth. When I remember you I cannot wait till I see you. When I come here, my eyes are cooled on seeing you. But, now I am worried, for after death you shall be with the Prophets علیہ السلام and how shall I see you?" At that moment the verse (69) of surah an Nisa was revealed:

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ

وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا۔ (النساء ۶۹)

And whosoever obeys Allah and the Messenger, they are with those whom Allah has blessed - of the Prophets and the truthful, and the martyrs, and the righteous, and an excellent company are they!

The Prophet صلی اللہ علیہ وسلم conveyed to him these tidings.

Abdullah ibn Zayd ibn Abd Rabbih رضی اللہ عنہ was known as the sahih adhan (one associated with adhan). He was attending to his garden when his son came and announced to him the sad news of the Prophet's صلی اللہ علیہ وسلم death. This lover of the Prophet صلی اللہ علیہ وسلم could not endure the news, Grieved, he raised his hands high and prayed beseechingly, "O Allah, deprive me of the blessings of sight so that these eyes that were brightened with the sight of the Prophet صلی اللہ علیہ وسلم may not now see anyone else." (Tarjumah *sunnah*)

These examples demonstrate that the noble sahabah رضی اللہ عنہ had the some degree of love for the Prophet as this *Hadith* demands. Thus the Muslims who wish to keep their faith safe and Islam strong must fill their hearts with a deep love for the Prophet صلی اللہ علیہ وسلم. They must abide by his teachings. The standards of love for me lies in abiding by Shariah and following him. That is the means of deliverance. Anyone who fails to observe this seems to show that he does not love the Prophet صلی اللہ علیہ وسلم. We seek refuge in Allah from such thought.

SWEETNESS OF FAITH

(۸) وعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ مَنْ كُنَّ فِيْهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيْمَانِ مَنْ كَانَ اللّٰهُ وَرَسُوْلُهُ اَحَبَّ اِلَيْهِ مِمَّا سِوَاهُمَا وَمَنْ اَحَبَّ عَبْدًا لَّا يُحِبُّهُ اِلَّا لِلّٰهِ وَمَنْ يَّكْرَهُ اَنْ يَّعُوْدَ فِي الْكُفْرِ بَعْدَ اَنْ اَنْقَذَهُ اللّٰهُ مِنْهُ كَمَا يَكْرَهُ اَنْ يُّلْقٰى فِي النَّارِ۔ (متفق علیه)

8. Sayyiduna Anas رضی اللہ عنہ **also narrated that Allah Messenger** صلی اللہ علیہ وسلم **said, "There are three things which if they are in anyone, he will find the sweetness of**

faith because of them; (1) He to whom Allah and His Messenger are dearer than all else besides them, (ii) he who loves another only because of his love of Allah, and (iii) he who hates to return to disbelief after Allah has brought him out of it just as he hates to be cast into the fire."[1]

COMMENTARY: Perfect faith demands of the faithful that his heart should be full to the brim with love for Allah and His Messenger صلى الله عليه وسلم so that the rest of the whole world is nothing before them.

A believer loves or detests anyone only for the pleasure of Allah. Each of his deeds is for Allah. Faith and Islam should drive out of his heart even the thought of disbelief and polytheism. These are the three things that are found in the possessor of faith who alone deserves reward for that.

THE FLAVOUR OF FAITH

(٩) وَعَنِ الْعَبَّاسِ بْنِ عَبْدِالْمُطَّلِبِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاقَ طَعْمَ الْإِيْمَانِ مَنْ رَّضِيَ بِاللّٰهِ رَبًّا وَّبِالْإِسْلَامِ دِيْنًا وَّ بِمُحَمَّدٍ رَسُوْلًا۔ (رواه مسلم)

9. Sayyidina Abbas ibn Abdul Muttalib رحمه الله[2] narrated that Allah's Messenger صلى الله عليه وسلم said, "He has tasted the flavour of faith who is pleased with Allah as Lord, with Islam as religion and with *Muhammad* صلى الله عليه وسلم as a Messenger."[3]

COMMENTARY: Our mind and heart should not be burdened with an inkling of pressure, a hint of uneasiness, an iota of doubt, or a semblance of unwillingness concerning our belief and conviction that Allah is the Lord, *Muhammad* صلى الله عليه وسلم is the Messenger and Prophet, and Islam and *Shari'ah* are true. Outwardly as well as inwardly we must be well-pleased and at peace as though on receiving a precious possession.

(١٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ لَا يَسْمَعُ بِيْ اَحَدٌ مِنْ هٰذِهِ الْاُمَّةِ يَهُوْدِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ يَمُوْتُ وَلَمْ يُؤْمِنْ بِالَّذِيْ اُرْسِلْتُ بِهٖ اِلَّا كَانَ مِنْ اَصْحَابِ النَّارِ (رواه مسلم)

10. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "By Him in whose hand is the soul of *Muhammad*, every one of this people - whether a Jew or a Christian - who hears of me but dies without believing in that with which I am sent, will be one of the dwellers of the fire."[4]

COMMENTARY: Islam is a universal religion and a universal law that everyone in the world must obey similarly, the mission of the Prophet of Islam صلى الله عليه وسلم is a universal and international message for every age and every people without exception. Hence, it is equally fard on everyone to believe and to abide by his *Shari'ah(Divine law)*.

This *Hadith* mentions the Jews and Christians who had received Divine Book and were expected to embrace Islam and obey the last Messenger صلى الله عليه وسلم. Given that, how can they who had no heavenly book hope to gain deliverance without believing in the last

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[1] Bukhari # 16, Muslim # 67-43, Tirmidhi # 2633, Nasa'i # 4988, Ibn Majah # 4033, *Musnad* Ahmad 3-172.

[2] He was the Prophet's صلى الله عليه وسلم paternal uncle. He died on Friday 12th *Rajab* 32 AH.

[3] Muslim # 5634, Trimidhi # 2632, *Musnad* Ahmad 1-208

[4] Muslim # 240-153

Messenger صلى الله عليه وسلم?

Moreover, the Jews and Christians claimed that as believers in revealed Books, they had received salvation and had no need to embrace Islam. This *Hadith* rejects their claim. It asserts that all previous *Shari'ah* stand abrogated and everyone has to believe in Islam, the last and final religion.

RECIPIENTS OF DUAL REWARD

(١١) وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَهُمْ أَجْرَانِ رَجُلٌ مِّنْ أَهْلِ الْكِتٰبِ اٰمَنَ بِنَبِيِّهٖ وَاٰمَنَ بِمُحَمَّدٍ وَالْعَبْدُ الْمَمْلُوْكُ إِذَا أَدّٰى حَقَّ اللّٰهِ وَحَقَّ مَوَالِيْهِ وَرَجُلٌ كَانَتْ عِنْدَهٗ أَمَةٌ يَطَأُهَا فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيْبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيْمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا فَلَهٗ أَجْرَانِ۔ (متفق عليه)

11. Sayyidina Abu Musa al Ash'ary [1] narrated Allah's Messenger صلى الله عليه وسلم said, "Three people will get a dual reward: a member of the peoples of the Book who believed in his Prophet and believes in *Muhammad* (too), a slave who gives the rights of Allah and the rights of his master; and a man who has a female slave with whom he has sexual intercourse, gives her a good training and teaches her excellent manners after which he sets her free and marries her. So, he has two rewards."[2]

COMMENTARY: These three persons will earn a two fold reward. The first category of the peoples of the Book believed and followed their Prophets sincerely till the coming of Prophet *Muhammad* صلى الله عليه وسلم when they had no hesitation in switching over to him, so, they get two rewards. We must observe that of all religions, Islam is based on 'accepting' not 'rejecting' It does not belittle any Prophet and confirms all heavenly books and all Messengers of Allah. In contrast, every other religion requires its adherents to reject all religions other than itself. Islam makes it binding on its followers to confirm that all the Messengers sent by Allah were charged to guide their peoples.

The *Hadith* also says that the previous belief of those people will not go in rain. They will get that reward and then a reward for submission to Islam. If they do not embrace Islam then not only will they suffer perpetual punishment for disbelief but their previous belief will go in vain. They will get no reward for that too.

As for the slave, Islam requires a slave to be faithful and dutiful to his master. He gets a reward twice over for obedience and loyalty to his master and for abiding by Allah's commands.

The third man raises a female slave to the level of the honourable women of the society. He fulfils the demands of society as well as of Islam, and qualifies for two rewards.

Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله said that the dual reward means, 'every deed will get a reward double of what others get for the same deed. If anyone gets ten rewards for any deed, these persons will earn twenty."

BATTLE AGAINST DISBELIEVERS

(١٢) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتّٰى يَشْهَدُوْا أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَأَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ وَيُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ فَإِذَا فَعَلُوْا ذٰلِكَ عَصَمُوْا مِنِّيْ

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[1] He first emigrated to Ethiopia. He died in Dhul Hijjjah 44 AH in *Makkah*.

[2] Bukhari # 97, Muslim # 241-154, Tirmidhi # 119, Nasa'i # 3344, Ibn Majah # 1956, *Musnad* Ahmad 4-402, Darani # 2244

دِمَآءَهُمْ وَاَمْوَالَهُمْ اِلَّا بِحَقِّ الْاِسْلَامِ وَحِسَابُهُمْ عَلَى اللّٰهِ (مُتَّفَقٌ عَلَيْهِ) اِلَّا اَنَّ مُسْلِمًا لَمْ يَذْكُرْ اِلَّا بِحَقِّ الْاِسْلَامِ

12. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I have been commanded to fight people till they testify that there is no God but Allah and that Muhammad is Allah's Messenger they establish the salah and pay the *zakah*. Thus, if they do that, they have my protection for their lives and property, except for the rights of Islam and their reckoning is with Allah." The version in Muslim does not mention' 'except for the rights of Islam."[1]

COMMENTARY: Allah is the Owner and king of this world and the universe. Hence, the inhabitants of His creation are bound to obey Him and His Messenger صلی اللہ علیہ وسلم. Allah's Messenger صلی اللہ علیہ وسلم were deputed to enforce His commands. No one how rebels against Allah's Commands should be allowed to live on His land. No one should be permitted to cause dissension in the (Islamic) land. Those who refuse to submit to Allah's sovereignty should be proceeded against as any government does under its constitution. The Prophet صلی اللہ علیہ وسلم says here that he is commanded to fight the enemies of Islam till they cease to rebel and antagonize, and obtain rights to reside in our (Islamic) society. One way they can get these rights is to give up disbelief and opposition and adopt Islam sincerely proving this with their deeds. Another choice (as mentioned elsewhere) is that they should declare their willingness to reside in the Islamic territory as obedient peace loving citizens by paying the jizyah which ensures them social protection.

In either case -becoming Muslims or paying the *jizyah*, protection of life and property rests with the Islamic state according to Islamic laws. However the laws of the state will be applied as to everyone, Muslim or dhimmi disbeliever, like laws of retaliation, prescribed punishment etc.

The *Shari'ah* enforces its laws on the apparent. The true, unseen condition is known only to Allah who will judge in the hereafter.

The *Hadith* is evidence that the repentance of the atheists and unbelievers is accepted. If they repent then they should not be punished. However, opinions differ on this issue and if a person who had uttered atheistic words repents only to save himself from punishment then his repentance will not be accepted.

MUSLIM DEFINED

(١٣) وَعَنْ اَنَسٍ اَنَّهٗ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى صَلٰوتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا وَاَكَلَ ذَبِيْحَتَنَا فَذٰلِكَ الْمُسْلِمُ الَّذِىْ لَهٗ ذِمَّةُ اللّٰهِ وَذِمَّةُ رَسُوْلِهٖ فَلَا تُخْفِرُوا اللّٰهَ فِىْ ذِمَّتِهٖ (رواه البخارى)

13. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who offers the salah as we do, turns to our qiblah and eats what we slaughter is a Muslim under the protection of Allah and His Messenger. So do not betray Allah by overriding His protection."[2]

COMMENTARY: While faith truly is a confirmation within the heart, it is an inward

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[1] Bukhari # 25, Muslim # 36-22, Tirmidhi # 2615, Abu Dawud # 26 41, Nasa'i # 3973, Ibn Majah # 71, *Musnad* Ahmad 2-354, Darami # 2446, However, the four have not transmitted from Ibn Umar صلی اللہ علیہ وسلم but from Abu Hurayrah رضی اللہ عنہ and Anas رضی اللہ عنہ.

[2] Bukhari # 391, Nasa'i # 4997, as for as the words, (he) is a Muslim.

condition. So, too, the oral declaration is significant. But, distinctions between any two religions lies in their symbols. The symbols of Islam are mentioned in this *Hadith* and are more practical than those of other religions. If the peoples of the Book adopt our symbols, observing our form of salah facing our qiblah and eating our dhabihah (sacrifice), that would be clear evidence of their acceptance of our religion. Such a person is a Muslim and enters into a pact with Allah and His Messenger who take responsibility to protect him. Muslims must not harass or scare him else they would be violating Allah's pact which is tantamount to putting the blame on Allah.

DEEDS THAT LEAD TO PARADISE

(١٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اَتَى اَعْرَابِيٌّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ دُلَّنِيْ عَلٰى عَمَلٍ اِذَا عَمِلْتُهٗ دَخَلْتُ الْجَنَّةَ فَقَالَ تَعْبُدُ اللّٰهَ وَلَا تُشْرِكُ بِهٖ شَيْئًا وَتُقِيْمُ الصَّلٰوةَ الْمَكْتُوْبَةَ وَتُؤَدِّى الزَّكٰوةَ الْمَفْرُوْضَةَ وَتَصُوْمُ رَمَضَانَ. قَالَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَا اَزِيْدُ عَلٰى هٰذَا شَيْئًا وَلَا اَنْقُصُ مِنْهُ فَلَمَّا وَلّٰى قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهٗ اَنْ يَّنْظُرَ اِلٰى رَجُلٍ مِّنْ اَهْلِ الْجَنَّةِ فَلْيَنْظُرْ اِلٰى هٰذَا۔ (متفق عليه)

14. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a villager met the Prophet صلی اللہ علیہ وسلم and requested him to guide him to a deed on doing which he would enter paradise. The Prophet صلی اللہ علیہ وسلم said, "Worship Allah alone and associate not anything with Him, establish the prescribe salah, pay the obligatory *zakah* and fast during (the month of) *Ramadan*. "The villager submitted. "By Him in whose hand is my soul, I shall neither add to it nor decrease from it." When he departed, the Prophet صلی اللہ علیہ وسلم said, "He to whom it pleases to look at a dweller of paradise must look at this man."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم did not mention the testimonies because the villager was already a Muslim. Besides, everyone knows that the testimonies are essential like other basic things.

Moreover, when he put the question perhaps only these three things were made fard (obligatory) and the remaining might have been prescribed later on. He was strong in faith so he did not waiver and assured the Prophet صلی اللہ علیہ وسلم that he would not add to his question and not fail to do anything from what the comprehensive answer made clear to him. The Prophet صلی اللہ علیہ وسلم recognizes in him the sincerity and gave tidings that he was to be a man of paradise.

PERFECT FAITH

(١٥) وَعَنْ سُفْيَانَ بْنِ عَبْدِاللّٰهِ الثَّقَفِيِّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ قُلْ لِيْ فِي الْاِسْلَامِ قَوْلًا لَا اَسْئَلُ عَنْهُ اَحَدًا بَعْدَكَ وَفِيْ رِوَايَةٍ غَيْرَكَ قَالَ قُلْ اٰمَنْتُ بِاللّٰهِ ثُمَّ اسْتَقِمْ۔ (رواه مسلم)

15. Sayyiduna Sufyan ibn *Abdullah* Thaqafi رضی اللہ عنہ[2] narrated that he requested, "O Messenger of Allah, teach me a word about Islam that I shall have no need to ask anyone about it after you."

According to another version:".......other than you." He said, "Say, 'I believe in

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[1] Bukhari # 1397, Muslim # 15-14

[2] His *Kunyah* was Abu Umar.

Allah,' then stick to it."[1]

COMMENTARY: Apart from the theoretical aspect of believe with the testimonies, there is the practical demonstration with deeds to corroborate the oral testimonies. These should not be fleeting affairs but one should remain firm on them all the time, every moment of life.

THE OBLIGATIONS IMPOSED BY ISLAM

(١٦) وَعَنْ طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ قَالَ جَآءَ رَجُلٌ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ اَهْلِ نَجْدٍ ثَائِرَ الرَّأْسِ نَسْمَعُ دَوِيَّ صَوْتِهٖ وَلَا نَفْقَهُ مَا يَقُوْلُ حَتّٰى دَنَا مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاِذَا هُوَ يَسْأَلُ عَنِ الْاِسْلَامِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَقَالَ هَلْ عَلَيَّ غَيْرُهُنَّ فَقَالَ لَا اِلَّا اَنْ تَطَوَّعَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَصِيَامُ شَهْرِ رَمَضَانَ فَقَالَ هَلْ عَلَيَّ غَيْرُهٗ قَالَ لَا اِلَّا اَنْ تَطَوَّعَ قَالَ وَذَكَرَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الزَّكٰوةَ فَقَالَ هَلْ عَلَيَّ غَيْرُهَا فَقَالَ لَا اِلَّا اَنْ تَطَوَّعَ قَالَ فَاَدْبَرَ الرَّجُلُ وَهُوَ يَقُوْلُ وَاللّٰهِ لَا اَزِيْدُ عَلٰى هٰذَا وَلَا اَنْقُصُ مِنْهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْلَحَ الرَّجُلُ اِنْ صَدَقَ۔ (متفق عليه)

16. Sayyiduna Talhah ibn Ubaydullah رضی الله عنه[2] narrated that a man of Najd came to Allah's Messenger صلى الله عليه وسلم He had unkempt hair and they could hear his voice without being able to grasp what he said till he was nearer to Allah's Messenger صلى الله عليه وسلم They found that he was asking about Islam. Allah's Messenger صلى الله عليه وسلم said, "Five salah during the day and night." He asked, "Is there on me anything besides that?" He said "No, unless upon offer the supererogatory." Then Allah's Messenger صلى الله عليه وسلم added, "And the fasts in the month of *Ramadan*." He asked, "Is there on me anything besides that?" He said, "No, unless you fast the optional." (The narrator went on to say) Then Allah's Messenger صلى الله عليه وسلم mentioned *zakah* and he asked if he had to pay anything besides that and he said, "No unless you give voluntarily." The man then turned to depart, saying, "By Allah, I will not add to it anything and not decrease from it anything." So, Allah's Messenger صلى الله عليه وسلم said, "The man has gained success, if he speaks the truth."[3]

COMMENTARY: Either only these duties were prescribed till that time when the man arrived or he was an envoy of his tribe. This is why he asserted that he would neither add to, nor deduct from the obligations enumerated to Him.

THE PREACHER'S DUTY

(١٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اِنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا اَتَوُا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ الْقَوْمُ اَوْ مَنِ الْوَفْدُ قَالُوْا رَبِيْعَةُ قَالَ مَرْحَبًا بِالْقَوْمِ اَوْ بِالْوَفْدِ غَيْرَ خَزَايَا وَلَا نَدَامٰى

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[1] Muslim # 26-38, Tirmidhi with different wordings # 2418, Ibn Majah # 3972, *Musnad* Ahmad 3-413.

[2] His *Kunyah* was Abu *Muhammad* Qurayshi Taymi and his title was Talhah al Khayr. He died in 36 AH at the age of 64 years.

[3] Bukhari # 46, Muslim # 8-11, Abu Dawud # 391.Nasa'i # 458, Muwatta Maalik # 9k, Darami # 1578, *Musnad* Ahmad 1-162.

قَالُوْا يَا رَسُوْلَ اللّٰهِ إِنَّا لَا نَسْتَطِيْعُ أَنْ نَأْتِيَكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ وَ بَيْنَنَا وَ بَيْنَكَ هٰذَا الْحَيُّ مِنْ كُفَّارِ مُضَرَ فَمُرْنَا بِأَمْرٍ فَصْلٍ نُخْبِرْ بِهِ مَنْ وَرَآءَنَا وَنَدْخُلْ بِهِ الْجَنَّةَ وَسَأَلُوْهُ عَنِ الْأَشْرِبَةِ فَأَمَرَهُمْ بِأَرْبَعٍ وَنَهَاهُمْ عَنْ أَرْبَعٍ أَمَرَهُمْ بِالْإِيْمَانِ بِاللّٰهِ وَحْدَهٗ قَالَ أَتَدْرُوْنَ مَا الْإِيْمَانُ بِاللّٰهِ وَحْدَهٗ قَالُوْا اَللّٰهُ وَرَسُوْلُهٗ أَعْلَمُ قَالَ شَهَادَةُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَأَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ وَإِقَامُ الصَّلٰوةِ وَإِيْتَآءُ الزَّكٰوةِ وَ صِيَامُ رَمَضَانَ وَأَنْ تُعْطُوْا مِنَ الْمَغْنَمِ الْخُمُسَ وَنَهَاهُمْ عَنْ أَرْبَعٍ عَنِ الْحَنْتَمِ وَالدُّبَّآءِ وَالنَّقِيْرِ وَالْمُزَفَّتِ وَقَالَ احْفَظُوْهُنَّ وَأَخْبِرُوْا بِهِنَّ مَنْ وَرَآءَكُمْ۔ (متفق علیه ولفظه للبخاری)

17. Sayyiduna Ibn Abbas رضی الله عنه narrated that when the deputation of Abd al Qays came to the Prophet صلی الله علیه وسلم he asked, "what deputation is it?" The shabah رضی الله عنه said, "Rabi'ah." He said, "Welcome to the people!" - or "the deputation! Neither shall you be disgraced nor shall you regret (in this life or the next)." They submitted, "O Messenger of Allah, we are unable to come to you except in these sacred months (when fighting is tabooed) because between us and you lies the tribe disbelievers, the Mudar. So, teach us the commands that differentiate (between truth and falsehood) that we might inform those whom we have left behind and that we might enter paradise thereby." And they asked about the vessels.[1] That they could use. He commanded them to observe four things and forbade them four things. He instructed them to believe in Allah alone, asking "Do you know what believe in Allah implies?" They said, "Allah and His Messenger know best." He said, "(It is the) testimony that there is no God but Allah and that *Muhammad* is Allah's Messenger, observance of the salah, payment of the *zakah* and fasting in Ramadan, and that you should pay one-fifth of the booty." And he forbade them four things (vessels); al-hantam, ad-dubba, an-naqqir and al-muzaffat. He exhorted them to remember all that and to inform those whom they had left behind (all these instructions)[2]

COMMENTARY: Deputations came to *Madinah* from distant lands as the message of Islam spread. They learnt from the Prophet صلی الله علیه وسلم and returned to their tribes with the message. The deputation of Abd Qays was one such and it was named after its chief. They were residents of Bahrain and had met the Prophet صلی الله علیه وسلم first before the conquest of *Makkah* in 5AH when their number was 13 or 14. The second time they came in 8 AH or 9AH and were forty men. Their mosque had the distinction of being the first, after the Masjis Nabawi, to observe the Friday salah. Bukhari has the narration.

أَوَّلُ جُمُعَةٍ جُمِّعَتْ بَعْدَ جُمُعَةٍ فِيْ مَسْجِدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ مَسْجِدِ عَبْدِ الْقَيْسِ بِجُوَاثِيْ مِنَ الْبَحْرَيْنِ

"The first Friday after the Friday in the mosque of Allah's Messenger صلی الله علیه وسلم was

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[1] This is as in Mazahir ul Haq but Bukhari has 'drinks' instead of vessels. These were pitchers in which wine, etc, were prepared.

[2] Bukhari # 5, Muslim # 24-17, Al-hantam was a greenish wine pitcher glazed as dubba was a guard, annaqqir a hollowed stump of a palm tree and al-Muzaffat al muzaffat a container smeared with tar.

observed in he mosque of Abd Qays in Juwatta in Bahrain."[1]

The Prophet صلى الله عليه وسلم had informed the sahabah رضى الله عنه beforehand that a delegation was about to come to them that was the best of all the people of the east. Umar رضى الله عنه stood up to see them and saw thirteen men coming towards them. He conveyed to them the Prophet صلى الله عليه وسلم tidings and they rushed towards the Prophet صلى الله عليه وسلم and kissed his hands. They had left their animals and luggage in a haphazard manner. However, the Amir Abd Qays was calm. He tied all the animals in an organized manner and changed his clothes before proceeding in a dignified manner towards the Prophet صلى الله عليه وسلم. He was a young man. He kissed the Prophet's صلى الله عليه وسلم hands. He was an ugly man and he pleaded. "O Messenger of Allah, a man's dignity lies in his two organs, tongue and heart not his frame," He said, "You have two characteristics that Allah and His Messenger like. You are sagacious and tolerant." He asked, "O Messenger of Allah, do I possess these qualities by birth or have I acquired them? The Prophet صلى الله عليه وسلم told him that they were inherent in him.

They had to pass the Mudar who were very aggressive and never let anyone go by unmolested. So they could only come in the sacred months.

They were taught four things: belief in Allah and His Messenger, salah, fasting and *zakah.* Some *Muhaddith*, have mentioned *Hajj* too, but Ibn Hajar has called that shaadh (rare).

Later they were asked specifically to pay one-fifth of the spoils of war because they often engaged in battle.

They were forbidden four kinds of vessels that the Arabs used to prepare and store wine. Wine was forbidden so these vessels were disallowed so that any kind of a wrong impression should be avoided. Later when the prohibition had become clear and wine was no longer associated with these vessels. Permission was granted to use the vessels.

ISLAM'S COMMANDS

(١٨) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَحَوْلَهٗ عِصَابَةٌ مِّنْ اَصْحَابِهٖ بَايِعُوْنِيْ عَلٰى اَنْ لَّا تُشْرِكُوْا بِاللّٰهِ شَيْئًا وَّلَا تَسْرِقُوْا وَلَا تَزْنُوْا وَلَا تَقْتُلُوْا اَوْلَادَكُمْ وَلَا تَاْتُوْا بِبُهْتَانٍ تَفْتَرُوْنَهٗ بَيْنَ اَيْدِيْكُمْ وَاَرْجُلِكُمْ وَلَا تَعْصُوْا فِيْ مَعْرُوْفٍ فَمَنْ وَفٰى مِنْكُمْ فَاَجْرُهٗ عَلَى اللّٰهِ وَمَنْ اَصَابَ مِنْ ذٰلِكَ شَيْئًا فَعُوْقِبَ بِهٖ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَّهٗ وَمَنْ اَصَابَ مِنْ ذٰلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللّٰهُ عَلَيْهِ فَهُوَ اِلَى اللّٰهِ اِنْ شَآءَ عَفَا عَنْهُ وَاِنْ شَآءَ عَاقَبَهٗ فَبَايَعْنَاهُ عَلٰى ذٰلِكَ۔ (متفق عليه)

18. Sayyiduna Ubadah ibn as Samit رضى الله عنه [2] narrated that - while a group of his companions were sitting by him - Allah's Messenger صلى الله عليه وسلم said, "five me your pledge that you will not associate anything with Allah, you will not steal, you will not commit adultery, you will not kill your children, you will not come up with slander which you have fabricated yourselves and you will not disobey the commands (of *Shari'ah*). So, he of you who fulfils his promise has his reward with Allah. As for him who commits one of these sins and is punished for that in this

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[1] Bukhari # 892, 4371

[2] The ansar sahabi who had participated in the pledges of Aqabah, first and second. He was the teacher of the ahl us safah. He died at the age of 72 in 43 AH.

world then that is an atonement for him. But, as for him who commits one of these sins and Allah conceals it in the world then it is up to Allah - if He wishes He will forgive him and if he wishes He will punish him (in the hereafter)." So, they pledged allegiance to him on that. [1]

COMMENTARY: Allah may or may not punish a sinner. If he forgives then it is a favour from Him otherwise it is a dispensation of justice. However, the Mu'tazillah contend that Allah will punish the sinner definitely and reward the pious. This is not the belief of the ahl us-*sunnah* wa al-jama'ah.

PROPHET'S صلى الله عليه وسلم WORDS FOR THE WOMEN

(١٩) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ اَضْحٰى اَوْفِطْرٍ اِلَى الْمُصَلّٰى فَمَرَّ عَلَى النِّسَآءِ فَقَالَ يَا مَعْشَرَ النِّسَآءِ تَصَدَّقْنَ فَاِنِّيْ اُرِيْتُكُنَّ اَكْثَرَ اَهْلِ النَّارِ فَقُلْنَ وَبِمَ يَا رَسُوْلَ اللّٰهِ قَالَ تُكْثِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيْرَ مَا رَاَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَّدِيْنٍ اَذْهَبَ لِلُبِّ الرَّجُلِ الْحَازِمِ مِنْ اِحْدَاكُنَّ قُلْنَ وَمَا نُقْصَانُ دِيْنِنَا وَعَقْلِنَا يَا رَسُوْلَ اللّٰهِ قَالَ اَلَيْسَ شَهَادَةُ الْمَرْاَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ قُلْنَ بَلٰى قَالَ فَذٰلِكَ مِنْ نُقْصَانِ عَقْلِهَا قَالَ اَلَيْسَ اِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ قُلْنَ بَلٰى قَالَ فَذٰلِكَ مِنْ نُقْصَانِ دِيْنِهَا۔ (متفق عليه)

19.Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه [2] **narrated that Allah's Messenger صلى الله عليه وسلم went forth to the place of salah on Eed ul Adha or Eed ul Fitr. He passed by the women and exhorted them, "O company of women! Give in charity, for I have seen your majority in hell." They enquired. "Why is that so, O Messenger of Allah?" He said, "You are given to curse much and you disobey and show ingratitude to your husbands. I have not seen anyone deficient in intelligence and religion more able then one of you in making a fool of a wise husband. They asked, "And what is the deficiency in our religion and our intelligence, O Messenger of Allah?" He asked, "Is not the testimony of a woman (like that of) half the testimony of a man?" They said, "Certainly!" He said, "That is the deficiency in her intelligence." And he asked, "Is it not that when a woman menstruates, she does not offer salah and does not keep fast?" They said, "Yes of course!" He said, "That is the deficiency in her religion."** [3]

COMMENTARY: In early Islam, women also attended the congregational salah. They set in a separate corner and could not hear the sermon, so the Prophet صلى الله عليه وسلم went to them and conveyed to them some teachings of religion.
The Prophet صلى الله عليه وسلم advised them to give charity and to correct certain shortcomings.
The *Hadith* says that it is very bad to curse anyone. The *Shari'ah* bids us not to curse any person by name, even if he is a disbeliever, for, he might embrace Islam before death.

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[1] Bukhari # 18, Muslim # 41, Tirmidhi # 1444, Nasa'i # 4205, *Musnad* Ahmad 5-314,

[2] His real name was Sadibn Maalik ibn Shayban. He died in 74 Ah at the age of 84

[3] Bukhari # 304, Muslim 13-49, Trimidhi # 2422 (from Abu Hurayrah) Ibn Majah # 4003 (from Ibn Umar رضى الله عنه)

However, if anyone dies a disbeliever then he may be cursed. Also evil itself may be cursed and one may make a general unspecified statement 'Curse be on disbelief' or 'disbelievers'. As for deficiency in their intelligence and their religion, it does not in any way humiliate them but merely refers to the natural creation. It is a basic inherent difference between men and women. As for as the human nobility is concerned, men and women are at par.

MISCONDUCT OF MANKIND

(٢٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى كَذَّبَنِيْ ابْنُ اٰدَمَ وَلَمْ يَكُنْ لَّهٗ ذٰلِكَ وَشَتَمَنِيْ وَلَمْ يَكُنْ لَّهٗ ذٰلِكَ فَاَمَّا تَكْذِيْبُهٗ اِيَّايَ فَقَوْلُهٗ لَنْ يُّعِيْدَنِيْ كَمَا بَدَاَنِيْ وَلَيْسَ اَوَّلُ الْخَلْقِ بِاَهْوَنَ عَلَيَّ مِنْ اِعَادَتِهٖ وَاَمَّا شَتْمُهٗ اِيَّايَ فَقَوْلُهُ اتَّخَذَ اللّٰهُ وَلَدًا ...... وَاَنَا الْاَحَدُ الصَّمَدُ الَّذِيْ لَمْ اَلِدْ وَلَمْ اُوْلَدْ وَلَمْ يَكُنْ لِّيْ كُفُوًا اَحَدٌ۔ (رواه البخاری)

20. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah the Exalted say, "The son of Aadam has accused me of falsehood though it is not proper for him to do so. And he has reviled me though it is not proper for him to do so. As for his accusation of Me, it is his saying, 'He will not resurrect me as He created me the first time,' but creating (him) the first time was in no way easier for me then resurrection him. AS for his reviling me, It is his saying. 'Allah has taken a son,' While I am the one, Alone, the Independent, the eternally besought. I beget not nor was I begotten and there is none co-equal with me."[1]

(٢١) وَفِيْ رِوَايَةِ ابْنِ عَبَّاسٍ وَاَمَّا شَتْمُهٗ اِيَّايَ فَقَوْلُهٗ لِيْ وَلَدٌ وَسُبْحَانِيْ اَنْ اَتَّخِذَ صَاحِبَةً اَوْ وَلَدًا۔

21. And the version of Sayyiduna Ibn Abbas رضی اللہ عنہ has the words (of Allah): "And as for his reviling me, (he alleges that) I have a son - (glorified and) without blemish am I that I should take a wife or a son." [2]

COMMENTARY: People accuse Allah of falsehood because He says in the Qur'an that every soul will die and will be revived. Those who deny this statement accuse Him of lying and in this way they also deny His attribute of al-Qadir (the All powerful). One who creates may also recreate just as man with his limited ability makes something and then restores it.

The saying 'first time' and 'second time' is merely to make mankind understand in their outlook. It has nothing to do with Allah who is All. Powerful, and creating is the same for him always.

Moreover, the Jews and the Christians ascribe to Allah (Sayyidina) Uzayrs علیہ السلام and (Sayyiduna) Easa علیہ السلام as sons. He is far above that and pure without blemish.

DO NOT REVILE TIME

(٢٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ يُؤْذِيْنِيْ ابْنُ اٰدَمَ يَسُبُّ الدَّهْرَ وَاَنَا الدَّهْرُ بِيَدَيَّ الْاَمْرُ اُقَلِّبُ اللَّيْلَ وَالنَّهَارَ۔ (متفق علیہ)

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[1] Bukhari # 4974, Nasa'i # 2078 (also 2077), *Musnad* Ahmad 2-317

[2] Bukhari # 4482.

22. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah says, 'The son of Aadam hurts Me when he derides time although I am time. In my Hand is all authority. I alter night and day."[1]

COMMENTARY: The illiterate blame time for their anxieties that they bring upon themselves. They call times as 'bad'. This is very wrong because Allah is the one who changes time, and night and day rotate at His will. Their rotation is time. If time is blamed then in fact Allah is questioned.

ALLAH'S PATIENCE

(٢٣) وَعَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَحَدٌ اَصْبَرَ عَلٰى أَذًى يَسْمَعُهُ مِنَ اللّٰهِ يَدْعُوْنَ لَهُ الْوَلَدَ ثُمَّ يُعَافِيْهِمْ وَيَرْزُقُهُمْ۔ (متفق علیه)

23. Sayyiduna Abu Musa al Ash'ary رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No one is more patient on hearing painful words than Allah the exalted. They attribute to Him a son yet he gives them security and sustenance."[2]

COMMENTARY: As it is, no one can hurt Allah - neither by words nor by deeds. He does not have to endure. Rather, though He can punish, He does not take the disobedient to task but lets them draw on His provision as the pious do, and both enjoy His mercy and blessings.

MONOTHEISM

(٢٤) وَعَنْ مُعَاذٍ قَالَ كُنْتُ رِدْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى حِمَارٍ لَيْسَ بَيْنِيْ وَ بَيْنَهٗ اِلَّا مُؤْخِرَةُ الرَّحْلِ فَقَالَ يَا مُعَاذُ هَلْ تَدْرِيْ مَا حَقُّ اللّٰهِ عَلٰى عِبَادِهٖ وَمَا حَقُّ الْعِبَادِ عَلَى اللّٰهِ قُلْتُ اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ فَاِنَّ حَقَّ اللّٰهِ عَلَى الْعِبَادِ اَنْ يَعْبُدُوْهُ وَلَا يُشْرِكُوْا بِهٖ شَيْئًا وَّحَقُّ الْعِبَادِ عَلَى اللّٰهِ اَنْ لَّا يُعَذِّبَ مَنْ لَّا يُشْرِكُ بِهٖ شَيْئًا فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اَفَلَا اُبَشِّرُ بِهِ النَّاسَ قَالَ لَا تُبَشِّرْهُمْ فَيَتَّكِلُوْا۔ (متفق علیه)

24. Sayyiduna Mu'adh رضی اللہ عنہ[3] narrated: I was the co-rider with the Prophet صلی اللہ علیہ وسلم on a donkey. There was nothing between me and him but the rear part of the saddle. He said, "O Mu'adh, do you know Allah's right is over his slaves? And what is the right of the slaves over Allah?" I said, "Allah and His Messenger know best." He said, "Surely Allah's right over the slaves is that they should worship Him and not associate with him anything and the right of the slaves over Allah is that he should not punish one who does not associate anything with Him." I asked, "O Messenger of Allah, shall I not give glad tidings to the people?" He said, "Do not give them glad tidings lest they rely on it alone."[4]

COMMENTARY: The donkeys of Arabia are stronger and speedier than the horses of our land. A believer in Allah's unity will go to paradise, but he will endure punishment in hell for his misdeeds before being taken out of it and sent to paradise for ever.

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[1] Bukhari # 4826, Muslim # 2-2246, Abu Dawud # 5274, *Musnad* Ahmad 2-272

[2] Bukhari # 6099, Muslim # 49-2803, *Musnad* Ahmad 4-401.

[3] His *Kunyah* was Abu Rahman. He was an ansari. He died in 18AH at the age of 48 years.

[4] Bukhari # 2856, Muslim # 48-30, Tirmidhi # 2652, Ibn Majah # 4296

RELEASE FROM HELL

(٢٥) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمُعَاذٌ رَدِيْفُهٗ عَلَى الرَّحْلِ قَالَ يَا مُعَاذُ قَالَ لَبَّيْكَ يَا رَسُوْلَ اللّٰهِ وَسَعْدَيْكَ قَالَ يَا مُعَاذُ قَالَ لَبَّيْكَ يَا رَسُوْلَ اللّٰهِ وَسَعْدَيْكَ قَالَ يَا مُعَاذُ قَالَ لَبَّيْكَ يَا رَسُوْلَ اللّٰهِ وَسَعْدَيْكَ ثَلَاثًا قَالَ مَامِنْ اَحَدٍ يَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ صِدْقًا مِنْ قَلْبِهٖ اِلَّا حَرَّمَهُ اللّٰهُ عَلَى النَّارِ قَالَ يَا رَسُوْلَ اللّٰهِ اَفَلَا اُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوْا قَالَ اِذًا يَّتَّكِلُوْا فَاَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهٖ تَاَثُّمًا۔ (متفق عليه)

25. Sayyidun Anas رضی الله عنه reported that the Prophet صلی الله علیه وسلم was riding a donkey and Mu'adh رضی الله عنه was the rear man. He said, "O Mu'adh!" He said, "Here am I, O Messenger of Allah, and at your service!" He said(again),"O Mu'adh!" He replied, "Here am I, O Messenger of Allah – at your service!" (A third time) he said, "O Mu'adh!" And he responded, "Here am I, O Messenger of Allah, at your service!" Having called him thrice, the Prophet صلی الله علیه وسلم said, "No one does testify that there is no God but Allah and that *Muhammad* is Allah's Messenger, sincerely from his heart but Allah forbids the fire to touch him." He said, "O Messenger of Allah, shall I not inform the people that they may be cheerful (with it)?" He said, "Then they would rely on it." (Anas رضی الله عنه said) Mu'adh رضی الله عنه disclosed it at the time of his death fearing the sin (of concealing a *Hadith*).[1]

COMMENTARY: The Prophet صلی الله علیه وسلم called Mu'adh رضی الله عنه repeatedly that he might be fully attentive to what he might be fully attentive to what he was going to say and might realize its significance.

He told him that one who testifies to Allah unity and His Prophet's صلی الله علیه وسلم messenger ship would be safe from the fire of hell provided he abided by the demands of this testimony. It means observing the duties imposed by the religion and *Shari'ah* and obeying the commands of Allah and His Messenger صلی الله علیه وسلم. Then, the mercy and favour of Allah will protect him from the fire. This is why the Prophet صلی الله علیه وسلم disallowed Sayyiduna Mu'adh رضی الله عنه from disclosing this *Hadith* to the common men who might then rely on the tidings and neglect to perform the deeds. If they are neglectful, they would be punished before they are sent to paradise while the disbelievers would be sent to hell for ever. Those who believe in Allah's unity and the messengership of Prophet *Muhammad* صلی الله علیه وسلم will not abide in hell for ever.

DEATH WHILE BELIEVING

(٢٦) وَعَنْ اَبِيْ ذَرٍّ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ ثَوْبٌ اَبْيَضُ وَهُوَ نَائِمٌ ثُمَّ اَتَيْتُهٗ وَقَدِ اسْتَيْقَظَ فَقَالَ مَا مِنْ عَبْدٍ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ ثُمَّ مَاتَ عَلٰى ذٰلِكَ اِلَّا دَخَلَ الْجَنَّةَ قُلْتُ وَاِنْ زَنٰى وَاِنْ سَرَقَ قَالَ وَاِنْ زَنٰى وَاِنْ سَرَقَ قُلْتُ وَاِنْ زَنٰى وَاِنْ سَرَقَ قَالَ وَاِنْ زَنٰى وَاِنْ سَرَقَ قُلْتُ وَاِنْ زَنٰى وَاِنْ سَرَقَ قَالَ وَاِنْ زَنٰى وَاِنْ سَرَقَ عَلٰى رَغْمِ اَنْفِ اَبِيْ ذَرٍّ وَكَانَ اَبُوْذَرٍّ اِذَا حَدَّثَ بِهٰذَا

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[1] Bukhari # 128, Muslim 53-32

قَالَ وَإِنْ رَغِمَ أَنْفُ أَبِي ذَرٍّ۔ (متفق عليه)

26. Sayyidina Abu Dharr رضی الله عنه [1] narrated, "I came to the Prophet صلى الله عليه وسلم. He was sleeping and was covered with a white sheet of cloth. Then I came to him later and he was awake. He said, "A slave who declares (لا اله الا الله) (There is no God but Allah) and dies with that belief will enter Paradise." I asked, "Even if he commits adultery and steals?" He affirmed." (Yes,) even if he commits adultery and steals." I asked again (in surprise), "(He will enter paradise) even if he commits adultery and steals?" The Prophet صلى الله عليه وسلم affirmed, "even if commits adultery and steals." Again (the third time) I asked, "Even if he commits adultery and steals?" He said, "(Yes) even if he commits adultery and steals though Abu Dharr may find it unpleasant. The sub-narrator said that whenever Abu Dharr رضی الله عنه narrated this *Hadith*, he was sure to conclude with, "Even though Abu Dharr finds it unpleasant." [2]

COMMENTARY: Allah's mercy knows no bounds and he may admit to paradise anyone who commits a grave sin but dies with his heart illuminated with faith. The scholars of *Hadith* say, however, that he will first undergo punishment for his sins. The Prophet صلى الله عليه وسلم had observed that hardened sinners, who had never obeyed Allah, suddenly repented and turned over a new leaf to earn Allah's forgiveness.

YARDSTICK FOR DELIVERANCE

(٢٧) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ شَهِدَ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ وَاَنَّ عِيْسٰى عَبْدُ اللّٰهِ وَرَسُوْلُهٗ وَابْنُ اَمَتِهٖ وَكَلِمَتُهٗ اَلْقَاهَا اِلٰى مَرْيَمَ وَرُوْحٌ مِنْهُ وَالْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ اَدْخَلَهُ اللّٰهُ الْجَنَّةَ عَلٰى مَا كَانَ مِنَ الْعَمَلِ۔ (متفق عليه)

27. Ubadah ibn as Samit رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone bears testimony that there is no God but Allah alone who has no partner, that *Muhammad* is His servant and messenger, that Easa is Allah's servant and messenger and son of His servant, His ward that He cast into Maryam and a spirit from Him, and that paradise is true and hell is true (and real), Allah shall admit him to paradise in spite of the deeds he had performed."[3]

COMMENTARY: This *Hadith* emphasizes that perpetual deliverance depends on beliefs being correct. Any kind of weakness in deeds may be condoned by Allah.

Faith depends on the conviction that Allah is One, the only God and the Lord. Next, it is necessary to believe in the messengership of all the messengers beginnings with Prophet *Muhammad*'s صلى الله عليه وسلم. Apart from him only Prophet Easa عليه السلام is mentioned not only by way of a symbol but also to reject the motion of the Christians. Neither is he the son of Allah nor has Allah placed Himself in him, but created him in the womb of (Sayyidah) Maryam عليه السلام. He is called kalimat Allah (Allah's word) because he was created without a father merely on Allah's saying 'Be'. He is also called RoohAllah (Allah's spirit) not because he has some part of Allah, or Alah's soul, in him, but because he was able, at

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[1] He was jundub ibn Janadah. He embraced Islam in *Makkah* in the very beginning. He died in 32 AH.

[2] Bukhari # 5827, Muslim # 154-94, *Musnad* Ahmaad 5-166.

[3] Bukhari # 3435, Muslim # 46-28, *Musnad* Ahmad 5-314, Nasa'i in 'Fil Yawn wa layl' p 603 # 1130

Allah's command, to revive the dead and blow life into birds fashioned out of day. Then these birds flew into the air.
After that, belief in the hereafter is necessary. If deeds fall short after holding these beliefs then the *Hadith* assures the believer of paradise. However, if any shortcomings in performance of the deeds are not forgiven by Allah's mercy then it will make one liable to punishment. After the sentence is served, he will be admitted to paradise. The *Hadith* says that if anyone's beliefs are correct and he has obeyed the commands then he will go to paradise directly. If his deeds and obedience are below the marks then he will undergo due punishment before being sent to paradise.

PAST SINS ARE ERASED ON EMBRACING ISLAM

(٢٨) وَعَنْ عَمْرِو بْنِ الْعَاصِ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ اُبْسُطْ يَمِيْنَكَ فَلِاُبَايِعَكَ فَبَسَطَ يَمِيْنَهُ فَقَبَضْتُ يَدِيْ فَقَالَ مَالَكَ يَا عَمْرُو قُلْتُ اَرَدْتُّ اَنْ اَشْتَرِطَ قَالَ تَشْتَرِطُ مَاذَا؟ قُلْتُ اَنْ يُّغْفَرَ لِيْ قَالَ اَمَا عَلِمْتَ يَا عَمْرُو اَنَّ الْاِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ وَاَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا وَاَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ رَوَاهُ مُسْلِمٌ وَالْحَدِيْثَانِ الْمَرْوِيَّانِ عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ اللّٰهُ تَعَالٰى اَنَا اَغْنَى الشُّرَكَاۤءِ عَنِ الشِّرْكِ وَالْاٰخَرُ الْكِبْرِيَاۤءِ رِدَاۤئِيْ سَنَذْكُرُهُمَا فِيْ بَابِ الرِّيَاءِ وَالْكِبْرِ اِنْ شَاءَ اللّٰهُ تَعَالٰى

28. Sayyiduna Amir ibn al-Aas رضی الله عنه [1] narrated that he met the Prophet صلی الله علیه وسلم requested, "Stretch out your right hand that I may pledge allegiance to you." He stretched out his right hand, but Amr withdrew his hand, so he asked, "What is it, O Amr?" He said, "I wish to place a condition." The Prophet asked "What condition?" He said, "That I may be forgiven." Allah's Messenger صلی الله علیه وسلم said, "Do you not know, O Amr, that Islam obliterates whatever was done before it. Hijrah (emigration) effaces whatever preceded it. *Hajj* blots out every wrong done prior to it."[2]

COMMENTARY: This *Hadith* makes it amply clear that, in a moment, the light of Islam blots out darkness from a person who was covered with it. The Kalimah when uttered sincerely brightens heart and mind and casts off all fear of reprisal against past sins. However, rights of fellow men remain to be paid, like debts, trusts borrowings transactions, but not against adultery, stealing, murder which fall under the purview of this *Hadith* and are forgiven. It is said about *Hajj* that it also expiates all kinds of rights of fellow men whom Allah compensates with His grace and mercy.
The two *Hadith*s of Abu Hurayrah رضی الله عنه that Allah said (قال الله تعالیٰ ان اغنی الشرکاء عن الشرک الخ) (I am in no need of partners) and (الکبریاء روائی الخ) (Pride is my cloak) are in the chapters on hypocrisy and anger(# 5315 and 5110).

SECTION II الفصل الثانی

PILLARS OF RELIGION

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[1] He was a Quraysh sahabi. His Kunya was *Abu Abdullah* or Abu *Muhammad*. He died in 43 AH.
[2] Muslim # 192-121, *Musnad* Ahmad 4-205.

(٢٩) عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَخْبِرْنِيْ بِعَمَلٍ يُّدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِيْ مِنَ النَّارِ قَالَ لَقَدْ سَاَلْتَ عَنْ اَمْرٍ عَظِيْمٍ وَاِنَّهٗ لَيَسِيْرٌ عَلٰى مَنْ يَّسَّرَهُ اللّٰهُ تَعَالٰى عَلَيْهِ تَعْبُدُ اللّٰهَ وَلَا تُشْرِكُ بِهٖ شَيْئًا وَتُقِيْمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُوْمُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ اَلَا اَدُلُّكَ عَلٰى اَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيْئَةَ كَمَا يُطْفِئُ الْمَآءُ النَّارَ وَصَلَاةُ الرَّجُلِ فِيْ جَوْفِ اللَّيْلِ ثُمَّ تَلَا (تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ) حَتّٰى بَلَغَ يَعْمَلُوْنَ ثُمَّ قَالَ اَلَا اَدُلُّكَ بِرَأْسِ الْاَمْرِ وَعُمُوْدِهٖ وَذِرْوَةِ سَنَامِهٖ قُلْتُ بَلٰى يَارَسُوْلَ اللّٰهِ قَالَ رَأْسُ الْاَمْرِ اَلْاِسْلَامُ وَعُمُوْدُهُ الصَّلَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ ثُمَّ قَالَ اَلَا اُخْبِرُكَ بِمِلَاكِ ذٰلِكَ كُلِّهٖ قُلْتُ بَلٰى يَا نَبِيَّ اللّٰهِ فَاَخَذَ بِلِسَانِهٖ وَقَالَ كُفَّ عَلَيْكَ هٰذَا فَقُلْتُ يَا نَبِيَّ اللّٰهِ وَاِنَّا لَمُؤَاخَذُوْنَ بِمَا نَتَكَلَّمُ بِهٖ قَالَ ثَكِلَتْكَ اُمُّكَ يَا مُعَاذُ وَهَلْ يُكَبُّ النَّاسُ فِي النَّارِ عَلٰى وُجُوْهِهِمْ اَوْ عَلٰى مَنَاخِرِهِمْ اِلَّا حَصَائِدُ اَلْسِنَتِهِمْ ـ (رواه احمد والترمذى وابن ماجة)

29. Sayyiduna Mu'adh رضی اللہ عنہ narrated that he submitted, "O Messenger of Allah, do infoım me of a deed that will take me to paradise and away from the fire." He said, "Indeed, you have asked about a grave matter, but it is easy for one of whom Allah makes it easy. Worship Allah and do not associate anything with Him. Establish the salah, pay the *zakah*, observe fasting in *Ramadan* and perform *Hajj* of the house." Then he asked and enlightened, "Shall I not guide you to the gates of what is good? Fasting is a shield. Charity erases sins just as water extinguishes fire, and a believer's sins just as water extinguishes fire, and a believer's salah in the middle of the night (also erases sins)." And he recited: {Their sides forsake their beds as they call on their Lord in fear and in hope and they expend out of what we have provided them. No soul knows what delight of the eyes is kept hidden from them, as a recompense for what they used to do}. (82:16-17)Then, he asked, "shall I not guide you to the head and pillar of the issue and the apex of its hump?" Mu'adh رضی اللہ عنہ said, "Yes, of course, O Messenger of Allah." He said, Its head is Islam. Its pillar is the salah and the apex of its hump is jihad." Then he asked again," Shall I not guide you to the root of all that?" Mu'adh رضی اللہ عنہ said, "Yes of course, O Prophet of Allah." So, he touched (the tip of) his tongue and said, "keep it in check." Mu'adh رضی اللہ عنہ asked, "O Prophet of Allah, shall we be taken to task for what we speak with it?" He said, "May your mother weep over you.[1] O Mu'adh! Will men be plunged into the fire on their faces, or on their nostrils, but because of the produce (utterances) of their tongues?"[2]

COMMENTARY: Faith and Islam call on the belief in the unity of God and the messengership of the Prophet صلی اللہ علیہ وسلم. This belief represents the head of religion. Without it, the body is lifeless, that is, there is no religion. Salah is its pillar without which the religion is formless. Jihad is its symbol without which the religion is faceless. The tongue is the root cause of all evil and of harm to religion. If it is restrained, there is success

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[1] An Arabic idiom expressing surprise.
[2] Tirmidhi # 2625, Ibn Majah # 3973, *Musnad* Ahmad 5-231.

in this life and the next and it can be used to prefer advice and speak pious words.

PERFECT FAITH DEFINED

(٣٠) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحَبَّ لِلّٰهِ وَاَبْغَضَ لِلّٰهِ وَاَعْطٰى لِلّٰهِ وَمَنَعَ لِلّٰهِ فَقَدِ اسْتَكْمَلَ الْاِيْمَانَ

30. Sayyiduna Abu *Ummah* رضی اللہ عنہ [1] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake has indeed perfected the faith."[2]

(٣١) رَوَاهُ اَبُوْدَاؤدَ وَرَوَاهُ التِّرْمِذِيُّ عَنْ مُعَاذِ بْنِ اَنَسٍ مَعَ تَقْدِيْمٍ وَتَاخِيْرٍ وَفِيْهِ فَقَدِ اسْتَكْمَلَ اِيْمَانَهٗ

31. And, Tirmidhi has transmitted this *Hadith* from Mu'adh ibn Anas رضی اللہ عنہ with a transposition of phrases, ending, "Indeed, (he) has perfected his faith."[3]

COMMENTARY: Everything one does must be prompted by Allah's pleasure, not personal fame or name. A person must love the pious and despise the rebel. He must spend to earn Allah's pleasure and refrain from spending for the same reason. He must not extend monetary help to those who earn Allah's wrath.

MOST EXCELLENT DEED

(٣٢) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الْاَعْمَالِ الْحُبُّ فِي اللّٰهِ وَالْبُغْضُ فِي اللّٰهِ (رواه ابوداؤد)

32. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The most excellent of deeds is love for Allah's sake and hatred for Allah's sake."[4]

COMMENTARY: If a person's feelings become pure to this extent then this light will guide him through every step. Thus he will be safe from evil and sins and perform pious deeds.

THE REAL BELIEVER

(٣٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهٖ وَيَدِهٖ وَالْمُؤْمِنُ مَنْ اَمِنَهُ النَّاسُ عَلٰى دِمَآئِهِمْ وَاَمْوَالِهِمْ۔ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ

33. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Muslim is one from whose tongue and hand (other) Muslims are safe. And, the believer is one whom people trust with their lives and properties."[5]

(٣٤) وَزَادَ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ بِرِوَايَةِ فُضَالَةَ وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهٗ فِيْ طَاعَةِ اللّٰهِ وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوْبَ

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[1] He name was Sudayi ibn Ajlan and belonged to the branch of the tribe of Bahilah, Sahm and was also called Bahili Sahmi He died in 81 AH.

[2] Abu Dawud # 4681

[3] Tirmidhi # 2529, *Musnad* Ahmad 3-440

[4] Abu Dawud # 4599

[5] Tirmidhi # 2636, Nasa'i # 4996, narrated by Ibn Umar رضی اللہ عنہ.

34. And, Bayhaqi transmitted this *Hadith* from Fadalah with the addition "And the mujahid is one who strives with himself in obedience to Allah and the muhajir is one who gives up the minor and major sins."[1]

COMMENTARY: The believer is one in whose presence other are safe and at peace. They trust him. The real mujahid is not he who fights the enemy but he who strives against his own self. He abandons all desires to give great sacrifices for Allah's sakes and to obey him. The real muhajir gives up every thing that Allah and His Messenger صلی اللہ علیہ وسلم have forbidden, because the wisdom behind hirjah is for a believer to engage in obedience to Allah without hindrance.

TRUSTWORTHINESS

(۳۵) وَعَنْ اَنَسٍ قَالَ قَلَّمَا خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَّا قَالَ لَا اِيْمَانَ لِمَنْ لَا اَمَانَةَ لَهُ وَلَا دِيْنَ لِمَنْ لَّا عَهْدَ لَهُ۔ رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْاِيْمَانِ

35. Sayyiduna Anas رضی اللہ عنہ narrated that rarely did Allah's Messenger صلی اللہ علیہ وسلم deliver to them a sermon without saying, "One who is not trustworthy lacks faith and one who fails to honour his promise follows no religion."[2]

COMMENTARY: That the Prophet صلی اللہ علیہ وسلم gave this advice in almost all his sermons in enough to show how important these attributes are. He who lacks them will deprive himself of the sweetness of faith though he will not become faithless.

SECTION III الفصل الثالث

ASSURANCE OF PERPETUAL DELIVERANCE

(۳۶) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ شَهِدَ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ حَرَّمَ اللّٰهُ عَلَيْهِ النَّارَ۔ (رواہ مسلم)

36. Sayyiduna Ubadah Ibn as Samit رضی اللہ عنہ narrated that he heard Allah Messenger صلی اللہ علیہ وسلم say, "If anyone testifies that there is no God but Allah and that *Muhammad* is Allah's Messenger, then Allah forbids the fire to touch him."[3]

(۳۷) وَعَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَّاتَ وَهُوَ يَعْلَمُ اَنَّهُ لَا اِلٰهَ اِلَّا اللّٰهُ دَخَلَ الْجَنَّةَ۔ (رواہ مسلم)

37. Sayyiduna Uthman رضی اللہ عنہ [4] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who dies with the belief that there is no God but Allah will be admitted to paradise."[5]

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[1] Bayhaqi in Shabul Eeman added to # 11122: 'Shall I not inform you" but without the words; The Muslim is one safe." *Musnad* Ahmad 6-21.

[2] Bayhaqi in Shab ul Eeman, # 4354, *Musnad* Ahmad 3-154.

[3] Muslim # 47-29, Tirmidhi # (2638) 2647

[4] Ibn Affan, the third caliph. He was called Dhun Nurayn because he married two daughters of the Prophet صلی اللہ علیہ وسلم one after the other. He was killed on 8th Dhul Hijjah in *Madinah.*

[5] Muslim # 43—26, *Musnad* Ahmad 1-89

(۳۸) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثِنْتَانِ مُوْجِبَتَانِ قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ مَا الْمُوْجِبَتَانِ قَالَ مَنْ مَّاتَ يُشْرِكُ بِاللّٰهِ شَيْئًا دَخَلَ النَّارَ وَمَنْ مَّاتَ لَا يُشْرِكُ بِاللّٰهِ شَيْئًا دَخَلَ الْجَنَّةَ۔ (رواه مسلم)

38. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Two things are wajib (bound to happen)." Someone Asked, "O Messenger of Allah, what are the two things that are wajib?" He said, "He who dies while he associated something with Allah will go to hell, And, he who dies without having associated any thing with Allah will enter paradise."[1]

COMMENTARY: These three a*Hadith* have a common message. A believer in Allah's unity and the Prophet's صلی الله علیه وسلم messenger ship will enter paradise. However, he will first serve his sentence in hell for his misdeeds that he might have committed. The punishment will be for a limited period of time where after he will enter paradise to abide therein perpetually.

PARADISE FOR MONOTHEISTS

(۳۹) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ كُنَّا قُعُوْدًا حَوْلَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَعَنَا اَبُوْبَكْرٍ وَّعُمَرُ فِیْ نَفَرٍ فَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ بَيْنِ اَظْهُرِنَا فَاَبْطَأَ عَلَيْنَا وَخَشِيْنَا اَنْ يُّقْتَطَعَ دُوْنَنَا وَفَزِعْنَا فَقُمْنَا فَكُنْتُ اَوَّلَ مَنْ فَزِعَ فَخَرَجْتُ اَبْتَغِیْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى اَتَيْتُ حَائِطًا لِّلْاَنْصَارِ لِبَنِی النَّجَّارِ فَدُرْتُ بِهٖ هَلْ اَجِدُ لَهٗ بَابًا فَلَمْ اَجِدْ فَاِذَا رَبِيْعٌ يَدْخُلُ فِیْ جَوْفِ حَائِطٍ مِنْ بِئْرٍ خَارِجَةٍ وَالرَّبِيْعُ الْجَدْوَلُ قَالَ فَاحْتَفَزْتُ فَدَخَلْتُ عَلٰی رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَبُوْهُرَيْرَةَ؟ فَقُلْتُ نَعَمْ يَا رَسُوْلَ اللّٰهِ قَالَ مَاشَأْنُكَ قُلْتُ كُنْتَ بَيْنَ اَظْهُرِنَا فَقُمْتَ فَاَبْطَأْتَ عَلَيْنَا فَخَشِيْنَا اَنْ تُقْتَطَعَ دُوْنَنَا فَفَزِعْنَا فَكُنْتُ اَوَّلَ مَنْ فَزِعَ فَاَتَيْتُ هٰذَا الْحَائِطَ فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّعْلَبُ وَهٰؤُلَآءِ النَّاسُ وَرَائِیْ فَقَالَ يَا اَبَا هُرَيْرَةَ وَاَعْطَانِیْ نَعْلَيْهِ فَقَالَ اِذْهَبْ بِنَعْلَیَّ هَاتَيْنِ فَمَنْ لَقِيْتَ مِنْ وَرَآءِ هٰذَا الْحَائِطِ يَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ مُسْتَيْقِنًا بِهَا قَلْبُهٗ فَبَشِّرْهُ بِالْجَنَّةِ فَكَانَ اَوَّلُ مَنْ لَقِيْتُ عُمَرَ فَقَالَ مَا هَاتَانِ النَّعْلَانِ يَا اَبَا هُرَيْرَةَ فَقُلْتُ هَاتَانِ نَعْلَا رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَنِیْ بِهِمَا مَنْ لَقِيْتُ يَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ مُسْتَيْقِنًا بِهَا قَلْبُهٗ بَشَّرْتُهٗ بِالْجَنَّةِ فَضَرَبَ عُمَرُ بَيْنَ ثَدْيَیَّ فَخَرَرْتُ لِاِسْتِیْ فَقَالَ ارْجِعْ يَا اَبَا هُرَيْرَةَ فَرَجَعْتُ اِلٰی رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَجْهَشْتُ بِالْبُكَاءِ وَرَكِبَنِیْ عُمَرُ وَاِذَا هُوَ عَلٰی اَثَرِیْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَالَكَ يَا اَبَاهُرَيْرَةَ قُلْتُ لَقِيْتُ عُمَرَ فَاَخْبَرْتُهٗ بِالَّذِیْ بَعَثْتَنِیْ بِهٖ فَضَرَبَ

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[1] Muslim # 151-93, *Musnad* Ahmad 3-391

بَيْنَ ثَدْيَيَّ ضَرْبَةً خَرَرْتُ لِإِسْتِي فَقَالَ ارْجِعْ فقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عُمَرُ مَا حَمَلَكَ عَلٰى مَا فَعَلْتَ فَقَالَ يَا رَسُوْلَ اللّٰهِ بَأَبِيْ اَنْتَ وَأُمِّيْ اَبَعَثْتَ اَبَاهُرَيْرَةَ بِنَعْلَيْكَ مَنْ لَقِيَ يَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ مُسْتَيْقِنًا بِهَا قَلْبُهٗ بَشَّرَهٗ بِالْجَنَّةِ قَالَ نَعَمْ قَالَ فَلَا تَفْعَلْ فَإِنِّيْ اَخْشٰى اَنْ يَّتَّكِلَ النَّاسُ عَلَيْهَا فَخَلِّهِمْ يَعْمَلُوْنَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَخَلِّهِمْ۔ (رواه مسلم)

39. Sayyiduna Abu Hurayrah رضی الله عنه narrated, "We were sitting around Allah's Messenger صلى الله عليه وسلم Abu Bakr and Umar were with us. Suddenly, Allah's Messenger صلى الله عليه وسلم got up and departed from us. He was long away so we were fearful lest an enemy attack him while we were not with him. We were perturbed and rose. I was the first person to be perturbed and went out seeking him. I came to a garden belonging to an ansar of Banu an-Najjar. I circled round it (asking myself), 'Do I find a gate to it?' But, I did not find any. Behold! A streamlet flowed deep into the garden from a well outside. I squeezed myself into it and onto Allah's Messenger صلى الله عليه وسلم. He asked, 'Abu Hurayrah?" I said, 'Yes, O Messenger of Allah.' He asked 'whatis your business (here)?' I submitted, 'You were with us, but you got up and walked away and were long. So, we were afraid that you might be attacked by an enemy in our absence. We were perturbed and I was the first of them to be perturbed. Came to this garden and squeezed myself in like a fox squeezes itself through. These people are following me." He said, 'O Abu Hurayrah!' And he handed over to me his sandals, saying 'Go with these, my pair of sandals. Whose you meet outside this garden who testifies that there is no god but Allah from the care of his heart, give him glad tidings of paradise. The first person I met was Umar who asked, 'why these two sandals, O Abu Hurayrah?' I said, 'They belong to Allah's Messenger صلى الله عليه وسلم. He has sent me with them to convey the glad tidings of paradise to whosoever I meet who testifies from the core of his heart that there is no God but Allah (alone). Umar struck me on my chest so that I tell down on my hips and he said, 'Go back, O Abu Hurayrah!' I returned to Allah's Messenger صلى الله عليه وسلم and began to weep, Umar was close behind me, and there he was! Allah's Messenger صلى الله عليه وسلم asked, 'what is wrong with you, O Abu Hurayrah?' I said 'I met Umar and informed him of what you had sent me with. But he struck me on my chest and I fell down on my hips. He instructed me to return.' So, he asked, 'O Umar, what made you do that?' He submitted, 'O Messenger of Allah, my parents be ransomed to you, did you send Abu Hurayrah with your sandals to give the glad tidings of paradise to anyone he met testifying from the care of his heart that there is no God but Allah? He said, 'Yes!' He submitted, 'Do not do that; for, I fear that the people will rest no, that. Leave them to do their deeds.' So, Allah's Messenger صلى الله عليه وسلم said, Let them (do that)."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم instructed Sayyiduna Abu Hurayrah رضى الله عنه to inform every sincere believer in the unity of Allah that he would enter paradise, the everlasting bliss. His only objective should be the pleasure of Allah and he ought not to be driven by compulsion, worldly aspirations or ostentation.

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[1] Muslim # 52-31

As for Sayyiduna Umar's رضی اللہ عنہ conduct, was it tantamount to preventing the execution of the Prophet's صلی اللہ علیہ وسلم order? Actually, the Prophet صلی اللہ علیہ وسلم had instructed Sayyiduna Abu Hurayrah رضی اللہ عنہ to convey a good news not an injunction of *Shari'ah*. He was motivated by spontaneous sentiment for his umah, mercy for the two worlds as he was. Umar رضی اللہ عنہ intended to politely bring out the implication of the news on the people. The Prophet صلی اللہ علیہ وسلم agreed with him because he himself had ruled in like manner on an earlier occasion (see *Hadith* # 24 and 25). It is had been a mandatory command, Sayyiduna Umar رضی اللہ عنہ would never have obstructed its enforcement and, if he had, the Prophet صلی اللہ علیہ وسلم would never have concurred with him.

This *Hadith* discloses to us that Sayyiduna Umar رضی اللہ عنہ was a worthwhile and wise adviser and as outspoken man. Neither did his advise deter from Umar's رضی اللہ عنہ status as a sahabi nor did it imply disobedience to any of the Prophet's صلی اللہ علیہ وسلم commands.

THE KEYS TO PARADISE

(٤٠) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ لِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَفَاتِيْحُ الْجَنَّةِ شَهَادَةُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ۔

(رواہ احمد)

40. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to him, "The keys of paradise are the testimony that there is no God but Allah."[1]

(٤١) وَعَنْ عُثْمَانَ رَضِيَ اللّٰهُ عَنْهُ قَالَ اِنَّ رِجَالًا مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ تُوُفِّيَ حَزِنُوْا عَلَيْهِ حَتّٰى كَادَ بَعْضُهُمْ يُوَسْوِسُ قَالَ عُثْمَانُ وَكُنْتُ منهم فَبَيْنَا اَنَا جَالِسٌ مَرَّ عَلَيَّ عُمَرُ وَسَلَّمَ فَلَمْ اَشْعُرْ بِهٖ فَاشْتَكٰى عُمَرُ اِلٰى اَبِيْ بَكْرٍ ثُمَّ اَقْبَلَا حَتّٰى سَلَّمَا عَلَيَّ جَمِيْعًا فَقَالَ اَبُوْبَكْرٍ مَا حَمَلَكَ عَلٰى اَنْ لَا تَرُدَّ عَلٰى اَخِيْكَ عُمَرَ سَلَامَهٗ قُلْتُ مَا فَعَلْتُ فَقَالَ عُمَرُ بَلٰى وَاللّٰهِ لَقَدْ فَعَلْتَ قَالَ قُلْتُ وَاللّٰهِ مَاشَعَرْتُ اَنَّكَ مَرَرْتَ وَلَا سَلَّمْتَ قَالَ اَبُوْبَكْرٍ صَدَقَ عُثْمَانُ قَدْ شَغَلَكَ عَنْ ذٰلِكَ اَمْرٌ فَقُلْتُ اَجَلْ قَالَ مَا هُوَ قُلْتُ تَوَفَّى اللّٰهُ تَعَالٰى نَبِيَّهٗ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَبْلَ اَنْ نَّسْأَلَهٗ عَنْ نَّجَاةِ هٰذَا الْاَمْرِ قَالَ اَبُوْبَكْرٍ قَدْ سَاَلْتُهٗ عَنْ ذٰلِكَ فَقُمْتُ اِلَيْهِ وَقُلْتُ لَهٗ بِاَبِيْ اَنْتَ وَاُمِّيْ اَنْتَ اَحَقُّ بِهَا قَالَ اَبُوْبَكْرٍ قُلْتُ يَا رَسُوْلَ اللّٰهِ مَانَجَاةُ هٰذَا الْاَمْرِ فقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَبِلَ مِنِّي الْكَلِمَةَ الَّتِيْ عَرَضْتُ عَلٰى عَمِّيْ فَرَدَّهَا فَهِيَ لَهٗ نَجَاةٌ۔ (رواہ احمد)

41. Sayyiduna Uthman رضی اللہ عنہ narrated, "when the Prophet صلی اللہ علیہ وسلم died, some of his sahabah (Companions) were grieved so much that they almost began to have doubts and I was one of them. While I was thus occupied, Umar passed by and greeted me but I did not notice him. He complained to Abu Bakr and they both came to me and greeted me (with *salaam*). Abu Bakr asked me what had prevented me from responding to Umar's greeting and I assured him that I had done no such thing.

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[1] *Musnad* Ahmad 5-242

But,.Umar insisted, "By Allah, You did it.' Then I pleaded that I had not observed him go by and greet me. Abu Bakr agreed, 'uthman speaks the truth.' (To me he said) 'perhaps you were occupied in some thought.' I confirmed that I was and on his asking me about it, I told him that while Allah had taken His Prophet صلى الله عليه وسلم we had failed to ask him how we might gain deliverance in this affair (and subsequent temptation). Abu Bakr said, "Indeed, I had asked him about it." So, I rose and went closer to him and pleaded, 'My parents be ransomed to you, you, indeed, were worthy of that. He disclosed to me that when he had asked Allah's Messenger about it, he had asserted, 'He who accepts from me the kalimah, which I had proposed to my uncle but he had declined, is assured deliverance through the kalimah."[1]

COMMENTARY: If anyone subscribes to the Kalimah tawheed and abides by its demands then he is assured of deliverance in the hereafter where he will enjoy its blessings. Moreover, if anyone occupies himself in the recital of this kalimah regularly and frequently then he will enjoy its fruit in this life too and the devil will be unable to tamper with his thoughts and deeds. He will harbour no doubts but acquire an intimate Divine acquaintance with a yearning for the hereafter coupled with a deep love for the Prophet صلى الله عليه وسلم.

THE KALIMAH TAWHEED WILL SPREAD WORLDWIDE

(٤٢) وَعَنِ الْمِقْدَادِ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا يَبْقٰى عَلٰى ظَهْرِ الْاَرْضِ بَيْتُ مَدَرٍ وَلَا وَبَرٍ اِلَّا اَدْخَلَهُ اللّٰهُ كَلِمَةَ الْاِسْلَامِ بِعِزِّ عَزِيْزٍ وَذُلِّ ذَلِيْلٍ اِمَّا يُعِزُّهُمُ اللّٰهُ فَيَجْعَلُهُمْ مِنْ اَهْلِهَا اَوْ يُذِلُّهُمْ فَيَدِيْنُوْنَ لَهَا قُلْتُ فَيَكُوْنُ الدِّيْنُ كُلُّهٗ لِلّٰهِ۔ (رواه احمد)

42. Sayyiduna al-Miqdad رضى الله عنه[2] narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "There shall not remain on the *surf*ace of the earth a house made of mud brick, or a camel hair tent, where Allah shall not cause the kalimah to enter, honouring the honourable and abasing the debased. Allah will honour them and make them worthy of it, or He shall debase them and they will be compelled to obey it." Miqdad exclaimed, "So the religion will be for Allah alone."[3]

COMMENTARY: The words *surf*ace of the earth refer to the Arabian peninsula. The houses and tents mean its cities and villages. Only Islam will be the religion there and only its adherents will reside there. Those who accept Islam willingly will be raised in the sight of Allah who will honour them in his life and the next as for the arrogant who reject it, they will wear a chain of humiliation and will be compelled to pay to the Islamic state a *jizyah* and Allah will keep them away from his mercy in the hereafter.

KEY OF PARADISE WITH NOTCHES

(٤٣) وَعَنْ وَهْبِ بْنِ مُنَبِّهٍ قِيْلَ لَهٗ اَلَيْسَ لَا اِلٰهَ اِلَّا اللّٰهُ مِفْتَاحُ الْجَنَّةِ قَالَ بَلٰى وَلٰكِنْ لَيْسَ مِفْتَاحٌ اِلَّا وَلَهٗ اَسْنَانٌ فَاِنْ جِئْتَ بِمِفْتَاحٍ لَهٗ اَسْنَانٌ فُتِحَ لَكَ وَاِلَّا لَمْ يُفْتَحْ لَكَ۔ (رواه البخاری فی ترجمة باب)

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[1] *Musnad* Ahmad 10-6

[2] He was Miqdad ibn Aswad kindi and was a very early Muslim. He died at Jarf three miles away from *Madinah* at the age of seventy. He was taken there and baried in Janatul Baqi.

[3] *Musnad* Ahmad 6-4

43. It is reported about Wahb ibn Munabbih رضی اللہ عنہ [1] that he was asked, "Is not (the kalimah) (Arabic) (there is no God but Allah) the key to paradise?" He said, "of course, but there is no key without its notches. So, if you bring a key with notches then it will open it for you, otherwise it will not open it for you."[2]

COMMENTARY: Wahb ibn Munabbih was emphasizing on the need of deeds when someone asked him whether the kalimah was not the key to paradise. He reminded them that the key would work only when its notches corresponded with the words in the lock. While the kalimah is the key, the injunctions and duties imposed by *Shari'ah* are its notches. Or, the pious deeds are its notches. The declaration of the kalimah must be supported by good deeds otherwise the gate will not be opened before due punishment is awarded.

REWARD FOR PIETY

(۴۴) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَحْسَنَ اَحَدُكُمْ اِسْلَامَهٗ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ لَهٗ بِعَشْرِ اَمْثَالِهَا اِلٰى سَبْعِمِائَةِ ضِعْفٍ وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ بِمِثْلِهَا حَتّٰى لَقِيَ اللّٰهَ۔ (متفق علیه)

44. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you adorns his Islam with a good implementation then every pious deeds that he performs is recorded for him from ten like it to seven hundred times. But, every evil deed that he perpetrates is recorded as it is. (This will go on) till he meets Allah."[3]

COMMENTARY: Among the several blessings of Allah on this *Ummah*, a mighty one awaits the believer who is good and dedicated in practicing his Islam. To such a one, Allah's mercy rewards not for one deed but for ten deeds like it. He does not stop at that but with every progress in his eeman, the believer is rewarded by Allah up to seven hundred times his effort - nay, even more! Thus, a good deed in the Haram (sacred mosque) fetches a reward up to a hundred thousand times. However, bad deeds will not be recorded more than their actual number. No amount of gratitude to Allah is enough for this blessing of His.

THE GREATNESS OF FAITH

(۴۵) وَعَنْ اَبِيْ اُمَامَةَ اَنَّ رَجُلًا سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاالْاِيْمَانُ قَالَ اِذَا سَرَّتْكَ حَسَنَتُكَ وَسَاءَتْكَ سَيِّئَتُكَ فَاَنْتَ مُؤْمِنٌ قَالَ يَا رَسُوْلَ اللّٰهِ فَمَا الْاِثْمُ قَالَ اِذَا حَاكَ فِيْ نَفْسِكَ شَيْءٌ فَدَعْهُ۔

(رواه احمد)

45. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that a man asked Allah's Messenger صلی اللہ علیہ وسلم, "What is faith?" He said, 'when your good deed pleases you and your evil deed hurts you, you are believer." He asked, 'O Messenger of Allah, what is sin?" He said, "When something pricks your conscience, abandon it."[4]

COMMENTARY: The question was to know a means whereby the standard of faith could be verified. Only a believer can distinguish the presence of faith in his heart.

If a man's sound nature will not tolerate a deed or thought then the deed is evil.

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[1] He was a tabi'I *Abu Abdullah*. He died in 114AH.

[2] Bukhari chapter heading (1) of the Book of funeral (prior to *Hadith* # 1237).

[3] Bukhari # 42, Muslim # 205-129

[4] *Musnad* Ahamad 5-251 with changes in the order of words.

Deliverance lies in keeping away from it. Those with insight and the saintly men do not let even the doubtful approach them what to say of a clear bad deed. They get peace of heart only when their step does not falter from the straight path and none of their deeds contravenes the spirit of *Shari'ah* and Islam.

ISLAM, FAITH AND THE DUTIES

(٤٦) وَعَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ اَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ مَنْ مَّعَكَ عَلٰى هٰذَا الْاَمْرِ قَالَ حُرٌّ وَ عَبْدٌ قُلْتُ مَا الْاِسْلَامُ قَالَ طِيْبُ الْكَلَامِ وَاِطْعَامُ الطَّعَامِ قُلْتُ مَا الْاِيْمَانُ قَالَ الصَّبْرُ وَالسَّمَاحَةُ قَالَ قُلْتُ اَيُّ الْاِسْلَامِ اَفْضَلُ قَالَ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهٖ وَيَدِهٖ قَالَ قُلْتُ اَيُّ الْاِيْمَانِ اَفْضَلُ قَالَ خُلُقٌ حَسَنٌ قَالَ قُلْتُ اَيُّ الصَّلٰوةِ اَفْضَلُ قَالَ طُوْلُ الْقُنُوْتِ قَالَ قُلْتُ اَيُّ الْهِجْرَةِ اَفْضَلُ قَالَ اَنْ تَهْجُرَ مَا كَرِهَ رَبُّكَ قَالَ قُلْتُ فَاَيُّ الْجِهَادِ اَفْضَلُ قَالَ مَنْ عُقِرَ جَوَادُهٗ وَاُهْرِيْقَ دَمُهٗ قَالَ قُلْتُ اَيُّ السَّاعَاتِ اَفْضَلُ قَالَ جَوْفُ اللَّيْلِ الْاٰخِرُ۔ (رواه احمد)

46. Sayyiduna Amr ibn Abbasah رضی الله عنه [1] Narrated, "I met Allah's Messenger and asked him, 'O Messenger of Allah, who helped you in this matter (of propagating Islam)?' He said, 'A free man (Abu Bakr) and a slave (Bilal)." I asked, 'what is Islam?' He said, 'Pure speech and feeding food (to the poor), 'Patience and benevolence.' Then, I asked about the most excellent Islam and he said, 'It is found in him from whose tongue and hand (other) Muslims are safe.' Next, I asked about the best from the eeman and he said, 'Good manners.' When I asked about the best kind of the salah, he said, 'The one with a lengthy standing.' About hijrah, he enlightened that the best kind was, 'That you abstain from what displeases your Lord.' Then I asked, 'what kind of jihad is the best?" He said 'The jihad of him whose horse is killed[2] and he himself is martyred.' I asked about the best hours (of day and night) and he said 'the last part of the dark night."[3]

(٤٧) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ لَقِيَ اللّٰهَ لَا يُشْرِكُ بِهٖ شَيْئًا وَيُصَلِّي الْخَمْسَ وَيَصُوْمُ رَمَضَانَ غُفِرَ لَهٗ قُلْتُ اَفَلَا اُبَشِّرُهُمْ يَارَسُوْلَ اللّٰهِ قَالَ دَعْهُمْ يَعْمَلُوْا۔ (رواه احمد)

47. Sayyiduna Mu'adh ibn Jabal رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "He who meets Allah without having associated with him anything, having offered the five times salah and having fasted during *Ramadan* will be forgiven." Mu'adh رضی الله عنه asked if he should not give the glad tidings to them (the other people). He said, "Leave them to perform deeds."[4]

COMMENTARY: The pardon is for minor sins though Allah may out of His mercy forgive grave sins too. However, it is after enduring the punishment for major sins that the believer described in this *Hadith* will be forgiven. This is why the Prophet صلی الله علیه وسلم did not permit Mu'adh رضی الله عنه to circulate the tidings to other people who might have ceased to perform

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[1] His *Kunyah* was Abu Najih. He died during the *Khalifah* of Sayyiduna Ali رضی الله عنه

[2] It could be : 'wounded' hamstrung' or 'slain'

[3] *Musnad* Ahmad

[4] *Musnad* Ahmad

pious deeds and continued to perpetrate evil on hearing it from him. The *Hadith* does not mention *Hajj* and *zakah* because only the rich can do that while the deeds mentioned are within the ability of the rich and poor equally.

(٤٨) وَعَنْهُ اَنَّهُ سَاَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اَفْضَلِ الْاِيْمَانِ قَالَ اَنْ تُحِبَّ لِلّٰهِ وَتُبْغِضَ لِلّٰهِ وَتُعْمِلَ لِسَانَكَ فِيْ ذِكْرِ اللّٰهِ قَالَ وَمَاذَا يَا رَسُوْلَ اللّٰهِ قَالَ وَاَنْ تُحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ وَتَكْرَهَ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ۔ (رواہ احمد)

48. Sayyiduna Mu'adh narrated also that he asked the Prophet صلی اللہ علیہ وسلم about the best kind of eeman. He said, "It is that you love for Allah's sake and hate for Allah's sake and you engage your tongue in the remembrance of Allah." He asked, "And what more, O Messenger of Allah?" He said, "You should love for the people what you love for yourself and you should dislike for them what you dislike for yourself." (These words are added too. "That you should speak what is good or keep quiet."[1]

COMMENTARY: The most excellent thing about faith is that the pleasure of Allah must be the motivating factor at all times whatever one does. One must adopt the best manners and wish well for others in fact for all the people. He must prefer for others what he prefers for himself and abhor for them what he abhors for himself.

PRECEDING

CHAPTER - I

MAJOR SINS &SIGNS OF HYPOCRISY باب الكبائر وعلامات النفاق

In the terminology of *Shari'ah* al kaba'ir (major or grave sins) are the evil deeds:

(i) Whose perpetrator is liable to the hadd (prescribed punishment).

(ii) The Qur'an and the *Hadith* have sounded serious warning on committing them.

(iii) The *Shari'ah* has likened them to disbelief as, for example, willful neglect of the salah, for which a *Hadith* says مَنْ تَرَكَ الصَّلٰوةَ مُتَعَمِّدًا فَقَدْ كَفَرَ (he who willfully neglects salah has indeed disbelieved).

(iv) Mischief or loss through which action equals or exceeds mischief or loss through a major sin. And,

(v) Something that is clearly prohibited with evidence and observing which will be tantamount to ridicule of religion or of religious sanctions.

Each of these is a major sin. However, anything besides these yet contrary to religious teachings and practice and to the demands of religion not possessing the foregoing characteristics is a saghirah (minor sin).

All the major sins are equally liable to punishment though they may seen to be of different degrees. In *Shari'ah*, they are all offences attracting punishment.

Some Islamic Scholars, like *Mawlana* Jalaluddin Dawwani have compiled a list of the major or grave sins They are reproduced here in brief.

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[1] *Musnad* Ahmad 5-247

(1) To associate with Allah in worship or in attributes, like beseeching him for help, assigning knowledge or power, authority, creation, or appealing, naming, or making an offering, or in making vows, or a elevating certain people and entrusting them with affairs, which only Allah dispenses.
(2) Perpetrating a sin defiantly and repeatedly without remorse and with resolve.
(3) Killing someone unjustly.
(4) Committing adultery.
(5) Engaging in homosexuality.
(6) Stealing.
(7) Learning and practicing sorcery.
(8) Consuming wine or other intoxicants.
(9) Marrying the mahrams (relatives with whom marriage is disallowed) like mother, daughter, sister, paternal aunt, materinal aunt, grand mother etc.
(10) Acquiring skill in gambling and engaging in it.
(11) Not emigrating from dar ul-harb (enemy territory).
(12) Maintaining friendship and links with the enemy of Islam.
(13) Abstaing from jihad against enemy of Islam in spite of ability, power, might and dominance.
(14) Consuming or earning interest or usury.
(15) Consuming park and carrion.
(16) Upholding astrologers, soothsayers, wizards etc.
(17) Seizing or confiscating someone's property unjustly
(18) Accusing chaste men or chaste women of infidelity and adultery.
(19) Giving false testimony.
(20) Abstaining from fasts in *Ramadan* without a valid excuse, or not completing a fast deliberately without reason.
(21) To lie on oath or swear falsely.
(22) To sever ties of relationship.
(23) To disobey or harass parents.
(24) To flee from the enemy during a battle.
(25) Misappropriating property of orphans.
(26) Deceiving in weight and measure.
(27) Putting off the salah from its appointed hours.
(28) Quarrelling with Muslims unjustly.
(29) Accusing the Prophet صلی اللہ علیہ وسلم.
(30) To reject the Messenger, Allah's Books or the angels or to ridicule them.
(31) To reject the religious doctrines and laws of *Shari'ah.*
(32) To neglect the fard (obligatory duties) like the salah, *zakah,* fasts in *Ramadan,* and *Hajj* in spite of ability.
(33) To revile the sahabah رضی اللہ عنہ, or any of them.
(34) To conceal a testimony for no valid reason.
(35) Receiving bribe.
(36) To grow a rift between husband and wife.
(37) To telltales to the rulers
(38) To backbite.

(39) To be extravagant.
(40) To commit highway robbery.
(41) To spread mischief on land in the name of religion or to attain a worldly goal.
(42) To be defiant and stubborn in committing minor sins.
(43) To incite someone to sin or to help someone commit a sin.
(44) To Play musical instruments like a harmonium, drum, etc. those that are disallowed.
(45) To uncover the satr before other while bathing. (It is the portion of the body that must be covered, the Awrah.)
(46) To be stingy in paying off monetary dues.
(47) To commit suicide.
(48) To remove or destroy a limb of one's own body.
(49) To fail to cleanse and purify oneself when soiled with semen or urine.
(50) To deny predestination or fate.
(51) To violate one's promise made to one's chief or ruler.
(52) To degrade and demean someone's person or line of descent.
(53) To drag one's lower garment out of pride and naughtiness.
(54) To invite people to waywardness and the wrong path.
(55) To wail over the dead.
(56) To give currency to bad practices and absurd and obscene customs.
(57) To point a sharp tool towards a Muslim.
(58) To castrate anyone.
(59) To cut off part of one's own body, like the board, or the tip of the nose.
(60) To be ungrateful to one's benefactor or supporter.
(61) To do such things within the limits of the Haram as are disallowed.
(62) To spy, or engage in espionage, in the limits of the Haram.
(63) To play chess, draughts or any such game as is forbidden by common consensus.
(64) To call a Muslim 'disbeliever' or by any such epithet as is used only for a disbeliever.
(65) If one has more than one wife then to be unjust in allotting equal time, or turns, to them.
(66) To masturbate.
(67) To be delighted when prices of grain and commodities rise.
(68) To commit unnatural acts with the animals and to abuse them.
(69) A scholar's failure to practice his own knowledge.
(70) To be enamoured with the world.
(71) To engage in sodomy or harbour evil intentions with a beardless youth.
(72) To peep in someone's house.
(73) To enter someone's home without his permission.
(74) To act as a cuckold and husband of an adulteress woman.
(75) To neglect to enjoin the reputable and forbid evil in spite of ability to do so.
(76) To unlearn to forget after having recited the noble Quran.
(77) To burn animals in the fire.
(78) A woman's disobeying her husband without a reason valid in *Shari'ah.*
(79) A man's being cruel to a woman.
(80) To despair of Allah's mercy and forgiveness.
(81) To have no fear of Allah's punishment.
(82) To insult the Islamic Scholars and the huffaz (who have committed the Quran to memory).
(83) To make zihar with one's wife (which means to liken her to one'[s back which is to

liken her to a mahram woman).
Some Islamic Scholars have enumerated more sins that are major or grave.

CHAPTER - I

MAJOR SINS &SIGNS OF HYPOCRISY باب الكبائر وعلامات النفاق

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE GRAVEST OF SINS

(۴۹) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَيُّ الذَّنْبِ اَكْبَرُ عِنْدَاللّٰهِ قَالَ اَنْ تَدْعُوَ لِلّٰهِ نِدًّا وَهُوَ خَلَقَكَ قَالَ ثُمَّ اَيٌّ قَالَ اَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً اَنْ يَّطْعَمَ مَعَكَ قَالَ ثُمَّ اَيٌّ قَالَ اَنْ تُزَانِيَ حَلِيْلَةَ جَارِكَ فَاَنْزَلَ اللّٰهُ تَصْدِيْقَهَا (وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ ـ اَلْاٰيَةَ) (الفرقان ۶۸، متفق علیه)

49. Sayyiduna *Abdullah* ibn Mas'ud رضی الله عنه [1] narrated that a man asked, "O Messenger of Allah which sin is the gravest of all in the sight of Allah?" He said, "That you associate with Allah a partner while He has created you." The man asked, "what next?" He said, "That you kill your children fearing that they would eat alongwith you." He asked, "Then which?" Allah's Messenger صلی الله علیہ وسلم said, "That you commit adultery with you neighbour's wife." So, Allah the exalted revealed: {And those who call not upon another God with Allah and slay not the soul that Allah has forbidden except by right, nor commit adultery. (25:68)} [2]

COMMENTARY: The perpetrator of these sins is morally bankrupt and invites severe punishment on himself. The gravest of all sins is to associate partners with Allah in worship or attributes or even in calling as one calls Allah, 'O Allah!'
The next gravest sin is to kill one's own children lest one has to feed, clothe and raise them. The third gravest sin is to commit fornication with one's neighbour's wife. As it is, adultery itself is a grave sin but doing it with a neighbour's wife is more grave.

MAJOR SINS

(۵۰) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْكَبَائِرُ اَلْاِشْرَاكُ بِاللّٰهِ وَعُقُوْقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَالْيَمِيْنُ الْغَمُوْسُ رَوَاهُ الْبُخَارِيُّ ـ

50. Sayyiduna *Abdullah* ibn Amr رضی الله عنه narrated that Allah's Messenger صلی الله علیہ وسلم said, "Al-kaba'ir (major sins) are: associating partners with Allah, disobedience to

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[1] His *Kunyah* was Abu Abdur Rahman. The Prophet صلی الله علیہ وسلم had given him tidings of admittance to paradise. He died in *Madinah* in 23 AH at the age of 60 plus.

[2] Bukhari # 6561, Muslim # 86-142, Tirmidhi # 3193, Abu DAwud # 2319, Nasa'i # 4019, *Musnad* Ahmad 1.380

parents, Slaying someone unjustly, and lying under oath."[1]

(٥١) وَفِيْ رِوَايَةِ اَنَسٍ وَشَهَادَةُ الزُّوْرِ بَدَلَ الْيَمِيْنِ الْغَمُوسِ (متفق عليه)

51. The version of Ssayyiduna Anas رضی اللہ عنہ has 'false testimony' instead of 'lying under oath.'[2]

COMMENTARY: The word (عقوق) (aquq disobedience, in the text) also means 'to harass,' 'harm.' 'trouble.' *Shari'ah* disallows children to misbehave with their parents even if they are infidels. However children may apply light pressure on their disbelieving parents that they might become Muslims. The Islamic Scholars say that the children are obliged to serve their helpless parents only if they have the means to help. Also, they must obey their parents as long as they do not ask them to contravene Shriah and neglect the wajib or fard, but if they ask them to abandon the *sunnah muwakkadah,* the children may obey them once or twice but not always. If they keep them away from the optional, they must be obeyed. The words (اليمين الغموس) (yameen ghamus) means 'false oath' pertaining to the past, like lying on oath that not has not done something though one may have done it.

SEVEN SINISTER THINGS

(٥٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِجْتَنِبُوا السَّبْعَ الْمُوْبِقَاتِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَمَا هُنَّ قَالَ اَلشِّرْكُ بِاللّٰهِ وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَاَكْلُ الرِّبَا وَاَكْلُ مَالِ الْيَتِيْمِ وَالتَّوَلِّيْ يَوْمَ الزَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ۔ (متفق عليه)

52. Sayyinuna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Shun the seven sinister sins." Someone asked him, "O Messenger of Allah what are they?" He enumerated them; to ascribe partners to Allah, (to practice) magic, to slay unjustly whom Allah has declared sacred, to consume interest, to devour the wealth of an orphan, to show one's back to the enemy during a battle against him and to accuse chaste believing women of having committed adultery though they are unaware.[3]

COMMENTARY: Faith is to confirm with the tongue and heart the truths of Islam and to abide by them. Disbelief is to reject even one of the self-evident truths of religion. Apart from the oral declaration of disbelief, even some action smack of disbelief. The worst form of it is polytheism. While Allah may forgive every sin, He will never forgive ascribing partners to Him. The person who is guilty of that will have no room in paradise. Allah says:

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ۔ (القرآن الحكيم، النساء ١١٦)

{Surely Allah shall not forgive that anything be associated with Him and He shall forgive all besides that to whom He will} (as Nisa 4:116)

POLYTHEISM - DEFINITION & KINDS: In the terminology of *Shari'ah* shirk (شرک)[4] is to associate others than Allah in His authority, as the Magis believe in Ahriman and

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[1] Bukhari # 6675, Tirmidhi # 3033 (without lying under oath) Nasa'i # 422, *Musnad* ahmad 2-201, Darami # 2360

[2] Bukhari # 2654, Muslim # 144-88

[3] Bukhari # 2766, Muslim # 145-89, Abu Dawud # 2874, Nasa'i 3671

[4] Polytheism, belief is plurality of goods.

Yazdan. Or, it is to believe any one other than Allah to be worthy of worship, as the idolaters do. As stated earlier, polytheism is a kind of disbelief. This is supported by *Shaykh Abdul Haq* رحمه الله in his translation of the *Mishkat* and exposition of its portion on beliefs and by the *Mawlana* Ismatullah.

Shah Waliullah muhaddith Dahlawi رحمه الله defined shi'rk in the terminology of Shar'iah as to apply the exclusive attributes of Allah, the Mighty, to others besides Him. For instance, to consider any one as the knower of the unknown, or as the all-powerful in the same way as Allah is, or the one behind divine management with his will. It is like being convinced that someone has looked at him with kindness so that he got abundant wealth and children and a luxurious life, or looked at him with dislike so he fell ill, suffered an evil fate or such other thing.

Tafsir Aziz also mentions associating something else in worship besides Allah and calling its name to gain nearness or blessing like the name of Allah and regarding it at par with Allah, both round the clock and in difficulties, Another kind is to name someone after it, like instead of *Abdullah*, 'Abd so and so, '[1]

This is shirk fit tasmiyah or 'polytheism or associating in naming.' Another kind is to make an offering to another besides Allah and to make a row to it, or to call upon it to remove hardship, or to associate another in knowledge or power like saying (مَاشَآءَ اللّٰهُ وَشِئْتَ) (what Allah will and you will). Someone once spoke these words to the Prophet صلى الله عليه وسلم who expressed displeasure to him and said, "Man have made me a partner of Allah." He advised to say: (مَاشَآءَ اللّٰهُ وَحْدَهُ) (what Allah alone will).

Some grave sins are also classified as shirk. Thus we read in a *Hadith* that if anyone swears by another than Allah then he certainly associates with Him. It is also said that to take an ill omen is shi'rk, so is ostentation a shi'rk, so is the charm used by a woman to gain her husband's love. These sins are shi'rk (or polytheism) because of their destructive effects. Hence, it is as necessary to shun them as it is to shun shi'rk.

Similarly, there are deeds that do not fall within the orbit of shi'rk but they resemble the doings of the polytheists and idolaters and are regarded as of the some category. So, they too must be shunned. Examples are to make earnest entreaty before the Islamic Scholars and the kings or kissing the ground in front of them, or prostrating in honour of them. These things are forbidden and are grave sins and their perpetrator is liable to punishment. Those who are pleased with this kind of deeds and do not try to prevent them being done in spite of ability to stop them are also sinners. Moreover, if the forehead is lowered or the ground is kissed before the Islamic Scholars or the kings with intention of worship and reverence then it is clearly an act of disbelief, and if it is done merely to demonstrate respect then it is a major sin, certainly.

PRACTICING MAGIC: The next destructive sin is named as magic. The Islamic Scholars affirm that not only is practicing magic and sorcery forbidden, acquiring knowledge of these things too is forbidden. It will be a means of ruin in the hereafter. It is written in Khiyali, the marginal notes to sharah Aqa'id that to practice magic is an act of disbelief and the sahabah رضى الله عنه and others are unanimous in the verdict that the magician or sorcerer should be killed promptly. Some others say that if he does not repent then he should be

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[1] slave of so and so.

killed. In the same way, astrology soothsaying, numerology, conjuring are all forbidding irrespective of whether one learns them, practices them, makes a livelihood from them or consults those who practice them and believes them.

FLEEING FROM BATTLE: The *Hadith* mentions turning one's back in battle as a destructive sin because it causes harm and disgrace to Muslims and Islam. The correct ruling is that if one Muslim face two infidels then he must fight and is not allowed to flee otherwise it is a grave sin. If the enemies are more than two, then it is not forbidden to flee though it is better to put up a stiff resistance, even if one loses his life .

THE WORST KIND OF SIN

(٥٣) وعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَزْنِي الزَّانِيْ حِيْنَ يَزْنِيْ وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقُ حِيْنَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ حِيْنَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ وَلَا يَنْتَهِبُ نُهْبَةً يَرْفَعُ النَّاسُ اِلَيْهِ فِيْهَا اَبْصَارَ هُمْ حِيْنَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ وَلَا يَغُلُّ اَحَدُكُمْ حِيْنَ يَغُلُّ وَهُوَ مُؤْمِنٌ فَاِيَّاكُمْ اِيَّاكُمْ ۔ (مُتَّفَقٌ عَلَيْهِ)

53. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a fornicator commits fornication, he is not a believer, when a thief steals, he is not a believer. When an alcoholic drinks wine, he is not a believer. When a bandit robs, he is not a believer the people raise their eyes at him (unable to do anything). When one of you defrauds, he is not a believer. So, avoid (sins)! Avoid!"[1]

(٥٤) وَفِيْ رِوَايَةِ ابْنِ عَبَّاسٍ وَّلَا يَقْتُلُ حِيْنَ يَقْتُلُ وَهُوَ مُؤْمِنٌ قَالَ عِكْرِمَةُ قُلْتُ لِابْنِ عَبَّاسٍ كَيْفَ يُنْزَعُ الْاِيْمَانُ مِنْهُ قَالَ هٰكَذَا وَشَبَّكَ بَيْنَ اَصَابِعِهٖ ثُمَّ اَخْرَجَهَا فَاِنْ تَابَ عَادَ اِلَيْهِ هٰكَذَا وَشَبَّكَ بَيْنَ اَصَابِعِهٖ وَقَالَ اَبُوْعَبْدِاللّٰهِ لَا يَكُوْنُ هٰذَا مُؤْمِنًا تَامًّا وَلَا يَكُوْنُ لَهٗ نُوْرُ الْاِيْمَانِ ۔ (هذا لفظ البخاری)

54. The version of Ibn Abbas رضی اللہ عنہ has these words too: "And no one who kills is a believer when he kills." Ikrimah said that he asked Ibn Abbas رضی اللہ عنہ, "How can faith be removed from him?" He said, "Like this...." And interlaced the fingers of his two hands and then separated them from each other. "If he repents, faith returns to him like this," and he replaced his fingers into each other, locking them together. Abu Abdulah (Bukhari) explained that when he commits the crime, he is not a perfect believer and lacks light of faith.[2]

COMMENTARY: As stated earlier, a believer's heart is like a sensitive and pure receptacle that accepts only the light of faith. It will not allow anything that is in disagreement with faith. So, it will never hold the noxious sin mentioned in the *Hadith*. The moment a person begins to perpetrate any of these sins, the light of faith begins to depart from his heart and returns only after he repents and regrets his sin.

Ibn Abu Shaybah رحمہ اللہ stated that the meaning of the departure of faith from his heart is that the perpetrator is not a perfect believer. His faith becomes defective. (Tarjuman us

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[1] Bukhari # 2475, Muslim # 100-67, Tirmidhi # 2634, Abu Dawud # 4689 (part of if), Ibn Majah # 3936, Nasa'i # 4870

[2] Bukhari # 6808

sunnah) This is what Bukhari states at the conclusion of the version of Ibn Abbas رضی اللہ عنہ.

THE SIGNS OF A HYPOCRITE

(٥٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اٰيَةُ الْمُنَافِقِ ثَلَاثٌ زَادَ مُسْلِمٌ وَاِنْ صَامَ وَصَلّٰى وَزَعَمَ اَنَّهُ مُسْلِمٌ ثُمَّ اتَّفَقَا اِذَا حَدَّثَ كَذَبَ وَاِذَا وَعَدَ اَخْلَفَ وَاِذَا اؤْتُمِنَ خَانَ۔ (متفق علیه)

55. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There are three sings of a hypocrite." The version in Muslim adds, "Even if he fasts, establishes the salah and thinks of himself as a Muslim." Then, both Bukhari and Muslim agree (on the rest of the text), "When he speaks, he lies, when he makes a promise, he breaks it and when he is entrusted (with something) he betrays his trust."[1]

COMMENTARY: Every movement has its supporters and its opponents who are clearly defined. There also is a third group of undefined hypocrites who sit with the supporters but are on the side of the opponents. In Islam, they *surf*aced in *Madinah* when Islam gained strength. They were called munafiq or hypocrites. An entire surah was revealed about them. Those hypocrites who inwardly reject Islamic tenets will be consigned to be depths of hell. The Muslim who neglect the obligations are hypocrites in practice. They should reform otherwise they will endure severe punishment in hell.

KINDS OF HYPOCRISY: Like faith and disbelief, hypocrisy too has kinds of it. There is the hypocrisy in belief which is the real hypocrisy and it is to make a display of belief in Allah's unity, in the messengership and in the gathering and reckoning but to reject them inwardly. This kind of hypocrisy was found in the Prophet's صلی اللہ علیہ وسلم times and the Quran calls it disbelief, and a warning is sounded about it that the hypocrites will be cast in depths lower them the disbelievers in hell. Another kind of hypocrisy is hypocrisy in practice (or deeds). The Muslims adopted it in their customs and characters. Their morals and deeds reflected hypocrisy and they failed in moral values, honesty and trustworthiness.
The *Hadith* warns against this last kind of hypocrisy. It is to be deceptive in conversation, fail to honour a promise, commit treachery in trusts, if any Muslim finds in himself any of these traits then he must reform to avoid a painful chastisement in the hereafter.

FOR TRAILS OF A HYPOCRITE

(٥٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعٌ مَّنْ كُنَّ فِيْهِ كَانَ مُنَافِقًا خَالِصًا وَمَنْ كَانَتْ فِيْهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيْهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتّٰى يَدَعَهَا اِذَا اؤْتُمِنَ خَانَ وَاِذَا حَدَّثَ كَذَبَ وَاِذَا عَاهَدَ غَدَرَ وَاِذَا خَاصَمَ فَجَرَ۔ (متفق علیه)

56. Sayyiduna *Abdullah* ibn Amir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Four characteristics in anyone make him a staunch hypocrite. And, he who has one of them possesses one characteristic of hypocrisy till he surrenders it; when he is trusted, he betrays his trust; when he speaks, he lies; when he promises, he

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[1] Bukhari # 33, Muslim # 107-59, Tirmidhi # 2640, Nasa'i # 5031, *Musnad* Ahmad 2-357.

retracts on his word and when he quarrels, he abuses."[1]

COMMENTARY: This *Hadith* also refers to 'hypocrisy in practice.' Those Muslims who possess one or more of these traits are leaning towards hypocrisy and if they crave for the good of this world and the next then they must abandon these traits.

THE HYPOCRITE'S EXAMPLE

(٥٧) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُنَافِقِ كَالشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ تُعِيْرُ إِلٰى هٰذِهٖ مَرَّةً وَإِلٰى هٰذِهٖ مَرَّةً۔ (رواه مسلم)

57. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله عليه وسلم said, "The example of the hypocrite is like a goat that roams between two fucks - to this one now and to the other again."[2]

COMMENTARY: The hypocrite is compared to a goat looking out for a billy goat He seeks worldly benefits and like a woman seeks protection from a Muslim at times and from a disbeliever at other times.

SECTION II الفصل الاول

(٥٨) عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ يَهُوْدِيٌّ لِصَاحِبِهٖ اِذْهَبْ بِنَا إِلٰى هٰذَا النَّبِيِّ فَقَالَ لَهٗ صَاحِبُهٗ لَا تَقُلْ نَبِيٌّ إِنَّهٗ لَوْ سَمِعَكَ لَكَانَ لَهٗ أَرْبَعُ أَعْيُنٍ فَأَتَيَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَاهُ عَنْ تِسْعِ اٰيَاتٍ بَيِّنَاتٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُشْرِكُوْا بِاللّٰهِ شَيْئًا وَلَا تَسْرِقُوْا وَلَا تَزْنُوْا وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ إِلَّا بِالْحَقِّ وَلَا تَمْشُوْا بِبَرِيْءٍ إِلٰى ذِيْ سُلْطَانٍ لِيَقْتُلَهٗ وَلَا تَسْحَرُوْا وَلَا تَأْكُلُوا الرِّبَا وَلَا تَقْذِفُوْا مُحْصَنَةً وَلَا تُوَلُّوْا لِلْفِرَارِ يَوْمَ الزَّحْفِ وَعَلَيْكُمْ خَاصَّةً الْيَهُوْدَ أَنْ لَّا تَعْتَدُوْا فِي السَّبْتِ قَالَ فَقَبَّلَا يَدَيْهِ وَرِجْلَيْهِ وَقَالَا نَشْهَدُ أَنَّكَ نَبِيٌّ قَالَ فَمَا يَمْنَعُكُمْ أَنْ تَتَّبِعُوْنِيْ؟ قَالَ إِنَّ دَاوٗدَ عليه السلام دَعَا رَبَّهٗ أَنْ لَّا يَزَالَ مِنْ ذُرِّيَّتِهٖ نَبِيٌّ وَإِنَّا نَخَافُ إِنْ تَبِعْنَاكَ أَنْ يَقْتُلَنَا الْيَهُوْدُ۔ (رواه الترمذی وابوداؤد والنسائی)

58. Sayyiduna Safwan ibn Assal رضی الله عنه [3] narrated that a Jew suggested to his colleague that they should visit the Prophet صلی الله عليه وسلم. He checked him. "Do not say 'Prophet' If he were to hear you, he would get 'four eyes' (meaning that his happiness would know no bounds)." They came to Allah's Messenger صلی الله عليه وسلم and asked him about the nine clear signs. So, Allah's Messenger صلی الله عليه وسلم said, "Do not ascribe partners to Allah, do not steal, do not commit adultery; do not slay unjustly one whom Allah has declared sacred; do not approach a ruler to get an innocent man put to the gallows, do not practice magic, do not take interest, do not slander a chaste woman and do not turn to flee from a battle - and, for you particularly. O Jews - do not transgress the Sabbath." Thereupon, both of them

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[1] Bukhari # 34, Muslim # 107-59, Tirmidhi # 2641, Abu Dawud # 4688, Nasa'i # 5020, *Musnad* Ahmad 2-189.

[2] Muslim # 17, Nasa'i # 5037, *Musnad* Ahmad 2-47.

[3] He was known as Muradi. He died during the *Khalifah* of Sayyiduna Ali رضی الله عنه

kissed, the Prophet صلی اللہ علیہ وسلم hands and feet and asserted, "We bear witness that you are a Prophet." He asked, "Then what prevents you from following me?" They said, "Surely, Dawood علیہ السلام prayed to his Lord that Prophets should not cease to arise from his offspring and we fear that if we follow you, the Jews will kill us."[1]

COMMENTARY: Sayyiduna Musa علیہ السلام was sent to the Banu Isra'il with nine signs which included his staff, the whiteness of his hand, etc. They are mentioned in the Qur'an. On their asking the Prophet صلی اللہ علیہ وسلم enlightened the two Jews of the nine commands of which the Sabbath was exclusive to them and which they violated with daring. When they were disobedient to all the commands constantly, Allah punished them severely in different ways. As for their reference to the prayer of Prophet Dawud علیہ السلام, he had made no such supplication. He could not have made it because he knew from the Torah and the Zabur (Psalms) that the last of all Prophet's صلی اللہ علیہ وسلم who was also the seal of the Prophets علیہ السلام would come in the person of Sayyiduna *Muhammad* صلی اللہ علیہ وسلم whose religion would replace all other religions.

THREE ROTS OF FAITH

(٥٩) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ مِنْ اَصْلِ الْاِيْمَانِ اَلْكَفُّ عَمَّنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ لَا تُكَفِّرْهُ بِذَنْبٍ وَلَا تُخْرِجْهُ مِنَ الْاِسْلَامِ بِعَمَلٍ وَالْجِهَادُ مَاضٍ مُذْ بَعَثَنِيَ اللّٰهُ اِلٰى اَنْ يُقَاتِلَ اٰخِرُ هٰذِهِ الْاُمَّةِ الدَّجَّالَ لَا يُبْطِلُهُ جَوْرُ جَائِرٍ وَلَا عَدْلُ عَادِلٍ وَالْاِيْمَانُ بِالْاَقْدَارِ۔ (رواہ ابوداؤد)

59. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Three things form the base of faith:

(1) Do not hurt one who declares (لا الٰہ الّا اللّٰہ) (there is no God but Allah) and do not call him an unbeliever if he commits a sin, and do not expel him from Islam because of an action.

(2) Jihad will continue to be waged from the times Allah has sent me till (a man (from) the last of this *ummah* fights the dajjal, and it will not be repealed by the tyranny of a tyrant or the justice of a just (king).

(3) And belief in Divine decree."[2]

COMMENTARY: The contention of the Khawarij is belied that a believer who commits a major or a minor sin becomes an unbeliever. The Mu'tazillah are also belied when they say that a man who commits a major sin stands expelled from Islam but does not become a disbeliever which means that he is between the two extremes.

Jihad will continue to be fought till the dajjal, the Ya'juj and Ma'juj and all the enemies of Islam are eliminated. Though a tyrant king must be disobeyed normally, yet he should not be disobeyed if he commands that jihad be waged. So, too even a just king of the enemy should not be spared. The motivating factor, in all cases, is the supremacy of Islam. Everything that happens in the universe is decreed by Allah. It happens because of His will.

WHEN ADULTERY IS PERPETRATED

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[1] Tirmidhi # 2742, Nasa'i # 4078, *Musnad* Ahmad 4-239

[2] Abu Dawud # 2532.

(٦٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا زَنَى الْعَبْدُ خَرَجَ مِنْهُ الْاِيْمَانُ فَكَانَ فَوْقَ رَأْسِهٖ كَالظُّلَّةِ فَاِذَا خَرَجَ مِنْ ذٰلِكَ الْعَمَلِ رَجَعَ اِلَيْهِ الْاِيْمَانُ۔ (رواہ الترمذی وابوداؤد)

60. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a person commits adultery, faith departs from him and suspends itself over his head like an umbrella. When he comes out of that (sinfuli) deed, faith returns to him."[1]

COMMENTARY: Ibn Taymiyah رحمہ اللہ cited the example of a man with sight who shuts his eyes so that he cannot see anything like a blind man. The latter has no light in his eyes while the former denies himself the use of light. Thus, when savagery and error obstruct the light of a believer's sight, he cannot see right from wrong. When he repents, the light of faith shines again tearing down the curtain of savagery. (Tarjuman us *sunnah*).

SECTION III اَلْفَصْلُ الثَّالِثُ

TEN COUNSELS TO MU'ADH رضی اللہ عنہ

(٦١) عَنْ مُعَاذٍ قَالَ اَوْصَانِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِعَشْرِ كَلِمَاتٍ قَالَ لَا تُشْرِكْ بِاللّٰهِ شَيْئًا وَاِنْ قُتِلْتَ وَحُرِّقْتَ وَلَا تَعُقَّنَّ وَالِدَيْكَ وَاِنْ اَمَرَاكَ اَنْ تَخْرُجَ مِنْ اَهْلِكَ وَمَالِكَ وَلَا تَتْرُكَنَّ صَلَاةً مَكْتُوْبَةً مُتَعَمِّدًا فَاِنَّ مَنْ تَرَكَ صَلَاةً مَكْتُوْبَةً مُتَعَمِّدًا فَقَدْ بَرِئَتْ مِنْهُ ذِمَّةُ اللّٰهِ وَلَا تَشْرَبَنَّ خَمْرًا فَاِنَّهٗ رَأْسُ كُلِّ فَاحِشَةٍ وَاِيَّاكَ وَالْمَعْصِيَةَ فَاِنَّ بِالْمَعْصِيَةِ حَلَّ سَخَطُ اللّٰهِ وَاِيَّاكَ وَالْفِرَارَ مِنَ الزَّحْفِ وَاِنْ هَلَكَ النَّاسُ وَاِذَا اَصَابَ النَّاسَ مَوْتٌ وَاَنْتَ فِيْهِمْ فَاثْبُتْ وَاَنْفِقْ عَلٰى عِيَالِكَ مِنْ طَوْلِكَ وَلَا تَرْفَعْ عَنْهُمْ عَصَاكَ اَدَبًا وَاَخِفْهُمْ فِي اللّٰهِ۔ (رواہ احمد)

61. Sayyiduna Mu'adh رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم advised him to observe ten things. He said (to him); "Do not associate anything with Allah even if you are killed burnt. Do not disobey your parents even if they command you to forsake your family and your property. Do not neglect the prescribed salah deliberately, for, if anyone neglects if intentionally then Allah has no responsibility over him. Do not consume wine, for, it is the root of all indecencies. Avoid disobedience, for, disobedience invites Allah's wrath. Beware of running away from the battle-field even if all people (on your side) have perished. When people die of pestilence and you are among them, be firm (and stay there). Spend on your family according to your means. Do not spare the rod from them when you impart training to them. And instill in them fear of Allah."[2]

COMMENTARY: Sayyiduna Mu'adh رضی اللہ عنہ was a strong and resolute believer. He abided by the *Shari'ah* strictly and he always chose the most preferable option. This is why the Prophet صلی اللہ علیہ وسلم gave him this advise, otherwise, in normal cases, when there is a t hreat to life, one may utter words of polytheism to save one's skin provided faith is well-grounded in the heart. Similarly, the Prophet صلی اللہ علیہ وسلم merely placed a strong emphasis

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[1] Abu Dawud # 4690, Tirmidhi supplement to # 2634
[2] *Musnad* Ahmad 5-238

on obedience to parents even if they call on their children to abandon their families and properties. Actually, it is not Wajib to obey these orders so that there may not follow as loss or harm. The consequences of neglecting the fard salah are clearly emphasized. As for fleeing from the enemy, it has been stated earlier that if a Muslim faces more than two disbelievers then there is a risk of destruction, so in the face of this ratio, the Muslims may retreat, but not as long as there are two enemies to every Muslim. Mu'adh رضی الله عنه was given the advice that he should never flee because of his strong belief and as an over emphasis. As for epidemic spreading in some place, those people who reside in distant areas may stay away but those who are within the region where it has spread, they must not flee from it.

INFIDELITY OR FAITH

(٦٢) وَعَنْ حُذَيْفَةَ قَالَ إِنَّمَا النِّفَاقُ كَانَ عَلَى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَمَّا الْيَوْمَ فَإِنَّمَا هُوَ الْكُفْرُ وَالْإِيْمَانُ۔ (رواه البخاری)

62. Sayyiduna Hudhayfah رضی الله عنه narrated, "As for hypocrisy, it existed only in the times of Allah's Messenger صلی الله علیه وسلم. Today, however, there is either disbelief or faith."[1]

COMMENTARY: In the times of the Prophet صلی الله علیه وسلم certain exigencies prompted the Muslim to include the hypocrites within their folds. Their mischief was overlooked. Today, however, the situation is different. If a Muslim shows tendencies of hypocrisy then he is labelled an apostate so that the Islamic state could sentence him to death.

Prelude to
CHAPTER - II

EVIL PROMPTINGS بَابٌ فِي الْوَسْوَسَةِ

Waswasah is a thought about sin or disbelief that comes to the mind or the devil prompts it *Ilham* is a pious thought that comes to the mind from Allah.

KINDS OF PROMPTINGS: There can be different aspects of waswasah. On that basis, the Islamic Scholars have defined their different kinds. They are the daruri and the ikhtiyari. The former is also called idtirari and it is a sudden impulse to commit wrong. It is defind in the terminology as hajis (هاجس)[2]. It is was forgiven to the past *ummah*s and to this *ummah* too. If this thought persists in the mind and creates an unrest then it is called Khatir. This too is forgiven to this *ummah* The ikhtiyari is a thought that persists, creates an uneasiness and a deep desire and a pleasure. This kind of the ikhtiyari is called hamm and it is forgiven to this *ummah* alone. As long as it is not put to practice, there is no reckoning on that and no sin is recorded. Rather if he resolves to do it but checks himself from that then one piety is recorded for him. Another kind of the ikhtiyari waswasah is 'azm. It is to receive and to shelter an evil idea in one's self without any kind of distaste or hatred for it, but to make a firm resolve to act on it

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[1] Bukhari # 7114

[2] Not Haji the pilgrim from *Hajj*.

there is no hindrance and if one has the required ability. This kind is liable to be questioned and punished in a lighter manner than if it were actually done.

It must be clear, however, that these kinds of waswasah concern the apparent limbs with which the temptation is put into action. Examples are adultery, theft, etc. The kinds that are associated with the mind and heart, like a false belief, jealousy, etc. they are not covered by this division. If they are entertained perpetually then they too are liable to reckoning and punishment.

CHAPTER-II

SECTION I اَلْفَصْلُ الْاَوَّلُ

TEMPTATIONS FORGIVEN

(٦٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى تَجَاوَزَ عَنْ اُمَّتِيْ مَاوَسْوَسَتْ بِهٖ صُدُوْرُهَا مَا لَمْ تَعْمَلْ بِهٖ اَوْتَتَكَلَّمْ۔ (متفق عليه)

63. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Surely Allah disregards from my *ummah* the thoughts that come to their minds as long as they do not act on them or speak about those."[1]

SIGN OF FAITH

(٦٤) وَعَنْهُ قَالَ جَاءَ نَاسٌ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَأَلُوْهُ اِنَّا نَجِدُ فِيْ اَنْفُسِنَا مَا يَتَعَاظَمُ اَحَدُنَا اَنْ يَّتَكَلَّمَ بِهٖ قَالَ اَوَقَدْ وَجَدْ تُمُوْهُ قَالُوْا نَعَمْ قَالَ ذَاكَ صَرِيْحُ الْاِيْمَانِ۔ (رواه مسلم)

64. Sayyiduna Abu Hurayrah رضی الله عنه narrated that some of the companions of Allah's Messenger صلی الله علیه وسلم came to the Prophet صلی الله علیه وسلم and said to him, "We find in ourselves such thoughts as none of us would dare speak out." He asked, "Do you really go through that?" They said, "Yes" He said, "That is clear faith."[2]

WHEN THE DEVIL PROMPTS

(٦٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْتِي الشَّيْطَانُ اَحَدَكُمْ فَيَقُوْلُ مَنْ خَلَقَ كَذَا؟ مَنْ خَلَقَ كَذَا؟ حَتّٰى يَقُوْلَ مَنْ خَلَقَ رَبَّكَ؟ فَاِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللّٰهِ وَلْيَنْتَهِ۔ (متفق عليه)

65. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The devil comes to one of you and suggests, 'who created this?' and 'who created that?' till he asks, 'who created your Lord?' when he goes that far, let the man seek refuge in Allah and terminate the thought."[3]

COMMENTARY: The devil is the greatest impediment in man's spiritual betterment. He

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[1] Bukhari # 2528, Muslim # 202-127, Tirmidhi # 1186, Abu Dawud # 2280, Ibn Majah # 2040, *Musnad* Ahmad 2-292

[2] Muslim # 209-132

[3] Bukhari # 3276, Muslim # 214-314.

ventures not only to prevent man from doing good deeds but also to prompt him to perpetrate evil. When the devil prompts, man must seek refuge in Allah and cast out of his mind every whisper from him by engaging in dhikr, changing postures or places and occupying himself in some (recommended) activity.

(٦٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ النَّاسُ يَتَسَاءَلُوْنَ حَتّٰى يُقَالَ هٰذَا خَلَقَ اللّٰهُ الْخَلْقَ فَمَنْ خَلَقَ اللّٰهَ فَمَنْ وَجَدَ مِنْ ذٰلِكَ شَيْئًا فَلْيَقُلْ اٰمَنْتُ بِاللّٰهِ وَرُسُلِهٖ۔ (متفق عليه)

66. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "People will not cease to ask each other questions till they ask, "Allah created the creation, but who created Allah?" So, he who finds something of that, let him assert, 'I believe in Allah and in His Messenger."[1]

COMMENTARY: One of the ways to protect oneself from the machinations of the devil is to express belief in Allah and his Messenger صلی الله علیه وسلم. When the tongue utters this belief, it grounds itself in our minds firmly. Allah exists from eternity and will live for ever. NO one created Him while He is the creator of all things and everybody.

A DEVIL AND AN ANGEL WITH EVERYONE

(٦٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِنْ اَحَدٍ اِلَّا وَقَدْ وُكِّلَ بِهٖ قَرِيْنُهٗ مِنَ الْجِنِّ وَقَرِيْنُهٗ مِنَ الْمَلٰئِكَةِ قَالُوْا وَاِيَّاكَ يَا رَسُوْلَ اللّٰهِ قَالَ وَاِيَّايَ وَلٰكِنَّ اللّٰهَ اَعَانَنِيْ عَلَيْهِ فَاَسْلَمَ فَلَا يَاْمُرُنِيْ اِلَّا بِخَيْرٍ۔
(رواه مسلم)

67. Sayyiduna Ibn Mas'ud رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "There none of you but has a consort from among the jinn and a consort form among the angels put in charge over him." The sahabah رضی الله عنه asked, "O Messenger of Allah, over you too?" He said, "Over me too, but Allah has helped me against him, so I am safe He does not advice me but that which is good."[2]

COMMENTARY: Every person has muwakkals with him, an angel called mulhim and a devil called waswas. The former inspires with good thoughts and the latter tempts with evil prompting (the muwakka is the consort or familiar spirit)

DEVIL IN VEINS

(٦٨) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الشَّيْطَانَ يَجْرِيْ مِنَ الْاِنْسَانِ كَمَجْرَى الدَّمِ۔

(متفق عليه)

68. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The devil runs in man as blood circulates."[3]

COMMENTARY: In other words, the devil possesses perfect power to prompt mankind.

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[1] Muslim # 212-134, Abu Dawud # 4721, *Musnad* Ahmad 2-282. It is not found in Bukhari though the original mentions it, except at # 7296 narrated by Anas رضی الله عنه that the people shall not stop asking each other till they say. This is Allah who created everything then who created.

[2] Muslim # 69-2814, Dareami # 2734, *Musnad* Ahmad 1-385

[3] Bukhari # 3281, from Safiyah رضی الله عنه bint Huyay wife of the Prophet صلی الله علیه وسلم. Muslim # 23, Abu Dawud # 2470, Ibn Majah # 1779, *Musnad* Ahmad 3-156, all from Anas رضی الله عنه

THE CRYING OF THE NEW BORN

(٦٩) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ بَنِي آدَمَ مَوْلُوْدٌ اِلَّا يَمَسُّهُ الشَّيْطَانُ حِيْنَ يُوْلَدُ فَيَسْتَهِلُّ صَارِخًا مِنْ مَسِّ الشَّيْطَانِ غَيْرَ مَرْيَمَ وَابْنِهَا۔ (متفق عليه)

69. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Never is a child born among mankind but the devil touches it. So it cries loudly because of the devil's touch. But (the devil did not touch) Maryam and her son."[1]

COMMENTARY: The devil pricks the child's abdomen causing it pain. Only Sayyidah Muryam and her son, Sayyiduna Easa علیه السلام were safe from this ordeal and it was in answer to the prayer of the mother of Sayyidah Maryam علیه السلام:

اِنِّيْٓ اُعِيْذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطٰنِ الرَّجِيْمِ۔ (ال عمران ٣٦)

{and I seek protection for her and for her progeny with you from the accursed devil} (3:36)

The Prophet صلی الله علیه وسلم mentioned them both particularly because of the explicit prayer and its clear acceptance. It does not follow that the devil had touched the other Prophet علیه السلام at their birth and cause them difficulty.

Also, it does not follow that the devil has power to ruin everyone. He only has this much power and is unable to cause harm at will or exceed the limits fixed for him.

(٧٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صِيَاحُ الْمَوْلُوْدِ حِيْنَ يَقَعُ نَزْغَةٌ مِنَ الشَّيْطَانِ۔ (متفق عليه)

70. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger said, "The cry of the baby at the time of its birth is because of the prick of the devil."[2]

THE DEVIL'S PURSUIT WITH THE HUSBAND AND WIFE

(٧١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اِبْلِيْسَ يَضَعُ عَرْشَهُ عَلَى الْمَآءِ ثُمَّ يَبْعَثُ سَرَايَاهُ يَفْتِنُوْنَ النَّاسَ فَاَدْنَاهُمْ مِنْهُ مَنْزِلَةً اَعْظَمُهُمْ فِتْنَةً يَجِيْءُ اَحَدُهُمْ فَيَقُوْلُ فَعَلْتُ كَذَا وَكَذَا فَيَقُوْلُ مَا صَنَعْتَ شَيْئًا قَالَ ثُمَّ يَجِيْءُ اَحَدُهُمْ فَيَقُوْلُ مَاتَرَكْتُهُ حَتّٰى فَرَّقْتُ بَيْنَهُ وَبَيْنَ اِمْرَاَتِهٖ قَالَ فَيُدْنِيْهِ مِنْهُ وَيَقُوْلُ نَعَمْ اَنْتَ قَالَ الْاَعْمَشُ اَرَاهُ قَالَ فَيَلْتَزِمُهُ۔ (رواه مسلم)

71. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Iblis (the devil) puts his throne on water and thence sends forth his task force so that they might tempt the people. The nearest of them to him in rank is he who tempts most severely. One of them comes and reports, 'I did this and that..." He chides him, 'you have done nothing.' Then comes another and boasts, 'I did not cease to tempt him till I parted him from his wife.' So, he brings him nearer to him and lauds him, 'You are excellent!."A'mash said, "I think that Jabir said; (فیلتزمه) (so, he embraced him) and not (فیدنیه) (drew him nearer to him).[3]

[1] Bukhari # 3431, Muslim # 146, Musnad Ahmad 2-233.

[2] Muslim # 148

[3] Muslim # 67, *Musnad* Ahmad 3-314

COMMENTARY: He causes a rift between husband and wife so that he utters the words of divorce. She becomes unlawful to him but they continue to live together under the impression that nothing was wrong. The children born to them afterwards are illegitimate and they are a means of mischief and corruption in the land.

DEVIL DESPAIRED

(٧٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ قَدْ أَيِسَ مِنْ أَنْ يَّعْبُدَهُ الْمُصَلُّوْنَ فِيْ جَزِيْرَةِ الْعَرَبِ وَلٰكِنْ فِي التَّحْرِيْشِ بَيْنَهُمْ۔ (رواه مسلم)

72. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The devil has despaired of being worshipped by those who offer the salah in the Arabian peninsula, but he has not given up hope of causing dissension among them."[1]

COMMENTARY: Islam is so well-founded in Arabia that the devil has given up hope of getting its people to resume idol-worship. The Muslims cannot be expected also to do anything that resembles polytheism. However, the devil retains hope of causing differences and quarrel among its people. During this time, he has succeeded in making them apostates but even they have not taken up idol-worship.

SECTION II اَلْفَصْلُ الثَّانِی

GRATITUDE TO ALLAH

(٧٣) عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَآءَهُ رَجُلٌ فَقَالَ إِنِّيْ أُحَدِّثُ نَفْسِيْ بِالشَّيْءِ لَأَنْ أَكُوْنَ حُمَمَةً أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَكَلَّمَ بِهٖ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ رَدَّ أَمْرَهُ إِلَى الْوَسْوَسَةِ۔ (رواه ابوداؤد)

73. Sayyiduna Ibn Abbas رضی الله عنه narrated that a man met the Prophet صلی الله علیه وسلم and said, "I get thoughts of such kind to my mind that I would rather be reduced to charcoal than utter them." He said, "Allah praise belongs to Allah who restricted his thoughts to (mere) evil promptings."[2]

COMMENTARY: The Prophet صلی الله علیه وسلم convinced this sahabi رضی الله عنه that he would not be questioned for the thought nor punished. If it had gone beyond that then he was liable to reckoning. He assured him that his faith was perfectly alive in him.

GRATITUDE AND ALLAH'S PROTECTION

(٧٤) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلشَّيْطَانِ لَمَّةً بِابْنِ اٰدَمَ وَلِلْمَلَكِ لَمَّةً فَأَمَّا لَمَّةُ الشَّيْطَانِ فَإِيْعَادٌ بِالشَّرِّ وَتَكْذِيْبٌ بِالْحَقِّ وَأَمَّا لَمَّةُ الْمَلَكِ فَإِيْعَادٌ بِالْخَيْرِ وَتَصْدِيْقٌ بِالْحَقِّ فَمَنْ وَجَدَ ذٰلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللّٰهِ فَلْيَحْمَدِ اللّٰهَ وَمَنْ وَجَدَ الْأُخْرٰى فَلْيَتَعَوَّذْ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ثُمَّ قَرَأَ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ (البقرة ٢٦٨) رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ

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[1] Muslim # 65, Tirmidhi # 1944, *Musnad* Ahmad 5-313

[2] Abu Dawud # 5112, with the addition of the three takbir (AllahuAkbar) before the words "All praise belongs to Allah..." *Musnad* Ahmad 1-340

74. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, the devil has an influence over the son of Aadam and the angel has an influence (over him). The devil's influence is to incite him to evil and to reject the truth. The angel's influence is to invite him to piety and confirmation of the truth. So, whoso finds that, it is from Allah and he must praise Allah. But, whoso finds the other (condition) must seek refuge in Allah from the accursed devil." He then recited: {Satan threatens you of poverty and enjoins you into indecency}[1] (2:268)

COMMENTARY: The angel invites man to piety with an assurance of reward. The devil causes him to hesitate and impresses upon him how difficult it is to follow religion. He would be deprived of luxury and wealth.

SPIT & SEEK REFUGE FROM THE DEVIL

(٧٥) وَعَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَزَالُ النَّاسُ يَتَسَاءَلُوْنَ حَتّٰى يُقَالَ هٰذَا خَلَقَ اللّٰهُ الْخَلْقَ فَمَنْ خَلَقَ اللّٰهَ فَاِذَا قَالُوْا ذٰلِكَ فَقُوْلُوْا اَللّٰهُ اَحَدٌ اللّٰهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ثُمَّ لِيَتْفُلْ عَنْ يَسَارِهٖ ثَلَاثًا وَلْيَسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ رَوَاهُ اَبُوْدَاوُدَ وَسَنَذْكُرُ حَدِيْثَ عَمْرِو بْنِ الْاَحْوَصِ فِيْ بَابِ خُطْبَةِ يَوْمِ النَّحْرِ اِنْ شَآءَ اللّٰهُ تَعَالٰى

75. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger said, "People will not cease to ask each other till they ask, 'This is the creation that Allah has created; then who created Allah?' when they say that, assert; 'Allah is One, Allah the independent of all, He begets not nor was He begotten. And there is none co-equal with him.' Then clear your throat and turn to your left side - three times! And seek refuge in Allah from the accursed devil."[2] We shall narrate the *Hadith* of Amr ibn Ahwas رضی اللہ عنہ in the chapter on 'the sermon on the day of the slaughter,' insha Allah Ta'ala (*Hadith* # 2670)

SECTION III اَلْفَصْلُ الثَّالِثُ

BE VIGILANT OF THE DEVIL

(٧٦) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَنْ يَبْرَحَ النَّاسُ يَتَسَاءَلُوْنَ حَتّٰى يَقُوْلُوْا هٰذَا اللّٰهُ خَلَقَ كُلَّ شَيْءٍ فَمَنْ خَلَقَ اللّٰهَ عَزَّوَجَلَّ رَوَاهُ الْبُخَارِيُّ وَلِمُسْلِمٍ قَالَ قَالَ اللّٰهُ عَزَّوَجَلَّ اِنَّ اُمَّتَكَ لَا يَزَالُوْنَ يَقُوْلُوْنَ مَا كَذَا مَا كَذَا حَتّٰى يَقُوْلُوْا هٰذَا اللّٰهُ خَلَقَ الْخَلْقَ فَمَنْ خَلَقَ اللّٰهَ عَزَّوَجَلَّ۔

76. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "People will continue to ask each other questions till they ask, 'This is Allah who created everything. Then who created Allah, Mighty and Glorious?"
The version in Muslim is that he said that Allah says, "Your *ummah* shall not stop asking (each other), 'How is this? How is that?' till they pose, 'This is Allah who

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[1] Tirmidhi # 2988
[2] Abu Dawud # 4722.

created the universe. Then who created Allah, the Mighty, the Gloriuos?"'[1]

INTERFERENCE DURING THE SALAH

(٧٧) وَعَنْ عُثْمَانَ بْنِ اَبِي الْعَاصِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّ الشَّيْطَانَ قَدْ حَالَ بَيْنِيْ وَ بَيْنَ صَلَاتِيْ وَبَيْنَ قِرَائَتِيْ يُلَبِّسُهَا عَلَيَّ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاكَ شَيْطَانٌ يُقَالُ خِنْزَبٌ فَاِذَا اَحْسَسْتَهُ فَتَعَوَّذْ بِاللّٰهِ مِنْهُ وَاتْفُلْ عَلٰى يَسَارِكَ ثَلَاثًا فَفَعَلْتُ ذٰلِكَ فَاَذْهَبَهُ اللّٰهُ عَنِّيْ۔ (رواه مسلم)

77. Sayyiduna Uthman ibn Abul Aas رضی اللہ عنہ [2] narrated that he said, "O Messenger of Allah, the devil interrupts me while I am offering the salah or reciting the Quran and he raises doubts in my mind Allah's Messenger صلی اللہ علیہ وسلم said, "That is the devil called khinzab. When you sense him, seek refuge in Allah from him and spit to your left side - three times!" He did that and Allah put the devil away from him. [3]

CARRY ON WITH THE SALAH

(٧٨) وَعَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ اَنَّ رَجُلاً سَأَلَهُ فَقَالَ اِنِّيْ اَهِمُ فِيْ صَلَاتِيْ فَيَكْثُرُ ذٰلِكَ عَلَيَّ فَقَالَ لَهُ اِمْضِ فِيْ صَلَاتِكَ فَاِنَّهُ لَنْ يَذْهَبَ ذٰلِكَ عَنْكَ حَتّٰى تَنْصَرِفَ وَاَنْتَ تَقُوْلُ مَا اَتْمَمْتُ صَلَاتِيْ۔ (رواه مالك)

78. Qasim ibn *Muhammad* رحمہ اللہ [4] narrated that a man asked him, "I am constantly disturbed in the salah and this happens with me often." So, he advised him, "Carry on with your salah, for, it will never go away from you till you have finished and you think, 'I have not perfected my salah.'"[5]

COMMENTARY: It is the most important form of worship, the salah, in which the devil disturbs the worshipper most. He begins to think that he has not performed every posture of his salah. However, he must carry on with it and tell the devil, 'Yes I am mistaken but I shall go on with the salah.' The Islamic Scholars say that this is the best way to protect one from the devil's temptation and he despairs realizing that he cannot succeed in confusing the worshipper. Given that, if a person makes a genuine mistake in the salah of which he is conscious then he must correct that. He must try his best to be attentive to the salah and concentrate on it so that the devil may not even intend to interfere.

Prelude to:
CHAPTER - III

BELIEF IN DIVINE DECREE

بَابُ الْاِيْمَانِ بِالْقَدْرِ

It is a fard, or absolute obligation, to believe in taqdir which is predestination. All deeds of the creatures were preserved on the Tablet even before their creation - good or bad. However, Allah has also bestowed on man intelligence and wisdom and made both paths of good and evil obvious to him giving him choice to pursue either of the two. If he treks the

[1] Bukhari # 7296, Muslim # 217-136

[2] Kunyay is Abu Abdullah. He belonged to the Thaqif. He dissuaded the Thaqif from apostating after the Prophet's صلی اللہ علیہ وسلم death. He died in 51 AH.

[3] Muslim # 211-4

[4] He was the grandson of Abu Bakr رضی اللہ عنہ ansd son of *Muhammad*. He was one of the seven noted jurists of *Madinah*. He died in 101 AH at the age of 70 years.

[5] Muwatta Imam Maalik # 41-3

path of piety, he earns Allah's pleasure and paradise, otherwise he earns His wrath and hell. The question of taqdir or Divine decree is beyond the scope of human intelligence and philosophy. Moreover, it is not disclosed to any of the angels close to Allah or to a Messenger or Prophet. So, it is futile to rack one's brains over it. We must simply concede that Allah has divided His creatures into two groups; the good doers and the bad doers.

Someone asked Sayyiduna Ali رضی اللہ عنہ about Divine decree. He advised him to keep away from the long path that it was. However, he persisted and asked again on which he advised, "It is a deep ocean. Do not go into it." But, he was not convinced and put the question a third time. Sayyiduna Ali رضی اللہ عنہ explained him, "This is Allah's secret, concealed from you. Do not try to unravel it."

Therefore, success in the hereafter lies in following whatever Allah and His Messenger صلی اللہ علیہ وسلم have taught us and have called on us to believe. If we try our hand at unwinding this secret then we shall follow a wrong path and face destruction.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

(٧٩) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَتَبَ اللّٰهُ مَقَادِيْرَ الْخَلَائِقِ قَبْلَ اَنْ يَّخْلُقَ السَّمٰوٰتِ وَالْاَرْضَ بِخَمْسِيْنَ اَلْفَ سَنَةٍ قَالَ وَكَانَ عَرْشُهٗ عَلَى الْمَاءِ۔ (رواه مسلم)

79. Sayyiduna Abdullah ibn Amir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah wrote down the fate of the creatures fifty thousand years before He created the heavens and earth. His throne was upon the water."[1]

COMMENTARY: Allah is free of a visible body and weight of substance. Hence, we cannot say that he recorded the destinies with His hand. He may have commanded the pen to write it down or the angels to record that on the Tablet.

As for the duration of fifty thousand years, they signify a long period of time.

Before that, water flowed everywhere. It rested on air. Allah's throne lay on water and nothing else was between them.

(٨٠) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ شَيْءٍ بِقَدَرٍ حَتّٰى الْعِجْزِ وَالْكَيْسِ۔ (رواه مسلم)

80. Sayyidun Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Everything is predestined even stupidity and acumen."[2]

(٨١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِحْتَجَّ اٰدَمُ وَمُوْسٰى عِنْدَ رَبِّهِمَا فَحَجَّ اٰدَمُ مُوْسٰى قَالَ مُوْسٰى اَنْتَ اٰدَمُ الَّذِيْ خَلَقَكَ اللّٰهُ بِيَدِهٖ وَنَفَخَ فِيْكَ مِنْ رُّوْحِهٖ وَاَسْجَدَ لَكَ مَلَآئِكَتَهٗ وَاَسْكَنَكَ فِيْ جَنَّتِهٖ ثُمَّ اَهْبَطْتَ النَّاسَ بِخَطِيْئَتِكَ اِلَى الْاَرْضِ قَالَ اٰدَمُ اَنْتَ مُوْسَى الَّذِي اصْطَفَاكَ اللّٰهُ بِرِسَالَتِهٖ وَبِكَلَامِهٖ وَاَعْطَاكَ الْاَلْوَاحَ فِيْهَا تِبْيَانُ كُلِّ شَيْءٍ وَقَرَّبَكَ نَجِيًّا فَبِكَمْ وَجَدْتَّ اللّٰهَ كَتَبَ التَّوْرَاةَ قَبْلَ اَنْ اُخْلَقَ قَالَ مُوْسٰى بِاَرْبَعِيْنَ عَامًا قَالَ اٰدَمُ فَهَلْ وَجَدْتَّ فِيْهَا وَعَصٰى اٰدَمُ رَبَّهٗ فَغَوٰى قَالَ نَعَمْ قَالَ اَفَتَلُوْمُنِيْ عَلٰى اَنْ عَمِلْتُ عَمَلًا كَتَبَهُ اللّٰهُ عَلَيَّ اَنْ اَعْمَلَهٗ قَبْلَ اَنْ يَّخْلُقَنِيْ بِاَرْبَعِيْنَ سَنَةً قَالَ رَسُوْلُ اللّٰهِ

[1] Muslim # 16-2653 without the word (was)
[2] Muslim # 18, Muwatta Imam Maalik 46.1-4

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَجَّ اٰدَمُ مُوْسٰى۔ (رواه مسلم)

81. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Aadam and Musa contended with one another in the presence of their Lord and Aadam got the better of Musa. Musa said, 'You are Aadam. Allah created you with His hand and blew into you His spirit and His angels prostrated to you. He made you reside in paradise, but you brought mankind down to earth because of your sin.' Aadam said, 'You are Musa whom Allah chose with His Messenger ship and his speech. He gave you the tablet on which everything was mentioned and He drew you nearer to Him to have a private talk. So how long before I was created do you think Allah wrote down the Torah?' Musa said, 'By forty years.' Aadam said, "Did you find in it {And Aadam disobey his Lord, so he erred?} (Surah Ta'Ha, 121) Musa said, 'Yes!' He asked. Would you then blame me for a deed I did which Allah had recorded forty years before He created me that I would do? "So, Allah's Messenger صلى الله عليه وسلم added, "Thus Aadam got the better of Musa."[1]

COMMENTARY: Sayyiduna Aadam عليه السلام did not mean that since this thing was recorded forty years before his creation, he had no choice in the matter and could not be blamed.

Allamah Turpushti رحمه الله said that he meant to explain that what was decreed could not be averted and go against Allah's knowledge at its appointed time. He mean to say. 'You blame me but know the apparent reason. You remembered my intention but not the real thing which was the divine decree.'

Their debate did not take place in this world where it is not proper to ignore the causes. Rather, the debate took place in the higher world between their souls. Hence, it must be understood clearly that a sinner cannot use this argument because the deed was done by Sayyiduna Aadam عليه السلام in a world where he was not bound by causes. Besides, this mistake was forgiven to him by Allah. As for this world, reckoning will follow effort, choice and nature of cases.

The tablets sent to Prophet Musa صلى الله عليه وسلم were carried by seventy camel and they contained the commands for the Banu Isra'il. They were recorded forty years before the creation of Sayyiduna Aadam عليه السلام and the limit of forty years did not pertain to their topics.

(۸۲) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ حَدَّثَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوْقُ إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِيْ بَطْنِ أُمِّهٖ أَرْبَعِيْنَ يَوْمًا نُطْفَةً ثُمَّ يَكُوْنُ عَلَقَةً مِثْلَ ذٰلِكَ ثُمَّ يَكُوْنُ مُضْغَةً مِثْلَ ذٰلِكَ ثُمَّ يَبْعَثُ اللّٰهُ إِلَيْهِ مَلَكًا بِأَرْبَعِ كَلِمَاتٍ فَيَكْتُبُ عَمَلَهٗ وَأَجَلَهٗ وَرِزْقَهٗ وَشَقِيٌّ أَوْ سَعِيْدٌ ثُمَّ يَنْفُخُ فِيْهِ الرُّوْحَ فَوَالَّذِيْ لَا إِلٰهَ غَيْرُهٗ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتّٰى مَا يَكُوْنُ بَيْنَهٗ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتّٰى مَا يَكُوْنُ بَيْنَهٗ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا۔ (متفق عليه)

82. Sayyiduna Ibn Mas'ue رضى الله عنه reported that Allah's Messenger صلى الله عليه وسلم narrated to them – and he is the most truthful and trusted. "The creation of each one

[1] Bukhari # 6614, Muslim # 15, Abu Dawud # 4701 (brief) Tirmidhi # 2141 Majah # 80

of you begins as the drop in his mother's womb for forty days. Then they turn into congealed blood for as many days. Then that becomes a lump of Hash for the same number of days. Then Allah sends an angel to him to write down four words. He records his deeds, time of his death, his provision and whether (he will turn out to be) miserable or happy. Then he breathes the spirit into him. By Him besides whom is no God, one of you may go on doing deeds of those who dwell in paradise until there is a cubit's distance between him and paradise when that which is decreed overtakes him and he begins to do the deeds of the denizens of hell and he will enter hell. And, one of you does the deeds of those who go to hell until just a cubit's space separates him from hell when that which is decreed overtakes him and he commences to do the deeds of the inhabitants of paradise, and he will be admitted to paradise."[1]

COMMENTARY: It is very rare that the people change over from piety to evil. However, Allah's mercy enables many evil people to become pious.
This *Hadith* indicates that on how a person dies. If he dies with a sincere faith and repentance for his wrong deeds and having turned over a new leaf then he will be safe and rewarded.
Another point worth bearing in mind is that it is wrong to imagine that there is no need to perform good deeds since destiny is recorded already. In fact, some of the sahabah رضی اللہ عنہ did ask the Prophet صلی اللہ علیہ وسلم abut this and he said, "Go on doing deeds because a person has authority over whatever is recorded in his destiny."
It is unwise to rely on decreed destiny and to suspend deeds or refuse to perform them because the commands are imposed by the Shari'ah. Allah has also given man the ability to think and to pick up right and wrong. He has also created in man the faculty of reasoning and resolve. He may thus be able to perform deeds If, in spite of these blessings, man takes shelter behind the decree and destiny and ignores the cause (and effect) working and abandons deeds then he will fall down in the pit of destruction. Certainly, there is Divine wisdom that He also placed the issue of decree and destiny while imposing the command to do deeds. At the some time. He also forbade that this question should be probed. Moreover, if, on the plea of decree and destiny, the needs to perform deeds is rejected, then why did Allah promulgate the Shari'ah and the Commands. Messengers علیہ السلام were sent to enforce and implement the commands of Allah and to encourage the people to abide by them. All these would be meaningless if shelter is taken behind decree and destiny. If anyone is destined to go to hell, he will be consigned to it and there was no need of the entire exercise of commands and messengers. Hence, this idea is wrong.
In short, of the very many unknown secrets of Allah which the creatures cannot fathom, this too is a mystery for them. We cannot pass judgment on anyone being admitted to paradise or consigned to hell merely on observing his visible deeds. Rather, it depends on Allah's will: (يُعَذِّبُ مَنْ يَّشَآءُ وَيَرْحَمُ مَنْ يَّشَآئُ) {He may punish whosoever He will (because of his bad deeds) or have mercy on whomsoever He will (out of His favour and kindness)}

(٨٣) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْعَبْدَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ

[1] Bukhari # 3208, Muslim # 1-2643, Tirmidhi # 2144, Abu Dawud # 4708, Ibn Majah # 76, Musnad Ahmad 1-383, 430

(٨٤) وَعَنْ عَائِشَةَ قَالَتْ دُعِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلٰى جَنَازَةِ صَبِيٍّ مِّنَ الْاَنْصَارِ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ طُوْبٰى لِهٰذَا عُصْفُوْرٌ مِنْ عَصَافِيْرِ الْجَنَّةِ لَمْ يَعْمَلِ السُّوْٓءَ وَلَمْ يُدْرِكْهُ فَقَالَ اَوَغَيْرُ ذٰلِكِ يَا عَائِشَةُ إِنَّ اللّٰهَ خَلَقَ لِلْجَنَّةِ اَهْلًا خَلَقَهُمْ لَهَا وَهُمْ فِيْ اَصْلَابِ اٰبَآئِهِمْ وَخَلَقَ لِلنَّارِ اَهْلًا خَلَقَهُمْ لَهَا وَهُمْ فِيْ اَصْلَابِ اٰبَآئِهِمْ۔ (رواه مسلم)

84. Sayyidah Ayshah رضى الله عنها [1] narrated that Allah's Messenger صلى الله عليه وسلم was requested to lead the funeral salah of a child of an ansar. She said, "O Messenger of Allah, blessings for this one! A bird of the birds of paradise! He has done no evil not having attained that." He said, "Or, otherwise, O Ayshah! Indeed, Allah created those worthy of paradise. He created them for it while they were in the loins of their fore fathers. And, He created those deserving of hell. He created them for it while they were in the loins of their forefather."[2]

COMMENTARY: Though it seems from the *Hadith* that deeds have no say on anyone's going to paradise or hell, yet there are many verses of the Quran and contentions of the scholars that establish a Muslim child who dies at a very young age will go to paradise certainly. In fact, this is also true of very young children of the disbelievers and polytheists. Therefore, this *Hadith* may be explained that the Prophet صلى الله عليه وسلم cautioned Sayyidah Ayshah رضى الله عنها not to make a categorical statement as she had done abut the unseen. Another explanation is that till then it was not confirmed through revelation that all infants would go to paradise, for, it is correct that even a child of non-Muslim parents would go to paradise.

(٨٥) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِّنْ اَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهٗ مِنَ النَّارِ وَمَقْعَدُهٗ مِنَ الْجَنَّةِ قَالُوْا يَارَسُوْلَ اللّٰهِ اَفَلَا نَتَّكِلُ عَلٰى كِتَابِنَا وَنَدَعُ الْعَمَلَ قَالَ اعْمَلُوْا فَكُلٌّ مُّيَسَّرٌ لِمَا خُلِقَ لَهٗ اَمَّا مَنْ كَانَ مِنْ اَهْلِ السَّعَادَةِ فَسَيُيَسَّرُ لِعَمَلِ السَّعَادَةِ وَاَمَّا مَنْ كَانَ مِنْ اَهْلِ الشَّقَاوَةِ فَسَيُيَسَّرُ لِعَمَلِ الشَّقَاوَةِ ثُمَّ قَرَأَ فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى وَصَدَّقَ بِالْحُسْنٰى فَسَنُيَسِّرُهٗ لِلْيُسْرٰى اَلْاٰيَةَ۔ (متفق عليه)

85. Sayyiduna Ali رضى الله عنه [3] narrated that Allah's Messenger صلى الله عليه وسلم said, "There is none among you but his place in hell or his place in paradise is recorded." They (the Sahaba رضى الله عنه) asked, "O Messenger of Allah, shall we not rely no what is decreed for us and abandon deed?" He said, "Perform (deeds) because that for which one is created is made easy for him. As for him who is among the blessed ones, he is enabled to deeds of the blessed. He, who is among the wretched, is enabled to do deeds of the wretched." Then he recited the verse (92:5-11) Surah al-Layl):{As for him who gives in charity and is God fearing, and truthfully believes in goodness (Islam), we shall smooth for him the way to perfect ease (paradise). But, as

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[1] The mother of the believers, she was the daughter of Abu Bakr رضى الله عنه and the dear wife of the Prophet صلى الله عليه وسلم. She was called Siddiqah. She was 18 years old when the Prophet صلى الله عليه وسلم died. She died in 57 AH or 58 AH and was buried in Junnatul Baqi.

[2] Muslim # 31-2662, Nasa'i # 1947, Ibn Majah # 82, Musnad Ahmad 6-208

[3] He was the Prophet صلى الله عليه وسلم cousin and husband of his dearest daughter Sayyidah Fatimah رضى الله عنه and the fourth caliph. He was assassinated at the age of 63 years in Ramadan 30 AH.

for him who is niggardly and thinks himself as self-sufficient and belies goodness, he shall smooth for him the way to distress (hell)} [1]

COMMENTARY: The Prophet صلى الله عليه وسلم made it clear that deeds have to be performed. The obligatory duties must be discharged and commands must be obeyed. This is the demand of servitude.

As for reward and punishment, they are based entirely on Allah's pleasure. His decision is unquestionable.

(٨٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ كَتَبَ عَلَى ابْنِ اٰدَمَ حَظَّهُ مِنَ الزِّنَا اَدْرَكَ ذٰلِكَ لَا مُحَالَةَ فَزِنَا الْعَيْنِ النَّظَرُ وَزِنَا اللِّسَانِ الْمَنْطِقُ وَالنَّفْسُ تَمَنّٰى وَتَشْتَهِيْ وَالْفَرْجُ يُصَدِّقُ ذٰلِكَ وَيُكَذِّبُهُ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَ كُتِبَ عَلَى ابْنِ اٰدَمَ نَصِيْبُهُ مِنَ الزِّنَا مُدْرِكٌ ذٰلِكَ لَا مُحَالَةَ اَلْعَيْنَانِ زِنَا هُمَا النَّظَرُ وَالْاُذُنَانِ زِنَا هُمَا الْاِسْتِمَاعُ وَاللِّسَانُ زِنَاهُ الْكَلَامُ وَالْيَدُ زِنَاهَا الْبَطْشُ وَالرِّجْلُ زِنَاهَا الْخُطٰى وَالْقَلْبُ يَهْوٰى وَيَتَمَنّٰى وَيُصَدِّقُ ذٰلِكَ الْفَرْجُ وَيُكَذِّبُهُ۔

86. Sayyiduna Abu Hurayrah رضى الله عنه **narrated that Allah's Messenger said, "Allah has decreed for the son of Aadam his portion of fornication that he will commit definitely. The fornication of the eyes is the look (he casts at women strangers). The fornication of the tongue is (indecent) speech. The soul desires and yearns while the private parts concur with it or reject it."** [2]

In another version of Muslim the words are:

"For the son of Aadam, his portion of fornication is recorded. He will commit it without fail. The two eyes: their fornication is through the look. The two ears: their fornication is through the hearing. The tongue: its fornication is through speech. The hands its fornication is the assault. The feet: their fornication is the walk (to it). The heart craves and longs, and the private parts agree with it or reject." [3]

COMMENTARY: While fornication is the real act, the terminology of Shari'ah calls the different movements and steps that lead to it, the fornication of the limbs. The objective is to instill in the hearts a dislike for these leading steps to fornication so that the people might avoid them.

The private parts agreeing or rejecting is the actual commission of the act or staying away from it for fear of Allah.

(٨٧) وَعَنْ عِمْرَانَ ابْنِ حُصَيْنٍ اَنَّ رَجُلَيْنِ مِنْ مُزَيْنَةَ قَالَا يَا رَسُوْلَ اللّٰهِ اَرَأَيْتَ مَا يَعْمَلُ النَّاسُ الْيَوْمَ وَيَكْدَحُوْنَ فِيْهِ شَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضٰى فِيْهِمْ مِنْ قَدَرٍ سَبَقَ اَوْفِيْمَا يَسْتَقْبِلُوْنَ بِهٖ مِمَّا اٰتَاهُمْ بِهٖ نَبِيُّهُمْ وَثَبَتَتِ الْحُجَّةُ عَلَيْهِمْ فَقَالَ لَا بَلْ شَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضٰى فِيْهِمْ وَتَصْدِيْقُ ذٰلِكَ فِيْ كِتَابِ اللّٰهِ عَزَّوَجَلَّ، وَنَفْسٍ وَّمَاسَوّٰاهَا فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰهَا۔ (الشمس ٨،٧۔ رواه مسلم)

87. Sayyiduna Imran ibn al Husayn رضى الله عنه [4] **narrated that two men of**

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[1] Bukhari # 1362, Muslim 6-2647, Trimidhi # 21431 (Part of it as also) Ibn Majah # 31.

[2] Bukhari # 6343, Muslim # 20.

[3] Muslim # 20, 4-2047, Abu Dawud # 2152, Musnad Ahmad 2-276.

[4] His Kunyah was Abu Nujayd. He embraced Islam in the year of the conquest of Khaybar. He died in 51 AH at Busrah.

Muzaynah asked, "O Messenger of Allah, what do you say about that which the people do today about and strive do to? Is it what is destined for them and decreed a forehand for them? Or is it what their Prophet has brought them and is binding on them to observe having encountered them?" He said, "No! It is that which was destined for them and decreed a forehand from them. Its confirmation is found in he Book of Allah, the Mighty and Glorious (in surah ash- Shams, 7-8):{And by the soul and Him who balanced it well, them ispired it (with conscience of) its wickedness and its piety} [1]

COMMENTARY: The two men asked the Prophet صلی الله علیه وسلم whether the deeds that the people perform are as were recorded previously or as they do an obeying their Prophet. In the letter case, is it that the deeds were not one recorded but are done at the discretion of the doer? The Prophet صلی الله علیه وسلم said that deeds were pre-determined and recorded to transpire at appointed times.

(٨٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ رَجُلٌ شَابٌّ وَاَنَا اَخَافُ عَلٰى نَفْسِي الْعَنَتَ وَلَا اَجِدُمَا اَتَزَوَّجُ بِهِ النِّسَآءَ كَاَنَّهُ يَسْتَاْذِنُهُ فِي الْاِخْتِصَاءِ قَالَ فَسَكَتَ عَنِّيْ ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ فَسَكَتَ عَنِّيْ ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ فَسَكَتَ عَنِّيْ ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَاهُرَيْرَةَ جَفَّ الْقَلَمُ بِمَا اَنْتَ لَاقٍ فَاخْتَصِ عَلٰى ذٰلِكَ اَوْذَرْ۔ (رواه البخاری)

88. Sayyiduna Abu Hurayrah رضی الله عنه narrated that he said, "O Messenger of Allah, I am a young man and I fear for myself that I might commit a sin. Besides, I possess not enough means to marry a woman." - It was as though he sought permission to have himself castrated. The Prophet صلی الله علیه وسلم gave no answer to him. He spoke the like of it again, but he remained silent. Again, he spoke as he had done and again he said nothing. So, he repeated his question and the Prophet صلی الله علیه وسلم said, "O Abu Hurayrah! The pen has dried up with what you are to face (having recorded your destiny). So, you may have your manly powers removed, or leave them as they are."[2]

COMMENTARY: The Prophet صلی الله علیه وسلم advised him that whatever was destined for him would happen. If he was destined to commit sin, he would do it but if he was destined to be pure and chaste, he would remain so whether he had himself castrated or not.

The *Hadith* says that it is not allowed to face destiny with contrivance and planning, or to ignore it and flee from it.

(٨٩) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ قُلُوْبَ بَنِيْٓ اٰدَمَ كُلَّهَا بَيْنَ اِصْبَعَيْنِ مِنْ اَصَابِعِ الرَّحْمٰنِ كَقَلْبٍ وَاحِدٍ يُصَرِّفُهُ كَيْفَ يَشَآءُ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ مُصَرِّفَ الْقُلُوْبِ صَرِّفْ قُلُوْبَنَا عَلٰى طَاعَتِكَ۔ (رواه مسلم)

89. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Surely the hearts of the children of Aadam - all their hearts - are

[1] Muslim # 10

[2] Bukhari # 5076, Nasa'i # 3215

between the two fingers of Ar-Rahman (the compassionate) as a single heart. He turns them about as He wills." Then, Allah's Messenger صلى الله عليه وسلم prayed, "O Allah, you who manage hearts, turn our hearts to your obedience!"[1]

COMMENTARY: Allah in all-powerful. He directs hearts as He will. The reference to His fingers is figurative because Allah is free of weight and body. He is able to extract a heart out of the labyrinth of sin into the straight path of obedience as also to cast it into the awry path of wrong-doing.

(٩٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مَوْلُوْدٍ اِلَّا يُوْلَدُ عَلَى الْفِطْرَةِ فَاَبَوَاهُ يُهَوِّدَانِهٖ اَوْيُنَصِّرَانِهٖ اَوْيُمَجِّسَانِهٖ كَمَا تُنْتَجُ الْبَهِيْمَةُ بَهِيْمَةً جَمْعَآءَ هَلْ تُحِسُّوْنَ فِيْهَا مِنْ جَدْعَآءَ ثُمَّ يَقُوْلُ فِطْرَةَ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ذٰلِكَ الدِّيْنُ الْقَيِّمُ۔ (الروم ٣٠۔ متفق عليه)

90. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Every child is born on Fitrah (true disposition, Islam). Then his parents turn him into a Jew, a Christian or a Magian - Just as an animal delivers a complete sound animal. Do you see any of them that is deformed?" Then he recited (the verse 30 of Surah ar-Room):{Allah's constitution - upon which He has constituted mankind. There is no altering in Allah's creation. That is the right religion.}[2]

COMMENTARY: Allah has created man on fitrah will only accept true command. That command is eeman and Islam. Outside influences keep him away from the demands of fitrah. The example of the animal is cited. Someone else (outside influence) may amputate its limbs and it loses its original creation. Thus it is with a human child its mind is bombarded with alien thoughts and it is led away.

(٩١) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَامَ فِيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِخَمْسِ كَلِمَاتٍ فَقَالَ اِنَّ اللّٰهَ لَا يَنَامُ وَلَا يَنْبَغِيْ لَهٗ اَنْ يَّنَامَ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهٗ يُرْفَعُ اِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ حِجَابُهُ النُّوْرُ لَوْ كَشَفَهٗ لَاَحْرَقَتْ سُبُحَاتُ وَجْهِهٖ مَا انْتَهٰى اِلَيْهِ بَصَرُهٗ مِنْ خَلْقِهٖ۔ (رواه مسلم)

91. Sayyiduna Abu Musa al-Ashray رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم stood up before them and spoke of five things. He said, "Indeed, Allah does not sleep, and it is not in His nature that he should sleep. He lowers the scale and raises it. The deeds of the night are taken up to Him before the deeds of the day, and the deeds of the day before the deeds of the night. His screen is the light. Were He to remove it, the glory of His countenance would burn all His creation within reach of His sight."[3]

COMMENTARY: The raising and lowering of the scales by Allah means that He increases and decreases provision and raises or lowers in honour according to the person's piety or wickedness.Deeds are presented to Him without delay and He gives the command to reward or punish anyone.

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[1] Muslim # 17, Musnad Ahmad 2-168

[2] Bukhari # 1358, Muslim # 22-2658, Musnad Ahmad 2-351

[3] Muslim # 203-179, Ibn Majah # 195, Musnad Ahmad 4-405

(٩٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدُاللّٰهِ مَلْأَىٰ لَا تَغِيْضُهَا نَفَقَةٌ سَحَّاءُ اللَّيْلَ وَالنَّهَارَ اَرَاَيْتُمْ مَآ اَنْفَقَ مُذْ خَلَقَ السَّمَآءَ وَالْاَرْضَ فَاِنَّهُ لَمْ يَغِضْ مَا فِيْ يَدِهٖ وَكَانَ عَرْشُهُ عَلَى الْمَآءِ وَبِيَدِهِ الْمِيْزَانُ يَخْفِضُ وَيَرْفَعُ. مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ يَمِيْنُ اللّٰهِ مَلْأَىٰ وَقَالَ ابْنُ نُمَيْرٍ مَلْآنُ سَحَّآءُ لَا يَغِيْضُهَا شَيْءٌ اللَّيْلَ وَالنَّهَارَ۔

92. Sayyiduna Abu Hurayrah رضی الله عنہ narrated that Allah's Hand is full. Spending by day and night does not diminish from it. Do you not see how much He has spent since He created the heavens and the earth? That has not decreased what is in his hand and his throne was on water. In his hand is the scale that he lowers and raises." The version in Muslim apart from the foregoing, has; "Allah's right hand is full." Ibn Numayr's narration is: "Both (hands) are full, and bestowing. Nothing diminishes from them, night and day."[1]

COMMENTARY: Ibn Numayr رحمہ الله was the teacher of Imam Muslim رحمہ الله His narration has a transposition of words and instead of (ملاى), he has (ملان). The former is correct.

(٩٣) وَعَنْهُ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَرَارِى الْمُشْرِكِيْنَ قَالَ اللّٰهُ اَعْلَمُ بِمَا كَانُوْا عَامِلِيْنَ۔

(متفق عليه)

93. Sayyiduna Abu Hurayray رحمہ الله narrated that Allah's Messenger صلى الله عليه وسلم was asked about the offspring of the polytheists. He said, "Allah knows best what they would have done."[2]

COMMENTARY: Only Allah knows what they would have done on growing up, if they had survived. They would be treated according to that and Allah alone knows whether they would enter paradise or hell.

Some scholars say that the Prophet صلى الله عليه وسلم might have spoken these words when he had not been told through revelation now these children of the polytheists would fare.

The Islamic Scholars have different views on this issue. The most correct course, however, is to offer no comment and not to classify them as people of paradise of hell.

SECTION II — اَلْفَصْلُ الثَّانِي

(٩٤) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَوَّلَ مَا خَلَقَ اللّٰهُ الْقَلَمُ فَقَالَ لَهُ اُكْتُبْ قَالَ مَا اَكْتُبُ قَالَ اُكْتُبِ الْقَدَرَ فَكَتَبَ مَاكَانَ وَمَا هُوَ كَائِنٌ اِلَى الْاَبَدِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ اِسْنَادًا۔

94. Sayyiduna Ubadah ibn as-Samit رضی الله عنہ narrated that Allah's Messenger صلى الله عليه وسلم said, "The first thing that Allah created was the pen and He said to it, 'write down!' It asked, 'what shall I write?' He said, 'write down the decree.' So, it wrote down that which has transpired and that which will take place till eternity."[3]

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[1] Bukhari # 4684, Muslim # 36-993, Tirmidhi # 3056, ibn Majah # 117, Musnad Ahmad 2-313,

[2] Bukhari # 1384, Muslim # 26, Abu Dawud # 4711, Nasa'i # 1950, Musnad Ahmad 2-393

[3] Tirmidhi # 2162, Musnad Ahmad 5-317

(٩٥) وَعَنْ مُسْلِمِ بْنِ يَسَارٍ قَالَ سُئِلَ عُمَرُ بْنُ الْخَطَّابِ عَنْ هٰذِهِ الْاٰيَةِ وَاِذْ اَخَذَ رَبُّكَ مِنْ بَنِيْٓ اٰدَمَ مِنْ ظُهُوْرِهِمْ ذُرِّيَّتَهُمْ۔(الاعراف:۱۷۲) اَلْاٰيَةَ قَالَ عُمَرُ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسْئَلُ عَنْهَا فَقَالَ اِنَّ اللّٰهَ خَلَقَ اٰدَمَ ثُمَّ مَسَحَ ظَهْرَهٗ بِيَمِيْنِهٖ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هٰؤُلَآءِ لِلْجَنَّةِ وَبِعَمَلِ اَهْلِ الْجَنَّةِ يَعْمَلُوْنَ ثُمَّ مَسَحَ ظَهْرَهٗ بِيَدِهٖ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هٰٓؤُلَآءِ لِلنَّارِ وَبِعَمَلِ اَهْلِ النَّارِ يَعْمَلُوْنَ فَقَالَ رَجُلٌ فَفِيْمَ الْعَمَلُ يَا رَسُوْلَ اللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ اِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اِسْتَعْمَلَهٗ بِعَمَلِ اَهْلِ الْجَنَّةِ حَتّٰى يَمُوْتَ عَلٰى عَمَلٍ مِنْ اَعْمَالِ اَهْلِ الْجَنَّةِ فَيُدْخِلُهٗ بِهِ الْجَنَّةَ وَاِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اِسْتَعْمَلَهٗ بِعَمَلِ اَهْلِ النَّارِ حَتّٰى يَمُوْتَ عَلٰى عَمَلٍ مِنْ اَعْمَالِ اَهْلِ النَّارِ فَيُدْخِلُهٗ بِهِ النَّارَ۔ (رواه مالك والترمذى وابوداؤد)

95. Sayyiduna Muslim ibn Yasar رحمه الله narrated that Sayyiduna Umar ibn al-Khattab رضى الله عنه was asked about this verse (172 of surah al A'raf) {And when your Lord drew forth from the children of Aadam - from their loins - their descendants and made them bear witness about themselves (saying), "Am I not your Lord?" They said, "Yea, we bear witness" (That was) lest you should say on the day of resurrection, "Indeed, we were unaware of this (unity of God)."So Umar رضى الله عنه said that when Allah's Messenger صلى الله عليه وسلم was asked about this verse, he said, "Allah created Aadam. Then He stroked his back with his right hand and brought out his offspring from it and said, 'I have created them for paradise and to do the deeds of those who will go to paradise." He then stroked his back with his hand and brought forth from it his offspring and said, 'I have created them for hell and to do the deeds of those who will go to hell." At that, a man remarked, "Then what is the point of deeds, O Messenger of Allah?" He said, "when Allah creates any one for paradise, He gets him to do the deeds of those who will go to paradise so that he dies while doing one of the deeds of those worthy of paradise. For that He admits him to paradise. And, when he creates anyone for hell, He gets him to do the deeds of those who will go to hell 50 that he dies while doing one of the deeds of those who will go to hell and He admits him to hell for that."[1]

COMMENTARY: This covenant was taken in the world of spirits when Allah assembled all of them who would inhabit the earth from the beginning to the end. They were as tiny as ants. The descendants of everyone were brought out of his back, beginning with Sayyiduna Aadam عليه السلام. As for passing over the right hand, Allah commanded an angel to do that, for He is Light and independent of hands and feet. Or, this may refer to His power and ability.

(٩٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِيْ يَدَيْهِ كِتَابَانِ فَقَالَ اَتَدْرُوْنَ مَا هٰذَانِ الْكِتَابَانِ قُلْنَا لَا يَارَسُوْلَ اللّٰهِ اِلَّا اَنْ تُخْبِرَنَا فَقَالَ لِلَّذِيْ فِيْ يَدِهِ الْيُمْنٰى هٰذَا كِتَابٌ مِّنْ رَّبِّ الْعَالَمِيْنَ فِيْهَا اَسْمَآءُ اَهْلِ الْجَنَّةِ وَاَسْمَآءُ اٰبَآئِهِمْ وَقَبَائِلِهِمْ ثُمَّ اُجْمِلَ عَلٰى اٰخِرِهِمْ فَلَا يُزَادُ فِيْهِمْ وَلَا يُنْقَصُ مِنْهُمْ اَبَدًا ثُمَّ قَالَ لِلَّذِيْ فِيْ شِمَالِهٖ هٰذَا كِتَابٌ مِّنْ رَّبِّ الْعَالَمِيْنَ فِيْهِ اَسْمَآءُ اَهْلِ النَّارِ

[1] Muwatta Imam Maalik # 20f Kitab al Qadr (Book of Decree), Tirmidhi # 3086, Abu Dawud # 4703, Musnad 1-44

وَاَسْمَآءُ اٰبَآئِهِمْ وَقَبَائِلِهِمْ ثُمَّ اُجْمِلَ عَلٰى اٰخِرِهِمْ فَلَا يُزَادُ فِيْهِمْ وَلَا يُنْقَصُ مِنْهُمْ اَبَدًا فَقَالَ اَصْحَابُهٗ فَفِيْمَ الْعَمَلُ يَا رَسُوْلَ اللّٰهِ اِنْ كَانَ اَمْرٌ قَدْ فُرِغَ مِنْهُ فَقَالَ سَدِّدُوْا وَقَارِبُوْا فَاِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهٗ بِعَمَلِ اَهْلِ الْجَنَّةِ وَاِنْ عَمِلَ اَيَّ عَمَلٍ وَاِنَّ صَاحِبَ النَّارِ يُخْتَمُ لَهٗ بِعَمَلِ اَهْلِ النَّارِ وَاِنْ عَمِلَ اَيَّ عَمَلٍ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدَيْهِ فَنَبَذَهُمَا ثُمَّ قَالَ فَرَغَ رَبُّكُمْ مِنَ الْعِبَادِ فَرِيْقٌ فِي الْجَنَّةِ وَفَرِيْقٌ فِي السَّعِيْرِ۔ (رواه الترمذی)

96. Sayyiduna Abdullah ibn Amr رضی الله عنہ narrated that Allah's Messenger صلی الله علیہ وسلم came forth carrying two book in his hands. He asked, "Do you know what these two books are?" They said, "No, O Messenger of Allah unless you inform us." So, he said about the books in his right hand, "It is a book from the Lord of the worlds. In it are the names of those worthy of paradise and the names of their forefathers and their tribes. Then it is compiled to the last of them so that their names will not be increased or decreased ever." Then, he said about the book in his left hand, "This is a book from the Lord of the worlds. It has the names of those who will dwell in hell and the names of their forefathers and their tribes and it is compiled to the last of them so that there will be no addition to their names nor a decrease from them, ever." So, his companions asked him, "Then why perform deeds, O Messenger of Allah, if the matter is decided already?" He said, "Follow the straight path and draw near (Allah), for, the deeds of one who is to go to paradise will be concluded with a deed deserving those who will go to paradise however he may have behaved (in life). And, the deeds of one who is to go to hell will be concluded with a deed of those who will go to hell howsoever he may have behaved before that." Then Allah's Messenger صلی الله علیہ وسلم made a gesture with his hands and cast the books away, saying, "Your Lord has decided already concerning the creatures:

فَرِيْقٌ فِي الْجَنَّةِ وَفَرِيْقٌ فِي السَّعِيْرِ

{A party will be in the Garden (paradise) and a party in the blazing fire. (42:7)} [1]

COMMENTARY: The casting away of the books implies that the affair stands decided in Allah's court already.

While the *Hadith* speaks of two books in the Prophet's صلی الله علیہ وسلم hands, some scholars insist that he only spoke figuratively to make his sahabah رضی الله عنہ understand it.

(٩٧) وَعَنْ اَبِيْ خِزَامَةَ عَنْ اَبِيْهِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ رُقًى نَسْتَرْقِيْهَا وَدَوَآءً نَتَدَاوٰى بِهٖ وَتُقَاةً نَتَّقِيْهَا هَلْ تَرُدُّ مِنْ قَدَرِ اللّٰهِ شَيْئًا قَالَ هِيَ مِنْ قَدَرِ اللّٰهِ۔ (رواه احمد والترمذی وابن ماجة)

97. Abu Khizamah رحمہ الله [2] narrated on the authority of his father that he asked Allah's Messenger whether the spells that they invoke, the medicines that they take and the caution (or preventive measures) that they exercise frustrate the Divine

[1] Tirmidhi # 2148, Musnad Ahmad 2-167, Tirmidhi said, 'The *Hadith* is hasan Gharib'

[2] He was tabi'i. His father Umayr was a sahabi رضی الله عنہ

decree? He said, "These things too are part of the Divine decree." [1]

COMMENTARY: Just as illness and anxiety are cure and protection part of it. When a person is destined to fall ill, he is also destined to use medicine and to recover or not. Hence, it is not wrong to use medicines. As for amulets, talisman and exorcising, these things must be the supplications from the Qur'an and a*Hadith* and Allah's names and attributes.

However, we must believe that only Allah gives cure and protection while the things that we use are only a means towards that. If, on the other hand, we use what is disallowed by Shari'ah or place reliance on these things at the exclusion of Allah then it is forbidden to use them.

(٩٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَتَنَازَعُ فِي الْقَدْرِ فَغَضِبَ حَتّٰى احْمَرَّ وَجْهُهٗ حَتّٰى كَاَنَّمَا فُقِئَ فِيْ وَجْنَتَيْهِ حَبُّ الرُّمَّانِ فَقَالَ اَبِهٰذَا اُمِرْتُمْ اَمْ بِهٰذَا اُرْسِلْتُ اِلَيْكُمْ اِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ حِيْنَ تَنَازَعُوْا فِيْ هٰذَا الْاَمْرِ عَزَمْتُ عَلَيْكُمْ عَزَمْتُ عَلَيْكُمْ اَنْ لَّا تَنَازَعُوْا فِيْهِ رَوَاهُ التِّرْمِذِيُّ۔

98. Sayyiduna Abu Hurayrah رضی الله عنه **narrated that Allah's Messenger** صلی الله علیه وسلم **came to them while they were debating about Divine decree. He became angry and his face turned red such as though pomegranate seed had been cracked open on his face. He asked them, "Is this what you are commanded to do? Is this with which I was sent to you? Indeed, those before you perished only because they debated on this subject. I call upon you to assure me that you will not debate on it ever."** [2]

(٩٩) وَرَوَى ابْنُ مَاجَةَ نَحْوَهٗ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ

99. And, Ibn Majah transmitted the like of it from Amr ibn Shu'ayb from his father, from his grand father. [3]

COMMENTARY: The Prophet صلی الله علیه وسلم instructed the sahabah رضی الله عنه not to try to probe the unknown. He told them that he had brought Allah's commands to them and they ought to abide by them.

As for the line of transmission of the version of Ibn Majaḥ, Shau'ayb reported from his grandfather Abdullah ibn Amr ibn al-Aas, and from Shu'ayb, his son Amr narrated. Hence, the pronoun in from his father refers to Amr ibn Shu'ayb and in 'from his grandfather' to Shu'ayb. Amr does not transmit from his grand father Muhammad ibn Abdullah. The line of descent in Amr ibn Shu'ayb ibn Muhammad ibn Abdullah ibn Amr ibn al Aas. It was necessary to explain it because in other a*Hadith* the words 'from is grandfather' have the pronoun referring to Amr ibn al Aas, but not in this *Hadith*.

(١٠٠) وَعَنْ اَبِيْ مُوْسٰى قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللّٰهَ خَلَقَ اٰدَمَ مِنْ قَبْضَةٍ قَبَضَهَا مِنْ جَمِيْعِ الْاَرْضِ فَجَآءَ بَنُوْا اٰدَمَ عَلٰى قَدْرِ الْاَرْضِ مِنْهُمُ الْاَحْمَرُ وَالْاَبْيَضُ وَالْاَسْوَدُ وَبَيْنَ ذٰلِكَ

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[1] Tirmidhi # 2072, 2155, Ibn Majah # 3437, Musnad Ahmad 3-421

[2] Tirmidhi # 2140

[3] Ibn Majah # 85, Musnad Ahmad 3-178

وَالسَّهْلُ وَالْحَزْنُ وَالْخَبِيْثُ وَالطَّيِّبُ۔ (رواه احمد والترمذی وابوداؤد)

100. Sayyiduna Abu Musa رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "Allah created Aadam from a handful (of dust) that He took frcm the entire earth. Hence, the children of Aadam are (born) in accordance with the earth. Of them are the red, white, black and of assorted colours. There are the mild and the rough as also the wicked and the good."[1]

COMMENTARY: When Allah created Sayyiduna Aadam علیه السلام, He sent the angel Izrail to fetch a fistful of earth. He collected dust from every nook and corner of the earth. That was the source of the difference in colour and temperament of the progeny of Sayyiduna Aadam علیه السلام.

(۱۰۱) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ اللّٰهَ خَلَقَ خَلْقَهُ فِيْ ظُلْمَةٍ فَأَلْقٰى عَلَيْهِمْ مِنْ نُّوْرِهٖ فَمَنْ أَصَابَهٗ مِنْ ذٰلِكَ النُّوْرِ اهْتَدٰى وَمَنْ أَخْطَأَهٗ ضَلَّ فَلِذٰلِكَ أَقُوْلُ جَفَّ الْقَلَمُ عَلٰى عِلْمِ اللّٰهِ۔ (رواه احمد والترمذی)

101. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم as, "Surely Allah created His creation in darkness. Then He cast on them a reflection of His light. He who got some of that light is guided but he who was deprived of it fell into aberrance. This is why I say, 'The pen has dried up having written the knowledge of Allah.'[2]

COMMENTARY: The word 'darkness refers to nafs ammarah (the soul that incites). Those who received the light of faith and kindness and acquired the intimate Divine knowledge through obedience, emerged out of darkness of the nafs ammarah into the light of piety and righteousness. Those who did not get it, found themselves on the aberrant path.

(۱۰۲) وَعَنْ أَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَّقُوْلَ يَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِكَ فَقُلْتُ يَا نَبِيَّ اللّٰهِ اٰمَنَّا بِكَ وَبِمَا جِئْتَ بِهٖ فَهَلْ تَخَافُ عَلَيْنَا قَالَ نَعَمْ إِنَّ الْقُلُوْبَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ اللّٰهِ يُقَلِّبُهَا كَيْفَ يَشَاءُ۔ (رواه الترمذی وابن ماجة)

102. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم made this supplication frequently : يَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِكَ (O you who turn hearts, make my heart firm on your religion), So Anas asked him "O Prophet of Allah, we have believed in you and in that which you have brought, is it that you fear for us (lest we go astray)?" He said, "Yes Indeed, the hearts are between two fingers of Allah. He turns them about as He wills."[3]

COMMENTARY: The Prophet صلی الله علیه وسلم advised his sahabah رضی الله عنه to make this prayer often. Allah manages the hearts and they should pray to him to keep their hearts firm on his religion and keep them safe from going on the wrong path.

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[1] Tirmidhi # 2965, Abu Dawud # 4693, Musnad Ahmad 4-400
[2] Tirmidhi # 2651, Musnad Ahmad 2-176
[3] Tirmidhi # 2147, Ibn Majah # 3834, Musnad Ahmad 3-112

(١٠٣) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْقَلْبِ كَرِيْشَةٍ بِاَرْضٍ فُلَاةٍ يُقَلِّبُهَا الرِّيَاحُ ظَهْرًا لِبَطْنٍ۔ (رواه احمد)

103. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The heart is like a feather lying on the ground in the wilderness. The wind continues to turn it upside down and downside up."[1]

COMMENTARY: This is how the hearts veer from evil to piety or from piety to evil.

(١٠٤) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ عَبْدٌ حَتّٰى يُؤْمِنَ بِاَرْبَعٍ يَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَنِّيْ رَسُوْلُ اللّٰهِ بَعَثَنِيْ بِالْحَقِّ وَيُؤْمِنُ بِالْمَوْتِ وَالْبَعْثِ بَعْدَ الْمَوْتِ وَيُؤْمِنُ بِالْقَدْرِ۔

(رواه الترمذی وابن ماجة)

104. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No one believes unless he believes in four things: he bears testimony that there is no God but Allah and that I am His Messenger and that He sent me with the truth; he believes in death, he believes in resurrection after death; and he believes in predestination."[2]

COMMENTARY: To believe in death is to be convinced that the life of this world is fleeting Death comes at Allah's command. Illness or accident, etc. are not the real cause though they seem so at first sight. Death of any person is only in Allah's hand and comes at His command.

(١٠٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ اُمَّتِيْ لَيْسَ لَهُمَا فِي الْاِسْلَامِ نَصِيْبٌ اَلْمُرْجِئَةُ وَالْقَدَرِيَّةُ رَوَاهُ التِّرْمِذِيُّ وقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

105. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Two groups in my ummah have no portion in Islam: al Murji'ah and al-Qadariyah."[3]

COMMENTARY: Murji'ay do not believe in causes for deeds. They compare mankind to inanimate objects that cannot do anything on their own. They hold that human beings have no choice or ability to do whatever they do, or to not do what they do not do. It is nature that gets them to perform deeds.

The qadariyah and on the other extreme. They reject predestination – They say that Divine decree has no influence on a person's deeds but he himself is the creator of his deeds. He has choice and power over it. The Mu'tazillah and the Rawafid hold the same opinion.

If we examine the Murji'ah then their belief is tantamount to saying that whatever a person does is an act of Allah. When he sees, for instance, he does not see but Allah sees, and so on. This would mean that though the person is there, he has no existence at all. Rather, he is an intermediary between the creator and deeds. He is a means to make known the deeds and only Allah exists and all else is non-existent.

The entire exercise supports the idea of wah datulwajud and denies more then one

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[1] Ibn Majah # 88, Musnad Ahmad 4-408

[2] Tirmidhi # 2152, Ibn Majah # 81, Musnad Ahmad # 758

[3] Tirmidhi # 2156, Ibn Majah # 62

existences. The ignorant Sufis call it (همہ اوست) [1] pantheism. Only one being exists. All others that exist are imaginary and fictitious.

Then how is Allah a Creater and Eternal. His attributes relative to the creation are no more manifest. His doings are null and void -we seek refuge in Allah for that.

He cannot be perfect in their logic. If that is so He cannot be called God which means that there is no creator and no creation.

In short, the Murji'ah make the creature impotent, powerless and make destiny responsible for all his deeds. IN this way, they have clipped many of Allah's attributes.

As for the Qadriyah, they have reacted to the Murji'ah and emphasized on the characteristic of servitude and ignored the attributes of the Divine. The creature enjoys complete choice, power, will and authority to do to such an independent extent that God's will and power do not have any say init. Some go to the extent to suggest that God has no knowledge of the creature's doings before he does them. He knows them only after he had performed them.

Thus, while the murji'ah deprived the creature of knowledge, ability, option etc. in his destiny, the Qadriyah made the creature possess all these attributes and deprived God of all these attributes. In other words, they too detract from Divine attributes - we seek refuge in Allah from such thought. For, man does very many deeds, good and bad, every moment and he also causes other things in the universe to complete those things that fall in his power and authority. All creation from earth to heaven come under his influence. Now, the Qadriyah say that all doings of mankind are their own creation and God has no say in them, not even having known them before they materialized. This means that while man possesses the knowledge of the deed, God does not know it before it comes to be done.

In this way, the number of man's creation exceeds that of God's Moreover, man'[s creation is out of God's sphere of authority and He loses all authority while man becomes all powerful, Man encroaches into God's territory and God joins the ranks of the creatures.[2]

Both these doctrines are out of the Islamic point of view. They have gone on the wrong path the consequence of which can only be Divine punishment and loss in the hereafter.

In comparison, the path of the ahlus *sunnah* waal jama'ah is clear and correct. Allah is the creator of all deeds while the creature is the perpetrator. Whatever happens in the world, or will happen, follow Allah's command and will, and with His knowledge. And, everything that the creatures do, good or bad, are all predestined and transpire at the oppointed time However the creatures are bestowed with intelligence, understanding and ability to pick out good from evil. Then both the paths are made clear to them and they are informed of the consequences of taking each path. Thus, in regard to picking out path or doing something, the creature is at liberty and can exercise his choice.

In other words, the ahl us saunnah wa al-jama'ah call the creature independent (and empowered) and at the same time compelled (and helpless. However he is neither absolutely independent nor absolutely restricted. He is fathered to the predetermined destiny but he is not inanimate like rocks and lifeless things.

While the *Hadith* seems to declare these two sects, the Murji'ah and the Qadriyah, disbelievers, the investigation of Shaykh Abdul Haq, muhaddith dahlawi discloses that the Islamic Scholars do not regard them as disbelievers but say that they are sinners and

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[1] Hamah oost: a doctrine that identifies God with the universe, or regards the universe as a manifestation of God.

[2] Adopted from Masalah taqdir by Mawlana Muhammad Tayyib

transgressors, They two draw from the Quran and the *Hadith* but interpret according to their doctrine and keep themselves out of the sphere of disbelief. Therefore, this *Hadith* is said to consun these two sects and to make clear their false beliefs. Their opinions are rejected in very strong terms. However. Some Islamic Scholars question the soundness of this *Hadith*.

The scholar Shah Ishaq رحمه الله ruled against the foregoing conclusion and called these two sects disbelievers and out of the folds of Islam. However, it is disputed whether their disbelief is in interpretation or of the kind of apostasy.

(١٠٦) وَعَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ يَكُوْنُ فِيْ أُمَّتِيْ خَسْفٌ وَّمَسْخٌ وَذٰلِكَ فِي الْمُكَذِّبِيْنَ بِالْقَدْرِ۔ رَوَاهُ أَبُوْدَاوُدَ وَرَوَى التِّرْمِذِيُّ نَحْوَهُ۔

106. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that he heard Allah's Messenger say, "My people will face swallowing up and metamorphosis. This will happen to those who reject Divine decree."[1]

COMMENTARY: These are very severe punishment from Allah. The previous ummahs had been punished in these ways. Towards the last days, this ummah, too will undergo these punishments because of their transgression and rebellion. However, some scholars hold that the Prophet صلی اللہ علیہ وسلم meant, "If the punishment of swallowing and metamorphosis were awarded to my ummah, they would be to these two sects, Murjiah and Qadariyah.

(١٠٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْقَدَرِيَّةُ مَجُوْسُ هٰذِهِ الْأُمَّةِ إِنْ مَرِضُوْا فَلَا تَعُوْدُوْهُمْ وَإِنْ مَاتُوْا فَلَا تَشْهَدُوْهُمْ۔ (روہ احمد وابوداؤد)

107. He also narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The qadariyah are the magians of this umah. If they fall ill, do not visit them and if they die do not attend their funerals."[2]

COMMENTARY: The Magians (or Majusis) are fire worshippers who believe in two gods; Yazdan, creator of good and Aharman, creator of evil. The Qadariyahs also say that Allah creates good and the devil creates evil. Besides, the human beings create may deeds and evil too. Muslims must not share moment of happiness and sorrow with them. Some scholars bracket them with disbelievers and disallow Muslims to mingle with them. Others say that they are not disbelievers but transgressors who have gone astray.

(١٠٨) وَعَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُجَالِسُوْا أَهْلَ الْقَدْرِ وَلَا تُفَاتِحُوْهُمْ۔ (رواہ ابوداؤد)

108. Sayyiduna Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not sit with the Qadariyah and do not make them your arbitrators."[3]

COMMENTARY: Some people have translated the concluding words as 'do not be the first to greet them or do not initiate conversation with them' 'instead of 'do not make them arbitrators. Allah knows best.

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[1] Abu Dawud # 4613, Tirmidhi (the like of it) # 2159, 214, Musnad Ahmad 2-108

[2] Abu Dawud # 4691, Musnad Ahmad 2-86, Ibn Majah (from Jabir) # 92

[3] Abu Dawud # 4710, Musnad Ahmad 1-30

(١٠٩) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سِتَّةٌ لَعَنْتُهُمْ وَلَعَنَهُمُ اللّٰهُ وَكُلُّ نَبِيٍّ يُجَابُ اَلزَّائِدُ فِيْ كِتَابِ اللّٰهِ وَالْمُكَذِّبُ بِقَدَرِ اللّٰهِ وَالْمُتَسَلِّطُ بِالْجَبَرُوْتِ لِيُعِزَّ مَنْ اَذَلَّهُ اللّٰهُ وَيُذِلَّ مَنْ اَعَزَّهُ اللّٰهُ وَالْمُسْتَحِلُّ لِحُرُمِ اللّٰهِ وَالْمُسْتَحِلُّ مِنْ عِتْرَتِيْ مَا حَرَّمَ اللّٰهُ وَالتَّارِكُ لِسُنَّتِيْ رَوَاهُ الْبَيْهَقِيُّ فِي الْمَدْخَلِ وَرَزِيْنٌ فِيْ كِتَابِهٖ۔ (بیہقی، رزین)

109. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There are six (people) whom I have cursed and Allah has cursed them - and every Prophet is given an answer (to his supplication). (1) One who makes additions to Allah's Book. (2) One who rejects Divine decree. (3) One who is ruthless in authority and there by exalts whom Allah has humbled and thereby disgraces whom Allah has exalted. (4) One who declares as lawful that which Allah has forbidden. (5) One who considers lawful (to do) with my children what Allah has forbidden (killing them). And, (6) One who abandons my *sunnah*."[1]

COMMENTARY: These people are criminals in the eyes of Shari'ah(Divine law) to the extent that the Prophet صلی اللہ علیہ وسلم has cursed them. Moreover, they are outcast from the court of Allah too. When someone asked the Prophet صلی اللہ علیہ وسلم about it, he said, "Allah has cursed them for their deeds, so they deserve that His Messenger too curse them." It is obvious that every prayer or curse from the Prophet's صلی اللہ علیہ وسلم tongue receives a positive answer promptly. Hence, one whom he curses is ruined in this world and in the next. Every Prophet's prayer is accepted علیہ السلام

The first person is one who makes additions to the quran whether adding words or meanings to it.

As for things forbidden by Allah about the Prophet's صلی اللہ علیہ وسلم descendants, they could be failing to respect them or may hurt them in some way and may regard that as lawful.

This could also apply to the Prophet's صلی اللہ علیہ وسلم descendants who might perpetrate the unlawful considering that to be lawful for them. This sounds a warning to the Sayyids so that, being his offspring they might save themselves from committing sin. Relative to others, they are more required to keep away from sin.

As for those who abandon the *sunnah* of the Prophet صلی اللہ علیہ وسلم if anyone does it out of slackness then he is a sinner. If anyone abandons it regarding it unworthy of following - we seek refuge in Allah from that - then he is a disbeliever. But, Both kinds are liable to the curse. If anyone neglects a *sunnah* sometimes for some reason then sin does not fall on him though his conduct is not reasonable. Mawlana Shah Muhammad Ishaq Dahlawi رحمہ اللہ said that it refers to *sunnah* muwakkadah.

(١١٠) وَعَنْ مَطَرِ بْنِ عُكَامِسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَضَى اللّٰهُ لِعَبْدٍ اَنْ يَّمُوْتَ بِاَرْضٍ جَعَلَ لَهٗ اِلَيْهَا حَاجَةً۔ (رواہ احمد والترمذی)

110. Sayyiduna Motar ibn Ukamis رضی اللہ عنہ[2] narrated that Allah's Messenger صلی اللہ علیہ

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[1] Tirmidhi # 2161, Bayhaqi in al-Madkhil and Razin in his book.

[2] He was as-Sulami from Kufah. Only this single *Hadith* was narrated by him. It is not certain that he was a sahabi.

وسلم said, "When Allah decrees that a person should die in a land, He creates a need for him (to go) there."[1]

(١١١) وَعَنْ عَائِشَةَ قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ ذَرَارِيُّ الْمُؤْمِنِيْنَ؟ قَالَ مِنْ اٰبَائِهِمْ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ بِلَا عَمَلٍ قَالَ اَللّٰهُ اَعْلَمُ بِمَا كَانُوْا عَامِلِيْنَ قُلْتُ فَذَرَارِيُّ الْمُشْرِكِيْنَ؟ قَالَ مِنْ اٰبَآئِهِمْ قُلْتُ بِلَا عَمَلٍ قَالَ اَللّٰهُ اَعْلَمُ بِمَا كَانُوْا عَامِلِيْنَ۔ (رواه ابوداؤد)

111. Sayyidah Ayshah رضی الله عنها narrated that she asked, "O Messenger of Allah, what will happen to the children of the believers?" He said, "They are with their fathers." She asked, "O Messenger of Allah without (having performed) deeds?" He said, "Allah knows best what they would have done." She asked next about the children of the polytheists, and he said, "with their farthers." She asked, "without deeds,"" He said, "Allah knows best what they would have done."[2]

COMMENTARY: The Prophet صلی الله علیه وسلم said about the children who died without having performed any kind of deeds, 'Allah knows best what they would have done" it they had grown up. In this way, he referred to predestination. It is already recorded though they did nothing before death yet Allah knows how they would have behaved. Hence, she was advised not to wonder at their being sent to paradise.

Allamah Turpushti رحمه الله said about the polytheists children that the Prophet's صلی الله علیه وسلم words meant, "There fate in the hereafter is in Allah's hands. We cannot say definitely about them how they would fare."

(١١٢) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْوَائِدَةُ وَالْمَوْءُوْدَةُ فِي النَّارِ۔ (رواه ابوداؤد)

112. Sayyiduna Ibn Mas'ud رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "She who buries her daughter alive and she who is buried alive will both go to hell."[3]

COMMENTARY: During the days of ignorance, before Islam, infants were buried alive, particularly daughters, under tons of earth. Islam put an end to this savage practice, she who buries is the inhuman woman who inters the newborn and could be a guardian, a midwife or a servant. She who is buried is the mother who connives at the savagery, but could also be the newborn girl who, in the light of the previous *Hadith*, follows her father.

SECTION III   اَلْفَصْلُ الثَّالِثُ

(١١٣) عَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ عَزَّوَجَلَّ فَرَغَ اِلٰى كُلِّ عَبْدٍ مِنْ خَلْقِهٖ مِنْ خَمْسٍ مِنْ اَجَلِهٖ وَعَمَلِهٖ وَمَضْجَعِهٖ وَاَثَرِهٖ وَرِزْقِهٖ۔ (رواه احمد)

113. Sayyiduna Abu ad-Darda رضی الله عنه[4] narrated that Allah's Messenger صلی الله علیه وسلم said, "Surely, Allah, the Mighty, the Glorious, has ordained five things for every

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[1] Tirmidhi # 2153, Musnad Ahmad 5-227

[2] Abu Dawud # 4712

[3] Abu Dawud # 4717

[4] His name was Umaymir but opinions differ about it. Some say he was Aamir ibn Maalik while Uwaymir was a title. He was known by his kunyah Abu Darda. He died in Damascus two years prior to Uthman رضی الله عنه martyrdom.

one of His creatures. (they are)
(1) His term of life.
(2) His deeds.
(3) The place where he will live.
(4) The place to which he will return.
(5) His provision."[1]

COMMENTARY: Even before their birth, these five things are recorded for every person and they are final and unchangeable.

(١١٤) وَعَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ تَكَلَّمَ فِيْ شَيْءٍ مِنَ الْقَدَرِ يُسْئَلُ عَنْهُ يَوْمَ الْقِيَامَةِ وَمَنْ لَّمْ يَتَكَلَّمْ فِيْهِ لَمْ يُسْئَلْ عَنْهُ۔ (رواه ابن ماجه)

114. Sayyidah Ayshah رضی الله عنہا narrated that she heard Allah's Messenger صلی الله علیہ وسلم say, "He who argues about an aspect of the Divine decree will be questioned about it on the day of resurrection. But, he who refrains from arguing on any aspect of the Divine decree will not be subjected to questioning about it."[2]

COMMENTARY: This *Hadith* means to forbid pondering and probing the details of Divine decree. This is Allah's secret and certainly there is wisdom in not disclosing its mysteries. There is no gain in delving into it. Rather, there is a loss in the hereafter, success lies in only believing in destiny and observing silence while performing deeds.

(١١٥) وَعَنِ ابْنِ الدَّيْلَمِيِّ قَالَ اَتَيْتُ أُبَيَّ بْنَ كَعْبٍ فَقُلْتُ لَهٗ قَدْ وَقَعَ فِيْ نَفْسِيْ شَيْءٌ مِّنَ الْقَدَرِ فَحَدِّثْنِيْ لَعَلَّ اللّٰهَ اَنْ يُّذْهِبَهٗ مِنْ قَلْبِيْ فَقَالَ لَوْ اَنَّ اللّٰهَ عَذَّبَ اَهْلَ سَمٰوَاتِهٖ وَاَهْلَ اَرْضِهٖ عَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَّهُمْ وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهٗ خَيْرًا لَّهُمْ مِنْ اَعْمَالِهِمْ وَلَوْ اَنْفَقْتَ مِثْلَ اُحُدٍ ذَهَبًا فِيْ سَبِيْلِ اللّٰهِ مَا قَبِلَهُ اللّٰهُ مِنْكَ حَتّٰى تُؤْمِنَ بِالْقَدَرِ وَتَعْلَمَ اَنَّ مَا اَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَاَنَّ مَا اَخْطَاَكَ لَمْ يَكُنْ لِيُصِيْبَكَ وَلَوْ مُتَّ عَلٰى غَيْرِ هٰذَا لَدَخَلْتَ النَّارَ قَالَ ثُمَّ اَتَيْتُ عَبْدَاللّٰهِ بْنَ مَسْعُوْدٍ فَقَالَ مِثْلَ ذٰلِكَ قَالَ ثُمَّ اَتَيْتُ حُذَيْفَةَ بْنَ الْيَمَانِ فَقَالَ مِثْلَ ذٰلِكَ ثُمَّ اَتَيْتُ زَيْدَ بْنَ ثَابِتٍ فَحَدَّثَنِيْ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذٰلِكَ۔

(رواه احمد وابوداؤد وابن ماجة)

115. Sayyiduna Ibn Daylami رحمہ الله[3] a tabi'I narrated that he went to Sayyiduna Ubayy ibn Ka'b رضی الله عنہ[4] and said to him, "I get some disturbing thoughts about Divine decree (for, it everything is pre-destined, then why reward or punish anyone?), so narrate to me (a *Hadith*) that Allah may set my heart at rest." He said, "were Allah to punish the dwellers of the heavens and the earth, He would punish them yet He would not be unjust to them. And were He to show mercy to them, His mercy would be better for them then their deeds. And, were you to spend gold

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[1] Musnad Ahmad 5-97
[2] Ibn Majah # 84
[3] His name was Dahhak ibn Firoz Daylami رحمہ الله from Yemen.
[4] He was an ansar and a Khazriji. His Kunyah was Abu Mundhir given to him by the Prophet صلی الله علیہ وسلم. He died during the khalifah of Uthman.

equal to the Uhud in Allah's path, Allah will not accept from you till you believe in Divine decree. And know! That which has afflicted you could not have been averted and what has missed you was not destined to afflict you, and if you were to die on a belief other than this, you would certainly go to hell." Then he (Ibn Daylami) رحمه الله went to Abdullah ibn Mas'ud رضى الله عنه and he (too) said something similar to that. Next, he went to Hudhayfah ibn al Yaman رضى الله عنه. He too said similar to ibn al Yaman رضى الله عنه. He too said similar to all that. Afterwards, he went to Zayd ibn Thabit رضى الله عنه who narrated to him a *Hadith* of a similar nature, from the Prophet صلى الله عليه وسلم [1]

COMMENTARY: One must never claim to have gained through his effort. It has nothing to do with gain or loss. Everything is pre-ordained.

(١١٦) وَعَنْ نَّافِعٍ اَنَّ رَجُلًا اَتَى ابْنَ عُمَرَ فَقَالَ اِنَّ فُلَانًا يَقْرَأُ عَلَيْكَ السَّلَامَ فَقَالَ اِنَّهٗ بَلَغَنِيْ اَنَّهٗ قَدْ اَحْدَثَ فَاِنْ كَانَ قَدْ اَحْدَثَ فَلَا تُقْرِئْهُ مِنِّي السَّلَامَ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ يَكُوْنُ فِيْ اُمَّتِيْ اَوْفِيْ هٰذِهِ الْاُمَّةِ خَسْفٌ وَّمَسْخٌ اَوْ قَذْفٌ فِيْ اَهْلِ الْقَدْرِ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ۔

116. Sayyiduna Nafi' رحمه الله [2] narrated that a man came to Sayyiduna Ibn Umar رضى الله عنه and said, "So and so sends his salaam to you." He said, "I have learnt that he has innovated in religion. If he has truly innovated, then do not convey to him my salaam. Indeed, I had heard Allah's Messenger صلى الله عليه وسلم say, 'There will be in my ummah,' or he said, 'in this ummah – believers in free will who be swallowed up (by the earth) metamorphosed or pelted (with pebbles),'"[3]

COMMENTARY: Ibn Umar رضى الله عنه acted on the command not to exchange greetings or converse with those who introduce new things in the religion and transgress the limits of Allah and His Messenger صلى الله عليه وسلم.

The Islamic Scholars cite this *Hadith* for their ruling that it is not wajib – may not even *sunnah* – to give a response to the salaam of the sinners and the bid'atis (innovators). Since this conduct is to warn them, therefore, it is allowed also to severties of relationship with them.

(١١٧) وَعَنْ عَلِيٍّ قَالَ سَاَلَتْ خَدِيْجَةُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ وَلَدَيْنِ مَاتَالَهَا فِي الْجَاهِلِيَّةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هُمَا فِي النَّارِ قَالَ فَلَمَّا رَاٰى الْكَرَاهَةَ فِيْ وَجْهِهَا قَالَ لَوْ رَاَيْتِ مَكَانَهُمَا لَاَبْغَضْتِهِمَا قَالَتْ يَا رَسُوْلَ اللّٰهِ فَوَلَدِيْ مِنْكَ قَالَ فِي الْجَنَّةِ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمُؤْمِنِيْنَ وَاَوْلَادَهُمْ فِي الْجَنَّةِ وَاِنَّ الْمُشْرِكِيْنَ وَاَوْلَادَهُمْ فِي النَّارِ ثُمَّ قَرَاَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ۔ (رواه احمد)

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[1] Abu Dawud # 4699, Ibn Majah # 77, Musnad Ahmad 5-189

[2] He was prominent tabi'i. He died in 110 AH.

[3] Tirmidhi # 2159, Ibn Majah # 4061, Abu Dawud # 4613, Musnad Ahmad 2-136.

117. Sayyiduna Ali رضی اللہ عنہ narrated that (Sayyidah) Khadijah[1] رضی اللہ عنہا asked the Prophet about her two children who had died during the jahiliyah. Allah's Messenger صلی اللہ علیہ وسلم said, "They are in hell." Ali said that when he saw gloom on her face, he said, "If you see their place, you would hate them." She asked "O Messenger of Allah, what about my son from you" He said, "In paradise." Then, Allah's Messenger صلی اللہ علیہ وسلم also said, "Surely the believers and their children are in paradise and the idolaters (and polytheists) and their children are in hell." He recited (the verse 21 of the Surah at-toor):

وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

{And those who believe and their offspring follow them in faith - we shall join with them their offspring (in paradise)}[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم had two sons from her: Qasim رضی اللہ عنہ and Abdullah رضی اللہ عنہ.

(١١٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَلَقَ اللّٰهُ اٰدَمَ مَسَحَ ظَهْرَهٗ فَسَقَطَ مِنْ ظَهْرِهٖ كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ ذُرِّيَّتِهٖ اِلٰى يَوْمِ الْقِيَامَةِ وَجَعَلَ بَيْنَ عَيْنَيْ كُلِّ اِنْسَانٍ مِنْهُمْ وَبِيْصًا مِنْ نُوْرٍ ثُمَّ عَرَضَهُمْ عَلٰى اٰدَمَ فَقَالَ اَيْ رَبِّ مَنْ هٰؤُلَاءِ فَقَالَ ذُرِّيَّتُكَ فَرَاٰى رَجُلًا مِنْهُمْ فَاَعْجَبَهٗ وَبِيْصُ مَا بَيْنَ عَيْنَيْهِ قَالَ اَيْ رَبِّ مَنْ هٰذَا قَالَ دَاوٗدُ فَقَالَ اَيْ رَبِّ كَمْ جَعَلْتَ عُمُرَهٗ قَالَ سِتِّيْنَ سَنَةً قَالَ رَبِّ زِدْهُ مِنْ عُمُرِيْ اَرْبَعِيْنَ سَنَةً قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا انْقَضٰى عُمُرُ اٰدَمَ اِلَّا اَرْبَعِيْنَ جَآءَهٗ مَلَكُ الْمَوْتِ فَقَالَ اٰدَمُ اَوَلَمْ يَبْقَ مِنْ عُمُرِيْ اَرْبَعُوْنَ سَنَةً قَالَ اَوَلَمْ تُعْطِهَا ابْنَكَ دَاوٗدَ فَجَحَدَ اٰدَمُ فَجَحَدَتْ ذُرِّيَّتُهٗ وَنَسِيَ اٰدَمُ فَاَكَلَ مِنَ الشَّجَرَةِ فَنَسِيَتْ ذُرِّيَّتُهٗ وَخَطَأَ اٰدَمُ وَخَطَأَتْ ذُرِّيَّتُهٗ۔ (رواہ الترمذی)

118. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When Allah created Aadam, علیہ السلام He wiped his back and there issued from it the soul of every offspring whom Allah was to create up to the day of resurrection. And He put between the eyes of each one of them a glean of light and then presented them to Aadam علیہ السلام. He asked, 'O Lord, who are they?' He said, 'Your offspring.' He spotted among them a man with whose brilliance between the eyes he was charmed and he asked, 'O Lord, who is he?' He said, "Dawud' Aadam علیہ السلام next asked, 'My Lord, what term of life have you given him?' Allah said, 'sixty years,' So, he pleaded, 'My Lord, increase it by forty years from my life." Allah's Messenger صلی اللہ علیہ وسلم continued, "When Aadam's علیہ السلام life, except the forty years. Came to an end, the angel of death came to him but Aadam علیہ السلام protested, Is it not that forty years remain in my life?" The angel reminded him, 'Did you not give them to our son

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[1] The mother of the believer Khadijah ul Kubra رضی اللہ عنہا was the daughter of Khuwaylid. She was Qurayshiyah, Asadiyah, the first wife of the Prophet صلی اللہ علیہ وسلم and the first person to believe in Islam. She died at the age of 65 in Makkah three years before the hijrah.

[2] Musnad Ahmad 1-134

Dawud عليہ السلام?' So, Aadam عليہ السلام denied and his offspring deny, and Aadam عليہ السلام forgot and ate from the tree and his offspring forget. And, Aadam عليہ السلام committed a wrong and his offspring commit wrong."[1]

(۱۱۹) وَعَنْ اَبِي الدَّرْدَآءِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَلَقَ اللّٰهُ اٰدَمَ حِيْنَ خَلَقَهٗ فَضَرَبَ كَتِفَهُ الْيُمْنٰى فَاَخْرَجَ ذُرِّيَّةً بَيْضَآءَ كَاَنَّهُمُ الذَّرُّ وَضَرَبَ كَتِفَهُ الْيُسْرٰى فَاَخْرَجَ ذُرِّيَّةً سَوْدَآءَ كَاَنَّهُمُ الْحُمَمُ فَقَالَ لِلَّذِيْ فِيْ يَمِيْنِهٖ اِلَى الْجَنَّةِ وَلَا اُبَالِيْ وَقَالَ لِلَّذِيْ فِيْ كَتِفِهِ الْيُسْرٰى اِلَى النَّارِ وَلَا اُبَالِيْ۔ (رواه احمد)

119. Sayyiduna Abu Ad-Darda رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Allah created Aadam عليہ السلام when He created. Then He stuck his right shoulder and brought out his white offspring as though they were ants. Again, He struck his left shoulder and brought out his black offspring like charcoal. He said, to those on his right side, 'To paradise, and I care not.' And, to those on his left shoulder, He said, 'To hell and I care not.'[2]

(۱۲۰) وَعَنْ اَبِيْ نَضْرَةَ اَنَّ رَجُلًا مِّنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَالُ لَهٗ اَبُوْعَبْدِاللّٰهِ دَخَلَ عَلَيْهِ اَصْحَابُهٗ يَعُوْدُوْنَهٗ وَهُوَ يَبْكِيْ فَقَالُوْا لَهٗ مَا يُبْكِيْكَ اَلَمْ يَقُلْ لَّكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُذْ مِنْ شَارِبِكَ ثُمَّ اَقِرَّهٗ حَتّٰى تَلْقَانِيْ قَالَ بَلٰى وَلٰكِنْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللّٰهَ عَزَّوَجَلَّ قَبَضَ بِيَمِيْنِهٖ قَبْضَةً وَّاُخْرٰى بِالْيَدِ الْاُخْرٰى وَقَالَ هٰذِهٖ لِهٰذِهٖ وَهٰذِهٖ لِهٰذِهٖ وَلَا اُبَالِيْ وَلَا اَدْرِيْ فِيْ اَيِّ الْقَبْضَتَيْنِ اَنَا۔ (رواه احمد)

120. Sayyiduna Abu Nadrah رحمہ اللہ [3] narrated that the colleagues of one of the sahabah(Companions) of the Prophet صلی اللہ علیہ وسلم - who was called Abu Abdullah رضی اللہ عنہ - paid him a sick visit. (They saw that) he was weeping. They asked him, "What makes you weep? Did not Allah's Messenger صلی اللہ علیہ وسلم instruct you clip your moustache and to persists on that till you meet him?" He said, "Yes, But I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'Surely, Allah, the Mighty, the Glorious, took a fistful in his right hand and another in His left hand and said; This is for this, and this is for this, and I care not.' And, I do not know in which fistful I am."[4]

COMMENTARY: When the Prophet صلی اللہ علیہ وسلم instructed Abu Abdullah رضی اللہ عنہ that he should clip his moustaches and go on doing that 'till he met him,' that, indeed, was a glad tidings for him that he would enter paradise. However, be fore death, he wept because the Prophet صلی اللہ علیہ وسلم had also told him that Allah would send some people to paradise and some to hell and would say, 'I care not.' Hence, Abu Abdullah رضی اللہ عنہ was fearful for himself perhaps his fear for the hereafter made him forget the Prophet's صلی اللہ علیہ وسلم glad

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[1] Tirmidhi # 3087

[2] Musnad Ahamd 2-441

[3] Abu Nudrah ibn Mundhir ibn Maalik al-Abdi رحمہ اللہ was tabi'I of Busrah. He died a few days before Hasan Busri's رحمہ اللہ death.

[4] Musnad Ahmad 5-68

tidings for him. Allamah Teebi رحمه الله has cited this *Hadith* for his ruling that it is *sunnah* muwakkadah to clip the moustaches. If anyone grows them then he deprives himself of the great blessing of abiding by the *sunnah*.

(١٢١) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَخَذَ اللّٰهُ الْمِيْثَاقَ مِنْ ظَهْرِ اٰدَمَ بِنَعْمَانَ يَعْنِيْ عَرَفَةَ فَاَخْرَجَ مِنْ صُلْبِهٖ كُلَّ ذُرِّيَّةٍ ذَرَأَهَا فَنَثَرَهُمْ بَيْنَ يَدَيْهِ كَالذَّرِّ ثُمَّ كَلَّمَهُمْ قُبُلًا قَالَ اَلَسْتُ بِرَبِّكُمْ قَالُوْا بَلٰى شَهِدْنَا اَنْ تَقُوْلُوْا يَوْمَ الْقِيَامَةِ اِنَّا كُنَّا عَنْ هٰذَا غَافِلِيْنَ اَوْتَقُوْلُوْا اِنَّمَآ اَشْرَكَ اٰبَآؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ اَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُوْنَ ـ (رواه احمد، الاعراف ١٧٢)

121. Sayyiduna Ibn Abbas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Allah took the covenant from Aadam's back in Na'man, meaning Arafah, when He brought out fro his loins all his offspring whom he was to create and scattered them before Him like ants. Then He spoke to them face to face asking:

اَلَسْتُ بِرَبِّكُمْ قَالُوْا بَلٰى شَهِدْنَا اَنْ تَقُوْلُوْا يَوْمَ الْقِيَامَةِ اِنَّا كُنَّا عَنْ هٰذَا غَافِلِيْنَ اَوْتَقُوْلُوْا اِنَّمَآ اَشْرَكَ اٰبَآؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ اَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُوْنَ

{'Am I not your Lord?' they said, 'yea we bear witness' (That was) lest you should say on the day of resurrection 'Indeed, we were unaware of this.' Or, hest you should say. 'Only it is our forefathers who associated other gods with Allah aforetime and we were their descendants after them. Will you then destroy us because of what the followers of Falsehood did?'}"[1] (Surah al A'raf 172-173)

COMMENTARY: The words of Allah tell them that they will have no excuse on the day of resurrection. They will not be able to put the blame on their forefathers, having themselves made to covenant. Moreover, Allah's Prophet's عليه السلام were sent to remind them of their covenant and to guide them on the straight path.

(١٢٢) وَعَنْ اُبَيِّ بْنِ كَعْبٍ فِيْ قَوْلِ اللّٰهِ عَزَّوَجَلَّ وَاِذْ اَخَذَ رَبُّكَ مِنْ بَنِيْٓ اٰدَمَ مِنْ ظُهُوْرِهِمْ ذُرِّيَّتَهُمْ قَالَ جَمَعَهُمْ فَجَعَلَهُمْ اَزْوَاجًا ثُمَّ صَوَّرَهُمْ فَاسْتَنْطَقَهُمْ فَتَكَلَّمُوْا ثُمَّ اَخَذَ عَلَيْهِمُ الْعَهْدَ وَالْمِيْثَاقَ وَاَشْهَدَهُمْ عَلٰى اَنْفُسِهِمْ (اَلَسْتُ بِرَبِّكُمْ قَالُوْا بَلٰى)(قَالَ فَاِنِّيْٓ اُشْهِدُ عَلَيْكُمُ السَّمٰوَاتِ السَّبْعَ وَالْاَرَضِيْنَ السَّبْعَ وَاُشْهِدُ عَلَيْكُمْ اَبَاكُمْ اٰدَمَ اَنْ تَقُوْلُوْا يَوْمَ الْقِيَامَةِ لَمْ نَعْلَمْ بِهٰذَا اِعْلَمُوْٓا اَنَّهٗ لَا اِلٰهَ غَيْرِيْ وَلَا رَبَّ غَيْرِيْ وَلَا تُشْرِكُوْا بِيْ شَيْئًا اِنِّيْ سَاُرْسِلُ اِلَيْكُمْ رُسُلِيْ يُذَكِّرُوْنَكُمْ عَهْدِيْ وَمِيْثَاقِيْ وَاُنْزِلُ عَلَيْكُمْ كُتُبِيْ قَالُوْا شَهِدْنَا بِاَنَّكَ رَبُّنَا وَاِلٰهُنَا لَارَبَّ لَنَا غَيْرُكَ وَلَا اِلٰهَ لَنَا غَيْرُكَ فَاَقَرُّوْا بِذٰلِكَ وَرُفِعَ عَلَيْهِمْ اٰدَمُ يَنْظُرُ اِلَيْهِمْ فَرَأَى الْغَنِيَّ وَالْفَقِيْرَ وَحَسَنَ الصُّوْرَةِ وَدُوْنَ ذٰلِكَ فَقَالَ رَبِّ لَوْلَا سَوَّيْتَ بَيْنَ عِبَادِكَ قَالَ اِنِّيْٓ اَحْبَبْتُ اَنْ اُشْكَرَ وَرَأَى الْاَنْبِيَآءَ فِيْهِمْ مِثْلَ السُّرُجِ عَلَيْهِمُ النُّوْرُ خُصُّوْا بِمِيْثَاقٍ اٰخَرَ فِي الرِّسَالَةِ وَالنُّبُوَّةِ وَهُوَ قَوْلُهٗ

[1] Musnaa Ahjmad 1-272

تَبَارَكَ وَتَعَالَى وَإِذْ أَخَذْنَا مِنَ النَّبِيِّنَ مِيْثَاقَهُمْ إِلَى قَوْلِهِ عِيْسَى بْنِ مَرْيَمَ كَانَ فِيْ تِلْكَ الْأَرْوَاحِ فَأَرْسَلَهُ إِلَى مَرْيَمَ عَلَيْهَا السَّلَامُ فَحُدِّثَ عَنْ أُبَيٍّ أَنَّهُ دَخَلَ مِنْ فِيْهَا۔ (رواه احمد)

122. Sayyiduna Ubayy ibn Ka'b رضی الله عنه spoke about the words of Allah, Mighty and Glorious (7:172):

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِيْٓ اٰدَمَ مِنْ ظُهُوْرِهِمْ ذُرِّيَّتَهُمْ

{And (recall) when our Lord drew forth from the children of Aadam - from their loins - their descendants.}
He explained that He gathered them and made them pairs. Then He fashioned them and gave them the power of speech. So they spoke. Therefore, he took from them a promise and a covenant (7:172)

وَاَشْهَدَهُمْ عَلٰٓى اَنْفُسِهِمْ اَلَسْتُ بِرَبِّكُمْ

{....and made them bear witness about themselves (asking), 'Am I not your Lord?'} They confirmed, "Of course!" He said, "I call the seven heavens and the seven earths to bear witness about you. And, I call your father Aadam to bear witness about you lest you should say on the day of resurrection, 'We did not know of this.' Know that there is no God besides Me and no Lord other than me. Do not associate with me anything, I shall send to you My Messengers. They will remind you of my promise and My covenant and I shall send to you My books." They affirmed, "We testify that you are our Lord and our God, we have no Lord other than you and we have no God other than you." They affirmed that and Aadam علیہ السلام was raised above them and he looked at them. He saw the rich and the poor, the beautiful faced and the otherwise, so he asked, "My Lord, why did you not make your servants equal?" He said, "I love that I should be thanked," "I love that I should be thanked," And he saw among them the Prophets like lamps with light. They had been selected with another covenant relative to their mission as messengers and Prophets, reflected in the words of the Blessed and the Exalted (in the surah al Ahzab verse 7):

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّنَ مِيْثَاقَهُمْ إِلَى قَوْلِهِ عِيْسَى بْنِ مَرْيَمَ

{And (recall) when we took a covenant from the Prophets and from you (o Muhammad), and from Nuh and ibrahim and Musa and Easa son of Maryam.}
He (Sayyiduna Easa) علیہ السلام was among those souls. Allah sent him to (sayyidah) Maryam. علیہ السلام
It is reported as from Ubayy that he entered by her mouth.[1]

COMMENTARY: With these differences among the creature, anyone with a blessing that others do not possess would be prompted to show gratitude to Allah.

(١٢٣) وَعَنْ أَبِي الدَّرْدَاءِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَتَذَاكَرُ مَا يَكُوْنُ إِذْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمِعْتُمْ بِجَبَلٍ زَالَ عَنْ مَكَانِهِ فَصَدِّقُوْهُ وَإِذَا سَمِعْتُمْ بِرَجُلٍ تَغَيَّرَ عَنْ

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[1] Musnad Ahmad 5-135

خُلُقِهٖ فَلَا تُصَدِّقُوْا بِهٖ فَإِنَّهٗ يَصِيْرُ إِلٰى مَا جُبِلَ عَلَيْهِ۔ (رواه احمد)

123. Sayyiduna Abu Darda narrated that while they were with Allah's Messenger صلى الله عليه وسلم talking about whatever happens or will happen, Allah's Messenger صلى الله عليه وسلم said, "When you hear that a mountain has moved from its place believe it. But, when you hear that a man has changed his nature, do not believe it, for, he continues to be on his innate nature."[1]

COMMENTARY: A man who is given intelligence will display it but a foolish person will remain foolish. Of course, there are some who do undergo a change for the better because of their effort. However, this change, too, is prerecorded for them in their destiny.

(١٢٤) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ يَارَسُوْلَ اللّٰهِ لَا يَزَالُ يُصِيْبُكَ فِيْ كُلِّ عَامٍ وَجَعٌ مِنَ الشَّاةِ الْمَسْمُوْمَةِ الَّتِيْ أَكَلْتَ قَالَ مَا أَصَابَنِيْ شَيْءٌ مِّنْهَا إِلَّا وَهُوَ مَكْتُوْبٌ عَلَيَّ وَآدَمُ فِيْ طِيْنَتِهٖ۔ (رواه ابن ماجة)

124. Sayyidah Umm Salamah رضى الله عنه narrated that she remarked, "O Messenger of Allah, the pain from the poisoned sheep you ate does not cease to afflict you every year." He said, "Nothing afflicts me from it but what was written down for me while Aadam عليه السلام was yet a lump of clay."[2]

COMMENTARY: A poisoned sheep was served to the Prophet صلى الله عليه وسلم at khaybar by a Jewess. The Prophet صلى الله عليه وسلم said that only what is preordained happens.

CHAPTER - IV

CONFIRMATION OF PUNISHMENT IN THE GRAVE بَابُ إِثْبَاتِ عَذَابِ الْقَبْرِ

The Qur'an and the a*Hadith* confirm that those who deserve the punishment will be punished the grave. The word 'grave' is used in its widest sense to refer to the barzakh or the period intervening between this world and the next, a world in itself. It can be anywhere. Even those who drown or are burnt down. Allah may punish them too as those who are buried are liable to punishment.

The correct and preferable degree of confirmation of punishment in the grave is the belief and conviction that after burial, the pious slaves of Allah are rewarded many times while the sinners are punished severely. If any one adopts a different method of disposal of the body, even then he cannot escape punishment in the barzakh. The Munkar and nakir who are the two angels will visit the deed (to question him) and punish him as will the snakes, scorpions, etc. Their existence is known through the a*Hadith*. We must believe in them.

It is not necessary to see and witness something to believe in that. The things of the higher world cannot be seen by our eyes. The sight of reality alone can witness them though it is not impossible for our eyesight to see them if Allah will – to see the world of the angels.

Moreover, even in this world we do not always see everything though we do perceive them, and we confirm their existence. For instance, a person dreams of so many things and feels joy or sorrow at that but another person is unaware of the first one's experiences

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[1] Musnad Ahmad 6-443

[2] Ibn Majah # 3546

similarly, if anyone goes through pain or joy, another person sitting next to him knows nothing of that dreamer's feelings.
Furthermore, during the prophethood, the Prophet صلى الله عليه وسلم received wahy (revelation) and Jibril عليه السلام brought the message to him from Allah. However, the sahabh رضى الله عنه who sat with him at that time did not perceive nort could their eyes see Jibril عليه السلام. In spite of that, they believed in him.
The punishment in the grave is exactly like that. Whatever happens there cannot be sensed or seen in this world by our eyes. Hence, we must believe that whatever Allah and His Messenger صلى الله عليه وسلم have said about punishment in the grave is true and a fact.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(١٢٥) عَنِ الْبَرَآءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلْمُسْلِمُ اِذَا سُئِلَ فِي الْقَبْرِ يَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ فَذٰلِكَ قَوْلُهٗ تَعَالٰى يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ وَفِيْ رِوَايَةٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ نَزَلَتْ فِيْ عَذَابِ الْقَبْرِ يُقَالُ لَهٗ مَنْ رَّبُّكَ فَيَقُوْلُ رَبِّيَ اللّٰهُ وَنَبِيِّيْ مُحَمَّدٌ۔ (متفق عليه)

125. Sayyiduna Bara ibn Aazib رضى الله عنه [1] narrated that the Prophet صلى الله عليه وسلم said, "The Muslim, when he is asked in the grave, testifies that there is no God but Allah and that Muhammad is Allah's Messenger. And this is as Allah's words assert:

يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ

{Allah confirms those who believe with the firm word in the life of this world and in the hereafter} (14:27)
And in another version as reported from the Prophet صلى الله عليه وسلم, he said about (يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ) {Allah confirms...} (as in foregoing lines). "It is revealed concerning punishment in the grave. The deed is asked, 'who is your Lord?' He say, 'My Lord is Allah. And my Prophet is Muhamamd."[2]

COMMENTARY: The firm word in the verse means the kalimah shahadah. It has the answers to the three questions that are put to a believer in his grave. 'who is your Lord?' Who is the Messenger?' 'What is your religion?'
The verse means that if anyone has faith and Islam in his heart then Allah opens the doors to His mercy for them in this world and the next. He makes from stead fast in this world even in the face of stiff trials. In the next, they will be showered with blessings and in the barzakh, they give correct answers.

(١٢٦) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ اِذَا وُضِعَ فِيْ قَبْرِهٖ وَتَوَلّٰى عَنْهُ اَصْحَابُهٗ اِنَّهٗ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ اَتَاهُ مَلَكَانِ فَيُقْعِدَانِهٖ فَيَقُوْلَانِ مَا كُنْتَ تَقُوْلُ فِيْ هٰذَا الرَّجُلِ؟ لِمُحَمَّدٍ فَاَمَّا الْمُؤْمِنُ

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[1] His Kunya was Abu Umarah. He was an ansar resident of Madinah. He could not participate in the battle of Badr because the Prophet صلى الله عليه وسلم disallowed him because of young age. He took part in the battle of uhud.
[2] Bukhari # 1369, Muslim # 7374-2871, Tirmidhi # 3131, Abu Dawud # 4750, Nasa'i # 2057, Ibn Majah # 4269, Musnad Ahmad 4-282

فَيَقُوْلُ اَشْهَدُ اَنَّهٗ عَبْدُاللّٰهِ وَرَسُوْلُهٗ فَيُقَالُ لَهٗ اُنْظُرْ اِلٰى مَقْعَدِكَ مِنَ النَّارِ قَدْ اَبْدَلَكَ اللّٰهُ بِهٖ مَقْعَدًا مِنَ الْجَنَّةِ فَيَرَا هُمَا جَمِيْعًا وَاَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيُقَالُ لَهٗ مَا كُنْتَ تَقُوْلُ فِيْ هٰذَا الرَّجُلِ فيَقُوْلُ لَا اَدْرِىْ كُنْتُ اَقُوْلُ مَا يَقُوْلُ النَّاسُ فَيُقَالُ لَهٗ لَا دَرَيْتَ وَلَا تَلَيْتَ وَيُضْرَبُ بِمَطَارِقَ مِنْ حَدِيْدٍ ضَرْبَةً فَيَصِيْحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيْهِ غَيْرُ الثَّقَلَيْنِ۔ (متفق عليه و لفظه للبخارى)

126. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When someone is put in his grave and his people turn away from him, he hears the sound of their (retreating) sandals two angels come to him and make him sit up and ask him what was it that you thought of this man - of Muhammad?' AS for the believer, he says, 'I bear witness that he is Allah's servant and His Messenger." So, it is said to him, 'Look at your dwelling in hell that Allah has replaced for you with a dwelling in paradise.' So, he sees them both at once. And as for the hypocrite and the disbeliever, he is hypocrite and the disbelieve, he is asked, 'What was it that you said about this man?' He says, 'I do not know. I used to say what the (other) people said.' He is told, 'Neither did you recognize nor did you read the Quran, and he is beaten with iron hammers. So he shrieks a shriek that is heard by whoever is near to him, except human beings and jinn."[1]

COMMENTARY: When the relatives and friends of the dead person return after burying him, Allah gives him the faculty of hearing and he hears their retreating footsteps. The Munkar and Nakir visit him in the grave. Among the questions that they ask him, is one about the Prophet صلى الله عليه وسلم. A perfect believer gives a correct answer but an unbeliever cannot give an answer and their respective destinations are shown to them.

As for the question about Prophet صلى الله عليه وسلم Muhammad صلى الله عليه وسلم, it could be a simple reference to him because of his fame, or a picture of him could have been shown in which case a believer's longing for death would be a great good fortune when he sees the Prophet صلى الله عليه وسلم. There is a mighty glad tidings in this for the lovers of the Prophet صلى الله عليه وسلم.

The *Hadith* speaks of the shrieks of the disbelievers that man and jinn cannot hear. Actually, they are required to believe in the unseen. If they heard it then that would no longer be the unseen. Besides, if they could observe the conditions in the grave then they would be overcome with fear to such an extent that they would cease to attend to their worldly pursuits.

The *Hadith* says nothing about the believers who commit sin. Such a believer gives an answer similar to the answer of the perfect believer but he does not receive similar tidings and has a lower rank. The Islamic Scholars say that he also gets some punishment though Allah may forgive him altogether.

(١٢٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَحَدَكُمْ اِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهٗ بِالْغَدَاةِ وَالْعَشِيِّ اِنْ كَانَ مِنْ اَهْلِ الْجَنَّةِ فَمِنْ اَهْلِ الْجَنَّةِ وَاِنْ كَانَ مِنْ اَهْلِ النَّارِ فَمِنْ اَهْلِ النَّارِ فَيُقَالُ هٰذَا مَقْعَدُكَ حَتّٰى يَبْعَثَكَ اللّٰهُ اِلَيْهِ يَوْمَ الْقِيَامَةِ۔ (متفق عليه)

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[1] Bukhari # 1338, Muslim # 70-2870, Nasa'i # 2051, Abu Dawud # 3231, Tirmidhi # 1073 (similar)

127. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, when one of you dies, his abode is shown to him every morning and evening. If he is among the inmates of paradise, then (his abode) in paradise (is shown). If he is among the inmates of hell, then (his abode) in hell is shown to him. It is said, 'This is your abode. (wait for it) till Allah raises you to Him on the day of resurrection."[1]

(١٢٨) وَعَنْ عَائِشَةَ اَنَّ يَهُوْدِيَّةً دَخَلَتْ عَلَيْهَا فَذَكَرَتْ عَذَابَ الْقَبْرِ فَقَالَتْ لَهَا اَعَاذَكِ اللّٰهُ مِنْ عَذَابِ الْقَبْرِ فَسَأَلَتْ عَائِشَةُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ عَذَابِ الْقَبْرِ فَقَالَ نَعَمْ عَذَابُ الْقَبْرِ حَقٌّ قَالَتْ عَائِشَةُ فَمَا رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْدُ صَلّٰى صَلَاةً اِلَّا تَعَوَّذَ بِاللّٰهِ مِنْ عَذَابِ الْقَبْرِ ـ (متفق علیہ)

128. Sayyidah Ayshah رضی اللہ عنہا narrated that a jewess visited her. She mentioned the punishment in the grave and said to her "May Allah preserve you from the punishment in the grave." Then Sayyidah Ayshah رضی اللہ عنہا asked Allah's Messenger صلی اللہ علیہ وسلم about the punishment in the grave. He said, "Yes, punishment in the grave is a fact." She narrated further that thereafter she never observed Allah's messenger صلی اللہ علیہ وسلم offer a salah without seeking in Allah from the punishment in the grave."[2]

COMMENTARY: Sayyidah Ayshah رضی اللہ عنہا did not know about the condition in the grave. The Prophet صلی اللہ علیہ وسلم thereafter sought refuge from it to teach his people. Perhaps, he too was informed of it by wahy when she asked him.

(١٢٩) وَعَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ بَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حَائِطٍ لِبَنِي النَّجَّارِ عَلٰى بَغْلَةٍ لَهٗ وَنَحْنُ مَعَهٗ اِذْ حَادَتْ بِهٖ وَكَادَتْ تُلْقِيْهِ وَاِذَا اَقْبُرٌ سِتَّةٌ اَوْ خَمْسَةٌ فَقَالَ مَنْ يَعْرِفُ اَصْحَابَ هٰذِهِ الْاَقْبُرِ قَالَ رَجُلٌ اَنَا قَالَ فَمَتٰى مَاتُوْا قَالَ فِي الشِّرْكِ فَقَالَ اِنَّ هٰذِهِ الْاُمَّةَ تُبْتَلٰى فِيْ قُبُوْرِهَا فَلَوْ لَا اَنْ لَّا تَدَافَنُوْا لَدَعَوْتُ اللّٰهَ اَنْ يُّسْمِعَكُمْ مِّنْ عَذَابِ الْقَبْرِ الَّذِيْ اَسْمَعُ مِنْهُ ثُمَّ اَقْبَلَ عَلَيْنَا بِوَجْهِهٖ فَقَالَ تَعَوَّذُوْا بِاللّٰهِ مِنْ عَذَابِ النَّارِ قَالُوْا نَعُوْذُ بِاللّٰهِ مِنْ عَذَابِ النَّارِ قَالَ تَعَوَّذُوْا بِاللّٰهِ مِنْ عَذَابِ الْقَبْرِ قَالُوْا نَعُوْذُ بِاللّٰهِ مِنْ عَذَابِ الْقَبْرِ قَالَ تَعَوَّذُوْا بِاللّٰهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ قَالُوْا نَعُوْذُ بِاللّٰهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ قَالَ تَعَوَّذُوْا بِاللّٰهِ مِنْ فِتْنَةِ الدَّجَّالِ قَالُوْا نَعُوْذُ بِاللّٰهِ مِنْ فِتْنَةِ الدَّجَّالِ ـ (رواه مسلم)

129. Sayyiduna Zayd ibn Thabit رضی اللہ عنہ[3] narrated that while Allah's Messenger صلی اللہ علیہ وسلم was riding a female mule in the garden of Banu Najjar and they were with him, the animal shied and almost dropped him. Behold! There were six or five graves and he asked, "Does anyone of you know the occupiers of these graves?"

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[1] Bukhari # 1379, Muslim # 65-2776, Tirmidhi # 1074, Nasa'i # # 2070, Ibn Majah # 4270, Muwatta Imam Malik # 47, Kitab ul Juna'iz, Musnad Ahmad 2-16.

[2] Bukhari # 1372, Muslim # 125-586, Nasa'i # 2067, Musnad Ahmad 6-174

[3] He was Ansari, Khazraji. He was the scribe who recorded the wahy. He died in 42AH or 45 AH.

One of them knew them and the Prophet صلى الله عليه وسلم asked him, "When did they die?" He said, "During polytheism (meaning, in the pre-Islamic period)." He said, "These people are being tried in their graves. Were is not that you would stop burying our dead, I would have prayed to Allah to let you hear their punishment in the grave that I hear." Then he faced them and said, "Seek refuge in Allah from the punishment of the fire." They played, "We seek refuge in Allah from the punishment of the fire." He said, "Seek refuge in Allah from the punishment in the grave." They prayed, We seek refuge in Allah from the punishment in the grave." He said, "Seek refuge in Allah from the trials, the apparent and the hidden." They prayed, "Seek refuge in Allah from the trial of the dajjal." They prayed, "We seek refuge in Allah from the mischief of the dajjal."[1]

COMMENTARY: A Prophet's sense of perception is superior to that of other people. Allah lets him see with his mind's eyes too. He perceived some dead people being punished in their graves. He impressed on his sahabah رضى الله عنه how terrible the punishment could be.

SECTION II الفصل الثاني

(١٣٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أُقْبِرَ الْمَيِّتُ أَتَاهُ مَلَكَانِ أَسْوَدَانِ أَزْرَقَانِ يُقَالُ لِأَحَدِهِمَا الْمُنْكَرُ وَلِلْاٰخَرِ النَّكِيْرُ فَيَقُوْلَانِ مَا كُنْتَ تَقُوْلُ فِيْ هٰذَا الرَّجُلِ؟ فَإِنْ كَانَ مُؤْمِنًا فَيَقُوْلُ هُوَ عَبْدُاللّٰهِ وَرَسُوْلُهُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ فَيَقُوْلَانِ قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُوْلُ هٰذَا ثُمَّ يُفْسَحُ لَهُ فِيْ قَبْرِهِ سَبْعُوْنَ ذِرَاعًا فِيْ سَبْعِيْنَ ثُمَّ يُنَوَّرُ لَهُ فِيْهِ ثُمَّ يُقَالُ لَهُ نَمْ فَيَقُوْلُ أَرْجِعُ إِلٰى أَهْلِيْ فَأُخْبِرُهُمْ فَيَقُوْلَانِ نَمْ كَنَوْمَةِ الْعَرُوْسِ الَّذِيْ لَا يُوْقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ حَتّٰى يَبْعَثَهُ اللّٰهُ مِنْ مَضْجَعِهِ ذٰلِكَ وَإِنْ كَانَ مُنَافِقًا قَالَ سَمِعْتُ النَّاسَ يَقُوْلُوْنَ قَوْلًا فَقُلْتُ مِثْلَهُ لَا أَدْرِيْ فَيَقُوْلَانِ قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُوْلُ ذٰلِكَ فَيُقَالُ لِلْأَرْضِ الْتَئِمِيْ عَلَيْهِ فَتَلْتَئِمُ عَلَيْهِ فَتَخْتَلِفُ أَضْلَاعُهُ فَلَا يَزَالُ فِيْهَا مُعَذَّبًا حَتّٰى يَبْعَثَهُ اللّٰهُ مِنْ مَضْجَعِهِ ذٰلِكَ۔ (رواه الترمذى)

130. Sayiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When the dead is buried two angels who are black and blue come to him. One of them is called Munkar and the other Nakir. They ask him, 'What did you say about this man?' He say, 'He is Allah's slave and His Messenger. I bear witness that there is no God except Allah and that Muhammad is His slave and His Messenger.' They say, 'We knew, indeed, that you would say so.' Then the place is widened for him in his grave seventy feet in length and seventy feet in breadth and it is illuminated for him and he is told, 'sleep!' But, he says, 'I wish to return to my family and tell them (about how I fare).' They tell him, 'sleep like the sleep of a newly wed, who is not awakened but by the dearest to him of his family, till Allah resurrects him from that place.' But, if he is a hypocrite, he says, 'I had heard people say a word, so I say like that, but I do not know.' They say 'we knew, indeed, that you would' say so,' and the earth is told to press in on him. So, it will squeeze him

[1] Muslim # 67-2867, Musnad Ahmad 5-190

and his ribs will come together He will not cease to be punished till Allah resurrects him from that, his place."[1]

COMMENTARY: When the angels say that they knew he would say so, it is either that they are pre informed by Allah or that they read from his forehead what kind he had been. The believer is rewarded promptly. The believer's case is like a travellers who wishes to inform his folk of his welfare.

(۱۳۱) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَأْتِيْهِ مَلَكَانِ فَيُجْلِسَانِهٖ فَيَقُوْلَانِ لَهٗ مَنْ رَّبُّكَ فَيَقُوْلُ رَبِّيَ اللّٰهُ فَيَقُوْلَانِ لَهٗ مَادِيْنُكَ فَيَقُوْلُ دِيْنِيَ الْاِسْلَامُ فَيَقُوْلَانِ لَهٗ مَاهٰذَا الرَّجُلُ الَّذِيْ بُعِثَ فِيْكُمْ فَيَقُوْلُ هُوَ رَسُوْلُ اللّٰهِ فَيَقُوْلَانِ لَهٗ وَمَا يُدْرِيْكَ فَيَقُوْلُ قَرَأْتُ كِتَابَ اللّٰهِ فَاٰمَنْتُ بِهٖ وَصَدَّقْتُ فَذٰلِكَ قَوْلُهٗ يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ اَلْاٰيَةَ قَالَ فَيُنَادِيْ مُنَادٍ مِّنَ السَّمَآءِ اَنْ صَدَقَ عَبْدِيْ فَاَفْرِشُوْهُ مِنَ الْجَنَّةِ وَاَلْبِسُوْهُ مِنَ الْجَنَّةِ وَافْتَحُوْا لَهٗ بَابًا اِلَى الْجَنَّةِ فَيُفْتَحُ لَهٗ قَالَ فَيَاْتِيْهِ مِنْ رُوْحِهَا وَطِيْبِهَا وَيُفْسَحُ لَهٗ فِيْهَا مَدَّ بَصَرِهٖ وَاَمَّا الْكَافِرُ فَذَكَرَ مَوْتَهٗ قَالَ وَيُعَادُ رُوْحُهٗ فِيْ جَسَدِهٖ وَيَاْتِيْهِ مَلَكَانِ فَيُجْلِسَانِهٖ فَيَقُوْلَانِ لَهٗ مَنْ رَّبُّكَ فَيَقُوْلُ هَاهْ هَاهْ لَا اَدْرِيْ فَيَقُوْلَانِ لَهٗ مَادِيْنُكَ فَيَقُوْلُ هَاهْ هَاهْ لَا اَدْرِيْ فَيَقُوْلَانِ لَهٗ مَاهٰذَا الرَّجُلُ الَّذِيْ بُعِثَ فِيْكُمْ فَيَقُوْلُ هَاهْ هَاهْ لَا اَدْرِيْ فَيُنَادِيْ مُنَادٍ مِّنَ السَّمَآءِ اَنْ كَذَبَ فَاَفْرِشُوْهُ مِنَ النَّارِ وَاَلْبِسُوْهُ مِنَ النَّارِ وَافْتَحُوْا لَهٗ بَابًا اِلَى النَّارِ قَالَ فَيَاْتِيْهِ مِنْ حَرِّهَا وَسَمُوْمِهَا قَالَ وَيُضَيَّقُ عَلَيْهِ قَبْرُهٗ حَتّٰى تَخْتَلِفَ فِيْهِ اَضْلَاعُهٗ ثُمَّ يُقَيَّضُ لَهٗ اَعْمٰى اَصَمُّ مَعَهٗ مِرْزَبَةٌ مِّنْ حَدِيْدٍ لَوْ ضُرِبَ بِهَا جَبَلٌ لَصَارَ تُرَابًا فَيَضْرِبُهٗ بِهَا ضَرْبَةً يَّسْمَعُهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اِلَّا الثَّقَلَيْنِ فَيَصِيْرُ تُرَابًا ثُمَّ يُعَادُ فِيْهِ الرُّوْحُ۔ (رواہ احمد وابوداؤد)

131. Sayyiduna Bara ibn Aazib رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Two angels come (to the dead in his grave). They make him sit up and ask him, 'who is your Lord?' he say, 'My Lord is Allah.' They ask him, 'What is your religion?' He says, 'My religion is Islam.' Then they ask 'what do you know of this man who was sent to you?' He says, 'He is Allah's Messenger.' They ask, 'How do you know that?' He say, 'I have recited Allah's book and believe in it and confirmed it.' That is like Allah's saying (in surah Ibrahim, verse 27):

يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ

{Allah confirm those who believe with the firm word...} (till the end of the verse) A caller will call from the heaven, 'My slave has spoken out a bed for him from paradise, clothe him in the garments of paradise and open for him a door into parasdise.' So, it is opened and its breeze and its sweet scent come to him through it and it is broadened for him to the limit of sight."

As for the disbeliever, the Prophet صلی اللہ علیہ وسلم mentioned his death and said, "His soul is returned to his body and two angels come to him and make him sit up. They ask him, 'who is your Lord?' He say 'Hah hah! I do not know!' And they ask him,

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[1] Tirmidhi # 1073

'what is your religion?' He says again, 'Hah, hah! I know not!' They ask him, 'what do you say of this man who was sent to you?' He burts out, 'Hah hah! I do not know." A voice will call from the heaven, 'He is a liar. Lay down for him a bed of fire and make him wear garments of fire, and open for him a door to the fire.' So, he gets its heat and its bad odour. His grave is narrowed down on him so that his ribs overlap on one another. A blind and deaf (angel) is placed over him holding an iron hammer. If a mountain were hit with it, then it would turn into dust. He strikes him with it once and his shriek is heard by all between east and the west but not by mankind and jinn. He becomes dust. Then his soul is returned to him."[1]

COMMENTARY: In Arabic, 'hah hah' is uttered by a terrified person. He lies when he say, 'I know not!' because the word of Islam has spread all over the world from the east to west. The angels who are deputed in the grave to award punishment to the dweller are blind and deaf so they can neither hear him shriek nor see his plight lest they pity him.

The *Hadith* also discloses that the punished grave dweller is revived again and again to make his punishment most severe. In the world, he used to reject the reality of punishment in the grave.

(١٣٢) وَعَنْ عُثْمَانَ رَضِيَ اللّٰهُ عَنْهُ إِنَّهُ كَانَ إِذَا وَقَفَ عَلَى قَبْرٍ بَكَى حَتَّى يَبُلَّ لِحْيَتَهُ فَقِيْلَ لَهُ تَذْكُرُ الْجَنَّةَ وَالنَّارَ فَلَا تَبْكِيْ وَتَبْكِيْ مِنْ هٰذَا فَقَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْقَبْرَ اَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْاٰخِرَةِ فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ اَيْسَرُ مِنْهُ وَإِنْ لَّمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ اَشَدُّ مِنْهُ قَالَ وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَارَاَيْتُ مَنْظَرًا قَطُّ اِلَّا وَالْقَبْرُ اَفْظَعُ مِنْهُ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

132. It is reported about Sayyiduna Uthman رضی الله عنه that whenever he stood by a grave, he wept profusely till this beard was moistened. He was asked, "How it is that you do not weep when paradise and hell are mentioned yet you weep because of this (standing by the grave)?" He narrated that, indeed, Allah's Messenger صلی الله علیه وسلم had said, "surely the grave is the first stage of the stages to the hereafter. It any one gets deliverance from here then the stages after it are easier then it." He also narrated that Allah's Messenger صلی الله علیه وسلم said, "I have never at all seen a sight more terrifying than the grave."[2]

COMMENTARY: When a man stands at a grave he forgets the luxuries of this life and becomes strong in faith. His heart shudders with fear of Allah and he thinks of the hereafter and occupies himself in the remembrance of Allah.

(١٣٣) وَعَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ اسْتَغْفِرُوْا لِاَخِيْكُمْ ثُمَّ سَلُوْا لَهُ بِالتَّثْبِيْتِ فَإِنَّهُ الْاٰنَ يُسْاَلُ۔ (رواه ابوداؤد)

133. Sayyiduna Uthman رضی الله عنه also narrated that when the Prophet صلی الله علیه وسلم finished buying the dead, he stood by the grave and said (to the people around),

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[1] Musnad Ahmad 4.287, Abu Dawud # 4753

[2] Musnad Ahmad 1-63, Tirmidhi # 2315, Ibn Majah # 4267

"Seek forgiveness for your brother. And pray for him to be firm and steadfast because he is being questioned now."[1]

COMMENTARY: Clearly, the living should make istighfar for the dead. The prayers should be made after burying the dead. The question of prompting the dead is not established among the hanafis. Though it is mustahab among most of the Shafi'is and Hanafis. There is a *Hadith* narrated by Sayyiduna Abu Umamah رضی اللہ عنہ transmitted by Suyuti رحمہ اللہ in Jama ul Jawami from Tabarani and also by Ibn Najjar, Ibn Asakir and Daylami. It is that the Prophet صلی اللہ علیہ وسلم said, "When one of you dies and you have buried him, let a man among you stand at the side of his head and say, 'O So and so son of so and so.' The dead person hears him but gives no answer. The man must say again, 'O so and so Son of so and so.' This time the dead say, 'May Allah have mercy on you, speak what you wish to tell me.' But you do not hear him. This man must now say, 'O so and so! Remember the Kalimah on which you departed from this world. It is (لاالٰہ الااللہ وان محمداعبدہ ورسولہ) (la ilaha illAllahu wa anna Muhammad Abdahu wa rasuluh) - there is no God but Allah and Muhammad is His servant and Messenger. You were pleased that Allah is your Lord, Muhammad صلی اللہ علیہ وسلم is your Messenger and the Qur'an is your guide and leader.' When these words are spoken (the angels) Munkar and Nakir say to one and another, after holding their hands, 'Let us go from this person. What have we to do with him because he is being prompted on behalf of Allah?'" Someone asked Allah's Messenger صلی اللہ علیہ وسلم, "O Messenger of Allah, what if we do not know the name of the dead person's mother? To whom should we ascribe him?" He said, "Ascribe him to (Sayyidah) Hawwa علیہ السلام who is the mother of all of us."
Moreover to prompt the dead, stand at the side of the head of the grave and recite surah al-Baqarah up to (مفلحون) (verse:5) and from (آمن الرسول) to the end of this surah (verses: 285-286). If the entire Qur'an is recited then that is the best of all (prompting). Some Islamic Scholars go to the extent of saying that if any religious issue is mentioned there, then that too is a means of excellence and Divine mercy descending.

(۱۳۴) وَعَنْ اَبِیْ سَعِیْدٍ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ لَیُسَلَّطُ عَلَی الْکَافِرِ فِیْ قَبْرِہٖ تِسْعَۃٌ وَّتِسْعُوْنَ تِنِّیْنًا تَنْہَسُہٗ وَتَلْدَغُہٗ حَتّٰی تَقُوْمَ السَّاعَۃُ لَوْ اَنَّ تِنِّیْنًا مِنْہَا نَفَخَ فِی الْاَرْضِ مَا اَنْبَتَتْ خَضِرًا۔ رَوَاہُ الدَّارِمِیُّ وَرَوَی التِّرْمِذِیُّ نَحْوَہٗ وَقَالَ سَبْعُوْنَ بَدَلَ تِسْعَۃٌ وَّتِسْعُوْنَ۔

134. Sayyidun Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger said "Ninety-nine scorpions are set out against a disbeliever is his grave. They bite and sting him till the last hour. Were one of these scorpions to exhale over the earth, it would not grow any vegetation."[2]

SECTION III اَلْفَصْلُ الثَّالِثُ

(۱۳۵) عَنْ جَابِرٍ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اِلٰی سَعْدِ بْنِ مُعَاذٍ حِیْنَ تُوُفِّیَ فَلَمَّا صَلّٰی صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ وَوُضِعَ فِیْ قَبْرِہٖ وَسُوِّیَ عَلَیْہِ سَبَّحَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ فَسَبَّحْنَا طَوِیْلًا ثُمَّ کَبَّرَ

[1] Abu Dawud # 3221

[2] Darami # 2815, Musnad Ahmad 3-38, and Tirmidhi # 2448 part of a lengthy *Hadith* with 'seventy' scorpions instead of 'ninety nine'

فَكَبَّرْنَا فَقِيْلَ يَا رَسُوْلَ اللّٰهِ لِمَ سَبَّحْتَ ثُمَّ كَبَّرْتَ فَقَالَ لَقَدْ تَضَايَقَ عَلٰى هٰذَا الْعَبْدِ الصَّالِحِ قَبْرُهٗ حَتّٰى فَرَّجَهُ اللّٰهُ عَنْهُ۔ (رواه احمد)

135. Sayyiduna Jabir رضی اللہ عنہ narrated that they went with Allah's Messenger صلی اللہ علیہ وسلم to Su'd ibn Mu'adh رضی اللہ عنہ when he died. When Allah's Messenger صلی اللہ علیہ وسلم had offered the funeral salah over him and he was placed in his grave and it was levelled over him, Allah's Messenger glorified Allah (saying, Subhan Allah) and they too glorified Allah for long. (This was the tasbih). Then, he extolled Allah (saying, AllahuAkbar) and they also extolled Allah. (This was the takbir) They asked him, "O Messenger of Allah, why did you glorify Allah and extol him?" He said, "The grave had closed in on this righteous slave till Allah made it spacious for him (because of our tasbih and takbir)."[1]

COMMENTARY: Tasbih and takbir are a means of turning Allah's wrath into mercy and compassion. He opens the doors to His mercy and blessings because of these sacred words. Therefore, it is mustahab to call the takbir when facing fear and terror or on observing something fearful. The more tasbih and takbir are recited, the more one attains nearness to Allah keeps away from worldly trials and tribulations as also from Divine wrath.

(١٣٦) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا الَّذِيْ تَحَرَّكَ لَهُ الْعَرْشُ وَفُتِحَتْ لَهٗ أَبْوَابُ السَّمَآءِ وَشَهِدَهٗ سَبْعُوْنَ اَلْفًا مِّنَ الْمَلَائِكَةِ لَقَدْ ضُمَّ ضَمَّةً ثُمَّ فُرِّجَ عَنْهُ۔ (رواه النسائی)

136. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He is one for whom the throne shook, for whom the gates of heaven were opened and seventy thousand angels attended his funeral. The grave was cramped on him (in spite of that)m but soon it was expanded (and made spacious) for him."[2]
(He was sa'd ibn Mu'adh. رضی اللہ عنہ)

(١٣٧) وَعَنْ اَسْمَآءَ بِنْتِ اَبِيْ بَكْرٍ قَالَتْ قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَطِيْبًا فَذَكَرَ فِتْنَةَ الْقَبْرِ الَّتِيْ يُفْتَنُ فِيْهَا الْمَرْءُ فَلَمَّا ذَكَرَ ذٰلِكَ ضَجَّ الْمُسْلِمُوْنَ ضَجَّةً رَوَاهُ الْبُخَارِيُّ هٰكَذَا وَزَادَ النَّسَائِيُّ حَالَتْ بَيْنِيْ وَبَيْنَ اَنْ اَفْهَمَ كَلَامَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا سَكَنَتْ ضَجَّتُهُمْ قُلْتُ لِرَجُلٍ قَرِيْبٍ مِّنِّيْ اَيْ بَارَكَ اللّٰهُ فِيْكَ مَاذَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ اٰخِرِ قَوْلِهٖ قَالَ قَالَ قَدْ اُوْحِيَ اِلَيَّ اَنَّكُمْ تُفْتَنُوْنَ فِي الْقُبُوْرِ قَرِيْبًا مِّنْ فِتْنَةِ الدَّجَّالِ۔

137. Sayyidah Asma bint Abu Bakr رضی اللہ عنہ[3] narrated that Allah's Messenger صلی اللہ علیہ وسلم stood up to deliver a sermon. He mentioned the trial in the grave which one would face. When he spoke of it, the Muslims began to cry loudly. (This much is

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[1] Musnad # 3-360
[2] Nasa'i # 2055
[3] She was the glorious daughter of Sayyiduna Abu Bakr رضی اللہ عنہ wife of Zubayr ibn Awwam رضی اللہ عنہ and mother of Abdullah ibn Zubayr رضی اللہ عنہ. She was ten years the elder of her sister, Ayshah رضی اللہ عنہا. She had embraced Islam in Makkah and died there at the age of 110 Years.

what Bukhari transmitted but Nasa'i has more;) Their crying made her unable to follow the words of Allah's Messenger صلى الله عليه وسلم. So, when they calmed down, she asked a man near to her, "May Allah be merciful to you, what did Allah's Messenger صلى الله عليه وسلم say at the conclusion of his address?" The man narrated that he said, "It is revealed to me, indeed, that you will be tried in the grave nearly in the same way as the fitnah of the dajjal."[1]

COMMENTARY: Both kinds of trials are equally serious and difficult. May Allah show us mercy and preserve us from these trials.

(١٣٨) وَعَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أُدْخِلَ الْمَيِّتُ الْقَبْرَ مُثِّلَتْ لَهُ الشَّمْسُ عِنْدَ غُرُوْبِهَا فَيَجْلِسُ يَمْسَحُ عَيْنَيْهِ وَيَقُوْلُ دَعُوْنِيْ أُصَلِّيْ۔ (رواه ابن ماجه)

138. Sayyiduna Jabir رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "when the dead person is placed in the grave (and it is covered over him), he is shown the sun at its time of setting. He sits up, rubs his eyes and says, 'Let me offer the salah.'"[2]

COMMENTARY: A righteous believer will remember the salah even in his grave. When the Munkar and Nakir come to him to put their questions, he asks to be allowed to offer the salah before that. Or, he speaks those words after the questioning session presuming that he is with his family. Thus, anyone who is regular at the salah which he has never missed will behave according to his habit and remember his salah even in the grave.

The representation of sunset in the grave is in keeping with his resemblance to a traveller who is alone and ends up at an alien place in the evening. It is like the evening of a stranger.

(١٣٩) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْمَيِّتَ يَصِيْرُ اِلَى الْقَبْرِ فَيُجْلَسُ الرَّجُلُ فِيْ قَبْرِهٖ مِنْ غَيْرِ فَزَعٍ وَّلَا مَشْغُوْبٍ ثُمَّ يُقَالُ لَهٗ فِيْمَ كُنْتَ فَيَقُوْلُ كُنْتُ فِي الْاِسْلَامِ فَيُقَالُ مَا هٰذَا الرَّجُلُ فَيَقُوْلُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِاللّٰهِ فَصَدَّقْنَاهُ فَيُقَالُ لَهٗ هَلْ رَاَيْتَ اللّٰهَ فَيَقُوْلُ مَا يَنْبَغِيْ لِاَحَدٍ اَنْ يَّرَى اللّٰهَ فَيُفَرَّجُ لَهٗ فُرْجَةٌ قِبَلَ النَّارِ فَيَنْظُرُ اِلَيْهَا يَحْطِمُ بَعْضُهَا بَعْضًا فَيُقَالُ لَهٗ اُنْظُرْ اِلٰى مَا وَقَاكَ اللّٰهُ ثُمَّ يُفَرَّجُ لَهٗ فُرْجَةٌ قِبَلَ الْجَنَّةِ فَيَنْظُرُ اِلٰى زَهْرَتِهَا وَمَا فِيْهَا فَيُقَالُ لَهٗ هٰذَا مَقْعَدُكَ عَلَى الْيَقِيْنِ كُنْتَ وَعَلَيْهِ مُتَّ وَعَلَيْهِ تُبْعَثُ اِنْ شَآءَ اللّٰهُ تَعَالٰى وَيُجْلَسُ الرَّجُلُ السُّوْٓءُ فِيْ قَبْرِهٖ فَزِعًا مَشْغُوْبًا فَيُقَالُ لَهٗ فِيْمَ كُنْتَ فَيَقُوْلُ لَا اَدْرِيْ فَيُقَالُ لَهٗ مَاهٰذَا الرَّجُلُ فَيَقُوْلُ سَمِعْتُ النَّاسَ يَقُوْلُوْنَ قَوْلًا فَقُلْتُهٗ فَيُفَرَّجُ لَهٗ فُرْجَةٌ قِبَلَ الْجَنَّةِ فَيَنْظُرُ اِلٰى زَهْرَتِهَا وَمَا فِيْهَا فَيُقَالُ لَهٗ اُنْظُرْ اِلٰى مَا صَرَفَ اللّٰهُ عَنْكَ ثُمَّ يُفَرَّجُ لَهٗ فُرْجَةٌ اِلَى النَّارِ فَيَنْظُرُ اِلَيْهَا يَحْطِمُ بَعْضُهَا بَعْضًا فَيُقَالُ هٰذَا مَقْعَدُكَ عَلَى الشَّكِّ كُنْتَ وَعَلَيْهِ مُتَّ وَعَلَيْهِ تُبْعَثُ اِنْ شَآءَ اللّٰهُ تَعَالٰى۔ (رواه ابن ماجة)

139. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said,

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[1] Bukhari # 1373, Nasai, with the addition # 2062.

[2] Ibn Majah # 4272.

"The dead person comes to his grave where he is made to sit up. He is neither terrified nor disturbed. He is asked about the religion that he had followed. He says, 'I followed Islam.' He is asked, 'who is this man?' He says, 'Muhammad! Allah's Messenger. He came to us with clear signs from Allah and we confirmed him. Then he is asked, 'Have you seen Allah?' He says 'No one can see Allah.' An opening is carved out for him towards hell. He looks at it, some of its portions overlapping its other portions and he is told, 'Look at what Allah has saved you from.' Another opening is made for him towards paradise and he looks at its freshness and its contents. It is said to him, 'This is your resting place, for, you had faith on which you died and on which you will be resurrected, insha Allah, ta'ala. And, the wicked person is made to sit up in his grave, terrified and disturbed. He is asked, 'What religion did you follow?' He say, 'I do not know.' Next he is asked, 'who is this man?' He say, 'I had heard people say something which I repeated.' An opening is made for him towards paradise and he looks at its freshness and its contents. He is told, 'Look at what Allah has turned away from you.' Another opening is made for him towards hell and he looks at it, parts of it crushing each other. He is told, 'This is your abode for t he doubt you harboured in your mind and on which you died and on which you will be resurrected, Insha Allah, ta'ala.' "[1]

CHAPTER - V

DEPENDENCE ON THE BOOK AND THE *SUNNAH* بَابُ الْاِعْتِصَامِ بِالْكِتَابِ وَالسُّنَّةِ

Kitab or the Book is Allah's Book, the Quran. *Sunnah* means the Prophet صلی اللہ علیہ وسلم saying, deeds and circumstances. These together are *Hadith* and are called Shari'ah, Tariqah and Haqiqah.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(١٤٠) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحْدَثَ فِيْ اَمْرِنَا هٰذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ۔ (متفق علیہ)

140. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone introduced in this our religion something that is not there then it is rejected."[2]

COMMENTARY: The belief and faith of a believer and a Muslim is firm and strong. It is to pursue the path shown by the Quran and the *sunnah* with full conviction and to remain within the limits prescribed by Shari'ah. This is a true path of success and good fortune. If anyone introduced ways that are contradictory to the objectives of Shari'ah or are incompatible with the Quran and *sunnah* then his faith and belief are very weak and this thing opposes the call of Islam.

The *Hadith* calls these people rejected.[3] They bring new things to Islam. The words of the *Hadith* indicate that there is no censure for introducing such things as are not against the

[1] Ibn Majah # 4268.

[2] Bukhari # 2697, Muslim # 17-1718, Abu Dawud # 4606, Ibn Majah # 14, Musnad Ahmad 6-270.

[3] Thus, the text of the *Hadith* accommodates both meanings for the word (منه). The pronoun could be 'it' or 'he' meaning that the innovation is rejected or the innovator is rejected.

objectives of the Book and the *sunnah*. They are not rejected.

(۱٤۱) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَّا بَعْدُ فَاِنَّ خَيْرَ الْحَدِيْثِ كِتَابُ اللّٰهِ وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرَّ الْاُمُوْرِ مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ۔ (رواه مسلم)

141. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "To proceed; The best word is the Book of Allah, and the best guidance is that which is taught by Muhammad, and the worst of things is new things in religion. Every bid'ah (innovation) is 'to go astray.' "[1]

COMMENTARY: Perhaps the Prophet صلی الله علیه وسلم was delivering a sermon and must have begun with Allah's praise before saying 'amma bad' (to proceed). Then he spoke his words. Bid'ah are innovations meaning those things that were not found in the Prophet's صلی الله علیه وسلم times, but were brought after him during different periods of time. There are two kinds of it; bid'ah hasanah(good innovation) and bid'ah Sayyi'ah(bad innovation), the good and the bad innovations. They are either in conformity with the Islamic principles and not at variance with them, or they flout the objectives of Shari'ah(divine law) and are contradictory to the Qur'an and the *sunnah*(Practice of the Holy Prophet), and they mislead and deserve Allah's and His Messenger's صلی الله علیه وسلم wrath. The words of the *Hadith*; (كُلُّ بِدْعَةٍ ضَلَالَةٌ) (every innovation is 'to go astray') refer to this kind bid'ah sayyi'ah(bad innovation) and they should be shunned.

In fact, some bid'ah are wajib, like learning grammar without which it is not possible to understand the Quran.

Some bid'ah are haram (forbidden), like the creed and ideologies of the Qadariyah and the Jabariyah that are contrary to the Quran and the sunah. In fact, it is a wajib bid'ah to reject their religion.

Some bid'ah are mustahab, like setting up the Khanqah where people's hearts are oriented to the true path. Or, building madrasahs, or such other things as are for the good of the Muslims and needed at the time, though they may not have existed in the Prophet's times.

Some of the bid'ah are makruh (undesirable, detested), like decorating the copies of the Quran and the mosques and using such methods for decorating them as are not masnun (legalized).Some bid'ah are mubah like shaking hands in the morning which is the contention of Imam Shafi'I رحمه الله but Imam Abu Hanifah رحمه الله regards it as makruh.

Imam shafi'I رحمه الله has evaluated bid'ah in an excellent manner. He defines bid'ah as any innovation that is contrary to the book, the saying of the sahabah رضی الله عنه and the consensus of the ummah. It is error and straying. As for those things that are not such, there is no harm in it.

(۱٤۲) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَبْغَضُ النَّاسِ اِلَى اللّٰهِ ثَلَاثَةٌ مُلْحِدٌ فِي الْحَرَمِ وَمُبْتَغٍ فِي الْاِسْلَامِ سُنَّةَ الْجَاهِلِيَّةِ وَمُطَّلِبُ دَمِ امْرِئٍ مُسْلِمٍ بِغَيْرِ حَقٍّ لِيُهْرِيْقَ دَمَهُ۔ (رواه البخاری)

142. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The people most hated in Allah's sight are three; one who commits evil in the Haram, one who seek to introduce into Islam the ways of the Jahiliyah (pre Islamic

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[1] Musim # 43-867.

days), and one who demands blood of a Muslim unjustly that he might shed it."[1]

COMMENTARY: One of these three kinds is he whom Allah has honoured with his presence in His house, but he not only does not respect it but also perpetrates what is unbecoming, like quarreling, hunting or violating the Shari'ah.

The other kind is blessed with faith but seeks to adopt the customs of the days of ignorance. Examples are wailing, taking ill omens, celebrating the Nuwruz or customs that are un-Islamic like anniversaries of the saint, illuminating graves, making offerings to others than Allah, doing unsanctioned things in Muharram and on Shab bara'ah.

The third kind seeks to kill a Muslim simply to shed blood. While killing any one is a crime in itself, when shedding blood is the aim, the crime becomes more grave and serious.

(١٤٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ اُمَّتِيْ يَدْخُلُوْنَ الْجَنَّةَ اِلَّا مَنْ اَبٰى قِيْلَ وَمَنْ اَبٰى قَالَ مَنْ اَطَاعَنِيْ دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِيْ فَقَدْ اَبٰى۔ (رواه البخاری)

143. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Everyone of my ummah shall enter paradise, except those who reject." Someone asked him, "Who are they who reject?" He said, "He who obeys me will enter paradise and he who disobeys me has rejected."[2]

COMMENTARY: The Prophet صلی الله علیه وسلم said, "He who disobeys me and ignores my commands is a rebel. He is not worthy of admittance to paradise but he deserves to be punished."

(١٤٤) وَعَنْ جَابِرٍ قَالَ جَآءَتْ مَلَآئِكَةٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ نَآئِمٌ فَقَالُوْٓا اِنَّ لِصَاحِبِكُمْ هٰذَا مَثَلًا فَاضْرِبُوْا لَهٗ مَثَلًا قَالَ بَعْضُهُمْ اِنَّهٗ نَآئِمٌ وَقَالَ بَعْضُهُمْ اِنَّ الْعَيْنَ نَآئِمَةٌ وَالْقَلْبَ يَقْظَانُ فَقَالُوْا مَثَلُهٗ كَمَثَلِ رَجُلٍ بَنٰى دَارًا وَّجَعَلَ فِيْهَا مَاْدُبَةً وَبَعَثَ دَاعِيًا فَمَنْ اَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَاَكَلَ مِنَ الْمَاْدُبَةِ وَمَنْ لَّمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَاْكُلْ مِنَ الْمَاْدُبَةِ فَقَالُوْا اَوِّلُوْهَا لَهٗ يَفْقَهْهَا قَالَ بَعْضُهُمْ اِنَّهٗ نَآئِمٌ وَقَالَ بَعْضُهُمْ اِنَّ الْعَيْنَ نَآئِمَةٌ وَالْقَلْبَ يَقْظَانُ فَقَالُوا الدَّارُ الْجَنَّةُ وَالدَّاعِيْ مُحَمَّدٌ فَمَنْ اَطَاعَ مُحَمَّدًا فَقَدْ اَطَاعَ اللّٰهَ وَمَنْ عَصٰى مُحَمَّدًا فَقَدْ عَصَى اللّٰهَ وَمُحَمَّدٌ فَرْقٌ بَيْنَ النَّاسِ۔ (رواه البخاری)

144. Sayyiduna Jabir رضی الله عنه narrated that some angels came to the Prophet صلی الله علیه وسلم while he was asleep. They said (to each other). Surely, there is an example for your friend. Do coin for him the example." Some of them said, "He is asleep." Some others said, "The eyes sleep but the heart is awake." They said, "His example is as the example of a man who builds a house and hosts a feast therein for which he sends round a person to invite (guests). So he who responds to the inviter, enters the house and partakes of the food. But, he who does not respond will not enter the house and will not eat the food." They said, "Make it clear that he may understand it." Some of them said, "He is asleep," but some others said, "Though the eyes sleep, yet the heart is awake." And, they explained, 'The house is paradise. The inviter is Muhammad. He who obeys him obeys Allah but he who disobeys him,

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[1] Bukhari # 6882.

[2] Bukhari # 7280, Musnad Ahmad 2-361.

disobeys Allah. And, Muhammad distinguishes between the people."[1]

COMMENTARY: He who built the house and threw a feast is Allah. The feast is the blessings of paradise. The Prophet صلى الله عليه وسلم is the one who distinguishes between the infidel and the believer, false and truth, sinner and righteous.

(١٤٥) وَعَنْ اَنَسٍ قَالَ جَاءَ ثَلَاثَةُ رَهْطٍ اِلٰى اَزْوَاجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُوْنَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا اُخْبِرُوْا بِهَا كَاَنَّهُمْ تَقَالُّوْهَا فَقَالُوْا اَيْنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَدْ غَفَرَ اللّٰهُ لَهُ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ وَمَا تَاَخَّرَ فَقَالَ اَحَدُهُمْ اَمَّا اَنَا فَاُصَلِّي اللَّيْلَ اَبَدًا وَقَالَ الْاٰخَرُ اَنَا اَصُوْمُ النَّهَارَ اَبَدًا وَلَا اُفْطِرُ وَقَالَ الْاٰخَرُ اَنَا اَعْتَزِلُ النِّسَاءَ فَلَا اَتَزَوَّجُ اَبَدًا فَجَاءَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَيْهِمْ فَقَالَ اَنْتُمُ الَّذِيْنَ قُلْتُمْ كَذَا وَكَذَا اَمَا وَاللّٰهِ اِنِّي لَاَخْشَاكُمْ لِلّٰهِ وَاَتْقَاكُمْ لَهٗ لٰكِنِّي اَصُوْمُ وَاُفْطِرُ وَاُصَلِّي وَاَرْقُدُ وَاَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي۔ (متفق عليه)

145. Sayyiduna Anas رضى الله عنه narrated that three men came to the wives of the Prophet صلى الله عليه وسلم to enquire about the (kind of) worship of the Prophet صلى الله عليه وسلم. When they were told of that, they seemed to regard that as insufficient and said, "where do we stand in relation to the Prophet صلى الله عليه وسلم? Indeed, Allah has forgiven him his past and present sins." So, one of them resolved to stand in salah all night. Another made up his mind to fast every day and never go without fasting. The third bound himself to keep away from women and never marry. (Meanwhile,) the Prophet صلى الله عليه وسلم came and asked them if they had pledged abstinence, and he said, "know, by Allah, I fear Allah more than you do and I am more submissive to him than you are, but, I do fast as also go without fasting. I offer the salah and do sleep too, and I have married woman too. He who turn away from my *sunnah* does not belong to me."[2]

COMMENTARY: The three sahabah رضى الله عنه were (Sayyiduna) Ali (ibn Abu Ta'lib) رضى الله عنه Uthman ibn Maz'un رضى الله عنه and Abdullah ibn Rawahah رضى الله عنه. They thought that since the Prophet صلى الله عليه وسلم was innocent, he need not have performed the worship which he did. They said that the was already forgiven in he light of verse (2) of surah al-fath:

لِيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَاَخَّرَ

{That Allah may forgive you of your fault that which is past and that which is to come}

They decided to adopt asceticism to a certain degree to gain nearness to Allah. However, the Prophet صلى الله عليه وسلم forbade them to transgress beyond the limit of worship prescribed by Allah and His Messenger صلى الله عليه وسلم. Only that kind of worship is approved as is prescribed by them, and that much is enough to attain nearness to Allah.

It is a kind of perfect ness for man to combine the natural demands of life with worship and to give the rights of fellow man with the rights of Allah too. At the same time, he must not falter in placing trust in Allah. The Prophet صلى الله عليه وسلم demonstrated this life

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[1] Bukhari # 7281, Tirmidhi # 2871 (similar).

[2] Bukhari # 5063, Muslim # 5-1401.

for others to emulate.

In conclusion, the Prophet صلی اللہ علیہ وسلم made it very clear, 'This is my *sunnah*. If any one veers from it or exceeds it he seems to say that he is not satisfied and interested with it. So, he is out of the folds of my community and has no relationship with it."

The Prophet صلی اللہ علیہ وسلم thus implied that it is not allowed to neglect the demands of the worldly life and to follow monasticism.

Mawlana Shah Muhammad Ishaq رحمہ اللہ said, that some of the scholars cite this *Hadith* to reject those people who uphold bid'ah hasanah because the three sahabah رضی اللہ عنہ had formed intentions to engage in a kind of worship. Since that was not in keeping with the *sunnah* and exceeded that, the Prophet صلی اللہ علیہ وسلم did not like it and disallowed it. Hence, only the kind of worship known from the Prophet صلی اللہ علیہ وسلم must be observed without any additions.

(١٤٦) وَعَنْ عَائِشَةَ قَالَ صَنَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَرَخَّصَ فِيْهِ فَتَنَزَّهَ عَنْهُ قَوْمٌ فَبَلَغَ ذٰلِكَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَخَطَبَ فَحَمِدَ اللّٰهَ ثُمَّ قَالَ مَابَالُ اَقْوَامٍ يَتَنَزَّهُوْنَ عَنِ الشَّيْءِ اَصْنَعُهُ فَوَاللّٰهِ اِنِّيْ لَاَعْلَمُهُمْ بِاللّٰهِ وَاَشَدُّهُمْ لَهُ خَشْيَةً۔ (متفق علیه)

146. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم did something and gave his permission (to others) to do it. Some people, however, abstained from it. When he came to know of it, he delivered a sermon. He praised Allah and said, "What is wrong with those men who abstain from doing what I do (and allow)? For, by Allah, I know (the pleasure and displeasure of) Allah better than they know and I have more fear of him than they have."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم availed of concessions allowed by the Shari'ah (divine law)and encouraged other people to avail of them. Perhaps, someone preferred not to benefit from that. There is much wisdom in these concessions. They allow for weaknesses in human beings. If anyone avails of them, he sort of demonstrates his helplessness and weakness and Allah loves this kind of conf ssion. The Prophet صلی اللہ علیہ وسلم said, Allah loves that concessions should be availed and facilities be seized just as He loves that the lofty ideals should be chosen."

(١٤٧) وَعَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ قَدِمَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ وَهُمْ يُؤَبِّرُوْنَ النَّخْلَ فَقَالَ مَاتَصْنَعُوْنَ قَالُوْا كُنَّا نَصْنَعُهُ قَالَ لَعَلَّكُمْ لَوْ لَمْ تَفْعَلُوْا كَانَ خَيْرًا فَتَرَكُوْهُ فَنَقَصَتْ قَالَ فَذَكَرُوْا ذٰلِكَ لَهُ فَقَالَ اِنَّمَا اَنَا بَشَرٌ اِذَا اَمَرْتُكُمْ بِشَيْءٍ مِّنْ اَمْرِ دِيْنِكُمْ فَخُذُوْا بِهٖ وَاِذَا اَمَرْتُكُمْ بِشَيْءٍ مِّنْ رَأْيِيْ فَاِنَّمَآ اَنَا بَشَرٌ۔ (رواہ مسلم)

147. Sayyiduna Rafi' ibn Khadij رضی اللہ عنہ[2] narrated that Allah's Messenger صلی اللہ علیہ وسلم came to (them at) Madinah and found them pollinating the palm trees. He asked them, "what are you doing?" They told him that they had been doing it (for long)

[1] Bukhari # 1601, Muslim # 127.2356, Musnad Ahmad 6-45.

[2] He was an ansari, Awsi. He died in 42 AH at the age of 56 years.

and he advised them, "Perhaps, if you do not do it, that might be better (for you_)." So they abandoned the practice but the produce came down and they informed him of that. He said, "I am but a human being. When I command you concerning you religion, take it (and obey), but when I advise you about anything on my own (opinion), then I am merely human."[1]

COMMENTARY: The people of Madinah used a method of pollination for dates. They paired the flower at a male tree with a female tree to increase their produce. The Prophet صلى الله عليه وسلم said that his opinion on a worldly subject should not be bracketed with Divine revelation and need not be followed.

The *Hadith* is evidence that the Prophet's صلى الله عليه وسلم main concern was the hereafter, not this world. He paid more attention to the affairs of religion.

According to some other a*Hadith*, his words concerning this affair are:

انتم اعلم بامور دنیاکم (You have more knowledge about the affairs of your world). However, there is no doubt whatsoever that the Prophet صلى الله عليه وسلم was the most intelligent of all men in matters of religion and the world.

(١٤٨) وَعَنْ اَبِیْ مُوْسٰی قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا مَثَلِیْ وَمَثَلُ مَا بَعَثَنِیَ اللّٰهُ بِهٖ كَمَثَلِ رَجُلٍ اَتٰى قَوْمًا فَقَالَ يَا قَوْمِ اِنِّیْ رَاَيْتُ الْجَيْشَ بِعَيْنَیَّ وَاِنِّیْ اَنَا النَّذِيْرُ الْعُرْيَانُ فَالنَّجَآءَ النَّجَآءَ فَاَطَاعَهٗ طَآئِفَةٌ مِّنْ قَوْمِهٖ فَاَدْلَجُوْا فَانْطَلَقُوْا عَلٰى مَهْلِهِمْ فَنَجَوْا وَكَذَّبَتْ طَآئِفَةٌ مِنْهُمْ فَاَصْبَحُوْا مَكَانَهُمْ فَصَبَّحَهُمُ الْجَيْشُ فَاَهْلَكَهُمْ وَاجْتَاحَهُمْ فَذٰلِكَ مَثَلُ مَنْ اَطَاعَنِیْ فَاتَّبَعَ مَا جِئْتُ بِهٖ وَمَثَلُ مَنْ عَصَانِیْ وَكَذَّبَ مَا جِئْتُ بِهٖ مِنَ الْحَقِّ۔ (متفق علیه)

148. Sayyiduna Abu Musa رضى الله عنه **narrated that Allah's Messenger said, "My example and the example of that with which Allah has sent me is only like that of a man who came to a people and said, 'O people! I have seen an army with my eyes. And, indeed, I am a plain Warner! So, save yourselves! Escape!' some of his people obeyed him and escaped by night quietly and were safe. Some other, however, belied him and remained at their own places till the morning. The army invaded them in the morning and killed and eliminated them. This then is the example of one who obeys me and abides by that which I have brought, and the example of one who disobeys me and belies that which I have brought of the truth."[2]**

COMMENTARY: The words in the *Hadith* (وَاِنِّیْ اَنَا النَّذِيْرُ الْعُرْيَانُ) 'and, indeed, I am a plain Warner!' are translated as 'an unselfish Warner' in the Urdu translation, but as a nude Warner' in the explanation of Mazahir ul Haq (v1 p196). There follows the explanation. It was a practice among the Arabs that if anyone detected an army approaching his land, then he would undress and place his garments on his head and shout, as he ran towards his people , that an army was coming to them. They would prepare to defend themselves. He was called 'a nude Warner.' Later on, however, this became an idiomatic form of warning of any sudden and terrible accident or mishap.

This example was used by the Prophet صلى الله عليه وسلم to give tidings of paradise to the obedient

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[1] Muslim # 140, 2362.

[2] Bukhari # 7283, Muslim # 16.2283.

and of punishment to the rebellious.

(The some explanation is given in Luqhatul *Hadith* v3 p91 under (عریان) for 'a naked Warner' as in Mazahirul Haq preceding lines. However, the English translations of Bukhari and Muslim by Dr. Mahmood Muhsin Khan and Abdul Hamid Siddiqi of Darus Salaam and Sh. Muhammad Ashra respectively, have 'a plain Warner.')

(١٤٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلِيْ كَمَثَلِ رَجُلٍ اِسْتَوْقَدَ نَارًا فَلَمَّآ اَضَآءَتْ مَاحَوْلَهَا جَعَلَ الْفَرَاشُ وَهٰذِهِ الدَّوَآبُّ الَّتِيْ تَقَعُ فِي النَّارِ يَقَعْنَ فِيْهَا وَجَعَلَ يَحْجُزُهُنَّ وَيَغْلِبْنَهُ فَيَتَقَحَّمْنَ فِيْهَا فَاَنَا اٰخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ وَاَنْتُمْ تَقَحَّمُوْنَ فِيْهَا (هٰذِهٖ رِوَايَةُ الْبُخَارِيِّ وَلِمُسْلِمٍ نَحْوَهَا وَقَالَ فِيْ اٰخِرِهَا قَالَ فَذٰلِكَ مَثَلِيْ وَمَثَلُكُمْ اَنَا اٰخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ هَلُمَّ عَنِ النَّارِ هَلُمَّ عَنِ النَّارِ فَتَغْلِبُوْنِيْ تَقَحَّمُوْنَ فِيْهَا)۔ (متفق علیه)

149. Sayyiduna Abu Hurayra رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "My example is that of a man who kindles a fire. When it lit all around it, the mot has and these other insects, that fall in the fire, drop into it. He tried to prevent them but they (did not cease to fall and) prevailed over him and dropped into the fire. So do I pull you by your girdles from the Fire (of hell) but you go on falling into it." (This is as Bukhari transmits. Muslims has the like of it but adds after it:) The Prophet صلی الله علیه وسلم said, "that is my example and yours. I continue to pull you by you girdles from hell, 'come away from the fire! Come away from the fire! But you prevail over me and rush into it."[1]

COMMENTARY: The Prophet صلی الله علیه وسلم means to say that he has made it very clear what the unlawful and forbidden things are. However, like moths and butterflies that persistently drop into the fire, you continue to do the forbidden things and the undesirable, and so advance towards the Fire of hell, not heading my efforts to prevent you.

(١٥٠) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ مَابَعَثَنِيَ اللّٰهُ بِهٖ مِنَ الْهُدٰى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيْرِ اَصَابَ اَرْضًا فَكَانَتْ مِنْهَا طَآئِفَةٌ طَيِّبَةٌ قَبِلَتِ الْمَآءَ فَاَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيْرَ وَكَانَتْ مِنْهَا اَجَادِبُ اَمْسَكَتِ الْمَآءَ فَنَفَعَ اللّٰهُ بِهَا النَّاسَ فَشَرِبُوْا وَسَقَوْا وَزَرَعُوْا وَاَصَابَ مِنْهَا طَآئِفَةً اُخْرٰى اِنَّمَا هِيَ قِيْعَانٌ لَا تُمْسِكُ مَآءً وَلَا تُنْبِتُ كَلَأً فَذٰلِكَ مَثَلُ مَنْ فَقُهَ فِيْ دِيْنِ اللّٰهِ وَنَفَعَهٗ مَابَعَثَنِيَ اللّٰهُ بِهٖ فَعَلِمَ وَعَلَّمَ وَمَثَلُ مَنْ لَّمْ يَرْفَعْ بِذٰلِكَ رَاْسًا وَلَمْ يَقْبَلْ هُدَى اللّٰهِ الَّذِيْ اُرْسِلْتُ بِهٖ۔ (متفق علیه)

150. Sayyiduna Abu Musa رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The similitude of what Allah has sent me with of guidance and knowledge is like heavy rain that fell on a piece of land. Part of the land was good and absorbed the water to produce much herbage and pasture. Part of it had hardness and it retained the water which Allah cause people to profilt, so they drank it, gave to drink and sowed seed. Some of the rain fell on such part of the land as was flat and could not hold the water or produce herbage. These are the examples of: (the first two) one

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[1] Bukhari # 6483, Muslim # 18-2284, Tirmidhi # 2883, (Shorter), Musnad Ahmad 2/244.

who understand Allah's religion and acquires advantage from what Allah has sent me with and learn and teaches other people; and (the last) is like him who heeds it not and accepts not Allah's guidance with which I am sent."[1]

COMMENTARY: The *Hadith* mentions two kinds of people: who derive benefit from religion and who do not profit from it. So is the piece of land of two kinds; that which uses the water to advantage and that which gets no good from the water. The piece of land that gains advantage from the water is also of two kinds; the one that grows herbage and the other that does not grow any of it.

In the same way, those who derive benefit from religious knowledge are of two kinds: one who is a scholar as well as a worshipper (who puts his knowledge to practice) and is a faqh (jurist), and a teacher, being like the piece of land that absorbs the water to gain benefit itself and to cause others to benefit, and also to grow grass. This scholar and worshipper is like that. The second kind is a scholar and a teacher but not a worshipper and jurist; he is like the earth that accumulates water and people use the water. Or the earth that absorbs water and grows grass. It is like the mujtahid (who makes independent judgement) who acquires knowledge, interprets rules, benefits himself and lets others benefit.

The earth that retains water is like the scholars of *Hadith* who learn *Hadith* and transmit their knowledge in Toto to other people.

The third person is haughty who does not bow his head before Allah's religion, nor pays heed to religious knowledge, nor to the message of Allah and His Messenger. He performs no deeds nor spreads knowledge. He may follow any religion. He is like the barren earth that neither absorbs water nor retains it, nor grows any thing.

(١٥١) وَعَنْ عَائِشَةَ قَالَتْ تَلَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "هُوَالَّذِيْٓ اَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ اٰيَاتٌ مُّحْكَمَاتٌ" وَقَرَأَ إِلٰى "وَمَا يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبَابِ" قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَإِذَا رَأَيْتِ- وَعِنْدَ مُسْلِمٍ رَأَيْتُمُ الَّذِيْنَ يَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ فَأُولٰئِكَ الَّذِيْنَ سَمَّا هُمُ اللّٰهُ فَاحْذَرُوْهُمْ-

(متفق عليه، ال عمران ٧)

151. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم recited (the verse 7 of surah Aal Imran):

هُوَالَّذِيْٓ اَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ اٰيَاتٌ مُّحْكَمَاتٌ

{He is Allah who has revealed to you the Book some of its verses are of established meaning} up to

وَمَا يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبَابِ

{and none is admonished but men of understanding.}

She then narrated that he said, "When you[2] see that people stick to the verses in it that are allegorical, they are the ones whom Allah has named, so beware of them."[3]

COMMENTARY: The entire verse is

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[1] Bukhari # 79, Muslim # 15.2282, Musnad Ahmad 4-399.

[2] meaning Ayshah رضی الله عنها, but Muslim has the masculine plural (رَأَيْتُمْ) 'you all'.

[3] Bukhari # 4547, Muslim # 1-2665, Abu Dawud # 4598, Ibn Majah # 47, Darimi # 145.

هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ زَيْغٌ فَيَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَأْوِيْلِهِ وَمَا يَعْلَمُ تَأْوِيْلَهٗ إِلَّا اللّٰهُ وَالرَّاسِخُوْنَ فِي الْعِلْمِ يَقُوْلُوْنَ اٰمَنَّا بِهٖ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ۔ (اٰل عمران ٣: ٧ ركوع ١)

{He is Allah who has revealed to you the Book, some of its verses are perspicuous (of established meanings) – they are the substance of the Book – and others are allegorical. So those in whose hearts is perversity follow the part thereof that is allegorical, seeking (to cause) discord while searching its interpretation. But none knows its interpretation except Allah. And those who are firmly rooted in knowledge say, 'we believe therein, the whole of it is from our Lord.' And none is admonished but men of understanding} (3:7)

There are two kinds of verses in the Quran: those verses whose meaning is clear without any concealed understatement or doubt, and verses whose meaning is not apparent and only Allah knows their true meaning, like; (يَدُ اللّٰهِ فَوْقَ أَيْدِيْهِمْ) **{The hand of Allah is above their hands}** (48:10), and so on.

Those people who are pious and righteous and whose hearts are bright with the light of faith and conviction, they not only understand the meaning and interpretation of the muhkamat or perspicuous verses but also believe in them. They also believe in the mutashabihat or allegorical and leave their real meaning to Allah alone. He alone is the knower.

However, those whose hearts swerve from the truth and whose minds stray, they probe the allegorical. They offer their own interpretation. Not only are they misled but they also mislead others.

(١٥٢) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ هَجَّرْتُ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا قَالَ فَسَمِعَ أَصْوَاتَ رَجُلَيْنِ اخْتَلَفَا فِيْ اٰيَةٍ فَخَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْرَفُ فِيْ وَجْهِهِ الْغَضَبُ فَقَالَ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِاخْتِلَافِهِمْ فِي الْكِتَابِ۔ (رواه مسلم)

152. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that one midday, he visited Allah's Messenger. He heard the voices of two men arguing about a verse and he came out to them, anger it large on his face. He said, "Those who preceded you perished only because of their disagreement about the Book (of Allah)."[1]

COMMENTARY: This refers to differing in such a way as to create doubts in the hearts or weaken faith or cause dissension within the community leading to enmity and to disbelief and bid'ah. Its examples are; disagreeing on the Quran itself, altering its meaning, etc. Clearly, neither is it allowed to make ijtihad on these things nor to differ on them. However, the differences of opinion of the mujtahids are correct and are a means of Allah's mercy and a comprehension of religion and Shari'ah. This kind of ijtihad was known among the sahabah رضی الله عنه. It was beneficial and innumerable problems were solved and rulings deducted.

(١٥٣) وَعَنْ سَعْدِ بْنِ أَبِيْ وَقَّاصٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَعْظَمَ الْمُسْلِمِيْنَ فِيْ

[1] Muslim # 2-2666.

الْمُسْلِمِيْنَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْئٍ لَمْ يُحَرَّمْ عَلَى النَّاسِ فَحُرِّمَ مِنْ اَجْلِ مَسْأَلَتِهٖ۔ (متفق عليه)

153. Sayyiduna Sa'd ibn Abu Waqqas رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The most nasty of the Muslims among the Muslims is he who asks about something that was not forbidden but was pronounced as disallowed because of his question."[1]

COMMENTARY: This is about those who asked questions out of rebellion, or because of hypocrisy like the question of the Banu Isra'il to Prophet Musa عليه السلام about the cow. However, this does not forbid asking genuine questions to gain knowledge. This kind of enquiries earn reward for the seeker.

(١٥٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكُوْنُ فِيْ اٰخِرِ الزَّمَانِ دَجَّالُوْنَ كَذَّابُوْنَ يَأْتُوْنَكُمْ مِّنَ الْاَحَادِيْثِ بِمَا لَمْ تَسْمَعُوْا اَنْتُمْ وَلَا اٰبَاؤُكُمْ فَاِيَّاكُمْ وَاِيَّاهُمْ لَا يُضِلُّوْنَكُمْ وَلَا يَفْتِنُوْنَكُمْ۔ (رواه مسلم)

154. Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There will be during the last days deceivers and liars who will bring to you such a*Hadith* as neither you nor your forefathers will have heard. So beware of them that they might not lead you astray nor put you in trial."[2]

COMMENTARY: Some deceivers will appear towards the last era who will pretend to be pious scholars. They will claim to lead men to Allah's religion and will invent false a*Hadith* and teach wrong commands and wrong beliefs. Muslims must avoid them and the innovators.

(١٥٥) وَعَنْهُ قَالَ كَانَ اَهْلُ الْكِتَابِ يَقْرَأُوْنَ التَّوْرَاةَ بِالْعِبْرَانِيَّةِ وَيُفَسِّرُوْنَهَا بِالْعَرَبِيَّةِ لِاَهْلِ الْاِسْلَامِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُصَدِّقُوْا اَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوْهُمْ وَقُوْلُوْا اٰمَنَّا بِاللّٰهِ وَمَا اُنْزِلَ اِلَيْنَا۔ اَلْاٰيَةُ۔ (رواه البخاری)

155. Abu Hurayrah رضی الله عنه narrated that the people of the Book read the Torah in Hebrew but expounded it to the Muslims in Arabic. So, Allah's Messenger صلى الله عليه وسلم said, "Neither uphold nor reject people of the Book but:

قُوْلُوْٓا اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا اَلْاٰيَةِ

{Say, 'we believe in Allah and that which has been revealed to us...} (the entire verse 136 of al baqarah)[3]

COMMENTARY: The entire verse (2:136):

قُوْلُوْٓا اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ اِلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَمَآ اُوْتِيَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ وَنَحْنُ لَهٗ مُسْلِمُوْنَ۔ (سورة بقرة ٢: ١٣٦)

[1] Bukhari # 7289, Muslim # 132-2358, Abu Dawud # 4610, Musnad Ahmad 1-179.

[2] Muslim # 7-7, Musnad Ahmad 2-349.

[3] Bukhari # 7542.

{Say; 'we believe in Allah and that which has been revealed to us and that which was revealed to Ibrahim and Isma'il and Ishaq and Ya'qub and the tribes, and that which Musa and Easa were given from their Lord; we differentiate not between any of them, and to Him we submit in Islam.}

The Prophet's صلی اللہ علیہ وسلم words mean that if the people of the Book (the Jews) translate and expound the Torah to you, then do not belie them but do not corroborate them either. Rather, you should recite the verse (136) of surah al-Baqarah.

They should not be confirmed because they were given to tamper with the Book of Allah and could have distorted the portion recited to you. Also, they should not be belied because after all that is the Divine Book ad true, and they could have presented the correct text before you.

(١٥٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَفٰى بِالْمَرْءِ كَذِبًا اَنْ يُّحَدِّثَ بِكُلِّ مَا سَمِعَ۔ (رواه مسلم)

156. Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "This lie is enough for a man that he narrates everything he hears."[1]

COMMENTARY: Even if any one does not lie but relays to others everything he hears without verifying it, then that is enough lie from him. To pass on whatever is told is the first step to falsehood. The meaning is that one should not circulate without finding out the veracity of that which one hears.

(١٥٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ نَّبِيٍّ بَعَثَهُ اللّٰهُ فِيْ اُمَّتِهٖ قَبْلِيْ اِلَّا كَانَ لَهٗ مِنْ اُمَّتِهٖ حَوَارِيُّوْنَ وَاَصْحَابٌ يَّأْخُذُوْنَ بِسُنَّتِهٖ وَيَقْتَدُوْنَ بِاَمْرِهٖ ثُمَّ اِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوْفٌ يَقُوْلُوْنَ مَالَا يَفْعَلُوْنَ وَ يَفْعَلُوْنَ مَالَا يُؤْمَرُوْنَ فَمَنْ جَاهَدَهُمْ بِيَدِهٖ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِلِسَانِهٖ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِقَلْبِهٖ فَهُوَ مُؤْمِنٌ وَلَيْسَ وَرَآءَ ذٰلِكَ مِنَ الْاِيْمَانِ حَبَّةُ خَرْدَلٍ۔ (رواه مسلم)

157. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Every Prophet whom Allah sent to his people before me had among them his disciples and companions. They abided by his *sunnah* and obeyed his commands. They were succeeded later by those who said that which they did not practice and did what they were not commanded to do. So, he who strives against these people with his hand is a believer. He who campaigns against them with his tongue is a believer. He who censures them in his heart is a believer. But, after that there is not faith even as much as a grain of mustard seed."[2]

COMMENTARY: The jihad (or striving) with the hand is very obvious. The jihad (or campaigning) with the tongue is to warn and disallow people from pursuing false beliefs and describing their wrongs. The jihad with the hearts is to realize the evil of the false beliefs and wrong deeds as contradict the true religion, and to detest their perpetrators at heart.

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[1] Muslim # 5-5, Abu Dawud # 4992.

[2] Muslim # 80-50 Musnad Ahmad (part of it) 1-458.

However, if anyone is so indifferent as not even to consider evil as bad then clearly his heart is without even a faint light of faith. It is tantamount to being pleased with it and at par with disbelief.

(١٥٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ دَعَا اِلٰى هُدًى كَانَ لَهُ مِنَ الْاَجْرِ مِثْلَ اُجُوْرِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذٰلِكَ مِنْ اُجُوْرِهِمْ شَيْئًا وَمَنْ دَعَا اِلٰى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْاِثْمِ مِثْلَ اٰثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذٰلِكَ مِنْ اٰثَامِهِمْ شَيْئًا۔ (رواه مسلم)

158. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If anyone invites people to the right path then he earns a reward like the rewards of those who follow him without their rewards being diminished. And, if anyone invites other people to wrong doing then he earns a sin like the sins of those who toe his line (willingly or unwillingly) without their sins being reduced."[1]

COMMENTARY: The people who obey get their reward because of their deeds and the reward of the inviter will be for his preaching. The some applies to those who promote indecency and those who follow them.

(١٥٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَدَأَ الْاِسْلَامُ غَرِيْبًا وَّسَيَعُوْدُ كَمَا بَدَأَ فَطُوْبٰى لِلْغُرَبَآءِ۔ (رواه مسلم)

159. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Islam began in obscurity (or poverty) and will return to how it began. So blessed are those few (who stick to it)."[2]

COMMENTARY: The Muslims in early Islam were poor and had to forsake their native land and emigrate to a strange or foreign land. The same thing will happen in the end. So the poor are fortunate who will remain steadfast as Muslims.

The sunan Ibn Majah gives another interpretation too: At its advent, it was deemed to be a strange affair with beliefs and practices very alien to those then prevailing in Arabia. Then they were accepted. Towards the end, most of the Muslims will abandon the obligations prescribed by Islam and only a negligible minority will stick to the religion. Most people will regard the Shari'ah(divine law) as out-dated and impracticable. Islam will thus revert to obscurity or a strange affair.'[3]

(١٦٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْاِيْمَانَ لَيَأْرِزُ اِلَى الْمَدِيْنَةِ كَمَا يَأْرِزُ الْحَيَّةُ اِلٰى جُحْرِهَا مُتَّفَقٌ عَلَيْهِ وسَنَذْكُرُ حَدِيْثَ اَبِيْ هُرَيْرَةَ (ذَرُوْنِيْ مَا تَرَكْتُكُمْ)(فِيْ كِتَابِ الْمَنَاسِكِ وَحَدِيْثَيْ مُعَاوِيَةَ وَجَابِرٍ (لَا يَزَالُ طَائِفَةٌ مِّنْ اُمَّتِيْ)(فِيْ بَابِ ثَوَابِ هٰذِهِ الْاُمَّةِ اِنْشَآءَ اللّٰهُ تَعَالٰى۔

160. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said,

[1] Muslim # 15,16-2674, Tirmidhi # 2683, Abu Dawud # 4609, Ibn Majah # 206, Musnad Ahmad 1/397, Nasai # 856, Maalik Muwatta 159-41.

[2] Muslim # 232-145, Tirmidhi # 2638, Ibn Majah # 3986, Musnad Ahmad 2/389.

[3] Ibn Majah, Vol 5, 303, translated by Muhammad Tufail Ansari, Kazi publication (*Hadith* # 3986).

"Faith will shrink back to Madinah just like the snake that shrinks back to its hole."[1]

COMMENTARY: The running away of the Muslims from the oppressive designs of the enemies of Islam and their remaining firm on Islam is likened by the Prophet صلى الله عليه وسلم to a snake. Relative to other animals and reptiles, it is quicker and recoils to its hole. Then it cannot be taken out of its hole easily. The Prophet's صلى الله عليه وسلم words refer to the beginning of the hijrah, or perhaps to the last era when only very few Muslims will remain and they too will recoil to Madinah.

The *Hadith* of Abu Hurayrah رضى الله عنه (ذَرُوْ نِي مَاتَرَكْتُكُمْ) is inshaallah at # 2505, and of Mu'awiyah رضى الله عنه (and Jabir رضى الله عنه # 6285 (Jabir's is missing)

SECTION II الفصل الثاني

(١٦١) وَعَنْ رَبِيْعَةَ الْجُرَشِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ أُتِيَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقِيْلَ لَهُ لِتَنَمْ عَيْنُكَ وَلْتَسْمَعْ أُذُنُكَ وَلْيَعْقِلْ قَلْبُكَ قَالَ فَنَامَتْ عَيْنَايَ وَسَمِعَتْ أُذُنَايَ وَعَقَلَ قَلْبِيْ قَالَ فَقِيْلَ لِي سَيِّدٌ بَنٰى دَارًا فَصَنَعَ فِيْهَا مَأْدُبَةً وَّاَرْسَلَ دَاعِيًا فَمَنْ اَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَاَكَلَ مِنَ الْمَأْدُبَةِ وَرَضِيَ عَنْهُ السَّيِّدُ وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَأْدُبَةِ وَسَخِطَ عَلَيْهِ السَّيِّدُ قَالَ فَاللّٰهُ السَّيِّدُ، وَمُحَمَّدٌ الدَّاعِيْ وَالدَّارُ الْاِسْلَامُ، وَالْمَأْدُبَةُ الْجَنَّةُ۔ (رواه الدارمی)

161. Sayyiduna Rabi'ah Jurashi رضى الله عنه [2] narrated that the Prophet صلى الله عليه وسلم saw a heavenly visitor (in his dream). He was told to let his eyes sleep, ears hear and heart fathom. He then confirmed that his eyes slept ears heard and heart comprehended, as he was told, "A chief built a house and arranged a feast for which he sent an inviter. Whoever responds to the inviter (positively) will enter the house, partake of the feast and earn the chief's pleasure. But, he who does not respond to the inviter will not enter the house and not eat the feast and will earn the chief's displeasure." He expounded in thus: Allah is the chief. Muhammad is the one who is deputed to invite, the house is Islam and the feast refers to paradise.[3]

COMMENTARY: The meaning of the angel's words is that he should listen to the similitude with full attention. The house - Islam - is the means of entering paradise.

(١٦٢) وَعَنْ اَبِيْ رَافِعٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا اُلْفِيَنَّ اَحَدَكُمْ مُتَّكِئًا عَلٰى اَرِيْكَتِهٖ يَأْتِيْهِ الْاَمْرُ مِنْ اَمْرِيْ مِمَّا اَمَرْتُ بِهٖ اَوْ نَهَيْتُ عَنْهُ فَيَقُوْلُ لَا اَدْرِيْ مَاوَجَدْنَا فِيْ كِتَابِ اللّٰهِ اتَّبَعْنَاهُ۔ (رواه احمد والترمذی وابوداؤد وابن ماجة والبیهقی فی دلائل النبوة)

162. Sayyiduna Abu Rafi رضى الله عنه [4] narrated that Allah's Messenger صلى الله عليه وسلم said, "let me not find one of you saying, while he is reclined on his coach and receives

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[1] Bukhari # 1876, Muslim # 233-1470, Tirmidhi (ike it and Mashkab's # 170) # 2639, Ibn Majah # 3111, Musnad Ahmad 2/286.

[2] He was Ibn- Nabighah or Ibn Amr. Whether he was a sahabi or not is not certain.

[3] Darami # 11.

[4] Abu Rafi was his kunyah and Aslam his name. He could not participate in the Battle of Badr. He died during the Khalifah if Sayyiduna Ali رضى الله عنه as er Suyuti's report.

my words in which I have commanded or forbidden something, 'I do not know. That which we find in Allah's Book we follow."[1]

COMMENTARY: 'Reclining on his couch' means 'sitting haughtily.' No one should be slack in seeking knowledge or *Hadith* and should not give up religious learning. He should not say out of ignorance, about any of the Prophet's صلی اللہ علیہ وسلم commands that is not expounded in the Quran that he would not recognize anything other then Allah's Book and would not abide by any other thing. The Prophet صلی اللہ علیہ وسلم has thus foretold of such people who will lock insight to see deep into the secrets of the Quran's meanings and will be dubious about his commands.

These people will suppose that the injunctions of religion and Shariah depend only the Quran. They have no sense and do not realize that most of the rulings and injunctions are not found in the Quran but are found explicitly only in the *Hadith*. The Islamic Scholars hold that, like the Quran, *Hadith* too is evidence and authority, because just as the Qur'an was revealed to the Prophet صلی اللہ علیہ وسلم, so the sciences and awareness of *Hadith* were sent to him from Allah. Both are wahy or revelation.

(١٦٣) وَعَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اِنِّيْ اُوْتِيْتُ الْقُرْاٰنَ وَمِثْلَهُ مَعَهُ، اَلَا يُوْشِكُ رَجُلٌ شَبْعَانُ عَلٰى اَرِيْكَتِهٖ يَقُوْلُ: عَلَيْكُمْ بِهٰذَا الْقُرْاٰنِ، فَمَا وَجَدْتُّمْ فِيْهِ مِنْ حَلَالٍ فَاَحِلُّوْهُ وَمَا وَجَدْتُّمْ فِيْهِ مِنْ حَرَامٍ فَحَرِّمُوْهُ، وَاِنَّ مَا حَرَّمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَمَا حَرَّمَ اللّٰهُ اَلَا لَا يَحِلُّ لَكُمُ الْحِمَارُ الْاَهْلِيُّ وَلَا كُلُّ ذِيْ نَابٍ مِنَ السِّبَاعِ وَلَا لُقَطَةُ مُعَاهِدٍ اِلَّا اَنْ يَّسْتَغْنِيَ عَنْهَا صَاحِبُهَا، وَمَنْ نَزَلَ بِقَوْمٍ، فَعَلَيْهِمْ اَنْ يَّقْرُوْهُ فَاِنْ لَّمْ يَقْرُوْهُ فَلَهٗ اَنْ يُّعْقِبَهُمْ بِمِثْلِ قِرَاهُ)(رَوَاهُ اَبُوْدَاؤدَ وَرَوَى الدَّارِمِيُّ نَحْوَهٗ، وَكَذَا ابْنُ مَاجَةَ اِلٰى قَوْلِهٖ)(كَمَا حَرَّمَ اللّٰهُ)۔

163. Sayyiduna Miqdam ibn Ma'dikarib رضی اللہ عنہ [2] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Know, I have been given the Qur'an and with it something like it. Know! The time is around when a man putting his back on his couch will declare, 'Stick to this Quran. Whatever you find in it pronounced permissible, take it to be permitted. Whatever you find in it pronounced as forbidden, take it to be disallowed.

But everything that Allah's Messenger has forbidden is like what Allah has disallowed Not permissible to you are the domestic ass, beasts of prey with fangs, the luqtah (found property) of a confederate (those with whom you have a covenant) unless its owner gives it up. If a guest comes to a people then they must serve him, and if they do not do so, he may seize from them what would be equal to the hospitality due from them."[3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said that like the Quran, the *Hadith* too is revealed to him. However, the Qur'an is clear wahy while the *Hadith* is the concealed wahy. Hence, it is obligatory to abide by both. By way of example, he also said, 'the prohibition of certain

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[1] Tirmidhi # 2672, Abu Dawud # 4605, Ibn Majah # 13, Musnad Ahmad 6-8.

[2] His Kunyah was Ma'dikarib. He died in Shaam in 87Ah at the age of 91 years. رضی اللہ عنہ.

[3] Abu Dawud # 4604. Trimidhi # 2670, Ibn Majah # 12, Darami # 586 till Allah has disallowed.'

things is not mentioned in the Quran but I have mentioned them to be forbidden.' It is necessary to respect that and it is wajib too to obey.
The confederate is a mu'ahid who is a disbeliever with whom a covenant of peace is concluded. He could be a dhimmi or otherwise. His luqtah is disallowed unless it is a very insignificant thing without which he can do. (This is what is found on the thorough fares).
A guest can demand a host's hospitality, provided he is helpless and in dire need. However, it is merely mustahab but not fard for a host to entertain him. It is also said that this command was operative in early Islam and later it was annulled.

(١٦٤) وَعَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ: قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَيَحْسِبُ اَحَدُكُمْ مُتَّكِئًا عَلٰى اَرِيْكَتِهٖ يَظُنُّ اَنَّ اللّٰهَ لَمْ يُحَرِّمْ شَيْئًا اِلَّا مَا فِيْ هٰذَا الْقُرْاٰنِ؟ اَلَا وَاِنِّيْ وَاللّٰهِ قَدْ اَمَرْتُ وَوَعَظْتُ وَنَهَيْتُ عَنْ اَشْيَآءَ اِنَّهَا لَمِثْلُ الْقُرْاٰنِ اَوْ اَكْثَرُ، وَاِنَّ اللّٰهَ لَمْ يُحِلَّ لَكُمْ اَنْ تَدْخُلُوْا بُيُوْتَ اَهْلِ الْكِتَابِ اِلَّا بِاِذْنٍ وَلَا ضَرْبَ نِسَآءِهِمْ وَلَا اَكْلَ ثِمَارِهِمْ اِذَا اَعْطَوْكُمُ الَّذِيْ عَلَيْهِمْ (رَوَاهُ اَبُوْدَاوٗدَ وَفِيْ اِسْنَادِهٖ اَشْعَثُ بْنُ شُعْبَةَ الْمَصِيْصِيُّ قَدْ تُكُلِّمَ فِيْهِ۔

164. Sayyiduna Irbad ibn Sariyah رضى الله عنه [1] narrated that Allah's صلى الله عليه وسلم Messenger stood up (among them to deliver a sermon) and said, "Is it that one of you, as he reclines himself on a couch, imagines that Allah has not disallowed anything beyond what is (forbidden) in this Qur'an? Know! By Allah, I have commanded, admonished and disallowed many things as many as are mentioned in the Quran or more. And, surely. Allah has not permitted you to go into the houses of the people of the Book without permission, to beat their women or to eat their fruit once they have given you that which is due on them."[2]

COMMENTARY: In this *Hadith,* the Prophet صلى الله عليه وسلم disallows forced entry into the homes of the people of the Book, harassing them and their families. He also disallows the taking away of their properties if they have paid the jizyah. This is to emphasize that the Prophet's صلى الله عليه وسلم commands, though not found in the Qur'an always, are to be obeyed and one cannot argue that because the Quran is silent about them, so they are not wajib (bound to be obeyed).

(١٦٥) وَعَنْهُ قَالَ: صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ ثُمَّ اَقْبَلَ عَلَيْنَا بِوَجْهِهٖ فَوَعَظَنَا مَوْعِظَةً بَلِيْغَةً، ذَرَفَتْ مِنْهَا الْعُيُوْنُ، وَوَجِلَتْ مِنْهَا الْقُلُوْبُ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ كَاَنَّ هٰذِهٖ مَوْعِظَةُ مُوَدِّعٍ فَاَوْصِنَا فَقَالَ: اُوْصِيْكُمْ بِتَقْوَى اللّٰهِ وَالسَّمْعِ وَالطَّاعَةِ وَاِنْ كَانَ عَبْدًا حَبَشِيًّا فَاِنَّهٗ مَنْ يَّعِشْ مِنْكُمْ بَعْدِيْ فَسَيَرٰى اِخْتِلَافًا كَثِيْرًا فَعَلَيْكُمْ بِسُنَّتِيْ وَسُنَّةِ الْخُلَفَآءِ الرَّاشِدِيْنَ الْمَهْدِيِّيْنَ، تَمَسَّكُوْا بِهَا وَعَضُّوْا عَلَيْهَا بِالنَّوَاجِذِ وَاِيَّاكُمْ وَمُحْدَثَاتِ الْاُمُوْرِ فَاِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ (رَوَاهُ اَحْمَدُ وَاَبُوْدَاوٗدَ

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[1] His Kunyah was Abu Najih. He was a Sulami and one of the ahl usuffah. Many tabi'un narrated from him. He died in 75 AH.
[2] Abu Dawud # 3050.

وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ إِلَّا أَنَّهُمَا لَمْ يَذْكُرَا الصَّلَاةَ۔)

165. Sayyiduna Irbad ibn Sariyah رضی اللہ عنہ narrated that, Allah's Messenger صلی اللہ علیہ وسلم led them through the salah, one day, before facing them. Then he delivered an eloquent sermon (an admonition) that brought tears to the eyes and fear to the hearts. A man submitted, "O Messenger of Allah, it is like the admonition of one who takes leave, so do advise us." He said, "I instruct you to observe taqwa (fear) of Allah, and to listen and obey, even if a black slave (is your ruler. Those of you who survive after me will observe many discords. So, you must adhere to my *sunnah* and the *sunnah* of the rightly-guided caliphs. Hold firmly to that and bite that with your molar teeth.[1] Beware of new things in affairs, because every new thing is a bid'ah (an innovation), and every bid'ah is an error."[2]

COMMENTARY: The *Hadith* says that it is absolutely necessary to obey the Muslim ruler unless he promotes anything contradicting Shari'ah. "To bite that with molar teeth' is to cling to it unyieldingly.

(١٦٦) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ: خَطَّ لَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَطًّا ثُمَّ قَالَ: هٰذَا سَبِيْلُ اللّٰهِ ثُمَّ خَطَّ خُطُوْطًا عَنْ يَّمِيْنِهٖ وَعَنْ شِمَالِهٖ وَقَالَ هٰذِهٖ سُبُلٌ، عَلٰى كُلِّ سَبِيْلٍ مِّنْهَا شَيْطَانٌ يَدْعُوْ إِلَيْهِ (وَقَرَأَ: وَأَنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ الْآيَةَ)۔ (رواه احمد والنسائی والدارمی)

166. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم drew a line for them and said, "This is the path of Allah." Then, he drew many lines to its right and left and said, "These are paths on each of which is a devil who invites people to it." The Prophet صلی اللہ علیہ وسلم then recited:

(وَأَنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ)(الْآيَة)

{And know! This is my path, the straight one. So follow it...} (6:153)[3]

COMMENTARY: The first line represented the straight path of true beliefs. The other lines stood for the straying lines of the devils.

(١٦٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَا يُؤْمِنُ أَحَدُكُمْ حَتّٰى يَكُوْنَ هَوَاهُ تَبَعًا لِّمَا جِئْتُ بِهٖ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ قَالَ النَّوَوِيُّ فِيْ أَرْبَعِيْنِهٖ هٰذَا حَدِيْثٌ صَحِيْحٌ رَوَيْنَاهُ فِيْ كِتَابِ الْحُجَّةِ بِإِسْنَادٍ صَحِيْحٍ)

167. Sayyiduna Abdullah ibn Amir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "None of your believes till his desires are subservient to what I have brought."[4] (Nawawi said: This is a sound hadith. We have transmitted it in Kitab ul Hujjah with a strong ishnad)

COMMENTARY: A person is said to have a perfect faith if he follows religion and Shari'ah (divine law) resolutely and is convinced of their truth. All his deeds are perfectly and willingly done. This is possible only after his mind and heart are completely void of filthy, evil desires and bright with the sacred Divine light. The saintly men attain this degree.

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[1] 'bite that....teeth'; stick fast to it.

[2] Musnad Ahmad 4-126, Abu Dawud # 4607, and Tirmidhi # 2685 Ibn Majah # 42, Darami # 95 (but the two before it are without mention of salah).

[3] Musnad Ahmad 1/435, Darami # 202, Ibn Majah # 11(similar).

[4] Baghawi in Sharah us sunnah # 104.

(١٦٨) وَعَنْ بِلَالِ بْنِ حَارِثٍ الْمُزَنِيِّ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحْيَا سُنَّةً مِّنْ سُنَّتِيْ قَدْ أُمِيْتَتْ بَعْدِيْ فَإِنَّ لَهُ مِنَ الْأَجْرِ مِثْلَ أُجُوْرِ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ اَنْ يَّنْقُصَ مِنْ أُجُوْرِهِمْ شَيْئًا وَّمَنِ ابْتَدَعَ بِدْعَةً ضَلَالَةً لَا يَرْضَاهَا اللّٰهُ وَرَسُوْلُهُ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلَ اٰثَامِ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ مِنْ اَوْزَارِهِمْ شَيْئًا)(رَوَاهُ التِّرْمِذِيُّ)

168. Sayyiduna Bilal ibn Harith al Muzani رضی اللہ عنہ [1] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any one revives a sunnah of my sunnahs that had become unknown after me, then for him is a reward like the rewards of those who abide by it without their rewards being deducted in the least. And, if anyone introduces a misleading bid'ah with which Allah and His Messenger are not pleased, then against him is a sin like the sins of those who practice it without their burdens being softened in anyway."[2]

COMMENTARY: The word sunnah in this hadith applies to a religious act which can be a fard, wajib or any other. Examples are the Friday salah which many people neglect, shaking hands and other such things as are abandoned these days. If they are revived, innumerable pieties can be earned.

(١٦٩) وَرَوَاهُ ابْنُ مَاجَةَ عَنْ كَثِيْرِ بْنِ عَبْدِاللّٰهِ بْنِ عَمْرٍو عَنْ اَبِيْهِ عَنْ جَدِّهٖ۔

169. Ibn Majah transmitted this hadith (# 169) from Kathir ibn Abdullah ibn Amr from his father from his grandfather.[3]

(١٧٠) وَعَنْ عَمْرِو بْنِ عَوْفٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الدِّيْنَ لَيَأْرِزُ اِلَى الْحِجَازِ كَمَا تَأْرِزُ الْحَيَّةُ اِلٰى جُحْرِهَا وَلَيَعْقِلَنَّ الدِّيْنُ مِنَ الْحِجَازِ مَعْقِلَ الْأُرْوِيَّةِ مِنْ رَاْسِ الْجَبَلِ اِنَّ الدِّيْنَ بَدَأَ غَرِيْبًا وَسَيَعُوْدُ كَمَا بَدَأَ فَطُوْبٰى لِلْغُرَبَآءِ، وَهُمُ الَّذِيْنَ يُصْلِحُوْنَ مَا اَفْسَدَ النَّاسُ مِنْ بَعْدِيْ مِنْ سُنَّتِيْ)(رواه الترمذی)

170. Sayyiduna Amr ibn Awf رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The religion will shrink back to the Hijaz just as a snake shrinks back to its hole. And the religion will seek refuge in the Hijaz just as a wild goat seek refuge in the mountain top. The religion began as poor and will return to poverty. Hence, blessed are the poor who rectify what the people corrupt in my sunnah after me."[4]

(١٧١) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيَأْتِيَنَّ عَلٰى أُمَّتِيْ كَمَا اَتٰى عَلٰى بَنِيْ اِسْرَاءِيْلَ حَذْوَ النَّعْلِ بِالنَّعْلِ، حَتّٰى اِنْ كَانَ مِنْهُمْ مَّنْ اَتٰى أُمَّهٗ عَلَانِيَةً لَكَانَ فِيْ أُمَّتِيْ مَنْ يَّصْنَعُ ذٰلِكَ وَاِنَّ بَنِيْ اِسْرَآءِيْلَ تَفَرَّقَتْ عَلٰى ثِنْتَيْنِ وَسَبْعِيْنَ مِلَّةً وَّتَفْتَرِقُ أُمَّتِيْ عَلٰى ثَلَاثٍ وَّسَبْعِيْنَ مِلَّةً كُلُّهُمْ فِي النَّارِ

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[1] His kunyah was Abu Abdur Rahman. Finally, he had taken up residence in Busrah. He died during the closing era of Mu'awiyah رضی اللہ عنہ in 90 AH at the age of 80 years.

[2] Tirmidhi # 2686.

[3] Ibn Majah # 210.

[4] Tirmidhi # 2639.

إِلَّا مِلَّةً وَّاحِدَةً قَالُوْا مَنْ هِيَ يَا رَسُوْلَ اللّٰهِ؟ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِيْ(رَوَاهُ التِّرْمِذِيُّ)

171. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The same things will be faced by my ummah as the Banu Isra'il went through like a shoe compare with (its pairing) shoe, to the extent that if anyone among them approached his mother openly (with evil intent), there will be one in my ummah who would do that. The Banu Isra'il divided into seventy two sects and my ummah will divide into seventy three sects, all of whom will go to hell, save one sect." They (the sahabah(Companions of Prophet)) رضی اللہ عنہ asked, "Who are they, O Messenger of Allah?" He said, "(They who are on) what I am on and my companions (are on)."[1]

(١٧٢)وَفِيْ رِوَايَةِ أَحْمَدَ وَأَبِيْ دَاوُدَ عَنْ مُعَاوِيَةَ ثِنْتَانِ وَسَبْعُوْنَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ وَهِيَ الْجَمَاعَةُ وَإِنَّهُ سَيَخْرُجُ فِيْ أُمَّتِيْ أَقْوَامٌ تَتَجَارٰى بِهِمْ تِلْكَ الْأَهْوَآءُ كَمَا يَتَجَارٰى الْكَلْبُ بِصَاحِبِهٖ لَا يَبْقٰى مِنْهُ عِرْقٌ وَلَا مَفْصِلٌ إِلَّا دَخَلَهٗ۔

172. The version of Ahmad and Abu Dawud from Mu'awiyah (of the foregoing) has; "Seventy two in hell and one in paradise. And it is of Jama'ah (the community). And people will come forth from my ummah in whom desires will flow as hydrophobia flows in one who is afflicted with it spreading through every vein and joint." [2]

COMMENTARY: The comparison with the Banu Isra'il is that this ummah will become like them and hold similar beliefs and do deeds as they had done.

Reference to mother implies the step-mother, and to 'my ummah' alludes to those who are thought to be Muslims. In this way, 'all of them will be in hell' means they will be consigned to it because of their false beliefs and bad deeds so that those whose beliefs and deeds are not bracketed with the disbelievers, will serve their sentences in hell before being taken out of it through Allah's mercy.

The people of paradise are called al-jama'ah (the community). They are the scholars, who possess Divine awareness and men of understanding and jurists. They are a community united for the word of truth and for religion and Shari'ah (divine law) .

It is worthwhile to expound on the seventy three sects mentioned in the hadith.

There are eight great groups among the adherents of Islam.

(1) The Mu'tazillah, (2) the Shi'ah, (3) the khawarij, (4) the Murji'ah, (5) the Bukhariyah, (6) the Jabariyah, (7) the Mushbbihan and (8) the Najiyah (or the saved).

These eight sects each have smaller divisions among them.

Down from the Mu'tazillah, they have respectively; twenty, twenty-two, twenty,five, three, and the remaining have one each. The eighth Najiyah is the ahlus Sunnah aljama'ah and it is destined for paradise.

As for the creed of each of these sects, they are mentioned here.

Mu'tazillah: Their contention is that a creature is creator of all his deeds, not the artisan. It is wajib and imperative that Allah should reward the righteous and punish the wicked. They reject the idea of the vision of Allah.

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[1] Tirmidhi # 2650.

[2] Musnad Ahmad 4-102, Abu Dawud # 4597.

Murji'ah: They argue that just as the pious and righteous deeds of a disbeliever are of no benefit to him, so too the bad deeds of a believer do not hurt him and his faith.

Bukhariyah: They do not give Allah His perfect attributes. They say that Allah's speech is incidental.

Jabariyah: They hold that the creature is compelled. He has no say in any of his deeds.

Mushabbihah: They hold that Allah resembles the creatures and has a body. He assimilates among the creation.

Shi'ah: Their beliefs are well known.

Khawarij: Their beliefs too are well known. The former believe in the excellence of Sayyiduna Ali رضی اللہ عنہ. Many sects have cropped up among them some of whom hold that he is more excellent then the shaykhayn, Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ but they do not reject them. Others, however, reject them. Some of the Shi'ah hold that the Qur'an, in its present form, is incomplete because some of its verses extolling Ali رضی اللہ عنہ have been removed. On the other hand, the Khawarij are antagonistic to Sayyiduna Ali رضی اللہ عنہ. They reject him.

A neo Muslim's confusion: If a person who is bereft of knowledge embraces Islam of the ahlus sunnah and of the shi'ah each establishing its genuineness by the Quran and sunnah, then what should he do? The solution lies in examining certain aspects that authenticate the dogma of the ahlus sunnah wa al jam'ah.
The most prominent evidence is that all the people have memorized the noble Qur'an belong to the ahl us sunnah wa al-jama'ah, There has never bee a shi'ah hafiz and even if there is one out of one hundred thousand, then that is a rare event. As they say: (النادر كالمعدم) (the rare is like the non-existent).
Secondly, all the Scholars and awliya of Islam were sunni some of whom are recognized by the shi'ah too. If the doctrine of the ahlus sunnah wa al jama'ah was defective then certainly they would not have adopted it
Thirdly, only the sunni observe the symbols of Islam, like Friday, the two eeds, etc. publicly. The Shi'ah are deprived of this blessing.
Fourthly, the house and centre of Islam lie in Makkah and in Madinah. Their inhabitants are exemplary because of their greatness. All of them follow sunni creed. If the shi'ah creed was superior then they would not have been sunni but would have been shi'ah.
In the same way, the other sects claim to be true. If that was so then they would have had strong evidences.
The argument in favour of the ahlus sunnah wa al jama'ah is that the religion of Islam has come down to us through example, tradition or communication. Mere intelligence is not enough for it. If we soft through successive and continuously narrated akhbar, ahadith and aathar coming down to us, and examine them, it shall be obvious that the noble sahabah(Companions of Prophet) رضی اللہ عنہ and the tabi'un رحمہ اللہ were all followers of this doctrine and creed. The remaining false sects are later growths. Neither the sahabah (Companions of Prophet) رضی اللہ عنہ nor the other pious and righteous people followers of these false sects. If any of these false sects rose in the times of the sahabah(Companions of Prophet) رضی اللہ عنہ and the tabi'un رحمہ اللہ then they expressed their utmost hatred and annoyance at them and they severed ties with the followers of such false sects.
Moreover, all the compilers of the silah sittah and other scholars of hadith, prominent Scholars and saints held the beliefs of the ahl us sunnah wa al jama'ah. Hence if this doctrine

was not true, then all these great number of people would not have subscribed to it.
There are many more examples testifying to the truth of the beliefs of the ahlus sunnah wa al-jama'ah. If we look into it with a true spirit of search and dedication, putting aside selfish motives, then the truth of this jama'ah will be apparent.
The hadith compares those who follow false doctrines to one afflicted with hydrophobia. He goes away from water and remains thirsty. In the same way, those who follow false beliefs surrender to their base desires and go away from the learned and the scholars into the depths of ignorance and deviation. They suffer spiritual death and are deprived of Allah's mercy in this world and the next.

(١٧٣) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اِنَّ اللّٰهَ لَا يَجْمَعُ اُمَّتِيْ۔ اَوْ قَالَ اُمَّةَ مُحَمَّدٍ عَلٰى ضَلَالَةٍ، وَّيَدُ اللّٰهِ عَلَى الْجَمَاعَةِ وَمَنْ شَذَّ شُذَّ فِي النَّارِ (رواه الترمذی)

173. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely. Allah will not let my ummah" – or he said, "the ummah of Muhammad to fall together on the wrong path. Allah's hand is over the jama'ah and he who breaks from it will be plunged into the Fire."[1]

COMMENTARY: The meaning of 'Allah's hand' is that Allah enables, helps and protects the jama'ah. Among His unlimited favours is that He would never cause this ummah to go all together on falsehood and error. They agree on the Truth whenever they are unanimous about anything.

(١٧٤) وَعَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اِتَّبِعُوْا السَّوَادَ الْاَعْظَمَ فَاِنَّهُ مَنْ شَذَّ شُذَّ فِي النَّارِ

(رَوَاهُ ابْنُ مَاجَةَ مِنْ حَدِيْثِ اَنَسٍ وَابْنُ عَاصِمٍ فِيْ كِتٰبِ السُّنَّةِ)

174. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Follow the great majority, for, if anyone breaks from it then he would be plunged into the fire by himself."[2]

COMMENTARY: The meaning of the words of the Prophet صلی اللہ علیہ وسلم is that those beliefs must be observed which are true in the sight of most of the Scholars. Also, those sayings and deeds must be accepted as are known from the majority of the Scholars.
The source of the hadith was left out in the Mishkat after the word (راوی). Later on Mirak Shah put in the words 'Ibn Majah as narrated by Anas. رضی اللہ عنہ (it is from a lengthy hadith).

(١٧٥) وَعَنْ اَنَسٍ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَابُنَيَّ اِنْ قَدَرْتَ اَنْ تُصْبِحَ وَتُمْسِيَ وَلَيْسَ فِيْ قَلْبِكَ غِشٌّ لِاَحَدٍ فَافْعَلْ ثُمَّ قَالَ يَابُنَيَّ وَذٰلِكَ مِنْ سُنَّتِيْ وَمَنْ اَحَبَّ سُنَّتِيْ فَقَدْ اَحَبَّنِيْ وَمَنْ اَحَبَّنِيْ كَانَ مَعِيَ فِي الْجَنَّةِ (رواه الترمذی)

175. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Son, if you can keep your heart from morning till evening free of hatred for anyone, do

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[1] Tirmidhi # 2173.
[2] Ibn Majah transmitted it from Anas رضی اللہ عنہ # 3950 in like meaning, Ibn Aasim in Kitab us Sunnah.

so." Then, he said, "Son, that is my sunnah. He who loves my sunnah, has indeed loved me. And, he who loves me will be with me in paradise."[1]

COMMENTARY: Love of the Prophet's صلى الله عليه وسلم sunnah will lead to paradise. What then may be said of practicing it? How high a rank that would get! It is not only admittance to paradise, but also his companionship. This blessing outstrips all other blessings. May Allah enable us to put it into practice so that we may earn this blessing (Aameen!).

(١٧٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَمَسَّكَ بِسُنَّتِيْ عِنْدَ فَسَادِ اُمَّتِيْ فَلَهٗ اَجْرُ مِائَةِ شَهِيْدٍ(رَوَاهُ الْبَيْهَقِيُّ فِيْ كِتٰبِ الزُّهْدِ لَهٗ مِنْ حَدِيْثِ ابْنِ عَبَّاسٍ)۔

176. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger said, "He who sticks to my sunnah during the depraved state of my ummah will earn the reward of one hundred martyrs."[2]

COMMENTARY: It is like a martyr who revives the religion of Islam enduring hardship and surrendering his life. So too when the religion is being corrupted and manipulated, and mischief spreads, too much hardship is endured to put religion into practice and spread the Prophet صلى الله عليه وسلم teachings. Sometimes, adversity is faced more then a martyr faces. In this hadith too the source is not given by Mishkat but supplemented by Mirak Shah.

(١٧٧) وَعَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ اَتَاهُ عُمَرُ فَقَالَ: اِنَّا نَسْمَعُ اَحَادِيْثَ مِنْ يَهُوْدَ تُعْجِبُنَا اَفَتَرٰى اَنْ نَّكْتُبَ بَعْضَهَا؟ فَقَالَ: اَمُتَهَوِّكُوْنَ اَنْتُمْ كَمَا تَهَوَّكَتِ الْيَهُوْدُ وَالنَّصَارٰى؟ لَقَدْ جِئْتُكُمْ بِهَا بَيْضَآءَ نَقِيَّةً وَلَوْ كَانَ مُوْسٰى حَيًّا مَا وَسِعَهٗ اِلَّا اتِّبَاعِيْ۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ كتاب شُعَبِ الْاِيْمَانِ۔

177. Sayyiduna Jabir رضى الله عنه narrated from the Prophet صلى الله عليه وسلم when Umar رضى الله عنه came to him and asked, "We hear the ahadith (traditions) from the Jews such as seem good to us, do you think that we should write some of them?" He asked rhetorically. "Are you too perplexed as the Jews and Christians were perplexed? Indeed, I have come to you with them (meaning, the Shari'a' (divine law)) crystal clear and if Musa was alive nothing would have sufficed him but to follow me."[3]

COMMENTARY: The Prophet صلى الله عليه وسلم referred to the Jews and Christians who had abandoned Allah's Book and their Prophet's teachings. He asked, "Do you think that you religion is incomplete and you need to follow other religions? Even Musa would have pursued my Shari'ah (divine law) ."

(١٧٨) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَكَلَ طَيِّبًا وَعَمِلَ فِيْ سُنَّةٍ وَاَمِنَ النَّاسُ بَوَائِقَهٗ دَخَلَ الْجَنَّةَ(فَقَالَ رَجُلٌ: يَا رَسُوْلَ اللّٰهِ اِنَّ هٰذَا الْيَوْمَ لَكَثِيْرٌ فِى النَّاسِ؟ قَالَ: وَسَيَكُوْنُ فِيْ قُرُوْنٍ بَعْدِيْ۔ (رواه الترمذى)

178. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that Allah's Messenger صلى الله

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[1] Tirmidhi # 2687, It has 'revive' instead of 'love. My sunnah.

[2] Buyhaqi transmitted it from Ibn Abbas رضى الله عنه, as stated byMirak shah, for, the source lacks in Mishkat.

[3] Musnad Ahmad 3/387, Bayhaqi in Shu'b ul Eeman.

عليه وسلم said, "He who consumes the pure (and lawful), conducts himself on my sunnah and people are safe from his mischief will enter paradise." Someone remarked. "O Messenger of Allah, there are many such people to day." He said, "And there will be such in generation after me."[1]

COMMENTARY: Lawful provision may be from trading, employment or any profession through honest earning without violating the limits of Shari'ah (divine law). A trader should not adopt a form that nullifies his sales in the eyes of Shari'ah (divine law), like concealing a defect in the merchandise or imposing an illegal condition. This is applicable before concluding the sale, during it or after it. Such conduct is necessary not merely while selling something, but also it applies to employees, formers and others. Nothing should be done as mars lawful earnings.

The hadith sayc also that the *sunnah* must be followed at all times in all one's doings. This applies to such tings as going to the privy, removing obstacles from the thoroughfare, etc. Finally, the Prophet صلى الله عليه وسلم assured his sahabi رضى الله عنه that there would always be people who qualify according to this hadith.

(١٧٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ فِيْ زَمَانٍ مَنْ تَرَكَ مِنْكُمْ عُشْرَ مَا أُمِرَ بِهٖ هَلَكَ ثُمَّ يَأْتِيْ زَمَانٌ مَنْ عَمِلَ مِنْهُمْ بِعُشْرِ مَا أُمِرَ بِهٖ نَجَا (رواه الترمذى)

179. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "You are in an era during which if one of you neglects one tenth of what he is commanded, he will perish. Then a time will come when if anyone of them does only one tenth of what he is commanded, he will be safe."[2]

COMMENTARY: This hadith speaks of the difference between on Prophet's صلى الله عليه وسلم era and after that when preaching will come down to a negligible level.

(١٨٠) وَعَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوْا عَلَيْهِ إِلَّا أُوْتُوا الْجَدَلَ ثُمَّ قَرَأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذِهِ الْآيَةَ مَا ضَرَبُوْهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُوْنَ

(رواه الترمذى و ابن ماجة)

180. Sayyiduna Abu Ummah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "None of the people have gone astray after receiving guidance without beginning to dispute with each other." Then, he recited the verse (43:58)

مَا ضَرَبُوْهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُوْنَ

[They cite not him to you but to dispute. Nay they are a contentious people.][3]

COMMENTARY: One must not dispute in religious matters and everyone should not try to reason out in its issues. It creates differences and gives birth to sects.

The background of the verse that the Prophet صلى الله عليه وسلم recited was the reaction of the idolater to the revelation of the verse (21:98):

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[1] Tirmidhi # 2520.

[2] Tirmidhi # 2274.

[3] Tirmidhi # 3264, Ibn Majah # 48, Musnad Ahmad # 2226.

إِنَّكُمْ وَمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ حَصَبُ جَهَنَّمَ

{Surely you and what you worship besides Allah shall be fuel of hell.}

That idolaters rejoiced and said that all those who are worshipped besides Allah will go to hell, so Easa عليه السلام being the one whom the Christians worship will go to hell too with their idols. So, the verse quoted (43:58) in the hadith was revealed. It disclosed to the Prophet صلى الله عليه وسلم that the idolaters Took a wrong meaning of the verse out of their perversity, otherwise they were well acquainted with the Arabic language. They know that the construction did not refer to intelligent beings but to in animates, like their idols.

(١٨١) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ لَا تُشَدِّدُوْا عَلٰى اَنْفُسِكُمْ فَيُشَدِّدُ اللّٰهُ عَلَيْكُمْ فَإِنَّ قَوْمًا شَدَّدُوْا عَلٰى اَنْفُسِهِمْ فَشَدَّدَ اللّٰهُ عَلَيْهِمْ فَتِلْكَ بَقَايَا هُمْ فِي الصَّوَامِعِ وَالدِّيَارِ رَهْبَانِيَّةَ ابْتَدَعُوْهَا مَا كَتَبْنَاهَا عَلَيْهِمْ (رواه ابوداؤد)

181. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said often, "do not create difficulties for yourselves, otherwise Allah will make it difficult for you. Indeed, a people created hardships for themselves, so Allah also made it difficult for them. They are who remain in synagogues and monastries:

رَهْبَانِيَّةَ ابْتَدَعُوْهَا مَا كَتَبْنَاهَا عَلَيْهِمْ

{And (as for) monasticism they innovated they innovated it – we did not prescribe it for them} (57:27)[1]

COMMENTARY: The hadith says that one should not put restrictions and hard work on oneself unnecessarily, like practicing asceticism beyond limit. One should not forbid oneself what Allah has made lawful otherwise He would prescribe those things as a result those who impose hardship on themselves would not find themselves able to do it. The Christians had monks who practiced a life of absolute abstinence and that disregarded the natural demands on a human being. Some people disappeared into the wilderness.

Such a life is not allowed by Islam. The Prophet صلى الله عليه وسلم said, "There is no monasticism in Islam." Rather, it was never prescribed in any heavenly religion but some people invented it in their religion imagining that it would bring them prosperity in the world. However, they could not keep to it and eventually gave up their religion. Some of them who lived up to the Prophet's صلى الله عليه وسلم times embraced Islam.

The Prophet's صلى الله عليه وسلم saying means that no one should bind himself with things not prescribed by Shari'ah (divine law) . He must stay within the limits of Shari'ah (divine law) . He should continue to perform the duties prescribed by Allah's Messenger.

(١٨٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَزَلَ الْقُرْاٰنُ عَلٰى خَمْسَةِ اَوْجُهٍ حَلَالٍ وَّحَرَامٍ وَّمُحْكَمٍ وَّمُتَشَابِهٍ وَّاَمْثَالٍ فَاَحِلُّوا الْحَلَالَ وَحَرِّمُوا الْحَرَامَ وَاعْمَلُوْا بِالْمُحْكَمِ وَاٰمِنُوْا بِالْمُتَشَابِهِ وَاعْتَبِرُوْا بِالْاَمْثَالِ هٰذَا لَفْظُ الْمَصَابِيْحِ وَرَوَى الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَلَفْظُهٗ: فَاعْمَلُوْا بِالْحَلَالِ

[1] Abu Dawud # 2904.

وَاجْتَنِبُوا الْحَرَامَ وَاتَّبِعُوا الْمُحْكَمَ۔

182. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Qur'an is revealed on five angles: the lawful, the forbidden, the unambiguous the allegorical and the parables. Hence, make lawful what is lawful, make unlawful what is forbidden, act on the unambiguous believe in the allegorical and take lesson from the parables." These are the words of at Masabih, but Bayhaqi's words are; "conduct yourselves according to what is lawful, shun what is forbidden and follow the unambiguous."[1]

COMMENTARY: The verses of the Qur'an, as for as its style is concerned, are of five kinds. They must be treated accordingly.

(۱۸۳) وَعَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْاَمْرُ ثَلَاثَةٌ اَمْرٌ بَيِّنٌ رُشْدُهٗ فَاتَّبِعْهُ وَاَمْرٌ بَيِّنٌ غَيُّهٗ فَاجْتَنِبْهُ وَاَمْرٌ اُخْتُلِفَ فِيْهِ فَكِلْهُ اِلَى اللّٰهِ عَزَّوَجَلَّ(رواه احمد)

183. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Concerns (or affairs) are of three kinds: those whose guidance is clear and these you must follow, those whose misguidance is clear and these you must shun, and those concerning which there is a difference of opinion and these you must leave to Allah, Mighty and Glorious."[2]

COMMENTARY: The guidance is clear of, for instance, salah, fasting, zakah(due charity), hajj(Pilgrimage), and so on. They are obligatory duties. The misguidance is clear of such things as customs of infidels, etc. These should be avoided. The one whose commands are not specific and known to Allah alone like the allegorical verses, the occurrence of the Last Hour, etc. abut which one should be silent and let them be in Allah's hands.

SECTION III — اَلْفَصْلُ الثَّالِثُ

(۱۸٤) عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الشَّيْطَانَ ذِئْبُ الْاِنْسَانِ كَذِئْبِ الْغَنَمِ يَأْخُذُ الشَّاذَّةَ وَالْقَاصِيَةَ وَالنَّاحِيَةَ وَاِيَّاكُمْ وَالشِّعَابَ وَعَلَيْكُمْ بِالْجَمَاعَةِ وَالْعَامَّةِ(رواه احمد)

184. Mu'adh ibn Jabal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, the devil is to man as the wolf is to sheep. It catches the one that is alone, the one that is away from the flock and the one that stray (from it). So, keep away from the ravines (meaning, straying) but stay with the jama'ah (or community) and the body."[3]

COMMENTARY: If any person distances himself from the Scholars and their body to use his own reasoning in religion in which he introduces novel ideas, then the devil gets the better of him. The devil entangles him and takes him away on the wrong path, deep into it. Hence, the hadith says in conclusion that the ravines and mountain passes should be avoided. Do not leave the path of Islam to be lost in the labyrinth of error.

(۱۸۵) وَعَنْ اَبِيْ ذَرٍّ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَقَدْ خَلَعَ رِبْقَةَ الْاِسْلَامِ مِنْ عُنُقِهٖ(رواه احمد وابوداؤد)

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[1] Musabih us Sunnah # 144, Bayhaqi in Sha'bul Eeman.

[2] Musnad Ahmad (but not traced in it), Tabarani in Kabir with some changes.

[3] Musnad Ahmad 5/243.

185. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who separates from the community by a span (meaning, for a little while too), has indeed thrown out the belt of Islam from his neck."[1]

COMMENTARY: If anyone separates from the community any time then it is a sign that he will free himself from the limits and commands of Islam. He will become independent of religion and Shari'ah (divine law).

(١٨٦) وَعَنْ مَّالِكٍ بْنِ اَنَسٍ، مُرْسَلًا قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَرَكْتُ فِيْكُمْ اَمْرَيْنِ لَنْ تَضِلُّوْا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابُ اللّٰهِ وَسُنَّةُ رَسُوْلِهِ(رواه فى المؤطا)

186. Sayyiduna Maalik ibn Anas رضی اللہ عنہ narrated in a mursal from that Allah's Messenger صلی اللہ علیہ وسلم said, "I have left two things with you. As long as you hold fast to them, you shall not go astray. They are the Book of Allah and the sunnah of His Messenger."[2]

(١٨٧) وَعَنْ غُضَيْفِ بْنِ الْحَارِثِ الثُّمَالِيِّ، قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَحْدَثَ قَوْمٌ بِدْعَةً اِلَّا رُفِعَ مِثْلُهَا مِنَ السُّنَّةِ فَتَمَسُّكٌ بِسُنَّةٍ خَيْرٌ مِّنْ اِحْدَاثِ بِدْعَةٍ(رواه احمد)

187. Sayyiduna Ghudayf ibn Al-Harith ath-Thumali رضی اللہ عنہ [3] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Never do a people introduce a bid'ah without the like of it being withdrawn from the sunnah. So, to hold fast to a sunnah is better then to introduce a bid'ah."[4]

COMMENTARY: It is better to abide by the sunnah even if it is an ordinary, Small thing than to invent a bid'ah and practice it even if that be a bid'ah hasanah. The sunnah of the Prophet صلی اللہ علیہ وسلم creates a light in the soul and it glorifies the heart and mind. On the other hand, bid'ah spreads darkness and error. For instance, it is better to enter the privy or a latrine according to the sunnah than to raise inns and madrasahs. If anyone is mindful of the sunnah, then he progresses to heights and attains nearness to Allah but if a person neglects a sunnah then he drops from heights. Finally, he becomes hard hearted and it is like rust and a seal on his heart.

Sayyid Jamal uddin said something similar. He also explained the wisdom behind it. If any one pays attention to little acts of sunnah then Allah enables him to abide by sunnah in higher acts too. He goes on progressing to the desired goal. If any one neglects the seemingly little acts of sunnah then he develops the bad habit of abandoning higher sunnah deeds too. He goes down and gets a rusty, sealed heart.

Mulla Ali Qari رحمہ اللہ asked, "Do you not observe that if anyone neglects the sunnah because of lethargy then he is subject to censure and retribution. If he abandons it on the grounds that it is unworthy of attention then he commits a sin and is liable to Allah's punishment. If he rejects it then he is a bid'ati even the hasanah is abandoned then all the foregoing repercussions are not invited."

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[1] Abu Dawud # 4758, Musnad Ahmad 5/180.

[2] Muwatta Imam Malik 46.1-3.

[3] His Kunyah was Abu Asma. He was an Ansar رضی اللہ عنہ.

[4] Musnad Ahmad 4/105.

Thus, to neglect a sunnah results in much loss and harm but there is no such thing on neglecting a bid'ah(innovation). To act on a sunnah, howsoever insignificant, earns success and prosperity, but even a bid'ah hasanah is not better than that.

(١٨٨) وَعَنْ حَسَّانَ، قَالَ: مَا ابْتَدَعَ قَوْمٌ بِدْعَةً فِيْ دِيْنِهِمْ إِلَّا نَزَعَ اللّٰهُ مِنْ سُنَّتِهِمْ مِثْلَهَا ثُمَّ لَا يُعِيْدُهَا إِلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ۔ (رواه الدارمی)

188. Sayyiduna Hasan رضی اللہ عنہ [1] said, "Never do a people innovate in their religion but Allah removes from their sunnah a like amount. Then it is not returned to them till the day of resurrection."[2]
It is about a bid'ah sa'iyah (evil innovation) that hinders a sunnah, so an equivalent measure of sunnah is withdrawn from the world).

(١٨٩) وَعَنْ إِبْرَاهِيْمَ بْنِ مَيْسَرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ وَقَّرَ صَاحِبَ بِدْعَةٍ فَقَدْ أَعَانَ عَلَى هَدْمِ الْإِسْلَامِ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ مُرْسَلًا۔ (رواه البیهقی)

189. Sayyiduna Ibrahim ibn Maysarah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If anyone honours an innovator (in religion) then he helps in pulling down a pillar of Islam."[3]

COMMENTARY: If anyone honours a bid'ah then he sort of disregards the sunnah and disgraces it. This is like deserting the edifice of Islam, and tantamount to riducalu of the ahlus sunnah. As against this, if anyone disgraces a bid'ati then he demonstrates his love for the sunnah and it is like strengthening the foundation of religion. He will deserve much appreciation.

(١٩٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ: مَنْ تَعَلَّمَ كِتَابَ اللّٰهِ ثُمَّ اتَّبَعَ مَا فِيْهِ هَدَاهُ اللّٰهُ مِنَ الضَّلَالَةِ فِي الدُّنْيَا وَوَقَاهُ يَوْمَ الْقِيَامَةِ سُوْءَ الْحِسَابِ وَفِيْ رِوَايَةٍ، قَالَ: مَنِ اقْتَدٰى بِكِتَابِ اللّٰهِ لَا يَضِلُّ فِي الدُّنْيَا وَلَا يَشْقٰى فِي الْآخِرَةِ ثُمَّ تَلَا هٰذِهِ الْآيَةَ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقٰى (رواه رزین)

190. Sayyiduna Ibn Abbas رضی اللہ عنہ said, "He who learns the Book of Allah and follows whatever it says, Allah guides him away from error in this world and will preserve him on the day of resurrection from rigorous reckoning." And, according to a version, "He who emulates the Book of Allah will not astray in this world or be miserable in the next." Then he recited this verse (20:123):

فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقٰى

{.....then whosoever follow My guidance, he shall not go astray, nor shall he be distressed.}[4]

COMMENTARY: To recite the Quran earns blessings and to act on its directions is a means

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[1] Hassan ibn Thabit had the kunyah Abu al Walid. He was an Ansar, Khuzrai Or, his kunyah was Abu al Hassam. He died in Ali's رضی اللہ عنہ times in 40AH, or in 50AH.
[2] Darami # 98.
[3] Bayhaqi in Shu'bul Eeman # 9464.
[4] Razin.

to deliverance. If anyone recites it diligently and respects the conditions to acquire knowledge and awareness from it and abides by its commands following the path of guidance defined in it, then he earns blessings both in religion and in the world. The gates of mercy are opened for him. Since he will have the Quran as his guide, so he will keep safe from sin and disobedience and shun the path of evil. Hence, in the hereafter, he will not face a stiff accounting or punishment, but will be under the cover of Allah's mercy.

(١٩١) وَعَنِ ابْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ضَرَبَ اللّٰهُ مَثَلًا صِرَاطًا مُّسْتَقِيْمًا وَعَنْ جَنْبَتَيِ الصِّرَاطِ سُوْرَانِ فِيْهِمَا اَبْوَابٌ مُفَتَّحَةٌ وَعَلَى الْاَبْوَابِ سُتُوْرٌ مُرْخَاةٌ وَعِنْدَ رَأْسِ الصِّرَاطِ دَاعٍ يَقُوْلُ اِسْتَقِيْمُوْا عَلَى الصِّرَاطِ وَلَا تَعَوَّجُوْا وَفَوْقَ ذٰلِكَ دَاعٍ يَّدْعُو كُلَّمَا هَمَّ عَبْدٌ اَنْ يَفْتَحَ شَيْئًا مِنْ تِلْكَ الْاَبْوَابِ قَالَ: وَيْحَكَ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ تَفْتَحْهُ تَلِجْهُ ثُمَّ فَسَّرَهُ فَاَخْبَرَ اَنَّ الصِّراطَ هُوَالْإِسْلَامُ وَاَنَّ الْاَبْوَابَ الْمُفَتَّحَةَ مَحَارِمُ اللّٰهِ وَاَنَّ السُّتُوْرَ الْمُرْخَاةَ حُدُوْدُاللّٰهِ وَاَنَّ الدَّاعِيَ عَلٰى رَأْسِ الصِّرَاطِ هُوَ الْقُرْاٰنُ وَاَنَّ الدَّاعِيَ مِنْ فَوْقِهٖ هُوَ وَاعِظُ اللّٰهِ فِيْ قَلْبِ كُلِّ مُؤْمِنٍ (رَوَاهُ رَزِيْنٌ وَاَحْمَدُ)

191. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger said, 'Allah coins the parable of a straight path on the two sides of which are walls that have open doors on which curtains hang. At the head of the path is an inviter who says, 'walk straight on the path and do not stray.' And above that is another inviter who calls ever time someone intends to open a little of those doors, saying, 'Woe to you! Do not open it, for, if you open it, you will go through into it.'" Then, he explained it, saying, "As for the path, it is Islam. As for the open doors, they are what Allah has forbidden, and the curtains that hang down (on the doors) are the limits of Allah. As for their or at the head of the path, it is the Quran and the inviter above it, he is the admonisher from Allah in the heart of every believer."[1]

(١٩٢) وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنِ النَّوَاسِ بْنِ سَمْعَانَ وَكَذَا التِّرْمِذِيُّ عَنْهُ اِلَّا اَنَّهٗ ذَكَرَ اَخْصَرَ مِنْهُ۔

192. Bayhaqi transmitted it in Shuab al Eeman from Nawwas ibn Sim'an and Tirmidhi in brief.[2]

COMMENTARY: The commands of Shari'ah (divine law) are mainly of two kinds: lawful and unlawful. Shriah has made both of them very clear. Respecting the lawful will make one eligible for Allah's pleasure, but perpetrating the unlawful will make one liable to punishment. Allah has set limits between the unlawful and the creature so that he may not transgress.

The admonisher in the heart of every believer is an angel. He guards the heart and tries to guide the believer. This is the help of Allah and His enablement without which one cannot pursue the path of guidance howsoever one may try. The Qur'an shows the path but one can walk on it only if Allah instills guidance in the creature's heart.

(١٩٣) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ: مَنْ كَانَ مُسْتَنًّا فَلْيَسْتَنَّ بِمَنْ قَدْمَاتَ فَإِنَّ الْحَيَّ لَا تُؤْمَنُ عَلَيْهِ الْفِتْنَةُ اُولٰئِكَ اَصْحَابُ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانُوْا اَفْضَلَ هٰذِهِ الْاُمَّةِ اَبَرَّهَا قُلُوْبًا وَّاَعْمَقَهَا عِلْمًا وَّاَقَلَّهَا

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[1] Musnad Ahmad 4-182, Razin.

[2] Bayhaqi in shuabul Eeman # 7216, Tirmidhi in brief # 2868 Terming it as hadith gharib.

تَكَلُّفًا اخْتَارَهُمُ اللّٰهُ لِصُحْبَةِ نَبِيِّهٖ وَلِاِقَامَةِ دِيْنِهٖ فَاعْرِفُوْا لَهُمْ فَضْلَهُمْ وَاتَّبِعُوْهُمْ عَلٰى اٰثَارِهِمْ وَتَمَسَّكُوْا بِمَا اسْتَطَعْتُمْ مِنْ اَخْلَاقِهِمْ وَسِيَرِهِمْ فَاِنَّهُمْ كَانُوْا عَلَى الْهُدٰى الْمُسْتَقِيْمِ۔ (رواہ رزین)

193. Sayyiduna Ibn Mas'ud رضی اللہ عنہ said, 'If anyone seeks to emulate another, then let him emulate one who has died, for, the living is not safe from trial (in religion). They (who are dead and worthy) are the sahabah(Companions of Prophet) رضی اللہ عنہ of Muhammad صلی اللہ علیہ وسلم. They were the most excellent of this ummah, purest of heart, perfect in knowledge, most modest. Allah chose then as the companions of his Prophet صلی اللہ علیہ وسلم and to establish His religion. So recognize their merit and follow in their footsteps and, to the best of your ability emulate their character and way of life, because they were on the guided path."[1]

COMMENTARY: The 'dead people were the sahabah(Companions of Prophet) رضی اللہ عنہ who were no longer alive. The living were the contemporaries of Ibn Mas'ud who were still alive and their successors, the tabaiun. He was speaking to them by way of counsel. Perhaps, those people might have accused the noble sahabah(Companions of Prophet) رضی اللہ عنہ because the false sects has cropped up at that time, as the rawafid and the atheists had been doing. So, he was rejecting them and absolving the noble sahabah(Companions of Prophet) رضی اللہ عنہ of the blame. He described the sahabah(Companions of Prophet) رضی اللہ عنہ excellences and sacrifices. They had endured tremendous hardship for the cause of Islam. They had gone through severe trials, and were Allah's chosen ones for His Prophet's صلی اللہ علیہ وسلم companionship and had emerged successful from the hardship and trials. The quran described them in the verse (3 of surah al Hajurat):

اُولٰٓئِكَ الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى۔ (الحجرات ۳)

{....they are whose hearts Allah has tested for piety.}

Each of the sahabah(Companions of Prophet) رضی اللہ عنہ was at the peak of learning and understanding, intelligence and wisdom. Others acquired knowledge from them in the age of tyranny and ignorance. They learnt from them manners and human values. The sahabah(Companions of Prophet) رضی اللہ عنہم had among them those who were singular in the sciences of hadith and exegesis, Those who were adept in fiqh and Qira'at (recital of the Quran), those who had perfect knowledge of tasawwuf and the fara'id (mysticism and laws of inheritance, etc), and those who were excellent linguists. It was the Prophet's صلی اللہ علیہ وسلم loving eye that all the sahabah(Companions of Prophet) رضی اللہ عنہ, both men and women, were paragons of perfection in their respective fields having drawn light from him and having been guided by him.

However in spite of this distinction coupled with the affluence and authority that they enjoyed in this world, they lived a very simple life. They felt no shyness in walking barefooted offering the salah on the floor or ground and sleeping on it and using earthen or wooden vessels. They ate and drank left overs. They were models of manners even in their private conversations and never indulged in vain, unnecessary talk and did not hesitate to

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[1] Razin.

confess that they did not know, if a question was asked whose answer was unknown to them. They did not do as people do today; deliver lengthy speeches and make the issue intricate and give wrong answers. They directed the person to one who they thought could know the answer, even a younger man.

They did not believe in pretension or ostentation. When they recited the Quran, they were careful of the etiquettes and correct pronunciation but they did not indulged in affectation. Their rendering was natural.

Their private lives were also very clean and pious. It was the result of their nearness to the Prophet صلی اللہ علیہ وسلم. Their hearts were bright and clean because of that. They were occupied always in remembrance of Allah, not like the present day, ignorant Sufis who go into a trance, dance and ejaculate, or use musical instruments, or assemble and sing at shrines in the garb of Sufism, tasawwuf, etc. The sahabah (Companions of Prophet) رضی اللہ عنہم also did not assemble at any appointed place to remember Allah and make dhikr in a loud voice, but they quietly did it during their normal chores of life. They were seen on the floor but near the Divine Throne. They walked among the people but their hearts were at the height of nearness to Allah.

The sahabah (Companions of Prophet) رضی اللہ عنہم were not ostentatious in their eating, drinking and clothing. They were not particular about anything and though they did not set their eyes to a high standard they did not abstain from the good and better food, drink and clothing. They accepted the blessings of Allah and whatever was lawful, but never pretended to be abstinent to shun these things. They were grateful to Allah for his favours. In short, in every field they were sincere, modest and honest. This was how the Prophet had moulded their lives. These uncivilized and evil mannered, but he brought them to new levels and height of a disciplined society.

This is what Sayyiduna Ibn Mas'ud رضی اللہ عنہ says in this tradition. He speaks of his fellow sahabah (Companions of Prophet) رضی اللہ عنہم who were dead and remembers them as the most sacred people whose example should be followed. However, he did not mean to specify only those sahabah (Companions of Prophet) رضی اللہ عنہم who were dead at that time, but every one off them, dead or alive, should be emulated. He referred to the dead because most of the sahabah (Companions of Prophet) رضی اللہ عنہم had died then.
This hadith mentions the extreme greatness of the sahabah (Companions of Prophet) رضی اللہ عنہم and their excellence. They were the most outstanding of all the creatures. They were more receptive then all others to truth. Allah chose them for His Prophet صلی اللہ علیہ وسلم and mentioned their merit in the Quran;

وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَكَانُوْا أَحَقَّ بِهَا وَأَهْلَهَا۔ (الفتح ٢٦)

{...and made them stick to the word of piety, for they had better right of it and were worthy of it}

According to some aathar Allah looked into all the hearts and put Prophet hood in the heart of the Prophet صلی اللہ علیہ وسلم which was the most bright and radiant and pure. He chose the sahabah(Companions of Prophet) رضی اللہ عنہ because of their pure and clean hearts.
From observation, we can say that if a person becomes a disciple of a true saint, then

though he may have been absolutely blank the saint's company raises him to height of excellence. So it follows naturally that the sahabah(Companions of Prophet) رضی الله عنه acquired extraordinary me4rit and perfection through their devotion and service to the Prophet صلی اللہ علیہ وسلم throughout their lives.

(١٩٤) وَعَنْ جَابِرٍ اَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْه اَتٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِنُسْخَةٍ مِنَ التَّوْرَاةِ فَقَالَ: يَا رَسُوْلَ اللّٰهِ! هٰذِهٖ نُسْخَةٌ مِّنَ التَّوْرَاةِ فَسَكَتَ فَجَعَلَ يَقْرَأُ وَوَجْهُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَغَيَّرُ فَقَالَ اَبُوْبَكْرٍ رَضِيَ اللّٰهُ عَنْهُ ثَكِلَتْكَ الثَّوَاكِلُ مَا تَرٰى مَا بِوَجْهِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ؟ فَنَظَرَ عُمَرُ اِلٰى وَجْهِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَعُوْذُ بِاللّٰهِ مِنْ غَضَبِ اللّٰهِ وَغَضَبِ رَسُوْلِهٖ رَضِيْنَا بِاللّٰهِ رَبًّا وَبِالْاِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ نَبِيًّا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ لَوْ بَدَا لَكُمْ مُوْسٰى فَاتَّبَعْتُمُوْهُ وَتَرَكْتُمُوْنِيْ لَضَلَلْتُمْ عَنْ سَوَآءِ السَّبِيْلِ وَلَوْ كَانَ حَيًّا وَاَدْرَكَ نُبُوَّتِيْ لَا تَّبَعَنِيْ (رواه الدارمی)

194. Sayyiduna Jabir رضی اللہ عنہ narrated that Sayyiduna umar ibn Khattab رضی اللہ عنہ came to Allah's Messenger صلی اللہ علیہ وسلم with a copy of the Torah and said, "O Messenger of Allah, this is a copy of the Torah." But, he said nothing, so Umar recited from it. The Prophet صلی اللہ علیہ وسلم face changed colour (because of displeasure), so Abu Bakr رضی اللہ عنہ said, "May the woman who lose, lose you, [1] do you not look at the face of Allah's Messenger صلی اللہ علیہ وسلم?" Umar رضی اللہ عنہ looked at the face of Allah's Messenger صلی اللہ علیہ وسلم and exclaimed, "I seek refuge in Allah from Allah's anger and His Messenger's anger. We are pleased with Allah as Lord, with Islam as a religion and with Muhammad as a Prophet صلی اللہ علیہ وسلم." Allah's Messenger صلی اللہ علیہ وسلم said, "By Him in whose hand is the soul of Muhammad, were Musa to come to you and you were to follow him and leave me, you would stray from the right path. And, were he alive and found my prophethood, he would have followed me surely."[2]

COMMENTARY: The expression, "May the woman who lose, lose you" is a curse calling for death, but it is an idiom with the Arabs. It is uttered to one's close friend who fails to understand the obvious.

The hadith says that it is not proper to refer to the books of the philosophers or sages or the Jews and Christians. Rather, that would be straying from the path.

(١٩٥) وَعَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَلَامِيْ لَا يَنْسَخُ كَلَامَ اللّٰهِ وَكَلَامُ اللّٰهِ يَنْسَخُ كَلَامِيْ وَكَلَامُ اللّٰهِ يَنْسَخُ بَعْضُهٗ بَعْضًا

195. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "My words do not abrogate Allah's words, but Allah's words do abrogate mine. Also,

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[1] According to Lane's this expression does not mean what it says but is spoken at the time of immense love.
[2] Darami # 435.

Allah's words sometimes abrogate some other words of His."[1]

COMMENTARY: The Scholars say that according to the terminology of Shari'ah (divine law) the naskh (abrogation) is to alter a command of Shria'ah for the better of religion, or to replace it with a new command. The first that is abrogated is called mansukh while the second which is the abrogate is called the nasikh.

Abrogation is of four kinds.

(i) Part of the book of Allah abrogated by other part of it.

(ii) Abrogation of a hadith by another hadith.

(iii) Part of Allah's Book abrogated by a hadith.

(iv) Hadith abrogated by Allah's Book.

This is explained here. A command of Allah is revealed in His book but because of an expediency another verse of the Quran replaces it. Either the first verse is retained in the Quran only to be recited without its command being operative, or both the command and the verse are abrogated.

The second kind of abrogation is to abrogate the command of a hadith by another hadith.

The third kind is that a command of the Quran is abrogated through a hadith by the Prophet صلى الله عليه وسلم. There should be no doubt in it that a command of Allah is abrogated by His Messenger who is a human being. The doubt is removed if we remember the teaching that through the hadith may have been spoken by the Prophet's صلى الله عليه وسلم tongue and those words are called hadith, yet the hadith too is a wahy from Allah. Only it is not recited as the Quran is. The words in the hadith 'my words' means the Prophet's صلى الله عليه وسلم own views and ransoming, but not inspired on his heart. The doubt is removed in this way. Or, this hadith itself is abrogated, so the outlined principle does not apply to it.

The fourth kind of abrogation is that a command of hadith is abrogated by Allah's Book.

A law or command is amended or abrogated for two reasons. The first a mistake is made when it is promulgated. Clearly, this is impossible where a Divine command is concerned, for, Allah is the knower and the Aware. He does not commit mistake. The same things can be said of the Prophet's صلى الله عليه وسلم commands because religious commands emanate from Allah. The Prophet صلى الله عليه وسلم enforces them. This is why where it is fard to abide by the commands of the Quran, it is also fard to bide by the command of hadith. Hence, no mistake can be behind a command of hadith calling for its repeal.

The second reason necessitating an amendment or an annulment is that the condition of those who are commanded changes, like a patients, so calling for a new prescription. This kind is correct and doubtless.

(١٩٦) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا، قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اَحَادِيْثَنَا يَنْسَخُ بَعْضُهَا بَعْضًا كَنَسْخِ الْقُرْاٰنِ

196. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "some of our ahadith abrogate some others, like the abrogation of the Quran (some of it by others)."[2]

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[1] Daraqutni # 9.

[2] Daraqutni # 10.

(۱۹۷) وَعَنْ اَبِيْ ثَعْلَبَةَ الْخُشَنِيِّ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اِنَّ اللّٰهَ فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوْهَا وَحَرَّمَ حُرُمَاتٍ فَلَا تَنْتَهِكُوْهَا وَحَدَّ حُدُوْدًا فَلَا تَعْتَدُوْهَا وَسَكَتَ عَنْ اَشْيَآءَ مِنْ غَيْرِ نِسْيَانٍ فَلَا تَبْحَثُوْا عَنْهَا۔ رَوَى الْاَحَادِيْثَ الثَّلَاثَةَ الدَّارَ قُطْنِيُّ۔

197. Sayyiduna Abu Tha'labah al Khushani رضی الله عنه [1] narrated that Allah's Messenger صلی الله علیه وسلم said, "Allah has made some thing obligatory, so do not let them go unattended. He has made some things unlawful. So do not violate them. He has set certain limits, so do not overstep them. And, He has been silent about some things without forgetting them, so do not probe them."[2]

[1] There is a difference of opinion on his name from Jurthum ibn Thabit to Jurthum ibn Thabic and Umar ibn Jurthum. He died in 75Ah in the times of Abu Malik ibn Marwan.

[2] Daraqutni # 42.

BOOK - II

BOOK OF KNOWLEDGE كتاب العلم

KNOWLEDGE OF ITS VIRTUE

What is knowledge? It is the mighty merit that bestows on its possessor nobility and civility, honour and greatness and polishes manners and habits. It takes man to the extreme height and brightens his heart with the sacred light of Divine awareness, and orients his mind to the correct belief, and it sets hearts on the straight path of worship of Allah and obedience.

Islam makes necessary the acquiring of this merit and makes it the staircase to success in both the worlds. Islam values every kind of knowledge that does not hinder Islamic beliefs and deeds, and guarantees man's progress to the zenith. Islam does not disallow knowledge of any kind whatsoever but show disgust with such learning as veers man towards the wrong path deters him from Allah and His messenger and takes him to atheism.

The Book of knowledge is created here. The ahadith on 'knowledge of religion' are narrated in this Book such as Shari'ah (divine law) regards as elementary and essential. Religious knowledge is more essential and preferred then all other knowledge. Every Muslim is bound to acquire it in the light of the Prophet's صلى الله عليه وسلم saying:

طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ۔

"To seek knowledge is an obligation binding on every Muslim."[1]

The life that Islam demand and the peak of servitude that it wants man to attain depends only on religious knowledge. Man then recognizes his reality and achieves Divine awareness. He comes to the paths of belief and deeds and learns to obey his Lord and the Messenger صلى الله عليه وسلم and to adhere to Shari'ah (divine law).

Knowledge of religion is based on Allah's Book and the Prophet's صلى الله عليه وسلم sunnah. It is divided into two kinds: rudiments and objectives. The fundamental or rudiments is essential to gain a learning of the book and the sunnah. Without it, the Quran and hadith cannot be learnt. Examples are the language, grammar, etc.

The (second kind) objectives are a knowledge of the beliefs, deeds and manners. This is the knowledge that is really required and essential. It is only after acquiring it that the straight path of adherence to religion and Shari'ah (divine law) comes before us. These together are also Known as *ilm mu'amlat* (knowledge of co-existence, mutual transactions).

There also is as ilm mukashifah (knowledge of revelation or uncovering). It is the light that grows in the heart by practicing one's knowledge (or acting on what one learns) and its sacred light makes everything real and clear to the extent that an awareness is achieved of Allah's Being, attributes and power. The discovery of this knowledge is also called the real knowledge (*ilm haqiqat*) and hereditary knowledge (ilm wirathat) as in the words of the Prophet صلى الله عليه وسلم:

مَنْ عَمِلَ بِمَا عَلِمَ وَرَّثَهُ اللّٰهُ مَا لَمْ يَعْلَمْ۔

"He who acts on what he knows is made heir by Allah to that which is not known learnt and not read."

In short, these are the knows kinds of the disclosed knowledge and the undisclosed

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[1] see # 218, Section II, sources given there.

knowledge. They are inseparable and interdependent on one another, like body and soul, and skin and marrow. The verses and the ahadith on the merits of knowledge embrace all these kinds with the degrees of their disparities.

SECTION I الفصل الأول

(١٩٨) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَلِّغُوْا عَنِّيْ وَلَوْ اٰيَةً وَحَدِّثُوْا عَنْ بَنِيْ إِسْرَآءِيْلَ وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهٗ مِنَ النَّارِ (رواه البخارى)

198. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that Allah's Messenger said, "Transmit me from the even if it is one verse. And, you may narrate from the Banu Isra'il, there being no harm in that. But, if anyone deliberately forges a lie against me then let him take his seat in hell." [1]

COMMENTARY: The word 'verse' means a hadith that may be brief in words but convey a world of knowledge. An example is (مَنْ صَمَتَ نَجَا) (he who keep quiet is safe), [2]
or other such concise but comprehensive ahadith. The Scholars say that the real objective of this hadith is to encourage one to spread knowledge and teach other people. One must do one's utmost to relay religious message to others. Even a small word may change their lives and guide them. This will fetch reward for the person who spreads the message, a manifold reward. The hadith says that if anyone hears any narrative of the Banu Isra'il then he may convey it to other people, but not their injunctions or Shari'ah (divine law) as emphasized in a previous hadith. To relate an event as a story does not damage the legal codes, but to pass on their injunctions or to preach their beliefs is against the basic principles of Muhammad's Shari'ah (divine law). Once his Shari'ah (divine law) is enforced, all other Shari'ah (divine law) s stand annulled. So it is disallowed to preach any other Shari'ah (divine law) against Muhammad's صلی الله علیه وسلم Shari'ah (divine law).
The hadith concludes with a severe warning on forging lies against the Prophet صلی الله علیه وسلم. The wretched person who intentionally lies against the 'most truthful whose truth is confirmed' deserves to be consigned to hell.
The Scholars hold an unanimous opinion that such a person perpetrates the unlawful and a grave sin. Some Scholars, like Imam Muhammad Juwayni, رحمه الله blame such a person of infidelity and disbelief.
This hadith (من كذب على متعمدًا فليتبوأ مقعده من النار) (If anyone deliberately forges a lie against me, then let him take his seat in hell) is a hadith of a high degree and a great standard. It is among the mutawatar of the highest level to which other mutawatar do not reach. As many as sixty two sahabah (Companions of Prophet) رضی الله عنه have narrated it, the ashrah Mubashharah among them.

(١٩٩) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ وَالْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَدَّثَ عَنِّيْ بِحَدِيْثٍ يُرٰى أَنَّهٗ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِيْنَ۔ (رواه مسلم)

199. Sayyiduna Sumurah ibn Jundub رضی الله عنه [3] and Sayyiduna al Mughirah ibn

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[1] Bukhari # 3461, Tirmidhi # 2778, Musnad Ahmad 2/199, 202, Abu Dawud # 3662.
[2] Mushkah # 4826. sources mentioned there against.
[3] His Kunyah was Abu Sa'd. He died in 58 or 59 AH. (Asad ul Ghabah).

Shu'bah رضی اللہ عنہ [1] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who narrates hadith from me which he thinks is false, is among the liars."[2]

COMMENTARY: Not only is he who fabricates a hadith is a liar but also he who circulates it knowing that it is false is a liar. Both are liable to be punished by Allah.

(٢٠٠) وَعَنْ مُعَاوِيَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يُّرِدِ اللّٰهُ بِهٖ خَيْرًا يُفَقِّهْهُ فِي الدِّيْنِ وَاِنَّمَا اَنَا قَاسِمٌ وَاللّٰهُ يُعْطِيْ (متفق عليه)

200. Sayyiduna Mu'awiyah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When Allah intends good for a person, He gives him an understanding of religion. I only distribute but Allah is the one who grants."[3]

COMMENTARY: This speaks of the high merit of knowledge. It is a great blessing of Allah. This person will see guidance and be on the right path.

Only Allah enables anyone to acquire knowledge. The Prophet صلی اللہ علیہ وسلم taught the people their religious duties and the Shari'ah (divine law) commands. He narrated to them the ahadith. Thereafter, it depends Allah to enable them to abide by the Prophet's صلی اللہ علیہ وسلم teachings and to understand them.

(٢٠١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ النَّاسُ مَعَادِنُ كَمَعَادِنِ الذَّهَبِ وَالْفِضَّةِ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْاِسْلَامِ اِذَا فَقِهُوْا (رواه مسلم)

201. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The people are mines like the mines of gold and silver. The best of them during the pre-Islamic days are the best of them in Islam, if they possess an understanding."[4]

COMMENTARY: Man is compared to mines from which rubies, pearls, etc, or gold and silver or coal and lime, etc extracted, So are men of different abilities and manners. Their qualities differ from excellent to very poor.

Like the minerals, man also retains his innate nature. But, when he is out of the darkness of disbelief and acquires knowledge, his heart and mind brighten to the highest limit.

(٢٠٢) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا حَسَدَ اِلَّا فِي اثْنَتَيْنِ رَجُلٌ اٰتَاهُ اللّٰهُ مَالًا فَسَلَّطَهٗ عَلٰى هَلَكَتِهٖ فِي الْحَقِّ وَرَجُلٌ اٰتَاهُ اللّٰهُ الْحِكْمَةَ فَهُوَ يَقْضِيْ بِهَا وَيُعَلِّمُهَا (متفق عليه)

202. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is not allowed to envy anyone besides two people; a man whom Allah has given wealth and enabled him to use it on that which is right, and a man whom Allah has given wisdom and he applies it with prudence and teaches it to others."[5]

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[1] His kunyah was Abu Abdullah or Abu Easa. He died in 50 AH (Asad ul Shabah).

[2] Muslim in his Muqaddamah, Tirmidhi # 2671, Ibn Majah # 39, Musnad Ahmad 4-250.

[3] Bukhari # 71, Muslim # 100-1037, Darami # 224, Muwatta Imam Maalik # 8, Musnad Ahmad # 92, And Ibn Abbas رضی اللہ عنہ narrated it; DArami # 225, Tirmidhi # 2654, Musnad Ahmad 1/306. And, Abu HUrayrah, Ibn Majah # 220.

[4] Muslim # 160-2638, 168-2378, Bukhari # 2353, Wordings defer in them.

[5] Bukhari # 73, Muslim 268-816, Musnad Ahmad 1/432.

COMMENTARY: Jealousy (or envy) is to wish for someone else's blessing to be taken away from him and that it may come to you it is a very bad trait and reflects a very disgraceful soul. Islam is the greatest champion of pure manners and rejects this wicked habit. (The Arabic word is (حسد) hasad). In contrast, there is (غبط) (ghabt) which is a covet to own a blessing that someone else owns (without wishing him evil). Shari'ah (divine law) has allowed it but only for good things. The (حسد) (hasad) mentioned in the hadith is Ghabt (غبط).

(٢٠٣) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا مَاتَ الْاِنْسَانُ اِنْقَطَعَ عَنْهُ عَمَلُهُ اِلَّا مِنْ ثَلَاثَةِ اَشْيَآءٍ: صَدَقَةٍ جَارِيَةٍ اَوْ عِلْمٍ يُنْتَفَعُ بِهٖ اَوْ وَلَدٍ صَالِحٍ يَدْعُوْ لَهٗ۔ (رواه مسلم)

203. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a person dies, (reward for) his deeds are cut off from him, except three; (rewards for) perpetual charity, knowledge from which benefit is derived (by others) and righteous children who pray for him."[1]

COMMENTARY: Deeds like salah, fasting, are concerned with worldly life, so their consequence terminate at death. The reward for these deeds are payable even after death, but they cease to multiply and grow, because the deeds are no more performed after death. However, the hadith mentions deeds that continue to receive fresh and increased reward even after death of a person. He goes on to benefit by them. The first is perpetual charity. He may have had set aside a piece of land as a trust during his lifetime, dug a well or done some such things as may exist after him and continue to give benefit to people after his death. As long as they utilise these things, he will be credited with reward.

Beneficial knowledge is the second thing. A person may have spread knowledge in his lifetime and have written books. After his death, others gain from the knowledge in the books. Or he may have students behind him who continue to diffuse knowledge. These things are his assets after his death. They continue to give him profit.

The third thing is righteous children. A person's greatest good fortune is righteous offspring. They give their parents peace during their life and are a means of deliverance for them after their death. They pray for them, give charity for them and do such other things.

(٢٠٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللّٰهُ عَنْهُ كُرْبَةً مِّنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلٰى مُعْسِرٍ يَسَّرَ اللّٰهُ عَلَيْهِ فِي الدُّنْيَا وَالْاٰخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللّٰهُ فِي الدُّنْيَا وَالْاٰخِرَةِ وَاللّٰهُ فِيْ عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِيْ عَوْنِ اَخِيْهِ وَمَنْ سَلَكَ طَرِيْقًا يَلْتَمِسُ فِيْهِ عِلْمًا سَهَّلَ اللّٰهُ لَهٗ بِهٖ طَرِيْقًا اِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِيْ بَيْتٍ مِنْ بُيُوْتِ اللّٰهِ يَتْلُوْنَ كِتَابَ اللّٰهِ وَيَتَدَارَسُوْنَهٗ بَيْنَهُمْ اِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِيْنَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَآئِكَةُ وَذَكَرَهُمُ اللّٰهُ فِيْمَنْ عِنْدَهٗ وَمَنْ بَطَّأَ بِهٖ عَمَلُهٗ لَمْ يُسْرِعْ بِهٖ نَسَبُهٗ (رواه مسلم)

204. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone removes a difficulty of the difficulties of the world facing a believer, Allah will remove from him a difficulty of the difficulties on the day of

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[1] Muslim # 14.1631, Tirmidhi # 1381, Abu Dawud # 2880, Nasai # 3681, Musnad Ahmad 2/372.

resurrection. If anyone makes it easy for one who is in straitened circumstances then Allah will make it easy for him in this world and the next. If anyone conceals (the faults of) a Muslim then Allah conceals him in this world and the next. And, Allah is Helpful to the slave as long as the slave is helpful to his brother. And, if anyone pursues a path seeking thereby knowledge then Allah makes easy for him a path to paradise. And never do a people assemble in a House of the Houses of Allah reciting Allah's Book teaching it to each other without tranquility descending on them, mercy enveloping them and the angels surrounding them. Allah remembers them among those who are with him. But, if anyone is slack I (doing) his deeds then his linage will not advance him."[1]

COMMENTARY: This hadith emphasizes the greatness of Islam's teachings. It aims to grow love, compassion and co-operation among all human beings, so that they may live in peace and give the right of each other.

If anyone is an anxiety and faces hardship then you must help him out. If he is debt, pay it for him and if he needs something then get it for him. Allah's mercy will then embrace you and you will be honoured in the world and rewarded in both the worlds. Also, you should conceal the defects of the people and not disgrace them.

To conceal someone could also mean to clothe him if he lacks proper clothing. Allah will conceal your shortcomings in this world and the next.

The hadith mentions the universal principle that as long as a person occupies in helping out his brother, Allah's help is assured for him.

The hadith also say s that it is very meritorious to seek knowledge and the seeker too is very excellent. Allah makes it easy for him to endure the rigors of a journey or other hardship faced during the effort to acquire knowledge. He will be admitted to paradise.

Those who gather in the mosques to recite the Quran and learn it are showed will Allah's mercy. They too are like students heavily rewarded. Their hears gain tranquility so that they do not crave for the luxuries of the world and do not fear other than Allah. The result is that their hearts glow with the sacred Divine light. The angels surrounds them and honour them. Above all that, Allah Mighty and Glorious, mentions them among His angels, This shows how excellent these people are.

The hadith concludes by laying stress on deeds on which prosperity in the hereafter depends. Without deeds, no kind of ability or genealogy will help in the hereafter.

> When you are in love,
> Do not worry about lineage.
> Parentage is of no concern here.

(٢٠٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اَوَّلَ النَّاسِ يُقْضٰى عَلَيْهِ يَوْمَ الْقِيَامَةِ رَجُلٌ اُسْتُشْهِدَ فَأُتِيَ بِهٖ فَعَرَّفَهٗ نِعْمَتَهٗ فَعَرَفَهَا فَقَالَ فَمَا عَمِلْتَ فِيْهَا؟ قَالَ قَاتَلْتُ فِيْكَ حَتّٰى اُسْتُشْهِدْتُّ قَالَ كَذَبْتَ وَلٰكِنَّكَ قَاتَلْتَ لِاَنْ يُّقَالَ جَرِئٌ فَقَدْ قِيْلَ ثُمَّ اُمِرَ بِهٖ فَسُحِبَ عَلٰى وَجْهِهٖ حَتّٰى اُلْقِيَ فِي النَّارِ وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهٗ وَقَرَأَ الْقُرْاٰنَ فَأُتِيَ بِهٖ فَعَرَّفَهٗ نِعَمَهٗ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيْهَا قَالَ تَعَلَّمْتُ الْعِلْمَ

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[1] Muslim # 2699, Bukhari (part of it) # 2442, Tirmidhi # 2954, Abu Dawud # 4946, Ibn Majah # 225, Musnad Ahmad 2/252.

وَعَلَّمْتُهُ وَقَرَأْتُ فِيْكَ الْقُرْاٰنَ قَالَ كَذَبْتَ وَلٰكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ اِنَّكَ عَالِمٌ وَ قَرَأْتَ الْقُرْاٰنَ لِيُقَالَ اِنَّكَ هُوَقَارِئٌ فَقَدْ قِيْلَ ثُمَّ اُمِرَ بِهٖ فَسُحِبَ عَلٰى وَجْهِهٖ حَتّٰى اُلْقِيَ فِي النَّارِ ورَجُلٌ وَسَّعَ اللّٰهُ عَلَيْهِ وَاَعْطَاهُ مِنْ اَصْنَافِ الْمَالِ كُلِّهٖ فَاُتِيَ بِهٖ فَعَرَّفَهُ نِعْمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيْهَا قَالَ مَاتَرَكْتُ مِنْ سَبِيْلٍ تُحِبُّ اَنْ يُّنْفَقَ فِيْهَا اِلَّا اَنْفَقْتُ فِيْهَا لَكَ قَالَ كَذَبْتَ وَلٰكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ فَقَدْ قِيْلَ ثُمَّ اُمِرَ بِهٖ فَسُحِبَ عَلٰى وَجْهِهٖ ثُمَّ اُلْقِيَ فِي النَّارِ (رواه مسلم)

205. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The first person who will be judged on he day of resurrection will be a man who had been martyred (in this world). He will be brought and Allah will remind him of His favours which he would acknowledge. Then Allah will ask him, 'How did you act to show gratitude for it?' He will say, 'I fought for your cause till I was martyred.' Allah will say, 'You lie. You fought that you should be called courageous and that was said,' Then the command will be given and he will be dragged on his face till he is thrown into the Fire.' Then a man will be brought who had acquired knowledge and diffused it and had recited the Quran. Allah will remind him of his favours and he would acknowledge them, So Allah will ask him what he did to show gratitude. He will say, 'I learnt and diffuses knowledge and recited the Quran for your sake.' Allah will say, 'you lie. You did that people might call you a scholar and a qari, and they have done that.' Then a command will be given and he will be dragged face down and cast into hell. After that a man will be brought whom Allah had given riches and bestowed on him different kinds of property. He will remind him of His favours on him and he would acknowledge them. Allah will ask him how he used them to be grateful for them and he will say. 'I spent it generously on every cause dear to you for your sake.' Allah will say, 'you lie, but you did that to be praised by the people as generous, and they did praise you.' The command will be given for him and will be dragged face down and thrown into hell."[1]

COMMENTARY: This hadith makes it very clear how important it is to form a sincere intention before doing deeds. If a person's intention is faulty then howsoever great and pious a deed, it will not help him in the least. Allah loves only that deeds which is performed for His pleasure and with an intention to obey Him, otherwise it will be rejected. Rather the doer will receive punishment for his faulty intention.

(٢٠٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ وَلٰكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاۤءِ حَتّٰى اِذَا لَمْ يُبْقِ عَالِمًا اِتَّخَذَ النَّاسُ رُءُوْسًا جُهَّالًا فَسُئِلُوْا فَاَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوْا وَاَضَلُّوْا (متفق عليه)

206. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Allah will not remove knowledge by taking it away from the people.

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[1] Muslim # 152-1905, Nasa'I # 3137, Musnad Ahmad 2/322.

Rather, He will take away knowledge by taking away the scholars (one by one) till no scholar survives (among them). The people will choose the ignorant as their leaders. They will be asked and give their verdicts without knowledge, going astray (themselves) and leading (others) astray."[1]

(٢٠٧) وَعَنْ شَقِيْقٍ قَالَ: كَانَ عَبْدُاللّٰهِ بْنُ مَسْعُوْدٍ يُذَكِّرُ النَّاسَ فِيْ كُلِّ خَمِيْسٍ فَقَالَ لَهُ رَجُلٌ يَا اَبَا عَبْدِالرَّحْمٰنِ! لَوَدِدْتُّ اَنَّكَ ذَكَّرْتَنَا فِيْ كُلِّ يَوْمٍ قَالَ اَمَا اِنَّهُ يَمْنَعُنِيْ مِنْ ذٰلِكَ اِنِّيْ اَكْرَهُ اَنْ اُمِلَّكُمْ وَاِنِّيْ اَتَخَوَّلُكُمْ بِالْمَوْعِظَةِ كَمَا كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِهَا مَخَافَةَ السَّآمَةِ عَلَيْنَا۔ (متفق عليه)

207. Sayyiduna Shaqiq رضی اللہ عنہ [2] narrated that Abdullah ibn Mas'ud رضی اللہ عنہ used to impart lessons to them every Thursday. A man suggested to him, "O Abu Abdur Rahman, how I wish that you should speak to us every day!" He said, "Know! What prevents me from that is that I dislike to bore you. I am mindful of you in regard to sermonizing just as Allah's Messenger صلی اللہ علیہ وسلم was mindful of us in this regard lest we sense tedium."[3]

COMMENTARY: This hadith asserts explicitly that moderation should be exercised in sermonizing and exhortation. One must not continue to exhort and preach all the time otherwise hearts feel the monotony. Then, people do not listen to anything with concentration, so the sermon makes no impression on them. Moreover, one must not resort to reproach, scolding etc. because this has a bad effect on the audience who might become ill disposed.
Only that advice brings good result which is offered at a proper time politely and lovingly.

(٢٠٨) وَعَنْ اَنَسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَكَلَّمَ بِكَلِمَةٍ اَعَادَهَا ثَلَاثًا حَتّٰى تُفْهَمَ عَنْهُ وَاِذَا اَتٰى عَلٰى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ عَلَيْهِمْ ثَلَاثًا۔ (رواه البخارى)

208. Sayiduna Anas رضی الله عنه narrated that when the Prophet صلی الله علیه وسلم said something, he repeated it three times so that it was understood, and when he came to a people and offered them salaam, he offered the salaam to them three times.[4]

COMMENTARY: This does not mean that he repeated everything he said three times. Only when it was something very important, or he was explaining something of particular interest, or he was passing on a religious command, or the people may not have heard him well, he repeated what he said three times.

As for offering the salaam there times, the first time was to seek permission to enter. The second was the greeting on meeting them and the third was on taking leave.

(٢٠٩) وَعَنْ اَبِيْ مَسْعُوْدٍ الْاَنْصَارِيِّ قَالَ جَآءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّهُ اُبْدِعَ بِيْ فَاحْمِلْنِيْ فَقَالَ مَا عِنْدِيْ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَنَا اَدُلُّهُ عَلٰى مَنْ يَّحْمِلُهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ دَلَّ عَلٰى خَيْرٍ فَلَهُ مِثْلُ اَجْرِ فَاعِلِهٖ(رواه مسلم)

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[1] Bukhari # 100, Muslim # 13-2673, Tirmidhi # 2661, Ibn Majah # 52, Musnad Amad 2-162.
[2] He was a tabi'I His kunayah Abu Wa'il. He died in Hajjaj's times or in 99AH.
[3] Bukhari # 68, Muslim # 83, 2821, Tirmidhi # 2864, (in brief). Musnad Ahmad 1-378.
[4] Bukhari # 95, Tirmidhi (with a change in the sequence & words) # 2732.

209. Sayyiduna Abu Mas'ud Ansari رضی اللہ عنہ [1] narrated that a man came to the Prophet صلی اللہ علیہ وسلم and said, "My riding beast is exhausted. So give me one." He said, "I have none." Another man offered. "O Messenger of Allah, I will guide him to a man who will give him a riding beast." Allah's Messenger صلی اللہ علیہ وسلم said, "He who guides to what is good has the reward like one who does it."[2]

(٢١٠) وَعَنْ جَرِيْرٍ قَالَ كُنَّا فِيْ صَدْرِ النَّهَارِ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَآءَ قَوْمٌ عُرَاةٌ مُجْتَابِي النِّمَارِ أَوِ الْعَبَآءِ مُتَقَلِّدِي السُّيُوْفِ عَامَّتُهُمْ مِنْ مُضَرَ بَلْ كُلُّهُمْ مِنْ مُضَرَ فَتَمَعَّرَ وَجْهُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِمَا رَأَىٰ بِهِمْ مِنَ الْفَاقَةِ فَدَخَلَ ثُمَّ خَرَجَ فَأَمَرَ بِلَالًا فَأَذَّنَ وَأَقَامَ فَصَلَّى ثُمَّ خَطَبَ فَقَالَ (يَآأَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِنْ نَّفْسٍ وَّاحِدَةٍ إِلَى اٰخِرِ الْاٰيَةِ إِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا- وَالْاٰيَةِ الَّتِيْ فِي الْحَشْرِ اِتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ) تَصَدَّقَ رَجُلٌ مِّنْ دِيْنَارِهٖ، مِنْ دِرْهَمِهٖ، مِنْ ثَوْبِهٖ، مِنْ صَاعِ بُرِّهٖ، مِنْ صَاعِ تَمْرِهٖ حَتّٰى قَالَ وَلَوْ بِشِقِّ تَمْرَةٍ قَالَ فَجَآءَ رَجُلٌ مِّنَ الْاَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهٗ تَعْجِزُ عَنْهَا بَلْ قَدْ عَجَزَتْ ثُمَّ تَتَابَعَ النَّاسُ حَتّٰى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَّثِيَابٍ حَتّٰى رَأَيْتُ وَجْهَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَهَلَّلُ كَأَنَّهٗ مُذْهَبَةٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَنَّ فِي الْاِسْلَامِ سُنَّةً حَسَنَةً فَلَهٗ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهٖ مِنْ غَيْرِ أَنْ يَّنْقُصَ مِنْ أُجُوْرِهِمْ شَيْئٌ وَمَنْ سَنَّ فِي الْاِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهٖ مِنْ غَيْرِ أَنْ يَّنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئٌ- (رواه مسلم)

210. Sayyiduna Jarir رضی اللہ عنہ [3] narrated that once while they were with Allah's Messenger صلی اللہ علیہ وسلم early in the day. Some people came (to him). They were unclad save for a blanket over them. Their swords were over their shoulders. Most of them nay all of them, belonged to the tribe Mudar. The face of Allah's Messenger صلی اللہ علیہ وسلم changed colour on seeing their dire need. He went in. Then he came out and instructed Bilal رضی اللہ عنہ who called the adhan and the iqamah. The Prophet صلی اللہ علیہ وسلم led the salah. Then he delivered a sermon, saying:

يَآأَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِنْ نَّفْسٍ وَّاحِدَةٍ إِلَى اٰخِرِ الْاٰيَةِ (إِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا

{O mankind, fear your Lord who created you from a single person.... (upto) surely Allah is ever watchful over you} (an Nisa, 1)
and the verse (18) of al Hashr:

اِتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

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[1] His name was Uqbah ibn Aurah and was known by his kunyah Abu Mas'ud Ansari. He died in the times of Sayyiduna Ali رضی اللہ عنہ, or in 41 or 42 AH.

[2] Muslim # 133-1893, Abu Dawud # 5129, Tirmidhi # 2680, Musnad Ahmad 4-120.

[3] He was Jarir ibn Abdullah رضی اللہ عنہ and his kunyah was Abu Amr or Abu Abdullah of the tribe Bajali. He embraced Islam merely forty days before the Prophet's صلی اللہ علیہ وسلم death. He died in 51 or 54 AH at Quraysiya.

{....fear Allah, and let every soul look to what is sends forward for the morrow} (and he said,) "A man must give charity from his dinar, from his dirham, from his clothings, from his so' of wheat, from his sa' of dates, even if it is half a date." A man of the ansars brought a purse full of dinars of dirhams whose weight nearly made him helpless nay he was fatigued. Then people came one after the other till (Jarir said,) "I saw two mounds of food and clothing so that I saw the face of Allah's Messenger صلى الله عليه وسلم glow lustrously like pure gold." (Jarir رضى الله عنه continued the narrative) The Messenger of Allah then said, "He who initiates a new practice in Islam such as is good, for him is a reward for it and the reward of those who act on it after him without anything being deducted from their rewards. And if anyone initiates a bad practice in Islam then on him is a burden of sin and the burden of the sins of those who act on it without their burdens being softened in the least."[1]

COMMENTARY: The first verse that the Prophet صلى الله عليه وسلم recited from surah an Nisa emphasizes the need to give charity and be kind to relatives whose rights must be given. He encouraged his sahabah(Companions of Prophet) رضى الله عنه to give charity.and to help the visiting tribe.

In the beginning of the hadith, the sub narrator uses the words describing the apparel of the visitors as (النمار العباء) [2] being unsure which word narrator bad used. Both mean a kind of an overall covering, a blanket.

(٢١١) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُقْتَلُ نَفْسٌ ظُلْمًا اِلَّا كَانَ عَلَى ابْنِ اٰدَمَ الْاَوَّلِ كِفْلٌ مِّنْ دَمِهَا لِاَنَّهٗ اَوَّلُ مَنْ سَنَّ الْقَتْلَ مُتَّفَقٌ عَلَيْهِ وَسَنَذْكُرُ حَدِيْثَ مُعَاوِيَةَ لَايَزَالُ طَآءِفَةٌ مِنْ اُمَّتِيْ فِيْ بَابِ ثَوَابِ هٰذِهِ الْاُمَّةِ اِنْ شَآءَ اللّٰهُ تَعَالٰى۔

211. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "No one is killed unjustly but a portion of his blood is (recorded) against the son of Aadam عليه السلام because he was the first to introduce murder."[3]
We shall narrate the hadith of Sayyiduna Mu'awiyah رضى الله عنه "A section of my ummah shall not cease..." in a chapter on reward of this ummah, insha Allah. (# 6285)

COMMENTARY: The history of man's oppression and cruelty begins with the life of Qabil the first son of Sayyiduna Aadam عليه السلام He had killed his brother Habil to satisfy his own little desire. It was the first bloodshed of human history, the foundation was laid thereby of shedding blood unjustly.

It has been stated earlier that if anyone initiates a pious work then he gets a reward for it and the doer of an evil earns sin for his deed and the deeds of those who imitate him.
Hence if anyone is killed unjustly, a portion of his blood is the responsibility of Qabil. He was the inventor of injustice and cruel killing.

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[1] Muslim # 133-1893, Abu Dawud # 5129, Tirmidhi (the like in brief) # 2680 Musnad Ahmad 4-120.
[2] An Namar or al Aba, a striped woolen garment or clock.
[3] Bukhari # 3335, Muslim # 27-1617, tirmidhi # 2682, Ibn Majah # 2616, Musnad Ahmad 1-383.

SECTION II — اَلْفَصْلُ الثَّانِيْ

(٢١٢) عَنْ كَثِيْرِ بْنِ قَيْسٍ قَالَ: كُنْتُ جَالِسًا مَعَ اَبِي الدَّرْدَآءِ فِيْ مَسْجِدِ دَمَشْقَ فَجَآءَ رَجُلٌ فَقَالَ يَا اَبَا الدَّرْدَآءِ اِنِّيْ جِئْتُكَ مِنْ مَدِيْنَةِ الرَّسُوْلِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِحَدِيْثٍ بَلَغَنِيْ اَنَّكَ تُحَدِّثُهُ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا جِئْتُ لِحَاجَةٍ قَالَ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ سَلَكَ طَرِيْقًا يَطْلُبُ فِيْهِ عِلْمًا سَلَكَ اللّٰهُ بِهٖ طَرِيْقًا مِنْ طُرُقِ الْجَنَّةِ وَاِنَّ الْمَلٰٓئِكَةَ لَتَضَعُ اَجْنِحَتَهَا رِضًى لِّطَالِبِ الْعِلْمِ وَاِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ وَالْحِيْتَانُ فِيْ جَوْفِ الْمَاءِ وَاِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلٰى سَآئِرِ الْكَوَاكِبِ وَاِنَّ الْعُلَمَاءَ وَرَثَةُ الْاَنْبِيَاءِ وَاِنَّ الْاَنْبِيَآءَ لَمْ يُوَرِّثُوْا دِيْنَارًا وَّلَا دِرْهَمًا وَاِنَّمَا وَرَّثُوا الْعِلْمَ فَمَنْ اَخَذَهٗ اَخَذَ بِحَظٍّ وَّافِرٍ- رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَسَمَّاهُ التِّرْمِذِيُّ قَيْسَ بْنَ كَثِيْرٍ-

212. Sayyiduna Kathir ibn Qays رحمه الله that he was sitting with Sayyiduna Abu ad-Darda in the mosque of Damascus when a man came to him and said, "O Abu Darda! I have come to you from the city of Allah's Messenger صلى الله عليه وسلم for a hadith that I have been told that you narrate from Allah's Messenger صلى الله عليه وسلم, and I have come for no other purpose." So he narrated that he had hear Allah's Messenger صلى الله عليه وسلم say, "He who travels on a path in search of knowledge will find that Allah causes him to travel on a path to paradise, the angels will lower their wings showing pleasure with the seeker of knowledge, and the dwellers of the heavens and the earth and even the fish deep in the water pray for forgiveness for him. The excellence of the scholar over the worshipper is like that of the moon on the fourteenth (of the lunar month) over all the stars. The scholars are the heirs of the Prophet who never leave dinars or dirhams in legacy. They leave only knowledge. So anyone who takes it, takes a profuse portion."[1]
(Tirmidhi call the narrator Qays ibn Kathir رحمه الله.

COMMENTARY: The visitor made it clear to the sahabi رضى الله عنه that he had no worldly ambition in visiting him. He had come to learn from him the words of Allah's Messenger صلى الله عليه وسلم. He may have come to listen to this very hadith, or Abu Darda رضى الله عنه may have narrated it to him in view of its significance at that moment to loud his effort. After that, he may have narrated to him the other hadith which the visitor had sought.

Every creature who prays for one searching for knowledge could have been mentioned together, at once. But, each is named one by one to lay emphasis on the merit of the scholar. The scholar benefits not only himself but benefits a plethora of others. He is like the moon whose light brightens the world. Its sphere is not limited.

The scholar acquires knowledge and occupies himself in the obligatory duties and the

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[1] Musnad Ahmad 5-196, Tirmidhi # 2691 naming the narrator Qays ibn Kathir), Abu Dawud # 3641, Ibn Majah in its Muqddamah # 223, Drami # 342.

sunnah and mustahab and reaching and imparting knowledge. His work is to teach, to preach, to spread religion. The worshipper is devout and after acquiring knowledge devotes himself to worship alone all his life. He is not interested in spreading knowledge. Teaching and preaching are not his field.

If we examine the merits of spreading knowledge, teaching and preaching, we shall realize the significance of this deed. It is more excellent than more worship as most of the ahadith make clear. The scholar is definitely superior.

The Sharah us sunnah quotes Sufyan Thawri رحمه الله as saying, "Nothing is superior to one who seeks knowledge today in my sight." He was asked if sincere intention was of no merit. He said, "seeking knowledge is itself an intention." Meaning that intention corrects itself automatically when knowledge is sought. Thus, it is said of some scholars that they confessed to seeking knowledge they confessed to seeking knowledge for others than Allah but then their intention became sincere and it become only for Allah's sake. The light of learning brightened their hearts.

The merit of knowledge is obvious from the words of Imam Shafi'I رحمه الله He said, "To seek knowledge is superior to offering the optional salah because the knowledge that is desired is either absolutely fard or a fard kafayah," meaning, obligatory on all a collective obligation discharged by some. Both are superior to the optional.

(٢١٣) وَعَنْ اَبِيْ اُمَامَةَ الْبَاهِلِيِّ قَالَ ذُكِرَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ: اَحَدُهُمَا عَابِدٌ وَالْاٰخَرُ عَالِمٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِيْ عَلٰى اَدْنَاكُمْ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ وَمَلَآئِكَتَهٗ وَاَهْلَ السَّمٰوَاتِ وَالْاَرْضِ حَتَّى النَّمْلَةَ فِيْ جُحْرِهَا وَحَتَّى الْحُوْتَ لَيُصَلُّوْنَ عَلٰى مُعَلِّمِ النَّاسِ الْخَيْرَ۔ رَوَاهُ التِّرْمِذِيُّ

213. Sayyiduna Abu Umamah Bahili رضی الله عنه narrated that two men were mentioned to Allah's Messenger صلى الله عليه وسلم. One of them was a devoted worshipper and the other a scholar. Allah's Messenger صلى الله عليه وسلم said, "The excellence of the scholar over the worshipper is like my superiority over the humblest man among you." He said further. "Surely, Allah, His angels, the dwellers of the heavens and the earths, even the ants in their holes and the fish too, invoke blessings on the teacher of the people about what is good."[1]

(٢١٤) وَرَوَاهُ الدَّارِمِيُّ عَنْ مَكْحُوْلٍ مُرْسَلًا وَلَمْ يَذْكُرْ رَجُلَانِ وَقَالَ فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِيْ عَلٰى اَدْنَاكُمْ ثُمَّ تَلَا هٰذِهِ الْاٰيَةَ (اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمَآءُ) وَسَرَدَ الْحَدِيْثَ اِلٰى اٰخِرِهٖ۔ (ترمذی)

214. (Darimi transmitted it from) Makhul رحمه الله (who narrated in a mursal from without mentioning the two men. His words are (that the Prophet صلى الله عليه وسلم said,) "The excellence of the scholar over the worshipper is like nine over the humblest of you." Then he recited the verse (28 of the Surah Fatir):

اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمَآءُ

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[1] Tirmidhi # 2694.

{Only those of His servants fear Allah, who have knowledge.}

Then he narrated the hadith to the end.[1]

COMMENTARY: The hadith mentions the superiority of the scholar over a devoted worshipper. It say that his superiority compares with the Prophet صلى الله عليه وسلم over the humblest man among his sahabah(Companions of Prophet) رضى الله عنه.

Obviously, we cannot fathom the Prophet's صلى الله عليه وسلم superiority but we do get an idea of the excellence of the scholar.

(٢١٥) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ النَّاسَ لَكُمْ تَبَعٌ وَاِنَّ رِجَالًا يَاْتُوْنَكُمْ مِنْ اَقْطَارِ الْاَرْضِ يَتَفَقَّهُوْنَ فِي الدِّيْنِ فَاِذَا اَتَوْكُمْ فَاسْتَوْصُوْا بِهِمْ خَيْرًا۔ (رواه ترمذى)

215. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "People will come to you from the regions of the world to learn religion. When they come to you, instruct them what is good."[2]

COMMENTARY: The Prophet صلى الله عليه وسلم informed the sahabah(Companions of Prophet) رضى الله عنه that, after him, men would come to them from the corners of the world to know about religion, because they would be the surviving imans. They were advised to be kind to them and train them well and to brighten their hearts with religious knowledge.

(٢١٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْكَلِمَةُ الْحِكْمَةُ ضَالَّةُ الْحَكِيْمِ فَحَيْثُ وَجَدَهَا فَهُوَ اَحَقُّ بِهَا رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ وَاِبْرَاهِيْمُ بْنُ الْفَضْلِ الرَّاوِي يُضَعَّفُ فِي الْحَدِيْثِ۔

216. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The words of wisdom are to lost possession of the wise man. So, wheresoever, he finds them, he has more right over them."[3]

COMMENTARY: This hadith tells a wise man that intelligence demands of him to accept forthwith anything that he hears and is profitable to religion. Then he must abide by that. That would guarantee his progress to heights. It is very foolish to refuse to accept a good suggestion or a wise word from one who is of a lower rank. The Scholars say that if anyone accepts the saying as worthwhile if it comes from an intelligent and saintly man like bayazid Bustami رحمه الله, but rejects the same thing if it comes from his slave, then he is an arrogant man.

(٢١٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقِيْهٌ وَاحِدٌ اَشَدُّ عَلَى الشَّيْطَانِ مِنْ اَلْفِ عَابِدٍ۔ (رواه الترمذى وابن ماجة)

217. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "One faqih (a learned man) is more severe on the devil than one thousand

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[1] Darami # 289.

[2] Tirmidhi # 2460, Ibn Majah # 249 (Instead of wise man, tirmidhi has believer).

[3] Tirmidhi # 2694, Ibn Majah # 4169.

devoted worshipper."[1]

COMMENTARY: In a combat, success depends on being aware of the tactics of the adversary and on knowing of the adversary and on knowing how to fail them. It does not depend on more physical power.

The greatest enemy of man in the world, unseen to him, is the devil. He continues to cast people into the labyrinth of misguidance through his deception. Only those people who understand his deceitful ways save themselves and others. They are the scholars whose hearts. They are the scholars whose hearts and minds are full of Divine light.

This is what the hadith says. A scholar pick up the devils deception and he warns the people of it, instructing them how to preserve themselves from the devil's designs.

As for the worshipper, he is unable to detect the devils deceit. He seems to be engaged in worship but does not realize that the devil has ensnared him. So, neither does he save himself nor protect the others.

(٢١٨) وَعَنْ اَنَسٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ وَّمُسْلِمَةٍ وَوَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ اَهْلِهٖ كَمُقَلِّدِ الْخَنَازِيْرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ رَوَاهُ ابْنُ مَاجَةَ وَرَوَى الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ اِلٰى قَوْلِهٖ مُسْلِمٍ وَقَالَ هٰذَا حَدِيْثٌ مَتْنُهٗ مَشْهُوْرٌ وَاِسْنَادُهٗ ضَعِيْفٌ وَقَدْ رُوِيَ مِنْ اَوْجُهٍ كُلُّهَا ضَعِيْفٌ۔

218. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is obligatory for every Muslim man and woman to seek knowledge. But, to teach it to an unworthy person is like someone putting necklaces of jewels, pearls and gold on swine."[2]

(The version in Bayhaqi Shu'ab al eeman ends at the word 'Muslim'. He calls all its isnad as weak.)

COMMENTARY: This hadith throws light on the importance of knowledge without knowledge, man cannot discharge his responsibility as Allah's vicegerent, nor can he recognize Allah's Being, or His attributes.

As we have stated earlier, 'knowledge' means knowledge of religion. It is required at every stage of life. Man needs to know his creator and his attributes. He has to know about the Prophet's صلی اللہ علیہ وسلم mission and to know everything on which lies the foundation (of the religion) of Islam and faith.

In the practical life, he needs to know the injunctions on deeds, like salah, fasting, etc. their timings and so on. If he is wealthy, he has to know about zakah. When he marries, he has to be aware of all matters related to husband and wife.

Similarly, there are codes of law and injunctions to conduct in short, there is no aspect of life, individual or collective, where one is not required to know the obligations. If he does not know then he will continue to exceed the limits and violate the Shari'ah (divine law) .

Some people have said that 'knowledge' here includes the knowing of what corrupts the soul, like jealousy, malice, etc. It is necessary to know everything that makes the good deeds worthless.

The hadith says that only the worthy acquire knowledge up to their ability. Hence, a teacher must bear this in mind and teach according to the student's capability and the knowledge that is required at the time. Thus, the intricacies of mysticism, if taught to the

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[1] Tirmidhi # 2690, Ibn Majah # 222.

[2] Ibn Majah # 224, Bayhaqi in Shu'ab ul eeman # 1666.

common men, could mislead them.

(٢١٩) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَصْلَتَانِ لَا تَجْتَمِعَانِ فِي مُنَافِقٍ حُسْنُ سَمْتٍ وَلَا فِقْهٌ فِي الدِّيْنِ۔ (رواه الترمذی)

219. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Two characteristics cannot combine in a hypocrite. Good character and an understanding of religion."[1]

COMMENTARY: This hadith urges a Muslim to inculcate in him the two characteristics that are peculiar to a sincere believer. They are pious habits, good manners and a sound learning. Allamah Turpushti رحمه الله said that an understanding of religion is to know it well at heart, declare it with the tongue and abide by it. That will grow fear of Allah in the heart.

(٢٢٠) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيْلِ اللّٰهِ حَتّٰى يَرْجِعَ۔ (رواه الترمذی والدارمی)

220. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If anyone treks a path searching for knowledge then he is on Allah's path till he returns."[2]

COMMENTARY: If anyone leaves this home and family or even his native land to seek knowledge then he is like a mujahid on Allah's path. The knowledge he seeks may be beyond what is necessary for him. He will secure a reward that matches the rewards of one who wages jihad for Allah's sake, for he acquires knowledge to fight ignorance and to spread Allah's religion all over the world. He also aims to protect the people from the devil's deception. Hence he continues to earn the reward of jihad till he return home.
When he returns home, his rank is raised more than that. He is a reformer and a teacher and hence known as an heir of the Prophet علیه السلام a sacred sobriquet.

(٢٢١) وَعَنْ سَخْبَرَةَ الْاَزْدِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ طَلَبَ الْعِلْمَ كَانَ كَفَّارَةً لِّمَا مَضٰى۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ ضَعِيْفُ الْاِسْنَادِ وَاَبُوْدَاوُدَ الرَّاوِيُّ يُضَعَّفُ۔

221. Sayyiduna Shakhbarah al Azdi[3] رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "if anyone seeks knowledge then it is an expiation for what has passed (of his sins)."[4]

(٢٢٢) وَعَنْ اَبِي سَعِيْدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَنْ يَّشْبَعَ الْمُؤْمِنُ مِنْ خَيْرٍ يَّسْمَعُهٗ حَتّٰى يَكُوْنَ مُنْتَهَاهُ الْجَنَّةَ۔ (رواه الترمذی)

222. Sayyiduna Abu Sa'eed al Khudri رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "A believer is never satiated with the good (words) he hears till his limit is paradise."[5]

COMMENTARY: To seek knowledge is an ingredient of faith. The light of faith brightens a

[1] Tirmidhi # 2693.
[2] Tirmidhi # 2656.
[3] His kunyah was Abu Abdullah. He was an Azdi, or Asadi.
[4] Tirmidhi # 2657, Darami # 561.
[5] Tirmidhi # 2695.

man's mind and heart and the light of knowledge takes him to the heights of perfection. This is why a believer is never sate with learning. He always craves for more till death when his knowledge takes him to paradise.

This is hadith conveys great, good tidings to the student and the learned. They did not cease to acquire knowledge all their life their scholarly rank and greatness rose to the extreme limit and they occupied themselves always searching for knowledge.

We must bear in mind that the sphere of knowledge is very wide. Those people who are engaged in writing, compiling, learning and teaching are also counted (in this sphere) among those who search for knowledge. They too get the reward as the seekers get.

(٢٢٣-٢٢٤) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سُئِلَ عَنْ عِلْمٍ عَلِمَهُ ثُمَّ كَتَمَهُ أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِّنْ نَّارٍ۔ رَوَاهُ أَحْمَدُ وَأَبُوْدَاوُدَ وَالتِّرْمِذِيُّ۔

223. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who is asked about a knowledge that he knows but conceal it, will be restrained on the day of resurrection with reins of the fire."[1]

(٢٢٤) وَرَوَاهُ ابْنُ مَاجَةَ عَنْ أَنَسٍ

224. Ibn Majah also transmitted it from Anas رضی اللہ عنہ [2]

COMMENTARY: This hadith warns the scholar who refuses to pass on his religious knowledge to those who enquire from him. This warning concerns the knowledge that is essential to acquire and it is wajib. For instance, if a man wishes to embrace Islam and asks a scholar to enlighten him about its injunctions and his obligations, or he wishes to know what is lawful and what unlawful, then the scholar is bounds to inform him to the best of his ability. However, this command does not apply to the supererogatory and the permissible.

(٢٢٥) وَعَنْ كَعْبِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَاءَ أَوْلِيُمَارِيَ بِهِ السُّفَهَاءَ أَوْيَصْرِفَ بِهِ وُجُوْهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللّٰهُ النَّارَ رَوَاهُ التِّرْمِذِيُّ۔

225. Sayyiduna Ka'b ibn Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone seeks knowledge to contend with the Scholars on the strength of his knowledge, or to wrangle with the foolish to turn the faces at the people towards him, then Allah will admit him to hell."[3]

COMMENTARY: Knowledge cannot tolerate showing off, pride and arrogance because knowledge aims at removing ignorance and oppression. Clearly those traits do not fit with knowledge but with ignorance. Knowledge demands that a person should be humility personified even if he is noble, civilized and most progressed.

Knowledge should not be acquired merely for worldly benefit, honour and to earn people's praise, or to impress the ignorant and show arrogance. Such a scholar may be successful in this world and may achieve his aim but he will have to answer in the next world. There, he will have to face punishment for his straying.

However, if a scholar was sincere and he worked to raise Allah's words but later he

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[1] Tirmidhi # 2658, Musnad Ahamd 2-263, Abu Dawud # 3658.

[2] Ibn Majah # 264 with his own isnad.

[3] Tirmidhi # 2663.

succumbed to human weakness then he does not fall in the ambit of the warning in the hadith. He is excused.

(٢٢٦) وَرَوَاهُ ابْنُ مَاجَةَ عَنِ ابْنِ عُمَرَ

226. Ibn Majah transmitted (hadith 225) from Sayyiduna Ibn Umar. رضی اللہ عنہ [1]

(٢٢٧) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغٰى بِهٖ وَجْهُ اللّٰهِ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيْبَ بِهٖ عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ يَعْنِيْ رِيْحَهَا۔

(رواه احمد وابوداؤد وابن ماجة)

227. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger said, "If anyone acquires knowledge of such things with which Allah's pleasure is sought, but aims solely to obtain worldly advantage, then he will not experience the fragrance of paradise on the day of resurrection."[2]

COMMENTARY: This warning is given to one who acquires knowledge of religion to further his worldly goals. If he has learnt worldly knowledge and puts it to use in the world then it is not bad, provided it is not such a knowledge that Shari'ah (divine law) does not approve. Like astrology or a knowledge that will demage one's faith.

The words of the hadith that he will not smell the fragrance of paradise are figurative. They mean that he will not go to paradise with others without first undergoing punishment.

(٢٢٨) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَضَّرَ اللّٰهُ عَبْدًا سَمِعَ مَقَالَتِيْ فَحَفِظَهَا وَ وَعَاهَا وَأَدَّاهَا فَرُبَّ حَامِلِ فِقْهٍ غَيْرُ فَقِيْهٍ وَرُبَّ حَامِلِ فِقْهٍ إِلٰى مَنْ هُوَ أَفْقَهُ مِنْهُ۔ ثَلَاثٌ لَا يَغُلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ، إِخْلَاصُ الْعَمَلِ لِلّٰهِ وَالنَّصِيْحَةُ لِلْمُسْلِمِيْنَ وَلُزُوْمُ جَمَاعَتِهِمْ فَإِنَّ دَعْوَتَهُمْ تُحِيْطُ مِنْ وَرَاءِهِمْ رَوَاهُ الشَّافِعِيُّ وَالْبَيْهَقِيُّ فِي الْمَدْخَلِ۔

228. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "May Allah keep him fresh who heard my words, retained them and conveyed them (to others). Many a bearer of knowledge does not grasp it and many a bearer of knowledge passes it on to one more learned than he is. There are three things for which a Muslims heart should not bear hatred; a sincere deed for Allah's sake, advice to Muslim and sticking to their community, because their invitation (or prayer) embraces those who are after them."[3]

(٢٢٩) وَرَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَ أَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ عَنْ زَيْدِ بْنِ ثَابِتٍ إِلَّا أَنَّ التِّرْمِذِيَّ وَأَبَا دَاوُدَ لَمْ يَذْكُرَا ثَلَاثٌ لَا يَغُلُّ عَلَيْهِنَّ إِلٰى اٰخِرِهٖ

229. Also, Ahmad, Tirmidhi, Abu Dawud, Ibn Majah, Darami transmitted if from Sayyiduna Zayd ibn Thabit رضی اللہ عنہ, but Tirmidhi and Abu Dawud did not mention, Those are three for which..."[4]

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[1] Ibn Majah # 253.
[2] Musnad Ahmad 2/338, Abu Dawud # 3664, Ibn Majah # 252.
[3] Tirmidhi # 2667.
[4] Musnad Ahmad 5-183, Tirmidhi # 2665 Abu Dawud # 3660, Ibn Majah # 230, Darami # 229.

COMMENTARY: Sometimes the listeners are more intelligent than the narrator of the hadith. Hence, the hadith must be narrated exactly in the words it is heard so that the listeners may understand it well. This is what the hadith says: the narrator must pass it on in the exact words.

The word (يغل) accommodates two meaning depending on how the diatrical marks and put (يُغِلُّ) yaghul or (يَغِلّ) yaghal) 'hatred, malice or treachery.

The sincere deed is performed merely for Allah's pleasure with no other aim.

Advice to Muslims is well wishing. It is to guide them to the straight path. It is also to help them out in their worldly difficulties.

Sticking to the community is to act collectively, not on an individual basis. One must obey the beliefs and guidelines of the Scholars and remain with them. Allah's mercy descends on the community.

The last words mean that the prayers of the Muslims cover the community to preserve them from the devil's deception. So, if anyone separates from the community then he is deprived of the blessings of the community and also of the prayers of the Muslims.

(٢٣٠) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ نَضَّرَ اللّٰهُ اِمْرَأً سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَهُ فَرُبَّ مُبَلَّغٍ اَوْعٰى لَهُ مِنْ سَامِعٍ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ۔

230. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "May Allah keep his face fresh who hears something from us then conveys it exactly as he had heard it. Perhaps, many a one to whom it is conveyed remembers it better than the one who had heard it."[1]

(٢٣١) وَرَوَاهُ الدَّارِمِيُّ عَنْ اَبِي الدَّرْدَآءِ

231. Darami transmitted it from Sayyiduna Abu Darda رضی اللہ عنہ [2]

COMMENTARY: It is a great good fortune and blessing to hear the Prophet صلی اللہ علیہ وسلم ahadith, abide by them and to convey them to other people success in both the worlds is assured and Allah is pleased at that. The Scholars say that, all that apart, the Prophet صلی اللہ علیہ وسلم prayer in this hadith is enough.

(٢٣٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِتَّقُوا الْحَدِيْثَ عَنِّيْ اِلَّا مَا عَلِمْتُمْ فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ۔

232. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger said, "Be careful when narrating hadith from me unless you know it definitely. He who forges a lie against me deliberately must find his seat in the fire."[3]

(٢٣٣) رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ ابْنُ مَاجَةَ عَنِ ابْنِ مَسْعُوْدٍ وَّجَابِرٍ وَلَمْ يَذْكُرْ اِتَّقُوا الْحَدِيْثَ عَنِّيْ اِلَّا مَا عَلِمْتُمْ۔

233. Sayyiduna Ibn Mas'ud رضی اللہ عنہ and Sayyiduna Jabir رضی اللہ عنہ also narrated it

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[1] Tirmidhi # 2666, Ibn Majah # 232, Musnad Ahmad 1-437.

[2] Darami # 230.

[3] Tirmidhi # 2960 with the words: 'If anyone interprets the Quran with his own reasoning then let him find his seat in the fire.'

without the words "Be careful when ....definitely."[1]

COMMENTARY: He who narrates a hadith must exercise utmost care and relate it only when he is certain that these are the words of the Prophet صلى الله عليه وسلم. If he is not certain then he should not narrate it to anyone. In this way, no false words will be ascribed to the Prophet صلى الله عليه وسلم. If a fake hadith is passed on then a severe punishment awaits the narrator.

(٢٣٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ فِي الْقُرْاٰنِ بِرَأْيِهٖ فَلْيَتَبَوَّأْ مَقْعَدَهٗ مِنَ النَّارِ وَفِيْ رِوَايَةٍ مَنْ قَالَ فِي الْقُرْاٰنِ بِغَيْرِ عِلْمٍ فَلْيَتَبَوَّأْ مَقْعَدَهٗ مِنَ النَّارِ۔ (رواہ الترمذی)

234. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah Messenger said, "If anyone speaks on the Quran by his own reasoning then he must assume his seat in the fire." According to a version: "He who speaks on the Quran without possessing knowledge must assume his seat in the fire."[2]

COMMENTARY: In the same way as one must be careful in narrating a hadith, one is required to exercise the same care in translating and explaining the Quran. The a hadith should be follow and the opinions of the Scholars should be respected in interpreting the Qur'an. One must not dare to express one's own opihion in that otherwise the meaning will differ and one would invite Allah's punishment on oneself.

(٢٣٥) وَعَنْ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ من قَالَ فِي الْقُرْاٰنِ بِرَأْيِهٖ فَاَصَابَ فَقَدْ اَخْطَأَ۔ (رواہ الترمذی و ابوداؤد)

235. Sayyiduna Jundub رضی اللہ عنہ [3] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who speaks on the Quran offering his own opinion and though he may be correct in it, yet he has done wrong."[4]

COMMENTARY: If anyone interprets a verse of the Qur'an without having recourse to the ahadith or the scholar's exegesis but happens to conform with them, then, too, he has done wrong because he used his own brains. He neglected the rules of tafsir as laid down by Shari'ah (divine law) . The case of a mujtahid is different from this person's. If a mujtahid errors in his ijtihad then rather than be penalized for it, he will earn a reward.

Tafsir or exegesis is to be sure of the meaning and interpretation of the verse that is being explained. It will deemed to be correct only if the exegetes give it tracing it to the Prophet صلی اللہ علیہ وسلم. Only an authorized and authentic scholar can do it.

Ta'wil or interpretation is to offer a meaning and explanation saying. "The meaning that I give is possibly correct." However, this too will be approved only when the rules of Arabic language and Shari'ah (divine law) are observed.

(٢٣٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمِرَاءُ فِي الْقُرْاٰنِ كُفْرٌ۔ (رواہ ابوداؤد واحمد)

236. Sayyiduna Abu Hyrayrah رضی اللہ عنہ narrated that Allah Messenger صلی اللہ علیہ وسلم

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[1] Ibn Majah # 30 and 33 (from Ibn Mas'ud and Jubir respectively رضی اللہ عنہ.

[2] Tirmidhi # 2959.

[3] He was Jundub ibn Abdullah ibn sufyan Abjali Alaqi. He died four days after the fitnah of the battle between Adullah ibn Zubayr رضی اللہ عنہ and Yazid's رضی اللہ عنہ supporters.

[4] Tirmidhi # 2961, Abu Dawud # 3652.

said, "To argue about the Qur'an is disbelief."[1]

COMMENTARY: They who argue about the meaning of the Quran and bracketed with disbelievers. Everyone tries to establish as correct whatever meaning he deduces. Some foolish people argue that those verses that do not agree with each other are not all acceptable but they label only some of them as acceptable. In other words they use the Qur'an itself to drop some of its verses. This is a crime in the eyes of Shari'ah (divine law) . It is necessary to reconcile such verses, and if one cannot do that then one must blame oneself for not being competent to understand. Knowledge of that must be entrusted to Allah and His Messenger صلى الله عليه وسلم who know best. For example, the ahlusunnah wa al jama'ah hold that good and bad are from Allah. They base their belief on the verse:

قُلْ كُلٌّ مِّنْ عِنْدِ اللّٰهِ ٠

{Say, "All is from Allah."} (4:78)

However, the proponents of al-qadr (decree) reject this belief. They forward the opinion that Allah is the creator of good but not of bad. Rather, man himself is the creator of evil. They base their contention on the next verse (4:79) which seems to contradict the first verse:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّٰهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَّفْسِكَ

{Whatsoever of good befalls you, it is from Allah, and whatsoever of evil befalls you it is from yourself.}

It is disallowed to forward such a contradiction. Rather, one should follow what the Muslims agree generally. As for the other verse, an interpretation conforming to Shari'ah (divine law) should be made. Thus, in this case, the first verse must be abided by. Everything, good or bad, is from Allah and happens according to Divine decree.

As for the second verse, it will be interpreted to be linked to the first verse and that it condemns the hypocrites who do not regard it as correct but say that piety is from Allah while evil is from the creature. In this way the two verses are reconciled.

Similarly, other such verses may be made to agree.

(٢٣٧) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ قَالَ سَمِعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَوْمًا يَتَدَارَؤُوْنَ فِي الْقُرْاٰنِ فَقَالَ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِهٰذَا۔ ضَرَبُوْا كِتَابَ اللّٰهِ بَعْضَهٗ بِبَعْضٍ وَإِنَّمَا نَزَلَ كِتَابُ اللّٰهِ يُصَدِّقُ بَعْضُهٗ بَعْضًا فَلَا تُكَذِّبُوْا بَعْضَهٗ بِبَعْضٍ فَمَا عَلِمْتُمْ مِّنْهُ فَقُوْلُوْا وَمَا جَهِلْتُمْ فَكِلُوْهُ إِلٰى عَالِمِهٖ۔ (رواه احمد وابن ماجة)

237. Sayyiduna Amr ibn Shu'ayb رحمه الله [2] narrated from his father from his grandfather that the Prophet صلى الله عليه وسلم heard a people disputing about the Qur'an He said, "Those who preceded you perished only because of this. They cited portions of Allah's Book against other portions. But, Allah's book is revealed such that its parts conform to each other. So, do not belie some of it with others. Speak of whatever you know of it and what you do not know, entrust it to those who know it."[3]

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[1] Musnad Ahmad 2-286, Abu Dawud # 4603.

[2] He was a tabi رحمه الله and belonged to the family to Amr ibn al Aas رضى الله عنه.

[3] Musnad Ahmad 2-185, Ibn Majah # 85 like it.

COMMENTARY: It has been stated in an earlier hadith that those whose knowledge is imperfect and faith is weak, they set the verses of the Qur'an against each other and give them their own meaning on which they base their ideologies. This hadith suggests that they should entrust their meaning to Allah and His Messenger صلى الله عليه وسلم or to the scholars and the righteous who are superior to them.

(٢٣٨) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أُنْزِلَ الْقُرْاٰنُ عَلٰى سَبْعَةِ اَحْرُفٍ لِكُلِّ اٰيَةٍ مِّنْهَا ظَهْرٌ وَّ بَطْنٌ وَلِكُلِّ حَدٍّ مُّطَّلَعٌ۔ (رواه فى شرح السنة)

238. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The Qur'an has been revealed in seven dialects. Each of its verses is apparent and veiled (in its meaning) and every limit (or prohibition) is defined."[1]

COMMENTARY: Every language of the world had different dialects and variation of pronunciation. In Arabic too, seven dialects were well-known and the Quran was revealed accordingly; of the Quraysh, Taiy, Hawazin, Yemen, Thaqif, Huzayl and Banu Tamim.

The Quran was revealed, first of all, in the dialect of the Quraysh, the Prophet's صلى الله عليه وسلم dialect. However, it became difficult for all the Arabs to recite it in this dialect. So, the Prophet صلى الله عليه وسلم prayed to Allah to make it easy for them and He commanded that everyone could recite the Qur'an in his dialect. This continued till the times of Sayyiduna Uthman رضى الله عنه and people recited it in their dialects.

When he compiled Allah's words together and had it written down in book from, he sent it to every region but he retained the dialect in which Sayyiduna Zayd ibn Thabit رضى الله عنه had put the Book together at the command of Sayyiduna Abu Bakr رضى الله عنه and advice of Sayyiduna Umar ibn Khattab. رضى الله عنه it was the dialect of the Quraysh. Uthman رضى الله عنه also had all other dialects abrogated. Thus, a single dialect made it very easy for readers of all regions of the world and the roots of a serious fitnah were uprooted, The fitnah was that the Muslim wrangled with each other because of the differences in the dialects and they blamed everyone who recited another dialect as a disbeliever. Thus only the dialect of the Quraysh on which the Qur'an was revealed was retained. Apart from this, only those dialects to which the sahabah(Companions of Prophet) agreed and which were conveyed through continuously handed down sanad to the seven reciters were spared. Besides, certain repetitions of grammar and norms of recital (imalah and idgham, etc) were allowed to continue.

Some Scholars maintain that the seven recitals are what the seven reciters (qurra) recite. Some also hold that there are more than seven recitals but the number of seven is given because the differences are also of seven kinds of which the seven recitals are based:

(1) Differences in the character of the word which is shortening or prolonging it.
(2) Differences in number, plural or singular.
(3) Differences of gender, masculine or feminine.
(4) Differences in grammar, soft or hardened, like (مَيْتٌ) or (مَيِّت) - (يَقْنَطْ) or (يَقْنِطْ)
(5) Differences I didactical marks.
(6) Differences in letters, like in the words (لٰكِنَّ الشَّيٰطِيْنَ), the noon is hardened (or doubled), or softened, meaning with shaddah or without it.
(7) Differences, in language, like tafkhim, imafah etc.

[1] Bazar, Tabarani in al-Awsat.`

The hadith concludes with the message that every verse has an obvious meaning which every person who knows the language understands. It also has an implied meaning which only those of Allah's slaves can understand whose hearts are full of the light of Divine awareness.

The limit of the verses of each of these kinds is defined. When one comes to this limit, one is told of it or made aware of it.

The awareness of the obvious verses is to learn Arabic with its rules of grammar. It is also to learn the background of every verse and the abrogater and the abrogated. There are other such Things that must be learnt to be able to understand the obvious meaning of the Qur'an.

The limit of the concealed meaning is to practice and make effort, to abde by the obvious meaning of the Qur'an and the commands they give, to abstain from every evil and sin, the heart should be brightened with worship of Allah and His pleasure, and s on. These are what will help in understanding the concealed or inner meaning of the Qur'an. They will let the heart see it.

Imam Muhy us sunnah رحمه الله has written in his tafsir Mu'alim ut Tanzil that the word (ظهر) (apparent, obvious) in the hadith means the words of the Qur'an while (بطن) (veiled, inner, concealed) means 'interpretation of the words.' The word (مطلع) (limit or prohibition) means 'an understanding' such as enables one who ponders. He finds that the meaning and secrets are uncovered for him as they are not to anyone else.

(٢٣٩) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعِلْمُ ثَلَاثَةٌ اٰيَةٌ مُّحْكَمَةٌ اَوْسُنَّةٌ قَآئِمَةٌ اَوْ فَرِيْضَةٌ عَادِلَةٌ وَمَا كَانَ سِوٰى ذٰلِكَ فَهُوَ فَضْلٌ۔ (رواه ابوداؤد وابن ماجة)

239. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "knowledge is of three types; an explicit verse, an established sunnah and a fair deduction. Whatever is apart from that is extra."[1]

COMMENTARY: The foundation of religious knowledge are threefold. The explicit verses are the firm unabrogated verses. This refers to Allah's Book. The essence are the substance of the Book, so only these are mentioned. The sciences that are a means to it are connected with it.

The established sunnah are known with the diversity of the text and isnad of the hadith.

Faridah 'Aadilah (فريضہ عادلہ) - fair deduction - refers to verdicts and judgments and unanimity of the mujtahids as deducted from the book and sunnah. It is called faridah because it is wajib to abide by it as it is abide by the Quran and sunnah.

So, the hadith is explained that the foundations of hadith are four. The base of the religion and Shari'ah (divine law) is on these four.

- (i) The book, or the Quran.
- (ii) The sunnah, or the hadith.
- (iii) Ijma' or consensus.
- (iv) Qiyas, or verdicts and judgements.

Any other knowledge will be superfluous and meaningless in the religious sense.

(٢٤٠) وَعَنْ عَوْفِ بْنِ مَالِكٍ الْاَشْجَعِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَقُصُّ اِلَّا اَمِيْرٌ اَوْ مَامُوْرٌ اَوْ مُخْتَالٌ۔

[1] Abu Dawud # 2885, Ibn Majah # 54, both with words interposed.

240. Sayyiduna Awf ibn Maalik al-Ashra'y رضی الله عنه [1] narrated that Allah's Messenger صلى الله عليه وسلم said, "No one will admonish but three; a ruler, the ruled or the arrogant."[2]

(٢٤١) رَوَاهُ اَبُوْدَاوُدَ وَرَوَاهُ الدَّارِمِيُّ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ وَفِيْ رِوَايَةٍ اَوْ مُرَآءٍ بَدَلَ اَوْ مُخْتَالٍ۔

241. Amr ibn Shu'ayb also narrated it from his father from his grandfather. One version has 'pretentious' instead of 'arrogant.'[3]

COMMENTARY: (The words in the text are – 'no one will impart, tell or narrate' something) so it means 'will admonish, chide or instruct' and also 'will relate a fable or a story.' The hadith means that generally three people to this work of admonishing, two of whom are entitled to do it, the ruler and the ruled but the third is an arrogant and is not entitled and must not do it.

In other words, the ruler is entitled because he is the most compassionate to (and concerned for) his subjects and knows how to set things right for them. If a ruler does not admonish and instruct, then he will appoint a scholar who is the most God. Fearing of all the Scholars and abstinent. This scholar shall discharge his duty. Hence, the word (مامور) 'ruled' in the hadith could be this scholar whom the ruler appoints, or the other persons whom Allah has chosen for the guidance of the creatures like the Scholars (scholars) and the awliya of Allah (saintly men) who continue to sermonize the people and guide and correct them.

The hadith warns those people who deliver sermons and lectures to gain fame and wealth though they are not worthy and deserving of sermonizing both because of insufficient knowledge and poor deeds. Only the two kinds named in the foregoing lines may admonish and instruct the people. If anyone else does it, then he will be deemed to show off and to seek fame and thus be liable to Allah's punishment.

(٢٤٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اُفْتِيَ بِغَيْرِ عِلْمٍ كَانَ اِثْمُهٗ عَلٰى مَنْ اَفْتَاهُ وَمَنْ اَشَارَ عَلٰى اَخِيْهِ بِاَمْرٍ يَّعْلَمُ اَنَّ الرُّشْدَ فِيْ غَيْرِهٖ فَقَدْ خَانَهٗ۔ (رواه ابوداؤد)

242. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone is given a (religious) verdict or ruling without (being qualified with) knowledge then its sin lies on him who gives the ruling. And, if anyone guides his brother in an affair knowing that guidance lies elsewhere (and not where he had guided him) then he has deceived him."[4]

COMMENTARY: If an ignorant person asks a scholar about a subject and he give him a wrong answer either because of lack of enough knowledge on that issue or for some other reason, and the ignorant person acts accordingly then the sin will not lie on him but on the scholar who gave the wrong answer provided he had not erred in his ijtihad (which is forgiven).

The second portion of the hadith is that a person who deliberately misguides his brother deceives him. His act is bad mannered and against Shari'ah (divine law) . He is

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[1] His Kunya was Abu Abdur Rahman, or Abu Hamad, or Amrah (or Amr). He died in 73AH in Damascus. (Asad ul habah).

[2] Abu Dawud # 4665, Musnad Ahmad 2/221.

[3] Darami # 2779, Ibn Majah # 3753.

[4] Abu Dawud # 3657, Ibn Majah only the first portion # 53, and so Darami # 159, and like it Musnad Ahmad 2-321.

a deceptive person.

(٢٤٣) وَعَنْ مُعَاوِيَةَ قَالَ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الْاُغْلُوْطَاتِ۔ (رواہ ابوداؤد)

243. Sayyiduna Mu'awiyah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم forbade that anyone should be led into a fallacy.[1]

COMMENTARY: This hadith forbids the putting of such questions to the Scholars as are complex and controversial. Some people who do not esteem the Scholars force them into trial. They belittle them before other people.

It is forbidden to push anyone into trial because it hurts and harasses him. It also raises a fitnah and an enmity. The one who asks is arrogant and hopes to make an impression on others. Clearly all these things are unlawful.

However, it is not forbidden if he puts a rhetorical question to counter someone's question of this type.

(٢٤٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَلَّمُوْا الْفَرَآئِضَ وَالْقُرْاٰنَ وَ عَلِّمُوا النَّاسَ فَاِنِّيْ مَقْبُوْضٌ۔ (رواہ الترمذی)

244. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Learn what is fard. (obligatory duties, or the rules of inheritance) and the Quran. And teach them to the people, for, I shall die."[2]

(٢٤٥) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَشَخَصَ بِبَصَرِهٖ اِلَى السَّمَآءِ ثُمَّ قَالَ هٰذَا أَوَانٌ يُخْتَلَسُ فِيْهِ الْعِلْمُ مِنَ النَّاسِ حَتّٰى لَايَقْدِرُوْا مِنْهُ عَلٰى شَيْءٍ۔ (رواہ الترمذی)

245. Sayyiduna Abu Ad-Darda رضی اللہ عنہ narrated that they were with the Prophet صلی اللہ علیہ وسلم one day when he looked towards the heaven and said, "This is the time when knowledge is being withdrawn from the people so that they will have no control over anything through it."[3]

COMMENTARY: The words 'knowledge' here refers to wahy (revelation). He alluded to his own death. He looked towards the sky as though awaiting a wahy, so it was sent by Allah and he was told that his term was over. Hence, he said that the time had come for the wahy to terminate.

(٢٤٦) وَعَنْ اَبِيْ هُرَيْرَةَ رِوَايَةً يُوْشِكُ اَنْ يَّضْرِبَ النَّاسُ اَكْبَادَ الْاِبِلِ يَطْلُبُوْنَ الْعِلْمَ فَلَا يَجِدُوْنَ اَحَدًا اَعْلَمَ مِنْ عَالِمِ الْمَدِيْنَةِ رَوَاهُ التِّرْمِذِيُّ وَفِيْ جامِعِهٖ قَالَ ابْنُ عُيَيْنَةَ اَنَّهٗ مَالِكُ بْنُ اَنَسٍ وَمِثْلُهٗ عَنْ عَبْدِالرَّزَّاقِ وَقَالَ اِسْحٰقُ ابْنُ مُوْسٰى وَسَمِعْتُ ابْنَ عُيَيْنَةَ اِنَّهٗ قَالَ هُوَ الْعُمَرِيُّ الزَّاهِدُ وَاِسْمُهٗ عَبْدُالْعَزِيْزِ ابْنُ عَبْدِاللّٰهِ۔ (رواہ الترمذی)

246. Sayyiduna Abu Hurayrah رضی اللہ عنہ is reported to have said, "The time is near when the people will tear off the livers of the camels (meaning travel to distant

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[1] Abu Dawud # 3656.
[2] Tirmidhi # 2098.
[3] Tirmidhi # 2662, Darami # 288.

places) to acquire knowledge but they will not find anyone more learned then the scholar of Madinah.[1]
Tirmidhi wrote in his Jaami' that Ibn Uyaynah رحمه الله said that the scholar of Madinah was Maalik ibn Anas رحمه الله, and the like of it from Abdur Razzaq and that Ishaq ibn Musa رحمه الله said so, and he also heard from Iby uyaynah رحمه الله that he said that he was Umari az-Zahid رحمه الله whose name was Abdul Aziz ibn Abdullah رحمه الله. He was of the progeny of Umar ibn Khattab رضی الله عنه [2]

COMMENTARY: The words is reported to have said' mean that Abu Hurayrah رضی الله عنه narrated this hadith in a marfu form from the Prophet صلی الله علیه وسلم but the student of Abu Hurayrah رضی الله عنه had forgotten his words, so he narrated the hadith in this manner.
The words, 'will tear off the livers of the camels' mean that when the people become more interested in seeking knowledge, they will travel to far off places. Or, wil drive their camels fast to reach to the source of knowledge.

AS for the scholar of Madinah. Sufyan ibn Uyaynah رحمه الله who was a companion of Imam Maalik رحمه الله and a Shaykh of Imam Shafi رحمه الله said that the Prophet صلی الله علیه وسلم meant that Imam Maalik رحمه الله was the scholar. The great scholar of hadith, Abdur Razzaq رحمه الله also said so. However, a student of Ibn Uyaynah رحمه الله, Ishaq ibn Musa رحمه الله said that he heard Ibn Uyaynah رحمه الله say that he was Umari az-Zahid رحمه الله whose name was Abdul Aziz ibn Abdullah رحمه الله. He was called Umari because he was a descendant of Sayyiduna Umar Faruq. Zahid was his attribute because he was a great scholar of Madinah of his times and a great zahid (pious, ascetic) and a god-fearing man. His line of descent was Abdul Aziz ibn Abdullah ibn Amr ibn Hafs ibn Aasim ibn Umar Faruq رضی الله عنه.

Thus, there are two different, diverse reports from Uyaynah by Tirmidhi and Ishaq ibn Musa رحمه الله. Both of them surmised the saying of Uyaynah رحمه الله and were not very sure.
We must also understand that the Prophet صلی الله علیه وسلم saying concerned the times of the sahabah(Companions of Prophet) رضی الله عنه and the tabi'un رحمه الله. During those times, there was no scholar anywhere greater then the scholar of Madinah, because after the sahabah(Companions of Prophet) رضی الله عنه and the Tabi'un when the sacred light of knowledge spread out of Madinah to other places, such scholars arose there as were more learned than those of Madinah.

However, the meaning nearer to the text is that the Prophet صلی الله علیه وسلم said that in spite of the spread of knowledge it will be centralized in Madinah. This is very clear from other ahadith. But Allah knows best.

(٢٤٧) وَعَنْهُ فِيْمَا اَعْلَمُ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ عَزَّوَجَلَّ يَبْعَثُ لِهٰذِهِ الْاُمَّةِ عَلٰى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُّجَدِّدُلَهَا دِيْنَهَا۔ (رواه ابوداؤد)

247. Sayyiduna Abu Hurayrah رضی الله عنه narrated that what he knew from Allah's Messenger صلی الله علیه وسلم included that he said, 'Surely, Allah, Mighty and Glorious, sends to this ummah at the head (beginning) of every century one who renews for

[1] Tirmidhi # 2689, Musnad Ahmad 2/299.
[2] Tirmidh # 2689, on previous.

it its religion."[1]

COMMENTARY: The Scholars interpret this hadith to say that in every era there is in the ummah a distinguished and recognized person who polishes and renews the religion. He is called a majaddid. He removes every wrong that grows in the religion, like bid'ah and wrong customs. He clean the religion for the ummah and restores it to its original form. Some Scholars have even named these reformers in different centuries. Some others have ventured to suggest that there may be one such reformer, or a whole group of them who renew the religion and remove the wrongs from it (at any one time).

(٢٤٨) وَعَنْ إِبْرَاهِيمَ بْنِ عَبْدِالرَّحْمٰنِ الْعُذْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْمِلُ هٰذَا الْعِلْمَ مِنْ كُلِّ خَلَفٍ عُدُوْلُهٗ يَنْفُوْنَ عَنْهُ تَحْرِيْفَ الْغَالِيْنَ وَانْتِحَالَ الْمُبْطِلِيْنَ وَتَأْوِيْلَ الْجَاهِلِيْنَ رَوَاهُ الْبَيْهَقِيُّ وَسَنَذْكُرُ حَدِيْثَ جَابِرٍ فَإِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ فِيْ بَابِ التَّيَمُّمِ إِنْ شَآءَ اللّٰهُ تَعَالٰى- (رواه)

248. Sayyiduna Ibrahim ibn Abdur Rahman al-Udhri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Every succeeding generation will have people who shall preserve this knowledge, removing the alterations of the diehards, the insertions of the fakers and the meanings suggested by (those who do not know and are) the pretenders."[2]

We shall transmit the hadith of Sayyiduna Jabir رضی اللہ عنہ (Arabic) in the chapter of Tayammum, insha Allah Ta'ala (# 531).

SECTION III اَلْفَصْلُ الثَّالِثُ

(٢٤٩) عَنِ الْحَسَنِ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ جَاءَهُ الْمَوْتُ وَهُوَ يَطْلُبُ الْعِلْمَ لِيُحْيِيَ بِهِ الْإِسْلَامَ فَبَيْنَهٗ وَبَيْنَ النَّبِيِّيْنَ دَرَجَةٌ وَّاحِدَةٌ فِي الْجَنَّةِ- (رواه الدارمی)

249. Sayyiduna Hasan رحمہ اللہ[3] narrated in a mursal form that Allah's Messenger صلی اللہ علیہ وسلم said," If when death comes to a person he is engaged in the pursuit of knowledge hoping to revive Islam with it, then only one degree will separate him from the Prophet صلی اللہ علیہ وسلم in paradise."[4]

(And that is the rank of Prophethood.)

(٢٥٠) وَعَنْهُ مُرْسَلًا قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ رَجُلَيْنِ كَانَا فِيْ بَنِيْ إِسْرَآءِيْلَ أَحَدُهُمَا كَانَ عَالِمًا يُصَلِّي الْمَكْتُوْبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ. وَالْآخَرُ يَصُوْمُ النَّهَارَ وَيَقُوْمُ اللَّيْلَ أَيُّهُمَا أَفْضَلُ- قَالَ رَسُوْلُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَضْلُ هٰذَا الْعَالِمِ الَّذِيْ يُصَلِّي الْمَكْتُوْبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ عَلَى الْعَابِدِ الَّذِيْ يَصُوْمُ النَّهَارَ وَيَقُوْمُ اللَّيْلَ كَفَضْلِيْ عَلٰى أَدْنَاكُمْ- (رواه الدارمی)

250. He also narrated in a mursal form that Allah's Messenger was asked about

[1] Abu Dawud # 4291.

[2] Bayhaqi.

[3] Hasan Busri رحمہ اللہ was a tabi'I. He was born in Madinah and died in 110 AH.

[4] Darami # 354.

two men of the Banu Isra'il. One of them was a scholar who offered the prescribed salah and then sat among the people and taught them what is good. And, the other fasted by day and stood (in worship) by night. Which of them was superior? Allah's Messenger صلی الله علیه وسلم said, "The excellence of this scholar who offers the prescribed salah and then sits among the people teaching them what is good over the worshipper who fasts by day and keeps vigil by night is like my excellence over the most lowly among you."[1]

COMMENTARY: The two men may have been neck and neck in learning, but one devoted himself to worship of Allah while the other preached to the people after discharging his obligatory worship. This second one was declared to be superior.

(٢٥١) وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نِعْمَ الرَّجُلُ الْفَقِيْهُ فِي الدِّيْنِ اِنِ احْتِيْجَ اِلَيْهِ نَفَعَ وَاِنِ اسْتُغْنِيَ عَنْهُ اَغْنٰى نَفْسَهٗ۔ (رواه رزين)

251. Sayyiduna Ali رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said "Excellent is the man who is learned in religion. If people have need of him, he satisfies them. If they ignore him, he is self sufficient."

COMMENTARY: This hadith advises a scholar not to degrade himself by becoming dependent on other people. He must turn to them for wrong aims or seek from them worldly gains. But, he must not be aloof of them and deprive them of his knowledge. If they look to him for their religious uplift them he must be among them and fulfil their needs. Of course, if they are indifferent to him then he too must keep distance then he too must keep distance from them and engage in worship of Allah. He may spread religion by writing books and such material.

(٢٥٢) وَعَنْ عِكْرِمَةَ اَنَّ ابْنَ عَبَّاسٍ قَالَ حَدِّثِ النَّاسَ كُلَّ جُمُعَةٍ مَرَّةً فَاِنْ اَبَيْتَ فَمَرَّتَيْنِ فَاِنْ اَكْثَرْتَ فَثَلَاثَ مَرَّاتٍ وَلَا تُمِلَّ النَّاسَ هٰذَا الْقُرْاٰنَ وَلَا اُلْفِيَنَّكَ تَاْتِي الْقَوْمَ وَهُمْ فِيْ حَدِيْثٍ مِنْ حَدِيْثِهِمْ فَتَقُصُّ عَلَيْهِمْ فَتَقْطَعُ عَلَيْهِمْ حَدِيْثَهُمْ فَتُمِلُّهُمْ وَلٰكِنْ اَنْصِتْ فَاِذَا اَمَرُوْكَ فَحَدِّثْهُمْ وَهُمْ يَشْتَهُوْنَهٗ وَانْظُرِ السَّجْعَ مِنَ الدُّعَاءِ فَاجْتَنِبْهُ فَاِنِّيْ عَهِدْتُّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَصْحَابَهٗ لَا يَفْعَلُوْنَ ذٰلِكَ۔ (رواه البخاري)

252. Sayyiduna Ikrımah رضی الله عنه narrated that Sayyiduna Ibn Abbas رضی الله عنه said (to him), "Deliver sermons to the people once every Friday. If you do not agree, then twice, but if you want more, then thrice (only), but do not exhaust the people with this Qur'an. Let me not find you coming to a people who are engaged in a conversation (among themselves) and you preach to them interrupting them and thus wearing them. Rather, keep quiet. When they ask you then preach to them while they are desirous. Beware of cadence in supplication. Avoid it, because I had known that Allah's Messenger صلی الله علیه وسلم and his companions did not do that."[2]

COMMENTARY: It has been stated previously and this hadith too emphasizes that

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[1] Darami # 340.

[2] Bukhari # 6337, Musnad Ahmad 6/217 (as narrated by Sayyidah Ayshah رضی الله عنه.

moderation should be exercised in sermonizing and allowance should be made for the situation. The edifice of preaching and propagation is laid on this base.

This hadith lays stress on not interfering when two or more people are engaged in conversation. It does not matter what their topic is; a worldly subject or a religious discussion. However, if wisdom demands that their talk must be cut off, then they must be interrupted in a polite manner so that they do not feel hurt and they stop their conversation.

As for Ibn Abbas رضی اللہ عنہ advising Ikrimah رحمہ اللہ, he spoke about the majority. At that time, most people engaged in worldly gossip.

As for supplication, the most effective supplication is one that is made in a straightforward manner from the depth of the heart. The invocation should not be coloured with poetry or pretension. This does not permit us however, to object to the supplication of the Prophet صلی اللہ علیہ وسلم that were in rhymed prose because this came to him naturally and he did not make any effort for that.

(٢٥٣) وَعَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ طَلَبَ الْعِلْمَ فَاَدْرَكَهُ كَانَ لَهُ كِفْلَانِ مِنَ الْاَجْرِ فَاِنْ لَّمْ يُدْرِكْهُ كَانَ لَهُ كِفْلٌ مِّنَ الْاَجْرِ۔ (رواہ الدارمی)

253. Sayyiduna Wathilah ibn Asqa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who seeks knowledge and gets it, for him are two portions of reward. But, if he does not get it then for him is one portion of reward."[1]

COMMENTARY: The first reward will be for his effort and the second for attaining knowledge and conveying it to others or for putting in into practice. So, one must continue to seek knowledge and if one cannot attain it, then death while seeking it is itself a great good fortune.

(٢٥٤) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهٖ وَحَسَنَاتِهٖ بَعْدَ مَوْتِهٖ عِلْمًا عَلَّمَهُ وَنَشَرَهُ وَ وَلَدًا صَالِحًا تَرَكَهُ اَوْ مُصْحَفًا وَرَّثَهُ اَوْ مَسْجِدًا بَنَاهُ اَوْبَيْتًا لِابْنِ السَّبِيْلِ بَنَاهُ اَوْنَهْرًا اَجْرَاهُ اَوْصَدَقَةً اَخْرَجَهَا مِنْ مَالِهٖ فِيْ صِحَّتِهٖ وَحَيَاتِهٖ تَلْحَقُهُ مِنْ بَعْدِ مَوْتِهٖ۔ (رواہ ابن ماجۃ والبیہقی فی شعب الایمان)

254. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Among the deeds and pieties for which a believer will continue to receive reward after his death is knowledge that he acquired and spread, a righteous son whom he left behind, a copy of the Qur'an that he left in his legacy, a mosque that he build, a house that he raised for the travellers, a river that he caused to flow, or a charity that he had earmarked from his property, during his lifetime when he was sound and healthy. He will continue to receive reward for that after his death."[2]

COMMENTARY: With the Qur'an, the religious books and with the mosque, madrasahs and hospices (khanqah) are included.

(٢٥٥) وَعَنْ عَائِشَةَ اَنَّهَا قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللّٰهَ عَزَّوَجَلَّ اَوْحٰى اِلَيَّ

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[1] Darami # 335.

[2] Ibn Majah # 242, Bayhaqi in Shu'ab ul Eeman # 3448.

أَنَّهُ مَنْ سَلَكَ مَسْلَكًا فِيْ طَلَبِ الْعِلْمِ سَهَّلْتُ لَهُ طَرِيْقَ الْجَنَّةِ وَمَنْ سَلَبْتُ كَرِيْمَتَيْهِ أَثَبْتُهُ عَلَيْهِمَا الْجَنَّةَ وَفَضْلٌ فِيْ عِلْمٍ خَيْرٌ مِنْ فَضْلٍ فِيْ عِبَادَةٍ وَمِلَاكُ الدِّيْنِ الْوَرَعُ۔ (رواه البيهقى فى شعب الايمان)

255. Sayyidah Ayshah رضی اللہ عنہا narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say, "Allah Mighty and Glorious, revealed to me, 'If anyone follows a path seeking knowledge, then I shall make the path to paradise easy for him. If I take away the two eyes of anyone, then I assure him paradise in return for them. Increase in knowledge is better than increase in worship. And, the root of religion is abstinence."[1]

COMMENTARY: Allah will enable this person to gain Divine awareness in the world and to worship Him thereby entitling him to paradise. Or, I the hereafter the path to paradise and to the castle exclusive for the scholars will be made easy.

In other words, the road to knowledge in the world is also the road to paradise in the next world. Apart from the doors for knowledge, all other doors will be shut. This means that it shall be difficult to enter paradise without knowledge provided it is acquired sincerely and for Allah's sake and it is accompanied by deeds, otherwise knowledge is meaningless.

The hadith concludes with an emphasis on abstinence. One should shun the unlawful and ostentation in worship.

(٢٥٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ تَدَارُسُ الْعِلْمِ سَاعَةً مِّنَ اللَّيْلِ خَيْرٌ مِّنْ إِحْيَاءِ هَا۔ (رواه الدارمى)

256. Sayyiduna Ibn Abbas رضی اللہ عنہ said, 'Pursuit of knowledge for a little while in the night is better than keeping vigil all night."[2]

COMMENTARY: Rather than occupy oneself in worship all night, it is better to study together and teach each other. To write and read religious books falls under this purview.

(٢٥٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِمَجْلِسَيْنِ فِيْ مَسْجِدِهٖ فَقَالَ كِلَاهُمَا عَلٰى خَيْرٍ وَ اَحَدُهُمَا اَفْضَلُ مِنْ صَاحِبِهٖ اَمَّا هٰؤُلَاۤءِ فَيَدْعُوْنَ اللّٰهَ وَيَرْغَبُوْنَ اِلَيْهِ فَاِنْ شَاۤءَ اَعْطَاهُمْ وَاِنْ شَاۤءَ مَنَعَهُمْ وَاَمَّا هٰؤُلَاۤءِ فَيَتَعَلَّمُوْنَ الْفِقْهَ اَوِالْعِلْمَ وَيُعَلِّمُوْنَ الْجَاهِلَ فَهُمْ اَفْضَلُ وَ اِنَّمَا بُعِثْتُ مُعَلِّمًا ثُمَّ جَلَسَ فِيْهِمْ۔ (رواه الدارمى)

257. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم came upon two gatherings in his mosque. He said, "Both of them are occupied in something that is good, but one of them is superior to the other. These, here, pray to Allah and have placed hope in him. He may answer their prayers, if he will, or He may deny them an answer, if he will. Those, there learn fiqh or knowledge and teach the ignorant. So, they are better. And, I was sent only as a teacher." Then he sat down among them.[3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم sat down among the scholars and learners. This speaks very high of knowledge and the scholars.

The seekers know not - The king of the world is among them.

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[1] Bayhaqi in Shu'ab ul Eeman # 5751.

[2] Darami # 14.

[3] Darami # 349.

(٢٥٨) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقِيْلَ يَا رَسُوْلَ اللّٰهِ مَا حَدُّ الْعِلْمِ الَّذِيْ إِذَا بَلَغَهُ الرَّجُلُ كَانَ فَقِيْهًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَفِظَ عَلٰى أُمَّتِيْ اَرْبَعِيْنَ حَدِيْثًا فِيْ اَمْرِ دِيْنِهَا بَعَثَهُ اللّٰهُ فَقِيْهًا وَكُنْتُ لَهٗ يَوْمَ الْقِيَامَةِ شَافِعًا وَّشَهِيْدًا۔

258. Sayyiduna Abu Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم was asked, "O Messenger of Allah, what is the limit of knowledge which when acquired by a man, he deserves to be called a Faqih (jurisprudent)." Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone preserve forty ahadith with which to benefit my ummah concerning their religion, then Allah will resurrect him (in the hereafter) as a faqih, for him, I shall be an intercessor and witness on the day of resurrection."[1]

COMMENTARY: The Scholars explain it to mean that forty ahadith have to be conveyed to other people even if they are not committed to memory. Many of them have compiled forty ahadith and circulated them among the people, hoping thereby to get the intercession and testimony of the Prophet صلی اللہ علیہ وسلم on the day of resurrection.

(٢٥٩) وَعَنْ اَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ تَدْرُوْنَ مَنْ اَجْوَدُ جُوْدًا قَالُوا اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ اللّٰهُ اَجْوَدُ جُوْدًا ثُمَّ اَنَا اَجْوَدُ بَنِيْ اٰدَمَ وَاَجْوَدُهُمْ مِنْ بَعْدِيْ رَجُلٌ عَلِمَ عِلْمًا فَنَشَرَهٗ يَأْتِيْ يَوْمَ الْقِيَامَةِ اَمِيْرًا وَّحْدَهٗ اَوْقَالَ اُمَّةً وَّاحِدَةً۔

259. Anas ibn Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, "Do you know who is the most generous?" They (the sahabah(Companions of Prophet) رضی اللہ عنہ) said, "Allah and His Messenger know best." He said, "Allah is the most generous of all. Then, among the children of Aadam, I am the most generous. And, after me, the most generous of them will be a man who will acquired knowledge and spread it. On the day of resurrection, he will come as an amir all by himelf, or as one ummah."[2]

COMMENTARY: The sub-narrator was unsure whether the Prophet صلی اللہ علیہ وسلم said that he would come as an amir followed by other as servants and followers, or he would be a single man like a group thus, he would be a man among the ummah honourable and come in a glorious manner.

(٢٦٠) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْهُوْمَانِ لَا يَشْبَعَانِ مَنْهُوْمٌ فِي الْعِلْمِ لَا يَشْبَعُ مِنْهُ وَمَنْهُوْمٌ فِي الدُّنْيَا لَا يَشْبَعُ مِنْهَا رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الثَّلَاثَةَ فِيْ شُعَبِ الْاِيْمَانِ وَقَالَ قَالَ الْاِمَامُ اَحْمَدُ فِيْ حَدِيْثِ اَبِي الدَّرْدَاءِ هٰذَا مَتْنٌ مَشْهُوْرٌ فِيْمَا بَيْنَ النَّاسِ وَلَيْسَ لَهٗ اِسْنَادٌ صَحِيْحٌ۔

260. Sayyiduna Anas ibn Maalik رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Two voracious persons are never satiated; The voracious for knowledge who is never satiated with it and the voracious for worldly things who is never satiated with it."[3]

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[1] Bayhaqi in Shu'ab ul Eeman # 1726.
[2] Bayhaqi in Shu'abul Eeman # 1727.
[3] Bayhaqi in shu'ab ul Eeman # 10279, (Darami # 334, from Ibn Abbas رضی اللہ عنہ).

Bayhaqi transmitted the forgoing three ahadith in Shu'ab ul eeman saying that Imam Ahmad said of the hadith of Abu-ud Darda رضی اللہ عنہ that it has a known text among the people and its isnad is not sound.

(٢٦١) وَعَنْ عَوْنٍ قَالَ قَالَ عَبْدُاللّٰهِ ابْنُ مَسْعُوْدٍ مَنْهُوْمَانِ لَايَشْبَعَانِ صَاحِبُ الْعِلْمِ وَصَاحِبُ الدُّنْيَا وَلَا يَسْتَوِيَانِ اَمَّا صَاحِبُ الْعِلْمِ فَيَزْ دَادُ رِضيً لِلرَّحْمٰنِ وَاَمَّا صَاحِبُ الدُّنْيَا فَيَتَمَارٰى فِي الطُّغْيَانِ ثُمَّ قَرَأَ عَبْدُاللّٰهِ كَلَّآ اِنَّ الْاِنْسَانَ لَيَطْغٰى اَنْ رَّاٰهُ اسْتَغْنٰى قَالَ وَقَالَ الْاٰخَرُ اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا۔ (رواه الدارمی)

261. Awn رحمہ اللہ narrated that Sayyiduna Ibn Mas'ud رحمہ اللہ said, Two greedy men never satiate, the scholar and the worldly. However, they are not equal. As for the scholar, he increases the pleasure of Ar-Rahman (The compassionate, Allah). And, as for the worldly, he persists in transgression." Then, Abdullah رضی اللہ عنہ recited (in reference to the worldly).

كَلَّآ اِنَّ الْاِنْسَانَ لَيَطْغٰى اَنْ رَّاٰهُ اسْتَغْنٰى

{Nay, man surely proves inordinate, for he considers himself self sufficient} (96:6-7) He added that Abbullah رضی اللہ عنہ then recited for the other:

اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا

{Only those of his servants fear Allah who have knowledge."[1] (35:28)

(٢٦٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اُنَاسًا مِنْ اُمَّتِيْ سَيَتَفَقَّهُوْنَ فِي الدِّيْنِ وَيَقْرَأُوْنَ الْقُرْاٰنَ يَقُوْلُوْنَ نَأْتِي الْاُمَرَآءَفَنُصِيْبُ مِنْ دُنْيَاهُمْ وَنَعْتَزِلُهُمْ بِدِيْنِنَا وَلَا يَكُوْنُ ذٰلِكَ كَمَا لَا يُجْتَنٰى مِنَ الْقَتَادِ اِلَّا الشَّوْكُ كَذٰلِكَ لَا يُجْتَنٰى مِنْ قُرْبِهِمْ اِلَّا قَالَ مُحَمَّدُ بْنُ الصَّبَّاحِ كَاَنَّهٗ يَعْنِي الْخَطَايَا۔ (رواه ابن ماجة)

262. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Some members of my ummah shall acquire learning in religion and recite the Quran. They will say, 'We shall go to the rulers and obtain our portion from their world and get away back from them with our religion (intact).' But, that will not be! Just as nothing but thorns are had from tragacanth trees so, too, nothing is had from nearness to them but ___." (A sub-narrator) Muhammad ibn Sabbah رحمہ اللہ suggested that he meant (الخطایا) (sins) after but.[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم did not say any word after (الا) 'but'. Muhammad ibn Sabbah, a great scholar of hadith and teacher of Bukhari and Muslim suggested that the Prophet صلی اللہ علیہ وسلم left his words incomplete after (الا) (but) to imply (الخطایا) (sins, wrongs). He did not speak the word. Thus the concluding portion of the hadith will be: "Nothing is had from nearness to the rulers but sin."

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[1] Darami # 332.

[2] Ibn Majah # 255.

As for the question why did the Prophet صلى الله عليه وسلم left this word unsaid, one possibility is that he indicated that the company of the rulers is so bad that it cannot be mentioned by the tongue.
In short, the hadith warns that there would be such Scholars in this ummah whose objective in acquiring knowledge would be to visit the rulers and to impress them with their learning to obtain from them worldly benefits. The Scholars will have no concern with the true ambition of learning which is to guide Allah's creatures without seeking a reimbursement. They will claim to keep their religion safe and intact even after haunting the courts of the rulers though this is impossible.

(٢٦٣) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ لَوْ اَنَّ اَهْلَ الْعِلْمِ صَانُوا الْعِلْمَ وَ وَضَعُوْهُ عِنْدَ اَهْلِهٖ لَسَادُوْا بِهٖ اَهْلَ زَمَانِهِمْ وَلٰكِنَّهُمْ بَذَلُوْهُ لِاَهْلِ الدُّنْيَا لِيَنَالُوْا بِهٖ مِنْ دُنْيَاهُمْ فَهَانُوْا عَلَيْهِمْ سَمِعْتُ نَبِيَّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ جَعَلَ الْهُمُوْمَ هَمًّا وَاحِدًا هَمَّ اٰخِرَتِهٖ كَفَاهُ اللّٰهُ هَمَّ دُنْيَاهُ وَمَنْ تَشَعَّبَتْ بِهِ الْهُمُوْمُ اَحْوَالُ الدُّنْيَا لَمْ يُبَالِ اللّٰهُ فِيْ اَيِّ اَوْدِيَتِهَا هَلَكَ۔ رَوَاهُ ابْنُ مَاجَةَ۔

263. Sayiduna Abdullah ibn Mas'ud said, "If the learned were to guard learning and entrust is to the people who are worthy then, because of it they shall be the rulers of the people of their times. However, they have entrusted it to the worldly people to earn from their worldly wealth (abandoning the true objective of learning), so they are scorned by them. I had heard your Prophet صلى الله عليه وسلم say, 'If anyone makes his cares and anxieties into one anxiety of his hereafter then Allah suffices him for his worldly cares and anxieties. If anyone is immersed into a plethora of anxieties of the worldly affairs then Allah cares not in which of the world's valleys he perishes."[1]

(٢٦٤) وَرَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنِ ابْنِ عُمَرَ مِنْ قَوْلِهٖ مَنْ جَعَلَ الْهُمُوْمَ اِلٰى اٰخِرِهٖ

264. And Bayhaqi transmitted it in Shaub ul Eeman from Sayyiduna Ibn Umar رضى الله عنه from his words: 'If anyone makes his cares and anxieties....' To the end.[2] (the same hadith)

COMMENTARY: This hadith invites the Scholars to think and rise and shows them the highest peak of knowledge Ibn Mas'ud رضى الله عنه asks them to recognize their status and its significance. It is the essence of learning that it should remain with those who esteem it and understand. If the aim of acquiring it is to gain recognition and adorn the courts of the worldly rulers and oppressors then it is an insult of learning to the highest degree.
Sayyiduna Ibn Mas'ud said something more important. In worldly terms ruler ship, grandeur and honour are not worthwhile. True leadership is in the shape of excellence, merit and learning. This is why it does not behave the scholars to become kings or rulers. They are spiritual rulers of the world and they rule the hearts and minds of its people. All others are subordinate to them and subservient to their steps and pen, their wisdom and commands. The Quran says:

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[1] Ibn Majah # 257, Bahyaqi in Shu'ab ul Eeman # 1888.
[2] Bayhaqi I shu'ab ul Eeman # 10340.

يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجَاتٍ۔ (المجادلة ۵۸: ۱۱)

{Allah will exalt those of you who believe and those who have been given knowledge, to high ranks} (al Mujadalah, 11)

The Prophet صلی اللہ علیہ وسلم says that a man's thinking should be so pure that his mind and heart should have only one objective in each of their corners; the hereafter. He should have no other objective. Then Allah expands for him the blessings of the world.

However, if anyone's mind and heart are so base that he always hankers for worldly things and is immersed in the world's thoughts then nothing may be expected from Allah. Allah does not care if he perishes in any kind of difficulty. He suffers loss in terms of the world and the hereafter.

(۲٦۵) وَعَنِ الْاَعْمَشِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اٰفَةُ الْعِلْمِ النِّسْيَانُ وَاِضَاعَتُهٗ اَنْ تُحَدِّثَ بِهٖ غَيْرَ اَهْلِهٖ رَوَاهُ الدَّارِمِيُّ مُرْسَلًا۔

265. Al A'mash رحمہ اللہ said that Allah's Messenger صلی اللہ علیہ وسلم said, "The tragedy of knowledge is forgetting it and to squander it is to pass it on to the unworthy."[1]

COMMENTARY: Before acquiring knowledge, there are many calamities or tragedies. (لکل شئی افۃ وللعلم افات) (for everything there is a calamity but for knowledge there are several calamities). After acquiring knowledge there is only one calamity and it is forgetfulness. Certainly, to get something and lose it and to memorize something and then forget it is a great spiritual harm and calamity.

This hadith advises the student and the scholar to refrain from such things are cause of forgetfulness, meaning sin and disobedience. They must not go after such things that make the mind neglectful like the heady delights of the world and desires of the soul. Imam Shafi رحمہ اللہ depicted it in verse form

شَكَوْتُ اِلٰى وَكِيْعٍ سُوْءَ حِفْظِىْ فَاَوْصَانِىْ اِلٰى تَرْكِ الْمَعَاصِىْ

(I complained to my teacher waki رحمہ اللہ of my poor memory, so he advised me to give up disobedience and sin.)

فَاِنَّ الْعِلْمَ فَضْلٌ مِنْ اِلٰهٍ وَفَضْلُ اللّٰهِ لَا يُعْطٰى لِعَاصِىْ

(Because knowledge is a blessing from Allah and Allah's blessing is not bestowed on a sinner)

The hadith concludes with statement that to present knowledge to those unworthy of it is to waste it. The unworthy is one who does not understand it and knows not its value. Knowledge should be taught only to those who have the aptitude for it and who are driven to practice it.

(۲٦٦) وَعَنْ سُفْيَانَ اَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ قَالَ لِكَعْبٍ مَنْ اَرْبَابُ الْعِلْمِ؟ قَالَ الَّذِيْنَ يَعْمَلُوْنَ بِمَا يَعْلَمُوْنَ قَالَ فَمَا اَخْرَجَ الْعِلْمَ مِنْ قُلُوْبِ الْعُلَمَاءِ قَالَ الطَّمَعُ۔ (رواہ الدارمی)

266. Sayyiduna Sufyan رحمہ اللہ narrated that Sayyidun aUmar ibn al-Khattab رضی اللہ عنہ

[1] Darami # 261.

asked Sayyiduna Ka'b رضى الله عنه "Who are the true bearers of knowledge?" He said, "They who put into practice what they know." He asked, "What takes away knowledge from the hearts of the scholars?" He said "Greed."[1]

COMMENTARY: Greed or avarice is the evil that takes away the light of knowledge from a scholar's heart. If he begins to love fame and greatness and worldly luxury then the blessing of knowledge dislodges from its place. His mind and heart will lose the true light of knowledge.

(٢٦٧) وَعَنِ الْأَحْوَصِ بْنِ حَكِيْمٍ عَنْ أَبِيْهِ قَالَ سَأَلَ رَجُلٌ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الشَّرِّ فَقَالَ لَاتَسْئَلُوْنِيْ عَنِ الشَّرِّ وَسَلُوْنِيْ عَنِ الْخَيْرِ يَقُوْلُهَا ثَلَاثًا ثُمَّ قَالَ أَلَا إِنَّ شَرَّ الشَّرِّ شِرَارُ الْعُلَمَاءِ وَإِنَّ خَيْرَ الْخَيْرِ خِيَارُ الْعُلَمَاءِ۔(رواه الدارمى)

267. Sayyiduna al-Ahwas ibn Hakim رحمه الله narrated that on the authority of his father that a man asked the Prophet صلى الله عليه وسلم about evil. He said, "Do not ask me about evil, but ask me about good." He spoke these words three times, and said, "Know, the worst evil of all evils is the evil of the Scholars. And, indeed, the best of all good is the best of the Scholars."[2]

COMMENTARY: It was not proper to ask the Prophet صلى الله عليه وسلم about evil, so he spoke of both evil and good. The scholar is a model for the masses who are his followers. The scholar's qualities are emulated by other. They are dyed in his colour.

(٢٦٨) وَعَنْ أَبِي الدَّرْدَاءِ قَالَ إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللّٰهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ عَالِمٌ لَا يَنْتَفِعُ بِعِلْمِهٖ۔

(رواه الدارمى)

268. Sayyiduna Abu Darda رضى الله عنه narrated that, on the day of resurrection, the worst of man in status before Allah will be the scholar who did not derive benefit from his knowledge.[3]

COMMENTARY: He could the scholar who acquired knowledge that would not profit anyone, meaning knowledge alien to Shari ah (divine law). Or, he could have acquired religious knowledge but not have used it practically. He will receive a punishment that would be harsher than the one awarded to an ignorant person. Woe to the ignorant once but to the scholar seven times. Such a scholar will receive the severest punishment on the day of resurrection.

(٢٦٩) وَعَنْ زِيَادِ بْنِ حُدَيْرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ لِيْ عُمَرُ هَلْ تَعْرِفُ مَا يَهْدِمُ الْإِسْلَامَ قُلْتُ لَا قَالَ يَهْدِمُهٗ زَلَّةُ الْعَالِمِ وَجِدَالُ الْمُنَافِقِ بِالْكِتَابِ وَحُكْمُ الْأَئِمَّةِ الْمُضِلِّيْنَ۔ (رواه الدارمى)

269. SayyidunaZiyad ibn Hudayr رضى الله عنه narrated that Sayyiduna Umar ibn al-Khatttab رضى الله عنه asked him, "Do you know what demolishes Islam?" When he said that he did not know, Umar رضى الله عنه said, "The slip of a scholar, the hypocrite's

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[1] Darami # 584.

[2] Darami # 370.

[3] Darami # 262.

argument about the Book and the rule of the rulers who are astray."[1]

COMMENTARY: The edifice of Islam is demolished when its five pillars are made useless. They are the kalimah tawhid, the salah, fasting, zakah and hajj. When a scholar neglects his real duty of enjoining piety and forbidding evil to satisfy his base desires the these things are thrown aside.

Similarly, one who pretends to be a Muslim but is a disbeliever at heart and an innovator when he argues about the Qur'an, he misinterprets the Qur'an. He rejects the commands of Shari'ah (divine law) . He too throws aside the pillars of Islam in this way. The rawafid, Khawarij and other false sects fall in the same bracket. They create doubts in the religion of Islam.

(٢٧٠) وَعَنِ الْحَسَنِ قَالَ الْعِلْمُ عِلْمَانِ فَعِلْمٌ فِي الْقَلْبِ فَذَاكَ الْعِلْمُ النَّافِعُ وَعِلْمٌ عَلَى اللِّسَانِ فَذٰلِكَ حُجَّةُ اللّٰهِ عَزَّوَجَلَّ عَلَى ابْنِ اٰدَمَ۔ (رواه الدارمی)

270. Sayyiduna Hasan رحمه الله narrated that knowledge is of two kinds; knowledge in the heart and this is beneficial. And, knowledge on the tongue and this knowledge is the evidence and argument of Allah, Mighty and Glorious, against the son of Aadam.[2]

COMMENTARY: Of the two kinds, the first is concealed and the second obvious. Unless the obvious is corrected, the concealed knowledge is not of any use. So, too, unless the concealed is rectified, the obvious is not perfect.

Abu Talib Makki رحمه الله said that both these kinds are real and basic. They are inseparable in the same way as Islam and eeman (faith) are indivisible, or as heart and body are one and the same. (Mulla Ali Qari).

Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله wrote that beneficial knowledge brightens the heart so that obstacles to awareness of the reality of things are removed.

Again, the beneficial knowledge is of two kinds; one of these prompts deeds and the other is the result of the deeds. Allah puts the light of knowledge in the heart of whichever of His slaves He wishes. This is the very knowledge that Hasan Busri رحمه الله has described as beneficial. As for the knowledge on the tongue, it has no effect and it gives no light to the heart. It is about this knowledge that Allah's allegation lies on men for not acting on it though He gave it to them. This is why where the ignorant is blamed once the scholar is blamed seven times because he goes astray deliberately.

(٢٧١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ حَفِظْتُ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وِعَائَيْنِ فَاَمَّا اَحَدُهُمَا فَبَثَثْتُهُ فِيْكُمْ وَاَمَّا الْاٰخَرُ فَلَوْ بَثَثْتُهُ قُطِعَ هٰذَا الْبُلْعُوْمُ يَعْنِيْ مَجْرَى الطَّعَامِ۔ (رواه البخاری)

271. Sayyiduna Abu Hurayrah رضی الله عنه narrated, "I have preserved from Allah's Messenger صلی الله علیه وسلم two receptacles (of knowledge). I have diffuses one of them among you. As for the other, were I to disclose it, this bulum, meaning the passage of food, would be severed."[3]

COMMENTARY: The first kind of knowledge is the apparent and it concerns the commands, manners, etc. The second may be understood in two ways: it could be the concealed because

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[1] Darami # 214.
[2] Darami # 364.
[3] Bukhari # 120.

the general body of Muslims would not comprehend it, so it is known only to the exclusive Scholars who possess Divine awareness. Or it could mean that the Prophet صلى الله عليه وسلم had disclosed to Abu Hurayrah رضى الله عنه that after him a group would innovate in religion thus raising a strong fitnah (or trial). He was told of them and the names of their members so he did say that if he disclosed that knowledge his life would be at risk.

(٢٧٢) وَعَنْ عَبْدِ اللّٰهِ قَالَ يَاأَيُّهَا النَّاسُ مَنْ عَلِمَ شَيْئًا فَلْيَقُلْ بِهٖ وَمَنْ لَّمْ يَعْلَمْ فَلْيَقُلِ اللّٰهُ أَعْلَمُ فَإِنَّ مِنَ الْعِلْمِ أَنْ تَقُوْلَ لِمَا لَا تَعْلَمُ اَللّٰهُ أَعْلَمُ قَالَ اللّٰهُ تَعَالٰى لِنَبِيِّهٖ قُلْ مَا أَسْئَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِيْنَ۔ (متفق عليه، سورة ص٨٦)

272. Sayyiduna Abdullah رضى الله عنه said, "O you people, if any one knows any thing, he must speak of it. He who does not know must say, 'Allah knows best, for it is part of knowledge to acknowledge what you do not know, 'Allah knows best." Allah said to His Prophet صلى الله عليه وسلم (in surah Saad, verse 86):

قُلْ مَآ أَسْئَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَّمَآ أَنَا مِنَ الْمُتَكَلِّفِيْنَ

{Say (O Prophet). 'I ask of you no reward for this, nor am I of the imposters.} [1]

COMMENTARY: The Prophet صلى الله عليه وسلم is instructed in this verse to tell the people that he was conveying to them the knowledge that Allah had taught him and asked to diffuse, and that he made no other claim nor did he discuss anything that could be difficult and hard for them. If he did that then he would be a deceiver.

(٢٧٣) وَعَنِ ابْنِ سِيْرِيْنَ قَالَ إِنَّ هٰذَا الْعِلْمَ دِيْنٌ فَانْظُرُوْا عَمَّنْ تَأْخُذُوْنَ دِيْنَكُمْ۔ (راوه مسلم)

273. Sayyiduna Ibn Sirin رحمه الله said, "Surely this knowledge is religion, so, watch from whom you take it."[2]

COMMENTARY: This hadith says that one must verify the credentials of the person who conveys to him a hadith or a piece of knowledge.

(٢٧٤) وَعَنْ حُذَيْفَةَ قَالَ يَا مَعْشَرَ الْقُرَّاءِ اسْتَقِيْمُوْا فَقَدْ سَبَقْتُمْ سَبْقًا بَعِيْدًا وَإِنْ أَخَذْتُمْ يَمِيْنًا وَّشِمَالًا لَقَدْ ضَلَلْتُمْ ضَلَالًا بَعِيْدًا۔ (رواه البخاری)

274. Sayyiduna Hudhayfah رضى الله عنه said (to the reciters), "O you reciters of the Quran, (continue to) keep on the straight path. Indeed, you have gone ahead, much ahead! But, if you go to the right or left, you will fall into a deep error."[3]

COMMENTARY: The addresses were the early Muslims. They had preceded other Muslims by firmly sticking to the Book and sunnah. The later ones could not attain their rank though they too performed pious deeds. Sayyiduna Hudhayfah رضى الله عنه said to them that keeping steadfast on the straight path is better than being miraculous or honourable.

(٢٧٥) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَوَّذُوْا بِاللّٰهِ مِنْ جُبِّ الْحُزْنِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَمَا جُبُّ الْحُزْنِ قَالَ وَادٍ فِيْ جَهَنَّمَ تَتَعَوَّذُ مِنْهُ جَهَنَّمُ كُلَّ يَوْمٍ أَرْبَعَ مِائَةِ مَرَّةٍ قِيْلَ يَا رَسُوْلَ اللّٰهِ

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[1] Bukhari # 4809, Muslim # 39-2798, Darami # 173.

[2] Muslim the Muqaddamah (Introduction) Darami # 419.

[3] Bukhari # 7282.

وَمَنْ يَدْخُلُهَا قَالَ الْقُرَّاءُ الْمُرَاؤُوْنَ بِأَعْمَالِهِمْ۔ رَوَاهُ التِّرْمِذِيُّ وَكَذَا ابْنُ مَاجَةَ زَادَ فِيْهِ وَإِنَّ مِنْ أَبْغَضِ الْقُرَّاءِ إِلَى اللّٰهِ تعالىٰ الَّذِيْنَ يَزُوْرُوْنَ الْأُمَرَاءَ قَالَ الْمُحَارِبِيُّ يَعْنِي الْجَوَرَةَ۔ (رواه الترمذی وابن ماجة)

275. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Seek refuge in Allah from jubb ul huzn (the well of sorrow). The sahabah (Companions of Prophet) رضی اللہ عنہ asked, "O Messenger of Allah, what is jubb ul huzn?' He said, "A valley in hell from which hell itself seeks refuge four hundred times every day." He was asked, "O Messenger of Allah, who will go to it?" He said, "The reciters of the Qur'an who are ostentatious in their deeds."

IIbn Majah adds: "And, surely, among the most detested reciters to Allah the Exalted are they who visit the rulers." Al-Muharibiy said," Meaning the tyrants."[1]

COMMENTARY: Jubbul huzn is a valley in hell resembling a very deep well. The same command applies to ostentations scholars and saintly men as to the reciters of the Qur'an. Those who visit the rulers are the reciters of the Quran who go to them for their worldly aims. If they meet the rulers of enjoin piety and forbid evil, or under compulsion to ward off their oppression, then there is no harm. The hadith refers to oppressive rulers. It does not forbid meeting the pious and just rulers because to meet pious and God-fearing rulers is in itself a form of worship.

(۲۷٦) وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ أَنْ يَّأْتِيَ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ وَلَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ مَسَاجِدُهُمْ عَامِرَةٌ وَهِيَ خَرَابٌ مِنَ الْهُدٰى عُلَمَاءُهُمْ شَرُّ مَنْ تَحْتَ أَدِيْمِ السَّمَاءِ مِنْ عِنْدِهِمْ تَخْرُجُ الْفِتْنَةُ وَفِيْهِمْ تَعُوْدُ۔ (رواه البیهقی فی شعب الایمان)

276. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Soon a time will come to mankind when nothing but the name of Islam and the written form of the Quran will remain. Their mosques will be occupied but will be devoid of guidance. Their scholars will be the worst of all people under the heaven. Fitnah (mischief) will emerge from them and will return among them."[2]

COMMENTARY: Islam will be there in the world but the Muslim will back the spirit and essence of Book to be read to obtain blessing. As for the 'written form' of the Quran, it means that it will be recited according to its rules but mind will not know the meanings and demands of these words. Its commands and prohibitions will be obeyed, but hearts will lack sincerity.

There will be many mosque with people occupying them. But they will not properly worship and remember Allah or engage in studies which things are the true objectives of the mosques. The Scholars will neglect their duties but will create discord among the ummah. They will support the oppressors and tyrants. In this way, they will sow the seed of fitnah in the religion to attain their personal wishes.

(۲۷۷) وَعَنْ زِيَادِ بْنِ لَبِيْدٍ قَالَ ذَكَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَقَالَ ذٰلِكَ عِنْدَ أَوَانِ ذَهَابِ الْعِلْمِ قُلْتُ يَا رَسُوْلَ اللّٰهِ وَكَيْفَ يَذْهَبُ الْعِلْمُ وَنَحْنُ نَقْرَأُ الْقُرْآنَ وَنُقْرِئُهُ أَبْنَاءَنَا وَ يُقْرِئُهُ أَبْنَاءُنَا أَبْنَاءَهُمْ إِلٰى

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[1] Tirmidhi # 2390, Ibn Majah # 256.

[2] Bayhaqi in Shu'abul Eeman # 1901.

يَوْمِ الْقِيَامَةِ فَقَالَ ثَكِلَتْكَ أُمُّكَ زِيَادُ إِنْ كُنْتُ لَأَرَاكَ مِنْ أَفْقَهِ رَجُلٍ بِالْمَدِيْنَةِ أَوَلَيْسَ هٰذِهِ الْيَهُوْدُ وَالنَّصَارٰى يَقْرَأُوْنَ التَّوْرَاةَ وَالْإِنْجِيْلَ لَا يَعْمَلُوْنَ بِشَيْءٍ مِّمَّا فِيْهِمَا۔ رَوَاهُ أَحْمَدُ وَ ابْنُ مَاجَةَ وَرَوَى التِّرْمِذِيُّ عَنْهُ نَحْوَهُ۔ (رواه احمد و ابن ماجة)

277. Sayyiduna Ziyad ibn Labid رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم spoke about something and said, "It will happen when knowledge withdraws." Ziyad رضی اللہ عنہ asked, "O Messenger of Allah, how will knowledge withdraw while we recite the Quran and we recite it to our children and our children will recite it to their children till the day of resurrection? He said, "May your mother lose you, [1]
O Ziyad! I thought of you as the most qualified man in Madinah Is it not that these Jews and Christians recite the Torah and the Injil? But, they do not act on any of its contents."[2]

(٢٧٨) وَكَذَا الدَّارِمِيُّ عَنْ أَبِيْ أُمَامَةَ

278. And Darimi transmitted it from Abu Umamah رضی اللہ عنہ.[3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said that it is not enough to merely recite the Quran. The real thing is to act on it, to abide by its commands. When the time comes, the Muslims will recite and study the Quran but their deeds will not be according to its dictates.

(٢٧٩) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَلَّمُوا الْعِلْمَ وَعَلِّمُوْهُ النَّاسَ تَعَلَّمُوا الْفَرَائِضَ وَعَلِّمُوْهَا النَّاسَ تَعَلَّمُوا الْقُرْاٰنَ وَعَلِّمُوْهُ النَّاسَ فَإِنِّيْ امْرُءٌ مَقْبُوْضٌ وَالْعِلْمُ سَيَنْقَبِضُ وَتَظْهَرُ الْفِتَنُ حَتّٰى يَخْتَلِفَ اثْنَانِ فِيْ فَرِيْضَةٍ لَّا يَجِدَانِ أَحَدًا يَّفْصِلُ بَيْنَهُمَا۔ (رواه الدارمی والدار قطنی)

279. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, to him, "Acquire knowledge and teach it to the people. Learn obligatory duties (or, the inheritance laws) and teach them to the people. Learn the Qur'an and teach it to the people. For, I am a man who will be taken away and knowledge will be withdrawn. Fitn (discord, mischief) will raise its head so that two people will disagree about a prescribed act but will not find any one to decide between them both."[4](This because of lack of knowledge and abundance of mischief.).

(٢٨٠) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ عِلْمٍ لَّا يُنْتَفَعُ بِهٖ كَمَثَلِ كَنْزٍ لَّا يُنْفَقُ مِنْهُ فِيْ سَبِيْلِ اللّٰهِ۔ (رواه احمد والدارمی)

280. Sayyiduna Allah's Messenger صلی اللہ علیہ وسلم said, "The similitude of the knowledge from which no benefit is derived is like the treasure from which nothing is spent in Allah's path."[5]
(Not desiring benefit from knowledge is to not spread it and not act according to it.)

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[1] An implication against the addressee spoken out of vehement love. (Lane 2 vi p 345).
[2] Musnad Ahmad 4-160, Ibn Majah # 4048 (Tirmidhi like it from Abu ad Darda # 2662).
[3] Darami # 240.
[4] Darmi # 221, Daraqutni # 45.
[5] Musnad Ahmad 2-499, Darimi # 556.

BOOK - III

BOOK OF PURIFICATION كتاب الطهارة

In dictionary meaning of taharah is cleanness and (ceremonial) purity. It is the opposite of impurity (najasah). Tuhur is the verbal noun. Tuhur is applied also to that which purifies, like water and earth. Tahur is also a verbal noun.[1]

In terms of Shari'ah (divine law), taharah is to purify from (نجاسة حكمية) (najasah hakmiyah) legal ceremonial impurity which is (حدث) (hadith) and (نجاسة حقيقية) (najasah haqiqiyah) which is (خبث) Khabath).[2]

SECTION I الفصل الأول

(٢٨١) عَنْ اَبِيْ مَالِكٍ الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الطُّهُوْرُ شَطْرُ الْاِيْمَانِ وَالْحَمْدُ لِلّٰهِ تَمْلَأُ الْمِيْزَانَ وَسُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ تَمْلَاٰنِ اَوْ تَمْلَأُ مَابَيْنَ السَّمٰوٰتِ وَالْاَرْضِ وَالصَّلٰوةُ نُوْرٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْاٰنُ حُجَّةٌ لَّكَ اَوْعَلَيْكَ كُلُّ النَّاسِ يَغْدُوْا فَبَائِعٌ نَّفْسَهٗ فَمُعْتِقُهَا اَوْمُوْبِقُهَا۔ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ تَمْلَاٰنِ مَابَيْنَ السَّمَاءِ وَالْاَرْضِ لَمْ اَجِدْ هٰذِهِ الرِّوَايَةَ فِي الصَّحِيْحَيْنِ وَلَا فِيْ كِتَابِ الْحُمَيْدِيِّ وَلَا فِي الْجَامِعِ وَلٰكِنْ ذَكَرَهَا الدَّارِمِيُّ بَدَلَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ۔

281. Sayyiduna Abu Maalik al Ash'ary رضی الله عنه [3] narrated that Allah's Messenger صلی الله علیه وسلم said, "Tuhur (to remain purified) is half of faith Al hamdulillah (praise of Allah) fills up the scale while subhan Allah and al-hamdulillah (glorifying Allah and praising Him) fill up or fills up that which is between the heavens and the earth. Salah is light and sadaqah is evidence. Patience is radiance. The Quran is a proof for you or against you. Every person begins the morning early selling his soul and sets it free or destroys it."

According to a version: "Saying lailaha illAllah wa Allahu Akbar (there is no god but Allah and Allah is the greatest) fills what is between the heaven and earth." I could not find this version in the two sahih books or in al Humaydi's book or in the jami, But, Darimi has mentioned it instead of Subhan Allah wa alHamdulillah.[4]

COMMENTARY: This hadith high lights the merit of being purified. It is compared to half of faith. This is clear from the fact that eeman or faith erases all sins, minor and major, and wudu (ablution) gets only the minor sins forgiven, so taharah is declared as half of faith.

The sub-narrator was not sure when he spoke of subhan Allah wa al hamdulillah whether the word was 'fill' or 'fills' the space between heaven and earth, so he used both words. These words (subhan Allah.....) must be recited and one must make a habit of repeating

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[1] Hadith: impurities contracted by voiding excrement, ordure.

[2] Khabth: Dross, excrement, ordure, fifth.

[3] Some say that his name was ka'b ibn Maalik, others say Ka'b ibn Aasim, or Ubaydah, Harith or Amr. رضی الله عنه Abu Malik was his kunyah. He died in the times of umar ibn Khattab. رضی الله عنه.

[4] Muslim # 1-223, Musnad Ahmad 5-342, Darimi # 253, Tirmidhi # 3517, Nasa'i # 2437.

them frequently. If these words were a body, they would occupy the entire space between heaven and earth.

Salah is described as light. It is salah alone that will provide light in the dark grave and on the day of resurrection. It keeps a believer away from sin and guides him to piety. Also, it brightens his heard with the glory of awareness of the Divine Being. The countenance of one how worships and obeys Allah is bright and shining because of the salah he offers.

Sadaqah or charity in Allah's path is described as evidence because this deed establishes the truth of a believer's claim to faith the love of Allah, Or, on the day of resurrection, sadaqah will present itself as proof that the believer had spent Allah's blessing in a pious cause to seek his pleasure.

Patience is to keep away from sin and be prepared to obey and not to wail or mourn or express restlessness at a time of distress. It is a radiant light because the heart and mind of a patient person is always bright with a resolute faith and conviction and he is successful at all stages of religion and the world.

The Qur'an will benefit one who recites it and abides by it. If anyone does not abide by it then it will be to his own disadvantage.

To sell one's soul is to devote oneself fully to whatever one undertakes to do. When a person arises in the morning from his sleep, he begins his work and occupies himself in worldly affairs. If he buys the hereafter instead of that, then he preserves his soul from punishment in the hereafter. But, if he buys the world and his worldly work in preference to the hereafter, then he ruins himself and consign his soul to punishment.

(٢٨٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اَدُلُّكُمْ عَلٰى مَايَمْحُو اللّٰهُ بِهِ الْخَطَايَا وَ يَرْفَعُ بِهِ الدَّرَجَاتِ قَالُوْا بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ اِسْبَاغُ الْوُضُوْءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطٰى اِلَى الْمَسَاجِدِ وَ انْتِظَارُ الصَّلٰوةِ بَعْدَ الصَّلٰوةِ فَذَالِكُمُ الرِّبَاطُ۔

282. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Shall I not lead you to that by which Allah erases sins and elevates ranks?" The sahabah (Companions of Prophet) exclaimed, "Of course, O Messenger of Allah!" He said, "It is to perfect ablution even in trying conditions, to walk to the mosques for off (with many steps) and to wait for the next salah after offering one. This is ribat (or guarding the frontiers)."[1]

(٢٨٣) وَفِيْ حَدِيْثِ مَالِكِ بْنِ اَنَسٍ فَذٰلِكُمُ الرِّبَاطُ فَذَا لِكُمُ الرِّبَاطُ مَرَّتَيْنِ رَوَاهُ مُسْلِمٌ وَ فِي الرِوَايَةِ التِّرْمِذِيِّ ثَلَاثًا۔

283. The hadith of Maalik ibn Anas رحمہ اللہ has, "That is ribat. That is ribat," repeating it twice. Tirmidhi's version has it thrice.[2]

COMMENTARY: The hadith mentions those things because of which Allah erases the sins of His slaves from their record of deeds and raises their ranks in paradise. The first thing is ablution. Though it is essential perform it before offering salah, sometimes a worshipper procrastinates and uses one ablution for more than one salah or neglects its

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[1] Muslim # 41-251, Tirmidhi # 51, Nasa'i # 143, Muwatta Imam Maalik, Musnad Ahmad 2-277.

[2] Muwatta Maalik 9.18.58, Tirmidhi # 52.

etiquette, sunnah and mustahab parts either because of laziness, illness, poor health or severe cold. He does not make a perfect ablution. Hence, it is about such times that if wudu (ablution) is made in a perfect manner paying attention to the little details like the mustahab and water is poured properly on all the limbs washable in ablution, three times, then it will fetch Allah's favour.

The second thing is to take many steps to the mosque. One must go to a mosque that is at a distance from one's residence (or place of work). The more the steps towards it, the more the reward.

'To wait for the next salah..' is to remain in the mosque after offering one salah. Even if he goes out of the mosque, his minds should be on the next salah. This condition is held to be most meritorious and it is called ribat. It is that a Muslim guards the frontiers of a Islamic country against the enemy encroachment. There is a reward for it and it is very excellent. Allah has mentioned it (in surah Aal Imran, verse 200):

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا

{O you who believe! Preserve and compete with each other in perseverance and guard your frontiers}.

The hadith emphasizes that to sit waiting for a salah is ribat. While the one calls for sitting against the disbeliever, the other is to sit against the devil who is the biggest enemy of Islam. The same excellence as for ribat is promised for waiting for the salah.

Since the hadith mentions ablution, it is proper say something about it here.

There are four fard (absolute obligatory actions) in Ablution:

(i) to wash the entire face.
(ii) To wash the arms up to the elbows.
(iii) To wipe one-fourth of the head.
(iv) To wash the feet up to the ankles.

The washing of the entire face is inclusive of the beard. However there is a difference of opinion on what constitutes a beard. It is stated in (متون) Mutun that it is fard to wipe those hair of the beard that are directly on the skin of the face. Fatawa Aalamgiri and Durr Mukhtar also the same thing according to a sahih opinion on which a ruling is given and they add that it is not fard to wash the over flowing beard, but is a sunnah. Allah knows best.

The sunnah of the ablution are:

(i) To wash the hands up to the wrist.
(ii) To say bismillah at the beginning of the wudu.
(iii) To use the siwak (to clean the teeth).
(iv) To rinse the mouth.
(v) To snuff up water.
(vi) To intertwine the beard and the fingers.
(vii) To wash every limb three times.
(viii) To form an intention
(ix) To follow the some sequence as is mention in the Quran.
(x) To wipe the whole hand.
(xi) To wash the limbs that are washed in ablution in quick succession.
(xi) To wipe the ears together with the head with some wet fingers (without taking fresh water).

The mustahab of the ablution are:

(i) To begin washing the limbs from the right side (First the right hand before the left and soon).
(ii) To wipe the neck.
(iii) To sit facing the qiblah.
(iv) When washing the limbs, to rub each at the first washing.
(v) To make ablution ahead of time if there is no handicap.
(vi) To give a jerk to the ring or such a thing that one wears it one is certain that water seeps under to even without jerking but if one is not certain then it is fard to jerk the ring or whatever it is. This is applicable both during ablution and the purifying bath.
(vii) To perform ablution without asking anyone else to help in it.
(viii) To not indulge in conversation of a worldly concern but if there is possibility of a loss of some need then one may converse.
(ix) To recite bismillah while washing every limb or wiping a limb.
(x) To make the supplication that is recommended at the time of washing (or wiping) every limb.
(xi) `To invocate blessing only and convey salaam (greeting) to the Prophet صلى الله عليه وسلم on completing the ablution. But it is written in Zayla (زيلعى) that this is a mustahab act after washing each limb.
(xii) To make supplication after completing the ablution and the testimonies that are mentioned in the hadith. (Further down the hadith follows).
(xiii) to drink the water, remaining after the ablution is complete, in a standing posture facing the qiblah.
(xvi) To ensure that the portion under the eye brows and moustaches, at the corners of the eyes and tendons of the feet are not left dry and water has reaches there.

These things are makruh (undesirable) in ablution:
(i) To throw water on the face strongly.
(ii) To be wasteful by using more water then necessary.
(iii) To wash the limbs more than three times each.
(iv) To make masah (which is to wipe) with fresh water three times.

The forbidden thing in ablution are:
(i) Ablution must not be performed by a man with the residual water after a woman has made ablution.
(ii) Ablution must not be performed at an impure place so that the water from ablution is not disesteemed.
(iii) Ablution must not be performed in the mosque, but in a vessel or at a place set aside for it.
(iv) spite or mucus , etc should not be thrown in the water set aside for ablution.

(٢٨٤) وَعَنْ عُثْمَانَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهٖ حَتّٰى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهٖ۔ (متفق عليه)

284. Sayyiduna Uthman رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone makes ablution and makes a good ablation, then his sins come out of his

body. So much so that they come out from under his nails."[1]

COMMENTARY: To make ablution is to wash away sins from oneself. The better the ablution the more the sins that fall off. Apart from the obvious purity, one also is purified of sins.

(٢٨٥) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ اَوِ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهٖ كُلُّ خَطِيْئَةٍ نَظَرَ اِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ اَوْمَعَ اٰخِرِ قَطْرِ الْمَاءِ فَاِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيْئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ اَوْ مَعَ اٰخِرِ قَطْرِ الْمَاءِ فَاِذَا غَسَلَ رِجْلَيْهِ خَرَجَ كُلُّ خَطِيْئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ اَوْمَعَ اٰخِرِ قَطْرِ الْمَاءِ حَتّٰى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوْبِ۔ (رواه مسلم)

285. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "When a Muslim, or a believer, performs ablution and washes his face, then all sins to which his eyes looked (to commit) come off his face with the water or the last drop of water. When he washes his hands, all sins to which his hands stretched wash off with the water or the last drop of water. When he washes his feet, all sins towards which his feet walked wash off with the water or the last drop of water. Thus, he comes out free of all sins." [2]

(٢٨٦) وَعَنْ عُثْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اِمْرِئٍ مُسْلِمٍ تَحْضُرُهُ صَلَاةٌ مَكْتُوْبَةٌ فَيُحْسِنُ وُضُوْئَهَا وَخُشُوْعَهَا وَرُكُوْعَهَا اِلَّا كَانَتْ كَفَّارَةً لِّمَا قَبْلَهَا مِنَ الذُّنُوْبِ مَا لَمْ يُؤْتِ كَبِيْرَةً وَذٰلِكَ الدَّهْرُ كُلُّهُ۔ (رواه مسلم)

286. Sayyiduna Uthman رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No Muslim who finds the time of the prescribed salah and makes his ablution god, observes humility and bowing in it (the salah), without it being an expiation for his past sins provided he has not committed a major sin. And this favour) is for always."[3]

COMMENTARY: The spirit of salah is 'hope and fear' or 'submissiveness and humility.' It is the form of worship that brings out the worshippers helplessness and dependency. It will rise to high ranks commensurate with the humility observed by the worshipper in it. This can be achieved by respecting all its etiquettes so that the heart is receptive, beginning with a calm and composed standing and deep concentration throwing out all other thoughts, not creasing the garment, beard, etc. nor looking sideways, keeping the eyes open and fixed at the spot of prostration. If these tings are observed then, insha Allah, the heart will be attentive and this is a means of obtaining Allah's acceptance of it.

The hadith mentions only ruku' (bowing) because only the Muslims make ruku' in their salah. The Jews and Christians do not have it in their prayer. Thus it is mentioned and its singularity is emphasized. In conclusion, it is clarified that this kind of salah will atone only minor sins, not the major sins.

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[1] Muslim # 33-245, Musnad Ahmad 1-66, (Bukhari similar # 6433, 159, 164).

[2] Muslim # 32-244, Tirmidhi # 2 (without when he washes his feed...) Darimi # 718, Muwatta Imam Maalik 1/32 # 31.

[3] Muslim # 7-228.

(۲۸۷) وَعَنْهُ اَنَّهُ تَوَضَّأَ فَاَفْرَغَ عَلٰى يَدَيْهِ ثَلَاثًا ثُمَّ تَمَضْمَضَ وَ اسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهٗ ثَلَاثًا ثُمَّ غَسَلَ يَدَهُ الْيُمْنٰى اِلَى الْمِرْفَقِ ثَلَاثًا ثُمَّ غَسَلَ يَدَهُ الْيُسْرٰى اِلَى الْمِرْفَقِ ثَلَاثًا ثُمَّ مَسَحَ بِرَأْسِهٖ ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنٰى ثَلَاثًا ثُمَّ الْيُسْرٰى ثَلَاثًا ثُمَّ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ نَحْوَ وُضُوْئِيْ هٰذَا ثُمَّ قَالَ مَنْ تَوَضَّأَ نَحْوَ وُضُوْئِيْ هٰذَا ثُمَّ يُصَلِّيْ رَكْعَتَيْنِ لَا يُحَدِّثُ نَفْسَهٗ فِيْهِمَا بِشَيْءٍ غُفِرَلَهٗ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ۔ مُتَّفَقٌ عَلَيْهِ وَلَفْظُهٗ لِلْبُخَارِيِّ۔

287. Sayyiduna Uthman رضی الله عنه performed the ablution. He poured water on his hands three times, rinsed his mouth and snuffed up water. Then, he washed his face three times. Then, he washed his right arm three times up to the elbow and his left arm up to the elbow thrice. Then, he wiped his head. Then, he washed his right foot three times and then the left three times. Then, he said, "I had seen Allah's Messenger صلی الله علیه وسلم make ablution in this manner as I have done (emulating him)." Then, he said, "If any one makes ablution as this my ablution and offers two raka'ah salah without letting his mind wonder about his past sins will be forgiven him."[1]

COMMENTARY: The Scholars say that it is makruh to wash the limbs more than three times. It should not be exceeded. If it happens that half a limb is washed by a pitcher and the other half by another pitcher, then it is just once. Thus, if six pitchers are used to wash a limb, half at a time, then that would be three times.

The two raka'at, salah after the ablution is the minimum. It is better to offer more. It is called tahiyatul wudu and is mustahab. It is also enough if one offers a fard salah or a sunnah.

The hadith lays stress on being attentive to the salah one offers. One must concentrate on it and put away all distracting on it and put away all distracting thoughts. If a thought comes to mind that does not interfere with concentration, then there is no harm.

(۲۸۸) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوْئَهٗ ثُمَّ يَقُوْمُ فَيُصَلِّيْ رَكْعَتَيْنِ مُقْبِلًا عَلَيْهِمَا بِقَلْبِهٖ وَوَجْهِهٖ اِلَّا وَجَبَتْ لَهُ الْجَنَّةُ۔ (رواه مسلم)

288. Sayyiduna Uqbah ibn Aamir رضی الله عنه[2] Narrated that Allah's Messenger صلی الله علیه وسلم said, "When a Muslim perform ablution and does it well and stands to offer two raka'ah salah being attentive to it with his heart and his face (which is inwardly and outwardly), his admittance to paradise becomes obligatory."[3]

COMMENTARY: Standing up to offer the salah could be truly standing. Or, it could be a figurative expression implying 'engage in the salah,' and one may sit down and offer it particularly when one is handicapped. The hadith allows for both possibilities.

(۲۸۹) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِنْ اَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ اَوْفَيُسْبِغُ الْوُضُوْءَ ثُمَّ يَقُوْلُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ وَفِيْ

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[1] Bukhari's words # 159, Muslim # 3-262, Nasa'i # 85, Musnad Ahmad 1-66.

[2] Uqbah ibn Aamir Juhanni رضی الله عنه was his name but there is much difference of opinion on his kunyah; Abu Hammad, Abu Labid, Abu Amir, etc. He died in Egypt.

[3] Muslim # 17-234, Musnad Ahmad 4-154.

رِوَايَةٍ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اِلَّا فُتِحَتْ لَهٗ اَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ يَدْخُلُ مِنْ اَيِّهَا شَاءَ هٰكَذَا، رَوَاهُ مُسْلِمٌ فِيْ صَحِيْحِهٖ وَالْحُمَيْدِيُّ فِيْ اَفْرَادِ مُسْلِمٍ وَكَذَا ابْنُ الْاَثِيْرِ فِيْ جَامِعِ الْاُصُوْلِ وَذَكَرَا لشَّيْخُ مُحِيُّ الدِّيْنِ النَّوَوِيُّ فِيْ آخِرِ حَدِيْثِ مُسْلِمٍ عَلٰى مَارَوَيْنَاهُ وَزَادَ التِّرْمِذِيُّ اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ. وَالْحَدِيْثُ الَّذِيْ رَوَاهُ الْمُحِيُّ السُّنَّةِ فِي الصِّحَاحِ مَنْ تَوَضَّأَ فَاَحْسَنَ الْوُضُوْءَ اِلٰى آخِرِهٖ رَوَاهُ التِّرْمِذِيُّ فِيْ جَامِعِهٖ بِعَيْنِهٖ اِلَّا كَلِمَةَ اَشْهَدُ قَبْلَ اَنَّ مُحَمَّدًا۔

289. Sayyiduna Umar ibn Khattab رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone of you makes ablution and makes it the extreme perfect," or, he said, "makes it completely and then says, 'I bear witness that there is no god but Allah and that Muhammad is His servant and His messenger.'" According to another version: "I bear witness that there is no god but Allah alone who has no partner, and I bear witness that Muhammad is His servant and His Messenger,' then the gates of paradise, eight in all, will be opened for him. He may enter from whichever of them he wishes." Muslim transmitted it thus in his salah and al Humaydi among the ahadith of Muslim but not of Bukhari, and Ibn al-Athir in Jami ul usul. Shaykh Muhiyuddin an-Nawawi mentioned at the end of Muslim's hadith as we have transmitted it. Tirmidhi's transmission concludes with. "O Allah cause me to be among those who repent and cause me to be among those who purify themselves."

As for the hadith of al-Muhiy us sunnah in as-sihah "who performs ablution..." to the end, Tirmidhi transmitted it in his jami' in to except the words, 'I bear witness' before 'that Muhammad.' [1]

COMMENTARY: There are eight sections of paradise in terms of stages. The eight doors mentioned here are truly the eight sections that are treated as one. Sometimes each of these is also called paradise, so that would make eight paradises.

As for the prayer beginning with the words, 'O Allah cause me to be...' it asks for enablement to make a prompt repentance if a sin is committed, being a mortal after all. But, it does not mean that sins would continue to be perpetrated. The supplicant thereby wishes to become Allah's dear slave in the light of the verse (222) of surah al Baqarah!

اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ۔

{Surely Allah loves those who turn to Him in repentance.}

Those people do not despair of Allah's mercy. The second portion of the prayer, 'and cause me to be among those who purify themselves." Means to ask for internal purity and removal of bad manners and evil habits. It seems to say, 'As for the external purity of the body and limbs, you have empowered us to get that, and we achieved that, but purity of our internal selves is in Your hands, so bestow on us your favour and grant us the internal purity.

To conclude, the compiler of the Mishkah points out that though the composer of the Masabih has placed this hadith in the section of the sihah from its words

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[1] Muslim # 17-234, Tirmidhi # 55, Nasa'i # 148, Abu Dawud # 169 & 609, Ibn Majah # 470, Musnad Ahmad # 17316, 17398.

فَاَحْسَنَ الْوُضو ثم قال اشهد ان لا اله الا الله وحده لا شريك له و اشهد ان محمدا عبده ورسوله

اللهم اجعلني من التوابين واجعلني من المتطهرين فتحت له ثمانية ابواب الجنة يدخل من ايهاشاء

(Makes perfect ablution and says 'I bear testimony... will enter from which of them he wishes). But, these words are not in Bukhari or Muslim. Rather, they are in Tirmidhi. So, this hadith should have been placed in the section (II) hassan instead of (i) sihah. Moreover, Tirmidhi has not the words (اَشْهَدُ) (I bear witness) before the words (اَنَّ مُحَمَّدًا) (that Muhammad) صلى الله عليه وسلم.

Furthermore, Jazri رحمه الله has written in Hisn Hasin on the authority of Ibn Majah, رحمه الله Ibn Abu Shaybah رحمه الله and Ibn Sani that the testimonies should be recited three times each. The version of Nasa'i رحمه الله and Haakim رحمه الله also has after 'O Allah cause me... the prayer:

سُبْحَانَكَ اللّٰهُمَّ وَ بِحَمْدِكَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَ اَتُوْبُ اِلَيْكَ

(I declare your purity, O Allah, with your praise. I seek your forgiveness and I repent to you).

Hence, it is better to make all the prayers that are suggested after ablution. These prayers are mustahab also for one who has a purifying bath.

(٢٩٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اُمَّتِيْ يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِيْنَ مِنْ اٰثَارِ الْوُضُوْءِ فَمَنِ اسْتَطَاعَ مِنْكُمْ اَنْ يُطِيْلَ غُرَّتَهٗ فَلْيَفْعَلْ۔ (متفق عليه)

290. Sayyiduna Abu Hurayrah رحمه الله narrated that Allah's Messenger صلى الله عليه وسلم said, "My ummah shall be called on the day of resurrection Ghurr muhajjalin (because of their white, glowing faces, hands and feet) with traces of ablution. So, whoever of you can increase his brightness, must do so."[1]

COMMENTARY: The word 'ghurr' is the plural of 'aghur' and it means 'white face.' 'Muhajjal' is a person whose hands and feet are white. ON the day of resurrection, these limbs will be white from traces of ablution. When the worshippers who had offered the salah will be called to be led to paradise, they will be among the people with their limbs of ablution glowing.

The hadith concludes with the words that the limbs will glow if ablution is done carefully according to prayer procedure.

Tahjil (muhajjalinn) is not mentioned separately because both words ghurr and muhajjal are inseparable. When one of them is mentioned, the other is understood.

(٢٩١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوْءُ۔ (رواه مسلم)

291. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The adornment on a believer will reach all that portion where ablution (water) reaches."[2]

COMMENTARY: The limbs that are washed in ablution will all be adorned. The more perfect the ablution according to sunnah, the more the limbs would be adorned in paradise.

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[1] Bukhari # 136, Muslim # 35-246, Musnad Ahmad 2-334.

[2] Muslim # 40.250, Nasa'i # 149, Musnad Ahmad 2-371.

SECTION II الفصل الثاني

(۲۹۲) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسْتَقِيْمُوْا وَلَنْ تُحْصُوْا وَ اعْلَمُوْٓا اَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلٰوةُ وَلَا يُحَافِظُ عَلَى الْوُضُوْءِ إِلَّا مُؤْمِنٌ۔ (رواه مالك و احمد و ابن ماجة والدارمي)

292. Sayyiduna Thawban رضی اللہ عنہ[1] **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "keep stead fast although you will not be able to do so. And, know that the best of your deeds is the salah. And none but a believer preserves ablution constantly."**[2]

COMMENTARY: To keep straight is to be steadfast in performing deeds and stay on the straight path. This is a difficult command to follow, hence the next words imply, 'you will not be able to achieve it perfectly.' This caution is followed by a guideline to an easy way to achieve it: if you are constant in offering the salah which is the root of all worship, then that would atone for all shortcomings.

Then the prelude and an essential condition of salah, ablution is indicated. It has been described earlier as half of faith. Preserving ablution is a believer's trait. A perfect believer's heart and mind are tuned continuously to the remembrance of Allah. They are bright with the rays of the thought of Allah. But, this can be had only with outward and inward cleanliness and purity. Hence, a believer is careful of ablution, paying full attention to each of its details.

(۲۹۳) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ عَلٰى طُهْرٍ كُتِبَ لَهٗ عَشْرُ حَسَنَاتٍ۔ (رواه الترمذی)

293. Sayyiduna Ibn Umar رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "If anyone makes a fresh ablution though he is in a state of purity already, then ten pieties are recorded for him."**[3]

COMMENTARY: As it is, there is a reward for performing ablution. Further, when anyone performs another ablution while the first was intact he gets this reward plus ten other blessings. The Scholars say that this additional reward accrues if a salah, fard or supererogatory, had been offered after the first ablution. Some Scholars hold that it is makruh to make a fresh ablution (in a state of purity) if no salah is offered after the first ablution.

SECTION III الفصل الثالث

(۲۹٤) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِفْتَاحُ الْجَنَّةِ الصَّلٰوةُ وَمِفْتَاحُ الصَّلٰوةِ الطُّهُوْرُ۔ (رواه احمد)

294. Sayyiduna Jabir رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "The key to paradise is salah and the key to the salah is to be purified."**[4]

COMMENTARY: Just like a locked gate may be opened only with a key, so too the salah cannot be valid without ablution and admittance to paradise is impossible without the

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[1] He was Ibn Bajdad. His kunyah was Abu Abdullah or Abu Abdur Rahman. He died in Hims in 54 AH.

[2] Muwatta Imam Malik # 2.6-37, Musnad Ahmad 5-282, Ibn Majah # 277, Darami # 655.

[3] Tirmidhi # 59, Abu Dawud # 62, Ibn Majah # 512.

[4] Musnad Ahmad 3-340.

salah. It is a command of faith, so it must be offered without fail and never neglected or delayed, for, it is the only means to paradise.

(٢٩٥) وَعَنْ شَبِيْبِ بْنِ اَبِيْ رُوْحٍ عَنْ رَجُلٍ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلّٰى صَلَاةَ الصُّبْحِ فَقَرَأَ الرُّوْمَ فَالْتَبَسَ عَلَيْهِ فَلَمَّا صَلّٰى قَالَ مَا بَالُ اَقْوَامٍ يُصَلُّوْنَ مَعَنَا لَا يُحْسِنُوْنَ الطُّهُوْرَ وَاِنَّمَا يُلَبِّسُ عَلَيْنَا قُرْآنَ اُولٰئِكَ۔ (رواه النسائی)

295. Sayyiduna Shahib ibn Abu Rawh رحمہ اللہ narrated on the authority of one of the sahabah(Companions of Prophet) رضی اللہ عنہ of Allah's Messenger صلی اللہ علیہ وسلم that Allah's Messenger صلی اللہ علیہ وسلم led the salah of fajr one morning and recited (surah) ar-room but hesitated during it, when he finished the salah, he said, "What is wrong with the people who offer the salah with us but do not make a proper ablution. They alone cause us to be uncertain while reciting the Quran."[1]

COMMENTARY: This hadith shows that the sunnah acts or the etiquette which make up a deed perfect the wajib and bring blessings into it. These blessings cover not only the doer but spread out to the others too. Hence, dereliction of duty hurts other people too and it also shows that neglect of the sunnah and the etiquette causes a deprival of unseen benefits.

This hadith teaches a lesson to those who reject the influence of companionship. They must see that the Prophet صلی اللہ علیہ وسلم, the chief of all Messenger صلی اللہ علیہ وسلم, in spite of his high station and nearness to Allah, was influenced while reciting the Quran by a humble member of his ummah and he hesitated in his recital of the Quran because the man had happened to fail to observe an etiquette or sunnah of ablution. Then, what may we say of those people who continue to keep company of the sinners and the bid'ahs (or innovator). Their company must be shunned totally and the true Scholars, Sufis and pious men of Allah should be visited and benefit should be derived from their assemblies. Their blessings would guarantee success in both the worlds.

The narrator of the hadith has not named the sahabi. However, Mirak shah رحمہ اللہ has written that he is Sayyiduna Abu Dharr Ghafari رضی اللہ عنہ.

(٢٩٦) وَعَنْ رَجُلٍ مِنْ بَنِيْ سُلَيْمٍ قَالَ عَدَّهُنَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ يَدِيْ اَوْفِيْ يَدِهٖ قَالَ التَّسْبِيْحُ نِصْفُ الْمِيْزَانِ وَالْحَمْدُ لِلّٰهِ يَمْلَاُهٗ وَالتَّكْبِيْرُ يَمْلَاُ مَا بَيْنَ السَّمَآءِ وَالْاَرْضِ وَالصَّوْمُ نِصْفُ الصَّبْرِ وَالطُّهُوْرُ نِصْفُ الْاِيْمَانِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ۔

296. A man of Banu Sulaym رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم counted what follows on his, or the man's fingers, saying, 'The tasbih (glorifying Allah) is half of the scale, and al-hamdulillah (praising Allah- praise belongs to Allah) fills it, and the takbir (extolling Allah) fills that which is between the heaven and the earth, and fasting is half of perseverance, and being purified is half of faith."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم counted on his own fingers or sahabi's رضی اللہ عنہ, or the prophet صلی اللہ علیہ وسلم held the sahabis's رضی اللہ عنہ fingers and continued to close them, one

[1] Nasa'i # 947, Musnad Ahmad 5-363.

[2] Tirmidhi # 3530, Musnad ahmad 5-363.

by me, on his palm and told him of the five commands. Fasting has been described as half patience because all patience is to bind one self to obey by abiding by the commands and desisting from sins while fasting is merely an obedience. So, it is half patience.

(۲۹۷) وَعَنْ عَبْدِاللّٰهِ الصُّنَابِحِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ الْعَبْدُ الْمُؤْمِنُ فَمَضْمَضَ خَرَجَتِ الْخَطَايَا مِنْ فِيْهِ وَإِذَا اسْتَنْثَرَ خَرَجَتِ الْخَطَايَا مِنْ أَنْفِهٖ فَإِذَا غَسَلَ وَجْهَهٗ خَرَجَتِ الْخَطَايَا مِنْ وَجْهِهٖ حَتّٰى تَخْرُجَ مِنْ تَحْتِ أَشْفَارِ عَيْنَيْهِ فَإِذَا غَسَلَ يَدَيْهِ خَرَجَتِ الْخَطَايَا مِنْ يَدَيْهِ حَتّٰى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ يَدَيْهِ فَإِذَا مَسَحَ بِرَأْسِهٖ خَرَجَتِ الْخَطَايَا مِنْ رَأْسِهٖ حَتّٰى تَخْرُجَ مِنْ أُذُنَيْهِ فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتِ الْخَطَايَا مِنْ رِجْلَيْهِ حَتّٰى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ رِجْلَيْهِ ثُمَّ كَانَ مَشْيُهٗ إِلَى الْمَسْجِدِ وَصَلَاتُهٗ نَافِلَةً لَّهٗ۔ (رواه مالك والنسائی)

297. Sayyiduna Abdullah as-Sunabihi رضی الله عنه [1] narrated that Allah's Messenger صلی الله علیه وسلم said, "When a believing slave makes ablution and rinses him mouth, the sins get out of his mouth. When he cleans his nose, the sins got out of it. When he washes his face the sins get out of it even from under his eyelashes. When he washes his hands, the sins get out of his hands, even from underneath his fingernails. When he wipes his head, the sins get out of his head, even out from his ears. When he washes his feet, the sins get out of his feet, even from underneath his toenails. After that, his walk to the mosque and his salah earn him extra reward."[2]

COMMENTARY: The hadith says that when one wipes one's head in ablution sin go out not only of his head but also of his ear. Thus, the ears are part of the head, so the some command applies to the ears and to the head. This is the hanafi point of view that the ears will be wiped with the same water as is used for the head. Fresh water will not be taken for wiping the ears. When the ablution is over, sins are erased. Hence, the salah will bring further elevated ranks.

(۲۹۸) وَعَنْ أَبِيْ هُرَيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَتَى الْمَقْبَرَةَ فَقَالَ اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِيْنَ وَإِنَّا إِنْ شَاءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ وَدِدْتُ أَنَّا قَدْ رَأَيْنَا إِخْوَانَنَا قَالُوْا أَوَلَسْنَا إِخْوَانَكَ يَا رَسُوْلَ اللّٰهِ قَالَ أَنْتُمْ أَصْحَابِيْ وَإِخْوَانُنَا الَّذِيْنَ لَمْ يَأْتُوْا بَعْدُ فَقَالُوْا كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ أُمَّتِكَ يَا رَسُوْلَ اللّٰهِ فَقَالَ أَرَأَيْتَ أَنَّ رَجُلًا لَهٗ خَيْلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ ظَهْرَيْ خَيْلٍ دُهْمٍ بُهْمٍ أَلَا يَعْرِفُ خَيْلَهٗ قَالُوْا بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ فَإِنَّهُمْ يَأْتُوْنَ غُرًّا مُحَجَّلِيْنَ مِنَ الْوُضُوْءِ وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ۔ (رواه مسلم)

298. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said on coming to the graveyard, "As salaamualaykum, O group of believers. And, we shall join you, insha Allah. How I wish that we had seen our brother!" They (the sahabah(Companions of Prophet)) رضی الله عنه asked "Are we not your brothers, O Messenger of Allah?" He said, "You are my companions and our brothers are they

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[1] It is not certain that he was a sahabi. Yahya ibn Mu'in said that his name was Abdullah or Abu Abdullah.

[2] Muwatta Imam Malik # 2.6-31, Nasa'i # 103, Ibn Majah (similar # 282, Musnad Ahmad 4-349.

who have not come (to the world) as yet." They asked, 'O Messenger of Allah, how will you recognize those who have not come as yet?" He asked, What do you say of a man who has horses with white blazes and white forelegs and hind legs among (other) hoses of pitch black colour. Would he not pick out his own horses?" They said, "Of course (he would), O Messenger of Allah!" He said, "Thus would they come with ghurr muhajjalin (white faces, arms and feet) from the ablution and I shall precede them at the pond."[1]

COMMENTARY: The Prophet صلی الله علیه وسلم disclosed a strange and a subtle difference between the sahabah(Companions of Prophet) رضی الله عنه and the Muslims who were to follow. He also mentioned the distinction of the sahabah(Companions of Prophet) رضی الله عنه. He described them as his companions and brothers. The next generations of the Muslim from the tabi'un down words are his brothers in Islam. He would precede them at the pond and recommend them to be forgiven and raised in ranks.

(٢٩٩) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا اَوَّلُ مَنْ يُؤْذَنُ لَهُ بِالسُّجُوْدِ يَوْمَ الْقِيَامَةِ وَاَنَا اَوَّلُ مَنْ يُؤْذَنُ لَهُ اَنْ يَرْفَعَ رَأْسَهُ فَاَنْظُرُ اِلٰى مَابَيْنَ يَدَيَّ فَاَعْرِفُ اُمَّتِيْ مِنْ بَيْنِ الْاُمَمِ وَمِنْ خَلْفِيْ مِثْلَ ذٰلِكَ وَعَنْ يَمِيْنِيْ مِثْلَ ذٰلِكَ وَعَنْ شِمَالِيْ مِثْلَ ذٰلِكَ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ كَيْفَ تَعْرِفُ اُمَّتَكَ مِنْ بَيْنِ الْاُمَمِ فِيْمَا بَيْنَ نُوْحٍ اِلٰى اُمَّتِكَ قَالَ هُمْ غُرٌّ مُحَجَّلُوْنَ مِنْ اَثَرِ الْوُضُوْءِ لَيْسَ اَحَدٌ كَذٰلِكَ غَيْرُهُمْ وَاَعْرِفُهُمْ اَنَّهُمْ يُؤْتَوْنَ كُتُبَهُمْ بِاَيْمَانِهِمْ وَاَعْرِفُهُمْ تَسْعٰى بَيْنَ اَيْدِيْهِمْ ذُرِّيَّتُهُمْ۔ (رواہ احمد)

299. Sayyiduna Abu Darda رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "I shall be the first to be permitted to prostrate himself on the day of resurrection and the first to be permitted to raise his head. I shall look at those in front of me and shall recognize my ummah among all the ummahs, and like that behind me, and like that to my right, and like that to my left." Then, a man (among the sahabah(Companions of Prophet)) رضی الله عنه asked, "O Messenger of Allah, how will you recognize our ummah among the ummahs that have been between Nooh علیه السلام and your ummah?" He said, "They will have Ghurr muhajjalin (white faces, arms and feet) from marks of ablution. No one else will be like that. And I shall recognise them from their books being given to them in their right hands, And I shall recognize them by their offspring running in front of them."[2]

COMMENTARY: When the Prophet صلی الله علیه وسلم will be before Allah in the place of gathering, he will seek to intercede (for his ummah) by going down into prostration. He will continue to remain in that posture for the equivalent of a week at the end of which Allah will command him, "O Muhammad, rise your head, And, ask whatever you wish to have. I shall grant it to you." ON that, the intercessor at the gathering, the great master, the chief of the creation, the pride of the universe. The Messenger of Allah (may I be ransomed to him) will present his petition to Allah for his creatures. The initial portion of the hadith gives an inkling of the intercession.

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[1] Muslim # 39-249, Nasa'i # 150, Musnad Ahmad 2-300.

[2] Musnad Ahmad 5-199.

The hadith also gives an idea of the hugeness of the ummah of Muhammad صلى الله عليه وسلم and their ranks. They will be all around him, on his four sides, and they will be of varying degrees and ranks.

The sahabi meant to say that there had been a long period of time since Prophet Nooh عليه السلام during which, not one or two, but innumerable ummah had passed. Besides, in terms of numbers, an uncountable people were born and died. So, how would the Prophet صلى الله عليه وسلم pick out his ummah among all of them, The Prophet صلى الله عليه وسلم enlightened him about the distinguishing mark of his ummah with which they would be recognized.

Prophet Nooh عليه السلام was named exclusively to highlight the length of the time. Secondly he was more known than the other Prophet's عليه السلام [1].

CHAPTER - I

WHEN IS IT WAJIB TO MAKE ABLUTION بَابُ مَا يُوْجِبُ الْوُضُوْءَ

This chapter mentions those things that nullify ablution. According to Imam Abu Hanifah رحمه الله these things nullify ablution:

(1) Excretion from penis, vagina or anus of and kind, like fasces, urine, wind, etc. but not wind passed though the penis or vagina.

(2) Any thing that is impure (like blood, pus etc) and emerges from the body by itself to flow up to the limb that is washable in bath or ablution. For instance, if it remains on the bridge of the nose or in the eye, ablution will not be breached, because it is not necessary to wash them.

(3) Vomiting a mouthful whatever comes out with it. Ablution is not invalidated if phlegm is discharged. If dilute blood or pus is vomited then even if it is as much as spit or a major portion of the spit, ablution is nullified but if it is less, then it is not nullified, If in just one feeling of nausea, a little vomit is so much that, if it is put together then it would amount to a mouthful, then ablution is negated Ablution does not break with anything that is not impure, like a little vomit, blood out of the body that does not flow on the body in which case it is not impure.

(4) Insanity.

(5) Being intoxicated.

(6) Falling unconscious.

(7) An adult's laugh in the course of such a salah as is made up of bowing and prostration.

(8) Indecent fondling of man and woman, woman and woman or man and man, by touch of their limbs that ought to be concealed.

(9) Falling asleep by lying down or reclining on something such that when it is removed one would fall.

(10) Falling asleep on one's sides, buttocks, back, face down, resting buttocks on a wall, or stooping low with one's belly on the feet. However, if one falls asleep while standing, or bowing (ruku), or prostrating, then ablution is not nullified, provided

[1] Could it also be that the creation was destroyed in the deluge in his time? Then history begins with him afresh.

the bowing and prostration are in the sunnah manner. If bacteria infest a wound, or a piece of flesh separates from the body and falls down, then ablution remains intact.

(11) If a leech sucks blood to its full or a large tick sucks blood and fills its belly, ablution is nullified, otherwise not.

(12) If someone's eye aches and sheds tears, ablution is nullified though most people are careless about it. But, if someone's eyes shed tears continuously always then he is excused and is an exception.

(13) If an ear aches and pus or blood pours out, ablution is nullified but if pus and blood ooze from it without it aching, then ablution remains intact.

All these things mentioned in the proceeding lines are nullifiers of ablution. Except for two things on which all the Scholars agree, there is a difference of opinion on the rest. The two are: (i) anything being excreted from the penis, vagina and anus, and (ii) falling asleep. They are unanimous that these two things invalidate ablution.

SECTION I الفصل الأول

(٣٠٠) عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُقْبَلُ صَلَاةُ مَنْ اَحْدَثَ حَتّٰى يَتَوَضَّأَ۔

(متفق عليه)

300. Sayyidun Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The salah is not accepted of one who has passed urine, stool or wind until he makes (a fresh) ablution."[1]

COMMENTARY: If a person has water and is not precluded from using it then he is bound to make ablution to offer the salah otherwise his salah will be void.

If any one cannot find water, or is unable to use it, then, instead of ablution, he must make tayammum (or dry ablution). If anyone does not find water or pure sand or earth, or is not capable of using them, then, in the terminology of Shari'ah (divine law), he is called (Arabic). Such a person should not offer the salah, but when he finds water, etc. he may make ablution and offer the salah.

However, Imam Shafi's رحمہ اللہ contention is that such a person must respect the time of the salah and offer it without ablution of tayammum. When he finds water or sand, he must make ablution or tayammum and redeem the salah.

Our Scholars say that if anyone offers the salah deliberately without being purified and does not do so out of respect for the time of the salah then he is considered to be a disbeliever. If he offers salah without being purified for fear of other people and to show them, then he is a disbeliever. In both these cases, the person belittles Shari'ah (divine law). A person who disparages the Shari'ah (divine law) by word of mouth or by deed does not deserve to remain in the sphere of Islam and faith.

(٣٠١) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُوْرٍ وَلَا صَدَقَةٌ مِنْ غُلُوْلٍ۔(رواه مسلم)

301. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said,

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[1] Bukhari # 135, Muslim # 2-225, Tirmidhi # 76, Abu Dawud # 60, Musnad Ahmad 2-303.

"Salah is not accepted without purification. So is sadaqah not accepted from the proceeds of unfaithful dealings."[1]

COMMENTARY: It is to think little of sadaqah (or charity) if it is given from unlawful earning. Our Scholars go to the extent to rule that if anyone gives charity from unlawful earnings and hopes for a reward there from then he is a disbeliever.

(٣٠٢) وَعَنْ عَلِيٍّ قَالَ كُنْتُ رَجُلًا مَذَّاءً فَكُنْتُ اَسْتَحْيِيْ اَنْ اَسْأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِمَكَانِ ابْنَتِهٖ فَاَمَرْتُ الْمِقْدَادَ فَسْأَلَهٗ فَقَالَ يَغْسِلُ ذَكَرَهٗ وَيَتَوَضَّأُ۔ (متفق عليه)

302. Sayyiduna Ali رضی الله عنه narrated that his prostratic fluid (madhi) flowed constantly and he felt shy to ask the Prophet صلی الله علیه وسلم (about it) because of his daughter's position as his wife). So, he instructed Sayyiduna) Miqdad رضی الله عنه to ask him. The Prophet صلی الله علیه وسلم said, "Let him wash his penis and perform ablution."[2]

COMMENTARY: The hadith suggests that it is not proper for a son-in-law to speak of sexual excitement and intercourse to his father in law.

(٣٠٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ تَوَضَّئُوْا مِمَّا مَسَّتِ النَّارُ۔ (رواه مسلم) قَالَ الشَّيْخُ الْاِمَامُ الْاَجَلُّ مُحْيِيُ السُّنَّةِ رَحِمَهُ اللّٰهُ تَعَالٰى هٰذَا مَنْسُوْخٌ بِحَدِيْثِ

303. Sayyiduna Abu Hurayrah رضی الله عنه narrated that he heard Allah's Messenger Say. "Make ablution after eating anything that is cooked on fire."[3] The honourable Shaykh, imam Muhyi us sunnah رحمه الله said that this hadith is abrogated (by the hadith of)

(٣٠٤) ابْنِ عَبَّاسٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَكَلَ كَتِفَ شَاةٍ ثُمَّ صَلّٰى وَلَمْ يَتَوَضَّأْ۔ (متفق عليه)

304. Sayyiduna Ibn Abbas رضی الله عنه (who) narrated that Allah's Messenger صلی الله علیه وسلم ate the shoulder of a sheep (mutton). Then he offered the salah without making ablution.[4]

COMMENTARY: Apart from the hadith of Sayyiduna Ibn Abbas رضی الله عنه, the first hadith is said to mean; 'when you eat something cooked on fire, wash your hand and mouth to clean yourself and to abide by the sunnah. This is called wudu ut tu'am (ablution after eating). Thus, it is not necessary to describe the first hadith as abrogated.

(٣٠٥) وَعَنْ جَابِرِ بْنِ سَمُرَةَ اَنَّ رَجُلًا سَاَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَتَوَضَّأُ مِنْ لُحُوْمِ الْغَنَمِ قَالَ اِنْ شِئْتَ فَتَوَضَّأْ وَاِنْ شِئْتَ فَلَا تَتَوَضَّأْ قَالَ اَنَتَوَضَّأُ مِنْ لُحُوْمِ الْاِبِلِ قَالَ نَعَمْ فَتَوَضَّأْ مِنْ لُحُوْمِ الْاِبِلِ قَالَ اُصَلِّيْ فِيْ مَرَابِضِ الْغَنَمِ قَالَ نَعَمْ قَالَ اُصَلِّيْ فِيْ مَبَارِكِ الْاِبِلِ قَالَ لَا۔ (رواه مسلم)

305. Sayyiduna Jabir ibn Samurah رضی الله عنه [5] narrated that a man asked Allah's

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[1] Muslim # 10224, Tirmidhi # 1, Ibn Majah # 272, Musnad Ahmad 2-39, Abu Dawud (from Abu Malik from his father) # 59 and so Nasa'i # 139.

[2] Bukhari # 132, Muslim # 17-303, Musnad ahmad 1-80 (Many traditions of like meaning in hadith books).

[3] Muslim # 352, Tirmidhi # 79, Nasa'i # 175, Musnad Ahmad 2-365.

[4] Bukhari # 307, Muslim # 354, Abu Dawud # 190, Musnad Ahmad 1-267.

[5] His kunyah was Abu Abdullah Aamiri. His death is placed in 66 AH or 74 AH.

Messenger صلى الله عليه وسلم. "May we make ablution after eating mutton?" He said, "If you wish you may make ablution, if not then you may not make it." He asked, "May we make ablution after eating camel flesh?" He said, "Yes," The man asked, "May I offer the salah in the sheepfolds?" He said, "Yes," He then asked if he may offer the salah in the enclosures where camels kneel and the Prophet صلى الله عليه وسلم said, "No." [1]

COMMENTARY: Imam Ahmad bin Hanbal رحمه الله goes by the apparent meaning of the hadith. So, his verdict is that it is necessary to make ablution after eating the flesh of camel. However, Abu Hanifah رحمه الله, Imam Shafi'I رحمه الله and Imam Maalik رحمه الله rule that a person's ablution is not breached if he eats camel flesh. They go by the dictionary meaning of the word wudu - to wash the hands and (rinse) the mouth, camel's flesh being more greasy then sheep's when the choice is the eater's and he may or may not make ablution on eating mutton.

The Prophet صلى الله عليه وسلم forbade offering the salah in the enclosures of camels. This is by way of nahi tanzihi (a restraining interdict) because the camels might disturbs the worshipper and his concentration would waver. However, the permission to offer the salah in sheepfolds is dependent on the place being pure.

(٣٠٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وَجَدَ اَحَدُكُمْ فِيْ بَطْنِهٖ شَيْئًا فَاَشْكَلَ عَلَيْهِ اَخَرَجَ مِنْهُ شَيْءٌ اَمْ لَا فَلَا يَخْرُجَنَّ مِنَ الْمَسْجِدِ حَتّٰى يَسْمَعَ صَوْتًا اَوْ يَجِدَ رِيْحًا۔ (رواه مسلم)

306. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If one of you experiences something in his abdomen causing him doubt that something had exuded from him, or may be not, then he must not go out of the mosque till he has heard a sound or detected a smell." [2]

COMMENTARY: The words, 'till he has heard a sound or detected a smell' express the utmost degree, otherwise the implication is 'when it is known for sue.' In that case, whether he hears the sound or not senses the odour or not, he should know that his ablution is breached.

(٣٠٧) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَرِبَ لَبَنًا فَمَضْمَضَ وَقَالَ اِنَّ لَهٗ دَسَمًا۔ (متفق عليه)

307. Sayyiduna Abdullah ibn Abbas رضى الله عنه narrated that (one day) Allah's Messenger صلى الله عليه وسلم drank some milk. Then he rinsed his mouth and said, "It has greasiness." [3]

COMMENTARY: This hadith says that it is mustahab to rinse the mouth after consuming something that is greasy. Some of it might stick inside the mouth and be swallowed during the salah. The same applies to every such eatable that is retained in the mouth and would be swallowed while offering the salah. Hence, to rinse the mouth is mustahab.

The Scholars deduct from it that hands should be washed before having meals unless they are already clean and tidy. So, too hands must be washed after the meals. If the

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[1] Muslim # 360, Musnad ahmad 5-86.

[2] Muslim # 99-362, Abu Dawud # 177, Musnad Ahmad 2/414.

[3] Bukhari # 211, Muslim # 95-358, Tirmidhi # 89, Nasa'i # 189, Abu Dawud # 196, Ibn Majah # 501, (from Anas رضى الله عنه), Musnad Ahmad 1-233.

food is dry or a spoon is used to eat, then they may not be washed after eating since nothing sticks on the hands.

If anyone asks why this hadith has been placed here, the answer is that it mentions rinsing of the mouth which is related to ablution, so this hadith finds its place here.

(٣٠٨) وَعَنْ بُرَيْدَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى الصَّلَوَاتِ يَوْمَ الْفَتْحِ بِوُضُوْءٍ وَاحِدٍ وَمَسَحَ عَلٰى خُفَّيْهِ فَقَالَ لَهٗ عُمَرُ لَقَدْ صَنَعْتَ الْيَوْمَ شَيْئًا لَمْ تَكُنْ تَصْنَعُهٗ فَقَالَ عَمَدًا صَنَعْتُهٗ يَا عُمَرُ۔ (رواه مسلم)

308. Sayyiduna Buraydah رضی الله عنه [1] narrated that the Prophet صلی الله علیه وسلم offered several salah with a single ablution on the day of the conquest (of Makkah in 8 AH) and he wiped over his sandals. (Sayyiduna) Umar رضی الله عنه said to him, "You have done today what you have never done before." He said, 'I did that on purpose. O Omar."[2]

COMMENTARY: Sayiduna Umar رضی الله عنه meant to ask to Prophet صلی الله علیه وسلم that he used to make a fresh ablution for each salah till that day on which he offered many salah with one ablution and he did something else that he had never done before which was to wipe over his socks. The Prophet صلی الله علیه وسلم explained that he had done it to show that it was allowed to do so and others could emulate him.

(٣٠٩) وَعَنْ سُوَيْدِ بْنِ النُّعْمَانِ اَنَّهٗ خَرَجَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَامَ خَيْبَرَ حَتّٰى اِذَا كَانُوْا بِالصَّهْبَاءِ وَهِيَ مِنْ اَدْنٰى خَيْبَرَ صَلَّى الْعَصْرَ ثُمَّ دَعَا بِالْاَزْوَادِ فَلَمْ يُؤْتَ اِلَّا بِالسَّوِيْقِ فَاَمَرَ بِهٖ فَثُرِّيَ فَاَكَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَكَلْنَا ثُمَّ قَامَ اِلَى الْمَغْرِبِ فَمَضْمَضَ وَمَضْمَضْنَا ثُمَّ صَلّٰى وَلَمْ يَتَوَضَّأْ۔ (رواه البخاری)

309. Sayyiduna Suwayd ibn Numan رضی الله عنه [3] narrated that he went out with Allah's Messenger صلی الله علیه وسلم in the year of khaybar till they came to or sahba which is near Khaybar. He offered the salah of 'asr there and asked for food but nothing could be had beyond parched barley, so he instructed that it should be moistened. Then Allah's Messenger صلی الله علیه وسلم and the sahabah(Companions) رضی الله عنه it and afterwards he got up to offer the salah of maghrib, so he rinsed his mouth and the sahabah(Companions) رضی الله عنه did so too, and he offered the salah but did not make (a fresh) ablution).[4]

COMMENTARY: This hadith makes it clear that ablution is not breached on eating any food that is cooked on fire. The Prophet صلی الله علیه وسلم ate parched barley which is roasted on fire. Thereafter, he did only rinse his mouth and offered the salah without refreshing his ablution. (This was in 7 AH)

SECTION II اَلْفَصْلُ الثَّانِيْ

(٣١٠) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا وُضُوْءَ اِلَّا مِنْ صَوْتٍ اَوْ رِيْحٍ۔ (رواه احمد والترمذی)

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[1] He was Buraydah ibn Husayb. His kkunyah was Abu Abdullah, He was a resident of Madinah and died in Marda (or Mard) in the times of Yazid in 63 AH.

[2] Muslim # 86-277, Tirmidhi # 61, Abu Dawud # 172, Nasa'i # 133, Musnad Ahmad 5-251, Ibn Majah # 510.

[3] Suwayd ibn Nu'man رضی الله عنه was a resident of Madinah.

[4] Bukhari # 39, Ibn Majah (similar to it) # 492, Muwata Malik # 2.5-20, Musnad Ahmad (similar) 3-488.

310. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said," It become wajib (obligatory) to make ablution only when one makes a sound or detects a smell."[1]

COMMENTARY: This means that ablution is not nullified on a mere doubt. It remains intact till one is certain that it is breached. A raisy stomach may cause doubt that one has broken wind but this is not the criteria. A sound or smell in this case indicates that ablution is no more intact.

(٣١١) وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمَذِيِّ فَقَالَ مِنَ الْمَذِيِّ الْوُضُوْءُ وَمِنَ الْمَنِيِّ الْغُسْلُ۔ (رواه الترمذی)

311. Sayyiduna Ali رضی اللہ عنہ narrated that he asked the Prophet صلی اللہ علیہ وسلم about madhi (prostratic fluid) and he said, "For madhi, perform ablution and for mani (semen), have a purifying bath."[2]

(٣١٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِفْتَاحُ الصَّلَاةِ الطُّهُوْرُ وَتَحْرِيْمُهَا التَّكْبِيْرُ وَتَحْلِيْلُهَا التَّسْلِيْمُ۔ رَوَاهُ أَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ وَرَوَاهُ ابْنُ مَاجَةَ عَنْهُ وَعَنْ أَبِيْ سَعِيْدٍ۔

312. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The key of salah is purification. Its tahrim (sacred state) is the takbir (saying, Allahu Akbar, God is the Greatest) and its tahlil (legality or and of the sacred state) is the taslim (or salutation, saying assalaamu alaykum wa rahmatullah, to end it)."[3]

(٣١٣) وَرَوَاهُ ابْنُ مَاجَةَ عَنْهُ وَعَنْ أَبِيْ سَعِيْدٍ۔

313. Ibn Majah transmitted it from Sayyiduna Ali رضی اللہ عنہ and also from Sayyiduna Abu Sa'eed, رضی اللہ عنہ[4]

COMMENTARY: Takbir, or saying Allahu Akbar begins the salah. With it everything that is contradictory to the salah, like eating drinking, etc. stand prohibited. With the taslim the salah ends and with it those things that were prohibited during the salah stand restored.

(٣١٤) وَعَنْ عَلِيِّ بْنِ طَلْقٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا فَسَا أَحَدُكُمْ فَلْيَتَوَضَّأْ وَلَا تَأْتُوا النِّسَاءَ فِيْ أَعْجَازِهِنَّ۔ (رواه الترمذی و ابوداؤد)

314. Sayyiduna Ali ibn Talq رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When anyone of you breaks wind, he must make ablution. And you must not have sexual intercourse with women by their backs (anus)."[5]

(٣١٥) وَعَنْ مُعَاوِيَةَ ابْنِ أَبِيْ سُفْيَانَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا الْعَيْنَانِ وِكَاءُ السَّهِ فَإِذَا نَامَتِ الْعَيْنُ اسْتَطْلَقَ الْوِكَاءُ۔ (رواه الدارمی)

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[1] Musnad Ahmad 2-471, Tirmidhi # 74, Ibn Majah # 515.
[2] Tirmidhi # 114, Ibn Majah # 504, Musnad Ahamd 1-109, 110.
[3] Tirmidhi # 3, Abu Dawud # 64, Darimi # 687, Musnad Ahmad 1-123.
[4] Ibn Majah # 275 and (from Abu Sa'eed) 276.
[5] Abu Dawud # 205, Tirmidhi # 1167.

315. Sayyiduna Mu'awiyah ibn Abu Sufyan رضی اللہ عنہ[1] narrated that the Prophet صلی اللہ علیہ وسلم said, "The eyes are the seal of the anus. When the eye sleeps, the seal is released."[2]

COMMENTARY: As long as a person is awake he exercises some control over himself and if he happens to break wind, he knows that when he is asleep and his joints are relaxed and he had no control over himself. Hence, sleep is a nullifier of ablution.

(٣١٦) وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وِكَاءُ السَّهِ الْعَيْنَانِ فَمَنْ نَامَ فَلْيَتَوَضَّأْ۔ (رواه ابوداؤد) وَقَالَ الشَّيْخُ الْإِمَامُ مُحِيُّ السُّنَّةِ رَحِمَهُ اللّٰهُ هٰذَا فِيْ غَيْرِ الْقَاعِدِ لِمَا صَحَّ

316. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The seal of the anus are the two eyes. So, he who sleep must make ablution."[3]
The shaykh, the imam Muhyi us Sunnah رحمہ اللہ said, "This applies to one who is not sitting (but is lying down and sleeps) in view of the sound hadith that:

(٣١٧) عَنْ اَنَسٍ قَالَ كَانَ اَصْحَابُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْتَظِرُوْنَ الْعِشَاءَ حَتّٰى تَخْفِقَ رُؤُوْسُهُمْ ثُمَّ يُصَلُّوْنَ وَلَا يَتَوَضَّاُوْنَ رَوَاهُ اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ اِلَّا اَنَّهُ ذَكَرَ فِيْهِ يَنَامُوْنَ بَدَلَ يَنْتَظِرُوْنَ الْعِشَاءَ حَتّٰى تَخْفِقَ رُؤُوْسُهُمْ۔

317. Sayyiduna Anas رضی اللہ عنہ narrated that while the sahabah(Companions of Prophet) (companions) of Allah's Messenger صلی اللہ علیہ وسلم waited for the salah of isha, they dozed (sitting down). Then, they offered the salah but did not make (a fresh) ablution. However, Tirmidhi's version is 'they slept' instead of 'they waited for...isha.'[4]

COMMENTARY: Imam Muhyius sunnah said that the command of the hadith applies to those who sleep while lying down because the limbs are relaxed in this position and one does not have control over his physical condition, such a person would not know if he breaks wind.

As for one who is sitting and dozes off, when he awakes and his seat is undisturbed, his ablution is not nullified howsoever much he has slept. The books of fiqh mention the different position of sitting and they are proved through deduction and other ahadith.

(٣١٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْوُضُوْءَ عَلٰى مَنْ نَامَ مُضْطَجِعًا فَاِنَّهُ اِذَا اضْطَجَعَ اسْتَرْخَتْ مَفَاصِلُهُ۔ (رواه الترمذى و ابوداؤد)

318. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Ablution becomes necessary for one who sleeps lying down, because when one lies down one's joints are relaxed."[5]

COMMENTARY: Mirak Shah said that this hadith is rejected. One of its sub-narrators is Yazid Dalani who has made many mistakes and was subject to doubts. He was not reliable.

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[1] His Kunya was Abu Abdur Rahman. He was one of the scribes of the revelation. He died in 60 AH.
[2] Darimi # 722, Musnad Ahad 4-97.
[3] Abu Dawud # 203, Ibn Majah # 161, Musnad Ahmad 1-111.
[4] Abu Dawud # 200, Tirmidhi # 78.
[5] Abu Dawud # 202, Tirmidhi # 97, Musnad Ahmad 1-256. (Tirmidhi is lengthier).

(٣١٩) وَعَنْ بُسْرَةَ بِنْتِ صَفْوَانَ بْنِ نَوْفَلٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا مَسَّ أَحَدُكُمْ ذَكَرَهُ فَلْيَتَوَضَّأْ۔ (رواه مالك واحمد وابوداؤد والترمذی والنسائی ابن ماجه والدارمی)

319. Sayyidah Busrah bint Sufwan ibn Nawfal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any of you touches his penis then he must make ablution." [1]

COMMENTARY: There is a difference of opinion on this question and even the sahabah (Companions of Prophet) رضی اللہ عنہ were not unanimous on it.

Imam Shafi'I رحمہ اللہ said that if anyone touches his penis with his bare hand then his ablution is breached.

Imam Abu Hanifah said that ablution does not nullify if anyone touches his penis and he relies on the hadith of Sayyiduna Qays ibn Talq ibn Ali رضی اللہ عنہ that follows (as narrated from his father) and he (Abu Hanifah) has many more ahadith to support his contention. See also the sharah of Mulla Ali Qari رحمہ اللہ and the translation of Mishkat by Shaykh Abdul Haq Dahlawi رحمہ اللہ (in Urdu)

Ibn Humam رحمہ اللہ said that that both these hadith are not beyond the classification of hasan. However, the hadith of Talq ibn Ali رضی اللہ عنہ will be preferred to that of Sayyidah Busrah رضی اللہ عنہ because she was a woman and Talq was a man. Clearly, a man's hadith is stronger than a woman's because man retain knowledge and hadith in memory better than woman do. Their memory is stronger than the memory of women. This is why the testimony of two women is equal to that of a man.

(٣٢٠) وَعَنْ طَلْقِ بْنِ عَلِيٍّ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ مَسِّ الرَّجُلِ ذَكَرَهُ بَعْدَ مَا يَتَوَضَّأُ قَالَ وَهَلْ هُوَ إِلَّا بُضْعَةٌ مِنْهُ۔ رَوَاهُ أَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَ النِّسَاءِيُّ وَ رَوَى ابْنُ مَاجَةَ نَحْوَهُ وَقَالَ الشَّيْخُ الْإِمَامُ مُحِيُّ السُّنَّةِ هٰذَا مَنْسُوْخٌ لِأَنَّ أَبَا هُرَيْرَةَ أَسْلَمَ بَعْدَ قُدُوْمِ طَلْقٍ وَ قَدْ

320. Sayyiduna Talq [2] ibn Ali رضی اللہ عنہ narrated that Allah's Messenger was asked about a man touching his penis after having performed ablution. He said, "Is it not but a part of him?"[3]

The Shaykh and the Imam Muhyi us Sunnah said that this hadith is abrogated because Sayyiduna Abu Hurayrah رضی اللہ عنہ had embraced Islam after the coming of Sayyiduna Talq and:

(٣٢١) رَوَى أَبُوْ هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَفْضَى أَحَدُكُمْ بِيَدِهِ إِلَى ذَكَرِهِ لَيْسَ بَيْنَهُ وَبَيْنَهَا شَيْءٌ فَلْيَتَوَضَّأْ۔ (رَوَاهُ الشَّافِعِيُّ وَالدَّارَ قُطْنِيُّ)

321. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when any of you touches his penis without anything being between him and

[1] Muwatta Maalik 2.15-60, Musnad Ahmad 6-402, Abu Dawud # 181, Tirmidhi # 82, Ibn Majah # 479, Dirimi # 724.

[2] His Kunyah was Abu Ali. His Son qays narrated his ahadith.

[3] Abu Dawud # 182, Tirmidhi # 85, ^nd (life it) 483, Musnad Ahmad 4-22.

it, he must make ablution."[1]

(٣٢٢) وَرَوَاهُ النَّسَائِيُّ عَنْ بُسْرَةَ إِلَّا أَنَّهُ لَمْ يَذْكُرْ لَيْسَ بَيْنَهُ وَبَيْنَهَا شَيْءٌ

322. And Nasa'i transmitted if from without the words, 'without anything being between him and it.[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم meant that like any other limb, the penis too is a piece of flesh of the body and just as ablution is not breached on touching the other parts, it is not invalidated on touching the penis.

As for the opinion of Imam Muhyi us Sunnah رحمہ اللہ, it reflects the Shafi'I School of thought. He argues that Sayyiduna Abu Hurayrah رضی اللہ عنہ embraced Islam in 57 AH at the time of the Battle of Khaybar and Sayyiduna Talq رضی اللہ عنہ immediately after the hijrah when the Masjid Nabawi صلی اللہ علیہ وسلم was being built. So, the latter heard the hadith much before the former whose hadith is the abrogater of the abrogated hadith of Sayyiduna Talq رضی اللہ عنہ.

However, the hanafis argue that this would have been correct if Sayyiduna Talq رضی اللہ عنہ had died or returned to his native land before the Islam of Sayyiduna Abu Hurayrah رضی اللہ عنہ and so had heard no other hadith from the Prophet صلی اللہ علیہ وسلم. Since this is not the case, it is possible that Sayyiduna Talq might have heard his hadith after Abu Hurayrah رضی اللہ عنہ embraced Islam. Hence, the deduction of the Shafi' is not correct.

Shaykh Mazhar رحمہ اللہ has suggested a decisive course, since the two ahadith give contradictory rulings, we must resort to the narratives of the other sahabah(Companions of Prophet) رضی اللہ عنہ. The ahadith of many of them establish that the ablution is not breached on touching the penis. They include: (Sayyiduna) Ali, Ibn Mas'ud, Abu Darda Hudhayfah and umar رضی اللہ عنہ.

Therefore, the hanafi point of view that touching the penis does not negate the ablution. Allah know best what is correct.

(٣٢٣) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ بَعْضَ أَزْوَاجِهِ ثُمَّ يُصَلِّيْ وَلَا يَتَوَضَّأُ ـ رَوَاهُ أَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ لَا يَصِحُّ عِنْدَ أَصْحَابِنَا بِحَالٍ إِسْنَادُ عُرْوَةَ عَنْ عَائِشَةَ وَأَيْضًا إِسْنَادُ إِبْرَاهِيْمَ التَّيْمِيِّ عَنْهَا وَقَالَ أَبُوْدَاوُدَ هٰذَا مُرْسَلٌ وَإِبْرَاهِيْمُ التَّيْمِيُّ لَمْ يَسْمَعْ عَنْ عَائِشَةَ ـ

323. Sayyiduna Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم would kiss one of his wives and, without making (fresh) ablution, would offer the salah.[3] Tirmidhi rated as unsound the isnad Urwa from Ayshah and Ibrahim at Taymi from her. Abu Da'wud rated as mursal saying that Ibrahim at Faymi never heard from her.

COMMENTARY: The Scholars differ on this question too. Imam Shafi'I رحمہ اللہ and Imam Ahmad رحمہ اللہ hold that ablution is breached in touching woman who does not belong to the mahram category. Imam Malik رحمہ اللہ says that ablution is nullified on touching her with lustful desires, not otherwise. Imam Abu Hanifah رحمہ اللہ hold that ablution is not breached,

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[1] Musnad of Shafi'I p 12, 13 Daraqutni # 6 (Touching genitab and amr). Musnad Ahmad (like it) 2-333.

[2] Nasa'i # 163.

[3] Tirmidhi # 86, Abu Dawud # 179, Nasa'i # 170, Ibn Majah # 502, Musnad Ahmad 6.210.

relying on this hadith as also on another hadith of Sayyidah Ayshah رضی الله عنها transmitted by bukhari. She narrated, 'When the Prophet صلی الله علیه وسلم wake up to offer the tahajjud, I would be sleeping. My feet would be at the place of his prostration. When he was about to make the prostration, he would tap my feet and I would pull them towards myself." Thus, this hadith also proves that ablution is not nullified on touching a woman. As for Tirmidhi's رحمه الله words that the isnad Urwah رحمه الله from Ayshah رضی الله عنها is unsound, it is incorrect because there are many ahadith in Bukhari رحمه الله and Muslim رحمه الله that prove that urwah رحمه الله had heard from Sayyidah Ayshah رضی الله عنها. Perhaps the compiler of the Mishkat has made an error in attributing these words to Tirmidhi because his words are not interpreted as the compiler of Mishkat does.

As for Abu Dawud رحمه الله calling this hadith as mursal it actually weakens the argument of Imam Abu Hanifah رحمه الله. However, we assert that even a mursal hadith can be provided as an evidence. In fact, the Scholars also accept the evidence of a mursal hadith. Hence, this hadith cannot be rejected for evidence.

(٣٢٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اَكَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَتِفًا ثُمَّ مَسَحَ يَدَهٗ بِمِسْحٍ كَانَ تَحْتَهٗ ثُمَّ قَامَ فَصَلّٰى۔(رواه ابوداؤد ابن ماجة)

324. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم ate a shoulder. Then he wiped his hand with a sackcloth that was spread for him to sit on. Then, he got up and offered the salah. [1]

COMMENTARY: This hadith upholds another contention of the hanafis, namely that ablution is not invalidated by eating that which is cooked on fire.

The hadith also says that it is not necessary to wash hands and mouth after eating if there is no greasiness on them.

(٣٢٥) وَعَنْ اُمِّ سَلَمَةَ اَنَّهَا قَالَتْ قَرَّبْتُ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَنْبًا مَشْوِيًّا فَاَكَلَ مِنْهُ ثُمَّ قَامَ اِلَى الصَّلٰوةِ وَلَمْ يَتَوَضَّأْ۔ (رواه احمد)

325. Sayyidah Umm Salalamah رضی الله عنه narrated that the presented to the Prophet صلی الله علیه وسلم a piece of roasted shoulder. He ate from it and then got up for the salah without making (a fresh) ablution. [2]

SECTION III الفصل الثالث

(٣٢٦) عَنْ اَبِيْ رَافِعٍ قَالَ اَشْهَدُ لَقَدْ كُنْتُ اَشْوِيْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَطْنَ الشَّاةِ ثُمَّ صَلّٰى وَلَمْ يَتَوَضَّأْ۔(رواه مسلم)

326. Sayyiduna Abu Rafi رضی الله عنه asserted, "I testify that I used to roast the inside of sheep for Allah's Messenger صلی الله علیه وسلم who then offered the salah without making (a fresh) ablution." [3]

[1] Abu Dawud # 189, Ibn Majah # 488.
[2] Musnad Ahmad 6-307, Tirmidhi # 1836.
[3] Muslim # 94-357.

(۳۲۷) وَعَنْهُ قَالَ اُهْدِيَتْ لَهُ شَاةٌ فَجَعَلَهَا فِي الْقِدْرِ فَدَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا هٰذَا يَا اَبَارَافِعٍ فَقَالَ شَاةٌ اُهْدِيَتْ لَنَا يَا رَسُوْلَ اللّٰهِ فَطَبَخْتُهَا فِي الْقِدْرِ فَقَالَ نَاوِلْنِي الذِّرَاعَ يَا اَبَا رَافِعٍ فَنَاوَلْتُهُ الذِّرَاعَ ثُمَّ قَالَ نَاوِلْنِي الذِّرَاعَ الْآخَرَ فَنَاوَلْتُهُ الذِّرَاعَ الْآخَرَ ثُمَّ قَالَ نَاوِلْنِي الذِّرَاعَ الْآخَرَ فَقَالَ لَهُ يَا رَسُوْلَ اللّٰهِ اِنَّمَا لِلشَّاةِ ذِرَاعَانِ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَا اِنَّكَ لَوْسَكَتَّ لَنَا وَلْتَنِيْ ذِرَاعًا فَذِرَاعًا مَاسَكَتَّ ثُمَّ دَعَا بِمَاءٍ فَتَمَضْمَضَ فَاهُ وَغَسَلَ اَطْرَافَ اَصَابِعِهِ ثُمَّ قَامَ فَصَلّٰى ثُمَّ عَادَ اِلَيْهِمْ فَوَجَدَ عِنْدَهُمْ لَحْمًا بَارِدًا فَاَكَلَ ثُمَّ دَخَلَ الْمَسْجِدَ فَصَلّٰى وَلَمْ يَمَسَّ مَاءً۔ رَوَاهُ اَحْمَدُ وَرَوَاهُ الدَّارِمِيُّ عَنْ اَبِيْ عُبَيْدٍ اِلَّا اَنَّهُ لَمْ يَذْكُرْ ثُمَّ دَعَا بِمَاءٍ اِلَى آخِرِهٖ۔

327. He also narrated that someone presented to him a sheep. He put its flesh in a (cooking) pot. Allah's Messenger صلى الله عليه وسلم come in, meanwhile and asked, "What is it, O Abu Rafi?" He said, 'a sheep. It is presented to us, O Messenger of Allah. So, I have cooked it in the pot." He said, "Give me a foreleg, O A'bu Rafi'!" He gave it to him and he again asked for another foreleg. He gave him the second foreleg. Then he said, "Give me another foreleg," and he replied, "O Messenger of Allah, a sheep has only two forelegs Allah's Messenger صلى الله عليه وسلم said to him, "But, had you said nothing to us, you would have handed over to me a foreleg after a foreleg as long as you had been quiet." Then he asked for water and rinsed his mouth and washed the tips of his fingers before getting up to offer the salah. He came again to them and found some cold meat with them which he ate. Then he went into the mosque and offered the salah without touching water. [1]

328. Darami transmitted this hadith from Abu Ubayd except that he did not mention, 'Then he asked for water...' till the end of it.[2]

COMMENTARY: The Prophet صلى الله عليه وسلم liked the foreleg very much because it is invigorating. It provides physical strength and thus enables one to devote deeply to worship of Allah.

The Prophet صلى الله عليه وسلم said to Abu Rafi' رضى الله عنه that if he had quietly stretched his hand to give another foreleg, then Allah would have provided him forelegs one after another as a miracle. But, he withdrew his hand and did not realize Allah's power, so Allah too stooped giving him the forelegs. Perhaps the Prophet's attention too was diverted to Abu Rafi رضى الله عنه to tell him about the miracle, otherwise Allah' s grant would not have stopped for His Prophet صلى الله عليه وسلم.

(۳۲۹) وَعَنْ اَنَسِ بْنِ مَالِكٍ قَالَ كُنْتُ اَنَا وَ اُبَيٌّ وَاَبُوْ طَلْحَةَ جُلُوْسًا فَاَكَلْنَا لَحْمًا وَخُبْزًا ثُمَّ دَعَوْتُ بِوُضُوْءٍ فَقَالَا لِمَ تَتَوَضَّأُ فَقُلْتُ لِهٰذَا الطَّعَامِ الَّذِيْ اَكَلْنَا فَقَالَا اَتَتَوَضَّأُ مِنَ الطَّيِّبَاتِ لَمْ يَتَوَضَّأْ مِنْهُ مَنْ هُوَ خَيْرٌ مِنْكَ۔ (رواه احمد)

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[1] Musnad Ahmad 6-392.

[2] Darimi # 44, Musnad ahmad 2-48.

329. Sayyiduna Anas ibn Maalik رضی الله عنه narrated that he Ubayy and Abu Talhah رضی الله عنه sat and ate some meat and bread. Then he called for water to make ablution. They asked him why he wished to make ablution and he said, "Because of this food that we just ate. "They exclaimed, "will you make ablution for the pure things (that you have eaten)? One who was better than you did not make ablution for that." [1]

(٣٣٠) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا كَانَ يَقُوْلُ قُبْلَةُ الرَّجُلِ امْرَأَتَهُ وَجَسُّهَا بِيَدِهٖ مِنَ الْمُلَامَسَةِ وَمَنْ قَبَّلَ امْرَأَتَهُ اَوْجَسَّهَا بِيَدِهٖ فَعَلَيْهِ الْوُضُوْءُ۔ (رواه مالك والشافعی)

330. Sayyiduna Ibn Umar رضی الله عنه used to say, "A man's kissing his wife and touching her with his hands are parts of sexual intercourse. So whoever kisses his wife or touches her with his hand must make ablution." [2]

COMMENTARY: Among the nullifiers of ablution, the Qur'an also says:

اَوْ لٰمَسْتُمُ النِّسَآءَ

{Or, you have touched (or had a contact with a woman.} (4:43, 5:6)

(The words is (لمستم) what is the true meaning of (ملامست)? There is a difference of opinion. Imam shafi'I رحمه الله said that it is to touch a woman and his contention is that a mere touching a woman nullifies one's ablution.

This is what is hadith of Sayyiduna Ibn Umar رضی الله عنه means. He said that to touch a woman or to kiss her is included in (ملامت).

Imran Abu Hanifah رحمه الله said that this word means 'to have a sexual intercourse.' Hence, the Qur'an means 'sexual contact' or intercourse. Imam Abu Hanifah رحمه الله has compiled a treasure of evidence, for his point of view. This may be seen in books of Ligh.

(٣٣١) وَعَنِ ابْنِ مَسْعُوْدٍ كَانَ يَقُوْلُ مِنْ قُبْلَةِ الرَّجُلِ امْرَأَتَهُ الْوُضُوْءُ۔ (رواه مالك)

331. Sayyiduna Ibn Mas'ud رضی الله عنه said often, 'A man's kissing his wife necessitates ablution." [3]

(٣٣٢) وَعَنِ ابْنِ عُمَرَ اَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ اِنَّ الْقُبْلَةَ مِنَ اللَّمْسِ فَتَوَضَّئُوْا مِنْهَا۔

332. Sayyiduna Ibn Umar رضی الله عنه narrated that Sayyiduna Umar ibn Khattab رضی الله عنه said, "A kiss is a part of sexual intercourse, so make an ablution because of that."[4]

COMMENTARY: These ahadith of (Sayyiduna) Ibn Mas'ud رضی الله عنه and Ibn Umar رضی الله عنه uphold the Shafi'I رحمه الله contention.

However, Abu Hanifah رحمه الله said that these traditions do not go beyond the sahabah (Companions) رضی الله عنه, so their directives are not of the same category as the Prophet صلی الله علیه وسلم. Moreover, he held that these traditions are not of the standard of sound.

Apart from that, the hadith of Sayyidah Ayshah رضی الله عنه says very clearly that ablution is not nullified on touching a woman. There is another hadith in Musnad Abu Hanifah narrated by Ibn Abbas رضی الله عنه that the Prophet صلی الله علیه وسلم said:

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[1] Musnad ahmad 4-30.

[2] Muwatta Imam Maalik # 2.16-66, Musnad of Imam Shafi'i p 11.

[3] Muwatta Imam Maalik # 2.16-67.

[4] Daraqutni # 37.

لَيْسَ فِي الْقُبْلَةِ وُضُوْءٌ

(Ablation is not necessary after kissing). Hence, perhaps this hadith abrogates those that call for ablution at such times. Allah knows best.

(٣٣٣) وَعَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيْزِ عَنْ تَمِيْمِ الدَّارِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْوُضُوْءُ مِنْ كُلِّ دَمٍ سَائِلٍ رَوَاهُ الدَّارَقُطْنِيُّ وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيْزِ لَمْ يَسْمَعْ مِنْ تَمِيْمِ الدَّارِيِّ وَلَا رَآهُ وَيَزِيْدُ بْنُ خَالِدٍ وَيَزِيْدُ بْنُ مُحَمَّدٍ مَجْهُوْلَانِ۔

333. Sayyiduna Umar ibn Abdul Aziz رحمه الله [1] narrated on the authority of Sayyiduna Tamim Dari رضی الله عنه [2] that Allah's Messenger صلی الله علیه وسلم said, "Every blood that flows makes ablution necessary."[3]
Daraqutni who transmitted the two preceding traditions said that Umar ibn Abdul Aziz رحمه الله neither heard from Tamim Dari رحمه الله nor saw him. He also said that the two sub-narrattors yazid ibn Khalid and Yazid ibn Muhammad are not known – Mujhul.

COMMENTARY: Imam Abu Hanifah's رحمه الله contention is that every blood that flow from its wound necessitates ablution if it flows up to the limb that has to be washed in ablution or bath. The other imam hold that if blood flows out of the penis or the anus then it becomes necessary to make a fresh ablution, but not if it flows from elsewhere.
However, Daraqutni makes an adverse comment on the hadith. Umar ibn Abdul Aziz رحمه الله neither heard nor saw Tamim Dari رضی الله عنه. So this hadith is mursal. Moreover, two of the sub narrators, Yazid ibn Khalid and yazid ibn Muhammad are majhul (unknown).
In other words, he wishes to prove that it is not a strong evidence for Imam Abu Hanifah رحمه الله to support his point of view.
However, we wish to assert that a hadith mursal is acceptable by a majority of the Scholars, not only ourselves, as evidence and argument for any contention Also, there is a difference of opinion on whether the two named sub-narrators were actually majhul or not. Be that as it may, the main evidence of Imam Abu Hanifah رحمه الله is the hadith that the Prophet said:

مَنْ قَاءَ اَوْ رَعُفَ اَوْ اَمْذٰى فِيْ صَلٰوتِهٖ فَلْيَنْصَرِفْ وَلْيَتَوَضَّأْ وَلْيَبْنِ عَلٰى صَلٰوتِهٖ مَا لَمْ يَتَكَلَّمْ۔ (كذافى الهدايه)

"If anyone vomits or has a nosebleed or discharges madhi (semen) in his salah then he must give up the salah and make ablution, and if he has not spoken then he may resume that same salah."

Furthermore, a hadith of the same purport is found in Abu Dawud too. This shows that if blood pores out from any part of the body including from the penis and anus also then ablution is nullified.

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[1] He was a famous Khalifah. He died in Rajab 101 AH.
[2] He was TAmim ibn Aws Dari رضی الله عنه and embraced Islam in 9 AH. He died in shaam after Sayyiduna Uthman's رضی الله عنه martyrdom.
[3] Daraqutni # 27.

CHAPTER - II

GENERAL RULES[1] OF THE PRIVY

بَابُ اٰدَابِ الْخَلَاءِ

Aadab or etiquettes are things to mention which is good. These things may concern deeds or words.

In this chapter, such *ahadith* are narrated as concern the etiquettes of *istinja* (cleansing after relieving oneself). They are those things that are forbidden during *istinja* or are undesirable. They are also those things that are necessary or recommended.

(٣٣٤) عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا وَلٰكِنْ شَرِّقُوا أَوْ غَرِّبُوا مُتَّفَقٌ عَلَيْهِ قَالَ الشَّيْخُ الْإِمَامُ مُحْيِ السُّنَّةِ رَحِمَهُ اللّٰهُ هٰذَا الْحَدِيثُ فِي الصَّحْرَاءِ أَمَّا فِي الْبُنْيَانِ فَلَا بَأْسَ لِمَا - (متفق عليه)

334. Sayyiduna Abu Ayub رضی الله عنه Ansari narrated that Allah's Messenger صلی الله علیه وسلم said, "When you go to the toilet do not face the qiblah and do not turn your back to it, but turn towards the east or towards the west."[2]

The Shaykh and Imam Muhhyi us *Sunnah* رحمه الله said that this *hadith* concerns (people in the) deserts. But in cities of raised buildings, there is no harm, in view of the *hadith*:

(٣٣٥) رُوِيَ عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ ارْتَقَيْتُ فَوْقَ بَيْتِ حَفْصَةَ لِبَعْضِ حَاجَتِي فَرَأَيْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْضِي حَاجَتَهُ مُسْتَدْبِرَ الْقِبْلَةِ مُسْتَقْبِلَ الشَّامِ۔

335. Sayyiduna Abdullah ibn Umar رضی الله عنه narrated, 'I went up to the roof of Hafsah's رضی الله عنه house for a purpose of mine. I saw Allah's Messenger صلی الله علیه وسلم relieving himself with his back towards the qiblah and face towards Syria." [3]

COMMENTARY: The direction specified in the *hadith* is from Madinah and for those people who reside on the same latitude. The qiblah is to the south of Madinah, so they will keep their face and back towards the east and west, whereas in countries of our region, the face and back should not be turned towards the east and west, because the qiblah is towards the west.

Imam Abu Hanifah رحمه الله said that neither the face nor the back should be turned towards the qiblah when relieving oneself whether one is in a desert or in a residential city. If anyone does it then he perpetrates the for bidden.

Imam shafi رحمه الله said, that it is forbidden to turn the face and back towards the qiblah in a desert, but not in a city or house.

Imam Abu Hanifah رحمه الله relies on the first *hadith* of Abu Ayyub Ansari رضی الله عنه. The command is absolute without differentiating between a desert and a city. This *hadith* is narrated by a large number of the sahabah رضی الله عنه in addition to Abu Ayyub Ansari. رضی الله عنه

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[1] The title is Aadabul Khala (or etiquettes of the privy or relieving oneself) rendered here as General rules of the privy.

[2] Bukhari # 394, Muslim # 59-264, Abu Dawud # 9, Tirmidhi # 8, Nasa'i # 20, 21, Ibn Majah # 318, Musnad ahmad 5-417.

[3] Bukhari # 148, Muslim # 62-266, Tirmidhi # 11 (with the word Ka'bah instead of qiblah), Musnad Ahmad 2-12.

The second argument of Imam Abu Hanifah رحمه الله is that the Prophet صلى الله عليه وسلم forbade the turning of the face or back towards the qiblah as a mark of respect for it. This is demanded everywhere, both in a desert and in a city. It is like the prohibition to spit or stretch the legs towards the qiblah wherever one is.

The *hadith* of Abdullah ibn Umar رضى الله عنه upholds the view of Imam shafi'I رحمه الله. This *hadith* say that is allowed to turn one's back towards the qiblah in a house.

Our contention is that Abdullah ibn Umar رضى الله عنه may have deserved that Prophet صلى الله عليه وسلم in the privy in a house with his back towards the qiblah and face towards Syria before the command not to do it. Besides, ibn Umar رضى الله عنه may not have correctly judged the direction because obviously he could not have seen the Prophet صلى الله عليه وسلم on purpose or deliberately. He may have thrown only a casual look. Hence, it is not a sound evidence for Imam Shafi. رحمه الله

(٣٣٦) وَعَنْ سَلْمَانَ قَالَ نَهَانَا يَعْنِيْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ اَوْبَوْلٍ اَوْ نَسْتَنْجِيَ بِالْيَمِيْنِ اَوْ اَنْ نَسْتَنْجِيَ بِاَقَلَّ مِنْ ثَلَاثَةِ اَحْجَارٍ اَوْ اَنْ نَسْتَنْجِيَ بِرَجِيْعٍ اَوْبِعَظْمٍ۔ (رواه مسلم)

336. Sayyiduna Salman رضى الله عنه [1] narrated "He, meaning Allah's Messenger صلى الله عليه وسلم, forbade us to face the qiblah while relieving ourselves or passing urine and to make *istinja* (cleanse ourselves) with the right hand, and to make *istinja* with less than three stones, and to make *istinja* with dung or bone."[2]

COMMENTARY: The ulama (Scholars) say: to face the qiblah while relieving oneself is *makruh tahrimi* (undesirable almost to the point to being unlawful) and to make *istinja* with the right hand is *makruh tanzihi* (undesirable but nearer lawful than unlawful).

The penis must not be touched with he right hand. The lumps of clay must be held with the left hand and the penis placed on it without using the right hand, for, it is *makruh* to use the right hand.

Imam Shafi'I رحمه الله said that it is *wajib* to use three lumps of clay. Imam Abu Hanifah رحمه الله said that if one can cleanse with less than three then that is enough. He cites the *hadith* of Ibn Mas'ud رضى الله عنه that the Prophet صلى الله عليه وسلم went to relieve himself and asked him to get three lumps of clay. He could find two, so he took dung along. The Prophet صلى الله عليه وسلم threw away the dung and used the two lumps of clay.[3]

(٣٣٧) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ الْخَلَاءَ يَقُوْلُ اللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ۔ (متفق عليه)

337. Sayyiduna Anas رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم decided to enter the privy, he prayed, 'O Allah, I seek refuge in you from the

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[1] He was salaman Farsi رضى الله عنه. His kunyah was AbuAbdullah. He died in 35 AH towards the close of Uthman's رضى الله عنه Khalifah, or in early 36AH.

[2] Muslim # 57-262, Abu Dawud # 7, Tirmidhi # 16, Nasa'i (Like it) # 41, Musnad Ahmad 5-439, Ibn Majah # 316.

[3] Bukhari # 156, As for *istinja*, 'lumps of day' also stands for stones thought this chapter of purification

impure male demons and the impure female demons." [1]

COMMENTARY: It is part of the etiquettes of entering the toilet that while going into it, one should make this supplication. If he is in a desert then he should make the supplication at the moment he decides to do it, meaning when he gathers together his clothes.

(٣٣٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَبْرَيْنِ فَقَالَ إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِيْ كَبِيْرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ لَا يَسْتَنْزِهُ مِنَ الْبَوْلِ وَ أَمَّا الْآخَرُ فَكَانَ يَمْشِيْ بِالنَّمِيْمَةِ ثُمَّ أَخَذَ جَرِيْدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ ثُمَّ غَرَزَ فِيْ كُلِّ قَبْرٍ وَاحِدَةً قَالُوْا يَا رَسُوْلَ اللّٰهِ لِمَ صَنَعْتَ هٰذَا فَقَالَ لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَيْبَسَا۔ (متفق عليه)

338. Sayyiduna Ibn Abbas رضی الله عنه narrated that the Prophet صلى الله عليه وسلم passed by two graves and said, "Both of them are being punished, but not for a major sin. One of them was not careful enough to avoid being defiled by urine." The version in Muslim has, "did not avoid being undefiled by urine." And, "the other continued to slander people." The Prophet صلى الله عليه وسلم then took a fresh palm twig, broke it into two and planted are on each grave. He was asked, "O Messenger of Allah, why did you do it?" He said, "Perhaps their punishment may be softened till they do not dry up." [2]

COMMENTARY: Another version of Muslim has the words (لايستبرى) so it means 'he did not seek purity from urine.' Yet another version has the words (لايستنز) meaning, 'he did not jerk his pelvis enough to get all drops.

Whatever the words, the sense makes no difference; he did not keep himself undefiled from urine, since it is a major sin to defile from urine and the *salah* becomes void because of it, so Allah punished him.

Some people entertain the misconceptions that since the Prophet صلى الله عليه وسلم is not known to have dried urine with lumps of clay, so these may not be used at all. If anyone is able to control drops from being discharged after urinating then it is enough for him to use only water to make *istinja* and he may not use the lumps of clay. But, if any one continues to get drops of urine after finishing, as is common wish most people, and he does not use lumps of clay, then his garments will be soiled, and impure. As for the Prophet صلى الله عليه وسلم, he had a strong physique and exercised strict control over himself. So, he did not use lumps of clay but cleansed himself with water alone.

Moreover, if it is necessary to do something but is not known from the Prophet صلى الله عليه وسلم, we cannot reject it outright. For instance he never went though a renesedion. So, if anyone is prescribed the opening of a vein, he cannot say that he would not undergo that process. Otherwise, he would suffer. We must bear in mind what the objective of *Shari'ah* and its legislator is. And the objective is 'purification.' We have obtain it by water or lumps of clay, and not remain impure. The Prophet صلى الله عليه وسلم said, "Punishment in the grave is often because of urine. So purify yourself from it." He also said, "Preserve yourself from urine

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[1] Bukhari # 142, Muslim, # 12, 375, Abu Dawud # 4, Tirmidhi # 5, Nasa'i # 19, Ibn Majah Mujah # 298, Darimi # 669, Musnad Ahmad 3-99.

[2] Bukhari # 216, Muslim # 111-292, Abu Dawud # 21, Tirmidhi # 70, Nasa'i # 31, Ibn Majah (in brief # 247, Darimi # 139, Musnad Ahmad 1-225.

because it is the first part of that which subjects the dead to a grievous reckoning." (Tabarani) Moreover, it is established the Sayyiduna Umar رضی اللہ عنہ used lumps of clay after passing water. A sahabi's practice is enough evidence in the light of the Prophet صلی اللہ علیہ وسلم words, "Hold fast to my *sunnah* and also hold fast to the *sunnah* of the righteous caliphs." According to Musannaf Ibn Abu Shaybah: "Sayyiduna Umar رضی اللہ عنہ wiped his penis on a wall or a stone after passing urine He did not pour water on it, at all." Further, Shah Waliullah Muhaddith Dahlawi رحمہ اللہ said that the ahlus *sunnah wa al jama'ah* are unanimous that lumps of clay must be used to dry drop after urinating. [1]

The (next) word (النمیۃ) (in the *hadith*) is about one who transmits news about one to another both of whom are at loggerheads, to create more mischief. Imam Nawawi رحمہ اللہ said: it is to convey one's words to another to cause trouble. It is 'telling tales. It is a base trait and Islam condemns it. The two sahih books of *hadith* say: 'The tale-bearer will not enter paradise.'

On the enquiry of Sayyiduna Umar رضی اللہ عنہ Sayyiduna Ka'b Ahbar رضی اللہ عنہ said that tale bearing is described in the Torah as the most grievous sin. Umar رضی اللہ عنہ said, "Its sin is worse than the sin of killing." He (Ka'b) said, "Murder also follows tale bearing as do other evils originate from it."

The ulama (Scholars) say about the concluding words of the *hadith* that the Prophet observed with his spiritual eyes that the two men in their graves were being punished. He was so merciful that he could not bear to see that. He prayed to Allah for mercy and the Merciful, Forgiving Allah accepted the prayer of His beloved and decided that as long as the branches of the date palm tree planted on the graves did not dry, the punishment of the two would be softened.

This is made more clear in another version of Muslim which concludes with the words: "Allah accepted my intercession. Till so long as the branches remains moist, they will not be subjected to punishment."

Indeed, this seems to be its apparent reason. It is also confirmed by the version of Muslim. However, the ulama (Scholars) have suggested many other reasons apart from this one. Other books and expositions convey them in some detail. Thus, Kir*mani* said, "Mitigation in punishment was because of the two moist twigs. They had the characteristic of removing punishment, but the characteristic is not intrinsic to them. Rather, it was passed on to it through the blessing of the privileged hand of the chief of the worlds, the Prophet,"

The *hadith* also teaches us that the ulama (Scholars) and righteous must visit the graves so that punishment to their inmates may be softened because of them. The visit of the righteous to the graves is a means of mitigating punishment to the dead.

(٣٣٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِتَّقُوا الْاَعِنَيْنِ قَالُوْا وَمَا اللَّاعِنَانِ يَا رَسُوْلَ اللّٰهِ قَالَ الَّذِيْ يَتَخَلّٰى فِيْ طَرِيْقِ النَّاسِ اَوْفِيْ ظِلِّهِمْ۔ (رواہ مسلم)

339. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Preserve yourselves from the two things that bring (on you) curse." The sahabah رضی اللہ عنہ asked, "And what are they that bring curse, O Messenger of

[1] According to the Book of purification by Shaikh Muhammad Ibrahim Memon Mdani (Darul *Isha'*at Karachi) p 131; 'Today toilet paper is used...is an acceptable alternative.

Allah?" He said, "It is to relieve oneself on the path of the people, or in their shade (where they rest)." [1]

COMMENTARY: The ulama (Scholars) explain that the path is one that is frequented not a deserted road which is used rarely.

Shade is what is provided by a tree or a canopy (or any such cover) under which the people sit, rest or sleep. If anyone defecates here and makes these places dirty, he will hurt Allah's creatures. It does not behave a believer to hurt other people.

(٣٤٠) وَعَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَّسْ فِي الْإِنَاءِ وَإِذَا أَتَى الْخَلَاءَ فَلَا يَمُسَّ ذَكَرَهُ بِيَمِيْنِهِ وَلَا يَتَمَسَّحْ بِيَمِيْنِهِ۔ (متفق عليه)

340. Sayyiduna Abu Qatadah رضى الله عنه [2] narrated that Allah's Messenger صلى الله عليه وسلم said, "When one of you drinks, let him not breathe into the vessel. When he goes to the toilet, let him not touch his penis with his right hand or cleanse himself with his right hand."[3]

COMMENTARY: If any one who is drinking something has to breathe, then he must remove the vessel to a side and breathe. Thus, he will not breathe anything into the vessel. The second advice is that one must not use his right hand to hold his genital or to make *istinja*. The right hand is to eat and it is repulsive to touch with it the organ that gives out impurity.

(٣٤١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ وَمَنِ اسْتَجْمَرَ فَلْيُوْتِرْ۔

(متفق عليه)

341. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who makes ablution must (snuff up water and) blow his nose, And, he who cleanses himself with stones must use an odd number of them (say, three, five, etc)."[4]

(٣٤٢) وَعَنْ أَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْخَلَاءَ فَأَحْمِلُ أَنَا وَغُلَامٌ إِدَاوَةً مِّنْ مَّاءٍ وَعَنَزَةً يَسْتَنْجِيْ بِالْمَاءِ۔ (متفق عليه)

342. Sayyiduna Anas رضى الله عنه narrated, "When the Prophet صلى الله عليه وسلم went to the toilet, I and a servant (Bilal or Ibn Mas'ud) carried a skin of water and a pointed stick. He cleansed himself with water."[5]

COMMENTARY: The Prophet صلى الله عليه وسلم took two servants along to carry water and a pointed stick when he went to the privy. He used the stick to soften the earth with it. Thus, urine would go into it and not splash or spill over. Also, it could be used to uproot stones or lumps of clay. Or, it was put to other use as necessary.

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[1] Muslim # 68-269, Abu Dawud # 25, Musnad Ahmad 2-372.

[2] His name was Harith ibn Rabi'i. He was an ansar and a Khazraji. He is better known by his kunyah abu Qatadah.

[3] Bukhari # 153, Muslim # 63-267, Abu Dawud # 31, Musnad Ahmad 5-269.

[4] Bukhari # 161, Muslim # 22-237, Tirmidhi # 27, Nasa'i # 88, Ibn Majah # 409, Darimi # 703, Muwatta Maalik # 2.1-3, Musnad Ahmad 2-236.

[5] Bukhari # 150, Muslim # 70-271, Nasa'i # 45, Musnad Ahmad 3/171.

SECTION II الفصل الثاني

(٣٤٣) عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ الْخَلَاءَ نَزَعَ خَاتِمَهُ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ وَقَالَ اَبُوْدَاوٗدَ هٰذَا حَدِيْثٌ مُنْكَرٌ وَفِيْ رِوَايَتِهٖ وَضَعَ بَدَلَ نَزَعَ۔

343. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم took off his ring when he went to the privy... Trimidhi rated it a hasan sahib gharib and Abu Dawud as munkar (rejected). Abu Dawud's version has 'put down' instead of 'took off.' [1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم removed the ring while going to the privy because it was inscribed with 'Muhammad Rasu Allah.' This *hadith* is evidence that it is *wajib* for one who makes *istinja* not to take with him to the toilet anything with the name of Allah and His Messenger صلی اللہ علیہ وسلم, and also the Quran. (Teebi) رحمہ اللہ

In fact, Abhari رحمہ اللہ has said that even if the names of the other Messenger علیہ السلام are inscribed, he must not take that inscription to the toilet.

Ibn Hajar رحمہ اللہ said that one who intends to make *istinja,* it is *mustahab* for him to remove from his person, or put off. All such things that are venerable including the names of Allah, of a Prophet or of an angel.

Though Abu Dawud has commented on this *hadith* adversely yet the ulama (Scholars) say that this *hadith* can be cited as evidence. Mulla Ali Qari has discussed this issue in detail. This *hadith* is also found in Jami Saghir as transmitted by Haakim and others.

(٣٤٤) وَعَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَرَادَ الْبَرَازَ اِنْطَلَقَ حَتّٰى لَا يَرَاهُ اَحَدٌ۔ (رواہ ابوداؤد)

344. Sayyiduna Jabir رضی اللہ عنہ narrated that when the Prophet صلی اللہ علیہ وسلم wanted to relieve himself, he went for off where no one could see him. [2]

(٣٤٥) وَعَنْ اَبِيْ مُوْسٰى قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَاَرَادَ اَنْ يَّبُوْلَ فَاَتٰى دَمِثًا فِيْ اَصْلِ جِدَارٍ فَبَالَ ثُمَّ قَالَ اِذَا اَرَادَ اَحَدُكُمْ اَنْ يَّبُوْلَ فَلْيَرْتَدْ لِبَوْلِهٖ۔ (رواہ ابوداؤد)

345. Sayyiduna Abu Musa رضی اللہ عنہ narrated "I was with the Prophet صلی اللہ علیہ وسلم one day. He had to pass water, so he went to a soft ground at the base of a wall and passed water. After that, he said, "When one of you wants to pass water, he should seek a soft ground to do it there." [3]

COMMENTARY: Khattabi رحمہ اللہ said that the wall at whose base the Prophet صلی اللہ علیہ وسلم passed water may not have belonged to anyone because doing that could damage the wall. It is disallowed to pass urine at someone's wall without his permission.

(٣٤٦) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَرَادَ الْحَاجَةَ لَمْ يَرْفَعْ ثَوْبَهٗ حَتّٰى يَدْنُوَ مِنَ الْاَرْضِ۔ (رواہ الترمذی و ابوداؤد و الدارمی)

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[1] Abu Dawud # 19, Tirmidhi # 1725, Nasa'i # 5213, Ibn Majah # 303.

[2] Abu Dwud # 2, Ibn Majah # 335, Tirmidhi form Mughairah # 20, Darimi # 660.

[3] Abu Dawud # 3, Musnad Ahmad 4-396.

346. Sayyiduna Anas رضی اللہ عنہ narrated that when the Prophet صلی اللہ علیہ وسلم wanted to relieve himself, he raised his lower garment only when he was near the ground. [1]

COMMENTARY: One must not uncover unnecessarily one's body that is required to be concealed. When one sits to relieve oneself, it becomes necessary to uncover oneself when one is nearly on the ground. It is disallowed to uncover oneself while standing even if one is inside one's private toilet.

(٣٤٧) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا اَنَا لَكُمْ مِثْلُ الْوَالِدِ لِوَلَدِهٖ اُعَلِّمُكُمْ اِذَا اَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوْهَا وَاَمَرَ بِثَلَاثَةِ اَحْجَارٍ وَنَهٰى عَنِ الرَّوْثِ وَالرِّمَّةِ وَنَهٰى اَنْ يَّسْتَطِيْبَ الرَّجُلُ بِيَمِيْنِهٖ۔ (رواه ابن ماجة والدارمى)

347. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I am to you like a father to his son. I teach you that when you go to relieve yourselves, do not face the qiblah, nor turn your back it." And, he commanded that three stones should be used and forbade the use of dung and bones. He also forbade that a man should cleanse himself with his right hand. [2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم had great love for his *ummah* to teach them religion and advise them. He compared himself to a father and his *ummah* to children. The *hadith* teaches us that the children must obey their father and it is *wajib* for a father to teach them etiquettes of every day essentials.

(٣٤٨) وَعَنْ عَائِشَةَ قَالَ كَانَتْ يَدُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْيُمْنٰى لِطُهُوْرِهٖ وَطَعَامِهٖ وَكَانَتْ يَدُهُ الْيُسْرٰى لِخَلَائِهٖ وَمَا كَانَ مِنْ اَذًى۔ (رواه ابوداؤد)

348. Sayyidah Ayshah رضی اللہ عنہا narrated that the right hand of Allah's Messenger صلی اللہ علیہ وسلم was used for ablution and his food, and his left hand was for his evacuations and that which was disagreeable. [3]

(٣٤٩) وَعَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا ذَهَبَ اَحَدُكُمْ اِلَى الْغَائِطِ فَلْيَذْهَبْ مَعَهُ بِثَلَاثَةِ اَحْجَارٍ يَسْتَطِيْبُ بِهِنَّ فَاِنَّهَا تُجْزِئُ عَنْهُ۔ (رواه ابوداؤدو النسائى و والدارمى)

349. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you goes to ease himself, he should take with him three stones. He must cleanse himself with them, for they will suffice him." [4]

COMMENTARY: The real purpose is to obtain purity. If he uses three stones (or lumps of clay) and rids of impurity then he will not require water. However, if he uses water after that then it is better and *mustahab*.

(٣٥٠) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَسْتَنْجُوْا بِالرَّوْثِ وَلَا بِالْعِظَامِ فَاِنَّهٗ

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[1] Tirmidhi # 41, Abu Dawud # 14, Darimi # 666.

[2] Ibn Majah # 313, Abu Dwud # 8, Nasa'i # 40, Musnad Ahmad in similar words.

[3] Abu Dawud # 33, Musnad Ahmad 6-2o5.

[4] Musnad Ahmad 6-108, Abu Dawud # 40, Nasa'i # 44, Darimi # 670, Daraqutni # 4.

زَادُ إِخْوَانِكُمْ مِنَ الْجِنِّ۔ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ إِلَّا أَنَّهُ لَمْ يَذْكُرْ زَادُ إِخْوَانِكُمْ مِنَ الْجِنِّ۔

350. Sayyiduna Ibn Mas'ud رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said "Do not cleanse yourselves with dung and bones for it is the provision of your brothers among the jinns." [1]

Tirmidhi and Nasa'i transmitted it, Nasa'i without the words 'for it is the provision...among the jinns.'

COMMENTARY: Just as the *Shari'ah* of Muhammad صلی الله علیه وسلم is addressed to mankind so is it addressed to the jinns Hence the Prophet صلی الله علیه وسلم was mindful of their welfare too both in affairs of the world and the religion. Mankind are instructed not to use dung and bones. Bones are food for the jinns and dung for their animals.

(٣٥١) وَعَنْ رُوَيْفِعِ بْنِ ثَابِتٍ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا رُوَيْفِعُ لَعَلَّ الْحَيَاةَ سَتَطُوْلُ بِكَ بَعْدِيْ فَأَخْبِرِ النَّاسَ أَنَّ مَنْ عَقَدَ لِحْيَتَهُ أَوْ تَقَلَّدَ وَتَرًا أَوِ اسْتَنْجٰى بِرَجِيْعِ دَابَّةٍ أَوْ عَظْمٍ فَإِنَّ مُحَمَّدًا مِنْهُ بَرِيْءٌ۔

(رواه ابوداؤد)

351. Sayyiduna Ruwayfa' ib Thabit رضی الله عنه [2] narrated that Allah's Messenger صلی الله علیه وسلم said to him, "O Ruwayfa.' Perhaps your life after me may be long. So, inform the people that Muhammad is absolved of him who ties his beard or puts a string round his neck to ward off the evil eye, or cleanses himself with animal refuse or bones." [3]

COMMENTARY: The Prophet صلی الله علیه وسلم instructed Ruwayfah رضی الله عنه to warn the people whom he may find involved in sin, if he survived him. 'To tie the beard' may be interpreter in different ways Most ulama (Scholars)(Scholars) say that anyone might devise ways and take pains to fix rolls on his beard to make it curly. The Prophet صلی الله علیه وسلم disallowed it because it is a departure from the *sunnah*(practice of the Prophet) which is to keep the hair of the beard straight.

Some ulama (Scholars)(Scholars) point out that during the jahiliyah(ignorant era), the people tied the hair of their beard when they were engaged in warfare. The Prophet صلی الله علیه وسلم disallowed is because it is a resemblance to woman.

Some ulama (Scholars)(Scholars) say that it attempts to change Allah's creation as the non-Arabs were went to do it.

The words (وتر) (water) accommodates different meanings. It may mean string by which talisman or charm is put on the necks of children, horses etc to ward off evil eye. The Prophet صلی الله علیه وسلم forbade this thing. Or, it may be the strings on which the disbelievers tied bells and jingles to suspend them. It may also be the string of bows put round the horse's neck to preserve it from the evil eye. The Prophet صلی الله علیه وسلم forbade all those customs because they smack of the rituals of the infidels. He did not tolerate any resemblance to the disbelievers.

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[1] Tirmidhi # 18, Nasa'i # 39.

[2] He belonged to the Banu Najjar and was of Egypt.

[3] Abu Dawud # 36, Nasa'i # 5067.

We might ponder that if these little practices of the disbelievers displeased the Prophet صلى الله عليه وسلم how much he would be angered by those who emulate the infidels in their major rituals. What will happen to the Musims who engage in them?

(٣٥٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اكْتَحَلَ فَلْيُوْتِرْ مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لَّا لَا حَرَجَ وَمَنِ اسْتَجْمَرَ فَلْيُوْتِرْ مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لَا فَلَا حَرَجَ وَمَنْ أَكَلَ فَمَا تَخَلَّلَ فَلْيَلْفِظْ وَمَا لَاكَ بِلِسَانِهٖ فَلْيَبْتَلِعْ مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لَّا فَلَا حَرَجَ وَمَنْ أَتَى الْغَائِطَ فَلْيَسْتَتِرْ فَإِنْ لَّمْ يَجِدْ إِلَّا أَنْ يَّجْمَعَ كَثِيْبًا مِنْ رَمْلٍ فَلْيَسْتَدْبِرْهُ فَإِنَّ الشَّيْطَانَ يَلْعَبُ بِمَقَاعِدِ بَنِيْ اٰدَمَ مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لَّا فَلَا حَرَجَ۔

(رواه ابوداؤد وابن ماجة والدارمي)

352: Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger said, "He who applies collyrium should do it an odd number of times, so if he does that, he has done well, but if he does not then there is no harm. And, he who cleanses himself with stones must use an odd number of them, so if he does that, he had done well, but if not then there is no harm. He who eats and picks his teeth must throw away what he picks out but swallow that which he gets out with his tongue so, if he does that, he had done well, but if not then there is no harm. He who goes out to relieve himself should conceal himself even with so much as a heap of stand and he should sit putting his back to it, because the devil plays with the backs of the children of Aadam, so if he does that he does well but if not, there is no harm."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم applied collyrium three times in each eye first the right. Some people apply two in the right, one in the left and again one in the right. If anyone does not apply collyrium an odd number of times, then this is only *mustahab.*

As for the three stones for *istinja* being good, but otherwise there is no harm, this upholds the contention of Imam Abu Hanifah رحمه الله that it is not *wajib* to use three stones. One may use less or more though it is *mustahab* to use an odd number.

As for picking teeth and throwing out what is picked, this is because the use of tooth pick generally causes bleeding. Hence, it is better to throw out what is picked. There is no such risk in picking teeth with the tongue. So, what is picked may be swallowed. The Prophet صلى الله عليه وسلم said, "If anyone does not do it then there is no harm," but this applies when there is no bleeding, otherwise if blood appears then it is forbidden to swallow it. It is *wajib* to throw away anything picked out with blood.

As for one who relieves himself without concealing himself, the devil plays with his back. It means that he whispers evil in the hearts of the people and incites them to see one who has not concealed himself and defecates. Also, if one does not conceal himself, a swift breeze might splash impurity on him and his garments. Again, the Prophet صلى الله عليه وسلم said that if anyone does not do it there is no harm, but caution demands that he should conceal himself. Rather, if it most likely that people would see then it is necessary to conceal oneself.

If anyone cannot help sitting uncovered, then, anyway, it is a sin to look at him

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[1] Abu Dawud # 35, Ibn Majah # 337, Darimi # 662.

deliberately. In any case, it is very difficult to conceal one's back without some sort of a cover. One can conceal one's front with his body, however.

(٣٥٣) وَعَنْ عَبْدِاللّٰهِ بْنِ مُغَفَّلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَبُوْلَنَّ اَحَدُكُمْ فِيْ مُسْتَحَمِّهٖ ثُمَّ يَغْتَسِلُ فِيْهِ اَوْيَتَوَضَّأُ فِيْهِ فَاِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ رَوَاهُ اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ اِلَّا اَنَّهُمَا لَمْ يَذْكُرَا ثُمَّ يَغْتَسِلُ فِيْهِ اَوْيَتَوَضَّأُ فِيْهِ۔

353. Sayyiduna Abdullah ibn Mughaffal رضی اللہ عنہ [1] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "None of you must urinate in his bathroom and then bathe in it or perform ablution in it, because most of the evil promptings emanate from it."[2]

COMMENTARY: If anyone urinates in the bathroom and afterwards makes ablution or has a bath there, then daubts arise in his mind that as water is poured, impurity might splash on him. Gradually, the doubt gets the better of him.

Of course, if the floor is sloped and all the urine drains out, then it is not detestable to urinate there. This disallowance is nahi tanzihi, not nahi tahrimi.

(٣٥٤) وَعَنْ عَبْدِاللّٰهِ بْنِ سَرْجِسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَبُوْلَنَّ اَحَدُكُمْ فِيْ جُحْرٍ۔

(رواہ ابوداؤد والنسائی)۔

354. Sayyiduna Abdullah ibn Sarjis رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "None of you must urinate in a hole."[3]

COMMENTARY: It is disallowed to urinate in a hole because very often a hole is home for worms, insects, snakes, scorpions, etc. It is quite possible that any of these might get irritated when urine drops on them and hurt the person who is passing water. Or, if a harmless creatures is inside the hole then it would suffer from the urine.

Or, the jinns might dwell inside a hole. It is reported of a sahabi Sa'd ibn Ubadah رضی اللہ عنہ Khazraji that when he passed water in a hold in Hawran, he jinns killed him.

However, if a hole is made with the purpose of passing urine in it, then one may urinate in it.

(٣٥٥) وَعَنْ مُعَاذٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اتَّقُوا الْمَلَاعِنَ الثَّلَاثَةَ الْبَرَازَ فِي الْمَوَارِدِ وَ قَارِعَةِ الطَّرِيْقِ وَالظِّلِّ۔ (رواہ ابوداؤد وابن ماجۃ)

355. Sayyiduna Mu'adh رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Keep away from three things that bring curse. (they are) relieving yourself in watering places, In the middle of the road and in the shade."[4]

COMMENTARY: There are three places which people use. When they come to them and find the filth, they curse the person who relieved himself there. It could also mean that this

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[1] His kunyah was Abu Sa'eed. He took up residence in madinah. Then went to Busrah being sent there by Umar صلی اللہ علیہ وسلم to teach religious rulings. He died there in 59 AH.

[2] Abu Dawud # 27, Ibn Majah # 304. And, without then 'and then bathe or perform ablution on it' Tirmidhi # 21, Nasa'i # 36.

[3] Abu Dawud # 29, Nasa'i # 34, Musnad Ahamd 5-82.

[4] Abu Dawud # 26, Ibn Majah # 326.

person is a wrong doer and a wrong doer is always accursed.
The word mawarid translated as watering places, also means 'places where people gather to converse or discuss.'
Shade can be under a tree or of any other kind.

(٣٥٦) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَخْرُجُ الرَّجُلَانِ يَضْرِبَانِ الْغَائِطَ كَاشِفَيْنِ عَنْ عَوْرَتِهِمَا يَتَحَدَّثَانِ فَاِنَّ اللّٰهَ يَمْقُتُ عَلٰى ذٰلِكَ۔ (رواه احمد و ابوداؤد ابن ماجة)

356. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "Two men should not go out together to ease themselves and bare their bodies and (continue to) converse. Surely. Allah gets angry at that."[1]

COMMENTARY: It is forbidden to both men and women to sit together to relieve themselves while their private parts are visible to one another. It is also *makruh* to converse at the same time as easing themselves. These things invite Allah's wrath.
These days, women particularly do not think it wrong to undress before each other, particularly when having bath or when relieving themselves. These women should study this *hadith* carefully and fear Allah.
According to Sharah ul *Sunnah, dhikr* (or remembrance of Allah) should not be made with the tongue when relieving oneself or being engaged in sexual intercourse.

(٣٥٧) وَعَنْ زَيْدِ ابْنِ اَرْقَمَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ هٰذِهِ الْحُشُوْشَ مُحْتَضَرَةٌ فَاِذَا اَتٰى اَحَدُكُمُ الْخَلَاءَ فَلْيَقُلْ اَعُوْذُ بِاللّٰهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ۔ (رواه ابوداؤد و ابن ماجة)

357. Sayyiduna Zayd ibn Arqam رضی اللہ عنہ[2] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, these latrines and haunted by the jinns and the devils. So, when one of you goes to the latrine, let him pray:

اَعُوْذُ بِاللّٰهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ

(I seek refuge in Allah from the male and the female devils).[3]

COMMENTARY: The jinns and the devils come to the privies and bother those who enter to relieve themselves. One who goes to the privy uncovers his body and cannot make mention of Allah. Hence while going in, he must make this supplication (in the *hadith*) and he will be safe from their mischief. Earlier, the words of the supplication, in *hadith* # 337, are slightly different. Either of them must be made, but it is better to make both at different times, or both together.

(٣٥٨) وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَتْرُ مَا بَيْنَ اَعْيُنِ الْجِنِّ وَعَوْرَاتِ بَنِيْ اٰدَمَ اِذَا دَخَلَ اَحَدُهُمُ الْخَلَاءَ اَنْ يَّقُوْلَ بِسْمِ اللّٰهِ۔ (رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَاِسْنَادُهٗ لَيْسَ بِقَوِيٍّ)

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[1] Musnad Ahmad 3-36, Abu Dawud # 15, Ibn Majah # 342.

[2] He was an ansar. His kunyah was Abu Amr. He participated in 17 battles with the Prophet صلی اللہ علیہ وسلم. He resided in Kufah and died there in 68 AH,

[3] Abu Dawud # 6, Ibn Majah # 296, Musnad Ahmad 4-369.

358. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The screen between the eyes of jinns and the private parts of the children of Aadam is that when one of them enters the latrine, he should say bismillah (in the name of Allah)."[1]

COMMENTARY: The devils in the latrine cannot see a man's private parts if he recites bismillah before entering the latrine. According to Ibn Hajar, it is *sunnah* while going to the latrine to recite bismillah and then the supplication mentioned in the previous *hadith*. Though this *hadith* is da'if yet even a da'if *hadith* must be acted on to comply with excellent deeds.

(۳۵۹) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ غُفْرَانَكَ۔

(رواہ ترمذی و ابن ماجۃ والدارمی)

359. Sayyidah Ayshah رضی اللہ عنہا narrated that when the Prophet صلی اللہ علیہ وسلم came out of the toilet he said: (غُفْرَانَكَ) (O Allah, I seek your forgiveness).[2]

COMMENTARY: The ulama (Scholars) suggest two reasons for seeking forgiveness. First, the Prophet صلی اللہ علیہ وسلم never omitted to mention Allah, except in extreme cases of helplessness, like going to the toilet. In such cases, he asked Allah's forgiveness for the lapse.

Secondly, when a person eats something it turns into blood in his body and part of it becomes waste matter that he excretes. This working is a great blessing of Allah for which His creatures cannot express gratitude to Him as is due. Hence, the Prophet صلی اللہ علیہ وسلم sought Allah's forgiveness for the inability.

Some of the Shaykhs point out our inability and weakness. We are filled with impurity. In contrast, Allah is sacred and pure. We must reflect on it. It is better to pray after (غُفْرَانَكَ) (I seek your forgiveness)

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَذْهَبَ عَنِّى الْاَذٰى وَعَافَانِىْ۔

(Praise belongs to Allah who relieved me from the suffering and gave me health).

(۳٦۰) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَتَى الْخَلَاءَ اَتَيْتُهُ بِمَاءٍ فِىْ تَوْرٍ اَوْ رَكْوَةٍ فَاسْتَنْجٰى ثُمَّ مَسَحَ يَدَهُ عَلَى الْاَرْضِ ثُمَّ اَتَيْتُهُ بِاِنَاءٍ اٰخَرَ فَتَوَضَّأَ۔ (رواہ ابوداؤد و روی الدارمی و النسائی معناہ)

360. Sayyiduna Abu Hurayrah narrated that when the Prophet صلی اللہ علیہ وسلم went to the privy, he took to him water in a small vessel or a skin and he cleansed himself (with it). Then, he wiped his head on the ground Abu Hurayrah رضی اللہ عنہ next brought to him another vessel (with water) and he made ablution with it.[3]

COMMENTARY: Abu Hurayrah رضی اللہ عنہ took water either in a small vessel or a skin, one of the two at different times. Or, the sub narrator expressed a doubt on which of the two Abu Hurayrah رضی اللہ عنہ mentioned.

After cleansing himself, the Prophet صلی اللہ علیہ وسلم wiped his hand on the ground and washed them to get rid of the odour and have very clean hands. Hence, it is a *sunnah* to (purity or) wash hands in this way on coming out of the privy.

A separate vessel was brought for ablution, not because it is not proper to use the same

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[1] Tirmidhi # 606, Ibn Majah # 297.

[2] Tirmidhi # 7, Ibn Majah # 300, Darami # 680, Abu Dawud # 30, Musnad Ahamd 6-155.

[3] Abu Dawud # 45, Ibn Majah (in brief) # 358, Darimi # 678, Nasa'i # 50.

vessel but because the water for *istinja* was just sufficient for it. However, some ulama (Scholars) do say that it is *mustahab* to have separate vessels for *istinja* and ablution.

(٣٦١) وَعَنِ الْحَكَمِ بْنِ سُفْيَانَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا بَالَ تَوَضَّأَ وَنَضَحَ فَرْجَهُ۔

(رواه ابوداؤد و النسائی)

361. Sayyiduna al Hakam ibn Sufyan رضی الله عنه [1] narrated that when the Prophet صلى الله عليه وسلم passed water, he would make ablution and sprinkle his penis.[2]

COMMENTARY: After passing urine, the Prophet صلى الله عليه وسلم made ablution and poured some of its water on his trousers over the penis to remove any doubt about drops of urine on it. Of course, he was above all doubt, So we should resume that he did it to teach the *ummah*. If they did not pour water on their garment and felt some moistness, they will entertain doubts that drops of urine have splased on the garment. If water is sprinkled then moistness will be blamed on water and there would be peace of mind for worship.

Ibn Maalik رحمه الله explained that a second reason for sprinkling on the penis could be to stop further drops of urine. They would not discharge after that.

(٣٦٢) وَعَنْ أُمَيْمَةَ بِنْتِ رُقَيْقَةَ قَالَتْ كَانَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدَحٌ مِنْ عِيْدَانٍ تَحْتَ سَرِيْرَةٍ يَبُوْلُ فِيْهِ بِاللَّيْلِ۔ (رواه ابوداؤد و النسائی)

362. Sayyidah Umaymah bint Raqayqah رضی الله عنه [3] narrated that the Prophet صلى الله عليه وسلم had a wooden bed pan under his bed. He passed water in it at night. [4]

COMMENTARY: It was difficult and troublesome to get up in the night because of cold or some other reason. Hence, the Prophet صلى الله عليه وسلم had a small pan to pass urine in. However, if we look at it deeply, his aim was to teach his *ummah* and in this way he made it easy for them if they are inconvenienced at might. The bed pen may be used at night and it may be emptied in the morning. Apart from ease, it would not be necessary to go out to the privy in the night where the devils abound and cause more suffering in the night then during the day.

It is said that one sahabi رضی الله عنه unwillingly drank the urine from the Prophet صلى الله عليه وسلم bedpan. As a consequence, as long as he survived, his body gave out a sweet, fragrant smell. Not only that, for many generations thereafter, his children's bodies also emitted the sweet smell.

(٣٦٣) وَعَنْ عُمَرَ قَالَ رَآنِي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَبُوْلُ قَائِمًا فَقَالَ يَا عُمَرُ لَا تَبُلْ قَائِمًا فَمَا بُلْتُ قَائِمًا رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ قَالَ الشَّيْخُ الْإِمَامُ مُحْيِيُ السُّنَّةِ رَحِمَهُ اللّٰهُ قَدْ صَحَّ ـ

363. Sayyiduna Umar narrated that the Prophet صلى الله عليه وسلم saw him pass urine standing. He said, "Umar do not urinate while you are standing.' Umar صلى الله عليه

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[1] His kunyah was Abu al Hakam Thaqafi. عليه السلام.

[2] Abu Dawud # 166, Nasa'i # 134, Ibn Majah # 461, Musnad Ahmad 3-410.

[3] She was the daughter of the sister of Sayyidah Khadijah. رضی الله عنه.

[4] Abu Dawud # 24, Nasa'i # 32.

وسلم said, "So, I never again urinated in a standing posture."[1] Tirmidhi and Ibn Majah transmitted it. The Shaykh and Imam Muhyi us *sunnah* رحمه الله reported a sound tradition that:

(٣٦٤) عَنْ حُذَيْفَةَ قَالَ اَتَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا مُتَّفَقٌ عَلَيْهِ. قِيْلَ كَانَ ذٰلِكَ لِعُذْرٍ

364. Sayyiduna Hudhayfah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم came to a midden of a people and passed water standing.[2] It is said that it was with a valid reason.

COMMENTARY: The ulama (Scholars) say unanimously that it is *makruh* to pass water standing. However, their opinions differ on whether it is *makruh tahrimi* or *makruh tanzihi* (nearly unlawful or bordering the permissible).

As for Umar رضی الله عنه conduct, it was common during the pre-Islamic period to stand while urinating. So, he had that habit (till the Prophet صلی الله علیه وسلم forbade him). Or, he may have had a reason for doing that.

The Prophet too had a reason for urinating in a standing position for urinating in a standing position. The ulama (Scholars) have suggested many reasons and some of them have said that the particular place was impure (being a garbage heap) and he could find no place to sit. Some others say that his feet ached, or he had a backache and he could not sit.

SECTION III — اَلْفَصْلُ الثَّالِثُ

(٣٦٥) عَنْ عَائِشَةَ قَالَتْ مَنْ حَدَّثَكُمْ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَبُوْلُ قَائِمًا فَلَا تُصَدِّقُوْهُ مَا كَانَ يَبُوْلُ اِلَّا قَاعِدًا۔ (رواہ احمد و الترمذی و النسائی)

365. Sayidah Ayshah asserted, "If anyone tells you that the Prophet صلی الله علیه وسلم passed water standing, do not vindicate him. He passed water only in a sitting position."[3]

COMMENTARY: Previously, Imam Muhyi us *Sunnah* transmitted the *hadith* (364) of Sayyiduna Hudhayfah رضی الله عنه that says explicitly that the Prophet صلی الله علیه وسلم passed water standing. But, this *hadith* (# 365) rejects that he did that asserting, 'he never passed water but while sitting.'

We may say that Sayyidah Ayshah رضی الله عنها said what she knew. She had never seen him pass water standing so she denied that he had ever done that. On the other hands, Sayyiduna Hudhayfah رضی الله عنه said what he saw the Prophet صلی الله علیه وسلم do outside and, moreover, for a valid reason. It was an exception. This leaves no contradiction in the two *hadith*.

(٣٦٦) وَعَنْ زَيْدِ بْنِ حَارِثَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ جِبْرِيْلَ اَتَاهُ فِيْ اَوَّلِ مَا اُوْحِيَ اِلَيْهِ فَعَلَّمَهُ الْوُضُوْءَ وَالصَّلٰوةَ فَلَمَّا فَرَغَ مِنَ الْوُضُوْءِ اَخَذَ غُرْفَةً مِنَ الْمَاءِ فَنَضَحَ بِهَا فَرْجَهُ۔ (رواہ احمد و الدارقطنی)

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[1] Tirmidhi exposition of # 12, Ibn Majah # 305, (from Hudayfah).

[2] Bukhari # 224, Muslim # 73, 273, Abu Dawud # 23, Tirmidhi # 31, Nasa'i # 8(26), Ibn Majah # 305, Darimi # 668, Musnad Ahmad 5-402.

[3] Musnad Ahmad 6-192, Tirmidhi # 12, Nasa'i # # 29, Ibn Majah # 307.

366. Sayyiduna Zayd ibn Harithah رضی اللہ عنہ [1] narrated from the Prophet صلی اللہ علیہ وسلم that when JIbril علیہ السلام came to him with the first revelation he received, he taught him (how to make) ablution and (offer) the *salah*. When he had finished with the ablution, he took a handful of water and sprinkled his penis with it. [2]

COMMENTARY: Sayyiduna Jibril علیہ السلام came to the Prophet صلی اللہ علیہ وسلم in the form of a human being. He performed ablution and offered the *salah* before him to teach him. After the ablution, he sprinkled the garment over his thighs with some water to show how hesitation may be set at rest.

(٣٦٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَاءَ جِبْرِيْلُ فَقَالَ يَا مُحَمَّدُ اِذَا تَوَضَّأْتَ فَانْتَضِحْ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَسَمِعْتُ مُحَمَّدًا يَعْنِي الْبُخَارِيَّ يَقُوْلُ الْحَسَنُ بْنُ عَلِيٍّ الْهَاشِمِيُّ الرَّاوِي مُنْكَرُ الْحَدِيْثِ۔

367. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Jibril came to me and said, 'O Muhammad when you make ablution sprinkle yourself (on the private parts).'"[3] Tirmidhi transmitted it, saying, 'This *hadith* is gharib and Muhammad (meaning, Bukhari) said that Hasan ibn Ali Hashmi is rejected for his *hadith*.'

(٣٦٨) وَعَنْ عَائِشَةَ قَالَتْ بَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَامَ عُمَرُ خَلْفَهُ بِكُوْزٍ مِنْ مَاءٍ فَقَالَ مَا هٰذَا يَا عُمَرُ قَالَ مَاءٌ تَتَوَضَّأُ بِهٖ قَالَ مَا اُمِرْتُ كُلَّمَا بُلْتُ اَنْ اَتَوَضَّأَ وَلَوْ فَعَلْتُ لَكَانَتْ سُنَّةً۔ (رواہ ابوداؤد وابن ماجة)

368. Sayyiduna Ayshah رضی اللہ عنہا narrated that once when Allah's Messenger صلی اللہ علیہ وسلم passed water, Umar رضی اللہ عنہ stood behind him with a pitcher of water. He asked, "What is it, Umar?" He said, "Water, that you may perform ablution." He said, "I am not instructed to make ablution whenever I pass water. If I did that, it would become a *sunnah*."[4]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said that it is not *wajib* or *fard* to make ablution every time after passing water and if he did that it would become *sunnah* mu'akkadah (an emphasized *sunnah*). The word *sunnah* means mu'akkadah in this case because to cleanse oneself with water and always remain in a state of ablution is *mustahab* in the sight of all the ulama (Scholars).

The *hadith* shows that the Prophet صلی اللہ علیہ وسلم by passed insignificant things sometimes for the sake of his *ummah*. He did that lest it become binding on them.

(٣٦٩) وَعَنْ اَبِيْ اَيُّوْبَ وَ جَابِرٍ وَ اَنَسٍ اَنَّ هٰذِهِ الْاٰيَةَ لَمَّا نَزَلَتْ فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا وَاللّٰهُ

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[1] Zayd ibn Haritah رضی اللہ عنہ was his name and Abu Usama his kunyah. He had the distinction of being the Prophet صلی اللہ علیہ وسلم adopted son. He was martyred at the age of 55 years in the Battle of Mutah in Shaam in 8 AH.

[2] Musnad Ahamd 4-161, Daraqutni # 1, (pouring water on penis), Ibn Majah # 462.

[3] Tirmidhi # 50, Ibn Majah (Like it # 463.

[4] Abu Dawud # 432, Ibn Majah # 327, Musnad Ahmad 6/95.

يُحِبُّ الْمُطَّهِّرِيْنَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الْأَنْصَارِ إِنَّ اللّٰهَ قَدْ أَثْنٰى عَلَيْكُمْ فِي الطُّهُوْرِ فَمَا طُهُوْرُكُمْ قَالُوْا نَتَوَضَّأُ لِلصَّلٰوةِ وَنَغْتَسِلُ مِنَ الْجَنَابَةِ وَنَسْتَنْجِيْ بِالْمَآءِ قَالَ فَهُوَ ذَاكَ فَعَلَيْكُمُوْهُ۔ (رواه ابن ماجة، التوبة ١٠٨)

369. Sayyiduna Abu Ayyub, Jabir and Anas رضی اللہ عنہ narrated that when this verse (9:108) was revealed:

فِيْهِ رِجَالٌ يُّحِبُّوْنَ أَنْ يَّتَطَهَّرُوْا وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ

{In it are men who love purify themselves, and Allah loves those who purify themselves,} Allah's Messenger صلی اللہ علیہ وسلم asked, "O company of the ansar, Allah has praised you purification. What is your purification?" They said, "We make ablution for the *salah*, have a purification bath on sexual defilement and cleanse ourselves with water." He said, "That is it! You must go on doing that!" [1]

COMMENTARY: The Ansars cleansed themselves with lumps of clay or stones followed by water. This verse, therefore, mentions their excellence. The Prophet صلی اللہ علیہ وسلم lauded them and advised them to stick that procedure.

(٣٧٠) وَعَنْ سَلْمَانَ قَالَ قَالَ بَعْضُ الْمُشْرِكِيْنَ وَهُوَ يَسْتَهْزِئُ إِنِّيْ لَأَرٰى صَاحِبَكُمْ يُعَلِّمُكُمْ حَتَّى الْخِرَاءَةَ قُلْتُ أَجَلْ أَمَرَنَا أَنْ لَّا نَسْتَقْبِلَ الْقِبْلَةَ وَلَا نَسْتَنْجِيَ بِأَيْمَانِنَا وَلَا نَكْتَفِيَ بِدُوْنِ ثَلَاثَةِ أَحْجَارٍ لَيْسَ فِيْهَا رَجِيْعٌ وَلَا عَظْمٌ۔ (رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَاللَّفْظُ لَهُ)

370. Sayyiduna Salman رضی اللہ عنہ narrated that one of the polytheist said by way of making fun, "I see that your friend teaches you (everything) even how to go to the privy." Salman رضی اللہ عنہ said, "Of course, he has commanded us that we should not face the qiblah, cleanse ourselves with our right hand, or suffice with less then three stones that should not include dung and bone." [2]

COMMENTARY: If we study deeply the reality, we shall realize that religion is a complete code of life and a perfect charter of living. It guides mankind thereby through their religious and worldly life.

If it were a set of a few beliefs, some prescribed worship and limited number of deeds then it would not be but merely a creation and ideology of the human mind.

Islam's distinction, superiority and perfection over other religions is its comprehensive and nature. Let alone the Muslims who could be partial to their own religion, even the intelligentsia and scholars of the world, who are not bound by Islam belief and commands, agree that only Islam of all the religions is a complete code of life touching on every department of man's life. It guides him through every difficulty, major or minor. Where it cover his major issues of beliefs and ideas, it also tells him how to conduct himself in little matters of life though the earthlings may consider them insignificant. This is what the polytheist had done and Sayyiduna Salman Farsi رضی اللہ عنہ had convinced him that these

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[1] Ibn Majah # 355.

[2] Ibn Majah # 316, Musnad Ahmad 5-439, Muslim # 57, 262. The words are from Musnad Ahmad.

teachings are not laughable.

The Prophet صلی اللہ علیہ وسلم was kind and considerate. He taught the major issues of monotheism, messenger ship, beliefs, *salah*, zakah, hajj etc. and also the little everyday things like purifying and cleansing oneself. This is how his guidance is universal and comprehensive.

The Prophet صلی اللہ علیہ وسلم instructed us not to face or turn our back to the qiblah. Doing that is a sign of disrespect to it.

He also said, "Do not cleanse yourselves with your right hand." Clearly, the hand we use to eat and drink should not be used to clean impurities. (The left hand is to cleanse ourselves.) He recommended the use of three stones or lumps of clay to cleanse after urinating or excretion. Dung and bone should not be used, or any other impure things. While bone is the provision of the jinns, the other things will add to the uncleanliness instead of purifying.

(٣٧١) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ حَسَنَةَ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِيْ يَدِهِ الدَّرَقَةُ فَوَضَعَهَا ثُمَّ جَلَسَ فَبَالَ اِلَيْهَا فَقَالَ بَعْضُهُمْ اُنْظُرُوْا اِلَيْهِ يَبُوْلُ كَمَا تَبُوْلُ الْمَرْأَةُ فَسَمِعَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ وَيْحَكَ اَمَا عَلِمْتَ مَا اَصَابَ صَاحِبَ بَنِيْ اِسْرَائِيْلَ كَانُوْا اِذَا اَصَابَهُمُ الْبَوْلُ قَرَضُوْهُ بِالْمَقَارِيْضِ فَنَهَاهُمْ فَعُذِّبَ فِيْ قَبْرِهٖ۔ (رواہ ابوداؤد وابن ماجۃ)

371. Sayyiduna Abdur Rahman ibn Hasanah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم came out to them with a leather shield in his hand. He put it down (ahead of him), sat and passed water facing it. Someone among them (a polytheist) remarked, 'Watch, him He urinates as a woman does." The Prophet صلی اللہ علیہ وسلم heard him and said, "Woe to you! Do you know not what happened to the man of the Banu Isra'il? They used to cut off (their body or garment) with scissors if some urine splashed on them. He forbade them (to do such a thing) and was punished in his grave."[1]

(٣٧٢) و رواہ النسائی عن ابی موسی

372. And, Nasa'i transmitted it from him from Abu Musa رضی اللہ عنہ [2]

COMMENTARY: The *Shari'ah*(divine law) for Banu Isra'il required them to cut off the portion of their flesh which was soiled with impurity or that part of their garment on which impurity had dropped. One of them, however, refused to comply with it and also dissuaded other from doing it. Hence, he was punished in the grave.

The Prophet صلی اللہ علیہ وسلم pointed out to that *Shari'ah*(divine law). Though it was very strict and caused loss of property and inflicted physical wound, yet it had to be obeyed. To not observe modesty and shyness can bring punishment on one. To screen oneself and be shy while passing water is desired not only by *Shari'ah*(divine law) but by common sense.

(٣٧٣) وَعَنْ مَرْوَانَ الْاَصْفَرِ قَالَ رَاَيْتُ ابْنَ عُمَرَ اَنَاخَ رَاحِلَتَهُ مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ جَلَسَ يَبُوْلُ اِلَيْهَا

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[1] Abu Dawud # 22, Ibn Majah # 346.

[2] Nasa'i # 30 (but not from Abu Musa, only from Abdur Rahman ibn Hasanah). However, Abu Dawud has mentioned from Abu Musa in the remarks following the *hadith*.

فَقُلْتُ يَا اَبَا عَبْدِالرَّحْمٰنِ اَلَيْسَ قَدْ نُهِيَ عَنْ هٰذَا قَالَ بَلْ اِنَّمَا نُهِيَ عَنْ ذٰلِكَ فِي الْفَضَاءِ فَاِذَا كَانَ بَيْنَكَ وَبَيْنَ الْقِبْلَةِ شَيْءٌ يَسْتُرُكَ فَلَا بَأْسَ۔ (رواه ابوداؤد)

373. Sayyiduna Marwan Asfar رحمه الله narrated, "I saw Ibn Umar رضی الله عنه make his camel kneel facing the qiblah. Then, he sat down and passed water towards it. I asked, 'O Abu Abdur Rahman are we not forbidden to do this?' He said, 'Rather! It is forbidden only in the desert, but when there is between you and the qiblah something that conceals you, there is no harm.'"[1]

COMMENTARY: These words of Abdullah ibn Umar رضی الله عنه cannot be cited as evidence. He has taken cue from the *hadith* (# 335) narrated by him that he had seen the Prophet صلی الله علیه وسلم ease himself with his back towards the qiblah. We have pointed out against it that there may have been one of several possibilities for doing so. It is not proper to present an exceptional deed as an evidence moreover, it is established by many a*hadith* that the command not to face the qiblah or turn the back to it is universal without exception, not limited to the open places. Imam Abu Hanifah رحمه الله has ruled accordingly that it is forbidden to face the qiblah and to put one's back to it while relieving oneself - passing urine or stool.

(٣٧٤) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّي الْاَذٰى وَعَافَانِيْ۔ (رواه ابن ماجه)

374. Sayyiduna Anas رضی الله عنه narrated that when the Prophet صلی الله علیه وسلم came out of the toilet, he prayed:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّي الْاَذٰى وَعَافَانِيْ

(Praise belong to Allah who removed the suffering from me and gave me health).[2]

COMMENTARY: If anyone wished to count the blessings of Allah then it is impossible to do that. From his birth to death, each moment of his life, he received an uncountable number of Allah's blessings. No mortal can even thank Allah for His favours.

On the face of it, passing urine and stool may seen very insignificant, but any physician will conform that a person's life depends on it. If a person cannot pass urine or stool, he becomes restless and if this situation prolongs then he may die.

Thus, it is a great blessing of Allah that He enables man to get rid of the impurity within himself. Therefore, Allah's Messenger صلی الله علیه وسلم did not fail to thank Him for this blessing. The *hadith* teaches us that the Prophet صلی الله علیه وسلم praised Allah on emerging from the privy. O Allah, all praise belongs to you and you are worthy of it.

Some a*hadith* teach us this other prayer on coming out of the privy:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّيْ مَا يُؤْذِيْنِيْ وَ اَبْقٰى عَلَيَّ مَا يَنْفَعُنِيْ

(All praise belongs to Allah who removed from me what caused me suffering and retained in me what profits me.)

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[1] Abu Dwud # 11.

[2] Ibn Majah # 301.

When someone digests food, it divides in two parts. The larger part turns into waste and another which is the essence becomes blood and other energizing substance. Life depends on it. This prayer refers to these two parts of food and diet.

Only if one reflects on these two blessings, he will realize how important they are. But, how very regrettable it is that there are today many cold-hearted and careless man who have no idea of these blessings!

(٣٧٥) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ لَمَّا قَدِمَ وَفْدُ الْجِنِّ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالُوْا يَا رَسُوْلَ اللّٰهِ اِنْهَ اُمَّتَكَ اَنْ يَسْتَنْجُوْا بِعَظْمٍ اَوْرَوْثَةٍ اَوْحُمَمَةٍ فَاِنَّ اللّٰهَ جَعَلَ لَنَا فِيْهَا رِزْقًا فَنَهَانَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَالِكَ۔ (رواه ابوداؤد)

375. Sayyiduna Ibn Mas'ud narrated that when the deputation of the jinn came to the Prophet صلى الله عليه وسلم, they submitted, "O Messenger of Allah, do disallow your *ummah* to use bone dung or charcoal to cleanse themselves. Indeed, Allah has made for us provision in these things." So, Allah's Messenger صلى الله عليه وسلم forbade them from doing that. [1]

COMMENTARY: While bone is the provision for the jinns, dung is food for their animals. As for charcoal, they use it to cook their food or to get light from it. Hence, they described it as their food.

CHAPTER - III

AS-SIWAK(THE TOOTH STICK) بَابُ السِّوَاكِ

The ulama (Scholars) say unanimously that to use the miswak is *sunnah*. Abu Hanifah رحمه الله said that is a *sunnah* while making ablution. Shafi'i رحمه الله said that it is a *sunnah* for ablution and at the time of the *salah*. Also great emphasis is placed on using the miswak before the *salah* of *fajr* and zuhr.

The ulama (Scholars) say that the merits of miswak are described in forty *ahadith*. Apart from the reward, much physical benefit is derived from it; the mouth remains clean without any kind of odour, the teeth become sparkling white, the gums gain strength and the teeth grow strong.

In some cases, use of the miswak is more excellent. Example are; at the time of ablution, before reciting the Quran, when teeth are pale or dirty, and on having a bed taste after sleeping, keeping quiet of feeling hungry. At these times, it is more *mustahab* to use the miswak.

However, there are some etiquettes of using miswak to use it in public in such a way that water on spittle pours out from the mouth, particularly (*makruh*) among the elders.

Miswak should be a twig of a bitter and a hard tree, like (neem) margosa or salvadora persica (pelu) which is better. The *ahadith* mention pelu. Imam Nawawi said that it *mustahab* to use the pelu.

Its tip should be softened and made like a hairy brush. Its length should be of one span. Miswak should be rubbed on the width of the teeth, not on their length which might hurt the gums. In ablution it must be done when rinsing the mouth as most ulama (Scholars)

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[1] Abu Dawud # 39.

say. However, some say that it must be used before making ablution. It *mustahab* to begin from the right side.

If anyone does not have a miswak, or has broken teeth then he must clean his teeth or gums with his finger. He may also use a thick cloth piece, tooth powder, etc. when he has a miswak but nothing to make it soft.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٣٧٦) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ لَا اَنْ اَشُقَّ عَلٰى اُمَّتِيْ لَاَمَرْتُهُمْ بِتَاخِيْرِ الْعِشَآءِ وَ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ۔ (متفق عليه)

376. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If it was not that I would make it difficult for my *sunnah*, I would have commanded them to delay the (*salah* of) *isha* and to use the siwak before every *salah*." [1]

COMMENTARY: It is highty excellent and *mustahab* to put off the *salah* of *isha* and use the siwak at each *salah*.

All the ulama (Scholars), except Imam shafi'I رحمه الله hold that the *salah* of *isha* should be delayed to one-third or middle of the night. That is *mustahab*.

As for miswak, the Prophet صلى الله عليه وسلم would have made it compulsory to use it at the time of every *salah* meaning with the ablution for it, had it not been burdensome on his *ummah*. However, he is merciful and kind to his *ummah*, so he did not make these things *fard*. The Muslims would not have been able to do it and as a result would have become sinners. This is why it is left as *mustahab*. Those who do not observe it, commit no sin and those who comply are very fortunate.

(٣٧٧) وَعَنْ شُرَيْحِ بْنِ هَانِئٍ قَالَ سَأَلْتُ عَائِشَةَ بِاَيِّ شَيْئٍ كَانَ يَبْدَأُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ بَيْتَهٗ قَالَ بِالسِّوَاكِ۔ (رواه مسلم)

377. Sayyiduna Shurayh ibn Hani رحمه الله narrated that he asked Sayyidah Ayshah رضى الله عنها, "What was the first thing Allah's Messenger صلى الله عليه وسلم did on entering his house?" She said, "He used to siwak."[2]

COMMENTARY: The Prophet صلى الله عليه وسلم did that to remove any adour from the mouth because of a long silence or some conversation with the people. In this way, he taught his *ummah* that they should remain clean and pure with their home mates. The miswak will ward off any odour in the mouth and others will not feel discomfort.

There are as many as seventy benefits of the siwak. The most minor of these is that the person who uses the siwak will remember the Kalima shahadah at the time of death, so definitely his end will be on a good note. This is exactly how the opium addict faces seventy disadvantages, the least of which is that he will not remember the kalimah shahadah at the time of his death. We seek refuge in Allah from that.

Ibn Hajar رحمه الله said that it is important for every one who enters his house that the first

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[1] Bukhari # 887, Muslim # 42.252, Abu Dawud # 46, (his word), Tirmidhi second half of # 22, so too Ibn Majah # 287, Musnad Ahmad 2-25.

[2] Muslim # 43-252, Abu Dawud # 51, Nasa'i # 8, Ibn Majah # 290, Musnad Ahmad # 6-188.

thing he should do is use the siwak. It will create a very pleasant smell and a good atmosphere with the people of his house.

(٣٧٨) وَعَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ لِلتَّهَجُّدِ مِنَ اللَّيْلِ يَشُوْصُ فَاهُ بِالسِّوَاكِ۔

(متفق عليه)

378. Sayyiduna Hudhayfah رضى الله عنه narrated that when the Prophet صلى الله عليه وسلم arose to offer the tahajjud *salah* in the night, he brushed and cleaned his mouth with the siwak. [1]

(٣٧٩) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَشْرٌ مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَإِعْفَاءُ اللِّحْيَةِ وَالسِّوَاكُ وَ إِسْتِنْشَاقُ الْمَاءِ وَقَصُّ الْاَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَنَتْفُ الْإِبِطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ يَعْنِي الْإِسْتِنْجَاءَ وَقَالَ الرَّاوِيُ وَنَسِيْتُ الْعَاشِرَةَ إِلَّا اَنْ تَكُوْنَ الْمَضْمَضَةَ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ الْخِتَانُ بَدَلَ إِعْفَاءِ اللِّحْيَةِ لَمْ اَجِدْ هٰذِهِ الرِّوَايَةَ فِي الصَّحِيْحَيْنِ وَلَافِيْ كِتَابِ الْحُمَيْدِيِّ وَلٰكِنْ ذَكَرَهَا صَاحِبُ الْجَامِعِ وَكَذَا الْخِطَابِيُّ فِيْ مَعَالِمِ السُّنَنِ عَنْ

379. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "Ten things are natural (meaning that they belong to religion): trimming the moustache, growing the beard, using the siwak, snuffing up water, clipping the nails, washing the back of the fingers (on their joints), plucking hair under the armpits, shaving the pubes, abstersion with water." And, the sub-narrator said that he forgot the tenth, except that it might be 'rinsing the mouth.' [2]
According to a version, it is 'circumcision' instead of 'growing the beard,' but I did not find this version in the two sahih Books (of *hadith*) or in al-Humaydis book. However, the compiler of the Jami mentioned and so did al-Khitabiy in Mu'alim us sunan, from:

(٣٨٠) عن أبي داؤد۔ (برواية عمار بن ياسر)

380. Abu Dawud as narrated by Sayyiduna Ammar ibn Yasir رضى الله عنه.[3]

COMMENTARY: The ten things mentioned were *sunnah*(Practice of Holy Prophet) in the *Shari'ah*(divine law for) of all previous Prophet عليه السلام and are *sunnah*(Practice of Holy Prophet) in the *Shari'ah*(divine law) of Prophet Muhammad صلى الله عليه وسلم too Hence, most ulama (Scholars)(Scholars) hold that this is the meaning of fitrah (natural characteristic). There are other expositions that convey more comments of the ulama (Scholars), but that would make this discussion longer, so we do not reproduce them here.
The first characteristic is trimming the moustache. The correct ruling is that the tip of the upper lip must be visible. According to Imam Abu Hanifah رحمه الله, the moustaches should

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[1] Bukhari # 254, Muslim # 46.205, Abu Dawud # 55, Nasa'i # 2, Ibn Majah # 286, Musnad Ahmad 5-382, (Tahajjud is the optional *salah* late in the night).
[2] Muslim # 56-261, Abu Dawud # 53, Tirmidhi # 2766, Nasa'i # 5040, Ibn Majah # 294, Musnad Ahmad 6-137.
[3] Abu Dawud # 54, Ibn Majah # 294.

be as dense as the eye-brows but the warriors are allowed to keep thicker moustaches to impress, and inspire awe in, the enemies. It is *makruh*(unbecoming) to trim the moustaches to the extent that their traces disappear or to shave them outright. In fact, same ulama (Scholars)(Scholars) say that it is forbidden and unlawful to do so. However, some ulama (Scholars)(Scholars) say that it is *sunnah* (Practice of Holy Prophet) to do so.

As for the beard, it should be grown up to one fist long, as the ulama (Scholars) hold. It should not be shorter but can be longer up to moderate length, not more. It is forbidden to shave the beard complete or to sport a shorter beard. This is what most polytheists do or as the irreligious do. To grow the beard one first long is *wajib*. It is called a *sunnah*(Practice of Holy Prophet) because it is established by *sunnah*(Practice of Holy Prophet), like the *salah* of eed is called *sunnah*(Practice of Holy Prophet) through it is *wajib*(expedient). If some hair grow out of level then it is allowed to cut and set them right to a level, but it is better that they (extra long) too should not be cut off.

If a women has hair or her beard then it is *mustahab* for her to get rid of it.

The third thing is miswak. The ulama (Scholars) are unanimous that it is *sunnah* to use it. In fact, Dawud rates it as *wajib*(expedient), and Shah Ishaq goes further to say that if anyone omits the miswak deliberately then his *salah* is invalid.

The fourth is to snuff water. It is *mustahab (desirable)* for ablution but *fard*(obligatory) for a purifying bath. AS for rinsing the mouth, it is *sunnah* for ablution but *fard*(obligatory) for the bath.

The fifth thing is to clip the nails. It is *sunnah (Practice of Holy Prophet)* to do it in any sequence, but is better to begin with the forefinger of the right hand followed by the middle finger, the ring finger, the little finger and the thumb. Then the fingernail of the left hand beginning with the little finger and ending at the thumb. Some ulama (Scholars) say that before the right hand's thumb, the left hand's finger must be clipped and the left thumb ending at the right hand's thumb. As for the toes, begin with the right foot at the small toe and end with its counterpart of the left foot.

Some ulama (Scholars) say that it is *mustahab (desirable)* to clip the nails on Friday. Some say that it is *mustahab (desirable)* to bury them in the earth but there is no harm if they are thrown away. However, it is *makruh (unbecoming)* to cast them in the privy or bathroom.

The sixth is to wash the joints of the fingers, knuckles, and their upper skin where dirt accumulates. This is more marked with those who do manual labour. Their fingers become stiff and dusty. Similarly, other portions of the body where dirt gathers should be washed, like the ears, armpits the navel.

The seventy is to pluck hair from the armpits. It is not a *sunnah (Practice of Holy Prophet)* to shave them but it is a *sunnah (Practice of Holy Prophet)* to pluck them with the hand. Some ulama (Scholars) say that it is for those who can tolerate plucking, otherwise they may be shaved or removed by a depilatory.

The eight is to shave the pubes. It is a *sunnah (Practice of Holy Prophet)*. They too be plucked or removed with a depilatory. But, if they are clipped with the scissors then that is not the *sunnah (Practice of Holy Prophet)*. It is also *mustahab (desirable)* to have hair at the buttocks. According to some version, the Prophet صلى الله عليه وسلم removed the pubes with a depilatory. But Allah knows best.

It is better for women to pluck the hair below their navel. In this way, they will curb their sexual desire which multiplies after shaving them.

The time period is forty days for shaving the pubes and hair under the armpit, clipping the nails and trimming the moustaches, at the utmost. This must be done within this period,

beyond that it is *makruh (unbecoming).*
The ninth is to consume less water which is to cleanse after relieving oneself. The words (انتقاص الماء) have two meaning 'abstersion with water' and 'to reduce urine by abstersion (or *istinja*) with water' because of which drops of urine are withheld.
According to another version, the words is (انتقاض) instead of (انتقاص) to imply sprinkling water on the thighs as mentioned in earlier *hadith*. Both these things are *sunnah (Practice of Holy Prophet).*
As for circumcision, Imam Shafi'i رحمه الله holds that it is *wajib (expedient).* However, most ulama (Scholars) say that it is *sunnah (Practice of Holy Prophet)* for both men and women. Abu Hanifah رحمه الله says that it is *sunnah (Practice of Holy Prophet)* for men, and (مكرمة) (mukarimah, noble deed) or preferable for women.
Since circumcision is symbol of Islam, if all the people of a city abstain from being circumcised, then the imam (or ruler) of the times must declare war against them till they agree to observe it. This is like the command for adhan.
The ulama (Scholars) differ on the proper age and time when circumcision must be observed. Some of them say that it must be done on the seventh day after birth, like aqiqah. Some put the time as one year and some others at nine years. Yet others hold that there is no time limit before the child attains puberty. Imam Abu Hanifah رحمه الله said that the condition to do it before adulthood is significant because to observe circumcision is *sunnah (Practice of Holy Prophet)* and to conceal one's private parts from the age of adulthood is *wajib (expedient).* If any one has himself circumcised after attaining puberty then he will abandon a *wajib (expedient)* to observe a *sunnah (Practice of Holy Prophet)* though it is not allowed to observe a *sunnah (Practice of Holy Prophet)* at the expense of a *wajib (expedient).*

SECTION II اَلْفَصْلُ الثَّانِي

(٣٨١) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السِّوَاكُ مُطَهِّرَةٌ لِّلْفَمِ مَرْضَاةٌ لِّلرَّبِّ۔ رَوَاهُ الشَّافِعِيُّ وَاَحْمَدُ وَالدَّارِمِيُّ وَالنَّسَائِيُّ وَرَوَى الْبُخَارِيُّ فِيْ صَحِيْحِهٖ بِلَا اِسْنَادٍ۔

381. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The siwak is used to purify the mouth and is a means t earn Allah's pleasure."[1]

(٣٨٢) وَعَنْ اَبِيْ اَيُّوْبَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعٌ مِّنْ سُنَنِ الْمُرْسَلِيْنَ الْحَيَاءُ وَيُرْوَى الْخِتَانُ وَالتَّعَطُّرُ وَالسِّوَاكُ وَالنِّكَاحُ۔ (رواه الترمذی)

382. Sayyiduna Abu Ayyub رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Four things are from the *sunnah (Practice of Holy Prophet)* of the Messenger علیہ السلام. modesty (or, according to a version; circumcision), applying perfume, using the siwak and marriage."[2]

COMMENTARY: The Prophet's صلی اللہ علیہ وسلم words that these four things are from the *sunnah (Practice of Holy Prophet)* of the Messengers صلی اللہ علیہ وسلم mean 'most of the

[1] Shafi'i in His Musnad p 14, Musnad Ahmad 6-47, Darimi # 684, Nasa'i #5, Bukhari heaving Book of Fasting chapter 27.
[2] Tirmidhi # 1083, Musnad Ahmad 6-160.

Messenger's عليه السلام, because there were those with whom some of these lacked. For instance, Sayyiduna Yahya عليه السلام did not marry.
As for modesty, it implies that one should keep away from bad things.
Some narrations tell us that (Sayyiduna) Aadam عليه السلام, Shith عليه السلام, Nuh عليه السلام, Hud عليه السلام, Salih عليه السلام, Lut عليه السلام, Shu'auyb عليه السلام, Yusuf عليه السلام, Musa عليه السلام, Sulayman عليه السلام, Zakariya عليه السلام, Easa عليه السلام, Hanzalah ibn Safwan عليه السلام who was the Prophet of Ashab ur Ra's and Prophet Muhammad صلى الله عليه وسلم was circumcised after his birth.
The Prophet صلى الله عليه وسلم was very clean and pure. He loved perfume and applied musk.
The Prophet's صلى الله عليه وسلم *Shari'ah* gives much importance to marriage and he called it his *sunnah (Practice of Holy Prophet)*, saying, "He who abstains from my *sunnah (Practice of Holy Prophet)* meaning does not marry, is not of my *ummah*." Ibn Hajar رحمه الله said that the number of *ahadith* he had collected on the merits and excellences of marriage exceeds one hundred.

(٣٨٣) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَرْقُدُ مِنْ لَيْلٍ وَلَا نَهَارٍ فَيَسْتَيْقِظُ إِلَّا يَتَسَوَّكُ قَبْلَ أَنْ يَتَوَضَّأَ۔ (رواه احمد و ابوداؤد)

383. Sayyidah Ayshah رضی الله عنها narrated that whenever the Prophet صلى الله عليه وسلم woke up from sleep by night or by day, he used the siwak before he made ablution.[1]

COMMENTARY: The Prophet صلى الله عليه وسلم did have a short nap and rest during the day. It is *sunnah (Practice of Holy Prophet)* to do so and it enables one to get up in the night to worship Allah. It is like having the pre-dawn meal before fasting.
It is *sunnah (Practice of Holy Prophet) muwakkadah* to use the miswak on awakening from sleep. It cleans the mouth and rids it to bad odour.
Did the Prophet صلى الله عليه وسلم use the siwak again during ablution? Perhaps he was content with the first brushing and did not use the siwak again for ablution. It is also possible that he used it again when contemplating ablution or when rinsing the mouth during ablution. Allah knows best.

(٣٨٤) وعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَاكُ فَيُعْطِيْنِي السِّوَاكَ لِأَغْسِلَهُ فَأَبْدَأُ بِهِ فَأَسْتَاكُ ثُمَّ أَغْسِلُهُ وَأَدْفَعُهُ۔ (رواه ابوداؤد)

384. Sayyidah Ayshah رضی الله عنها also narrated that the Prophet صلى الله عليه وسلم would use the siwak and give it to her to wash it. She then used it herself before washing it and returning it to him. [2]

COMMENTARY: It is *mustahab (desirable)* to wash the siwak after use. Ibn Humam رحمه الله saida that to use the siwak three times and wash it each time with water is *mustahab (desirable)*. Also, the siwak should be soft.
Sayyidah Ayshah رضی الله عنها used it before washing it in order to get the blessing of the Prophet's صلى الله عليه وسلم saliva. Then she washed it and gave it back to him. It is not making to use anyone else's siwak with his permission. It is also a good thing to seek blessing from the saliva or any other thing of a righteous and a saintly man.

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[1] Abu Dawud # 57, Musnad Ahmad 6-160.
[2] Abu Dawud # 52.

SECTION III — اَلْفَصْلُ الثَّالِثُ

(٣٨٥) عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَرَانِيْ فِي الْمَنَامِ اَتَسَوَّكُ بِسِوَاكٍ فَجَاءَ نِيْ رَجُلَانِ اَحَدُهُمَا اَكْبَرُ مِنَ الْاٰخَرِ فَنَاوَلْتُ السِّوَاكَ الْاَصْغَرَ مِنْهُمَا فَقِيْلَ لِيْ كَبِّرْ فَدَفَعْتُهُ اِلَى الْاَكْبَرِ مِنْهُمَا۔ (متفق عليه)

385. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "I saw myself in a dream using the siwak when two men came to me. One of them was elder than the other. I gave the siwak to the younger of the two, but was told 'The elder!' so, I gave it to the older of the two." [1]

COMMENTARY: The *hadith* speaks of the esteem of the siwak because the Prophet صلی اللہ علیہ وسلم was instructed to give it to the elder. A thing of esteem is given to a senior person who is respected and admired.

The *hadith* also teaches us that when serving food, applying perfume or doing any such thing. One must begin with the elder.

(٣٨٦) وَعَنْ اَبِيْ اُمَامَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَاجَاءَ نِيْ جِبْرِيْلُ عليه السلام قَطُّ اِلَّا اَمَرَنِيْ بِالسِّوَاكِ لَقَدْ خَشِيْتُ اَنْ اُحْفِيَ مُقَدَّمَ فِيَّ۔ (رواه احمد)

386. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Jibril علیہ السلام never came to me without instructing me to use the siwak. Indeed, I am apprehensive lest I abrade the front of my mouth." [2]

COMMENTARY: This *hadith* again speaks of the merit of miswak. The Prophet صلی اللہ علیہ وسلم abided by the command of Jibril علیہ السلام to such an extent that he was afraid he might excoriate his lips or mouth.

(٣٨٧) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ اَكْثَرْتُ عَلَيْكُمْ فِي السِّوَاكِ۔ (رواه البخارى)

387. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed, I have impressed upon you often (the merit) concerning the siwak."[3]

COMMENTARY: If something is reminded again and again then surely that must be very important.

(٣٨٨) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَنُّ وَعِنْدَهٗ رَجُلَانِ اَحَدُهُمَا اَكْبَرُ مِنَ الْاٰخَرِ فَاُوْحِيَ اِلَيْهِ فِيْ فَضْلِ السِّوَاكِ اَنْ كَبِّرْ اَعْطِ السِّوَاكَ اَكْبَرَهُمَا۔ (رواه ابوداؤد)

388. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم was using the siwak while two man, one older than the other, were with him. So, a revelation descended on him about the merit of the siwak and he was instructed to give preference to the older of the two and to give it to him. [4]

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[1] Bukhari # 246, Muslim # 19-2271.

[2] Ibn Majah # 289, Musnad Ahmad 5 263.

[3] Bukhari # 888, Nasa'i # 6 Darimi # 682, Musnad ahmad 3-143.

[4] Abu Dawud # 50

(٣٨٩) وعَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَفْضُلُ الصَّلَاةُ الَّتِيْ يُسْتَاكُ لَهَا عَلَى الصَّلَاةِ الَّتِيْ لَا يُسْتَاكُ لَهَا سَبْعِيْنَ ضِعْفًا- (رواه البيهقى فى شعب الايمان)

389. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The *salah* for which the siwak is used excels the *salah* for which the siwak is not used by seventy times." [1]

COMMENTARY: In other words, the reward for the *salah* for which siwak was used in ablution is seventy times the reward of the *salah* for which no ablution was made.

(٣٩٠) وَعَنْ اَبِيْ سَلَمَةَ عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيْ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَوْ لَا اَنْ اَشُقَّ عَلٰى اُمَّتِيْ لَاَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ وَلَاخَّرْتُ صَلَاةَ الْعِشَآءِ اِلٰى ثُلُثِ اللَّيْلِ قَالَ فَكَانَ زَيْدُ بْنُ خَالِدٍ يَشْهَدُ الصَّلَوٰتِ فِي الْمَسْجِدِ وَسِوَاكُهٗ عَلٰى اُذُنِهٖ مَوْضِعَ الْقَلَمِ مِنْ اُذُنِ الْكَاتِبِ لَا يَقُوْمُ اِلَى الصَّلٰوةِ اِلَّا اسْتَنَّ ثُمَّ رَدَّهٗ اِلٰى مَوْضِعِهٖ- رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ اِلَّا اَنَّهٗ لَمْ يَذْكُرْ وَلَاَ خَّرْتُ صَلَاةَ الْعِشَآءِ اِلٰى ثُلُثِ اللَّيْلِ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ- (رواه ابوداؤد و الترمذى)

390. Sayyiduna Abu Salamah رحمہ اللہ [2] reported that Sayyiduna Zayd ibn Khalid رضی اللہ عنہ [3]Juhanni narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say. "If it was not that I may make it difficult for my *ummah*. I would have commanded them to use the siwak before every *salah* and I would delay the *salah* of *isha* till lone third of the night had passed."

He also reported that Zayd ibn Khalid رضی اللہ عنہ had the siwak on his ear like a scribe puts his pen over his ear when he came to the mosque for his *salah*. He did not offer the *salah* till he had used the siwak and after that he replaced it where it was (on his ear). [4]

Abu Dawud does not have; 'I would delay the *salah* of *isha* till one third... passed.'

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[1] Musnad Ahmad 6-276, Bayhaqi in Sha'ub ul Eeman.

[2] He was a tabi'i رحمہ اللہ. He died in 94 AH at the age of 72 years.

[3] He was a well-know sahabi رضی اللہ عنہ. His kunyah was Abu Abdur Rahman. He died when he was 85 in 78 AH in the times of Abdul Malik, or the last days of Mu'wiyah's rule.

[4] Tirmidhi # 29, Abu Dawud # 47, Musnad Ahmad 4-116.

CHAPTER - IV

THE *SUNNAHS* OF ABLUTION باب سنن الوضوء

In this chapter the *sunnah (Practice of Holy Prophet)*s of ablution mean the deeds and the sayings of the Prophet صلى الله عليه وسلم concerning ablution. They cover the *fard, sunnah (Practice of Holy Prophet)* and etiquettes of ablution.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٣٩١) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اسْتَيْقَظَ اَحَدُكُمْ مِنْ نَوْمِهٖ فَلَا يَغْمِسْ يَدَهٗ فِي الْاِنَاءِ حَتّٰى يَغْسِلَهَا ثَلَاثًا فَاِنَّهٗ لَا يَدْرِيْ اَيْنَ بَاتَتْ يَدُهٗ۔ (متفق عليه)

391. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When any of you wakes up from sleep, he must not immerse his hand in the vessel (of water) before washing it three times, because he cannot say where his hand spent the night."[1]

COMMENTARY: It is *sunnah (Practice of Holy Prophet)* to wash the hand before making ablution. There was much shortage of water during those days and the Arabs did not use water to cleanse themselves but used lumps of clay or stones. In the severe heat and hot winds, they perspired much and it was very likely that their hand stretched to their sexual organs in the night and became unclean. So, the Prophet صلى الله عليه وسلم commanded them to first wash their hands before immersing them in the vessel containing water. Then they could use it for ablution.

However, apart from this the ulama (Scholars) hold that everyone, even who has not arisen from sleep, must wash his hands before making ablution. It is *sunnah (Practice of Holy Prophet)*. Even one who is awake may have dirty or impure hands.

This command is neither *fard* not *wajib (expedient)*, but *sunnah (Practice of Holy Prophet)*. If anyone does not comply, there is no harm and the water will not become impure, but Imam Ahmad رحمه الله holds that it is *wajib (expedient)* to wash hands first on arising from sleep.

(٣٩٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اسْتَيْقَظَ اَحَدُكُمْ مِنْ مَنَامِهٖ فَتَوَضَّأَ فَلْيَسْتَنْثِرْ ثَلَاثًا فَاِنَّ الشَّيْطَانَ يَبِيْتُ عَلٰى خَيْشُوْمِهٖ۔ (متفق عليه)

392. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When one of you gets up from sleep and performs ablution, let him (snuff up water and) clear his nose three times because the devil spends the night in the depths[2] of his nose."[3]

COMMENTARY: The true meaning of the devil spending the night in anyone's nasopharynx is known only to Allah and His Messenger صلى الله عليه وسلم. Our perception is

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[1] Bukhari # 162, Muslim # 87-278, Abu Dawud # 105, Tirmidhi # 24, Nasa'i # 1, Ibn Majah # 398, Darimi # 766, Muwatta Maalik # 2.2-٩ Musnad Ahmad 2-241.

[2] The Arabic is (خيشومه) his nasopharynx.

[3] Bukhari # 3295, Muslim # 23-238, Nasa'i # 90.

unable to grasp the implication of these words. The best course to follow is to accept what the Prophet صلى الله عليه وسلم has said and not to probe into the message.
Some people have attempted to explain it as a physical condition of one who sleeps and awakes a dreamy state.

(٣٩٣) وَقِيْلَ لِعَبْدِاللّٰهِ بْنِ زَيْدِ بْنِ عَاصِمٍ كَيْفَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ فَدَعَا بِوَضُوْءٍ فَأَفْرَغَ عَلٰى يَدَيْهِ فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ ثُمَّ مَضْمَضَ وَ اسْتَنْثَرَ ثَلَاثًا ثُمَّ غَسَلَ وَجْهَهٗ ثَلَاثًا ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ ثُمَّ مَسَحَ رَأْسَهٗ بِيَدِهٖ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ بَدَأَ بِمُقَدَّمِ رَأْسِهٖ ثُمَّ ذَهَبَ بِهِمَا إِلٰى قَفَاهُ ثُمَّ رَدَّهُمَا حَتّٰى رَجَعَ إِلَى الْمَكَانِ الَّذِيْ بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ۔ رَوَاهُ مَالِكٌ وَ النَّسَائِيُّ وَلِأَبِيْ دَاؤُدَ نَحْوُهٗ ذَكَرَهٗ صَاحِبُ الْجَامِعِ وَفِي الْمُتَّفَقِ عَلَيْهِ

393. Sayyiduna Abdullah ibn Zayd ibn Aasim رضی الله عنه [1] Was asked how Allah's Messenger صلى الله عليه وسلم made the ablution. He asked for water for ablution. He poured some of it on his hands and washed each hand twice and then rinsed his mouth and cleared his nose snuffing up water, three times. Then he washed his face thrice and his arms up to the elbow twice. He then wiped his head with his hands, beginning at the forehead and taking them to the nape of his neck and bringing them back to where he had commenced and then he washed his feet.[2]
In the version of Bukhari & Muslim:

(٣٩٤) قِيْلَ لِعَبْدِاللّٰهِ بْنِ زَيْدِ بْنِ عَاصِمٍ تَوَضَّأْ لَنَا وُضُوْءَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَدَعَا بِإِنَاءٍ فَأَكْفَأَ مِنْهُ عَلٰى يَدَيْهِ فَغَسَلَهُمَا ثَلَاثًا ثُمَّ أَدْخَلَ يَدَهٗ فَاسْتَخْرَجَهَا فَمَضْمَضَ وَ اسْتَنْشَقَ مِنْ كَفٍّ وَاحِدَةٍ فَفَعَلَ ذٰلِكَ ثَلَاثًا ثُمَّ أَدْخَلَ يَدَهٗ فَاسْتَخْرَجَهَا فَغَسَلَ وَجْهَهٗ ثَلَاثًا ثُمَّ أَدْخَلَ يَدَهٗ فَاسْتَخْرَجَهَا فَغَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ ثُمَّ أَدْخَلَ يَدَهٗ فَاسْتَخْرَجَهَا فَمَسَحَ بِرَأْسِهٖ فَأَقْبَلَ بِيَدَيْهِ وَأَدْبَرَ ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ ثُمَّ قَالَ هٰكَذَا كَانَ وُضُوْءُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِيْ رِوَايَةٍ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ بَدَأَ بِمُقَدَّمِ رَأْسِهٖ ثُمَّ ذَهَبَ بِهِمَا إِلٰى قَفَاهُ ثُمَّ رَدَّهُمَا حَتّٰى رَجَعَ إِلَى الْمَكَانِ الَّذِيْ بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ وَفِيْ رِوَايَةٍ فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْثَرَ ثَلَاثًا بِثَلَاثِ غَرَفَاتٍ مِنْ مَّاءٍ وَفِيْ أُخْرٰى فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفَّةٍ وَاحِدَةٍ فَفَعَلَ ذٰلِكَ ثَلَاثًا وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ فَمَسَحَ رَأْسَهٗ فَأَقْبَلَ بِهِمَا وَ أَدْبَرَ مَرَّةً وَاحِدَةً ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ وَفِيْ أُخْرٰى لَهٗ فَمَضْمَضَ وَاسْتَنْثَرَ ثَلَاثَ مَرَّاتٍ مِنْ غُرْفَةٍ وَاحِدَةٍ۔

[1] He was know better as Umm Umarah. His Kunyah was Abu Muhammad. He was martyred in the day of Yazid in 64 AH رضی الله عنه.

[2] Bukhari # 185, Muslim # 18-235, Abu Dawud # 118, Nasa'i # 97, Ibn Majah # 434, Muwatta Maalik # 2.1-1.

394. Sayyiduna Abdullah ibn Zayd ibn Aasim رضی اللہ عنہ was requested to demonstrate to them the ablution of Allah's Messenger صلی اللہ علیہ وسلم. He called for a vessel and poured from it on his hands, washing both of them three times. Then, he put his hand (in the vessel) and brought it out and rinsed his mouth and snuffed up water from the palm of one hand, doing that three times. He then inserted his hand and brought it out and washed his face thrice. Again, he inserted his hand and bringing it out washed each of his arms up the elbows two times. Again, he put his hand in and brought it out and wiped his hand in and brought it out and wiped his head with his hands from the front to the back. Then he washed his feet up to the ankles. Then he said, "This is how Allah's Messenger صلی اللہ علیہ وسلم performed ablution."[1]

According to a version: He moved both of them from the front to the back, beginning at the front of his head, moving up to the nape of his neck, drawing then back of where he had begun. Then he washed his feet.

According to another version: He rinsed his mouth, snuffed up water and blew his nose three times with three handfuls of water.

Another version has: He rinsed his mouth and snuffed up water from one palm, and did that thrice.

According to a version of Bukhari: He wiped his head with both hands from the front to the back just once. Then he washed his feed up to the ankles.

According to yet another version of Bukhari: He rinsed his mouth and snuffed up water three times from one handful. [2]

COMMENTARY: The first portion of these *ahadith* (# 393) says that Abdullah ibn Zayd رضی اللہ عنہ washed his hands twice though we know that the Prophet صلی اللہ علیہ وسلم washed them three times. The ulama (Scholars) say that the *sunnah (Practice of Holy Prophet)* is to wash them thrice but it is allowed to wash them twice, so Abdullah ibn Zayd رضی اللہ عنہ meant to emphasise the permission.

The *mustahab (desirable)* method of wiping the head is to place three fingers of each hand. The thumbs and the index fingers and the palm should be detached from the head. The six fingers should be moved back to the nape of the neck. Then the two palms should be placed on the backside of the head any drawn to the fore. Then the uppers of the two ears and their insides should be wiped respectively by the thumbs and the index fingers.

The versions that begin (after the *hadith* # 393) with the words: 'In the version of Bukhari and Muslim' are not narrated by the compiler of the mashabih, but have been added by the compiler of the mishkat. Though the tradition preceeding it is not found in Bukhari and Muslim, yet the compiler of the masabih has included them in section I (which is for these two books) called the sihah. So the compiler of the Mishkat made amends by adding the versions of Bukhari.

As for the final version from Bukhari and Muslim (However, it seem that the *hadith* # 393 is found in Bukhari # 185 and Muslim #18-235) that he rinsed his mouth and snuffed up water three times from the handful, it does not mean he used just one handful for clearing his nose three times. Rather, he snuffed up water thrice taking one handful each time. For

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[1] As against # 393, Bukhari 186, 191, 192, 197, 199 Muslim # 18-235, 218-255, 19-235.

[2] The version beginning with # 394 are additions by the compiler if the Mishkat. They are not narrated by the compiler of the Masabih.

three times, he used three handfuls.

Different *ahadith* are narrated about it in different ways. Imam Shafi'i رحمه الله said both rinsing and snuffing up must done with three handfuls in such a way that from the first handful a little water should be used to rinse the mouth and the remaining to clear the nose. Then the second handful and the third should be used in the same way.

Imam Abu Hanifah رحمه الله differed, saying three handfuls should be taken for rinsing the mouth and then again three rinsing the mouth and then again three for clearing the nose (after the rinsing is over). The mouth and the nose are two separate limbs. Just as the other limbs of ablution are not combined, so two these two should not be combined. It is a rule of fiqh that the *hadith* which is according to deduction should be preferred.

It is pointed out by shami in the fatawa zihriyah that combining the two is also allowed by Imam Abu Hanifah رحمه الله and that separating them is also permitted by Imam Shafi'i رحمه الله. This means that both accommodate one other's ruling.

Imam Tirmidhi رحمه الله has said (against *hadith* # 28) that Imam Shafi رحمه الله says, "It is allowed if anyone does both things with one handful (of water) but I think that is better to use separate scoops." Hence, his contention in the same as Abu Hanifah's رحمه الله (Tirmidhi v1 p 27 Darul *Isha*'at Karachi).

(٣٩٥) وَعَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ تَوَضَّأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّةً مَرَّةً لَمْ يَزِدْ عَلٰى هٰذَا۔ (رواه البخاری)

395. Sayyiduna Abdullah ibn Abbas رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم made ablution treating each limb just once. He did not exceed over that.[1]

(٣٩٦) وَعَنْ عَبْدِاللّٰهِ بْنِ زَيْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ۔ (رواه البخاری)

396. Sayyiduna Abdullah ibn Zayd narrated that the Prophet صلى الله عليه وسلم made ablution treating each limb twice.[2]

(٣٩٧) عَنْ عُثْمَانَ اَنَّهُ تَوَضَّأَ بِالْمَقَاعِدِ فَقَالَ اَلَا اُرِيْكُمْ وُضُوْءَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَتَوَضَّأَ ثَلَاثًا ثَلَاثًا۔ (رواه مسلم)

397. Sayyiduna Uthman رضی الله عنه made ablution (before the people) in the assembly, saying, "Shall I not show you the ablution of Allah's Messenger صلى الله عليه وسلم?" And he made ablution over each limb thrice.[3]

COMMENTARY: These *ahadith* tell us that the Prophet صلى الله عليه وسلم washed the limbs covered by ablution once each, twice each or thrice each. It is known also that he washed them often three times each.

He meant to teach that it is allowed to wash the limbs once as also twice. Ablution is valid in each case, because at least once is *fard* and the maximum is three which is *sunnah*

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[1] Bukhari # 157, Abu Dawud # 138, Tirmidhi # 42, Ibn Majah # 41, Darimi # 696, Musnad Ahmad 1-332, Nasa'i # 80.

[2] Bukhari # 158, Musnad Ahmad 4-41, Abu Dawud (from Abu Hurahray رضی الله عنه # 136, and so Tirmidhi # 43.

[3] Muslim # 9-230, and named in the chapter from Ali ibn Abu Talib رضی الله عنه cord Abu Hurayrah رضی الله عنه.

(Practice of Holy Prophet) and makes ablution perfect. Some *ahadith* mention washing some limbs thrice, some twice and some once (in a single ablution). It is disallowed to wash more than three times.

Some ulama (Scholars) say that to wash just once is sinful, but is it not so because it is established by the *ahadith* themselves that one may wash once. It is wrong to call it a sin. Wiping the head is only once even if washing limbs is three times.

(٣٩٨) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ رَجَعْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ مَّكَّةَ اِلَى الْمَدِيْنَةِ حَتّٰى اِذَا كُنَّا بِمَآءٍ بِالطَّرِيْقِ تَعَجَّلَ قَوْمٌ عِنْدَ الْعَصْرِ فَتَوَضَّأُوْ وَهُمْ عُجَّالٌ فَانْتَهَيْنَا اِلَيْهِمْ وَاَعْقَابُهُمْ تَلُوْحُ لَمْ يَمَسَّهَا الْمَآءُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيْلٌ لِلْاَعْقَابِ مِنَ النَّارِ اَسْبِغُوْ الْوُضُوْءَ۔ (رواه مسلم)

398. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that they returned from Makkah to Madinah with Allah's Messenger صلی اللہ علیہ وسلم and came upon some water on the way. There some people (among them) made haste in performing ablution for the *salah* of asr, too much haste. When they caught up with them, there heels were dry and water had not touched them. So, Allah's Messenger صلی اللہ علیہ وسلم said, "Woe to the heels from the fire! Let the ablution be perfect." [1]

COMMENTARY: During their return journey to Madinah, the Prophet صلی اللہ علیہ وسلم and his sahabah encountered the hour of the *salah* of asr. They stopped at a pond. Some of them rushed to the water and hurried through their ablution when the Prophet صلی اللہ علیہ وسلم reached them and observed their dry heels he called. "Woe to the heels from the fire!"

Some of the ulama (Scholars) say that it means 'a severe punishment.' Some say the (ویل) (wayl) is a mountain in hell made of pus and blood. Others opine that the word is expressed by one who is grieved because of destruction.

Anyway, the message here is that heels face ruin. They are named particularly because they were overlooked in ablution some ulama (Schoiars) say that the address to the heels in actually to the men who left them dry.

In conclusion, the Prophet صلی اللہ علیہ وسلم said, "Make ablution complete!" Its details that are *fard, sunnah (Practice of Holy Prophet)* or *mustahab (desirable)* must be observed, even the etiquette. According to another *hadith*, "If even so much as a nail's space of any limb of ablution remains dry then that ablution is not correct."

This *hadith* is evidence that it is a *fard (obligatory)* to wash the feet in ablution. If it was not so, then there would have been no warning against the heels remaining dry. The ulama (Scholars) have though all generations confirmed that the feet must be washed in ablution because it is *fard (obligatory)* to do so. It is not enough to merely wipe over them. Moreover, the noble sahabah رضی اللہ عنہ who described the Prophet's صلی اللہ علیہ وسلم ablution and who are called (حاکی) (narrators) like Sayyiduna رضی اللہ عنہ Ali, Uthman رضی اللہ عنہ and Abdullah ibn Umar رضی اللہ عنہ - all of them were unanimous that if the Prophet صلی اللہ علیہ وسلم was not already wearing socks then he washed his feet while making ablution.

There are innumerable *ahadith* of the category of tawatar (handed down to one after the

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[1] Muslim # 26-241, Bukhari (of like meaning) # 60, Abu Dawud # 97, Nasa'i # 111, Majah # 450, Darimi # 706, Musnad Ahmad 2-193.m

other all reliable people) that prove that the feet are to be washed while making ablution. They sound a warning on not washing them.

Sayyiduna Abdullah رضى الله عنه said that the sahabah used to make *masah* of the feet (meaning, wiped them) till the Prophet صلى الله عليه وسلم commanded that the ablution should be made complete (by washing the feet). He warned them against neglecting that. So, the sahabah رضى الله عنه gave up the *masah* their earlier practice was abrogated.

Tahawi reported that Abdul Malik ibn Sulayman رحمه الله asked Ata Khurasani رحمه الله a noted tabi'I, "Do you know of even a single *hadith* of any of the Prophet's صلى الله عليه وسلم companions who wiped his feet in ablution?" He said, "No, by Allah!"

The command in the Qur'an about the feet in this regard is subject to interpretation. The *sunnah (Practice of Holy Prophet)* of the Prophet صلى الله عليه وسلم both verbal and practical and continuously coming down to us has explained and interpreted it to make washing of the feet necessary. Thus, it is *fard (obligatory)* to wash the feet in ablution.

As for the Shi'ah merely wiping the feet in ablution, not washing them in spite of explicit words and deeds of the Prophet صلى الله عليه وسلم, it is a grave mistake, and that is contrary to *Shari'ah*.

(٣٩٩) وَعَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ إِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَمَسَحَ بِنَا صِيَتِهِ وَعَلَى الْعِمَامَةِ وَعَلَى الْخُفَّيْنِ۔ (رواه مسلم)

399. Sayyiduna al Mughirah ibn Shi'bah رضى الله عنه [1] narrated that the Prophet صلى الله عليه وسلم made ablution (during which) he wiped his forelocks, over the turban and the socks.[2]

COMMENTARY: The ulama (Scholars) differ on how much of the head should be wiped. Imam Maalik رحمه الله contends that the whole head should be wiped as *fard (obligatory)*. Imam Shafi'I's رحمه الله contention is that it is enough to wipe some portion of the head, even only three stands of hair. Imam Abu Hanifah رحمه الله holds that it is *fard (obligatory)* to make *masah* of one-fourth of the head, and he cites this very *hadith* nasiyah (saying that the word (ناصيته) nasiyah, translated as forelocks, cover one fourth of the front of the head). If, according to Imam Maalik رحمه الله it was *fard (obligatory)* to wipe the entire head, then the Prophet صلى الله عليه وسلم would not have said, nasiyah but mentioned the entire head. Hence, wiping the head all of it, is not *fard (obligatory)*. If, as Imam Shafi'i رحمه الله says, it is less then one fourth of the head that is *fard (obligatory)*, the Prophet صلى الله عليه وسلم would have made that very clear, but it is established that he did not make *masah* of less than one-fourth of the head. Hence, it is proved that *masah* is *fard (obligatory)* of one fourth of the head. Hence, it is proved that *masah* is *fard (obligatory)* of one-fourth of the head.

As for the turban, the Prophet صلى الله عليه وسلم wiped one forth of the head which is *fard (obligatory)*. Then, to complete or perfect the ablution and observe the *sunnah (Practice of Holy Prophet)* (for, it is *sunnah (Practice of Holy Prophet)* to wipe the entire head), he wiped over the turban instead of wiping the rest of the head. Some people suggest that he may not have wiped over the turban but merely put it right which caused the narrator to presume that he had wiped over the turban. Allah knows best.

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[1] His Kunyah was Abu Abdullah and Abu Easa. He died at the ege of 70 in 50 AH.

[2] Muslim # 83-274, Tirmidhi # 100, Nasa'i # 107, Musnad Ahmad 4-255.

As for the ruling, it is not proper to wipe over the turban without wiping the head at all. This is the unanimous ruling of the three imams Shafi'I رحمه الله Abu Hanifah رحمه الله and Maalik رحمه الله. However, Imam Ahmad رحمه الله said that it is correct provided the turban was put on the head after having made ablution and the turban covers the head completely, just like the ruling of wiping over the socks.

(٤٠٠) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ التَّيَمُّنَ مَا اسْتَطَاعَ فِي شَأْنِهِ كُلِّهِ فِي طُهُوْرِهِ وَتَرَجُّلِهِ وَتَنَعُّلِهِ۔ (متفق عليه)

400. Sayyidah Ayshah رضى الله عنها narrated that the Prophet صلى الله عليه وسلم loved to commence with the right (side) as for as possible in his affairs, all of them, (like) in his purification, combing his hair and putting on his sandals.[1]

COMMENTARY: The *hadith* brings out the importance of beginning all good things with the right hand.

Purification means ablution in which the right hand and foot is washed first followed by the left. While bathing, the right side is washed first. The *hadith* mentions only three things by way of example but every work that is good is begun from the right side.

In the same way, every thing that is not respectable may begun from the left side, that being *mustahab (desirable)*, like putting the left foot forward in the privy, coming out of the mosque, etc. In this way, the right side gains respect. If one puts the left foot outside the mosque before the right then the right is honoured because it remains in an honourable place longer. This is why the angel of the right side has more respect than of the left, of the two angels with every person. So too the neighbour on the right side is given preference over me on the left side.

SECTION II الفصل الثاني

(٤٠١) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا لَبِسْتُمْ وَ إِذَا تَوَضَّأْتُمْ فَابْدَأُوْا بِأَيَامِنِكُمْ۔ (رواه احمد و ابوداؤد)

401. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you put on your garments and when you make ablution begin with you right side."[2]

(٤٠٢) وَعَنْ سَعِيْدِ بْنِ زَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا وُضُوْءَ لِمَنْ لَّمْ يَذْكُرِ اسْمَ اللّٰهِ عَلَيْهِ۔ (رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ)

402. Sayyiduna Sa'eed ibn Zayd رضى الله عنه[3] narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone does not mention the name of Allah before making ablution, then his ablution is not valid."[4]

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[1] Bukhari # 426, Muslim # 67-268, Abu Dawud # 4140, Tirmidhi # 608, Nasa'i # 421, Ibn Majah # 401, Musnad Ahmad 6-94.

[2] Abu Dawud # 4141, Musnad ahmad 2-354.

[3] His Kunyah was Abau al-A'wai. He was a Quraysh, Adawi. He was one of ten to whom glad tidings of paradise is given. He died in 50 AH or 51 AH at the age of 70 years at Atiq.

[4] Tirmidhi # 25, Ibn Majah # 398.

(٤٠٣)وَرَوَاهُ اَحْمَدُ وَ اَبُوْدَاوٗدَ عَنْ اَبِيْ هُرَيْرَةَ

403. And, Ahmed and Abu Dawud transmitted it from Sayyiduna Abu Hurayrah رضی اللہ عنہ[1]

(٤٠٤)وَالدَّارِمِيُّ عَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ عَنْ اَبِيْهِ وَزَادَ فِيْ اَوَّلِهٖ لَا صَلَاةَ لِمَنْ لَّا وُضُوْءَ لَهٗ

404. And, Darimi from Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ who from his father, and they added in the beginning of it. "The *salah* is not valid of one who has not made ablution."[2]

COMMENTARY: If anyone does not recite bismillah while beginning to make ablution then his ablution will not be perfect and he will not be perfect and he will get no reward for it. Imam Ahmad رحمہ اللہ regards recital of bismillah before commencing ablution as *wajib (expedient)*, but the majority of the scholars say that it is *sunnah (Practice of Holy Prophet)* or *mustahab (desirable)*.

The predecessor scholars say that these words are recited before making ablution.

سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ

Others say that it is better to recite (اَعُوْذُ بِاللّٰهِ) and then (بسم اللہ الرحمٰن الرحیم), and the better known words are (بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ عَلٰى دِيْنِ الْإِسْلَامِ). The words towards the end 'from Sayyiduna Abu Sa'eed Khudri from his father' are perhaps the scribe's mistake. It should be 'from Abu Sa'eed Khudri from the Prophet صلی اللہ علیہ وسلم.'

(٤٠٥) وَعَنْ لَقِيْطِ بْنِ صَبِرَةَ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَخْبِرْنِيْ عَنِ الْوُضُوْءِ قَالَ اَسْبِغِ الْوُضُوْءَ وَخَلِّلْ بَيْنَ الْاَصَابِعِ وَ بَالِغْ فِي الْاِسْتِنْشَاقِ اِلَّا اَنْ تَكُوْنَ صَائِمًا۔ (رَوَاهُ اَبُوْدَاوٗدَ وَ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَرَوَى ابْنُ مَاجَةَ وَ الدَّارِمِيُّ اِلٰى قَوْلِهٖ بَيْنَ الْاَصَابِعِ)

405. Sayyiduna Laqit ibn Sabirah رضی اللہ عنہ (صبرۃ) narrated that he asked, "O Messenger of Allah, inform me about ablution." He said, "Make it perfect. Entwine your fingers and, if you are not fasting. Snuff up water deep inside (your nostrils)."[3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said, "Make your ablution perfect." He meant that the minor details of the *mustahab (desirable)* should be observed alongwith the *furd (obligatory)* and *sunnah (Practice of Holy Prophet)*.

Imam Abu Hanifah رحمہ اللہ and imam Shafi'I رحمہ اللہ said that it is *sunnah (Practice of Holy Prophet)* to thread the fingers through each other provided they are well spread and distanced from each other. However, if they are close together and it is difficult to run water between them, then it is *wajib (expedient)* to entwine them. The method to do it as suggested by Abu Hanifah رحمہ اللہ is to place the palm of the right hand over the back of the left hand and thread the fingers of the right hand through those of the left hand.

The little finger of the left hand must be inserted between the toes from the bottom (side of

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[1] Musnad Ahmad 2-418, Ibm Majah # 398.

[2] Darimi # 691.

[3] Abu Dawud # 142, Tirmidhi # 788, Nasa'i # 8.7, Ibn Majah # 407, DArimi # 698, The last two up to Entwine your fingers?

the sole) upwards beginning from the little toe of the right foot and ending at its counterpart on the left foot.

Snuffing up water should be deep upto the soft tissue inside the nostrils – to make it more perfect, the water must go beyond that, but not if one is fasting. If one is fasting, then to snuff up water so deep is *makruh (unbecoming)*.

According to Imam Abu Hanifah رحمه الله, to rinse the mouth and snuff up water is *sunnah (Practice of Holy Prophet)* when making ablution, but *fard (obligatory)* when having a purifying bath. But, in the sight of Imam Shafi'I رحمه الله, they are *sunnah (Practice of Holy Prophet)* in both cases.

(٤٠٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأْتَ فَخَلِّلْ اَصَابِعَ يَدَيْكَ وَ رِجْلَيْكَ۔ (رَوَاهُ التِّرْمِذِيُّ وَرَوَى ابْنُ مَاجَةَ نَحْوَهُ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ)

406. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you make ablution, run your finger between your fingers and your toes."[1]

COMMENTARY: It is to make Khilal of the fingers and toes after washing hands and feet (Khilal is to intertwine them). This procedure is the best.

(٤٠٧) وَعَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ يَدْلُكُ اَصَابِعَ رِجْلَيْهِ بِخِنْصِرِهٖ۔ (رواه الترمذی و ابوداؤد و ابن ماجة)

407. Sayyiduna Al-Mustawid ibn Shaddad رضی اللہ عنہ[2] narrated that he observed Allah's Messenger صلی اللہ علیہ وسلم make ablution during which he rubbed his toes with his little finger.[3]

COMMENTARY: The Arabic word (یدلک) means to rub or to make khilal of the toes with the little finger of the left hand. This explanation is confirmed by the *hadith* that Ahmad transmitted. It says clearly that he made Khilal which makes it *mustahab (desirable)* to run the little finger of the left hand between the toes. Or, the meaning would be that the Prophet صلی اللہ علیہ وسلم rubbed the little finger of his left hand over his toes. This would mean that it is *mustahab (desirable)* that all the limbs join together.

(٤٠٨) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ اَخَذَ كَفًّا مِنْ مَّاءٍ فَاَدْخَلَهُ تَحْتَ حَنَكِهٖ فَخَلَّلَ بِهٖ لِحْيَتَهٗ وَقَالَ هٰكَذَا اَمَرَنِيْ رَبِّيْ۔ (رواه ابوداؤد)

408. Sayyiduna Anas رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم made ablution, he took a handful of water, put it under his chin and let it intersperse through his beard.[4]

COMMENTARY: This kind of Khilal of the beard is *mustahab (desirable)*. It should be done after washing the face. The fingers must intertwine into the beard from below and come

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[1] Tirmidhi # 39, Ibn Majah # 447.

[2] He was a Fahri and Quraysh, one of the sahabah رضی اللہ عنہ.

[3] Tirmidhi # 40, Abu Dawud # 418, Ibn Majah # 446, Musnad Ahmad 4-229.

[4] Abu Dawud # 145.

out above it.

(٤٠٩) وَعَنْ عُثْمَانَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُخَلِّلُ لِحْيَتَهٗ۔ (رواه الترمذی و الدارمی)

409. Sayyiduna Uthman رضی الله عنه narrated that (while making ablution) the Prophet صلی الله علیه وسلم used to run his fingers through his beard. [1]

(٤١٠) وَعَنْ اَبِيْ حَيَّةَ قَالَ رَاَيْتُ عَلِيًّا تَوَضَّأَ فَغَسَلَ كَفَّيْهِ حَتّٰى اَنْقَاهُمَا ثُمَّ مَضْمَضَ ثَلَاثًا وَاسْتَنْشَقَ ثَلَاثًا وَغَسَلَ وَجْهَهٗ ثَلَاثًا وَذِرَاعَيْهِ ثَلَاثًا وَمَسَحَ بِرَاْسِهٖ مَرَّةً ثُمَّ غَسَلَ قَدَمَيْهِ اِلَى الْكَعْبَيْنِ ثُمَّ قَامَ فَاَخَذَ فَضْلَ طَهُوْرِهٖ فَشَرِبَهٗ وَهُوَ قَائِمٌ ثُمَّ قَالَ اَحْبَبْتُ اَنْ اُرِيَكُمْ كَيْفَ كَانَ طُهُوْرُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

(رواه الترمذی والنسائی)

410. Sayyidun Ali Huyyah رحمه الله [2] narrated that he saw Sayyiduna رضی الله عنه Ali perform ablution. He washed both of his hands throughly. Then he rinsed his mouth three times and snuffed up water three times, and washed his face three times and washed his forearms three times. Then he wiped his head once then he washed his feet up to the ankles. Then he stood up, took the water that remained after his ablution and drank it while he was standing and said, 'I wished to show you how the Messenger صلی الله علیه وسلم of Allah performed ablution."[3]

COMMENTARY: There is blessing in the residual water of ablution. So one must drink it. It is allowed to drink it while standing.

(٤١١) وَعَنْ عَبْدِ خَيْرٍ قَالَ نَحْنُ جُلُوْسٌ نَنْظُرُ اِلٰى عَلِيٍّ حِيْنَ تَوَضَّأَ فَاَدْخَلَ يَدَهُ الْيُمْنٰى فَمَلَاَ فَمَهٗ فَمَضْمَضَ وَاسْتَنْشَقَ وَنَثَرَ بِيَدِهِ الْيُسْرٰى فَعَلَ هٰذَا ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ مَنْ سَرَّهٗ اَنْ يَنْظُرَ اِلٰى طُهُوْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَهٰذَا طُهُوْرُهٗ۔ (رواه الدارمی)

411. Sayyiduna Abd Khayr رحمه الله [4] narrated that they sat down observing Sayyiduna Ali رضی الله عنه perform ablution. He put his right hand (into the vessel, took water and) filled his mouth and rinsed it. Then he snuffed up water and blew out of his nose with his left hand. He did it three times. Then he said, "If it pleases anyone to see the ablution of Allah's Messenger صلی الله علیه وسلم, then this is it."[5]

COMMENTARY: The narrator's purpose was to show how he rinsed his mouth and cleared his nose. Hence, he did not describe the rest of the ablution.

(٤١٢) وَعَنْ عَبْدِ اللّٰهِ بْنِ زَيْدٍ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفٍّ وَّاحِدٍ

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[1] Tirmidhi # 31, Darami # 704, Majah # 430.

[2] His name was Amr Ibn Nasr Anwari Hamdani رحمه الله but was better known by his Kunyah Abu Easa. He was a tabi'i.

[3] Tirmidhi # 48, Abu Dawud # 116, Nasa'i # 96.

[4] He was Abd Khayr Yazid and his kunyah was Abu Umarah Hamdani. He was a tabi'i resident of Kufah.

[5] Darimi # 701, Nasa'i # 91.

فَعَلَ ذٰلِكَ ثَلَاثًا۔ (رواہ ابوداؤد و الترمذی)

412. Sayyiduna Abdullah ibn Zayd رضی اللہ عنہ narrated that he saw Allah's Messenger صلی اللہ علیہ وسلم rinse his mouth and snuff up water from one handful. He did that three times.[1]

COMMENTARY: The *hadith* could means:

(i) The Prophet صلی اللہ علیہ وسلم used only one handful to rinse his mouth and snuff up water and he did it three times (in this way).

(ii) Or, he raised his mouth with three handfuls and snuffed up water with other three handfuls.

The second meaning is more plausible and nearer the other narrations.

There may be a third meaning; he rinsed his mouth three times for just one handful and snuffed up water. He did not take a second handful. These three possibilities can be true for the earlier *hadith* too.

(٤١٣) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَسَحَ بِرَأْسِهٖ وَأُذُنَيْهِ بَاطِنَهُمَا بِالسَّبَّابَتَيْنِ وَظَاهِرَهُمَا بِإِبْهَامَيْهِ۔ (رواہ النسائی)

413. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that that the Prophet صلی اللہ علیہ وسلم wiped his head and his ears, the insides with his forefingers and the outsides with his thumbs.[2]

(٤١٤) وَعَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ اَنَّهَا رَأَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ قَالَتْ فَمَسَحَ رَأْسَهٗ مَا اَقْبَلَ مِنْهُ وَمَا اَدْبَرَ وَصُدْغَيْهِ وَأُذُنَيْهِ مَرَّةً وَاحِدَةً وَفِيْ رِوَايَةٍ اَنَّهٗ تَوَضَّأَ فَاَدْخَلَ اِصْبَعَيْهِ فِيْ جُحْرَيْ اُذُنَيْهِ۔ (رَوَاهُ اَبُوْدَاوٗدَ وَرَوَى التِّرْمِذِيُّ الرِّوَايَةَ الْاُوْلٰى وَاَحْمَدُ وَابْنُ مَاجَةَ الثَّانِيَةَ)

414. Sayyidah Rubay bint Mu'awwidh رضی اللہ عنہ[3] narrated that she saw the Prophet صلی اللہ علیہ وسلم make ablution. She said that he wiped his head both its front and back, both his temples and both his ears, once. According to another version: He made ablution, putting his two fingers in his ear-holes.[4]

COMMENTARY: The *masah* or wiping of the temples and ears was with the some water as used for the head. He took water on his hands and wiped his head and with the same water, he wiped his temples and his ears without taking fresh water for wiping both of them. This is what Imam Abu Hanifah رحمہ اللہ follows.

The word (صدغ) (temples) is the portion between the ear and the eye including the hair in this portion (Qamus). Ibn Malik رحمہ اللہ said that (صدغ) are the hair on both sides of the head between the ear and the forehead. This is the correct meaning.

According to sharah us *sunnah (Practice of Holy Prophet)*, the ulama (Scholars) differ whether

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[1] Abu Dawud # 119, Tirmidhi # 28.

[2] Nasa'i # 102, Tirmidhi (like it) # 36, Ibn Majah # 439.

[3] She was Mu'awwidh's daughter and a prominent companion and as ansar. She was present in the Ba'yah Ridwan, to pledge under the tree.

[4] Abu Dawud # 129, Tirmidhi # 34, Musnad Ahmad 6.359, and the second version: Abu Dawud # 131, Musnad Ahmad 6-359, Ibn Majah # 441.

it is *sunnah (Practice of Holy Prophet)* to make *masah* three times or not? Most of the scholars say that it should be done only once. This is the practice of Abu Hanifah رحمه الله Ahmad رحمه الله and Maalik رحمه الله. Imam Shafii'i رحمه الله contends that *masah* should be done three times with fresh water each time and this is *sunnah (Practice of Holy Prophet)*, as most of the Shafi'i scholars say. However, Imam Shafi'i رحمه الله himself said that to make *masah* three times is *mustahab (desirable)*.

Abu Dawud رحمه الله said that all *ahadith* narrated by Sayyiduna Uthman رحمه الله are sahih (sound) and they prove that *masah* is done just once.

Shamni رحمه الله said that it is bid'ah to make *masah* three times with fresh water each time. But it says in Hidayah that it is allowed to make *masah* three times with the same water. This is also reported from Imam Abu Hanifah رحمه الله. But, Allah knows best.

(٤١٥) وَعَنْ عَبْدِاللّٰهِ بْنِ زَيْدٍ اَنَّهٗ رَاَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ وَاَنَّهٗ مَسَحَ رَأْسَهٗ بِمَاءٍ غَيْرِ فَضْلِ يَدَيْهِ۔

(رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ مُسْلِمٌ مَعَ زَوَائِدَ)

415. Sayyiduna Abdullah ibn Zayd رضی الله عنه narrated that he observed the Prophet صلی الله علیه وسلم make ablution. (in the course of it) he wiped his head with water that was not residual after washing his hands (meaning it was fresh water).[1]

COMMENTARY: The books of the Hanafi fiqh tell us by way of example that if anyone, who makes ablution, washes hands and after washing them there remains moistness on them with which he wipes his head, then his *masah* will be valid. But, after having wiped some limb moistness persists on his hands and he wipes his head with that, then his *masah* is void. Anyway, it is better to take fresh water for the *masah* of the head, but it is allowed to make *masah* with the water that remains on the hand.

(٤١٦) وَعَنْ اَبِيْ اُمَامَةَ ذَكَرَ وُضُوْءَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَكَانَ يَمْسَحُ الْمَاقَيْنِ وَقَالَ الْاُذُنَانِ مِنَ الرَّأْسِ رَوَاهُ ابْنُ مَاجَةَ وَاَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَذَكَرَا قَالَ حَمَّادٌ لَا اَدْرِيْ اَلْاُذُنَانِ مِنَ الرَّأْسِ مِنْ قَوْلِ اَبِيْ اُمَامَةَ اَمْ مِنْ قَوْلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

416. Sayyiduna Abu Umamah رضی الله عنه described the ablution of Allah's Messenger صلی الله علیه وسلم. He said that he used to wipe the corners of his eyes, And, he said, "The ears are inclusive with the head." Hammad رحمه الله remarked that he could not say whether the words, 'The ears are inclusive with the head' were spoken by Abu Umamah رضی الله عنه himself or he quoted the words of Allah's Messenger صلی الله علیه وسلم.[2]

COMMENTARY: It is *mustahab (desirable)* to rub the corners of both the eyes when washing the eyes to clear the eyes of dust etc.

The saying that the ears are inclusive with the head means that the *masah* of the ears must be done with that of the head and the same water as is taken for the head must be used for the ears. It is not necessary to take fresh water to make *masah* of the ears.

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[1] Tirmidhi # 37, Abu Dawud (of like meaning) # 120, Muslim (in a lengthy *hadith*) # 19-236.

[2] Ibn Majah # 444, Abu Dawud # 134, Tirmidhi # 37. The saying of Hammad رضی الله عنه is transmitted by the last two.

All the four imams agree about the first ruling but they differ about the second. While Abu Hanifah رحمه الله, Maalik رحمه الله and Ahmad رحمه الله agree that the *masah* of the ears must be done with the water that remains after the *masah* of the head, Shafi'i رحمه الله holds that fresh water must be taken for the *masah* of the ears. There are many *ahadith* from which the three imams have deduced their ruling and there is also one *hadith* that upholds Imam Shafi'i's ruling.

It is possible that the Prophet صلى الله عليه وسلم (made ablution and) wiped the head and the ears with the same water. However, when there was no moistness on his hands, he sometimes perhaps took fresh water for the *masah* of the ears.

(٤١٧) وَعَنْ عَمْرِو ابْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ جَآءَ اَعْرَابِيٌّ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُهٗ عَنِ الْوُضُوْءِ فَاَرَاهُ ثَلَاثًا ثَلَاثًا ثُمَّ قَالَ هٰكَذَا الْوُضُوْءُ فَمَنْ زَادَ عَلٰى هٰذَا فَقَدْ اَسَآءَ وَتَعَدّٰى وَظَلَمَ۔ (رواه النسائی وابن ماجة و روی ابوداؤد معناه)

417. Sayyiduna Amr ibn Shu'ayb رحمه الله reported from his father who from his grandfather that a villager came to the Prophet صلى الله عليه وسلم and asked him about ablution. He described it to him with each action three times. Then he said, "This is the ablution. If anyone exceeds over that then he has done wrong, gone beyond the limit and has hurt himself."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم taught him the ablution and instructed him not to exceed that. He used three words for anyone who did more:

(i) (فقداساء) – has done wrong, because he neglected the *sunnah (Practice of Holy Prophet).*

(ii) (تعدی) – gone beyond the limit to exceed the *sunnah (Practice of Holy Prophet).*

(iii) (ظلم) – has hurt himself by going against the practice and *sunnah (Practice of Holy Prophet)* of the Prophet صلى الله عليه وسلم.

(٤١٨) وَعَنْ عَبْدِاللّٰهِ بْنِ الْمُغَفَّلِ اَنَّهٗ سَمِعَ ابْنَهٗ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الْقَصْرَ الْاَبْيَضَ عَنْ يَمِيْنِ الْجَنَّةِ قَالَ اَیْ بُنَیَّ سَلِ اللّٰهَ الْجَنَّةَ وَتَعَوَّذْ بِهٖ مِنَ النَّارِ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّهٗ سَيَكُوْنُ فِيْ هٰذِهِ الْاُمَّةِ قَوْمٌ يَّعْتَدُوْنَ فِي الطُّهُوْرِ وَالدُّعَآءِ۔ (رواه احمد و ابوداؤد وابن ماجة)

418. Sayyiduna Abdullah ibn Mughaffal رضى الله عنه is reported to have heard his son pray, "O Allah, I ask you for a white castle towards the right side of paradise." So, he exclaimed, "O my son, ask Allah for paradise and seek refuge in Him from the Fire. Indeed, I had heard Allah's Messenger صلى الله عليه وسلم say that there will arise some people in this *ummah* who will transgress the bounds in ablution and supplication."[2]

COMMENTARY: Sayyiduna Abdullah ibn Mughaffal رضى الله عنه warned his son not to make supplication conditional. It does not behave one who should submit in servitude. All a person must do is pray for paradise and deliverance from hell. Then, it is for Allah how high a rank He would bestow on his slave.

It is not proper to exceed the limit it any thing, even those thing that are recognized by

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[1] Nasa'i # 140, Ibn Majah # 422, Abu Dawud (n a lengthy version) # 135, Munad Ahamd 2-180.

[2] Musnad Ahmad 4-87, Abu Dawud # 96, Ibn Majah (in brief) # 3864 (only about supplication).

Shari'ah. The Prophet صلى الله عليه وسلم foretold that in his *ummah* some people would go beyond the bounds in making supplication and performing ablution.

The transgression in ablution is to wash the limbs more than three times, to use water more than necessary and to overdo in washing the limbs out of confusion, doubts and misgivings.

The transgression in supplication is to make it in disrespectful way or to place unnecessary and in reasonable conditions, or to ask for such things as are beyond human ability and impossible for mankind.

(٤١٩) وَعَنْ أُبَيِّ بْنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِلْوُضُوْءِ شَيْطَانًا يُقَالُ لَهُ الْوَلَهَانُ فَاتَّقُوْا وَسْوَاسَ الْمَآءِ رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ عِنْدَ أَهْلِ الْحَدِيْثِ لِأَنَّا لَا نَعْلَمُ أَحَدًا أَسْنَدَهُ غَيْرَ خَارِجَةَ وَهُوَ لَيْسَ بِالْقَوِيِّ عِنْدَ أَصْحَابِنَا۔

419. Sayyiduna Ubayy ibn Ka'b رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Surely, there is a devil for ablution. He is called Al-Walahan. So guard against the temptations caused by water."[1]

COMMENTARY: Al-Walahan means 'loosing one's senses and being confused.' The devil is so named because he prompts people and confuses them and turn them dumb so that they forget whether they have washed their limbs or not, washed them once or twice?

The Prophet صلى الله عليه وسلم says that if anyone gets such doubts then he must ignore them lest he violate the limits of *sunnah (Practice of Holy Prophet).* This devil's very aim is to confuse and get the person wash his limbs more than three times and use very much water whereby he would exceed the limits of the *sunnah (Practice of Holy Prophet).*

(٤٢٠) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ مَسَحَ وَجْهَهُ بِطَرَفِ ثَوْبِهِ۔

(رواه الترمذی)

420. Sayyiduna Mu'adh ibn Jabal رضى الله عنه narrated that he saw that when Allah's Messenger صلى الله عليه وسلم had performed ablution, he wiped his face (dry) with the edge of his garment.[2]

COMMENTARY: The Prophet صلى الله عليه وسلم took the hem of his cloak or shirt and dried his face with it after ablution. Zayla'i has written in Sharah Kanz that it is allowed to wipe (the water) after ablution (and) dry oneself with a piece of cloth. The same thing is known of (Sayyiduna) Uthman, Anas and Hasan ibn Ali رضى الله عنه, as also the next *hadith* confirms it. The author of Muniyah has said, that it is *mustahab (desirable)* to wipe dry after ablution.

Some books of the Hanafi school of thought write that if anyone wipes after ablution with a handkerchief or towel (or any piece of cloth) ostentatiously then it is *makruh (unbecoming),* otherwise it is not *makruh (unbecoming).*

On the other hand, Imam shafi رحمه الله contends that to wipe oneself is not *sunnah (Practice of Holy Prophet)* both after ablution and after bath. He relies on the *hadith* that when the Prophet صلى الله عليه وسلم had made ablution, the mother of the believers, Sayyidah Maymunah

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[1] Tirmidhi # 57. Ibn Majah # 421, Musnad Ahmad 5-136.

[2] Tirmidhi # 54.

رضی اللہ عنہ presented a Kerchief to him that he might dry himself but he returned it is blushed off the water with his hand. The Hanafi scholars contend that he might have found the cloth not suitable or there may have been another reason.

(٤٢١) وَعَنْ عَائِشَةَ قَالَتْ كَانَتْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خِرْقَةٌ يُنَشِّفُ بِهَا اَعْضَاءَهُ بَعْدَ الْوُضُوْءِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ لَيْسَ بِالْقَائِمِ وَاَبُوْمُعَاذٍ الرَّاوِيُّ ضَعِيْفٌ عِنْدَ اَهْلِ الْحَدِيْثِ۔

421. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم had a piece of cloth with which he towelled his limbs after (making) ablution.[1] (Tirmidhi who transmitted it said that one of its narrators, Abu Mu'adh, was regarded as weak.)

COMMENTARY: Not only has Tirmidhi rated this *hadith* as weak but has said also that there is no Sahih *hadith* from the Prophet صلی اللہ علیہ وسلم about wiping the moist limbs with cloth. Rather Some Sahabah رضی اللہ عنہ and some tabi'un رحمہ اللہ have given permission to wipe the limbs after making ablution, but even their permission is not drawn from any saying of the Prophet صلی اللہ علیہ وسلم, or any of his deeds. It is their own judgment. Sayyid Jamaluddin Shafi'i رحمہ اللہ has reproduced this passage.

However, the hanafi reject this statement and assert that the great Sahabah رضی اللہ عنہ named in the preceding lines were known to wipe their limbs after ablution and they must have had a precedence from the Prophet صلی اللہ علیہ وسلم. This could not have been their own innovation. Moreover, it is an accepted practice that even a weak *hadith* must be followed against a personal opinion howsoever strong.

SECTION III — اَلْفَصْلُ الثَّالِثُ

(٤٢٢) وَعَنْ ثَابِتِ ابْنِ اَبِيْ صَفِيَّةَ قَالَ قُلْتُ لِاَبِيْ جَعْفَرٍ هُوَ مُحَمَّدُ الْبَاقِرُ حَدَّثَكَ جَابِرٌ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّةً مَرَّةً وَمَرَّتَيْنِ مَرَّتَيْنِ وَثَلَاثًا ثَلَاثًا قَالَ نَعَمْ۔ (رواہ الترمذی و ابن ماجۃ)

422. Sayyiduna Thabit [2] ibn Abu Sufiyah رحمہ اللہ narrated that he asked Abu Ja'far who was Muhammad al Baqir رحمہ اللہ [3] if Jabir رحمہ اللہ had narrated to him that the Prophet صلی اللہ علیہ وسلم used to wash the limbs in ablution sometimes once each, sometimes twice and sometimes thrice. He answered. "Yes!"[4]

COMMENTARY: Among the narrators of *hadith*, the student narrates a *hadith* to his teacher and asks, "Did so and so narrate to you?" and continues with the chain of narrators up to the Prophet صلی اللہ علیہ وسلم. The teacher listens quietly as he goes on asking till he comes to the Prophet صلی اللہ علیہ وسلم when the teacher says, "Yes!" This is what Tha'bit ibn Abu Sufyah رحمہ اللہ followed asking his teacher Imam Muhammad Baqir رحمہ اللہ. He asked whether Sayyiduna Jabir رضی اللہ عنہ had narrated the *hadith*. He answered in the affirmative.

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[1] Tirmidhi # 53.

[2] Thabit ibn Abu Safiyah رحمہ اللہ was a Tabi'i. His Kunya was Abu Hamzah. He died in 148 AH.

[3] Muhammad Baqir رحمہ اللہ was the son of Imam Zayn ul Aabidin رحمہ اللہ. He was born in 56 AH and died in 117 or 118 AH in Madinal . and was buried in al Baqi.

[4] Tirmidhi # 45, Ibm Majah # 410.

(٤٢٣) وَعَنْ عَبْدِاللّٰهِ بْنِ زَيْدٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ وَقَالَ نُوْرٌ عَلٰى نُوْرٍ۔

423. Sayyiduna Abdullah ibn Zayd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم made ablution washing each limb twice, and saying, "Light upon light."[1]

COMMENTARY: Washing the limbs once in ablution discharges the *fard (obligatory)*. That is like one light. The second washing completes the *sunnah (Practice of Holy Prophet)* and this is also a light. So, light is upon light.

(٤٢٤) وَعَنْ عُثْمَانَ رَضِيَ اللّٰهُ عَنْهُ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ ثَلَاثًا ثَلَاثًا وَقَالَ هٰذَا وُضُوْئِىْ وَوُضُوْءُ الْاَنْبِيَآءِ قَبْلِىْ وَوُضُوْءُ اِبْرَاهِيْمَ رَوَاهُمَا رَزِيْنٌ وَالنَّوَوِيُّ ضَعَّفَ الثَّانِىْ فِىْ شَرْحِ مُسْلِمٍ۔

424. Sayyiduna Uthman رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم made ablution washing the limbs three times each. Then, he said, "This is my ablution and the and the ablution of the Prophet's علیہ السلام before me and the ablution of Ibrahim علیہ السلام."[2] Both those *hadith* are transmitted by Razin, Nawawi rated the second as weak in his Sharah of Muslim.

COMMENTARY: The Prophet صلی اللہ علیہ وسلم mentioned all the Prophet علیہ السلام and then named Prophet Ibrahim علیہ السلام. He came from the general to the specific. The reason is that Ibrahim علیہ السلام was very particular about cleanliness and purity.

(٤٢٥) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ وَكَانَ اَحَدُنَا يَكْفِيْهِ الْوُضُوْءُ مَا لَمْ يُحْدِثْ۔ (رواہ الدارمی)

425. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم made (fresh) ablution for every *salah* but to each of them the ablution sufficed till it was not nullified.

COMMENTARY: In the beginning, it was *wajib (expedient)* for the Prophet صلی اللہ علیہ وسلم to make ablution for every *salah*. Later, the command was abrogated as the next *hadith* discloses. Some ulama (Scholars) say that he made a fresh ablution for every *salah* because it is better and more meritorious.

(٤٢٦) وَعَنْ مُحَمَّدِ بْنِ يَحْيٰى بْنِ حَبَّانَ قَالَ قُلْتُ لِعُبَيْدِ اللّٰهِ بْنِ عَبْدِاللّٰهِ بْنِ عُمَرَ رَأَيْتُ وُضُوْءَ عَبْدِاللّٰهِ ابْنِ عُمَرَ لِكُلِّ صَلَاةٍ طَاهِرًا كَانَ اَوْ غَيْرَ طَاهِرٍ عَمَّنْ اَخَذَهُ فَقَالَ حَدَّثَتْهُ اَسْمَآءُ بِنْتُ زَيْدِ بْنِ الْخَطَّابِ اَنَّ عَبْدَاللّٰهِ بْنَ حَنْظَلَةَ بْنِ اَبِىْ عَامِرِ الْغَسِيْلِ حَدَّثَهَا اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اُمِرَ بِالْوُضُوْءِ لِكُلِّ صَلَاةٍ طَاهِرًا كَانَ اَوْ غَيْرَ طَاهِرٍ فَلَمَّا شَقَّ ذٰلِكَ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُمِرَ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ وَوُضِعَ عَنْهُ الْوُضُوْءُ اِلَّا مِنْ حَدَثٍ قَالَ فَكَانَ عَبْدُاللّٰهِ يَرٰى اَنَّ بِهٖ قُوَّةً عَلٰى ذٰلِكَ فَفَعَلَهُ حَتّٰى مَاتَ۔ (رواہ احمد)

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[1] Razin, but this tradition is questioned.

[2] Razin, but it is questioned.

426. Sayyiduna Muhammad ibn Yahya ibn Habban رحمه الله narrated that he asked Ubaydullah ibn Abdullah ibn Umar رحمه الله, "Tell me did Abdullah ibn Umar رضى الله عنه make fresh ablution for every *salah* whether he had his ablution intact or not and from whom did he acquire this habit?" He informed him that (sayyidah) Asma bint Zayd ibn Khattab رحمه الله narrated to him (meaning, Abdullah ibn Umar رضى الله عنه) that Abdullah ibn Hanzalah ibn Abu Aamir, al-Ghasil narrated to her that Allah's Messenger صلى الله عليه وسلم was commanded to make ablution for every *salah* whether his ablution was intact or not. When that prove difficult for Allah's Messenger صلى الله عليه وسلم, he was commanded to use the siwak before every *salah* and the (making of) ablution was set aside unless his ablution was nullified. He added, "Abdullah perceived in himself the ability over that. Hence, he preserved in doing that till he died."[1]

COMMENTARY: The word al-Ghasil means 'one who was given a bath! This describes Sayyiduna Hanzalah رضى الله عنه. When he died, the angels gave him a bath. According to urwah's رضى الله عنه narration the Prophet صلى الله عليه وسلم asked the wife of Hanzalah رضى الله عنه, "In what state was he (when he departed from home for the battle)?" She disclosed that he was in a state of impurity and had just washed a part of his head when he heard the call to enlist (for jihad). So, he departed in that state and attained martyrdom (in the battle of uhud). The prophet صلى الله عليه وسلم said, "I saw that the angels gave him a bath."

Tabi pointed out that this *hadith* emphasizes the excellence of siwak. This is why siwak replaced the *wajib (expedient)* ablution.

Sayyiduna Abdullah ibn Umar رضى الله عنه deduced that though it was not *wajib (expedient)* to make a fresh ablution for every *salah*, there was great merit in it for one who had the power and ability to maintain the practice. Since he felt in himself the required ability, he did not deprive himself of the great good fortune till death took him away.

(٤٢٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ فَقَالَ مَاهٰذَا السَّرَفُ يَا سَعْدُ قَالَ اَفِي الْوُضُوْءِ سَرَفٌ قَالَ نَعَمْ وَاِنْ كُنْتَ عَلٰى نَهْرٍ جَارٍ۔ (رواه احمد و ابن ماجة)

427. Sayyiduna Abdullah Amr ibn Aas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم passed by Sa'd رضى الله عنه who was making ablution and exclaimed, "Why this wastage, O Sa';d?" He said, "Yes, even if you were by a running river!"[2]

COMMENTARY: Whether one is making ablution or having a bath, more water than is necessary must not be used because that is a wastage. *Shari'ah* does not approve wastage. This was impressed on Sa'd رضى الله عنه by the Prophet صلى الله عليه وسلم.

The ulama (Scholars) explained that extravagance in spite of abundance of water at the river by using more water than allowed by *Shari'ah* implies misuse of life and time.

Allamah Teebi رحمه الله said that when there is wastage in what cannot be imaginably wasted, then how will it be in those things in which wastage is possible. Hence, while performing ablution or having a bath, one must not use more water than necessary.

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[1] Musnad Ahmad 5/225, Abu Dawud # 48.

[2] Musnad Ahmad 2-221, Ibn Majah # 425.

(٤٢٨) وَعَنْ اَبِيْ هُرَيْرَةَ وَ ابْنِ مَسْعُوْدٍ وَ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَوَضَّأَ وَ ذَكَرَ اسْمَ اللّٰهِ فَإِنَّهُ يُطَهِّرُ جَسَدَهُ كُلَّهُ وَ مَنْ تَوَضَّأَ وَلَمْ يَذْكُرِ اسْمَ اللّٰهِ لَمْ يُطَهِّرْ إِلَّا مَوْضِعَ الْوُضُوْءِ۔

428. Sayyiduna Abu Hurayrah رضی الله عنه, Ibn Mas'ud رضی الله عنه and Ibn Umar رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "If anyone makes ablution and mentions the name of Allah (by reciting the basmalah at the beginning) then he puries his whole body (from sin). But, if he does not mention Allah's name while he makes ablution, then he purified nothing beyond the limbs of ablution."[1]

COMMENTARY: This *hadith* mentions the merit of commencing ablution by reciting Bismillah in full (بسم الله الرحمن الرحیم). It is *sunnah (Practice of Holy Prophet)* or *Mustahab (desirable)* to recite it, but no *wajib (expedient).*

(٤٢٩) وَعَنْ اَبِيْ رَافِعٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ وُضُوْءَ الصَّلَاةِ حَرَّكَ خَاتَمَهُ فِيْ إِصْبَعِهِ رَوَاهُمَا الدَّارَقُطْنِيُّ وَرَوَى ابْنُ مَاجَةَ الْاَخِيْرَ۔

429. Sayyiduna Abu Rafi رضی الله عنه narrated that when Allah's Messenger صلی الله علیه وسلم made the ablution for the *salah*, he moved his ring on his finger.[2]

COMMENTARY: The ruling is that if the ring is loose and one believes that the water of ablution passes under it on the finger, then it is *sunnah (Practice of Holy Prophet)* to move the ring. If it is lightly gripped and water cannot possibly reach the finger under it, then it is *wajib (expedient)* to move the ring so that water must go to the finger.

CHAPTER - V

GHUSL (BATH) بَابُ الْغُسْلِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٤٣٠) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا جَلَسَ اَحَدُكُمْ بَيْنَ شُعَبِهَا الْاَرْبَعِ ثُمَّ جَهَدَهَا فَقَدْ وَجَبَ الْغُسْلُ وَإِنْ لَّمْ يُنْزِلْ۔ (متفق علیه)

430. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When one of you sits between the four folds of his wife and strives with her, indeed, bath becomes obligatory, even if there is no seminal discharge."[3]

COMMENTARY: The four folds of his wife in an allusion to her legs and things when a man sit to have a sexual intercourse with her.

The *hadith* means that when simply the tip of the penis is inserted, bath becomes *wajib (expedient)*, even if there is no seminal discharge. The four caliphs, رضی الله عنه most of the sahabah رضی الله عنه and the four imams give this interpretation.

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[1] Daraqutni # 12, in the chapter on taking Allah's name in ablution.

[2] Daraqutni 1/83, Description of the Prophet صلی الله علیه وسلم ablution, Ibn Majah # 449.

[3] Bukhari # 291, Muslim # 87-348, Nasa'i # 191, Ibn Majah # 610, Musnad Ahmad 2-347.

IN BATH WAJIB (EXPEDIENT)

(٤٣١) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْمَاءُ مِنَ الْمَاءِ رَوَاهُ مُسْلِمٌ قَالَ الشَّيْخُ الْإِمَامُ مُحِيُّ السُّنَّةِ رَحِمَهُ اللّٰهُ هٰذَا مَنْسُوخٌ وَقَالَ

431. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Water is from water (meaning, with a seminal discharge, bath becomes necessary)."[1]
Muslim transmitted it, and the Shaykh and Imam Muhyi us-*Sunnah (Practice of Holy Prophet)* said that it is abrogated and:

(٤٣٢) ابْنُ عَبَّاسٍ إِنَّمَا الْمَاءُ مِنَ الْمَاءِ فِي الْاِحْتِلَامِ رَوَاهُ التِّرْمِذِيُّ وَلَمْ أَجِدْهُ فِي الصَّحِيحَيْنِ۔

432. Sayyiduna Ibn Abbas رضی اللہ عنہ asserted that water is from water only when there is a seminal discharge.[2]
Tirmidhi transmitted it but I could not find this *hadith* in the two Sahih books.

COMMENTARY: The Prophet صلی اللہ علیہ وسلم had to teach his *ummah* but his modesty did not permit him to speak out directly, so he used camouflaged words.

This *hadith* affirms that bath is *wajib (expedient)* only when there is an emission. However, the preceding *hadith* asserts that bath becomes *wajib (expedient)* when the tip of the penis is inserted even if there is no emission.

Imam Muhyi us-*Sunnah (Practice of Holy Prophet)* رحمہ اللہ says that this command was abrogated by the *hadith* of Ubayy ibn Ka'b رضی اللہ عنہ that says, "This was a concession granted in early Islam (that bath is *wajib (expedient)* only on an emission), but later it was withdrawn."

Imam Tirmidhi رحمہ اللہ also said that many of the Sahabah رضی اللہ عنہ agreed that this command was enforced in early Islam but was abrogated later. It was replaced by the command that when the sexual organs of man and woman have contact and the tip of the penis is inserted in the vagina, bath is *wajib (expedient)* though there may not have been an emission.

However, Ibn Abbas رضی اللہ عنہ gives another interpretation. He says about this command that it pertains to nocturnal dreams. He means that the Prophet صلی اللہ علیہ وسلم said that bath does not become *wajib (expedient)* simply on having a dream but if on awakening one's garments are moist or have stains of *mani* (seminal discharge), bath is *wajib (expedient)*. Given this interpretation of Ibn Abbas رضی اللہ عنہ there is no need to consider the *hadith* as abrogated but the fact is not as he says and the *hadith* embraces all situation, nocturnal dreams and otherwise and the command was in early Islam and was later abrogated.

(٤٣٣) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَتْ أُمُّ سُلَيْمٍ يَا رَسُولَ اللّٰهِ إِنَّ اللّٰهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ فَهَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلٍ إِذَا احْتَلَمَتْ قَالَ نَعَمْ إِذَا رَأَتِ الْمَاءَ فَغَطَّتْ أُمُّ سَلَمَةَ وَجْهَهَا وَقَالَتْ يَا رَسُولَ اللّٰهِ أَوَتَحْتَلِمُ الْمَرْأَةُ قَالَ نَعَمْ تَرِبَتْ يَمِينُكِ فَبِمَ يُشْبِهُهَا وَلَدُهَا مُتَّفَقٌ عَلَيْهِ وَزَادَ مُسْلِمٌ بِرِوَايَةِ أُمِّ سُلَيْمٍ۔

433. Sayyidah Umm Salamah رضی اللہ عنہا narrated that (Sayyidah) Umm Salym رضی اللہ عنہا[3]

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[1] Muslim # 80-343, Abu Dawud # 217, Tirmidhi (linked to) # 122, Musnad Ahmad 3-29.

[2] Tirmidhi # 112.

[3] Her name is given variously as Salamah, Ramlah or Mulaykah. She was a mother of Sayyiduna Anas رضی اللہ عنہ.

Said, "O Messenger of Allah, Allah is not ashamed of the truth. Is it *wajib (expedient)* for a woman to have a bath if she has a sexual dream?" He said, "Yes, when she observes (the discharge) liquid." (Sayyidah) Umm Salamah رضی الله عنه covered her face and exclaimed, "O Messenger of Allah, does a woman experience a wet dream?" He said, "Yes, may your right hand be dusty! How then does her child resemble her?"[1] Bukhari and Muslim transmitted it. Muslim added to the version of Sayyidah Umm Salaym رضی الله عنه that Allah's Messenger صلی الله علیه وسلم said also:

(٤٣٤) اِنَّ مَآءَ الرَّجُلِ غَلِيْظٌ اَبْيَضُ وَمَآءَ الْمَرْاَةِ رَقِيْقٌ اَصْفَرُ فَمِنْ اَيِّهِمَا عَلَا اَوْسَبَقَ يَكُوْنُ مِنْهُ الشَّبَهُ

434. "The sperm of man is coarse and whitish and of woman thin and yellowish. The resemblance, therefore, is from whichever is on top or precedes."[2]

COMMENTARY: Bath does not become *wajib (expedient)* on merely having a dream about intercourse unless there is a seminal discharge or a clear sign of it is seen an awakening, like stain or moistness on body or clothes.

The words 'may your right hand be dusty' mean, 'you surprise me! Do you not know this simple thing?'

As for the description of the sperm, this is a common observation but there are exceptions and the colour and coarseness may vary. If a man is weak, then his sperm will not be coarse. If he indulges in too much sex then its colour will be radish.

Resemblance of the child will be to the father or mother whoever's sperm drops first in the womb, or dominates.

(٤٣٥) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ بَدَأَ فَغَسَلَ يَدَيْهِ ثُمَّ يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ ثُمَّ يُدْخِلُ اَصَابِعَهُ فِي الْمَآءِ فَيُخَلِّلُ بِهَا اُصُوْلَ شَعْرِهٖ ثُمَّ يَصُبُّ عَلٰى رَأْسِهٖ ثَلَاثَ غَرَفَاتٍ بِيَدِهٖ ثُمَّ يُفِيْضُ الْمَآءَ عَلٰى جِلْدِهٖ كُلِّهٖ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ يَبْدَأُ فَيَغْسِلُ يَدَيْهِ قَبْلَ اَنْ يُدْخِلَهَا الْاِنَاءَ ثُمَّ يُفْرِغُ بِيَمِيْنِهٖ عَلٰى شِمَالِهٖ فَيَغْسِلُ فَرْجَهٗ ثُمَّ يَتَوَضَّأُ۔

435. Sayyidah Ayshah رضی الله عنها narrated that whenever Allah's Messenger صلی الله علیه وسلم took bath for a major sexual defilement, he began by washing his hands, made ablution as for the *salah* and then immersed his fingers into the water and then rubbed the roots of his hair with them. Then he poured three handfuls (of water) on his head, filling both hands. After that, he poured water over all his skin.[3] Bukhari and Muslim.

According to another version in Muslim: He began and washed his hands before immersing them into the vessel. Then he poured water with his right hand over his left and washed his private parts and made ablution.[4]

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[1] Bukhari # 130, Muslim # 32-313, Nasa'i # 197, Ibn Majah # 600 (more or less in same), Tirmidhi (some of it) # 122, Abu Dawud # 237.

[2] Muslim # 30-311, Ibn Majah # 601.

[3] Bukhari # 249 (he has body instead of skin), Muslim # 35-316, Nasa'i # 247, Muwatta Maalik # 2.17-69, Musnad Ahmad 6-330.

[4] Muslim # 35-316.

COMMENTARY: After washing his hands, the Prophet صلى الله عليه وسلم made ablution. If water did not accumulate but flowed away from there then he washed his feet too during the ablution, otherwise he moved aside after his bath and washed his feet. This is what the Hidayah also writes that if water does not drain out then one must defer washing of his feet, complete his bath, move aside and wash his feet.

Something of importance in what Tabarani transmits. Its narrative discloses that the Prophet صلى الله عليه وسلم never had a wet dream not did any of the other Prophet صلى الله عليه وسلم have it.

(٤٣٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَتْ مَيْمُوْنَةُ وَضَعْتُ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غُسْلًا فَسَتَرْتُهُ بِثَوْبٍ وَصَبَّ عَلٰى يَدَيْهِ فَغَسَلَهُمَا ثُمَّ صَبَّ عَلٰى يَدَيْهِ فَغَسَلَهُمَا ثُمَّ صَبَّ بِيَمِيْنِهٖ عَلٰى شِمَالِهٖ فَغَسَلَ فَرْجَهٗ فَضَرَبَ بِيَدِهِ الْاَرْضَ فَمَسَحَهَا ثُمَّ غَسَلَهَا فَمَضْمَضَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهٗ وَذِرَاعَيْهِ ثُمَّ صَبَّ عَلٰى رَأْسِهٖ وَافَاضَ عَلٰى جَسَدِهٖ ثُمَّ تَنَحّٰى فَغَسَلَ قَدَمَيْهِ فَنَا وَلْتُهٗ ثَوْبًا فَلَمْ يَأْخُذْهُ فَانْطَلَقَ وَهُوَ يَنْفُضُ يَدَيْهِ. (مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِلْبُخَارِيِّ)

436. Sayyiduna Ibn Abbas رضى الله عنه reported that Sayyidah Maymunah رضى الله عنه [1] narrated, "I placed water for the Prophet's صلى الله عليه وسلم bath and screened him with a garment. He poured water on his hands and washed them. Then, with his right hand he poured water over his left and washed his private parts, struck his hand on the ground and wiped it. Then he washed it, rinsed his mouth, snuffed up water, washed his face and forearms. Then he poured water over his head and then over his entire body. Then, moving aside, washed his feet. I offered him a piece of cloth to wipe himself, but he did not take it. Then he went away jerking his hands."[2]

COMMENTARY: This *hadith* confirms that if water does not drift away from under the feet, then they may be washed on moving aside after the bath.

The Prophet صلى الله عليه وسلم did not take the cloth to wipe himself. There could be many reasons for that as the ulama (Scholars) say. Perhaps it is better not to wipe the body, or he was in a hurry to reach somewhere, or it may have been too hot and he liked to remain soaked, or the cloth could have been dirty. Anyway, it was for some reason so it cannot be deduced that one may not wipe oneself after bath or ablution. Neither is it *sunnah (Practice of Holy Prophet)* not to wipe nor is it *makruh (unbecoming)* to wipe. The *hadith* concludes with the words 'jerking his hands while going away. It was in the manner of a strong, healthy man.

(٤٣٧) وَعَنْ عَائِشَةَ قَالَتْ اِنَّ امْرَاَةً مِنَ الْاَنْصَارِ سَأَلَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ غُسْلِهَا مِنَ الْمَحِيْضِ فَأَمَرَهَا كَيْفَ تَغْتَسِلُ ثُمَّ قَالَ خُذِىْ فِرْصَةً مِّنْ مِّسْكٍ فَتَطَهَّرِىْ بِهَا قَالَتْ كَيْفَ اَتَطَهَّرُ بِهَا فَقَالَ تَطَهَّرِىْ بِهَا قَالَتْ كَيْفَ اَتَطَهَّرُ بِهَا قَالَ سُبْحَانَ اللّٰهِ تَطَهَّرِىْ بِهَا فَاجْتَذَبْتُهَا اِلَىَّ فَقُلْتُ تَتَبَّعِىْ بِهَا اَثَرَ الدَّمِ.

(متفق عليه)

437. Sayyidah Ayshah رضى الله عنها narrated that a woman of the ansar asked the Prophet صلى الله عليه وسلم about her bath after the menstruation. He advised her how she might do it. And said, "Take some cotton soaked in musk and purify yourself with

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[1] She was the daughter. Harith and wife of the Prophet صلى الله عليه وسلم. She died in Saif in 61 AH or 57 AH.

[2] Bukhari # 276, Muslim # 37-317, Abu Dawud # 245, Tirmidhi # 103, Nasa'i # 253, Ibn Majah # 573, Musnad Ahmad 6-335.

it." She asked, "How may I purify myself with it?" He repeated, "Purity yourself with it." She asked again "How may I purify myself with it?" He said, "Allah is without blemish (subhanAllah)! Purify yourself with it." Sayyidah Ayshah رضی الله عنها said, "I pulled her towards me and said, 'Rub it over the traces of blood.'"[1]

COMMENTARY: In answers to questions to this nature, the Prophet صلی الله علیه وسلم had to fulfil his obligation and also to be mindful of his modesty. He gave answers in the best possible indirect words without sounding shameful. Sayyidah Ayshah رضی الله عنها took over and explained to the woman quietly what she had to do.

With a slightly different spelling the Arabic word (مِسك), (musk) could become (مَسك) (leather). The *hadith*, however, accommodates the first meaning, musk.

The jurists say that is *mustahab (desirable)* for a woman to place musk or a piece of cloth coloured with it on her under clothing to ward off the bad odour.

(٤٣٨) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ إِنِّي امْرَأَةٌ أَشُدُّ ضَفْرَ رَأْسِيْ أَفَأَنْقُضُهُ لِغُسْلِ الْجَنَابَةِ فَقَالَ لَا إِنَّمَا يَكْفِيْكِ أَنْ تَحْثِيَ عَلٰى رَأْسِكِ ثَلَاثَ حَثَيَاتٍ ثُمَّ تُفِيْضِيْنَ عَلَيْكِ الْمَاءَ فَتَطْهُرِيْنَ۔ (رواه مسلم)

438. Sayyidah Umm Salamah رضی الله عنه narrated that she asked, "O Messenger of Allah, I keep my hair closely plaited. Shall I undo them when I bathe to purify myself after sexual defilement He said, "No Only pouring three handfuls of water over your head will suffice you. After that, pour water over yourself. You will be purified."[2]

COMMENTARY: The first portion of the *hadith* is for woman only. If hair are closely plaited before having a bath and water is poured over it such that it reaches the roots of hair then it is enough. However, if water will not reach the roots then hair must be undone. Men must undo their hair in all cases.

(٤٣٩) وَعَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ إِلٰى خَمْسَةِ أَمْدَادٍ۔ (متفق علیه)

439. Sayyiduna Anas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم used a mudd of water for ablution and from one sa' up to five mudd for his bath.[3]

COMMENTARY: Mudd is a measure of approximately two thirds of a kilogramme. Sa' is about four mudd, approximately three kilograms.

In this *hadith*, mudd and sa' mean the weight of water used in ablution and bath. Hence, it is *sunnah (Practice of Holy Prophet)*, not *wajib (expedient)*, to use this much water for ablution and bath. The quantity of water used by the Prophet صلی الله علیه وسلم for ablution is also stated in some narrations to be two-thirds of a mudd and in some as half a mudd. Hence, we may say that he often used one mudd for ablution, but sometimes lesser than that.

(٤٤٠) وَعَنْ مُعَاذَةَ قَالَتْ قَالَتْ عَائِشَةُ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَّاحِدٍ بَيْنِيْ وَبَيْنَهُ فَيُبَادِرُنِيْ حَتّٰى أَقُوْلَ دَعْ لِيْ دَعْ لِيْ قَالَتْ وَهُمَا جُنُبَانِ۔ (متفق علیه)

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[1] Bu khari # 213, Muslim # 60-332, Abu Dawud # 315, (similar) Nasa'i # 251, Ibn Majah # 642,

[2] Muslim # 58-33, Abu Dawud # 251, Tirmidhi # 105, Nasa'i # 241, Ibn Majah # 603, Musnad Ahmad (the like of it) 6-314, 315.

[3] Bukhari # 201, (with change in sequence of words), Muslim # 51-325.

440. Sayyidah Mu'adhah رحمه الله narrated that (Sayyiday) Ayshah رضى الله عنها said, "I and Allah's Messenger صلى الله عليه وسلم would bath from a single vessel that was between us. He would overtake me and I would plead, 'Leave some for me, leave some (water) for me!'" She added, "And, they would be sexually defiled (before the bath)."[1]

COMMENTARY: The vessel from which the Prophet صلى الله عليه وسلم and Sayyidah Ayshah رضى الله عنها bathed themselves was like a tub holding three sa' of water. Each of them took out water from it with their hands at the same time, the tub being placed between them. Ibn Maalik رحمه الله deduces from the words, 'they both were sexually defiled' that if a sexually impure man or woman puts his or her hand in water, the water remains pure and valid for purifying.

Imam Ibn Human رحمه الله stated explicitly that if any one is without ablution or sexually defiled or menstruating but their hands are clean and purified, and they put their hand in the vessel to get a handful of water, then the water does not become (impure and) unuseable. The reason is that they need to collect water from the vessel. He cites this very *hadith* to support his ruling. He adds, however, that if a sexually defiled person immerses his feet or his head in the vessel then the water is unuseable because he did not need to do it nor was it necessary to employ this method.

SECTION II اَلْفَصْلُ الثَّانِي

(٤٤١) عَنْ عَائِشَةَ قَالَتْ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الرَّجُلِ يَجِدُ الْبَلَلَ وَلَا يَذْكُرُ اِحْتِلَامًا قَالَ يَغْتَسِلُ وَعَنِ الرَّجُلِ يَرَى اَنَّهُ قَدِاحْتَلَمَ وَلَا يَجِدُ بَلَلًا قَالَ لَا غُسْلَ عَلَيْهِ قَالَتْ اُمُّ سُلَيْمٍ هَلْ عَلَى الْمَرْأَةِ تَرَى ذٰلِكَ غُسْلٌ قَالَ نَعَمْ اِنَّ النِّسَآءَ شَقَآئِقُ الرِّجَالِ۔ (رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَرَوَى الدَّارِمِيُّ وَ ابْنُ مَاجَةَ اِلٰى قَوْلِهٖ لَا غُسْلَ عَلَيْهِ)

441. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم was asked about a man who detected moisture (on his garment) but could not remember a nocturnal dream. He said, "He should have a bath." He was asked also of a man who thought that he had experienced a nocturnal dream but did not detect any moisture. He said, "He need not have a bath." Also, Sayyidah Umm Sulaym رضى الله عنه asked, "Must a woman have a purifying bath if she has this experience?" He said, "Yes, Surely women have like nature as men."[2]

COMMENTARY: The *hadith* says that for a bath to become *wajib (expedient), mani* or *madhi* should be detected on the garment or body. It does not depend on recalling a dream or not. It is the same with men and women. If they detect moisture on their clothing or body, they must have a purifying bath. The innate nature of men and women is identical.

A section of the tabi'un and Imam Abu Hanifah رحمه الله have ruled according to this *hadith*. Bath becomes obligatory on merely seeing the moisture even if one is not certain that *mani* was discharged with excitement.

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[1] Bukhari (without 'He would overtake...' till the end) # 250, Muslim # 46-321, Nasa'i # 239, Musnad Ahmad 6-91.

[2] Abu Dawud # 136, Tirmidhi # 113, Darimi (up to 'need not have a both') # 165, Musnad Ahmad 6-256, Ibn Majah # 612.

However, most scholars contend that bath is not *wajib (expedient)* till one knows that ejaculation was with excitement. If a person knows that *mani* was discharged with excitement then bath becomes obligatory (*wajib (expedient)*), otherwise not though it is *mustahab (desirable)* to have bath to be on the safe side.
A relevant question arises. If husband and wife sleep on the same bed and on awakening detect moisture of *mani* on the bed but neither of them can say which of the two is responsible for it, then on whom will bath be *wajib (expedient)*? The answer is that the colour of the *mani* should be examined. If it is white, it belongs to the husband and bath is *wajib (expedient)* on him. If it is yellow then bath is *wajib (expedient)* on the wife. However, it is safer if both of them have a bath.

(٤٤٢) وَعَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ وَجَبَ الْغُسْلُ فَعَلْتُهُ أَنَا وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاغْتَسَلْنَا۔ (رواه الترمذی و ابن ماجة)

442. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم said, "When the organs that are circumcised pass one another, bath becomes *wajib (expedient)* (to purify). Allah's Messenger صلی الله علیه وسلم and I did that and then both had a bath."[1]

COMMENTARY: The circumcised parts are the tip of the penis and the slightly raised part on the vagina. Purifying bath is *wajib (expedient)* when the head of the penis penetrates the vagina, even if there is no ejaculation.

(٤٤٣) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَحْتَ كُلِّ شَعْرَةٍ جَنَابَةٌ فَاغْسِلُوا الشَّعْرَ وَ أَنْقُوا الْبَشَرَةَ۔ (رَوَاهُ أَبُوْدَاوُدَ وَ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ وَالْحَارِثُ بْنُ وَجِيْهٍ الرَّاوِي وَهُوَ شَيْخٌ لَيْسَ بِذَاكَ)

443. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, 'under every stand of hair is sexual defilement. So, wash thoroughly the hair and purify your body."[2]
Tirmidhi rated it as *hadith* gharib and said: al-Harith ibn *Wajib (expedient)* a sub narrator who was a shaykh is unreliable.

COMMENTARY: The hair on the head must be washed thoroughly to cause water to soak the roots of the hair otherwise purity will not be achieved. The relative books tell us that if even a single stand of hair is left dry at its root then bath will be incomplete.
The body too must be washed minutely. It should be rubbed rigorously and rid of dirt, and water should be poured all over it leaving no portion dry. If any thing remains on it, water will not go under it on the body with the result that impurity will remain on it.

(٤٤٤) وَعَنْ عَلِيٍّ رضي الله عنه قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِّنْ جَنَابَةٍ لَّمْ يَغْسِلْهَا فُعِلَ بِهَا كَذَا وَكَذَا مِنَ النَّارِ قَالَ عَلِيٌّ فَمِنْ ثَمَّ عَادَيْتُ رَأْسِيْ فَمِنْ ثَمَّ عَادَيْتُ رَأْسِيْ فَمِنْ ثَمَّ عَادَيْتُ

[1] Tirmidhi # 108, Ibn Majah # 6168, Musnad Ahmad 6-129.
[2] Abu Dawud # 248, Tirmidhi # 106, Ibn Majah # 597.

رَأْسِيْ ثَلَاثًا رَوَاهُ اَبُوْ دَاوُدَ وَاَحْمَدُ وَالدَّارِمِيُّ اِلَّا اَنَّهُمَا لَمْ يُكَرِّرَا فَمِنْ ثَمَّ عَادَيْتُ رَأْسِيْ۔

444. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone leaves unwashed so much as a hair's space, such and such a thing will be done with him in the fire." Sayyiduna Ali رضی اللہ عنہ said, "Since then I have antagonized my head. Since then I have antagonized my head. Since then I have antagonized my head." Three times. (He meant to have slaved his head.)[1]

COMMENTARY: This *hadith* elaborates on the previous *hadith* 'such and such...' is a figurative expression of saying 'a heavy punishment will be inflicted on him who leaves the roots of hair dry.'

Sayyiduna Ali رضی اللہ عنہ meant to say that he was apprehensive lest he miss a spot on his head and leave it dry and then face punishment for that. So just as one eliminates one's enemy, he eliminated his hair on the head treating them as his enemy.

This enlightens us that a man is allowed to shave one's head, but it is better and a *sunnah (Practice of Holy Prophet)* too to let hair on the head grow because the Prophet صلی اللہ علیہ وسلم and the righteous caliphs رضی اللہ عنہ let the hair on the head alone. As for Sayyiduna Ali رضی اللہ عنہ, he shaved his head for no reason other than what he said. In this way he disclosed why he abandoned that which Allah's Messenger صلی اللہ علیہ وسلم did with regularity.

(٤٤٥) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَتَوَضَّأُ بَعْدَ الْغُسْلِ۔ (رواه الترمذی و ابوداؤد و النسائی و ابن ماجة)

445. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم did not make ablution after he had had a bath.[2]

COMMENTARY: The ablution made before bath suffices. If any one wishes to offer the *salah* after having a bath, then he does not need to make a fresh ablution.

(٤٤٦) وَعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَغْسِلُ رَأْسَهُ بِالْخِطْمِيِّ وَهُوَ جُنُبٌ يَجْتَزِئُ بِذَالِكَ وَلَا يَصُبُّ عَلَيْهِ الْمَآءَ۔ (رواه ابوداؤد)

446. Sayyiday Ayshah رضی اللہ عنہا narrated that when he was sexually defiled, the Prophet صلی اللہ علیہ وسلم washed his head with marsh mallow (hibiscus) being satisfied with that. He did not pour water over it again.[3]

COMMENTARY: The Arabs used to wash their head with hibiscus. Whenever the Prophet صلی اللہ علیہ وسلم had a purifying bath, he poured the water mixed with hibiscus over his head. He applied hibiscus on his head and washed it with water in which hibiscus was mixed. When he poured water again on his body, he did not pour it on his head. The first washing was enough. It seems that the water he used to wash his head was dilute with hibiscus (and not concentrated), so that it maintained its properties and flowed smoothly.

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[1] Abu Dawud # 249, Musnad ahmad 1-94, Darimi # 751, Ibm Majah # 599, except that Ahmad and Darimi did not repeat ; 'Since then I have antagonized my head.

[2] Tirmidhi # 107, Abu Dawud # 250, Ibn Majah # 579, Nasa'i # 252, Musnad Ahmad 6-68.

[3] Abu Dawud # 256.

(٤٤٧) وَعَنْ يَعْلٰى قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى رَجُلًا يَغْتَسِلُ بِالْبَرَازِ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ اِنَّ اللّٰهَ حَيِيٌّ سِتِّيْرٌ يُحِبُّ الْحَيَاۤءَ وَالتَّسَتُّرَ فَاِذَا اغْتَسَلَ اَحَدُكُمْ فَلْيَسْتَتِرْ۔ (رَوَاهُ اَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَفِيْ رِوَايَتِهٖ قَالَ اِنَّ اللّٰهَ سِتِّيْرٌ فَاِذَا اَرَادَ اَحَدُكُمْ اَنْ يَغْتَسِلَ فَلْيَتَوَارَ بِشَيْءٍ)

447. Sayyiduna Ya'la رضی اللہ عنہ [1] narrated that Allah's Messenger صلی اللہ علیہ وسلم saw a man having bath in the open. So he went up the pulpit, praised and glorified Allah. Then he (delivered the sermon and) said, "Surely Allah is distinguished by modesty and extreme veiling. He loves modesty and concealing. Hence, when one of you has a bath, let him screen himself." The version of Nasai'i has, 'surely, Allah is known for screening. So when one of you intends to have bath, let him conceal himself behind something.'[2]

COMMENTARY: It was the habit of the Prophet صلی اللہ علیہ وسلم that when he had to say something important, he would climb up the pulpit and deliver the sermon after praise and glorification of Allah. This is what he did here. He taught the significance of modesty and humility.

Allah's attributes encompass all sacred and pure distinctions. Modesty and concealment are among them. He loves that his slaves should brighten their minds and hearts with these attributes. They should endeavour to the 'utmost to grow His attributes in themselves. They must observe modesty and shyness and never abandon concealment (of faults, short comings and nakedness). All Muslims must be mindful of these qualities.

SECTION III — اَلْفَصْلُ الثَّالِثُ

(٤٤٨) وَعَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ اِنَّمَا كَانَ الْمَاۤءُ مِنَ الْمَاۤءِ رُخْصَةً فِيْ اَوَّلِ الْاِسْلَامِ ثُمَّ نُهِيَ عَنْهَا۔ (رواه الترمذی وابوداؤد و الدارمی)

448. Sayyiduna Ubayy ibn Ka'b رضی اللہ عنہ narrated that in early Islam bath was wajib (expedient) only when there was an emission, as a concession. Later, it was disallowed (meaning withdrawn).[3]

COMMENTARY: This *hadith* is mentioned in the commentary against the *hadith* # 431, 432. The command stands withdrawn, replaced with the command that bath is *wajib (expedient)* when the penis penetrates the vagina even though there is no ejaculation.

(٤٤٩) وَعَنْ عَلِيٍّ قَالَ جَاۤءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّيْ اغْتَسَلْتُ مِنَ الْجَنَابَةِ وَصَلَّيْتُ الْفَجْرَ فَرَاَيْتُ قَدْرَ مَوْضِعِ الظُّفُرِ لَمْ يُصِبْهُ الْمَاۤءُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْكُنْتَ مَسَحْتَ عَلَيْهِ بِيَدِكَ اَجْزَاَكَ۔ (رواه ابن ماجة)

449. Sayyiduna Ali رضی اللہ عنہ narrated that a man came to the Prophet صلی اللہ علیہ وسلم and submitted that after he had had a bath against sexual defilement and had offered the *salah* of *fajr*, he detected a tiny spot, the size of a nail, that water had not

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[1] It is not clear whether he was Ya'la ibn Umayyah Tamimi or Ya'la ibn Murah Thaqafi Both were very prominent companions of the Prophet صلی اللہ علیہ وسلم.

[2] Abu Dawud # 4012, Nasa'i # # 406, Musnad Ahmad (like it) 4-224.

[3] Tirmidhi # 110, Abu Dawud # 214, Darami # 759.

touched Allah's Messenger صلى الله عليه وسلم said, "Had you stroked it with your (moist) hand that would have sufficed you."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم told him that if he had rubbed the dry spot while bathing or washed it lightly, his bath would have been correct. "If you observed a little later than you should have washed, even a simple washing, and redeemed the *salah* that you had offered."

(٤٥٠) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَتِ الصَّلَاةُ خَمْسِيْنَ وَالْغُسْلُ مِنَ الْجَنَابَةِ سَبْعَ مَرَّاتٍ وَغَسْلُ الْبَوْلِ مِنَ الثَّوْبِ سَبْعَ مَرَّاتٍ فَلَمْ يَزَلْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُ حَتّٰى جُعِلَتِ الصَّلَاةُ خَمْسًا وَغُسْلُ الْجَنَابَةِ مَرَّةً وَغُسْلُ الثَّوْبِ مِنَ الْبَوْلِ مَرَّةً۔ (رواه ابوداؤد)

450. Sayyiduna Ibn Umar رضى الله عنه said that (in the beginning) the (prescribed) *salah* was fifty times and bath against sexual defilement was seven times and washing a garment soiled with urine was seven times. Allah's Messenger صلى الله عليه وسلم did not cease to pray till the *salah* was made five (prescribed) times and bath against sexual defilement once and washing a garment soiled with urine once.[2]

COMMENTARY: When the Prophet صلى الله عليه وسلم crossed all stages of spiritual and physical heights and on the night of the miraj (bodily ascension) gained real nearness to Allah, He presented to His creatures a remembrance of this great and auspicious moment. It is the *salah*, a corresponding mi'raj of the creatures. It is the greatest means of gaining nearness to Allah for His pious and obedient slaves. Fifty *salah* were prescribed every day to enable them to use this means to optimum benefit.

Howsoever great that be, but would man be able to discharge the obligation? The Prophet صلى الله عليه وسلم perceived man's weakness, benefactor of mankind as he was. If his *ummah* was given this duty and they failed to discharge it, then they would face a severe punishment in the hereafter because of their disobedience. He showed extreme compassion to them and prayed to Allah for a reduction in the number of *salah*. He accepted the prayer of his dear Prophet صلى الله عليه وسلم and made some reduction, but he was not satisfied for his *ummah* and continued to make more requests till five *salah* were made obligatory.

This *hadith* refers to the mi'raj when fifty *salah* were prescribed and brought down at the Prophet's صلى الله عليه وسلم plea gradually to five. At every request, five were cut down till finally five remained.

In the same way, a sexual defilement could be purified only by having bath seven times. Later, it was brought down to just one *wajib (expedient)* bath. It is to pour water over the whole body once as *fard (obligatory)*, but the *sunnah (Practice of Holy Prophet)* is to pour it three times. The *hadith* in Bukhari and Muslim about this mentions only the *salah* but does not mention bath and washing clothes soiled by urine, but this *hadith* of Abu Dawud mentions both these things, so this narration is rated as da'if (or weak).

This *hadith* says apparently that is garments are soiled with urine to only impurity then it is enough to wash then it is enough to wash them just once. Imam Shafi'i رحمه الله rules accordingly

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[1] Ibn Majah # 664.

[2] Abu Dawud # 247.

that a garment is rendered pure by washing it just once. The Hanafi ulama (Scholars) maintain, however, that a garment must be wasted till one is convinced that it is purified of urine and filth they have specified three washings and, after every washing, it must be squeezed. By doing this three times, one is strongly convinced that the garment is purified.

It is pertinent to show here the times when bath is *wajib (expedient)* and when it is *mustahab (desirable)*;

(1) Bath becomes *fard (obligatory)* when *mani* ejaculates with excitement and there is a lustful desire when it separates from the backbone though the desire may have died down when *mani* comes out (*mani* is semen)

(2) If an awakening from sleep anyone observes, on his bed, body or clothing moisture of *mani* even if it is *madhi*, bath becomes *wajib (expedient)* even if he does not remember a dream because of which *mani* may have come out.

(3) If anyone inserts his penis in the vagina or anus of a women who is alive, or indulges in homosexuality, then bath is *fard (obligatory)*, or both of them, the doer and to whom it is done.

(4) Bath becomes *fard (obligatory)* when the menses are over and when post childbirth bleeding is over.

(5) If any one inserts his penis into the front or back of an animal or a dead body and there is an ejaculation, then bath becomes *wajib (expedient)*, but not if there is no ejaculation.

(6) Bath does not become *wajib (expedient)* if *madhi* and wadi ejaculate similarly, if one remembers a dream but there is no moisture of *mani* on the bed or elsewhere and there is no sign of it at all, then bath is not *wajib (expedient)*.

(7) If anyone embraces Islam while he was sexually defiled, bath is *wajib (expedient)* on him. If he was not sexually defiled, then bath is not *wajib (expedient)* but merely msutahab.

(8) It is *wajib (expedient)* kifayah on the living to give a bath to a dead body (of a Muslim). This means that if some people give the bath, everyone will be absolved of the duty, otherwise all the people are sinners.

(9) Bath is a *sunnah (Practice of Holy Prophet)* for the *salah* of Friday, for assuming the ihram and on the day of Arafah.

(10) If anyone has not performed ablution, then he is not permitted to touch the Qur'an. But, if the Qur'an is wrapped with a piece of cloth or placed in a case, then he is allowed to carry it. If only a covering is attached to its binding then it is not proper to touch it.

(11) If anyone has not performed ablution, then it is *makruh (unbecoming)* for him to hold or touch the Qur'an with the sleeves of his shirt or with any kind of a garment that is on his body (like a sheet of cloth, etc. that he has put over him). If he removes the cloth away from his body and holds or touches the Qur'an with it then he is allowed to do so.

(12) If anyone has not performed ablution then it is *makruh (unbecoming)* for him to touch such books as are of the exegesis (of the Qur'an) or of *hadith* or *fiqh* (jurisprudence). However, it is agreed unanimously that such books may be touched with the sleeves.

(13) If a surah of the Qur'an is inscribed on a coin then anyone who has no performed ablution is not allowed to touch it. However, he may carry it in a purse, etc.

(14) A sexually defiled person may not enter a mosque. If it is very necessary, then he may go to it. Also, he is not allowed to recite the Qur'an, even less then one verse. However, he may read it by way of supplicated or praise of Allah. In the same context, a person who is sexually defiled is allowed to make dhikr (remembrance of Allah), glorify Allah, count the rosary or beads, or make supplication to Allah.

In all these rulings, the same command applies to woman experiencing menstruation and lochia as to the sexual defiled.[1]

- Heavenly ornaments (Bahishti Zewar) of Mawlana Ashraf Ali Thanwi, relevant chapters.
- A gift for women, Mufti MuhammadAashiq Elahi Buland Shehri رحمه الله, relevant chapters pp 101 to 125.

CHAPTER - VI

MINGLING OF THE SEXUALLY DEFILED WITH OTHERS AND WHAT IS ALLOWED TO SUCH A ONE

بَابُ مُخَالَطَةِ الْجُنُبِ وَمَا يُبَاحُ لَهُ

In this chapter *ahadith* of two kinds are reproduced:

(1) Those about mixing with one who needs to have a purifying bath, being sexually defiled - like, handshake, conversation and other dealings.

(2) Those about what such a person is permitted to do while he is in an impure state.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

(٤٥١) عَنْ اَبِيْ هُرَيْرَةَ قَالَ لَقِيَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا جُنُبٌ فَاَخَذَ بِيَدِيْ فَمَشَيْتُ مَعَهُ حَتّٰى قَعَدَ فَانْسَلَلْتُ فَاَتَيْتُ الرَّحْلَ فَاغْتَسَلْتُ ثُمَّ جِئْتُ وَهُوَ قَاعِدٌ فَقَالَ اَيْنَ كُنْتَ يَا اَبَا هُرَيْرَةَ فَقُلْتُ لَهُ فَقَالَ سُبْحَانَ اللّٰهِ اِنَّ الْمُؤْمِنَ لَا يَنْجُسُ هٰذَا لَفْظُ الْبُخَارِيِّ وَلِمُسْلِمٍ مَعْنَاهُ وَزَادَ بَعْدَ قَوْلِهِ فَقُلْتُ لَهُ لَقِيْتَنِيْ وَاَنَا جُنُبٌ فَكَرِهْتُ اَنْ اُجَالِسَكَ حَتّٰى اَغْتَسِلَ وَكَذَا الْبُخَارِيُّ فِيْ رِوَايَةٍ اُخْرٰى۔

451. Sayyiduna Abu Hurayrah رضی الله عنه narrated, "Allah's Messenger صلى الله عليه وسلم met me while I was sexually defiled. He took me by my hand and I walked with him till he sat down. I got away quietly and came home and had a bath. Then I came while he was (still) seated. He asked, 'where were you, O Abu Hurayrah?' when I informed him, he said 'subhan Allah! The believer is never impure.' This is as Bukhari transmits. Muslim has of the same purport with this much more after the words, I informed him: "that when he met me I was defiled and disliked to sit with him until I had bathed myself." Bukhari too has these words in another version.[2]

COMMENTARY: The *hadith* says that the impurity is by law as defined by Shariah. Bath becomes *wajib (expedient)* for it. But, a person who is defiled is not really impure. His leftover is not impure, nor is his perspiration. To mingle with him is no way disallowed and there is no abhorrence in that.

(٤٥٢) وَعَنِ ابْنِ عُمَرَ قَالَ ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ تُصِيْبُهُ الْجَنَابَةُ مِنَ اللَّيْلِ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ ثُمَّ نَمْ۔ (متفق عليه)

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[1] Further reading:

[2] (Bukhari # 285, Muslim # 371, Abu Dawud # 231, Tirmidhi (in brief) # 121, Nasa'i # 269, Ibn Majah # 534, Musnad Ahmad 2-382, Bukhari's other # 283).

452. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that (Sayyiduna) Umar ibn Khattab رضی اللہ عنہ spoke to Allah's Messenger صلی اللہ علیہ وسلم about the seminal impurity that he sometimes experienced during the night. So, Allah's Messenger صلی اللہ علیہ وسلم said to him, (when that happens) perform ablution, wash your penis and go to sleep."[1]

COMMENTARY: If a sexually defiled person makes ablution and sleeps, it is as though he sleeps in a pure state. The *hadith* syas that if anyone experiences a nocturnal dream or has a sexual intercourse and wishes to sleep or cannot have purifying bath at that time, then it is *sunnah (Practice of Holy Prophet)* for him to make ablution.

One may get the impression from the *hadith* that after making ablution, the penis must be washed, but it is not so. The correct meaning is to first wash the penis and then make ablution. The sequence of the words in the *hadith* is to recognize the significance of ablution.

(٤٥٣) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ جُنُبًا فَأَرَادَ أَنْ يَأْكُلَ أَوْيَنَامَ تَوَضَّأَ وُضُوْءَهُ لِلصَّلٰوةِ۔ (متفق علیہ)

453. Sayyidah Ayshah رضی اللہ عنہا narrated that when the Prophet صلی اللہ علیہ وسلم was sexually defiled and decided to eat or to sleep, he made ablution as the ablution for the *Salah*.[2]

(٤٥٤) وَعَنْ أَبِي سَعِيْدِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتٰى أَحَدُكُمْ أَهْلَهُ ثُمَّ أَرَادَ أَنْ يَّعُوْدَ فَلْيَتَوَضَّأْ بَيْنَهُمَا وُضُوْءً۔ (رواہ مسلم)

454. Sayyiduna Abu Saeed al Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when one of you goes to his wife and then intends to repeat, he must make an ablution between the two intercourses."[3]

COMMENTARY: Ibn Maalik رحمہ اللہ said that if a man has intercourse with his wife twice and makes ablution between the two visits, there are two advantages in that ablution:

(i) he gains purity,

(ii) he gets more enjoyment.

Both the *hadith* tell us that it is *mustahab (desirable)* for a defiled person if he wishes to eat or sleep or have another intercourse, then he must wash his penis and makes ablution.

Some ulama (Scholars) say that the ablution mentioned in these *ahadith* before consuming food or drink is not the prescribed ablution, but it means washing of hands at that time. There is a *hadith* in Nasa'i that say so very clearly.

However, we can reconcile the two views by saying that the Prophet صلی اللہ علیہ وسلم sometimes merely washed his hands to make it short, but often made a complete ablution.

(٤٥٥) وَعَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَطُوْفُ عَلٰى نِسَآئِهٖ بِغُسْلٍ وَّاحِدٍ۔ (رواہ مسلم)

455. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم would have

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[1] (Bukhari # 290, Muslim # 25-305, Nasa'i # 260, Darimi # 756, Muwatta Imam Maalik # 2.19-78, Musnad Ahmad 2-64).

[2] (Muslim # 22-305, Musnad Ahmad 6-126).

[3] (Muslim # 27-305, Abu Dauwd # 220, Tirmidhi # 141, Nasa'i # 262, Ibn Majah # 587, Musnad Ahmad 3-21).

sexual intercourse with his wives and (then) had only a single (purifying) bath. [1]

COMMENTARY: The Prophet صلى الله عليه وسلم visited all his wives during a night and had a bath in the end, not that he had intercourse with one wife and had a bath first before going to his other wives. It is possible that he made ablution between visits, or he may have omitted the ablution to demonstrate that it wás allowed to omit it.

Sayyiduna Abu Sa'eed رضى الله عنه said that the Prophet صلى الله عليه وسلم was not bound (by a *wajib (expedient)*) to allot separate nights to his wives which is the minimum portion of each of the co-wives if a man has more than a wife. But, he had allotted to each a night of his own accord as a good will gesture. However, most of the ulama (Scholars) hold that even the Prophet صلى الله عليه وسلم was bound and it was *wajib (expedient)* on him to apportion a separate night to each wife. As for visiting all his wives in a single night, (when he did that,) he had their consent. Thus this leaves no doubt at all.

(٤٥٦) وَعَنْ عَائِشَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ اللّٰهَ عَلٰى كُلِّ اَحْيَانِهٖ۔ (رَوَاهُ مُسْلِمٌ وَحَدِيْثُ ابْنِ عَبَّاسٍ سَنَذْكُرُهٗ فِيْ كِتَابِ الْاَطْعِمَةِ اِنْ شَآءَ اللّٰهُ تَعَالٰى)

456. Sayyidah Ayshah رضى الله عنها narrated that the Prophet صلى الله عليه وسلم remembered Allah at every moment of his life.[2]

COMMENTARY: He never neglected to mention and to remember Allah at any moment even when he was in a defiled state or without ablution.

Some ulama (Scholars) say that here the meaning is remembrance in the heart and thought of Allah. His heart was occupied in that at all moments.

The *hadith* of Sayyiduna Ibn Abbas رضى الله عنه will be reproduced in the book kitab ul Ati'mah (Frods), insha Allah.[3]

SECTION II — اَلْفَصْلُ الثَّانِيْ

(٤٥٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اغْتَسَلَ بَعْضُ اَزْوَاجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ جَفْنَةٍ فَاَرَادَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّتَوَضَّأَ مِنْهُ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اِنِّيْ كُنْتُ جُنُبًا فَقَالَ اِنَّ الْمَآءَ لَا يَجْنُبُ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَرَوَى الدَّارِمِيُّ نَحْوَهٗ و

457. Sayyiduna Ibn Abbas رضى الله عنه narrated that one of the wives of the Prophet صلى الله عليه وسلم bathed from a large tub. The Prophet صلى الله عليه وسلم then intended to make ablution from it, but she exclaimed, "O Messenger of Allah. I was sexually impure!" He said, 'Water does not become defiled."[4]

(٤٥٨) فِيْ شَرْحِ السُّنَّةِ عَنْهُ عَنْ مَيْمُوْنَةَ بِلَفْظِ الْمَصَابِيْحِ۔

458. Sharah us *Sunnah (Practice of Holy Prophet)* has the wordings of al Masabih

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[1] Muslim # 28-304, Abu Dawud # 218, Tirmidhi # 140, Nasa'i # 264, Ibn Majah # 588, Musnad Ahmad 3-225.

[2] Muslim # 117-373, Abu Dawud # 18, Tirmidhi # 3395, Ibn Majah # 302, Musnad ahmad 6-70, Bukhari in the Book of Adhan chapter 19 in the sub-heading.

[3] *Hadith* # 4209.

[4] Tirmidhi # 65, Abu Dawud # 68, Nasa'i # 325, Ibn Majah # 370, Darimi # 734.

from Ibn Abbas رضی اللہ عنہ from (Sayyidah) Maymunah رضی اللہ عنہ.[1]

COMMENTARY: Though this *hadith* allow a man to make ablution from the water remaining after a woman's purifying bath, yet a *hadith* that follow (# 471) quotes the Prophet صلی اللہ علیہ وسلم as forbidding a man from making ablution with the water left over by his wife who had had a purifying bath. Hence, though this *hadith* is evidence of permission, the later *hadith* recommends that it is better not to do it.

(٤٥٩) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ مِنَ الْجَنَابَةِ ثُمَّ يَسْتَدْفِئُ بِيْ قَبْلَ أَنْ أَغْتَسِلَ۔ (رَوَاهُ ابْنُ مَاجَةَ وَرَوَى التِّرْمِذِيُّ نَحْوَهُ وَفِيْ شَرْحِ السُّنَّةِ بِلَفْظِ الْمَصَابِيْحِ)

459. Sayyidah Ayshah رضی اللہ عنہا narrated that after having a bath to purify from sexual defilement. Allah's Messenger صلی اللہ علیہ وسلم warmed himself against her before she did have a bath.[2] Sharah us *Sunnah (Practice of Holy Prophet)* has the words of al-Masabih.

COMMENTARY: After the Prophet صلی اللہ علیہ وسلم had his purifying bath, since it was cold, he would embrace her and get the warmth. This means that one is allowed to lie down with one's life partner who may be sexually defiled. The body of a defiled person is pure.

(٤٦٠) وَعَنْ عَلِيٍّ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ مِنَ الْخَلَاءِ فَيُقْرِئُنَا الْقُرْاٰنَ وَيَاكُلُ مَعَنَا اللَّحْمَ وَلَمْ يَكُنْ يَحْجُبُهُ اَوْيَحْجُزُهُ عَنِ الْقُرْاٰنِ شَيْئٌ لَيْسَ الْجَنَابَةِ۔ (رَوَاهُ اَبُوْدَاوُدَ وَالنِّسَائِيُّ وَرَوَى ابْنُ مَاجَةَ نَحْوَهُ)

460. Sayyiduna Ali رضی اللہ عنہ narrated, "After the Prophet صلی اللہ علیہ وسلم came out of the privy, he recited the Qur'an to us and also ate meat with us. Nothing prevented him from (reciting) the Quran but sexual defilement."[3]

COMMENTARY: This *hadith* explains two issues (i) It is allowed to recite the Quran even if one has not performed ablution. (ii) But, the reciter must not touch the copy of the Quran. It is disallowed to touch it if one is not in a state of ablution.

(٤٦١) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقْرَءُ الْحَائِضُ وَلَا الْجُنُبُ شَيْئًا مِّنَ الْقُرْاٰنِ۔ (رواه الترمذی)

461. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The menstruating woman and the sexually defiled person must not recite anything from the Quran."[4]

COMMENTARY: These two kinds of people are not permitted to recite even part of verse of the Quran. This is also the ruling of Imam Abu Hanifah رحمہ اللہ and Imam Shafi رحمہ اللہ. However, some ulama (Scholars) hold that while it is unlawful for them to recite even a

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[1] Musabih us *Sunnah* # 315, Musnad Ahmad 1-337, Dareaqutni # 3 Kitab ul Taharah, Sharah us *Sunnah* # 259.

[2] Ibn Majah # 580, Tirmidhi # 123 (like it)

[3] Abu Dawud # 229, Nasa'i # 265, Ibn Majah (similar) # 594, Tirmidhi (brief) # 146, Musnad Ahmad 1-84.

[4] Tirmidhi # 131, Ibn Majah # 596.

single verse yet the recital of less than one verse is not unlawful. And if they read some portion of the Quran not with intention to recite it but proposing to show gratitude then it is allowed, like saying:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

(Praise belongs to Allah, Lord of the worlds). There is no harm in it.

(٤٦٢) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجِّهُوْا هٰذِهِ الْبُيُوْتَ عَنِ الْمَسْجِدِ فَإِنِّيْ لَا أُحِلُّ الْمَسْجِدَ لِحَائِضٍ وَلَا جُنُبٍ۔ (رواه ابوداؤد)

462. Sayyidah رضی الله عنه Ayshah narrated that Allah's Messenger صلی الله علیه وسلم said, "Turn away (the doors of) these houses from the mosque, because I do not make (entry into) the mosque lawful to a menstruating woman or a sexually defiled person."[1]

COMMENTARY: The mosque is Allah's House. Its sanctity must be observed. Reverence demands that anyone who is defiled or in an impure state must not enter it. So, the Prophet صلی الله علیه وسلم instructed that such houses whose doors opened into the mosque, and to enter which their residents had to go through the mosque, must change their directions. Thus, the sexually defiled and the menstruating were not be compelled to use the mosque as a passage. Imam Shafi'i رحمه الله and Imam Maalik رحمه الله have ruled that if a sexually defiled person and a menstruating woman wish to go through the mosque to another place on the other side then they may do so, but they cannot stay within the mosque as long as they are not purified.

However, Imam Abu Hanifah رحمه الله contends that they should not even go through the mosque, it being unlawful for them. He decides on the basis of this *hadith*. The prophet صلی الله علیه وسلم has forbidden these two people from entering the mosque outright irrespective of whether they go through it or sit in it. Thus, they must be disallowed to enter the mosque even to go to the other side.

(٤٦٣) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيْهِ صُوْرَةٌ وَلَا كَلْبٌ وَلَا جُنُبٌ۔ (رواه ابوداؤد و النسائی)

463. Sayyiduna Ali رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The angels do not go into a house that has a picture, a dog or a person who is defiled."[2]

COMMENTARY: The angels mentioned here are the angels of mercy. They do not enter the houses mentioned in the *hadith* and do not bring mercy and blessing into such houses. They descend to listen to the remembrance of Allah.

If a picture is of a living creature and is placed on a height like a wall, ceiling, curtains, etc, the angels of mercy do not come to this place. However, if it is on a bed or on the floor where one puts his feet, then there is no harm.

If the picture is of an inanimate object, like a tree, a house, etc. then it is allowed to keep them. Also, if the picture is a living being with the head cut off, it is permitted. So too, if a picture is where it is trampled under foot then it is allowed, like the flooring, pillow etc.

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[1] Abu Dawud # 232.

[2] Abu Dawud # 227, Nasa'i # 261, Ibn Majah # 3650, Musnad Ahmad 1-83, Durami # 2663.

Angels do enter such houses. Similarly, minor girls are permitted to keep dolls.
As for coins or paper currency with picture, all predecessor scholars kept them and used them in daily transactions, None of them ever disallowed the use or keeping of them.
As for dogs, if they are kept to conform to fashion or hobby, then it is not allowed to keep them with oneself. If they are kept to guard livestock, fields or for any need then it is allowed to keep them.
As for the sexually defiled person, this is not just any defiled one, Rather, such a one as a lethargic and procrastinates habitually in having a bath so that the time of *salah* expires. Another such a one is who neglects to make an ablution (see *hadith* # 452)

(٤٦٤) وَعَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا تَقْرَبُهُمُ الْمَلَائِكَةُ جِيْفَةُ الْكَافِرِ وَالْمُتَضَمِّخُ بِالْخَلُوْقِ وَالْجُنُبُ إِلَّا أَنْ يَتَوَضَّأَ۔ (رواه ابوداؤد)

464. Sayyiduna Ammar ibn Yasir رضی اللہ عنہ [1] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There are three whom the angels do not approach. (They are:)

(i) the body of disbeliever,
(ii) a man who applies khaluq,
(iii) a defiled person who does not make ablution." [2]

COMMENTARY: The word (جيفة) (Jifah) means the body of an infidel whether alive or dead. Actually, it means a dead body and clearly an infidel is like a dead, lifeless body, because he does not keep away from wine, interest, etc and so remains impure and filthy.
Khaluq is a perfume of saffron, etc. Men apply it to immitate women though they are not allowed to use it because it is colourful. Only women are permitted to use it. If a man applies it, the angels of mercy do not go near him.
The fact is that whoever contravenes the *sunnah (Practice of Holy Prophet)*, is impure and worse than a dog.
As for the Prophet's words about the sexually defiled, this is a warning and a reproach to keep this person alive to the need of not delaying a purifying bath. If he is not warned then he becomes a habitual procrastinator.

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[1] His kunyah was Abu Yaqzan. He was among the very first Muslims His mother Sumayyah رضی اللہ عنہ was the first woman to be martyred in Allah's path. He, his mother and his father were among the very early Muslims, entrants to Islam. Ammar رضی اللہ عنہ was among those Sahabah رضی اللہ عنہ who were oppressed because they had embraced Islam but they emerged like lustrous gold from the kiln. He had embraced Islam when Allah's Messenger صلی اللہ علیہ وسلم was hiding in the safe house of Arqam رضی اللہ عنہ. He and Suhayb ibn Sinan embraced Islam together. Ammar ibn Yasir رضی اللہ عنہ was much tormented. When he did not budge of the idolaters, they would burn him in the fire. The Prophet صلی اللہ علیہ وسلم often witnessed his plight and stroked his head and say, "O Fire! Cool down for Ammar as you did for Ibrahim علیہ السلام." when he was Wounded (in the battle of siffin), he instructed, 'Bury me in these very clothes. I wish to stand before Allah in them.' So, Ali رضی اللہ عنہ buried him (when he was martyred) in those clothes. It was in Rabi ul Awwal 37 AH, at the age of 94, that he was martyred in the Battle of siffin. (Asad ul ghabah).
[2] Abu Dawud # 4180.

(٤٦٥) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِيْ بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ اَنَّ فِي الْكِتَابِ الَّذِيْ كَتَبَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِعَمْرِو بْنِ حَزْمٍ اَنْ لَّا يَمَسَّ الْقُرْاٰنَ اِلَّا طَاهِرٌ۔ (رواه مالك والدار قطنى)

465. Sayyiduna Abdullah ibn Abu Bakr ibn Muhammad ibn Amr [1] ibn Hazm narrated that it was stated in the letter sent by Allah's Messenger صلى الله عليه وسلم to Amr ibn Hazm that none but the pure should touch the Quran. [2]

COMMENTARY: The Prophet صلى الله عليه وسلم had made Amr ibn Hazm رضى الله عنه governor of a city of Yeman. He had written down guidelines for him. There were rules and laws about obligations, inheritance, charities, blood wit, and so on. It also had the command mentioned in this *hadith*.

(٤٦٦) وَعَنْ نَافِعٍ قَالَ انْطَلَقْتُ مَعَ ابْنِ عُمَرَ فِيْ حَاجَةٍ فَقَضٰى ابْنُ حَاجَتَهٗ وَكَانَ مِنْ حَدِيْثِهٖ يَوْمَئِذٍ اَنْ قَالَ مَرَّ رَجُلٌ فِيْ سِكَّةٍ مِّنَ السِّكَكِ فَلَقِيَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَدْ خَرَجَ مِنْ غَآئِطٍ اَوْ بَوْلٍ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ حَتّٰى اِذَا كَادَ الرَّجُلُ اَنْ يَّتَوَارٰى فِي السِّكَّةِ ضَرَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِهٖ عَلَى الْحَآئِطِ وَمَسَحَ بِهِمَا وَجْهَهٗ ثُمَّ ضَرَبَ ضَرْبَةً اُخْرٰى فَمَسَحَ ذِرَاعَيْهِ ثُمَّ رَدَّ عَلَى الرَّجُلِ السَّلَامَ وَقَالَ اِنَّهٗ لَمْ يَمْنَعْنِيْ اَنْ اَرُدَّ عَلَيْكَ السَّلَامَ اِلَّا اَنِّيْ لَمْ اَكُنْ عَلٰى طُهْرٍ۔ (رواه ابوداؤد)

466. Sayyiduna Rafi رحمه الله narrated that he went alongwith (Sayyiduna) Ibn Umar رضى الله عنه when he went to relieve himself. After that, during his conversation that day, he narrated that a man who passed by one of the streets met Allah's Messenger صلى الله عليه وسلم who had then come out of the privy, or had then passed water. The man offered him the salaam (greetings) but he did not respond. When the man was almost gone in the next street, Allah's Messenger صلى الله عليه وسلم struck his hands on a wall and with them wiped his face. Then he truck a second strike and wiped his forearms (up to his elbows). Then he returned to the man the salaam and said, "Nothing prevented me from responding to your salaam but that I was not in a state of ablution."[3]

COMMENTARY: Actually, As-salaam is the name of Allah, the exalted. Normally, the real meaning of salaam is not expressed but it signifies 'peace!' (It is a form of greeting; as-salaam u alaykum!) In spite of that the Prophet صلى الله عليه وسلم showed respect to its original significance and did not deem it proper to call Allah's name without being in a pure state. In this way, the Prophet صلى الله عليه وسلم pointed the superior and difficult course for his *ummah* otherwise, as we read in the previous a*hadith*, the easy and convenient course is that one can recite the Quran and teach others and engage in dhikr and make remembrance of Allah; The Prophet صلى الله عليه وسلم demonstrated that it is allowed to take the name of Allah without

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[1] Amr ibn Hazm رضى الله عنه was the name. Kunyah was Abu Dahhak an ansar. His first battle was the Battle of Trenches. The Prophet صلى الله عليه وسلم made him governor of Najran when he was just 17 years old. He died in 51 AH or 54 AH in Madinah.

[2] Muwwata Imam Maalik # 15.1-1, Daraqutni # 2 in Nahaal *hadith* in sunil Quran.

[3] Abu Dawud # 330.

performing ablution, but it is better and more meritorious to perform ablution first.
This *hadith* teaches two things (i) It is *wajib (expedient)* to respond to someone's greeting (salaam). (ii) If any one cannot give the response promptly then it is musthab that later he should disclose the reason for not responding so that he should not be mistaken for an arrogant person.

(٤٦٧) وَعَنِ الْمُهَاجِرِ بْنِ قُنْفُذٍ أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَبُوْلُ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ حَتّٰى تَوَضَّأَ ثُمَّ اعْتَذَرَ إِلَيْهِ وَقَالَ إِنِّيْ كَرِهْتُ أَنْ أَذْكُرَ اللّٰهَ إِلَّا عَلٰى طُهْرٍ رَوَاهُ أَبُوْدَاوُدَ وَرَوَى النَّسَائِيُّ إِلٰى قَوْلِهٖ حَتّٰى تَوَضَّأَ وَقَالَ فَلَمَّا تَوَضَّأَ رَدَّ عَلَيْهِ۔

467. Sayyiduna al Muhajir ibn Qunfudh رضی الله عنه [1] narrated that he passed by the Prophet صلى الله عليه وسلم while he was passing water. He offered salaam but he did not give him a response until he had made ablution. Then, he explained to him, saying, "I dislike that I should mention (the name of) Allah without having performed ablution." Nasai'i's version is up to 'he made ablution' and adds, 'when he had performed ablution, he gave the response.'[2]

COMMENTARY: The word *makruh (unbecoming)* (dislike) does not mean that it is disallowed to call the name of Allah without having performed ablution. Rather, the Prophet's صلى الله عليه وسلم words mean that it is better to take the sacred and blessed name of Allah in a state of purify. If anyone who is without ablution takes His name, there is not sin on him.

SECTION III — اَلْفَصْلُ الثَّالِثُ

(٤٦٨) عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُجْنِبُ ثُمَّ يَنَامُ ثُمَّ يَنْتَبِهُ ثُمَّ يَنَامُ۔

(رواه احمد)

468. Sayyidah Umm Salamah رضی الله عنه narrated that (even when) Allah's Messenger صلى الله عليه وسلم would be defiled, he would go to sleep, got up again and once more go to sleep.[3]

COMMENTARY: Earlier, we have seen in *hadith* # 453, that if the Prophet صلى الله عليه وسلم wished to sleep though he was sexually defiled, he would first make ablution and then go to sleep. Though not stated in this *hadith*, yet it is implicit that he made ablution before going to sleep. Or, sometimes he did not make ablution and straightaway went to sleep. In this way, he demonstrated that one could do so, but the better course was to make ablution first.

(٤٦٩) وَعَنْ شُعْبَةَ قَالَ إِنَّ ابْنَ عَبَّاسٍ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ يُفْرِغُ بِيَدِهِ الْيُمْنٰى عَلٰى يَدِهِ الْيُسْرٰى سَبْعَ مَرَّاتٍ ثُمَّ يَغْسِلُ فَرْجَهُ فَنَسِيَ مَرَّةً كَمْ أَفْرَغَ فَسَأَلَنِيْ فَقُلْتُ لَا أَدْرِيْ فَقَالَ لَا أُمَّ لَكَ وَمَا يَمْنَعُكَ أَنْ

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[1] He was a Quraysh Taymi. Muhajir and Qunfudh are said to be titles and his name was Amr ibn Khalaf رضی الله عنه. He embraced Islam after the conquest of Makkah and after hijrah, took up residence in Busrah till he died.

[2] Abu Dawud # 17, Nasa'i # 38, Ibn Majah # 350, Musnad Ahmad 4-345.

[3] Musnad Ahmad 6-298.

تَدْرِیْ ثُمَّ یَتَوَضَّأُ وُضُوْءَهٗ لِلصَّلٰوةِ ثُمَّ یُفِیْضُ عَلٰی جِلْدِهٖ الْمَآءَ ثُمَّ یَقُوْلُ هٰكَذَا كَانَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَتَطَهَّرُ۔ (رواہ ابوداؤد)

469. Sayyiduna Shu'bah رحمه الله narrated that when (Sayyiduna) Ibn Abbas رضی الله عنه had a bath to purify from sexual defilement, he poured water from his right hand over his left hand seven times. Then, he washed his penis. Once he forgot how many times she had poured water, so he asked Shu'bah رحمه الله but he said, "I cannot recall." He reproached him, "May you lose your mother! what prevented you from remembering?" Then he made ablution as the ablution prescribed for the *salah*, poured water over his skin (body) and said, 'This is how Allah's Messenger صلی الله علیه وسلم used to obtain purity."[1]

COMMENTARY: The *ahadith* that mention that the Prophet صلی الله علیه وسلم washed hands before washing his private parts, either do not give the number of times he washed his hands or say that he washed his hands two or three times. An earlier *hadith* (# 436) that is narrated by Ibn Abbas رضی الله عنه states that the Prophet صلی الله علیه وسلم washed his hands but does not say how many times. But, this *hadith* narrated by Shubah رحمه الله states that Ibn Abbas رضی الله عنه washed the hands seven times.

We may conclude, therefore, that Ibn Abbas رضی الله عنه had some particular reason for washing hands seven times. Or, he may not have known that the command to wash them seven times was abrogated.

A student must be very attentive before his teacher and mentor and note every action of his teacher. The *hadith* is evidence that a mentor or teacher has a right to scold his student when he is negligent or inattentive.

(٤٧٠) وَعَنْ اَبِیْ رَافِعٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ طَافَ ذَاتَ یَوْمٍ عَلٰی نِسَآئِهٖ یَغْتَسِلُ عِنْدَ هٰذِهٖ وَعِنْدَ هٰذِهٖ قَالَ فَقُلْتُ یَا رَسُوْلَ اللّٰهِ اَلَا تَجْعَلُهٗ غُسْلًا وَّاحِدًا اٰخِرًا قَالَ هٰذَا اَزْكٰی وَاَطْیَبُ وَاَطْهَرُ۔ (رواہ احمد وابوداؤد)

470. Sayyiduna Abu Rafi' رضی الله عنه narrated that once Allah's Messenger صلی الله علیه وسلم went round his wives having a bath with each of them (after intercourse with her). So, Abu Rafi رضی الله عنه asked, "Why O Messenger of Allah, did you not have a single bath at the end?" He said, "This is pure, dear, perfect."[2]

COMMENTARY: Previously, the *hadith* # 455 informs us that the Prophet صلی الله علیه وسلم had intercourse with all his wives in a single night and then had his purifying bath just once at the end. This *hadith* speaks about the night when he had the purifying bath after every intercourse.

We may say that the earlier *hadith* reflects an easy and convenient procedure for the *ummah*. The superior and better way, however, is to have a bath better way, however, is to have a bath after every intercourse.

While replying to the question of Abu Rafi رضی الله عنه the Prophet صلی الله علیه وسلم used three words: (i) azka (ازکی) (ii) atyab (اطیب) and (iii) athar (اطہر). Allmah Teebi رحمه الله explains the

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[1] Abu Dawud # 246.

[2] Musnad Ahmad 6-8, Abu Dawud # 219, Ibn Majah # 590.

subtle difference in these three words.
Tathir (تطہیر) from which athar is derived is used for the apparent purity. The other two - tazkiyah (تزکیة) and tatyib (تطیب) concern internal purity. Thus, tathir removes bad manners while Tazkiyah and tatyib grows good habits and peculiarities. In other words, having a purifying bath after every sexual intercourse removes bad manners like anger, etc and develops good habits and traits like knowledge righteousness etc.

(٤٧١) وَعَنِ الْحَكَمِ بْنِ عَمْرٍو قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّتَوَضَّأَ الرَّجُلُ بِفَضْلِ طُهُوْرِ الْمَرْأَةِ۔ (رَوَاهُ اَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَالتِّرْمِذِيُّ وَزَادَ اَوْقَالَ بِسُوْرِهَا وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ)

471. Sayyiduna Hakam [1] ibn Amr رضی اللہ عنہ narrated, Allah's Messenger صلی اللہ علیہ وسلم disallowed that a man should make ablution with the water remaining after a woman's ablution." Tirmidhi has these words more: "Or, he said, 'her leftovers."[2]

COMMENTARY: Here, 'leftovers' refers to the water remaining from ablution or bath.
In the commentary on the *hadith* # 457, we have explained the apparent difference in that *hadith* and this.
Allamah Sayyid Jamaluddin رحمہ اللہ said that the disallowance in this *hadith* and the next is nahi tanzihi (a restraining interdict).[3]
This means that each *hadith* is worthy of being following and there seems to be no contradiction in them.

(٤٧٢) وَعَنْ حُمَيْدٍ الْحِمْيَرِيِّ قَالَ لَقِيْتُ رَجُلًا صَحِبَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعَ سِنِيْنَ كَمَا صَحِبَهُ اَبُوْهُرَيْرَةَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ تَغْتَسِلَ الْمَرْأَةُ بِفَضْلِ الرَّجُلِ اَوْ يَغْتَسِلَ الرَّجُلُ بِفَضْلِ الْمَرْأَةِ زَادَ مُسَدَّدٌ وَّلْيَغْتَرِفَا جَمِيْعًا رَوَاهُ اَبُوْدَاوُدَ وَالنَّسَائِيُّ وَزَادَ اَحْمَدُ فِيْ اَوَّلِهٖ نَهٰى اَنْ يَّمْتَشِطَ اَحَدُنَا كُلَّ يَوْمٍ اَوْ يَبُوْلَ فِيْ مُغْتَسَلِهٖ۔

472. Sayyiduna Humayd [4] al Himyari رحمہ اللہ narrated that he met a man who had been the Prophet's صلی اللہ علیہ وسلم companion رضی اللہ عنہ for four years just as (Sayyiduna) Abu Hurayrah رضی اللہ عنہ had been. He said, "Allah's Messenger صلی اللہ علیہ وسلم forbade that a woman should have bath with the water that remains after a man's bath or that a man should have bath with the water that remains after a woman's bath." Musaddad (a sub narrator) added, 'And they should take handfuls together (and bath).' Ahmad added in the beginning. "He forbade us that one of us should comb his hair everyday, or pass water in the place where one bathes.'[5]

(٤٧٣) وَرَوَاهُ ابْنُ مَاجَةَ عَنْ عَبْدِاللّٰهِ بْنِ سَرْجِسٍ

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[1] He is known by the tribe Ghifar. After the death of the Prophet صلی اللہ علیہ وسلم he emigrated to Busrah. His step brother, Ziyad, made him governor of Khurasan. He died there in Marw in 50 AH.
[2] Abu Dawud # 82, Ibn Majah # 373, Tirmidhi # 64, Musnad Ahmad 5-66.
[3] nearer lawful, not forbidden.
[4] He was Ibn Abdur Rahman of Himyar. He was learned and exceptional, so was the imam of Busrah.
[5] Abu Dawud # 81, Nasa'i # 238, Musnad Ahmad 4-110.

473. Ibn Majah transmits it from Abdullah ibn Sarjis.[1]

COMMENTARY: The Prophet صلى الله عليه وسلم forbade combing of the hair every day because it is the manner of these who adorn themselves. The *sunnah (Practice of Holy Prophet)* is to comb the hair every third day. Urinating at the place where one bathes creates doubts in the hearts. As a result, they hinder concentration in worship.

CHAPTER - VII

LAWS ABOUT WATER(OF DIFFERENT KINDS) بَابُ اَحْكَامِ الْمِيَاهِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٤٧٤) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَبُوْلَنَّ اَحَدُكُمْ فِی الْمَاءِ الدَّآئِمِ الَّذِیْ لَا يَجْرِیْ ثُمَّ يَغْتَسِلُ فِيْهِ مُتَّفَقٌ عَلَيْهِ وَفِیْ رِوَايَةٍ لِمُسْلِمٍ قَالَ لَا يَغْتَسِلُ اَحَدُكُمْ فِی الْمَآءِ الدَّآئِمِ وَهُوَ جُنُبٌ قَالُوْا كَيْفَ يَفْعَلُ يَا اَبَا هُرَيْرَةَ قَالَ يَتَنَاوَلُهُ تَنَاوُلًا۔

474. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "None of you must urinate in motionless water that is not running, and then have a bath in it."[2]

A version in Muslim quotes him as saying, "None of you must have a purifying bath in standing water while he is sexually defiled." They asked him, "How to do it, then, O Abu Hurayrah?" He said, "Take out of it little by little (in handfuls and bathe outside the mass of water.)"[3]

COMMENTARY: The *hadith* speaks of Maaqalil (little water) because maa Kathir (plenty of water) attracts the law of running or following water and does not become impure through urine, etc. and it is allowed to have bath in it.

Some ulama (Scholars) say, however, that it is disallowed to pass urine even in maa kathir (plenty of water) though the water does not become impure through urine, etc. If anyone urinates in it, other will follow suit and soon all the people would take it as a place to pass urine there. Gradually, the water will change colour, taste and odour. It will lose its property and become impure.

Thus, the command in the *hadith* will be; (i) when water is little (the disallowance to urinate in it is of the kind of unlawful because urinating in little water makes it impure. (ii) when water is plenty, it is of the kind of repugnance or undesirable.

As for what is little water and what plenty of it (or abundant water), insha Allah this will be explained in the next few pages.

The *hadith* qualifies the water as running or flowing. If it is flowing water then both little or abundant water will not become impure if urine or any other impurity drops into it.

Moreover, the ulama (Scholars) assert that these details apply during day time. As for

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[1] Ibn Majah # 374.

[2] Bukhari # 239, Muslim # 90-282, Abu Dawud # 69, Tirmidhi # 68, Nasa'i # 57, 58, Darimi # 78, Musnad Ahmad 2-346.

[3] Muslim # 97-283.

nightfall, it is *makruh (unbecoming)* to relieve oneself in any kind of water absolutely because of the fear of jinns who haunt the places where water is at night. They spend the night in ponds, lakes, rivers, etc.

If a sexually defiled person puts his hand in the water to draw a handful, the water does not become 'used,' or unworthy of use. But, if he puts his hand into it to wash off the impurity from his hand, then the water becomes 'used' and unworthy of use.

(٤٧٥) وَعَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُبَالَ فِي الْمَآءِ الرَّاكِدِ۔ (رواہ مسلم)

475. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade that anyone should urinate in motionless water.[1]

(٤٧٦) وَعَنِ السَّآئِبِ بْنِ يَزِيْدَ قَالَ ذَهَبَتْ بِيْ خَالَتِيْ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اِنَّ ابْنَ اُخْتِيْ وَجِعٌ فَمَسَحَ رَأْسِيْ وَدَعَالِيْ بِالْبَرَكَةِ ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوْئِهٖ ثُمَّ قُمْتُ خَلْفَ ظَهْرِهٖ فَنَظَرْتُ اِلٰى خَاتِمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ مِثْلِ زِرِّ الْحَجَلَةِ۔ (متفق علیہ)

476. Sayyiduna As-Sa'ib ibn Yazid رضی اللہ عنہ narrated that his maternal aunt took him to the Prophet صلی اللہ علیہ وسلم. She said, "O Messenger of Allah, my nephew is unwell." He stroked his head, prayed for blessing on him and performed ablution, the used water of which he drank. Then he stood behind his back and looked at the seal of Prophethood between his shoulders resembling the button on a bride's bed.[2]

COMMENTARY: 'Performed ablution' whose water Sa'ib رضی اللہ عنہ drank. It was the water that remained in the vessel after the Prophet صلی اللہ علیہ وسلم had made ablution. Or, as the Prophet صلی اللہ علیہ وسلم performed it, Sa'ib رضی اللہ عنہ drank the water that dropped from his limbs to collect blessings.

Allah the Exalted, sent the Prophet صلی اللہ علیہ وسلم with prophethood and messenger ship to the world. He gave him many signs and miracles to testify to his truthfulness. One of the great sign was the seal of prophethood between his shoulders. Sa'ib رضی اللہ عنہ describes it here.

It is called the seal of prophethood because there had been many Prophet's صلی اللہ علیہ وسلم before him and the Books that Allah had revealed to them gave tidings of his coming with the sign of the seal of prophethood between his shoulders. Thus, when he was sent, he was recognized by this sign as the Prophet of the final times spoken of in the earlier Books. The seal of prophethood was recognized as the symbol and sign of his prophethood and messengership.

The ulama (Scholars) have enumerated other reasons for this nomenclature, but they are not mentioned here for want of sufficient space.

The ulama (Scholars) say that the inside of the sign of prophethood was inscribed with (وَحْدَهٗ لَاشَرِيْكَ) (He is one. Without any partner). And the words:

تَوَجَّهْ حَيْثُ مَا كُنْتَ فَاِنَّكَ مَنْصُوْرٌ

(wheresoever you turn, you shall be helped and be successful).

The ulama (Scholars) say that the sign of the prophethood was first seen after his heart was

[1] Muslim # 94-281, Musnad Ahmad 2-350.

[2] Bukhari # 190.

opened and replaced. Or, it came up quickly after his birth. Or, he was born with it. صلى الله عليه وسلم Allah knows best.

SECTION II الفصل الثانى

(٤٧٧) عَنِ ابْنِ عُمَرَ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمَآءِ يَكُوْنُ فِي الْفَلَاةِ مِنَ الْأَرْضِ وَمَا يَنُوْبُهُ مِنَ الدَّوَآبِ وَ السِّبَاعِ فَقَالَ إِذَا كَانَ الْمَآءُ قُلَّتَيْنِ لَمْ يَحْمِلِ الْخَبَثَ۔ (رَوَاهُ أَحْمَدُ وَ أَبُوْدَاوُدَ وَ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَالدَّارِمِيُّ وَ ابْنُ مَاجَةَ وَفِيْ أُخْرٰے لِأَبِيْ دَاوُدَ فَإِنَّهُ لَا يَنْجُسُ)

477. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was asked about water that accumulates on land in the desert to which animals and beasts come often. He said, "When the water is enough for two pitchers, it does not carry any impurity."[1]

Another version of Abu Dawud has the words, "It does not become impure."

COMMENTARY: The word (قلة) (pitcher) is a large container and (قلتين) (two containers) with a capacity of one and a half water skin, each. On the basis of this *hadith*, Imam Shafi'I رحمه الله has ruled that if water is as much as two large pitchers and impurity or filth drops into it, then, as long as the water does not change colour, taste and odour, it is not impure.

However, the ulama (Scholars) disagree on the soundness is this *hadith*. The renowned scholar of *hadith* and writer of safar us sa'dah writes, 'A section of the ulama (Scholars) regards this *hadith* as sahih, but another classify it as 'not sahih.'

Ali ibn Madini رحمه الله the teacher of Imam Bukhari رحمه الله wrote, "This *hadith* is not at all traced to the Prophet صلى الله عليه وسلم."

Moreover the ulama (Scholars) write that the a majority of the sahabah رضى الله عنه had conducted themselves in a way contrary to this *hadith*. Once, an Ethiopian fell down in the well of zamzam and ibn Abbas رضى الله عنه and Ibn Zubayr رضى الله عنه had all the water of the well drawn out. None of the very many sahabah رضى الله عنه who witnessed that demurred.

Further, neither the Hanafis nor the Shafi'is have found a *hadith* that specifies the amount of water that becomes impure when an impurity falls into it, and the amount that will not lose its purity.

Imam Tahawi رحمه الله said that though this *hadith* is sahih, yet they cannot abide by it. He gave the reason that the word (قلة) (Qillah) has many meanings. It is a pitcher as well as a water skin. The peak of mountain is also a qillah. Hence, if the exact meaning of this word in this *hadith* cannot be determined, how may one follow it?

Those ulama (Scholars) who go by the words of the a*hadith* and their literal sense, say that the water does not turn impure when an impurity or the like drops into it whether the water is little or abundant, flowing or standing, and whether it changes colour, taste and odour. They cite the *hadith* (# 478) that follows, quoting its words:

إِنَّ الْمَآءَ طُهُوْرٌ لَّا يُنَجِّسُهُ شَيْءٌ

(water is pure, nothing defiles it)

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[1] Musnad Ahmad 2-27, Abu Dawud # 63, Tirmidhi # 67, Nasa'i # 52 (from Ibn Umar from his further), Darami # 732, Ibn Majah # 517, (The other version) Abu Dawud # 65.

though it does not speak about just any water, but of abundant water. Apart from them, all the ulama (Scholars) and scholars of *hadith* hold that if there is plenty of water, it will not become impure on any impurity failing into it, but if there is little water then it will turn impure when an impurity drops into it.

The next issue is to define 'abundant' and 'little' water. The four imams disagree on a definition. Imam Maalik رحمه الله said that when an impurity falls in water and it does not change its colour, taste or odour, then this is maa kathir (abundant water). When there is a change, the water is maa qalil (little water),

Imam Shafi'i رحمه الله and Imam Ahmad رحمه الله go by this *hadith*: water that is equal to two qillah is abundant, less than that is little. (or maaqalil)

Imam Abu Hanifah رحمه الله said that so much water is abundant when it is agitated at one extreme, the other extreme is motionless and unmoving. But, if the other end stirs, then the water is little.

Some hanafis of later day define as abundant water, the water in pond ten cubits square and so deep that retrieving a handful of water will not reveal the bottom. This kind of a pond is called 'daholardah'. If, in such a pond, impurity falls such as is invisible after falling into it, then it is allowed to make ablution from its four corners. This kind of impurity could be urine, blood, wine, etc. However, if so much of impurity falls into it (this pond) as changes the colour or taste of the water or gives out a bad odour, then the water is impure. A pond that measures twenty cubits in lengthy and five in width, or twenty five cubits by four cubits it also a dahdardah.

(٤٧٨) وَعَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ قَالَ قِيْلَ يَا رَسُوْلَ اللّٰهِ اَنَتَوَضَّأُ مِنْ بِئْرِ بُضَاعَةَ وَهِيَ بِئْرٌ يُلْقٰى فِيْهَا الْحِيَضُ وَلُحُوْمُ الْكِلَابِ وَالنَّتْنُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمَآءَ طَهُوْرٌ لَا يُنَجِّسُهٗ شَيْئٌ۔ (رواہ احمد و الترمذی و ابو داؤد النسائی)

478. Sayyiduna Abu Sa'eed al-khudri رضی الله عنه narrated that someone asked, "O Messenger of Allah, may be make ablution out of the well of Buda'ah?" It was a well into which menstrual rags, dead dogs and stinking things were thrown. He said, "Water is pure. Nothing defiles it."[1]

COMMENTARY: The bi'r (or well) Buda'ah was a well in Madinah. It was on the path of an open drain which emptied its contents into it. However, the speaker seemed to say that people threw the impurities into it. That is not so because not even an ordinary Muslim would do such a things. So, how may the superior believers be expected to do an unethical and an unpermitted thing.

There was too much water in this well and it was like a spring. Any impurity that fell into it flowed out with the water. The well had running water that flowed into a garden. It was because of this quality and peculiarity of the well that the Prophet صلى الله عليه وسلم gave the same ruling for as for abundant water.

The words of the *hadith* must not be taken to mean that if impurity drops into it, water does not become impure even if it is little. Rather, this command in only for abundant water, not little water.

Some hanafi scholars say that a well like a spring is like a running water. The same ruling

[1] Musnad Ahmad 3-31, Tirmidhi # 66, Abu Dawud # 66, Nasa'i # 326.

applies to it as to running water.

(٤٧٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سَأَلَ رَجُلٌ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّا نَرْكَبُ الْبَحْرَ وَنَحْمِلُ مَعَنَا الْقَلِيْلَ مِنَ الْمَآءِ فَاِنْ تَوَضَّأْنَا بِهٖ عَطِشْنَا اَفَنَتَوَضَّأُ بِمَآءِ الْبَحْرِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هُوَ الطَّهُوْرُ مَاؤُهٗ وَالْحِلُّ مَيْتَتُهٗ۔ (رواہ مالك والترمذی و ابوداؤد والنسائی و ابن ماجة والدارمی)

479. Sayiduna Abu Hurayrah رضی الله عنه narrated that a man asked Allah's Messenger صلی الله علیه وسلم, "O Messenger of Allah, we travel by sea and carry with us only a little water. So, if we make ablution with it, we shall go thirsty. Shall we make ablution with sea-water?" Allah's Messenger صلی الله علیه وسلم said, "Its water is pure and its dead creatures are lawful food."[1]

COMMENTARY: The word (میتة) (maytah) in this *hadith* is the animal that has died its death without being slaughtered. It is the fish. To catch it in the net or to bring it out of water is tantamount to slaughtering it. However, the fish that dies in the water is not lawful in the sight of the hanafis.

The fish is lawful in the view of all the scholars while there is a difference of opinion about the other sea animals.

(٤٨٠) وَعَنْ اَبِيْ زَيْدٍ عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهٗ لَيْلَةَ الْجِنِّ مَا فِيْ اِدَاوَتِكَ قَالَ قُلْتُ نَبِيْذٌ قَالَ تَمْرَةٌ طَيِّبَةٌ وَّمَآءٌ طَهُوْرٌ رَوَاهُ اَبُوْدَاوٗدَ وَزَادَ اَحْمَدُ وَ التِّرْمِذِيُّ فَتَوَضَّأَ مِنْهُ وَقَالَ التِّرْمِذِيُّ اَبُوْ زَيْدٍ مَجْهُوْلٌ وَصَحَّ

480. Sayyiduna Abu Zayd رحمه الله reported that Sayyiduna Abdullah ibn Mas'ud رضی الله عنه narrated that on the night of the jinn, the Prophet صلی الله علیه وسلم asked him, 'what do you have in your skin vessel?" He said, 'Nabidh.' He remarked, "Dates are fresh and water purifies." Then he performed ablution with it.[2]

Tirmidhi said that Abu Zayd is unknown. But the sound tradition is that:

(٤٨١) عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ لَمْ اَكُنْ لَيْلَةَ الْجِنِّ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رواہ مسلم)

481. Alqamah reported that Abdullah ibn Mas'ud رضی الله عنه said, "I was not with Allah's Messenger صلی الله علیه وسلم on the night of the jinn."[3]

COMMENTARY: Laylatul jinn or the night of the jinn was the night when the jinns came to the Prophet صلی الله علیه وسلم. He invited them to Islam and recited to them the Quran. . They went to their fellow jinns and invited them to Islam and conveyed to them what the Quran teaches. This occasion has reference to it in surah of jinn in the Qur'an.

As for nabidh tamr, dry dates are soaked in water for a few days. A sweet drink is produced thereby with a slight stimulating effect. As long as it does not numb the senses, it is lawful. It is said that nabidh tami was prepared for the Prophet صلی الله علیه وسلم too.

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[1] Tirmidhi # 69, Abu Dawud # 83, Nasa'i # 59, Ibn Majah # 386, Musnad Ahmad 2-361, Muwatta Maalik # 213-12.m

[2] Abu Dawud # 84, Musnad Ahmad 1-450, Tirmidhi # 88, Ibn Majah # 384.

[3] Muslim # 152-450.

Views differ on whether it can be used for ablution. Abu Hanifah رضی اللہ عنہ said that if water is unavailable nabidh tamr may be used for ablution. When it is there, *tayammum* is not permitted. Imam Shafi'I رحمہ اللہ does not agree with this contention. Imam Abu Hanifah رحمہ اللہ cites this *hadith* to establish his ruling about ablution with nabidh, but the followers of Imam Shafi'i رحمہ اللہ call this *hadith* weak and Tirmidhi says that Abu Zayd a sub narrator was unknown and establishes through Alqamah that Ibn Masr'ud رحمہ اللہ was not with the Prophet صلی اللہ علیہ وسلم on the night of jinn.

However, Abu Hanifah رحمہ اللہ holds a correct contention and as for the sub-narrator being unknown, it does not reflects on the *hadith*. The remark against a sub-narrator can be proved wrong through other sources.

As for Ibn Mas'ud رضی اللہ عنہ, his presence on the night of jinn is established through other *ahadith*. According to one of them the Prophet صلی اللہ علیہ وسلم had asked Ibn Mas'ud رحمہ اللہ to wait for him within a circle that he had etched around him. He himself went to present the teachings of the Qur'an to the jinns.

As for the tradition of Alqamah, رحمہ اللہ, it is sound but, it does not imply that Ibn Mas'ud رضی اللہ عنہ was simply not there. Rather, when the Prophet صلی اللہ علیہ وسلم was conversing with the jinns, he was not with him. Or, he was not with the Prophet صلی اللہ علیہ وسلم when he was going to the jinns, but came there in the last part of the night. Allah knows best.

(٤٨٢) وَعَنْ كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ وَكَانَتْ تَحْتَ ابْنِ اَبِيْ قَتَادَةَ اَنَّ اَبَاقَتَادَةَ دَخَلَ عَلَيْهَا فَسَكَبَتْ لَهُ وَضُوْءًا فَجَاءَتْ هِرَّةٌ تَشْرَبُ مِنْهُ فَاَصْغٰى لَهَا الْاِنَاءَ حَتّٰى شَرِبَتْ قَالَتْ كَبْشَةُ فَرَاٰنِيْ اَنْظُرُ اِلَيْهِ فَقَالَ اَتَعْجَبِيْنَ يَا ابْنَةَ اَخِيْ قَالَتْ فَقُلْتُ نَعَمْ فَقَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّهَا لَيْسَتْ بِنَجَسٍ اِنَّهَا مِنَ الطَّوَّافِيْنَ عَلَيْكُمْ اَوِ الطَّوَّافَاتِ۔ (رواہ مالک و احمد و الترمذی و ابوداؤد والنسائی و ابن ماجۃ والدارمی)

482. Sayyidah Kabshah bint ka'b ibn Maalik رضی اللہ عنہ, the wife of Ibn Abu Qatadah رضی اللہ عنہ narrated that Abu Qatadah رضی اللہ عنہ visited her. She poured out for him water for ablution. Suddenly a cat came in to drink from it. He tilted the vessel for her and she drank her fill. He observed kabshah watch him and asked, "Are you surprises, O my niece?" She said, "Yes!" He said, "Indeed, Allah's Messenger صلی اللہ علیہ وسلم had said, 'She is not impure. She is among those who move round us.' (He used the masculine (طوافین) or the feminine (طوافات) for the cat.)"[1]

COMMENTARY: Abu Qatadah رحمہ اللہ called Sayyidah Kabshah رحمہ اللہ his niece though she was not related to him. It is a custom among the Arabs to call their addressee who is young, 'nephew' or 'niece' on the basis of Islamic brotherhood.

The cat is referred to in both genders and these words (طوافین) and (طوافات) also mean hare 'domestic help.' The cats help men in many ways, like getting rid of harmful rodents. Also, there is reward in looking after servants, so perhaps this is why a cat is called 'domestic help.' It being rewarding to care for cats. And, like servants, cats too move about in the house.

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[1] Muwatta Maalik # 2.3-13, Musnad Ahmad 5-303, Tirmidhi # 92, Abu Dawud # 75, Nasa'i # 68, Ibn Majah # 368, Darimi # 736, Shafi'i in his musnad p 90.

If a cat's leftover was declared impure then that would cause immense hardship to the people. This *hadith* points out that a cat's leftover is pure. Imam Shafi'I رحمه الله gave the some ruling.

Imam Abu Hanifah رحمه الله ruled that a cat's leftover is *makruh (unbecoming) tanzihi*. If there is no other water, but a cat's leftover, then that may be used for ablution. It is leftover is there then it is not necessary to make *tayammum*. If there is other water, too, then it is *makruh (unbecoming)* to make ablution with water leftover by a cat.

According to another *hadith* the cat is described as a beast. Beasts are impure. So, Imam Abu Hanifah رحمه الله compromised the meanings of both *hadith*. He declared a cat's leftover as *makruh (unbecoming)*, not impure.

(٤٨٣) وَعَنْ دَاوُدَ بْنَ صَالِحِ بْنِ دِيْنَارٍ عَنْ أُمِّهِ أَنَّ مَوْلَاتَهَا أَرْسَلَتْهَا بِهَرِيْسَةٍ إِلَى عَائِشَةَ قَالَتْ فَوَجَدْتُهَا تُصَلِّي فَأَشَارَتْ إِلَيَّ أَنْ ضَعِيْهَا فَجَاءَتْ هِرَّةٌ فَأَكَلَتْ مِنْهَا فَلَمَّا انْصَرَفَتْ عَائِشَةُ مِنْ صَلَاتِهَا أَكَلَتْ مِنْ حَيْثُ أَكَلَتِ الْهِرَّةُ فَقَالَتْ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّهَا لَيْسَتْ بِنَجَسٍ إِنَّهَا مِنَ الطَّوَّافِيْنَ عَلَيْكُمْ وَإِنِّي رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ بِفَضْلِهَا۔ (رواه ابوداؤد)

483. Sayyiduna Dawud ibn Salih ibn Dinar رحمه الله reported that his mother narrated (to him) that her mistress had sent her to Sayyidah Ayshah رضی الله عنها with some harisah. She found her offering the *salah*. She indicated to her to put it down. Then a cat came and ate from it. When Sayyidah Ayshah رضی الله عنها had finished the *salah* she ate from where the cat had eaten and said, "Allah's Messenger صلی الله علیه وسلم had said, indeed, that she is not impure being among those who move round among you. And surely I did see him make ablution with water left by her."[1]

COMMENTARY: Sayyidah Ayshah رضی الله عنها made a slight gesture to the woman to put down the food somewhere. This is evidence that such a simple gesture in *salah* is permissible what negates a *salah* is conversation or overdoing something (that is not part of the *salah*).

This *hadith* discloses that the Prophet himself made ablution with the water leftover by a cat. Imam Abu Hanifah رحمه الله and others who say that it is *makruh (unbecoming) tanzihi* point out that the Prophet's صلی الله علیه وسلم action means that it is a concession and an easy way for the *ummah* and that it is allowed (when necessary). Other who say that a cat's leftover is pure, they have this *hadith* as evidence and need to make no interpretation or assumption.

(٤٨٤) وَعَنْ جَابِرٍ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَتَوَضَّأُ بِمَا أَفْضَلَتِ الْحُمُرُ قَالَ نَعَمْ وَ بِمَا أَفْضَلَتِ السِّبَاعُ كُلُّهَا۔ (رواه في شرح السنة)

484. Sayiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم was asked, "May we make ablution with water leftover by the asses?" He said, "Yes and with the leftover of all beasts of prey."[2]

COMMENTARY: The question whether the leftover water of donkeys or mules is pure cannot be answered satisfactorily. The *ahadith* on this issue give both rulings: It is forbidden and also it is permitted. Mirqat has collected *ahadith* of both kinds. So, no final verdict is

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[1] Abu Dawud # 76, Harisah is a sweet pastry mixture of flour, melted butter and sugar.

[2] Musnad of Shafi'i رحمه الله p 8, sharah us *Sunnah* # 287.

possible. Moreover, the sahabah رضی الله عنه, too, held divergent views. For instance, (Sayyiduna) Ibn Umar رضی الله عنه termed what a donkey or a mule left as impure, but (Sayyidunna) Ibn Abbas رضی الله عنه held that it is pure.

On the face of it, this *hadith* declares that what the beasts of prey leave is pure. Imam Shafi'I رحمه الله subscribes to this view, but Imam Abu Hanifah رحمه الله holds that their leavings are impure, because they will drop their saliva definitely in water and saliva grows from flesh and their flesh is impure.

The ulama (Scholars) question the authenticity of the a*hadith* that declare the leftover of beasts of prey as pure. Moreover, if the a*hadith* are sahih, it will be presumed that such a*hadith* refer to the water in large reservoirs in the deserts and this is explained in the a*hadith* of yahya and Abu Sa'eed رضی الله عنه that follow. They affirm that if a wild beast drinks from water that is abundant then the water is pure. If there is little water then it will turn impure when the wild beast drinks from it.

Moreover, the leftover of dogs is impure by consensus. Therefore, it follows by reasoning that those a*hadith* that declare the water left by beasts of prey as pure mean water in large ponds, etc. in a desert and is very abundant.

In passing, let us touch on a ruling about the dog. Its saliva is impure. If it drops on anyone's body or clothing then it must be washed and purified However, if a dog grabs someone's body or clothing in anger then it will not be impure. But, if it catches it in play and not in anger then it will become impure. This is because when it grabs in anger, it uses its teeth which do not have any moisture on them so they will not make anything impure. When a dog holds something in play and mischief, it does not use its teeth. Since its lips are soaked with its saliva, the impurity passes on to what it holds. That must be washed and purified.

(٤٨٥) وَعَنْ أُمِّ هَانِئٍ قَالَتْ اِغْتَسَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هُوَ وَمَيْمُوْنَةُ فِيْ قَصْعَةٍ فِيْهَا اَثَرُ الْعَجِيْنِ۔ (رواه النسائی و ابن ماجة)

485. Sayyidah Umm Hani رضی الله عنه [1] narrated that Allah's Messenger صلی الله علیه وسلم and (Sayyidah) Maymunah رضی الله عنه had both from a single basin that had traces of dough on it. [2]

COMMENTARY: The contention of the Shafi'is is that if water changes in any way though something pure and permissible or forbidden and impure, then that water is unsuitable to make ablution or to have bath. So, they explain this *hadith* that the paste of dough was too little to change the water in any manner. This is why the Prophet صلی الله علیه وسلم and (Sayyidah) Maymunah رضی الله عنه had bath in it.

The hanafis need not make any premise because they hold that if water undergoes a change because of something that is pure but not does not make it dense, then ablution and bath will be proper with it.

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[1] She was Fakhtah but known by her kunyah. She was the daughter of Abu Talib and real sister of Ali ibn Abu Talib رضی الله عنه.

[2] Nasa'i # 243 (or 240), Ibn Majah # 378, Musnad ahmad 6-342.

SECTION III الفصل الثالث

(٤٨٦) وَعَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمٰنِ قَالَ اِنَّ عُمَرَ خَرَجَ فِيْ رَكْبٍ فِيْهِمْ عَمْرُو ابْنُ الْعَاصِ حَتّٰى وَرَدُوْا حَوْضًا فَقَالَ عَمْرُو يَا صَاحِبَ الْحَوْضِ هَلْ تَرِدُ حَوْضَكَ السِّبَاعُ فَقَالَ عُمَرُ ابْنُ الْخَطَّابِ يَا صَاحِبَ الْحَوْضِ لَا تُخْبِرْنَا فَاِنَّا نَرِدُ عَلَى السِّبَاعِ وَ تَرِدُ عَلَيْنَا رَوَاهُ مَالِكٌ وَ زَادَ رَزِيْنٌ قَالَ :

486. Sayyiduna Yahya ibn Abdur Rahman رحمه الله reported that once (Sayyiduna) Umar ibn Khattab رضى الله عنه set out with some riders. (Sayyiduna) Amr ibn Aas رضى الله عنه was one of them. They came to a watering - place where Amr رضى الله عنه asked. "O owner of the pond, do beasts of prey come to it?" Umar رضى الله عنه ibn Khattab رضى الله عنه interjected, "O owner of the pond, do not inform us, for we drink after beasts of prey and they drink after us."[1]
(sometimes, we came to water and sometimes they but they do not make it impure because there is very much water).
Razzin added that some transmitters said:

(٤٨٧) زَادَ بَعْضُ الرُّوَاةِ فِيْ قَوْلِ عُمَرَ وَ اِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَهَا مَا اَخَذَتْ فِيْ بُطُوْنِهَا وَمَا بَقِيَ فَهُوَلَنَا طُهُوْرٌ وَ شَرَابٌ۔

487. (Sayyiduna) Umar صلى الله عليه وسلم also said, "And, I had heard Allah's Messenger صلى الله عليه وسلم say, "For them is what they take in their bellies what remains as for us, purifying and drinkable."[2]

(٤٨٨) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ الْحِيَاضِ الَّتِيْ بَيْنَ مَكَّةَ وَ الْمَدِيْنَةِ تَرِدُهَا السِّبَاعُ وَ الْكِلَابُ وَالْحُمُرُ عَنِ الطُّهْرِ مِنْهَا فَقَالَ لَهَا مَا حَمَلَتْ فِيْ بُطُوْنِهَا وَلَنَا مَا غَبَرَ طَهُوْرٌ۔

(رواه ابن ماجة)

488. Sayyiduna Abu Sa'eed al Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was asked about the watering - places or ponds that abound between Makkah and Madinah to which predators, dogs and donkeys advance. He said, "For them is that which they carry in their bellies, and for us is what remains. It purifies."[3]

COMMENTARY: The command in these two *hadith* about water being pure and a purifier does not mean just any water after the beasts of prey drink from it. Rather, it is the command about large watering places and ponds where abundant water accumulates (and predators drink from them).

(٤٨٩) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ لَا تَغْتَسِلُوْا بِالْمَاءِ الْمُشَمَّسِ فَاِنَّهُ يُوْرِثُ الْبَرَصَ۔ (رواه الدارقطنى)

489. Sayyiduna Umar ibn al Khattab رضى الله عنه said, "Do not have a bath with water

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[1] Muwatta Maalik # 2.3-14.
[2] Razin.
[3] Ibn Majah # 519.

that is heated by sunlight. It is the cause of leprosy."[1]

COMMENTARY: This applies to water that is exposed to the sun and gets heated.
Mirak shah رحمه الله, however, said that this saying of Sayyiduna Umar رضی الله عنه is not strong and has no support in any *hadith* of the Prophet صلی الله علیه وسلم.
On the other hand, Imam Shafi رحمه الله has transmitted this tradition of Sayyiduna Umar رضی الله عنه through another line of narrators who are trustworthy. Hence, the soundness of this *hadith* should not be questioned.
What Umar رضی الله عنه means is that one should not make a habit of using water heated by sunlight regularly for making ablution or having bath.
As for the ruling, there is no harm in water that is heated in sunlight. The three imams Abu Hanifah رحمه الله Maalik رحمه الله and Ahmad رحمه الله see no dislike in it. Imam Shafi'i رحمه الله regarded it as *makruh (unbecoming)* to have bath in water heated by sunlight. However, his (Shafi's) ulama (Scholars) of later date have concurred with the other three imams, and have ruled that there is no dislike in having bath in such water.

CHAPTER - VIII

THE CLEANSING OF IMPURITIES — بَابُ تَطْهِيْرِ النَّجَاسَاتِ

SECTION I — اَلْفَصْلُ الْاَوَّلُ

(٤٩٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا شَرِبَ الْكَلْبُ فِيْ اِنَآءِ اَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَ طُهُوْرُ اِنَآءِ اَحَدِكُمْ اِذَا وَلَغَ فِيْهِ الْكَلْبُ اَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ اُوْلَاهُنَّ بِالتُّرَابِ۔

490. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "when the dog drinks from the vessel of one of you, he must wash it seven times."[2]
Another version in Mudim is he said, "The cleansing of the vessel of one of you when the dog licks the water in it is that he should wash is seven times, the first time with earth."[3]

COMMENTARY: This is how most scholars and the three imams rule. But, Imam Abu Hanifah رحمه الله has bracketed this with other kinds of impurities, saying that the vessel should be washed only three times without earth. He said that the command to wash seven times is not a *wajib (expedient)* but merely a choice. Or, the command to wash seven times was implemented in early Islam. Later it was abrogated Allah knows best.

(٤٩١) وعَنْهُ قَالَ قَامَ اَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ فَتَنَاوَلَهُ النَّاسُ فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعُوْهُ وَهَرِيْقُوْا عَلٰى بَوْلِهٖ سَجْلًا مِنْ مَّآءٍ اَوْ ذَنُوْبًا مِّنْ مَّآءٍ فَاِنَّمَا بُعِثْتُمْ مُيَسِّرِيْنَ وَلَمْ تُبْعَثُوْا مُعَسِّرِيْنَ۔ (رواه البخاری)

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[1] Daraqutni # 4 (Baab Muskhan).
[2] Bukhari # 172, Muslim # 90-279, Nasa'i # 63, Ibn Majah # 364, Muwatta Maalik # 2.6-36, Musnad Ahmad 2-245.
[3] Muslim # 91-279, Abu Dawud # 71.

491. Sayyiduna Abu Hurayrah رضی الله عنه narrated that a villager stood up and passed water in the mosque. The people grabbed him, but the Prophet said, "Let him alone and pour over his urine a bucketful of water. Indeed, you have been sent as those who make things easy and are not sent as creator of difficulty." [1]

COMMENTARY: The Arabic text has two alternative word (سجلا) and (ذنوبا). Both mean bucket. The sub narrator was unsure of the word used.

The Prophet صلی الله علیه وسلم was very merciful of his *ummah.* Not only did he not say anything to the erring villager. He also dissuaded his sahabah رضی الله عنه from scolding him. There is a lesson in this for his *ummah,* They should not put others in difficulty and hardship nor should they distress them.

If there is impurity on the ground, pouring much water on it or causing it to drift away will make the ground pure.

If the water in which the impurity is washed does not change (colour, etc) then it is pure. If it strains through something and drops on the ground then such a things does not become impure. Though the scholars differ on this issue, the correct verdict is that if the purifying water falls on the ground after it is rid of the impurity and purified then it will be pure. The purifying water that falls on the place of impurity before it is purified then it will be impure. If the purifying water has changed colour, taste or odour then it is agreed that it is impure.

Feebi رحمه الله said that if the ground becomes impure because of an impurity then it will not become pure on drying. Purity will be achieved only by pouring water and ridding the place of impurity. It is not necessary to scrap the place or to dig out earth from there and throw it away.

However, Imam Abu Hanifah رضی الله عنه holds that if the earth or ground dries, it will become pure. If anyone wants to hasten the purifying then he must scrap the earth and throw it away. That place will become pure.

The hanafi scholars deduct the conclusion from this *hadith* that the people may have offered the *salah* before the place, where the villager has passed water, had dried. Hence, the command was issued that an impure place cannot be cleansed without pouring water.

As for pouring water, the Prophet صلی الله علیه وسلم gave the command in the hope that the impurity might decrease and the colour and bad odour of the urine may disappear. However, that portion of the ground would have become pure only on drying.

Mulla Ali Qari has presented many other arguments and evidences in the exposition of the Mishkat in Mirqat. They may be studied there.

(٤٩٢) وَعَنْ أَنَسٍ قَالَ بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذْ جَآءَ أَعْرَابِيٌّ فَقَامَ يَبُوْلُ فِي الْمَسْجِدِ فَقَالَ أَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَهْ مَهْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُزْرِمُوْهُ دَعُوْهُ فَتَرَكُوْهُ حَتّٰى بَالَ ثُمَّ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعَاهُ فَقَالَ لَهٗ إِنَّ هٰذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِّنْ هٰذَا الْبَوْلِ وَالْقَذَرِ إِنَّمَا هِيَ لِذِكْرِ اللّٰهِ وَالصَّلَاةِ وَقِرَآءَةِ الْقُرْاٰنِ أَوْكَمَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَأَمَرَ رَجُلًا مِّنَ الْقَوْمِ فَجَآءَ بِدَلْوٍ مِّنْ مَّآءٍ فَسَنَّهٗ عَلَيْهِ۔ (متفق عليه)

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[1] Bukhari # 220, Abu Dawud # 380, Tirmidhi # 147, Nasa'i # 56, Ibn Majah # 529, Musnad Ahmad 2-239, Ibn Majah also from Anas رضی الله عنه.

492. Sayyiduna Anas رضى الله عنه narrated that while they were in the mosque with Allah's Messenger صلى الله عليه وسلم a villager come and stood passing urine in the mosque. The sahabah رضى الله عنه of Allah's Messenger صلى الله عليه وسلم exclaimed. "No no!" But, Allah's Messenger صلى الله عليه وسلم said, "Do not prevent him, let him finish." So, they left him alone till he had urinated. Then Allah's Messenger صلى الله عليه وسلم called him and said to him, "Surely, these mosques are not proper places for urine and filth. They are only for remembrance of Allah the *salah* and the recital of the Qur'an." or as Allah's Messenger صلى الله عليه وسلم said. Then he instructed a man of the people (around) and he brought a bucketful of water and he poured it over it.[1]

(٤٩٣) وَعَنْ اَسْمَآءَ بِنْتِ اَبِيْ بَكْرٍ قَالَتْ سَأَلَتِ امْرَأَةٌ رَّسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اَرَأَيْتَ اِحْدَانَا اِذَا اَصَابَ ثَوْبَهَا الدَّمُ مِنَ الْحَيْضَةِ كَيْفَ تَصْنَعُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَصَابَ ثَوْبَ اِحْدَاكُنَّ الدَّمُ مِنَ الْحَيْضَةِ فَلْتَقْرُصْهُ ثُمَّ لْتَنْضَحْهُ بِمَآءٍ ثُمَّ لِتُصَلِّ فِيْهِ۔ (متفق عليه)

493. Sayyidah Asma bint Abu Bakr رضى الله عنه narrated that a woman asked Allah's Messenger. "O Messenger of Allah, what should one of us do when blood from her menses soils her garment?" He said, 'when blood from the menses of any one of you soils her garment, she should scrape it with her finger and then wash with water. Then she may offer the *salah* in it."[2]

(٤٩٤) وَعَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ سَأَلْتُ عَائِشَةَ عَنِ الْمَنِيِّ يُصِيْبُ الثَّوْبَ فَقَالَتْ كُنْتُ اَغْسِلُهُ مِنْ ثَوْبِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَخْرُجُ اِلَى الصَّلَاةِ وَاَثَرُ الْغُسْلِ فِيْ ثَوْبِهٖ۔ (متفق عليه)

494. Sayyiduna Sulayman [3] ibn Yasar رحمه الله said that he asked Sayyidah Ayshah رضى الله عنها about *mani* (or prostratic fluid) that might soil the garment. She said, "I used to wash it off from the garment of Allah's Messenger صلى الله عليه وسلم. He would then go to offer the *salah* with the traces of washing still on his garment."[4]

COMMENTARY: *'Mani'* is impure and if it drops on the garment it must be cleansed. While Imam Abu Hanifah رحمه الله and Imam Maalik رحمه الله rule in this way, Imam Shafi'i رحمه الله said that, like mucus, it is pure.

(٤٩٥) وَعَنِ الْاَسْوَدِ وَهَمَّامٍ عَنْ عَائِشَةَ قَالَتْ كُنْتُ اَفْرُكُ الْمَنِيَّ مِنْ ثَوْبِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَوَاهُ مُسْلِمٌ

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[1] Bukhari # 219 (brief), Muslim # 99-284, Tirmidhi # 148, (from Abu Hurayrah رضى الله عنه), Nasa'i # 53, 54, Darami (brief) # 740, Musnad Ahmad 3-110.

[2] Bukhari # 307, Muslim # 110-291, Abu Dawud # 361, Tirmidhi # 295, Ibn Majah # 536, Musnad Ahmad 6-142.

[3] His Kunyah was Abu Ayyub. He died in 107 AH at the age of 53 years.

[4] Bukhari # 230, Muslim # 108-289, Abu Dawud # 303, Nasa'i # 295, Ibn Majah # 532, Musnad Ahmad 6-142.

495. Sayyiduna Al-Aswad رحمه الله [1] and Hammam رضي الله عنه [2] reported that Sayyidah Ayshah رضي الله عنها said, "I used to scrape the prostrates fluid from the garment of Allah's Messenger صلى الله عليه وسلم."[3]

(٤٩٦) وَبِرِوَايَةِ عَلْقَمَةَ وَالْأَسْوَدِ عَنْ عَائِشَةَ نَحْوَهُ ثُمَّ يُصَلِّي فِيْهِ۔

496. The version of Alqamah and Aswad from her is like it with this addition: "Then he would offer the *salah* in it."[4]

COMMENTARY: The contention of Imam Abu Hanifah رحمه الله is upheld by this *hadith* too. If the prostratic fluid is moist, it should be washed away. If it is thick and not absorbed in the garment then, after it dries, it should be scraped or rubbed off.

(٤٩٧) وَعَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيْرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَجْلَسَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حِجْرِهِ فَبَالَ عَلَى ثَوْبِهِ فَدَعَا بِمَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ۔

(متفق عليه)

497. Sayyidah Umm Qays رضي الله عنه [5] bint Mihsan narrated that she brought her infant son who had not been weaned till then to Allah's Messenger صلى الله عليه وسلم. He put him on his lap, but the infant passed urine on his garment. He asked for some water and sprinkled it and did not wash it.[6]

COMMENTARY: While Imam Shafi'i رحمه الله follows this *hadith* and rules that water should be sprinkled when an infant who is no it weaned urinates, Imam Abu Hanifah رحمه الله and Imam Maalik رحمه الله hold that it must be washed. Both of them translate the Arabic word (نضح) to mean 'wash.' They explain the last words (لايغسله) did not wash it) as 'did not wash it thoroughly.' But washed it in an ordinary way by pouring water over it. They went through this elaborate exercise because other *ahadith* make it clear that a through washing is necessary, for example: (التنزلهو من البول) (cleanse yourself from urine).

Tahawi رحمه الله said that in this *hadith* (نضح) means to wash without rubbing and squeezing (but pouring water).

It is *mustahab (desirable)* to take children to the elders and the saintly to get their prayers.

(٤٩٨) وَعَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِذَا دُبِغَ الْإِهَابُ فَقَدْ طَهُرَ۔

(رواه مسلم)

498. Sayyiduna Abdullah ibn Abbas رضي الله عنه narrated that he heard Allah's

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[1] Aswad ibn Bilal Maharabi, a tabi'i. He died in 84 AH.

[2] Hamman ibn Harith Nahfi, a tabi'i.

[3] Muslim # 106-288, Abu Dawud # 371, 372, Tirmidhi # 116, Nasa'i # 297, 300,m Ibn Majah # 537, 539, Musnad ahmad 1-135.

[4] Muslim # 105, 288.

[5] She was Mihsan's daughter and Ukkashah's sister. She embraced Islam in its early days. In Makkah.

[6] Bukhari # 223, Muslim # 103-287, Abu Dawud # 374, Tirmidhi # 71, Nasa'i # 302, Ibn Majah # 524, Darimi # 741, Muwatta Maalik # 2.30-111, 112, Musnad Ahmad 6-350.

Messenger صلى الله عليه وسلم say, "The hide when it is tanned is pure."[1]

COMMENTARY: cleansing skin is through tanning. It is odone in many ways; by heating on fire or drying in the heat. If it is dried without sunlight then that is not tanning. While Imam Abu Hanifah(RH holds that the hide of swine and of human being cannot be purified Imam Shafi'i رحمه الله, said that even the dog's skin cannot be purified. However the holding says that all hides, except a human being's and swine's, are purified through tanning. The former is because of his excellence and distinction and the latter because of its impurity and debasement.

(٤٩٩) وَعَنْهُ قَالَ تُصُدِّقَ عَلٰى مَوْلَاةٍ لِّمَيْمُوْنَةَ بِشَاةٍ فَمَاتَتْ فَمَرَّ بِهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ هَلَّا اَخَذْتُمْ إِهَابَهَا فَدَبَغْتُمُوْهُ فَانْتَفَعْتُمْ بِهٖ قَالُوْا إِنَّهَا مَيْتَةٌ فَقَالَ إِنَّمَا حُرِّمَ اَكْلُهَا۔ (متفق عليه)

499. Sayyiduna Abdulah Ibn Abbas رضى الله عنه narrated that a sheep was presented as charity to a freed female slave of (Sayyidah) Muymunah, رضى الله عنه but it died. Allah's Messenger صلى الله عليه وسلم passed by it and asked, "why do you not take its hide and tann it and profit from it?" They said, "It is carrion," He said, 'Only eating it is forbidden."[2]

COMMENTARY: This *hadith* tells us about animals that die a natural death. Those of their parts, like meat, that are eaten after slaughtering it become unlawful when it dies without being slaughtered. However, such things as its tanned hide, teeth, hair horn, etc, may be put to use to bought and sold.

(٥٠٠) وَعَنْ سَوْدَةَ زَوْجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ مَاتَتْ لَنَا شَاةٌ فَدَبَغْنَا مَسْكَهَا ثُمَّ مَازِلْنَا نُنْبِذُ فِيْهِ حَتّٰى صَارَ شَنًّا۔ (رواه البخارى)

500. Sayyidah Sawdah رضى الله عنه [3] the wife of the Prophet صلى الله عليه وسلم narrated, "One of our sheep died. So we tanned its skin and did not cease to prepare nabidh in it till it wore out." [4]

SECTION II — اَلْفَصْلُ الثَّانِى

(٥٠١) عَنْ لُبَابَةَ بِنْتِ الْحَارِثِ قَالَتْ كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ فِيْ حِجْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَالَ عَلٰى ثَوْبِهٖ فَقُلْتُ اِلْبَسْ ثَوْبًا وَ اَعْطِنِيْ إِزَارَكَ حَتّٰى اَغْسِلَهٗ فَقَالَ إِنَّمَا يُغْسَلُ مِنْ بَوْلِ الْاُنْثٰى وَيُنْضَحُ مِنْ بَوْلِ الذَّكَرِ۔ رَوَاهُ اَحْمَدُ وَ اَبُوْدَاوُدَ وَ ابْنُ مَاجَةَ وَفِيْ رِوَايَةٍ لِاَبِيْ دَاوُدَ وَالنَّسَائِيِّ

[1] Muslim # 105-366, Abu Dawud # 4123, Tirmidhi # 1734, Nasa'i # 4241, Ibn Majah# 3609, Muwatta Maalik # 35.6-17, Darimi # 1985, Musnad Ahmad 1-219,

[2] Bukhari # 1492, Muslim # 100-363, Abu Dawud # 4120, Nasa'i # 4236, Ibn Majah # 3610, Darimi # 1988, Muwatta Maalik # 25.6-16.

[3] The mother of the believers, Sayyidah Sawdah رضى الله عنه was the daughter of Zama'ah. She embraced Islam from its beginning. She died in 54 AH in Madinah.

[4] Bukhari # 6686, Nasa'i # 4240, Musnad Ahmad 6-426.

501. Sayyidah Lubabah bint Harith رضی اللہ عنہ [1] narrated that (Sayyiduna) Husayn ibn Ali رضی اللہ عنہ (who was then an infant) was sitting in the lap of Allah's Messenger صلی اللہ علیہ وسلم and urinated on his garment. She said, "Put on a (new) garment and give me your trousers that I may wash them." He said, "Only the urine of the female (child) is washed but the urine of the male (child) is sprinkled."[2]

(٥٠٢) عَنْ اَبِي السَّمْحِ قَالَ يُغْسَلُ مِنْ بَوْلِ الْجَارِيَةِ وَيُرَشُّ مِنْ بَوْلِ الْغُلَامِ۔

502. Abu as-Samh narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Washing is for a girl's urine and sprinkling on a boy's urine."[3]

COMMENTARY: Imam Tahawi رحمہ اللہ said that 'sprinkling' is used here to say. 'pour water without rubbing or scraping and squeezing. And 'washing' is to wash thoroughly with effort Sayyidah Ayshah's رضی اللہ عنہ *hadith* has that when an infant male urinate on the Prophet صلی اللہ علیہ وسلم, garment, he said, 'pour water on it.' This shows that a male infant's urine is also washed. The difference is that it is enough to pour water over a boy's urine without rubbing over it because it does not spread while the urine of a girl does spread out. It is for this reason that a girl's urine is washed well.

(٥٠٣) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وَطِئَ اَحَدُكُمْ بِنَعْلِهِ الْاَذٰى فَاِنَّ التُّرَابَ لَهٗ طَهُوْرٌ۔ (رَوَاهُ اَبُوْدَاوٗدَ وَلِابْنِ مَاجَةَ مَعْنَاهُ)

503. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'When one of you walks with his sandals on filth, surely earth purifies it."[4]

COMMENTARY: If anyone has his sandals on him and happens to walk on an unclean or dirty place, when he walks ahead and comes to clean earth, it will purify his sandals as it rubs on it.

Imam Abu Hanifah رحمہ اللہ and one of his pupils Imam Muhammad رحمہ اللہ say that the impurity or filth is solid and dry. If it sticks to the sandals or socks, clean earth will purify them when he walks on it. If it is not dry then it will not be got rid of by rubbing.

However, his other student Imam Abu Yusuf رحمہ اللہ holds the same opinions Imam Shafi'i رحمہ اللہ that the *hadith* refers to any kind of filth be it dry or moist. If it is rubbed on earth, it will be purified. But, Imam Shafi'i رحمہ اللہ in his revised ruling said that filth will have to be washed off whatever nature, dry or moist. It will not be purified on rubbing on earth.

The hanafi jurists follow the verdict of Imam Abu Yusuf رحمہ اللہ. If solid filth sticks to the sandals or socks, whether dry or moist, it will purify on rubbing on earth vigorously.

It must be borne in mind that this difference of opinion among the scholars is about solid, physical filth like dung, etc. As for filth and impurity that has no body, like urine and wine,

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[1] Her kunyah was Umm Fadl. She was the wife of Sayyiduna Abbas ibn Abdul Muttalib رضی اللہ عنہ and sister of Sayyidah Maymunah رضی اللہ عنہا wife of the Prophet صلی اللہ علیہ وسلم.

[2] Abu Dawud # 375, Ibn Majah # 522, Musnad Ahmad 6-339.

[3] Abu Dawud # 376, Nasa'i # 304, Ibn Majah # 526.

[4] Abu Dawud # 385, (Ibn Majah # 532, of some purport: The characteristic of the earth is the earth is that some of it purifies the impurity stuck on the feet.

all are of an unanimous opinion that it is *wajib (expedient)* to wash it.

(٥٠٤) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ لَهَا اِمْرَأَةٌ اِنِّي أُطِيْلُ ذَيْلِي وَاَمْشِيْ فِي الْمَكَانِ الْقَذِرِ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُطَهِّرُهُ مَا بَعْدَهُ۔ (رَوَاهُ مَالِكٌ وَ اَحْمَدُ وَ التِّرْمِذِيُّ وَ اَبُوْدَاوُدَ وَ الدَّارِمِيُّ وَقَالاَ الْمَرْأَةُ أُمُّ وَلَدٍ لِإِبْرَاهِيْمَ بْنِ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ)

504. Sayyidah Umm Salamah رضی اللہ عنہ narrated that a woman said to her that she had a long shirt. She walked in filthy places (and it dragged). She informed the woman that Allah's Messenger صلی اللہ علیہ وسلم had said (about it), "It is cleansed by what follows it." Abu Dawud and Darimi said that the woman was the umm walad of Ibrahim ibn Abdur Rahman ibn Awf.[1]

COMMENTARY: This command is about dry impurity. When the shirt drags on clean earth, they drop off and the shirt is cleansed.

As against sandals, a garment is cleansed only on washing This is why the ulama (Scholars) have specified the application of the command to dry impurities.

(٥٠٥) وَعَنِ الْمِقْدَامِ بْنِ مَعْدِيْكَرِبَ قَالَ نَهَى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ لُبْسِ جُلُوْدِ السِّبَاعِ وَالرُّكُوْبِ عَلَيْهَا۔ (رواه ابوداؤد و النسائی)

505. Sayyiduna Al-Miqdam ibn Ma'dikharib رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade them to wear the skins of predators and to ride on them (as saddles).[2]

COMMENTARY: It is disallowed to make dresses of the hides of wild beasts and to sit on them while riding or to put them on the reins of horses. (This is the practice of the arrogant and the 'worldly. The pious should refrain from this. In this sense, perhaps, it would be nahi tanzihi (prohibition bordering on the lawful). But, those who hold that hair of carrion is impure and cannot be cleansed even on dyeing say that it is nahi tahrimi (prohibition absolutely unlawful).

(٥٠٦) وَعَنْ اَبِي الْمَلِيْحِ بْنِ اُسَامَةَ عَنْ اَبِيْهِ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ جُلُوْدِ السِّبَاعِ۔ (رَوَاهُ اَحْمَدُ وَ اَبُوْدَاوُدَ وَالنَّسَائِيُّ وَزَادَ التِّرْمِذِيُّ وَالدَّارِمِيُّ اَنْ تُفْتَرَشَ)

506. Sayyiduna Abu al-Malih رحمہ اللہ ibn Usamah رضی اللہ عنہ narrated from his father that the Prophet صلی اللہ علیہ وسلم forbade the use of the skin of the wild beasts.[3]
And tirmidhi and Darimi added: 'and spreading them as carpets.'[4]

(٥٠٧) وَعَنْ اَبِي الْمَلِيْحِ اَنَّهُ كَرِهَ ثَمَنَ جُلُوْدِ السِّبَاعِ۔ (رواه الترمذی)

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[1] Muwatta Maalik # 2.4-16, Musnad Ahmad # 6-290, Tirmidhi # 143, Abu Dawud # 383, Ibn Majah # 531, Darimi # 742.

[2] Abu Dawud # 5131 (in a lengthy *hadith*), Nasa'i # 4255.

[3] Musnad Ahmad 5-74, Abu Dawud # 4132, Nasa'i # 4253, Tirmidhi # 1271.

[4] Tirmidhi # 1770, Darimi # 1983.

507. Sayyiduna al Malih رحمه الله disliked the pricing of the skins of beasts of prey.[1]

COMMENTARY: It is not proper to buy and sell skin of beats of prey. This is the verdict of Ibn Malik رحمه الله and of Ibn al Malih. It is stated in fatawa Qadi Khan that if skins of wild beasts are sold before being tanned then it is void. In the original copy of the Mishkat there was a blank space after the word (رواه) 'narrated.' The text was added later on.

(٥٠٨) وَعَنْ عَبْدِاللّٰهِ بْنِ عُكَيْمٍ قَالَ اَتَانَا كِتَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ لَا تَنْتَفِعُوْا مِنَ الْمَيْتَةِ بِاِهَابٍ وَّلَا عَصَبٍ۔ (رواه الترمذی و ابوداؤد و النسائی وابن ماجة)

508. Sayyiduna Abdullah ibn Ukaym رضی الله عنه[2] **narrated that they (of the tribe Juhaynah) received a letter of Allah's Messenger صلی الله علیه وسلم instructing them not to derive benefit from what dies a natural death with its hide or sinews.**[3]

COMMENTARY: This command covers the hide and sinew that the not tanned. Until that is done, they cannot be put to use.

(٥٠٩) وَعَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَاَنْ يُّسْتَمْتَعَ بِجُلُوْدِ الْمَيْتَةِ اِذَا دُبِغَتْ۔

(رواه مالك و ابوداؤد)

509. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم commanded them that they should derive benefit from the hides of carrion once they were tanned.[4]

COMMENTARY: This subject is the some as in the *hadith* # 299. However, Imam Maalik رحمه الله puts a restriction to the use. After tanning, the skin, though it becomes pure, can be used only for something dry and keeping in water. It cannot be used for any liquid other than water that is thin and juicy.

(٥١٠) وَعَنْ مَيْمُوْنَةَ قَالَتْ مَرَّ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رِجَالٌ مِنْ قُرَيْشٍ يَجُرُّوْنَ شَاةً لَّهُمْ مِثْلَ الْحِمَارِ فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ اَخَذْتُمْ اِهَابَهَا قَالُوْا اِنَّهَا مَيْتَةٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُطَهِّرُهَا الْمَاءُ وَالْقَرَظُ۔ (رواه احمد وابوداؤد)

510. Sayyidah Maymunah رضی الله عنه narrated that some people went by the Prophet صلی الله علیه وسلم pulling a (dead) sheep like an ass. He asked them, Perhaps you used its skin?" They said, "It has died a natural death." He said, 'water and leaves of mimosa flava purify it (by curing)."[5]

COMMENTARY: Tanning is done in many ways, but the way mentioned in this *hadith* cures skin perfectly. This method is *mustahab (desirable)* because the *hadith* mentions it. Other methods include curing though sunlight, etc.

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[1] Tirmidhi with the foregoing without mention of pricing.

[2] Abdullah ibn Ukaym (RT) was a contemporary of Allah's Messenger صلی الله علیه وسلم, but it cannot be verified whether he met him or not.

[3] Tirmidhi # 1735, Abu Dawud # 4127, Nasa'i # 4251, Ibn Majah # 3613.

[4] Muwatta Maalik # 25.16-18, Abu Dawud # 4124, Nasa'i # 4252, Ibn Majah # 3612.

[5] Musnad Ahmad 6-334, Abu Dawud # 4126, Nasa'i # 4248.

(٥١١) وَعَنْ سَلَمَةَ بْنِ الْمُحَبَّقِ قَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَآءَ فِيْ غَزْوَةِ تَبُوْكَ عَلٰى اَهْلِ بَيْتٍ فَإِذَا قِرْبَةٌ مُعَلَّقَةٌ فَسَأَلَ الْمَآءَ فَقَالُوْا لَهٗ يَا رَسُوْلَ اللّٰهِ إِنَّهَا مَيْتَةٌ فَقَالَ دِبَاغُهَا طُهُوْرُهَا۔ (رواہ احمد و ابوداؤد)

511. Sayyiduna Salamah ibn Muhabbiq رضی اللہ عنہ narrated that during the Battle of Tabuk Allah's Messenger صلی اللہ علیہ وسلم came to the people of a house. He behold a water skin suspended above. So he asked for some water. They pleaded, "O Messenger of Allah, it is (the skin of) a carrion." He said, "Its tanning is its putification." (The water skin had been tanned already, so he told them that it was purified thereby.)[1]

SECTION III اَلْفَصْلُ الثَّالِثُ

(٥١٢) عَنِ امْرَأَةٍ مِنْ بَنِيْ عَبْدِالْاَشْهَلِ قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ لَنَا طَرِيْقًا إِلَى الْمَسْجِدِ مُنْتِنَةً فَكَيْفَ نَفْعَلُ إِذَا مُطِرْنَا قَالَتْ فَقَالَ أَلَيْسَ بَعْدَهَا طَرِيْقٌ؟ هِيَ اَطْيَبُ مِنْهَا قُلْتُ بَلٰى قَالَ فَهٰذِهٖ بِهٰذِهٖ۔ (رواہ ابوداؤد)

512. A woman of Banu Abd al Ashhal narrated that she said, "O Messenger of Allah, we have a road to the mosque that stinks. How should we conduct ourselves when it rains?" He asked, "Is there not after that a cleaner road?" She said, "Yes!" He said, "So this compensates for that."[2]

COMMENTARY: Read this *hadith* with the commentary on *hadith* # 504. The impurity is cleansed on walking on the clean road with the rubbing thereon as long as it is a solid filth having a body, like dung, on shoes or socks. But if an impurity is like urine on sandals, garment or body then it must be washed. Solid impurity on a garment will have to be washed too, unlike on sandals, shoes or socks.

(٥١٣) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كُنَّا نُصَلِّيْ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَا نَتَوَضَّأُ مِنَ الْمَوْطِئِ۔ (رواہ الترمذی)

513. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ said. "We used to offer the *salah* with Allah's Messenger صلی اللہ علیہ وسلم but never made (a fresh) ablution because of walking on the earth."[3]

COMMENTARY: He means "we made ablution for the *salah* before leaving our home. Whatever impurity stuck on our bare feet. Sandals or socks we washed off.
Again, this is about dry impurity that fell off on walking on clean road, or they washed it. As for moist impurity, all the ulama (Scholars) agree that it has to be washed from the feet. Or whatever it soils.

(٥١٤) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَتِ الْكِلَابُ تُقْبِلُ وَ تُدْبِرُ فِي الْمَسْجِدِ فِيْ زَمَانِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

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[1] Musnad Ahmad 3-476, Abu Dawud # 4125, Nasa'i # 4244 (from Sayyidah Ayshah رضی اللہ عنہا)

[2] Abu Dawud # 384, Majah # 533.

[3] Tirmidhi (comment son) # 143, Abu Dawud # 204.

وَسَلَّمَ فَلَمْ يَكُوْنُوْا يَرُشُّوْنَ شَيْئًا مِنْ ذٰلِكَ۔ (رواه البخاری)

514. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that dogs (entered and) moved have there in the mosque in the times of Allah's Messenger صلی اللہ علیہ وسلم But, nothing was washed because of their encroaching.[1]

COMMENTARY: There were no doors or gates in those days. The dogs could not be kept off and their feet were dry, so nothing had to be washed. When doors were introduced, their encroachment was checked.

(٥١٥) وَعَنِ الْبَرَآءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَابَأْسَ بِبَوْلِ مَايُؤْكَلُ لَحْمُهُ

515. Sayyiduna Bara رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is nothing wrong in the urine of the animal whose flesh is consumed."[2]

(٥١٦) وَفِيْ رِوَايَةِ جَابِرٍ قَالَ مَا أُكِلَ لَحْمُهُ فَلَابَأْسَ بِبَوْلِهٖ۔ (رواه احمد والدار قطنی)

516. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Whose flesh is eaten, There is no harm in its urine."[3]

COMMENTARY: The imams Maalik رحمہ اللہ Ahmad رحمہ اللہ, Muhammad رحمہ اللہ and some scholars of the Shafi' school have deduced from this *hadith* that the urine is pure of the animals whose flesh is consumed. Imams Abu Hanifah (H), Abu Yusuf رحمہ اللہ and all the ulama (Scholars) رحمہ اللہ say that it is impure. They cite the haidith:

اِسْتَنْزِهُوْا مِنَ الْبَوْلِ فَإِنَّ عَامَّةَ عَذَابِ الْقَبْرِ مِنْهُ

(Cleanse yourself of urine because the punishment in the grave is mostly because of it.)
This *hadith* has a general, universal application. Hence, it is better to be safe and call the urine of animals, even whose flesh is consumed, as impure.

CHAPTER - IX

WIPING OVER THE SOCKS

بَابُ الْمَسْحِ عَلَى الْخُفَّيْنِ

The permission to make *masah* [4] over the socks is proved through *sunnah (Practice of Holy Prophet)* and known aathar. The *hadith* about it is mutawatir. More than eighty sahabah رضی اللہ عنہ have transmitted it, the ashrah mubashshirah among them.

Allamah Abdul Barr رحمہ اللہ said that he could not say if anyone ever rejected it among the predecessor scholars. Hasan Busri رحمہ اللہ said that he knew of seventy sahabah رضی اللہ عنہ who believed in it. Imam Karkhi رحمہ اللہ said, "If anyone does not accept the issue of wiping on socks then I fear that he might become a disbeliever, because the a*hadith* permitting it have attained the limit of tawatar."

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[1] Bukhari # 174, Abu Dawud # 382 (a lengthy *hadith*), Musnad Ahmad 2-71.

[2] Darqutni # 3 chapter Impurity.

[3] Daraqutni # 4 chapter Impurity.

[4] *Masah* is wiping.

Imam Abu Hanifah رحمه الله also said that he was convinced of the permissibility of *masah* on socks when he realized the very many a*hadith* emphasizing it. Thus, there is no doubt about validity of wiping on socks, given so many testimonies.

However, it must be understood that wiping over socks is a concession[1] and a convenience. To wash the feet is better and more rewarding. It says in the Hiadayah that if anyone does not believe in wiping over socks then he is a bidah (an innovator), but if anyone believes in it yet does not wipe over socks and prefers to wash his feet then he is best owed great reward.

It is stated in Mawahib Ladunniyahah that the ulama (Scholars) disagree on whether it is better to wipe over socks or to remove them and such the feet. Some of them hold that is better to wipe over the socks because this belies the bid'atis, the Rawafid and the khawarij who question this practice. Imam Ahmad agreed with it. Imam Nawawi said that their ulama (Scholars) of the Shafi'I school of thought contend that it is better to wash the feet because this is the actual but one must not abandon wiping over socks totally.

The author of Safar u ssa'adah wrote that the Prophet صلى الله عليه وسلم did not find difficulty in either option. When he had the socks on, he did not remove them and if he did not have them on, he washed his feet directly.

The correct thing is to act on the sunnha. Muslims must do what the Prophet صلى الله عليه وسلم did, without hesitation.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

(٥١٧) عَنْ شُرَيْحِ بْنِ هَانِئٍ قَالَ سَأَلْتُ عَلِيَّ بْنَ اَبِيْ طَالِبٍ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ جَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ اَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ وَيَوْمًا وَلَيْلَةً لِّلْمُقِيْمِ۔ (رواه مسلم)

517. Sayyiduna Shurayh ibn Hani رضى الله عنه narrated that he asked Sayyiduna Ali ibn Abu Talib رضى الله عنه about wiping over socks. He said that Allah's Messenger صلى الله عليه وسلم had fixed the period of three days and three nights for the traveller, and one day and one night for the resident.[2]

COMMENTARY: The traveller may wipe over his socks for three days and three night while making ablution. The resident is allowed to do that for one day and one night. This period begins when the ablution is nullified. For example if a resident made ablution at noon and wore socks and his ablution was nullified in the evening. The time period of *masah* begins from then and he is permitted to make *masah* on his socks till evening of the next day.

(٥١٨) وَعَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ اَنَّهُ غَزَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَزْوَةَ تَبُوْكَ قَالَ الْمُغِيْرَةُ فَتَبَرَّزَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قِبَلَ الْغَائِطِ فَحَمَلْتُ مَعَهُ اِدَاوَةً قَبْلَ الْفَجْرِ فَلَمَّا رَجَعَ اَخَذْتُ اُهْرِيْقُ عَلَى يَدَيْهِ مِنَ الْاِدَاوَةِ فَغَسَلَ يَدَيْهِ وَوَجْهَهُ وَعَلَيْهِ جُبَّةٌ مِنْ صُوْفٍ ذَهَبَ يَحْسِرُ عَنْ ذِرَاعَيْهِ فَضَاقَ كُمُّ الْجُبَّةِ فَاَخْرَجَ

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[1] If we study in rules of the *Shari'ah* of Islam, we shall learn that it aims at making things easy for it adherents. It is an unlimited love of the Prophet صلى الله عليه وسلم for his *ummah*. Islam makes allowances for human nature and weakness, otherwise Muslim would have faced many difficulties. Take ablution, it becomes trying to do it in winter and the most difficult part is to wash the feet when it is cold. So, permission is granted to merely wipe over the socks (instead of washing feet).

[2] Muslim # 85, 276, Nasa'i # 128 Ibn Majah # 552, Darimi # 714, Musnad Ahmad 1-96.

يَدَيْهِ مِنْ تَحْتِ الْجُبَّةِ وَأَلْقَى الْجُبَّةَ عَلَى مَنْكِبَيْهِ وَغَسَلَ ذِرَاعَيْهِ ثُمَّ مَسَحَ بِنَاصِيَتِهِ وَعَلَى الْعِمَامَةِ ثُمَّ أَهْوَيْتُ لِأَنْزِعَ خُفَّيْهِ فَقَالَ دَعْهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ فَمَسَحَ عَلَيْهِمَا ثُمَّ رَكِبَ وَرَكِبْتُ فَانْتَهَيْنَا إِلَى الْقَوْمِ وَقَدْ قَامُوا إِلَى الصَّلَاةِ وَيُصَلِّي بِهِمْ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ وَقَدْ رَكَعَ بِهِمْ رَكْعَةً فَلَمَّا أَحَسَّ بِالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَهَبَ يَتَأَخَّرُ فَأَوْمَأَ إِلَيْهِ فَأَدْرَكَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِحْدَى الرَّكْعَتَيْنِ مَعَهُ فَلَمَّا سَلَّمَ قَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقُمْتُ مَعَهُ فَرَكَعْنَا الرَّكْعَةَ الَّتِي سَبَقَتْنَا۔ (رواه مسلم)

518. Sayyiduna Mughirah ibn shu'bah رضی الله عنه narrated that he had accompanied Allah's Messenger صلی الله علیه وسلم to the Battle of Tabuk. He said that Allah's Messenger صلی الله علیه وسلم relieved himself along a low ground before the *salah* of *fajr*, and Mughirah رضی الله عنه was carrying a small water skin. When he returned, Mughirah رضی الله عنه poured water from the water skin over his hands and he washed his hands and face. He had on a woolen gown of long sleeves and he could not get his fore arms out of the narrow sleeves of the gown. Hence, he brought them out from under the gown which he threw over his shoulders and then washed his forearms, and then wiped his forelock and over his turban. Then Mughirah made to remove his socks, but he said, "Let them be. My feet were pure when I had put the socks on them." Then he rubbed over them. Then he mounted his beast and Mughirah his till they came to the (other) people. Indeed, they had stood for the *salah* in which (Sayyiduna) Abdur Rahman ibn Awf رضی الله عنه led them and had completed one raka'a with them. When he perceived that the Prophet صلی الله علیه وسلم was there, he began to move back, but he gestured to him to carry on The Prophet صلی الله علیه وسلم got one raka'ah of the two with him. When he offered the salutation (to end the *salah*), the Prophet صلی الله علیه وسلم stood and Mughirah رضی الله عنه also stood with him and they offered the raka'ah that had preceded them (thereby completing the *salah*).[1]

COMMENTARY: He described the Prophet's صلی الله علیه وسلم ablution but passed over rinsing of the mouth and snuffing up water, touching only on what was important here.

As for wiping over the turban, he wiped over one fourth of his head and, instead of wiping over the whole head, he wiped over his turban. Thus the *sunnah (Practice of Holy Prophet)* of wiping over the entire head was discharged. See also the *hadith* # 399.

Six things are confirmed through this *hadith*. They are:

(i) The Prophet صلی الله علیه وسلم going out to relieve himself before the *salah* of *fajr* shows that it is *mustahab (desirable)* to make preparations for worship, like *salah* etc, before its appointed hour.

(ii) If another person helps someone make ablution then it is allowed,

(iii) It is allowed for a senior and better person to stand behind a junior how leads the congregation.

(iv) If anyone misses some part of the *salah* then he must stand up when the imam

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[1] Muslim # 81-274, Abu Dawud # 149, Nasa'i # 125, Ibn Majah # 545, Darimi # 714, Musnad Ahamd 4-251, Bukhari/both brief and lengthy/ # 182, 2918, 4421, 5798, 5799.

makes the salutation and complete the raka'at. According to Imam Shafi'i رحمه الله, it is absolutely disallowed to stand before the imam's salutation to offer the remaining raka'ah. According to Abu Hanifah رحمه الله, it is *makruh (unbecoming) tahrimi* (disliked to the point of being disallowed) to stand up (to complete the *salah*) before the imam's salutation unless the worshipper apprehends that his *salah* would become void. Examples are the *salah* of *fajr* when he is afraid that the sun may rise before he completes the remaining raka'ah. This issue is explained in detail in books of fiqh.

(v) If the imam is not there at the appointed hour and it cannot be said when he will come then it is *mustahab (desirable)* not to wait for him. Someone else may take over. But, if it is known when he would come then it is *mustahab (desirable)* to wait for him. If his house is near the mosque then it is *mustahab (desirable)* to inform him that the time is up.[1]

SECTION II الفصل الثاني

(٥١٩) عَنْ اَبِيْ بَكْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ رَخَّصَ لِلْمُسَافِرِ ثَلَاثَةَ اَيَّامٍ وَلَيَالِيْهِنَّ وَلِلْمُقِيْمِ يَوْمًا وَلَيْلَةً اِذَا تَطَهَّرَ فَلَبِسَ خُفَّيْهِ اَنْ يَمْسَحَ عَلَيْهِمَا۔ (رَوَاهُ الْاَثْرَمُ فِيْ سُنَنِهٖ وَابْنُ خُزَيْمَةَ وَالدَّارَقُطْنِيُّ وَقَالَ الْخَطَّابِيُّ هُوَ صَحِيْحُ الْاِسْنَادِ هٰكَذَا فِي الْمُنْتَقٰى)

519. Sayyiduna Abu Bakrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم allowed the traveller three days and three nights and the resident one day and one night to wipe over his socks if he was with ablution when he had put them on.[2]

(٥٢٠) وَعَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْمُرُنَا اِذَا كُنَّا سَفْرًا اَنْ لَّا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ اَيَّامٍ وَلَيَالِيَهُنَّ اِلَّا مِنْ جَنَابَةٍ وَّلٰكِنْ مِّنْ غَائِطٍ وَبَوْلٍ وَّنَوْمٍ۔ (رواه الترمذی و النسائی)

520. Sayyiduna Safwan ibn Assal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم had ordered them not to remove their socks during travel till three days as and three night except for sexual defilement, but not because of relieving themselves, urinating or sleeping.[3]

COMMENTARY: It is not necessary within the stipulated time to remove the socks to make ablution. They must be wiped over. When bath becomes *wajib (expedient)* for sexual defilement However, it is necessary to remove the socks and mere *masah* is not in order.

(٥٢١) وَعَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ وَضَّأْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ غَزْوَةِ تَبُوْكَ فَمَسَحَ اَعْلَى الْخُفِّ وَاَسْفَلَهُ۔ (رَوَاهُ اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا الْحَدِيْثُ مَعْلُوْلٌ وَسَاَلْتُ اَبَازُرْعَةَ وَمُحَمَّدً يَعْنِي الْبُخَارِيَّ عَنْ هٰذَا الْحَدِيْثِ فَقَالَ لَيْسَ بِصَحِيْحٍ وَكَذَا ضَعَّفَهُ اَبُوْدَاوُدَ)

521. Sayyiduna Al-Mughirah ibn Shu'bah رضی اللہ عنہ narrated that he helped the Prophet صلی اللہ علیہ وسلم through ablution during the Battle of Tabuk. He wiped the top

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[1] The original does not have the sixth.

[2] Daraqutni # 1 chapter wiping over socks, Ibn majah # 556.

[3] Tirmidhi # 96 Nasa'i # 127, Ibn Majah # 478m Musnad Ahmad 4-239.

and bottom of his socks.[1]
(Tirmidhi said that it is a weak *hadith,* mu'lul).

COMMENTARY: Imam Maalik رحمه الله and Imam Shafi'i رحمه الله held that it is *wajib (expedient)* to make *masah* on the top of the socks and *sunnah (Practice of Holy Prophet)* to make it on the bottom. Imam Abu Hanifah رحمه الله and Imam Ahmad held that *masah* is done only on the top of the socks, They point out that this *hadith* is weak. Many *ahadith* say that *masah* is done only on the top of the socks.
The scholars of *hadith* say that a *hadith* ma'lul is one with such reasons that make it necessary not to abide by it.
There are two reasons why it is weak:
(1) It is not established that the chain of narrators is traced up to Mughirah رضی الله عنه. It is traced only up to his freed slave and scribe, Bulad. And,
(2) Thawar ibn Zayd has narrated it from Raja ibn Haywah رحمه الله though his hearing from Raja رحمه الله cannot be proved.
Moreover, the *hadith* # 518 of Mughirah رحمه الله simply mentions *masah* and says noting of the top or bottom of the socks, Also, another, *hadith* of Mughirah رضی الله عنه will follow. It says explicitly that the Prophet صلى الله عليه وسلم made *masah* on top of the socks.
Therefore, this *hadith,* under discussion is confusing and it is the reason why it must not be put in action and is ma'lul.

(٥٢٢) وَعَنْهُ أَنَّهُ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى الْخُفَّيْنِ عَلٰى ظَاهِرِهِمَا۔ (رواه الترمذی و ابوداؤد)

522. He also narrated that he saw the Prophet صلى الله عليه وسلم wipe over the top of his socks (or the visible portion).[2]

COMMENTARY: The method of wiping the socks is to place the fingers of the right hand on the top of the right foot and of the left hand on the top of the left foot. Then they should be pulled up to above the ankles. The fingers should be kept wide open, not joined to each other. If anyone makes it thrice with fresh water each time and wipes a new place each time, it will be proper otherwise not. The books of fiqh have many other methods which may be seen.

(٥٢٣) وعَنْهُ قَالَ تَوَضَّأَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَسَحَ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ۔ (رواه احمد و الترمذی و ابوداؤد و ابن ماجة)

523. He also narrated that the Prophet صلى الله عليه وسلم made ablution and wiped over his socks and sandals.[3]

COMMENTARY: The jurab (sock) is an envelope of the foot. There are many kinds of it. We write here some of its commands and rules.
According to the Hanafis, wiping over the socks is correct when they are bound with leather on top and bottom, or only in the bottom which is muna'al (منعل) and they should be hard, thick and firm (متخنین mathkhanayn) with which a person may walk on farsakh.[4]
It must not be tied or fastened, resting on the shin or calf. Its inside should be invisible

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[1] Abu Dawud # 165, Ibn Majah # 550, Tirmidhi # 97, Tirmidhi said that he asked Abu Zur'ah and Bukhari and they said that it is not sound.
[2] Tirmidhi # 98, Abu Dawud # 161.
[3] Musnad ahmad 4-252, Tirmidhi # 99, Abu Dawud # 159, Ibn Majah # 559.
[4] a league or three and three quarters of a mile (3.75).

and it should be waterproof and impermeable. Moreover, the socks should be mathkhanayn or thaknayn too if they are mun'al, for *masah* on muna'al socks is not allowed if they are not also thaknayn.

In the view of Imam Shafi'i رحمه الله *masah* on socks is not proper even if they are muna'al. Hence this *hadith* is the Hanafi's evidence against them. The Prophet صلى الله عليه وسلم made *masah* as did (his sahabah) رضى الله عنه Sayyiduna Ali رضى الله عنه. Ibn Mas'ud رضى الله عنه, Anas ibn Maalik رضى الله عنه, Umar ibn Khattab رضى الله عنه.

The *hadith* concludes with the words; 'wiped over his socks and sandals.' There can be two possibilities of na'layn or sandals. (i) They were shoes. So he made *masah* on the socks with the shoes. The Arabs at that time wore shoes that were like slippers leaving the upper foot.[1] visible. So there was no difficulty in making *masah* of the socks. (ii) Or, it means that he wiped over the socks that had heater underneath them.[2]

ABOUT *MASAH* OVER REGULAR SOCKS

In Arabic, "khuf" refers to shoes that cover the entire foot including the ankle. Since khuf is translated s "leather socks" these days, people confuse them with today's regular socks and, therefore, consider it permissible to make *masah* over them as well. It is very clear from studying the a*hadith* that khuf were not socks, but rather shoes.

In Bukhari, there is a *hadith* which talks about a man who brought water out of a well for a thirsty dog in his khuf. The words of the *hadith* are: "So he filled his khuf with water." It is impossible to use today's regular socks, which are usually made of cotton or nylon, to carry or hold water.

It is also clear from the a*hadith* that they used to go out and walk with these khuf without wearing shoes over them. They used to travel wearing these khuf. Today , the use of socks is completely different. We wear shoes over our ordinary socks and to consider these socks the same as khuf is incorrect. This misunderstanding arises from not understanding the proper meaning and use of khufs. It is impermissible to person over the socks we normally wear today.

SECTION III — اَلْفَصْلُ الثَّالِثُ

(٥٢٤) عَنِ الْمُغِيْرَةِ قَالَ مَسَحَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْخُفَّيْنِ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ نَسِيْتَ قَالَ بَلْ اَنْتَ نَسِيْتَ بِهٰذَا اَمَرَنِيْ رَبِّيْ عَزَّ وَجَلَّ۔ (رواه احمد و ابوداؤد)

524. Sayyiduna al Mughairah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم wiped over the socks. So he pointed out, "O Messenger of Allah, you have forgotten (to remove socks and wash feet)." He said, 'Rather, you have forgotten (that you attribute forgetfulness tome). This, my Lord, Mighty and Glorious, has commanded me to do."[3]

(٥٢٥) وَعَنْ عَلِيٍّ اَنَّهُ قَالَ لَوْ كَانَ الدِّيْنُ بِالرَّاْيِ لَكَانَ اَسْفَلُ الْخُفِّ اَوْلٰى بِالْمَسْحِ مِنْ اَعْلَاهُ وَقَدْ رَاَيْتُ

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[1] which had the sock on it.

[2] Aside from the text, the translator reproduces from the book al Purification by sh. M Ibrahim Memon Madani (Dar ul *Isha'*at Karachi) the following portion from p 259.

[3] Abu Dawud # 156, Musnad Ahmad 4-253.

رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلٰى ظَاهِرِ خُفَّيْهِ۔ (رَوَاهُ اَبُوْدَاوُدَ وَ الدَّارِمِيّ مَعْنَاهُ)

525. Sayyiduna Ali رضى الله عنه asserted, "Had religion been dictated by opinion, then surely it was more reasonable to wipe over the bottom of the socks than the uppers. Indeed, I did observe Allah's Messenger صلى الله عليه وسلم wipe over the top of his socks."[1]

COMMENTARY: Sayyiduna Ali رضى الله عنه meant that since impurity and filth would soil the underneath of the socks, reason demands that they should be wiped not the upper portion. But *Shari'ah* calls for wiping of the uppers reason has no say in this matter. Reasoning is always subservient to *Shari'ah*. It is helpless in understanding Divine wisdom and its implications. Hence, an intelligent person must submit himself to *Shari'ah*, not to reasoning. It is the disbelievers, the philosophers and the pursuers of whims who rely on their intelligence and so are misled and awry.

While concluding this chapter, we present some rulings concerning *masah*.

(1) If a sock is torn exposing so much of the foot as equals three toes, then it is not proper to make *masah* on that. The same applies if a sock is torn at many places and if all the torn portions were together they would equal what three toes cover. However if both socks are torn at different places such that if the torn. Portions were put together, then they would equal the area of three toes, then that does not matter and the *masah* on them would be correct.

(2) Whatever nullifies ablution, nullifies *masah* too.

(3) If socks are removed after ablution is nullified then *masah* will become invalid, too.

(4) *Masah* is nullified after its appointed period ends, provided there is no fear of less of foot due to severe cold. In such cases, *masah* will not be invalidated till the fear persists.

(5) If *masah*, is nullified because of removing socks, or expiry of the appointed period but ablution is intact, then it is not necessary to make a fresh ablution but it is enough to wash the feet and put on the socks again.

(6) If more than half of a foot is exposed out of the sock, *masah* is nullified.

(7) If a resident makes *masah* but undertakes a journey before expiry of one day and one night, then he may go on making *masah* for the appointed period of the traveller, three days and three nights. And, if a traveller who has made *masah* becomes a resident then he must remove socks at the expiry of one day and one night, because his appointed period ends.

(8) If a handicapped person makes ablution say at the time of zuhr and puts on the socks and his ablution becomes void for some reason other than his handicap then he is allowed to make *masah* on the socks till the expiry of the appointed time. When the appointed time ends, his *masah* will be nullified.

CHAPTER - X

TAYAMMUM (DRY ABLUTION) بَابُ التَّيَمُّم

Tayammum (dry ablution)[2] is substitute for ablution and bath. The word *tayammum (dry ablution)* means 'to intend,' 'to aim,' 'go toward.' In *Shari'ah* it means to seek or go to 'clean earth,' or to seek an alternative to it, like stone, lime etc. and, with the objective of purity to

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[1] Abu Dawud # 162, Darimi (of similar content) # 715.

[2] Tayammum was prescribed in 5 AH. The Quran says (Arabic) {and (if) you find no water, then seek clean earth and wipe your faces and hands with it.} (5:6).

rub it on the hands and face.

The ulama (Scholars) disagree on this issue on the number of strikes; two or one? The Imams Abu Hanifah, Abu Yusuf, Maalik and Ahmad say that *tayammum (dry ablution)* comprises of two strikes. The palms should be struck on pure (sand or) earth, or its substitute pure lime, stone, etc. twice, once for a face and the second time for the fore arms up to the elbow.

The chosen contention of Imam Shafi'i رحمه الله and of some of Hanbalis is the same as this.

However, the well-known contention of Imam Ahmad ibn Hanbal and the ancient opinion of Imam Shafi'i رحمه الله is that there is only one strike of *tayammum (dry ablution)*. The palms should be struck on pure earth and the face and both fore arms up to the elbows should be wiped with them. The same method is ascribed to Imam Awza'I رحمه الله, Ata رحمه الله and Makhul رحمه الله. Both methods are known from the *ahadith* which will be narrated insha Allah in the following lines, with necessary explanation.

Let us now mention some commands and occasions when *tayammum (dry ablution)* is allowed. It is permitted in these situations:[1]

(1) One does not possess water enough to make ablution and bath, but will have to travel one mile or more for it.

(2) There is water but it belongs to someone else or is snatched from another person.

(3) The price of water is extra ordinarily high.

(4) Water is unavailable at any price irrespective of whether it is available on loan and whether on borrowing it one is capable (to repay) or not. But, if he possesses the resources and can get loan for an agreed specified time then he must take the loan.

(5) When there is fear of illness if water is used, or of an existing malady becoming serious, or of delay in recovery from an illness.

(6) If it is very cold and use of water may deform a limb or cause an illness and warm water is unavailable.

(7) If water is at any place where beasts abound or enemies, creditors, robbers, etc may hurt one. Or water is available with a hooligan or an indecent man and a woman fears molestation at their hands.

(8) If water is used for ablution or bath then there will be no water or insufficient water for cooking or drinking for oneself or others, or for the animals unless used water may suffice the animals.

(9) There is a well but nothing with which water may be drawn out, not even some cloth that might be soaked and water squeezed out of it to make ablution or have a bath. Or water is in a container but there is nothing to bring it out if it nor can the container be tipped to one side to pour out water. Or, the hands may be impure and there is no one else to get the water out for him, or wash his hands.

(10) If one makes ablution or has a bath, by the time he finishes, he may miss such a *salah* that is never redeemed, like the *salah* of eed or of a funeral.

(11) Forgetting that one possesses water. A person thinks that he has no water though he has it but has forgotten. [2]

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[1] More command are given at he end of this chapter.

[2] Six more commands follow at the end of this chapter.

THE MASNUN AND MUSTAHAB (DESIRABLE) METHOD OF MAKING TAYAMMUM (DRY ABLUTION)

One must recite the basmalah and form an intention to make *tayammum (dry ablution)*. Then strike the palms on pure earth or whose impurity was washed off. The palms should be spread wide before striking and rubbed on the earth. Then they should be raised and dusted down. Then he should wipe his entire face with his hands, leaving no space at all where his palms have not touched. Again, he must strike the earth with his palms, rub them, dust them off. The three fingers of his left counting from the little finger he must put at the back of knuckles of the fingers of the right hands and slide them up to the elbow in such a way that the palm of the left hand also slides and the elbows are also wiped. Then the two remaining finger and thumb and the palm he must put on the other side of the forearm and slide them down to the fingers. Then he must make the *masah* of the left hand in the same way.

This is the method of *tayammum (dry ablution)* for both ablution and bath and only *tayammum (dry ablution)* is enough for both, if an intention is formed for them both.

Here are some of the laws [1]and ruling of *tayammum (dry ablution)*:

(1) It is *fard (obligatory)* to form an intention when making *tayammum (dry ablution)* to gain purity from the *hadith* (that had nullified ablution or bath) or to do something like offering the funeral *salah* or reciting the Qur'an. However, *salah* will be valid only when the intention is made to cleanse oneself from an impurity, or an intention is formed for such a desired worship that cannot be valid without purity.

(2) It is *fard (obligatory)* to remove from the limbs that will be wiped such things as might prevent sand or earth from contact with the skin, like oil, greasy substance, etc.

(3) It is *wajib (expedient)* to remove a tight fitting ring, bracelets, bangles etc. from one's person.

(4) If somehow presence of water in the vicinity is presumed then it is *wajib (expedient)* to search for it oneself, or send someone else to search, up to one hundred steps.

(5) It is *wajib (expedient)* to request one how had it for water if there is hope of getting it from him.

(6) It is *sunnah (Practice of Holy Prophet)* to make *tayammum (dry ablution)* in the same sequence in which the Prophet صلى الله عليه وسلم had done it, beginning with the face, followed by the forearms.

(7) It is *sunnah (Practice of Holy Prophet)* to interlace fingers through the beard while wiping the face.

(8) If anyone has hope of finding water then it is *mustahab (desirable)* for him to try for it till the final hour of the *salah*. For example, there is a wall and he has high hopes of acquiring rope and bucket before the hour of the *salah* expires, or he is in a moving train and knows that before the hour expires, the train will stop at a station (he must try to get water in both cases).

(9) *Tayammum (dry ablution)* is *wajib (expedient)* if the hour of the *salah* approaches its expiry but it is not *wajib (expedient)* at the inception of the hour.

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[1] Reproduced from the book of Abdush Shakur Lakhnawi.

(10) If there is ample time for one to make *tayammum (dry ablution)* and offer the *salah* then it is *wajib (expedient)* to make *tayammum (dry ablution)* but if there is not enough time to offer the *salah* then it is not *wajib (expedient)* to make *tayammum (dry ablution).*

(11) Whenever ablution is *fard (obligatory),* to do something its substitute *tayammum (dry ablution)* will also be *fard (obligatory)* for that (when water is unavailable). Whenever ablution is *wajib (expedient)* to perform something, its substitute *tayammum (dry ablution)* will also be *wajib (expedient)* (when water is not had). And is ablution is *sunnah (Practice of Holy Prophet)* or *mustahab (desirable)* for an act, its substitute *tayammum (dry ablution)* will also be a *sunnah (Practice of Holy Prophet)* or *mustahab (desirable).* The same applies when *tayammum (dry ablution)* is done is lieu of bath.

(If anyone is sexually defiled and has a pressing need to enter the mosque then it is *wajib (expedient)* for him to make *tayammum (dry ablution)* (before entering it).

(13) As for worships to do which it is not binding to cleanse oneself from a major defilement[1] and from a minor defilement (when ablution is nullified), like offering the greeting salaam or responding to it, one may make *tayammum (dry ablution)* for them without any reason. Similarly, *tayammum (dry ablution)* may be made without necessity, for such worships for which purity is not binding against minor defilement, like reciting the Quran, calling the adhan etc, this *tayammum (dry ablution)* being a substitute for ablution.

(14) If anyone has water of which he has doubts, like being a donkey's leftover, and, if it is necessary, he must first make ablution or take bath, as the case may be, and then make *tayammum (dry ablution).*

(15) If the reason for which *tayammum (dry ablution)* had to made was because of other peoples fear then, when that cause if removed, all the *salah* that had been offered after making *tayammum (dry ablution)* must be redeemed. For example, he was imprisoned and denied water or someone may have prevented him from making ablution.

(16) If a few men make ablution at one place from one lump of clay, then it is allowed.

(17) If anyone cannot find water and sand or cannot use them because of an illness, then he must offer the *salah* without purity but redeem it later after purifying himself. This can happen to a man in the train or in a prison when he faces such a situation and the time of *salah* goes out of hand. The *salah* must then be redeemed.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

(٥٢٦) عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ جُعِلَتْ صُفُوْفُنَا كَصُفُوْفِ الْمَلَائِكَةِ وَجُعِلَتْ لَنَا الْاَرْضُ كُلُّهَا مَسْجِدًا وَجُعِلَتْ تُرْبَتُهَا لَنَا طَهُوْرًا اِذَا لَمْ نَجِدِ الْمَاءَ۔ (رواه مسلم)

526. Sayyiduna Hudhayfah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "We are made more excellent than other people in three ways; our rows are regarded like the rows of the angels, the entire earth is made as a mosque for us, and its sand is made for us a means of purifying ourselves when water is unavailable."[2]

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[1] making both obligatory.

[2] Muslim # 522, Musnad Ahmad 5-383.

COMMENTARY: As it is, the Prophet's صلى الله عليه وسلم ummah is superior to all the past peoples. Here, the Prophet صلى الله عليه وسلم names three particular distinctions of this *ummah* for which they excel over the previous ones.
The rows of this *ummah* whether in *salah* or in jihad are compared to the rows of the angels who arrange themselves before Allah and thereby attain nearness to Him. This *ummah,* too, attain nearness to Him through jihad or *salah* when they close ranks. This is why they are superior to the past *ummahs* who did not form rows or offer congregational *salah* but they offered it in an unarranged manner. Though their rows and congregation this *ummah* earns honour and distinction, the more they observe it, the more their distinction.
Relative to the past *ummahs,* Allah favoured this *ummah* by making the whole earth a place of prostration. A person may bow down before Allah on any piece of pure land and offer the *salah.* His *salah* will be accepted. The previous people could offer their prayer in their houses of worship only like churches and synagogues, and were not allowed to offer it elsewhere.
The third thing is that *tayammum (dry ablution)* is made permissible for this *ummah.* Thereby Allah has favoured them over the other people considerably. They can make *tayammum (dry ablution)* in the absence of water or inability to use it or it being inaccessible.
This *hadith* seems to say that *tayammum (dry ablution)* is done only with earth (or sand) as Imam Shafi'i رحمه الله and others hold. However, Imam Abu Hanifah رحمه الله, Imam Maalik رحمه الله and Imam Muhammad رحمه الله hold that *tayammum (dry ablution)* is proper with every thing that is from the earth. Their attribute is that they do not melt on burning in fire, nor turn soft, nor become ashes, such as sand, stone and lime and the like. They rely on the Prophet's صلى الله عليه وسلم saying as narrated by Sayyiduna Jabir رضى الله عنه and transmitted in *salah* Bukhari: (جُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَّطَهُوْرًا) (The earth has been made for me a mosque and a means of purifying.[1]
In this saying, the words (الارض), the earth) embrace everything that belongs to its soil, meaning, is of its kind.'

(٥٢٧) وَعَنْ عِمْرَانَ قَالَ كُنَّا فِيْ سَفَرٍ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى بِالنَّاسِ فَلَمَّا انْفَتَلَ مِنْ صَلَاتِهٖ إِذَا هُوَ بِرَجُلٍ مُعْتَزِلٍ لَمْ يُصَلِّ مَعَ الْقَوْمِ فَقَالَ مَا مَنَعَكَ يَا فُلَانُ أَنْ تُصَلِّيَ مَعَ الْقَوْمِ قَالَ أَصَابَتْنِيْ جَنَابَةٌ وَلَا مَاءَ قَالَ عَلَيْكَ بِالصَّعِيْدِ فَإِنَّهٗ يَكْفِيْكَ۔ (متفق عليه)

527. Sayyiduna Imran رضى الله عنه narrated that they were a journey with the Prophet صلى الله عليه وسلم turning which he led them in the *salah*. When he finished his *salah*, he beheld a man distanced (from them) who had not joined the congregation. So, he asked, "O you, what had prevented you from offering the *salah* with the people?" He pleaded, "I became sexually defiled and found no water." He said, "You ought to have used earth. That should suffice you."[2]

(٥٢٨) وَعَنْ عَمَّارٍ قَالَ جَاءَ رَجُلٌ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ إِنِّيْ أَجْنَبْتُ فَلَمْ أُصِبِ الْمَاءَ فَقَالَ عَمَّارٌ

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[1] Bukhari # 335, Muslim # 3-521, Nasa'i # 432, Musnad Ahmad 1-259 or 5-161, 162.

[2] Bukhari # 344 (part of lengthy *hadith*), Muslim # 312-682(of like meaning). Musnad Ahmed 4-434, Darimi # 743.

لِعُمَرَ اَمَا تَذْكُرُ اَنَّا كُنَّا فِيْ سَفَرٍ اَنَا وَاَنْتَ فَاَمَّا اَنْتَ فَلَمْ تُصَلِّ وَاَمَّا اَنَا فَتَمَعَّكْتُ فَصَلَّيْتُ فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّمَا كَانَ يَكْفِيْكَ هٰكَذَا فَضَرَبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِكَفَّيْهِ الْاَرْضَ وَ نَفَخَ فِيْهِمَا ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ رَوَاهُ الْبُخَارِيُّ وَ لِمُسْلِمٍ نَحْوَهُ وَفِيْهِ قَالَ اِنَّمَا يَكْفِيْكَ اَنْ تَضْرِبَ بِيَدَيْكَ الْاَرْضَ ثُمَّ تَنْفُخَ ثُمَّ تَمْسَحَ بِهِمَا وَجْهَكَ وَكَفَّيْكَ۔

528. Sayyiduna Ammar رضی اللہ عنہ narrated that a man came to (Sayyiduna) Umar ibn al-Khatab رحمہ اللہ and submitted, "I became sexually defiled but could not find any water." So Ammar رضی اللہ عنہ reminded Umar رضی اللہ عنہ that they were on a journey and while Umar رضی اللہ عنہ did not offer the *salah*, he rolled himself on the ground and then offered the *salah*. Later, he mentioned that to the Prophet صلی اللہ علیہ وسلم who informed him that it was enough for him he had done as he demonstrated..Then, the Prophet صلی اللہ علیہ وسلم struck this palms on the earth, dusted them off and wiped with them his face and his palms[1]

(Muslim has a similar version with:) "It would suffice you if you strike with your hands the earth, then blow, then wipe your face and palms of your hand with them."[2]

COMMENTARY: This *hadith* does not mention Sayyiduna Umar's رضی اللہ عنہ reply (to the man). Some versions of the *hadith* have his answer. He said, "Do not offer the *salah*." Till water was not found, he instructed the man, not to offer the *salah*. So, his contention was that a sexually defiled person was not permitted to make *tayammum (dry ablution)*.

Perhaps, Umar رضی اللہ عنہ observed silence because he did not remember that a sexually defiled person could make *tayammum (dry ablution)*. So, Ammar رضی اللہ عنہ reminded him of their past experience when Umar رضی اللہ عنہ had not offered the *salah* because he was defiled. Perhaps, he may have hoped that he would find water before the hour of the *salah* expired, and he would have a bath and offer the *salah*. Perhaps, he thought that *tayammum (dry ablution)* was a substitute only of ablution, not of bath. He did not know the issue thoroughly. He may not have had an opportunity to ask the Prophet صلی اللہ علیہ وسلم about it.

Sayyiduna Ammar رضی اللہ عنہ said of himself that he rolled himself on the earth before offering the *salah*. He too, did not remember the facts correctly. He presumed that like bath, *tayammum (dry ablution)* was made on the entire body.

The Prophet صلی اللہ علیہ وسلم, however, demonstrated to Ammar رضی اللہ عنہ the method of making *tayammum (dry ablution)*. He struck the earth with the palms of his hands and blew off the dust from them before wiping his face with them. He blew off the dust lest the dust right stick on his face and spoil its features. That would have amounted to mutilation which is prohibited. Mutilation is to alter the natural built of one's body, or spoil Allah's creation. Anyone who applies any substance on his face to alter his features is badly misled.

This *hadith* is evidence that it is enough to strike the earth just once as other scholars say but the Imams Abu Hanifah رحمہ اللہ Maalik رحمہ اللہ and Shafi'i رحمہ اللہ say that there are two strikes.

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[1] The text means 'his face and fore arms incli. Elbow, see commentary last paragraph.

[2] Bukhari # 338, Abu Dawud # 322, Nasa'i # 312, Ibn Majah # 569.

So, Imam Shaykh Muhayuddin رحمه الله explains it thus; The Prophet's صلى الله عليه وسلم aim was merely to tell Ammar رضى الله عنه that the palms should strike the earth and how *tayammum (dry ablution)* should be done for sexual defilement. There was no need to roll over on the earth. He did not intend to describe the entire procedure, so Ammar رضى الله عنه mentioned only one strike to teach. This is why the other *ahadith* narrated by Ammar رضى الله عنه himself about *tayammum (dry ablution)* say very clearly that the palms must strike the earth twice. There is another point. The *hadith* says (كفين) but it refers to (ذراعين) meaning forearms up to the elbows not palms. This means that the Prophet صلى الله عليه وسلم wiped his forearms up to the elbows.

(٥٢٩) وَعَنْ اَبِي الْجُهَيْمِ بْنِ الحَارِثِ بْنِ الصِّمَّةِ قَالَ مَرَرْتُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَبُوْلُ فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ حَتّٰى قَامَ اِلَى جِدَارٍ فَحَتَّهُ بِعَصَا كَانَتْ مَعَهُ ثُمَّ وَضَعَ يَدَيْهِ عَلَى الْجِدَارِ فَمَسَحَ وَجْهَهُ وَذِرَاعَيْهِ ثُمَّ رَدَّ عَلَيَّ وَلَمْ اَجِدْ هٰذِهِ الرِّوَايَةَ فِي الصَّحِيْحَيْنِ وَلَا فِيْ كِتَابِ الْحُمَيْدِيِّ وَلٰكِنْ ذَكَرَهُ فِيْ شَرْحِ السُّنَّةِ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ۔

529. Sayyiduna Abu al-Juhaym ibn al-Harith ibn as-*Sunnah (Practice of Holy Prophet)* رضى الله عنه narrated that he passed by the Prophet صلى الله عليه وسلم when he was urinating and he offered the salaam, but the Prophet صلى الله عليه وسلم gave no reply. Then he got up to a wall, scraped it with a staff that he had with him. Then, he put both his hands on the wall and wiped his face and forearms. Then, he responded to him (his salaam).[1]

I did not find this *hadith* in the two sahih books, nor in the kitab ul Humaydi, but Baghawi had mentioned it in Sharh us *Sunnah (Practice of Holy Prophet)* and said that the *hadith* is hasan.

(it ought not to have found a place in Section I).

COMMENTARY: The Prophet صلى الله عليه وسلم scraped the wall with his stick that dust may rise from it because it is better to make *tayammum (dry ablution)* on that. Also, it earns more reward. This *hadith* is evidence that it is *mustahab (desirable)* to be in a pure state to engage in Allah's remembrance. It is also *mustahab (desirable)* to be pure and clean all the time.

SECTION II اَلْفَصْلُ الثَّانِي

(٥٣٠) عَنْ اَبِي ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الصَّعِيْدَ الطَّيِّبَ وَضُوْءُ الْمُسْلِمِ وَاِنْ لَّمْ يَجِدِ الْمَاءَ عَشْرَ سِنِيْنَ فَاِذَا وَجَدَ الْمَاءَ فَلْيَمَسَّهُ بَشَرَهُ فَاِنَّ ذٰلِكَ خَيْرٌ۔ (رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَرَوَى النَّسَائِيُّ نَحْوَهُ اِلٰى قَوْلِهٖ عَشْرَ سِنِيْنَ)

530. Sayyiduna Abu Dharr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Pure earth is a means of ablution for a Muslim even if he does not find water for ten years. Then, when he finds water, let him touch it to his body, for it is better for him."[2]

COMMENTARY: The 'ten years' is not a limit but an expression to show 'many years.'

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[1] Not found in these words in Bukhari or Muslim, but in the words of the *hadith* # 535, following (Bukhari # 337, Muslm # 114-369) Shafi'i has transmited in hese words in his Musnad p 12.

[2] Musnad Ahmad 5-155, Tirmidhi # 124, Abu Dawud # 332 (lengthy), Nasa'i # 322 (till 'ten year').

When he find water, he must use it for bath and ablution if it is in excess of his needs for drinking and if he is able to use it. In this case it will be *wajib (expedient)* to have a bath or make ablution, as the case may be and *tayammum (dry ablution)* will not be allowed.
The *hadith* is evidence that *tayammum (dry ablution)* is not negated when the hour of the *salah* expires. Rather, the same commands [1] as are for ablution apply to it. Just as an ablution is valid as long as it is not nullified, so too the *tayammum (dry ablution)* made in lieu of it is valid for *salah* till it is nullified. This is the contention of Imam Abu Hanifah رحمه الله too, but Imam Shafi' رحمه الله says, that *tayammum (dry ablution)* is like the ablution of the handicapped in whose case when the hour of *salah* is over, his ablution becomes invalid, so too *tayammum (dry ablution)* is nullified when the times of the *salah* expires.

(٥٣١) وَعَنْ جَابِرٍ قَالَ خَرَجْنَا فِيْ سَفَرٍ فَأَصَابَ رَجُلًا مِنَّا حَجَرٌ فَشَجَّهُ فِيْ رَأْسِهِ فَاحْتَلَمَ فَسَأَلَ أَصْحَابَهُ هَلْ تَجِدُوْنَ لِيْ رُخْصَةً فِي التَّيَمُّمِ قَالُوْا مَا نَجِدُ لَكَ رُخْصَةً وَأَنْتَ تَقْدِرُ عَلَى الْمَاءِ فَاغْتَسَلَ فَمَاتَ فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أُخْبِرَ بِذٰلِكَ قَالَ قَتَلُوْهُ قَتَلَهُمُ اللّٰهُ أَلَّا سَأَلُوْا إِذَا لَمْ يَعْلَمُوْا فَإِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ إِنَّمَا كَانَ يَكْفِيْهِ أَنْ يَّتَيَمَّمَ وَيُعَصِّبَ عَلٰى جُرْحِهِ خِرْقَةً ثُمَّ يَمْسَحَ عَلَيْهَا وَيَغْسِلَ سَائِرَ جَسَدِهِ۔

(رَوَاهُ أَبُوْدَاوُدَ)

531. Sayyiduna Jabir رضى الله عنه narrated that when they were on a journey, one of their men was struck by a stone on his head and was wounded. Then, he experienced a nocturnal dream. So he asked his colleagues, "Do you suppose I have permission to make *tayammum (dry ablution)*?" They said, 'No because you have access to water." So, he had a bath but he died. When they came to the Prophet صلى الله عليه وسلم, he was informed of that and he said, "They have killed him. May Allah kill them! Why did they not ask what they did not know? For, the only remedy of ignorance is to ask. What was enough for him was to make *tayammum (dry ablution)* tie a bandage over his wound and wipe over it and pour water over the rest of his body (and bathe it)."[2]

(٥٣٢) وَرَوَاهُ ابْنُ مَاجَةَ عَنْ عَطَاءِ بْنِ أَبِيْ رَبَاحٍ عَنِ ابْنِ عَبَّاسٍ

532. The version of Ibn Majah is narrated by (Sayyiduna) Ata ibn Rabah رضى الله عنه from (Sayyiduna) Ibn Abbas رضى الله عنه.[3]

COMMENTARY: Sometimes lack of knowledge can be very dangerous. In this case, it cost a life. *Tayammum (dry ablution)* was allowed to this man because water was harmful to him. This *hadith* asserts that *tayammum (dry ablution)* should be done at such times and the rest of the body should be washed. This is to what Imam Shafi'i رحمه الله subscribes, but Imam Abu Hanifah رحمه الله says that one of the two things is enough. The hanafis say that the *hadith* is weak and also contrary to judgements. In short, it is enough for such a person to make

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[1] The Tayammum or placing ablution is negating. The tayammum replacing bath is negated as bath is negated.

[2] Abu Dawud # 336, Daraqutni # 3 in the chapter permission of *tayummum* to the wounded.

[3] Ibn Majah # 572, Zawaid says the isnad is weak. Also, Bukhari # 337.

tayammum (dry ablution) and it is a unanimous verdict.

If anyone has a wound on his body or an inflammation (or boil abscess), then Imam Shafi'i رحمه الله says that if removing the bandage might cost him his life, he must wipe over the bandage and make *tayammum (dry ablution)*. But, Imam Abu Hanifah رضى الله عنه and Imam Maalik رحمه الله say that if more of his body is sound and less of it covered with wound, then the sound portion will be washed and the wounded area will be wiped over, If a larger portin is covered by the wound then he will make *tayammum (dry ablution)* and washing will be waived. Imam ahmad ibn Hanbal رحمه الله says that the sound portion should be washed and for the area covered with wound, *tayammum (dry ablution)* will be made.

(٥٣٣) وَعَنْ اَبِي سَعِيْدٍ الْخُدْرِيِّ قَالَ خَرَجَ رَجُلَانِ فِيْ سَفَرٍ فَحَضَرَتِ الصَّلَاةُ وَلَيْسَ مَعَهُمَا مَاءٌ فَتَيَمَّمَا صَعِيْدًا طَيِّبًا فَصَلَّيَا ثُمَّ وَجَدَا الْمَاءَ فِي الْوَقْتِ فَاَعَادَ اَحَدُهُمَا الصَّلٰوةَ بِوُضُوْءٍ وَلَمْ يُعِدِ الْاٰخَرُ ثُمَّ اَتَيَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَا ذٰلِكَ فَقَالَ لِلَّذِى لَمْ يُعِدْ اَصَبْتَ السُّنَّةَ وَاَجْزَأَتْكَ صَلَاتُكَ وَقَالَ لِلَّذِىْ تَوَضَّأَ وَاَعَادَ لَكَ الْاَجْرُ مَرَّتَيْنِ۔ (رَوَاهُ اَبُوْدَاوٗدَ وَ الدَّارِمِيُّ وَ رَوَى النَّسَائِيُّ نَحْوَهٗ وَقَدْ رَوَى هُوَ وَاَبُوْدَاوٗدَ اَيْضًا)

533. Sayyiduna Abu Sa'eed al Khudri رضى الله عنه narrated that two men set out on a journey. When the time of the *salah* was on them and they had no water, they performed *tayammum (dry ablution)* with pure earth and offered the *salah*. Then, they found water shortly thereafter, so one of them made ablution and repeated the *salah* but the other did not repeat it. Then, they came to Allah's Messenger صلى الله عليه وسلم (later) and mentioned that (to him). He said to the one who had not repeated (the *salah*), "You followed the *sunnah (Practice of Holy Prophet)*. Your *salah* is enough for you." And, he said to the one who had made ablution and repeated (the *salah*). "For you, the reward is twice over."[1]

(٥٣٤) عَنْ عَطَاءِ بْنِ يَسَارٍ مُرْسَلًا

534. Sayyiduna Ata ibn Yasar رضى الله عنه narrated it is a mursal form.[2]

COMMENTARY: The ulama (Scholars) say unanimously that if anyone has offered the *salah* after making *tayammum (dry ablution)* and soon finds water, it is not necessary for him to repeat the *salah*. However, if he observes water while offering the *salah*, the ulama (Scholars) say that he must not give up his *salah* but complete it. His *salah* is correctly offered. But, according to one opinion of Imam Abu Hanifah رحمه الله and Imam Ahmad رحمه الله his *tayammum (dry ablution)* becomes void, he must give up the *salah*, make ablution and begin the *salah* afresh.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٥٣٥) وَعَنْ اَبِي الْجُهَيْمِ بْنِ الْحَارِثِ بْنِ الصِّمَّةِ قَالَ اَقْبَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ نَحْوِ بِئْرِ جَمَلٍ فَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى اَقْبَلَ عَلَى الْجِدَارِ فَمَسَحَ بِوَجْهِهٖ وَيَدَيْهِ ثُمَّ رَدَّ عليه

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[1] Abu Dawud # 338, Darami # 744, Nasa'i # 433.

[2] Abu Dawud # 339 (Mursal), Nasa'i # 434 (mursal).

السلام۔ (متفق علیہ)

535. Sayyiduna Abu Al-Juhaym ibn Harith ibn Simmah narrated that while the Prophet صلی اللہ علیہ وسلم was coming from the side of Bi'r Jamal (a well in Madinah), a man met him and offered him the salaam. However, the prophet صلی اللہ علیہ وسلم did not respond till he came to a wall, wiped his face and his hand and responded to his salaam.[1]

(٥٣٦) وَعَنْ عَمَّارِ بْنِ يَاسِرٍ أَنَّهُ كَانَ يُحَدِّثُ أَنَّهُمْ تَمَسَّحُوْا وَهُمْ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالصَّعِيْدِ لِصَلَاةِ الْفَجْرِ فَضَرَبُوْا بِأَكُفِّهِمُ الصَّعِيْدَ ثُمَّ مَسَحُوْا بِوُجُوْهِهِمْ مَسْحَةً وَاحِدَةً ثُمَّ عَادُوْا فَضَرَبُوْا بِأَكُفِّهِمُ الصَّعِيْدَ مَرَّةً أُخْرٰى فَمَسَحُوْا بِأَيْدِيْهِمْ كُلِّهَا إِلَى الْمَنَاكِبِ وَالْآبَاطِ مِنْ بُطُوْنِ أَيْدِيْهِمْ۔ (رواہ ابوداؤد)

536. Sayyiduna Ammar ibn Yasir رضی اللہ عنہ narrated often that when they were with Allah's Messenger صلی اللہ علیہ وسلم (once), they made *tayammum (dry ablution)* with (clean) earth for the *salah* of *fajr*. They struck the earth with their palms and wiped their faces once. Again, they struck the earth with their palms and wiped their arms all over up to the shoulders and the arm-pits from the insides of their hands.[2]

COMMENTARY: The last sentence of the *hadith* (مِن بطون أيديهم) 'from the insides of their hands' means that they began to wipe from the inner sides of their arms, not their uppers. The jurist write that it is *mustahab (desirable)* to begin wiping from the uppers of the arms. Or, the more correct meaning is that they began to wipe from their palms.

These sahabah رضی اللہ عنہ wiped their hands up to the arm-pits and shoulders. Perhaps they interpreted the word (hand) to mean the hand complete, because the verse does not say explicitly how much of the hand. So, they wiped the entire hand from the finger tips to the shoulders and armpits. It was their own deduction. But, the ulama (Scholars) say that if *tayammum (dry ablution)* replaces ablution, the fore arms will be wiped up to the elbows. The Quran makes it clear about ablution that it is *fard (obligatory)* to wash the forearms up to the elbows. So, the same applies to *tayammum (dry ablution)*.

Some commands were reproduced at the beginning of this chapter. The chapter ends with this *hadith*, so it is proper that six other commands of *tayammum (dry ablution)* that were not mentioned there be reproduced here.

As stated earlier, *tayammum (dry ablution)* is done with those things that are of the some category as earth. They are sand, dust, lime stone, lime antimony, brick, sulphurate of arsenic. It is done also with all kinds of jewels apart from pearl and coral.

It is not necessary that there should be dust on these things that possess the same quality as earth. *Tayammum (dry ablution)* will be valid even if there is no dust on them. If *tayammum (dry ablution)* is done with such things as do not belong to the category of earth then it is necessary that they should have dust on them otherwise the *tayammum (dry ablution)* done on them will be invalid. Example are wood, cloth, gold and silver, etc. If there is dust on them, *Tayammum (dry ablution)* will be valid.

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[1] Bukhari # 337, Muslim # 114-369, Abu Dawud # 329, Nasa'i # 311, Musnad Ahmad 4-169.

[2] Abu Dawud # 318, Nasa'i # 314, Musnad Ahmad 4-320.

For *tayammum (dry ablution)* to be permissible, there are four conditions.

(1) Inability to use water in reality or legally.

(2) That with which *tayammum (dry ablution)* is done should be pure.

(3) The limbs of *tayammum (dry ablution)* should be wiped completely leaving no spot unwiped.

(4) Forming an intention. As stated previously *salah* will be valid with *tayammum (dry ablution)* only if an intention is made for purity from defilement or impurity. It is not necessary to spell out the kind of defilement or sexual impurity. Or, intention should be formed for such a worship that cannot be valid without purity.

Thus, if a person makes *tayammum (dry ablution)* to embrace Islam, or if anyone makes *tayammum (dry ablution)* to enter a mosque, and thereafter wishes to offer the *salah* with the same *tayammum (dry ablution)*, then the *salah* is not valid with it. There is (only one and the) same method of *tayammum (dry ablution)* for a person who is sexually defiled and who has nullified his ablution, or a woman who is menstruating or has lochia. This has been described earlier.[1]

CHAPTER - XI

BATH AS APPROVED BY SUNNAH (PRACTICE OF HOLY PROPHET)

بَابُ عِيَادَةِ الْمَرِيْضِ وَثَوَابِ الْمَرَضِ

SECTION I

اَلْفَصْلُ الْاَوَّلُ

(٥٣٧) عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا جَاءَ اَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ۔

(متفق عليه)

537. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When one of you come for the *salah* of Friday, let him have a bath."[2]

COMMENTARY: The agreed view is that the bath is for the Friday *salah* which must be offered with this very purity. However, some people say that it is to give respect to the day of Friday. Anyway, all the ulama (Scholars) say that it is *mustahab (desirable) mu'hadah* to have a bath for the *salah* of Friday. But, one verdict of Imam Maalik رحمه الله is that it is *wajib (expedient)* to have the bath.

(٥٣٨) وَعَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلٰى كُلِّ مُحْتَلِمٍ۔

(متفق عليه)

538. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The bath on Friday is *wajib (expedient)* on every person who has attained puberty."[3]

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[1] Relative chapters may be seen in the English translation of Bahishti zewar of Mawlana Thanawi and of Tuhfa Khawateen (Gift for woman) both published by Darul *Isha'*at, Karachi.

[2] Bukhari # 877, Muslim # 1-844, Abu Dawud # 340, Tirmidhi # 492, Nasa'i # 1376, Ibn Majah # 1088, Darimi # 1536, Muwatta Imam Maalik # 5.1-5, Musnad Ahmad 2-9.

[3] Bukhari # 895, Muslim # 5-846, Dawud # 341, Nasa'i # 1377, Ibn Majah # 1089, Muwatta Maalik # 5-1/4, Darimi # 1537, Musnad Ahmad 3-60.

COMMENTARY: Here, *'wajib (expedient)'* does not imply that one who does not have a bath on Friday will be a sinner. But, it is not proper to go without a bath. The ulama (Scholars) say that it is emphasized. The main reason for this is that in those days the mosques were overcrowded and very small and the Muslims used to wear wool and were hard-working labourers. When they perspired, the odour was an bearable by the others. So the Prophet صلى الله عليه وسلم used the word *wajib (expedient)* to emphasize the need to have a bath.

(٥٣٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَقٌّ عَلٰى كُلِّ مُسْلِمٍ اَنْ يَّغْتَسِلَ فِيْ كُلِّ سَبْعَةِ اَيَّامٍ يَوْمًا يَغْسِلُ فِيْهِ رَأْسَهٗ وَجَسَدَهٗ۔ (متفق عليه)

539. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "It is binding on every Muslim to have a bath once a week in which he should bathe his head and his body."[1]

SECTION II اَلْفَصْلُ الثَّانِيْ

(٥٤٠) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَنِعْمَتْ وَمَنِ اغْتَسَلَ فَالْغُسْلُ اَفْضَلُ۔ (رواه احمد و ابوداؤد و الترمذى و النسائى والدارمى)

540. Sayyiduna Sammarah ibn Jundub رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who makes ablution on Friday, does good. And he who has a bath, indeed, bathing is better."[2]

COMMENTARY: He who makes ablution discharges a *fard (obligatory)*, an excellent doing! This *hadith* makes it clear that a bath on Friday is not *wajib (expedient)*, but it is a *sunnah (Practice of Holy Prophet)*.

(٥٤١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ غَسَّلَ مَيِّتًا فَلْيَغْتَسِلْ۔ (رَوَاهُ ابنُ مَاجَةَ وَ زَادَ اَحْمَدُ وَ التِّرْمِذِيُّ وَ اَبُوْدَاوُدَ وَمَنْ حَمَلَهٗ فَلْيَتَوَضَّأْ)

541. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who gives bath to a dead body must then have a bath himself."[3]
Another version adds, "And he who carried it, must make ablution."[4]

COMMENTARY: One who gives a bath to a corpse must himself bathe because he might have possibly have got drops from that on him. Most of the ulama (Scholars) say that this command is of the kind of *mustahab (desirable)* because another *hadith* makes it clear, "If you give bath to a corpse then it is not necessary for you to bathe yourself." Also, he who intends to give shoulder to the bier must make ablution beforehand so that he may join the funeral *salah* directly on putting it down, otherwise while he makes ablution, the funeral *salah* might be over. This command too is of the kind *mustahab (desirable)*. It is not necessary to make ablution before carrying the funeral bier.

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[1] Bukhari # 897, Muslim # 9-849, Musnad Ahmad 2-342.

[2] Musnad Ahmad 5-16, Abu Dawud # 354, Tirmidhi # 497, Nasa'i # 1380, Darimi # 1540.

[3] Ibn Majah # 1463.

[4] Musnad Ahmad # 2-454, Tirmidhi # 995, Abu Dawud # 3161.

(٥٤٢) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَغْتَسِلُ مِنْ اَرْبَعٍ مِنَ الْجَنَابَةِ وَيَوْمَ الْجُمُعَةِ وَمِنَ الْحِجَامَةِ وَمِنْ غُسْلِ الْمَيِّتِ۔ (رواه ابوداؤد)

542. Sayyiduna Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم prescribed bath for four reasons: (i) sexual defilement, (ii) on Friday, (iii) after undergoing cupping and (iv) after giving bath to the dead body. [1]

COMMENTARY: If we go by the literal meaning of (يغتسل) (yaghtasilu) then, it means 'he had bath for the four reasons.' Since it is not known that he ever gave bath to a corpse, so this word is rendered, 'he gave the command....' Anyway, bath for sexual defilement is *fard (obligatory)*, the others are *mustahab (desirable)*. The bath after being cupped is to tidy oneself and wash off stain of blood, if any.

(٥٤٣) وَعَنْ قَيْسِ بْنِ عَاصِمٍ اَنَّهُ اَسْلَمَ فَاَمَرَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّغْتَسِلَ بِمَاءٍ وَسِدْرٍ۔ (رواه الترمذی و ابوداؤد و النسائی)

543. Qays [2] ibn Aasim رضی اللہ عنہ is reported to have been commanded by the Prophet صلی اللہ علیہ وسلم when he had embraced Islam to bath with water and lote-tree leaves.[3]

COMMENTARY: If a disbeliever who is sexually defiled embraces Islam then it is *wajib (expedient)* for him to have a purifying bath. In other cases, when anyone embraces Islam, it is *mustahab (desirable)* for him to have a bath. However, the correct thing for him is to first recite the kalimah shahadah and then have a bath. It is also *sunnah (Practice of Holy Prophet)* for him to shave his head before he bathes. The Prophet صلی اللہ علیہ وسلم commanded Qays رضی اللہ عنہ to use lote-tree leaves with water because that has a tremendous cleansing effect.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٥٤٤) عَنْ عِكْرِمَةَ قَالَ اِنَّ نَاسًا مِنْ اَهْلِ الْعِرَاقِ جَاءُوْا فَقَالُوْا يَا ابْنَ عَبَّاسٍ اَتَرَى الْغُسْلَ يَوْمَ الْجُمُعَةِ وَاجِبًا قَالَ لَا وَلٰكِنَّهُ اَطْهَرُ وَخَيْرٌ لِّمَنِ اغْتَسَلَ وَمَنْ لَمْ يَغْتَسِلْ فَلَيْسَ عَلَيْهِ بِوَاجِبٍ وَ سَاُخْبِرُكُمْ كَيْفَ بَدْأُ الْغُسْلِ كَانَ النَّاسُ مَجْهُوْدِيْنَ يَلْبَسُوْنَ الصُّوْفَ وَيَعْمَلُوْنَ عَلٰى ظُهُوْرِهِمْ وَكَانَ مَسْجِدُهُمْ ضَيِّقًا مُقَارِبَ السَّقْفِ اِنَّمَا هُوَ عَرِيْشٌ فَخَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ يَوْمٍ حَارٍّ وَعَرِقَ النَّاسُ فِيْ ذٰلِكَ الصُّوْفِ حَتّٰى صَارَتْ مِنْهُمْ رِيَاحٌ اٰذٰى بِذٰلِكَ بَعْضُهُمْ بَعْضًا فَلَمَّا وَجَدَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تِلْكَ الرِّيَاحَ قَالَ يَا اَيُّهَا النَّاسُ اِذَا كَانَ هٰذَا الْيَوْمُ فَاغْتَسِلُوْا وَلْيَمَسَّ اَحَدُكُمْ اَفْضَلَ مَا يَجِدُ مِنْ دُهْنِهٖ وَطِيْبِهٖ قَالَ ابْنُ عَبَّاسٍ ثُمَّ جَاءَ اللّٰهُ بِالْخَيْرِ وَلَبِسُوْا غَيْرَ الصُّوْفِ وَكُفُوا الْعَمَلَ وَوُسِّعَ مَسْجِدُهُمْ وَذَهَبَ بَعْضُ الَّذِيْ كَانَ يُؤْذِيْ بَعْضُهُمْ بَعْضًا مِنَ الْعَرَقِ۔ (رواه ابوداؤد)

544. Sayyiduna Ikrimah رضی اللہ عنہ narrated that some people of Iraq came and asked

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[1] Abu Dawud # 248, Musnad Ahmad 6-152.

[2] His Kunyah was Abu Ali.

[3] Tirmidhi # 605, Abu Dawud # 355, Nasa'i # 188, Musnad Ahmad # 5-61.

(Sayyiduna) Ibn Abbas رضی الله عنه "Do you think that the bath on Friday is *wajib (expedient)*?" He said, "No, but it is purer and better for one who bathes and if anyone does not have a bath then it is not binding on him. I shall inform you how (the customs of bathing (on Friday) began. The people were hard pressed, compelled to wear woolen clothing. They worked (carrying burden) on their backs. Their mosque was small with a low ceiling of twigs of date trees. One hot day. Allah's Messenger صلی الله علیه وسلم came out while the people perspired in that woolen garb so that a bad odour came out of them annoying each other, When Allah's Messenger صلی الله علیه وسلم observed that odour, he said, 'O you people, when this day comes, have a bath and each of you must rub on himself the best of oil and perfume he had.'" And, Ibn Abbas رضی الله عنه also said, "Afterwards, Allah gave them (a life of) ease (and goodness) and they wore other than woolen garments and were relieved of toil. Their mosques were spacious. There was relief from the discomfort caused by the perspiration to each other to a great extent."[1]

COMMENTARY: In early Islam, the Muslims were very poor and endured a very difficult life. There were just a few wealthy sahabah (companions) رضی الله عنه. A vast majority of them were engaged in manual labour but were sincere in faith. But, soon this state of life gave way to a life of prosperity and ease as Islam spread beyond the frontiers of Makkah and Madinah and Muslims armies raised the name of Allah's and His Messenger صلی الله علیه وسلم in spite of hardship and anxieties knocking at the doors of the Qaysar and Kisra. They raised aloft the standard of Islam over most of the world. Muslims were no longer poor and needy. They did not now endure a life of hardship and labour but lived in wealth and plenty.

This is how Ibn Abbas رضی الله عنه has drawn a pen picture of life in the beginning of Islam and of how it changed to a better life. Their perspiring, bad smelling woolen clothes were replaced with batter, comfortable garments. Allah opened for them means of livelihood and abundant prosperity.

The *hadith* concludes (بعضامن العرق) and elaborates which word means here 'most'. Hence, the sentence says; 'The perspiration of most people that had perspiration of most people that had caused discomfort to each other was removed because of ease and access to a multitude of means to a rich livelihood.'

In short, (Sayyiduna) Ibn Abbas رضی الله عنه spoke of the heavy had odour of perspiration in the advent of Islam because of which it was *wajib (expedient)* to have a bath on Friday. However, when affluence and comfort brought this thing down considerably, the command making bath obligatory was withdrawn. It is *sunnah (to follow practice of Holy Prophet صلی الله علیه وسلم)* to bath on Friday.

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[1] Abu Dawud # 353.8.

CHAPTER - XII

MENSTRUATION باب الحيض

The dictionary meaning of *hayd* (حيض) is 'to discharge.' In the terminology of *Shari'ah*(divine law), it is 'the blood that comes out of a woman's womb without illness or childbirth.' In common parlance, it is 'menstruation,' 'menses,' or 'the monthly period.'

The blood from a woman's womb because of an illness is *istihadah* (استحاضه) or excessive bleeding.

The blood that continues to flow after childbirth is called *nifas* (نفاس) or postnatal bleeding of lochia.

The period of the menses is between three days and ten days. During this period, discharge of blood of whatever colour, except pure white, will be said to be menstruation. The colour could be red, black, green, pale yellow or muddy. During these days, a woman will neither fast nor offer the *salah*. When the period is over, she must redeemed the fasts the missed but the *salah* is not redeemed.

Some of the ruling about menstruation are reproduced here. (They are adopted from Ilm ul Fiqh).

(1) If a woman detects blood on awakening from sleep, her menstruation will be considered to have begun when she awake, not before that. If a menstruating woman finds herself free of menses on awakening from sleep, she will be said to be pure from the time she had gone to sleep.

(2) When a woman goes through menstruation and post-natal bleeding, it is *makruh (unbecoming) tahrimi* to look at her body between her navel and knees, or to put one's own body there unless a piece of cloth (or garments) cover that portion. And, it is forbidden and unlawful to have sexual intercourse with her during these days.

(3) If a menstruating woman teaches the Qur'an to someone, then she may teach one word at a time with pauses. She is not allowed to recite the whole verse at once.

(4) It is allowed to kiss a woman who menstruates, to drink her left-over, to sleep while embracing her, to put one's body over her body at her naval or above it and below her knees without any kind of cloth between the two bodies. It is also allowed to join bodies between her naval and knees with some cloth separating them. But it is *makruh (unbecoming)* to keep apart from her during her menses.

(5) If a woman's menstruation ends after ten days and nights, then sexual intercourse may be had with her as soon as bleeding stops though she may not have had a bath. If it ends in less than that time and it is less than her regular menstrual cycle too, then it is not allowed to have sexual intercourse with her even if she may have had a bath till her regular cycle is over. If it ends at the end of her regular cycle (and it is less than the maximum period) then sexual intercourse cannot be had wither till she has bathed herself, or the time of the *salah* has passed, in which case sexual intercourse may be had even though she may not have bathed herself. As for the time of *salah* having passed, if bleeding stops when the hour of *salah* begins then she should wait for the rest of the time to pass. If bleeding ends when the time of *salah* is about to end, then there should be at least so much time to permit her to bath herself and from an intention to after the *salah*. But if there is not even this much time then it is ignored and the full time of the next *salah* must pass. The same command applies to *nifas* or post-natal bleeding. If bleeding stops at the end of forty days, then immediately with that they may have sexual intercourse, it being immaterial whether she has bathed or not. If bleeding stops before forty days and also before the regular period, then they should let the regular period pass. If it stops according to the regular period (but

less than forty days), then they can have sexual intercourse after she has had a bath or the time of one *salah* is over. In all these cases, it is *mustahab (desirable)* that the intercourse may not be had unless she has had a bath.

(6) If bleeding stops before ten days and ten nights and, if her regular habit is known that it is leaser than the regular cycle then it is *wajib (expedient)* for her to delay her bath till the *mustahab (desirable)* time is about to end for *salah* lest bleeding begins again for example, if bleeding stops when the time of *isha*s begins, then she must put off her bath till the final *mustahab (desirable)* time of *isha* which is near midnight. However, if menstrual bleeding stops at the end of ten days or according to her regular cycle then it is *mustahab (desirable)* for her to delay her bath till the final *mustahab (desirable)* hour of the *salah*.

(7) If a woman takes some such medicine outside the period of her menstrual cycle whereby blood begins to discharge then it is not menstruation. For example, if a woman menstruates for five days in a month and she takes the medicine fifteen days after that whereby she begins to bleed then it is not menstruation.

(8) If menstrual bleeding of a woman begins and continues but she does not remember her normal cycle, or the date an which she gets it each month and on which it ends, or she does not recall both things, then she must act according to her strong presumption. Then she must abide by the rules of menstruation during the period she presumes is her normal cycle, and abide by the commands of purity during the period she presumes to be her days without menstruation. However, if she cannot rest her mind on either side then she must make a fresh ablution at the time of every *salah* and offer the *salah*. She must also fast but when she recovers from this malady, she must redeem her fasts. If she experiences doubt, then there are two options in it. The first is that if she doubts whether she goes through the period that is of her menstrual cycle or not, then she must make a fresh ablution this period for every *salah* and offer it. The second is that she has doubts about a period of time whether it is of her menstrual cycle or of her purity or of coming out of her menstrual cycle, then she must have a bath at the hour of every *salah* and offer it.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

(٥٤٥) عَنْ اَنَسٍ قَالَ اِنَّ الْيَهُوْدَ كَانُوْا اِذَا حَاضَتِ الْمَرْاَةُ فِيْهِمْ لَمْ يُؤَاكِلُوْهَا وَلَمْ يُجَامِعُوْهُنَّ فِي الْبُيُوْتِ فَسَأَلَ اَصْحَابُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَنْزَلَ اللّٰهُ تَعَالٰى وَيَسْئَلُوْنَكَ عَنِ الْمَحِيْضِ الْاٰيَةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِصْنَعُوْا كُلَّ شَيْءٍ اِلَّا النِّكَاحَ فَبَلَغَ ذٰلِكَ الْيَهُوْدَ فَقَالُوْا مَا يُرِيْدُ هٰذَا الرَّجُلُ اَنْ يَدَعَ مِنْ اَمْرِنَا شَيْئًا اِلَّا خَالَفَنَا فِيْهِ فَجَاءَ اُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بِشْرٍ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ الْيَهُوْدَ تَقُوْلُ كَذَا وَكَذَا اَفَلَا نُجَامِعُهُنَّ فَتَغَيَّرَ وَجْهُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى ظَنَنَّا اَنْ قَدْ وَجَدَ عَلَيْهِمَا فَخَرَجَا فَاسْتَقْبَلَتْهُمَا هَدِيَّةٌ مِنْ لَّبَنٍ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَرْسَلَ فِيْ اٰثَارِهِمَا فَسَقَاهُمَا فَعَرَفَا اَنَّهٗ لَمْ يَجِدْ عَلَيْهِمَا۔ (رواه مسلم)

545. Sayyiduna Anas رضى الله عنه narrated that when a woman among them menstruated, the Jews did not eat with her. And they refrained from living with them in the houses. The Prophet's صلى الله عليه وسلم Sahabah رضى الله عنه asked him, so

Allah, the Exalted revealed:

وَيَسْئَلُوْنَكَ عَنِ الْمَحِيْضِ۔ الْاٰيَةُ

{And they ask you concerning menstruation....(2:222)}

Allah's Messenger صلى الله عليه وسلم said, "You may do everything, except sexual intercourse." The Jews learnt of that and remarked. "All this man intends is to leave nothing of our affairs without going against us in it." On that Usayd ibn Hudayr رضى الله عنه and Abbad ibn Bishr رضى الله عنه came (to them) and said "O Messenger of Allah, indeed, the Jews say 'this and that' Shall we not then cease to live with them?"[1]

The face of Allah's Messenger صلى الله عليه وسلم changed and they thought that he was angry with them. They went out only to find a gift of milk being brought to the Prophet صلى الله عليه وسلم. He sent for them both and gave them to drink (some of it). Thus they realized that he was not angry at them.[2]

COMMENTARY: The entire verse is

وَيَسْئَلُوْنَكَ عَنِ الْمَحِيْضِ قُلْ هُوَ اَذًى فَاعْتَزِلُوا النِّسَآءَ فِي الْمَحِيْضِ وَلَا تَقْرَبُوْهُنَّ حَتّٰى يَطْهُرْنَ۔

{And they ask you concerning menstruation. Say, "It is a hurt, so keep aloof from women during menstruation, and go not near them till they are clean.} (2:222)

The Prophet صلى الله عليه وسلم explained them that men must not have sexual intercourse with their wives when they menstruate, but they were allowed to do all else, like eating, living, touching them.

If anyone has sexual intercourse during his wife's menstruation, he will commit a sin, and doing it is forbidden. If he commits sexual intercourse with his menstruating wife on the assumption that it is allowed then he is a disbeliever, because the Qur'an says that it is forbidden. The intention of the two sahabah رضى الله عنه in seeking permission to keep away from menstruating wives was to stop the Jews from taunting them and to create an atmosphere of co-operation with them.

(٥٤٦) وَعَنْ عَائِشَةَ قَالَتْ كُنْتُ اَغْتَسِلُ اَنَا وَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ اِنَاءٍ وَّاحِدٍ وَكِلَانَا جُنُبٌ وَكَانَ يَاْمُرُنِيْ فَاَتَّزِرُ فَيُبَاشِرُنِيْ وَاَنَا حَائِضٌ وَكَانَ يُخْرِجُ رَاْسَهُ اِلَيَّ وَهُوَ مُعْتَكِفٌ فَاَغْسِلُهُ وَاَنَا حَائِضٌ۔ (متفق عليه)

546. Sayyidah Ayshah narrated, "I used to have bath – I and the Prophet صلى الله عليه وسلم – from one (and the same) vessel. While both of us would be sexually defiled. He would instruct me to wrap myself at the waist while I would be menstruating and he would embrace me. And, he would stretch out his head to me while he observed I'tikaf (within the mosque) and I would wash it though I would be menstruating."[3]

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[1] This is (Arabic) (shall be not live them?) in some version it is (Arabic) we shall not live with them?) See Muslim in 508 to this *hadith* 16-302. (The pronoun refers to their women).

[2] Muslim # 16-302, Abu Dawud # 258, Tirmidhi # 2988, Nasa'i # 288, Darimi # 1053, Musnad Ahmad 3-132, Tirmidhi has (shall we not have sexual intercourse with them while they menstruate: (افلاتنكحهن فى المحيض). Nasa'i is brief up to the verse only.

[3] Bukhari # 299, 300, 301, Muslim # 5-296, 8-297, Nasa'i # 411, 388. (Bukhari's and Muslim's are in different a*hadith*, so too Nasa'i)

COMMENTARY: It was the practice of the Arabs and the Prophet صلى الله عليه وسلم and Sayyidah Ayshah رضى الله عنها had between them a large vessel, like a tub. They each took handfuls from it to bathe.
This *hadith* is evidence that it is forbidden to touch the naked body of a menstruating women between her navel and knees. This is more clear in other a*hadith* and the imams Abu Hanifah رحمه الله, Abu Yusuf رحمه الله, Shafi'i رحمه الله and Maalik رحمه الله rule accordingly. However, the imams Muhammad and Ahmad رحمه الله and some scholars of the Shafi'i school of thought say that only sexual intercourse with a menstruating women is forbidden"
The room of Sayyidah Ayshah رضى الله عنها was attached directly to the mosque and its doors opened into the mosque. So, when he observed the I'tikaf in the mosque, the Prophet صلى الله عليه وسلم stretched his head out of the mosque through the door into the room. She sat inside it and washed his head. This shows that if a man observes the I'tikaf and puts a portion of his body outside the mosque then his i'tikaf is not flowed.
(I'tikaf is to seclude oneself and devote to worship of Allah, abstaining from all worldly pursuits. Men do it in the mosque and women at home. It may be for a short while or for ten days at the end of Ramadan.)

(٥٤٧) وَعَنْهَا قَالَتْ كُنْتُ اَشْرَبُ وَاَنَا حَائِضٌ ثُمَّ اُنَا وِلُهُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُ فَاهُ عَلٰى مَوْضِعِ فِيْ فَيَشْرَبُ وَ اَتَعَرَّقُ الْعَرَقَ وَ اَنَا حَائِضٌ ثُمَّ اُنَا وِلُهُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُ فَاهُ عَلٰى مَوْضِعِ فِيَّ۔ (رواه مسلم)

547. Sayyidah Ayshah رضى الله عنها narrated, "I would drink and hand over (the cup) to the Prophet صلى الله عليه وسلم and he would put his mouth at the very place my mouth had touched and drink (from it) though I was menstruating. And, I would pluck flesh from a bone and hand it over to the Prophet صلى الله عليه وسلم and he would put his mouth at the same spot at which my mouth had been though I was menstruating.[1]

COMMENTARY: The Prophet صلى الله عليه وسلم did it for two reasons. First, he loved Sayyidah Ayshah رضى الله عنها immensely. Secondly, he wished to contradict the Jews who were wrong in spurning menstruating women. This *hadith* is evidence that it is allowed to eat, drink and live with a menstruating women. It also is proof that her body is not unclean or impure.

(٥٤٨) وَعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَّكِئُ فِيْ حِجْرِى وَاَنَا حَائِضٌ ثُمَّ يَقْرَأُ الْقُرْآنَ۔ (متفق عليه)

548. SAyyidah Ayshah رضى الله عنها narrated that though she would be menstruating, the Prophet صلى الله عليه وسلم would rest on her lap and recite the Quran.[2]

COMMENTARY: This *hadith* too stresses that a menstruating women is not impure. If she were, the Prophet صلى الله عليه وسلم would not have reclined on her lap and recited the Qur'an.

(٥٤٩) وَعَنْهَا قَالَتْ قَالَ لِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَاوِلِيْنِي الْخُمْرَةَ مِنَ الْمَسْجِدِ فَقُلْتُ اِنِّي حَائِضٌ فَقَالَ

[1] Muslim # 14-300, Abu Dawud # 259, Nasa'i # 282, Ibn Majah (similar) # 643, Musnad Ahmad 6-127.
[2] Bukhari # 297, Muslim # 15-301, Abu Dawud # 260, Nasa'i # 274, Ibn Majah # 634.

إِنَّ حَيْضَتَكِ لَيْسَتْ فِيْ يَدِكِ۔ (رواہ مسلم)

549. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم asked her to fetch for him a small mat of palm leaves from the mosque. She said, "I am menstruating." He said, "Your menstruation is not on your hand."[1]

COMMENTARY: A menstruating woman may stand outside the mosque and pull something out of it. She only is forbidden to enter the mosque and may stretch her hand into it.

(٥٥٠) وَعَنْ مَيْمُوْنَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي مِرْطٍ بَعْضُهُ عَلَيَّ وَبَعْضُهُ عَلَيْهِ وَاَنَا حَائِضٌ۔ (متفق علیہ)

550. Sayyidah Maymunah رحمہ اللہ narrated, "Allah's Messenger صلی اللہ علیہ وسلم would offer the *salah* in such a sheet of cloth whose portion lay over him and a portion over me while I was menstruating."[2]

COMMENTARY: The whole body of a menstruating woman is not impure. Rather, apart from her vagina, her entire body is pure. If that were not so, then *salah* would not be correct in a garment that was partly over her.

Sayyid Jamaluddin رحمہ اللہ said that this *hadith* is not found in Bukhari and Muslim in these words.

SECTION II اَلْفَصْلُ الثَّانِيْ

(٥٥١) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَتٰى حَائِضًا اَوِ امْرَاَةً فِيْ دُبُرِهَا اَوْ كَاهِنًا فَقَدْ كَفَرَ بِمَا اُنْزِلَ عَلٰى مُحَمَّدٍ۔ (رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَ الدَّارِمِيُّ وَفِيْ رِوَايَتِهِمَا فَصَدَّقَهُ بِمَا يَقُوْلُ فَقَدْ كَفَرَ وَقَالَ التِّرْمِذِيُّ لَا نَعْرِفُ هٰذَا الْحَدِيْثَ اِلَّا مِنْ حَكِيْمِ نِ الْاَثْرَمِ عَنْ اَبِيْ تَمِيْمَةَ عَنْ اَبِيْ هُرَيْرَةَ)

551. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger said, "If anyone has sexual intercourse with a menstruating woman, or goes to a woman at her anus, or goes to a soothsayer, then he has disbelieved in that which is revealed to Muhammad."[3]

In the version of Ibn Majah and Darimi these words are also found; "And, substantiated him as right, then he (too) has disbelieved."[4]

COMMENTARY: If anyone considers it lawful to have a sexual intercourse with a menstruating woman, or to commit an unnatural act with a woman, or to visit a kahin who tells him about the unknown and he believes that, then, in all these cases, he is a disbeliever (in Islam).

If, on the other hand, he accepts his doings with the women to be sinful, then he is not a disbeliever but an indecent sinner. So, too, if he goes to a kahin (soothsayer) but does not confirm his predictions or disclosures, then he is a sinner. He will be said to show ingratitude to the blessings he enjoys.

A kahin is one who predicts the future. The astrologer is who sees into the future through the

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[1] Muslim # 11-298, Abu Dawud # 261, Tirmidhi # 134, Nasa'i # 771, Musnad Ahmad 6-45.

[2] This *hadith* is not found in both B :khari and Muslim. But in Ibn Majah # 653, Musnad Ahmad 1/330. (The like: Bukhari # 379), Muslim # 273, 513, 80, 213-510, Abu Dawud # 369).

[3] Tirmidhi # 135. (Abu Dauwd # 3904, Musnad Ahmad 2-408).

[4] Ibn Majah # 209, Darimi # 1136.

movement of stars and foretells it. The same command applies to both, kahin and astrologer. This *hadith* speaks of the wrong of committing an unnatural act with a woman. To commit homosexuality is worse than that.

(٥٥٢) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ مَا يَحِلُّ لِيْ مِنْ اِمْرَأَتِيْ وَهِيَ حَائِضٌ قَالَ مَافَوْقَ الْاِزَارِ وَالتَّعَفُّفُ عَنْ ذٰلِكَ اَفْضَلُ۔ (رَوَاهُ رَزِيْنٌ وَقَالَ مُحِيُّ السُّنَّةِ اِسْنَادُهُ لَيْسَ بِقَوِيٍّ)

552. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that he asked, "O Messenger of Allah, what is lawful to me in my wife when she experiences menstruation?" He said, "What is above the waist wrapper (or, lower garment), but abstinence from that too is better."[1]

Muhyi us *Sunnah (Practice of Holy Prophet)* said that its sanad is not strong.

COMMENTARY: It is allowed to touch or embrace a menstruating women above her lower garment though it is superior to refrain from it. It is recommend because a man might be carried away and perpetrate the unlawful.

As for the Prophet صلی اللہ علیہ وسلم, he had control over his emotions. The same thing cannot be expected from other.

This *hadith* lends support to the contention of the hanafis.

(٥٥٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وَقَعَ الرَّجُلُ بِاَهْلِهِ وَهِيَ حَائِضٌ فَلْيَتَصَدَّقْ بِنِصْفِ دِيْنَارٍ۔ (رواہ الترمذی و ابوداؤد و النسائی و الدارمی و ابن ماجۃ)

553. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a man has sexual intercourse with his wife who is menstruating, then he must give a sadaqah of half dinar."[2]

COMMENTARY: Khattabi رحمہ اللہ said that most of the ulama (Scholars) contented that the expiation of having sexual intercourse with a menstruating wife is to seek forgiveness of Allah. This is what Imam Abu Hanifah رحمہ اللہ and Imam Shafi'i رحمہ اللہ hold, but the latter adds that if a man does it while blood was being discharged than it is *mustahab (desirable)* for him to give charity of one dinar, and if he does it after bleeding stops then it is *mustahab (desirable)* to give half a dinar in charity.

Ibn Hamman Hanafi رحمہ اللہ said that if any man does not it believing it to be lawful, them he becomes a disbeliever and if he does it knowing it to be unlawful then he commits a major sin and he should be ashamed and make a repentance and seek Allah's forgiveness, and give one dinar or half of it as a *mustahab (desirable)* charity.

The scholars say that this *hadith* is mursal or mawquf at Ibn Abbas رضی اللہ عنہ. It is not traced up to the Prophet صلی اللہ علیہ وسلم a marfu.

(٥٥٤) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا كَانَ دَمًا اَحْمَرَ فَدِيْنَارٌ وَاِذَا كَانَ دَمًا اَصْفَرَ فَنِصْفُ دِيْنَارٍ۔ (رواہ الترمذی)

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[1] Razin, Abu Dawud # 213.

[2] Tirmidhi # 136, Abu Dawud # 266, Nasa'i # 289, Darimi # 1113, Ibn Majah # 640 (with the words; 'a dinar or half of it), Musnad Ahamd 1-272

554. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that from the Prophet صلی اللہ علیہ وسلم, "If the blood is red then he must give one dinar. If it is yellow then he must give half a dinar."[1]

COMMENTARY: The ulama (Scholars) rely on this *hadith* when they say that if sexual intercourse is had when menstruation commences, the atonement is one dinar but when it is at its ebd half a dinar, because blood is red in the beginning and yellow when it is about to end.

SECTION III الفصل الثالث

(٥٥٥) عَنْ زَيْدِ بْنِ اَسْلَمَ قَالَ اِنَّ رَجُلًا سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا يَحِلُّ لِيْ مِنِ امْرَأَتِيْ وَهِيَ حَائِضٌ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَشُدُّ عَلَيْهَا اِزَارَهَا ثُمَّ شَانُكَ بِاَعْلَاهَا۔

(رَوَاهُ مَالِكٌ وَالدَّارِمِيُّ مُرْسَلًا)

555. Sayyiduna zayd ibn Aslam رضی اللہ عنہ narrated that a man asked Allah's Messenger صلی اللہ علیہ وسلم 'what is lawful to me in my wife when she is menstruating?" He said, "Get her to wrap her waist wrapper tightly around her lower part. Then it is as you wish above it."[2]

(٥٥٦) وَعَنْ عَائِشَةَ قَالَتْ كُنْتُ اِذَا حِضْتُ نَزَلْتُ عَنِ الْمِثَالِ عَلَى الْحَصِيْرِ فَلَمْ نَقْرُبْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَمْ نَدْنُ مِنْهُ حَتّٰى نَطْهُرَ۔ (رواه ابوداؤد)

556. Sayyidah Ayshah رضی اللہ عنہا narrated that when she menstruated, she came down from the bed to the reed mat. Then neither Allah's Messenger صلی اللہ علیہ وسلم approached her nor she came near him till she was purified.[3]

COMMENTARY: On the face of it, this *hadith* seems to contradict those a*hadith* that say that the Prophet صلی اللہ علیہ وسلم used to live with his wives when they menstruated and embraced them too.

Perhaps, those a*hadith* abrogate this *hadith*. Or, in this *hadith* the word 'approach' and 'come near' may mean 'have sexual intercourse' as in the words of the Quran:

وَلَا تَقْرَبُوْهُنَّ حَتّٰى يَطْهُرْنَ

{and go not near them (for intercourse) till they have cleansed themselves} (2:222)

The words (نقرب) and (ندن) in this *hadith* are (يقرب) and (تدن) in many copies of Mishkat. But Jamaluddin رحمہ اللہ has said that these words are correct with.(ن)

[1] Tirmidhi # 137, Darami # 1111.

[2] Muwatta Maalik 2-26-95, Darami # 1032.

[3] Abu Dawud # 271.

CHAPTER - XIII

AL-MUSTAHADAH

بَابُ الْمُسْتَحَاضَةِ

SECTION I. اَلْفَصْلُ الْاَوَّلُ

THE WOMAN WITH EXCESSIVE BLEEDING

(٥٥٧) عَنْ عَائِشَةَ قَالَتْ جَآءَتْ فَاطِمَةُ بِنْتُ اَبِي حُبَيْشٍ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اِنِّيْ امْرَأَةٌ اُسْتَحَاضُ فَلَا اَطْهُرُ اَفَاَدَعُ الصَّلٰوةَ فَقَالَ لَا اِنَّمَا ذٰلِكِ عِرْقٌ وَ لَيْسَ بِحَيْضٍ فَاِذَا اَقْبَلَتْ حَيْضَتُكِ فَدَعِي الصَّلَاةَ وَاِذَا اَدْبَرَتْ فَاغْسِلِيْ عَنْكِ الدَّمَ ثُمَّ صَلِّيْ۔ (متفق عليه)

557. Sayyidah Ayshah رضى الله عنها narrated that (sayyidah) Fatima bint Abu Hubaysh رضى الله عنه came to the Prophet صلى الله عليه وسلم and submitted, "O Messenger of Allah, I am a woman who has a continuous flow of blood and I am never purified. Shall I stop offering the *salah*?" He said, "No! That is but a vein (that bleeds). It is not menstruation. When you have your menses, stop offering the *salah* and when they are over, wash off the blood from your body and offer the *salah*."[1]

COMMENTARY: About such a woman, Imam Abu Hanifah رحمه الله said that if she is one who had been having a regular menstrual cycle. Say five days every month, and after words becomes from mu'tadah to mustahadah, then she should deem her menstruation to be on those same number of days on their regular dates and stop offering the *salah*, etc. When those days are over she should wash off the blood and have a bath and begin to offer the *salah* etc.

If she is a mubtadiyah, meaning the women who has never experience a regular menstrual cycle but always had *istihadah* which is a continuous flow of blood, then she must determine the maximum cycle of menstruation, ten days, as her days of menstruation. She should stop offering the *salah*, etc. during those days, then she must have a bath to cleanse herself and begin to offer the *salah* etc.

According to the other imams, she will have to distinguish the bleeding. If blood is of a black colour then that should be distinguished as menstrual bleeding, otherwise it would be *istihadah* or a continuous bleeding. The next *hadith* defines it so. However, Imam Abu Hanifah رحمه الله says of that *hadith* as narrated by Urwah رحمه الله that it is transmitted in a mursal form as well as a mudtarib manner (which is confused). Moreover, he says that it is strange that only Urwah's رحمه الله *hadith* speaks of distinguishing the colour of blood, so to base a contention on this *hadith* is to make the contention weak. Against this the foregoing *hadith* which calls for computing and is cited by him is sahih. So, it is better to go by this *hadith*. As for Sayyidah Fatimah bint Abu Hubaysh رضى الله عنه who had brought her problem to the Prophet صلى الله عليه وسلم, she was perhaps mu'tadah.

Imam Shafi'i رحمه الله said that a mustahadah must wash her vagina for every *fard (obligatory) salah*. And, Imam Abu Hanifah رحمه الله said that she should wash it at the hour of *salah*, not again, and wrap herself and make ablution quickly. Thereafter, she will be regarded as

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[1] Bukhari # 228, Muslim # 62-333, Abu Dawud # 282, Tirmidhi # 125, Nasa'i # 359, Ibn Majah # 621, Darimi # 774, Musnad Ahmad 6-194.

excused for the bleeding that continues. She may recite and offer *salah* she chooses till the time (of that *salah*) expires.

SECTION II اَلْفَصْلُ الثَّانِي

(٥٥٨) عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ فَاطِمَةَ بِنْتِ اَبِي حُبَيْشٍ اَنَّهَا كَانَتْ تُسْتَحَاضُ فَقَالَ لَهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ دَمُ الْحَيْضِ فَاِنَّهُ دَمٌ اَسْوَدُ يُعْرَفُ فَاِذَا كَانَ ذٰلِكَ فَاَمْسِكِيْ عَنِ الصَّلٰوةِ فَاِذَا كَانَ الْاٰخَرُ فَتَوَضَّئِيْ وَصَلِّيْ فَاِنَّمَا هُوَ عِرْقٌ۔ (راوه ابوداؤد و النسائی)

558. Sayyiduna Urwah [1] ibn zubayr رحمه الله narrated that on the authority of Sayyidah Fatimah bint Abu Hubaysh رضی الله عنه that she suffered from continuous bleeding. The Prophet صلى الله عليه وسلم said to her, "When it is the blood of menstruation, it is black blood, clearly distinguished. Hence, that is there, give up the *salah*. But When it is another (colour), make ablution and offer the *salah* because that is only a vein (bleeding)."[2]

COMMENTARY: In the previous commentary, we have spoken of this *hadith*.

The colour of blood stated here is in terms of a general experience, but it is not always this case. Sometimes the blood of menstruation is red etc.

The hanafis say that even if this *hadith* is accepted as sahih, it will imply distinguishing relative to normal experience. And if even after the days of menstruation, the colour continues to be the same then that will be considered to be *istihadah*.

(٥٥٩) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ اِنَّ امْرَأَةً كَانَتْ تُهَرَاقُ الدَّمَ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاسْتَفْتَتْ لَهَا اُمُّ سَلَمَةَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِتَنْظُرْ عَدَدَ اللَّيَالِيْ وَ الْاَيَّامِ الَّتِيْ كَانَتْ تَحِيْضُهُنَّ مِنَ الشَّهْرِ قَبْلَ اَنْ يُصِيْبَهَا الَّذِيْ اَصَابَهَا فَلْتَتْرُكِ الصَّلَاةَ قَدْرَ ذٰلِكَ مِنَ الشَّهْرِ فَاِذَا خَلَّفَتْ ذٰلِكَ فَلْتَغْتَسِلْ ثُمَّ لِتَسْتَثْفِرْ بِثَوْبٍ ثُمَّ لِتُصَلِّ۔ (رَوَاهُ مَالِكٌ وَ اَبُوْدَاوُدَ وَالدَّارِمِيُّ وَ رَوَى النَّسَائِيُّ مَعْنَاهُ)

559. Sayyidah Umm salamah رضی الله عنه narrated that in the time of the Prophet صلى الله عليه وسلم, a woman had excessive bleeding. So, (Sayyidah) Umm Salamah رضی الله عنه asked the Prophet صلى الله عليه وسلم on her behalf and he said, "She should see how many nights and days she used to menstruate each month before this thing began to afflict her. And, she should stop offering the *salah* during this number of days each month. When that is over, she should have a bath, put a cloth tightly on her private parts and offer the *salah*."[3]

COMMENTARY: The cloth is bound to stop bleeding, but if it continues then it makes no difference on the *salah*. It will be correct. No redeeming will be necessary. This command applies to incontinence of urine too.

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[1] He was a great tabi'i. He was born in 22 AH.

[2] Abu Dawud # 286, Nasa'i # 362.

[3] Muwatta Imam Maalik # 2129-107, Shafi in his musnad p 311, Musnad ahmad 6-293, Ibn Majah # 623, Daraqutni # 57, Abu Dawud # 274, Darimi # 780, Nasa'i # 208 (of some purport).

(٥٦٠) وَعَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ يَحْيٰى بْنُ مَعِيْنٍ جَدُّ عَدِيٍّ اسْمُهُ دِيْنَارٌ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ قَالَ فِي الْمُسْتَحَاضَةِ تَدَعُ الصَّلَاةَ اَيَّامَ اَقْرَائِهَا الَّتِي كَانَتْ تَحِيْضُ فِيْهَا ثُمَّ تَغْتَسِلُ وَ تَتَوَضَّأُ عِنْدَ كُلِّ صَلٰوةٍ وَتَصُوْمُ وَ تُصَلِّيْ۔ (رواه الترمذی و ابوداؤد)

560. Sayyiduna Ali ibn Thabit رحمه الله reported from his father who from his grandfather whose name was Dinar رضی الله عنه that the Prophet صلی الله علیه وسلم said about a woman who bleeds continuously that she should stop offering the *salah* during her accustomed number of days of menses. Then she should have purifying bath and make ablution for every *salah* and may fast and offer the *salah*.[1]

COMMENTARY: The *hadith* is weak. Another *hadith* has the words!

فَتَوَضَّأُ لِوَقْتِ كُلِّ صَلٰوةٍ

(She should make ablution at the time of every *salah*).

(٥٦١) وَعَنْ حَمْنَةَ بِنْتِ جَحْشٍ قَالَتْ كُنْتُ اُسْتَحَاضُ حَيْضَةً كَثِيْرَةً شَدِيْدَةً فَاَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْتَفْتِيْهِ وَ اُخْبِرُهٗ فَوَجَدْتُهٗ فِيْ بَيْتِ اُخْتِيْ زَيْنَبَ بِنْتِ جَحْشٍ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اُسْتَحَاضُ حَيْضَةً كَثِيْرَةً شَدِيْدَةً فَمَا تَأْمُرُنِيْ فِيْهَا قَدْ مَنَعَتْنِي الصَّلَاةَ وَ الصِّيَامَ قَالَ اَنْعَتُ لَكِ الْكُرْسُفَ فَاِنَّهٗ يُذْهِبُ الدَّمَ قَالَتْ هُوَ اَكْثَرُ مِنْ ذٰلِكَ قَالَ فَتَلَجَّمِيْ قَالَتْ هُوَ اَكْثَرُ مِنْ ذٰلِكَ قَالَ فَاتَّخِذِيْ ثَوْبًا قَالَتْ هُوَ اَكْثَرُ مِنْ ذٰلِكَ اِنَّمَا اَثُجُّ ثَجًّا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَاٰمُرُكِ بِاَمْرَيْنِ اَيَّهُمَا صَنَعْتِ اَجْزَأَ عَنْكِ مِنَ الْاٰخَرِ وَاِنْ قَوِيْتِ عَلَيْهِمَا فَاَنْتِ اَعْلَمُ قَالَ لَهَا اِنَّمَا هٰذِهٖ رَكْضَةٌ مِنْ رَكَضَاتِ الشَّيْطَانِ فَتَحَيَّضِيْ سِتَّةَ اَيَّامٍ اَوْسَبْعَةَ اَيَّامٍ فِيْ عِلْمِ اللّٰهِ ثُمَّ اغْتَسِلِيْ حَتّٰى اِذَا رَأَيْتِ اَنَّكِ قَدْ طَهُرْتِ وَاسْتَنْقَأْتِ فَصَلِّيْ ثَلَاثًا وَعِشْرِيْنَ لَيْلَةً اَوْاَرْبَعًا وَعِشْرِيْنَ لَيْلَةً وَاَيَّامَهَا وَصُوْمِيْ فَاِنَّ ذٰلِكِ يُجْزِئُكِ وَكَذٰلِكِ فَافْعَلِيْ كُلَّ شَهْرٍ كَمَا تَحِيْضُ النِّسَاءُ وَكَمَا يَطْهُرْنَ مِيْقَاتَ حَيْضِهِنَّ وَطُهْرِهِنَّ وَاِنْ قَوِيْتِ عَلٰى اَنْ تُؤَخِّرِيْنَ الظُّهْرَ وَتُعَجِّلِيْنَ الْعَصْرَ فَتَغْتَسِلِيْنَ وَتَجْمَعِيْنَ بَيْنَ الصَّلَاتَيْنِ الظُّهْرِ وَالْعَصْرِ وَتُؤَخِّرِيْنَ الْمَغْرِبَ وَ تُعَجِّلِيْنَ الْعِشَاءَ ثُمَّ تَغْتَسِلِيْنَ وَتَجْمَعِيْنَ بَيْنَ الصَّلَاتَيْنِ فَافْعَلِيْ وَتَغْتَسِلِيْنَ مَعَ الْفَجْرِ فَافْعَلِيْ وَصُوْمِيْ اِنْ قَدَرْتِ عَلٰى ذٰلِكِ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهٰذَا اَعْجَبُ الْاَمْرَيْنِ اِلَيَّ۔ (رواه احمد و ابوداؤد و الترمذی)

561. Sayyidah Hamnah bint Jahsh رضی الله عنه narrated that she used to have too much and strong continuous bleeding. She went to the Prophet صلی الله علیه وسلم to ask him about it. She met him at the house of her sister Zaynab bint jahsh رضی الله عنه and complained to him that she suffered from a severe and abundant flow of blood

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[1] Abu Dawud # 297, Tirmidhi # 126, Ibn Majah # 625, Darimi # 793.

ceaselessly. She asked, "What should I do about it. I cannot offer the *salah* and cannot fast." He instructed her to use cotton which stops blood but she said that it was too much for that. Then he instructed her to fasten a tight rug, but again she pleaded that it was too much for that. So, he asked her to use a cloth, but she pleaded that her bleeding was for too much for that and kept flowing. On that, he said, 'I command you two things and it is enough for you abide by one of them. But, only you can say if you are able to follow both of them. It is the devil's kick. First, determine six or seven days for your menses but Allah alone knows how many days. Then have a bath. Observe that you are clean and purified and begin to offer the *salah* for twenty three or twenty four nights and days, and fast. That should be enough for you. So keep doing like this every month as the menstruating women do and as they who cleanse themselves do at the time of their menstruation and their purification. And, if you are able to do so, postpone the *salah* of zuhr and bring forward the asr, have a purifying bath and offer the two *salahs* together. And, postpone the *salah* of maghrib and bring forward the *salah* of *isha,* have a bath and offer these two *salahs* together. And have a bath with the (vise of) *fajr* (and offer the *salah*). And, if you can, fast."

Allah's Messenger صلى الله عليه وسلم said, "This (second) is the one that pleases me more."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم said about the *istihadah,* though it is an illness, "It is the devil's kick." This is because the devil seizes the opportunity to create confusion and doubt through this illness. Doubts are raised about purity and *salah* etc. To cope with that, he suggested two ways out. One of those was to fix six or seven days as the days of menstruation doing which she was to follow the commands relative to menstruation. This means that she was a mu'tadah but had forgotten her days. She was to go by the stronger assumption of six or seven days while Allah knew best. This could also mean that the narrator was unsure whether the Prophet صلى الله عليه وسلم had said, "Six days" or "seven days." She was also to determine at what time of the month she had the menses in the beginning middle or end. This is as with every woman.

At the end of these days, she was to have a bath and then for every *salah* too she had to bathe.

The second option was to combine two *salahs* and have bath at the fag and of the hour of the *salah* as the hour of the next was to begin. She was to offer the two *salah* together. This could mean one of the two things. The first is to put off zuhr and maghrib to beyond their hours into the times of asr and *isha* respectively. Then zuhr and asr should be offered in the time of asr and maghrib and *isha* in the time of *isha,* as Imam Shafi'i رحمه الله held. His view is that a traveller may do so.

The other possibility that the zuhr should be offered when its hour is about to end and the asr just when its time commences. And so maghrib at the last mements of its hour and *isha* right at the beginning of its hour. This is how the Hanifis combine two *salahs*. It is called jam suri. The next *hadith* elaborates on it. In this second option, bath was to be had every day for zuhr and asr, for maghrib and *isha* and for *fajr*.

As for the comments against the first option that bath was to be had for every *salah,* this is not stated in the *hadith,* but it is indicated in the Prophet's صلى الله عليه وسلم words 'only you can say if you are able to do it? It is a fear that she might not be able to have a bath for every

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[1] Musnad Ahmad 1-439, Abu Dawud # 287, Tirmidhi # 128, Ibn Majah (same meaning in two *hadith* # 622, 627.

salah. This was the contention of the amir ul muminin, Sayyiduna Ali رضی اللہ عنہ, Abdullah ibn Mas'ud رحمہ اللہ and Ibn Zubayr رضی اللہ عنہ and others. Sayyiduna Ibn Abbas رضی اللہ عنہ held that two *salah* should be offered together after having a bath, and this contention is nearer to this *hadith*. It is comparatively easier then the other. This is the one the Prophet صلی اللہ علیہ وسلم liked, too. He always preferred for the *ummah* the easier course.

The Hanafis believe that this command is abrogated. Or, the Prophet's صلی اللہ علیہ وسلم instructions to have a bath, in each of these two options, may have been as a deterrent to the severity and excess of blood.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٥٦٢) عَنْ اَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّ فَاطِمَةَ بِنْتَ اَبِي حُبَيْشٍ اُسْتُحِيْضَتْ مُنْذُ كَذَا وَكَذَا فَلَمْ تُصَلِّ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُبْحَانَ اللّٰهِ اِنَّ هٰذَا مِنَ الشَّيْطَانِ لِتَجْلِسْ فِيْ مِرْكَنٍ فَاِذَا رَأَتْ صَفَارَةً فَوْقَ الْمَاءِ فَلْتَغْتَسِلْ لِلظُّهْرِ وَ الْعَصْرِ غُسْلًا وَّاحِدًا وَّ تَغْتَسِلْ لِلْمَغْرِبِ وَالْعِشَاءِ غُسْلًا وَّاحِدًا وَّ تَغْتَسِلْ لِلْفَجْرِ غُسْلًا وَّاحِدًا وَّتَوَضَّأُ فِيْمَا بَيْنَ ذٰلِكَ۔ (رَوَاهُ اَبُوْدَاوُدَ)

562. Sayyidah Asma bint Umays رضی اللہ عنہ narrated that she said, "O Messenger of Allah, indeed, Fatimah bint Abu Hubaysh رضی اللہ عنہ is having a unceasing flow of blood since such and such a time. So she does not offer the *salah*." So, Allah's Messenger صلی اللہ علیہ وسلم said, "Subhan Allah (Allah is without blemish. This is from the devil. Let her sit in a tub (of water). When she observes yellowness on the surface of the water, she should have a bath once for the *salah* of zuhr and 'asr and (again) have a bath once for the *salah* of maghrib and *isha*, and (again) have a bath once for the *salah* of *fajr*. She must make ablution between them."[1]

(٥٦٣) وَقَالَ رَوَى مُجَاهِدٌ عَنِ ابْنِ عَبَّاسٍ لَمَّا اشْتَدَّ عَلَيْهَا الْغُسْلُ اَمَرَهَا اَنْ تَجْمَعَ بَيْنَ الصَّلَاتَيْنِ)

563. Sayyiduna Mujahid رحمہ اللہ reported from Sayyiduna Ibn Abbas رضی اللہ عنہ that when having (these) bath proved strenuous for her, the Prophet صلی اللہ علیہ وسلم instructed her to offer two *salahs* together (after having one bath).[2]

COMMENTARY: When the time of zuhr is very proper, the sun becomes more yellowish. After zawal (the declination), a noticeable change occurs. The Prophet صلی اللہ علیہ وسلم instructed her to observes the tub because that yellowness is easily perceived on the water. The yellowness grows gradually to become perfect by the time of maghrib when it is *makruh (unbecoming)* to offer the *salah*. However, he spoke of the yellowness that is apart from the yellowness after asr which is a time disliked for *salah*.

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[1] Abu Dawud # 296.

[2] Abu Dawud additional to # 296.

BOOK - IV

BOOK OF SALAH كتاب الصلوة

CHAPTER - I

The dictionary meaning of as-*salah* is prayer or supplication. In the terminology of *Shari'ah*, as-*Salah* is a combination of a few sayings and deeds that begin with the takbir (Allahu Akbar, the declaration that Allah is the Greatest) and culminate in the salutation or salaam (As-salaamu alaykum wa rahmatullah, peace be on you and the mercy of Allah).

Different views are expressed about the root word from which *salah* is derived. Nawawi رحمه الله writes in the exposition to sahih Muslim that the root of the word *salah* is (صلوين) (salawayn) the bones on which the two buttocks rest. These are the human parts in motion very often during the *salah* when bowing, prostrating, etc. So, is after them that the prayer got its `name, as-*salah* (the *salah*).

Some others trace its roots to (مصلى) to straighten a bent piece of wood in fire. Thus, when a person offers the *salah*, the crookedness in him because of the inciting soul is corrected by the heat of the Greatness of Allah through nearness to Him which is in the worship. Thus, the worshipper roasts the inciting soul with the heat of Allah's Greatness. Hence, he who is roasted by the heat of the *salah* and his crookedness is corrected need not be roasted in the hereafter by the Fire of hell-Hope is placed in Allah that He will not consign to hell his slave who offered the *salah* and abstained from sin.

Give this terminology, we must know that *salah* is the mighty pillar of Islam whose significance the amir ul muminin, Sayyiduna Ali's رضى الله عنه conduct describes:

When the time of *salah* approach his face changed colour. The people asked "what is wrong?" He said, 'The time is up for the trust[1] That Allah offered to the heavens, mountains and earth but t hey were afraid to undertake it and so declined" (Ahya ul uloom)

The glorious Quran emphasizes the importance of *salah* and its merits in innumerable of its verses. The command to offer the *salah* and be consistent at it is so strong that the importance of this worship can be gauged from it. Next to eeman, *Shari'ah* stresses most on the importance of *salah*.

Here are some of the verses of the Quran on the subject:

إِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتَابًا مَّوْقُوْتًا۔

{Surely the *salah* is prescribed for the believers at appointed times} **(4:103)**

حَافِظُوْا عَلَى الصَّلٰوٰتِ وَالصَّلٰوةِ الْوُسْطٰى۔

{Guard the prayers and the middle prayer} (2:238)

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ۔

{surely, good deeds erase bad deeds.} (11:114)

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللّٰهِ أَكْبَرُ۔

{Surely, *salah* forbids indecency and evil. And the remembrance of Allah is the greatest} (29:45)

[1] Refers to verse 22 of surah al Ahzab.

Salah is such an adoring and cherished worship that Allah has not deprived the *Shari'ah (divine law)* of any Prophet of it. *Salah* was an obligatory duty for the *ummah* of every Prophet from Sayyiduna Aadam عليه السلام to the lest Prophet صلى الله عليه وسلم though it differed in nature from *ummah* to *ummah*. In the beginning, two times *salah* was prescribed for the *ummah* of Prophet صلى الله عليه وسلم, before sunrise and before sunset. One and a half year before the hijrah, the Prophet صلى الله عليه وسلم was honoured with the mi'raj ascension to the heavens. During this journey, he was presented the gift of five *salahs*. These five *salah* at different times, *fajr*, zuhr, asr, maghrib and *isha*, were presented only to this *ummah* as a distinction. The previous *ummah*, had only the *salah* of *fajr* as an obligation. Some had the zuhr and some the asr..
Islam depends on this worship alone. It is greatest element of Islam.
The five times *salah* is *fard (obligatory)* 'ayn (meaning, an obligation) on every Muslim who is sane and adult, rich or poor of sound health or ill, resident or traveller. Each of them has to present himself before Allah paying respect to the etiquettes and conditions of the *salah* as taught by Allah and His Messenger صلى الله عليه وسلم and to express Allah's greatness and majesty and and his own helplessness and humility. Even on the battlefield when fighting is at its peak or when a woman experiences the travails of childbirth, *salah* is not to e neglected, not even delayed. So much so that if a child is being delivered and part of it is still in the womb and whether blood is discharged or not, a woman is not excused from offering the *salah* and it is not allowed to put it off.[1]
If anyone rejects the obligation of the *salah* then he is a disbeliever. He who neglects it perpetrates a grave sin and is a sinner and wicked. In fact, some of the glorious sahabah رضى الله عنه, for example Sayyiduna Umar رضى الله عنه Faruq and others, branded one who neglected the *salah* as an infidel. This is what Imam Ahmad رحمه الله also said. Imam Shafi'i رحمه الله and Imam Maalik رحمه الله said that he who neglects the *salah* should be beheaded. Imam Abu Hanifah رحمه الله prescribes severe punishment for one who neglects the *salah*.
The compiler of Mishkat has created here the Book of as-*Salah* which comprises all the a*hadith* pertaining to *salah*. They highlight the significance,.greatness and merits of *as-salah*. They also reflect the relative commands.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٥٦٤) عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلصَّلٰوةُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ وَرَمَضَانُ إِلَى رَمَضَانَ مُكَفِّرَاتٌ لِّمَا بَيْنَهُنَّ إِذَا اجْتُنِبَتِ الْكَبَائِرُ. (رواه مسلم)

564. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The five *salah* and Friday to Friday and Ramadan to Ramadan are to expiation for that which is between them, provided major sins are not perpetrated."[2]

COMMENTARY: The minor sins committed between these *salahs* and one Ramadan and the next are forgiven if these are observed sincerely. Major sins are not forgiven but if Allah will, these too will be forgiven.
Mulla Ali Qari رحمه الله said that all these three things the attribute of erasing sins. When they are erased and are no more there, uncountable pieties are recorded against each of these

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[1] Ilm ul *Fiqh*.
[2] Muslim # 16-233, Tirmidhi # 214, (without Ramadan), Masnad Ahmad 2-359.

deeds. They in turn, get ranks to be elevated.
Shaykh Abdul Haq رحمه الله said that if one of these is imperfect and not sufficient to remove sins, the next of them does it. When sins are wiped off completely, the excess expiation raise light and this begins to brighten more and more.

(٥٦٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرَأَيْتُمْ لَوْ اَنَّ نَهْرًا بِبَابِ اَحَدِكُمْ يَغْتَسِلُ فِيْهِ كُلَّ يَوْمٍ خَمْسًا هَلْ يَبْقٰى مِنْ دَرَنِهٖ شَيْءٌ قَالُوْا لَا يَبْقٰى مِنْ دَرَنِهٖ شَيْءٌ قَالَ فَذٰلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللّٰهُ بِهِنَّ الْخَطَايَا۔ (متفق عليه)

565. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked, "What do you say, if there was a river at the gate of anyone of you and he bathed in it five times every day, will anything of his dirt remain?" They said, "No, nothing of that will remain on him." He said, "That is like the five *salahs* with which Allah erases sins."[1]

(٥٦٦) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ اِنَّ رَجُلًا اَصَابَ مِنِ امْرَأَةٍ قُبْلَةً فَاَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرَهُ فَاَنْزَلَ اللّٰهُ تَعَالٰى وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ اِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ فَقَالَ الرَّجُلُ يَا رَسُوْلَ اللّٰهِ اَلِيْ هٰذَا قَالَ لِجَمِيْعِ اُمَّتِيْ كُلِّهِمْ وَفِيْ رِوَايَةٍ لِمَنْ عَمِلَ بِهَا مِنْ اُمَّتِيْ۔ (متفق عليه)

566. Sayyiduna Ibn Mas'ud رضی الله عنه narrated that a man kissed a (stronger) woman. Then he came and informed the Prophet صلى الله عليه وسلم about it. So, Allah the exalted revealed.

وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ

{Establish the *salah* at the two ends of the day and the approaches of the night. Surely good deeds will drive away the evil deeds.} (11:114)
The man asked, "O Messenger of Allah, is that for me?" He said, "It is for each of all my *ummah*."
According to another version, he said, "For those of my *ummah* who abide by it."[2]

COMMENTARY: The man who had kissed a woman unknown to him was Abu al Yasar رضی الله عنه (ابو اليسر). Tirmidhi has transmitted his *hadith* (# 3126). He narrated, "A woman came to buy dates from me. I told her that I had superior quality dates at home and persuaded her to accompany me there. Inside, I bowed towards her and kissed her..."[3]
She asked him to fear Allah and he trembled and was full of remorse and come to the Prophet صلى الله عليه وسلم. The rest is as in the *hadith*.
The verse says (طرفی النهار) (two ends of the days). These are the beginning of the day and its end, the *salah* of *fajr* to begin and the *salah* of zuhr and asr to end. As for (زلفی من الليل), 'it is the approach of the night (or some moments of the night) meaning the *salah* of maghrib and

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[1] Bukhari # 529, Muslim # 283-667, Tirmidhi # 2877, Nasa'i # 462, DArimi # 1183, Musnad Ahmad 2-379.
[2] Bukhari # 526, Muslim # 39-2763, Tirmidhi # 3123, Musnad Ahmad 1-385, 386.
[3] The next sentence is not found in Tirmidhi.

isha. In this way, the verse calls upon us to establish the *salah* of *fajr*, zuhr, asr, maghrib and *isha*. Surely, good deeds drive away evil.

(٥٦٧) وَعَنْ اَنَسٍ قَالَ جَاءَ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اَصَبْتُ حَدًّا فَاَقِمْهُ عَلَيَّ قَالَ وَلَمْ يَسْأَلْهُ عَنْهُ وَحَضَرَتِ الصَّلٰوةُ فَصَلّٰى مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَضَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الصَّلٰوةَ قَامَ الرَّجُلُ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اَصَبْتُ حَدًّا فَاَقِمْ فِيَّ كِتَابَ اللّٰهِ قَالَ اَلَيْسَ قَدْ صَلَّيْتَ مَعَنَا قَالَ نَعَمْ قَالَ فَاِنَّ اللّٰهَ قَدْ غَفَرَلَكَ ذَنْبَكَ اَوْحَدَّكَ۔ (متفق عليه)

567. Sayyiduna Anas رضی الله عنه narrated that a man came and said, "O Messenger of Allah, I have done what deserves the prescribed punishment. So award it to me. But, he did not ask him about it. When it was time for the *salah*, the man offered the *salah* with him. When the Prophet صلی الله علیه وسلم had offered the *salah*, the man arose and repeated, "O Messenger of Allah, I have done what deserves the prescribed punishment. So award me the decree of Allah." He asked, "Did you not offer the *salah* with us?" He said, "Yes." He said, "Surely, Allah has forgiven you your sin." or "Your prescribed punishment."[1]

COMMENTARY: It should not be presumed that the man's major sin was forgiven because of the *salah*. Rather, he had committed a minor sin, but being a sahabi he took it seriously and was filled with fear of Allah. The Prophet صلی الله علیه وسلم learnt through wahy the nature of sin the man had committed. So, he gave him the glad tidings.

(٥٦٨) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ الْاَعْمَالِ اَحَبُّ اِلَى اللّٰهِ قَالَ الصَّلٰوةُ لِوَقْتِهَا قُلْتُ ثُمَّ اَيٌّ قَالَ بِرُّالْوَالِدَيْنِ قُلْتُ ثُمَّ اَيٌّ قَالَ اَلْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ قَالَ حَدَّثَنِيْ بِهِنَّ وَلَوِاسْتَزَدْتُّهُ لَزَادَنِيْ۔ (متفق عليه)

568. Sayyiduna Ibn Mas'ud رضی الله عنه narrated that he asked the Prophet صلی الله علیه وسلم "which of the deeds is dearest to Allah?" He said, "*Salah* at its time." He asked, "What next?" He said, "kindness to parents." He again asked, "And next?" He said, "Jihad in Allah's path." He said, "This is what he told me. Had I asked for more, he would have enlightened me beyond that."[2]

COMMENTARY: There are different *ahadith* about the deed dearest to Allah. This *hadith* names three deeds. Other *ahadith* name the best deeds of Islam as feeding (the poor), preaching the religion, worshipping Allah in the night when others are asleep.

The Prophet صلی الله علیه وسلم is quoted in another *hadith* to say that the best of all deeds is that the people should be secure from the tongue and hand of a person (Muslim).

Some *ahadith* disclose that the best of deeds is remembrance of Allah.

And, other *ahadith* speak of other deeds as the best.

Actually, the Prophet صلی الله علیه وسلم informed the person asking according to his

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[1] Bukhari # 6823, Muslim # 45-2765.

[2] Bukhari # 527, Muslim # 139-85, Tirmidhi # 173 and 1905, Nasa'i # 610, Musnad Ahmad 1-409 and 410.

temperament or need, and his situation. It is as we rate something as the best depending on the moment, as we say of silence when conditions warrant it.
For example, in early Islam, jihad was the proper deed for Muslim, Hence, he said at that moment that jihad is the best. In the same way, when he observed any one hungry or unclothed, he exhorted the people to give sadaqah. *Salah* being the means of nearness to Allah, he named it as the dearest deed. So, each of these deeds is superior to the other in its own perspective.

(٥٦٩) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ۔

(رواه مسلم)

569. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Between a man and disbelief is neglect of the *salah*."[1]

COMMENTARY: The *hadith* implies that between a believing man and disbelief is *salah* like an obstacle preventing him from going up to disbelief. When he neglects the *salah*, it is as though the obstacle is removed and he will towards disbelief.
This *hadith* warns those who neglect the *salah* and it indicates that one who abandons the *salah* might become a disbeliever because he is responsible for the removal of the obstacle. He is at the borders of disbelief and when he is there, the neglect of the *salah* may lead him to sin, indecency and rebellion against Allah to such an extent that he turns into a disbeliever.
We have stated earlier that the ulama (Scholars) express different opinion about one who neglects the *salah*. Those who look at the apparent say that he who neglects the *salah* has become a disbeliever. Imam Maalik رحمہ اللہ and Imam Shafi'i رحمہ اللہ say that though he is not a disbeliever, he is a rebel and deserves to be beheaded. Imam Abu Hanifah رحمہ اللہ said, that if anyone gives up the *salah* then it is *wajib (expedient)* that he should be beaten and imprisoned till such time as he reforms and offers the *salah*.

SECTION II اَلْفَصْلُ الثَّانِيْ

(٥٧٠) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَمْسُ صَلَوَاتٍ اِفْتَرَضَهُنَّ اللّٰهُ تَعَالٰى مَنْ اَحْسَنَ وُضُوْئَهُنَّ وَصَلَّاهُنَّ لِوَقْتِهِنَّ وَاَتَمَّ رُكُوْعَهُنَّ وَخُشُوْعَهُنَّ كَانَ لَهُ عَلَى اللّٰهِ عَهْدٌ اَنْ يَّغْفِرَ لَهُ وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عَلَى اللّٰهِ عَهْدٌ اِنْ شَاءَ غَفَرَ لَهُ وَاِنْ شَاءَ عَذَّبَهُ۔ (روہ احمد وابوداؤد وروی مالك والنسائی)

570. Sayyiduna Ubadah ibn Samit رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah the Exalted has prescribed five *salahs*. Whoever makes ablution for them well and offers them at their right time, perfecting their bowing and humility, has a pact with Allah that He shall forgive him. But, he who does not do it, there is no pact for him. If he wishes, He will forgive him but if he wishes He will punish him."[2]

COMMENTARY: On who does not offer the *salah* does not become a disbeliever but commit a grave sin. It is not necessary that Allah will punish him, but if he wishes He may pardon him.

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[1] Musliim # 134-82, Its words are: 'Between a man and polytheism and disbelief is neglect of *salah*' Abu Dawud # 4678, Tirmidih # 2618, Musnad Ahmad 3-370, Ibn Majah # 1078.

[2] Musnad Ahmad 5-317, Abu Dawud # 425, Muwatta Imam Maalik # 7.3-14, Nasa'i # 461, Ibn Majah # 1401, Darimi # 1577.

The perpetrator of a grave sin will not abide in hell for ever. When his term is over he will be eligible to enter paradise on Allah's command. This is the belief of the ahl us *sunnah (Practice of Holy Prophet)* wa al-Jama'ah.

(٥٧١) وَعَنْ اَبِي أُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلُّوْا خَمْسَكُمْ وَصُوْمُوْا شَهْرَكُمْ وَادُّوْا زَكَاةَ اَمْوَالِكُمْ وَاَطِيْعُوْا ذَا اَمْرِكُمْ تَدْخُلُوْا جَنَّةَ رَبِّكُمْ۔ (رواه احمد و الترمذی)

571. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Establish your five (*salah*), fast during your month (of Ramadan), pay the zakah on our properties, and obey your leader (who abides by the *Shari'ah (divine law)*). You will enter the paradise of your Lord."[1]

COMMENTARY: The leader might be a king an amir or a ruler. Muslims must obey them on condition that their command does not contravene the *Shari'ah (divine law)*. If they give a command against the Islamic Code of law then not only should they not be obeyed but also they must be compelled to abide by Islamic laws. The leaders could also mean the ulama (Scholars) who lead the Muslims according to the *Shari'ah (divine law)*, the Qur'an and *sunnah (Practice of Holy Prophet)*.

The leader is also one who is appointed to guide the Muslims in their affairs.

(٥٧٢) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُرُوْا اَوْلَادَكُمْ بِالصَّلٰوةِ وَهُمْ اَبْنَاءُ سَبْعِ سِنِيْنَ وَاضْرِبُوْهُمْ عَلَيْهَا وَهُمْ اَبْنَاءُ عَشْرِ سِنِيْنَ وَفَرِّقُوْا بَيْنَهُمْ فِي الْمَضَاجِعِ رَوَاهُ اَبُوْدَاوٗدَ وَكَذَا رَوَاهُ فِيْ شَرْحِ السُّنَّةِ عَنْهُ وَفِي الْمَصَابِيْحِ عَنْ سَبْرَةَ بْنِ مَعْبَدٍ۔

572. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ narrated that from his father who from his grandfather رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم said, "Command your children when they are seven years old that they should offer the *salah* and when they are ten beat them (for that) and separate their beds (boys away from the girls)."[2] And also Baghawi transmitted thus, but in al-Masabih:

(٥٧٣) عَنْ سَبْرَةَ بْنِ مَعْبَدٍ

573. (from:) Sabrah ibn Mu'bad رضی اللہ عنہ in the same manner.[3]

COMMENTARY: When children are made to offer the *salah*, they should be taught, at the same time, the manner and rules of offering the *salah* so that they learn gradually the correct method of offering it.

Brothers and sister, or unrelated boys and girls must be made to sleep in separate beds when they attain this age.

(٥٧٤) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعَهْدُ الَّذِيْ بَيْنَنَا وَبَيْنَهُمْ اَلصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ۔ (رواه احمد والترمذی والنسائی وابن ماجة)

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[1] Musnad Ahmad 5-251, Tirmidhi # 616.

[2] Abu Dawud # 495, Tirmidhi # 408, up to ; 'beat them'

[3] Masabih us *sunnah* # 400. And like it Abu Dawud # 494, Musnad Ahmad 3-402, without mentioning the separation.

574. Sayyiduna Buraydah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The pact between us and them is the *salah*. He who neglects it has disbelieved."[1]

COMMENTARY: The pact between us and the hypocrites for peace and an assurance that we shall not kill them or implement the commands of Islam on them is because they have consented to offer the *salah* with the congregation and to obey the other commands of Islam. In this way, they resemble the Muslim. Hence, he who give up *salah*, which is the most superior of all kinds of worship equals the disbeliever. Hence the Muslims must not abandon the *salah* and demonstrate their disbelief.

The meaning of the two concluding words (فقد كفر) is that he (who has ceased to offer the *salah*) has demonstrated disbelief.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٥٧٥) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّيْ عَالَجْتُ امْرَأَةً فِيْ اَقْصَى الْمَدِيْنَةِ وَاِنِّيْ اَصَبْتُ مِنْهَا مَادُوْنَ اَنْ اَمَسَّهَا فَاَنَا هٰذَا فَاقْضِ فِيَّ مَا شِئْتَ فَقَالَ لَهُ عُمَرُ لَقَدْ سَتَرَكَ اللّٰهُ لَوْسَتَرْتَ عَلٰى نَفْسِكَ قَالَ وَلَمْ يَرُدَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَقَامَ الرَّجُلُ فَانْطَلَقَ فَاَتْبَعَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا فَدَعَاهُ وَتَلَا عَلَيْهِ هٰذِهِ الْاٰيَةَ وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ اِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ يَا نَبِيَّ اللّٰهِ هٰذَا لَهُ خَاصَّةً؟ فَقَالَ بَلْ لِّلنَّاسِ كَافَّةً۔ (رواه مسلم)

575. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that a man came to the Prophet صلی اللہ علیہ وسلم and said, "O Messenger of Allah, I struggled with a woman at the outskirts of Madinah and I got from her everything except having sexual intercourse. So, here am I and do decide about me as you wish." Umar رضی اللہ عنہ said to him, "Indeed, Allah has covered you up. Perhaps, you would have concealed (your fault) yourself." The Prophet صلی اللہ علیہ وسلم said nothing, and the man got up and departed. The Prophet صلی اللہ علیہ وسلم sent a man behind to fetch him. Then, he recited to the man this verse:

وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ اِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ

{And established the *salah* at the two ends of the day and approaches of the night. Surely good deeds will drive away the evil deeds. That is an admonition for the mindful} (11:114)

One of the men among the group asked, "O Prophet of Allah, is this specially for him?" He said, "Rather, for the people, all of them."[2]

COMMENTARY: This verse is explained in the commentary to the *hadith* # 566.

Ibn Hajar رحمہ اللہ said that the previous *hadith* # 566 was about Abu al Yasar while this is about another man. So, perhaps, this verse was revealed a second time, or the Prophet صلی اللہ

[1] Musnad Ahmad 5-346, Tirmidhi # 2630, Nasa'i # 424, Ibn Majah # 1079.

[2] Muslim # 92-2763, Abu Dawud # 4468.

عليه‌وسلم recited again to this second man.

(٥٧٦) وَعَنْ اَبِي ذَرٍّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ زَمَنَ الشِّتَآءِ وَالْوَرَقُ يَتَهَافَتُ فَاَخَذَ بِغُصْنَيْنِ مِنْ شَجَرَةٍ قَالَ فَجَعَلَ ذٰلِكَ الْوَرَقُ يَتَهَافَتُ قَالَ فَقَالَ يَا اَبَا ذَرٍّ قُلْتُ لَبَّيْكَ يَا رَسُوْلَ اللّٰهِ قَالَ اِنَّ الْعَبْدَ الْمُسْلِمَ لَيُصَلِّي الصَّلَاةَ يُرِيْدُ بِهَا وَجْهَ اللّٰهِ فَتَهَافَتُ عَنْهُ ذُنُوْبُهُ كَمَا تَهَافَتُ هٰذَا الْوَرَقُ عَنْ هٰذِهِ الشَّجَرَةِ۔

(رواه احمد)

576. Sayyiduna Abu Dharr رضی الله عنه narrated that the Prophet صلی الله علیه وسلم was outside in winter. The leaves were falling. He took two branches of a tree and their leaves dropped one after another. He said, "O Abu Dharr!" He answer, "Here am I, O Messenger of Allah." He said, "Indeed, as the Muslim worshipper offers the *salah* intending to seek Allah's pleasure, his sins fall from him just as these leaves fall from this tree."[1]

COMMENTARY: Intention to 'seek Allah's pleasure' allows for no kind of ostentation, or for any other objective. Rather, *salah* should be offered merely to please Allah and obey Him.

(٥٧٧) وَعَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى سَجْدَتَيْنِ لَا يَسْهُوْ فِيْهِمَا غَفَرَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ۔ (رواه احمد)

577. Sayyiduna Zayd ibn Khalid al-Juhani رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said 'if anyone offers two raka'at *salah* (attentively) without committing an error in them, Allah will forgive him the sins he committed before that."[2]

(٥٧٨) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ ذَكَرَ الصَّلَاةَ يَوْمًا فَقَالَ مَنْ حَافَظَ عَلَيْهَا كَانَتْ لَهٗ نُوْرًا وَبُرْهَانًا وَنَجَاةً يَوْمَ الْقِيَامَةِ وَمَنْ لَّمْ يُحَافِظْ عَلَيْهَا لَمْ تَكُنْ لَّهٗ نُوْرًا وَلَا بُرْهَانًا وَلَا نَجَاةً وَكَانَ يَوْمَ الْقِيَامَةِ مَعَ قَارُوْنَ وَفِرْعَوْنَ وَهَامَانَ وَاُبَيِّ بْنِ خَلَفٍ۔

(رواه احمد والدارمی والبیهقی فی شعب الایمان)

578. Sayyiduna Abdullah ibn Amr ibn al Aas رضی الله عنه narrated that one day the Prophet صلی الله علیه وسلم mentioned the *salah* and said, "For one who preserves it, it will be light, evidence and deliverance on the day of resurrection. But, for one who does not preserve it, it shall not be light, evidence or deliverance. And, on the day of resurrection, he will be with Quran, Fir'awn Haman and Ubayy ibn Khalaf."[3]

COMMENTARY: Preserving the *salah* is to offer the *salah* regularly when due without fail. It should be offered properly, respecting its *fard (obligatory), wajib (expedient), sunnah (Practice of Holy Prophet* صلی الله علیه وسلم*)* and *mustahab (desirable)*. Such a one who observes it will be entitled to reward. But one who does not observe *salah* in this manner and is careless will be liable to the punishment mentioned (in the *hadith*).

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[1] Musnad Ahmad 5-177.

[2] Musnad Ahmad 5-194.

[3] Musnad Ahmad 2-169, Darimi # 2721, Bayhaqi in Shu'ab ul Eeman # 2823.

Consider! How much emphasis is placed on preserving the *salah*! If anyone neglects it then he invites his own destruction. To neglect it is to make oneself eligible to be punished with the accursed men named in the *hadith*.

Quran (korah) and Fir'awn (the pharaoh) are the accursed who are very notorious. Haman was the letter's minister and ubayy ibn Khalaf was the arch enemy of the Prophet صلى الله عليه وسلم. In the Battle of Uhud, he was struck by the Prophet صلى الله عليه وسلم and died of that wound. He is, therefore, called the most wretched of the miserable men of the *ummah*.[1]

In conclusion, readers may know that this *hadith* tells us implicitly about one who preserves the *salah* in the manner stated in these lines. He will be with the Prophet's عليه السلام, the truthful, the martyrs and the righteous on the day of resurrection. May Allah enable to us offer the *salah* regularly and with sincere interest and thus qualify us for these favour (Aameen).

(٥٧٩) وَعَنْ عَبْدِاللّٰهِ بْنِ شَقِيْقٍ قَالَ كَانَ اَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَرَوْنَ شَيْئًا مِنَ الْاَعْمَالِ تَرْكُهُ كُفْرٌ غَيْرُ الصَّلَاةِ۔ (رواه الترمذى)

579. Sayyiduna Abdullah ibn Shaqiq رحمه الله is reported to have said, "The companions of Allah's Messenger صلى الله عليه وسلم did not regard neglect of any of the good deeds as disbelief as they regarded (neglect of) *salah*."[2]

COMMENTARY: This is evidence that the sahabah رضى الله عنه regarded neglect of *salah* not only as a grave sin but also approaching disbelief.

(٥٨٠) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ اَوْصَانِي خَلِيْلِيْ اَنْ لَّا تُشْرِكَ بِاللّٰهِ شَيْئًا وَاِنْ قُطِّعْتَ وَحُرِّقْتَ۔ وَلَا تَتْرُكْ صَلَاةً مَكْتُوْبَةً مُتَعَمِّدًا فَمَنْ تَرَكَهَا مُتَعَمِّدًا فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ وَلَا تَشْرَبِ الْخَمْرَ فَاِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ۔

(رواه ابن ماجة)

580. Sayyiduna Abu ad-Darda رضى الله عنه narrated "MY friend (the Prophet صلى الله عليه وسلم) enjoined me: do not associate any thing with Allah even if you are cut to pieces and burnt; do not neglect a prescribed *salah* willfully, for, if anyone neglects it willfully then there is no responsibility for (protecting) him; and do not consume wine, for it is the key to every evil."[3]

COMMENTARY: The Prophet صلى الله عليه وسلم taught Sayyiduna Abu Darda رضى الله عنه the superior course that one should not ascribe partners to Allah even if one is sliced to pieces. This is the path of the most dedicated otherwise one is allowed to utter a word of disbelief if there is threat to life while the heart is full with belief in Allah.

There being no responsibility means that the pact and covenant of Islam is withdrawn from one who deliberately gives up the *salah* and so rebels against a basic command of Islam. He goes out of the fold of the Islamic fraternity. This saying of the Prophet صلى الله عليه وسلم was out of extreme warning to one who does not offer the *salah*.

Or, these words means that this kind of a person losses the protection of Islam. The Islamic

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[1] see the stories of the Prophet (Ibn Kathir) pp 187, 199, 233, 236 for a life sketch of these wretched man. (publisher Dar ul Ish'at Karachi).

[2] Tirmidhi # 2631.

[3] Ibn Majah # 4034.

state will not be responsible for a person who gives up *salah* wilully.
Wine is the key to every evil. Wine numbs the senses. The alcoholic commits all kinds of sin without compunction. This is why wine is called umm ul Khabaith (the mother of all evils).

CHAPTER - II

THE APPOINTED TIMES (OF *SALAH*) بَابُ الْمَوَاقِيْتِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٥٨١) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقْتُ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطُوْلِهِ مَالَمْ يَحْضُرِ الْعَصْرُ وَوَقْتُ الْعَصْرِ مَالَمْ تَصْفَرَّ الشَّمْسُ وَ وَقْتُ صَلَاةِ الْمَغْرِبِ مَالَمْ يَغِبِ الشَّفَقُ وَ وَقْتُ صَلَاةِ الْعِشَاءِ إِلٰى نِصْفِ اللَّيْلِ الْاَوْسَطِ وَ وَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوْعِ الْفَجْرِ مَالَمْ تَطْلُعِ الشَّمْسُ فَإِذَا طَلَعَتِ الشَّمْسُ فَأَمْسِكْ عَنِ الصَّلٰوةِ فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطَانِ۔ (رواه مسلم)

581. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that Allah's Messenger صلی الله عليه وسلم said, "The time of the *salah* of zuhr is when the sun begins to decline from the meridian and a person's shadow matches his height (and lasts) till asr begins. And, the time of asr is till the sun does not turn yellow. And, the time of *salah* of maghrib is till the ruddy light is visible. And the time of the *salah* of *isha* is till midnight exactly. And, the time of the *salah* of the morning is from the rise of down till the sun has not risen, so when the sun rises, desist from (offering) the *salah*, for, it rises between the two horns of the devil."[1]

COMMENTARY: Let us first explain the terminology (generally used for times of the *salah*).
ZAWAL (زوال): declining, the declination of the sun from the meridian.
The true shadow: The shadow that remains at the time of zawal. It differs from city to city varying in length and in some places like Makkah and Madinah, there is no shadow at all. The easiest method to know the zawal and the true shadow is to plant a straight stick on a level piece of land. The extreme tip of its shadow should be marked. Then it should be observed whether the shadow increases or decreases in length. If it increases, then zawal is still due, but if it decreases, then zawal is over. If it remains static, moving neither very, then it is exactly noon and it is called istawa (equal).
ONE MITHL: Apart from the true shadow, when the shadow of everything is equal to it, it is called one mithl (or, exactly like it).
TWO MITHL: Apart from the true shadow, when the shadow of everything is twice its length, it is called two mithl (or, twice like it).
Let us now study the *hadith*.
The Prophet صلی الله عليه وسلم mentioned the *salah* of zuhr before the other *salah* when speaking of the hours of *salah*. This is because jabril عليه السلام had begun with this while teaching the times of *salah* and leading the Prophet صلی الله عليه وسلم in the *salah* of zuhr. This is why the *salah* of zuhr is called pesheen (early noon *salah*).
The time of zuhr begins when the sun begins to incline towards the west. It is called zawal.

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[1] Muslim # 173-612, Abu Dawud (in brief) # 396, Nasa'i # 522, Musnad Ahmad 2-213.

Its time remains till the shadow of everything is equal to the length of that thing disregarding the shadow at zawal (the true shadow).

'Till asr begins.' This emphasize the proceeding sentence, for, when the shadow is one mithl, the time of zuhr ends. and of asr commences. This shows that the time of zuhr and asr are not shared by these two *salahs* as Imam Maalik holds. Till the sun turns pale, the time of asr remains without aversion. After that, till sunset, its permissible time remains.

The question arises, what is the meaning of 'sun turns pale?' Some people say that it is when the sun changes colour such that one may look at it with the naked eye without harm to the eyes. Others say that the sun's rays that fall on the wall change colour.

We must learn more that Imam Shafi'i رحمه الله Imam maalik رحمه الله, Imam Ahmad رحمه الله and the two companions Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله as also Imam Zufar رحمه الله and others contend that zuhr is up to one mithll after which the time of asr commences. They rely on this *hadith*.

According to one version, Imam Abu Hanifah رحمه الله also holds the same view. Durr Mukhtar prefers the same ruling on the basis of many books, but his well-known contention is that zuhr remains valid till two mithl when shadows are twice their subject. His argument is found in the Hidayah and other books.

The ulama (Scholars) have suggested a simple way out. They say that it is reasonable to offer the zuhr within (the period of) one mithl and asr should be offered after two mithl. In this way, both the *salahs* will be offered without any hesitation.

The hour of maghrib begins after the sun disappears. It ends as the twilight ends. The ulama (Scholars) say that shafaq (شفق) or twilight is the redness that is visible after sunset. The linguists also say the same thing. But, Imam Abu Hanifah رحمه الله and some ulama (Scholars) assert that (shafaq) is the whiteness that appears after the redness (not twilight). However, in one of his opinion, he agreed that shafaq (شفق) is the redness. Indeed, an edict in Sharah Wiqayah is based on this opinion. Hence, to be on the safe side the *salah* of maghrib should be offered before the ruddy light disappears and *isha* offered after the whiteness disappears. Both will then be offered without confusion.

The correct decision about *isha* is that the time begins after the shafaq (شفق) or redness disappears and remains till midnight without repugnance but the permissible time is till rise of dawn.

The time of the *salah* of *fajr* commences with the broad whiteness across the horizon as dawn approaches (called subh sadiq). It ends with sunrise. Though the *hadith* seems to say that all this is the proper time of *fajr*, some ulama (Scholars) say that the accepted time for it is (الاسفار) (al asfar) or good light of dawn as the light spreads well. After that it continues to be permissible.

Now, let us look at the last sentence of the *hadith*. 'when the sun rises, desist from offering the *salah* because it rises between the two horns of the devil's horns are there. Rather, one narration throws light on it. At the time of sunrise, the devil stands opposite to the sun drawing his head closer to it. He does the same thing at sunset. He does it under the impression that those who worship the sun and prostrate before it really have him in mind, This is what he causes his obedient associates to believe. This is why the Prophet صلى الله عليه وسلم has forbidden his *ummah* to offer the *salah* at these times so that their worship does not coincide with devil-worshippers as they worship him.

(٥٨٢) وَعَنْ بُرَيْدَةَ قَالَ إِنَّ رَجُلًا سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ وَقْتِ الصَّلَاةِ فَقَالَ لَهُ صَلِّ مَعَنَا

هٰذَيْنِ يَعْنِي الْيَوْمَيْنِ فَلَمَّا زَالَتِ الشَّمْسُ اَمَرَ بِلَالًا فَاَذَّنَ ثُمَّ اَمَرَهٗ فَاَقَامَ الظُّهْرَ ثُمَّ اَمَرَهٗ فَاَقَامَ الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ نَقِيَّةٌ ثُمَّ اَمَرَهٗ فَاَقَامَ الْمَغْرِبَ حِيْنَ غَابَتِ الشَّمْسُ ثُمَّ اَمَرَهٗ فَاَقَامَ الْعِشَاءَ حِيْنَ غَابَ الشَّفَقُ ثُمَّ اَمَرَهٗ فَاَقَامَ الْفَجْرَ حِيْنَ طَلَعَ الْفَجْرُ فَلَمَّا اَنْ كَانَ الْيَوْمُ الثَّانِي اَمَرَهٗ فَاَبْرِدْ بِالظُّهْرِ فَاَبْرَدَ بِهَا فَاَنْعَمَ اَنْ يُبْرِدَ بِهَا وَصَلَّى الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ اَخَّرَهَا فَوْقَ الَّذِيْ كَانَ وَصَلَّى الْمَغْرِبَ قَبْلَ اَنْ يَغِيْبَ الشَّفَقُ وَصَلَّى الْعِشَاءَ بَعْدَ مَا ذَهَبَ ثُلُثُ اللَّيْلِ وَصَلَّى الْفَجْرَ فَاَسْفَرَ بِهَا ثُمَّ قَالَ اَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلَاةِ فَقَالَ الرَّجُلُ اَنَا يَا رَسُوْلَ اللّٰهِ قَالَ وَقْتُ صَلَاتِكُمْ بَيْنَ مَا رَاَيْتُمْ۔ (رواه مسلم)

582. Sayyiduna Buraydah رضى الله عنه narrated that a man asked Allah's Messenger صلى الله عليه وسلم about the time of the *salah*. He said, "Offer the *salah* with us these two, meaning two days,' when the sun declined from its meridian, he instructed Bilal and he called the adhan. Then, he instructed him and he called the iqamah for the zuhr *salah*. Then, he instructed him and he called the iqamah for asr, the sun being high and clear white. Again, he instructed him, and he called the iqamah for maghrib when the sun had disappeared. Then, he instructed him and he called the iqamah for the *isha* when the twilight was gone. Then, he instructed him and he called the iqamah for the *fajr* when dawn began. When it was the second day, he instructed him to delay and zuhr and he put it off till much of the heat had gone. And, he offered the asr while the sun was high, delaying it beyond what it had been (on the previous day). And, he offered the maghrib before the shafaq (or twilight) had disappeared. And, he offered the *isha* after one-third of the night was gone. And, he offered the *fajr* when the light had spread well. Then, he asked, "where is the man who had asked about the time of *salah*?" A man said, "I, O Messenger of Allah." He said, "The time of your *salah* is between what you have seen."[1]

COMMENTARY: The man wished to know the initial and the final time of every *salah*. The Prophet صلى الله عليه وسلم demonstrated to him the hours of the *salah* practically instead of giving him oral instructions. The first day, he led the congregation at the initial times of the *salah* and on the next day he led the congregation as the time was about to expire.

The *hadith* mentions the adhan only for zuhr and the iqamah for it. Thereafter, the adhan or time of other *salahs* is not mentione,d because they are known.

On the second day, the Prophet صلى الله عليه وسلم offered all the *salah* at their last time, but not *isha*. If he had delayed it till midnight then the people would have been inconvenienced and if he had slept before *isha* that would not have been reasonable. It is *makruh (unbecoming)* to sleep before *isha*.

The Prophet صلى الله عليه وسلم advised the man to offer his *salah* between the two times that he was shown. Even after the last times demonstrated by the Prophet صلى الله عليه وسلم there was some time remaining but that was the permissible time, not the accepted time. The time demonstrated was the accepted time.

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[1] Muslim # 176-613, Nasa'i # 519, Munsad Ahmed 5-349.

SECTION II الفصل الثاني

(٥٨٣) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَّنِيْ جِبْرِيْلُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ فَصَلّٰى بِيَ الظُّهْرَ حِيْنَ زَالَتِ الشَّمْسُ وَكَانَتْ قَدْرَ الشِّرَاكِ وَصَلّٰى بِيَ الْعَصْرَ حِيْنَ صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهٗ وَصَلّٰى بِيَ الْمَغْرِبَ حِيْنَ اَفْطَرَ الصَّائِمُ وَصَلّٰى بِيَ الْعِشَاءَ حِيْنَ غَابَ الشَّفَقُ وَصَلّٰى بِيَ الْفَجْرَ حِيْنَ حَرُمَ الطَّعَامُ وَالشَّرَابُ عَلَى الصَّائِمِ فَلَمَّا كَانَ الْغَدُ صَلّٰى بِيَ الظُّهْرَ حِيْنَ كَانَ ظِلُّهٗ مِثْلَهٗ وَصَلّٰى بِيَ الْعَصْرَ حِيْنَ كَانَ ظِلُّهٗ مِثْلَيْهِ وَصَلّٰى بِيَ الْمَغْرِبَ حِيْنَ اَفْطَرَ الصَّائِمُ وَصَلّٰى بِيَ الْعِشَاءَ اِلٰى ثُلُثِ اللَّيْلِ وَصَلّٰى بِيَ الْفَجْرَ فَاَسْفَرَ ثُمَّ الْتَفَتَ اِلَيَّ فَقَالَ يَا مُحَمَّدُ هٰذَا وَقْتُ الْاَنْبِيَاءِ مِنْ قَبْلِكَ وَالْوَقْتُ مَا بَيْنَ هٰذَيْنِ الْوَقْتَيْنِ۔ (رواه ابوداؤد والترمذی)

583. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم led me in the *salah* twice at the House (of Allah, the ka'bah). He offered the zuhr with me when the sun had declined at the meridian as much as the thong of a sandal. And he offered the asr with me when the shadow of everything was equal to its height. He offered the maghrib with me at the time when one who fasts takes the iftar. He offered with me the *isha* when the twilight disappeared. Then, he offered the *fajr* with me when food and drink are forbidden to one who fasts. When it was the next day, he offered with me the zuhr when its shadow was equal to its height, and he offered with me the asr when its shadow was twice its height. He offered with me the maghrib when one who fasts breaks his fast (or take iftar), and he offered the *isha* with me when the night was one-third gone. And, he offered with me the *fajr* when light was well spread (over the sky). Then, he turned to me and said, 'O Muhammad, this is the time (of the *salah*) of the Prophets (who were) before you. The time (of the five *salahs*) lies anywhere between these two."[1]

COMMENTARY: Depending on place and time, the real shadow varies. At some places like Makkah sometimes there is no real shadow. (On the second day, the words 'its shadow' could be 'shadow of everything' or the pronoun could be personal to mean 'of jibril;)

SECTION III الفصل الثالث

(٥٨٤) عَنِ ابْنِ شِهَابٍ اَنَّ عُمَرَ بْنِ عَبْدِالْعَزِيْزِ اَخَّرَ الْعَصْرَ شَيْئًا فَقَالَ لَهٗ عُرْوَةُ اَمَا اِنَّ جِبْرِيْلَ قَدْ نَزَلَ فَصَلّٰى اَمَامَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهٗ عُمَرُ اَعْلَمْ مَا تَقُوْلُ يَا عُرْوَةُ فَقَالَ سَمِعْتُ بَشِيْرَبْنَ اَبِيْ مَسْعُوْدٍ يَقُوْلُ سَمِعْتُ اَبَا مَسْعُوْدٍ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ نَزَلَ جِبْرِيْلُ فَاَمَّنِيْ فَصَلَّيْتُ مَعَهٗ ثُمَّ صَلَّيْتُ مَعَهٗ ثُمَّ صَلَّيْتُ مَعَهٗ ثُمَّ صَلَّيْتُ مَعَهٗ ثُمَّ صَلَّيْتُ مَعَهٗ يَحْسَبُ بِاَصَابِعِهٖ خَمْسَ صَلَوَاتٍ۔ (متفق علیه)

584. Sayyiduna Ibn Shihab رحمہ اللہ [2] narrated that Sayyiduna Umar ibn Abdul Aziz رحمہ

[1] Tirmidhi # 149, Abu Dawud # 293, Ibn Majah # 667, Musnad Ahmad 1-333.

[2] His name was Muhammad ibn Abdullah ibn shihab and was known as Zuhri. He died in Ramadan, 124 AH. He was a great Tabi'i.

الله delayed the (*salah* of) asr a little. So, Sayyiduna Urwah رحمه الله said to him. "Indeed, Jibril عليه السلام had come down and offered the *salah* before Allah's Messenger صلى الله عليه وسلم." Umar رحمه الله remarked. "Mind what you say, O Urwah!" He said, "I had heard Bashir ibn Abu Mas'ud say that he had heard Abu Mas'ud رضى الله عنه say that he had heard Allah's Messenger صلى الله عليه وسلم say, 'Jibril عليه السلام descended and let me (in the *salah*). I offered the *salah* with him. Again, I offered the *salah* with him. Again, I offered the *salah* with him. Again, I offered the *salah* with him. Again, I offered the *salah* with him. He counted the five *salah* on his finger."[1]

COMMENTARY: Urwah رحمه الله reminded Umar ibn Abdul Aziz رحمه الله that jibril عليه السلام had led the Prophet صلى الله عليه وسلم on the first day and offered the *salah* at their initial times. This means that it is better to offer the *salah* at these times. Though Umar رحمه الله had not delayed the *salah* (of asr) such, yet why even a little delay? Umar رحمه الله meant to tell him that a *hadith* must be narrated carefully and with a proper line of t transmission. Urwah رحمه الله did not mind Umar's رحمه الله words though he was a glorious scholar, but he made amends and described the sanad of the *hadith;* from Bashir رحمه الله from the great sahabi Abu Mas'ud رحمه الله from the Prophet صلى الله عليه وسلم.

The times are not mentioned in this *hadith* in detail because the address was aware of that. Only the essential information is conveyed.

(٥٨٥) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ اَنَّهُ كَتَبَ إِلَى عُمَّالِهِ اَنَّ اَهَمَّ اُمُوْرِكُمْ عِنْدِى الصَّلَاةُ مَنْ حَفِظَهَا وَ حَافَظَ عَلَيْهَا حَفِظَ دِيْنَهُ وَمَنْ ضَيَّعَهَا فَهُوَ لِمَا سِوَاهَا اَضْيَعُ ثُمَّ كَتَبَ اَنْ صَلُّوا الظُّهْرَ اَنْ كَانَ الْفَيْئُ ذِرَاعًا إِلَى اَنْ يَكُوْنَ ظِلُّ اَحَدِكُمْ مِثْلَهُ وَالْعَصْرُ وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ نَقِيَّةٌ قَدْرَمَا يَسِيْرُالرَّاكِبُ فَرْسَخَيْنِ اَوْثَلَاثَةً قَبْلَ مَغِيْبِ الشَّمْسِ وَالْمَغْرِبَ إِذَا غَابَتِ الشَّمْسُ وَالعِشَاءَ إِذَا غَابَ الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ فَمَنْ نَامَ فَلَا نَامَتْ عَيْنُهُ وَالصُّبْحَ وَالنُّجُوْمُ بَادِيَةٌ مُشْتَبِكَةٌ۔ (رواه مالك)

585. Sayyiduna Umar ibn Khattab رضى الله عنه is reported to have written to his governors. "The most important of your affairs in my sight is the *salah.* He who preserves it and observes it attentively, preserves his religion, but he who neglects it is more neglectful of other things." Then, he wrote, "Offer the zuhr when the shadow is a cubit long until the shadow of one of you is equal to his height, the asr while the sun is high and clear white, there still being time for a rider to travel two or three farsakh before sunset. And, (offer) the maghrib when the sun has set, the *isha* between the disappearance of the twilight till one third of the night has passed but if any one sleeps (before that), may his eyes not sleep, if anyone sleeps...(saying it thrice). And, (offer) the *fajr* while the stars are visible, all of them."[2]

COMMENTARY: Sayyiduna Umar رضى الله عنه said that if anyone preserves the *salah* then he preserves his religion because *salah* is the pillar of religion and the only worship that preserves from sin and evil. If anyone is negligent in this regard then he will be unmindful of other sections of religion.

Umar's رضى الله عنه command to offer the zuhr when the shade is one cubit long is for places where

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[1] Bukhari # 3221, Muslim # 106-610, Nasa'i # 495, Ibn Majah # 668.

[2] Muwatta Maalik # 1.1-6.

the real shadow is as much as stated earlier. It varies from place to place and time to time.
He prayed that one who goes to sleep without offering the *isha* may not have rest.
Ibn Hajar cited this *hadith* to say that it is forbidden to sleep before *isha*. Imam Abu Hanifah رحمه الله said that if he is sure of awakening within time to offer the *salah*, then it is not disallowed to sleep, otherwise he is disallowed.
This command applied also to going to sleep before the time of *isha* begins. Some ulama (Scholars) say, however, that the command does not apply to sleeping before the time because one is not responsible till the time begins (of the *salah*).

(٥٨٦) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ كَانَ قَدْرُ صَلَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الظُّهْرِ فِي الصَّيْفِ ثَلَاثَةَ أَقْدَامٍ إِلَى خَمْسَةِ أَقْدَامٍ وَفِي الشِّتَاءِ خَمْسَةِ أَقْدَامٍ إِلَى سَبْعَةِ أَقْدَامٍ۔ (رواه ابوداؤد والنسائى)

586. Sayyiduna ibn Mas'ud رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم offered the (*salah* of) zuhr, the shadow was between three and five feet in summer, and between five and seven feet in winter.[1]

COMMENTARY: The difference is because the true (or real) shadow is longer in winter and shorter in summer, particularly in the two sacred territories (makkah, Madinah).
This *hadith* calls for a delay in the *salah* of zuhr after zawal. The word (اقدام), translated feet, is one seventh of a person's height.[2]

CHAPTER - III

OFFERING *SALAH* EARLY

بَابُ تَعْجِيْلِ الصَّلٰوةِ

Allah says:

فَاسْتَبِقُوا الْخَيْرَاتِ

{Vie with each other in virtuous deeds} (2:148)

The verse says that the *salah* should be offered early, meaning in its initial time. Every thing that is good, including the *salah* must be the quickly. It is better to do so.
However when the Prophet صلى الله عليه وسلم gave instructions to delay something then it is better to put it off.
Imam Shafi'i رحمه الله hold that it is *mustahab (desirable)* to offer all the *salah* in their initial time.
Imam Abu Hanifah رحمه الله said the zuhr must be offered early in winter but late, when it is cool, in summer, the *fajr* always when the light has spread, *isha* must be delayed, asr also when it is late but not so late that the sun's colour has changed. To offer the *salah* early is to offer them in their initial time. in the first half of it.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

(٥٨٧) عَنْ سَيَّارِ بْنِ سَلَامَةَ قَالَ دَخَلْتُ اَنَا وَاَبِيْ عَلَى اَبِيْ بَرْزَةَ الْاَسْلَمِيِّ فَقَالَ لَهُ اَبِيْ كَيْفَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْمَكْتُوْبَةَ فَقَالَ كَانَ يُصَلِّي الْهَجِيْرَ الَّتِيْ تَدْعُوْنَهَا الْاُوْلٰى حِيْنَ تَدْحَضُ الشَّمْسُ

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[1] Abu Dawud # 400, Nasa'i # 503.

[2] A footnote in the original Urdu says that a length discourse by the author (of Mazdnir) has been omitted because one cannot benefit from it these days.

وَيُصَلِّي الْعَصْرَ ثُمَّ يَرْجِعُ اَحَدُنَا اِلٰى رَحْلِهٖ فِيْ اَقْصَى الْمَدِيْنَةِ وَالشَّمْسُ حَيَّةٌ وَنَسِيْتُ مَا قَالَ فِي الْمَغْرِبِ وَكَانَ
يَسْتَحِبُّ اَنْ يُؤَخِّرَ الْعِشَاءَ الَّتِيْ تَدْعُوْنَهَا الْعَتَمَةَ وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيْثَ بَعْدَهَا وَكَانَ
يَنْفَتِلُ مِنْ صَلَاةِ الْغَدَاةِ حِيْنَ يَعْرِفُ الرَّجُلُ جَلِيْسَهٗ يَقْرَءُ بِالسِّتِّيْنَ اِلَى الْمِائَةِ وَفِيْ رِوَايَةٍ وَلَا يُبَالِيْ بِتَاخِيْرِ
الْعِشَاءِ اِلٰى ثُلُثِ اللَّيْلِ وَلَا يُحِبُّ النَّوْمَ قَبْلَهَا وَالْحَدِيْثَ بَعْدَهَا۔ (متفق عليه)

587. Sayyiduna Sayyar ibn Salamah رحمه الله narrated that he and his father went to (Sayyiduna) Abu Barzah al-Aslami رضى الله عنه. There, his father asked him how Allah's Messenger صلى الله عليه وسلم used to offer the prescribed *salah*. He said, "He used to offer the hajir (which is the noon, zuhr) *salah*, that you call the first, when the sun declined. He offered the asr following which one of us could return to his home at the outskirts of Madinah while the sun continued to shine brightly." And he forgot what he had said about the maghrib. "And, he preferred to put back the *isha* that you call al-atamah. He disliked anyone sleeping before it and conversing after it. And, he finished the *salah* of *fajr* when a man could recognize the sitting next to him. He recited in it between sixty and one hundred verses." According to a version, "He did not object to delaying the *isha* to one-third of the night, and did not like sleeping before it and conversing after it."[1]

COMMENTARY: It seems from this *hadith* that the Prophet صلى الله عليه وسلم offered the *salah* of zuhr early in winter, at its initial time, because it is proved that, in summer, he delayed the *salah* till it was relatively cool.

Atamah is the darkness after the disappearance of the shafaq (redness in the horizon). The Arabs used to call the *salah* of *isha* as atamah, in the beginning Later, the Prophet صلى الله عليه وسلم forbade them to call it atamah. He did not like that anyone should indulge in worldly conversation after *isha*. The objective is that deeds should be wound up with worship and remembrance of Allah because sleep is like death.

It is stated in sharah is *sunnah (Practice of Holy Prophet)* that most of the ulama (Scholars) regard sleeping before *isha* as *makruh (unbecoming)*, but some do permit it. Sayyiduna Umar رضى الله عنه is reported to have slept before *isha* and some ulama (Scholars) say that it is allowed to sleep before *Isha* only in Ramadan. Imam Nawawi رحمه الله said that if anyone is overcome by drowsiness and is not likely to miss the *salah* of *isha* then it is not *makruh (unbecoming)* for him to sleep before *isha*.

Some ulama (Scholars) consider conversation after *isha* to be *makruh (unbecoming)*. Sa'eed ibn Musayyab رحمه الله used to say, "I think it is better to go to sleep without offering the *salah* of isah than to occupied oneself in vain talk and worldly pursuit after it."

Some ulama (Scholars) permit scholarly talk after *isha*. They also permit conversation for necessary and essential things or with family members and guests. (Mulla Ali Qari).

Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله however, said, "Both these things are allowed. If anyone wishes to sleep before the *salah* of *isha* to regain vigour and fight off lethargy then he is permitted to sleep. Similarly, it is not disallowed to talk after ishsa as

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[1] Bukhari # 405, Muslim # 235-647, Abu Dawud # 398, Nasa'i # 495, Ibn Majah # 674, Darimi # 1300, Musnad Ahmad 4-420.

long as it is necessary and not futile."

(٥٨٨) وَعَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ سَأَلْنَا جَابِرَ بْنَ عَبْدِاللّٰهِ عَنْ صَلَاةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَانَ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ وَالْعَصْرَ وَالشَّمْسُ حَيَّةٌ وَالْمَغْرِبَ إِذَا وَجَبَتْ وَالْعِشَاءَ إِذَا أَكْثَرَ النَّاسُ عَجَّلَ وَإِذَا قَلُّوا أَخَّرَ وَالصُّبْحَ بِغَلَسٍ۔ (متفق عليه)

588. Sayyiduna Muhammad ibn Amr ibn Hasan ibn Ali رضی الله عنه narrated that they asked (Sayyiduna) Jabir ibn Abdullah رضی الله عنه about the *salah* of the Prophet صلی الله علیه وسلم. He said, "He used to offer the *salah* of zuhr in the midday heat when the sun had just passed the meridian, and the asr when the sun was shining bright, and the maghrib when the time was up (at sunset), and the *isha* early whenever there were many people, but late whenever there were few of them. The *fajr* (was offered) in darkness."[1]

COMMENTARY: This *hadith* shows that to allow more people to join the congregation, it is allowed to postpone the *salah* from its initial time. Rather, it is *mustahab (desirable)*. The ulama (Scholars) say that Imam Abu Hanifah رحمه الله and his followers have not made it necessary to offer a *salah* at its initial time because if it is put back to a later time more people join it, not that they do not regard the initial time as superior. The initial time is always better but some exigencies make a postponement preferable.

The *salah* of *fajr* was held in darkness because the sahabah رضی الله عنه engaged in worship all night and were found in the mosque early in the morning. So, the Prophet صلی الله علیه وسلم led the *salah* early to accommodate a large congregation.

However, this *hadith* does not establish at all that the Prophet صلی الله علیه وسلم offered the *salah* of *fajr* in darkness always. If that is so then he had also commanded that the *salah* of *fajr* be offered when the light spreads, and the Hanafis hold that a command is given preference over an example (or deed).

(٥٨٩) وَعَنْ أَنَسٍ قَالَ كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالظَّهَائِرِ سَجَدْنَا عَلٰى ثِيَابِنَا اتِّقَاءَ الْحَرِّ۔

(متفق علیه و لفظه للبخاری)

589. Sayyiduna Anas رضی الله عنه narrated that when they offered the *salah* of zuhr behind the Prophet صلی الله علیه وسلم, they prostrated themselves on their garment to mitigate the effects of heat.[2]

COMMENTARY: The Hanafis cite this *hadith* to prove that one who offers the *salah* can make prostration on his own clothing. The Shafi'is do not permit prostration on one's clothing if that would be in motion when he moves. They say that the sahabah رضی الله عنه did not prostrate on the garments that they had on them but they had a piece of cloth spread on the ground to protect themselves from heat.

This *hadith* is placed in this chapter to show that the Prophet صلی الله علیه وسلم offered the zuhr early too in summer.

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[1] Bukhari # 565, Muslim # 333-640, Abu Dawud # 397, Nasa'i # 527 (but not mentioned the *fajr*), Darimi # 1184, Musnad Ahmad 3-969.

[2] Bukhari # 542, Muslim # 191-620, Tirmidhi # 584, Nasa'i # 1116, Ibn Majah # 1116, Ibn Majah # 1033.

(٥٩٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اشْتَدَّ الْحَرُّ فَابْرِدُوْا بِالصَّلَاةِ وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ عَنْ اَبِيْ سَعِيْدٍ بِالظُّهْرِ فَاِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ وَاشْتَكَتِ النَّارُ اِلٰى رَبِّهَا فَقَالَتْ رَبِّ اَكَلَ بَعْضِيْ بَعْضًا فَاَذِنَ لَهَا بِنَفَسَيْنِ نَفَسٌ فِي الشِّتَاءِ وَنَفَسٌ فِي الصَّيْفِ اَشَدُّ مَا تَجِدُوْنَ مِنَ الْحَرِّ وَاَشَدُّ مَا تَجِدُوْنَ مِنَ الزَّمْهَرِيْرِ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ

590. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When the heat is grave put off the *salah* till it cools down somewhat." The version of Bukhari as narrated by Sayyiduna Abu Sa'eed رضی الله عنه adds: "at zuhr because the gravity of the heat is from the breath of hell. The fire complained to its Lord, 'Parts of me eat other parts, my Lord, So, He permitted it two breaths one in winter and one in summer. The severest heat and the severest cold that you endure."[1] Another version:

(٥٩١) فَاَشَدُّ مَا تَجِدُوْنَ مِنَ الْحَرِّ فَمِنْ سَمُوْمِهَا وَاَشَدُّ مَا تَجِدُوْنَ مِنَ الْبَرْدِ فَمِنْ زَمْهَرِيْرِهَا۔

591. "The severest heat you endure is from its hot breath and the severest cold you endure is from its cold breath."[2]

COMMENTARY: It is figurative speech that parts of fire consume parts. The flames are so fierce that they overlap. The breathing is the stretching of the flames outside hell. It is like an animate exhuming breath.

Hence it is not advisable to offer the *salah* at such times because it will be difficult to be attentive to it. Also, humility and submissiveness will be lacking, because of the heat.

Some doubt night arise. So, let us try to clarify them.

First is that we know that intensity of heat and cold results from the earth's orbit and the position of the sun. How then we can relate it to hell's bursting fire?

(a) The severity of heat is because of violence in hell, not that the heat itself is from it. Intensity of heat and cold can be influenced by other things apart from nearness or distance from the sun. The exhalations of hell can cause it, so to deny it is contrary to Islamic procedure because it is what the Truthful has conveyed to us.

(b) The cause of the earth's temperature is its position against the sun and its rays. It is not established that the sun is not hell and it is possible that the sun is the hell of our planet or universe. The attributes of hell are all found in the sun. Moreover even if it is established that the sun is not hell then too as a separate creation we cannot rule its influence on the earth.

Secondly, how can hell complain without having a tongue?

Just as a tongue may have no speech, so too speech need not be dependant on tongue. Many there are, like animals, that possess a tongue but are deprived of speech. There are such things that have no tongue but have the power of speech. To deny this possibility is foolish. It is the creator's doing that He made the tongue speak, the eye to see, and so on,

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[1] Bukhari 536, 537, Muslim # 185-618, Abu Dawud # 402 (first pout), Tirmidhi # 157 (first pout) Nasa'i # 500 (first pout), Ibn Majah # 678, Muwatta Maalik # 28, (Time of *salah*), Darimi # 1208, Musnad Ahmad 2-266.

[2] Ibn Majah # 4319, Musnad Ahmad 2-277, (not found in Bukhari)

each limb in distinguished by its ability. So, too, He can give the power of speech to any of His creation. Some learned people do assert that the heavenly bodies have soul and the have sense of feeling and perception. Then is speech for fetched?

Thirdly, since hell is lifeless, how does it breath?

The answer is that nothing precludes it from having life. Besides, if it can speak, why can it not breath on the basis of the same argument?

Fourthly, what does it mean that fire takes a cold breath?

A brief answer for it is that fire refers to its position or place which is hell. One of its stages is zamharir. (it is hurting cold)

Fifthly, if we go by the meaning of the *hadith*, the *salah* of *fajr* ought to have been postponed in intense winter, but no such command is given.

The answer is that, in the morning, cold continues to be as severe till the sun rises and if the *salah* were put off (for it to mitigate), the time would have expired.

We learn from this *hadith*, anyway, that it is *mustahab (desirable)* to offer the zuhr with some delay, in summer. This is what the sahabah رضی الله عنه did, putting off the zuhr till it was somewhat coolar. According to a *hadith* in Bukhari, the sahabah رضی الله عنه postponed it till the shadow of the hillocks fell on the ground. Obviously, their shadows spread after a very long time because they were not much high like the towers.

According to some a*hadith*, the sahabah رضی الله عنه proceeded for the *salah* of zuhr along th4e shade of the walls which were seven yards high in those days. So walking in their shade could have been of some benefit only when the sun was fairly low. Some people have determined the postponement to half of the period in summer. Some of the Shafi'is say that the cooler time for the *salah* of zuhr is the time of the zawal. They hold that the *salah* must not be postponed to the extent the Hanafis do. They hold that to avoid severe heat, the time of zawal is the best time to offer the zuhr. Their interpretation is for fetched and contrary to actual experience.

It is stated in the Hidayah: in cities where the severity of heat is when the sun's shadow is like one mithl there benefit may be derived from the cool time only when the *salah* is offered at one mithl.

SYNOPSIS: There are very many a*hadith* about offering the *salah* of zuhr when it is cooler. They establish that it is better to postpone the zuhr in summer till it is cooler. As for the *hadith* of Habbab رضی الله عنه (or Hubab رضی الله عنه) that the Prophet صلی الله علیه وسلم did not accede to their request to postpone the zuhr because of the intensity of the heat, they had asked for putting it off till the very last time. He did not agree because that could have gone beyond the period of zuhr.

Imam Shafi'i رحمه الله said that postponing till it is cooler is a concession but only for those who face difficulty in going to the mosques for the congregational *salah*. He said that those who offer their *salah* by themselves or in a neighbourhood mosque should better offer the zahr at the initial time, and not put it off.[1]

This opinion is contrary to the apparent meaning of the *hadith* and must not be obeyed.[2]

Imam Tirmidhi رحمه الله transmitted a *hadith* (of Abu Dharr) رضی الله عنه: They were travelling

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[1] Observation after *hadith* # 157.

[2] ibid.

with the Prophet صلى الله عليه وسلم and were all together. In spite of that, he postponed the *salah* till it was cooler. Tirmidhi رحمه الله said, "Those who advocate the postponement of zuhr because of severe heat may be followed."[1]
(because they emulate the *sunnah (Practice of Holy Prophet)*).

(٥٩٢) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ فَيَذْهَبُ الذَّاهِبُ اِلَى الْعَوَالِي فَيَاتِيْهِمْ وَالشَّمْسُ مُرْتَفِعَةٌ وَبَعْضُ الْعَوَالِي مِنَ الْمَدِيْنَةِ عَلٰى اَرْبَعَةِ اَمْيَالٍ اَوْ نَحْوِهٖ۔

(متفق عليه)

592. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم offered the *salah* of asr when the sun was high and shining bright. One could go up to al-Awali and be there while it was still high. Some of Al-Awal; were four miles or so from Madinah.[2]

COMMENTARY: The word awali is the plural of aaliyah. The villages elevated outside Madinah were called al-Awali The mosque of Banu Qurayzah was there too.

(٥٩٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تِلْكَ صَلَاةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتّٰى اِذَا اِصْفَرَّتْ وَكَانَتْ بَيْنَ قَرْنَىِ الشَّيْطَانِ قَامَ فَنَقَرَ اَرْبَعًا لَا يَذْكُرُ اللّٰهَ فِيْهَا اِلَّا قَلِيْلًا۔ (رواه مسلم)

593. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "It is the *salah* of the hypocrite. He sits observing the sun till when it is pale and is between the two horns of the devil, he stands and hastens through four raka'at, not mentioning Allah in these, but a little."[3]

COMMENTARY: 'Hastens through four raka'at is like packing through them as an animal packs at the seed. There are four raka'at and eight sajdahs in asr. He makes the two prostration, one upon the other, as though it was one. So the eight are like four sajdahs (prostrations).

Only asr is mentioned here because it is called the *salah al wasta*, the midmost *salah*. But, every *salah* has to be offered calmly and with humility.

Mawlana Mazhar رحمه الله said that if anyone delays the *salah* of asr till the sun turns pale then he shows himself as resembling a hypocrite. The hypocrites never care for observing the *salah* properly. They only make an outward display to save their skin. They do not need reward for their *salah*. Hence, the Muslims must not resemble the hypocrites indeed or word. They must offer the asr at its proper time.

(٥٩٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَّذِيْ تَفُوْتُهُ صَلَاةُ الْعَصْرِ فَكَاَنَّمَا وُتِرَ اَهْلُهُ وَمَالُهُ۔
(متفق عليه)

594. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said,

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[1] ibid, and # 158.

[2] Bukhari # 550, Muslim # 192-621 (without mentioning al Awali), Abu Dawud # 404, followed by *hadith* # 405 of Zuhri "al Awali was at two or three mils, or four." Nasa'i # 507, Ibn Majah # 682, Muwatta Maalik # 10, 11 (Times of *salah*), Darimi # 1208.

[3] Muslim # 195-622, Abu Dawud # 413, Tirmidhi # 160, Nasa'i # 511, Musnad Ahmad 3-149.

"He who misses his *salah* of asr is like one suffering a loss of his family and wealth."[1]

COMMENTARY: If anyone goes without offering the *salah* of asr then it is as though he has gone through a misfortune losing his children, family and property, or some of them. So, he must fear missing the *salah* in the same way as he fears for his family and belongings. Again, only the *salah* at asr is mentioned because it is the *salah* al wusta and to miss it is more sinful than to miss any other *salah*.

(٥٩٥) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ۔

(رواه البخاری)

595. Sayyiduna Buraydah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who does not offer the *salah* of asr, his deeds come to naught."[2]

COMMENTARY: Though this *hadith* seems to say so, all his deeds do not go in vain. That happens only to one who dies as an apostate. As for one who neglects the asr, he is deprived of the reward he would have earned from that *salah*.

The Hanifi hold that if anyone apostates, then he loses all his deeds, even if he is alive. If anyone performs the hajj and then apostates, and Allah guides him again to Islam, he will have to perform hajj once again.

The mu'tazillah say that deeds are washed away even after committing major sins. Allah knows best.

(٥٩٦) وَعَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ۔ (متفق علیه)

596. Sayyiduna Rafi' ibn Khadij رضی الله عنه narrated that when they offered the *salah* of maghrib with Allah's Messenger صلی الله علیه وسلم. and as it was over, one of them could still see the spot where his arrow landed.[3]

COMMENTARY: He meant to say, "We used to offer the *salah* of maghrib with the Prophet صلی الله علیه وسلم in the initial time such that if on returning anyone shot an arrow then he could see where his arrow landed. In the view of all the scholars, the *salah* of maghrib should be offered during its initial time, this being *mustahab (desirable)*.

(٥٩٧) وَعَنْ عَائِشَةَ قَالَتْ كَانُوا يُصَلُّوْنَ الْعَتَمَةَ فِيْمَا بَيْنَ أَنْ يَغِيْبَ الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ۔

(متفق علیه)

597. Sayyidah Ayshah رضی الله عنها narrated that they used to offer the *salah* of *isha* at such a time as was between the disappearance of the twilight and the first one-third of the night.[4]

COMMENTARY: Sayyidah Ayshah رضی الله عنها may not have known till then that the Prophet صلی الله علیه وسلم had disallowed the ward al-atamah for *isha*. As stated earlier, the approved

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[1] Bukhari # 552, Muslim # 200-626, Abu Dawud # 414, Tirmidhi # 175, Nasa'i # 479, Ibn Majah # 685, Darimi # 1230, Muwatta Maalik 21 (Times of Praya) Musnad Ahmad 2-8.

[2] Bukhari # 553, Nasa'i # 478, Ibn Majah # 694, Musnad Ahmad 5-349, 350.

[3] Bukhari # 559, Muslim # 217-637, Ibn Majah # 687, Musnad Ahmad 4-142.

[4] Bukhari, part of lengthy *hadith* # 864.

time for *Isha* is till one third of the night however, it is allowed to offer it before the rise of dawn. (This is discussed earlier.)

(٥٩٨) وَعَنْهَا قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيُصَلِّي الصُّبْحَ فَتَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرُوْطِهِنَّ مَا يُعْرَفْنَ مِنَ الْغَلَسِ۔ (متفق عليه)

598. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم used to offer the *salah* of *fajr* and (after it) the women would return covered with their woolen garments, not being recognized because of the pre-dawn darkness.[1]

(٥٩٩) وَعَنْ قَتَادَةَ عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَزَيْدَ بْنَ ثَابِتٍ تَسَحَّرَا فَلَمَّا فَرَغَا مِنْ سَحُوْرِهِمَا قَامَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَى الصَّلٰوةِ فَصَلّٰى قُلْنَا لِاَنَسٍ كَمْ كَانَ بَيْنَ فَرَاغِهِمَا مِنْ سَحُوْرِهِمَا وَدُخُوْلِهِمَا فِي الصَّلٰوةِ قَالَ قَدْرَ مَا يَقْرَءُ الرَّجُلُ خَمْسِيْنَ اٰيَةً۔ (رواه البخاري)

599. Sayyiduna Qatadah رحمہ اللہ narrated from Sayyiduna Anas رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم and (Sayyiduna) Zayd ibn Thabit رضی اللہ عنہ had the pre-dawn meal (before beginning their fast) After finishing their meal, the Prophet صلی اللہ علیہ وسلم stood to offer the *salah*. And he offered it. They asked Anas رضی اللہ عنہ, "what was the time between their finishing the predawn meal and the beginning of the *salah*?" He said, "It was about as much time as it takes a man to recite fifty verses."[2]

COMMENTARY: Allamah Toor Pushti رحمہ اللہ said that the time suggested here is not for other Muslims of the Prophet's صلی اللہ علیہ وسلم *ummah*. His deed was according to a direct Divine command. Moreover, as for as religion is concerned, he was immune to mistake (معصوم عن الخطاء). He could have erred in the least in any religious thing. No one else can attain this station.

(٦٠٠) وَعَنْ اَبِي ذَرٍّ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ اَنْتَ اِذَا كَانَتْ عَلَيْكَ اُمَرَاءُ يُمِيْتُوْنَ الصَّلَاةَ اَوْ يُؤَخِّرُوْنَهَا عَنْ وَقْتِهَا قُلْتُ فَمَا تَاْمُرُنِيْ قَالَ صَلِّ الصَّلَاةَ لِوَقْتِهَا فَاِنْ اَدْرَكْتَهَا مَعَهُمْ فَصَلِّ فَاِنَّهَا لَكَ نَافِلَةٌ۔ (رواه مسلم)

600. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked him, "How will you behave when the rulers over you will put off the *salah* or delay it beyond its time?" He submitted. "What do you command me (to do then)?" He said, "Offer our *salah* at its time and if you get it with them, offer it (again). That will be a supererogatory (*salah*) for you."[3]

COMMENTARY: The words (او كانو يوخرون) in the *hadith* are the sub-narrator's who was uncertain whether he was told (يميتون) (put off) or (يوخرون) (delay). However, they convey

[1] Bukhari # 867, Muslim # 232-645, Abu Dawud # 423, Tirmidhi # 153, Nasa'i # 546, Ibn Majah # 669, Darimi # 1216, Muwatta Maalik 4 (times of *salah*), Musnad Ahmad 6-178.

[2] Bukhari # 576, Musnad Ahmad 3-170.

[3] Muslim # 238-648, Abu Dawud # 431, Tirmidhi # 176, Nasa'i (similar) # 859, Ibn Majah # 1256, Darimi # 1228, Musnad Ahmad 5-169.

similar meaning.

If a ruler commits this kind of a lethargy, and he cannot be made to see the right thing, the worshippers will miss the blessings of the initial time or the merit of the congregational *salah*. Sayyiduna Abu Dharr رضی اللہ عنہ got the Prophet's صلی اللہ علیہ وسلم ruling on this problem. He instructed him to offer his own *salah* at the proper time and again, if he got the opportunity, he might join the congregation. He would then earn a two-fold reward.

Thus we know that if an imam delays the congregational *salah* (of zuhr and *isha*) then any one may offer his *salah* individually and again with the imam to earn the blessings of the initial time and of the congregation. This cannot be done with the *fajr*, asr and maghrib because no supererogatory *salah* is allowed after *fajr* and asr and supererogatory are never made up of three raka'at (which is maghrib).

As for the *hadith*, however, it speaks of necessity because if a person would not offer the *salah* with a ruler, he was liable to be taken to task. So, the Prophet صلی اللہ علیہ وسلم did not specify the command for zuhr and *isha* alone, for perpetrating the *makruh (unbecoming)* (or disliked) is better than allowing mischief and disorder. Moreover, at such times the *makruh (unbecoming)* acts are permitted.

The prophet صلی اللہ علیہ وسلم gave these instructions to Abu Dharr رضی اللہ عنہ in advance. It was a miracle from him informing in advance that such things would happen. Indeed, the rulers of Banu Umayyah were guilty of doing this thing. They showed exemplary lethargy in offering the *salah*.

(٦٠١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ أَدْرَكَ رَكْعَةً مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ وَمَنْ أَدْرَكَ رَكْعَةً مِّنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ۔

(متفق علیہ)

601. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "if a person has offered one raka'ah of the *salah* of *fajr* before the sun rises, then, indeed, he has offered the *salah* of *fajr*. And, if he has offered one raka'ah of asr before the sun sets then, indeed, he has offered the *salah* of asr."

COMMENTARY: According to this *hadith*, the *salah* of both these persons is valid.

However, the ulama (Scholars) differ. Most rule according to the *hadith*. But, Imam Abu Hanifah رحمہ اللہ and his followers hold that while the *salah* of asr is valid, the *salah* of *fajr* will not be valid if the sun rises while the second raka'ah was yet to be completed. He cites the other *ahadith* that disallow *salah* of any kind, prescribed or supererogatory, at the time of sunrise or sunset. When two verses of the Qur'an seen to give a contradictory verdict then the principle of fiqh is that one should resort to the *hadith* and when two *ahadith* seem to differ then one should resort to qiyas (judgment of the scholars).

Qiyas goes by this *hadith* as for as the *salah* of asr is concerned but prefers the *hadith* of disallowance in regard to the *salah* of *fajr*. The reasoning is that at the time of *fajr*, the entire period is perfect till sunrise. Hence, when anyone begins to offer a *salah* before sunrise, it becomes *wajib (expedient)* throughout with the attribute of perfection so that like its inception, its conclusion too should be of a perfect kind, meaning that it should be completed within its period. But, it is sunrises after one raka'ah, it means that with the expiry of time, there grows a defect in the *salah* and the *wajib (expedient)* to make it perfect is

not met. Therefore, the entire *salah* becomes void.
As for the *salah* of asr, it is the opposite of it. The entire period of asr till sunset is not perfect. As long as the sun does not turn pole, it is the approved or perfect time. After that, it is *makruh (unbecoming)* towards the end of the period. So, when one commences the *salah* of asr when its period is closing. He will be doing so in as imperfect time, so its being *wajib (expedient)* is with the attribute of imperfection. When it ends after sunset, it will not be defective because it was begun in an imperfect time and it ended in an imperfect time. The attribute when it became *wajib (expedient)* was maintained when it was completed.

Imam Shafi'i رحمه الله said that the *ahadith* disallowing *salah* at the time of sunrise sunset and nisf un nahar pertain to supererogatory *salah*. No one may offer the optioned *salah* at these times, but he can offer the prescribed at these three times. However, it is not so because the *hadith* does not specify kind of *salah* but is general in application. To specify any *salah* is contrary to the apparent meaning of the *hadith*.

Ibn Malik رحمه الله said that the first sentence of the *hadith* means that he who offers one raka'ah before sunrise of the *salah* of *fajr*, gets the period of the *salah* even though that time was not reasonable. However, that became proper for the *salah* because there was enough time for one raka'ah to be completed definitely. Hence, that *salah* will be valid for him.

(٦٠٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَدْرَكَ اَحَدُكُمْ سَجْدَةً مِنْ صَلَاةِ الْعَصْرِ قَبْلَ اَنْ تَغْرُبَ الشَّمْسُ فَلْيُتِمَّ صَلٰوتَهُ وَاِذَا اَدْرَكَ سَجْدَةً مِنْ صَلَاةِ الصُّبْحِ قَبْلَ اَنْ تَطْلُعَ الشَّمْسُ فَلْيُتِمَّ صَلَاتَهُ۔

(رواه البخاری)

602. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When one of you manages to make a sajdah (meaning one raka'ah) of the *salah* of asr before the sun sets, let him complete his *salah*. So, too when he manages to make a sajdah of the *salah* of *fajr*, let him complete his *salah*."[1]

COMMENTARY: The Hanafi interpret the sentence; 'Let him complete the *salah*' to mean that he must redeem the *salah*. The interpretation of the Shafi'is is as mentioned against the commentary of the previous *hadith* # 601.

(٦٠٣) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَسِيَ صَلَاةً اَوْنَامَ عَنْهَا فَكَفَّارَتُهَا اَنْ يُصَلِّيَهَا اِذَا ذَكَرَهَا وَفِيْ رِوَايَةٍ لَا كَفَّارَةَ لَهَا اِلَّا ذٰلِكَ۔ (متفق علیه)

603. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who forgets a *salah* or sleeps through it, his expiation for it is that he should offer it when he remembers it." Another version has it: "There is no expiation for it but that."[2]

COMMENTARY: One who forgets or oversleeps must offer the *salah* on remembering or on awakening. There is no other expiation as there is in fasting. Ibn Maalik رحمه الله said that he

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[1] Bukhari # 556, Nasa'i # 517, Musnad Ahmad 2-399, Muslim (from Ayshah رضی الله عنها # 164-609.

[2] Bukhari # 597, (whtout separating the two versions and with the verse (Arabic) (20:14), Muslim # 315-684, Tirmidhi (is version) # 178, Abu Dawud # 442, Nasa'i (only for getting) # 613 and so Ibn Majah # 6596, Darimi # 1229, Musnad Ahmad 3-100.

must not delay it any more.

(٦٠٤) وَعَنْ اَبِي قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ فِي النَّوْمِ تَفْرِيْطٌ اِنَّمَا التَّفْرِيْطُ فِي الْيَقْظَةِ فَإِذَا نَسِيَ اَحَدُكُمْ صَلَاةً اَوْنَامَ عَنْهَا فَلْيُصَلِّهَا اِذَا ذَكَرَهَا فَإِنَّ اللّٰهَ تَعَالٰى قَالَ وَاَقِمِ الصَّلٰوةَ لِذِكْرِىْ۔

(رواہ مسلم)

604. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no offence in sleep. Offence is (committed) only in wakefulness. Hence, if one of you forgets the *salah* or sleep through it, let him offer it when he remember it, for, Allah, the exalted says: (Arabic)

وَاَقِمِ الصَّلٰوةَ لِذِكْرِىْ

{And establish *salah* for my remembrance} (20:14) [1]

COMMENTARY: One who sleep is not responsible. But he is responsible while awake so he should not have slept before offering the *salah*.

The verse says: "When you remember the *salah*, it is a means to remember Me, so offer it." Some people say that (للذکری) means "when I remind you the *salah*, offer it. You are not at fault.'

SECTION II اَلْفَصْلُ الثَّانِىْ

(٦٠٥) عَنْ عَلِيٍّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عَلِيُّ ثَلَاثٌ لَّا تُؤَخِّرْهَا اَلصَّلٰوةُ اِذَا اَتَتْ وَالْجَنَازَةُ اِذَا حَضَرَتْ وَالْاَيِّمُ اِذَا وَجَدْتَّ لَهَا كُفُوًّا۔ (رواہ الترمذی)

605. Sayyiduna Ali رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said to him. "O Ali, do not postpone three things the *salah* when it is due, the funeral when it is ready, and the marriage of an unmarried girl when a suitable match is found for her."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم advised Sayyiduna Ali رضی اللہ عنہ three things. When the hour is up, all work must be set aside and *salah* must be offered.

When the funeral is ready, the funeral *salah* must be offered and the corpse promptly buried. Allamah Teebi رحمہ اللہ quotes Allamah Ashraf رحمہ اللہ as saying that it means that the funeral *salah* may be offered even at such hours as are disapproved (*makruh (unbecoming)*) for the *salah* (like time of sunrise, sunset and zawwal), unless the funeral is there ready before these times. The same command applies to *sajdah tilawah* (prostration on reciting the verse that call for it). Apart from these three hours, the funeral *salah* and the sajdah tilawah and both proper at all hours, including before and after the *salah* of *fajr*, after the *salah* of asr, etc.

The third advice is that when a suitable match of the same fraternity is found for an unmarried woman, their marriage must not be put off. The Arabic word (الایم) (al-ayyim) is a spouseless woman' whether a virgin or a divorcee or a widow, but Allamah Teebi رحمہ اللہ said that Ayyuim is one who has no partner (or mate) and may be a man or a woman, and the woman may be a virgin or a previously married divorce or widow.

The Arabic word (کفو) (kufuw) means that the man should match the woman in (i) descent,

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[1] Muslim (a lengthy *hadith* without the verse) # 311-681, Abu Dawud # 437, Tirmidhi # 177, Nasa'i # 615 (without the verse), Ibn Majah # 698, Musnad Ahmad 5-298.

[2] Tirmidhi # 171, Musnad Ahmad 1-105, Ibn Majah # 1486.

(ii) Islam, (iii) freedom, (iv) honesty, (v) wealth and (vi) occupation.

An unfortunate development of the current times to which Muslims must pay attention in the light of this *hadith* is that girls are left unmarried for long. Mostly it is done to imitate alien custom in the name of 'modern times.' Not only is the Prophet صلى الله عليه وسلم command disobeyed but also the sentiments of the girls are neglected. The result is visible in rempant sin and adultery and shamelessness. Moreover, remarriage of a divorce and widow is looked down upon as a stain and defect. In this way, she is punished and consigned to grief and pain. Her emotions are smothered.

As is known, the ahlus *sunnah (Practice of Holy Prophet)* wa al-jama'ah believe that anyone who rejects a *sunnah (Practice of Holy Prophet)* howsoever minute, or ridicules it, becomes an infidel. It is also known that a woman's marriage is a very important and well-known *sunnah (Practice of Holy Prophet)* of the Prophet صلى الله عليه وسلم. It is emphasized in innumerable a*hadith*. However, those who claim to follow Islam and love the Prophet صلى الله عليه وسلم fail to abide b his *sunnah (Practice of Holy Prophet)*. Some seek shelter behind their helplessness, some cite modern customs and some fear the taunts and in these ways let their daughters grow old or the divorces or window live a life of solitude, depriving themselves of the blessings of the *sunnah (Practice of Holy Prophet)*. Real wisdom lies in regarding the taunts and criticism as a blessing, for the good actions of the Prophet صلى الله عليه وسلم and the pious people have always been subjected to taunts, but they never stepped back from obeying Allah.

Let us cite an anecdote of a saintly person. He married his daughter to one of his disciples who was her match. He did not disclose it to his wife. When she learnt of it, she rebuked him and created difficulties for him. He kept his cool while she lost her cool. He showed that one should not worry about the scorns of others when doing pious work. If anything is good, it does not turn bad if another person calls it bad.

Mawlana Shah Abdul Qadir رحمه الله has cited this *hadith* in his commentary of the verse (وانكحوا الايامى) {and wed the spouseless} (24:32). He has translated the *hadith* in this way. The Prophet صلى الله عليه وسلم said, "O Ali! Be not tardy in doing three things. (i) Observing the prescribed *salah* when the time comes for it. (ii) Attending to the funeral once it is there. (iii) Marrying off a widow when a proper man is found for her. If anyone finds fault with a widow's remarriage then his faith is (weak, or) lacking. And, if a female and a male slave are pious, get them married (if you are confident that they will not elapse and desert you).

(٦٠٦) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْوَقْتُ الْاَوَّلُ مِنَ الصَّلَاةِ رِضْوَانُ اللّٰهِ وَالْوَقْتُ الْاٰخِرُ عَفْوُ اللّٰهِ۔ (رواه الترمذى)

606. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There lies in the earliest time of the *salah* the pleasure of Allah and in the concluding time His forgiveness."[1]

COMMENTARY: The earliest time means the earliest approved time. We say this because the Hanafis observe same *salah* after a delay, like the *fajr* and in summer the zuhr. That is their approved time with a delay from the earliest time.

The final or concluding time is the *makruh (disapproved)* time, like the sun's change of colour for the asr *salah*, or the *isha* past midnight. This sentence means that the obligation of the

[1] Tirmidhi # 172.

salah is discharged anyway and one is not burdened with a sin for neglecting the *salah* and is not punished.

(٦٠٧) وَعَنْ أُمِّ فَرْوَةَ قَالَتْ سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ الصَّلَاةُ لِأَوَّلِ وَقْتِهَا رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَقَالَ التِّرْمِذِيُّ لَا يُرْوَى الْحَدِيْثُ إِلَّا مِنْ حَدِيْثِ عَبْدِاللّٰهِ بْنِ عُمَرَ الْعُمَرِيِّ وَهُوَ لَيْسَ بِالْقَوِيِّ عِنْدَ أَهْلِ الْحَدِيْثِ۔

607. Sayyidah Umm Farwah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم was asked which deed was the most excellent. He said, "To observe *salah* at the earliest time for it."[1]

Tirmidhi said that none but Abdullah ibn Umar Umari narrated this *hadith* from Sayyidah Umm Farwah رضی الله عنه. He is not sound in the eyes of the scholars of *hadith*.

COMMENTARY: After faith, the most excellent deed is to offer the *salah* at its earliest time with the congregation. We have mentioned in the commentary against the *hadith* # 568 that there are very many a*hadith* about the most excellent of all deeds and they name different deeds as the best. Each deed is certainly the best at its place. The excellence is additional. Each is excellent for its own reason. But *salah* is definitely the best after faith and the noblest.

Abdullah ibn Umar Umari belonged to the posterity of Umar Faruq رضی الله عنه. This is why he is called umari. His line of descent is: Abdullah ibn Umar ibn Hafs. Ibn Aasim ibn Umar (Faruq) ibn al-Khattab. Though Tirmidhi regards the *hadith* as not strong, other scholars rate it as sahih.

(٦٠٨) وَعَنْ عَائِشَةَ قَالَتْ مَا صَلَّى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةً لِوَقْتِهَا الْاٰخِرِ مَرَّتَيْنِ حَتّٰى قَبَضَهُ اللّٰهُ تَعَالٰى۔ (رواه الترمذی)

608. Sayyidah Ayshah رضی الله عنها narrated that not even twice did Allah's Messenger صلی الله علیه وسلم delay a *salah* to its last, concluding time, till he died.[2]

COMMENTARY: The Prophet صلی الله علیه وسلم offered the *salah* at the approved times, not at the *makruh (disapproved)* times. However, he did it only once to show that it is permissible and the people might know that *salah* can be offered during that time

Sayidah Ayshah رضی الله عنها did not count the *salah*s that Jibril علیه السلام led him through at their concluding times. He had taught him closing times too. Aslso She did not count the *salah* he offered at the last time of it to teach a man who was enquiring about their times. She did not count these because they were to teach.

(٦٠٩) وَعَنْ أَبِي أَيُّوْبَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ أُمَّتِيْ بِخَيْرٍ أَوْ قَالَ عَلَى الْفِطْرَةِ مَا لَمْ يُؤَخِّرُوا الْمَغْرِبَ إِلٰى أَنْ تَشْتَبِكَ النُّجُوْمُ رَوَاهُ أَبُوْدَاوُدَ۔

609. Sayyiduna Abu Ayyub رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "My *ummah* will not cease to prosper" or he said, "be on the religion of Islam – as long

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[1] Musnad Ahmad 5-374, Tirmidhi # 170, Abu Dawud # 426.

[2] Tirmidhi # 174, Musnad Ahmad 6-92.

as they do not postpone the *salah* of maghrib to such a time as the stars twinkle."[1]

(٦١٠) وَرَوَاهُ الدَّارِمِيُّ عَنِ الْعَبَّاسِ

610. Sayyiduna Ibn Abbas رضی اللہ عنہ also narrated that this *hadith*.[2]

COMMENTARY: The disapproval is not when the stars are merely seen at the *salah* of maghrib, but it is when they are clustered together and glitter brightly. It is then that the time is *makruh (unbecoming)*. The Prophet صلی اللہ علیہ وسلم led the *salah* of maghrib with a delay once to demonstrate that the time of maghrib was till then, otherwise he always led the maghrib at its initial time.

(٦١١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ لَا اَنْ اَشُقَّ عَلٰى اُمَّتِيْ لَاَمَرْتُهُمْ اَنْ يُؤَخِّرُوْا الْعِشَاءَ اِلٰى ثُلُثِ اللَّيْلِ اَوْنِصْفِهٖ۔ (رواہ احمد والترمذی وابن ماجہ)

611. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Had it not distressed my *ummah*, I would have commanded them to postpone the *salah* of *isha* to third or one-half of the night."[3]

(٦١٢) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْتِمُوا بِهٰذِهِ الصَّلَاةِ فَاِنَّكُمْ قَدْ فُضِّلْتُمْ بِهَا عَلٰى سَائِرِ الْاُمَمِ وَلَمْ تُصَلِّهَا اُمَّةٌ قَبْلَكُمْ۔ (رواہ ابوداؤد)

612. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do put off this *salah* till it is dark, because through it, you are given excellence over other *ummahs*. None of the *ummahs* before you offered it ever."[4]

COMMENTARY: We have seen in *hadith* # 583 that Jibril علیہ السلام led the Prophet صلی اللہ علیہ وسلم through the *salah* of five times and said (لھذا وقت الانبیاء من قبلک) (This is the time of the *salah* of the Prophet صلی اللہ علیہ وسلم who were before you). This means that the *salah* of *isha* was prescribed for the earlier Prophet صلی اللہ علیہ وسلم but not their *ummahs*. It is like the *salah* of tahajjud that was *fard (obligatory)* for the Prophet صلی اللہ علیہ وسلم but not for his *ummah*.

In those words of Jibril علیہ السلام the word(لھذا) (this refers to (اسفار) (as far) (when light is well spread before sunrise) for the *salah* of *fajr*. As against the other times, all the Prophets علیہ السلام observed this time for *fajr*. It was common to them.

(٦١٣) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ اَنَا اَعْلَمُ بِوَقْتِ هٰذِهِ الصَّلَاةِ صَلٰوةِ الْعِشَاءِ الْاٰخِرَةِ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْهَا لِسُقُوْطِ الْقَمَرِ لِثَالِثَةٍ۔ (رواہ ابوداؤد والدارمی)

613. Sayyiduna an-Numan ibn Bashir رضی اللہ عنہ narrated, "I know better the time of this *salah*, the second *isha*. Allah's Messenger صلی اللہ علیہ وسلم offered it at the time the moon disappeared on its third night."[5]

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[1] Abu Dawud # 418.

[2] Darimi # 1209, Ibn Majah # 689.

[3] Musnad Ahmad 2-350, Tirmidhi # 167, Ibn Majah # 691.

[4] Abu Dawud # 419, Darimi # 1211, Tirmidhi # 165, Nasa'i # 529, Musnad 4-270.

[5] Abu Dawud # 419, Darimi # 1211, Tirmidhi # 166, Nasa'i # 529, Musnad Ahmad 4-270.

COMMENTARY: The moon sets on the third (of the lunar month) at about one fifth of the night. Thus, this *hadith* too calls for delaying the *salah* of *Isha*, it being *mustahab (desirable)*. The *salah* of *isha* is called the second because *maghrib* is sometimes called the first *isha*.

(٦١٤) وَعَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْفِرُوْا بِالْفَجْرِ فَاِنَّهُ اَعْظَمُ لِلْاَجْرِ۔

رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالدَّارِمِيُّ وَلَيْسَ عِنْدَ النَّسَائِي فَاِنَّهُ اَعْظَمُ لِلْاَجْرِ۔

614. Sayyiduna Rafi' ibn Khadij رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Offer the *salah* of *fajr* in good light. It is a means of great reward."[1]

COMMENTARY: The apparent words of the *hadith* are that the *salah* of *fajr* should be offered in good light. Hence the apparent ruling of the Hanafis conforms with it that the *salah* of *fajr* should begin and end in good light.

However, Imam Tahawi رحمہ اللہ who is an illustrous scholar of the Hanafi school of thought said that while the *salah* of *fajr* must begin in aghlas (darkness), it may end in asfar (good light) by resorting to a lengthy recital. By the time the *salah* ends, there would be a good light overhead. The ulama (Scholars) say that this interpretation of Imam Tahawi is excellent and it reconciles all a*hadith*.

These a*hadith* are reconciled for another reason which is another *hadith*. It is narrated in the Sharah us *Sunnah (Practice of Holy Prophet)*. We learn from it that whether is responsible for it. It is better to offer this *salah* in darkness during winter but in good light during summer. The words of the *hadith* are:

قَالَ مُعَاذٌ بَعَثَنِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَى الْيَمَنِ فَقَالَ اِذَا كَانَ فِي الشِّتَاءِ فَغَلِّسْ بِالْفَجْرِ وَاَطِلِ الْقِرَآءَةَ قَدْرَ مَا يُطِيْقُ النَّاسُ وَلَا تُمِلَّهُمْ وَاِذَا كَانَ فِي الصَّيْفِ فَاسْفِرْ بِالْفَجْرِ فَاِنَّ اللَّيْلَ قَصِيْرٌ وَالنَّاسُ نِيَامٌ فَاَمْهِلْهُمْ حَتّٰى اَدْرَكُوْا يَعْنِي الصَّلٰوةَ۔

Sayyiduna Mu'adh رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم sent him to yemen and said, "When it is winter, offer the *fajr* in darkness and prolong the recital to the extent that the people are not burdened and not restless. And when it is summer, offer the *fajr* in good light, because, night are short and the people sleep (long). So give them time so that they may get to it, meaning the *salah*."

The limit of asfar, or good light, in the sight of the Hanafis is that there should remain (after the *salah*) so much time will sunrise that the masnun[2]
recital could be made during that time (which is forty sixty or one hundred verses) in *tartil*. If there arises a need to make a fresh ablution after the *salah* that could be made and the *salah* might be repeated in the foregoing manner.[3]

SECTION III الفصل الثالث

(٦١٥) عَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ كُنَّا نُصَلِّي الْعَصْرَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ تُنْحَرُ الْجَزُوْرُ

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[1] Tirmidhi # 154, Abu Dawud # 424, Nasa'i # 547, Ibn Majah # 672, Musnad Ahmad 4-142, Darimi # 1217.

[2] The Prophet's practice on which something is based.

[3] A manner of reciting the Quran with pauses and correct diction.

فَتُقْسَمُ عَشْرَ قِسَمٍ ثُمَّ تُطْبَخُ فَنَأْكُلُ لَحْمًا نَضِيْجًا قَبْلَ مَغِيْبِ الشَّمْسِ۔ (متفق عليه)

615. Sayyiduna Rafi ibn Khadij رضی الله عنه narrated that they would offer the *salah* of asr with Allah's Messenger صلی الله علیه وسلم then a camel would be slaughtered, divided it into ten portions and cooked. Then they would eat the well-done meat before the sun disappeared. [1]

COMMENTARY: It seems from this *hadith* that the *salah* of asr was offered early, say when the shadow was one *mithl* (of the height of the subject), or a little thereafter. This is the ruling of the three imams رحمه الله and the two companions of Imam Abu Hanifah رحمه الله and according to one of his rulings, too. Some of his followers have ruled on these lines. However, the better known ruling of Imam Abu hanifah رحمه الله is that *asr* begins when shadows are two *mithls* and this *hadith* is explained. On this basis, that perhaps this happens in summers when days are longer. Moreover, Ibn Hamman رحمه الله has written in the exposition (شرح) to the Hidaya that if the *salah* of *asr* is offered before the sun's colour changes then, in the time till the sunset, the actions mentioned in the *hadith* may be completed very easily. Those who have observed adept cooks prepare meals for the amirs and ruler during a journey will know that this thing is not far fetched.

(٦١٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرِ قَالَ مَكَثْنَا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْعِشَاءِ الْاٰخِرَةِ فَخَرَجَ اِلَيْنَا حِيْنَ ذَهَبَ ثُلُثُ اللَّيْلِ اَوْبَعْدَهُ فَلَا نَدْرِيْ اَشَيْءٌ شَغَلَهُ فِيْ اَهْلِهِ اَوْغَيْرُ ذٰلِكَ فَقَالَ حِيْنَ خَرَجَ اِنَّكُمْ لَتَنْتَظِرُوْنَ صَلَاةً مَا يَنْتَظِرُهَا اَهْلُ دِيْنٍ غَيْرُكُمْ وَلَوْ لَا اَنْ يَثْقُلَ عَلٰى اُمَّتِيْ لَصَلَّيْتُ بِهِمْ هٰذِهِ السَّاعَةَ ثُمَّ اَمَرَ الْمُؤَذِّنَ فَاَقَامَ الصَّلٰوةَ وَصَلّٰى۔ (رواه مسلم)

616. Sayyiduna Abdullah ibn Umar رضی الله عنه narrated that one night they stayed (in the mosque) awaiting Allah's Messenger صلی الله علیه وسلم for the *salah* of *isha,* the second, till he came out to them when one third of the night had passed, or after that. They could not sunrise what had kept him back his family or some other affair. He said on coming out, "Surely, you await a *salah* that adherents of any religion other than your's did never await. Had it not burdened my *ummah,* I would have offered this *salah* with them at this time." Then he commended the mu'adhin and the iqamah was called and he led the *salah.* [2]

COMMENTARY: He said that none besides them awaited the *salah* of *isha,* be they Jews Christians, because this *salah* is prescribed specifically for this *ummah.* He said, "The more you wait for it though it is your time for rest and you may distress yourselves, the more reward you will earn.

The *hadith* is proof that the *salah* of *isha* is best offered when a third of the night is over. Imam Abu Hanifah رحمه الله ruled accordingly. However, the Prophet صلی الله علیه وسلم offered this *salah* at its initial time if the majority of the sahabah رضی الله عنه had gathered at that time. Those of them assembled at a later hour, they offered it with a delay. In the light of this, the

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[1] Bukhari # 2485, Muslim # 198-625, Musnad Ahmad 4-143.

[2] Muslim # 220-639, Abu Dawud # 420, Nasa'i # 537.

ruling of Imam Ahmad is that the worshipper who come together at the initial time, may offer *isha* as they come, but those who arrive later on, may pray later.

(٦١٧) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الصَّلَوَاتِ نَحْوًا مِنْ صَلَاتِكُمْ وَكَانَ يُؤَخِّرُ الْعَتَمَةَ بَعْدَ صَلَاتِكُمْ شَيْئًا وَكَانَ يُخَفِّفُ الصَّلَاةَ۔ (رواه مسلم)

617. Sayyiduna Jabir Samurah رحمه الله said (to his listeners). "Allah's Messenger صلى الله عليه وسلم generally offered the *salahs* around (the times of) your *salahs* except that he put back al-atamah (the *isha*) somewhat after your time, and he made it a light *salah*."[1]

COMMENTARY: Sayyiduna Jabir رضى الله عنه used the word al-atamah for *isha* perhaps because he may not have learnt of the prohibition on its use. Or because this name was previously known and the people were familiar with it, so he used it.

The *hadith* is another evidence that it is better and *mustahab (desirable)* to offer the *salah* of *isha* at a delayed hour.

Making it a light *salah* is that the Prophet صلى الله عليه وسلم recited short surahs in the *salah* of *isha*. Ibn Hajar said that he recited short surahs when he led the congregation and it included weak people. This statement is made to mean that he did it often because it is also known that the recited surah al-Araf in the *salah* of maghrib in its two raka'at. I say that even these lengthy surahs recited by him did not distress the worshippers. The sahabah رضى الله عنه were overwhelmed when he led the *salah* and did not realize how lengthy a recital he made. The some things could not be said of another imam.

(٦١٨) وَعَنْ اَبِي سَعِيْدٍ قَالَ صَلَّيْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْعَتَمَةِ فَلَمْ يَخْرُجْ حَتّٰى مَضٰى نَحْوٌ مِنْ شَطْرِ اللَّيْلِ فَقَالَ خُذُوْا مَقَاعِدَكُمْ فَاَخَذْنَا مَقَاعِدَنَا فَقَالَ اِنَّ النَّاسَ قَدْ صَلَّوْا وَاَخَذُوْا مَضَاجِعَهُمْ وَاِنَّكُمْ لَنْ تَزَالُوْا فِيْ صَلَاةٍ مَا انْتَظَرْتُمُ الصَّلَاةَ وَلَوْ لَا ضَعْفُ الضَّعِيْفِ وَسَقْمُ السَّقِيْمِ لَاَخَّرْتُ هٰذِهِ الصَّلٰوةَ اِلٰى شَطْرِ اللَّيْلِ۔

(رواه ابوداؤد والنسائی)

618. Sayyiduna Abu Sa'eed رضى الله عنه narrated that they used to offer the *salah* of al-atamah with Allah's Messenger صلى الله عليه وسلم and (one night) he did not come out till about half of the night had passed. He said, "Assume your seats." So, they took their seats. He said, "The people have offered the *salah* and went to their beds while you continue to be counted in the *salah* till you wait for it. Had it not been for the weakness of the weak and illness of ill, I surely would have put off this *salah* till the middle of the night."[2]

COMMENTARY: Previously, we have read the Prophet's صلى الله عليه وسلم saying that non-Muslims do not wait for the *salah* of *isha*. So the words of the *hadith*, "Other people have offered the *salah* and went to their beds" refers to those people of other religions. They have offered their prayer of the evening and retired. But Muslims are singularized with the honour of waiting for the *isha*, So, Allah will reward them for their perseverance and wait. Each moment of their wait will be counted as worship, as occupied in *salah*.

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[1] Muslim # 227-643, Musnad Ahmad 5-105.

[2] Abu Dawud # 422, Nasa'i # 538, Ibn Majah # 693, Musnad Ahmad 3-5.

Or, it could mean that Muslims of other neighbourhood have oftered their *salah* and gone to sleep. So, they who waited will get more reward then the others.
Anyway, it is allowed to delay the *salah* of *isha* to midnight. Rather, it is better and *mustahab (desirable)* as a worship.

(٦١٩) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَشَدَّ تَعْجِيْلًا لِلظُّهْرِ مِنْكُمْ وَاَنْتُمْ اَشَدُّ تَعْجِيْلًا لِلْعَصْرِ مِنْهُ۔ (رواه احمد والترمذی)

619. Sayyidah Umm salamah رضی اللہ عنہ narrated (to the people), "Allah's Messenger صلی اللہ علیہ وسلم advanced the *salah* of zuhr more than you do. But, you offer the asr earlier then he did."[1]

COMMENTARY: Sayyiah Umm salamah رضی اللہ عنہ wished to exhort the people to abide by the *sunnah (Practice of Holy Prophet)* . There is blessing in it. This *hadith* is evidence that if the *salah* of asr is postponed, it is *mustahab (desirable)*. This is what Imam Abu Hanifah رحمہ اللہ did.

(٦٢٠) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ الْحَرُّ اَبْرَدَ بِالصَّلَاةِ وَاِذَا كَانَ الْبَرْدُ عَجَّلَ۔ (رواه النسائی)

620. Sayyiduna Anas رضی اللہ عنہ narrated that it was not, Allah's Messenger صلی اللہ علیہ وسلم put off the *salah* (of zuhr) some what till it was cooler. When it was cold (wheather) he brought it forward.[2]

COMMENTARY: The *hadith* removes the confusion about the time of the *salah* of zuhr. Some a*hadith* say that the Prophet صلی اللہ علیہ وسلم observed it early and some that he delayed it, but this clarifies the varying times in summer and winter.

(٦٢١) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ لِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهَا سَتَكُوْنُ عَلَيْكُمْ بَعْدِي اُمَرَاءُ يَشْغَلُهُمْ اَشْيَاءُ عَنِ الصَّلَاةِ لِوَقْتِهَا حَتّٰى يَذْهَبَ وَقْتُهَا فَصَلُّوا الصَّلَاةَ لِوَقْتِهَا فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اُصَلِّيْ مَعَهُمْ قَالَ نَعَمْ۔ (رواه ابوداؤد)

621. Sayyiduna Ubadah ibn Samit رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to him, "There will be over you, after me, such rulers, whom (different) things will occupy from (offering) the *salah* at their scheduled time till that will expire. So, do observe the *salah* at their times." Someone asked, "O Messenger of Allah, shall I Offer the *salah* with them?" He said, "Yes!"[3]

(This because they would get more reward and save themselves from disobeying the rulers and earning their wrath.)

(٦٢٢) وَعَنْ قَبِيْصَةَ بْنِ وَقَّاصٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكُوْنُ عَلَيْكُمْ اُمَرَاءُ مِنْ بَعْدِيْ يُؤَخِّرُوْنَ الصَّلَاةَ فَهِيَ لَكُمْ وَهِيَ عَلَيْهِمْ فَصَلُّوا مَعَهُمْ مَا صَلَّوا الْقِبْلَةَ۔ (رواه ابوداؤد)

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[1] Tirmidhi # 619, Musnad Ahmad 6-289.

[2] Nasa'i # 499.

[3] Abu Dawud # 433, Musnad Ahmad 6-7.

622. Sayyiduna Qabisah ibn Waqqas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There will be over you rulers, after me, who will delay the *salah*. This will be in your favour but against them. So, offer the *salah* with them as long as they offer the *salah* facing the qiblah."[1]

COMMENTARY: If you offer the *salah* at *mustahab (desirable)* time and again with the ruler, the second *salah* will be supererogatory. You will get much reward. If you do not offer the *salah* by yourself but only with the ruler, then you will not be questioned because you cannot help offering it with him otherwise you will face his wrath. It will be against the rulers because they deliberately delayed the *salah*.

(٦٢٣) وَعَنْ عُبَيْدِاللّٰهِ بْنِ عَدِيّ بْنِ الْخِيَارِ اَنَّهٗ دَخَلَ عَلٰى عُثْمَانَ وَهُوَ مَحْصُوْرٌ فَقَالَ اِنَّكَ اِمَامُ عَامَّةٍ وَنَزَلَ بِكَ مَا تَرٰى وَيُصَلِّيْ لَنَا اِمَامُ فِتْنَةٍ فَنَتَحَرَّجُ فَقَالَ الصَّلٰوةُ اَحْسَنُ مَا يَعْمَلُ النَّاسُ فَاِذَا اَحْسَنَ النَّاسُ فَاَحْسِنْ مَعَهُمْ وَاِذَا اَسَاءُوْا فَاجْتَنِبْ اِسَاءَتَهُمْ۔ (رواه البخاری)

623. Sayyiduna Ubaydullah ibn Adi ibn al-Khiyar رضی اللہ عنہ narrated that he visited (Sayyiduna) Uthman رضی اللہ عنہ when he was besieged and said to him, "you are the imam of all of us. You see what has be fallen you. The imam of the rebels leads the *salah*. We fear we will commit sin if we follow him." He said, "The *salah* is the best of the deeds done by the people. So when they do good, you too do good with them but when they commit wrong, refrain from their evil."[2]

COMMENTARY: The name of the leader of the rebels was kinanah ibn Bashir Uthman رضی اللہ عنہ advised his visitor to join the people in their good deeds, but to keep away from their evil deeds. To offer the *salah* is a pius deed, so there is no sin in offering it behind a rebel leader. These words of Uthman رضی اللہ عنہ speak high of his fairness and just nature and of his kindness. At a time when the rebels had confined him within his home and caused him immense hardship, he did not grudge them their piety and did not avenge them. These words also prove that *salah* may be offered behind every pious or wicked men. It is permitted and the *ahl us-sunnah (Practice of Holy Prophet) wa al-jam'h* stand by it.

CHAPTER - IV

THE MERITS OF *SALAH* — بَابُ فَضَائِلِ الصَّلٰوةِ

(٦٢٤) عَنْ عُمَارَةَ بْنِ رُوَيْبَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَنْ يَلِجَ النَّارَ اَحَدٌ صَلّٰى قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا يَعْنِي الْفَجْرَ وَالْعَصْرَ۔ (رواه مسلم)

624. Sayyiduna Umarah [3] ibn Rawaynah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say. "No one who offers the *salah* before sunrise and before

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[1] Abu Dawud # 434.

[2] Bukhari # 695.

[3] He belonged to the tribe Banu Jathm ibn Thaqif.

sunset, meaning the *fajr* and asr, will enter hell."[1]

COMMENTARY: One the face of it, anyone who offers these two *salah* regularly will not go to hell even if he neglects the other *salah* and commits sin. But, the ulama (Scholars) say that the *salah* may atone for minor sins but not for major sins. Allamah Teebi رحمه الله said, that generally a man rests in the morning and is engaged in his business or other occupation in the evening, so if he preserves these two *salah* in spite of that, he seems to say that he will not fail in other deeds. It is as Allah says:

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ

{Surely, the *salah* forbids indecency and evil} (29:45)

Hence he will be forgiven. This *hadith* mentions the merit of these two *salah*. Moreover, Allah may, if He wishes, forgive the person who is regular in offering these *salah*.

(٦٢٥) وَعَنْ اَبِي مُوسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ۔ (متفق عليه)

625. Sayyiduna Abu Musa رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who offers the two *salahs* of the cool times will enter paradise."[2] (They are the *fajr* and *isha*).

(٦٢٦) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَعَاقَبُوْنَ فِيْكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُوْنَ فِيْ صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ ثُمَّ يَعْرُجُ الَّذِيْنَ بَاتُوْا فِيْكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ وَ هُوَ اَعْلَمُ بِهِمْ كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُوْلُوْنَ تَرَكْنَا هُمْ وَهُمْ يُصَلُّوْنَ وَاَتَيْنَا هُمْ وَهُمْ يُصَلُّوْنَ۔ (متفق عليه)

626. Sayyiduna Abu Hurarayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Angels replace each other among you by night and by day. They assemble at the *salah* of *fajr* and the *salah* of asr. Then, those had spent the night among you go up and their Lord asks them, though He knows best about them. "How did you leave my worshipper?" They say, "We left them while they were offering the *salah* and when we had come to them they were engage in *salah*.[3]

COMMENTARY: Two groups of angels remain with people to write down their deeds and to report to Allah about them. One of the two record the day's deeds and then, after asr, ascend and report to Allah. The second record their deeds by night and ascend after *fajr* and present the report to Allah. Twice during the day and night, the two groups meet one another, at *fajr* and at asr.

Allah is the knower of the unseen and knows the little things on earth and in heavens. In spite of that, He asks the angels to let them know of the virtues of His slaves because when He had created Aadam عليه السلام and instructed the angels to prostrate before him, they had asked Him why he created a creation that would cause mischief on earth and shad blood. Then they spoke of their excellence. So, when they bring their report, they realize that

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[1] Muslim # 213-634, Abu Dawud # 427, Nasa'i # 471, Musnad Ahmad 4-136.

[2] Bukhari # 574, Muslim # 215-635, Darimi # 1425, Musnad Ahmad 4-80.

[3] Bukhari # 555, Muslim # 210-632m Nasa'i # 485, Muwatta Maalik # 9.24-85.

mankind do pious work.

In short, the Prophet صلى الله عليه وسلم encourages the Muslims, in this *hadith*, to be regular with *salah* at these two times. The angels would keep on presenting their best deeds to Allah. And, He would demonstrate to the angels the best deeds of mankind.

(٦٢٧) وَعَنْ جُنْدُبِ الْقَسْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى صَلَاةَ الصُّبْحِ فَهُوَ فِيْ ذِمَّةِ اللّٰهِ فَلَا يَطْلُبَنَّكُمُ اللّٰهُ مِنْ ذِمَّتِهِ بِشَيْءٍ فَإِنَّهُ مَنْ يَطْلُبُهُ مِنْ ذِمَّتِهِ بِشَيْءٍ يُدْرِكْهُ ثُمَّ يَكُبُّهُ عَلٰى وَجْهِهِ فِيْ نَارِ جَهَنَّمَ رَوَاهُ مُسْلِمٌ وَفِيْ بَعْضِ نُسَخِ الْمَصَابِيْحِ الْقُشَيْرِيُّ بَدَلَ الْقَسْرِيِّ۔

627. Sayyiduna Jundub al Qasri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who offers the *salah* of *fajr* is in Allah's protection. Let it not be that Allah question you about His protection in any way. Indeed, if He questions anyone regarding His protection, He will seize him and cast him face down in the fire of hell."

In some manuscripts of al-Masabih, there is al Qushayri instead of al Qasri.[1]

COMMENTARY: It is incumbent on other Muslims not to treat this person (who has offered the *salah* of *fajr*) badly. They should not kill him, rob him, backbite him or disgrace him. If anyone does that then he challenges Allah's protection. Allah will subject such a one to strict punishment.

Another interpretation of the *hadith* is that since Allah has assured His protection to one who offers the *salah* of *fajr*, if a person neglects this *salah* then the covenant will become void and Allah will take him to task. No one can even dare to avoid the reckoning.

(٦٢٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَآءِ وَالصَّفِّ الْاَوَّلِ ثُمَّ لَمْ يَجِدُوْا اِلَّا اَنْ يَّسْتَهِمُوْا عَلَيْهِ لَاسْتَهَمُوْا وَلَوْ يَعْلَمُوْنَ مَا فِي التَّهْجِيْرِ لَاسْتَبَقُوْا اِلَيْهِ وَلَوْ يَعْلَمُوْنَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَاَتَوْهُمَا وَلَوْ حَبْوًا۔ (متفق عليه)

628. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "Were the people to know what lies in the call (to the *salah* which is the adhan) and in the first row, and could not nothing but draw lots for it, they would surely draw lots for it. Were they to know what lies in coming for the zuhr early, they would race to it. And, were thay to know what lies in the *salah* of *isha* and *fajr*, they would come to them even if they had to crawl (to it)."[2]

COMMENTARY: If the word (التهجير) (at tahjir) is taken to mean as translated (to come for the zuhr early) then the merit applies to the seasons other than summer, for, it is *mustahab (desirable)* to put off the zuhr in summer till it is cooler. Or, this word, would mean; 'to hasten to obey.' Some people have also taken it to mean; 'to go (at noon) for the *salah* of Friday.' Allah knows best.

The word (حبوا) (habwa) means: 'to drag oneself on one's buttocks. If anyone cannot walk on his feet to earn the merits, then he will crawl to the *salah* in his eagerness to earn the merits.

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[1] Muslim # 262-657, Musnad Ahmad 4-312, Tirmidhi (from Abu Hurayrah رضى الله عنه) # 2171 (similar).

[2] Bukhari # 615, Muslim # 129-437, Nasa'i # 540, Muwatta Maalik # 8 1-6, Musnad Ahmad 2-236.

(٦٢٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ صَلٰوةٌ أَثْقَلَ عَلَى الْمُنَافِقِيْنَ مِنَ الْفَجْرِ وَالْعِشَاءِ وَلَوْ يَعْلَمُوْنَ مَا فِيْهِمَا لَأَتَوْهُمَا وَلَوْ حَبْواً۔ (متفق عليه)

629. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no *salah* more irksome to the hypocrites than the *fajr* and *isha*. Were they to know what lies in them both, they would come to them dragging themselves on their seats."[1]

COMMENTARY: It is in the nature of the hypocrites that they are very lazy and procrastinating in acts of worship. Whatever *salah* they offer is to save their skin and to show the Muslims. The times of *fajr* and *isha* are hours of rest and cold in winter. Besides, at both these hours there is darkness so it is very unlikely for anyone's absence to be detected. Sincere Muslims must not do this thing otherwise they would resemble the hypocrites.

(٦٣٠) وَعَنْ عُثْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى الْعِشَاءَ فِيْ جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ وَمَنْ صَلَّى الصُّبْحَ فِيْ جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ۔ (رواه مسلم)

630. Sayyiduna Uthman رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who offers the *isha* with the congregation is as though he kept vigil (offering *salah*) for half the night And he who offers the *fajr* with the congregation is as though he kept vigil (in *salah*) all night."[2]

COMMENTARY: Either the reward of offering the slah of *fajr* with the congregation is more than the reward for the *isha*, or the *hadith* means that one who offers the *isha* with the congregation and the *fajr* too with the congregation then he gets both rewards, that would be like worship all night.

(٦٣١) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَغْلِبَنَّكُمُ الْأَعْرَابُ عَلَى إِسْمِ صَلَاتِكُمُ الْمَغْرِبِ قَالَ وَتَقُوْلُ الْأَعْرَابُ هِيَ الْعِشَاءُ

631. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Let not the villagers (Bedouins) overwhelm you concerning the name of your *salah* of maghrib." The sub narrator said, "The villagers call it *isha*."[3]

(٦٣٢) وَقَالَ لَا يَغْلِبَنَّكُمُ الْأَعْرَابُ عَلٰى اسْمِ صَلَاتِكُمُ الْعِشَاءِ فَإِنَّهَا فِيْ كِتَابِ اللّٰهِ الْعِشَاءُ فَإِنَّهَا تُعْتِمُ بِحِلَابِ الْإِبِلِ۔ (رواه مسلم)

632. And Allah's Messenger صلی اللہ علیہ وسلم said Let not the villagers overwhelm you about the name of your *salah* of *isha*. In the book of Allah, it is al-*isha*. The villagers defer this *salah* because they milk their she camels at nightfall (so they call it al-atamah and tu'tim in the *hadith* is the verb form of atamah).[4]

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[1] Bukhari # 657, Muslim # 252-651, Ibn Majah # 797.

[2] Muslim # 260-656, Abu Dawud # 555, Tirmidhi # 221, DArimi # 1224, Musnad Ahmad 1-58.

[3] Bukhari # 563, Musnad Ahmad 5-55, (narrated Abdullah ibn Mazani).

[4] Muslim # 229 644, Nasa'i # 541, Ibn Majah # 704, Musnad Ahhmad 2-10 (Qur'an 24:58)

COMMENTARY: The villagers belonged to the pre-Islamic period. They called the maghrib as *isha* and (the real) *isha* as atamah. So, the Prophet صلى الله عليه وسلم disallowed the sahabah رضى الله عنه to use this a nomenclature because, in this way, they would dominate. He asked them to use the terminology of the Quran and *hadith* which is *maghrib* and *isha* (for these *salahs*). This teaches the Muslims to rectify and align their speech and usage according to the terminology of *Shari'ah (divine law)*. They should not use the words and language of the disbelievers and the sinners.

Then, the Prophet صلى الله عليه وسلم explained why they called *isha* as al-atamah which, as we stated earlier, means darkness. They offered the *isha* in the darkness because they milked their she-camels at that time. They began and milking after the disappearance of the twilight and thereafter offered the *isha*. According to another version, this word is used in the passive sense to mean; It was because of being occupied in milking the she-camels, they deferred the *salah* of *isha* to a later hour.

In short, Muslims were disallowed to use the terminology of *salah* of *al-atamah*. Because it resembled the people of the *jahiliyah*(ignorant era), this name is *makruh (unbecoming)* to use.

(٦٣٣) وَعَنْ عَلِيٍّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ الْخَنْدَقِ حَبَسُوْنَا عَنْ صَلَاةِ الْوُسْطٰى صَلَاةِ الْعَصْرِ مَلَاَ اللّٰهُ بُيُوْتَهُمْ وَقُبُوْرَهُمْ نَارًا۔ (متفق عليه)

633. Sayyiduna Ali رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said during the Battle of the Trenches (known as khanqah). "They have prevented us from the salatul wusta (the middle *salah*) which is the *salah* of asr. May Allah fill their houses and their graves with fire."[1]

COMMENTARY: The Battle of Khandaq is also called al-Ahzab. It was fought in 4AH or 5AH. *Khandaq* means trenches which were dug on the suggestion of Sayyiduna Salman Farsi رضى الله عنه to keep the enemy out of Madinah. The Prophet صلى الله عليه وسلم joined all the Muslims in digging the trenches. It was very cold and they were beset by hunger and he tied stones on his belly to mitigate the effect of hunger, but did not slow down in doing the work.

In this battle arrows were showered non-stop so, the Muslims missed four *salahs asr* was one of them. In order to emphasize the merit of *asr*, he made the prayer against them. But, in the Battle of Uhud, he did not curse the infidels because there he himself was the target and his merciful nature did not permit him to curse his enemies. Here, the *salahs* of all Muslims were delayed beyond time.

This *hadith* is evidence that salat ul wusta is *asr*. This is the opinion of most of the sahabah رضى الله عنه and the tabi'un رحمه الله and Imam Abu Hanifah رحمه الله. Imam Ahmed رحمه الله and others. This is as in the Quran:

حافظوا على الصَّلٰوتِ وَالصَّلٰوةِ الْوُسْطٰى

{Guard your prayers, especially the midmost prayer...} (2:238)

Here too (الوسطى) (midmost) *salah* is the *salah* of *asr*.

As for the difference of opinion among the sahabah رضى الله عنه, perhaps that was before all of them had learnt of the *hadith* that follows in the next section and makes it very clear the

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[1] Bukhari # 4533, Muslim # 205-627, Abu Dawud # 409, Tirmidhi # 2995, Nasa'i # 473, Ibn Majah # 684, Arimi # 1232, Musnad Ahmad 1-144.

salat ul wusta is the *salah* of *asr*. Till then they had relied on their individual judgment and deduction. When the *hadith* was confirmed, the difference of opinion was resolved.

SECTION II اَلْفَصْلُ الثَّانِي

(٦٣٤) عَنِ ابْنِ مَسْعُوْدٍ وَسَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الْوُسْطٰى صَلَاةُ الْعَصْرِ۔ (رواه الترمذی)

634. (Sayyiduna) Ibn Mas'ud رضی اللہ عنہ ands Samurah ibn Jundub رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The midmost *salah* is the *salah* of *asr*."[1] (Refers to as salat ul wusta in the Qur'an).

COMMENTARY: It is so called because it is between the two *salahs* of the day: *fajr* and zuhr, and the two of the night: *maghrib* and *isha*.

(٦٣٥) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ قَوْلِهٖ تَعَالٰى اِنَّ قُرْاٰنَ الْفَجْرِ كَانَ مَشْهُوْدًا قَالَ تَشْهَدُهٗ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ۔ (رواه الترمذی)

635. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم said about Allah's words:
{Surely the recital of the Quran at down is witnessed} (17:78)
that the angels of the night and the angels of the day are present (at that time).[2]

COMMENTARY: The verse says that recital of the Qur'an is *fajr*, meaning the slah of *fajr*. It is called the Qur'an because recital is part of the *salah*. It is like calling the *salah* with the word sajdah or ruku' (which are the essentials of *salah*).
The word in the verse مشہود (mash hud, witnessed) refers to the angels who record the deeds of mankind by day and night. They assemble at the time of this *salah* as explained in the *hadith* # 626.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٦٣٦) عَنْ زَيْدِ بْنِ ثَابِتٍ وَعَائِشَةَ قَالَا اَلصَّلٰوةُ الْوُسْطٰى صَلَاةُ الظُّهْرِ رَوَاهُ مَالِكٌ عَنْ زَيْدٍ وَالتِّرْمِذِيُّ عَنْهُمَا تَعْلِيْقًا۔

636. Sayyiduna Zayd ibn رضی اللہ عنہ Thabit and Sayyidah Ayshah رضی اللہ عنہا narrated that as-salat ul wusta (midmost *salah*)is the *salah* of zuhr.[3]

COMMENTARY: Both of them took the midmost *salah* to mean the *salah* of zuhr because it is offered in the middle of the day.

(٦٣٧) وَعَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّى الظُّهْرَ بِالْهَاجِرَةِ وَلَمْ يَكُنْ يُصَلِّىْ صَلَاةً اَشَدَّ عَلٰى اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْهَا فَنَزَلَتْ حَافِظُوْا عَلَى الصَّلَوَاتِ وَالصَّلٰوةِ الْوُسْطٰى وَقَالَ اِنَّ قَبْلَهَا صَلَاتَيْنِ وَبَعْدَهَا صَلَاتَيْنِ۔ (رواه احمد وابوداؤد)

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1 Tirmidhi # 182, Musnad Ahmad 5-7.

2 Tirmidhi # 3146, Ibn Majah # 670, Musnad Ahmad 2-474.

3 Muwatta Maalik # 8.8-28, Tirmidhi supplement to # 182. (The former from Zayd رضی اللہ عنہ and the latter from both.)

637. Sayyiduna Zayd ibn Thabit رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to offer (the *salah* of) zuhr early (meaning promptly after zawal). None of the *salahs* that he offered was more severe to the sahabah رضی اللہ عنہ of Allah's Messenger صلی اللہ علیہ وسلم than this *salah*. So the verse was revealed:

حَافِظُوْا عَلَى الصَّلَوَاتِ وَالصَّلٰوةِ الْوُسْطٰى

{Guard the *salahs* carefully and the midmost *salah*} (2:238)
And, e said, "Surely, before it are two *salahs* and after it two *salahs*."[1]

COMMENTARY: This is the personal deduction of zayd ibn Thabit رضی اللہ عنہ that zuhr is the midmost *salah*, otherwise the Prophet صلی اللہ علیہ وسلم has named *asr* as the midmost *salah*.

(٦٣٨) وَعَنْ مَالِكٍ بَلَغَهُ اَنَّ عَلِيَّ بْنَ اَبِي طَالِبٍ وَعَبْدَاللّٰهِ بْنِ عَبَّاسٍ كَانَ يَقُوْلَانِ الصَّلٰوةُ الْوُسْطٰى صَلَاةُ الصُّبْحِ رَوَاهُ فِي الْمُوطَّا وَرَوَاهُ التِّرْمِذِيُّ -

638. Sayyiduna Maalik رحمہ اللہ narrated that he heard (Sayyiduna) Ali ibn Abu Talib رضی اللہ عنہ and Abdullah ibn Abbas say often. "The midmost *salah* (الصَّلٰوة الوُسطٰی) is the *salah* of *fajr*."[2] And,

(٦٣٩) عَنِ ابْنِ عَبَّاسٍ وَابْنِ عُمَرَ تَعْلِيْقًا

639. (Sayyiduna) Ibn Abbas رضی اللہ عنہ and Ibn Umar رضی اللہ عنہ (also said so).[3]

COMMENTARY: This again is the personal deduction of these two men. Perhaps till then they had not learnt of the Prophet صلی اللہ علیہ وسلم *hadith*.
Accordingly, the contention of Imam Maalik رحمہ اللہ and Imam Shafi'i (H) is that the midmost *salah* is the *salah* of *fajr*. But, Imam Nawwi رحمہ اللہ who was a follower of Shafi'i رحمہ اللہ said that the sahih a*hadith* say that the midmost *salah* is the *salah* of *asr*.
Imam Mawardi رحمہ اللہ one of the imam of the Shafi'i school of thought explained that though Imam Shafi'i رحمہ اللہ had said about *fajr* that it is the midmost *salah*, yet in the light of sahih a*hadith*. He seems to have ruled that *asr* was the midmost *salah*. Moreover he had left clear instruction:
"If you come across a *hadith* against which I may have given a ruling, then my correct verdict is according to the sahih *hadith* and my earlier ruling should be thrown away on the wall."

(٦٤٠) وَعَنْ سَلْمَانَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ غَدَا اِلٰى صَلَاةِ الصُّبْحِ غَدَا بِرَايَةِ الْاِيْمَانِ وَمَنْ غَدَا اِلَى السُّوْقِ غَدَا بِرَايَةِ اِبْلِيْسَ- (رواه ابن ماجة)

640. Sayyiduna Salman رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "He who emerges early (morning(for the *salah* of *fajr* emerges with the standard of faith. And he who emerges early to the market emerges with the

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[1] Abu Dawud # 411, Musnad Ahmad 5-183.
[2] Muwatta Maalik 8.8-29, Tirmidhi supplement to # 182.
[3] ibid (Tirmidhi from Ibn Umar & Ibn Abbas supp # 182).

standard of Iblis."[1]

COMMENTARY: Allamah Teebi رحمه الله said that this *hadith* is an example describing the forces of Allah and the devil. He who walks out of his house early morning to offer the *salah* of *fajr* is as though holding a flag of faith to contend against the devil just as the ghazi (warrior) marches against the enemy carrying with him the standard of Islam. He is a member of Allah's forces.

As for one who walks out early morning for worldly needs, he is a member of the devil's army. He neglects Allah's command to offer the *salah* and obeys the devil carrying his flag and raising aloft the devil's glory. But he weakens his own religion provided, of curse, he goes to the market without offering the *salah* of *fajr*. If he has offered the *fajr*, he may go to the market to earn lawful livelihood, and he is regarded as a member of Allah's forces.

CHAPTER - V

THE ADHAN باب الاذان

The dictionary meaning of (اذان) (aadhan) is to inform, to proclaim and (اذان) (adhan) is to call to prayer. In the terminology of *Shari'ah (divine law)*, a few specified words are proclaimed at appointed hours to inform of the time of the *salah*. This is the (اذان) (adhan). This definition excludes the adhan that is pronounced for things and affairs other than *salah* and made masnun, like on a child's birth in its right ear. The iqamah is called in its left ear. It is *mustahab (desirable)* also to pronounce the adhan in the ear of a person who is sorrowful, suffers from epilepsy etc., has fits of anger, or has be habits be he man or beast.

Sayyiduna Daylami رحمه الله narrated that Sayyiduna Ali رضی الله عنه said, "The Prophet صلی الله علیه وسلم found me grieved one day and said, 'O Ibn Abu Talib I see that you are sad. Instruct someone of your household to pronounce the adhan is your ear. Your grief will disappear.' I did that and his words come true." Moreover, every sub-narrator from Sayyiduna Ali رضی الله عنه found this method effective. Daylami also transmitted from Sayyiduna Ali رضی الله عنه that the Prophet صلی الله علیه وسلم said, "If any one develop bad habits, call the adhan in his ear. Do it for a human being or an animal."

Reverting to our subject, it is *sunnah (Practice of Holy Prophet) muwakkadah* to call the adhan for the prescribed *salah* to get the worshippers to assemble for the *salah* and join the congregation.

The correct record of the inception of the *salah* is the dream of Abdullah ibn Zayd Ansari رضی الله عنه and of Umar ibn Khattab رضی الله عنه al-Faruq. The details of this will follow in a *hadith*.

Some people say that Sayyiduna Abu Bakr رضی الله عنه had seen the dream about the adhan. Imam Ghazzali رحمه الله said that ten Sahabah رضی الله عنه were taught the words of the adhan in their dream. Some others put the number of those who has this dream at fourteen.

Some scholars say that adhan began with the judgment of Allah's Messenger صلی الله علیه وسلم himself. An angel had guided him to it during the night of his journey to the heavens. Sayyiduna Ali رضی الله عنه narrated that when he reached near the throne, an angel came out, He asked Jibril علیه السلام "Who is he?" JIbril علیه السلام said, "By Allah who has sent you with the truth, I am the nearest of all to Allah, but I have never seen this angel before now." The

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[1] Ibn Majah # 2234.

angel said, "Allahu Akbar, Allahu Akbar," A voice from behind the screen said, "My slave spoke the truth. I am the Greater! I am the Greatest!" Then the angel delivered the remaining words of the adhan.

This tradition says that the Prophet صلی اللہ علیہ وسلم had heard the words of the adhan much before the dreams of the sahabah رضی اللہ عنہ. However, they were not prescribed as adhan for the *salah*. This is why he continued to offer the *salah* in Makkah without the adhan being called When he emigrated to Madinah, he consulted the sahabah رضی اللہ عنہand some of them heard therse words in their dreams. "This was followed by a revelation: "The words that you heard in the heaven are now mansun for adhan on earth." Allah knows best.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٦٤١) عَنْ اَنَسٍ قَالَ ذَكَرُوا النَّارَ وَالنَّاقُوْسَ فَذَكَرُوا الْيَهُوْدَ وَالنَّصَارٰى فَأُمِرَ بِلَالٌ اَنْ يَشْفَعَ الْاَذَانَ وَاَنْ يُوتِرَ الْاِقَامَةَ قَالَ اِسْمَاعِيْلُ فَذَكَرْتُهُ لِاَيُّوْبَ فَقَالَ اِلَّا الْاِقَامَةَ۔ (متفق عليه)

641. Sayyiduna Anas رضی اللہ عنہ narrated that the fire and the naqus (bell, gang) were mentioned (before the adhan was adopted to announce the time of *salah*). The Jews and the Christians were mentioned. Then (Sayyiduna) Bilal رضی اللہ عنہ was commended to repeat (the words of) the adhan and to call the (words of the) iqamah once. (The sub-narrator of this *hadith* and teacher of Bukhari رحمہ اللہ and Muslim رحمہ اللہ Shaykh Ismail رحمہ اللہ said that he mentioned it to Ayyub رحمہ اللہ (who was a sub-narrator and had seen Anas رضی اللہ عنہ and he said, "Except the iqamah."[1]

(The words (قدقامة الصلوة) – the *salah* is, indeed, established – are repeated twice,)

COMMENTARY: When the Prophet صلی اللہ علیہ وسلم came to Madinah from Makkah and the Muslims swelled in number, the mosque was built and he consulted his sahabah رضی اللہ عنہ about how to announce the time of *salah* for the people to come to the mosque punctually. The sahabah رضی اللہ عنہ suggested that, at the time, a fire should be kindled at an elevated place or a bell sounded to make the people aware of the *salah*. But, some others disliked these methods of alert because they resembled the Jewish and the Christian ways. Then they dispersed.

One of them was sincerely worried about it because he wished to take the burden off the Prophet's صلی اللہ علیہ وسلم mind. He went home and went to bed, the issue on his mind. That night he saw in his dream an angel stand before him and repeat the words of the adhan. He was Abdullah ibn Zayd رضی اللہ عنہ. Some versions quote him to say that he was half asleep when he saw the angel. Some others quote him, "If that would not cause misgivings to arise. I was not asleep at all." So, the ulama (Scholars) put this happening as an exaltation and ecstasy. Saintly people experience this in wakefulness.

In the morning, he recounted his experience to the Prophet صلی اللہ علیہ وسلم. He told him that his dream was true and he must take Bilal رضی اللہ عنہ along and disclose the words to him one by one and he should proclaim them loudly because Sayyiduna Bilal رضی اللہ عنہ had a louder voice than Abdullah's.

On hearing him, Umar رضی اللہ عنہ can quickly and disclosed to the Prophet صلی اللہ علیہ وسلم that he too

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[1] Bukhari # 603, Muslim # 3-378, Abu Dawud (second half) # 508, (and so) Tirmidhi # 193, Nasa'i # 627, Ibn Majah # 729, Darami # 1194, Musnad Ahmad 3-103 (all of then from have the second half).

had heard the some words in his dream. The Prophet صلى الله عليه وسلم thanked Allah. It is said that on the same night ten, eleven or fourteen sahabah رضى الله عنه had seen the very same dream.
As for the naqus, the Christians used it to announce time of their prayer. They struck a large piece of wood on a smaller wooden plank and the noise that it made was heard at some distance.
The Jews blew a horn for the same purpose. The fire is mentioned only in this *hadith* of Anas رضى الله عنه and in no other *hadith*. It seems that some of them kindled a fire and others blow the horn.
This *hadith* indicates that the words of the adhan are in pairs (except for the first *Allahu Akbar* which are four times) and the words of the iqamah are and an odd number (once each, except *Allahu Akbar* and qad qamatis *salah*). Most of the sahabah رضى الله عنه, the tabi'un رحمه الله and Imam Zuhri, Maalik, Shafi'I, Awza'I, *Ishaq* and Ahmad رحمه الله observe this direction. However, Imam Abu Hanifah رحمه الله and his followers use the same words for adhan and iqamah (pairs). They follow another tradition that is narrated later.

(٦٤٢) وَعَنْ اَبِي مَحْذُوْرَةَ قَالَ اَلْقٰى عَلَيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ التَّاذِيْنَ هُوَ بِنَفْسِهٖ فَقَالَ قُلْ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ۔ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ، اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ، اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ، اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ۔ ثُمَّ تَعُوْدُ فَتَقُوْلُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ۔ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ، اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ، حَيَّ عَلَى الصَّلٰوةِ، حَيَّ عَلَى الصَّلٰوةِ۔ حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ، لَا اِلٰهَ اِلَّا اللّٰهُ۔ (رواه مسلم)

642. Sayyiduna Abu Mahdhurah رضى الله عنه [1] narrated, that "Allah's Messenger صلى الله عليه وسلم himself taught me the adhan. He instructed me to say: (الله اكبر الله اكبر الله اكبر الله اكبر). Then he instructed me to repeat and say: (اشهد ان لا اله الا الله) (Allah is the greatest, Allah is the Greatest. Allah is the Greatest, Allah is the Greatest. I testify that there is no God but Allah. I testify that there is no God but Allah. I testify that there is no God but Allah. I testify that Muhammad is Allah's Messenger. I testify that Muhammad is Allah's Messenger.
(Hence, repaeat) I testify that there Is no God but Allah. I testify that there is no God but Allah. I testify that Muhammad is Al'ah's Messenger صلى الله عليه وسلم. I testify that Muhammad is Allah's Messenger.
Come to the *salah*, come to the *salah*. Come towards success, come to towards success. Allah is the Greatest, Allah is the Greatest. There is no God but Allah.)"[2]

COMMENTARY: The words *Allahu Akbar* (الله اكبر) mean t hat Allah is far above and high for anyone to describe His greatness and might and to recognize their reality. He is the Greatest and far above all and nothing can be compared to His Being. He, Lord of might, is the Greatest of all creation.

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[1] He was sumarah ibn Mu'bar. His kunya was Abu Muhdhurah رضى الله عنه. He did not emigrate to Madinah. He was mu'adhdhin and died in Makkah.

[2] Muslim # 6-379 (it was *Allahu Akbar* twice in the beginning Allah is Greatest), Abu Da'wud # 503, Nasa'i # 532, Ibn Majah # 708.

In adhan and takbir, the ra of Allahu Akbar (Arabic) is sakin or vowel less. The imams Abu Hanifah, رحمه الله Shafi'i رحمه الله Ahmed and majority of the scholars agree that this expression is repeated in the adhan four times in the beginning. But Imam Maalik رحمه الله holds that it is repeated twice even in the beginning.

The significance of calling it four times is the assert that fact is imposed in the four corners of the world and the human soul made up of the four elements has itself purified through it.

The words (حی علی الفلاح) (come towards success) call to what delivers you from the *makruh (unbecoming)* (disapproved, repugnant) and gets you your ambition. The word (الفلاح) is also translated as 'remaining, sustaining, or 'run to what is effective in warding off punishment.' It earn reward and an abiding life in the hereafter. It is the *salah.*

According tc Imam shafi'i رحمه الله and Imam Maalik رحمه الله it is *sunnah (Practice of Holy Prophet)* to make tarji; or pronounce the testimonies twice in the adhan. Tarji is done by first pronouncing the testimonies twice in a low voice and again in a louder voice twice. They rely on this *hadith.*

Imam Abu Hanifah رحمه الله said that this repetition (in the *hadith*) was to teach (Sayyiduna) Abu Mahdhurah رضی الله عنه, not to make it a part of the adhan. He pronounced the testimonies in a soft voice, so the Prophet صلی الله علیه وسلم instructed him to pronounce them in a louder voice and, indeed, there is another narration of (Sayyiduna) Abu Muhahurah رضی الله عنه which is without the tarji. Moreover, the *hadith* of (Sayyiduna) Abdullah ibn Zayd رضی الله عنه, that is regarded as the base in the chapter of adhan, does not have the tarji (ترجیع). Similarly, there is no tarji in the adhan of (Sayyiduna) Bilal رضی الله عنه who was the chief of the mu'adhdhins, or of (Sayyiduna) Ibn Umm Maktum رضی الله عنه who was the mu'adhdhin of Masjid Nabawi, or to (Sayyiduna) SA'd Qurt رضی الله عنه who called the adhan in Masjid Quba. It is clear from the experience of (Sayyiduna) Abu Muhdhurah رضی الله عنه that the repetition of the testimonies was only for teaching.

SECTION II اَلْفَصْلُ الثَّانِي

(٦٤٣) عَنِ ابْنِ عُمَرَ قَالَ كَانَ الْأَذَانُ عَلَى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّتَيْنِ وَالْإِقَامَةُ مَرَّةً مَرَّةً غَيْرَ أَنَّهُ كَانَ يَقُوْلُ قَدْ قَامَتِ الصَّلٰوةُ قَدْ قَامَتِ الصَّلٰوةُ ـ (رواہ ابوداؤد والنسائی والدارمی)

643. Sayyiduna Ibn Umar رضی الله عنه narrated that during the times of Allah's Messenger صلی الله علیه وسلم the expressions of the adhan were pronounced twice each and of the iqamah once each, save that one said (قَدْ قَامَتِ الصَّلٰوۃ) (the prayer is being established, the prayer is being established)."[1]

COMMENTARY: Ibn Umar رضی الله عنه meant all the expression in the adhan apart from the initial 'Allahu Akbar' which is four times and the final la ilaha illAllah which is just once. Similarly, in the iqamah, the expression 'Allahu Akbar' is pronounced twice, just as qad qamati *salah* is, both the initial and the final.

(٦٤٤) وَعَنْ أَبِي مَحْذُوْرَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَّمَهُ الْأَذَانَ تِسْعَ عَشَرَةَ كَلِمَةً وَالْإِقَامَةَ سَبْعَ

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[1] Abu Dawud # 510, Nasa'i # 628, Darimi # 1193, Musnad ahmad 2-85.

عَشْرَةَ كَلِمَةً رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالنِّسَائِيُّ وَالدَّارِمِيُّ وَابنُ مَاجَةَ۔

644. Sayyiduna Abu Mahdhurah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم taught him the adhan having nineteen expressions and the iqamah having seventeen expressions.[1]

COMMENTARY: According to the Hanafis, there are fifteen expressions in the adhan. This *hadith* mentions nineteen because of the tarji' (ترجیع) as sated in *hadith* # 642 and its commentary. Similarly seventeen expressions of the iqamah exclude the (tarji) four expressions and include the two qad qamatis *salah*. The same number of expressions are with the Hanafis as with the Shafi'is. The earlier *hadith* gave the number of expressions of the iqamah as eleven with the Shafi'is. That is abrogated with this.

(٦٤٥) وَعَنْهُ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ عَلِّمْنِي سُنَّةَ الْاَذَانِ قَالَ فَمَسَحَ مُقَدَّمَ رَأْسِهِ قَالَ تَقُوْلُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ۔ تَرْفَعُ بِهَا صَوْتَكَ ثُمَّ تَقُوْلُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ، اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ۔ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ، اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ۔ تَخْفِضُ بِهَا صَوْتَكَ ثُمَّ تَرْفَعُ صَوْتَكَ بِالشَّهَادَةِ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ، اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ۔ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ، اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ۔ حَيَّ عَلَى الصَّلٰوةِ، حَيَّ عَلَى الصَّلٰوةِ۔ حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ۔ فَاِنْ كَانَ صَلَاةُ الصُّبْحِ قُلْتَ اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ، اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ۔ اَللّٰهُ اَكْبَرُ۔ اَللّٰهُ اَكْبَرُ۔ لَا اِلٰهَ اِلَّا اللّٰهُ۔ (رواہ ابوداؤد)

645. Sayyiduna Abu Mahdhurah رضی اللہ عنہ narrated that he requested, "O Messenger of Allah, teach me the *sunnah (Practice of Holy Prophet)* of the adhan." He wiped the forehead of Abu Mahdhurah and said, "Say, 'Allah is the Greatest, Allah is the Greatest, Allah is the Greatest Allah is the Greatest. Raise your voice with them. Then say; 'I testify that there is no God but Allah. I testify that there is no God but Allah. I testify that Muhammad is Allah's Messenger. I testify that Muhammad is Allah's Messenger.' Lower your voice with these words. Then, raise y our voice with the testimonies; 'I testify that there is no God but Allah. I testify that there is no God but Allah. I testify that Muhammad is Allah's Messenger. I testify that Muhammad is Allah's Messenger. Come to the *salah*, come to the *salah*. Come towards success, Come towards success. IF it is the *salah* of *fajr*, do say: (اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ) (*salah* is better then sleep, *salah* is better than sleep). Allah is the Greatest, Allah is the Greatest. There is no God but Allah.'"[2]

COMMENTARY: The Arabic words are (فَمَسَحَ مُقَدَّمَ رَأْسِهِ) (he wiped his forehead). The pronominal suffix in (رَأْسِهِ) (his head) refers to Abu Mahdhurah رضی اللہ عنہ to convey blessing

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[1] Musnad Ahmad 3-409 (mentioned the adhan). Tirmidhi # 192, Abu Dawud # 502 (adhan 2 iqamah) Nasa'i # 630, Ibn Majah # 709, Darimi # 1197.

[2] (The Arabic words are mentioned in *hadith* # 643 but the words for fijr are mentioned here,) Abu Dawud # 500, Nasa'i # 633.

to his mind so that he may have a strong memory thereby. In Another sound manuscript, these words are more explicit (فمسح رأسه) (he wiped my tread). Another meaning would be that the Prophet صلى الله عليه وسلم wiped his own head.

Previous explanation was that the repetition of the testimonies was by way of teaching, but this *hadith* belies that explanation. However, we might say that the a*hadith* that do not have the testimonies repeated have abrogated the *hadith* of Abu Mahdhurah رضى الله عنه.

The meaning of 'The *salah* is better then sleep' in the eyes of the saintly and the mystics is: 'the savor of *salah* is better than the taste of sleep.'

(٦٤٦) وَعَنْ بِلَالٍ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُثَوِّبَنَّ فِيْ شَيْءٍ مِنَ الصَّلٰوةِ اِلَّا فِيْ صَلٰوةِ الْفَجْرِ

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ اَبُوْ اِسْرَائِيْلَ الرَّاوِيُ لَيْسَ هُوَ بِذَالِكَ الْقَوِيِّ عِنْدَ اَهْلِ الْحَدِيْثِ۔

646. Sayyiduna Bilal رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said to him. "Do not make tathwib in any way for the *salah*, except for the *salah* of *fajr*."[1]

COMMENTARY: Tathwib is the proclamation before which a proclamation has been made already for the same objective, for example, the first was made to call the people to the *salah* and the second is made for the same purpose. There are many kinds of tathwib. One of these is the pronouncement in the *salah* of *fajr*; (الصلوة خير من النوم) (*salah* is better than sleep) because it is close on the heels or (حى على الصلوة) (come to the *salah*). Both have the same purpose, calling people to offer the *salah*. This kind of tathwib was in practice during the Prophet's صلى الله عليه وسلم times and is musnun too. Later, the ulama (Scholars) of kufah began to call (حى على الفلاح) (come to success) between the adhan and the iqamah (in the duration between them). After that, every sect and group invented some kind of tathwib according to their custom, but all of them were put into use only for the *salah* of *fajr* because that is a time of sleep and of negligence.

As time passed, the later day ulama (Scholars) introduced tathwib for all the *salah* and regarded it is a good practice, though it was consider *makruh (unbecoming)* by their predecessors because it is a new thing and a bid'ah or an innovation. Sayyiduna Ali رضى الله عنه also rejected it when someone resorted to tathwib and he instructed, "Get this innovator out of the mosque."

It is reported about Sayyiduna Umar رضى الله عنه [2] That when he heard the mu'adhdhin resort to tathwib in a *salah* other than *fajr*, he came out of the mosque and asked other people too, "Do not remain with this man. Come out! He is bid'ati (an innovator)."

(٦٤٧) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبِلَالٍ اِذَا اَذَّنْتَ فَتَرَسَّلْ وَاِذَا اَقَمْتَ فَاحْدُرْ وَ

اجْعَلْ بَيْنَ اَذَانِكَ وَاِقَامَتِكَ قَدْرَ مَا يَفْرَغُ الْاٰكِلُ مِنْ اَكْلِهِ وَالشَّارِبُ مِنْ شُرْبِهِ وَالْمُعْتَصِرُ اِذَا دَخَلَ لِقَضَاءِ حَاجَتِهِ

وَلَا تَقُوْمُوْا حَتّٰى تَرَوْنِيْ رَوَاهُ التِّرْمِذِيُّ وَقَالَ لَا نَعْرِفُهُ اِلَّا مِنْ حَدِيْثِ عَبْدِ الْمُنْعِمِ وَهُوَ اِسْنَادٌ مَجْهُوْلٌ۔

647. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said to

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[1] Tirmidhi # 198, Ibn Majah # 215.

[2] Tirmidhi names Ibn Umar رضى الله عنه instead of Umar رضى الله عنه, in a similar case. (supplementary notes to *hadith* # 198).

Bilal رضی اللہ عنہ. 'when you call the adhan, observe pauses. And, when you pronounce the iqamah, be quick. Also, let there be sufficient gap between your adhan and your iqamah so that he who eats may finish eating and he who drinks may finish drinking, and he who has to may relieve himself. And, do not get up (to offer the *salah*) till you have seen me (coming)."[1]

COMMENTARY: Ibn Hajr رحمہ اللہ said that the words of the adhan must be spoken distinctly and they must not be prolonged or exaggerated, but sound clear. The mu'adhdhins are instructed to be careful in pronouncing the words of adhan and follow the rules to avoid mistakes. There are some mistakes which if anyone does deliberately then he becomes an infidel, for instance if the alif of اشہد(aashad) is prolonged it turns into a question, meaning, "Do I testify.." Or, prolonging the baa ب of *Allahu Akbar* to read *Akbaar* which is a plural form of کبر which is a drum with one opening and is round. So too it is wrong to pause at الله and begin with للہ (Allah).

The mu'adhdhin should get up for the iqamah only on seeing the imam in the mosque. Perhaps, the Prophet صلی اللہ علیہ وسلم came out of his room when the mu'adhdhin began to sound the iqamah and when he came to the words (حی علی الصلوۃ) (come to the *salah*), the Prophet صلی اللہ علیہ وسلم was inside the mihrab (niche), perhaps. This is why our imams say that when the mu'adhdhin calls the iqamah and comes to these words (come to the *salah*), the imam and the muqtadis (his followers, members of the congregation) must stand up and when he comes to (قدقامۃالصلوۃ) (surely, the *salah* is established), the *salah* should began.

(٦٤٨) وَعَنْ زِيَادِ بْنِ الْحَارِثِ الصُّدَائِيِّ قَالَ اَمَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اُذِّنَ فِيْ صَلٰوةِ الْفَجْرِ فَاَذَّنْتُ فَاَرَادَ بِلَالٌ اَنْ يُقِيْمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَخَا صُدَاءٍ قَدْ اَذَّنَ وَمَنْ اَذَّنَ فَهُوَ يُقِيْمُ۔ (رواہ الترمذی وابوداؤد وابن ماجہ)

648. Sayyiduna Ziyad ibn Harith as-Suda'iy narrated. "The Messenger صلی اللہ علیہ وسلم of Allah commanded me to pronounce the adhan for the *salah* of *fajr*. So I called the adhan. Then Bilal رضی اللہ عنہ intended to pronounce the iqamah, but Allah's Messenger صلی اللہ علیہ وسلم said (to him), 'Indeed, the brother of Suda had called the adhan and he who calls the adhan may call the iqamah."[2]

COMMENTARY: The words Akha Suda (Brother of suda) referred to Sayyiduna Ziyad ibn Harith رضی اللہ عنہ. The Arabs used to call a member of a tribe, its brother (and he was a member of as-Suda'i)

Imam Shafi'I رحمہ اللہ cites this *hadith* to rule that if one who is not a mu'adhdhin calls the iqamah, then it is *makruh (unbecoming)*. But, Imam Abu Hanifah رحمہ اللہ does not regard it as *makruh (unbecoming)*, because very often Sayyiduna Ibn Umm Maktum رضی اللہ عنہ called the adhan but Sayyiduna Bilal رضی اللہ عنہ pronounced the iqamah. His contention is that another man may call the iqamah with the permission of the mu'adhdhin. If he denies permission, then the other cannot call the iqamah.

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[1] Trimidhi # 195.

[2] Tirmidhi # 199, Abu Dawud # 514, Ibn Majah # 717, Musnad Ahmad 4-169.

SECTION III

اَلْفَصْلُ الثَّالِثُ

(٦٤٩) عَنِ ابْنِ عُمَرَ قَالَ كَانَ الْمُسْلِمُوْنَ حِيْنَ قَدِمُوا الْمَدِيْنَةَ يَجْتَمِعُوْنَ فَيَتَحَيَّنُوْنَ لِلصَّلَاةِ وَلَيْسَ يُنَادِيْ بِهَا اَحَدٌ فَتَكَلَّمُوْا يَوْمًا فِيْ ذٰلِكَ فَقَالَ بَعْضُهُمْ اِتَّخِذُوْا مِثْلَ نَاقُوْسِ النَّصَارٰى وَقَالَ بَعْضُهُمْ قَرْنًا مِثْلَ قَرْنِ الْيَهُوْدِ فَقَالَ عُمَرُ اَوَلَا تَبْعَثُوْنَ رَجُلًا يُنَادِيْ بِالصَّلٰوةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا بِلَالُ قُمْ فَنَادِ بِالصَّلَاةِ۔ (متفق عليه)

649. Sayyiduna Ibn Umar رضی اللہ عنہ narrated, 'when the Muslims came to Madinah, they gathered and surmised the time of *salah*. There was no one to call for that. One day, they talked with each other about it. Some of them suggested, 'Adopt a bell like the Christians.' Some others proposed the horn of the Jews. So, Umar رضی اللہ عنہ asked, 'Why do you not send a man to announce the *salah*?' Indeed, Allah's Messenger صلی اللہ علیہ وسلم said, 'O Bilal, arise and announce the *salah*.'[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم had commanded Sayyiduna Bilal رضی اللہ عنہ to ascend to a height and call (الصلوة جامعة) (the *salah* of the congregation). The people would respond to it. Hence (منادی) (caller or call) is to merely announce the *salah*. It is not the *Shari'ah (divine law)* call, or adhan. This was the first step. When they assembled a second time a continue the search, Sayyiduna Abdullah ibn Zayd رضی اللہ عنہ (was inspired or) had a dream and the Prophet صلی اللہ علیہ وسلم enforced the adhan.

(٦٥٠) وَعَنْ عَبْدِاللّٰهِ بْنِ زَيْدِ بْنِ عَبْدِرَبِّهٖ قَالَ لَمَّا اَمَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالنَّاقُوْسِ يُعْمَلُ لِيُضْرَبَ بِهٖ لِلنَّاسِ لِجَمْعِ الصَّلَاةِ طَافَ بِيْ وَاَنَا نَائِمٌ رَجُلٌ يَحْمِلُ نَاقُوْسًا فِيْ يَدِهٖ فَقُلْتُ يَا عَبْدَاللّٰهِ اَتَبِيْعُ النَّاقُوْسَ قَالَ وَمَا تَصْنَعُ بِهٖ قُلْتُ نَدْعُوْ بِهٖ اِلَى الصَّلَاةِ قَالَ اَفَلَا اَدُلُّكَ عَلٰى مَاهُوَ خَيْرٌ مِنْ ذٰلِكَ فَقُلْتُ لَهٗ بَلٰى قَالَ فَقَالَ تَقُوْلُ اللّٰهُ اَكْبَرُ اِلٰى اٰخِرِهٖ وَكَذَا الْاِقَامَةَ فَلَمَّا اَصْبَحْتُ اَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرْتُهٗ بِمَارَاَيْتُ فَقَالَ اِنَّهَا لَرُؤْيَا حَقٌّ اِنْ شَاءَ اللّٰهُ تَعَالٰى فَقُمْ مَعَ بِلَالٍ فَاَلْقِ عَلَيْهِ مَا رَاَيْتَ فَلْيُؤَذِّنْ بِهٖ فَاِنَّهٗ اَنْدٰى صَوْتًا مِنْكَ فَقُمْتُ مَعَ بِلَالٍ فَجَعَلْتُ اُلْقِيْهِ عَلَيْهِ وَيُؤَذِّنُ بِهٖ قَالَ فَسَمِعَ بِذٰلِكَ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ فِيْ بَيْتِهٖ فَخَرَجَ يَجُرُّ رِدَائَهٗ يَقُوْلُ يَا رَسُوْلَ اللّٰهِ وَالَّذِيْ بَعَثَكَ بِالْحَقِّ فَقَدْ رَاَيْتُ مِثْلَ مَااُرِيَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلِلّٰهِ الْحَمْدُ رَوَاهُ اَبُوْدَاؤدَ وَالدَّارِمِيُّ وَابْنُ مَاجَةَ اِلَّا اَنَّهٗ لَمْ يَذْكُرِ الْاِقَامَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ صَحِيْحٌ لٰكِنَّهٗ لَمْ يُصَرِّحْ قِصَّةَ النَّاقُوْسِ۔

650. Sayyiduna Abdullah ibn zayd ib Abd Rabbihi رضی اللہ عنہ narrated, "After Allah's Messenger صلی اللہ علیہ وسلم had instruct ed that a bell should be procured, to be struck that the people might assemble for the *salah*, a man walked round me carrying a bell in his hand while I was asleep. I asked him, 'O slave of Allah will

[1] Bukhari # 604, Muslim # 1-377, Tirmidhi # 190, Nasa'i # 629, Musnad Ahmad 2-148.

you sell the bell? He asked, 'what will you do with it?' I said, 'we shall summon people to the *salah*.' He asked, 'May I not read you to what is better than that?' I said to him, 'Of course!' He said, 'Say; Allahu Akbar....' To the end of it, and so the iqamah. When I awoke in the morning, I came to Allah's Messenger صلى الله عليه وسلم and informed him of what I had seen. He said, 'It is a true dream, insha Allah Ta'ala. Get up with Bilal and prompt to him what you have seen. He will call the adhan with it because he possesses a voice louder than yours.' So, I arose with Bilal and began to prompt him and he called the adhan with it. Umar ibn al-Khattab who was in his house heard that and he came out dragging his cloak, saying, 'O Messenger of Allah, by him who has sent you with the truth, indeed, I did dream like what is shown. Allah's Messenger صلى الله عليه وسلم said, 'Praise belongs to Allah.'[1]

(Abu Dawud, Darimi and Ibn Majah transmitted it but Ibn Majah did not mention the iqamah. And Trimidhi called it *hadith* sahih but did not explain the story of the bell)

COMMENTARY: The *hadith* does not imply that the Prophet صلى الله عليه وسلم commanded that the bell should be sounded. Rather, he was contemplating on a suggestion, but Allah guided them through Abdullah ibn Zayd.

This *hadith* directs that the expressions of the adhan and the iqamah are identical, and the Hanafis follow it. The words (قدقامت الصلوة) are pronounced twice in the iqamah, additionally.

The Prophet صلى الله عليه وسلم described Abdullah's رضى الله عنه dream as true either because he was informed by wahy (revelation) or he used his judgement. He said, 'Insha Allah' to and blessing to the decision.

Umar رضى الله عنه heard the adhan and came to the Prophet صلى الله عليه وسلم saying that he too had seen a similar dream. Perhaps he said so after learning of Abdullah ibn Zayd's رضى الله عنه dream or he may have found it out through Kashf or inspiration.

Nawawi رحمه الله said that this *hadith* establishes that a mu'adhdhin should possess a strong and loud and a sweet voice.

Adhan was introduced in 2 AH. Some ulama (Scholars) put it in the very first year of hijrah.

(٦٥١) وَعَنْ اَبِي بَكْرَةَ قَالَ خَرَجْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِصَلَاةِ الصُّبْحِ فَكَانَ لَا يَمُرُّ بِرَجُلٍ اِلَّا نَادَاهُ بِالصَّلَاةِ اَوْحَرَّكَهُ بِرِجْلِهِ۔ (رواه ابوداؤد)

651. Sayyiduna Abu Bakrah رضى الله عنه narrated, 'I went out with the Prophet صلى الله عليه وسلم for the *salah* of *fajr*. He did not pass by any man without calling him to the *salah*, or shaking him with his foot."[2]

COMMENTARY: If any one is asleep at the time of *salah*, then it is allowed to awaken him either by calling him or jerking him at the foot or elsewhere.

(٦٥٢) وَعَنْ مَالِكٍ بَلَغَهُ اَنَّ الْمُؤَذِّنَ جَاءَ عُمَرَ يُؤَذِّنُهُ لِصَلَاةِ الصُّبْحِ فَوَجَدَهُ نَائِمًا فَقَالَ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ فَاَمَرَهُ عُمَرُ اَنْ يَجْعَلَهَا فِيْ نِدَاءِ الصُّبْحِ۔ (رواه موطاء)

652. Sayyiduna Maalik رحمه الله narrated that he had heard that the mu'adhdhin came

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[1] Abu Dawud # 499, Ibn Majah # 706, Darimi # 1187, Tirmidhi # 189 (Shorter) Musnad Ahmad 4-43.

[2] Abu Dawud # 1264.

to Umar رضی اللہ عنہ to call him to the *salah* of *fajr* but found him asleep. So he said: (الصلوۃ خیر من النوم) (*salah* is better than sleep). On that Umar رضی اللہ عنہ instructed him to include these words in the adhan of *fajr*.[1]

COMMENTARY: Actually, these words (الصلوۃ خیر من النوم) were masnun in the adḥan of *fajr* from the beginning. This *hadith* ḥas been explained in many ways, but the best is that when the mu'adhdhin woke up Umar رضی اللہ عنہ with these words, he did not like it and indicated to him that they were part of the adhan of *fajr* and it is *sunnah (Practice of Holy Prophet)* to pronounce them there but not to awaken someone who is asleep.

(٦٥٣) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ مُؤَذِّنِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ حَدَّثَنِيْ أَبِيْ عَنْ أَبِيْهِ عَنْ جَدِّهِ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِلَالًا أَنْ يَّجْعَلَ إِصْبَعَيْهِ فِيْ أُذُنَيْهِ وَقَالَ إِنَّهُ أَرْفَعُ لِصَوْتِكَ۔ (رواہ ابن ماجہ)

653. Sayyiduna Abdur Rahman ibn Sa'd ibn Ammar ibn Sa'd the mu'adhdhin of Allah's Messenger صلی اللہ علیہ وسلم (meaning Sa'd the great grandfather of Abdur Rahman was the mu'adhdhin) narrated, "My father narrated to me from his father from his grandfather that Allah's Messenger صلی اللہ علیہ وسلم instructed Bilal رضی اللہ عنہ to insert his fingers in his ears and he said, 'It will make your voice louder."[2]

COMMENTARY: Sayyiduna Sa'd رضی اللہ عنہ was a Sahabi and was appointed by the Prophet صلی اللہ علیہ وسلم as a mu'adhdhin at the mosque, Masjid Quba. He continued to call the adhan there till the death of the Prophet صلی اللہ علیہ وسلم with the Prophet's صلی اللہ علیہ وسلم death, Sayyiduna Bilal رضی اللہ عنہ stopped pronouncing the adhan in the Masjid Nabawi and emigrated to Shaam and Abu Bakr رضی اللہ عنہ transferred him from Masjid Quba to Masjid Nabawi as its mu'adhdhin. He continued there till his death. His son Ammar رضی اللہ عنہ was a distinguished tabi'I and his son (Sa'd رحمہ اللہ junior), meaning the grandson of Sa'd رضی اللہ عنہ (senior) was the father of Abdur Rahman who is the narrator. Thus Ammar's رحمہ اللہ son Sa'd رحمہ اللہ was named after Ammar's رحمہ اللہ grand father Sa'd رحمہ اللہ

This *hadith* says that the fingers should be put in the ears to make the voice louder. Perhaps, with fingers in the ears the loud voice returns to the mu'adhdhin's ears. So he will try to raise the pitch of his voice as much as possible.

CHAPTER - VI

THE VIRTUE OF THE ADHAN & OF THE RESPONSE TO THE MU'ADHDHIN

بَابُ فَضْلِ الْأَذَانِ وَإِجَابَةِ الْمُؤَذِّنِ

Adhan is a great form of remembrance (dhikr) of Allah, It bears the testimonies of unity and Messenger ship alongwith the proclamation. It demonstrates the majesty and glory of Islam. This is why there is tremendous merit and reward in calling the adhan. Thereafter, in this chapter we shall narrate those *ahadith* that tell us that calling the adhan is like

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[1] Muwatta Maalik 3.1-8.

[2] Muslim # 14-387, Ibn Majah # 724, Musnad Ahmad 4-95.

amassing blessings.

The question arises what is better: calling the adhan or leading the congregation (as imam)? The approved opinion is that if a man is certain that he will manage to discharge all the rights of the office of the imam then it is better for him to act as an imam, otherwise it is better for him to call the adhan

The ulama (Scholars) differ on whether the Prophet صلى الله عليه وسلم ever pronounced the adhan or not? Though according to one *hadith*, he did pronounce the adhan, yet some scholars interpret it to mean that he gave instructions and had the adhan pronounced. This command of his may be compared to the credit given to a king for having built a fort though he never constructed it with his hands, but had it built. A *hadith* of Daraqutni says explicitly that the Prophet صلى الله عليه وسلم had given command for the adhan to be sounded (but did not himself pronounce it). Allah knows best.

It is *wajib (expedient)* to respond to the adhan. If many people call the adhan at the some time then the first is recognized and response should be given to him. If anyone hears the adhan from many mosques of different neighbourhoods then it is *wajib (expedient)* for him to respond to the mu'adhin of his mosque. If anyone is within the mosque at the time the adhan is called then it is not *wajib (expedient)* on him to respond to it because the practical response has been given already.[1]

The umala differ on whether one who recites the Qur'an should respond to the adhan or not. The preferable opinion, however, is that he should not respond to the adhan.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٦٥٤) عَنْ مُعَاوِيَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْمُؤَذِّنُوْنَ اَطْوَلُ النَّاسِ اَعْنَاقًا يَوْمَ الْقِيَامَةِ۔ (رواه مسلم)

654. Sayyiduna Mu'awiyah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "The mu'adhdhins will have the longest neck of all people on the day of resurrection."[2]

COMMENTARY: Long neck could mean many things:

(1) Those who called the adhan in the world will get too much reward and high ranks on the day of resurrection.

(2) They will be chiefs on that day.

(3) They will be much hopeful of reward. Anv one who hopes for something will raise his neck to look for what he aspires and on the day of resurrection when the people will be grieved and worried, the mu'adhdhins will be peaceful awaiting the command to go to paradise.

(4) They will be awarded nearness to Allah and an honourable place.

(٦٥٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا نُوْدِيَ لِلصَّلَاةِ اَدْبَرَ الشَّيْطَانُ لَهٗ ضُرَاطٌ حَتّٰى لَايَسْمَعَ التَّاذِيْنَ فَاِذَا قُضِيَ النِّدَاءُ اَقْبَلَ حَتّٰى اِذَا ثُوِّبَ بِالصَّلَاةِ اَدْبَرَ حَتّٰى اِذَا قُضِيَ التَّثْوِيْبُ اَقْبَلَ حَتّٰى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهٖ يَقُوْلُ اُذْكُرْ كَذَا اُذْكُرْ كَذَا لِمَا لَمْ يَكُنْ يَذْكُرُ حَتّٰى يَظَلَّ الرَّجُلُ لَا

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[1] But see commentary on *hadith* 673.

[2] Muslim # 14-387, Ibn Majah # 725, Musnad Ahmad 4-95

يَدْرِيْ كَمْ صَلّٰى۔ (متفق عليه)

655. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "When a call is announced for the *salah*, the devil turns his back breaking wind as he flees so that he may not hear the call being made. But, it is over, he comes back. Again, as the iqamah is called, he turns back and as it is over, he returns to put thoughts in a man's heart. He say, 'Remember this. Remember that,' all that he could not remember, so that he forgets how much *salah* he has offered."[1]

COMMENTARY: It is not surprising that the devil can break wind because he too has a body. It is like a donkey who cannot help passing wind when a heavy burden is places over him. The adhan is too heavy on the devil and he retreats and releases gas.

However, some scholars say that as the adhan is sounded, the devil lets out a cry that fills the ear to prevent himself. From hearing the adhan. It is this cry that is described as breaking wind to show how bad it is.

The devil interrupts the worshipper and puts temptation in his heart. He pull him towards the worldly affairs disturbing his concentration on the *salah*.

Allah has equipped the adhan with the quality of inspiring fear in the devil. The devil does not flee from the Quran (and the *salah*) and recital of the Quran, but from the adhan because it instils fear in him.

(٦٥٦) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَسْمَعُ مَدٰى صَوْتِ الْمُؤَذِّنِ جِنٌّ وَلَا اِنْسٌ وَلَا شَيْئٌ اِلَّا شَهِدَ لَهٗ يَوْمَ الْقِيَامَةِ۔ (رواه البخارى)

656. Sayyiduna Abu Sa'eed Khurdri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "No jinns, man or anything hears the call of the mu'adhdhin at the farthest range without bearing witness for him on the day of resurrection."[2]

COMMENTARY: The word (مد) (mada) means 'the farthest range.' The limit of sound is where its buzz is heard but it is indistinct. It was enough to have said, 'where the mu'adhdhin's voice reaches, but it is qualified with 'at the farthest range' to indicate that even those who get the buzz in their ears will testify for him being faithful. Thus, those who are nearer to him will be witnesses of a strong kind.

The ulama (Scholars) say that in this way, the mu'adhdhin is encourage to raise his voice very high so that the most number of people may bear witness for him.

(٦٥٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُوْلُوْا مِثْلَ مَايَقُوْلُ ثُمَّ صَلُّوْا عَلَيَّ فَاِنَّهٗ مَنْ صَلّٰى عَلَيَّ صَلَاةً صَلَّى اللّٰهُ عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا اللّٰهَ لِيَ الْوَسِيْلَةَ فَاِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا يَنْبَغِيْ اِلَّا لِعَبْدٍ مِنْ عِبَادِ اللّٰهِ وَاَرْجُوْ اَنْ اَكُوْنَ اَنَا هُوَ فَمَنْ سَأَلَ لِيَ الْوَسِيْلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ۔ (رواه مسلم)

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[1] Bukhari # 608, Muslim # 19-389, Abu Dwud # 516, Nasa'i # 670, Darimi # 1204, Muwatta Maalik # 1.1-6, Musnad Ahmad 2-313.

[2] Bukhari # 609, Nasa'i # 644, Ibn Majah # 723, Muwatta Maalik # 3.1-5, Musnad Ahmad 3-35,

657. Sayyidna Abdullah ibn Amr ibn al-Aas رضی الله عنه narrated that Allah's Messenger said, "When you hear the mu'adhdhin, say th4e like of what he says. Then invoke blessings on me, for if anyone invokes blessings on me once, Allah sends on him ten blessings, Then ask Allah for the wasilah for me. It is a station in paradise, not available to anyone, but only one of Allah's slaves, and I hope that I shall be the one. He who asks the wasilah for me, my intercession will become lawful for him."[1]

COMMENTARY: Repeat the expressions of the adhan with the mu'adhin, except a few expressions that are not repeated as they are. They will be mentioned in the next *hadith*. For instance, when he say in the adhan for *fajr* (الصلوة خير من النوم), the answer is (صدقت وبررت وبالحق) (The *salah* is better than sleep' and the response is you spoke the truth and became worthy of much of good and your words are true.')

Wasilah is a means to achieve what is sought. Though it that thing is approached. And, a particular high rank in paradise is called the wasilah, because he who will be admitted to it will gain nearness to Allah. He will be honoured with the sight of Allah. And no one else will achieve as much excellence.

The Prophet صلى الله عليه وسلم said, I hope that I shall be the one" out of humility otherwise he alone will get that distinction (of the wasilah) because he is the most excellent of all creation. How can any one else deserve it? So, his words are allegorical to mean, "I am certain that I alone shall get this station."

(٦٥٨) وَعَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ الْمُؤَذِّنُ اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ فَقَالَ اَحَدُكُمْ اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ ثُمَّ قَالَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ قَالَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ ثُمَّ قَالَ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ قَالَ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ثُمَّ قَالَ حَيَّ عَلَى الصَّلٰوةِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ثُمَّ قَالَ حَيَّ عَلَى الْفَلَاحِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ثُمَّ قَالَ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ قَالَ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ ثُمَّ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ مِنْ قَلْبِهٖ دَخَلَ الْجَنَّةَ ـ (رواه مسلم)

658. Sayyiduna Umar رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When the mu'adhdhin says; (اللهُ اَكْبَرُ، اللهُ اَكْبَرُ) (Allah is the Greatest) one of you must repeat what he says) (اللهُ اَكْبَرُ، اللهُ اَكْبَرُ). Then, he says: (اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا الله) (I testify that there is no God but Allah) and you must respond: (اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا الله). Then, he says: (اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ الله) (I testify that Muhammad is the Messenger of Allah) and you must repeat: (اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ الله). Then he says: (حَيَّ عَلَى الصَّلٰوة) (come to the *salah*) and you must response with: (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِالله) (There is no might and no power save with Allah). He then says: (حَيَّ عَلَى الْفَلَاح) (come to success) and you must respond with (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِالله) (as before). Then he says: (اللهُ اَكْبَرُ اللهُ اَكْبَرُ) and you must repeat: (اللهُ اَكْبَرُ اللهُ اَكْبَرُ). The mu'adhhin then says: (لَا اِلٰهَ اِلَّا الله) (There is no God but Allah) and you must repeat (لَا اِلٰهَ اِلَّا الله). He who speaks (these words) from his heart will enter paradise."[2]

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[1] Muslim # 11-384, Abu Dawud # 523, Tirmidhi # 3634, Nasa'i # 678, Musnad Ahmad 2-168. (From Trimidhi Eng. Tr Darul *Isha'*at Karachi)

[2] Muslim # 12-385, Abu Dawud # 528.

COMMENTARY: The *hadith* mentions briefly the words of the adhan an Allahu Akbar and testimonies are to be given a response in this manner every time the mu'adhdhin speaks them. And so against the other expressions. The response "There is no might and power save with Allah is a confession from the worshipper that he by himself has no ability to meet the demands of the mu'adhdhin's words and can do it only with Allah's help. He comes to offer the *salah* when Allah enables him.

Nawawi رحمه الله said that it is *mustahab (desirable)* to repeat the mu'adhdhin words except that against the (حيعتين) (two pairs of hayi 'come to') the response is (لاحول ولا قوة الا بالله). Some people in some places respond to (حي على الصلوة) and (حي على الفلاح) with (ماشاء الله كان ومالم يشاء لم يكن) (what Allah wishes happens and what ح e does not wish does not happen).This is wrong and against the musnun method.

Everyone who hears the mu'adhdhin must give the response, irrespective of whether he has performed ablution or not, even if a person is sexually defiled or a woman is menstruating. But not, if there is something precluding him, like when he is relieving himself or having sexual intercourse, or offering a *salah*, or engaged in anything that prevents him from it, he should not respond.

He who speaks from his heart could mean speaks (لاحول ولا قوة الا بالله) or the entire response. It is more likely that it refers to the entire response.

Of course, all Muslims will enter paradise whether directly or after enduring some punishment. Here, the person who responds to the expressions of the adhan orally as well as from the core of his heart will receive deliverance and enter paradise with such people who have been pardoned.

(٦٥٩) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِيْنَ يَسْمَعُ النِّدَاءَ اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَآئِمَةِ اٰتِ مُحَمَّدًا نِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَا نِ الَّذِى وَعَدْتَّهُ حَلَّتْ لَهُ شَفَاعَتِىْ يَوْمَ الْقِيَامَةِ۔ (رواه البخارى)

659. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone says after hearing the adhan:

(O Allah, Lord of this perfect call and of the *salah* tha' is being established, grant Muhammad the wasilah and the distinction, and raise him to the praiseworthy station which you have promised him), then, on the day of resurrection, my intercession will be lawful for him."[1]

COMMENTARY: This supplication calls adhan as (da'wah) 'invitation,' 'call' because it calls the people to the *salah*. The *salah* is established till the Last Hour. In this supplication the words (والدرجة الرفيعة) (and the elevated rank) are also spoken after (والفضيلة) (and the distinction), but they are not found in any tradition.

The praiseworthy station is the place of the might intercession. It is the place where the Prophet صلى الله عليه وسلم will intercede for the sinners on the day of resurrection.

In the gathering place, everyone will be worried for himself concerning the reckoning. It will be very severe. People will approach every severe. People will approach every Prophet

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[1] Bukhari # 614, Abu Dawud # 529, Tirmidhi # 211, Nasa'i # 630, Ibn Majah # 722. (Translation is from Radiant Prayers, Mawlana Mufti Taqi Uth*mani*).

and Messenger عليه السلام seeking their intercession but they will send them to Prophet Muhammad صلى الله عليه وسلم, saying, "He is the one to intercede." He will come to Allah and make the intercession. Everyone will praise him and Allah will also praise him. His glory will be displayed perfectly. The promise mentioned in he supplication (Arabic) alludes to the verse (79) of surah al-Isra:

عَسٰۤى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا

{Soon your Lord will raise you to a station praised.}

Soon Allah, the compassionate will make him the intercessor on the day of gathering and bring him to the praised station with honour and glory such as none of the children of Aadam achieved apart from him because worship and vigil in the night was made obligatory for him alone.

The version of Bayhaqi adds to this supplication at the end after (وعدته) (You have promised him) the words:

اِنَّكَ لَا تُخْلِفُ الْمِيْعَادِ

(Surely, you do not break your promise)

And, some people also read (يَا اَرْحَمَ الرّٰحِمِيْنَ) at the end (o The Most Merciful of those who show mercy). However, this is not mentioned in the *ahadith.*

(٦٦٠) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُغِيْرُ اِذَا طَلَعَ الْفَجْرُ وَكَانَ يُسْمِعُ الْاَذَانَ فَاِنْ سَمِعَ اَذَانًا اَمْسَكَ وَاِلَّا اَغَارَ فَسَمِعَ رَجُلٌ يَقُوْلُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْفِطْرَةِ ثُمَّ قَالَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجْتَ مِنَ النَّارِ فَنَظَرُوْا اِلَيْهِ فَاِذَا هُوَ رَاعِيْ مِعْزًى۔ (رواه مسلم)

660. Sayyiduna Anas رضى الله عنه narrated that Prophet صلى الله عليه وسلم launched an attack (on the enemy) only at dawn. He waited to hear the adhan, so if he heard it, he would check himself, otherwise he attacked. (On one such day) he heard a man call "Allahu Akbar, Allahu Akbar." So, Allah's Messenger صلى الله عليه وسلم said. "He is on fitrah" (meaning on nature which is Islam). The man went on to say, "I testify that there is no God but Allah," So Allah's Messenger صلى الله عليه وسلم said, "You have come out of the Fire," They looked at the man, Behold! He was a shepherd.[1]

COMMENTARY: The Prophet صلى الله عليه وسلم used to wait till morning to ensure that there was no Muslim in the territory he aimed there was no Muslims in the territory he aimed to attack. If he heard the adhan, he withheld the army otherwise he launched the attack. This proves that the Prophet صلى الله عليه وسلم regarded adhan as a symbol of faith, and lack of it as a sign of disbelief.

It is for this reason that the jurists rule that if any people give up the adhan then, though the adhan is a *sunnah (Practice of Holy Prophet)*, these people deserve to be attached because the adhan is a symbol of Islam.

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[1] Muslim # 9-382, Tirmidhi # 1624, Abu Dawud # 2634, Darimi # 2445, Bukhari part of lengthy *hadith* # 610, but only the first part up to 'otherwise Attached.'

(٦٦١) وَعَنْ سَعْدِ بْنِ اَبِي وَقَّاصٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِيْنَ يَسْمَعُ الْمُؤَذِّنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ رَضِيْتُ بِاللّٰهِ رَبًّا وَبِمُحَمَّدٍ رَسُوْلًا وَبِالْاِسْلَامِ دِيْنًا غُفِرَ لَهٗ ذَنْبُهٗ۔ (رواه مسلم)

661. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He is forgiven his sins who says on hearing the mu'adhdhin: (I bear witness that there is no God but Allah, who is alone, who has no partner, and that Muhammad is His slave and His Messenger. I am pleased with Allah as Lord and with Muhammad as a Messenger and with Islam as a religion).[1]

COMMENTARY: One has choice to speak these words when the mu'adhdhin says (اشهدان لا اله) (I bear witness that there is no God but Allah) or when the adhan is over. However, it is proper to speak them after the adhan is over and one has given response to all its expressions. Clearly, the reward will accure only when response is given to all expressions of the adhan.

(٦٦٢) وَعَنْ عَبْدِاللّٰهِ بْنِ مُغَفَّلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ كُلِّ اَذَانَيْنِ صَلَاةٌ بَيْنَ كُلِّ اَذَانَيْنِ صَلَاةٌ ثُمَّ قَالَ فِي الثَّالِثَةِ لِمَنْ شَاءَ۔ (متفق عليه)

662. Sayyiduna Abdullah ibn Mughaffal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'Between every two adhans is a *salah*. Between every two adhans is a *salah*. Then he spoke these words a third time and said, "For him who wishes."[2]

COMMENTARY: The two adhan imply the adhan and takbir (or iqamah). To offer *salah* between an adhan and takbir is success and prosperity.

The Prophet صلی اللہ علیہ وسلم repeated this sentence three times to encourage people to offer the supererogatory *salah* between very adhan and takbir. This period is very blessed and excellent. Any prayer made at this time after offering the *salah* is not rejected by Allah. It gains approval and is accepted. Moreover, the reward of offering a *salah* in such a blessed time is very great.

To offer *salah* between adhan and takbir is *sunnah (Practice of Holy Prophet)*. When he said, "For him who wishes" he made it clear that it is not *wajib (expedient)*, but *mustahab (desirable)* to offer this *salah*.

However, Imam Abu Hanifah رحمہ اللہ hold that it is mukruh to offer optional *salah* between the adhan and takbir of *maghrib*, Sayyiduna Buraydah Aslami رضی اللہ عنہ had narrated that the Prophet صلی اللہ علیہ وسلم said "there are two raka'at (supererogatory *salah*) between two adhan, except *maghrib*."

SECTION II اَلْفَصْلُ الثَّانِي

(٦٦٣) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْاِمَامُ ضَامِنٌ وَالْمُؤَذِّنُ مُؤْتَمَنٌ اَللّٰهُمَّ اَرْشِدِ الْاَئِمَّةَ وَاغْفِرْ لِلْمُؤَذِّنِيْنَ رَوَاهُ اَحْمَدُ وَاَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَالشَّافِعِيُّ وَفِي اُخْرٰى لَهٗ بِلَفْظِ الْمَصَابِيْحِ۔

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[1] Muslim # 13-386, Abu Dawud # 525. Tirmidhi # 210, Nasa'i # 679, Ibn Majah # 721, Musnad Ahmad 1-181.

[2] Bukhari # 627, Muslim # 304-838, Abu Dawud # 1283, Tirmidhi # 185, Nasa'i # 681, Ibn Majah # 1162, Darimi # 1440, Musnad Ahmad 4-86, but did not mention 'three times.'

663. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The imam is responsible while the mu'adhdhin is trusted. O Allah, guide the imams and forgive the mu'adhdhins."[1]

COMMENTARY: The imam is responsible for the *salah* of other people, his muqtadis for their recital and, if they are late, for their qiyam (standing posture). The muadhdhins are relied upon for proper times of *salah* and keeping and breaking fasts.

(٦٦٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَذَّنَ سَبْعَ سِنِيْنَ مُحْتَسِبًا كُتِبَ لَهٗ بَرَاءَةٌ مِنَ النَّارِ۔ (رواہ الترمذی وابوداؤد و ابن ماجۃ)

664. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who pronounces the adhan for seven years seeking (nothing but) reward (from Allah) has freedom from hell recorded for him."[2]

(٦٦٥) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْجَبُ رَبُّكَ مِنْ رَاعِيْ غَنَمٍ فِيْ رَأْسِ شَظِيَّةٍ لِلْجَبَلِ يُؤَذِّنُ بِالصَّلَاةِ وَيُصَلِّيْ فَيَقُوْلُ اللّٰهُ عَزَّوَجَلَّ اُنْظُرُوْا اِلٰى عَبْدِيْ هٰذَا يُؤَذِّنُ وَيُقِيْمُ الصَّلَاةَ يَخَافُ مِنِّيْ قَدْ غَفَرْتُ لِعَبْدِيْ وَاَدْخَلْتُهُ الْجَنَّةَ۔ (رواہ ابوداؤد والنسائی)

665. Sayyiduna Uqbah Ibn Aamir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Allah is pleased with the shepherd on the peak of a mountain, pronouncing the adhan and establishing the *salah*. Allah, Mighty and Glorious, says, 'Look at this My slave! He calls the adhan and offers the *salah*. He fears me. Indeed, I have forgiven my slave and shall admit him to paradise.'"[3]

COMMENTARY: He is the shepherd who has abandoned the world and remembers Allah at the times of *salah*. He seeks Allah's pleasure.

Ibn Maalik رحمه الله said that the advantage of sounding the adhan is that the angels and the jinn are made aware of the time of the *salah*. Moreover, every creature that hears him will bear witness to his faith, on the day of resurrection. Also, he abides by the *sunnah (Practice of Holy Prophet)* in this way. He resembles the Muslim community in regard to the congregational *salah*.

Here, adhan means both the adhan and the takbir (or iqamah). Some scholars say that when such a one calls the adhan and the takbir, the angels join him to offer the *salah* and he earns the reward of the congregational *salah*.

He fears Allah and is not ostentatious. He is afraid of Allah's punishment, so calls the adhan and the iqamah and offers the *salah*. It is *mustahab (desirable)* even for one who offers his *salah* individually to call the adhan and iqamah.

(٦٦٦) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ عَلٰى كُثْبَانِ الْمِسْكِ يَوْمَ الْقِيَامَةِ عَبْدٌ اَدّٰى حَقَّ اللّٰهِ وَحَقَّ مَوْلَاهُ وَرَجُلٌ اَمَّ قَوْمًا وَهُمْ بِهٖ رَاضُوْنَ وَرَجُلٌ يُنَادِيْ بِالصَّلٰوةِ الْخَمْسِ كُلَّ يَوْمٍ

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[1] Musnad Ahmad 2-465 Abu Dawud # 517, Tirmidhi # 207, Shafi'i in his musnad p 56 and p 33 (the imams a responsible...)

[2] Tirmidhi # 206, Ibn Majah # 727.

[3] Abu Dawud # 1203, Nasa'i # 666, Musnad Ahmad 4-157.

وَلَيْلَةٍ۔ رَوَاهُ التِّرمِذِيُّ وَقَالَ هٰذَا حَدِيثٌ غَرِيبٌ۔

666. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Three people will be on sand-heaps of musk on the day of resurrection; a slave who gives the rights of Allah and his master, a man who leads a people in *salah* and they are pleased with him, and a man who calls to the five *salahs* every day and night."[1]

COMMENTARY: The slave may be a male or a female. To be pleased with an imam is to be satisfied that he pays attention to all details of the *salah*, its rules, essentials, *sunnah (Practice of Holy Prophet)*, etiquettes and the rules of recital of the Qur'an with a sweet voice. However, the decision rests on a majority of the muqtadis who are learned and intelligent. On the day of resurrection, they will get heaps of musk because, in the world, they had surrendered their pleasures and desires for the sake of obedience to Allah and His Messenger صلی اللہ علیہ وسلم. Allah will reward them on the day of resurrection with sweet smelling musk. In this way, other people will know of their greatness and honour.

(٦٦٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُؤَذِّنُ يُغْفَرُ لَهُ مَدَى صَوْتِهٖ وَيَشْهَدُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ وَشَاهِدُ الصَّلَاةِ يُكْتَبُ لَهُ خَمْسٌ وَعِشْرُوْنَ صَلَاةً وَيُكَفَّرُ عَنْهُ مَا بَيْنَهُمَا۔ رَوَاهُ اَحْمَدُ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَرَوَى النِّسَائِيُّ اِلٰى قَوْلِهٖ كُلُّ رَطْبٍ وَيَابِسٍ وَقَالَ لَهُ مِثْلُ اَجْرِ مَنْ صَلّٰى۔

667. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The mu'adhdhin is forgiven according to the limit his voice reaches, every moist and dry place will bear witness for him, as also he who comes to the *salah* (will testify for him). The reward of twenty five *salah* will be recorded for him (additionally), and the sins he committed between every two *salahs* will be expiated for him."[2]

COMMENTARY: The limit of his voice is the extent to which he raises it. If he exerts himself to the full then he earns forgiveness to its complete and perfect extent. If sins were given bodies and spread about then all the sins that occupy the farthest place to which his voice reaches will be pardoned.

The moist and dry places are occupied by creation that is wet like human beings, plants etc and parched like stones, mud, sand, etc.

Allamah Teebi رحمہ اللہ said that the words (وشاهد الصلوة) refer to the mu'adhdhin so that the entire sentence will mean. 'The mu'adhdhin and everyone who attends the *salah* will be forgiven.'

However, Mulla Ali Qari connects these words to 'every moist and dry (place).' The pronominal suffix in (يكتب له) (recorded for him) عنه and (for him) could refer to (شاهد) 'who comes to *salah*' or to the mu'adhdhin.

The final sentence of the *hadith* means that the mu'adhdhin earns as much reward as those who offer the *salah* because he invites them to the *salah*. There is a *hadith*:

'it anyone is a means of piety and good deeds then he gets reward like the reward of the doer.'

(٦٦٨) وَعَنْ عُثْمَانَ بْنِ اَبِي الْعَاصِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اجْعَلْنِيْ اِمَامَ قَوْمِيْ قَالَ اَنْتَ اِمَامُهُمْ وَاقْتَدِ

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[1] Tirmidhi # 1993, Musnad ahmad 25-26.

[2] Musnad ahmad 2-44, Abu Dawud # 415, Ibn Majah # 724, Nasa'i # 248 (up to 'moist and dry')

بِأَضْعَفِهِمْ وَاتَّخِذْ مُؤَذِّنًا لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا۔ (رواه احمد وابوداؤد والنسائی)

668. Sayyiduna Uthman ibn Abu al Aas رضی اللہ عنہ narrated that he requested (the Prophet) صلی اللہ علیہ وسلم, "O Messenger of Allah, appoint me the imam of my people." He said, "you are their imam, but lead (bearing in mind) the weakest of them. And, choose a mu'adhdhin who does not seek reimbursent for his adhan."[1]

COMMENTARY: The imam was instructed to make allowances for the weak in the congregation. He should not prolong the recital of the Quran and the *salah*, on the whole.
The *hadith* tells us that it is not lawful to accept wages for acting as imam and as mu'adhdhin. The ulama (Scholars) say that the imam and mu'adhdhin must not demand their wages, yet accept what people give them of their own accord keeping their needs in view. Thus, it is incumbent on the worshippers to look after the imam and mu'adhdin and send them what would support them.
It is written in Fatawa Qadi that the mu'adhdhin who possesses not knowledge about the times of *salah*, etc. does not get reward for calling the adhan. Hence, the mu'adhdhin who receives wages will not receive reward at all. (A footnote in the Urdu text neads; According to Imam Abu Hanifah رحمہ اللہ, it is not allowed to receive wages for acting as imam or mu'adhdhin, and to teach the Quran.)

(٦٦٩) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ عَلَّمَنِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اَقُوْلَ عِنْدَ اَذَانِ الْمَغْرِبِ اَللّٰهُمَّ هٰذَا اِقْبَالُ لَيْلِكَ وَاِدْبَارُ نَهَارِكَ وَاَصْوَاتُ دُعَائِكَ فَاغْفِرْ لِيْ۔ رَوَاهُ اَبُوْدَاوُدَ وَالْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

669. Sayyidah Umm Salamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم taught her to pray when the adhan for the *maghrib salah* is calle:

اَللّٰهُمَّ هٰذَا اِقْبَالُ لَيْلِكَ وَاِدْبَارُ نَهَارِكَ وَاَصْوَاتُ دُعَائِكَ فَاغْفِرْ لِيْ

(O Allah, this is when your might approaches and your day returns, and the voices of your mu'adhdhins (as they are heard). So, forgive me.[2]

COMMENTARY: It is unclear whether this supplication is made while responding to the expressions of the adhan or after having given the responses. This *hadith* establishes that during the adhan, it is opportune to make supplication to Allah. Hence, one must seek forgiveness for one's sins and seek guidance on the right path so that it (the prayer) is accepted.

(٦٧٠) وَعَنْ اَبِي اُمَامَةَ اَوْ بَعْضِ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ بِلَالًا اَخَذَ فِي الْاِقَامَةِ فَلَمَّا اَنْ قَالَ قَدْ قَامَتِ الصَّلَاةُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقَامَهَا اللّٰهُ وَاَدَامَهَا وَقَالَ فِي سَائِرِ الْاِقَامَةِ كَنَحْوِ حَدِيْثِ عُمَرَ فِي الْاَذَانِ۔ (رواه ابوداؤد)

670. Sayyiduna Abu Umamah رضی اللہ عنہ or another of the sahabah رضی اللہ عنہ of Allah's Messenger صلی اللہ علیہ وسلم narrated that as Bilal رضی اللہ عنہ commenced the iqamah and came to (the words) (قد قامت الصلوٰۃ) (indeed, the *salah* is established),

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[1] Abu Dawud # 531, Nasa'i # 672, Musnad ahmad 4-217, Muslim of like meaning of first part # 186-468, Ibn Majah (part first) 714, (part second) # 987, 980.
[2] Abu Dawud # 530, Tirmidhi # 3600, Bayhaqi in Da'wat ul Kabir,

Allah's Messenger صلى الله عليه وسلم said: (أقامها الله وأدامها) (May Allah establish it and do so for ever). Throughout the iqamah (or takbir), he gave similar response like (those mentioned in) the *hadith* of Umar about the adhan.[1] (*Hadith* # 658)

COMMENTARY: The response to the expressions of the adhan mentioned in he *hadith* # 658 is also the response to the iqamah. The Prophet صلى الله عليه وسلم did that. When he said (قد قامت الصلوة) the prophet صلى الله عليه وسلم said, (اقامها الله وادامها)

(٦٧١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُرَدُّ الدُّعَاءُ بَيْنَ الاَذَانِ وَالْاِقَامَةِ۔

(رواه ابوداؤد والترمذى)

671. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The supplication made between the adhan and the iqamah is never turned down."[2]

COMMENTARY: Of course, Allah accepts supplication of His slaves at all times out of His mercy. However, this *hadith* mentions the time between adhan and iqamah as the most opportune. He accepts His slave's prayer for all of their needs. So, Muslim must seize this opportunity.

The prayer may be made preferably promptly after the adhan or some time thereafter, It will be granted in any case.

(٦٧٢) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثِنْتَانِ لَا تُرَدَّانِ اَوْقَلَّمَا تُرَدَّانِ الدُّعَاءُ عِنْدَ النِّدَاءِ وَعِنْدَ الْبَأْسِ حِيْنَ يَلْحَمُ بَعْضُهُمْ بَعْضًا وَفِيْ رِوَايَةٍ وَتَحْتَ الْمَطَرِ رَوَاهُ اَبُوْدَاؤدَ وَالدَّارِمِيُّ اِلَّا اَنَّهٗ لَمْ يَذْكُرْ وَتَحْتَ الْمَطَرِ۔

672. Sayyiduna Sahl ibn Sa'd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Two prayers are never rejected, or occasionally rejected: the prayer at the time (or after) the adhan and at a difficult time when engaged in battle." According to another version," and under rain." Darimi does not have "and under rain."[3]

(٦٧٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اِنَّ الْمُؤَذِّنِيْنَ يَفْضُلُوْنَنَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْ كَمَا يَقُوْلُوْنَ فَاِذَا انْتَهَيْتَ فَسَلْ تُعْطَ۔ (رواه ابوداؤد)

673. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that a man said, "O Messenger of Allah, the mu'adhdhins have outstripped us." So, Allah's Messenger صلى الله عليه وسلم said, "Say as they say, And when you finish, ask (Allah) and you will be given."[4]

COMMENTARY: The sahabi رضى الله عنه submitted that the mu'adhdhins earned more reward then him because they called the adhan. The Prophet صلى الله عليه وسلم guided him to a deed whereby he could earn as much reward as the mu'adhdhins do and that is to repeat what they say (except for (ولا حول ولا قوة الا بالله) against (حى على الصلوة) and (حى على الفلاح)

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[1] Abu Dawud # 528.

[2] Abu Dawud # 521, Tirmidhi # 212, Musnad Ahmad 3-119.

[3] Abu Dawud # 2540 & Uddit and Darimi # 1200.

[4] Abu Dawud # 524.

The Prophet صلى الله عليه وسلم also instructed him to make a supplication after giving the responses. In that way, he would attain more excellence.
This *hadith* informs us that one who is present in the mosque when the adhan is called must also respond to the mu'adhdhin's words. Those who say that since a response is given practically by one who is already in the mosque he need not give on oral response, say what does not appeal to the heart.[1]

SECTION III اَلْفَصْلُ الثَّالِثُ

(٦٧٤) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلَاةِ ذَهَبَ حَتّٰى يَكُوْنَ مَكَانَ الرَّوْحَاءِ قَالَ الرَّاوِي وَالرَّوْحَاءُ مِنَ الْمَدِيْنَةِ عَلٰى سِتَّةٍ وَّثَلَاثِيْنَ مِيْلًا۔ (رواه مسلم)

674. Sayyiduna Jabir رضى الله عنه narrated that he heard the Prophet صلى الله عليه وسلم say, "when he hears the adhan for the *salah*, the devil flees till he is at the place Rawha." The sub-narrator said Rawha is as far as thirty-six miles away from Madinah.[2]

COMMENTARY: It is either all the devils who flee on hearing the adhan or just their chief devil. The correct thing is that the chief flees away.
He goes away from the worshipper who offers the *salah* to a distance that is equal what is between Madinah and Rawha.
The Sub-narrator (who gave the distance of Rawha) was Sayyiduna Abu Sufyan Nafi' ibn Talhah رحمه الله who narrated that *hadith* from Jabir رضى الله عنه.

(٦٧٥) وَعَنْ عَلْقَمَةَ بْنِ اَبِي وَقَّاصٍ قَالَ إِنِّي لَعِنْدَ مُعَاوِيَةَ إِذْ اَذَّنَ مُؤَذِّنُهُ فَقَالَ مُعَاوِيَةُ كَمَا قَالَ مُؤَذِّنُهُ حَتّٰى إِذَا قَالَ حَيَّ عَلَى الصَّلٰوةِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ فَلَمَّا قَالَ حَيَّ عَلَى الْفَلَاحِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ وَقَالَ بَعْدَ ذٰلِكَ مَا قَالَ الْمُؤَذِّنُ ثُمَّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ذٰلِكَ۔ (رواه احمد)

675. Sayyiduna Alqamah ibn Abu Waqqas رضى الله عنه narrated that he was with Sayyiduna Mu'awiyah رضى الله عنه (one day) when the mu'adhdhin called the adhan. Mu'awiyah رضى الله عنه said just as the mu'adhdhin said till he said (حي على الصلوة) (came to the *salah*), Mu'awiyah رضى الله عنه said (لاحول ولاقوه الا بالله) (There is no might and power save with Allah). Then he said (حي على الفلاح) (come towards success) and he responded (لاحول ولاقوة الا بالله) (There is no night and power save with Allah, the High, the Mighty). After that, he said what the mu'adhdhin said. Then, he said (to Alqamah), "I heard Allah's Messenger صلى الله عليه وسلم say that."[3]

COMMENTARY: Allamah Teebi رحمه الله said that he addition of (العلى العظيم) I the response to (حي على الفلاح) is found only in this *hadith*.

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[1] But see the discourse preceding *hadith* 654 see I at the beginning of this chapter VI
[2] Muslim # 15.388.
[3] Nasa'i # 677, Musnad Ahmad 4-91, 92.

(٦٧٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَامَ بِلَالٌ يُنَادِي فَلَمَّا سَكَتَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ مِثْلَ هٰذَا يَقِيْنًا دَخَلَ الْجَنَّةَ۔ (رواه النسائی)

676. Sayyiduna Abu Hurayrah رضی الله عنه narrated that While they were with Allah's Messenger صلی الله علیه وسلم, Bilal رضی الله عنه got up and called the adhan. When he stopped, Allah's Messenger صلی الله علیه وسلم said, "He who says like this sincerely will enter paradise."[1]

COMMENTARY: If anyone sincerely delivers these words in the adhan, or as a response to the adhan, or just by himself, then he will be worthy of going to paradise, to enter it with those who are foregiven.

(٦٧٧) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَمِعَ الْمُؤَذِّنَ يَتَشَهَّدُ قَالَ وَاَنَا وَاَنَا۔

(ابوداؤد)

677. Sayyiduna Ayshah رضی الله عنها narrated that when the Prophet صلی الله علیه وسلم heard the mu'adhdhin announced the testimony he would say. "And I too. I too."[2]

COMMENTARY: When the mu'adhdhin announced the testimonies in the adhan (اشهدان لااله) and (اشهدان محمد) the Prophet صلی الله علیه وسلم responded, saying 'And, I too. And, I too' (testify to that). This means that like the entire *ummah,* he too, was responsible to bear witness to his messenger ship. The ulama (Scholars) differ on how he gave the testimony; in very words calling his name, or in direct speech (اشهد ان محمد) (I bear witness that I am Allah's Messenger)? They say that he gave the testimony in the same words as the *ummah* gave as stated in the *hadith* narrated by Mu'awiyah رضی الله عنه (# 675).

Since there seems to be a difference in this *hadith* of Sayyidah Ayshah رضی الله عنها and the *hadith* of Sayyiduna Mu'awiyah رضی الله عنه, we may presume that sometimes he did say in the personal form, 'And, I too.'

(٦٧٨) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَذَّنَ ثِنْتَيْ عَشْرَةَ سَنَةً وَجَبَتْ لَهُ الْجَنَّةُ وَكُتِبَ لَهُ بِتَأْذِيْنِهٖ فِيْ كُلِّ يَوْمٍ سِتُّوْنَ حَسَنَةً وَلِكُلِّ اِقَامَةٍ ثَلَاثُوْنَ حَسَنَةً۔ (رواه ابن ماجة)

678. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who pronounces the adhan for twelve years is assured of paradise. Every day sixty pieties are recorded for him for his calling the adhan, and thirty pieties for every iqamah."[3]

COMMENTARY: The reward for the iqamah is half of that of the adhan perhaps because the iqamah is to alert only those people who are assembled for the congregation. The adhan, on the other hand, is for everyone, those present and those outside the mosque. Or, it could be because more effort is required for the adhan than for the iqamah.

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[1] Nasa'i # 674.

[2] Abu Dawud # 526.

[3] Ibn Majah # 728, Daraqutni # 23 (in the chapter on iqamah and kitab us *salah*).

(٦٧٩) وَعَنْهُ قَالَ كُنَّا نُؤْمَرُ بِالدُّعَاءِ عِنْدَ اَذَانِ الْمَغْرِبِ۔ رَوَاهُ الْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

679. Sayyiduna Ibn Umar رضی الله عنه narrated, "We were instructed to make a supplication at the time of the adhan for (the *salah* of) *maghrib*."[1]

COMMENTARY: Perhaps it speaks of the same thing as mentioned in the *hadith* # 669 of Sayyidah Umm Salamah رضی الله عنہ:

اَللّٰھُمَّ ھذا اقبال لیلك وادبا نھارك الخ

(O Allah, this is when your night approaches and your day returns....)

CHAPTER - VII

SOME RULES FOR THE ADHAN[2] بَابٌ فِيْهِ فَصْلَانِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٦٨٠) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ بِلَالًا يُنَادِيْ بِلَيْلٍ فَكُلُوْا وَاشْرَبُوْا حَتّٰى يُنَادِيَ ابْنُ اُمِّ مَكْتُوْمٍ قَالَ وَكَانَ ابْنُ اُمِّ مَكْتُوْمٍ رَجُلًا اَعْمٰى لَا يُنَادِي حَتّٰى يُقَالَ لَهٗ اَصْبَحْتَ اَصْبَحْتَ۔

(متفق علیه)

680. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Surely bilal calls the adhan (for the *fajr*) while it still is night. So, continue to eat and drink till Ibn Umm Maktum calls the adhan." Ibn Umm Maktum رضی الله عنه was a blind man. He did not sound the adhan till he was told. "Morning in upon you! Morning is upon you!"[3]

COMMENTARY: The Prophet صلی الله علیه وسلم had two mu'adhdhins. One of them called the adhan before *fajr,* in the night and the other as the time of *fajr* commenced. The Shafi'is have two mu'adhdhins and regard it as a *sunnah (Practice of Holy Prophet).* One calls the adhan before *fajr* towards the end of midnight and the other just as *fajr* begins.

Imam Abu Hanifah رحمه الله said that the first mu'adhdhin was to announce the sahr or the tahajjud. He had no connexion with *fajr* because according to to a *hadith,* the Prophet صلی الله علیه وسلم himself disallowed the calling of the adhan of *fajr* before time. It is allowed among the hanafis to call the adhan of *fajr* before time in the night.

The words 'Morning is upon you' in the *hadith* means, 'It is about to begin.'

(٦٨١) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَمْنَعَنَّكُمْ مِنْ سُحُوْرِكُمْ اَذَانُ بِلَالٍ وَلَا الْفَجْرُ الْمُسْتَطِيْلُ وَلٰكِنَّ الْفَجْرَ الْمُسْتَطِيْرَ فِي الْاُفُقِ رَوَاهُ مُسْلِمٌ وَلَفْظُهٗ لِلتِّرْمِذِيِّ۔

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[1] Bayhaqi in ad-da'wat al Kabir.

[2] The heading is al-Mishkat (Arabic) and in al-masabih there is no heading. The Urdu had what we have translated.

[3] Bukhari # 617, Muslim # 36-1092, Nasa'i # 637, Muwatta Maalik # 3.3-15, Musnad ahmad 2-62.

681. Sayyiduna Samurah ibn Jundub رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Let not the adhan of Bilal and the lengthy *fajr* (false dawn) prevent from having your predawn meal (before fasting), but (cease) at the spreading on the horizon.[1]

(٦٨٢) وَعَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا وَابْنُ عَمٍّ لِيْ فَقَالَ اِذَا سَافَرْتُمَا فَاَذِّنَا وَاَقِيْمَا وَلْيَؤُمَّكُمَا اَكْبَرُكُمَا۔ (رواه البخاری)

682. Sayyiduna Maalik ibn al Huwayrith رضی اللہ عنہ narrated, "I came to the Prophet صلی اللہ علیہ وسلم with one of my cousins. He said, "When both of you travel, call the adhan and the iqamah, and let the elder of you lead the other (as imam)."[2]

COMMENTARY: Perhaps both of them were equally learned. So, the Prophet صلی اللہ علیہ وسلم instructed that the elder should be imam. Or, (اکبر کما) (elder of you) might mean more learned. This condition of the better one does not apply for the adhan. However, one who has knowledge about the *salah* and is religion must call the adhan. He must have a strong, loud and sweet voice.

(٦٨٣) وَعَنْهُ قَالَ قَالَ لَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلُّوْا كَمَا رَأَيْتُمُوْنِيْ اُصَلِّيْ وَاِذَا حَضَرَتِ الصَّلٰوةُ فَلْيُؤَذِّنْ لَكُمْ اَحَدُكُمْ ثُمَّ لِيَؤُمَّكُمْ اَكْبَرُكُمْ۔ (متفق علیه)

683. Sayyiduna Maalik ibn al Huwayrith رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to them, "Offer the *salah* as you see me offering it. When the time of the *salah* comes, one of you must call the adhan for you. Then let him who is the eldest among you act as your imam."[3]

COMMENTARY: Only he is eligible to be the imam who is the most learned and excellent of all. If all of them are equal then the oldest of them shall lead the others in the *salah*.
Age implies the age in Islam. He is the most ancient in Islam, though others may be older in years but are recent in Islam so he is the senior. The reason is that one who is ancient in Islam has more knowledge of religion than they who embraced Islam after him.

(٦٨٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرَ سَارَ لَيْلَةً حَتّٰى اِذَا اَدْرَكَهُ الْكَرٰى عَرَّسَ وَقَالَ لِبِلَالٍ اِكْلَأْ لَنَا اللَّيْلَ فَصَلّٰى بِلَالٌ مَا قُدِّرَ لَهُ وَنَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَصْحَابُهُ فَلَمَّا تَقَارَبَ الْفَجْرُ اسْتَنَدَ بِلَالٌ اِلٰى رَاحِلَتِهِ مُوَجِّهَ الْفَجْرِ فَغَلَبَتْ بِلَالًا عَيْنَاهُ وَهُوَ مُسْتَنِدٌ اِلٰى رَاحِلَتِهِ فَلَمْ يَسْتَيْقِظْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَا بِلَالٌ وَلَا اَحَدٌ مِنْ اَصْحَابِهِ حَتّٰى ضَرَبَتْهُمُ الشَّمْسُ فَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوَّلَهُمْ اِسْتِيْقَاظًا فَفَزِعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَيْ بِلَالُ فَقَالَ

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[1] Muslim # 43-1094, Abu Dawud # 2346, Tirmidhi # 706, Nasa'i # 2167, Musnad Ahmad # 20169.

[2] Bukhari # 628, Muslim # 292-674, Tirmidhi # 205, Abu Dawud # 589, Nasa'i # 636, Ibn Majah # 979, Musnad Ahmad 5-53.

[3] Bukhari # 631, Darimi # 1253, Musnad Ahmad with an alteration of words 5-53. (The you is plaral number)

بِلَالٌ اَخَذَ بِنَفْسِي الَّذِيْ اَخَذَ بِنَفْسِكَ قَالَ اقْتَادُوْا فَاقْتَادُوْا رَوَاحِلَهُمْ شَيْئًا ثُمَّ تَوَضَّأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَمَرَ بِلَالًا وَاَقَامَ الصَّلٰوةَ فَصَلّٰى بِهِمُ الصُّبْحَ فَلَمَّا قَضَى الصَّلَاةَ قَالَ مَنْ نَسِيَ الصَّلَاةَ فَلْيُصَلِّهَا اِذَا ذَكَرَهَا فَاِنَّ اللّٰهَ تَعَالٰى قَالَ وَاَقِمِ الصَّلَاةَ لِذِكْرِيْ۔ (رواه مسلم)

684. Sayyiduna Abu Hurayrah رضی الله عنه narrated that on his return from the expedition of khaybar, Allah's Messenger صلى الله عليه وسلم travelled by night till drowsiness overtook him. So he stopped to rest and instructed Bilal رضی الله عنه to watch over during the night. Bilal offered the *salah* whatever he was enabled to offer while Allah's Messenger صلى الله عليه وسلم and the his (other) sahabah رضی الله عنه slept. As the time of dawn approached, Bilal رضی الله عنه reclined against his beast facing the side from where dawn would rise, but his eyes succumbed to sleep as he was reclining on his beast, Then Allah's Messenger صلى الله عليه وسلم, Bilal رضی الله عنه and his (other) sahabah رضی الله عنه, none of them, awoke till the sun struck them (with its light). Allah's Messenger صلى الله عليه وسلم was the first of them to awake. He was worried and called. "O Bilal!" Bilal رضی الله عنه said, "The same thing took me over as took you over," (meaning sleep). He said, "Depart (from here)." So they departed a little away with their beasts. Then, Allah's Messenger صلى الله عليه وسلم made ablution and commanded Bilal رضی الله عنه and he called the iqamah Allah's Messenger صلى الله عليه وسلم led the *salah* of *fajr*. When he finished the *salah*, he said, "He who misses the *salah* must offer it on remembering it, for, Allah, the exalted, says:

وَاَقِمِ الصَّلٰوةَ لِذِكْرِيْ

{....and establish *salah* for my remembrance.} (Ta Ha 20:14)[1]

COMMENTARY: Khaybar is about one hundred miles from Madinah. The Banu Nadir who were expelled from Madinah settled here. Thereafter, Khaybar turned into a den to Jewish conspiracies. So, in 7AH, about one thousand and six hundred Muslims advanced to it under the command of Allah's Messenger صلى الله عليه وسلم to curb them. They besieged khaybar for about ten days at the end of which Allah gave victory to the Muslim who conquered all the forts of Khaybar. Sayyiduna Ali رضی الله عنه was credited with this victory. He is known as Fatih at Khaybar (conqueror of Khaybar). Also, Allah enable him to carry all alone the gate of Khaybar which seventy men could not carry. He carried it and threw it away. Then a covenant was drawn up between the Muslims and the Jews of Khaybar. Two particular terms of t he covenant were:

(i) The Jews would reside in Khaybar at the will of the Muslims and would go away when the Muslims ask them to evict.

(ii) One portion of their produce would go to Muslims.

The *hadith* speaks of this expedition.

A question arises that when the Muslims awoke, why did they not offer the *salah* at that very place? Why did the Prophet صلى الله عليه وسلم got his sahabah رضی الله عنه to move ahead?

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[1] Muslim # 309-680, Nasa'i # 618, Ibn Majah # 697, and similar from Abu Qatadah # 604.

According to the Hanafis, the redeeming *salah* is not offered at the hour of sunrise. This is why the Prophet صلى الله عليه وسلم moved ahead so that the undesirable time might pass away. The Shafi'is allow redeeming *salah* at the time of sunrise. They explain that the place where they had overslept was the haunt of the devils indeed, this is confirmed in other versions. The version of Muslim quotes the Prophet صلى الله عليه وسلم as saying that they should move because the devil had come to them there.

The Prophet صلى الله عليه وسلم instructed Sayyiduna Bilal رضى الله عنه to call the iqamah alone. He did not ask him to call the adhan. It seems to imply that adhan need not be called for the redeeming *salah*. The later opinion of Imam Shafi'i رحمه الله is to this effect, but their ulama (Scholars) cite their ancient opinion that adhan is necessary for a redeeming *salah* too.

Some versions assert that the adhan was called at that time. This is stated in al-Hadiyah too; on the night of *at-Ta'ris* (which is this night), the *salah* of *fajr* was offered as a redeeming *salah* after calling the adhan and the takbir

Shaykh Ibn al-Hamman رحمه الله has presented many *ahadith* of Muslim and Abu Dawud about this event. He assert that the *hadith* of Muslim about the Prophet صلى الله عليه وسلم instructing Sayyiduna bilal رضى الله عنه to call the takbir, and he did so, is not without support, because it is established that the Prophet صلى الله عليه وسلم offered the *salah* after the adhan and takbir. Hence the words in the *hadith* (فاقام الصلوة) would mean; 'hence he called the adhan and the takbir for the *salah*.

There can be another slight doubt because the Prophet صلى الله عليه وسلم had said 'My eyes sleep but my heart is awake." Then why he could not perceive the rise of dawn while his heart was awake? The answer is that the rising and setting of the sun is seen by the eyes, not the heart. Hence, he could not know because his eyes slept at that time.

Someone many also ask, "Why did he not know by inspiration, or, revelation ?" the answer is that it depends on Allah's will. Moreover, the wisdom behind it was to teach the *ummah* about the redeeming *salah* (when a *salah* is missed).

(٦٨٥) وَعَنْ اَبِي قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اُقِيْمَتِ الصَّلٰوةُ فَلَا تَقُوْمُوْا حَتّٰى تَرَوْنِي قَدْ خَرَجْتُ۔ (متفق عليه)

685. Sayyiduna Abu Qatadah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When the iqamah is called, do not stand up till you see me having come out."[1]

COMMENTARY: The jurists write that when (حي على الصلوة) is pronounced, the muqtadis must stand up for the congregational *salah*. This means that the Prophet صلى الله عليه وسلم might be coming out of his room at this time.

(٦٨٦) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اُقِيْمَتِ الصَّلَاةُ فَلَا تَأْتُوْهَا تَسْعَوْنَ وَاْتُوْهَا تَمْشُوْنَ وَعَلَيْكُمُ السَّكِيْنَةَ فَمَا اَدْرَكْتُمْ فَصَلُّوْا وَمَا فَاتَكُمْ فَاَتِمُّوْا مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ فَاِنَّ اَحَدَكُمْ اِذَا كَانَ يَعْمِدُ اِلَى الصَّلَاةِ فَهُوَ فِي الصَّلٰوةِ۔

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[1] Bukhari # 637 (without 'having cone out') Muslim # 156-604, Abu Dawud # 539, Tirmidhi (in supplementary notes to) 517, Nasa'i # # 790, Darimi # 1261, Musnad Ahmad 5:296.

686. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When the iqamah has been pronounced for the *salah*, do not come to it running (to join the congregation), but come to it walking and you must be composed. Whatever you get of it, offer and what you have missed complete (it)." According to a version of Muslim "when one of you aims to join the *salah*, he is deemed to be in *salah*."[1]

COMMENTARY: Generally, the worshippers who are late for the congregation run haphazardly to join it particularly when the imam is in the ruku. They must know that it is absolutely wrong in the eyes of *Shari'ah (divine law)*. The Umala also write that it is disallowed to run to catch the congregation. Rather, *Shari'ah (divine law)* commands the preparedness for the *salah* that enables the worshipper to be there from the very first takbir. He must prepare before hand and be in the mosque before the *salah* begins (Shaykh Abdul Haq).

However, Mula Ali Qari رحمه الله wrote that the ulama (Scholars) differ on whether one who fear that he would miss he takbir oola (very first takbir), when the imam begins the *salah*, may he run or not? Those who say that he may run cite the example of Umar رضى الله عنه Faruq, who had heard the iqamah while he was in the Baqi, ran to the mosque.

Some others assert that a late-comer should go calmly, walking composedly, to the mosque because if one make an intention to offer the *salah* then he is counted to be engaged in *salah*. This ruling is for those people who are late unwittingly or for some reason beyond their control. If anyone is deliberately late then this command does not apply to him.

In short, if anyone comes to the mosque late then he must walk calmly to join the congregation taking dignified, quick steps but must not run wildly. He may thus abide by this *hadith* and get the first takbir too.

Similarly, if anyone is late for the Friday *salah* and is certain that if he does not hurry, the imam would complete the *salah* and he would miss it, then he must walk quickly and join the congregational *salah*.

This chapter does not have Section II

SECTION III — اَلْفَصْلُ الثَّالِثُ

(٦٨٧) عَنْ زَيْدِ بْنِ اَسْلَمَ قَالَ عَرَّسَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً بِطَرِيْقِ مَكَّةَ وَوَكَّلَ بِلَالًا اَنْ يُوْقِظَهُمْ لِلصَّلَاةِ فَرَقَدَ بِلَالٌ وَرَقَدُوْا حَتّٰى اسْتَيْقَظُوْا وَقَدْ طَلَعَتْ عَلَيْهِمُ الشَّمْسُ فَاسْتَيْقَظَ الْقَوْمُ فَقَدْ فَزِعُوْا فَاَمَرَهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَرْكَبُوْا حَتّٰى يَخْرُجُوْا مِنْ ذٰلِكَ الْوَادِيْ وَقَالَ اِنَّ هٰذَا وَادٍ بِهٖ شَيْطَانٌ فَرَكِبُوْا حَتّٰى خَرَجُوْا مِنْ ذٰلِكَ الْوَادِيْ ثُمَّ اَمَرَهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَنْزِلُوْا وَاَنْ يَتَوَضَّؤُوْا وَاَمَرَ بِلَالًا اَنْ يُنَادِيَ لِلصَّلَاةِ اَوْ يُقِيْمَ فَصَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ ثُمَّ انْصَرَفَ وَقَدْ رَاٰى مِنْ فَزَعِهِمْ فَقَالَ يَا اَيُّهَا النَّاسُ اِنَّ اللّٰهَ قَبَضَ اَرْوَاحَنَا وَلَوْ شَاءَ لَرَدَّهَا اِلَيْنَا فِيْ حِيْنٍ غَيْرِ هٰذَا فَاِذَا رَقَدَ اَحَدُكُمْ عَنِ الصَّلٰوةِ اَوْ نَسِيَهَا ثُمَّ فَزِعَ اِلَيْهَا فَلْيُصَلِّهَا كَمَا يُصَلِّيْهَا فِيْ وَقْتِهَا ثُمَّ الْتَفَتَ

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[1] Bukhari # 908, Muslim # 151-602, Abu Dawud # 572, Tirmidhi # 327, Nasa'i # 861, Ibn Majah # 775, Muwatta Maalik # 3.1-4 Musnad ahmad 2-237.

رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى اَبِيْ بَكْرِ الصِّدِّيْقِ فَقَالَ إِنَّ الشَّيْطَانَ اَتَى بِلَالًا وَهُوَ قَائِمٌ يُصَلِّي فَاَضْجَعَهُ ثُمَّ لَمْ يَزَلْ يُهْدِئُهُ كَمَا يُهْدَءُ الصَّبِيُّ حَتّٰى نَامَ ثُمَّ دَعَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِلَالًا فَاَخْبَرَ بِلَالٌ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِثْلَ الَّذِى اَخْبَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَبَابَكْرٍ فَقَالَ اَبُوْ بَكْرٍ اَشْهَدُ اَنَّكَ رَسُوْلُ اللّٰهِ۔ رَوَاهُ مَالِكٌ مُرْسَلًا۔

687. Sayyiduna Zayd ibn Aslam رضی الله عنه narrated that one night on their way to Makkah. Allah's Messenger صلی الله علیه وسلم halted for rest (at a place) entrusting (Sayyiduna) Bilal رضی الله عنه with the charge to awaken them for the *salah* Bilal slept and all of them slept, too. They did not wake up till the sun had risen. When they did wake up, they were alarmed. Allah's Messenger صلی الله علیه وسلم commanded them to mount and ride out of the valley which, he said, was occupied by a devil. They mounted and rode out of it and he ordered them to dismount and perform ablution. He instructed Bilal رضی الله عنه pronounce the adhan and the iqamah. After that, he led them in the *salah* and as he ended it, he said, realizing that they were uneasy, "O you people! Indeed, Allah had seized our souls and if He had wished He would have sent them back to us at a time other than this. Thus, if any of you sleeps through the time of *salah*, or forgets it, and is worried about it, then let him offer it as though he was offering the *salah* at its proper time." Thereafter, Allah's Messenger صلی الله علیه وسلم turned to Abu Bakr رضی الله عنه as Siddiq and said. "The devil had come to Bilal while he was standing in *salah* and coaxed him to lie down and did not cease to lull him to sleep just as a child is lulled to sleep till he was fast asleep." Then, Allah's Messenger صلی الله علیه وسلم called Bilal رضی الله عنه who informed Allah's Messenger صلی الله علیه وسلم exactly what he had informed Abu Bakr رضی الله عنه. So Abu Bakr رضی الله عنه declared, "I bear witness that you are Allah's Messenger."[1]

COMMENTARY: A similar case is narrated in *hadith* # 684 but they are two different events. The former took place was returning from khaybar to Madinah, and this between Madinah and Makkah.

The words in the *hadith* (ينادى للصلوة او يقيم) (to pronounce the adhan or the *iqamah*) have (or) او which stand for و (and). The translation is made accordingly. Also, if (or) او is used in its true meaning then the narrator expresses his doubt on whether the Prophet صلی الله علیه وسلم commanded him to call the adhan or to sound the iqamah. However, the correct thing is the first explanation: 'or stands for and.' Because this is established by the version in Abu Dawud which say;

إِنَّهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ بِلَالًا بِالْأَذَانِ وَالْإِقَامَةِ

(He Commanded Bilal to call the adhan and iqamah).

'To offer it as though he was offering it at its proper time' implies that if the recital was to be audible then it should be audible in the redeemed *salah* too. And, if the original was to

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[1] Muwatta Maalik 1.6-26.

be inaudible then the redeemed would be inaudible. However, some hanafi ulama (Scholars) hold that the redeemed *salah* will be with an inaudible recital in all cases, this being *wajib (expedient)* in their sight.

The word (اضبعه) (coaxed him to lie down) mean (اسنده) (gave him support to recline).

Allah seized their souls so that they overslept. This refers to creation of deeds. Allah decided to cause them to forget and be negligent. He, therefore, enabled the devil to induce Sayyiduna Bilal رضی اللہ عنہ to sleep.

This *hadith* confirms the distinction of the Prophet صلی اللہ علیہ وسلم. Though he was sleeping, he described how Bilal رضی اللہ عنہ went to sleep. This, Abu Bakr رضی اللہ عنہ was prompted to confirm his distinction and testify that he was Allah's Messenger صلی اللہ علیہ وسلم.

(٦٨٨) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَصْلَتَانِ مُعَلَّقَتَانِ فِي أَعْنَاقِ الْمُؤَذِّنِيْنَ لِلْمُسْلِمِيْنَ صِيَامُهُمْ وَصَلَاتُهُمْ۔ (رواه ابن ماجه)

688. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Two deeds of the Muslims are suspended on the necks of the mu'adhdhins: their fastings and their *salahs*."[1]

COMMENTARY: Two basic and significant deeds of the Muslims depend on the mu'adhdhins. They are responsible for the correctness and observance of these deeds. One of these is the fasting of the Muslims who rely on the adhan to break their fast and have the iftar.

The other is the *salah*. They observe it according to the adhan.

The mu'adhdhins must be very careful, therefore, in the discharge of their duties. They must pronounce the adhan at the correct time.

CHAPTER - VIII

MOSQUE & PLACES OF WORSHIP

بَابُ الْمَسَاجِدِ وَمَوَاضِعِ الصَّلٰوةِ

The places of worship include those where offering the *salah* is *makruh (unbecoming)* or not *makruh (unbecoming)*. This is explained in the *ahadith* that will follow.

There are very many *ahadith* on the merits and blessings of the mosques. Apart from those that the compiler of Mishkat has selected, we reproduce the translations of some of the other *ahadith* from the other books of *hadith* for the sake of merit and blessings.

Sayyiduna Abu Dharr Ghifari رضی اللہ عنہ advised his son. "My son! The mosque should be like your home. I had heard the Prophet صلی اللہ علیہ وسلم say 'Mosques are the home of the righteous and the God-fearing.' When that is so, Allah is the guarantor of its occupant for his comfort, mercy and crossing over the sirat (or the narrow bridge) leading to paradise (over hell).

Sayyiduna Abdulah ibn Mughaffal رضی اللہ عنہ narrated: "We are told that the mosque is a strong fort that protects from the devil."

Sayyiduna Umar ibn al-Khattab رضی اللہ عنہ narrated that mosques are houses of Allah on earth. He who is visited must honour his visitors. He who goes to the mosque is as though a visitor of Allah. Thus one who goes to the mosque is he who visits and he who is visited

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[1] Ibn Majah # 712. the Zawaid terms the isnad as weak.

is Allah Himself. Hence, Allah honours those who go to the mosque and showers favour and blessings on them.

Allah's Messenger صلی اللہ علیہ وسلم said, "When anyone occupies a place in the mosque to offer the *salah* or to remember Allah, Allah costs His sight of mercy and compassion towards him in the same way as the family members look at their member who returns home after a long sojourn.

SETTING ASIDE A PLACE: The *hadith* that say that it is forbidden to reserve a place in the mosque mean a person who occupies a particular place and does not sit any where else. He may be doing it to offer the *salah* or to remember Allah.This habit smacks of ostentation. The *ahadith* that emphasize the merits of spots in the mosque imply that the mosque is occupied to offer the *salah* and remember Allah and not for any worldly cause.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٦٨٩) عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا دَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْبَيْتَ دَعَا فِيْ نَوَاحِيْهِ كُلِّهَا وَلَمْ يُصَلِّ حَتّٰى خَرَجَ مِنْهُ فَلَمَّا خَرَجَ رَكَعَ رَكْعَتَيْنِ فِيْ قُبُلِ الْكَعْبَةِ وَقَالَ هٰذِهِ الْقِبْلَةُ رَوَاهُ الْبُخَارِيُّ وَرَوَاهُ مُسْلِمٌ۔

689. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that when (on the day of the liberation of Makkah) the Prophet صلی اللہ علیہ وسلم entered the House, he made supplication in all its corners, but did not offer *salah* till he came out of it. When he came out, he offered two raka'at turning towards the ka'bah. He said, "This is the qiblah."[1]

(٦٩٠) عَنْ أُسَامَةَ بْنِ زَيْدٍ

690. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated it from Sayyiduna Usamah ibn Zayd رضی اللہ عنہ.[2]

COMMENTARY: The words, "This is the qiblah" assert that the ka'bah is the place to which one should turn to offer the *salah*. This is a command for ever. This command will never be abrogated. It does not mean that the ka'bah may not be faced from other angles or that *salah* may be no offered inside it. Imam Maalik رضی اللہ عنہ said that it is not proper to offer the *fard (obligatory) salah* inside it. All the scholars concur that it is allowed to offer the supererogatory *salah* inside the ka'bah as is clear from the *hadith* of Sayyiduna Abdullah ibn Umar رضی اللہ عنہ (# 691).

The ulama (Scholars) differ on the question of offering the *fard (obligatory)* inside the ka'bah. Most of them hold that it is permitted, but Imam Maalik رحمہ اللہ and Imam Ahmad رضی اللہ عنہ have disallowed offering the *fard (obligatory) salah* inside the ka'bah.

(٦٩١) وَعَنْ عَبْدِاللّٰهِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْكَعْبَةَ هُوَ وَاُسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ وَبِلَالُ بْنُ رَبَاحٍ فَاَغْلَقَهَا عَلَيْهِ وَمَكَثَ فِيْهَا فَسَاَلْتُ بِلَالًا حِيْنَ خَرَجَ مَاذَا صَنَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ جَعَلَ عَمُوْدًا عَنْ يَسَارِهٖ وَعَمُوْدَيْنِ عَنْ يَمِيْنِهٖ وَثَلَاثَةَ اَعْمِدَةٍ وَرَاءَهٗ وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلٰى سِتَّةِ اَعْمِدَةٍ ثُمَّ صَلّٰى۔ (متفق عليه)

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[1] Bukhari # 398.

[2] Muslim # 395-1330, Nasa'i # # 2917, Musnad ahmad 5-201.

691. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم entered the ka'bah - he, Usamah ibn zayd رضی اللہ عنہ Uthman ibn Talhah al-Hajabiy رضی اللہ عنہ and Bilal ibn Rabah رضی اللہ عنہ. He locked it behind him and stayed within. Ibn Umar رضی اللہ عنہ asked Bilal رضی اللہ عنہ when he came out. "What did Allah's Messenger صلی اللہ علیہ وسلم do inside?" He said, "He put one pillar to his left, two pillars to his right and three pillars behind him." The house had six pillars in those days. "Then he offered the *salah*."[1]

COMMENTARY: The *hadith* discloses that the Prophet صلی اللہ علیہ وسلم offered the *salah* inside the ka'bah. The previous *hadith* says that he did not offer the *salah* inside. Perhaps Usama رضی اللہ عنہ who narrated the previous *hadith* was in another corner and made prayer to Allah. He was far from the prophet صلی اللہ علیہ وسلم and was also offering the *salah* himself, so he may not have seen the Prophet صلی اللہ علیہ وسلم offer the *salah*. Bilal رضی اللہ عنہ was nearer to the Prophet صلی اللہ علیہ وسلم and saw him offer the *salah*.

Moreover, it is also reported that the Prophet صلی اللہ علیہ وسلم sent Usamah رضی اللہ عنہ to fetch water to remove the pictures from the walls of the ka'bah. The Prophet صلی اللہ علیہ وسلم may have offered the *salah* in Usamah's رضی اللہ عنہ absence. Both Usamah رضی اللہ عنہ and Bilal رضی اللہ عنہ narrated according to their respective observations.

(٦٩٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةٌ فِيْ مَسْجِدِيْ هٰذَا خَيْرٌ مِنْ اَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ اِلَّا الْمَسْجِدِ الْحَرَامَ ۔ (متفق علیه)

692. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger said, "One *salah* in this, my mosque is better than one thousand *salahs* in mosques other than it, except al Masjid al-Haram (the sacred Mosque)."[2]

COMMENTARY: Al-Masjid al-Haram is better than all mosques including the Prophet's صلی اللہ علیہ وسلم mosque (Masjid an-Nabawi) in terms of blessings, greatness and excellence. The reward of a *salah* in al-Masjid al Haram is equal to one hundred thousand *salahs* (elsewhere).

The ulama (Scholars) differ on which portion of the sacred Mosque fetches this much reward. The first opinion is that it is anywhere within the scared Mosque and no specified portion. The second opinion specifies the place where the congregational *salah* is held. The Hanafis also tend to agree to it, as do some Shafi'i scholars. The Hanafis say that the exclusive reward is for the *fard (obligatory) salah*, not the supererogatory.

The third opinion restricts the place of the exclusive reward to the ka'bah itself. This is the weakest of the opinions.

(٦٩٣) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُشَدُّ الرِّحَالُ اِلَّا اِلٰى ثَلَاثَةِ مَسَاجِدَ مَسْجِدِ الْحَرَامِ وَالْمَسْجِدِ الْاَقْصٰى وَمَسْجِدِيْ هٰذَا ۔ (متفق علیه)

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[1] Bukhari # 505, Muslim # 288-1329, Muslim has two pillars to his left and one to his night, Abu Dawud # 2023 Nasa'i # 749, with the addition: 'he left between him and the wall three cubits. Muwatta Maalik # 20.63-202, Musnad ahmad 2-113.

[2] Bukhari # 1190, Muslim # 505-1394, (both differ), Tirmidhi # 325, Nasa'i # 694, (lengthy). Ibn Majah # 1404, Muwatta Maalik # 14.5-9, Darimi # 1418 (in suppl by Ibn Umar).

693. Sayyiduna Abu Sa'eed Khudri رضی الله عنه narrated that Allah's Messenger صلی الله علیہ وسلم said, "Saddles are not placed (on beasts to undertake a journey) to any place (for a visit) except to three mosques: al-Masjid al Haram (the sacred Mosque), al Masjid al-Aqsa and this, my mosque."[1]

COMMENTARY: The *hadith* says that a journey is not allowed to any place but to these three mosque because of their excellence. However, this prohibition is relative to worship, meaning one must not travel any where apart from these three mosques to worship Allah and to attain nearness to Him.

A journey undertaken for some reason, like learning, business, giving someone his rights, etc. is a different things and there is no dislike for it. As for visiting the graves of the saints and auspicious sites, Some ulama (Scholars) rule that there is no harm in it. But some others hold that it is forbidden to travel for such visit.

Some people say that it is not allowed to travel anywhere other than these three mosques to fulfil a vow. It is not *wajib (expedient)* to fulfil a vow to visit any other place besides these three mosques. Some ulama (Scholars) say that the prohibition is only for the mosques other than these three mosques, so that any place other than mosques is not under the purview of this *hadith.*

Shaykh Abdul Haq Dahlawi رحمه الله said that the *hadith* does not mean that it is disallowed to travel to any place other than these three mosques. Rather, the *hadith* emphasises the significance, greatness and merit of these three mosques, and the good fortune of undertaking a journey for these three mosques. If Muslims desire to travel then they must journey to visit these three mosques. Which are the most excellent and blessed. Travel to other places will only be cumbersome.

Shah Waliullah Muhaddith Dahlawi رحمه الله has written while explaining this *hadith* in his superb work, Hijjatullah il Bahghah (The conclusive Argument from God):

"I say that like during the jahiliyah, people go to visit spots sacred to those whom they worship other than God, and believe that by alighting in those places they will draw closer to these ones. This the Divine law forbade. The Prophet صلی الله علیہ وسلم said, 'Do not saddle your camel except (to travel) to three mosques.'"[2]

He writes that the Prophet صلی الله علیہ وسلم shut the door to this wrong approach so that alien cultures do not merge with the symbols of Islam, and belief and deeds may stick to the right path. He said, "I do not think it proper to visit graves of saintly people or places of worship, even the Mount Toor. They are all at par in this reckoning."

(٦٩٤) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ بَيْتِيْ وَمِنْبَرِیْ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمِنْبَرِیْ عَلٰی حَوْضِیْ۔ (متفق علیه)

694. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیہ وسلم said, "The portion between my house and my pulpit is a garden of the gardens

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[1] Bukhari # 1197, Muslim # 415-827, Tirmidhi # 326, Ibn Majah # 1410, Musnad Ahmad, Nasa'i # 700, Musnad Ahmad 3-7, (Abu Dawud # 2032 from Abu Hurayrah) رضی الله عنه

[2] p 188 translated by Marcia K Hermansen (Islamic Reserch Institute, Islamabad.

of paradise. And, my pulpit is upon my hawd (pond, tank)."[1]

COMMENTARY: The meaning of this saying of the Prophet صلى الله عليه وسلم is, "The space between my house and the pulpit (in Masjid Nabawi) is such that if anyone worship on that then this great good fortune will also earn him a garden in paradise. He who worship near my pulpit will benefit from my intercession on the day of resurrection."

Imam Maalik رحمه الله said that this *hadith* should be taken in its literal sense, because the word (Arabic) (rawdah) means 'a portion.' So, the *hadith* would mean;

"The portion between the house of the Prophet صلى الله عليه وسلم and his pulpit is the piece that has been brought there from paradise, and this portion will not perish on the Last Day as the earth will perish every where. It will be returned to paradise intact."

Allamah Toor Rushti رحمه الله said that this place between the pulpit of Masjid Nabawi and the Prophet صلى الله عليه وسلم house is called rawdah because the visitors to the Prophet's صلى الله عليه وسلم grave and the resident angels, the jinns and mankind are occupied always in worship and remembrance of Allah. As one batch departs another takes its place and this continues all the time. So it is called rawdah in the same way as circles of those remembering Allah are called riyad ul jannah.

(٦٩٥) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاتِي مَسْجِدَ قُبَاءٍ كُلَّ سَبْتٍ مَاشِيًا وَرَاكِبًا فَيُصَلِّي فِيْهِ رَكْعَتَيْنِ۔ (متفق عليه)

695. Sayyiduna Ibn Umar رضی الله عنه narrated that the Prophet صلى الله عليه وسلم came to the Masjid Quba every Saturday on foot, or riding. He offered two raka'at there.[2]

COMMENTARY: Quba is at a distance of two miles from Madinah. It was here that the Prophet صلى الله عليه وسلم halted when he emigrated from Makkah to Madinah. He had built a mosque there during his stay. It is known to this day as Masjid Quba and it has many merits. Ibn Hajar رحمه الله quoted the saying of the Prophet صلى الله عليه وسلم, "A *Salah* offered in Masjid Quba is like performing an *umrah*.

The glorious sahabi Sayyiduna Sa'd ibn Abu waqqas رضی الله عنه narrated that. "Rather than visit Bayt ul Maqdis twice, I would prefer to offer the *salah* in Masqid Quba. If people would know the reward of *salah* there, they would endure the hardships of travel and come to this mosque from distant lands."

The Prophet's صلى الله عليه وسلم trip to that mosque on Saturday indicates that it is a *sunnah (Practice of Holy Prophet)* to meet the scholars, the righteous and the elders.

(٦٩٦) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحَبُّ الْبِلَادِ اِلَى اللّٰهِ مَسَاجِدُهَا وَاَبْغَضُ الْبِلَادِ اِلَى اللّٰهِ اَسْوَاقُهَا۔ (رواه مسلم)

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[1] Bukhari # 1196, Muslim # 502-1391, Musnad Ahmad 112-2036.

[2] Bukhari ## 1193 (without 'offered two rakat there') and # 1194 (mentioned the *salah* but not Saturday), Muslim # 516-1399 (without Saturday) and # 521-1399 (without the *salah*). Allah knows best. AbuDawud # 2040, Nasa'i # 698 (briefly) Muwatta Maalik # 9.23-76 (briefly), Musnad Ahmad 2-4.

696. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The portions of any land dearest to Allah are its mosques. The most detested of its portions are its markets."[1]

COMMENTARY: Mosques are places of worship. They are dearest to Allah and He showers mercy on those who are in the mosque. In contrast, the devil holds way in the markets where geed, treachery, falsehood and negligence to remembrance of Allah are very common. Hence, markets are the worst of places in Allah's sight. Any one who roams about in the markets beyond his genuine needs there, deprivation and evil are his portion.

A question arise that temples, pubs, wine bars, dens of prostitutes are worse than markets. Why are markets singled out?

The answer is that while markets are set up with the command of the Prophet صلی اللہ علیہ وسلم, those things are not built and maintained at his command. The words of the *hadith* mean that of these things that are allowed to be set up, the markets are the worst and most detested.

(٦٩٧) وَعَنْ عُثْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ مَنْ بَنٰی لِلّٰہِ مَسْجِدًا بَنَی اللّٰہُ لَہٗ بَیْتًا فِی الْجَنَّۃِ۔

(متفق علیہ)

697. Sayyiduna Uthman رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah will build a house in paradise for him who build a mosque for Allah."[2]

COMMENTARY: To build a mosque for Allah is to build it sincerely and for His pleasure, not to show off to the people, or to gain fame. Then, Allah rewards him with a house in paradise. This is why a person who builds a mosque and has his name inscribed thereon is considered to lack sincerity because this is a means of publicity.

The word 'mosque' here, is an indefinite noun to show 'littleness.' He may have built a small mosque, his reward will be same as the reward of one building a large and magnificent mosque. The words in a version are 'even if that mosque is like the nest of a quail.'

This is an allegorical speech. The real things is that Allah looks at the intention behind it. If anyone is indifferent to fame and showing off and seeks only Allah's pleasure with a sincere resolve in erecting a mosque then he deserves a house from Allah in paradise though he may have built a very small and cramped mosque.

(٦٩٨) وَعَنْ اَبِیْ ھُرَیْرَۃَ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ مَنْ غَدَا اِلَی الْمَسْجِدِ اَوْرَاحَ اَعَدَّ اللّٰہُ لَہٗ نُزُلَہٗ مِنَ الْجَنَّۃِ کُلَّمَا غَدَا اَوْرَاحَ۔ (متفق علیہ)

698. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone goes to the mosque every morning or afternoon then Allah prepares for him a hospitality in paradise whether he goes in the morning or afternoon."[3]

COMMENTARY: The mosque is the House of Allah. So anyone who goes to it really visits Allah who treats him as a guest. He does not deprive his guests of his mercy. Of the several intentions of going to the mosque, this could be one. In the beginning of this book against the *hadith*:

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[1] Muslim # 288-671.

[2] Bukhari # 450, Muslim # 24-533, Tirmidhi # 318, Nasa'i # 688, Ibn Majah # 736, Darami # 1392, Musnad Ahmad 1-70.

[3] Bukhari # 662, Muslim # 285-669, Musnad Ahmad 2-508, 509.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

(Deeds are judged according to the resolve promoting them)
a detailed discourse on intention is included in its commentary.

(٦٩٩) وَعَنْ أَبِي مُوسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَعْظَمُ النَّاسِ أَجْرًا فِي الصَّلَاةِ أَبْعَدُهُمْ فأبعدهم مَمْشًى وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتّٰى يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّي ثُمَّ يَنَامُ۔ (متفق عليه)

699. Sayyiduna Abu Musa رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who will receive the greatest reward of all people for the *salah* is he who is the farthest of them, so he has to walk more than all of them. And he who waits for the *salah* till he offers it with the imam, earns a reward greater than one who offers it (by himself) and goes to sleep."[1]

COMMENTARY: The second portion of the *hadith* assures a greater reward to one who waits for the imam to begin the *salah* than one who does not wait and offers the *salah* by himself and goes to sleep. The same applies to one who prefers a brief congregational *salah* or joins an imam who is not qualified to lead. The other man waits for the congregational *salah* or an imam who is qualified. He gets more reward than the first kind, particularly of this first man does it out of lethargy or haste.

(٧٠٠) وَعَنْ جَابِرٍ قَالَ خَلَتِ الْبِقَاعُ حَوْلَ الْمَسْجِدِ فَأَرَادَ بَنُو سَلِمَةَ أَنْ يَنْتَقِلُوا قُرْبَ الْمَسْجِدِ فَبَلَغَ ذٰلِكَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُمْ بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ قَالُوا نَعَمْ يَا رَسُوْلَ اللّٰهِ قَدْ أَرَدْنَا ذٰلِكَ فَقَالَ يَا بَنِي سَلِمَةَ دِيَارَكُمْ تُكْتَبُ آثَارُكُمْ دِيَارَكُمْ تُكْتَبُ آثَارُكُمْ۔ (رواه مسلم)

700. Sayyiduna Jabir رضی الله عنه narrated that the piece of land around the mosque (Masjid Nabawi) رضی الله عنه was unoccupied. So, Banu Salimah decided to shift there nearer to the mosque. This was conveyed to the Prophet صلى الله عليه وسلم who said to them, "I have learnt that you intend to move nearer to the mosque." They said, "Yes, O Messenger of Allah, we did intend that." He said, 'O Messenger of Allah, we did intend that." He said, "O Banu Salimah, stay in your houses and your footsteps will be recorded! Stay in your houses and your footsteps will be recorded!"[2]

COMMENTARY: Banu Salimah were a tribe of the Ansars of Madinah. They resided far away from the Prophet's صلى الله عليه وسلم mosque. The Prophet صلى الله عليه وسلم advised them to stay where they were. The more they walked to the mosque, the more reward they would earn.

(٧٠١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَبْعَةٌ يُظِلُّهُمُ اللّٰهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَادِلٌ وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللّٰهِ وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتّٰى يَعُوْدَ إِلَيْهِ وَرَجُلَانِ تَحَابَّا فِي اللّٰهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ وَرَجُلٌ ذَكَرَ اللّٰهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ حَسَبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللّٰهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتّٰى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِيْنُهُ۔ (متفق عليه)

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[1] Bukhari # 651, Muslim # 277-662.

[2] Muslim # 280-665.

701. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said that on the day when there will be no shade except His shade, Allah will provide seven (kinds of people) with his shade: a just imam, a youth who grew up in worship of Allah, a man whose heart is attached to the mosque from the time he emerges from it till he returns to it, two men who love one another for Allah's sake and they meet on that and disperse on that, one who remembers Allah in solitude and his eyes become moist (with tears), a man whom a woman of wealth and beauty invites but he says, "I fear Allah," and a man who gives charity and keeps it a secret so that his left hand does not know what his right has disbursed.[1]

COMMENTARY: These seven will be provided Allah's shade on the day of resurrection, meaning that He will cover them with His mercy and keep them safe from the severity of the hereafter. Some authorities say that they will have the shade of the Throne covering them. The seventh will spend in such a way that when he gives to one of his right, anyone on his left will not perceive it, he thus ensures that he will not show off and deprive himself of reward. However, some ulama (Scholars) maintain that these words means exactly what they say Hence, they describe the extreme limit of secrecy.

(٧٠٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلٰى صَلَاتِهٖ فِيْ بَيْتِهٖ وَفِيْ سُوْقِهٖ خَمْسًا وَعِشْرِيْنَ ضِعْفًا وَذٰلِكَ اَنَّهٗ تَوَضَّاَ فَاَحْسَنَ الْوُضُوْءَ ثُمَّ خَرَجَ اِلَى الْمَسْجِدِ لَا يُخْرِجُهٗ اِلَّا الصَّلٰوةُ لَمْ يَخْطُ خُطْوَةً اِلَّا رُفِعَتْ لَهٗ بِهَا دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا خَطِيْئَةٌ فَاِذَا صَلّٰى لَمْ تَزَلِ الْمَلٰئِكَةُ تُصَلِّيْ عَلَيْهِ مَادَامَ فِيْ مُصَلَّاهُ اَللّٰهُمَّ صَلِّ عَلَيْهِ اَللّٰهُمَّ ارْحَمْهُ وَلَا يَزَالُ اَحَدُكُمْ فِيْ صَلَاةٍ مَا انْتَظَرَ الصَّلَاةَ وَفِيْ رِوَايَةٍ قَالَ اِذَا دَخَلَ الْمَسْجِدَ كَانَتِ الصَّلَاةُ تَحْبِسُهٗ وَزَادَ فِيْ دُعَاءِ الْمَلٰئِكَةِ اَللّٰهُمَّ اغْفِرْ لَهٗ اَللّٰهُمَّ تُبْ عَلَيْهِ مَا لَمْ يُؤْذِ فِيْهِ مَا لَمْ يُحْدِثْ فِيْهِ۔ (متفق عليه)

702. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The *salah* of a man with the congregation excels by twenty five times over his *salah* at his home and in his market. This is because he performs ablution, making it a good ablution, then he goes out to the mosque, nothing prompting him to go out but the *salah*. Every step he takes, he is raised one degree for it, and a sin is erased for it. Then, when he offers the *salah*, the angels continue to invoke blessing on him till he remains on the prayer mat, saying, 'O Allah bless him. O Allah have mercy on him. And, none of you ceases to be in *salah* as long as he waits for it." In another version, he said, "When he enters the mosque, the *salah* detains him (and he is as if in *salah*)." It adds to the prayer of the angels: 'O Allah forgive him. O Allah accept his repentance.' This goes on as long as he does not hurt (a muslim) on it and as long as his ablution is intact in it.[2]

COMMENTARY: The reward is raised by twenty five times only if he offers the

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[1] Bukhari # 660, 6806, Muslim # 71-1031 Tirmidhi # 2398, Muwatta Maalik # 51.5-14, Nasa'i # 5380, Musnad Ahmad 2-438, (Muslims words. The right hand knows not what the left spends in charity are corrected by Ibn Majah in Fath ul Bari; The left does not know...)

[2] Bukhari # 647, Muslim # 272-649, Abu Dawud # 559, Muwatta 9.17-57, Tirmidhi # 216, Ibn Majah # 774, Musnad Ahmad 2-252, (All have words more or less similar, Some like Tirmidhi are brief).

congregational *salah* in the mosque.
The angels pray for the worshipper provided he does not hurt another Muslim by a deed or word, or his ablution is not nullified.
This means that the prayer of the angel will continue for him as long as he remains seated on the prayer mat after offering the *salah*. If he gets up and moves over to another place, then he will not qualify for that blessing.
Some Shaykhs and saintly people get up after offering the *salah* and move to a corner or scheduled place not to be in limelight. There they engage in some form of remembrance of Allah, their intention being to avoid ostentation. While their action may be laudable and they will get reward for their pious deed, yet they will lose the excellence and merit of remaining seated on the prayer rug after offering the *salah*.

(٧٠٣) وَعَنْ اَبِي اُسَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ اَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلْ اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ وَاِذَا خَرَجَ فَلْيَقُلْ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنْ فَضْلِكَ۔ (رواه مسلم)

703. Sayyiduna Abu Usayd رضی اللہ عنہ [1] Narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you enters a mosque, he must pray: (اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ) (O Allah, open the doors of your mercy for me!). and when he goes out, he must pray; (اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنْ فَضْلِكَ) (O Allah, I ask you for your favours)."[2]

COMMENTARY: The first supplication beseeches Allah for the blessings of the sacred place and because of the enablement to offer the *salah* to open the gates of His mercy. The word (فضل) (fadl, favours) in the second supplication means lawful sustenance, because one occupies oneself after the *salah* in seeking a livelihood.

(٧٠٤) وَعَنْ اَبِي قَتَادَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا دَخَلَ اَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ اَنْ يَّجْلِسَ۔ (متفق عليه)

704. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you enters the mosque, he must offer two raka'at *salah* before he sits down."[3]

COMMENTARY: This *hadith* is cited by Imam Shafi'I رحمہ اللہ when he says that it is *wajib (expedient)* to offer two raka'at *salah* as tahiyatul masjid on entering the mosque, because the command in the *hadith* suggests on obligation. The hanafis, on the other hand, say that the command merely means a recommended or *mustahab (desirable)* action. So, the *salah* tahiyatul masjid is *mustahab (desirable)*.

(٧٠٥) وعن كَعْبِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَقْدِمُ مِنْ سَفَرٍ اِلَّا نَهَارًا فِي الضُّحٰى فَاِذَا

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[1] He was Abu Usayd was the son of Maalik ibn Rabi'ah. He was a Sa'idi Ansari. He was a Badri. He died at the age of 78 in 60 AH, last of all.

[2] Muslim # 68-713, Abu Dawud # 465 (expressing doubt about narrator being Abu Humayd or Abu Usayd), Nasa'i (from both) # 729, Ibn Majah (from Abu Humayd) # 772, Darimi (from either of them) # 1394, Musnad Ahmad (from both together) 3-497.

[3] Bukhari # 444, Muslim # 69-714, Abu Dawud # 467, Tirmidhi # 316, Nasa'i # 730, Ibn Majah # 324, Darimi # 1393, Musnad Ahmad 5-295.

قَدِمَ بَدَأَ بِالْمَسْجِدِ فَصَلَّى فِيْهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ فِيْهِ۔ (متفق عليه)

705. Sayyiduna Ka'b ibn Maalik رضی الله عنه narrated that it was the habit of the Prophet صلى الله عليه وسلم never to return from a journey but by day in the forenoon (time of the *salah* of ad-Duha). When he came, he first went to the mosque and offered there two raka'at *salah*. Then he sat down in it (for same time before going home).[1]

COMMENTARY: On returning from a journey, the Prophet صلى الله عليه وسلم remained in the mosque for some time after offering two raka'at *salah* in order to discuss various affairs with the sahabah رضی الله عنه who had missed him during his absence. It is *mustahab (desirable)* for a traveler returning home to first go to the mosque and offer two raka'at *salah*, and sit therefore a while.

(٧٠٦) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ لَا رَدَّهَا اللّٰهُ عَلَيْكَ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهٰذَا۔ (رواه مسلم)

706. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger said. "If anyone hears (or sees) someone call out in the mosque for something he had lost, then he should say, 'May Allah not return it to you, because the mosques are not raised for this (looking or announcing for misplaced or lost things)."[2]

COMMENTARY: It seems proper to merely speak out these words with the tongue as a warning to this man without really wishing that he may not find his lost property, because he is a Muslim. However, it also seems somewhat proper that one may wish that he may not find his property to serve as a lesson to him that he might be careful the next time.

Not only searching lost property but also doing everything that is outside the objectives of building a mosque is forbidden. Examples are buying and selling, etc. Therefore, our predecessors did not like even to give charity to a beggar or a supplicant.

(٧٠٧) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ الْمُنْتِنَةِ فَلَا يَقْرِبَنَّ مَسْجِدَنَا فَإِنَّ الْمَلَائِكَةَ تَتَأَذّٰى مِمَّا يَتَأَذّٰى مِنْهُ الْإِنْسُ۔ (متفق عليه)

707. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who eats from this bad-smelling tree (like onions, garlic, etc) must not come near our mosque. The angels feel repulsive to the what is repulsive to mankind."[3]

COMMENTARY: This disallowance covers everything that is bad smelling, not only eatables but also clothing and body odour. The same applies to public gatherings for worship, sermons, lessons of Qur'an and *hadith*, and circles of remembrance of Allah, etc.

(٧٠٨) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْبُزَاقُ فِي الْمَسْجِدِ خَطِيْئَةٌ وَكَفَّارَتُهَا دَفْنُهَا۔ (متفق عليه)

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[1] Bukhari # 3088, Muslim # 74-716, Abu Dawud # 2781, Nasa'i (part of a lengthy *hadith* mentioning the mukhalifin) # 733, Darimi # 1520, Musnad Ahmad 6-386 (a lengthy account). The mukhalifin were those who remained behind from the battle.

[2] Muslim # 79-569, Abu DAwud # 473, Ibn Majah # 767, Musnad Ahmad 2-349.

[3] Bukhari # 854, Muslim # 72-564, Nasa'i # 707, Musnad Ahmad 3-374, (Nasa'i mentioned onion, garlic, leek)

708. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is a sin to spit in the mosque. Its expiation is to bury it."[1]

COMMENTARY: Spitting in the mosque violates its sanctity. If anyone happens to do it then he he must dig it into the earth.

(۷۰۹) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي حَسَنُهَا وَسَيِّئُهَا فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الْأَذٰى يُمَاطُ عَنِ الطَّرِيْقِ وَوَجَدْتُ فِي مَسَاوِي أَعْمَالِهَا النُّخَاعَةَ تَكُوْنُ فِي الْمَسْجِدِ لَا تُدْفَنُ۔

(رواہ مسلم)

709. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The deeds of my *ummah* were presented to me, their good deeds and their bad deeds, Among their good deeds, I found the removal of an obstruction from the road. And, among their bad deeds, I found mucus lying unburied in the mosque."[2]

(۷۱۰) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَبْصُقْ أَمَامَهُ فَإِنَّمَا يُنَاجِي اللّٰهَ مَادَامَ فِي مُصَلَّاهُ وَلَا عَنْ يَمِيْنِهِ فَإِنَّ عَنْ يَمِيْنِهِ مَلَكًا وَلْيَبْصُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ فَيَدْفِنُهَا۔ (متفق علیہ)

710. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'When someone among you stands in *salah*, he must not spit in front of him because as long as he is at his prayer mat, he engages in a confidential conversation with Allah. And, (must not spit) towards his right because there is an angel to his right. Rather, he mayspit towards his left or under his foot and bury it."[3]

(۷۱۱) وَفِي رِوَايَةِ أَبِي سَعِيْدٍ تَحْتَ قَدَمِهِ الْيُسْرٰى

711. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated (that he said,) "under his left foot."[4]

COMMENTARY: The person who offers the *salah* is compared to one having confidential conversation with his Lord, so, it is *wajib (expedient)* on him to respect his Lord and be mindful of all conditions of the presence before the Mighty, glorious Allah. He must not spit in front of him, though Allah is every where and not bound by place or direction yet it is part of etiquettes.

The angel to the right is other than the recording angels. He is the angel appointed to support and guide the person who offers the *salah* and to say 'ameen!' when he supplicates. Hence, the worshiper must honour this angel more than he does not the two recording angels being hospitable to his guest and not spit towards him. The recording angels are

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[1] Bukhari # 415, Muslim # 55-552, Abu Dawud # 475, Tirmidhi # 572, Nasa'i # 723, Darimi # 1395, Musnad Ahmad 3-232.

[2] Muslim # 57-553, Ibn Majah # 3683, Musnad Ahmad 5-178.

[3] Bukhari # 416, Muslim # 53-550, Ibn Majah # 1022,

[4] Bukhari # 414 (Abu Saeed) and (both together) # 408, 409, Muslim # 52-548 (Abu Sa'eed رضی اللہ عنہ alone)m Abu Dawud # 480 (Abu Sa'eed رضی اللہ عنہ alone), Nasa'i # 725 (like that), Ibn Majah # 761 (both of them), Darimi # 1398, Musnad Ahmad 3-6.

always with him.
Or, the angel is one of the two recording angels and he is to the right and more honourable than the one to a left. Or because he is an angel of mercy he is more honourable than the angel of punishment.

(٧١٢) وَعَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيْ مَرَضِهِ الَّذِى لَمْ يَقُمْ مِنْهُ لَعَنَ اللّٰهُ الْيَهُوْدَ وَالنَّصَارٰى اِتَّخَذُوْا قُبُوْرَ اَنْبِيَائِهِمْ مَسَاجِدَ۔ (متفق عليه)

712. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said during his (final) illness from which he did not recover, "May Allah curse the Jews and Christians! They have turned the graves of their prophet into places of prostration."[1]

COMMENTARY: When the prophet صلى الله عليه وسلم was dying and he experienced those last moments he worried for his *ummah* lest they emulate the previous people. So, he forbade his *ummah* to do the evil deed by cursing the Jews and Christians for adopting their Prophet صلى الله عليه وسلم graves as places of prostration.
This is done in two ways. First, prostrating to worship the dweller of the grave, or the grave itself in the way idol worshippers do. Secondly, to prostrate to the grave having in mind worship of Allah. In offering a *salah* at the grave or prostrating there, one's belief is that, in reality. One engages in Allah's worship. One hopes to earn Allah's pleasure thereby and to gain nearness to him.
Both these thing are not authorised and are disliked by Allah and His Messenger صلى الله عليه وسلم. The first method is clearly a disbelief and is polytheistic. The second, too, is unlawful because it associates some other with Allah, though it is done indirectly.
Both invite Allah's curse.
Also it is haram (unlawful and forbidden) to face the grave of a Prophet عليه السلام or a saint and offer the *salah* out of respect and honour for him. There is no difference of opinion on this judgement.

(٧١٣) وَعَنْ جُنْدُبٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَلَا وَاِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوْا يَتَّخِذُوْنَ قُبُوْرَ اَنْبِيَائِهِمْ وَصَالِحِيْهِمْ مَسَاجِدَ اَلَا فَلَا تَتَّخِذُوا الْقُبُوْرَ مَسَاجِدًا اِنِّيْ اَنْهَاكُمْ عَنْ ذٰلِكَ۔ (رواه مسلم)

713. Sayyiduna Jundub رضی الله عنه narrated that he heard the Prophet صلى الله عليه وسلم say, 'know! Indeed, those were before you used to take the graves of their prophets and their righteous men as places to prostrate. So, beware! Do not yourselves turn the graves into places of prostration. I forbid you from doing that."[2]

(٧١٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اجْعَلُوْا فِيْ بُيُوتِكُمْ مِنْ صَلَاتِكُمْ وَلَا تَتَّخِذُوْهَا قُبُوْرًا۔ (متفق عليه)

714. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "You must offer some of your *salahs* in your homes And must not turn

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[1] Bukhari # 4444, Muslim $ 19-529, Musnad Ahmad 6-121.
[2] Muslim # 23-582.

them into graves."[1]

COMMENTARY: 'Do not turn your homes into graves means that you should not have graves in your houses to bury your dead. It also means; 'do not consider graves as houses. Just as one retires to one's home for some need, so too do not rush to the graves for your needs beseeching the grave dweller for it. Rather, when beset with a need turn to Allah. Raise your hands in prayer before him, for, all in need of him, even a saint and a grave dweller.
Or, these words of the *hadith* could mean; do not make your homes like graves where *salah* is never offered. Rather offer some *salah* at home, too. The blessings of *salah* and dhikr will fetch Allah's mercy. The ulama (Scholars) say that except the *fard (obligatory)*, all *sunnah (Practice of Holy Prophet)* and supererogatory *salah* must be offered at home, better than in mosques.

SECTION II — اَلْفَصْلُ الثَّانِي

(٧١٥) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ۔ (رواه الترمذی)

715. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Between the east and the west lies the qiblah."[2]

COMMENTARY: This *hadith* pertains to Madinah because the qiblah is to the south of it. This *hadith* pertains also those people whose qiblah synchronizes with the qiblah of Madinah, towards the south. In this sense, their qiblah is defined as between the east and the west.

(٧١٦) وَعَنْ طَلْقِ بْنِ عَلِيٍّ قَالَ خَرَجْنَا وَفْدًا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَايَعْنَاهُ وَصَلَّيْنَا مَعَهُ وَاَخْبَرْنَاهُ اَنَّ بِاَرْضِنَا بِيْعَةً لَنَا فَاسْتَوْهَبْنَاهُ مِنْ فَضْلِ طَهُوْرِهٖ فَدَعَا بِمَاءٍ فَتَوَضَّأَ وَتَمَضْمَضَ ثُمَّ صَبَّهٗ لَنَا فِيْ اِدَاوَةٍ وَاَمَرَنَا فَقَالَ اخْرُجُوْا فَاِذَا اَتَيْتُمْ اَرْضَكُمْ فَاكْسِرُوْا بِيْعَتَكُمْ وَانْضَحُوْا مَكَانَهَا بِهٰذَا الْمَاءِ وَاتَّخِذُوْهَا مَسْجِدًا قُلْنَا اِنَّ الْبَلَدَ بَعِيْدٌ وَالْحَرَّ شَدِيْدٌ وَالْمَاءَ يُنْشَفُ فَقَالَ مُدُّوْهُ مِنَ الْمَاءِ فَاِنَّهٗ لَا يَزِيْدُهٗ اِلَّا طِيْبًا۔ (رواه النسائی)

716. Sayyiduna Talq ibn Ali رضی اللہ عنہ narrated that they came as a deputation to Allah's Messenger صلی اللہ علیہ وسلم. They gave the pledge of allegiance to him and offered the *salah* with him. They informed him that they had a church in their land. Then they asked him for some water remaining after his ablution. He asked for water, made ablution and (after that with the residue) rinsed his mouth putting that water into a skin vessel for them. Then he said, "Go, when you are in your land, demolish your church, sprinkle this water on that place (that the blessing of Islam may spread there). Then build a mosque over there." They submitted, "Our land is far off. The heat is severe, so this water will dry up." He said, "Add more water to it. That will do nothing but increase its purity and blessing."[3]

COMMENTARY: The word (بیعۃ) (in the *hadith*) means 'a church.' These people had been Christians but embraced Islam at the hand of the Prophet صلی اللہ علیہ وسلم. On becoming Muslims they desired that they should wipe out the remnant of their previous religion and sprinkle there water of the Prophet 's صلی اللہ علیہ وسلم ablution poured out of his blessed mouth

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[1] Bukhari # 432, Muslim # 208-777, Abu Dawud # 1043, Tirmidhi # 451, Nasa'i # 1598, Musnad Ahmad 2-16.

[2] Tirmidhi # 344, Ibn Majah # 1011, Nasa'i # 2239.

[3] Nasa'i # 701 (It then reports what they did).

so that the traces of disbelief and association may be wiped out from there with the blessings of the water. The goodness and grace of Islam might spread there. This is expressed tacitly in the word (فاستوجنا) (do bestow on us).

The last sentence of the *hadith* means; If the water is likely to a evaporate during the long journey and the extreme heat, and might dry up totally by the time they are home, they may add more water to it. They were not to fear that adding fresh water might remove the blessing of the water that was given to them, or lessen it. Either it would increase blessing in the fresh water, or Allah would create more blessing in the new water. There would not be any decrease in blessing.

This *hadith* is evidence that it is allowed to consider the water of zamzam as good and source of blessing, and to take it elsewhere for its blessing..

Moreover, it is deduced from it that it is allowed to regard the leftover food and drink or the used clothing of the ulama (Scholars), masha'ykh and awliya as a means of blessing and to use them by way of blessing provided that the limits of Shariah are not violated. They must not be respected more than the *hadith* suggests, or venerated.

(٧١٧) وَعَنْ عَائِشَةَ قَالَتْ اَمَرَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِبِنَاءِ الْمَسْجِدِ فِي الدُّوَرِوَاَنْ يُنَظَّفَ وَيُطَيَّبَ۔ (رواه ابوداؤ والترمذی وابن ماجة)

717. Sayyiduna Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم gave instructions for building the mosque in (every) neighbourhood. And (he also instructed) that it should be kept clean and perfumed.[1]

COMMENTARY: It is very necessary to build mosques in neighborhoods. Mosques are proofs of the unity and wakefulness of the Muslims. They are the means of Allah's mercy on the residents around it. However, the mere raising of the edifice is not evidence of faithful activity and religious awakening of the people. Rather, it is necessary to keep the mosques occupied and well used.

Garbage and impurity must not be thrown there or left accumulated. Mosques should be perfumed with aloe stick or such other things. Moreover, if these things are done with the intention to please the angels and the Muslim brothers who visit the mosque then the reward would multiply.

(٧١٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اُمِرْتُ بِتَشْيِيْدِ الْمَسَاجِدِ قَالَ ابْنُ عَبَّاسٍ لَتُزَخْرِفُنَّهَا كَمَا زَخْرَفَتِ الْيَهُوْدُ وَالنَّصَارٰى۔ (رواه ابوداؤد)

718. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I have not been commanded to raise the mosques high and adorned." Sayyiduna Ibn Abbas رضی اللہ عنہ said, "You too will certainly adorn and beautify them just as the Jews and the Christians adorn (their houses of worship)."[2]

COMMENTARY: The zukhruf is applied to the u lama and perfect ness of something. Ibn Abbas رضی اللہ عنہ spoke about human nature and said that people would adorn mosque and use

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[1] Abu Dawud # 455, Tirmidhi # 594, Ibn majah # 758, Musnad Ahmad 5-17

[2] Abu Dawud # 448, Bukhari in chapter heading 1/539 Building if mosques.

gold too in doing that. Their deed would be contrary to *sunnah (Practice of Holy Prophet)* because Islam likes simplicity. Besides, adorning mosques would emulate the Jews and Christians.
However, later day scholars gave permission to adorn and beautify the mosques. They did that because houses were raised high and beautified. They did that also to respect the sentiments of the people who would have lost esteem for mosques otherwise. In this way, modern trends were followed.
The Masjid Nabawi صلى الله عليه وسلم was very simple and built of trunks of trees and twigs of date palms. Later, Umar رضى الله عنه maintained the simplicity when he rebuilt it. But, in his times, Uthman رضى الله عنه renovated and expanded it, using stones and carved rocks. He beautified it. The mosque was much more beautiful and was large than the mosque of the Prophet's صلى الله عليه وسلم times.

(٧١٩) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَشْرَاطِ السَّاعَةِ اَنْ يَّتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ۔ (رواه ابوداؤد، والنسائی و الدارمی وابن ماجه)

'719. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, among the portents of the (Last) Hour is that people will boast over each other about mosques."[1]

COMMENTARY: People will build large mosques and decorate them but they will not be sincere in their intention. Rather, they will hope to gain acclaim for their great achievement. The masses will laud them beyond necessity.

(٧٢٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُرِضَتْ عَلَيَّ اُجُوْرُ اُمَّتِي حَتّٰى الْقَذَاةُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ وَعُرِضَتْ عَلَيَّ ذُنُوْبُ اُمَّتِي فَلَمْ اَرَذَنْبًا اَعْظَمَ مِنْ سُوْرَةٍ مِنَ الْقُرْاٰنِ اَوْاٰيَةً اُوتِيَهَا رَجُلٌ ثُمَّ نَسِيَهَا۔ (رواه الترمذی وابوداؤد)

720. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The rewards of my *ummah* were shown to me even for a tiny peck of dust that a man sweeped out of the mosque. And, so, the sins of my *ummah* were shown to me and I did not see a sin greater than someone forgetting a surah of the Quran, or its verse that he was given (meaning, was enable to memorise).[2]

COMMENTARY: If someone is able to commit to memory a surah or a verse of the Quran then it is a mighty blessing of Allah. But, he who forgets it after memorizing it is one who neglects the blessing and is ungrateful for it. So, he is a grave sinner.

(٧٢١) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَشِّرِ الْمَشَّائِيْنَ فِي الظُّلَمِ اِلَى الْمَسَاجِدِ بِالنُّوْرِ التَّامِّ يَوْمَ الْقِيَامَةِ رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوُدَ وَرَوَاهُ ابْنُ مَاجَةَ۔

721. Sayyiduna Buraydah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "To those who walk to the mosques during darkness, convey the glad tidings

[1] Abu Dawud # 449, Nasa'i # 689, Darami # 1408, Ibn Majah # 739.
[2] Tirmidhi # 2935, Abu Dawud # 461.

of perfect light on the day of resurrection."[1] And,

(٧٢٢) عَنْ سَهْلِ بْنِ سَعْدٍ وَأَنَسٍ

722. Sayyiduna Sahl ibn Sa'd رضی الله عنه and Sayyiduna Anas رضی الله عنه narrated it too.[2]

COMMENTARY: This saying of the Prophet صلی الله علیه وسلم refers to the following verse of the Quran:

نُوْرُهُمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ يَقُوْلُوْنَ رَبَّنَآ اَتْمِمْ لَنَا نُوْرَنَا۔ (التحریم ٦٦: ٨)

{Their light will run before them and their right hands. They will say, "Our Lord, perfect our light for us} (at Tahrim: 8)

(٧٢٣) وَعَنْ اَبِي سَعِيْدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَأَيْتُمُ الرَّجُلَ يَتَعَاهَدُ الْمَسْجِدَ فَاشْهَدُوْا لَهٗ بِالْاِيْمَانِ فَاِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ اِنَّمَا يَعْمُرُ مَسَاجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ۔ (رواه الترمذی وابن ماجة والدارمی)

723. Sayyiduna Abu Sa'eed Khudri رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "when you see a man looking after the mosque, give testimony that he has faith, for, Allah the Exalted, say:

اِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ

{The mosques of Allah shall be inhabited only by those who believe in Allah} (9:18)[3]

COMMENTARY: Anyone who looks after the House of Allah, preserves it, repairs it when necessary and sweeps and keeps it clean, and offers *salah* in it, He imparts religious knowledge in it, you must bear witness that he is a believing person. He is obedient t0 Allah and his Messenger.

(٧٢٤) وَعَنْ عُثْمَانَ بْنِ مَظْعُوْنٍ قَالَ يَا رَسُوْلَ اللّٰهِ ائْذَنْ لَنَا فِي الْاِخْتِصَاءِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ خَصٰى وَلَا اخْتَصٰى اِنَّ خِصَاءَ اُمَّتِي الصِّيَامُ فَقَالَ ائْذَنْ لَنَا فِي السِّيَاحَةِ فَقَالَ اِنَّ سِيَاحَةَ اُمَّتِي الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ فَقَالَ ائْذَنْ لَنَا فِي التَّرَهُّبِ فَقَالَ اِنَّ تَرَهُّبَ اُمَّتِي الْجُلُوْسُ فِي الْمَسَاجِدِ انْتِظَارَ الصَّلٰوةِ۔ (رواه فی شرح السنة)

724. Sayyiduna Uthman [4] ibn Maz'un رضی الله عنه narrated that he said, "O Messenger of Allah, permit me to become an eunuch." He said, "He who castrates another man or gets himself castrated does not belong to us. But, for my *ummah* fasting is like castrating." He then sought permission to travel. The Prophet صلی الله علیه وسلم `said

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[1] Tirmidhi # 223, Abu Dawud # 561.

[2] Ibn Majah # 180 and 781.

[3] Tirmidhi # 2626, Ibn Majah # 802, Musnad Ahmad # 11651.

[4] His kunysh was Abu Sa'ib. He was a very distinguished sahabi, the fourteenth Muslim among men. He and his son Sa'ib رضی الله عنه were among the emigrants to Ethiopia, and he emigrated to Madinah afterwards. He was the first of the mughirs to die in 2 AH. The Prophet صلی الله علیه وسلم kissed his dead body.

"Surely, the travelling of my *ummah* is the jihad in Allah's path." Then he sought permission to live the life of a monk, and the Prophet صلى الله عليه وسلم said, "The monk's life for my *ummah* is to sit in mosques in anticipation of the *salahs*."[1]

COMMENTARY: Sayyiduna Uthman ibn Maz'un رضی الله عنه wished to adopt life of seclusion from the world and abstinence from its delight to seek Allah's pleasure. His first request was against human nature, so the Prophet صلى الله عليه وسلم suggested fasting instead. The second request was not acceptable too and not worthy to the Prophet صلى الله عليه وسلم suggested jihad to achieve that end. He then requested to be allowed a life of mockery, abstaining from woman too. The Prophet صلى الله عليه وسلم rejected it as against Islamic teachings. He suggested that he should sit in mosques and worship Allah to achieve the same end.

(٧٢٥) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ عَائِشٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ رَبِّيْ عَزَّوَجَلَّ فِيْ اَحْسَنِ صُوْرَةٍ قَالَ فِيْمَا يَخْتَصِمُ الْمَلَأُالْاَعْلٰى قُلْتُ اَنْتَ اَعْلَمُ قَالَ فَوَضَعَ كَفَّهُ بَيْنَ كَتِفَيَّ فَوَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ فَعَلِمْتُ مَا فِي السَّمٰوَاتِ وَالْاَرْضِ وَتَلَا وَكَذٰلِكَ نُرِى إِبْرَاهِيْمَ مَلَكُوْتَ السَّمٰوَاتِ وَالْاَرْضِ وَلِيَكُوْنَ مِنَ الْمُوْقِنِيْنَ رَوَاهُ الدَّارِمِيُّ مُرْسَلًا وَلِلتِّرْمِذِيِّ

725. Sayyiduna Abdur Rahman ibn Aa'sh رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I saw my Lord, Mighty and Glorious, in the best of appearance (in my dream). He asked me, what do these angels who are near me discuss?' I said, 'you know best (my Lord).' So, He put the palm of His hand between my shoulder blades and I experienced its coolness between my nipples and became aware of whatever is in the heavens and the earth." Then the Prophet صلى الله عليه وسلم recited:

وَكَذٰلِكَ نُرِيْ إِبْرَاهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَالْاَرْضِ وَلِيَكُوْنَ مِنَ الْمُوْقِنِيْنَ

{And thus did we show to Ibrahim the kingdom of the heavens and the earth, that he might be of those who are convinced.}[2]
Tirmidhi has the like of it.

(٧٢٦) نَحْوُهُ عَنْهُ وَعَنِ ابْنِ عَبَّاسٍ وَمُعَاذِ بْنِ جَبَلٍ وزَادَفِيْهِ قَالَ يَا مُحَمَّدُ هَلْ تَدْرِى فِيْمَ يَخْتَصِمُ الْمَلَأُ الْاَعْلٰى قُلْتُ نَعَمْ فِيْ الْكَفَّارَاتِ وَالْكَفَّارَاتُ الْمُكْثُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ وَالْمَشْيُ عَلَى الْاَقْدَامِ إِلَى الْجَمَاعَاتِ وَإِبْلَاغُ الْوُضُوءِ فِي الْمَكَارِهِ وَمَنْ فَعَلَ ذٰلِكَ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ وَكَانَ مِنْ خَطِيْئَتِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ وَقَالَ يَا مُحَمَّدُ إِذَا صَلَّيْتَ فَقُلْ اَللّٰهُمَّ إِنِّيْ اَسْئَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِيْنِ فَإِذَا اَرَدْتَ بِعِبَادِكَ فِتْنَةً فَاقْبِضْنِيْ إِلَيْكَ غَيْرَ مَفْتُوْنٍ قَالَ وَالدَّرَجَاتُ إِفْشَاءُ السَّلَامِ وَإِطْعَامُ الطَّعَامِ وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ وَلَفْظُ هٰذَا الْحَدِيْثِ كَمَا فِي الْمَصَابِيْحِ لَمْ اَجِدْهُ عَنْ عَبْدِالرَّحْمٰنِ إِلَّا فِيْ شَرْحِ السُّنَّةِ۔

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[1] Bayhaqi in Sharah us *Sunnah* # 484.
[2] Darimi # 2149 (from Abdur Rahman in Aa'sh), Tirmidhi form Bukhari supplement to # 3246.

726. Sayyiduna Abdur Rehman ibn Aa'sh رضى الله عنه Sayyiduna Ibn Ababs رضى الله عنه and Mu'adh ibn Jabal رضى الله عنه also narrated a similar *hadith* and added therein. "Allah asked him (thereafter), O Muhammad are you aware of what these angels who are near to me dispute?' I said, 'Yes! About expiations (that atone for sins). Staying on in mosques after the *salah* (for the next *salah*, or for dhikr), going to the congregational *salah* on foot and making perfect ablution even in difficult moments (like, illness or severe cold). He who does it will live in good circumstances and die in that way. He will be purified of sins as he was on the day his mother gave birth to him.' Allah then said, 'O Muhammad, when you have finished the *salah*, pray:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِيْنِ فَاِذَا اَرَدْتَّ بِعِبَادِكَ فِتْنَةً فَاقْبِضْنِيْ اِلَيْكَ غَيْرَ مَفْتُوْنٍ

(O Allah! I ask you for (ability to do) good deeds, to shun the disapproved, and for love of the poor, when you decide to put your slaves to trial, take me away without a trial to yourself.)

Then Allah said (to teach him, or the Prophet صلى الله عليه وسلم himself said), 'The ranks are raised) by spreading the salaam, feeding food, offering the *salah* in the night when the people are asleep.'"[1]

The words of these *hadith* are as in the Masabih, but I did not find if from Abdur Rahman except in Sharah us *sunnah (Practice of Holy Prophet).*

COMMENTARY: If the Prophet صلى الله عليه وسلم saw Allah in a dream then this is possible because faceless things may be seen with face and those with face without face. Buts if it was not a dream and a state of awakening, then the appearance or form is the attribute and Allah appeared to him with His attributes of Beauty, grace and kindness. This interpretation is very near to reality.

It is also possible that the expression in the best of appearance refers to the Prophet صلى الله عليه وسلم. then, it would mean; 'I saw my Lord when was in a good appearance.

The angels could be discussing the merits of the different deeds. Or, they could be lying with each other to be the first to present someone's deeds to Allah.

As for Allah's placing the palms of His hand between the Prophet's صلى الله عليه وسلم shoulder blades, this should not to taken in a literal sense. Allah is pure of a physical body. So these words are figurative expression of Allah singling out the Prophet صلى الله عليه وسلم wit additional favour, mercy, reward and blessing. It is like stroking someone's back or patting it or express pleasure with him

Similarly, feeling the coolness in the chest between the nipples is a figurative expression for being enabled to know the many things. Hence, in keeping with this awareness, he presented as a testimony the verse of the Quran in which Allah confirms to him that just as He had revealed to him the things of the heavens and earth so too. He had done the same thing for His glorious Messenger. His Khalil (friend). Sayyiduna Ibrahim عليه السلام so that he could gain a perfect certitude of Allah's unity and power as the Lord and Creator. The

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[1] Tirmidhi with the chain: from Abdur Rahman ibn Aa'sh al Hadrami from Maalik ibn Yakharim as Saksaki from Mu'adh ibn Jabal like it with words of it and were, # 3246, and Sharah us *sunnah*.

verse concludes with the affirmation that he was convinced.
The *hadith* ends inviting man to be humble and devoted in worship. He must spread mercy and comfort for mankind.

(٧٢٧) وَعَنْ اَبِي اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللّٰهِ رَجُلٌ خَرَجَ غَازِيًا فِيْ سَبِيْلِ اللّٰهِ فَهُوَ ضَامِنٌ عَلَى اللّٰهِ حَتّٰى يَتَوَفَّاهُ فَيُدْخِلَهُ الْجَنَّةَ اَوْيَرُدَّهُ بِمَانَالَ مِنْ اَجْرٍ اَوْغَنِيْمَةٍ وَرَجُلٌ رَاحَ اِلَى الْمَسْجِدِ فَهُوَ ضَامِنٌ عَلَى اللّٰهِ وَرَجُلٌ دَخَلَ بَيْتَهُ بِسَلَامٍ فَهُوَ ضَامِنٌ عَلَى اللّٰهِ۔ (رواه ابوداؤد)

727. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, `"Three people! All have Allah's Protection. (i) The warrior who goes out in Allah's Path is in Allah's care till He seizes his soul and admits him to paradise, or sends him back home with the booty and reward. (ii) The worshipper who goes to the mosque is also in Allah's care. (iii) He who enters his house with (the greeting of salaam (saying to his folk, as-salaam u alaykum). He too is in Allah's care.[1]

COMMENTARY: The first person will receive reward both in the hereafter and in this life. The responsibility of Allah for the second and third person is obvious, so not mentioned in the *hadith*. As for the words: 'enters his house with salaam, they could have one of two meanings. (a) He greets his folk on entering his home in which case Allah's responsibility is to bestow good and blessing on him and his family, opening the doors to His mercy and farours. Or, (b) on entering home, he gets peace and security from the companionship of these people and binds himself to stay home. In this case Allah's protection is to preserve him from difficulties and trials.

(٧٢٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ خَرَجَ مِنْ بَيْتِهِ مُتَطَهِّرًا اِلٰى صَلَاةٍ مَكْتُوْبَةٍ فَاَجْرُهُ كَاَجْرِ الْحَاجِّ الْمُحْرِمِ وَمَنْ خَرَجَ اِلٰى تَسْبِيْحِ الضُّحٰى لَا يُنْصِبُهُ اِلَّا اِيَّاهُ فَاَجْرُهُ كَاَجْرِ الْمُعْتَمِرِ وَصَلَاةٌ عَلٰى اِثْرِ صَلَاةٍ لَا لَغْوَ بَيْنَهُمَا كِتَابٌ فِيْ عِلِّيِّيْنَ۔ (رواه احمد وابوداؤد)

728. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He, who goes out of his house, having performed ablution, to offer a prescribed *salah* at the mosque, will get a reward like the reward of a pilgrim in the state of ihram to perform hajj. As for him who goes out undergoing hardship to offer the *salah* of ad-Duha nothing else driving him out but this purpose then his reward is like the reward of one performing umrah. And, offering a *salah* on the heels of another, no idle talk separating them is a deed recorded in illiyun."[2]

COMMENTARY: _This *hadith* compares Hajj (Pilgrimage). The pilgrim as he goes out of his house with intention to perform Hajj having assumed the ihram begins to receive reward for it. The receipt of reward continues till he returns. In the same way when anyone goes out to offer the *salah* with that he begins to receive the reward till he returns after offering the *salah*. However, their reward are not equal, the pilgrim gets much more reward than the person who offers the *salah*.
The *hadith* also discloses that umrah is to Hajj(Pilgrimage) what supererogatory *salah* is to

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[1] Abu Dauwd # 2294
[2] Musnad Ahmad 5-268, Abu Dawud # 558

the prescribed *salah*.

The record in illiyun is a figurative expression lauding as the highest and best deed the work of one who offers the *salah* regularly, always, respecting the conditions and manners for it in such a way that his action and intention are not mixed with anything that deters from the *salah* in the least.

The register of the angels who record pious deeds is called illiyun. All pious actions are put together there.

(٧٢٩) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوْا قِيْلَ يَا رَسُوْلَ اللّٰهِ وَمَا رِيَاضُ الْجَنَّةِ قَالَ الْمَسَاجِدُ قِيْلَ وَمَا الرَّتْعُ يَا رَسُوْلَ اللّٰهِ قَالَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ۔ (رواه الترمذى)

729. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When you go to the gardens of paradise, graze there." He was asked, "O Messenger of Allah, where are the gardens of paradise in this world?" He said, "The mosques." Again, he was asked, "And what is the grazing (in them), O Messenger of Allah?" He said:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

(Allah is without blemish. Praise belongs to Allah. There is no god but Allah. And, Allah is the greatest). [The repetition of these expressions in mosques is like grazing].[1]

COMMENTARY: When anyone offers *salah* and worships Allah in the mosques that becomes a means to gardens of paradise. The word (رتع) means to go to the garden and cat its delicious produce to heart's fill and move round its streams or ponds. The word is used to mean achieving greatest reward?

The message of the *hadith* is that when you go to the mosques recite the tasbih (glorification) mentioned in it. This will fetch immense reward.

(٧٣٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَتَى الْمَسْجِدَ لِشَيْئٍ فَهُوَ حَظُّهُ۔ (رواه ابوداؤد)

730. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If anyone comes to the mosque for a purpose (of the hereafter or this world), he will get it."[2]

COMMENTARY: Whatever a person comes to the mosque to achieve, he will get it, if it is worship, he will get reward. If it is a worldly ambition, he will endure its repercussions. This *hadith*, as for as its subject is concerned, is an offshoot of the well known *hadith* of intention: (انما الاعمال بالنيات) (Deeds are judged by the intentions that prompt them). [3]

(٧٣١) وَعَنْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ جَدَّتِهَا فَاطِمَةَ الْكُبْرٰى قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ الْمَسْجِدَ صَلَّى عَلٰى مُحَمَّدٍ وَسَلَّمَ وَقَالَ رَبِّ اغْفِرْ لِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ وَاِذَا خَرَجَ صَلَّى عَلٰى

[1] Tirmdhi # 3520

[2] Abu Dawud # 472

[3] The first *hadith* of Mishkat

مُحَمَّدٍ وَسَلَّمَ وَقَالَ رَبِّ اغْفِرْلِيْ ذُنُوْبِي وَافْتَحْ لِيْ اَبْوَابَ فَضْلِكَ رَوَاهُ التِّرْمِذِيُّ وَاَحْمَدُ وَابْنُ مَاجَةَ وَفِيْ رِوَايَتِهِمَا قَالَتْ اِذَا دَخَلَ الْمَسْجِدَ وَكَذَا اِذَا خَرَجَ قَالَ بِسْمِ اللّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ بَدَلَ صَلّٰى عَلٰى مُحَمَّدٍ وَسَلَّمَ وَقَالَ التِّرْمِذِيُّ لَيْسَ اِسْنَادُهُ بِمُتَّصِلٍ وَفَاطِمَةُ بِنْتُ الْحُسَيْنِ لَمْ تُدْرِكْ فَاطِمَةَ الْكُبْرٰى۔

731. Sayyidah Fatimah رحمه الله daughter of Sayyiduna Husayn رضی الله عنه narrated on the anthority of her grandmother Fatimah رضی الله عنه al-Kubra (the elder) that whenever the Prophet صلی الله علیه وسلم entered the mosque he invoked blessings and peace on Muhammad (meaning himself saying)and prayed, 'O lord, forgive me my sins and open for me the doors to. Your mercy.' And when he came out he again invoked blessing and peace on Muhammad and Prayed, 'O Lord, forgive me my sins and open for me the doors to your favours.

In the version of Ahmad and Ibn Majah, her words are that whenever he entered the mosque and so came out of it, he said, instead of invoking blessings and peace on himself:

بِسْمِ اللّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ

(In the name of Allah. Peace be on Allah's Messenger).[1]

Transmission of this *hadith* is not connected. Fatimah رحمه الله daughter of Husayn had not seen the times of Sayyidah Fatimah رضی الله عنه.

COMMENTARY: The prophet صلی الله علیه وسلم did not say (O Allah shower blessing on me) or (O Allah, forgive Muhammad) because the *salah* or durood (in vocation of blessing) is compatible with his name. Similarly, seeking forgiveness for himself shows humbleness and submissiveness.

Or, perhaps, he spoke these words to teach the *ummah*. They would thus know the words they should use.

Sayyidah Fatimah Sughrah رحمه الله the narrator of this *hadith* was the daughter of Sayyiduna Imam Husayn رضی الله عنه she had not seen her grandmother, Sayyidah Fatimah az.zuhra رضی الله عنه daughter of Allah's Messenger صلی الله علیه وسلم. At that time Imam Husayn رضی الله عنه was only eight years old. Therefore, the sanad of this *hadith* is disconnected and one of the subnarrators is missing or unnamed.

(۷۳۲) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ تَنَاشُدِ الْاَشْعَارِ فِي الْمَسْجِدِ وَعَنِ الْبَيْعِ وَالْاِشْتِرَاءِ فِيْهِ وَاَنْ يَتَحَلَّقَ النَّاسُ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ فِي الْمَسْجِدِ۔ (رواہ ابوداؤد والترمذی)

732. Sayyiduna Amr ibn Shu'oyb رحمه الله narrated from his father who from his father who from his grandfather that Allah's Messenger صلی الله علیه وسلم disallowed recital of poetry in mosque, buying and selling therein and sitting in circles in a mosque before the Friday *salah* (even for religious discussion).[2]

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[1] Tirmidhi # 314, Musnad ahmad 6-282, Ibn Majah # 771. (The remarks are as mentioned with the text).

[2] Tirmidhi # 322, Abu Dawud # 10-79, Nasa'i # 713, Ibn Majah # 749, Musnad Ahmad 2-179, 212

COMMENTARY: Poetry that is disallowed is vulgar, lewd and lies. Such things are disallowed in mosques always. However, poetry about Allah's unity, prayer, praise of the Prophet صلى الله عليه وسلم and of members of his *ummah* and of exhortation to piety and religiousness and good manners is allowed.

The Prophet صلى الله عليه وسلم used to have the pulpit prepared for the poet of Islam, Hassan رضى الله عنه. He praised the Prophet صلى الله عليه وسلم and satirized the disbelievers. The Prophet صلى الله عليه وسلم would say that Jibrl عليه السلام recommended Hassan رضى الله عنه because he contended with the disbelievers on behalf of the Prophet صلى الله عليه وسلم.

Like buying and selling, all other worldly affairs are forbidden in the mosque.

The ulama (Scholars) explain the prohibition to sit in the mosques in circles on Friday before the *salah*. It is contrary to the appearance of the congregational sitting of the worshippers. Secondly, the assembly in the mosque on Friday is itself a regular and great deed, and it is not proper to do any other work before finishing with the Friday *salah*. Then to sit in circles causes negligence. This is more emphatic when the sermon is delivered.

A third reason is that time is meant to be quiet and attentive to the sermon. If people sit in circles, their attention is diverted from the imam but in this case, the prohibition will be only during the sermon. Hence, in the first two cases, it will be nahi tanzihi (not absolutely unlawful, but nearer lawful) while the third case is nahi tahrimi (prohibition almost unlawful).

(٧٣٣) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتُمْ مَنْ يَبِيْعُ اَوْيَبْتَاعُ فِي الْمَسْجِدِ فَقُوْلُوا لَا اَرْبَحَ اللّٰهُ تِجَارَتَكَ وَإِذَا رَأَيْتُمْ مَنْ يَنْشُدُ فِيْهِ ضَالَّةً فَقُوْلُوا لَا رَدَّهَا اللّٰهُ عَلَيْكَ۔ (رواه الترمذی والدارمی)

733. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you see a man selling something or buying in a mosque, say. 'May Allah not give you profit in your business.' And, when you see someone announce loudly (in the mosque) for what he has lost. Say. 'May Allah not let you have it back.'?"[1]

(٧٣٤) وَعَنْ حَكِيْمِ بْنِ حِزَامٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُسْتَقَادَ فِي الْمَسْجِدِ وَاَنْ يُنْشَدَ فِيْهِ الْاَشْعَارُ وَاَنْ تُقَامَ فِيْهِ الْحُدُوْدُ۔ رَوَاهُ اَبُوْدَاوُدَ فِيْ سُنَنِهٖ وَصَاحِبُ جَامِعِ الْاُصُوْلِ فِيْهِ عَنْ حَكِيْمٍ۔

734. Sayyiduna Hakim ibn Hizam رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade that retaliation should be taken in the mosque (which is killing a murderer), that poetry should be recited in it and that the prescribed punishment (against adultery, wine, etc). Should be awarded in it.[2]

This *hadith*:

(٧٣٥) اَوْفِي الْمَصَابِيْحِ عَنْ جَابِرٍ

735. Sayyiduna Jabir رضى الله عنه (also) narrated.[3]

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[1] Tirmidhi # 1325, Darimi # 1401. (See *hadith* # 706 for commentary).

[2] Abu Dawud # 4490, Musnad Ahmad (Briefly 3-434.

[3] Masabih us Sanan # 520.

(۷۳۶) وَعَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ اَبِيْهِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ هَاتَيْنِ الشَّجَرَتَيْنِ يَعْنِي اَلْبَصَلَ وَالثُّوْمَ وَقَالَ مَنْ اَكَلَهُمَا فَلَا يَقْرَبَنَّ مَسْجِدَنَا وَقَالَ اِنْ كُنْتُمْ لَا بُدَّ آكِلِيْهِمَا فَاَمِيْتُوْهُمَا طَبْخًا۔

(رواه ابوداؤد)

736. Sayyiduna Muawiyah رحمه الله ibn Qurrah narrated on the authority of his father (Qurrah رضی الله عنه) that Allah's Messenger صلی الله علیه وسلم forbade them these two plants namely, onions and garlic. He said, "One who eats them must not approach our mosques." He added, "If you have to eat them then put down their smell by cooking them."[1]

COMMENTARY: The prohibition to enter the mosques after eating onion and garlic is an overstatement. One who eats these plants must not come near the mosques what to say of coming inside them.

(۷۳۷) وَعَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْاَرْضُ كُلُّهَا مَسْجِدٌ اِلَّا الْمَقْبُرَةَ وَالْحَمَّامَ۔

(رواه ابوداؤد والترمذی والدارمی)

737. Sayyiduna Abu Saeed رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Except for graves and baths, all the earth is a mosque (for, *salah* may be offered everywhere). [2]

(۷۳۸) وَعَنِ ابْنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُصَلّٰى فِيْ سَبْعَةِ مَوَاطِنَ فِي الْمَزْبَلَةِ وَالْمَجْزَرَةِ وَالْمَقْبَرَةِ وَقَارِعَةِ الطَّرِيْقِ وَفِي الْحَمَّامِ وَفِيْ مَعَاطِنِ الْاِبِلِ وَفَوْقَ ظَهْرِ بَيْتِ اللّٰهِ۔ (رواه الترمذی وابن ماجة)

738. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم forbade them to offer *salah* at seven places: the garbage dump, the slaughter house, the graveyards, the middle of the camel sheds and the roof of the Bay t Allah (House of Allah).[3]

COMMENTARY: Some ulama (Scholars) go by the literal sense of the *hadith* and say that it is *makruh (unbecoming)* to offer the *salah* in graveyards, but some say that while it is allowed to the alama without exception, to offer *salah* facing a grave. They say that it is unlawful.

It is *makruh (unbecoming)* to offer the *salah* in a garbage dump and a camel shed because there always is impurity in these places. So if *salah* is offered at these places on a clean spot but impurity is around or the prayer mat is spread on impurities then it is *makruh (unbecoming)* and it disparages religion and *salah* which must always be offered at a pure place.

If *salah* is offered on a thoroughfare, one would be distracted continuously and passersby would be put to inconvenience. Moreover, if they walk in front of one who offers the *salah* and then he will get the sin on him. And, if they are not compelled yet they walk ahead of him then they will be sinning.

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[1] Abu Dawud # 3727, Musnad ahmad 4-19.

[2] Abu Dawud # 492, Tirmidhi # 317, Ibn Majah # 745, Darimi # 1390, Musnad Ahmad # 1288.

[3] Tirmidhi # 346, Ibn Majah # 746, (A footnote here says. It is mukruh to climb up the rook of the ka'bah without need. But it is allowed to go up if there is a need.)

The bath is where one uncovers oneself and the devil haunts it.
To offer the *salah* on the roof of the kabah is *makruh (unbecoming)* because it is disrespectful to the house of Allah.
The ulama (Scholars) differ on whether *salah* at any of these seven places is *makruh (unbecoming) tanzihi* or *makruh (unbecoming)* tahrumi.

(٧٣٩) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلُّوا فِیْ مَرَابِضِ الْغَنَمِ وَلَا تُصَلُّوا فِیْ اَعْطَانِ الْاِبِلِ۔ (رواه الترمذی)

739. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "You may offer the *salah* in the sheds for sheep but not in camel sheds."[1]

COMMENTARY: There is risk of being kicked by a camel if it is free to move. With this fear in mind, the worshipper will not offer his *salah* in peace. There is no such risk in sheepfolds.

(٧٤٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَائِرَاتِ الْقُبُوْرِ وَالْمُتَّخِذِيْنَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ۔ (رواه ابوداؤد والترمذی والنسائی)

740. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم cursed those women who visited the graves, those people who raise mosques (or prostrate) there on and who light lamps there.[2]

COMMENTARY: In the beginning the Prophet صلی الله علیه وسلم had disallowed visits to graves, but later permitted such visits. Some ulama (Scholars) say that the permission was given to both men and women, so women too may now visit graves.
However, some ulama (Scholars) restrict the permission to men only. Women may not go to graves. The reason is that they are weak-hearted and given to wail and cry.
As for the Prophet's صلی الله علیه وسلم grave, both men and women are permitted to visit it.
It is disallowed to illuminate the graves because it is an unnecessary wasteful spending. However, it is allowed to light the paths and facilitate any work being done there because the intention not to illuminate the graves.
Mawlana Muhammad Ishaq Muhaddith Dahlawi رحمه الله has concluded from his research that it is *Makruh tahrimi*(disapproved to forbiden) for women to visit graves. It is stated in Mustamla that for men it is *mustahab (desirable)* to visit graves, but for women it is *makruh (unbecoming)*. It is stated in the kitab Majalis Wariziyah that it is not lawful for women to go to the graveyards. The *hadith* of Sayyiduna Abu Hurayrah رضی الله عنه is quoted (ان علیه الصلوة والسلام لعن) (The Prophet صلی الله علیه وسلم) cursed those women who visit graves).
It is stated in Nisab ul-Ihtisab that Qadi رحمه الله was asked about it and he said, "Do not ask about its permissibility or mischief. Rather, ask about the size of curse sent against her. When a woman decides to go to the grave, she gets into the orbit of Allah's curse and the curse of the angels. When she sets out to it, the devils embrace her from all sides, and when she arrives there the souls of the dead curse her, and as she returns she continues to be in the orbit of Allah's curse."

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[1] Tirmidhi # 348, Majah # 768 (with additions), Musnad ahmad (like it) # 2-451, Darimi # 1391.
[2] Abu Dawud # 3236, Tirmidhi # 320, Nasar # 2043 Ibn Majah # 1575. Musnad Ahmed 1-229.

According to a *hadith*, the angels of the seven earths and seven heavens curse a woman who visits the grave yard. She gets Allah's curse while she walks to the grave. But, the woman who stays home and prays for the dead, Allah bestows on her reward of a Hajj (Pilgrimage) and umrah. According to a *hadith* of Sayyiduna Salman رضی اللہ عنہ and Abu Hurayrah رضی اللہ عنہ, the Prophet صلی اللہ علیہ وسلم came out of the mosque and was at the door of his house when he saw Sayyidah Fatimah رضی اللہ عنہ coming. He asked her, "From where are you coming?" she said that she had gone to the house of a woman who had died. He asked her, "Did you go to her grave, too?" she exclaimed, "I seek refuge in Allah! Can I think of that ever? I have already heard you disallow this thing." He commended her for not going, saying, "If you had gone, you would have been deprived of the fragrance of paradise."
Qadi: Thanaullah Panipati رحمہ اللہ has written in his book Malabudminhu: "Visit to graves is allowed to men, but not to women."

(٧٤١) وَعَنْ اَبِي أُمَامَةَ قَالَ اِنَّ حِبْرًا مِّنَ الْيَهُوْدِ سَأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْبِقَاعِ خَيْرٌ فَسَكَتَ عَنْهُ وَقَالَ اَسْكُتُ حَتّٰى يَجِيْئَ جِبْرِيْلُ فَسَكَتَ وَجَاءَ جِبْرِيْلُ عليه السلام فَسَأَلَ فَقَالَ مَا الْمَسْئُوْلُ عَنْهَا بِاَعْلَمَ مِنَ السَّائِلِ وَلٰكِنْ اَسْأَلُ رَبِّيْ تَبَارَكَ وَتَعَالٰى ثُمَّ قَالَ جِبْرِيْلُ يَا مُحَمَّدُ اِنِّيْ دَنَوْتُ مِنَ اللّٰهِ دُنُوًّا مَا دَنَوْتُ مِنْهُ قَطُّ قَالَ وَكَيْفَ كَانَ يَا جِبْرِيْلُ قَالَ كَانَ بَيْنِيْ وَبَيْنَهُ سَبْعُوْنَ اَلْفَ حِجَابٍ مِّنْ نُوْرٍ فَقَالَ شَرُّ الْبِقَاعِ اَسْوَاقُهَا وَخَيْرُ الْبِقَاعِ مَسَاجِدُهَا رَوَاهُ ابْنُ حِبَّانَ فِيْ صَحِيْحِهٖ عَنْ اِبْنِ عُمَرَ۔

741. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that a learned man of the Jews asked the Prophet صلی اللہ علیہ وسلم "which places are the best? He remained silent and said "I shall keep quiet till Jibril علیہ السلام comes." So, he remained quiet and when Jibril علیہ السلام arrived, he asked him (what the Jew scholar had enquired). Jibril علیہ السلام said, "One who is asked knows not more than one who asked about it, but, I shall ask my lord, Blessed and Exalted." Later on, he came and said, "O Muhammad, I drew near Allah, nearer than I have ever been near to Him." The Prophet صلی اللہ علیہ وسلم asked, "How was that, O Jibril?" He said, "There were between him and me seventy thousand screens of light and he said, the worst of all places are their markets, and the best are their mosques."[1]

This *hadith* is transmitted by ibn Umar رضی اللہ عنہ.

COMMENTARY: The screens are what the creatures understand because Allah, the Blessed, is not behind any screen. The creatures themselves are behind curtains or screens or veils. These are physical and psychological screens. This may be explained by an example of the sun for a blind man. The sun is never behind a screen but there is a covering over the eyes of the blind man and he cannot see the sun. The sun casts its light on him and thus 'sees him.'

The seeker had asked merely about the best places but the answer converse both the best and worst places. Thus, the houses of Ar-Rahman (The compassionate) and the devil may be known.

This *hadith* teaches us that we should not hurry to answer a question if we do not know it but

[1] Musnad Ahmad 4/85.

we must ask one who possesses knowledge about it. There is nothing wrong in asking the more (earned this is a *sunnah (Practice of Holy Prophet)* of the Prophet صلى الله عليه وسلم and Jibril عليه السلام.
In the original manuscript of the Mishkat, there is a blank space after (transmitted it...) because the compiler did not know the name of the source book from which the *hadith* is reproduced. Later, some scholars put down the name of the book.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٧٤٢) عَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ جَاءَ مَسْجِدِيْ هٰذَا لَمْ يَأْتِ اِلَّا لِخَيْرٍ يَتَعَلَّمُهُ اَوْيُعَلِّمُهُ فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِيْ سَبِيْلِ اللّٰهِ وَمَنْ جَاءَ لِغَيْرِ ذٰلِكَ فَهُوَ بِمَنْزِلَةِ الرَّجُلِ يَنْظُرُ اِلٰى مَتَاعِ غَيْرِهٖ۔ (رواہ ابن ماجة والبیہقی فی شعب الایمان)

742. Sayyiduna Abu Hurayrah رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "As for one who comes to this, my mosque solely for a good purpose to teach it or to learn it, he is of the same rank as a warrior in Allah's Path. But, as for one who comes for some other purpose (like something evil and vain), he is of the rank of one who look at the properties of others (with an envious design)."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم named his mosque meaning the Masjid nabawi which is greater in rank and excellence than all the mosques. So the same command applies to all the others as to it. Moreover the teaching and learning of all good things includes *salah,* itikaf, reciting the Quran, etc.
The man who will look at the properties of other people with envy will do the same thing in the hereafter. When he looks at that which pious people earn of reward, he will long for that, blaming himself of letting go the opportunity. Or, the meaning is that it is disallowed to go to a mosque without a pious purpose.

(٧٤٣) وَعَنِ الْحَسَنِ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْتِيْ عَلَى النَّاسِ زَمَانٌ يَكُوْنُ حَدِيْثُهُمْ فِيْ مَسَاجِدِهِمْ فِيْ اَمْرِ دُنْيَاهُمْ فَلَا تُجَالِسُوْهُمْ فَلَيْسَ لِلّٰهِ فِيْهِمْ حَاجَةٌ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

743. Sayyiduna al-Hasan رحمه الله narrated in a Mursal from that Allah's Messenger صلى الله عليه وسلم said, "A time will come to the people when they will discuss their worldly affairs in their mosques. Do not (even) sit with them because Allah has no need of them."[2]

COMMENTARY: It is a figurative speech to say that Allah is fed up with such people. They are deprived of His protection and mercy. It also says that their obedience and worship are not accepted by Allah.
The *hadith* says that it is am akruh to speak of worldly affairs in the mosque. There are other *ahadith* of the same purport. It only a few words are spoken about worldly affairs, it is condoned.

(٧٤٤) وَعَنِ السَّائِبِ ابْنِ يَزِيْدَ قَالَ كُنْتُ نَائِمًا فِي الْمَسْجِدِ فَحَصَبَنِيْ رَجُلٌ فَنَظَرْتُ فَإِذَا هُوَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ اذْهَبْ فَأْتِنِيْ بِهٰذَيْنِ فَجِئْتُهُ بِهِمَا فَقَالَ مِمَّنْ اَنْتُمَا اَوْمِنْ اَيْنَ اَنْتُمَا قَالَا مِنْ اَهْلِ الطَّائِفِ قَالَ

[1] Ibn Majah # 227, Bayhaqi in Shurabul- Eeman # 1698.
[2] Bayhaqi :- Shiab ul-eeman (but not traced).

لَوْ كُنْتُمَا مِنْ اَهْلِ الْمَدِيْنَةِ لَاَوْجَعْتُكُمَا تَرْفَعَانِ اَصْوَاتُكُمَا فِيْ مَسْجِدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

(رواه البخاری)

744. Sayyiduna As-Saib ibn yazid رحمه الله narrated that when he was sleeping in the mosque (one day), someone hit him with a pebble. He was Sayyiduna Umar ibn Khattab رضی الله عنه who instructed him to bring to him those two men (who conversed loudly in the mosque). He brought them to him. He asked them who they were, or, to which place they belonged. They disclosed that they were from Taif. He said, "If you were Madinans, I would have punished you by beating you for speaking loudly in the mosque."[1]

COMMENTARY: The 'or' in Umar's رضی الله عنه question is the doubt expressed by the sub narrator about what Umar رضی الله عنه asked. It is *makruh (unbecoming)* to speak loudly in the mosques whatever the subject, even learning.

(٧٤٥) وَعَنْ مَالِكٍ قَالَ بَنٰى عُمَرُ رَحْبَةً فِيْ نَاحِيَةِ الْمَسْجِدِ تُسَمّٰى الْبُطَيْحَاءَ وَقَالَ مَنْ كَانَ يُرِيْدُ اَنْ يَلْغَطَ اَوْ يُنْشِدَ شِعْرًا اَوْ يَرْفَعَ صَوْتَهُ فَلْيَخْرُجْ اِلٰى هٰذِهِ الرَّحْبَةِ۔ (رواه فی الموطأ)

745. Sayyiduna Maalik رحمه الله narrated that Sayyiduna Umar رضی الله عنه set aside an open area, called al-Butayha in the vicinity of the masque. He then said, "whose ever (of you) intends to gossip, recite poetry or talk loudly must come out (of the mosque) to this open area."[2]

(٧٤٦) وَعَنْ اَنَسٍ قَالَ رَاَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نُخَامَةً فِي الْقِبْلَةِ فَشَقَّ ذٰلِكَ عَلَيْهِ حَتّٰى رُئِيَ فِيْ وَجْهِهٖ فَقَامَ فَحَكَّهٗ بِيَدِهٖ فَقَالَ اِنَّ اَحَدَكُمْ اِذَا قَامَ فِي الصَّلَاةِ فَاِنَّمَا يُنَاجِيْ رَبَّهٗ وَاِنَّ رَبَّهٗ بَيْنَهٗ وَبَيْنَ الْقِبْلَةِ فَلَا يَبْزُقَنَّ اَحَدُكُمْ قِبَلَ قِبْلَتِهٖ وَلٰكِنْ عَنْ يَسَارِهٖ اَوْ تَحْتَ قَدَمِهٖ ثُمَّ اَخَذَ طَرَفَ رِدَائِهٖ فَبَصَقَ فِيْهِ ثُمَّ رَدَّ بَعْضَهٗ عَلٰى بَعْضٍ فَقَالَ اَوْ يَفْعَلُ هٰكَذَا۔ (رواه البخاری)

746. Sayyiduna Anas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم saw mucus lying in the direction of the qiblah. He found it very repulsive and this was visible on his face. He got up, scraped it with his hand, and said, "When any of you stands in *salah*, he is engaged in private conversation with his lord. His lord is between him and the qiblah. So, none of you must spit to wards the qiblah, but to his left or under his fort. "Then he took the hem of his cloak, spat in it, folded it up and rubbed the folds to gether. He said, "Or do like this."[3]

COMMENTARY: When anyone offers the *salah*, he is turned to his lord and faces the qiblah. Hence, he must refrain from spitting in that direction.

The instruction to spit to his left or under his foot is when he is not engaged in *salah* in the mosque. If he is in the mosque and offers the *salah*, then he is not allowed to spit to the left

[1] Bukhari # 470.

[2] Mowatta Maalik # 9.24-96.

[3] Bukhari # 405.

and under his foot because that shows disrespect to the mosque. But, if one cannot withhold it then me may spit in a piece of cloth and rub its folds together.

(٧٤٧) وَعَنِ السَّائِبِ بْنِ خَلَّادٍ وَهُوَ رَجُلٌ مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ رَجُلًا اَمَّ قَوْمًا فَبَصَقَ فِي الْقِبْلَةِ ورَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْظُرُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِقَوْمِهٖ حِيْنَ فَرَغَ لَا يُصَلِّيْ لَكُمْ فَاَرَادَ بَعْدَ ذٰلِكَ اَنْ يُصَلِّيَ لَهُمْ فَمَنَعُوْهُ فَاَخْبَرُوْهُ بِقَوْلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذٰلِكَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ نَعَمْ. وَحَسِبْتُ اَنَّهٗ قَالَ اِنَّكَ قَدْ اٰذَيْتَ اللّٰهَ وَرَسُوْلَهٗ۔

(رواه ابوداؤد)

747. Sayyiduna As-Saib Ibn Khallad رضی اللہ عنہ who was one of the sahabah رضی اللہ عنہ of the Prophet صلی اللہ علیہ وسلم said that a man acted as imam of some people. He spat towards the qiblah. Allah's Messenger صلی اللہ علیہ وسلم was looking at him and said to his followers when they had finished (the *salah*), "Let him not lead you in *salah*." After that, he intended to lead them again but they prevented him and informed him of what Allah's Messenger صلی اللہ علیہ وسلم had said. He mentioned that to Allah's Messenger صلی اللہ علیہ وسلم and he said, yes (I had told them so) The narrator said that he believed that the Prophet also said "you have hurt Allah and His Messenger.[1]

(٧٤٨) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ احْتَبَسَ عَنَّا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ غَدَاةٍ عَنْ صَلَاةِ الصُّبْحِ حَتّٰى كِدْنَا نَتَرَاٰى عَيْنَ الشَّمْسِ فَخَرَجَ سَرِيْعًا فَثُوِّبَ بِالصَّلَاةِ فَصَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَتَجَوَّزَ فِيْ صَلَاتِهٖ فَلَمَّا سَلَّمَ دَعَا بِصَوْتِهٖ فَقَالَ لَنَا عَلٰى مَصَافِكُمْ كَمَا اَنْتُمْ ثُمَّ انْفَتَلَ اِلَيْنَا ثُمَّ قَالَ اَمَا اِنِّيْ سَاُحَدِّثُكُمْ مَا حَبَسَنِيْ عَنْكُمُ الْغَدَاةَ اِنِّيْ قُمْتُ مِنَ اللَّيْلِ فَتَوَضَّأْتُ وَصَلَّيْتُ مَا قُدِّرَ لِيْ فَنَعَسْتُ فِيْ صَلَاتِيْ حَتَّى اسْتَثْقَلْتُ فَاِذَا اَنَا بِرَبِّيْ تَبَارَكَ وَتَعَالٰى فِيْ اَحْسَنِ صُوْرَةٍ فَقَالَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّ قَالَ فِيْمَ يَخْتَصِمُ الْمَلَأُ الْاَعْلٰى قُلْتُ لَا اَدْرِيْ قَالَهَا ثَلَاثًا قَالَ فَرَاَيْتُهٗ وَضَعَ كَفَّهٗ بَيْنَ كَتِفَيَّ حَتّٰى وَجَدْتُ بَرْدَ اَنَامِلِهٖ بَيْنَ ثَدْيَيَّ فَتَجَلّٰى لِيْ كُلُّ شَيْءٍ وَعَرَفْتُ فَقَالَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّ قَالَ فِيْمَ يَخْتَصِمُ الْمَلَأُ الْاَعْلٰى قُلْتُ فِي الْكَفَّارَاتِ قَالَ مَاهُنَّ قُلْتُ مَشْيُ الْاَقْدَامِ اِلَى الْجَمَاعَاتِ وَالْجُلُوْسُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ وَاِسْبَاغُ الْوُضُوْءِ حِيْنَ الْكَرِيْهَاتِ قَالَ ثُمَّ فِيْمَ قُلْتُ فِي الدَّرَجَاتِ قَالَ وَمَا هُنَّ قُلْتُ اِطْعَامُ الطَّعَامِ وَلِيْنُ الْكَلَامِ وَالصَّلٰوةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ قَالَ سَلْ قُلْتُ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِيْنِ وَاَنْ تَغْفِرَلِيْ وَتَرْحَمَنِيْ وَاِذَا اَرَدْتَّ فِتْنَةً فِيْ قَوْمٍ فَتَوَفَّنِيْ غَيْرَ مَفْتُوْنٍ وَاَسْاَلُكَ حُبَّكَ وَحُبَّ مَنْ يُّحِبُّكَ وَحُبَّ عَمَلٍ يُّقَرِّبُنِيْ اِلٰى حُبِّكَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهَا حَقٌّ فَادْرُسُوْهَا ثُمَّ تَعَلَّمُوْهَا رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ وَسَاَلْتُ مُحَمَّدَ ابْنَ اِسْمٰعِيْلَ عَنْ هٰذَا الْحَدِيْثِ فَقَالَ هٰذَا حَدِيْثٌ صَحِيْحٌ۔

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[1] Abu Dawod # 481.

748. Sayyiduna Muradh ibn Jabal رضی اللہ عنہ narrated that one morning (contrary to his normal practice), Allah's Messenger صلی اللہ علیہ وسلم was held back from them for the *salah* of *fajr* till nearly they saw the sun peeping out. He came out in a hurry, the *iqamah* was pronounced for the *salah* and he led the *salah*. He made it brief. When he finished he announced to them in a loud voice, "In your rows as you are!" Then facing them, he said, "Indeed, let me tell you now what held me back from you this morning. I got up during the night, performed ablution and offered *salah* as much as I was enabled to offer, but during the course of it, I dosed off and was overtaken by sleep. Suddenly, I saw my lord, the Blessed and the Exalted in the best of forms. He said, 'O Muhammad! I said, 'Here am I, my lord! He asked, 'what do these angels nearer to me argue about? I said, 'I do not know.' He put the question three times and I saw him put the palm of His hand between my shoulder blades and I sensed the coolness of his fingers between my breasts and, suddenly, everything became clear to me. I gained knowledge. Again, he asked, 'O Muhammad! I said, 'Here am I, my lord! He asked, 'About what do the angels nearer to me argue?' I answered, 'About al-Kaffarat. He asked, 'what are they?' I said, 'Taking footsteps to the mosques (for the congregational *salah*), sitting in the mosques even after the *salah* and performing ablution well even when it is difficult. He asked, about what else (do they argue)? I said, Ad-darajat. He asked, and what are they? I said, feeding food, gentle speech and observing salah in the night while people are fast asleep. He said ask (what you wish for)' I supplicated.

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِيْنِ وَاَنْ تَغْفِرَلِيْ وَتَرْحَمَنِيْ وَاِذَا اَرَدْتَّ

فِتْنَةً فِيْ قَوْمٍ فَتَوَفَّنِيْ غَيْرَ مَفْتُوْنٍ وَاَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُنِيْ اِلٰى حُبِّكَ

O Allah, I ask you for (ability to do) good deeds and to shun the disapproved, and for love of the poor, and that you should forgive me and have mercy on me, and when you decide to put a people to trial, take me away without a trial. And I ask you for your love and love of those who love you, and a love of deeds that bring (me) near to your love."

Then Allah's Messenger صلی اللہ علیہ وسلم said (to them), this dream is true. Study it well and teach it to others."[1]

COMMENTARY: This *hadith* has been explained against *hadith* # 325, 326. it is clear from this *hadith* that the Prophet صلی اللہ علیہ وسلم saw Allah in his dream and the questions and answers took place in that dream.

(٧٤٩) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِذَا دَخَلَ الْمَسْجِدَ اَعُوْذُ بِاللّٰهِ الْعَظِيْمِ وَبِوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ الْقَدِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ قَالَ فَاِذَا قَالَ ذٰلِكَ قَالَ الشَّيْطَانُ حُفِظَ مِنِّيْ سَائِرَ الْيَوْمِ۔ (رواه ابوداؤد)

749. Sayyiduna Abdullah ibn amr ibn al-Aas رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم entered the mosque, he prayed.

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[1] Tirmidhi # 3246, Musnad Ahmad 5-243.

أَعُوْذُ بِاللّٰهِ الْعَظِيْمِ وَبِوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ الْقَدِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

(I seek refuge in Allah the Mighty, in his noble being, and in his power which is everlasting from the accursed devil).
He said, "If anyone prays so, the devil concedes, 'He is safe from me all day."[1]

(٧٥٠) وَعَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ لَا تَجْعَلْ قَبْرِىْ وَثَنًا يُعْبَدُ اِشْتَدَّ غَضَبُ اللّٰهِ عَلٰى قَوْمٍ اِتَّخَذُوْا قُبُوْرَ اَنْبِيَائِهِمْ مَسَاجِدَ۔ (رواه مالك مرسلا)

750. Sayyiduna Ata ibn yasar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم made this supplication:

اَللّٰهُمَّ لَا تَجْعَلْ قَبْرِىْ وَثَنًا يُعْبَدُ

(O Allah, do not make my grave an idol that is worshipped).
(He said), "Those who took the graves of their Prophets علیہ السلام as places of prostration faced severe wrath of Allah."[2]

COMMENTARY: The meaning of the Prophet's صلی اللہ علیہ وسلم prayer is: O lord, do not make my grave like the idols lest my people give it a respect not sanctioned by shariah and come to it again and again as thought a fair or make it a place of prostration putting their foreheads down though they should be bowed only before you and none else.

Read and read again this *hadith* and this prayer. You will realise that his supplication foresaw the coming times. Not only his grave, the graves of righteous and saintly men are venerated beyond description. Fairs and anniversaries are held there. Flowers are placed. Everything that the idol worshippers do is done there, they lay claim to love of the Prophet صلی اللہ علیہ وسلم and do all that in the name of religion.

The sentence beginning with the words (اشتدت غضب) is not part of the prayer, but when he was asked why he made that prayer, he spoke those words. "I am very kind to my *ummah* lest they involve themselves in this accursed deed, as the jews and others involved into it and invited Allah's wrath on themselves.

(٧٥١) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَحِبُّ الصَّلَاةَ فِى الْحِيْطَانِ قَالَ بَعْضُ رُوَاتِهِ يَعْنِى الْبَسَاتِيْنَ رَوَاهُ التِّرْمِذِىُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ لَا نَعْرِفُهُ اِلَّا مِنْ حَدِيْثِ الْحَسَنِ بْنِ اَبِىْ جَعْفَرٍ قَدْ ضَعَّفَهُ يَحْيٰى بْنُ سَعِيْدٍ وَغَيْرُهُ۔

751. Sayyiduna Muadh ibn Jabal رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم loved to offer the *salah* in al-hitan. Some of its narrators explain that al-hitan means 'gardens.[3] Tirmidhi has rated this *hadith* as gharib.

(٧٥٢) وَعَنْ اَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الرَّجُلِ فِىْ بَيْتِهِ بِصَلَاةٍ وَصَلَاتُهُ فِىْ مَسْجِدِ الْقَبَائِلِ بِخَمْسٍ وَعِشْرِيْنَ صَلَاةً وَصَلَاتُهُ فِى الْمَسْجِدِ الَّذِىْ يُجَمَّعُ فِيْهِ بِخَمْسِمِائَةِ صَلَاةٍ وَصَلَاتُهُ فِىْ

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[1] Abu Dawoud # 466.
[2] Muwatta Maalik # 9.24-88,
[3] Tirmidhi # 334.

الْمَسْجِدِ الْأَقْصٰى بِخَمْسِيْنَ أَلْفَ صَلَاةٍ وَصَلَاتُهُ فِيْ مَسْجِدِيْ بِخَمْسِيْنَ أَلْفَ صَلَاةٍ وَ صَلَاتُهُ فِي الْمَسْجِدِ الْحَرَامِ بِمِائَةِ أَلْفِ صَلَاةٍ۔ (رواه ابن ماجة)

752. Sayyiduna Anas ibn Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A man's *salah* in his house is one *salah*. His *salah* in the neighbourhood mosque is like twenty five *salahs*. His *salah* in the (main, Jami) mosque, where Friday *salah* is observed is like five hundred *salahs*. His *salah* in al-Masjid al-Aqsa (in Jerusalam) is like one thousand five hundred *salahs*. His *salah* in my mosque (Masjid nabawi صلی اللہ علیہ وسلم) is like fifty thousand *salah*. And, his *salah* in Al-Masjid al-Haraam (the Sacred Mosque Makkah) is like one hundred thousand *salahs*."[1]

COMMENTARY: This *hadith* discloses the ranks of the mosques and degrees of reward for offering the *salah* in them.

The least reward is for the *salah* offered individually at home, instead of going to a mosque.

(٧٥٣) وَعَنْ أَبِيْ ذَرٍّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلُ قَالَ الْمَسْجِدُ الْحَرَامُ قُلْتُ ثُمَّ أَيٌّ قَالَ ثُمَّ الْمَسْجِدُ الْأَقْصٰى قُلْتُ كَمْ بَيْنَهُمَا قَالَ أَرْبَعُوْنَ عَامًا ثُمَّ الْأَرْضُ لَكَ مَسْجِدٌ فَحَيْثُ مَا أَدْرَكَتْكَ الصَّلَاةُ فَصَلِّ۔ (متفق علیه)

753. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that he asked, "O Messenger of Allah, which mosque was built first on earth? He said, 'Al-Masjid al-Haraam. "he asked, "which next? He said, "Al-Masjid al-Aqsa" He asked, "How much time separated their building?" He said, "forty years, thereafter, the earth is for you a mosque, so offer the *salah* wherever the time of *salah* comes upon you."[2]

COMMENTARY: The kaabah was raised by Prophet sayyiduna Ibrahim علیہ السلام and the Baytul Maqdis (Masjid Aqsa) by Prophet Sayyiduna Sulayman علیہ السلام. They were separated in time by more than one thousand years. But here the Prophet صلی اللہ علیہ وسلم said that only forty years separated the two buildings.

Allamah Ibn Jawzi رحمہ اللہ explains it thus: this *hadith* refers to the foundation, or first time building of the two mosques. It is established that neither Sayyiduna Ibrahim علیہ السلام nor Sayyiduna Sulayman علیہ السلام was the founder of the kaabah or the Baytul-Maqdis. Sayyiduna Aadam علیہ السلام had laid the foundation of the Kaabah. After him, his children spread on earth and one of them may have first founded the Bayt Ul-Maqdis and forty years may have separated them. Then, later, Sayyiduna Ibrahim علیہ السلام raised the kaabah and sayyiduna Sulayman علیہ السلام raised the Bayt ul-Maqdis.

Allamah Ibn Hajar Asqalani رحمہ اللہ said that he found confirmation of this *hadith* in the words of Allamah Ibn Hisham رحمہ اللہ in the kitab ut-tasbihat:

When Sayyiduna Aadam علیہ السلام finished building the Ka'bah, Allah commanded him to visit the Baytul Muqaddas. So, he built the mosque and worshipped there. So, it is possible that the latter was built forty years after the kabah.

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[1] Ibn Majah # 1413.

[2] Bukhari # 3366, Musllim # 2-520, Nasa's # 690, Ibn Majah # 753, Musjid Ahamed 5-156.

Some ulama (Scholars) offer this explanation:
When Sayyiduna Ibrahim عليه السلام built the kabah, he defined the limits of the mosque. He also may have defined the limits of the Baytul-Maqdis. Perhaps, forty years may have separated the two actions.

CHAPTER - IX

COVERING THE BODY بَابُ السَّتْر

Among the many conditions for the *salah* to be correct, is the covering of the private parts. It is called satr.
In this chapter, the compiler of the Mishkat has collected *ahadith* on this subject. He has also narrated *ahadith* about the garments that the Prophet صلى الله عليه وسلم and his sahabah wore while offering the *salah*.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٧٥٤) عَنْ عُمَرَ بْنِ اَبِي سَلَمَةَ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلًا بِهٖ فِيْ بَيْتِ اُمِّ سَلَمَةَ وَاضِعًا طَرَفَيْهِ عَلٰى عَاتِقَيْهِ۔ (متفق عليه)

754. Sayyiduna Umar Ibn Abu Salamah رضى الله عنه narrated that he saw Allah's Messenger صلى الله عليه وسلم offer the *salah* in the house of Sayyidah Umm salamah رضى الله عنه having fastened round him a single garment such that its two ends were placed on his shoulders. [1]

COMMENTARY: The word is (اشتمال) (ishtimal). It refers to a garment whose two ends are put over both shoulders and are drawn under the opposite armpit and tied together at the chest. It is not necessary to tie a knot at the chest unless the ends are not long and likely to be undone. If the ends are long then it is not necessary to put a knot. This is seen in the garments of the envoys of yemen. This is a reason why some of the explicators do not mention the need to tie a knot.
These *ahadith* are replete with the words (متوقع مشتمل) ar 1 (مخالف بين طرفيه). They are all synonymous. They may all be defined as in the foregoing lines.

(٧٥٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُصَلِّيَنَّ اَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلٰى عَاتِقَيْهِ مِنْهُ شَيْءٌ۔ (متفق عليه)

755. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Let no one among you offer *salah* in a single garment nothing of which is paced on his shoulders,"[2]

COMMENTARY: When ishtimal is observed, it is allowed to offer the *salah* because some portion of the garment remains over the shoulders. If nothing of the garment rests on the

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[1] Bukhari # 356, Muslim # 278-517 Tiramidhi # 339, Muwatta Malik # 8-9-30, Musnad Ahmed 4-26.
[2] Bukhari # 359, Muslim # 277-516, Abu Dawud # 626, Nasa # 769, Darimi # 1371, Musnad Ahmad 2-243.

shoulders, it is not allowed to offer the *salah*. The ulama (Scholars) say that if one has a single garment on him, bound waist down but nothing of it on the shoulders, then it night be undone and come off, baring the satr (the portion of the body that must be covered). Moreover, one who offers the *salah* is in the presence of the lord, Mighty and glorious, so this kind of wear will be disrespectful.

Imam Abu Hanifah رحمه الله, Imam Maalik رحمه الله and Imam Shafi رحمه الله and a majority of the scholars hold that this disallowance is nahi tanzihi, not nahi tahrimi. They say that if anyone offers *salah* in a single garment no part of which is placed on his shoulders but his satr is concealed then his *salah* will be valid, but with a distaste.

However, Imam Ahmad and other ulama (Scholars) go by the literal sense of the words of the *hadith* and say that the *salah* of this man will be invalid.

(٧٥٦) وَعَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ صَلّٰى فِيْ ثَوْبٍ وَاحِدٍ فَلْيُخَالِفْ بَيْنَ طَرَفَيْهِ۔ (رواه البخاری)

756. Sayyiduna Abu Hurayrah رضی الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "if anyone offers the *salah* in a single garment then he must put the two ends of the garment on different sides" (which means opposite shoulders as defined for ishtimal).

(٧٥٧) وَعَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ خَمِيْصَةٍ لَهَا اَعْلَامٌ فَنَظَرَ اِلٰى اَعْلَامِهَا نَظْرَةً فَلَمَّا انْصَرَفَ قَالَ اذْهَبُوْا بِخَمِيْصَتِيْ هٰذِهٖ اِلٰى اَبِيْ جَهْمٍ وَاْتُوْنِيْ بِاَنْبِجَانِيَّةِ اَبِيْ جَهْمٍ فَاِنَّهَا اَلْهَتْنِيْ اٰنِفًا عَنْ صَلَاتِيْ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ قَالَ كُنْتُ اَنْظُرُ اِلٰى عَلَمِهَا وَاَنَا فِي الصَّلَاةِ فَاَخَافُ اَنْ يَفْتِنَنِيْ۔

757. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger offered *salah* wearing a khamisah. It had some markings on it. He glanced at the markings once. When he finished the *salah* he said, "Take away this kham*isha* of mine to Abu Jahm and bring me the anbijanitah of Abu jahm. This (kham*isha*) has distracted me just now from my *salah*."

Bukhari's version has also: "I began to look at its markings during the *salah* and was apprehensive lest it make my *salah* defective."[1]

COMMENTARY: Kham*isha* is a sheet of cloth (unstitched) either silk-cum-wool or pure wool of a black colour with stripes. The words (اعلامها) describe it (markings or stripes on it). Sayyiduna Abu Jahm رضی الله عنه had presented it to the Prophet صلى الله عليه وسلم. He put it on him while offering the *salah*, but its markings distracted him and he found it difficult to concentrate on the *salah*, he instructed the sahabah رضی الله عنه to return it to Sayyiduna Abu Jahm رضی الله عنه. Since he did not wish to hurt him on his present being returned to him, he also instructed them that they should ask him for the anbijaniyah. It is made in the city Anbijan.[2] After which it got its name anbijaniyah. The sheets of cloth made in this city are of pitch black colour.

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[1] Bukhari # 373, Muslim # 62.556, Abu Dawud # (brief) 914, Nasa (brief) # 771, Ibn Majah # 3550, Muwatta Maalik # 3.18-72,73, Musnad Ahmad 6-177.

[2] A variant is Manbij to the west of the Euphrates (by three farsakh) and east of Halb (by ten farsakh) in shaam. (Mujam ul-Baldan P 329).

The *hadith* tells us that outward designs can detract even pure hearts. This distraction is more felt by the extreme clean and pure hearts. It is like a tiny black mark on a white sparkling sheet of cloth which is detected easily. The more white the sheet is, the more discernible the tiny mark. It is the same with the sacred souls whose mind and heart are so very clean and pure that even the thought of something permissible is reflected on them and influences them. In contrast, the dirty souls are dark and their heart and mind have no perception of the gravest of sins.

We think that this *hadith* is to teach us that we must be careful of such things as are liable to distract us from concentrating on the *salah*.[1]

(٧٥٨) وَعَنْ اَنَسٍ قَالَ كَانَ قِرَامٌ لِعَائِشَةَ سَتَرَتْ بِهٖ جَانِبَ بَيْتِهَا فَقَالَ لَهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمِيْطِي عَنَّا قِرَامَكِ هٰذَا فَاِنَّهٗ لَا يَزَالُ تَصَاوِيْرُهٗ تَعْرِضُ فِيْ صَلَاتِيْ۔ (رواه البخارى)

758. Sayyiduna Anas رضی اللہ عنہ narrated that there was a curtain of Sayyidah Ayshah رضی اللہ عنہا which she had hung on a side of her house. The Prophet صلی اللہ علیہ وسلم said to her, "Remove from us this curtain of yours, for, its pictures do not cease to be before me in my *salah*.".[2]

COMMENTARY: It seems that Sayyidah Ayshah رضی اللہ عنہا had put the curtain on a wall to cover it. Some people say that it was like a canopy. She may have placed it as long as she did not hear of this *hadith*. She removed it promptly on being told by the Prophet صلی اللہ علیہ وسلم.

(٧٥٩) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ اُهْدِيَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرُّوْجُ حَرِيْرٍ فَلَبِسَهٗ ثُمَّ صَلّٰى فِيْهِ ثُمَّ انْصَرَفَ فَنَزَعَهٗ نَزْعًا شَدِيْدًا كَالْكَارِهِ لَهٗ ثُمَّ قَالَ لَا يَنْبَغِيْ هٰذَا لِلْمُتَّقِيْنَ۔ (متفق عليه)

759. Sayyiduna Uqbah Ibn Aamir رضی اللہ عنہ narrated that someone presented to Allah's Messenger صلی اللہ علیہ وسلم a silk farruj. He wore it and offered the *salah* wearing it. After the *salah*, he took it off vehemently as though disliking it. Then he said, "It does not suit the God-fearing (who abstain from polytheism and disbelief)."[3]

COMMENTARY: Farruj is an outer garment that has a slit on the back. It was presented to the Prophet صلی اللہ علیہ وسلم by Ukaydir, the king of Rumah or of Iskandariyah. Till that time, men were not forbidden to wear silk, so the Prophet صلی اللہ علیہ وسلم wore it and offered the *salah* wearing it. Then he thought that silken garments promote arrogance and he did not like it and removed it. He thus indicated to Allah's pious slaves that, though it was permitted, yet it is improper for the pious and righteous men. Thereafter, it became unlawful for men to wear silk, whether the pious or otherwise.

SECTION II اَلْفَصْلُ الثَّانِيْ

(٧٦٠) عَنْ سَلَمَةَ بْنِ الْاَكْوَعِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ رَجُلٌ اَصِيْدُ اَفَاُصَلِّيْ فِي الْقَمِيْصِ الْوَاحِدِ قَالَ نَعَمْ وَازْرُرْهُ وَلَوْ بِشَوْكَةٍ۔ (رواه ابوداؤد وروى النسائى نحوه)

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[1] See lughat ul-*Hadith* (VI P77 - entry Anbijan). It is *makruh* to offer *salah* on a prayer mat or anything with designs on it and liable to distract.

[2] Bukhari # 374, Musnad Ahmad 3-151.

[3] Bukhari # 375, Muslim # 23-2075, Nasa # 770, Musnad Ahmad 4-149.

760. Sayyiduna Salamah ibn Al-Akwa رضی الله عنه narrated that he asked, "O Messenger of Allah, I am a hunter. May I offer the *salah* in a single garment?" He said, "yes! But, do fasten it, even with a thorn"[1] (to hold it together).

COMMENTARY: The hunters wore scant clothing otherwise they found their movement difficult. This man only had a shirt and no waist - wrapper or lower garment. So, could he offer the *salah* in that get up?

The Prophet صلی الله علیه وسلم told him that he could do that but if the slit is such wide that his satr was likely to be bared when he bowed and prostrated, then he must button it together. If nothing was available for that then he must fasten it with a thorn.

(٧٦١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ بَيْنَمَا رَجُلٌ يُصَلِّي مُسْبِلٌ إِزَارَهُ قَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْهَبْ فَتَوَضَّأْ فَذَهَبَ وَتَوَضَّأَ ثُمَّ جَاءَ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ مَالَكَ اَمَرْتَهُ اَنْ يَتَوَضَّأَ قَالَ اِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَهُ وَاِنَّ اللّٰهَ لَا يَقْبَلُ صَلَاةَ رَجُلٍ مُسْبِلٍ إِزَارَهُ۔ (رواه ابوداؤد)

761. Sayyiduna Abu Hurayrah رضی الله عنه narrated that a man was offering *salah* while his lower garment was trailing. Allah's Messenger صلی الله علیه وسلم (saw that and) said to him, "Go, perform ablution?" he went and performed ablution and came back. Another man asked, 'O Messenger of Allah, why did you command him to make ablution?" He said, "He was offering *salah* while his lower garment was trailing. Allah, surely, does not accept the *salah* of a man whose lower garment dangles."[2]

COMMENTARY: The word (مسبل،اسبال) in the *hadith*) is used for a garment that is so ling that it dangles beyond the feet out of arrogance. It can be any kind of the lower garment, trousers, waist-wrappers baggy pants, shirts, etc. it goes past the ankles out of pride and haughtiness and this is *makruh (unbecoming)*. The Prophet's صلی الله علیه وسلم words mean that Allah does not accept the perfection of his *salah* and does not reward him though the *salah* is valid basically.

That man had performed ablution but, the Prophet صلی الله علیه وسلم got him to make ablution all over again. The wisdom behind it was to get him to think about it and realize how evil was his conduct. Also, there by Allah may purify with the obvious a ablution his innate pride because apparent purity is a means to internal cleanliness and purification.

(٧٦٢) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُقْبَلُ صَلَاةُ حَائِضٍ اِلَّا بِخِمَارٍ۔

(رواه ابوداؤد والترمذی)

762. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم said, "The *salah* of a woman who has attained puberty is not accepted without a covering over her head and breasts."[3]

COMMENTARY: The word used in the text for a woman who has attained puberty is (حائض) (haid). She is an adult woman who is of the age when menstruation begins whether she experiences menstruation or not. The *hadith* is evidence that a woman's head and hair are

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[1] Abu Dawud # 632, Nasa'i # 765, Musnad Ahmad 4-49.

[2] Abu Dawud # 638, the command to go and perform ablution is given twice.

[3] Abu Dawud # 641, Tirmidhi # 377, Ibn Majah #655, Musrad Ahmad 6-150.

part of her satr. So, if a woman offers the *salah* with her head uncovered then her *salah* will be invalid. Similarly, it will be void if the covering is so fine and see-through that her hair and colour of her body may be seen. However, this command applies to a free woman, not a female slave whose *salah* will be valid even without a head covering because her head is not satr. Her satr is the same as man's: from below the knees and the belly, back and sides.

(٧٦٣) وَعَنْ أُمِّ سَلَمَةَ أَنَّهَا سَأَلَتْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَتُصَلِّي الْمَرْأَةُ فِيْ دِرْعٍ وَخِمَارٍ لَيْسَ عَلَيْهَا إِزَارٌ قَالَ إِذَا كَانَ الدِّرْعُ سَابِغًا يُغَطِّي ظُهُوْرَ قَدَمَيْهَا۔ رَوَاهُ أَبُوْدَاؤُدَ وَذَكَرَ جَمَاعَةً وَقَفُوْهُ عَلَى أُمِّ سَلَمَةَ۔

763. Sayyidah Umm salamah رضی اللہ عنہ narrated that she asked Allah's Messenger صلی اللہ علیہ وسلم, "May a woman offer *salah* in a long frock down from her shoulders and loose at the waist, and the head covering?" He said, "If that frock is tolerable and long enough to cover the back (or the top) of her feet."[1]

Some describe this *hadith* as mawquf at Sayyidah Umm Salamah رضی اللہ عنہ.

COMMENTARY: We know from this *hadith* that the back of a woman's foot is also part of satr and must be covered.

(The long frock... mentioned in this *hadith* is described as the shift by james Robson and A*isha* Abdurrahman Bewley in their translations of Mishkat and Al-Muwatta.)

(٧٦٤) وَعَنْ أَبِيْ هُرَيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ السَّدْلِ فِي الصَّلَاةِ وَأَنْ يُغَطِّيَ الرَّجُلُ فَاهُ۔ (رواہ ابوداؤد والترمذی)

764. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade sadl during the *salah* and a man's covering his mouth.[2]

COMMENTARY: *Sadl* Is to place a sheet of cloth on one's head or shoulders and let its two ends hang down. This method of using the garment is forbidden always because it depicts arrogance. It is more wrong in the *salah* which becomes *makruh (disapproved)*.

Other ulama (Scholars) describe *sadl* as to put the sheet of cloth on oneself and leave the hands inside even while bowing and prostrating. The Prophet صلی اللہ علیہ وسلم forbade it because it resembled what the Jews did.

The Arabs used to tie the edge of a turban across the mouth, thus concealing it. The Prophet صلی اللہ علیہ وسلم forbade it because this smothers the recital and obstructs the Prostration. Of course, it is *mustahab (desirable)* to cover one's mouth when one gets the hiccup or an odour from the mouth.

(٧٦٥) وَعَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَالِفُوا الْيَهُوْدَ فَإِنَّهُمْ لَا يُصَلُّوْنَ فِيْ نِعَالِهِمْ وَلَا خِفَافِهِمْ۔ (رواہ ابوداؤد)

765. Sayyiduna Shaddad ibn Aws رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Differ from the Jews (in offering the *salah* while wearing sandals and

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[1] Abu Dawud # 640, Muwatta Maalik (only the list part) # 8.10-37.

[2] Abu Dawud #643, Tirmidhi (first part) # 378, (and so) Musnad Ahmad 2-341.

socks) because they do not offer the *salah* with sandals and socks on."[1]

COMMENTARY: The Jews did not offer their prayers with sandals or socks on their feet. So the Prophet صلى الله عليه وسلم said, "Go against their actions and offer your *salah* with (shoes or) sandals on (if they are pure) and socks pulled over.

This *hadith* teaches us that in order to differ from the misled it is better to act even on what is (merely) permissible. Since it is necessary to differ from them, the particular permissible thing becomes preferable. (socks are as defined previously).

(٧٦٦) وَعَنْ اَبِي سَعِيْدٍ الْخُدْرِيِّ قَالَ بَيْنَمَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِاَصْحَابِهٖ اِذْ خَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عَنْ يَسَارِهٖ فَلَمَّا رَاٰى ذٰلِكَ الْقَوْمُ اَلْقَوْا نِعَالَهُمْ فَلَمَّا قَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاتَهُ قَالَ مَاحَمَلَكُمْ عَلٰى اِلْقَائِكُمْ نِعَالَكُمْ قَالُوْا رَاَيْنَاكَ اَلْقَيْتَ نَعْلَيْكَ فَاَلْقَيْنَا نِعَالَنَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ جِبْرِيْلَ اَتَانِيْ فَاَخْبَرَنِيْ اَنَّ فِيْهِمَا قَذَرًا اِذَا جَاءَ اَحَدُكُمُ الْمَسْجِدَ فَلْيَنْظُرْ فَاِنْ رَاٰى فِيْ نَعْلَيْهِ قَذَرًا فَلْيَمْسَحْهُ وَلْيُصَلِّ فِيْهِمَا۔ (رواه ابوداؤد والدارمی)

766. Sayyiduna Abu Saeed al-Khudri narrated that while Allah's Messenger صلى الله عليه وسلم was leading his sahabah رضى الله عنه in the *salah*, he (suddenly) took off his sandals and put them away to wards his left side. When the people (behind him) observed that, they too took off their sandals. When Allah's Messenger صلى الله عليه وسلم finished his *salah*, he asked, what led you to remove your sandals? They said, we saw you remove your sandals, so we removed our sandals. Allah's Messenger صلى الله عليه وسلم said, Indeed, Jibril came to me and disclosed to me that there was impurity on them. So, when one of you comes to the mosque, he must look at his sandals. If he detects impurity, then he must wipe it off and offer *salah* with them on (his feet).[2]

COMMENTARY: Qadhar (قذر) in the *hadith* is that which is repulsive to one's mind. This means that the impurity on the Prophet's صلى الله عليه وسلم sandals was not such as might make the *salah* void, but it was some little thing causing aversion, like mucus, etc. if it was an impuprity then he would have repeated the *salah* all over again but he neither repeated that which he had offered nor ended it to begin the *salah* all over again. Jibil عليه السلام informed him and he removed the sandals because it was in his nature to keep clean and neat. The shafi's hold that if an impurity is found on the clothing etc. of a worshipper and he was unaware of it then his valid. This was the ancient verdict of Imam Shafi رحمه الله.

This *hadith* is evidence that it is *wajib (expedient)* to emulate Allah's Messenger صلى الله عليه وسلم. the sahabah رضى الله عنه did not put any questions but promptly did as he had done. Then the Prophet صلى الله عليه وسلم approved their action.

(٧٦٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى اَحَدُكُمْ فَلَا يَضَعْ نَعْلَيْهِ عَنْ يَمِيْنِهٖ وَلَا عَنْ يَسَارِهٖ فَتَكُوْنَ عَنْ يَمِيْنِ غَيْرِهٖ اِلَّا اَنْ لَا يَكُوْنَ عَلٰى يَسَارِهٖ اَحَدٌ وَلْيَضَعْهُمَا بَيْنَ رِجْلَيْهِ وَفِيْ

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[1] Abu Dawud # 651.

[2] Abu Dawud # 650, Darimi # 1379, Musnad Ahgmad 3-20.

رِوَايَةٍ اَوْلِيُصَلِّ فِيْهِمَا۔ (رواہ ابوداؤد وروی ابن ماجۃ، معناہ)

767. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you offers the *salah,* he must not place his sandals to his right and not even to his left for that would be someone else's right unless there is no one to his left. He must place them between his feet" (which means in front of him near the feet). According to another version: "or, he may offer the *salah* wearing them."

COMMENTARY: The sandals must not be placed on one's right side, and also not to one's left because that will be someone else's right. A Muslim must prefer for one's companion what he prefers for himself, and dislike for him what he dislikes for himself.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٧٦٨) عَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَأَيْتُهُ يُصَلِّي عَلٰى حَصِيْرٍ يَسْجُدُ عَلَيْهِ قَالَ وَرَأَيْتُهُ يُصَلِّي فِيْ ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا بِهٖ۔ (رواہ مسلم)

768. Sayyiduna Abu Saeed al-Khudri رضی اللہ عنہ narrated that he went to the Prophet صلی اللہ علیہ وسلم and found him offering *salah* on a straw mat, prostrating on it." He added, "And I observed that he offered the *salah* clad in a single garment flowing down from his shoulder."[1]

COMMENTARY: *Salah* may be offered on anything that is between the worshipper and the ground. It may be a mat, a reed, a piece of cloth, etc. the ulama (Scholars) have evidence for that. Qadi Iyad رحمہ اللہ however said that it is better to offer the *salah* directly on the ground without placing anything on it because humility and submission is the real spirit of the *salah* and this is achieved by praying directly an the ground. If there is a reason for that, like severe cold or heat, then to place something on the ground and offer *salah* on it is better. Some authorities say that it is not better to offer the *salah* such things as are not produce of earth. So it is better to offer the *salah* on reed, mat, etc but not on a sheet of cloth, etc.

(٧٦٩) وَعَنْ عَمْرِو ابْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي حَافِيًا وَّمُنْتَعِلًا۔ (رواہ ابوداؤد)

769. Sayyiduna Amr ibn Shurayb رحمہ اللہ narrated from his father who from his grandfather that he said, "I saw Allah's Messenger صلی اللہ علیہ وسلم offer *salah* barefooted sometimes and with sandals sometimes."[2]

(٧٧٠) وَعَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ صَلّٰى بِنَا جَابِرٌ فِيْ اِزَارٍ قَدْ عَقَدَهٗ مِنْ قِبَلِ قَفَاهُ وَثِيَابُهٗ مَوْضُوْعَةٌ عَلَى الْمِشْجَبِ فَقَالَ لَهٗ قَائِلٌ تُصَلِّي فِيْ اِزَارٍ وَاحِدٍ فَقَالَ اِنَّمَا صَنَعْتُ ذٰلِكَ لِيُرَانِيْ اَحْمَقُ مِثْلُكَ وَاَيُّنَا كَانَ لَهٗ ثَوْبَانِ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواہ البخاری)

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[1] Muslim # 284-519.

[2] Abu Dawud # 653, Ibn Majah # 1038.

770. Sayyiduna Muhammad ibn Munkadir رحمه الله narrated that Sayyiduna Jabir led them in *salah* wearing only the waist wrapper that he had fastened at the nape of his neck though his clothes were hanging on a hook. One of them asked, "Do you offer the *salah* in just the waist wrapper?" He said, "I did it that a fool like you might see me. Which of us possessed a pair of garments in the times of Allah's Messenger صلى الله عليه وسلم."[1]

COMMENTARY: The word (مشجب) (Mishjab) translated hook rack for hanging clothes' also means the catch on which a waterskin is sometimes fastened to cool water.

Sayyiduna Jabir رضى الله عنه had a waist-wrapper round him with its ends fastened on the nape of his neck. Someone thought that it was contrary to *sunnah (Practice of Holy Prophet)* and asked him why he wore a single garment for the *salah* though he had many clothes? He said that he did that to teach those who knew not that this could be done and does not contravene the *sunnah (Practice of Holy Prophet)*. "In early Islam, "he explained, "we had only a single garment each."

The ulama (Scholars) agree that it is better to offer the *salah* in two garments but it is not wajib (expedient). The Prophet صلى الله عليه وسلم and his sahabah رضى الله عنه offered *salah* in one garment either because they had no more or because they taught others that it was permitted to do so,

In short, if anyone offers *salah* in only one garment for either of two reasons then it is allowed. However, if he does that out of lethargy or to ridicule it (or himself) then it is not proper.

The saying of Sayyiduna Jabir رضى الله عنه implies that one should not blame a sahabi (companion) رضى الله عنه for abandoning a *sunnah (Practice of Holy Prophet)*, we should hold a good opinion about the suhabah(companions) رضى الله عنهم if they do anything that surprises us, we must believe that there is some reason for that or it is done to teach us.

(٧٧١) وَعَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ الصَّلَاةُ فِي الثَّوْبِ الْوَاحِدِ سُنَّةٌ كُنَّا نَفْعَلُهُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَا يُعَابُ عَلَيْنَا فَقَالَ ابْنُ مَسْعُوْدٍ إِنَّمَا كَانَ ذَاكَ إِذْ كَانَ فِي الثِّيَابِ قِلَّةٌ فَأَمَّا إِذَا وَسَّعَ اللّٰهُ فَالصَّلَاةُ فِي الثَّوْبَيْنِ أَزْكٰى۔ (رواه احمد)

771. Sayyiduna Ubayy ibn Kab رضى الله عنه narrated that to offer *salah* in a single iwrment is a *sunnah (Practice of Holy Prophet)* because they offered the *salah* with Allah's Messenger صلى الله عليه وسلم in this manner and no fault was found with them. Sayyiduna Ibn Masud رضى الله عنه explained, "That was done only when there were few garments. But when Allah has bestowed abundance (on us), *salah* in two garments is purer (or better)."[2]

[1] Bukhari # 352, Musnad Ahmed 3-335.

[2] Musnad Ahamd 5-141.

CHAPTER - X

THE SUTRAH

بَابُ السُّتْرَةِ

Sutrah is every such thing that is placed in front of one who offers the *salah*. It may be a wall, a pillar, a piece of wood or iron, etc. it is placed in front of him so that the spot of prostration stands apart and the passers-by who pass ahead of him are not sinners.
The length of the sutrah must be at least one cubit and its thickness like one finger.
For the muqtadis, the sutrah of the imam is enough. This means that if a sutrah is placed in front of the imam, it is allowed to walk before his followers (muqtadis) even if nothing is placed ahead of them.
It is not allowed to walk between the imam and the sutrah. However, if a worshipper who is in the rear detects an unoccupied space in the first row then he is allowed to walk in front of the back rows up to the first to its unoccupied place, and stand there because those in the back rows are to blame for not filling up the space in front of them.
The detailed commands of sutrah will follow in the commentaries to the *ahadith* in the subsequent lines.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S صلى الله عليه وسلم PRACTICE

(٧٧٢) عَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَغْدُو اِلَى الْمُصَلَّى وَالْعَنَزَةُ بَيْنَ يَدَيْهِ تُحْمَلُ وَتُنْصَبُ بِالْمُصَلَّى بَيْنَ يَدَيْهِ فَيُصَلِّي اِلَيْهَا۔ (رواه البخاري)

772. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم used to go out in the morning of the place to the *salah* of eed. A short spear was carried ahead of him and planted in front of him at the place of the eed *salah*. He would offer the *salah* facing it. [1]

COMMENTARY: It was a practice that servants carried a spear along to use as a sutrah or to smash lumps of earth as they walked with the Prophet صلى الله عليه وسلم. In the areas of eed *salah* there was no wall or natural obstruction to be used as a sutrah. They would be open wide places, so spear was planted to serve as a sutrah in front of the Prophet صلى الله عليه وسلم

PASSING BEYOND THE SUTRAH

(٧٧٣) وَعَنْ اَبِي جُحَيْفَةَ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ وَهُوَ بِالْاَبْطَحِ فِي قُبَّةٍ حَمْرَاءَ مِنْ اَدَمٍ وَرَأَيْتُ بِلَالًا اَخَذَ وَضُوْءَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرَأَيْتُ النَّاسَ يَبْتَدِرُوْنَ ذٰلِكَ الْوَضُوْءَ فَمَنْ اَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهٖ وَمَنْ لَمْ يُصِبْ مِنْهُ اَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهٖ ثُمَّ رَأَيْتُ بِلَالًا اَخَذَ عَنَزَةً فَرَكَزَهَا وَخَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي حُلَّةٍ حَمْرَاءَ مُشَمِّرًا صَلَّى اِلَى الْعَنَزَةِ بِالنَّاسِ رَكْعَتَيْنِ وَرَأَيْتُ النَّاسَ وَالدَّوَابَّ يَمُرُّوْنَ بَيْنَ يَدَيِ الْعَنَزَةِ۔ (متفق عليه)

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[1] Bukhari # 973, Ibn Yajah # 1304, in terchange of worab), Darini (brief) # 1410, Munad Ahmad 2-145,

773. Sayyiduna Abu Junayfah رضی اللہ عنہ narrated that he saw Allah's Messenger صلی اللہ علیہ وسلم in Makkah at Al-Abtah. He was in a tent of red leather. Bilal رضی اللہ عنہ collected the ablution water remaining after the ablution of Allah's Messenger صلی اللہ علیہ وسلم. He also saw other people vie with each other to get that ablution water. Whoever got any of it he rubbed himself with it, but whose did not get any, took some of the moisture from the hand of his neighbour (companion). He then saw Bilal رضی اللہ عنہ take a spear and plant it in the ground. Then, Allah's Messenger صلی اللہ علیہ وسلم came out quickly, clad in a red striped garment. He led the sahabah رضی اللہ عنہ through two rakaat facing the qiblah. He also saw that people and animals passed beyond the spear.[1]

COMMENTARY: Al-Abtah is drain near Makkah on the route to Mina. It is also called Muhsab and Batha. It is so-named because of the pebbles in it.
The (حلة) hullah is a pair of garments: a waist-wrapper and a sheet of cloth. The garment of the Prophet صلی اللہ علیہ وسلم had red stripes. It was not all red which men are not permitted it being *makruh tahrimi(disapproved to forbidden).*

RIDING BEAST OF SADDLE

(٧٧٤) وَعَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْرِضُ رَاحِلَتَهُ فَيُصَلِّي اِلَيْهَا مُتَّفَقٌ عَلَيْهِ وَزَادَ الْبُخَارِيُّ قُلْتُ اَفَرَأَيْتَ اِذَا هَبَّتِ الرِّكَابُ قَالَ كَانَ يَاخُذُ الرَّحْلَ فَيُعَدِّلُهُ فَيُصَلِّي اِلٰى اٰخِرَتِهٖ۔

774. Sayyiduna Nafi رحمہ اللہ narrated from Sayyiduna Ibn Umar رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم made his riding beast kneel and offered the *salah* facing it.
Bukhari's version has that Nafi رحمہ اللہ asked Ibn Umar, رضی اللہ عنہ "what did he do when the beast got away?" He said, "He put the saddle straight and offered the *salah* facing its back support of wood (that was higher)."[2]

(٧٧٥) وَعَنْ طَلْحَةَ بْنِ عُبَيْدِاللّٰهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وَضَعَ اَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُؤَخَّرَةِ الرَّحْلِ فَلْيُصَلِّ وَلَا يُبَالِ مَنْ مَرَّوَرَاءَ ذٰلِكَ۔ (رواہ مسلم)

775. Sayyiduna Talhad ibn Ubaydullah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when one of you puts in front of him (something) the like of the back of a saddle, he must offer *salah* without caring about those who pass beyond this (sutrah)."

COMMENTARY: Once something like a sutrah is placed in front of him and people move beyond it, he must not be distracted while offering the *salah*. It does not disturb his concentration. Or, the words without caring may refer to those who pass: If a sutrah is planted in front of the worshipper who offers the *salah* then those who pass beyond it must not worry, for, there is no sin in doing that.

GRAVE SIN TO PASS BEFORE WORSHIPPER

(٧٧٦) وَعَنْ اَبِي جُهَيْمٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ

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[1] Bukhari # 376, Muslim # 250-503.

[2] Bukhari # 507 (with the addition), Muslim # 247-502.

لَكَانَ اَنْ يَقِفَ اَرْبَعِيْنَ خَيْرًا لَهُ مِنْ اَنْ يَمُرَّ بَيْنَ يَدَيْهِ قَالَ اَبُوالنَّضْرِ لَااَدْرِيْ قَالَ اَرْبَعِيْنَ يَوْمًا اَوْ شَهْرًا اَوْ سَنَةً۔ (متفق علیه)

776. Sayyiduna Abu Juhaym رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If he who passes in front of one who is offering the *salah* knew how much Punishment he deserves, he would prefer to wait for forty than to pass in front of him." (A sub narrator) Abu Nadr رحمہ اللہ said that he could not say if it was forty days or months or years.[1]

COMMENTARY: Imam Tahawi رحمہ اللہ writes in Mushkil ul-Aathar that the words are forty years, not forty months or forty days. He cites the *hadith* of Sayyiduna Abu Hurayrah رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم said, "He who passes in front of his brother who implores (Allah) his lord (meaning, he offers *salah*) and should he realize (how sinful it is) then it is better for him to stay put at his place for one hundred years that to take a step forward." (See hadith #787).

These a*hadith* tell us that is a grave sin to pass in front of one who offers the *salah*. This may be gauged from the preceding *hadith* that says: it is better to wait for forty years' or Abu Hurayrah's رضی اللہ عنہ *hadith*: for one hundred years.

COMPEL HIM TO STAY PUT

(٧٧٧) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلَّى اَحَدُكُمْ اِلٰى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَاَرَادَ اَحَدٌ اَنْ يَّجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ فَاِنْ اَبٰى فَلْيُقَاتِلْهُ فَاِنَّمَا هُوَ شَيْطَانٌ۔ هٰذَا لَفْظُ الْبُخَارِيِّ وَلِمُسْلِمٍ مَعْنَاهُ۔

777. Sayyiduna Abu Saeed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you offers *salah* facing something that bars people from him (sutrah) and someone else intends to pass in front of him (within the barrier), then he must be turned back. If he refuses to desist, he must be killed because he is a devil."[2]

COMMENTARY: It does not mean that he should be killed in the real sense. Rather, he should be repelled forcibly and prevented from perpetrating such a grave mistake.

Qadi Iyad رحمہ اللہ said that he should be repelled with such a thing as is permissible to use. If he dies, the ulama (Scholars) say unanimously that there is no retaliation for that but diyat (or blood wit) is *wajib (expedient)* according to some scholars but not *wajib (expedient)* in the opinion of others.

Since the devil prompts him, he is like a devil. Or, he is a devil among mankind, meaning a rebel. Hence, evil men are called devils.

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[1] Bukhari # 510, Muslim # 261-507, Abu Dawud # 701, Tirmidhi # 336, Nasa # 756, Ibn Majah #945, Darimi # 1417, Muwatla Maalik # 9.10-37, Musnad Ahmad 4-169.

[2] Bukhari # 509/words of Bukhari) Muslim # 259-505 (similar meaning), Abu Dawud # 300, Nasa'i # 757, Ibn Majah # 954 (same meaning), Darimi # 1411, Muwatta Raclin # 9.10-36, Musnad Ahmad 3-36.

SUTRAH PRESERVES *SALAH*

(٧٧٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَقْطَعُ الصَّلَاةَ اَلْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ وَيَقِي ذٰلِكَ مِثْلُ مُؤَخَّرَةِ الرَّحْلِ۔ (رواه مسلم)

778. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A woman, an ass and a dog (when they pass in front of a worshipper) make his *salah* invalid. But, to place something like the back of a saddle (in front of him) preserves it from being made invalid."[1]

COMMENTARY: The *salah* is not made invalid if anyone passes in front of a person who offers the *salah*. A majority of the scholars among the sahabah رضی اللہ عنہ and others hold that no one's *salah* becomes invalid on anyone or anything, including the three named in the *hadith*, passing in front of him.

As for this *hadith* and other a*hadith* like it, they underscore the need to have a sutrah in front of one who offers the *salah*. Or, the *hadith* means that these three distract the worshipper and rab him of his concentration: humility and submission, which things are the real spirit of the *salah*. Or, it means that the worshipper is distracted and his thoughts are diverted to these things and his *salah* is nearer invalidity.

WHY NAME WOMAN, ASS & DOG: On the face of it, the *hadith* seems to say that only these three disturb the *salah* when they pass in front of the worshipper while anything else does not disturb it. However, it is not so. These three are specified because the heart inclines to them more than to the others. As for a woman, this is very apparent in her case. As for an ass, often devils accompany it and this is why when it brays, it is *mustahab (desirable)* to recite the ta'awudh. When an ass passes in front of him, the worshipper turns his mind to it because of the devils with it. As for a dog, not only is it filthy absolutely but also it is likely to hurt, so the mind draws away towards it.

WOMAN DOES NOT INVALIDATE *SALAH*

(٧٧٩) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ وَاَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ كَاعْتِرَاضِ الْجَنَازَةِ۔ (متفق علیه)

779. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم used to offer *salah* in the night and she would be lying down between him and the qiblah (which is in front of him) as though in a funeral bier (in front of those offering a funeral *salah*).[2]

COMMENTARY: She gave the example of the funeral bier to emphasise that she did not lie in any corner, but flat straight in front of the Prophet صلی اللہ علیہ وسلم. This shows that if a woman comes in front of anyone offering the *salah* then his *salah* is not invalidated.

SHE-ASS DOES NOT MAKE *SALAH* VOID

(٧٨٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اَقْبَلْتُ رَاكِبًا عَلٰى اَتَانٍ وَاَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْاِحْتِلَامَ وَرَسُوْلُ اللّٰهِ صَلَّى

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[1] Muslim # 266-511, Ibn Majah (first portion) # 950, Musnad Ahmad 2-425.

[2] Bukhari # 383, Muslim # 267-512, Abu Dawud (with similar wording) # 711, Ibn Majah # 956, Musnad Ahmad 6-199.

اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِالنَّاسِ بِمِنًى إِلَى غَيْرِ جِدَارٍ فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ فَنَزَلْتُ وَأَرْسَلْتُ الْأَتَانَ تَرْتَعُ وَدَخَلْتُ فِي الصَّفِّ فَلَمْ يُنْكِرْ ذٰلِكَ عَلَيَّ أَحَدٌ۔ (متفق عليه)

780. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that one day when he was close to the age of puberty, he came riding a she-ass while Allah's Messenger صلی اللہ علیہ وسلم was leading the people in *salah* at Mina without a wall (or sutrah of any kind) in front of him. He passed in front of some portion of the row, alighted (from the she-ass) and let it go to graze. He joined the row and none (of them) censured him.[1]

COMMENTARY: Ibn Abbas رضی اللہ عنہ proves that if a she-ass passes in front of those who offer the *salah* then their *salah* is not invalidated. Since he was not an adult at that time, no one rebuked him, nor prevented him.

SECTION II — اَلْفَصْلُ الثَّانِي

PLACING THE STAFF

(٧٨١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ تِلْقَاءَ وَجْهِهِ شَيْئًا فَإِنْ لَّمْ يَجِدْ فَلْيَنْصِبْ عَصَاهُ فَإِنْ لَّمْ يَكُنْ مَعَهُ عَصًا فَلْيَخْطُطْ خَطًّا ثُمَّ لَا يَضُرُّهُ مَا مَرَّ أَمَامَهُ۔ (رواه ابوداؤد وابن ماجة)

781. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when any of you decides to offer *salah*, he must put something (like a wall, pillor) opposite to his face. If he finds nothing, let him pitch his staff erect and if he has none with him, then he must scratch a line. Then if anyone passes beyond it, will not harm him (or detract from his humble concentration)."[2]

COMMENTARY: This *hadith* permits that if one has nothing else, he may pitch his staff and, if that is not possible, simply it across length wise. However, some ulama (Scholars) hold that, in the second case, it will not suffice as a sutrah. This is stated in sharah Manbah. The kifayah states that if the staff is placed down, instead of planting it, then it should be placed length wise not breadth wise.

SCRATCHING A LINE: This *hadith* says that if a person despairs of finding anything whatsoever and has no staff too, then he must scratch or draw a line. That would suffice him as a sutrah. This is the ancient opinion of Imam Shafi رضی اللہ عنہ the ruling of Imam Ahmad رحمہ اللہ and some of the later day scholars of the Hanafiyah. But, most of the Hanafi scholars and Imam Maalik رحمہ اللہ has revoked his ancient opinion by his recent ruling, saying that the *hadith* is weak and confusing. Not only is the line not worth while but also indiscernible from a distance. The author RH) of al-hidayah also adopts this ruling. The some may be deduced from the opinion of Shaykh Ibn al-Hammam رحمہ اللہ that, instead of a line, placing a sutrah alone is abiding by the *sunnah (Practice of Holy Prophet)* and preferable and better because a raised sutrah is completely visible and recognisable. Also, it removes doubts and

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[1] Bukhari # 493, Muslim # 254-504, Abu Dawud # 715, Muwatta Maalik # 9.11-41, Musnad Ahmad 1-264.

[2] Abu Dawud # 689, Ibn Majah # 943, Musnad Ahmad 2-249.

uncertainties from the mind of the worshipper and gives him peace of mind and heart. Furthermore, the scholars differ on the description of the line. How should it be drawn? Some say that it should be drawn lengthwise towards the qiblah but some others hold that it ought to be breadth wise from right to left, but the opted course is to draw it lengthwise.

SUTRAH SHOULD BE NEAR

(٧٨٢) وَعَنْ سَهْلِ بْنِ اَبِي حَثْمَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى اَحَدُكُمْ اِلٰى سُتْرَةٍ فَلْيَدْنُ مِنْهَا لَا يَقْطَعِ الشَّيْطَانُ صَلَاتَهُ۔ (رواه ابوداؤد)

782. Sayyiduna Sahl ibn Abu Hathmah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you offers *salah* facing a sutrah, he must keep close to it that the devil may not make his *salah* invalid.[1]

COMMENTARY: The sutrah must be erected in close proximity such that prostration is made next to it so that the devil may not interrupt the worshipper's *salah*, it is probable that someone may pass in front of him and the devil will cause him to doubt and wander and he will lose concentration. It is like voiding the *salah* because its perfection and reward can be had only with concentration. Hence, the sutrah must be near,

NOT IN LINE WITH FOREHEAD

(٧٨٣) وَعَنِ الْمِقْدَادِ بْنِ الْاَسْوَدِ قَالَ مَارَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي اِلٰى عُوْدٍ وَلَا عَمُوْدٍ وَلَا شَجَرَةٍ اِلَّا جَعَلَهُ عَلٰى حَاجِبِهِ الْاَيْمَنِ اَوِالْاَيْسَرِ وَلَا يَصْمُدُ لَهُ صَمْدًا۔ (رواه ابوداؤد)

783. Sayyiduna Al-Miqdad ibn Al-Aswad narrated that he never saw Allah's Messenger صلی اللہ علیہ وسلم offer *salah* towards a stick, a pillar or a tree with that directly opposite to him. Rather, it was to his right or left eyebrow (and he never alligned himself to it).[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم was very particular that he did not have the sutrah directly opposite his forehead but opposite his eyebrow, either right or left. This was done to avoid resemblance to idol-worship.

DOG AND DONKEY DO NOT INVALIDATE *SALAH*

(٧٨٤) وَعَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ اَتَانَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِي بَادِيَةٍ لَنَا وَمَعَهُ عَبَّاسٌ فَصَلّٰى فِيْ صَحْرَاءَ لَيْسَ بَيْنَ يَدَيْهِ سُتْرَةٌ وَحِمَارَةٌ لَنَا وَكَلْبَةٌ تَعْبَثَانِ بَيْنَ يَدَيْهِ فَمَا بَالٰى بِذٰلِكَ۔ (رواه ابوداؤد وللنسائی ونحوه)

784. Sayyiduna Al-Fadl, ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم visited them with (Sayyiduna) Abbas رضی اللہ عنہ while they were in their desert. He offered *salah* in the desert but there was no sutrah in front of him. A she-ass and a bitch belonging to them played ahead of him, but he did not care about that.[3]

COMMENTARY: It was customary for the Arabs to go to the desert and encamp there for

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[1] Abu Dawud # 655, Nasa'i #748.

[2] Abu Dowud # 693, Musnad Ahmad 6-4.

[3] Abu Dawud # 718, Nasa'i # 753, Musnad Ahamd 1-211.

some days. Every tribe, or group, had their own desert. Abbas رضی اللہ عنہ also had his desert or open country.
We learn from this *hadith* that if donkeys and dogs pass in front of a worshipper, his *salah* is not made void. Also, if *salah* is observed on a thorough fare, it is not *wajib (expedient)* to erect a sutrah, but it is *mustahab (desirable)* to do so.

NOTHING PASSING AHEAD DEFECTS *SALAH*

(٧٨٥) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لاَ يَقْطَعُ الصَّلَاةَ شَيْءٌ وَادْرَأُوْا مَا اسْتَطَعْتُمْ فَاِنَّمَا هُوَ شَيْطَانٌ۔ (رواہ ابوداؤد)

785. Sayyiduna Abu Saeed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Nothing invalidates *salah* (by passing in front of the worshipper), but, repel, as for as possible, whoever tries to pass in front of you, for he really is a devil."[1]

COMMENTARY: This *hadith* also asserts explicitly that nothing that passes in front of a worshipper deters from his *salah*. It may be a woman, a dog or an ass (none of them invalidates the *salah*). See *hadith* # (778).

SECTION III اَلْفَصْلُ الثَّالِثُ

(٧٨٦) وَعَنْ عَائِشَةَ قَالَتْ كُنْتُ اَنَامُ بَيْنَ يَدَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرِجْلَاىَ فِيْ قِبْلَتِهٖ فَاِذَا سَجَدَ غَمَزَنِيْ فَقَبَضْتُ رِجْلَيَّ وَاِذَا قَامَ بَسَطْتُّهُمَا قَالَتْ وَالْبُيُوْتُ يَوْمَئِذٍ لَيْسَ فِيْهَا مَصَابِيْحُ۔ (متفق علیہ)

786. Sayyidah Ayshah رضی اللہ عنہا narrated that she would be sleeping in front of Allah's Messenger صلی اللہ علیہ وسلم (while he offered *salah*), her legs towards his *qiblah* (where he prostrated). So, when he prostrated himself, he prodded her (legs) and she would draw them up. Again, when he stood up, she stretched them out. She said, "Those days, the houses lacked lamps."[2]

COMMENTARY: Sayyidah Ayshah's رضی اللہ عنہا conduct did not invite the prophet's صلی اللہ علیہ وسلم censure. So she continued to do that.

PASSING IN FRONT OF WORSHIPPER

(٧٨٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ يَعْلَمُ اَحَدُكُمْ مَا لَهٗ فِيْ اَنْ يَمُرَّ بَيْنَ يَدَىْ اَخِيْهِ مُعْتَرِضًا فِي الصَّلَاةِ كَانَ لَاَنْ يُّقِيْمَ مِائَةَ عَامٍ خَيْرٌ لَّهٗ مِنَ الْخُطْوَةِ الَّتِيْ خَطَا۔ (رواہ ابن ماجۃ)

787. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Where one of you to know how sinful it is to pass across in front of his brother who offers the *salah*, it would be better for him to stay still than to take one step forward."[3]

(٧٨٨) وَعَنْ كَعْبِ الْاَحْبَارِ قَالَ لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّيْ مَاذَا عَلَيْهِ لَكَانَ اَنْ يُّخْسَفَ بِهٖ خَيْرًا لَّهٗ مِنْ اَنْ يَّمُرَّ بَيْنَ يَدَيْهِ وَفِيْ رِوَايَةٍ اَهْوَنَ عَلَيْهِ۔ (رواہ مالک)

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[1] Abu Dawud # 719.

[2] Bukhari # 513, Muslim # 272-512, Abu Dawud # 712, Nasa'i # 168, Muwatta Maalik # 7.1-2, Musnad Ahmad 6-148.

[3] Ibn Majah # 946.

788. Sayyiduna Kab al-Ahbar رضی اللہ عنہ narrated, "were one who passes in front of a worshipper who offers *salah* to know what punishment awaits him, it would be better for him to be swallowed by the earth than to pass in front of him." According to another version the words are: "easier for him" (instead of "better for him").[1]

DISTANCE AT WHICH HE MAY PASS

(۷۸۹) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى أَحَدُكُمْ إِلَى غَيْرِ السُّتْرَةِ فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْحِمَارُ وَالْخِنْزِيْرُ وَالْيَهُوْدِيُّ وَالْمَجُوْسِيُّ وَالْمَرْأَةُ وَتُجْزِئُ عَنْهُ إِذَا مَرُّوْا بَيْنَ يَدَيْهِ عَلَى قَذْفَةٍ بِحَجَرٍ۔

(رواہ ابوداؤد)

789. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you offers *salah* without placing a sutrah then his *salah* will become invalid if an ass, a pig, a jew, a Magian or a woman pass in front of him. But, it is allowed if they pass in front of him at a distance of a stone's throw,"[2]

COMMENTARY: When a stone is thrown the place where it drops is the distance at which these may pass without causing any defect in a worshipper's *salah*.

The ulama (Scholars) say that the stone's throw is the ramijimar in Hajj(Pilgrimage). It is the distance from which pebbles are thrown at the columns. It is stated to be three cubits.The interpretation of this *hadith* is as in the commentary of *hadith* #778: what is *salah* being invalidated?

CHAPTER - XI

THE NATURE OF *SALAH* بَابُ صِفَةِ الصَّلٰوةِ

In this chapter, the ahadith reproduced show the method of offering the *salah* and its essentials and parts.

SECTION I اَلْفَصْلُ الْاَوَّلُ

CORRECT METHOD OF OFFERING *SALAH*

(۷۹۰) عَنْ أَبِيْ هُرَيْرَةَ أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فِيْ نَاحِيَةِ الْمَسْجِدِ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْكَ السَّلَامُ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَرَجَعَ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ فَقَالَ وَعَلَيْكَ السَّلَامُ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَقَالَ فِي الثَّالِثَةِ أَوْ فِي الَّتِيْ بَعْدَهَا عَلِّمْنِيْ يَا رَسُوْلَ اللّٰهِ فَقَالَ إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوْءَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ ثُمَّ اقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْاٰنِ ثُمَّ ارْكَعْ حَتّٰى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتّٰى تَسْتَوِيَ قَائِمًا ثُمَّ اسْجُدْ حَتّٰى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتّٰى تَطْمَئِنَّ جَالِسًا ثُمَّ اسْجُدْ حَتّٰى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتّٰى تَطْمَئِنَّ جَالِسًا وَفِيْ رِوَايَةٍ ثُمَّ ارْفَعْ حَتّٰى تَسْتَوِيَ قَائِمًا ثُمَّ افْعَلْ ذٰلِكَ فِيْ صَلَاتِكَ كُلِّهَا۔ (متفق علیه)

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[1] Muwatta Maalik # 9.10-38.

[2] Abu Dawud # 704.

790. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that while Allah's Messenger صلی اللہ علیہ وسلم was sitting in a corner of the mosque; a man came in and offered the *salah*. Then he came and presented (the greeting) salaam. He said to him. And on you be salaam. Go and offer the *salah*, for, you have not offered it." He went back and offered the *salah* (as he had done previously) and came again presenting salaam. He gave the response and said, "Go, and offer the *salah*, for, you have not offered it," (This happened three times and) the third or the fourth time, the man submitted, "O Messenger of Allah, teach me (how may I offer the *salah*)," The Prophet صلی اللہ علیہ وسلم said, "When you decide to offer *salah*, make ablution very carefully. Then stand facing the qiblah, and call the takbir. Recite from the Quran what is easy for you. Then go into ruku (bowing posture) till you have made it perfectly. Raise yourself till you are erect. Then go into sajdah (prostration) and make it perfect. Then raise yourself till you have seated well and then make the (second) prostration in a composed manner. Then raise yourself and sit till you are well seated."
According to another version: "Then rise up till you are erect. Then do that all through your *salah*,"[1]

COMMENTARY: The hadith emphasizes that one must make ruku and sajdah (bowing and prostration) in a composed, steady manner and in the perfect form prescribed for them. The *tasbih* also must be recited calmly.

IS IT *FARD (OBLIGATORY)* OR *WAJIB (EXPEDIENT)*: On the basis of this hadith, Imam Shafi رحمہ اللہ Imam Ahmad رحمہ اللہ and Imam Yusuf رحمہ اللہ hold that it is *fard (obligatory)* to be composed, steady and unhurried in ruku sajdah, qawmah and *jalsah* (bowing, prostration, short sitting between two prostrations and prolonged sitting at the end of the second *rakaah* and final rakaah). This is why the Prophet صلی اللہ علیہ وسلم had told the man that his *salah* was not valid which is a sign of that being *fard (obligatory)*. Their ruling is that if anyone does not observe a composed, steady attitude in performing any of the postures then his *salah* is invalid and must be repeated.

Imam Abu Hanifah رحمہ اللہ and Imam Ahmad رحمہ اللہ hold that it is *wajib (expedient)* to be composed and steady in ruku and sajdah, and a *sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم*)* to do that in qawmah and jalsah. They deduce that the hadith does not actually reject the *salah*, but questions the perfection of the *salah* because the conceding words of this hadith in Abu Dawud, Tirmidhi and Nasa'i are that the Prophet صلی اللہ علیہ وسلم said to this man, "If you do that (and observe composure) perfectly, then your *salah* is perfect but if you do something less in it, then you make your *salah* defective," A command of this kind is given for a *wajib (expedient)* or a *sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم*)*, for, without observing it, the deed is defective and imperfect. Hence, the Prophet's صلی اللہ علیہ وسلم command to that man to re-offer his *salah* was given so that he might offer a *salah* which is perfect in all respects and not defective in any way. If observing in a composed, steady and unhurried manner was fard (obligatory) then the Prophet صلی اللہ علیہ وسلم would have disallowed him right in the beginning and stopped him from offering the *salah* without respecting the fard (obligatory).

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[1] Bukhari # 757, Muslim # 45-397, Abu Dawud # 856, Trimidhi: (of like meaning) # 303, Nasa'i # 1053, Ibn Majah # 1000, Musahd Ahmad 2-437.

This hadith teaches us some things:

(i) A scholar and adviser must teach an ignorant man who makes a mistake very politely so that he is induced to correct himself voluntarily otherwise rudeness would make him awry.

(ii) It is mustahabb to greet with salaam on meeting even if it is after a short time following the first meeting.

(iii) If anyone is slightly negligent in observing the *wajib (expedient)* of *salah* then his *salah* is not correctly offered and is not a *salah* in the real sense of the word and it will be said that he did not offer the *salah.*

The first version of the hadith alludes to the jalsah istirahat (to sit momentarily after the second prostration before standing up in the first and third rakaah). So, Imam Abu Hanifah رحمه الله regards it as a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* but Imam Shaf'i رحمه الله does not classify it as a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)*. This will be discussed in detail at a later stage.

THE PROPHET'S *SALAH*

(٧٩١) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيْرِ وَالْقِرَاءَةِ بِالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ وَلٰكِنْ بَيْنَ ذٰلِكَ وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوْعِ لَمْ يَسْجُدْ حَتّٰى يَسْتَوِيَ قَائِمًا وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ لَمْ يَسْجُدْ حَتّٰى يَسْتَوِيَ جَالِسًا وَكَانَ يَقُوْلُ فِيْ كُلِّ رَكْعَتَيْنِ التَّحِيَّةُ وَكَانَ يفرش رِجْلَهُ الْيُسْرٰى وَيَنْصِبُ رِجْلَهُ الْيُمْنٰى وَكَانَ يَنْهٰى عَنْ عُقْبَةِ الشَّيْطَانِ وَيَنْهٰى أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ افْتِرَاشَ السَّبُعِ وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيْمِ۔

(رواه مسلم)

791. Sayyidah Ayshah رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **began his *salah* with the takbir and the recital of (**الحمد لله رب العلمين**) (surah al-Fatihah) when he went into the bowing posture, he did not keep his head high or bent low, but he held it straight between the two extremes (with his back and neck in line). When he raised his head from bowing, he did not go into prostration without first standing erect. So, too, when he raised his head from prostration, he did not go into (the second) prostration without first sitting (straight). At the end of every two rakaat, he recited at-tahiyat. (while sitting,) he turned his left foot (to right) inwards (and sat on it) and he raised up his right foot (on its toes bent forward). He forbade uqbatish. Shaytan (meaning the devil's manner of sitting or the heals). He also forbade men to spread out their arms like a wild beast (in prostration). And he finished the *salah* with the taslim (or salaam).**[1]

COMMENTARY: The words of Sayyidah Ayshah رضى الله عنه about the Prophet صلى الله عليه وسلم beginning the *salah* with the takbir and recital of (الحمد لله رب العلمين) establish that he recited the Bismillah (بسم الله) inaudibly. This therefore, is the ruling of Imam Abu Hanifah رحمه الله.

POSTURE FOR THE QADAH: He tucked his left foot to the right inwards and sat on it

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[1] Muslim # 240-498, Abu Dawud # 783, Musnad Ahmad 6-194.

and he raised up his right foot on its toes which were turned forward (toward the qiblah). Clearly, the Prophet صلى الله عليه وسلم sat in the same manner in both qadahs (in the *salah*) and Imam Abu Hanifah رحمه الله emulates him.

The next hadith of Abu Humayd Saidi رحمه الله establishes that the Prophet صلى الله عليه وسلم adopted iftirash (spreading his feet) in the first qadah, but tawrak sitting on hips in the second. Accordingly, Imam shafi رحمه الله adopts this procedure.

Imam Maalik رحمه الله adopts tawrak in both the qadahs.

Imam Ahmad رحمه الله holds that if a *salah* is made up of two tashahhud (qadahs) then tawrak is observed in the last. If there is only one tashahhud then iftirash is observed.

EVIDENCE FOR THE HANAFIS: This hadith and many more are evidence for Imam Abu Hanifah's رحمه الله practice. This is how the Prophet صلى الله عليه وسلم sat (as described in this hadith) in both the qadahs and it is a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)*. Besides, the Method of Imam Abu Hanifah رحمه الله is more strenuous and difficult than other methods. It is stated explicitly in ahadith that the best and loftiest deed is that which is arduous, exhausting and difficult.

As for the ahadith that say that the Prophet صلى الله عليه وسلم sat on his hips in the second qadah, they relate to his old age and weakness because the duration of the second qadah is longer and it is easier to sit on the hips.

UQBATISH-SHAYTAN: It is a particular method of sitting. The hips rest on the ground and both the shins are raised up. Both palms rest on the ground. It resembles a dog's sitting posture.All the ulama (Scholars) say unanimously that this method of sitting in the qardah is makruh.

Allamah Teebi رحمه الله said that Uqbatish Shaytan is to place the hips on the heels. Considering the word uqbah, this meaning is more appropriate.

SAJDAH: The Prophet صلى الله عليه وسلم forbade men to spread out their arms on the ground while prostrating. It resembles beasts, meaning dogs etc. men only are forbidden because women must put their owns on the ground, for, in this way, the body does not become prominent.

***SALAH*:** The last sentence of the hadith is very obvious: the Prophet صلى الله عليه وسلم concluded his *salah* with the salaam. Among the hanafis to end with the salaam is *wajib (expedient)*, but among the Shafis it is *fard (obligatory)*.

RAISING HANDS

(٧٩٢) وَعَنْ اَبِي حُمَيْدٍ نِ السَّاعِدِيِّ قَالَ فِيْ نَفَرٍ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا اَحْفَظُكُمْ لِصَلَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ وَإِذَا رَكَعَ اَمْكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ ثُمَّ هَصَرَ ظَهْرَهُ فَإِذَا رَفَعَ رَاْسَهُ اسْتَوٰى حَتّٰى يَعُوْدَ كُلُّ فَقَارٍ مَكَانَهُ فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلَا قَابِضِهِمَا وَاسْتَقْبَلَ بِاَطْرَافِ اَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلٰى رِجْلِهِ الْيُسْرٰى وَنَصَبَ الْيُمْنٰى فَإِذَا جَلَسَ فِي الرَّكْعَةِ الْاٰخِرَةِ قَدَّمَ رِجْلَهُ الْيُسْرٰى وَنَصَبَ الْاُخْرٰى وَقَعَدَ عَلٰى مَقْعَدَتِهٖ

(رواه البخاری)

792. Sayyiduna Abu Humayd as-Saidi رضی الله عنه narrated to a number of the sahabah

(companions) رضی اللہ عنہ that he was one of them who had best preserved the manner of the *salah* of Allah's Messenger صلی اللہ علیہ وسلم. He observed that when he called the takbir (*Allahu Akbar*) he raised his hands up to his shoulders. When he went into ruku (meaning, he bowed), he grasped his knees and bent his back (aligning it straight with his neck). When he raised his head (from there), he stood erect so that all the joints were back in Proper place. When he went into sajdah (meaning, he prostrated), he placed his (palms on the ground and placed his) arms such that they were neither spread nor nearer to his ribs, the tips of his toes faced the qiblah. When he sat at the end of the second rakaah, he sat on his left foot and raised the right (foot), when he sat at the end of the last rakaah, he put the left foot forward and raised the other (right foot) and sat on his hips.[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم raised his hands up to the Shoulders when he called the takbir. This is what Imam Shafi رحمہ اللہ emulates.

However, Imam Abu Hanifah رحمہ اللہ said that with the takbir tahrimah, the hands should be raised up to the earlobes (meaning, to their level). This is what is stated in other ahadith. Some ahadith mention a third method: raising the hands higher than the ears. Hence, Imam Abu Hanifah رحمہ اللہ did not adopt the first way of raising them up to below the ears (meaning, the shoulders) or of raising them higher than ear-level. He follows a mid-course.

Imam Shafi رحمہ اللہ reconciles the three methods when he says: the hands should be raised with the takbir tahrimah in such a way that the palms of the hands should be in line with the shoulders, the thumbs in line with the ear-lobes and the tips of the fingers at the upper end of the ears.

There is another explanation, too. These ahadith concern different times, meaning that the Prophet صلی اللہ علیہ وسلم raised his hands in any of these ways at different times.

In bowing, he held his knees tightly with his hands and spread his fingers, lowered his neck and placed it in line with his back. The ulama (Scholars) say that the fingers must be kept a part in bowing but joined together in prostration. During the takbir tahrimah and the tashahhud they must be left as they are.

The method of prostration described here suggests that during the prostration, the fingers and palms should be spread on the ground, the wrists should be raised up and the sides should be kept apart (from the arms) so that should a kid (of a lamb) wish, it could come through it.

This hadith does not say anything about the procedure of going to sajdah from the qawmah. Should the knees be placed first or the hands. Both methods are correct, but most hold that the better and approved course is to first place the knees on the ground. (Qawmah is to stand erect after ruku and before prostrating).

RAFA YADAYN[2]

(۷۹۳) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ اِذَا افْتَتَحَ الصَّلٰوةَ وَاِذَا كَبَّرَ لِلرُّكُوْعِ وَاِذَا رَفَعَ رَاْسَهٗ مِنَ الرُّكُوْعِ رَفَعَهُمَا كَذٰلِكَ وَقَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ رَبَّنَا لَكَ الْحَمْدُ وَكَانَ لَا يَفْعَلُ ذٰلِكَ فِي السُّجُوْدِ۔ (متفق عليه)

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[1] Bukhari # 828, Abu Dawud (with more and a different approach) # 730.

[2] Rafa yadayn is to raise both hands when saying *Allahu Akbar*, the takbir tahrimah,

793. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم raised his hands to the level of his shoulders when he began the *salah* and when he called Allahu Akbar for the ruku. Also when he raised his head from the ruku he raised them again, saying. (سمع الله لمن حمده) (Allah has heard him who praises Him, meaning: He approves his praise) and (ربنا لک الحمد) (our lord, praise belongs to you). But, Allah's Messenger صلى الله عليه وسلم did not do that during the Prostrations.[1]

COMMENTARY: The words (ربنا لک الحمد) mean 'O lord, all praise in the world are for You. If anyone praises another, it really is your praise because you are the Creator of everything, So, praise of whatever is made is really praise of its Maker.

This portion of the hadith implies that all those who offer the *salah* must say (سمع الله لمن حمده, ربنا لک الحمد) both the expressions. But, Imam Abu Hanifah رحمه الله says that a person who offers the *salah* by himself must recite both expressions but, in a congregation, the Imam must recite only (سمع الله لمن حمده) the first while his followers will recite (ربنا لک الحمد) the second, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله hold that the Imam must recite both the expressions. Imam Tahawi رحمه الله agrees with them. Rather, even Imam Abu Hanifah رحمه الله once gave a ruling to the same effect. As for the muqtadi, they opine that he should say only (ربنا لک الحمد) the second expression.

The Prophet صلى الله عليه وسلم did not raise his hands when he went into prostration or got up from it, as he did at the time of takbir tahrimah, going into the ruku and arising from the ruku. Therefore, the Shafi's follow this procedure. They do not regard rafa yadayn as correct at any time apart from these three times.

(٧٩٤) وَعَنْ نَافِعٍ اَنَّ ابْنَ عُمَرَ كَانَ اِذَا دَخَلَ فِي الصَّلَاةِ كَبَّرَ وَرَفَعَ يَدَيْهِ وَاِذَا رَكَعَ رَفَعَ يَدَيْهِ وَاِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ رَفَعَ يَدَيْهِ وَاِذَا قَامَ مِنَ الرَّكْعَتَيْنِ رَفَعَ يَدَيْهِ وَرَفَعَ ذٰلِكَ ابْنُ عُمَرَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه البخاری)

794. Sayyiduna Nafi رحمه الله narrated that when Sayyiduna Ibn Umar رضی الله عنه began the *Salah* he called the takbir and raised his hands. When he went into the ruku he raised his hands and when he said (سمع الله لمن حمده), he raised his hands. And, when he got up after offering two rakaat he again raised his hands. Sayyiduna Ibn Umar رضی الله عنه traced this hadith to the Prophet صلى الله عليه وسلم (saying that the Prophet صلى الله عليه وسلم did so).[2]

THE HANAFI'S EVIDENCE

(٧٩٥) وَعَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتّٰى يُحَاذِيَ بِهِمَا اُذُنَيْهِ وَاِذَا رَفَعَ رَأْسَهٗ مِنَ الرُّكُوْعِ فَقَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ فَعَلَ مِثْلَ ذٰلِكَ وَفِيْ رِوَايَةٍ حَتّٰى يُحَاذِيَ بِهِمَا فُرُوْعَ اُذُنَيْهِ۔ (متفق عليه)

795. Sayyiduna Maalik Ibn al-Huwayrith رضی الله عنه narrated that when Allah's

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[1] Bukhari # 735, Muslim # 22-390, Abu Dawud # 722, Tirmidhi # 255, Nasa'i # 878, Ibn Majah # 858, Darimi # 250, Muwatta Maalik # 3.4-17.

[2] Bukhari # 739.

Messenger صلى الله عليه وسلم called the takbir tahrimah, he raised his hands till they were in line with his ears. When he raised his head after bowing (ruku) he said (سَمِعَ اللهُ لِمَنْ حَمِدَهُ) and did like that (meaning, raised his hands opposite his ears).

According to another version: "he raised his hands till they ware in line with the tops of his ears."[1]

COMMENTARY: All the ulama (Scholars) and the imams agree that hands should be raised at the time of the takbir tahrimah. As for raising them at other times, this is disputed by the Hanafi and the Shafi's. The former hold that it should be done only with the takbir tahrimah while the Shafi's contend that, it should also be done while going into ruku and returning from it.

Both sides have piles of evidences and a plethora of ahadith and aathar on which they have built their edifices.

The ulama (Scholars) of the Hanafis have tried to reconcile these ahadith. They say that the Prophet صلى الله عليه وسلم perhaps made rafa yadayn sometimes and prayed without it sometimes. Or, he may have been doing it till it was regarded as abrogated at all postures, except with the takbir tahrimah where it is retained.

The ahadith and aathar on which the hanafis rely are presented here to make the hanafi point of view clear. Imam Tirmidhi has created two chapters in his jami: Tirmidhi on this subject. The first is: Raising both hands while going into ruku (chapter 76). Under this heaa, he has reproduced the hadith of Ibn Umar رضى الله عنه which is narrated in the proceeding lines. The second chapter is: The Prophet صلى الله عليه وسلم did not raise his hands except the first time; In this chapter, he has presented the hadith of Sayyiduna Alqamah رحمه الله from Sayyiduna Ibn Masud رضى الله عنه. He said, "Shall I not offer before you the *salah* of Allah's Messenger صلى الله عليه وسلم? And he demonstrated the *salah* and did not raise the hands except for the first time (which is the takbir tahrimah).[2]

In this very chapter, he has also confirmed the hadith of Bara Ibn Aazib رضى الله عنه of like substance. He has rated the hadith of Ibn Masud رضى الله عنه as hasan. Most sahabah (companions) and tabiun, Safyan Thawri رحمه الله and the Kufians agree with it.

The hadith of Sayyiduna Ibn Masud رضى الله عنه is presented in Jami ul-Usool on the authority of Abu Dawud and Nasa'i and the hadith of Sayyiduna Bara ibn Aazib رضى الله عنه on the authority of Abu Dawud. Its words are:

"Sayyiduna Ibn Masud رضى الله عنه narrate that he observed the Prophet صلى الله عليه وسلم begin his *salah* by raising his hands to the level of his shoulders (with the takbir tahrimah) but he did not do that again (during the *salah*)."

Another version says; "He did not raise his hands again till he finished the *salah*."

As for Abu Dawud rating this hadith as not *sahih*, perhaps he means that it is not *sahih* through that particular line of transmission. But that does not reflect on the soundness of the original hadith. Or, Abu Dawud may have had in mind the rating hasan, as tirmidhi has rated it. So, we do say that all the imams and scholars of hadith regard the hadith hasan as worthy of citation.

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[1] Bukhari # 737, Muslim # 25-391, Nasa'i # 880, Ibn Majah # 859, Darimi # 1251, Musnad Ahamd 3-436.

[2] Tirmidhi # 257.

Imam Muhammad رحمه الله has reproduced in his Muwattah the hadith of Sayyiduna Ibn Umar رضى الله عنه about raising hands while going into ruku and arising from it. He comments that it is *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* to call the takbir at every change of posture whether lowering oneself or rising, but rafa yaday is done only once at the time of (takbir) tahrimah, not at any other time. This is the opinion of Imam Abu Hanifah رحمه الله. There are very many aathar about it.

Then he has presented a tradition of Aasim ibn Kuiayb Kharmi رحمه الله from his father (Kulayb RH) who was a tabi's of Sayyiduna Ali رضى الله عنه "Sayyiduna Ali (كرم الله وجهه) did not make rafa yadayn except with the takbir oola (first takbir)."

Mujahid رحمه الله said that he had offered *salah* with Sayyiduna Ibn Umar رضى الله عنه. He used to make rafa yadayn (raising hands with takbir) only once. Aswad رحمه الله said that he observed Sayyiduna Umar Ibn Khattab رضى الله عنه make rafa yadayn with the takbir oola only.

Therefore, when such glorious sahabah (companions) رضى الله عنه as Umar رضى الله عنه, Ibn Masud رضى الله عنه and Ali رضى الله عنه who were very close to the Prophet صلى الله عليه وسلم gave up rafa yadayn, the practice that is contrary to it connot be said to be preferable and better.

Sharah Ibn Hammam has a tradition from Dara qutni رحمه الله and Ibn Adi رحمه الله from Muhammad Ibn Jabir رحمه الله from Hammad ibn Sulayman رحمه الله from Ibrahim رحمه الله from Alqamah رحمه الله from Abdullah رضى الله عنه So, Abdullah رضى الله عنه said, "I have offered *salah* with the Prophet صلى الله عليه وسلم Abu Bakr رضى الله عنه and Umar رضى الله عنه. They did not make rafa yadayn except with takbir oola."

It is reported that once Imam Abu Hanifah رحمه الله and Imam Awaz رحمه الله met in Makkah at Dar ul-Khayyatin. The latter asked the former, "Why do you not make rafa' yadayn while going into ruku and arising from it? "He answered "Because it is not established strongly from the Prophet صلى الله عليه وسلم." Imam Awzai رحمه الله said that Zuhri رحمه الله had narrated to him the hadith of Saalim رحمه الله who said on the authority of his father Sayyiduna Ibn Umar رضى الله عنه that the Prophet صلى الله عليه وسلم made rafa yadayn while calling the takbir oola, going into ruku and raising his head from ruku.

Imam Abu Hanifah رحمه الله said that he was told by Hammad رحمه الله and Aswad رحمه الله who by Ibrahim رحمه الله who by Alqamah رحمه الله and Aswad, رحمه الله both of whom were told by Sayyiduna Abdullah ibn Masud رضى الله عنه that the Prophet صلى الله عليه وسلم raised both hands only in the beginning of the *salah* and did not do it again. Imam Awzai رحمه الله said, "I have narrated from Zuhri رحمه الله who from Saalim رحمه الله who form his father Ibn Umar رضى الله عنه. You have narrated from Hammad رحمه الله who from Alqamah رحمه الله.... So the sanad described by me is stronger than yours."

Imam Abu Hanifah رحمه الله said, "If that is so then Hammad رحمه الله is a greater faqih than Zuhri رحمه الله is not inferior than Ibn Umar رضى الله عنه in fiqh. It is a different thing that Ibn Umar رضى الله عنه enjoyed the companionship of the Prophet صلى الله عليه وسلم. As for Aswad, رحمه الله he too possessed great merit. And, Abdullah was truly Abdullah, meaning Abdullah Ibn Masud رضى الله عنه was indescribable. He possessed great knowledge and understanding and is well-known as the Prophet's صلى الله عليه وسلم companion."

In other words, Imam Awza رحمه الله preferred a hadith because of its better sanad or line of

transmission and Imam Abu Hanifah رحمه الله preferred it on the basis of the narrators being better jurists or possessing more understanding. It is this criterion of Imam Abu Hanifah رحمه الله. He follows the principle of fiqh in preferring narrators with a juristic bend of mind over others.

It is found in 'Nihayah' the sharah of Hidayah that Abdullah ibn Zubayr رضى الله عنه saw a man offering *salah* in the Masjidul Haram raising his hands while going into ruku and coming out of it. He advised the man not to do it because Allah's Messenger صلى الله عليه وسلم had been doing it in the beginning but, later on abandoned it. He meant that rafa yadayn was proper at these postures in the beginning but later was abrogated.

Sayyiduna Abdullah Ibn Masud رضى الله عنه said, "As long as the Prophet صلى الله عليه وسلم did rafa yadayn we too did it but when he stopped doing it, we too stopped it."

Sayyiduna Ibn Abbas رضى الله عنه said, "The ashra mubashshirah (ten who were given glad tidings in their lifetime of admittance to paradise), all, made rafa yadayn only at the beginning of the *salah*."

Mujahid رحمه الله reported the practice of Sayyiduna Ibn Umar رضى الله عنه. he said, "I offered the *salah* with Ibn Umar رضى الله عنه for years together, but I never saw him make rafa yadayn except in the beginning of the *salah*." This, in spite of the hadith of Sayyiduna Ibn Umar رضى الله عنه that establishes rafa yadayn at three times, and which is the greatest evidence of the shafi's. It is a principle with the ahadith that if a narrator acts contrary to his own hadith then that hadith is not put to practice. Hence, Ibn Umar's رضى الله عنه hadith is disregarded in practice.

Looking at these ahadith and aathar and the practice of a section of the sahabah (companions) رضى الله عنه, particularly Abdullah ibn Masud رضى الله عنه and his followers, and the ahadith and aathar of the other view, we may conclude that both practices were known from the Prophet صلى الله عليه وسلم at different times. The knowledge of fiqh of Imam Abu Hanifah رحمه الله and his selection of the isnad is Sayyiduna Abdullah Ibn Masud رضى الله عنه and his followers. Since they did not practice rafa yadayn, Imam Abu Hanifah رحمه الله also adopted the practice of doing without rafa yadayn. Thus all the Hanfis follow him in not observing rafa yadayn.

The scholars of the Hanafi school hold that rafa yadayn apart from the takbir tahrimah at other postures is abrogated because Ibn Umar رضى الله عنه also abandoned it after the Prophet صلى الله عليه وسلم though he was the narrator of the hadith of rafa yadayn. This means that there was a command for observing it, but afterwards the command was withdrawn in spite of very many ahadith and authar (for it).

Shaykh Abdul Haq Muhaddith Dahlwi رحمه الله has written on it exhaustively in his book sharah safar us-Saadah, A summary of it is presented in the preceding lines. His deduction is that rafa yadayn is *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* to practice and also *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* to abandon, but to abandon it is better and preferable. However, other hanafi scholars hold that the command of rafa yadayn is abrogated. Allah knows best.

JALSAH ISTIRAHAT

(٧٩٦) وَعَنْهُ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فَإِذَا كَانَ فِي وِتْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتّٰى يَسْتَوِيَ قَاعِدًا۔ (رواه البخارى)

796. Sayyiduna Maalik Ibn al -Huwayrith رضی الله عنه narrated that he saw the Prophet صلی الله علیه وسلم offer the *salah*. When he had offered his odd rakaah (meaning, first or third) he did not stand up until he had first sat for a while.[1]

COMMENTARY: When the Prophet صلی الله علیه وسلم offered *salah* and was in his first or third raka'ah, after the second prostration, he sat down first before getting up for the next raka'ah. This is called jalsah is tirahat.

IS IT A *SUNNAH (PRACTICE OF HOLY PROPHET* (صلی الله علیه وسلم)*:* Imam shaf'i رحمه الله regards jalsah istirahat as *sunnah (practice of Holy Prophet* (صلی الله علیه وسلم)*.* It is observed in the same way as the first qa'dah sitting. Besides, after these sitting, the arising should be with the support of both hands on the ground.

Imam Abu Hanifah رحمه الله and Imam Ahmad رحمه الله contend that the Prophet صلی الله علیه وسلم observed this sitting because of old age and weakness. Hence, it is not a *sunnah (practice of Holy Prophet* (صلی الله علیه وسلم)*)* for anyone who does not need to go through it.

While Imam Shafi' رحمه الله relies on this hadith, Imam Abu Hanifah رحمه الله cites the hadith of Abu Hurayrah رضی الله عنه transmitted by Tirmidhi رحمه الله. He narrated that Allah's Messenger صلی الله علیه وسلم got up on his toes (without first sitting) after the second prostration of the first and third raka'ah.[2] Though some of its sub narrators are weak, the hadith itself is sahih.

Ibn Abu shaybah رحمه الله reported about Sayyiduna Ibn Mas'ud too that he got up on his toes without sitting (after the second prostration of the first and third raka'ah).

He has reported the same thing about Sayyiduna Ali رضی الله عنه, Umar رضی الله عنه and Ibn Zubar رضی الله عنه get up from the second sajdah putting weight on their toes, standing straight without first sitting.

There are many ahadith and aathar about standing up straightway. Those a hadith and aathar that speak of jalsah istirahat concern old age and weakness as we said about this hadith that the Prophet صلی الله علیه وسلم did it because of his growing old and getting weak.

PLACEMENT OF HANDS

(٧٩٧) وَعَنْ وَائِلِ بْنِ حُجْرٍ اَنَّهٗ رَاَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَفَعَ يَدَيْهِ حِيْنَ دَخَلَ فِي الصَّلَاةِ كَبَّرَ ثُمَّ الْتَحَفَ بِثَوْبِهٖ ثُمَّ وَضَعَ يَدَهُ الْيُمْنٰى عَلَى الْيُسْرٰى فَلَمَّا اَرَادَ اَنْ يَّرْكَعَ اَخْرَجَ يَدَيْهِ مِنَ الثَّوْبِ ثُمَّ رَفَعَهُمَا وَكَبَّرَ فَرَكَعَ فَلَمَّا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ رَفَعَ يَدَيْهِ فَلَمَّا سَجَدَ سَجَدَ بَيْنَ كَفَّيْهِ۔ (رواه مسلم)[3]

797. Sayyiduna Wail Ibn Hujr narrated that he saw the Prophet صلی الله علیه وسلم raise his hands as he began the *salah* and called the takbir. Then he put his hands in his garment and paced the right hand out of his garment and raised them up, calling the takbir and went into raku. When he said (سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ) he raised his hands up. When he prostrated himself, he did it between the palms of his hands (placing his

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[1] Bukhari # 823, Abu Dawud # 844, Tirmidhi # 287 Nasa'i # 11543.

[2] Tirmidhi #288.

[3] Wa'il ibn Hujr was a Hadrami. He was one of the chiefs of Hadramawt. When he came to the Prophet صلی الله علیه وسلم as their envoy, he spread his sheet of cloth and made himsit there. He embraced Islam. Alqamah and Abdul Jabbar were his sons.

head between them).[1]

COMMENTARY: Though it says that the Prophet صلى الله عليه وسلم put his hands in his garment after the takbir tahrimah, some exponents suggest that he did not do it but drew them into his sleeves, anyway, the *ulama (Scholars)* hold that he put them in his garment because of severe cold.

To place the right hand above the left forearm aster the takbir tahrimah is an agreed practice with all the imams, but Imam Maalik رحمه الله contends that it is better to leave them on the sides though to fold them (right over the left) is also allowed.

However, the ulama (Scholars) differ on where to fold the hands. Imam Abu Hanifah رحمه الله says that the folded hands must be placed below the navel. Imam Shafi رحمه الله holds that they should be placed near the chest above the navel. Ahadith are found on both practices. The ulama (Scholars), therefore, say that it will be correct to follow either practice and bind the hands at one of these two places. However this much must be known that since the ahadith do not specify any single method, Imam Abu Hanifah chose that the hands should be placed, right over the left, below the navel because this is more respectable than the other method. When anyone shows extreme respect and obedience he holds hands below the navel and stands up.

This hadith also teaches us that when calling the takbir and raising hands, the hands must be brought out of the garment.

(٧٩٨) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ كَانَ النَّاسُ يُؤْمَرُوْنَ اَنْ يَضَعَ الرَّجُلُ الْيَدَ الْيُمْنٰى عَلٰى ذِرَاعِهِ الْيُسْرٰى فِي الصَّلَاةِ۔ (رواه البخاری)

798. Sayyiduna Sahl ibn Sad رضى الله عنه narrated that the people were being instructed to place the right hand above the left forearm in the *salah*.[2]

COMMENTARY: The hadith calls on the worshipper to stand before the Judge of all judges, lord of the worlds with due reverence and respect and submission. Hands should be folded below the navel and head should be lowered before the king of the kings.

(٧٩٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ اِلَى الصَّلَاةِ يُكَبِّرُ حِيْنَ يَقُوْمُ ثُمَّ يُكَبِّرُ حِيْنَ يَرْكَعُ ثُمَّ يَقُوْلُ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ حِيْنَ يَرْفَعُ صُلْبَهٗ مِنَ الرَّكْعَةِ ثُمَّ يَقُوْلُ وَهُوَ قَائِمٌ رَبَّنَا لَكَ الْحَمْدُ ثُمَّ يُكَبِّرُ حِيْنَ يَهْوِيْ ثُمَّ يُكَبِّرُ حِيْنَ يَرْفَعُ رَأْسَهٗ ثُمَّ يُكَبِّرُ حِيْنَ يَسْجُدُ ثُمَّ يُكَبِّرُ حِيْنَ يَرْفَعُ رَأْسَهٗ ثُمَّ يَفْعَلُ ذٰلِكَ فِي الصَّلَاةِ كُلِّهَا حَتّٰى يَقْضِيَهَا وَيُكَبِّرُ حِيْنَ يَقُوْمُ مِنَ الثِّنْتَيْنِ بَعْدَ الْجُلُوْسِ۔ (متفق علیه)

799. Sayyiduna Abu Hurayrah رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم stood to offer the *salah*, he called the takbir when he stood erect. Then he called the takbir when he bowed. Then he said (سمع الله لمن حمده) as he raised his back straight. Then while standing erect, he said (ربنا لك الحمد). Then, he called the takbir as the lowered himself down (to prostrate) and again he called the takbir as he raised his head (from prostration). Again, prostrated himself (a second time) and again he

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[1] Muslim # 54-401.

[2] Bukhari # 740, Muwatta Maalik # 9.15-50.

called the takbir as he throughout the *salah* till he completed arose at the end of the second rakaah after the sitting posture.[1]

COMMENTARY: This hadith does not say anything about raising the hands at any place at all: takbir tahrimah or bowing, etc.

THE BEST *SALAH*

(٨٠٠) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الصَّلَاةِ طُوْلُ الْقُنُوْتِ۔ (رواه مسلم)

800. Sayyiduna Jabir رضی الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "The best *salah* is the one with a prolonged standing posture."**[2]

COMMENTARY: This hadith says that it is most excellent to prolong the standing posture. It is to stand long and recite longer surahs because it is strenuous and difficult and demonstrates the desire to serve and to obey. These things are the spirit of the *salah*.

QIYAM OR SAJDAHS: The ulama (Scholars) differ on which is better in the *salah*: qiyam (the standing) or sajdahs (the prostrations). Those who hold the qiyam to be better cite this hadith because the Qur'an is recited in it while words of glorification are recited in the sajdah. Clearly, the Qur'an is more excellent than the tasbih, and this is also the thinking of the Hanafis.

SECTION II الفصل الثاني

THE PROPHET'S صلى الله عليه وسلم *SALAH*

(٨٠١) عَنْ اَبِيْ حُمَيْدِنِ السَّاعِدِيِّ قَالَ فِيْ عَشْرَةٍ مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا اَعْلَمُكُمْ بِصَلَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالُوْا فَاعْرِضْ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ اِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ حَتّٰى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ ثُمَّ يُكَبِّرُ ثُمَّ يَقْرَأُ ثُمَّ يُكَبِّرُ وَيَرْفَعُ يَدَيْهِ حَتّٰى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ ثُمَّ يَرْكَعُ وَيَضَعُ رَاحَتَيْهِ عَلٰى رُكْبَتَيْهِ ثُمَّ يَعْتَدِلُ فَلَا يُصَبِّيْ رَأْسَهٗ وَلَا يُقْنِعُ ثُمَّ يَرْفَعُ رَأْسَهٗ فَيَقُوْلُ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ ثُمَّ يَرْفَعُ يَدَيْهِ حَتّٰى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ مُعْتَدِلًا ثُمَّ يَقُوْلُ اَللّٰهُ اَكْبَرُ ثُمَّ يَهْوِيْ اِلَى الْاَرْضِ سَاجِدًا فَيُجَافِيْ يَدَيْهِ عَنْ جَنْبَيْهِ وَيَفْتَحُ اَصَابِعَ رِجْلَيْهِ ثُمَّ يَرْفَعُ رَأْسَهٗ وَيَثْنِيْ رِجْلَهُ الْيُسْرٰى فَيَقْعُدُ عَلَيْهَا ثُمَّ يَعْتَدِلُ حَتّٰى يَرْجِعَ كُلُّ عَظْمٍ فِيْ مَوْضِعِهٖ مُعْتَدِلًا ثُمَّ يَسْجُدُ ثُمَّ يَقُوْلُ اَللّٰهُ اَكْبَرُ وَيَرْفَعُ وَيَثْنِيْ رِجْلَهُ الْيُسْرٰى فَيَقْعُدُ عَلَيْهَا ثُمَّ يَعْتَدِلُ حَتّٰى يَرْجِعَ كُلُّ عَظْمٍ اِلٰى مَوْضِعِهٖ ثُمَّ يَنْهَضُ ثُمَّ يَصْنَعُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذٰلِكَ ثُمَّ اِذَا قَامَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتّٰى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ كَمَا كَبَّرَ عِنْدَ افْتِتَاحِ الصَّلَاةِ ثُمَّ يَصْنَعُ ذٰلِكَ فِيْ بَقِيَّةِ صَلَاتِهٖ حَتّٰى اِذَا كَانَتِ السَّجْدَةُ الَّتِيْ فِيْهَا التَّسْلِيْمُ اَخْرَجَ رِجْلَهُ الْيُسْرٰى وَقَعَدَ مُتَوَرِّكًا عَلٰى شِقِّهِ الْاَيْسَرِ ثُمَّ سَلَّمَ قَالُوْا صَدَقْتَ هٰكَذَا كَانَ يُصَلِّيْ رَوَاهُ اَبُوْدَاوٗدَ وَالدَّارِمِيُّ وَرَوَى التِّرْمِذِيُّ وَابْنُ مَاجَةَ مَعْنَاهُ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ

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[1] Bukhari # 719, Muslim # 28-392, Nasa'i # 233, Musnad Ahmad 2-454.

[2] Muslim # 164-756, Tirmidhi # 387, Ibn Majah # 142, Musnad Ahmad 3-302.

صَحِيْحٌ وَفِيْ رِوَايَةٍ لِأَبِي دَاوُدَ مِنْ حَدِيْثِ أَبِي حُمَيْدٍ ثُمَّ رَكَعَ فَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ كَأَنَّهُ قَابِضٌ عَلَيْهِمَا وَوَتَّرَ يَدَيْهِ فَنَحَّاهُمَا عَنْ جَنْبَيْهِ وَقَالَ ثُمَّ سَجَدَ فَأَمْكَنَ أَنْفَهُ وَجَبْهَتَهُ الْأَرْضَ وَنَحّٰى يَدَيْهِ عَنْ جَنْبَيْهِ وَوَضَعَ كَفَّيْهِ حَذْوَ مَنْكِبَيْهِ وَفَرَّجَ بَيْنَ فَخِذَيْهِ غَيْرَ حَامِلٍ بَطْنَهُ عَلَى شَيْءٍ مِنْ فَخِذَيْهِ حَتّٰى فَرَغَ ثُمَّ جَلَسَ فَافْتَرَشَ رِجْلَهُ الْيُسْرٰى وَأَقْبَلَ بِصَدْرِ الْيُمْنٰى عَلَى قِبْلَتِهِ وَوَضَعَ كَفَّهُ الْيُمْنٰى عَلَى رُكْبَتِهِ الْيُمْنٰى وَكَفَّهُ الْيُسْرٰى عَلَى رُكْبَتِهِ الْيُسْرٰى وَأَشَارَ بِأَصْبَعِهِ يَعْنِي اَلسَّبَابَةَ وَفِي أُخْرٰى لَهُ وَإِذَا قَعَدَ فِي الرَّكْعَتَيْنِ قَعَدَ عَلَى بَطْنِ قَدَمِهِ الْيُسْرٰى وَنَصَبَ الْيُمْنٰى وَإِذَا كَانَ فِي الرَّابِعَةِ أَفْضٰى بِوَرِكِهِ الْيُسْرٰى إِلَى الْأَرْضِ وَأَخْرَجَ قَدَمَيْهِ مِنْ نَاحِيَةٍ وَاحِدَةٍ۔

801. Sayyiduna Abu Humayd Sa'idi said to ten of the sahabah (companions) رضی الله عنه of the Prophet رضی الله عنه, "I am more knowledge able of the *salah* of Allah's Messenger صلی الله علیه وسلم than any of you." They said, "So, demonstrate it." He said that when he stood for the *salah,* he raised his hands till they were in line with his shoulders and called the takbir and recited the Quran. Again, he called the takbir, raised his hands to be in level with his shoulders and bowed into ruku where he placed the palms of his hands on his knees, keeping his back straight and his head neither bowed down nor raised up (but in line with his back). Then, as he raised his head he said (سَمِعَ اللهُ لِمَنْ حَمِدَه) and lifted both hands to the level of his shoulders (and stood erect). Then he called Allahu Akbar (the takbir) and lowered himself to the ground in prostration, keeping his arms a way from his sides and bending his toes from prostration) raised his head, bent his left foot and sat on it properly so that every bone came back to its position. Then, he (he called the takbir and went into (the secod) Prostration. Then he called Allahu Akbar, raised himself, bent his left foot and sat on it calmly till every bone was at its position. Then he got up and did in the second rakaah like that (without reciting the thana and the taawwudh). After the two rakaat were over, he called the takbir, raised his hands till they were in line with his shoulders just as he had called the takbir in the beginning of the *salah.* Then, he did that through the rest of the *salah.* And when he had made that prostration (meaning, the second of the last rakaah) after which the taslim is offered (meaning the salaam or salutation), he stretched out his left foot and sat on his hip on the left side and offered the salaam.

They (the sahabah (companions) رضی الله عنه) said, "You have spoken the truth. This is how he (the Prophet) صلی الله علیه وسلم offered the *salah.*"[1]

According to another version of Abu Dawud as narrated by Abu Humayd:

Then he went into the bowing posture and placed his hands on his knees as though grasping them firmly, and he bent his arms (like bows) and kept them away from his sides, the narrator added: Then he prostrated himself placing his nose and forehead on the ground, his arms away from his sides, the palms of his hands in line with his shoulder, his thighs apart and his stomach distinctly not resting on any part of his thighs till he completed (the sajadah). Then, he sat with his left foot

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[1] Abu Dawud # 730, Darime # 1356, Tirmidhi (of same meaning) # 304, Ibn Majah # 1061, Musnad Ahmad 5-421

spread out and the front of his right foot towards the qiblah, the palm of his right hand on his right knee and the palm of his left hand on his lift knee, and when saying (اشهدان لا اله الا الله) he put his finger up, meaning his fore-finger up, meaning his fore-finger (to point out).

According to yet another version by him: when he sat after two raka'at, he sat on the sole of his left foot and put the right foot erect. After the fourth raka'ah, he sat placing his left hip n the ground and drawing both feet to one side [1]

COMMENTARY: The words 'I am more knowledgeable of the *salah* of Allah's Messenger صلى الله عليه وسلم than any of you. Show that it is allowed to speak of one's knowledge if the situation warrants it but without boasting and arrogance.

The hadith says that the Prophet صلى الله عليه وسلم began the *salah* by first raising his hands before calling the takbir tahrimah. Imam Abu Hanifah رحمه الله, therefore, rules accordingly: hands should be raised first and then the takbir tahrimah should be sounded.

The prostration is complete by placing both forehead and nose on the ground. The Prophet صلى الله عليه وسلم did it so always. The ahadith too say the same thing. If anyone is compelled out of a reason not to place one of them on the ground then it is not makruh. However, if there is no compulsion, yet he does not rest the nose but rests only the forehead, then it is allowed but is makruh. If he has not placed the forehead but has placed only the nose on the ground then Imam Abu Hanifah رحمه الله gives the same ruling that though it is allowed, yet it is makruh, and the Imams Abu Yusuf رحمه الله and Muhammad رحمه الله hold that it is not allowed. The edict also based on that.

SABABAH: The forefinger is called the sababah. The word (سب sab) is an expletive. During the *jahiliyah* the Arabs cursed anyone by raising this finger. So, the finger got the name sababah, later, Islam gave it the name musabbihah and sabahah because this finger is raised for tasbih and tawhid (glorifying Allah and declaring His unity).

The Prophet صلى الله عليه وسلم raised this finger during the tashahhud when speaking the words of denial (اشهدان لا اله الا الله) I bear witness that there is no God…) and put it down at the words of confirmation (اشهدان لا اله الا الله) (except Allah).

HOW TO RAISE HANDS

(٨٠٢) وَعَنْ وَائِلِ بْنِ حُجْرٍ اَنَّهُ اَبْصَرَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ قَامَ اِلَى الصَّلاَةِ رَفَعَ يَدَيْهِ حَتّٰى كَانَتَا بِحِيَالِ مَنْكِبَيْهِ وَحَاذٰى اِبْهَامَيْهِ اُذُنَيْهِ ثُمَّ كَبَّرَ رَوَاهُ اَبُوْدَاوُدَ وَفِيْ رِوَايَةٍ لَهُ يَرْفَعُ اِبْهَامَيْهِ اِلٰى شَحْمَةِ اُذُنَيْهِ۔

802. Sayyiduna Wail Ibn Hajr narrated that he saw the Prophet صلى الله عليه وسلم when he stood up to offer the *salah.* He raised his hands till they were in line with his shoulders and he had his thumbs level with his ears. Then, he called the takbir. According to another version of Abu Dawud: He had his thumbs raised to level with his earlobes.[2]

COMMENTARY: Imam Abu Hanifah رحمه الله observes this hadith, calling the takbir after raising the hands and raised the thumbs opposite the earlobes.

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[1] The first version #734, the second Abu Dawud # 731.

[2] Abu Dawud # 724. Second version # 737, Nasa'i # 882.

FOLDING THE HANDS

(٨٠٣) وَعَنْ قَبِيْصَةَ بْنِ هُلْبٍ عَنْ اَبِيْهِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَؤُمُّنَا فَيَاخُذُ شِمَالَهُ بِيَمِيْنِهٖ۔ (رواه الترمذی وابن ماجه)

803. Sayyiduna Qabisah ibn Hulb رحمه الله narrated from his father that Allah's Messenger صلى الله عليه وسلم lead them in (the congregational) *salah*. (During the standing posture,) he held his left forearm with his right hand. [1]

CORRECT PERFORMANCE OF THE POSTURES

(٨٠٤) وَعَنْ رِفَاعَةَ بْنِ رَافِعٍ قَالَ جَاءَ رَجُلٌ فَصَلّٰى فِي الْمَسْجِدِ ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعِدْ صَلَاتَكَ فَاِنَّكَ لَمْ تُصَلِّ فَقَالَ عَلِّمْنِيْ يَا رَسُوْلَ اللّٰهِ كَيْفَ اُصَلِّيْ قَالَ اِذَا تَوَجَّهْتَ اِلَى الْقِبْلَةِ فَكَبِّرْ ثُمَّ اقْرَأْ بِاُمِّ الْقُرْاٰنِ وَمَا شَآءَ اللّٰهُ اَنْ تَقْرَأَ فَاِذَا رَكَعْتَ فَاجْعَلْ رَاحَتَيْكَ عَلٰى رُكْبَتَيْكَ وَمَكِّنْ رُكُوْعَكَ وَامْدُدْ ظَهْرَكَ فَاِذَا رَفَعْتَ فَاَقِمْ صُلْبَكَ وَارْفَعْ رَأْسَكَ حَتّٰى تَرْجِعَ الْعِظَامُ اِلٰى مَفَاصِلِهَا فَاِذَا سَجَدْتَ فَمَكِّنَ السُّجُوْدِ فَاِذَا رَفَعْتَ فَاجْلِسْ عَلٰى فَخِذِكَ الْيُسْرٰى ثُمَّ اصْنَعْ ذٰلِكَ فِيْ كُلِّ رَكْعَةٍ وَسَجْدَةٍ حَتّٰى تَطْمَئِنَّ هٰذَا لَفْظُ الْمَصَابِيْحِ وَرَوَاهُ اَبُوْدَاوُدَ مَعَ تَغْيِيْرٍ يَسِيْرٍ وَرَوَى التِّرْمِذِيُّ وَالنَّسَائِيُّ مَعْنَاهُ وَفِيْ رِوَايَةٍ لِلتِّرْمِذِيِّ قَالَ اِذَا قُمْتَ اِلَى الصَّلَاةِ فَتَوَضَّا كَمَا اَمَرَكَ اللّٰهُ بِهٖ ثُمَّ تَشَهَّدْ فَاَقِمْ فَاِنْ كَانَ مَعَكَ قُرْاٰنٌ فَاقْرَأْ وَاِلَّا فَاحْمَدِ اللّٰهَ وَكَبِّرْهُ وَهَلِّلْهُ ثُمَّ ارْكَعْ۔

804. Sayyiduna Rifaah ibn Rafi narrated that a man came to the mosque and offered the *salah*. Then, he came and offered salaam to the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said, "Repeat your *salah*, for, you have not offered the *salah*" (having responded to his greetings before that). The man submitted, "teach me, O Messenger of Allah, how may I offer the *salah*, call the takbir (tahrimah), recite the ummul -Quran (which is surah al- Fatihah) and what Allah wishes you to recite (meaning, any other surah with al- Fatihah). When you go into ruku (bowing posture), Place the palms of your hands on your knees and make the bowing perfect keeping your back straight. When you arise from ruku, stand erect with a straight back and keep your head up so that your joints are in proper position. When you prostrate yourself, do it very well and when you arise from it, sit on your left thigh. Do in this manner every time you bow and prostrate yourself (and in every posture likewise) till you are at rest."

These are the words of al-Masabih, and Abu Dawud's are with some changes. Tirmidhi and Nasa'i have a similar meaning.

In a version, Tirmidhi has that he said: "When you decide to offer the *salah*, make ablution as Allah has commanded you to make, recite the (kalimah) shahadah (for, it is very meritorious to recite that after the ablution or this shahadah implies the adhan). Then offer *salah* (or, the words mean; call the iqamah) and recite from the

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[1] Tirmidhi # 252, Ibn Majah # 809, Musnad Alhamd 5-226.

Qur'an as much as you know, otherwise (if you know nothing,) say:

اَلْحَمْدُ لِلّٰهِ، اَللّٰهُ اَكْبَرُ. لَا اِلٰهَ اِلَّا اللّٰهُ

(praise belongs to Allah. Allah is the Greatest. There is no God but Allah). Then go into ruku '.[1]

COMMENTARY: The concluding words of the hadith say that if anyone does not remember any surah or verse of the Qur'an then, instead of the critical, he must say:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

(Allah is without blemish. Praise belongs to Allah. There is no God but Allah. Allah is the greatest).

If a non-Muslim embraces Islam and becomes a Muslim, then it is necessary for him to memories at least so many verses of the Qur'an as are *fard (obligatory)* to be recited in the *salah*. If he cannot memories anything till that time, then, instead of the recital, he must make dhikr (remembrance of Allah), glorify Allah and declare His unity. His *salah* will have been offered.

MAKING SUPPLICATION AFTER THE *SALAH*

(٨٠٥) وَعَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلصَّلَاةُ مَثْنٰى مَثْنٰى تَشَهُّدٌ فِيْ كُلِّ رَكْعَتَيْنِ وَتَخَشُّعٌ وَّتَضَرُّعٌ وَّتَمَسْكُنٌ ثُمَّ تُقْنِعُ يَدَيْكَ يَقُوْلُ قَدْ اِرْفَعْهُمَا اِلٰى رَبِّكَ مُسْتَقْبِلًا بِبُطُوْنِهِمَا وَجْهَكَ وَتَقُوْلُ يَارَبِّ يَارَبِّ وَمَنْ لَّمْ يَفْعَلْ ذٰلِكَ فَهُوَ كَذَا وَكَذَا وَفِيْ رِوَايَةٍ فَهُوَ خِدَاجٌ۔ (رواه الترمذى)

805. Sayyiduna Fadl ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said , "*Salah* is in two's (the supererogatory *salah*). The tashahhud is in every second raka'ah. (The soul of the *salah*) is to be humble and pleading and fearful. Then (after the *salah*), to raise both hands (before your Lord)." Fadl رضى الله عنه also said that the insides of the hands (or, palms) should be opposite to your face and you should say, 'My Lord, my lord'. As for him who does not do so, his *salah* is such and such."

According to another version, he said," If anyone does not do it, his *salah* is incomplete."[2]

COMMENTARY: This hadith speaks of three things.

First, the nafl *salah* (or any *salah* that is not prescribed, or *fard (obligatory)*) is offered in two's both during day and night, not four raka'at together, in the light of this hadith, Imam Shafi'I R(H) said that it is superior to offer the nafl *salah* in two's.

Imam Abu Hanifah رحمه الله said that both during day and night, it is better to offer the nafl *salah* in four's, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله said that it is more excellent to offer the nafl in two's in the night but in four's during the day.

Imam Shafi' رحمه الله cites this very hadith. The two imams Abu Yusuf and Muhammad رحمه الله have deduced from the *salah* of tarawih and Imam Abu Hanifah رحمه الله says that it is clearly established that the Prophet صلى الله عليه وسلم used to offer four raka'at after isha and four raka'at in the zuhr *salah*. Moreover, it allows more time in the tahrimah (sacred state) in

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[1] Abu Dawud # 859, 860 (with some changes), Tirmidhi (like it) # 302, Nasa'I # 1053, Darimi (lengthier) # 1329, Musnad Ahmad # 340. the version:" when you decide..." Abu Dawud # 861, Tirmidhi # 302.

[2] Tirmidhi # 385, Musnad Ahmad 1·211.

four raka'at and hence callow four more effort and strain and it has been stated previously that any worship which requires greater effort and is strenuous is more excellent. Imam Abu Hanifah رحمه الله explains the words in the hadith 'the *salah* is in two's' that nafl *salah* is not an odd number (of raka'at) but a higher standard two raka'at (or even number).

Secondly, the spirit of the *salah* is humbleness and submissiveness. The more a worshipper is humble and submissive and expresses the greatness of his Lord and his own helplessness, the more will his *salah* gain acceptance. The word (خشوع) (khushu') is to think inwardly of one's own helplessness and put his soul to the path of submissiveness. The word (تضرع) (tadar'u) is to express and demonstrate outwardly in all one's deeds and from every angle one's own helplessness and humility.

Thirdly, one must make a supplication after the *salah*. Having come before Allah and offered the *salah* to express one's obedience and slavery, one must raise one's hand after the *salah*, declare one's helplessness and present one's petition of worldly needs and of safety in the hereafter.

SECTION III اَلْفَصْلُ الثَّالِثُ

TAKBIRS IN LOUD VOICE

(٨٠٦) وَعَنْ سَعِيْدِ بْنِ الْحَارِثِ بْنِ الْمُعَلَّى قَالَ صَلَّى لَنَا اَبُوْسَعِيْدِنِ الْخُدْرِيُّ فَجَهَرَ بِالتَّكْبِيْرِ حِيْنَ رَفَعَ رَأْسَهُ مِنَ السُّجُوْدِ وَحِيْنَ سَجَدَ وَحِيْنَ رَفَعَ مِنَ الرَّكْعَتَيْنِ وَقَالَ هٰكَذَا رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه البخاری)

806. Sayyiduna Sa'eed ibn Harith ibn Mu'alla narrated that sayyiduna Abu sa'eed khudri رضی الله عنه led them in *salah*. He called the takbir aloud when he raised his head from the sajdahs (prostrations) and when he went into sajdah and when he arose after two raka'at. Then, he said (to them), "This is how I saw the Prophet صلی الله علیه وسلم offer the *salah* (with the takbirs in a loud voice)."[1]

COMMENTARY: The hadith is narrated to teach that the imam must call the takbir during the *salah* in a loud voice. Only three postures are mentioned here. Either it is just an example or. Some people may have rejected takbirs on these occasions. Of course, the version of Isma'il mention the remaining takbirs too, and it begins with the words: "Sayyiduna Abu Hurayrah رضی الله عنه fell ill or had gone some where. So (in his absence), Sayyiduna Abu Sa'eed رضی الله عنه led the *salah*. While beginning the *salah* and going into ruku', he called the takbirs in a loud voice." Then he narrated the rest of the traditions.

(٨٠٧) وَعَنْ عِكْرِمَةَ قَالَ صَلَّيْتُ خَلْفَ شَيْخٍ بِمَكَّةَ فَكَبَّرَ ثِنْتَيْنِ وَعِشْرِيْنَ تَكْبِيْرَةً فَقُلْتُ لِابْنِ عَبَّاسٍ اَنَّهُ اَحْمَقُ فَقَالَ ثَكِلَتْكَ اُمُّكَ سُنَّةُ اَبِي الْقَاسِمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه البخاری)

807. Sayyiduna Ikrimah رحمه الله[2] narrated that he offered *salah* with a shaykh (aged or learned person, Abu Hurayrah رضی الله عنه). He called the takbirs in the *salah* twenty two times . so, Ikrimah رحمه الله said to Sayyiduna Ibn Abbas رضی الله عنه, "He seems to be

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[1] Bukhari # 825.

[2] He was the freedman of Abdullah ibn Abbas رضی الله عنه His kunyah was Abu Abdullah. He died in 105 # AH at the age of 80 years.

a fool!" But, Ibn Abbas رضی اللہ عنہ said to him, "May your mother lose you ! This is the *sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم*)* of Abu Al-Qasim صلی اللہ علیہ وسلم (the Prophet صلی اللہ علیہ وسلم)."[1]

COMMENTARY: In four raka'at, there are twenty - two takbirs including the takbir tahrimah. In those times, Marwan and Banu Umayyah had stopped calling the takbirs in the *salah* audibly. So, when Abu Hurayrah رضی اللہ عنہ called them in an audible voice, Ikrimah رحمہ اللہ was surprised.

(۸۰۸) وَعَنْ عَلِيِّ بْنِ الْحُسَيْنِ مُرْسَلًا قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ فِي الصَّلَاةِ كُلَّمَا خَفَضَ وَرَفَعَ فَلَمْ تَزَلْ تِلْكَ صَلَاتُهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى لَقِيَ اللّٰهَ۔ (رواه مالك)

808. Sayyiduna Ali رحمہ اللہ ibn Husayn رضی اللہ عنہ narrated in a mursal form that Allah's Messenger صلی اللہ علیہ وسلم used to call the takbir in the *salah* whenever he lowered himself (going into ruku' and sajdah) and raised himself (from the sajdah to sit or stand erect). He did not cease to offer the *salah* in this way till he met Allah.[2]

RAFA'YADAYN ONLY ONCE

(۸۰۹) وَعَنْ عَلْقَمَةَ قَالَ لَنَا اِبْنُ مَسْعُوْدٍ اَلَا اُصَلِّي بِكُمْ صَلَاةَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى وَلَمْ يَرْفَعْ يَدَيْهِ اِلَّا مَرَّةً وَاحِدَةً مَعَ تَكْبِيْرِ الْاِفْتِتَاحِ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ وَقَالَ اَبُوْدَاوُدَ لَيْسَ هُوَ بِصَحِيْحٍ عَلٰى هٰذَا الْمَعْنٰى۔

809. Sayyiduna Alqamah رحمہ اللہ narrated that Sayyiduna Ibn Mas'ud رضی اللہ عنہ asked them, "Shall I not lead you in the *salah* (like that) of Allah's Messenger صلی اللہ علیہ وسلم? "So, he offered the *salah* but did not raise his hands except once (which was) with the takbir at the beginning.[3]

COMMENTARY: Imam Tirmidhi رحمہ اللہ has created two chapters on the question of rafa' yadayn (or raising hands, in the *salah*). One of these asserts that it is proper and the other rejects it. This hadith he has reproduced in the second chapter, one mentioned the hadith of Bara ibn Aazib رضی اللہ عنہ too of like content. He has rated the hadith of Ibn Mas'ud رضی اللہ عنہ as hasan and a number of the sahabah (companions) رضی اللہ عنہ and tabi'un رحمہ اللہ observe it. Sufyan Thawri رضی اللہ عنہ and the people of kufah also follow this hadith.

However, he has quoted Abdullah that the hadith about raising hands with the takbir in the *salah* is proper, but the hadith of Ibn Mas'ud رضی اللہ عنہ does not prove that the Prophet صلی اللہ علیہ وسلم raised his hands only once, the first time. This hadith of Ibn Mas'ud رضی اللہ عنہ is followed by the Hanafis.

However, there are many ahadith and aathar that reject rafa'yadayn except in the beginning and these are mentioned earlier (in this book).

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[1] Bukhari # 788.

[2] Muwatta Maalik # 3.4 -18.

[3] Abu Dawud # 747, Tirmidhi # 257, Nasa'I # 1058, Musnad Ahmad 1-442 (like meaning).

(٨١٠) وَعَنْ اَبِيْ حُمَيْدِنِ السَّاعِدِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ اِلَى الصَّلٰوةِ اِسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ وَقَالَ اللّٰهُ اَكْبَرُ۔ (رواه ابن ماجة)

810. Sayyiduna Abu humayd as -Sa'idi رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم stood up to offer the *salah*, he faced the qiblah, raised his hands and called 'Allahu Akabar'.[1]

Prophet صلى الله عليه وسلم saw behind him miraculously

(٨١١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ وَفِيْ مُؤَخَّرِ الصُّفُوْفِ رَجُلٌ فَاَسَاءَ الصَّلَاةَ فَلَمَّا سَلَّمَ نَادَاهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَافُلَانُ اَلَا تَتَّقِي اللّٰهَ اَلَا تَرٰى كَيْفَ تُصَلِّيْ اِنَّكُمْ تُرَوْنَ اَنَّهٗ يَخْفٰى عَلَيَّ شَيْءٌ مِمَّا تَصْنَعُوْنَ وَاللّٰهِ اِنِّيْ لَاَرٰى مِنْ خَلْفِيْ كَمَا اَرٰى مِنْ بَيْنَ يَدَيَّ۔ (رواه احمد)

811. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلى الله عليه وسلم led them in the *salah* of zuhr (once). A man standing in the last row did not offer the *salah* well. When he made the salutation (to end the *salah*), Allah's Messenger صلى الله عليه وسلم called him, "O you ! Do you not fear Allah? Do you not observe how you have offered the *salah*? You people seem to think that what you do is unknown to me. But, by Allah, I do see behind me just as I see in front of me."[2]

COMMENTARY: Allah sent the noble Prophet صلى الله عليه وسلم with the true Shari'ah. With other evidences of his messenger ship and Prophet hood; He aslo gave Him some miracles so that people might know with certainty his greatness and truthfulness. The Prophet صلى الله عليه وسلم possessed the distinction of being able to see everything behind him as he could see them in front of him. This seeing behind was something out of the ordinary or supernatural to which he was guided by Divine revelation.

However, this miracle cannot be cited to say that the Prophet صلى الله عليه وسلم also knew the unseen. The reason is, first, this distinction, as we stated, was given to him only as a miracle and, secondly, he was not himself empowered over this distinction but was guided only through Divine revelation. Moreover, he did not possess this attribute always but he could do it sometimes. If he had knowledge of the unseen, then not only would he have guidance of Divine revelation but also he would have possessed it for ever. This is confirmed through a tradition:

During the Battle of Tabuk, the Prophet's صلى الله عليه وسلم she -camel disappeared somewhere. It could not be traced in spite of much effort. The hypocrites began to taunt, "Muhammad صلى الله عليه وسلم claims to convey to us the news of the heavens, but he cannot say where his she -camel is lost. "the Prophet صلى الله عليه وسلم said, "By Allah, I can know only what my Allah informs me. Now, He has informed me that my she -camel is at that place "(and he named it) "and its reins are dangling in the branch of a tree."

Besides, the Prophet صلى الله عليه وسلم also said, " I am a mortal. I do not even know what lies behind this wall (unless Allah informs me). "

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[1] Ibn Majah # 803.

[2] Musnad Ahamd 2 -449.

Shaykh Sadi has said very aptly:

گہے برطارم اعلیٰ نشینم گہے برپشت پائے خود نہ بینم

Sometimes in the lofty skies is my dwelling sometimes what lies behind my foot I do not see.

Anyway, the Prophet's صلی اللہ علیہ وسلم state in the *salah* was superior to his state at other times. During *salah,* he got a pefect awareness of the realities of the universe. Is standing before Allah in the *salah* and being attentive to Him did not denote that he was ignorant of the affairs of the universe. Rather, during the observance of *salah,* he was completely aware of the affairs of the universe. His senses and perception took cognizance of them perfectly. Thus the pious slaves of Allah who have a faultless link with Him are also aware of worldly things in their *salah.* At the same time as their hearts are attentive to and present in Allah's court, their senses are aware of worldly matters. This is why the masha'ikh (saintly men) say that *salah* is the condition of intimation and presence, not of absence and absorption!

Some people have set aside all this discussion and said that the Prophet صلی اللہ علیہ وسلم had two apertures between his shoulders. He could see behind him through them. This is not a correct report. It is without evidence. Rather, it is a brainchild of some mind.

CHAPTER - XII

WHAT IS RECITED AFTER THE TAKBIR TAHRIMAH بَابُ مَا يَقْرَأُ بَعْدَ التَّكْبِيْرِ

The supplications that are made in the beginning of the *salah* are known from the sahih ahadith. Examples are: (سبحنک اللهم or ان وجهت) or others besides them. Imam Shafi'I رحمہ اللہ regards making all these supplications, or some of them to be mustahab in the prescribes and supererogatory *salah.* Imam Abu Hanifah رحمہ اللہ, Imam Maalik رحمہ اللہ and Imam Ahmad رحمہ اللہ say that only... (سبحنک اللهم) may be recited, and the other supplication are proper only in the supererogatory. The Prophet صلی اللہ علیہ وسلم made them in the supererogatory *salah.*

Imam Abu Yusuf رحمہ اللہ said that both these supplications should be made : (انی وجهت) and (سبحنک اللهم) and Imam Tahawi رحمہ اللہ said the same thing. The worshipper may exercise his non discretion on which of these to make first,but generally the eprayer beginning ... (انی وجهت) is made after (سبحنک اللهم)

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S صلی اللہ علیہ وسلم PRAYER AFTER THE TAKBIR AND BEFORE RECITAL

(٨١٢) عَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْكُتُ بَيْنَ التَّكْبِيْرِ وَبَيْنَ الْقِرَاءَةِ اِسْكَاتَةً فَقُلْتُ بِاَبِيْ اَنْتَ وَاُمِّيْ يَا رَسُوْلَ اللّٰهِ اِسْكَاتَكَ بَيْنَ التَّكْبِيْرِ وَبَيْنَ الْقِرَاءَةِ مَا تَقُوْلُ قَالَ اَقُوْلُ

812. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to maintain some silence between *takbir tahrimah* and the recital of the Qur'an (meaning that he did not resort to an andible prayer). So, he submitted (one day), "O Messenger of Allah, my parents be ransomed to you, what do you say while yon are silent between the takbir tahrimah and the recital of the Qur'an?" He said, "I make this supplication:

اَللّٰهُمَّ بَاعِدْ بَيْنِيْ وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اَللّٰهُمَّ نَقِّنِيْ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ اَللّٰهُمَّ اغْسِلْ خَطَايَايَ بِالْمَآءِ وَالثَّلْجِ وَالْبَرَدِ۔ (متفق عليه)

(O Allah, keep me afar from my sins just as You have put the east afar from the west. O Allah, cleanse me from sins just as a white garment is cleansed from filth. O Allah, wash off my sins with water, snow and hail)."[1]

COMMENTARY: The final part of the prayer calls upon Allah "O Allah forgive my sins through your favour and kindness in their various ways. "It is an overemphasis on forgiveness mentioned figuratively.

(٨١٣) وَعَنْ عَلِيٍّ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ اِلَى الصَّلٰوةِ وَفِيْ رِوَايَةٍ كَانَ اِذَا افْتَتَحَ الصَّلَاةَ كَبَّرَ ثُمَّ قَالَ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعَالَمِيْنَ لَا شَرِيْكَ لَهُ وَبِذٰلِكَ اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِيْنَ اَللّٰهُمَّ اَنْتَ الْمَلِكُ لَا اِلٰهَ اِلَّا اَنْتَ اَنْتَ رَبِّيْ وَاَنَا عَبْدُكَ ظَلَمْتُ نَفْسِيْ وَاعْتَرَفْتُ بِذَنْبِيْ فَاغْفِرْ لِيْ ذُنُوْبِيْ جَمِيْعًا اِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ وَاهْدِنِيْ لِاَحْسَنِ الْاَخْلَاقِ لَا يَهْدِيْ لِاَحْسَنِهَا اِلَّا اَنْتَ وَاصْرِفْ عَنِّيْ سَيِّئَهَا لَا يَصْرِفُ عَنِّيْ سَيِّئَهَا اِلَّا اَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِيْ يَدَيْكَ وَالشَّرُّ لَيْسَ اِلَيْكَ اَنَا بِكَ وَاِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ وَاِذَا رَكَعَ قَالَ اَللّٰهُمَّ لَكَ رَكَعْتُ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ خَشَعَ لَكَ سَمْعِيْ وَبَصَرِيْ وَمُخِّيْ وَعَظْمِيْ وَعَصَبِيْ فَاِذَا رَفَعَ رَأْسَهُ قَالَ اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْأُ السَّمٰوَاتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَمِلْأَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ وَاِذَا سَجَدَ قَالَ اَللّٰهُمَّ لَكَ سَجَدْتُّ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ سَجَدَ وَجْهِيَ لِلَّذِيْ خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللّٰهُ اَحْسَنُ الْخَالِقِيْنَ ثُمَّ يَكُوْنُ مِنْ اٰخِرِ مَا يَقُوْلُهُ بَيْنَ التَّشَهُّدِ وَالتَّسْلِيْمِ اَللّٰهُمَّ اغْفِرْ لِيْ مَا قَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَسْرَفْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَا اِلٰهَ اِلَّا اَنْتَ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لِلشَّافِعِيِّ وَالشَّرُّ لَيْسَ اِلَيْكَ وَالْمَهْدِيُّ مَنْ هَدَيْتَ اَنَا بِكَ وَاِلَيْكَ لَا مَنْجَا مِنْكَ وَلَا مَلْجَأَ اِلَّا اِلَيْكَ تَبَارَكْتَ۔

813. Sayyiduna Ali رضی الله عنه **narrated that when the Prophet** صلی الله علیه وسلم **stood up for *salah* - in another version: when he began the *salah* - he called the takbir (tahrimah) and made this supplication:**

اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعَالَمِيْنَ لَا شَرِيْكَ لَهُ وَبِذٰلِكَ اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِيْنَ اَللّٰهُمَّ اَنْتَ الْمَلِكُ لَا اِلٰهَ اِلَّا اَنْتَ اَنْتَ رَبِّيْ وَاَنَا عَبْدُكَ ظَلَمْتُ نَفْسِيْ وَاعْتَرَفْتُ بِذَنْبِيْ فَاغْفِرْ لِيْ ذُنُوْبِيْ جَمِيْعًا اِنَّهُ لَا يَغْفِرُ

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[1] Bukhari # 744, Muslim # 147 - 598, Abu Dawud # 781, Nasa'I # 60, Ibn Majah # 805, Darimi # 1244, Musnad Ahamad 2 -231.

الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ
عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ
وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

(I have turned my face as an upright believer towards Him who originated the heavens and the earth and I am not of the polytheists. My *salah*, my offering, my life and my death are all for Allah, the Lord of the worlds. He has no partner. This is what I have been commanded and I am of the Muslims. O Allah, you are the king. There is no God but you. You are the my Lord and I am your slave. I have wronged myself and I confess my sins, so forgive me my sins, all of them. Indeed, none forgives sins but you guide me to the best of manners. None can guide to the best of them but you. Put away from me the worst of manners and none can put away from me the worst of manners but you. Here am I, ready to obey you. All good is in your hand and evil is not imputable to you. I exist only because of You. I turn to you alone. You are blessed and exalted (for above any mind to perceive your being and attributes.) I seek your forgiveness and I turn to you in repentance).

When, he went into ruku' he prayed:

اَللّٰهُمَّ لَكَ رَكَعْتُ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي وَعَصَبِي

(O Allah, I do bow myself before you. I believe in you and to you I submit myself. Humbled before you are my hearing, my sight, my brain, my bones and my sinews).
And on raising his head (from ruku), he made this supplication:

اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْأَ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَمِلْأَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

(O Allah, our Lord! Praise belongs to you all over the heavens and the earth and that which is between them and all over whatever you will create afterwards).
And when he prostrated himself, he prayed:

اَللّٰهُمَّ لَكَ سَجَدْتُّ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ سَجَدَ وَجْهِيَ لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ
تَبَارَكَ اللّٰهُ أَحْسَنُ الْخَالِقِيْنَ

(O Allah, to you alone do I prostrate myself. In you do I believe. And, to you do I submit (in Islam). My face has prostrated itself before Him who created it, fashioned it, opened its hearing and its sight. Blessed in Allah, the Best of all creators).
The last of what he prayed between the tashahhud and the taslim was:

اَللّٰهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ
الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلٰهَ إِلَّا أَنْتَ

(O Allah, forgive me my sins, the past and deferred, that which I conceal and that which I reveal and wherein I transgress, and those that you know better than I. You

are the one to expedite and you are the one to put back. There is no God save you).[1] The version by Imam Shafi رحمه الله has:

وَالشَّرُّ لَيْسَ اِلَيْكَ وَالْمَهْدِيُّ مَنْ هَدَيْتَ اَنَا بِكَ وَاِلَيْكَ لَا مَنْجَا مِنْكَ وَلَا مَلْجَأَ اِلَّا اِلَيْكَ تَبَارَكْتَ

(And evil is not imputable to you. He is guided whom you guide. I exist only because of you and I turn to you alone. There is no shelter from you and no refuge but in you. You are blessed).[2]

COMMENTARY: The words of the hadith (وَالشَّرُّ لَيْسَ......اِلَيْكَ) (and Evil is not imputable to you) mean that, out of respect, 'evil is not attributed to you though you alone are the greater of evil and good.' The fact is that if Allah has created evil there is no repugnance in it but there is much wisdom in it. However, the repugnance lies in man who perpetrates evil as in the words: (مِنْ شَرِّ مَا خَلَقَ) (seek refuge in the evil of the creatures).

Some scholars say about these words (وَالشَّرُّ لَيْسَ اِلَيْكَ) that they mean: 'evil is what cannot be a means of nearness to you and to your pleasure.' Or, evil is not approved by you so does not ascend up to you. This compares with what is said about good: (اليه يصعد الكلم الطيب) {Towards Him ascend the pure word, (35:10} meaning, 'gain acceptance.'

(٨١٤) وَعَنْ اَنَسٍ اَنَّ رَجُلًا جَاءَ فَدَخَلَ الصَّفَّ وَقَدْ حَفَزَهُ النَّفَسُ فَقَالَ

814. Sayyiduna Anas رضی الله عنه narrated that a man came and joined the row (of the congregational *salah*). He was breathing heavily. He said;

اَللّٰهُ اَكْبَرُ اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ فَلَمَّا قَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاتَهُ قَالَ اَيُّكُمُ الْمُتَكَلِّمُ بِالْكَلِمَاتِ فَاَرَمَّ الْقَوْمُ فَقَالَ اَيُّكُمُ الْمُتَكَلِّمُ بِالْكَلِمَاتِ فَاَرَمَّ الْقَوْمُ فَقَالَ اَيُّكُمُ الْمُتَكَلِّمُ بِهَا فَاِنَّهُ لَمْ يَقُلْ بَأْسًا فَقَالَ رَجُلٌ جِئْتُ وَقَدْ حَفَزَنِيَ النَّفَسُ فَقُلْتُهَا فَقَالَ لَقَدْ رَأَيْتُ اِثْنَيْ عَشَرَ مَلَكًا يَبْتَدِرُوْنَهَا اَيُّهُمْ يَرْفَعُهَا - (رواه مسلم)

(Allah is the Greatest, Praise belongs to Allah; praise that is abundant, pure and blessed). When the Messenger صلى الله عليه وسلم of Allah had finished the *salah*, he asked, "which of you spoke the words?" But all the people maintained silence (supposing that they had done something wrong). He asked again, "Which of you spoke the words?" They again kept quiet. He asked again "Which of you spoke the words, for, he did not say anything?" At that, a man submitted, "I came panting and I was the one who spoke the words." He said, "I observed twelve angels voicing with each other to take them up (to Allah's presence)."[3]

COMMENTARY: This man spoke the truth that when he came he was breathing heavily and he spoke those words. It was as he said and he was not putting forward an excuse.

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[1] Muslim # 201-774, Abu Dawud # 720, Tirmidhi # 3432, (The version: When he began the *salah*:) Muslim # 202-717, Nasa'I # 897, (till 'I repent to you")

[2] Version of Shafi'I is transmitted in al-Umm.

[3] Muslim # 149-600, Abu Dawud # 763, Nasai # 901, Musnad Ahmad 3-106.

SECTION II اَلْفَصْلُ الثَّانِي

SUPPLICATION AFTER TAKBIR TAHRIMAH

(٨١٥) عَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ الصَّلٰوةَ قَالَ

815. Sayyidah Ayshah رضی الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم began the *salah*, he said:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا إِلٰهَ غَيْرُكَ رَوَاهُ التِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَرَوَاهُ ابْنُ مَاجَةَ

(O Allah, you are without blemish. And, with your praise (we speak of it). Your name is blessed and your majesty is exalted. There is no God but you.[1] And,

(٨١٦) عَنْ أَبِي سَعِيْدٍ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَارِثَةَ وَقَدْ تُكُلِّمَ فِيْهِ مِنْ قِبَلِ حِفْظِهِ۔

816. Sayyiduna Abu Sa'eed رضی الله عنه narrated it (too).[2]

Tirmidhi said: We know this hadith only through this sanad. The memory of a sub narrator Harithah is not sound.

COMMENTARY: Allamah Teebi Shafi'I رحمه الله said about this hadith that it is hasan mashhur. Of the khulafa rashidin (righteous guided caliphs), Sayyiduna Umar ibn Khattab رضی الله عنه acted on it. It is also transmitted by Muslim. The Allamah has spoken on it at length and scholars may consult his book.

(٨١٧) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّهُ رَأَى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي صَلَاةً قَالَ

817. Sayyiduna Jubayr ibn Mut'im رضی الله عنه narrated that he saw Allah's Messenger صلى الله عليه وسلم offer a *salah*, sayinn:

اَللّٰهُ أَكْبَرُ كَبِيْرًا اَللّٰهُ أَكْبَرُ كَبِيْرًا اَللّٰهُ أَكْبَرُ كَبِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَسُبْحَانَ اللّٰهِ بُكْرَةً وَّأَصِيْلًا ثَلَاثًا

(Allah is the Greatest exceptionally -three times. Praise belongs to Allah exceedingly - three times. And, I glorify Allah morn and evening three times)

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمْزِهِ رَوَاهُ أَبُوْدَاوُدَ وَابْنُ مَاجَةَ إِلَّا أَنَّهُ لَمْ يَذْكُرْ وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَذَكَرَ فِي اٰخِرِهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ وَقَالَ عُمَرُ نَفْخُهُ الْكِبْرُ وَنَفْثُهُ الشِّعْرُ وَهَمْزُهُ الْمُوْتَةُ۔

(I seek refuge in Allah from the accursed devil from his puffing up, his erotic poetry and his evil suggestion).

And Sayyiduna Umar رضی الله عنه said that (نَفْخُهُ) (nafkh) means pride, (نَفْثُهُ) nafth) means poetry and (هَمْزُهُ) (hamz) means insanity. [3]

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[1] Abu Dawud # 736, Tirmidhi # 243, Ibn Majah # 806.

[2] Ibn Majah # 804.

[3] Abu Dawud # 764, Ibn Majah # 807 (but without (الحمد لله كثيرا) Praise belongs to Allah exceedingly but with (اللهم انى اعوذبک من الشيطن الرجيم) – O Allah I seek refuge in your from the accursed Devil), Musnad Ahmad 480.

COMMENTARY: (نفخه) nafkhihi – the devils nafkh means his pride and egoism. The devil traps a man so that he sees himself good and superior. Then, he becomes arrogant. In other words, the devil blows into man a wave of pride.

(نفث) nafth is 'to blow' on someone and it means magic or sorcery. The devil casts a spell on man, or gets one man do it on another. This meaning is in keeping with Allah's words: (وَمِنْ شَرِّ النَّفّٰثٰتِ فِى الْعُقَدِ) {and from the evil of women blowers on knots} (113:4) This verse gives the meaning of (نَفّٰثٰتِ) as magic – women who cast spells.

However, some say that (نفث) (nafth) means non serious, erotic poetry of evil content. The devil puts it in man's mind.

(همز) hamz is to backbite and to curse. But, some say it is 'temptation.' 'evil suggestion' as in the verse (اَعُوْذُبِكَ مِنْ هَمَزٰتِ الشَّيٰطِيْنِ) {I seek refuge in you from the evil suggestions of the devils. (23:97)}

The hadith will be said to have these meanings if it is proved that the observation of Sayyiduna Umar رضى الله عنه mentioned in the hadith is not his own, but of the one of the narrator's otherwise no other meaning will be taken (but only what he says).

SILENT AT TWO PLACES

(۸۱۸) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ اَنَّهُ حَفِظَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَكْتَتَيْنِ سَكْتَةً اِذَا كَبَّرَ وَسَكْتَةً اِذَا فَرَغَ مِنْ قِرَاءَةِ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ فَصَدَّقَهُ اُبَيُّ بْنُ كَعْبٍ۔ (رواه ابوداؤد وروى الترمذى وابن ماجة والدارمى نحوه)

818. Sayyiduna Sumurah ibn Jundub رضى الله عنه narrated that he preserved in memory that Allah's Messenger صلى الله عليه وسلم observed silence twice (in the *salah*): One after calling the takbir (tahrimah) and the other after reciting (غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ) (not of those who have incurred your wrath nor of those who have gone astray (1:7)} And, Sayyiduna Ubayy ibn Ka'b رضى الله عنه corroborated him. [1]

COMMENTARY: The silence after the takbir tahrimah was because he did not make an audible recital. At this time, all the scholar agree that the silence is to make the supplication softly (without loudness): (سبحنك اللهم)

The second silence after the end of surah al Fatihah is *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* in the sight of Imam Shafi'I رحمه الله to allow to muqtadis (followers of the imam) to recite the surah al fatihah (to themselves) and not recite with the imam's recital for that is disallowed. However the hanafis and the Maalikis regard silence after surah al-Fatihah as makruh.

(۸۱۹) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا يَنْهَضُ مِنَ الرَّكْعَةِ الثَّانِيَةِ اسْتَفْتَحَ الْقِرَاءَةَ بِالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَلَمْ يَسْكُتْ هٰكَذَا فِىْ صَحِيْحِ مُسْلِمٍ وَ ذَكَرَهُ الْحُمَيْدِيُّ فِىْ اَفْرَادِهِ وَكَذَا صَاحِبُ الْجَامِعِ عَنْ مُسْلِمٍ وَحْدَهُ۔

819. Sayyiduna Abu Hurayrah رضى الله عنه narrated tat when Allah's Messenger صلى الله عليه وسلم got up after the second raka'ah, he began recital with (الحمد لله رب العالمين) (surah al-FAtihah) without observing silence.[2]

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[1] Abu Dawud # 779, Tirmidhi # 251, Ibn Majah # 844, Darimi # 1243, Musnad Ahmad 5-7

[2] Muslim # 148-599

This is how it is in Muslim and Humaydi mentioned it as from Muslim alone, but not from Bukhari as did the compiler of al-Jam'e from Muslim alone.

COMMENTARY: Since it might be supposed that after the second raka'ah the second half begins, so the Prophet صلى الله عليه وسلم might have observed silence to recite (سبحنک اللهم), so Sayyiduna Abu Hurayrah رضى الله عنه clarified that the Prophet صلى الله عليه وسلم did not recite (سبحنک اللهم) in the second half after the second raka'ah but began straightaway with al-fatihah. It is also possible that he means: 'when the prophet صلى الله عليه وسلم stood for the second raka'ah, he began the recital with surah al-Fatihah.'[1]
But Allah knows best.

SECTION III — اَلْفَصْلُ الثَّالِثُ

SUPPLICATION AFTER TAKBIR TAHRIMAH

(٨٢٠) عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَفْتَحَ الصَّلَاةَ كَبَّرَ ثُمَّ قَالَ

820. Sayyiduna Jabir رضى الله عنه narrated that the *salah*. He prayed:

إِنَّ صَلَاتِيْ وَ نُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعَالَمِيْنَ لَا شَرِيْكَ لَهٗ وَ بِذٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِيْنَ

اَللّٰهُمَّ اهْدِنِيْ لِأَحْسَنِ الْأَعْمَالِ وَأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِيْ لِأَحْسَنِهَا إِلَّا أَنْتَ وَقِنِيْ سَيِّئَ الْأَعْمَالِ وَسَيِّئَ

الْأَخْلَاقِ لَا يَقِيْ سَيِّئَهَا إِلَّا أَنْتَ۔ (رواه النسائى)

(My *salah*, my offering, my life and my death are all for Allah, the Lord of the worlds. He has no partner. This is as I have been commanded and I am the first of the Muslims. O Allah, guide me to the best of deeds and the best of manner. None can guide to the best of them, but you. And, preserve me from evil deeds and evil manners. None can preserve from the evil of them, but you). [2]

COMMENTARY: The ulama (Scholars) explain 'I am the first of the Muslims' that this distinction is only for the Prophet صلى الله عليه وسلم because a Messenger is always the first Muslim in his ummah. The Qur'an commands him to say so and, therefore, it is not proper for anyone else to say, 'I am the first of the Muslims' for that will be a sort of a lie. Some authorities say that if anyone says so in the *salah* then his *salah* will be invalid. However, the correct thing is that if anyone recites these words as part of the Quran then his *salah* will be proper but if he intends to describe himself then it will be wrong.
There is an opinion also that if any one does not announce his status through these words but merely reaffirms his faith and Islam and declares his obedience then there is no harm in that. This is as the retinue of a king submit 'I shall be the first to obey your command.' So, it merely demonstrates a willing and quick submission and obedience

(٨٢١) وَعَنْ مُحَمَّدِ بْنِ مَسْلِمَةَ قَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ يُصَلِّيْ تَطَوُّعًا قَالَ

821. Sayyiduna Muhammad ibn Muslamah رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم stood to offer the *salah*, he said:

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[1] Indeed, this is two Muslim's English translation has it against hadith # 1246 (p 285, vol 1, Sh Muhammad Ashraf translator: A.H Siddiqui).
[2] Nasa'I # 896

اَللّٰهُ اَكْبَرُ وَجَّهْتُ وَجْهِيَ لِلَّذِىْ فَطَرَ السَّمٰوَاتِ وَالْاَرْضَ حَنِيْفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ وَ ذَكَرَ الْحَدِيْثَ مِثْلَ حَدِيْثِ جَابِرٍ اِلَّا اَنَّهٗ قَالَ وَاَنَا مِنَ الْمُسْلِمِيْنَ ثُمَّ قَالَ

(Allah is the Greatest. I have turned my face towards Him who has created the heavens and the earth and I am a hanif (an upright monotheist). And I am not a polytheist. Then, he narrated that (instead of 'I am the first of the Muslim,) he said, "I am of the Muslims." Then, he said:

اَللّٰهُمَّ اَنْتَ الْمَلِكُ لَآ اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ ثُمَّ يَقْرَأُ۔ (رواه النسائى)

(O Allah, you are the king. There is no God but you. You are without blemish, and with your praise). Then he began the recital (after reciting the tu'awudh and basmillah).[1]

CHAPTER - XIII

RECITATION DURING THE *SALAH* بَابُ الْقِرَاءَةِ فِي الصَّلَاةِ

IN HOW MANY RAKA'AT IS RECITAL *FARD (OBLIGATORY)*: All the ulama (Scholars) agree that the recital of the Quran in *salah* is *fard (obligatory)*, but they differ on the question; 'in how many raka'at is it *fard (obligatory)*?" Imam Shafi'I رحمه الله contends that it is *fard (obligatory)* in the whole *salah* (all the raka'at). Imam Maalik رحمه الله said: (لاكثر حكم الكل) (the majority is like the entire) and holds that it is *fard (obl:gatory)* in three raka'at. Imam Abu Hanifah رحمه الله contends that it is *fard (obligatory)* in two raka'at. The contention of Imam Ahmad that is letter known is like the opinion of Imam Shafi'I رحمه الله Besides, Hasan Busri رحمه الله and Zufar رحمه الله contend that it is *fard (obligatory)* in only one raka'ah.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٨٢٢) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا صَلٰوةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتٰبِ۔ (مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ لِمَنْ لَمْ يَقْرَأْ بِاُمِّ الْقُرْاٰنِ فَصَاعِدًا)

822. Sayyiduna Ubadah ibn as-SAmit رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone does not recite surah al-fatihah (in the *salah*), then his *salah* is incomplete."
One version in Muslim has the words: "The *salah* of the person, who does not recite surah al-Fatihah and some portion of the Quran after it is void."[2]

COMMENTARY: The second version of Muslim means that it is necessary to recite with surah al-Fatihah any other surah of the Quran or some of its verses, in the *salah*.

CONTENTIONS OF THE IMAMS: This hadith informs us that it is *fard (obligatory)* to recite surah al-Fatihah in the *salah*. If anyone does not recite it then his *salah* is void.

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[1] Nasai # 898.
[2] Bukhari # 756, Muslim # 34-394, Abu Dawud # 822 (with the ward), Tirmidhi # 247, Nasai # 910, Ibn Majah # 837, Musnad Ahmad 5-314. The other version: Muslim # 27-394, Darimi (without the word (Arabic)) # 1242.

It is from this hadith that Imam Shafi' رحمه الله deduce that it is *fard (obligatory)* to recite surah al-Fatihah in the *salah* because the hadith rejects explicitly the *salah* of a person who has not recited surah al-Fatihah in the *salah*.

Imam Abu Hanifah رحمه الله however, contends that it is not *fard (obligatory)* to recite surah al Fatihah in the *salah*. Rather it is *wajib (expedient)*. He says about this hadith that it reject perfection of *salah*, meaning that the *salah* is approved but is not perfect. He cites the verse of the Quran:

فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ

{So recite as much as the Quran as may be easy (for you)} (73:20)

This means that it is not *fard (obligatory)* to recite surah al-Fatihah in the *salah*, but it is *fard (obligatory)* to recite any surah or some verses of the Quran.

Moreover, the Prophet had himself taught a villager the way to offers *salah* and had said: (فاقرءوا ما تيسر من القرآن) (recite what is easy for you from the Quran).

Anyway, according to the Hanafi school of thought the *fard (obligatory)* in the *salah* without which the *salah* is not valid is to recite from the Quran one verse or three verses whether it is surah al-Fatihah or any other surah and verse. To recite surah al-Fatihah is *wajib (expedient)* without it the *salah* is offered defective.

DEFECTIVE WITHOUT AL-FATIHAH

(٨٢٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى صَلَاةً لَمْ يَقْرَأْ فِيْهَا بِاُمِّ الْقُرْاٰنِ فَهِيَ خِدَاجٌ ثَلَاثًا غَيْرُ تَمَامٍ فَقِيْلَ لِاَبِيْ هُرَيْرَةَ اِنَّا نَكُوْنُ وَرَآءَ الْاِمَامِ قَالَ اِقْرَأْبِهَا فِيْ نَفْسِكَ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ قَالَ اللّٰهُ تَعَالٰى قَسَّمْتُ الصَّلَاةَ بَيْنِيْ وَبَيْنَ عَبْدِيْ نِصْفَيْنِ وَلِعَبْدِيْ مَا سَأَلَ فَاِذَا قَالَ الْعَبْدُ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ قَالَ اللّٰهُ تَعَالٰى حَمِدَ نِيْ عَبْدِيْ وَاِذَا قَالَ اَلرَّحْمٰنِ الرَّحِيْمِ قَالَ الله تَعَالٰى اَثْنٰى عَلَيَّ عَبْدِيْ وَاِذَا قَالَ مٰلِكِ يَوْمِ الدِّيْنِ قَالَ مَجَّدَنِيْ عَبْدِيْ وَاِذَا قَالَ مٰلِكِ يَوْمِ الدِّيْنِ قَالَ مَجَّدَنِيْ عَبْدِيْ وَاِذَا قَالَ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ قَالَ هٰذَا بَيْنِيْ وَبَيْنَ عَبْدِيْ وَلِعَبْدِى مَا سَأَلَ فَاِذَا قَالَ

823. Sayyiduna Abu HUrayrah narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone offers the *salah* but does not recite surah al FAtihah in it, then his *salah* is deficient (saying it three times) and incomplete." Someone asked Sayyiduna Abu Hurayrah رضى الله عنه, "What (may we do) if we are led by an imam?" He said, "Recite it to yourself because I had heard Allah's Messenger صلى الله عليه وسلم say that Allah, the exalted say, 'I have divided the *salah* (meaning, surah al-Fatihah) between Me and My slave into too halves. My slave will get what he asks.'" So, when the slave says: (اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ) (Praise belongs to Allah, Lord of the worlds), Allah, the exalted, say, 'My slave has praised Me.' When he says: (اَلرَّحْمٰنِ الرَّحِيْمِ) (the compassionate, the Merciful), Allah the Exalted says, 'My slave has glorified me.' When he says: (مٰلِكِ يَوْمِ الدِّيْنِ) (Master of the day requital), Allah say, 'My slave has exalted me.' And when he says: (اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ) (you alone do we worship and you alone do we pray for help), Allah say, 'This is between Me and My slave' (worship being for Allah and seeking help is the slave's prayer). For my Slave is what he asks,' Thereafter, when he says:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ قَالَ هٰذَا لِعَبْدِى وَلِعَبْدِىْ مَا سَأَلَ۔ (رواه مسلم)

(Guide us to the straight way, the way of those whom you have blessed, not of those who have incurred your wrath, nor of those who have gone astray), Allah says, This is for My slave and for My slave is what he asks.'[1]

COMMENTARY: "I have divided the *salah* between Me and My slave half and half" The word *salah*, here means surah al-Fatihah as explained in the translation in parenthesis. This is why Sayyiduna Abu Hurayrah رضى الله عنه instructed the muqtadi to also recite surah al-Fatihah. He deduced from the hadith of the Prophet صلى الله عليه وسلم that the muqtadi(follower) must seize the virtue and excellence of surah al-Fatihah that is described here.

There are seven verses is surah al-Fatihah, Three of these from (الحمد) to (ملک يوم الدين) are exclusively for Allah's praise. They glorify Him. One of these (اياک نعبد) is common between Allah and His slave, half of it (اياک نعبد) is an acknowledgement of worship and slavery of Allah and the other half (واياک نستعين) is a prayer from the creatures or slave asking for help. The final three are made up of the slave's prayer.

BISMILLAH NOT A VERSE: This hadith establishes that bismillah (meaning, bismillah ir rahmanir rahim (بسم الله الرحمن الرحيم) is not part of surah al-fatihah. This is the contention of Imam Abu Hanifah رحمه الله, because if it were a verse then there would be eight verses in surah al-Fatihah and the divisions would not be equal, they would be four and a half and three and a half.

Also, this hadith points out that the words (صراط الذين انعمت عليهم) form a separate verse.

The previous hadith (#822) of this chapter touched n he muqtadi reciting surah al-Fatihah. The opinion of the imam were mentioned briefly in its commentary. Though the Hanafi standpoint was mentioned the commentary was not exhaustive. So we try to explain it here in some detail.

MUQTADI'S RECITAL OF AL-FATIHAH: The imam discuss surah al-Fatihah in the *salah* from two angles.

(i) Is the *fard (obligatory)* to recite surah al-Fatihah? This question has been treated in the previous commentary. Imam Shafi'I رحمه الله regard recitals of surah al Fatihah as *Fard (obligatory)*. Imam Abu Hanifah رحمه الله considers it to be *wajib (expedient)*.

(ii) Must a muqtadi recite surah al-Fatihah?

These words of Sayyiduna Abu Hurayrah رضى الله عنه (in the hadith) suggest that the muqtadi must recite surah al fatihah. Thus, Imam Shafi رحمه الله abides by this hadith and says that for the muqtadi it is *fard (obligatory)* to recite al-Fatihah in the *salah* whether it is with an audible recital or an inaudible recital. Imam Ahmad رحمه الله also abides by it in the same way. Imam Maalikرحمه الله does not regard it as *fard (obligatory)* but he says that it is mustahab in a *salah* with an inaudible recital for a muqtadi to recite surah al-Fatihah. Imam Abu Hanifah رضى الله عنه and his two companions Imam Abu Yusuf رحمه الله and Imam Maalik رحمه الله, hold that it is not *fard (obligatory)* for a muqtadi to recite Surah al-Fatihah in *salah* whether with audible or inaudible

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[1] Muslim # 38-395, Abu Dawud # 821, Tirmidhi # 2962, Nasai # 909, Ibn Majah (briefly # 838, Muwatta Maalik # 3.9-41, Musnad Ahmad 2-285.

recital. Rather, the Hanafi scholars regard a muqtadi's recital to be makruh tahrimi.

IMAM MUHAMMAD رحمه الله MISUNDERSTOOD: Due to some misunderstanding, some people presume that Imam Muhammad رحمه الله had opinions different from Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله Mulla Ali Qari رحمه الله in his book Mirqah Sharah of Mishkah and some other scholars in their books write that Imam Muhammad رحمه الله held that it is *fard (obligatory)* on a muqtadi to recite surah al-Fatihah in a *salah* with a quiet (or inaudible) recital. We suppose that there is some misunderstanding about it because Imam Muhammad رحمه الله has written explicitly in his books his view which conform completely with the opinions of the two shaykhs, Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله. In one of his books he writes:

لاقراءةخلف الامام فيما جهر فيه ولا فيما لم يجهر بذلك جاءت عامة الاثار وهو قول ابي حنيفه رحمه الله تعالى

"There is no recital behind the imam in *salah* of the audible nature or of the inaudible nature. We have seen many ahadith about this and this is also the ruling of Imam Abu Hanifah رحمه الله."

In another of his books KItab ul Aathar he writes about the negation of recital behind on imam supporting his view by ahadith and aathar and writes:

وبه ناخذ لا نرى القراءة خلف الامام شيء من الصلوة يجهر فيه اولا يجهر فيه۔

"And this alone (meaning, a negation of a muqtadi's recital behind an imam) is our contention. We do not subscribe to a muqtadi reciting behind an imam whether the *salah* is with a loud recital or a soft."

The foregoing discussion makes it clear that the hanafis hold two opinion about (recital in *salah* of) surah al-Fatihah:

(i) It is never *fard (obligatory)* for a muqtadi to recite surah al-Fatihah both in a *salah* with an audible recital and an inaudible recital.

(ii) If a muqtadi recites surah al-Fatihah then he perpetrates *makruh tahrimi*.

We shall make it clear why it is not *fard (obligatory)* for a muqtadi to recite surah al-Fatihah and what are the evidences for it:

You know that the main argument presented by those who hold that it is *fard (obligatory)* for a muqtadi to recite surah al-Fatihah is the first hadith (# 822) of this chapter: (لاصلوة الا بفاتحة الكتاب). They say that the imam's recital does not suffice the muqtadis but every one will have to recite for himself.

Imam Abu Hanifah رحمه الله said that an imam's recital is enough for the muqtadi when he recites, it means that the entire congregation Has recited. He presents this hadith to uphold his condition:

من كان له امام فقرائة الامام قرائة له

"He who is led by an imam then the recital of the imam is regarded as his (the muqtadis) recital."

Though some scholars have questioned the veracity of this hadith, yet their criticism is not correct. The reason is that this hadith is confirmed through many lines of transmission some are so sound and perfect that they are above adverse comment.

This hadith makes it amply clear that it is not necessary for a muqtadi: to recite neither surah al-FAtihah nor any other surah. Moreover, we cannot suppose that this hadith concerns the

salah with an audible recital because it is proved that these words of the Prophet صلى الله عليه وسلم were spoken at the time of the *salah* of asr which has an inaudible recital. Since this command was made at a silent recital *salah*, it is more proper for a *salah* with a loud recital.

RECITAL OF BASMALLAH

(٨٢٤) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَبَا بَكْرٍ وَ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا كَانُوْا يَفْتَتِحُوْنَ الصَّلٰوةَ بِالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ۔ (روه مسلم)

824. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم, Abu Bakr رضى الله عنه, and Umar رضى الله عنه used to commence the *salah* with (اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ) (the first verse al-Fatihah all praise belongs to Allah Lord of the worlds).[1]

COMMENTARY: On the face of it, this hadith seems to say that the Prophet صلى الله عليه وسلم did not recite the Bismillah (بسم الله الرحمن الرحيم) before reciting surah al-Fatihah, but it is agreed by all the imam that the Bismillah must be recited before surah al-Fatihah. The recital of (بسم الله الرحمن الرحيم) is established through other ahadith whether it is regarded as a part of al-Fatihah as the Shafi's say or not so regarded as the Hanafis say.

Imam Shafi'I رحمه الله said that the words (الحمد لله رب العلمين) in this hadith refer to the surah al-Fatihah. This means that the Prophet صلى الله عليه وسلم began the *salah* with surah al-Fatihah. It is like saying about someone that he recited (الم) (alif laam meem). It will mean that he recited the surah al-Baqarah. Also, we have stated previously that imam shafi'I رحمه الله regards the Bismillah as part of surah al-Fatihah so that is does not prove that the Prophet صلى الله عليه وسلم did not recite the Bismillah.

The argument of the Hanafis is that it does not imply an absolute negation here. Rather, the words of the hadith mean to say that the Prophet صلى الله عليه وسلم did not recite the Bismillah in a loud, audible voice, but he recited it inwardly to himself and began the audible recital with (الحمد لله رب العلمين). It has been established beyond doubt that the Prophet صلى الله عليه وسلم the righteous caliphs and the other sahabah (companions) did not recite the *Bismillah* in a loud voice, even in a *salah* with an audible recital.

Shaykh Ibn Hamman رحمه الله has reported from some hafiz of hadith[2]
that there is no sound hadith that clearly establishes the recital of (بسم الله) In a loud voice. If at all there is any that proves that the *Bismillah* is recited aloud then its isnad is debatable.

Moreover, the same thing (silent recital of *Bismillah*) is known to be the practice of the succeeding generations, namely, the tabi'un and taba tabiun. If, by chance, anyone is known to have recited the Bismillah loudly then he might have done it to teach the people, or this report comes from those muqtadi who may have been close to him in he congregation, and could have heard him even if he may have had murmured softly taking that to be an audible recital.

Imam Tirmidhi has created two chapters on this subject in his Jami Tirmidhi: (chapter 66) 'concerning inaudible recital of Bismillah' and (chapter 67) 'Reciting Bismillah loudly,'

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[1] Bukhari # 743, Muslim # 50-399, Abu Dawud # 782, Tirmidhi # 246, Nasai # 907, Ibn Majah # 813, Darimi # 240, Musnad Ahmad 3-101.

[2] Those people who have committed very many ahadith to memory. (huffas is plural of hafiz)

Ahadith are narrated for both views.[1]

He has preferred the ahadith that establish the recital of Bismillah in a low, inaudible voice. He has concluded; Many scholars including Abu Bakr, Umar, Uthman, Ali ibn Abu Talib, and other sahabah (companions) (رضی الله عنهم اجمعین) and the tabi'un رحمه الله conducted themselves according to it (meaning recited the Bismillah in wardly).

ABOUT AAMEEN

(٨٢٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَمَّنَ الْاِمَامُ فَاَمِّنُوْا فَاِنَّهُ مَنْ وَافَقَ تَامِيْنُهُ تَاْمِيْنَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ قَالَ اِذَا قَالَ الْاِمَامُ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ فَقُوْلُوْا اٰمِيْنَ فَاِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ هٰذَا لَفْظُ الْبُخَارِيِّ وَلِمُسْلِمٍ نَحْوُهُ وَفِيْ اُخْرٰى لِلْبُخَارِيِّ قَالَ اِذَا اَمَّنَ الْقَارِئُ فَاَمِّنُوْا فَاِنَّ الْمَلَائِكَةَ تُؤَمِّنُ فَمَنْ وَافَقَ تَامِيْنُهُ تَامِيْنَ الْمَلَائِكَةِ غُفِرَ لَهُ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ۔

825. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When the imam says aameen (after the recital of surah al-Fatihah), you, too, say, 'aameen' because the angels say so at this time), for, if anyone's aameen coincides with the aameen of the angels, then he is forgiven all his past sins."

According to another version: He said, 'When the imam says (غير المغضوب عليهم ولا الضالين) {not of those who have incurred your wrath nor of those who have gone astray}, say, 'aameen', for, if anyone's saying coincides with the saying of the angel, then he will be forgiven all his past sins." These words are Bukhari's Muslim's hadith has similar words.

Another version of Bukhari has the words that he said, "When the reciter of the Quran (meaning, the imam) says aameen, say, 'aameen'. For, the angels call aameen and if anyone's aameen coincides with the aameen of the angels, then he is forgiven all his past sins."[2]

COMMENTARY: The word aameen means 'O Allah accept my supplication.'

When the imam recites (غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ), the muqtadis is must say aameen.

The angels who say aameen are the angels who record the deeds (of the worshipper). However, some people say that it refers to other angels.

THE MUQTADI'S *SALAH*

(٨٢٦) وَعَنْ اَبِيْ مُوْسَى الْاَشْعَرِى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلَّيْتُمْ فَاَقِيْمُوْا صُفُوْفَكُمْ ثُمَّ لِيَؤُمَّكُمْ اَحَدُكُمْ فَاِذَا كَبَّرَ فَكَبِّرُوْا وَاِذَا قَالَ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ فَقُوْلُوْا آمِيْنَ يُجِبْكُمُ اللّٰهُ فَاِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوْا وَارْكَعُوْا فَاِنَّ الْاِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ فَقَالَ

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[1] Hadith # 244 and 245 (Tirmidhi).

[2] Bukhari E 780, Muslim # 72-410, Abu Dawud # 936, Tirmidhi # 250, Nasai # 928, Ibn Majah # 851, Muwatta Maalik # 3.11-47. (The second version) Bukhari # 781, Muslim# 1246, Muwatta Maalik # 3.11-47 (Third version:) Bukhari # 5403, Nasai # 925, Ibn Majah # 852, Darimi # 1245, Musnad Ahmad 2-449.

رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَتِلْكَ بِتِلْكَ قَالَ وَإِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ فَقُوْلُوا اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ يَسْمَعُ اللّٰهُ لَكُمْ رَوَاهُ مُسْلِمٌ

826. Sayyiduna Abu Musa al-Ashari رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When you offer the (congregational) *salah,* (first) straighten your rows, then one of you must lead you. When he calls the takbir tahrimah you too call the takbir. When he says (غیر المغضوب علیهم ولا الضالین), say aameen. Allah will grant you your prayer. When he calls the takbir and bows into ruku, you too call the takbir and go into ruku. The imam makes the ruku before you." And, Allah's Messenger صلی الله علیه وسلم said, "The imam's proceeding you in raising his head is against his preceding you is bowing." Then he said, "When he says (سمع الله لمن حمده) say: (اللهم ربنا لک الحمد). Allah listen to you (praising him)."[1]

Another version:

(٨٢٧) وَفِيْ رِوَايَةٍ لَهُ عَنْ أَبِيْ هُرَيْرَةَ وَقَتَادَةَ وَإِذَا قَرَأَ فَأَنْصِتُوْا ـ

827. Sayyiduna Abu Hurayrah صلی الله علیه وسلم and Sayyiduna Qatadah رضی الله عنه narrated (that Allah's Messenger صلی الله علیه وسلم also said), "And when he recites (the Quran) remain silent (while listening)."[2]

COMMENTARY: The words of the hadith (فتلک بتلک) (The imam's preceding you while raising his head is against his bowing down before you) is to keep the ruku of the imam and of the muqtadi of equal length.

The imam's words on coming up from ruku are (سمع الله لم حمده) and of the mquqtadi (اللهم ربنا لک الحمد). Other versions have (اللهم ربنا ولک الحمد) with waw و, or (Arabic). This is besides ().

Imam Abu Hanifah رحمه الله abides by it when he holds that the imam say (سمع الله لمن حمده) on arising from ruku and the muqtadis say (اللهم ربنا لک الحمد). Imam Shafi'I رحمه الله holds that the imam and the muqtadi, as well as one who offers the *salah* by himself – all, will speak both these expressions. There is a tradition from the two companions (of Abu Hanifah) رحمه الله to this effect but with the condition that the imam will say (ربنا لک الحمد) softly.

As for one who offers his *salah* by himelf, it is agreed by all that he would utter both the expressions. He is however allowed to utter only one and clearly it is better to say (سمع الله لمن حمده) in that case. When both are spoken, (Arabic) is spoken while arising from ruku and (ربنا لک الحمد) when standing up.

As for the words at the close: 'When he recites remain silent." Imam Abu Hanifah رحمه الله cites them when he rules that the muqtadi must keep quiet behind the imam whether the *salah* is with an audible recital or an inaudible recital.

HOW TO RECITE

(٨٢٨) وَعَنْ أَبِيْ قَتَادَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظُّهْرِ فِي الْأُوْلَيَيْنِ بِأُمِّ الْكِتَابِ وَسُوْرَتَيْنِ وَفِي الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ بِأُمِّ الْكِتَابِ وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا وَيُطَوِّلُ فِي الرَّكْعَةِ الْأُوْلَى مَالَا

[1] Muslim (lengthy) # 62-404, Abu Dawud # 972, Nasai # 1064, Darimi # 1312, Musnad Ahmad 4-401.

[2] Muslim # 63-404 (from Qatadah only), Ibn Majah (from Abu Hurayrah) # 846.

يُطِيْلُ فِي الرَّكْعَةِ الثَّانِيَّةِ وَهٰكَذَا فِي الْعَصْرِ وَهٰكَذَا فِي الصُّبْحِ۔ (متفق عليه)

828. Sayyiduna Abu Qatadah رحمه الله narrated that the Prophet صلى الله عليه وسلم recited in the *salah* of zuhr surah al-fatihah and two surahs in its first two raka'at (one surah in each). In the next two raka'at he recited only surah al-Fatihah. Sometimes he let them hear a verse (by reciting it a bit loudly). Compared to the second raka'ah, he prolonged the first. He did the same in the *salah* of asr and of fajr. [1]

COMMENTARY: Normally, the recital in the *salah* of zuhr is inward (without voice) and the Prophet صلى الله عليه وسلم offered it in this manner. Sometimes, however, the Prophet صلى الله عليه وسلم recited a verse or a surah audibly perhaps to let his followers know that a verse or a surah is recited after al-Fatihah or to let them know what he was reciting. We must bear in mind that the *salah* of zuhr is mentioned here by way example otherwise the Prophet صلى الله عليه وسلم did this in every other *salah*, too.

PROLONGING THE FIRST RAKA'AH: This hadith teaches us that the first raka'ah must be made lengthier than the second. Accordingly, Imam Shafi'I رحمه الله Imam Maalik رحمه الله and Imam Ahmad رحمه الله abide by it among the hanafis, Imam Muhammad also abides by it. They have proved through ahadith that the first raka'ah in the *salah* of zuhr, asr and fajr should be prolonged and have ruled the same for the *salahs* of maghrib and isha on the basis of these three *salahs*. Abdur Razzaq رحمه الله has written at the end of this hadith that Ma'mar رحمه الله has also explained, "We think that the Prophet صلى الله عليه وسلم prolonged the first raka'ah to let (more) people join (the *salah* in) the first raka'ah." Imam Abu Dawud رحمه الله and Ibn Khuzaymah رحمه الله said the same thing.

Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله hold that the first raka'ah is prolonged only in the *salah* of fajr because this is time when sleep and negligence dominate. A part from that, both raka'at are equal in the right to recital(of the Quran), so must be equal in the amount of recital, too. This is explained in a hadith that the Prophet صلى الله عليه وسلم recited in every raka'ah the equivalent of thirty verses. As for this hadith, the saying that the first raka'ah was lengthier perhaps refers to the opening prayers (which are the thana, ta'awwudh and tasmiyah) making it seem lengthier. Besides, the extra length was lesser than taken to recite three verses.

It is stated in Khulasah that the contention of Imam Muhammad رضى الله is better.

PROPHET صلى الله عليه وسلم STANDING POSTURE

(٨٢٩) وَعَنْ أَبِي سَعِيْدِنِ الْخُدْرِيِّ قَالَ كُنَّا نَحْزُرُ قِيَامَ رَسُوْلِ اللّٰهِ صلى الله عليه وسلم فِي الظُّهْرِ وَالْعَصْرِ فَحَزَرْ نَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْأُوْلَيَيْنِ مِنَ الظُّهْرِ قَدْرَ قِرَاءَتِهِ الٓمٓ تَنْزِيْلُ السَّجْدَةِ وَفِيْ رِوَايَةٍ فِيْ كُلِّ رَكْعَةٍ قَدْرَ ثَلَاثِيْنَ اٰيَةً وَحَزَرْ نَا قِيَامَهُ فِي الْأُخْرَيَيْنِ قَدْرَ النِّصْفِ مِنْ ذٰلِكَ وَ حَزَرْنَا فِي الرَّكْعَتَيْنِ الْأُوْلَيَيْنِ مِنَ الْعَصْرِ عَلٰى قَدْرِ قِيَامِهِ فِي الْأُخْرَيَيْنِ مِنَ الظُّهْرِ وَفِي الْأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَى النِّصْفِ مِنْ ذٰلِكَ۔ (رواه مسلم)

829. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that they used to reckon the

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[1] Bukhari # 776, Muslim # 154-451, Nasai # 978, Musnad Ahmad 4-383.

length of the standing posture of Allah's Messenger صلى الله عليه وسلم in the *salah* of zuhr and asr. They calculated the first two raka'at of zuhr to be about the time taken to recite alif laam tanzil, or as-sajdah. Another version has: 'In each raka'ah the time taken has: 'IN each raka'ah the time taken to recite thirty verses. They calculated his standing in the last two raka'at to be about half of that. And, they calculated the first two raka'at of asr to be about as much as the last two of zuhr and the last two of asr to be about half that time."[1]

COMMENTARY: 'Time taken to recite alif laam tanzil as-sajdah' could mean that the standing in both the raka'at was as much. Or, the standing in each raka'ah was as much. The second meaning is upheld by another hadith too and this tells us that the Prophet's صلى الله عليه وسلم qiyam (or standing posture) in each raka'ah was equal to the recital of thirty verses. There are twenty nine [2]
Verses in the surah alif laam tanzil as-sajdah.

As for the recital in the last raka'at, the estimate shows that even in the last two raka'at of *zuhr*, the Prophet صلى الله عليه وسلم recited another surah (or some verses) wit al-fatihah and these surah were shorter than the surah recited in the first two raka'at. The recent ruling of Imam Shafi'I رحمه الله is in line with this but his followers abide by his ancient ruling which agrees with that of Imam Abu Hanifah رحمه الله and it is that it is not necessary to recite another surah after al-Fatihah in the last two raka'at.

Hence, this can be explained by saying that this practice of the Prophet صلى الله عليه وسلم is not a *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* but an example to show that it is allowed to sometimes recite a surah with al-Fatihah. However, all the imams agree that is *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* to recite only surah al-Fatihah in the last two raka'at. Rather, the Hanafis hold that it is allowed to not recite surah al-Fatihah even and to chant instead the tasbih (like: (سبحن الله) subhan Allah etc) though it is better to make the recital. Imam Nakha'I رحمه الله Imam Thawri رحمه الله and all the ulama (Scholars) of kufah said the same thing.

It is written in Muhit, that if anyone intentionally observes silence instead of reciting surah al-Fatihah in the last two raka'at, then it will be a wrong conduct because it is contrary to *sunnah (practice of Holy Prophet صلى الله عليه وسلم)*. Hasan ibn Ziyad رحمه الله has quoted the tradition of Imam Abu Hanifah رحمه الله that it is *wajib (expedient)* to recite (the Quran) in the last two raka'at. And Ibn shaybah رضى الله عنه has quoted Sayyiduna Ali رضى الله عنه and Sayyiduna Ibn Mas'ud رضى الله عنه who said, "Make a recital (of the Quran) in the first two raka'at but make do with tasbih in the last two raka'at." They also said, "If any one recites another surah with al-Fatihah in the last two raka'at then the sajdah sahw(remedial prostration) will not be *wajib (expedient)*." This is correct because it is *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* to recite al-Fatihah in the last two raka'at and it is not *wajib (expedient)* to omit another surah (with it). We know that sajdah sahw is made when a *wajib (expedient)* is neglected or not acted upon.

Imam Ahmad رحمه الله regards that it is not makruh to recite another surah with al-fatihah in the last two raka'at. He cites the Prophet صلى الله عليه وسلم as reciting with al-Fatihah another

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[1] Muslim # 156-452, Abu Dawud # 804, Nasai # 475, Musnad Ahmad 3-2 Another version: Muslim 156-452, Nasai # 476.

[2] The verses are thirty. (Ma'ariful Quran)

surah or some verses now and then, but (he says) that it is mustahab not to recite any other surah (or verses) surah al-Fatihah (in the last tow raka'at)

RECITAL IN THE ZUHR *SALAH*

(٨٣٠) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظُّهْرِ بِاللَّيْلِ إِذَا يَغْشٰى وَفِيْ رِوَايَةٍ بِسَبِّحِ اسْمِ رَبِّكَ الْاَعْلٰى وَفِي الْعَصْرِ نَحْوَ ذٰلِكَ وَفِي الصُّبْحِ اَطْوَلَ مِنْ ذٰلِكَ۔ (رواه مسلم)

830. Sayyiduna Jabir ibn Samurah رضی اللہ عنہ narrated that Prophet صلی اللہ علیہ وسلم recited in the *salah* of zuhr (the surah # 92) (واللیل اذا یغشی). According to another version, he recited (the surah # 88) (سبح اسم ربک اعلی). In the *salah* of asr (he recited) a like number (of verses). And, in the fajr (he recited) a lengthier surah (or more verses). [1]

COMMENTARY: Like other ahadith that do not specify in which raka'ah (first or second) the Prophet صلی اللہ علیہ وسلم recited what surah among the named, here, too, it is not mentioned in which of the raka'at of zuhr the prophet صلی اللہ علیہ وسلم recited surah (وَاللَّيْلِ إِذَا يَغْشٰى).

There can be only two possibilities:

(i) He recited the some surah in both the raka'at . Or,

(ii) Part of the surah in one raka'ah and the next portion in another.

The first possibility necessitates repetition and the second calls for division. Both are abhorrent though permitted and both are unknown from the Prophet صلی اللہ علیہ وسلم. The jurists say that is better to recite a complete surah in one raka'ah, even a small surah than reciting a portion of a surah which is lengthy. However, the *salah* of tarawih is exempted because the entire Quranis recited in the month, and it is superior. Hence, we may assume a third possibility that the Prophet E) recited another surah apart from the one named either in the first raka'ah on the second.

RECITAL IN THE MAGHRIB *SALAH*

(٨٣١) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّوْرِ۔ (متفق علیہ)

831. Sayyiduna Jubayr ibn Mut'im رضی اللہ عنہ narrated that he heard Allah's Messenger E) recite (the surah) at-toor (# 52) in the *salah* of maghrib.[2]

SPECIFYING RECITAL FOR *SAI AHS*

(٨٣٢) وَعَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالْمُرْسَلَاتِ عُرْفًا۔ (متفق علیہ)

832. Sayyidah Umm al Fadl bint al-Harith رضی اللہ عنہ narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم recite (the surah) al-Mursalat Urfan (# 77) in the *salah* of *maghrib*. [3]

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[1] Muslim # 170-459, Abu Dawud (lengthier) # 806, Nasai # 980, Muslim (another version) # 171-460, Musnad Ahmad 50-86.

[2] Bukhari # 765, Muslim # 174-463, Abu Dawud # 810, Nasai # 987, Darimi # 1295, Muwatta Maalik # 3.5-24 Musnad Ahmad 4-84, Ibn Majah # 832.

[3] Bukhari # 763, Muslim # 173-462, Abu Dawud # 810, Nasai # 985, Darimi # 1294, Muwatta Maalik # 3,5-25, Musnad Ahmad 6-340, Tirmidhi # 308, Ibn Majah # 831.

COMMENTARY: This hadith as well as the others that name the surahs al-A'raf al-Anfal and Dukhkhan which the Prophet صلى الله عليه وسلم recited in the *salah* of maghrib and other ahadith of this kind all point out that it is not necessary to recite any specified surah in the *salah*. It depends on the convenience of the worshipper. The jurists recommend selection of surahs from tiwal mufassal for fajr and zuhr, awsat muftassal for asr and isha, and qisar mufassal for maghrib. They trace their recommendation to the advice of the amir ul muminin, Umar رضى الله عنه to Abu Musa al-Ashari رضى الله عنه, the governor of kufah at that time. In the times of the Prophet صلى الله عليه وسلم this issue of recital of long and short varied according to circumstances and expediency. Then, with the letter of Sayyiduna Umar رضى الله عنه to Sayyiduna Abu Musa al-Ashari رضى الله عنه outlining the categories of surah, a principle and system of recital took shape. The jurists have classified them as tiwal mufassl awsat mufassal and qisar mufassal.[1]

It is possible that Sayyiduna Umar رضى الله عنه had some clue to this classification from the Prophet صلى الله عليه وسلم either by word or deed. Perhaps, the Prophet صلى الله عليه وسلم followed this method sometimes, in appointing the surahs for the different *salahs*. He may have done in a different way at times as mentioned in these ahadith. The jurists have nevertheless deduced from Sayyiduna Umar's advice.

IMAM WHO RECITES THE SUPEREROGATORY

(٨٣٣) وَعَنْ جَابِرٍ قَالَ كَانَ مُعَاذُ بْنُ جَبَلٍ يُصَلِّي مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَأْتِيْ فَيَؤُمُّ قَوْمَهُ فَصَلّٰى لَيْلَةً مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ ثُمَّ اَتٰى قَوْمَهُ فَأَمَّهُمْ فَافْتَتَحَ بِسُوْرَةِ الْبَقَرَةِ فَانْحَرَفَ رَجُلٌ فَسَلَّمَ ثُمَّ صَلّٰى وَحْدَهُ وَانْصَرَفَ فَقَالُوْا لَهُ نَافَقْتَ يَا فُلَانُ قَالَ لَا وَاللّٰهِ وَلَاٰتِيَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَاُخْبِرَنَّهُ فَاَتٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّا اَصْحَابُ نَوَاضِحَ نَعْمَلُ بِالنَّهَارِ وَاِنَّ مُعَاذًا صَلّٰى مَعَكَ الْعِشَاءَ ثُمَّ اَتٰى قَوْمَهُ فَافْتَتَحَ بِسُوْرَةِ الْبَقَرَةِ فَاَقْبَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى مُعَاذٍ فَقَالَ يَا مُعَاذُ اَفَتَّانٌ اَنْتَ اِقْرَأْ وَالشَّمْسِ وَضُحٰهَا وَاللَّيْلِ اِذَا يَغْشٰى وَسَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى ـ (متفق عليه)

833. Sayyiduna Jabir رضى الله عنه narrated that Sayyiduna Mu'adh ibn Jabal رضى الله عنه used to offer the *salah* with the Prophet صلى الله عليه وسلم and then come to his people and lead them in *salah* (as their imam). One night (as usual) he offered the *salah* of isha with the Prophet صلى الله عليه وسلم and (then) came and led his people in the salah. He began to recite the surah al Baqarah. (when it prolonged), one man turned in salutation (to end the *salah*) and offered his *salah* by himself and departed. To other people taunted him, "Have you become a hypocrite?" He assured them, "No by Allah! I will go to Allah's Messenger صلى الله عليه وسلم and inform him (of the facts)." So, he came to Allah's Messenger صلى الله عليه وسلم and pleaded, "O Messenger of Allah, we tend to the camels that are used for watering (plants and soon) and we toil by day. And, Mu'adh offered the *salah* with you the isha. Then he came to us and

[1] Respectively; tiwal mutassal: from al Hujurat (or Qaaf) to al-Buruj from al Buruj to Lamyakun, and from lamyakun to the end of the Quran (an Naas).

began (the *salah*) with surah al Baqarah. (It was a lengthy recital and I was worn out....) Allah's Messenger turned to and asked Mu'adh, will you cause mischief? (cause people to shy away from the (والضحى) congregational *salah*?) Recite:[1]

وَالشَّمْسِ وَضُحَاهَا وَاللَّيْلِ إِذَا يَغْشٰى وَسَبِّحِ اسْمَ رَبِّكَ الْأَعْلٰى[2]

COMMENTARY: This man was not fed up but he was so fatigued that he could not endure the long standing. That was not the posture to turn in salaam but he thought that, at least, he should make a resemblance of concluding the *salah*.

Another version of this hadith, mentions some more surahs after whose named, like (اذالسماء النشقت واذا السماء النفطرت) surah al-Buruq and surah at-Tariq.

The Shafi'is hold on the basis of this hadith that anyone offering a *fard (obligatory) salah* may follow an imam who is offering a nafl or supererogatory *salah*. The prophet صلى الله عليه وسلم did not forbid Sayyiduna Mu'adh رضى الله عنه to offer the *fard (obligatory)* with him and then lead his people in their *fard (obligatory)* but his own supererogatory.

However, the hanafis say that Mu'adh رحمه الله might have been offering the supererogatory *salah* behind the Prophet صلى الله عليه وسلم and then the *fard (obligatory)* as imam of his people. While all ulama (Scholars) do not agree that *fard (obligatory)* may be offered behind an imam offering the supererogatory, all of them as agree that a *mauqtadi*(followers of Imam) may offer the supererogatory behind an imam who offers the *fard (obligatory)*.

The imam should be mindful of the weak muqtadis. It is *sunnah (practice of Holy Prophet* صلى الله عليه وسلم) to make the *salah* light for such people, or the tired, or the handicapped lest they stay away from the congregational *salah*.

RECITAL IN ISHA

(٨٣٤) وَعَنِ الْبَرَاءِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِشَاءِ وَالتِّيْنِ وَالزَّيْتُوْنِ وَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِّنْهُ. (متفق عليه)

834. Sayyiduna Bara رضى الله عنه narrated that he heard the Prophet صلى الله عليه وسلم recite in the *salah* of isha the surah (وَالتِّيْنِ وَالزَّيْتُوْنِ) (Surah # 95). He said, "I have never heard any one with a voice more beautiful."[3]

COMMENTARY: Just as the Prophet صلى الله عليه وسلم was the most perfect and complete of all mankind inwardly, so too the Bestower of favours had placed him on the highest and best degree of physical perfection and beauty. Just as Allah has bestowed the best physical appearance so too He had given him a beautiful voice the most distinguished of all.

Accordingly, this testimony of Sayyiduna Bara ibn Aazib رضى الله عنه is not a mere expression of love and respect, but a declaration of fact such that besides the believers even non believers have never questioned.

As stated against the hadith # 830, here too the surah Tin may e presumed tohave been recited in one raka'ah and another in the other raka'ah.

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[1] Surch # 91, 93, 92 and 87.

[2] Bukhari # 6106, Muslim # 1780465, Abu Dawud # 790, Nasai # 998, Ibn Majah (in brief) # 986, Darimi # 1296.

[3] Bukhari E 769, Muslim # 177-464, Ibn Majah # 835, Musnad Ahmad 4-291.

RECITAL IN FAJR

(٨٣٥) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْفَجْرِ بِقٓ وَالْقُرْاٰنِ الْمَجِيْدِ وَنَحْوِهَا وَكَانَتْ صَلَاتُهٗ بَعْدُ تَخْفِيْفًا۔ (رواه مسلم)

835. Sayyiduna Jabir ibn Sammurah رضی الله عنه narrated that the prophet صلی الله علیه وسلم recited in the *salah* of fajr the surah (# 50) 'Qaaf wa al Quran al Majeed' and the likes of it (in length). After the *salah* of fajr, he offered the other. *Salahs* in a shooter form.[1]

COMMENTARY: The last sentence says that, apart from the *salah* of fajr, the Prophet صلی الله علیه وسلم did not make the other *salahs* much longer. The recital of the fajr was prolonged because it is the time of prayers getting on answer and of blessings and favours.

(٨٣٦) وَعَنْ عَمْرِو ابْنِ حُرَيْثٍ اَنَّهٗ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْفَجْرِ وَاللَّيْلِ اِذَا عَسْعَسَ۔ (رواه مسلم)

836. Sayyiduna Amr ibn Hurayth رضی الله عنه narrated that be heard the Prophet صلی الله علیه وسلم recite the surah (وَاللَّيْلِ اِذَا عَسْعَسَ) (which is at Takwir # 81) in the *salah* of fajr.[2]

(٨٣٧) وَعَنْ عَبْدِاللّٰهِ بْنِ السَّائِبِ قَالَ صَلّٰى لَنَا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلصُّبْحَ بِمَكَّةَ فَاسْتَفْتَحَ سُوْرَةَ الْمُؤْمِنِيْنَ حَتّٰى جَآءَ ذِكْرُ مُوْسٰى وَهَارُوْنَ اَوْ ذِكْرُ عِيْسٰى اَخَذَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُعْلَةٌ فَرَكَعَ۔ (رواه مسلم)

837. Sayyiduna Abdullah ibn as-Sa'ib رضی الله عنه narrated, "Allah's Messenger صلی الله علیه وسلم led us in the *salah* of fajr in Makkah. He began to recite the surah al-Muminun, but when he came to the mention of Musa and Harun (verse 45) or to the mention of Easa (verse so), suddenly cough gripped him (without completing the surah), he went into ruku (the bowing posture)."[3]

COMMENTARY: The Prophet صلی الله علیه وسلم was reciting the surah, al-Muminun. When he came to the verse: (ثم ارسلنا موسی واخاه هارون) {Then we sent Musa and his brother Harun} (Verse 45) or to the verse (50): (وجعلنا بن مريم ومه اية) {And we made the son of Maryam and his mother a sign}, he was seized with emotion at their mention and he wept because of which he was overcome by a bout of cough. This prevented him from carrying on the recital, so he stopped at this verse and went into ruku.'

RECITAL IN FAJR ON FRIDAY

(٨٣٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْفَجْرِ يَوْمَ الْجُمُعَةِ بِالٓمّٓ تَنْزِيْلُ فِي الرَّكْعَةِ الْاُوْلٰى وَفِي الثَّانِيَةِ هَلْ اَتٰى عَلَى الْاِنْسَانِ۔ (متفق عليه)

838. Sayyiduna Abu Hurayrah رضی الله عنه narrated that on Friday, the Prophet صلی الله علیه وسلم used to recite in the *salah* of fajr the surah (الٓمّٓ تنزيل هل اتى على الإنسان) (# 32) in the first raka'ah and, in the second, (Arabic) (surah # 76).[4]

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[1] Muslim # 168-458, Musnad Ahmad 5-91.

[2] Muslim # 164-456, Abu Dawud # 817, (word differ from Muslim) Darimi # 1299, Musnad Ahmad 4-307, (words match with Muslim's), Ibn Majah # 817. (The verse quoted is the 17th of at Takwir).

[3] Muslim # 163-455, Abu Dawud # 649, Nasai # 1007, Ibn Majah # 820, Musnad Ahmad 3-411, Bukhari chapter # 106, subheading preceding hadith # 774 (B).

[4] Bukhari # 891, Muslim # 65-880, Abu Dawud # 1074, Nasai # 955, Ibn Majah # 823, Darimi # 1542.

COMMENTARY: The Shafi'is cite this hadith to recite only these two surahs in the *salah* of fajr on Friday. However, the Hanafis do not agree that any particular surah should not be sat aside for any *salah*, otherwise people will begin to consider that necessary and *wajib (expedient)*. They will imagine that it is makruh to recite other surahs.

However, it is proper to recite them to acquire the blessings of the Prophet's صلی اللہ علیہ وسلم recital and to abide by the *sunnah (practice of Holy Prophet* (صلی اللہ علیہ وسلم) provided other surahs are also recited at times. Moreover, the hanafis say that it is not proved that the prophet صلی اللہ علیہ وسلم recited only these surahs at the exclusion of others on Friday in the *salah* of fajr. Rather he did this sometimes and it is better for everyone to do it sometimes. Further, if anyone recites this surah then he must also make the prostration when he comes to the relative verse. Some ulama (Scholars) of the Shafi'is prefer that the imam should omit it on some days, but the Prophet صلی اللہ علیہ وسلم is known to have made the prostration.

RECITAL IN *SALAH* OF FRIDAY

(٨٣٩) وَعَنْ عُبَيْدِ اللّٰهِ بْنِ اَبِي رَافِعٍ قَالَ اسْتَخْلَفَ مَرْوَانُ اَبَا هُرَيْرَةَ عَلَى الْمَدِيْنَةِ وَخَرَجَ اِلٰى مَكَّةَ فَصَلّٰى لَنَا اَبُوْهُرَيْرَةَ الْجُمُعَةَ فَقَرَأَ سُوْرَةَ الْجُمُعَةِ فِي السَّجْدَةِ الْاُوْلٰى وَفِي الْاٰخِرَةِ اِذَا جَائَكَ الْمُنَافِقُوْنَ فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ۔ (رواه مسلم)

839. Sayyiduna Ubaydullah ibn Abu RAfi رحمه الله **narrated that Marwan appointed Sayyiduna Abu Hurayrah** رضی الله عنه **as his deputy over Madinah and himself departed to Makkah. So, Abu Hurayrah** رضی الله عنه **led them in the Friday *salah*. In the first raka'ah, he recited surah al-Jumu'ah (surah # 62) and in the next (اِذَا جَائَکَ الْمُنَافِقُوْنَ) (# 63). He said, "I had heard Allah's Messenger** صلی اللہ علیہ وسلم **recite them on Friday."[1]**

RECITAL IN *SALAH* OF THE TWO EEDS AND OF FRIDAY

(٨٤٠) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِيْدَيْنِ وَفِي الْجُمُعَةِ بِسَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى وَهَلْ اَتَاكَ حَدِيْثُ الْغَاشِيَةِ قَالَ وَاِذَا اجْتَمَعَ الْعِيْدُ وَالْجُمُعَةُ فِي يَوْمٍ وَاحِدٍ قَرَأَ بِهِمَا فِي الصَّلَاتَيْنِ۔ (رواه مسلم)

840. Sayyiduna An-Numan ibn Bashir رضی الله عنه **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **recited in the *salah* of the two eeds and of Friday, the surahs (# 87 and 88)** (سَبِّحِ اسْمَ رَبِّکَ الْاَعْلٰی) **and** (هَلْ اَتَاکَ حَدِیْثُ الْغَاشِیَةِ)**. He also said, "When an eed and Friday fell on the same day, he recit ed them both in both the *salahs*."** [2]

COMMENTARY: It is *mustahab muwakkadah*(most desirable) to recite these two surahs in the *salah* of the two eeds and of Friday. We also learn that Prophet صلی اللہ علیہ وسلم did not always recite the surah Jumu'ah and al-Munafiqun on Fridday.

(٨٤١) وَعَنْ عُبَيْدِ اللّٰهِ اَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ اَبَا وَاقِدٍ اللَّيْثِيَّ مَاكَانَ يَقْرَأُ بِهٖ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

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[1] Muslim # 61-877, Abu Dawud # 1124, Tirmidhi # 519, Ibn Majah # 1118, Musnad Ahmad # 9554.

[2] Muslim E 62-878, Abu Dawud # 1122, Tirmidhi # 533, Nasai # 1424, Darimi # 1568, Muwatta Maalik # 5.9-21 (only Friday)

وَسَلَّمَ فِي الْأَضْحٰى وَالْفِطْرِ فَقَالَ كَانَ يَقْرَأُ فِيهِمَا بِقٓ وَالْقُرْاٰنِ الْمَجِيْدِ وَاقْتَرَبَتِ السَّاعَةُ۔ (رواه مسلم)

841. Sayyiduna Ubaydullah رحمه الله narrated that Sayyiduna Umar ibn al-Khattab رحمه الله asked Sayyiduna Abu Waqid رضى الله عنه Laythi. "What did Allah's Messenger صلى الله عليه وسلم recite in the *salah* of al-Adha and al-fitr?" He said that in both these *salahs* he recited (قٓ وَالْقُرْاٰنِ الْمَجِيْدِ) and (اِقْتَرَبَتِ السَّاعَةُ) (surah # 50 and 54).[1]

COMMENTARY: Sayyiduna Umar ibn al Khattab رضى الله عنه was very close to the Prophet صلى الله عليه وسلم so, he put the question to Abu Waqid Laythi رضى الله عنه only to let the other people know of the Prophet's صلى الله عليه وسلم recital. Otherwise he could not have not known.

RECITAL IN THE SUNNAH (PRACTICE OF HOLY PROPHET صلى الله عليه وسلم) OF FAJR

(٨٤٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي رَكْعَتَيِ الْفَجْرِ بِقُلْ يَآ اَيُّهَا الْكَافِرُوْنَ وَقُلْ هُوَ اللّٰهُ اَحَدٌ۔ (رواه مسلم)

842. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم recited in the two *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* raka'at of fajr the surahs (# 109 and 112): (قُلْ يَآ اَيُّهَا الْكَافِرُوْنَ) and (قُلْ هُوَ اللّٰهُ اَحَدٌ), meaning al-Kafirun and al-Ikhlas.[2]

(٨٤٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِيْ رَكْعَتَيِ الْفَجْرِ قُوْلُوْا اٰمَنَّا بِاللّٰهِ وَمَا أُنْزِلَ اِلَيْنَا وَالَّتِيْ فِيْ اٰلِ عِمْرَانَ قُلْ يَآ اَهْلَ الْكِتَابِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَ بَيْنَكُمْ۔ (رواه مسلم)

843. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to recite in the two *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* raka'at of fajr (the verse 136 of al-Baqarah): (Arabic) and the one in Aal-Imran (verse 64): (قُلْ يَآ اَهْلَ الْكِتَابِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ)[3]

COMMENTARY: The verse of surah al-Baqarah, in full, is:

قُوْلُوْآ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ اِلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَمَآ اُوْتِيَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ وَنَحْنُ لَهٗ مُسْلِمُوْنَ۔ (البقرة ٢: ١٣٦)

{Say: we believe in Allah and that which has been revealed to Ibrahim and Isma'il and Ishaq and Ya'qub, and the tribes (their descendants), and that which Musa and Easa were given and that which the (other) Prophet صلى الله عليه وسلم were given from their Lord. We differentiate not between any of them and to him we submit in Islam} (2:136)

The other verse of surah Aal Imran, in full is:

قُلْ يٰٓاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللّٰهَ وَلَا نُشْرِكَ بِهٖ شَيْئًا وَّلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ ط فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ۔ (ال عمران ٣: ٦٤)

{Say (O Prophet): "O people of the Book! Come now to a word common between us

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[1] Muslim # 14-891, Abu Dawud # 1154, Tirmidhi # 534, Nasai # 1567, Ibn Majah # 1282, Muwatta Maalik # 10.4-8.

[2] Muslim # 98-826, Nasai # 945, Ibn Majah # 1148.

[3] Muslim # 100-727.

and you, that we shall worship none but Allah, and that we shall not associate anything with Him, and that none of us shall take others as Lord besides Allah." If they turn back, then say "Bear witness that we Muslim."} (3:64)

It seems that the Prophet صلى الله عليه وسلم recited in the *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* of fajr these verses sometimes and, at most other times al-kafirun and al Ikhlas.

We also learn that it is not makruh(unbecoming) to recite a portion of a surah. Particularly from the middle of it.

SECTION II اَلْفَصْلُ الثَّانِي

TO RECITE BISMILLAH

(٨٤٤) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَفْتَتِحُ صَلَاتَهُ بِبِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ لَيْسَ إِسْنَادُهُ بِذَاكَ۔

844. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم always began his *salah* with (the Bismillah) (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ). [1]

COMMENTARY: It means that he recited the Bismillah at the commencement of the *salah* to himself. Then he began the recital. The ahadith proceeding this one say that he began his recital with (الحمد لله رب العلمين) (al-Fatihah) (in a loud voice).

Mirak Shah questions Tirmidhi's rating of this hadith as of a weak isnad. He says it is hasan and its isnad is sound.

AAMEEN LOUDLY OR SOFTLY

(٨٤٥) وَعَنْ وَائِلِ بْنِ حُجْرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرَأَ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ فَقَالَ اٰمِيْنَ مَدَّ بِهَا صَوْتَهُ۔ (رواه الترمذی وابوداؤد، والدارمی وابن ماجة)

845. Sayyiduna Wa'il ibn Hujr رضى الله عنه narrated that he heard Allah's Messenger recite (غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ). Then he said, "Aameen," prolonging his voice with it.[2]

COMMENTARY: To prolong the voice could mean to raise the voice to a loud pitch or to stretch the aao in aameen.

It is agreed that for all those who offer the *salah* it is *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* to say aameen after reciting surah al-fatihah, whether one offers the *salah* by himself or he is the imam. It is also a *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* for the muqtadi to say aameen whether the imam says it or not. However, it is not agreed on whether aameen should be uttered loudly or silently. Imam Shafi'I and Imam Ahmad hold that one should say aameen loudly.

Imam Abu Hanifah رحمه الله says that one should say aameen in a low voice. He argues that in early Islam the Prophet صلى الله عليه وسلم had it called loudly to teach the people to say aameen after al-fatihah. When they were well aware he began to say aameen softly. Ibn Hamman رحمه الله reported that Ahmad, Abu Ya'la Tabarani, DArimi and Haakim رحمه الله have narrated this hadith: "Alqamah ibn Wa'il رحمه الله narrated from his father that he offered *salah* with the Prophet صلى

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[1] Tirmidhi # 245, saying that its isnad is not strong.

[2] Tirmidhi # 248, saying hadith is hasan, Abu Dawud # 932, (slightly different wording). Darimi # 247, Nasai # 879, Musnad Ahmad 4-316.

صلى الله عليه وسلم when he recited (غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ) he said aameen in low soft voice."

Sayyiduna Ibn Umar رضی الله عنه said that there are four things that an imam must recite in a silent voice. They are:

(i) (اعوذ بالله) (the Tawwudh).
(ii) (بسم الله) (the Tasmiyah or Bismillah).
(iii) (سبحنک اللهم) (the thana).
(iv) Aameen.

It is reported that Sayyiduna Ibn Mas'ud رضی الله عنه also said aameen in a low voice. We must know that supplication is preferably made in a low voice and it is correct. It is because Allah says: (ادعو ربكم تضرعا وخفية) {Call upon your Lord humbly an secretly} (7:55). Without doubt aameen, too, is a supplication, so it must be called secretly to abide by this verse. Moreover, it is agreed that aameen is not a word of the Qur'an, so it is proper that it must not be spoken at the some pitch as the words of the Quran just as it is not allowed to write it in a mashaf (pages of the copy of a Quran).

BLESSING OF AAMEEN

(٨٤٦) وَعَنْ أَبِيْ زُهَيْرِ النُّمَيْرِيِّ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَأَتَيْنَا عَلَى رَجُلٍ قَدْ أَلَحَّ فِي الْمَسْأَلَةِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَوْجَبَ إِنْ خَتَمَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ بِأَيِّ شَيْءٍ يَخْتِمُ قَالَ بِآمِيْنَ۔

(رواه ابوداؤد)

846. Sayyiduna Abu Zuhayr an-Nu'mayri رضی الله عنه narrated that one night they went out with Allah's Messenger. صلى الله عليه وسلم They came across a man who was making supplication very earnestly. The prophet said, "It would be assured if he puts a seal to it." Someone (among them) asked, "(O Messenger of Allah) with what may he apply a seal?" He said, "With aameen!" [1]

COMMENTARY: The Prophet's صلى الله عليه وسلم words meant: if he puts a seal on his supplication by saying aameen, or ending it with aameen, then he will be assured of paradise and forgiveness. His supplication will be answered.

The word (ختم) Khatam has two meanings 'fix a seal' or 'to end' the first is more appropriate as in the hadith.

امین خاتم رب العالمین

(AAmeen is the seal of the Lord of the worlds)

It puts off trials and calamities. It is like a seal on an envelope to protect the letter, or to make it authentic with the seal. Hence, the Prophet صلى الله عليه وسلم said, that if anyone makes a supplication, he must conclude it with aameen so that with its blessings, it will earn an approval from Allah and the supplication becomes perfect.

RECITAL IN MAGHRIB SOMETIMES PROLONGED

(٨٤٧) وَعَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْمَغْرِبَ بِسُوْرَةِ الْأَعْرَافِ فَرَّقَهَا فِيْ رَكْعَتَيْنِ۔ (رواه النسائی)

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[1] Abu Dawud # 938.

847. Sayyiduna Ayshah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم offered the *salah* of maghrib reciting in it surah al-Araf, dividing it in the two raka'at.[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم made a short recital in *maghrib* normally, but to demonstrate that it is allowed, he sometimes made a longer recital. The duration for the *salah* of maghrib is short (as stated under hours of *salah* previously).

The Prophet صلی اللہ علیہ وسلم completed the surah in the two raka'at of maghrib.

THE MU'AWWIDHATAN

(٨٤٨) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ كُنْتُ اَقُوْدُ لِرَسُوْلِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَاقَتَهُ فِي السَّفَرِ فَقَالَ لِيْ يَا عُقْبَةُ اَلَا أُعَلِّمُكَ خَيْرَ سُوْرَتَيْنِ قُرِئَتَا فَعَلَّمَنِيْ قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ وَقُلْ اَعُوْذُ بِرَبِّ النَّاسِ قَالَ فَلَمْ يَرَنِيْ سُرِرْتُ بِهِمَا جِدًّا فَلَمَّا نَزَلَ لِصَلَاةِ الصُّبْحِ صَلّٰى بِهِمَا صَلَاةَ الصُّبْحِ لِلنَّاسِ فَلَمَّا فَرَغَ اِلْتَفَتَ اِلَيَّ فَقَالَ يَا عُقْبَةُ كَيْفَ رَأَيْتَ۔ (رواہ احمد وابوداؤد والنسائی)

848. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated "I was leading the she-camel of Allah's Messenger صلی اللہ علیہ وسلم for him in a journey. He said to me, 'O Uqbah shall I not teach you the two best surahs that are recited?' Then he taught me (the mu'awwidhatan) (قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ) and (قُلْ اَعُوْذُ بِرَبِّ النَّاسِ). But, he did not see me very pleased with them. When he alighted to lead the people in the *salah* of fajr, he recited these two surahs in the slah of fajr. When he finished she *salah*, he turned to me and asked me if I had seen their merit."[2]

(These are the last two surahs of the Quran)

COMMENTARY: 'The best surahs' in the sense of seeking Allah's refuge from the accursed devil's deceit. The Prophet صلی اللہ علیہ وسلم impressed upon Uqbah رضی اللہ عنہ their merit by reciting them in the *salah* of fajr which is the most superior of all the *salah* and lengthy recital is mustahab(desirable) in it.

RECITAL IN MAGHRIB ON FRIDAY

(٨٤٩) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِيْ صَلَاةِ الْمَغْرِبِ لَيْلَةَ الْجُمُعَةِ قُلْ يَآ اَيُّهَا الْكٰفِرُوْنَ وَقُلْ هُوَ اللّٰهُ اَحَدٌ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَرَوَاهُ ابْنُ مَاجَةَ

849. Sayyiduna Jabir ibn Samurah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم recited in the *salah* of maghrib on Friday (at sunset): (قُلْ يٰاَيُّهَا الْكٰفِرُوْنَ) and (وَقُلْ هُوَ اللّٰهُ اَحَدٌ) And,[3]

(٨٥٠) عَنِ ابْنِ عُمَرَ اِلَّا اَنَّهُ لَمْ يَذْكُرْ لَيْلَةَ الْجُمُعَةِ۔

850. Ibn Umar رضی اللہ عنہ narrated that it too without mentioning 'Friday night.'[4]

COMMENTARY: The *salah* of maghrib refers to the *fard (obligatory)* or prescribed *salah* of maghrib. It is also possible that it refers to the *sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم *to offer maghrib salah) salah* of maghrib in which the Prophet صلی اللہ علیہ وسلم recited these two surah.

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[1] Nasai # 991.

[2] Musnad Ahmad 4-149, 150. Abu Dawud # 1462, Nasai # 953 (brief).

[3] Baghawi in Sharah us *sunnah* 3/81, Ibn Hibban # 1838.

[4] Ibn Majah # 833.

Ibn Hiban رحمه الله in his transmission has added the words (وفی العشاء سورة الجمعة او المنافقون) (And in isha, the surah al Juma'ah and al-Munafiqun).
Ibn Maalik رحمه الله said, "This hadith and others like it do not speak of a perpetual practice. The Prophet صلى الله عليه وسلم also recited other surahs in these *salah*. In this way, he taught that no particular surah is specified for any *salah*.

(٨٥١) وَعَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ مَا اُحْصِیْ مَاسَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِی الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَفِی الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ بِقُلْ يَا اَيُّهَا الْكَافِرُوْنَ وَقُلْ هُوَ اللّٰهُ اَحَدٌ رَوَاهُ التِّرْمِذِیُّ وَ رَوَاهُ ابْنُ مَاجَةَ

851. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه narrated that he could not reckon how many times Allah's Messenger صلی الله علیه وسلم recited (قل یا ایها الکافرون) and (قل هو الله احد) in the two raka'at *sunnah (practice of Holy Prophet* صلی الله علیه وسلم*)* after (the *salah* of) maghrib and the two raka'at *sunnah (practice of Holy Prophet* صلی الله علیه وسلم*)* before the *salah* of fajr.[1] And:

(٨٥٢) عَنْ اَبِیْ هُرَيْرَةَ اِلَّا اَنَّهُ لَمْ يَذْكُرْ بَعْدَ الْمَغْرِبِ۔

852. Sayyiduna Abu Hurayrah رضی الله عنه narrated that it too but he did not mention 'after maghrib.[2]

(٨٥٣) وَعَنْ سُلَيْمَانَ ابْنِ يَسَارٍ عَنْ اَبِیْ هُرَيْرَةَ قَالَ مَاصَلَّيْتُ وَرَاءَ اَحَدٍ اَشْبَهَ صَلَاةً بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ فُلَانٍ قَالَ سُلَيْمَانُ صَلَّيْتُ خَلْفَهُ فَكَانَ يُطِيْلُ الرَّكْعَتَيْنِ الْاُوْلَيَيْنِ مِنَ الظُّهْرِ وَيُخَفِّفُ الْاُخْرَيَيْنِ وَيُخَفِّفُ الْعَصْرَ وَيَقْرَأُ فِی الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ وَيَقْرَأُ فِی الْعِشَاءِ بِوَسْطِ الْمُفَصَّلِ وَيَقْرَأُ فِی الصُّبْحِ بِطِوَالِ الْمُفَصَّلِ رَوَاهُ النِّسَائِیُّ وَرَوَى ابْنُ مَاجَةَ اِلٰى وَيُخَفِّفُ الْعَصْرَ۔

853. Sayyiduna Sulayman ibn Yasar رحمه الله reported that Sayyiduna Abu Hurayrah رضی الله عنه narrated, "I never offered *salah* behind anyone resembling the *salah* of Allah's Messenger صلی الله علیه وسلم but the *salah* of so-and-so." Sulayman رحمه الله said, "I (then) offered *salah* behind him. He prolonged the first two raka'at of zuhr and shortened the last two. He shortened the *salah* of asr. He recited from the qisar ul-mufassal in the *salah* of maghrib, wast ul mufassal in isha and tiwal ul mufassal in fajr."

COMMENTARY: The unnamed man, so-and-so, is said by save to be Sayyiduna Ali رضی الله عنه and by others to be Marwan's governor of Madinah.
The recital in the *salah* of zuhr and asr is not classified as tiwal ul mufassal or qisar ul mufassal but simply 'prolonged' or 'shortened.'
The jurists have drawn up a principle of recital in the *salahs*. Their objective is to avoid any kind of confusion in this regard. They have suggested *tiwal ulmufassal* for *fajr* and *zuhr, awsat ul mufassal* for *asr* and *isha* and *qisar ul mufassal* for *maghrib.*

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[1] Tirmidhi # 431, hadith known Abdullah ibn Aasim from Aasim.
[2] Ibn Majah # 1148.

This issue has been explained in the commentary on hadith # 832 and a footnote there. The word mufassal applies to the surahs from al-Hujarat to an-Naas, because there are many divisions in that portin of the Quran. The word fasl means 'to separate.' A series of short surahs begin from surah al-Hujarat, separated from each other with the Bismillah (بسم الله الرحمن الرحيم). These are sub-divided into the foregoing three short, medium and long. The tiwal are from al-Hjarat to al-Buruj, Awsal from al-burj to lam yaqun (al Bayyinah) and qisar from there to the end of the Quran.

AL FATIHAH BEHIND THE IMAM

(٨٥٤) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ كُنَّا خَلْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ صَلَاةِ الْفَجْرِ فَقَرَأَ فَثَقُلَتْ عَلَيْهِ الْقِرَاءَةُ فَلَمَّا فَرَغَ قَالَ لَعَلَّكُمْ تَقْرَأُوْنَ خَلْفَ إِمَامِكُمْ قُلْنَا نَعَمْ يَا رَسُوْلَ اللّٰهِ قَالَ لَا تَفْعَلُوْا إِلَّا بِفَاتِحَةِ الْكِتَابِ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا رَوَاهُ أَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَلِلنِّسَائِيِّ مَعْنَاهُ وَفِيْ رِوَايَةٍ لِأَبِيْ دَاوُدَ قَالَ وَأَنَا أَقُوْلُ مَالِيْ يُنَازِعُنِي الْقُرْآنُ فَلَا تَقْرَءُوْا بِشَيْءٍ مِنَ الْقُرْآنِ إِذَا جَهَرْتُ إِلَّا بِأُمِّ الْقُرْآنِ۔

854. Sayyiduna Ubadah ibn Samit رضی الله عنه narrated that that one day they were offering the *salah* of fajr with the Prophet صلى الله عليه وسلم. He recited (the Quran) but it seemed difficult for him. When he finished, he asked, "Perhaps you recite behind your imam?" They confirmed, "Yes, O Messenger of Allah." He said, "Do not do it except for surah al-Fatihah, for, the *salah* of one who does not recite it is not accomplished."
Abu Dawud has these words too in his version: he said (on receiving their confirmation), "This is what made me ponder what is with me that the Quran has become difficult for me. Hence, refrain from reciting anything from the Quran when I recite audibly, except surah al-Fatihah (which you may recite)."[1]

COMMENTARY: The sahabah (companions) began to recite with the Prophet صلى الله عليه وسلم and this caused confusion to him because sometimes even the perfect is disturbed by the imperfect. This is as we have seen in the Book of purification in a hadith (# 295). One day the Prophet صلى الله عليه وسلم began to recite in the *salah* of fajr but stopped suddenly. Then, he explained why he had hesitated, saying, "Some people join the *salah* without having performed ablution well and that disturbs my *salah* and recital."
It seems from this hadith that it is *fard (obligatory)* to recite surah al-Fatihah in the *salah*. But, as we have mentioned earlier, the imams differ on this subject. Imam Abu Hanifah رحمه الله hold that an imam and a person who offers slah by himself are bound to recite surah al-Fatihah, as a *wajib (expedient)* on them. But, it is not *wajib (expedient)* for a muqtadi whether it is a *salah* with a loud recital or a silent recital. Evidence for it lies in this verse:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوْا لَهُ وَأَنْصِتُوْا۔

{And when the Quran is recited, listen to it with attention and keep silence.} (7:204)
Imam Abu Hanifah رحمه الله places this hadith at the beginning of Islam. He holds that it was abrogated later.

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[1] Abu Dawud # 823, Tirmidhi # 311, Musnad Ahmad 5-322, Nasai # 920 (similar), Abu Dawud (Second version) # 824.

(٨٥٥) وَعَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنْصَرَفَ مِنْ صَلَاةٍ جَهَرَ فِيْهَا بِالْقِرَائَةِ فَقَالَ هَلْ قَرَأَ مَعِيَ اَحَدٌ مِّنْكُمْ اٰنِفًا فَقَالَ رَجُلٌ نَعَمْ يَا رَسُوْلَ اللّٰهِ قَالَ اِنِّي اَقُوْلُ مَالِيْ اُنَازَعُ الْقُرْاٰنَ قَالَ فَانْتَهَى النَّاسُ عَنِ الْقِرَائَةِ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْمَا جَهَرَ فِيْهِ بِالْقِرَائَةِ مِنَ الصَّلَوَاتِ حِيْنَ سَمِعُوْا ذٰلِكَ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه مالك واحمد وابوداؤد والترمذی والنسائی وروی ابن ماجة نحوه)

855. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلى الله عليه وسلم completed a *salah* in which the recital was loud. He asked, "Has anyone of you recited together with me just now?" One of them submitted, "Yes, O Messenger of Allah!" He said, "(That is why) I was pondering why I am confused while reciting the Quran?" Sayyiduna Abu Hurayrah رضی الله عنه said, "On hearing that, the people ceased to recite together with Allah's Messenger صلى الله عليه وسلم that which he recited aloud."[1]

COMMENTARY: It is known definitely from this hadith that the sahabah (companions) did not recite behind the imam when he recited audibly, neither al-Fatihah nor any other portion of the Quran. This hadith overrides the previous which say that the muqtadi must recite surah al-Fatihah behind the imam, because Sayyiduna Abu Hurayrah رضی الله عنه embraced Islam after that. So his hadith will have been after the previous hadith. A later command abrogates the earlier command.

(٨٥٦) وَعَنِ ابْنِ عُمَرَ وَالْبَيَاضِيِّ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمُصَلِّيْ يُنَاجِيْ رَبَّهٗ فَلْيَنْظُرْ مَا يُنَاجِيْهِ وَلَا يَجْهَرْ بَعْضُكُمْ عَلٰى بَعْضٍ بِالْقُرْاٰنِ۔ (رواه احمد)

856. Sayyiduna Ibn Umar رضی الله عنه and Sayyiduna Bayadi رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The person who offers *salah* makes direct supplication to Allah. So, he must concentrate on what he says (and how he does it, being humble and submissive). None of you must recite the Quran in a voice louder than the other."[2]

COMMENTARY: Anyone reciting the Quran in the *salah* or outside it must not raise his voice above another person reciting the quran who may be offering *salah* or just reciting the Quran. Also, he must not raise his voice in the presence of one who makes dhikr or is sleeping so as not to disturb anyone.

IMAM MUST BE FOLLOWED

(٨٥٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا جُعِلَ الْاِمَامُ لِيُؤْتَمَّ بِهٖ فَاِذَا كَبَّرَ فَكَبِّرُوْا وَاِذَا قَرَأَ فَاَنْصِتُوْا۔ (رواه ابوداؤد والنسائی و ابن ماجة)

857. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The imam is appointed only to be followed, Hence, when he call Allahu

[1] Musnad Ahmad 2-240, Muwatta Maalik # 3.10-46, Abu Dawud # 826, Tirmidhi # 312, Nasai # 141, Ibn Majah # 848.

[2] Musnad Ahmad 4-344, Muwatta Maalik # 3.6-30.

Akbar, call Allahu Akbar yourself. When he recites the Quran, observe silence."[1]

COMMENTARY: Ibn Hajar رحمه الله explains that the muqtadi must call the takbir after the imam calls it, neither before him nor with him. This command is *wajib (expedient)* for the takbir.

As for the recital, it covers both the audible recital and the silent or inaudible recital. The muqtadi must remain silent in both cases and listen to the recital of the imam. The prophet صلى الله عليه وسلم used the word (فانصتوا) (keep quiet), not (فاستمعوا) (listen carefully). Allah says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا۔

{When the Quran is recited, listen to it with attention and keep silence.} (7:204)

Hence, whichever the kind of *salah*, with a loud recital or silent, the muqtadi must not recite anything behind the imam at all.

RECITAL OF SURAH AL-FATIHAH: Imam Shafi'I said that it is *wajib (expedient)* for the muqtadi to recite surah al-fatihah whatever the nature of the *salah*: with an audible recital or otherwise, and reciting any other surah is permitted.

Imam Maalik رحمه الله, Imam Ahmad رحمه الله and according to one opinion even Imam Shafi'I رحمه الله hold that while it is *wajib (expedient)* for the muqtadi to recite surah al-Fatihah in a silent or inaudible recital but it is enough to merely listen to the imam's recital in a *salah* with audible recital.

Imam Abu Hanifah's contention, however, is that whatever the nature of *salah* the muqtadi is simply disallowed to recite anything (behind the imam). The sahibayn, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله hold that it is makruh for a muqtadi to recite (behind the imam). In fact, Imam Muhammad رضى الله عنه who was a distinguished student of Imam Abu Hanifah رحمه الله asserted that according to a section of the sahabah (companions)رضى الله عنه if the muqtadi recites surah al-Fatihah behind the imam, his *salah* is aborted. Hence, it is safer to act on the evidence that is strong. The evidence of the Hanafis is the hadith (مَنْ كَانَ لَهُ إِمَامٌ فَقِرَاءَةُ الْإِمَامِ قِرَاءَةٌ لَهُ) (He who follows an imam, the recital of the imam is his recital).

This hadith is very sound and is transmitted, besides Bukhari and Muslim, by all others. Hidayah goes as far or as to say (عليه اجماع الصحابة) (the sahabah (companions) رضى الله عنه were unanimous on this verdict).

IF UNABLE TO RECITE

(٨٥٨) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِي اَوْفٰى قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّيْ لَا اَسْتَطِيْعُ اَنْ اٰخُذَ مِنَ الْقُرْاٰنِ شَيْئًا فَعَلِّمْنِيْ مَا يُجْزِئُنِيْ قَالَ قُلْ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ قَالَ يَا رَسُوْلَ اللّٰهِ هٰذَا لِلّٰهِ فَمَاذَا لِيْ قَالَ قُلْ اَللّٰهُمَّ ارْحَمْنِيْ وَعَافِنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ فَقَالَ هٰكَذَا بِيَدَيْهِ وَقَبَضَهُمَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَّا هٰذَا فَقَدْ مَلَا يَدَيْهِ مِنَ الْخَيْرِ رَوَاهُ اَبُوْدَاوْدَ وَانْتَهَتْ رِوَايَةُ النَّسَائِيِّ عِنْدَ قَوْلِهٖ اِلَّا بِاللّٰهِ۔

858. Sayyiduna Abdullah ibn Abu Awfa رضى الله عنه narrated that a man came to the prophet صلى الله عليه وسلم and said that he was unable to memorise from the Quran (at that moment) and requested him to teach him what would offset the inability. He

[1] Abu Dawud # 604, Nasai # 922, Ibn Majah # 842, Musnad Ahmad 2-420.

said, "You may say:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

(Allah is without blemish. Praise belongs to Allah. There is no God but Allah. Allah is the Greatest. There is no power or might save with Allah." The man submitted, 'O Messenger of Allah, this is for Allah. What is for me?" He instructed him to say:

اَللّٰهُمَّ ارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي

(O Allah have mercy on me, give me security (or health), guide me and provide me (sustenance).

The man gestured with his hands and clenched them. Allah's Messenger صلی اللہ علیہ وسلم said, "This man has filed his hands with good."

(Nasai's version is up to (الا باللہ) 'save Allah.')

COMMENTARY: By clenching his hands the man indicated that he had known that to true and had believed in that with heart and mind where he had retained it in the manner of one who clenches in his fist whatever valuable one gets.

The compiler of Mishkat has placed this hadith in the chapter on *qira'ah* or recital. It shows that the man did not know even so much as to render his *salah* correct. However, it seems strange that a man who know Arabic could not memorize what was necessary from the Quran, not also that much as the prayer the prophet صلی اللہ علیہ وسلم had taught him. A brief explanation is that he had embraced Islam just about that time and could not memorise promptly what was necessary. Hence, those expressions were taught to him for the sake of ease and convenience. Or, a more plausible explanation is that it pertained to early Islam when a maximum amount of convenience was allowed to the people.

THE PROPHET'S OBEDIENCE

(٨٥٩) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا قَرَأَ سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى قَالَ سُبْحَانَ رَبِّيَ الْاَعْلٰى۔ (رواہ احمد و ابوداؤد)

859. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that when the Prophet صلی اللہ علیہ وسلم recited (سَبِّحِ اسْمَ رَبِّکَ الْاَعْلٰی) (Glorify the name of your Lord, most high, in the *salah*, he said: (سُبْحَانَ رَبِّیَ الْاَعْلٰی) (Glorified is my Lord, most high).[1]

COMMENTARY: This shows how the Prophet صلی اللہ علیہ وسلم obeyed his Lord. He always obeyed him promptly and exhorted his followers, too, to do likewise. An example is when he recited surah al A'la. He immediately declared that his Lord was without blemish.

ORAL RESPONSE TO CERTAIN VERSES

(٨٦٠) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ مِنْكُمْ وَالتِّيْنِ وَ الزَّيْتُوْنِ فَانْتَهٰى اِلٰى اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحَاكِمِيْنَ فَلْيَقُلْ بَلٰى وَاَنَا عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيْنَ وَمَنْ قَرَأَ لَا اُقْسِمُ بِيَوْمِ الْقِيَامَةِ فَانْتَهٰى اِلٰى اَلَيْسَ ذٰلِكَ بِقَادِرٍ عَلٰى اَنْ يُّحْيِيَ الْمَوْتٰى فَلْيَقُلْ بَلٰى وَ مَنْ قَرَأَ وَالْمُرْسَلَاتِ فَبَلَغَ فَبِاَيِّ

[1] Musnad Ahmad 1-232, Abu Dawud # 883.

حَدِيْثٍ بَعْدَهُ يُؤْمِنُوْنَ فَلْيَقُلْ اٰمَنَّا بِاللّٰهِ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ اِلٰى قَوْلِهٖ وَاَنَا عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيْنَ۔

860. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If anyone of you recites: (وَالتِّيْنِ وَالزَّيْتُوْنِ) (the surah 95: by the fig and the olive) and comes to its verse (8): (اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحَاكِمِيْنَ) (Is not Alah the Justest of the judges?), he should say (بَلٰى وَاَنَا عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيْنَ) (of course, and I am among those who bear witness to that). If anyone recites: (لَا اُقْسِمُ بِيَوْمِ الْقِيَامَةِ) (the surah 75: May, I swear by he day of resurrection) and is at the verse (40): (اَلَيْسَ ذٰلِكَ بِقَادِرٍ عَلٰى اَنْ يُّحْيِيَ الْمَوْتٰى) (What is he not able to bring the dead to life?), he should say: (Of course!). If he recites the surah al-Mursalat and comes to the verse (50): (فَبِاَيِّ حَدِيْثٍ بَعْدَهُ يُؤْمِنُوْنَ) (In what discourse, after this, will they believe?) he should say: (اٰمَنَّا بِاللّٰهِ) (we have believed in Allah).[1]

COMMENTARY: Imam Shafi'I رحمه الله said that the response to these verses should be given when recited in the *salah* or out of *salah* and both in the supererogatory and prescribed *salah*. Imam Abu Hanifah رحمه الله said that response should be given only out of the *salah* but not in the *salah* when one recites these verses, whatever kind of *salah*.

Allamah Toor Pushti رحمه الله said that though this command concerns *salah* yet it may be supposed to be about the optional *salah* not the prescribed. This is in the light of the hadith of Sayyiduna Hudhayfah رحمه الله that when in the (tahajjud(supererogatory prayer)) *salah* in the night the Prophet صلی الله علیه وسلم came to a verse of mercy of Allah, he paused the recital and prayed for Divine mercy, and at a verse of punishment, he sought Allah's refuge. Moreover, none of the sahabah (companions) رضی الله عنه has reported this kind of a deed of the Prophet صلی الله علیه وسلم in an audible *fard (obligatory prayer) salah.*

(٨٦١) وَعَنْ جَابِرٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلٰى اَصْحَابِهٖ فَقَرَاَ عَلَيْهِمْ سُوْرَةَ الرَّحْمٰنِ مِنْ اَوَّلِهَا اِلٰى اٰخِرِهَا فَسَكَتُوْا فَقَالَ لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوْا اَحْسَنَ مَرْدُوْدًا مِنْكُمْ كُنْتُ كُلَّمَا اَتَيْتُ عَلٰى قَوْلِهٖ فَبِاَيِّ اٰلَاۗءِ رَبِّكُمَا تُكَذِّبٰنِ قَالُوْا لَا بِشَيْءٍ مِنْ نِعَمِكَ رَبَّنَا نُكَذِّبُ فَلَكَ الْحَمْدُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

861. Sayyiduna Jabir رضی الله عنه narrated that (one day) Allah's Messenger صلی الله علیه وسلم came to some of his sahabah (companions) رضی الله عنه and recited to them surah ar Rahman from beginning to end. They remained silent (throughout). He said (on completion it). "I had recited this verse to the jinns on the night of the jinns (when they had embraced Islam and listened to the Quran). They were better than you in giving a response. Whenever I came to Allah's saying: (فَبِاَيِّ اٰلَاۗءِ رَبِّكُمَا تُكَذِّبٰنِ) (Then, which of the favour of your Lord do you bely?) they said, 'None of your favour do we bely our Lord. For you is all praise."[2]

SECTION III اَلْفَصْلُ الثَّالِثُ

ONE SURAH IN TWO RAKA'AT

(٨٦٢) عَنْ مُعَاذِ ابْنِ عَبْدِاللّٰهِ الْجُهَنِيِّ قَالَ اِنَّ رَجُلًا مِنْ جُهَيْنَةَ اَخْبَرَهُ اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

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[1] Abu Dawud # 887, Tirmidhi # 8357 (up to bear witness to that)

[2] Tirmidhi # 3302, He said that the hadith is gharib.

وَسَلَّمَ قَرَأَ فِي الصُّبْحِ إِذَا زُلْزِلَتْ فِي الرَّكْعَتَيْنِ كِلْتَيْهِمَا فَلَا أَدْرِيْ أَنَسِيَ أَمْ قَرَأَ ذٰلِكَ عَمْدًا۔ (ابوداؤد)

862. Sayyiduna Mu'adh ibn Abdullah al-juhaniy رحمه الله narrated that a man of the (tribe) Juhaynah informed him that he had heard Allah's Messenger صلى الله عليه وسلم recite in the *salah* of fajr (the surah 99:)
(اذا زلزلت) in both raka'at of it. He could not say whether he had forgotten or had recited that deliberately.[1]

COMMENTARY: He recited this surah complete in the first and again in the second raka'ah of fajr. Perhaps he did it intentionally to demonstrate that it was allowed to do so, and the *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* may be abided in this way too. However, the ruling is that it is better not to repeat a surah in two raka'at of a *salah*, particularly if it is a *fard (obligatory)* or prescribed *salah*.

(٨٦٣) وَعَنْ عُرْوَةَ قَالَ إِنَّ أَبَا بَكْرِنِ الصِّدِّيْقَ صَلَّى الصُّبْحَ فَقَرَأَ فِيْهِمَا بِسُوْرَةِ الْبَقَرَةِ فِي الرَّكْعَتَيْنِ كِلْتَيْهِمَا۔ (رواه مالك)

863. Sayyiduna Urwah رحمه الله narrated that Sayyiduna Abu Bakr as Siddiq رضى الله عنه offered the *salah* of fajr and recited surah al-Baqarah in both its raka'at.[2]

COMMENTARY: He recited part of it in the first raka'ah and part in the second, doing it to show that it is permissible, for, the prophet صلى الله عليه وسلم did not do it often. Rather, he often recited a complete surah the same surah in this divided manner in both raka'at.

UTHMAN RECITED SURAH YUSUF OFTEN

(٨٦٤) وَعَنِ الْفَرَافِصَةِ بْنِ عُمَيْرِ الْحَنَفِيِّ قَالَ مَا أَخَذْتُ سُوْرَةَ يُوْسُفَ إِلَّا مِنْ قِرَاءَةِ عُثْمَانَ بْنِ عَفَّانَ إِيَّاهَا فِي الصُّبْحِ مِنْ كَثْرَةِ مَا كَانَ يُرَدِّدُهَا۔ (رواه مالك)

864. Sayyiduna Farafisah[3] **ibn Umayr al-Hanafi رحمه الله said, "I memorized surah Yusuf (the 12th surah) only from (listening to) the recitation of Uthman ibn Affan رضى الله عنه who repeated it very often in the *salah* of fajr."**[4]

COMMENTARY: The ulama (Scholars) say that is makruh (unbecoming) to continue to recite any surah regularly so that the other portion of the Quran may not be neglected. However, the u lama say that it is makruh (unbecoming) to specify a surah for all the (five) *salahs* and here, Sayyiduna Uthman رضى الله عنه had recited surah Yusuf very often only in the *salah* of fajr. Some ulama (Scholars) say that the merit of surah Yusuf is that reciting it very often result in the blessing of martyrdom. This is what Sayyiduna Uthman رضى الله عنه achieved.

(٨٦٥) وَعَنْ عَامِرِ ابْنِ رَبِيْعَةَ قَالَ صَلَّيْنَا وَرَاءَ عُمَرَ بْنِ الْخَطَّابِ الصُّبْحَ فَقَرَأَ فِيْهِمَا بِسُوْرَةِ يُوْسُفَ وَسُوْرَةِ الْحَجِّ قِرَاءَةً بَطِيْئَةً قِيْلَ لَهُ إِذًا لَقَدْ كَانَ يَقُوْمُ حِيْنَ يَطْلُعُ الْفَجْرُ قَالَ أَجَلْ۔ (رواه مالك)

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[1] Abu Dawud # 816/
[2] Muwatta Maalik # 3.7-35.
[3] He belonged to Madinah and the tribe Banu Hanifah. He was a famous tabi'I.
[4] Muwatta Maalik # 3.7-37.

865. Sayyiduna Aamir[1] ibn Rabi'ah رضى الله عنه narrated that they offered the *salah* of fajr behind Sayyiduna Umar ibn Khattab رضى الله عنه. He recited in both the raka'at surah Yusuf and surah Hajj observing pauses. Someone said to him, 'That means he must be beginning the *salah* right with the break of dawn." He said, Of course!"[2]

COMMENTARY: It is agreed unanimously that to begin *salah* at the stroke of dawn is permitted. So this hadith is an example to show that it is allowed and it does not mean that it is preferable to begin the *salah* at that time. It does not imply that Sayyiduna Umar رضى الله عنه did it regularly.

(٨٦٦) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ مَامِنَ الْمُفَصَّلِ سُوْرَةٌ صَغِيْرَةٌ وَلَا كَبِيْرَةٌ اِلَّا قَدْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَؤُمُّ بِهَا النَّاسَ فِي الصَّلَاةِ الْمَكْتُوْبَةِ۔ (رواه مالك)

866. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated from his father from his grandfather (Abdullah) رضى الله عنه that he said, "There is no short or long surah in al Mufassal which I did not hear Allah's Messenger صلى الله عليه وسلم recite while leading the people in the prescribed *salah*."[3]

COMMENTARY: In this way the Prophet صلى الله عليه وسلم showed that it is permitted to recite any surah in the *salah*.

(٨٦٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عُتْبَةَ بْنِ مَسْعُوْدٍ قَالَ قَرَأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ صَلَاةِ الْمَغْرِبِ بِحٰمٓ الدُّخَانِ رَوَاهُ النَّسَائِيُّ مُرْسَلًا۔

867. Sayyiduna Abdullah ibn Utbah ibn Mas'ud رحمه الله narrated that Allah's Messenger (E0 recited the surah (# 44) Ha, meem aa-Dukhan in eh *salah* of maghrib.[4]

COMMENTARY: The prophet صلى الله عليه وسلم either recited the entire surah in the two raka'ah o maghrib or some portion of it in each raka'ah Allah knows best.

CHAPTER - XIV

AR-RUKU (BOWING POSTURE) بَابُ الرُّكُوْعِ

The dictionary meaning of the word ruku is to bow. In the terminology of *Shari'ah (divine law)* it is a posture in *salah*. It is the bowing after the standing posture in which the recitation is made. It is established by the Quran and hadith. This distinction is available exclusively to the ummah of Prophet Muhammad صلى الله عليه وسلم. Ruku is made in the *salah* of this ummah alone, not in the prayer of any other ummah.

SECTION I اَلْفَصْلُ الْاَوَّلُ

CORRECT PERFORMANCE

(٨٦٨) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقِيْمُوا الرُّكُوْعَ وَ السُّجُوْدَ فَوَاللّٰهِ اِنِّي

[1] He was an ally of the descendants of the Khattab. His kunyah was Abu Abdullah. He participated in Badr and the other battles. He died in 32 AH.

[2] Muwatta Maalik # 3.7-36.

[3] Abu Dawud # 814

[4] Nasai # 988.

لَأَرَاكُمْ مِنْ بَعْدِى۔ (متفق علیه)

868. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Make the ruku (bowing) and sajdah (prostration) correctly. By Allah, I can see you behind me!"[1]

COMMENTARY: The words mean; make these postures according to the rule, calmly. Do not hurry through them, making them only symbolically.

As for the prophet صلی الله علیه وسلم being able to look behind him, this has been explained against hadith # 811. Here again he said. "I can see you movements behind me as I see them in front of me."

(٨٦٩) وَعَنِ الْبَرَاءِ قَالَ كَانَ رُكُوْعُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ سُجُوْدُهُ وَ بَيْنَ السَّجْدَتَيْنِ وَ إِذَا رَفَعَ مِنَ الرُّكُوْعِ مَاخَلَا الْقِيَامَ وَالْقُعُوْدَ قَرِيْبًا مِّنَ السَّوَاءِ۔ (متفق علیه)

869. Sayyiduna Bara رضی الله عنه narrated that the postures of ruku, sajdahs, sitting between the two sajdahs and (the standing) when he raised himself from the ruku were made by the Prophet صلی الله علیه وسلم of nearly equal, length, but not the qiyam (standing to recite) and the Qu'ood (sitting for the tashahhud).[2]

COMMENTARY: The four postures observed by the Prophet صلی الله علیه وسلم of bowing standing after bowing, prostrations and sitting between the two prostrations were all nearly equal in length. The standing to recite the Quran and the sitting to recite the tashahhud were longer because of the recitation therein.

THE QAWMAH AND SAJDAH

(٨٧٠) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ قَامَ حَتّٰى نَقُوْلَ قَدْ اَوْهَمَ ثُمَّ يَسْجُدُ وَ يَقْعُدُ بَيْنَ السَّجْدَتَيْنِ حَتّٰى نَقُوْلَ قَدْ اَوْهَمَ۔ (رواه مسلم)

870. Sayyiduna Anas رضی الله عنه narrated that when the Prophet صلی الله علیه وسلم would say (سمع الله لمن حمده) (on arising from ruku), he would stand so long that they thought that he had omitted one raka'ah. Then, he would prostrate himself and sit between the two prostrations so long that they assumed that he had omitted a prostration.[3]

COMMENTARY: The Prophet صلی الله علیه وسلم standing from ruku was so long that they presumed he had begun a new raka'ah. And so between the sajdah, they were confused. Pehaps, these lengthy postures were part of his supererogatory *salah*. Or, he may have done that in the prescribed *salah* to demonstrate that it may be done sometimes.

(٨٧١) وَعَنْ عَآئِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ اَنْ يَّقُوْلَ فِيْ رُكُوْعِهٖ وَسُجُوْدِهٖ سُبْحَانَكَ اللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ اَللّٰهُمَّ اغْفِرْلِيْ يَتَاَوَّلُ الْقُرْاٰنَ۔ (متفق علیه)

871. Sayyidah Ayshah رضی الله عنه narrated that, in compliance with (the command in) the Quran, the Prophet صلی الله علیه وسلم frequently himself:

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[1] Bukhari # 742, Muslim # 110-425.

[2] Bukhari # 792, Muslim # 193-471, Nasai # 1065, Abu Dawud 854.

[3] Muslim # 196-473, Musnad Ahmad 3-203.

سُبْحَانَكَ اَللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ اَللّٰهُمَّ اغْفِرْ لِيْ

"You are without blemish, O Allah, our Lord! With your praise, O Allah, forgive me."[1]

COMMENTARY: This refers to the command in the Quran (in surah an-Nasr 110:3)

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ اسْتَغْفِرْهُ

{Then glorify the praise of your Lord and seek for His forgiveness).

The Prophet صلى الله عليه وسلم abided by this command and made the prayer in the postures of bowing and prostration because they are the best opportunities to show humility and submission. Some other ahadith tell us that he made this supplication at other occasions too beside ruku' and sajdah. Some ahadith say that after this surah was revealed, the Prophet صلى الله عليه وسلم made this dhikr in his old age.

(٨٧٢) وَعَنْهَا اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ فِيْ رُكُوْعِهٖ وَسُجُوْدِهٖ سُبُّوْحٌ قُدُّوْسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوْحِ۔ (روه مسلم)

872. Sayyidah Ayshah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم used to pray in the postures of bowing and prostration:

سُبُّوْحٌ قُدُّوْسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوْحِ

(The Lord of the angels and the spirit - jibril - is Sacred and Pure).[2]

RECITAL DISALLOWED IN RUKU' AND SAJDAH

(٨٧٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اِنِّيْ نُهِيْتُ اَنْ اَقْرَأَ الْقُرْاٰنَ رَاكِعًا اَوْسَاجِدًا فَاَمَّا الرُّكُوْعُ فَعَظِّمُوْا فِيْهِ الرَّبَّ وَاَمَّا السُّجُوْدُ فَاجْتَهِدُوْا فِي الدُّعَاءِ فَقَمِنٌ اَنْ يُسْتَجَابَ لَكُمْ۔ (رواه مسلم)

873. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I am forbidden to recite the Quran while bowing and prostrating myself. Hence, when you bow, magnify your Lord in it and when you prostrate yourselves make supplication the best you can, It is deserving that your supplication is granted."[3]

COMMENTARY: Some authorities say that it is nahi tanzihi while others say nahi tahrimi which is more likely because Allah has specified a form of dhikr for every posture. For instance, the qiyam (or standing) is for reciting the Quran and doing anything else will be unlawful or makruh (unbecoming). So one may say the same thing about the other postures. Allah is extolled in ruku' with the words (سبحن ربى العظيم). The prayer in sajdah could be one of two kinds. One is to beseech Allah for one's needs and the other is to praise and glorify Him and to extol him, engaging oneself in dhikr. The supplication in sajdah comprises both kinds. The Hanafis restrict themselves to dhikr and forbid making supplication. This complies with the command because dhikr is supplication because Allah says:

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[1] Bukhari # 817, Muslim # 217-454, Abu Dawud # 877, Nasai # 1122, Ibn Majah # 889, Musnad Ahmad 6-190.

[2] Muslim # 223-487, Abu Dawud # 822, Nasai # 1048, Musnad Ahmad 6-193.

[3] Muslim # 207-439, Abu Dawud # 876, Nasai # 1045, Darimi # 1325, Ahmad 1-155

مَنْ شَغَلَهُ ذِكْرِيْ عَنْ مَسْئَلَتِيْ اَعْطَيْتُهُ اَفْضَلَ مَا اُعْطِيَ السَّائِلِيْنَ

(To him who is occupied in remembering Me and thus kept away from praying to me, I shall grant better then what I gave to one who asks).

The condition, however, is that he should be engaged in remembering Allah with a sincere heart. Some scholars of the Hanafis say that direct supplication should be made in the supererogatory *salah* and dhikr in the prescribed *salah.*

(٨٧٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَالَ الْاِمَامُ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ فَقُوْلُوْا اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ فَاِنَّهُ مَنْ وَّافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَلَهُ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ۔ (متفق علیه)

874. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the imam says (on arising from ruku) (سمع اللہ لمن حمدہ) – you say (اللھم ربنا لک الحمد), because if anyone's this saying coincides with the saying of the angels, he will be forgiven his past sins."[1]

COMMENTARY: This has been explained in the chapter (13) against hadith # 825. If anyone abides by it then all his previous minor sins will be forgiven. As for major or grave sins, Allah who is Merciful and compassionate and All Forgiving, may forgive them too.

SUPPLICATION IN QAWMAH

(٨٧٥) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِيْ اَوْفٰى قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَفَعَ ظَهْرَهُ مِنَ الرُّكُوْعِ قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْاَ السَّمٰوَاتِ وَمِلْاَ الْاَرْضِ وَمِلْاَ مَاشِئْتَ مِنْ شَيْءٍ بَعْدُ۔ (رواہ مسلم)

875. Sayyiduna Abdullah ibn Abu Awfa رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم raised his back after performing ruku,' he saids:

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْاَ السَّمٰوَاتِ وَمِلْاَ الْاَرْضِ وَمِلْاَ مَاشِئْتَ مِنْ شَيْءٍ بَعْدُ

(Allah has heard him who praises Him. O Allah, our Lord, praise belongs to you as much as will fill the heavens, and as much as will fill the earth, and as much will fill what you will create after them).[2]

COMMENTARY: The Hanafis hold that the words following (ربنا لک الحمد) and beginning (ملا السموات) to the end (من بعد) may be recited only in the supererogatory *salah*, not in the *fard (obligatory)*, (prescribed) *salah.*

(٨٧٦) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَفَعَ ظَهْرَهُ مِنَ الرُّكُوْعِ قَالَ اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْاَ السَّمٰوَاتِ وَمِلْاَ الْاَرْضِ وَمِلْاَ مَاشِئْتَ مِنْ شَيْءٍ بَعْدُ اَهْلُ الثَّنَاءِ وَالْمَجْدِ اَحَقُّ مَا قَالَ الْعَبْدُ وَ كُلُّنَا لَكَ عَبْدٌ اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ۔

(رواہ مسلم)

876. Sayyiduna Abu Sa'eed al KHudri رضی اللہ عنہ narrated that when Allah's

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[1] Bukhari # 796, Muslim # 71-409, Abu Dawud # 848, Tirmidhi # 267, Nasai # 1063, Muwatta Maalik # 3.11-50

[2] Muslim # 202-476, Abu Dawud # 846, Ibn Majah # 878, Musnad Ahmad 4.353.

Messenger raised his back after bowing, he prayed:

اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْأَ السَّمٰوَاتِ وَمِلْأَ الْاَرْضِ وَمِلْأَ مَاشِئْتَ مِنْ شَيْءٍ بَعْدُ اَهْلُ الثَّنَاءِ وَالْمَجْدِ اَحَقُّ مَا قَالَ الْعَبْدُ وَ كُلُّنَا لَكَ عَبْدٌ اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

(O Allah, our Lord, praise belongs to you as much as will fill the heavens and as much as will fill the earth and as much as will fill that which you will create after them. Worthy, indeed, you are of all praise and glory, more worthy than what the slave says and all of us are your slaves. O Allah, none an withhold what you bestow and none can give that which you withhold. And the riches of the rich cannot avail him against your punishment).[1]

(٨٧٧) وَعَنْ رِفَاعَةَ بْنِ رَافِعٍ قَالَ كُنَّا نُصَلِّي وَرَاءَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ فَقَالَ رَجُلٌ وَرَائَهُ رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ فَلَمَّا انْصَرَفَ قَالَ مَنِ الْمُتَكَلِّمُ اٰنِفًا قَالَ اَنَا قَالَ رَأَيْتُ بِضْعَةً وَثَلَاثِيْنَ مَلَكًا يَبْتَدِرُوْنَهَا اَيُّهُمْ يَكْتُبُهَا اَوَّلُ۔ (رواه البخاری)

877. Sayyiduna Rifa'ah ibn Rafi رضی الله عنه narrated, "We used to offer *salah* behind the Prophet صلى الله عليه وسلم. When he raised his head from the ruku' he would say (سمع الله لمن حمده). (One day,) a man behind him said (after that):

رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ

(Our Lord, to you belongs praise, abundant, good, blessed). When he finished the *salah*, the prophet صلى الله عليه وسلم asked, "Who was the speaker, just now?" The man said, "I". He said, "I saw more than thirty angels vying with each other to record (the reward of) it first of all."[2]

SECTION II — اَلْفَصْلُ الثَّانِي

CORRECTLY OBSERVING THE POSTURES

(٨٧٨) عَنْ اَبِيْ مَسْعُوْدِنِ الْاَنْصَارِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُجْزِئُ صَلَاةُ الرَّجُلِ حَتّٰى يُقِيْمَ ظَهْرَهُ فِي الرُّكُوْعِ وَالسُّجُوْدِ رَوَاهُ اَبُوْدَاوٗدَ وَ التِّرْمِذِيُّ وَالنِّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

878. Sayyiduna Abu Mas'ud Ansari رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "*Salah* is of no merit to a man unless he keeps his back steady in ruku' and sajdahs."[3]

COMMENTARY: It is stated in Surah Muniytul Musalli that observing the postures correctly calls for making ruku' and sajdahs in such a way that the joints of the body assume their proper places before moving out to the next posture. This hadith has prompted Imam Shafi'I

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[1] Muslim # 205-477, Abu Dawud # 847, Nasai # 1068, Darimi # 1313, Musnad Ahmad 3-87.

[2] Bukhari # 799, Abu Dawud # 770, Nasai # 1062, Muwatta Maalik # 15.7-25.

[3] Abu DAwud # 855, Tirmidhi # 265, Nasai # 1027, Ibn Majah # 870, Darimi # 1327, Tirmidhi said, The hadith is hasan sahih.

رحمه الله Imam Maalik رحمه الله, Imam Ahmad رحمه الله and of the Hanafis Imam Abu Yusuf رحمه الله to deduce that it is *fard (obligatory)* to do so and the minimum duration of each posture should be the time taken to recite the tasbih once. Imam Abu Hanifah رحمه الله and Imam Muhammad رحمه الله hold that it is *wajib (expedient)* to observe these postures correctly.

Further, arising from ruku' and standing erect which is called qawmah and sitting between two sajdahs which is called jalsah should also be observed with a correct composure. These too are *fard (obligatory)* according to Imam Abu Yusuf but *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* in the sight of Imam Abu Hanifah رحمه الله and Imam Muhammad رحمه الله. Allamah Ibn Hammam رحمه الله prefers to all qawmah and jalsah as *wajib (expedient)*. Allah knows best.

THE TASBIH OF RUKU AND SAJDAH

(٨٧٩) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ لَمَّا نَزَلَتْ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِجْعَلُوْهَا فِيْ رُكُوْعِكُمْ فَلَمَّا نَزَلَتْ سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى قَالَ اجْعَلُوْهَا فِيْ سُجُوْدِكُمْ ـ (رواه ابوداؤد وابن ماجة والدارمی)

879. Sayyiduna Uqbah ibn Aamir رضى الله عنه narrated that when the verse (56: 74, 96 and 69:52):

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ

(So, glorify the name of your Lord, the Mighty) was revealed, Allah's Messenger صلى الله عليه وسلم said, "Include it in your ruku (as (سبحن ربی العظیم))." When the verse (87:1):

سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى

(Glorify the name of your Lord, the most high) was revealed he said, "Include it (as (سبحن ربی الاعلی) in your sajdahs."[1]

(٨٨٠) وَعَنْ عَوْنِ بْنِ عَبْدِاللّٰهِ عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَكَعَ اَحَدُكُمْ فَقَالَ فِيْ رُكُوْعِهٖ سُبْحَانَ رَبِّيَ الْعَظِيْمِ ثَلَاثَ مَرَّاتٍ فَقَدْ تَمَّ رُكُوْعُهٗ وَذٰلِكَ اَدْنَاهُ وَاِذَا سَجَدَ فَقَالَ فِيْ سُجُوْدِهٖ سُبْحَانَ رَبِّيَ الْاَعْلٰى ثَلَاثَ مَرَّاتٍ فَقَدْ تَمَّ سُجُوْدُهٗ وَذٰلِكَ اَدْنَاهُ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ لَيْسَ اِسْنَادُهٗ بِمُتَّصِلٍ لِاَنَّ عَوْنًا لَمْ يَلْقَ ابْنَ مَسْعُوْدٍ ـ

880. Sayyiduna Awn ibn Abdullah رحمه الله narrated from Sayyiduna Ibn Mas'ud رضى الله عنه that Allah's Messenger صلى الله عليه وسلم said, "When one of you makes ruku and says thrice in it: (سبحن ربی العظیم), his ruku is complete. This is the least which completes it. When one of you goes into sajdah and says there, three times: (سبحن ربی الاعلی), his sajdah is complete. This is the least which completes it."[2]

COMMENTARY: To recite the tasbihs in each ruku' and sajdahs three times is the minimum form of complete *sunnah (practice of Holy Prophet صلى الله عليه وسلم)*, otherwise the *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* is discharged by reciting only once. The

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[1] Abu Dawud # 869, Ibn Majah # 887, Darimi # 1305, Musnad Ahmad 4-155.

[2] Abu Dawud # 886, Ibn Majah # 890, Tirmidhi # 261, Tirmidhi say Awn رحمه الله never met Ibn Mas'ud رضى الله عنه, so it is disconnected

average from is to recite five times, and the best is to recite the tasbih seven times, there being no limit to complete perfection. But, the imam must bear in mind the muqtadis behind him.

As for a disconnected or interrupted hadith, it is correct to cite to highlight merits of deeds and to act on it.

(٨٨١) وَعَنْ حُذَيْفَةَ اَنَّهُ صَلّٰى مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَ يَقُوْلُ فِيْ رُكُوْعِهٖ سُبْحَانَ رَبِّيَ الْعَظِيْمِ وَفِيْ سُجُوْدِهٖ سُبْحَانَ رَبِّيَ الْاَعْلٰى وَمَا اَتٰى عَلٰى اٰيَةِ رَحْمَةٍ اِلَّا وَقَفَ وَسَاَلَ وَمَا اَتٰى عَلٰى اٰيَةِ عَذَابٍ اِلَّا وَقَفَ وَتَعَوَّذَ۔ رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ الدَّارِمِيُّ وَرَوَى النَّسَائِيُّ وَ ابْنُ مَاجَةَ اِلٰى قَوْلِهٖ الْاَعْلٰى وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

881. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that he offered *salah* with the Prophet صلی اللہ علیہ وسلم. In his ruku, he used to say: (سبحن ربی العظیم) and in his sajdah, he would say: (سبحن ربی الاعلی) whenever (while reciting), he came to a verse of mercy. He paused and prayed (for mercy). Whenever he came to a verse describing punishment, he paused and sought refuge (from punishment). [1]

COMMENTARY: The scholars of the Hanafis and the Maalikis hold that this hadith is about the supererogatory *salah*. They hold that it is disallowed to interrupt the *fard (obligatory) salah* with prayer (for mercy) and seeking refuge. However, it is also possible that the Prophet صلی اللہ علیہ وسلم may have done this in a *fard (obligatory) salah* to show that it may be done sometimes.

Shaykh Juzri رحمہ اللہ has written that since Muslim has also transmitted this hadith, the compiler of Mishkat ought to have placed it in the first section, not the second.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٨٨٢) وَعَنْ عَوْفِ بْنِ مَالِكٍ قَالَ قُمْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَكَعَ مَكَثَ قَدْرَ سُوْرَةِ الْبَقَرَةِ وَيَقُوْلُ فِيْ رُكُوْعِهٖ سُبْحَانَ ذِى الْجَبَرُوْتِ وَ الْمَلَكُوْتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ۔ (رواه النسائی)

882. Sayyiduna Awf ibn Maalik رضی اللہ عنہ narrated that he offered *salah* with Allah's Messenger صلی اللہ علیہ وسلم. When he bowed, he remained there (in ruku) for the time it takes to recite surah al-Baqarah. In his ruku' he said:

سُبْحَانَ ذِى الْجَبَرُوْتِ وَ الْمَلَكُوْتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

(Glorified is HE, the possessor or greatness sovereignty, might and majesty). [2]

COMMENTARY: This does not concern the *fard (obligatory prayer) salah*. Rather, this concerns the tahajjud (supererogatory prayer) or the kusuf (solar eclipse) *salah*.

(٨٨٣) وَعَنِ ابْنِ جُبَيْرٍ قَالَ سَمِعْتُ اَنَسَ ابْنَ مَالِكٍ يَقُوْلُ مَاصَلَّيْتُ وَرَاءَ اَحَدٍ بَعْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ

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[1] Tirmidhi # 262, Abu Dawud # 871, Nasai (up to (Arabic) # 1046, Ibn Majah (as Nasai) # 888, Darimi # 1306, Musnad Ahmad 5-382.

[2] Nasai # 1049, Abu Dawud # 873.

عَلَيْهِ وَسَلَّمَ أَشْبَهُ صَلَاةً بِصَلَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ هٰذَا الفتى يَعْنِي عُمَرَ بْنَ عَبْدِالْعَزِيْزِ قَالَ قَالَ فَحَزَرْنَا رُكُوْعَهُ عَشْرَ تَسْبِيْحَاتٍ وَسُجُوْدَهُ عَشْرَ تَسْبِيْحَاتٍ (رواه ابوداؤد والنسائی)

883. Sayyiduna Ibn Jubayr رحمه الله narrated that he heard Sayyiduna Anas ibn Maalik رضی الله عنه say, "Never after the death of Allah's Messenger صلی الله علیه وسلم have I offered *salah* behind anyone whose *salah* resembled closely the *salah* of Allah's Messenger صلی الله علیه وسلم as this young man's." He meant Umar ibn Abdul Aziz رحمه الله and said, "We sunrised that he recited ten tasbihs in ruku' and ten in sajdah."[1]

COMMENTARY: The time he took to make ruku and sajdah was such that they recited the tasbih t en times in each posture. Hence, He himself may have recited about as many times.

(۸۸٤) وَعَنْ شَقِيْقٍ قَالَ إِنَّ حُذَيْفَةَ رَأَى رَجُلًا لَا يُتِمُّ رُكُوْعَهُ وَلَا سُجُوْدَهُ فَلَمَّا قَضٰى صَلَاتَهُ دَعَاهُ فَقَالَ لَهُ حُذَيْفَةُ مَاصَلَّيْتَ قَالَ وَاَحْسِبُهُ قَالَ وَلَوْ مُتَّ مُتَّ عَلٰى غَيْرِ الْفِطْرَةِ الَّتِيْ فَطَرَ اللّٰهُ مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (البخاری)

884. Sayyiduna Shaqiq رحمه الله narrated that Sayyiduna Hudhayfah رضی الله عنه saw a man who (while offering *salah*) did not perform bowing and prostration correctly. When he finished his *salah*, Sayyiduna Hudhayfah رضی الله عنه called him and said to him, "You have not offered the *salah* (perfectly)." Sayyiduna Shaqiq رحمه الله said that he presumed, he also said (to the man), "Were you to die (without redeeming this *salah*). You would die on something other than fitrah (true religion of Islam) on which Allah created Muhammad صلی الله علیه وسلم." [2]

(۸۸٥) وَعَنْ اَبِيْ قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْوَأُ النَّاسِ سَرِقَةً اَلَّذِيْ يَسْرِقُ مِنْ صَلَاتِهٖ قَالُوْا يَارَسُوْلَ اللّٰهِ وَكَيْفَ يَسْرِقُ مِنْ صَلَاتِهٖ قَالَ لَا يُتِمُّ رُكُوْعَهَا وَلَا سُجُوْدَهَا۔ (رواه احمد)

885. Sayyiduna Abu qatadah رحمه الله narrated that Allah's Messenger صلی الله علیه وسلم said, "The worst thief among mankind is he who steals from his *salah*." The sahabah (companions) رضی الله عنه asked, "O Messenger of Allah, how does he steal from his *salah*?" He said, "He does not perfect its ruku' and its sajdahs."[3]

COMMENTARY: One who steals worldly property pays for it in this world when he receives punishment for it or seeks pardon from the owner so that he saves himself from punishment in the hereafter. In contrast one who steals from his *salah* hurts himself by losing its reward and qualifies for punishment in the hereafter. But he gets nothing.

(۸۸٦) وَعَنْ النُّعْمَانِ بْنِ مُرَّةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَاتُرَوْنَ فِي الشَّارِبِ وَالزَّانِي وَالسَّارِقِ وَذٰلِكَ قَبْلَ اَنْ تَنْزِلَ فِيْهِمُ الْحُدُوْدَ قَالُوْا اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ هُنَّ فَوَاحِشُ وَفِيْهِنَّ عُقُوْبَةٌ وَاَسْوَءُ

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[1] Abu Dawud # 888, Nasai # 1135.
[2] Bukhari # 791.
[3] Musnad Ahmad 5-310, Darimi # 1328.

السَّرِقَةِ الَّذِی يَسْرِقُ مِنْ صَلَاتِهٖ قَالُوْا وَكَيْفَ يَسْرِقُ مِنْ صَلَاتِهٖ يَارَسُوْلَ اللّٰهِ قَالَ لَا يُتِمُّ رُكُوْعَهَا وَلَا سُجُوْدَهَا۔

(رواه مالك واحمد وروى دارمى نحوه)

886. Sayyiduna an Numan ibn Murrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم asked (his sahabah (companions)) رضی الله عنه, "What is your opinion about the alcoholic, the adulterer and the thief?" He had put this question before the prescribed punishments for these sins were imposed. They submitted. "Allah and His Messenger know best." He said, "These are grave sins for which punishments are awarded. The worst of thieves is he who steals from his *salah*." They asked, "How does he steal from his *salah*, O Messenger of Allah?" He said "He does not make ruku and sajdahs perfectly."[1]

COMMENTARY: The prophet's صلی الله علیه وسلم question begins (ماترون). The word is with a fathah (ترون) (tarawna) and the sentence means: 'Do you believe...?' But, in one of the copies it is with a dumman (Turawna) meaning; "What do you think..? 'what is your opinion...? This question was asked when the sahabah (companions) had not really fathomed the gravity of the sins. When the prescribed punishment was revealed, they understood how serious the sins were.

CHAPTER - XV

PROSTRATIONS & THEIR MERIT — بَابُ السُّجُوْدِ وَفَضْلِهٖ

The literal meaning of sajdah is 'to put the head on the ground and express one's helplessness.'
In the terminology of Shari'ah (divine law), sajdah is to express servitude to Allah and acknowledge one's complete inability and humility by placing one's forehead on the earth.'

SECTION I — اَلْفَصْلُ الْاَوَّلُ

THE LIMBS OF PROSTRATION

(٨٨٧) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُمِرْتُ اَنْ اَسْجُدَ عَلٰى سَبْعَةِ اَعْظُمٍ عَلَى الْجَبْهَةِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَاَطْرَافِ الْقَدَمَيْنِ وَلَا نَكُفَّ الثِّيَابَ وَلَا الشَّعْرَ۔ (متفق علیه)

887. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger E) said, "I have been commanded to prostrate my self on seven bones (of my body); the forehead, both the palms, the knees, the toes of both feet, and (have been) forbidden to fold back the clothing and the hair."[2]

COMMENTARY: Most imams say that sajdah must be made on nose and forehead. If both these are not rested on the earth, the sajdah will not be valid. However, Imam Abu Hanifah رحمه الله and his two companions رحمه الله hold that if only the forehead is placed to make the sajdah then it will be valid, but to do it without a genuine excuse is makruh (unbecoming). Imam Shafi'I رحمه الله and the two companions on (sahibayn of Abu Hanifah) رحمه الله contend

[1] Muwatta Malik # 9.23-75.
[2] Bukhari # 809, 812, Muslim # 230-490.

that it is not allowed to merely rest the nose on the earth to make the prostration unless one is precluded from resting the forehead for an authentic reason in which case it is permitted. There are two verdicts of Imam Abu Hanifah رحمه الله about it: (i) it is disallowed, and (ii) it is allowed but with an aversion.

It is necessary to put both feet on the ground while prostrating. If any one raises both of them above the ground then his *salah* will be aborted, but if he lifts one of them, then his prostration will be disliked or disapproved.

It is *fard (obligatory)* to turn the toes towards the qiblah, even one toe. If they are not so oriented then it is not be allowed.

Durr ul Mukhtar mentions in one place that it is *fard (obligatory)* to make the sajdah with the forehead and both feet and it is binding that at least one toe must rest on the earth, and it is *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* to place the palms and the knees on the ground. This also is the contention of the Hanafis and the Shafi'is.

It is disallowed to put aside and to fold back hair and clothing while prostrating oneself. The hadith means that is not allowed to do that to prevent them from getting dusty or dirty and even otherwise it is disallowed. As for hair, they must not even be collected into the turban or any such thing to preserve them from hanging. Rather, they must be left as they are so that they too bow down in prostration.

CALMNESS

(٨٨٨) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اعْتَدِلُوْا فِي السُّجُوْدِ وَلَا يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ۔ (متفق عليه)

888. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Pause calmly while prostrating yourself. Let none of you stretch out his forearms (in prostration on the ground) like the stretching of the dog."[1]

COMMENTARY: It seems that the word (اعتدلوا) (be moderate) in sajdah calls for being calm and composed and unhurried. The tasbih that is recited in sajdah must be chanted slowly. Allamah Teebi رحمه الله said that to be moderate in prostration is to keep the back steady and even palms of the hand on the ground, elbows clear of the ground well above it and the belly away from the knees.

PALMS AND ELBOWS

(٨٨٩) وَعَنِ الْبَرَاءِ ابْنِ عَازِبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدْتَ فَضَعْ كَفَّيْكَ وَارْفَعْ مِرْفَقَيْكَ۔ (رواه مسلم)

889. Sayyiduna al Bara ibn Aazib رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you prostrate yourself, put the palms of your hands on the ground and keep your elbows raised above it."[2]

COMMENTARY: The palms of the hand must be placed on the ground opposite to the ears, fingers attached to each other. The hands must be uncovered and not concealed in any

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[1] Bukhari # (533), 822, Muslim # 223-493, Tirmidhi # 275, 276, Musnad Ahmad # 3-315, 389.

[2] Muslim # 234-494, Musnad Ahmad 4-283.

clothing or such like, doing which is makruh (unbecoming). The elbows must be raised. This can mean one of two things; both elbows must be raised above the ground, or they must be high above the sides. This command is for men specifically. Women must place elbows on the ground touching their sides, because this posture protects the body from being displayed.

(٨٩٠) وَعَنْ مَيْمُوْنَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ جَافَى بَيْنَ يَدَيْهِ حَتّٰى لَوْ اَنَّ بَهْمَةً اَرَادَتْ اَنْ تَمُرَّ تَحْتَ يَدَيْهِ مَرَّتْ هٰذَا لَفْظُ اَبِي دَاوُدَ كَمَا صَرَّحَ فِي شَرْحِ السُّنَّةِ بِاَسْنَادِهٖ وَلِمُسْلِمٍ بِمَعْنَاهُ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ لَوْ شَاءَتْ بَهْمَةٌ اَنْ تَمُرَّ بَيْنَ يَدَيْهِ لَمَرَّتْ۔

890. Sayyidah Maymunah رضی الله عنه narrated that when the Prophet صلى الله عليه وسلم prostrated himself, he kept his arms so far apart (from his sides) that if a lamb decided to go through, it could have passed under his arms.

This is the wording of Abu Dawud as explained in sharh us *Sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم*)* with his sanad. The wording of Muslim is of like meaning:

She (Sayyidah Maymunah) رضی اللہ عنہا narrated that when the prophet صلى الله عليه وسلم prostrated himself, if a lamb had wished to pass between his arms, it may have gone through.[1]

COMMENTARY: The Prophet صلى الله عليه وسلم kept his arms far away from his sides, belly and sides. The hadith uses the word (بهمة) (bahmah) for a lamb that can walk by itself. This creature on birth is (Sakhlah) in سخلة.

The compiler of Mishkat points the wording to be of Abu Dawud and thereby indicates that the compiler of Masabih ought not to have placed this hadith in the first section which belongs to Bukhari and Muslim only.

(٨٩١) وَعَنْ عَبْدِاللّٰهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ فَرَّجَ بَيْنَ يَدَيْهِ حَتّٰى يَبْدُوَ بَيَاضُ إِبْطَيْهِ۔ (متفق عليه)

891. Sayyiduna Abdullah ibn Maalik Ibn Bu haynah رضی الله عنه narrated that when the Prophet صلى الله عليه وسلم prostrated himself, he had his arms spread out enough for the whiteness under his armpits to be visible. [2]

COMMENTARY: Buhaynah was Abdullah's mother Maalik was his father. This is why the 'ibn' between Maalik and Buhaynah is spelt with a hamzah (instead of though it is always pronounced ibn), and Maalik is read with a tanween (مالک) to make it clear that Maalik was not Buhaynah's son and that Abdullah رضی الله عنه was Ibn Maalik and Ibn Buhaynah.

Perhaps when Abdullah رضی الله عنه saw the Prophet صلى الله عليه وسلم his armpit was uncovered, or Abdullah رضی الله عنه may have meant that the armpits could be pointed out. As for their whiteness, the Prophet's صلى الله عليه وسلم armpits were very white and clear like all his body was white and clear like a mirror. His armpits were not black on dirty as commonly are.

PRAYER IN PROSTRATION

(٨٩٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ سُجُوْدِهٖ اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ كُلَّهٗ دِقَّهٗ

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[1] Bukhari # 237-496, Abu Dawud # 898, Nasai # 1109, Ibn Majah # 880, Darimi # 1331, Musnad Ahmad 6-331.

[2] Bukhari # 390, Muslim # 235-495, Nasai # 1106.

وجُلَّهُ وَ اَوَّلَهُ وَاٰخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ۔ (رواه مسلم)

892. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم prayed in his prostration:

اَللّٰهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّهُ وجُلَّهُ وَ اَوَّلَهُ وَاٰخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ

(O Allah forgive me my sins - all of them, the small of them and the great, the first of them and the last, the open of them and the secret). [1]

COMMENTARY: The Prophet صلی الله علیه وسلم sometimes made this supplication while prostrating himself. Perhaps he made it alongwith the tasbih (سبحن ربی الاعلی) or in place of it. The sins that are secret are those that are concealed from fellow man. In Allah's sight nothing is hidden or secret, every thing is open.

يَعْلَمُ السِّرَّ وَاَخْفٰى

{He known the secret (thought) and (that which is) more hidden.} (20:7)

(٨٩٣) وَعَنْ عَآئِشَةَ قَالَتْ فَقَدْتُّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً مِّنَ الْفِرَاشِ فَالْتَمَسْتُهُ فَوَقَعَتْ يَدِيْ عَلٰى بَطْنِ قَدَمَيْهِ وَهُوَ فِي الْمَسْجِدِ وَهُمَا مَنْصُوْبَتَانِ وَهُوَ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ بِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَاَعُوْذُ بِكَ مِنْكَ لَا اُحْصِي ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ۔ (رواه مسلم)

893. Sayyiduna Ayshah رضی الله عنه narrated that one night she missed Allah's Messenger صلی الله علیه وسلم from the bed. So she groped for him and her hand tumbled on the soles of his feet. He was in prostration and they (his feet) were raised. He was praying:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ بِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَاَعُوْذُ بِكَ مِنْكَ لَا اُحْصِي ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ

(O Allah, I seek refuge in your good pleasure from your displeasure and in your forgiveness from your punishment. And I seek refuge in you from you (which is in your mercy from your wrath). I am unable to count your praise. You are, indeed, as you have praised yourself). [2]

COMMENTARY: This hadith tells us that if a women touches a man, his ablution is not negated. The Hanafis rule accordingly.
The words 'I am unable to count your praise suggest; 'I am unfit to do justice to your praise according to as you are worthy of praise. You are just as you say of yourself

فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ الْعٰلَمِيْنَ وَلَهُ الْكِبْرِيَآءُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ

{So to Allah belongs all praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds! And his alone is the dominion in the heavens and the earth. And He is the Mighty, the wise.} (45:36-37)

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[1] Muslim # 216-483, Abu Dawud # 878.

[2] Muslim # 222-486, Abu Dawud # 879, Tirmidhi # 3504, Nasai # 1130, Ibn Majah # 3841, Muwatta Maalik 15.8-31, Musnad Ahmad 6-58.

NEAREST APPROACH TO ALLAH

(٨٩٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقْرَبُ مَايَكُوْنُ الْعَبْدُ مِنْ رَّبِّهٖ وَهُوَ سَاجِدٌ فَاَكْثِرُوْا الدُّعَاءَ۔ (رواہ مسلم)

894. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The nearest a slave can be to Allah is when he prostrates himself. Hence, make supplication (when you are prostrating yourselves) frequently."[1]

COMMENTARY: Allah is always near to His slaves but He is nearest to them when they are in prostration before him. He is pleased with them at that time and grants them their prayer. Hence, the prophet صلی اللہ علیہ وسلم instructed that prayers may be made often in prostration.

PLIGHT OF THE DEVIL WHEN A RECITER PROSTRATES HIMSELF

(٨٩٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَرَأَ ابْنُ اٰدَمَ السَّجْدَةَ فَسَجَدَ اِعْتَزَلَ الشَّيْطَانُ يَبْكِيْ يَقُوْلُ يَاوَيْلَتٰى اُمِرَ ابْنُ اٰدَمَ بِالسُّجُوْدِ فَسَجَدَ فَلَهُ الْجَنَّةُ وَاُمِرْتُ بِالسُّجُوْدِ فَاَبَيْتُ فَلِيَ النَّارُ۔ (رواہ مسلم)

895. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the son of Aadam علیہ السلام recites a verse calling for prostration and (he or his listener) prostrates himself, the devil moves away and weeps, lamenting, 'woe to me! The son of Aadam علیہ السلام was commanded to prostrate himself and he did so. For him, therefore, is paradise. But, I was commanded to prostrate myself and I (disobeyed and) declined to do so. For me, therefore, is the Fire (of hell)."[2]

PROPHET'S صلی اللہ علیہ وسلم COMPANY IN PARADISE

(٨٩٦) وَعَنْ رَبِيْعَةَ بْنِ كَعْبٍ قَالَ كُنْتُ اَبِيْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَتَيْتُهٗ بِوَضُوْءِهٖ وَحَاجَتِهٖ فَقَالَ لِيْ سَلْ فَقُلْتُ اَسْاَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ قَالَ اَوْغَيْرَ ذٰلِكَ قُلْتُ هُوَ ذَاكَ قَالَ فَاَعِنِّيْ عَلٰى نَفْسِكَ بِكَثْرَةِ السُّجُوْدِ۔ (رواہ مسلم)

896. Sayyiduna Rabi'ah [3] ibn Ka'b رضی اللہ عنہ narrated that he used to be with Allah's Messenger صلی اللہ علیہ وسلم at night and bring him water for ablution and other necessary things (like the miswak, prayer, rug, etc). He said to him (one day), "Ask (for something of the world or the hereafter)." He submitted, "I ask youyou're your company in paradise." He said," (That is a high ambition) ask for something else (besides that)." (To achieve that) help me to get you that with very many prostrations."[4]

COMMENTARY: Rabi'ah رضی اللہ عنہ was a constant companion and assistant of the Prophet

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[1] Muslim # 215-482, Abu Dawud # 875, Nasai # 1137, Musnad Ahmad 2-421.

[2] Muslim # 133-81, Ibn Majah # 1053, Musnad Ahmad 2-443.

[3] His Kunyah was Abu Faras. He accompanied the Prophet صلی اللہ علیہ وسلم in his journeys and at home. He died in 63 AH.

[4] Muslim # 226-489, Nasai # 1138.

صلى الله عليه وسلم. He was very obedient, so the Prophet صلى الله عليه وسلم rewarded him by asking him to make a request. Obviously, such a sincere and faithful devotee could only hope for the companionship to continue in the next world. When he insisted on that, the Prophet صلى الله عليه وسلم showed him how he could get what he wanted; 'Offer *salah* regularly and make prostration s frequently demonstrating thereby your helplessness and humbleness and go on praying while you prostrate yourself. On my part, I shall pray for you but you will have to obey me. You will achieve your desire.'

Though a key opens the lock Movement of your hand is a must.

فتح قفل ارچه کلید است اے عزیز   جنبش ازدست تو می خواہد نیز

To serve the saintly elders is a means to attain merit. This is more so if the Prophet صلى الله عليه وسلم is served.

Also the seeker must wish only for the blessings of the hereafter. They are perpetual. He should not incline to worldly pleasure that are transitory. And he must not lag behind in servitude, for, only a wish will get nothing. Effort is essential to achieve an ambition, otherwise it will be like trying to mould cold iron.

کارکن کار بگزار گفتار   کاندریں راہ کار دار ذکار

Deeds matter. Avoid mere oral declarations.

(٨٩٧) وَعَنْ مَعْدَانَ بْنِ طَلْحَةَ قَالَ لَقِيْتُ ثَوْبَانَ مَوْلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ اَخْبِرْنِيْ بِعَمَلٍ اَعْمَلُهُ يُدْخِلُنِي اللّٰهُ بِهِ الْجَنَّةَ فَسَكَتَ ثُمَّ سَاَلْتُهُ فَسَكَتَ ثُمَّ سَاَلْتُهُ الثَّالِثَةَ فَقَالَ سَاَلْتُ عَنْ ذٰلِكَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَلَيْكَ بِكَثْرَةِ السُّجُوْدِ لِلّٰهِ فَاِنَّكَ لَا تَسْجُدُ لِلّٰهِ سَجْدَةً اِلَّا رَفَعَكَ اللّٰهُ بِهَا دَرَجَةً وَحَطَّ عَنْكَ بِهَا خَطِيْئَةً قَالَ مَعْدَانُ ثُمَّ لَقِيْتُ اَبَا الدَّرْدَاءِ فَسَاَلْتُهُ فَقَالَ لِيْ مِثْلَ مَا قَالَ لِيْ ثَوْبَانُ۔ (رواہ مسلم)

897. Sayyiduna Ma'dan ibn Talhah رحمه الله narrated that he met the freedman of Allah's Messenger صلى الله عليه وسلم. Thawban رضى الله عنه and requested him to lead him to a deed which if he did Allah would admit him to paradise. But Thawban gave no answer. So, he asked him again but, again, he did not reply. When he asked the third time, he said, "I had put this question to Allah's Messenger صلى الله عليه وسلم and he had instructed me to make very many prostrations to Allah, for, he would not make a prostration to Allah without Allah raising him by a degree and erasing from him a sin." Ma'dan رحمه الله said, further that he then met Abu ad-Darda رضى الله عنه and asked him (the same question) too. He gave him the same answer as Thawban رضى الله عنه had given him.[1]

COMMENTARY: Sayyiduna Thawban رضى الله عنه did not give an answer to Sayyiduna Ma'dan رحمه الله till he asked the third time to make him more eager to know. In that way, he would realize how significant it was.

The prostrations are none others but those in the *salah*, those made on reciting certain

[1] Muslim # 225-488, Tirmidhi # 388, Nasai # 1139, Musnad Ahmad 5-276.

verses of the Quran, or prostrations to express gratitude.

SECTION II اَلْفَصْلُ الثَّانِيْ

METHOD OF MAKING PROSTRATION

(٨٩٨) عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ۔ (رواه ابوداؤد و النسائی و ابن ماجة والدارمی)

898. Sayyiduna Wa'il ibn Hujr رضی اللہ عنہ narrated that he observed that when Allah's Messenger صلی اللہ علیہ وسلم prostrated himself, he put down his knees on the ground before putting his hands down. And when he got up, he raised his hands before raising his knees.[1]

COMMENTARY: Imam Abu Hanifah رحمہ اللہ and Imam Shafi'I رحمہ اللہ have ruled according. A hadith in Abu Dawud صلی اللہ علیہ وسلم raised his knees with his hands on his thighs.

The ulama (Scholars) have determined a principle for going down in prostration. The limb that is nearest to the ground will go down first and then the next and so on. When arising from it, the converse sequence is observed, so the nearest will be the last to be raised.

As for the forehead and nose, they are regarded as one limb and should be put down together. However, some authorities point out that the nose is nearer than forehead to the ground, so must be rested first and then the forehead.

Allamah Shamim رحمہ اللہ said that it for any reason it is difficult to put down the knees on the ground before the hands then the hands may be rested on it before the knees.

(٨٩٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ اَحَدُكُمْ فَلَا يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيْرُ وَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ رَوَاهُ اَبُوْدَاوُدَ وَالنَّسَائِيُّ وَالدَّارِمِيُّ قَالَ اَبُوْسُلَيْمَانَ الْخَطَّابِيُّ حَدِيْثُ وَائِلِ بْنِ حُجْرٍ اَثْبَتُ مِنْ هٰذَا وَقِيْلَ هٰذَا مَنْسُوْخٌ۔

899. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you prostrated himself, let him not kneel as a camel kneels. (Rather,) let him put down his hands before his knees."[2]

Abu Sulayman al Khattabi رحمہ اللہ said that the hadith[3] of Wa'il ibn Hujr is more strong than this hadith. So, it is presumed that this hadith is abrogated.

COMMENTARY: 'Do not kneel as a camel does' means that while prostrating oneself, one should not rest one's knees on the ground before putting the hands on it. The prophet صلی اللہ علیہ وسلم gave the example of the camel though the camel kneels on its forelegs (said to be its hands). Man's knees are in his feet but a camel's knees are in its forelegs. So, of any one rests his knees before his hands on the ground when going into prostration, he sits like a camel kneels.

This hadith contradicts the preceding on which calls for the knees to be put down before the hands. Therefore, the ulama (Scholars) differ on this question. As stated in the previous commentary, the majority of ulama (Scholars) like Imam Abu Hanifah رحمہ اللہ, Imam Shafi'I رحمہ اللہ and (Imam Ahmad ibn Hanbal رحمہ اللہ follow the preceding hadith (# 898) of Sayyiduna

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[1] Abu Dawud # 838, Tirmidhi # 268, Nasai # 1089, Ibn Majah # 882, Darimi # 1320.

[2] Abu Dawud # 840, Nasai # 1091, Darimi # 1321, Musnad Ahmad 2-381.

[3] Previous # 898.

Wail ibn Hujr رحمه الله nad put down the knees before the hands (in prostration). However, Imam Maalik رحمه الله, Awzai رحمه الله and some other scholars abide by this hadith of Sayyiduna Abu Hurayrah رضی الله عنه and call for the hands to be placed on the ground before the knees. The ulama (Scholars) emphasise that the hadith of Sayyiduna Wail ibn Hujr رضی الله عنه is more sound, strong and mashhur.[1]
Therefore, they prefer it. The principle is that the stronger and more sound is followed, Hence some ulama (Scholars) say that the hadith of Sayyiduna Wai'l رضی الله عنه abrogates the hadith of Sayyiduna Abu Hurayrah رضی الله عنه.
Moreover, there is another hadith that Ibn Khuzaymah رضی الله عنه has narrated, It says that when the prophet صلی الله علیه وسلم went into prostration, he began with the knees and placed them on the ground first. It is to these reasons that the compiler of Mishkat indicates saying, 'Abu Su layman al-Khattabi رحمه الله said...'.

SUPPLICATION BETWEEN TWO PROSTRATIONS

(٩٠٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ بَيْنَ السَّجْدَ تَيْنِ اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَعَافِنِيْ وَارْزُقْنِيْ۔ (رواہ ابوداؤد والترمذی)

900. Sayyiduna Ibn Abbas رضی الله عنه narrated that between two prostrations, the prophet صلی الله علیه وسلم prayed:

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَعَافِنِيْ وَارْزُقْنِيْ

(O Allah, forgive me. Have mercy on me. Guide me. Preserve me (from the trials of both the worlds and illnesses both seen and unseen). And, provide me sustenance.)[2]

(٩٠١) وَعَنْ حُذَيْفَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ بَيْنَ السَّجْدَتَيْنِ رَبِّ اغْفِرْ لِيْ۔ (رواہ النسائی والدارمی)

901. Sayyiduna Hudhayfah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم prayed between the two prostrations:

رَبِّ اغْفِرْ لِيْ

(My Lord, forgive me).[3]

COMMENTARY: This hadith is also transmitted by Ibn Majah too but his transmission has this prayer made three times between the two prostrations.

SECTION III اَلْفَصْلُ الثَّالِثُ

DO NOT MAKE A HURRIED PROSTRATION

(٩٠٢) عَنْ عَبْدِالرَّحْمٰنِ بْنِ شِبْلٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ نَقْرَةِ الْغُرَابِ وَافْتِرَاشِ السَّبُعِ وَاَنْ يُوَطِّنَ الرَّجُلُ الْمَكَانَ فِي الْمَسْجِدِ كَمَا يُوَطِّنُ الْبَعِيْرُ۔ (رواہ ابوداؤد والنسائی والدارمی)

902. Sayyiduna Abdur Rahman ibn Shibl رضی الله عنه narrated that Allah's

[1] handed down by many narrators, next to mutawatir. n
[2] Abu Dawud # 850, Tirmidhi # 284, Ibn Majah # 898, Musnad AHMad 1-371.
[3] Nasai # 1145, Darimi # 1324, Abu Dwud # 874, Ibn Majah # 897, Musnad Ahmad 5-398.

Messenger صلى الله عليه وسلم forbade a crow's peck, stretching the forearms like a wild beast and a man reserving a place (for himself) in the mosque like a camel has his place fixed (in his area).[1]

COMMENTARY: This hadith forbids three things. The first is to not imitate a crows peck in making a hurried prostration by raising the head before it has truly touched the ground. The second is to spread one's forearms or wrists on the ground while prostrating oneself in the manner of beasts who sit with legs stretched on the ground. The third is not to imitate a camel who has a fixed placed to kneel by setting aside a place for oneself in the mosque where no one else may sit. It is makruh (unbecoming) and forbidden to prevent anyone from sitting wherever he likes.

Allamah Halwani رحمه الله said that the ulama (Scholars) call it makruh (unbecoming) to have a specified kind of clothing to wear in the mosque and offer *salah* only in that clothing. If that is done then worship will be linked to that kind of clothing alone and it will become difficult in other clothing for the same reason, it is makruh (unbecoming) to continue to fast always.

FORBIDDEN MANNER OF SITTING BETWEEN TWO PROSTRATIONS

(٩٠٣) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ إِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِيْ وَأَكْرَهُ لَكَ مَا أَكْرَهُ لِنَفْسِيْ لَا تُقْعِ بَيْنَ السَّجْدَتَيْنِ۔ (رواه الترمذى)

903. Sayyiduna Ali رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said to him, "O Ali, I love for you what I love for myself and dislike for you that which I dislike for myself. Do not observe iq'a (اقعاء) between two prostrations."[2]

COMMENTARY: The prophet صلى الله عليه وسلم was loving and compassionate to all people, but more so to his ummah. He liked for them what he liked for himself and disliked for them what he disliked for himself. He made this known to Sayyiduna Ali رضى الله عنه and told him that he did not himself like to observe iq'a between the two sajdah, so did not like it for him and for other people too.

IQ'A (اقعاء): It is to sit on the buttocks while they rest on the ground, and the thighs and shins are raised with hands placed on the ground. It is the dog's sitting posture. This is the correct meaning of iq'a, but some scholars say that it is to keep the toes erect and sit on the heels. Other meaning are also suggested. Whatever the meaning, it is disallowed to sit between two prostrations in this manner.

CORRECT RUKU' & SAJDAH

(٩٠٤) وَعَنْ طَلْقِ بْنِ عَلِيٍّ الْحَنَفِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَنْظُرُ اللّٰهُ عَزَّ وَجَلَّ إِلٰى صَلَاةِ عَبْدٍ لَا يُقِيْمُ فِيْهَا صُلْبَهُ بَيْنَ خُشُوْعِهَا وَسُجُوْدِهَا۔ (رواه احمد)

904. Sayyiduna Talq ibn Ali al Hanafi رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah, Mighty and Glorious does not look at the *salah* of a slave (of His) who does not keep his back straight between its ruku' (bowing) and sajdah (prostrations)."[3] (Or, keep his back straight in its ruku and sajdah.)

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[1] Abu Dawud # 862, Nasai # 1112, Ibn Majah # 1429, Darimi # 1323, Musnad Ahmad 3-428.

[2] Tirmidhi # 282.

[3] Musnad Ahmad 4-22.

COMMENTARY: Only that *salah* is approved by Allah whose postures are correctly performed according to rules and etiquette. Bowing and prostrations are important postures of the *salah* and if they are deficient then the entire *salah* is incomplete. The hadith emphasizes that one should keep one's back erect on getting up from bowing and prostrations before going into the next posture otherwise Allah will not accept it.

HANDS ALSO PROSTRATE

(٩٠٥) وَعَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ كَانَ يَقُوْلُ مَنْ وَضَعَ جَبْهَتَهُ بِالْأَرْضِ فَلْيَضَعْ كَفَّيْهِ عَلَى الَّذِيْ وَضَعَ عَلَيْهِ جَبْهَتَهُ ثُمَّ إِذَا رَفَعَ فَيَرْفَعُهُمَا فَإِنَّ الْيَدَيْنِ تَسْجُدَانِ كَمَا يَسْجُدُ الْوَجْهُ۔ (رواه مالك)

905. Sayyiduna Nafi رحمه الله narrated that Sayyiduna Ibn Umar رضى الله عنه said, "He who puts his forehead on the ground (in prostration) must also put the palms of his hands on the ground where he puts his forehead. When he raises himself (from prostration), he must also raise them, for, the hands too perform prostration just as the face does."[1]

COMMENTARY: When a worshipper prostrates himself in *salah* all his limbs prostrate with his forehead and nose, bowing before Allah. Hands should also be placed on the surface where the forehead is put, meaning in level with it so that they too prostrate.

Hands should be in line with the forehead. This is as the hanafis rule. The Shafi'is rule that hands should be in line with the shoulders.

While the correct meaning of the words of the hadith is that palms of both hands should be placed on the ground, level with the forehead, yet they may also mean that they should be placed on the ground just as the forehead is placed. This means; in the direct ion of the qiblah.

CHAPTER - XVI

THE TASHAHHUD بَابُ التَّشَهُّدِ

Shahadah means 'testimony,' to bear witness.' It is to convey a true information in which the heart supports the tongue. The tongue gives a news which the heart knows.

Tashahhud is to be a witness. It is to express the knowledge which the heart possesses.

In the terminology of Shari'ah (divine law), *tashahhud* is (اشهدان لااله الاالله واشهدان محمدارسول الله)

(I bear witness that there is no God but Allah. And, I bear witness that Muhammad is Allah's Messenger), and it is the dhikr that is recited in qa'dah of the *salah*. It is the at-tahiyat and is so called because it has the expression of the testimonies.

SECTION I اَلْفَصْلُ الْأَوَّلُ

WHERE TO PLACE THE HANDS

(٩٠٦) عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَعَدَ فِي التَّشَهُّدِ وَضَعَ يَدَهُ الْيُسْرٰى عَلٰى رُكْبَتِهِ الْيُسْرٰى وَوَضَعَ يَدَهُ الْيُمْنٰى عَلٰى رُكْبَتِهِ الْيُمْنٰى وَعَقَدَ ثَلَاثَةً وَخَمْسِيْنَ وَأَشَارَ بِالسَّبَّابَةِ

906. Sayyiduna Ibn Umar رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم sat down for the tashahhud he placed his left hand above his left knee and his

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[1] Muwatta Maalik # 9.19-63, Abu Dawud # 891.

right hand above his right knee. He clenched his (right hand's) fingers as though the figure (53) fifty three and pointed with the fore-finger.[1]

(٩٠٧) وَفِيْ رِوَايَةٍ كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَيْهِ عَلٰى رُكْبَتَيْهِ وَرَفَعَ إِصْبَعَهُ الْيُمْنٰى الَّتِي تَلِي الْإِبْهَامَ يَدْعُوْبِهَا وَيَدَهُ الْيُسْرٰى عَلٰى رُكْبَتِهٖ بَاسِطُهَا عَلَيْهَا۔ (رواه مسلم)

907. According to another version: when he sat down in the *salah*, he placed his hands above his knees and he raised his right finger that is next to the thumb (meaning the forefinger also called finger of shahadah) and with this he made supplication (by raising it to indicate unity of Allah). He kept his left hand stretched wide above his left knee."[2]

COMMENTARY: 'As though the figure (53) fifty three;' Those who counted on fingers had a certain number associated with each finger according to where and how it was placed. Hence, the narrator described how the Prophet صلى الله عليه وسلم clenched his fist, leaving out the forefinger to point out. The way he clenched them represented the counting fifty three (the numerals 53). The tip of the thumb is placed at the (drawn out) base of the forefinger. Imam Shafi'I رحمه الله and, according to one version, Imam Ahmad abide by this hadith and adopt this method.

HOW THE HANAFIS DO IT: In this way, the counting of (90) ninety is also depicted. The little finger and the nearest finger are clenched and the forefinger is released and the thumb's tip is placed on the edge of the middle finger and a circle is formed. Imam Abu Hanifah رحمه الله said that the forefinger must be raised in this form. This also is one opinion of Imam Ahmad رحمه الله and an ancient opinion of Imam Shafi'I رحمه الله and it is also known from a hadith of Muslim رحمه الله, following, as narrated by Sayyiduna Abdullah ibn Zubayr. رضى الله عنه Ahmad رحمه الله and Abu Dawud رحمه الله to have reported from Sayyiduna Wa'il ib Hujr رحمه الله.

Imam Maalik رحمه الله said that all the fingers should be clenched in a fist but the forefinger (of shahadah) is left out.

Some ahadith speak of leaving the fingers unclenched and pointing with the forefinger in this manner. Some Hanafi scholars abide by this. It seems that the Prophet صلى الله عليه وسلم himself followed different methods and the ahadith establish both methods.

The hanafis of Maa wara an Nahr (which include Samarqand, Bukhara, etc) and India[3] have given up the method of clenching fingers and pointing out though the predecessors abided by it. However, the scholars of the Harmayn and other Arab countries continue to abide by the clenching of fist and pointing.

Allamah Shaykh Ibn Hammam رحمه الله, a noted scholar among the Hanafis, said, "While beginning the tashahhud till the testimonies, the time of tahlil (declaration of unity), the fingers should be clenched and the indicating must be made (with the forefinger). To forbide to point is contrary to both riwayat and dirayat (tradition and knowledge)."

It is stated in Muhit that Imam Abu Hanifah رحمه الله and Imam Muhammad رحمه الله regard it a

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[1] Muslim # 115-580.

[2] Muslim # 114-580.

[3] Perhaps this was given up in the times of the author of Mazahir Haq, Allamah qutubuddin رحمه الله, Now however, all the Hanafis abide it. (Abdullah Jawaid Ghazapuri).

sunnah (practice of Holy Prophet صلى الله عليه وسلم) to point with the forefinger of the right hand. The same opinion, is expressed by Imam Abu Yusuf. رحمه الله Allamah Najmuddin zahidi رحمه الله said that the ulama (Scholars) are of one opinion that the act of pointing Diving unity) is a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم).

Since this is the contention of the sahabah (companions) رضى الله عنه the tabiun رحمهم الله, the imam's رحمه الله, scholars of hadith رحمه الله, jurists and ulama (Scholars) of kufah and Madinah that while reciting the at-tahiyat, the forefinger should be raised with the testimonies, to represent Divine unity, and there are many ahadith to establish it, other, it is better and preferable to abide by it.

The pointing is done at the kalimah *Shahadah* by the Shafi'is at (الا الله) IillAllah) by raising the forefinger and by the Hanafis at (لا اله) (lailaha) and replacing it at (الا الله) (illAllah). It must be borne in mind that the finger should not be pointed upwards otherwise it will create a doubt about direction.

The hadith says: 'with this he made supplication,' This means that he raised the forefinger and pointed with it indicating Divine unity. Or, supplication may means dhikr because one who makes dhikr is also eligible to get a reward and honour.

The hadith concludes with the words; 'left and stretched vide above his left knee.' It means it was near (or on the tip of) his knee (not on it but) on his thighs facing the qiblah.

(٩٠٨) وَعَنْ عَبْدِاللّٰهِ بْنِ الزُّبَيْرِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَعَدَ يَدْعُوْ وَضَعَ يَدَهُ الْيُمْنٰى عَلٰى فَخِذِهِ الْيُمْنٰى وَيَدَهُ الْيُسْرٰى عَلٰى فَخِذِهِ الْيُسْرٰى وَأَشَارَ بِإِصْبَعِهِ السَّبَّابَةِ وَوَضَعَ إِبْهَامَهُ عَلٰى إِصْبَعِهِ الْوُسْطٰى وَيُلْقِمُ كَفَّهُ الْيُسْرٰى رُكْبَتَهُ۔ (رواه مسلم)

908. Sayyiduna Abdullah ibn Zubayr رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم sat down (in *salah* to recite at-Tahiyat), he put his right hand on his right thigh and left hand on his left thigh and pointed with the forefinger, placing his thumb on his middle finger (making a circle). And (sometimes), he held his left knee with his left hand. [1]

COMMENTARY: It has been stated in the foregoing lines that Imam Abu Hanifah رحمه الله ruled that during at-tahiyat while reciting the kalimah shahadah, the forefinger of the right hand should be raised, with the little finger and the nearest fingers cleanshed, the tip of the thumb placed on the edge of the middle finger to make a circle and the forefinger put up to point. Imam Shafi'I holds that this kind of a circle must be made promptly on sitting to recite at-tahiyat. Imam Abu Hanifah contends that it should be made while raising the (fore)finger.

(٩٠٩) وَعَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ كُنَّا إِذَا صَلَّيْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْنَا السَّلَامُ عَلَى اللّٰهِ قَبْلَ عِبَادِهِ اَلسَّلَامُ عَلٰى جِبْرِيْلَ اَلسَّلَامُ عَلٰى مِيْكَائِيْلَ اَلسَّلَامُ عَلٰى فُلَانٍ فَلَمَّا انْصَرَفَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَقْبَلَ عَلَيْنَا بِوَجْهِهٖ قَالَ لَا تَقُوْلُ اَلسَّلَامُ عَلَى اللّٰهِ فَإِنَّ اللّٰهَ هُوَ السَّلَامُ فَإِذَا جَلَسَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلْ اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ

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[1] Muslim # 113-579.

اللّٰهِ الصَّالِحِيْنَ فَإِنَّهُ إِذَا قَالَ ذٰلِكَ أَصَابَ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ ثُمَّ لِيَتَخَيَّرْ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُوْهُ۔ (متفق عليه)

909. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه narrated that when they offered *salah* with the Prophet صلی الله علیه وسلم, they recited (in the qa'dah, instead of at-tahiyat):

اَلسَّلَامُ عَلَى اللّٰهِ قَبْلَ عِبَادِهٖ اَلسَّلَامُ عَلٰى جِبْرَئِيْلَ اَلسَّلَامُ عَلٰى مِيْكَائِيْلَ اَلسَّلَامُ عَلٰى

(Peace be on Allah, before conveying it to His slaves. Peace be on Jibril. Peace be on Mika'il peace be on so and so). (The word peace is salaam, or greetings and so and so means any of the angels or prophet) (One day) when the prophet صلی الله علیه وسلم finished the *salah*, he turned his face .owards them and said, "Do not say, 'Peace be on Allah because, Allah! e is as-Salaam (peace) When one of you sits (in the qadah) in the *salah*, he must say:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ

(All adorations of the tongue are for Allah as also the adorations of the body and the good deeds. Peace be on you, O Prophet and the mercy of Allah and His blessings. Peace be on us and on the upright worshippers of Allah.)
When he says so, its blessings cover every righteous slave of Allah in heaven a.ıd earth (then he continued: (أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ) (I bear witness that there is no God but Allah. And, I bear witness that Muhammad is His slave and His Messenger.) Then he may chrose one of the supplications that pleases him, and make it." [1]

COMMENTARY: Ibn Malik رحمه الله said that when the prophet صلی الله علیه وسلم went through the mi'raj (ascension to the heavens) and he was in the presence of Allah, he spoke these words of praise for Allah, the glorious:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ۔

(All praise belongs to Allah, as do the monetary and physical worships)
This received response from the Divine court:

اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ۔

(Peace e on you, O Prophet and the mercy of Allah and His blessings)
The Prophet صلی الله علیه وسلم t hen said:

عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ۔

(On us and on the righteous slaves of Allah.)
There up on, Jibril علیه السلام said:

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ۔

(I bear witness that there is no one worthy of worship besides Allah. And, I bear

[1] Bukhari # 831, Mualim # 55-402, Abu Dawud # 968, Nasai # 1168, Ibn Majah # 899, Darimi # 1340, Musnad Ahmad 1-376.

witness that Muhammad is His slave and His Messenger)/

The words (السلام علينا) (peace be on us and on Allah's righteous slaves) These words it conditional on the righteous slaves. These words indicate that it is not proper to send greetings with salaam to the wretched and evil people or to offer them greetings. Only they honour who are dear to Allah and His Messenger صلى الله عليه وسلم because of their beliefs and opinions and their deeds and character. They are called righteous (صالح). The righteous person is mindful of the rights of Allah and of follow men, and fulfils them.

Shaykh Abdul Qadir Jilani رحمه الله said (صلاح) (right good) is the condition in which a person sacrifices and abandons his personal desires and wishes to remain firm on what Allah wants and prescribes. (It is for this reason that he becomes worthy of being called a righteous slave.) Hence, he must be pleased with Allah's pleasure and command and entrust everything to him as a new born is (without desire) before his nurse or a corpse is before one who gives it a funeral bath.

The ulama (Scholars) say that when anyone attains this degree of obedience and submission, He certainly is safe from all worldly trials and tribulations.

Finally, at-thaiyat must be recited in both the *qa'dahs* (sitting postures). The *qa'dah* in between (which is the sitting after two raka'at) is *wajib (expedient)*. The final or last *qa'dah* (when the salutation is made) is *fard (obligatory)*.

(٩١٠) وَعَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّوْرَةَ مِنَ الْقُرْاٰنِ فَكَانَ يَقُوْلُ اَلتَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلّٰهِ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ رَوَاهُ مُسْلِمٌ وَلَمْ اَجِدْ فِي الصَّحِيْحَيْنِ وَلَا فِي الْجَمْعِ بَيْنَ الصَّحِيْحَيْنِ سَلَامٌ عَلَيْكَ وَسَلَامٌ عَلَيْنَا بِغَيْرِ اَلِفٍ وَلَامٍ وَلٰكِنْ رَوَاهُ صَاحِبُ الْجَامِعِ عَنِ التِّرْمِذِيِّ۔

910. Sayyiduna Abdullah ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to teach them the *tashahhud* in the same way as he taught them the surah of the Quran. Thus, he would say.

اَلتَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلّٰهِ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ

(All blessed praise and all monetary and physical worship belong to Allah. Peace be on you, O Prophet, and Allah's mercy and blessing, peace be on us and on Allah's righteous slaves. I bear witness that there is none worthy of worship besides Allah. And, I bear witness that Muhammad is Allah's messenger. [1]

(The compiler of Mistakt writes:) I did not find in the two sahih books or the Jami bayn us sahihayn the words without the definite article سلام عليك and except that the compiler of the Jami has reported it from Tirmidhi.

COMMENTARY: The shafi follow this hadith and recite this tashahhud but the Hanafis

[1] Muslim # 60-483, Abu Dawud # 974, Tirmidhi # 290 (which has (سلام) at two places instead of (السلام).

recite that which is reported by Sayyiduna Ibn Mas'ud رضی الله عنه in the previous hadith (# 909). The scholars of hadith say about Ibn Mas'ud's رضی الله عنه hadith that the tashahhud in it is the most sound. This is also confirmed by Ibn Hajar رحمه الله shafi'i.
Imam Ahmad رحمه الله also abides by the hadith of Ibn Mas'ud رحمه الله. Most learned sahabah (companions) رضی الله عنه and tabi'un رحمه الله did what the hadith of Ibn Masud رضی الله عنه says. It is also known that the Prophet صلی الله علیه وسلم had instructed that the tashahhud as found in Ibn Mas'ud's رضی الله عنه hadith should be taught to the people. It is stated in Musnad Ahmad that the Prophet صلی الله علیه وسلم had instructed Ibn Mas'ud رضی الله عنه to the effect.
According to a version, ibn Mas'ud رضی الله عنه narrated that the Prophet صلی الله علیه وسلم held his hand and just as he taught him the Qur'an so he taught him (this) tashahhud.
Another significant difference between the two traditions is that the hadith of Ibn Mas'ud رضی الله عنه is transmitted by both Bukhari and Muslim and of Ibn Abbas رضی الله عنه by only Muslim.
Imam Maalik رحمه الله adopted the tashahhud that Sayyiduna Umar رضی الله عنه narrated from the Prophet صلی الله علیه وسلم. it is:

اَلتَّحِيَّات لِلّٰهِ الذاكيات لله الطيبات لله السلام عليك ايها النبى الخ۔

Whatever that be, the ulama (Scholars) say that the entire discourse centres round what is preferable and more excellent. As for as permissibity is concerned, any of these tashahhud may be recited.

Finally, the compiler of Mishkat objects to the placement of this hadith of Ibn Abbas رضی الله عنه as transmitted by Tirmidhi (with سلام علیک and سلام علینا) in the first section where only Bukhari and Muslim should find place (and they have it with the definite article (السلام علینا۔ السلام علیک).

SECTION II اَلْفَصْلُ الثَّانِي

MOVING THE (FORE) FINGER OF SHAHADAH

(٩١١) وَعَنْ وَائِلِ بْنِ حُجْرٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ثُمَّ جلَسَ فَافْتَرَشَ رِجْلَهُ الْيُسْرىٰ وَوَضَعَ يَدَهُ الْيُسْرىٰ عَلٰى فَخِذِهِ الْيُسْرىٰ وَحَدَّ مِرْفَقَهُ الْيُمْنٰى عَلٰى فَخِذِهِ الْيُمْنٰى وَقَبَضَ ثِنْتَيْنِ وَحَلَقَ حَلْقَةً ثُمَّ رَفَعَ إِصْبَعَهُ فَرَأَيْتُهُ يُحَرِّكُهَا يَدْعُوْ بِهَا۔ (رواه ابوداؤد والدارمى)

911. Sayyiduna wa'il ibn Hujr رضی الله عنه narrated that (after raising his head from prostration) Allah's Messenger صلی الله علیه وسلم sat down with his left foot stretched out (to sit on), placing his left hand on his left thigh He place his right elbow on his right thigh apart (from his side). He put together his fingers (the little finger and one next to it, the ring finger) to form a circle (as the Hanafis emulate with the middle finger and the thumb). Then he raised the (fore) finger (of shahadah). He (wa'il رضی الله عنه) said, I saw him moving it while indicating with it the (fact of Divine) unity.[1]

COMMENTARY: This hadith is part of a lengthy hadith in which the entire *salah* of the Prophet صلی الله علیه وسلم is described. However, since only the jalsah was to be treated here, the hadith begins from there (after raising...).
Imam Maalik رحمه الله follows this hadith and says that the forefinger must continue to be

[1] Musnad Ahmad 4-318. Darimi # 1357, Abu Dawud 957, Nasa'I # 1268.

moved (up and down). But, Imam Abu Hanifah رحمه الله follows the next hadith which says clearly that it must not be done and the finger must be static.

This hadith is explained to mean that the finger should be raised and this too is a movement. So that explains the seeming contradiction.

FOREFINGER SHOULD BE MOTIONLESS:

(٩١٢) وَعَنْ عَبْدِاللّٰهِ بْنِ الزُّبَيْرِ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُشِيْرُ بِاِصْبَعِهٖ اِذَا دَعَا وَلَا يُحَرِّكُهَا رَوَاهُ اَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَزَادَ اَبُوْدَاوٗدَ وَلَا يُجَاوِزُ بَصَرُهٗ اِشَارَتَهٗ۔

912. Sayyiduna Abdullah Ibn az- Zubayr رحمه الله narrated that the Prophet صلى الله عليه وسلم pointed with his finger (in the qa'dah) when he made supplication (with the kalimah shahadah) but did not move it.

Abu Dawud's version adds: His sight did not turn away from the pointing (finger).[1]

COMMENTARY: The Prophet صلى الله عليه وسلم looked at the finger constantly to concentrate on Divine unity and observe humility.

POINTING WITH ONE FINGER

(٩١٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اِنَّ رَجُلًا كَانَ يَدْعُوْ بِاِصْبَعَيْهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحِّدْ اَحِّدْ۔ (رواه الترمذی والنسائی والبیہقی فی الدعوات الکبیر)

913. Sayyiduna Abu Hurayrah رضى الله عنه narrated that one man pointed with two fingers (in the tushahhud at the testimonies). So, Allah's Messenger صلى الله عليه وسلم said (to time). (Point with one, one.[2]

COMMENTARY: Abu Dawud and Nasa'I have named the man as Sayyiduna sa'd ibn Abu Waqqas رضى الله عنه. He pointed with both his forefingers of the right and left hands when he recited the kalimah shahadah. The Prophet صلى الله عليه وسلم instructed him to point with only the forefinger of his right hand.

DO NOT REST ON HANDS

(٩١٤) وَعَنِ ابْنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّجْلِسَ الرَّجُلُ فِي الصَّلٰوةِ وَهُوَ مُعْتَمِدٌ عَلٰى يَدِهٖ رَوَاهُ اَحْمَدُ وَاَبُوْدَاوٗدَ وَفِيْ رِوَايَةٍ لَهٗ نَهٰى اَنْ يَعْتَمِدَ الرَّجُلُ عَلٰى يَدَيْهِ اِذَا نَهَضَ فِي الصَّلٰوةِ۔

914. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade that a man should sit while offering the *salah* resting himself on his hand. In one version of Abu Dawud the words are: He forbade that a man should get up in the *salah* helping himself with his hands (on the ground).

COMMENTARY: When any one sits for the qa'dah or arises from it, he should not lean on his hand. The second portion says that he should also not lean while getting up from the sajdah but, he should get up with the force of his knees. Imam Abu hanifah رحمه الله abided by this hadith.

The followers of Imam Shafi'I رحمه الله arise from the sajdah, etc. with the support of the

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[1] Abu Dawud # 990, Nasa'I # 1275.

[2] Tirmidhi # 3568, Nasa'I # 1271, Musnad Ahmad 2-520.

hands placed on the ground. He relies on the hadith that the Prophet صلى الله عليه وسلم had rested his hands on the ground while arising. The Hanafis say that this was done by him in old age due to weakness otherwise he did not do it.

DURATION OF THE QA'DAH

(٩١٥) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الرَّكْعَتَيْنِ الْأُوْلَيَيْنِ كَأَنَّهُ عَلَى الرَّضْفِ حَتّٰى يَقُوْمَ۔ (رواه الترمذی وابوداؤد والنسائی)

915. Sayyiduna Abdullah ibn Masud رضی الله عنه narrated that the Prophet's صلى الله عليه وسلم first two raka'at (meaning first qa'dah) were as though he was (sitting) on hot stones till he got up.[1]

COMMENTARY: In the first qa'dah, he only recited the tashahhud but in the last, he also recited the durood (invocation of blessing on him) and other supplications. So, this second took long.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٩١٦) عَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّوْرَةَ مِنَ الْقُرْاٰنِ بِسْمِ اللّٰهِ وَبِاللّٰهِ التَّحِيَّاتُ لِلّٰهِ الصَّلَوٰتُ الطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَسْاَلُ اللّٰهَ الْجَنَّةَ وَاَعُوْذُ بِاللّٰهِ مِنَ النَّارِ۔

(رواه النسائی)

916. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم taught them the tashahhud in the same way as he taught them from the Qur'an (its surahs and verses and just as they are different so too are the words of tashahhud various, for instance, in this version are:)

بِسْمِ اللّٰهِ وَ بِاللّٰهِ التَّحِيَّاتُ لِلّٰهِ الصَّلَوٰتُ الطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَسْاَلُ اللّٰهَ الْجَنَّةَ وَاَعُوْذُ بِاللّٰهِ مِنَ النَّارِ

(In the name of Allah and with His enablement I begin. Allah praise and all pecuniary and physical worship are for Allah. Peace be on you, O Prophet and the mercy of Allah and His blessings. Peace be on us and on Allah's righteous slaves. I bear witness that there is no God but Allah, and I bear witness that Muhammad is His slave and His Messenger. I beseech Allah for paradise and I seek refuge in Him from the fire).[2]

DEVIL IS TROUBLED BY POINTING

(٩١٧) وَعَنْ نَافِعٍ قَالَ كَانَ عَبْدُاللّٰهِ بْنُ عُمَرَ اِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَيْهِ عَلٰى رُكْبَتَيْهِ وَ اَشَارَ بِاِصْبَعِهٖ وَاَتْبَعَهَا بَصَرَهٗ ثُمَّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَهِيَ اَشَدُّ عَلَى الشَّيْطَانِ مِنَ الْحَدِيْدِ يَعْنِي اَلسَّبَّابَةَ۔ (رواه احمد)

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[1] Munad Ahmed 1-386, Abu Dawud # 995, Tirmidhi # 366, Nasi # 1136.

[2] Nasa'I # 1175.

917. Sayyiduna Naf'i رضی اللہ عنہ narrated that when sayyiduna Abdullah ibn Umar رضی اللہ عنہ sat down in the *salah* (for the qa'dah), he kept both his hands above both his knees (on his thighs) and pointed with the (forefinger) (of Shahadah) keeping his sight on the finger. He used to say that Allah's messenger صلی اللہ علیہ وسلم said, Indeed, it is more severe on the devil than iron, referring to the forefinger.[1]

COMMENTARY: The devil's ambition is to mislead everyone to disbelief and polytheism, But, when he sees anyone pointing his forefinger to stress Divine unity, he is more troubled than he would have been with a spear, etc.

TASHAHHUD SILENTLY

(٩١٨) وَعَنِ ابْنِ مَسْعُوْدٍ كَانَ يَقُوْلُ مِنَ السُّنَّةِ إِخْفَآءُ التَّشَهُّدِ رَوَاهُ اَبُوْدَاوُدَ وَالتِّرمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

918. Sayyiduna Ibn Mas'ud رضی اللہ عنہ said often that it is a *sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم*)* to recite the tashahhud silently.[2]

COMMENTARY: When any sahabi رضی اللہ عنہ says "This is *sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم*)*, it is tantamount to saying, Allah's Messenger صلی اللہ علیہ وسلم said: It will be a *marfu hadith.* A majority of the scholars rule that the *tashahhud* must be recited quietly.

CHAPTER - XVII

SALAH OR INVOCATION OF BLESSING[3] ON THE PROPHET صلی اللہ علیہ وسلم AND ITS EXCELLENCE

بَابُ الصَّلٰوةِ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفَضْلِهَا

The dictionary meaning of *salah* is invocation, supplication, prayer, mercy and istighfar (or seeking forgiveness). It is also (as durud) what the creatures seek for the Prophet صلی اللہ علیہ وسلم from Allah such mercy for him as encompasses the good both in this world and the next. Allah has commanded his slaves to invoke blessing and peace on the Prophet صلی اللہ علیہ وسلم. He says:

يَآ أَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا۔

{O you who believe! Send your blessings on him and salute him with a becoming salutation} (31: 56)

The ulama (Scholars) maintain that this command of Allah makes it *wajib (expedient)* (obligatory) to invoke blessing on the Prophet صلی اللہ علیہ وسلم. Hence, some people say that every time one hears his name, one must invoke blessing on him at each mention of his name. however, some others say that just as it is *fard (obligatory)* to bear testimony of his prophethood only once in a life time, so, too, it is *fard (obligatory)* to invoke blessing on him only once in one's

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[1] Munaed Ahmad 2-1119.

[2] Abu Dawud # 986, Tirmidhi # 291.

[3] The Arabic word *salah* is used not only for regular prayer but also for invocating blessing on the Prophet صلی اللہ علیہ وسلم. The urdu word durud is also used for invocation these blessings. The entire is also called *salah* and salaam.

entire life. After that, it is masnun and mustahab, as also a symbol of Islam, to do that the most number of times one can do, and an unlimited reward is assured on that.

Qadi Abu Bakr رحمه الله goes so far as to say that Allah has made it *fard (obligatory)* on the believers to invoke blessing and peace (or salutation) on the Prophet صلى الله عليه وسلم. Since he has not specified any time for that, it is *wajib (expedient)* to send blessings and salutation the maximum number of times without being the least negligent. Some scholars, however, prefer the preceding opinion.

IS IT *FARD (OBLIGATORY)*, OR *SUNNAH* IN AT-TAHIYAT: Imam Shafi'I رحمه الله has said that it is *fard (obligatory)* to recite the *salah* (or durud) in at-tahiyat. But, the ulama (Scholars) have stated explicitly that this opinion of Imam Shafi'I رحمه الله is shaadh (rare). No scholar agrees with him on this issue.

Imam Abu Hanifah رحمه الله ruled that if anyone hears the name of the Prophet صلى الله عليه وسلم in a single gathering many times then it is *wajib (expedient)* on him just once to invoke blessings on the Prophet صلى الله عليه وسلم and mustahab to do so at every mention. And, he rules that it is *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* to invoke blessing on the Propeht صلى الله عليه وسلم in the at-tahiyat.

USING THESE WORDS FOR OTHER THAN PROPHETS: The ulama (Scholars) differ on whether it is allowed or not to use the words of *salah* and *salah* and salaam by name for people other than the Prophets عليه السلام. for example, صلى الله عليه وسلم (Sal Allahualayhi wasallam) is used with the name of the Prophet صلى الله عليه وسلم (to mean blessing of Allah and peace be on him), or عليه السلام (alayhis salaam) with the name of any other Prophet عليه السلام (to mean peace be on him), both verbally and in writing. So, is it allowed to use these expressions for anyone else by his name, or not allowed? The position is that most scholars declare that these expressions may be used only for the Prophet عليه السلام specifically. It is disallowed to use these expressions for anyone else, but the expressions غفر الله(may Allah forgive him) رحمه الله (may Allah have mercy on him), رضى الله عنه (may Allah be pleases with him) and so on, may be used for others by name.

Allamah Teebi رحمه الله said that it is contrary to the preferable to invoke blessing on anyone apart from the Prophet صلى الله عليه وسلم. Some people have also said that it is haram and makruh (unbecoming).

The correct verdict is that directly and individually it is *Makruh tanzihi(disapproved strictly)* to invoke *salah* and salaam on others than Prophets and angles, because this is a practice of the innovators. However, it is allowed to invoke on them alongwith the Prophet صلى الله عليه وسلم. For example, one may say:

صلى الله على محمد وعلى اله واصحابه وسلم

(Blessings be on Muhammad, his family and descendants and his companions, and so peace!)

SECTION I اَلْفَصْلُ الْاَوَّلُ

HOW TO INVOKE BLESSING

(٩١٩) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ اَبِیْ لَيْلٰی قَالَ لَقِيَنِیْ كَعْبُ بْنُ عُجْرَةَ فَقَالَ اَلَا اُهْدِی لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ

النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ بَلٰى فَاهْدِهَا لِيْ فَقَالَ سَأَلْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ كَيْفَ الصَّلَاةُ عَلَيْكُمْ اَهْلَ الْبَيْتِ فَإِنَّ اللّٰهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ عَلَيْكَ قَالَ قُوْلُوْا اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَجِيْدٌ مُتَّفَقٌ عَلَيْهِ اِلَّا اَنَّ مُسْلِمًا لَمْ يَذْكُرْ عَلٰى اِبْرَاهِيْمَ فِي الْمَوْضِعَيْنِ۔

919. Sayyiduna Abdur Rahman ibn Abu Layla رحمه الله narrated that Sayyiduna ka'b ibn ujrah رضی الله عنه met him and asked him, Shall I not present to you a gift that I had heard from the Prophet صلى الله عليه وسلم. He said, we had asked Allah's Messenger صلى الله عليه وسلم O Messenger of Allah, how may we invoke blessing on you, the people of the house (of the Prophet صلى الله عليه وسلم), for Allah has taught us how to send salutation to you? Then, he said that the Prophet صلى الله عليه وسلم taught them to say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَجِيْدٌ

O Allah, shower blessing on Muhammad and on the family[1]
Of Muhammad as you did shower blessing on Ibrahim and on the family[2]
of Ibrahim. Surely, you are praiseworthy, Glorious.
O Allah, grant favours to Muhammad and to the family [3]
of Muhammad as you did grant favours to Ibrahim and to the family[4]
of Ibrahim. Surely, you are praiseworthy, Glorious.[5]
(Muslim does not mention Ibrahim at two places.)

COMMENTARY: The sahabah (companions) referred to the words (السلام علیک ایها النبی) peace be on you, O prophet in the at-tahiyat for salutation. But, they wished to know how to invoke the *salah* (blessing).

Allah had taught them the salaam or salutation through the Prophet صلى الله عليه وسلم, every command given by Allah is passed on through him by a revelation from Allah. He never spoke about them of his own accord.

THE WORD AAL (FAMILY): The Arabic word (aal ال) is applied to the household and family. It is used also for the followers. The ulama (Scholars) have offered different meanings of وعلی ال محمد and on the aal of Muhammad صلى الله عليه وسلم. Their opinions are:

(i) Only his household and family,

(ii) Followers,

(iii) Every believer, or,

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[1] The word in Arbic is aal, see commentary,
[2] The word in Arbic is aal, see commentary,
[3] The word in Arbic is aal, see commentary,
[4] The word in Arbic is aal, see commentary,
[5] Bukhari # 3370, Muslim # 66-406.

(iv) Every pious believer.

However, it seems that in this hadith *aal* means 'followers though some ulama (Scholars) explain aal to mean ahl ul-bayt. They are those to whom it is unlawful to receive sadaqah or each and who are called Banu Hashim,

Imam fakhruddin Razi رحمه الله said that ahlulbayt includes his wives and children. Since Sayyiduna Ali رضی الله عنه was more strongly linked with them because of sayyidah fatimah رضی الله عنه, he too among the *ahl ul-bayt.*

Only Prophet Ibrahim علیه السلام is specified and no other Prophet is named. It is because he was a fore father of the Prophet صلی الله علیه وسلم. Moreover, in the principles of religion, the Shari'ah (divine law) of Muhammad صلی الله علیه وسلم follows him.

The second portion (اللهم بارک علی محمد) (O Allah, grant favours to Muhammad...) implies: O Allah , you have bestowed honour and excellence on our chief and master, mercy to the worlds صلی الله علیه وسلم. do keep it for ever.

The two portions of it in Muslim do not have the words (علی ابراهیم) (on/grant to the family ibrahim. (کماصلیت) and (کما بارکت).

(٩٢٠) وَعَنْ اَبِیْ حُمَیْدِنِ السَّاعِدِيِّ قَالَ قَالُوْا یَا رَسُوْلَ اللّٰهِ کَیْفَ نُصَلِّیْ عَلَیْكَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قُوْلُوْا اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّاَزْوَاجِهٖ وَذُرِّیَّتِهٖ کَمَا صَلَّیْتَ عَلٰی اِبْرَاهِیْمَ وَبَارِكْ عَلٰی مُحَمَّدٍ وَّاَزْوَاجِهٖ وَذُرِّیَّتِهٖ کَمَا بَارَکْتَ عَلٰی اٰلِ اِبْرَاهِیْمَ اِنَّكَ حَمِیْدٌ مَّجِیْدٌ۔ (متفق علیه)

920. Sayyiduna Abu Hamyad as-Sa'idi narrated that they (the sahabah (companions) رضی الله عنه) asked, "O Messenger of Allah, how may may we convey blessings on you? Allah's Messenger صلی الله علیه وسلم said that they should say:

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّاَزْوَاجِهٖ وَذُرِّیَّتِهٖ کَمَا صَلَّیْتَ عَلٰی اِبْرَاهِیْمَ وَبَارِكْ عَلٰی مُحَمَّدٍ وَّاَزْوَاجِهٖ وَذُرِّیَّتِهٖ کَمَا بَارَکْتَ عَلٰی اٰلِ اِبْرَاهِیْمَ اِنَّكَ حَمِیْدٌ مَّجِیْدٌ

O Allah shower blessing on Muhammad and his wives and his offspring as you did shower blessing on Ibrahim, and do grant favours to Muhammad and his wives and his offspring as you did grant favours to the family (aal) of Ibrahim. Indeed, you are praiseworthy Glorious.[1]

COMMENTARY: The invocation of blessing is taught by the Prophet صلی الله علیه وسلم in different words as is apparent in these two succeeding hadith. The ulama (Scholars) say that it is enough to invocate in the words of the first hadith (# 919). Some versions also have the words:

وَارْحَمْ کَمَا رَحِمْتَ وَتَرَحَّمْتَ

(and have mercy as you did show mercy)

However, they are not strongly established. Some scholars state that the hadith is sound which has the words:

وَتَرَحَّمْ عَلٰی مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ کَمَا تَرَحَّمْتَ عَلٰی اِبْرَاهِیْمَ وَعَلٰی اٰلِ اِبْرَاهِیْمَ

[1] Bukahri # 3369, Muslim # 69-407.

(And have mercy on Muhammad and on the aal of Muhammad as you did have mercy on Ibrahim and on the aal of Ibrahim).

EXCELLENCE OF INVOKING BLESSINGS

(٩٢١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى عَلَيَّ وَاحِدَةً صَلَّى اللّٰهُ عَلَيْهِ عَشْرًا۔ (رواه مسلم)

921. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, If anyone invokes blessing on me once then Allah will shower on him ten mercies.[1]

COMMENTARY: This is in conformity with Allah's words:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا

{Whoever brings a good deed shall have tenfold like of it.} (6:160)

Hence, the same will apply to anyone who invokes blessing on the Prophet صلی اللہ علیہ وسلم Once.

SECTION II اَلْفَصْلُ الثَّانِیْ

(٩٢٢) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى عَلَيَّ صَلَاةً وَاحِدَةً صَلَّى اللّٰهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَحُطَّتْ عَنْهُ عَشْرُ خَطِيْئَاتٍ وَرُفِعَتْ لَهٗ عَشْرُ دَرَجَاتٍ۔ (رواه النسائی)

922. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, If anyone invokes blessing on me once, then Allah will bestow on him mercy ten times, ten sins will be erased for him and (relative to nearness to Allah) he will be raised ten degrees. [2]

(٩٢٣) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْلَى النَّاسِ بِيْ يَوْمَ الْقِيَامَةِ اَكْثَرُهُمْ عَلَيَّ صَلَاةً۔ (رواه الترمذی)

923. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, On the day of resurrection, those nearest to me will be they who will have invoked blessings on me most often.[3]

COMMENTARY: Ibn Hibban رحمہ اللہ said that this glad news is most fitting for the scholars of hadith. No other group of people invokes blessing on the Prophet صلی اللہ علیہ وسلم more often than they do. They will be the nearest of all to him on the day of resurrection.

SALUTATION CONVEYED TO PROPHET صلی اللہ علیہ وسلم

(٩٢٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِلّٰهِ مَلَائِكَةً سَيَّاحِيْنَ فِي الْاَرْضِ يُبَلِّغُوْنِيْ مِنْ اُمَّتِي السَّلَامَ۔ (رواه النسائی و الدارمی)

924. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, Indeed, Allah has angles who travel about in the earth. They convey to me the salaam of my ummah. [4]

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[1] Muslim # 70-408, Abu Dawoud # 1530, Tirmidhi # 485, Nasa'I # 1296, Darimi # 2772.
[2] Nasa'I # 1297, Musnad Ahmad 3-102.
[3] Tirmidhi # 484.
[4] Nasa'I # 1292, Darimi # 2374, Musnad Ahmad 1/452.

COMMENTARY: This hadith refers to the people who live far away from the Prophet صلى الله عليه وسلم grave and are unable to visit it. When these people offer their salaam to the Prophet صلى الله عليه وسلم, the angles convey it to him with great reverence and high esteem.
As for those people who have the honour to present themselves at the grave, when they offer the salaam there, the Prophet صلى الله عليه وسلم listens to them directly..
This hadith throws light on some things.

(1) The Prophet صلى الله عليه وسلم is alive in his grave with his body just as he was alive in this world.

(2) When a member of his ummah offers *salaam* to him, he feels happy. This, indeed, is an honour and a great good fortune for him who offers the salaam.

(3) When the angles present to the Prophet صلى الله عليه وسلم someone's salaam it means that the salaam has gained acceptance. The next hadith discloses that the Prophet صلى الله عليه وسلم responds to the salaam of that person. According to another hadith, when the angles bring someone's salaam, they also name him. For example, they say, O Messenger of Allah, Mawlana Muhammad qutubuddin Muhiyuddin offers your august self his salaam. Or, your humble slave Abdullah jawaid ibn Mawlana Muhammad Abdul Haq presents your honoured self his humble salaam. Or, Faqir Muhammad Asghar submits salaam to your distinguished self.

جاں می دہم درآرزو ولے قاصد آخر باز گو   در مجلس آں نازنیں حرفے که ازما می رود

THE PROPHET صلى الله عليه وسلم RESPONDS

(٩٢٥) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اَحَدٍ يُسَلِّمُ عَلَيَّ اِلَّا رَدَّ اللّٰهُ عَلَيَّ رُوحِيْ حَتّٰى اُرُدَّ عليه السَّلَامَ۔ (رواه ابوداؤد والبيهقى فى الدعوات الكبير)

925. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, when anyone offers salaam to me, Allah returns to me my soul till I respond to his salaam. [1]

COMMENTARY: The ahlus-*sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* wa al-janaah believe firmly that the noble Prophet, pride of the worlds (may my parent be ransomed to him), is alive in the barzakh (which is the intervening world and period between this world and the next world, here after). But, this hadith says that he is not alive and life is restored to him when any one coveys his salaam and he gives his response.
The seeming disparity is cleared when we realise that returning the soul (to him) does not presuppose that his blessed soul is not always present in his sacred body but only restored for the while it takes to give a response. It is not so. Rather, since his soul is perpetually attentive to the Mighty Lord and immersed in observing Him, so it is diverted from that condition to this world that he may listen to the invocation of blessing and, salaam of the members of his ummah and give a response. There fore, this diversion of the blessed soul with the information is described in the words, Allah returns to me my soul. As it is, all the Prophets (صلوات الله عليهم اجمعين) are alive in their graves.
Finally, the question remains whether this destination as mentioned in this hadith is

[1] Abu Dawud # 2041, Musmad Ahmad 2-527, Bayhaqi in ad Dawat al Kabir.

available only to those who are fortunate to visit the grave or to all people generally? Apparently, it is the destination of everyone generally, both those who come to the grave and offer the salaam and those who send their salaam from distant places. However, the only difference is that if anyone is unable to gain the honour of visiting the Prophet's صلى الله عليه وسلم grave, he listens to their salaam through the angles. We shall see this in the hadith of Abu Hurayrah رضى الله عنه to follow in the third section (# 934).

DO NOT TURN HOMES INTO GRAVES

(٩٢٦) وَعَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تَجْعَلُوْا بُيُوْتَكُمْ قُبُوْرًا وَلَا تَجْعَلُوْا قَبْرِىْ عِيْدًا وَصَلُّوْا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِيْ حَيْثُ كُنْتُمْ۔ (رواه النسائى)

926. Sayyiduna Abu Hurayrah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Do not keep your houses like graves and do not make my grave a place of festivities (like a fair). Invoke blessing on me, for your (invocation of) blessing reaches me from wherever you be.[1]

COMMENTARY: The first portion of the hadith can accommodate three interpretations.

(1) Do not turn your houses into graves by lying there as the dead lie in their graves without engaging in worship. Rather, make some worship there to get blessing and radiance therein. Offer the prescribed *salah* in the mosques, and the *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* and supererogatory at home. It is better to offer the supererogatory at home.

(2) Do not bury your dead in your homes. However, this should not raise the question why the Prophet صلى الله عليه وسلم is buried in his house because it is exclusively allowed to him not to others.

(3) Do not turn graves as places of residence as in present times the disciples and care takers reside at the shrines of the saints and in grave yards to retain softness of heart and a mild temperament. Rather, one must visit graves, make supplication for the grave-dwellers and return home.

The second portion of the hadith do not make my grave a place of festivities prohibits assembling there and perpetrating vain activities and celebrating, as the jews and Christians do, at the graves of their Prophets عليه السلام.

This portion of the hadith must serve as a lesson for the so-called manlavis today and the innovators. They have made the graves of saints a centre to enjoy and get their personal desires and worldly ambitions. They celebrate there urs, etc. and create much noise all of which smacks of disbelief and polytheism. They eat voraciously and are blinded to the commands of the Quran and hadith, May Allah guide them. Ameen!

Some ulama (Scholars) have explained this portion to mean: do not visit my grave only once or twice every year like the two eeds every year. Rather, visit often. The Prophet صلى الله عليه وسلم encouraged his ummah to visit his grave very often.

The last portion of the hadith calls upon his ummah to invoke blessing on him most frequently, again and again. Distance is of no concern because their blessing reaches him, In this way, he consoles those who are very far off that they must not lose heart but

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[1] Abu Dawud # 2042, Musnad Ahmad 2-367, Nasai # (not found in Nasi).

continue to invoke blessing on him.

قرب جانے چوں بود بعد مکانے سہل ست

WARNING TO THOSE WHO NEGLECT IT

(٩٢٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَغِمَ اَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ وَرَغِمَ اَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانُ ثُمَّ انْسَلَخَ قَبْلَ اَنْ يُغْفَرَ لَهُ وَرَغِمَ اَنْفُ رَجُلٍ اَدْرَكَ عِنْدَهُ اَبَوَاهُ الْكِبَرَ اَوْ اَحَدُهُمَا فَلَمْ يُدْخِلَاهُ الْجَنَّةَ۔ (رواہ الترمذی)

927. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, May his nose be dusty before whom I am mentioned but he does not invoke blessings on me. And, may his nose be dusty who finds (the month of) Ramadan, but is passes away without his being forgiven, And, may his nose be dusty whose parents, or one of them, reach old age but could not (be a means to) admit him to paradise.[1]

COMMENTARY: Of the three people mentioned in this hadith, the first fail to invoke blessing on the Prophet صلی اللہ علیہ وسلم on hearing his name or his mention. It calls for their nose to be dusty which means, may they be abased, dejected and ruined.

Apparently, blessing must be invoked on him every time the Prophet صلی اللہ علیہ وسلم name is called in an assembly. It is *wajib (expedient)*, because to neglect it invites severe retribution, However, it is not so because we have seen previously that it is not *wajib (expedient)* to invoke blessing each time, but only once it is *wajib (expedient)* where after it is mustahab and better. For anything to be *wajib (expedient)*, the warning should concern the hereafter but since the warning in this hadith says nothing about the hereafter, the command implies that it is mustahab to invoke blessings every time the Prophet صلی اللہ علیہ وسلم is mentioned, and the warning points to excellence and istihbah (preferred, recommended),

The second kind do not fulfil the rights of the month of Ramadan perfectly. Their fasting and worship during it are of a questionable nature. Since these things are a means to forgiveness, it is said that they will face deprivation. The month they will face deprivation. The month passes away without their benefiting from its blessings.

The third kind do not obey and serve their parents and fail to make then happy particularly in their old age. They are truly wretched. They purchase punishment and misery in the hereafter, for they lost the means to enter paradise.

MERIT OF BLESSING AND SALUTATION

(٩٢٨) وَعَنْ اَبِيْ طَلْحَةَ رَضِيَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَاءَ ذَاتَ يَوْمٍ وَالْبِشْرُ فِيْ وَجْهِهٖ فَقَالَ اِنَّهٗ جَاءَ نِيْ جِبْرِيْلُ فَقَالَ اِنَّ رَبَّكَ يَقُوْلُ اَمَا يَرْضِيْكَ يَا مُحَمَّدُ اَنْ لَا يُصَلِّيْ عَلَيْكَ اَحَدٌ مِنْ اُمَّتِكَ اِلَّا صَلَّيْتُ عَلَيْهِ عَشْراً وَلَا يُسَلِّمُ عَلَيْكَ اَحَدٌ مِنْ اُمَّتِكَ اِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا۔ (رواہ النسائی والدارمی)

928. Sayyiduna Abu Talhah رضی اللہ عنہ narrated that one day Allah's Messenger came (to the sahabah (companions) رضی اللہ عنہ) exuberance with large on his face. He said that Jibril علیہ السلام had come to him and informed him that his Lord says, 'O

[1] Tirmidhi # 3556, Musnad Ahmad 2-254.

Muhammad, are you not pleased that if anyone of your ummah invokes blessing on you once then I shall shower on him mercy ten times. And, if any of them conveys salaam to you, then I shall bestow on him salaam ten times.[1]

COMMENTARY: The Prophet صلى الله عليه وسلم was very kind and compassionate to his ummah. His topmost aim was to earn for them their welfare and good. Hence, when he received this glad tidings from Jibril عليه السلام, he was visibly overjoyed and he conveyed the tidings to the sahabah (companions) رضى الله عنه and through them to the rest of the ummah.

NO LIMIT TO IT

(٩٢٩) وَعَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ إِنِّي أُكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِيْ فَقَالَ مَا شِئْتَ قُلْتُ الرُّبُعَ قَالَ مَاشِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ النِّصْفَ قَالَ مَاشِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ فَالثُّلُثَيْنِ قَالَ مَاشِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ أَجْعَلُ لَكَ صَلَاتِيْ كُلَّهَا قَالَ إِذًا تُكْفٰى هَمُّكَ وَيُكَفَّرُ لَكَ ذَنْبُكَ۔ (رواه الترمذى).

929. Sayyiduna ubayy ibn Ka'b رضى الله عنه narrated that he said (to Allah's Messenger صلى الله عليه وسلم), O Messenger of Allah, I (wish to) invoke blessing on you very often. So, how much time shall I set aside for you from my prayers? The Prophet صلى الله عليه وسلم said, As much as you like. He asked, (May I set aside) one-fourth? He said, As much as you like, but if you increase on that, that would be better for you. Ubayy رضى الله عنه asked, half? He said, As much as you like, but if you increase it, that would be better for you. So, he asked, Two thirds? He said, As much as you like, but if you increase it, that would be better for you. He said, I shall assign all my prayer for you. The Prophet صلى الله عليه وسلم said, That would that care of your worries and expiate all your sins.[2]

COMMENTARY: In the words (Arabic) the words (*salah*) stands for prayer supplication. Sayyiduna Ubayy ibn Ka'b رضى الله عنه wished to know how much of his prayer for himself he should allocate for invoking blessing on the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم did not suggest how much but did say that the more time he gave to it, the better it would be for him. When he decided to assign all the time for it, the Prophet صلى الله عليه وسلم expressed satisfaction and assured him that his cares and worries would be over and Allah will help him in his affairs, worldly and of the hereafter. (Arabic) He who becomes Allah's then Allah's is his.

مَنْ كَانَ لِلّٰهِ كَانَ اللّٰهُ لَهٗ

Therefore, if anyone continues to invoke blessings on the Prophet صلى الله عليه وسلم and makes it an essential part of his life, then ease and comfort are for him in both the worlds. His pious ambitions are fulfilled.

Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله said. When my shaykh, the honourable shaykh Abdul Wahab Muttaqi رحمه الله gave me leave to depart to Madinah for a visit, he said to me, Go and remember that on this path on worship after *fard (obligatory)* is like invoking

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[1] Nasa'I # 1295, Darimi # 2773, Musnad Ahmad 4-30.

[2] Tirmidhi # 2465.

blessing on the Prophet صلی اللہ علیہ وسلم. So, use all your time (after discharging *fard (obligatory)*), to this sacred pursuit and do not occupy yourself in anything else.
Shaykh Abdul Haq رحمہ اللہ said that he submitted May I put aside some time for it? Shaykh Abdul Wahab رحمہ اللہ said, There is no need to allocate any limit for it. Rather, invoke blessing to becomes moist with it and you dye yourself in its colour, and get immersed in it.
The compiler of Hisn Haseen has written in Miftah: There are many benefity of invoking blessing on the Prophet صلی اللہ علیہ وسلم in both the worlds. Difficulties and worries are welcome. Important tasks are achieved. Experience speaks for it. I was surrounded by fear often and I got relief after invoking blessing on the Prophet صلی اللہ علیہ وسلم.

PRAYER IS ANSWERED AFTER INVOKING BLESSINGS

(٩٣٠) وَعَنْ فُضَالَةَ بْنِ عُبَيْدٍ قَالَ بَيْنَمَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ إِذْ دَخَلَ رَجُلٌ فَصَلّٰى فَقَالَ اَللّٰهُمَّ اغْفِرْ لِي وَارْحَمْنِي فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَجِّلْتَ اَيُّهَا الْمُصَلِّي إِذَا صَلَّيْتَ فَقَعَدْتَ فَاحْمَدِ اللّٰهَ بِمَا هُوَ اَهْلُهُ وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ قَالَ ثُمَّ صَلّٰى رَجُلٌ اٰخَرَ بَعْدَ ذٰلِكَ فَحَمِدَ اللّٰهَ وَصَلّٰى عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّهَا الْمُصَلِّي ادْعُ تُجَبْ۔ (رواہ الترمذی وروی ابوداؤد والنسائی نحوہ)

930. Sayyiduna fudalah ibn Ubayd رضی اللہ عنہ narrated that while Allah's Messenger صلی اللہ علیہ وسلم was sitting (one day in the mosque), a man came in and offered *salah* and prayed (thereafter), "O Allah forgive me and have mercy on me. Allah's Messenger صلی اللہ علیہ وسلم said to him, O you worshipper! You have (neglected the manner of prayer and) made haste. When you have offered the *salah*, sit down and praise Allah as is His due and invoke blessing on me and then make supplication to Allah. (Thus, he taught him manners of supplication.) Later, another man offered *salah* and after that praised Allah and invoked blessing on the Prophet صلی اللہ علیہ وسلم (but did not make Supplication), So, the Prophet صلی اللہ علیہ وسلم said to him, O you who have offered *salah*, pray, you will receive an answer.[1]

(٩٣١) وَعَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كُنْتُ اُصَلِّي وَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَاضِرٌ وَاَبُوْ بَكْرٍ وَعُمَرُ مَعَهُ فَلَمَّا جَلَسْتُ بَدَأْتُ بِالثَّنَاءِ عَلَى اللّٰهِ تَعَالٰى ثُمَّ الصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ دَعَوْتُ لِنَفْسِي فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَلْ تُعْطَهْ سَلْ تُعْطَهْ۔ (رواہ الترمذی)

931. Sayyiduna Abdullah ibn Masud رضی اللہ عنہ narrated that (one day,) he offered *salah*. The Prophet صلی اللہ علیہ وسلم was (also) there. Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ were with him. Then (after the *salah*) Ibn Mas'ud رضی اللہ عنہ sat down and began with praise of Allah and invocation of blessing on the Prophet صلی اللہ علیہ وسلم. Then he made supplication for himself. The Prophet صلی اللہ علیہ وسلم exhorted him. Ask, you

[1] Tirmidhi # 3487. Munar 6-18, Abu Dawud # 1481, Nasaif # 1280.

will be given. Ask, you will be given.[1]

SECTION III اَلْفَصْلُ الثَّالِثُ

ABOUT UMMI

(٩٣٢) عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ اَنْ يُّكْتَالَ بِالْمِكْيَالِ الْاَوْفٰى اِذَا صَلّٰى عَلَيْنَا اَهْلَ الْبَيْتِ فَلْيَقُلْ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ الْاُمِّيِّ وَاَزْوَاجِهٖ اُمَّهَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهٖ وَاَهْلِ بَيْتِهٖ كَمَا صَلَّيْتَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ۔ (رواه ابوداؤد)

932. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who likes to be given the fullest measure (of reward) then he must invoke blessings on us, the people of the Prophet's Household, in these words:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ الْاُمِّيِّ وَاَزْوَاجِهٖ اُمَّهَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهٖ وَاَهْلِ بَيْتِهٖ كَمَا صَلَّيْتَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

(O Allah, shower blessings on Muhammad the ummi Prophet, and his wives (who are) the mothers of the believers, and his offspring, and the people of his house, just as you did shower blessings on Ibrahim. Surely, you are Praise worthy, Glorious).[2]
[An alternative literal translation is, after (reward): when he invokes blessing on us, the people of the Prophet's household, he must say:]

COMMENTARY: Among the many names of the Prophet صلی اللہ علیہ وسلم that depict his attributes is ummi a great honorific which is also mentioned in the Torah, Injil and other heavenly Books in reference to him.

The dictionary meaning of ummi is one who does not know how to write and to decipher what is written, has never been to a school or madrasah, nor acquired knowledge from anyone. The word ummi is ascribed to umm which means mother, so the meaning would be that such a person is like a child born to a mother, a child whom no one has ever taught to write and to read.

Thus, when the Prophet صلی اللہ علیہ وسلم was sent to this world as the last of all Prophets, Allah made him independent of teachers and schools and guides. But, he himself perfected him in all the learning's and sciences of religion and the world. When he sent him. He never attended a school and was never anyone's student, and apparently, he did not write and did not read the written. Hence, he was called ummi.

Some people opine that ummi is ascribed to umm ul - Quran, the epithet of Makkah because it is the essence of the whole earth.

THE STINGY

(٩٣٣) وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْبَخِيْلُ الَّذِيْ مَنْ ذُكِرْتُ عِنْدَهٗ فَلَمْ يُصَلِّ عَلَيَّ رَوَاهُ التِّرْمِذِيُّ وَ رَوَاهُ اَحْمَدُ عَنِ الْحُسَيْنِ ابْنِ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُمَا وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ

[1] Tirmidhi # 593, Munnad Ahmad 2-386.
[2] Abu Dawud # 982.

حَسَنٌ صَحِيْحٌ غَرِيْبٌ۔

933. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, The miser is he before whom I am mentioned but he does not invoke blessing on me. Ahmad transmitted it from sayyiduna Hasan ibn Ali رضی اللہ عنہ.[1]
Tirmidhi said the hadith is hasan gharib.

COMMENTARY: The stingy is one who does not spend money. He hoards it and lets no one get it from him. But, a greater miser and niggardly person is naturally lethargic and negligent when he hears mention of the Prophet صلی اللہ علیہ وسلم because he does not utter a single word by his tongue and heart. He is, therefore, ungrateful because the Prophet صلی اللہ علیہ وسلم favours his ummah are so many that if the members of his ummah laid down their lives for him they would not have returned the favour. What then to say of this man who does not invoke blessing on the Prophet صلی اللہ علیہ وسلم when he is mentioned and named in this man's presence.

مرحبا اے پیک مشتاقان پیغام دوست   تا کنم جاں از سر رغبت فدائے نام دوست

BLESSING IS CONVEYED

(٩٣٤) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى عَلَيَّ عِنْدَ قَبْرِيْ سَمِعْتُهُ وَمَنْ صَلّٰى عَلَيَّ نَائِيًا اُبْلِغْتُهُ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

934. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, He who invokes blessing on me (standing) by my grave, I hear it. And, he who invokes blessing on me at a distance, it is conveyed to me.[2]

COMMENTARY: If anyone is fortunate to visit the Prophet's صلی اللہ علیہ وسلم grave and he stands there and offers salaam to him, he hears it directly without an intermediary. If any one is not that fortunate yet sends (invocation of blessing) salaam from wherever he is, then the angles who travel around the world convey the man's salaam to him. He responds to the salaam in either case.

We must learn from this hadith that there is great merit in offering salaam to the Prophet صلی اللہ علیہ وسلم. He is very fortunate and honourable who offers salaam to the Prophet صلی اللہ علیہ وسلم and who continues to offer it regularly and in abundance. How great a bounty it is for an auspicious man who receives response to just one salaam from the Prophet صلی اللہ علیہ وسلم! what then to say of him who gets an answer to each of his greetings.

بہر سلام مکن رنجہ در جواب آں لب   کہ صد سلام بس یکے جواب از تو

MERIT OF INVOKING BLESSINGS

(٩٣٥) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ مَنْ صَلّٰى عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاحِدَةً صَلَّى اللّٰهُ عَلَيْهِ وَ مَلَائِكَتُهُ

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[1] Tirmidhi # 3557, Musnad Ahmad 1-201 from Hasan ibn Ali رضی اللہ عنہ.
[2] Bayhaqi in Shu'ab uleeman # 1532.

سَبْعِيْنَ صَلَاةً۔ (رواه احمد)

935. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that if anyone invokes blessing on the Prophet صلى الله عليه وسلم once then Allah and His angels shower on him mercies seventy times.[1]

COMMENTARY: It seems that this pertains to Friday because deeds on Friday fetch reward seventy times. This is why the *Hajj Akbar*(great pilgrimage) (the hajj which occurs on Friday) Is like seventy Hajj(pilgrimage).

Even if this hadith is mawquf being the saying of Sayyiduna Abdullah ibn Amr, رضی الله عنه yet it is of the same kind as *marfu* (or a saying of the Prophet صلى الله عليه وسلم) because no sahabi رضی الله عنه can define reward of a deed on his own unless he has heard it from the Prophet صلى الله عليه وسلم. hence, it is certain that Sayyiduna Abdullah رضی الله عنه had heard it from the Prophet صلى الله عليه وسلم. Hence, it is certain that Sayyiduna Abdullah رضی الله عنه had heard these tidings from the Prophet صلى الله عليه وسلم.

(٩٣٦) وَعَنْ رُوَيْفِعٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلّٰى عَلٰى مُحَمَّدٍ وَقَالَ اَللّٰهُمَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ وَجَبَتْ لَهُ شَفَاعَتِيْ۔ (رواه احمد)

936. Sayyiduna Ruwayfi رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, If anyone invokes blessing on Muhammad and says (after that);

اَللّٰهُمَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

O Allah, grant Muhammad the place that is near to you, on the day of resurrection, then my intercession will become *wajib (expedient)* for him.[2]

COMMENTARY: The words (مقام مقرب) or the place near to you mean (مقام محمود) the praise worthy station. On the day of resurrection, the Prophet صلى الله عليه وسلم will stand there and praise Allah, the Glorious, and make intercession for the people,

The Prophet صلى الله عليه وسلم will intercede for all Muslims, for every member of his ummah without exception. In spite of that, a person who makes the afore mentioned supplication after invoking blessing on the Prophet صلى الله عليه وسلم will attain a specific rank in that he will be assured of the Prophet صلى الله عليه وسلم intercession. This may also be interpreted to mean that this person will die, Inshallah, as a good, pious person.

(٩٣٧) وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى دَخَلَ نَخْلًا فَسَجَدَ فَاَطَالَ السُّجُوْدَ حَتّٰى خَشِيْتُ اَنْ يَكُوْنَ اللّٰهُ تَعَالٰى قَدْ تَوَفَّاهُ قَالَ فَجِئْتُ اَنْظُرُ فَرَفَعَ رَأْسَهٗ، فَقَالَ مَالَكَ فَذَكَرْتُ لَهٗ ذٰلِكَ قَالَ فَقَالَ اِنَّ جِبْرَئِيْلَ عليه السلام قَالَ لِيْ اَلَا اُبَشِّرُكَ اَنَّ اللّٰهَ عَزَّوَجَلَّ يَقُوْلُ لَكَ مَنْ صَلّٰى عَلَيْكَ صَلَاةً، صَلَّيْتُ عَلَيْهِ وَمَنْ سَلَّمَ عَلَيْكَ سَلَّمْتُ عَلَيْهِ۔ (رواه احمد)

937. Sayyiduna Abdur Rehman ibn Awf رضی الله عنه that (one day) Allah's Messenger صلى الله عليه وسلم went out till he came into (a garden of) palm trees. (There,) he

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[1] Musnad Ahmad 2-187.

[2] Munnad Ahmad 4-108.

prostrated himself and prolonged the prostration till he (Abdur Rahman رضی الله عنه) was apprehensive lest Allah had taken away his soul. So, he went and looked closely. He (Perceived footsteps and) raised his head and asked, "What is wrong with you? (He had detected anxiety on him). So he mentioned (what had caused him anxiety). The Prophet صلی الله علیه وسلم then disclosed that Jibril علیه السلام had (come to him and) said, Shall I not give you glad tidings that Allah, Mighty and Glorious, says to you, If anyone invokes blessing on you once, I shall shower mercy on him, and if anyone sends salaam to you, I shall send peace on him. [1]

COMMENTARY: In another version of Imam Ahmad رحمه الله, the concluding words are that the hadith is sahih. I have not come across another hadith concerning prostration of gratitude more sahih than this hadith. It is narrated through many lines of transmission.

INVOCATION OF BLESSING HAS A SAY IN PRAYERS BEING GRANTED

(٩٣٨) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ قَالَ إِنَّ الدُّعَاءَ مَوْقُوْفٌ بَيْنَ السَّمَاءِ وَالْاَرْضِ لَا يَصْعَدُ مِنْهُ شَيْءٌ حَتّٰى تُصَلِّيَ عَلٰى نَبِيِّكَ۔ (رواه الترمذى)

938. Sayyiduna Umar ibn Khattab رضی الله عنه narrated that supplication remains suspended between heaven and earth without anything of it ascending till you invoke blessing on your Prophet صلی الله علیه وسلم. [2]

COMMENTARY: Acceptance of supplication is subject to invocation of blessing on the Prophet صلی الله علیه وسلم because the blessing is itself approved. So, through it and because of it supplication too gains approval.

مور مسکین ہوسے داشت کہ درکعبہ رسد — دست درپائے کبوتر زدہ ناگاہ رسید

It is stated in Hisn Haseen that shaykh Abu Sulayman Durrani رحمه الله said, When you raise your hands before Allah for a need of yours, begin your petition by invoking blessing on the Prophet صلی الله علیه وسلم, Then, whatever you wish after that, make a supplication for it. Then, conclude your supplication with (another) invocation of blessing on the Prophet صلی الله علیه وسلم. (In other words invoke blessing on the Prophet صلی الله علیه وسلم both before and after your supplication). Allah, through His favour, approves both invocations of blessing on the Prophet صلی الله علیه وسلم and He is Greater and Better than imagining that He would leave out the supplication that is between the two invocations of blessing. (It is not expected of Allah's mercy and compassion that He would accept the two prayers for blessings on the Prophet صلی الله علیه وسلم but reject the supplication between them).

Allamah Teebi رحمه الله said of this hadith, "It is possible that this hadith may be the saying of Sayyiduna Umar رضی الله عنه in which case this hadith will be mawquf. Also, it could be the saying of the Prophet صلی الله علیه وسلم in which case this hadith would be marfu. However, the correct position is that this hadith is mawquf, being the saying of Umar رضی الله عنه.

However, scholars of hadith maintain that no narrator can say such a thing (as we stated in the commentary of hadith # 935 in the foregoing lines). Hence, this hadith, as for as the

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[1] Musnad Ahmad 1-191.

[2] Tirmidhi # 486 Nasai # 1309.

transmission is concerned, is mawquf, but, in terms of command, it is marfu.

CHAPTER - XVIII

THE SUPPLICATION MADE IN THE TASHAHHUD بَابُ الدُّعَاءِ فِي التَّشَهُّدِ

In the last qa'dah (sitting), it is *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* to make supplication after the at-tahiyat and invocation of blessing on the Prophet صلى الله عليه وسلم. The books of fiqh say that a worshipper may make, in his *salah* after the *attahiyat* and the *durud,* supplication according to his wish and liking. However, the supplication must not resemble the speech of the common people, like anyone praying, O Allah, give me bread. Give me clothing, and so on. It is not proper to make such supplicaı.on here.

The hadith # 909, in the chapter (16) on the tashahhud, of Ibn Masud رضى الله عنه has the words that the Prophet صلى الله عليه وسلم taught him the at-tahiyat and said, Then make a supplication that you like. They have to be selected from the supplications known to have been made by Prophet صلى الله عليه وسلم at this juncture when at-tahiyat is recited.

It is better to make the supplication known from the Prophet صلى الله عليه وسلم in the tashahhud because they are comprehensive prayer both the worlds. In this chapter, those supplications will be presented that the Prophet صلى الله عليه وسلم used to make after the tashahhud, or those that he had taught other people.

SECTION I اَلْفَصْلُ الْأَوَّلُ

THE PROPHET'S SUPPLICATION

(٩٣٩) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُوْ فِي الصَّلَاةِ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْمَأْثَمِ وَ الْمَغْرَمِ فَقَالَ لَهُ قَائِلٌ مَا اَكْثَرَ مَا تَسْتَعِيْذُ مِنَ الْمَغْرَمِ فَقَالَ اِنَّ الرَّجُلَ اِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَاَخْلَفَ۔ (متفق عليه)

939. Sayyidah Ayshah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to make this supplication in the *salah* (after the tashahhud):

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْمَأْثَمِ وَ الْمَغْرَمِ

(O Allah, I seek refuge in you from the punishment in the grave. I seek refuge in you from the trial of al-Masih all dajjal. I seek refuge in you from the trial of life and the trial of death. O Allah, I seek refuge in you from sin and debt.
On that, someone asked, Why do you seek refuge from debt so often? He said, When a man is in debt, he presents excuses and tells lies. He promises but goes

back on them.[1]

COMMENTARY: Dajjal will be created during that days before the Last Hour. He will claim to be Divine. He will mislead the people with his jugglery and deceit, More will be spoken on him in the last chapters of Mishkat.

WHY IS HE CALLED AL- MASIH? He will be so called because he will be one-eyed, or because he will be mamsuh which means cut off from everything good, pious and blessed, as though ignorant of these things, never having come across them. Who else but the dajjal can posses these traits?

WHY IS PROPHET EESA عليه السلام CALLED AL-MASIH? The root of this word is masiha which, in Arbic, means blessed. Or masih means a great traveller, who travels much. This is so: Prophet Eesa عليه السلام will be sent from the heaven to earth before the Last Hour nears. His mission will be to eradicate evil, to rule all over earth as Allah's caliph, to spread Allah's religion and to eliminate the dajjal. He will travel all over the world to do these things. Hence, he is called al-masih.

Anyway, the word al Masih is applied to both Prophet Eesa عليه السلام and the accursed dajjal. However the distinctive difference is that when simply (al-) Masih is spoken or written then it refers to Prophet Eesa عليه السلام but when the accursed dajjal is meant the (al-) Mashih is qualified, (al-) masih (ad-) dajjal.

In this supplication, the Prophet sought refuge in Allah from six things. They are : (i) Punishment in the grave. (ii) The trial of ad dajjal. (iii)The trial of life. (iv) The trial of death. (v) Sins. And, (vi) debt.

The destructive character of these six things is marked heavily both in religious and worldly life of anyone. If Allah delivers a person from these six things through His mercy and favour then It will spell success and prosperity in his religious and worldly lives, otherwise, even if be is beset with one of these, he will be ruined in both lives and become deserving of punishment in the hereafter, and of every kind of mercy and honour in that world.

The Prophet صلى الله عليه وسلم sought Allah's refuge from these things and thus taught his ummah so that every Muslim must seek refuge with Allah from these six strongly destructive things. May he preserve him from them! Aameen!.

Two things, the punishment in the grave and trial of the dajjal are self-explanatory and need no further elucidation. The trial of life is to be end tangled in the difficulties and trial of the world because of lack of patience and contentment (or cheer). It is to be netted in such things as close the doors to guidance and the true path, and throw one in the pit of error and straying.

The trial of death is the devil's snare in the last moments of anyone's life. He may create doubts and prompt him to remove him from perpetual deliverance into punishment by causing him to waver in faith and full into disbelief while dying. The questions of Munkar Nakir, severity of chastisement in the grave and punishment of the hereafter are all included in the trials of death. May Allah Preserve every Muslim from all these things. Aameen.

The word (matham مأثم) in the Arabic text could mean to commit sin, or that which leads to sin. Be that as it may, refuge is sought in Allah from sins that will bring punishment in the hereafther and Allah's displeasure. Refuge is sought also from those things that lead to sin and away from the right path into straying .

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[1] Bukhari # 832, Muslim # 129-589, Abu Dawud # 880, Nasa'I # 1310, Musnad Ahmad 6-88.

WHY REFUGE FROM DEBT? One of the sahabah (companions) رضی الله عنه was astonished at making a prayer for refuge from debt, what is there in it for seeking protection from it? Rather. Many people are helped with debts to satisfy their needs. However, the Prophet صلی الله علیه وسلم pointed out the evil and it is such that one must truly ask for protection from it. For one thing, it is not good from the worldly point of view to be a debtor. Then, from the point of view of religion and the hereafter, a debtor is driven to do such things as Shariah looks down upon and as invite punishment on him in the next world. The debtor begins by presenting false excuses for his needs, telling lies and having no compunction in doing that. The next step arises at the time when repayment is due. It is very rare that a debtor keeps his promise. Generally, the debtors again present excuses and tell lies when the due date arrives and they do not repay the debt. In this way, they commit sin by breaking their promises and indulging in lies. This situation is unending:
Promises are made and broken and lies are told repeatedly. Every debtor carries a heavy burden of sin on himself. Clearly, these things are a means of Punishment and retribution in the hereafter. So, refuge must be sought from this evil thing.

FROM WHAT PROTECTION IS SOUGHT

(٩٤٠) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا فَرَغَ اَحَدُكُمْ مِنَ التَّشَهُّدِ الْاٰخِرِ فَلْيَتَعَوَّذْ بِاللّٰهِ مِنْ اَرْبَعٍ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَ الْمَمَاتِ وَمِنْ شَرِّ الْمَسِيْحِ الدَّجَّالِ۔ (رواہ مسلم)

940. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When one of you completes the final tashahhud, let him seek refuge in Allah from four things: the punishment in hell, the punishment in the grave, the trial of life and death, and the evil of al-masih addajjal."[1]

COMMENTARY: In the last qa'dah, after having recite the tashahhud, this supplication should be made:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَاءِ وَالْمَمَاتِ وَمِنْ شَرِّ الْمَسِيْحِ الدَّجَّالِ۔

O Allah, I seek refuge in you from the punishment in hell, the punishment in the grave, the trial of life and death and the evil of al-mashih ad -dajjal.

(٩٤١) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ هٰذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّوْرَةَ مِنَ الْقُرْاٰنِ يَقُوْلُ قُوْلُوْا اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابِ جَهَنَّمَ وَاَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ۔ (رواہ مسلم)

941. Sayyiduna Ibn Abbas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم used to teach them this supplication just as he taught them the surah (s) from the Quran, asking them to say:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابِ جَهَنَّمَ وَاَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ

[1] Bukhari # 1377, Muslim # 130. 588, Abu Dawud # 983, Ibn Majah # 909, Darini # 1344.

وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

O Allah I seek refuge in you from the punishment in hell seek refuge in you from the punishment in the grave. I seek refuge in you from the trial of life and death.[1]

Supplication in the qa'deh

(٩٤٢) وَعَنْ اَبِيْ بَكْرِنِ الصِّدِّيْقِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ عَلِّمْنِيْ دُعَاءً اَدْعُوْبِهٖ فِيْ صَلَاتِيْ قَالَ قُلْ اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَلَا يَغْفِرِ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْلِيْ مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِيْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ۔ (متفق عليه)

942. Sayyiduna Abu Bakr [2] as Saddiq رضی الله عنه narrated that he requested, O" Messenger of Allah, teach me a supplication that I might make in my *salah*." He instructed him to say:

اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَلَا يَغْفِرِ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْلِيْ مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِيْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

O Allah, I have wronged myself immensely and there is none who will forgive sins but you. So do forgive me, forgiveness from yourself, and have mercy on me. Indeed, you are the forgiving, the merciful.[3]

COMMENTARY: Instead of (كثيرا) (immensely, very much) some versions of Muslim have (كبيرا) (greatly, considerably). Hence, this supplication may be made with (كثيرا) sometimes and (كبيرا) sometimes.

TURNING IN SALUTATION

(٩٤٣) وَعَنْ عَامِرِ بْنِ سَعْدٍ عَنْ اَبِيْهِ قَالَ كُنْتُ اَرَى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ يَمِيْنِهٖ وَعَنْ يَسَارِهٖ حَتّٰى اَرَى بَيَاضَ خَدِّهٖ۔ (رواه مسلم)

943. Sayyiduna Aamir ibn Sa'd رحمه الله narrated from his father (Sayyiduna sa'd ibn Abu Waqqas رضی الله عنه) that he used to see Allah's Messenger صلی الله علیه وسلم turn to his right and to his left while offering salutation (to end the *salah*) till he could see the whiteness of his checks.[4]

COMMENTARY: The Prophet صلی الله علیه وسلم turned his face to such an extent that the brightness of his cheeks could be seen. How fortunate was Sayyiduna Sa'd رضی الله عنه that he

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[1] Muslim # 134-590, Abu Dawud # 984.

[2] His name was Abdullah, kunyah Abu Bakr and epithet as-siddiq and Atiq. The Prophet صلی الله علیه وسلم had changed his name Abdul Kabah. His father was Uthman with the Kunyah Abu Qahafah. He was the first man to embrace Islam. He was the Prophet's صلی الله علیه وسلم companion in the cave and he was the first caliph after the Prophet's صلی الله علیه وسلم death. He died in 13AH when 63 years old and is buried next to the Prophet صلی الله علیه وسلم

[3] Bukhari # 834, Muslim # 48 – 2705 Tirmidhi # 3542, Nas'I # 1802, Musnad Ahmad 1-4 Ibn Majah # 2835.

[4] Muslim # 116 – 592, Nasa'I # 1317, Ibn Majah # 915, Darimi # 1345, Musnad Ahmad 1 – 390.

was on the side of the Prophet صلى الله عليه وسلم in *salah*.

کاش کے اندر مازم جاشود پہلوئے تو تابہ تقریب سلام افتد نظر بروئے تو

IMAM TURNS AFTER *SALAH*

(٩٤٤) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلّٰى صَلَاةً أَقْبَلَ عَلَيْنَا بِوَجْهِهٖ۔ (رواه البخاری)

944. Sayyiduna Samurah ibn Jundub رضی الله عنه narrated "When Allah's Messenger صلى الله عليه وسلم had offered the *salah*, he would turn with his face towards us."[1]

COMMENTARY: When the congregation was over, he turned and faced the muqtadis(followers of Imam(in congregational prayer)).

(٩٤٥) وَعَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْصَرِفُ عَنْ يَمِيْنِهٖ۔ (رواه مسلم)

945. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم turned (sometimes) to his right (after having offered the *salah*).[2]

(٩٤٦) وَعَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ لَا يَجْعَلُ أَحَدُكُمْ لِلشَّيْطَانِ شَيْئًا مِنْ صَلَاتِهٖ يُرٰى أَنَّ حَقًّا عَلَيْهِ أَنْ لَّا يَنْصَرِفَ إِلَّا عَنْ يَمِيْنِهٖ لَقَدْ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَثِيْرًا يَنْصَرِفُ عَنْ يَسَارِهٖ۔ (متفق علیه)

946. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه narrated, "let no one among you give the devil any thing from his *salah* by presuming that (after the *salah*) he must turn to the right only. Indeed, I did observe Allah's Messenger صلى الله عليه وسلم turn ofter to his left (after the *salah*)."[3]

COMMENTARY: After making the salutation to end the *salah*, the Prophet صلى الله عليه وسلم turned sometimes to the right and sometimes to the left and faced the congregation. Sometimes, he made supplication and went to his room that was to the left side. At other times, he did the opposite, turning to the left and then sitting on the right side.

The first method is preferred because it begins with the right side and the Prophet صلى الله عليه وسلم often followed this course. However, Sayyiduna Ibn Ma'sud رضی الله عنه said that there is permission to turn left, so it must be done sometimes. A *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* must not be regarded as *wajib (expedient)*. The permission of the Prophet صلى الله عليه وسلم must be availed, particularly in view of the hadith: 'Allah likes that the concession offered by Him must be seized just as He likes that the prescribed must be followed.'

The Shafi's adopt a middle course. The worshipper may turn to the side convenient to him, meaning, towards his residence or destination.

Sayyiduna Ali رضی الله عنه is also known to have said, "the Prophet صلى الله عليه وسلم sometimes faced the muqtadis with his back to the qiblah." This is as mentioned in a foregoing hadith. 'Giving something to the devil...' is to regard what is not binding as *wajib (expedient)* and

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[1] Bukhari # 845, Nasa'I # 1363, Ibn Majah # 44,

[2] Muslim # 61 – 708, Nasa'I # 1359.

[3] Bukhari # 856, Muslim # 59 – 707, Abu Dawud # 1042, Nasa'I # 1360, Ibn Majah # 930

necessary. One who does it follows the devil and his *salah* becomes imperfect.

Allamah Teebi رحمه الله concedes from it that if anyone continues to observe something mustahab perpetually as though binding on him, and does not avail of the concession then it is as tough the devil has come to him to mislead him.

Would that the innovators examine themselves and see how they have bound themselves to observe, not merely the *mustahab*(desirable), but such things as forbidden by Shari'ah (divine law), and the innovations, as though they were *wajib (expedient)*. Thereby they have cast themselves in the pith of error and digression. They have let the devil overpower them.

While these four ahadith (# 943 to 946) do not pertain to this chapter, yet they are related to it and offshoots of it.

SUPPLICATION AFTER *SALAH*

(٩٤٧) وَعَنِ الْبَرَاءِ قَالَ كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَحْبَبْنَا أَنْ نَكُوْنَ عَنْ يَمِيْنِهٖ يُقْبِلُ عَلَيْنَا بِوَجْهِهٖ قَالَ فَسَمِعْتُهُ يَقُوْلُ رَبِّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ أَوْ تَجْمَعُ عِبَادَكَ۔ (رواه مسلم)

947. Sayyiduna Al - Bara رضی الله عنه narrated that when they offered *salah* behind Allah's Messenger صلی الله علیه وسلم, they loved to keep themselves to his right so that (while making the salutation,) he would turn his face (first) towards them. He also said, "I heard him pray (after the salutation):

رَبِّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ أَوْ تَجْمَعُ عِبَادَكَ

O lord, preserve me from Your punishment on the day You will raise (or, will gather) your slaves.[1]

COMMENTARY: The Prophet صلی الله علیه وسلم made this supplication out of humility. Or, he had in mind his ummad that they might learn it and make it after the *salah*.

The narrator was unsure which word the Prophet صلی الله علیه وسلم used (تبعث) 9to rise)or (تجمع) (to gather). This prayer may be made with both these words or any one of the.

GETTING UP AFTER THE *SALAH*

(٩٤٨) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ إِنَّ النِّسَاءَ فِيْ عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُنَّ إِذَا سَلَّمْنَ مِنَ الْمَكْتُوْبَةِ قُمْنَ وَثَبَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَنْ صَلّٰى مِنَ الرِّجَالِ مَاشَاءَ اللّٰهُ فَإِذَا قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَامَ الرِّجَالُ۔ (رواه البخاری)

948. Sayyidah Umm Salamah رضی الله عنها narrated that in the times of Allah's Messenger صلی الله علیه وسلم women (who also joined the congregational *salah* got up after the salutation of the prescribed.*salah* (and went home). Allah's Messenger صلی الله علیه وسلم and the men who offered the *salah* with him stayed put as long as Allah willed. When Allah's Messenger صلی الله علیه وسلم stood up, the men also got up land departed to their respective destinations).[2]

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[1] Muslim # 26 - 709, Abu Dawud # 5045, Tirmidhi # 3410 (but while sleeping), Ibn Majah # 3877, musnad Ahmad 1/400.

[2] Bukhari # 866, Musnad Ahmad 6 - 316.

COMMENTARY: The women departed promptly at the end of the *salah* so that they would not come across men on the streets.

It is not kown how much time the Prophet صلى الله عليه وسلم sat after the *salah*. It depended on the different times. Sometimes he sat only for the time it took to make the prayer (اللهم انت السلام) (to the end. Sometimes, he was there after the supplication and recited the Qur'an and taught his sahabah (companions) رضى الله عنه, sometimes, he sat after the *salah* of fajr till sunrise.

It is mustahab for the imam to sit at the prayer rug for such things for some time. It is also mustahab for the muqtadis to remain seated till the imam rises.

وَسَنَذْكُرُ حَدِيثَ جَابِرِ بْنَ سَمُرَةَ فِي بَابِ الضِّحْكِ إِنْشَاءَ اللّٰهُ تَعَالٰى۔

Insha Allah, we shall narrate the hadith of Jabir ibn Abdullah رضى الله عنه in the chaper on dihak (laughing). (hadith # 4747)

SECTION II اَلْفَصْلُ الثَّانِي

SUPPLICATION AFTER *SALAH*

(٩٤٩) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ اَخَذَ بِيَدِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي لَأُحِبُّكَ يَا مُعَاذُ فَقُلْتُ وَاَنَا اُحِبُّكَ يَا رَسُوْلَ اللّٰهِ قَالَ فَلَا تَدَعُ اَنْ تَقُوْلَ فِي دُبُرِ كُلِّ صَلَاةٍ رَبِّ اَعِنِّي عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ رَوَاهُ اَحْمَدُ وَاَبُوْدَاوُدَ وَالنِّسَائِيُّ إِلَّا اَنَّ اَبَادَاوُدَ لَمْ يَذْكُرْ قَالَ مُعَاذٌ وَاَنَا اُحِبُّكَ۔

949 Sayyiduna Mu'adh ibn Jabal رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم took him by his hand and said, "I love you, O Messenger of Allah. "Allah's Messenger صلى الله عليه وسلم then said to him, "Never neglect to say after every *salah*:

رَبِّ اَعِنِّي عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

"My lord help me to remember You, to be grateful to you and to worship you in the best of manner.'"[1]

Abu Dawud did not mention Sayyiduna Mu'adh's response 'And I love you, O Messenger of Allah.'

COMMENTARY: 'Worship in the best manner' means whatever kind of worship it should be perfect in all respects with full concentration. The worshiper must behave as though he sees Allah and worships Him. The same meaning I given for these words in the Book of Faith where it is explained in detail.

If anyone loves another then he must express it for, this is mustahab.

The words "held him by the hand and said 'I love you' "is continuous with the deed and the saying. The ulama (Scholars) know it but the masses need not bother about it, so we do not mention it here.

TURNING IN SALUTATION

(٩٥٠) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسَلِّمُ عَنْ يَمِيْنِهِ اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ حَتّٰى يُرٰى بَيَاضُ خَدِّهِ الْاَيْمَنِ وَعَنْ يَسَارِهِ اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ حَتّٰى يُرٰى بَيَاضُ

[1] Abu dawud # 1522, Musnad Ahmad 5 - 1247, Nasa'i 1304, Muwatta Maalik # 5105 - 15 (without the prayer and similar).

خَدِّهِ الْأَيْسَرِ۔ (رَوَاهُ أَبُوْدَاوُدَ وَ التِّرمِذِيُّ وَالنَّسَائِيُّ وَلَمْ يَذْكُرِ التِّرمِذِيُّ حَتّٰى يُرٰى بَيَاضُ خَدِّهِ)

950. Sayyiduna Abdullah ibn Ma'sud narrated that Allah's Messenger صلى الله عليه وسلم used to offer salutation to his right (to end the *salah,* saying:) (السلام عليكم ورحمة الله) (as-salaaamn alaykum wa rahmatullah, Peace be on you and Allah's mercy) turning so much that the whiteness of his right cheek was visible, and (then)(to his left (saying) (السلام عليكم ورحمة الله) turning so much that the whiteness of his left cheek was visible.
Tirmidhi does not mention 'so that the whiteness... was visible.' And, Ibn Majah transmitted from:

(٩٥١) وَرَوَاهُ ابْنُ مَاجَةَ عَنْ عَمَّارِ بْنِ يَاسِرٍ

951. Sayyiduna Ammar ibn Yasir رضى الله عنه.

PROPHET'S SITTING TO THE LEFT SIDE

(٩٥٢) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كَانَ أَكْثَرُ انْصِرَافِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ صَلَاتِهِ إِلٰى شِقِّهِ الْأَيْسَرِ إِلٰى حُجْرَتِهِ۔ (رواه في شرح السنة)

952. Sayyiduna Abdullah ibn Ma'sud رضى الله عنه narrated that after the *salah,* the Prophet صلى الله عليه وسلم generally turned to his left towards his room.[1]

COMMENTARY: The door of the Prophet's صلى الله عليه وسلم room was towards the left after the *salah* and then went after the *salah* and then went to his room.

CHANGE PLACE FOR THE *SUNNAH*

(٩٥٣) عَنْ عَطَاءٍ الْخُرَسَانِيِّ عَنِ الْمُغِيْرَةِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُصَلِّي الْإِمَامُ فِي الْمَوْضِعِ الَّذِيْ صَلّٰى فِيْهِ حَتّٰى يَتَحَوَّلَ رَوَاهُ أَبُوْدَاوُدَ وَقَالَ عَطَاءُ الْخُرَاسَانِيُّ لَمْ يُدْرِكِ الْمُغِيْرَةَ۔

953. Sayyiduna Ata al - khurasani رحمه الله narrated from Sayyiduna al - Mughirah رضى الله عنه that Allah's Messenger صلى الله عليه وسلم said. "The imam must not offer *salah* at the same place where he has already prayed but move a little away from there."[2]
Abu Dawud رحمه الله said that Ata رحمه الله never met Mughirah رضى الله عنه.So the hadith is munqata.'

COMMENTARY: The hadith says that the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* must not be offered at the same place where the *fard (obligatory)* are offered. Rather, one must move to another place to offer the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*).*
The hadith seems to give the command to move only to the imam. In fact, the command is general and applies to the muqtadis as well.
The wisdom behind the command could be that no new comet might be under the impression that the worshipper has not yet finished his *fard (obligatory)* though he might be engaged in the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* at the same place. Or, that if he changes places, both the places would bear witness on the day of resurrection before Allah that he was obedient. Thereby, his rank would be elevated.

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[1] Baghawi in sharh us - *sunnah* # 702.
[2] Abu Dawud # 616, Ibn Majah # 1428.

Mulla Ali Qari رحمه الله has written that some scholars opine that this command applies to those *ferd (obligatory) salah* after which there is a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* muwakkadah. They say that this command does not apply to those *fard (obligatory)* after which is no *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)*, like fajr and asr. However, some ulama (Scholars) hold that this command applies to all *salah*.

(٩٥٤) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَضَّهُمْ عَلَى الصَّلَاةِ وَنَهَاهُمْ اَنْ يَنْصَرِفُوْا قَبْلَ انْصِرَافِهٖ مِنَ الصَّلَاةِ۔ (رواه ابوداؤد)

954. Sayyiduna Anas رضى الله عنه **narrated that the Prophet** صلى الله عليه وسلم **exhorted them to offer the *salah* and forbade them to leave before his departure from the *salah*.**[1]

COMMENTARY: The Prophet صلى الله عليه وسلم encouraged the sahabah (companions) رضى الله عنه to offer the *salah* generally or to join the congregation for the *salah*.

He also disallowed the men to disperse after the *salah* and supplication unless he himself got up to go. In this way, women could go away while the streets were deserted. This is explained in the hadith # 948. For this reason,it is nahi tanzihi.

It is possible that getting up early could also refer to the masbuq. In which case it would mean that the masbuq[2] should not get up to complete his missed raka'at before the imama has turned in salutation. Also, the hanafis consider it haram for the masbuq to arise for the remaining *salah* before the imam's salutation.

SECTION III اَلْفَصْلُ الثَّالِثُ

PRAYER AFTER TASHAHHUD

(٩٥٥) وَعَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ صَلَاتِهٖ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ الثَّبَاتَ فِي الْاَمْرِ وَالْعَزِيْمَةَ عَلَى الرُّشْدِ وَاَسْاَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَاَسْاَلُكَ قَلْبًا سَلِيْمًا وَلِسَانًا صَادِقًا وَاَسْاَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَاَسْتَغْفِرُكَ لِمَا تَعْلَمُ رَوَاهُ النَّسَائِيُّ وَرَوٰى اَحْمَدُ نَحْوَهٗ۔

955. Sayyiduna shaddad ibn Aws رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **used to make this supplication in his *salah* (after the tashahhd):**

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ الثَّبَاتَ فِي الْاَمْرِ وَالْعَزِيْمَةَ عَلَى الرُّشْدِ وَاَسْاَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَاَسْاَلُكَ قَلْبًا سَلِيْمًا وَلِسَانًا صَادِقًا وَاَسْاَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَاَسْتَغْفِرُكَ لِمَا تَعْلَمُ

O Allah, I beseech you for steadfastness in obeying the command and a firm resolve in (striving for) the right path. And, I beseech you to make me grateful for your favour and to enable me to worship you in the best manner. And, I beseech you for a sound heart and a truthful tongue. And, I beseech you for the good of that which you know and seek refuge in you from the evil of that which you know, and,

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[1] Abu Dawud # 624, Musnad Ahmad 3 - 240.

[2] He is one who joins the congregation late and has missed one raka'ah or more which he redeems after the imam has completed his *salah*.

I seek forgiveness (for the sins) that you know.[1]

COMMENTARY: This supplication too was made by the Prophet صلى الله عليه وسلم to teach his ummah otherwise he had received all these good things and he was safe from all sins. Besides, he was forgiven sins for all times.

The firm resolve to strive for the right path means: 'O Allah, enable me to pursue with determination the guidance on which you have set me and to make it a life, long ambition." the next portion about gratitude and best form of worship means: 'O Allah give me ability to thank you for your favours by obeying your commands and keeping away from what you have disallowed, and to make worship respecting all conditions and manners of worship.'

The sound heart is free of evil beliefs, weak and wrong convictions and base desires, it is also pure of associating others with Allah.

Asking for the good of what you know is 'that which I assume to be good.' A person may not know really whether it is good, so he prays for that which Allah knows to be good. Similarly, he may presume something to be bad but only Allah knows what is bad.

(٩٥٦) وَعَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ صَلٰوتِهٖ بَعْدَ التَّشَهُّدِ اَحْسَنُ الْكَلَامِ كَلَامُ اللّٰهِ وَاَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه النسائی)

956. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم used to express in his *salah* after the tashahhud, "the best of words are Allah's words and the best of guidance is the guidance of Muhammad صلی الله علیه وسلم."[2]

METHOD OF SALUTATION

(٩٥٧) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ فِي الصَّلَاةِ تَسْلِيْمَةً تِلْقَاءَ وَجْهِهٖ ثُمَّ يَمِيْلُ اِلَى الشِّقِّ الْاَيْمَنِ شَيْئًا۔ (رواه الترمذی)

957. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم made one salutation (in salah) opposite to his face. Then he inclined somewhat to the right side. (In this way, he completed the salutation).[3]

COMMENTARY: He began to make the salutation from the side of the qiblah in the middle turning his face to the right to such an extent that the whiteness of his cheek was visible as stated earlier in the hadith. It seems from the *hadith* that he made only one salutation in the *salah* to the right side. Indeed, Imam Maalik رحمه الله follows this hadith and says that only one salaam is lawful in the e*salah*.

However, Imam Abu Hanifah رحمه الله, Imam Shafi'I رحمه الله and Imam Ahmad رحمه الله hold unanimously that two salaams to the right and left are lawful. There are many ahadith about it. These imams explain that the Prophet صلی الله علیه وسلم used to pronounce one salaam in a loud voice and the second softly. This is why Sayyidah Ayshah رضی الله عنه mentioned only one.

RESOLVE TO RESPOND TO SALAAM

(٩٥٨) وَعَنْ سَمُرَةَ قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَرُدَّ عَلَى الْاِمَامِ وَنَتَحَابَّ وَاَنْ يُسَلِّمَ بَعْضُنَا عَلٰى بَعْضٍ۔ (رواه ابوداؤد)

958. Sayyiduna Samurah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم commanded them that while they turned in salutation (in the *salah*) they must (form an intention to) respond to the (salaam of the) imam and (they must) love

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[1] Nasa'I # 1304, Musnad Ahmad 4 - 123.

[2] Nasa'I # 1311, Ibn Majah # 18.

[3] Tirmidhi # 296.

each other and (must) offer salaam to each other.[1]

COMMENTARY: The muqtadis who are to the right side of the imam will form an intention to respond to the imam's salaam when they make the second salutation. Those who are to his left will form the intention with the first salutation and those who are exactly behind him will make the intention at both salutations. The imam too must form an intention to offer salaam to the muqtadis.

The Muslims should love each other, meaning those who offer the salaam and all the creatures of Allah. They must be well - mannered and loving to them.

Also, during the *salah*, all muqqtadis must form an intention of offering salaam to each other, when they turn to salaam to those on this idem and when they turn to the left, those on their left. Every muqtadi (and imam) must also form an intention to offer salaam to the angels with them. This is a command in the ahadith and the Hanafis say that it is a *sunnah (practice of Holy Prophet صلى الله عليه وسلم)*. Others have rejected it.

CHAPTER - XIX

DHIKR AFTER THE *SALAH* — بَابُ الذِّكْرِ بَعْدَ الصَّلٰوةِ

In this chapter, ahadith will be presented on supplication and invocation, petitions and other recitals observed after the *salah*. And merit. Here, the word dhikr is used in its wider meaning to encompass supplication and other petitions.

There is a difference of opinion on how much time is given for these things after those *fard (obligatory) salah* which are followed by the *sunnah salah*(prayer offered Prophetصلى الله عليه وسلم).

It is stated in Durr Mukhtar that after offering the *fard salah(obligatory prayer)*, it is makruh (unbecoming) to delay observance of the *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* but to sit for such time, as takes to pray (اللهم انت السلام) to the ènd, is allowed.

Allamah Halwani رحمه الله said that there is nothing wrong in observing an interval between *fard (obligatory)* and *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* in order to recite the invocations. Kamal رحمه الله also held the same opinion,

Allamah Halbi رحمه الله reconciled the two opinion by saying that if 'makruh (unbecoming)' in the first opinion stands for makruh tanzihi(strictly disapproved) and not makruh (unbecoming) tahrimi, then these two opinions do not differ. In this case, the first opinion will mean that there is no sin in delaying the *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* but merely makruh (unbecoming) tanzihi meaning that it is better not tc delay. As for the opinion of Allahmah Halwaniرحمه الله, it will mean that there is nothing wrong in delaying the *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* after the *fard (obligatory prayer)* to be able to make the invocations, but it is better not to delay them. In this way, both the opinions are reconcile.

Another opinion of the author of Durr Mukhtar means: 'it is possible that invocation may be made between *fard (obligatory)* and *sunnah (practice of Holy Prophet صلى الله عليه وسلم)*. So, the difference will be resolved.'

Then, he says that it is mustahab to recite after the *salah* [2] astaghfirullah three times, the

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[1] Abu Dawud # 1001, Ibn Majah # 922.

[2] When *sunnah* is not part of a *salah* (like fajr, asr), after the *fard (obligatory)*. But if *sunnah* is offered after *fard (obligatory)*, then after the *sunnah*.

ayatulkursi and the surahs al - Ikhlas, al-falaq and an-Naas, and thirty-three times each subhanuAllah, al-Hamdulillah and AllahuAkbar and once the tahlil to make that on hundrd after which a supplication should be made to concluded with:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَسَلَامٌ عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ۔

If *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* are offered after a congregational *salah,* then the muqtadis must come out of the rows. They must not stand in rows to offer the *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* but stand apart. The imam too must move away from his place sideways, or forward or backward, In this way, the latecomers will not get a wrong impression that the congregational *salah* is not over.

There also is a difference of opinion about the side to which the imam may turn after the salutation and when facing the muqtadis for the supplication. The correct position is that he has choice to turn to either side. However, most people prefer that he should turn to the left side and sit,

If anyone offers the *sunnah* (prayer offered Prophetصلى الله عليه وسلم) after the *fard (obligatory prayer)* and then makes the recommended invocation the he will not be deprived of the merit of making them after the far. This is because they are recommended after *salah,* be they *fard (obligatory)* or *sunnah (practice of Holy Prophet صلى الله عليه وسلم)*. Rather, it is better after the *sunnah (practice of Holy Prophet صلى الله عليه وسلم)*.

Similarly, the ahadith say that after the *salah* of fajr and magrib one must recite ten times:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Or, the *ayat ul-kursi* is recited after them as per ahadith. If anyoun offers the *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* of maghrib after the *fard (obligatory)* and after that makes these invocation s.then he will earn the same merit as he would get on making them after the *fard (obligatory prayer)* Some people presume that they would do it quicker and discharge these practices too, if they recite the ayat ul-kursi in the *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* of maghrib (instead of after the *fard (obligatory)* or *sunnah (practice of Holy Prophet صلى الله عليه وسلم) salah*). This is only their whim and a deception asides, the ahadith establish that the Prophet صلى الله عليه وسلم recited in the *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* of maghrib the surah al - kafirun and al - Ikhlas.

SECTION I اَلْفَصْلُ الْاَوَّلُ

SAYING ALLAHUAKBER AFTER THE *SALAH*

(٩٥٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كُنْتُ اَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالتَّكْبِيْرِ۔ (متفق عليه)

959. Sayyiduna Ibn Abbas رضى الله عنه said, "I could make out the end of the *salah* of Allah's Messenger صلى الله عليه وسلم by the takbir,"[1]

COMMENTARY: The saying of AllahuAkbar on the completion of the *salah* is classified by the scholars indifferent ways. Some say that here it is dhikr it is stated in a hadith in the two sahih books that Ibn Abbas رضى الله عنه narrated, "In the times of the Prophet صلى الله عليه وسلم, a loud dhikr was made by the people after finishing the *fard salah(obligatory prayer).* " Ibn Abbas رضى الله عنه said that he could know the end of the *salah* only by that (meaning a loud dhikr). After

[1] Bukhari # 842, Muslim # 120-583, Abu Dawud # 1002, Nasa'i.

reporting that, Bukhari has transmitted this hadith (#959). Thus, takbir here means dhikr.
However, Imam Shafi'I رحمه الله had understood this loud dhikr of the Prophet صلى الله عليه وسلم as a form of teaching the ummah. Bayhaqi and others have cited the hadith of the two sahiah books about a soft or low-voiced dhikr that the Prophet صلى الله عليه وسلم had instructed the sahabah (companions) رضى الله عنه not to make the tahlil and the takbir in a loud voice. He also said, "You are not calling a deaf and an absent Being. He is with you and is near."
Some others have classified this takbir as part of the rosary that is chanted after the salah with *Tasbih (subhanAllah)* and *tahmid (alhamdulillah)* ten times or thirty times.
Some scholars say that in the times of the Prophet صلى الله عليه وسلم the takbir was sounded once or three times.
Some scholars contend that the hadith of Sayyiduna Ibn Abbas رضى الله عنه concerns the days of Mina where the takbirs of the (days of) tashriq were sounded.
However, in spite of all these opinions, one doubt continues to haunt us: why was it that Sayyiduna Ibn Abbas رضى الله عنه did not know the end of *salah* by the salaam but learnt of it through the takbir?
Perhaps, being a minor he did not always join the congregation. Or, perhaps, he may have stood in the last row of the congregation up to where the Prophet's صلى الله عليه وسلم voice did not carry and he could not know the end of the *salah* until the emuqtadis called the taqbir loudly. Allah knows best.

LENGTH OF SITTING AFTER *FARD (OBLIGATORY)*

(٩٦٠) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ لَمْ يَقْعُدْ إِلَّا مِقْدَارَ مَا يَقُوْلُ اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ۔ (رواه مسلم)

960. Sayyidah Ayshah رضى الله عنه narrated that after Allah's Messenger صلى الله عليه وسلم made the salutation (of the prescribed salah), he remained seated only for the time it took to pray:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

"O Allah, you are As - salaam (the Peace, free of blemish). Peace comes from You. And you are The Blessed o Possessor of glory and honour,"[1]

COMMENTARY: Sayyidah Ayshah رضى الله عنه meant that this practice of the Prophet صلى الله عليه وسلم was after those prescribed *salah* that were followed by the *sunnah (practice of Holy Prophet صلى الله عليه وسلم) salah*. But, when they were not followed by the *sunnah (practice of Holy Prophet صلى الله عليه وسلم)*, he is known to have sat longer, like the fajr and asr. The ulama (Scholars), therefore, say that it is mustahab to sit after these two *salah* till sunrise and sunset, respectively.
Another explanation is that he sat after the *salah* in that very posture for as long as it took him to make this prayer. Or that he often sat for this length only.
The prayer that is mentioned here also has these words:

وَاِلَيْكَ يَرْجِعُ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ وَاَدْخِلْنَا دَارَ السَّلَامِ

But these words are not found in the ahadith. Rather, they were added later on.

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[1] Muslim # 136-592, Abu Dawud # 1512, Tirmidhi #298, Nasa'I # 1338, Ibn Majah # 924, Darimi # 1347.

(٩٦١) وَعَنْ ثَوْبَانَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ إِسْتَغْفَرَ ثَلَاثًا وَقَالَ اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ۔ (رواہ مسلم)

961. Sayyiduna Thawban رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم finished his *salah* he sought forgiveness of Allah (استغفر اللہ) three times and prayed:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

(as in the hadith # 960).[1]

COMMENTARY: He did as stated in the hadith saying, after the solution, (استغفر اللہ) three times. Some version have the words:

اَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ۔

"I seek forgiveness of Allah besides whom is no God, the Ever living, the Self subsisting. And I repent to him."

PRAYER AFTER THE *FARD (OBLIGATORY)*

(٩٦٢) وَعَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ فِيْ دُبُرِ كُلِّ صَلَاةٍ مَكْتُوْبَةٍ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ۔ (متفق علیہ)

962. Sayyiduna Al-Mughirah ibn shu'bah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم used to pray after every prescribed *salah*:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

"There is no God but Allah, Alone. He has no partner. To him belongs the sovereignty, to Him belongs praise and He is omnipotent. O Allah, none can withhold what you give and more can give what you withhold. The riches of the rich avail him not against you."[2]

COMMENTARY: The ulama (Scholars) say that the Prophet صلی اللہ علیہ وسلم used to make these prayers and dhikr after the salutation but sometimes he got up without reciting anything. Sometimes he made brief supplication from them or all of them.

The ulama (Scholars) have drawn up a sequence of the recitals after the salutation. Beginnirg with the istghfar, (لا الہ الا اللہ وحدہ۔۔۔ اللھم انت السلام۔۔۔) (both to the end). There are other supplication, too, in ahadith that the prophet صلی اللہ علیہ وسلم made after the *salah*.

Moreover, the words 'after the *salah*' do not imply forthwith on completion of offering the *sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم) salah*, then too they will be said to have been made after the *salah*.

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[1] Muslim # 135-591 Darami # 1348, Musnad ahmad 05-225.

[2] Bukhari # 844, Muslim # 205-477, Abu Dawud # 1505, Tirmidhi # 299, Nasa'I #1314, Ibn Majah # 13449, Darimi # 1349, Musnad Ahmad 3-17. (the last portico is 'and the greatness of the great one will avail him not against your punishment.)

(٩٦٣) وَعَنْ عَبْدِاللّٰهِ بْنِ الزُّبَيْرِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَلَّمَ مِنْ صَلَاتِهٖ يَقُوْلُ بِصَوْتِهِ الْاَعْلٰى لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ لَا اِلٰهَ اِلَّا اللّٰهُ وَلَا نَعْبُدُ اِلَّا اِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا اِلٰهَ اِلَّا اللّٰهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكَافِرُوْنَ۔ (رواه مسلم)

963. Sayyiduna Abdullah ibn az-Zubayr رضی الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم made the salutation to end his *salah,* he would pray in his loud voice:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ لَا اِلٰهَ اِلَّا اللّٰهُ وَلَا نَعْبُدُ اِلَّا اِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا اِلٰهَ اِلَّا اللّٰهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكَافِرُوْنَ

"There is no God but Allah, Alone. He has no partner. To Him belongs the sovereignty, to Him belongs praise and He is over all things Powerful. There is no power or might except in Allah. There is no God but Allah and we worship not but Him. To him belongs bounty and to Him belongs grace. For Him alone is the excellent praise. There is no God but Allah. We are sincere in faith to Him, though the disbelievers may dislike it."[1]

COMMENTARY: The ulama (Scholars) say that the Prophet صلى الله عليه وسلم made this supplication loudly to teach his ummah. Imam Nuwawi رحمه الله has written in Muhadhdhab, "This supplication and the others should be made in a low voice, that being better both for the imam and the individual worshipper. If one has to teach others then one may recite loudly. Once one has memorized a prayer then he must make it in a low voice.

SEEKING REFUGE FROM WHAT

(٩٦٤) وَعَنْ سَعْدٍ اَنَّهٗ كَانَ يُعَلِّمُ بَنِيْهِ هٰؤُلَاۤءِ الْكَلِمَاتِ وَيَقُوْلُ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ بِهِنَّ دُبُرَ الصَّلَاةِ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْجُبْنِ وَاَعُوْذُبِكَ مِنَ الْبُخْلِ وَاَعُوْذُ بِكَ مِنْ اَرْذَلِ الْعُمُرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ۔ (رواه البخاری)

964. Sayyiduna Sa'd رضی الله عنه used to teach his children these words of supplication and he used to say that Allah's Messenger صلى الله عليه وسلم often sought refuge in these words at the end of the *salah*:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْجُبْنِ وَاَعُوْذُبِكَ مِنَ الْبُخْلِ وَاَعُوْذُ بِكَ مِنْ اَرْذَلِ الْعُمُرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ

"O Allah, I seek refuge in you from cowardice, I seek refuge in you from

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[1] Muslim # 139-594, Abu Dawud # 1506, Nasa'I # 1340, Musnad Ahmad 4-5.

niggardliness, I seek refuge in you from the most pathetic period of life[1]
I seek refuge in you from the beguile of the world and the chastisement in the grave (meaning, from those things that will make one liable to the chastiment in the grave)."[2]

COMMENTARY: The word (الجبن) (al-jubn) 'cowardice', here, implies 'to not be bold enough to obey.' Niggardliness is not to let others benefit from one's wealth, knowledge and well-wishing. Pathetic period of life is the period of life when the mind, limbs and strength become feeble and ineffective, and the person is absolutely helpless. We must seek refuge from this age because the objective of life is to be able to worship thoroughly and to be grateful to Allah for His blessings. May Allah preserve us from decrepitude.

THE TASBIH AFTER *SALAH*

(٩٦٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اِنَّ فُقَرَاءَ الْمُهَاجِرِيْنَ اَتَوْا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا قَدْ ذَهَبَ اَهْلُ الدُّثُوْرِ بِالدَّرَجَاتِ الْعُلٰى وَالنَّعِيْمِ الْمُقِيْمِ فَقَالَ وَمَا ذَاكَ قَالُوْا يُصَلُّوْنَ كَمَا نُصَلِّي وَ يَصُوْمُوْنَ كَمَا نَصُوْمُ وَيَتَصَدَّقُوْنَ وَلَا نَتَصَدَّقُ وَيُعْتِقُوْنَ وَلَا نُعْتِقُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفَلَا أُعَلِّمُكُمْ شَيْئًا تُدْرِكُوْنَ بِهٖ مَنْ سَبَقَكُمْ وَتَسْبِقُوْنَ بِهٖ مَنْ بَعْدَكُمْ وَلَا يَكُوْنُ اَحَدٌ اَفْضَلَ مِنْكُمْ اِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ قَالُوْا بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ تُسَبِّحُوْنَ وَتُكَبِّرُوْنَ وَتَحْمَدُوْنَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِيْنَ مَرَّةً قَالَ اَبُوْ صَالِحٍ فَرَجَعَ فُقَرَاءُ الْمُهَاجِرِيْنَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا سَمِعَ اِخْوَانُنَا اَهْلُ الْاَمْوَالِ بِمَا فَعَلْنَا فَفَعَلُوْا مِثْلَهٗ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَشَاءُ مُتَّفَقٌ عَلَيْهِ وَلَيْسَ قَوْلُ اَبِيْ صَالِحٍ اِلَى الْاٰخِرِهٖ اِلَّا عِنْدَ مُسْلِمٍ وَفِي الْبُخَارِي تُسَبِّحُوْنَ فِيْ دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَتَحْمَدُوْنَ عَشْرًا وَتُكَبِّرُوْنَ عَشْرًا بَدَلَ ثَلَاثًا وَّثَلَاثِيْنَ لِلْبُخَارِيِّ۔

965. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the poor people of the muhajirs come to Allah's Messenger صلی الله علیه وسلم and submitted, "The rich people have outstripped us in gaining great grades and perpetual blessings (which is nearness to Allah and paradise, respectively, by spending their wealth and we lag behind because of our poverty), "He asked. "How is that? They submitted. "They offer the *salah* as we do. They fast as we fast. (Thus far the are at par with us. But because of their wealth) they give charity but we do not and they emancipate (slaves) while we cannot. (we are thus deprived of its reward.)" So Allah's Messenger (E0 said, "Shall I not teach you something by which you will get equal to those who have preceded you (in Islam) and overtake those who succeed you (in Islam, or are born after you). No one will be better than you, except those `who do as you have done. "They submitted "Ye, O Messenger of Allah. (Do tell us). "He said, "After every *salah,* say:

سبحن الله۔ الله اکبر۔ الحمد لله

[1] Pathetic period of life is faint, feeble old age.
[2] Bukhari # 6364, Muslim # 52-2706, Tirmidhi # 3578, Ibn Majah # 3844, Musnad Ahmad 1-186.

(Glorify Allah, declare that Allah is the Greatest and Praise Him) thirty three times; Then (a narrator) Abu Salih رحمه الله said (after some days), the poor among the muhajirs came to Allah's Messenger صلى الله عليه وسلم and submitted, 'Our rich brethren heard what we have done and they too have done like it." So, Allah's Messenger صلى الله عليه وسلم said, "That is Allah's favour. He grants it to whom He wishes."

The saying of Abu salih رحمه الله to the end is found only in Muslim.

Another version of Bukhari has the words: "Instead of thirty-three times: Glorify (Allah) ten times, praise (Him) ten times and declare (His) greatness ten times."[1]

COMMENTARY: The first version calls for reciting the expressions thirty-three times. This could mean as many times each of them (one by one) and its is what the shaykhs do and is better. It is also emphasised in some traditions. The other method is to recite them together thirty-three times.[2]

The concluding words: "That is Allah's favour, He grants it to whom so He likes" (the Quran 57:21) mean that if Allah bestows favour on the rich over the poor, it is His blessing and mercy. So, the poor must show patience and be pleased with the Divine decree. It is a hint that a grateful rich man is better than a patient, enduring poor man. However, a rich man is not free of fear of liability to commit sin with his wealth while a poor man is safe from using wealth to commit sin and wrong.

Imam Ghazzali رحمه الله has stated in Ahya ul - uloom that the ulama (Scholars) differ on this question. Sayyiduna Junayd رحمه الله and other saintly men رحمه الله say that poverty is better, but Ibn Ata رحمه الله says that a grateful rich man who uses his wealth justly is superior to patient poor man.

(٩٦٦) وَعَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُعَقِّبَاتٌ لَا يَخِيْبُ قَائِلُهُنَّ اَوْ فَاعِلُهُنَّ دُبُرَ كُلِّ صَلَاةٍ مَكْتُوْبَةٍ ثَلَاثٌ وَ ثَلَاثُوْنَ تَسْبِيْحَةً وَ ثَلَاثٌ وَثَلَاثُوْنَ تَحْمِيْدَةً وَاَرْبَعٌ وَثَلَاثُوْنَ تَكْبِيْرَةً۔ (رواه مسلم)

966. Sayyiduna Ka'b ibn Ujrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Some expressions there are after the *fard (obligatory) salah* whose reciter, or performer, will never be denied (reward): glorifying Allah (saying ...) thirty- three times, praising Him (سبحن الله) thirty-three times(الله اكبر), declaring His greatness (الحمد لله) thirty-four times."[3]

(٩٦٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَبَّحَ اللّٰهَ فِيْ دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِيْنَ وَحَمِدَ اللّٰهَ ثَلَاثًا وَثَلَاثِيْنَ وَكَبَّرَ اللّٰهَ ثَلَاثًا وَثَلَاثِيْنَ فَتِلْكَ تِسْعَةٌ وَ تِسْعُوْنَ وَقَالَ تَمَامُ الْمِائَةِ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ غُفِرَتْ خَطَايَاهُ وَاِنْ كَانَتْ

[1] Bukhari # 843, Muslim # 142-595, Nasa'I # 1353, Ibn Majah # 927, Darimi # 1353, Musnad Ahmad 5-196.

[2] The first option is to say (سبحن الله) 33times (الحمد لله) 33times and (الله اكبر) 33times. The second is to say (سبحن الله الحمد لله الله اكبر) 33times. The original text in Urdu speaks of a third option but does not mention it.

[3] Muslim # 145- 596, Nasa'I # 1349.

مِثْلَ زَبَدِ الْبَحْرِ۔ (رواه مسلم)

967. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "If anyone says after every *salah* (سبحن اللہ) thirty-three times, (الحمد للہ) thirty-three times and (اللہ اکبر) thirty-three times, that being ninety-nine in all, and says, to complete one hundred,

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

(There is no God but Allah who is Alone and has no partner, to Him belongs the kingdom, and to Him belongs praise, and He is over all things Powerful.) his sins are forgiven even if they are (very many) like the foam of the ocean)."[1]

COMMENTARY: Some versions have (یحی ویمیت) (he gives life and causes death) after (ولہ الحمد) and some have (بیدہ الخیر) (In His hand is all good).

Different ahadith have different number of repetitions for these expressions and the Prophet صلی اللہ علیہ وسلم recited them with varying repetitions. So, whichever number of times they are recited from the numbers mentioned in the ahadith that will be according to *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)*. Hafiz Zayn Iraqi رحمہ اللہ said the highest number is dearest to Allah.

It is reported that the Prophet صلی اللہ علیہ وسلم counted the tasbihs on the fingers of his right hand. Also, he ins:ructed the sahabah (companions) رضی اللہ عنہ to count them on their fingers, because 'on the day of resurrection the fingers will be asked (about the person's deeds). They will be given ability (to give an answer).' it is said that the sahabah (companions) رضی اللہ عنہ counted them on the seeds of dates too. Nevertheless, it is better to count these tasbih on the fingers though it is also allowed to count on seeds, etc.

SECTION II اَلْفَصْلُ الثَّانِیْ

OPPORTUNE TIME FOR PRAYER

(٩٦٨) وَعَنْ اَبِي اَمَامَةَ قَالَ قِيْلَ يَا رَسُوْلَ اللّٰهِ اَيُّ الدُّعَاءِ اَسْمَعُ قَالَ جَوْفَ اللَّيْلِ الْاٰخِرِ وَدُبُرَ الصَّلَوَاتِ الْمَكْتُوْبَاتِ۔ (رواه الترمذی)

968. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that someone asked, "O Messenger of Allah, which supplication is heard most quickly?" He said, "(The one made) in the last part of the night (before dawn), and the one after the prescribed *salah*."[2]

MU'AWWIDHAT AFTER EVERY *SALAH*

(٩٦٩) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ اَمَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اَقْرَأَ بِالْمُعَوِّذَاتِ فِيْ دُبُرِ كُلِّ صَلَاةٍ۔ (رواه احمد و ابوداؤد و النسائی والبیہقی فی الدعوات الکبیر)

969. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ

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[1] Muslim # 146-57, Tirmidhi # 3471, Nasa'I # 1354, Muwatt'a Maalik # 15.7-22 Musnad Ahmad 2-321. (tirmidhi has narrated from Abdullah ibn Amr رحمہ اللہ.

[2] Tirmidhi # 3510.

وسلم commanded him to recite the mu'awwidhat after every *salah*.[1]

COMMENTARY: The *mu'awwidhat* are the surahs of the Qur'an that begin with a'udhu (اعوذ). They are the last two surahs of the Qur'an. The plural number is used here instead of the dual (which is used in Arabic for two)[2]

Some ulama (Scholars) maintain that the surahs al-Ikhlas and al-kafirun are also included in mu'awwidhat though they do not begin with a'udhu. According to this opinion, the Prophet's صلى الله عليه وسلم command is that these four surahs should be recited: al-falaq, an-naas, al-ikhlas and al-Kafirun (# 113,114,112,109).

MERIT OF DHIKR UP TO SUNRISE TO SUNSET

(٩٧٠) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاَنْ اَقْعُدَ مَعَ قَوْمٍ يَذْكُرُوْنَ اللّٰهَ مِنْ صَلَاةِ الْغَدَاةِ حَتّٰى تَطْلُعَ الشَّمْسُ اَحَبُّ اِلَيَّ مِنْ اَنْ اُعْتِقَ اَرْبَعَةً مِنْ وَلَدِ اِسْمَاعِيْلَ وَلَاَنْ اَقْعُدَ مَعَ قَوْمٍ يَذْكُرُوْنَ اللّٰهَ مِنْ صَلَاةِ الْعَصْرِ اِلٰى اَنْ تَغْرُبَ الشَّمْسُ اَحَبُّ اِلَيَّ مِنْ اَنْ اُعْتِقَ اَرْبَعَةً۔ (رواه ابوداؤد)

970. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "It is dearer to me to sit with such people who remember Allah from (after) the *salah* of fajr till sunrise than to set free four (such slaves who are) descendants of Prophet Isma'il عليه السلام. And, it is dearer to me to sit with such people who remember Allah from the *salah* of asr till sunset than to set free four (slaves)."[3]

COMMENTARY: Perhaps, the last words of the hadith also imply four slaves who are descendant of Prophet Isma'il عليه السلام or any four slaves. The prophet صلى الله عليه وسلم mentioned Prophet Isma'il صلى الله عليه وسلم because he is the most excellent of the Arabs and the Prophet صلى الله عليه وسلم was his descendant.

(٩٧١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى الْفَجْرَ فِيْ جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللّٰهَ حَتّٰى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رَكْعَتَيْنِ كَانَتْ لَهُ كَاَجْرِ حَجَّةٍ وَعُمْرَةٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَامَّةٍ تَامَّةٍ تَامَّةٍ۔ (رواه الترمذى)

971. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who offers the *salah* of fajr with the congregation and keeps sitting there till the sunrises remembering Allah and then he offers two raka'at, for him is a reward of a hajj and an umrah." The narrator added that Allah's Messenger صلى الله عليه وسلم said, "complete (reward of Hajj and umrah), complete, complete!"[4]

COMMENTARY: If anyone remains at his place in the mosque after the *salah* of fajr till sunrise occupied in the dhikr of Allah constantly and then offers two raka'at optional sala, he will get as much reward as is equivalent to reward of a *Hajj* and an *umrah*. 'The same reward will accrue to one who continues to make dhikr while he goes to perform the tawaf

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[1] Abu Dawud # 1523, Nasa'i # 1336, Musnad Ahmad 4-155 Tirmidhi # 2912.

[2] The Masabih has used the dual but the Mishkat uses the plural.

[3] Abu Dawud # 3667.

[4] Tirmidhi # 586.

or seek knowledge or to attend a gathering of sermons within the mosque, or goes home occupied in dhikr without break.

After sunrise, the optional *salah* must be offered when the sun has risen enough to a bow's height. This will be after the time when offering *salah* is disapproved. This *salah* is called ishraq and many ahadith also call it *salah* ad-duha Both are apparently names of the same *salah*. The time for it ends before the sun begins to decline. When it is offered at its initial time, it is called ishhraq but when it is offered near its closing time, it is called chaast.

The reward equivalent to one hajj is because of having offered the *fard (obligatory) salah* with the congregation and equivalent to umarh for having offered the optional *salah*.

SECTION III اَلْفَصْلُ الثَّالِثُ

PAUSE BETWEEN TWO *SALAHS*

(٩٧٢) وَعَنِ الْأَزْرَقِ بْنِ قَيْسٍ قَالَ صَلَّى بِنَا إِمَامٌ لَنَا يُكْنٰى اَبَارِمْثَةَ قَالَ صَلَّيْتُ هٰذِهِ الصَّلَاةَ اَوْ مِثْلَ هٰذِهِ الصَّلَاةِ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَكَانَ اَبُوْبَكْرٍ وَعُمَرُ رَضِيَ اللّٰهُ عَنْهُمَا يَقُوْمَانِ فِي الصَّفِّ الْمُقَدَّمِ عَنْ يَمِيْنِهِ وَكَانَ رَجُلٌ قَدْ شَهِدَ التَّكْبِيْرَةَ الْاُوْلٰى مِنَ الصَّلَاةِ فَصَلّٰى نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ يَمِيْنِهِ وَعَنْ يَسَارِهِ حَتّٰى رَأَيْنَا بَيَاضَ خَدَّيْهِ ثُمَّ انْفَتَلَ كَانْفِتَالِ اَبِي رِمْثَةَ يَعْنِي نَفْسَهُ فَقَامَ الرَّجُلُ الَّذِيْ اَدْرَكَ مَعَهُ التَّكْبِيْرَةَ الْاُوْلٰى مِنَ الصَّلَاةِ يَشْفَعُ فَوَثَبَ عُمَرُ فَاَخَذَ بِمَنْكِبَيْهِ فَهَزَّهُ ثُمَّ قَالَ اِجْلِسْ فَاِنَّهُ لَنْ يَهْلِكَ اَهْلُ الْكِتَابِ اِلَّا اَنَّهُ لَمْ يَكُنْ بَيْنَ صَلَاتِهِمْ فَصْلٌ فَرَفَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَصَرَهُ فَقَالَ اَصَابَ اللّٰهُ بِكَ يَا ابْنَ الْخَطَّابِ۔ (رواه ابوداؤد)

972. Sayyiduna Al-Azraq ibn Qays رحمه الله narrated that they offered *salah* with their imam whose kunyah was Abu Rimthath رضی الله عنه. He said to them (one day, after the *salah*), "I offered this *salah* or the like of it with Allah's Messenger صلى الله عليه وسلم (one day)." He added, "Abu Bakr رضی الله عنه and Umar رضی الله عنه were standing in the first row to his right. There was a man who joined the *salah* at the takbir oola (first takbir). The Prophet صلى الله عليه وسلم led the *salah* and made the salvation to the right and the left till we saw the whiteness of his cheeks. Then he turned and sat as Ab Rimathah (meaning, myself) has done now. That man who had joined him at the first takbir of the *salah* got up to begin another *salah*. Umar رضی الله عنه jumped up, seized him by his shoulders, shook him and said, "Sit down! Indeed, the People of the Book never were ruined but because there was not any interval between their *salahs*.' The Prophet صلى الله عليه وسلم raised his eyes and remarked, 'O Ibn Khattab, Allah has guided you to the truth."[1]

COMMENTARY: Abu Rimthah رحمه الله had pointed out to the *salah* that he had offered with the Prophet صلى الله عليه وسلم. it was the *salah* of zuhr or asr.

The man referred to had joined the *salah* from the beginning, so clearly he had not got up to complete any missed raka'ah because he was not a late-comer. He had got up after the *salah*

[1] Abu Dawud # 1007.

to offer the *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* muwakkadah.
The interval could be with the salutation or by changing places. It is as in a hadith of Sayyiduna Abu Hurayrah رضی اللہ عنہ. "What is difficult for one of you who offers the *salah* to move ahead or backward or sideways?" (It is to offer the next *salah* at a different place. Or, the interval is through conversation or going out of the mosque as in a hadith of Sayyiduna Sa'ib رضی اللہ عنہ in muslim. He said, "The Prophet صلی اللہ علیہ وسلم had commanded us not to join two *salahs* but converse between them, or go out, and so make a pause between the two."
The compiler has included this hadith here to explain that an interval is made by engaging in dhikr after the *fard salah(obligatory prayer)*. (This is found in the ahadith in the form of supplication. The *sunnah salah* may be offered after that.
The interval between the *fard (obligatory prayer)* and the optional *salah* is made to make clear that they are not one *salah*, but two different.

TASBIH AFTER *SALAH*:

(٩٧٣) وَعَنْ زَيْدِ ابْنِ ثَابِتٍ قَالَ أُمِرْنَا اَنْ نُسَبِّحَ فِيْ دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِيْنَ وَ نَحْمَدَ ثَلَاثًا وَثَلَاثِيْنَ وَنُكَبِّرَ اَرْبَعًا وَثَلَاثِيْنَ فَأُتِيَ رَجُلٌ فِي الْمَنَامِ مِنَ الْاَنْصَارِ فَقِيْلَ لَهُ اَمَرَكُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ تُسَبِّحُوْا فِيْ دُبُرِ كُلِّ صَلَاةٍ كَذَا وَكَذَا قَالَ الْاَنْصَارِيُّ فِيْ مَنَامِهٖ نَعَمْ قَالَ فَاجْعَلُوْهَا خَمْسًا وَعِشْرِيْنَ خَمْسًا وَّعِشْرِيْنَ وَاجْعَلُوْا فِيْهَا التَّهْلِيْلَ فَلَمَّا اَصْبَحَ غَدَا عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرَهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَافْعَلُوْا۔ (رواہ احمد والنسائی والدارمی)

973. Sayyiduna Zayd ibn Thabit رضی اللہ عنہ narrated that they were commanded to say after every *salah* (سبحن الله) thirty-three times, (الحمد لله) thirty-three times and (الله اكبر) thirty-four times. A man among the ansar had a dream in which he was asked (by an angel) "Has Allah's Messenger صلی اللہ علیہ وسلم commanded you to glorify Allah in such a way after every *salah* ?" The ansar answered in his dream, "Yes." The angel said, "Make it twenty-five times each and add with that the tahlil (لا اله الا الله) twenty-five times (to make it one hundred)." In the morning, when he met the Prophet صلی اللہ علیہ وسلم, he informed him and Allah's Messenger صلی اللہ علیہ وسلم said (to all of them), "Do so accordingly."[1]

COMMENTARY: The Prophet's صلی اللہ علیہ وسلم command to do accordingly means that they should abide by what he had instructed them to do, and sometimes they should do also as the angel had suggested. Since this is also a form of dhikr, the Prophet صلى الله عليه وسلم confirmed it. If he had not approved it, the dream would not have been an evidence and a licence by itself.

MERIT OF AAYAT UL-KURSI

(٩٧٤) وَعَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اَعْوَادِ هٰذَا الْمِنْبَرِ يَقُوْلُ مَنْ قَرَاءَ اٰيَةَ الْكُرْسِيِّ فِيْ دُبُرِ كُلِّ صَلَاةٍ لَمْ يَمْنَعْهُ مِنْ دُخُوْلِ الْجَنَّةِ اِلَّا الْمَوْتُ وَمَنْ قَرَأَ هَا حِيْنَ يَأْخُذُ مَضْجَعَهُ

[1] Nasa'I # 1350, Darimi # 1354, Musnad Ahmad 5-184.

اٰمَنَهُ اللّٰهُ عَلٰى دَارِهٖ وَدَارِ جَارِهٖ وَاَهْلِ دُوَيْرَاتٍ حَوْلَهٗ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَقَالَ اِسْنَادُهٗ ضَعِيْفٌ۔

974. Sayyiduna Ali رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say on the timbers of that pulpit (of the Masjid Nabwi), "If anyone recites the aayatul-kursi at the end of every *salah*, nothing stops him from entering paradise but death. If anyone recites it when he goes to bed,. Allah grants security to him (and) at his house, his neighbour's house and the houses around him (though they may not be adjoining houses)."[1]

Bayhaqi said its isnad is weak.

COMMENTARY: The words that only death stops one who recites aayat ul-kursi from entering paradise create some confusion because death in itself is a means to go to paradise. Hence, the words aught to have been 'nothing but life prevents him from entering the paradise.' In this world, man is trapped in the net of life. When life ends with death only then will it be possible to enter paradise. Hence, not death but life is a hindrance to entry into paradise.

Allamah Teebi رحمہ اللہ has explained it in this way: death is a screen between a person and paradise. On one side is life and on the other is paradise. When the screen is removed, death will come and the person will enter paradise immediately.

Some people say that, here, death means a person's being locked in the grave before his revival from it on the day of resurrection. When he is raised from the grave, he will go to paradise instantly.

This hadith is weak. However, as stated earlier, even weak ahadith are followed as far as merits of deeds are concerned.

Nasa'I, Ibn Hiban and Tabarani رحمہ اللہ have transmitted the first portion of the hadith. in a version, the surah al-Ikhlas is also mentioned the aayat ul-kursi.

EXCELLENCE OF DHIKR AFTER FAJR AND MAGHRIB

(٩٧٥) وَعَنْ عَبْدِ الرَّحْمٰنِ ابْنِ غَنَمٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ قَبْلَ اَنْ يَنْصَرِفَ وَيَثْنِيَ رِجْلَيْهِ مِنْ صَلَاةِ الْمَغْرِبِ وَالصُّبْحِ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ عَشْرَ مَرَّاتٍ كُتِبَ لَهٗ بِكُلِّ وَاحِدَةٍ عَشْرُ حَسَنَاتٍ وَمُحِيَتْ عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهٗ عَشْرُ دَرَجَاتٍ وَكَانَتْ لَهٗ حِرْزًا مِنْ كُلِّ مَكْرُوْهٍ وَحِرْزًا مِنَ الشَّيْطَانِ الرَّجِيْمِ وَلَمْ يَحِلَّ لِذَنْبٍ اَنْ يُدْرِكَهٗ اِلَّا الشِّرْكَ وَكَانَ مِنْ اَفْضَلِ النَّاسِ عَمَلًا اِلَّا رَجُلًا يَفْضُلُهٗ يَقُوْلُ اَفْضَلَ مِمَّا قَالَ رَوَاهُ اَحْمَدُ وَرَوَى التِّرْمِذِيُّ نَحْوَهٗ

975. Sayyiduna Abdur Rahman ibn Ghanm رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If anyone says ten times before he moves from his place and folds back his feet after the *salah* of maghrib and fajr:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

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[1] Bayhaqi in Shu'ab ul-teman # 2395.

There is no God but Allah, Alone, He has no partner, to Him belong the sovereignty and to Him belongs praise, in His hand is good, He gives life and causes death and He is over all things Powerful.
Ten pieties are recorded for him each time (he says so), then bad deeds are erased from him and he is elevated by ten ranks. These words become a means of security for him from every bad thing and from the accursed devil, and no kind of sin, except polytheism, will cause him to be ruined. He will be the most excellent of the people excepting one who excels him by (better deeds) saying what is better than that which he has said."[1]

(٩٧٦) عَنْ اَبِي ذَرٍّ اِلٰى قَوْلِهٖ اِلَّا الشِّرْكُ وَلَمْ يَذْكُرْ صَلَاةَ الْمَغْرِبِ وَ لَا بِيَدِهِ الْخَيْرُ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ۔

976. Sayyiduna Abu Dharr رضی اللہ عنہ narrated this hadit (# 975) up to the words (الا الشرک) except polytheism (to be ruined). And did not mention the *salah* of maghrib and (بیدہ الخیر) (in His hand is good). [2]

DHIKR AFTER *SALAH* OF FAJR

(٩٧٧) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بَعْثًا قِبَلَ نَجْدٍ فَغَنِمُوْا غَنَائِمَ كَثِيْرَةً وَاَسْرَعُوا الرَّجْعَةَ فَقَالَ رَجُلٌ مِنَّا لَمْ يَخْرُجْ مَا رَاَيْنَا بَعْثًا اَسْرَعَ رَجْعَةً وَلَا اَفْضَلَ غَنِيْمَةً مِنْ هٰذَا الْبَعْثِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ اَدُلُّكُمْ عَلٰى قَوْمٍ اَفْضَلَ غَنِيْمَةً وَاَفْضَلَ رَجْعَةً قَوْمًا شَهِدُوْا صَلَاةَ الصُّبْحِ ثُمَّ جَلَسُوْا يَذْكُرُوْنَ اللّٰهَ حَتّٰى طَلَعَتِ الشَّمْسُ فَاُولٰئِكَ اَسْرَعُ رَجْعَةً وَاَفْضَلُ غَنِيْمَةً رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَحَمَّادُ ابْنُ اَبِيْ حُمَيْدٍ الرَّاوِي هُوَ ضَعِيْفٌ فِي الْحَدِيْثِ۔

977. Sayyiduna Umar ibn Khattab رضی اللہ عنہ narrated that (once) the Prophet صلی اللہ علیہ وسلم sent an army to Najd. They seized a heavy booty and returned (to Madinah) very soon. A man among them who had not gone out remarked, "We have never seen an army that has returned as quickly and brought as much booty. "The Prophet صلی اللہ علیہ وسلم asked. "Shall I not point out to you a people with a better oot and a quicker return? They are those who attended the fajr congregational *salah* and remained seated remembering Allah till the sun rose. They are the quickest to return and have the best booty."[3]
Ttirmidhi said that this hadith is gharib and Hammad ibn Abu Humayd the narrator is weak in hadith narration.

COMMENTARY: The army to Najd collected worldly goods but these people earned in a short time a huge reward that is lasting. It is as Allah says:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ۔

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[1] Musnad Ahmad 4-227.
[2] Tirmidhi # 3485, saying that the hadith is hasan sahib ghaib.
[3] Tirmidhi # 3572.

{That which is with you comes to end and that which is with Allah is lasting.} (16:96) Hence, these people excelled in both ways. They collected a heavy booty and were quicker to accomplish their task.

CHAPTER - XX

WHAT ACTIVITY IS DISALLOWED DURING *SALAH* AND WHAT IS ALLOWED

بَابُ مَا لَا يَجُوْزُ مِنَ الْعَمَلِ فِي الصَّلٰوةِ وَمَا يُبَاحُ مِنْهُ

Such things will be mentioned in this chapter as are permitted during *salah*. Such things will be mentioned too as are unlawful, disliked (makruh (unbecoming))and may or may not be done (mubah) and such as have an effect on the *salah*.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

RESPONSE TO SNEEZER

(٩٧٨) عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ قَالَ بَيْنَا اَنَا اُصَلِّي مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا عَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ يَرْحَمُكَ اللّٰهُ فَرَمَانِي الْقَوْمُ بِاَبْصَارِهِمْ فَقُلْتُ وَاثُكْلَ اُمِّيَاهُ مَا شَانُكُمْ تَنْظُرُوْنَ إِلَيَّ فَجَعَلُوْا يَضْرِبُوْنَ بِاَيْدِيهِمْ عَلٰى اَفْخَاذِهِمْ فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُوْنَنِي لٰكِنِّي سَكَتُّ فَلَمَّا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبِأَبِيْ هُوَ وَاُمِّي مَارَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ اَحْسَنَ تَعْلِيْمًا مِنْهُ فَوَاللّٰهِ مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي قَالَ إِنَّ هٰذِهِ الصَّلَاةَ لَا يُصْلَحُ فِيْهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ إِنَّمَا هِيَ التَّسْبِيْحُ وَالتَّكْبِيْرُ وَقِرَاءَةُ الْقُرْاٰنِ اَوْكَمَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّي حَدِيْثُ عَهْدٍ بِجَاهِلِيَّةٍ وَقَدْ جَاءَنَا اللّٰهُ بِالْاِسْلَامِ وَاِنَّ مِنَّا رِجَالًا يَأْتُوْنَ الْكُهَّانَ قَالَ فَلَا تَأْتِهِمْ قُلْتُ وَمِنَّا رِجَالٌ يَتَطَيَّرُوْنَ قَالَ ذٰلِكَ شَيْءٌ يَجِدُوْنَهُ فِيْ صُدُوْرِهِمْ فَلَا يَصُدَّنَّهُمْ قَالَ قُلْتُ وَمِنَّا رِجَالٌ يَخُطُّوْنَ قَالَ كَانَ نَبِيٌّ مِنَ الْاَنْبِيَاءِ يَخُطُّ فَمَنْ وَّافَقَ خَطَّهُ فَذَاكَ رَوَاهُ مُسْلِمٌ قَوْلُهُ لٰكِنِّي سَكَتُّ هٰكَذَا وَجَدْتُ فِيْ صَحِيْحِ مُسْلِمٍ وَكِتَابِ الْحُمَيْدِيِّ وَصُحِّحَ فِيْ جَامِعِ الْاُصُوْلِ بِلَفْظَةِ كَذَا فَوْقَ لٰكِنِّي۔

978. Sayyiduna Mu'awiyah ibn Al-Hakam رضی اللہ عنہ **narrated that while he was offering *salah* with Allah's Messenger** صلى الله عليه وسلم **someone sneezed. So, he (responded with) (Arabic) (may Allah have mercy on you). The other people stare at him (for speaking during *salah*). He scolded them," May your mother lose you! Why do you stare at me?" They (tried to silence him by), striking their hands on their thighs. He realized that they wished him to be silent, (he was angry) but he became quiet. When Allah's, Messenger** صلى الله عليه وسلم **finished the *salah* - and he declared that he had not seen a teacher before him and after him who instructed in a**

better way than he - and said, "I would give my parents in ransom for him." He swore by Allah and said that neither did he scold and beat or revile him but said, "This *salah*, nothing of human speech is proper in *salah*. It is made up only of tasbih, takbir and recital of the Qur'an" or as Allah's Messenger صلى الله عليه وسلم said. Then, Mu'awiyah رحمه الله asked, "O Messenger صلى الله عليه وسلم of Allah, until shortly before now, I was a non - Muslim and Allah has now brought Islam to us. There are men among us who go to soothsayers." The Prophet صلى الله عليه وسلم said, "Do not go to them." He then said, "There are those among us who take omens." He said "This is what they find in their hearts (being their hunch and mental contriving). They must not be misled by them." He then asked about men who draw lines. The Prophet صلى الله عليه وسلم said, "There was a Prophet who drew lines. He whose lines are drawn in conformity with the lines drawn by the Prophet, that is it (he gets it)."
The compiler of Mishkat found the words (لكنى سكت) (but he became quiet) in this way in Muslim and Kitab Hamaydi, but the compiler of Jami'ul-Usul has written (كذا) (but) to question or confirm its correctness.[1]

COMMENTARY: 'May your mother lose you!' These words have been explained previously. They are spoken when words or deeds of the addressee astonish someone.

It seems that the sneezer had said (الحمد لله) so that Sayyiduna Mu'awiyah رحمه الله responded with (يرحمک الله).

The question arises why the Prophet صلى الله عليه وسلم did not instruct him to offer the *salah* all over again because his *salah* was aborted? The answer is that he was recent Muslim and did not know the rules, so was condoned.

Imam Nawawi رحمه الله said that if anyone says (يرحمک الله) then his *salah* becomes void because he is addressing another man, 'may Allah have mercy on him,' then his *salah* is not voided.

Ibn Hammam رحمه الله said that if someone addresses himself (يرحمک الله) then it is like (Arabic) 'may Allah have mercy on me' and his *salah* does not become void.

'Human speech' is what people say to each other or intend to be addressed by others.

The jurists write that if someone asks one who offers *salah*. "What kind of merchandise you have?" and he answers with the words of the Qur'an (16:8).

اَلْخَيْلَ وَالْبِغَالَ وَالْحَمِيْرَ

{horses, mules and asses}

then his *salah* is aborted. The same happens when one, while offering the *salah* addresses a man named Yahya who is around (يٰيَحْيٰى خُذِ الْكِتٰبَ) (O Yahya take the book) which is also there. These are the words of the Qur'an. They are not recited but addressed to another person. However, if anyone does not address another but recites the Qur'an in this way then his *salah* does not become void.

THE KAHIN (SOOTHSAYER): The Arabs call those persons kahin who have contacts with the jinns, devils and wicked souls. The devils pass on to them false information and they claim to know the unseen The Prophet صلى الله عليه وسلم disallowed that these people should be visited. In a hadith of Abu Hurayrah رضى الله عنه, the Prophet صلى الله عليه وسلم said, "If anyone resorts to a kahin and believes in what he says... then he has nothing to do with

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[1] Muslim # 33-537, Abu Dawud # 930, Nasa'I # 930, Musnad Ahmad 5-547.

what has been sent down to Muhammad."[1]

ARRAF : He is one who uses a spell or charm or such things to give inside information about theft, lost property, etc. the Prophet صلى الله عليه وسلم also disallowed that they should be visited.

RANAL: It is a knowledge of drawing lines to learn of the unknown. The apparent words of the hadith disclose that it is allowed to some extent, but it is not so.

The Prophet صلى الله عليه وسلم who knew this practice of ramal was Prophet Idris عليه السلام or Prophet Danyal عليه السلام. As for this hadith Khattabi رحمه الله said that if anyone draws lines, he cannot match the lines of that Prophet صلى الله عليه وسلم because that was a miracle. And miracles are performed only by Prophets. If anyone claims to draw lines like a Prophet's drawing then it is wrong, because the Prophet صلى الله عليه وسلم has not defined the lines of the Prophet عليه السلام who drew them. The meaning of the hadith is that if the lines of anyone cannot conform to a Prophet's عليه السلام then it is not correct to pursue ramal.

Two other such practices amal taksir and amal takhrij are also declared by the ulama (Scholars) to be disallowed by Shari'ah (divine law).

Finally the (كذا) when written above a doubtful word implies that it is correct. Here, the word (لكنى) is not found in the Masabih, so there was doubt about its correctness. So the compiler of Jami'al-Usul put it (كذا) down above it show that it is correct.

RESPONSE TO SALAAM FORBIDDEN IN *SALAH*

(٩٧٩) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الصَّلَاةِ فَيَرُدُّ عَلَيْنَا فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا فَقُلْنَا يَا رَسُوْلَ اللّٰهِ كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلَاةِ فَتَرُدُّ عَلَيْنَا فَقَالَ إِنَّ فِي الصَّلَاةِ لَشُغْلًا۔ (متفق عليه)

979. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated, "We used to offer salaam to the Prophet صلى الله عليه وسلم while he was engaged in *salah*, and he did gave a response. The, when we returned from the Negus (after some days), we offered him salaam (while he was engaged in *salah*) but he did not reply to us (as he used to). So, (when he finished the *salah*,) we asked him, 'O Messenger of Allah, (previously) when we offered salaam to you during the *salah*, you responded to us (but, today, you did not respond)? "He said, '*Salah* itself is a serious occupation.'

COMMENTARY: When the Prophet صلى الله عليه وسلم was commissioned, the king of Ethiopia was a Christian. He was a scholar and was called the Negus (Najashi). He had known about the Prophet صلى الله عليه وسلم from the Torah and the Injil. So he believed in him and joined Allah's obedient creatures. He died in 9AH and the Prophet صلى الله عليه وسلم who was grieved at it, led the sahabah (companions) رضى الله عنه in his funeral *salah* in absentia.

When the Muslims were persecuted gravely in Makkah, the Prophet صلى الله عليه وسلم sent most of his sahabah (companions) to Ethiopia. He considered it as a honour for him and his country and he treated them very well. When the sahabah (companions) رضى الله عنه learnt that the Prophet صلى الله عليه وسلم had emigrated to Madinah, they too went to Madinah.

The hadith pertains to that time. Sayyiduna Ibn Mas'ud رضى الله عنه was among them and they

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[1] Musnad Ahmad 2-408.

were enlightened by the Prophet صلى الله عليه وسلم that *salah* is such that one is occupied in recital and tasbih and supplication. This occupation does not allow conversation and exchange of salaam with anyone. One who is engaged in *salah* is bound to concentrated on it deeply. It is unlawful to respond to anyone's salaam or converse with him, otherwise the *salah* will become void.

To respond to salaam with a nod or a gesture of one's hand does not abort the *salah*. If anyone responds in this way to another's salaam or an enquiry, his *salah* does not break but does become makruh (unbecoming). This is stated in Muniyah. (see also hadith # 989, to follow.)

MAKING GROUND SMOOTH

(٩٨٠) وَعَنْ مُعَيْقِيْبٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الرَّجُلِ يُسَوِّى التُّرَابَ حَيْثُ يَسْجُدُ قَالَ إِنْ كُنْتَ فَاعِلًا فَوَاحِدَةً۔ (متفق عليه)

980. Sayyiduna Mu'ayqib رضى الله عنه [1] narrated that a man asked the Prophet صلى الله عليه وسلم about the ground where he prostrated and levelled the earth. The Prophet صلى الله عليه وسلم said, "If the ground then do it just once." [2]

COMMENTARY: It is stated in Muniyah that while one is offering *salah* and he removes pebbles, etc. from the ground or difficult make the prostration, then the pebbles may be removed or the earth may be smoothed. This may be done only once, or at the most twice.

KHASR DISALLOWED

(٩٨١) وَعَنْ اَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَصْرِ فِي الصَّلٰوةِ۔ (متفق عليه)

981. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messneger صلى الله عليه وسلم disallowed them to put the hands on the waist during the *salah*.[3]

COMMENTARY: This version has the word (خصر) (khasr). Others have (الاختصار) or (مختصرا) Khasr is a man's waist or belly. The ulama (Scholars) say that these words mean ' to put hands on the waist.' One must not stand up with one's hands on one's waist or ribs during the *salah*.

Why is it disallowed? One reason is that it is looked down upon by society. It is the gait of the ignoble people, like eunuchs. Besides, according to another hadith, it is a form of rest for the people of hell. They will stand in this manner while waiting for the reckoning on the day of resurrection. Or, this means 'the Jews.' They stand in this manner.

Thirdly, the accursed devil stood in this manner when he was outcast to the earth.

Some people say that it implies that one must not stand resting on a stick.

Other interpretations are given too.

LOOKING SIDE WAYS

(٩٨٢) وَعَنْ عَائِشَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا قَالَتْ سَئَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْاِلْتِفَاتِ فِي

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[1] he was the freedman of Sa'eed ibn Abu al - Aas. He had kissed the seal of prophethood. He died in 40 AH.

[2] Bukhari # 1207, Muslim # 4*9-546.

[3] Bukhari # 1219,1220, Muslim # 46-545, Abu Dawud # 947, Tirmidhi # 383, Nasa'i # 890, Darimi # 1428, Musnad Ahmad 2-399.

الصَّلٰوةِ فَقَالَ هُوَ اِخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطٰنُ مِنْ صَلٰوةِ الْعَبْدِ۔ (متفق علیه)

982. Sayyidah Ayshah رضی الله عنه narrated that she asked Allah's Messenger صلی الله علیه وسلم about looking sideway during the *salah*. He said "It is a snatching. The devil snatches from a person's *salah*,[1]

COMMENTARY: If anyone is inattentive to his *salah*, the devil snatches its perfection. To look sideways is to look here and there moving the neck too away from the qiblah. The *salah* of this person becomes makruh (disapproved). If he moves his chest too away from the qiblah then his *salah* is aborted.

If only eyes turn sideways without moving neck or chest then it is not makruh (disapproved) and the *salah* is not defected, but it is not good to do so.

EYES TOWARDS HEAVEN DISALLOWED

(٩٨٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيَنْتَهِيَنَّ اَقْوَامٌ عَنْ رَفْعِهِمْ اَبْصَارِهِمْ عِنْدَ الدُّعَاءِ فِي الصَّلٰوةِ اِلَى السَّمَاءِ اَوْلَتُخْطَفَنَّ اَبْصَارُهُمْ۔ (رواه مسلم)

983. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "People must desist from raising their eyes to heaven when making supplication during the *salah* otherwise their sight will be snatched."[2]

COMMENTARY: The Prophet صلی الله علیه وسلم said by way of an interdict that if people cease not from raising their eyes to heaven while they supplicate Allah in the *salah* their eyes would be plucked.

As it is, to raise one's sight towards heaven during the *salah* is makruh (unbecoming) because, we seek refuge in Allah, it gives the impression that Allah's place is fixed there. As we know, He is free from any single place. He is Omni present.

Raising the sight to heaven apart from the *salah* is also makruh (unbecoming) in the eyes of some ulama (Scholars) but others hold that it is allowed. The correct verdict, however, is that the sight must not be raised to heaven in supplication even outside the *salah*.

According to one tradition, the Prophet صلی الله علیه وسلم used to raise his eyes towards heaven during *salah*, but he kept them down when the verse (of al-Muminun) was revealed:

وَالَّذِيْنَ هُمْ فِيْ صَلٰوتِهِمْ خَاشِعُوْنَ

{Those who in their *salah* are humble}

PROPHET'S صلی الله علیه وسلم GRAND DAUGHTER ON HIS SHOULDERS

(٩٨٤) وَعَنْ اَبِيْ قَتَادَةَ قَالَتْ رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَؤُمُّ النَّاسَ وَاُمَامَةُ بِنْتُ اَبِي الْعَاصِ عَلٰى عَاتِقِهٖ فَاِذَا رَكَعَ وَضَعَهَا وَاِذَا رَفَعَ مِنَ السُّجُوْدِ اَعَادَهَا۔ (متفق علیه)

984. Sayyiduna Abu Qatadah رضی الله عنه narrated that he saw the Prophet صلی الله علیه وسلم (one day) leading the people in *salah* while (his granddaughter) Sayyidah Umamah رضی الله عنه daughter of Sayyiduna Abu al-Aas رضی الله عنه was on his shoulder. When he

[1] Bukhari # 751, Abu Dawud # 909, Tirmidhi # 590, Nasa'I # 1196, Musnad Ahmad 6-106.

[2] Bukhari # 750, Muslim # 118-429, Nasa'I # 1193, Ibn Majah # 1045, Darimi # 1301, Musnad Ahmad 3-109.

bowed into ruku, he put her down and again, as he got up from sajdah, he replaced her (on his shoulder).[1]

COMMENTARY: Sayyidah Umamah رضی اللہ عنہ was the daughter of the Prophet's صلی اللہ علیہ وسلم daughter Sayyidah Zaynab رضی اللہ عنہ and sun-in -law Sayyiduna Abu al-Aas رضی اللہ عنہ.

A question arises why did a Prophet صلی اللہ علیہ وسلم do that because picking her up and putting her down was *Fi'l kathir* (much action), if not that then it surely was *Fi'l qalil* (little action)? During *salah*, any action is makru, so why did he do it? (Fi'l Kathir (فعل كثير) is what is done again and again, particularly with both hands).

Khattabi رحمہ اللہ answered this questing in these words. "The Prophet صلی اللہ علیہ وسلم did noty pick her up and put her down intentionally on his own. She was very attached to him. She climbed up his shoulders on her own and perched herself there. When he went into ruku, she dropped down from his shoulders. This is represented as the Prophet صلی اللہ علیہ وسلم doing that. Thus, it was not his action. Rather, it is ascribed to him figuratively. In view of this explanation, it cannot be said that this was fi'l kathir because *fil kathir* is that action which is done repeatedly, one after another in this case, it was not done one after another.

It may also be said that this action was done when fi'l kathir was not forbidden in the *salah*. Or, that it was allowed exclusively to the Prophet صلی اللہ علیہ وسلم.

SUPPRESS YAWNING

(٩٨٥) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا تَثَاءَبَ اَحَدُكُمْ فِي الصَّلٰوةِ فَلْيُكْظِمْ مَا اسْتَطَاعَ فَإِنَّ الشَّيْطٰنَ يَدْخُلُ۔ (رَوَاهُ مُسْلِمٌ)

985. Sayyiduna Abu Sa'eed narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you gets the urge to yawn, he must suppress it as for as possible otherwise the devil gets in."[2]

Another version is:

(٩٨٦) فِي رِوَايَةِ الْبُخَارِيِّ عَنْ اَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ إِذَا تَثَاءَبَ اَحَدُكُمْ فِي الصَّلٰوةِ فَلْيُكْظِمْ مَا اسْتَطَاعَ وَلَا يَقُلْ هَا فَإِنَّمَا ذَالِكُمْ مِنَ الشَّيْطٰنِ يَضْحَكُ مِنْهُ

986. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that when any of you gets the urge to , .wn, he must suppress it the best he can and he must not let out. "Haa" because that comes from the devil. He laughs at it.[3]

COMMENTARY: When the belly is full and the body is heavy, one gets the yawn. It makes one lazy and slow in worship. This is described as the devil entering the mouth. This means that it becomes easy for the devil to tempt the person who offers the *salah* get an opportunity to stop him from worship. This condition pleases the devil very much and it also is the devil's true pursuit.

So at the urge of yawn during the *salah*, one must restrain the yawn by keeping the mouth shut. The lips should be pressed together grasping the lower with the teeth, or putting the back of the left hand on the mouth.

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[1] Muslim # 42-543, Nasa'I # 1105, Musnad ahmad 5-296.

[2] Muslim # 57-2995, Abu Dawud # 5027, Tirmidhi # 370. Musnad Ahmad 9173

[3] Bukhari # 401, Muslim # 56-2994, Abu Dawud # 5028.

Some people say that the best way to stop yawning is to tell oneself that the Prophet صلى الله عليه وسلم never yawned. It is said that this method is most effective.

WITH THE JINN

(٩٨٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ عِفْرِيْتًا مِنَ الْجِنِّ تَفَلَّتَ الْبَارِحَةَ لِيَقْطَعَ عَلَيَّ صَلَاتِيْ فَاَمْكَنَنِي اللّٰهُ مِنْهُ فَاَخَذْتُهُ فَاَرَدْتُ اَنْ اَرْبِطَهُ عَلٰى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتّٰى تَنْظُرُوْا اِلَيْهِ كُلُّكُمْ فَذَكَرْتُ دَعْوَةَ اَخِيْ سُلَيْمَانَ رَبِّ هَبْ لِيْ مُلْكًا لَّا يَنْبَغِيْ لِاَحَدٍ مِنْ بَعْدِيْ فَرَدَدْتُهٗ خَاسِئًا۔ (متفق عليه)

987. Sayyiduna Abu Hurayrah رضى الله عنه narrated that that Allah's Messenger صلى الله عليه وسلم said, "An ifrit of the jinn(one of their rebellious devils) escaped last night to disturb me in my *salah*, but Allah enabled me to seize him. I intended to bind him to one of the pillars of the mosque so that all of you might look at him. But, I remembered the prayer of my brother Sulayman عليه السلام:

رَبِّ هَبْ لِيْ مُلْكًا لَّا يَنْبَغِيْ لِاَحَدٍ مِنْ بَعْدِيْ

{My Lord...bestow on me a kingdom such as may not suit to any one after me.} (38:35) So, I let him go disgraced."[1]

COMMENTARY: The prayer of Prophet Sulayman عليه السلام sought from Allah the power to subdue the jinns and devils and to be able to employ them for his work. He had prayed to Allah for this distinction for himself to the exclusion of others. So the Prophet صلى الله عليه وسلم did not wish to encroach on Prophet Sulayman's عليه السلام exclusive distinction and to demonstrate his ability to employ them otherwise he too enjoyed this distinction to subdue them to a greater extent than prophet Sulayman عليه السلام.

The hadith teaches us that the *salah* does not abort if a devil is touched.

PERMISSION TO GIVE INDICATION WHILE IN *SALAH*

(٩٨٨) وَعَنْ سَهْلِ ابْنِ اَبِيْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَابَهٗ شَيْءٌ فِيْ صَلٰوتِهٖ فَلْيُسَبِّحْ فَاِنَّمَا التَّصْفِيْقُ لِلنِّسَاءِ وَفِيْ رِوَايَةٍ قَالَ اَلتَّسْبِيْحُ لِلرِّجَالِ وَالتَّصْفِيْقُ لِلنِّسَاءِ۔ (متفق عليه)

988. Sayyiduna Sahl ibn Abu Sa'd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anything happens to a person during his *salah*, he should say, 'subhanAllah' (سبحن الله). As for clapping, it is only for women."

According to another version, he said, "To say Subhan Allah is for men and to clap is for women."[2]

COMMENTARY: It anything exceptional happens to someone during his *salah*. For instance, if someone is offering *salah* in his home and another person calls him at the door not knowing that he is engaged in *salah* and no one else is in the house to answer at the door. In this case, the man who is offering the *salah* must say loudly subhan Allah to

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[1] Bukhari # 461, Muslim # 39-541, Musnad Ahmad 2-298.

[2] Bukhari E 1204, Muslim # 102-421, Abu Dawud # 940, Nasai # 784, Darimi # 1364, Muwatta Maalik # 920-64, Musnad Ahmad 5-333.

indicate to the visitor that he is occupied in *salah*.
In the same situation, if a woman is engaged in *salah*, she should not say subhan Allah but should clap her hands. The visitor would understand that there only is a women in ah house and she is offering *salah*. A woman is disallowed to say subhan Allah because like her person, her voice too has to be concealed from stranger man.
She must clap by striking the palm of her right hand on the back of her left wrist. If she strikes the palm of one hand on the palm of the other, then her *salah* will become void.

SECTION II اَلْفَصْلُ الثَّانِيْ

RESPONSE TO SALAAM

(٩٨٩) عَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الصَّلٰوةِ قَبْلَ اَنْ نَاْتِيَ اَرْضَ الْحَبَشَةِ فَيَرُدُّ عَلَيْنَا فَلَمَّا رَجَعْنَا مِنْ اَرْضِ الْحَبَشَةِ اَتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ حَتّٰى اِذَا قَضٰى صَلٰوتَهُ قَالَ اِنَّ اللّٰهَ يُحْدِثُ مِنْ اَمْرِهٖ مَا يَشَاءُ وَاِنَّ مِمَّا اَحْدَثَ اَنْ لَّا تَتَكَلَّمُوْا فِي الصَّلٰوةِ فَرَدَّ عَلَيَّ السَّلَامَ

989. Sayyiduna Abdullah ibn Mas'ud naraated, "we used to offer salaam to the Prophet صلى الله عليه وسلم while he was engaged in *salah* and he responded to our salaam. This was before we went to Ethiopia. When we returned fro Ethiopia, I came to him and found him engaged in *salah*. I offered him salaam but he did not respond to me till he had finished his *salah* when he said, 'Allah makes known a command as He wishes. So, he has now made known that you should not converse during *salah*, and he gave response to my salaam."[1]

(٩٩٠) وَقَالَ اِنَّمَا الصَّلٰوةُ لِقِرَاءَةِ الْقُرْاٰنِ وَذِكْرِ اللّٰهِ فَاِذَا كُنْتَ فِيْهَا فَلْيَكُنْ ذَالِكَ شَانَكَ۔ (رواه ابوداؤد)

990. "And, he said, '*Salah* is only for (the purpose of) reciting the Quran and dhikr (remembering) of Allah. Hence, when you offer it let that be your pursuit."[2]

COMMENTARY: Ibn Maalik رحمه الله said that this hadith is evidence that it is mustahab to give response to salaam after finishing the *salah*. Similarly, if anyone is in a privy, or reciting the Quran and another person greets him (with salaam), it is mustahab to respond to him after getting over from whatever he had being doing. (see also hadith # 979).

RESPONDING BY SINGS

(٩٩١) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قُلْتُ لِبِلَالٍ كَيْفَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرُدُّ عَلَيْهِمْ حِيْنَ كَانُوْا يُسَلِّمُوْنَ عَلَيْهِ وَهُوَ فِي الصَّلٰوةِ قَالَ كَانَ يُشِيْرُ بِيَدِهٖ رَوَاهُ التِّرْمِذِيُّ وَفِيْ رِوَايَةِ النَّسَائِيِّ نَحْوُهُ وَعِوَضَ بِلَالٍ صُهَيْبٌ۔

991. Sayyiduna Ibn Umar رضى الله عنه narrated that he asked Sayyiduna Bilal رضى الله عنه "How did the Prophet صلى الله عليه وسلم respond to them when they offered him salaam and he was engaged in *salah*?" He said, "He made a gesture (of response) with his hand."

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[1] Abu Dawud # 924, Musnad ahmad 1-377.

[2] Abu Dawud # 931 (part of lengthy hadith of Mu'awyah رضى الله عنه)

The version of Nasa'I is like it, but instead of Bilal رضی اللہ عنہ, the named one is Suhayb رضی اللہ عنہ[1]

COMMENTARY: When the Prophet صلی اللہ علیہ وسلم was engaged in *salah* and anyone greeted him with salaam, he responded with a gesture. He opened his hand flat with the palm facing the ground. This is explained in Abu Dawud (# 927) and other books. And he merely pointed with his finger (in response).

It is stated in Fatwa Zahiriyah and in Khulasah that if anyone who is engaged in *salah* gives a response to a salaam with a gesture of hand or head then his *salah* does not become void. However, the correct and agreed verdict is as given in Sharah Muniyah, Shaami, etc. that it is makruh (unbecoming) tanzihi to respond to anyone's salaam during the *salah* with a nod or sign of the hand. This hadith about the Prophet's صلی اللہ علیہ وسلم gesture is of the time when conversation was not disallowed in the *salah*. When conversation of any kind was disallowed in the *salah*, the permission to respond to a salaam verbally or by gesture was also withdrawn because to make a gesture is also like conversing.

HAMD AFTER SNEEZING

(٩٩٢) وَعَنْ رِّفَاعَةِ ابْنِ رَافِعٍ قَالَ صَلَّيْتُ خَلْفَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَعَطَسْتُ فَقُلْتُ اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضٰى فَلَمَّا صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنْصَرَفَ فَقَالَ مَنِ الْمُتَكَلِّمُ فِي الصَّلٰوةِ فَلَمْ يَتَكَلَّمْ اَحَدٌ ثُمَّ قَالَهَا الثَّانِيَةَ فَلَمْ يَتَكَلَّمْ اَحَدٌ ثُمَّ قَالَهَا الثَّالِثَةَ فَقَالَ رِفَاعَةُ اَنَا يَا رَسُوْلَ اللّٰهِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهٖ لَقَدِ ابْتَدَرَهَا بِضْعَةٌ وَّثَلَاثُوْنَ مَلَكًا اَيُّهُمْ يَصْعَدُ بِهَا۔ (رواہ الترمذی وابوداؤد والنسائی)

992. Sayyiduna Rafa'ah ibn Rafi رضی اللہ عنہ narrated that he offered *salah* behind Allah;s Messenger صلی اللہ علیہ وسلم (one day). He happened to sneeze (in the course of it) and he said:

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضٰى

'All praise belongs to Allah, plenty of praise, pure with blessings in it and blessings over it as is dear and pleasing to our Lord.'

When Allah's Messenger صلی اللہ علیہ وسلم finished the *salah*, he turned towards the congregation and asked, "Who was the one who spoke during the *salah*?" No one answered then, he asked a second time but, again, no one answered. Then, he asked a third time. So, Rifa'ah رضی اللہ عنہ said, "I, O Messenger of Allah!" On that, the Prophet صلی اللہ علیہ وسلم said, "By him who has my soul in his hand, indeed, over thirty angels vied with each other to it to see which of them ascended with it."[2]

COMMENTARY: Ibn Maalik رحمہ اللہ says that the hadith is evidence that the sneezer is

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[1] Tirmidhi # 368, Nasai # 1187, Abu Dawud # 1197 (Nasai from Ibn Umer from Suhayb رضی اللہ عنہ)

[2] Bukhari # 799, Muslim # 149-600, Abu Dawud # 770, Tirmidhi # 404, Nasai # 931, Muwatta # 1507-25, Musnad ahmad 4-340.

permitted to praise Allah (الحمد لله) in the *salah*. But, it is better to say it to oneself. On, to prevent doing what is not the Preferable, one may keep quiet after the sneeze as stated in sharah muniyah.

YAWNING IS FROM THE DEVIL

(٩٩٣) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلتَّثَاؤُبُ فِي الصَّلٰوةِ مِنَ الشَّيْطٰنِ فَاِذَا تَثَاءَبَ اَحَدُكُمْ فَلْيَكْظِمْ مَا اسْتَطَاعَ۔ رَوَاهُ التِّرْمِذِيُّ وَفِي اُخْرٰى لَهُ وَلِابْنِ مَاجَةَ فَلْيَضَعْ يَدَهُ عَلٰى فِيْهِ۔

993. Sayyiduna Abu Hurayrah رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "Yawning in the *salah* is from the devil. When one you gets it, he must suppress it as for as possible."**

According to another version, he said (also), "He must put his hand over his mouth."[1]

COMMENTARY: We have stated that previously (hadith # 985, 986) that yawning is from the devil in the sense that it causes lethargy and sleepiness during *salah*. The devil is pleased at this effect.

LOCKING FINGERS TOGETHER

(٩٩٤) وَعَنْ كَعْبِ اِبْنِ عُجْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَوَضَّأَ اَحَدُكُمْ فَاَحْسَنَ وُضُوْءَهٗ ثُمَّ خَرَجَ عَامِدًا اِلَى الْمَسْجِدِ فَلَا يُشَبِّكَنَّ بَيْنَ اَصَابِعِهٖ فَاِنَّهٗ فِي الصَّلٰوةِ۔ (رواه احمد و الترمذی وابوداؤد والنسائی والدارمی)

994. Sayyiduna Ka'b ibn Ujrah رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "When any of you makes ablution, he must do it well. Then, he must make intention (to offer *salah* and) go towards the mosque and (while going) he must not intertwine his finger because (from then on) he is (as if) engaged in *salah*."**[2]

COMMENTARY: When a person makes ablution, he must observe all rules for it and with complete attention to make it perfect. The ulama (Scholars) say that this condition will reflect in the *salah* through humbleness and a submissive attitude.

After that, as he goes towards the mosque for the *salah*, he must not interlace the finger of one hand into those of the other in playful manner. When he has resolved to offer the *salah*, he is purported to be in *salah*. It is contrary to humility and submisiveness, so it is disallowed during the *salah* and anything disallowed during it, is also disallowed while going for *salah*.

Thus, this hadith may be taken to call for an attentive mind and humility, a mannered and dignified approach while walking for the *salah*.

Imam Bukhari has created a chapter in his sahih on the subject on entwining fingers in the mosque.[3]

He has placed two hadith under it,[4] both say that it is permitted to entwine fingers while in the mosque. So the ulama (Scholars) say that it is forbidden to do it merely by way of play and enjoyment, but if anyone does it to put forward an example, then it is allowed.[5]

Or, we may say that the hadiths of Imam Bukhari pertain to the time when it was not forbidden to entwine the fingers.

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[1] Tirmidhi # 370, Ibn Majah # 968.

[2] Abu Dawud # 562, Tirmidhi # 386, Darimi # 1404, Musnad Ahmad 4-243.

[3] Chapter 88: To close one hands by inter lacking fingers in the mosque or outside

[4] Hadith # 478, 479

[5] Hadith # 481, 482.

LOOKING HITHER AND THITHER

(٩٩٥) وَعَنْ اَبِي ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ اللّٰهُ تَعَالٰى عَزَّ وَجَلَّ مُقْبِلًا عَلَى الْعَبْدِ وَهُوَ فِيْ صَلَاتِهٖ مَا لَمْ يَلْتَفِتْ فَإِذَا الْتَفَتَ اِنْصَرَفَ عَنْهُ۔ (رواه احمد وابوداؤد والنسائی والدارمی)

995. Sayyiduna Abu Dharr رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah, Mighty and Glorious, does not cease to look with approval towards the slave while he is engaged in *salah* as long as he does not glance sideways (turning his neck). But when he glances hither and thither, Allah turns away from him."[1]

COMMENTARY: Ibn Maalik رحمه الله said that the words 'Allah turns away from who turns his neck sideways during the *salah* is diminished.

Tirmidhi has transmitted a hadith of Sayyiduna Anas رضی الله عنه that when a person stands in *salah*, the Lord, Mighty and Glorious, turns towards him. But, when he looks here and there, to other things, Allah says, 'O Son of Aadam, who do you look at. Do you have anyone better than me who attracts your attention? Look towards Me. When he again diverts his glance, the Lord repeats his words. When he does it a third time, the Lord turns away his attention from this slave as in worthy of Him.

GLANCE AT PLACE PROSTRATION

(٩٩٦) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا اَنَسُ (رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ) اِجْعَلْ بَصَرَكَ حَيْثُ تَسْجُدُ رَوَاهُ الْبَيْهَقِيُّ فِيْ سُنَنِ الْكَبِيْرِ مِنْ طَرِيْقِ الْحَسَنِ عَنْ اَنَسٍ يَرْفَعُهُ الْجَزْرِيُّ۔

996. Sayyiduna Anas رضی الله عنه narrated that the Prophet صلى الله عليه وسلم said to him, "O Anas, fix your sight at the spot where you will prostrate yourself."[2]
Bayhaqi transmitted it......

COMMENTARY: The shafi'is go by the literal meaning of the hadith and keep their sight on the spot of prostration throughout the *salah*. But, Allamah Teebi رحمه الله said that it is mustahab to keep the gaze at the place where one prostrates oneself during the standing posture, at the back of feet during the bowing, towards the nose during the prostration and on the lap nose during t he prostration and on the lap while sitting. The Hanafis follow it with the addition that while making the salutation they put their gaze on the shoulders. Some ulama (Scholars) hold the while offering *salah* in the Haram, the gaze should be on the kabah.

It is makruh (unbecoming), therefore, to shut one's eyes during the *salah*.

In the original Mishkat, there is a blank space after the hadith. Later on, someone has appended the words 'Bayhaqi' till 'al-Jazri.'

WARNING ON LETTING SIGHT WONDER

(٩٩٧) وَعَنْهُ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا بُنَيَّ اِيَّاكَ وَالْاِلْتِفَاتَ فِي الصَّلٰوةِ فَاِنَّ الْاِلْتِفَاتَ فِي الصَّلٰوةِ هَلَكَةٌ فَاِنْ كَانَ لَابُدَّ فَفِي التَّطَوُّعِ لَا فِي الْفَرِيْضَةِ۔ (رواه الترمذی)

997. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said to him, "O son, beware of looking here and there during the *salah*, for, turning (the

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[1] Abu Dawud # 909, Nasai # 1195, Darimi # 1423 Musnad Ahmad 5-172.
[2] Bayhaqi in Sunan Kabra 2-284.

neck around) in *salah* spells destruction. If there is no escape (from it) then do it in the supererogatory but not in the prescribed."[1]

COMMENTARY: To turn the neck and look hither and thither during the *salah* spells destruction in the hereafter. One who does it, obeys the devil because this is what the devil aims at.

If one is unmindful of losing from his *salah* then, at least, he must be careful during the obligatory *salah*, for the optional is somewhat easier. But, any loss in the optional *salah* will ultimately cause loss in the prescribed because the optional make up any shortcoming in the prescribed. So, the hadith does not imply that one's warning sight in the optional is not makruh (unbecoming). The hadith only urges the worshipper to be very careful during the prescribed *salah*. The hadith only says that the disapproval of looking all around is more marked during the prescribed *salah* than in the optional.

LOOKING SIDEWAYS WITHOUT TURNING NECK

(٩٩٨) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَلْحَظُ فِي الصَّلٰوةِ يَمِيْنًا وَّشِمَالًا وَيَلْوِيْ عُنُقَهٗ خَلْفَ ظَهْرِهٖ۔ (رواه الترمذی والنسائی)

998. Sayyduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم used to cast on oblique glance (right and left) during the *salah* without turning his neck to look behind him.[2]

COMMENTARY: The Prophet صلی الله علیه وسلم cast an oblique glance during the *salah* to let the people know that (it was not disallowed to do so, and) it does not abort the *salah*. Or, he did it to study the muqtadis behind him.

While it is makruh (disapproved) to look Sideways turning the neck around, it is not makruh (disapproved) to look sideways without turning the neck. But, it is not good to do so.

DEVIL INFLUENCE

(٩٩٩) وَعَنْ عَدِيِّ ابْنِ ثَابِتٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ رَفَعَهٗ قَالَ الْعُطَاسُ وَالنُّعَاسُ وَالتَّثَائُبُ فِي الصَّلٰوةِ وَالْحَيْضُ وَالْقَيْئُ وَالرُّعَافُ مِنَ الشَّيْطٰنِ۔ (رواه الترمذی)

999. Sayyiduna Adi ibn Thabit reported from his father from his grandfather who traced this hadith to the prophet صلی الله علیه وسلم that sneezing, being sleepy and yawning during the *salah* as well as menstruating. Vomiting and nose bleeding are from the devil.[3]

COMMENTARY: When any of these things happens in the *salah*, the devil feels delighted. These things dater from the *salah*. Sneezing, here, implies too much sneezing otherwise a hadith says that Allah loves sneeze which means a moderate amount of sneezing which is less than three. Or, Allah loves sneezing outside the *salah*. During *salah*, it is makruh (disapproved). In one way or other, these things disturb or spoil the *salah* and the last three negate it. So, they are mentioned separately.

WEEPING DURING *SALAH*

(١٠٠٠) وَعَنْ مُطَرِّفِ بْنِ عَبْدِاللّٰهِ بْنِ الشِّخِّيْرِ عَنْ اَبِيْهِ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّيْ

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[1] Tirmidhi # 589.

[2] Tirmidhi # 587, Nasai # 1201, Musnad Ahmad 1-275.

[3] Tirmidhi # 2757, Ibn Majah # 969.

وَلِجَوْفِهِ اَزِيْزٌ كَاَزِيْزِ الْمِرْجَلِ يَعْنِي يَبْكِيْ وَفِيْ رِوَايَةٍ قَالَ رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِيْ صَدْرِهٖ اَزِيْزٌ كَاَزِيْزِ الرَّحٰى مِنَ الْبُكَاءِ رَوَاهُ اَحْمَدُ وَرَوَى النَّسَائِي الرِّوَايَةَ الْاُوْلٰى وَاَبُوْدَاوٗدَ الثَّانِيَةَ۔

1000. Sayyiduna Mutarrif ibn Abdullah ibn ash-Shikhhir رحمه الله narrated that his father who said that he came to the Prophet صلى الله عليه وسلم (one day) while he was offering *salah*. He heard a sound from inside him like the boiling of a pot, meaning that he was weeping. According to another version, he saw the Prophet صلى الله عليه وسلم offering *salah*. A sound like the boom of a mill emerged from his chest because of his weeping.[1]

COMMENTARY: The *salah* is not made void through weeping. The Hidayah says that if anyone weeps much during the *salah* from fear of punishment and sobs, his *salah* does not abort. However, if he weeps loudly or sobs because of physical pain (or worldly difficulty), his *salah* become void.

SHIFTING PEBBLES

(۱۰۰۱) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ اَحَدُكُمْ اِلَى الصَّلٰوةِ فَلَا يَمْسَحِ الْحَصَا فَاِنَّ الرَّحْمَةَ تُوَاجِهُهٗ۔ (رواه احمد والترمذى وابوداؤد والنسائى و ابن ماجة)

1001. Sayyiduna Abu Dharr narrated that Allah's Messenger said, "When any of you stands to offer salah he must not remove pebbles because Mecfy is facing him.[2]

COMMENTARY: When any one turns away from the world to offer the *salah* the mercy of Allah descends on him. Hence, it does not behave him to do anything that shows disrupt lest he deprive himself of Allah's blessings and mercy.

DO NOT BLOW OFF DUST

(۱۰۰۲) وَعَنْ اُمِّ سَلَمَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ رَاَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غُلَامًا لَنَا يُقَالُ لَهٗ اَفْلَحُ اِذَا سَجَدَ نَفَخَ فَقَالَ يَا اَفْلَحُ تَرِّبْ وَجْهَكَ۔ (رواه الترمذى)

1002. Sayyiduna Umm Salamah narrated that the Prophet صلى الله عليه وسلم saw one of their slaves, named Aflah, blowing (of dust) as he prostrated himself (during *salah*). So, hc said, "Let your face get dust.[3]

COMMENTAR': If he did not blow on that, itt was reflective of humility before Allah. It would fetch him more reward.

HANDS ON HIPS

(۱۰۰۳) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْاِخْتِصَارُ فِي الصَّلٰوةِ رَاحَةُ اَهْلِ النَّارِ۔ (رواه فى شرح السنة)

1003. Sayyiduna Ibn Umar narrated that Allah's Messenger said, " To put hands on the hips during the *salah* is symbolic of the posture of rest the dwellers of hell."[4]

COMMENTARY: The words (خصر) and (اختصار) have been explained alongwith a

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[1] Abu Dawud # 904, Nasai # 1214, Musnad Ahmad 4-25.

[2] Abu Dawood # 945 Thirmidhi # 379 Nasa'I #1191 Ibn Majah # 1027 Musnad Ahmed 105

[3] Tirmidhi # 381

[4] Pogharri in Sharah us *Sunnah* # 370

commentary on the hadith # 981.

SNAKES & SCORPIONS

(١٠٠٤) وَعَنْ اَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُقْتُلُو الْاَسْوَدَيْنِ فِي الصَّلٰوةِ الْحَيَّةَ وَالْعَقْرَبَ۔ (رواه احمد و ابوداؤد والترمذی والنسائی معناه)

1004. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger said, "(You may) kill the two black ones during the *salah*, the snake and the scorpion."[1]

COMMENTARY: Ibn Maalik رحمہ اللہ said that if while one is offering the *salah* around him then he may strike it once or twice to kill it, but not give more strikes. More than two strikes will be termed as *amal kathir* (too much action) and invalidate the *salah*. It is reported in Sharah Muniyah that some shaykhs say that it is allowed when the worshipper does not have to move three steps one upon other or take much action which is more than three strikes one after another, otherwise his *salah* will be void however, Sarkhasi says in Mabsut, that it is better not to set the limit of three steps like when an ablution nullifies, one is allowed to walk more. But (We disagree with him and say) the *salah* abort on taking three steps or on giving three strikes.

Never thess, it is allowed to abandon the *salah* if it becomes necessary to kill them. It is just as when one hear an oppressed or someone drowing, one may give up his *salah* to save them. Also he may abandon it to come to the rescue of those under a falling roof, those likely to be burnt in fire of fall in al well. The same is allowed to himself or someone else.

Though this hadith mentions black snake, it may be any kind of snake as satated in Hidayah. The colour is stated merely by way of example.

OPENING THE DOOR WHILE ENGAGED IN *SALAH*

(١٠٠٥) وَعَنْ عَآئِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي تَطَوُّعًا وَالْبَابُ عَلَيْهِ مُغْلَقٌ جِئْتُ فَاسْتَفْتَحْتُ فَمَشٰى فَفَتَحَ لِيْ ثُمَّ رَجَعَ اِلٰى مُصَلَّاهُ وَذَكَرَتْ اَنَّ الْبَابَ كَانَ فِي الْقِبْلَةِ۔ (رواه احمد، وابوداؤد، والترمذی والنسائی نحوه)

1005. Sayyiduna Ayshah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to be engaged in supererogatory *salah* with the door shut behind him. When she came and asked for the door to be opened, he would walk up to it and open it for her. Then, he would return to his prayer rug (and resume his *salah*). She also said that the door faced the qiblah.[2]

COMMENTARY: Since the door was towards the qiblah, the Prophet صلی اللہ علیہ وسلم did not have to turn back to open it, when he returned to the prayer rug, he walked backwards to it without putting his back to the qiblah.

The ualma say that the Prophet's صلی اللہ علیہ وسلم room was not large and wide. So, he only had to take a step or two to open it and this did not make an *amal Kathir* (much activity). However, this gives rise to question: what about retracing his steps, did not all that make an *amal Kathir*? The answer is that these acts were not in quick succession to make an amal

[1] Abu Dawood # 921, Timidhi # 390 Nasai'I # 1202, Ibn Majah # 1245, Musnad Ahmad 2-23?.

[2] Abu Dawood # 922, Tirmidhi # 601, Nasa'I # 1206, Musnad Ahmad 6-234 (Nasa'I's is similar.)

Kathir, not one step upon another.

WHEN ABLUTION NULLIFIES

(١٠٠٦) وَعَنْ طَلْقِ بْنِ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا فَسَا اَحَدُكُمْ فِي الصَّلٰوةِ فَلْيَنْصَرِفْ وَلْيَتَوَضَّأْ وَلْيُعِدِ الصَّلَاةَ۔ رَوَاهُ اَبُوْدَاوُدَ وَرَوَى التِّرْمِذِيُّ مَعَ زِيَادَةٍ وَنُقْصَانٍ۔

1006. Sayyiduna Talq ibn Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, When anyone among you breaks wind (without an accompanying sound), he must go, perform ablution and offer the *salah* again.[1]

COMMENTARY: It is better for a person who happens to break wind involuntarily to make ablution and repeat the *salah*. But, juristic rulings allow him to resume his *salah* from where he had broken wind and this is what Imam Abu Hanifa رضی اللہ عنہ holds. On the other hand, Imam Shafi رحمہ اللہ Imam Malik رحمہ اللہ Imam Ahmed رحمہ اللہ hold that it is not allowed to do so. This ruling pertains to the case when wind breaks by itself. If anyone breaks wind deliberately, then it is *wajib (expedient)* for him to repeat the *salah* all over again (as ruled by all imams).

(١٠٠٧) وَعَنْ عَائِشَةَ اَنَّهَا قَالَتْ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَحْدَثَ اَحَدُكُمْ فِيْ صَلَاتِهِ فَلْيَأْخُذْ بِأَنْفِهِ ثُمَّ لِيَنْصَرِفْ۔ (رواه ابوداؤد)

1007. Sayyidah Ayshah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If any of you breaks wind during his *salah*, he must hold his nose and go out (from the *salah*)."[2]

COMMENTARY: A person who breaks wind must go out of the *salah* holding his nose as though he has a nose- bleed. The ulama (Scholars) say that since people regard breaking of wind as shameful, he may follow this procedure to conceal his condition. His action will not amount to lying but will be a disguised way of disclosing something.

(١٠٠٨) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَحْدَثَ اَحَدُكُمْ وَقَدْ جَلَسَ فِيْ اٰخِرِ صَلَاتِهِ قَبْلَ اَنْ يُسَلِّمَ فَقَدْ جَازَتْ صَلٰوتُهُ، رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ إِسْنَادُهُ لَيْسَ بِالْقَوِيِّ وَقَدِ اضْطَرَبُوْا فِيْ إِسْنَادِهِ۔

1008. Sayyiduna Abdullah ibn Anus رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any of you breaks wind while he is in the last qadah of his *salah* (for the time taken to recite the tashahhud) though he may not have given the salutation, then his *salah* is (regarded as)complete."[3]

COMMENTARY: Imam Abu Hanifah رضی اللہ عنہ said that ;if ;anyone breaks wind deliberately in the position defined in the hadith, his *salah* would be deemed to have been completed because a worshipper must finish his *salah* by a deed done by him. If anyone has gone through all the postures of the *salah* and wishes to finish the *salah* completely then he must

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[1] Abu Dawood # 205, Tirmidhi # 1167 (With additions and deduction), Darimi # 1141, (Tirmidhi writes that this hadith tro is of Talq Ibn Ali Suhaymi, for no other hadith is known of Ali ibn Talq. Abu Dawood has Ali ibn Talq instead of Talq ibn Ali.)

[2] Abu dawood # 1114, Ibn Majah # 1222

[3] Tirmidhi # 408 , saying the hadith is mudtarib.

do something that is a means to terminate the *salah*, like giving the salutation, salaam. He says that, instead of salaam, the worshipper may do any other thing that is incompatible with *salah*, having gone through all its postures, his *salah* will be deemed to be complete. However, he will be guilty of having omitted the *wajib (expedient)*, but the *fard (obligatory)* would be complete and the *salah* would be validly offered.

Hence Imam Abu Hanifah رضی الله عنه holds that this hadith pertains to voiding ablution deliberately. But, the sahibayn[1] take it as absolute whether he voids ablution intentionally or it is aborted unintentionally.

However, Imam Shafi'i رحمه الله holds that it is *fard (obligatory)* to complete the *salah* with salaam. The hadith is mudtarib It is transmitted in varying words and through different forms, This is a sin of a weak hadith, shoeing that the narrators did not know its words well. But, Mulla Ali Qari does not regard it as mudtarib rather as transmit ted by different lines of narrators

SECTION III اَلْفَصْلُ الثَّالِثُ

FORGETTING TO BATHE

(١٠٠٩) عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى الصَّلَاةِ فَلَمَّا كَبَّرَ انْصَرَفَ وَ أَوْمَى إِلَيْهِمْ أَنْ كَمَا كُنْتُمْ ثُمَّ خَرَجَ فَاغْتَسَلَ ثُمَّ جَاءَ وَرَأْسُهُ يَقْطُرُ فَصَلَّى بِهِمْ فَلَمَّا صَلَّى قَالَ إِنِّي كُنْتُ جُنُبًا فَنَسِيْتُ أَنْ أَغْتَسِلَ۔ رَوَاهُ أَحْمَدُ وَرَوٰى مَالِكٌ۔

1009. Sayyiduna Abu Hurrayrah narrated that (one day the Prophet صلى الله عليه وسلم came out for the *salah*. When he had (nearly) called the takbir, he moved aside and gestured to his sahabah (companions) رضی الله عنهم 1 that they should keep to their places. Then he went out, had a bath and came (back), his head dripping, He led them through the *salah* when he finished the *salah*, he disclosed to them that he had need to have a bath but had forgotten to bathe.[2]
Ahmed transmitted it, and Maalik also but from:

(١٠١٠) عَنْ عَطَاءِ بْنِ يَسَارٍ مُرْسَلًا

1010. Ata ibn yasar رضی الله عنه in mursal manner.[3]

CODING THE SPOT OF PROSTRATION

(١٠١١) وَعَنْ جَابِرٍ قَالَ كُنْتُ أُصَلِّي الظُّهْرَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَآخُذُ قَبْضَةً مِنَ الْحَصٰى لِتَبْرُدَ فِيْ كَفِّيْ أَضَعُهَا لِجَبْهَتِيْ أَسْجُدُ عَلَيْهَا لِشِدَّةِ الْحَرِّ۔ (رواه ابوداؤد وروى النسائى نحوه)

1011. Sayyiduna Jabir رضی الله عنه narrated that he used to offer the *salah* of *zuhr* with Allah's Messenger. صلى الله عليه وسلم He would take handful of pebbles to cool them in his palm. Then he would put them down to rest his forehead on them when he prostrated himself because of the severe heat.[4]

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[1] Imams Abu Yousuf and Muhammad رحمه الله
[2] Ibn Majah # 1220, Mushad Ahmed 2-448
[3] muwatta Maalik # 2.20-81
[4] Abu dawud # 399, Nasa'I # 1081.

COMMENTARY: The activity mentioned is not *fi'l Kathir* (too much activity) and is condoned.

PROPHET'S صلى الله عليه وسلم ENCOUNTER WITH DEVIL

(١٠١٢) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فَسَمِعْنَاهُ يَقُوْلُ اَعُوْذُ بِاللّٰهِ مِنْكَ ثُمَّ قَالَ اَلْعَنُكَ بِلَعْنَةِ اللّٰهِ ثَلَاثًا وَبَسَطَ يَدَهُ كَاَنَّهُ يَتَنَاوَلُ شَيْئًا فَلَمَّا فَرَغَ مِنَ الصَّلَاةِ قُلْنَا يَا رَسُوْلَ اللّٰهِ قَدْ سَمِعْنَاكَ تَقُوْلُ فِي الصَّلٰوةِ شَيْئًا لَمْ نَسْمَعْكَ تَقُوْلُهُ قَبْلَ ذٰلِكَ وَرَأَيْنَاكَ بَسَطْتَ يَدَكَ قَالَ اِنَّ عَدُوَّ اللّٰهِ اِبْلِيْسَ جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِيْ وَجْهِيْ فَقُلْتُ اَعُوْذُ بِاللّٰهِ مِنْكَ ثَلَاثَ مَرَّاتٍ ثُمَّ قُلْتُ اَلْعَنُكَ بِلَعْنَةِ اللّٰهِ التَّامَّةِ فَلَمْ يَسْتَأْخِرْ ثَلَاثَ مَرَّاتٍ ثُمَّ اَرَدْتُ اَنْ اٰخُذَهُ وَاللّٰهِ لَوْلَا دَعْوَةُ اَخِيْنَا سُلَيْمَانَ لَاَصْبَحَ مُوْثَقًا يَلْعَبُ بِهٖ وِلْدَانُ اَهْلِ الْمَدِيْنَةِ۔ (رواه مسلم)

1012. Sayyiduna Abu Darda رضى الله عنه narrated that (one day) Allah's Messenger صلى الله عليه وسلم arose to offer the *salah*. They heard him say, "I seek refuge in Allah from you" (in the course of the *salah*). Then, he said, three times , I call upon you the curse of Allah," and he put his hand forward as though grasping something. When he finished the *salah*, they asked him, "O messenger of Allah, we heard you say something during *salah* as we never heard you say before, And, we say you put your hand forward." He said, "The enemy of Allah, Iblis, came with a flame of fire to put it on my face. So I said three times, I seek refuge in Allah from you, and said (when he did not free), I call upon you the perfect curse of Allah, but he did not flee so I repeated these words three times. (He did not flee, so) I decided to grab him, but, by Allah, had it not been for the supplication of my brother Sulayman عليه السلام, he would have been tied (to a pillar of the mosque), and the children of Madinah would have made fun of him."[1]

COMMENTARY: This hadith has been explained against hadith # 987. Prophet صلى الله عليه وسلم Sulayman's supplication was granted and he had the singular distinction of having the jinns under his control. The Prophet رضى الله عنه did not wish to take away his distinction and bring him under him, This hadith establishes that Iblis is one of the jinns.

RESPONSE TO SALAAM BY GESTURE

(١٠١٣) وَعَنْ نَافِعٍ قَالَ اِنَّ عَبْدَاللّٰهِ بْنِ عُمَرَ مَرَّ عَلٰى رَجُلٍ وَهُوَ يُصَلِّي فَسَلَّمَ عَلَيْهِ فَرَدَّ الرَّجُلُ كَلَامًا فَرَجَعَ اِلَيْهِ عَبْدُاللّٰهِ بْنِ عُمَرَ فَقَالَ لَهُ اِذَا سُلِّمَ عَلٰى اَحَدِكُمْ وَهُوَ يُصَلِّي فَلَا يَتَكَلَّمْ وَلْيُشِرْ بِيَدِهٖ۔ (رواه مالك)

1013. Sayyiduna Nafi رحمه الله narrated that Sayidduna Abdullah ibn Umar came across a man who was engaged in *salah*. He offered him salaam and he gave a verbal response. So, Abdullah ibn Umar رضى الله عنه returned to him and said, "When any of you is offered salam while he is engaged in *salah*, he must not speak but give a signal with his hand,"[2]

COMMENTARY: In a previous hadith (#991) the question of responding to a greeting by the hand or the head. Later on, this command to signal a response was also abrogated.

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[1] Muslim # 40-542, Nasai # 1215.

[2] Muwatta Maalik # 9.23-79

CHAPTER - XXI

AS-SHAW FORGETFULNESS (THE REMEDIAL PROSTRATION) بَابُ السَّهْوِ

If the *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* and mustahab (desirable) acts of *salah* happen to be omitted, the *salah* does not become defective but remains valid. If any of its *fard (obligatory)* act is omitted by mistake or deliberately then the *salah* becomes invalid, and cannot be compensated so that the *salah* has to offered all over again. If any of the *wajib (expedient)* acts of the *salah* is omitted wilfully, then this too cannot be compensated and the *salah* must be repeated. However, if a *wajib (expedient)* act is omitted, not intentionally but, mistakenly. Then it can be remedied and compensated. A remedial prostration is made in the last qadah after reciting at-tahiyat; and making a salutation to the right and making two prostrations. After that the qadah should be resumed and at-tahiyat should be recited followed by invocations of blessing on the Prophet صلى الله عليه وسلم and supplication and making the regular (two) salutations. These prostrations are called sajdah sahw (remedial prostrations).

We must know that there never was a mistake or forget fullness in the sayings of the Prophet صلى الله عليه وسلم concerning the information of anything related to *shari'ah (divine law)* and the commands of religion, neither is a mistake or forget fullness possible. However, as far as his deeds are concerned, there occurred forget fullness sometimes and that two had wisdom behind it : his ummah may learn the rulings of sahw or forget fullness

SECTION I اَلْفَصْلُ الْاَوَّلُ

LOSE COUNT OF *RAKA'AT*

(١٠١٤) عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَحَدَكُمْ اِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ حَتّٰى لَا يَدْرِي كَمْ صَلّٰى فَاِذَا وَجَدَ ذٰلِكَ اَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ۔

(متفق عليه)

1014. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلى الله عليه وسلم said, " When any of you stands up to offer the *salah*, the devil comes to him and throws him into confusion till he cannot remember how many *raka'at* he has offered . So, when any of you goes through that, let him make two prostrations while he sits (for the last qadah).[1]

COMMENTARY: The hadith does not speak of forget fullness (sahw) but of being confused or unsure. The difference between the two is that in the former case (that which is forgotten is known and the mind is on a single course, In the latter case, there is hesitation and uncertainty about which of two things is correct. The accursed devil had no power to confuse the Prophet صلى الله عليه وسلم. However, because of his deep concentration on the here after he had forgotten

The remedial prostration is *wajib (expedient)* in both cases equally. This will be explained

[1] Bukahri # 1232 Muslim # 82-389 Abu Dawud # 1030, Tirmidhi # 396 Nasa'I # 1252 Muwatta Maalik # 4.1-1 Musnad Ahmed # 2-241

against the next hadith.

(١٠١٥) وَعَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا شَكَّ اَحَدُكُمْ فِيْ صَلَاتِهٖ فَلَمْ يَدْرِكُمْ صَلّٰى ثَلَاثًا اَوْ اَرْبَعًا فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلٰى مَا اسْتَيْقَنَ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ اَنْ يُسَلِّمَ فَاِنْ كَانَ صَلّٰى خَمْسًا شَفَعْنَ لَهٗ صَلَاتَهٗ وَاِنْ كَانَ صَلّٰى اِتْمَامًا لِاَرْبَعٍ كَانَتَا تَرْغِيْمًا لِلشَّيْطَانِ رَوَاهُ مُسْلِمٌ وَرَوَاهُ مَالِكٌ عَنْ عَطَاءٍ مُرْسَلًا وَفِيْ رِوَايَتِهٖ شَفَعَهَا بِهَاتَيْنِ السَّجْدَتَيْنِ۔

1015. Sayyiduna Ata ibn Yasar رضی الله عنه narrated from Sayyiduna Abu Saeed رضی الله عنه that Allah's Messenger صلی الله علیه وسلم said, "When anyone among you becomes confused during the *salah* and cannot recall how many *raka'at* he has offered, three or four, he must remove the double and go by that which seems more certain (fixing the *raka'at* accordingly and completing the *salah*).Then because he makes the salutation, he must make two prostrations. If he has offered five *raka'at* these prostrations will turn his *salah* into an even number (of *raka'at*) for him. If he has offered the correct four, the two prostrations will cause abasement to the devil."

Maalik transmitted it from Ata رضی الله عنه in a mursal form. In a version from him: he will turn the *salah* into an even number by these two prostrations.[1]

COMMENTARY: If anyone forgets while offering the *salah* how many *raka'at* he has completed (say three of four) then he must assume the smaller number (three in case) and complete the *salah*. Then in the last qadah after reciting at-tahiyat before the taslim, he must give a salutation to his right and make two prostrations of Sahw. The version in Bukhari does not call for the remedial prostrations before the (final) salutation. This is the reason why the imams differ on the remedial prostrations: should they be made before salutation or after salutation. This issue will be discussed by us later on against some hadith.

The remedial prostrations will correct his *salah* whether his assumption of the shorter number was correct or wrong, they will make the number even, and the devil will be put to shame.

This hadith seems to say that conditions when one is in doubt, one must go by the smaller number and not by what looks more certain to one. The majority of the imam as follow this procedure.

Imams Tirmidhi رضی الله عنه says that some scholars hold that when one is confuse and in doubt during *salah*, he must repeat the *salah* all over again.

The gist of the opinion of Imam Abu Hanifah رضی الله عنه is: If anyone beings to doubt in the course of the *salah* about the number of *raka'at* completed by him and he is not a habitual doubting one, them he must repeat the *salah* all over again, If, however he is susceptible to doubt easily then he must follow what seems to him more probable. But if he cannot decide and is equally confused either way then he must assume the smaller number and continue the *salah* accordingly and make the remedial prostration before the salutation.

To follow what seems more probable is as sanctioned by shar'iah for instance if a person is at a place where he cannot determine the *qiblah* then the direction to which he is more inclined should be assumed by him as the *qiblah* and he should offer the *salah* oriented to that direction. His *salah* will be deemed to have been correctly offered. There are ahadith

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[1] Muslim # 88-541 Muwatta Maalik # 3.16 66

too that call to follow that which seems most probable, for example, there is a hadith in the two books of sahih as narrated by Sayyiduna Ibn Musnad . The Prophet صلی اللہ علیہ وسلم said, If anyone is in doubt about his *salah*, he should go by what seems to him to be correct and complete the *salah*" [1]

This hadith is also cited by Koshmani رحمه الله in Sharah Niqayah. Jami ul Usul has also cited a hadith from Nasa'I which upholds following the more probable course. This is called تحری(taharra): to seek that which is most suitable, more deserving to be done of two things according to opinion predominating in one's mind.

Imam Muhammad رحمه الله writes in his Muwatta that there are many aathar about taharra. He writes that if taharra is not accepted and followed, then he will never escape from the erring which the shaytan (devil) puts in him and repeating the *salah* each time will become wearisome. Shaykh Abdul Haq Muuhaddith Dahlawi concluded the there are three ahadith on this question. The first hadith means that whenever hadith means that whenever a person has doubt during *salah*, he should repeat the *salah* afresh. The second calls upon such a person to resort to taharra which means; he should abide by the predominant opinion in his mind The third calls upon such person to act on what is certain to him.

Imam Abu Hanifa رحمه الله has embraced these three ahadith in his ruling on the subject. He relies on the first when there is a regular susceptibility to doubt, on the second when a more probable course is seen and on the third when both courses cannot be reconciled.

(١٠١٦) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ خَمْسًا فَقِيْلَ لَهُ اَزِيْدَ فِي الصَّلَاةِ فَقَالَ وَمَا ذَاكَ قَالُوْا صَلَّيْتَ خَمْسًا فَسَجَدَ سَجْدَ تَيْنِ بَعْدَ مَاسَلَّمَ وَفِيْ رِوَايَةٍ قَالَ اِنَّمَا اَنَا بَشَرٌ مِثْلُكُمْ اَنْسٰى كَمَاتَنْسَوْنَ فَاِذَا نَسِيْتُ فَذَكِّرُوْنِي وَاِذَا شَكَّ اَحَدُكُمْ فِيْ صَلَاتِهٖ فَلْيَتَحَرِّ الصَّوَابَ فَلْيُتِمَّ عَلَيْهِ ثُمَّ لِيُسَلِّمْ ثُمَّ يَسْجُدُ سَجْدَ تَيْنِ۔ (متفق عليه)

1016. Sayyiduna ibn Mus'ud narrated that Allah\s Messenger صلی اللہ علیہ وسلم offered five *raka'at* in the *salah* of *zuhr* So, he was asked if the salah had been made longer and he asked "what happened?" They said "you have offered five *raka'at* So, he made two prostrations though he had given the salutation (already).

According to another version, he also said, "I am, like you, a human being. I forget as you forget: so when I forget (anything) remind me. When anyone of you falls in doubt about his *salah*, he should form an idea of the correct thing and complete his *salah* according to that and then give the salutation and then make two prostration.[2]

COMMENTARY: Though this hadith does not say thing about the smaller number of *raka'at* it means exactly that. If taharra gives no result, then the smaller number must be assumed and the *salah* must be completed.The Shafi'is do not accept taharra so they interpret to means فليتحرّ الصّواب go by the smaller number.

When five *raka'at* are offered, the Hanafis remedy it in this manner.

(1) If anyone forgets the last qadah and gets up for the fifth *raka'at* and realizes his

[1] Bukahri # 401 Muslim # 92-572

[2] Bukahri # 401 Muslim # 92-572, Abu Dawood # 1022, Nasa'I # Ib n Majah # 1203, Musnad Ahmed 1-379

mistake before the prostration of the fifth *raka'at,* then he must sit down immediately for the qadah, reciter at-atahiyat and make the remedial prostration. If (in the forgoing case) he realizes mistake after making the prostration of the fifth *raka'at* then he cannot sit down for the qadah and his *salah* will become optional if he had in mind the *fard (obligatory)* and he will have the option to add another *raka'at* to make use of the fifth *raka'at* making it pair with the sixth. Even if he was offering the *salah* of *fajr* or *asr* he may add another *raka'at* It is makruh to offer optional *salah* after asr and fajr but at this *salah* is no more *fard (obligatory)* and has become optional. So, it will means that he has offered the optional before the *fard (obligatory)* and that is not disliked. In the *salah* of maghrib, only that *raka'at* is enough an (as it makes four) another need not be added other wise they will becomes five and the optional *salah* does not have an odd number of *raka'at* and it will not be necessity to make the remedial prostration. This remedy applied to getting up without sitting for the last qa'dah.

(2) If anyone sits for the last qadah for recite at-tahiyat but gets up for the fifth *raka'at* before giving the salutation and realizes his mistake before making the prostration of the fifth *raka'at,* then he must sit down immediately and make the remedial prostration because the salutation which is *wajib (expedient)* was delayed. If he realizes his mistake after making the prostration of the fifth *raka'at* then he must get up for the sixth raka'at so that the fifth will we paired and not wasted. If he does not add the *raka'at* and makes the salutation after the fifth then, too, it is allowed, but, it is better to add a *raka'at.* In this case if he had resolved to offer the ford, that would be correctly discharged as *fard (obligatory)* and will not become nafl (or optional) Even in the *fard (obligatory)* of asr and fajr, one may add another *raka'at* (to the extra offered by mistake) because while it is makruh to intentionally offer the optional after the *fard (obligatory),* of asr and fajr yet if anyone offers the optional by mistake then it is not makru in this case, the additional raka'at offered after the *fard (obligatory)* will not be regarded as those *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) muwakkdah* which are offered after the *fard (obligatory)* of *zuhr* maghrb and isha because the Prophet صلى الله عليه وسلم had said that these *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* should be offered with the takbir tahrimah.

It is presumed in this hadith that the Prophet صلى الله عليه وسلم had sat down for the qadah after the fourth *raka'at* and then had stood up. It also seems that he did not add a sixth *raka'at* with the fifth but let it suffice with the sajdah sahw. This is what Imam Shafi'I رحمه الله follows. We might say that the Prophet صلى الله عليه وسلم did it to show that it is permitted.

(١٠١٧) وَعَنِ ابْنِ سِيْرِيْنَ عَنْ اَبِي هُرَيْرَةَ قَالَ صَلَّى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِحْدَى صَلَاتَيِ الْعَشِيِّ قَالَ ابْنُ سِيْرِيْنَ قَدْسَمَّاهَا اَبُوْهُرَيْرَةَ وَلٰكِنْ نَسِيْتُ اَنَا قَالَ فَصَلّٰى بِنَا رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَقَامَ اِلٰى خَشَبَةٍ مَعْرُوْضَةٍ فِي الْمَسْجِدِ فَاتَّكَأَ عَلَيْهَا كَاَنَّهُ غَضْبَانُ وَوَضَعَ يَدَهُ الْيُمْنٰى عَلَى الْيُسْرٰى وَشَبَّكَ بَيْنَ اَصَابِعِهٖ وَوَضَعَ خَدَّهُ الْاَيْمَنَ عَلٰى ظَهْرِ كَفِّهِ الْيُسْرٰى وَخَرَجَتْ سَرْعَانُ الْقَوْمِ مِنْ اَبْوَابِ الْمَسْجِدِ فَقَالُوْ اَقُصِرَتِ الصَّلَاةُ وَفِي الْقَوْمِ اَبُوْبَكْرٍ و عُمَرُ فَهَابَاهُ اَنْ يُكَلِّمَاهُ وَفِي الْقَوْمِ رَجُلٌ فِيْ يَدَيْهِ طُوْلٌ يُقَالُ لَهُ ذُوالْيَدَيْنِ قَالَ

يَارَسُوْلَ اللّٰهِ اَنَسِيْتَ اَمْ قُصِرَتِ الصَّلَاةُ فَقَالَ لَمْ اَنْسَ وَلَمْ تُقْصَرْ فَقَالَ اَكَمَا يَقُوْلُ ذُوالْيَدَيْنِ فَقَالُوْا نَعَمْ فَتَقَدَّمَ فَصَلّٰى مَا تَرَكَ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُوْدِهٖ اَوْاَطْوَلَ ثُمَّ رَفَعَ رَأْسَهٗ وَكَبَّرَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُوْدِهٖ اَوْ اَطْوَلَ ثُمَّ رَفَعَ ثُمَّ رَفَعَ رَأْسَهٗ وَكَبَّرَ فَرُبَمَا سَأَلُوْهُ ثُمَّ سَلَّمَ فَيَقُوْلُ نُبِّئْتُ اَنَّ عِمْرَانَ ابْنَ حُصَيْنٍ قَالَ ثُمَّ سَلَّمَ مُتَّفَقٌ عَلَيْهِ وَلَفْظُهٗ لِلْبُخَارِيِّ وَفِيْ اُخْرٰى لَهُمَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَدَلَ لَمْ اَنْسَ وَلَمْ تُقْصَرْ كُلُّ ذٰلِكَ لَمْ يَكُنْ فَقَالَ قَدْ كَانَ بَعْضُ ذٰلِكَ يَا رَسُوْلَ اللّٰهِ۔

1017. Sayyiduna Ibn Sirin رحمه الله [1] reported that Sayyiduna Abu Hurayrah narrated that (one day) Allah's Messenger صلى الله عليه وسلم led them in the *salah* of zuhr or asr. Ibn Sirin رحمه الله said that although Abu Hurayrah رضى الله عنه had named it, he had forgotten which of the two. Abu Hurayrah's رضى الله عنه narration continues: The Prophet led them though two *raka'at* and (instead of getting up for the third,) he gave the salutation. Then, with the support of the piece of wood which lay crosswise in the mosque, he leaned on it as though he was angry. He put his right hand on his left and interlaced his fingers and placed his right cheek on the back of his Left hand. They who were hasty came out of the doors of the mosque. The sahabah asked whether the salah was shortened (for, he had offered two *raka'at* instead of four). Among them (who remained inside the mosque were Abu Bakr رضى الله عنه and Umar too, but they were afraid to speak to the Prophet صلى الله عليه وسلم Among them was a man who had long arms and was called Dhulyadayn (one with long arms). He submitted, "O Messenger of Allah, did you forget or has the *salah* been curtailed"? He said Neither have I forgotten nor has the *salah* been curtailed." He then (Spoke to the sahabah رضى الله عنه and) said, "Do you say what Dhulyadayn says ?" They said, "Yes". So, the Prophet صلى الله عليه وسلم came forward and offered the *salah* that he had omitted (two *raka'at*), gave the salutation and, calling the takbir, made the prostration or longer then calling the takbir he raised his head.

Ibn Sirin رحمه الله used to be asked whether the Prophet صلى الله عليه وسلم gave the salutation. He confirmed that Imran ibn Husayn had said that the Propthet gave the salutation.

In another version, the Prophet صلى الله عليه وسلم did not say neither have I forgotten not has the *salah* been curtailed " but, he said " nothing of what you say has happened. To this Dhulyadayn said Indeed, some of that, O Messenger of Allah (did happen).[2]

COMMENTARY: Fath ul Bari carries very lengthy explanation of this hadith. We cannot reproduce it here but may say that two questions do arise about hadith. The ulama (Scholars) asset that as far as conveying news and information is concerned it is impossible that the Prophet صلى الله عليه وسلم could forget (or err) As for deeds, the ulama (Scholars) differ on whether he could forget.

[1] His name was Muhammad and his Kunyah was Abu Bakr. He was the freedman of Sayyiduna Anas Ibn Maalik رضى الله عنه He had thirty children all of whom died during his lifetime, save one son Abdullah who survived, He died at the age of seventy in 110 AH.

[2] Bukhari 482 Muslim E 97-273 Nasa'I # 1224

However. The Prophet's صلی الله علیه وسلم saying. "Neither have I forgotten nor has the *salah* been shorted." nor has the *salah* been shows that he could forget or err in conveying news.

In brief, the answer is that the Prophet صلی الله علیه وسلم could not forget or err in such news or information as concern propagation of laws (Shari-ah), religious knowledge and Divine revelation. It does concern all news.

The second question is that after offering two *raka'at*, he did something and spoke. But, instead of repeating the *salah* all over again, he offered the two missed *raka'at* straightaway. Why did he do it?

The ulama (Scholars) explain that the *salah* is aborted by such conversation and deeds that are made deliberately, not those that transpire forgetfully. This is what Imam Shafi'I رحمه الله follows But this explanation is unsatisfactory and the Hanafis do not agree with it for, they hold that *salah* is aborted by conversation intentional or unintentional. The Hanafis say that this thing had happened when conversation and deeds were not disallowed and the permission to do so was not with drawn.

Imam Ahmed also regard speech intentional or unintentional as terminator of *salah*, unless made for the *salah* itself whether by the imam or a muqtadi as happened in this hadith.

The hadith concludes with the words that when Ibn Sirin رحمه الله narrated it to the end, many people asked him whether Sayyiduna Abu Hurayrah had said ثم سلم (then he gave to know whether the Prophet had made the remedial prostrations after the salutation or before it. He said that he could not rememeber these words in the hadith of Sayyiduna Abu Hurayrah, رضی الله عنه , but Sayyiduna Imran ibn Husayn had also narrated him this hadith and his hadith had the words ثم سلم which mean that the Prophet صلی الله علیه وسلم made the remedial prostrations after the salutation. He had included these words in Abu Hurayrah's رضی الله عنه hadith from the hadith of Imran ibn Husayn رضی الله عنه.

SAJDAH SAHW BEFORE OR AFTER SALUTION

(١٠١٨) وَعَنْ عَبْدِاللّٰهِ بْنِ بُحَيْنَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمِ الظُّهْرَ فَقَامَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ لَمْ يَجْلِسْ فَقَامَ النَّاسُ مَعَهُ حَتّٰى إِذَا قَضَى الصَّلَاةَ وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ كَبَّرَ وَهُوَ جَالِسٌ فَسَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ ثُمَّ سَلَّمَ- (متفق علیه)

1018. Sayyiduna Abdullah ibn Buhaynah narrated that (one day) the Prophet صلی الله علیه وسلم led them in the *salah* of zuhr. After the first two *raka'at*, he stood up (without sitting for the first qadah). The (other) people stoop up along with him. When he finished the *salah* and the people waited for salutation he called the takbir sitting down and made two prostrations before the taslim.[1]
Then he gave the salutation. [2]

COMMENTARY: Imam Shafi'I رحمه الله contends that *sajdah sahw* should be made, as this hadith says before giving the salutation. But, other ahadith say that the prophet صلی الله علیه وسلم made the remedial prostration after giving the salutation. It is also known that Sayyiduna

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[1] Taslim, is to give salutation.
[2] Bukahri # 1224 Muslim # 85-570 Tirmidhi # 391 Abu Dawood # 1034 Nasa'I # 1222 kDarimi # 1499 Muwatta MAalik 3.77-70

Umar ibn al- Khattab made the remedial prostrations after giving the salutation always. This act of Umar is evidence that this hadith stands abrogated.

SECTION II ألفصل الثاني

SAJDAH SAHW BEFORE OR AFTER BLESSINGS

(١٠١٩) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمْ فَسَهَا فَسَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

1019. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that (one day) the Prophet صلی اللہ علیہ وسلم led them in *salah*, but (in the course of it) forgot something. So he[1] Made two prostrations recited the tashahhud and gave the salutation.[2]

COMMENTARY: The words of Sayyiduna Imran (so, he made two prostrations) mean that he gave the salutation and made the two prostrations of forgetfulness This is as the first hadith of the section III (1021) narrated by him.

This hadith does not mention the kind of forgetfulness that made sajdah sahw necessary. This hadith says that the tashahhud was recited after the two remedial prostrations, but other ahadith do not mention tashahhud.

In the light of the hadith (# 1021) of Sayyiduna Imran رحمہ اللہ, Imam Abu Hanifah رضی اللہ عنہ holds that the sajdah sahw must be made after giving salutation, Imam Ahmed also contends the same thing and some scholars of the Shafi'is and Maalik's hold the same opinion.

However, the ulama (Scholars) disagree on when the invocation of blessings on the Prophet صلی اللہ علیہ وسلم and the supplication should be made: with the first tashahhud recited before the remedial prostrations or with the tashahhud which is recited after the remedial prostrations. So, Imama Karkhi رحمہ اللہ has ruled that the invocation of blessings and the supplication must be made with the tashahhud recited after the remedial prostrations. This is also regarded as correct by Hidayah but some of its commentaries staie that it is better to make them with the tashahhud that is recited before the remedial prostrations. Imam Tahawi رحمہ اللہ says that the invocation of blessings and supplication must be made with both the tashahhud. Shaykh Ibn Hammam رحمہ اللہ agreed with Tahawi saying that to do so is to be on the safe side

The practice of the Hanafis is that after reciting attahiyat salutation is given towards the right side, two remedial prostrations are made and at-tahiyat is recited again followed invocation of blessings and supplication. Then the salutation is given (on both sides to end the *salah*).

(١٠٢٠) وَعَنِ الْمُغِيْرَةِ ابْنِ شُعْبَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ الْإِمَامُ فِي الرَّكْعَتَيْنِ فَإِنْ ذَكَرَ قَبْلَ أَنْ يَسْتَوِيَ قَائِمًا فَلْيَجْلِسْ وَإِنِ اسْتَوٰى قَائِمًا فَلَا يَجْلِسْ وَلْيَسْجُدْ سَجْدَتَيِ السَّهْوِ۔

(رواه ابوداؤد و ابن ماجة)

1020. Sayyiduna Al-Mughirah ibn Shubah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If the imam stands up after the two *raka'at* (without sitting for the first qadah for third *raka'at*) but remembers before standing erect, then he must

[1] The Urdu translation has (gave the salutation and) made two prostrations.

[2] Tirmidhi #395.

(return and) sit down (for the qadah) . If he (remembers when he) has stood erect then he must not (return to)sit down, but must make the two remedial prostrations.[1]

COMMENTARY: In this particular case, the main point is whether one has stood erect or not stood erect. The Hanafi point of view is that if this person is nearer to the sitting posture then he must (sit down and) recite at-tahiyat. If he has risen and nearer to the standing posture, then he must not sit down but go through the remaining two *raka'at*.

To be never to sitting means that as one rises, one's lower torso is not yet straight (like the legs are still bent, and so on). And to be nearer to standing means that the lower torso is straight up.

Shaykh Ibn Hammam said that on the issue of nearness (here or there), a tradition of Imam Abu Yusuf رضی اللہ عنہ has been adopted by the shaykhs of Bukahri رضی اللہ عنہ. The correct ruling, however, is that unless one has stood erect (straight up), one may (return and) sit down. Only when one has stood erect should one not sit down. This is the correct opinion and this hadith supports it.

If anyone sits down for the first qadah before he stands up then he need not make the sahdah sahw As for one who has stood erect, having forgotten the first qadah, the sajdah sahw must be made by him.

There is another thing to know. If anyone forget the first qadah and stands up for third *raka'at* (straight up) erect, he should not sit down (to observe the qadah) If he sits down then his *salah* is aborted.

SECTION III اَلْفَصْلُ الثَّالِثُ

(۱۰۲۱) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْعَصْرَ وَسَلَّمَ فِيْ ثَلَاثِ رَكْعَاتٍ ثُمَّ دَخَلَ مَنْزِلَهٗ فَقَامَ اِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ وَكَانَ فِيْ يَدَيْهِ طُوْلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ فَذَكَرَ لَهٗ صَنِيْعَهٗ فَخَرَجَ غَضْبَانَ يَجُرُّ رِدَاءَهٗ حَتّٰى انْتَهٰى اِلَى النَّاسِ فَقَالَ اَصَدَقَ هٰذَا قَالُوْا نَعَمْ فَصَلّٰى رَكْعَةً ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ۔ (رواه مسلم)

1021. Sayyiduna Imran ibn Hasayn رضی اللہ عنہ narrated that Allah's Messenger offered the *salah* of asr but gave the salutation at the end of three *raka'at* Then he went to his home. A man called al Khirbaq with somewhat long arms got up (and went to him) and said, "O Messenger of Allah " and told him what he had done. The Prophet صلی اللہ علیہ وسلم came out angrily dragging his cloak till he came to the people and asked, Is this one correct? They said, "yes', so he offered one *raka'at* gave the salutation, made the two remedial prostrations and gave the salutation.[2]

COMMENTARY: The Hanafis says that the conversation and walking and other deeds and turning away from the qiblah while walking did not debar the Prophet صلی اللہ علیہ وسلم from completing his *salah* with the *raka'at* that he had forgotten But, all these things are abrogated like conversation in *salah* though they were allowed previously . They say that this case had occurred before the permission was withdrawn.

Khirbaq was the same man, Dhulyadayn, mentioned in hadith # 1017, However, some say that the hadith # 1017 and this hadith #1021 refer to the same incident , but some other say

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[1] Abu Dawood # 1036 Ibn Majah # 395

[2] Muslin # 101-574 Ibn Majah # 1215

that these are two different incidents though the man was the same in both cases .

The Prophet صلی اللہ علیہ وسلم gave the salutation, made two prostrations of sahw and completed the *salah* by giving the final salutation. Allamah Teebi رضی اللہ عنہ said that this is followed by Imaam Abu Hanifah رضی اللہ عنہ After giving the salutation, two remedial prostrations are made for excess or deficiency , the tashahhud is recited and the salutation is given to end.

WHEN IN DOUBT ABOUT DEFICIENCY IN *SALAH*

(١٠٢٢) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ صَلّٰى صَلَاةً يَشُكُّ فِي النُّقْصَانِ فَلْيُصَلِّ حَتّٰى يَشُكَّ فِي الزِّيَادَةِ۔ (رواه احمد)

1022. Sayyiduna Abdur Rahman ibn Awf رضی اللہ عنہ [1] narrated that he heard Allah's Messenger say . He who offer *salah* and (in the course of it) begins to doubt that there is some deficiency, must continue to offer it till he begins to doubt that there is something extra.[2]

COMMENTARY: When one cannot set one's mind to anyone side, and the doubt is about numbers being less, then he must presume the smaller number and make it up by going for the extra, so that he begins to wonder if there is an excess.

WHERE ALL DID THE PROPHET صلی اللہ علیہ وسلم FORGET: The Prophet صلی اللہ علیہ وسلم forgot at a few places in the *salah*. They are:

(i) In the first qadah, he forgot as stated in the hadith # 1018 of Sayyiduna Abdullah ibn Buhaynah.

(ii) In the last two *raka'at* as stated in the hadith # 1017 of Sayyiduna Dhul Yadayn رضی اللہ عنہ

(iii) In the last *raka'at* as disclosed in the hadith # 1021 of Sayyiduna Khirbaq رضی اللہ عنہ

(iv) In beginning the fifth *raka'at* being an excess, as found in the hadith #1016 of Sayyiduna Abdullah ibn Musu'd رضی اللہ عنہ

Therefore the mujtahid scholars have deduced from the practice of the Prophet صلی اللہ علیہ وسلم a verdict that if a person misses a *wajib (expedient)* act of the *salah* forgetfully then it becomes *wajib (expedient)* on him to make sajdah shaw.

Now, the Prophet صلی اللہ علیہ وسلم made the sajdah sahw on forgetting: sometimes before giving the salutation and sometimes after that. Hence, both method are permitted. However, the imams have come to different conclusions according to their research and judgement, and determined different possibilities.

THE RULINGS OF THE IMAMS: Imam Shafi s رضی اللہ عنہ holds that whatever kind of forgetfulness, the remedial prostration is made before giving the salutation Hence, he prefers those ahadith that call for sajdah sahw before the salutation over those that call for it after the salutation.

Imam Abu hanifah رضی اللہ عنہ holds that whatever the kind of forgetfulness, the remedial prostration is made after giving the salutation becomes very many ahadith established it

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[1] His Kunya was Abu Muhammad. He was from Banu Zuhrah a Branch of the Quraysh. He was one of ten who were given glad tidings of paradise During the Battle of Tabuk, the prophet صلی اللہ علیہ وسلم offered *salah* behind him He died in 32 AH when72 years old.

[2] Musahd Ahmed 1-195

More over, Abu Dawood Ibn Majah رضی اللہ عنہ and Abdur Razzaq رضی اللہ عنہ have reported the hadith of Sayyiduna Thawban رحمہ اللہ that the Prophet صلی اللہ علیہ وسلم said "for every forgetfulness there are two prostrations after giving the salutation Hence, since the Prophet's deed is not uniform in this regard, Imam Abu Hanifah رضی اللہ عنہ made the Prophet's صلی اللہ علیہ وسلم verbal verdict as proof because, he holds that a verbal declaration is Stronger then a deed as known from the principles of fiqh.

Imam Ahmad رحمہ اللہ contends that the Prophet صلی اللہ علیہ وسلم should be emulated in this regard. When he made the (remedial) prostration before giving the salutation, we too must make the (remedial) prostration before the taslim the salutation when he made the (remedial) prostration after giving the salutation, we, took, must do so and make the sajdah sahw after the taslim.

The ulama (Scholars) say that the vererdict of Imam Ahmad is stronger and better.

We must know that these varying opinion about *sajdah sahw* all concern the superior procedure. The imams only decide on the better method of making the remedial prostration. As for permission, we know from the books of the four imams they are unanimous that both kinds are allowed .The Hidayah has it that the sajdah sahw should be made after giving salutation on both the sides.

CHAPTER - XXII

PROSTRATIONS OF THE QURAN ON RECITING CERTAIN VERSES

بَابُ سُجُوْدِ الْقُرْاٰنِ

According to imam Abu Hanifah رضی اللہ عنہ there are fourteen verses in the Quran that make it *wajib (expedient)* to observe a prostration each on reciting them and listening to them. The listening may be deliberate or incidental. These verses will be mentioned shortly, insha Allah. Other imams say that this kind of prostrations (on reciting and listening certain verses) is not *wajib (expedient)* , but *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)*. This prostration is done only after calling a takbir on prostrating oneself and another on arising from it. It is not necessary for this prostration to raise the hands, to recite the tashahhud or to give salutation. The same conditions apply for this kind of prostration to be valid as apply for the *salah* to be valid. This means observance purity, concealing the body, forming an intention and facing the qiblah. The *tahrimah* is not necessary. When forming the intention it is not necessary to specify the verse. If a verse calling for prostration is recited in the *salah* and the prostration is observed promptly then it is not necessary to form an intention

SECTION I اَلْفَصْلُ الْاَوَّلُ

SURAH AN NAJM

(١٠٢٣) عَنِ ابْنِ عَبَّاسٍ قَالَ سَجَدَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالنَّجْمِ وَسَجَدَ مَعَهُ الْمُسْلِمُوْنَ وَالْمُشْرِكُوْنَ وَالْجِنُّ وَالْإِنْسُ۔ (رواه البخاری)

1023. Sayyiduna Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم prostrated himself when he recited (a verse of) surah an Najm and with him the Muslims and

the polytheists, Jinns and all men prostrated themselves[1]

COMMENTARY: The Prophet صلى الله عليه وسلم was reciting the surah an Najm (53) and wem he came to its verse (62)

فَاسْجُدُوْا لِلّٰهِ وَاعْبُدُوْا

{So prostrated yourselves before Allah and worship (Him),}
he obeyed this command of Allah and prostrated himself. All the Muslims emulated him and prostrated themselves. The idolaters also prostrated themselves on hearing the names of their idols, Laat, manat and Uzza or, the idolaters were driven to prostrate themselves when the Prophet صلى الله عليه وسلم recited in Makkah in the Masjid al Haraam the verses (19 to 21) of surah ah Najm"

اَفَرَءَيْتُمُ اللّٰتَ وَالْعُزّٰى وَمَنٰوةَ الثَّالِثَةَ الْاُخْرٰى اَلَكُمُ الذَّكَرُ وَلَهُ الْاُنْثٰى۔

{Have you then considered the Laat and the Uzza, and the Man. at, the third, and the other ? what, are for you the males and for him the females ?}
And at times moment the devil imitated the voice of the Prophet صلى الله عليه وسلم and recited:

تِلْكَ الْغَرَانِيْقُ الْعُلٰى وَاِنَّ شَفَاعَتَهُنَّ لَتُرْتَجٰى۔

(these idols are the cranes[2] **and their intercession is hopefully expected.)**
The idolaters imagined that the Prophet had praised their idols and were delighted to the extent that they prostrated themselves along with him.
Some exegetes have said that, not the devil, but the Prophet صلى الله عليه وسلم had himself spoken these words by mistake. We seed refuge in Allah from such a thought. This is an absolutely wrong suggestion being their mental ruse. The fact is as we have stated. The devils imitated the Prophet's voice and threw in these words to confuse the idolaters into believing that the Prophet صلى الله عليه وسلم had spoken them.
The words Muslims, Polytheists, jinns and men refer to those who were sitting before the Prophet صلى الله عليه وسلم at that time. The word (all men) is a specification after a generalization.

AL-INSHIQAQ AND AL-ALAQ

(١٠٢٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سَجَدْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ اِذَا السَّمَاءُ انْشَقَّتْ وَ اِقْرَأْ بِاسْمِ رَبِّكَ۔ (رواه مسلم)

1024. Sayyiduna Abu Hurayrah رضى الله عنه narrated, "We prostrated ourselves along with the Prophet صلى الله عليه وسلم when he recited (اذا السماء انشقت و اقرأ باسم ربك) (al- Inshiaqaq # 84) and (Arabic) (al-Alaq # 96)[3]

COMMENTARY: This hadith belies the opinion of Imam Malalik رحمه الله that there is no (verse of) prostration in the mufassal. (see for mufassal, commentary on hadith # 853 and # 832)

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[1] Bukahri # 4862, Tirmidhi # 575.
[2] The Numidian cranes is remarkable in the east of its superlatively high flight referring to the idols which were regarded as intercessors with God. Lane's Lexicon under غرنق، غريق
[3] Muslim # 107-578 Tirmidhi # 573 Nasa'I # 963 , Ibn Majah # 1058.

SAJDAH TILAWAT IS *WAJIB (EXPEDIENT)*

(١٠٢٥) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ السَّجْدَةَ وَنَحْنُ عِنْدَهُ فَيَسْجُدُ وَنَسْجُدُ مَعَهُ فَنَزْدَحِمُ حَتّٰى مَايَجِدُ اَحَدُنَا لِجَبْهَتِهٖ مَوْضِعًا يَسْجُدُ عَلَيْهِ (متفق عليه)

1025. Sayyiduna Ibn Umar narrated Allah's Messenger صلى الله عليه وسلم used to recite (a verse calling for) prostration while we were with him. So when he prostrated himself, we too prostrated ourselves along with him. (At that time,) We would be so many that not all of us could find enough place to put down for head when prostrating themselves."[1]

COMMENTARY: There would be such a large crowd that not all people could find place to prostate themselves along with the Prophet صلى الله عليه وسلم Those who were deprived of the opportunity, prostrated themselves later.

The facts that these people made it a point to prostrate themselves is evidence that a prostration against a verse calling for it is wajib (expedient).

When reciter is reciting before some people and he comes to a verse calling for prostration it is *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* that, after reciting it, he must move forward and his listeners must form rows behind him and all of them must prostrate themselves. This would be a simulated leadership, not a factual leadership.

DID NO MAKE PROSTRATION IN AN-NAJM

(١٠٢٦) وَعَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَرَأْتُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالنَّجْمِ فَلَمْ يَسْجُدْ فِيْهَا۔

(متفق عليه)

1026. Sayyiduna Zayd ibn Thabit رضى الله عنه narrated, "I recited to Allah's Messenger صلى الله عليه وسلم the surah an-Najm, but he did not prostrate himself during the recital"[2]

COMMENTARY: Imam Shafi'I رحمه الله said that the Prophet صلى الله عليه وسلم did not prostrate himself to show that it is allowed not to observe the prostration. Imam Maalik رضى الله عنه said that since there is no verse of prostration in the mufassal (Surahs), So he did not prostrate himself at the verse Imam Abu Hanifah رضى الله عنه said that perhaps he had not made ablution or that was an hour when prostrating oneself was disliked, or, he left it out to let people know that it is not *fard (obligatory)* to make the prostration. It may be said too, that the prostration on reciting a verse is not obligatory at the same instant and the Prophet صلى الله عليه وسلم may have observed it later. Hence, no one may imagine that the prostration in surah an Najm is not wajib (expedient), for, we have seen in hadith # 1023 that the Prophet صلى الله عليه وسلم and other people observed it.

SURAH SAAD (#30)

(١٠٢٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ سَجْدَةُ صٓ لَيْسَ مِنْ عَزَائِمِ السُّجُوْدِ وَقَدْ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُ فِيْهَا وَفِيْ رِوَايَةٍ

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[1] Bukahri # 1076 Muslim # 104-573

[2] Bukhari # 1076 , Muslim # 106 577. Abu Dawood # 10404, Tirmidhi # 576 Nasa'I # 956 Musnad Ahmed 21647

1027. It is reported that Sayyiduna Ibn Abbas رضی اللہ عنہ said, "The prostration on reciting surah Saad is not among the highly emphasized prostrations. But I did see the Prophet صلی اللہ علیہ وسلم prostrate himself on recitating it."[1]
And, one version has:

(١٠٢٨) قَالَ مُجَاهِدٌ قُلْتُ لِابْنِ عَبَّاسٍ أَأَسْجُدُ فِيْ صٓ فَقَرَأَ

1028. Sayyiduna Mujahid رحمہ اللہ narrated that he asked Sayyiduna Ibn Abbas رضی اللہ عنہ "May I prostrate myself when I recite (surah) Saad? " He recited the verses (6:84-90)

وَمِنْ ذُرِّيَّتِهٖ دَاوٗدَ سُلَيْمَانَ حَتّٰى أَتٰى فَبِهُدٰهُمُ اقْتَدِهْ فَقَالَ نَبِيُّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِمَّنْ أُمِرَ أَنْ يَقْتَدِيَ بِهِمْ۔ (رواہ البخاری)

{And of his progeny (we guided) Dawood and Sulayman So follow their guidance.} And then said, "Your Prophet, صلی اللہ علیہ وسلم too, is among those people who were commanded to follow the guidance of the early Prophet's علیہ السلام [2]

COMMENTARY: The words not among the highly emphasized prostrations mean thát this prostration is not *fard (obligatory)* but is among the wajhib recitals.
The ulama (Scholars) say that the Prophet صلی اللہ علیہ وسلم prostration in surah saad was to conform with Prophet Dawood (S) and to show gratitude on acceptance of his repentance.
Sayyiduna Ibn Abbas رضی اللہ عنہ responded to the question of Mujahid رحمہ اللہ by first reciting the verses that establish that the Prophet صلی اللہ علیہ وسلم was among those who are instructed to emulate the earlier Prophets علیہم السلام He meant that if the Prophet صلی اللہ علیہ وسلم was given that command, Muhahid was bound more so to follow them. Hence, when Prophet Dawood (S) made the prostration and the Prophet صلی اللہ علیہ وسلم made it too in emulating him, they were more liable to prostrate themselves (there, meaning while reciting surah Saad).

SECTION II اَلْفَصْلُ الثَّانِیْ

HOW MANY PROSTRATIONS

(١٠٢٩) عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ أَقْرَأَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَمْسَ عَشْرَةَ سَجْدَةً فِي الْقُرْاٰنِ مِنْهَا ثَلَاثٌ فِي الْمُفَصَّلِ وَفِيْ سُوْرَةِ الْحَجِّ سَجْدَتَيْنِ۔ (رواہ ابوداؤد و ابن ماجۃ)

1029. Sayyiduna Anus ibn al-As رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم taught him fifteen (verses of) prostrations in the Quran Three of these are in the mufassal and two in surah al-Hajj[3]

COMMENTARY: In some copies of the Mishkatr the word اقراء (thought) is اقرانی(Thought me) meaning commanded me to recite them.
This hadith mentions that there are fifteen places in the Quran where prostration becomes wajib (expedient) on reciting and listening to the verse. These verse are:
1. The last verse (206) of surah al-Araf (7):

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[1] Bukahri # 1069 Tirmidhi # 577 Darimi # 1467
[2] Tirmidhi # 4632
[3] Abu Dawood # 1401 Ibn Majah # 1057

إِنَّ الَّذِيْنَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَيُسَبِّحُوْنَهٗ وَلَهٗ يَسْجُدُوْنَ۔

{Surely those who are with your Lord feel not too proud to do Him worship, and they glorify Him, and prostrate themselves before Him.} (at the words:) (وله يسجدون)

2. The verse (15) of surah ar-Rad (13):

وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوَاتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّظِلَالُهُمْ بِالْغُدُوِّ وَالْاٰصَالِ۔

{To Allah bow in prostration all who are in the heavens and the earth, willingly or unwillingly, and their shadows as well in morn and even.} (بالغدو والاصال)

3. The verses (49-50) of surah an Nahl (16):

وَلِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوَاتِ وَالْاَرْضِ مِنْ دَآبَّةٍ وَالْمَلٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُوْنَ. يَخَافُوْنَ رَبَّهُمْ مِّنْ

فَوْقِهِمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ۔

{To Allah prostrates itself whatever creature there is in the heavens and whatever is in the earth, and the angels, and they show no arrogance. They fear their Lord above them and do as they are commanded} at (Arabic)

4. The verses (107-109) of surah al- Ishra (Banu Isra'il'I 1-17)

وَيَخِرُّوْنَ لِلْاَذْقَانِ يَبْكُوْنَ وَيَزِيْدُهُمْ خُشُوْعًا۔

{they fall down on their faces in prostration and say, " Pure is our Lord. Certainly, the word of our Lord was sure to be fulfilled. They fall down on their faces weeping, and it increases humbleness in their hearts.} at the words (وَيَزِيْدُهُمْ خُشُوْعًا)

5. The verses (58) of Surah Maryam (19):

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيَاتُ الرَّحْمٰنِ خَرُّوْا سُجَّدًا وَّبُكِيًّا۔

{When the verses of Ar Rahman (The All. Merciful) were recited before them, they fell down in prostration while they were weeping.

6. The verses (18) of surah al-Hajj (22)

اَلَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهٗ مَنْ فِي السَّمٰوَاتِ وَمَنْ فِي الْاَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُوْمُ وَالْجِبَالُ وَالشَّجَرُ

وَالدَّوَآبُّ وَكَثِيْرٌ مِّنَ النَّاسِ وَكَثِيْرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُّهِنِ اللّٰهُ فَمَا لَهٗ مِنْ مُّكْرِمٍ ط اِنَّ اللّٰهَ يَفْعَلُ مَا يَشَآءُ

{Have you not seen that to Allah prostrate all those in the skies and all those on the earth and the sun, the moon, the stars, the mountains, the trees, the animals and many from mankind? And there are many on whom punishment has become due. And the one whom Allah puts to disgrace, there is none to give him respect. Surely. Allah does what He wills.}

(at the words)(يسجد له)

7. The verse (77) of surah al-Hajj (22)

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا ارْكَعُوْا وَاسْجُدُوْا وَاعْبُدُوْا رَبَّكُمْ، وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُوْنَ۔

{O you who believe bow down in ruku and bow down in sajdah and worship your Lord and do good deeds, so that you achieve success.} (at (لعلكم تفلحون)

8. The verse (60) of surah al-Furqan·

وَاِذَا قِيْلَ لَهُمُ اسْجُدُوْا لِلرَّحْمٰنِ قَالُوْا وَمَا الرَّحْمٰنُ اَنَسْجُدُ لِمَا تَاْمُرُنَا وَزَادَهُمْ نُفُوْرًا۔

{And when it is said to them, "Prostrate yourselves to Ar-Rahman (the All Merciful, Allah)," they say, " What is Ar Rahman? Shall we prostrate ourselves to the one to whom you direct us?" And it increases nothing in them except aversion }

(at the words (وَزَادَهُمْ نُفُوْرًا)

9. The verses (25-26) of surah An Naml (27)

اَلَّا يَسْجُدُوْا لِلّٰهِ الَّذِىْ يُخْرِجُ الْخَبْءَ فِى السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَا تُخْفُوْنَ وَمَا تُعْلِنُوْنَ * اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ۔

{that is they do not prostrate to Allah who brings forth what is hidden in the heavens and the earth, and who knows whatever you conceal and whatever you reveal. Allah There is no God but He, the Lord of the Great Throne.}

(At the words) (رَبُّ الْعَرْشِ الْعَظِيْمِ) or at:

10. The verses of (15) of surah Al Sajdah (or Alif Lam Mim Tanzeel as- Sajdah, 32)

اِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا بِهَا خَرُّوْا سُجَّدًا وَّسَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُوْنَ۔

{Only those people believe in Our verses fall in prostration and pronounce the purity and praise of their Lord, and who do not wax proud.} (لَايَسْتَكْبِرُوْنَ)

11. The verses (24-25) of surah Saad (38)

وَخَرَّ رَاكِعًا وَّاَنَابَ۔ فَغَفَرْنَا لَهٗ ذٰلِكَ وَاِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ۔

{and bowing down, he fell in prostration and turned (to Allah) So we forgave him that (lapse) and surly he has a place of nearness in Our presence, and an excellent resort.}

(at: (Arabic))

12. The verse (38 of the surah Haa Meem As Sajdah or fussilat, 41)

فَاِنِ اسْتَكْبَرُوْا فَالَّذِيْنَ عِنْدَ رَبِّكَ يُسَبِّحُوْنَ لَهٗ بِالَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُوْنَ۔

{Still, if they show arrogance, then those who are with your Lord proclaim His purity night and day and they do not weary.}

(at: (Arabic)

13. The verse (62)of surah an- Najm (53)

فَاسْجُدُوْا لِلّٰهِ وَاعْبُدُوْا۔

{Now fall down in prostration and worship (Allah).}

(at: (Arabic)

14. The verses (20, 21) of surah al - Inshiqaq (84)

فَمَا لَهُمْ لَا يُؤْمِنُوْنَ وَاِذَا قُرِئَ عَلَيْهِمُ الْقُرْاٰنُ لَا يَسْجُدُوْنَ۔

{So, what is wrong with them that they do not believe and when the Quran is recited to them, they did not offer prostration.}

(at: (Arabic)

15. The verses (19) of the surah al-Alaq (or iqra 96):

وَاسْجُدْ وَاقْتَرِبْ۔

{ and bow down in prostration and come close to me.}

(at the words (واقترب)

THE NUMBER OF PROSTRATIONS: The imams differ on the number of verses reciting which or listening to whose recital makes one prostration wajib (expedient).

Imam Ahmad رحمه الله follows this hadith literally and holds that the foregoing fifteen verses are verses of prostration.

Imam Shaf'I رحمه الله says that there are fourteen verses of prostration. He does not include the verse (24/25) of surah Saad from the foregoing list of verses of prostration.

Imam Maalik رحمه الله holds that there are eleven verses of prostration. From the foregoing list, he excludes the verses of the sarahs Saad, an Najm Al- Inshiqaq and Al Alaq Indeed,the ancient opinion of Imam Shafi'I رحمه الله agreed with Imam Maalik رحمه الله

Imam Abu Hanifah رحمه الله says that there are fourteen verses of prostration in the Quran. He excludes from the foregoing list the (7th item) verse (77) of surah al- Hajj, leaving only one prostration id this surah.

The ulama (Scholars) say that this hadith (# 1029,) of Sayyiduna Amr ibn al- Aas رضی الله عنه is weak and it is not proper to cite it as evidence. Because some of its narrators are unknown.

RECITING THESE VERSES IN *SALAH*: The ulama (Scholars) say unanimously that if any of the verses of prostration is recited in the *salah* then a prostration must be made in the *salah* itself, not outside the *salah*. If a verses of prostration is recited in a *fard (obligatory) salah* then in the prostration it is better to recite سبحن ربی الاعلی as in the prostration of the *salah* If it is an optional *salah*, or (the recital is) outside *salah* then anu other tasbih sanctioned in the ahadith may be recited for example:

سَجَدَ وَجْهِيَ لِلَّذِيْ خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ فَتَبَارَكَ اللّٰهُ اَحْسَنُ الْخَالِقِيْنَ۔

"My face has prostrated to the Being who created it and fashioned it, and cleaved into it its hearing and sight by His might and power. So Blessed is Allah, the Best of creators."

THE VERSE OF PROSTRATION BEING THE LAST OF VERSE SURAH: Some ulama (Scholars) say that when the verse of prostration is recited in the *salah* and it is also the last verse of the surah then bowing into ruku is enough instead of going in prostration., The prostration of recital is included when one bows into ruku. This is the saying of Abdullah ibn Masu'd رضی الله عنه and Imam Abu Hanifah رحمه الله follows it.

The jurists say that if a verse of prostration is recited in *s !ah* and the ruku is observe immediately or after reciter two or three more verses and the intention is formed while bowing to include the prostration of recital, ten the ruku will suffice for that prostration., And, if the prostration of the *salah* is made after reciting the verse of prostration, then too the prostration of recital will be included in it and there will be no need to form an intention for that provided, in either case, more then three verses are not recited after the verse of prostration. While the scholars do differ on reciting three verses (beyond the verse of prostration), yet they are unanimous that if more than three verses are recite then the prostration of recital will not be valid in the ruku or sajdah of the *salah*, but it is necessary to make the prostration of recital separately.

MERIT OF SURAH AL-HAJJ

(۱۰۳۰) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ فُضِّلَتْ سُوْرَةُ الْحَجِّ بِاَنَّ فِيْهَا سَجْدَتَيْنِ قَالَ نَعَمْ

وَمَنْ لَمْ يَسْجُدْ هُمَا فَلَا يَقْرَأْهُمَا رَوَاهُ اَبُوْدَاوُدَ وَالتِّرمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ لَيْسَ اِسْنَادُهُ بِالْقَوِيِّ وَفِي الْمَصَابِيْحِ فَلَا يَقْرَأْهَا كَمَا فِيْ شَرْحِ السُّنَّةِ۔ (رواه ابوداؤد، والترمذی)

1030. Sayyiduna Uqbah ibn Aamir narrated that he said, "O Messenger of Allah, surah al- Hajj is given excellence because of the two prostrations in it. " He said, "Yes he who does not observe two prostrations should not recite these two verses (of prostration)".[1]
The Masabih has should not recite it (meaning the surah)as in Sharah us *Sunnah (Practice of Holy Prophet* صلى الله عليه وسلم).

COMMENTARY: The Prophet's صلى الله عليه وسلم words mean that he should not recite the two verses so that he may not be guilty of sin for neglecting the prostration, So, omitting verse of prostration is better than omitting the prostration because it is *wajib (expedient).*
According to one authentic copy of Mishkat the words are (not فلم يقرالهما) the Prophet's words would then mean, " He who did not make the two prostrations is as though he did not recite the verse." If he did not fulfill the demands of the verse, then he has not read it.
As stated previously, Imam Abu Hanifah رحمه الله does not regard the second prostration of surah al-Hajj as *wajib (expedient)* He contends that the word اركعوا in the verse shows that it refers to the prostration of the *salah.*
Imam Tirmidhi has indicated that this hadith is weak.

SURAH ALIF LAAM MEEM TANZEEL AS SAJDAH

(١٠٣١) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَجَدَ فِيْ صَلٰوةِ الظُّهْرِ ثُمَّ قَامَ فَرَكَعَ فَرَأَوْا اَنَّهُ قَرَأَتَنْزِيْلَ السَّجْدَةِ۔ (رواه ابوداؤد)

1031. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم made a prostration in the *salah* of zuhr. Then he stood up and went into ruku. They presumed that he had recited (the surah) Tanzi as – Sajdah. [2]

COMMENTARY: The sahabah رضى الله عنه might have heard a verse of the surah from the Prophet صلى الله عليه وسلم and so knew that he had recited as sajdah It is found in the ahadith that (even in such *salah* as call for a silent recital,) the Prophet صلى الله عليه وسلم sometimes recited a verse audibly to disclose to the others the surah that he recited. Or, he was so engrossed in recital that sometimes the words were spoken audibly.

It seems that the Prophet صلى الله عليه وسلم made the prostration of recital stood up and without reciting any more of the surah he went into ruku. This is allowed though it is better to recite the remainder of the surah on getting up from prostration of recital before showed that it is allowed to do so.]

The Prophet صلى الله عليه وسلم also showed that it was better to make the prostration of recital instead of combining it with ruku If he had bowed into ruku then that would have sufficed for the prostration of recital.

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[1] Abu Dawood # 1402 Tirmidhi # 578 Musnad Ahmed # 4-151-152
[2] Abu Dawood # 807

WAJIB (EXPEDIENT) ON RECITER AND LISTENER

(١٠٣٢) وَعَنْهُ أَنَّهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ عَلَيْنَا الْقُرْآنَ فَإِذَا مَرَّ بِالسَّجْدَةِ كَبَّرَ وَسَجَدْنَا مَعَهُ۔ (رواہ ابوداؤد)

1032. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger used to recite the Quran to them. When he came to a verse calling for prostration, he pronounced the takbir and prostrated himself and they too prostrated themselves with him.

COMMENTARY: It is clear from this hadith that the prostration on recital of certain verses is *wajib (expedient)* on both the reciter and the listener (respectively, the Qari and the sami). As for the takbir, it is clled only when going into prostration (in answer to command in the verse) This is what Imam Abu Hanifah رحمہ اللہ follows.

However Imam Shafi'I رحمہ اللہ holds that when anyone makes the prostration against a verse of prostration, he must first raise his hands, call the takbir tahrimah and again call another takbir for the prostration.

According to a hadith of Sayyidah رضی اللہ عنہ one must first stand up and then make the prostration of recital. This is mustahab (desirable).

(١٠٣٣) وَعَنْهُ أَنَّهُ قَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرَأَ عَامَ الْفَتْحِ سَجْدَةً فَسَجَدَ النَّاسُ كُلُّهُمْ مِنْهُمُ الرَّاكِبُ وَالسَّاجِدُ عَلَى الْأَرْضِ حَتّٰى أَنَّ الرَّاكِبَ لَيَسْجُدُ عَلٰى يَدِهٖ۔ (رواہ ابوداؤد)

1033. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that, during the year of conquest (of Makkah) Allah's Messenger صلی اللہ علیہ وسلم recited a verse calling for prostration. So, all the people prostrated themselves (along with him) Among them were the riders and those who prostrated themselves on the ground, So much so that the riders prostrated themselves on their hands.[1]

COMMENTARY: The may have recite some verses with the verse of prostration, or only that particular verse to show that such a recital of only the verse of prostration is allowed. The Hanafis, however regard that it is not mustahab (desirable) to recite merely the verse of prostration.

Those who were mounted on riding beasts put their hands on the reins, or such things, and prostrated themselves on them. In this way they got the feeling of the earth during prostration.

Ibn Maalik رحمہ اللہ said that it establishes that if anyone bows down his neck and make the prostration on his hands then his prostration will be valid. Imam Abu Hanifah رحمہ اللہ concurs with him, but Imma Shafi'I رحمہ اللہ differs.

It is stated in Sharah Muniyah that if anyone prostrates himself on his thighs because of a heavy crowd then it is allowed So too it is allowed to prostrated oneself on any other limb provided he has an excuse for not being able to prostrate himself. It is not permitted to do so without a justified reason. However, if anyone puts his hand down on the ground and prostrates himself on it even without an excuse, then it is allowed, but it is makruh, nevertheless.

Ibn Hammam has written that if a person is ill and recites a verse calling for prostration but is unable to prostrate himself then he may make a sign of prostration That will suffice.

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[1] Abu Dawood # 1411

THE PROPHET صلى الله عليه وسلم DID NOT OBSERVE PROSTRATION IN THE MUFASSAL

(١٠٣٤) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَسْجُدْ فِيْ شَيْئٍ مِنَ الْمُفَصَّلِ مُنْذُ تَحَوَّلَ اِلَى الْمَدِيْنَةِ۔ (رواه ابوداؤد)

1034. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم never made a prostration at any verse within al Mufassal from the time he emigrated to Madinah.[1]

COMMENTARY: Sayyiduna Ibn Abbas رضی اللہ عنہ means to say that while he was in Makkah the Prophet صلی اللہ علیہ وسلم made prostration at certain verses within al mufassal and other people emulated him But , when he moved to madinah, he did not observed these prostrations.

HADITH OF ABU HURAYRAH رضی اللہ عنہ DIFFERS: This hadith differs from the hadith of Sayyiduna Abu Hurayrah رضی اللہ عنہ (# 1024) which asserts that the Prophet صلی اللہ علیہ وسلم made prostration against the relative verses of surahs al Inshiqaq اذا السماء انشقت and al Alaq and he too made prostration along with him. The hadith of Abu Hurayrah رضی اللہ عنہ will be preferred because he embraced Islam in Madinah in 7 AH Clearly, is also technically most sound. Besides, very many sahabah رضی اللہ عنہ have narrated that the musfassal surah have verses of prostration.

The principle also predominates that the affirmative aspect overrules the negative aspect. Thus prostration must be made at verses of prostration within the mufassal on reciting them or listening to them. The mufassal are the smaller surahs. They are from surah al-Hujrat to the end of the Quran.

TASBIH IN PROSTRATION OF RECITAL

(١٠٣٥) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ سُجُوْدِ الْقُرْاٰنِ بِاللَّيْلِ سَجَدَ وَجْهِيَ لِلَّذِيْ خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ رَوَاهُ اَبُوْدَاؤدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

1035. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم recited in the prostration which he made in the night on reciting a verse calling for prostration:

سَجَدَ وَجْهِيَ لِلَّذِيْ خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَ قُوَّتِهِ

"My face has prostrated it self to Him who created it and cleft in it its hearing and its sight with His might and power."[2]

COMMENTARY: The placing of it in the night is coincidental She might have heard him in the night, so she reported it in that way. In fact, it is established that the Prophet صلی اللہ علیہ وسلم made this prayer in the prostration of recital generally. In some tradition another tasbih is mentioned too:

رَبِّ اِنِّيْ ظَلَمْتُ نَفْسِيْ فَاغْفِرْ لِيْ۔

"My Lord, I have wronged myself,so forgive me"

The Hanafi point of view is that it is enough to recite in the prostration of recital as is done

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[1] Abu Dawood # 1403

[2] Abu Dawood # 1414 Tirmidhi # 580

in regular prostrations in the *salah* However, there is no doubt that it is superior to recite in the prostrations of recital the tasbihs that are known from hadith.

(١٠٣٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ جَاءَ رَجُلٌ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ رَأَيْتُنِي اللَّيْلَةَ وَأَنَا نَائِمٌ كَأَنِّي أُصَلِّي خَلْفَ شَجَرَةٍ فَسَجَدْتُ فَسَجَدَتِ الشَّجَرَةُ لِسُجُوْدِيْ فَسَمِعْتُهَا تَقُوْلُ اَللّٰهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا وَضَعْ عَنِّي بِهَا وِزْرًا وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا وَّتَقَبَّلْهَا مِنِّيْ كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ قَالَ ابْنُ عَبَّاسٍ فَقَرَأَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَجْدَةً ثُمَّ سَجَدَ فَسَمِعْتُهُ وَهُوَ يَقُوْلُ مِثْلَ مَا أَخْبَرَهُ الرَّجُلُ عَنْ قَوْلِ الشَّجَرَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ إِلَّا أَنَّهُ لَمْ يَذْكُرْ وَتَقَبَّلْهَا كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔ (ترمذی)

1036. Sayyiduna Ibn Abbas رضی الله عنه narrated that a man came (one day) to Allah's Messenger صلی الله علیه وسلم and submitted, "O Messenger of Allah, I saw myself in the night while I was asleep, as though I offer *salah* behind a tree. As I prostrated myself (on reciting a verse), the tree too prostrated it self with my prostration and I heard it pray:

اَللّٰهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا وَضَعْ عَنِّي بِهَا وِزْرًا وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا وَّتَقَبَّلْهَا مِنِّيْ كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ

"O Allah, record for me a reward against it with You And, remove from me against it a burden (of sin) And, let it be with You a treasure. And, accept it from me as You did accept it from your slave Dawood"

Ibn Abbas رضی الله عنه narrated further that then the Prophet recited a verse that made prostration *wajib (expedient)* and prostrated himself. He heard him make the same prayer that he had heard the man report from the tree.[1]

COMMENTARY: Perhaps this man had recited the verse of surah Saad making a prostration *wajib (expedient)* The Prophet صلی الله علیه وسلم also recited the same verse of surah Saad of surah as Sajdah calling for a prostration.

SECTION III اَلْفَصْلُ الثَّالِثُ

SURAH AN NAJM

(١٠٣٧) عَنِ ابْنِ مَسْعُوْدٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرَأَ وَالنَّجْمِ فَسَجَدَ فِيْهَا وَسَجَدَ مَنْ كَانَ مَعَهُ غَيْرَ أَنَّ شَيْخًا مِنْ قُرَيْشٍ أَخَذَ كَفًّا مِنْ حَصًى أَوْ تُرَابٍ فَرَفَعَهُ إِلَى جَبْهَتِهٖ وَقَالَ يَكْفِيْنِيْ هٰذَا قَالَ عَبْدُ اللّٰهِ فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كَافِرًا مُتَّفَقٌ عَلَيْهِ وَزَادَ الْبُخَارِيُّ فِيْ رِوَايَةٍ وَهُوَ أُمَيَّةُ بْنُ خَلَفٍ۔

1037. Sayyiduna Ibn Masud رضی الله عنه narrated that the Prophet صلی الله علیه وسلم recited surah an Najm (one day) and made a prostration in it. Those who were with him also prostrated themselves. However, an old man of the Quraysh took a handful of pebbles or dust and put it on his forehead and said, "This is enough for me "

[1] Tirmidhi # 3435 Ibn Majah # 1053 but without the words as you did accept from your slave Dawood (S)

Abdullah (Ibn Masud) narrated further that he saw him after that slain as an infidel. [1]
Bukahri reported in another version that he was Umayyah ibn Khalaf [2]

COMMENTARY: This happened before the conquest of Makkah. Umayyah ibn Khalaf was a man of Quraysh, a responsible and respected one. He was greatly involved in the conspiracies against the Prophet صلى الله عليه وسلم and was a very arrogant naughty man There were with the Prophet صلى الله عليه وسلم both muslims and idolaters. They all prostrated themselves alongwith the Prophet صلى الله عليه وسلم but this proud man displayed extreme indifference

SURAH SAAD

(١٠٣٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَجَدَ فِي صٓ وَقَالَ سَجَدَهَا دَاوٗدُ تَوْبَةً وَنَسْجُدُهَا شُكْرًا۔ (رواه النسائی)

1038. Sayyiduna Ibn Abbas narrated that the Prophet صلى الله عليه وسلم prostrated himself in surah Saad (while reciting it) And, he said, Dawood prostrated himself in repentance and we prostrate ourselves in gratitude (for the acceptance of his repentance). This is mentioned in surah Saad.

CHAPTER - XXIII

TIMES WHEN *SALAH* IS DISALLOWED

بَابُ اَوْقَاتِ النَّهْيِ

In this chapter, those ahadith will be presented as define the hours when *salah* may not be offered. This chapter covers the three times when it is unlawful to offer *salah* the time of sunrise, the time of sunset and the time of *istiwa* or *zawal* (which is the declination of the sun from the meridian) It also covers the times after the *salah* of fajr and asr.[3]

According to the Hnafi school the prohibition covers both *fard (obligatory)* and optional *salah* Hence, at these three hours of sunrise, sunset and zawal no *salah* may be offered At all, neither the *salah* of that time nor the redeeming *salah* except the *salah* of asr of that day Similarly it is disallowed to offer (at these prohibited hour) the funeral *salah* and to make the prostration on reciting a verse calling of prostration However, the funeral *salah* of the funeral that is brought during these times is permitted. Also, the prostration on a verse calling for prostration is allowed if that verse is recited during these hours, but it is better to put that off to a later hour.

Hence, the funeral *salah*, prostration on reciting certain verses and redeeming *salah* are allowed during the entire time of fajr and after the *salah* of asr But, the optional *salah* is makruh during these hours If anyone begins an optional *salah* during these hours then it would become binding on him and he will have to abandon it at that time and redeem it after the makruh hour passes away. If anyone does not abandon his *salah* and finishes it at

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[1] Bukahri # 1070 Muslim # 105-576 Abu Dawood # 1406

[2] Bukahri second version # 4863

[3] From rise of dawn till sunrise which is the entire time of fajr all optional *salah* is makruh,, apart from the two sunnah (Practice of Holy Prophet صلى الله عليه وسلم) rakat of fajr but redeeming *salah* of *fard (obligatory)* and wajib (expedient) may be offered however the entire time of asr is not makruh but it is makruh to offer optional *salah* after having offered the *fard (obligatory)* of asr Though redeeming *salah* of *fard (obligatory)* and wajib (expedient) may be offered Muslim Abdulladh Jawaid Dhai puri رضی اللہ عنہ

that time them though his responsibility ceases yet it is better to abandon the *salah*.

Imam Shafi'I رحمه الله and Imam Ahmad رحمه الله hold that it is allowed to offer the redeeming *salah* and the funeral *salah* during these hours. Also allowed during these hours is the tahiyat ul Masjid if one enters the mosque coincidentally. If anyone goes into a mosque deliberately to offer the tahiyat ul Masjid during these hours, or postpones the redeeming *salah* so that he may offer them during these hours then this thing is disallowed because it is contrary to ahadith which clearly prohibit them. In the same way they allow during these hour to offer the *salah* of eclipse, the optional *salah* after ablution, the two *raka'at* of the ihram and of tawaf and the prostration of recital on the verse calling for it and which is recited during these hours.

To offer *salah* at these hours is makruh in the eyes of the hanafis at all places and whatever the nature of time. But Imam Shafi'I رحمه الله and his scholars say that *salah* is allowed on Friday at the time of zawal, and during these hours in Makkah too.

We must relies that in this case Imam Abu Hanifah رحمه الله observe caution. The reason is that when arguments are presented equally for that which is allowed and what is disallowed, preference is given to the prohibited.

SECTION I اَلْفَصْلُ الْاَوَّلُ

NO *SALAH* AT SUNRISE & SUNSET

(١٠٣٩) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَتَحَرَّىٰ اَحَدُكُمْ فَيُصَلِّيْ عِنْدَ طُلُوْعِ الشَّمْسِ وَلَا عِنْدَ غُرُوْبِهَا وَ فِيْ رِوَايَةٍ قَالَ إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلَاةَ حَتّٰى تَبْرُزَ فَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلٰوةَ حَتّٰى تَغِيْبَ وَلَا تَحَيَّنُوا بِصَلٰوتِكُمْ طُلُوْعَ الشَّمْسِ وَلَا غُرُوْبَهَا فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطٰنِ۔ (متفق عليه)

1039. Sayyiduna Ibn Umar narrated that Allah's Messenger صلى الله عليه وسلم said, " No one among you must resolve to offer *salah* at the rising of the sun and at the setting of the sun"

According to another version ,he said, When the rim of the sun rises , give up *salah* till the sun is fully visible. And, when the rim of the sun sets give up *salah* till it has set completely. Do not resolve to offer your *salah* at the time of rising of the sun and of setting of the sun for it rises between the horns of the devils."[1]

COMMENTARY: Imam Shafi'I رحمه الله takes the words do not resolve to imply offer the *salah*, like tahiyat ul masjid and redeeming *salah*, deliberately, he contravenes the hadith . If he offers it incidentally then it is allowed.

The Hanafis on the other hand, say that the hadith applies to *salah* offered deliberately or by chance both are not allowed.

Between the two horns of the devil means between the two corners of the devil's head. The devil stands facing the sun at the time of sunrise hoping to be the direction of those people who worship the sun. So, the Prophet صلى الله عليه وسلم forbade that *salah* be offered at such a time lest there is a resemblance to the sun worshippers.

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[1] Bukahri # 2372-3273 Muslim # 289-828 Nasa'I # 570 Muwatta Maalik # 15.10-47 and 49

THREE PROHIBITED TIMES

(۱۰٤۰) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ ثَلَاثُ سَاعَاتٍ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهَانَا اَنْ نُصَلِّيَ فِيْهِنَّ اَوْ نَقْبُرَ فِيْهِنَّ مَوْتَانَا حِيْنَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتّٰى تَرْتَفِعَ وَ حِيْنَ يَقُوْمُ قَائِمُ الظَّهِيْرَةِ حَتّٰى تَمِيْلَ الشَّمْسُ وَحِيْنَ تَضَيَّفَ الشَّمْسُ لِلْغُرُوْبِ حَتّٰى تَغْرُبَ۔ (رواه مسلم)

1040. Sayyiduna Uqbah ibn Aamir narrated that Allah's Messenger used to forbid them to offer *salah* or bury their dead at three times: when the sunrises till it is well up, when the sun is at its peak at noon till it begins to decline, and when the sun is about to set till it has set."[1]

COMMENTARY: Not burying the dead means that the funeral *salah* may not be offered at these hours As for bural, the dead may be buried at any time.

NO *SALAH* AFTER FAJR AND ASR

(۱۰٤۱) وَعَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتّٰى تَرْتَفِعَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتّٰى تَغِيْبَ الشَّمْسُ۔ (متفق عليه)

1041. Sayyiduna Abu Saeed Al Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no *salah* after the *salah* of fajr till the sun has risen completely, and no *salah* after the *salah* of asr till the sun has disappeared".[2]

COMMENTARY: The prohibition means that while it is not unlawful to offer *salah* at these times yet it is makruh (disallowed) to do so. Hence the hadith denies the perfect nature of the *salah*.

TIMES OF *SALAH*

(۱۰٤۲) وَعَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ فَقَدِمْتُ الْمَدِيْنَةَ فَدَخَلْتُ عَلَيْهِ فَقُلْتُ اَخْبِرْنِيْ عَنِ الصَّلَاةِ فَقَالَ صَلِّ صَلَاةَ الصُّبْحِ ثُمَّ اَقْصِرْ عَنِ الصَّلَاةِ حِيْنَ تَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطَانِ وَحِيْنَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ ثُمَّ صَلِّ فَاِنَّ الصَّلَاةَ مَشْهُوْدَةٌ مَحْضُوْرَةٌ حَتّٰى يَسْتَقِلَّ الظِّلُّ بِالرُّمْحِ ثُمَّ اَقْصِرْ عَنِ الصَّلَاةِ فَاِنَّ حِيْنَئِذٍ تُسْجَرُ جَهَنَّمُ فَاِذَا اَقْبَلَ الْفَيْئُ فَصَلِّ فَاِنَّ الصَّلَاةَ مَشْهُوْدَةٌ مَحْضُوْرَةٌ حَتّٰى تُصَلِّيَ الْعَصْرَ ثُمَّ اَقْصِرْ عَنِ الصَّلَاةِ حَتّٰى تَغْرُبَ الشَّمْسُ فَاِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيِ الشَّيْطَانِ وَحِيْنَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ قَالَ قُلْتُ يَا نَبِيَّ اللّٰهِ فَالْوُضُوْءُ حَدِّثْنِيْ عَنْهُ قَالَ مَا مِنْكُمْ رَجُلٌ يُقَرِّبُ وَضُوْءَهُ فَيُمَضْمِضُ وَ يَسْتَنْشِقُ فَيَسْتَنْثِرُ اِلَّا خَرَّتْ خَطَايَا وَجْهِهِ وَفِيْهِ وَخَيَاشِيْمِهِ ثُمَّ اِذَا غَسَلَ وَجْهَهُ كَمَا اَمَرَهُ اللّٰهُ اِلَّا خَرَّتْ خَطَايَا وَجْهِهِ مِنْ اَطْرَافِ لِحْيَتِهِ مَعَ الْمَاءِ ثُمَّ يَغْسِلُ يَدَيْهِ اِلَى الْمِرْفَقَيْنِ اِلَّا خَرَّتْ خَطَايَا يَدَيْهِ مِنْ اَنَامِلِهِ مَعَ الْمَاءِ

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[1] Muslim # 293 -831 Tirmidhi # 1030 Nasai'I # 565 Ibn Majah # 1519 Darimi # 1432 Musnad jAhed 4-152

[2] Bukahri # 581-586 Muslim # 286 -826 Abu Dawood # 1276 Tirmidhi # 183 Nas'I # 562 Ibn Majah # 1250 Darimi # 1433 Musnad Ahmad # 1-18

ثُمَّ يَمْسَحُ رَأْسَهُ إِلَّا خَرَّتْ خَطَايَا رَأْسِهِ مِنْ أَطْرَافِ شَعْرِهِ مَعَ الْمَاءِ ثُمَّ يَغْسِلُ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ إِلَّا خَرَّتْ خَطَايَا رِجْلَيْهِ مِنْ أَنَامِلِهِ مَعَ الْمَاءِ فَإِنْ هُوَ قَامَ فَصَلَّى فَحَمِدَ اللّٰهَ وَأَثْنَى عَلَيْهِ وَمَجَّدَهُ بِالَّذِي هُوَ لَهُ أَهْلٌ وَفَرَّغَ قَلْبَهُ لِلّٰهِ إِلَّا انْصَرَفَ مِنْ خَطِيْئَتِهِ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ۔ (رواه مسلم)

1042. Sayyiduna Amr ibn Abasah رضی اللہ عنہ narrated that when the Prophet صلی اللہ علیہ وسلم came to Madinah, he also came there and met him and asked him to inform him about *salah*. So he said, " Offer the *salah* of fajr and then stop offering it while the sun is rising till it has risen up, for, when rises, it comes up between the two horns of the devil and the infidels prostrate themselves to it at that time. Then, offer the *salah* (of ishraq), because it is witnessed and the angels present themselves at it , till when the shadow is up to a spear, length (and lies not on the earth it is midday exactly) cease to offer *salah*, for at that time, hell is heated up. Then when the shadow declines, offer he *salah* for it is witnessed and the angels are present at it till you have offered the *salah* of asr where upon cease to offer *salah* till the sun sets because it sets between the two horns of the devil. The infidels prostrate themselves to it at that time.

Sayyiduna Amr ibn Abasah narrate further that he asked the Prophet صلی اللہ علیہ وسلم to inform him about ablution He said, whose among you keeps his water of ablution with him and (having formed the intention and having recited the basmalah and having washed both hand up to the wrist) rinses his mouth, snuffs up water and blows it out, his sins of his face, his mouth and his nostrils fall out. When he washes his face In accordance with Allah's command to him, the sins of his face drop at the tips of his beard along with the water. Then as he washes his arms up to the elbows, the sins of his arms drop down at his finger tops along with the water. As he then wipes his head, the sins of his head drop down at the ends of his hears along with the after, Then as he washes his feet up to the ankles, the sins of his feet drop down at the tips of his toes, along with the water. After that, as he stands to offer *salah* and praises and glorifies Allah and extols him as is worthy of him and devotes his heart wholly to him , he becomes clear of his sins as he was the day his mother bore him."[1]

COMMENTARY: The words about the shadow being to a spear's length pertain to Makkah and Madinah and their surroundings There, on long days, the shadow does not fall on the ground at midday.

The concluding words of the hadith emphasize that however minor and grave sins are forgiven. The ulama (Scholars) say however minor sins are pardoned but the graves sins are forgiven only at Allah's will and favour.

TWO *RAKA'AT* AFTER ASR

(١٠٤٣) وَعَنْ كُرَيْبٍ أَنَّ ابْنَ عَبَّاسٍ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَالرَّحْمٰنِ بْنِ الْأَزْهَرِ أَرْسَلُوْهُ إِلَى عَائِشَةَ فَقَالُوْا اقْرَأْ عَلَيْهَا السَّلَامَ وَسَلْهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ قَالَ فَدَخَلْتُ عَلَى عَائِشَةَ فَبَلَّغْتُهَا مَا أَرْسَلُوْنِي

[1] Muslim # 294-832 Nasi # 572 Musnad Ahmed 4-263

فَقَالَتْ سَلْ أُمَّ سَلَمَةَ فَخَرَجْتُ إِلَيْهِمْ فَرَدُّوْنِي إِلَى أُمِّ سَلَمَةَ فَقَالَتْ أُمُّ سَلَمَةَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهٰى عَنْهُمَا ثُمَّ رَأَيْتُهُ يُصَلِّيْهِمَا ثُمَّ دَخَلَ فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ قُوْلِي لَهُ تَقُوْلُ أُمُّ سَلَمَةَ يَا رَسُوْلَ اللّٰهِ سَمِعْتُكَ تَنْهٰى عَنْ هَاتَيْنِ الرَّكْعَتَيْنِ وَأَرَاكَ تُصَلِّيْهِمَا قَالَ يَا ابْنَتَ أَبِي أُمَيَّةَ سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ وَإِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِالْقَيْسِ فَشَغَلُوْنِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُمَا هَاتَانِ۔ (متفق عليه)

1043. Sayyiduna Kurayb رحمه الله narrated that Sayyiduna Ibn Abbas, رضى الله عنه al Miswar ibn Makhramah رضى الله عنه and Abdur Rahman ibn Al Azhar رضى الله عنه sent him to Sayyidah Ayshah رضى الله عنه instructing him to convey to her their salaam and to ask her about two *raka'at salah* after asr

He said that he went to her and conveyed to her what they h.:d sent him with She instructed him to put the question to Sayyidah Umm Salamah رضى الله عنه So, he returned to them and they sent him to Sayyidah Umm Salmah she said,"I did hear the Prophet صلى الله عليه وسلم prohibit them but later did see him offer that *salah* (the two *raka'at* after asr) When he came home (after wards), I sent the slave girl to him with the massage that she should tell him that I had bent her to say "O Messenger of Allah, I had heard you disallow the two *raka'at* but I now saw you offering them He said, O daughter of Abu Ummayah, you ask about the two *raka'at* after asr. Some people of Abd Qays had come (to me to learn about Islam) and kept me occupied from those two *raka'at* after (the *salah* of) zuhr, so those were the two (that I was offering)"[1]

COMMENTARY: The Prophet صلى الله عليه وسلم had disallowed that supererogatory *salah* should be offered after the *salah* of asr.

The Prophet صلى الله عليه وسلم had postponed the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of zuhr in order to propagate religion to the deputation of abd Qays, Hence, teaching religion and commands of Shari'ah (divine law) and guiding Allah's creatures take precedence over the supererogatory *salah,* even over the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* muwakkadah.

If an optional *salah* is missed then it may be redeemed later. I Shaf'i follows this example, but Imam Abu Hanifha رضى الله عنه holds that optional *salah* may offered at its time, otherwise may not be redeemed if missed, He says that the Prophet صلى الله عليه وسلم might have begum the *salah* after the *fard (obligatory)* of zuhr but might have given then up because of the Banu Abd Qays So he had to redeem them.

However, there are other ahadith that say that the Prophet صلى الله عليه وسلم offered the two *raka'at* after the *fard (obligatory)* of asr often. Bukhari رضى الله عنه has a hadith of Sayyidah Ayshah that the Prophet never stopped offering the two *raka'at* after asr till he met his Lord.

Perhaps this was allowed to him exclusively otherwise it is makruh to offer two *raka'at salah*

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[1] Bukahri # 1233 Musalim # 297-834 , Abu Dawwod # 1273 # 1273 Ibn Majah # 1159 Darimi # 1436 Musnad Ahmed 6-303

after the *salah* of asr It is also reported that Sayyiduna Umar رضی اللہ عنہ forbade any *salah* after the *fard (obligatory)* of asr. He went so far as to beat those who offered two *raka'at* after asr. We may say that it is like perpetual fasting which the Prophet صلی اللہ علیہ وسلم disallowed other people, but observed it himself.

SECTION III اَلْفَصْلُ الثَّانِیْ

SUNNAH (PRACTICE OF HOLY PROPHET صلی اللہ علیہ وسلم) OF FAJR

(١٠٤٤) عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيْمَ عَنْ قَيْسِ بْنِ عَمْرٍو قَالَ رَأَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُصَلِّي بَعْدَ صَلَاةِ الصُّبْحِ رَكْعَتَيْنِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الصُّبْحِ رَكْعَتَيْنِ رَكْعَتَيْنِ فَقَالَ الرَّجُلُ إِنِّي لَمْ أَكُنْ صَلَّيْتُ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَهُمَا فَصَلَّيْتُهُمَا الْآنَ فَسَكَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَوَاهُ أَبُوْدَاوُد وَرَوَى التِّرْمِذِيُّ نَحْوَهُ وَقَالَ إِسْنَادُ هٰذَا الْحَدِيْثِ لَيْسَ بِمُتَّصِلٍ لِأَنَّ مُحَمَّدَ ابْنَ إِبْرَاهِيْمَ لَمْ يَسْمَعْ مِنْ قَيْسِ بْنِ عَمْرٍو وَفِيْ شَرْحِ السُّنَّةِ وَنُسَخِ الْمَصَابِيْحِ عَنْ قَيْسِ بْنِ قَهْدٍ نَحْوَهُ۔

1044. Sayyiduna Muhammad ibn Ibrahim رضی اللہ عنہ narrated from Sayyiduna Qays ibn Amr رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم saw a man offer (*salah* of) two *raka'at* after the (*fard (obligatory)* of) fajr So, he said to him, " The *salah* of fajr is two *raka'at* two *raka'at*" The man submitted, I had been unable to offer the two *raka'at* (*sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم)) that precede these two (*fard (obligatory)*) so I offered them now. So, Allah's Messenger said nothing.[1]
Tirmidhi said that its isnad is disconnected because Muhammad ibn Ibrahim did not hear from Qays ibn Amr Sharah us *Sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم) and some copies of al Masabih have a similar tradition from Qays ibn Qahd.

COMMENTARY: By repeating two *raka'at* the Prophet صلی اللہ علیہ وسلم emphasized that there are only two *raka'at fard (obligatory)* of fajr and there is no *salah* after that.
The Prophet said nothing when the man submitted his reasoning The scholars of hadith call this silence, in their terminology, taqrir If anything is dome in his presence and he adopts silence then it means that he is please with the dong. Therefore , it means that if anyone was unable to offer the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم) of fajr before its *fard (obligatory)*, then he must redeem them after offering the *fard (obligatory)*, Imam Shafi'I رحمہ اللہ goes by this edict.
Imam Abu Hanifah رحمہ اللہ and Imam Yusuf رحمہ اللہ hold that the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم) of fajr are not redeemed at anytime unless if the *fard (obligatory)*, were also missed then both *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم) and *fard (obligatory)* should be redeemed before zawal.
Imam Muhammad رحمہ اللہ said that even the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم) (of fajr) may be redeemed before the zawal.
Imam Abu Hanifah رحمہ اللہ and Imam Abu Yusuf رحمہ اللہ explain that *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم) by themselves are not redeemed. The redeeming is only with the wajib (expedient).

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[1] Abu Dawood # 1267 Tirmidhi (similar) # 422 Musnad Ahmad # 23821

The *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم) of other *salah*, too are redeemed only if they were missed with the *fard (obligatory)*, ;but there is a difference of opinion on this question.

TAWAF AT ALL TIMES

(١٠٤٥) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا بَنِي عَبْدِمَنَافٍ لَا تَمْنَعُوْا اَحَدًا طَافَ بِهٰذَا الْبَيْتِ وَصَلّٰى اَيَّةَ سَاعَةٍ شَاءَ مِنْ لَيْلٍ اَوْنَهَارٍ۔ (رواه الترمذى وابوداؤد والنسائى)

1045. Sayyiduna Jubayr ibn Mut'im narrated that the Prophet صلى الله عليه وسلم said, "O children of Abd Munaf, do not prevent anyone from circumambulating this house (the Ka'ba)and let him offer *salah* at whichever hour of night and day he whishes."[1]

COMMENTARY: The Ka'bah was supervised and managed by the descendants of Abd Munaf. The Prophet صلى الله عليه وسلم instructed them to deny access to no one who wishes to make tawaf of the Ka-abah at whatever hour of the day or night he wishes, even at sunrise or zawal. The ulama (Scholars) agree unanimously that tawaf may be made at any time.

SALAH IN THE KA'BAH: The ulama (Scholars) differ, however on the question of *salah* in the ka'bah whether it may be offered at anytime one wishes, even times when it is makruh. Imam Shafi'I abides by this hadith and says that abides by this hadith and says that any kind of *salah* may be offered at whatever time be it the *salah* of tawaf or any other.
Imam Ahmad says that this applies to only the *salah* of tawaf, the two *raka'at* They may be offered whatever the hour. Imam Abu Hanifah says that even in the Ka-abah no *salah* is allowed at the disliked hours. The hours when *salah* is forbidden or disliked are uniform in Makkah and other cities. Ahadith in this regard do not exclude any city at all. As for this hadith, the Prophet's صلى الله عليه وسلم words mean that *salah* may be offered in the ka'bah at any hour, but not at hours when it is makruh. In this way all the ahadith stand reconciled.

SALAH ON FRIDAY AT ZAWAL

(١٠٤٦) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الصَّلَاةِ نِصْفَ النَّهَارِ حَتّٰى تَزُوْلَ الشَّمْسُ اِلَّا يَوْمَ الْجُمُعَةِ۔ (رواه الشافعى)

1046. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم forbade *salah* at (exact) mid day until the sun declines from the meridian, but not on Friday.[2]

COMMENTARY: Imam Shafi'i رحمه الله abides by this hadith and holds that *salah* may be offered on Friday at the middle of the day but Imam Abu Hanifah رضى الله عنه holds that it is not proper to offer *salah* at the middle of the day (even on Friday[3] because the hadith that forbid (*salah* at this time absolutely are more well-known while this hadith is da'if (weak). Also, when two views, forbidding and allowing, are equally strong then what forbids is preferred.

(١٠٤٧) وَعَنْ اَبِي الْخَلِيْلِ عَنْ اَبِي قَتَادَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَرِهَ الصَّلَاةَ نِصْفَ النَّهَارِ حَتّٰى تَزُوْلَ الشَّمْسُ اِلَّا يَوْمَ الْجُمُعَةِ وَقَالَ اِنَّ جَهَنَّمَ تُسَجَّرُ اِلَّا يَوْمَ الْجُمُعَةِ رَوَاهُ اَبُوْدَاوُدَ وَقَالَ اَبُوالْخَلِيْلِ لَمْ

[1] Abu Dawood # 1894 Tirmidhi # 868 Nasa'I # 292 Ibn Majah # 1254 Darimi # 1926

[2] Musnad Shafi'i P 63

[3] This is Abu Hanifah's رحمه الله verdict but Abu Yusuf's is sound and reliable. (footnote in the Urdu text)

يَلْقَ اَبَا قَتَادَةَ۔

1047. Sayyiduna Al-Khalil رحمه الله narrated from Sayyiduna Abu Qatadah رضی الله عنه that the Prophet صلى الله عليه وسلم disliked *salah* at the middle of the day until the sun declined from the meridian, but not on Friday. He said, "Hell is heated up, except on Friday."[1]

Abu Dawood رحمه الله said that Abu/ al- khalil رحمه الله had never met Abu Qatadah.

SECTION III اَلْفَصْلُ الثَّالِثُ

THE DISLIKED HOUR'S

(١٠٤٨) عَنْ عَبْدِاللّٰهِ الصُّنَابِحِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الشَّمْسَ تَطْلُعُ وَمَعَهَاقَرْنُ الشَّيْطَانِ فَإِذَا رْتَفَعَتْ فَارَقَهَا ثُمَّ إِذَا اسْتَوَتْ قَارَنَهَا فَإِذَا زَالَتْ فَارَقَهَا فَإِذَا دَنَتْ لِلْغُرُوْبِ قَارَنَهَا فَإِذَاغَرَبَتْ فَارَقَهَا وَنَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّلَاةِ فِيْ تِلْكَ السَّاعَاتِ۔ (رواه مالك و احمد والنسائی)

1048. Sayyiduna Abudullah as- Sunabhi narrated that Allah's Messenger said, Indeed, the sun rises and the horn of the devils is with it , but as the sun gets higher, the (devils) horn parts from it. Then when the sun reaches the meridian , it joins it but as the sun declines , it parts from it. Then, when this sun is about to set, it joins it but as the sun sets, it parts from it " and Allah's Messenger صلى الله عليه وسلم forbade *salah* at these hours.[2]

COMMENTARY: The Prophet صلى الله عليه وسلم has forbidden all kinds of *salah* at these times, even funeral and prostration of recital. Though Imam Maalik has transmitted this hadith, he hold that *salah* at midday is not forbidden , saying, The distinguished try to offer *salah* at midday.

NO *SALAH* AFTER ASR

(١٠٤٩) وَعَنْ اَبِي بَصْرَةَ الْغِفَارِيِّ قَالَ صَلَّى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْمُخَمَّصِ صَلَاةَ الْعَصْرِ فَقَالَ اِنَّ هٰذِهٖ صَلَاةٌ عُرِضَتْ عَلٰى مَنْ كَانَ قَبْلَكُمْ فَضَيَّعُوْهَافَمَنْ حَافَظَ عَلَيْهَا كَانَ لَهٗ اَجْرُهٗ مَرَّتَيْنِ وَلَا صَلَاةَ بَعْدَهَا حَتّٰى يَطْلُعَ الشَّاهِدُ النَّجْمُ۔ (رواه مسلم)

1049. Sayyiduna Abu Basrah al Ghifari narrated that Allah's Messenger صلى الله عليه وسلم led them in the *salah* of asr at al Mukhammas after that he said, This *salah* was prescribed to those people who preceded you but they lost it (by being irregular at it and inattentive to it) So, he who preserves it will earn two rewards. There is no *salah* after it till ash shahid rises.[3] And Aas-shahid is the star.

COMMENTARY: They dual reward is for offering the *salah* which is a pious deed and for preserving it. The past ummahs did not preserve it, so deserved punishment.

The word ash-shahid refers to the stars that are visible in the night.

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[1] Abu Dawood # 1083

[2] Nasa'I # 559 Ibn Mjah # 1253 Muwatta Maalik # 15.10-44 Musnad Ahmed 4-348

[3] Muslim # 292-830, Nasai # 521, Musnad Ahmad 6-397.

TWO *RAKA'AT* AFTER ASR DISALLOWED

(١٠٥٠) وَعَنْ مُعَاوِيَةَ قَالَ إِنَّكُمْ لَتُصَلُّوْنَ صَلَاةً لَقَدْ صَحِبْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَا رَأَيْنَاهُ يُصَلِّيْهِمَا وَلَقَدْ نَهٰى عَنْهُمَا يَعْنِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ۔ (رواه البخاری)

1050. Sayyiduna Mu'awiyah رضی الله عنه narrated, "You people offer a *salah* that we who had been in a company of Allah's Messenger صلى الله عليه وسلم never saw him offer. Rather, he forbade that we should offer them meaning the two *raka'at* after asr."[1]

COMMENTARY: Other ahadith have been explicit that the Prophet صلى الله عليه وسلم used to offer two *raka'at* after asr. In this hadith, Mu'awiyah رضی الله عنه denies it straightway. Perhaps, Mu'awiyah's رضی الله عنه words mean that the Prophet صلى الله عليه وسلم did not offer it in public. He offered them at home unseen by other people so that they may not emulate him because these two *raka'at* after asr were correct exclusively for the Prophet صلى الله عليه وسلم to offer and are not lawful for others to offer.

Imam Tahawi رحمه الله examined this question on whether the two *raka'at* after asr are allowed or not. He said that ahadith are known from the Prophet صلى الله عليه وسلم continuously that he disallowed that any *salah* should be offered after the *fard salah (obligatory prayer)* of asr have been offered. Also, the sahabah (companions) رضی الله عنه abided by it. Hence, it is not proper for anyone to contradict it and say that it is allowed to offer *salah* after asr.

(١٠٥١) وَعَنْ أَبِي ذَرٍّ قَالَ وَقَدْ صَعِدَ عَلٰى دَرَجَةِ الْكَعْبَةِ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَمَنْ لَمْ يَعْرِفْنِي فَأَنَا جُنْدُبٌ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا صَلٰوةَ بَعْدَ الصُّبْحِ حَتّٰى تَطْلُعَ الشَّمْسُ وَلَا بَعْدَ الْعَصْرِ حَتّٰى تَغْرُبَ الشَّمْسُ إِلَّا بِمَكَّةَ إِلَّا بِمَكَّةَ إِلَّا بِمَكَّةَ۔ (رواه احمد و رزين)

1051. Sayyiduna Abu Dharr رضی الله عنه narrated that after going up the stairs of the ka'bah, "He who recognizes me, does know me (to be truthful). He who does not recognize me (must know that) I am Jundub. I had heard Allah's Messenger صلى الله عليه وسلم say, 'There is no *salah* after the *salah* of fajr till the sun rises and after asr till the sun sets, but not in Makkah, but not in Makkah, but not in Makkah."[2]

COMMENTARY: The door of the ka'bah is at a height and a stair case led to it. Nowadays, a portable series of steps is placed before it when necessary, otherwise it lies by the well of zam zam.

Abu Dhar's رضی الله عنه name was Jundub ibn Junadah. رضی الله عنه He spoke by the door of the ka'bah so that the people may know that the hadith is sahih. The Prophet صلى الله عليه وسلم had said about him. "The heaven has not cast shadow over anyone more truthful than Abu Dharr, nor has the earth carried above it such a one."[3]

About *salah* being permitted in Makkah even during times when *salah* is makruh (unbecoming), we have spoken on it against the hadith # 1045. However, this hadith is weak.

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[1] Bukhari # 587.

[2] Musnad Ahmad 5-165

[3] Tirmidhi # 3828

CHAPTER - XXIV

THE CONGREGATIONAL *SALAH* AND ITS MERITS بَابُ الْجَمَاعَةِ وَفَضْلِهَا

There are so any ahadith on the merit of congregation, placing emphasis on it, that if they are compiled together, they would requir3e a voluminous book. In this chapter, such ahadith will be reproduced as speak of the excellences of the congregational *salah* and underline the relative rules. They will establish that the congregation is an essential condition to make *salah* perfect. The Prophet صلى الله عليه وسلم never abstained from the congregational *salah,* even when he was seriously ill and could not walk and two men supported him up to the mosque where he joined the congregation.

***FARD (OBLIGATORY)* OR *WAJIB (EXPEDIENT)*:** The ulama (Scholars) differ on this question: is the congregational *salah sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *), wajib (expedient)* or *fard (obligatory)*ayn or *fard (obligatory)* kifayah. Imam Ahmad, Dawud, Ata رحمه الله and Abu Thawr رحمه الله say that it is *fard (obligatory)* ayn (obligatory on each individual). Some scholars say that if anyone hears the adhan for the *salah* and does not come to the mosque then his *salah* is not correct. Imam Shafi'I رحمه الله says that the congregational *salah* is *fard (obligatory)* kifayah (if offered by some then all shall be absolved of the obligation).

Imam Abu Hanifah رحمه الله and his followers say that it is *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* muwakkadah *wajib (expedient).* However, the Hanafi jurists have two opinions on it. Some of their books call it *wajib (expedient)* and some hold that it is *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* muwakkadah. But it is more preferably *wajib (expedient).* Ibn Hammam رحمه الله says that the congregation is *wajib (expedient),* but it is called *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* because it is established through *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *),* meaning ahadith not that the congregation itself is *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *).* It is like the *salah*s of two eeds. They are *wajib (expedient)* but are called *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* because they are proved through hadith.

COMMANDS & RULES: It is stated in Bada'I that it is *wajib (expedient)* on every sone adult sound person who is not handicapped to come to the mosque. If he misses the congregation in a mosque, then it is not *wajib (expedient)* to go round to other mosques. However, if he goes to other mosques to earn the excellence of the congregation then it is praise worthy. According to Quduri, if one misses the congregation in the mosque, then he must get together his family members and offer the congregational *salah* at home.

The ulama (Scholars) differ on whether the congregational *salah* is superior in a neighbouring mosque or the Jami (main mosque where Friday *salah* is observed). If there are two mosques on a neighbourhood, the ancient mosque is preferred. If both are of equal rank then the nearest is more rightful. For he tarawih and the *salah* of khusuf (solar eclipse), the congregation are *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* muwakkadah. This applies to the tarawih even if the entire Quran is completed once.

The witr in Ramadan is mustahab (desirable) with the congregation. But, at any other time after Ramadan, it is mukruh tanzihi to offer witr with the congregation constantly. If consistency is not observed but very seldom two or three men offer the witr in a congregational form then it is not makruh (unbecoming).

The congregational becomes makruh (unbecoming) tahrimi if the *salah* of khusuf [1] (lunar eclipse) and supererogatory *salah* are offered with the congregation, when the supererogatory are offered observing the same formalities of the congregational *salah* for *fard salah(obligatory prayer)*. Like the adhan and iqamah, or gathering the people in some other way. If two or three people stand together without adhan and iqamah and offer a congregational *salah*, then it is not wrong.

WISDOM BEHIND THE CONGREGATIONAL *SALAH* AND ITS BENEFITS: The ulama (Scholars) have written much on this subject. However, the great imam, shah waliullah Muhaddith Dahlawi رحمه الله has said something so beautiful and comprehensive as cannot be matched. So, his saying is reproduced here in the lines following.

1. Nothing is more profitable than turning acts of worship into customary practices. They will become inseparable customs. And, *salah* is the greatest and most glorious of all acts of worship. So this should be done with it, too.
2. There are people of different kinds, the nescient and the scholars. When they are together and see each other worship, they will teach the unknowing. So, Allah's worship is a jewellery. The beholder points out any fault and admires its beauty. Therefore the congregation will perfect *salah*.
3. Those who do not offer *salah* will also come into its fold and benefit from admonition and advice.
4. When a few Muslims get together and worship Allah and pray to Him, they attract the mercy of Allah and gain approval.
5. Allah's plan is to raise His word through this ummah and to subdue the falsehood of disbelief so that nothing overwhelms Islam on the surface of earth. This can be achieve only when all Muslims whatever their status, the common and the elite, traveler and resident, young and old - assemble for their worship which is significant and well-know. There they are exhorted to follow the glory of Islam and forbidden to forsake it.[2]
6. Muslims learn of each other and their problems. It fasters religious fraternity and love which is one of the chiefs aims of this Shari'ah (divine law) as emphasized in the Quran and the ahadith. [3]

In the light of the current ideologies, the congregation is the most prominent demonstration of equality taught by Islam. Five times a day, all the slaves of Allah whatever their worldly position stand before Allah with the common man, putting aside their worldly superiorities, bowing the poet's words.

ایک ہی صف میں کھڑے ہو گئے محمود وایاز   نہ کوئی بندہ رہا اور نہ کوئی بندہ نواز

(The king and the courtier stand shoulder to shoulder
The slave and the benefactor are next to one another)

WHEN IS ONE EXCUSED FROM THE CONGREGATIONAL *SALAH*

As stated previously, the congregational *salah* is *wajib (compulsory)* on every sane adult who is not handicapped. But, if anyone is unable to go to the mosque for the congregational *salah*, then it is not *wajib (compulsory)* for him. The jurists have mentioned fifteen excuses for

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[1] Kusuf is solar eclipse (particularly(and khusuf is lunar eclipse.
[2] Hajj jatullah Rabidah.
[3] Ibn ul fiqh

not joining the congregation (as adopted from Ilm ul Fiqh):

1. Not being able to meet the conditions of *salah*, like purity, covering the body, etc
2. Heavy downpour but Imam Muhammad رحمه الله has written in his Muwatta: though it is allowed not to go for the congregation when it rains heavily, 'This is fine, it is a concession but prayer in congregation is better.'[1]
3. The path to the mosque is muddy or swampy.
4. It is so very cold that going out or walking up to the mosque may cause illness or worsen it.
5. There is risk of property or anything being stole in one's absence.
6. Likelihood of encountering an enemy on the path to the mosque.
7. Possibility of being hauled on the way by a creditor provided one is really unable to repay the debt. If one is able to repay it then he will be deemed to be a wrongdoer and is not permitted to miss the congregation.
8. The night is so dark that one cannot see the path to the mosque. It is not binding on him to carry a torch or any other kind of light.
9. It is a windy, stormy night.
10. One is nursing a patient who cannot be left unattended for fear he might suffer much.
11. One needs to relieve oneself (to pass stool or urine).
12. One is about to embark on a journey and by joining the congregation might miss the caravan, or train (etc). However, if he can catch the next train then he is not allowed to stay away from the congregation. If the need is very pressing, then he is excused.
13. He is occupied in learning or teaching fiqh and gets no opportunity to go out.
14. He is extremely ill, like being paralyzed or tremendous weakness making him immobile. Or he is blind. It is irrelevant whether he finds a guide or helper up to the mosque. Or, he is lame as has lost a hand and a foot.
15. Food is ready, or almost ready, and he is so very hungry that he will not be able to play attention to the *salah*.

SECTION I اَلْفَصْلُ الْاَوَّلُ

REWARD FOR JOINING THE CONGREGATION

(١٠٥٢) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةَ الْفَذِّ بِسَبْعٍ وَّعِشْرِيْنَ دَرَجَةً۔ (متفق عليه)

1052. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, '*Salah* with the congregation is better than the *salah* of a man by himself by twenty-seven degrees."

COMMENTARY: This hadith makes the congregational *salah* twenty-seven degrees more excellent but others say that it is twenty-five degrees better. It means that Allah increased the excellence by two degrees favouring the Prophet's صلى الله عليه وسلم ummah. Or, the reward differs from worshipper to worshipper depending on his condition.

Opinion differ on whether it applies to a congregation in the mosque or even outside the mosque, say at home. While some scholars maintain that it is specific to the mosque, others hold that the excellence is of a general nature covering congregation at every place.

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[1] Note following hadith 1.55-187 in Muwatta of Imam Muhammad

WARNING ON NEGLECT OF CONGREGATION

(١٠٥٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَقَدْ هَمَمْتُ اَنْ اٰمُرَ بِحَطَبٍ فَيُحْطَبُ ثُمَّ اٰمُرَ بِالصَّلٰوةِ فَيُؤَذَّنُ لَهَا ثُمَّ اٰمُرَ رَجُلًا فَيَؤُمُّ النَّاسَ ثُمَّ اُخَالِفَ اِلٰى رِجَالٍ وَفِيْ رِوَايَةٍ لَا يَشْهَدُوْنَ الصَّلٰوةَ فَاُحَرِّقَ عَلَيْهِمْ بُيُوْتَهُمْ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَوْ يَعْلَمُ اَحَدُهُمْ اَنَّهٗ يَجِدُ عَرْقًا سَمِيْنًا اَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ۔ (رواه البخاری ولمسلم نحوه)

1053. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "By Him in whose hand is my soul, I have resolved to get firewood gathered and then order for *salah* (of isha) and the adhan to be called, then instruct someone to lead the *salah*, then go to those men (who fail to come to the congregation without reason)." According to another version, (he said:) 'Go to them who do not offer the *salah* and burn down their homes. By Him in whose hand is my soul, if any of them know that he would get a fat fleshy bone or two fine hoofs of sheep (in the mosque), he would surely come to the *salah* of isha."[1]

COMMENTARY: Those who do not come to the mosque have been warned of Divine punishment in this figurative manner. Their mentality is such that they vie with each other for little worldly things but their minds do not incline to the reward in the hereafter and to nearness to Allah.

An imam may appoint another person to deputies for him if he has to go somewhere.

BLIND NOT EXCUSED

(١٠٥٤) وَعَنْهُ قَالَ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ اَعْمٰى فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّهٗ لَيْسَ لِيْ قَائِدٌ يَقُوْدُنِيْ اِلَى الْمَسْجِدِ فَسَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُرَخِّصَ لَهٗ فَيُصَلِّيَ فِيْ بَيْتِهٖ فَرَخَّصَ لَهٗ فَلَمَّا وَلّٰى دَعَاهُ فَقَالَ هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ قَالَ نَعَمْ قَالَ فَاَجِبْ۔ (رواه مسلم)

1054. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a blind man (Sayyiduna Abdullah ibn Umm Muktum رضی اللہ عنہ came to the Prophet صلی اللہ علیہ وسلم and submitted, "O Messenger of Allah, I have no guide to lead me to the mosque." So, he requested Allah's Messenger صلی اللہ علیہ وسلم to permit him to offer *salah* at home, and he gave him permission. But, as he turned to go back, he called him and asked, "Do you here the call to *salah*?" He said, "Yes!" Then, the Prophet صلی اللہ علیہ وسلم said, "So respond (to it and you must come to the mosque)."[2]

COMMENTARY: According to a hadith in Bukhari and Muslim when Sayyiduna Itban ibn Maalik رضی اللہ عنہ complained of his poor eyesight, the Prophet صلی اللہ علیہ وسلم gave him permission to offer *salah* at home. [3]

This means that a blind man is allowed to stay away from the congregation. However, we read in this hadith that the some concession was not allowed to Abdullah ibn Umm

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[1] Muslim # 251-651, Abu Dawud # 548, Tirmidhi # 217, Nasai # 848, Ibn Majah # 791/ Bukhari # 644 etc.

[2] Muslim # 255-653, Abu Dawud # 552, Nasai # 850, Ibn Majah # 792, Musnad Ahmad 3-423.

[3] Muslim # 263-33, Bukhari # 424, 425.

Maktum رضی الله عنه because he was among the learned muhajirs(immigrants) and it was worthy of him that he should act on what was the best.
This hadith says that one who hears the adhan must come to the mosque.

WHEN IT IS VERY COLD OR RAINING

(١٠٥٥) وَعَنْ اِبْنِ عُمَرَ اَنَّهُ اَذَّنَ بِالصَّلٰوةِ فِيْ لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيْحٍ ثُمَّ قَالَ اَلَا صَلُّوا فِي الرِّحَالِ ثُمَّ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَامُرُ الْمُؤَذِّنَ اِذَا كَانَتْ لَيْلَةٌ ذَاتُ بَرْدٍ وَمَطَرٍ يَقُوْلُ اَلَا صَلُّوا فِي الرِّحَالِ۔ (متفق علیه)

1055. Sayyiduna Ibn Umar رضی الله عنه is reported to have called the adhan on a cold, windy night (for the *salah*). Afterwards, he said, "Offer *salah* in your homes." Again, he explained that on a cold, windy night, Allah's Messenger صلی الله علیه وسلم used to instruct the mu'adhdhin to say (after the adhan), "Offer *salah* in your homes."[1]

COMMENTARY: This is a concession in severe cold and rain. *Salah* may be offered at home. However, Ibn Hammam رحمه الله reported that Abu Yusuf رحمه الله asked Imam Abu Hanifah رحمه الله what should one do when it is muddy, and at such other times, he said, "I do not like that one should stay away from the congregation."

WHEN FOOD IS READY

(١٠٥٦) وَعَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وُضِعَ عَشَاءُ اَحَدِكُمْ وَاُقِيْمَتِ الصَّلٰوةُ فَابْدَؤُا بِالْعَشَاءِ وَلَا يَعْجَلْ حَتّٰى يَفْرُغَ مِنْهُ وَكَانَ ابْنُ عُمَرَ يُوْضَعُ لَهُ الطَّعَامُ وَتُقَامُ الصَّلَاةُ فَلَا يَاْتِيْهَا حَتّٰى يَفْرُغَ مِنْهُ وَاِنَّهُ لَيَسْمَعُ قِرَاءَةَ الْاِمَامِ۔ (متفق علیه)

1056. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When the dinner of one of you is placed before him and the iqamah of the *salah* is also called (at the some time), let him begin with his meal and he must not make haste till he has finished it." Indeed, when food was placed for Ibn Umar رضی الله عنه and the *salah* also commenced, he would not come for the *salah* till he had finished eating. Indeed, the while, he could hear the imam's recitation.[2]

COMMENTARY: This command applies when the concerned person is hungry and will not be able to concentrate on the *salah*. He may have his meal and then offer the *salah* provided, of course, there is enough time for the *salah* after his meal.

SALAH MUST BE DELAYED TO ANSWER CALL OF NATURE

(١٠٥٧) وَعَنْ عَآئِشَةَ اَنَّهَا قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا صَلٰوةَ بِحَضْرَةِ الطَّعَامِ وَلَا هُوَ يُدَافِعُهُ الْاَخْبَثَانِ۔ (رواه مسلم)

1057. Sayyiduna Ayshah رضی الله عنه narrated that she heard Allah's Messenger صلی الله علیه وسلم say, "*Salah* is not (offered in a) perfect (manner) when the meal is ready and not

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[1] Bukhari # 666, Muslim # 22-697, Abu Dawud # 1063, Nasai # 654, Ibn Majah # 936, Darimi # 1275, Muwatta Maalik 3.2-11 (offer *salah* in shelter), Musnad Ahmad 2-74.

[2] Bukhari # 673, Muslim # 66-559, Tirmidhi # 353, Nasai # 853, Ibn Majah # 935, Darimi # 1280, Musnad Ahmad 6-40/

when the two dirty things (urge to pass water or stool) prevent him."[1]

COMMENTARY: Allamah Nawawi رضی اللہ عنہ said that when the meal is ready and one is desirous of eating and so when one has the nature's call, it is makruh (unbecoming) to offer the *salah*. The same command applies when one feels like breaking wind or vomiting. If these things are suppressed and *salah* is offerd then concentration would be lacking. However, if there is not enough time, *salah* may be offered first.

NO OTHER *SALAH* WITH IQAMAH OF *FARD (OBLIGATORY)*

(١٠٥٨) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اُقِيْمَتِ الصَّلَاةُ فَلَا صَلٰوةَ اِلَّا الْمَكْتُوْبَةُ۔ (رواه مسلم)

1058. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the *salah* is called (with the iqamah), there is no *salah* other than the prescribed *salah*."[2]

COMMENTARY: This means that when the iqamah is called, even the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)* of fajr may not be offered but one should follow the imam and offer the *fard salah (obligatory prayer)*. Imam Shafi'I رحمہ اللہ abides by it. But, Imam Abu Hanifah رضی اللہ عنہ says that if one is hopeful of joining the congregation for even one raka'ah, then he must first offer the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)* of fajr and then join the congregation. However, the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)* must be offered out of the rows of the congregation. If there is no likelihood of getting even one raka'ah then the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)* must be put off.

Ibn Maalik رحمہ اللہ said, that the command in this hadith excludes the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)* of fajr because the Prophet صلی اللہ علیہ وسلم had said:

صلوها وان طرد تكم الخيل۔

"Offer the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)* of fajr even if the army drives you."

Hence, the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)* of fajr are emphasized strongly. They must not be omitted.

Ibn Hamman رحمہ اللہ said, "Then are the most important of all *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)* and most strong. "So much so that Hasan رحمہ اللہ quoted Imam Abu Hanifah رضی اللہ عنہ to have said, "It is not allowed to offer the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)* of fajr sitting down without a valid reason."

WOMEN ALLOWED TO GO TO MOSQUES

(١٠٥٩) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اسْتَأْذَنَتِ امْرَأَةُ اَحَدِكُمْ اِلَى الْمَسْجِدِ فَلَا يَمْنَعْنَّهَا۔ (متفق عليه)

1059. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the wife of one of you seeks permission to go to the mosque, he must

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[1] Muslim # 67-560.

[2] Muslim # 63-710, Abu Dawud # 1266, Tirmidhi # 421, Nasai # 865, Ibn Majah # 1151, Darimi # 1448, Musnad Ahmad 2-331.

not disallow her."[1]

COMMENTARY: Imam Nawawi رضی اللہ عنہ said that this prohibition is makruh (unbecoming) tanzihi. Mazhar رحمہ اللہ said that it means that it is lawful for women to go to mosques, but, in the current times, it is makruh (unbecoming) for fear of mischief. There is a hadith in Bukhari and Muslim from which support may be had for this opinion. Sayyidah Ayshah said, "Had the Prophet صلی اللہ علیہ وسلم seen what the women have introduced, he would have certainly disallowed them (into mosques), just as the women of Banu Isra'il were forbidden."[2]

Sayyiduna Ibn Mas'ud forbade women from going to mosques. He allowed only old women and that too in dirty garments.

Old women are allowed into the mosque without make up and perfume. Young women are not allowed at all. In these days, women went to mosques to acquire knowledge of religion but today that is not necessary because these things are well known and can be learnt at home easily.

NOT PERFUMED

(١٠٦٠) وَعَنْ زَيْنَبَ امْرَأَةِ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَتْ قَالَ لَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا شَهِدَتْ إِحْدَاكُنَّ الْمَسْجِدَ فَلَا تَمَسَّ طِيْبًا۔ (رواه مسلم)

1060. Sayyidah Zaynab wife of Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to them, "when one of you (women) comes to the mosque, she must not touch perfume (and not apply it."[3]

(١٠٦١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا امْرَأَةٍ أَصَابَتْ بَخُوْرًا فَلَا تَشْهَدْ مَعَنَا الْعِشَآءَ الْاٰخِرَةَ۔ (رواه مسلم)

1061. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The woman who has used incense may not join us for the *salah* of isha."[4]

COMMENTARY: The Arabic word (بخور) (bakhur) is to use the smoke of something fragrant.'[5] It is an incense. At night, there is more likelihood of mischief, hence only isha is mentioned here. But, the previous hadith has an overall ban.

SECTION II اَلْفَصْلُ الثَّانِي

WOMEN SHOULD OFFER *SALAH* AT HOME

(١٠٦٢) عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَمْنَعُوْا نِسَاءَكُمُ الْمَسَاجِدَ وَبُيُوْتُهُنَّ خَيْرٌ لَّهُنَّ۔ (راوه ابوداؤد)

1062. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not forbid your women from going to the mosque though their homes are

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[1] Bukhari # 865, 5238, Muslim # 134-442, Darimi # 1278, Musnad Ahmad 2-7.
[2] Bukhari # 867, Muslim # 144-445.
[3] Muslim # 142-413, Nasai # 5129.
[4] Muslim # 143-443, Abu Dawud # 4175, Nasai # 5128.
[5] Like burning gum, spice, etc.

better (place for *salah*) for them."[1]

THE BEST PLACE FOR A WOMAN'S *SALAH*

(١٠٦٣) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الْمَرْأَةِ فِيْ بَيْتِهَا اَفْضَلُ مِنْ صَلَاتِهَا فِيْ حُجْرَتِهَا وَصَلَاتُهَا فِيْ مَخْدَعِهَا اَفْضَلُ مِنْ صَلَاتِهَا فِيْ بَيْتِهَا۔ (رواه ابوداؤد)

1063. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "A woman's *salah* in her house (in its verandah) is better than in her courtyard, and her *salah* in her secluded chamber is better than her *salah* in her house."[2]

COMMENTARY: The more seclusion a woman observes when offering *salah*, the better. She depends entirely on the veil and covering and, for this reason, it is said about her:

نِعْمَ الصِّهْرُ الْقَبْرُ

'How excellent an in-law the grave is!'

This hadith asserts that for a woman the best place for *salah* is the one most covered.

PERFUMED WOMAN IN MOSQUE

(١٠٦٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اِنِّيْ سَمِعْتُ حِبِّيْ اَبَا الْقَاسِمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تُقْبَلُ صَلَاةُ اِمْرَأَةٍ تَطَيَّبَتْ لِلْمَسْجِدِ حَتّٰى تَغْتَسِلَ غُسْلَهَا۔ مِنَ الْجَنَابَةِ رَوَاهُ اَبُوْدَاوٗدَ وَرَوَى اَحْمَدُ وَالنَّسَائِيُّ نَحْوَهُ۔

1064. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he heard his dear friend Abual-Qasim (Allah's Messenger) صلی اللہ علیہ وسلم say, "The *salah* of the woman who has perfumed herself to go to the mosque is not accepted till she has a purifying bath as she would have for sexual defilement."[3]

COMMENTARY: If a woman has perfumed herself intends to go to the mosque then she must first wash off the perfume. If it is on her whole body then she must wash all her person otherwise only that part where she has applied it. If it is on her garment, then she must change her clothes. However, this command need not be obeyed if she does not go to the mosque but offers *salah* at home.

PERFUMED WOMAN SHOULD NOT GO OUTDOORS.

(١٠٦٥) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ عَيْنٍ زَانِيَةٌ وَاِنَّ الْمَرْأَةَ اِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فَهِيَ كَذَا وَكَذَا يَعْنِيْ زَانِيَةٌ رَوَاهُ التِّرْمِذِيُّ وَلِاَبِيْ دَاوٗدَ وَالنَّسَائِيِّ نَحْوُهُ۔

1065. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Every eye is adulterous (when it looks at a stranger woman) and a woman when she perfumes herself and passes by an assembly (of men) is such and such (if she hopes to draw attention of men)," meaning to say that she is an adulteress.[4]

COMMENTARY: The woman who perfumes herself and goes past an assembly of men is an adulteress, because she temps them to look at her. When they look at her, they indulge

[1] Abu Dawud # 567.
[2] Abu Dawud # 570
[3] Abu Dawud # 4174, Nasai # 5127, Ibn Majah # 4002, Musnad Ahmad 2-246.
[4] Tirmidhi # 2795, Abu Dawud # 4173. Musnad ahmad 4-413

in adultery of the eyes. She, being the driving force, she is the perpetrator.

EXCELLENCE OF FAJR & ISHA

(١٠٦٦) وَعَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ صَلَّى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا الصُّبْحَ فَلَمَّا سَلَّمَ قَالَ اَشَاهِدٌ فُلَانٌ قَالُوْا لَا قَالَ اَشَاهِدٌ فُلَانٌ قَالُوْا لَا قَالَ اِنَّ هَاتَيْنِ الصَّلَاتَيْنِ اَثْقَلُ الصَّلَوَاتِ عَلَى الْمُنَافِقِيْنَ وَلَوْ تَعْلَمُوْنَ مَا فِيْهِمَا لَاتَيْتُمُوْهُمَا وَلَوْ حَبْوًا عَلَى الرُّكَبِ وَاِنَّ الصَّفَّ الْاَوَّلَ عَلٰى مِثْلِ صَفِّ الْمَلَائِكَةِ وَلَوْ عَلِمْتُمْ مَا فَضِيْلَتُهُ لَابْتَدَرْتُمُوْهُ وَاِنَّ صَلَاةَ الرَّجُلِ مَعَ الرَّجُلِ اَزْكٰى مِنْ صَلَاتِهٖ وَحْدَهُ وَصَلَاتُهُ مَعَ الرَّجُلَيْنِ اَزْكٰى مِنْ صَلَاتِهٖ مَعَ الرَّجُلِ وَمَا كَثُرَ فَهُوَ اَحَبُّ اِلَى اللّٰهِ۔ (رواه ابوداؤد و النسائی)

1066. Sayyiduna Ubayy ibn Ka'b narrated that one day, Allah's Messenger led them in the *salah* of fajr. When he gave the salutation, he asked whether a certain man was present and the sahabah (companions) رضی الله عنه said, "No" Then he asked about another man and was told that he too was not present . Then, he said, "These two *salah* (of fajr and isha) are the most demanding of the hypocrites of all the *salahs*. Were you to realize what they have (of reward), you would come to them, even if you had to crawl on your knees. The first row is like the row of the angels (for the reward it fetches). Were you to realize its merit, you would hurry to get to it. And, a man's *salah* alongwith another man is (more rewarding and) purer than his *salah* by himself, and his *salah* with one. And the more there are (in a congregation) it is dearer to Allah."[1]

COMMENTARY: The hypocrite does every deed and worship to show off. In the *salah* of fajr and isha he cannot make a demonstration and also feels lethargic and unwilling to attend. So, these *salah* are arduous and difficult for him. At other times, he can make himself visible very much. The excellence of these two *salah* is underlined so that the sincere Muslims may not miss the opportunity of their propitious ness.

DEVIL DOES NOT SUBDUE ONE WHO JOINS CONGREGATION

(١٠٦٧) وَعَنْ اَبِي الدَّرْدَآءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ ثَلَاثَةٍ فِيْ قَرْيَةٍ وَلَا بَدْوٍ لَا تُقَامُ فِيْهِمُ الصَّلَاةُ اِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَعَلَيْكَ بِالْجَمَاعَةِ فَاِنَّمَا يَاْكُلُ الذِّئْبُ الْقَاصِيَةَ۔

(رواه احمد و ابوداؤد و النسائی)

1067. Sayyiduna Abu ad-Darda رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "There never are three people in a village or a desert who do not form a congregation for the *salah* without the devil prevailing over them. Hence bind yourself to the congregation because the wolf devours only the sheep that separates from the herd (and is alone)."[2]

COMMENTARY: There is success in togetherness but failure in separation. Islam calls upon its adherents to keep together. There is strength in it and most acts of worship in Islam lay stress on it. Separation spells disaster.

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[1] Abu Dawud # 554, Nasai # 843.

[2] Abu Dawud # 547, Nasai # 847, Musnad Ahmad 6-446.

When people are well-knit they have a strong voice and are feared The devil is quick to overwhelm the individual but cannot cast a spell on the group.
This hadith speaks of this by way of an example of a lone, straying sheep.

STAYING AWAY FROM THE CONGREGATION WITHOUT EXCUSE

(١٠٦٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمِعَ الْمُنَادِيَ فَلَمْ يَمْنَعْهُ مِنِ اتِّبَاعِهٖ عُذْرٌ قَالُوْا وَمَا الْعُذْرُ قَالَ خَوْفٌ اَوْ مَرَضٌ لَمْ تُقْبَلْ مِنْهُ الصَّلٰوةُ الَّتِي صَلّٰى۔ (رواہ ابوداؤد و الدار قطنی)

1068. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If anyone hears the mu'adhdhin and no excuse prevents him from obeying him (by going to the mosque)..." The listeners asked him, "What can an excuse be?" He interposed "Fear of an enemy), illness.." continued, "then his *salah* that he offer (by himself) is not accepted from him."[1]

COMMENTARY: While Sayyiduna Ibn Abbas رضی الله عنه narrated the hadith, his listeners asked him about the kinds of excuse. He interrupted his narration and enlightened them that it could be fear of an enemy to life or honour, or of property being lost, or a serious illness.

Ibn Maalik رضی الله عنه said that fear could be of an enemy of oppression, of a creditor when he cannot repay the debt. Other reasons have been mentioned earlier in the beginning of the chapter (just before Section I).

As for his individual *salah* not being accepted from him, it means that while he will have discharged his obligation, he will not earn its reward. It is like a person who offers *salah* on a piece of land snatched from another, his *salah* will have been offered but he will get no reward. It is also like one who performs Hajj (Pilgrimage) with unlawful money then his responsibility will cease but no reward will accrue to him.

The ulama (Scholars) agree that on the basis of these two hadith, no one is allowed at all the deliberately, without excuse, stay away from the congregation.

ANSWER NATURE'S CALL FIRST

(١٠٦٩) وَعَنْ عَبْدِاللّٰهِ بْنِ اَرْقَمَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِذَا اُقِيْمَتِ الصَّلَاةُ وَوَجَدَ اَحَدُكُمُ الْخَلَاءَ فَلْيَبْدَأْ بِالْخَلَاءِ۔ (رواہ الترمذی وروی مالك و ابوداؤد و النسائی نحوہ)

1069. Sayyiduna Abdullah ibn Arqam رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "If the iqamah for the *salah* is called and any of you gets the call of nature then he must first answer that (even if he misses the congregational *salah*)."[2]

THREE THINGS FORBIDDEN

(١٠٧٠) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ لَا يَحِلُّ لِاَحَدٍ اَنْ يَفْعَلَهُنَّ لَا يَؤُمَّنَّ رَجُلٌ قَوْمًا فَيَخُصَّ نَفْسَهُ بِالدُّعَاءِ دُوْنَهُمْ فَاِنْ فَعَلَ ذٰلِكَ فَقَدْ خَانَهُمْ وَلَا يَنْظُرُ فِي قَعْرِ بَيْتٍ قَبْلَ اَنْ يَسْتَأْذِنَ فَاِنْ فَعَلَ ذٰلِكَ فَقَدْ خَانَهُمْ وَلَا يُصَلِّ وَهُوَ حَقِنٌ حَتّٰى يَتَخَفَّفَ۔ (رواہ ابوداؤد وللترمذی نحوہ)

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[1] Abu Dawud # 551, Ibn Majah # 793.

[2] Abu Dawud # 98, Tirmidhi # 142, Nasai # 852, Ibn Majah # 616, Muwatta Maalik # 9.17-52, Darimi # 1427, Musnad Ahmad 4-35.

1070. Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Three things are not lawful for anyone to do. He must not lead a people (as their imam) who singles himself for prayer at the exclusion of those people. If he does that then, indeed, he has cheated them.
He must not peep into a house before getting permission to enter. If he does that then he has cheated them, Indeed. He must not offer *salah* while suppressing nature's call till he has relieved himself."[1]

DELAYING *SALAH* FOR MEAL NOT ALLOWED

(١٠٧١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُؤَخِّرُوا الصَّلَاةَ لِطَعَامٍ وَلَا لِغَيْرِهٖ۔

(رواه في شرح السنة)

1071. Sayyiduna Jabir صلی اللہ علیہ وسلم narrated that Allah's Messenger said, "Do not delay *salah* because of a meal or any other reason."[2]

COMMENTARY: The hadith # 1056 and 1057 narrated previously assert that if a meal is placed before anyone, he must finish eating first before joining the congregation. This hadith seems to differ but actually means that if the time of the *salah* is running out then it should not be delayed. The previous two hadith imply that if there is sufficient time for the *salah* and a desire to eat too, then one should first have one's meal.

SECTION III اَلْفَصْلُ الثَّالِثُ

JOIN THE CONGREGATION

(١٠٧٢) وَعَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ لَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلَاةِ اِلَّا مُنَافِقٌ قَدْ عُلِمَ نِفَاقُهٗ اَوْ مَرِيْضٌ
اِنْ كَانَ الْمَرِيْضُ لَيَمْشِيْ بَيْنَ رَجُلَيْنِ حَتّٰى يَاْتِيَ الصَّلٰوةَ وَقَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
عَلَّمَنَا سُنَنَ الْهُدٰى وَاِنَّ مِنْ سُنَنِ الْهُدٰى اَلصَّلَاةُ فِي الْمَسْجِدِ الَّذِيْ يُؤَذَّنُ فِيْهِ وَفِيْ رِوَايَةٍ قَالَ مَنْ سَرَّهٗ
اَنْ يَلْقَى اللّٰهَ غَدًا مُسْلِمًا فَلْيُحَافِظْ عَلٰى هٰذِهِ الصَّلَوَاتِ الْخَمْسِ حَيْثُ يُنَادٰى بِهِنَّ فَاِنَّ اللّٰهَ شَرَعَ لِنَبِيِّكُمْ
سُنَنَ الْهُدٰى وَاِنَّهُنَّ مِنْ سُنَنِ الْهُدٰى وَلَوْ اَنَّكُمْ صَلَّيْتُمْ فِيْ بُيُوْتِكُمْ كَمَا يُصَلِّيْ هٰذَا الْمُتَخَلِّفُ فِيْ بَيْتِهٖ لَتَرَكْتُمْ
سُنَّةَ نَبِيِّكُمْ وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ وَمَا مِنْ رَجُلٍ يَّتَطَهَّرُ فَيُحْسِنُ الطُّهُوْرَ ثُمَّ يَعْمِدُ اِلٰى مَسْجِدٍ مِنْ
هٰذِهِ الْمَسَاجِدِ اِلَّا كَتَبَ اللّٰهُ لَهٗ بِكُلِّ خَطْوَةٍ يَّخْطُوْهَا حَسَنَةً وَرَفَعَهٗ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا سَيِّئَةً وَلَقَدْ رَاَيْتُنَا
وَمَا يَتَخَلَّفُ عَنْهَا اِلَّا مُنَافِقٌ مَعْلُوْمُ النِّفَاقِ وَلَقَدْ كَانَ الرَّجُلُ يُؤْتٰى بِهٖ يُهَادٰى بَيْنَ الرَّجُلَيْنِ حَتّٰى يُقَامَ فِي
الصَّفِّ۔ (رواه مسلم)

1072. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated, "We observed that only those hypocrites stayed away from the congregational *salah* whose hypocrisy was manifest (but even those whose hypocrisy was concealed attended the congregation), or the ill, but if he could walk between two men, he would come for the *salah*."

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[1] Abu Dawud # 91, Tirmidhi (similar) # 357, Ibn Majah # 923, Musnad Ahmad 5-280.
[2] Abu Dawud # 3758, Baghawi in Sharah as *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* # 800.

Then, he said, "Indeed, Allah's Messenger صلى الله عليه وسلم did teach us the paths of guidance. Among the paths of guidance is *salah* in the mosque in which the adhan is called."
According to another version, he narrated, "He to whom it pleases to meet Allah tomorrow as a Muslim should continue to offer these five times *salah* where the call is made for them (in the mosques with congregation) because Allah has defined for your Prophet صلى الله عليه وسلم the paths of guidance and they (the five times *salah*) are among the paths of guidance. If you will offer the *salah* in your homes as this one who stays behind (the hypocrite) does, you will be abandoning the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of your Prophet صلى الله عليه وسلم and if you will abandon the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of your Prophet صلى الله عليه وسلم you will be straying. If anyone purifies himself making ablution very well and goes to a mosque among these mosques, then Allah records for him a blessing at every step he takes (to it), raises him a degree for it and erases a sin from him for it.
Indeed, I have seen (previously) that no one stayed behind from the congregation save a hypocrite known for his hypocrisy. And, indeed, a man would be supported by two men (dragging himself) till he was made to stand in a row."[1]

COMMENTARY: The paths of guidance are those that lead them who pursue these paths to proper guidance and nearness to Allah and His pleasure.

NATURE OF PROPHET's صلى الله عليه وسلم DEEDS: The Prophet's صلى الله عليه وسلم deeds were of two kinds. Those that were part of his worship and those that formed his habit. The latter were known his habit. The latter were known as (سنن الزوائد) (sunan us zawa'id - additional paths or practices or *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)*) and the former as (سنن الهدى) (sunan ul huda - right guidance paths or practices).

The sunan ul huda are of two kinds
(i) muwakkadah (emphasized) and
(ii) ghayr muwakkadah (not stressed).

The sunan muwakkadah: he did with consistency and constantly, and exhorted the people to do it.
The sunan ghayr muwakkadah were deeds that he did not perform regularly and he did not call upon the people to do them (regularly).

This hadith refers to the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* muwakkadah. Those who regards the congregation as *wajib (expedient)*, this definition does not contradict them because *wajib (expedient)* too is within the definition sunan al huda.

Ahmad and Tabarani رحمه الله have reported a hadith in a marfu form that the Prophet صلى الله عليه وسلم said, "He is guilty of wrong doing, complete wrong doing, disbelief and hypocrisy who hears the crier of Allah calling to the mosque but he does not respond positively." This is a very strong warning from the Prophet صلى الله عليه وسلم to those who keep away from the congregation.

The reference to 'this one who stays behind offers *salah* in his house' seems to refer to a particular person. Ibn Mas'ud رحمه الله warns those who emulate him that their doing will be tantamount to neglecting the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)*. Such a one falls into the pit of straying.

NEGLECTING IT IS GRAVE SIN

(١٠٧٣) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ لَا مَافِي الْبُيُوْتِ مِنَ النِّسَآءِ وَالذُّرِّيَةِ اَقَمْتُ

[1] Muslim # 256-654, Abu Dawud # 550, Nasai # 849, Ibn Majah # 777, Musnad Ahmad 1-414.

صَلٰوةَ الْعِشَاءِ وَاَمَرْتُ فِتْيَانِي يُحَرِّقُوْنَ مَافِي الْبُيُوْتِ بِالنَّارِ۔ (رواہ احمد)

1073. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Were there not women and children in homes, I would begin the *salah* of isha and instruct my young men to burn whatever is in the houses (of those do not join the congregation with fire."[1]

COMMENTARY: Since it is not *wajib (expedient)* for women and children to join the congregation, they ought to be spared and should not be punished for the fault of other people. This is proof that those who neglect the congregation are great sinners.

AFTER THE ADHAN

(١٠٧٤) وَعَنْهُ قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كُنْتُمْ فِي الْمَسْجِدِ فَنُوْدِيَ بِالصَّلٰوةِ فَلَا يَخْرُجْ اَحَدُكُمْ حَتّٰى يُصَلِّيَ۔ (رواہ احمد)

1074. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger said, "If you are in the mosque and the adhan for the *salah* is sounded then none of you must go out without offering the *salah*."[2]

COMMENTARY: According to the Hanafi scholars, this command, of not departing from the mosque after the adhan, applies to one who is not responsible for any other mosque as its imam, or to one who intends to go out and come back before the *salah*. If anyone has offered the *salah* already then it is not makruh (unbecoming) for him to go out, but, if the iqamah is being called for the *salah* of zuhr and isha, then, though he has offered the *salah*, he must join the congregation to acquit himself from blame of neglecting the congregation. However, other imams say that he must join every *salah* not merely zuhr and isha.

(١٠٧٥) وَعَنْ اَبِي الشَّعْثَاءِ قَالَ خَرَجَ رَجُلٌ مِّنَ الْمَسْجِدِ بَعْدَ مَا اُذِّنَ فِيْهِ فَقَالَ اَبُوْهُرَيْرَةَ اَمَّا هٰذَا فَقَدْ عَصٰى اَبَا الْقَاسِمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواہ مسلم)

1075. Sayyiduna Abu Ash-Sha'tha رحمہ اللہ narrated that a man went out of the mosque after the adhan was called in it. So, Abu Hurayrah رضی اللہ عنہ said, "This man has disobeyed Abu al-Qasim صلی اللہ علیہ وسلم."[3]

(١٠٧٦) وَعَنْ عُثْمَانَ بْنَ عَفَّانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَدْرَكَهُ الْاَذَانُ فِي الْمَسْجِدِ ثُمَّ خَرَجَ لَمْ يَخْرُجْ لِحَاجَةٍ وَّهُوَ لَا يُرِيْدُ الرَّجْعَةَ فَهُوَ مُنَافِقٌ۔ (رواہ ابن ماجة)

1076. Sayyiduna Uthman ibn Affan رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone hears the adhan while he is in the mosque and then he goes out but not for a need and not intending to return, then he is a hypocrite."[4]

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[1] (1): Musnad Ahmad 2-267.
[2] Musnad Ahmd 2-537.
[3] Bukhari # 258-655, Abu Dawud # 536, Tirmidhi # 204, Nasai # 683, Ibn Majah # 733, Darimi # 1205, Musnad Ahmad 2-410.
[4] Ibn Majah # 734.

RESPONSE TO ADHAN

(١٠٧٧) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ سَمِعَ النِّدَاءَ فَلَمْ يُجِبْهُ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ۔ (رواه الدار قطنی)

1077. Sayyiduna Ibn Abbas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "He who hears the adhan but does not respond to it his *salah* is not (perfect or not) accepted unless he has an excuse."[1]

COMMENTARY: The response to the adhan is both verbal and physical. When a man comes to the mosque, he gives a practical answer.

BLIND IS ALSO BOUND

(١٠٧٨) وَعَنْ عَبْدِاللّٰهِ ابْنِ أُمِّ مَكْتُوْمٍ قَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ الْمَدِيْنَةَ كَثِيْرَةُ الْهَوَّامِ وَالسِّبَاعِ وَ اَنَا ضَرِيْرُ الْبَصَرِ فَهَلْ تَجِدُ لِي مِنْ رُخْصَةٍ فَقَالَ هَلْ تَسْمَعُ حَيَّ عَلَى الصَّلٰوةِ حَيَّ عَلَى الْفَلَاحِ قَالَ نَعَمْ قَالَ فَحَيَّ هَلًا وَلَمْ يُرَخِّصْ۔ (رواه ابوداؤد و النسائی)

1078. Sayyidah Abdullah ibn Umm Maktum رضی الله عنه said, "O Messenger of Allah, there are, in Madinah, plenty of venomous creatures and wild beasts, and I am blind, so do you permit me to stay away (from the congregation)." He asked, "Do you hear (Arabic) He said, "Yes." So, he said, "Then you must come (to the congregation)." He did not allow him concession.[2]

COMMENTARY: The Prophet صلی الله علیه وسلم mentioned (حَيَّ عَلَى الصَّلٰوةِ) and (حَيَّ عَلَى الْفَلَاحِ) particularly because these expressions call to *salah*.

(١٠٧٩) وَعَنْ أُمِّ الدَّرْدَاءِ قَالَتْ دَخَلَ عَلَيَّ اَبُوالدَّرْدَاءِ وَهُوَ مُغْضَبٌ فَقُلْتُ مَا اَغْضَبَكَ قَالَ وَاللّٰهِ مَا اَعْرِفُ مِنْ اَمْرِ اُمَّةِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا اِلَّا اَنَّهُمْ يُصَلُّوْنَ جَمِيْعًا۔ (رواه البخاری)

1079. Sayyidah Umm Darda رضی الله عنه narrated that (one day) Sayyiduna Abu Darda رضی الله عنه came to her in anger. She asked him, "What makes you angry?" He said, "By Allah, I do not see any good thing about the ummah of Muhammad صلی الله علیه وسلم except that they offer *salah* in congregation."[3]

FAJR IN CONGREGATION

(١٠٨٠) وَعَنْ اَبِي بَكْرِ بْنِ سُلَيْمَانَ بْنِ اَبِي حَثْمَةَ قَالَ اِنَّ عُمَرَ بْنَ الْخَطَّابِ فَقَدَ سُلَيْمَانَ بْنَ اَبِي حَثْمَةَ فِي صَلَاةِ الصُّبْحِ وَاِنَّ عُمَرَ غَدَا اِلَى السُّوْقِ وَ مَسْكَنُ سُلَيْمَانَ بَيْنَ الْمَسْجِدِ وَالسُّوْقِ فَمَرَّ عَلَى الشِّفَاءِ اُمِّ سُلَيْمَانَ فَقَالَ لَهَا لَمْ اَرَ سُلَيْمَانَ فِي الصُّبْحِ فَقَالَتْ اِنَّهُ بَاتَ يُصَلِّي فَغَلَبَتْهُ عَيْنَاهُ فَقَالَ عُمَرَ لَاَنْ اَشْهَدَ صَلَاةَ الصُّبْحِ فِي جَمَاعَةٍ اَحَبُّ اِلَيَّ مِنْ اَنْ اَقُوْمَ لَيْلَةً۔ (رواه مالك)

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[1] Ibn Majah # 793.

[2] Abu Dawud # 553, Nasai # 851, Ibn Majah # 792.

[3] Bukhari # 650, Musnad Ahmad 6-443.

1080. Sayyiduna Abu Bakr ibn Sulayman ibn Abu Hathman رحمه الله narrated that (one morning) Sayyiduna Umar ibn al-Khattab رضی الله عنه did not find (his father) Sulayman ibn Abu Hathmah رضی الله عنه in the fajr salah. When, in the morning, Umar رضی الله عنه went to the market, Sulayman's رضی الله عنه house was between the mosque and the market, he met Sayyidah ash-Shifa رضی الله عنه the mother of Sulayman رضی الله عنه and asked her why he did not see sulayman in the *salah* of fajr. She said, "He spent the night offering *salah* till sleep overtook him." So, Umar صلی الله علیه وسلم said, "That I should join the congregational *salah* of fajr is nearer to me than that I should stand all night in *salah*."[1]

COMMENTARY: If anyone keeps the vigil (all night) to pray and also offers the *salah* of fajr with the congregation then this is the best thing. But, if after the vigil, he fails to join the fajr *salah* then that is not good.

TWO MEN IN CONGREGATION

(١٠٨١) وَعَنْ اَبِي مُوسٰى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِثْنَانِ فَمَا فَوْقَهُمَا جَمَاعَةٌ۔

(رواه ابن ماجة)

1081. Sayyiduna Abu Musa al-Ash'ary رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Two and more than them (can) form a congregation."[2]

COMMENTARY: It is not necessary that there should be a large number of people to form a congregation. The minimum is an imam and a muqtadi.

(١٠٨٢) وَعَنْ بِلَالِ بْنِ عَبْدِاللّٰهِ بْنِ عُمَرَ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَمْنَعُوا النِّسَآءَ حُظُوْظَهُنَّ مِنَ الْمَسَاجِدِ اِذَا سْتَأْذَنَكُمْ فَقَالَ بِلَالٌ وَاللّٰهِ لَنَمْنَعُهُنَّ فَقَالَ لَهٗ عَبْدُاللّٰهِ اَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَتَقُوْلُ اَنْتَ لَنَمْنَعُهُنَّ

1082. Sayyiduna Bilal ibn Abdullah ibn Umar رحمه الله narrated from his father that Allah's Messenger صلی الله علیه وسلم said, "Do not deny the women their portion in the mosques then they seek youı permission." Bilal رحمه الله remarked, "By Allah, we shall certainly deny it to them." So, Abdullah رضی الله عنه said, "I tell you what Allah's Messenger صلی الله علیه وسلم has said, yet you insist that you shall deny them (their portion)."[3]
According to another version:

(١٠٨٣) وَفِيْ رِوَايَةِ سَالِمٍ عَنْ اَبِيْهِ قَالَ فَاَقْبَلَ عَلَيْهِ عَبْدُاللّٰهِ فَسَبَّهٗ سَبًّا مَا سَمِعْتُ سَبَّهٗ مِثْلَهٗ قَطُّ وَقَالَ اُخْبِرُكَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَتَقُوْلُ وَاللّٰهِ لَنَمْنَعُهُنَّ۔ (رواه مسلم)

1083. Sayyiduna Saalim رحمه الله narrated that his father, Abdullah رضی الله عنه faced him and reviled him to such an extent that he (saalim) had never heard him revile

[1] Muwatta Maalik # 8.2-7.
[2] Ibn Majah # 972, Musnad Ahmad 5-69.
[3] Muslim # 135-442, Abu Dawud # 566, Ibn Majah # 16, Musnad Ahmad 2-140.

(anyone) like that. And he said, "I inform you what Allah's Messenger صلى الله عليه وسلم said and you insist that you shall deny the women (their share)."[1]

COMMENTARY: Ssayyiduna Abdullah ibn Umar رضى الله عنه was very angry at his son Bilal رحمه الله and reviled him because he seemed to challenge the hadith. He should have pointed out politely that, in their times, it was not reasonable to let women go to the mosques. In that case, his father, Abdullah رضى الله عنه would not have been angry. The ulama (Scholars), too have seen the current times and disallowed women from going to the mosques. It is stated in the Hidayah, "In our times, the imam should not form an intention to lead women in the congregational *salah*."

The ulama (Scholars) are unanimous, as stated in the foregoing lines, that it is mukruh for women to go to the mosques.

(١٠٨٤) وَعَنْ مُجَاهِدٍ عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَمْنَعَنَّ رَجُلٌ اَهْلَهُ اَنْ يَأْتُوا الْمَسَاجِدَ فَقَالَ ابْنٌ لِعَبْدِ اللّٰهِ بْنِ عُمَرَ فَإِنَّا نَمْنَعُهُنَّ فَقَالَ عَبْدُاللّٰهِ اُحَدِّثُكَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَتَقُوْلُ هٰذَا قَالَ فَمَا كَلَّمَهُ عَبْدُاللّٰهِ حَتّٰى مَاتَ۔ (رواه احمد)

1084. Sayyiduna Mujahid رحمه الله narrated that from Sayyiduna Abdullah ibn Umar رضى الله عنه that the Prophet صلى الله عليه وسلم said, "Let no man forbid his wife from coming to the mosques." A son (Bilal) رضى الله عنه of Abdullah رضى الله عنه said, "We shall forbid them." So, Abdullah رضى الله عنه said, "I narrate to you a hadith of Allah's Messenger صلى الله عليه وسلم and you say as this." Then Abdullah رضى الله عنه did not speak to him till he died."[2]

COMMENTARY: This hadith is explained in the same way as the previous was explained. Sayyiduna Abdullah ibn Umar رضى الله عنه did not speak to his son for the rest of his life because of his seeming contradiction of the Prophet's صلى الله عليه وسلم saying.

We learn from this hadith that if any one abandons the *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* or seems to differ from it, then his father may stop speaking to him.

We now expound the methods for joining the congregation.

SOME RULING FOR THE CONGREGATION[3]

If anyone goes to a neighbourhood or nearby mosque only to find that the congregational *salah* is over then it is mustahab (desirable) for him to go to another mosque to catch a congregation. He also has an option to return home and gather some people to form a congregation.

If anyone has begun a supererogatory *salah* and, meanwhile, the congregation is called, he must end his *salah* after two *raka'at* even if he had resolved to offer four. The some procedure applies to the *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* muwakkadah of zuhr and Friday. If the congregation is called while he is offering the *salah*, he must end at two and offer this *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* after the *fard (obligatory)* and, in the case of zuhr, after the *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* that usually follow the *fard (obligatory prayer)*.

If the *fard salah (obligatory prayer)* is being offered, then *sunnah (Practice of Holy Prophet صلى

[1] Muslim # 135-442.
[2] Musnad Ahmad 2-36.
[3] From Ilm ul Fiqh.

الله عليه وسلم), etc. must not be commenced if there is possibility of missing a raka'ah if it is perfectly certain that no raka'ah will be missed then one may offer the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *).*

As regards the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of fajr then are more stressed. They may be offered even if the *fard salah (obligatory prayer)* has begun, provided one is hopeful of joining at least by the last qa'dah. If there is no likelihood of getting even the last tqadah then one may not offer the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* while the *fard (obligatory)* is in progress).

If one is apprehensive that by being particular of the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* acts and mustahab (desirable) acts of *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم*) salah* of fajr, one may miss the congregation, then only the *fard (obligatory)* and *wajib (expedient)* actions of the *salah* must be observed and the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* and mustahab (desirable) must be overlooked. When the *fard (obligatory)* salah anyone who begins his sunnah (Practice of Holy Prophet صلى الله عليه وسلم) whether of fajr or any other *salah*, must offer them at a place aside of the mosque because it is makruh tahrimah (strictly disapproved) to offer any other *salah* where the *fard (obligatory)* is being conducted. If one cannot find such a place, then he must keep away from the row in a corner of the mosque. If even this is not possible, then he must not offer that *salah* (and must join the congregation).

If one joins the congregation at its qa'dah but does not get any raka'ah, then too he will earn the reward of the congregation, even though it is not called the *salah* of congregation in the terminology of the jurists. They hold that a *salah* is offered with the congregation only when all its *raka'at* are Offered with its or most of them. For example, if there are four *raka'at* in a salah , then one should get at least three. If there are three, then one should get at least two. In spite of that, some jurists say that unless one manages to offer all the *raka'at* of the salah with the congregation, he will be deemed not to have joined the congregation.

A man will have offered the rak'ah even when he joins while the imam is in the ruku. If he does not join him in the ruku then that raka'ah will not be counted.

CHAPTER - XXV

ARRANCING ROWS STRAIGHT — بَابُ تَسْوِيَةِ الصَّفِّ

To keep the rows straight is that when the worshippers stand for the congregational *salah* they must stand close together leaving no space in between, they must not be in a haphazard position but in a straight line.

It there are many rows then there should be an unequal distance between every two of them.

The ahadith:- this chapter will speak on the importance of keeping rows straight. They will explain the rules and commands.

SECTION I — اَلْفَصْلُ الْأَوَّلُ

STRAIGHTEN ROWS

(١٠٨٥) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسَوِّىْ صُفُوْفَنَا حَتّٰى كَاَنَّمَا يُسَوِّىْ بِهَا الْقِدَاحَ حَتّٰى رَاٰى اَنَّا قَدْ عَقَلْنَا عَنْهُ ثُمَّ خَرَجَ يَوْمًا فَقَامَ حَتّٰى كَادَ اَنْ يُكَبِّرَ فَرَاٰى رَجُلًا بَادِيًا

صَدْرُهُ مِنَ الصَّفِّ فَقَالَ عِبَادَ اللّٰهِ لَتُسَوُّنَّ صُفُوْفَكُمْ اَوْلَيُخَالِفَنَّ اللّٰهُ بَيْنَ وُجُوْهِكُمْ ـ (رواه مسلم)

1085. Sayyiduna an numan ibn Bashir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to straighten there rows in such a way as though arrows could be straightened with them until he observed that they had learnt it from him. One day, he came out and stood till he was about to call the takbir when he detected a man whose chest protruded from the row, so he said, "O slaves of Allah, straighten your rows, otherwise Allah will put your faces against each other.[1]

COMMENTARY: the straight arrow was so well accepted by the Arab's that they gave its example when referring to any thing as straight. Here, the arrow, too, was straightened with those rows. This is an allegorical statement because arrows are used to straighten other things but here rows are said to be so straight that they put arrows straight. Some translations have it the other way: rows were straightened with arrows.

Mawlaha Mazhar explained the last sentence to warn that if you will not respect and obey outwardly then your out word disobedience will put your inward hearts to differ. This will lead you to detest each other, be obstinate and antagonistic. Then these will crop up and mar your outward life. You will be bereft of compassion.

Anyway, the hadith emphasizes that rows should be straightened. When the congregation is about to begin, everyone should put himself in a correct position and not be ahead or behind his neighbour. If this command is not obeyed then Allah will punish you by creating a rift among you depriving you of peace and tranquility.

COMPLETE ONE ROW BEFORE BEGINNING THE NEXT

(١٠٨٦) وَعَنْ اَنَسٍ قَالَ اُقِيْمَتِ الصَّلَاةُ فَاَقْبَلَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِوَجْهِهٖ فَقَالَ اَقِيْمُو اصُفُوْفَكُمْ وَ تَرَاصُّوْ ا فَاِنِّيْ اَرَاكُمْ مِنْ وَرَآءِ ظَهْرِيْ رَوَاهُ الْبُخَارِيُّ وَ فِي الْمُتَّفَقِ عَلَيْهِ قَالَ اَتِمُّوا الصُّفُوْفَ . فَاِنِّيْ اَرَاكُمْ مِنْ وَرَآءِ ظَهْرِيْ ـ

1086. Sayyiduna Anas narrated that as the iqamah was called one day, Allah's Messenger turned towards them and said, "het your rows be straight and stand close to each other. Surely, I can see you behind my back (while offering *salah*.
And according to another version: "complete your rows, for I do see you behind my back."[2]

COMMENTARY: Complete your rows mean begin to form a new row only after the previous is complete. Do not leave any row incomplete.

(١٠٨٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَوُّوْا صُفُوْفَكُمْ فَاِنَّ تَسْوِيَةَ الصُّفُوْفِ مِنْ اِقَامَةِ الصَّلَاةِ مُتَّفَقٌ عَلَيْهِ اِلَّا اَنَّ عِنْدَ مُسْلِمٍ مِنْ تَمَامِ الصَّلَاةِ ـ

1087. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "keep your rows straight, for straightening of the rows is part of the observance of *salah'* the words in Muslim are part of the perfection of salah تمام الصلوۃ instead of (اقامۃ الصلوۃ)[3]

[1] Bukhari # 717, Muslim # 128-436, Abu Dawud # 663, Tirmidhi # 227, Nasa'i # 810, Ibn Majah # 994, Musnad Ahmad 4.227

[2] Bukhari # 719, Muslim # 125-434, Nasa'i # 814

[3] Bukhari # 723, Muslim # 124, Abu Dawud # 668, Ibn Majah # 993, Darimi # 1363, Musnad Ahmad 3-177.

COMMENTARY: The Quran says:

اَقِيْمُو الصَّلٰوةَ

{establish the *salah*} [2:43] meaning be steadfast and offer it with rules and regulations as taught by the Prophet صلى الله عليه وسلم.

The same words in this hadith refers to these words in the Quran keeping the rows straight is also part of establishing *salah.*

(١٠٨٨) وَعَنْ اَبِي مَسْعُوْدِ الْاَنْصَارِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلَاةِ وَيَقُوْلُ اسْتَوُوْا وَلَا تَخْتَلِفُوْا فَتَخْتَلِفَ قُلُوْبُكُمْ لِيَلِنِيْ مِنْكُمْ أُولُو الْاَحْلَامِ وَ النُّهٰى ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ قَالَ اَبُوْ مَسْعُوْدٍ فَاَنْتُمُ الْيَوْمَ اَشَدُّ اِخْتِلَافًا۔ (رواه مسلم)

1088. Sayyiduna Abu Masud al-Ansari رضى الله عنه narrated that (when he intended to begin the *salah,*) Allah's Messenger صلى الله عليه وسلم touched their shoulders before the *salah* and said, "keep straight. Do not be out of line lest your hearts be at odds with each other, the wise and sagacious should be nearer to me. Then they who are next to them. Then they who are next to them."

Abu Masud رضى الله عنه said "Today, you are at logger heads with each other severely."[1]

COMMENTARY: The rows should not be haphazard and uneven otherwise it will reflect on the hearts and they will disagree with each other. There is a very fine relationship between the limbs and the heart of a person. It the limbs are uneven inwardly.

ARRANGEMENT OF ROWS

The second portion of the hadith defines the arrangement of the rows. The grown up, intelligent and learned should stand near to me' in the first row so that they might study the nature of *salah* and its commands and rules. Then they might reach the other people of the ummah. Then, those who are nearer adulthood and boys should stand in the next row and after them the eunuchs and behind them the women in their row, the hadith does not mention women in their row. The hadith does not mention women because it is fixed that women stand in the last row.

Sayyiduna Abu Masud رضى الله عنه wound up his narration with the remark that they were experiencing disagreement among people and trials. They could get rid of that if they corrected their outward differences by aligning their rows, Allah will remove their inward differences.

NOISE IN MOSQUES

(١٠٨٩) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيَلِنِيْ مِنْكُمْ أُولُواالْاِحْلَامِ وَالنُّهٰى ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثَلَاثًا وَاِيَّاكُمْ وَهَيْشَاتِ الْاَسْوَاقِ۔ (رواه مسلم)

1089. Sayyiduna Abdullah ibn Masud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "The wise and sagacious among you must be nearer to me followed by those who are near to them, "He said this three times. "And, you must refrain from

[1] Muslim # 122-432, Abu Dawud # 674, Nasa'i # 807, Ibn Majah # 976, Darimi # 1226, Musnad Ahmad Ahmad 4-122.

noise and tumult (:-mosques) as is found in markets."[1]

COMMENTARY: There are four stages of the rows
(i) Adults and intelligent men.
(ii) Adolescents and boys.
(iii) Eunuchs.
(iv) Women.

(۱۰۹۰) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ رَاٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ اَصْحَابِهٖ تَأَخُّرًا فَقَالَ لَهُمْ تَقَدَّمُوْا وَائْتَمُّوْا بِيْ وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ لَا يَزَالُ قَوْمٌ يَتَأَخَّرُوْنَ حَتّٰى يُؤَخِّرَهُمُ اللّٰهُ۔ (رواه مسلم)

1090. Sayyiduna Abu saeed Khudri رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم saw that his sahabah (companions) رضی الله عنه incline to keep back (in rows). So, he said to them, "Come forward and follow me then those behind you should follow you. Some people will not cease to keep back so that Allah will put them behind (in dispersing his bounty and mercy).[2]

COMMENTARY: while every worshipper follows the imam in reality, the apparent following of a row is of the row ahead of it.

(۱۰۹۱) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَاٰنَا حَلَقًا فَقَالَ مَالِيْ اَرَاكُمْ عِزِيْنَ ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ اَلَا تَصُفُّوْنَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا فَقُلْنَا يَا رَسُوْلَ اللّٰهِ وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا قَالَ يُتِمُّوْنَ الصُّفُوْفَ الْاُوْلٰى وَيَتَرَاصُّوْنَ فِي الصَّفِّ۔ (رواه المسلم)

1091. Sayyiduna Jabir ibn Samurah رضی الله عنه narrated that (one day) Allah's Messenger صلی الله علیه وسلم came to them and found them sitting in circles. So, he asked, "Why is it that I see you in separate groups?" (This was a sign of disunity.)
Again (one day), he came to them and said "why do you not form rows (in *salah*) as the angels do before their lord?" They asked, "O Messenger of Allah, how do the angels form themselves in rows before their lord?" He said, "They complete the first rows (before beginning another) and stand in the row close together."[3]

THE BEST ROWS

(۱۰۹۲) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ صُفُوْفِ الرِّجَالِ اَوَّلُهَا وَشَرُّهَا اٰخِرُهَا وَخَيْرُ صُفُوْفِ النِّسَاءِ اٰخِرُهَا وَشَرُّهَا اَوَّلُهَا۔ (رواه مسلم)

1092. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The best of the rows for men is the first of them and the worst is the last of them. The best of the rows for women is the last of them and the worst is the first of them."[4]

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[1] Muslim # 123-432, Abu Dawud # 675, Darimi # 1267, Tirmidhi # 675, Darimi # 1267, Tirmidhi # 228, Musnad Ahmad 1-457.
[2] Muslim # 130-438, Abu Dawud # 680, Naasai # 795, Ibn Majah # 978.
[3] Muslim # 19-439, Abu Dawud # 661, Nasa'I #816, Ibn Majah # 992.
[4] Muslim # 132-440, Abu Dawud # 678, Tirmidhi # 224, Nasa'i # 820, Ibn Majah # 1000, Darimi # 1268, Musnad Ahmad 3-16.

COMMENTARY: The best row is so described in terms of reward, men should Endeavour to get space in the first row and women should try to be in the last.

SECTION II اَلْفَصْلُ الثَّانِیْ

NO SPACE IN BETWEEN

(١٠٩٣) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُصُّوْا صُفُوْفَكُمْ وَقَارِبُوْا بَيْنَهَا وَحَاذُوْا بِالْاَعْنَاقِ فَوَالَّذِىْ نَفْسِىْ بِيَدِهٖ اِنِّىْ لَاَرَى الشَّيْطَانَ يَدْخُلُ مِنْ خَلَلِ الصَّفِّ كَاَنَّهَا الْحَذَفُ۔ (رواہ ابوداؤد)

1093. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "keep your rows close together and let them be near to each other and keep your necks straight (by standing on an even place). By him who has my soul in his hand, I see the devil sneak through the gaps on your rows like the black young of a sheep."[1]

(١٠٩٤) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتِمُّوا الصَّفَّ الْمُقَدَّمَ ثُمَّ الَّذِىْ يَلِيْهِ فَمَا كَانَ مِنْ نَقْصٍ فَلْيَكُنْ فِى الصَّفِّ الْمُؤَخَّرِ۔ (رواہ ابوداؤد)

1094. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Complete the leading (or first) row, then the one after it. So, whatever shortness there is, will be in the last row."[2]

MERIT OF THE FIRST ROW

(١٠٩٥) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللّٰهَ وَمَلَائِكَتَهٗ يُصَلُّوْنَ عَلَى الَّذِيْنَ يَلُوْنَ الصُّفُوْفَ الْاُوْلٰى وَمَا مِنْ خَطْوَةٍ اَحَبَّ اِلَى اللّٰهِ مِنْ خَطْوَةٍ يَمْشِيْهَا يَصِلُ بِهَا صَفًّا۔ (رواہ ابوداؤد)

1095. Sayyiduna al-Bara ibn Aazib رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, often, "Surely Allah and His angels bless those who are near the first rows. And no step is dearer to Allah than one taken to join a row."[3]

COMMENTARY: Since the second row too is excellent over the ones after it, the Prophet صلی اللہ علیہ وسلم included it in the first rows.

RIGHT SIDE

(١٠٩٦) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ وَمَلَائِكَتَهٗ يُصَلُّوْنَ عَلٰى مَيَامِنِ الصُّفُوْفِ۔ (رواہ ابوداؤد)

1096. Sayyiduna Ayshah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah and His angels bless those who are on the right sides of the rows."[4]

COMMENTARY: The ulama (Scholars) say that to stand to the right of the imam how so

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[1] Abu dawud # 667, Nasa'i # 817
[2] Abu Dawud # 671, Nasa'i # 818
[3] Abu Dawud # 664, Nasa'i # 811
[4] Abu Dawud # 676, Ibn Majah # 1105.

much away from him is better than standing to his left how so much close to him. However if there is unfilled space to his left then, to balance the two sides, it is better to stand on his left.

(١٠٩٧) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسَوِّى صُفُوْفَنَا إِذَا أُقِيْمَتْ إِلَى الصَّلَاةِ فَإِذَا اسْتَوَيْنَا كَبَّرَ۔ (رواه ابوداؤد)

1097. Sayyiduna Numan ibn Bashir رضی اللہ عنہ narrated that when the iqamah was called (and they stood for *salah*), Allah's Messenger صلی اللہ علیہ وسلم used to make their rows balanced and straight. When that was done, he called the takbir (Allahu Akabr)[1]

(١٠٩٨) وَعَنْ أَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ عَنْ يَمِيْنِهِ اِعْتَدِلُوْا سَوُّوْا صُفُوْفَكُمْ وَعَنْ يَسَارِهِ اعْتَدِلُوْا سَوُّوْا صُفُوْفَكُمْ۔ (رواه ابوداؤد)

1098. Sayyiduna Anas رضی اللہ عنہ narrated that (before beginning the *salah*), Allah's Messenger صلی اللہ علیہ وسلم used to say to those on his right, "stand straight and keep your rows straight" and to his left, "stand straight and keep your rows straight."[2]

SOFT SHOULDERS

(١٠٩٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خِيَارُكُمْ أَلْيَنُكُمْ مَنَاكِبَ فِي الصَّلَاةِ۔ (رواه ابوداؤد)

1099. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best of you are they whose shoulders are the softest in *salah*."[3]

COMMENTARY: The ulama (Scholars) have given many meanings of this hadith.

(i) It anyone stands in a row out of line and another man behind holds his shoulder to put him straight, he responds politely and corrects himself without demur.

(ii) It anyone finds a space in a row and tries to fill it up, the man there does not object but makes room for him.

(iii) It is a figurative way of describing someone's humility in *salah*. The best one in *salah* is he who is most attentive and composed while offering *salah*.

SECTION III اَلْفَصْلُ الثَّالِثُ

(١١٠٠) وَعَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اسْتَوُوْا اسْتَوُوْا، اِسْتَوُوْا فَوَالَّذِيْ نَفْسِيْ بِيَدِهٖ إِنِّيْ لَأَرَاكُمْ مِنْ خَلْفِيْ كَمَا أَرَاكُمْ مِنْ بَيْنِ يَدَيَّ۔ (رواه ابوداؤد)

1100. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم used to say, "Keep straight! Keep straight! Keep straight! For, by him who has my soul in his hand, I do see you behind me as I see you in front of me."[4]

(١١٠١) وَعَنْ أَبِيْ أُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ وَمَلَائِكَتَهٗ يُصَلُّوْنَ عَلَى الصَّفِّ

[1] Abu Dawud # 665.
[2] Abu Dauwd # 670
[3] Abu Dawud # 672
[4] Nasa'i # 813

الْاَوَّلِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَعَلَى الثَّانِيْ قَالَ اِنَّ اللّٰهَ وَمَلَائِكَتَهٗ يُصَلُّوْنَ عَلَى الصَّفِّ الْاَوَّلِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَعَلَى الثَّانِيْ وَقَالَ اِنَّ اللّٰهَ وَمَلَائِكَتَهٗ يُصَلُّوْنَ عَلَى الصَّفِّ الْاَوَّلِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَعَلَى الثَّانِيْ قَالَ وَعَلَى الثَّانِيْ وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَوُّوا صُفُوْفَكُمْ وَحَاذُوْا بَيْنَ مَنَاكِبِكُمْ وَلِيْنُوْا فِيْ اَيْدِيْ اِخْوَانِكُمْ وَسُدُّوا الْخَلَلَ فَاِنَّ الشَّيْطَانَ يَدْخُلُ فِيْمَا بَيْنَكُمْ بِمَنْزِلَةِ الْحَذَفِ يَعْنِيْ اَوْلَادَ الضَّانِ الصِّغَارَ۔ (رواہ احمد)

1101. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah and His angels bless the first row." The sahabah (companions) said, "O Messenger of Allah and the second? He said, "Allah and His angels bless the first row." They (again) asked, "O Messenger of Allah, and the second? He confirmed, "And the second."

And, Allah's Messenger صلی اللہ علیہ وسلم said, "Straighten your rows. Keep your shoulders together. Be mild in the hands of your brothers. Fill up the gaps, for, the devil sneaks into the spaces between you like the young of sheep."[1]

COMMENTARY: Clearly, the hadith shows that the merit of the second row is lesser than the merit of the first.

(١١٠٢) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقِيْمُوْا الصُّفُوْفَ وَحَاذُوْا بَيْنَ الْمَنَاكِبِ وَسُدُّوْا الْخَلَلَ وَلِيْنُوْا بِاَيْدِيْ اِخْوَانِكُمْ وَلَا تَذَرُوْا فُرُجَاتِ الشَّيْطَانِ وَمَنْ وَّصَلَ صَفًّا وَصَلَهُ اللّٰهُ وَمَنْ قَطَعَهٗ قَطَعَهُ اللّٰهُ۔ (رَوَاهُ اَبُوْدَاوٗدَ وَرَوَى النِّسَائِيُّ مِنْهُ قَوْلَهٗ مَنْ وَصَلَ صَفًّا اِلٰى اٰخِرِهٖ)

1102. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Keep the rows straight. Let the shoulders be balanced. Fill in the gaps. Be mild in the hands of your brothers. Leave no space for the devil. He who joins a row, Allah will join him (with his favour and mercy) but he who breaks a row, Allah will breaks a row, Allah will break him (by distancing him from himself).[2]
Nasa'i has it only from "he who joins a row...."

IMAM IN CENTRE

(١١٠٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَسَّطُوا الْاِمَامَ وَسُدُّوا الْخَلَلَ۔ (رواہ ابوداؤد)

1103. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Let the imam be in the center (so that the right and the left to him are balanced). And fill in the gaps."[3]

FIRST ROW

(١١٠٤) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ قَوْمٌ يَتَاَخَّرُوْنَ عَنِ الصَّفِّ الْاَوَّلِ

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[1] Musnad Ahmad 5-962
[2] Abu Dawud # 666, Nasa'i # 819
[3] Abu Dawud # 681

حَتّٰى يُؤَخِّرُهُمُ اللّٰهُ فِي النَّارِ۔ (رواه ابوداؤد)

1104. Sayyiduna Ayshah رضی اللہ عنہ narrated that Allah's Messenger said, "People will not cease to keep back behind the first row till Allah puts them in hell somewhere back."[1]

COMMENTARY: The words somewhere back in hell' could also mean that the people who do not try to join the first row but keep to the back rows, Allah will consign them to hell as a last resort. Or, Allah will put them to a place to the back in hell.

SOLITARY MAN IN LAST ROW

(١١٠٥) وَعَنْ وَابِصَةَ ابْنِ مَعْبَدٍ قَالَ رَاٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُصَلِّيْ خَلْفَ الصَّفِّ وَحْدَهٗ فَأَمَرَهٗ اَنْ يُعِيْدَ الصَّلَاةَ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ۔

1105. Sayyiduna wabisah ibn Mabad رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم saw a man offering *salah* alone (in a row) behind the row (of worshippers). So, he instructed him to repeat the *salah*.[2]

COMMENTARY: There was space in the row ahead, yet he stood alone in the next row. So the prophet صلی اللہ علیہ وسلم told him to repeat his *salah* as a mustahab (desirable) procedure. If anyone stands alone in the last row, imam Abu Ahmad رضی اللہ عنہ says that his *salah* will not be valid. However, Imam Abu Hanifah رضی اللہ عنہ Imam Shafi رضی اللہ عنہ and Imam Maalik رضی اللہ عنہ say that while the *salah* will be valid, yet one should not stand alone. It is makruh (unbecoming).

CHAPTER - XXVI

WHERE MAY THE MUQTADI STAND — بَابُ الْمَوْقِفِ

SECTION I — اَلْفَصْلُ الْاَوَّلُ

(١١٠٦) عَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ قَالَ بِتُّ فِيْ بَيْتِ خَالَتِيْ مَيْمُوْنَةَ فَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ فَقُمْتُ عَنْ يَسَارِهٖ فَاَخَذَ بِيَدِيْ مِنْ وَرَاءِ ظَهْرِهٖ فَعَدَلَنِيْ كَذٰلِكَ مِنْ وَرَاءِ ظَهْرِهٖ اِلَى الشِّقِّ الْاَيْمَنِ۔ (متفق علیه)

1106. Sayyiduna Abdullah Ibn Abbas رضی اللہ عنہ narrated that one night he slept at the house of his aunt sayyiduna Maymunah. رضی اللہ عنہ Allah's Messenger صلی اللہ علیہ وسلم stood up (for the tahajjud) and offered *salah*. So, he too stood at his left side, but he took him by his hand from behind his back and shifted him in this manner (here Abdullah رضی اللہ عنہ indicated how he did it) from behind his back to the right side (of him).[3]

COMMENTARY: Sharah us *Sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)* deduces many rulings from this hadith. They are:

(i) It is allowed to form a congregation for the supererogatory.

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[1] Abu Dawud # 679

[2] Abu Dawud # 682, Tirmidhi # 230, Musnad Ahmad 4-228

[3] Bukhari # 697, Muslim # 192-763, Abu Dawud # 610, Tirmidhi # 232, Nasa'i # 842, Ibn Majah # 973, Darimi # 1244, Musnad Ahmad 1-249

(ii) If there is only one muqtadi with the imam, then he should stand to the right of the imam.
(iii) Some movement or action is allowed while offering the *salah*.
(iv) The muqtadi is not allowed to come before (in front of) his imam. The Prophet صلى الله عليه وسلم did not shift sayyiduna Ibn Abbas رضى الله عنه from in front of him but brought him from behind his back to the right side.
(v) It is allowed to follow one who had not begun his *salah* with an intention to be an imam.

The Hidayah writes that, in the stated case, if a single muqtadi offers *salah* standing behind the imam or to his left, then it is allowed, but not good.

THREE MEN

(١١٠٧) وَعَنْ جَابِرٍ قَالَ قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيُصَلِّيَ فَجِئْتُ حَتّٰى قُمْتُ عَنْ يَسَارِهِ فَأَخَذَ بِيَدِيْ فَأَدَارَنِيْ حَتّٰى أَقَامَنِيْ عَنْ يَمِيْنِهِ ثُمَّ جَاءَ جَبَّارُ بْنُ صَخْرٍ فَقَامَ عَنْ يَسَارِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَخَذَ بِيَدَيْنَا جَمِيْعًا فَدَفَعَنَا حَتّٰى أَقَامَنَا خَلْفَهُ۔ (رواه مسلم)

1107. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم stood up to offer the *salah*. So, he too came and stood to his left, but he took him by his hand and brought him round to his right side. Then, (Sayyiduna) Jabbar ibn Sakhr رضى الله عنه came and stood to the left of Allah's Messenger صلى الله عليه وسلم, but, he took them by their hands together and pushed them back till he had made them stand behind him.[1]

COMMENTARY: If there is only one muqtadi, he may stand to the imam's right side. More than one may stand behind the imam.

Qadi رحمه الله deduced from this hadith that if any one moves his hands in action once, or twice in succession, then his *salah* does not become invalid.

MEN & WOMEN MUQTADIS

(١١٠٨) وَعَنْ أَنَسٍ قَالَ صَلَّيْتُ أَنَا وَيَتِيْمٌ فِيْ بَيْتِنَا خَلْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ أُمُّ سُلَيْمٍ خَلْفَنَا۔ (رواه مسلم)

1108. Sayyiduna Aans رضى الله عنه narrated that he and an orphan offered *salah* in their house behind the Prophet صلى الله عليه وسلم and (Sayyidah) umm Sulaym رضى الله عنه was behind them.[2]

COMMENTARY: Sayyidah Umm Sulaym رضى الله عنه was the mother of Sayyiduna Anas رضى الله عنه while the orphan was his brother. Some people say that the word yatim (orphan) was actually the boys name yatim. Others give his name damirah. This hadith is evidence that women must stand behind men in the congregation.

(١١٠٩) وَعَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلّٰى بِهٖ وَبِأُمِّهٖ أَوْ خَالَتِهٖ قَالَ فَأَقَامَنِيْ عَنْ يَمِيْنِهٖ وَأَقَامَ الْمَرْأَةَ خَلْفَنَا۔ (رواه مسلم)

1109. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم led him and his mother or his maternal aunt in *salah*. He said, "He made me stand to his right and made the woman stand behind us."[3]

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[1] Muslm # 181-763
[2] Bukhari # 727
[3] Bukhari # 803

(١١١٠) وَعَنْ اَبِيْ بَكْرَةَ اَنَّهٗ اِنْتَهٰى اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَاكِعٌ فَرَكَعَ قَبْلَ اَنْ يَّصِلَ اِلَى الصَّفِّ ثُمَّ مَشٰى اِلَى الصَّفِّ فَذَكَرَ ذٰلِكَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ زَادَكَ اللّٰهُ حِرْصًا وَّلَا تَعُدْ۔ (رواه البخاری)

1110. Sayyiduna Abu Bakrah رضی الله عنه narrated that he reached the Prophet صلى الله عليه وسلم when he was in the bowing posture. So he bowed before joining the row (to get that rakaah having formed the intention and called the takbir tahrimah). Then he walked (slowly) to the row. He mentioned that to the Prophet صلى الله عليه وسلم and he said." May Allah multiply your zeal But, do not do it again."[1]

COMMENTARY: Sayyiduna Abu Bakrah رضی الله عنه came to the Prophet صلى الله عليه وسلم when the congregational *salah* was in progress and he had gone into ruku so, he went into ruku after forming an intention and calling the takbir tharimah from his position without joining the row. Then he walked two steps or more up to the row without raising his feet but trailing slowly. The couple of steps do not necessitate repeating the *salah* though it is better not to do it.

The last words of the hadith (do not do it again) are reported in many ways:

(i) Exactly as they are reproduced here with a fathah (َ) on taa ت and dammah (ُ) on ayn ع , from (to repeat), so, is do not repeat.

(ii) With a sukun (ْ) on ayn ع and dammah(ُ) on daal د to mean run, so do not run. In future, do not run to join the *salah* but be patient and walk to it, calmly and than begin the salah.

(iii) With a dammah (ُ) on taa ت and a fathah (َ) on ayn ع, so would mean do not return, to say do not repeat the *salah* that you have offered.

However, only the first rendering seems sensible (do not do it again). This also means that if anyone forms his own row, it does not invalidate the *salah* because the Prophet صلى الله عليه وسلم did not ask Abu Bakrah رضی الله عنه to repeat the *salah*. Of course, it is disliked.

SECTION II اَلْفَصْلُ الثَّانِيْ

ONE OF THREE IS IMAM

(١١١١) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كُنَّا ثَلَاثَةً اَنْ يَّتَقَدَّمَنَا اَحَدُنَا۔

(رواه الترمذی)

1111. Sayyiduna Samurah ibn Jundub رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم commanded them, "when you are three (to offer the *salah*), one of you must (step forward to) head you,"[2]

MAKRUH (UNBECOMING) IF IMAM IS AT A DISTANCE

(١١١٢) وَعَنْ عَمَّارٍ اَنَّهٗ اَمَّ النَّاسَ بِالْمَدَائِنِ وَقَامَ عَلٰى دُكَّانٍ يُّصَلِّيْ وَالنَّاسُ اَسْفَلَ مِنْهُ فَتَقَدَّمَ حُذَيْفَةُ فَلَمَّا فَرَغَ عَمَّارٌ مِنْ صَلَاتِهٖ قَالَ لَهٗ حُذَيْفَةُ اَلَمْ تَسْمَعْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِذَا اَمَّ الرَّجُلُ الْقَوْمَ فَلَا يَقُمْ فِيْ مَقَامٍ اَرْفَعَ مِنْ مَقَامِهِمْ اَوْ نَحْوَ ذٰلِكَ فَقَالَ عَمَّارٌ لِذٰلِكَ اتَّبَعْتُكَ حِيْنَ اَخَذْتَ عَلٰى يَدَيَّ۔ (رواه ابوداؤد)

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[1] Bukhari # 783

[2] Tirmidhi # 233

1112. Sayyiduna Ammar رضی اللہ عنہ narrated that he was leading the people (in *salah*) in al-Mada in (a city near Kufah) standing on a raised platform to offer the *salah* while the people were lower than he was Sayyiduna Hudhayfah رضی اللہ عنہ stepped forward, took him by the hands and Ammar رضی اللہ عنہ followed him till Hudhayfah رضی اللہ عنہ asked him, Had you not heard Allah's Messenger صلی اللہ علیہ وسلم say that when a man leads the people in *salah*, he must not stand in a place that is higher than their position? Or, something like that?" Ammar رضی اللہ عنہ said, "It is because of that I followed you when you held my hand.[1]

COMMENTARY: If the imam is in a higher place with some muqtadis and other muqtadis are lower than they are, then it is not makruh (unbecoming). But, if only the imam is at a higher position than all the muqtadis, then it is makruh (unbecoming). Sayyiduna Ammar رضی اللہ عنہ was alone in a higher place than all the muqtadis, so Sayyiduna Hudhayfah رضی اللہ عنہ broutht him down.

IF THE IMAM IS LOWER.....

If it is the other way about and the imam is lower than his followers, then the scholars differ on this question. Imam Tahawi رضی اللہ عنہ said that it is not makruh (unbecoming) because it does not resemble the procedure of the peoples of the book whose leader is always positioned at a higher level. However, common sense says that even this is makruh (unbecoming) because it places the imam in a disrespectful position and hurts his authority.

WHEN MAKRUH (UNBECOMING): Imam's standing higher alone than (all) his muqtadis is makruh (unbecoming), but how much higher? Some people say that it is makruh (unbecoming) if he stands higher than his followers up to the height of a man, but others put it at the height of a hand. The jurists have given their verdict on this last opinion, imam being higher by a hand's height. (is makruh (unbecoming)).

THE HADITH ITSELF: The words of the hadith do not say if Sayyiduna Ammar رضی اللہ عنہ had begun the *salah* or had merely decided to offer and was about to stand when Sayyiduna Hudhayfah رضی اللہ عنہ brought him down. It seems that he had not begun the *salah* but was about to form the intention.

Sayyiduna Hudhayfah رضی اللہ عنہ also said, "or something like that" about the exact words of the prophet صلی اللہ علیہ وسلم. He did not remember the exact words of the hadith, so he gave the words he remembered and qualified with these words 'or ... like that?

Also Sayyiduna Ammar رضی اللہ عنہ was aware of the Prophet's صلی اللہ علیہ وسلم command. Then why did he do as he did? The answer is that he had not remembered it till Sayyiduna Hudhayfah رضی اللہ عنہ told him of it. On remembering it, he got down obediently as a true, faithful sahabi رضی اللہ عنہ.

LOWER & ALONE TO TEACH

(۱۱۱۳) وَعَنْ سَهْلِ بْنِ سَعْدِ نِ السَّاعِدِيِّ أَنَّهُ سُئِلَ مِنْ أَيِّ شَيْءٍ الْمِنْبَرُ فَقَالَ هُوَ مِنْ أَثْلِ الْغَابَةِ عَمِلَهُ فُلَانٌ مَوْلَى فُلَانَةٍ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَامَ عَلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ

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[1] Tirmidhi # 233.

عَمِلَ وَوُضِعَ فَاسْتَقْبَلَ الْقِبْلَةَ وَكَبَّرَ وَقَامَ النَّاسُ خَلْفَهُ فَقَرَأَ وَرَكَعَ وَرَكَعَ النَّاسُ خَلْفَهُ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ رَجَعَ الْقَهْقَرٰى فَسَجَدَ عَلَى الْاَرْضِ ثُمَّ عَادَ اِلَى الْمِنْبَرِ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ رَجَعَ الْقَهْقَرٰى حَتّٰى سَجَدَ بِالْاَرْضِ هٰذَا لَفْظُ الْبُخَارِيِّ وَفِي الْمُتَّفَقِ عَلَيْهِ نَحْوُهُ وَقَالَ فِيْ اٰخِرِهِ فَلَمَّا فَرَغَ اَقْبَلَ عَلَى النَّاسِ فَقَالَ اَيُّهَا النَّاسُ اِنَّمَا صَنَعْتُ هٰذَا لِتَأْتَمُّوْا بِيْ وَلِتَعَلَّمُوْا صَلَاتِيْ۔

1113. Sayyiduna Sahl ibn Sadi Said رضی اللہ عنہ is reported to have been asked, "of what was the pulpit (of the Prophet صلی اللہ علیہ وسلم) made?" He said, "It was made of species of tamarisk from a thicket,[1] made by a certain man who was the freedman of a certain woman, for Allah's Messenger صلی اللہ علیہ وسلم when it was ready and put in its place in the mosque Allah's Messenger صلی اللہ علیہ وسلم climbed it, faced the qiblah and called the takbir (for the *salah*). The people stood behind him. He recited the quran, made the ruku and they too made the ruku and he raised his head (from ruku). Then he moved back wards and prostrated himself on the ground (below the pulpit)." These are Bukari's words. In another version by both Bukhari and Muslim, after similar words, there is an addition: "when he finished the *salah*, he faced the people and said, 'O people, I did this only that you follow me and that you may know my *salah* (meaning its nature and procedure)."[2]

COMMENTARY: The thicket is near Madinah from where the wood was brought. It is about nine leagues from there.

The man belonged to Rome and the woman was Sayyidah Ayshah Ansariyah رضی اللہ عنہ.

Mawlan Mazhar رضی اللہ عنہ said that three steps led to the top of the pulpit and they were close together and it was very easy to climb up with just one. Footstep, or tow. Hence, it did not involve fil kathir (much activity) to cause the *salah* to be invalid.

This hadith is evidence that an imam is allowed to stand in a higher position alone (without any) muqtadi with him at the height) to let others far and near watch his movements.

This hadith ought to have been placed in section I because it belongs there, being a transmission of Bukhari and Muslim. The compiler of Mishkat has followed the compiler of Masabih in this regard.

I'TIKAF AND IMAMAH

(١١١٤) وَعَنْ عَائِشَةَ قَالَتْ صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حُجْرَةٍ وَالنَّاسُ يَأْتَمُّوْنَ بِهٖ مِنْ وَرَاءِ الْحُجْرَةِ۔ (رواہ ابوداؤد)

1114. Sayyiduna Ayashah رضی اللہ عنہ narrated that Allah's Messenger offered the *salah* in his (makeshift) room and the people followed his lead from outside (that) room.[3]

COMMENTARY: This hadith pertains to the month of Ramadan. The prophet صلی اللہ علیہ وسلم was observing I'tikaf in a portion of the mosque and had put up a makeshift recluse for himself. He offered the tarawih in it for some nights and the sahabah (companions) رضی اللہ عنہ

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[1] The Arabic al-Ghaba is a desert, thicket and also name of a place near Madinah.

[2] Bukhari # 917, Muslim # 44-544, Nasa'i # 739. The first version in Bukhari is # 377.

[3] Abu Dawud # 116.

followed him from outside the recluse.

SECTION III الفصل الثالث

(١١١٥) وَعَنْ اَبِيْ مَالِكِ نِ الْاَشْعَرِيِّ قَالَ اَلَا اُحَدِّثُكُمْ بِصَلَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَقَامَ الصَّلَاةَ وَصَفَّ الرِّجَالَ وَصَفَّ خَلْفَهُمُ الْغِلْمَانَ ثُمَّ صَلّٰى بِهِمْ فَذَكَرَ صَلَاتَهُ ثُمَّ قَالَ هٰكَذَا صَلٰوةُ قَالَ عَبْدُ الْاَعْلٰى لَا اَحْسِبُهُ اِلَّا قَالَ اُمَّتِيْ۔ (رواه ابوداؤد)

1115. Sayyiduna Abu Maalik al- Ashari رضی الله عنه narrated, "Shall I not describe to you the nature of the *salah* of Allah's Messenger صلى الله عليه وسلم? He had the people stand for the *salah* (with the iqamah) and had the men stand in row, followed by the boys behind them. Then he led them in *salah*." He mentioned his *salah* and (then said) the Prophet صلى الله عليه وسلم (offered the *salah* and) said, "I think he (Abu Maalik رضی الله عنه) said, 'of my ummah." In other words Abu Maalik رضی الله عنه concluded the hadith: the Prophet صلى الله عليه وسلم said (هٰكَذَا صَلٰوةُ اُمَّتِيْ) (This is how the *salah* of my ummah is)."[1]

COMMENTARY: The concluding words of the hadith mean, "The members of my ummah should offer the *salah* as described to them. Those who do not follow the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* in offering the *salah* show by their deeds that they are not obedient members of the Prophet's صلى الله عليه وسلم ummah.

(١١١٦) وَعَنْ قَيْسِ بْنِ عُبَادٍ قَالَ بَيْنَا اَنَا فِي الْمَسْجِدِ فِي الصَّفِّ الْمُقَدَّمِ فَجَبَذَنِيْ رَجُلٌ مِنْ خَلْفِيْ جَبْذَةً فَنَحَّانِيْ وَقَامَ مَقَامِيْ فَوَ اللّٰهِ مَا عَقَلْتُ صَلَاتِيْ فَلَمَّا انْصَرَفَ اِذَا هُوَ اُبَيُّ بْنُ كَعْبٍ فَقَالَ يَا فَتٰى لَا يَسُوْءُكَ اللّٰهُ اِنَّ هٰذَا عَهْدٌ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَيْنَا اَنْ نَلِيَهُ ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ فَقَالَ هَلَكَ اَهْلُ الْعَقْدِ وَرَبِّ الْكَعْبَةِ ثَلَاثًا ثُمَّ قَالَ وَ وَاللّٰهِ مَا عَلَيْهِمْ اٰسٰى وَلٰكِنْ اٰسٰى عَلٰى مَنْ اَضَلُّوْا قُلْتُ يَا اَبَا يَعْقُوْبَ مَا تَعْنِيْ بِاَهْلِ الْعَقْدِ قَالَ الْاُمَرَاءُ۔ (رواه النسائى)

1116. Sayyiduna Qays ibn Ubad رحمه الله narrated that (one day) while he was (offering *salah*) in the mosque in the first row, someone pulled him from behind him, moved him aside and took his place. He swore by Allah that he (was so angry that he) lost count of his *salah*. When that man finished his *salah* and Qays looked at him, he was (Sayyiduna) Ubayy ibn Ka'b رضی الله عنه who said, "O young man, may Allah not grieve you. (I did what I did because) this is an instruction of the Prophet صلى الله عليه وسلم to us that we should stand near him (so, after him we keep standing near the imam)." Then, he faced the qiblah and said three times, "By the lord of the Ka'bah, ahl ul- aqd have perished!" (He meant the chiefs). Again, he said, "By Allah, I do not grieve for them, but I grieve for those whom they have misled." Qays asked (him),"O Abu Ya'qub, what do you mean by ahl ul-aqd?" He said, "The amirs (chiefs and rulers)."[2]

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[1] Abu Dawud # 677

[2] Nasa'i # 808, Musnad Ahmad 5-140.

COMMENTARY: Syyiduna Ubayy Ibn Ka'b رضی اللہ عنہ referred to the saying of the Prophet صلی اللہ علیہ وسلم. :

لِيَلِنِي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهٰى

"The wise and sagacious among you must be nearer to me."

Since Qays ibn Ubad رحمہ اللہ did not qualify for that Ubayy Ibn Ka'b moved him from there and himself took his place.

The ahlul-aql have perished because they fail in their responsibilities which include taking care of their subjects, their conduct, religion, worldly affairs, even straightening their rows. Those chiefs and rulers who supervised these things have disappeared now, they do not guide their subjects to the Prophet's صلی اللہ علیہ وسلم *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)*. The result is that people have become lazy and have gone astray.

Sayyiduna ka'b رضی اللہ عنہ died in the times of Syyiduna Uthman رضی اللہ عنہ, so clearly he did not refer to the caliph. Perhaps, he had in mind some of his amirs who did not discharge their duties faithfully.

CHAPER - XXVII

IMAMAH (THE OFFICE OF THE IMAM) بَابُ الْإِمَامَةِ

The imam for the *salah* has a very significant place and duty imposed on him by shari'ah (divine law), He is responsible for the *salah* of all the muqtadis. Shari'ah (divine law) has laid some conditions for appointing an imam and has defined the qualities of this man. This chapter includes ahadith about those things that must be considered before appointing an imam.

The correct procedure is that the muqtadis should choose the most deserving man among them. If there are many who qualify as imam then they must go by majority opinion and choose their imam. If they ignore the deserving and appoint an unworthy and unqualified man, then all the worshippers will be guilty of abandoning the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)*.

1. The most deserving for the office of imam is he who is the most learned in the rulings of the *salah* and is not known for any kind of sin and such other things, and has committed to memory the minimum of the Qur'an prescribed by the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)*.
2. He recites the Qur'an in a good voice according to the rules of reciting.
3. He is the most good - looking.
4. He is the oldest.
5. He is the most polite.
6. He is the most God fearing and abstinent.
7. He is the most well-dressed.
8. He has the biggest head,
9. He is a resident relative to travellers.
10. He is a born free man.
11. He who has offset hadath asghar (min impurity) by tayammum compared to one who has offset hadath akbar (major impurity) by tayammum.

He who possesses two qualities is more deserving to be imam than one who possesses one quality. For example, he who is more learned in rules of the *salah* and the qur'an is more deserving than he who knows the rules of the Quran only.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

THE DESERVING

(١١١٧) عَنْ اَبِيْ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَؤُمُّ الْقَوْمَ اَقْرَأُهُمْ لِكِتَابِ اللّٰهِ فَاِنْ كَانُوْا فِي الْقِرَاءَةِ سَوَاءً فَاَعْلَمُهُمْ بِالسُّنَّةِ فَاِنْ كَانُوْا فِي السُّنَّةِ سَوَآءً فَاَقْدَمُهُمْ هِجْرَةً فَاِنْ كَانُوْا فِي الْهِجْرَةِ سَوَاءً فَاَقْدَمُهُمْ سِنًّا وَلَا يُؤَمَّنَ الرَّجُلُ الرَّجُلَ فِيْ سُلْطَانِهِ وَلَا يَقْعُدُ فِيْ بَيْتِهِ عَلٰى تَكْرِمَتِهِ اِلَّا بِاِذْنِهِ) رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لَهُ وَلَا يُؤَمَّنَ الرَّجُلُ الرَّجُلَ فِيْ اَهْلِهِ۔

1117. Sayyiduna Abu Masud رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, He should lead the people as imam who is (well aware of the rules governing *salah* and is) most read in the Qur'an (and learned in rule of recital and the best reciter of all men). If they are at par in reciting the quran then he who has most knowledge of the *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم*)*. If they are at par in the *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم*)*, then the first of them to have emigrated (to Madinah). If they had emigrated togather, then the oldest of them. (should lead them). No man should lead another in the latter's dominion (where he is imam) and not sit in his place of honour in his house unless he has his permission." According to another version: "And a man must not lead another as imam in his house (without his permission even if he is more learned than the owner of the house)."[1]

COMMENTARY: Allamah teebi رحمه الله said about possessing most knowledge of the *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم *)* that *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم *)* means the Prophet's صلی الله علیه وسلم ahadith. The person who knew most ahadith was regarded by the sahbah رضی الله عنه as a great faqih. Imam Ahmad رحمه الله and Imam Abu Yusuf رضی الله عنه abide by this hadith and prefer a qari (one who recites the qur'an according to the rules) over a scholar.

Imam abu Hanifah رحمه الله, Imam Muhammad رحمه الله, Imam Maalik رحمه الله and Imam Shafi رحمه الله hold that the more learned and faqih is more suitable as imam than a great qari, because reciting the Quran is called for only in one posture (while knowledge is necessary throughout). The ahadith that prefer a qari over a scholar may be explained that in the times of the prophet صلی الله علیه وسلم the qari was also a great scholar. They learnt the qur'an with its commands. However, in our times most qaris are unaware of the rules, so the scholar is preferred. Moreover, in his illness that led to his death the prophet صلی الله علیه وسلم instructed sayyiduna Abu Bakr رضی الله عنه to lead the *salah* though he was not a qari but the best scholar (among the sahabah (companions) رضی الله عنه). There were better qaris than he.

As for emigration (hijrah), Ibn Maalik رحمه الله said that since hijrah is over, instead of true hijrah (emigration) the figurative emigration is done from sins. Hence, the ulama (Scholars)

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[1] Muslim # 290.673, Abu Dawud # 582, Nasa'i # 780, Ibn Majah # 980.

have placed the most righteous and abstinent after the most learned and (will-versed) reciter of the Qur'an as eligible as imam.

The jurists have mentioned other characteristics. If all are of equal age then respectively age, manners, looks, dress and nobility are considered. If they are at par in these things then either lots should be drawn or the choice be left to the people.
No one may take over as imam where another is leading or represents a ruler. This is more marked on eeds and Friday.

Indeed, we have the example of Sayyiduna Ibn Umar رضی الله عنه that, in spite of his excellence, knowledge and righteousness, he offered *salah* behind an oppressor and sinner like hajjaj ibn yusuf.

(۱۱۱۸) وَعَنْ اَبِیْ سَعِیْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذَا کَانُوْ ثَلَاثَةً فَلْیَؤُمَّهُمْ اَحَدُهُمْ وَاَحَقُّهُمْ بِالْاِمَامَةِ اَقْرَأُهُمْ۔ (رواه مسلم)

1118. Sayyiduna Abu sa'eed رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When there are three (to offer the *salah*), one of them must act as their imam. The one most deserving of them to act as imam is the most learned of them."[1]

COMMENTARY: Though the hadith mentions three, even if there are two or more than three, the some command applies, one will be imam. Allamah teebi رحمه الله said that most of the sahabah (companions) رضی الله عنه were old when they embraced Islam. So, before reciting the Qur'an, they acquired knowledge of religion. Later, however, people learnt to recite the Qur'an in early life before acquiring religious knowledge.
As for imam, a scholar will be preferred to a good qari, but he will not gain preference over a qari who has more knowledge of the concerned field.
The hadith of Maalik ibn al- Huwayrith رضی الله عنه is mentioned in the chapter (VII) (#682): "some rules about adhan" (The complier of al- Masabih had placed it here, but we have retained it there.)

SECTION II اَلْفَصْلُ الثَّانِیْ

(۱۱۱۹) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لِیُؤَذِّنْ لَکُمْ خِیَارُکُمْ وَلْیَؤُمَّکُمْ قُرَّاءُکُمْ۔ (رواه ابوداؤد)

1119. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The best among you should call the adhan for you and the most learned among you should act as your imams."[2]

COMMENTARY: The responsibility to observe the hours of *salah* and fasting rests on the muadhdhin. When he stands on a higher place to call the adhan, his sight may fall into homes. If he is honest and religious, he will respect the hours of fasting and *salah* and keep his gaze away from stranger women.

(۱۱۲۰) وَعَنْ اَبِیْ عَطِیَّةَ الْعُقَیْلِیْ قَالَ کَانَ مَالِكُ بْنُ الْحُوَیْرِثِ یَأْتِیْنَا اِلٰی مُصَلَّانَا یَتَحَدَّثُ فَحَضَرَتِ الصَّلَاةُ

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[1] Muslim # 289-672, Nasa'i # 782, Darimi # 1254.
[2] Abu Dawud # 590.

يَوْمًا قَالَ اَبُوْ عَطِيَّةَ فَقُلْنَا لَهُ تَقَدَّمْ فَصَلِّهْ قَالَ لَنَا قَدِّمُوْا رَجُلًا مِنْكُمْ يُصَلِّي بِكُمْ وَسَأُحَدِّثُكُمْ لِمَ لَا اُصَلِّي بِكُمْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ زَارَ قَوْمًا فَلَا يَؤُمَّهُمْ وَلْيَؤُمَّهُمْ رَجُلٌ مِنْهُمْ۔ رَوَاهُ اَبُوْدَاوُدَ وَ التِّرْمِذِيُّ وَ النَّسَائِيُّ اِلَّا اَنَّهُ اِقْتَصَرَ عَلٰى لَفْظِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

1120. Sayyiduna Abu Atiyah al-uqayl: narrated that (Sayyiduna) Maalik Ibn Huwayrith رضی الله عنه came to their mosque. He narrated to them the ahadith of the Prophet صلی الله علیه وسلم. One day (while he was there), it was time for *salah*, they requested him to step forward and lead the *salah*. However, he said that they should let one of their own step forward and conduct them in *salah* and added that he would disclose to them why he would not lead them in *salah*. Then he said that he had heard Allah's Messenger صلی الله علیه وسلم say, "If anyone visits a people, then he must not lead them as imam but one of their own must act as their imam."[1]

COMMENTARY: Sayyiduna Maalik رضی الله عنه preferred to abide by the Prophet's صلی الله علیه وسلم command rather than seize their invitation to lead the congregation.

BLIND IMAM

(١١٢١) وَعَنْ اَنَسٍ قَالَ اسْتَخْلَفَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ابْنَ اُمِّ مَكْتُوْمٍ يَؤُمُّ النَّاسَ وَهُوَ اَعْمٰى۔ (رواه ابوداؤد)

1121. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم appointed (Sayyiduna) Ibn umm Maktum رضی الله عنه as his deputy to lead the people in *salah* though he was blind.[2]

COMMENTARY: This proves that a blind man may be imam. If he also is learned then he is preferable.

DISLIKED IMAM

(١١٢٢) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا تُجَاوِزُ صَلَاتُهُمْ اٰذَانَهُمْ اَلْعَبْدُ الْاٰبِقُ حَتّٰى يَرْجِعَ وَامْرَاَةٌ بَاتَتْ وَ زَوْجُهَا عَلَيْهَا سَاخِطٌ وَاِمَامُ قَوْمٍ وَهُمْ لَهُ كَارِهُوْنَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1122. Sayyiduna Abu Umamah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The *salah* of three people does not go beyond their ears (meaning is not accepted): a runaway slave until he returns (to his master), a woman whose husband is displeased with her all night (while she sleeps) and an imam whose people dislike him."[3]

COMMENTARY: The runaway slave includes both male and female slaves.
The woman's *salah* not being accepted is when she is bad mannered and her husband is

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[1] Abu Dawud # 116 Tirmidhi # 356, Musnad ahmad # 5-53, Nasa'i # 787 (only the Prophet's صلى الله عليه وسلم asying).
[2] Abu Dawud # 595.
[3] Tirmidhi # 358

displeased with her because of that and her disobedience. But, if he himself is bad mannered and is displeased with her for no fault of hers then she is not sinful.

The imam's case is when he is an innovator and sinner but if his people dislike him for a worldly reason then he is not a sinner. The hadith does not censure him. The muqtadis will be sinners in that case. As for the imam, he is the imam who leads the *salah* and also he who reules as a ruler or a khalifah.

THREE MORE PEOPLE

(١١٢٣) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَّا تُقْبَلُ مِنْهُمْ صَلَاتُهُمْ مَنْ تَقَدَّمَ قَوْمًا وَهُمْ لَهٗ كَارِهُوْنَ وَرَجُلٌ اَتَى الصَّلَاةَ دِبَارًا وَالدِّبَارُ اَنْ يَّاْتِيَهَا بَعْدَ اَنْ تَفُوْتَهٗ وَرَجُلٌ اعْتَبَدَ مُحَرَّرَةً۔ (رواه ابوداؤد و ابن ماجة)

1123. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The *salah* of three people is not accepted from them he is the imam (leader) of a people and they dislike him, he who comes to the *salah* behind time, meaning after the (mustahab (desirable)) time in over; and, he who regards a free person to be a slave."[1]

COMMENTARY: To regard a free person as a slave is to emancipate a slave but continue to press him to work for him. Or, to emancipate him but conceal the freedom of the slave from the slave. Or, two say about a free man that he is his slave and treat him as a slave, or, to buy a slave illegally (not as sanctioned by shari'ah (divine law)) and treat him or her as his property, as people buy male and female slaves in a way not allowed by Shari'ah (divine law). The jurists explain a slave, male or female, as recognized by Shari'ah (divine law) in these words.

"If an army of Muslims from the land of Islam invades deer ul- harb (enemy territory) and conquers it and captures men and women, young and old who are disbelievers and treats these captives as slaves and brings them to the land of Islam (Darrul - Islam), and

so, too, the warring infidels of a country conquer the warring infidels of another country and bring them as captives,

Then, in both cases, the captors, whether muslims or infidels, are owners of the captives. They are allowed to buy and sell them sexual intercourse with the female slaves without marrying them. All these kinds of uses as owners are allowed.

Moreover, the children of the female slaves also fall in the same category as the slaves, provided they are not sired by the owner or his descendant, for, if they are sired by one of them, then they will be free."

The jurists have also mentioned other kinds besides these two. They have said about some that they are not recognized by Shari'ah (divine law), and they disagree about the legality of some others. However, the correct thing is that apart from the two aforementioned, all other kinds are not recognized by Shari'ah (divine law), so their buying and selling is also not allowed by Shari'ah (divine law).

Hence, Muslims must be careful in this regard. It they are not recognized by Shari'ah (divine law) then Muslims should not treat them slaves and they must not have sexual intercourse with a woman who is not recognized as a female slave by Shari'ah (divine law)

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[1] Abu Dawud # 593, Ibn Majah # 971.

for that is unlawful and adultery. Similarly, they must not be compelled to do other kind of work as if they were their properties.

REFRAINING FROM IMAMAH

(١١٢٤) وَعَنْ سُلَامَةَ بِنْتِ الْحُرِّ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَتَدَافَعَ أَهْلُ الْمَسْجِدِ لَا يَجِدُوْنَ إِمَامًا يُصَلِّي بِهِمْ۔ (رواه احمد و ابوداؤد وابن ماجة)

1124. Sayyidah sulama (Scholars)h bint al- Hurr رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "One of the portents of the Last Hour is that people of the mosques will put off imamah (meaning, will refuse to act as imam) and they will not find anyone to lead them in *salah*."[1]

COMMENTARY: This is an allegorical picture of the last times when ignorance and sin will prevail. There will be no one worthy of imamah. People will ask each other to lead in *salah* but everyone will refuse to act as imam.

Of curse, if anyone regards another as better than him and requests him to lead then he does not fall in the purview of this hadith. There is no harm is stepping down for a better man.

SINNER AS IMAM

(١١٢٥) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْجِهَادُ وَاجِبٌ عَلَيْكُمْ مَعَ كُلِّ أَمِيْرٍ بَرًّا كَانَ أَوْ فَاجِرًا وَإِنْ عَمِلَ الْكَبَائِرَ وَالصَّلَاةُ وَاجِبَةٌ عَلَيْكُمْ خَلْفَ كُلِّ مُسْلِمٍ بَرًّا كَانَ أَوْ فَاجِرًا وَإِنْ عَمِلَ الْكَبَائِرَ وَالصَّلَاةُ وَاجِبَةٌ عَلٰى كُلِّ مُسْلِمٍ بَرًّا كَانَ أَوْ فَاجِرًا وَإِنْ عَمِلَ الْكَبَائِرَ۔ (رواه ابوداؤد)

1125. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Jihad is *wajib (expedient)* on you under every (kind of) commander be he pious or evil, even if he perpetrates grave (or major) sins. And, *salah* is *wajib (expedient)* on you behind every Muslim be he pious or evil, even if he commits major sins. And, (the funeral) *salah* is *wajib (expedient)* on every Muslim be he pious or evil, even if he commits major sins."[2]

COMMENTARY: That jihad is *wajib (expedient)* means that in some conditions it is *fard (obligatory) ayn* (obligatory duty on all) and in some cases it is *fard (obligatory) kifayah* (an obligation that may be discharged by some to absolve all of the duty).

Salah may be offered behind any muslim even if he is immodest but provided his indecency does not fall into infidelity. While one's *salah* behind an immodest, grave sinner is discharged yet it is makruh (unbecoming) to offer it behind him. The ulama (Scholars) say that in the presence of the pious, a sinner should not lead the people in *salah*.

It is *fard (obligatory)* kifayah for every Muslim to offer the funeral *salah*.

SECTION III اَلْفَصْلُ الثَّالِثُ

MINOR AS IMAM

(١١٢٦) عَنْ عَمْرِو ابْنِ سَلِمَةَ قَالَ كُنَّا بِمَاءٍ مَمَرِّ النَّاسِ يَمُرُّ بِنَا الرُّكْبَانُ نَسْأَلُهُمْ مَا لِلنَّاسِ؟ مَا لِلنَّاسِ؟ مَا هٰذَا الرَّجُلِ فَيَقُوْلُوْنَ يَزْعَمُ أَنَّ اللّٰهَ أَرْسَلَهُ أَوْحٰى إِلَيْهِ أَوْحٰى إِلَيْهِ كَذَا فَكُنْتُ أَحْفَظُ ذٰلِكَ الْكَلَامَ

[1] Abu Dawud # 581, Musnad Ahmad 6-381.

[2] Abu Dawud # 2533.

فَكَأَنَّمَا يَغْرَى فِيْ صَدْرِيْ وَكَانَتِ الْعَرَبُ تَلَوَّمُ بِإِسْلَامِهِمُ الْفَتْحَ فَيَقُوْلُوْنَ اتْرُكُوْهُ وَقَوْمَهُ فَإِنَّهُ إِنْ ظَهَرَ عَلَيْهِمْ فَهُوَ نَبِيٌّ صَادِقٌ فَلَمَّا كَانَتْ وَقْعَةُ الْفَتْحِ بَادَرَ كُلُّ قَوْمٍ بِإِسْلَامِهِمْ وَبَدَرَ أَبِيْ قَوْمِيْ بِإِسْلَامِهِمْ فَلَمَّا قَدِمَ قَالَ جِئْتُكُمْ وَاللّٰهِ مِنْ عِنْدِ النَّبِيِّ حَقًّا فَقَالَ صَلُّوْا صَلَاةً كَذَا فِيْ حِيْنِ كَذَا وَصَلَاةً كَذَا فِيْ حِيْنِ كَذَا فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ أَحَدُكُمْ فَلْيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآنًا فَنَظَرُوْا فَلَمْ يَكُنْ أَحَدٌ أَكْثَرَ قُرْآنًا مِنِّيْ لِمَا كُنْتُ أَتَلَقَّى مِنَ الرُّكْبَانِ فَقَدَّمُوْنِيْ بَيْنَ أَيْدِيْهِمْ وَأَنَا ابْنُ سِتٍّ أَوْ سَبْعِ سِنِيْنَ وَكَانَتْ عَلَيَّ بُرْدَةٌ كُنْتُ إِذَا سَجَدْتُ تَقَلَّصَتْ عَنِّيْ فَقَالَتِ امْرَأَةٌ مِنَ الْحَيِّ أَلَا تُغَطُّوْنَ عَنَّا إِسْتَ قَارِئِكُمْ فَاشْتَرَوْا فَقَطَعُوْا لِيْ قَمِيْصًا فَمَا فَرِحْتُ بِشَيْءٍ فَرَحِيْ بِذٰلِكَ الْقَمِيْصِ۔ (رواه البخارى)

1126. Sayyiduna Amr ibn Salimah رضی الله عنه narrated: We lived at the edge of water by which people passed. The caravans used to travel by us. We used to ask them, "what is it (the religion that a man, meaning the Prophet صلی الله علیه وسلم, has brought) for the people? What is it? What are the attributes of this man?" they would tell us, "He asserts that Allah has sent him (as His true messenger)." And, (they recited the Qur'an and would say,) "He gets revelation. He gets a revelation like this..." I would memorise that saying. Meaning the verses that they recited as though they were glued to my heart (the verses came to memory automatically). The Arabs (other than those with the Prophet صلی الله علیه وسلم) waited for the conquest of Makkah (before embracing Islam). They would say, "leave him and his people. If he emerges victorious then he is a true prophet (because that will be a miracle which only a true Prophet can show)." Then, (Allah gave him supremacy and) Makkah was conquered, people accepted Islam in large numbers. My father was the first man of my tribe to accept Islam. When he returned, he said (to his tribe), "By Allah, I have come from a true Prophet. He said, 'Offer (such) *salah* at (such) time and (such) *salah* at (such) time. When the time of *salah* comes. Let one of you call the adhan and one among you who knows the Qur'an most should act as your imam." They sought (when it was time for the *salah*) but there was none who knew more of the qur'an than I did because of what I had retained from the men of the caravan. So, they made me stand in front of them. I was just six years or seven years old. I had on me a mantle which, when I prostrated myself, slipped off from me (baring my back). A woman of the tribe (saw this and) asked," Why do you not cover the back of your imam from us?" So, they bought and cut out a shirt for me. Nothing delighted me as much I was delighted with that shirt.[1]

COMMENTARY: Normally, the name is spelt salamah, but this man who became the imam of his tribe, Amr رضی الله عنه, his father was salimah.

The ulama (Scholars) differ on whether Amr had gone with his father salimah to the Prophet صلی الله علیه وسلم or not to embrace Islam. Again, because of this, they also differ on whether Amr was a sahabi or not. On the face of it, he seems not to have gone and his father had gone alone to the Prophet صلی الله علیه وسلم. Imam shafi رضی الله عنه goes by this hadith and says that a minor boy may act as imam. It is allowed. As for Friday, two verdicts are

[1] Bukhari # 4302, Musnad Ahmad 5-30.

known from him.

(i) He regards that it is allowed for a minor to lead the Friday prayers.

(ii) He holds that a minor is not allowed to lead the Friday prayer.

Imam Hanifah رحمه الله, Imam Maalik رحمه الله and Imam Ahmad رحمه الله hold that the imamah of a minor boy is not permitted. As for the imamah of a minor boy over the supererogatory *salah*, the Hanafi ulama (Scholars) disagree on whether it is allowed or disallowed. The scholars of Balkh hold that a minor boy is allowed to act as imam over (the optional) *salah*, and they do put it into practice. This is also acted on in Egypt and shaam (Syria). Other scholars, apart from these, regard it as unlawful for a minor boy to act as imam over the optional *salah* and this is abided by in *Ma wara an nahr*[1] ZayI رحمه الله has explained that the Hanafis go by the saying of Sayyiduna Ibn Masud رضی الله عنه "the boy who cannot be awarded the huddud (prescribed punishments) cannot be an imam." Also, Sayyiduna Ibn Abbas رضی الله عنه said, "Only when one attains maturity may he qualify to be an imam."

Hence, one is not allowed to offer the *fard (obligatory) salah* behind a minor boy. As for Amr ibn salimah, he did not act as imam on the instruction of the Prophet صلی الله علیه وسلم, but his tribesmen made their own independent judgement in this regard because he had learnt the Qur'an from the travellers of the caravan, and made him Imam.

It is astonishing that the shafis do not follow the opinions of the sahabah (companions) رضی الله عنه like Sayyiduna Abu Bakr, رضی الله عنه umar رضی الله عنه and other, but cite the action of a miner boy, Amr ibn Salimah.

FREEDMAN AS IMAM

(١١٢٧) وَعَنِ ابْنِ عُمَرَ قَالَ لَمَّا قَدِمَ الْمُهَاجِرُوْنَ الْاَوَّلُوْنَ الْمَدِيْنَةَ كَانَ يَؤُمُّهُمْ سَالِمٌ مَوْلٰى اَبِي حُذَيْفَةَ وَفِيْهِمْ عُمَرُ وَاَبُوْسَلَمَةَ بْنِ عَبْدِ الْاَسَدِ۔ (رواه البخاری)

1127. Sayyiduna Ibn Umar رضی الله عنه narrated that when the first muhajirs (emigrants) came to Madinah, Sayyiduna Saalim رضی الله عنه the freedman of sayyiduna Abu Hudhayfah رضی الله عنه led them in *salah*. Among them (the muqtadis) were Umar رضی الله عنه and Abu Salamah ibn Abdul Asad. رضی الله عنه[2]

COMMENTARY: Sayyiduna Saalim رضی الله عنه was a great qari (re_iter of the Qur'an). He was among the greats of very high rank.

The Prophet صلی الله علیه وسلم had instructed the Muslims, "Learn the Quran from four men... "He had named Saalim رضی الله عنه as one of them.

He was made imam in the presence of Sayyiduna Umar رضی الله عنه and Sattiduna Abu salamah ibn Abdul Asad رضی الله عنه and other great and meritorious sahabah (companions) رضی الله عنه. This was either because he was a great reciter of the Quran or for some other reason.

WHOSE *SALAH* IS NOT ACCEPTED

(١١٢٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا تُرْفَعُ اَيُّهُمْ صَلَاتُهُمْ فَوْقَ رُؤُسِهِمْ شِبْرًا رَجُلٌ اَمَّ قَوْمًا وَهُمْ لَهٗ كَارِهُوْنَ وَامْرَأَةٌ بَاتَتْ وَزَوْجُهَا عَلَيْهَا سَاخِطٌ وَّاِخْوَانِ مُتَصَارِمَانِ۔

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[1] That portion ot Russian Turkistan which is to the east of the river Jayhun.

[2] Bukhari # 692.

(رواه ابن ماجة)

1128. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "Three people there are for whom their Salah does not rise even a span above their heads: a man who is imam of some people but they do not like him (in religious matters); a woman who passes the night while her husband is angry at her (because of her disobedience or violation of his nights) and two brothers who are on bad terms with one another."[1]

COMMENTARY: The *salah* of two brothers who are not on good terms with one another is not accepted if they continue to stop greeting one another and converse for over three days.

CHAPTER - XXVIII

THE IMAM'S DUTIES

بَابُ مَا عَلَى الْإِمَامِ

In this chapter, those ahadith will be reproduced as tell the imam what is due from him towards showing consideration to his muqtadis.

SECTION I اَلْفَصْلُ الْاَوَّلُ

LET SALAH BE LIGHT

(١١٢٩) عَنْ اَنَسٍ قَالَ مَا صَلَّيْتُ وَرَاءَ اِمَامٍ قَطُّ اَخَفَّ صَلَاةً وَلَا اَتَمَّ صَلَاةً مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ اِنْ كَانَ لَيَسْمَعُ بُكَاءَ الصَّبِيِّ فَيُخَفِّفُ مُخَافَةَ اَنْ تُفْتَنَ اُمُّهُ۔ (متفق عليه)

1129. Sayyiduna Anas رضى الله عنه narrated that he had never offered *salah* behind an imam whose *salah* was shorter and more complete than the Prophet's صلى الله عليه وسلم. And, if he heard a child cry, he would shorten the *salah* for fear that its mother would be put to trial (being worried).[2]

COMMENTARY: The Prophet صلى الله عليه وسلم did not make an extraordinarily lengthy recital and the tasbihs, and did not stretch the letters in reciting the Quran. It was a straight forward unpretentious recital in the tartil form of reading. It was the characteristic of his recital that even if it was lengthy, people found it to be graceful and unburden some.

According to the hanafis, the imam must not make his *salah* long both while reciting and making ruku and sajdah. If it is prolonged, people loose concentration and this is makruh (unbecoming). But, if the muqtadis themselves wish for it then he may prolong the *salah*, further, an imam must not shorten his *salah* beyond the shortest masnun level in order to gratify the muqtadis.

About the last sentence of the hadith that the Prophet صلى الله عليه وسلم made concession for a child when it wept, khattabi has this to explain: "There is evidence in it that if while the imam is in ruku and hears the footsteps of someone, coming to the congregation, he is allowed to wait for him that he may catch up with him in ruku. However, some people have said that it is makruh (unbecoming) and say that he might approach polytheism. This is the opinion of Imam Maalik رحمه الله Imam Abu Hanifah رحمه الله said that if the imam

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[1] Ibn Majah # 971.

[2] Bukhari # 708, Muslim # 190-469, Abu Dawud # 789, Tirmidhi # 378, Nasa'i # 825, Ibn Majah # 990, Musnad Ahmad 5-305.

prolongs the ruku not with an intention to gain nearness to Allah but to accommodate the person approaching then it is makruh (unbecoming) tahrimi and it is possible that he might be guilty of a greater sin but not to the limit of disbelief or polytheism because it was not his intention to worship someone other than Allah.

Some ulama (Scholars) say that if the imam does not recognize the person coming to join, then there is no harm in prolonging the ruku. The correct thing, however, is that this should not be done.

If the imam prolongs the ruku to gain nearness to Allah and has no other intention then there is no harm. However, extreme caution should be exercised because this is a rare case and this is known as ostentation.

(١١٣٠) وَعَنْ اَبِي قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّي لَاَدْخُلُ فِي الصَّلَاةِ وَاَنَا اُرِيْدُ اِطَالَتَهَا فَاَسْمَعُ بُكَاءَ الصَّبِيِّ فَاَتَجَوَّزُ فِي صَلَاتِي مِمَّا اَعْلَمُ مِنْ شِدَّةِ وَجْدِ اُمِّهِ مِنْ بُكَائِهِ۔ (رواه البخاری)

1130. Sayyiduna Abu Qatadah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "when I begin the *salah,* I hope to make it long. But, I hear a child cry and I make my *salah* short knowing that its mother will find it very trying because of its crying."[1]

(١١٣١) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى اَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَاِنَّ فِيْهِمُ السَّقِيْمَ وَالضَّعِيْفَ وَالْكَبِيْرَ وَاِذَا صَلّٰى اَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَاشَاءَ۔ (متفق علیه)

1131. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When any of you leads the people in *salah,* he must make it short, for, there are among them the sick, the feeble and the old. But, when any of you offers *salah* by himself, he may make it long as much as he wishes."[2]

COMMENTARY: This hadith dvises the imam to be considerate to the muqtadis. He must not burden them with a lengthy *salah;* and they might stop joining the congregation. Anyone who is offering the *salah* by himself then he is at liberty to lengthen it as much as he likes. Also, if all the *muqtadis* are willing and there is no sick, weak or handicapped among them then the Imam is at liberty to offer a lengthy *salah.*

(١١٣٢) وَعَنْ قَيْسِ بْنِ اَبِي حَازِمٍ قَالَ اَخْبَرَنِي اَبُوْمَسْعُوْدٍ اَنَّ رَجُلًا قَالَ وَ اللّٰهِ يَا رَسُوْلَ اللّٰهِ اِنِّي لَاَتَاَخَّرُ عَنْ صَلَاةِ الْغَدَاةِ مِنْ اَجْلِ فُلَانٍ مِمَّا يُطِيْلُ بِنَا فَمَا رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي مَوْعِظَةٍ اَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ ثُمَّ قَالَ اِنَّ مِنْكُمْ مُنَفِّرِيْنَ فَاَيُّكُمْ مَاصَلّٰى بِالنَّاسِ فَلْيَتَجَوَّزْ فَاِنَّ فِيْهِمُ الضَّعِيْفَ وَالْكَبِيْرَ وَذَا الْحَاجَةِ۔ (متفق علیه)

1132. Sayyiduna Qays ibn Hazim رحمه الله narrated that (Sayyiduna) Abu Masud رضی الله عنه said to him that a man complained (to the Prophet صلی الله علیه وسلم, "O Messenger of Allah, by Allah, I keep away from the *salah* of fajr because of so and so who leads

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[1] Bukhari # 709, Ibn Majah # 989.

[2] Bukhari # 703, Muslim # 183-467, Abu Dawud # 794, Tirmidhi # 236, Nasa'i # 823, Ibn Majah # 987..

us through an very lengthy *salah*." Abn Masud رحمه الله said that he never saw Allah's Messenger صلى الله عليه وسلم more angry while admonishing anyone as he was that day. He said. "Some of you cause people to detest (by prolonging the *salah*). Know! Whoever among you leads the people in *salah* must make it brief because among the muqtadis are the weak, old and with some work to look after."[1]

IMAM WHO IS CARELESS

(١١٣٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلُّوْنَ لَكُمْ فَإِنْ أَصَابُوْا فَلَكُمْ وَإِنْ أَخْطَأُوْا فَلَكُمْ وَعَلَيْهِمْ۔ (رواه البخاري)

1133. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "They lead you in *salah* and if they perform well, then for you is the reward (and for them, too), but if they commit mistakes then for you is (still) the reward and on them is the sin."[2]

COMMENTARY: If the imam leads the *salah* in a proper way as taught by shariah then clearly he and the muqtadis will get reward. If he ignores the way taught by shariah and *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* then the muqtadis will not be responsible. Even in this case, they will earn reward for their effort and joining the congregation. The imam will bear the repercussions of his carelessness and mistakes.

The Prophet صلى الله عليه وسلم instructs the Muslims through this hadith that the wrongdoing rulers who will act as imams will neglect the commands and etiquettes. So, they must offer their *salah* in a correct way while the imam will shoulder the consequences of his blunders.

(This chapter does not have section II) وَهٰذَا الْبَابُ خَالٍ عَنِ الْفَصْلِ الثَّانِي

SECTION III اَلْفَصْلُ الثَّالِثُ

BE ACCOMMODATING TO THE OLD

(١١٣٤) وَعَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ اٰخِرُ مَا عَهِدَ إِلَيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمَمْتَ قَوْمًا فَأَخِفَّ بِهِمُ الصَّلَاةَ رَوَاهُ مُسْلِمٌ وَفِي رِوَايَةٍ لَهُ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ أُمَّ قَوْمَكَ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ إِنِّيْ أَجِدُ فِيْ نَفْسِيْ شَيْئًا قَالَ اُدْنُهُ فَأَجْلَسَنِيْ بَيْنَ يَدَيْهِ ثُمَّ وَضَعَ كَفَّهُ فِيْ صَدْرِيْ بَيْنَ ثَدْيَيَّ ثُمَّ قَالَ تَحَوَّلْ فَوَضَعَ فِيْ ظَهْرِيْ بَيْنَ كَتِفَيَّ ثُمَّ قَالَ أُمَّ قَوْمَكَ وَمَنْ أَمَّ قَوْمًا فَلْيُخَفِّفْ فَإِنَّ فِيْهِمُ الْكَبِيْرَ وَإِنَّ فِيْهِمُ الْمَرِيْضَ وَإِنَّ فِيْهِمُ الضَّعِيْفَ وَإِنَّ فِيْهِمْ ذَا الْحَاجَةِ فَإِذَا صَلّٰى أَحَدُكُمْ وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ۔

1134. Sayyiduna Uthman ibn Abul Aas رضى الله عنه narrated that the final instructions that Allah's Messenger صلى الله عليه وسلم gave him were: "when you act as imam of some people, make the *salah* brief for them."

According to another version from him, Allah's Messenger صلى الله عليه وسلم said to him, "Act as imam for your people." He pleaded, "O Messenger of Allah, I find some

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[1] Bukhari # 704, Muslim # 182-466, Abu Dawud # 795, Ibn majah # 984, Darami # 1259, Musnad Ahmad 4-118.

[2] Bukhari # 694.

problem in myself." He said, "Come near and sit down before me." Then he placed his hand on his breast between his nipples and then asked him to turn about and put his hand on his back between his shoulders, and said again, "Act as imam for your people. Whose leads his people, must make the *salah* short, for there are among them the old, and among them are the sick, and among them are the weak, and among them they who have to attend to work. And, when one of you offers *salah* by himself, he may offer it as he wishes."[1]

COMMENTARY: Sayyiduna uthman ibn Abul Aas رضی الله عنه felt that he was not able to discharge the duties of imam or he get some doubts and had misgivings or while leading in *salah*, he felt proud and naughty. The prophet صلی الله علیه وسلم stroked his chest and back to remove those things from him.

As for the individual one engaged in *salah*, the ulama (Scholars) say that it is better for him to make his *salah* longer.

It is very strange with the imams these days. When they lead the people in *salah*, they make it very lengthy, but when they offer their own *salah*, they make it the very minimum that is enough to make it valid. They need to ponder over it.

(١١٣٥) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا بِالتَّخْفِيْفِ وَيَؤُمُّنَا بِالصَّافَّاتِ۔

(رواه النسائی)

1135. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم instructed them to make the *salah* short. As their imam, he recited surah as. Saffaat.[2]

COMMENTARY: While he instructed others to make their *salah* brief, the Prophet صلی الله علیه وسلم himself recited a lengthy surah, as-Saffaat. The ulama (Scholars) explain that he recited many verses in a very short time and it did not prove hard on the people. This characteristic was not available to other people.

CHAPTER - XXIX

THE DUTIES OF THE MUQTADI & THE RULES ABOUT THE MASBOOQ

بَابُ مَا عَلَى الْمَاْمُوْمِ مِنَ الْمُتَابِعَةِ وَحُكْمِ الْمَسْبُوْقِ

The ahadith in this chapter outline how much the muqtadi in required to follow the imam and how should he do it.

There also are ahadith that give the rules that apply to the masbuq and how may he complete the part of his *salah* he had missed. In the previous pages, the masbuq is defined as one who joins the congregation after the imam has offered one raka'ah or more.

The rules that apply to the muqtadi have been explained against these ahadith. Apart from this, the overall rule is that those actions of the *salah* that are *fard (obligatory)* or *wajib (expedient)*, are wajib (expedient) for the muqtadis to follow. Those actions that are *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم*)*, etc.the muqtadis are not bound to follow. Thus, if the imam is a Shafii and makes *rafa yadayn* while going to ruku or arising from it, then the Hanafi

[1] Muslim # 186-468.

[2] Nasa'i # 826.

muqtadis are not required to raise hands because *rafa yadayn* is *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* even in their sight on these two occasions. Also, a shafii imam recites the qunut in the *salah* of fajr then it is not *wajib (expedient)* on the hanafi muqtadis to recite the qunut. It is *wajib (expedient)* to recite it in the night. Also, if a shafi imam recites the qunut after ruku the hanafi muqtadis too must emulate him and recite it after ruku (*Ilmul-fiqh*).

SECTION I اَلْفَصْلُ الْاَوَّلُ

FOLLOW THE IMAM

(١١٣٦) عَنْ بَرَاءِ بْنِ عَازِبٍ قَالَ كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَإِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ لَمْ يَحْنِ اَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَضَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَبْهَتَهُ عَلَى الْاَرْضِ۔ (متفق عليه)

1136. Sayyiduna Al-Bara ibn Aazib رضى الله عنه narrated "We offered *salah* behind the Prophet صلى الله عليه وسلم and when he said سمع الله لمن حمده (on arising from ruku), none of as bowed his back (to get down) until the Prophet صلى الله عليه وسلم had put his fore head on the ground."[1]

COMMENTARY: Mawlana Mazhar رحمه الله said that it is *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* for the muqtadi to make his postures of the *salah* this much after the imams. postures as stated in this hadith, but if there is not as much gap between their actions then too it is allowed. However, it is essential for the muqtadi at the time of takbir tahrimah to wait for the imam to complete it, and then call it himself.

However, the Hanafi fiqh ruses that for the muqtadi it is *wajib (expedient)* to follow the imam simultaneously without any delay, even the takbir tahrimah. Only in the first qadah if the muqtadi has not finished the at tahiyyat while the imam gets up, he must complete it before getting up. But, if the imam arises from ruku and sajdah before the muqtadi has completed the tasbihs, then the muqtadi must join the imam without completing the tasbihs.

If the muqtadi raises his head from ruku or sajdah before the imam has raised his, then he must revert to ruku or sajdah as the case may be. Then he must arise with the imam, and this will not count as two ruku or two sajdah, but just one.

DO NOT PRECEDE IMAM

(١١٣٧) وَعَنْ اَنَسٍ قَالَ صَلَّى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَلَمَّا قَضٰى صَلَاتَهُ اَقْبَلَ عَلَيْنَا بِوَجْهِهٖ فَقَالَ اَيُّهَا النَّاسُ اِنِّي اِمَامُكُمْ فَلَا تَسْبِقُوْنِي بِالرُّكُوْعِ وَلَا بِالسُّجُوْدِ وَلَا بِالْقِيَامِ وَلَا بِالْاِنْصِرَافِ فَاِنِّي اَرَاكُمْ مِنْ اَمَامِي وَمِنْ خَلْفِي۔ (رواه مسلم)

1137. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم led them in *salah* one day and when he finished his *salah*, he faced them and said, "O you people, I am your imam. So do not precede me in the ruku, the sajdahs, the standing posture and finishing (turning away). I see you in front of me and behind me."[2]

(١١٣٨) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُبَادِرُوا الْاِمَامَ اِذَا كَبَّرَ فَكَبِّرُوْا وَاِذَا قَالَ

[1] Bukhari # 690, Muslim # 197-474, Abu Dawud # 622, Tirmidhi # 281.
[2] Muslim # 112-426, DArimi # 1317, Musnad Ahmad 3-126.

وَلَا الضَّالِّيْنَ فَقُوْلُوْا اٰمِيْنَ وَاِذَا رَكَعَ فَارْكَعُوْا وَاِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَه فَقُوْلُوْ اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مُتَّفَقٌ عَلَيْهِ اِلَّا اَنَّ الْبُخَارِيَّ لَمْ يَذْكُرْ وَاِذَا قَالَ وَلَا الضَّالِّيْنَ۔

1138. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said," Do not precede the imam. When he says Allahu Akbar, say Allahu Akbar. When he says at end of surah al-fatihah), say (ولا الضالين، امين) (may it be so). When he goes in to ruku, go yourselves in to ruku. When he says (سمع الله لمن حمده), say (ربنا لک الحمد) (Allah listens to one who praise, Him – O Allah, our lord, praise belongs to you)."[1]

COMMENTARY: The words say aameen' (امين) imply that when the imam recites surah al-Fatihah, the muqtadi must observe silence and listen to him. He must not recite surah al-fatihah.

WHEN IMAM OFFERS *SALAH* SITTING DOWN

(١١٣٩) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَكِبَ فَرَسًا فَصُرِعَ عَنْهُ فَجُحِشَ شِقُّهُ الْاَيْمَنُ فَصَلّٰى صَلَاةً مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ فَصَلَّيْنَا وَرَاءَهُ قُعُوْدًا فَلَمَّا انْصَرَفَ قَالَ اِنَّمَا جُعِلَ الْاِمَامُ لِيُؤْتَمَّ بِهٖ فَاِذَا صَلّٰى قَائِمًا فَصَلُّوْا قِيَامًا وَاِذَا رَكَعَ فَارْكَعُوْا وَاِذَا رَفَعَ فَارْفَعُوْا وَاِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ فَقُوْلُوْا رَبَّنَا لَكَ الْحَمْدُ وَاِذَا صَلّٰى جَالِسًا فَصَلُّوْا جُلُوْسًا اَجْمَعُوْنَ۔ قَالَ الْحُمَيْدِيُّ: قَوْلُهٗ اِذَا صَلّٰى جُلُوْسًا فَصَلُّوْا جُلُوْسًا هُوَ فِيْ مَرَضِهِ الْقَدِيْمِ ثُمَّ صَلّٰى بَعْدَ ذٰلِكَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسًا وَالنَّاسُ خَلْفَهٗ قِيَامٌ لَمْ يَأْمُرْهُمْ بِالْقُعُوْدِ وَاِنَّمَا يُؤْخَذُ بِالْاٰخِرِ فَالْاٰخِرِ مِنْ فِعْلِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا لَفْظُ الْبُخَارِيِّ وَاتَّفَقَ مُسْلِمٌ اِلٰى اَجْمَعُوْنَ وَزَادَ فِيْ رِوَايَةٍ فَلَا تَخْتَلِفُوْا عَلَيْهِ وَاِذَا سَجَدَ فَاسْجُدُوْا۔

1139. Sayyiduna Anas رضی اللہ عنہ narrated that (once) while riding a horse Allah's Messenger صلی اللہ علیہ وسلم fell from it and his right side badly bruised. So (being unable to pray standing,) he offered one of the *salahs* sitting down and they too offered *salah* behind him sitting. When he finished, he said, "The imam is made an imam only to be followed. When he offers *salah* standing, you too offer it standing. When he bows, you should bow and when he arises from it, you should arise, too. When he says (سمع الله لمن حمده) you should say (ربنا لک الحمد) When he offers *salah* sitting down, you all must offer it sitting,"

Al- Humaydi رحمہ اللہ said that his words, "When he offers *salah* sitting, you must offer it sitting" were spoken during his first illness. Afterwards, the Prophet صلی اللہ علیہ وسلم offered *salah* sitting (during his illness one day before death), but the people behind him were standing and he did not instruct them to sit. Only the last is chosen and the last of the deeds of the Prophet صلی اللہ علیہ وسلم is abided by (and the previous is abrogated).

Muslim agrees with these words of Bukhari up to (اجمعون) (you all must offer it sitting). He added in another version, "Do not differ from him, when he prostrates

[1] Muslim # 87-415, Nasa'i # 830, Ibn Majah # 960, Musnad Ahmad 2-440.

himself, your must prostrate yourselves."[1]

COMMENTARY: This Humaydi رحمه الله is not the compiler of Jama Bayn us-Sahihayn but he is Bukhari's teacher. Most of the imams agree with him that if an imam offers *salah* sitting, the muqtadis should pray standing.

PROPHET'S صلى الله عليه وسلم ILLNESS

(١١٤٠) وَعَنْ عَائِشَةَ قَالَتْ لَمَّا ثَقُلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلٰوةِ فَقَالَ مُرُوْا اَبَابَكْرٍ اَنْ يُّصَلِّيَ بِالنَّاسِ فَصَلّٰى اَبُوْ بَكْرٍ تِلْكَ الْاَيَّامَ ثُمَّ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجَدَ فِيْ نَفْسِهٖ خِفَّةً فَقَامَ يُهَادِىْ بَيْنَ رَجُلَيْنِ وَرِجْلَاهُ تَخُطَّانِ فِي الْاَرْضِ حَتّٰى دَخَلَ الْمَسْجِدَ فَلَمَّا سَمِعَ اَبُوْ بَكْرٍ حِسَّهٗ ذَهَبَ يَتَأَخَّرُ فَاَوْمٰى اِلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ لَّا يَتَاَخَّرَ فَجَاءَ حَتّٰى جَلَسَ عَنْ يَّسَارِ اَبِيْ بَكْرٍ فَكَانَ اَبُوْبَكْرٍ يُصَلِّيْ قَائِمًا وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ قَاعِدًا يَقْتَدِىْ اَبُوْ بَكْرٍ بِصَلَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ يَقْتَدُوْنَ بِصَلَاةِ اَبِيْ بَكْرٍ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لَهُمَا يُسْمِعُ اَبُوْبَكْرٍ النَّاسَ التَّكْبِيْرَ۔

1140. Sayyidah Ayshah رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم was very ill and (Sayyiduna) Bilal رضى الله عنه came to call him for the *salah,* he said, "Ask Abu Bakr to lead the people in *salah."* So, (Sayyiduna) Abu Bakr رضى الله عنه led the *salah* during those days. Then when the Prophet صلى الله عليه وسلم found himself some what better, he got up supported by two men, his feet barely touching the ground till he came into the mosque. When Abu Bakr رضى الله عنه heard him (come), he began to move back but he indicated to him not to move. He came and sat to Abu Bakr's رضى الله عنه left. Abu Bakr رضى الله عنه offered the *salah* standing and Allah's Messenger صلى الله عليه وسلم offered it sitting. Abu Bakr رضى الله عنه followed the *salah* of Allah's Messenger صلى الله عليه وسلم and the people followed the *salah* of Abu Bakr رضى الله عنه.

Another version has the words: Abu Bakr رضى الله عنه made the people hear the takbir.[2]

COMMENTARY: Sharah us-*Sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* cites this hadith to prove that sayyiduna Abu Bakr رضى الله عنه was the most superior of all people ofter the Prophet صلى الله عليه وسلم. So, the most deserving of succeeding him as his khalifah. He appointed him to the most important office of imam. On the basis of this some sahabah (companions) رضى الله عنه said, "The Prophet صلى الله عليه وسلم chose Abu Bakr رضى الله عنه as our leader in religion. So, shall we not choose him to guide us in our worldly affairs." This was what the Prophet صلى الله عليه وسلم had indicated to the sahabah (companions) رضى الله عنه during his life time.

The two men who supported him were Sayyiduna Ali رضى الله عنه and Sayyiduna Abbas رضى الله

[1] Bukhari # 689, Muslim # 77-411, Abu Dawud # 601, Tirmidhi # 361, Nasa'i # 832, Ibn Majah # 1237, Muwatta Maalik # 8.5-17, Musnad Ahmad 3-110

[2] Bukhari # 681, Muslim # 95-418, Nasa'i # 833, Ibn Majah # 1232, Darimi # 1336, Musnad Ahmad 6-159.

عنه They brought him to the mosque, while he was weak, from his room.
The people followed Abu Bakr رضی الله عنه. These words refer to the Prophet صلی الله علیه وسلم offering the *salah* sitting down and Abu Bakr رضی الله عنه standing next to him. So, he did as the Prophet صلی الله علیه وسلم did and whatever Abu Bakr رضی الله عنه did, the other muqtadis did. Here the word 'followed' simply imply that the Prophet صلی الله علیه وسلم was Abu Bakr's رضی الله عنه imam and Abu Bakr رضی الله عنه was the imam of the other muqtadis, because it is not allowed to be led by a muqtadi.
So, the Prophet صلی الله علیه وسلم was the imam. Sayyiduna Abu Bakr رضی الله عنه and all the others were his muqtadis offering the *salah* behind him.
CAN THE IMAM BE REPLACED DURING THE *SALAH*: A question arises here: once the *salah* has begun led by an imam and another person comes and take, the place of the first imam and begins to lead the people in *salah*, is this allowed? This is as happened when Sayyiduna Abu Bakr رضی الله عنه began as imam till the Prophet صلی الله علیه وسلم came and took over as imam. Allamah Ibn Abdul Bari رحمه الله said that the ulama (Scholars) agree that this case was exclusive to the Prophet صلی الله علیه وسلم and it is not allowed to anyone else to replace the imam in this way. However, Imam Shafi رحمه الله said that it is allowed to do as in the foregoing case in respect of imamah and iqtidah (leading and following). (see mirqah sharah Mishkat).
Some ulama (Scholars) have also said that it is not established from this hadith that sayyiduna Abu Bakr رضی الله عنه had begun the *salah*. They assert that he had not commenced the *salah* and, on arriving, the Prophet صلی الله علیه وسلم began to offer the *salah* as imam. Allah knows best.
It is also clear from this hadith that an imam may lead in *salah* while he prays sitting down because of some reason, and the muqtadis may offer *salah* behind him standing. It is stated in Hidayah that *salah* may be offered standing behind an imam who offers it sitting.
It is also clear from this hadith that in a large congregation of Friday, eed, or otherwise, and even in everyday *salah*, the mu'adhdhins may call the takbirs in a loud voice with the imams. Thus, the muqtadis who are far off from the imam may hear the takbirs (and understand the progress of the *salah*).

RAISING HEAD BEFORE IMAM

(١١٤١) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَا يَخْشَى الَّذِیْ يَرْفَعُ رَاْسَهٗ قَبْلَ الْاِمَامِ اَنْ يُّحَوِّلَ اللّٰهُ رَاْسَهٗ رَاْسَ حِمَارٍ۔ (متفق علیه)

1141. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Does he who raises his head before the imam (from ruku and sajdah) not fear that Allah might change his lead into a donkey's head,"[1]

COMMENTARY: This hadith is a severe warning to one who precedes the imam in the pustures of the *salah*, like ruku and sajdah. The ulama (Scholars) say that this hadith should not be taken in its true meaning but allegorically it means that the man who precedes the imam will become dumb like a donkey who is the most stupid of all animals. It is not a

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[1] Bukhari # 691, Muslim # 144-427, Abu Dawud # 623, Tirmidhi # 582, Nasa'i # 828, Ibn Majah # 961, Darimi # 1316, Musnad Ahmad 2-504.

metamorphosis in a literal sense but in an allegorical sense. However, they also say that this hadith may be interpreted in its real sense because even this ummah is liable to undergo a metamorphosis as tated in the chapter on the portents of the hour (باب اشراط الساعته). There is another tradition:

اَنْ يُّحَوِّلَ اللّٰهُ صُوْرَةَ حِمَارٍ

"that Allah may change his face into a donkey's."

Khattabi رضی اللہ عنہ said, "Metamorphosis is possible in this ummah too. So, it is allowed to take this hadith in its literal sense."

Allamah Ibn Hajar رحمہ اللہ said that this metamorphosis is specific while the metamorphosis that is probable for the ummah is general. This is also known from the sound ahadith.

A DIDACTIC EXAMPLE

A great scholar of hadith reported that he went to Damascus to acquire knowledge from a scholar who was known for his learning and excellence. He began his studies but throughout the period he studied, he was perplexed that his teacher never came before him. A screen separated them always. He longed to see his teacher, if only once. When he had remained with his teacher for a very long period of time, the teacher sensed his devotion to studies and to the shaykh. So, one day, the teacher removed the screen between them. The student was stupefied! He could not believe himself! The extraordinary teacher whose learning and merit were renowned far and wide was deprived of a human face but had a face like a donkey's. the teacher's words are worth learning from: "O my son, beware of preceding the imam in the *salah*. When I heard this hadith: does he not fear that Allah might change his head into a donkey's that he overtakes the imam while rising from ruku and sajdah? I was amazed and thought that it was farfetched. So it is my misfortune that I decided to try it and I preceded the imam in moving though the postures of *salah*. The result, O my son, is what you see!"

Mulla Ali Qari said that the Prophet's saying is actually a strong warning. Or, a caution that such a person will be given this punishment in barzakh or in hell.

SECTION II اَلْفَصْلُ الثَّانِي

DO AS IMAM DOES

(١١٤٢) وَعَنْ عَلِيٍّ وَمُعَاذِ ابْنِ جَبَلٍ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَتَى اَحَدُكُمُ الصَّلَاةَ وَالْاِمَامُ عَلٰى حَالٍ فَلْيَصْنَعْ كَمَا يَصْنَعُ الْاِمَامُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1142. Sayyiduna Ali رضی اللہ عنہ and Sayyiduna Muadh ibn Jabal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you comes to the *salah* and the imam is at a posture, let him do as the imam does."[1]

COMMENTARY: The hadith says that the imam must be followed and not be overtaken or left too much ahead.

Ibn Maalik رحمہ اللہ said that a late comer must join the imam in whatever posture he is. If he is standing, in ruku or in sajadah, the late comer must go in that posture. Some people keep standing for the imam to go into ruku and join him at that time. But, this is a very wrong

[1] Tirmidhi # 591.

thing to do and it violates the shari'ah (divine law). It should not be done.

The isnad of the hadith is weak, but the ulama (Scholars) abide by it. Shaykh Muhyuddin ibn Arabi رحمه الله said about the hadith that if anyone recites (لا اله الا الله) seventy thousand times then he is forgiven or to whoever he consigns its reward is forgiven. So, he recited this expression for that number of times but formed no intention until one day at a meal a young man began to cry. This young man was able to learn of some hidden: things and on being asked, he said that he could hear his mother being punished. The shaykh immediately resolved in his heart to consign the reward of the seventy thousand expressions to the young man's mother. The young man began to laugh and said, "Now, I see my mother in paradise!"

The shaykh said that at the same time he was convinced of the young man's ability to know some of the unseen through kashf through that he was sure of the soundness of the hadith through which he knew of the young man's kashf to be correct.

THE COMPLETE RAKA'AH AT RUKU

(١١٤٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا جِئْتُمْ إِلَى الصَّلَاةِ وَنَحْنُ سُجُوْدٌ فَاسْجُدُوْا وَلَا تَعُدُّوْهُ شَيْئًا وَمَنْ اَدْرَكَ رَكْعَةً فَقَدْ اَدْرَكَ الصَّلَاةَ۔ (رواه ابوداؤد)

1143. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you come to the *salah* and we are prostrating ourselves, prostrate yourself but do not count it as anything. But, he who gets the ruku (with us) has got the rakah,"[1]

COMMENTARY: The ulama (Scholars) agree that if anyone joins the imam in prostration then his raka'ah is not counted. But, if he joins him in the ruku then his raka'ah is counted.

The final sentence of the hadith could mean two things:

(i) The word (ركعة) stands for (ركوع) and (صلوة) for (ركعة) (raka'ah for ruku, *salah* for raka'ah). This would mean as translated in the text: He is thus as if he got the entire raka'ah.

(ii) The words (ركعة) and (صلوة) (raka'ah and *salah*) are used in their actual sense (unit of *salah* and prayer). In this case, the last sentence in the hadith would mean: 'He who gets even one raka'ah of the congregational *salah*, is as though he has got the entire *salah* with the imam. So he will receive its reward in full and the merit of the congregation.

FORTY DAYS WITH THE FIRST TAKBIR

(١١٤٤) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى لِلّٰهِ اَرْبَعِيْنَ يَوْمًا فِيْ جَمَاعَةٍ يُدْرِكُ التَّكْبِيْرَةَ الْاُوْلٰى كُتِبَ لَهٗ بَرَاءَتَانِ بَرَاءَةٌ مِّنَ النَّارِ وَبَرَاءَةٌ مِّنَ النِّفَاقِ۔ (رواه الترمذى)

1144. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone offers the *salah* in congregation for forty days, for Allah's sake, such that he joins it with the takbir oola (the very first takbir) then two freedoms are recorded for him: freedom from hell and freedom from hypocrisy."[2]

COMMENTARY: To join with the first takbir is to join from the very beginning of the salah. Some ulama (Scholars) say that even those who join the congregation when the imam has

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[1] Abu Dawud # 893.

[2] Tirmidhi # 241, Musnad Ahmad # 12584

recited the thana are included among the very beginners at the first takbir.

FREEDOM FROM HYPOCRISY: It is that Allah will keep him free from the habits of the hypocrites. He will cause him to do good deeds. On the day of gathering, the testimony will be given that he was not a hypocrite. May Allah enable us to earn this good fortune! Aameen!

REWARD TO LATE-COMER

(١١٤٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَاَحْسَنَ وُضُوْءَهُ ثُمَّ رَاحَ فَوَجَدَ النَّاسَ قَدْ صَلَّوْا اَعْطَاهُ اللّٰهُ مِثْلَ اَجْرِ مَنْ صَلَّاهَا وَحَضَرَهَا لَا يَنْقُصُ ذٰلِكَ مِنْ اُجُوْرِهِمْ شَيْئًا۔ (رواه ابوداؤد والنسائی)

1145. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who performs ablution and does it well and then goes (to the mosque) only to find that the people have offered the *salah*, Allah grants him a reward like that of those who had offered the *salah* and were present at it without diminishing anything from their reward."[1]

COMMENTARY: This applies to one who goes sincerely but does not delay coming to the mosque deliberately. He is late by chance for some reason. An intentional late comer gets no reward.

MERIT OF THE CONGREGATION

(١١٤٦) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ جَاءَ رَجُلٌ وَقَدْ صَلَّى صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَلَا رَجُلٌ يَتَصَدَّقُ عَلٰى هٰذَا فَيُصَلِّيَ مَعَهُ فَقَامَ رَجُلٌ فَصَلّٰى مَعَهُ۔ (رواه الترمذی و ابوداؤد)

1146. Sayyiduna Abu Sa'eed al- Khudri رضی الله عنه narrated that a man came but Allah's Messenger صلی الله علیه وسلم had finished the *salah*. So, he asked, "Is there no man who will give charity to this one, and offer *salah* with him?" So, a man got up and offered *salah* with him.[2]

COMMENTARY: Charity to that man is to be kind to him and offer *salah* with him so that he gets reward for the congregation. Thus, if anyone guides another to a pious path or becomes a means for him to go on a pious path then he will get the reward equivalent to that charity in Allah's path.

Mawlana Mazhar رحمه الله said that to offer *salah* with a late comer is said to be charity because this man gets reward twenty-six times over because he offers the *salah* in congregation.

SECTION III اَلْفَصْلُ الثَّالِثُ

IMAMAH OF ABU BAKR رضی الله عنه

(١١٤٧) عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ قَالَ دَخَلْتُ عَلٰى عَائِشَةَ فَقُلْتُ اَلَا تُحَدِّثِيْنِي عَنْ مَرَضِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ بَلٰى ثَقُلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَصَلَّى النَّاسُ فَقُلْنَا لَا يَارَسُوْلَ اللّٰهِ وَهُمْ يَنْتَظِرُوْنَكَ فَقَالَ ضَعُوْا لِيْ مَاءً فِي الْمِخْضَبِ قَالَتْ فَفَعَلْنَا فَاغْتَسَلَ فَذَهَبَ لِيَنُوْءَ فَاُغْمِيَ عَلَيْهِ ثُمَّ اَفَاقَ فَقَالَ

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[1] Abu Dawud # 564, 855, Musnad Ahmad 2-380.

[2] Tirmidhi # 220, Abu Dawud # 224, Musnad Ahmad 3-5.

أَصَلَّى النَّاسُ قُلْنَا لَا هُمْ يَنْتَظِرُوْنَكَ يَا رَسُوْلَ اللّٰهِ قَالَ ضَعُوْا لِي مَاءً فِي الْمِخْضَبِ قَالَتْ فَقَعَدَ فَاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوْءَ فَأُغْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ أَصَلَّى النَّاسُ قُلْنَا لَا هُمْ يَنْتَظِرُوْنَكَ يَا رَسُوْلَ اللّٰهِ قَالَ ضَعُوْا لِي مَاءً فِي الْمِخْضَبِ فَقَعَدَ فَاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوْءَ فَأُغْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ أَصَلَّى النَّاسُ قُلْنَا لَا هُمْ يَنْتَظِرُوْنَكَ يَا رَسُوْلَ اللّٰهِ وَالنَّاسُ عُكُوْفٌ فِي الْمَسْجِدِ يَنْتَظِرُوْنَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ فَأَرْسَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى أَبِي بَكْرٍ بِأَنْ يُصَلِّيَ بِالنَّاسِ فَأَتَاهُ الرَّسُوْلُ فَقَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ فَقَالَ أَبُوْ بَكْرٍ وَكَانَ رَجُلًا رَقِيْقًا يَا عُمَرُ صَلِّ بِالنَّاسِ فَقَالَ لَهُ عُمَرُ أَنْتَ أَحَقُّ بِذٰلِكَ فَصَلّٰى أَبُوْ بَكْرٍ تِلْكَ الْأَيَّامَ ثُمَّ إِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجَدَ فِي نَفْسِهٖ خِفَّةً وَخَرَجَ بَيْنَ رَجُلَيْنِ أَحَدُهُمَا الْعَبَّاسُ لِصَلَاةِ الظُّهْرِ وَأَبُوْ بَكْرٍ يُصَلِّي بِالنَّاسِ فَلَمَّا رَاٰهُ أَبُوْ بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ فَأَوْمٰى إِلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِأَنْ لَا يَتَأَخَّرَ قَالَ أَجْلِسَانِي إِلٰى جَنْبِهٖ فَأَجْلَسَاهُ إِلٰى جَنْبِ أَبِي بَكْرٍ وَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ وَقَالَ عُبَيْدُ اللّٰهِ فَدَخَلْتُ عَلٰى عَبْدِ اللّٰهِ ابْنِ عَبَّاسٍ فَقُلْتُ لَهُ أَلَا أَعْرِضُ عَلَيْكَ مَا حَدَّثَتْنِي عَائِشَةُ عَنْ مَرَضِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ هَاتِ فَعَرَضْتُ عَلَيْهِ حَدِيْثَهَا فَمَا أَنْكَرَ مِنْهُ شَيْئًا غَيْرَ أَنَّهُ قَالَ أَسَمَّتْ لَكَ الرَّجُلَ الَّذِيْ كَانَ مَعَ الْعَبَّاسِ قُلْتُ لَا قَالَ هُوَ عَلِيٌّ۔ (متفق عليه)

1147 Sayyiduna ubaydullah ibn Abdullah رحمه الله said that he visited Sayyidah Ayshah رضی الله عنها (one day) and requested her to tell him about the illness of Allah's Messenger صلی الله علیه وسلم she narrated that when the Prophet's صلی الله علیه وسلم condition worsened, he asked, "Have the people offered the *salah*?" they answered, "No, o Messenger of Allah. They await you." He asked for a tub full of water they did that and he had a bath, but as he was about to stand, he fell unconscious. When he recovered, he again asked if the people had prayed and on being told that they expected him, he called for water in a tub, had a bath but fell unconscious as he tried to stand. When he regained consciousness, he asked again if the people had prayed and they told him that the people awaited him. The people were sitting in the mosque waiting for the prophet صلی الله علیه وسلم for the *salah* of isha So, the Prophet صلی الله علیه وسلم sent word to (sayyiduna) Abu Bakr رضی الله عنه that he should lead the people in *salah*." So, a messenger (Sayyiduna Bilal) went to him and said Indeed, Allah's Messenger commands you to lead the people in salah. So, Abu Bakr رضی الله عنه who was a mild-hearted man, said, "O Umar lead the people in salah Umer said to him You are more deserving of that." So, Abu Bakr رضی الله عنه led (them) in *salah* during those days. Then the Prophet صلی الله علیه وسلم found some improvement in himself and went out between two men, one of them was Sayyiduna Abbas, for the salah of zuhr while Abu Bakr was leading the salah of zuhr while Abu Bakr رضی الله عنه saw him, he began to step back, but the Prophet صلی الله علیه وسلم beckoned to him not to step back and said (to the two men), "Make me sit by his side." They made him sit

next to Abu Bakr رضی الله عنه. The Prophet صلی الله علیه وسلم was seated there.
Sayyiduna ubaydullah said, "I visited Abdullah ibn Abbas رضی الله عنه and asked him if I might relate to him what (sayyidah) Ayshah رضی الله عنه had narrated to me about the illness of Allah's Messenger صلی الله علیه وسلم. He said, "Go ahead! So, I related to him har hadith and he did nit deny anything of it except that he asked, did she name to you the man who was with Abbas?' I said, No! he said he was Ali'"[1]

COMMENTARY: Sayyidah Ayshah رضی الله عنه named only Sayyiduna Abbas رضی الله عنه but not the other man because while Abbas رضی الله عنه was constantly on one side, the men on the other side took turns and Sayyiduna Ali رضی الله عنه was one of them. This is more explicit in another version: "On his other side was someone from the ahl ul-bayt (supporting him).

NOT RECITING AL-FATIHAH

(١١٤٨) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّهُ كَانَ يَقُوْلُ مَنْ اَدْرَكَ الرَّكْعَةَ فَقَدْ اَدْرَكَ السَّجْدَةَ وَمَنْ فَاتَتْهُ قِرَاءَةُ اُمِّ الْقُرْاٰنِ فَقَدْ فَاتَهُ خَيْرٌ كَثِيْرٌ. (رواه مالك)

1148. Sayyiduna Abu Hurayrah رضی الله عنه used to narrate, "If anyone joins at the ruku then, indeed, he has got the full rakaah. And, he who misses the recitation of surah al-fatihah, has lost much good."[2]

COMMENTARY: This hadith says that it is not *fard (obligatory)* to recite surah al- fatihah in *salah*. If it was *fard (obligatory)* then the non-reciter would not have missed much good but would have lost all reward because his *salah* would have been void.

OVERTAKING THE IMAM

(١١٤٩) وَعَنْهُ اَنَّهُ قَالَ الَّذِيْ يَرْفَعُ رَأْسَهُ وَيَخْفِضُهُ قَبْلَ الْاِمَامِ فَاِنَّمَا نَاصِيَتُهُ بِيَدِ الشَّيْطَانِ. (رواه مالك)

1149. Sayyiduna Abu Hurayrah رضی الله عنه (also) said that if anyone raises his head or lowers it (for ruku or sajdah) before the imam, then indeed his forehead is (as if) in the hand of the devil.[3]

CHAPTER - XXX

HE WHO OFFERS A *SALAH* TWICE

بَابُ مَنْ صَلّٰى صَلٰوةً مَرَّتَيْنِ

What if a man offers the same *salah* twice whether in reality or in theory? How will he offer each of them, both *fard (obligatory)*, or one optional? This chapter will answer these questions.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

(١١٥٠) عَنْ جَابِرٍ قَالَ كَانَ مُعَاذُ بْنُ جَبَلٍ يُصَلِّيْ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَاْتِيْ قَوْمَهُ فَيُصَلِّيْ بِهِمْ. (متفق عليه)

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[1] Bukhari # 687, Muslim # 90-418, Nasa'i # 834. (Ibn Majah # 1618, Muslim # 91,92-418).

[2] Muwatta Maalik 1.3-19

[3] Muwatta Maalik

1150. Sayyiduna Jabir رضی الله عنه narrated that (Sayyiduna) Muadh ibn Jabal رضی الله عنه used to offer *salah* with the Prophet صلی الله علیه وسلم, then go to his people and lead them in *salah*. [1]

COMMENTARY: Sayyiduna Muadh ibn Jabal رضی الله عنه used to offer the *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم*)* or supererogatory of isha with the prophet صلی الله علیه وسلم he thus gained the blessings of offering the *salah* with him and in the Masjid Nabawi. Then he went to his clan and led them in the fard (obligatory), *salah* (of the same time).

(١١٥١) وَعَنْ جَابِرٍ قَالَ كَانَ مُعَاذُ يُصَلِّي مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ ثُمَّ يَرْجِعُ إِلٰى قَوْمِهٖ فَيُصَلِّي بِهِمُ الْعِشَاءَ وَهِيَ لَهُ نَافِلَةٌ۔ (رواه البیهقی و البخاری)

1151. Sayyiduna Jabir رضی الله عنه narrated that (Sayyiduna) Mu'adh رضی الله عنه offered the *salah* of isha with the Prophet صلی الله علیه وسلم then he returned to his clan and offered the isha with them. This was for him an optional *salah*. [2]

COMMENTARY: Sayyiduna Mu'adh رضی الله عنه used first to offer *salah* with the Prophet صلی الله علیه وسلم with an intention to offer the *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم*)* of isha or of the supererogatory *salah*. Then he went and acted as imam of his people offering the fard (obligatory).

There are two options when one offers a *salah* twice.

(i) If anyone has offered a *salah* with the congregation or alone, and he comes to a mosque and finds the same *salah* being offered, so to gain blessing of congregation he joins it but since he has already offered the fard (obligatory), this second *salah* will be for him an optional *salah*.

(ii) If an imam of a mosque, before he goes to his mosque, finds an opportunity to earn blessings of *salah* behind an auspicious person or at an auspicious place and offers that *salah* with an intention of the optional, and goes to his mosque and leads in that very *salah* (here, isha), then the second *salah* will be fard (obligatory), (prescribed). The first will be optional.

Thus, the second *salah*, whether with an intention of ford or optional, is an additional reward-fetching *salah* for the worshipper. It is in this sense that the last words of the hadith say, this was for him an optional *salah*.

It is incorrect to say that the second *salah* was supererogatory or optional for Sayyiduna Mu'adh رضی الله عنه and fard (obligatory) for his people behind him because this can only be confirmed if he himself had disclosed this intention (so, the optional in the hadith is in the sense of additional reward). He had formed his intention in his heart and not audibly. Ibn Hamman رحمه الله said that it is a *bid'ah(an innovation)* to make the intention with the tongue because the Prophet صلی الله علیه وسلم and his sahabah (companions) رضی الله عنه were not known to have made it with the tongue. Moreover, the words (وهی له نافلة) (This was for him an optional *salah*) are not words of the hadith, but are appended and are not found in the sound ahadith. Some people have written that Imam Shafi رحمه الله had added them to

[1] Bukhari # 700, Muslim # 188-465, Abu DAwud # 790, Naasi # 997, Ibn Majah # 836, Darimi # 1296, Musnad Ahmad 3-308.

[2] Bukhari # 701, Muslim # 180-465.

accommodate his ijtihad (judgement) and opinion. In the original manuscript of Mishkat this portion is left out blank which shows that the compiler of Mishkat did not find them in any text of the sunan.

Allamah Turpushti رحمه الله said that the scholars of hadith hold that these are not (the preserved) words of the hadith of (Sayyiduna) Jabir رضى الله عنه.

As for offering the fard (obligatory) *salah* behind one who offers the optional *salah*, the imams differ on this question. It is treated exhaustively in the chapter (باب القراة فى الصلوة) recitation in the *salah*, harith #833 (commentary).

SECTION II — اَلْفَصْلُ الثَّانِيْ

REPEATING *SALAH* WITH CONGREGATION

(١١٥٢) عَنْ يَزِيْدِ بْنِ الْأَسْوَدِ قَالَ شَهِدْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَجَّتَهُ فَصَلَّيْتُ مَعَهُ صَلَاةَ الصُّبْحِ فِيْ مَسْجِدِ الْخَيْفِ فَلَمَّا قَضٰى صَلَاتَهُ وَانْحَرَفَ فَإِذَا هُوَ بِرَجُلَيْنِ فِيْ اٰخِرِ الْقَوْمِ لَمْ يُصَلِّيَا مَعَهُ قَالَ عَلَيَّ بِهِمَا فَجِيْءَ بِهِمَا تَرْعَدُ فَرَائِصُهُمَا فَقَالَ مَا مَنَعَكُمَا اَنْ تُصَلِّيَا مَعَنَا فَقَالَا يَا رَسُوْلَ اللّٰهِ اِنَّا كُنَّا قَدْ صَلَّيْنَا فِيْ رِحَالِنَا قَالَ فَلَا تَفْعَلَا اِذَا صَلَّيْتُمَا فِيْ رِحَالِكُمَا ثُمَّ اَتَيْتُمَا مَسْجِدَ جَمَاعَةٍ فَصَلِّيَا مَعَهُمْ فَاِنَّهَا لَكُمَا نَافِلَةٌ۔ (رواه الترمذی و ابوداؤد والنسائی)

1152. Sayyiduna Yazid Ibn al-Aswad رضى الله عنه narrated: I was with the Prophet صلى الله عليه وسلم during his hajj and I offered the *salah* of fajr with him in the mosque al-khayf. When he finished his *salah* and turned, he beheld two men at the back of the people who had not offered *salah* with him. He said, "Bring them to me." They were brought. But they shook with fear (at the shoulders). He asked, "What prevented you from offering *salah* with us? "They said, O Messenger of Allah, we had already offered salah at our dowelling. He said "Do not do that. When you have offered *salah* at your dwelling and then come to a mosque where the congregation is in progress, offer *salah* with them. That will be for you supererogatory *salah*." [1]

COMMENTARY: The *salah* that is offered the second time will be considered as optional irrespective of whether the first was offered along with the congregation or outside the congregation. This is what the concluding words of the hadith mean.

SECTION III — اَلْفَصْلُ الثَّالِثُ

(١١٥٣) عَنْ بُسْرِ بْنِ مِحْجَنٍ عَنْ اَبِيْهِ اَنَّهُ كَانَ فِيْ مَجْلِسٍ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاُذِّنَ بِالصَّلَاةِ فَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى وَرَجَعَ وَمِحْجَنٌ فِيْ مَجْلِسِهٖ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مَنَعَكَ اَنْ تُصَلِّيَ مَعَ النَّاسِ اَلَسْتَ بِرَجُلٍ مُسْلِمٍ فَقَالَ بَلٰى يَا رَسُوْلَ اللّٰهِ وَلٰكِنِّيْ كُنْتُ قَدْ صَلَّيْتُ فِيْ اَهْلِيْ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا جِئْتَ الْمَسْجِدَ وَكُنْتَ قَدْ صَلَّيْتَ فَاُقِيْمَتِ الصَّلَاةُ فَصَلِّ مَعَ النَّاسِ وَاِنْ كُنْتَ قَدْ صَلَّيْتَ۔ (رواه مالك و النسائی)

1153. Sayyiduna Busr ibn Mihjan رحمه الله narrated from his father (who said) that he

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[1] Abu Dawud # 575, Tirmidhi # 219, Nasa'i # 858, Darimi # 1367, Musnad Ahmad 4-160.

was in an assembly along with Allah's Messenger صلى الله عليه وسلم. The adhan for the *salah* was called. Allah's Messenger صلى الله عليه وسلم got up and offered *salah*, and returned. He observed that Mihjan رضى الله عنه was seated at his place (as before). So, he asked him, "What prevented you from offering the *salah* along with the people? Are you not a Muslim?" He submitted, "Of course, O Messenger of Allah. But, I had offered *salah* already with my family members. Allah's Messenger صلى الله عليه وسلم said to him, "when you come to the mosque and have previously offered the *salah* but the (congregational) *salah* begins (in the mosque with the iqamah), offer the *salah* with the people though you may have offered it already."[1]

(١١٥٤) وَعَنْ رَجُلٍ مِّنْ اَسَدِ بْنِ خُزَيْمَةَ اَنَّهُ سَاَلَ اَبَا اَيُّوْبَ الْاَنْصَارِيَّ قَالَ يُصَلِّيْ اَحَدُنَا فِيْ مَنْزِلِهِ الصَّلَاةَ ثُمَّ يَاْتِي الْمَسْجِدَ وَتُقَامُ الصَّلَاةُ فَاُصَلِّيْ مَعَهُمْ فَاَجِدُ فِيْ نَفْسِيْ شَيْئًا مِنْ ذٰلِكَ فَقَالَ اَبُوْ اَيُّوْبَ سَاَلْنَا عَنْ ذٰلِكَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فَذٰلِكَ لَهُ سَهْمُ جَمْعٍ۔ (رواه مالك و ابوداؤد)

1154. It is reported about a man of the tribe of Asad ibn Khuzaymah that he asked Sayyiduna Abu Ayyub Ansari رضى الله عنه "One of us offers *salah* at his station and then comes to the mosque where the congregational *salah* begins and he offers *salah* with them and finds himself agitated about it," Abu Ayyub رضى الله عنه said, we had asked the Prophet صلى الله عليه وسلم about it and he said, It is a portion of reward for the congregation,"[2]

(١١٥٥) وَعَنْ يَزِيْدَ بْنِ عَامِرٍ قَالَ جِئْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الصَّلَاةِ فَجَلَسْتُ وَلَمْ اَدْخُلْ مَعَهُمْ فِي الصَّلَاةِ فَلَمَّا انْصَرَفَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَآنِيْ جَالِسًا فَقَالَ اَلَمْ تُسْلِمْ يَا يَزِيْدُ قُلْتُ بَلٰى يَا رَسُوْلَ اللّٰهِ قَدْ اَسْلَمْتُ قَالَ وَمَا مَنَعَكَ اَنْ تَدْخُلَ مَعَ النَّاسِ فِيْ صَلَاتِهِمْ قَالَ اِنِّيْ كُنْتُ قَدْ صَلَّيْتُ فِيْ مَنْزِلِيْ اَحْسَبُ اَنْ قَدْ صَلَّيْتُمْ فَقَالَ اِذَا جِئْتَ الصَّلَاةَ فَوَجَدْتَ النَّاسَ يُصَلُّوْنَ فَصَلِّ مَعَهُمْ وَاِنْ كُنْتَ قَدْ صَلَّيْتَ تَكُنْ لَكَ نَافِلَةٌ وَهٰذِهٖ مَكْتُوْبَةٌ۔ (رواه ابوداؤد)

1155. Sayyiduna Yazid ibn Aamir رضى الله عنه narrated that he came to Allah's Messenger صلى الله عليه وسلم while he was offering *salah* (leading the people). He sat down and did not join the congregational *salah*. When Allah's Messenger صلى الله عليه وسلم finished and saw him sitting, he asked, "Had you not become a Muslim, yazid?" He submitted "Surely O Messenger of Allah, I did embrace Islam" He asked, "Then what stopped you from joining the people in their *salah*?" he submitted, "I had offered *salah* at home presuming that you had prayed already." He said, "When you come to the *salah* and find people engaged in it, join them in the *salah*. And, if you had already prayed, that will be for you an optional *salah*

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[1] Abu Dawud # 857, Muwatta Maalik # 8.3-9.
[2] Abu Dawud # 578, Muwatta Maalik # 8.3-12

though this is a prescribed *salah*." [1]

(١١٥٦) وَعَنِ ابْنِ عُمَرَ اَنَّ رَجُلًا سَأَلَهُ فَقَالَ اِنِّي اُصَلِّي فِيْ بَيْتِي ثُمَّ اُدْرِكُ الصَّلَاةَ فِي الْمَسْجِدِ مَعَ الْإِمَامِ اَفَأُصَلِّي مَعَهُ قَالَ لَهُ نَعَمْ قَالَ الرَّجُلُ اَيَّتَهُمَا اَجْعَلُ صَلَاتِي قَالَ ابْنُ عُمَرَ وَذٰلِكَ اِلَيْكَ اِنَّمَا ذٰلِكَ اِلَى اللّٰهِ عَزَّوَ جَلَّ يَجْعَلُ اَيَّتَهُمَا شَاءَ۔ (رواه مالك)

1156. It is reported about Sayyiduna Ibn Umar رضی اللہ عنہ that a man asked him, "After I offer *salah* in my house, I catch the *salah* in the mosque with the imam, shall I pray with him, too?" He said to him, "Yes." The man persisted," which of the two shall I consider to be my (obligatory) *salah*?" Ibn Umar رضی اللہ عنہ countered, "Is that up to you? It is for Allah, Mighty and Glorious. He may make whichever of the two he likes (as obligatory)." [2]

COMMENTARY: This hadith upholds the opinion of some Shafi and of Imam Ghazali رحمہ اللہ that one of the two *salah* will be regarded as fard (obligatory) the first or the second. However, many ahadith determine the first as fard (obligatory) (obligatory). The second is supererogatory.

DO NOT REPEAT A *SALAH*

(١١٥٧) وَعَنْ سُلَيْمَانَ مَوْلٰى مَيْمُوْنَةَ قَالَ اَتَيْنَا ابْنَ عُمَرَ عَلَى الْبَلَاطِ وَهُمْ يُصَلُّوْنَ فَقُلْتُ اَلَا تُصَلِّي مَعَهُمْ قَالَ قَدْ صَلَّيْتُ وَاِنِّي سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تُصَلُّوْا صَلَاةً فِيْ يَوْمٍ مَرَّتَيْنِ۔

(رواه احمد وابوداؤد والنسائی)

1157. Sayyiduna Sulayman, رحمہ اللہ the freedman of Sayyidah Maymunah رضی اللہ عنہ said, "We came to Ibn Umar رضی اللہ عنہ at al-Balat while they were offering the *salah*. So I asked (Ibn Umar رضی اللہ عنہ, Do you not pray with them? He said, 'I have offered *salah* already and had heard Allah's Messenger صلی اللہ علیہ وسلم say: Do not offer a *salah* twice in a day." [3]

COMMENTARY: Al-Balat is a place outside the Prophet's صلی اللہ علیہ وسلم mosque built by Sayyiduna Umar Faruq رضی اللہ عنہ for people to get together and converse so that they may not do it within the mosque.

RECONCILING WITH PREVIOUS AHADITH: This hadith pertains to one who had previously offered *salah* along with other people in congregation. (So he cannot do it again). The other ahadith (that permit offering a *salah* again) concern one who has offered his *salah* by himself and then finds a congregation. This is the opinion of Imam Abu Hanifah رحمہ اللہ.

Or, this hadith means that the *salah* second time cannot be regarded as fard (obligatory) but is optional. There is no ham in offering it a second time as optional.

Or, this may have been the *salah* of fajr, asr or maghrib. These *salahs* are not repeated. The next hadith specifies the *salahs* that cannot be repeated.

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[1] Abu Dawud # 577, The translation of Urdu is: 'This (second) will be optional *salah* for you and the first) was the prescribed offered by you.

[2] Muwatta Maalik 8.3-10

[3] Abu Dawud # 579, Nasa'i # 86, Musnad Ahmad 2-19

SALAHS THAT MAY NOT REPEATED

(١١٥٨) وَعَنْ نَافِعٍ قَالَ إِنَّ عَبْدَاللّٰهِ بْنِ عُمَرَ كَانَ يَقُوْلُ مَنْ صَلَّى الْمَغْرِبَ اَوِالصُّبْحَ ثُمَّ اَدْرَكَهُمَا مَعَ الْإِمَامِ فَلَا يَعُدْ لَهُمَا۔ (رواه مالك)

1158. Sayyiduna Nafi رحمه الله narrated that Sayyiduna Abdullah ibn Umar رضى الله عنه used to say that he who has offered the *salah* of maghrib or fajr, and then finds them being led by the imam, must not repeat them.[1]

COMMENTARY: This hadith is followed by imam Maalik رحمه الله and only *maghrib* and *fajr* are not repeated by him.
The hanafis include asr in this command.
Imam Shafi رحمه الله holds that all *salahs* may be repeated.
This hadith indicates that it pertains to one, who has not offered the first *salah* with the congregation, but has offered it by himself.

CHAPER - XXXI

THE SUNAN *SALAH* & THEIR MERITS بَابُ السُّنَنِ وَفَضَائِلِهَا

In the Shari'ah (divine law), *salah* is the best and most high ranking form of worship. Of all kinds of worship it is the dearest to Allah. Hence, the more one devotes oneself to it the more blessings accrue to him. Though deep involvement in it, he acknowledge the sovereignty and greatness of Allah.
This is why relative to other forms of worship that are restricted to fard (obligatory) (or the obligatory and prescribed nature), this form of worship has three divisions fard (obligatory), *wajib (expedient)* and *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)*. Thus, there are with every fard (obligatory), *salah*, some *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) salah* too so that they may be offered conveniently with the fard (obligatory) and also they may atone for any deficiency in the discharge of the fard (obligatory). There are two kinds of *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) salah* that are offered during day and night with the fard (obligatory).

(i) Rawatib is those *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) salah* that the Prophet صلى الله عليه وسلم offered with regularity.

(ii) Ghayr-rawatib is those *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) salah* that the Prophet صلى الله عليه وسلم did not offer regularly, like the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم*)* at the time of asr.

The *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) salah* are offered in the same way as the fard *salah* (obligatory prayer) are offered, but with the difference that in the fard (obligatory) *salah* (of four raka,at), a surah is recited after al-fatihah only in the first two rakat) while in the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) salah* a surah is recited after *alfatihah* in all (the four) rakat. Also it is not a contravention of the Prophet's صلى الله عليه وسلم *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* (practice) if the surahs recited in the rakat of a *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) salah* are not equal. Moreover, during the day, the *sunnah (Practice*

[1] Muwwata Maalik # 8.3-13

of Holy Prophet صلى الله عليه وسلم *) salah* may comprise two rakaat and, during the night up to four rakaat together with one salutation, it being imperative to recite the at-tahiyat after two *raka'at* (*Ilm ul Fiqh*)

Finally, it must be understood that the words *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)*, nafl(optional prayer), tatawwa (extra prayer), mandub, mustahab (desirable), *marghub fih*(desired) and *hasan*(good) are synonymous. They have the same meaning which is the *salah* that the Prophet صلى الله عليه وسلم preferred to offer over not offering. However, some of these are *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* muwakkadah. (emphasized *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)*) relative to others.

SECTION I اَلْفَصْلُ الْاَوَّلُ

RAKA'AT OF SUNNAH

(١١٥٩) عَنْ أُمِّ حَبِيْبَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى فِيْ يَوْمٍ وَلَيْلَةٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ اَرْبَعًا قَبْلَ الظُّهْرِ وَ رَكْعَتَيْنِ بَعْدَ هَا وَ رَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَ رَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَ رَكْعَتَيْنِ قَبْلَ صَلٰوةِ الْفَجْرِ (رَوَاهُ التِّرْمِذِيُّ) وَفِيْ رِوَايَةٍ لِمُسْلِمٍ اَنَّهَا قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّي لِلّٰهِ كُلَّ يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا غَيْرَ فَرِيْضَةٍ اِلَّا بَنَى اللّٰهُ لَهُ بَيْتًا فِي الْجَنَّةِ اَوْ اِلَّا بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ۔

1159. Sayyidah Umm Habibah رحمه الله **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "For him who offers twelve *raka'at* in a day and a night, a house is built in paradise; four before zuhr, two after it, two after maghrib, two after isha and two before fajr."**

The version in Muslim has her narrating: I heard Allah's Messenger صلى الله عليه وسلم **say, "No Muslim offers for Allah, every day, twelve rakaat supererogatory *salah* besides the fard (obligatory), but Allah builds for him a house in paradise "or, ".... But a house is built for him in paradise."[1]**

COMMENTARY: The number of *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* mentioned in the hadith are all *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* muwakkadsh and the two rakaat *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of fajr are the most emphasized of all so much so that Hasan Busri رحمه الله and some Hanafis assert that they are *wajib (expedient)*. Hassan Busri has also classified the two sunnah (Practice of Holy Prophet صلى الله عليه وسلم) raka'at of *maghrib* as *wajib (expedient)*.But, in the light of this hadith, his assertion is rejected. They are not *wajib (expedient)* but *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم*)*.

(١١٦٠) وَعَنِ ابْنِ عُمَرَ قَالَ صَلَّيْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فِيْ بَيْتِهٖ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ فِيْ بَيْتِهٖ قَالَ وَحَدَّثَتْنِيْ حَفْصَةُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّيْ رَكْعَتَيْنِ خَفِيْفَتَيْنِ حِيْنَ يَطْلُعُ الْفَجْرُ۔ (متفق عليه)

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[1] Muslim # 103-728, Tirmidhi # 415, Abu Dawud # 1250, Nasa'i # 1794, Ibn Majah # 1140, Darimi # 1438, Musnad Ahmad 6-326.

1160. Sayyiduna Ibn Umar رضی الله عنه narrated, "I offered along with Allah's Messenger صلی الله علیه وسلم two rakaat before the *salah* of zuhr and two rakaat after it, two rakaat after isha in his house." He said that Sayyidah Hafsah رضی الله عنه narrated to him that Allah's Messenger صلی الله علیه وسلم used to offer two brief rakaat at the rise of dawn.[1]

COMMENTARY: Sayyiduna Ibn umar رضی الله عنه has said the *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم *)* before zuhr are (رکعتین) (two rakaat). The scholars say that the dual is not contrary to four. This hadith then conforms to the ahadith that mention four rakaat before zuhr. (Mulla Ali Qari)

Shaykh Abdul Haq رحمه الله said that Imam shafi رحمه الله gives the rakaat before zuhr as two. The Hanafis say that the *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم *)* before zuhr are four as stated in many other ahadith narrated by Sayyiduna Ali رضی الله عنه Sayyidah Ayshah, رضی الله عنه Sayyidah Umm Habibah رضی الله عنه and others. Imam Tirmidhi رحمه الله confirmed that most sahabah (companions) رضی الله عنه also offered four rakaat before zuhr and the Hanafi follow it. This also was the practice of Sufyan Thawri رحمه الله Ibn Mubarak رحمه الله and Ishaq رحمه الله. Moreover, Imam Shafi رحمه الله and Imam Ahmad رحمه الله also say that four rakaat are offered (before zuhr) but they offer them in two's (with two salutations).

It could also be that the Prophet صلی الله علیه وسلم used to offer four rakaat *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم *)* of zuhr at home, so his wives mentioned the four rakaat. Then on going to the mosque, he may be offering two rakaat tahiyat ul-masjid which Ibn Umar رضی الله عنه might have presumed to be the *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم *)* before zuhr.

Sayyiduna Ibn Umar رضی الله عنه mentioned maghrib and isha. He did not say anything of the *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم *)* of fajr because he did not offer that *salah* with the Prophet صلی الله علیه وسلم, He quoted Sayyidah Hafsah رضی الله عنه in this regard. Thus the *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم *)* of fajr were also included in his hadith.

THE SUNNAH OF JUMUAH

(١١٦١) وَعَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتّٰى يَنْصَرِفَ فَيُصَلِّيْ رَكْعَتَيْنِ فِيْ بَيْتِهٖ۔ (متفق علیه)

1161. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم did not offer any *salah* after the (*salah* of) Friday till he went back (home). There, at his house, he offered two rakaat (*sunnah (Practice of Holy Prophet* صلی الله علیه وسلم *)*).[2]

COMMENTARY: Imam Shafi رحمه الله abided by this hadith and offered two rakaat *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم *)* after Friday as after zuhr. But other ahadith disclose that the Prophet صلی الله علیه وسلم offered four rakaat *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم *)*, both before and after Friday *salah*. Hence, Imam Abu yusuf رحمه الله said that after the *salah* of Friday six rakaat *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم *)* must be offered.

As stated earlier, it is more virtuous to offer the supererogatory at home. So, the Prophet صلی

[1] Bukhari # 937, Muslim # 104-729, Darami # 1437.

[2] Bukhari # 937, Muslim # 71-862, Nasa'i # 1427, Muwatta Maalik # 7.5-29.

صلى الله عليه وسلم offered these post Friday *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* at home.

THE SUPEREROGATORY *SALAH* OF THE PROPHET صلى الله عليه وسلم

(١١٦٢) وَعَنْ عَبْدِاللّٰهِ بْنِ شَقِيْقٍ قَالَ سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ تَطَوُّعِهٖ فَقَالَتْ كَانَ يُصَلِّيْ فِيْ بَيْتِيْ قَبْلَ الظُّهْرِ اَرْبَعًا ثُمَّ يَخْرُجُ فَيُصَلِّيْ بِالنَّاسِ ثُمَّ يَدْخُلُ فَيُصَلِّيْ رَكْعَتَيْنِ وَكَانَ يُصَلِّيْ بِالنَّاسِ الْمَغْرِبَ ثُمَّ يَدْخُلُ بَيْتِيْ فَيُصَلِّيْ رَكْعَتَيْنِ وَكَانَ يُصَلِّيْ مِنَ اللَّيْلِ تِسْعَ رَكْعَاتٍ فِيْهِنَّ الْوِتْرُ وَكَانَ يُصَلِّيْ لَيْلًا طَوِيْلًا قَائِمًا وَلَيْلًا طَوِيْلًا قَاعِدًا وَكَانَ اِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَ سَجَدَ وَهُوَ قَائِمٌ وَكَانَ اِذَا طَلَعَ الْفَجْرُ صَلّٰى رَكْعَتَيْنِ رَوَاهُ مُسْلِمٌ وَزَادَ اَبُوْدَاوُدَ ثُمَّ يَخْرُجُ فَيُصَلِّيْ بِالنَّاسِ صَلَاةَ الْفَجْرِ۔

1162. Sayyiduna Abdullah ibn Shaqiq رحمه الله **narrated that he asked Sayyidah Ayshah** رضى الله عنه **about the supererogatory *salah* of Allah's Messenger** صلى الله عليه وسلم**. She said that he used to offer at her home before zuhr four rakaat. Then he would go out and lead the people in *salah* and then come in and offered two rakaat. And he used to lead the people in the *salah* of maghrib and then come to her house and offer two rakaat. He would offer nine rakaat during the night, the witr among them. He would pray long in the night standing and long in the night sitting and when he recited the Qur'an while standing, he would go into ruku and sajdah from the standing posture. And when it was dawn, he offered two rakaat.Abu Dawud added to it: Then he would go out and lead the people in the *salah* of fajr.**[1]

COMMENTARY: this hadith is strong evidence that *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* must be offered at home preferably, being more virtuous.

The witr being among them means that the Prophet صلى الله عليه وسلم used to offer three rakaat of witr with his tahajjud *salah(super erogatory prayer)* (as the Hanafis say), or one rakaah (as the other imams hold).

As for his *salah* in the night, he offered at different two rakaat eight, nine, ten, eleven and thirteen rakaat.

As for going into ruku and sajdah from the standing posture, when he offered the tahajjud *salah* while standing, he made ruku and sajdah from the standing posture and did not sit down to make ruku and sajdah. When he offered the *salah* sitting down, he made ruku and sajdah while in the sitting posture, but it is also said that he would sometimes stand up to go into ruku and sajdah, which means that though he recited the Quran sitting, he would stand up, make a brief recital of the Quran and go into ruku and sajdah.

In the light of all the ahadith (about *tahajjud(super erogatory prayer)*), we might says that the Prophet صلى الله عليه وسلم offered the *salah* of tahajjud*(super erogatory prayer)* in three ways:

(i) The entire *salah* standing.
(ii) The entire *salah* sitting.
(iii) The recitation of the Quran while sitting after which he stood up and went into ruku and sajdah.

He never did the opposite of the third one method which means that he never recited the Quran standings and the ruku and sajdah after first sitting down. This hadith rejects this method.

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[1] Muslim #105-730, Abu Dawud #1251.

THE SUNNAH OF FAJR

(١١٦٣) وَعَنْ عَائِشَةَ قَالَتْ لَمْ يَكُنِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى شَيْءٍ مِنَ النَّوَافِلِ اَشَدَّ تَعَاهُدًا مِنْهُ عَلٰى رَكْعَتَيِ الْفَجْرِ۔ (متفق عليه)

1163. Sayyidah Ayshah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم was never more particular in observing any supererogatory rakaat of the fajr. [1]

COMMENTARY: The Prophet صلی الله علیه وسلم never missed the *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* of fajr even during a jurney. The jurists say that the *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* of fajr must not be offered sitting down without a reason.

(١١٦٤) وَعَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا۔ (رواه مسلم)

1164. Sayyidah Ayshah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The two raka'at of fajr are better than this world and whatever is in it." [2]

COMMENTARY: The *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* of fajr are better than the world and whatever it has even if they are spent in Allah's path. If they are hoarded than that is stinginess and no good in them and so they cannot even be compared with the *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* of fajr.

The ulama (Scholars) say that the most emphasized *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* in successive order are: of the fajr, of the maghrib, of the post zuhr (two rakaat), of the post isha and finally of the pre-zuhr (four rakaat).

TWO RAKAAT BEFORE MAGHRIB

(١١٦٥) وَعَنْ عَبْدِ اللّٰهِ ابْنِ مُغَفَّلٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلُّوْا قَبْلَ صَلٰوةِ الْمَغْرِبِ رَكْعَتَيْنِ صَلُّوْا قَبْلَ صَلٰوةِ الْمَغْرِبِ رَكْعَتَيْنِ قَالَ فِي الثَّالِثَةِ لِمَنْ شَاءَ كَرَاهِيَةَ اَنْ يَّتَّخِذَهَا النَّاسُ سُنَّةً۔ (متفق عليه)

1165. Sayyiduna Abdullah ibn Mughaffal رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Offer two rakaat *salah* before the (fard (obligatory)) *salah* before the *salah* of maghrib." The third time he added, unwilling that people should regard it as *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)*, "Whoso wishes may offer it." [3]

COMMENTARY: About the two rakaat before the fard (obligatory) *salah* of maghrib, many jurists disallow it. This has been discussed previously against hadith # 662.

FOUR SUNNAH AFTER JUMMAH

(١١٦٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ مِنْكُمْ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ اَرْبَعًا رَوَاهُ مُسْلِمٌ وَفِيْ اُخْرٰى لَهٗ قَالَ اِذَا صَلّٰى اَحَدُكُمُ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا اَرْبَعًا۔

1166. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He among you who offers *salah* after the *salah* of Friday, must offer

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[1] Muslim # 95-724, Bukhari # 1169

[2] Muslim # 96-725, Tirmidhi # 416, Nasa'i # 1755, Musnad Ahmad 6-50.

[3] Bukhari # 627, Muslim # 304-838, Abu Dawud # 1281, Tirmidhi # 185, Ibn Majah # 1162, Musnad Ahmad 5-55.

four rakaat."
According to another version, he said, "when one of you offers the *salah* of Friday, he must offer four rakaat after it (as *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم)).[1]

SECTION II اَلْفَصْلُ الثَّانِی

SUNNAH OF ZUHR

(۱۱۶۷) عَنْ اُمِّ حَبِيْبَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ حَافَظَ عَلٰى اَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَ اَرْبَعٍ بَعْدَهَا حَرَّمَهُ اللّٰهُ عَلَى النَّارِ۔ (رواہ احمد والترمذی و ابوداؤد و النسائی و ابن ماجۃ)

1167. Sayyidah Umm Habibah رضی اللہ عنہ narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say, "he who preserves the four rakaat before zuhr and four rakaat after it (by continuing to offer them), Allah for bids the fire (of hell) to tuch him."[2]

COMMENTARY: The four rakaat after zuhr are offered in two's as clarified in another tradition. It seems that these four rakaat are apart from the two *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* offered after the fard (obligatory). However, Mullah Ali Qari رحمہ اللہ said that these four rakaat comprise two *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* muwakkadah and two mustahab (desirable), and it is preferable to offer these four in two's.

(۱۱۶۸) وَعَنْ اَبِیْ اَيُّوْبَ الْاَنْصَارِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعٌ قَبْلَ الظُّهْرِ لَيْسَ فِيْهِنَّ تَسْلِيْمٌ تُفْتَحُ لَهُنَّ اَبْوَابُ السَّمَاءِ۔ (رواہ ابوداؤد وابن ماجۃ)

1168. Sayyiduan Abu Ayyub Ansari رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "(As for) the four rakaat before zuhr without a taslim (salutation in-between, meaning all four offered together), the gates of heaven are opened for them."[3]

COMMENTARY: These four rakaat before zuhr gain acceptance of the lord Mighty and glorious. Hence, mercy descends from Him.
However, opinions differ on these four rakaat. Are these the four *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* that are offered before the fard (obligatory) of zuhr, or other than that which are called *salah* fi za-zawal? The preferred opinion is that they are ghayr-rawatib (not offered with regularity). This means that they are *salah* fiaz-zawal, not the four *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* before the fard (obligatory) of zuhr.

SALAH FI AZ-ZAWAL

(۱۱۶۹) وَعَنْ عَبْدِاللّٰهِ بْنِ السَّائِبِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ اَرْبَعًا بَعْدَ اَنْ تَزُوْلَ الشَّمْسُ قَبْلَ الظُّهْرِ وَقَالَ اِنَّهَا سَاعَةٌ تُفْتَحُ فِيْهَا اَبْوَابُ السَّمَاءِ فَاُحِبُّ اَنْ يَصْعَدَلِيْ فِيْهَا عَمَلٌ صَالِحٌ۔

(رواہ الترمذی)

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[1] Muslim # 17-881, Abu Dawud # 1131, Tirmidhi # 523, Musnad Ahmad 2-499, Nisai # 713, Ibn Majah # 1233.
[2] Abu Dawud # 1269, Tirmidhi # 427, Nasa'i # 1815, Musnad Ahmad 6-326.
[3] Abu Dawud # 1270, Ibn Majah # 1157.

1169. Sayyiduna Abdullah ibn saib رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to offer four raka'at after zawal (when the sun had passed the meridian), before zuhr. He would say, "This is an hour when the gates of heaven are opened and I love that my righteous deeds should ascend for me at this hour."[1]

SUNNAH OF ASR

(١١٧٠) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللّٰهُ امْرَأً صَلّٰى قَبْلَ الْعَصْرِ اَرْبَعًا۔

(رواہ احمد و الترمذی و ابوداؤد)

1170. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "May Allah have mercy on him who offers four rakaat *salah* rakaat *salah* before the fard (obligatory) of asr. [2]

(١١٧١) وَعَنْ عَلِيٍّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي قَبْلَ الْعَصْرِ اَرْبَعَ رَكْعَاتٍ يَفْصِلُ بَيْنَهُنَّ بِالتَّسْلِيْمِ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِيْنَ وَمَنْ تَبِعَهُمْ مِنَ الْمُسْلِمِيْنَ وَالْمُؤْمِنِيْنَ۔ (رواہ الترمذی)

1171. Sayyiduna Ali narrated that Allah's Messenger صلی اللہ علیہ وسلم used to offer four rakkat *salah* before asr separating them with the taslim to the angels who are near to Allah, and (taslim) to Muslims and believers who follow them.[3]

COMMENTARY: Taslim here means to recite at-Tahiyat. He recited it after two rakaat and made the salutation after four.

(١١٧٢) وَعَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي قَبْلَ الْعَصْرِ رَكْعَتَيْنِ۔ (رواہ ابوداؤد)

1172. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to offer two rakaat *salah* before the *salah* of asr. [4]

COMMENTARY: The traditions give different number of rakaat for the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم) of asr. So, the ulama (Scholars) say that it is up to the worshipper to offer two rakaat or four as he wishes, but it is better to offer four.

SALATULAWWABIN

(١١٧٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى بَعْدَ الْمَغْرِبِ سِتَّ رَكْعَاتٍ لَمْ يَتَكَلَّمْ فِيْمَا بَيْنَهُنَّ بِسُوْءٍ عُدِلْنَ لَهُ بِعِبَادَةِ ثِنْتَيْ عَشْرَةَ سَنَةً رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ لَا نَعْرِفُهُ اِلَّا مِنْ حَدِيْثِ عُمَرَ بْنِ اَبِيْ خَثْعَمٍ وَسَمِعْتُ مُحَمَّدَ بْنَ اِسْمَاعِيْلَ يَقُوْلُ هُوَ مُنْكَرُ الْحَدِيْثِ وَضَعَّفَهُ جِدًّا۔

1173. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger said "If anyone offers six rakaat *salah* after maghrib without speaking an evil word in between then there is for him a reward of worship for twelve years." [5]

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[1] Tirmidhi # 477

[2] Abu Dawud # 1271, Tirmidhi # 430.

[3] Tirmidhi # 598, Nasa'i # 874, Ibn Majah # 1161.

[4] Abu Dawud # 1273.

[5] Tirmidhi # 435, Ibn Majah # 1374.

COMMENTARY: The six rakaat after maghrib are offered in two's and Sayyiduna Ibn Abbas رضی اللہ عنہ called them *salah*t ul-awwabin. This *salah* is *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)*. The two rakaat *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* after maghrib are included in these six and also in the twenty as mentioned in the next hadith. But, Mawlana shah Ishaq Muhaddith Dahlawi رحمہ اللہ said that the six or twenty are a part from the two *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* muwakkadah after the maghrib.
Though this hadith is classified by tirmidhi as weak, yet may be abided by to promote good deeds. Sayyiduna Ammar ibn yasar رضی اللہ عنہ used to offer the six rakaat constantly and quoted the Prophet صلی اللہ علیہ وسلم as saying that anyone who offers them then his sins will be forgiven even if they are like the foam of the sea. (Tabarani)

(١١٧٤) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى بَعْدَ الْمَغْرِبِ عِشْرِيْنَ رَكْعَةً بَنَى اللّٰهُ لَهٗ بَيْتًا فِي الْجَنَّةِ۔ (رواه الترمذی)

1174. Sayyidah Ayshah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone offers twenty raka'at after maghrib, Allah builds for him a house in paradise."[1]

COMMENTARY: The scholars of hadith classify this hadith, too as weak. However, Allamah Ibn Hajar رحمہ اللہ said that there is another hadith of the same purport. "The Prophet صلی اللہ علیہ وسلم used to offer twenty rakaat for this *salah*, saying that it is *salah*tul-awwabin. Whoso offers it, is forgiven."
Considering the different traditions, the ulama (Scholars) say that salatul awwabin is made up of between two and twenty rakaat. The more one offers, the better for him.

THE SUNNAH OF ISHA

(١١٧٥) وَعَنْهَا قَالَتْ مَا صَلَّى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ قَطُّ فَدَخَلَ عَلَيَّ صَلَّى أَرْبَعَ رَكَعَاتٍ أَوْسِتَّ رَكَعَاتٍ۔ (رواه ابوداؤد)

1175. Sayyidah Ayshah رضی اللہ عنہ narrated that never did Allah's Messenger صلی اللہ علیہ وسلم offer the isha (in the mosque) and come to her house without offering four or six rakaat.[2]

COMMENTARY: The ahadith about the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* after isha mention two or four rakaat. Only this one mentions six. Some of the ahadith about two rakaat have been narrated previously, of those that mention four, Saeed ibn Mansur has transmitted one in his musnad, ith is that the Prophet صلی اللہ علیہ وسلم said, "If any one offers four rakaat before the tahajjud *salah* that night. If anyone offers four rakaat after isha, he is deemed to have offered four rakaat in laylatulqadr (night of power)."
As for this hadith, of the four rakaat that the Prophet صلی اللہ علیہ وسلم offered after isha two were *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* muwakkadah and the other two mustahab (desirable).
The word (او) (or) could have been the narrator's to express that he was not sure. Or, it may

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[1] Tirmidhi # 435
[2] Abu Dawud # 1303.

denote probability.

IDBARAN NUJUM & IDBARAS SUJUD

(١١٧٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِدْبَارَ النُّجُوْمِ الرَّكْعَتَانِ قَبْلَ الْفَجْرِ وَ اَدْبَارِ السُّجُوْدِ الرَّكْعَتَانِ بَعْدَ الْمَغْرِبِ۔ (رواه الترمذی)

1176. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "(To glorify) and idbaran nujum (at the setting of the stars) imply the two rakaat before fajr (which is the two sannah preceding the fard (obligatory)), and (to glorify) and idbaras sujud (at the ends of the Prostrations) imply the two rakaat after maghrib."[1]

COMMENTARY: The last verses of surah at-tur (52:48-49)

وَسَبِّحْ بِحَمْدِ رَبِّكَ حِيْنَ تَقُوْمُ وَمِنَ الَّيْلِ فَسَبِّحْهُ وَاَدْبَارَ النُّجُوْمِ۔ (الطور ۵۲: ۴۹)

{... and glorify the praise of your lord when you arise, and in the night glorify him too and at the setting of the stars}

The Prophet صلی الله علیه وسلم said that (اَدْبَارَ النُّجُوْم) (idbaran-nujum) is when the stars turn their backs, at that time, glorifying the praises of the lord' is to offer the *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم*)* of the fajr. These are offered, when the stars set, after the rise of dawn. Again, the verses of surah Qaaf (50:39-40)

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَ قَبْلَ الْغُرُوْبِ * وَمِنَ الَّيْلِ فَسَبِّحْهُ وَاَدْبَارَ السُّجُوْدِ۔ (ق ۵۰: ۳۹،۴۰)

{... and glorify the praise of your lord before the rising of the sun and before its setting and glorify him in the night and at the ends of the prostrations.}

The Prophet صلی الله علیه وسلم said that the word (سجود) (sujud) prostrations in the verse refers to the three fard (obligatory) rakaat of maghrib and idbaras sujud (ادبار السجود) means after prostrations, glorify Allah which refers to offering two rakaat junnah after the fard (obligatory), of the *salah* of maghrib.

SECTION II اَلْفَصْلُ الثَّالِثُ

FOUR RAKAAT BEFORE ZUHR

(١١٧٧) وَعَنْ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَرْبَعٌ قَبْلَ الظُّهْرِ بَعْدَ الزَّوَالِ تُحْسَبُ بِمِثْلِهِنَّ فِي صَلَاةِ السَّحَرِ وَ مَامِنْ شَيْئٍ اِلَّا وَهُوَ يُسَبِّحُ اللّٰهَ تِلْكَ السَّاعَةَ ثُمَّ قَرَأَ يَتَفَيَّؤُ ظِلَالُهٗ عَنِ الْيَمِيْنِ وَالشَّمَآئِلِ سُجَّدًا لِّلّٰهِ وَهُمْ دَاخِرُوْنَ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

1177. Sayyiduna Umar رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "Four rakaat before zuhr and after zawal (when the sun has passed the meridian) are counted equal to as many rakaat of tahajjud(*super erogatory prayer*). And, there is nothing but glorifies Allah at that hour." Then, he recited:

[1] Tirmidhi # 3286.

يَتَفَيَّؤُ ظِلٰلُهٗ عَنِ الْيَمِيْنِ وَالشَّمَآئِلِ سُجَّدًا لِّلّٰهِ وَهُمْ دٰخِرُوْنَ

{Their shadows inclining to the right and to the left, prostrating themselves before Allah while being lowly...} (16:48)[1]
This verse calls for prostration)

COMMENTARY: The Prophet صلى الله عليه وسلم recited this verse to exhort the listeners to offer this *salah*. The Prostration implies obedience. Allah has created different things for different purposes. The achievement of that purpose is really obedience to him.

TWO RAKAAT AFTER ASR

(١١٧٨) وَعَنْ عَآئِشَةَ قَالَتْ مَاتَرَكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِىْ قَطُّ مُتَّفَقٌ عَلَيْهِ وَفِىْ رِوَايَةٍ لِلْبُخَارِىِّ قَالَتْ وَالَّذِىْ ذَهَبَ بِهٖ مَا تَرَكَهُمَا حَتّٰى لَقِىَ اللّٰهَ۔

1178. Sayyidah Ayshah رضى الله عنه narrated, "Allah's Messenger صلى الله عليه وسلم never neglected to offer the two rakaat after asr when he was with me (in my house)." Another version of Bukhari has that she narrated, "By him who took him away, he never neglected them till he met Allah."[2]

COMMENTARY: It has been stated in the preceding pages that the two rakaat after asr were allowed to other people to offer supererogatory *salah* after asr. There are very many ahadith disallowing it.

SUPEREROGATORY BETWEEN SUNSET AND *SALAH* OF MAGHRIB

(١١٧٩) وَعَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ قَالَ سَأَلْتُ اَنَسَ بْنَ مَالِكٍ عَنِ التَّطَوُّعِ بَعْدَ الْعَصْرِ فَقَالَ كَانَ عُمَرُ يَضْرِبُ الْاَيْدِىْ عَلٰى صَلَاةٍ بَعْدَ الْعَصْرِ وَكُنَّا نُصَلِّىْ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ بَعْدَ غُرُوْبِ الشَّمْسِ قَبْلَ صَلَاةِ الْمَغْرِبِ فَقُلْتُ لَهٗ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْهِمَا قَالَ كَانَ يَرَانَا يُصَلِّيْهِمَا فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا۔ (رواه مسلم)

1179. Sayyiduna Al- Mukhtar ibn fulful said that he asked Sayyiduna Anas ibn Maalik رضى الله عنه about the supererogatory *salah* ofter asr. He said, "Umar رضى الله عنه used to strike at the hands of anyone who intended to offer the supererogatory after asr. But, we used to offer in the times of Allah's Messenger صلى الله عليه وسلم two rakaat *salah* after sunset and before the *salah* of maghrib" He asked him whether Allah's Messenger صلى الله عليه وسلم used to offer theses two (rakaat). He said, "He would observe us offering them but neither commanded us nor forbade us."[3]

COMMENTARY: This means that the Prophet صلى الله عليه وسلم approved their offering the *salah* after sunset and before the maghrib *salah*. If not, then he would have forbidden them. However, the righteous caliphs did not think it proper to offer *salah* at this time. Hence, it is enough to emulate them, so most of the jurists disallow this because this necessitates delay

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[1] Tirmidhi # 3139, Shu'ab ul Eeman (Bayhaqi)
[2] Bukhari # 591, Muslim # 299-835, Abu Dawud # 1279, Tirmidhi # 184, Nasa'i # 574, Musnad Ahmad 6-169
[3] Muslim # 302-837

of the *salah* of Maghrib.

(١١٨٠) وَعَنْ اَنَسٍ قَالَ كُنَّا بِالْمَدِيْنَةِ فَإِذَا اَذَّنَ الْمُؤَذِّنُ لِصَلَاةِ الْمَغْرِبِ ابْتَدَرُوا السَّوَارِىَ فَرَكَعُوا رَكْعَتَيْنِ حَتّٰى اِنَّ الرَّجُلَ الْغَرِيْبَ لَيَدْخُلُ الْمَسْجِدَ فَيَحْسَبُ اَنَّ الصَّلَاةَ قَدْ صُلِّيَتْ مِنْ كَثْرَةِ مَنْ يُصَلِّيْهَا۔ (رواه مسلم)

1180. Sayyiduna Anas رضی الله عنه narrated that they were in Madinah and (it was such that) when the muadhdhin called the adhan for the *salah* of maghrib, the people rushed to the pillars and offered two rakaat. So much so that if a stranger came to the mosque, he would presume that the *salah* was over because of the very many who offered (*salah* of) the two rakaat. [1]

COMMENTARY: Allamah Teebi رحمه الله shafi said that this hadith is evidence that two rakaat may be offered after sunset and before the *salah* of maghrib. Mulla Ali Qari Hanafi رحمه الله, however, rejected this argument because this is a rarity, for, Allah's Messenger صلى الله عليه وسلم generally made haste to offer the maghrib *salah* while these two rakaat will cause a delay in offering it. Some ulama (Scholars) say that it puts the *salah* beyond its true time.

Hence, it may be said that Sayyiduna Anas رحمه الله did not report a regular practice but perhaps some people did so some day. Or, this may have been done earlier and was abandoned afterwards, so it is now makruh (unbecoming) to offer this *salah*.

(١١٨١) وَعَنْ مَرْثَدِ بْنِ عَبْدِاللّٰهِ قَالَ اَتَيْتُ عُقْبَةَ الْجُهَنِيَّ فَقُلْتُ اَلَا اُعَجِّبُكَ مِنْ اَبِي تَمِيْمٍ يَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْمَغْرِبِ فَقَالَ عُقْبَةُ اِنَّا كُنَّا نَفْعَلُهُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْتُ فَمَا يَمْنَعُكَ الْاٰنَ قَالَ الشُّغْلُ۔ (رواه البخاری)

1181. Sayyiduna Marthad Ibn Abdullah رحمه الله narrated that he went to (Sayyiduna) Uqbah al-Juhani رضی الله عنه and told him of a strange thing that Abu Tamim رحمه الله did offering two rakaat before the *salah* of maghrib. Uqbah رضی الله عنه said, "we used to do so in the times of Allah's Messenger صلى الله عليه وسلم (now and then)." He asked him what made them give it up and he replied, "Being occupied."[2]

COMMENTARY: This hadith establishes that this *salah* is not *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)*. If it were then a sahabi like Sayyiduna Uqbah رضی الله عنه would not have omitted a *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* for occupation in worldly affairs.

OPTIONAL *SALAH* AT HOME

(١١٨٢) وَعَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتٰى مَسْجِدَ بَنِي عَبْدِالْاَشْهَلِ فَصَلّٰى فِيْهِ الْمَغْرِبَ فَلَمَّا قَضَوْا صَلَاتَهُمْ رَاٰهُمْ يُسَبِّحُوْنَ بَعْدَهَا فَقَالَ هٰذِهٖ صَلَاةُ الْبُيُوْتِ رَوَاهُ اَبُوْدَاوُدَ وَفِيْ رِوَايَةٍ

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[1] Muslim # 303-837

[2] Bukhari # 1184, Musnad Ahmad 4-155. (A Footnote in Urdu says that voluntary *salah* may be put off to attend to work).

التِّرمِذِيّ وَالنَّسَائِيّ قَامَ نَاسٌ يُصَلُّوْنَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِهٰذِهِ الصَّلَاةِ فِي الْبُيُوْتِ۔

1182. Sayyiduna Kab Ibn Ujrah رضی اللہ عنہ narrated that (one day) the Prophet صلی اللہ علیہ وسلم came to the mosque of Banu Abdul Ash.hal (an ansar tribe). He offered the *salah* of maghrib. When they finished their *salah*, he observed them glorifying Allah (offering the supererogatory or *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)* of maghrib) and said, "These *salah* are observed at home."

Another version has: the people got up to offer the supererogatory *salah*, so the Prophet صلی اللہ علیہ وسلم said, "you must offer these *salah* at home."[1]

COMMENTARY: It is better to offer the optional *salah, sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* muwakkadah or non-muwakkadah at home. This does away with ostentation and also fetches blessings and mercy in homes. But, it is not makruh (unbecoming) to offer these *salah* in the mosque. It is merely a question of merit. Moreover, this advice to offer the supererogatory at home applies to those who will go home after the fard (obligatory) *salah*. If they might offer them in the mosque itself.

The Prophet صلی اللہ علیہ وسلم offered the supererogatory at home, particularly the *Sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of maghrib. If there was expediency then he offered them in the mosque. Some ulama (Scholars) say that if the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of maghrib are offered in the mosque then the Prophet's صلی اللہ علیہ وسلم practice is neglected. But, this command is a recommended type.

The Hidayh quotes Jami Saghir in its marginal notes that if anyone is apprehensive of missing the *Sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of Maghrib if he defers them to offer at home where his night is occupied in some work, then he must offer the *Sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of Maghrib in the courtyard of the mosque. If he is not likely to be occupied and miss them, then he must preferably offer the *Sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of Maghrib at home.

LENGTHY RECITAL

(۱۱۸۳) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُطِيْلُ الْقِرَاءَةَ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ حَتّٰى يَتَفَرَّقَ اَهْلُ الْمَسْجِدِ۔ (رواه ابوداؤد)

1183. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that (sometimes) Allah's Messenger صلی اللہ علیہ وسلم made a lengthy recitation (of the Quran) in the two rakaat (*sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *))* after the *salah* of maghrib such that people in the mosque dispersed (after their *salah*). [2]

COMMENTARY: This hadith says that the Prophet صلی اللہ علیہ وسلم offered the *Sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم *)* of Maghrib in the mosque. There could have been a reason for that precluding him from going to his room. He might have been observing itikaf. He might have offered them in his room and Sayyiduna Ibn Abbas رضی اللہ عنہ had observed him there, his room being attached to the mosque and the door opening inside.

As for the lengthy recitation of the Quran, the Prophet صلی اللہ علیہ وسلم may have done it some

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[1] Abu Dawud # 1300, Tirmidhi # 604, Nasa'i # 1596 Musnad Ahmad 5-427.

[2] Abu Dawud # 1301.

day otherwise he recited short surah in the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of maghrib, like al-Kafirun and al-Ikhlas.

SUPEREROGATORY AFTER MAGHRIB

(١١٨٤) وَعَنْ مَكْحُوْلٍ يَبْلُغُ بِهِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلّٰى بَعْدَ الْمَغْرِبِ قَبْلَ اَنْ يَتَكَلَّمَ رَكْعَتَيْنِ وَفِيْ رِوَايَةٍ اَرْبَعَ رَكَعَاتٍ رُفِعَتْ صَلَاتُهُ فِيْ عِلِّيِّيْنَ مُرْسَلًا۔

1184. Sayyiduna Makhul رحمه الله **traced back to the Prophet** صلى الله عليه وسلم **(this hadith): Allah's Messenger** صلى الله عليه وسلم **said, "If anyone offers two rakaat - or, according to a version, four rakaat - after the *salah* of Maghrib, before he converses with anyone, then his *salah* is carried up to the illiyun."[1]**

(It is in a mursal form).

COMMENTARY: The two rakaat could mean *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم*)*. The four rakaat could mean two *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم*)* and two some other rakaat, or all four could be apart from *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم*)*. These two or four rakaat that are other than *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* are called salatul awwabin. While its merit is mentioned elsewhere, it is stated here that this *salah*, or with it the fard (obligatory) too are taken up to the illiyun. This means that they attain the extreme degree of acceptance and the worshipper earn a very handsome uncountable reward.

ILLIYIUN: Illiyun is a place in the seventh heaven. The souls of the believers are brought here and their deeds are recorded here.

(١١٨٥) وَعَنْ حُذَيْفَةَ نَحْوَهُ وَزَادَ فَكَانَ يَقُوْلُ عَجِّلُوْا الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فَاِنَّهُمَا تُرْفَعَانِ مَعَ الْمَكْتُوْبَةِ رَوَاهُمَا رَزِيْنٌ وَرَوَى الْبَيْهَقِيُّ الزِّيَادَةَ عَنْهُ نَحْوَهَا فِيْ شُعَبِ الْاِيْمَانِ۔

1185. Sayyiduna Hudhayfah رضى الله عنه **narrated the like of it (meaning, the hadith # 1184). and added that Allah's Messenger** صلى الله عليه وسلم **used to say, "Make haste to offer the two rakaat after the *salah* of Maghrib, for, they will be carried up together with the prescribed *salah*. "[2]**

Razin transmitted it and the previous, and Bayhaqi transmitted the like to the addition:- shuab ul Eeman.

COMMENTARY: There are certain invocations, Supplications and other petitions that are made after the fard (obligatory) *salah*. These should be deferred to after these two optional rakaat so that the angels have not to wait before carrying them to the illiyun. This includes all kinds of adhkar and remembrance of Allah that are made after the fard (obligatory). If they would not be wrong and continue to be deemed to have been made after fard (obligatory). However, in the light of the recommendation to offer the *Sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* and optional at home, these two raka'at should also be offered at home. If anyone's home is at a distance that does not matter. But, Allah knows best.

DISTINGUISH BETWEEN FARD (OBLIGATORY) AND OPTIONAL

(١١٨٦) وَعَنْ عَمْرِو بْنِ عَطَاءٍ قَالَ اِنَّ نَافِعَ بْنَ جُبَيْرٍ اَرْسَلَهُ اِلَى السَّائِبِ يَسْئَلُهُ عَنْ شَيْئٍ رَاٰهُ مِنْهُ مُعَاوِيَةُ فِيْ

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[1] Kazul Ummal traces is to Ibn Abu Shaybah.

[2] Mundhiri in at-Targhib

الصَّلَاةِ فَقَالَ نَعَمْ صَلَّيْتُ مَعَهُ الْجُمُعَةَ فِي الْمَقْصُورَةِ فَلَمَّا سَلَّمَ الْإِمَامُ قُمْتُ فِي مَقَامِي فَصَلَّيْتُ فَلَمَّا دَخَلَ أَرْسَلَ إِلَيَّ فَقَالَ لَا تَعُدْ لِمَا فَعَلْتَ إِذَا صَلَّيْتَ الْجُمُعَةَ فَلَا تَصِلْهَا بِصَلَاةٍ حَتَّى تَتَكَلَّمَ أَوْ تَخْرُجَ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنَا بِذَلِكَ أَنْ لَا نُوصِلَ بِصَلَاةٍ حَتَّى نَتَكَلَّمَ أَوْ نَخْرُجَ۔ (رواه مسلم)

1186. Sayyiduna Amr ibn Ata رحمه الله narrated that (Sayyiduna) Nafi Ibn Jubayr رحمه الله sent him to (Sayyiduna) Saib رضى الله عنه to ask him (to confirm) that which (Sayyiduna) Muawiyah رضى الله عنه had seen him do in the *salah* (and had forbidden him to repeat that. When he met and asked Saib رضى الله عنه, he confirmed, saying "Yes. I offered *salah* of Friday with him in al Maqsurah (an enclosure). When the imam gave the salutation to terminate the *salah*, I stood at my place and offered *salah* (the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* without making a difference with the fard (obligatory)). After Muawiyah رضى الله عنه went in (to his chambers), he sent me a message forbidding me to do what I had done, saying, when you have offered the Friday *salah*, do not join with it another *salah* before conversing or going out. Indeed, Allah's Messenger صلى الله عليه وسلم had given us this command that we should not join (one) *salah* (with another *salah*) till we had made a conversation or gone out (of the mosque)."[1]

COMMENTARY: When the kings or chiefs came to the mosques in those times, they had a separate chamber within the mosque. It was called al-Maqsurah (an enclosure). The offered *salah* within it.

The command not to join two *salahs* applies not only to Friday but to any fard (obligatory) *salah*, and no optional *salah* should be joined with it. This is confirmed by the words of the Prophet صلى الله عليه وسلم narrated by Muawiyah رضى الله عنه. It speaks of any fard (obligatory) or prescribed *salah*.

After offering the fard (obligatory), the optional *salah* should be offered in such a way that the two *salahs* are clearly distinguished as different for example, after offering the fard (obligatory), another *salah* (*sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* muwakkadah or otherwise) must not be offered at the same place. Rather, one must move a little and begin the other *salah* at another place. This will make a clear distinction between the two *salahs* and it will remove any confusion about the optional being a continuation of the fard (obligatory).

The words 'or we had gone out' indicate that movement. These words could imply going out of the mosque to one's home where the optional *salah* should be offered. They could also be a figurative command to move away from the place where the fard (obligatory) is offered and offer the optional at another place (within the mosque).

There is yet another way to make this distinction. It is to offer the fard (obligatory) and then engage in conversation with another person. This will mark a difference between the two (a discontinuance of the fard (obligatory) and a commencement of the next *salah*). This is what (حتى نتكلم) (till we had made a conversation) means. It must be borne in mind that this difference can only with Allah's dhikr or such other thing.

[1] Muslim # 73-883, Abu Dawud # 1129, Musnad Ahmad 4-950.

(١١٨٧) وَعَنْ عَطَاءٍ قَالَ كَانَ ابْنُ عُمَرَ إِذَا صَلَّى الْجُمُعَةَ بِمَكَّةَ تَقَدَّمَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ يَتَقَدَّمُ فَيُصَلِّي أَرْبَعًا وَإِذْ كَانَ بِالْمَدِيْنَةِ صَلَّى الْجُمُعَةَ ثُمَّ رَجَعَ إِلَى بَيْتِهٖ فَصَلَّى رَكْعَتَيْنِ وَلَمْ يُصَلِّ فِي الْمَسْجِدِ فَقِيْلَ لَهٗ فَقَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهٗ۔ رَوَاهُ أَبُوْدَاوُدَ وَفِيْ رِوَايَةِ التِّرْمِذِيِّ قَالَ رَأَيْتُ ابْنَ عُمَرَ صَلَّى بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ ثُمَّ صَلَّى بَعْدَ ذَالِكَ أَرْبَعًا۔

1187. Sayyiduna Ata رحمه الله said about (Sayyiduna) Ibn Umar رضى الله عنه that when he had offered the *salah* of Friday in Makkah, he stepped forward and offered two rakaat and again stepped forward and offered four rakaat *salah*. But, when he was in Madinah and had offered the *salah* of Friday, he returned to his home and offered two rakaat. He did not offer this *salah* in the mosque. When he was asked about it he said, "Allah's Messenger صلى الله عليه وسلم used to do it."

In another version of tirmidhi he said, "I saw Ibn Umar رضى الله عنه offer, after the *salah* of Friday, two raka'at and after that he offered four rakaat."[1]

COMMENTARY: The ulama (Scholars) say that Ibn Umar's رضى الله عنه conduct in Madinah was different from his practice in Makkah perhaps because his house in Madinah was close to the mosque. Since he was a traveller in Makkah, his house was far off so he offered the *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* in the mosque itself by changing his place by a few footsteps.

Another difference in his conduct in the two places was that in Makkah he offered six rakaat after the Friday *salah*, but in Madinah he offered only two. The excess in much more reward in the Haram of Makkah than in Madinah, so he offered more rakaat in Makkah.

Mullah Ali Qari رحمه الله has said that initially Ibn umar رضى الله عنه used to offer two rakaat after the Friday *salah*. Then he began to offer four rakaat instead of two. In other words, he added two to make four. This is as Imam Abu Hanifah رحمه الله holds. But Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله contend that there are six *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* rakaat after Friday *salah*, four and two.

***SUNNAH* IN FIQH HANAFI:** Let us enumerate the rakaat of *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* in all the five times *salah*. There are two *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)*s Muwakkadah before the fard (obligatory) of fajr. They are the most emphasized of all *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* Muwakkadah so much so that some versions say that Abu Hanifah رحمه الله said that they are *wajib (expedient)*. Some ulama (Scholars) say that rejecting them might be that amount to disbelief. The Prophet صلى الله عليه وسلم had said, "Do not omit to offer the *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* of fajr even if the horses trample you. This is merely to stress and encourage otherwise even the fard (obligatory) may be omitted if there is threat to life.

Before the fard (obligatory) of zuhr, there are four rakaat with a single salutation and after the fard (obligatory), two rakaat *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* Muwakkadah. On Friday, before the fard (obligatory) are four rakaat together *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* Muwakkadah and four *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* after the fard (obligatory), also together.

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[1] Tirmidhi # 522, Abu Dawud # 1129.

Before the fard (obligatory) of asr, there are four rakaat Mustahab (desirable) with one solution. After the fard (obligatory) of maghrib are two rakaat *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* Muwakkadah.

There are two *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* Muwakkadah after the fard (obligatory) of Isha and four rakaat Mustahab (desirable) before the fard (obligatory) of isha with one salutation.

After the witr are two rakaat Mustahab (desirable) known from the Prophet صلى الله عليه وسلم.

CHAPTER - XXXII

SALAH DURING THE NIGHT بَابُ صَلٰوةِ اللَّيْلِ

The *salah* during the night is called tahajjud and so on. The Prophet's صلى الله عليه وسلم ahadith on this subject are included in this chapter.

There are different traditions and whichever of them is followed that will amount to obeying the Prophet صلى الله عليه وسلم and will fetch the blessings of the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)*. If all the traditions are followed, one by one, then it will be very reasonable and better and exactly in accordance with the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم*)*.

The Prophet's صلى الله عليه وسلم *salah* during the night consisted of thirteen, eleven, nine or seven *raka'at*. Some give the figure of five, too. But, he never offered more than thirteen. Some ulama (Scholars) have included the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of fajr in this number and some have not included them, and this better is correct.

There are varying traditions about the witr too. Some give the number of its *raka'at* as (only) one and some as three. Some traditions include the witr in the *salah* of tahajjud to count its *raka'at*. Some traditions exclude witr from the composition of the tahajjud so, some traditions apply witr to one raka'ah, some to three, five or seven. Rather, some traditions apply the nomenclature of witr to all the *salah* during the night.

This chapter will include all these traditions exhaustively.

SECTION I اَلْفَصْلُ الْاَوَّلُ

ELEVEN *RAKA'AT* BETWEEN ISHA & FAJR

(١١٨٨) عَنْ عَآئِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِيْمَا بَيْنَ اَنْ يَّفْرُغَ مِنْ صَلَاةِ الْعِشَاءِ اِلَى الْفَجْرِ اِحْدٰى عَشْرَةَ رَكْعَةً يُسَلِّمُ مِنْ كُلِّ رَكْعَتَيْنِ وَيُوْتِرُ بِوَاحِدَةٍ فَيَسْجُدُ السَّجْدَةَ مِنْ ذٰلِكَ قَدْرَ مَا يَقْرَأُ اَحَدُكُمْ خَمْسِيْنَ اٰيَةً قَبْلَ اَنْ يَّرْفَعَ رَأْسَهُ فَاِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلَاةِ الْفَجْرِ وَتَبَيَّنَ لَهُ الْفَجْرُ قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيْفَتَيْنِ ثُمَّ اضْطَجَعَ عَلٰى شِقِّهِ الْاَيْمَنِ حَتّٰى يَاْتِيَهُ الْمُؤَذِّنُ لِلْاِقَامَةِ فَيَخْرُجُ۔ (متفق عليه)

1188. Sayyiduna Ayshah رضی اللہ عنہ narrated that after he finished offering the *salah* of isha till (the time of) fajr, the Prophet صلى الله عليه وسلم prayed (generally) eleven *raka'at*, giving the salutation after every two *raka'at* and making (their total) add by one raka'ah (witr), in which he prostrated himself for so long as one of you might recite fifty verses before raising his head. When the mu'adhdhin finished the call for the *salah* of fajr and dawn was clear to him, he stood up and offered two short *raka'at* (of the sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *) of fajr). Then he lay down

on his night side (for some time) till the mu'adhdhin came to him (to get permission) for the iqamah, so he would go out (to the mosque). [1]

COMMENTARY: He made them add by one raka'ah (witr) does not mean that he offered a single raka'ah by itself. Rather, of the eleven *raka'at,* he offered one raka'ah with the ninth and tenth to make them three (instead of two) and so the witr (an uneven, odd number).

Ibn Hajar رحمه الله Shafi'I said that this hadith confirms two things.

(i) The least number of *raka'at* for witr is one which means that one may offer a single raka'ah of witr by itself.

(ii) When praying the tahajjud, the salutation is made at the end of every two *raka'at.*

Imam Shafi'I رحمه الله, Imam Maalik رحمه الله and Imam Ahmad رحمه الله subscribe to this contention.

As for the prostration, it seems that he made the lengthy prostration in every raka'ah. It could also mean that he made it lengthy only in one of the prostrations of witr or in all the prostration of witr.

Some people make two prostrations after the *salah* of witr with a seizing ecstasy at some places. Some weak, unsound juristic traditions speak highly of their merit. However, it must be known that there is no evidence at all of these two prostrations in the ahadith and also in the authentic tradition of fiqh. Moreover, these two prostrations are not made either in the two sacred Mosques or anywhere else in the Arab lands. There also is a hadith that classifies these prostrations as simply in invented ruse. Besides none of the four imams hold this practice as masnun or mustahab (desirable) and, in fact, some of the hanafis in the Arab countries do not even know about it and some scholars terms it as makruh (unbecoming). Hence, if this is practiced anywhere it should be abandoned.

As for the two *raka'at* of the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of fajr being brief, the Prophet صلى الله عليه وسلم recited in these *raka'at* surahs al-Kafirun and al-Ikhlas. While this is mustahab (desirable), it is not binding to recite only these surahs.

The Prophet صلى الله عليه وسلم lay down for a while after offering the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of fajr to ward off fatigue after worship of Allah during the night. Hence, it is *Mustahab (desirable)* for anyone who engages in worship during the night to lie down for a while after offering the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of fajr.

CONVERSING BETWEEN SUNNAH & FARD OF FAJR

(١١٨٩) وَعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى رَكْعَتَيِ الْفَجْرِ فَإِنْ كُنْتُ مُسْتَيْقِظَةً حَدَّثَنِي وَإِلَّا اضْطَجَعَ۔ (رواه مسلم)

1189. Sayyidah Ayshah رضی الله عنه narrated that when the Prophet صلى الله عليه وسلم had finished praying the two *raka'at* (*sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *))* of fajr, if I was awake he would converse with me other wise he would lie down.[2]

COMMENTARY: Ibn Maalik رحمه الله said that it is wrong to presumed that conversation between *fard (obligatory)* and *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* wipes out all reward. However the Prophet صلى الله عليه وسلم never talked of worldly affairs. He only talked about religion. So, it is not preferable to converse of worldly matters after offering the

[1] Bukhari # 994, Muslim # 122-736, Abu Dawud # 1447, Nasai # 1726, IbnMajah # 1198, Darami # 1447, Muwatta Maalik # 702-8.

[2] Muslim # 133-743, Abu Dawud # 1263.

sunnah (Practice of Holy Prophet صلى الله عليه وسلم *) salah* and waiting for the *fard (obligatory)* because the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* are meant to prepare one for the *fard (obligatory).*

Shaykh Abdul Haq Muhaddith Dahalwi رحمه الله has written that the ulama (Scholars) among the sahabah (companions) have said that it is makruh (unbecoming) to engage in worldly conversation after rise of down till the *salah* of fajr.

Or, the Prophet صلى الله عليه وسلم discussed some urgent affair as is apparent from another hadith of Sayyidah Ayshah رحمه الله:

إِنْ كَانَتْ لَهُ إِلَيَّ حَاجَةٌ كَلَّمَنِيْ

"If he had a need from me then he talked to me."

REST AFTER SUNNAH

(١١٩٠) وَعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى رَكْعَتَيِ الْفَجْرِ اضْطَجَعَ عَلٰى شِقِّهِ الْأَيْمَنِ۔

(متفق عليه)

1190. Sayyidah Ayshah رضى الله عنه narrated that after having offered the two *raka'at* (*sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)*) of fajr, the Prophet صلى الله عليه وسلم lay down on his right side.[1]

(١١٩١) وَعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ مِنَ اللَّيْلِ ثَلَاثَ عَشَرَةَ رَكْعَةً مِّنْهَا الْوِتْرُ وَرَكْعَتَا الْفَجْرِ۔ (رواه مسلم)

1191. Sayyidah Ayshah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم used to offer thirteen *raka'at* during the night. Among them were (three *raka'at* of) the witr and two (*sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)*) of fajr.[2]

COMMENTARY: Though the hadith does not mention 'three *raka'at*' with the *salah* of witr, yet there is no harm in counting them as three because all the ulama (Scholars) agree that witr is made up of three *raka'at*. Moreover, another hadith mentions its three *raka'at* clearly. In his Shama'il, Tirmidhi has mentioned the hadith of Sayyidah Ayshah رضى الله عنه, namely:

ثم يصلى ثلثا

After that he performed three raka'at.

ثُمَّ أَوْتَرَ بِثَلَاثٍ

Performed three *raka'at* witr."[3]

This hadith counts the *raka'at* as thirteen by including the two of the *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of fajr, otherwise the Prophet صلى الله عليه وسلم offered eleven *raka'at* in the night inclusive of witr. The two *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of fajr are counted together because there was not much gap between them and the tahajjud.

[1] Bukhari # 1160, Nasai # 1762, Ibn Majah # 1199, Musnad Ahmad 2-173.
[2] Bukhari # 1140, Muslim # 127-738.
[3] Shamail Tirmidhi # 257(10).

Rather, both were offered nearly together, so the two *raka'at* are counted with the tahajjud.

(۱۱۹۲) وَعَنْ مَسْرُوْقٍ قَالَ سَأَلْتُ عَآئِشَةَ عَنْ صَلَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ فَقَالَتْ سَبْعٌ وَّتِسْعٌ وَإِحْدٰى عَشَرَةَ رَكْعَةً سِوٰى رَكْعَتَيِ الْفَجْرِ۔ (رواہ البخاری)

1192. Sayyiduna Masruq رحمه الله said that he asked SAyyidah Ayshah رضی الله عنه about the *salah* of Allah's Messenger صلى الله عليه وسلم in the night. She said, "(He offered) seven or nine or eleven *raka'at* (at different times), not including the two *raka'at* of fajr.[1]

COMMENTARY: The eleven *raka'at* of tahajjud*(super erogatory prayer)* do not include the two *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of fajr but when thirteen are mentioned they include the two.

Mulla Ali Qari رحمه الله says of the hadith that mentions fifteen *raka'at,* it is possible that the tahajjud comprised thirteen and two of fajr (*sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)*) made up fifteen. However, we cannot rule out that twelve *raka'at* of tahajjud and three of witr added up to fifteen. This contention is drawn from the tradition that when the Prophet صلى الله عليه وسلم was overcome by sleep and he did not offer the tahajjud, he offered twelve *raka'at* during the day.

THE INITIAL TWO *RAKA'AT* OF TAHAJJUD

(۱۱۹۳) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ لِيُصَلِّيَ افْتَتَحَ صَلَاتَهُ بِرَكْعَتَيْنِ خَفِيْفَتَيْنِ۔ (رواہ مسلم)

1193. Sayyidah Ayshah رضی الله عنه said that when the Prophet صلى الله عليه وسلم got up in the night to offer the *salah,* he began his *salah* with two brief *raka'at.*[2]

COMMENTARY: The kitab Azhar says that the two short *raka'at* are the two offered after ablution. It is mustahab (desirable) to make them brief. However, the correct thing is that both these were part of the tahajjud and stood for the tahiyat ul wudu and the Prophet صلى الله عليه وسلم did not offer *salah* for ablution apart from them.

(۱۱۹٤) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ أَحَدُكُمْ مِّنَ اللَّيْلِ فَلْيَفْتَتِحِ الصَّلَاةَ بِرَكْعَتَيْنِ خَفِيْفَتَيْنِ۔ (رواہ مسلم)

1194. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When any of your arises in the night, let him begin the *salah* with two brief *raka'at.*"[3]

(۱۱۹٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَتْ بِتُّ عِنْدَ خَالَتِيْ مَيْمُوْنَةَ لَيْلَةً وَّالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عِنْدَهَا فَتَحَدَّثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَعَ أَهْلِهٖ سَاعَةً ثُمَّ رَقَدَ فَلَمَّا كَانَ ثُلُثُ اللَّيْلِ الْاٰخِرِ أَوْ بَعْضُهٗ قَعَدَ فَنَظَرَ إِلَى السَّمَآءِ فَقَرَأَ إِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّأُولِي الْأَلْبَابِ حَتّٰى

[1] Bukhari # 1139.
[2] Muslim # 197-767.
[3] Muslim # 198-968.

خَتَمَ السُّوْرَةَ ثُمَّ قَامَ إِلَى الْقِرْبَةِ فَأَطْلَقَ شِنَاقَهَا ثُمَّ صَبَّ فِي الْجَفْنَةِ ثُمَّ تَوَضَّأَ وُضُوْءً حَسَنًا بَيْنَ الْوُضُوْئَيْنِ لَمْ يُكْثِرْ وَقَدْ أَبْلَغَ فَقَامَ فَصَلّٰى فَقُمْتُ وَتَوَضَّأْتُ فَقُمْتُ عَنْ يَسَارِهٖ فَأَخَذَ بِأُذُنِيْ فَأَدَارَنِيْ عَنْ يَمِيْنِهٖ فَتَتَامَّتْ صَلَاتُهٗ ثَلَاثَ عَشْرَةَ رَكْعَةً ثُمَّ اضْطَجَعَ فَنَامَ حَتّٰى نَفَخَ وَكَانَ إِذَا نَامَ نَفَخَ فَآذَنَهٗ بِلَالٌ بِالصَّلَاةِ فَصَلّٰى وَلَمْ يَتَوَضَّأْ وَكَانَ فِيْ دُعَائِهٖ اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا وَّفِيْ بَصَرِيْ نُوْرًا وَّفِيْ سَمْعِيْ نُوْرًا وَّعَنْ يَمِيْنِيْ نُوْرًا وَّعَنْ يَسَارِيْ نُوْرًا وَّفَوْقِيْ نُوْرًا وَّتَحْتِيْ نُوْرًا وَّ أَمَامِيْ نُوْرًا وَّ خَلْفِيْ نُوْرًا وَّاجْعَلْ لِّيْ نُوْرًا وَّزَادَ بَعْضُهُمْ وَفِيْ لِسَانِيْ نُوْرًا وَّذَكَرَ وَعَصَبِيْ وَلَحْمِيْ وَدَمِيْ وَشَعْرِيْ وَبَشَرِيْ۔ مُتَّفَقٌ عَلَيْهِ، وَفِيْ رِوَايَةٍ لَهُمَا وَاجْعَلْ فِيْ نَفْسِيْ نُوْرًا وَّأَعْظِمْ لِيْ نُوْرًا وَّفِيْ أُخْرٰى لِمُسْلِمٍ اَللّٰهُمَّ أَعْطِنِيْ نُوْرًا۔

1195. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated, "I spent a night with my maternal aunt Maymunah رضی اللہ عنہ while the Prophet صلی اللہ علیہ وسلم was with her. He conversed with his family for some time and then went to sleep. When it was the last one third of the night or somewhat after that, he got up, looked at the sky and recited:

إِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّأُولِي الْأَلْبَابِ

{Surely in the creation of the heavens and the earth and in the alternation of night and day, there are signs for men of understanding.}

...up to the end of the surah (3:190-200). Then he got up and went to the bucket, loosened its cord and poured some water into a bowl. Then he made ablution well, between two kinds (which was moderate), not pouring two much water. When it was done, he stood up to pray. I too got up, performed ablution and stood to his left side, but he took me by the ear and pulled me round to his right. His *salah* was completed at thirteen *raka'at*. Then, he lay down and went to sleep, snoring as he was used to snore. Soon, Bilal announced to him the time of *salah* (calling the adhan). So, he offered the *salah* (the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم)) without making ablution. His supplication (between *sunnah* and *fard (optional and obligatory)*) was:

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا وَّفِيْ بَصَرِيْ نُوْرًا وَّفِيْ سَمْعِيْ نُوْرًا وَّعَنْ يَمِيْنِيْ نُوْرًا وَّعَنْ يَسَارِيْ نُوْرًا وَّفَوْقِيْ نُوْرًا وَّتَحْتِيْ نُوْرًا وَّ أَمَامِيْ نُوْرًا وَّ خَلْفِيْ نُوْرًا وَّاجْعَلْ لِّيْ نُوْرًا

'O Allah, grow light in my heart, light in my sight, light in my hearing, light to my right, light to my left, light below me, light in front of me, light behind me, and grow in my light.'
Some added:

وَفِيْ لِسَانِيْ نُوْرًا وَّذَكَرَ وَعَصَبِيْ وَلَحْمِيْ وَدَمِيْ وَشَعْرِيْ وَبَشَرِيْ

'and light in my tongue.'
And also mentioned 'my joints, my flesh, my blood, my hair, my skin.'"

وَاجْعَلْ فِيْ نَفْسِيْ نُوْرًا وَّأَعْظِمْ لِيْ نُوْرًا

According to another version, he said, 'Grow light in my sould and let me have plentiful light.'
In yet another version, he said, 'O Allah, grant me light.'[1]

COMMENTARY: The ulama (Scholars) say that the Prophet صلى الله عليه وسلم did not make ablution though he had slept because ablution is not negated simply on sleeping. There is a possibility of ablution being negated during sleep (not because of sleep). Since the Prophet صلى الله عليه وسلم heart never slept and was awake even when he slept, he would have known if his ablution was negated. We cannot assume that he could not have known if his ablution was negated.

This hadith establishes that it is not makruh (unbecoming) to talk, after isha, of religious things or of personal things with one's family.

The Prophet صلى الله عليه وسلم offered thirteen *raka'at* in the tahajjud *(supererogatory prayer)* inclusive of the two *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* of fajr as in the previous hadith, but also exclusive of the two *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم *)* as in this hadith, or different times.

As for snoring, it is a sign of clear nostrils and physical health. The Prophet صلى الله عليه وسلم was perfectly healthy both spiritually and internally as well as physically and bodily.

The supplication in the hadith is called du'a tawil (lengthy prayer). Most of the Shaykhs make this supplication Shaykh Imam Shahabuddin Suhrwardy رحمه الله has written in Awarif that whoever makes this supplication regularly possesses one blessing.

WITR COMPRISE THREE *RAKA'AT*

(١١٩٦) وَعَنِ ابْنِ عَبَّاسٍ أَنَّهُ رَقَدَ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاسْتَيْقَظَ وَتَسَوَّكَ وَتَوَضَّأَ وَهُوَ يَقُوْلُ إِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ حَتّٰى خَتَمَ السُّوْرَةَ ثُمَّ قَامَ فَصَلّٰى رَكْعَتَيْنِ أَطَالَ فِيْهِمَا الْقِيَامَ وَالرُّكُوْعَ وَالسُّجُوْدَ ثُمَّ انْصَرَفَ فَنَامَ حَتّٰى نَفَخَ ثُمَّ فَعَلَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ سِتَّ رَكَعَاتٍ كُلَّ ذٰلِكَ يَسْتَاكُ وَيَتَوَضَّأُ وَيَقْرَأُ هٰؤُلَاءِ الْآيَاتِ ثُمَّ أَوْتَرَ بِثَلَاثٍ۔ (رواه مسلم)

1196. Sayyiduna Ibn Abbas رضى الله عنه narrated that once he slept in the house of Allah's Messenger صلى الله عليه وسلم. He woke up (in the night) used the siwak, made ablution and recited (the verses):

إِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ

{Surely in the creation of the heavens and the earth....} (3:190 to end of surah). Then, he stood up and offered two *raka'at* in which he prolonged the postures of standing. Bowing and prostrations. Then, he finished and went to sleep and snored. Then he did that three times, all that coming to six *raka'at* each times using the siwak, making ablution and reciting these verses. Then he made that odd by offering three *raka'at* (of witr).[2]

COMMENTARY: This hadith says explicitly that witr comprises three *raka'at*. Imam Abu Hanifah رحمه الله abides by it. Imam Shafi'I رحمه الله said that while witr can be only one raka'ah

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[1] Bukhari # 6316, Muslim # 181-763, Tirmidhi # 3419, Nasai # 1121, Musnad Ahmad 1-284, The last is in Muslim.

[2] Muslim # 191-763.

yet it is makruh (unbecoming) to offer only one raka'ah by itself.

THE PROPHET'S صلى الله عليه وسلم TAHAJJUD

(١١٩٧) وَعَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُ قَالَ لَأَرْمُقَنَّ صَلَاةَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اللَّيْلَةَ فَصَلَّى رَكْعَتَيْنِ خَفِيْفَتَيْنِ ثُمَّ صَلَّى رَكْعَتَيْنِ طَوِيْلَتَيْنِ طَوِيْلَتَيْنِ طَوِيْلَتَيْنِ ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُوْنَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُوْنَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُوْنَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ أَوْتَرَ فَذٰلِكَ ثَلَاثَ عَشْرَةَ رَكْعَةً رَوَاهُ مُسْلِمٌ قَوْلُهُ ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُوْنَ اللَّتَيْنِ قَبْلَهُمَا أَرْبَعَ مَرَّاتٍ هٰكَذَا فِيْ صَحِيْحِ مُسْلِمٍ وَأَفْرَادِهِ مِنْ كِتَابِ الْحُمَيْدِيِّ وَمُوَطَّأ مَالِكٍ وَسُنَنِ أَبِيْ دَاوُدَ وَجَامِعِ الْأُصُوْلِ۔

1197. Sayyiduna Zayd ibn al-Juhaniy رضى الله عنه narrated that he resolved to observe one night the *salah* of Allah's Messenger صلى الله عليه وسلم. So, (he watched him and) he offered two *raka'at* briefly, then two long, long, long *raka'at*. Then he offered two *raka'at* which were shorter than the two preceding ones and, again, he offered two *raka'at* which were shorter than the too preceding ones. Once again, he offered two *raka'at* which were shorter than the two preceding *raka'at*. Then once again, he offered two *raka'at* which were shorter than the two proceeding ones. Then he offered (the witr) a single raka'ah adding up to thirteen (in all). [1]

The words; 'then he offered two *raka'at* which were shorter than the two preceding one's are mentioned four times in Muslim, Humaydi's book of Muslim Maalik's Muwatta, Abu Dawud and Jami ul Usul.

COMMENTARY: We cannot say with certainty whether the Prophet صلى الله عليه وسلم offerd one raka'ah or three *raka'at* of witr. If we do not count the two brief *raka'at* as part of this *salah* then the witr was made up of three and if we count the two brief *raka'at* as part of this *salah*. When witr was just one raka'ah. However, it is correct and clear that the two brief *raka'at* were not part of this *salah*; hence, the Prophet صلى الله عليه وسلم offered three *raka'at* of witr

As for the words 'then he offered two *raka'at* which were shorter than the two preceding ones, they are mentioned four times in the books named in the preceding lines but the compiler of the Masabih has mentioned these words there times. Hence the compiler of Mishkat has gone to the trouble to name the book, for, otherwise, the count of the *raka'at* comes to eleven instead of thirteen.

THE PROPHET صلى الله عليه وسلم PRAYED SITTING

(١١٩٨) وَعَنْ عَائِشَةَ قَالَتْ لَمَّا بَدَّنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَثَقُلَ كَانَ أَكْثَرُ صَلَاتِهِ جَالِسًا۔

(متفق عليه)

1198. Sayyiduna Ayshah رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم grew old and (because of that) heavy, he offered the (optional) *salah* mostly sitting. [2]

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[1] Muslim # 195-765, Abu Dawud # 1366, Ibn Majah R 1362, Muwatta Maalik # 7.1-12, Musnad Ahmad 5-193.

[2] Muslim # 117-732, Musnad Ahmad 6-114.

RECITATION IN TAHAJJUD

(١١٩٩) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ لَقَدْ عَرَفْتُ النَّظَآئِرَ الَّتِيْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرِنُ بَيْنَهُنَّ فَذَكَرَ عِشْرِيْنَ سُوْرَةً مِّنْ اَوَّلِ الْمُفَصَّلِ عَلٰى تَالِيْفِ ابْنِ مَسْعُوْدٍ سُوْرَتَيْنِ فِيْ رَكْعَةٍ اٰخِرُهُنَّ حٰمٓ الدُّخَانُ وعَمَّ يَتَسَآءَلُوْنَ۔ (متفق عليه)

1199. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه said, "Indeed, I do know the similar or comparable surahs that the Prophet صلی الله عليه وسلم used combine." So, he enumerated the twenty surahs at the beginning of al-Mufassal in accordance with his arrangement. The Prophet صلی الله عليه وسلم used to recite them in pairs in each *raka'at*. The last of them are Haa Meem ad Dukhan and Amma Yatasa aloon (حٰمٓ الدُّخَانُ وعَمَّ يَتَسَآءَلُوْنَ).[1]

COMMENTARY: The surahs that are comparable are those that are identical in length and brevity. As for al-mufassal, we have explained it in the chapter on recital of the Quran (باب القرأن), the surahs from al-Hujarat to the end of the Quran.

The twenty surahs that are comparable according to the arrangement of Sayyiduna Ibn Mas'ud رضی الله عنه, who had collected the verses of the noble Quran together, are enumerated by Ibn Abu Dawud. They are:

The Prophet صلی الله عليه وسلم recited pairs of surahs in each *raka'at* in this manner:

Ar-Rahman and *an Najm* in one *raka'ah*. *Iqtaratabis sa'ah* and *al Haqqah* in a rakaah. *At-Tur* and *adh Dhariyat* in one. *Al-Waqiah* and *Noon* (or *al Qalam*) in one. *Sa'il sa'ilun* and *an-Nazi'at* in one. *Al-Mutaffifin* and *Abasa* in one. *Al-Muddaththir* and *al-Muzzammil* in one. *Ad-Dhar* and *al-Qiyamah* in one. *Amma Yata salun* (*an Naba*) and *al-Mursalat* in one. *Ad-Dukhan* and *al-Kuwwirat* in one.[2]

Ibn Abu Dawud has clarified that this is put here in the arrangement of Ibn Mas'ud رضی الله عنه in his compilation.[3]

Though according to the hadith the Prophet صلی الله عليه وسلم should have recited ad-Dukhan and amma yata sa alun (an Naba) in one raka'ah, it is not so. The reason is that these two surahs are not identical in length or comparable, and moreover, in this way the concluding portion of this hadith will differ with its apparent meaning. Hence, these words of the hadith would be said to mean; 'The last of these twenty surah is Haa Meem ad-Dukhan and its comparable surah is at-Takwir (Kuwwirat), and an Naba whose comparable is al-Mursalat." After this explanation, it would imply that the Prophet صلی الله عليه وسلم recited Haa Meem ad-Dukhan and Izashamsu Kuwwirat (al Takwir) in one raka'ah both of which are comparable, and also amma yatasa alun (an Naba) and al-Mursalat in one rak'ah which two are also comparable.

ORDER OF RECITING THE QURAN: The ulama (Scholars) concur that the Quran must be recited in the order in which it is arranged. It should not be recited in any other sequence. Of course, if it is to teach children, then one is allowed to make them read from

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[1] Bukhari # 775, Muslim # 279-812, Nasai # 1004, Musnad Ahmad 1-436.

[2] The number of these surahs respectively are: 55 and 53 and 69, 52 and 51, 56 and 68, 70 and 79, 83 and 80, 74 and 73, 76 and 75, 78 and 77, 44 and 81.

[3] See An Approach to the Quranic sciences by Muhammad Taqi Usmani pp 156-165. Dar ul Isha'at Karachi.

the closing chapters. If it is recited in *salah* out of sequence then it would be contrary to the preferred and, in fact, some ulama (Scholars) say that it is makruh (unbecoming) to do so. Imam Ahmad also contends it to be makruh (unbecoming).

IF AN NAAS IS RECITED IN THE FIRST RAKA'AH: If anyone recites surah an-Naas (the last surah) in the first raka'ah, what should he recite in the second raka'ah? Imam Abu Hanifah رحمه الله said that he should recite the same surah, an-Naas, in the second raka'ah. Imam Shafi'I رحمه الله said that he should recite from the beginning of surah al-Baqarah from.

الٓمّٓ ـــــ مفلحون

The first five verses. Imam Abu Hanifah رحمه الله too, is reported to have said the same thing in one verdict. In fact, this is a better practice.

SECTION II اَلْفَصْلُ الثَّانِيْ

THE PROPHET'S TAHAJJUD(SUPER EROGATORY PRAYER)

(١٢٠٠) عَنْ حُذَيْفَةَ اَنَّهُ رَأَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ فَكَانَ يَقُوْلُ اَللّٰهُ اَكْبَرُ ثَلَاثًا ذُوالْمَلَكُوْتِ وَالْجَبَرُوْتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ ثُمَّ اسْتَفْتَحَ فَقَرَأَ الْبَقَرَةَ ثُمَّ رَكَعَ فَكَانَ رُكُوْعُهُ نَحْوًا مِّنْ قِيَامِهٖ فَكَانَ يَقُوْلُ فِيْ رُكُوْعِهٖ سُبْحَانَ رَبِّيَ الْعَظِيْمِ ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوْعِ فَكَانَ قِيَامُهُ نَحْوًا مِنْ رُكُوْعِهٖ يَقُوْلُ لِرَبِّيَ الْحَمْدُ ثُمَّ سَجَدَ فَكَانَ سُجُوْدُهُ نَحْوًا مِّنْ قِيَامِهٖ فَكَانَ يَقُوْلُ فِيْ سُجُوْدِهٖ سُبْحَانَ رَبِّيَ الْاَعْلٰى ثُمَّ رَفَعَ رَأْسَهُ مِنَ السُّجُوْدِ وَكَانَ يَقْعُدُ فِيْمَا بَيْنَ السَّجْدَتَيْنِ نَحْوًا مِّنْ سُجُوْدِهٖ وَكَانَ يَقُوْلُ رَبِّ اغْفِرْلِيْ رَبِّ اغْفِرْلِيْ فَصَلّٰى اَرْبَعَ رَكَعَاتٍ قَرَأَ فِيْهِنَّ الْبَقَرَةَ وَاٰلَ عِمْرَانَ وَالنِّسَآءَ وَالْمَائِدَةَ اَوِالْاَنْعَامَ شَكَّ شُعْبَةُ۔ (رواه ابوداؤد)

1200. Sayyiduna Hudhayfah رضی الله عنه narrated that he saw the Prophet صلی الله علیه وسلم offer salah in the night. He said Allahu Akbar (Allah is the Greatest) three times and said:

ذُوالْمَلَكُوْتِ وَالْجَبَرُوْتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

'Owner of the kingdom, power, greatness and might.'

Then he began (the *salah* with the thana) and recited al-Baqarah and went into ruku and his ruku was nearly as long as his standing posture. In ruku he said (سبحن ربی العظیم) 'Glorified is my Lord (who is) Mighty. He then raised his head from ruku and stood for nearly as long as he had been in ruku, saying (لربی الحمد) to my Lord be praise.' Then he prostrated himself and his prostration lasted about is long as his standing. He said, in his prostration (سبحن ربی الاعلی) 'Glorified is my Lord (who is) most high. Then he raised his head from the prostration and sat down between the two prostrations (which is called jalsah) for nearly as long as he had been in his prostration, saying the while

رَبِّ اغْفِرْلِيْ رَبِّ اغْفِرْلِيْ

'My Lord forgive me, my lord forgive me.'

Thus, he offered four *raka'at* in which he recited al-Baqara, Aal Imran, an-Nisa and alMa'idah or al-Anam. Here, Shuba was uncertain (about which of the two).[1]

COMMENTARY: The words that his ruku was as long as his standing do not mean that in reality it took him as much time. Rather, just as his standing was longer than usual, so too his ruku extended beyond the normal length of ruku. Sometimes, however the ruku was really or the some length as the standing. This is as Nasai has transmitted from Sayyiduna Awf ibn Maalik رضی اللہ عنہ.

As for the words (ربی اغفرلی) 'my Lord forgive me' either he spoke them twice or more then twice, many times. Allah knows best.

PROLONGED STANDING

(١٢٠١) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَامَ بِعَشْرِ اٰيَاتٍ لَّمْ يُكْتَبْ مِنَ الْغَافِلِيْنَ وَمَنْ قَامَ بِمِائَةِ اٰيَةٍ كُتِبَ مِنَ الْقَانِتِيْنَ وَمَنْ قَامَ بِاَلْفِ اٰيَةٍ كُتِبَ مِنَ الْمُقَنْطِرِيْنَ۔

(رواہ ابوداؤد)

1201. Sayyiduna Abdullah ibn Amr ibn al-Aas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who stands (in *salah*) reciting ten verses will not be recorded among the negligent. He who stands reciting one hundred verses will be recorded among the obedient. He will stands reciting one thousand verses will be recorded along theose who earn very abundant rewards."[2]

COMMENTARY: The distinction as mentioned in the hadith will be available to anyone who recites the verses ten, one hundred or one thousand.

However, two questions do arise:

(i) Have these verses to be recited in one raka'ah or two *raka'at.*

(ii) Is surah al-Fatihah included in the number of verses mention, or have they to be recited apart from it?

Ibn Hajar رحمہ اللہ said that the number of verses may be recited in two or more *raka'at*.

As for the second question, though the words of the hadith seem to say ten verses (etc) apart from al-Fatihah, yet the reward will accrue even if surah al-fatihah is included. There are seven verses in al-Fatihah and if one recites three more, he will qualify for reward on ten verses (and so on), and this is the lowest degree of recitation.

The word (القانین) is one who is constantly obedient, or one who stands in worship of Allah and prolongs the standing. This status is available to one who recites one hundred verses in *salah* and this is a very auspicious and fortunate rank.

Allamah Teebi's رحمہ اللہ explanation of this hadith tells us that it is absolute in its application not limited to day or night and to whichever kind of *salah*.

However, Allamah Baghawi رحمہ اللہ says that it applies only to *salah* in the night, the tahajjud (supererogatory prayer) and, therefore, it finds a place in the chapter (صلوۃ الیل) *salah* in the night. Only one who abides by it in tahajjud (supererogatory prayer) will

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[1] Abu Dawud # 874, Nasai # 1145.

[2] Abu Dawud # 1398, Darami # 3457.

qualify for this reward.

Some ulama (Scholars) have interpreted its word qiyam (قیام) to mean to stand by ten (etc) verses. It is to memorise them, recite them regularly, to reflect on their meaning and to abide by them. Allah knows best.

THE PROPHET'S صلى الله عليه وسلم RECITAL

(١٢٠٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ كَانَتْ قِرَآءَةُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ يَرْفَعُ طَوْرًا وَيَخْفِضُ طَوْرًا۔

(رواه ابوداؤد)

1202. Sayyiduna Abu Hurayrah رضی الله عنه narrated that in the (*salah* at) night, the Prophet's صلى الله عليه وسلم recitation was in a loud voice sometimes and in a low voice sometimes.[1]

COMMENTARY: He made his recitation according to the circumstances. The ulama (Scholars) say that if he was alone with no one around then he recited in a loud voice but if there was someone else close by and his sleep could be disturbed then he recited in a low voice.

(١٢٠٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَتْ قِرَآءَةُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى قَدْرِ مَا يَسْمَعُهُ مَنْ فِي الْحُجْرَةِ وَهُوَ فِي الْبَيْتِ۔ (رواه ابوداؤد)

1203. Sayyiduna Ibn Abbas رضی الله عنه narrated that the recitation of the Prophet صلى الله عليه وسلم was in such a voice that anyone in the outer portion of the room could hear it when he was in the inner portion.[2]

COMMENTARY: He was neither loud nor too soft. His voice was audible enough over a short distance from the inside to the courtyard.

These reports concern his recitation during the night, at the hour of tahajjud (supererogatory prayer). During the day when he offered *salah* in the mosque, his voice was louder than during the night.

RECITATION OF ABU BAKR رضی الله عنه AND UMAR IN TAHAJJUD (SUPEREROGATORY PRAYER)

(١٢٠٤) وَعَنْ أَبِي قَتَادَةَ قَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ لَيْلَةً فَإِذَا هُوَ بِأَبِي بَكْرٍ يُصَلِّي وَيَخْفِضُ مِنْ صَوْتِهٖ وَمَرَّ بِعُمَرَ وَهُوَ يُصَلِّي رَافِعًا صَوْتَهٗ قَالَ فَلَمَّا اجْتَمَعَا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا اَبَابَكْرٍ مَرَرْتُ بِكَ وَأَنْتَ تُصَلِّي تَخْفِضُ صَوْتَكَ قَالَ قَدْ أَسْمَعْتُ مَنْ نَاجَيْتُ يَا رَسُوْلَ اللّٰهِ وَقَالَ لِعُمَرَ مَرَرْتُ بِكَ وَأَنْتَ تُصَلِّي رَافِعًا صَوْتَكَ فَقَالَ يَا رَسُوْلَ اللّٰهِ أُوْقِظُ الْوَسْنَانَ وَأَطْرُدُ الشَّيْطَانَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَابَكْرٍ اِرْفَعْ مِنْ صَوْتِكَ شَيْئًا وَقَالَ لِعُمَرَ اِخْفِضْ مِنْ صَوْتِكَ شَيْئًا۔

(رواه ابوداؤد وروى الترمذى نحوه)

1204. Sayyiduna Abu Qatadah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم

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[1] Abu Dawud # 1328.

[2] Abu Dawud # 1327.

went out one night. He came by (Sayyiduna) Abu Bakr رضی الله عنه who was offering *salah* with a soft voice and then he came by (Sayyiduna) Umar رضی الله عنه who was offering *salah* with a high, raised voice. When they both were together with the Prophet صلی الله علیه وسلم, he remarked, "O Abu Bakr I found you offering *salah* in a low voice." He submitted, "I wished Him to hear with whom I was engaged in intimate conversation, O Messenger of Allah." Then, he remarked to Umar رضی الله عنه, "I passed by you and you offered *salah* with your voice raised high." He submitted "O Messenger of Allah, I wished to awaken those who were asleep and to drive away the devil." So, the Prophet صلی الله علیه وسلم said, "O Abu Bakr, raise your voice a bit," and to Umar رضی الله عنه he said, "Lower your voice a bit," (In this way, he guided both of them towards toleration.)[1]

ALL NIGHT WITH ONE VERSE

(١٢٠٥) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى اَصْبَحَ بِاٰيَةٍ وَالْاٰيَةُ اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ۔ (رواہ النسائی و ابن ماجۃ)

1205. Sayyiduna Abu Dharr رضی الله عنه narrated that (one night while offering the tahajjud (supererogatory prayer)), Allah's Messnger صلی الله علیه وسلم stood (in *salah*) till morning reciting one verse. And the verse was

اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ

{If you chastise them, surely they are your slaves! And if you forgive them, surely you are the Mighty, the wise.}[2] (5:118)

COMMENTARY: Sayyiduna Eesa علیه السلام will make this supplication to Allah, the Exalted, on the day of resurrection for his ummah. And, the Prophet صلی الله علیه وسلم who is mercy personified for the two worlds and the intercessor on the day of gathering recited this very verse with his ummah in mind, seeking forgiveness for them from the time he stood for tahajjud (supererogatory prayer) till dawn.

AFTER SUNNAH OF FAJR

(١٢٠٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى اَحَدُكُمْ رَكْعَتَيِ الْفَجْرِ فَلْيَضْطَجِعْ عَلٰى يَمِيْنِهٖ۔ (رواہ الترمذی و ابوداؤد)

1206. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When one of you has offered the two rakaat (*sunnah (Practice of Holy Prophet* صلی الله علیه وسلم)) of fajr, let him lie down on his right side."[3]

COMMENTARY: This command is given that one who has worshipped during the night might get some relief from fatigue and be prepared for the fard (obligatory) *salah*.
Ibn Maalik رحمه الله said that the command is of a mustahab (desirable) nature for one who has kept vigil in prayer during the night.

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[1] Abu Dawud # 1329, Tirmidhi (similar) # 447.
[2] Nasai # 1010, Ibn Majah # 1350, Musnad Ahmad 5-149
[3] Abu Dawud # 1261, Tirmidhi # 420.

The hanafi scholar of hadith shaykh sayyid zakariya رحمه الله said that it is better to adopt this procedure in private, in ones home, not before everyone in the mosque. Besides, one must not let sleep overtake him and then arise and join the congregation without making ablution.

SECTION - III الفصل الثالث

(١٢٠٧) عَنْ مَسْرُوْقٍ قَالَ سَأَلْتُ عَائِشَةَ اَيُّ الْعَمَلِ كَانَ اَحَبَّ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتِ الدَّائِمُ قُلْتُ فَاَيَّ حِيْنٍ كَانَ يَقُوْمُ مِنَ اللَّيْلِ قَالَتْ كَانَ يَقُوْمُ اِذَا سَمِعَ الصَّارِخَ۔ (متفق عليه)

1207. Sayyiduna Masruq رحمه الله said that he asked Sayyidah Ayshah رضی الله عنہ "What deed was dearest to Allah's Messenger صلی الله علیه وسلم?" She said, "The deed which one does with regularity." He asked, "At what time did he get up in the night (for the tahajjud (supererogatory prayer) *salah*)? " She said, "When he heard the cock's crow."[1]

COMMENTARY: Doing something with regularity is to do a pious and a purposeful deed always, even if, as some traditions say, it is little.

In Arabic the cock crows after midnight. That was when the Prophet صلی الله علیه وسلم got up and offered *salah*.

WORSHIP IN THE NIGHT

(١٢٠٨) وَعَنْ اَنَسٍ قَالَ مَا كُنَّا نَشَآءُ اَنْ نَّرٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي اللَّيْلِ مُصَلِّيًا اِلَّا رَأَيْنَاهُ وَلَا نَشَآءُ اَنْ نَّرَاهُ نَآئِمًا اِلَّا رَأَيْنَاهُ۔ (رواه النسائی)

1208. Sayyiduna Anas رضی الله عنه narrated, "If we wished to see Allah's Messenger offer salah at night, we did indeed see him offer salah, and if we wished to see him sleeping, we did indeed see him asleep."[2]

COMMENTARY: Sayyiduna Anas رضی الله عنه meant to say that the Prophet صلی الله علیه وسلم exercised moderation in offering the tahajjud (supererogatory prayer) and doing other deeds. He did not go to extremes in worship neither did he omit it altogether in sleep. One could see him engaged in worship as one saw him sleeping.

(١٢٠٩) وَعَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ اِنَّ رَجُلًا مِّنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قُلْتُ وَاَنَا فِيْ سَفَرٍ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاللّٰهِ لَاَرْقُبَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلصَّلٰوةِ حَتّٰى اَرٰى فِعْلَهٗ فَلَمَّا صَلّٰى صَلٰوةَ الْعِشَآءِ وَهِيَ الْعَتَمَةُ اِضْطَجَعَ هَوِيًّا مِنَ اللَّيْلِ ثُمَّ اسْتَيْقَظَ فَنَظَرَ فِي الْاُفُقِ فَقَالَ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا حَتّٰى بَلَغَ اِلٰى اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ثُمَّ اَهْوٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلٰى فِرَاشِهٖ فَاسْتَلَّ مِنْهُ سِوَاكًا ثُمَّ اَفْرَغَ فِيْ قَدَحٍ مِّنْ اِدَاوَةٍ عِنْدَهٗ مَاءً فَاسْتَنَّ ثُمَّ قَامَ فَصَلّٰى حَتّٰى قُلْتُ قَدْ صَلّٰى قَدْرَ مَا نَامَ ثُمَّ اضْطَجَعَ حَتّٰى قُلْتُ قَدْ نَامَ قَدْرَ مَا صَلّٰى ثُمَّ اسْتَيْقَظَ فَفَعَلَ كَمَا فَعَلَ اَوَّلَ مَرَّةٍ وَّقَالَ مِثْلَ مَا قَالَ فَفَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ مَرَّاتٍ قَبْلَ الْفَجْرِ۔ (رواه النسائی)

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[1] Bukhari # 1132, Muslim # 131-741, Abu Dawud # 1317, Nasai # 1616.

[2] Bukhari # 1141, Tirmidh: # 769, Musnad Ahmad 3-104.

1209. Sayyiduna Humayd ibn Abdur Rahman Ibn Awf رحمه الله reported that one of the sahabah (companions) رضى الله عنه of the Prophet صلى الله عليه وسلم narrated that he thought to himself during a journey with Allah's Messenger صلى الله عليه وسلم that he should watch his *salah* till he saw his deed. When he offered the *salah* of isha, which is al-atmah, he lay down for some time in the night. Then he awoke looked at the horizon and recited the verse from:

رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا

till he came to:

إِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

(3:191-194), the he looked into his bedding and brought out the siwak. Then he poured into a bowl some water from a water skin beside him. He cleansed his teeth (made ablution), stood up and prayed. The sahabi رضى الله عنه thought to himself that he had offered *salah* for as much time as he had slept. Then he lay down till it seemed to him that the Prophet صلى الله عليه وسلم had slept for as much time as he had prayed. Then he awoke and did as he had done first time and recited as he had recited. So, Allah's Messenger صلى الله عليه وسلم did that three times before fajr[1]

COMMENTARY: As for the verses of the Quran it is possible that the Prophet صلى الله عليه وسلم recited as much as the narrator has reported, or he recited till the end of the surah but the narrator had heard him up to this point only. The hadith # 1195 of Sayyiduna Ibn Abbas رضى الله عنه mentions that he recited up to the end of the surah.

(١٢١٠) وَعَنْ يَعْلَى بْنِ مُمْلَكٍ أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ قِرَآءَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَصَلَاتِهٖ فَقَالَتْ وَمَا لَكُمْ وَصَلَاتِهٖ كَانَ يُصَلِّي ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى ثُمَّ يُصَلِّي قَدْرَ مَا نَامَ ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى ثُمَّ يُصَلِّي قَدْرَ مَانَامَ ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى حَتّٰى يُصْبِحَ ثُمَّ نَعَتَتْ قِرَآءَتَهُ فَإِذَا هِيَ تَنْعَتُ قِرَآءَةً مُفَسَّرَةً حَرْفًا حَرْفًا۔ (رواه ابوداؤد والترمذى والنسائى)

1210. Sayyiduna Yala Ibn Mumlak رحمه الله reported that he asked Sayyidah Umm Salamah رضى الله عنه, wife of the Prophet صلى الله عليه وسلم about the recitation and *salah* of the prophet. She asked," And how can you compare with his *salah*? He used to offer salah and sleep for so much time as he had prayed and again offer *salah* for as much time as he had slept and again sleep for as much time as he had prayed, till morning." Then, she described his recitation, making the description very vivid and word for word.[2]

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[1] Nasai # 1626.

[2] Abu Dawud # 1466, Tirmidhi # 2932, Nasai # 1629, Musnad Ahmad 6-300.

CHAPTER - XXXIII

WHAT DID THE PROPHET صلى الله عليه وسلم SAY WHEN HE WOKE UP DURING THE NIGHT

بَابُ مَا يَقُوْلُ إِذَا قَامَ مِنَ اللَّيْلِ

اَلْفَصْلُ الْأَوَّلُ

SECTION I

THE PROPHET'S صلى الله عليه وسلم PRAYER

(١٢١١) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ قَيِّمُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ مَلِكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَالنَّارُ حَقٌّ وَّقَوْلُكَ حَقٌّ وَّالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالنَّبِيُّوْنَ حَقٌّ وَّمُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَاِلَيْكَ اَنَبْتُ وَبِكَ خَاصَمْتُ وَاِلَيْكَ حَاكَمْتُ فَاغْفِرْ لِيْ مَاقَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَا اِلٰهَ اِلَّا اَنْتَ وَلَا اِلٰهَ غَيْرُكَ۔

(متفق عليه)

1211. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that when the Prophet صلى الله عليه وسلم got up during the night to offer the *salah* of tahajjud (supererogatory prayer), he prayed:

اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ قَيِّمُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ مَلِكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَالنَّارُ حَقٌّ وَّقَوْلُكَ حَقٌّ وَّالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالنَّبِيُّوْنَ حَقٌّ وَّمُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَاِلَيْكَ اَنَبْتُ وَبِكَ خَاصَمْتُ وَاِلَيْكَ حَاكَمْتُ فَاغْفِرْ لِيْ مَاقَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَا اِلٰهَ اِلَّا اَنْتَ وَلَا اِلٰهَ غَيْرُكَ

"O Allah, praise belongs to you; you are the guardian creator of the heavens and the earth and whatever is in them. And praise belongs to you, you are the king of the heavens and the earth and whatever is in them. And, praise belongs to you, you are true and your promise is true and the meeting with you is true and your word is true and paradise is true and hell is true and the Prophets are true and Muhammad is true and the Hour is true.
O Allah, to you do I surrender and in you do I believe and upon you do I rely and to you do I turn (in repentance) and with your help do I contend and your judgment do I seek. So forgive me that which I have committed and that which I have put back and that which I have concealed and that which I have disclosed and that which you know better than I.
You are the one who brings forward and you are the one who defers. There is no

God but you. There is no deity other than you."[1]

COMMENTARY: It seems that the Prophet صلى الله عليه وسلم made this supplication after the takbir tahrimah or after ruku in the qawmah.

(١٢١٢) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ فَقَالَ اَللّٰهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمٰوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ۔

(رواه مسلم)

1212. Sayyidah Ayshah narrated that when the Prophet صلى الله عليه وسلم got up in the night, he began his *salah* praying:

" اَللّٰهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمٰوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

"O Allah, lord of Jinbril, Mikail and Israfil, the creator of the heavens and the earth, the Knower of the unseen and the seen, you do judge among your slaves concerning that in which they differ. Guide me out of the differences concerning the truth by your permission, for, you do guide whom so you will to a straight path."[2]

(١٢١٣) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَسُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ ثُمَّ قَالَ رَبِّ اغْفِرْ لِي أَوْ قَالَ ثُمَّ دَعَا أُسْتُجِيبَ لَهُ فَإِنْ تَوَضَّأَ وَصَلَّى قُبِلَتْ صَلَاتُهُ۔ (رواه البخاري)

1213. Sayyiduna Ubadah Ibn Samit رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "If anyone gets up during the night and prays:

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَسُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

"There is no God but Allah who is Alone and has no partner. To him belongs the dominion and to Him belongs all praise. And he is over everything Powerful.
Glorified is Allah, Praise belongs to Allah. There is no God but Allah. Allah is Greatest. There is no might and power save with Allah.
And says then (رب اغفرلی) forgive me,"
Or, he said, "And then prays, he will get an answer. And, if he makes ablution and

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[1] Bukhari # 1120, Muslim # 199-769.

[2] Muslim # 200.770, 201-771, Tirmidhi # 3431,m Abu Dawud # 767, Nasai # 1621, Ibn Majah # 1357, Munad Ahamd 6-61,81, 6-156.

offers *salah*, his *salah* will be accepted."[1]

COMMENTARY: The word in the text rendered wakes up, gets up from sleep' is also said to mean disturbed or restless in sleep'. Ibn Maalik رحمه الله said it means, to awakeen with a start." The Prophet صلى الله عليه وسلم preferred that if anyone wakes up and makes a noise, he should better glorify Allah, this is what pious men of Allah do, when he get up from sleep, they utter the kalimah or a tasbih or a prayer.

Some people call this kind of a prayer on awakening (درهم الكيس) (dirham ul-kes). It is like someone having cash in his pocket and spending from it when he needs. So is this prayer (درهم الكيس) in a believer's heart and mind, well preserved. When he wakes up from sleep and makes this prayer, it gains acceptance of the lord.

SECTION II اَلْفَصْلُ الثَّانِي

ANOTHER PRAYER OF THE PROPHET صلى الله عليه وسلم

(١٢١٤) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَيْقَظَ مِنَ اللَّيْلِ قَالَ لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ أَسْتَغْفِرُكَ لِذَنْبِيْ وَأَسْأَلُكَ رَحْمَتَكَ اَللّٰهُمَّ زِدْنِيْ عِلْمًا وَلَا تُزِغْ قَلْبِيْ بَعْدَ إِذْ هَدَيْتَنِيْ وَهَبْ لِيْ مِنْ لَّدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ۔ (رواه ابوداؤد)

1214. Sayyidah Ayshah narrated that when Allah's Messenger صلى الله عليه وسلم awoke in the night, he prayed:

لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ أَسْتَغْفِرُكَ لِذَنْبِيْ وَأَسْأَلُكَ رَحْمَتَكَ اَللّٰهُمَّ زِدْنِيْ عِلْمًا وَلَا تُزِغْ قَلْبِيْ بَعْدَ إِذْ هَدَيْتَنِيْ وَهَبْ لِيْ مِنْ لَّدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

'There is no God but you. You are glorified. O Allah with your praise, I seek your forgiveness for my sin and I ask you for your mercy. O Allah, increase me in Knowledge and do not cause my heart to veer after you have guided me. Grant me mercy from yourself, surely you are the Bestower."[2]

(١٢١٥) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُّسْلِمٍ يَبِيْتُ عَلٰى ذِكْرٍ طَاهِرًا فَيَتَعَارُّ مِنَ اللَّيْلِ فَيَسْأَلُ اللّٰهَ خَيْرًا إِلَّا أَعْطَاهُ اللّٰهُ إِيَّاهُ۔ (رواه احمد وابوداؤد)

1215. Sayyiduna Mu'adh ibn Jabal رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If any Muslim goes to sleep in a state of purity remembering Allah (as he sleeps) and wakes up (suddenly) in the night and prays to Allah for good then Allah grants it to him certainly (in this world or the next)."[3]

(١٢١٦) وَعَنْ شَرِيْقٍ الْهَوْزَنِيِّ قَالَ دَخَلْتُ عَلٰى عَائِشَةَ فَسَأَلْتُهَا بِمَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَفْتَتِحُ إِذَا هَبَّ مِنَ اللَّيْلِ فَقَالَتْ سَأَلْتَنِيْ عَنْ شَيْءٍ مَا سَأَلَنِيْ عَنْهُ أَحَدٌ قَبْلَكَ كَانَ إِذَا هَبَّ مِنَ اللَّيْلِ كَبَّرَ عَشْرًا وَّحَمِدَ اللّٰهَ عَشْرًا وَّقَالَ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ عَشْرًا وَّقَالَ سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ عَشْرًا

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[1] Bukhari # 1154, Abu Dawud # 5060, Tirmidhi # 3425, Ibn Majah # 3878, Musnad Ahmad # 22738.

[2] Abu Dawud # 5061.

[3] Abu Dawud # 5042, Ibn Majah # 3881, Musnad Ahmad 5-244.

وَّاسْتَغْفَرَ اللّٰهَ عَشْرًا وَّهَلَّلَ اللّٰهَ عَشْرًا ثُمَّ قَالَ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ ضِيْقِ الدُّنْيَا وَضِيْقِ يَوْمِ الْقِيَامَةِ عَشْرًا ثُمَّ يَفْتَتِحُ الصَّلٰوةَ۔ (رواه ابوداؤد)

1216. Sayyiduna Shariq al-Hawazani رحمه الله narrated that he visited Sayyidah Ayshah رضی الله عنه and asked her, "How did Allah's Messenger صلی الله علیه وسلم begin (worship) on awakening in the night?" She said, "You have asked me about something that no one ever asked me before you. When he got up in the night, he said, Allah is the greatest' ten times, praise belongs to Allah' ten times, Allah is glorified with his praise' ten times, glorified is the king, the sacred' ten times, I ask Allah for forgiveness' ten times, There is no God but Allah ten times then he prayed:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ ضِيْقِ الدُّنْيَا وَضِيْقِ يَوْمِ الْقِيَامَةِ

'O Allah, I seek refuge in you from hardship in this world and from hardship on the day of resurrection, ten times.[1]

COMMENTARY: The Sufis رحمه الله have ten tasbihs that they recite seven times each. They call them: (مسبعات عشره) (seven times the ten tasbihs). This hadith has seven tasbihs that are recited ten times each. The scholars of hadith call these seven tasbihs: (معشرات سبعه) ten times the seven tasbihs).

SECTION – III اَلْفَصْلُ الثَّالِثُ

(١٢١٧) وَعَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ مِنَ اللَّيْلِ كَبَّرَ ثُمَّ يَقُوْلُ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا اِلٰهَ غَيْرُكَ ثُمَّ يَقُوْلُ اَللّٰهُ اَكْبَرُ كَبِيْرًا ثُمَّ يَقُوْلُ اَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ. رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ وَزَادَ اَبُوْدَاوُدَ بَعْدَ قَوْلِهٖ غَيْرُكَ ثُمَّ يَقُوْلُ لَا اِلٰهَ اِلَّا اللّٰهُ ثَلَاثًا وَفِيْ اٰخِرِ الْحَدِيْثِ ثُمَّ يَقْرَأُ۔

1217. Sayyiduna Abu Saeed ul-Khudri رضی الله عنه narrated that when Allah's Messenger صلی الله علیه وسلم got up during the night, he said, "Allah is the greatest." Then he said:

سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا اِلٰهَ غَيْرُكَ

"Allah is glorified, O Allah and praise belongs to you. Your Name is blessed. You are exalted in honour. There is no God but you."
Then he said, "Allah is the greatest, indeed the greatest!
Then he prayed

اَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

"I seek refuge in Allah, the All. Hearing, the All-knowing, from the accursed devil from his goading, blowing his breath and his spittle." Abu Dawud has after but you: he said then "There is no God but Allah three times. He concludes the hadith: then he recited some verses.[2]

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[1] Abu Dawud # 5058, Nasai # 5535.

[2] Abu Dawud # 775, Tirmidhi # 242, Ibn Majah # 804, Darimi # 1239, Musaad Ahmad 3-50. Nasai # 895.

(١٢١٨) وَعَنْ رَبِيْعَةَ بْنِ كَعْبٍ الْاَسْلَمِيِّ قَالَ كُنْتُ اَبِيْتُ عِنْدَ حُجْرَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكُنْتُ اَسْمَعُهُ اِذَا قَامَ مِنَ اللَّيْلِ يَقُوْلُ سُبْحَانَ رَبِّ الْعَالَمِيْنَ الْهَوِيَّ ثُمَّ يَقُوْلُ سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ الْهَوِيَّ۔ رَوَاهُ النِّسَائِيُّ وَالتِّرْمِذِيُّ نَحْوَهُ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

1218. Sayyiduna Rabiah ibn Kab رضی اللہ عنہ al-Aslami رضی اللہ عنہ narrated that he used to spend the nights near to the Prophet's صلی اللہ علیہ وسلم room. He would hear him say when he got up during the night:[1]

سُبْحَانَ رَبِّ الْعَالَمِيْنَ

"Glory be to Allah, the lord of the worlds,"
(He would say so) for a long time. Then, he would say:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ

"Allah's glorified with His praise," (He would say that) for a long time.

CHAPTER - XXXIV

ENCOURAGEMENT TO GET UP DURING THE NIGHT (QIYAM UL-LAYL)

بَابُ التَّحْرِيْضِ عَلٰى قِيَامِ اللَّيْلِ

Qiyam ul -layl (vigil in the night) means to engage in worship of Allah during the night. Examples are the *salah* of tahajjud (supererogatory prayer), remembrance of Allah, and so on.
In line with that qaim ul-layl are those who keep vigil in the night. They are the fortunate who get up at night and worship their lord and remember Him.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

THE DEVIL'S DECEIT

(١٢١٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْقِدُ الشَّيْطَانُ عَلٰى قَافِيَةِ رَأْسِ اَحَدِكُمْ اِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ يَّضْرِبُ عَلٰى كُلِّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيْلٌ فَارْقُدْ فَاِنِ اسْتَيْقَظَ فَذَكَرَ اللّٰهَ انْحَلَّتْ عُقْدَةٌ فَاِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ فَاِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ فَاَصْبَحَ نَشِيْطًا طَيِّبَ النَّفْسِ وَاِلَّا اَصْبَحَ خَبِيْثَ النَّفْسِ كَسْلَانَ۔ (متفق عليه)

1219. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The devil ties three knots at the back of the head of one of you when one sleeps. He seals each knot with (the words), there's a long night before you, so sleep. So, if he awakes and remembers Allah, one knot is untied. If he makes ablution, one knot is untied. And, if he offers *salah*, one knot is untied. He comes to morning lively and in good cheer; otherwise he will be in a bad frame of mind and lethargic."[2]

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[1] Tor,odjo # 3427, Nasai # 1618, Musnad Ahmad 4-58, Abu Dawud # 1320, Ibn Majah # 3879
[2] Bukhari # 1142, Muslim # 207-776, Abu Dawud # 1306, Ibn Majah # 1329, Muwatta Maalik # 9.25-98, Musnad Ahmad 2-43.

COMMENTARY: Different meanings have been given for the word 'knot' Ibn Maalik رحمه الله said that this word stands for lethargy. And the devil causes through deceit extreme laziness to anyone who tries to wake up for worship in the night.

Mirak رحمه الله cites some ulama (Scholars) رحمه الله as saying that the devil actually ties the knot on the sleeping person. It is like a sorcerer's knot. This is supported by a tradition in Mirqat.

Some people say that it is an allegorical statement, like a spell that prevents its subject from doing what he wants to do. The person who is sleeping is prevented from worship in the night by the devil's ruse.

Some scholars say that the devil prompts into the sleeping person's heart convincing him that there still is time. So, he is prevented from offering the *salah.*

The hadith concludes with the words that he who does not fall prey to the devils deceit finds himself cheerful and active in the morning. Throughout the day, he lives in Allah's mercy and attends to his chores calmly.

In contrast, one who succumbs to the devil's deception not only misses worship during the night but also gets up in the morning lazily. His day he spends unwilling to do any thing, and he is deprived of Allah's mercy.

WORSHIP TO EXPRESS GRATITUDE

(١٢٢٠) وَعَنِ الْمُغِيْرَةِ قَالَ قَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى تَوَرَّمَتْ قَدَمَاهُ فَقِيْلَ لَهُ لِمَ تَصْنَعُ هٰذَا وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَاَخَّرَ قَالَ اَفَلَا اَكُوْنُ عَبْدًا شَكُوْرًا۔ (متفق عليه)

1220. Sayyiduna Mughirah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم stood (in *salah*) in the night to such an extent that his feet became swollen. So, he was asked, "why do you do it when all your sins, past and present, are forgiven to you?" He said "Shall I not be a grateful servant?"[1]

COMMENTARY: The Prophet صلى الله عليه وسلم asked, "If Allah has forgiven me and placed me at the highest rank, shall I not be thankful to Him?" He said, "Rather, it is my duty to endeavor to the best of my ability to please Him."

SAYYIDUNA ALI'S رضى الله عنه EXPLANATION: Sayyiduna Ali رضى الله عنه is distinguished among the ummah for his intelligence, learning and sagacity. His words about worship are worth remembering and using as guidelines in life. He said:

"Those who worship to seek (paradise and reward), this kind of a worship is a trader's worship. Those who worship out of fear (of punishment in hell), their worship is the worship of slaves. Those who worship to thank their lord for the bounties he has given, their worship is the worship of free men,"

(This last is the worship of the highest rank).

FAILURE TO GET UP DURING THE NIGHT IS WICKED

(١٢٢١) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ ذُكِرَ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقِيْلَ لَهُ مَا زَالَ نَائِمًا حَتّٰى اَصْبَحَ مَا قَامَ اِلَى الصَّلٰوةِ قَالَ ذٰلِكَ رَجُلٌ بَالَ الشَّيْطَانُ فِيْ اُذُنِهٖ اَوْ قَالَ فِيْ اُذُنَيْهِ۔ (متفق عليه)

1221. Sayyiduna Ibn Masud رضى الله عنه narrated that a man was mentioned before the

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[1] Bukhari # 1130, 4836, Nasai # 1643, Ibn Majah # 1419, Tirmidhi # 412, Musnad Ahmad 4-355.

Prophet صلى الله عليه وسلم. He was told that the man kept sleeping till morning and did not get up for *salah*. Allah's Messenger صلى الله عليه وسلم said, "He is a man in whose ear" or, he said, "in whose ears – the devil has urinated." [1]

COMMENTARY: The *salah* refers to either the tahajjud (supererogatory prayer) or the fajr. He missed either of them.The devil urinating in the ear could be exactly so, or it could mean that the devil regards him with contempt.

WOMEN'S TAHAJJUD (SUPEREROGATORY PRAYER)

(١٢٢٢) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ اسْتَيْقَظَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً فَزِعًا يَقُوْلُ سُبْحَانَ اللّٰهِ مَا ذَا أُنْزِلَ اللَّيْلَةَ مِنَ الْخَزَائِنِ وَمَا ذَا أُنْزِلَ مِنَ الْفِتَنِ مَنْ يُّوْقِظُ صَوَاحِبَ الْحُجُرَاتِ يُرِيْدُ أَزْوَاجَهُ لِكَيْ يُصَلِّيْنَ رُبَّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٍ فِي الْآخِرَةِ۔ (رواه البخاری)

1222. Sayyidah Umm Salamah رضی الله عنه narrated that one night Allah's Messenger صلى الله عليه وسلم woke up alarmed and said, "Subhan Allah! How many treasures have been sent down today! And, how many trials have been sent down today! Who will awaken the occupiers of the inner rooms meaning his wives, "that they might offer *salah*? World will be naked in the hereafter"[2]

COMMENTARY: The Prophet صلى الله عليه وسلم had learnt of the treasures that were to be sent down that night and to be disbursed among his ummah. He also knew of the trials that had been decreed for them.

Mulla Ali Qari رحمه الله and other ulama (Scholars) said that the treasures refer to Allah's mercy while trials refer to chastisement.

The women are warned in the last sentence of the hadith. They will wear choicest garments in this world but will lack good deeds for the hereafter.

It also means that they will don the garments of sleep and be neglectful to remembrance of Allah. As a result, they will face deprivation in the next world.

A third meaning is that they will wear such clothes as display their body. In this sense, they would be naked in the hereafter. Women are disallowed to wear garments that are see-through. Those who wear them will be nude in the hereafter.

Women who are very daring these days should take heed from this hadith and beware of displeasing Allah and His Messenger صلى الله عليه وسلم they should know that how so much fashionable people might became and how so much their ideas may have progressed, yet the commands of the Prophet صلى الله عليه وسلم are in force even today. They have to be obeyed. If Islam's commands are ridiculed today in the name of progress, this life is fleeting and they will have to answer to their lord for their evil deeds.

DESCENT OF ALLAH'S MERCY

(١٢٢٣) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِيْنَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ وَيَقُوْلُ مَنْ يَّدْعُوْنِيْ فَأَسْتَجِيْبُ لَهُ مَنْ يَّسْأَلُنِيْ فَأُعْطِيَهُ مَنْ

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[1] Bukhari # 1144, Muslim # 205-774, Nasai # 1609,

[2] Bukhari # 1126, Tirmidhi # 2203, Muwatla Maalik # 48.4-8.

يَّسْتَغْفِرُنِيْ فَاَغْفِرُ لَهٗ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِّمُسْلِمٍ ثُمَّ يَبْسُطُ يَدَيْهِ يَقُوْلُ مَنْ يُّقْرِضُ غَيْرَ عَدُوْمٍ وَّلَا ظَلُوْمٍ حَتّٰى يَنْفَجِرَ الْفَجْرُ۔

1223. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Our lord, Blessed and Exalted, comes every night to the lowest heaven when the last one-third of the night remains. He proclaims, "Who will pray to me that I may grant him? Who will seek forgiveness from me that I may forgive him?"
Anther version in Muslim is:
"Then He spreads out His hands and says, "Who will lend to one who is neither needy nor unjust? This goes on till break of dawn."[1]

COMMENTARY: Allah is free of body, its weight and dimensions. He is light, Omnipresent and not limited to any place.
Ibn Hajar رحمه الله and Ibn Maalik رحمه الله said that Allah's command, his mercy or his angels descend to the lowest heaven at that time. (They make the aforementioned proclamation). This contention is borne out also from and authentic hadith that is mentioned in Mirqat.
Or, these words are allegorical and only Allah knows their meaning.
To call upon Him is to make a supplication to Him. It is for one to say, 'O lord' and in answer showing approval Allah say 'Here I am, O my slave.
To pray for something is to ask for one's needs. In answer Allah grants that.
This hadith does not contradict the one that says "Allah comes (to the lowest heaven) after one third of the night has passed," or the one that says, "Allah comes after half of the night has passed, or two. Thirds of the night is over." He may descend at any of these times.
As for lending of Him, it is to make physical and momentary worship of Him to earn reward, for Allah is neither destitute nor unable to bestow, and, also, He is not unjust to break His promise or to give an incomplete rewards. In this way, the Muslims are exhorted to do pious deeds so that their reward will be manifold times.
Allah is praised here with two only these two things obstruct repayment of loan. Allah is just and Rich so He will repay and is able to repay with a perfect reward.

PROPITIOUS HOUR EVERY NIGHT

(١٢٢٤) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ فِي اللَّيْلِ لَسَاعَةً لَا يُوَافِقُهَا رَجُلٌ مُّسْلِمٌ يَّسْأَلُ اللّٰهَ فِيْهَا خَيْرًا مِّنْ اَمْرِ الدُّنْيَا وَالْاٰخِرَةِ اِلَّا اَعْطَاهُ اِيَّاهُ وَذٰلِكَ كُلَّ لَيْلَةٍ۔ (رواه مسلم)

1224. Sayyiduna Jabir رضی الله عنه narrated that he heard the Prophet صلی الله علیه وسلم say, "Surely there is in the night an hour which if a Muslim man finds and asks Allah for something that is good in this world and the next. He will grant it to him. And, this (hour) is every night."[2]

COMMENTARY: The ulama (Scholars) say about the propitious hour that it is undisclosed like the laylatul -qadr and the hour on Friday. So these hours cannot be pinpointed. This hour every night is not specified too and it can occur at any portion of the night.

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[1] Bukari # 1145, Muslim # 168-758, Tirmidhi # 4146, Ibn Majah # 1366, Darimi # 1479, Musnad Ahmad 2-264.
[2] Muslim # 166-757.

Some ulama (Scholars) contend that this hour is at midnight when prayers are granted. Allah knows best.

SALAH & FASTING OF PROPHET DAWUD عليه السلام

(١٢٢٥) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحَبُّ الصَّلَاةِ اِلَى اللّٰهِ صَلَاةُ دَاوٗدَ وَاَحَبُّ الصِّيَامِ اِلَى اللّٰهِ صِيَامُ دَاوٗدَ كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُوْمُ ثُلُثَهٗ وَيَنَامُ سُدُسَهٗ وَيَصُوْمُ يَوْمًا وَّ يُفْطِرُ يَوْمًا۔ (متفق عليه)

1225. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The *salah* dearest (of all *salahs*) to Allah is the *salah* of Prophet Dawud عليه السلام and (of all fasting) the fasting of Prophet Dawud عليه السلام is dearest to Allah. (As for *salah*) he slept half the night, got up (to offer *salah*) for a third of it, and (again) slept for the (remaining) sixth. (And, as for fasting), he fasted one day and the next he did not fast (thus fasting on alternate days)".[1]

COMMENTARY: Thus if anyone observes *salah* and fasting in this way, it is the dearest kind of *salah* and fasting to Allah.

If anyone wakes up after sleeping for two thirds of the night, he will be fresh and active. Fasting on al ternate days calls for extreme effort and that is the essence of worship.

THE PROPHET صلى الله عليه وسلم METHAD

(١٢٢٦) وَعَنْ عَائِشَةَ قَالَتْ كَانَ تعنى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنَامُ اَوَّلَ اللَّيْلِ وَيُحْيِيْ اٰخِرَهٗ ثُمَّ اِنْ كَانَتْ لَهٗ حَاجَةٌ اِلٰى اَهْلِهٖ قَضٰى حَاجَتَهٗ ثُمَّ يَنَامُ فَاِنْ كَانَ عِنْدَ النِّدَآءِ الْاَوَّلِ جُنُبًا وَثَبَ فَاَفَاضَ عَلَيْهِ الْمَاءَ وَاِنْ لَّمْ يَكُنْ جُنُبًا تَوَضَّأَ لِلصَّلٰوةِ ثُمَّ صَلّٰى رَكْعَتَيْنِ۔ (متفق عليه)

1226. Sayyidah Ayshah رضى الله عنه narrated that he - meaning Allah's Messenger صلى الله عليه وسلم - would sleep in the first part of the night and would keep its final part active (by being awake). If he had to go to his wife, he fulfilled his desire and then went to sleep. If, at the time of the first call (to *salah* of fajr), he was defiled, he would get up and pour water over himself (meaning, would have a bath), but if he was not defiled, he made ablution and offered two raka'at *salah*.[2]

COMMENTARY: Sayyidah Ayshah's رضى الله عنه hadith in shamail Tirmidhi describes the Prophet صلى الله عليه وسلم *salah* in the night in some detail. He offered witr at the time of sahr. He rested after that till the *salah* of fajr.

As for the first call, it is the adhan itself. The second call is the iqamah.

The hadith tells us that during the first sixth part of the night which is the initial portion of the night he kept awake up to Isha. After that he had rest in the second and third sixth of the night. He woke up for the fourth and fifth sixth of the night and slept again in the sixth portion of the night. Thus, he slept for three sixth portions and kept awake for three sixth portions Allah knows best.

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[1] Bukhari # 1131, Muslim # 186,187-1159, Nasai # 1630, Ibn Majah # 1723, Musnad Ahmad 2-160, Abu Dawud # 2448.

[2] Bukari # 1146, Muslim # 129-739, Nasai # 1640, Ibn Majah # 1365, Musnad Ahmad 6-102.

SECTION II اَلْفَصْلُ الثَّانِيْ

EXHORTATION TO OFFER THE TAHAJJUD (SUPEREROGATORY PRAYER)

(١٢٢٧) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَاِنَّهٗ دَأْبُ الصَّالِحِيْنَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ لَّكُمْ اِلٰى رَبِّكُمْ وَمُكَفِّرَةٌ لِّلسَّيِّاٰتِ وَمَنْهَاةٌ عَنِ الْاِثْمِ۔ (رواه الترمذی)

1227. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "you must stand (in *salah* of tahajjud (supererogatory prayer)) in the night, for, it was the practice of the righteous before you. And, it is a means to get you near to your lord. And, it is expiation for bad deeds and a hindrance from sin".[1]

COMMENTARY: The righteous (before) were the Prophet علیہ السلام and the saintly men رحمہ اللہ. In this way the Prophet صلی اللہ علیہ وسلم cautions his ummah that they are more expected to offer this *salah* because they are better than the previous ummahs. Those people who offer the fard (obligatory) *salah* but not the tahajjud (supererogatory prayer) cannot be bracketed with the perfect righteous. They are in rank like those who pay the zakah in open compared to those who pay it secretly.

THE GOOD FORTUNE

(١٢٢٨) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ يَّضْحَكُ اللّٰهُ اِلَيْهِمُ الرَّجُلُ اِذَا قَامَ بِاللَّيْلِ يُصَلِّيْ وَالْقَوْمُ اِذَا صَفُّوْا فِي الصَّلٰوةِ وَالْقَوْمُ اِذَا صَفُّوْا فِيْ قِتَالِ الْعَدُوِّ۔ (رواه فی شرح السنة)

1228. Sayyiduna Abu Saeed al- Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Three are there towards whom Allah looks and laughs (with delight and the sight of mercy).

(i) A man when he stands in the night and offers *salah*.

(ii) A group of people when they form rows for the *salah*.

And, a company of men who form rows to combat with the enemy."[2]

DHIKR IN THE LAST PART OF THE NIGHT

(١٢٢٩) وَعَنْ عَمْرِو بْنِ عَنْبَسَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقْرَبُ مَايَكُوْنُ الرَّبُّ مِنَ الْعَبْدِ فِيْ جَوْفِ اللَّيْلِ الْاٰخِرِ فَاِنِ اسْتَطَعْتَ اَنْ تَكُوْنَ مِمَّنْ يَّذْكُرُ اللّٰهَ فِيْ تِلْكَ السَّاعَةِ فَكُنْ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ اِسْنَادًا۔

1229. Sayyiduna Amr Ibn Anbasah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The nearest the lord is to the slave is during the last portion of the night. So, if you can be among those who remember Allah in that hour, then be (among then)."[3]

COMMENTARY: The last part of the night is of merit because it brings Allah's mercy and blessings. These are the lot of the fortunate who take advantage of Allah's nearness. The deprived, however, get carried away by the devil's spell.

Allah is near to His slave through His pleasure and His mercies.

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[1] Tirmidhi # 3560 (narrator Bilal رحمہ اللہ) and supplement by Abu Umamah.

[2] Sharah us-*Sunnah (Practice of Holy Prophet* صلى الله عليه وسلم*)*, Ibn Majah # 200.

[3] Tirmidhi # 3590, Ibn Majah # 1364, Abu Dawud # 1277, Musand Ahmad # 17023.

The last portion of the night is that which begins with the final one-third. This is the time to get up for the tahajjud (supererogatory prayer).
Sayyiduna Amr ibn Anbasah, رضی اللہ عنہ who was the fortunate one to be given this advice by the noble Prophet صلی اللہ علیہ وسلم was a devoted and close servant of the Prophet صلی اللہ علیہ وسلم. He was in his native land when the Prophet صلی اللہ علیہ وسلم had begun preaching to the stubborn unbending infidels and idolaters of makkah, suddenly, he felt a great dislike for idol worship as he heard of the Prophet صلی اللہ علیہ وسلم and he set out for Makkah. He tried to locate him in Makkah and people told him that, indeed, there was such a man as he sought, complaining that he had forsaken the religion of his fore fathers and seemed to be insane. (May both the worlds be ransomed for his wisdom)
Amr ibn Anbasah رضی اللہ عنہ was told that he could be found around midnight in the precincts of the kabah. Radiant faced man coming around midnight towards the kabah. Amr رضی اللہ عنہ asked him about what he preached and he disclosed, "I am Allah's Messenger and my religion is that there is no god but Allah." Hur رضی اللہ عنہ Jumped with joy and exclaimed, "I too like this religion! "Thus, he was the third or fourth person to believe only two or three had preceded him.
The Prophet صلی اللہ علیہ وسلم then bid him farewell, saying, "My Lord given me His promise, when that materializes, do come to me," Hence, when the Prophet صلی اللہ علیہ وسلم emigrated to Madinah, Amr رضی اللہ عنہ went there and met him and stayed with him to attain great excellence under the Prophet's صلی اللہ علیہ وسلم guidance.

ENCOURAGE ONE ANOTHER TO WORSHIP

(١٢٣٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللّٰهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلّٰى وَاَيْقَظَ اِمْرَأَتَهُ فَصَلَّتْ فَاِنْ اَبَتْ نَضَحَ فِيْ وَجْهِهَا الْمَآءَ رَحِمَ اللّٰهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَاَيْقَظَتْ زَوْجَهَا فَصَلّٰى فَاِنْ اَبٰى نَضَحَتْ فِيْ وَجْهِهِ الْمَاءَ۔ (رواہ ابوداؤد والنسائی)

1230. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "May Allah have mercy on a man who gets up in the night and offers *salah* and awakens his wife and she too offers *salah*, but if she does not arise, he sprinkles water on her face.! May Allah be merciful to a woman who gets up in the night and offers *salah* and awakens her husband and he offers *salah*, too, but if he does not arise, she sprinkles water on his face!"[1]

COMMENTARY: The *salah* that is offered in the night is the tahajjud (supererogatory prayer) but if anyone has missed a *salah* then it is also the best time to redeem it.
Husband and wife should co-operate with one another in religious work as they do in their social life. If either of them is derelict then the other must prod him or her and if there is some hindrance keeping one of them away from the *salah* the other must help remove that. The some advice applies to a number of people living together.
The hadith is evidence that it is allowed, and even mustahab (desirable), to compel someone to do good.

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[1] Abu Dawud # 1450, Nasai # 1610, Ibn Majah # 1336, Musnad Ahmad 2-250.

OPPORTUNE TIME TO MAKE SUPPLICATION

(١٢٣١) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قِيْلَ يَا رَسُوْلَ اللّٰهِ اَيُّ الدُّعَآءِ اَسْمَعُ قَالَ جَوْفُ اللَّيْلِ الْاٰخِرُ وَ دُبُرُالصَّلٰوةِ الْمَكْتُوْبَاتِ۔ (رواه الترمذی)

1231. Sayyiduna Abu Umamah رضی الله عنه narrated that someone asked, "O Messenger of Allah, which supplication gets the best answer?" He said, "The one that is made during the last portion of the night and after the prescribed *salah*.[1]

RIGHTEOUS DEEDS

(١٢٣٢) وَعَنْ اَبِيْ مَالِكِ الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِي الْجَنَّةِ غُرَفًا يُّرٰى ظَاهِرُهَا مِنْ بَاطِنِهَا وَ بَاطِنُهَا مِنْ ظَاهِرِهَا اَعَدَّهَا اللّٰهُ لِمَنْ اَلَانَ الْكَلَامَ وَاَطْعَمَ الطَّعَامَ وَتَابَعَ الصِّيَامَ وَصَلّٰى بِاللَّيْلِ وَالنَّاسُ نِيَامٌ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَرَوَى التِّرْمِذِيُّ

1232. Sayyiduna Abu Maalik Al-Ashary رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "In paradise there are upper chambers whose exterior may be seen from inside and interior from their outside. Allah has prepared them for those who speak a soft word, feed food, fast often and offer *salah* during the night while people are asleep."[2]

(١٢٣٣) عَنْ عَلِيٍّ نَحْوَهٗ وَفِيْ رِوَايَتِهٖ لِمَنْ اَطَابَ الْكَلَامَ۔

1233. Sayyiduna Ali رضی الله عنه narrated that like of it with the word (اطاب الکلام) instead of (الان الکلام) but the meaning is identical 'speak a soft word.' And Someone who has asked was 'a villager.'[3]

COMMENTARY: Some ulama (Scholars) contend that the fasting frequently mentioned in hadith is, at its lowest degree, three fasts each month at least.

SECTION III اَلْفَصْلُ الثَّالِثُ

DISALLOWED TO NEGLECT TAHAJJUD (SUPEREROGATORY PRAYER)

(١٢٣٤) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَبْدَاللّٰهِ لَا تَكُنْ مِّثْلَ فُلَانٍ كَانَ يَقُوْمُ مِنَ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ۔ (متفق علیه)

1234. Sayyiduna Abdullan ibn Amr رضی الله عنه ibn Al-Aas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said to him "O Abdullah, do not be like so and so. He used to stand (in *salah* of tahajjud (supererogatory prayer)) during the night but then gave up the standing during the night."[4]

COMMENTARY: There may have been a sahabi who had abandoned his practice of getting up during the night for the *salah*. The Prophet صلی الله علیه وسلم cautioned Sayyiduna Abdullah

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[1] Tirmidhi # 3510.
[2] Musnad Ahmad 5-342, Bayhaqi in Shuab ul-eman # 3892.
[3] Tirmidhi # 1991.
[4] Bukhari # 115 2, Nasai # 1763, Ibn Majah # 1331, Musnad Ahmad 2-170.

رضی اللہ عنہ against making the same mistake. A good practice must not be abandoned without a valid reason. If anyone does so then he is in the same category as:

تَارِكُ الْوِرْدِ مَلْعُوْنٌ

'One who neglect regular practice of religion) is accursed.'

To withdraw from worship of Allah and to return to the evil ways is tantamount to suffering a decline after an increase in good fortune, righteousness and success. The Prophet صلی اللہ علیہ وسلم had sought refuge from this in these words:

نعوذ باللہ من الحور بعد الکور

'We seek refuge in Allah from loss after abundance.'[1]

Hence, one who treks the path to tariqat and Shari'ah (divine law) must not only not give up worship or seek to decrease it but he must also seek to increase in that. It is said that if anyone does not aim for an increase, he faces a decline.

PROPHET DAWUD'S علیہ السلام WORSHIP IN THE NIGHT AND THE OPPORTUNE MOMENT

(۱۲۳۵) وَعَنْ عُثْمَانَ بْنِ اَبِي الْعَاصِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ كَانَ لِدَاوٗدَ علیہ السلام مِنَ اللَّيْلِ سَاعَةٌ يُوْقِظُ فِيْهَا اَهْلَهٗ يَقُوْلُ يَا اٰلَ دَاوٗدَ قُوْمُوْا فَصَلُّوْا فَاِنَّ هٰذِهٖ سَاعَةٌ يَسْتَجِيْبُ اللّٰهُ عَزَّ وَجَلَّ فِيْهَا الدُّعَآءَ اِلَّا لِسَاحِرٍ اَوْ عَشَّارٍ۔ (رواہ احمد)

1235. Sayyiduna Uthman ibn Abu al-Aas رضی اللہ عنہ, narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, that Sayyiduna Dawud علیہ السلام had an hour during the night when he woke up his family, saying, "O family of Dawud, get up and offer *salah* for this is an hour wh en Allah, Mighty and Gloroius, answers prayer (of everyone) except of a sorcerer or an extortionist."[2]

COMMENTARY: The word (عشار) (ashshar) is translated as extortionist. The dictionary meaning is 'tithe- gatherer.' The highway men who rob wayfarers are included in this as well as the tax-collectors who oppress people.

Even at the opportune and favourable moment the prayer of these people and the sorcerers is not accepted. Allah never shows leniency to those who oppress His slaves.

This is why the saintly men say that perfect servitude is to submit to Allah's command and be compassionate to His creatures.

MERIT OF TAHAJJUD (SUPEREROGATORY PRAYER)

(۱۲۳۶) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَفْضَلُ الصَّلٰوةِ بَعْدَ الْمَفْرُوْضَةِ صَلَاةٌ فِيْ جَوْفِ اللَّيْلِ۔ (رواہ احمد)

1236. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The most excellent *salah* after the prescribed *salah* is that which is offered in

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[1] Ibn Majah # 3888, Tirmidhi E 3450, Nasai 5508, Musnad Ahmad # 20802, Muslim # 1343.
[2] Musnad Ahmad-22.

the depth of the night (the tahajjud (supererogatory prayer))."[1]

COMMENTARY: Shaykh Mirak رحمه الله said that this hadith upholds the opinion of Abu Ishaq Maruzi Shafi'i رحمه الله that the *salah* of tahajjud (supererogatory prayer) is more excellent then the regular *sunnah (Practice of Holy Prophet صلی الله علیہ وسلم) salah.* However, most ulama (Scholars) contend that the *sunnah (Practice of Holy Prophet صلی الله علیہ وسلم) salah* are superior, but the opinion of Abu Ishaq رحمه الله is stronger.

The *salah* of tahajjud (supererogatory prayer) is superior because it is taxing on the soul and is not offered ostentatiously. The regular *sunnah (Practice of Holy Prophet صلی الله علیہ وسلم) salah* are excellent in the sense that emphasis is laid on them alongwith the prescribed *salah* and they complete and perfect the prescribed or *fard (obligatory) salah.*

Hence, both these *salah* have merit of their own, distinctly. The *salah* of the night is excellent because it is made up of the witr too and the witr is *wajib (expedient).*

Someone dreamt hat Sayyiduna Junayd Baghdadi رحمه الله said on being asked how he *fard (obligatory),*

تاهت العبادات وفنيت الاشارات وما نفعنا الا ركعات صلينا ها فى جوف الليل۔

"Whatever I said about worship are lost, my lectures have perished, Nothing helped me but the *raka'at* that I offered in the depth of the night."

The seekers of truth and Shari'ah (divine law) and the commuters on the tariqah (mystics paths) are exhorted not to cling to tasawwuf and tariqah, and sermons, but to become soldiers of Character, to correct their practical life and to endeavour to the best to obey and worship Allah. They should devote themselves fully to worship and servitude, for, in it lies the good of both the worlds.

کار کن کار، بگزر از گفتار   کاندریں راہ کار دارو کار

To the worker work excels speech
To the traveller work is required.

PREVENTS EVIL

(۱۲۳۷) وَعَنْهُ قَالَ جَآءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّ فُلَانًا يُصَلِّي بِاللَّيْلِ فَاِذَا اَصْبَحَ سَرَقَ فَقَالَ اِنَّهُ سَيَنْهَاهُ مَا تَقُوْلُ۔ (رواہ احمد و البیہقی فی شعب الایمان)

1237. Sayyiduna Abu Hurayrah رضی الله عنه narrated that a man came to the Prophet صلی الله علیه وسلم and said, "So and so offers *salah* during the night but, when it is morning, he steals." He said, "Soon, his *salah* will stop him from what you say."[2]

COMMENTARY: It is the peculiarity of *salah* that it restrains the worshipper from evil and puts him on the path of piety. It is Allah says:

اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ۔

{Surely, *salah* forbids indecency and evil} (29:45)

The Prophet صلی الله علیه وسلم said of the thief that if he offers the tahajjud (supererogatory prayer) sincerely then it will cause him, insha Allah to repent and to give up his bad deed.

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[1] Muslim # 202-1123, Abu Dawud # 2429, Musnad Ahmad 2-535.
[2] Musnad Ahmad 2-447, BAyhaqi in Shuab ul eeman # 3261

TAHAJJUD (SUPER
EROGATORY PRAYER) WITH WIFE

(١٢٣٨) وَعَنْ اَبِيْ سَعِيْدٍ وَاَبِيْ هُرَيْرَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَيْقَظَ الرَّجُلُ اَهْلَهُ مِنَ اللَّيْلِ فَصَلَّيَا اَوْ صَلّٰى رَكْعَتَيْنِ جَمِيْعًا كُتِبَا فِي الذَّاكِرِيْنَ وَالذَّاكِرَاتِ۔ (رواه ابوداؤد وابن ماجة)

1238. Sayyiduna Abu Sa'eed رضی الله عنه and Sayyyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When a man wakes up his wife during the night and both of them offer *salah*, or each of them offers, two raka'ah together then they (both) are recorded among the men and women who remember Allah."[1]

COMMENTARY: The word (اهل) (ahl) may mean spouse, or wife, children and slaves. The narrated was unsure of the word the Prophet صلی الله علیه وسلم used (cash offers, or both of them offer), but this does not alter the sense.

The Quran says:

وَالذَّاكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذَّاكِرَاتِ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا۔

{And the men who remember Allah much and the women who remember, Allah has prepared forgiveness and a mighty reward for them} (33:35)

Thus, if anyone gets up in the night and offers *salah* himself and remembers Allah, and awakens his wife and all members of his family to engage in *salah* and dhikr then they would be counted among the pious and fortunate men and women whose characteristic is mentioned in this verse.

THE HIGH-RANKING AMONG THE UMMAH

(١٢٣٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَشْرَافُ اُمَّتِيْ حَمَلَةُ الْقُرْاٰنِ وَاَصْحَابُ اللَّيْلِ۔ (رواه البيهقي في شعب الايمان)

1239. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The nobles of my ummah are they who carry the Quran (in their memory) and they who keep vigil in the night."[2]

COMMENTARY: Those who carry the Quran are they who have memorized it and abide by its commands to do and not to do. The Prophet صلی الله علیه وسلم said that they have attained high ranks. Their merit is mentioned in another traditions "He who has memorized the Quran, the doors to the benefits of prophethood are opened for him, but he does not get revelation. He does, however, get wahy khafi (which is an inspiration in his mind and heart of the benefits of wahy jali. In other words, one who memorises the Quran is very meritorious because the light of Prophethood is instilled in his heart in the form of the words of the Quran so that his heart and mind become radiant with wahy khafi through the apparent meanings awareness of the words of the Quran. As a result his faith and conviction becomes stronger on wahy jali which is the prerogative of the Prophet علیهم السلام, because of the blessings of the light of the Quran.

Allamah Yahya رحمه الله said that to memorise the Quran is not only to commit it to memory but also to mould oneself to its teachings in practice, and with regularity. If not, one who merely memorises the Quran is of the same class of whom Allah says:

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[1] Abu Ahmed # 1309, Ibn Majah # 1335.

[2] Bayhaqi in Shu'abul Eeman # 2703.

كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا۔

{Like a donkey laden with books} (62:5)

If books are put on a donkey, it gains not a tiny bit from them. In the same way, one who has memorized the Quran but does not put it into practice, he derives no benefit whatsoever from memorizing it, and he stands no where in terms of rank and merit.

The Arabic words (اصحاب الليل) translated 'and they who keep vigil in the night' are they who stand in *salah* and who recite the Quran during the night and do it constantly, every night. They are very excellent in the sight of Allah and His Messenger صلى الله عليه وسلم They rank high in the Prophet's صلى الله عليه وسلم ummah.

SAYYIDUNA UMAR'S رضی الله عنه PRACTICE

(١٢٤٠) وَعَنِ ابْنِ عُمَرَ اَنَّ اَبَاهُ عُمَرَ بْنَ الْخَطَّابِ كَانَ يُصَلِّيْ مِنَ اللَّيْلِ مَاشَآءَ اللّٰهُ حَتّٰى اِذَا كَانَ مِنْ اٰخِرِ اللَّيْلِ اَيْقَظَ اَهْلَهٗ لِلصَّلَاةِ يَقُوْلُ لَهُمُ الصَّلَاةُ ثُمَّ يَتْلُوْ هٰذِهِ الْاٰيَةَ وَأْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَ الْعَاقِبَةُ لِلتَّقْوٰى۔ (رواه مالك)

1240. Sayyiduna Ibn Umar رضی الله عنه narrated that his father. (Sayyiduna) Umar ibn Khattab رضی الله عنه used to offer *salah* during the night as much as Allah wished. During the last part of the night, he would wake his family for the *salah*, saying to them, 'As-*Salah*' Then he word recite the verse (20: 132):

وَأْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَ الْعَاقِبَةُ لِلتَّقْوٰى

{And enjoing *salah* on your household and persevere therein. We ask not you to provide sustenance, we, indeed, provide for you. And the good end is for righteousness}[1]

COMMENTARY: The verse instructs that the Prophet صلى الله عليه وسلم should guide his dependent to offer *salah* and he should offer it himself too, and endure the resultant effort. He should place trust in Allah and seek his help for outward and inward independence. He should not worry about provision for himself and for other lest he find it difficult to observe worship. He should ignore the world and its affairs and seek only the good of the hereafter. He should occupy himself in correcting the affairs of his dependents only the righteous and the pious are eligible for the good of both the worlds.

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[1] Muwatta Maalik 7.1-5.

CHAPTER - XXXV

DEEDS WITH A JUDICIOUS APPROACH بَابُ الْقَصْدِ فِي الْعَمَلِ

This chapter present *ahadith* that tell us that just as exaggeration is harmful in worldly affairs, so too overdoing is not desired in religious matters, meaning in the voluntary deeds. Rather, it is necessary to observe a moderate course and to adopt a sensible path.

SECTION I اَلْفَصْلُ الْاَوَّلُ

(١٢٤١) عَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ مِنَ الشَّهْرِ حَتّٰى نَظُنَّ اَنْ لَّا يَصُوْمَ مِنْهُ وَّيَصُوْمُ حَتّٰى نَظُنَّ اَنْ لَّا يُفْطِرَ مِنْهُ شَيْئًا وَّكَانَ لَا تَشَاۤءُ اَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا اِلَّا رَاَيْتَهٗ وَلَا نَآئِمًا اِلَّا رَاَيْتَهٗ۔ (رواه البخاری)

1241. Sayyiduna Anas رضی الله عنه narrated, "Allah's Messenger صلی الله علیه وسلم did not observe fasting in a month (for many days together) so that we presumed that he would not observe (voluntary) fasting during the month. And he fasted till we presumed that he would not go without fasting. If you wished to see him offer salah during the night, you could see him (do so) or (see him) sleeping, you could do so."[1]

COMMENTARY: The Prophet صلی الله علیه وسلم neither did anything beyond limits nor ignored it altogether, and did not do any thing much below the normal. For example, he fasted for some days in a month and went without fasting on other days So, it was with salah. During the night, he offered salah and also went to sleep. He always struck a balance.

PERSEVERANCE

(١٢٤٢) وَعَنْ عَآئِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحَبُّ الْاَعْمَالِ اِلَى اللّٰهِ اَدْوَمُهَا وَاِنْ قَلَّ۔ (متفق علیه)

1242. Sayyidah Ayshah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The deeds dearest to Allah are those that are done regularly (without interruption) even if they are little."[2]

COMMENTARY: Mazhar رحمه الله said that in the light of this *hadith* he Sufis – followers of tasawwuf ad tariqut – regard neglect of routine supplication and petition just as bad as neglect of the obligatory duties. The truth, however, is that the two are not similar. To neglect the obligatory duties is a grave sin, but neglect of their rota is neglect of that which is preferable.
To neglect the obligatory is to abandon obedience without reason and it is to turn away from the worship of the Lord and it invites chastisement. In contrast, neglect of that which is done constantly is to fail to do what make one dear to Allah.

Little deed done incessantly (at its time) is better than what is considerable but lacking regularity and not respecting its etiquettes.

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[1] Bukhari # 1141.

[2] Bukhari # 6462, Muslim # 218-783, Tirmidhi # 2865, Nasai # 1655, Muwatta Maalik 9.24-93, Musnad Ahmad 6-61.

NOT BEYOND CAPABILITY

(١٢٤٣) وَعَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُذُوْا مِنَ الْأَعْمَالِ مَا تُطِيْقُوْنَ فَإِنَّ اللّٰهَ لَا يَمَلُّ حَتّٰى تَمَلُّوْا۔ (متفق عليه)

1243. Sayyidah Ayshah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Perform deeds (only) what you are capable of doing, for, Allah does not become weary (of giving you reward) but you get weary (and give up doing deeds)."[1]

COMMENTARY: Allah rewards the worshipper as long as he performs deeds. If any one gets tired because of too much indulgence and stops doing deeds then Allah to stops giving reward. Hence, a moderate form of worship must be adopted to be able to persist in worship. Allah will continue to grant reward.

STOP WHEN WEARY

(١٢٤٤) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيُصَلِّ أَحَدُكُمْ نِشَاطَهُ وَإِذَا فَتَرَ فَلْيَقْعُدْ۔ (متفق عليه)

1244. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "One who offers salah must offer salah till he is enthusiastic. But when he is tedious, let him sit down."[2]

COMMENTARY: The gist of the *hadith* is that anyone seeking good of the hereafter should engage in worship within his ability. One should exercise moderation in worship and obedience and refrain from compelling oneself to worship. While worshipping, one should cease when weariness comes over and must do something that is permissible like sleeping or conversing with someone else to regain vitality for worship. This kind of occupation will be counted as a continuation of worship and obedience. This is why it is said, 'A scholar's sleep is also worship.'

There are many *ahadith* that recommend giving up of supererogatory worship when weariness takes over. The reason is that if this is not done then one might be led to abandon deeds altogether or the spirit might be removed from them.

However, one must gradually accustom oneself to engage in excessive worship so that laziness does not take very even on a little exertion. If one adjust oneself to excessive worship then more effort will make one weary. Thus if a pers on offered two raka'at and recited one juzz (part) of the Quran and could not carry on, he will be able to offer up to one hundred raka'at and ten parts of the Quran after accustoming himself.

STOP WHEN YOU DOZE

(١٢٤٥) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّيْ فَلْيَرْقُدْ حَتّٰى يَذْهَبَ عَنْهُ النَّوْمُ فَإِنَّ أَحَدَكُمْ إِذَا صَلّٰى وَهُوَ نَاعِسٌ لَا يَدْرِيْ لَعَلَّهُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ۔ (متفق عليه)

1245. Sayyidah Ayshah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If one of you feels sleepy while offering salah, let him go and sleep till sleep departs from him, otherwise if he prays while he dozes, he might mean to make istighfar

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[1] Bukhari # 1970, Muslim # 215-782, Nasai # 1642, Ibn Majah # 4238, Muwatta Maalik # 7.1-4, Musnad Ahmad 6-61.

[2] Bukhari # 1150, Muslim # 219-784, Abu Dawud # 1312, Nasai # 1643, Ibn Majah # 1376, Musnad Ahmad 3-101.

but may revile himself instead."[1]

COMMENTARY: One must not offer salah when one is sleepy because it is difficult to concentrate in that condition. He might say, "O Allah, make me dusty," While he intends to say "O Allah, forgive me." Instead of praying for himself, he curses himself.

DO NOT MAKE RELIGION DIFFICULT

(١٢٤٦) وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِنَّ الدِّیْنَ یُسْرٌ وَّلَنْ یُّشَآدَّ الدِّیْنَ اَحَدٌ اِلَّا غَلَبَهٗ فَسَدِّدُوْا وَقَارِبُوْا وَاَبْشِرُوْا وَ اسْتَعِیْنُوْا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَیْءٍ مِّنَ الدُّلْجَةِ۔ (رواہ البخاری)

1246. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, religion is easy. Do not exaggerate in it lest it subdues you. Follow the middle course aiming at perfection. Rejoice (at the prospect of Paradise). And ask for (Allah's) help in the morning and evening and in some closing part of the night."[2]

COMMENTARY: The *hadith* says explicitly that religion is very easy to observe. It suits human temperament and conforms to his ability. But, nothing can be done about one who subjects himself to restrictions and makes religious practice difficult for himself.

It is stated here very clearly that one should not impose on oneself commands that smack of celibacy. Anyone who does not finds it impossible to follow religion. So, one must approach religious life with ease and convenience.

Allamah Teebi رحمہ اللہ that the two words are synonymous, (قاربوا) and (سددوا) (follow a moderate course). Some people say that it mean, "Seek nearness to Allah."

The *hadith* advises that (optional) worship should be restricted to three times beginning of the day, close of the day and last part of the day (the tahajjud(supererogatory prayer)).

REDEEMING THE MISSED

(١٢٤٧) وَعَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ نَامَ عَنْ حِزْبِهٖ اَوْعَنْ شَیْءٍ مِّنْهُ فَقَرَاَهٗ فِیْمَا بَیْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ کُتِبَ لَهٗ کَاَنَّمَا قَرَاَهٗ مِنَ اللَّیْلِ۔ (رواہ مسلم)

1247. Sayyiduna Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone sleeps through his portion of recital of invocation, or part of it, and then recites it between the salah of fajr and of zuhr, it will be recorded for him as though he recited it during the night."[3]

COMMENTARY: If anyone regularly recites the Quran, offers salah or makes invocation or any thing in the night and misses it some night, all or part of it, then he may redeem it between fajr and zuhr before zawal. This will be recorded for him as at its regular time and he will get the reward he gets always.

Similarly, if the rota of the day is missed and one makes it up in the night then it will be deemed to have been made at its time. The day and night deputize for one another.

The *hadith*, however, speaks only of the rota of the night because generally one misses the rota of the night. This is also why this *hadith* is placed in this chapter.

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[1] Bukhari # 212, Muslim # 222-786, Abu Dawud # 1310, Ibn Majah # 1370, Musnad Ahmad # 24341.

[2] Bukhari # 39, 5673, Nasai # 5034, Musnad Ahmad 5-69.

[3] Muslim # 142-747, Abu Dawud # 1313, Tirmidhi # 581, Nasai # 1790, Ibn Majah # 1343, Darami # 1477, Muwatta Maalik # 15.3-3.

WHEN INCAPACITATED

(١٢٤٨) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلِّ قَائِمًا فَإِنْ لَّمْ تَسْتَطِعْ فَقَاعِدًا فَإِنْ لَّمْ تَسْتَطِعْ فَعَلٰى جَنْبٍ۔ (رواه البخارى)

1248. Sayyiduna Imran ibn Husayn رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'Offer salah standing. If (for some reason) you cannot then sitting. And, if you cannot (do that) then lying on your side."[1]

COMMENTARY: During incapacity, the last form is to lie down and turn one's side towards the qiblah. These is more ease for one who cannot turn his face towards qiblah. He may offer salah howsoever he is positioned.

The Hanafis say that one must lie on one's back oriented to qiblah with a pillow under his shoulders and pray with signs. A *hadith* in Daraqutni confirms that a sick person must lie on his back. As for this *hadith*, the prophet صلى الله عليه وسلم suggested this concession to Sayyiduna Imran رضى الله عنه because he had hemorrhoids. He could not lie on his back.

This command is for the prescribed salah. So this method is of the category of preferable for optional salah.

OPTIONAL, SITTING DOWN WITHOUT EXCUSE

(١٢٤٩) وَعَنْهُ اَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ الرَّجُلِ قَاعِدًا قَالَ اِنْ صَلّٰى قَآئِمًا فَهُوَ اَفْضَلُ وَ مَنْ صَلّٰى قَاعِدًا فَلَهٗ نِصْفُ اَجْرِ الْقَائِمِ وَمَنْ صَلّٰى نَآئِمًا فَلَهٗ نِصْفُ اَجْرِ الْقَاعِدِ۔ (رواه البخارى)

1249. Sayyiduna Imran ibn Husayn رضى الله عنه narrated that he asked the Prophet صلى الله عليه وسلم about the salah of a man while sitting. He said, "He who prays standing, it is more excellent. He who prays sitting down gets half the reward of one who stands. He who prays lying down gets a reward half of one who sits and prays."[2]

COMMENTARY: This *hadith* refers to the voluntary salah because the *fard salah (obligatory prayer)* should be offered standing and to offer it sitting without an excuse is not proper. If there is an excuse then the handicapped may offer the salah sitting down.

As for the voluntary salah too, if it is offered sitting without an excuse, it fetches half reward. If there is an excuse then it will fetch a full reward.

As for offering the voluntary salah lying down, some people say that one is not allowed to offer it in this way without reason. But, some others say that it is allowed to offer the voluntary salah lying down without reason too. Hasan Busri رحمه الله and other ulama (Scholars) say that such a person gets half the reward of one who offers the salah sitting.

However, Imam Abu Hanifah رحمه الله said that it is disallowed, He said about this *hadith* that it concerns the *fard salah (obligatory prayer)*. If any one is seriously ill and cannot offer salah standing or sitting then he may offer it lying down. He will get half the reward of one who offers salah sitting.

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[1] Bukhari # 1117, Tirmidhi # 372, Ibn Majah # 1223, Musnad Ahmad 4-426.

[2] Bukhari # 1116, Tirmidhi # 371.

SECTION II اَلْفَصْلُ الثَّانِي

DHIKR WHILE ABLUTION IS INTACT

(١٢٥٠) وَعَنْ اَبِيْ اُمَامَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ اَوٰى اِلٰى فِرَاشِهٖ طَاهِرًا وَّ ذَكَرَ اللّٰهَ حَتّٰى يُدْرِكَهُ النُّعَاسُ لَمْ يَتَقَلَّبْ سَاعَةً مِّنَ اللَّيْلِ يَسْأَلُ اللّٰهَ فِيْهَا خَيْرًا مِّنْ خَيْرِ الدُّنْيَا وَالْاٰخِرَةِ اِلَّا اَعْطَاهُ اِيَّاهُ ذَكَرَ النَّوَوِيُّ فِيْ كِتَابِ الْاَذْكَارِ بِرِوَايَةِ ابْنِ السُّنِّيِّ۔

1250. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that he heard the Prophet صلی اللہ علیہ وسلم say, "If anyone retires to his bed in a state of purity and remembers Allah till sleep overtakes him, then at every change of side during the night whatever good to this world and the next he asks Allah, He will grant it to him."[1]

(١٢٥١) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَجِبَ رَبُّنَا مِنْ رَجُلَيْنِ رَجُلٌ ثَارَ عَنْ وِطَائِهٖ وَلِحَافِهٖ مِنْ بَيْنِ حِبِّهٖ وَاَهْلِهٖ اِلٰى صَلَاتِهٖ فَيَقُوْلُ اللّٰهُ لِمَلَائِكَتِهٖ اُنْظُرُوْا اِلٰى عَبْدِيْ ثَارَ عَنْ فِرَاشِهٖ وَوِطَائِهٖ مِنْ بَيْنِ حِبِّهٖ وَاَهْلِهٖ وَاِلٰى صَلٰوتِهٖ رَغْبَةً فِيْمَا عِنْدِيْ وَشَفَقًا مِّمَّا عِنْدِيْ وَرَجُلٌ غَزَا فِيْ سَبِيْلِ اللّٰهِ فَانْهَزَمَ مَعَ اَصْحَابِهٖ فَعَلِمَ مَا عَلَيْهِ فِي الْاِنْهِزَامِ وَمَا لَهٗ فِي الرُّجُوْعِ فَرَجَعَ حَتّٰى هُرِيْقَ دَمُهٗ فَيَقُوْلُ اللّٰهُ لِمَلَائِكَتِهٖ اُنْظُرُوْا اِلٰى عَبْدِيْ رَجَعَ رَغْبَةً فِيْمَا عِنْدِيْ وَشَفَقًا مِّمَّا عِنْدِيْ حَتّٰى هُرِيْقَ دَمُهٗ۔ (رواه فی شرح السنة)

1251. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Our Lord is pleased with two men:
A man who comes out of his soft bed and blanket from among his beloved and his family to his salah. So, Allah says to His angels, 'Look at My slave who has come out of his soft bed and blanket from among his beloved and his family to his salah craving for what is with me (of paradise and reward) and fearing that which is with me (of hell and punishment).
And, a man who wages jihad in the path of Allah, but flees (from there) along with his companions till he realizes the punishment he invites upon himself (for deserting at the battlefield) and the reward he will earn for returning, comes back (and fights) till he is martyred. So, Allah says to His angels, 'Look at My slave who returned (to the battlefield) craving for what is with me (or paradise and reward) and fearing what is with Me (of hell and punishment), till his blood was shed!"[2]

COMMENTARY: It is very trying for anyone to leave his bed and wife in the depth of the night, and offer salah to worship his Lord. He knows that the comforts of the world cannot help him in the grave or on the day of resurrection. Only worship of Allah will help him there.
It is not against sincerity and perfection to worship Allah with reward in mind. However, the more perfect form is to worship Him only for His pleasure without consideration of reward or punishment. In spite of that, if anyone worships Allah only to earn reward and avert punishment, he must not think that his worship is in vain and a waste of time.

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[1] Ibn as Sunni as cited by Nawawi in his kitab ul Adhkar.
[2] Musnad Ahmad 1-416, Baghavi in Sharah us *sunnah* # 930.

SECTION III اَلْفَصْلُ الثَّالِثُ

(١٢٥٢) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ حُدِّثْتُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلَاةِ قَالَ فَاَتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي جَالِسًا فَوَضَعْتُ يَدِيْ عَلٰى رَأْسِهٖ فَقَالَ مَا لَكَ يَا عَبْدَاللّٰهِ بْنَ عَمْرٍو قُلْتُ حُدِّثْتُ يَا رَسُوْلَ اللّٰهِ اِنَّكَ قُلْتَ صَلَاةُ الرَّجُلِ قَاعِدًا عَلٰى نِصْفِ الصَّلٰوةِ وَاَنْتَ تُصَلِّيْ قَاعِدًا قَالَ اَجَلْ وَلٰكِنِّيْ لَسْتُ كَاَحَدٍ مِّنْكُمْ۔ (رواه مسلم)

1252. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that he was informed of the words of Allah's Messenger صلی الله علیه وسلم about a man's salah in a sitting position being counted as half of the salah. So, he went to him but found him offering salah while sitting. He placed his hand on the Prophet's صلی الله علیه وسلم head and he asked, "O Abdullah ibn Amr, what is the matter"" He said, "I was told, O Messenger صلی الله علیه وسلم of Allah, that you had said that a man's salah sitting down counts as half the salah while you yourself now offer salah sitting?" He said, "Right! But I am not like anyone of you."

COMMENTARY: When anyone among the Arabs is astonished at someone's deeds, he puts his hand on his head. It is not bad manners but a sign of intense love, and closeness. The Prophet صلی الله علیه وسلم said, that he should not be compared with anyone. It is his distinction, howsoever he prays, his salah is not rendered defective.

PEACE IN SALAH

(١٢٥٣) وَعَنْ سَالِمِ بْنِ اَبِي الْجَعْدِ قَالَ قَالَ رَجُلٌ مِّنْ خُزَاعَةَ لَيْتَنِيْ صَلَّيْتُ فَاسْتَرَحْتُ فَكَاَنَّهُمْ عَابُوْا ذٰلِكَ عَلَيْهِ فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَقِمِ الصَّلٰوةَ يَا بِلَالُ اَرِحْنَا بِهَا۔ (رواه ابوداؤد)

1253. Sayyiduna Saalim ibn Abu al-Ja'd رضی الله عنه narrated that a man of (the tribe) Khuza'ah said, "I wish I had found peace in the salah I offered." It seemed that the listeners did not like what he said, so he informed them that he had heard Allah's Messenger صلی الله علیه وسلم say, "Call the iqamah for the salah, O Bilal, that we may find peace through it."[1]

COMMENTARY: If any one offers salah sincerely, he gets peace of mind and comfort and a sense of satisfaction.

His listeners mistook the man to mean, 'wish I get over with the salah and be at peace.' So, he explained to them what he meant by quoting the prophet صلی الله علیه وسلم that peace lies in salah, Indeed, the Prophet صلی الله علیه وسلم found peace and comfort in worship of Allah. He had said also:

قُرَّةُ عَيْنِيْ فِي الصَّلٰوةِ۔

"In salah lies coolness of my eyes."[2]

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[1] Abu DAwud # 4985.

[2] Aathar Imam Yusuf p 53.

CHAPTER - XXXVI

THE WITR SALAH

بَابُ الْوِتْرِ

Witr [1] is any salah with an odd number of raka'at, but the jurists call that particular salah that is offered after isha as witr. It is generally prayed immediately after isha. This chapter speaks of this very witr.

***WAJIB (EXPEDIENT)* OR *SUNNAH*:** Imam Abu Hanifah رحمه الله said that the salah of witr is *wajib (expedient)*. Imam Shafi'I رحمه الله and Qadi Abu Yusuf رحمه الله said that it is *sunnah*.

ONE RAKA'AH OR THREE RAKA'AT: The Hanafis hold that witr is made up of three raka'at. But most of the imams contend that witr comprises any one raka'ah but even they hold that it is makruh to offer one raka'ah by itself and say that two raka'at may be offered first and the salutation given at the end of the two and then one raka'ah witr may be offered.

THE METHOD: Like the salah of maghrib witr (according to the Hanafis) is three raka'at. It is offered in the same as the *fard salah (obligatory prayer)* is offered, except that a surah is recited in the *fard* after al-Fatihah only in two raka'at but in witr it is recited in all three raka'at. In the third raka'ah, after the second surah, both hands are raised up to the ears with the takbir and folded together and the supplication (dua) qunoot is made in a soft voice. The du'a qunoot is:

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَهْدِيْكَ وَ نَسْتَغْفِرُكَ وَنَتُوْبُ اِلَيْكَ وَنُؤْمِنُ بِكَ وَ نُثْنِيْ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَ لَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ ط اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ وَ نَرْجُوْا رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ۔

'O Allah we seek your help and your guidance and your forgiveness. We repent to you and we believe in you. We praise you in the best manner. We thank you are not ungrateful to you. And, we abandon and steer clear of him who disobeys you.

O Allah, you alone do we worship and offer salah for you alone and prostrate ourselves before you alone. We come running to you and immerse ourselves in worship of you. And, we hope for your mercy and dread your punishment. Indeed, your punishment shall inevitably overtake the infidels."

It is better if the following supplication is made after that.

اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَعَافِنِيْ فِيْ مَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ وَ بَارِكْ لِيْ فِيْمَا اَعْطَيْتَ وَقِنِيْ شَرَّمَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهُ لَا يَذِلُّ مَنْ وَّالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَ تَعَالَيْتَ۔

"O Allah, guide me alongwith those whom you have guided. And preserve me alongwith those whom you have preserved (from calamities and trials). Hold me dear (to you) alongwith those whom you hold dear. Bless me in that which you have bestowed (on me). And save me from the evil of what save me from the evil of what you have ordained, for, indeed, you ordain and none can ordain against you. Surely, never is he abased whom you take for a friend, and never can he rise (in honours) whom you antagonize. Blessed are you, our Lord and exalted!"

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[1] It is also pronounced watr, but witr is more common.

If anyone does not remember the *du'a qunoot,* then he may make this supplication:

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

'Our Lord, grant us that which is good, in this world and (so) in the hereafter (great us) that which is good. And guard us from the punishment of the hell."

If anyone is unable to make this supplication too, then let him say three times;

اَللّٰهُمَّ اغْفِرْ لِىْ يَا رَبِّ

"O Allah forgive me."

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE RAKA'AT OF WITR

(١٢٥٤) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلٰوةُ اللَّيْلِ مَثْنٰى مَثْنٰى فَاِذَا خَشِىَ اَحَدُكُمُ الصُّبْحَ صَلّٰى رَكْعَةً وَّاحِدَةً تُوْتِرُلَهٗ مَا قَدْ صَلّٰى۔ (متفق عليه)

1254. Sayyiduna Ibn Umar narrated that Allah's Messenger صلى الله عليه وسلم said, "The salah of the night is in two's But, when one of you is apprehensive of the approach of dawn then he must offer one raka'ah that will make the salah he has offered an odd number for him."[1]

COMMENTARY: In the light of this *hadith,* imam Shafi'I رحمه الله, Imam Abu Yusuf رحمه الله and Imam Ahmad رحمه الله have ruled that it is better to offer the optional salah during the night in two's. One who is engaged in salah during the night should offer, after these salah, one raka'ah when he feels that the night is nearing an end and dawn is about to begin. This single raka'ah will make the salah already offered as odd. In this way, the *hadith* is evidence for Imam Shafi'I رحمه الله who holds that witr is one raka'ah.

Imam Tahawi رحمه الله Hanafi said that the one raka'ah should be offered in such a way that first two raka'at are offered, so it makes the two raka'at an odd number. In other words, the one raka'ah must not be offered separately by itself, but jointly with the two raka'at.

Ibn Hamman رحمه الله said that this *hadith* does not establish with witr should be offered one rak'ah separately with the takbir tahrimah. Hence, it is not correct to deduce from this *hadith* that witr has only one raka'ah.

Moreover, the strongest argument of the Hanafis is that the Prophet صلى الله عليه وسلم disallowed offering only one raka'h by itself (which is صلوة بتير).

As for the sahabah and the righteous predecessors it can be said with confidence that most of the jurists among them offered three raka'at of witr. In fact, Sayyiduna Umar ibn Khattab رضى الله عنه is known to have corrected Sayyiduna Sa'eed ibn Musayyib رضى الله عنه once when he offered only one raka'ah of witr. "What an incomplete salah this? Offer two raka'at more, or I shall punish you." (an Nihayah)

Tirmidhi[2] has transmitted a *hadith* of Sayyiduna Ali رضى الله عنه that witr consists of three raka'at. He has also attributed the like of this *hadith* to (Sayyiduna) Imran ibn Husayn

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[1] Bukhari # 990, Muslim # 145-749, Abu Dawud # 1336, Tirmidhi # 437, Nasai # 1694, Musnad Ahmad 2-58.

[2] Tirmidhi # 459, 461, 462 and 439, (v1p 215 Dar ul Isha'at Karachi.

(Sayyidah) Ayshsh رضی اللہ عنہ, (Sayyiduna) Ibn Abbas رضی اللہ عنہ and (Sayyiduna) Abu Ayyub رضی اللہ عنہ, concluding his comments thus: 'A section of the sahabah رضی اللہ عنہ hold that witr comprises three raka'at.

(Sayyiduna) Umar Faruq and Ibn Masud رضی اللہ عنہ have been cited in Muwatta Muhammad[1] to have regarded witr salah as made up of three raka'at.

Imam Hasan Busri رحمہ اللہ said that the predecessors follows the same thing.

Generally, the People did not even know of the raka'at of witr.

The freedman of Ibn Abbas رضی اللہ عنہ saw Mu'awiyah رضی اللہ عنہ offer one raka'ah for witr. He was amazed and worried and he reported his observation to Ibn Abbas رضی اللہ عنہ. He removed his doubts and worry by saying. "Mu'awiyah is a jurist. He has the honour of the company of Allah's Messenger صلی اللہ علیہ وسلم. Do not raise objections to his conduct." (Bukhari)

Hence, it may be said with confidence that witr is made up of three raka'at. The *ahadith* abut one raka'ah of witr are liable to interpretation which we shall to at the proper place, insha Allah.

Or we might say that they refer to the initial practice of the Prophet صلی اللہ علیہ وسلم but ultimately, his witr also consisted of three raka'at and become well known to the sahabah رضی اللہ عنہ For the ummah, only the Prophet صلی اللہ علیہ وسلم ultimate practice should serve as a guidelines to follow.

(١٢٥٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْوِتْرُ رَكْعَةٌ مِّنْ اٰخِرِ اللَّيْلِ۔ (راوه مسلم)

1255. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The witr is one raka'ah at the end of the night."[2]

COMMENTARY: The witr is one but jointly with the first two raka'at. The third is the witr. This is how the *ahadith* are reconciled that say witr is one raka'ah and that say witr is three raka'at. In this way, the meaning of the *hadith* remains intact.

The best time to offer the witr is the last part of the night, after the salah of tahajjud (supererogatory prayer) has been offered. Generally, however, people do not arise for the tahajjud (supererogatory prayer), so they offer immediately after the isha.

Shaykh Abdul Haq Muhaddith Dahlawi رحمہ اللہ writes that this *hadith* is evidence that witr is only one raka'ah. The *ahadith* that say that witr comprises three raka'at will be reproduced in this chapter and explained.

FIVE RAKA'AT BUT ONE TASHAHHUD

(١٢٥٦) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ مِنَ اللَّيْلِ ثَلَاثَ عَشَرَةَ رَكْعَةً يُّوْتِرُ مِنْ ذٰلِكَ بِخَمْسٍ لَّا يَجْلِسُ فِيْ شَيْءٍ اِلَّا فِيْ اٰخِرِهَا۔ (متفق عليه)

1256. Sayyidah Ayshah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to offer thirteen raka'at during the night (at the time of tahajjud (supererogatory prayer)). He made five of them witr, sitting only at (the end of) the last of them (for the tashahhud).[3]

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[1] Muwatta Imam Muhammad # 259260, 261 to 265. (Darul Ish'at Karachi).

[2] Muslim # 153-752. (See Fath ul Muslim v2 pp 313, 314, but not prayed alone. It is observed with the last pair of raka'at.).

[3] Bukhari # 1140, Muslim # 123-737, Abu Dawud # 1360, 1338, Tirmidhi # 458, Darimi # 1581, Musnad Ahmad 6/161, Ibn Majah # 1359.

COMMENTARY: The Prophet صلی اللہ علیہ وسلم salah in the night is described in many ways. One of those methods was that the Prophet صلی اللہ علیہ وسلم first salutations, which means that he offered them in two's. After that, he finally offered five raka'at with only one tashahhud and one salutation. He formed the intention to offer witr within them. His witr used to be included in those five raka'at, in none of which, but the last, did he sit down for the tashahhud or gave the salutation.

This means that it is allowed to offer five raka'at at a stretch with tashahhud only in the last. However, not all jurists agree on the permissibility of only one tashahhud. Those who say the it is disallowed explain that the word 'sitting only during the last raka'ah means that the Prophet صلی اللہ علیہ وسلم gave only one salutation at the end of the fifth, not in any other raka'ah as mentioned in some a*hadith* (but sat for the tashahhud).

Some jurists say that he did not prolong the sitting except in the fifth.

Anyway, all the ulama (Scholars) regard it as permissible to offer more than four raka'at together with one salutation. The Hanafis, however, limit the number of raka'at with one salutation to eight. They say that more than eight are allowed, but disliked.

THE PROPHET'S صلی اللہ علیہ وسلم WITR AND TAHAJJUD (SUPEREROGATORY PRAYER)

(١٢٥٧) وَعَنْ سَعْدِ بْنِ هِشَامٍ قَالَ انْطَلَقْتُ إِلَى عَآئِشَةَ فَقُلْتُ يَا أُمَّ الْمُؤْمِنِيْنَ اَنْبِئْنِي عَنْ خُلُقِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ اَلَسْتَ تَقْرَأُ الْقُرْاٰنَ قُلْتُ بَلٰى قَالَتْ فَإِنَّ خُلُقَ نَبِيِّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ الْقُرْاٰنُ قُلْتُ يَآ أُمَّ الْمُؤْمِنِيْنَ اَنْبِئْنِي عَنْ وِتْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ كُنَّا نُعِدُّ لَهُ سِوَاكَهُ وَطَهُوْرَهُ فَيَبْعَثُهُ اللّٰهُ مَاشَآءَ اَنْ يَّبْعَثَهُ مِنَ اللَّيْلِ فَيَتَسَوَّكُ وَ يَتَوَضَّأُ وَيُصَلِّي تِسْعَ رَكْعَاتٍ لَا يَجْلِسُ فِيْهَا إِلَّا فِي الثَّامِنَةِ فَيَذْكُرُ اللّٰهَ وَيَحْمَدُهُ وَيَدْعُوْهُ ثُمَّ يَنْهَضُ وَلَا يُسَلِّمُ فَيُصَلِّي التَّاسِعَةَ ثُمَّ يَقْعُدُ فَيَذْكُرُ اللّٰهَ وَيَحْمَدُهُ وَيَدْعُوْهُ ثُمَّ يُسَلِّمُ تَسْلِيْمًا يُّسْمِعُنَا ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَعْدَ مَا يُسَلِّمُ وَهُوَ قَاعِدٌ فَتِلْكَ إِحْدٰى عَشَرَةَ رَكْعَةً يَا بُنَيَّ فَلَمَّا اَسَنَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَخَذَ اللَّحْمُ اَوْتَرَ بِسَبْعٍ وَّصَنَعَ فِي الرَّكْعَتَيْنِ مِثْلَ صَنِيْعِهِ فِي الْاُوْلٰى فَتِلْكَ تِسْعٌ يَا بُنَيَّ وَكَانَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلّٰى صَلَاةً اَحَبَّ اَنْ يُّدَاوِمَ عَلَيْهَا وَكَانَ إِذَا غَلَبَهُ نَوْمٌ اَوْ وَجَعٌ عَنْ قِيَامِ اللَّيْلِ صَلّٰى مِنَ النَّهَارِ ثِنْتَيْ عَشَرَةَ رَكْعَةً وَّلَا اَعْلَمُ نَبِيَّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرَأَ الْقُرْاٰنَ كُلَّهُ فِي لَيْلَةٍ وَّلَا صَلّٰى لَيْلَةً إِلَى الصُّبْحِ وَلَا صَامَ شَهْرًا كَامِلًا غَيْرَ رَمَضَانَ۔

(رواہ مسلم)

1257. Sayyiduan Sa'd ibn Hisham رحمہ اللہ narrated that he visited Sayyidah Ayshah رضی اللہ عنہ and said, 'O Mother of the believers, do inform me about the disposition of Allah's Messenger صلی اللہ علیہ وسلم." She asked, "Have you not read the Quran?" He said, "Of course (I have)." She said, 'The disposition of the Prophet صلی اللہ علیہ وسلم was the Quran. (He had encompassed all the noble and praiseworthy morals taught by the Quran His life was the practical example of the Quran)" Then he asked her about the witr of Allah's Messenger صلی اللہ علیہ وسلم. She said, "I would prepare his

siwak and his water for ablution. Allah. Would raise him for as long as He would wish during the night. He would use the siwak, make ablution and offer nine raka'at. He did not observe the sitting posture except in the eight of them, and made dhikr, praised Allah and made supplication to him (in the at-tahiyat which embraces all this). Then, without making the salutation, he would get up for the ninth, offer it and sit for the qadah, making dhikr of Allah, praise Him and supplicate Him, Then, he would give the salutation audibly for me to hear. Then, while sitting He offered two raka'at after the salutation. That added up to eleven raka'at my son. When Allah's Messenger صلى الله عليه وسلم grew old and had more flesh on him, he offered seven raka'at witr and the two raka'at as he had been offering before. That made up nine, my son. When Allah's Messenger صلى الله عليه وسلم offered salah, he loved to persevere with it. But, when sleep overcome him or prevented him from standing in salah in the night, he offered twelve raka'at during the day (before zawal). And, I do not know that Allah's Prophet صلى الله عليه وسلم ever recited the entire Quran in a night, or offered salah all through a night till morning, or fast throughout a month, except Ramadan."[1]

COMMENTARY: As stated previously the Prophet صلى الله عليه وسلم liked very much to do whatever optional worship he undertook with a continuous regularity. Of course, if something cropped up that made it necessary to give it up or he himself wished to make it known that it could be put off, then sometimes he omitted to do that.

Sayyidah Ayshah رضى الله عنه is quoted here as saying that the Prophet's صلى الله عليه وسلم fasting was never for a month together, except during Ramadan. However, she is cited to have said in another *hadith* that he fasted throughout the month of Sha'ban. The seeming difference in these two traditions is removed in her third *hadith* in which she makes it clear that the Prophet صلى الله عليه وسلم observed fasting in sha'ban for most of the month (not the entire month).

TWO RAKA'AT OPTIONAL AFTER WITR: Apart from this *hadith*, there are other a*hadith* that permit two raka'at optional salah after offering the witr. However, the *hadith* that follows gives the command: 'let witr be the last of your salahs in the night.

The ulama (Scholars) have undertaken a tremendous investigation to remove this serous difference.

Imam Maalik رحمه الله has rejected this *hadith* outright. He says that it is not sound.

Imam Ahmad رحمه الله has taken a middle course. He says, "Neither do I offer two raka'at after witr nor do I forbid any one from offering them."

The majority of the ulama (Scholars) say that since it is established though sahih a*hadith* that two raka'at may be offered after witr, so it should not be ignored utterly. Then are, therefore, agreeable that the two raka'at may be offered (after witr). As for making the a*hadith* compatible, they have done it in two ways.

(i) As for making witr the last salah of the night, it means after these two raka'at. Other optional salah must not be offered. The *hadith* would mean: 'After offering the witr and these two raka'at, do not offer other optional salah.

(ii) The better course is to alternate between offering the two raka'at after witr and desisting from that in this way, one will abide by both the traditions.

This would mean that the *hadith* calling to make witr the last salah of the right is of the nature of mustahab, not a *wajib (expedient)* command.

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[1] Muslim # 139-746.

The next question that arises is whether the Prophet صلى الله عليه وسلم offered two raka'at after witr when he offered the witr in the early part of the night after isha, or when he offered the witr in the last portion of the night after the tahajjud (supererogatory prayer). The *hadith* of Sayyiduan Abu Umamah رضى الله عنه says simply that the Prophet صلى الله عليه وسلم offered the two raka'at after witr sitting down. He did not specify when he offered them. Early in he night or later. However, the *hadith* of Sayyiduna Thawban رضى الله عنه specifies that the Prophet صلى الله عليه وسلم offerd the two raka'at after witr when he offered the witr in the early part of the night. Both these traditions will be found in close of this chapter (# 1286, 1287) However, the a*hadith* of Bukhari رحمه الله, Muslim رحمه الله and Muwatta say that the prophet صلى الله عليه وسلم offered the two raka'at after witr when he offered the witr with the tahajjud (supererogatory prayer) late in the night. This is correct.

Some ulama (Scholars) maintain that these two raka'at are attached to witr and stand for the *sunnah* of the witr they are offered after witr and are like the *sunnah* attached to the *fard* offered before or after *fard*.

WITR DURING LAST PORTION OF THE NIGHT

(١٢٥٨) وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اجْعَلُوْا اٰخِرَ صَلَاتِكُمْ بِاللَّيْلِ وِتْرًا۔ (رواه مسلم)

1258. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, 'Let witr be the last of your salahs in the night."[1]

COMMENTARY: As stated in the foregoing lines, this *hadith* gives the command not as *wajib (expedient)* but as mustahab.

(١٢٥٩) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بَادِرُوْا الصُّبْحَ بِالْوِتْرِ۔ (رواه مسلم)

1259. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Hasten to offer the witr before down (as its signs appear)."[2]

COMMENTARY: According to the hanafis this command is *wajib (expedient)*. If anyone misses the witr in the night then he should redeem it during the day.

TIMES FOR WITR

(١٢٦٠) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ خَافَ اَنْ لَّا يَقُوْمَ مِنْ اٰخِرِ اللَّيْلِ فَلْيُوْتِرْ اَوَّلَهُ وَمَنْ طَمِعَ اَنْ يَّقُوْمَ اٰخِرَهُ فَلْيُوْتِرْ اٰخِرَ اللَّيْلِ فَاِنَّ صَلَاةَ اٰخِرِ اللَّيْلِ مَشْهُوْدَةٌ وَذٰلِكَ اَفْضَلُ۔ (رواه مسلم)

1260. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone is unsure that he would get up in the last part of the night (to offer witr) then he must offer witr in the beginning of the night (after isha). But, if anyone is hopeful of getting up in the last part of the night, he should offer, if in the last part of the night, for salah at the end of the night is witnessed (by the angels and blessings descend then). And, that is the most excellent."[3]

COMMENTARY: As stated previously, worship in the last part of the night fetches more reward.

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[1] Bukhari # 998, Muslim # 151-751.

[2] Muslim # 149-750, Tirmidhi # 467, Musnad Ahmad 2-37, Abu Dawud # 1436.

[3] Muslim # 162-755, Tirmidhi # 455, Ibn Majah # 1187, Muwatta 7.3-18, Musnad Ahmad 3-3389.

(١٢٦١) وَعَنْ عَائِشَةَ قَالَتْ مِنْ كُلِّ اللَّيْلِ اَوْتَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ اَوَّلِ اللَّيْلِ وَاَوْسَطِهٖ وَاٰخِرِهٖ وَانْتَهٰى وِتْرُهٗ اِلَى السَّحَرِ۔ (متفق عليه)

1261. Sayyidah Ayshah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم had offered the witr during every portion of the night. The beginning of the night, middle of it and the end of it. His witr finished at down (during his final age, and it was the sixth portion of the night).[1]

THREE ADVICES

(١٢٦٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اَوْصَانِيْ خَلِيْلِيْ بِثَلَاثٍ صِيَامِ ثَلَاثَةِ اَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكْعَتَيِ الضُّحٰى وَ اَنْ اُوْتِرَ قَبْلَ اَنْ اَنَامَ۔ (متفق عليه)

1262. Sayyiduna Abu Hurayrah رضى الله عنه narrated, "My friend (meaning, the Prophet) صلى الله عليه وسلم instructed me to do three things: to fast three days every month, to offer two raka'at of ad-duha (forenoon salah) and to offer the salah of witr before going to sleep."[2]

COMMENTARY: As for three fasts every month, some ulama (Scholars) say that they are on the 13th, 14th and 15th of every month. Some others say that they are in the beginning of the month, middle of it and end of it. Yet others say that the choice is up to the worshipper and he may fast three days in month at his choice.

The salah of ad-Duha is the salah of ishraq or of chaast. This is offered after the sun rises high. They are from two raka'at on. Ishraq is upto six raka'at and chaast up to twelve.

Abu Hurayrah رضى الله عنه was instructed to offer the witr in the beginning of the night because he occupied himself in revising and memorizing *ahadith* for a long time in the night. So, it was very difficult for him to get up late in the night. It is because of his occupation he was also instructed to offer only two raka'at of ishraq or chaast. This shows that to occupy oneself in acquiring religious knowledge is better then occupying oneself in optional worship.

SECTION II اَلْفَصْلُ الثَّانِيْ

LENIENCY IN AFFAIRS!

(١٢٦٣) عَنْ غُضَيْفِ بْنِ الْحَارِثِ قَالَ قُلْتُ لِعَائِشَةَ اَرَاَيْتِ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَغْتَسِلُ مِنَ الْجَنَابَةِ فِيْ اَوَّلِ اللَّيْلِ اَمْ فِيْ اٰخِرِهٖ قَالَتْ رُبَّمَا اغْتَسَلَ فِيْ اَوَّلِ اللَّيْلِ وَرُبَّمَا اغْتَسَلَ فِيْ اٰخِرِهٖ قُلْتُ اَللّٰهُ اَكْبَرُ اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ فِي الْاَمْرِ سَعَةً قُلْتُ كَانَ يُوْتِرُ فِيْ اَوَّلِ اللَّيْلِ اَمْ فِيْ اٰخِرِهٖ قَالَتْ رُبَّمَا اَوْتَرَ فِيْ اَوَّلِ اللَّيْلِ وَرُبَّمَا اَوْتَرَ فِيْ اٰخِرِهٖ قُلْتُ اَللّٰهُ اَكْبَرُ اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ فِي الْاَمْرِ سَعَةً قُلْتُ كَانَ يَجْهَرُ بِالْقِرَاءَةِ اَمْ يَخْفِتُ قَالَتْ رُبَّمَا جَهَرَ بِهٖ وَرُبَّمَا خَفَتَ قُلْتُ اَللّٰهُ اَكْبَرُ اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ فِي الْاَمْرِ سَعَةً۔ رَوَاهُ

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[1] Bukhari # 996, Muslim # 137-745, Tirmidhi # 456, Nasai # 1681, Ibn Majah # 1186.

[2] Bukhari # 1178, Muslim # 85-721, Abu Dawud # 1432, Tirmidhi # 760, Nasai # 1677, Darami # 1454, Musnad Ahmad 2-459.

اَبُوْدَاؤدَ وَرَوَى ابْنُ مَاجَةَ الْفَصْلَ الْاَخِيْرَ۔

1263. Sayyiduna Ghudayf ibn al-Harith رحمه الله said, "I asked Sayyidah Ayshah رضى الله عنه whether Allah's Messenger صلى الله عليه وسلم had the purifying bath after sexual defilement early in the night or towards the end of it. She said, 'Sometimes he had the bath early in the night (forthwith after sexual defilement) and sometimes (he slept and) he had the bath towards the end of the night.' I extolled Allah, saying, Allah is the Greatest. Praise belongs to Allah who has allowed leniency in (religious) affairs! Then I asked whether he offered the witr early in the night or towards the end of it, and she said that sometimes he offered it early in the night and sometimes towards the end of it. So, I remarked, 'Allah is the Greatest. Praise belongs to Allah who has allowed leniency in (religious) affairs! Next, I asked, 'Did he recite the Quran aloud (in the salah of tahajjud (supererogatory prayer), or any salah), or in a low voice?' She said, 'sometimes he recited it in a loud voice and sometimes in a low voice,' So, I exclaimed, 'Allah is the Greatest. Praise belongs to Allah who has allowed leniency in (religious) affairs!"[1]

HOW MANY RAKA'AT

(١٢٦٤) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِيْ قَيْسٍ قَالَ سَأَلْتُ عَائِشَةَ بِكَمْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْتِرُ قَالَتْ كَانَ يُوْتِرُ بِاَرْبَعٍ وَّثَلَاثٍ وَسِتٍّ وَثَلَاثٍ وَثَمَانٍ وَّثَلَاثٍ وَعَشْرٍ وَّثَلَاثٍ وَّلَمْ يَكُنْ يُوْتِرُ بِاَنْقَصَ مِنْ سَبْعٍ وَّلَا بِاَكْثَرَ مِنْ ثَلَاثَ عَشَرَةَ۔ (رواه ابوداؤد)

1264. Sayyiduna Abdullah ibn Abu Qays رحمه الله said that he asked Sayyidah Ayshah رضى الله عنه how many raka'at did Allah's Messenger صلى الله عليه وسلم after with witr. She said, "He would offer witr with four and three, six and three, eight and three and ten and three. He never offerd witr with less than seven and never with more than thirteen."

COMMENTARY: The pairs four and three, etc, mean four raka'at of tahajjud (supererogatory prayer) and three of witr, seven in all, and so up to ten and three. These are all descried as witr.

This *hadith* says explicitly that witr is not one raka'ah, but three.

It does not mean that the Prophet صلى الله عليه وسلم did not ever offer less then seven and more than thirteen with witr. Rather, this was the general practice he observed, for, he is known to have offered five raka'at and fifteen, too.

WITR IS WAJIB (EXPEDIENT)

(١٢٦٥) وَعَنْ اَبِيْ اَيُّوْبَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْوِتْرُ حَقٌّ عَلٰى كُلِّ مُسْلِمٍ فَمَنْ اَحَبَّ اَنْ يُّوْتِرَ بِخَمْسٍ فَلْيَفْعَلْ وَمَنْ اَحَبَّ اَنْ يُّوْتِرَ بِثَلَاثٍ فَلْيَفْعَلْ وَمَنْ اَحَبَّ اَنْ يُّوْتِرَ بِوَاحِدَةٍ فَلْيَفْعَلْ۔

(رواه ابوداؤد والنسائى وابن ماجة)

1265. Sayyiduna Abu Ayyub رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The witr is a duty (obligatory) on every Muslim. He who wishes to offer it as five raka'at, may do so. He who wishes to offer it as three raka'at may do so. He

[1] Abu Dawud # 226, Ibn Majah (only the last portion about recital) # 1354.

who wishes to offer it as one raka'ah, may do so."[1]

COMMENTARY: The word (حق) haqq in the text (duty) stands for *wajib (expedient)* (obligatory) and established. Imam Abu Hanifah رحمه الله said, that witr is *wajib (expedient)*. Imam Shafi'I رحمه الله said that it is es tablished through *sunnah*, so it is *sunnah*. Given the raka'at in the *hadith*, Sufyan Thawri رحمه الله adopted five as too other imams. Imam Abu Hanifah رحمه الله adopted three raka'at and Imam Shafi'I رحمه الله adopted one, saying that witr is only one raka'ah.

EXCELLENCE OF WITR

(١٢٦٦) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ وِتْرٌ يُحِبُّ الْوِتْرَ فَاَوْتِرُوْا يَآ اَهْلَ الْقُرْاٰنِ۔ (رواہ الترمذی وابوداؤد والنسائی)

1266. Sayyiduna Ali رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, Allah is witr (one), loves the witr (that which is single). So offer the witr, O people of the Quran."[2]

COMMENTARY: Allah is one and Alone as a Being and in His attributes. He has no co-equal NO one helps him and he has no associate or partner.

He gives too much reward to those who offer the salah of witr. Being one, He loves witr.

(١٢٦٧) وَعَنْ خَارِجَةَ بْنِ حُذَافَةَ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَ اِنَّ اللّٰهَ اَمَدَّكُمْ بِصَلَاةٍ هِيَ خَيْرٌ لَّكُمْ مِنْ حُمُرِ النَّعَمِ الْوِتْرُ جَعَلَهُ اللّٰهُ لَكُمْ فِيْمَا بَيْنَ صَلَاةِ الْعِشَآءِ اِلٰى اَنْ يَّطْلَعَ الْفَجْرُ۔

(رواہ الترمذی وابوداؤد)

1267. Sayyiduna Kharijah ibn HUdhafah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم came to them (one day) and said, "Surely Allah has helped you with a salah (other than the five times salahs) that is better for you than red camels – the witr (salah). Allah has assigned it for you between the salah of isha and the rise of dawn."[3]

COMMENTARY: The red camels are very costly in Arabia and a precious possession. The witr being better is more precious than all worldly possessions.

According to this *hadith*, the salah of witr is *wajib (expedient)* and it is disallowed to offer it before isha.

REDEEMING WITR

(١٢٦٨) وَعَنْ زَيْدِ بْنِ اَسْلَمَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَامَ عَنْ وِتْرِهٖ فَلْيُصَلِّ اِذَا اَصْبَحَ رَوَاهُ التِّرْمِذِيُّ مُرْسَلًا۔

1268. Sayyiduna Zayd ibn Aslam رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who sleep without offering the witr must redeem it on awakening."[4]

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[1] Abu Dawud # 1422, Nasai # 1212, Ibn Majah # 1190.

[2] Tirmidhi # 453, Abu Dawud # 1416, Bukhari # 6410, Muslim # 5-2688, Nasai # 1675, Ibn Majah # 1169, Darimi # 1580, Musnad Ahmad 1-100.

[3] Tirmidhi # 452, Abu Dawud # 1418, Ibn Majah # 1168, Darimi # 1576.

[4] Tirmidhi # 465, Abu Dawud # 1431.

COMMENTARY: If one who is regular, misses the salah of witr, then he must offer it before the *fard salah (obligatory prayer)* of fajr but, if there is not enough time, then after the *fard* of fajr. If one is not regular at observing the times, then he may offer the missed witr before the salah of fajr or after it as he wills.

RECITAL IN WITR

(١٢٦٩) وَعَنْ عَبْدِالْعَزِيْزِ بْنِ جُرَيْجٍ قَالَ سَأَلْنَا عَآئِشَةَ بِاَيِّ شَيْءٍ كَانَ يُوْتِرُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ يَقْرَأُ فِي الْاُوْلٰى بِسَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى وَفِي الثَّانِيَةِ بِقُلْ يَآ اَيُّهَا الْكَافِرُوْنَ وَفِي الثَّالِثَةِ بِقُلْ هُوَ اللّٰهُ اَحَدٌ وَّالْمُعَوِّذَتَيْنِ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَرَوَاهُ النَّسَآئِيُّ

1269. Sayyiduna Abdul Aziz ibn Jurayj رحمه الله said that the asked Sayyidah Ayshah رضی الله عنه what surahs did Allah's Messenger صلى الله عليه وسلم recite in witr?" She said, "He used to recite in the first rakah (سبح اسم ربک الاعلی) (al a'la), in the second (قل یایھا الکفرون) (al-kafirun) and in the third (قل ھو اللہ احد) (al-Ikhlas) and the mu'awwidhatan (al-Falaq and an Naas)."[1]
(Nasai transmitted it from;)

(١٢٧٠) عَنْ عَبْدِالرَّحْمٰنِ ابْنِ اَبْزٰى

1270. Sayyiduna Abdur Rahman ibn Abza رضی اللہ عنہ,[2]
(and Ahmad from:)

(١٢٧١) وَرَوَاهُ اَحْمَدُ عَنْ اُبَيِّ بْنِ كَعْبٍ وَالدَّارِمِيُّ

1271. Sayyiduna Ubayy ibn Ka'b رضی اللہ عنہ,[3]
(and Darimi from;)

(١٢٧٢) عَنِ ابْنِ عَبَّاسٍ وَلَمْ يَذْكُرَا وَالْمُعَوِّذَتَيْنِ۔

1272. Sayyiduna Ibn Abbas رضی اللہ عنہ[4]
But the last two did not mention the mu'awwidhatan.

COMMENTARY: Ibn Hammam رحمه الله said that the Hanafis follow the final version of Darimi رحمه الله which says that the Prophet صلى الله عليه وسلم recited al-Ikhlas in the third raka'ah. They recite only this surah in the third raka'ah of witr (namely قل ھو اللہ احد). This is also borne out by another tradition of Sayyidah Ayshah. رضی اللہ عنہ

The Hanafis do not recite the mu'awwidhatan with al-Ikhlas in the last raka'ah because the sanad of this tradition is weak and secondly, the method mentioned in it is contrary to the habit of the prophet صلى الله عليه وسلم who is known to make every subsequent raka'ah shorter than the preceding while this tradition suggests that the third raka'ah would be longer than the first two. Mulla Ali Qari رحمه الله has spoken on it at length and has presented more arguments on behalf of the Hanafis. These may be seen in his Mirqah.

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[1] Abu Dawud # 1423, Tirmidhi # 463, Ibn Majah # 1173.
[2] Nasai # 1231, Ibn Majah # 1171, Darimi # 1589.
[3] Daraqutni # 3 in Kitab witr.
[4] Darimi # 1586.

Further, this *hadith* is evidence that the Prophet صلى الله عليه وسلم offered the three raka'at of witr giving only one salutation.

THE SUPPLICATION IN WITR

(١٢٧٣) وَعَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ عَلَّمَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٍ اَقُوْلُهُنَّ فِيْ قُنُوْتِ الْوِتْرِ اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَعَافِنِيْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ وَ بَارِكْ لِيْ فِيْمَآ اَعْطَيْتَ وَقِنِيْ شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يُذِلُّ مَنْ وَّالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ۔

(رواه الترمذی وابوداؤد والنسائی وابن ماجة والدارمی)

1273. Sayyiduna Hasan ibn Ali رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم taught him some expressions that he might recite them in the qunoot (standing, supplication) in witr;

اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَعَافِنِيْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ وَ بَارِكْ لِيْ فِيْمَآ اَعْطَيْتَ وَقِنِيْ شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يُذِلُّ مَنْ وَّالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

'O Allah, guide me along with those whom you have guided. And preserve me along with those whom you have preserved. Hold me dear (to you) along with those whom you hold dear. Bless me in that which you have bestowed (on me). Protect me from the evil of what you have ordained, for, indeed, you ordain and none can ordain against you, surely, never is he abased, whom you take for a third. Blessed are you, our Lord and Exalted! [1]

COMMENTARY: The words of Sayyiduna Hasan رضی الله عنه mean that their prayer is made all though the year in witr. The Hanafis abide by it. However, the Shafi'is restrict the supplication of qunoot to the second half of Ramadan in witr. They make the supplication of qunoot only in the last half of Ramadan while the Hanafis make it every day in the salah of witr.
The Sha'fi'is make this prayer in witr and fajr. The Hanafis make the prayer in witr:

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَهْدِيْكَ وَ نَسْتَغْفِرُكَ وَنَتُوْبُ اِلَيْكَ وَنُؤْمِنُ بِكَ وَ نُثْنِيْ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَ لَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ ۔ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَ لَكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ وَ نَرْجُوْا رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ۔

(mentioned in the beginning of his chapter, before *hadith* # 1254).

Some ulama (Scholars) maintain that both supplications must be made in witr. Both are mentioned in the beginning of this chapter # 36), with their translation.

VARYING VIEW POINTS: Ibn Hammam رحمه الله said that the imam differ on the supplication qunoot in three ways.

(i) Should it be made before going into ruku or after rising from it?
(ii) Should it be made always in witr on only during the last half of Ramadan?
(iii) Should it be made in any salah other than witr?

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[1] Tirmidhi # 463, Abu Dawud # 1425, Nasai # 1744, Ibn Majah # 1178, Musnad Ahmad # 1718, Darimi # 1593.

As for the first Imam Shafi'I رحمه الله holds that it should be made on rising from ruku. But, Imam Abu Hanifah رحمه الله differs and his arguments are strong and may be seen in mirqah. As for the second and third issues, we shall discuss them in detail in the next chapter al-qunoot (37), insha Allah.

TASBIH AFTER WITR

(١٢٧٤) وَعَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ فِي الْوِتْرِ قَالَ سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ رَوَاهُ أَبُوْدَاوُدَ وَالنِّسَائِيُّ وَزَادَ ثَلَاثَ مَرَّاتٍ يُطِيْلُ وَفِيْ رِوَايَةٍ لِّلنِّسَآئِيِّ

1274. Sayyiduna Ubayy ibn Ka'b رضی الله عنه narrated that on giving the salutation at the end of the salah of witr, Allah's Messenger صلى الله عليه وسلم used to say.

سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ

"without blemish is the sovereign, the sacred."
Nasai added that he said them three times prolonging the words.[1]

(١٢٧٥) عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ ابْزٰى عَنْ اَبِيْهِ قَالَ كَانَ يَقُوْلُ إِذَا سَلَّمَ

1275. Abdur Rahman ibn abza رحمه الله reported from his father that he used to say on giving the salutation:

سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ ثَلَاثًا وَّيَرْفَعُ صَوْتَهٗ بِالثَّالِثَةِ۔

Three times, and raise his voice at the third.[2]

COMMENTARY: The version in Daraqutni has the words

سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ رَبِّ الْمَلَآئِكَةِ وَالرُّوْحِ۔

'without blemish is the sovereign, the sacred, Lord of the angels and the sprit."

(١٢٧٦) عَنْ عَلِيٍّ قَالَ إِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ فِيْ اٰخِرِ وِتْرِهٖ اَللّٰهُمَّ إِنِّيْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَاَعُوْذُبِكَ مِنْكَ لَآ اُحْصِيْ ثَنَآءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ۔

(رواه ابوداؤد والترمذی والنسائی وابن ماجة)

1276. Sayyiduna Ali رضی الله عنه narrated that the Prophet صلى الله عليه وسلم used to say at the end of his witr:

اَللّٰهُمَّ إِنِّيْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَاَعُوْذُبِكَ مِنْكَ لَآ اُحْصِيْ ثَنَآءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ

"O Allah, I seek refuge in your pleasure from your anger, in your forgiveness from your punishment. in you from your wrath. I cannot count the praise due to you. You are as you have praised yourself."[3]

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[1] Abu Dawud # 1430, Nasai # 1751.
[2] Nasai # 1733.
[3] Abu Dawud # 1427, Ibn Majah # 1179, Tirmidhi # 3577, Musnad Ahmad # 751.

COMMENTARY: The prophet صلى الله عليه وسلم made this prayer in the third raka'ah of witr after the ruku. Hence, Imam Maalik رحمه الله follow this practice, Some people say, however, that he made this prayer after giving the salutation, and some other say that he made this within the at-tahiyat before the salutation. Some other hold that he made this prayer in his prostrations.

Nasai رحمه الله has transmitted a tradition that says clearly that the Prophet صلى الله عليه وسلم made this prayer when he lay down on his bed after finishing the salah of witr. Allah knows best.

DETERMINING A PARTICULAR DU'A QUNOOT: Ibn Hammam رحمه الله said that a section of the ulama (Scholars) hold that one must not adopt a single supplication to be made in the qunoot (as du'a qunoot) because that comes to the tongue automatically and the heart and tongue do not synchronize with one another. It becomes a habit and the heart fails to throb with it. So, the objective of the prayer is last, for, only that prayer has effect which emerges from the care of the heart and is expressive of one's sentiments.

At the same time, other ulama (Scholars) hold that this instruction applies to prayers other than the regular one;

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ.........الخ

and it is not disallowed to make it a regular, constant prayer but other prayers besides this, must not be fixed for always. They must be made now and then, because the sahabah رضى الله عنه had unanimously adopted:

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ.........الخ

and they made it always. Of course, other prayers as du'a qunoot are also allowed of and on.

The Muheet has also exempted the supplication:

اللهم اهدنى............الخ

which means that even this is not disallowed to be adopted as a constant du'a qunoot.

SECTION III اَلْفَصْلُ الثَّالِثُ

MU'AWIYAH & ONE RAKA'AH WITR

(١٢٧٧) عَنِ ابْنِ عَبَّاسٍ قِيْلَ لَهُ هَلْ لَّكَ فِيْ اَمِيْرِ الْمُؤْمِنِيْنَ مُعَاوِيَةَ مَا اَوْتَرَ اِلَّا بِوَاحِدَةٍ قَالَ اَصَابَ اِنَّهُ فَقِيْهٌ وَّفِيْ رِوَايَةٍ قَالَ ابْنُ اَبِيْ مُلَيْكَةَ اَوْتَرَ مُعَاوِيَةُ بَعْدَ الْعِشَآءِ بِرَكْعَةٍ وَعِنْدَهُ مَوْلًى لِّا بْنِ عَبَّاسٍ فَاَتَى ابْنَ عَبَّاسٍ فَاَخْبَرَهُ فَقَالَ دَعْهُ فَاِنَّهُ قَدْ صَحِبَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه البخاری)

1277. It is narrated about Sayyiduna Ibn Abbas رضى الله عنه that he was asked, "What do you say of the amir ul muminin Mu'awiyah offering only one raka'ah as witr?" He said, "He is a jurist and did right."

In another version, Ibn Abu Mulaykah رحمه الله narrated that Sayyiduna Mu'awiyah رضى الله عنه offered one raka'ah of witr after the salah of isha. The freedman of Sayyiduna Ibn Abbas رضى الله عنه was with him at that time. So, he came and reported it to Sayyiduna Ibn Abbas (R who said, "Leave him alone. Indeed, he was a

companion of the Prophet صلی اللہ علیہ وسلم."[1]

COMMENTARY: Perhaps Sayyiduna Mu'awiyah رضی اللہ عنہ offered only one raka'ah of witr. This surprised those who observed him, for witr is three raka'at. It is also possible that he may have offered the single witr with two raka'at but those who observed him remarked that he had not offered the isha or the tahajjud (supererogatory prayer).

EMPHASIS ON WITR

(١٢٧٨) وَعَنْ بُرَيْدَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْوِتْرُ حَقٌّ فَمَنْ لَّمْ يُوْتِرْ فَلَيْسَ مِنَّا اَلْوِتْرُ حَقٌّ فَمَنْ لَّمْ يُوْتِرْ فَلَيْسَ مِنَّا اَلْوِتْرُ حَقٌّ فَمَنْ لَّمْ يُوْتِرْ فَلَيْسَ مِنَّا۔ (رواه ابوداؤد)

1278. Sayyiduna Buraydah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "The witr is haqq (duty). He who does not offer it, does not belong to us. The witr is haqq. He who does not offer it, does not belong to us. The witr is haqq. He who does not offer it does not belong to us."[2]

COMMENTARY: This should be enough to emphasise that witr is *wajib (expedient)*. The Hanafis go by this dictate.

MUST BE REDEEMED

(١٢٧٩) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَّامَ عَنِ الْوِتْرِ اَوْنَسِيَهُ فَلْيُصَلِّ اِذَا ذَكَرَ وَاِذَا اسْتَيْقَظَ۔ (رواه الترمذى وابوداؤد وابن ماجة)

1279. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone goes to sleep without offering the witr, or forgets to offer it, then he must offer it when he remembers it or when he awakes."[3]

COMMENTARY: It witr were not *wajib (expedient)* it would not have been necessary to redeem it.

OR SUNNAH?

(١٢٨٠) وَعَنْ مَّالِكٍ بَلَغَهُ اَنَّ رَجُلًا سَاَلَ ابْنَ عُمَرَ عَنِ الْوِتْرِ اَوَاجِبٌ هُوَ؟ فَقَالَ عَبْدُاللّٰهِ قَدْ اَوْتَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَوْتَرَ الْمُسْلِمُوْنَ فَجَعَلَ الرَّجُلُ يُرَدِّدُ عَلَيْهِ وَعَبْدُاللّٰهِ يَقُوْلُ اَوْتَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَوْتَرَ الْمُسْلِمُوْنَ۔ (رواه فى الموطا)

1280. It is reported about Maalik رحمہ اللہ that he learnt that a man asked Sayyiduna Ibn Umar رضی اللہ عنہ about the witr whether it is *wajib (expedient)*? Abdullah (Ibn Umar رضی اللہ عنہ) said, "Indeed, Allah's Messenger صلی اللہ علیہ وسلم offered the witr and the Muslims also offer it." But, the man persisted and repeated his question and Abdullah رضی اللہ عنہ continued to say, "Allah's Messenger صلی اللہ علیہ وسلم offered the witr and the Muslim do offer it, too."[4]

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[1] Bukhari # 3765.

[2] Abu Dawud # 1419.

[3] Abu Dawud # 1431, Tirmidhi # 465, Ibn Majah # 1188.

[4] Muwatta Maalik # 7.3-17.

COMMENTARY: One way to answer a question is to give evidence for it to be positive. This is what Sayyiduna Ibn Umar رضی الله عنه did to say that witr is *Wajib (expedient)* since Allah's Messenger صلی الله علیه وسلم offered, it constantly and the Muslims are one in offering it. One reason why Ibn Umar رضی الله عنه did not give a direct reply was to exercise caution. He had not heard from the prophet صلی الله علیه وسلم a clear verdict about it.

RECITATION IN WITR

(١٢٨١) وَعَنْ عَلِيٍّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْتِرُ بِثَلَاثٍ يَقْرَأُ فِيْهِنَّ بِتِسْعِ سُوَرٍ مِّنَ الْمُفَصَّلِ يَقْرَأُ فِيْ كُلِّ رَكْعَةٍ بِثَلَاثِ سُوَرٍ اٰخِرُهُنَّ قُلْ هُوَ اللّٰهُ اَحَدٌ۔ (رواه الترمذی)

1281. Sayyiduna Ali رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم used to offer three raka'at as witr. He recited in them nine surahs from al-Mufassal, three in each raka'ah and the last of them was (قل هو الله احد) (al-Ikhlas).[1]

COMMENTARY: Some versions give the detail that the Prophet صلی الله علیه وسلم recited: اَلْهٰكُمُ التَّكَاثُرُ، اِنَّآ اَنْزَلْنٰهُ، اِذَا زُلْزِلَتِ الْاَرْضُ in the first. (اِذَا جَآءَ نَصْرُ اللّٰهِ، اِنَّآ اَعْطَيْنٰكَ) in the second. (Arabic) and (قُلْ يٰاَيُّهَا الْكٰفِرُوْنَ، تَبَّتْ يَدَا، قُلْ هُوَ اللّٰهُ) in the third. (They are respectively surah # 102, 97, 99, 103, 110, 108, 109, 111, 112.)

IBN UMAR'S رضی الله عنه CASE

(١٢٨٢) وَعَنْ نَّافِعٍ قَالَ كُنْتُ مَعَ ابْنِ عُمَرَ بِمَكَّةَ وَالسَّمَآءُ مُغِيْمَةٌ فَخَشِيَ الصُّبْحَ فَاَوْتَرَ بِوَاحِدَةٍ ثُمَّ انْكَشَفَ فَرَاٰى اَنَّ عَلَيْهِ لَيْلًا فَشَفَعَ بِوَاحِدَةٍ ثُمَّ صَلّٰى رَكْعَتَيْنِ رَكْعَتَيْنِ فَلَمَّا خَشِيَ الصُّبْحَ اَوْتَرَ بِوَاحِدَةٍ۔ (رواه مالك)

1282. Sayyiduna Nafi رحمه الله narrated that he was with Sayyiduna Ibn Umar رضی الله عنه in Makkah. The sky was overcast and he felt that dawn was on them, so he offerd one raka'ah of witr. But, the sky cleared and he observed that night still remained. So, he offered one more raka'ah to make it even (a pair). Then, he offered two raka'at two raka'at till when he feared dawn had approached, he offered one raka'ah witr.[2]

ANOTHER METHOD OF SITTING FOR SALAH

(١٢٨٣) وَعَنْ عَآئِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّيْ جَالِسًا فَيَقْرَأُ وَهُوَ جَالِسٌ فَاِذَا بَقِيَ مِنْ قِرَآءَتِهٖ قَدْرَ مَا يَكُوْنُ ثَلَاثِيْنَ اَوْ اَرْبَعِيْنَ اٰيَةً قَامَ وَقَرَاَ وَهُوَ قَائِمٌ ثُمَّ رَكَعَ ثُمَّ سَجَدَ ثُمَّ يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذٰلِكَ۔ (رواه مسلم)

1283. Sayyiduna Ayshah رضی الله عنه narrated that (during his final years) Allah's Messenger صلی الله علیه وسلم used to offer salah sitting (in such a way that) when thirty or forty verses remained he stood up and recited them while standing. Then he bowed into ruku and went into prostration. Then went into prostration. Then, he did in the second raka'ah like that (again).[3]

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[1] Tirmidhi # 459, Musnad Ahmad # 678.

[2] Muwatta Maalik # 7.3-19.

[3] Muslim # 112-731.

COMMENTARY: It is allowed to offer salah in this way, but it is disallowed to do the opposite of it. This has been explained in the chapter on sunan.

Perhaps this *hadith* finds place here because it mentions two raka'at that precede the witr.

TWO RAKA'AT AFTER WITR

(١٢٨٤) وَعَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي بَعْدَ الْوِتْرِ رَكْعَتَيْنِ رَوَاهُ التِّرْمِذِيُّ وَزَادَ ابْنُ مَاجَةَ خَفِيْفَتَيْنِ وَهُوَ جَالِسٌ۔

1284. Sayyiduna Umm Salamah رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم used to offer two raka'at after the witr.[1]

Ibn Majah's narration has: 'two brief raka'at while he was sitting.'

(١٢٨٥) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْتِرُ بِوَاحِدَةٍ ثُمَّ يَرْكَعُ رَكْعَتَيْنِ يَقْرَأُ فِيْهِمَا وَهُوَ جَالِسٌ فَإِذَا أَرَادَ أَنْ يَّرْكَعَ قَامَ فَرَكَعَ۔ (رواه ابن ماجة)

1285. Sayyidah Ayshah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to offer one raka'ah of witr. Then he offered two raka'at in which he recited the Quran while sitting down. When he had to bow into ruku, he stood up and made the ruku.[2]

COMMENTARY: Ibn Hajar said that sometimes the prophet صلی اللہ علیہ وسلم offered the two raka'at after witr sitting throughout without standing. But, sometimes, he stood, after the recitating, to go into ruku and made the ruku.

MERIT OF TWO RAKA'AT AFTER WITR

(١٢٨٦) وَعَنْ ثَوْبَانَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ هٰذَا السَّهَرَ جُهْدٌ وَّثِقْلٌ فَإِذَا أَوْتَرَ أَحَدُكُمْ فَلْيَرْكَعْ رَكْعَتَيْنِ فَإِنْ قَامَ مِنَ اللَّيْلِ وَإِلَّا كَانَتَا لَهٗ۔ (رواه الترمذی)

1286. Sayyiduna Thawban رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "To wake up in the night (for the tahajjud (supererogatory prayer)) is an effort and a burden. So, it one of you (is unsure of getting up in the night and before he goes to sleep after isha) offers the witr, he should offer two raka'at which, if he gets up during the night (for the tahajjud (supererogatory prayer)) good, otherwise will suffice him."[3]

(He will get reward of tahajjud (supererogatory prayer) through the two raka'at)

RECITATION IN TWO RAKA'AT AFTER WITR

(١٢٨٧) وَعَنْ أَبِي أُمَامَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّيْهِمَا بَعْدَ الْوِتْرِ وَهُوَ جَالِسٌ يَقْرَأُ فِيْهِمَا إِذَا زُلْزِلَتِ الْأَرْضُ وَقُلْ يَا أَيُّهَا الْكٰفِرُوْنَ۔ (رواه احمد)

1287. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم used to offer the two of them after witr while he was seated. He recited in them; (إِذَا زُلْزِلَتِ الْأَرْضُ) and (قُلْ يَا أَيُّهَا الْكٰفِرُوْنَ) (Surah # 99 and 109).[4]

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[1] Tirmidhi # 470, Ibn Majah # 1196.

[2] Ibn Majah # 1196.

[3] Darimi # 1596, Tirmidhi.

[4] Musnad Ahmad 5-260.

CHAPTER - XXXVII

AL-QUNOOT بَابُ الْقُنُوْتِ

The word al-qunoot has many meanings (i) to be obedient, (ii) to stand in salah, (iii) to beseech Allah.

Supplication is also qunoot. In the religious terminology, it is specific supplication which meaning applies here. Thus the Shafi'is say that dua Qunoot is (اللهم اهدنی) (to the end) and the Hanafis say that it is: (اللهم انا) (to the end). Both these prayers have been reproduced in the previous chapter. The Hanafis have traced it from Tabarani and other through a correct line of transmission.

Ibn Hammam رحمه الله has cited Abu Dawud رحمه الله for this *hadith;* (one day) the Prophet صلى الله عليه وسلم was cursing the members of the tribe of Mudar (for their oppression and terrorism) when Sayyiduna Jibril عليه السلام came and indicated to him to be quiet, saying:

يا محمد ﷺ ان الله لم يبعثك سبابا ولا لعانا انما بعثك رحمة۔

"O Muhammad Allah has not sent you to revile or to curse. Rather, he has sent you as mercy for two worlds." And he recited the verse (Arabic) {You have no authority I the matter} (3:128)

Then, he taught him this prayer:

اللهم انا نستعينك الخ

Shaykh Jalaluddin Suyuti رحمه الله has also narrated this prayer in Durr Manthur with a slightly different set of words.

SECTION I اَلْفَصْلُ الْاَوَّلُ

DISALLOWED TO CURSE

(١٢٨٨) عَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَآ اَرَادَ اَنْ يَّدْعُوَ عَلٰى اَحَدٍ اَوْيَدْعُوَ لِاَ حَدٍ قَنَتَ بَعْدَ الرُّكُوْعِ فَرُبَّمَا قَالَ اِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ رَبَّنَا لَكَ الْحَمْدُ اَللّٰهُمَّ اَنْجِ الْوَلِيْدَ ابْنَ الْوَلِيْدِ وَسَلَمَةَ بْنَ هِشَامٍ وَ عَيَّاشَ بْنَ اَبِي رَبِيْعَةَ اَللّٰهُمَّ اشْدُدْ وَطْأَتَكَ عَلٰى مُضَرَ وَاجْعَلْهَا سِنِيْنَ كَسِنِي يُوْسُفَ يَجْهَرُ بِذٰلِكَ وَكَانَ يَقُوْلُ فِيْ بَعْضِ صَلَاتِهٖ اَللّٰهُمَّ الْعَنْ فُلَانًا وَّفُلَانًا لِاَحْيَاءٍ مِّنَ الْعَرَبِ حَتّٰى اَنْزَلَ اللّٰهُ تَعَالٰى لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ۔ الاية۔ (متفق عليه)

1288. Sayyiduna Abu Hurayrah narrated that when Allah's Messenger intended to make a prayer against someone or a prayer for someone, he recited the qunoot after the bowing posture. So, sometimes on saying (سمع الله لمن حمده) and (ربنا لک الحمد) he would pray:

اَللّٰهُمَّ اَنْجِ الْوَلِيْدَ ابْنِ الْوَلِيْدِ وَسَلَمَةَ بْنَ هِشَامٍ وَ عَيَّاشَ بْنَ اَبِي رَبِيْعَةَ اَللّٰهُمَّ اشْدُدْ وَطْأَتَكَ عَلٰى مُضَرَ وَاجْعَلْهَا سِنِيْنَ كَسِنِي يُوْسُفَ

"O Allah, deliver (from persecution for their faith) as- walid bin as- walid,

Savannah bins His tam and Ayahs bin Abs Rabies! O Allah, give a severe punishment to Mulate and cause them to suffer a famine similar to the famine of you, Yusuf" raising his voice with that.
Sometimes, he would prays in his salah:

اَللّٰهُمَّ الْعَنْ فُلَانًا وَّفُلَانًا

"O Allah, cause so-and-so and so-and-so, naming from the tribes of the Arabs.
But, then Allah revealed:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ۔ الاية

{you have no authority in the matter} (3:128)[1]

COMMENTARY: The prophet used to pray for those sahabah who were in the captivity of the idolaters and were tortured severely. He also prayed against those Arab tribes who had made life difficult for the Muslins restricting their free movement and access to necessities of life.
Al-walid ibn al-walid Qurayshi Makhzumi was taken captive by the Muslims in the Battle of Badr. His brother Khalid bin walid (who was an idolater at that time) and His ham came to the prophet and paid a ransom of four thousand dir hams to get release and took him to Makkah. There, the light of Islam made his heat and mind radiant and he became a Muslim. He was asked why he delayed his decision till his ransom was paid and he said, "I did not wish people to imagine that I had succumbed to pressure."
His brothers could not spare him. They imprisoned him and persecuted him. The Prophet صلى الله عليه وسلم prayed for him and he escaped to Madinah safely رضى الله عنه
Salamah ibn Hisham رضى الله عنه was the brother of Ban Jail. He had embraced Islam at a very early stag but was nabbed by the infidels of make who subjected him to untold misery he too managed to get out of their hand and meet the prophet صلى الله عليه وسلم
Ayyash ibn Abu Rabi'ah was a uterine brother of abu Jahl and a very early Muslim. He had emigrated to Ethiopia with other Muslims. When he came to Madinah, he was restless for him and had vowed not to sit in the shade as long as she did not see him. So, love of Mother dragged Ayyash to a cruel man like Abu Jahl, he put him in fetters and satisfied his lust for savagery and barbarism by tormenting him. But he too managed to escape and come to the prophet صلى الله عليه وسلم. Later on, he attained martyrdom in the Battle of Tabuk against the idolaters.
These were those fortunate ones for whose release the tongue of Allah's Messenger صلى الله عليه وسلم was occupied.
The first supplication in this hadith: اللهم انج الخ

"O Allah, deliver...."

is an example that the prophet صلى الله عليه وسلم prayed for the believes, in the qunoot.
The second supplication in this *hadith*: اللهم اشدد الخ

"O Allah, give a severe punishment ...."

Is evidence that the prophet صلى الله عليه وسلم prayed against the tyrannical infidels, in the qunoot. The result was that the Makkans were in the grip of famine for seven years continuously going to the extent of eating bones of the dead people to survive.

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[1] Bukhari # 6393, Muslin # 294-675, Ban David #1442, Nasal # 1074, IBM Maya # 1244, David # 1595, Mourned Ahmed 2-255

As for the verse:

لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ

{You have no authority in the matter,}

the gist of it is that since it was not in keeping with the prophet's صلی الله علیه وسلم nature of mercy to pray to anyone's disadvantage or to curse someone, so Allah forbade him to pray against anyone by name. This has been explained in the introductory passage of this chapter.

DUA QUNOOT AT TIMES OF TRAIL IN *FARD SALAH (OBLIGATORY PRAYER)*: Allamah Teebi رحمه الله said that in times of distress, like an enemy's evil intention, famine epidemic, etc, that Muslims might face, they must make the supplication (dua) qunoot in every *fard salah (obligatory prayer)*. The hanafis abide by this practice.

WHEN TO MAKE DUA QUNOOT

(١٢٨٩) وَعَنْ عَاصِمِ الْاَحْوَلِ قَالَ سَأَلْتُ اَنَسَ بْنَ مَالِكٍ عَنِ الْقُنُوْتِ فِي الصَّلَاةِ كَانَ قَبْلَ الرُّكُوْعِ اَوْ بَعْدَهُ قَالَ قَبْلَهُ إِنَّمَا قَنَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الرُّكُوْعِ شَهْرًا إِنَّهُ كَانَ بَعَثَ أُنَاسًا يُقَالُ لَهُمُ الْقُرَّاءُ سَبْعُوْنَ رَجُلًا فَأُصِيْبُوْا فَقَنَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الرُّكُوْعِ شَهْرًا يَدْعُوْا عَلَيْهِمْ۔

(متفق علیه)

1289. Sayyiduna Aasim al Ahwal said that he asked Sayyiduna Anas ibn رحمه الله **Maalik about the qunoot in the salah: was it made before the ruku or after it, He said, "Before it. Allah's Messenger** صلی الله علیه وسلم **made this prayer after the ruku only for one month when he had sent some people, called al-Qurra (reciters of the Quran), numbering seventy men. They were (sent to preach but were) martyred. So, Allah's Messenger** صلی الله علیه وسلم **made the supplication qunoot after the ruku for one month calling for curse on the killers."[1]**

COMMENTARY: The making of this prayer after ruku was abrogated. So, Islam Abu Hanifah رحمه الله abides by this edict.

MARTYRDOM OF THE QURRA: The seventy reciters of the Quran al-Qurra as-sabun, were among the ahl us-suffah. They were called al-Qurra because they recited the Qurian very much and memorized it. They were extremely poor and very ascetic Their only task was to stay at the Suffah to learn the Qur'an and acquire religious knowledge, but in spite of that, whenever the general body of Muslims faced difficulty, they came to their help with courage and dedication.

Some or them were wood cutters by day. From the proceeds there of they bought food for their companions and at night they occupied themselves with the Quran and invocation of blessing on the prophet صلی الله علیه وسلم.

The prophet صلی الله علیه وسلم sent these (seventy) fortunate sahabah رضی الله عنه to najd to invite the tribes to Islam. When they were at Bir Maurah, between Makkah and Astfan, Aamir ibn Tufayl Ri'l, Dhakwan and Qarah attacked them and martyred all of them mercilessly, except Sayyiduna ka'b ibn Zayd Ansari He was wounded and nearly lifeless so that the

[1] Bukhari # 1002, Muslim # 301-277, Abu Dawud # 1444, Musnad Ahmad 3-167,

attackers took him for dead and departed. He managed to go out and recover with Allah's will. He survived until he forget and was martyred in the Battle of the Trenches (Khandaq). Sayyiduna Anas رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم was never as grieved at any occasion as on this tragedy. He made the supplication of qunoot for one month against these wicked infidels. This had happened in 4AH رضی اللہ عنہ.

SECTION II اَلْفَصْلُ الثَّانِیْ

MORE ON WHEN TO MAKE THE SUPPLICATION (DUA) QUNOOT

(۱۲۹۰) عَنِ ابْنِ عَبَّاسٍ قَالَ قَنَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَهْرًا مُتَتَابِعًا فِي الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ وَصَلَاةِ الصُّبْحِ إِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ مِنَ الرَّكْعَةِ الْآخِرَةِ يَدْعُوْ عَلَى أَحْيَاءٍ مِّنْ بَنِي سُلَيْمٍ عَلَى رِعْلٍ وَذَكْوَانَ وَعُصَيَّةَ وَيُؤَمِّنُ مَنْ خَلْفَهُ۔ (رواہ ابوداؤد)

1290. Sayyiduna Ibn Abbas رضی اللہ عنہ Narrated That Allah's Messenger صلی اللہ علیہ وسلم Made The Supplication qunoot Consecutively for one month in the (salahs of) zuhr, and maghrib, isha and fajr on having said: (سمع اللہ لمن حمدہ) in the last rakaah. He invoked (in it) a curse on the sub-tribes of Banu Sulaym (namely) Ri'I, Dhakwan and Usayyah. Those who stood behind him (in salah) said. Aameen.[1]

COMMENTARY: The dua qunoot is not made always. Only when the Muslims of through hardship or trial must this supplication be made in the fard salah (obligatory prayer).

(۱۲۹۱) وَعَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَنَتَ شَهْرًا ثُمَّ تَرَكَهُ۔ (رواہ ابوداؤد والنسائی)

1291. Sayyaiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم made the supplication qunoot for one month (after ruku). Then, he gave it up (altogether in the *fard salah (obligatory prayer)*, or after the ruku) [2]

COMMENTARY: Most learned men say that dua qunoot is not legal either in the fajr or any salah other than witr. They deduce from this very *hadith*.

There are many other a*hadith* that point out to giving up of the qunoot in the fard salah (obligatory prayer). Scholars may refer to the Mirqah for more in formation.

Imam Maalik and Imam Shafi'i say that the dua qunoot must be made in the salah of fajr always. It must be made in other salah when in grip of hardship.

(۱۲۹۲) وَعَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ قَالَ قُلْتُ لِأَبِي يَا أَبَتِ إِنَّكَ قَدْ صَلَّيْتَ خَلْفَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَّعُمَرَ وَعُثْمَانَ وَعَلِيٍّ هٰهُنَا بِالْكُوْفَةِ نَحْوًا مِّنْ خَمْسِ سِنِيْنَ أَكَانُوْا يَقْنُتُوْنَ قَالَ أَيْ بُنَيَّ مُحْدَثٌ۔ (رواہ الترمذی والنسائی وابن ماجة)

1292. Sayyiduna Abn Maalik Ashja رحمہ اللہ said that he submitted to his father, "O Father, surely you had offered salah behind Allah's Messenger صلی اللہ علیہ وسلم Abn Baker, رضی اللہ عنہ Umar, رضی اللہ عنہ Uthman,رضی اللہ عنہ and for five years here in Kufah, behind Ali, رضی اللہ عنہ Did they make the supplication qunoot, ever?" He said "O son

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[1] Bukhari # 1003, Muslim # 299-677, Nasa 1070.

[2] Muslim # 304-677, Abudawnd # 1445, Nasa # 1079

it is an innovation." [1]

COMMENTARY: Abu MaaliK رحمه الله was told by his father that the prophet صلى الله عليه وسلم made the qunoot in the salah of fajr for only one month and then gave it up. Abn Hanifah رحمه الله abides by it, but shafi رحمه الله says that the *ahadith* calling for giving up qunoot in fajr are weak. Mulla Ali رحمه الله Qari reject his view.

SECTION III الفصل الثالث

QUNOOT IN SECOND HALF OF RAMADAN & AFTER RUKU

(١٢٩٣) عَنِ الْحَسَنِ اَنَّ عُمَرَ بْنَ الْخَطَّابِ جَمَعَ النَّاسَ عَلَى اُبَيِّ ابْنِ كَعْبٍ فَكَانَ يُصَلِّيْ لَهُمْ عِشْرِيْنَ لَيْلَةً وَّلَا يَقْنُتُ بِهِمْ اِلَّا فِي النِّصْفِ الْبَاقِيْ فَاِذَا كَانَتِ الْعَشْرُ الْاَوَاخِرُ تَخَلَّفَ فَصَلّٰى فِيْ بَيْتِهٖ فَكَانُوْا يَقُوْلُوْنَ اَبَقَ اُبَيٌّ رَوَاهُ اَبُوْدَاوٗدَ

1293. Sayyiduna Hasan (Busri) رحمه الله narrated that Sayyiduna Umar ibn Khattab رضى الله عنه assembled the people with Sayyiduna Ubayy ibn Ka'b رضى الله عنه (in Ramadan for the tarawih) as their imam for twenty nights, He did not make the dua qunoot for them except in the second half, when the last ten days remained Ubayy رضى الله عنه stayed away and offered salah in his house So, the people commented, Ubayy has fled." [2]

(١٢٩٤) وَسُئِلَ اَنَسُ بْنُ مَالِكٍ عَنِ الْقُنُوْتِ فَقَالَ قَنَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الرُّكُوْعِ وَفِيْ رِوَايَةٍ قَبْلَ الرُّكُوْعِ وَ بَعْدَهٗ۔ (رواه ابن ماجة)

1294. Sayyaiduna Anas ibn Maalik رضى الله عنه was asked about the dua qunoot, and he said, "Allah's Messenger صلى الله عليه وسلم made it after the ruku." According to a version he said "Before ruku and after it." [3]

COMMENTARY: Sayyiduna Ubayy ibn ka'b رضى الله عنه was a distinguished sahabi. He had many distinctions, the chief of which was that he had memorized the Quran in the times of the Prophet صلى الله عليه وسلم.

He was also recognized as a reciter of the Qur'an of high caliber. This is why he was called as sayyid ul-qurra (Chief of the reciters). So, Sayyiduna Umar رضى الله عنه had appointed him as imam for the tarawih to lead the people.

Both these traditions of Hasan Busri رحمه الله are cited by the Shafits for their point of view.

The first *hadith* calls for dua qunoot only in the second half of Ramadan. The Hanafis say that dua qunoot is legal for witr. Since it is offered always, so the dua qunoot too is made always. Secondly, must *ahadith* mention dua qunoot in witr without specifying Ramadan So, even on this basis dua qunoot must be made in witr always.

The second *hadith* is evidence for the Shafiis that dua qunoot may be made after ruku. The Hanafis contend that a larger number of *ahadith* place dua qunoot before ruku. Moreover, the Sahabah رضى الله عنه also pursued these (latter, numerous) *ahadith*. So, we, two, must follow them. As for making dua qunoot after ruku, these *ahadith* applied for only one month where after

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[1] Tiraidhi # 402, Nasa # 1080, Jbn Majah # 1241, Murnad Ahmed.# 15879.

[2] Abn Dawaud # 1429

[3] Ibn Majah # 1183.

the prophet صلى الله عليه وسلم abandoned that practice. (That was not done always).
Mulla Ali رضى الله عنه Qari said that Ubayy ibn Ka'b رحمه الله may have made the dua qunoot to curse the rebels against Allah's Messenger صلى الله عليه وسلم during the second half of Ramadan because it is attributed to Umar رضى الله عنه through an authentic line of transmission that he said, "When the month of Ramadan is half way through, it is sunah to invoke curse on the infidels in the second half of Ramadan).
When Ubayy ibn Ka'b رحمه الله did not come to the mosque on the last ten days of Ramadan, the people disliked it and compared him to a runaway slave, saying (أبق أبي) But, he must have had a valid excuse.
The words of the *hadith* that the prophet صلى الله عليه وسلم made the dua qunoot after ruku imply that he did so only for one month (in the salah of fajr). This is established by the *hadith* (# 1289) of Aasim Ahmed رضى الله عنه in Bukhari and Muslims.
The last *hadith* means that the Prophet صلى الله عليه وسلم made the supplication qunoot (in witr) sometimes before the ruku and sometimes after the ruku (at the time of defaulters, etc).
This interpretation will reconcile the a*hadith* that say that he made dua qunoot before ruku and those that say after ruku.

CHAPTER - XXXVIII

SALAH DURING THE NIGHTS OF RAMADAN بَابُ قِيَامِ شَهْرِ رَمَضَانَ

Standing in the month of Ramadan means to worships Allah in the sacred nights of this blessed month. This includes the salah of tarawit recitations of the Quran and other forms of worship for which one keeps vigil in the night.

TARAWIH: In this chapter, there will be more a*hadith* about the salah of tarawih. The merits of this salah and relative commands will be mentioned. Here, in the succeeding lines we mention same of the commands.

1. The tarawih in Ramadan is *sunnah muwakkadah*(compulsory) for both men and women.
2. When the moon for Ramadan is sighted, the salah of tarawih begins from that very night. And when the moon of eed is sighted, the tarawih ends that very night.
3. The salah of tarawih is not subservient to fasting. If any one is unable to fast for some reason, the tarawih sometimes to be *sunnah* for him too and if he will not offer it then he will be a sinner for neglecting the *sunnah.*
4. The time of tarawih begins after isha. If anyone has offered the salah of isha and the salah of tarawih after which some defect is detected in the salah of isha for which it will have to be offered all over again, then the salah of tarawih will also have to be repeated.
5. If anyone has not offered the salah of isha with the congregation then he must not offer the salah of tarawih too with the congregation because tarawih is second to isha. However, if some people have offered isha with the congregation and follow with the tarawih then this man may join them and offer the salah of tarawih in congregational form, because he will be regarded as their follower whose congregational salah is correct.
6. If anyone comes to the mosque after the salah of isha is over, then he must first offer the isha and then join the tarawih. If some raka'at of tarawih have been

offered, mean while by the congregation then he must make amends (by offering them) after the salah of witr.

7. It is *sunnah* muwakkadah to recite the entire Quran in sequence in the salah of tarawih. People must not neglect it out of lethargy. But, if it is feared that if the entire Quran is recited, people might keep away from the congregation then only so much must be recited as they will endure for the rest the last ten surah may be recited one each in a raka'ah and on completing the ten, they may be repeated, or other short Surah may be recited.
8. More than one Quran complete should not be recited unless the people are willing.
9. While it is allowed to recite the entire Quran in one night, yet the people must be consulted. If they are unwilling then it will be *makruh* to do so.
10. During the tarawih, (بسم الله الرحمن الرحيم) (the basmalah) must be recited once in a loud voice at the beginning of a surah because it is also a verse of the Quran though not part of any surah. If it is not recited, then the Quran will be incomplete.
11. It is *sunnah* to after the tarawih for the entire month of Ramadan though the Quran may have been completed earlier, say in fifteen or twenty days. It is sannah muwakkadah to offer the tarawih for the days that remain in Ramadan.
12. The correct thing is that it is *makruh* to recite (قل هو الله احد) (surah al-Ikhlas) three times in the tarawih as is the custom now-a-days.
13. The intention for the salah of tarawih may be formed in these words:

نَوَيْتُ اَنْ أُصَلِّيَ رَكْعَتَيِ صَلٰوةِ التَّرَاوِيحِ سُنَّةَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَصْحَابِهِ

(I resolve to offer two raka at of the salah of tarawih which is the *sunnah* of the prophet صلى الله عليه وسلم and his sahabah رضى الله عنه

14. The salah of tarawih is offered in the same way as any other salah.

SECTION I . اَلْفَصْلُ الْاَوَّلُ

TARAWIH WITH CONGREGATION IS *SUNNAH*

(١٢٩٥) عَنْ زَيْدِ بْنِ ثَابِتٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اتَّخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ فَصَلّٰى فِيْهَا لَيَالِيَ حَتّٰى اجْتَمَعَ عَلَيْهِ نَاسٌ ثُمَّ فَقَدُوْا صَوْتَهُ لَيْلَةً وَّظَنُّوْا اَنَّهُ قَدْ نَامَ فَجَعَلَ بَعْضُهُمْ يَتَنَحْنَحُ لِيَخْرُجَ اِلَيْهِمْ فَقَالَ مَازَالَ بِكُمُ الَّذِيْ رَاَيْتُ مِنْ صَنِيْعِكُمْ حَتّٰى خَشِيْتُ اَنْ يُكْتَبَ عَلَيْكُمْ وَلَوْ كُتِبَ عَلَيْكُمْ مَاقُمْتُمْ بِهٖ فَصَلُّوْا اَيُّهَا النَّاسُ فِيْ بُيُوْتِكُمْ فَاِنَّ اَفْضَلَ صَلَاةِ الْمَرْءِ فِيْ بَيْتِهٖ اِلَّا الصَّلَاةَ الْمَكْتُوْبَةَ۔ (متفق عليه)

1295. Sayyiduna Zayd ibn Thabit narrated that (in the month of Ramadan) Allah's Messenger صلى الله عليه وسلم erected an enclosure of red mats in the mosque and offered salah in it for same nights till the people gathered around him. (He would come out and lead the *fard* and tarawih salah) One night (he had offered the *fard* and retired to his room but did not come out as usual so) they missed him and not hearing him and presumed that he had gone to sleep. They began to cough so that he might (wake up and) come out to them (to lead the tarawih prayer). He said (from inside or on coming out), "I see that you do something constantly, but I fear that it might be prescribed for you and if it is done than you would not be able to stand to it. So, offer salah in your homes because the best salah man offers is that which he offers

in his home, except the prescribed salah (which is best offered in the mosque)"[1]

COMMENTARY: The prophet صلى الله عليه وسلم had put up a temporary enclosure in the mosque to observe the itikaf. He spent the sacred moments of Ramadan here worshipping and remembering Allah. This is evidence that such an enclosure may be raised in the mosque to observe itikaf but only the bare minimum space must be occupied. If other people will not be put to inconvenience then more space may be occupied than necessary. It is prohibited to occupy more space in the days of Hajj(pilgrimage) in the sacred Mosques.

This *hadith* shows how much concern the Prophet صلى الله عليه وسلم had for his ummah. He did not wish that they should have the tarawih salah prescribed for them (as *fard(obligatory prayer)*). At the same time this *hadith* makes it clear that it is *sunnah* to offer the tarawih with the congregation.

The Prophet's صلى الله عليه وسلم command to the people to offer salah other than *fard,* at home is of a mustahab not an obligatory nature. It is better and reasonable to offer the *sunnah* and optional salah at home.

Every *sunnah* and optional salah which are symbols of Islam, like salah of Kusuf, Istisqa, eed which may be offered in mosques.

Furthermore, the Ka'bah and the Masjid Nabawi do not fall under the purview of this edict for the travellers. It is better for them to offer the sunnah and optional salah in these mosques because they get seize the chance and offer as many raka'at and salah in these mosques as they can.

This exception is deduced from the saying of the scholars that it is better for travellers to make *tawaf(circumainbulate)* of the *kabah* than offering optional salah.

MERIT OF WORSHIP DURING RAMADAN

(١٢٩٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُرَغِّبُ فِيْ قِيَامِ رَمَضَانَ مِنْ غَيْرِ اَنْ يَّأْمُرَهُمْ فِيْهِ بِعَزِيْمَةٍ فَيَقُوْلُ مَنْ قَامَ رَمَضَانَ اِيْمَانًا وَّاحْتِسَابًا غُفِرَ لَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ فَتُوُفِّيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالْاَمْرُ عَلٰى ذٰلِكَ ثُمَّ كَانَ الْاَمْرُ عَلٰى ذٰلِكَ فِيْ خِلَافَةِ اَبِيْ بَكْرٍ وَّ صَدْرًا مِنْ خِلَافَةِ عُمَرَ عَلٰى ذٰلِكَ ـ (رواه مسلم)

1296. Sayyiduna Abu Hurayrah narrated that while Allah's Messenger صلى الله عليه وسلم continued to exhort (people to offer salah in the night, he did not command them to do it as though a Divine ordinance. He said, "He who offers salah during the nights of Ramadan having faith and hoping for reward, his past sins are forgiven him." This continued to be the practice till he died and it continued accordingly during the Khilafah of Abu Bakr رضى الله عنه and the initial days of the Kilafah of Umar رضى الله عنه (till he gave the command for the tarawih to be offered with the congregation dutifully).[2]

COMMENTARY: Salah during the night of Ramadan implies keeping vigil in the night. It also means worship with a conviction that it will take him nearer to Allah and earn him pardon for his minor past sins.

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[1] Bukhari # 731, Muslim # 213-781, Abn Dawud # 1447, Tirmidhi # 450, Nasa # 1559, Muwatt Daalik # 8-1-4. Musnad Ahmad 5-182.

[2] Maulim # 174-759.

SUNNAH & OPTIONAL AT HOME

(١٢٩٧) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَضٰى اَحَدُكُمُ الصَّلَاةَ فِيْ مَسْجِدِهٖ فَلْيَجْعَلْ
لِبَيْتِهٖ نَصِيْبًا مِنْ صَلَاتِهٖ فَإِنَّ اللّٰهَ جَاعِلٌ فِيْ بَيْتِهٖ مِنْ صَلَاتِهٖ خَيْرًا۔ (رواه مسلم)

1297. Sayyiduna Jabir narrated that Allah's Messenger صلى الله عليه وسلم said "When one of you offers the (*fard*) salah in his mosque, let him keep for his home a portion of his salah, for, surely, Allah grows in his house blessing because of his salah."

COMMENTARY: This *hadith* highlights the excellence of observing the sunan and nafl at home. The inmates of the house are encouraged thereby to do pious work and there is blessing in their lives and provision.

The salah of tarawih is exempted from this command. The Prophet صلى الله عليه وسلم and the sahabah رضى الله عنه used to offer it in the mosque.

Though this *hadith* does not seen to belong to this chapter, it emphasizes that even in Ramadan some salah must be offered at home.

SECTION II اَلْفَصْلُ الثَّانِيْ

PROPHET'S صلى الله عليه وسلم WORSHIP DURING LAST TEN DAYS OF RAMADAN

(١٢٩٨) وَعَنْ اَبِيْ ذَرٍّ قَالَ صُمْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَقُمْ بِنَا شَيْئًا مِنَ الشَّهْرِ حَتّٰى بَقِيَ
سَبْعٌ فَقَامَ بِنَا حَتّٰى ذَهَبَ ثُلُثُ اللَّيْلِ فَلَمَّا كَانَتِ السَّادِسَةُ لَمْ يَقُمْ بِنَا فَلَمَّا كَانَتِ الْخَامِسَةُ قَامَ بِنَا حَتّٰى
ذَهَبَ شَطْرُ اللَّيْلِ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ لَوْ نَفَّلْتَنَا قِيَامَ هٰذِهِ اللَّيْلَةِ فَقَالَ إِنَّ الرَّجُلَ إِذَا صَلّٰى مَعَ الْإِ
مَامِ حَتّٰى يَنْصَرِفَ حُسِبَ لَهٗ قِيَامُ لَيْلَةٍ فَلَمَّا كَانَتِ الرَّابِعَةُ لَمْ يَقُمْ بِنَا حَتّٰى بَقِيَ ثُلُثُ اللَّيْلِ فَلَمَّا كَانَتِ
الثَّالِثَةُ جَمَعَ اَهْلَهٗ وَنِسَائَهٗ وَالنَّاسَ فَقَامَ بِنَا حَتّٰى خَشِيْنَا اَنْ يَفُوْتَنَا الْفَلَاحُ قُلْتُ وَمَا الْفَلَاحُ قَالَ
السُّحُوْرُ ثُمَّ لَمْ يَقُمْ بِنَا بَقِيَّةَ الشَّهْرِ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَرَوَى ابْنُ مَاجَةَ نَحْوَهٗ إِلَّا اَنَّ
التِّرْمِذِيَّ لَمْ يَذْكُرْ ثُمَّ لَمْ يَقُمْ بِنَا بَقِيَّةَ الشَّهْرِ۔

1298. Sayyiduna Abn Dharr narrated: We observed fasting with Allah's Messenger صلى الله عليه وسلم. He did not offer salah with us most of the nights of the month all seven (nights) remained when he stood with us (in salah) till a third of the night had passed away. Then the sixth last night but stood with us on the fifth last night till the middle of the night was gone. I submitted, "O Messenger of Allah. Would that you led us in the supererogatory salah for the rest of the night." He said, "He who stands in salah with an imam till he finishes, has a full night's standing (in salah) recorded for him." Thereafter, he did not pray with us on the fourth last night till two-thirds of it had passed. He prayed with us on the third last night and called his folkad his wives from his house, standing so Long that we night miss al-falah.

The sub narrator asked him what al-falah was and he said, "It is sahr" or the predawn meal. (The *hadith* continues:) Then he did not offer salah with us for the

remainder of the month.[1]

Tirmidhi did not mention the last sentence.

COMMENTARY: The Prophet صلى الله عليه وسلم did not lead the sahabah رضى الله عنه in tarawih for the first two ashras (meaning twenty days, each ashrah being ten days) of Ramadan.

This was done for the same reason mentioned in previous *hadith* (#1295): lest it be prescribed for you (as *fard*):

Teebi رضى الله عنه said about the words till seven nights remained' that it is on basis of the month being of twenty-nine days.

Sahr is described as falah because it serves as a means of energy, falah meaning success.

The vigil during the last nights was commensurate with the merit of each night and was for the entire night on the twenty-seventh. Most ulama (Scholars) hold that it is the laylat ul-qadr. The Prophet صلى الله عليه وسلم gathered the folk of his house and his wives on this night and occupied in worship all through the night with all of them.

FIFTEENTH OF THE MONTH OF SHA'BAN

(١٢٩٩) وَعَنْ عَائِشَةَ قَالَتْ فَقَدْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً فَإِذَا هُوَ بِالْبَقِيْعِ فَقَالَ اَكُنْتِ تَخَافِيْنَ اَنْ يَّحِيْفَ اللّٰهُ عَلَيْكَ وَرَسُوْلُهٗ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ ظَنَنْتُ اِنَّكَ اَتَيْتَ بَعْضَ نِسَائِكَ فَقَالَ اِنَّ اللّٰهَ تَعَالٰى يَنْزِلُ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ اِلَى السَّمَآءِ الدُّنْيَا فَيَغْفِرُ لِاَكْثَرَ مِنْ عَدَدِ شَعْرِ غَنَمِ كَلْبٍ رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَزَادَ رَزِيْنٌ مِمَّنِ اسْتَحَقَّ النَّار وَقَالَ التِّرْمِذِيُّ سَمِعْتُ مُحَمَّدً يَعْنِيْ اَلْبُخَارِيَّ يُضَعِّفُ هٰذَا الْحَدِيْثَ۔

1299. Sayyidah Ayshah رضى الله عنه narrated "One night (When it was my turn), I missed Allah's Messenger صلى الله عليه وسلم. So, I went out (to look for him). He was at Baqi and asked me, 'Did you fear that Allah and His Messenger would be unfair to you. I submitted, 'O Messenger of Allah, I supposed that you had gone to another of your wives. He said, 'In deed, Allah, the Blessed and the Exalted, descends on the night of the fifteenth of shaban to the lowest heaven and forgives sins, more than the hair of the sheep of Banu Kalb." Razin adds: 'for those (be livers) who deserve to be consigned to hell.

Imam Tirmidhi said "I heard Muhammad - Bukhari - say that this hedith is daif."[2]

COMMENTARY: Al-Baqi is a graveyard in Madinah, also called Jannat ul-Baqi.

This incident has been narrated by sayyidah Ayshah رضى الله عنه in another *hadith* in detail. When I did not find the Prophet صلى الله عليه وسلم on the bed, I wrapped my garment on my body and looking for his footsteps walked out, when, behold! He was prostrating himself in al-Baqi. He prolonged the prostration till I was afraid for his life. Luben he rose from it and turned in salutation, he looked at me and asked, "Were you fearful lest Allah and this Messenger had wronged you?"

The mention of Allah in this sentence is to make the statement beautiful.

She said "I did not think so but I presumed that at Allah's command, or at your own

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[1] Tirmidhi # 806, Abn Dawnd # 1375, Nasa # 1364, Ibn Majah # 1327, Musand Ahmed 5-159

[2] Tirmidhi #739. Ibn Majah # 1389, Musnad Ahnad 6-238

discretion, you had gone to one of your other wives."
Ibn Hajar رحمه الله said that if she had said, "Yes" to the Prophet's صلى الله عليه وسلم question then that would have amounted to disbelief.
The Prophet صلى الله عليه وسلم then explained to her why he had gone out. He mentioned about the fifteenth night of sha'ban (as in the *hadith*). "This was an opportune time to amass blessings and forgiveness for my ummah. I came here and made supplication to my lord."

OPTIONAL SALAH AT HOME

(١٣٠٠) وَعَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الْمَرْءِ فِيْ بَيْتِهٖ اَفْضَلُ مِنْ صَلَاتِهٖ فِيْ مَسْجِدِيْ هٰذَا اِلَّا الْمَكْتُوْبَةَ۔ (رواه ابوداؤد الترمذی)

1300. Sayyiduna Zayd Ibn Thabit رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A Man's salah in his home is better than his salah in this the mosque of mine, except for the prescribed salah (which is best offered in the mosque).[1]

COMMENTARY: In spite of the fact that a salah in Masjid Nabvi fetches a reward one thousand times over that in any other place, it is better to offer the optional salah at home than in Masjid Nabawi. The reason is that salah offered at home will be free of ostentation. The Prophet صلى الله عليه وسلم had said this when he had stopped offering salah for a few nights in Ramadan with advice that it was more excellent to offer salah in one's house than in the mosque.

WHAT ABOUT TARAWIH: On the basis of this *hadith*, Imam Maalik, رحمه الله, Imam Abn Yusuf رحمه الله, and some of the Shafi'is رحمه الله deduce that it is better to offer the tarawih alone in one's home. They say about the Prophet صلى الله عليه وسلم that he offered it in the mosque to demonstrate that it is allowed to do so and, moreover, he was observing the itikaf in the mosque.
On the other hand Imam Abn Hanifah, رحمه الله Imam Shafi'i رحمه الله, most of the Shafi'i رحمه الله ulama (Scholars) and some of the Maaliks رحمه الله agree that it is better to offer the salah of tarawih in the mosque as Sayyiduna Umar رحمه الله and after him, other sahabah رضی الله عنه had it offered in mosques. After that, Muslims have been diving it continually and the salah of tarawih is a symbol of Islam. It resembles the salah of eed.
It is stated in books of fiqh that if there is a man who is regarded as a leader and guide of Muslims and if he will come, the number of people in the congregation will swell than he must offer the tarawih in the mosque. If he is not that kind of a man then it is allowed that the salah may be offered at home.

SECTION III اَلْفَصْلُ الثَّالِثُ

CONGREGATION FOR TARAWIH BY UMAR رحمه الله

(١٣٠١) عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ الْقَارِيِّ قَالَ خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ لَيْلَةً اِلَى الْمَسْجِدِ فَاِذَا النَّاسُ اَوْزَاعٌ مُتَفَرِّقُوْنَ يُصَلِّي الرَّجُلُ لِنَفْسِهٖ وَيُصَلِّي الرَّجُلُ فَيُصَلِّي بِصَلَاتِهِ الرَّهْطُ فَقَالَ عُمَرُ اِنِّيْ لَوْ جَمَعْتُ هٰؤُلَاءِ عَلٰى قَارِئٍ وَاحِدٍ لَكَانَ اَمْثَلَ ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلٰى اُبَيِّ بْنِ كَعْبٍ قَالَ ثُمَّ خَرَجْتُ مَعَهٗ لَيْلَةً اُخْرٰى وَالنَّاسُ يُصَلُّوْنَ بِصَلَاةِ قَارِئِهِمْ قَالَ عُمَرُ نِعْمَتِ الْبِدْعَةُ هٰذِهٖ وَالَّتِيْ تَنَامُوْنَ عَنْهَا اَفْضَلُ مِنَ الَّتِيْ

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[1] Tirmidhi # 450, Abn Dawnd # 1o44 (See also # 1295.)

تَقُوْمُوْنَ يُرِيْدُ اٰخِرَ اللَّيْلِ وَكَانَ النَّاسُ يَقُوْمُوْنَ اَوَّلَهٗ- (رواه البخاری)

1301. Sayyiduna Abdur Rahman Ibn Abdul Qar'y رحمه الله narrated: one night (during Ramadan) I went with Umar Ibn Khattab (KH) to the mosque. Behold! The people were in sections, divided from each other. A man offered (optional) salah here by himself, another offered salah with some people following him. (Seeing this,) Umar رحمه الله said, "If I brought them together under one recite that would be fine." So, he resolved (to do that) and brought (all of) them behind Ubayy Ibn Ka'b رضی الله عنه as (their) Imam (for the salah of tarawih).

He narrated further: Later on, I went with him another night. The people were offering the salah behind their recites. Umar رحمه الله remarked, "An excellent innovation, this! But that (Salah) through which you sleep is better than for what you stand (now); "meaning, (salah) at the end of the night. (He meant that tarawih offered towards the close of the night is better than offering it in the early night.) At that time, people offered the salah (of tarawih) early in the night. [1]

COMMENTARY: Sayyiduna Umar رضی الله عنه said of the congregational salah of tarawih that it is an excellent bid'ah. He retuned to the one he had initiated not to the actual congregational salah that the Prophet صلی الله علیه وسلم had taught and which is known from him. He had led the congregational salah of tarawih after as we have mentioned many times in the preceding lines against earlier *ahadith*. It we look at it carefully, it moves ahead to the degree of *sunnah* because the things initiated by the righteous caliphs are also *sunnah*. Here bida'h is taken in its literal meaning not the terminology of the jurists. (as commonly used).

HOW MANY RAKRAT OF TARAWIH

(١٣٠٢) وَعَنِ السَّائِبِ بْنِ يَزِيْدَ قَالَ اَمَرَ عُمَرُ اُبَيَّ بْنَ كَعْبٍ وَتَمِيْمًا الدَّارِيَّ اَنْ يَّقُوْمَا لِلنَّاسِ فِيْ رَمَضَانَ بِاِحْدٰى عَشْرَةَ رَكْعَةً فَكَانَ الْقَارِئُ يَقْرَأُ بِالْمِئِيْنَ حَتّٰى كُنَّا نَعْتَمِدُ عَلَى الْعَصَا مِنْ طُوْلِ الْقِيَامِ فَمَا كُنَّا نَنْصَرِفُ اِلَّا فِيْ فُرُوْعِ الْفَجْرِ- (رواه مالك)

1302. Sayyiduna Sa'ib ibn Yazid رضی الله عنه narrated that (Sayyiduna) Umar رضی الله عنه instructed Ubayy ibn Kab رضی الله عنه and Imam and ad-Dari رضی الله عنه that they should lead the people during (the nights of) Ramadan through eleven raka'at. The reciter used to recite (those surahs that had more than) one hundred verses.[2]

So that they had to lean on their staff because of the prolonged standing. They did not disperse before dawn was about to break.[3]

COMMENTARY: The two imams led the people by twos either a certain number of raka'at each day or, on alternate nights.

This *hadith* says that the salah of tarawih is made up of eleven raka'at But, the ulama (Scholars) assert that it is proved beyond doubt that in Umar's رضی الله عنه times twenty raka'at were offered for tarawih. So, we might say that he may have offered twenty raka'at at times

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[1] Bukhari # 2010

[2] The English translation by Aisha Bewky has Mi'in (a group of medium sizeds not one hundred verse phz Madined Pres Inverses Scotland

[3] Muwatta Maalik # 6.1-4.

and sufficed with eleven at times. Or, since it is known that the Prophet صلی الله علیه وسلم had offered eleven raka'at as tarawih, he may have intended to emulate him some nights and given instructions to offer eleven but later twenty were incorporated in tarawih constantly. The Prophet has been stated in a tradition to have offered thirty including three of witr.

LEANING ON STICK IN OPTIONAL SALAH: The recitation was so prolonged in the tarawih salah that the worshippers had to lean on their staff to keep themselves standing. It follows that during optional salah when fatigue overtakes one - and even otherwise - it is allowed to lean or rest on something.

(١٣٠٣) وَعَنِ الْأَعْرَجِ قَالَ مَا أَدْرَكْنَا النَّاسَ إِلَّا وَهُمْ يَلْعَنُونَ الْكَفَرَةَ فِيْ رَمَضَانَ قَالَ وَكَانَ الْقَارِئُ يَقْرَأُ سُوْرَةَ بَقَرَةٍ فِيْ ثَمَانِيْ رَكْعَاتٍ فَإِذَا قَامَ بِهَا فِيْ ثِنْتَيْ عَشْرَةَ رَكْعَةً رَأَى النَّاسُ أَنَّهُ قَدْ خَفَّفَ۔ (رواه مالك)

1303. Sayyiduna Arraj رحمه الله said that he never found people but they invoked curse upon the infidels during Ramadan. The Qari (meaning, who led the salah of tarawih) would recite surah al-Baqarah (in those days) in eight raka'at. And , when he recited it in twelve raka'at, the people presumed that he had made the salah lighter.[1]

COMMENTARY: The *hadith* does not say whether curse was invoked on the infidels throughout Ramadan in the salah of witr, yet if this is deduced then all these *ahadith* will be reconciled. Also in that case, this *hadith* will not contradict the *hadith* of Sayyiduna Umar رضی الله عنه that it is *sunnah* to invoke curse on the infidels when the first half of Ramadan is over.

The disbelievers deserved to be cursed because they did not respect the blessed month of Ramadan whose greatness Allah has declared clearly. And, they did not derive even a little bit of guidance from Allah's Book that was reveled during this month.

We have discussed the number of raka'at of tarawih in the preceding lines. We must know that the Prophet صلی الله علیه وسلم did not ever specify the number at raka'at of tarawih. Rather, he is known to have offered eight raka'at eleven and thirteen and twenty too.

In his times, however, Umar رضی الله عنه specified twenty raka'at of tarawih and thereafter, all the Sahabah رضی الله عنه observed that number, Sayyiduna Ali رضی الله عنه also retained this number. The Prophet صلی الله علیه وسلم had said, "Stick to my *sunnah* and the *sunnah* of my righteous caliphs. Hold them by your teeth,"

It, in spite of this command, anyone rejects the twenty raka'at of tarawih because they are not known from the Prophet صلی الله علیه وسلم definitely, then we can say of him that he clearly defies the *Sunnah*.

THE FINAL HOUR OF THE SALAH OF TARAWIH

(١٣٠٤) وَعَنْ عَبْدِاللّٰهِ ابْنِ أَبِيْ بَكْرٍ قَالَ سَمِعْتُ أُبَيًّا يَقُوْلُ كُنَّا نَنْصَرِفُ فِيْ رَمَضَانَ مِنَ الْقِيَامِ فَنَسْتَعْجِلُ الْخَدَمَ بِالطَّعَامِ مَخَافَةَ فَوْتِ السُّحُوْرِ وَفِيْ أُخْرٰى مَخَافَةَ الْفَجْرِ۔ (رواه مالك)

1304. Sayyiduna Abdullah ibn Abu Bakr رضی الله عنه narrated that he heard (Sayyiduna) Ubayy رضی الله عنه say, "We used to disperse after the standing in salah (of tarawih) during Ramadan and instruct the servants to place the meal quickly lest we miss it before dawn." According to another version, he said, "lest we miss it before fajr."[2]

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[1] Muwatta Maalik # 6.1-6

[2] Muwatta Maalik # 6.1-7

(The first word is suhur (meal before dawn) and the second is fajr (dawn)]

BIRTH & DEATH RECORDED ON FIFTEEN SHA'BAN

(١٣٠٥) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ هَلْ تَدْرِيْنَ مَافِيْ هٰذِهِ اللَّيْلَةِ يَعْنِيْ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ قَالَتْ مَا فِيْهَا يَا رَسُوْلَ اللّٰهِ فَقَالَ فِيْهَا اَنْ يُكْتَبَ كُلُّ مَوْلُوْدٍ بَنِيْ اٰدَمَ فِيْ هٰذِهِ السَّنَةِ وَفِيْهَا اَنْ يُكْتَبَ كُلُّ هَالِكٍ مِنْ بَنِيْ اٰدَمَ فِيْ هٰذِهِ السَّنَةِ وَ فِيْهَا تُرْفَعُ اَعْمَالُهُمْ وَفِيْهَا تُنْزَلُ اَرْزَاقُهُمْ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ مَا مِنْ اَحَدٍ يَدْخُلُ الْجَنَّةَ اِلَّا بِرَحْمَةِ اللّٰهِ تَعَالٰى فَقَالَ مَا مِنْ اَحَدٍ يَدْخُلُ الْجَنَّةَ اِلَّا بِرَحْمَةِ اللّٰهِ تَعَالٰى ثَلَاثًا قُلْتُ وَلَا اَنْتَ يَا رَسُوْلَ اللّٰهِ فَوَضَعَ يَدَهٗ عَلٰى هَامَتِهٖ فَقَالَ وَلَا اَنَا اِلَّا اَنْ يَتَغَمَّدَنِيَ اللّٰهُ مِنْهُ بِرَحْمَتِهٖ يَقُوْلُهَا ثَلَاثَ مَرَّاتٍ۔ رَوَاهُ الْبَيْهَقِيُّ فِي الدَّعْوٰتِ الْكَبِيْرِ۔

1305. Sayyidah Ayshah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم asked her, can you imagine what happens this night, meaning the night of the middle of Sha'ban" She asked," What is that, O Messenger of Allah." He said, "In it is recorded every child of Aadam علیه السلام who will be born this year, and in it is recorded every one of the children of Aadam who will die this year, and in it their deeds are taken up (to heaven), and in it their provisions are sent down." She asked. "O Messenger of Allah, (is it that) no one enters paradise without the mercy of Allah, the exalted. "She asked, "And not you, too, O Messenger of Allah." He put his hand on the crown of his head and confirmed, "Not I, too unless Allah embraces me with his mercy," He said this three times.[1]

COMMENTARY: Births and deaths of all human beings have been recorded in a general way on the preserved tablet long ago again on the 15th shaban each year the names of human beings who will be born and who will die during the year are recorded

As for deeds being taken up the deeds that a person will do during the year are recorded on this night and are then taken up to heaven every day after they are performed.

Similarly, the provisions of every person are recorded for the year on this night. According to another *hadith*: "This night deaths and provisions are recorded. Also, the names of those who will perform Hajj(Pilgrimage) during the year are recorded this night.

The Prophet also confirmed that admittance to paradise depends on Allah's mercy not on one's good deeds. He may admit to paradise whom so He wishes and deny admittance to whom so He chooses. This saying of the Prophet صلی الله علیه وسلم does not differ from the Qur'an's word:

تِلْكَ الْجَنَّةُ الَّتِيْ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ۔

{This is the Garden which you are made to inherit for what you used to do.} (7:43)

While righteous deeds are an apparent means of admittance to paradise, the true means is Allah's mercy and compassion and favours. Moreover, the ability to do pioius deeds is also with Allah's mercy. If a person is deprived of Allah's mercy than how will he be prompted to do good deeds? A person can do good actions only when Allah enables him to do that. Hence, entry into paradise depends entirely on Allah's mercy.

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[1] Bayhaqi in ad-Dawat al-Kabir

Some Ulama (Scholars) say that while admittance to paradise is because of Allah's mercy. Ranks and degrees will rise according to deeds.

MALICE - BEARER AND POLY THEIST WILL BE DEPRIVED OF MERCY

(١٣٠٦) وَعَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ تَعَالٰى لَيَطَّلِعُ فِيْ لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لِجَمِيْعِ خَلْقِهٖ اِلَّا لِمُشْرِكٍ اَوْ مُشَاحِنٍ رَوَاهُ ابْنُ مَاجَةَ وَرَوَاهُ اَحْمَدُ

1306. Sayyiduna Abu Musa al Ashary رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah, the Exalted, looks (towards the creatures) on the night of the middle of Sha'ban and forgives all His creatures, except a polytheist or one who bears malice to another."[1]

(١٣٠٧) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو بْنِ الْعَاصِ وَفِيْ رِوَايَتِهٖ اِلَّا اثْنَيْنِ مُشَاحِنٌ وَقَاتِلُ نَفْسٍ۔

1307. Abdullah ibn Ami ibn al-Aas narrated it too and his version has: "except two kinds, one who bears malice and a murderer."[2]

COMMENTARY: On this night when Allah turns towards the earthlings with His perfect mercy, He forgives His rights too as also lapses in worship and obedience. But, He does not forgive disbelief and rights of His creatures (which are rights of fellow-men), though He grants respite to repent. If they do not repent but persist in their disbelief and evil deeds then He punishes them.

A malice bearer is driven not by shari'ah but his personal base self and needlessly detests other people. He hates them and is jealous of them.

This *hadith* mentions the disbeliever the malice-bearers and the murderer as deprived of Allah's mercy an the night of fifteenth Shaban.

Other traditions also name one who severs ties of relationship. One who drags his lower garment below the ankle, one who disobeys parents, an alcoholic, the adulterer, the extortionist or one who collects tax by force, the sorcerer, the soothsayer, the astrologist and the musician. These are the people who are deprived of Allah's mercy on this sacred night when it descends lavishly for all.

THE WORSHIP 15TH SHA'BAN

(١٣٠٨) وَعَنْ عَلِيٍّ رضي الله عنه قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ فَقُوْمُوْا لَيْلَهَا وَصُوْمُوْا يَوْمَهَا فَاِنَّ اللّٰهَ تَعَالٰى يَنْزِلُ فِيْهَا لِغُرُوْبِ الشَّمْسِ اِلَى السَّمَاءِ الدُّنْيَا فَيَقُوْلُ اَلَا مِنْ مُسْتَغْفِرٍ فَاَغْفِرَ لَهٗ اَلَا مُسْتَرْزِقٌ فَاَرْزُقَهٗ اَلَا مُبْتَلًى فَاُعَافِيَهٗ اَلَا كَذَا اَلَا كَذَا حَتّٰى يَطْلُعَ الْفَجْرُ۔ (رواہ ابن ماجۃ)

1308. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger said, "When it is the night of the middle of Sha'ban engage in salah through the night and fast during the day, for, in it, Allah comes down (Meaning) directs His mercy at sunset to the lowest heaven. He says, It there not anyone who seeks forgiveness that I may forgive him? Is there not one who prays for provision that I may provide him? Is there not one in difficulty that I may deliver him.? Is there not such a one...? Is

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[1] Ibn Majah # 1390.

[2] Musnad Ahmad 2-176

there not such a one.......?(This he says) till the approach of dawn.[1]

COMMENTARY: Allah embraces His creatures with mercy on the right of 15th Sha'ban. Glad tidings to those fortunate ones who seek the shade of the mercy of their lord on this sacred night. They make supplication to Him for their needs and He accepts their requests mercifully. But, also, for the negligent who spend this night in play and fireworks. They involve themselves in amusement and eating sweet dishes and go far away from Allah's mercy.

May Allah enable us to realise the significance of this night. May He cause us to engage in worship. It is said of many sahabah, رضی اللہ عنہ like Sayyiduna Umar, رضی اللہ عنہ Sayyiduna Ibn Mas'ud رضی اللہ عنہ that they made this night prayer specifically on this night:

اَللّٰهُمَّ اِنْ كُنْتَ كَتَبْنَا اَشْقِيَاءَ فَامْحُهُ وَاكْتُبْنَا سُعَدَاءَ وَاِنْ كُنْتَ كَتَبْنَا سُعَدَاءَ فَاثْبِتْنَا فَاِنَّكَ تَمْحُوْ مَنْ تَشَاءُ وَتُثْبِتُ عِنْدَكَ اُمُّ الْكِتَابِ۔

"O Allah, if You have recorded us (in the Preserved Tablet) as wretched, do obliterate it, and record us as fortunate. And, if You have recorded us as fortunate then make it firm. Surely, You obliterate what you wish and preserve (what You wish). With You is the umm ul-kitab (preserved tablet)."

This supplication is mentioned in *hadith*, but that *hadith* is not strong. The recording is in the suspended book in which amendments may be made. Here, the recording is not made in the Preserved Tablet in which no amendment is made and its record is the final decree. (The translation of the prayer is from the urdu text itself where the words are (لوح محفوظ) meaning, preserved tablet in which an amendment is sought but these subsequent lines reject it.)

THE FACT OF THE SALAH-ALFIYAH: It is stated in Kitab ul-Aali: During this night, the salah alfiyah is offered in such a way that one hundred raka'at optional salah are offered in each of which the qul (قل) are recited ten times. It is reported by Daylami and others. But, this tradition is invented. Ali ibn Ibrahim رحمہ اللہ said that this salah al-fiyah is offered in a congregational from on 15th Sha'ban and move importance is attached to it then the salah of Friday and of the two eeds, but there is no authentic *hadith* about it and not even a reliable word of a sahabi or a tabi'a through weak and invented traditions are cited. Hence, no one should misunderstand these reports (and begin to offer this salah). The masses are already involved in this mischief and they even find it necessary to result that mostly excess wrong is perpetrated.

Many saintly men got scared of this custom lest it invite Allah's punishment. They departed to wilderness on the pretext of worship of Allah.

This salah is said to have being in Bayt ul-Maqdis in 448AH. The ignorant but greedy imams of mosques sought to retain their positions and improve their image. They craved to get the largest possible following. So, they invented this devious bid'ah. In this way, they acquired a heavy benefit till Allah brought to the surface pious and righteous imams. They left no stone unturned to curb this innovation. Indeed, Allah helped them and by 800 AH this devious bid'ah was eliminated in Egypt and Syria. (Ali ibn Ibrahims quote ends).

However, Mulla Ali Qari رضی اللہ عنہ commented on this quotation that weak *hadith* do mention that weak *hadith* do mention the salah al-fiyah and as far as optional deeds are concerned even weak a*hadith* may be followed. The ulama (Scholars) have disallowed this salah because

[1] Ibn Majah # 1388

many forbidden deeds were associated with it and introduced (like illumination). If anyone offers this salah without those disallowed things then he is allowed to offer it.
The illumination was made with this salah first of all by the Baramakah who were originally fire worshippers. They introduced their ancient rites in Islam sicnce they made raku and sajdah towards the fire they retained fire worship in their lives.
ILLUMINATION IS NOT MUSTAHAB: It is not mustahab to make illumination at any time when it is necessary. Some pilgrims who are not learned kindle lamps, etc at the Jab Arafat, Mashraral Haraam and Mina This is not sanctioned and is rather a mere waste.
JUBILATION AT END OF TARAWIH: Allamah Tartusi رحمه الله said that it is a bid'ah to gather people (merely to participate in the completion of the Quran) or to put up a pulpit or such like (or to make illumination).
Mulla Ali Qari رحمه الله said, "May Allah have mercy on Tartusi رحمه الله. How excellent a fact has he discovered! And (most surprisingly) the people of the two harams have adopted this method! On the night when the Quran is completed, there is very large gathering of men, women, children and slaves (with a great adulation). The like of this salah of Friday, the two eeds or the eclipse, At the time of the gathering very many novel reprehensible, wrong and sinful deeds are performed lights and illumination and put their backs to the House of Allah. They stand in the centre of the mutaf (the circle for tawaf) like fire worshippers forming a huge crowd. In this way, those who make tawaf (circumambulation of the Ka'bah) are obstructed and put to inconvenience.
Those who make tawaf, who remember Allah, who offer salah, or very difficult and worrying.

فَنَسْأَلُ اللّٰهَ الْعَفْوَ وَالْعَافِيَةَ وَالْغُفْرَانَ وَالرِّضْوَانَ وَاللّٰهُ الْمُسْتَعَانُ

We ask Allah for pardon, safety, forgiveness and pleasure. And Allah is the Helper.

CHAPTER - XXXIX

SALATUD DUHA (THE OPTIONAL IN THE FORENOON)

بَابُ صَلٰوةِ الضُّحٰى

The word duha is derived from al-dahu and ad-dahuh which mean the sun's rising high 'the progress of the day, the time of chaast.' Hence, the salah that is offered after the sun has risen high is called salat ud-duha, the prayer in the forenoon.
There are two salahs in the forenoon, called ishraq and chaast. When the sun is high by about one or two spears length. [1]
and the makruh hour is over, the salah of ishraq is offered. When the sun is very high and heat spreads around and the second eight part of the day commences, then, before zawal, the salah of ad-duha is offered. It is called chaast. In Arabic they are called (ad-duha, or) ad-dahuh sughrah and ad-dahuh Kubra.
According to a *hadith* in Nasa'i When the sun is in the east like it is in the west at the time of the salah of asr, the Prophet صلى الله عليه وسلم offered two raka'at optional salah and when the sun is in the east, like it is in the west at the time of the salah of zuhr, the Prophet صلى الله عليه وسلم used to offer four rakarat optional salah.

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[1] Baw's height when eyes blink on looking at it.

This is evidence that there are two salahs in the forenoon, ad-duha.
At least two rakarat are offered for the ishraq and a maximum of six. For the chaast, a minimum of two and a maximum of twelve raka'at are offered, but the ulama (Scholars) prefer to offer four raka'at only because the *ahadith* that say that the Prophet صلى الله عليه وسلم offered four raka'at are more sahih (Sound). Besides, there are more ahadith and aathar about four raka'at.
Very many merits are mentioned about the salah of ad-duha. Many ulama (Scholars) say that it is mustahab. It may be offered after forming this intention:

نَوَيْتُ اَنْ اُصَلِّيَ اَرْبَعَ رَكْعَاتٍ صَلٰوةِ الضُّحٰى سُنَّةَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

'I resolve to offer four raka'at salah of ad-duha, the *sunnah* of the Prophet صلى الله عليه وسلم.
Shaykh Wali uddin ibn Iraqi رحمه الله said that there are very many *ahadith* about salah ud-duha. They are sahih and mashhur It is to such an extent that Muhammad Ibn Jarir Tabarani رحمه الله said that these *ahadith* attain the degree of tawatir ma'nawi (undoubted traditions from several reliable narrators of some subject).
Qadi Abu Bakr رحمه الله said that this salah is the salah of the past prophets and Messenger عليه السلام.
Allamah Suyuti رحمه الله reported from Daylami the *hadith* of Sayyiduna Abu Hurayrah, رضى الله عنه "The salah of duha was the salah frequently offered by Prophet Dawud عليه السلام.
The Bukhari رحمه الله cited the *hadith* of Sayyiduna Thawban رضى الله عنه that the salah of duha is the salah that was offered cnstantly by Sayyiduna Aadam عليه السلام Nuh عليه السلام, Ibrahim عليه السلام, Musa عليه السلام and Easa عليه السلام.

SECTION I اَلْفَصْلُ الْاَوَّلُ

EIGHT RAKA'AT OF CHAAST

(١٣٠٩) عَنْ اُمِّ هَانِئٍ قَالَتْ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ بَيْتَهَا يَوْمَ فَتْحِ مَكَّةَ فَاغْتَسَلَ وَصَلّٰى ثَمَانِيَ رَكْعَاتٍ فَلَمْ اَرَصَلَاةً قَطُّ اَخَفَّ مِنْهَا غَيْرَ اَنَّهٗ يُتِمُّ الرُّكُوْعَ وَالسُّجُوْدَ وَقَالَتْ فِيْ رِوَايَةٍ اُخْرٰى وَذٰلِكَ ضُحًى۔

(متفق عليه)

1309. Sayyidah Umm Hani رضى الله عنه narrated that, on the day of the conquest of Makkah, the Prophet صلى الله عليه وسلم came to her house. He had a bath and offered eight raka'at salah. She said, "I never saw a salah shorter than that, but he made the ruku and the sajdah completely."
In another version, she said "that was (the salah of duha."[1]

COMMENTARY: Sayyidah Umm Hani رضى الله عنه was the sister of Sayyiduna Ali رضى الله عنه and her name was Fakhtah. She was a great and meritorious sahabiyah. In Makkah, her house was the base for the Prophet's صلى الله عليه وسلم preaching and efforts.

The Prophet صلى الله عليه وسلم may have offered the salah of chaast eight raka'at in four's or in two's. He made them short by reciting briefly and curtailing the tasbih etc.

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[1] Bukhari # 357, Muslim # 82-336, Abu DAwud # 1291, Tirmidhi # 474, Nasai # 415, DArimi # 1219, Muwatta Maalik # 9.8.30, Musnad Ahmad 6-423.

NUMBER OF RAKA'AT VARIED

(١٣١٠) وَعَنْ مُعَاذَةَ قَالَتْ سَأَلْتُ عَائِشَةَ كَمْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي صَلَاةَ الضُّحٰى قَالَتْ اَرْبَعَ رَكْعَاتٍ وَيَزِيْدُ مَاشَاءَ اللّٰهُ۔ (رواه مسلم)

1310. Sayyidah Mu'adh رحمه الله narrated that she asked Sayyidah Ayshah رضی الله عنه about the number of raka'at Allah's Messenger صلی الله علیه وسلم offered for the salah of duha. She said, "Four raka'at, or more as Allah willed."[1]

COMMENTARY: The Prophet صلی الله علیه وسلم offered a maximum of twelve raka'at in the salah of duha. More than that is not known from any *hadith*.
This *hadith* applies to both the ishraq and chaast salahs.
It is stated in-Kitab Ahbar that it is better to recite in these salah surah ash-Shams, al-Layl, ad-Duha and al-Inshirah.

MERIT OF AD-DUHA SALAH

(١٣١١) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصْبِحُ عَلٰى كُلِّ سُلَامٰى مِنْ اَحَدِكُمْ صَدَقَةٌ فَكُلُّ تَسْبِيْحَةٍ صَدَقَةٌ وَكُلُّ تَحْمِيْدَةٍ صَدَقَةٌ وَكُلُّ تَهْلِيْلَةٍ صَدَقَةٌ وَكُلُّ تَكْبِيْرَةٍ صَدَقَةٌ وَاَمْرٌ بِالْمَعْرُوْفِ صَدَقَةٌ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَيُجْزِئُ مِنْ ذٰلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحٰى۔ (رواه مسلم)

1311. Sayyiduna Abn Dharr رحمه الله narrated that Allah's Messenger صلی الله علیه وسلم said," With the beginning of morning, sadaqah becomes due on every bone of each of you. So, every tasbih is a sadaqah, every tahmid is a sadaqah, every takbir is a sadaqah, enjoining piety is a sadaqah. All that may be replaced by two raka'at one offers for the salah of duha."[2]

COMMENTARY: When a person finds himself in the morning with all his bones and joints in order, he is able to occupy himself in everyday chores of life. So, he must show gratitude for this blessing by giving sadaqah (Charity) and this is given by uttering a few expressions that are not burden some or elaborate. They are easy on the tongue:

سُبْحَانَ اللّٰهِ، اَلْحَمْدُ لِلّٰهِ، لَا اِلٰهَ اِلَّا اللّٰهُ، اَللّٰهُ اَكْبَرُ۔

Respectively.
However, if instead of that, two raka'at salah of duha are offered the gratitude is correctly expressed and it is not necessary to utter these expressions. The reason is that salah is performed by the whole body and limbs. Each limb of the body occupies in worship to be grateful on its part. Hence, this salah may be offered always regularly.

THE BEST TIME FOR CHAAST

(١٣١٢) وَعَنْ زَيْدِ ابْنِ اَرْقَمَ اَنَّهُ رَاٰى قَوْمًا يُصَلُّوْنَ مِنَ الضُّحٰى فَقَالَ لَقَدْ عَلِمُوْا اَنَّ الصَّلَاةَ فِيْ غَيْرِ هٰذِهِ السَّاعَةِ اَفْضَلُ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاةُ الْاَوَّابِيْنَ حِيْنَ تَرْمَضُ الْفِصَالُ۔ (رواه مسلم)

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[1] Muslim # 79-719, Musrad Ahmad 6-145
[2] Muslim # 84-720, Masad Ahmad 5-178

1312. Sayyiduna Zayd ibn Arqam رضی اللہ عنہ is reported to have seen some people offering the salah of duha. So, he said, "They do know, indeed, that salah at a time other than this is better. Surely, Allah's Messenger صلی اللہ علیہ وسلم had said, "The salah of the penitent is offered when the young camels feel the heat of the sun (on their feet)."[1]

COMMENTARY: Sayyiduna Zayd رضی اللہ عنہ was astonished on seeing some people offer the salah of chaast without waiting for the best time for it, but offering it at its initial hours. He said, "They do know the most excellent time for it and they had heard the Prophet's صلی اللہ علیہ وسلم saying in this regard. "He said that the best time is when the feet of the camel's young begin to sense the heat. It is when the sun is considerably high and the ground burns with heat. This happens when about the first eighth and a half part of the day has elapsed. The time for this salah expires before zawal.

SECTION II اَلْفَصْلُ الثَّانِیْ

(١٣١٣) وَعَنْ اَبِي الدَّرْدَاءِ وَ اَبِي ذَرٍّ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ اللّٰهِ تَبَارَكَ وَتَعَالٰى اَنَّهُ قَالَ يَا ابْنَ اٰدَمَ اِرْكَعْ لِيْ اَرْبَعَ رَكْعَاتٍ مِنْ اَوَّلِ النَّهَارِ اَكْفِكَ اٰخِرَهٗ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ اَبُوْدَاوُدَ وَالدَّارِمِيُّ

1313. Sayyiduna Abu ad-Darda رضی اللہ عنہ and Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said about Allah, the Blessed, the Exalted, that He says, "O son of Aadam, offer for Me four raka'at at the beginning of the day. I will provide for you enough till the end of the day."[2]

(١٣١٤) عَنْ نُعَيْمِ بْنِ هَمَّارٍ الْغَطَفَانِيِّ وَاَحْمَدُ عَنْهُمْ۔

1314. Nuaym ibn Hummar at Ghata fani also narrated it.[3]

COMMENTARY: Allah assured anyone who offers four raka'at early in the day for His pleasure that He will look after all his needs till the end of the day.

مَنْ كَانَ لِلّٰهِ كَانَ اللّٰهُ لَهٗ

He who submits to Allah, is for him.

This salah can be either ishraq or chaast.

EXCELLENCE OF ISHRAQ

(١٣١٥) وَعَنْ بُرَيْدَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِي الْاِنْسَانِ ثَلَاثُ مِائَةٍ وَسِتُّوْنَ مَفْصِلًا فَعَلَيْهِ اَنْ يَتَصَدَّقَ عَنْ كُلِّ مَفْصِلٍ مِنْهُ بِصَدَقَةٍ قَالُوْا وَمَنْ يُطِيْقُ ذٰلِكَ يَانَبِيَّ اللّٰهِ قَالَ النُّخَاعَةُ فِي الْمَسْجِدِ تَدْفِنُهَا وَالشَّيْءُ تُنَحِّيْهِ عَنِ الطَّرِيْقِ فَاِنْ لَمْ تَجِدْ فَرَكْعَتَا الضُّحٰى تُجْزِئُكَ۔ (رواہ ابوداؤد)

1315. Sayyiduna Buraydah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say. "A man has three hundred and sixty joints (in him) and it is his duty to give sadaqah for each joint, He was asked, "Prophet صلی اللہ علیہ وسلم of Allah, who can do that ? "He said "If you bury mucus (that you detect) in the mosque, and remove

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[1] Muslim # 143-748

[2] Tirmidhi # 475

[3] Abn Dawud 1289, Darimi # 1451. Musnad Ahmad 6-440 (both 1313,1314)

something (harmful) from the path, but, if you offer two raka'at of duha that would be enough for you:[1]

COMMENTARY: The duty on man to give sadaqah does not mean that it is binding and obligatory, for none of the things mentioned in the *hadith* is wajib (expedient). However, even commonsense tells us that it is wajib (expedient) to be grateful to Allah for His blessing.

(١٣١٦) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى الضُّحٰى ثِنْتَيْ عَشْرَةَ رَكْعَةً بَنَى اللّٰهُ لَهٗ قَصْرًا مِنْ ذَهَبٍ فِي الْجَنَّةِ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ لَا نَعْرِفُهٗ اِلَّا مِنْ هٰذَا الْوَجْهِ۔

1316. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone offers twelve raka'at salah of duha, Allah builds for him a castle of gold in paradise.[2]

(١٣١٧) وَعَنْ مُعَاذِ بْنِ اَنَسٍ الْجُهَنِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَعَدَ فِيْ مُصَلَّاهُ حِيْنَ يَنْصَرِفُ مِنْ صَلَاةِ الصُّبْحِ حَتّٰى يُسَبِّحَ رَكْعَتَيِ الضُّحٰى لَا يَقُوْلُ اِلَّا خَيْرًا غُفِرَ لَهٗ خَطَايَاهُ وَاِنْ كَانَتْ اَكْثَرَ مِنْ زَبَدِ الْبَحْرِ۔ (رواه ابوداؤد)

1317. Sayyiduna Muadh ibn Anas al Juhani رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "If anyone who has finished the salah of fajr continues to sit on the prayer mat till (the sun has risen high and) he offers two raka'at of duha. Speaking nothing (between the two salah) save a pious word, then his sins are forgiven him even if they are more than the foam of the sea. [3]

COMMENTARY: The synopsis of what Mulla Ali Qari writes is: "It anyone offers the salah of fajr and occupies in remembrance of Allah, doing righteous work like learning or teaching religion, making tawaf of Allah's House, and when the sun is sufficiently high offers two raka'at salah of duha in the mosque or at home, engaging in no talk but pious words between the salah of fajr and duha than his minor sins are forgiven. It is possible that Allah will forgive him his major sins too through His favours and mercy."

Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله said, " Here the salah of duha" Means the salah of ishraq while other a*hadith* imply by duha both ishraq and chaast. It seems that the reward mentioned will accrue to only one who remains seated at the same place where he had offered the fajr salah. If anyone moves to another place then he will not get the reward mentioned. "other ulama (Scholars) say that if he is worried or fearful, or apprehensive of being ostentatious, then he may go to a secluded place and continue his worship. He must sit facing the qiblah and fight off sleepiness.

Shaykh ul-Islam Shahabuddin Suharwardy رحمه الله said "A deed that fetches prompt reward in this world with inner radiance is this deed."

SECTION III اَلْفَصْلُ الثَّالِثُ

(١٣١٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَافَظَ عَلٰى شُفْعَةِ الضُّحٰى غُفِرَتْ لَهٗ

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[1] Abn Dawnd # 5246, Musnad Ahmad 5-359.

[2] Tiramidhi # 472, Ibn Majah # 1380.

[3] Abn Dawnd 3 1287, Musnad Ahmad 3-439

ذُنُوْبُهٗ وَاِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ۔ (رواه احمد والترمذی وابن ماجة)

1318. Sayyiduna Abn Hurayarh رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who continues to offer the salah of duha regularly, his sins are forgiven to him even if they are like the foam of the sea.[1]

(۱۳۱۹) وَعَنْ عَائِشَةَ اَنَّهَا كَانَتْ تُصَلِّى الضُّحٰى ثَمَانِىَ رَكَعَاتٍ ثُمَّ تَقُوْلُ لَوْ نُشِرَ لِىْ اَبَوَاىَ مَا تَرَكْتُهَا۔ (رواه مالك)

1319. Sayyidah Ayshah رضی اللہ عنہ used to offer eight raka'at of the salah of duha. She would say. :If my parents were revived for me, even then I would not abandon offering this salah."[2]

COMMENTARY: Sayyidah Ayshah رضی اللہ عنہ encouraged others to offer the salah of duha.

THE PROPHET'S صلی اللہ علیہ وسلم PRACTICE

(۱۳۲۰) وَعَنْ اَبِىْ سَعِيْدٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّى الضُّحٰى حَتّٰى نَقُوْلَ لَا يَدَعُهَا وَيَدَعُهَا حَتّٰى نَقُوْلَ لَا يُصَلِّيْهَا۔ (رواه الترمذی)

1320. Sayyiduna Abn Saeed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to offer the salah of duha continuously so that they felt that he would never stop offering it. Then, he used to cease offering it continuously till they thought that he would never offer it.[3]

COMMENTARY: The Prophet's صلی اللہ علیہ وسلم practice for the optional salah and deeds was to perform then off and on to distinguish then from the prescribed otherwise the ummah would be burdened.

It was his distinction that if he did something constantly then it would become *fard*..If his ummah does anything constantly then it would not become a prescribed deed. Hence, the Muslims must now offer the salah of duha with consistency. It will not became *fard*, but remain *mustahab*.

(۱۳۲۱) وَعَنْ مُوَرِّقٍ الْعَجَلِىِّ قَالَ قُلْتُ لِاِبْنِ عُمَرَ تُصَلِّى الضُّحٰى قَالَ لَا قُلْتُ فَعُمَرُ قَالَ لَا قُلْتُ فَاَبُوْ بَكْرٍ قَالَ لَا قُلْتُ فَالنَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا اِخَالُهٗ۔ (رواه البخاری)

1321. Sayyiduna Muwarriq al-Iyli said that he asked Sayyiduna Ibn Umar, رضی اللہ عنہ, "Do you offer the salah of ud duha." He said "No" He then asked, "And Umar.?" He said, "No" Then he asked about Abu Baker رضی اللہ عنہ and he said "No" So, he asked, "The Prophet صلی اللہ علیہ وسلم?" He said, "I think he did not."[4]

COMMENTARY: Ibn Umar's رضی اللہ عنہ saying that the Prophet صلی اللہ علیہ وسلم did not offer the salah of duha could mean:

(i) He did not offer it in the mosque.

(ii) Or, he (Ibn Umar) was not aware of the Prophet's صلی اللہ علیہ وسلم saying in this regard.

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[1] Tirmidhi # 476, Ibn Majah # 1382, Masnad Ahmad 2-499

[2] Muwatta Maalik # 9.8-33

[3] Tirmidhi # 477, Murnad Ahmad 3-36

[4] Bukhari # 1175

(iii) Or, he did not deny it outright but he meant to say that the Prophet صلى الله عليه وسلم did not offer it regularly. So that it would not have been prescribed.

Never the less, it is established through many *ahadith* that the Prophet صلى الله عليه وسلم used to offer this salah and encouraged others to offer it. So, we must not misunderstand this *hadith* (# 1321) of Ibn Umar رضى الله عنه.

Mulla Hanfi رحمه الله said that after the Prophet's صلى الله عليه وسلم death there is no fear of this salah being made *fard*. So, the Muslims should offer it continuously. It is mustahab. This is what all ulama (Scholars) say.

CHAPTER - XL

OPTIONAL SALAH بَابُ التَّطَوُّعِ

The Arabic word (تطوع) is derived from (طوع) and (طاعت). It means to obey. The optional worship is called (تطوع) (tatawwu) and the doer is called (متطوع) (mutatawwu).

In this chapter, *ahadith* about optional salah will be reproduced.

Every salah apart from *fard* and wajib (expedient) is nafl (or optional) even the *sunnah* and the mustahab, but tatawwu applies generally to those salah that are not regularly offered, or ghayr muwakkadah (not emphasised).

SECTION I اَلْفَصْلُ الْاَوَّلُ

TAHIYAT UL-WADU

(١٣٢٢) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِبِلَالٍ عِنْدَ صَلَاةِ الْفَجْرِ يَا بِلَالُ حَدِّثْنِيْ بِاَرْجٰى عَمَلٍ عَمِلْتَهُ فِي الْاِسْلَامِ فَاِنِّيْ سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ قَالَ مَا عَمِلْتُ عَمَلًا اَرْجٰى عِنْدِيْ اَنِّيْ لَمْ اَتَطَهَّرْ طَهُوْرًا فِيْ سَاعَةٍ مِنْ لَيْلٍ وَلَا نَهَارٍ اِلَّا صَلَّيْتُ بِذٰلِكَ الطُّهُوْرِ مَا كُتِبَ لِيْ اَنْ اُصَلِّيَ۔

(متفق عليه)

1322. Sayyiduna Abu Hurayrah رحمه الله narrated that (once) Allah's Messenger صلى الله عليه وسلم asked (Sayyiduna) Bilal رضى الله عنه at the time of the salah of fajr, "Tell me, O Bilal, of the deed you have been doing in Islam of which you are most hopeful, because I did hear the sound of your sandals ahead of me in paradise, "He said," I have not done any deed more hopeful to me than that whenever I have performed ablution at any hour of night and day, I have offered salah as mush as is decreed for me promptly.[1]

COMMENTARY: The Prophet صلى الله عليه وسلم was informed of Sayyiduna Bilal's رضى الله عنه footsteps in paradise through inspiration or an unveiling of the unseen either in his sleep or while he was awake. Or, the Prophet صلى الله عليه وسلم heard his footsteps ahead of him in paradise during the night of hiraj.

Sayyiduna Bilal's رضى الله عنه waking ahead of the Prophet صلى الله عليه وسلم was like the walking of

[1] Bukhari # 1149, Muslim # 108-2458, Musnad Ahmad 2-333

servants in front of their masters.[1]

His reference to performing ablution covers not only ablution but also bath and tayammum. It may refer to one of these or all three.

This salah is offered after making ablution. It the terminology, it is called *tahiyatul wudu* (as "regard to ablution") or greetings or gratitude for having made ablution.

SALAH OF ISTIKHARAH & SUPPLICATION

(١٣٢٣) وَعَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْاِسْتِخَارَةَ فِي الْاُمُوْرِ كَمَا يُعَلِّمُنَا السُّوْرَةَ مِنَ الْقُرْاٰنِ يَقُوْلُ اِذَاهَمَّ اَحَدُكُمْ بِالْاَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيْضَةِ ثُمَّ لِيَقُلْ اَللّٰهُمَّ اِنِّيْ اَسْتَخِيْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُيُوْبِ اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَيْرٌ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ اَمْرِيْ اَوْقَالَ فِيْ عَاجِلِ اَمْرِيْ وَآجِلِهٖ فَاقْدِرْهُ لِيْ وَيَسِّرْهُ لِيْ ثُمَّ بَارِكْ لِيْ فِيْهِ وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ اَمْرِيْ اَوْ قَالَ فِيْ عَاجِلِ اَمْرِيْ وَآجِلِهٖ فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ عَنْهُ وَاقْدِرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ اَرْضِنِيْ بِهٖ قَالَ وَيُسَمِّيْ حَاجَتَهٗ (رواه البخاری)

1323. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم used to teach them al-istikharah (which is to seek Allah's guidance) on affairs (Confronting them) just as he used to teach them a surah of the Quran. He would say, "When any of you resolves to do something, let him pray two raka'at salah apart from the *fard* (prescribed). Then, let him supplicate:

اَللّٰهُمَّ اِنِّيْ اَسْتَخِيْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُيُوْبِ

(O Allah. I seek your guidance through your knowledge and I seek strength through your power, and I beseeh you for your magnificent grace, for, you have power while ı do not have it, and you have knowledge and I do not have it, and you are the best knower ot the unseen.

O Allah, if in your knowledge this thing is good for me in terms of my faith, any worldly life and the outcome of any pursuit (or, he said any affairs in this world and the next). Then ordain it for me and make it come easy to me and then bless it for me. And if in your knowledge, this thing is bad for me in terms of my faith, my worldly life and the outcome of my pursuit (or, he said, 'any affairs in this world and the next"), then put it away from me, make me turn away from it and ordain good for me wherever it is, and then make me be pleased with it.)

And, he should name his need."[2]

COMMENTARY: If anyone intends to do something that is permissible but one is uncertain

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[1] See Commentary on *hadith* # 1326

[2] Bukhari # 1162, Tirmidhi # 479, Ibn Majah # 1383, Abu Dawud # 1538, Nasai # 3253, Musnad Ahmad # 14713,

about its goodness and advantage, then it is proper to make istikharah - or consult Allah for guidance. The things for which one may do it are before undertaking a journey or a business venture, contemplating marriage, or any other thing that is permitted.
Istikharah may not be done for eating and drinking and such other determined tasks. It may not be done for that which is definitely good.
It is the blessing of istikharah that whatever is good for one, who makes istikharah, is prompted into his heart and the heart takes the decision for what is better for him.
The method to do it is to perform ablution and, at any time other than a makruh hours, one may offer two raka'at salah with an intention to make istikharah. After the salah, one may make the afore mentioned supplication. It is also allowed to make this supplication of istikharah after the two raka'at of *sunnah*, tahiyat ul-masjid or tahiyat ul-wadu, but is preferable to offer two raka'at for it separately and specifically. And surah may be recited in this salah and no surah is spelled out. However, some traditions suggest surah al-Kafirun and al-Ikhlas.
As for the words in the supplication (اوعاجل امری) (or, he said, my affairs in this world and the next'). This is nothing but the sub-narrator's doubt. He was unsure whether the prophet صلی الله علیه وسلم said (فی دینی ومعاشی وعاقبة امری) in terms of my faith, my worldly life and the outcome of my pursuit, or (عاجل امری واجله) my affairs in this world and the next.' It is better to include both these phrases in the supplication.
The words in the supplication (هذاالامر) (this thing) are of a general nature. So, the supplicant must name his need at these places, like instead of (هذاالسفر یاهذاالاقامة) (this journey). Or, he may retain the words (هذاالامر) and then mention his need.
According to another tradition, a brief istikharah may be made by one in a hurry or facing a quick decision. He may pray:

اَللّٰهُمَّ اخِرْلِیْ وَاَخْتَرْلِیْ وَلَا تَکِلْنِیْ اِلٰی اِخْتِیَارِیْ۔

O Allah. Choose for me what's correct and proper in your (sight) and make me observe it.

Sayyiduna Anas رضی الله عنه said, "The prophet صلی الله علیه وسلم said to me, O Anas, when you decide to do something, make istikharah for it with Allah seven times. Then wait the outcome. Whatever is put into your heart, observe it for, that is better for you.

SECTION II اَلْفَصْلُ الثَّانِیْ

SALAH OF REPENTANCE

(١٣٢٤) عَنْ عَلِیٍّ قَالَ حَدَّثَنِیْ اَبُوْبَکْرٍ وَصَدَقَ اَبُوْبَکْرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ مَامِنْ رَجُلٍ یُذْنِبُ ذَنْبًا ثُمَّ یَقُوْمُ فَیَتَطَهَّرُ ثُمَّ یُصَلِّیْ ثُمَّ یَسْتَغْفِرُ اللّٰهَ اِلَّا غَفَرَ اللّٰهُ لَهٗ ثُمَّ قَرَأَ وَالَّذِیْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْظَلَمُوْا اَنْفُسَهُمْ ذَکَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ رَوَاهُ التِّرْمِذِیُّ وَابْنُ مَاجَةَ اِلَّا اَنَّ ابْنَ مَاجَةَ لَمْ یَذْکُرِ الْاٰیَةَ وَالَّذِیْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْا اَنْفُسَهُمْ ذَکَرُوا اللّٰهَ فَاسْتَغْفَرُوْ الِذُنُوْبِهِمْ۔

1324. Sayyiduna Ali رضی الله عنه narrated: Abu Bakr رضی الله عنه narrated to me, and Abu Bakr رضی الله عنه spoke the truth, that he heard Allah's Messenger say, "There is not a man who commits sin and (out of repentance) stands up, purifies himself and offers salah, then he seeks Allah's forgiveness, but Allah forgives him. "Then, he

recited this verse:

وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ

{And those who, when they have committed on indecency or wronged themselves, remember Allah, and seek forgiveness of their sins....} (3:135)[1]

COMMENTARY: The parenthetical words and Abu Bakr رضی الله عنه spoke the truth' are spoken by sayyaiduna Ali رضی الله عنه to omphasise the superiority and truthfulness of sayyiduna Abu Bakr رضی الله عنه. in fact, the Prophet صلی الله علیه وسلم had called him as-Siddiq because of his truthfulness.

It is said about Sayyiduna Ali رضی الله عنه that he accepted a *hadith* only after getting the narrator to say on oath that he was speaking the truth. But, he always accepted the *hadith* of Sayyiduna Abu Bakr رضی الله عنه without asking him to take on oath.

As for purifying oneself, the sinner should make ablution and offer salah. But, it is better for him to have a purifying bath. Moreover, it is best to have the purifying bath with cold water. The salah consists of two raka'at. After surah al-fatihah, in the first surah al-Kafirun is recited and in the second raka'at al-Ikhlas. This salah is called salatut-tawbah (salah to repentance).

Then, he seeks forgiveness of Allah. Not only does he stop committing that sin, but makes a firm resolve never to perpetrate sin. He remains steadfast on his resolve and if he has to pay someone's right, the pays it to him.

The Prophet صلی الله علیه وسلم recited the verse to show that whatever he said is what Allah Himself has said. The complete verses are reproduced here:

وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللّٰهُ وَلَمْ يُصِرُّوْا عَلٰى مَافَعَلُوْا وَهُمْ يَعْلَمُوْنَ، اُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ۔ (آل عمران ۳: ۱۳۶،۱۳۵)

{And those who when they have committed an indecency or have wronged themselves, remember Allah, and seek forgiveness of their sins. And who forgives sins but Allah? And they persist not in that (wrong) which they have done, while they know it.

Those! Their recompense is forgiveness from their Lord, and gardens underneath which rivers flow therein they shall abide. And how excellent is the reward of the (good) workers!}(Aal Imran, 3,135-136.)

The background of revelation to these verses as explained by some exegetes is a specific event. A sahabi رضی الله عنه happened to fall into a sin, out of human fallibility, but he realized his lapse instantly. This caused him deep remorse and a sense of shame. This compunction and pangs of conscience and his sincere repentance brought the revelation of these verses.

These are two verses. The words (والذین) (And those) in the first verse are the subject of the sentence. The word (اولئک) (Those!) in the second begins the predicate.

IN DISTRESS

(۱۳۲۵) وَعَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا حَزَبَهٗ اَمْرٌ صَلّٰى۔ (رواه ابوداؤد)

1325. Sayyiduna Hudhayfah رضی الله عنه narrated that when Prophet صلی الله علیه وسلم

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[1] Tirmidhi # 406, Abu Daeud # 1521, Ibn Majah #1395 (Without mentioning the verse), Musnad Ahmad1-2

encountered something unpleasant, he offered salah.[1]

COMMENTARY: When anything grieved the Prophet, صلى الله عليه وسلم or he faced a difficulty, he got rid of it, and, in obedience to Allah says:

يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوْ اسْتَعِيْنُوْ ابِالصَّبْرِ وَالصَّلٰوةِ۔

{O you, who believe, seek help in perseverance and salah...}(2:153)

The ulama (Scholars) say that the wisdom in offering salah at the time of distress is that the spiritual world is unveiled before him when he offers the salah. The result is that he realizes the worthlessness of this world and the comforts of this life and its distresses are meaningless to him. He does not grieve at losing any worldly possession and is not overjoyed at receiving its bounties. It is like the saintly words:

"If it is possessed, there's no joy If it is lacking, there's no sorrow."

TAHIYAT UL-WADU

(١٣٢٦) وَعَنْ بُرَيْدَةَ قَالَ اَصْبَحَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَدَعَابِلَالًا فَقَالَ بِمَاسَبَقْتَنِي اِلَى الْجَنَّةِ مَادَخَلْتُ الْجَنَّةَ قَطُّ اِلَّا سَمِعْتُ خَشْخَشَتَكَ اَمَامِي قَالَ يَا رَسُوْلَ اللّٰهِ مَا اَذَّنْتُ قَطُّ اِلَّا صَلَّيْتُ رَكْعَتَيْنِ وَمَا اَصَابَنِي حَدَثٌ قَطُّ اِلَّا تَوَضَّأْتُ عِنْدَهٗ وَرَأَيْتُ اَنَّ لِلّٰهِ عَلَيَّ رَكْعَتَيْنِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِهِمَا۔ (رواه الترمذى)

1326. Sayyiduna Buraydah رضى الله عنه narrated that one morning Allah's Messenger صلى الله عليه وسلم called (Sayyiduna) Bilal رضى الله عنه and asked, "O Bilal, with what did you overtake me to paradise? Never did I enter paradise without hearing the rustle of your footsteps ahead of me." He said," O Messenger of Allah, never do I call the adhan without offering two raka'at salah. And, never have I experienced what nullifies ablution without performing (fresh) ablution promptly and I am convinced that to offer two raka'at is Allah's right on me" so Allah's Messenger صلى الله عليه وسلم said, "Because of both these thing (you have preceded me)."[2]

COMMENTARY: The *hadith* # 1322 is of the same subject. An explanation under it may be seen. It is stated there that Sayyiduna Bilal رضى الله عنه preceded the Prophet صلى الله عليه وسلم as a herald in paradise. This is itself is a great rank. We must not read any other meaning in the *hadith*. No Prophet or Messenger, too, has the distinction to enter paradise before the Prophet صلى الله عليه وسلم (Prophet Muhammad), so what to say a member of his ummah?

SALAH OF NEED

(١٣٢٧) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِي اَوْفٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهٗ حَاجَةٌ اِلَى اللّٰهِ اَوْ اِلٰى اَحَدٍ مِنْ بَنِيْ اٰدَمَ فَلْيَتَوَضَّأْ فَلْيُحْسِنِ الْوُضُوْءَ ثُمَّ لِيُصَلِّ رَكْعَتَيْنِ ثُمَّ لِيُثْنِ عَلَى اللّٰهِ تَعَالٰى وَلْيُصَلِّ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لِيَقُلْ لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

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[1] Abu Dawred # 1319 Mursad Ahmad 5-377

[2] Trimidhi # 3709, Musnad Ahmad # 23102

اَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَ عَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةِ مِنْ كُلِّ بِرٍّ وَ السَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَاتَدَعْ لِيْ ذَنْبًا اِلَّا غَفَرْتَهُ وَلَا هَمًّا اِلَّا فَرَّجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًى اِلَّا قَضَيْتَهَا يَا اَرْحَمَ الرَّاحِمِيْنَ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1327. Sayyiduna Abdullah ibn Abu Awfa رحمه الله narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone has a need from Allah or from one of the children of Aadam عليه السلام, let him make ablution, and make it a good ablution. Then, let him offer two raka'at, then glorify Allah and invoke blessing on the Prophet صلى الله عليه وسلم, then pray:

لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَ عَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةِ مِنْ كُلِّ بِرٍّ وَ السَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَاتَدَعْ لِيْ ذَنْبًا اِلَّا غَفَرْتَهُ وَلَا هَمًّا اِلَّا فَرَّجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًى اِلَّا قَضَيْتَهَا يَا اَرْحَمَ الرَّاحِمِيْنَ

There is no God but Allah, the Clement, the Bountiful. Glory be to Allah, Lord of the magnificent throne. Praise belongs to Allah, Lord of the world. I ask you for that which entitles (me) to your mercy, and makes certain your forgiveness. And (I ask for) a safety of every piety and a safety from every sin- leave no sin of mine without being forgiven, no anxiety without being removed and no need of mine with which you are pleased without being fulfilled, O the Most Merciful of those who show mercy!"[1]

COMMENTARY: If anyone has a need or desire to be fulfilled either directly with Allah or through a fellow-man, like service, marriage, etc. it is mustahab to make ablution well, offer two raka'at salah, praise and glorify Allah, invoke blessing on the Prophet صلى الله عليه وسلم in the words used in the salah and make the supplication mentioned in this *hadith*. After that, he must present his need to Allah. Or, pray for it to him.

This salah is called salat ul-hajah (Prayer for need). It is very effective It is known of some saintly or religious men that they offered this salah and presented their need to Allah and He granted them their request. (Ihu ul-Fiqh)

Ibn Hajar رحمه الله said that the needy should do this on Saturday morning. The Prophet صلى الله عليه وسلم had said, "If anyone presents his need on Saturday morning (after the salat ul-hajah and prayer), I assure him that he will get his lawful and permissible need." (Mulla Ali Qari)

While this salah and supplication are for all kinds of needs, there is another salah for the need of strong memory, called salah ul-hafiza. It is described in at Hisn Haseen.[2]

The exposition in Urdu explains the salah in detail and may be seen there.

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[1] Tirmidhi # 478, Ibn Majad # 1384

[2] As-Hisn al Haseen (English Translation) p295f. Darul-Isha'at, Karachi

CHAPTER XLI

SALAT UL-TASBIH

بَابُ صَلٰوةِ التَّسْبِيْح

The salat ut-Tasbih is mustahab. It fetches uncountable reward. It consists of four raka'at and it is better to offer them together giving one salutation at the end, but it is also allowed to offer them in two's. The tasbih is recited seventy-five times in each raka'at with a total of three hundred in the salah.
The method to offer it is to first form the intention:

نَوَيْتُ اَنْ اُصَلِّي اَرْبَعَ رَكْعَاتٍ صَلٰوةَ التَّسْبِيْحِ۔

"I intend to offer four raka'at salah ut-tasbih."
Then call the takbir tahrimah and fold the hands, recite the thana and the tasbih fifteen times:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

Then, recite the taawwudh and the basmalah, surah al-fatihah and any other surah. Again, recite the tasbih ten times.
Then go into ruka and after reciting its tasbih (سبحان ربی العظیم) recite this tasbih ten times.
Rise from the ruku say (سمع اللہ لمن حمدہ) and (ربنا لک الحمد) and recite this tasbih ten times.
Go to the sajdah, recite its tasbih (سبحان ربی الاعلی) and this tasbih ten times.
Get up from sajdah and recite this tasbih ten times.
Again go to sajdah and do the same thing: after the tasbih of sajdah, recite this tasbih ten times.
Rise for the second raka'at and recite this tasbih fifteen times before al-Fatihah, ten times after a surah. And ten times each in ruku getting up from ruku, in both sajdah and between them.
Then so in the third and fourth raka'at. The same number is maintained in each pasture as assigned for it.

MERIT OF SALAT UL-TASBIH

(١٣٢٨) عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِالْمُطَّلِبِ يَا عَبَّاسُ يَا عَمَّاهُ اَلَا اُعْطِيْكَ اَلَا اَمْنَحُكَ اَلَا اُخْبِرُكَ اَلَا اَفْعَلُ بِكَ عَشْرَ خِصَالٍ اِذَا اَنْتَ فَعَلْتَ ذٰلِكَ غَفَرَ اللّٰهُ لَكَ ذَنْبَكَ اَوَّلَهٗ وَاٰخِرَهٗ قَدِيْمَهٗ وَحَدِيْثَهٗ خَطَاَهٗ وَعَمْدَهٗ صَغِيْرَهٗ وَكَبِيْرَهٗ سِرَّهٗ وَعَلَانِيَتَهٗ اَنْ تُصَلِّيَ اَرْبَعَ رَكْعَاتٍ تَقْرَأُ فِيْ كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَسُوْرَةً فَاِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِيْ اَوَّلِ رَكْعَةٍ وَاَنْتَ قَائِمٌ قُلْتَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تَرْكَعُ فَتَقُوْلُهَا وَاَنْتَ رَاكِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوْعِ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَهْوِىْ سَاجِدًا فَتَقُوْلُهَا وَاَنْتَ سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُوْدِ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَسْجُدُ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُوْلُهَا عَشْرًا فَذٰلِكَ خَمْسٌ وَسَبْعُوْنَ فِيْ كُلِّ رَكْعَةٍ تَفْعَلُ ذٰلِكَ فِيْ اَرْبَعِ رَكْعَاتٍ اِنِ اسْتَطَعْتَ اَنْ تُصَلِّيَهَا فِيْ كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ فَاِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ جُمُعَةٍ مَرَّةً فَاِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ شَهْرٍ مَرَّةً فَاِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ سَنَةٍ مَرَّةً فَاِنْ لَمْ تَفْعَلْ فَفِيْ عُمُرِكَ مَرَّةً رَوَاهُ اَبُوْدَاؤدَ وَ

ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ وَرَوَى التِّرْمِذِيُّ

1328. Sayyiduna Ibn Abbas رضی الله عنه narrated that the Prophet صلى الله عليه وسلم said to (Sayyiduna) Abbas ibn Abdul Muttalib, رحمه الله "O Abbas, O Uncle! Shall I not grant you? Shall I not present to you? Shall I not inform you? Shall I not grow in you ten characteristics such that, if you observe them, Allah will forgive you your sins their first and last, old and new, accidental and deliberate, Minor and Major, undisclosed and open? (You Should) offer four raka'at (salah), reciting in every raka'at Fatihat ul-Kitab (surch al-Fatihah) and a surah. When first raka'at and you are standing say:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ

Fifteen times. Then bow into ruku and say it ten times while in ruka. Then raise your head from ruku and say it ten times. Then go down in prostration and say it the times while you are in sajdah. Then raise your head from prostration and say it ten times. Again, prostrate yourself and say it ten times. That is seventy -five times in each raka'at. Do that in four raka'at. If you can offer it every day once, do it. It you cannot do it, then every Friday (or week) once. If you cannot do it, then every month once. If you cannot do it, then every year once. And, if you cannot do it, then (at heart) once in your lifetime."[1]

(١٣٢٩) عَنْ أَبِي رَافِعٍ نَحْوَهُ۔

1329. Sayyiduna Abu Rafi رحمه الله narrated the like of it.[2]

COMMENTARY: [The tasbih, translated: Allah is without blemish. Praise belongs to Allah. There is no God but Allah. Allah is the Greatest.]

The Prophet صلى الله عليه وسلم told his uncle that if he would adopt ten characteristics, then his ten kinds of sins would be forgiven. (These are enumerated in the *hadith*.)

However, some people say that ten characteristics are the ten tasbih in the postures of the salah, excluding the fifteen in the excluding posture.

In this transmission of Mishkat, the words ten characteristics are not mentioned after undisclosed and open. But they are found in 'usul' and also in al-Hisn al-Haseen.[3]

So, Teebi رضی الله عنه wrote that the context of the *hadith* suggests that these things stand for the characteristics.

(i) To offer four raka'at salah.
(ii). To recite surah al-Fatihah in each raka'at.
(iii). To recite another surah with it.
(iv). To recite the tasbih fifteen times while standing.
(v). To recite these tasbih ten times in ruku.
(vi). To recite them ten times on arising from ruku.
(vii). To recite them ten times in sajdah.
(viii). To recite them ten times on arising from sajdah, that is, in jalsah.
(ix). To recite them ten times in the second sajdah.
(x). To recite them ten times on arising from the second sajdah, that is in jalasah istirahat.

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[1] Abu Dawud # Ibn Majah # 1386 Bal.aqi in Bawat ul-kabir.

[2] Tiramidhi # 482

[3] Al-Hisn al Haseen, (English Translations) P.388f. Dar ul-Ishaat Karachi

METHOD: The method described in this *hadith* differs from the one we had mentioned at the beginning of the chapter. However, the number of the tasbihs does not differ, seventy-five in each raka'at, three hundred in all, only the positions where they are recited are changed. Either of the method may be followed. It is preferable if each method is followed at one's choice at different times.

Sayyiduna Ibn Abbas رضی الله عنه has also named the surah's that may be recited in this salah. They are: at-Takathur, Al-Asr, al-Kafirun and at-Ikhlas. Some versions name: as-zilzal, al-Asliyat, an-Nasr and al-Ikhlas.

Jalaluddin Suyuti رضی الله عنه has transmitted from Imam Ahmad رضی الله عنه that before concluding the salatul-tasbih with a salutation, this supplication should be made:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ تَوْفِيْقَ اَهْلِ الْهُدٰى وَاَعْمَالَ اَهْلِ الْيَقِيْنِ وَمُنَا صَحَةِ اَهْلِ التَّوْبَةِ وَعَزْمَ اَهْلِ الصَّبْرِ وَجِدَّ اَهْلِ الْخَشْيَةِ وَطَلَبَ اَهْلِ الرَّغْبَةِ وَتَعَبُّدَ اَهْلِ الْوَرَعِ وَعِرْفَانَ اَهْلِ الْعِلْمِ حَتّٰى اَخَافَكَ اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مَخَافَةً تَحْجُزُنِیْ عَنْ مَعَاصِيْكَ وَحَتّٰى اَعْمَلَ بِطَاعَتِكَ عَمَلًا اَسْتَحِقُّ بِهٖ رِضَاكَ وَحَتّٰى اُنَاصِحُكَ بِالتَّوْبَةِ خَوْفًا مِنْكَ وَحَتّٰى اُخْلِصَ لَكَ النَّصِيْحَةَ حَيَاءً مِنْكَ وَحَتّٰى اَتَوَكَّلَ عَلَيْكَ فِی الْاُمُوْرِ كُلِّهَا وَحُسْنَ ظَنٍّ بِكَ سُبْحَانَ خَالِقِ النَّارِ ـ

"O Allah, I ask you for enablement of the people of guidance, deeds of the people of conviction, repentance of the penitent, resolve of the persevering, of the fearful, longing of the diligent, worship of the abstinent and awareness of the learned, till I fear You.

O Allah, I ask you for fear of You Such as would prevent me from disobeying you so that I perform deeds in obedience to you that entitle me to your for fear of you sincerely, and that I make sincere admonition out of modesty before you, and that I rely on you in all the affairs, having good hope from you. Without blemish are you! Creator of light!

MERIT: Abdul Aziz ibn Dawud writes that he who wishes to enter paradise must bind himself to offer the salah of tasbih.

Abu Uthman Zahid رضی الله عنه said, "I did not find anything part from this salah to remove difficulty and worry. Sorrow and grief. "These thing disappear when this salah is offered. This is why most of the sheikhs and righteous people have been observing this salah. It is mustahab to offer it on Friday after zawal. If it becomes necessary to make the sajdah sahw (remedial prostrations) during this salah then the tasbih should not be recited in these prostrations (of sahw) becomes the count of the tasbihs is only three hundred and must not be exceeded.

To those Muslims whom Allah has given ability to worship Him much, the moderate form of observing this salah is to offer it every Friday. This is what Sayyiduna Ibn Abbas رحمه الله did every Friday after zawal. He recited those very surahs that are mentioned in the preceding lines.

(١٣٣٠) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهٖ صَلَاتُهٗ فَاِنْ صَلُحَتْ فَقَدْ اَفْلَحَ وَاَنْجَحَ وَاِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ فَاِنْ

انْتَقَصَ مِنْ فَرِيْضَتِهِ شَيْءٌ قَالَ الرَّبُّ تَبَارَكَ وَتَعَالٰى اُنْظُرُوْا هَلْ لِعَبْدِيْ مِنْ تَطَوُّعٍ فَيُكَمَّلُ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيْضَةِ ثُمَّ يَكُوْنُ سَائِرُ عَمَلِهٖ عَلٰى ذٰلِكَ وَفِيْ رِوَايَةٍ ثُمَّ الزَّكَاةُ مِثْلُ ذٰلِكَ ثُمَّ تُؤْخَذُ الْاَعْمَالُ عَلٰى حَسَبِ ذٰلِكَ رَوَاهُ اَبُوْدَاؤدَ وَرَوَاهُ اَحْمَدُ۔

1330. Sayyiduna Abn Hurayrah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say. " The first of his deeds for which a man will be subjected to reckoning on the day of resurrection will be his salah. If it is correct he will prosper and be safe. But, if it is lacking or defective, he will fail and be a loser. If there is some shortcoming in his *fard salah (obligatory prayer)*, the command, "Look, does My slave has any optional salah (in his record of deeds). So, what is lacking in the *fard* will be compensated with it. Then all his deeds will be (reckoned) on that basis. "Another version has: "Then zakah will be reckoned like that and the deeds (all) will be taken up on the same basis. [1]

(۱۳۳۱) عَنْ رَجُلٍ

1331. A man narrated it (too).[2]

COMMENTARY: According to yet another tradition, the first thing that will be taken into account on the day of resurrection will be blood.

The fact is that as far as rights of Allah are concerned, salah will be the first to be taken into account. As far as rights of fellowmen are concerned, blood will be the first to be taken into account.

Like salah, other *fard* deeds will be taken into account and any short coming will be made up from the optional deeds. So, fasting and zakah from optional fasts and charity, and hajj from Umrah. Rights of fellowmen will be compensated from his good deeds. In this way, all deeds will be reckoned completely.

SALAH AND WORSHIPPER OF HIGH MERIT

(۱۳۳۲) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَذِنَ اللّٰهُ لِعَبْدٍ فِيْ شَيْءٍ اَفْضَلَ مِنَ الرَّكْعَتَيْنِ يُصَلِّيْهِمَا وَاِنَّ الْبِرَّ لَيُذَرُّ عَلٰى رَأْسِ الْعَبْدِ مَادَامَ فِيْ صَلَاتِهٖ وَمَا تَقَرَّبَ الْعِبَادُ اِلَى اللّٰهِ بِمِثْلِ مَا خَرَجَ مِنْهُ يَعْنِي الْقُرْآنَ۔ (رواہ احمد والترمذی)

1332. Sayyiduna Abn Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Allah does not listen to anything from His salve more than the two raka'ah he offers because they are the best of all deeds. Piety is sprinkled on the slave's head as long as he is in salah. And, the worshipers gain not nearness to Allah as they gain through that which comes from Him. Meaning the Quran.[3]

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[1] Abn Dawnd # 864, Tirmidhi 413, Nasai # 495, Ibn Majah # 1425, Musnad Ahmad 2-290

[2] Musnad Ahmad 5-72

[3] Tirmidhi # Musnad Ahmad 5-268

CHAPTER - XLII

SALAH WHILE TRAVELLING بَابُ صَلٰوةِ السَّفَرِ

When a person who sets out on a journey is out of the populace of his village or city the qasr (or shortening of salah) becomes wajid on him. Thus, he will offer only two raka'at instead of four raka'at *fard salah (obligatory prayer)* and it is wajib (expedient) to do so. If a traveller on whom it is wajib (expedient) to avail of the qasr offers a four raka'at then he will be committing a sin. He will also be omitting two wajib (expedient) deeds:

(i). Neglecting the qasr and

(ii). Not giving the salutation in the last qadah because the traveller's first qadah is also his last qadah after which he has to give the salutation promptly (to terminate the salah) but if does not do so then he neglects a wajib (expedient).

Moreover, No scholar and no imam differs on the question of the qasr salah being allowed to a traveller. However, while Imam Abu Hanifah رحمه الله regards it as wajib (expedient), Imam Shafi'i رحمه الله holds it to be preferable which means that if a traveller does not observe the qasr, he will not be sinner in Imam Shafi'is رحمه الله view, thought Imam Abu Hanifah's رحمه الله view is that he will be a sinner.

DEFINITION OF TRAVELLER: Qasr becomes wajib (expedient) when setting out on a journey that cannot be completed in less than three days at an average pace of a pedestrian or a camel. A journey of three days presupposes a walk of morning to afternoon, not morning to evening. The jurists have surmised this distance in current times as forty-eight miles. If anyone goes out of his house to undertake a journey of forty-eight miles (or seventy-eight kilometers), beyond the populace of his village or city, then forthwith qasr becomes wajib (expedient) on him. If anyone covers this distance of forty-eight miles on a fast moving conveyance in less than three days then too he will be regarded as a traveller and will have to shorten his salah.

TIME PERIOD: The traveller must centinue to offer the qasr till he returns to his homeland, or resolves to stay on at some place for at least fifteen days provided that place is suitable to stay. Thus, if anyone intends to tarry on a sea, an enemy territory or a desert then this kind of intention is unsound. However, if nomads forms an intention to stay for fifteen days in desert, then their intention is correct because they are accustomed to live their.

If anyone decides, before travelling the distance that qualifies for the journey of a traveller, to dwell at some place or return to his native land, then he will be regarded as a muqim (resident) even if he has decided to stay for less than fifteen days. It will be presumed that he has reversed his decision to travel.

SOME RULINGS ABOUT QASR

(i). In the following cases, if a traveller covers the distance of his journey and stays on for more than fifteen days, then he will not be a muqim (resident) and it will centinue to remain wajib (expedient) on him to make qasr:

(a). He had not intended to stay for fifteen days, but for some reason without an intention, he happens to prolong his stay.

(b). He had made no intention and was scheduled to depart in a couple of days from there, but the continuing uncertainty causes him to stay on for fifteen days or more.

(c). He intends to stay for fifteen days or more, but that place is not deserving of

staying on.

(d). He intends to stay for fifteen days at two places provided they are so far away from one another that the sound of the adhan at one place is not heard at another. For example, he intends to stay at Makkah for ten days and at Mina for five days. Mina is three miles away from Makkah. If he intends to stay at one place during the night and at another during the day, then the place where he intends to stay during the right will be treated as his place of residence where he will not be allowed to shorten his salah. As for the second place where he stays during the day, if it is at a distance that qualifiers as a traveller's distance then he will be deemed to be regarded as a resident. Furthermore, if one place is so near to another that the sound of adhan of one place is heard at another, then both the places will be considered to be one and if he intends to stay at both (together) for fifteen days, he will be deemed to be a resident.

(ii). It a resident follows a fraveller (imam in salah) then it is always proper in every condition, whether it is a salah on its proper hour or a salah redeemed on expiry of its time. When the traveller-imam terminates his salah at the end of two raka'ah the resident-muqtadi must get up and complete his salah without reciting the Quran and must observe silence because he is a lahiq (who has missed some raka'ah behind the imam) and the first qadah will be *fard* on this muqtadi. It is mustahab for the traveller-imam to tell his muqtadis (followers) after giving the salutation, "I am a traveller. The muqtadis must complete their salah."

A traveller, too, may follow a muqim-imam but anly within time, not after expiry of the hour of salah, because when a traveller follows a resident, he will after four raka'ah behind the imam. The first qadah of the imam will be nafl (optional) but for him it will be *fard*. The imam's tahrimah will be with the first qadah being nafl while traveller-residents will be with its being *fard*. So, it is that one who offers the *fard* follows another whose salah is nafl (optional) and this is not correct.

The traveller must not neglect the sunnah of fajr and, preferably, not of maghrib too. He has option to give up other *sunnah* salah. But, if he offers them, it is better. (Ilm-ul-Fiqh)

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S صلى الله عليه وسلم QASR SALAH

(١٣٣٣) عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ بِالْمَدِيْنَةِ اَرْبَعًا وَصَلَّى الْعَصْرَ بِذِى الْحُلَيْفَةِ رَكْعَتَيْنِ۔ (متفق عليه)

1333. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم offered the Zuhr at Madinah, four raka'at, and he offered the asr at Dhul Halayfah, two raka'at.[1]

COMMENTARY: When the Prophet صلى الله عليه وسلم decided to go to Makkah to perform hajj, he first offered four raka'at of zuhr in Madinah. Then he travelled from there. When he was at Dhul Hulayfah, he offered the shortened salah of asr, two raka'at. This is a place about three leagues from Madinah,

Both Imam Abu Hanfiah رحمه الله and Imam Sahfi'i رحمه الله adide by this *hadith* that when one who is recognized by Shariah as a traveller goes out beyond the residences and dwellings

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[1] Bukhari # 1089, Muslim # 11-690, Abu Dawud # 1202, Tirmidhi # 546, Nasai # 469, Dasim # 1507

of his city or village; he may begin to observe the qasr.

(١٣٣٤) عَنْ حَارِثَةَ بْنِ وَهْبٍ الْخُزَاعِيِّ قَالَ صَلَّى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ اَكْثَرُ مَا كُنَّا قَطُّ وَ اٰمَنَهُ بِمِنًى رَكْعَتَيْنِ۔ (متفق عليه)

1334. Sayyiduna Harithah ibn Wahb al-Khuzart رحمه الله narrated that Allah's Messenger صلى الله عليه وسلم led them in two raka'at salah in Mina at a time when they were in such numbers and such security as they had not been before.[1]

COMMENTARY: This was at the time of the farewell pilgrimage. Muslims were many more in number than they were ever before and the sahabah who performed the hajj with the prophet صلى الله عليه وسلم outnumbered every past performance.

Also, they were secure. There was no threat of an attack or invasion by the disbelievers. There was complete peace and security.

These things are mentioned to show that qasr was not observed out of fear of persecution to mischief at the heads of the infidels.

QURANIC VERSE ABOUT QASR EXPLAINED

(١٣٣٥) وَعَنْ يَعْلَى بْنِ اُمَيَّةَ قَالَ قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ اِنَّمَا قَالَ اللّٰهُ تَعَالٰى اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ اِنْ خِفْتُمْ اَنْ يَفْتِنَكُمُ الَّذِيْنَ كَفَرُوْا فَقَدْ اَمِنَ النَّاسُ قَالَ عُمَرُ عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ فَسَاَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ صَدَقَةٌ تَصَدَّقَ اللّٰهُ بِهَا عَلَيْكُمْ فَاقْبَلُوْا صَدَقَتَهُ۔ (رواه مسلم)

1335. Sayyiduna Y'ala ibn Umayyah رضى الله عنه narrated that he asked Sayyiduna Umar ibn Khattab رضى الله عنه about Allah's words:

اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ اِنْ خِفْتُمْ اَنْ يَفْتِنَكُمُ الَّذِيْنَ كَفَرُوْا

{That you shorten the salah if you fear that those who disbelieve will afflict you} (4:101) He said, "Now the people are safe." (Sayyiduna) Umar رضى الله عنه said, "That which causes you to wonder had made me wonder and I had asked Allah's Messenger صلى الله عليه وسلم and he had said, "This is a favours of Allah over you so accept this concession."[2]

COMMENTARY: The verse mentioned in the *hadith* is in its complete form:

وَاِذَا ضَرَبْتُمْ فِى الْاَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ اِنْ خِفْتُمْ اَنْ يَفْتِنَكُمُ الَّذِيْنَ كَفَرُوْا

{And when you are journeying blame on you if you shorten the salah if you fear that those who disbelieve will afflict you} (4:101)

Though it may seem that qasr is allowed in travel only if one fears persecution at the hands of the disbelievers yet it is not so. The verse speaks of fear only as a great possibility because travellers are of ten in fear particularly when disbelievers are around.

This is why the Prophet صلى الله عليه وسلم said (فاقبلوا صدقة) (So avail of this concession, a charity or a favours), which means that the command to observe a shortening of salah during a journey is not merely when one fears the infidels but it is for ease during travel for every traveller.

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[1] Bakhari # 1083, Muslim # 20.696

[2] Muslim # 4-686, Abu Dawud # 1199, Tirmadhi # 3045, Ibn Majah # 1065, Darimi # 1505, Musnad Ahmad 1-25, Nasai # 1434

The command 'avail' is of an obligatory (Wajib (expedient)) nature. Every traveller in the sight of shari'ah must observe qasr. This is what the Hanafis follow.

PERIOD OF STAY

(١٣٣٦) وَعَنْ اَنَسٍ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِيْنَةِ اِلٰى مَكَّةَ فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ حَتّٰى رَجَعْنَا اِلَى الْمَدِيْنَةِ قِيْلَ لَهٗ اَقَمْتُمْ بِمَكَّةَ شَيْئًا قَالَ اَقَمْنَا بِهَا عَشْرًا۔ (متفق عليه)

1336. Sayyiduna Anas رضی الله عنه narrated that they went out (during the Farwell Pilgrimage) from Madinah to Makkah with Allah's Messenger صلى الله عليه وسلم. He used to offer two raka'at (at each time of salah of four raka'at) Till they returned to Madinah. He was asked, "Did you stay in Makkah at all?" He said, "We stayed there ten days."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم and his sahabah رضى الله عنه stayed in Makkah from 4th Dhul Hijjah till the Morning of 14th Dhul Hijjah during which time they performed the rites of the pilgrimage. On that morning, they departed for Madinah.

This is evidence that if anyone stays for ten days at any place, he does not become a resident there. He is allowed to offer the shortened salah. One the face of it, this *hadith* rejects the contention of the Shafi'is that if anyone stays at any place for more than four days then he is not allowed to offer the shortened salah but he must offer the complete salah. This point is covered in the next *hadith*.

(١٣٣٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ سَافَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَفَرًا فَأَقَامَ تِسْعَةَ عَشَرَ يَوْمًا يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ قَالَ بْنُ عَبَّاسٍ فَنَحْنُ نُصَلِّي فِيْمَا بَيْنَنَا وَبَيْنَ مَكَّةَ تِسْعَةَ عَشَرَ رَكْعَتَيْنِ رَكْعَتَيْنِ فَإِذَا اَقَمْنَا اَكْثَرَ مِنْ ذٰلِكَ صَلَّيْنَا اَرْبَعًا۔ (رواه البخاری)

1337. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم undertook a journey during which he stayed for nineteen days and offered salah two raka'at at a time. So, Ib Abbas رضى الله عنه said, "Hence, we offer, whenever we stay for nineteen days (any where) between ourselves (Meaning, here in Madinah) and Makkah, two raka'at each time. And, when we stop longer than that, we offer four raka'at.[2]

COMMENTARY: The Prophet's صلى الله عليه وسلم staying for nineteen days was without intention to prolong the stay. His departure was delayed from day to day and it extended to nineteen days. However, Ibn Abbas رضى الله عنه deduced from it that if anyone stays somewhere for nineteen days, he may observe qasr salah, but after nineteen days, he is not allowed to offer the shortened salah. Ibn Abbas رضى الله عنه is alone in giving this verdict. No one else holds the same opinion.

We have spoken at length on the question of duration of stay in the beginning of this chapter. Imam Abu Hanifah رحمه الله said that if anyone intends to stay any where for more than fifteen days then he is not allowed to observe the qasr but must offer the complete salah. If anyone intends to stay at any place for less than fifteen days or fifteen days then he must offer the qasr salah. Rather, if he forms no intention to reside but decides to depart in

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[1] Bukhari # 1081, Muslim # 15-693, Abu Dawud # 1223, Tirmidhi # 548, Nasai # 1452,

[2] Bukhari # 1080.

a day or two and, in this way, without resolve, his stay extends for years together, even then he should go on offering the qasr (or shortened) salah.
Imam Tahawi رحمه الله has reported the same issue from the glorious Sahabah رضی الله عنه like Ibn Umar رضی الله عنه and others.

Imam Muhammad رحمه الله has mentioned in Kitab ul-Aathar that sayyiduna Ibn Umar رضی الله عنه continued to stay in Azarbaijan for six months in this way extending his stay from day to day. He had no intention to stay that long but he had to remain there. All this while he continued to offer the qasr salah. There were with him other sahabah رضی الله عنه too.
Similarly, Sayyiduna Aans رضی الله عنه stayed in Syria with Marwan's son Abdul Malik for two months without really intending to do so. All the while, he continued to offer two raka'at at a time (instead of four).

The contention of Imam Shafi'i رحمه الله is that if anyone intends to stay at any place for four days, apart from two days allowed for travel to and fro, then he is said to be a resident and is not allowed to offer the qasr salah. He should offer the complete salah similarly, if he has no intention to stay beyond a couple of days but his stay extends to over eighteen days without his intention, then too he is not allowed to make qasr. He will have to offer all the raka'at.
In the fiqh of Imam Shafi'i رحمه الله this is the reliable and correct opinion.

A TRAVELLER MAY NOT OFFER THE OPTIONAL SALAH

(١٣٣٨) وَعَنْ حَفْصِ بْنِ عَاصِمٍ قَالَ صَحِبْتُ ابْنَ عُمَرَ فِيْ طَرِيْقِ مَكَّةَ فَصَلّٰى لَنَا الظُّهْرَ رَكْعَتَيْنِ ثُمَّ جَاءَ رَحْلَهُ وَجَلَسَ فَرَأٰى نَاسًا قِيَامًا فَقَالَ مَا يَصْنَعُ هٰؤُلَاءِ قُلْتُ يُسَبِّحُوْنَ قَالَ لَوْ كُنْتُ مُسَبِّحًا اَتْمَمْتُ صَلَاتِيْ صَحِبْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَانَ لَا يَزِيْدُ فِي السَّفَرِ عَلٰى رَكْعَتَيْنِ وَاَبَابَكْرٍ وَ عُمَرَ وَعُثْمَانَ كَذٰلِكَ۔(متفق عليه)

1338. Sayyiduna Hafs ibn Asim رحمه الله narrated, "I was with Ibn Umar رضی الله عنه during a journey to Makkah. He led us in the salah of zuhr, offering two raka'at. After that, he returned to his base and sat down. He saw some people standing and asked what they were doing. I said, they are offering the supererogatory salah. He said, If I had to offer the supererogatory then I would have offered my *fard* complete (for, that is more important than the optional but when the qasr is allowed to facilitate a traveller, it is better to omit the optional). I had been in the company of Allah's Messenge. During a journey, he did not pray more than two raka'at. So, too, I had been with Abu Bakr, Umar and Uthman. Their practice was the same (offering two raka'at during a journey). [1]

COMMENTARY: Ibn Maalik رحمه الله said that those who say that the optional salah should not be offered during a journey cite this *hadith*. As for the regular *sunnah*, the command for it follows in the section II, insha Allah.

[1] Bukhari # 1101, Abu Dawud # 1223, Nasai # 1458, Ibn Majah # 1071.

COMBINING TWO SALAHS

(١٣٣٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَجْمَعُ بَيْنَ صَلَاةِ الظُّهْرِ وَالْعَصْرِ إِذَا كَانَ عَلٰى ظَهْرِ سَيْرٍ وَيَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ۔ (رواه البخاری)

1339. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم used to combine the salah of Zuhr and of asr during a journey, and so combine the maghrib and isha. [1]

COMMENTARY: The Shafi'is follow the apparent Meaning of this *hadith* and say that, during a journey, it is allowed to combine these prayers. Zuhr may be offered with asr at the time of zuhr or of asr. And so maghrib and isha may be combined at the time of maghrib or of isha.

Imam Abu Hanifah رحمه الله does not recognize such combining two salahs, saying it is disallowed and the purport of the *hadith* is that the two salah of zuhr and are may be offered at their boarders. Thus zuhr is offered when its time is about to end and are when its time commences. In this sense, they are combined outwardly. In fact, however, each is offered at its proper hour. In the same way, maghrib is offered when its time is about to end and isha then its time begins.

SALAH ON RIDING BEAST

(١٣٤٠) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي السَّفَرِ عَلٰى رَاحِلَتِهٖ حَيْثُ تَوَجَّهَتْ بِهٖ يُوْمِئُ إِيْمَاءً صَلَاةَ اللَّيْلِ إِلَّا الْفَرَائِضَ وَيُوْتِرُ عَلٰى رَاحِلَتِهٖ۔ (متفق علیه)

1340. Sayyiduna Ibn Umar رضی الله عنه narrated that, during a journey, Allah's Messenger صلی الله علیه وسلم used to offer the salah of the night, except the prescribed salah, on his riding beast in whichever direction it turned, making a sign (with his head). And, he also offered the witr on his riding beast. [2]

COMMENTARY: The Prophet صلی الله علیه وسلم had his face in the direction in which the riding beast had its face and he continued to offer his salah (as it moved). However, at the time of the takbir tahirmah, he invariably had his face towards the qibah. As for making a sign, he made it while going into ruku and sajdah, the sign for the sajdah being more marked than for ruku.

Two rulings are deduced from this *hadith*.

(I) It is allowed to offer the supererogatory while seated on a riding beast, but not the *fard*. While this *hadith* mentions the salah of the night, other *ahadith* assert that salah are allowed on the beast all the time and they are the *sunnah* muwakkadah, all kinds of *sunnah* and nafl. However, Imam Abu Hanifah رحمه الله is known to have said that it is mustahab to get down from the riding beast to offer the *sunnah* of fajr, but according to another version, it is wajib (expedient) to alight from the beast to offer the *sunnah* of fajr. This is why it is not allowed to offer it in a sitting posture without a reason.

While it is not allowed to offer the salah on a riding beast there are a few exceptions, namely:

(i). Someone is in a desert on a riding beast and fears for his life or property at the

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[1] Bukhari # 1107, Muslim # 52-706, Abu Dawud # 1206, Tirmdhi # 553, Nasai # 587, Dariam # 1515, Muwatta Maalik # 9.1-4.

[2] Bukhari # 1000, Muslim # 39-700, Abu Dawud 1224.

hands of highway men or wild beasts, or fears that he may be separated from the caravan.

(ii). He would be unable to remount the riding beast which is unruly.

(iii.) The rider himself is very old and weak so that he cannot alight and mount the riding beast unaided and there is no one to support him.

(iv). The earth is swampy and it is impossible to offer salah the ground. And,

(v). It tains heavily.

In these conditions, the *fard salah (obligatory prayer)* too, may be offered on a riding beast, because these are justifiable excuses and they are exempted from codes of law.

As for the Prophet's صلى الله عليه وسلم witr on a riding beast, he did it to make people familiar with the salah of witr. Once they realized its wajib (expedient) nature, he used to alight from the riding beast of offer it. This is the explanation of Imam Tahawi رحمه الله.

Imam Muhammad رحمه الله has presented many aathar of the sahabah رضى الله عنه and the tabiun رحمه الله in his book Muwatta that prove that they alighted from their riding beasts during a journey to offer the witr. [1]

Allamah Shammi رحمه الله said that in the same way, these things are not allowed on the riding beast like the *fard salah (obligatory prayer)* the funeral salah, salah offered against a vow and prostration on recital of a verse calling for prostration when the verse is recited on the ground.

2. (The second ruling deduced from this *hadith* is:) It is allowed to offer salah on the riding beast only during a journey. All the imams are agreed on this deduction. While both Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله have concurred in one version, the confirmed and correct contention of Imam Abu Hanifah رحمه الله is that salah on the riding beast is conditional to a worshipper's being out of the city irrespective of whether he is a traveller or not a traveller. Hence, according to him, if a traveller is within a city, then he is not allowed to offer even the optional salah on a riding beast. But, according to Imam Muhammad, رحمه الله it is allowed, but makruh. Imam Abu Yusuf رحمه الله said that if a traveller offers salah on a riding beast, even in the city, there is no harm in it.

The next point of difference is how far out of the city is one permitted to offer salah on a riding beast. Some scholars say that when a traveller is at least six miles outside the city, he may offer salah on a riding beast. Some others have given a distance half of that. Yet others give the distance at one league (which is also three miles). However, the correct thing is that just when anyone is outside the city limits of its populace, he is allowed to offer optional salah on a riding beast. It is like the rule on the qasr (shortened) salah.

SECTION II اَلْفَصْلُ الثَّانِى

WHEN THE PROPHET صلى الله عليه وسلم DID NOT OBSERVE QASR

(١٣٤١) عَنْ عَائِشَةَ قَالَتْ كُلُّ ذَالِكَ قَدْ فَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَصَرَ الصَّلَاةَ وَاَتَمَّ۔ (رواه فى شرح السنة)

1341. Sayyidah Ayshah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم did all that. He offered the shortened salah (during a journey) and also offered it completely.[2]

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[1] Chapter 77, P 125. Dar ul-Islarat, Karachi. (Comments after *hadith* # 1:77.252). Also 1.60. 207, 1-60.210 #215

[2] Daraqutni # 43 in the chapter al-qiblah for one who is fasting (القبلة للصائم) Sharah as *Sunnah* (Baghawi,)

COMMENTARY: During his journey the prophet صلى الله عليه وسلم acted in both ways. He offered two raka'at instead of four in a salah, and he also offered all four. Hence, Imam Shafi'i رحمه الله abides by it. He says that, during a journey, a traveller is allowed to offer the complete salah.

Imam Abu Hanifah رحمه الله holds that it is not allowed to offer the complete salah during a journey. If anyone does not observe the qasr and offers the full salah, then he will be committing sin.

The scholars say that this *hadith* is weak because of a sub narrator in its line of transmission, (Sayyiduna) Ibrahim ibn Yahya رحمه الله. The auther of Safar us-Sa'adah also comments on the authenticity of this *hadith* and says that it is not established that the Prophet صلى الله عليه وسلم offered a complete salah during a journey. Even if the *hadith* is accepted, as Daraqutni rates the *hadith*, it will be presumed that it was in the beginning when both things were allowed during the journey. Subsequently, qasr was made binding.

As for this *hadith* of Sayyidah Ayshah رضى الله عنه, the first portion could refer to those salah that are shortened, meaning which comprise of four raka'at. And, the second portion could be about those salah that are never subject to qasr, namely, the salah made up of three or two raka'at. This means that the Prophet صلى الله عليه وسلم made qasr of four raka'at, but offered the salah of three and two in full. Clearly, this meaning complies with the *hadith*, for, the Prophet صلى الله عليه وسلم observed qasr and also observed salah completely. This explanation is very reasonable and nearer to the text.

QASR ON STAYING BEYOND FIFTEEN DAYS WITHOUT RESOLVE AND DESIGN

(١٣٤٢) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ غَزَوْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَشَهِدْتُ مَعَهُ الْفَتْحَ فَأَقَامَ بِمَكَّةَ ثَمَانِيَ عَشْرَةَ لَيْلَةً لَا يُصَلِّي إِلَّا رَكْعَتَيْنِ يَقُولُ يَا أَهْلَ الْبَلَدِ صَلُّوا أَرْبَعًا فَإِنَّا سَفْرٌ۔ (رواه ابوداؤد)

1342. Sayyiduna Imran ibn Husayn رضى الله عنه narrated that the accompanied the Prophet صلى الله عليه وسلم on a battle and was present with him at the conquest (of Makkah). He stayed in Makkah for eighteen days and continued to offer only two raka'at (instead of four). He used to say "O residents of the city, offer four raka'at, for we are travellers." [1]

COMMENTARY: As stated previously, if anyone stays beyond fifteen days at a place without a pre-determined plan, he may observe the qasr. Thus, during the conquest of Makkah, the Prophet's صلى الله عليه وسلم stay extended to eighteen days though he contemplated to depart sooner. But, he was compelled by circumstances to overstay. So, he continued to offer the qasr salah.

Since he was the Imam and he offered two raka'at, he said after giving the salutation these of Makkah who followed him, "The residents must complete their four raka'at. I am a traveller. "This shows that it is mustahab for a traveller Imam to announce this to his muqtadis.

If a resident follows a traveller imam, then he must complete his four raka'at and he is not allowed to emulate the imam to end his salah at two raka'at. However, if a traveller follows a resident imam; he must complete the four raka'at with him.

QASR IS ONLY OF FOUR RAKA'AT

(١٣٤٣) وَعَنِ ابْنِ عُمَرَ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ فِي السَّفَرِ رَكْعَتَيْنِ وَبَعْدَهَا

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[1] Abu Dawud # 1229, Musad Ahmad 4-430

رَكْعَتَيْنِ وَفِيْ رِوَايَةٍ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْحَضَرِ وَالسَّفَرِ فَصَلَّيْتُ مَعَهُ فِي الْحَضَرِ الظُّهْرَ اَرْبَعًا وَبَعْدَهَا رَكْعَتَيْنِ وَصَلَّيْتُ مَعَهُ فِي السَّفَرِ الظُّهْرَ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ وَلَمْ يُصَلِّ بَعْدَهَا شَيْئًا وَالْمَغْرِبَ فِي الْحَضَرِ وَالسَّفَرِ سَوَاءً ثَلَاثَ رَكْعَاتٍ وَلَا يَنْقُصُ فِيْ حَضَرٍ وَلَا سَفَرٍ وَهِيَ وِتْرُ النَّهَارِ وَبَعْدَهَا رَكْعَتَيْنِ۔ (رواه الترمذى)

1343. Sayyiduna Ibn Umar رضی اللہ عنہ narrated "I offered salah with the Prophet صلی اللہ علیہ وسلم the zuhr, during a journey, two raka'at and after that two raka'at (Suunah) "Accoring to another version, he said "I offered salah with the Prophet صلی اللہ علیہ وسلم both while at home and during the journey. I offered salah, with him while at home (as a resident), the Zuhr four raka'at and after that two raka'at (*sunnah*), and the asr two raka'at but did not offer any salah after that. And the maghrib, (I offered), while at home and during the journey, three raka'at, not shortening whether at home or during the journey anything, and it is the wite of the day, and after it (I offered) two raka'at."

COMMENTARY: Qasr is allowed in only those salah that comprise four raka'at, like zuhr, asr and isha. It is disallowed in those salah that are made up of less than four, like maghirb, fajr and witr. These latter will be offered in the same way as they are offered at home.

The maghirb is the witr (odd) of the day. This establishes that, like maghrib, witr is of three raka'at, with one salutation.

Ibn Maalik رحمہ اللہ said that the sunnah muwakkadh must be offered during a journey. However, the Hanafis say that when the traveller stops somewhere, he must offer the *sunnah* but when he is travelling, and is on his route, he must give them up.

COMBINING TWO SALAHS

(١٣٤٤) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ غَزْوَةِ تَبُوْكَ اِذَا زَاغَتِ الشَّمْسُ قَبْلَ اَنْ يَرْتَحِلَ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَاِنِ ارْتَحَلَ قَبْلَ اَنْ تَزِيْغَ الشَّمْسُ اَخَّرَ الظُّهْرَ حَتّٰى يَنْزِلَ الْعَصْرَ وَفِي الْمَغْرِبِ مِثْلَ ذَالِكَ اِذَا غَابَتِ الشَّمْسُ قَبْلَ اَنْ يَرْتَحِلَ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ فَاِنِ ارْتَحَلَ قَبْلَ اَنْ تَغِيْبَ الشَّمْسُ اَخَّرَ الْمَغْرِبَ حَتّٰى يَنْزِلَ لِلْعِشَاءِ ثُمَّ يَجْمَعُ بَيْنَهُمَا۔ (رواه ابوداؤد والترمذى)

1344. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that during the Battle of Tabuk the practice of the Prophet صلی اللہ علیہ وسلم was to combine the zuhr and asr if the sun had passed the meridian before he had advanced. If, on the other hand he advanced before the sun had passed the meridian then he put off the zuhr till he alighted for the asr (and offered them together). He did like that for the salah of maghrib, too. If the sun set before his advance, he offered the maghrib and before sunset, then he put off the salah of maghrib till he alighted for the isha, and offered them together.[1]

COMMENTARY: The Shafi'is rely on this *hadith* to back their contention that two salah

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[1] Abu Dawud # 1220. Tirmidhi # 553, Nasi # 586, Musnad Ahmad 5-141

may be combined either by advancing the soecnd or delaying the first. We have spoken on this against have # 1339. They say that it is allowed during a jurney to offer two salahs together at the time of either of the two.

The hanafis do not recognize this sort of combining two salahs. They cite the statement of Abu Dawud, " There is no strong *hadith* about offering a salah before its scheduled time. "This means that this *hadith* is weak. Moreover , the Hanfis cite the *hadith* of Bukhari and Muslim as narrated by Sayyiduna Abdullah ibn Mas'ud رضی الله عنه "I have never seen the Prophet صلى الله عليه وسلم offer any salah outside its time. "So, his *hadith* will be preferred because he was very careful in narrating a*hadith* and was also very learned.

SALAH ON RIDING BEAST

(١٣٤٥) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَافَرَ وَاَرَادَ اَنْ يَّتَطَوَّعَ اِسْتَقْبَلَ الْقِبْلَةَ بِنَاقَتِهٖ فَكَبَّرَ ثُمَّ صَلّٰى حَيْثُ وَجَّهَهٗ رِكَابُهٗ۔ (رواه ابوداؤد)

1345. Sayyiduna Ansa رضی الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم was travelling and wished to offer an optional salah, he made his she-camel face the qiblah and, calling AllahuAkbar (the takbir), began the salah (offering it) in whatsoever direction the beast turned its face.[1]

COMMENTARY: Imam Shafi'i رحمه الله said that it is necessary to face the qiblah in the condition described. But Imam Abu Hanifah رحمه الله said that it is necessary for a *fard* (prescribed) salah, but not for an optional salah. (See *hadith* # 1340).

(١٣٤٦) وَعَنْ جَابِرٍ قَالَ بَعَثَنِىْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِىْ حَاجَةٍ فَجِئْتُ وَهُوَ يُصَلِّىْ عَلٰى رَاحِلَتِهٖ نَحْوَ الْمَشْرِقِ وَيَجْعَلُ السُّجُوْدَ اَخْفَضَ مِنَ الرُّكُوْعِ۔ (رواه ابوداؤد)

1346. Sayyiduna Jabir رحمه الله narrated that Allah's Messenger صلى الله عليه وسلم sent him on an errand. When he come back, he was offering salah on his riding beast facing the east. He made prostration lower than he made bowing.[2]

COMMENTARY: He made the ruku and the sajdah by sign making it more prminent for sajdah than for ruku.

SECTION III اَلْفَصْلُ الثَّالِثُ

UTHMAN'S OBSERVANCE OF QASR IN MINA

(١٣٤٧) عَنِ ابْنِ عُمَرَ قَالَ صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمِنًى رَكْعَتَيْنِ وَاَبُوْ بَكْرٍ بَعْدَهٗ وَعُمَرُ بَعْدَ اَبِىْ بَكْرٍ وَعُثْمَانُ صَدْرًا مِنْ خِلَافَتِهٖ ثُمَّ اِنَّ عُثْمَانَ صَلّٰى بَعْدُ اَرْبَعًا فَكَانَ ابْنُ عُمَرَ اِذَا صَلّٰى مَعَ الْاِمَامِ صَلّٰى اَرْبَعًا وَاِذَا صَلَّاهَا وَحْدَهٗ صَلّٰى رَكْعَتَيْنِ۔ (متفق عليه)

1347. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم offered two raka'at in Mina, as did Abu Bakr رضی الله عنه after him and Umar رضی الله عنه after Abu Bakr رضی الله عنه and Uthman رضی الله عنه during the early part of his caliphate.

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[1] Abu Dawud # 1224, Darqutni # 3 in the chapter on the nature of Optional salah in Jouney…

[2] Abu Dawud # 1228, Tirmadhi # 351, Musnad Ahmad 3-332.

Ather that, Uthman رضی اللہ عنہ offered four raka'at. As for Ibn Umar رضی اللہ عنہ (himself), when he offered salah behind the imam, he offered four himself, he offered two. [1]

COMMENTARY: While performing hajj, the Prophet صلی اللہ علیہ وسلم and his two caliphs's after him, offered the traveller's salah at Mina. However, Sayyiduna Uthman رضی اللہ عنہ began to offer the complete salah during his caliphate, after the initial period of it.

Man reasons are forthcoming for it. It is said that he had married in Makkah. Imam Ahmad رضی اللہ عنہ quotes him to have said, "O people I have married in Makkah and am a member of a tribe here. I had heard the Prophet صلی اللہ علیہ وسلم say that if anyone marries in a city then he is like a resident there." The mere fact that the people were taken aback at Sayyiduna Uthman's action shows that they knew that the Prophet صلی اللہ علیہ وسلم did not offer complete salah during a journey and qasr is binding.

Another reason was that very many Muslims gathered in Mina and they included the fresh Muslims. So, he offered four raka'at for their sake lest they presume that zuhr was only two raka'at.

Or, he may have formed the same opinion as Sayyidah Ayshah رضی اللہ عنہ who held that during a journey it was allowed to observe qasr or offer the complete salah.

INITIALLY ONLY TWO RAKA'AT

(١٣٤٨) وَعَنْ عَآئِشَةَ قَالَتْ فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ ثُمَّ هَاجَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَفُرِضَتْ أَرْبَعًا وَتُرِكَتْ صَلَاةُ السَّفَرِ عَلَى الْفَرِيْضَةِ الْأُوْلٰى قَالَ الزُّهْرِيُّ قُلْتُ لِعُرْوَةَ مَابَالُ عَائِشَةَ تُتِمُّ قَالَ تَأَوَّلَتْ كَمَا تَأَوَّلَ عُثْمَانُ ۔ (متفق علیہ)

1348. Sayyidah Ayshah رضی اللہ عنہ narrated that initially two raka'at salah were prescribed. Then Allah's Messenger صلی اللہ علیہ وسلم emigrated and (at that time) four raka'at were prescribed, but salah during travel was left as prescribed initially.

Zuhri asked Urwah, "Why Ayshah رضی اللہ عنہ offers complete salah (during travel)?" He said, "She interpreted the issue as Uthman did."[2]

COMMENTARY: Initially, salah was prescribed as two raka'at. Later, zuhr, asr and isha were made up retained as three. Thus, the two raka'at during a journey were not a concession after the prescription of four but had been two from the beginning.

Hence, the two qasr are ordained, not a concession. This means that a person may offer the qasr or the complete salah.

Imam Abu Hanifah رحمہ اللہ holds that qasr is binding during a journey. If anyone on whom qasr is binding during a journey, offers all four raka'at and sits in the first qadah then he does wrong and his additional two raka'at will be regarded as optional. If he does not sit in the first qadah which is, by rule, for him the final qadah then his *fard salah (obligatory prayer)* will be invalid.

Just as Sayyiduna Uthman interpreted the rules to offer four raka'at during a journey, Sayyidah Ayshah رضی اللہ عنہ also made the same interpretation. She too offered four raka'at during a journey. They regarded qasr as well as complete salah permissible during a journey.

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[1] Bukhari # 1082, Muslim # 16-694, Nasai # 1451, Dariani # 1506

[2] Bukhari # 350, Muslim # 1-685, Abn Dawud # 1198, Darini # 1509, Muwatta Maalik # 9.2-9

QASR IS ALLAH'S COMMAND

(١٣٤٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ فَرَضَ اللّٰهُ الصَّلَاةَ عَلٰى لِسَانِ نَبِيِّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْحَضَرِ أَرْبَعًا وَفِي السَّفَرِ رَكْعَتَيْنِ وَفِي الْخَوْفِ رَكْعَةً۔ (رواه مسلم)

1349. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated: Allah prescribed the salah through the tongue of your Prophet صلی اللہ علیہ وسلم as four raka'at for a resident, two for a traveller and one for him who faces danger.[1]

COMMENTARY: The Hanafi stand is confirmed that there are two raka'at in a journey. Hasan Busri رحمہ اللہ and Ishaq رحمہ اللہ were among those who abided by the prescription of one raka'at salah when in fear. Most ulama (Scholars) say, however, that the units of salah do not differ in peace and during fear. They explain that of two raka'at, one is offered behind the imam and one individually, alone It is the Prayer when in danger as known from the Prophet صلی اللہ علیہ وسلم and the sahabah رحمہ اللہ. The method is known from the a*hadith.* In a city when facing real danger four raka'at and three raka'at will be offered as two with the imam and the reaming individually. This will be explained in the chapter on salah ul-Khawf, insha Allah.

QASR ESTABLISHED IN QURAN & *SUNNAH*

(١٣٥٠) وَعَنْهُ وعن ابْنِ عُمَرَ قَالَا سَنَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ السَّفَرِ رَكْعَتَيْنِ وَهُمَا تَمَامٌ غَيْرُ قَصْرٍ وَالْوِتْرُ فِي السَّفَرِ سُنَّةٌ۔ (رواه ابن ماجة)

1350. Sayyiduna Ibn Abbas رضی اللہ عنہ and Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم made two raka'at during a journey as the *sunnah.* They are a complete salah, not a shortened form. And, the during a journey is a *sunnah.*[2]

COMMENTARY: Shortening salah during a journey is established from thee Quran and the *hadith* made it clear from the words and deeds of the Prophet صلی اللہ علیہ وسلم.

Moreover, they are a complete salah because only two raka'at are prescribed during the journey. They are not shortened to two from four.

As for witr, they are *sunnah* during a journey, meaning that it is know from the *sunnah* about the witr that they must be offered during a journey. It is one of Islam's *sunnahs.* This does not mean that witr is not *wajib (expedient)* because witr is *wajib (expedient)* both at home and during a journey.

DISTANCE THAT CALLS FOR QASR

(١٣٥١) وَعَنْ مَالِكٍ بَلَغَهُ أَنَّ ابْنَ عَبَّاسٍ كَانَ يَقْصُرُ الصَّلَاةَ فِي مِثْلِ مَا يَكُوْنُ بَيْنَ مَكَّةَ وَالطَّائِفِ وَفِي مِثْلِ مَا بَيْنَ مَكَّةَ وَعُسْفَانَ وَفِي مِثْلِ مَا بَيْنَ مَكَّةَ وَجُدَّةَ قَالَ مَالِكٌ وَذٰلِكَ أَرْبَعَةُ بُرُدٍ۔ (رواه في الموطا)

1351. Sayyiduna Maalik رحمہ اللہ narrated that he heard that Ibn Abbas رضی اللہ عنہ used to shorten the salah on travelling a distance equal to that between Makkah and Taif, or that between Makkah and Usfan, or that between Makkah and Jiddah (Jedda). Maalik رحمہ اللہ said, "That is four bard (about forty eight miles).[3]

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[1] Muslim # 6-687.

[2] Ibn Majah # 1194.

[3] Muwatta Maalik # 9.2-17

COMMENTARY: Four bard is the equivalent four manzil, forty-eight miles. This concerns the last mentioned distance between Makkah and Jeddah because the other distance are not the same.

The ulama (Scholars) say that the Quran and *hadith* do not define but simply mention the journey. If we scrutinise the *ahadith* on this subject, they do not give the same distance always. The sahabah, رحمه الله the tabiun رحمه الله and the ulama (Scholars) رحمه الله have defined the limit at which qasr is allowed through their independent judgement. Qasr will not be valid before that but will become wajib (expedient) when that distance or more than that is intended to be covered.

Though Imam Shafi'i رحمه الله has defined the distance as what is covered in a day's journey or two day's journey or two days, journey, yet the book Hawi (about his school of thought) defines it as sixteen leagues. The same is the contention of Imam Maalik and Imam Ahmad.

Imam Abu Hanifah رحمه الله has defined the distance at which qasr becomes valid as three manzilc (36 miles), each manzil should be such as is covered by a caravan on shorter days from morning to past noon.

Imam Abu Yasuf has defined it as what is covered on the third day when most of it is over.

There people who go only by the apparent meaning of the *hadith* say that distance is immaterial. Setting out on a journey makes qasr *wajib (expedient).*

If we look carefully at the verdicts of the four imams, they all say the same thing that qasr becomes wajib (expedient) then anyone sets out on a journey of forty-eight miles.

SALAH DURING THE JOURNEY

(١٣٥٢) وَعَنِ الْبَرَاءِ قَالَ صَحِبْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَمَانِيَةَ عَشَرَ سَفَرًا فَمَا رَأَيْتُهُ تَرَكَ رَكْعَتَيْنِ إِذَا زَاغَتِ الشَّمْسُ قَبْلَ الظُّهْرِ رَوَاهُ أَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1352. Sayyiduna Al-Bara narrated that he undertook eighteen journeys with Allah's Messenger صلى الله عليه وسلم during which he never saw him omit to offer two raka'at salah after zawal but before the salah of zuhr. [1]

(According to the Urdu translation, it was a single journey of eighteen days on which he accompanied the Prophet صلى الله عليه وسلم.

COMMENTARY: Perhaps, he may have offered the *sunnah* of zuhr before the *fard* and may have sufficed with four raka'at because of the journey.

Or, he may have offered two raka'at tahiyatul wadu.

(١٣٥٣) وَعَنْ نَافِعٍ قَالَ إِنَّ عَبْدَاللّٰهِ ابْنَ عُمَرَ كَانَ يَرٰى ابْنَهُ عُبَيْدَ اللّٰهِ يَتَنَفَّلُ فِي السَّفَرِ فَلَا يُنْكِرُ عَلَيْهِ۔

(رواه مالك)

1353. Sayyidduna Nafi رحمه الله narrated that sayyiduna Ibn Umar رضى الله عنه used to observe his son Ubaydullah رحمه الله offer the optional salah. But he did not forbid him. [2]

COMMENTARY: It is possible that Sayyiduna Ubaydullah ibn Abdullah رحمه الله offered the sunnah muwakkada or the voluntary prayers because of ample time on hand though he knew that it is allowed to omit the supererogatory salah.

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[1] Abu Dawud # 1222, Tirmdhi # 550

[2] Muwatta Maalik # 9.7-26

In the *hadith* # 1338, Ibn Umar رضی اللہ عنہ is said to have disapproved the offering of optional salah by members of his caravan. Perhaps, that was because they had little time on hand, or they might have presumed that it was necessary to offer the optional even during the journey. Allah is very kind to His creatures and records for them the deeds that they had been doing at home even when they do not do them during their journey. As it is, the salah is such a worship that there cannot be an occupation better than it. Who can discourage anyone who observes it without reason? Besides, Sayyiduna Ibn Umar رضی اللہ عنہ knew very well that it is not a good thing to prevent someone from offering salah.
Allah says:

اَرَاَیْتَ الَّذِیْ یَنْھٰی عَبْدًا اِذَا صَلّٰی۔

{Have you considered him who forbids a worshipper when he offers salah?} (96:9-10)

CHAPTER - XLIII

AL-JUMUAH FIRDAY بَابُ الْجُمُعَةِ

The word Jumuah is a day of the week. It is spelt jumuah (جمعہ) in eloquent language, but jumuah (جمعہ) is also used.

It is so called because Sayyiduna Aadam علیہ السلام was created.[1]

And given life on this day. Some people say that it is so called because then sayyiduna Aadam علیہ السلام was sent down to earth from paradise, he met Sayyidah Hawwa علیہ السلام.[2]

On this day. The ulama (Scholars) give other reasons, too, for this name and some of them say that since Muslims gather together.[3]

On this day for worship of Allah (and gathering is جمع), this day is called Jumuah.

Jumuah is the name given to it by Islam. During the Jahiliyah, it was called (یوم العروبة) (yawm ul-arubah). However, same ulama (Scholars) say that arubah was a very ancient name and, even during the jahiliyah it was changed and it used to be called jumu'ah.

In the pre-Islamic days, too as early as before the coming of the last Prophet صلی اللہ علیہ وسلم, Friday was regarded as a singular, noble and prominent day. Then Islam raised its importance and honour.

We have emphasized in the preceding pages that no worships is dearer to Allah than salah. Hence, as an expression of gratitude to Allah, the salah of five times a day and an exclusive salah on Friday, are prescribed for the creatures Gratitude is due to Allah for His blessings on the creatures from their birth to death, and in fact from before their brith and continuing after their death, in large, heavy doses. Refer to the chapter (# 24) on jamuah, congregational salah. The larger the gathering, the better but it is not possible for people to assemble in large numbers five times a day, so Shariah has fixed a day in the week for

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[1] For each of these the Arabic word is jama جمع Aadam علیہ السلام was brought together, he was joined with Sayyiduna Hawwa and Muslims assemble together

[2] For each of these the Arabic word is jama Aadam علیہ السلام was brought together, he was joined with Sayyiduna Hawwa and Muslir ıs assemble together

[3] For each of these the Arabic word is jama Aadam علیہ السلام was brought together, he was joined with Sayyiduna Hawwa and Muslims assemble together

people of different neighbourhoods and suburbs to assemble and observe to assemble and observe this worship. Since Friday is the most excellent and noble day, it is chosen for this weekly congregation.

Allah had appointed this day for the other ummahs too, but they were disobedient and unruly with the result that they were deprived of its blessings. The honour was thus the lot of this ummah of the Prophet صلى الله عليه وسلم. The Jews chose Saturday instead on the presumption that on this day Allah had completed call creation and was free. The Christians chose Sunday (instead of Friday) assuming that it was the beginning of the creation.

Both these people continue to observe these days with solemnity and observe them as holidays. Sunday is a day off for the Christians, but some Muslim states are unfortunate and follow in their footsteps.

They could not shake off this specific religious attitude of the Christian states and continue to observe Sunday instead of Friday as a holiday.

OBLIGATORY SALAH OF FRIDAY: The salah of Friday is *fard* ayn (prescribed on every individual) established so by the Quran Continuously handed down a*hadith* and consensus of the ummah. It is one of the great symbols of Islam. If anyone rejects its obligatory nature then he is disbeliever. He who neglects it without reason is great sinner. Allah says about the Friday salah:

يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِىَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُو الْبَيْعَ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ـ

{O you who believe. When the call is made for the congregational} salah on Friday hasten to the remembrance of Allah and leave off your trading. That is better for you, if you know} (62:9)

The words remembrances of Allah in this verse mean the salah of Friday and its sermon. Hasten to it' is to go for it very attentively and with concentration.

The Prophet صلى الله عليه وسلم had known of the obligatory nature of Friday in Makkah it self, but the dominance of the infidels did not make it possible to discharge it. So, he began offering it in Madinah immediately after hijrah.

Before the Prophet صلى الله عليه وسلم came to Madinah, Sayyiduna Sa'd ibn Zararah رضى الله عنه used his judgment to initiate the salah of Friday there. (Ilm ul-Fiqh.)

Having provided some significant information about Friday in these lines, the commands and rulings about the salah of Friday will follow in the next chapters.

SECTION I اَلْفَصْلُ الْاَوَّلُ

RELUCTANCE OF JEWS & CHRISTIANS TO ACCEPT FRIDAY

(١٣٥٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَحْنُ الْاٰخِرُوْنَ السَّابِقُوْنَ يَوْمَ الْقِيَامَةِ بَيْدَ اَنَّهُمْ اُوْتُوا الْكِتَابَ مِنْ قَبْلِنَا وَاُوْتِيْنَاهُ مِنْ بَعْدِهِمْ ثُمَّ هٰذَا يَوْمُهُمُ الَّذِىْ فُرِضَ عَلَيْهِمْ يَعْنِىْ يَوْمَ الْجُمُعَةِ فَاخْتَلَفُوْا فِيْهِ فَهَدَانَا اللّٰهُ لَهُ وَالنَّاسُ لَنَا فِيْهِ تَبَعٌ اَلْيَهُوْدُ غَدًا وَالنَّصَارٰى بَعْدَ غَدٍ مُتَّفَقٌ عَلَيْهِ وَفِىْ رِوَايَةٍ لِمُسْلِمٍ قَالَ نَحْنُ الْاٰخِرُوْنَ الْاَوَّلُوْنَ يَوْمَ الْقِيَامَةِ وَنَحْنُ اَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ بَيْدَ اَنَّهُمْ وَذَكَرَ نَحْوَهٗ اِلٰى اٰخِرِهٖ

1354. Sayyiduna Abn Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم

said, "We are the last (in this world) but will precede (all other in rank) on the day of resurrection. Besides, they (Jews and Christians) were given the book before us while we were given it after them. Then, this day of theirs was prescribed for them, meaning Friday, but they differed about it. So, Allah guided us in it (and we obeyed Him and chose it for worship of Him). The people follow us (not only in worship but also) in regard to it. The Jews chose tomorrow (following Friday which is Saturday) and the Christians chose the day after tomorrow (following Saturday which is Sunday).
According to another version in Muslim, he said, "We who are the last will be the first on the day of resurrection. And, we shall be the first to enter paradise.... "(and so to the end as in the previous Para, or similar). [1]

(١٣٥٥)وَفِيْ أُخْرٰى لَهٗ عَنْهُ وَعَنْ حُذَيْفَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ اٰخِرِ الْحَدِيْثِ نَحْنُ الْاٰخِرُوْنَ مِنْ اَهْلِ الدُّنْيَا وَالْاَوَّلُوْنَ يَوْمَ الْقِيَامَةِ اَلْمُقْضِيُّ لَهُمْ قَبْلَ الْخَلَائِقِ۔

1355. Sayyiduna Abu Hurayrah رضی اللہ عنہ and Sayyiduna Hudhayfah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said at the end of the pervious, "We are the last of the people of the world, but will be the first (of all) on the day of resurrection and the first to be judged on the day of resurrection of all the creatures.[2]

COMMENTARY: Though we were given the book after than, we are more excellent because the last book abrogates the earlier ones. It is superior to those it abrogates. Thus, we who are the last' is an expression declaring the merit of Muhammad's صلی اللہ علیہ وسلم ummah.
The exegetes offer different meanings of Friday being prescribed for Jews and Christians and their differing about it.
Some ulama (Scholars) go by the words any say that Allah had made worship on Friday obligatory on the people of the book just as He has made it obligatory on the Muslims. They were required to gather together for worship but they continued to be obstinate.
Some others said that making Friday obligatory means they were to determine a day on which they should give up their worldly affairs and devote worship of Allah. The Jews chose Saturday as the most excellent day because Allah had finished all work on this day, saying, "We too must finish all work on this day. "The Christians opted for Sunday because on this day creation was begun. It was when perfection and blessings commenced. Allah turned to His creation with His grace and favours on this day, so they too should worship Allah whole heartedly and abandon worldly pursuits.
However, both Jews and Christians failed in their choice. They could not choose the correct day and went off the mark.
As against this Allah has guided the Prophet's صلی اللہ علیہ وسلم ummah and favoured them with knowledge of the correct day, Friday. When He gave them the command in the verse of surah al-Jum'uah (62:9) that they should worship Him on Friday, He also enabled them to obey the command. He did not let them go astray. So, the Muslims devoted themselves to worship Allah on Friday as a truly obedient ummah.
Friday is the day when Sayyiduna Aadam علیہ السلام was created. So, it is the first day of human life and the worshippers are exemplars or precedents in worship. Those who

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[1] Bukhari # 876, Muslim # 19-855, Nasi # 1367 Musnad Ahmad 2-341. Muslim second version # 20-855.
[2] Muslim # 22-856.

worship on the next two days, Saturday and Sunday, are followers or emulators.
This is how the *hadith* is evidence that, both in terms of Shariah and in reality, Friday is the first day of the week. However, it is surprising that common law denies it.

EXCELLENCE OF FRIDAY

(١٣٥٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيْهِ خُلِقَ آدَمُ وَفِيْهِ اُدْخِلَ الْجَنَّةَ وَفِيْهِ اُخْرِجَ مِنْهَا وَلَا تَقُوْمُ السَّاعَةُ اِلَّا فِيْ يَوْمِ الْجُمُعَةِ۔ (رواه مسلم)

1356. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلى الله عليه وسلم said. "The best of days on which the sun rises is Friday. On this day, Aadam عليه السلام was created, on it he was admitted to paradise, on it he was sent out of it (to the earth) and the last Hour will occur not on Friday. [1]

COMMENTARY: Being sent out from paradise to earth on Friday, adds to the excellence of this day because Prophets صلى الله عليه وسلم and saintly men were born thereafter. Their sacred lives bought innumerable favours and good things. So, too, Sayyiduna Aadam's عليه السلام death brought him before his lord. The last Hour will be a means of admittance to paradise for the pious.

The occurring of the last Hour is with the first trumpet. Its sound will cause the earth and the heavens to perish and all living things will die. We may also take it to mean the sounding of the second trumpet to revive all the creatures and present them before Allah, the Judge of all who judge, for reckoning.

Allamah Teebi رحمه الله said that some people regard the day of Aarafah as the most excellent while others insist that Friday is the most excellent day. We may interpret the sayings to mean that the most excellent day in the year is the day of Arafah and Friday the most excellent day of the week.

If the day of Arafah (Which falls on 9th Dhul Hijjah) happens to be a Friday, then that is an added merit. Any deed done on this day will be regarded as the best of all deeds. This is why if Hajj (Pilgrimage) coincides with Friday, it is called Hajj coincides with Friday, it is called Hajj Akbar, because the Hajj(Pilgrimage) that is performed on Friday excels the Hajj (Pilgrimage) on any other day more than seventy times (or, seventy pilgrimages).

Ibn Musayyib رحمه الله said that in the sight of Allah, Friday is dearer than an optional Hajj (Pilgrimage). Ibn Abbas رضی الله عنه is quoted in Jami Saghir to have narrated in a marfu manner that Friday is the hajj of the poor.

THE OPPORTUNE MOMENT

(١٣٥٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِي الْجُمُعَةِ لَسَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْئَالُ اللّٰهَ فِيْهَا خَيْرًا اِلَّا اَعْطَاهُ اِيَّاهُ مُتَّفَقٌ عَلَيْهِ وَزَادَ مُسْلِمٌ قَالَ وَهِيَ سَاعَةٌ خَفِيْفَةٌ وَفِيْ رِوَايَةٍ لَهُمَا قَالَ اِنَّ فِي الْجُمُعَةِ لَسَاعَةً لَا يُوَافِقُهَا مُسْلِمٌ قَائِمٌ يُصَلِّيْ يَسْئَالُ اللّٰهَ خَيْرًا اِلَّا اَعْطَاهُ اِيَّاهُ۔

1357. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلى الله عليه وسلم said "On Friday there is a moment at which if a Muslim asks Allah for anything that is good, He will give it to him."
The version in Muslim adds: He said "It is a brief moment."

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[1] Muslim # 18-854, Tirmidhi # 488, Nasi # 1369, Musnad Ahmad # 9218.

According to another version (in Bukhari and Muslim), he said, "On Friday, there is a moment at which if a Muslim stands to offer salah and asks Allah for something that is good. He will grant it to him.[1]

COMMENTARY: The opportune moment has not been disclosed.

Allamah Jazri رحمه الله said that of all the hours when prayer is hoped to be accepted, the hour on Friday is most hopeful.

A person's prayer is approved and granted either in this world or he would be rewarded amply in the next world.

If a Muslim stands to offer salah implies that he observes it regularly and constantly. Or, it could imply that he makes supplication always and round-the clock. Or it might means that he waits for salah.

These interpretations allow for all versions to agree with each other.

WHEN IS THE OPPORTUNE TIME

(١٣٥٨) وَعَنْ اَبِي بُرْدَةَ بْنِ اَبِي مُوْسٰى قَالَ سَمِعْتُ اَبِي يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ شَأْنِ سَاعَةِ الْجُمُعَةِ مَابَيْنَ اَنْ يَّجْلِسَ الْاِمَامُ اِلٰى اَنْ تُقْضَى الصَّلَاةُ۔ (رواه مسلم)

1358. Sayyiduna Burdah ibn Abu Musa رحمه الله narrated that he heard his father (Sayyiduna Abu Musa رحمه الله say that he heard Allah's Messenger صلى الله عليه وسلم say about the (opportune) moment on Friday. "It is between the time the imam sits down (on the pulpit to deliver the sermon) and the end of the salah.[2]

COMMENTARY: While there is no doubt whatsoever that there is a time on Friday at which prayer is accepted the time itself is not known. Some ulama (Scholars) say that it is unknown like the laylat ul-qadr and the great name of Allah (or ism a'zam).

Some others say that the unknown time on Friday is not always the same. It changes from early in the day to mid-day to the end of the day.

However, most of the ulama (Scholars) maintain that this time is fixed and is known, but they differ in pointing it out. There are as many as thirty-five opinions about it. They are:

(1). On Friday, at the time when the muadhdhin calls the adhan of fajr.
(2). Between rise of dawn and sunrise.
(3). Between asr and sunset.
(4). After the sermon between the imams descending from the pulpit and calling the takbir tahrimah.
(5). Immediately after sunrise.
(6). At the time of sunrise.
(7). The last moments of the remaining eight-hour period of the day.
(8). From the beginning of zawal till shades are half of the subject.
(9). From the beginning of zawal till shadows are one cubit long.
(10). When the sun has set one span till it has set one cubit.
(11). Exactly at zawal.
(12). At the time the muadhdin calls the adhan for the commencement of zawal and

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[1] Bukhari # 935, Muslim # 15-852, Tirmidhi # 491, Nasi # 1431, Ibn Majah # 1137, Darimi # 1569, Muwatta Maalik # 5:7-16, Musnad Ahmad 5-451 Bakhari # 5294, 6400.

[2] Muslim # 16-853. Abu Dawud # 1048

one's joining the salah of Friday.

(13). Between the commencement of zawal and one's joining the salah of Friday.

(14). Between the commencement of zawal and the imams completing the salah of Friday.

(15). Till the zawal of the sun.

(16). Between the time out which the imam ascends the pulpit and the salah of Friday begins.

(17). Till the imam completes (or ends) the salah of Friday.

(18). Between the time at which the imam ascends the pulpit and the completion of the salah.

(19). Between the adhan and the end of the salah.

(20). From the time the imam sits on the pulpit till the salah is over.

(21). Between the time buying and selling is prohibited till it is allowed,.meaning, form the time of adhan till the salah of Friday is over.

(22). The time just before the adhan.

(23). From the time the imam begins the sermon till he ends it.

(24). Between the time the imam ascends the pulpit to deliver the sermon and he begins it.

(25). The time when the imam sits between the two sermons.

(26). After the sermon is over, when the imam descends from the pulpit.

(27). From the time the iqamah is called for the salah till the imam stands on the prayer mat.

(28). From the time the iqamah is called till the end of the salah.

(29). Immediately the salah of Friday is over.

(30). The time between the salah of asr till sunset.

(31). Between the salah of asr.

(32). From the time of the salah of asr till the final time for it is mustahab (before sunset).

(33). Exactly after the salah of asr.

(34). The last moments after the salah of asr.

(35). The time when the sun is setting.

It is said about Sayyiduna Ali رضی اللہ عنہ Sayyidah Fatimah Zahra رضی اللہ عنہ and all the members of the Prophet's صلی اللہ علیہ وسلم household (رضوان اللہ علیہم اجمعین), that they had instructed their servants to be mindful of the last moments of Friday. They were deputed to remind everyone so that they should engage in worship of Allah, contemplating and making supplication at this hour.

Balqiri رحمہ اللہ was asked how may one make supplication when the sermon is being delivered because of the command that the worshippers should observe complete silence when the imam delivers the sermon.

He said that is not necessary to coin words to make supplication. Rather, one may contemplate one's desires and needs in one's heart. This means that a supplication need not be spoken with the tongue, but it is enough to make it in the heart. In way, the objective is achieved and the command to remain quiet is also obeyed.

Imam Shafi'i رحمہ اللہ said, "I have learnt that the supplication made on the night of Friday is also accepted."

SECTION II اَلْفَصْلُ الثَّانِیْ

MERIT OF FRIDAY & THE OPPORTUNE MOMENT

(١٣٥٩) عَنْ اَبِیْ هُرَيْرَةَ قَالَ خَرَجْتُ اِلَى الطُّوْرِ فَلَقِيْتُ كَعْبَ الْاَحْبَارِ فَجَلَسْتُ مَعَهٗ فَحَدَّثَنِیْ عَنِ التَّوْرَاةِ وَحَدَّثْتُهٗ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَانَ فِيْمَا حَدَّثْتُهٗ اَنْ قُلْتُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيْهِ خُلِقَ آدَمُ وَفِيْهِ اُهْبِطَ وَفِيْهِ تِيْبَ عَلَيْهِ وَفِيْهِ مَاتَ وَفِيْهِ تَقُوْمُ السَّاعَةُ وَمَا مِنْ دَابَّةٍ اِلَّا وَهِيَ مُصِيْخَةٌ يَوْمَ الْجُمُعَةِ مِنْ حِيْنَ تُصْبِحُ حَتّٰى تَطْلُعَ الشَّمْسُ شَفَقًا مِنَ السَّاعَةِ اِلَّا الْجِنَّ وَالْاِنْسَ وَفِيْهِ سَاعَةٌ لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّيْ يَسْأَلُ اللّٰهَ شَيْئًا اِلَّا اَعْطَاهُ اِيَّاهُ قَالَ كَعْبٌ ذَالِكَ فِيْ كُلِّ سَنَةٍ يَوْمٌ فَقُلْتُ بَلْ فِيْ كُلِّ جُمُعَةٍ فَقَرَأَ كَعْبٌ التَّوْرَاةَ فَقَالَ صَدَقَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَبُوْهُرَيْرَةَ لَقِيْتُ عَبْدَاللّٰهِ بْنَ سَلَامٍ فَحَدَّثْتُهُ بِمَجْلِسِيْ مَعَ كَعْبِ الْاَحْبَارِ وَمَا حَدَّثْتُهُ فِيْ يَوْمِ الْجُمُعَةِ فَقُلْتُ لَهُ قَالَ كَعْبٌ ذَالِكَ فِيْ كُلِّ سَنَةٍ يَوْمٌ قَالَ عَبْدُاللّٰهِ بْنُ سَلَامٍ كَذَبَ كَعْبٌ فَقُلْتُ لَهُ ثُمَّ قَرَأَ كَعْبٌ اَلتَّوْرَاةَ فَقَالَ بَلْ هِيَ فِيْ كُلِّ جُمُعَةٍ فَقَالَ عَبْدُاللّٰهِ بْنُ سَلَامٍ صَدَقَ كَعْبٌ ثُمَّ قَالَ عَبْدُاللّٰهِ بْنُ سَلَامٍ قَدْ عَلِمْتُ اَيَّةَ سَاعَةٍ هِيَ قَالَ اَبُوْهُرَيْرَةَ فَقُلْتُ اَخْبِرْنِيْ بِهَا وَلَا تَضِنَّ عَلَيَّ فَقَالَ عَبْدُاللّٰهِ بْنُ سَلَامٍ هِيَ اٰخِرُ سَاعَةٍ فِيْ يَوْمِ الْجُمُعَةِ قَالَ اَبُوْهُرَيْرَةَ فَقُلْتُ وَكَيْفَ تَكُوْنُ اٰخِرُ سَاعَةٍ فِيْ يَوْمِ الْجُمُعَةِ وَقَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّيْ فِيْهَا فَقَالَ عَبْدُاللّٰهِ بْنُ سَلَامٍ اَلَمْ يَقُلْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلٰوةَ فَهُوَ فِيْ صَلَاةٍ حَتّٰى يُصَلِّيَ قَالَ اَبُوْهُرَيْرَةَ فَقُلْتُ بَلٰى قَالَ فَهُوَ ذَالِكَ۔ (رَوَاهُ مَالِكٌ وَاَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَرَوٰى اَحْمَدُ اِلٰى قَوْلِهٖ صَدَقَ كَعْبٌ)

1359. Sayyiduna Abu Hurayrah رضی الله عنه narrated that he went to (Mount) At-Toor where he met ka'b ar Ahbar and sat with him. He narrated to him from the Torah and Abu Hurayrah رضی الله عنه narrated to him from Allah's Messenger صلی الله علیه وسلم. Among the things he narrated to him was that Allah's Messenger صلی الله علیه وسلم had said, "The best of days on which the sun rise is Friday. On it Aadam علیه السلام was created and on it he was sent down (to earth). On it his repentance was accepted. On it he died. And, on it the last Hour will occur. On Friday, every beast is attentive from dawn till sunrise apprehensive of the last Hour, but not the jinn and mankind. During it, there is a time at which if a Muslim slave stands in salah and asks Allah for anything. He will grant it to him, surely. "Karb said, "That is a day in a year." Abu Harayrah رضی الله عنه said. "It is on every Friday. " So, Karb read the Torah and confirmed, "Allah's Messenger صلی الله علیه وسلم has spoken the truth."

Abu Hurayrah رضی الله عنه then continued to narrate that he met Abdullah ibn Salaam رحمه الله and enlightened him of his meeting with ka'b al ahbar and of his narration to him about Friday and of Ka'b saying , "It is one day in very year." Abdullah ibn Salaam رحمه الله said, "Karb has lied, "but when he disclosed, "Then Ka'b read the Torah and confirmed that it was on every Friday, "Abdullah ibn Salaam رحمه الله said, "Karb spoke the truth."

Then Abdullah ibn Salaam رحمه الله said, "I do know what time it is," and Abu Hurayrah رضی الله عنه asked him to let him know it and not be miserly about it. He said, "It is the moments on Friday. "So, Abu Hurayrah رضی الله عنه remarked "How can it be so for

Allah's Messenger صلى الله عليه وسلم had said about it, 'A Muslim slave stands in salah and.....Abdullah ibn Salaam رحمه الله reminded him if Allah's Messenger صلى الله عليه وسلم had not said, "Whoever sits waiting for salah is deemed to be in salah until he offers the salah?" Abu Hurayrah رضى الله عنه said, "Of course, it is so. "He said, "That is that! [1]

COMMENTARY: The meaning of the words from dawn till sunrise has been given here as from sunrise till sunset. The last Hour will occur during this period, so all beasts fear its coming on this day. So, man should be more afraid of that and occupy himself in worship on Friday.

This *hadith* demonstrates the wonderful trait of the Prophet صلى الله عليه وسلم. Being unlettered, he gave information which even a scholar of the Jews did not know though it was found in the Torah. So, in fact, it was a great miracle, for, Allah had filled his heart with an ocean of knowledge and Divine awareness.

Ka'b Ahbar was a great scholar of the Jews and a very intelligent man. Though he was a contemporary of the Prophet, صلى الله عليه وسلم yet he did not meet him. Later on, during the caliphate of Sayyiduna Umar ibn Khattab, رضى الله عنه he embraced Islam.

Sayyiuduna Abdullah ibn Salaam رحمه الله too, had been a noted scholar of the Jews. He embraced Islam in the times of the Prophet صلى الله عليه وسلم and attained the honour of a sahabi (Comparison) رضى الله عنه.

(١٣٦٠) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلْتَمِسُوا السَّاعَةَ الَّتِيْ تُرْجٰى فِيْ يَوْمِ الْجُمُعَةِ بَعْدَ الْعَصْرِ اِلٰى غَيْبُوْبَةِ الشَّمْسِ۔ (رواه الترمذى)

1360. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Look out for the hour in which hope is placed (for receiving an answer to supplication) from after asr till sunset."[2]

MERIT OF FRIDAY

(١٣٦١) وَعَنْ أَوْسِ بْنِ أَوْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَفْضَلِ اَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيْهِ خُلِقَ اٰدَمُ وَفِيْهِ قُبِضَ وَفِيْهِ النَّفْخَةُ وَفِيْهِ الصَّعْقَةُ فَاَكْثِرُوْا عَلَيَّ مِنَ الصَّلَاةِ فِيْهِ فَاِنَّ صَلَاتَكُمْ مَعْرُوْضَةٌ عَلَيَّ قَالُوْا يَارَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ اَرِمْتَ قَالَ يَقُوْلُوْنَ بَلِيْتَ قَالَ اِنَّ اللّٰهَ حَرَّمَ عَلَى الْاَرْضِ اَجْسَادَ الْاَنْبِيَاءِ۔ (رواه ابوداؤد و النسائى وابن ماجة والدارمى والبيهقى فى الدعوات الكبير)

1361. Sayyiduna Aws ibn Aws رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "Surely, among the most excellent of your days is Friday. On it Aadam عليه السلام was created. On it he was taken away (meaning, he died). On it the (second) trumpet will be On blown (and its sound will cause the last Hour and total death). Hence, invoke blessings on me very often on this day, for, your blessings will be presented to me.

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[1] Abu Dawud # 1046, Tirmidhi # 491, Nasi # 1430, Muwatta Maalik # 5.7-17 (Musnad Ahmad # 1030) only up to Karb spoke the truth)

[2] Tirmidhi # 289.

"The sahabah رضی اللہ عنہ asked. "How will that be when your body will have decayed?" He said, "Allah has forbidden the earth to consume the bodies of the Prophets.[1] (The earth does not cause their bodies to decay.)

COMMENTARY: The *hadith* implies that either the day of Arafah is most excellent or both this day and Friday are at par in excellence. (It says, among the most excellent).

Invoking blessings on the Prophet صلی اللہ علیہ وسلم is one of the superior forms of worship. On Friday, every piety is rewarded seventy times, so invocation of blessings is perferable. The excellence of this is know from other *ahadith* too, and this concerns the night of Friday too besides the day. Hence, the Muslims must invoke blessings on the Prophet صلی اللہ علیہ وسلم, the most that they can.

The Prophets علیہ السلام remain intact in their graves just as they were. Allah grants them life as they were in earth. They live actually and physically. It is not a mere spiritual life and there are no two opinions on this subject. It is not like the life of the martyrs, though the martyrs and besides them other dead people also listen to the salutation of their relatives. Sometimes the deeds of their relatives are presented to them too.

(١٣٦٢) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْيَوْمُ الْمَوْعُوْدُ يَوْمُ الْقِيَامَةِ وَالْيَوْمُ الْمَشْهُوْدُ يَوْمُ عَرَفَةَ وَ الشَّاهِدُ يَوْمُ الْجُمُعَةِ وَمَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلٰى يَوْمٍ اَفْضَلَ مِنْهُ فِيْهِ سَاعَةٌ لَايُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يَدْعُوا اللّٰهَ بِخَيْرٍ اِلَّا اسْتَجَابَ اللّٰهُ لَهٗ وَلَا يَسْتَعِيْذُ مِنْ شَيْءٍ اِلَّا اَعَاذَهٗ مِنْهُ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ لَايُعْرَفُ اِلَّا مِنْ حَدِيْثِ مُوْسٰى ابْنِ عُبَيْدَةَ وَهُوَ يُضَعَّفُ۔

1362. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "The Promised day (الیوم الموعود) is the day of resurrection while the witnessed day (الیوم المشهود) is the day of Arafah and the witness (الشاهد) is Friday. The sun has neither risen nor set on a day more excellent than Friday. There is a moment on it at which if a believing slave (of Allah) supplicates Allah for something good then Allah answers him with approval, and if he seeks refuge from something then Allah grants him refuge from it.[2]

COMMENTARY: Two verses in surah al-Burroj say:

وَالْيَوْمِ الْمَوْعُوْدِ وَشَاهِدٍ وَّمَشْهُوْدٍ۔

{By the Promised Day, By the witness and that which is witnessed.}(8 5 :2-3)
This *hadith* explains these verses. Allah has given the news of the day of resurrection and promised the believers the bounties of paradise.

On the day of Arafah, Muslims from all over the world assemble there, as do the angles. Although one of the sub-narrators Musa رحمہ اللہ is declared by Tirmidhi to be a weak narrator, yet the text of this *hadith* is supported by other *ahadith*. So, it is accepted.

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[1] Abu Dawnd # 1047, Nasi # 1375, Ibn Mojah # 1085, Darimi # 1572, Musnad Ahmad 4-8.
[2] Tirmidhi # 3350, Masnad Ahmad 3-430.

SECTION III اَلْفَصْلُ الثَّالِثُ

MERIT OF FRIDAY

(١٣٦٣) عَنْ اَبِي لُبَابَةَ بْنِ عَبْدِالْمُنْذِرِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْاَيَّامِ وَاَعْظَمُهَا عِنْدَ اللّٰهِ وَهُوَ اَعْظَمُ عِنْدَ اللّٰهِ مِنْ يَوْمِ الْاَضْحٰى وَيَوْمِ الْفِطْرِ فِيْهِ خَمْسُ خِلَالٍ خَلَقَ اللّٰهُ فِيْهِ اٰدَمَ وَاَهْبَطَ اللّٰهُ فِيْهِ اٰدَمَ اِلَى الْاَرْضِ وَفِيْهِ تَوَفَّى اللّٰهُ اٰدَمَ وَفِيْهِ سَاعَةٌ لَا يَسْاَلُ الْعَبْدُ فِيْهَا شَيْئًا اِلَّا اَعْطَاهُ مَالَمْ يَسْاَلْ حَرَامًا وَفِيْهِ تَقُوْمُ السَّاعَةُ مَا مِنْ مَلَكٍ مُقَرَّبٍ وَلَا سَمَاءٍ وَلَا اَرْضٍ وَلَا رِيَاحٍ وَلَا جِبَالٍ وَلَا بَحْرٍ اِلَّا هُوَ مُشْفِقٌ مِنْ يَوْمِ الْجُمُعَةِ رَوَاهُ ابْنُ مَاجَةَ وَرَوَى اَحْمَدُ

1363. Sayyiduna Abu Lubabah ibn Abdul Mundhir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Surely, Friday is the chief of the days and the greatest of them in Allah's sight. It is greater in Allah's sight. It is greater in Allah's sight than the eed ul-Adha and the eed ul-Fitr. It has five characteristics. Allah sent Aadam علیہ السلام down to earth on it, Allah caused Aadam علیہ السلام to die on it, there is a time on it at which if anyone asks for something, Allah will grant it to him provided he does not ask for what is unlawful, and, on it the last Hour will occur. There is not angel near to Allah, not a heaven, not an earth, not a wind, not a mountain, not a sea - but, they all fear Friday "(because the last Day will come on it and may come all of a Sudden)[1]

(١٣٦٤) عَنْ سَعْدِ بْنِ مُعَاذٍ اَنَّ رَجُلًا مِنَ الْاَنْصَارِ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَخْبِرْنَا عَنْ يَوْمِ الْجُمُعَةِ مَاذَا فِيْهِ مِنَ الْخَيْرِ قَالَ فِيْهِ خَمْسُ خِلَالٍ وَسَاقَ اِلٰى آخِرِ الْحَدِيْثِ۔

1364. Sayyiduna Sa'd ibn Mu'adh رضی اللہ عنہ narrated that a man of the Ansars came to the Prophet صلی اللہ علیہ وسلم and asked him, "Tell us about Friday. What good does it contain? "He said, "It possesses five characteristics ..." and went on to the end of the *hadith*.[2]

COMMENTARY: It seems that the day of Arafah is more excellent than Friday or that both days are at par in excellence. However, the tradition narrated by Razin رحمہ اللہ makes it very clear that the day of Arafah is the most excellent of all days.

As for the five characterizations, they are not the only ones. There are other distinguishing excellences of Friday over other days. For instance, it is narrated that the vision of Allah will be allowed on Friday. There are other similar distinctions.

WHY THE NAME JUMMAH

(١٣٦٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قِيْلَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَيِّ شَيْءٍ سُمِّيَ يَوْمُ الْجُمُعَةِ قَالَ لِاَنَّ فِيْهَا طُبِعَتْ طِيْنَةُ اَبِيْكَ اٰدَمَ وَفِيْهَا الصَّعْقَةُ وَالْبَعْثَةُ وفِيْهَا الْبَطْشَةُ وَفِيْ اٰخِرِ ثَلَاثِ سَاعَاتٍ مِنْهَا سَاعَةٌ مَنْ دَعَا اللّٰهَ فِيْهَا اسْتُجِيْبَ لَهٗ۔ (رواہ احمد)

1365. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that someone asked the Prophet, صلی اللہ علیہ وسلم "Why is al-Jumah (Friday) so named?" He said, "It is because on this

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[1] Ibn Majah # 1084.

[2] Musnad Ahmad 5-284.

day the dust of your father Aadam عليه السلام was collected (جمع) Jama and a paste of it was made (to fashion has appearance). On it will be blown the first trumpet (causing all to perish) and the (second) trumpet (reviving all creatures). On it will be the sever tumult of the day of resurrection. On it, at the end of its (last) three hours, there is a moment at which if anyone prays to Allah, he will get an answer."[1]

COMMENTARY: Allamah Yahya رحمه الله said that the Prophet's صلى الله عليه وسلم saying means that Friday is called Jumuah in Arabic because all those great things were put together (jama (جمع) on was collected (jama) at its own place and gives the meaning of being gathered.

INVOKE BLESSINGS FREQUENTLY

(١٣٦٦) وَعَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَكْثِرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ فَإِنَّهُ مَشْهُوْدٌ يَشْهَدُهُ الْمَلَائِكَةُ وَإِنَّ أَحَدًا لَمْ يُصَلِّ عَلَيَّ إِلَّا عُرِضَتْ عَلَيَّ صَلَاتُهُ حَتّٰى يَفْرُغَ مِنْهَا قَالَ قُلْتُ وَبَعْدَ الْمَوْتِ قَالَ إِنَّ اللّٰهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَنَبِيُّ اللّٰهِ حَيٌّ يُرْزَقُ۔ (رواه ابن ماجة)

1366. Sayyiduna Abu Darda رضى الله عنه narrated that Allah's Messenger said, "Invoke blessings on me abundantly on Friday, for, it is witnessed. The angels are present on it. If anyone invokes blessings on me his invocation of blessing is presented to me till he finishes it."

He said that he asked. "And, after death (too)?" He said, "Surely, Allah has forbidden the earth to consume the bodies of the Prophets. So, (every) Prophet of Allah is alive (like in the world)"[2]

COMMENTARY: This *hadith* upholds the exegesis of verses (2and3) of surah al-Burooj: (واليوم الموعود وشاهد ومشهود) as offered by Sayyiduna Ibn Abbas رضى الله عنه which conforms to the exegesis of Sayyiduna Ali رضى الله عنه in the *hadith* (# 1362). In that *hadith* witness is ascribed to Friday, and here that which is witnessed' is Friday because the angels are present on it. However, it is very possible that the words (فانه) it have the pronominal suffix referring to the invocation of blessings, not to Friday.

Blessings are conveyed to him always, but more particularly with more emphasis on Friday because it is the best of days, even if the invocation is very lengthy and takes a long time. This is why he said, 'Till he finishes it, or stops invocating blessings.

The Prophet صلى الله عليه وسلم also enlightened Sayyiduna Abu Darda رضى الله عنه that the bodies of the Prophets عليه السلام do not decay in the graves as the bodies of other dead people decay. There is no difference between their apparent worldly life and death and they will remain there in the same way as they were here. It is as is said:

أَوْلِيَاءُ اللّٰهِ لَا يَمُوْتُوْنَ وَلٰكِنْ يَنْتَقِلُوْنَ مِنْ دَارٍ إِلٰى دَارٍ۔

The friends of Allah do not die, They move from one house to anther house.

Thus, anyone's blessings will be conveyed to him in his grave as they were conveyed to him here, in this world.

The Prophets عليه السلام are given provision in their graves in reality. But, if an allegorical meaning is assumed then that too is correct. If the soul of the martyrs are known to feed

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[1] Musnad Ahmad 2-311

[2] Ibn Majah # 1637.

themselves in paradise, then it is more reasonable to assume that the Prophets عليه السلام are given provision in their graves.

GLAD TIDINGS TO BELIEVER WHO DIES ON FRIDAY

(١٣٦٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ مُسْلِمٍ يَمُوْتُ يَوْمَ الْجُمُعَةِ اَوْ لَيْلَةَ الْجُمُعَةِ اِلَّا وَقَاهُ اللّٰهُ فِتْنَةَ الْقَبْرِ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَلَيْسَ اِسْنَادُهُ بِمُتَّصِلٍ۔

1367. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that Allah's Messenger said, "A Muslim who dies on the day of Friday or the night of Friday is protected by Allah from the trial of the grave.[1] (Its reckoning and punishment.)

COMMENTARY: Death of a Muslim on Friday or its night is auspicious for him. He is in Allah's protection and mercy. Many glad tidings are narrated in *ahadith.*

For instance, the Prophet صلی الله علیه وسلم said, "The Muslim who dies on Friday is safe from the punishment in the grave. He will come on the day of resurrection (to the gathering place) with a seal of martyrs on him.

The Prophet صلی الله علیه وسلم also said "He who dies on Friday has the reward of martyrs recorded for him and he is preserved from the trial of the grave."

According to yet another saying, "The Muslim man or woman who dies on Friday, during the day or night and is protected from the trial of the grave and the punishment in it will meet Allah in such a condition that he or she will not undergo reckoning of any sort on the day of resurrection, because they will have witnesses who will testify (to their piety). Or, they will have a seal of martyrs affixed on them"

FRIDAY IS DAY OF EED

(١٣٦٨) وَعَنِ ابْنِ عَبَّاسٍ اَنَّهُ قَرَأَ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ۔ اَلْآيَةُ۔ وَعِنْدَهُ يَهُوْدِيٌّ قَالَ لَوْ نَزَلَتْ هٰذِهِ الْآيَةُ عَلَيْنَا لَاتَّخَذْنَاهَا عِيْدًا فَقَالَ ابْنُ عَبَّاسٍ فَاِنَّهَا نَزَلَتْ فِيْ يَوْمِ عِيْدَيْنِ فِيْ يَوْمِ جُمُعَةٍ وَيَوْمِ عَرَفَةَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

1368. It is reported about Sayyiduna Ibn Abbas رحمه الله that he recited (the verse):

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ الاية

{This day I have perfected for you your religion....}(5:3)

A Jew was sitting in his assembly, He remarked, "Had this verse been revealed to us, we would have taken that day as a day of eed." So, Ibn Abbas رضی الله عنه said, "Indeed, it was revealed on a day of two eeds, a Friday and the day of Arafah.[2]

COMMENTARY: The day the Prophet صلی الله علیه وسلم had performed the last hajj was Friday. So it had excellence it two ways: the Friday's merit and the merit of the day of Arafah whose excellence is boundless. This verse was revealed on this day. No other eed could be greater than this day.

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[1] Tirmidhi # 1076, Musnad Ahmad 2-169.

[2] Bukhari # 4606, Tirmidhi # 3055. (Bukhair is from Ibn Abbas رضی الله عنه

(١٣٦٩) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ رَجَبٌ قَالَ اَللّٰهُمَّ بَارِكْ لَنَافِيْ رَجَبَ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ قَالَ وَكَانَ يَقُوْلُ لَيْلَةُ الْجُمُعَةِ لَيْلَةٌ اَغَرُّ وَيَوْمُ الْجُمُعَةِ يَوْمٌ اَزْهَرُ۔ رَوَاهُ الْبَيْهِقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

1369. Sayyiduna Anas رضی اللہ عنہ narrated that when (the month of) Rajab commenced, Allah's Messenger صلی اللہ علیہ وسلم prayed:

قَالَ اَللّٰهُمَّ بَارِكْ لَنَافِيْ رَجَبَ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ قَالَ وَكَانَ يَقُوْلُ لَيْلَةُ الْجُمُعَةِ لَيْلَةٌ اَغَرُّ وَيَوْمُ الْجُمُعَةِ يَوْمٌ اَزْهَرُ رَوَاهُ الْبَيْهِقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

"O Allah, bless us (in our worship) in Rajab and Shaban and bring us to Ramadan." Anas رضی اللہ عنہ also narrated that he used to say, "The night of Friday is a bright night and Friday is a shining day.[1]

CHAPTER - XLIV

THE FRIDAY *SALAH* IS WAJIB (EXPEDIENT) بَابُ وُجُوْبِهَا

We have stated previously that the *salah* of Friday is *fard (obligatory) ayn* (an obligatory duty on every Muslim individually). Hence, wajib (expedient) here means *fard (obligatory)*.

Allamah Yahya رحمه الله said that the *salah* of Friday is a command prescribed. It is know from the Quran, the ahadith and consensus of the ummah. If anyone rejects this then he is disbeliever. The relative verse of the Quran which prescribes it is:

فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ

{Hasten to the remembrance of Allah.} (62:9)

Dhikr or remembrance of Allah is the Khutbah (sermon) and the *salah* of Friday.

SECTION I اَلْفَصْلُ الْاَوَّلُ

WARNING TO THOSE WHO NEGLECT *SALAH* OF FRIDAY

(١٣٧٠) عَنِ ابْنِ عُمَرَ وَاَبِيْ هُرَيْرَةَ اَنَّهُمَا قَالَا سَمِعْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ عَلٰى اَعْوَادِ مِنْبَرِهٖ لَيَنْتَهِيَنَّ اَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ اَوْلَيَخْتِمَنَّ اللّٰهُ عَلٰى قُلُوْبِهِمْ ثُمَّ لَيَكُوْنُنَّ مِنَ الْغَافِلِيْنَ۔ (رواه مسلم)

1370. Sayyiduna Ibn Umar رضی اللہ عنہ and Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that they heard Allah's Messenger صلی اللہ علیہ وسلم say on the steps of his pulpit, "People should cease to neglect the *salah* of Friday otherwise Allah will put a seal on their hearts. Then they will be counted among the neglectful."[2]

COMMENTARY: Either people will not neglect the Friday *salah* or they will have a seal on their hearts. This means that they will become extremely negligent and fail to benefit from guidance. Thus they will receive a severe chastisement.

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[1] Bayhaqi in Shu'ab ul Eeman # 3815.

[2] Muslim # 4-865, Nasi # 1270, Ibn Majah # 794, Darami # 1570, Musnad Ahmad 2-84

SECTION II   اَلْفَصْلُ الثَّانِي

(١٣٧١) عَنْ اَبِي الْجَعْدِ الضَّمْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ ثَلَاثَ جُمَعٍ تَهَاوُنًا بِهَا طَبَعَ اللّٰهُ عَلٰى قَلْبِهِ رَوَاهُ اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَرَوَاهُ مَالِكٌ

1371. Sayyiduna Abu Al-Jard ad-Dumariy رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone neglects the *salah* on three Fridays out of laziness considering it insignificant, then. [1]
Allah puts a seal on his heart.

(١٣٧٢) عَنْ صَفْوَانَ بْنَ سُلَيْمٍ وَاَحْمَدُ

1372 Sayyiduna Safwan ibn Sulaym رضی الله عنه also narrated it.[2]

(١٣٧٣) عَنْ اَبِي قَتَادَةَ۔

1373. Sayyiduna Abu Qatadah رضی الله عنه also narrated it.[3]

NEGLECT CALLS FOR SADAQAH

(١٣٧٤) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ عُذْرٍ فَلْيَتَصَدَّقْ بِدِيْنَارٍ فَاِنْ لَمْ يَجِدْ فَبِنِصْفِ دِيْنَارٍ۔ (رواہ احمد وابوداؤد وابن ماجة)

1374. Sayyiduna Samurah ibn Jundub رحمه الله narrated that Allah's Messenger said, "He who dose not offer the *salah* of Friday without an excuse must give a charity of one dinar. But, if he does not have that then half a dinar."[4]

FRIDAY BECOMES WAJIB (EXPEDIENT) ON HEARING THE ADHAN

(١٣٧٥) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلْجُمُعَةُ عَلٰى مَنْ سَمِعَ النِّدَاءَ۔ (رواہ ابوداؤد)

1375. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The *salah* of Friday is wajib (expedient) on him who hears the adhah (for Friday)[5]

COMMENTARY: Shaykh Abdul Haq رحمه الله said that if anyone hears the adhan of Friday, he must make preparations for the *salah* and go for it, this being wajib (expedient) on him.

Mulla Ali Qari رحمه الله said that if this *hadith* is taken in its literal meaning, than that will create many doubts. So, it should be taken to mean that Friday will be wajib (expedient) on one who lives at a place that is so much for away from the city as a voice carries through the distance to it. If any one shouts in the city, he hears him where he is.

It is stated in Sharah Muniyah that Friday is wajib (expedient) on a person who lives in the suburbs to which the chain of the houses continues (even if he does not hear the adhan). If there are open fields and grazing grounds between him and the city creating a distance

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[1] Abu Dawud # 1052, Tirmidhi # 500, Nasi # 1369, Ibn Majah # 1125, Darini # 1571, Musnad Ahmad 3-424,

[2] Muwatta Maalik # 5-9-22.

[3] Musnad Ahmad 3-332

[4] Abu Dawud # 1053, Nasi.# 1372, Ibn Majad # 1128, Musnad Ahmad 5-8

[5] Abu Dawud # 1056, Daraqutni # 2 Chapter: Friday on who hears the adhan

then Friday is not wajib (expedient) on him even if he hears the adhan. However, Imam Muhammad رحمه الله said that if he hears the adhan then Friday is wajib (expedient) on him. The verdict is issued on Imam Muhammad's رحمه الله opinion.

(١٣٧٦) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلْجُمُعَةُ عَلٰى مَنْ اٰوَاهُ اللَّيْلُ اِلٰى اَهْلِهٖ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ اِسْنَادُهٗ ضَعِيْفٌ۔

1376. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet صلى الله عليه وسلم said "The *salah* of Friday is wajib (expedient) on one who can spend the night at his home.[1]

COMMENTARY: Friday is wajib (expedient) on very such person whose So far from dwelling is so far from the place where the Friday *salah* is offered that he may reach home before right fall after the *salah* of Friday, and he may spend the night with his family.

THOSE ON WHOM FRIDAY IS NOT WAJIB (EXPEDIENT)

(١٣٧٧) وَعَنْ طَارِقِ بْنِ شِهَابٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْجُمُعَةُ حَقٌّ وَاجِبٌ عَلٰى كُلِّ مُسْلِمٍ فِيْ جَمَاعَةٍ اِلَّا عَلٰى اَرْبَعَةٍ عَبْدٍ مَمْلُوْكٍ اَوِامْرَأَةٍ اَوْصَبِيٍّ اَوْمَرِيْضٍ رَوَاهُ اَبُوْدَاوُدَ وَفِيْ شَرْحِ السُّنَّةِ بِلَفْظِ الْمَصَابِيْحِ عَنْ رَجُلٍ مِنْ بَنِيْ وَائِلٍ۔

1377. Sayyiduna Tariq ibn Shihab رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The *salah* of Friday with the congregations is a duty, wajib (expedient) on every Muslim, except on four people: a slave owned by someone, a woman, a boy, or a sick person."

COMMENTARY: Friday is a duty that is proved through Allah's Book and the Prophet's صلى الله عليه وسلم *sunnah.* It is wajib (expedient). This means that it is *fard (obligatory)* on all Muslims, apart from the four named in the *hadith,* to offer it with the congregation.

As for the sick person, he is in such a condition that he cannot attend the congregation.

Other a*hadith* also exempt an insane man, a traveller, a blind man and a lame man. Ibn Hammam رحمه الله also named an old, infirm man among the sick, Also, a nurse or attendant of such a patient who cannot be left to himself is also exempt if the patient's condition is likely to worsen in his absence.

SECTION III اَلْفَصْلُ الثَّالِثُ

(١٣٧٨) عَنِ ابْنِ مَسْعُوْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِقَوْمٍ يَتَخَلَّفُوْنَ عَنِ الْجُمُعَةِ لَقَدْ هَمَمْتُ اَنْ اٰمُرَ رَجُلًا يُصَلِّيْ بِالنَّاسِ ثُمَّ اُحَرِّقَ عَلٰى رِجَالٍ يَتَخَلَّفُوْنَ عَنِ الْجُمُعَةِ بُيُوْتَهُمْ۔ (رواه مسلم)

1378. Sayyiduna Ibn Masrud رضی الله عنه narrated that the Prophet صلى الله عليه وسلم said about those people who absented themselves from the *salah* of Friday, "I think that I Should command a man to lead the people in *salah*, then I should burn down over men who absent themselves from the Friday *salah* their houses."[2]

COMMENTARY: This is a serious warning to those man who stay away from the *salah* of

[1] Tirmidhi # 502.

[2] Muslim # 254-652.

Friday without any excuse. They should take heed and never miss the Friday *salah.*

(١٣٧٩) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ ضَرُوْرَةٍ كُتِبَ مُنَافِقًا فِيْ كِتَابٍ لَا يُمْحٰى وَلَا يُبَدَّلُ وَفِيْ بَعْضِ الرِّوَايَاتِ ثَلَاثًا۔ (رواه الشافعي)

1379. Sayyiduna Ibn Abbas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "If anyone omits to offer the *salah* of Friday without an excuse than he is recorded as a hypocrite in a book that is neither erased nor altered."
In some versions, it is "Three times.[1]
(He neglects three Fridays, or that the Prophet صلی الله علیه وسلم spoke these words three times.)

COMMENTARY: The book is the record of deeds. In the hereafter, Allah may forgive him if He wishes out of His mercy.

(١٣٨٠) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَعَلَيْهِ الْجُمُعَةُ يَوْمَ الْجُمُعَةِ اِلَّا مَرِيْضٌ اَوْ مُسَافِرٌ اَوِ امْرَاَةٌ اَوْ صَبِيٌّ اَوْ مَمْلُوْكٌ فَمَنِ اسْتَغْنٰى بِلَهْوٍ اَوْ تِجَارَةٍ اسْتَغْنَى اللّٰهُ عَنْهُ وَاللّٰهُ غَنِيٌّ حَمِيْدٌ۔ (رواه الدار قطني)

1380. Sayydiuna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who believes in Allah and the last Day is bound to the *fard (obligatory)*, to offer the *salah* of Friday, except the sick, the traveller, the woman, the child or the slave. But, if anyone neglects it for play or trade, then Allah is Independent, Praiseworthy."[2]

COMMENTARY: If anyone occupies himself in play and frolics and in trading unmindful of the Friday *salah* then he causes his own loss. Allah does not care for such a person and he whom Allah leaves to himself suffers in both the worlds.

CAHPATER - XLV

PURIFYING ONESELF & GOING OUT EARLY FOR THE FRIDAY *SALAH*

بَابُ التَّنْظِيْفِ وَالتَّبْكِيْرِ

To purify oneself is to have a bath and cleanse, the body, trim the moustaches, clip the nails, shave unwanted hair, clean the garments and apply perfume. These things are *sunnah* on Friday. This subject has been covered in the Book on purity (taharah) III, chapter III (for instance, *hadith* # 379).

As for going out early for the Friday *salah* it is to come to the mosque or the place where the *salah* is observed at the earliest time. It anyone comes there for the *salah* in the part of the day then it is the best. Imam Ghazali رضی الله عنه has cited the practice of the predecess ors that they used to come to the mosque in the morning for the Friday *salah* to be ahead in worship. However, the ulama (Scholars) say that it is not reasonable to occupy one's place in the mosque early morning by putting something, like prayer rugs etc. and then coming at the time of the *salah* as people do in the Masjid Nabvi. Rather, they should themselves sit there and engage in dhikr, otherwise people would be put to inconvenience. Hence, people

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[1] Musnad Shafi'i P 70

[2] Daraqtni # 1 Obligation of Friday

should not do this sort of thing in the mosques.

SECTION I الفصل الأول

MANNERS TO BE OBSERVED

(١٣٨١) عن سلمان قال قال رسول الله صلى الله عليه وسلم لا يغتسل رجل يوم الجمعة ويتطهر ما استطاع من طهر ويدهن من دهنه أو يمس من طيب بيته ثم يخرج فلا يفرق بين اثنين ثم يصلي ما كتب له ثم ينصت إذا تكلم الإمام إلا غفر له ما بينه وبين الجمعة الأخرى۔ (رواه بخاری)

1381. Sayyiduna Salman رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone has a bath on Friday and attains purity to the best of his ability with ablution, anoints himself with oil or applies some perfume lying (in his house and goes out mosque by thrusting himself), and offers so much *salah* as is decreed for him and observes silence while the imam delivers the sermon, then his sins between then and the last Friday are forgiven him.[1]

COMMENTARY: If two men who are related or friends are sitting next to one another then he must not sit between them. Or, he must not force himself between any two men when there is no space there. If then he may sit in the space available. If there is space in the front rows enough for him or he hopes that the people there would accommodate him, then he might jump over people to go there because it is the fault of these people who occupy the back rows instead of filling up the front rows.

Thus, worshippers must come early for the Friday *salah* to occupy the front rows and leave the back rows for the late-comers.

(١٣٨٢) وعن أبي هريرة عن رسول الله صلى الله عليه وسلم قال من اغتسل ثم أتى الجمعة فصلى ما قدر له ثم أنصت حتى يفرغ من خطبته ثم يصلي معه غفر له ما بينه وبين الجمعة الأخرى وفضل ثلاثة أيام۔

(رواه مسلم)

1382. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone has a bath and comes to the *salah* of Friday and offers as much *salah* as is decreed for him and observes silence till the sermon is delivered and offers *salah* with him (the imam), then he is forgiven his sins between that time and the last Friday, and three more days."[2]

COMMENTARY: The extra three days are because every piety is rewarded ten times. So, three days are added to the seven of the week to make up ten.

(١٣٨٣) وعنه قال قال رسول الله صلى الله عليه وسلم من توضأ فأحسن الوضوء ثم أتى الجمعة فاستمع وأنصت غفر له ما بينه وبين الجمعة وزيادة ثلاثة أيام ومن مس الحصى فقد لغا۔ (رواه مسلم)

1383. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone performs ablution and make it perfect and comes to the Friday *salah*

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[1] Bukhari # 883, Nasi # 1403, Darani # 1541

[2] Muslim # 26-857.

listens attentively observing silence, then he is forgiven his sins between then and the last Friday, and three more days. But, he who touches the pebbles has blundered."[1]

COMMENTARY: To touch the pebbles is to brush them aside more than once to level the place of prostration. Or, it is to toy with them during the sermon. This kind of thing is meaningless and interrupts one's attention during the sermon.

MERIT OF EARLY COMERS

(١٣٨٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ الْجُمُعَةِ وَقَفَتِ الْمَلَائِكَةُ عَلَى بَابِ الْمَسْجِدِ يَكْتُبُوْنَ الْأَوَّلَ فَالْأَوَّلَ وَمَثَلُ الْمُهَجِّرِ كَمَثَلِ الَّذِيْ يُهْدِيْ بَدَنَةً ثُمَّ كَالَّذِيْ يُهْدِيْ بَقَرَةً ثُمَّ كَبْشًا ثُمَّ دَجَاجَةً ثُمَّ بَيْضَةً فَإِذَا خَرَجَ الْإِمَامُ طَوَوْا صُحُفَهُمْ وَيَسْتَمِعُوْنَ الذِّكْرَ۔ (متفق عليه)

1384. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger said, "When it is Friday, the angels stand at the gate of the mosque recording the arrivals, the first one first and the next. He who comes first for Friday is like one who sends a camel (to Makkah) for sacrifice. He who comes next is like one who sends a cow (to Makkah) for sacrifice. He who follows him is like one who sends a sheep, and the next is like one who sends a hen, and the one following him is lay one who sends an egg. When the imam sits on the pulpit for the sermon, they fold up their sheets and listen to the mention of Allah."[2]

COMMENTARY: The angles stand at the mosque's gate from the time of zawal to note down the names of the comers in sequence. These angles are not the same angles who are constantly with every individual.

EVEN PREACHING IS DISALLOWED DURING THE SERMON

(١٣٨٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ أَنْصِتْ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ۔ (متفق عليه)

1385. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said,"If you say to your neighbour, "Quiet! While the imam is delivering the sermon then you have blundered."[3]

COMMENTARY: This means that any kind of speech is disallowed while the imam delivers the sermon. Even enjoining piety and forbidding evil is not allowed. But, this may be conveyed by sign.

Most of the ulama (Scholars) including Imam Abu Hanifah رضى الله عنه hold that it is *wajib (expedient)* to observe silence during the sermon. Some, however, say that it is mustahab to do so. Imam Shafi'i رحمه الله is among them, but he has alo given the verdict of *wajib (expedient)* according to Mawahib ladunniyah.

Imam Abu Hanifah رحمه الله rules that when the imam walks to the pulpit, the worshippers

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[1] Muslim # 27-857.

[2] Bukhari # 929, Muslim # 24-850, Abu Dawud # 351, Tirmidhi # 499, Nasi # 1385 Ibn Majah # 1092, Muwatta Maalik # 5.1-1 Mukad Ahmad 2-259

[3] Bukhari # 934, Muslim # 11-851, Abu Dawud # 1112, Timidhi # 512 Nasa # 1402, Muwatta Maalike # 5-1-6, Musnad Aahmad 2-272

must cease to offer *salah* and talk and if anyone is engaged in *salah* then he must end it at two raka'at as soon as the imam begins the sermon. However, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله held that there is no harm in talking while the imam walks for the sermon (to the pulpit) till he begins to deliver it and also from the time he ends it till he calls the takbir tahrimah because conversation is disallowed only that the sermon may be heard calmly. Imam Abu Hanifah رضی الله عنه points out to the words of the *hadith* when the imam comes out....'[1]

إِذَا خَرَجَ الإِمَامُ فَلَا صَلٰوةَ وَلَا كَلَامَ

Moreover the sahabah also gave this verdict and their verdicts are evidences. It us wajib (expedient) to emulate them.

The ulama (Scholars) say that it is makruh (unbecoming) to offer even the redeeming *salah* while the sermon is being delivered.

Though the ulama (Scholars) differ about the men who are at a distance from the imam and cannot hear him, yet the correct verdict is that even they should not talk during the sermon.

ETIQUETE OF LISTENING TO SERMON: The ulama (Scholars) have said very clearly that when the imam delivers the sermon, it is forbidden to eat, drink, write and engage in any kind of worldly activities. It is markruh to respond to greetings and to the sneezer. The Durr ul-Mukhtar gives the gist of it: (كُلُّ شَيْءٍ حُرِّمَ فِي الصَّلٰوةِ حُرِّمَ فِي الْخُطْبَةِ) Everything that is forbidden during the *salah* is forbidden during the sermon. So, even the durud (invocation of blessing on the Prophet صلى الله عليه وسلم must not be made with the tongue, but may be spoken to oneself. It is makruh (unbecoming) to stop someone from doing something contrary to *Shari'ah (divine law)*, but not makruh (unbecoming) to make a gesture to stop him.

The *hadith* emphasizes that it is virtuous to go the mosque early for the Friday *salah*. But, if anyone/speaks a word of advice to someone during the sermon, then he might lose his reward.

DO NOT REMOVE ANYONE FROM HIS PLACE

(١٣٨٦) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُقِيْمَنَّ اَحَدُكُمْ اَخَاهُ يَوْمَ الْجُمُعَةِ ثُمَّ يُخَالِفُ إِلٰى مَقْعَدِهٖ فَيَقْعُدُ فِيْهِ وَلٰكِنْ يَقُوْلُ افْسَحُوْا۔ (رواه مسلم)

1386. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "let no one of you intend to make his brother get up (from his place) on Friday, then to take over his place and sit in it. Rather, he should request, "Spread out."[2]

COMMENTARY: It is unlawful to occupy someone's place by force and if he gives it willingly then that must be a sincere consent, not out of fear or modesty. It is also unlawful to remove from his place a person whom one has sent early to the mosque to occupy a place for him, because no one becomes eligible to occupy simply by sending someone in advance. Only one who comes early deserves to retain the place where he site. It is makruh (unbecoming) for one to surrender his place to the man who had sent him, but not if the sender is superior to him.

As for the verse (a) of surah al-Hashr (59) about preferring them above themselves, the preference, here, is about natural desires and needs.

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[1] *Hadith* # 1387

[2] Muslim # 30-2178.

There was a time, in the past, when cruel, people sent their menials to the mosque to drive out people from the first rows for their masters to occupy them.
A saintly man commented sorrowfully:
If this is their worship.
What may requesting the people who are already seated to spread out to enable one to find place to sit, this is allowed only when there is adequate space to do so. If there is no possibility to make room, then he should not even make the request. Rather, he must sit wherever he finds space and offer the *salah*, even if it is in the doorways.
In other words, the *hadith* encourages people to go to the mosque at an early time.

SECTION II الفصل الثانی

DON ELEGANT GARMENTS

(١٣٨٧) عَنْ اَبِیْ سَعِیْدٍ وَ اَبِیْ هُرَیْرَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنِ اغْتَسَلَ یَوْمَ الْجُمُعَةِ وَلَبِسَ مِنْ اَحْسَنِ ثِیَابِهٖ وَمَسَّ مِنْ طِیْبٍ اِنْ کَانَ عِنْدَهٗ ثُمَّ اَتَی الْجُمُعَةَ فَلَمْ یَتَخَطَّ اَعْنَاقَ النَّاسِ ثُمَّ صَلّٰی مَا کَتَبَ اللّٰهُ لَهٗ ثُمَّ اَنْصَتَ اِذَا خَرَجَ اِمَامُهٗ حَتّٰی یَفْرُغَ مِنْ صَلَاتِهٖ کَانَتْ کَفَّارَةً لِّمَا بَیْنَهَا وَ بَیْنَ جُمُعَتِهِ الَّتِیْ قَبْلَهَا۔

(رواہ ابوداؤد)

1387. Sayyiduna Abu Saeed رضی اللہ عنہ and Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who has a bath on Friday, dons the best of garments he possesses, applies some perfume if he has it and goes to (offer) and Friday *salah*, without jumping over the necks of the people (assembled there) and after that, offers *salah* as much as Allah has decreed for him and observes silence as his imam comes out till he finishes his *salah*, that is an expiation for his sins between that Friday and the last Friday."[1]

COMMENTARY: The best of garments mean white dress. The Prophet صلی اللہ علیہ وسلم loved white garments most.

WALKING TO THE MOSQUE

(١٣٨٨) وَعَنْ اَوْسِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ غَسَّلَ یَوْمَ الْجُمُعَةِ وَاغْتَسَلَ وَ بَکَّرَ وَابْتَکَرَ وَمَشٰی وَلَمْ یَرْکَبْ وَدَنَا مِنَ الْاِمَامِ وَاسْتَمَعَ وَلَمْ یَلْغُ کَانَ لَهٗ بِکُلِّ خُطْوَةٍ عَمَلُ سَنَةٍ اَجْرُ صِیَامِهَا وَقِیَامِهَا۔ (رواہ الترمذی، وابوداؤد والنسائی وابن ماجۃ)

1388. Sayyiduna Aws ibn Aws رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone helps (or cause) someone to have a bath and has a bath himself and goes out early (to the mosque to hear the imam's sermon from the beginning), walking not riding, and goes near to the imam, listening to the sermon without speaking during it, when a reward is credited for his against each step of a year's fasting and offering *salah* in the night.[2]

COMMENTARY: Helping someone to have a bath is to have sexual intercourse with his

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[1] Abu Dawud # 343, Musnad Ahmad 3-81

[2] Abu Dawud # 345, Tirmidhi # 496, Nasai # 1384, Ibn Majah # 1087, Musnad Ahmad 4-104

wife so when she will have a purifying bath. Or, it means that he has his clothes washed, or washes his head with marsh mellows. If anyone has sexual intercourse with his wife on Friday then he does not get a temptation to commit adultery and finds it easy to concentrate on the *salah.*

He walks and doses not ride means that he walks throughout the distance. The words does not ride, suggest that he does not walk part of the distance and ride the rest, but walks throughout to the mosque.

NEW CLOTHES FOR FRIDAY

(١٣٨٩) وَعَنْ عَبْدِاللّٰهِ بْنِ سَلَامٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا عَلٰى اَحَدِكُمْ اِنْ وَجَدَ اَنْ يَتَّخِذَ ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ سِوَىٰ ثَوْبَيْ مِهْنَتِهٖ رَوَاهُ ابْنُ مَاجَةَ وَرَوَاهُ مَالِكٌ۔

1389. Sayyiduna Abdullah ibn Salaam رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no harm if any of you takes a pair of (new) garments for Friday apart from the garments he has for everyday use.[1]

(١٣٩٠) عَنْ يَحْيٰى بْنِ سَعِيْدٍ

1390. Sayyiduna Yahya ibn Saeed رضی اللہ عنہ narrated (the same *hadith*).[2]

COMMENTARY: If anyone gets himself new garments for Friday and the eeds then it is not against piety and asceticism. The Prophet صلی اللہ علیہ وسلم had a pair of garments that he had kept aside to wear on Friday.

SIT NEAR IMAM

(١٣٩١) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُحْضُرُوا الذِّكْرَ وَ اُدْنُوْا مِنَ الْاِمَامِ فَاِنَّ الرَّجُلَ لَا يَزَالُ يَتَبَاعَدُ حَتّٰى يُؤَخَّرَ فِي الْجَنَّةِ وَاِنْ دَخَلَهَا۔ (و رواه ابوداؤد)

1391. Sayyiduna Samurah ibn Jundub رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Come quickly for the sermon and sit near to the imam, for, if anyone keeps away (from pious places without a valid excuse), he will be put back while entering paradise, even though he does enter it (Eventually)."[3]

COMMENTARY: This *hadith* motivates to superlative standards in every pious deeds. One must not be content with the lower degrees.

DO NOT PUSH OVER PEOPLE

(١٣٩٢) وَعَنْ مُعَاذِ بْنِ اَنَسٍ الْجُهَنِيِّ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَخَطّٰى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ اُتُّخِذَ جِسْرًا اِلٰى جَهَنَّمَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1392. Sayyiduna Mu'adh ibn Anas al-Juhani رحمہ اللہ reported that his father narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who steps over people's necks on Friday (to go the front rows) will be made a bridge to hell."[4]

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[1] Ibn Majah # 1095, Abu Dawnd # 1078

[2] Muatta Maalike # 5-8-18

[3] Abu Dawud # 1108

[4] Tirmidhi # Musnad Ahmad 3-437, Ibn Majah # 116.

COMMENTARY: The chain of narrators is mistaken in this *hadith* because the father of Mu'adh رحمه الله, Anas رحمه الله, was not a sahabi. The correct chain is Sahl ibn Mu'adh رحمه الله from his father (Anas Juhani) as stated by Tirmidhi.
People will walk over him on the day of resurrection.

SITTING STYLE

(١٣٩٣) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الْحَبْوَةِ يَوْمَ الْجُمُعَةِ وَالْاِمَامُ يَخْطُبُ۔ (رواه الترمذى)

1393. Sayyiduna (Sahl ibn) Mu'adh ibn Aans رحمه الله narrated that the Prophet صلى الله عليه وسلم forbade the manner of habwah (sitting) on Friday during the sermon.[1]

COMMENTARY: Habwah or ihtiba is to sit on the hips, knees raised and touching the belly with legs tied with a piece of cloth, or grasping then with the hands. Such a style induces one to dose off.

SHIFT WHEN SLEEPY

(١٣٩٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا نَعَسَ اَحَدُكُمْ يَوْمَ الْجُمُعَةِ فَلْيَتَحَوَّلْ مِنْ مَجْلِسِهٖ ذَالِكَ۔ (رواه الترمذى)

1394. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If one of you dozes on Friday, he must move over to another place.[2]

SECTION III اَلْفَصْلُ الثَّالِثُ

ASK NONE TO VACCATE

(١٣٩٥) عَنْ نَافِعٍ قَالَ سَمِعْتُ ابْنَ عُمَرَ يَقُوْلُ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُّقِيْمَ الرَّجُلُ الرَّجُلَ مِنْ مَقْعَدِهٖ وَيَجْلِسُ فِيْهِ قِيْلَ لِنَافِعٍ فِي الْجُمُعَةِ قَالَ فِي الْجُمُعَةِ وَغَيْرِهَا۔ (متفق عليه)

1395. Sayyiduna Nafi رحمه الله narrated that he heard Sayyiduna Ibn Umar رضى الله عنه narrate that Allah's Messenger صلى الله عليه وسلم forbade that anyone should get another man to vaccate his place and sit on it. Nafi رحمه الله was asked, "On Friday! "He said, "Friday and besides it (too). [3]

HE WHO OBSERVES ETIQUETTE OF FRIDAY

(١٣٩٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْضُرُ الْجُمُعَةَ ثَلَاثَةُ نَفَرٍ فَرَجُلٌ حَضَرَهَا بِلَغْوٍ فَذَالِكَ حَظُّهٗ مِنْهَا وَرَجُلٌ حَضَرَهَا بِدُعَاءٍ فَهُوَ رَجُلٌ دَعَا اللّٰهَ اِنْ شَاءَ اَعْطَاهُ وَاِنْ شَاءَ مَنَعَهٗ وَرَجُلٌ حَضَرَهَا بِاِنْصَاتٍ وَسُكُوْتٍ وَلَمْ يَتَخَطَّ رَقَبَةَ مُسْلِمٍ وَلَمْ يُؤْذِ اَحَدًا فَهِيَ كَفَّارَةٌ اِلَى الْجُمُعَةِ الَّتِيْ تَلِيْهَا وَزِيَادَةُ ثَلَاثَةِ اَيَّامٍ وَذَالِكَ بِاَنَّ اللّٰهَ يَقُوْلُ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا۔ (رواه ابوداؤد)

1396. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Those who come to the Friday (*salah*) are of three kinds. He who comes

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[1] Abu Dawud # 1110, Tirmidhi # 514
[2] Tirmidhi # 526, Abu Dawud # 1119, Musnad Ahmad 2-32.
[33] Bukhani # 6270, Muslim # 27.2177, Abu Dawud # 4828, Tirmdhi # 2758, Musmad Ahmad 2-17

and occupies himself in nonsense (talk and activity), so his share is simply that much. And, a man who comes to make supplication (during the sermon and deprives himself of hearing it), so Allah may grant him his prayer or turn it down as He wishes. And, a man who comes to keep quit (to hear the range) and neither to step over necks of Muslims nor hurt them so for him that is an expiation for his sins till the next Friday and three days more. This is because of Allah's words:

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا

[Whoever brings a good deed shall have tenfold the like of it] (6:160)[1]

COMMENTARY: As for one who makes supplication, Allah may grant him or may not grant him if He will, because he makes supplication at a time when the sermon is being read and ought to be heard with rapt attention. Hence, the Hanafis regard it as makruh (unbecoming) to make supplication while the imam delivers the sermon but some ulama (Scholars) regard it as haraam (unlawful, forbidden).

He doses not hurt anyone means that he does not occupy another's place, does not occupy another's place, does not push any person or does not come to the mosque after eating garlic.

(١٣٩٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَكَلَّمَ يَوْمَ الْجُمُعَةِ وَالْاِمَامُ يَخْطُبُ فَهُوَ كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا وَالَّذِىْ يَقُوْلُ لَهٗ اَنْصِتْ لَيْسَ لَهٗ جُمُعَةٌ۔ (رواه احمد)

1397. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger said, "He who speaks on Friday while the imam delivers the sermon is like an ass who carries books. And, he who says to him, "Quiet, is not deemed to have offered the Friday *salah*.[2]

COMMENTARY: The ass carrying burden of books is a scholar who fails to match his deeds with his knowledge.

The man who asks another to keep quiet does what is disallowed. This is explained in the *hadith* # 1396

THE PROPHET'S صلى الله عليه وسلم SPEECH DURING SERMON: According to one tradition, the Prophet صلى الله عليه وسلم was delivering a sermon on Friday. A villager pleaded (during the sermon), "O Messenger of Allah, I have lost my property. My family is hungry. Do pray for us. "The Prophet صلى الله عليه وسلم (interrupted his sermon,) raised his hands and prayed for him. There are other such traditions that prove that the Prophet صلى الله عليه وسلم spoke during his sermon. Among the explanations given are that he had not commenced the sermon when the villager pleaded with him, or these things happened in the early days when speech was not disallowed during the sermon. It is also said that the Prophet صلى الله عليه وسلم was exempted from this disallowance.

FRIDAY IS EED OF MUSLIMS

(١٣٩٨) وَعَنْ عُبَيْدِ بْنِ السَّبَّاقِ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِىْ جُمُعَةٍ مِنَ الْجُمَعِ يَا مَعْشَرَ الْمُسْلِمِيْنَ اِنَّ هٰذَا يَوْمٌ جَعَلَهُ اللّٰهُ عِيْدًا فَاغْتَسِلُوْا وَمَنْ كَانَ عِنْدَهٗ طِيْبٌ فَلَا يَضُرُّهٗ اَنْ يَمَسَّ مِنْهُ وَعَلَيْكُمْ بِالسِّوَاكِ رَوَاهُ مَالِكٌ وَرَوَاهُ ابْنُ مَاجَةَ عَنْهُ

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[1] Abu Dawud # 1113

[2] Musnad Ahmad 1-230

1398. Sayyiduna Ubayd ibn as-Sabbaq رحمه الله narrated in a mursal form that Allah's Messenger صلى الله عليه وسلم said one Friday, "O company of Muslims, surely this day Allah has appointed a (day of) eed. So, have bath and, if anyone of you has perfume with him, then it is not wrong to apply some of it And you must use the siwak.[1]

(١٣٩٩) وَهُوَ عَنِ ابْنِ عَبَّاسٍ مُتَّصِلًا

1399. Sayyiduna Ibn Abbas رضى الله عنه narrated it in a mursil form.[2]

COMMENTARY: Friday is a day of eed for the poor and saintly men. The perfume that they use should be colures. Ibn Hajar said that musk with a tinge of rose is the best because the Prophet صلى الله عليه وسلم used mask frequently.

The statement that there is no harm in using perfume should not mislead anyone. The fact is that some Muslims imagined that perfume was used by women only, so this statement explains that anyone may use it. This may be compared to Allah's words:

فَلَا جُنَاحَ عَلَيْهِ اَنْ يَّطَّوَّفَ بِهِمَا

{....there is no blame on him if he goes round them} (2:158), referring to said which is a rite of the pilgrimage.

(١٤٠٠) وَعَنِ الْبَرَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَقًّا عَلَى الْمُسْلِمِيْنَ اَنْ يَّغْتَسِلُوْا يَوْمَ الْجُمُعَةِ وَلْيَمَسَّ اَحَدُهُمْ مِنْ طِيْبِ اَهْلِهٖ فَاِنْ لَّمْ يَجِدْ فَالْمَاءُ لَهٗ طِيْبٌ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ۔

1400. Sayyiduna Al-Bara رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The duty binds every Muslim to have a bath on to have a bath on Friday and each of them must apply perfume available in his house but if it is not available then water is perfume for him."[3]

COMMENTARY: This and the pervious *hadith* are cited by Imam Maalik to prove that have bath is wajib (expedient) on Friday. Other ulama (Scholars) say that to have a bath on Friday is *sunnah (practice of Holy Prophet صلى الله عليه وسلم)*, yet they say that not to have a bath on Friday is *makruh (unbecoming)*.

CHAPTER - XLVI

THE KHUTBAH AND THE FRIDAY *SALAH* بَابُ الْخُطْبَةِ وَالصَّلٰوةِ

The word Khutbah means 'speech' 'conversation' and the address to the people. In the terminology of Shariah, it means the speech and collection of words that is made up of advice, exhortation remembrance, guidance invocation of blessing and peace on the Prophet صلى الله عليه وسلم and the testimonies. (Roughly, it is the sermon.)

The Khutbah is *fard (obligatory)* (obligatory) and a prerequisite for the Friday *salah*.

According to Imam Abu Hanifah رحمه الله, the briefest Khutabah is (سبحان الله) (subhan Allah), or (الحمد لله) (al-hamdu lillah), or (لا اله الا الله) (al ilaha ill Allah). Though the prophet صلى الله عليه وسلم is

[1] Ibn Majah # 1098, Muwatta Maalik # 2.32-115

[2] Ibn Majah # 1097

[3] Tirmidhi # 528, Musnad Ahmad 4-282.

know to have delivered a lengthy sermon, yet a lengthy sermon is either *wajib (expedient)* or *sunnah (practice of Holy Prophet صلى الله عليه وسلم)*, not a prerequisite or *fard (obligatory)* and it is not that the Friday *salah* will not be proper without a lengthy sermon. However, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله said that a lengthy remembrance and exhortation, which in general parlance is called khutbah is essential, and saying merely subhan Allah or al-hamdu lillah is not a khutbah. And, Imam Shafi'i رحمه الله said that if two Khutbahs are not delivered, the khutabah is not valid at all. The books of fiqh may be consulted for the arguments of all these imams.

SECTION I الفصل الأول

TIME FOR THE FRIDAY *SALAH*

(١٤٠١) عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الْجُمُعَةَ حِيْنَ تَمِيْلُ الشَّمْسُ۔ (رواه البخاری)

1401. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم used to offer the *salah* of Friday when the sun declined past the meridian.[1]

COMMENTARY: In winter, the Prophet صلى الله عليه وسلم offered the Friday *salah* immediately after the declension of the sun, but in severe heat he offered it as the heat subsided and it was cooler. This is found is another *hadith* of Sayyiduna Aans رضى الله عنه to follow.

(١٤٠٢) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ مَا كُنَّا نُقِيْلُ وَلَا نَتَغَدّٰى إِلَّا بَعْدَ الْجُمُعَةِ۔ (متفق عليه)

1402. Sayyiduna Sahlibn Sa'd رضى الله عنه narrated that they did not have a short nap or meal till after the *salah* of Friday.[2]

COMMENTARY: The after noon nap is called qaylulah whether one sleeps or simply rests.

(١٤٠٣) وَعَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَدَّ الْبَرْدُ بَكَّرَ بِالصَّلٰوةِ وَإِذَا اشْتَدَّ الْحَرُّ أَبْرَدَ بِالصَّلٰوةِ يَعْنِي الْجُمُعَةَ۔ (رواه البخاری)

1403. Sayyiduna Anas رضى الله عنه narrated that the Prophet used to offer the *salah* early to put it back (in summer) when it was very hot till it cooled down, meaning the Friday *salah*. [3]

ONE ADHAN ON FRIDAY

(١٤٠٤) وَعَنِ السَّائِبِ بْنِ يَزِيْدَ قَالَ كَانَ النِّدَاءُ يَوْمَ الْجُمُعَةِ أَوَّلُهُ إِذَا جَلَسَ الْإِمَامُ عَلَى الْمِنْبَرِ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَبِيْ بَكْرٍ وَّ عُمَرَ فَلَمَّا كَانَ عُثْمَانُ وَ كَثُرَ النَّاسُ زَادَ النِّدَاءَ الثَّالِثَ عَلَى الزَّوْرَاءِ۔ (رواه البخاری)

1404. Sayyiduna Sarib ibn Yazid narrated that the first adhan in the times of Allah's Messenger صلى الله عليه وسلم, Abu Bakr رضى الله عنه and Umar رضى الله عنه on Friday was called when the imam sat on the pulpit. Later, in the times of Uthman رضى الله عنه as the

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[1] Bukhari # 904, Abu Dawud # 1084, Musnaed Ahmad 3-150.

[2] Bukhari # 939, Muslim # 30-859, Abu Dawud # 1086, Tirmidhi # 525, Ibn Majah # 1099, Mumad Ahmad 5-336

[3] Bukhari # 906.

people grew in number, he added a third adhan which was called at az-Zawra.[1]

COMMENTARY: In the Prophet's صلى الله عليه وسلم times, the (first) adhan, as we know when the time of Friday commences, was not called. This practice continued in the times of Sayyiduna Umar رضى الله عنه. The Muslims resided near the mosque and mostly stayed in the company of the Prophet صلى الله عليه وسلم. Then not only did Muslims increase in number but also resided far away from the mosque. They also occupied in their businesses and occupations. So, Sayyiduna Uthman رضى الله عنه decided to add another adhan to enable these people to make preparations and be able to come to the mosque for the sermon. So, the first adhan (as we know) began to be called and this is what the third adhan means. Though in terms of positions it is the first adhan yet it was added after the two adhans of the Prophet's صلى الله عليه وسلم times (one of the khutbah and the other before the *salah* takbir or iqamah), so it is called the third adhan. This adhan, too, is a *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* and cannot be called a bidah because the deeds of the righteous caliphs and their practices are also counted as *sunnah (practice of Holy Prophet صلى الله عليه وسلم).*

Perhaps it is no more done anywhere, but in earlier days, it was custom in some places to call another adhan while the *sunnah (practice of Holy Prophet صلى الله عليه وسلم) salah* was being offered. There was no precedent for it and it is not known who imitated this bid'ah (innovation).

The ulama (Scholars) write that it is *wajib (expedient)* to hasten to reach the Friday *salah* after the first adhan. When it is called, buying and selling (and al worldly pursuits) become unlawful.

TWO SERMONS

(١٤٠٥) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَتْ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا يَقْرَأُ الْقُرْاٰنَ وَيُذَكِّرُ النَّاسَ فَكَانَتْ صَلَاتُهُ قَصْدًا وَخُطْبَتُهُ قَصْدًا۔ (رواه مسلم)

1405. Sayyiduna Jabir ibn Samurah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم delivered two sermons and he sat between them. (In these sermons,) he recited the Quran and urged the people (to be pious and righteous). His *salah* was of a moderate length and his sermon, too, was of a moderate length (both of them were neither too lengthy nor too short).[2]

COMMENTARY: The Prophet صلى الله عليه وسلم sat between the two sermon only till all his limbs returned to their proper places. The jurists put this duration to be as much as is enough to say subhan Allah three times. It is not *wajib (expedient)* to sit between the two sermons, but it is a *sunnah (practice of Holy Prophet صلى الله عليه وسلم)*. It is not known certainly whether the Prophet صلى الله عليه وسلم made a supplication during this sitting.

BRIEF SERMON SIGN OF WISDOM

(١٤٠٦) وَعَنْ عَمَّارٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ طُوْلَ صَلٰوةِ الرَّجُلِ وَقِصَرَ خُطْبَتِهٖ مَئِنَّةٌ مِنْ فِقْهِهٖ فَاَطِيْلُوْا الصَّلٰوةَ وَاقْصُرُوا الْخُطْبَةَ وَاِنَّ مِنَ الْبَيَانِ سِحْرًا۔ (رواه مسلم)

1406. Sayyiduna Ammar رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم

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[1] Bukhari # 912, Abu Dawud # 1087, Tirmidhi # 516 Musnad Ahmad 3-450

[2] Muslim # 34-862, and (second protion): Muslim # 41-866, Abu Dawud # 1094, Tirmidhi 507, Nasai # 1418, Ibn Majah # 1106, Darimi # 1557, Musnad Ahmad 5-93

say, "Surely, the length of the *salah* of a man and the brevity of his sermon are signs of his wisdom. So, let the *salah* be long and the sermon be short, for in oratory lies magic.[1]

COMMENTARY: During the sermon, people are attentive to the orator but while offering the *salah* their minds are oriented to wards the Creator. The *hadith* emphasizes very briefly that a man's sagacity demands that the condition in which people's attention is towards Allah should be prolonged but the state when they concentrate on a creature should be shortened. However, the *salah* must comply with the *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* and should not exceed the limits set by the Prophet صلى الله عليه وسلم either in length nor in brevity. The sermon should meet the demands of (قل وقل) say and guide. It should speak a few words but encompass wide knowledge. It is like sorcery that does a lot in the fewest words. The brief sermon should leave a lasting impression. The *hadith* praises the oratory and also blames it. It a speech moulds the minds of listeners from evil to piety then it is praiseworthy but if a speech diverts them from piety to evil then it is blameworthy.

THE PROPHET'S CONDITION WHILE DELIVERING THE SERMON

(١٤٠٧) وَعَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا خَطَبَ اِحْمَرَّتْ عَيْنَاهُ وَ عَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ حَتّٰى كَاَنَّهُ مُنْذِرُ جَيْشٍ يَقُوْلُ صَبَّحَكُمْ وَمَسَّاكُمْ وَيَقُوْلُ بُعِثْتُ اَنَا وَالسَّاعَةُ كَهَاتَيْنِ وَيَقْرِنُ بَيْنَ اِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطٰى۔ (رواه مسلم)

1407. Sayyiduna Jabir رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم delivered the sermon his eyes turned red, his voice become loud and his anger was apparent as though he was warning an army, saying. "In the morning and in the evening (the enemy will attack you). "He would say, "The last Hour and I Have been sent like these too, and he put together his forefinger and his middle finger.[2]

COMMENTARY: The Prophet's صلى الله عليه وسلم condition during the sermon was influenced by the ummah's shortcomings and their way wardness. He raised his voice that his audience right hear him. He warned them that they night come out of their negligence. He demonstrated with his fingers that he had come to the world just a little before the last day.

VERSES OF THE QURAN

(١٤٠٨) وَعَنْ يَعْلَى بْنِ اُمَيَّةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ عَلَى الْمِنْبَرِ وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ۔ (متفق عليه)

1408. Sayyiduna Yarla ibn Umayyah رضى الله عنه narrated that he heard the Prophet صلى الله عليه وسلم recite on the pulpit (the verse 77 of the surah az-Zukhruf):

يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ

{O Keeper, let your Lord make an end of us}[3]

COMMENTARY: The inmates of hell will be subject to such severe chastisement that they world plead with the keeper of hell to recommend to the lord to end their torment. He will

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[1] Muslim # 47-869, Darimi # 1556, Musnad Ahmad 4-263

[2] Muslim # 43-867, Ibn Majah # 45.

[3] Bukhari # Muslim # 49-871.

tell them that they will not get that (for, there will be no death). The Prophet صلی اللہ علیہ وسلم recited this verse to let his listeners fear the punishment.

(١٤٠٩) وَعَنْ أُمِّ هِشَامٍ بِنْتِ حَارِثَةَ بْنِ النُّعْمَانِ قَالَتْ مَا أَخَذْتُ قٓ وَالْقُرْآنِ الْمَجِيْدِ إِلَّا عَنْ لِسَانِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُهَا كُلَّ جُمُعَةٍ عَلَى الْمِنْبَرِ إِذَا خَطَبَ النَّاسَ۔ (رواه مسلم)

1409. Sayyidah Umm Hisham رضی اللہ عنہ daughter of Marithah ibn an-Numan narrated that she learned the surah (Qaaf) (قٓ وَالْقُرْآنِ الْمَجِيْدِ) only from the tongue of Allah's Messenger صلی اللہ علیہ وسلم who recited (parts of) it every Friday on the pulpit while delivering the sermon to the people. [1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم recited portions of this surah on Friday. Sayyidah Umm Hisham رضی اللہ عنہ learnt it from him over several Fridays.

TURBAN

(١٤١٠) وَعَنْ عَمْرِو بْنِ حُرَيْثٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَطَبَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَدْ أَرْخَى طَرَفَيْهَا بَيْنَ كَتِفَيْهِ يَوْمَ الْجُمُعَةِ۔ (رواه مسلم)

1410. Sayyiduna Amr ibn Hurayth رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم wore a black turban while delivering the sermon on Friday. He let hang the two ends of it between his shoulders. 91)[2]

COMMENTARY: According to a weak *hadith,* if a *salah* is offered with the turban on the head then it is better than seventy *salahs* without a turban.

Allamah Teebi رحمہ اللہ concludes from this hadith that it is sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم) to a dorn oneself on Friday and to don nice garments and wear a black turban with its ends suspended on both shoulders.

Mirak said that this sermon was delivered by the Prophet صلی اللہ علیہ وسلم during his last illness.

Zil'i رحمہ اللہ said that it is *sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم)* to wear black garments.

The author of Madkhal' said that the Prophet's صلی اللہ علیہ وسلم turban was seven cubits in length.

Suyuti رحمہ اللہ has named the sahabah (companions) رضی اللہ عنہ and the tabirun who wore a black turban. They included sayyiduna Anas رضی اللہ عنہ ibn Maalik رضی اللہ عنہ Ammar ibn Yasar رضی اللہ عنہ, Muawiyah رضی اللہ عنہ Abu Darda رضی اللہ عنہ, Bakr رضی اللہ عنہ, Abdur Rahman ibn Awf, رضی اللہ عنہ Wathilah, رضی اللہ عنہ Sareed ibn Jubayr, and others.

Nawawi رحمہ اللہ said that it is allowed to wear the turban in two ways:

With the ends hanging on the shoulders or not hanging. Neither of the ways is makruh (unbecoming).

TAHIYAT UL-MASJID DURING THE SERMON

(١٤١١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَخْطُبُ إِذَا جَآءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَلْيَرْكَعْ رَكْعَتَيْنِ وَلْيَتَجَوَّزْ فِيْهِمَا۔ (رواه مسلم)

1411. Sayyiduna Jabir رضی اللہ عنہ narrated that, while delivering a sermon, Allah's

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[1] Muslim # 51-873, Masnad Ahmad 6-436.

[2] Muslims # 552-1359, Abu Dawud # 4077, Nasai # 5346, Ibn Majah (in brief) # 2821.

Messenger صلى الله عليه وسلم said, "When any of you comes on Friday and the imam is delivering a sermon, he must offer two raka'at *salah* but must make them brief.[1]

COMMENTARY: Imam Shafi'i رحمه الله said that this *hadith* is about the tahiyat ul-masjid and it is wajib (expedient) to offer it even while the imam is delivering the sermon. Imam Ahmad held the same opinion.

The Hanafis do not regard the *salah* of tahiyatul masjid as *wajib (expedient)* at all whether during a sermon or otherwise. Imam Maalik رحمه الله and Sufyan Thawri رضی الله عنه and the tabiri subscribed to this view.

These people say that his *hadith* allows the tabiyat ul-Masjid when the imam arises for the sermon with intention to deliver it but not when he is actually delivering it. They are supported by the ahadith that disallow *salah* during the sermon. For instance, the Prophet صلى الله عليه وسلم said. "When the imam comes out (for the sermon towards the pulpit) neither is conversation nor *salah* proper." Sayyiduna Ali رضی الله عنه and Umar رضی الله عنه also regarded speech and salah as makruh (unbecoming) once the imam comes out. The sayings of the sahabah (companions) رضی الله عنه are evidence and it is *wajib (expedient)* to emulate them provided they do not contradict a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)*.

A *hadith* is transmitted by Bukhari and Muslim through Multiple lines of narrators that a man comes to the mosque when the Prophet صلى الله عليه وسلم was delivering a sermon. He asked him if he had offered the *salah* (of tahiyat ul masjid) and he said, 'No' The Prophet صلى الله عليه وسلم instructed him to offer two raka'at and make them brief. This is explained by suggesting that it happened when offering *salah* during the sermon was not disallowed. Or, perhaps this permission was given exclusively to this man. Some people say that the Prophet صلى الله عليه وسلم had not commenced the sermon at that time.

Shaykh Ibn Hammam رحمه الله explained it in a more reasonable manner. He said, "Perhaps the Prophet صلى الله عليه وسلم had stopped the sermon till that man had finished offering the *salah*."

This opinion is not merely a conjecture but something of Daraqutni makes it very plain and clear : "The Prophet صلى الله عليه وسلم said to him, "Offer two raka'at *salah* and he observed silence till the man finished his *salah* (Afther that, he resumed the sermon)."

EVEN ONE RAKA'AH WITH THE IMAM

(١٤١٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ أَدْرَكَ رَكْعَةً مِّنَ الصَّلَاةِ مَعَ الْإِمَامِ فَقَدْ أَدْرَكَ الصَّلَاةَ۔ (متفق عليه)

1412. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone gets (only) one raka'at of the *salah* with the imam then has offered the entire *salah* with the imam.[2]

COMMENTARY: This command applies to all the *salah*s, not merely Friday.

Su *hadith* # 1148. However, Imam Sahfi'i رحمه الله has interpreted it as referring exclusively to Friday, basing his conclusion on the *hadith* of Sayyiduna Abu Hurayrah رضی الله عنه (# 1419) at the end of this chapter.

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[1] Muslims # 59-875, Musnad Ahmad 3-316

[2] Bukhari # 580, Muslim # 162-607, Abu Dawud # 1121, Tirmidhi 524, Nasai # 553, Ibn Majah # 112, Darimi # 1220, Muwatta Maalik # 5.3-12, Musnad Ahmad 1-241

The well known book of the fiqh Hanfiyah Hidayah, writes that whatever portion of the *salah* a man gets with the imam on Friday, he should offer it with the imam and regard it as the base of Friday and complete the rest. Thus if anyone catches the imam when he is at the end of the *salah* reciting the at - tahiyat or making the sajdah sahw (prostration of for get fullness), then he must join the imam. That is his portion of Friday *salah* and then he must complete the rest of it. This is also the contention of Imam Abu Hanifah رحمه الله and Imam Abu Yusuf, رضی الله عنه but Imam Muhammad رحمه الله said that if anyone gets most of the second raka'ah of the *salah* with the imam then that will be his base of the Friday *salah* but if he does not get most of the second raka'ah then he cannot make it a base of Friday, but he will have to make it his base for the *salah* of zuhr.
Most of the second raka'ah means the ruku of the second raka'ah. If he joins the imam by the ruku of the second ruka'ah then he gets most of this raka'ah.
If he joins him after he has raised he head from the ruku then he does not get of the most of the second raka'ah.
Shaykh Ibn Hammam رحمه الله said that the *hadith* on which Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله base their foregoing contention is a general *hadith* and it is not specific to Friday.

SECTION II اَلْفَصْلُ الثَّانِي

STYLE OF THE KHUTBAH

(١٤١٣) عَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ خُطْبَتَيْنِ كَانَ يَجْلِسُ إِذَا صَعِدَ الْمِنْبَرَ حَتّٰى يَفْرُغَ أَرَاهُ الْمُؤَذِّنَ ثُمَّ يَقُوْمُ فَيَخْطُبُ ثُمَّ يَجْلِسُ وَلَا يَتَكَلَّمُ ثُمَّ يَقُوْمُ يَخْطُبُ۔ (رواه ابوداؤد)

1413. Sayyiduna Ibn Umar رضی الله عنه narrated that the Prophet صلى الله عليه وسلم that the Prophet صلى الله عليه وسلم used to deliver two sermons. He sat down on ascending the pulpit till he finished, (the sub-narrator said that) the narrator meant the mua'dhdhin (finished). Then he stood up and delivered the sermon. Then he sat down and did not say anything. Then he stood up and delivered the sermon.[1]

COMMENTARY: The ulama (Scholars) say that it is *mustahab* to deliver the sermon standing on the pulpit. As for sitting between the two sermons, Ibn Hajar رحمه الله said that it is better to sit for the time it takes to recite surah al-Ikhlas.While sitting the Prophet صلى الله عليه وسلم said nothing, made no supplication and did not recite anything.
It is mustahab in the second sermon to make supplication for the Prophet's صلى الله عليه وسلم family and descendants, companions and wives the righteous Caliphs Sayyiduna Hamzah رضی الله عنه and Sayyiduna Abbas رضی الله عنه. It is also allowed to pray for the ruling monarch, but according to Sharah Muniyah it is markruh tahrimi to praise kings with attributes that do not belong to them and are misplaced, for, that is sinful and adding falsehood to worship.
In fact, some of our scholars have said that to call the kings of our times as just boarders on disbelief.
While Shaykh Abdul Haq Muaddith Dahlawi رحمه الله concurs with the foregoing explanation about not speaking between two sermons, Mulla Ali Qari رحمه الله has cited Sharah Teebi to say that it is better to recite the verses of the Quran between the two sermons. According to

[1] Abu Dawud # 1092, Musnad Ahmad 2-35

a tradition in Ibn Hibban, the Prophet صلى الله عليه وسلم recited the verses of Allah's Book when he sat down between the two sermons. So some people say that it is mustahab to recite surah al-Ikhlas during this (Short) period. Perhaps, Shaykh Abdul Haq رحمه الله had not come across this tradition. When he expounded this portion of this *hadith.*

WORSHIPPERS SHOULD BE ATTENTIVE TO THE KHATIB DELIVERING THE SERMON

(١٤١٤) وَعَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اسْتَوٰى عَلَى الْمِنْبَرِ اسْتَقْبَلْنَاهُ بِوُجُوْهِنَا

رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ لَا نَعْرِفُهُ اِلَّا مِنْ حَدِيْثِ مُحَمَّدِ ابْنِ الْفَضْلِ وَهُوَ ضَعِيْفٌ ذَاهِبُ الْحَدِيْثِ۔

1414. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that when the Prophet صلى الله عليه وسلم sat down on the pulpit they turned their faces towards him. [1]

COMMENTARY: It is mustahab for the people to turn their faces towards the khatib. He too, should face the people and look at them while delivering the sermon.

According to the Hanafis when he ascends the pulpit he should not offer salutation to the people. But, Imam Shafi'i رحمه الله and Imam Ahmad رحمه الله disagree with this opinion.

SECTION III اَلْفَصْلُ الثَّالِث

DELIVER SERMON WHILE STANDING

(١٤١٥) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَقُوْمُ فَيَخْطُبُ

قَائِمًا فَمَنْ نَبَّاَكَ اَنَّهٗ كَانَ يَخْطُبُ جَالِسًا فَقَدْ كَذَبَ فَقَدْ وَاللّٰهِ صَلَّيْتُ مَعَهٗ اَكْثَرَ مِنْ اَلْفَيْ صَلَاةٍ۔ (رواه مسلم)

1415. Sayyiduna Jabir ibn Samurah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم delivered the sermon standing, then he would sit down, then he would stand and deliver the (rest of the) sermon standing. "If anyone informs you that he delivered the sermon sitting, he has lied, for, indeed, by Allah, I offered *salah* along with him more than two thousand times, "he said. [2]

COMMENTARY: The two thousand plus *salah* include every *salah* besides the Friday *salah.* The Prophet صلى الله عليه وسلم offered the first Friday in Madinah and he resided here for ten years, so he offered not more than five hundred *salah* of Friday in Madinah. Sayyiduna Jabir رضى الله عنه meant to say that he was with the Prophet صلى الله عليه وسلم for a very long period of time.

It is stated in Sharah Muniyah that if a city is conquered by force with the sword, as Makkah was then the khatib should carry a sword while delivering the sermon. If it surrenders willingly, as Madinah did, then he should not carry a sword.

It is written in Yanabi that the second sermon should be delivered in a voice lower than the voice during the first.

(١٤١٦) وَعَنْ كَعْبِ بْنِ عُجْرَةَ اَنَّهٗ دَخَلَ الْمَسْجِدَ وَعَبْدُ الرَّحْمٰنِ بْنُ اُمِّ الْحَكَمِ يَخْطُبُ قَاعِدًا فَقَالَ اُنْظُرُوْا اِلٰى هٰذَا

الْخَبِيْثِ يَخْطُبُ قَاعِدًا وَقَدْ قَالَ اللّٰهُ تَعَالٰى وَاِذَا رَاَوْا تِجَارَةً اَوْ لَهْوَا انْفَضُّوْا اِلَيْهَا وَتَرَكُوْكَ قَائِمًا۔ (رواه مسلم)

1416. It is reported about Sayyiduna Karb ibn Ujrah رضى الله عنه that he entered the

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[1] Tirmidhi # 509.

[2] Muslims # 35-862

mosque when (Sayyiduna) Abdur Rahman ibn Umm al-Hakam was delivering the sermon sitting. So, he remarked, "Look at this good-for nothing fellow delivering the sermon sitting though Allah has said:

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا

{And when they saw some merchandise or sport, they flocked to it eagerly and left you (o Prophet) standing,}" (62:11)

COMMENTARY: A sever drought had gripped Madinah causing anxiety and misery to the Madinans. During those days while the Prophet صلى الله عليه وسلم was delivering a sermon from the pulpit on Friday standing, suddenly a trade caravan from Shaam arrived. The Sahabah (companions) رضى الله عنه who were in distress from hunger rushed out to look at the trade caravan, but twelve of them continued to listen to the sermon a attentively. The verse quoted in the *hadith* was revealed on this occasion.

Sayyiduna Ka'b رضى الله عنه meant to say that the sermon is delivered standing as is clear form these word from of Allah, Mighty and Glorious. It is also established through sahih *ahadith*. So, if this man ignores that and delivers the sermon sitting, there is no doubt that he is an evil man. "he said.

Imam Shafi'i رحمه الله said that it is a condition that the sermon must be delivered standing. Imam Abu hanifah رحمه الله said that it is a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)*.

TIME FOR *SALAH* AND SERMON: The correct time is one of the conditions for the Friday *salah*. Hence, the *salah* of Friday is not valid after its time while other *salahs* may be redeemed after their time expires. The time of Friday is as of zuhr. So, it is disallowed to offer the *salah* of Friday before its time, but Imam Ahmad ibn Hanbal رحمه الله regards it as correct. And as the time of are begins the *salah* of Friday is not valid, but the *salah* of Friday is not valid, but it is allowed in the view is of Imam Maalik رحمه الله.

This *hadith* is evidence that it is permitted to be stern with and angry on, one who perpetrates what is unlawful or makruh (unbecoming). To do the opposite of what the Prophet صلى الله عليه وسلم was know to be doing is a sign of concealed wickedness.

HANDS SHOULD NOT BE RAISED

(١٤١٧) وَعَنْ عُمَارَةَ بْنِ رُوَيْبَةَ أَنَّهُ رَأَى بِشْرَ بْنَ مَرْوَانَ عَلَى الْمِنْبَرِ رَافِعًا يَدَيْهِ فَقَالَ قَبَّحَ اللّٰهُ هَاتَيْنِ الْيَدَيْنِ لَقَدْ رَأَيْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا يَزِيدُ عَلَى أَنْ يَقُولَ بِيَدِهِ هٰكَذَا وَأَشَارَ بِأُصْبُعِهِ الْمُسَبِّحَةِ۔

(رواه مسلم)

1417. Sayyiduna Umarah ibn Ruwaybah رضى الله عنه is reported to have seen Bishr ibn Marwan on the pulpit raising his hands (While delivering the sermon, as orators are want to do now a days). So, he remarked, "May Allah ruin these hands! I had seen Allah's Messenger صلى الله عليه وسلم gesture not more than this much with his hand" - and he gestured with his fore finger. [1]

COMMENTARY: Bishr was defying the Prophet's صلى الله عليه وسلم *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)*, Sayyiduna Ummarah رضى الله عنه was most displeased with it. He made it

[1] Muslim # 53-874

apparent with strong words. The Prophet صلى الله عليه وسلم made a very slight gesture only that people may pay attention and be encouraged to abide by his sayings.

SUMMONS DURING THE SERMON

(١٤١٨) وَعَنْ جَابِرٍ قَالَ لَمَّا اسْتَوٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ قَالَ اجْلِسُوْا فَسَمِعَ ذٰلِكَ ابْنُ مَسْعُوْدٍ فَجَلَسَ عَلٰى بَابِ الْمَسْجِدِ فَرَاٰهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ تَعَالَ يَا عَبْدَاللّٰهِ بْنَ مَسْعُوْدٍ۔ (رواه ابوداؤد)

1418. Sayyiduna Jabir رضى الله عنه narrated that (once) Allah's Messenger صلى الله عليه وسلم settled on the pulpit and said (to the sahabah (companions) رضى الله عنه, "Sit down!" Sayyiduna Ibn Masud Heard him and sat down (promptly) at the door of the mosque (where he was at that time). Allah's Messenger صلى الله عليه وسلم saw him and said, "Come here, O Abdullah ibn Mas'ud!"[1]

COMMENTARY: Allamah Teebi رضى الله عنه said that it is clear from this *hadith* that speech is allowed to one who stands on the pulpit to deliver the sermon. But, the Hanafis hold that it is not allowed to speak from the pulpit while standing for the sermon if the speech is not to enjoin piety. (But, even that must be in Arabic. It another language is used that would be makruh (unbecoming).

Ibn Hajar رضى الله عنه said that it seems that the Prophet صلى الله عليه وسلم may have seen someone stand up to offer the *salah*. So, he commanded him to sit down because when the khatib is on the pulpit, it is forbidden to offer *salah*. All the ulama (Scholars) agree on this point.

MISSING THE *SALAH* OF FRIDAY

(١٤١٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً فَلْيُصَلِّ اِلَيْهَا اُخْرٰى وَمَنْ فَاتَتْهُ الرَّكْعَتَانِ فَلْيُصَلِّ اَرْبَعًا اَوْقَالَ الظُّهْرَ۔ (رواه الدارقطنى)

1419. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone gets only one raka'ah of the Friday *salah*, then he must offer the other with it. It he misses two raka'ah then he must offer four (raka'ah). "Or, he said, "Zuhr."[2]

COMMENTARY: This issue has been explained against *hadith* # 1412.

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[1] Abu Dawud # 1091

[2] Daraqutni # 7

CHAPTER - XLVII

SALAT UL-KHAWF (*SALAH* WHEN IN FEAR) بَابُ صَلٰوةِ الْخَوْفِ

The *salah* that is offered for fear of the infidels and at the time of an encounter with the enemy is called salat ul-khawf. It is confirmed through both the Book and the *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)*. Most ulama (Scholars) agree that it is valid even after the death of the Prophet صلى الله عليه وسلم though some do say that this *salah* was allowed only during the times of the Prophet صلى الله عليه وسلم.

Some scholars, like Imam Maalik رحمه الله say that the salat ul-Khawf is limited to a journey only but Imam Abu Hanifah رحمه الله said that it is valid both during a journey and at residence.

Ahadith about this *salah* are transmitted through as many as sixteen lines of transmission, or more or less. All of them are reliable.

Allamah Shamni رحمه الله (شمنى) said that the Prophet صلى الله عليه وسلم offered the *salah* ul-khawf at four Places: Bhat ur-Riqa, Batn an-Nakh! Us fan and Dhu Qarad This shows that the *salah* al-khawf was peculiar to journey, but the jurist have ruled that it is allowed to offer it even at residence.

SECTION I اَلْفَصْلُ الْاَوَّلُ

AGAINST AN ENEMY

(١٤٢٠) عَنْ سَالِمِ بْنِ عَبْدِاللّٰهِ بْنِ عُمَرَ عَنْ اَبِيْهِ قَالَ غَزَوْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قِبَلَ نَجْدٍ فَوَازَيْنَا الْعَدُوَّ فصا فَفْنَا لَهُمْ فَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ لَنَا فَقَامَتْ طَائِفَةٌ مَّعَهٗ وَاَقْبَلَتْ طَآئِفَةٌ عَلَى الْعَدُوِّ وَرَكَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَنْ مَعَهٗ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ انْصَرَفُوْا مَكَانَ طَائِفَةِ الَّتِيْ لَمْ تُصَلِّ فَجَاءُوْا فَرَكَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِهِمْ رَكْعَةً وَّسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ فَقَامَ كُلُّ وَّاحِدٍ مِّنْهُمْ فَرَكَعَ لِنَفْسِهٖ رَكْعَةً وَّسَجَدَ سَجْدَتَيْنِ وَرَوٰى نَافِعٌ نَحْوَهٗ وَزَادَ فَاِنْ كَانَ خَوْفٌ هُوَ اَشَدُّ مِنْ ذٰلِكَ صَلُّوْا رِجَالًا قِيَامًا عَلٰى اَقْدَامِهِمْ اَوْ رُكْبَانًا مُّسْتَقْبِلِي الْقِبْلَةِ اَوْغَيْرَ مُسْتَقْبِلِيْهَا قَالَ نَافِعٌ لَا اُرٰى ابْنَ عُمَرَ ذَكَرَ ذٰلِكَ اِلَّا عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه البخارى)

1420. Sayyiduna Saalim ibn Abdullah ibn Umar رضى الله عنه narrated on the authority of his father (Abdullah ibn Umar رضى الله عنه that he (Abdullah رضى الله عنه went with Allah's Messenger صلى الله عليه وسلم to wage battle at Najd. When they encountered the enemy, they formed lines facing them. Then Allah's Messenger صلى الله عليه وسلم stood up and led them in *salah*, a section standing up along with him while another faced the enemy. He (offered *salah*) making one ruku and two prostrations along with those who were with him. Then, they took the places of those who had not prayed (with him) and they came (to the *salah*) and he made one ruku and two prostrations with them. Then he gave the salutation and each of them stood up and made a ruku and two prostrations each by his self.

Nafi' رحمه الله reported the like of it but added that (at the speak of the battle) when

there was a greater danger than on that occasions, they offered the *salah* standing on their feet, or (if that was not possible) mounted, facing, the qiblah or (if that could not be done then) whichever direction they faced.

Nafi رحمه الله said that Ibn Umar رضى الله عنه narrated this (tradition) from Allah's Messenger himself. [1]

COMMENTARY: Najd is the word for a highland. Here, it refers to of the Hijaz, not of Yemen. This *hadith* is evidence that to offer a number of congregational *salahs*, many times one after the other, is markruh particularly when all worshippers are present. This *hadith* is also evidence that it is not allowed to offer the *fard (obligatory) salah* behind one who offers an optional *salah*. If it was allowed, the Prophet صلى الله عليه وسلم would have led the two sections separately in *salah*.

This *hadith* is also evidence that the congregational *salah* is *wajib (expedient)*. Even when locked in battle against an enemy, the congregational *salah* must not be abandoned.

Ibn Hamman رحمه الله said that the salat ul-Khawf must be offered in this way only when all the people insist on following the same imam. If this is not the case, then same imam. If this is not the case then it is better that one imam should lead one congregation through a complete *salah* and another imam should lead another congregation though a complete *salah*. As for the words and each of then stood up, some of the Hanafi ulāma (Scholars) explain that the second section returned to face the enemy after the Prophet صلى الله عليه وسلم gave the salutation and the first who had joined the first raka'ah returned to their place of prayer to complete the *salah* and each of them individually offered their remaining *salah* and gave the salutation and went back to face the enemy. Then the second section came and they too offered their remaining *salah* each by himself, gave the salutation and resumed their places against the enemy.

Ibn Malik رحمه الله said that some ulama (Scholars) give these details and method. So did Imam Abu Hanifah رحمه الله. Though the hadith does not give all details, Ibn Hamman رحمه الله said that it up holds one portion of Imam Abu Hanifah's رحمه الله verdict that the first section should go away after offering one raka'ah and the second should come and join the imam in the second raka'ah and while they are there, the imam completes his *salah* and give the salutation. However, the entire verdict of Imam Abu Hanifah رحمه الله and his complete method is proved through another tradition which is narrated by Ibn Abbas رضى الله عنه in a mawquf manner. Imam Muhammad رحمه الله has reproduced the verdict and tradition of Abu Hanifah رحمه الله in his book kitab ul-Aathar.

The verdict of Imam Abu Hanifah رحمه الله and his detailed explanation is proved by a *hadith* mawquf. Since reason has no say in this chapter, so *hadith* mawquf too is of the same rank as *hadith* marfu.

Further, Imam Abu Hanifah رحمه الله also holds that in the afore mentioned condition, the first section will complete their *salah* like the Iahiq without reciting the Quran while the second section will complete their with recitation of the Quran as the masbuq do. However, this is done when the *salah* is offered during a journey and the imam is a traveller, or the *salah* is made up of two raka'at. If the imam is a resident and the *salah* comprises four raka'at, then each of the two sections will offer two raka'at with the imam. If the *salah* is of three raka'at,

[1] Bukhari # 942, Nasai # 1539, Darini # 1521 Musnad Ahmad 2-150

like of maghrib, then, during a journey as well as at home, the first section will offer two raka'at with the imam and the second will offer one raka'ah. Each of them will then complete their *salah* in the way mentioned.
The haidht concludes with the words that they stood on their feet.
This means that they did not perform ruku and sajdah. This means that in the condition mentioned, whether on foot or on mount, they would make the ruku and prostration by gesture.
This method is contrary to reasoning because walking mounting and battle invalidate the *salah*. It also calls for amal kathir (too many actions) and turning away from the qiblah. However, this is legal because this method of slat ul-khawf is known from the Quran and the sahih a*hadith* of the Prophet صلى الله عليه وسلم.

ANOTHER METHOD

(١٤٢١) وَعَنْ يَزِيْدَ بْنِ رُوْمَانَ عَنْ صَالِحِ بْنِ خَوَّاتٍ عَمَّنْ صَلّٰى مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ ذَاتِ الرِّقَاعِ صَلَاةَ الْخَوْفِ اَنَّ طَائِفَةً صَفَّتْ مَعَهُ وَطَائِفَةٌ وِجَاهَ الْعَدُوِّ فَصَلّٰى بِالَّتِيْ مَعَهُ رَكْعَةً ثُمَّ ثَبَتَ قَائِمًا وَ اَتِمُّوْا لِاَنْفُسِهِمْ ثُمَّ انْصَرَفُوْا فَصَفُّوْا وِجَاهَ الْعَدُوِّ وَجَاءَتِ الطَّائِفَةُ الْاُخْرٰى فَصَلّٰى بِهِمُ الرَّكْعَةَ الَّتِيْ بَقِيَتْ مِنْ صَلَاتِهٖ ثُمَّ ثَبَتَ جَالِسًا وَ اَتِمُّوْا لِاَنْفُسِهِمْ ثُمَّ سَلَّمَ بِهِمْ مُتَّفَقٌ عَلَيْهِ وَاَخْرَجَ الْبُخَارِيُّ بِطَرِيْقٍ اٰخَرَ عَنِ الْقَاسِمِ عَنْ صَالِحِ ابْنِ خَوَّاتٍ عَنْ سَهْلِ بْنِ اَبِيْ حَثْمَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

1421. Sayyiduna Yazid ibn Rooman narrated on the authority of Sayyiduna salih ibn Khawwat from him who had offered the salat ul-khawf along with Allah's Messenger صلى الله عليه وسلم at the battle of Dhat ur-Riqa that a section formed a row with him the Prophet صلى الله عليه وسلم (for the salah) and another section faced the enemy. He led the section that was with him in one raka'at and then stood (waiting) till they finished the *salah* by themselves. Then, they went and formed ranks against the enemy. The other section came and he led them in the raka'at that remained in his *salah*. Then he sat still while they completed the *salah* by themselves and he gave the salutation with them. [1]

Bukhari transmitted it through another line of narrators: from al-Qasim, from Sarlih ibn Khawwat, from Sahl ibn Abu Hathmah from the Prophet صلى الله عليه وسلم.

COMMENTARY: This man who had offered the *salah* with the Prophet صلى الله عليه وسلم on the day of Dhat ur-Riqa was Sahl ibn Abu Hathmah رضى الله عنه. This expedition took place in 5AH, but the Prophet صلى الله عليه وسلم retuned without engaging in battle.
The expedition is named Dhat ur -Riqa because the Muslims had gone on the expedition bare footed. In this way, they got wounds on their feet and broke their toe-nails, so they tied rags (رقاع) (riqa) on their feet. Hence, the name Dhat ur Riqa with the rags.
In this method, too each section offered one raka'ah along with the Prophet صلى الله عليه وسلم and one by themselves. The difference is that everyone offered his individual raka'ah while the Prophet صلى الله عليه وسلم continued to be in his *salah* while in the first method they had offered it after the Prophet's صلى الله عليه وسلم *salah* was completed.

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[1] Bukhari # 4129, Muslim # 310-842, Abu Dawud # 1238, Tirmidhi # 565, Nasai # 1537, Darimi # 1522.

Imam Shafi'i رحمه الله and Imam Maalik رحمه الله have adopted this method as shown in this *hadith*.

THE PROPHET'S صلى الله عليه وسلم CLEMENCY

(١٤٢٢) وَعَنْ جَابِرٍ قَالَ اَقْبَلْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى اِذَا كُنَّا بِذَاتِ الرِّقَاعِ قَالَ كُنَّا اِذَا اَتَيْنَا عَلٰى شَجَرَةٍ ظَلِيْلَةٍ تَرَكْنَا هَا لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فَجَاءَ رَجُلٌ مِّنَ الْمُشْرِكِيْنَ وَسَيْفُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُعَلَّقٌ بِشَجَرَةٍ فَاَخَذَ سَيْفَ نَبِيِّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاخْتَرَطَهٗ فَقَالَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَخَافُنِيْ قَالَ لَا قَالَ فَمَنْ يَمْنَعُكَ مِنِّيْ قَالَ اللّٰهُ يَمْنَعُنِيْ مِنْكَ قَالَ فَتَهَدَّدَهٗ اَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَغَمَّدَ السَّيْفَ وَعَلَّقَهٗ قَالَ فَنُوْدِيَ بِالصَّلٰوةِ فَصَلّٰى بِطَآئِفَةٍ رَكْعَتَيْنِ ثُمَّ تَاَخَّرُوْا وَصَلّٰى بِالطَّائِفَةِ الْاُخْرٰى رَكْعَتَيْنِ قَالَ فَكَانَتْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعَ رَكْعَاتٍ وَلِلْقَوْمِ رَكْعَتَانِ۔ (متفق عليه)

1422. Sayyiduna Jabir narrated that they set out with Allah's Messenger till they were at Dhat ur-Riqa. There they came to a shady tree that they left for Allah's Messenger صلى الله عليه وسلم. A man from among the polytheists came there. The sword of Allah's Messenger صلى الله عليه وسلم was hanging on a tree. He took the sword of Allah's Prophet صلى الله عليه وسلم and unsheathed it and asked Allah's Messenger صلى الله عليه وسلم, "Do you not fear me" He said, "No!" He asked, "Who will protect you from me?"He said,"Allah will save me from you. "The companions of Allah's Messenger صلى الله عليه وسلم warned him and he sheathed the sword and hung it up. The adhan was called for the *salah* (of zhur or asr) and he led section in two raka'at. So, that *salah* was four raka'at for Allah's Messenger صلى الله عليه وسلم and two raka'at for the people. [1]

COMMENTARY: This shows that the Prophet صلى الله عليه وسلم was very brave and courageous. He endured the persecution at the hands of the disbelievers with patience.

Waqidi رحمه الله said that when this idolater took the sword, he felt a severe pain in his back and he panicked. The sword dropped from his hand and he embraced Islam on undergoing this experience and was instrumental in guiding a large number of the creatures. However, Abu Awanah رضى الله عنه said that he did not embrace Islam but gave a pledge that he would never oppose the Prophet صلى الله عليه وسلم.

In any case, the Prophet صلى الله عليه وسلم did not punish him. He forgave him. For, his aim was always to win over hearts.

Mawlana Mazhar رحمه الله said that the apparent difference in the two succeeding *ahadith* pertaining to the same expedition is because of the difference of time. The Prophet صلى الله عليه وسلم had offered *salah* twice on this occasion at two different times. He offered them in different ways. The *hadith* of Sayyiduna Sahl رضى الله عنه pertains to the *salah* of fajr and of Sayyiduna Jabir رضى الله عنه to the *salah* of zuhr or asr. Dr, the two traditions refer to two expeditions.

The ulama (Scholars) explain the *hadith* of Sayyiduna Jabir رضى الله عنه about the Prophet صلى الله

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[1] Bukhari # 4136, Muslim # 311 - 843, Musnad Ahmad 3-390

عنه offering four raka'at while other people offered only two. Perhaps, the verse of qasr (shortening of *salah*) had not been revealed till then or the *salah* of qasr was not *wajib (expedient)* at that place. Imam Abu Hanifah رحمه الله prefers this last opinion, and the ulama (Scholars) say that the people offered two raka'at along with the Prophet صلى الله عليه وسلم and the remaining two by themselves to complete the *salah*.

ANOTHER METHOD

(١٤٢٣) وَعَنْهُ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْخَوْفِ فَصَفَفْنَا خَلْفَهُ صَفَّيْنِ وَالْعَدُوُّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ فَكَبَّرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَبَّرْنَا جَمِيْعًا ثُمَّ رَكَعَ وَرَكَعْنَا جَمِيْعًا ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوْعِ وَرَفَعْنَا جَمِيْعًا ثُمَّ اِنْحَدَرَ بِالسُّجُوْدِ وَالصَّفُّ الَّذِيْ يَلِيْهِ وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِيْ نَحْرِ الْعَدُوِّ فَلَمَّا قَضَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السُّجُوْدَ وَقَامَ الصَّفُّ الَّذِيْ يَلِيْهِ انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُوْدِ ثُمَّ قَامُوْا ثُمَّ تَقَدَّمَ الصَّفُّ الْمُؤَخَّرُ وَتَاَخَّرَ الْمُقَدَّمُ ثُمَّ رَكَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرَكَعْنَا جَمِيْعًا ثُمَّ انْحَدَرَ بِالسُّجُوْدِ وَالصَّفُّ الَّذِيْ يَلِيْهِ الَّذِيْ كَانَ مُؤَخَّرًا فِي الرَّكْعَةِ الْاُوْلٰى وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِيْ نَحْرِ الْعَدُوِّ فَلَمَّا قَضَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السُّجُوْدَ وَالصَّفُّ الَّذِيْ يَلِيْهِ انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُوْدِ فَسَجَدُوْا ثُمَّ سَلَّمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَسَلَّمْنَا جَمِيْعًا۔ (رواه مسلم)

1423. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم (once) led them in salat ul-khawf. They drew themselves up in two rows. The enemy was between them and the qiblah. The Prophet صلى الله عليه وسلم called the takbir and they called the takbir together. Then, he made ruku and they made ruku all together and the raised his head from the ruku and they raised (their heads) all of them. Then he went in prostrations and the row that was immediately behind him went in prostrations while the row behind them stood facing the enemy. When the Prophet صلى الله عليه وسلم finished the prostrations and the row behind him stood up. Then the row at the rear went down in prostrations and stood up. Then the near row came to the front and the row in front went to the rear. Then, the Prophet صلى الله عليه وسلم went into ruku and they all made ruku. Then he raised his head from the ruku and they all raised theirs. Then he went down in prostrations and the row immediately next ot him which had been in the rear in the first raka'at went down in prostrations while the row at the rear stood facing the enemy. When the Prophet صلى الله عليه وسلم finished the prostrations and the row next to him (finished, too), the row at the rear went down and prostrated themselves. Then the Prophet صلى الله عليه وسلم gave the salutation and they all gave the salutation. [1]

COMMENTARY: The Prophet صلى الله عليه وسلم offered the salat ul-khawf in a manner suitable to the occasion. In this cause the enemy was before them so they all stood together, offering the *salah* facing the enemy. The ulama (Scholars) say that this *salah* of fear was observed at us fan.

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[1] Muslims # 307-830

SECTION II اَلْفَصْلُ الثَّانِيْ

METHOD PECULIAR TO PROPHET صلى الله عليه وسلم

(١٤٢٤) عَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّيْ بِالنَّاسِ صَلَاةَ الظُّهْرِ فِي الْخَوْفِ بِبَطْنِ نَخْلٍ فَصَلّٰى بِطَآئِفَةٍ رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ جَآءَ طَائِفَةٌ اُخْرٰى فَصَلّٰى بِهِمْ رَكْعَتَيْنِ ثُمَّ سَلَّمَ۔ (رواه شرح السنة)

1424. Sayyiduna Jabir رضی الله عنه narrated that the Prophet صلى الله عليه وسلم offered the *salah* of zuhr when in danger (fear of enemy) at Batn Nakhl. He led a section (of people) through two raka'at culminating with the salutation. Then another section came and he led them, too, through two raka'at and made the salutation.[1]

COMMENTARY: Batn Nakhl is a place between Makkah and Madinah. Imam Shafi'i رحمه الله said that this *hadith* is based on the fact that the Prophet صلى الله عليه وسلم offered the shortened (or qasr) *salah,* meaning that he offered two raka'at instead of four and then offered two raka'at optional *salah.* Imam Shafi'i رحمه الله holds that *fard (obligatory) salah* may be offered behind one who offers the optional *salah.*

The Hanafis say that this was not a shortened *salah* and that *fard (obligatory) salah* cannot be offered behind one who offers the optional *salah.* This was the *salah* that is offered at residence and the reason that the Prophet صلى الله عليه وسلم gave the salutation at the end of two raka'at may be presumed to be specific to the Prophet صلى الله عليه وسلم. this is not allowed to others so those people offered their remaining two raka'at on their own and, in this way, they too completed four raka'at.

The explanation of Imam Tahawi رحمه الله is very reasonable. He said that this case pertains to the time when a *fard (obligatory) salah* could be offered twice.

SECTION III اَلْفَصْلُ الثَّالِثُ

ANOTHER METHOD

(١٤٢٥) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَزَلَ بَيْنَ ضَجْنَانَ وَعُسْفَانَ فَقَالَ الْمُشْرِكُوْنَ لِهٰؤُلَآءِ صَلَاةٌ هِيَ اَحَبُّ اِلَيْهِمْ مِّنْ اٰبَآءِ هِمْ وَهِيَ الْعَصْرُ فَاَجْمِعُوا اَمْرَكُمْ فَتَمِيْلُوْا عَلَيْهِمْ مَيْلَةً وَّاحِدَةً وَاِنَّ جِبْرِيْلَ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَمَرَهُ اَنْ يُّقَسِّمَ اَصْحَابَهُ شَطْرَيْنِ فَيُصَلِّيْ بِهِمْ وَتَقُوْمَ طَآئِفَةٌ اُخْرٰى وَرَآءَ هُمْ وَلْيَاْخُذُوْا حِذْرَهُمْ وَاَسْلِحَتَهُمْ فَتَكُوْنَ لَهُمْ رَكْعَةٌ وَّلِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَانِ۔ (رواه الترمذی والنسائی)

1425. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم halted between Dujnan and usfan. There, the idolaters said, "To these people, a *salah* is dearer than their fathers and their sons, and it is the salah of asr. So combine your strategy and attack them in a single onslaught. "Jibril عليه السلام came to the Prophet صلى الله عليه وسلم and instructed him to divide his sahabah (companions) رضی الله عنه in two sections and lead one section in *salah* and let the other stand behind them holding their weapons. (Then he should lead the second section and the first

[1] Sharah us-*sunnah* Nasai # 1551, Daraqutni # 10.

should stand guard.) So, they mould offer one raka'at and Allah's Messenger صلى الله عليه وسلم would offer two. [1]

COMMENTARY: Dajnan is a mountain between Makkah and Madinah. Usfan is a place about two leagues from Makkah (or two stages of journey).

CHAPTER - XLVIII

SALAH OF THE TWO EEDS بَابُ صَلٰوةِ الْعِيْدَيْنِ

The first of Shawwal is the day of eed ul-fitr and the tenth of Dhul-Hajjah is eed ul-adha. The two together are eedayn (عيدين) two eeds. The two dates are days of festival and happiness in Islam. Two raka'ah *salah* are offered on each of these days, and they are wajib (expedient) in the sight of Imam Abu Hanifah رحمه الله. But Imam Shafi'i رحمه الله and other scholars hold them to be *sunnah* muwakkadah(compulsory).

The word eed (عيد) is derived from (عود) awd. It means coming repeatedly. This day comes every year. Also, Allah turns to His slaves with mercy and forgiveness. These are some words of a saintly nature about eed:

لَيْسَ الْعِيْدُ لِمَنْ لَبِسَ الْجَدِيْدَ إِنَّمَا الْعِيْدُ لِمَنْ اٰمَنَ مِنَ الْوَعِيْدِ، لَيْسَ الْعِيْدُ لِمَنْ تَبَخَّرَ بِالْعُوْدِ إِنَّمَا الْعِيْدُ لِلتَّائِبِ الَّذِىْ لَا يَعُوْدُ لَيْسَ الْعِيْدُ لِمَنْ تَزَيَّنَ بِزِيْنَةِ الدُّنْيَا إِنَّمَا الْعِيْدُ لِمَنْ تَزَوَّدَ بِزَادِ التَّقْوٰى۔ لَيْسَ الْعِيْدُ لِمَنْ رَكِبَ الْمَطَايَا إِنَّمَا الْعِيْدُ لِمَنْ تَرَكَ الْخَطَايَا لَيْسَ الْعِيْدُ لِمَنْ بَسَطَ الْبِسَاطَ إِنَّمَا الْعِيْدُ لِمَنْ جَاوَزَ الصِّرَاطَ۔

Eed is not for one who dons new garments, but eed is only for him who lives in peace and is safe from the warning. (He abstains from bad deeds to earn Allah's mercy and forgiveness and be safe from His punishment.)

Eed in not for one who applies the perfume awd, but eed is only for one who repents and does not repeat the sin.

Eed is not for one who adorns with the luxuries of the world, but eed is only for one who fears Allah and is righteous to amass provision for the hereafter.

Eed is not for one who rides conveyances, but eed is only for one who abandons sin.

Eed is not for one who spreads carpets (for luxury), but eed is for one who will go over the sirat (bridge over hell) safely.

SECTION I اَلْفَصْلُ الْاَوَّلُ

SALAH OF THE TWO EEDS

(١٤٢٦) عَنْ اَبِىْ سَعِيْدِ الْخُدْرِيِّ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ يَوْمَ الْفِطْرِ وَ الْاَضْحٰى اِلَى الْمُصَلّٰى فَاَوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلَاةُ ثُمَّ يَنْصَرِفُ فَيَقُوْمُ مُقَابِلَ النَّاسِ وَالنَّاسُ جُلُوْسٌ عَلٰى صُفُوْفِهِمْ فَيَعِظُهُمْ وَيُوْصِيْهِمْ وَيَاْمُرُهُمْ وَاِنْ كَانَ يُرِيْدُ اَنْ يَّقْطَعَ بَعْثًا قَطَعَهٗ اَوْيَاْمُرُهُمْ بِشَيْءٍ اَمَرَ بِهٖ ثُمَّ يَنْصَرِفُ۔ (متفق عليه)

1426. Sayyiduna Abu Sareed al-Khudri رضى الله عنه narrated that the Prophet صلى الله عليه وسلم would go out on the day of (eed) ul-fitr and of leed ul-adha to the place of

[1] Tirmidhi # 3046 Nasi # 1510, Musnad Ahmad # 10769.

the *salah*. The first thing that he did was to offer the *salah*. As soon as he finished, he would stand facing the people while they remained seated in their rows. He would exhort them, give them instructions and advice, and issue commands to them. If he had to send out an army (for jihad), he would send them. If he issued the orders. Then he would depart.[1]

COMMENTARY: The place for the *salah* of eed was outside the city of Madinah. It was about one thousand steps from the Prophet صلى الله عليه وسلم home. It is a very sacred place. It is row surrounded by four walls.

It is stated in Sharh us-*sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* that the ruling imam must go to the place of *salah* for the *salah* of the two eeds. If he is precluded by something then he must lead the *salah* in the mosque within the city. Ibn Hammam رحمه الله said that for the ruling imam it is massun that he should go himself to the place of the *salah* for eed and depute someone to lead the weak people in *salah* within the city. However, Ibn Hajar رحمه الله said that the question of going to the place of *salah* of eed pertains to cities part from the Masjid Haram and Bayt ul-Maqdis because it is better to offer every *salah* in these mosque owing to their sanctity and greatness and also to emulate the sahabah (companions) رحمه الله and the tabirun رحمه الله.

The Prophet صلى الله عليه وسلم would stand after he finished the *salah* to deliver the sermon. He stood on the ground because there was no pulpit in the place of the eed *salah* during those days. Later when the Muslims grew in number, arrangements were made at the places of the eed *salah* for pulpits. The voice carries far when the sermon is delivered after standing on the pulpit.

The Prophet صلى الله عليه وسلم exnorted the people to adopt asceticism and work for the here after. He preached so that they might not he carried away on the festival and engage in celebration to neglect obedience.

He also urged them to adopt taqwa, a God-fearing attitude. The least degree of taqwa is to keep away from polytheism. The next from is obedience to Allah and His Messenger صلى الله عليه وسلم and abstinence from the disallowed things. The highest degree of taqwa is to be turned to Allan constantly and to be independent of all others.

The Prophet صلى الله عليه وسلم would also issue commands and instructions on matters of the state and public interest. On eed ul-fitr, he gave instructions for the fitrah and on eed ul-adha for slaughtering and sacrifice.

(١٤٢٧) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ صَلَّيْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعِيْدَيْنِ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ۔ (رواه مسلم)

1427. Sayyiduna Jabir ibn Samurah رضى الله عنه narrated thai he offered the *salah* of the two eeds along with Allah's Messenger صلى الله عليه وسلم not once or twice (but ofter) without the adhan or the iqamah being called.[2]

COMMENTARY: Similarly, there is no adhan or iqamah for optional *salah*. The kitab Azhar says that it is makruh (unbecoming) to call adhan or iqamah.

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[1] Bukhari # 956, Muslim # 9-889, Nasi # 1576, Ibn Majah # 1288, Musnad Ahmad 3-36.

[2] Muslim # 7-887, Abu Dawud # 1148

SERMON AFTER EED *SALAH*

(١٤٢٨) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَبُوْ بَكْرٍ وَّ عُمَرَ يُصَلُّوْنَ الْعِيْدَيْنِ قَبْلَ الْخُطْبَةِ۔

1428. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم (Sayyiduna) Abu Bakr رضی الله عنه and (Sayyiduna) Umar رضی الله عنه used to offer the *salah* of the two eeds before the sermon. [1]

COMMENTARY: Ibn Mundhir رحمه الله said that it is not allowed to deliver the sermon before the *salah* of the eed but if anyone does that then the *salah* would have been offered properly. Marwan ibn Hakam as governor of Madinah delivered the sermon before the salh, and the sahabah (companions) رضی الله عنه regarded his action as bad.

ADHAN AND IQAMAH NOT LEGAL FOR EED *SALAH*

(١٤٢٩) وَسُئِلَ ابْنُ عَبَّاسٍ اَشَهِدْتَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعِيْدَ؟ قَالَ نَعَمْ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى ثُمَّ خَطَبَ وَلَمْ يَذْكُرْ اَذَانًا وَّلَا اِقَامَةً ثُمَّ اَتَى النِّسَاءَ فَوَعَظَهُنَّ وَذَكَّرَهُنَّ وَاَمَرَهُنَّ بِالصَّدَقَةِ فَرَاَيْتُهُنَّ يُهْوِيْنَ اِلٰى اٰذَانِهِنَّ وَحُلُوْقِهِنَّ يَدْفَعْنَ اِلٰى بِلَالٍ ثُمَّ ارْتَفَعَ هُوَ وَبِلَالٌ اِلٰى بَيْتِهٖ۔ (متفق عليه)

1429. Sayyiduna Ibn Abbas رضی الله عنه was asked, "Had you witnessed (the *salah* of) eed along with Allah's Messenger صلی الله علیه وسلم came out and offered the *salah*. Then he delivered the sermon." Ibn Abbas رضی الله عنه did not mention the adhan and the iqamah. "Then, he went to the (group of) women, preferred them advice and admonition and instructed them to give charity. So, I saw them stretch their hands to their ears and necks and give (jewellerry) to Bilal رضی الله عنه (to disburse among the poor on their behalf). Then, he and Bilal رضی الله عنه went to his home.[2]

COMMENTARY: In the Prophet's صلی الله علیه وسلم times, women also attended the eed *salah*. After addressing the men, he went to the women's section to address them because his voice had not been heard by them.

ABOUT OPTIONAL *SALAH*

(١٤٣٠) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلّٰى يَوْمَ الْفِطْرِ رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهُمَا وَلَا بَعْدَهُمَا۔

(متفق عليه)

1430. Sayyiduna Ibn Abbas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم offered two raka'at on the day of eed ul-fitr and did not offer any *salah* before and after that.[3]

COMMENTARY: Ibn Hammam رحمه الله said that the disallowance is limited to the place of eed *salah* because Sayyiduna Abu Saeed Khudri رضی الله عنه narrated that the Prophet صلی الله علیه وسلم did not offer (optional) *salah* before the *salah* of eed. When he went home (from the place of eed *salah*), however, he offered two raka'at there. It is stated in Durr Mukhtar that it is absolutely makruh (unbecoming) to offer optional *salah* before the *salah* of eed, both at the place of eed, it is

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[1] Bukhari # 963, Muslim # 8-888, Nasai # 1564, Ibn Majah # 1273, Muwatta Maalik 102-3

[2] Bukhari # 961, Muslim # 2-884, Abu Dawud # 1146, Ibn Majah # 1273 Darimi # 1603 Musnad Ahmad 3-396

[3] Bukhari # 964, Muslim # 13-884, Abu Dawud # 1159, Tirmidhi 537, Nasai # 1578, Ibn Majah # 1291, Musnad Ahmad 1-280

makruh (unbecoming) to offer it at the place of eed *salah* but allowed at home.

WOMEN'S PARTICIPATION

(١٤٣١) وَعَنْ أُمِّ عَطِيَّةَ قَالَتْ اُمِرْنَا اَنْ نُخْرِجَ الْحُيَّضَ يَوْمَ الْعِيْدَيْنِ وَ ذَوَاتِ الْخُدُوْرِ فَيَشْهَدْنَ جَمَاعَةَ الْمُسْلِمِيْنَ وَدَعْوَتَهُمْ وَتَعْتَزِلُ الْحُيَّضُ عَنْ مُصَلَّاهُنَّ قَالَتْ اِمْرَأَةٌ يَا رَسُوْلَ اللّٰهِ اِحْدَانَا لَيْسَ لَهَا جِلْبَابٌ قَالَ لِتُلْبِسْهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا۔ (متفق عليه)

1431. Sayyidah Umm "Atiyah رضی الله عنه narrated, "We were instructed to take the women, who experienced menstruation (or, had grown to that age) and who observed the veil, on the days of the two eeds to attend the congregational *salah* of the Muslims and their supplication. However, those experiencing the menses were to keep apart from their place of *salah*. One woman submitted, O Messenger of Allah, one of us does not have the covering sheet (or, stole). "He said, Her neighbour may share with her, [1]

COMMENTARY: Khattabi رحمه الله said that the Prophet صلی الله علیه وسلم instructed all women to go to the place of eed *salah* so that those who have no excuse may participate and those who have an excuse may earn the blessing of *salah* and supplication. Hence, women are exhorted to participate in the *salah*. Sermon and lectures of the scholars so that they may earn blessings of these pious men of Allah. However, In current times it is not mustahab for women to go to the place of eed *salah* to avoid mischief and corruption.

Imam Tahawi رحمه الله said that during the times of the Prophet صلی الله علیه وسلم women were allowed to go to the place of the eed *salah* because that was the early period of Islam and Muslims were very few in number, so if the women also attended the congregational *salah*, a large gathering would be witnessed to overawe the infidels. Hence, since this is not necessary now-a-days, the ulama (Scholars) disallow women for many wrongs could be perpetrated, they went.

FESTIVITY AND SINGING

(١٤٣٢) وَعَنْ عَائِشَةَ قَالَتْ اِنَّ اَبَا بَكْرٍ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ فِيْ اَيَّامِ مِنًى تُدَفِّفَانِ وَ تَضْرِبَانِ وَفِيْ رِوَايَةٍ تُغَنِّيَانِ بِمَا تَقَاوَلَتِ الْاَنْصَارُ يَوْمَ بُعَاثَ وَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُتَغَشٍّ بِثَوْبِهٖ فَانْتَهَرَهُمَا اَبُوْبَكْرٍ فَكَشَفَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ وَجْهِهٖ فَقَالَ دَعْهُمَا يَا اَبَا بَكْرٍ فَاِنَّهَا اَيَّامُ عِيْدٍ وَفِيْ رِوَايَةٍ يَا اَبَا بَكْرٍ اِنَّ لِكُلِّ قَوْمٍ عِيْدًا وَهٰذَا عِيْدُنَا۔ (متفق عليه)

1432. Sayyidah Ayshah رضی الله عنه narrated that during the days of Mina (when the pilgrims half there and which are called days of tashriq, and eed ul-adha is among them), Sayyiduna Abu Bakr رضی الله عنه visited her and she had too girls with her. They were beating the duff (tambourine). According to another version: They were singing the poem recited by the Ansars during the battle of Buath and the Prophet صلی الله علیه وسلم was (lying down) with his face covered. Abu Bakr رضی الله عنه scolded the

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[1] Bukhari # 974, Muslim # 12-883, Abu Dawud # 1136, Tirmidhi # 539, Nasai # 1558, Darimi # 1609 Musnad Ahmad 5-84

girls (for singing and beating the tambourine), but, the Prophet صلى الله عليه وسلم uncovered his face and said, "Let them both alone, O Abu Bakr, for, these are days of eed." According to a version (he said), "O Abu Bakr, for every people, there is a eed, and this is our eed,"[1]

COMMENTARY: Some translations have that the girls beat the tambourine and skipped in a playful manner.

As for beating the tambourine, the ulama (Scholars) have two opinions (i) It is absolutely permitted at any time and any occasion. (ii) It is absolutely forbidden.

The correct ruling is that it is allowed in a wedding or any occasion of the same kind, and on the day of eed, Moreover, the ulama (Scholars) say that if the duff (tambourine) has bells, then it is makruh (unbecoming) to beat it, but not otherwise, though they differ even about the bell type.

The girls sang or recited the poem about bravery that were composed during the battle of Bueath. They were war songs. Burah is a place two miles from Madinah. The battle was fought during the jahiliyah between Aws and Khazraj. The tribe Aws emerged victorious.

The poem was not indecent. Its verses recalled examples of bravery and urged the believers to wage jihad. If not, then these girls would not have dared to sing indecent songs in the presence of Sayyidah Ayshah رضى الله عنه and the Prophet صلى الله عليه وسلم.

A version of Bukhari رحمه الله makes it clear. It says (وليستا بمغنيتين) (they were not professional singers).

It is stated in Bukhari that Sayyiduna Abu Bakr رضى الله عنه said to them, "Do you play the devils musical instrument in front of Allah's Messenger صلى الله عليه وسلم?" He compared it to a devils musical instrument because, like the devil, the musical instrument diverts the human heart from remembrance of Allah to play and unlawful desires.

The comparison to days of eed of other people is only by way of example. It does not imply that their deeds and ways must be copied. The ulama (Scholars) say that to adopt practices that resemble non-Muslims is itself an act of disbelief. This includes all things contrary to Shari'ah (divine law), exaggerated adornment men applying henna dancing and all such things.

WRONG CONCLUSION: The qawwals (or singers of mystical songs) have misunderstood this *hadith*. They regard the use of drums, harmonium and such things as allowed with their singing in chorus. But, this *hadith* certainly does not mean what they say. Clearly, Sayyiduna Abu Bakr رضى الله عنه regarded singing in any form as disallowed and he presumed that the Prophet صلى الله عليه وسلم was sleeping so did not stop them.

Rather, he was unaware that the Prophet صلى الله عليه وسلم had give permission to recite verses in a simply way that had nothing to do with singing and amusement.

In a nutshell, the *hadith* permits reciting of verses of poetry on the day of eed or any such day when it is permitted to celebrate within limits of Sharah. We must also realise that this case pertains to a specific place and time and it does not follow from it that singing and music are allowed altogether.

Some people say that this *hadith* proves that a short, brief beating of duff and mystical rhyming, or qawwali, on a special occasion, is not disallowed, but a constant involvement is makruh (unbecoming) because it takes away the attribute of taqwe and high manners. The result is that one who does it downgrades himself in the eyes of Shariah.

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[1] Bukhari # 952, Muslim # 16-892, Nasai # 1597, Ibn Majah/607 (# ?)

Ibn Maalik رحمه الله says that duff is allowed according to this *hadith*, if it is without the ringing bells, and if it is used rarely for a short time. Also, it is allowed to recite such poetry as does not speak ill of anyone and is not indecent. It is stated in Fatawa Qadikhan that it is a sin to listen to music in the light of the Prophet's صلى الله عليه وسلم saying, "It is wrong to listen to music. It is a sin to participate in a gathering where it is played and it is disbelief to enjoy it."

However, if anyone happens to listen to music without intending to do so, then it is not a sin. But, one must try one's best to preserve oneself from listening to it. The Prophet صلى الله عليه وسلم used to put his fingers in his ears at such times.

The ulama (Scholars) say that it is markruh to recite Arabic verses of pre. Islamic days which are made up of indecent and vulgar topics, like of wine, love, so on.

A great muhaddith has written exhaustively on the issue of listening and singing and mystical rendering while explaining this *hadith*. We present a summary of that.

He writes: It is clear from this *hadith* that to play the duff and to sing is disallowed, but on some occasions. Like eed or other happy times, like wedding, it is allowed to a certain limit. Sayyiduna Abu Bakr رضى الله عنه was the most excellent of the sahabah (companions). He knew the commands of religion very well and he termed singing as the reed of the devil. So the Prophet صلى الله عليه وسلم dissuaded him but did not disallow him to call singing the devil's reed.' The Prophet صلى الله عليه وسلم instructed him only to make allowances for the day of eed. In other words, the Prophet صلى الله عليه وسلم did not reject the words of Abu Bakr رضى الله عنه and he meant that a very small degree of singing and music in which those girls were involved should be exempted that particular day from the prohibition. And, if the girls recite in rhyming verses the praise of courageous conduct keeping themselves within the limits of Shariah and manners, then there is no harm in that. The Prophet صلى الله عليه وسلم did not himself take any interest in the activity of those girls, and he also did not incline Sayyiduna Abu Bakr رضى الله عنه to take interest in it. Rather, he displayed no concern with it and though his conduct he indicated that, even on that day. It was disallowed.

Hence this is not an absolute evidence of permission to sing and play music and to listen to it though some people go to lengths to extract their meaning from this *hadith*.

This was the explanation of the *hadith*. Now, let us turn to the real question and see what our predecessors said.

The issue of (سمع و غنا) (music vocal or instrumental, and songs) has continued to draw different verdicts from the scholars and jurists. The sahabah (companions) رضى الله عنه and the tabi'un رحمه الله too had conflicting opinions about it, but the great, glorious sahabah (companions) رضى الله عنه were unanimous about its being disallowed and distasteful. They said that the words of the Quran:

وَمِنَ النَّاسِ مَنْ يَّشْتَرِىْ لَهْوَ الْحَدِيْثِ

{And of mankind is he who buys frivolous discourse}(31:6) mean songs and amusement.

So much so that Sayyiduna Ibn Abbas رضى الله عنه and Sayyiduna Ibn Masrud رضى الله عنه say on oath that these Quranic words do mean songs and amusement. So, too, Sayyiduna Ibn Abbas رضى الله عنه and Mujahid رحمه الله said that the devil's voice in the following words means song and amusement:

وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ

{And startle whom you can of them by your voice...}(17:64)

Sayyiduna Ibn Umar رضی اللہ عنہ used to forbid singing and listening to songs.

Sayyiduna Ali رضی اللہ عنہ said, "If anyone who has a singing girl with him dies then do not offer his funeral *salah*."

Sayyiduna Abu Umamah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Do not buy or sell singing girls and do not teach them (keep away from them completely). " This is like the verse (31:6) I

وَمِنَ النَّاسِ مَنْ يَّشْتَرِيْ لَهْوَ الْحَدِيْثِ

Translated previously.

The ulama (Scholars) say that the *ahadith* that permit singing and amusement belong to the period before they were disallowed. When this verse was revealed and singing was forbidden those ahadith were abrogated.

Sayyiduna Ibn Masrud رضی اللہ عنہ said "Songs grow hypocrisy in the same manner as water grows herbage."

Sayyiduna Jabir said "Just as water cultivates fields, so songs grow hypocrisy".

Sayyiduna Anas رضی اللہ عنہ said "Songs, play and amusement grow hypocrisy in the heart just as water grows grass."

Sayyiduna Abu Hurayrah رضی اللہ عنہ said, "love of songs grows hypocrisy in the heart as water grows grass."

The word hypocrisy in these sayings means the practical hypocrisy which belies the apparent conditions and conceals the longing for sins. Fudayl ibn Iyad said, "Songs are the introduction to adultery,"

There are many other sayings of the sahabah (companions) رضی اللہ عنہ and the tabi'un رضی اللہ عنہ of a similar kind. The jurists too have emphasized its disallowance very strongly. Indeed, the unanimous and well-known correct verdict of the four imams is that singing is makruh (unbecoming) though they have also said that it is disallowed.

Qadi Abu Latif رحمہ اللہ has cited Sha'bi رحمہ اللہ Sufyan Thawri رحمہ اللہ, Hammad رحمہ اللہ, and Fakhi رحمہ اللہ as saying that this (singing) is forbidden.

Allamah Baghawi رحمہ اللہ has confirmed is his exegesis Muslim ut-Tanzil, "Singing is forbidden according to the four imams."

Allamah Qurtubi رحمہ اللہ said that there is no difference of opinion that singing (songs) is forbidden, because it is of the family of play and amusement.

It is blamed by everyone of course, the song that is free of the unlawful contents is allowed to some extent in weddings, eed and similar functions. One section of the ulama (Scholars) incline to subscribe to the permission of songs.

Let us clarify that this discourse is about the singing and songs and amusement, and on which opinions about prohibition and permission differ. They are songs that singers sing as an art and profession. They sing songs only to arouse emotions and delight in the heart of the people. These songs mention the forbidden thing only.

Those songs are permissible as are made up of pure verses which instill in the hearts spiritual awakening. They do not have any of the forbidden and disliked things. Examples

are hamd (praise of Allah's) Na't (description of the attributes of Allah's Messenger صلى الله عليه وسلم, mention of the sanctity of the two sacred mosques (of Makkah and Madinah) or of other sacred things, merits of jihad and the filed of jihad like spurring camels, hostility in war, horse riding. Other examples include songs to delight children and to put them to sleep, lawful description of religious men, to remove tedium of the journey and to demonstrate happiness. These poem may be recited in rhyme in a sing-song way. Rather, it is mustahab to do so, because they promote pious and positive deed.

Those people who hold that singing is permitted attribute it to most of the sahabah (companions) رحمه الله tabiun رحمه الله, scholars of *hadith* and the ulama (Scholars) who are abstinent and God-fearing. These people say that the imam and others who use stern language against songs really means those songs that are indecent and contrary to Shariah, like those accompanied with musical instruments. This will reconcile their words and deeds because they too are known to hear songs.

There also is a difference of opinion between the sayings and deeds if the religions men and Shaykh if earlier times and of the religious men and Shaykh of later times. The former abstained from these things but some of the latter were beginners of sama (mystical songs, etc.) We can have an idea about the saying and deed of the former from this example of Hammad رحمه الله who was glorious Shaykh of saintly line of the Qadiyah, he was on his way for the Friday salah when his ears picked up sound of ringing. he paused and asked himself what wrong he had committed that day for which he was being punished, but he could not recall any thing wrong. When he returned home later, he resumed his investigation. Much later, he learn that a bowl had been purchased and it had on it a picture and said, "this is why I was punished (and the sound of songs was heard by me)"

Shaykh Ghaws ul Azam رحمه الله also regarded it is makruh (unbecoming).

Shaykh shibli رضى الله عنه was asked once, "Is singing permitted? He retorted, is singing true? (He went if the song had no topic violating Shari'ah (divine law) and good manners). He was told No! He said " if it is enough for it to be makruh (unbecoming) that it arouses it, senses are numbelaid manners surfaces. Rather desires evil feelings and sensual desires and an inclination to women. the evil self loves It, is best for a believer in Allah and the last day to occupy in the remembrance of Allah."

Shaykh Abu Al-Hasan shadili, the pioneer of the shadili line of saints, said," "Those who are occupied in sama (Arabic) and partake the food of the oppressors possess a Portion of Jewism of which Allah says:

سَمّٰعُوْنَ لِلْكَذِبِ اَكّٰلُوْنَ لِلسُّحْتِ

{They are listeners to falsehood, devourers of the unlawful} (5:42)

Imam Ghazali said that there are several degrees of sama?

(i) It is absolutely forbidden to the youth because base desires have a strong say on their temperament. So, instead of having a good effect on them, it pushes them deeper in the Evil of base desires and longing.

(ii) It is makruh (unbecoming) for one who is often engaged in sama as a play and amusement.

(iii) It is permissible to one who is merely interested in rhyming and sweet sound.

(iv) It is recommended to one who is immersed in love of Allah and sama would produce good influence on him.

The shaykh of the chest line of saints were interested in sama but within the limits of etiquette and stipulations. They often listened to it in solitude without any stranger around. The shaykh ul- mashaykh, Khawaja Nizamuddin Awliya was also known to hear Sama but his gathering of sama was without musical, instruments and Qawal and such evils,

Anyway, the Sufi who allow sama, hold the view that it is permitted only to the lovers of Allah and they have outlined etiquette and conditions for it and defined one who is eligible to hear it.

As for the jurists and awliya (saintly men) condemning sama, they refer to the pleasing songs accompanied by musical instruments and such things not recognized by shariah to satisfy base desires, otherwise by itself a sweet rhyming rendering is not disallowed, for it is the true permitted act

We cannot also deny that while there are ills in such rhyming, advantages are not lacking. For example, songs soften unyielding hearts and create an interest and humility in worship. In spite of that, the predecessors did not advise a constant indulgence in it, for, it might lead people to prefer songs to worship, and the devil might spread his net through it to belittle obedience and Shar'iah in the, eyes of the subject who might end up on the wrong path. Hence, while sama is permitted yet it is disallowed because of the accompaniments that are unlawful, like women wine, flutes, reeds, drum, harmonium and so on.

Those people who involve themselves in these things under the impression of gaining divine awareness and love, only to satisfy their emotions and deprive themselves of diker and recitation of the Quran . They are deceived by their base self and the devil. They have strayed from the right path to the wrong path. Day by day, they go further from religion and shariah. How will they engage in more worship when their *salah* itself is lifeless and only a movement of limbs. In fact, they offer the *salah* out of necessity to be counted among the religious, or to show-off. Would that had concentrated on *salah*, fasting and other obligatory duties with a sincere resolve! In that way, at last they would have corrected their religion. People who advocate sama, refer to their elders and other saintly men as having occupied themselves in listening to sama, so they think that they are correct in emulating them. But this is nothing but self-deception. As for the elder, if they listened to sama , they were not selfish and had a check on themselves and they never did it constantly. They engaged in listening to it occasionally. Besides, they never gathered festive people around but listened to it in privacy and with a sincere mind. They never defend any form as essential to follow Moreover, how can compare ourselves with their Frame of mind and firm resolve and a high degree of religious standing. They are emulated only in this thing but not in their pure thought and peons deeds.

In reality, these people have no connection with the elders whom they name, nor does any relationship, as for those who do it because their forbears did it, this verse describe their condition truly:

إِنَّهُمْ اَلْفَوْہ اٰبَآئَهُمْ ضَالِّيْنَ فَهُمْ عَلٰى اٰثَارِ هِمْ يُهْدَعُوْن

{Surely they found their fathers straying. So they are rushing in their footsteps.}
(37:69-70)

Today, it has become a custom to celebrate us at the graves of the saints or awliya (friends of Allah) It is nothing but a camouflage to ear name and fame and engage in frivolity, dance and vulgarity The qawwals and singers haunt these place to make money. Do they ask3themselves if any elder or shaykh of olden times had done any such thing?

To add to it, they imagine that they draw near Allah by doing these things. Alas, would

that they realised where they are heading!
Neither is it *wajib (expedient)* to obey souch people nor is it necessary to respect them. If they Are honoured then that would be tantamount to supporting their actions May Allah enable us to follow the path that He showed us through his Messenger .

DATE PIECE BEFORE EED *SALAH*

(١٤٣٣) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَغْدُوْ يَوْمَ الْفِطْرِ حَتّٰى يَأْكُلَ تَمَرَاتٍ وَيَاْكُلُهُنَّ وِتْرًا۔ (رواه البخاری)

1433. Sayyinduna anis narrated that Allah's messenger did not go out (for the *salah*) on the day of al-fitr till he had eaten some dates. He would eat an odd number (of dates).[1]

COMMENTARY: The prophet ate dates on the day of eed ul-fitr early. In this way, he showed the difference of day from the days of Ramadan because into as it is *wajib (expedient)* in Ramadan not to eat, on the day of eed it is *wajib (expedient)* to eat.
The prophet ate an odd number of dates, like three, five etc. It is batter to observe the odd number in every thing. Allah is witr and loves witr (the odd number)- see habit # 1266.
He ate the dates on that day because he had only dates at that time. Some people said that Dates are sweet and cause eye-sight to improve particularly on an empty stomach. The dates offset any weakness coursed by fasting.
Besides sweetmeat is campalible to the demands of faith. The ulama (Scholars) say that if anyone sees himself eating something sweet then he will enjoy the savior of faith. Also, something sweet softens the heart, so it is better break fast with it.

DEPARTURE& ARRIVAL FROM DIFFERENT PATHS

(١٤٣٤) وَعَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ يَوْمُ عِيْدٍ خَالَفَ الطَّرِيْقَ۔ (رواه البخاری)

1434. sayyiduna jabir narrated that on the day of eed, Allah s Messenger took different paths. [2]

COMMENTARY: he went to the place of eed *salah* by one road and returned, after prayers, by another thus, both the paths and the jinn and mankind dwelling on both, would testify to his worship. The ulama (Scholars) have written of many other reasons. But, all of them are mere conjectures. The actual reason is known only to Allah and his Messenger.

THE TIME OF SACRIFICE

(١٤٣٥) وَعَنِ الْبَرَاءِ قَالَ خَطَبَنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ فَقَالَ اِنَّ اَوَّلَ مَا نَبْدَءُ بِهٖ فِيْ يَوْمِنَا هٰذَا نُصَلِّيْ ثُمَّ نَرْجِعُ فَنَنْحَرُ فَمَنْ فَعَلَ ذٰلِكَ فَقَدْ اَصَابَ سُنَّتَنَا وَمَنْ ذَبَحَ قَبْلَ اَنْ نُصَلِّيَ فَاِنَّمَا هُوَ شَاةُ لَحْمٍ عَجَّلَهٗ لِاَهْلِهٖ لَيْسَ مِنَ النُّسُكِ فِيْ شَيْءٍ۔ (متفق علیه)

1435. Sayyiduna Al-Bare narrated that, on the day of sacrifice, the prophet delivered to them a sermon, he said, "the first thing with which we begin this day of ours is that we after the *salah* (of eed ul-adha). Then we return and sacrifice. So, he who does that has indeed, observed our *Sunnah (practice of Holy Prophet* صلی اللہ علیه وسلم*)* correctly. But, he who slaughters before we offer the *salah*, indeed, it is merely

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[1] Bukhari # 953, Tirmidhi # 543, Musnad Ahmad 3-126.

[2] Bukhari # 986, Terming # 541, Ibo Rajah# 1301, darimi#1613,

mutton that he hastened for his family and there is nothing of the rites (in it). [1]

COMMENTARY: the ulama (Scholars) says unanimously that sacrifice is not allowed before rise of fajr on the day of eed-ul-adha. However, they differ on the time of sacrifice afterwards. So, Imam shaf'i hold that when the sun is considerably high (a bows height) and enough Time has passed during which one may offer at least two raka'at and deliver short sermons, the time to make the sacrifice begins and it is allowed to do it their after, whether the eed *salah* has been offered or not. It is not allowed to make the sacrifice before the whether one resides in A city or a village. Also, according to Imam Shafi's the time for sacrifice is valid till sunset of the thirteenth of the month.

Imàm Abu Hanifah said that the time of sacrifice for city. Dwellers begins after the *salah* of eed and for villagers after rise of dawn. The valid time expires at the twelfth of the month. Imam shafi hold that sacrifice is not *wajib (expedient)*, but *sunnah (practice of Holy Prophet صلى الله عليه وسلم)* Imam Abu Hanifah hold that sacrifice is *wajib (expedient)* on every person who is sahib nisab (who hold the minimum amount of wealth or property when payment of zakat becomes liable), though the prophet doesn't appreciate in value.

(١٤٣٦) وَعَنْ جُنْدُبِ بْنِ عَبْدِاللّٰهِ الْبَجَلِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيَذْبَحْ مَكَانَهَا أُخْرٰى وَمَنْ لَمْ يَذْبَحْ حَتّٰى صَلَّيْنَا فَلْيَذْبَحْ عَلَى اسْمِ اللّٰهِ۔ (متفق عليه)

1436. Sayyiduna Jundub Ibn Abdullah al-Bajali narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone sacrifice before the *salah* (of eed), then he must sacrifice till we have offered the *salah* then he must sacrifice in the name of Allah (after the *salah*)." [2]

(١٤٣٧) وَعَنِ الْبَرَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا يَذْبَحُ لِنَفْسِهٖ وَمَنْ ذَبَحَ بَعْدَ الصَّلَاةِ فَقَدْ تَمَّ نُسُكُهٗ وَأَصَابَ سُنَّةَ الْمُسْلِمِيْنَ۔ (متفق عليه)

1437. Sayyiduna Bara narrated that Allah's Messenger صلى الله عليه وسلم said," if any one sacrifices before the *salah*, he only sacrifice it for himself .he who sacrifices after the *salah* has, indeed, completed his rites and observed the practice of the Muslims correctly. [3]

COMMENTARY: Most of the ulama (Scholars) abide by this *hadith* but Imam shafi said that it is allowed to make the sacrifice when the time for it begins whether the *salah* is over or not as stated against the *hadith* #1435.

SACRIFICE AT PLACE OF *SALAH*

(١٤٣٨) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَذْبَحُ وَيَنْحَرُ بِالْمُصَلّٰى۔ (رواه البخاری)

1438. Sayyiduna Ibn umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to make the sacrifice and Slaughter at the place of eed *salah*. [4]

COMMENTARY: Sacrifice may be made of goat ram, sheep, cow, buffalo and camel, whether male or female, but of no other animal. These animals, except the camel are sacrificed (ذبح) while the camel is slaughtered (نحر). It is made to stand and a spear is struck

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[1] Bukhari#986, Muslim#7-1961, Musnad# ahmad #4-282.

[2] Bukhari #5500, Muslim# 2-1960 nasai#4368, IbuMajah#3152.

[3] Bukhari#5546, Muslim# 4-1961.

[4] Bukhari # 982.

on its chest so that it falls down. It is allowed to sacrifice (نحر) the camel too but nahar is better. (the word slaughtered is used for nahar but it may be used to slaughter any animal. The word nahar noun form is the lower part of the neck.)

SECTION II — اَلْفَصْلُ الثَّانِی

TWO FESTIVALS

(١٤٣٩) عَنْ اَنَسٍ قَالَ قَدِمَ النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُوْنَ فِيْهِمَا فَقَالَ مَا هٰذَانِ الْيَوْمَانِ قَالُوْا كُنَّا نَلْعَبُ فِيْهِمَا فِی الْجَاهِلِيَّةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ اَبْدَلَكُمُ اللّٰهُ بِهِمَا خَيْرًا مِّنْهُمَا يَوْمَ الْاَضْحٰى وَيَوْمَ الْفِطْرِ۔ (رواه ابوداؤد)

1439. Sayyiduna Anas رضی اللہ عنہ narrated that when the prophet came to Madinah, its people had two days on which they played. He asked, "What are these two days? "We used to play on them during the jahiliyah. He said, Allah has changed them for you with days better then them: the day of al adha and the day of al fitr.[1]

COMMENTARY: The two days were nawuz and Mihargan. The former is the new year's day in the Persian calendar. On this day the sun enters arise. The latter is the twenty -first day of the month, mihr. The climate is moderate on these days and days and nights are equal.

The prophet had those days abandoned and replaced them with the two eed days when happiness and worship are combined. This habit forbid play and amusement on the two days of eed. However, a simple, light indulgence is allowed within the limits of shariah with no kind of indecency.

This habit makes it very clear that it is disallowed to celebrate and sanctify the festivals of non-Muslims and to adopt their customs. It disallows participation in their festivals. Some ulama (Scholars) go to the extent of terming it an act of disbelief. Abu Hafs رحمہ اللہ Kabir Hanafi said that if any one sanctifies Nawruz and presents to the idolaters the gift of an egg (pursuance of their custom) then he will be deeds are written off.

Qadi Abu al-Muhsin Ibn Mansur said that if anyone buys on this day such things as he dose not normally buy (and which are peculiar to this day) or sends a gift to sermon on this day) or send a gift to sermon on this day meaning to sanctify it as the polytheists do, then he is a disbeliever. If anyone buys something for his personal use or to give a gift that he is accustomed to give then he is not a disbeliever, but it is mukruh , it means a resemblance to the disbelievers and must be avoided.

Similarly, if anyone observes Aashurah as a day of joy then he resembles the Khwarij . if he mourns on this day then he resembles the Rawafid. So, he must ovoid both. The Rawafid join the Majusis in celebrating the Nawruz because they say that Sayyiduna Uthman رضی اللہ عنہ was martyred on this day and Sayyiduna Ali رضی اللہ عنہ became the caliph.

'Fatawa Dhakirah declares that anyone who goes witness holy and diwali approaches disbelief. The some may be surmised of witnessing Nawruz.

Tajnis mention that if anyone praises or thinks of the creeds of the infidels as laudable then he inters the limits of disbelief. On this basis if anyone lauds or declares as correct the acts or sayings of a needy person or so. Called sufi as clearly against shariah then he too Is a disbeliever.

It is stated in Nawadir ul.Fatawa that if any one regard the customs of non-Muslim as good

[1] Abu Dawud#1134, Nasari#1556, Musnad Ahmad#3-103.

then he is a disbeliever. "umdatul 'Islam" also mention something similar.
In short, all convictions and customs that have nothing to do Islam should be avoided.

MEALS ON EED DAYS

(١٤٤٠) وَعَنْ بُرَيْدَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَخْرُجُ يَوْمَ الْفِطْرِ حَتّٰى يَطْعَمَ وَلَا يَطْعِمُ يَوْمَ الْاَضْحٰى حَتّٰى يُصَلِّيَ۔ (رواه الترمذی و ابن ماجة والدارمی)

1440. Sayyiduna Buraydah رضی الله عنه narrated that on the day of eed ul- fitr the prophet did not go out (to the place of *salah*) without eating something , and , on the day of eed ul-adha he did not eat anything till he had offered the *salah*.[1]

COMMENTARY: Against the *hadith* # 433. We have mentioned why some fard (obligatory) is taken before the *salah* on eed ul-fitr. On eed ul-adha, the prophet ate after the *salah* so that he might share with the poor who got something to eat only after the sacrifice was made.

THE TAKBIRS

(١٤٤١) وَعَنْ كَثِيْرِ بْنِ عَبْدِاللّٰهِ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ فِي الْعِيْدَيْنِ فِي الْاُوْلٰى سَبْعًا قَبْلَ الْقِرَاءَةِ۔ (رواه الترمذی و ابن ماجة والدارمی)

1441. Sayyiduna Kathir ibn Abdullah narrated from his grandfather that at the two eeds the prophet called the takbirs seven times in the fist rakaah before reciting from the qui Quran.[2]

COMMENTARY: In the first rakaah, the prophet called seven takbirs before the takbir the reaction, apart from the takbir and the takbir of rukuh. In the second he called five takbirs, apart from the takbir of qayam and ruku. Imam Shafi abides by this nadith. Detailed comments will follow.

(١٤٤٢) وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ مُرْسَلًا اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَبَا بَكْرٍ وَ عُمَرَ كَبَّرُوْا فِي الْعِيْدَيْنِ وَالْاِسْتِسْقَاءِ سَبْعًا وَخَمْسًا وَ صَلَّوْا قَبْلَ الْخُطْبَةِ وَجَهَرُوْا بِالْقِرَاءَةِ۔ (رواه الشافعی)

1442. Sayyiduna Jafar ibn Muhammad narrated in a mursal from that the Prophet صلی الله علیه وسلم (Sayyiduna) Abu Bakr رضی الله عنه and (Sayyiduna) Umar رضی الله عنه used to call the takbirs in the *salah* of two eed and of al –istisqa seven times (in the first raka'ah) and five times (in the second raka'ah) and offered the *salah* before the sermon. They recited the Quran in a audible voice. [3]

COMMENTARY: The narrator is Sayyiduna Jafar Sadiq ibn Muhammad Baqir ibn Ali رضی الله عنه. He was Imam Zayn ul Aabidin ibn Husayn ibn Ali رضی الله عنه.

(١٤٤٣) وَعَنْ سَعِيْدِ بْنِ الْعَاصِ قَالَ سَاَلْتُ اَبَا مُوْسٰى وَحُذَيْفَةَ كَيْفَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ فِي الْاَضْحٰى وَالْفِطْرِ؟ فَقَالَ اَبُوْمُوْسٰى كَانَ يُكَبِّرُ اَرْبَعًا تَكْبِيْرَهٗ عَلَى الْجَنَائِزِ فَقَالَ حُذَيْفَةُ صَدَقَ۔

(رواه ابوداؤد)

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[1] Tirmidhi #542,Ibn Majah #1756, Darimi#1600, Musnad Ahmed 5-352.
[2] Abu Daud # 1151, Tirmidhi # 536, Ibn Majah # 1277, Darimi# 1606, Musnad Ahmad # 2-35)
[3] Musnad Shafi'I p 76

1443. Sayyiduna Saeed ibn al-Aas رحمه الله narrated that he asked Sayyiduna Abu Musa and Sayyiduna Hudhayfah رضى الله عنه, how many takbirs did Allah's Messenger صلى الله عليه وسلم call in the *salah* of eed-ul-adha and eed ul Fitr ? Abu Musa said," he called from takbirs as he did in the funeral *salah* hudhayfah رضى الله عنه Said "he spoke the truth.[1]

COMMENTARY: In the first rakaah before reciting the Quran, he called four takbir including the one for the ruku.

There are different *ahadith* for the takbir of eed *salah,* so the contention of the imams also differ. The three imam say that in the salah , there are seven takbirs in the first rakah and five in the second. According to Imam Malik and Imam Ahmad the seven takbirs of the first rakaah include takbir tahrimah and the five in the second include the takbir of Qayam .according to Imam Shafi رحمه الله the seven and five are apart from the takbir tahrimah and the takbir of Qiyam.

Imam Abu Hanifah said that there are three takbirs in the first rakaah apart from takbir tahrima and three in the second apart from the takbir of ruku. Sayyiduna Ibn Masud followed this while Ibn Abbas had an identical contention as of Imam shafi.

The ulma of the Hanafis said that they opted for the *ahadith* with fewer takbirs because the extra takbirs and rafa yadayn in the *salah* of eeds are after all ,against the normal , so ,it is preferable to go for a smaller number.

IMAM MAY LEAN THE STICK ETC.

(١٤٤٤) وَعَنِ الْبَرَاءِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نُوْوِلَ يَوْمَ الْعِيْدِ قَوْسًا فَخَطَبَ عَلَيْهِ۔ (رواه ابوداؤد)

1444. Sayyiduna al-Bura narrated that on the day of eed, the prophet was presented a bow. He leaned on it while delivering the sermon.[2]

COMMENTARY: The bow was used instead of a staff.

(١٤٤٥) وَعَنْ عَطَاءٍ مُرْسَلًا اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا خَطَبَ يَعْتَمِدُ عَلٰى عَنَزَتِهٖ اِعْتِمَادًا۔

(رواه الشافعی)

1445. Sayyiduna Ata narrated in a mursal form that the prophet on his spear when he delivered the sermon.[3]

(١٤٤٦) وَعَنْ جَابِرٍ قَالَ شَهِدْتُ الصَّلَاةَ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ يَوْمِ عِيْدٍ فَبَدَأَ بِالصَّلٰوةِ قَبْلَ الْخُطْبَةِ بِغَيْرِ اَذَانٍ وَّلَا اِقَامَةٍ فَلَمَّا قَضَى الصَّلٰوةَ قَامَ مُتَّكِئًا عَلٰى بِلَالٍ فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ وَوَعَظَ النَّاسَ وَذَكَّرَهُمْ وَحَثَّهُمْ عَلٰى طَاعَتِهٖ وَمَضٰى اِلَى النِّسَآءِ وَمَعَهٗ بِلَالٌ فَاَمَرَهُنَّ بِتَقْوَى اللّٰهِ وَوَعَظَهُنَّ وَذَكَّرَهُنَّ۔ (رواه النسائی)

1446. Sayyiduna Jabir رضى الله عنه narrated that he was present at the salah on the day of eed along with the prophet. He began with the *salah* before the sermon with out the adhan ar the iqamah being called when he finished the *salah* he stood up leaning on bilal, praised Allah and glorified him. Gave counsel to the people , admonished them and extorted them to obey Allah .he then went to the women Bilal with him,

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[1] Abu dawud # 1753, Musnad Ahmad #4-416.

[2] Abu Dawud # 1145

[3] Musnad Shafi'I P 77

he commanded them to fear Allah, preferred advice and admonition to them. [1]

GOING TO PLACE OF *SALAH*

(١٤٤٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا خَرَجَ يَوْمَ الْعِيْدِ فِيْ طَرِيْقٍ رَجَعَ فِيْ غَيْرِهٖ۔

(رواه الترمذی)

1447. Sayyiduna Abu Hurayrah رضی الله عنه narrated that when the prophet went on the day of eed (to the place of *salah* ,) he took one road and returned by another. [2]

COMMENTARY: See *hadith* # 1434. when going to the place of eed, one should say

اَللّٰهُ اَكْبَرُ اللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ۔ وَاللّٰهُ اَكْبَرُ اللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْد

Imam Abu Hanifah said that at the eed ul fitr this must be uttered softy, but at eed ul adha loudly.

EED *SALAH* IN MOSQUE

(١٤٤٨) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّهٗ اَصَابَهُمْ مَطَرٌ فِيْ يَوْمِ عِيْدٍ فَصَلّٰى بِهِمُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْعِيْدِ فِي الْمَسْجِدِ۔ (رواه ابوداؤد وابن ماجه)

1448. Sayyiduna Abu Hurayrah رضی الله عنه narrated that on a uay of eed rain proud down, so the prophet صلی الله علیه وسلم led (the sahabah (companions)) though the *salah* of eed I n the mosque.[3]

COMMENTARY: The prophet led the *salah* of eed outside the city the desert when it is better to offer it (meaning, at the place of *salah* for eed). If there is a valid reason it may be offered in the mosque.

However, in Makkah and Madinah it may be offered in the masjid Haram , Third is as done now a days.

TIMINGS

(١٤٤٩) وَعَنْ اَبِي الْحُوَيْرِثِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَتَبَ اِلٰى عَمْرِو بْنِ حَزْمٍ وَهُوَ بِنَجْرَانَ عَجِّلِ الْاَضْحٰى وَاَخِّرِ الْفِطْرَ وَذَكِّرِ النَّاسَ۔ (رواه الشافعی)

1449. Sayyiduna Abu Al-Huwayrith رضی الله عنه narrated that Allah .s messenger wrote to (Sayyiduna) Amar Ibn Hazm رضی الله عنه who was in Najran, "Hasten in offer the *salah* of eed ul adha but delay the *salah* of al fitr and give counsel to the people". [4]

COMMENTARY: The Prophet صلی الله علیه وسلم had sent Sayyiduna Amr ibn Hazm رضی الله عنه as governor of Najran when he was only seventeen year old.

DELAYED SIGHTING OF MOON

(١٤٥٠) وَعَنْ اَبِيْ عُمَيْرِ بْنِ اَنَسٍ عَنْ عُمُوْمَةٍ لَهٗ مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ رَكْبًا جَاءُوْا اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَشْهَدُوْنَ اَنَّهُمْ رَاَوُا الْهِلَالَ بِالْاَمْسِ فَاَمَرَهُمْ اَنْ يُّفْطِرُوْا وَاِذَا اَصْبَحُوْا اَنْ

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[1] Bukhari # 961, Muslim # 4.885, Nasa'I # 1575, Musnad Ahmad 3-318.

[2] Tirmidhi #541 Ibn Majah # 1301, Musnad ahmad # 2-338.

[3] Abu Dawud #1160, Ibn Majah #1313.

[4] Masnud Shafi'i p 74,

يَّغْدُوْ إِلَى مُصَلَّاهُمْ۔ (رواه ابوداؤد و النسائی)

1450. Sayyiduna Abu Umayr ibn Anas رحمه الله narrated from his paternal uncles who were the Sahabah (companions) رضی الله عنه of the prophet that some riders came to the prophet and bore testimony that they had seen the moon on the day gone. So, he instructed the sahabah (companions) to break the fast and they should go to the place of *salah* next morning. [1]

COMMENTARY: The moon was not sighted after the 29th of Ramdan , so the people fasted on the 30th. but, a caravan arrived that day and reported the sighting of the moon the previous night .since their testimony was received after zawal , the time for the *salah* of Eed was over. The prophet صلى الله عليه وسلم accordingly commanded the people to attend the *salah* next morning.

Imam Abu Hanifah fellows this directive and holds that the time of *salah* of eed is from the time when the sun rises considerably till zawal.

According to sharh Muniyah if it cannot be held before zawal on eed day then it should be held next day and again it is not held before zawal then the eed *salah* may not be held at all. As for eed ul adha ,if it is not possible to offer it on the first and the second day , then it may be offered on the third day , in fact ,even if there is no reason the *salah* of eed ul adha may be post poned to the second or the tired day .but this is makruh (unbecoming).

SECTION III الفصل الثالث

NEITHER ADHAN NOR TAKBIR

(١٤٥١) عَنِ ابْنِ جُرَيْجٍ قَالَ اَخْبَرَنِيْ عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ وَ جَابِرِ بْنِ عَبْدِاللّٰهِ قَالَا لَمْ يَكُنْ يُؤَذَّنُ يَوْمَ الْفِطْرِ وَلَا يَوْمَ الْاَضْحٰى ثُمَّ سَأَلْتُهُ يَعْنِيْ عَطَاءً بِعْدَ حِيْنٍ عَنْ ذٰلِكَ فَاَخْبَرَنِيْ قَالَ جَابِرُ بْنُ عَبْدِاللّٰهِ اَنْ لَّا اَذَانَ لِلصَّلَاةِ يَوْمَ الْفِطْرِ حِيْنَ يَخْرُجُ الْاِمَامُ وَلَا بَعْدَ مَا يَخْرُجُ وَلَا اِقَامَةَ وَلَا نِدَاءَ وَلَا شَيْءَ وَلَا نِدَاءَ يَوْمَئِذٍ وَلَا اِقَامَةَ۔ (رواه مسلم)

1451. Sayyiduna Ibn jurayj رحمه الله narrated that Sayyiduna Ata رحمه الله informed him on the authority of Sayyiduna Ibn Abbas رضی الله عنه and Sayyiduna Jabir رضی الله عنه that the adhan is not called on the day of eedul-duha. Latter, he (again) asked Ata (after some time) and he said that (Sayyiduna) Jabir ibn Abdullah رحمه الله told him, " there is no adhan for the *salah* on eed-ul-fitr when the imam comes out and also after he comes out and no iqamah and no call of any kind . there is nothing -no call and no iqamah"

COMMENTARY: The *hadith* mentions no adhan no iqamah and no call. The call is to announce as *salah* as *salah*, or any such announcement. (Abdul Haq.)

However Mullah Ali qari said that (the call) refers to adhan and iqamah to emphasis the previous statement because all the ulama (Scholars) agree that it is must Ahab to announce on eed day instead of the adhan or takbir .

It might say that the word of shaykh Abdul Haq that no announcement should be made within the place of *salah* it self , Mulla Ali Qari means that it is must Ahab to make the

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[1] Abu Dawud 1157, Nasai # 1557, Ibn Majah #1653, Masnud Ahmad # 5-57

announcement outside the place of *salah*.

SERMON AFTER *SALAH*

(١٤٥٢) وَعَنْ اَبِي سَعِيْدِنِ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْرُجُ يَوْمَ الْاَضْحٰى وَ يَوْمَ الْفِطْرِ فَيَبْدَأُ بِالصَّلَاةِ فَإِذَا صَلّٰى صَلَاتَهٗ قَامَ فَأَقْبَلَ عَلَى النَّاسِ وَهُمْ جُلُوْسٌ فِيْ مُصَلَّاهُمْ فَإِنْ كَانَتْ لَهٗ حَاجَةٌ بِبَعْثٍ ذَكَرَهٗ لِلنَّاسِ اَوْكَانَتْ لَهٗ حَاجَةٌ بِغَيْرِ ذٰلِكَ اَمَرَهُمْ بِهَا وَكَانَ يَقُوْلُ تَصَدَّقُوْا تَصَدَّقُوْا تَصَدَّقُوْا وَكَانَ اَكْثَرُ مَنْ يَتَصَدَّقُ النِّسَآءُ ثُمَّ يَنْصَرِفُ فَلَمْ يَزَلْ كَذٰلِكَ حَتّٰى كَانَ مَرْوَانُ بْنُ الْحَكَمِ فَخَرَجْتُ مُخَاصِرًا مَرْوَانَ حَتّٰى اَتَيْنَا الْمُصَلّٰى فَإِذَا كَثِيْرُبْنُ الصَّلْتِ قَدْ بَنٰى مِنْبَرًا مِنْ طِيْنٍ وَلَبِنٍ فَإِذَا مَرْوَانُ يُنَازِعُنِيْ يَدَهٗ كَاَنَّهٗ يَجُرُّنِيْ نَحْوَا لْمِنْبَرِ وَ اَنَا اَجُرُّهٗ نَحْوَ الصَّلٰوةِ فَلَمَّا رَأَيْتُ ذٰلِكَ مِنْهُ قُلْتُ اَيْنَ الْاِبْتِدَأُ بِالصَّلَاةِ فَقَالَ لَا يَا اَبَاسَعِيْدٍ قَدْ تُرِكَ مَا تَعْلَمُ قُلْتُ كَلَّا وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَا تَأْتُوْنَ بِخَيْرٍ مِّمَّا اَعْلَمُ ثَلَاثَ مِرَارٍ ثُمَّ انْصَرَفَ۔ (رواه مسلم)

1452. Sayyiduna Abu Saeed al khudri narrated that Allah's Messenger صلى الله عليه وسلم would go out on the day of the eed ul adha and eed ul fitr and begin with *salah*. When he finished his *salah* he stood up and faced the people while they remained seated on their prayer mats 'if he intended to sand an expedition he mentioned that to the people .if he had any other intention besides that , he gave them commend for that . he used to say (during the sermon "give charity! Give charity !give charity the gives of most charity were women. Then he would depart.
This practice continued till Marwan ibn Hakam (became governor of Madina) Abu Saeed continued and said) I went out (once) hand in hand with Marwan till we came to the place of *salah*. Behold, Kathir ibn us-sult had built a pulpit of clay and brick. Marwan continued to pull me with his hand as thought towards the *salah* , when I observed that from him, I asked " where is the practice of beginning with the *salah* gone? He said No, O abu saeed that what you know has been given up! I said certainly not! By him who has any soul in his hand , you have not brought (and cannot bring) anything better then that which I know , I said it three times . " then he (Abu Saeed)departed (with out joining the congregation *salah*). [1]

COMMENTARY: The prophet said give charity! three times to emphasize. Or he said that to cover three conditions:

(i) Gave charity for your life's sake.
(ii) Give charity for your death.
(iii) Give charity for your hereafter.

Marwan ibn Hakam was born in 2AH but he never met the prophet صلى الله عليه وسلم. Kathir ibn Sult is also reported to have been born in the times of the prophet and is counted among the Sahabah (companions) رضى الله عنه by Jami ul Usool, but some authorities put him among the *salah* and he had built the pulpit so that the sermon of eed may be delivered from it as is Manson for Friday it seems from the hadith that Marwan ibn Hakam was the first person

[1] Muslim# 9-889.

to have the pulpit built (for eed).
The last words Then he departed could also refer to Marwan who went to the pulpit deliver the sermon before offering the salah without listening to Abu Sa'eed رضی اللہ عنہ
THE METHOD: The *salah* of the two eeds comprises two rakaat first the intention in formed and the takbir tahrimah is called and hands folded. Then the thane is recited and the takbir Allah u Akbar is called three times raising the hands up to the ear lobes and dropping them the first two times, the pause between every two takbirs should be that one could say Subhan Allah three times in this interval after the third takbir the hands should not be dropped but folded and the taawwudh, tasmiyah surah al fatihah and any surah must be recited. Then the ruku and sajdahs must be made in the normal way. In the second rakah surah al fatihah and any surah must be recited and three takbir should be called dropping the hands after each takbir. Then at the fourth takbir the ruku should be observed and the *salah* completed. Then the Imam should go up the pulpit and deliver two sermons.
The sermon of eed ul fitr should dwell on the commands and of the Sadaqatul fitr. The sermon of eed ul adha should cover the subject of the sacrifice and takbir tashriq.
The takbir tashriq is to say once after every *salah*(اللہ اکبر اللہ اکبر لا الہ الا اللہ واللہ اکبر اللہ اکبر وللہ الحمد) and it is *wajib (expedient)* to say so. This takbir should be called from the day of Arafah, 9th Dul Hajjah, from fajar *salah* till 13th Dul Hajjah asr *salah* . this takbir is not *wajib (expedient)* on women and travellers but if they follow an imam on whom it is *wajib (expedient)* to call the takbir then it will be *wajib (expedient)* on them too. (ilm ul fiqh)

CHAPTER - XLIX

THE SACRIFICES — بَابٌ فِي الْأُضْحِيَةِ

According to the Hanafis sacrifice is fard (obligatory) on every Muslim who is a resident and rich meaning possesses the nisab though it does not rise invalue.
Imam shafi said that sacrifice is *sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم)* muwakkadah. Imam Ahmad held the same opinion.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

SHOULD MAKE OWN SACRIFICE

(١٤٥٣) عَنْ اَنَسٍ قَالَ ضَحّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِكَبْشَيْنِ اَمْلَحَيْنِ اَقْرَنَيْنِ ذَبَحَهُمَا بِيَدِهٖ وَسَمّٰى وَكَبَّرَ قَالَ رَاَيْتُهٗ وَاضِعًا قَدَمَهٗ عَلٰى صِفَاحِهِمَا وَيَقُوْلُ بِسْمِ اللّٰهِ وَاللّٰهُ اَكْبَرُ۔ (متفق عليه)

1453. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم sacrificed two horned black rams with his own hands , mentioning Allah's name and calling the takbir.
Sayyiduna Anas رضی اللہ عنہ added, "I Saw him place his foot on their sides, and say " Bismillah Wa Allah hu Akbar."[1]

COMMENTARY: The men making the sacrifice must make it with his own hands if he is familiar with its method, this is mustahab if he does not know it then he must stand there

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[1] Bukhari #5563,Muslim # 10-1966. Abu Dawud # 2794, Tirmidhi # 1494, Nasai # 4387, Ibn Majah # 3120,

and depute someone to do it for him. According to the Hanafis it is a condition to mention name of Allah at the time of making the sacrifice (Bismillah) and according to the ulama (Scholars) it is mustahab(desirable) to call the takbir (Allahu Akbar). It is better to use the waw (و) and say was Allahu Akbar. Most of the ulma say that it is makruh (unbecoming) to involve blessing on the prophet at the time of sacrifice but Imam shafi said that it is *sunnah (practice of Holy Prophet صلى الله عليه وسلم).*

DESCRIPTION OF RAM

(١٤٥٤) وَعَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ بِكَبْشٍ اَقْرَنَ يَطَأُ فِيْ سَوَادٍ وَيَبْرُكُ فِيْ سَوَادٍ وَيَنْظُرُ فِيْ سَوَادٍ فَاُتِيَ بِهٖ لِيُضَحِّيَ بِهٖ قَالَ يَا عَائِشَةُ هَلُمِّي الْمُدْيَةَ ثُمَّ قَالَ اَشْحِذِيْهَا بِحَجَرٍ فَفَعَلَتْ ثُمَّ اَخَذَهَا وَاَخَذَ الْكَبْشَ فَاَضْجَعَهٗ ثُمَّ ذَبَحَهٗ ثُمَّ قَالَ بِسْمِ اللّٰهِ اَللّٰهُمَّ تَقَبَّلْ مِنْ مُّحَمَّدٍ وَّاٰلِ مُحَمَّدٍ وَمِنْ اُمَّةِ مُحَمَّدٍ ثُمَّ ضَحّٰى بِهٖ۔ (رواه مسلم)

1454. Sayyiduna Ayshah رضی الله عنه narrated Allah's Messenger asked for such horned ram to be brought that walked on black (feet), sat on black (belly and chest) and saw with black (eyes). So it was brought to him. He said "o Ayshah bring me a knife "then he instructed her to sharpen it with a stone she did that. He took the knife and took the ram .he placed it on the ground and slaughtered it and prayed:

بِسْمِ اللّٰهِ اَللّٰهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ وَمِنْ اُمَّةِ مُحَمَّدٍ

(In the name of Allah. O Allah accept it from Muhammad and the family of Muhammad and from the ummah of (Muhammad).
Then he sacrifices it. [1]

COMMENTARY: It the makruh (unbecoming) to sharpen the knife in front of the animal. Sayyiduna Umar Ibn Khattab رضی الله عنه had awarded stripes to a men who had done it. It is also makruh (unbecoming) to slaughter an animal in the presence of another animal.
The prayer of the prophet does not mean that there were shares for his ummah because one ram or one goat can be sacrificed for only one person, not for more then one.

AGE OF ANIMAL

(١٤٥٥) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَذْبَحُوْا اِلَّا مُسِنَّةً اِلَّا اَنْ يَّعْسُرَ عَلَيْكُمْ فَتَذْبَحُوْا جَذَعَةً مِنَ الضَّاْنِ۔ (رواه مسلم)

1455. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger said only a Sunnah (practice of Holy Prophet صلى الله عليه وسلم) unless it is difficult for you. If so, then sacrifice a Jadh'ah of a sheep or ram. [2]

COMMENTARY: Musinnah and Jadh'ah are the terminology of ages of the animals. The Hanafis say that a five year old camel in its sixth year , a cow, buffalow or ox in their third year, and a sheep or ram in their second year are called musinnah (مسنة) these animals can be sacrificed only if they are musinnah except that a ram or sheep may be sacrificed even if

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[1] Muslim # 19-1967. Abu Dawud #2792, Musnad Ahmad # 6-78
[2] Muslim #13-1963, Abu Dawud # 2797, Nasai # 4378, Ibn Majah # 3141, Musnad Ahmad # 3-312.

they are jadhah.
Jadhah (جذعة) is the kid of a sheep or ram between six months and one year in age.
Some authorities hold that a Judhah will be valid for sacrifice only if its built is such that anyone looking at it from after among the musinnah will taken it for one of them. If it is not fat or well- built but lean than its sacrifice will not be proper.
The sense of the habit and the verdict of the jurists is that it is mustahab to sacrifice musinnah if it is available and one is able to buy it though if, even in case a musinnah is available yet any one sacrifice a judhah, then the sacrifice would be proper.

A YEAR OLD GOAT

(١٤٥٦) عَنْ عُقْبَةَ بْنِ عَامِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْطَاهُ غَنَمًا يَقْسِمُهَا عَلٰى صَحَابَتِهٖ ضَحَايَا فَبَقِيَ عَتُوْدٌ فَذَكَرَهٗ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ضَحِّ بِهٖ اَنْتَ وَفِيْ رِوَايَةٍ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَصَابَنِيْ جَذَعٌ قَالَ ضَحِّ بِهٖ۔ (متفق عليه)

1456. Sayyiduna Uqbah ibn Aamir رضى الله عنه narrated that the Prophet صلى الله عليه وسلم gave him some goats to distribute among his Shahabah رضى الله عنه as sacrificial animals. (He did that and) a yearling remained about which he asked Allah's Messenger who said, "You sacrifice it."
According to another version , he said " o Messenger of Allah, I have a judhah remaining" He said "sacrifice it."[1]

COMMENTARY: Atood (عتود) is a lamb one year old, fat and well- built. This *hadith* confirms that a yearling may be sacrificed. Imam Abu Hanifah abided by it.
Some people maintain that atood is a lamb above six months old. In that case, this concession was allowed only to sayyiduna Uqbah ibn Aamir رضى الله عنه. No one also is then allowed to sacrifice an atood.

SACRIFICE AT AL- MUSALLA

(١٤٥٧) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَذْبَحُ وَيَنْحَرُ بِالْمُصَلّٰى۔ (رواه البخارى)

1457. Sayyiduna Ibn Umar رضى الله عنه narrated that the prophet used to sacrifice (animals) and slaughter (camels) at the musalla (which is the place of *salah* for eed, etc,)[2]

SHARES IN SACRIFICE

(١٤٥٨) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَقَرَةُ عَنْ سَبْعَةٍ وَالْجَزُوْرُ عَنْ سَبْعَةٍ۔

(رواه مسلم و ابوداؤد و اللفظ له)

1458. Sayyiduna Jabir رضى الله عنه narrated that the prophet said "(when making a sacrifice), a cow may be shared by seven people and a camel (also) by seven.[3]

GUIDANCE

(١٤٥٩) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ الْعَشْرُ وَاَرَادَ بَعْضُكُمْ اَنْ

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[1] Bukhari # 5547, Muslim # 16-1965, Tirmidhi # 1508, Nasari # 4379, Ibn Majah # 3138, Darimi # 1953, Musnad Ahmed 4-140.
[2] Bukhari # 982.
[3] Muslim # 352-1318, Abu Dawud # 2808, Nasai # 4393. (word are Abu Dawud's).

يُضَحِّيَ وَلَا يَمَسَّ مِنْ شَعْرِهٖ وَبَشَرِهٖ شَيْئًا وَفِيْ رِوَايَةٍ فَلَا يَأْخُذَنَّ شَعْرًا وَّلَا يَقْلِمَنَّ ظُفُرًا وَفِيْ رِوَايَةٍ مَنْ رَاٰى

هِلَالَ ذِى الْحِجَّةِ وَاَرَادَ اَنْ يُّضَحِّيَ فَلَا يَاْخُذْ مِنْ شَعْرِهٖ وَلَا مِنْ اَظْفَارِهٖ۔ (رواہ مسلم)

1459. Sayyiduna Umm Salamah narrated that Allah's Messenger صلى الله عليه وسلم said, "when the (first) ten days being (of Dhul- Hajjah) and one of you intends to make a sacrifice, he must not cut his hair or clip his nails (till the sacrifice is made). According to a version "he must neither shaves hair nor pare nails." According to yet another version, "He who sees the new moon of Dhul. Hajjah and indented to make a sacrifice must not cut his hair or his nails (till the sacrifice is made)."[1]

COMMENTARY: It is disallowed to clip nail and cut hair during these ten days to achieve resemblance to the pilgrims who have assumed the ihram. This prohibition is only tanzihi, so to obey it is mustahab and to neglect it is giving up the preferable. However, Imam shaf'i said that neglect it is makruh (unbecoming).

PIOUS DEEDS IN TEN DAYS

(١٤٦٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اَيَّامٍ الْعَمَلُ الصَّالِحُ فِيْهِنَّ اَحَبُّ اِلَى

اللّٰهِ مِنْ هٰذِهِ الْاَيَّامِ الْعَشْرِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَلَا الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ قَالَ وَلَا الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ

اِلَّا رَجُلٌ خَرَجَ بِنَفْسِهٖ وَمَالِهٖ فَلَمْ يَرْجِعْ مِنْ ذٰلِكَ بِشَيْءٍ۔ (رواہ البخاری)

1460. Sayyiduna Ibn Abbas narrated that Allah's Messenger said "there are no days during which a righteous deed is dearer to Allah then during these ten days "They (the Sahabah (companions)) رضى الله عنه asked him, O Messenger of Allah, not even jihad in Allah's path? He said not jihad in the path too except a man goes out with his life and his property and returns not with anything at all of that.[2]

(His effort is better then the righteous deed of these ten days)

COMMENTARY: Reward is commensurate with selfless Endeavour. Nothing can be as ungrudging as giving up one's life and property for Allah's sake .

The righteous deeds in Ramadan too are very excellent, so perhaps this hadith does not speak of the deeds of Ramadan or deeds during Ramadan are more excellent because of the obligatory fasting and the most sacred night laylat ul ulqadr which in Ramadan and the deeds of the first ten days of Dul Hajjah are very dear because the day of Arafah find place among them and rites of hajj performed in these days.

SECTION II اَلْفَصْلُ الثَّانِيْ

SUPPLICATION

(١٤٦١) وَعَنْ جَابِرٍ قَالَ ذَبَحَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الذَّبْحِ كَبْشَيْنِ اَقْرَنَيْنِ اَمْلَحَيْنِ مَوْجُوْئَيْنِ

فَلَمَّا وَجَّهَهُمَا قَالَ

1461. Sayyiduna Jabir narrated that the prophet sacrificed two horned rams that had black stripes on white and were castrated. He put them oriented to the kiblah and prayed;

[1] Muslim # 352-1318, Abu Dauwd # 2808, Nasai # 4393.

[2] Bukhari # 969, Abu Dawud # 2438, Tirmidhi # 757, Ibn Majah # 1727.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ عَلٰى مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَّمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ الْعٰلَمِينَ لَا شَرِيكَ لَهُ وَبِذٰلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اَللّٰهُمَّ مِنْكَ وَلَكَ عَنْ مُّحَمَّدٍ وَأُمَّتِهِ بِسْمِ اللّٰهِ وَاللّٰهُ أَكْبَرُ ثُمَّ ذَبَحَ رَوَاهُ أَحْمَدُ وَ أَبُوْدَاوُدَ وَ ابْنُ مَاجَةَ وَ الدَّارِمِيُّ وَفِي رِوَايَةٍ لِأَحْمَدَ وَأَبِي دَاوُدَ وَالتِّرْمِذِيِّ ذَبَحَ بِيَدِهِ وَقَالَ بِسْمِ اللّٰهِ وَاللّٰهُ أَكْبَرُ اَللّٰهُمَّ هٰذَا عَنِّي وَعَمَّنْ لَّمْ يُضَحِّ مِنْ أُمَّتِي۔

"I have turned my face towards one who has created the heavens and the earth , observing the religion of ibrahim the upright , Iam not of the polytheists. My *salah* my religious rites, my living and my death are for Allah, lord of the worlds who has no partner . that is what I am commanded to do and I am one of the Muslims , O Allah, this (sacrifice) is granted by you , and is made purely for your pleasure. (do accept it) from Muhammad and his ummah, In the name of Allah , and Allah is the greatest"
Then he made the sacrifice. [1]
According to another version ; he sacrifice it with his own hand and said " In the name of Allah. And Allah is the greatest , o Allah, this is from me and from those of my ummah who have not made a sacrifice. [2]

COMMENTARY: An castrated animal its flesh is delicious.

As for the words: I'm not of the polytheists the ulama (Scholars) are not one on which Shari'ah (divine law) the prophet followed before he was commissioned as prophet. They say that he followed the creed of Prophet Abraham or prophet Musa or prophet Eesa, and worshipped accordingly.

The correct position is that he did not follow any shariah but used his judgment and intuition to occupy himself in worship and he believed in Allah, Moreover, it is confirmed beyond any shadow of doubt that never in his life did he taint himself with idol-worship.

As for the kind of his worship , the ulama (Scholars) say that it is known only to Allah,

The intention from Muhammad and his ummah means that either he associated them in the reward of the sacrifice or truly included them in the making of the sacrifice in which case it will be presumed to be an exclusive distinction of his. The most explanatory position is that he sacrifice one ram from his own self and the other on behalf of his ummah.

It is clear from this *hadith* that if the person making the sacrifice is able to slaughter then it is mustahab to slaughter then it is mustahab to slaughter the animal with one's own hand. Even a women may do it herself, if she can.

ON BEHALF OF THE DEED

(١٤٦٢) وَعَنْ حَنَشٍ قَالَ رَأَيْتُ عَلِيًّا يُضَحِّي بِكَبْشَيْنِ فَقُلْتُ لَهُ مَاهٰذَا فَقَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَوْصَانِي أَنْ أُضَحِّيَ عَنْهُ فَأَنَا أُضَحِّي عَنْهُ۔ (رواه ابوداؤد وی الترمذی نحو)

1462. Sayyiduna Hanash رحمه الله **narrated that he saw Sayyiduna Ali** رضی الله عنه **sacrificing two rams so he asked him 'Why do this? (One was enough) he said Allah's Messenger had enjoined me to sacrifice one on his behalf so I do that for him.**[3]

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[1] Abu Dawud # 2795, Ibn Majah # 3121, Darimi # 1946, Musnad Ahmad 3.375

[2] Tirrmidhı # 1526, Abu Dawud, Musnad Ahmad

[3] Abu Dawud # 2790, Tirmidhi # 1495, Musnad Ahmad # 1-150

COMMENTARY: Sayyiduna Ali رضی الله عنه either made sacrifice of two rams from himself and two on behalf of the prophet or one for each. Apparently it was his constant practice to do so every year.
It is allowed to make sacrifice on behalf of the dead though some ulama (Scholars) do not permit it. Ibn Mubarak said "I prefer that something should be spent on behalf of the deed but sacrifice should not be made for him and if it has to be made for some reason then nothing of its meat may be eaten. All of it must be distributed in the name of Allah."

NOT A DEFECTIVE ANIMAL

(١٤٦٣) وَعَنْ عَلِيٍّ قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْاُذُنَ وَاَنْ لَّا نُضَحِّيَ بِمُقَابَلَةٍ وَلَا مُدَابَرَةٍ وَّلَا شَرْقَاءَ وَلَا خَرْقَاءَ رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ النَّسَائِيُّ وَ الدَّارِمِيُّ وَ ابْنُ مَاجَةَ وَانْتَهَتْ رِوَايَتُهٗ اِلٰى قَوْلِهٖ وَالْاُذُنَ۔

1463. Sayyiduna Ali رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم enjoined them to examine the eye and the ear (of the sacrificial animal) thoroughly and refrain from sacrificing an animal with a slit that makes some of the ear hanging in the front or back , nor an animal with a lengthwise slit or circular pierce.[1]

COMMENTARY: Imam Shaf'I رحمه الله dose not permit sacrifice of a goat whose ear has even a slight silt. Imam Abu Hanifah رحمه الله said that the ear is cut off.
In this regard, Imam Tahawi cites the *hadith* of Sayyiduna Qatadah: he reported from ibn Kulayab that he heard Sayyiduna Ali say that he prophet forbade sacrifice of (عضائر قران وادر) (adbu quran wa udhar.) So, Qatadah رضی الله عنه asked Saeed ibn Musayyib رضی الله عنه what was meant by these words , he said ' The ear is cut off half or more then half .

ANIMAL DISALLOWED BY HANAFIS: The Hanafis say that such animals are not allowed to be sacrificed whose ear is split one third or more, which has no ears since birth , whose tail or nose is cut off one third or more, which is blind, one eyed or has lost one third or more sight of one eye, whose udders have dried, which has no brain, which is lame and cannot walk up to the place of slaughter, which has itches which has no teeth and which consumes impurity.
Sacrifice is allowed of the animal whose ear is cut lengthwise or from the side of its mouth and hangs , or is cut the back side, hence we may say that the prohibition in this hadith is nahi tanzihi (which is nearer lawful then forbidden).

(١٤٦٤) وَعَنْ عَلِيٍّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نُّضَحِّيَ بِاَعْضَبِ الْقَرْنِ وَالْاُذُنِ۔

(رواه ابن ماجة)

1464. Sayyiduna Ali narrated that Allays Messenger forbade them to sacrifice horn and a slit ear. [2]

COMMENTARY: The Hanifis allow the sacrifice of an animal that has no horns since birth, or were broken or third cover has come off. Hence this habit is based on nahi tanzihi. However, the animal whose horns have come off from the roots is not allowed for sacrifice.

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[1] Tirmidhi # 1503, Nasai # 4372 Ibn Majah # 3142 Darimi # 1952, Masnad Ahmad 1-108.

[2] Abu Dawud # 2805, Tirmidhi # 1509, Nasai # 4377, Ibn Majah # 3145, Musnad Ahmad 1-83.1-83 1-127.

(١٤٦٥) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُئِلَ مَاذَا يُتَّقٰى مِنَ الضَّحَايَا فَاَشَارَ بِيَدِهٖ فَقَالَ اَرْبَعًا اَلْعَرْجَاءُ الْبَيِّنُ ظَلْعُهَا وَالْعَوْرَاءُ الْبَيِّنُ عَوَرُهَا وَالْمَرِيْضَةُ الْبَيِّنُ مَرَضُهَا وَالْعَجْفَاءُ الَّتِىْ لَاتُنْقِىْ۔

(رواہ مالک و احمد و الترمذی و ابوداؤد و النسائی و ابن ماجۃ والدارمی)

1465. Sayyiduna Al Bara ibn Aazib narrated that Allah's Messenger was asked, of what should one be careful in (selecting) a sacrificial animal? He pointed out with his fingers saying, four kinds: a lame animal whose limp is obvious, a one -eyed animal whose loss of an eye is clear, a sick animal whose sickness is apparent and a lean animal that has no marrow (evidently.)[1]

PLUMP ANIMAL

(١٤٦٦) وَعَنْ اَبِىْ سَعِيْدٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُضَحِّىْ بِكَبْشٍ اَقْرَنَ فَحِيْلٍ يَنْظُرُ فِىْ سَوَادٍ وَّيَاْكُلُ فِىْ سَوَادٍ وَّيَمْشِىْ فِىْ سَوَادٍ۔ (رواہ الترمذی و ابوداؤد و ابن ماجۃ)

1466. Sayyiduna Abu Saeed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم made sacrifice of such a horned plump ram that saw with black (eyes) ate with blackness (round its mouth) and walked on black (feet)[2]

COMMENTARY: The ulama (Scholars) say that it is mustahab to sacrifice an animal that is fat and fleshy. It is better to sacrifice one fat sheep then two lean ones unless the meat of the fat or fleshy sheep or goat is bad.

THE JADHAH

(١٤٦٧) وَعَنْ مُجَاشِعٍ مِنْ بَنِىْ سُلَيْمٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ اِنَّ الْجَذَعَ يُوَفِّىْ مِمَّا يُوَفِّىْ مِنْهُ الثَّنِىُّ۔ (رواہ ابوداؤد و النسائی و ابن ماجۃ)

1467. Sayyiduna Mujashi رضی اللہ عنہ who was from tribe Banu Sulaym narrated that Allah's Messenger صلی اللہ علیہ وسلم said often " A jadhah is enough where a kid of the hairy suffices."[3]

COMMENTARY: The jadhah has been defined in the precedi..g lines.

Just as the sacrifice of a goat of over one year is allowed, so too the sacrifice of the Jadhah is allowed.

Thaniy is a term used to define age of an animal .

When applied to a goat in its second year,

An ox or a cow in its third year, and a camel in its sixth year.

(١٤٦٨) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ نِعْمَةُ الْاُضْحِيَّةُ الْجَذَعُ مِنَ الضَّاْنِ۔ (رواہ الترمذی)

1468. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say " The best sacrifice is the jadhah of a ram. [4]

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[1] Musnad Ahmad # 4-289, Abu Dawud #2802, Tirmidhi # 1502, Nasai #4370, Ibn Majah # 3144, Darimi#1939

[2] Abu Dawud # 2796, Tirmidhi # 1501, Nasai # 4390, Ibn Majah # 3128.

[3] Abu Dawud # 2799, Nasai # 4384, Ibn Majah # 3140, Musnad Ahmad # 5-368.

[4] Tirmidhi # 1504, Masnud Ahmad 2-445.

COMMENTARY: While the sacrifice of a six month old ram is allowed but the jadahah of a goat is not allowed.

SHARING IN SACRIFICE

(١٤٦٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سَفَرٍ فَحَضَرَ الْاَضْحٰى فَاشْتَرَكْنَا فِي الْبَقَرَةِ سَبْعَةً وَّفِي الْبَعِيْرِ عَشْرَةً رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

1469. Sayyiduna Ibn Abbas narrated that they were with Allah's Messenger on a journey. The (eed) ul adha came upon them, so they shared mutually seven for a cow and ten for a camel.[1]

COMMENTARY: Ishaq Ibn Rahuwayh follwed this habit and says that ten people must share a camel.

All the ulama (Scholars) say that this hadith is abrogated by the one which says explicitly that like seven in a cow, the shares for a camel too are seven.

MERIT OF SACRIFICE

(١٤٧٠) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا عَمِلَ ابْنُ اٰدَمَ مِنْ عَمَلٍ يَوْمَ النَّحْرِ اَحَبَّ اِلَى اللّٰهِ مِنْ اِهْرَاقِ الدَّمِ وَاِنَّهٗ لَيَاْتِيْ يَوْمَ الْقِيَامَةِ بِقُرُوْنِهَا وَاَشْعَارِهَا وَاَظْلَافِهَا وَاِنَّ الدَّمَ لَيَقَعُ مِنَ اللّٰهِ بِمَكَانٍ قَبْلَ اَنْ يَّقَعَ بِالْاَرْضِ فَطِيْبُوْا بِهَا نَفْسًا۔ (رواه الترمذى و ابن ماجة)

1470. Sayyiduna Ayshah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "of the deeds that a man does on the day of sacrifice, the dearest to Allah is the flow of blood. It will come on the day of resurrection with its horns and its hair and its hooves. In deed, the blood will gain Allah's acceptance at once even before it drops on the ground. So, please yourselves what it."[2]

COMMENTARY: Zany ul -arab said that the animal will come on the day of resurrection in its form it had before being sacrificed without any defect . It will be an excellent substitute for one who had sacrifices it for each of his limbs. It will also be his riding beast on the bridge, sirat.

Given these tidings, he must not feel melancholy but be delighted.

EXCELLENCE OF WORSHIP DURING THE DAYS

(١٤٧١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اَيَّامٍ اَحَبُّ اِلَى اللّٰهِ اَنْ يُّتَعَبَّدَ لَهٗ فِيْهَا مِنْ عَشْرِ ذِى الْحِجَّةِ يَعْدِلُ صِيَامُ كُلِّ يَوْمٍ مِّنْهَا بِصِيَامِ سَنَةٍ وَّقِيَامُ كُلِّ لَيْلَةٍ مِّنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ اِسْنَادُهٗ ضَعِيْفٌ۔

1471. Sayyiduna Abu Hurayrah narrated that Allah's Messenger said None of the days are dearer to Allah during which he is worshipped then the ten days of Dhul Hijjah. Fating on each of these days is like fasting for a year and standing (in worship) on each of its night is like standing on laylatulqadr."[3]

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[1] Tirmidhi # 1506 , Nasai # 4393, Ibn Majah # 3131, Masnud Ahmad 1-275.

[2] Tirmidhi # 1498, Ibn Majah # 3126.

[3] Tirmidhi # 758, Ibn Majah # 1728.

COMMENTARY: We have spoken in detail on the merit of ten days of Dhul Hijjah in the first section of this chapter.

SECTION III اَلْفَصْلُ الثَّالِثُ

SACRIFICE BEFORE *SALAH* NOT CORRECT

(١٤٧٢) عَنْ جُنْدُبِ بْنِ عَبْدِاللّٰهِ قَالَ شَهِدْتُّ الْاَضْحٰى يَوْمَ النَّحْرِ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَعْدُ اَنْ صَلّٰى وَفَرَغَ مِنْ صَلَاتِهٖ وَسَلَّمَ فَاِذَا هُوَ يَرٰى لَحْمَ اَضَاحِيَّ قَدْذُبِحَتْ قَبْلَ اَنْ يَّفْرُغَ مِنْ صَلَاتِهٖ فَقَالَ مَنْ كَانَ ذَبَحَ قَبْلَ اَنْ يُّصَلِّيَ اَوْ نُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا اُخْرٰى وَفِيْ رِوَايَةٍ قَالَ صَلَّى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ ثُمَّ خَطَبَ ثُمَّ ذَبَحَ وَقَالَ مَنْ كَانَ ذَبَحَ قَبْلَ اَنْ يُّصَلِّيَ فَلْيَذْبَحْ اُخْرٰى مَكَانَهَا وَمَنْ لَّمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللّٰهِ۔ (متفق عليه)

1472. Sayyiduna Jundub ibn Abdullah رضی اللہ عنہ narrated that he was there along with Allah's Messenger صلی اللہ علیہ وسلم on (eed) ul adha the day of sacrifice, hardly had he finished the *salah* and given the salutation then, behold! he saw the meat of the sacrifice animal that had been sacrifice before he had completed the *salah* so, he said "whoever has sacrifice before he offered *salah* or , we offered *salah* - must sacrifice another in place of it.

According to another version, he (Jundub) narrated that the prophet offered the *salah* on the day of sacrifice, then delivered the sermon , and after that sacrificed, and said, He who has sacrificed before having offered *salah* must make another sacrifice in place of it, and he who has not sacrificed, must sacrifice (now) in the name of Allah."[1]

DAYS OF SACRIFICE

(١٤٧٣) وَعَنْ نَافِعٍ اَنَّ ابْنَ عُمَرَ قَالَ اَلْاَضْحٰى يَوْمَانِ بَعْدَ يَوْمِ الْاَضْحٰى رَوَاهُ مَالِكٌ وَقَالَ بَلَغَنِيْ

1473. Sayyiduna Nafi narrated that (Sayyiduna) Ibn Umar رضی اللہ عنہ said " The sacrifice is for two days more after the eed ul adha.[2]

(١٤٧٤) عَنْ عَلِيِّ بْنِ اَبِيْ طَالِبٍ مِثْلَهٗ۔

1474. Sayyiduna Ali Ibn Abu Talib رضی اللہ عنہ narrated the like of it.[3]

COMMENTARY: Imam Abu Hanifah Imam Malik and Imam Ahmad abide by this *hadith*. They hold that sacrifice is validly made up to sunset on the twelfth. Imam Shafi hold that the last date is the thirteenth.

(١٤٧٥) وَعَنِ ابْنِ عُمَرَ قَالَ اَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِيْنَةِ عَشْرَ سِنِيْنَ يُضَحِّيْ۔ (رواه الترمذى)

1475. Sayyiduna Ibn Umar narrated that Allah's Messenger Stayed in Madinah for ten years. He made the sacrifice (every year).[4]

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[1] Bukhari # 986, Muslim # 1-1960. Tirmidhi # 1513. Nasai # 4368, Ibn Majah # 3152. Musnad Ahmad # 3-113.

[2] Muwatta Maalik # 23.6-12

[3] Ibid

[4] Tirmidhi # 1512. Musnad Ahmad 2-38.

COMMENTARY: This is the strongest evidence that to make sacrifice is *wajib (expedient)*

SUNNAH OF PROPHET IBRAHIM عليه السلام

(١٤٧٦) وَعَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ قَالَ اَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا رَسُوْلَ اللّٰهِ مَاهٰذِهِ الْاَضَاحِيُّ قَالَ سُنَّةُ اَبِيْكُمْ اِبْرَاهِيْمَ عليه السلام قَالُوْا فَمَا لَنَا فِيْهَا يَا رَسُوْلَ اللّٰهِ قَالَ بِكُلِّ شَعْرَةٍ حَسَنَةٌ قَالُوْا فَالصُّوْفُ يَا رَسُوْلَ اللّٰهِ قَالَ بِكُلِّ شَعْرَةٍ مِّنَ الصُّوْفِ حَسَنَةٌ۔ (رواه احمد و ابن ماجة)

1476. Sayyiduna Zayd ibn Arqam رضی اللہ عنہ **narrated that sahabah (companions) of Allah's Messenger asked "O Messenger of Allah, what is this sacrifice?" He said " it is the *sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم*)* of your father Ibrahim . They asked , " what is there for us in it?" He said "A blessing against every hair. " They asked," And (what about) wool, Messenger of Allah? He said. " Against every strand of wool a blessing."[1]**

CHAPTER - L

AL-ATIRAH بَابُ الْعَتِيْرَةِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

FARA AND ATIRAH

(١٤٧٧) عَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَافَرَعَ وَلَا عَتِيْرَةَ قَالَ وَالْفَرَعُ اَوَّلُ نِتَاجٍ كَانَ يُنْتَجُ لَهُمْ كَانُوْا يَذْبَحُوْنَهُ لِطَوَاغِيْتِهِمْ وَالْعَتِيْرَةُ فِيْ رَجَبٍ۔ (متفق عليه)

1477. Sayyiduna Abu Hurayah رضی اللہ عنہ **narrated that the prophet said, "There is no fara and no atirah (in Islam)" Abu Hurayrah said that fara was the first born of their animal and they slaughtered it (as an offering) to their idols . And atirah was what they observed in Rajab.[2]**

COMMENTARY: During the jaihiliyah(ignorance era), the idolaters sacrificed the first born of their animals before their idols; this practice continued in early Islam and the first of the animals was offered in Allah's name, later this practice was abolished to ovoid a resemblance to the infidels.

Another practice of the jahiliyah (ignorance era) was to make an offering to the idols in the first ten days of Rajab to attain nearness to them. This was called atirah.

In early Islam. The Muslims carried on with atirah to gain nearness to Allah. Later this practice, too, was done away with. The objective was to give up resemblance to the idolaters.

SECTION II اَلْفَصْلُ الثَّانِيْ

(١٤٧٨) عَنْ مِخْنَفِ بْنِ سُلَيْمٍ قَالَ كُنَّا وُقُوْفًا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِعَرَفَةَ فَسَمِعْتُهُ يَقُوْلُ يَاَيُّهَا النَّاسُ اِنَّ عَلٰى كُلِّ اَهْلِ بَيْتٍ فِيْ كُلِّ عَامٍ اُضْحِيَّةً وَعَتِيْرَةً هَلْ تَدْرُوْنَ مَا الْعَتِيْرَةُ هِيَ الَّتِيْ تُسَمُّوْنَهَا الرَّجَبِيَّةَ

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[1] Ibn Majah # 3127, Musnad Ahmad 4-368

[2] Bukhari # 5474, Muslim # 38-1976, Abu Duauwd # 2831,Tirmidhi # 1517, Nasai # 4222, Ibn Majah # 3168, Darimi # 1964, Musnad Ahmad # 2-239.

رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاؤدَ وَالنَّسَائِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ ضَعِيْفُ الْاِسْنَادِ وَقَالَ اَبُوْدَاوٗدَ وَالْعَتِيْرَةُ مَنْسُوْخَةٌ۔

1478. Sayyiduna Mikhanaf ibn Sulaym narrated that they were with Allah's Messenger standing at Arafah. He heard him say "o people! On every member of the house it is *wajib (expedient)* make a sacrifice and offer atirah every year. Do you fathom what atirah is? It is that which you call rajabiyah"[1]
Tirmidhi rated the hadith as gharib and da'if (strange and weak) Abu Dawud said that atirah is abolished (and not allowed any more).

SECTION III اَلْفَصْلُ الثَّالِثُ

HARD-PRESSED IS RELIEVED

(١٤٧٩) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُمِرْتُ بِيَوْمِ الْاَضْحٰى عِيْدًا جَعَلَهُ اللّٰهُ لِهٰذِهِ الْاُمَّةِ قَالَ لَهٗ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ اِنْ لَّمْ اَجِدْ اِلَّا مَنِيْحَةً اُنْثٰى اَفَاُضَحِّيْ بِهَا قَالَ لَا وَلٰكِنْ خُذْ مِنْ شَعْرِكَ وَاَظْفَارِكَ وَتَقُصُّ شَارِبَكَ وَتَحْلِقُ عَانَتَكَ فَذَالِكَ تَمَامُ اُضْحِيَّتِكَ عِنْدَ اللّٰهِ۔ (رواه ابوداؤد و النسائی)

1479. Sayyiduna Abudullah ibn Amr narrated that Allah's Messenger said, "I am commanded to observe the day of sacrifice as an eed. Allah has made it so for this ummah. A man submitted, O Messenger of Allah tell me if I do not find anything besides a maniah, may I sacrifice it ?' he said " no but, cut some of your hair, (clip) your nails and moustaches and shave your pubes . That is your complete sacrifice in Allah's sight".[2] (You will earn a full reward.)

COMMENTARY: Manihah is derived from (منح) manahah. It means a grant, gift. The Arabs gave their milk- yielding camel to the needy as a gesture of sympathy. They could use its milk , wool and offspring for themselves. When they had no need of it , they returned it to its owner, The prophet disallowed the man to sacrifice the manihah because he was not its rightful owner besides, he had no other means to meet his needs, so it is apparent from the *hadith* that sacrifice is not *wajib (expedient)* on a hard – pressed, poor person.
While the majority of ulama (Scholars) say tat for a hard pressed it is mustahab to make a sacrifice, Imam Abu Hanifah said that sacrifice is *wajib (expedient)* only on one who is sahib nisab (on whom zakah is *wajib (expedient)*)

CHAPTER – LI

SALAT UL KHUSUF بَابُ صَلٰوةِ الْخُسُوْفِ

The renowned linguists and scholars say the khusuf is a lunar eclipse. While kusuf is a solar eclipse.
All of the a*hadith* in this chapter concern solar eclipse. Only one *hadith* (# 1481)
Concerns lunar eclipse. So, the compiler of the Mishkat ought to have given this chapter the caption salat ul kusuf.

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[1] Abu Dawud # 2788, Tirmidhi # 1523 Nasai # 4224, Ibn Majah # 3125, Musnad Ahmad 4-215.

[2] Abu Dawud # 2789 Nasai # 4365, Musnad Ahmad # 2-169.

Some scholars say that the word kusuf applies to both solar and lunar eclipse, And, some say that khusuf too. Applies to both.

The salat of solar eclipse is masnun in the eyes of most of the ulama (Scholars). The Hanafis offer two raka'at with the congregation without a sermon.

The *salah* of lunar eclipse is also two raka'at but not in a congregational form Everyone offers it by himself.

Imam Shafi hold that both these salah are offered with a congregation and a sermon is also delivered.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S *SALAH* OF SOLAR ECLIPSE

(١٤٨٠) عَنْ عَآئِشَةَ قَالَتْ اِنَّ الشَّمْسَ خَسَفَتْ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَعَثَ مُنَادِيًا اَلصَّلٰوةُ جَامِعَةٌ فَتَقَدَّمَ فَصَلّٰى اَرْبَعَ رَكْعَاتٍ فِيْ رَكْعَتَيْنِ وَاَرْبَعَ سَجَدَاتٍ قَالَتْ عَائِشَةُ مَا رَكَعْتُ رُكُوْعًا قَطُّ وَلَا سَجَدْتُ سُجُوْدًا قَطُّ كَانَ اَطْوَلَ مِنْهُ۔ (متفق عليه)

1480. Sayyiduna Ayshah narrated that during the time of Allah's Messenger (after the hijrah). There was a solar eclipse. He sent a crier to (summon with the) call as salat ul Jame (the *salah* brings together).Then he went forward and offered two raka'at with four ruku (bowings) and four sajdah (prostration) sayyiduna Ayshah said, I had never made a ruku or a sajdha that was longer than that."[1]

COMMENTARY: It is a *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* to invite the people to the salat ul- kusuf (solar eclipse) by calling as salat ul jami' The ulama (Scholars) say that salah should observe in a congregational form in the Jam'e mosque or the place of eed *salah,* It should not be observed during the hours when offering *salah* is makruh (unbecoming).

The prophet made two prostrations (sajdah) in every rakaah . However, Imam Abu Hanifah cites some *ahadith* that speak of only one ruku and a normal *salah*. In fact, There is a qawli hadith in this chapter and qawli hadith is preferred over the file *hadith.*

RECITATION:

(١٤٨١) وَعَنْهَا قَالَتْ جَهَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ صَلَاةِ الْخُسُوْفِ بِقِرَاءَتِهٖ۔ (متفق عليه)

1481. Sayyiduna Ayshah narrated that the prophet recited the Quran aloud in prophet *salah* of a lunar eclipse.

(١٤٨٢) وَعَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ قَالَ اِنْخَسَفَتِ الشَّمْسُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ مَعَهٗ فَقَامَ قِيَامًا طَوِيْلًا نَحْوًا مِّنْ قِرَاءَةِ سُوْرَةِ الْبَقَرَةِ ثُمَّ رَكَعَ رُكُوْعًا طَوِيْلًا ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيْلًا وَهُوَ دُوْنَ الْقِيَامِ الْاَوَّلِ ثُمَّ رَكَعَ رُكُوْعًا طَوِيْلًا وَهُوَ دُوْنَ الرُّكُوْعِ الْاَوَّلِ ثُمَّ رَفَعَ ثُمَّ سَجَدَ ثُمَّ قَامَ فَقَامَ قِيَامًا طَوِيْلًا وَهُوَ دُوْنَ الْقِيَامِ الْاَوَّلِ ثُمَّ رَكَعَ رُكُوْعًا طَوِيْلًا وَهُوَ دُوْنَ الرُّكُوْعِ الْاَوَّلِ ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيْلًا وَهُوَ دُوْنَ الْقِيَامِ الْاَوَّلِ ثُمَّ رَكَعَ

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[1] Bukhari # 1051, Muslim # 20-910, Abu Dawud #1190.

رُكُوعًا طَوِيْلًا وَهُوَ دُوْنَ الرُّكُوعِ الْأَوَّلِ ثُمَّ رَفَعَ ثُمَّ سَجَدَ ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ اٰيَتَانِ مِنْ اٰيَاتِ اللّٰهِ لَا يَخْسِفَانِ لِمَوْتِ اَحَدٍ وَّلَا لِحَيَاتِهٖ فَإِذَا رَأَيْتُمْ ذٰلِكَ فَاذْكُرُوا اللّٰهَ قَالُوْا يَا رَسُوْلَ اللّٰهِ رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ هٰذَا ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ فَقَالَ اِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُنْقُوْدًا وَلَوْ اَخَذْتُهٗ لَاَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا وَرَأَيْتُ النَّارَ فَلَمْ اَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ اَفْظَعَ وَرَأَيْتُ اَكْثَرَ اَهْلِهَا النِّسَاءَ فَقَالُوْا بِمَ يَا رَسُوْلَ اللّٰهِ؟ قَالَ بِكُفْرِهِنَّ قِيْلَ يَكْفُرْنَ بِاللّٰهِ قَالَ يَكْفُرْنَ الْعَشِيْرَ وَيَكْفُرْنَ الْاِحْسَانَ لَوْ اَحْسَنْتَ اِلٰى اِحْدٰهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ۔ (متفق عليه)

1482. Sayyiduna Abdullah ibn Abbas narrated that the sun was eclipsed during the time of Allah's Messenger. He lead the people in the *salah* observing a lengthy standing about so much as would take to recite surah al Baqarah. Then he bowed and it was a lengthy bowing. Then he raised his head and stood for a long time but less then the first standing again he bowed for a long time but it was then the first bowing. then he stood up for the second rakaat and it was a lengthy standing but shorter then the first time. Then he bowed .for a long time but less than the first bowing and stood up for a long time but it was less than first time. Then he bowed for a long time but it was less than the first bowing. The he raised his head and prostrated himself (giving the salutation,) he departed. Meanwhile the sun was bright (again).

He said "The sun and the moon are two of the signs of Allah. They are not eclipsed because of any ones death or of anyone's birth. When you observe that remember Allah. The sahabah (companions) asked, "O Messenger of Allah, we saw you stretch (your hand) to hold something. Then we saw you move back? He said, "I saw paradise and intended to get a bunch of its grapes. Had I taken it, you would have eaten it for as long as the would lasts. And I saw hell and I have never seen such a frightening sight as I saw today. I saw that of its inmates, most were woman "They asked, "Why o Messenger of Allah? He said, "Ingratitude to Allah (or disbelief in him)? He said they are ungrateful to their husbands and ungrateful for (their) kindness. Were you to show favour to any of them for ages and she found something in you not to her liking, she would lament that she had never seen any good in you."[1]

COMMENTARY: The sun and moon are two of the signs of Allah. They have no power to benefit or harm anyone. So, how foolish of those who bow to them in worship. Allah causes them to be eclipsed to show his power and to win people of his wrath.

The *salah* of eclipse is not *wajib (expedient)* if the hour is one when *salah* cannot be offered then one may recite the tasbih, tahlil or make istighfar. The command is were a commendation and the *salah* is *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)*.

The grapes of paradise are everlasting. If a single piece was eaten another would have grown in its place. If the prophet had taken the bunch of grapes, the people would have

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[1] Bukhari # 1052, Muslim # 17-907. Abu Dawud # 1189, Nasa'i # 1482, Ibn Majah # 265. Muwatta # 12-1-2, Musnad Ahmad 33-374.

believed. Then belief in the unseen would have been meaningless.

(١٤٨٣) وَعَنْ عَائِشَةَ نَحْوَ حَدِيْثِ ابْنِ عَبَّاسٍ وَقَالَتْ ثُمَّ سَجَدَ فَاَطَالَ السُّجُوْدَ ثُمَّ انْصَرَفَ وَ قَدِانْجَلَتِ الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمِدَ اللّٰهِ وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ اِنَّ الشَّمْسَ وَالْقَمَرَ اٰيَتَانِ مِنْ اٰيَاتِ اللّٰهِ لَا يَخْسِفَانِ لِمَوْتِ اَحَدٍ وَّلَا لِحَيَاتِهٖ فَاِذَا رَاَيْتُمْ ذٰلِكَ فَادْعُوا اللّٰهَ وَكَبِّرُوْا وَصَلُّوْا وَتَصَدَّقُوْا ثُمَّ قَالَ يَا اُمَّةَ مُحَمَّدٍ وَاللّٰهِ مَا مِنْ اَحَدٍ اَغْيَرُ مِنَ اللّٰهِ اَنْ يَّزْنِيَ عَبْدُهٗ اَوْ تَزْنِيَ اَمَتُهٗ يَا اُمَّةَ مُحَمَّدٍ وَاللّٰهِ لَوْ تَعْلَمُوْنَ مَا اَعْلَمُ لَضَحِكْتُمْ قَلِيْلًا وَلَبَكَيْتُمْ كَثِيْرًا۔ (متفق عليه)

1483. Sayyiduna Ayshah narrated a hadith like that of Sayyiduna ibn Abbas , she also narrated that he prostrated himself and made a lengthy prostration, departing thereafter. By then, the sun was clear. Then he addressed the people. He praised Allah and glorified him , and said, " surely, the sun and the moon are two of the signs of Allah, they do not eclipse for anyone's death or anyone's birth. When you see that, supplicate Allah, extol him, offer *salah* and give charity." Then; he said "O ummah of Muhammad by Allah, no one is more annoyed thc.. Allah when his slave commits adultery, or his female slave commits adultery. O ummah of Muhammad by Allah, were you to know what I know, you would laugh little and weep much.[1]

PROPHET'S CONDITION AT ECLIPSE

(١٤٨٤) وَعَنْ اَبِيْ مُوْسٰى قَالَ خَسَفَتِ الشَّمْسُ فَقَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَزِعًا يَّخْشٰى اَنْ تَكُوْنَ السَّاعَةُ فَاَتَى الْمَسْجِدَ فَصَلّٰى بِاَطْوَلِ قِيَامٍ وَّ رُكُوْعٍ وَّ سُجُوْدٍ مَارَاَيْتُهٗ قَطُّ يَفْعَلُهٗ وَقَالَ هٰذِهِ الْاٰيَاتُ الَّتِيْ يُرْسِلُ اللّٰهُ لَا تَكُوْنُ لِمَوْتِ اَحَدٍ وَّلَا لِحَيَاتِهٖ وَلٰكِنْ يُّخَوِّفُ اللّٰهُ بِهَا عِبَادَهٗ فَاِذَا رَاَيْتُمْ شَيْئًا ذٰلِكَ فَافْزَعُوْا اِلٰى ذِكْرِهٖ وَدُعَائِهٖ وَاسْتِغْفَارِهٖ۔ (متفق عليه)

1484. Sayyiduna Abu Musa narrated that during the eclipse of the sun (once) the prophet was worried, apprehensive lest the last hour had arrived. He went to the mosque and offered *salah* in which he stood, bowed and prostrated. Himself longer then he (Abu Musa) had ever seen him do. Then he said "they are signs that Allah sends. They do not come because of anyone's death or because of anyone's birth, Allah grows. Fear in his slaves through them , so when you see anything like this , engage in his remembrance supplicate him and seek his forgiveness"

COMMENTARY: The prophet صلى الله عليه وسلم was worried as anyone would be when the last day comes, not that it had come, for, he knew well that it would not come during his lifetime. When this happened and when natural calamities struck the earth the prophet صلى الله عليه وسلم was worried for mankind living here. He was fearful for them, not for himself, lest Allah's punishment descend on them though it.

HOW MANY RUKU & SAJDAH

(١٤٨٥) وَعَنْ جَابِرٍ قَالَ اِنْكَسَفَتِ الشَّمْسُ فِيْ عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ مَاتَ اِبْرٰهِيْمُ بْنُ

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[1] Bukhari # 1044, Muslim # 1-901, Nasai # 1474, Muwatta Malik # 12-1-2, Masnad Ahmad #3-374.

رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى بِالنَّاسِ سِتَّ رَكْعَاتٍ بِأَرْبَعِ سَجَدَاتٍ۔ (رواه مسلم)

1485. Sayyiduna Jabir narrated that the sun was eclipsed during the time of Allah's Messenger on the day Ibrahim, his son, died. He led the people though the *salah* consisting of six rukus" (bowings) and four sajdahs (prostrations.)[1]

COMMENTARY: Ibrahim was the prophet's صلى الله عليه وسلم son though sayyiduna Mariyah Qubtiyah, born in 8AH. He said in 10AH before being weaned. The people said that the solar eclipse was because of his death but the prophet صلى الله عليه وسلم rejected their idea. We have seen that in the previous *ahadith*.

The prophet صلى الله عليه وسلم offered two rakaat with three ruku and two sajdah in each rakaah. The number of ruku in the *salah* is reported differently in these *ahadith*. Imam Abu Hanifah has preferred those *ahadith* which mention only one ruku in each rakaah. Imam Shafi prefers the *ahadith* mentioning two ruku per rakaah. He and most of the other scholars hold that if the duration of the solar eclipses lengthy then as many as three, four of five RUKU may be made in each rakaah.

(١٤٨٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ صَلَّى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ كَسَفَتِ الشَّمْسُ ثَمَانَ رَكْعَاتٍ فِيْ أَرْبَعِ سَجَدَاتٍ

1486. Sayyiduna Ibn Abbas narrated that Allah's Messenger offered *salah* when an eclipse of the sun took place. He made eight ruku(bowings) and four sajdah (prostrations).[2]

(١٤٨٧) وَعَنْ عَلِيٍّ مِثْلُ ذٰلِكَ۔ (رواه مسلم)

1487. Sayyiduna Ali narrated a similar *hadith*.[3]

THE PROPHET صلى الله عليه وسلم METHOD

(١٤٨٨) وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ كُنْتُ أَرْتَمِيْ بِأَسْهُمٍ لِيْ بِالْمَدِيْنَةِ فِيْ حَيَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذْ كَسَفَتِ الشَّمْسُ فَنَبَذْتُهَا فَقُلْتُ وَاللّٰهِ لَأَنْظُرَنَّ إِلَى مَا حَدَثَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ كُسُوْفِ الشَّمْسِ قَالَ فَأَتَيْتُهُ وَهُوَ قَائِمٌ فِي الصَّلَاةِ رَافِعٌ يَدَيْهِ فَجَعَلَ يُسَبِّحُ وَيُهَلِّلُ وَيُكَبِّرُ وَيَحْمَدُ وَيَدْعُوْ حَتّٰى حُسِرَ عَنْهَا فَلَمَّا حُسِرَ عَنْهَا قَرَأَ سُوْرَتَيْنِ وَصَلَّى رَكْعَتَيْنِ رَوَاهُ مُسْلِمٌ فِيْ صَحِيْحِهِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ وَكَذَا فِيْ شَرْحِ السُّنَّةِ عَنْهُ وَفِيْ نُسَخِ الْمَصَابِيْحِ عَنْ جَابِرِ بْنِ سَمُرَةَ۔

1488. Sayyiduna Abdur Rahman ibn Samurah narrated that he used to practice archery with his arrows in Madinah during the lifetime of Allah's Messenger. صلى الله عليه وسلم. the sun was in eclipse (once) he threw aside his arrows and swore that he would see how Allah's Messenger enacted during eclipse of the sun. When he came to him, he found him (Standing) reciting with hands raised.

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[1] Muslim #10-604

[2] Muslim#18-908.

[3] Ibid

سُبحَانَ اللّٰهِ، لَا اِلٰهَ اِلَّا للهُ، اَللّٰهُ اَكْبَرُ، اَلْحَمْدُ لِلّٰهِ

and making supplication till the eclipse of the sun was out of the eclipse (and clear) he recited two surahs and offered two raka'at *salah* (meaning, the two surahs he recited in the two rakkat.)[1]

This is how it is in Muslim and sharh us- *sunnah (practice of Holy Prophet* صلی اللہ علیہ وسلم*)*. However, in the copies of al- Masabih , the narrattor is named as sayyiduna Jabir ibn Samurah.

COMMENTARY: when Abdur Rahman came to him, the prophet صلی اللہ علیہ وسلم was standing in *salah*, meaning in the style of *salah* facing the Qiblah with hands raised. The people were behind him in rows, we might also say that here *salah* means supplication because we do not know from anywhere that the prophet صلی اللہ علیہ وسلم Raised hands making supplication in *salah* during a solar eclipse.

As for the one ruku, they are all confused as are their narrators. So, it is *wajib (expedient)* to ignore these traditions, Hence, Imam Abu Hanifah has opted for the traditions that mention just one ruku in every mention just one ruku in every rakaah.

EMANCIPATE SLAVE

(١٤٨٩) وَعَنْ اَسْمَاءَ بِنْتِ اَبِيْ بَكْرٍ قَالَتْ لَقَدْ اَمَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْعِتَاقَةِ فِيْ كُسُوْفِ الشَّمْسِ۔ (رواه البخاری)

1489. Sayyiduna Asma bint Abu Bakar narrated, "In deed, Allah's Messenger gave instructions that during a solar eclipse, slaves should be set free"[2]

SECTION II اَلْفَصْلُ الثَّانِیْ

RECITATION

(١٤٩٠) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ كُسُوْفٍ لَا نَسْمَعُ لَهٗ صَوْتًا۔

(رواه الترمذی و ابوداؤد و النسائی و ابن ماجة)

1490. Sayyiduna Samurah ibn jundub narrated that Allah's Messenger(E) led them in *salah* during a solar eclipse. However, they could not hear his voice.[3]

COMMENTARY: Imam Abu Hanifah and Imam Shafi abide by this hadith and call for silent recital in the *salah* of solar eclipse. There are *ahadith* in bukhari and Muslim that call for loud recital. So, Ibn Hammam said that the *ahadith* of silent recital should be preferred because during daytime the recital is silent

PROSTRATION ON SEEING A SING

(١٤٩١) وَعَنْ عِكْرِمَةَ قَالَ قِيْلَ لِابْنِ عَبَّاسٍ مَاتَتْ فُلَانَةُ بَعْضُ اَزْوَاجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَخَرَّ سَاجِدًا فَقِيْلَ لَهٗ تَسْجُدُ فِيْ هٰذِهِ السَّاعَةِ فَقَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَاَيْتُمْ اٰيَةً فَاسْجُدُوْا وَاَيُّ اٰيَةٍ اَعْظَمُ مِنْ ذِهَابِ اَزْوَاجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه ابوداؤد و الترمذی)

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[1] Muslim#26-913.

[2] Bukhari # 1054, Musnad Ahmad# 6-354,

[3] Abu Dawud #184. Tirmidhi # 562, Nasai # 1484, Ibn Majah#1264, Musnad Ahmad 5-16

1491. Sayyiduna Ikrimah narrated that when Sayyiduna ibn Abbas was informed of the death of one of the wives (Sayyiduna Sufiyah) of the prophet صلى الله عليه وسلم , he prostrated himself. So, he was asked why he prostrated himself on that occasion. He said Allah's Messenger had instructed us to make prostration whenever we observed a sign. what sign could be greater then the departure of the wives of the prophet صلى الله عليه وسلم"?[1]

COMMENTARY: the people asked sayyiduna ibn Abbas why he made prostration unnecessarily for that is disallowed. He explained to them that when trials and punishment come, a sign precedes them . the departure of a wife of the prophet صلى الله عليه وسلم from this world to the next is a great sign. During their lifetime, they were on assurance of peace and blessing for the earthlings! So these things are removed with Their death, we must occupy in remembrance of Allah and in making prostration to him.

Some ulama (Scholars) say that the prophet's صلى الله عليه وسلم instruction to make prostration meant offer *salah* others taken it literally prostrate yourselves. Allamah teebi said that if a sign like an eclipse , then it is to offer *salah,* otherwise to make prostration though we may take it to mean *salah* too. The prophet صلى الله عليه وسلم used to offer *salah*at such times.

Ibn Hammam also said that it is better to offer *salah* during a strom and such calamities. Ibn Abbas two is known to have offered *salah* in bus rah during an earthquake.

SECTION II الفصل الثالث

SALAT UL- KUSUF, HOW MANY PROSTRATION, ETC.

(١٤٩٢) عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ اِنْكَسَفَتِ الشَّمْسُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى بِهِمْ فَقَرَأَ بِسُوْرَةٍ مِّنَ الطُّوَلِ وَرَكَعَ خَمْسَ رَكْعَاتٍ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ اِلَى الثَّانِيَةِ فَقَرَأَ بِسُوْرَةٍ مِّنَ الطُّوَلِ ثُمَّ رَكَعَ خَمْسَ رَكْعَاتٍ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ جَلَسَ كَمَا هُوَ مُسْتَقْبِلَ الْقِبْلَةِ يَدْعُوْ حَتّٰى انْجَلٰى كُسُوْفُهَا۔ (رواه ابوداؤد)

1492. Sayyiduna Ubayy ibn Kab narrated that in the times of Allah's Messenger the sun was eclipsed. So, he led them in *salah* and recited one of the long surahs and made five ruku (bowings) and two sajdah (prostrations)then he stood up for the second (rakaah) and recited a long surah, made five ruku and two sajdah and then sat down (after the *salah,*) as he was, facing the qiblah making supplication till the eclipse of the sun was over.[2]

HANNAFI STAND UPHELD

(١٤٩٣) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ كَسَفَتِ الشَّمْسُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ يُصَلِّيْ رَكْعَتَيْنِ وَيَسْاَلُ عَنْهَا حَتّٰى انْجَلَتِ الشَّمْسُ رَوَاهُ اَبُوْدَاوُدَ وَفِيْ رِوَايَةِ النَّسَائِيِّ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلّٰى حِيْنَ انْكَسَفَتِ الشَّمْسُ مِثْلَ صَلَاتِنَا يَرْكَعُ وَيَسْجُدُ وَلَهٗ فِيْ اُخْرٰى اَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمًا مُسْتَعْجِلًا اِلَى الْمَسْجِدِ وَقَدْ اِنْكَسَفَتِ الشَّمْسُ فَصَلّٰى حَتّٰى انْجَلَتْ ثُمَّ قَالَ اِنَّ اَهْلَ الْجَاهِلِيَّةِ كَانُوْا يَقُوْلُوْنَ اِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْخَسِفَانِ اِلَّا لِمَوْتِ عَظِيْمٍ مِنْ عُظَمَاءِ اَهْلِ الْاَرْضِ وَاِنَّ الشَّمْسَ

[1] Abu Dawud # 1197, Tirmidhi # 3917.

[2] Abu Dawud # 1182, Ibn M ajah#1262, Musnud Ahmad #5-134.

وَالْقَمَرَ لَا يَخْسِفَانِ لِمَوْتِ اَحَدٍ وَّلَا لِحَيَاتِهٖ وَلٰكِنَّهُمَا خَلِيْقَتَانِ مِنْ خَلْقِهٖ يُحْدِثُ اللّٰهُ فِيْ خَلْقِهٖ مَاشَآءَ فَاَيُّهُمَا انْخَسَفَتْ فَصَلُّوْا حَتّٰى يَنْجَلِيَ اَوْيُحْدِثُ اللّٰهُ اَمْرًا۔

1493. Sayyiduna An -Numan ibn Bashir narrated that during solar eclipse in the time of Allah's Messenger صلى الله عليه وسلم he began to offer *salah* two rakaat after two rakaat, asking about the eclipse in between, till the sun turned bright. (Abu Dauwd).

According to another version: when the sun was eclipsed, the prophet صلى الله عليه وسلم offered *Salah* like our (regular) *salah*, making ruku and sajdah,

Another version has: when a solar eclipse occurred one day, the prophet صلى الله عليه وسلم hurnied to the mosque and offered *salah* till it was bright, then he said "surely. The people used to say, during the jahiliyah, the sun and the moon are eclipsed only because of a great man's death. But, the sun and the moon does not eclipse because of anyone's death or because of anyone's birth. Rather, they are two creatures of Allah's creation. Allah alters in his creation what he wills. So, if any of the two is eclipsed, offer *salah* till it clears, oa Allah causes His command to prevail (through punishment or the last hour)[1]

COMMENTARY: The words like our regular *salah* make it clear that the prophet صلى الله عليه وسلم did not make many ruku in the *salah* of the solar eclipse. He made only one ruku and two sajdah. This *hadith* upholds the Hanafi stand and there are other a*hadith* too corroborating this *hadith*.

CHAPTER LII

THE PROSTRATIONS IN GRATITUDE

بَابٌ فِيْ سُجُوْدِ الشُّكْرِ

وهٰذا الْبَابُ خَالٍ عَنِ الْفَصْلِ الاوّل وَالثَّالِث

The ulama (Scholars) differ on whether a prostration outside *salah* is allowed masnun and a nearness to Allah, or not? Some people mantion that it is a bidah to make only prostration outside *salah* and at other times. It is also haraam (forbidden) it has no standing in shariah. This is why both sajdah (prostatoins) are disallowed after the *salah* of witr.

Other authorities say that it is allowed and legal but disliked.

The detailed explanation is that sajdah outside *salah* can be of many kinds. One of them is the sajdah sahw (remedial prostration) which falls under the purview of *salah* and there is no difference of opinion about it.

There also is the sajdah tilawah (or, the prostration called by certain verses of the Quran). There is no difference of opinion about this too.

The third is the sajdah munajat (prostration of supplication) it is made outside the *salah*. Most of the ulama (Scholars) say that this prostration is makruh (unbecoming).

The fourth is the sajdah ush-shukhr (prostration of gratitude). It is made on receiving a blessing or when a difficulty is removed. The ulama (Scholars) differ on this prostration. Imam shafi and Imam Ahmad say that this prostration is a *sunnah (practice of Holy Prophet صلى الله عليه وسلم)*. Of the Hanafis, Imam Muhammad agrees with them, and many other and a*hadith* confirm this opinion. However, Imam Malik and imam Abu Hanifah say that this

[1] Abu Dawud # 1193, Nasai, # 1487.

sajdah is makruh (unbecoming). They assert that there are unlimited blessings of Allah and they cannot be counted. Clearly, a person cannot thank him for each of his blessings, hence, to bind him to make a prostration of gratitude for each favour is to put him to hardship that he cannot endure.

Those scholars who allow the prostration of gratitude maintain that the blessing mean new or fresh blessing that are received some time not those that are received constantly, like man's existence and such other things.

Thus when the accursed Abu Jahl was killed, the prophet صلى الله عليه وسلم made a prostration of gratitude. Sayyiduna Abu Bakar made a prostration of gratitude when musaylamah kadhdhab was killed, sayyiduna Ali also made a prostration of gratitude when dul Thadiyah Khariji was killed. The well known sahabi sayyiduna Kab ibn Malik made a prostration of gratitude when his repentance was accepted.

This chapter has no section I and III

SECTION II اَلْفَصْلُ الثَّانِي

PROPHET'S PROSTRATION OF GRATITUDE

(١٤٩٤) وَعَنْ اَبِيْ بَكْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا جَاءَهُ اَمْرٌ سُرُوْرًا اَوْيُسَرُّ بِهٖ خَرَّ سَاجِدًا شَاكِرًا لِلّٰهِ تَعَالٰى رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

1494. Sayyiduna Abu Bakar narrated that when Allah's Messenger found that which caused him delight or which pleased him, he prostrated himself to express gratitude to Allah, the exalted.[1]

COMMENTARY: While some ulama (Scholars) say that this *hadith* is evidence that prostration of gratitude is permitted. Other say that here sajdah means *salah*. The prophet صلى الله عليه وسلم offered *salah* at the time of chaast (Duha) when he was told of victory in a battle and the execution of Abu Jahl!

Imam Abu Hanifah's views are mentioned in the introductory passage.

ON SEEING SOMEONE IN DISTRESS

(١٤٩٥) وَعَنْ اَبِيْ جَعْفَرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى رَجُلًا مِنَ النُّغَاشِيِّيْنَ فَخَرَّ سَاجِدًا رَوَاهُ الدَّارُقُطْنِيُّ مُرْسَلًا وَفِيْ شَرْحِ السُّنَّةِ لَفْظُ الْمَصَابِيْحِ۔

1495. Sayyiduna Abu Jafar narrated that the prophet saw a dwarf and prostrated himself.[2]

COMMENTARY: The dwarf is a very short-statured man, not well-built.

Mazhar said that this prostration must be made to thank Allah for keeping One safe from deformity. But, it should be concealed from the dwarf lest he feel bad. On seeing a sinner, however, the prostration must be made on his face so that he may perhaps repent. Shibli رحمه الله had prayed on seeing a habitual sinner within his hearing.

الحمد لله الذى عافانى مما ابتلاك به

'Praise belongs to Allah who preserved me from that with which he has tried you.

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[1] Abu Dauwd#2774, Tirmidhi#1578, Ibn Majah#1394.

[2] Daraqutani # 1 in chapter of prostration of gratitude

PROPHET'S COMPASSION FOR HIS UMMAH

(١٤٩٦) وَعَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ مَّكَّةَ نُرِيْدُ الْمَدِيْنَةَ فَلَمَّا كُنَّا قَرِيْبًا مِّنْ عَزْوَزَاءَ نَزَلَ ثُمَّ رَفَعَ يَدَيْهِ فَدَعَا اللّٰهَ سَاعَةً ثُمَّ خَرَّسَاجِدًا فَمَكَثَ طَوِيْلًا ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ سَاعَةً ثُمَّ خَرَّسَاجِدًا فَمَكَثَ طَوِيْلًا ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ سَاعَةً ثُمَّ خَرَّ سَاجِدًا قَالَ اِنِّيْ سَاَلْتُ رَبِّيْ وَشَفَعْتُ لِاُمَّتِيْ فَاَعْطَانِيْ ثُلُثَ اُمَّتِيْ فَخَرَرْتُ سَاجِدً الِّرَبِّيْ شُكْرًا ثُمَّ رَفَعْتُ رَاْسِيْ فَسَاَلْتُ رَبِّيْ لِاُمَّتِيْ فَاَعْطَانِيْ ثُلُثَ اُمَّتِيْ فَخَرَرْتُ سَاجِدً الِّرَبِّيْ شُكْرًا ثُمَّ رَفَعْتُ رَأْسِيْ فَسَاَلْتُ رَبِّيْ لِاُمَّتِيْ فَاَعْطَانِيْ الثُّلُثَ الْاٰخَرَ فَخَرَرْتُ سَاجِدً الِّرَبِّيْ شُكْرًا۔ (رواه احمد وابوداؤد)

1496. Sayyiduna Sad ibn Abu Waqqas narrated that they went out with Allah's Messenger from Makkah to Madinah. When they approached Azwaza, he alighted, raised his hands and made supplication to Allah for sometime. Then he prostrated himself and made it a lengthy prostration. Then he stood up, raised his hands for sometime (in supplication). Again he prostrated himself for a long time. Then he stood up, raised his hands for sometime (in supplication) and prostrated himself. Then, he said, I prayed to Allah and interceded for my ummah. He gave me one third of my ummah so, I prostrated myself in gratitude to my lord. Then I raised my head and prayed to him for my ummah. He gave one third of my ummah. So, I made prostration of gratitude to my lord and then raised my head and payed to him for my ummah and he gave me the final one third of my nmmah. So I made prostration of gratitude to my lord."[1]

COMMENTARY: The first time those of the ummah were forgiven who preceded in doing good. The second time those who were of an overage kind were forgiven. The third time those were forgiven who wrong themselves and commit sin.

Those who commit grows sins will not be forgiven, as we know for many verses of the Quran and *ahadith*. So, how are they forgiven by token of this *hadith*. The fact is that they are forgiven punishment in this world, not in the hereafter. There they will be punished for their bad deeds.

Some people say that it means that they will not receive a perpetual punishment, They will be sent to paradise, after all, on the prophet's صلى الله عليه وسلم intercession and will abide those for ever.

[1] Abu Dawud#2775.

CHAPTER - LIII

SALAT UL -ISTISQA (*SALAH* FOR RAIN) بَابُ صَلٰوةِ الْاِسْتِسْقَاءِ

Itasqa means to pray for rain. In the terminology of shariah it means to pray for rain during famine and a dry spell according to the prescribed method through *salah* and supplication

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S *SALAH* OF ISTISQA

(١٤٩٧) عَنْ عَبْدِاللّٰهِ بْنِ زَيْدٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ اِلَى الْمُصَلّٰى يَسْتَسْقِيْ فَصَلّٰى بِهِمْ رَكْعَتَيْنِ جَهَرَ فِيْهِمَا بِالْقِرَاءَةِ وَاسْتَقْبَلَ الْقِبْلَةَ يَدْعُوْ وَرَفَعَ يَدَيْهِ وَحَوَّلَ رِدَآءَهٗ حِيْنَ اسْتَقْبَلَ الْقِبْلَةَ۔

(متفق عليه)

1497. Sayyiduna Abdullah ibn Zayd narrated that Allah's Messenger took the people with him to the musalla (place of *salah*) and prayed for rain, he led them in two rakaat *salah* , the recitation their in being loud. He faced the qiblah and made supplication during which he raised his hands and turned his cloak upside down while he faced the qiblah.[1]

COMMENTARY: Imam Shafi and the two imams Abu Yusuf and Muhammad say that the *salah* of eed. Imam Malik says that it is two rakaat like any *salah* offered normally.

THE HANAFI VIEW: There are two views among the Hanafis. Imam Abu Hanifah said that there is no *salah* of istisqa, but only supplication and istighfar. He points out that most *ahadith* that speak of istisqa do not mention the *salah* but mention only the supplication. It is also cited that Sayyiduna Umar made only supplication and istighfar for istisqa and did not offer the *salah*. If was masnun then
He would not have omitted it.

The two companions of Abu Hanifah (Abu Yusuf and Muhammad) have a different view. They assert that not only is *salah* musnun for istisqa but also it should be offered in congregational from and a sermon should be delivered.

Some people interpret Imam Abu Hanifah's word to mean that a congregational *salah* and sermon are not particularly *sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم)* and conditional . it is better that everyone should offer his optional *salah* by himself and make supplication and istighfar. However, the hanafis go by the verdict of the two companions. It is better to recite in the salah surah Qaaf or al Ala in the first rakaah and al ghashiyah in the second.

To move the cloak inside out is a portent for a changed condition. To the mercy of Allah.

Both hands are taken to one's back and with the right hand the left lower corner of the clock is held, and with the left hand its right lower corner is held. Then both hands moved over the back so the corner in the right hands are moved over the right hand comes over the right shoulder and the corner in the left hand comes over the left shoulder. Thus the right corner will become left and the left will become right, and the upper side will be lowered and the lower side will be raised.

The prophet's صلی اللہ علیہ وسلم cloak was four cubits by two cubits - one span.

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[1] Bukhari # 1024 Muslim # 1-894, Abu Dawud # 1166, Tirmidhi # 556, Nasai # 1509, Muwatta # 13.1-1.

THE PROPHET RAISED HAND VERY HIGH

(١٤٩٨) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَرْفَعُ يَدَيْهِ فِيْ شَيْئٍ مِّنْ دُعَائِهِ اِلَّا فِي الْاِسْتِسْقَاءِ فَاِنَّهٗ يَرْفَعُ حَتّٰى يُرٰى بَيَاضُ اِبِطَيْهِ۔ متفق عليه۔

1498. Sayyiduna Anas narrated that the prophet صلى الله عليه وسلم never raised his hand to make any supplication except rain making a supplication for rain. He raised them high to the extent that the whiteness under his armpits was visible.[1]

COMMENTARY: Sayyiduna Anas means that though the prophet صلى الله عليه وسلم raised hands for supplication at other times too, he did not raise them as much high as he did for istisqa, even above his head. The ulama (Scholars) say that when making supplication hands must be raised higher for more significant request.

CONDITION OF HANDS

(١٤٩٩) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْتَسْقٰى فَاَشَارَ بِظَهْرِ كَفَّيْهِ اِلَى السَّمَاءِ رَوَاهُ مُسْلِمٌ۔

1499. Sayyiduna Anas narrated that when the prophet صلى الله عليه وسلم prayed for rain he put the back of his hands towards the heaven.[2]

COMMENTARY: This is done to augur well for the clouds to have their backs to the earth by Allah's will. But, if anyone makes supplication for a blessing he must have his palms facing up.

PROPHET'S SUPPLICATION

(١٥٠٠) وَعَنْ عَائِشَةَ قَالَتْ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا رَاَى الْمَطَرَ قَالَ اَللّٰهُمَّ صَيِّبًا نَّافِعًا۔ (رواه البخارى)

1500. Sayyiduna Ayshah narrated that when Allah's Messenger saw rain, he prayed,

اَللّٰهُمَّ صَيِّبًا نَّافِعًا

"O Allah, let it be beneficial rain"[3]

WHAT HE DID WHEN IT RAINED

(١٥٠١) وَعَنْ اَنَسٍ قَالَ اَصَابَنَا وَنَحْنُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَطَرٌ قَالَ فَحَسَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَوْبَهٗ حَتّٰى اَصَابَهٗ مِنَ الْمَطَرِ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ لِمَ صَنَعْتَ هٰذَا قَالَ لِاَنَّهٗ حَدِيْثُ عَهْدٍ بِرَبِّهٖ۔ (رواه مسلم)

1501. Sayyiduna Anas narrated that they were with Allah's Messenger (once) when rain fell down. He uncovered himself his head or his back) so that he was drenched. They asked him, "O Messenger of Allah, why did you do it? He said, "this is because it has been with its lord, recently.[4]

COMMENTARY: The prophet صلى الله عليه وسلم said that the rain water had descended just

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[1] Bukhari # 1031, Muslim # 7-895, Abu Dawud # 1170, Nasai# 1513, Darmi # 1535, Musnad Ahmad#2-236.

[2] Muslim# 6-896,

[3] Bukhari # 1032, Nasai # 1523, Ibn Majah # 3890, Musnad Ahmad 6-41.

[4] Muslim# 13-898, Abu Dawud 35100.

them from above at the command of its lord and had not been polluted with the impurities of this world. The sinners, too, had not touched it till then. Hence, it was blessed.

The ulama (Scholars) say that it is *sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم)* to make supplication for one's needs when it rains, prayers are answered at that time.

SECTION II اَلْفَصْلُ الثَّانِي

TURNING THE CLOAK

(۱۵۰۲) عَنْ عَبْدِاللّٰهِ بْنِ زَيْدٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمُصَلّٰى فَاسْتَسْقٰى وَحَوَّلَ رِدَاءَهٗ حِيْنَ اسْتَقْبَلَ الْقِبْلَةَ فَجَعَلَ عِطَافَهُ الْأَيْمَنَ عَلٰى عَاتِقِهِ الْأَيْسَرِ وَجَعَلَ عِطَافَهُ الْأَيْسَرَ عَلٰى عَاتِقِهِ الْأَيْمَنِ ثُمَّ دَعَا اللّٰهَ۔ (رواہ ابوداؤد)

1502. Sayyiduna Abudullah ibn Zayd narrated that Allah's Messenger صلی اللہ علیہ وسلم went out to the musalla and prayed for rain. As he faced the qiblah, he twisted his cloak to put its right side on his left shoulder and its left side on his right shoulder. Then, he supplicated Allah.[1]

COMMENTARY: This hadith dose not speak of *salah* for istisqa it mentions only supplication.

(۱۵۰۳) وَعَنْهُ أَنَّهُ قَالَ اسْتَسْقٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَمِيْصَةٌ لَّهُ سَوْدَاءُ فَأَرَادَ أَنْ يَّأْخُذَ أَسْفَلَهَا فَيَجْعَلَهُ أَعْلَاهَا فَلَمَّا ثَقُلَتْ قَلَّبَهَا عَلٰى عَاتِقَيْهِ۔ (رواہ احمد وابوداؤد)

1503. Sayyiduna Abdullah ibn Zayd narrated that Allah's Messenger صلی اللہ علیہ وسلم prayed for rain. He had on him black khamisah (a black commented robe) that he had. He intended to bring the bottom to the top, but it was too heavy, so he turned it round on his shoulders.[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم found it time consuming to shift the ends of the robe, so he simply put them on opposite shoulders, he had done it at the time of the second sermon, because that is the time when it is should be done.

(۱۵۰٤) وَعَنْ عُمَيْرٍ مَوْلٰى آبِي اللَّحْمِ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَسْقِيْ عِنْدَ أَحْجَارِ الزَّيْتِ قَرِيْبًا مِّنَ الزَّوْرَاءِ قَائِمًا يَدْعُوْ يَسْتَسْقِيْ رَافِعًا يَدَيْهِ قِبَلَ وَجْهِهٖ لَا يُجَاوِزُ بِهِمَا رَأْسَهٗ وَرَوَى التِّرْمِذِيُّ وَالنَّسَائِيُّ نَحْوَهٗ۔

(رواہ ابوداؤد)

1504. Sayyiduna Umar, the freedman of Abu al lahm narrated that he saw the prophet صلی اللہ علیہ وسلم pray for rain at Ahjan uz-zyat. He stood while making supplication for rain. He raised his hands up to his face, not raising them above his head his head.[3]

COMMENTARY: Ahjar uz Zayt was a place in Madinah. It was so named because of the black stones that shone as though zayt (olive) was applied on them; Zawara too was a market place in Madinah.

As for the prophet صلی اللہ علیہ وسلم hands while making supplication this dose not contradict the previous *ahadith* but it means that he used any of the ways to make supplication

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[1] Abu Dawud #1163. Ahmad#2-236

[2] Abu Dawud # 1163, Nasai # 1507, Musnad Ahmad # 4-42.

[3] Abu Dawud # 1168, Tirmidhi # 57, Nasai # 1514. Musnad Ahmad 5-223.

HUMILITY WHEN PRAYING

(١٥٠٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْنِيْ فِي الْاِسْتِسْقَاءِ مُتَبَذِّلًا مُتَوَاضِعًا مُتَخَشِّعًا مُتَضَرِّعًا۔ (رواه الترمذی وابوداؤد والنسائی وابن ماجة)

1505. Sayyiduna ibn Abbas narrated that Allah's Messenger صلی اللہ علیہ وسلم went out to pray for rain having given up new garments and observed humility and modesty while beseeching.[1]

COMMENTARY: The prophet صلی اللہ علیہ وسلم observed humility in appearance, dress and prayer both inwardly and outwardly. He was pleading for mercy. And praying for rain.

SUPPLICATION FOR RAIN

(١٥٠٦) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَده قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اسْتَسْقٰى قَالَ اَللّٰهُمَّ اسْقِ عِبَادَكَ وَبَهِيْمَتَكَ وَانْشُرْ رَحْمَتَكَ وَاَحْيِ بَلَدَكَ الْمَيِّتَ۔ (رواه مالك وابوداؤد)

1506. Sayyiduna Amr ibn shuayb narrated from his father that his grandfather (Abdullah) narrated that the prophet صلی اللہ علیہ وسلم prayed for rain in this words:

اَللّٰهُمَّ اسْقِ عِبَادَكَ وَبَهِيْمَتَكَ وَانْشُرْ رَحْمَتَكَ وَاَحْيِ بَلَدَكَ الْمَيِّتَ

"O Allah, let your slaves and your animals have water, spread your mercy an revive your dead land"[2]

(١٥٠٧) وَعَنْ جَابِرٍ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوَاكِئُ فَقَالَ اَللّٰهُمَّ اسْقِنَا غَيْثًا مُغِيْثًا مَرِيْئًا مُرِيْعًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ اٰجِلٍ قَالَ فَاطْبَقَتْ عَلَيْهِمُ السَّمَاءُ۔ (رواه ابوداؤد)

1507. Sayyiduna Jabir narrated that he saw Allah's Messenger صلی اللہ علیہ وسلم had raised his hands and made supplication;

اَللّٰهُمَّ اسْقِنَا غَيْثًا مُغِيْثًا مَرِيْئًا مُرِيْعًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ اٰجِلٍ

"O Allah, do give us much rain that will satisfy us, plentiful, fertilizing and beneficial Not harmful, quick to come not delayed."
Jabir said, "thereafter, the sky was overcast,"[3]

SECTION III الفصل الثالث

(١٥٠٨) عَنْ عَائِشَةَ قَالَتْ شَكَى النَّاسُ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُحُوْطَ الْمَطَرِ فَاَمَرَ بِمِنْبَرٍ فَوُضِعَ لَهٗ فِي الْمُصَلّٰى وَوَعَدَ النَّاسَ يَوْمًا يَخْرُجُوْنَ فِيْهِ قَالَتْ عَائِشَةُ فَخَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ بَدَا حَاجِبُ الشَّمْسِ فَقَعَدَ عَلَى الْمِنْبَرِ فَكَبَّرَ وَحَمِدَ اللّٰهَ ثُمَّ قَالَ اِنَّكُمْ شَكَوْتُمْ جَدْبَ دِيَارِكُمْ وَاسْتِيْخَارَ الْمَطَرِ عَنْ اِبَّانِ زَمَانِهٖ عَنْكُمْ وَقَدْ اَمَرَكُمُ اللّٰهُ اَنْ تَدْعُوْهُ وَوَعَدَكُمْ اَنْ يَّسْتَجِيْبَ لَكُمْ ثُمَّ قَالَ

1508. Sayyiduna Ayshah narrated that the people complained to Allah's Messenger

[1] Abu Dawud # 1165, Tirmidhi# 558, Nasai # 1508, Musnad Ahmad # 1-355. Ibn Majah # 1266,
[2] Abu Dawud # 1176, Musnad Malik # 13-1-2,
[3] Abu Dawud # 169, Ibn Majah # 1270, Musnad Ahmad 4-235.

صلى الله عليه وسلم about lack of rain. So, he commanded that a pulpit should be built. It was placed in the musalla (place of *salah* , in the open) for him, and he specified a day on which the people should come out.

Sayyiduna Ayshah narrated further that (on that day,) Allah's Messenger صلى الله عليه وسلم came out just as the edge of the sun showed itself. He sat on the pulpit, extolled Allah's greatness and praised him. Then he said "you have complained (to Allah and his Messenger) about drought in your cities and of lack of rainfall at the onset its season. Allah commands you, now, that you pray to him (for rain) he has assured you that he would grant you your prayers. Then he preyed:

الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ، الرَّحْمٰنِ الرَّحِيْمِ، مَالِكِ يَوْمِ الدِّيْنِ- لَآ اِلٰهَ اِلَّا اللّٰهُ يَفْعَلُ مَا يُرِيْدُ اَللّٰهُمَّ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الْغَنِيُّ وَنَحْنُ فُقَرَاءُ اَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا اَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا اِلٰى حِيْنٍ ثُمَّ رَفَعَ يَدَيْهِ فَلَمْ يَتْرُكِ الرَّفْعَ حَتّٰى بَدَا بَيَاضُ اِبِطَيْهِ ثُمَّ حَوَّلَ اِلَى النَّاسِ ظَهْرَهٗ وَقَلَّبَ اَوْ حَوَّلَ رِدَاءَهٗ وَهُوَ رَافِعٌ يَدَيْهِ ثُمَّ اَقْبَلَ عَلَى النَّاسِ وَنَزَلَ فَصَلّٰى رَكْعَتَيْنِ فَاَنْشَاَ اللّٰهُ سَحَابَةً فَرَعَدَتْ وَبَرَقَتْ ثُمَّ اَمْطَرَتْ بِاِذْنِ اللّٰهِ فَلَمْ يَاْتِ مَسْجِدَهٗ حَتّٰى سَالَتِ السُّيُوْلُ فَلَمَّا رَاٰى سُرْعَتَهُمْ اِلَى الْكِنِّ ضَحِكَ حَتّٰى بَدَتْ نَوَاجِذُهٗ فَقَالَ اَشْهَدُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ وَاِنِّيْ عَبْدُ اللّٰهِ وَرَسُوْلُهٗ- (رواه ابوداؤد)

"Praise belongs to Allah, lord of the worlds, the merciful, the compassionate, praise belongs to Allah, lord of the world, the Merciful, the compassionate. Master of the Day of Judgment. There is no God, but Allah. He does what he wishes. O Allah, you are Allah, you are Allah. There is no God besides you, the independent. And, we are poor. Send down to us rain, and cause that which you send down to be a source of strength and benefit for us (to achieve our objectives) for a length time of. Then he raised his hands and did not stop raising them till the whiteness under his armpits was visible. Then he turned about, his back to the people and twisted, or inverted, his cloak (inside out), his hands rose all the while. Then he faced the people, came down (the pulpit) and offered two rakaat *salah.* Allah brought the could and they thundered with lightening. Then, rain poured down with Allah's permission. Before he came to his mosque, streams hawed. He observed the people hurry about to find shelter, and laughed so that his back teeth were visible. He declared, (I testify that Allah is over all things powerful and messenger"[1]

COMMENTARY: Imam Maalik, Imam shafi and according to one report, Imam Ahmad said that after the *salah* of istisqa, it is *sunnah (practice of Holy Prophet* صلى الله عليه وسلم*)* to deliver two sermon. The sermon should being with istighfar, just as the sermon of the eeds being with the takbir. Imam Abu Hanifah and according to another report Imam Ahmad said that the sermon is not delivered but supplication and istighfar should suffice.

Ibn Hammam said that the compilers of the four the sunnans have transmitted a tradition from Ishaq ibn Abdullah ibn kinanah. The gist of it is that the prophet صلى الله عليه وسلم went to the to the place of *salah* but did not deliver the sermon as you do, Rather. He continued to make supplication and he beseeched Allah. He declared Allah's glory and offered two

[1] Abu Dawud# 1174.

rakaat *salah* as are offered for the eed.

WASILH

(١٥٠٩) وَعَنْ اَنَسٍ اَنَّ عُمَرَ بْنِ الْخَطَّابِ كَانَ اِذَا قَحِطُوْا اسْتَسْقٰى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَ اَللّٰهُمَّ اِنَّا كُنَّا نَتَوَسَّلُ اِلَيْكَ بِنَبِيِّنَا فَتَسْقِيْنَا وَاِنَّا نَتَوَسَّلُ اِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا قَالَ فَيُسْقَوْ۔ (رواه البخارى)

1509. Sayyiduna Anas narrated that (sayyiduna) Umar ibn al khattab used to pray for rain by virtue of (sayyiduna) Al- Abbas ibn Abdul Muttalib. He would pray, "o Allah. We used supplication you by virtue of our prophet صلى الله عليه وسلم and you did provide us rain. Now, we beseech you by virtue of the uncle of our prophet صلى الله عليه وسلم. Do let us have rain! Sayyiduna Anas said, " they had rain thereafter"[1]

COMMENTARY: It is reported that when Sayyiduna Umar prayed in this manner alongwith the other Sahabah (companions), Sayyiduna Abbas prayed along , "O Allah, the ummah of your Messenger has chosen me as a medium, O Allah, do not let me down in this my old age and do not disgrace me before them.

There was so much effect in the prayer of Sayyiduna Umar and these words of Sayyiduna ibn Abbas that rain began to fall promptly.

THE CASE OF ONE OF THE PROPHETS عليه السلام

(١٥١٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ خَرَجَ نَبِيٌّ مِّنَ الْاَنْبِيَآءِ بِالنَّاسِ يَسْتَسْقِيْ فَاِذَا هُوَ بِنَمْلَةٍ رَافِعَةٍ بَعْضَ قَوَائِمِهَا اِلَى السَّمَآءِ فَقَالَ ارْجِعُوْا فَقَدِ اسْتُجِيْبَ لَكُمْ مِّنْ اَجْلِ هٰذِهِ النَّمْلَةِ۔ (رواه الدارقطنى)

1510. Sayyiduna Abu Hurayah narrated that he heard Allah's Messenger صلى الله عليه وسلم say that one of the prophet took the people out to pray for rain. Behold! He saw an ant had risen some of its feet towards the heaven. So, he said (to his people,)"Return, your prayer is answered because of this ant"[2]

COMMENTARY: It is said that this prophet was sayyiduna Sulayman. This case highlights the might and power of Allah. His mercy embraces all creatures equally. His knowledge encompasses the needs and attributes of all living things. He is the causer of causes and the giver of needs.

It is also said that the ant had prayed:

اَللّٰهُمَّ اَنَا خَلْقٌ .... بَنِيْ اٰدَم

"O Allah, we are one of your provision. Do not annihilate us because of the sins of the children of Aadam."

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[1] Bukhari # 1010

[2] Daraqutni # 1 Book of Istisqa

CHAPTER - LIV

WINDS

بَابٌ فِي الرِّيَاحِ وَالْمَطَرِ

In most of the copies of mishkat, only the world (باب) (chapter) is inscribed here. This is the way with the compiler of Mishkat to simply write when it is not a separate subject but a continuation of the previous or related and auxiliary to it. In one correct copy, however, the word are:

(باب فی الریاح) chapter on the winds and in another;

(باب الریاح) chapter -the winds so, a*hadith* on winds are incorporated in this chapter.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

MERCY OR PUNISHMENT

(١٥١١) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نُصِرْتُ بِالصَّبَا وَاُهْلِكَتْ عَادٌ بِالدَّبُوْرِ۔

(متفق علیه)

1511. Sayyiduna Ibn Abbas narrated that Allah's Messenger صلی الله علیه وسلم said," I have been help by the wind saba (easterly wind) while the Aad were ruined by the wind duboor (westerly wind.")[1]

COMMENTARY: During the battle of the trenches (khunduq) the infidels had besieged Madinah with all their might. Allah helped the Muslims with a violent, very fast wind that uprooted the camps of the disbelievers and upturned their cooking vessels and rained pebbles on their faces, thus, he caused them to fear and their hearts to tremble. They lost their senses and fled from the battlefield.

This was a great favour of Allah on the Muslims. It was mighty miracle of Allah's Messenger صلی الله علیه وسلم.

The Aad were an unruly people of the past, they were tall people, twelve yards in bight. When they exceeded limits in their way word ways and they invited Allah's punishment, a strong southerly windlashed on them smashing their heads and cutting their bellies open. Their intestines lay out open.

Therefore, the prophet صلی الله علیه وسلم says that the wind is subservient to Allah, It appears as Allah's mercy to help and aid the Muslims. And the same wind comes wind comes at Allah's command as his punishment bringing message of destruction of some people.

THE PROPHET صلی الله علیه وسلم CONDITION WHEN CLOUDY AND WINDY

(١٥١٢) وَعَنْ عَائِشَةَ قَالَتْ مَارَأَيْتُ رَسُوْلَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَاحِكًا حَتّٰى اَرٰى مِنْهُ لَهَوَاتِهٖ اِنَّمَا كَانَ يَتَبَسَّمُ فَكَانَ اِذَا رَاٰى غَيْمًا اَوْرِيْحًا عُرِفَ فِيْ وَجْهِهٖ۔ (متفق علیه)

1512. Sayyiduna Ayshah narrated that she never saw Allah's Messenger صلی الله علیه وسلم laugh to such an extent that she could see his uvula. He only smiled. When he saw clouds or winds, that was visible on his face.[2]

COMMENTARY: When the prophet صلی الله علیه وسلم saw cloud and winds, he feared for his

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[1] Bukhari # 1035 Muslim # 17-900, M ıslim#17-900 Musnad Ahmad # 1-223.

[2] Bukhari # 4828, Muslim # 14-899, Abu Dawud # 5098, Musnad Ahmad # 6-66.

people lest they suffered.

Sayyiduna Ayshah says that the prophet صلى الله عليه وسلم was always pensive and fearful. When winds or colds or clouds appeared, his heart was overcome with fear for his people, and his face changed color.

PRAYER WHEN WINDS BLEW

(١٥١٣) وَعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا عَصَفَتِ الرِّيْحُ قَالَ اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ خَيْرَهَا وَخَيْرَ مَافِيْهَا وَخَيْرَمَا أُرْسِلَتْ بِهٖ وَأَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّمَا فِيْهَا وَشَرِّمَا أُرْسِلَتْ بِهٖ وَإِذَا تَخَيَّلَتِ السَّمَاءُ تَغَيَّرَ لَوْنُهٗ وَخَرَجَ وَدَخَلَ وَ أَقْبَلَ وَأَدْبَرَ فَإِذَا مَطَرَتْ سُرِّيَ عَنْهُ فَعَرَفَتْ ذٰلِكَ عَائِشَةُ فَسَأَلَتْهُ فَقَالَ لَعَلَّهٗ يَا عَائِشَةُ كَمَا قَالَ قَوْمُ عَادٍ فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوْا هٰذَا عَارِضٌ مُّمْطِرُنَا وَفِيْ رِوَايَةٍ وَيَقُوْلُ إِذَارَأَى الْمَطَرَ رَحْمَةً۔ (متفق عليه)

1513. Sayyiduna Ayshah narrated that when the winds were ferocious. The prophet صلى الله عليه وسلمPrayed:

اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ خَيْرَهَا وَخَيْرَمَافِيْهَا وَخَيْرَمَا أُرْسِلَتْ بِهٖ وَأَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّمَا فِيْهَا وَشَرِّمَا أُرْسِلَتْ بِهٖ

"O Allah, I ask you for the good that is in it and the good that it has and the good with which it is sent. And, I seek nefuge in you from the evil that is in it and evil that it has and the evil with which it is sent."

And when the sky turned dark, his color changed. He went out and came in and he moved backwards and forward till when it rained, the fear disappeared from him, Sayyiduna Ayshah sensed that in him and asked him about it. he said "O Allah, it may be like what the people of Aad said. When they saw a clutter of clouds approaching their valley, they rejoiced that the clouds would bring them rain"

According to another version: when he saw the rain, he prayed, "May it be (a source of) mercy!"[1]

COMMENTARY: The verse of the Quran refers to the destruction of the Aad. When the impression that they would get rain. But there joy turned in to misery when Allah caused the clouds to be a means of punishment. They sought it to be hastened and the result was that they were eliminated. Allah punishes the sinners in this way.

This is what the prophetصلى الله عليه وسلم feared when he saw the clouds. He recalled the fate of the Aad. The relative verse is of surrah al Ahqaf (46:24)

بَلْ هُوَ مَا اسْتَعْجَلْتُمْ۔ الاٰية

{when they saw it as a sudden cloud advancing towards their valleys, they said , "This is a could bringing us rain." Nay it is that which you sought to hasten, wind, wherein is painful chastisement}

FIVE UNSEEN TREASURES

(١٥١٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَفَاتِيْحُ الْغَيْبِ خَمْسٌ ثُمَّ قَرَأَ

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[1] Bukhari#3205, Muslim#15-899.

1514. Sayyiduna ibn Umar narrated that Allah's Messenger said " the keys of the unseen are five," Then he recited the verse:

إِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ۔ الآية۔ (رواه البخاری)

{Surely the knowledge of the Hour is with Allah alone, and He sends down the rain....} (the vibe 31:34)[1]

COMMENTARY: There are five treasures of the unseen that are known to Allah alone. They are mentioned in this verse. The entire is reproduced here!

إِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِيْ نَفْسٌ مَّاذَا تَكْسِبُ غَدًا

وَّمَا تَدْرِيْ نَفْسٌ بِأَيِّ أَرْضٍ تَمُوْتُ إِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

{Surely the knowledge of the Hour is with Allah alone, and he sends down the rain, and he knows what is in the wombs. And no person knows what he will earn tomorrow. And no person knows in what land he will die. Surely, Allah is knower, Aware.}31:34)

These are five things of the unseen that only Allah knows some portion of some of them (but only if Allah discloses that to them)

FAMINE IN REAL SENSE

(١٥١٥) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَتِ السَّنَةُ بِأَنْ لَّا تُمْطَرُوْا وَلٰكِنَّ السَّنَةَ أَنْ تُمْطَرُوْا وَلَا تُنْبِتُ الْأَرْضُ شَيْئًا۔ (رواه مسلم)

1515. Sayyiduna Abu Hurayah narrated that Allah's Messenger صلى الله عليه وسلم said, "Famine is not that there is no rain. Rather, famine is that it rains, and rains but the earth grows and produces nothing."

COMMENTARY: Qadi said that there are the means of profit and goodness, and hopes in them, but unexpectedly loss and harm is greater than that was feared earlier.

SECTION II — اَلْفَصْلُ الثَّانِيْ

DO NOT REVILE WIND

(١٥١٦) عَنْ أَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الرِّيْحُ مِنْ رَّوْحِ اللّٰهِ تَأْتِيْ بِالرَّحْمَةِ وَبِالْعَذَابِ فَلَا تَسُبُّوْهَا وَسَلُوا اللّٰهَ مِنْ خَيْرِهَا وَعُوْذُوْا بِهٖ مِنْ شَرِّهَا۔ رَوَاهُ الشَّافِعِيُّ وَ أَبُوْدَاوُدَ وَ ابْنُ مَاجَةَ وَالْبَيْهِقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

1516. Sayyiduna Abu Hurayrah narrated that he heard Allah's Messenger صلى الله عليه وسلم say ," The wind is a mercy of Allah. It come with mercy and (also) punishment . so do not revile it Rather, ask Allah for the good in it and seek refuge in him from the evil in it."[2]

COMMENTARY: The violent wind that spells punishment for the wicked is also a mercy for the pious because they are safe from detection.

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[1] Bukhari # 4627, Musnad Ahmad#2-24.

[2] Abu Dawud # 5097, ibn Majah # 3727, Musnad Ahmad 2-250.

(١٥١٧) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَجُلًا لَعَنَ الرِّيْحَ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تَلْعَنُوْا الرِّيْحَ فَاِنَّهَا مَاْمُوْرَةٌ وَاِنَّهُ مَنْ لَّعَنَ شَيْئًا لَيْسَ لَهُ بِاَهْلٍ رَجَعَتِ اللَّعْنَةُ عَلَيْهِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1517. Sayyiduna ibn Abbas narrated that a man cursed the wind in presence of the Prophet ﷺ. so, he said "Never curse the wind , It is under command. If a person curses anything that does not deserve the curse then the curse rebounds on him."[1]

COMMENTARY: Imam Ghazali said that only three things deserve curse.

(i) Disbelief.

(ii) Bidah or innovation in religion.

(iii) Indecency and sin.

The wind has nothing of those three things.

(١٥١٨) وَعَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَسُبُّوا الرِّيْحَ فَاِذَا رَاَيْتُمْ مَّاتَكْرَهُوْنَ فَقُوْلُوْا اَللّٰهُمَّ اِنَّا نَسْئَلُكَ مِنْ خَيْرِ هٰذِهِ الرِّيْحِ وَخَيْرِ مَافِيْهَا وَخَيْرِمَا اُمِرَتْ بِهٖ وَنَعُوْذُبِكَ مِنْ شَرِّ هٰذِهِ الرِّيْحِ وَشَرِّمَافِيْهَا وَشَرِّ مَا اُمِرَتْ بِهٖ۔ (رواه الترمذى)

1518. Sayyiduna Ubayy ibn Kab narrated that Allah's Messenger ﷺ said, "Do not curse The wind. If you experience what you dislike (with its biting cold or fierce heat,) pray,

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ مِنْ خَيْرِ هٰذِهِ الرِّيْحِ وَخَيْرِ مَافِيْهَا وَخَيْرِمَا اُمِرَتْ بِهٖ وَنَعُوْذُبِكَ مِنْ شَرِّ هٰذِهِ الرِّيْحِ وَشَرِّمَافِيْهَا وَشَرِّ مَا اُمِرَتْ بِهٖ

"O Allah, we ask you for the good in this wind, the good in what it has and the good in that which it is commanded to do. We seek refuge in you from the evil in this wind, the evil in what it has the evil in that which it is commanded to do."[2]

THE PROPHET'S ﷺ PRAYER

(١٥١٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ مَاهَبَّتْ رِيْحٌ قَطُّ اِلَّا جَثَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى رُكْبَتَيْهِ وَقَالَ اَللّٰهُمَّ اجْعَلْهَا رَحْمَةً وَّلَا تَجْعَلْهَا عَذَابًا اَللّٰهُمَّ اجْعَلْهَا رِيَاحًا وَلَا تَجْعَلْهَا رِيْحًا قَالَ ابْنُ عَبَّاسٍ فِيْ كِتَابِ اللّٰهِ تَعَالٰى اِنَّا اَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا وَاَرْسَلْنَا عَلَيْهِمُ الرِّيْحَ الْعَقِيْمَ وَاَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ وَاَنْ يُّرْسِلَ الرِّيَاحَ مُبَشِّرَاتٍ رَوَاهُ الشَّافِعِيُّ وَالْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

1519. Sayyiduna ibn Abbas narrated that whenever wind blew (strongly).the prophet ﷺ went down on his knees and prayed," O Allah,·let it be a blessing and do not cause it to be a punishment. O Allah, let it be reeah (winds, mercy) not wind punishment Ibn Abbas said that Allah's book Says:

اِنَّا اَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا وَاَرْسَلْنَا عَلَيْهِمُ الرِّيْحَ الْعَقِيْمَ وَاَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ وَاَنْ يُّرْسِلَ الرِّيَاحَ مُبَشِّرَاتٍ

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[1] Abu Dawud#4906. Tirmidhi#1985

[2] Tirmidhi#2259, Musnad Ahmad#5-123.

{we sent on them a furious wind in days in auspicious}(41:16)
{we loosed against them a blighting wind}(51:41)
{we send the winds fertilizing.}(15:22)
{he sends the winds as heralds of glad tidings}(30:46)[1]

COMMENTARY: Generally and correctly the singular form (reeh) is used for punishment. The plural form (riyah) is used for mercy. So in the supplication in this *hadith* of ibn Abbas riyah means mercy and reeh means punishment. However Abu Jafar Tahawi has pointed out the verse of the Quran with the singular form (ريح) meaning mercy:

وَجَرَيْنَ بِهِمْ بِرِيْحٍ طَيِّبَةٍ

{and they sail with them with a fair breeze}(10:22)

Similarly, some *ahadith* use the singular form for both good and evil. (see the *ahadith* #1516) hence Khattabi interprets this *hadith* thus: many winds bring cloud and rain and resultant produce from the fields. One wind has a lesser effect.

PRAYER WHEN CLOULDY

(١٥٢٠) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَبْصَرْنَا شَيْئًا مِنَ السَّمَآءِ تَعْنِي السَّحَابَ تَرَكَ عَمَلَهُ وَاسْتَقْبَلَهُ وَقَالَ اَللّٰهُمَّ إِنِّي اَعُوْذُبِكَ مِنْ شَرِّ مَافِيْهِ فَإِنْ كَشَفَهُ اللّٰهُ حَمِدَ اللّٰهَ وَإِنْ مَطَرَتْ قَالَ اَللّٰهُمَّ سَقْيًانَافِعًا رَوَاهُ اَبُوْدَاوٗدَ وَالنِّسَائِيُّ وَابْنُ مَاجَةَ وَالشَّافِعِيُّ وَاللَّفْظُ لَهٗ۔

1520. Sayyiduna Ayshah narrated that when the prophet saw any thing in the heaven he meaning, the clouds, he gave up whatever he was doing turned towards them ,and prayd, "O Allah, Iseek refuge in you from the evil that they have" If Allah put them off, he praised Allah. If rain fell, he prayed, "O Allah let it be a beneficial rain.[2]

ON HEARING SOUND OF THUNDER

(١٥٢١) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا سَمِعَ صَوْتَ الرَّعْدِ وَالصَّوَاعِقِ قَالَ اَللّٰهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذٰلِكَ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1521. Sayyiduna Ibn Umar narrated that on hearing the sound of thunder and of thunderbolt, the prophet used to pray "O Allah, do not come us to die with your anger and do not destroy us with your punishment. But do keep us safe before that happens.[3]

SECTION III اَلْفَصْلُ الثَّالِثُ

(١٥٢٢) عَنْ عَبْدِاللّٰهِ بْنِ الزُّبَيْرِ اَنَّهٗ كَانَ إِذَا سَمِعَ الرَّعْدَ تَرَكَ الْحَدِيْثَ وَقَالَ سُبْحَانَكَ الَّذِيْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَالْمَلَائِكَةُ مِنْ خِيْفَتِهٖ۔ (رواه مالك)

1522. Sayyiduna Abdullah ibn az-Zubayr is reported to have ceased conversation when he heard thunder and to pray:
"with out blemish is he

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[1] Musnad Shafi P 181, Bayhaqi
[2] Abu Dawud # 5099, Nasai # 1523, Ibn Majah # 339, Musnad Ahmad 6-190.
[3] Tirmidhi#3450 Masnud Ahmad#2-100.

سُبْحَانَكَ الَّذِيْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَالْمَلَائِكَةُ مِنْ خِيْفَتِهٖ

{ whom thunder glorifies with his praise and the angels too, in awe of him}[1]

COMMENTARY: Rad (thunder) is also the name of an angel. He is deputed to move the clouds. So, the thunder is his glorification.

Sayyiduna ibn Abbas narrated that they were on a journey with sayyiduna Umar. Suddenly, there was thunder and lightening and cold. Sayyiduna kab said, "if anyone who hears thunder and says three times.

سُبْحَانَ مَنْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَالْمَلَائِكَةُ مِنْ خِيْفَتِهٖ

(already translated in preceding (lines) then he will be safe from these things" so, they began to recite these words, and Allah kept them safe.

These words must be repeated when one experiences this condition. He will yet comfort.

لِلّٰهِ الْحَمْدُ اَوَّلًا وَّاٰخِرًا وَّظَاهِرًا وَّبَاطِنًا وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ

بِرَحْمَتِكَ يَآ اَرْحَمَ الرَّاحِمِيْنَ

Praise belong to Allah that the first volume of mazahir haq (urdu) has been completed today 20th Ramadan 1383ah

, Mawlana Abdullah Jawayd

[1] Muwatta Malik#26. kitb kalam

بسم الله الرحمن الرحيم

AL JANA'IZ الجنائز

FUNERALS

The word *jana'iz* is the plural of *janazah* (funeral). It is also spelt *jinazah* which is more eloquent. It means the corpse on the bier.
Some people say that *janazah (funeral)* is the corps while *jinazah* is the bier or the stretcher (on which the corpse is placed before burial). However, some other people say the opposite of this *janazah (funeral)* is the bier and *jinazah* the corpse.

CHAPTER - I

SICK VISIT AND REWARD FOR SICKNESS بَابُ عِيَادَةِ الْمَرِيْضِ وَثَوَابِ الْمَرَضِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

MUST VISIT THE SICK

(١٥٢٣) وَعَنْ اَبِيْ مُوْسیٰ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَطْعِمُوا الْجَائِعَ وَعُوْدُوا الْمَرِيْضَ وَفُكُّوا الْعَانِيَ۔ (رواه البخاری)

1523. Sayyiduna Abu Musa رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said "Feed the (compelled) hungry, visit the sick and emancipate the captives (from prison)."[1]

COMMENTARY: These three things are *wajib Kifayah (adequate expedient)* which means that if any single person fulfils a duty then the rest are exonerated from doing it. Nevertheless, it is a *sunnah (Practice of Holy Prophet)* for all people and fetches reward. If none of them fulfils the duty then all are guilty of the sin of disobedience.
Shaykh Abdul Haq Dahlawi رحمه الله wrote that if a hungry person is not distressed than it is *sunnah (Practice of Holy Prophet)* to feed him, for he is not likely to die because of hunger. But, if he is in distress and liable to die of hunger then it is *fard (compulsory)* to feed him. All the people who are rich are bound to feed him and if one of them does it then the rest are absolved of the *fard (compulsory)*.
If anyone is sick and there are people to look after him then to visit the sick is a *sunnah (Practice of Holy Prophet)*. If a sick person has no one to look after him, then it is *wajib (expedient)* to visit him.

MUTUAL RIGHTS OF MUSLIMS

(١٥٢٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ رَدُّ السَّلَامِ وَعِيَادَةُ الْمَرِيْضِ وَاتِّبَاعُ الْجَنَائِزِ وَاِجَابَةُ الدَّعْوَةِ وَتَشْمِيْتُ الْعَاطِسِ (متفق علیه)

1524. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The right of a Musli n on another Muslim are five. He must respond to the

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[1] Bukhari # 5649, Darimi # 2465, Musnad Ahmad 4.394.

salaam, visit the sick follow funerals, accept an invitation and pray for the sneezer (when he say al-hamdulillah)."[1]

COMMENTARY: These five things are *fard (compulsory) Kifayah.* To give salutation is a *sunnah (Practice of Holy Prophet)* and among the duties imposed by Islam, but it is a better *sunnah (Practice of Holy Prophet)* then *fard (compulsory)* it grows a sense of humility and is a reason for a *wajib (expedient).*

Visiting a sick and following funerals are duties that a Muslim may not give to innovators, like the *rawafid.*

To accept an invitation is to respond to another's appeal for help. Some authorities say that it means an invitation to a meal a function (like wedding, etc.) provided it does not involve a sinful activity. Imam Ghazali رحمه الله said that if someone invites out of boast or show off then his invitation must not be accepted.

If the sneezer says al hamdu lillah on sneezing then the response must be (یرحمک الله) (may Allah have mercy on you).

It is stated in Sharh us -*Sunnah (Practice of Holy Prophet)* that these duties are towards all Muslims whether pious of evil, but not the bid'ati (innovators). However, it is necessary to observe that meeting cheerfully and shaking hands applies only to pious Muslims. If a Muslim is a hardened sinner who commits sin brazen facedly, then it is not necessary to meet him cheerfully and to shake hands with him.

(١٥٢٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ قِيْلَ مَاهُنَّ يَا رَسُوْلَ اللّٰهِ قَالَ إِذَا لَقِيْتَهُ فَسَلِّمْ عَلَيْهِ وَإِذَا دَعَاكَ فَأَجِبْهُ وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ وَإِذَا عَطَسَ فَحَمِدَ اللّٰهَ فَشَمِّتْهُ وَإِذَا مَرِضَ فَعُدْهُ وَإِذَا مَاتَ فَاتَّبِعْهُ (رواه مسلم)

1525. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "A Muslim has six obligations towards another Muslim." He was asked, "And what are they, O Messenger of Allah?" He said, "When you meet him, offer the salaam. When he invites you, accept his invitation. When he expects your advice and good wishes, offer him sincere advice. When he sneezes and says al-humdulillah, say yarhamakAllah (may Allah have mercy on you). When he is sick, pay him a sick visit. And, when he dies, follow him (for the funeral *salah (prayer)* and burial)."[2]

COMMENTARY: When anyone is ill, he must be visited and his condition should be asked, at least once. There is no truth in what some people say that in some cases a sick person should not be visited. This idea is absolutely wrong.

As for the number of rights, the ahadith do not limit them to five or six. They are very many and the ahadith enumerate them gradually, one by one perhaps, the Prophet صلی الله علیه وسلم was told of them little by little.

(١٥٢٦) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ اَمَرَنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ اَمَرَنَا بِعِيَادَةِ الْمَرِيْضِ وَاتِّبَاعِ الْجَنَائِزِ وَ تَشْمِيْتِ الْعَاطِسِ وَرَدِّ السَّلَامِ وَاِجَابَةِ الدَّاعِيْ وَاِبْرَارِ الْمُقْسِمِ وَنَصْرِ الْمَظْلُوْمِ

[1] Bukhari # 1240, Muslim # 4-2162, Abu Dawud # 5030, Ibn Majah # 1435.

[2] Muslim # 5.2162, Nasa'i # 1938, Ibn Majah # 1433.

وَنَهَانَا عَنْ خَاتَمِ الذَّهَبِ وَعَنِ الْحَرِيرِ وَالْإِسْتَبْرَقِ وَالدِّيبَاجِ وَالْمِيثَرَةِ الْحَمْرَاءِ وَالْقَسِّيِّ وَآنِيَةِ الْفِضَّةِ وَفِي رِوَايَةٍ وَعَنِ الشُّرْبِ فِي الْفِضَّةِ فَإِنَّهُ مَنْ شَرِبَ فِيهَا فِي الدُّنْيَا لَمْ يَشْرَبْ فِيهَا فِي الْآخِرَةِ (متفق عليه)

1526. Sayyiduna al-Bara ibn Aazib رضی الله عنه narrated that the Prophet صلى الله عليه وسلم commanded them to observe seven things and abstain from seven things. Thus, he commanded them to visit the sick, to follow the funerals to pray for the sneezer, to respond to the salaam to accept the invitation, to help one who swears fulfil his oath, to support the wronged one. And he prohibited them to use gold rings, silk, thick brocade, embroidered silk, red padding on saddle, garment of qassyi, vessels of silver.

According to one version: (he forbade) drinking from silk vessels, for, if anyone drinks from silk vessels in this world he will not get to drink from silk vessels in the hereafter. [1]

COMMENTARY: If anyone swears about something and you are able to help him fulfil his promise and that is not sinful then you must fulfil his promise.

It is *wajib (expedient)* to help the wronged one both a Muslim and a dhimimi. This help can be verbal or by action.

The padded saddle is used out of arrogance. If it is silken then it is forbidden whatever its colour. Other then silk, a red saddle is *makruh (unbecoming)*. If it is not red, then it is allowed.

Qassyi is a garment made of silk and flax. It is ascribed to Qass in Egypt.

Like silver vessels, golden vessels are forbidden too. In fact, it is more sinful to use golden vessels than silver.

The things forbidden in this hadith are disallowed to men, not to women, except vessels of gold and silver that are forbidden to both men and women.

Anyone who uses vessels of silver is this world will not be given these vessels in the next world till his punishment is served by him. Or, he will not be allowed these vessels during the standing and the reckoning. Or, even after admittance to paradise, he will not be allowed to use them for some time. The same logic applies to men who wear silk in this world and, according to a hadith, will not be allowed silk in the next world. Again, the hadith about wine being disallowed in the next world may be interpreted to mean for a length of time.

REWARD FOR SICK VISIT

(١٥٢٧) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ فِيْ خُرْفَةِ الْجَنَّةِ حَتّٰى يَرْجِعَ (رواه مسلم)

1527. Sayyiduna Thawban رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A Muslim who pays a sick visit to his (sick) brother Muslim continues to draw from (Allah's mercy) the fruit of paradise till he returns (from the sick visit). [2]

COMMENTARY: As long as a Muslim stays with his sick brother, he is covered with Allah's mercy and blessings, Thus he becomes eligible for paradise and its fruit.

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[1] Bukhari # 1239, Muslim 3-2266, Tirmidhi # 2818, Nasa'i # 1939.

[2] Muslim # 41-2568, Tirmidhi # 969, Ibn Majah # 1442, Musnad Ahmad 5-279.

IMPORTANCE OF SICK VISIT

(١٥٢٨) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ يَوْمَ الْقِيَامَةِ يَا ابْنَ اٰدَمَ مَرِضْتُ فَلَمْ تَعُدْنِي قَالَ يَا رَبِّ كَيْفَ اَعُوْدُكَ وَاَنْتَ رَبُّ الْعَالَمِيْنَ قَالَ اَمَا عَلِمْتَ اَنَّ عَبْدِيْ فُلَانًا مَرِضَ فَلَمْ تَعُدْهُ اَمَا عَلِمْتَ اَنَّكَ لَوْ عُدْتَّهُ لَوَجَدْتَّنِيْ عِنْدَهُ يَا ابْنَ اٰدَمَ اِسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِيْ قَالَ يَا رَبِّ كَيْفَ اُطْعِمُكَ وَاَنْتَ رَبُّ الْعَالَمِيْنَ قَالَ اَمَا عَلِمْتَ اَنَّهُ اسْتَطْعَمَكَ عَبْدِيْ فُلَانٌ فَلَمْ تُطْعِمْهُ اَمَا عَلِمْتَ اَنَّكَ لَوْ اَطْعَمْتَهُ لَوَجَدْتَّ ذٰلِكَ عِنْدِيْ يَا ابْنَ اٰدَمَ اِسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِيْ قَالَ يَا رَبِّ كَيْفَ اَسْقِيْكَ وَاَنْتَ رَبُّ الْعَالَمِيْنَ قَالَ اسْتَسْقَاكَ عَبْدِيْ فُلَانٌ فَلَمْ تَسْقِهِ اَمَا عَلِمْتَ اَنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَّ ذٰلِكَ عِنْدِيْ (رواه مسلم)

1528. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah, the exalted will say on the day of resurrection. "O son of Aadam, I was ill but you did not visit me." He will ask, "O my Lord, how could I visit you when you are the Lord of the worlds?" Allah will say, "Where you not aware that My certain slave was ill but you did not visit him? Were you not aware that had you visit him you would surely have found Me with him? O son of Aadam, I asked you for food, but you did not feed Me." He will say "O my Lord, how could I feed you when you are the Lord of the worlds?" Allah will say, "Were you not aware that My certain slave asked you for food but you did not feed him? Were you not aware that had you fed him, you would have found that with Me? O son of Aadam, I asked you for drink, but you did not give me to drink." He will ask, O my Lord, how could I give you to drink when you are the Lord of the worlds?" Allah will say, "My certain slave asked you for drink but you did not give him to drink. Were you not aware that had you given him to drink, you would have found that with me?"[1]

COMMENTARY: Allah will say about a sick visit 'you would have found me with him.' But about the other two things. 'you would have found the reward with me.' This shows that a sick-visit is better than feeding and giving drink to the hungry and thirsty.

SICK VISIT TO JUNIOR

(١٥٢٩) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلٰى اَعْرَابِيٍّ يَعُوْدُهُ وَكَانَ إِذَا دَخَلَ عَلٰى مَرِيْضٍ يَعُوْدُهُ قَالَ لَا بَأْسَ طَهُوْرٌ إِنْ شَآءَ اللّٰهُ فَقَالَ لَهُ لَا بَأْسَ طَهُوْرٌ إِنْ شَآءَ اللّٰهُ قَالَ كَلَّا بَلْ حُمّٰى تَفُوْرُ عَلٰى شَيْخٍ كَبِيْرٍ تُزِيْرُهُ الْقُبُوْرَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَنَعَمْ إِذًا (رواه البخاری)

1529. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم paid a sick visit to a villager. It was his habit that when he visited a sick man, he would say, "Do not fear. It will purify you (of sins) if Allah will." So he said to the villager too, "Do not fear, It will purify you, if Allah will." But, the villager said, "Rather, no! It is a fever that boils in an old man. It will take him to the grave." The Prophet صلی اللہ علیہ وسلم said, "In that case, yes!"[2]

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[1] Muslim # 43-5569.

[2] Bukhari # 5662, Musnad Ahmad # 3-350.

COMMENTARY: The Prophet صلی اللہ علیہ وسلم taught the ummah that they should visit a sick junior too. The villager was foolish and found his condition unbearable.

PROPHET'S صلی اللہ علیہ وسلم PRAYER FOR THE SICK

(۱۵۳۰) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَكٰى مِنَّا إِنْسَانٌ مَسَحَهٗ بِيَمِيْنِهٖ ثُمَّ قَالَ أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِيْ لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا (متفق عليه)

1530. Sayyidah Ayshah رضی اللہ عنہا narrated that when anyone of them had an illness, Allah's Messenger صلی اللہ علیہ وسلم stroked him with his right hand and prayed:

أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِيْ لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

"Take away the harm, O Lord of mankind and heal. You are the Healer. There is no cure but from you - a cure that will leave no sickness."[1]

(۱۵۳۱) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ إِذَا اشْتَكَى الْإِنْسَانُ الشَّيْءَ مِنْهُ أَوْ كَانَتْ بِهٖ قُرْحَةٌ أَوْ جُرْحٌ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِإِصْبَعِهٖ بِسْمِ اللّٰهِ تُرْبَةُ أَرْضِنَا بِرِيْقَةِ بَعْضِنَا لِيُشْفٰى سَقِيْمُنَا بِإِذْنِ رَبِّنَا۔ (متفق عليه)

1531. Sayyiduna Ayshah narrated that if anyone complained of a pain or if he had a sore or a wound, the prophet صلی اللہ علیہ وسلم pointed his finger (at it) and prayed, 'In the name of Allah, the dust of our earth with the saliva of one of us so that our sick one may cured by the permission of our Lord."[2]

COMMENTARY: It is said that the prophet صلی اللہ علیہ وسلم used to put his spittle on his finger and put the finger on dust. Then he placed the dusty finger on the affected or painful portion of the body and stroked it while making the supplication (بسم اللہ) (In the name of Allah..... to the end).

While curing sores and wounds, this method and supplication were a sign of the Divine signs that only the Prophet صلی اللہ علیہ وسلم knew. Our intelligence is not capable of grasping it. However, Qadi Baydawi رحمہ اللہ said that saliva and dust of the native land are very effective in retaining one's temperament to normal. Also, when one travel, one must carry with him dust of one's native land and some water in which a little dust must be put. During the journey, he must drink from it. This will preserve him from change in his temperament. Other explanation are given but the correct is that our intelligence is unable to fathom it. Ashrarf رحمہ اللہ has said that the validity of *ruqyah* (charm, talisman) is established through this hadith provided works of disbelief are not incorporated in the incantation, like sorcery, expression of disbelief and polytheism. The correct verdict is whatever the language of the incantation, even Arabic, it is not correct to read it until its meaning is known. However, a hadith gives an incantation (بسم اللہ شجة قرنية) for the sting of a scorpion though its meaning is unknown. It is allowed to recite these words of the hadith never these.

RECITING VERSES AND BLOWING ON PATIENT

(۱۵۳۲) وَعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَكٰى نَفَثَ عَلٰى نَفْسِهٖ بِالْمُعَوِّذَاتِ وَمَسَحَ عَنْهُ بِيَدِهٖ

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[1] Bukhari # 5675, Muslim # 46-2191, Abu Dawud # 3890, Tirmidhi # 973, Ibn Majah # 1619, Musnad Ahmad 1-76.

[2] Bukhari # 5745, Muslim # 54-2194m Abu Dawud # 3895, Ibn Majah # 3521, Musnad Ahmad 6/93

فَلَمَّا اشْتَكٰى وَجَعَهُ الَّذِىْ تُوُفِّيَ فِيْهِ كُنْتُ أَنْفُثُ عَلَيْهِ بِالْمُعَوِّذَاتِ الَّتِىْ كَانَ يَنْفُثُ وَ أَمْسَحُ بِيَدِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَتْ كَانَ إِذَا مَرِضَ اَحَدٌ مِنْ اَهْلِ بَيْتِهِ نَفَثَ عَلَيْهِ بِالْمُعَوِّذَاتِ۔

1532. Sayyidah Ayshah رضى الله عنها narrated that when the Prophet صلى الله عليه وسلم was unwell, he blow on himself after reciting the mu'awwidhat (last two surahs of the Quran) and stroked himself with his hand when he was sick with the illness before his death, she would recite the mu'awwidhat and blow on him as he had been accustomed to do. She would take the Prophet's صلى الله عليه وسلم hand and stroke him lightly with it.

Another version says: 'Whenever anyone of his family fell ill, he recited the mu'awwidhat and blow on him."[1]

COMMENTARY: The mu'awwidhat are the surah al-falaq and an-Naas. The plural is used (instead of the dual) because of the verses. Or, they mean three surahs including surah al-Ikhlas. Some people include the surah al-Kafirun too.

The second version does not mention the stroking with the hand, but blowing on someone (or on oneself) includes wiping over with the hand. Or, sometimes the Prophet صلى الله عليه وسلم merely blew on the patient without wiping over with the hand, though the correct position is that blowing is inclusive of stroking with the hand.

It is *sunnah (Practice of Holy Prophet)*, according to this hadith, that verses of the Quran may be recited and blown over the patient.

PRAYER FOR RELIEF FROM PAIN

(١٥٣٣) وَعَنْ عُثْمَانَ ابْنِ اَبِي الْعَاصِ اَنَّهُ شَكٰى اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجَعًا يَجِدُهُ فِيْ جَسَدِهٖ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَعْ يَدَكَ عَلَى الَّذِىْ يَأْلَمُ مِنْ جَسَدِكَ وَقُلْ بِسْمِ اللّٰهِ ثَلَاثًا وَقُلْ سَبْعَ مَرَّاتٍ اَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَ اُحَاذِرُ قَالَ فَفَعَلْتُ فَاَذْهَبَ اللّٰهُ مَا كَانَ بِيْ۔ (رواه مسلم)

1533. Sayyiduna Uthman ibn Abu al-Aas رضى الله عنه narrated that when he complained to the Prophet صلى الله عليه وسلم of a pain he experienced in his body, he instructed him to put his hand where it ached on his body and recite (بسم الله) (In the name of Allah) three times, and:

اَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَ اُحَاذِرُ

"I seek refuge in the might of Allah and His power fro the evil of what I am going through and fear (last it increase)."

He said that he followed the instructions and Allah removed what he was experiencing.[2]

JIBRIL'S عليه السلام PRAYER ON PROPHET صلى الله عليه وسلم ILLNESS

(١٥٣٤) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ اَنَّ جِبْرِيْلَ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ اَشْتَكَيْتَ فَقَالَ نَعَمْ قَالَ بِسْمِ اللّٰهِ اَرْقِيْكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيْكَ مِنْ شَرِّ كُلِّ نَفْسٍ اَوْ عَيْنِ حَاسِدٍ اَللّٰهُ

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[1] Bukhari # 5735, Muslim # 54-2194, Abu Dawud # 3895, Ibn Majah # 3521, Musnad Ahmad 6/93

[2] Muslim # 67-2202, Abu Dawud # 3891, Tirmidhi # 2887, Ibn Majah # 3522, Musnad Ahmad 6-390

يَشْفِيْكَ بِسْمِ اللّٰهِ اَرْقِيْكَ (رواه مسلم)

1534. Sayyiduna Abu Sa'eed al-Khudri رضی الله عنه narrated that (Sayyiduna) Jibril عليه السلام came to the Prophet صلى الله عليه وسلم and asked, "O Muhammad, do you have a complaint?" He said, "Yes!" He said, "In the name of Allah, I apply a charm to you from whatever harms you, from the evil of every soul, and the eye of t he envious one. May Allah cure you. In the name of Allah I apply a charm to you."[1]

REFUGE IN ALLAH FROM EVIL AND CALAMITY

(١٥٣٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ أُعِيْذُكُمَا بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ وَيَقُوْلُ اِنَّ اَبَاكُمَا يُعَوِّذُ بِهَا اِسْمَاعِيْلَ وَاِسْحَاقَ رَوَاهُ الْبُخَارِيُّ وَفِيْ اَكْثَرِ نُسَخِ الْمَصَابِيْحِ بِهِمَا عَلٰى لَفْظِ التَّثْنِيَةِ

1535. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم prayed to Allah for protection of (Sayyidunas) Hasan and Husayn (in these words:)

أُعِيْذُكُمَا بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

"I seek refuge for you both in the perfect words of Allah from every devil and reptile and from every evil eye."

And he would say, "Your father, Ibrahim عليه السلام, prayed from Allah's protection of Isma'il عليه السلام and Ishaq عليه السلام, with them."[2]

Most texts of al-Masabih have with them (meaning these words) in the dual.

COMMENTARY: The words of Allah could be His knowledge, or His pure attribute, or His Books.The evil of every devil is the evil of every transgressing one whether of mankind or jinn, or of animals.

The reptile is every poisonous creature whose sting causes death, Sometimes insects of the earth are also called hummah (هامة) while sammah (سامة) are those whose sting does not cause death.

The word (بها) (with them) towards the conclusion of the hadith are (بهما) (with both) in most texts of ai-Masabih referring to 'the evil of every devil' and 'every evil eye.' But, Allamah Teebi رحمه الله blames it to the scribes error.

HARDSHIP IS ALLAH'S MERCY

(١٥٣٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يُّرِدِ اللّٰهُ بِهٖ خَيْرًا يُّصِبْ مِنْهُ (رواه البخاری)

1536. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'If Allah decided good for anyone then he is involved in some hardship."[3]

COMMENTARY: Hardship is severy such thing that the heart does not accept. It can be a difficulty, an illness, a tragedy or sorrow. It does not imply Allah's wrath but even if Allah decides to show favour and mercy to a person then He afflicts him with trial so that his sins are erased and, having endured the severity, his heart and mind become receptive to good

[1] Muslim # 40.2186, Ibn Majah # 3527, Musnad Ahmad 6-120.

[2] Bukhari # 3371, Tirmidhi # 2067, Ibn Majah # 3525, Musnad Ahmad 1-270.

[3] Bukhari # 5645.

and its radiance if anyone bears patiently hardship and remains pleased then it shows that the hardship will bring him Allah's pleasure and mercy.

However, if anyone does not show patience but displays violent emotion and restlessness then the hardship is punishment to him from Allah.

SORROW REMOVES SINS

(١٥٣٧) وَعَنْهُ وَعَنْ اَبِيْ سَعِيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا يُصِيْبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا اَذًى وَلَا غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكُهَا اِلَّا كَفَّرَ اللّٰهُ بِهَا مِنْ خَطَايَاهُ (متفق عليه)

1537. Sayyiduna Abu Hurayrah رضی اللہ عنہ and Sayyiduna Abu Sa'eed narrated that the Prophet صلی اللہ علیہ وسلم said, "when a Muslim faces a difficulty, pain, anxiety, sorrow hardship or worry, or is pierced by a thorn, Allah makes that an atonement for his sins."[1]

COMMENTARY: The words used in the hadith are nearly synonymous, except that (هم) applies to an anxiety that might strike. On the other hand (غم) (gumm) is a sorrow that has struck already.

So any kind of sorrow or harm that a Muslim endures erases his minor sins.

PROPHET'S DIFFICULTY AND ILLNESS

(١٥٣٨) وَعَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُوْعَكُ فَمَسَسْتُهُ بِيَدِيْ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّكَ لَتُوْعَكُ وَعْكًا شَدِيْدًا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَجَلْ اِنِّيْ اُوْعَكُ كَمَا يُوْعَكُ رَجُلَانِ مِنْكُمْ قَالَ فَقُلْتُ ذٰلِكَ لِاَنَّ لَكَ اَجْرَيْنِ فَقَالَ اَجَلْ ثُمَّ قَالَ مَا مِنْ مُسْلِمٍ يُصِيْبُهُ اَذًى مِنْ مَرَضٍ فَمَا سِوَاهُ اِلَّا حَطَّ اللّٰهُ بِهِ سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا (متفق عليه)

1538. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that he visited the Prophet صلی اللہ علیہ وسلم when he had fever. He touched him with his hand and said, "O Messenger of Allah, you have high fever." He said, "Yes, I get fever twice as much as any of you." Ibn Mas'ud رضی اللہ عنہ said, "That is because you will get reward twice over." He said, "Yes!" and added, "If a Muslim is afflicted by difficulty through illness or otherwise then Allah causes his sins to be cast away because of that just as a tree casts down its leaves."[2]

(١٥٣٩) وَعَنْ عَائِشَةَ قَالَتْ مَا رَاَيْتُ اَحَدًا الْوَجَعُ عَلَيْهِ اَشَدُّ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (متفق عليه)

1539. Sayyidah Ayshah رضی اللہ عنہا narrated that she never found anyone suffering a pain more severe than Allah's Messenger صلی اللہ علیہ وسلم[3]

PANGS OF DEATH ARE SYMBOL OF EXALTED RANKS

(١٥٤٠) وَعَنْهَا قَالَتْ مَاتَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ حَاقِنَتِيْ وَ ذَاقِنَتِيْ فَلَا اَكْرَهُ شِدَّةَ الْمَوْتِ لِاَحَدٍ

[1] Bukhari # 5641, Muslim # 52-2573, Tirmidhi # 968.

[2] Bukhari # 5648, Muslim # 45-2571, Darimi # 2771, Musnad Ahmad 1-381.

[3] Bukhari # 5646, Muslim # 44-2570, Ibn Majah # 1622, Musnad Ahmad 6-173.

أَبَدًا بَعْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ(رواه البخاری)

1540. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم died between her breast and her coller bone. She said, "I shall never feel repulsed about anyone experiencing terrible pangs of death after I saw the prophet صلی اللہ علیہ وسلم suffer. [1]

COMMENTARY: The pangs of death are not against sins and not a sign of evil death. Rather, they are symbols of exalted ranks.

Also, an easy death and soft pangs of death do not mean higher merits or excellence of rank, for, if that was so then the Prophet صلی اللہ علیہ وسلم was the most excellent of all.

EXAMPLE OF BELIEVER OF HYPOCRITE

(١٥٤١) وَعَنْ كَعْبِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ مِنَ الزَّرْعِ تُفِيْئُهَا الرِّيَاحُ تَصْرَعُهَا مَرَّةً وَتَعْدِلُهَا أُخْرٰى حَتّٰى يَأْتِيَهُ أَجَلُهُ وَمَثَلُ الْمُنَافِقِ كَمَثَلِ الْأَرْزَةِ الْمُجْذِيَةِ الَّتِيْ لَا يُصِيْبُهَا شَيْءٌ حَتّٰى يَكُوْنَ انْجِعَافُهَا مَرَّةً وَاحِدَةً(متفق علیہ)

1541. Sayyiduna Ka'b ibn Maalik narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The example of the believer is like the soft plant stirred by the winds - now banding down, now standing erect. And, thus his time comes. And, the example of the hypocrite is like the cedar tree that stands unmoved. It is not influenced by anything (not even the winds) till it is uprooted once for all (suddenly)." [2]

COMMENTARY: The believer is like a soft tree. He endures difficulties but remains steadfast on his place till he dies, like the soft tree that away with the wind but keeps its place.

The hypocrite is like a cedar tree, stiff and unyielding. But, it is uprooted suddenly for no apparent reason.

Both the believer and the hypocrite go through the ups and downs of life. The former shows patience and is rewarded in the hereafter with paradise. The latter seems to be happy but, when beset with problems, he cannot endure. He is failure in the hereafter.

(١٥٤٢) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ كَمَثَلِ الزَّرْعِ لَا تَزَالُ الرِّيْحُ تُمِيْلُهُ وَلَا يَزَالُ الْمُؤْمِنُ يُصِيْبُهُ الْبَلَاءُ وَمَثَلُ الْمُنَافِقِ كَمَثَلِ شَجَرَةِ الْأَرْزَةِ لَا تَهْتَزُّ حَتّٰى تُسْتَحْصَدَ(متفق علیہ)

1542. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The believer is like a field with which the wind continues to play, so he too is ceaselessly faced with trials. The hypocrite is like a pine tree that is motionless till it is uprooted." [3]

COMMENTARY: The hypocrite lives an easy life in this world but will face punishment in the next. The believer's life is hard in this world but he will find it comfortable in the next.

DO NOT CURSE ILLNESS

(١٥٤٣) وَعَنْ جَابِرٍ قَالَ دَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى أُمِّ السَّائِبِ فَقَالَ مَالَكِ تُزَفْزِفِيْنَ قَالَتْ

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[1] Bukhari # 5643, Muslim # 59-2810, Darimi # 2749, Musnad Ahmad 3-454.

[2] Bukhari # 5643, Muslim # 59-2810.

[3] Bukhari # 5644, Muslim # 58-2819, Tirmidhi # 2875, Musnad Ahmad # 7195.

الْحُمّٰى لَا بَارَكَ اللّٰهُ فِيْهَا فَقَالَ لَا تُسَبِّى الْحُمّٰى فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِىْ اٰدَمَ كَمَا يُذْهِبُ الْكِيْرُ خَبَثَ الْحَدِيْدِ

(رواه مسلم)

1543. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم visited Sayyidah Umm Sa'ib رضی اللہ عنہ and asked, "What is wrong? Why do you tremble?" She complained, I have) fever. May Allah not bless it!" He said, "Do not curse it. It erases sins of the sons(offspring) of Aadam in the same way as bellows get rid of the dross of iron."[1]

COMMENTARY: According to one tradition: Allah, the Exalted, removes the sins of a believer because of the sickness of one night. Another tradition of Abu Dawud says that the sickness of one night removes sins of one year.

REWARD ACCRUES FOk PIETY MISSED DURING SICKNESS

(١٥٤٤) وَعَنْ اَبِىْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا مَرِضَ الْعَبْدُ اَوْ سَافَرَ كُتِبَ لَهٗ بِمِثْلِ مَا كَانَ يَعْمَلُ مُقِيْمًا صَحِيْحًا۔ (رواہ البخاری)

1544. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when a person is ill or on a journey (and misses his optional pious actions), that which he used to do during residence and sound health is recorded for him (in his record of deeds)."[2]

DEATH DURING PLAGUE

(١٥٤٥) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الطَّاعُوْنُ شَهَادَةٌ كُلِّ مُسْلِمٍ (متفق علیہ)

1545. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "plague is martyrdom of every Muslim (who dies of it)."[3]

COMMENTARY: When plague spreads in a place, the Muslim who endure the hardship and do not flee from that place but stay put relying on Allah and die there of plague, they get the reward of martyrs.

REWARD OF MARTYRS

(١٥٤٦) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الشُّهَدَاءُ خَمْسَةٌ الْمَطْعُوْنُ وَالْمَبْطُوْنُ وَالْغَرِيْقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيْدُ فِىْ سَبِيْلِ اللّٰهِ (متفق علیہ)

1546. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Martyrs are of five kinds: who dies of plague, who dies of stomach trouble, who drowns, who is crushed under falling structure and who is martyred in Allah's path."[4]

COMMENTARY: One who drawn gets the reward of the martyrs provided he does not drown intentionally.

The martyr in the real sense of the word is he who gives his life in Allah's path. The other

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[1] Muslim # 53-4575.

[2] Bukhari # 2996.

[3] Bukhari # 5732, Muslim # 166-1916.

[4] Bukhari # 5734.

three kinds of martyrs are hypothetical. In fact, there are many more kinds of hypothetical martyrs mentioned in some other well-known ahadith. Some of the ulama (Scholars) like Suyuti رحمه الله have put them together and some of them are they who die: of dhat ul janb (pleurisy), of burning, during pregnancy. During virginity, before her child is weaned, of tuberculosis, during a journey, on falling down from riding beast during a journey, while guarding the Islamic frontiers, after falling into a pit, being devoured by wild beasts, while defending or protecting own property, family, religion, life or right; through natural death during jihad; and of natural death after longing for a martyr's death without getting an opportunity for it.

Sayyiduna Ali رضی الله عنه said that if a person is oppressed and imprisoned by the ruler and dies of torture then he is a martyr. If any one is cruelly beaten and dies of it then he is a martyr. If anyone dies while upholding tawhid (unity of Allah) then he is a martyr.

Sayyiduna Anas رضی الله عنه narrated that (death from) fever is martyrdom.

Sayyiduna Abu Ubayday ibn Al-Jarrah رضی الله عنه narrated that he asked, "O Messenger of Allah, which kind of martyr is the most excellent in Allah's eyes?" He said, "He who confronts a tyrant and enjoins him with piety and forbids evil but the tyrant kills him.'

Sayyiduna Abu Musa رضی الله عنه narrated (the tradition) that the person on whom a horse or camel treads and crushes and he dies, or whom a poisonous animal stings and he dies, is a martyr.

Sayyiduna Ibn Abbas رضی الله عنه narrated that if a man is in love (with a women) and he remains chaste and righteous and keeps his love undisclosed till he dies then he is a martyr.

The Prophet صلی الله علیه وسلم said that while anyone who is sailing in a boat becomes sick and vomits, he will earn the rank of a shahid (martyrs).

Sayyidah Ayshah رضی الله عنها narrated in a marfu from that if anyone makes this supplication twenty-five times a day:

اَللّٰهُمَّ بَارِكْ لِيْ فِي الْمَوْتِ وَفِيْمَا بَعْدَ الْمَوْتِ

(O Allah, bless me in death and in what will follow after death),

and dies a natural death, then Allah will grant him reward of the death of a martyr.

Sayyiduna Ibn Umar رضی الله عنه narrated in a marfu form, "If anyone offers the *salah (prayer)* of duha (which is ishraq and chaast) and fasts for three days in a month and never misses the *salah (prayer)* of witr, neither at home nor during a journey, then he will get the reward of a martyr."

Similarly, when there is a general straying of the masses in belief and deeds and someone sticks to *sunnah (Practice of Holy Prophet)* and seeks knowledge and dies in that condition then he is a martyr. One who seeks to learn is he who is occupied in acquiring knowledge and teaching and learning or writing and editing books, or he simply joins a circle of learning. He who spends his life in hospitality to people and serving them is a martyr.

Anyone who is wounded on the battlefield but dies after acquiring some benefit from something of the world (he) is martyr.

If anyone consigns cereal or grain to the Muslims and if anyone earns a living for his family and slaves, then they both are martyrs.

The sexually defiled man who is slain by an infidel on the battlefield is a martyr. So is he who dies when water chokes his throat.

According to a hadith if a sick Muslim makes the supplication of prophet Yunus علیه السلام forty times:

لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِيْنَ

"and dies of that illness then he will get the reward of a martyr. And, if he recovers from that illness then he regains health while he is forgiven.

The hadith also places a truthful, trustworthy merchant with the martyrs on the day of resurrection.

He who dies on the night of Friday is a martyr.

According to a hadith, the mu'adhdhin who calls the adhan, without demanding a remuneration, only for Allah's pleasure is like a martyr who is drenched in his blood and trembles when he dies, his grave is without worms.

The Prophet صلی اللہ علیہ وسلم said, "If anyone invokes blessing on me once. Allah showers on him His mercy ten times. If anyone invokes blessing on me ten times, then Allah showers His mercy on him one hundred times. If anyone invokes blessing on me one hundred times, then Allah inscribes bara'ah between his two eyes. Bara'ah (freedom, exoneration) is deliverance from hypocrisy and the Fire and Allah will place him with the martyrs on the day of resurrection."

If anyone recites, in the morning, three times: (أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ) followed by the last three verses of surah al-Hashr, then Allah appoint seventy thousand angels who seek forgiveness for him till evening. If he dies during that day then his death is the death of a martyr. If anyone recites them in a evening, then he too qualifies for the same reward.

The Prophet صلی اللہ علیہ وسلم advised a man, "when you go to your bed in the night, recite the concluding verses of surah al-Hashr. If you die (in the night), you will earn the death of a martyr."

If anyone dies of epilepsy, then he is a martyr. He who dies during the pilgrimage of Hajj (pilgrimage) or umrah is a martyr. He who dies while his ablution is intact is a martyr.

Also, one who dies in the month of Ramadan, or in the cities Bayt ul Maqdis, Makkah or Madinah is a martyr. He who dies of consumption is a martyr.

If anyone recites every morning and evening (مَقَالِيْدُ السَّمٰوٰتِ وَالْأَرْضِ الخ) (39:63) then he will be regarded a martyr. A hadith speaks of its merit. (The verse means: {to Him belong the keys of the heavens and the earth....} to the end)

The martyrs also include:

- One who dies at the age of ninety
- One who dies while possessed by an evil spirit.
- One whose parents are pleased with him during his lifetime.
- A wife whose husband is pleased with her as long as she was alive.

The Muslim who is kindly to a weak old Muslim or helps him is also a martyr.

WHEN PLAGUE STRIKES

(١٥٤٧) وَعَنْ عَائِشَةَ قَالَتْ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الطَّاعُوْنِ فَأَخْبَرَنِيْ أَنَّهُ عَذَابٌ يَبْعَثُهُ اللّٰهُ عَلٰى مَنْ يَشَاءُ وَإِنَّ اللّٰهَ جَعَلَهُ رَحْمَةً لِّلْمُؤْمِنِيْنَ لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُوْنُ فَيَمْكُثُ فِيْ بَلَدِهٖ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيْبُهُ إِلَّا مَا كَتَبَ اللّٰهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيْدٍ (رواه البخاری)

1547. Sayyidah Ayshah رضی اللہ عنہا narrated that she asked Allah's Messenger صلی اللہ علیہ وسلم about plague. He said, "It is a punishment that Allah send upon whomsoever he

wills. But, surely, Allah has made it a mercy for the believers whoever stays put in his town when plague strikes it, patiently seek reward from Allah and knowing that only what Allah has decreed for him shall happen to him will earn a reward similar to that of a martyr."[1]

CLEAR GUIDANCE CONCERNING PLAGUE-HIT AREA

(١٥٤٨) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الطَّاعُوْنُ رِجْزٌ أُرْسِلَ عَلٰى طَائِفَةٍ مِّنْ بَنِيْ إِسْرَائِيْلَ أَوْعَلٰى مَنْ كَانَ قَبْلَكُمْ فَإِذَا سَمِعْتُمْ بِهٖ بِأَرْضٍ فَلَا تَقْدَمُوْا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوْا فِرَارًا مِّنْهُ(متفق عليه)

1548. Sayyiduna Usamah ibn Zayd رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Plague is a punishment that has been sent down upon some of the Banu Isra'il or upon those who had existed before you (the sub-narrator was unsure which words were spoken). So, when you learn about it (having spread) in a land, do not go to it. And, when it strikes the land where you are, do not leave it fleeing from it."[2]

COMMENTARY: These people of Banu Isra'il were they whom Allah had commanded to enter the gate prostrating. But, they were disobedient and obstinate so Allah sent down on them a scourge from heaven. (surah al-Baqarah verses 58, 59) As a result, twenty-four thousand of their old people died instantly.

The two instructions given in this hadith are applied always. One must not go were an epidemic has spread and not run away from the place if he is already there. If anyone flees then he would commit a grave sin and be a spurned one. Apart from an epidemic, one may seek refuge elsewhere if other kinds of trouble are likely, including after earthquake, fire or possibility of a building tumbling down.

COPING WITH BLINDNESS

(١٥٤٩) وَعَنْ أَنَسٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ قَالَ اللّٰهُ سُبْحَانَهٗ وَتَعَالٰى إِذَا ابْتَلَيْتُ عَبْدِيْ بِحَبِيْبَتَيْهِ ثُمَّ صَبَرَ عَوَّضْتُهٗ مِنْهُمَا الْجَنَّةَ يُرِيْدُ عَيْنَيْهِ(رواه البخاری)

1549. Sayyiduna Anas رضی الله عنه narrated that he heard the Prophet صلی الله علیه وسلم say that Allah subhanahu wa ta'ala (Glorious and Exalted) say, "When I afflict a slave of Mine in his two dear ones he braves if calmly, I shall atone for it with paradise."[3] The Prophet صلی الله علیه وسلم referred to two eyes when he quoted Allah's saying 'two dear ones.'

COMMENTARY: A person who is deprived of his eyesight must not complain and be depressed. Rather, he must be patient and grateful to Allah. His blindness is not because of Allah's displeasure but to remove his sins and to raise his ranks. A saintly man was deprived of his eyesight in old age. He used to say, "The solitude that I craved for is now available to me."

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[1] Bukhari # 5734.

[2] Bukhari # 6974, Muslim # 92-2218, Musnad Ahmad 1-182.

[3] Bukhari # 5653, Musnad Ahmad 3-144.

SECTION II الفصل الثاني

SICK VISIT & REWARD FOR IT

(١٥٥٠) عَنْ عَلِيٍّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ مُسْلِمٍ يَعُوْدُ مُسْلِمًا غُدْوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُوْنَ أَلْفَ مَلَكٍ حَتّٰى يُمْسِيَ وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُوْنَ أَلْفَ مَلَكٍ حَتّٰى يُصْبِحَ وَكَانَ لَهُ خَرِيْفٌ فِي الْجَنَّةِ (رواه الترمذی و ابوداؤد)

1550. Sayyiduna Ali رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say. "If a Muslim pays a visit to a sick Muslim in the morning then seventy thousand angels call blessing on him till the evening. If he pays the sick visit in the evening then seventy thousand angels invoke blessing on him till morning. A garden is set aside for him a paradise."[1]

SICK VISIT TO ONE WITH EYE TROUBLE

(١٥٥١) وَعَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ عَادَنِي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ وَجَعٍ كَانَ بِعَيْنَيَّ (رواه احمد و ابوداؤد)

1551. Sayyiduna Zayd ibn Arqam رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم visited him when his eyes had ached.[2]

COMMENTARY: It is *sunnah (Practice of Holy Prophet)* to visit a person who has pain in his eyes or suffers from some other eye ailment. However, according to a tradition in Jami Saghir patients of three kinds of illnesses must not be visited. They are:

(i) pain in eyes,
(ii) toothache, and
(iii) abases of boils.

Reading the two traditions together, it means that only those people may visit these three patients whose visit will not cause inconvenience to these patients.

This hadith (# 1551) may be said to call for the sick visit at the last stage and the hadith of Jami Saghir applies at the first stage.

SUNNAH (PRACTICE OF HOLY PROPHET) OF MAKE ABLUTION BEFORE PAYING SICK VISIT

(١٥٥٢) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوْءَ وَعَادَ أَخَاهُ الْمُسْلِمَ مُحْتَسِبًا بُوْعِدَ مِنْ جَهَنَّمَ مَسِيْرَةَ سِتِّيْنَ خَرِيْفًا (رواه ابوداؤد)

1552. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone performs ablution and makes it a perfect ablution and pays a sick visit to his brother Muslim aiming for a reward then he is put away from hell a distance of sixty years."[3]

COMMENTARY: The wisdom behind making ablution is that a sick visit is a worship and with the ablution it becomes perfect.

The ulama (Scholars) say that this condition is conducive to supplication being accepted.

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[1] Abu Dawud # 3098, Tirmidhi # 971, Ibn Majah # 1442, Musnad Ahmed 1-91.
[2] Abu Dawud # 3102, Musnad Ahmad 4-375.
[3] Abu Dawud 3097.

PRAYER FOR SICK

(۱۵۵۳) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَعُوْدُ مُسْلِمًا فَيَقُوْلُ سَبْعَ مَرَّاتٍ اَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ اَنْ يَشْفِيَكَ اِلَّا شُفِيَ اِلَّا اَنْ يَكُوْنَ قَدْ حَضَرَ اَجَلُهُ

(رواه ابوداؤد والترمذی)

1553. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a Muslim visits another sick Muslim and prays seven times:

اَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ اَنْ يَشْفِيَكَ

"I ask Allah, the Mighty, Lord of mighty throne, to cure you, then he will be cured unless his term is over."[1]

PRAYER FOR FEVER AND PAIN

(۱۵۵٤) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ مِنَ الْحُمّٰى وَمِنَ الْاَوْجَاعِ كُلِّهَا اَنْ يَقُوْلُوْا بِسْمِ اللّٰهِ الْكَبِيْرِ اَعُوْذُ بِاللّٰهِ الْعَظِيْمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ لَا نَعْرِفُهُ اِلَّا مِنْ حَدِيْثِ اِبْرَاهِيْمَ بْنِ اِسْمَاعِيْلَ وَهُوَ يُضَعَّفُ فِي الْحَدِيْثِ۔

1554. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم used to teach them to pray when afflicted with fever and pain.

بِسْمِ اللّٰهِ الْكَبِيْرِ اَعُوْذُ بِاللّٰهِ الْعَظِيْمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ

'In the name of Allah, the Great (I begin to blow). I seek refuge I Allah, the Mighty, from the evil of every bursting vein and from the evil of the heat of the Fire.'[2]

COMMENTARY: The bursting vein is a `rush of blood in the veins. When this happens it causes much restlessness through fever and other diseases.

PRAYER IN ILLNESS

(۱۵۵۵) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنِ اشْتَكٰى مِنْكُمْ شَيْئًا اَوِ اشْتَكَاهُ اَخٌ لَهُ فَلْيَقُلْ رَبَّنَا اللّٰهُ الَّذِيْ فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ اَمْرُكَ فِي السَّمَاءِ وَالْاَرْضِ كَمَا رَحْمَتُكَ فِي السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ فِي الْاَرْضِ اِغْفِرْلَنَا ذُنُوْبَنَا وَ خَطَايَا اَنْتَ رَبُّ الطَّيِّبِيْنَ اَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ عَلٰى هٰذَا الْوَجَعِ فَيَبْرَأُ (رواه ابوداؤد)

1555. Sayyiduna Abu Ad-Darda narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "If any of you is ill, or a brother of his is ill, let him pray:

رَبَّنَا اللّٰهُ الَّذِيْ فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ اَمْرُكَ فِي السَّمَاءِ وَالْاَرْضِ كَمَا رَحْمَتُكَ فِي السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ فِي الْاَرْضِ اِغْفِرْلَنَا ذُنُوْبَنَا وَ خَطَايَا اَنْتَ رَبُّ الطَّيِّبِيْنَ اَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَشِفَاءً مِنْ

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[1] Abu Dawud # 3106, Tirmidhi # 2081, Musnad Ahmad 1-239.

[2] Tirmidhi # 2080, Ibn Majah # 3526.

شِفَائِكَ عَلٰى هٰذَا الْوَجَعِ فَيَبْرَأُ

'O Lord who are in heaven, your name is sacred. Your command prevails in the heaven and the earth just as your mercy is in the heaven. So cause your mercy to prevail on earth. Forgive us our sins, minor and major. You are the Lord of the pious. Send down from your mercy and from your healing on this pain, so that it shall be cured."[1]

COMMENTARY: In the heaven, Allah's mercy is on every single one, but on earth, it is on some specifically but not on all. It is only on the believers. Though everyone benefits from his general mercy, as he says:

رَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ

{My mercy embraces all things} (7: 156)

The pious are the believers who are free of polytheism. Or the righteous Muslim who abstain from evil deeds and words.

PRAYER DURING SICK VISIT

(١٥٥٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا جَآءَ الرَّجُلُ يَعُوْدُ مَرِيْضًا فَلْيَقُلْ اَللّٰهُمَّ اشْفِ عَبْدَكَ يَنْكَأُ لَكَ عَدُوًّا اَوْ يَمْشِيْ لَكَ إِلٰى جَنَازَةٍ (رواه ابوداؤد)

1556. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a man pays a visit to a sick person, let him pray:

اَللّٰهُمَّ اشْفِ عَبْدَكَ يَنْكَأُ لَكَ عَدُوًّا اَوْ يَمْشِيْ لَكَ إِلٰى جَنَازَةٍ

'O Allah, heal your slave so that he may tackle on enemy effectively for your sake or walk to a funeral for your pleasure."[2]

EXPIATION OF SINS

(١٥٥٧) وَعَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ اُمَيَّةَ اَنَّهَا سَأَلَتْ عَآئِشَةَ عَنْ قَوْلِ اللّٰهِ عَزَّوَجَلَّ اِنْ تُبْدُوْا مَافِيْ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ وَعَنْ قَوْلِهٖ وَمَنْ يَّعْمَلْ سُوْءً يُّجْزَبِهٖ فَقَالَتْ مَاسَأَلَنِيْ عَنْهَا اَحَدٌ مُنْذُ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ هٰذِهٖ مُعَاتَبَةُ اللّٰهِ الْعَبْدَ بِمَا يُصِيْبُهٗ مِنَ الْحُمّٰى وَالنَّكْبَةِ حَتّٰى الْبِضَاعَةِ يَضَعُهَافِيْ يَدِ قَمِيْصِهٖ فَيَفْقِدُهَا فَيَفْزَعُ لَهَا حَتّٰى اِنَّ الْعَبْدَ لَيَخْرُجُ مِنْ ذُنُوْبِهٖ كَمَا يَخْرُجُ التِّبْرُ الْاَحْمَرُ مِنَ الْكِيْرِ۔ رَوَاهُ التِّرْمِذِيُّ۔

1557. Sayyiduna ali ibn Zayd رحمہ اللہ narrated that Sayyiduna Umayyah رحمہ اللہ reported that he asked Sayyidah Ayshah رضی اللہ عنہا about the words of Allah, Blessed and Exalted:

اِنْ تُبْدُوْا مَافِيْ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ

{Whether you disclose whatsoever is in you mind or conceal it. Allah will call you to account for it} (2:284)
and:

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[1] Abu Dawud # 3892, Musnad Ahmad 6-21.

[2] Abu Dawud # 3107, Musnad Ahmad 2-172.

مَنْ يَّعْمَلْ سُوْءً يُّجْزَبِهٖ

{He who does evil shall be recompensed for it} (4:123)
She said, "No one has asked me about them since I had asked Allah's Messenger صلى الله عليه وسلم. He had said, 'This is how Allah afflicts His slaves in difficulties, like fever and misfortune, even loss of something that he places in his shirt pocket and grieves for it. Thus the slave emerges out of his sins as though pure gold is drawn from the bellows."[1]

COMMENTARY: The sahabah (companions) were worried that they would have to account for what thoughts they got in their hearts and they would be punished for their deeds minor or major, Sayyidah Ayshah رضى الله عنها explained that Allah would not punish them for their thoughts and every kind of sin. Rather, Allah punishes the believers in this world for their sins through illness or grief and sorrow. These things atone for their sins. It is like a friend being displeased because of the wrong attitude of his friend, but of heart he continues to love him.

(١٥٥٨) وَعَنْ اَبِيْ مُوْسٰى اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُصِيْبُ عَبْدًا نَكْبَةٌ فَمَا فَوْقَهَا اَوْدُوْنَهَا اِلَّا بِذَنْبٍ وَمَا يَعْفُو اللّٰهُ عَنْهُ اَكْثَرُ وَقَرَأَ وَمَا اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَ يَعْفُوْ عَنْ كَثِيْرٍ(رواه الترمذى)

1558. Sayyiduna Abu Musa رضى الله عنه narrated that the prophet صلى الله عليه وسلم said, "A person does not suffer a hardship, severe or soft, but for a sin. However, that which Allah forgives is more then that." Then, he recited:

مَا اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَ يَعْفُوْ عَنْ كَثِيْرٍ

{And whatever of misfortune befalls you, it is for what your own hands have earned and He pardons much} (43:30)[2]

COMMENTARY: They addresses the sinners. They should cease and mend their ways. Others who do not sin are tried by misfortune or hardship and their ranks are raised thereby. But even these pious people blame their trial to their sins. For instance, a rat cut off the shoes of a pious man and he lamented that it was a punishment for his sins.

DURING INCAPABILITY PIETY CONTINUES TO BE CREDITED

(١٥٥٩) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ اِذَا كَانَ عَلٰى طَرِيْقَةٍ حَسَنَةٍ مِنَ الْعِبَادَةِ ثُمَّ مَرِضَ قِيْلَ لِلْمَلَكِ الْمُوَكَّلِ بِهٖ اُكْتُبْ لَهٗ مِثْلَ عَمَلِهٖ اِذَا كَانَ طَلِيْقًا حَتّٰى اُطْلِقَهٗ اَوْ اَكْفِتَهٗ اِلَيَّ

1559: Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If a slave (of Allah) who has been pursuing the pious path of worship falls ill (and is unable to continue worship), the angel who is deputed over him is told to continue to record for him deeds like what he had been doing when he was

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[1] Tirmidhi # 3002, Musnad Ahmad 6-218.

[2] Tirmidhi # 3263, Musnad Ahmad 6-167. (See Tirmidhi for comments of Sayyiduna Bilal رضى الله عنه).

healthy till 'I (Allah) relieve him from illness or take him to me."[1]

(١٥٦٠) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا ابْتُلِيَ الْمُسْلِمُ بِبَلَاءٍ فِيْ جَسَدِهٖ قِيْلَ لِلْمَلَكِ اُكْتُبْ لَهٗ صَالِحَ عَمَلِهِ الَّذِيْ كَانَ يَعْمَلُ فَاِنْ شَفَاهُ غَسَّلَهٗ وَ طَهَّرَهٗ وَاِنْ قَبَضَهٗ غَفَرَلَهٗ وَرَحِمَهٗ۔ رَوَاهُمَا فِيْ شَرْحِ السُّنَّةِ

1560: Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a Muslim is physically handicapped, Allah instructs the angel to record for him his good deeds that he had been doing. If Allah curses him, He washes and purifies him (from sins). If he takes him away, He forgives him and shows mercy to him."[2]

KIND OF MARTYRDOM

(١٥٦١) وَعَنْ جَابِرِ بْنِ عَتِيْكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الشَّهَادَةُ سَبْعٌ سِوَى الْقَتْلِ فِيْ سَبِيْلِ اللّٰهِ الْمَطْعُوْنُ شَهِيْدٌ وَالْغَرِيْقُ شَهِيْدٌ وَصَاحِبُ ذَاتِ الْجَنْبِ شَهِيْدٌ وَالْمَبْطُوْنُ شَهِيْدٌ وَ صَاحِبُ الْحَرِيْقِ شَهِيْدٌ وَالَّذِيْ يَمُوْتُ تَحْتَ الْهَدَمِ شَهِيْدٌ وَالْمَرْأَةُ تَمُوْتُ بِجُمْعٍ شَهِيْدٌ (رواہ مالک وابوداؤد والنسای)

1561. Sayyiduna Jabir ibn Atik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that there are seven kinds of martyrdom apart from the one in Allah's path.

(i) Death in plague is martyrdom.
(ii) Death by drowning is martyrdom.
(iii) Death of pleurisy is martyrdom.
(iv) Death of internal malady is martyrdom.
(v) Death by burning is martyrdom.
(vi) Death by being buried under crumbling debris is martyrdom And,
(vii) Death of a woman during pregnancy is martyrdom.[3]

COMMENTARY: The true martyr is he who gives his life in Allah's path. Those are many hypothetical martyrs (see hadith # 1546). Dhat ul janb is pleurisy or inflammation of the pleurae, causing pain in breathing.

INVOLVED IN DISTRESS MOST OF ALL

(١٥٦٢) وَعَنْ سَعْدٍ قَالَ سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ النَّاسِ اَشَدُّ بَلَاءً قَالَ الْاَنْبِيَاءُ ثُمَّ الْاَمْثَلُ فَالْاَمْثَلُ يُبْتَلَى الرَّجُلُ عَلٰى حَسَبِ دِيْنِهٖ فَاِنْ كَانَ فِيْ دِيْنِهٖ صُلْبًا اِشْتَدَّ بَلَاؤُهٗ وَاِنْ كَانَ فِيْ دِيْنِهٖ رِقَّةٌ هُوِّنَ عَلَيْهِ فَمَا زَالَ كَذٰلِكَ حَتّٰى يَمْشِيَ عَلَى الْاَرْضِ مَالَهٗ ذَنْبٌ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ

1562: Sayyiduna Sa'd رضی اللہ عنہ narrated that someone asked the prophet صلی اللہ علیہ وسلم "which kind of people faced trial most?" He said, "The prophet, then their

[1] Darimi # 2770, Musnad Ahmad 2-203, Shorh *Sunnah.*

[2] Musnad ahmd 3-148, Sharh *Sunnah.*

[3] Abu Dawud # 3111, Nasa'i # 1846, Ibn Majah # 2803, Muwatta Maalik 166.12-36.

likes, A man is tried according to his religion. If he is firm in observing his religion, then his trial is severe. But if he slack in observing his religion then it is soft on him. The trial is not removed (from him) till he walks on the earth having no sin (against him)."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم faced trials and difficulties most of all because they went through them as easily as the common men enjoy blessings and comfort. These who are like them, meaning the awliya and the righteous also suffer trials. Their affliction is not as severe as of the Prophet علیہ السلام. After them those who are below them in degree suffer somewhat lesser affliction. They all gain a very large reward because of that.

SEVENTY OF DEATH SPELLS EASE HEREAFTER

(١٥٦٣) وَعَنْ عَآئِشَةَ قَالَتْ مَآاَغْبِطُ اَحَدًا بِهَوْنِ مَوْتٍ بَعْدَ الَّذِیْ رَاَیْتُ مِنْ شِدَّةِ مَوْتِ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ۔ (رواہ الترمذی والنسائی)

1563: Sayyidah Ayshah رضی اللہ عنہا narrated that having seen severity of the death of Allah's Messenger صلی اللہ علیہ وسلم, she did not envy anyone an easy death. (or, she did not pray for an easy death of anyone.)[2]

COMMENTARY: Sayyidah Ayshah رضی اللہ عنہا realized that ease and comfort in the hereafter does not depend on an easy death but depended on the seventy death.

THE PROPHET صلی اللہ علیہ وسلم THROUGH PANGS OF DEATH

(١٥٦٤) وَعَنْهَا قَالَتْ رَاَیْتُ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَهُوَ بِالْمَوْتِ وَعِنْدَهٗ قَدَحٌ فِیْهِ مَآءٌ وَهُوَ یُدْخِلُ یَدَهٗ فِی الْقَدَحِ ثُمَّ یَمْسَحُ وَجْهَهٗ ثُمَّ یَقُوْلُ اَللّٰهُمَّ اَعِنِّیْ عَلٰی مُنْکَرَاتِ الْمَوْتِ اَوْسَکَرَاتِ الْمَوْتِ۔(رواہ الترمذی وابن ماجۃ)

1564. Sayyidah Ayshah رضی اللہ عنہا narrated that she observed the Prophet صلی اللہ علیہ وسلم when he was facing death. There was by him a bowl containing water. He put his hand into the bowl and wiped his face repeatedly and prayed:

اَللّٰهُمَّ اَعِنِّیْ عَلٰی مُنْکَرَاتِ الْمَوْتِ اَوْسَکَرَاتِ الْمَوْتِ

"O Allah, help me through the severity of death, or, (he said,) "pangs of death."[3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم wiped his face with water to cool down the heat of the pangs of death.

The ulama (Scholars) give many reasons for the severity of death of prophet صلی اللہ علیہ وسلم. One of these is that his ummah might known that even he suffered the pangs of death and they might not be worried abut themselves.

BETTER TO BE PUNISHED IN THIS WORLD

(١٥٦٥) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذَا اَرَادَ اللّٰهُ بِعَبْدِهِ الْخَیْرَ عَجَّلَ لَهُ الْعُقُوْبَةَ فِی الدُّنْیَا وَاِذَا اَرَادَ اللّٰهُ بِعَبْدِهِ الشَّرَّ اَمْسَكَ عَنْهُ بِذَنْبِهٖ حَتّٰی یُوَافِیَهٗ بِهٖ یَوْمَ الْقِیَامَةِ(رواہ الترمذی)

1565. Sayyiduna Anas narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when Allah

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[1] Tirmidhi # 2606, Ibn Majah # 4023, Musnad Ahmad 1-172, 174, 180, 185.

[2] Tirmidhi # 981.

[3] Tirmidhi # 980. Ibn Majah # 1623.

decides that his slave should have good, He hastens for him the punishment in this world, but when he decided to let him (continue) in (his) evil, he puts off the punishment from him till, on the day of resurrection, he awards him the full punishment."[1]

COMMENTARY: Those who are pious are given their punishment in this world for any sin that they commit because it is better to be punished here then in the hereafter the punishment in this world being lighter and shorter. Those who are habitually sinful do not get their punishment in this world but are given rope (that they might end in disaster) and are punished in the hereafter.

SUFFER AFFLICTION GLADLY

(١٥٦٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ وَإِنَّ اللّٰهَ عَزَّوَجَلَّ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَاءُ وَمَنْ سَخِطَ فَلَهُ السَّخَطُ(رواہ الترمذی و ابن ماجۃ)

1566. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The size of reward is associated with the size of affliction. Indeed, when Allah loves a people, He afflicts them in trial. Thus, he who goes through it gladly, for him is (His) pleasure but he who is displeased for him is (His) displeasure."[2]

COMMENTARY: The sahabah (companions) رضی اللہ عنہم has the criteria that if a man is pleased with Allah then that is a sign that Allah is pleased with him and (the other way too) if a person is not happy with 'Allah that means that Allah is not happy with him.

FAITHFUL ALWAYS IN TROUBLE

(١٥٦٧) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ أَوِالْمُؤْمِنَةِ فِيْ نَفْسِهٖ وَمَا لِهٖ وَوَلَدِهٖ حَتّٰى يَلْقَى اللّٰهَ وَمَا عَلَيْهِ مِنْ خَطِيْئَةٍ رَوَاهُ التِّرْمِذِيُّ وَرَوٰى مَالِكٌ نَحْوَهُ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

1567. Sayyiduna Abu Hurahrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Trial do not cease to afflict the believing men and believing women in their person their property and their children till they meet Allah and on them is no sin."[3]

(١٥٦٨) وَعَنْ مُحَمَّدِ بْنِ خَالِدِنِ السُّلَمِيِّ عَنْ أَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْعَبْدَ إِذَا سَبَقَتْ لَهٗ مِنَ اللّٰهِ مَنْزِلَةٌ لَمْ يَبْلُغْهَا بِعَمَلِهٖ ابْتَلَاهُ اللّٰهُ فِيْ جَسَدِهٖ أَوْفِيْ مَالِهٖ أَوْفِيْ وَلَدِهٖ ثُمَّ صَبَّرَهٗ عَلٰى ذٰلِكَ حَتّٰى يُبَلِّغَهُ الْمَنْزِلَةَ الَّتِيْ سَبَقَتْ لَهٗ مِنَ اللّٰهِ(رواہ احمد و ابوداؤد)

1568. Sayyiduna Muhammad ibn Khalid as Sulami narrated from his father from his grandfather that Allah's Messenger صلی اللہ علیہ وسلم said, "If Allah decrees a rank (in paradise) for his slave which he fails to attain through his deeds, then Allah tries him (with affliction) in his body, or in his property, or in his children and causes him to be patient till he brings him to the rank that had been decreed for

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[1] Tirmidhi # 2406, Musnad Ahmad 4-87.

[2] Tirmidhi # 2404 (2nd portion), Ibn Majah # 4031.

[3] Tirmidhi # 2407, Musnad Ahmad # 8918, Muwatta Maalik.

him by Allah earlier."[1]

COMMENTARY: Patience in the face of trial enables one to attain the station that deeds cannot take one to.

POISON OR FREEDOM

(١٥٦٩) وَعَنْ عَبْدِاللّٰهِ بْنِ شِخِّيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُثِّلَ ابْنُ اٰدَمَ وَاِلٰى جَنْبِهٖ تِسْعٌ وَتِسْعُوْنَ مَنِيَّةً اِنْ اَخْطَأَتْهُ الْمَنَايَا وَقَعَ فِي الْهَرَمِ حَتّٰى يَمُوْتَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ

1569. Sayyiduna Abdullah ibn Shikhkhir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The son of Aadam علیه السلام was created with ninety nine trials at his side. If trials do not afflict him then he lands in infirm old age, till he dies."[2]

COMMENTARY: When a human being comes into existence, a net of trials entangles him. He cannot come out of it and if anyone manages to shake it off, then he is snared in frail, old age which is cureless and unlimited.

The gist of it is that world is a prison for the believer but freedom for the infidels. Hence, a Muslim must show patience when facing difficulties and be pleased with whatever Allah has decreed, for, this ensures success in the hereafter.

According to a hadith Qudsi, Allah says; If anyone does not face trials that I have sent patiently, does not show gratitude for my blessings and is not pleased with my decree, then let him find a Lord other then I."

Imagine how much displeased Allah is with such an impatient, ungrateful and disobedient one. O Allah preserve us from it and enable us to be patient, grateful and pleased.

LONGING OF THE COMFORTABLE

(١٥٧٠) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوَدُّ اَهْلُ الْعَافِيَةِ يَوْمَ الْقِيَامَةِ حِيْنَ يُعْطٰى اَهْلُ الْبَلَاءِ الثَّوَابَ لَوْ اَنَّ جُلُوْدَهُمْ كَانَتْ قُرِضَتْ فِي الدُّنْيَا بِالْمَقَارِيْضِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ

1570. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "On the day of resurrection, when those who had faced trials are given their rewards, the people who were safe will with that their skins had been cut off wish scissors in this world." [3]

(١٥٧١) وَعَنْ عَامِرِ الرَّامِ قَالَ ذَكَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْاَسْقَامَ فَقَالَ اِنَّ الْمُؤْمِنَ اِذَا اَصَابَهُ السَّقَمُ ثُمَّ عَافَاهُ اللّٰهُ عَزَّ وَجَلَّ مِنْهُ كَانَ كَفَّارَةً لِمَا مَضٰى مِنْ ذُنُوْبِهٖ وَمَوْعِظَةً لَهٗ فِيْمَا يَسْتَقْبِلُ وَاِنَّ الْمُنَافِقَ اِذَا مَرِضَ ثُمَّ اُعْفِيَ كَانَ كَالْبَعِيْرِ عَقَلَهٗ اَهْلُهٗ ثُمَّ اَرْسَلُوْهُ فَلَمْ يَدْرِ لِمَ عَقَلُوْهُ وَلِمَ اَرْسَلُوْهُ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ وَمَا الْاَسْقَامُ وَاللّٰهِ مَا مَرِضْتُ قَطُّ فَقَالَ قُمْ عَنَّا فَلَسْتَ مِنَّا۔ (رواه ابوداؤد)

1571. Sayyiduna Aamir ur Raam رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم spoke of illness, saying, "When a believer falls ill and Allah, Mighty and Glorious,

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[1] Abu Dawud # 3090, Musnad Ahmad 5-272.

[2] Tirmidhi # 2157.

[3] Tirmidhi # 2410.

cures him of it, that (illness) atones for his past sins and checks him for the future. (So he keeps away from sin), when a hypocrite falls ill and then recovers, he resembles a camel that had been bound and then let loose by its owner, the camel not knowing why he had bound it and why he let it free." A man asked. "O Messenger of Allah, what is illness? By Allah, I have never been ill. He said, "Get up! And away! You are not one of us."[1]

COMMENTARY: A believer takes heed after illness. He repents his past sins and resolves to refrain from sins in future. A hypocrite, on the other hands, takes no heed and does not repent or resolve. He is worse than cattle.

CHEER UP THE SICK

(١٥٧٢) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلْتُمْ عَلَى الْمَرِيْضِ فَنَفِّسُوْا لَهُ فِيْ اَجَلِهٖ فَاِنَّ ذٰلِكَ لَا يَرُدُّ شَيْئًا وَيُطِيْبُ بِنَفْسِهٖ۔ رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ

1572. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you visit a patient, cheer him up that he will live long. That will not put off anything (of the decree) but will raise his sprits."[2]

COMMENTARY: Some ulama (Scholars) say that when one is dying, he should use the siwak. It is hoped that it softens the pangs of death. It is also mustahab (desirable) to apply perfume and to put on clean garments and have a bath.

SAFE FROM PUNISHMENT IN THE GRAVE

(١٥٧٣) وَعَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَتَلَهُ بَطْنُهُ لَمْ يُعَذَّبْ فِيْ قَبْرِهٖ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ

1573. Sayyiduna Sulayman ibn Surad رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "Person who dies of a stomach ailment will not be punished in the grave."[3]

COMMENTARY: He dies a martyr all whose sins are forgiven except depts. (meaning, rights of fellow men).

SECTION III — اَلْفَصْلُ الثَّالِثُ

(١٥٧٤) عَنْ اَنَسٍ قَالَ كَانَ غُلَامٌ يَهُوْدِيٌّ يَخْدُمُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَرِضَ فَاَتَاهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُهٗ فَقَعَدَ عِنْدَ رَاْسِهٖ فَقَالَ لَهٗ اَسْلِمْ فَنَظَرَ اِلٰى اَبِيْهِ وَهُوَ عِنْدَهٗ فَقَالَ اَطِعْ اَبَا الْقَاسِمِ فَاَسْلَمَ فَخَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُوْلُ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَنْقَذَهٗ مِنَ النَّارِ (رواه البخاری)

1574. Sayyiduna Anas رضی اللہ عنہ narrated a Jew boy who served the Prophet صلی اللہ علیہ وسلم for ill. The Prophet صلی اللہ علیہ وسلم visited him and sat down by his head and said, "Embrace Islam." The boy looked at his father who was beside him. He said, "Obey Abu al Qasim." So he embraced Islam and the Prophet صلی اللہ علیہ وسلم went out,

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[1] Abu Dawud # 3089.

[2] Tirmidhi # 2094, Ibn Majah # 1438.

[3] Tirmidhi # 1068, Musnad Ahmad 4-262.

saying. "Praise belongs to Allah who saved him from the Fire."[1]

COMMENTARY: It is mustahab (desirable) to sit near the head of the patient. Also, it is allowed to employ an infidel dhimmi as a servant and to visit him when he is ill.

The ulama (Scholars) differ on whatever it is allowed to pay a sick visit to a Majusi (Magian) and a sinner. However, the correct thing is that it is permitted to visit a sinner. A minor may embrace Islam. The Jew boy was Abdul Quddus.

BETTER TO WALK TO PAY SICK VISIT

(١٥٧٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ عَادَ مَرِيْضًا نَادٰى مُنَادٍ مِّنَ السَّمَاءِ طِبْتَ وَطَابَ مَمْشَاكَ وَتَبَوَّئْتَ مِنَ الْجَنَّةِ مَنْزِلًا (رواه ابن ماجة)

1575. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When someone visits a sick person, a crier calls from the heaven. "May you be happy. May your walk be good. May you get a high station in paradise."[2]

COMMENTARY: It is better to visit the sick walking.

REPORTING CONDITION OF SICK

(١٥٧٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اِنَّ عَلِيًّا خَرَجَ مِنْ عِنْدِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ وَجَعِهِ الَّذِيْ تُوُفِّيَ فِيْهِ فَقَالَ النَّاسُ يَا اَبَا الْحَسَنِ كَيْفَ اَصْبَحَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَصْبَحَ بِحَمْدِ اللّٰهِ بَارِئًا (رواه البخاری)

1576. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that as Sayyiduna Ali رضی اللہ عنہ came out after visiting the Prophet صلی اللہ علیہ وسلم when he suffered the illness that led to his death, the people asked "O Abu Hasan, how is Allah's Messenger صلی اللہ علیہ وسلم this morning?" He said, "Praise belongs to Allah, he is better this morning."[3]

COMMENTARY: Sayyiduna رضی اللہ عنہ Ali's reply meant that he hoped that the Prophet صلی اللہ علیہ وسلم would improve, or he realized the severity of the illness and gave this answer.

The ulama (Scholars) suggest that this kind of a reply must be given even if the patient's condition is serious.

TREATMENT NOT CONTRARY TO TAWAKKAL

(١٥٧٧) وَعَنْ عَطَاءِ ابْنِ اَبِيْ رَبَاحٍ قَالَ قَالَ لِيْ ابْنُ عَبَّاسٍ اَلَا اُرِيْكَ امْرَاَةً مِنْ اَهْلِ الْجَنَّةِ قُلْتُ بَلٰى قَالَ هٰذِهِ الْمَرْاَةُ السَّوْدَاءُ اَتَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اُصْرَعُ وَاِنِّيْ اَتَكَشَّفُ فَادْعُ اللّٰهَ لِيْ فَقَالَ اِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ وَاِنْ شِئْتِ دَعَوْتُ اللّٰهَ اَنْ يُعَافِيَكِ فَقَالَتْ اَصْبِرُ فَقَالَتْ اِنِّيْ اَتَكَشَّفُ فَادْعُ اللّٰهَ اَنْ لَّا اَتَكَشَّفَ فَدَعَا لَهَا (متفق علیه)

1577. Sayyiduan Ata ibn Abu Ribah رضی اللہ عنہ narrated that Sayyiduna Ibn Abbas رضی اللہ عنہ asked him "Shall I not show to you a women who will be dweller of paradise?" He said, "Of course! Ibn Abbas رضی اللہ عنہ said, "This black woman come to the

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[1] Bukhari # 1354, Abu Dawud # 3095, Musnad Ahmad 3-227.

[2] Tirmidhi # 2015, Ibn Majah # 1443, Musnad Ahmad 2-354.

[3] Bukhari # 6266, Musnad Ahmad 1-325.

Prophet صلى الله عليه وسلم and said, 'O Messenger of Allah, I suffer epilepsy and become uncovered. So, pray to Allah for me! He said, If you wish show patience and be rewarded with paradise, or, if you like. I shall pray to Allah to cure you She said, 'I shall observe patience,' but also said, 'Since I fear that I may bare myself, do make supplication to Allah that I may not become bare. Then he prayed for her."[1]

COMMENTARY: This woman's name was Su'rayrah or Suqayrah or Saykrah. She is also said to have been employed by the mother of the believers Sayyidah Khadijah al Kubra رضى الله عنها and used to comb her hair.

This hadith says that if one observes patience and submission in the face of calamity, medication and supplication may be given up. Rather, to be patient and resigned to fate for always endure illness (without medicine) is better than being healthy and safe. However, this applies too one whose sickness will not hamper the good of Allah's creatures. While it is better to abandon treatment, according to a hadith of Abu Dawud, it is *sunnah (Practice of Holy Prophet)* to take medicine and undergo treatment when the sahabah (companions) رضى الله عنهم asked the Prophet صلى الله عليه وسلم, "should we take medicine (when ill)?" He said, "Yes take medicine because Allah has not created any sickness for which he has not created a medicine, except old age." So, the ulama (Scholars) say that medicine and treatment do not defeat tawakkal (reliance on Allah) because they are no more then a mean. This is why the prophet صلى الله عليه وسلم also took medicine and underwent treatment though he had placed reliance Allah more than anyone else did. In spite of this, one may observe tawakkal to such an extent that treatment and medicine must be given up just as Sayyiduna Abu Bakr رضى الله عنه has done and this is a means to excellence and higher ranks.

BETTER TO DIE AFTER SICKNESS

(١٥٧٨) وَعَنْ يَحْيَى بْنِ سَعِيْدٍ قَالَ إِنَّ رَجُلًا جَاءَهُ الْمَوْتُ فِيْ زَمَنِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَجُلٌ هَنِيْئًا لَهُ مَاتَ وَلَمْ يُبْتَلَ بِمَرَضٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيْحَكَ مَايُدْرِيْكَ لَوْ أَنَّ اللّٰهَ ابْتَلَاهُ بِمَرَضٍ فَكَفَّرَ عَنْهُ مِنْ سَيِّئَاتِهِ۔ رَوَاهُ مَالِكٌ مُرْسَلًا۔

1578. Sayyiduna Yahya ibn Sa'eed رضى الله عنه narrated that a man died (suddenly) during the time of Allah's Messenger صلى الله عليه وسلم. Another man remarked "Congratulations to him! He died but was not tried by illness." So, Allah's Messenger صلى الله عليه وسلم said, "Woe to you! You know not! Had Allah tried him will illness I would have atoned for his sins."[2]

PATIENCE DURING ILLNESS

(١٥٧٩) وَعَنْ شَدَّادِ بْنِ أَوْسٍ وَالصُّنَابِحِيِّ أَنَّهُمَا دَخَلَا عَلَى رَجُلٍ مَرِيْضٍ يَعُوْدَانِهِ فَقَالَا لَهُ كَيْفَ أَصْبَحْتَ قَالَ أَصْبَحْتُ بِنِعْمَةٍ قَالَ شَدَّادٌ أَبْشِرْ بِكَفَّارَاتِ السَّيِّئَاتِ وَحَطِّ الْخَطَايَا فَإِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ عَزَّوَجَلَّ يَقُوْلُ إِذَا أَنَا ابْتَلَيْتُ عَبْدًا مِنْ عِبَادِيْ مُؤْمِنًا فَحَمِدَنِيْ عَلَى مَا ابْتَلَيْتُهُ فَإِنَّهُ يَقُوْمُ

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[1] Bukhari # 5652, Muslim # 54-2576, Musnad Ahmad 1-346.

[2] Muwatta Maalik # 8, Kitab al Ayn. (Mursal from)

مِنْ مَضْجَعِهٖ ذٰلِكَ كَيَوْمٍ وَلَدَتْهُ اُمُّهٗ مِنَ الْخَطَايَا وَيَقُوْلُ الرَّبُّ تَبَارَكَ وَتَعَالٰى اَنَا قَيَّدْتُ عَبْدِىْ وابْتَلَيْتُهٗ

فَأَجْرُوْا لَهٗ مَا كُنْتُمْ تُجْرُوْنَ لَهٗ وَهُوَ صَحِيْحٌ(رواه احمد)

1579. Sayyiduna Shaddad ibn Aws رضی اللہ عنہ and as-Sunabihi رضی اللہ عنہ are reported to have visited a sick man. They asked him, "How are you today?" He said, "I am well this morning." So Shahddad رضی اللہ عنہ said to him, "Have tidings that your sins are removed and your wrong erased, for I had heard Allah's Messenger صلی اللہ علیہ وسلم say that Allah, Mighty and Glorious, say, when I try one of my slaves who is a believer (with illness or anxiety) and he praises Me for the trial with which I try him then he will get up from that bed of his without sins as he was on the day his mother had delivered him." The Lord, Blessed and Exalted, says (to the angels), "I restricted and tried My slave. So continue to record for him (in his record of deeds what you had been recording of the pious deeds) when he was healthy. [1]

SORROW ATONE FOR SINS

(١٥٨٠) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَثُرَتْ ذُنُوْبُ الْعَبْدِ وَلَمْ يَكُنْ لَّهٗ

مَا يُكَفِّرُهَا مِنَ الْعَمَلِ ابْتَلَاهُ اللّٰهُ بِالْحُزْنِ لِيُكَفِّرَهَا عَنْهُ(رواه احمد)

1580. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone's sins are very many and he has no good deeds with which they may be offset then Allah afflicts him with sorrow to erase them from him.[2]

COMMENTARY: According to a tradition of Tabarani رحمہ اللہ and Haakim رحمہ اللہ, "Allah befriends every sorrowful heart."

GREATNESS OF VISITOR TO SICK

(١٥٨١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ عَادَ مَرِيْضًا لَمْ يَزَلْ يَخُوْضُ الرَّحْمَةَ حَتّٰى

يَجْلِسَ اغْتَمَسَ فِيْهَا(رواه مالك واحمد)

1581. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when anyone pays a sick visit to a person, he does not cease to be within the ambit of mercy till he sits and when he is seated, he is deep down into it."[3]

FEVER & CURE

(١٥٨٢) وَعَنْ ثَوْبَانَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا اَصَابَ اَحَدَكُمُ الْحُمّٰى فَاِنَّ الْحُمّٰى

قِطْعَةٌ مِنَ النَّارِ فَلْيُطْفِئْهَا عَنْهُ بِالْمَاءِ فَلْيَسْتَنْقِعْ فِىْ نَهْرٍ جَارٍ وَلْيَسْتَقْبِلْ جِرْيَتَهٗ فَيَقُوْلُ بِسْمِ اللّٰهِ اَللّٰهُمَّ اشْفِ

عَبْدَكَ وَصَدِّقْ رَسُوْلَكَ بَعْدَ صَلٰوةِ الصُّبْحِ قَبْلَ طُلُوْعِ الشَّمْسِ وَلْيَنْغَمِسْ فِيْهِ ثَلَاثَ غَمَسَاتٍ ثَلَاثَةَ اَيَّامٍ

فَاِنْ لَّمْ يَبْرَأْ فِىْ ثَلَاثٍ فَخَمْسٌ فَاِنْ لَّمْ يَبْرَأْ فِىْ خَمْسٍ فَسَبْعٌ فَاِنْ لَّمْ يَبْرَأْ فِىْ سَبْعٍ فَتِسْعٌ فَاِنَّهَا لَا تَكَادُ

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[1] Musnad Ahmad # 4-123,

[2] Musnad Ahmad 6-157.

[3] Muwatta Maalik # 507-13, Musnad Ahmad.

تُجَاوِزُ تِسْعًا بِإِذْنِ اللّٰهِ عَزَّوَجَلَّ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ

1582. Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If one of you has fever, the fever is a piece of hell, then extinguish it with water. Let him get down into a river and face the flow of it, saying.

بِسْمِ اللّٰهِ اَللّٰهُمَّ اشْفِ عَبْدَكَ وَصَدِّقْ رَسُوْلَكَ

(In the name of Allah, O Allah cure your slave and thus confirm your Messenger). (Do this) after the *salah (prayer)* of fajr and before sunrise. Let him plunge into it three times for three days. If he is not cured in three days, then for five days, and if he is not cured in five days t hen let him do it for seven days. If he is not cured in seven days then nine days, for it will not exceed nine days with the leave of Allah, Mighty and Glorious."[1]

COMMENTARY: The Arabic words may mean; 'Let him dive into the river for three days (meaning, once every day). They could also mean; 'Let him dive three times every day for three days.

This treatment is proper for a certain kind of illness (fever) common in Arabia and must be followed only on the advice of a qualified physician. In certain cases, it might prove disastrous. Khattabi has written about a man who did not consult a physician and plunged into water as suggested in this hadith. The result was that his condition worsened and he was on the point of death. However, he recovered somehow only to blame the hadith and speak ill of it. So, it is better to follow a physician's instructions.

DO NOT REVILE FEVER

(١٥٨٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ ذُكِرَتِ الْحُمّٰى عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَبَّهَا رَجُلٌ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبَّهَا فَاِنَّهَا تَنْفِي الذُّنُوْبَ كَمَا تَنْفِي النَّارُ خَبَثَ الْحَدِيْدِ(رواه ابن ماجة)

1583. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that fever was mentioned in the presence of Allah's Messenger صلی اللہ علیہ وسلم and a man reviled it. The Prophet صلی اللہ علیہ وسلم said, "Do not revile it. It removes sins as fire removes the dress of iron."[2]

COMMENTARY: The religious scholars write what during illness and affliction one must show gratitude to Allah as one does in sound health and happiness. There is wisdom in the affliction that Allah sends down on someone.

WHY FEVER

(١٥٨٤) وَعَنْهُ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَادَ مَرِيْضًا فَقَالَ اَبْشِرْ فَاِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ هِيَ نَارِىْ اُسَلِّطُهَا عَلٰى عَبْدِى الْمُؤْمِنِ فِي الدُّنْيَا لِتَكُوْنَ حَظَّهُ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ(رواه احمد و ابن ماجة والبيهقى فى شعب الايمان)

1584. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم visited a sick man and said, "Greetings to you! Allah, the Exalted says, 'It is My fire

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[1] Tirmidhi # 2091, Musnad Ahmad 5-281.

[2] Ibn Majah # 3469.

that I empower over My believing slave in this world so that, on the day of resurrection, it will serve as a portion of hell for him. (meaning a relief)."[1]

COMMENTARY: The Quran says:

وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا

{There is not one of you but shall come to it....} (19:71)

Hence, the believer suffers fever instead of coming to the fire and going into it. He is thus safe from the punishment. The sirat will be placed over hell and everyone will have to go over it. Therefore, the 'believer in the hadith means a 'perfect believer.' Because some sinners among the believers will be consigned to hell to serve their term (before being discharged).

POVERTY & ILLNESS SECURE FORGIVENESS

(١٥٨٥) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الرَّبَّ سُبْحَانَهُ وَتَعَالٰى يَقُوْلُ وَعِزَّتِيْ وَجَلَالِيْ لَا اُخْرِجُ اَحَدًا مِنَ الدُّنْيَا اُرِيْدُ اَغْفِرُ لَهُ حَتّٰى اَسْتَوْفِيَ كُلَّ خَطِيْئَةٍ فِيْ عُنُقِهِ بِسَقَمٍ فِيْ بَدَنِهِ وَاِقْتَارٍ فِيْ رِزْقِهِ۔ (رواه رزين)

1585. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said that the Lord, Glorious and Exalted says, "By My Might and Glory. I shall never take away from the world anyone whom I decide to forgive till I get from him retaliation for every sin that is on his neck by illness in his body and cutting down of his provision."[2]

AN INCIDENT IN THE LIFE OF IBN MAS'UD رضی الله عنه

(١٥٨٦) وَعَنْ شَقِيْقٍ قَالَ مَرِضَ عَبْدُاللّٰهِ ابْنُ مَسْعُوْدٍ فَعُدْنَاهُ فَجَعَلَ يَبْكِيْ فَعُوْتِبَ فَقَالَ اِنِّيْ لَا اَبْكِيْ لِاَجْلِ الْمَرَضِ لِاَنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْمَرَضُ كَفَّارَةٌ وَاِنَّمَا اَبْكِيْ اَنَّهُ اَصَابَنِيْ عَلٰى حَالِ فَتْرَةٍ وَلَمْ يُصِبْنِيْ فِيْ حَالِ اجْتِهَادٍ لِاَنَّهُ يُكْتَبُ لِلْعَبْدِ مِنَ الْاَجْرِ اِذَا مَرِضَ مَا كَانَ يُكْتَبُ لَهُ قَبْلَ اَنْ يَمْرَضَ فَمَنَعَهُ مِنْهُ الْمَرَضُ (رواه رزين)

1586. Sayyiduna Shaqiq رحمه الله narrated that when he visited Sayyiduna Ibn Mas'ud رضی الله عنه who was ill, he began to weep. So, he was cautioned over that. He said, "I do not weep because of the illness, for I had heard Allah's Messenger صلی الله علیه وسلم say that illness expiates sins rather, I weep that illness has come to me when I am feeble, why did it not come when I was strong (and young)? When a slave of Allah is ill, all that is recorded for him as was recorded for him before he fell ill and his illness hampered him from doing deeds (of a pious natural)."[3]

COMMENTARY: During young age a great many good deeds are performed. So if anyone falls ill during that period, numerous deeds would be credited to him. In contrast, in old

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[1] Tirmidhi # 2095 (Varied), Ibn Majah # 3470, Musnad Ahmad 2,440.

[2] Razin.

[3] Razin.

age, one cannot hope for an appreciable number of deeds to be credited because the normal performance is not much. This is why Sayyiduna Ibn Masud رضی اللہ عنہ lamented that he did not fall ill in his youth.

WHEN MUST ONE PAY THE SICK VISIT

(١٥٨٧) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَعُوْدُ مَرِيْضًا اِلَّا بَعْدَ ثَلَاثٍ(رواہ ابن ماجة والبیہقی فی شعب الایمان)

1587. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم did not visit the sick until after three days.[1]

COMMENTARY: This means that a visit must be paid three days after anyone falls ill. The ulama (Scholars) maintain that a sick visit can be made at any time, before or after three days. Hence, some people say that this hadith is weak, or rather invented.

REQUEST PATIENT TO PRAY FOR YOU

(١٥٨٨) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلْتَ عَلٰى مَرِيْضٍ فَمُرْهُ يَدْعُوْلَكَ فَاِنَّ دُعَائَهُ كَدُعَاءِ الْمَلَائِكَةِ(رواہ ابن مالك)

1588. Sayyiduna Umar ibn al-Khattab رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when you visit a sick person, request him to pray for you, because his prayer is like the prayer for the angels."[2]

COMMENTARY: The sick person resembles the angels in many ways. Like the angels, the sick person is innocent of sins, constantly occupied in remembrance of Allah and in making supplication to Him.

BE NOT NOISY BEFORE THE SICK

(١٥٨٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ مِنَ السُّنَّةِ تَخْفِيْفُ الْجُلُوْسِ وَقِلَّةُ الصَّخَبِ فِي الْعِيَادَةِ عِنْدَ الْمَرِيْضِ قَالَ وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا كَثُرَ لَغَطُهُمْ وَاخْتِلَافُهُمْ قُوْمُوْا عَنِّي(رواہ رزین)

1589. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that it is from the *sunnah (Practice of Holy Prophet)* to stay a short time and not make a noise when visiting a sick person. He also narrated that when the sahabah (companions) رضی اللہ عنہم became noisy and argued much with each other, Allah's Messenger said, "Go away from me."[3]

COMMENTARY: The visitor must sit with the patient only for a short time enough to enquire after his health and general condition. It is not proper to stay too long with him and it is *makruh (unbecoming)* to make a noise there.

According to tradition in Bukhari and Muslim, when the Prophet صلی اللہ علیہ وسلم was very ill, very many sahabah (companions) رضی اللہ عنہم were around him. He asked for writing material to write some advice. Sayyiduna Umar رضی اللہ عنہ said (to the gathering), "Perhaps, he goes through a severe condition and we already have the Quran and it is enough for you." Then

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[1] Ibn Majah # 1437, Bayhaqi Sha'b ul Eeman # 9216.

[2] Ibn Majah # 1441.

[3] Razin.

everyone began to speak his mind out and it become noisy. So, the Prophet صلى الله عليه وسلم said, "All of you leave me alone."

The *rawafid* contend that Sayyiduna Umar رضى الله عنه blocked the last instructions of the Prophet صلى الله عليه وسلم from being recorded (like the naming of Sayyiduna Ali رضى الله عنه as the Prophet's صلى الله عليه وسلم first Khalifah (caliph)).

Ibn Hajr rejects the contention of the *rawafid* saying that when the people began to argue the Prophet صلى الله عليه وسلم thought that it was wise not to write a piece of advice on instructions. He also gave up the idea of writing it down later. If he had decided to write it down, then how would Umar رضى الله عنه and others dared to prevent him. He was alive for three days thereafter and Umar رضى الله عنه and the other sahabah (companions) رضى الله عنهم were not always present with him but the people of his house, like Sayyiduna Ali رضى الله عنه and Abbas رضى الله عنه and others were present near him. If he had intended to write down instruction for a Khalifah (caliph), he would certainly have written that. Rather, he had made known his decision in that regard clearly by appointing Abu Bakr رضى الله عنه as imam in his absence. This is why Ali رضى الله عنه addressed the people in this regard, saying, 'The Prophet صلى الله عليه وسلم appointed Abu Bakr رضى الله عنه as our imam for our religion. Shall we not nominate him for our world as Khalifah (caliph)? I was there when the Prophet صلى الله عليه وسلم sent for Abu Bakr رضى الله عنه to name him as imam, but the Prophet صلى الله عليه وسلم did not appoint me. Allah has said about people like Abu Bakr رضى الله عنه:

لَا يَخَافُوْنَ لَوْمَةَ لَائِمٍ

{Fearing not the reproach of any reproacher...} (5:54)"

Abu Sufyan ibn Harb said to Sayyiduna Ali رضى الله عنه, "If you wish I will bring my horses and footmen all over Madinah to combat Abu Bakr." This message angered Sayyiduna رضى الله عنه Ali and he reprimanded Abu Sufyan so that he and others may know that Abu Bakr رضى الله عنه as Khalifah (caliph) was according to the Prophet's صلى الله عليه وسلم wishes there was no doubt at all about it.

Thus, it is clear that the Prophet صلى الله عليه وسلم had no intention to appoint Sayyiduna Ali رضى الله عنه as Khalifah (caliph) and even Ali رضى الله عنه had no such thing on his mind. The Prophet صلى الله عليه وسلم made no indication of the Khalifah (caliph) going to Sayyiduna Ali رضى الله عنه Rather he indicated the nomination of Sayyiduna Abu Bakr رضى الله عنه by appointing him as imam for the *salah (prayer)*.

SHORT VISIT

(١٥٩٠-١٥٩١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعِيَادَةُ فَوَاقُ نَاقَةٍ وَفِي رِوَايَةِ سَعِيْدِ بْنِ الْمُسَيَّبِ مُرْسَلًا اَفْضَلُ الْعِيَادَةِ سُرْعَةُ الْقِيَامِ (رواه البيهقى فى شعب الايمان)

1590. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A visit should be as short as the time between two milking of a she camel."[1]

Another version:

1591. Sayyiduna Sa'eed ibn Al-Musayyib رضى الله عنه narrated in the mursal form, "The

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[1] Bayhaqi in Sha'b ul Eeman # 9222.

ideal sick visit is that the visitor arises very quickly (to go)."[1]

COMMENTARY: The two milkings are that after the first the she camels youngs are allowed to touch the udders so that milk flow abundantly. The second milking starts at that. The interval is very short and the visitor is advised to sit only this much when he pays a sick visit.

When people visited Sari Saqati رحمه الله during his illness and stayed very long and asked him to pray for them, he prayed, "O Allah, t each them the manners of a sick visit."

However, if a visitor is a close friend or relative and the patient wishes him to sit longer, or he serves the patient, then he must not curtail his visit.

FEED THE SICK WHAT THE WISHES TO EAT

(١٥٩٢) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَادَ رَجُلًا فَقَالَ لَهُ مَا تَشْتَهِيْ قَالَ اَشْتَهِيْ خُبْزَ بُرٍّ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ عِنْدَهُ خُبْزُ بُرٍّ فَلْيَبْعَثْ اِلٰى اَخِيْهِ ثُمَّ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اشْتَهٰى مَرِيْضُ اَحَدِكُمْ شَيْئًا فَلْيُطْعِمْهُ (رواه ابن ماجة)

1592. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم paid a sick visit to a man and (during the visit) asked him "What would you like to eat?" He said, "I wish for some wheaten bread." The Prophet صلی اللہ علیہ وسلم said, "If anyone has any wheat en bread, do sent it to his brother." He also said. "If one of you is ill and demands something to eat does feed it to him." [2]

COMMENTARY: This refers to the patient's true demand and this is a sign that he had recovered. What he desires is not harmful in some cases and the feeding should be within limits. It should not be something that is most likely to harm the patient. The instruction in the hadith to 'feed him' is not an outright and universal command but should be carried out according to the patient's condition. The physician should be consulted beforehand.

Allamah Teebi رحمه الله said that the command applies to a patient who has no chances of survival. He should be given what he wishes to eat.

DEATH WHILE ON A JOURNEY

(١٥٩٣) وَعَنْ عَبْدِاللّٰهِ ابْنِ عَمْرٍو قَالَ تُوُفِّيَ رَجُلٌ بِالْمَدِيْنَةِ مِمَّنْ وُلِدَ بِهَا فَصَلّٰى عَلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا لَيْتَهُ مَاتَ بِغَيْرِ مَوْلِدِهِ قَالُوْا وَلِمَ ذَاكَ يَا رَسُوْلَ اللّٰهِ قَالَ اِنَّ الرَّجُلَ اِذَا مَاتَ بِغَيْرِ مَوْلِدِهِ قِيْسَ لَهُ مِنْ مَوْلِدِهِ اِلٰى مُنْقَطِعِ اَثَرِهِ فِي الْجَنَّةِ (رواه النسائی و ابن ماجة)

1593. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that a man died in Madinah where he had been born too. The Prophet led his funeral *salah (prayer)*, and said, "How I wish he had died elsewhere than his birth place!" The sahabah (companions) رضی اللہ عنہم asked, "Why that, O Messenger of Allah? He said, "If anyone dies in a place other than his native land, the space between his birth place and the place of his death is measured for him in paradise."[3]

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[1] Bayhaqi in Sha'b ul Eeman # 9221.

[2] Ibn Majah # 1439.

[3] Nasa'i # 1832, Ibn Majah # 1614.

COMMENTARY: The correct thing seems to be a journey in obedience to Allah, like jihad, religious education and such others.

(١٥٩٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَوْتُ غُرْبَةٍ شَهَادَةٌ (رواه ابن ماجة)

1594. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger said, "Death in an alien land is martyrdom."[1]

(١٥٩٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ مَرِيْضًا مَاتَ شَهِيْدًا وَوُقِيَ فِتْنَةَ الْقَبْرِ وَغُدِيَ وَرِيْحَ عَلَيْهِ بِرِزْقِهٖ مِنَ الْجَنَّةِ (رواه ابن ماجة والبيهقي في شعب الايمان)

1595. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who dies of an illness dies a martyr. He is preserved from the trial in the gr4ave and will be served provision morning and evening from paradise."[2]

COMMENTARY: Though this word is (مریضا) in the correct copies of Mishkat, sunan Ibn Majah itself has (مرابطا) (guarding the frontiers).

(This is as in the Urdu text but the translation of Ibn Majah published by Kazi Publications has (مریضا) (sick) with comments that it could be (مرابطا) - guarding frontiers).

DEATH IN PLAGUE

(١٥٩٦) وَعَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَخْتَصِمُ الشُّهَدَاءُ وَالْمُتَوَفَّوْنَ عَلٰى فُرُشِهِمْ اِلٰى رَبِّنَا عَزَّ وَجَلَّ فِي الَّذِيْنَ يُتَوَفَّوْنَ مِنَ الطَّاعُوْنِ فَيَقُوْلُ الشُّهَدَاءُ اِخْوَانُنَا قُتِلُوْا كَمَا قُتِلْنَا وَيَقُوْلُ الْمُتَوَفَّوْنَ اِخْوَانُنَا مَاتُوْا عَلٰى فُرُشِهِمْ كَمَا مُتْنَا فَيَقُوْلُ رَبُّنَا انْظُرُوْا اِلٰى جِرَاحَتِهِمْ فَاِنْ اَشْبَهَتْ جِرَاحُهُمْ جِرَاحَ الْمَقْتُوْلِيْنَ فَاِنَّهُمْ مِنْهُمْ وَمَعَهُمْ فَاِذَا جِرَاحُهُمْ قَدْ اَشْبَهَتْ جِرَاحَهُمْ (رواه احمد والنسائی)

1596. Sayyiduna Al-Arbad ibn Sariyah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said. "The martyrs and those who had died on their beds will argue before our Lord, Mighty and Glorious, to get judgement about those who had died of plague. The martyrs will plead, 'Our brothers were killed as we were killed.' But those who died (on their beds) will plead, 'Our brothers who died on their beds just as we died.' So, our Lord will judge. 'Look at their wounds. If their wounds resembled the wounds of those who were slain they are among them and will be with them. Behold, their wounds resemble the wound of their (martyrs)."[3]

COMMENTARY: The word for plague is (طاعون) (Ta'un) derived from (طعن) (ta'n) which mean 'to strike spears.' Those who die of plague feel as if they are being struck by spears. Thus, the jinns hit them with spears and give them the wounds.

The hadith classifies death of plague as martyrdom. On the day of resurrection, these people will be with the martyrs.

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[1] Ibn Majah # 1613,

[2] Ibn Majah # 1615, Bayhaqi in Shab ul Eeman # 9897.

[3] Nasa'i # 3164, Musnad Ahmad 4-128.

DO NOT FLEE FROM PLAGUE INFESTED AREA

(١٥٩٧) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْفَارُّ مِنَ الطَّاعُوْنِ كَالْفَارِّ مِنَ الزَّحْفِ وَالصَّابِرُ فِيْهِ لَهٗ اَجْرُ شَهِيْدٍ (رواه احمد)

1597. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who flees from plague (when it strikes the land where he resides) is like one who flees from battle (meaning, jihad) but one who shows patience during plague will earn the reward of a martyr."[1]

COMMENTARY: Teebi رحمہ اللہ said that the comparison is for the major or grave sin that both earn. If anyone runs away from plague with the conviction that he would remain safe if he flees otherwise he would die, then it is disbelief.
One who faces plague patiently will earn a martyr's reward even if he does not die of it.

CHAPTER - II

WISHING FOR DEATH & REMEMBERING IT — بَابُ تَمَنِّى الْمَوْتِ وَذِكْرِهٖ

It is *makruh (unbecoming)* to pray for death when one suffers physical pain or is in distress through sickness, hardship or any kind of trial, anxiety, etc. This is so because it implies impatience and displeasure with Divine decree.
However when one is anxious to see the Lord, get relief from this ephemeral world, and anxious to go to the eternal world, then to long for death is a sign of faith and perfect faith. Even if one longs for death to be safe from religious harm t hen it is not *makruh (unbecoming)* to do so.
To remember death is to fear Allah and to seek His pleasure and to obey Him. It is also to love Allah's Messenger صلی اللہ علیہ وسلم and to abide by His Shariah (divine law). It is also to seek forgiveness and to repent to be careful to avoid loss in the hereafter even if that entails loss in this world.
If one just has death in remembrance but leads a wayward life then it is of no use. Rather, it makes and hard hearted. It is like remembering Allah neglectfully, which is of no consequence. (نسأل الله العافية) We ask Allah for safety.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

DO NOT WISH FOR DEATH

(١٥٩٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَتَمَنّٰى اَحَدُكُمُ الْمَوْتَ اِمَّا مُحْسِنًا فَلَعَلَّهٗ اَنْ يَّزْدَادَ خَيْرًا وَاِمَّا مُسِيْئًا فَلَعَلَّهٗ اَنْ يَّسْتَعْتِبَ (رواه البخاری)

1598. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Let no one of you wish for death, for, if he is pious, perhaps he may add to his piety, and if he is evil, perhaps he may (repent and) look for Allah's pleasure."[2]

(١٥٩٩) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَتَمَنّٰى اَحَدُكُمُ الْمَوْتَ وَلَا يَدْعُ بِهٖ مِنْ

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[1] Musnad Ahmad 3-324.
[2] Bukhari # 5637, Nasa'i # 1818, Darimi # 2758, Musnad Ahmed 2-263.

قَبْلِ اَنْ يَأْتِيَهُ اِنَّهُ اِذَا مَاتَ اِنْقَطَعَ اَمَلُهُ وَاِنَّهُ لَا يَزِيْدُ الْمُؤْمِنَ عُمُرُهُ اِلَّا خَيْرًا (رواه مسلم)

1599. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Let no one of you wish (in heart) or pray (with the tongue) for death before it comes to him. When a person dies, it cuts off his hopes, and the believer's life does not prolong without bringing him more good."[1]

COMMENTARY: Once a person dies, the ways to do good and bed are cut off.

(١٦٠٠) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَتَمَنَّيَنَّ اَحَدُكُمُ الْمَوْتَ مِنْ ضُرٍّ اَصَابَهُ فَاِنْ كَانَ لَا بُدَّ فَاعِلًا فَلْيَقُلْ اَللّٰهُمَّ اَحْيِنِيْ مَاكَانَتِ الْحَيَاةُ خَيْرًا لِّيْ وَ تَوَفَّنِيْ اِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِّيْ (متفق عليه)

1600. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Let no one of you wish for death because of suffering (of any kind). But, if he must do it, then he must pray:

اَللّٰهُمَّ اَحْيِنِيْ مَاكَانَتِ الْحَيَاةُ خَيْرًا لِّيْ وَ تَوَفَّنِيْ اِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِّيْ

"O Allah, keep me alive as long as life is better for me and take me away when death is better for me."[2]

COMMENTARY: Nawawi رحمہ اللہ has given the verdict that it is not *makruh (unbecoming)* to wish for death when apprehending mischief or trial in the religious field. Rather, It is mustahab (desirable) to do so Imam Shafi'I رحمہ اللہ and Umar ibn Abdul Aziz رحمہ اللہ had done so.

It is also maustahab to hope for martyrdom in Allah's path. Umar ibn Khattab رضی اللہ عنہ and others had done it and Mu'adh رضی اللہ عنہ is known to have prayed for death in the plague, Ta'uwn Amawas. So, it is mustahab (desirable) to pray for martyrdom even through plague, etc.

According to a hadith in Muslim, if any one sincerely prays for martyrdom, then he get reward for it (even if he is not martyred).

It is mustahab (desirable) to pray for death in Madinah. According to a hadith in Bukhari. Umar رضی اللہ عنہ had prayed for it:

اَللّٰهُمَّ ارْزُقْنِيْ شَهَادَةً فِيْ سَبِيْلِكَ وَاجْعَلْ مَوْتِيْ بِبَلَدِ رَسُوْلِكَ

"O Allah grant me martyrdom in your path and cause me to die in the city of Your Messenger. صلی اللہ علیہ وسلم

The concluding portion of the hadith means that life is better than death as long as god deeds surpass sin and life is without trials for a religious nature. When it is the converse, it is better to die.

MEETING THE GREATER

(١٦٠١-١٦٠٢) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحَبَّ لِقَاءَ اللّٰهِ اَحَبَّ اللّٰهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللّٰهِ كَرِهَ اللّٰهُ لِقَاءَهُ فَقَالَتْ عَائِشَةُ اَوْبَعْضُ اَزْوَاجِهِ اِنَّا لَنَكْرَهُ الْمَوْتَ قَالَ لَيْسَ

[1] Muslim # 13-2682.

[2] Bukhari # 5671, Muslim # 10-2680, Abu Dawud # 3108, Tirmidhi # 971, Nasa'i # 1812, Ibn Majah # 4265, Musnad Ahmed 3.101.

ذٰلِكَ وَلٰكِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ بُشِّرَ بِرِضْوَانِ اللّٰهِ وَكَرَامَتِهٖ فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِمَّا أَمَامَهُ فَأَحَبَّ لِقَاءَ اللّٰهِ وَأَحَبَّ اللّٰهُ لِقَاءَهُ وَإِنَّ الْكَافِرَ إِذَا حُضِرَ بُشِّرَ بِعَذَابِ اللّٰهِ وَعُقُوبَتِهٖ فَلَيْسَ شَيْءٌ أَكْرَهُ إِلَيْهِ مِمَّا أَمَامَهُ فَكَرِهَ لِقَاءَ اللّٰهِ وَكَرِهَ اللّٰهُ لِقَاءَهُ. مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةِ عَائِشَةَ وَالْمَوْتُ قَبْلَ لِقَاءِ اللّٰهِ

1601. Sayyiduna Ubadan ibn as Samit رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who loves to meet Allah, Allah loves to meet him. But, he who dislikes to meet Allah, Allah too dislikes to meet him." So, Sayyidah Ayshah رضی اللہ عنہا asked, or one of his other wives submitted, "We dislike death." He said, "That is not the same thing. But, when death comes to the believer, he receives glad tidings of Allah's pleasure and mercy. So, nothing is dearer to him than what is in front of him. He loves to meet Allah and Allah loves to meet him. But, as for the disbeliever, when death comes to him, he is given tidings to punishment and retribution of Allah so, nothing is more detestable to him than what is in front of him. He dislikes to meet Allah and Allah does not wish to meet him."[1]

1602. Sayyidah Ayshah 's رضی اللہ عنہا hadith has: 'death comes before the meeting with Allah.[2]

COMMENTARY: While it is presumed commonly that meeting Allah is death, yet the correct thing is that the meeting with "Allah is to be mindful of the hereafter, to seek Allah's mercy forgiveness and pleasure and not to be inclined to the world. He who abandons the world loves to meet Allah. But he who chooses the world and loves its things really detests to meet Allah. This is why he who loves the meeting with Allah, loves death because it is the means to the meeting with Allah.

The Prophet صلی اللہ علیہ وسلم answer to Sayyidah Ayshah رضی اللہ عنہا meant that death should be held dear as a means to the love of Allah and the meeting with him.

The version of Sayyidah Ayshah رضی اللہ عنہا means that the sight of Allah is possible only after death. The meeting with Allah is not the some things as death. Both have different meanings.

TO BELIEVER DEATH IS RELIEF BUT A SINNER'S DEATH IS RELIEF TO OTHERS

(١٦٠٣) وَعَنْ أَبِيْ قَتَادَةَ أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُرَّ عَلَيْهِ بِجَنَازَةٍ فَقَالَ مُسْتَرِيْحٌ أَوْ مُسْتَرَاحٌ مِنْهُ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ مَا الْمُسْتَرِيْحُ وَالْمُسْتَرَاحُ مِنْهُ فَقَالَ الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيْحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا إِلَى رَحْمَةِ اللّٰهِ وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيْحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَابُّ (متفق عليه)

1603. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated this hadith often. A funeral was brought past Allah's Messenger صلی اللہ علیہ وسلم. He said, "Either he is relived or others are relived of him." The sahabah (companions) رضی اللہ عنہم asked, "Who is relieved and who is the one from whom others are relieved?" He said, "The believing slave is delivered from the sorrows and harm of the world and goes to the mercy of Allah. But, the creatures, the country, the trees and the beasts are delivered from the sinful person."[3]

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[1] Bukhari # 6507, Muslim # 15-2684, Tirmidhi # 2316, Nasa'i # 1838, Darimi # 2756, Muwatta Maalik 50 (Jana'iz), Musnad Ahmad 3-107.

[2] Muslim # 16.2684.

[3] Bukhari # 6512, Muslim # 61-950, Nasa'i # 1930, Muwatta Maalik # 504 (Jana'iz) Musnad Ahmad 5-296.

COMMENTARY: With his death, the believer is delivered from the deeds, etc. of the world and the effort to perform them. He is also delivered of the hardship and anxiety of the world and the harm and trouble caused by its people. Masruq رحمه الله said that he did not envy anyone as he envied the believer who is placed in his grave because he is safe from punishment and at rest from this world. Abu Daud رحمه الله said, "I like death because of my desire to go before my Lord. I like sickness as an atonement for my sins. And, I like poverty as a means to be humble and submissive before my Lord."

When a sinner dies, other people are free for him because when they reproached him, he quarreled with them. If they said nothing to him, they here delinquent in thier religion. His sins create corruption in the world and hurt people, cities, trees, etc. Religious acts and duties are interrupted. Allah is angry with the sinner, so earth and all that is on earth suffer. Allah prevents rain from pouring down. When sinner die, the clouds burst and it is green everywhere.

LIVE LIKE A TRAVELER

(١٦٠٤) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ اَخَذَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيْبٌ اَوْعَابِرُ سَبِيْلٍ وَكَانَ ابْنُ عُمَرَ يَقُوْلُ اِذَا اَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ وَاِذَا اَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ(رواه البخارى)

1604. Sayyiduna Abdullah ibn Umar narrated that Allah's Messenger صلى الله عليه وسلم took him by his shoulders and said, "Live in the world as though you are a stranger, or one passing through the road."

Sayyiduna Ibn Umar رضى الله عنه used to say, "When you are in the evening, do not wait for the morning. And where you are in the morning, do not wait for the evening. Regard your health as a blessing against your sickness and your live against you death." (Derive something from the first for the other.)[1]

COMMENTARY: The Arabic word (غريب) (stranger) is a traveller, so do not be inclined to the world because it is your path of journey to the hereafter. Live as a stranger uninterested in worldly things because you will separate from them. Do not perceive your survival here. Intend to go home.

One who passes through the roads is stranger than a traveler too because he stops no where and does not break journey at all.

No one knows when he will die. So, not build tall hopes but be quick to do good deeds, without delaying them. When you are healthy do the most you can lest sickness afflicts you and you become unable to do pious work.

Seize the opportunity of your life to amass deeds upon deeds. Thus, when you die, these deeds will fetch your reward.

Though it seems that the concluding words were spoken by Sayyiduna Ibn Umar رضى الله عنه and are mawquf at him, yet Ahya al Uloom presents them as marfu saying of the prophet صلى الله عليه وسلم.

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[1] Bukhari # 6414, Tirmdhi # 2333, Ibn Majah # 4114, Musnad Ahmad 2-24.

PLACE GOOD HOPE IN ALLAH

(١٦٠٥) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَبْلَ مَوْتِهٖ بِثَلَاثَةِ اَيَّامٍ يَقُوْلُ لَا يَمُوْتَنَّ اَحَدُكُمْ اِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللّٰهِ(رواه مسلم)

1605. Sayyiduna Jabir رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say three days before his death, "Let not anyone of you die without placing good hopes in Allah."[1]

COMMENTARY: Every Muslim should expect Allah's favour and forgiveness and be confident of receiving it. If anyone despairs of His mercy then he makes himself eligible for His wrath.

The Ulama (Scholars) say that the sign of a good hereafter is to be fearful all through life and, when death approaches, hopes for mercy and forgiveness should dominate.

To have good expectation from Allah is to do pious deeds throughout life and t hen hope for Allah's favours at the time of death. If any one lives a life of misdeeds and disobedience to Allah then he will not have good hopes from Allah. He will remember his evil life when death approaches and expect evil repercussions.

Expectation is to perform deeds and expect. False hope without deeds and expect. False hope without doing anything heads to sins and is obstinacy.

Hasan Busri رحمہ اللہ said, "If any one (who does no deeds) claims to have good expectations from Allah then he is laying. If he did have good expectations from his Lord then he would have done good deeds."

SECTION II اَلْفَصْلُ الثَّانِيْ

THE FIRST QUESTION ON THE DAY OF RESURRECTION

(١٦٠٦) عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنْ شِئْتُمْ اَنْبَأْتُكُمْ مَّا اَوَّلُ مَايَقُوْلُ اللّٰهُ لِلْمُؤْمِنِيْنَ يَوْمَ الْقِيَامَةِ وَمَا اَوَّلُ مَايَقُوْلُوْنَ لَهٗ قُلْنَا نَعَمْ يَا رَسُوْلَ اللّٰهِ قَالَ اِنَّ اللّٰهَ يَقُوْلُ لِلْمُؤْمِنِيْنَ هَلْ اَحْبَبْتُمْ لِقَائِيْ فَيَقُوْلُوْنَ نَعَمْ يَا رَبَّنَا فَيَقُوْلُ لِمَ فَيَقُوْلُوْنَ رَجَوْنَا عَفْوَكَ وَمَغْفِرَتَكَ فَيَقُوْلُ قَدْ وَجَبَتْ لَكُمْ مَغْفِرَتِيْ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَاَبُوْنُعَيْمٍ فِي الْحِلْيَةِ

1606. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If you wish, I will tell you the first question that Allah will ask the believers on the day of resurrection and the first thing that they would say to him." They said, "Yes, O Messenger of Allah." He said that Allah will ask the believers. "Did you crave to meet Me?" They will submit, "Yes our Lord." He will ask. "Why?" They will say. "We hopes for your pardon and your forgiveness." He will say. Indeed, My forgiveness for you has become obligatory."[2]

COMMENTARY: The meeting could mean the abode of the hereafter.' It could also mean: 'the vision of Allah.'

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[1] Muslim # 81-2877, Abu Dawud # 3113, Ibn Majah # 4167, Musnad Ahmad 3-293.

[2] Musnad Ahmad 5-238, Sha us *sunnah*, Hilyah.

REMEMBER DEATH OFTEN

(١٦٠٧) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَكْثِرُوْا ذِكْرَ هَاذِمِ اللَّذَّاتِ الْمَوْتِ

(رواه الترمذی والنسائی وابن ماجة)

1607. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Remember often the cutter of the tastes (of the world) - which death is!"[1]

COMMENTARY: Remembering death often replaces negligence which hampers pious deeds. It also keeps one away from indulgence in worldly pursuits and brings one into the orbit of obedience and worship.

Nasai has more words which imply that remembrance of death causes the rich to be disinterested in wealth and the poor to be content with little.

MODESTY BEFORE ALLAH

(١٦٠٨) وَعَنِ ابْنِ مَسْعُوْدٍ اَنَّ نَبِيَّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَاتَ يَوْمٍ لِاَصْحَابِهٖ اسْتَحْيُوْا مِنَ اللّٰهِ حَقَّ الْحَيَاءِ قَالُوْا اِنَّا نَسْتَحْيِیْ مِنَ اللّٰهِ يَا نَبِيَّ اللّٰهِ وَالْحَمْدُ لِلّٰهِ قَالَ لَيْسَ ذٰلِكَ وَلٰكِنْ مَنِ اسْتَحْيٰى مِنَ اللّٰهِ حَقَّ الْحَيَاءِ فَلْيَحْفَظِ الرَّاْسَ وَمَا وَعٰى وَلْيَحْفَظِ الْبَطْنَ وَمَا حَوٰى وَلْيَذْكُرِ الْمَوْتَ وَالْبِلٰى وَمَنْ اَرَادَ الْاٰخِرَةَ تَرَكَ زِيْنَةَ الدُّنْيَا فَمَنْ فَعَلَ ذٰلِكَ فَقَدِ اسْتَحْيٰى مِنَ اللّٰهِ حَقَّ الْحَيَاءِ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِیُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1608. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that one day, the Prophet صلی اللہ علیہ وسلم said to his sahabah (companions), رضی اللہ عنہ observe modesty before Allah in keeping with its rights." They said, "O Prophet of Allah we do observe modesty before Allah, praise belongs to Allah." He said, "That is not it. But, he who observes modesty before Allah as is due, preserves the head and whatever (memory) it holds, and preserves the belly and whatever it contains, and remembers death and the decomposition. And, he who aims at the next world, abandons adornment of the world. Hence, whoever does that has indeed shown modesty before Allah as is due."[2]

COMMENTARY: Allah has placed the head in an honourable position. It should not be used for anyone else, should not bow before man made idols or before fellowman and it should not offer *salah (prayer)* to impress other people and to show off. It should be lowered only for Allah and it should not be raised high in arrogance.

Whatever (memory) it holds include the tongue, eyes and the ears. To preserve them is to keep them away from sin, like backbiting, falsehood, ogling at stranger women, listening to backbiting and lies.

The belly should be preserved from forbidden food etc. whatever the belly contains mean the limbs of the body. They should not be used to commit sin, or to go to such place, or to beat or harass someone.

The human body will decay. Howsoever beautiful and honourable, it will not with its flesh and bones. All that will be dust.

Finally, a norm is outlines that he who knows that this world is ephemeral gives up its

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[1] Tirmidhi # 2307, Nasa'i # 1824, Ibn Majah # 4258, Musnad Ahmad 2-293.

[2] Tirmidhi # 2457, Musnad Ahmad 1-387.

pleasures. No one, not even saintly people, can hold both this world and hope for the next. It is very good to publicise this hadith as much as possible. Nawawi رحمه الله said that is mustahab (desirable) to narrate this hadith most frequently.

DEATH IS THE GIFT OF A BELIEVER

(١٦٠٩) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُحْفَةُ الْمُؤْمِنِ الْمَوْتُ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔

1609. Sayyiduna Abdullah ibn Amir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The gift for a believer is death."[1]

COMMENTARY: Death is a gift for the believer because through it he comes to the hereafter and receives reward and high ranks.

DEATH WITH PERSPIRATION ON FOREHEAD

(١٦١٠) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُؤْمِنُ يَمُوْتُ بِعَرَقِ الْجَبِيْنِ(رواه الترمذی والنسائی وابن ماجة)

1610. Sayyiduna Buraydah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The believer dies while he perspires on the forehead."[2]

COMMENTARY: Some people say that perspiration on forehead at the time of death implies very severe pangs of death. Because of this, the sins of the dying person are forgiven and his ranks are raised in the hereafter.

Some others say that it implies striving for the lawful till the end to earn livelihood and to worship.

Some ulama (Scholars) say that the perspiration on the forehead at the time of death augurs well for the next world.

Some other ulama (Scholars) maintain that report from the perspiration, death is not difficult at all for a believer.

SUDDEN DEATH

(١٦١١) وَعَنْ عُبَيْدِ اللّٰهِ بْنِ خَالِدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَوْتُ الْفُجَائَةِ اَخْذَةُ الْاَسَفِ۔ رَوَاهُ اَبُوْدَاوُدَ وَزَادَ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ وَرَزِيْنٌ فِيْ كِتَابِهٖ اَخْذَةُ الْاَسَفِ لِلْكَافِرِ وَرَحْمَةٌ لِلْمُؤْمِنِ۔

1611. Sayyiduna Ubaydullah ibn Khalid رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Sudden death is the seizing in anger."[3]

Another version adds: "The seizing in anger for the disbeliever and mercy for the believer."[4]

COMMENTARY: The ulama (Scholars) go by the concluding portion and say that it is good for believers to die suddenly.

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[1] Bayhaqi # 9884.

[2] Tirmidhi # 982, Nasa'i # 1829, Ibn Majah # 1452, Musnad Ahmad 5-357.

[3] Abu Dawud 3 # 3110, Musnad Ahmad 3-424.

[4] Bayhaqi in sha'b ul Eeman and Razin in his book.

(١٦١٢) وَعَنْ اَنَسٍ قَالَ دَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى شَابٍّ وَهُوَ فِي الْمَوْتِ فَقَالَ كَيْفَ تَجِدُكَ قَالَ اَرْجُوْ اللّٰهَ يَا رَسُوْلَ اللّٰهِ وَاِنِّي اَخَافُ ذُنُوْبِي فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَجْتَمِعَانِ فِيْ قَلْبِ عَبْدٍ فِيْ مِثْلِ هٰذَا الْمَوْطِنِ اِلَّا اَعْطَاهُ اللّٰهُ مَايَرْجُو وَاٰمَنَهُ مِمَّا يَخَافُ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1612. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم visited a young man who was dying. He asked. "How do you find yourself?" He said, "O Messenger of Allah, I have hope in Allah, but I fear for my sins. Allah's Messenger صلی اللہ علیہ وسلم said, "These two things do not combine in the heart of a person at such a time without Allah granting him that which he hopes for end protecting him from that which he fears."[1]

COMMENTARY: 'At such a time' means the time when pangs of death are experienced and such other difficult times, like during battle, retaliation etc.

SECTION III اَلْفَصْلُ الثَّالِثُ

LONG LIFE IDEAL TO PERFORM MORE PIOUS DEEDS

(١٦١٣) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَمَنَّوُا الْمَوْتَ فَاِنَّ هَوْلَ الْمُطَّلَعِ شَدِيْدٌ وَاِنَّ مِنَ السَّعَادَةِ اَنْ يَطُوْلَ عُمُرُ الْعَبْدِ وَيَرْزُقُهُ اللّٰهُ عَزَّ وَجَلَّ الْاِنَابَةَ(رواہ احمد)

1613. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not wish for death, for the fear of the pangs of death is very strong. It is fortunate that a man's life should be prolonged and Allah, Mighty and Glorious, should lead him to obedience."[2]

COMMENTARY: The word (المطلع) al-muttala is an elevated place from where one looks down. Here, this word means the pangs of death and the accompanying severity. Man falls into its grip before dying.

It is disallowed to ask for death because of grief of such things. One may however, ask for it craving the sight of Allah.

The hadith also says that one must not long for death because with death which is bound to come all opportunity of doing good deeds will cease. So one must accumulate deeds as much as one can. The world is the cultivating field of the hereafter. Good deeds done here will be useful there.

(١٦١٤) وَعَنْ اَبِي اُمَامَةَ قَالَ جَلَسْنَا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَّرَنَا وَرَقَّقَنَا فَبَكٰى سَعْدُ بْنُ اَبِي وَقَّاصٍ فَاَكْثَرَ الْبُكَاءَ فَقَالَ يَا لَيْتَنِي مِتُّ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا سَعْدُ اَعِنْدِيْ تَتَمَنَّى الْمَوْتَ فَرَدَّدَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ يَا سَعْدُ اِنْ كُنْتَ خُلِقْتَ لِلْجَنَّةِ فَمَاطَالَ عُمُرُكَ وَحَسُنَ مِنْ عَمَلِكَ فَهُوَ خَيْرٌ لَّكَ(رواہ احمد)

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[1] Tirmidhi # 985, Ibn Majah # 4261.

[2] Musnad Ahmad 3-332.

1614. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that they were seated with Allah's Messenger صلی اللہ علیہ وسلم (listening to him) with rapt attention. He admonished them and their hearts were moved greatly. (Sayyiduna) Sa'd ibn Abu Waqqas رضی اللہ عنہ wept much and lamented, "How I wish I had died (in childhood)! Allah's Messenger صلی اللہ علیہ وسلم asked, "O Sa'd, will you wish for death while I am here." Repeating these words three times. Then, he added, "O Sa'd, if you are created for paradise, then your life will not be prolonged without that being better for you with the more good deeds that you do.[1]

COMMENTARY: The prophet صلی اللہ علیہ وسلم asked Sayyiduna Sa'd if there could be a reason to ask for death while he was alive, for his life was a blessing for them. The mere sight of him was great for the believers and life was better than death.

The hadith seems to say tacitly at the end 'and if you are created for hell then too it was not good to ask for death and a hastening of it.'

THE EXAMPLE OF KHABBAB رضی اللہ عنہ

(١٦١٥) وَعَنْ حَارِثَةَ بْنِ مُضَرِّبٍ قَالَ دَخَلْتُ عَلَى خَبَّابٍ وَقَدِ اكْتَوَى سَبْعًا فَقَالَ لَوْ لَا إِنِّي سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا يَتَمَنَّ اَحَدُكُمُ الْمَوْتَ لَتَمَنَّيْتُهُ وَلَقَدْ رَأَيْتُنِيْ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَمْلِكُ دِرْهَمًا وَاِنَّ فِيْ جَانِبِ بَيْتِي الْآنَ لَاَرْبَعِيْنَ اَلْفَ دِرْهَمٍ قَالَ ثُمَّ اُتِيَ بِكَفَنِهٖ فَلَمَّا رَآهُ بَكَى وَقَالَ لٰكِنْ حَمْزَةُ لَمْ يُوْجَدْ لَهٗ كَفَنٌ اِلَّا بُرْدَةٌ مُلْحَاءُ اِذَا جُعِلَتْ عَلَى رَأْسِهٖ قَلَصَتْ عَنْ قَدَمَيْهِ وَاِذَا جُعِلَتْ عَلَى قَدَمَيْهِ قَلَصَتْ عَنْ رَأْسِهٖ حَتّٰى مُدَّتْ عَلَى رَأْسِهٖ وَجُعِلَ عَلَى قَدَمَيْهِ الْاِذْخَرُ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ اِلَّا اَنَّهٗ لَمْ يَذْكُرْ ثُمَّ اُتِيَ بِكَفَنِهٖ اِلٰى اٰخِرِهٖ۔

1615. Sayyiduna Harithah ibn Mudarrab رحمہ اللہ narrated that that he visited (Sayyiduna) Khabbbab رضی اللہ عنہ (who was ill and) who had been cauterised seven times. He said that had he not heard Allah's Messenger صلی اللہ علیہ وسلم say, "None of you must wish for death," he would have wished for it. Then he said, "Indeed, I remember myself with Allah's Messenger صلی اللہ علیہ وسلم while I did not possess a single dirham, but now there are in the corner of my house forty thousand dirhams." Then, his shroud was brought. When he looked at it, he wept, saying, "But, Hamzah! رضی اللہ عنہ No shraud could be found for him except a stripes white garment that could not cover his feet if his head was covered and left his lead bare if his feed were covered by it. So, finally, it was put over his head down and idhkar (grass) was put on his feet."[2]

COMMENTARY: Sayyiduna Khabbab ibn Arat رضی اللہ عنہ was a great sahabi. He was among the first people to embrace Islam. Indeed, he was the brave man who made bold to declare his Islam among a host of the cruel and oppressive disbelievers. He participated in the Battle of Badr and other battle and died in 43AH. May Allah be pleased with him!

In those days, one of the forms of treatment was cauterization. At one place, it is

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[1] Musnad Ahmad 5-267.

[2] Musnad Ahmad 5-111.

disallowed but some ulama (Scholars) say that the prohibition is only when people believe that only this things cures. If they are convinced that cure lies only in Allah's hands then it is not wrong to resort to it. Also, when there is no need for it, even then it is disallowed.
Sayyiduna Khabbab رضی اللہ عنہ wished for death because of the unbearable nature of his illness. It could also be because he had become affluent and was afraid that he would have to suffer punishment for misuse of wealth.
Sayyiduna Hamzah ibn Abdul Muttalibn رضی اللہ عنہ was the Prophet's صلی اللہ علیہ وسلم paternal uncle. He was martyred in the Battle of Uhud. He is known as Sayyid ush Shuhada (chief of the martyrs).
Idhkar (اذخر) is sweet rush (juncuos adoratus). It is a sweet smelling grass. It is spread on the planks of the ceiling and it has many other uses.
According to this hadith, a poor hard-pressed person who is patient is better than a rich person who is grateful. Sayyiduna Khabbab رضی اللہ عنہ, the great glorious sahabi who was rich and there is no doubt that he was grateful, felt sorry for his affluent condition.

CHAPTER - III

THAT WHICH IS RECITED BEFORE ONE WHO IS DYING

بَابُ مَا يُقَالُ عِنْدَ مَنْ حَضَرَهُ الْمَوْتُ

He who is dying is the patient on whom the signs of death are apparent. The ulama (Scholars) describe these signs as numbness of the feet that will not stand up, the nostril bend, the temple sinks and the skin of the testicles hangs.
That which is recited in front of the dying is the kalimah tayyibah (لَا اِلٰهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ), surah Yasin and the istarja (اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ). Supplication is made seeking forgiveness, and so on.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

PROMPT TO THE DYING

(١٦١٦) عَنْ اَبِي سَعِيْدٍ وَاَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَقِّنُوا مَوْتَاكُمْ لَا اِلٰهَ اِلَّا اللهُ(رواه مسلم)

1616. Sayyiduna Abu Sa'eed رضی اللہ عنہ and Sayyiduna Abu H urayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Recite to the dying among you

لَا اِلٰهَ اِلَّا اللهُ

(There is no God but Allah)."[1]

COMMENTARY: The dying person will listen to the recitation and recite it himself. But, he should not be instructed to recite lest he refuse to do so because of his unsteady condition and poor presence of mind. The ulama (Scholars) say that this prompting is mustahab (desirable).

ONLY PIOUS WORDS

(١٦١٧) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا حَضَرْتُمُ الْمَرِيْضَ اَوِالْمَيِّتَ فَقُوْلُوْا

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[1] Muslim # 1-916, Abu Dawud # 3117, Tirmidhi # 976, Nasa'i # 1826, Ibn Majah # 1445, Musnad Ahmad 3-3.

خَيْرًا فَإِنَّ الْمَلَائِكَةَ يُؤَمِّنُوْنَ عَلٰى مَاتَقُوْلُوْنَ۔ (رواه مسلم)

1617. Sayyidah Umm Salamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you visit a sick or a dying person speak only good words, for the angels say 'aameen' to whatever you say."[1]

COMMENTARY: The good words are prayer for one's own good, for the recovery of the sick and for the forgiveness of the dead.

PATIENCE & SUBMISSION

(١٦١٨) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ مُسْلِمٍ تُصِيْبُهُ مُصِيْبَةٌ فَيَقُوْلُ مَا أَمَرَهُ اللّٰهُ بِهٖ إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رَاجِعُوْنَ اَللّٰهُمَّ أْجُرْنِيْ فِيْ مُصِيْبَتِيْ وَاخْلُفْ لِيْ خَيْرًا مِنْهَا إِلَّا أَخْلَفَ اللّٰهُ لَهٗ خَيْرًا مِنْهَا فَلَمَّا مَاتَ أَبُوْسَلَمَةَ قُلْتُ أَيُّ الْمُسْلِمِيْنَ خَيْرٌ مِنْ أَبِيْ سَلَمَةَ أَوَّلُ بَيْتٍ هَاجَرَ إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ إِنِّيْ قُلْتُهَا فَأَخْلَفَ اللّٰهُ لِيْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رواه مسلم)

1618. Sayyidah Umm Salamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any Muslim faces an affliction and says what Allah had commanded him:

إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رَاجِعُوْنَ اَللّٰهُمَّ أْجُرْنِيْ فِيْ مُصِيْبَتِيْ وَاخْلُفْ لِيْ خَيْرًا مِنْهَا

'We belong to Allah and to Him is our return. O Allah, reward me for my affliction and let me have what is better then this, in place of this.'[2]

Surely, Allah will grant him what is better in replacement." When (Sayyiduna) Abu Salamah رضی اللہ عنہ died, she thought, "What Muslim could be better than Abu Sulama (Scholars)n رضی اللہ عنہ who and his family were the first to emigrate to Allah's Messenger صلی اللہ علیہ وسلم?" Then she repeated the (foregoing Messenger in his place. [3] (They were married to one another.)

COMMENTARY: The words 'to Allah we belong and to Him is our return' imply: whatever is ascribed to us truly belongs to Allah and is created by Him. To him we shall return. All of these things are with us for use. Our beginning is from Allah and our end is to Him.

This thing must be comprehended completely and patience must be observed at every trial. If this is done, every difficulty will become easy. If this verse is given only lip service coupled with complaint and restlessness, then that is meaningless.

The mere reference to the merit of this verse is enough to presume that it is a command to recite these verses.

Sayyiduna Abu Salamah رضی اللہ عنہ was the first emigrant and also the Prophet's صلی اللہ علیہ وسلم cousin and faster brother.

THE PROPHET'S صلی اللہ علیہ وسلم PRAYER FOR THE DEAD

(١٦١٩) وَعَنْهَا قَالَتْ دَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى أَبِيْ سَلَمَةَ وَقَدْ شَقَّ بَصَرُهٗ فَأَغْمَضَهٗ ثُمَّ قَالَ

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[1] Muslim # 6-919, Abu Dawud # 4115, Tirmidhi # 977, Nasa'i # 1825, Ibn Majah # 1447, Musnad Ahmad 6-306.

[2] Muslim # 3.918, Abu Dawud # 3119.

[3] Muslim # 3-918, Abu Dawud # 3119.

إِنَّ الرُّوحَ إِذَا قُبِضَ تَبِعَهُ الْبَصَرُ فَضَجَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ لَا تَدْعُوا عَلَى أَنْفُسِكُمْ إِلَّا بِخَيْرٍ فَإِنَّ الْمَلَائِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ ثُمَّ قَالَ اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ وَافْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ (رواه مسلم)

1619. Sayyidah Umm Salamah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم visited Abu Salamah رضی الله عنه whose eye were open and fixed. He closed them, saying, "As the soul is extracted, the sight follows it." So, some people of his family wept and wailed. He said, "Do not pray for yourselves anything other than good, because the angels say aameen to what you pray." Then he prayed, "O Allah, forgive Abu Salamah, raise him in rank among the guided ones and mind those who survive among his descendants. Forgive us and forgive him, O Lord of the worlds. Do make his grave spacious for him and make it bright with radiance for him."[1]

COMMENTARY: The Prophet صلی الله علیه وسلم meant that with the taking away of the soul, the sight too is lost. So, there is no point in leaving the eyes open.

SHROUD OF THE PROPHET صلی الله علیه وسلم

(١٦٢٠) وَعَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تُوُفِّيَ سُجِّيَ بِبُرْدٍ حِبَرَةٍ۔ (متفق علیه)

1620. Sayyidah Ayshah رضی الله عنها narrated that when Allah's Messenger صلی الله علیه وسلم died, a stripped Yemen garment was placed over his body.[2]

SECTION II اَلْفَصْلُ الثَّانِي

KALIMAH AS LAST WORDS

(١٦٢١) عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلٰهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ۔ (رواه ابوداؤد)

1621. Sayyiduna Mu'dh ibn Jabal رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He whose last words are (لا اله الا الله) – 'There is no God but Allah. Will enter paradise."[3]

COMMENTARY: This means that if anyone recites, just before his death, the entire kalimah

لَا إِلٰهَ إِلَّا اللَّهُ مُحَمَّدٌ الرَّسُولُ اللَّهِ

'There is no God but Allah and Muhammad is Allah's Messenger.'

he will enter paradise directly, or after serving his punishment. But, the first possibility is more likely. In this way the believers who die with the kalimah tayyibah on their lips are distinguished from whose who die without reciting it.

RECITING SURAH YASIN

(١٦٢٢) وَعَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اِقْرَؤُا سُوْرَةَ يٰسٓ عَلَى مَوْتَاكُمْ۔

[1] Muslim # 7-920, Abu Dawud # 3118, Ibn Majah # 1454.

[2] Bukhari # 1241, Muslim # 48.942, Abu Dawud # 3120, Musnad Ahmad 6-153.

[3] Abu Dawud # 3116.

(رواہ احمد و ابوداؤد وابن ماجة)

1622. Sayyiduna Ma'qil ibn Yasar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'Recite surah Yasin before your dead" (meaning, the dying). [1]

COMMENTARY: Here, the 'dead' means those who are about to die. The subjects of surah Yasin are such as may interest those are on the point of death.

If the word 'dead' really means the dead, the surah Yasin may be recited over the dead before burial in the house or after burial at the grave.

If surah Yasin is recited near the head of the dying or the dead then Allah makes the reckoning easy for him. (Ibn Harduways)

Ibn Adi رحمہ اللہ reported the hadith that if anyone goes to the graves of his parents, or the grave of one of them, and recites surah Yasin there, then the grave-dweller (s) is forgiven to the extent of the number of letters of surah Yasin. The ulama (Scholars) say that it could mean the day, Friday. Specifically, or the entire week (for jumuah is used in both senses).

ALLOWED TO KISS A MUSLIM'S CORPSE

(١٦٢٣) وَعَنْ عَآئِشَةَ قَالَتْ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَبَّلَ عُثْمَانَ بْنَ مَظْعُوْنٍ وَهُوَ مَيِّتٌ وَهُوَ يَبْكِي حَتّٰى سَالَ دُمُوْعُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى وَجْهِ عُثْمَانَ (رواہ ابوداؤد والترمذی وابن ماجة)

1623. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم kissed (Sayyiduna) uthman ibn Maz'un when he died. He wept till his tears flowed over Uthman's رضی اللہ عنہ face. [2]

COMMENTARY: Of the muhajirs, Sayyiduna Uthman ibn Maz'un رضی اللہ عنہ was the first to die in Madinah. Thus he was the first of them to be buried in al-Baqi. After that al-Baqi was turned into a graveyard. The Prophet صلی اللہ علیہ وسلم himself picked up a stone and placed it at his grave as an identification mark. رضی اللہ عنہ

(١٦٢٤) وَعَنْ عَآئِشَةَ قَالَتْ اِنَّ اَبَابَكْرٍ قَبَّلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مَيِّتٌ (رواہ الترمذی وابن ماجة)

1624. Sayyidah Ayshah رضی اللہ عنہا narrated that (Sayyiduna) Abu Bakr رضی اللہ عنہ kissed the Prophet صلی اللہ علیہ وسلم when he had died.[3]

BURIAL SHOULD BE HASTENED

(١٦٢٥) وَعَنْ حُصَيْنِ بْنِ وَحْوَحٍ اَنَّ طَلْحَةَ بْنَ الْبَرَاءِ مَرِضَ فَاَتَاهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُهُ فَقَالَ اِنِّي لَاُرٰى طَلْحَةَ اِلَّا قَدْ حَدَثَ بِهِ الْمَوْتُ فَآذِنُوْنِيْ بِهِ وَعَجِّلُوْا فَاِنَّهُ لَايَنْبَغِيْ لِجِيْفَةِ مُسْلِمٍ اَنْ تُحْبَسَ بَيْنَ ظَهْرَانَيْ اَهْلِهِ (رواہ ابوداؤد)

1625. Sayyiduna Husayn ibn Wahwah رضی اللہ عنہ narrated that Talhah ibn al-Bara رضی اللہ عنہ was sick. The Prophet صلی اللہ علیہ وسلم visited him and said, "I think that Talha is about to die. Tell me when that happens and then make haste in preparing him for the burial, because, it is not proper that a Muslim corpse should remain

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[1] Abu Dawud # 3121, Ibn Majah # 1428, Musnad Ahmad 5-26.

[2] Abu Dawud # 3163, Tirmidhi # 989, Ibn Majah # 1456, Musnad Ahmad 6-43.

[3] Bukhari # 1242, Tirmidhi # 489, Nasa'i # 1840, Ibn Majah # 1457, Musnad Ahmad 6-55.

(unattended) among his family."[1]

COMMENTARY: If preparation for burial are delayed then the decaying process might began with the corpse.

SECTION III الفصل الثالث

RECITE BEFORE THE DYING

(١٦٢٦) عَنْ عَبْدِاللّٰهِ بْنِ جَعْفَرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقِّنُوْا اَمْوَاتَكُمْ لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ قَالُوْا يَا رَسُوْلَ اللّٰهِ كَيْفَ لِلْاَحْيَاءِ قَالَ اَجْوَدُ وَاَجْوَدُ۔ (رواه ابن ماجة)

1626. Sayyiduna Abdullah ibn Ja'far رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'Recite to those of you who are dying.

لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

'There is no God but Allah, the element the compassionate. Without blemish is Allah Lord of the mighty Those. Praise belongs to Allah. Lord of the worlds might throne, Praise belongs to the Lord of the worlds'

The sahabah (companions) رضی اللہ عنہم asked, "O Messenger of Allah, how is this (expression) for the living?" He said, "Very good! Very good!"[2]

COMMENTARY: Ibn Asakir رحمہ اللہ reported that Sayyiduna رضی اللہ عنہ Ali narrated. "I have learnt some words from Allah's Messenger صلی اللہ علیہ وسلم which if a dying person recites, he will be admitted to paradise." These word are:

1. (لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ) three times
2. (اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ) three times
3. (تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ) three time

SOULS OF BELIEVERS & INFIDELS

(١٦٢٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمَيِّتُ تَحْضُرُهُ الْمَلَائِكَةُ فَاِذَا كَانَ الرَّجُلُ صَالِحًا قَالُوْا اُخْرُجِيْ اَيَّتُهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ اُخْرُجِيْ حَمِيْدَةً وَاَبْشِرِيْ بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ فَلَا تَزَالُ يُقَالُ لَهَا ذٰلِكَ حَتّٰى تَخْرُجَ ثُمَّ يُعْرَجُ بِهَا اِلَى السَّمَاءِ فَيُفْتَحُ لَهَا فَيُقَالُ مَنْ هٰذَا فَيَقُوْلُوْنَ فُلَانٌ فَيُقَالُ مَرْحَبًا بِالنَّفْسِ الطَّيِّبَةِ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ اُدْخُلِيْ حَمِيْدَةً وَاَبْشِرِيْ بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ فَلَا تَزَالُ يُقَالُ لَهَا ذٰلِكَ حَتّٰى تَنْتَهِيَ اِلَى السَّمَاءِ الَّتِيْ فِيْهَا اللّٰهُ فَاِذَا كَانَ الرَّجُلُ السُّوْءَ قَالَ اُخْرُجِيْ اَيَّتُهَا النَّفْسُ الْخَبِيْثَةُ كَانَتْ فِي الْجَسَدِ الْخَبِيْثِ اُخْرُجِيْ ذَمِيْمَةً وَاَبْشِرِيْ بِحَمِيْمٍ وَغَسَّاقٍ وَاٰخَرَ مِنْ شَكْلِهٖ اَزْوَاجٌ فَمَا تَزَالُ يُقَالُ لَهَا ذٰلِكَ حَتّٰى تَخْرُجَ ثُمَّ يُعْرَجُ اِلَى السَّمَاءِ فَيُفْتَحُ لَهَا

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[1] Abu Dawud # 3159.

[2] Ibn Majah # 1446.n

فَيُقَالُ مَنْ هٰذَا فَيُقَالُ فُلَانٌ فَيُقَالُ لَامَرْحَبًا بِالنَّفْسِ الْخَبِيْثَةِ كَانَتْ فِي الْجَسَدِ الْخَبِيْثِ اِرْجِعِيْ ذَمِيْمَةً فَاِنَّهَا لَا تُفْتَحُ لَكِ اَبْوَابُ السَّمَاءِ فَتُرْسَلُ مِنَ السَّمَاءِ ثُمَّ تَصِيْرُ اِلَى الْقَبْرِ۔ (رواه ابن ماجة)

1627. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When anyone is on the point of death, the angels come to him. If he is a good, pious man, the angels (of mercy) say (to his soul), 'Come out, righteous soul that had been in a pious body! Come out, praised (before Allah and the creatures), Glad tiding to you of (perpetual) rest and peace and provision (of paradise) and of (a meeting with) a Lord who is not angry.' This does not cease to be repeated till it comes out. Then it is taken up to the heaven and the gate is opened for it. It is asked, 'who is he?' They say, 'so and so.' Then it is said, 'welcome righteous soul that had been in a pious body. Enter, praised with tidings of rest and provision, and a Lord who is not angry!' It is repeated to it till it end up at the heaven where Allah is.
If he an evil person, the angel say, 'come out, O you wicked soul that had been in a wicked body! Come out, blamed, and know of boiling water, puss and other (punishment) like these of various kinds.' (surah Saad, 38:57-58) It does not cease to be repeated to it till it comes out. Then it is taken up to the heaven and the gate is opened for it and it is asked, 'who is he?' It I said, 'so and so.' It is said, 'The wicked soul that was in a wicked body is not welcome. Return, blamed. The gates of heaven will not be opened for you.' So, it will be sent back from heaven and it will come to the grave."[1]

COMMENTARY: The angels of mercy and of punishment come to the dying. The former do their work if he is good person otherwise the latter accomplish their task.
As for the good, pious soul, it could mean a believer generally, or the pious one who is careful of rights of Allah and of follow men.
The hadith is silent about the habitual sinner. This is the procedure with the Book and the *sunnah (Practice of Holy Prophet)* that they maintain silence about the sinner. They keep him between fear and hope.
The souls of the believers and the infidels are distinguished in that the latter are cast down to the lowest of low while the former are free to fly in the heavens and the earth and to eat the light under the throne. They also retain their relationship with their bodies in the graves. The corpse recites the Quran, offers the *salah (prayer)* and rests and sleeps soundly, seeing t he place for it in paradise.
The affairs of the soul and the situation in the barzakh are exceptions to the cause and effect process. We cannot comprehend them in our world, but we must not entertain any kind of doubt about these things.

(١٦٢٨) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا خَرَجَتْ رُوْحُ الْمُؤْمِنِ تَلَقَّاهَا مَلَكَانِ يُصْعِدَانِهَا قَالَ حَمَّادٌ فَذَكَرَ مِنْ طِيْبِ رِيْحِهَا وَذَكَرَ الْمِسْكَ قَالَ وَ يَقُوْلُ اَهْلُ السَّمَآءِ رُوْحٌ طَيِّبَةٌ جَاءَتْ مِنْ قِبَلِ الْاَرْضِ صَلَّى اللّٰهُ عَلَيْكِ وَعَلٰى جَسَدٍ كُنْتِ تَعْمُرِيْنَهٗ فَيُنْطَلَقُ بِهٖ اِلٰى رَبِّهٖ ثُمَّ يَقُوْلُ انْطَلِقُوْا بِهٖ اِلٰى اٰخِرِ الْاَجَلِ قَالَ وَاِنَّ الْكَافِرَ اِذَا خَرَجَتْ رُوْحُهٗ قَالَ حَمَّادٌ وَذَكَرَ مِنْ نَتْنِهَا وَذَكَرَ لَعْنًا وَيَقُوْلُ اَهْلُ

[1] Ibn Majah # 4262, Musnad Ahmad 2-364.

السَّمَاءِ رُوْحٌ خَبِيْثَةٌ جَاءَتْ مِنْ قِبَلِ الْاَرْضِ فَيُقَالُ انْطَلِقُوْا بِهٖ اِلٰى اٰخِرِالْاَجَلِ قَالَ اَبُوْهُرَيْرَةَ فَرَدَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَيْطَةً كَانَتْ عَلَيْهِ عَلٰى اَنْفِهٖ هٰكَذَا۔ (رواه مسلم)

1628. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the soul of the believer comes out, two angels meet it and take it up (to heaven)." Hammad رحمہ اللہ) (a sub-narrated of this hadith) said that then he mentioned its sweet smell and also mentioned its musk (that it emitted the fragrance of musk). Then he (The prophet صلی اللہ علیہ وسلم) said that dwellers of heaven will say, "A pure soul comes from the earth. May Allah bless you and the body in which you lived." Then, it will be taken to its Lord who will command them, "Take it away till the end of the term."

He also said, "When the soul of an infidel comes out." Hammad رحمہ اللہ said that he mentioned its stench and also mentioned the cure. "The dwellers of heaven will say. "An evil soul comes from the earth." They will be commanded to take it away till the end of t he term.

(Sayyiduna) Abu Hurayrah رضی اللہ عنہ narrated further that Allah's Messenger صلی اللہ علیہ وسلم then put the edge of his cloak the was wearing over his nose in this way.[1]

COMMENTARY: The word 'term' in the hadith means the time period of barzakh. It will end with the day of resurrection. Barzakh is the intervening period between death and the Last Day. As for the end of the garment on his nose, Sayyiduna Abu Hurayrah رضی اللہ عنہ put his own garment on his nose to indicate how the Prophet صلی اللہ علیہ وسلم had done it. The Prophet صلی اللہ علیہ وسلم had been enabled to perceive the odour of the infidel's soul.

(١٦٢٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا حُضِرَ الْمُؤْمِنُ اَتَتْ مَلَائِكَةُ الرَّحْمَةِ بِحَرِيْرَةٍ بَيْضَاءَ فَيَقُوْلُوْنَ اُخْرُجِيْ رَاضِيَةً مَرْضِيًّا عَنْكِ اِلٰى رَوْحِ اللّٰهِ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ فَتَخْرُجُ كَاَطْيَبِ رِيْحِ الْمِسْكِ حَتّٰى اَنَّهٗ لَيُنَاوِلُهٗ بَعْضُهُمْ بَعْضًا حَتّٰى يَاْتُوْا بِهٖ اَبْوَابَ السَّمَاءِ فَيَقُوْلُوْنَ مَا اَطْيَبَ هٰذِهِ الرِّيْحُ الَّتِيْ جَاءَتْكُمْ مِنَ الْاَرْضِ فَيَاْتُوْنَ بِهٖ اَرْوَاحَ الْمُؤْمِنِيْنَ فَلَهُمْ اَشَدُّ فَرَحًا بِهٖ مِنْ اَحَدِكُمْ بِغَائِبِهٖ يَقْدُمُ عَلَيْهِ فَيَسْاَلُوْنَهٗ مَاذَا فَعَلَ فَلَانٌ مَاذَا فَعَلَ فَلَانٌ فَيَقُوْلُوْنَ دَعُوْهُ فَاِنَّهٗ كَانَ فِيْ غَمِّ الدُّنْيَا فَيَقُوْلُ قَدْ مَاتَ اَمَا اَتَاكُمْ فَيَقُوْلُوْنَ قَدْ ذُهِبَ بِهٖ اِلٰى اُمِّهِ الْهَاوِيَةِ فَاِنَّ الْكَافِرَ اِذَا احْتُضِرَ اَتَتْهُ مَلَائِكَةُ الْعَذَابِ بِمِسْحٍ فَيَقُوْلُوْنَ اخْرُجِيْ سَاخِطَةً مَسْخُوْطًا عَلَيْكِ اِلٰى عَذَابِ اللّٰهِ عَزَّ وَجَلَّ فَتَخْرُجُ كَاَنْتَنِ رِيْحِ جِيْفَةٍ حَتّٰى يَاْتُوْنَ بِهٖ اِلٰى بَابِ الْاَرْضِ فَيَقُوْلُوْنَ مَا اَنْتَنَ هٰذِهِ الرِّيْحُ حَتّٰى يَاْتُوْنَ بِهٖ اَرْوَاحَ الْكُفَّارِ۔

(رواه احمد و النسائی)

1629. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a believer's death approaches, the angels of mercy come with white silk and say, 'come out pleased (with Allah and He) pleased with you to Allah's

[1] Muslim # 75-2872.

mercy, favour and provision, to Allah who is not angry with you.' The soul emerges with fragrance like that of the sweetest musk. They take him one after another till they bring him to the gates of heaven, saying, 'what a sweet smell that is here to you from earth!' Then they take him to the souls of the believers who are overjoyed on seeing him, more than one of you can be on the return of someone who has been away. They ask him about different people, how they are. Then they say, 'Let him alone a while, for, he has come from the grief of the world.' But the says of one of t hem. 'He has died. Is he not here with you' They say, '(so) he has been taken to his destination, hell!'

When a disbeliever is on the point of death, the angels of punishment bring him a hairy (rough) bay and say. 'Emerge to the punishment of Allah, Mighty and glorious, while He is displeased with you and angry at you and you are (cursed and) displeased.' The soul emerges with the horrible stench of a (decayed) corpse. They take it to the gate of earth (into heaven) where the angels say, 'what a terrible odour!' They take hi to the souls of the disbelievers. [1]

COMMENTARY: The souls of the believers enquire from the now-coming soul about their known ones whom they had left behind in the world.

The gate of earth is really the gate of the lowest heaven as Allamah Teebi رحمه الله said, Or, the gate of the earth means the earth itself. In this case it would mean that the infidel's soul would be cast to the lowest of low Mulla Ali Qari prefers this explanation.

The souls of disbelievers to whom the soul is taken are in sijjin. It is a place in the depths of hell.

(١٦٣٠) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَانْتَهَيْنَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدْ فَجَلَسَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ جَلَسْنَا حَوْلَهُ كَأَنَّ عَلٰى رُءُوْسِنَا الطَّيْرَ وَفِيْ يَدِهٖ عُوْدٌ يَنْكُتُ بِهٖ فِي الْأَرْضِ فَرَفَعَ رَأْسَهُ فَقَالَ اسْتَعِيْذُوْا بِاللّٰهِ مِنْ عَذَابِ الْقَبْرِ مَرَّتَيْنِ أَوْثَلَاثًا ثُمَّ قَالَ إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِيْ انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْاٰخِرَةِ نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِيْضُ الْوُجُوْهِ كَأَنَّ وُجُوْهُهُمُ الشَّمْسُ مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ وَحَنُوْطٌ مِنْ حَنُوْطِ الْجَنَّةِ حَتّٰى يَجْلِسُوْا مِنْهُ مَدَّالْبَصَرِ ثُمَّ يَجِيْءُ مَلَكُ الْمَوْتِ عَلَيْهِ السَّلَامُ حَتّٰى يَجْلِسَ عِنْدَ رَأْسِهٖ فَيَقُوْلُ أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ أُخْرُجِيْ إِلٰى مَغْفِرَةٍ مِنَ اللّٰهِ وَ رِضْوَانٍ قَالَ فَتَخْرُجُ تَسِيْلُ كَمَا تَسِيْلُ الْقَطْرَةُ مِنَ السِّقَاءِ فَيَاخُذُهَا فَإِذَا أَخَذَ هَا لَمْ يَدَعُوْهَا فِيْ يَدِهٖ طَرْفَةَ عَيْنٍ حَتّٰى يَا خُذُوْهَا فَيَجْعَلُوْهَا فِيْ ذٰلِكَ الْكَفَنِ وَفِيْ ذٰلِكَ الْحَنُوْطِ وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةِ مِسْكٍ وُجِدَتْ عَلٰى وَجْهِ الْأَرْضِ قَالَ فَيَصْعَدُوْنَ بِهَا فَلَا يَمُرُّوْنَ يَعْنِيْ بِهَا عَلٰى مَلَاءٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوْا مَاهٰذَا الرُّوْحُ الطَّيِّبُ فَيَقُوْلُوْنَ فُلَانُ بْنُ فُلَانٍ بِأَحْسَنَ أَسْمَائِهِ الَّتِيْ كَانُوْا يُسَمُّوْنَهُ بِهَا فِي الدُّنْيَا حَتّٰى يَنْتَهُوا بِهَا إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَفْتِحُوْنَ لَهُ فَيُفْتَحُ لَهُمْ فَيُشَيِّعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوْهَا إِلَى السَّمَاءِ الَّتِيْ تَلِيْهَا حَتّٰى يُنْتَهٰى بِهٖ إِلَى السَّمَاءِ السَّابِعَةِ فَيَقُوْلُ اللّٰهُ عَزَّ وَ جَلَّ أُكْتُبُوْا كِتَابَ

[1] Nasa'i # 1833, Musnad Ahmad.

عَبْدِیْ فِیْ عِلِّیِّیْنَ وَاَعِیْدُوْهُ اِلَى الْاَرْضِ فَاِنِّیْ مِنْهَا خَلَقْتُهُمْ وَفِیْهَا اُعِیْدُهُمْ وَمِنْهَا اُخْرِجُهُمْ تَارَةً اُخْرٰى قَالَ فَتُعَادُ رُوْحُهٗ فِیْ جَسَدِهٖ فَیَأْتِیْهِ مَلَكَانِ فَیُجْلِسَانِهٖ فَیَقُوْلَانِ لَهٗ مَنْ رَّبُّكَ فَیَقُوْلُ رَبِّیَ اللّٰهُ فَیَقُوْلَانِ لَهٗ مَادِیْنُكَ فَیَقُوْلُ دِیْنِیَ الْاِسْلَامُ فَیَقُوْلَانِ لَهٗ مَاهٰذَا الرَّجُلُ الَّذِیْ بُعِثَ فِیْكُمْ فَیَقُوْلُ هُوَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ فَیَقُوْلَانِ لَهٗ وَمَا عِلْمُكَ فَیَقُوْلُ قَرَأْتُ كِتَابَ اللّٰهِ فَاٰمَنْتُ بِهٖ وَصَدَّقْتُ فَیُنَادِیْ مُنَادٍ مِنَ السَّمَاءِ اَنْ صَدَقَ عَبْدِیْ فَاَفْرِشُوْهُ مِنَ الْجَنَّةِ وَاَلْبِسُوْهُ مِنَ الْجَنَّةِ وَافْتَحُوْا لَهٗ بَابًا اِلَى الْجَنَّةِ قَالَ فَیَأْتِیْهِ مِنْ رَوْحِهَا وَطِیْبِهَا فَیُفْسَحُ لَهٗ فِیْ قَبْرِهٖ مَدَّ بَصَرِهٖ قَالَ وَیَاْتِیْهِ رَجُلٌ حَسَنُ الْوَجْهِ حَسَنُ الثِّیَابِ طَیِّبُ الرِّیْحِ فَیَقُوْلُ اَبْشِرْ بِالَّذِیْ یَسُرُّكَ هٰذَا یَوْمُكَ الَّذِیْ كُنْتَ تُوْعَدُ فَیَقُوْلُ لَهٗ مَنْ اَنْتَ فَوَجْهُكَ الْوَجْهُ یَجِیْءُ بِالْخَیْرِ فَیَقُوْلُ اَنَا عَمَلُكَ الصَّالِحُ فَیَقُوْلُ رَبِّ اَقِمِ السَّاعَةَ رَبِّ اَقِمِ السَّاعَةَ حَتّٰى اَرْجِعَ اِلٰى اَهْلِیْ وَمَالِیْ قَالَ وَاِنَّ الْعَبْدَ الْكَافِرَ اِذَا كَانَ فِیْ اِنْقِطَاعٍ مِنَ الدُّنْیَا وَاِقْبَالٍ مِنَ الْاٰخِرَةِ نَزَلَ اِلَیْهِ مِنَ السَّمَاءِ مَلَائِكَةٌ سُوْدُ الْوُجُوْهِ مَعَهُمُ الْمُسُوْحُ فَیَجْلِسُوْنَ مِنْهُ مَدَّ الْبَصَرِ ثُمَّ یَجِیْءُ مَلَكُ الْمَوْتِ حَتّٰى یَجْلِسَ عِنْدَ رَأْسِهٖ فَیَقُوْلُ اَیَّتُهَا النَّفْسُ الْخَبِیْثَةُ اُخْرُجِیْ اِلٰى سَخَطٍ مِنَ اللّٰهِ قَالَ فَتَفَرَّقُ فِیْ جَسَدِهٖ فَیَنْتَزِعُهَا كَمَا یُنْزَعُ السَّفُّوْدُ مِنَ الصُّوْفِ الْمَبْلُوْلِ فَیَأْخُذُهَا فَاِذَا اَخَذَهَا لَمْ یَدَعُوْهَا فِیْ یَدِهٖ طَرْفَةَ عَیْنٍ حَتّٰى یَجْعَلُوْهَا فِیْ تِلْكَ الْمُسُوْحِ وَتَخْرُجُ مِنْهَا كَاَنْتَنِ رِیْحِ جِیْفَةٍ وُجِدَتْ عَلٰى وَجْهِ الْاَرْضِ فَیَصْعَدُوْنَ بِهَا فَلَا یَمُرُّوْنَ بِهَا عَلٰى مَلَاٍ مِنَ الْمَلَائِكَةِ اِلَّا قَالُوْا مَاهٰذَا الرُّوْحُ الْخَبِیْثُ فَیَقُوْلُوْنَ فُلَانُ بْنُ فُلَانٍ بِاَقْبَحِ اَسْمَائِهِ الَّتِیْ كَانَ یُسَمّٰى بِهَا فِی الدُّنْیَا حَتّٰى یُنْتَهٰى بِهٖ اِلَى السَّمَاءِ الدُّنْیَا فَیُسْتَفْتَحُ لَهٗ فَلَا یُفْتَحُ لَهٗ ثُمَّ قَرَأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ لَا تُفَتَّحُ لَهُمْ اَبْوَابُ السَّمَاءِ وَلَا یَدْخُلُوْنَ الْجَنَّةَ حَتّٰى یَلِجَ الْجَمَلُ فِیْ سَمِّ الْخِیَاطِ فَیَقُوْلُ اللّٰهُ عَزَّوَجَلَّ اُكْتُبُوْا كِتَابَهٗ فِیْ سِجِّیْنٍ فِی الْاَرْضِ السُّفْلٰى فَتُطْرَحُ رُوْحُهٗ طَرْحًا ثُمَّ قَرَأَ وَمَنْ یُّشْرِكْ بِاللّٰهِ فَكَاَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّیْرُ اَوْتَهْوِیْ بِهِ الرِّیْحُ فِیْ مَكَانٍ سَحِیْقٍ فَتُعَادُ رُوْحُهٗ فِیْ جَسَدِهٖ وَیَاْتِیْهِ مَلَكَانِ فَیُجْلِسَانِهٖ فَیَقُوْلَانِ لَهٗ مَنْ رَّبُّكَ فَیَقُوْلُ هَاهْ هَاهْ لَا اَدْرِیْ فَیَقُوْلَانِ لَهٗ مَادِیْنُكَ فَیَقُوْلُ هَاهْ هَاهْ لَا اَدْرِیْ فَیَقُوْلَانِ لَهٗ مَاهٰذَا الرَّجُلُ الَّذِیْ بُعِثَ فِیْكُمْ فَیَقُوْلُ هَاهْ هَاهْ لَا اَدْرِیْ فَیُنَادِیْ مُنَادٍ مِنَ السَّمَاءِ اَنْ كَذَبَ فَاَفْرِشُوْهُ مِنَ النَّارِ وَافْتَحُوْا لَهٗ بَابًا اِلَى النَّارِ فَیَأْتِیْهِ مِنْ حَرِّهَا وَسَمُوْمِهَا وَیُضَیَّقُ عَلَیْهِ قَبْرُهٗ حَتّٰى تَخْتَلِفَ فِیْهِ اَضْلَاعُهٗ وَیَاْتِیْهِ رَجُلٌ قَبِیْحُ الْوَجْهِ قَبِیْحُ الثِّیَابِ مُنْتِنُ الرِّیْحِ فَیَقُوْلُ اَبْشِرْ بِالَّذِیْ یَسُوْئُكَ هٰذَا یَوْمُكَ الَّذِیْ كُنْتَ تُوْعَدُ فَیَقُوْلُ مَنْ اَنْتَ فَوَجْهُكَ الْوَجْهُ یَجِیْءُ بِالشَّرِّ فَیَقُوْلُ اَنَا عَمَلُكَ الْخَبِیْثُ فَیَقُوْلُ رَبِّ لَا تُقِمِ السَّاعَةَ وَفِیْ رِوَایَةٍ نَحْوَهٗ

وَزَادَفِيْهِ إِذَا اخْرَجَ رُوْحُهُ صَلّٰى عَلَيْهِ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْاَرْضِ وَ كُلُّ مَلَكٍ فِي السَّمَاءِ وَفُتِحَتْ لَهُ اَبْوَابُ السَّمَاءِ لَيْسَ مِنْ اَهْلِ بَابٍ اِلَّا وَهُمْ يَدْعُوْنَ اللّٰهَ اَنْ يُعْرَجَ بِرُوْحِهٖ مِنْ قِبَلِهِمْ وَ تُنْزَعُ نَفْسُهُ يَعْنِي الْكَافِرَ مَعَ الْعُرُوْقِ فَيَلْعَنُهُ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْاَرْضِ وَكُلُّ مَلَكٍ فِي السَّمَاءِ وَتُغْلَقُ اَبْوَابُ السَّمَاءِ لَيْسَ مِنْ اَهْلِ بَابٍ اِلَّا وَهُمْ يَدْعُوْنَ اللّٰهَ اَنْ لَّا يُعْرَجَ رُوْحُهُ مِنْ قِبَلِهِمْ (رواه احمد)

1630. Sayyiduna Bara ibn Aazib narrated that they went with the Prophet صلى الله عليه وسلم to the funeral of an ansar man. They came to the grave but it had not been dug. So, Allah's Messenger صلى الله عليه وسلم sat down and they sat down around him as though birds were perched on their heads. He had a stick in his hand and he etched lines with it on the ground. Then, raising his head, he said, "Seek refuge in Allah from the punishment in the grave." Twice or thrice. He then said, "As a believer is on he point of departing from this world and entering the next, angels with faces as white as the sun come down from heaven to him with a shroud of paradise and some of its perfume. They sit as far away from him as a sight can behold. The angel of death comes and sits at his head and says, 'O pious soul, emerge to forgiveness and pleasure of Allah.' So, it emerges as through a drop of water flow from a water-skin. He takes it but the other angels do not let him hold it for an instant. They take it quickly and put it in that shroud and that perfume. So that it emits a fragrance similar to the sweetest musk found on the surface of the earth. Then, they carry it up and whichever group of angels they pass, enquire, 'who is this pious soul?' They identify it by name and parentage with the best of its names by which the earthlings had called him. They come with it to the lowest heaven and call for the gate to be opened for it. The gate is opened and (from then on) at every heaven, its chief angels lead it to the next heaven and so to the seventh. Allah, Mighty and Glorious, say, 'place the record of my slave in 'Illiyun, Take it back to earth, since I have created mankind from it and I shall return them to it and I shall raise them again from it.' His soul is restored to his body and two angels come to him, make him sit up and ask him, 'who is your Lord?' He says, 'My Lord is Allah.' They ask, 'what is your religion?' He says, 'Islam is my religion. They ask 'who is this man who was sent to you?' He says, 'Allah's Messenger!' They ask, 'How do you know? He say, 'I read Allah's Book, believed in it and confirmed it as true.' A crier from heaven calls, 'My slave has spoken the truth. Spread out for him carpets from paradise, clothe him from paradise and open a gate for him into paradise.' Its breeze and sweet smell come to him. His grave is widened for him as for as the eye can see. Then a man with a beautiful face, beautiful dress and sweet smell comes to him and says, 'Be happy as you wish for this is your day that has been promised to you.' He asks, 'who are you with such a beautiful face and good tidings?' He says, 'I am your good deeds.' He then prays, 'My Lord, let the last Hour come! My Lord, let the last Hour come that I may return to my people and my property.'

He then said, "As a disbeliever is about to depart from this world and enter the next world, black faced angels come down to him from heaven with hairy cloth and sit as far away from him as the sight can perceive. The angel of death comes and sit at his head and calls, 'O evil soul emerge to Allah's wrath.' It scatters in his body (unwilling to emerge, but he extracts it as spit is down out from

moistened wool. He seizes it but the other angels do not let him hold it for an instant. They snatch it quickly and place it in the hairy cloth from which it gives a nasty stench similar to the most unbearable stench of a corpse found on the surface of the earth. Then, they carry it up and whichever group of angels they pass, enquire, 'who is this evil soul' they identify it by name and parentage with the ugliest of its names by which the earthlings had called him. They come with it to the lowest heaven and ask for the gate to be opened for it, but it is not opened." Then Allah's Messenger صلى الله عليه وسلم recited.

لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَآءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتّٰى يَلِجَ الْجَمَلُ فِيْ سَمِّ الْخِيَاطِ

{the gates of heaven shall not be opened for them, nor shall they enter the garden until the camel passes through the eye of the needle.} (7:40) (and he said,) "Allah Mighty and Glorious, say 'place his record in sijjin in the lowest earth,' His soul is thrown down." Then he recited:

وَمَنْ يُّشْرِكْ بِاللّٰهِ فَكَاَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ الطَّيْرُ اَوْ تَهْوِيْ بِهِ الرِّيْحُ فِيْ مَكَانٍ سَحِيْقٍ

{And whosoever associates anything with Allah, it is as through he had fallen from heaven and the birds snatch him away. Or the wind sweeps him to a remote place} (22:31) His soul is restored to his body and two angels come to him and make him sit up. They ask him, 'who is your Lord?" but, he is unable to answer. They ask him about his religion, but he cannot answer. They ask him about the man sent to them, but he cannot say anything. So, a crier calls from the heaven, 'He lies. Stretch a carpet from hell for him and open for him a gate to hell.' So, the heat of hell and hot air come to him and his grave is narrowed over him till his ribs are pressed on one another. A man of an ugly appearance and ugly dress with a repulsive odour appears before him and say, 'Grieve with that which hurts you! This is the day of your that was promises to you.' He asks, 'who are you? Your face is the ugliest and brings evil.' He says, 'I am your evil deeds.' He prays, 'My Lord, put off the Last Hour.'
According to another version that is very much like it and has this much more; 'When a believer's soul comes out (of his body), every angel between heaven and earth and every angel in heaven prays for mercy on him. The gates of heaven are opened for him and the keeper of every gate to Allah that his soul may be taken up from front of t hem.
The soul of the disbeliever is extracted with his reins. All the angels between heaven and earth and all the angels in heaven curse him. The gates of heaven are locked on him and all the keepers of the gates pray to Allah that his soul should not be taken up past them."[1]

COMMENTARY: According to another tradition, even a believer undergoes severe pangs to death while this hadith say that his soul comes out as easily as a drop of water comes out of a water skin. The fact is that he does suffer pangs of death but then his soul comes out it is very easy on him.
A believer's soul is taken up to the seventh heaven and some ahadith say that it is taken up to the throne. Thus, some believers may be taken up to the throne and some to the seventh heaven.
Illiyun is a place on the seventh heaven where the pious people's records are stored.

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[1] Abu Dawud # 4753, Musnad Ahmad 4-287.

The question about the prophet صلی اللہ علیہ وسلم to the grave-dweller is as in this hadith, or, "Who is your Prophet صلی اللہ علیہ وسلم to the grave-dweller is as in this hadith, or, 'Who is your prophet?" This is according to another hadith.
The believer's words; 'till I return to my people and my property,' refer to the maidens of paradise and servants and to the castle and garden of paradise and other kinds of belongings. Or, his folk and relatives and palaces and maidens of paradise.
Sijjin is a place in the depths of hell under the seventh earth. Records of deeds of inmates of hell are stored there.
While the grave narrows down on the rebellious people, it will also constrict for the saintly. However, that will be like an embrace of a mother who taken her child within herself in love.

BELIEVER IN BARZAKH

(١٦٣١) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ كَعْبٍ عَنْ اَبِيْهِ قَالَ لَمَّا حَضَرَتْ كَعْبًا الْوَفَاةُ اَتَتْهُ اُمُّ بِشْرٍ بِنْتُ الْبَرَاءِ ابْنِ مَعْرُوْرٍ فَقَالَتْ يَا اَبَا عَبْدِالرَّحْمٰنِ اِنْ لَقِيْتَ فُلَانًا وَاقْرَأْ عَلَيْهِ مِنِّي السَّلَامَ فَقَالَ غَفَرَ اللّٰهُ لَكِ يَا اُمَّ بِشْرٍ نَحْنُ اَشْغَلُ مِنْ ذٰلِكَ فَقَالَتْ يَا اَبَا عَبْدِالرَّحْمٰنِ اَمَا سَمِعْتَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اَرْوَاحَ الْمُؤْمِنِيْنَ فِيْ طَيْرٍ خُضْرٍ تَعْلُقُ بِشَجَرِ الْجَنَّةِ قَالَ بَلٰى قَالَتْ فَهُوَ ذَاكَ(رواه ابن ماجة والبيهقى فى كتاب البعث والنشور)

1631. Sayyiduna Abdur Rahman ibn Ka'b رحمه الله narrated on the authority of his father that when death approached (Sayyiduna) Ka'b رضی اللہ عنہ (Sayyidah) Umm Bishr رضی اللہ عنہ bint Bara ibn Ma'rur رضی اللہ عنہ come to him and said, "O Abn Abdur Rahman, if you meet so and so, convey to him my salaam." He said, "May Allah forgive you, O Umm Bishr, I shall be too occupied from that." She said, "O Abu Abdur Rahman did you not hear Allah's Messenger صلی اللہ علیہ وسلم say, 'The souls of the believers are in green birds that perch on trees of paradise and feed on them?" He said, "Of course!" She said, "That is it!' (She hoped he would attain that place.)[1]

COMMENTARY: Sayyiduna Abdur Rahman رحمه الله was among prominent tabi'un رحمه الله and his father ka'b رضی اللہ عنہ was among great sahabah (companions) رضی اللہ عنہ. Bara ibn Ma'rur رضی اللہ عنہ was a sahabi and an ansar. Sayyidah Umm Bishr رضی اللہ عنہ was his daughter.
It seems that 'convey salaam to so-and-so' are words of a sub-narrator while Sayyidah Umm Bishr رضی اللہ عنہ may have named Bara رضی اللہ عنہ or Bishr رضی اللہ عنہ. Ka'b رضی اللہ عنہ was surprised at her request, so said 'May Allah forgive you!' He said that there they would be too occupied to engage in any such work and to look out for someone.
Sayyiduna Umm Bishr رضی اللہ عنہ gave him glad tidings of ease in paradise. He would have Allah's mercy and favour.
Another tradition is more explicit the soul of believers in the body of green animals will graze there and be under the throne at the radiant lights.

(١٦٣٢) وَعَنْهُ عَنْ اَبِيْهِ اَنَّهٗ كَانَ يُحَدِّثُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَيْرٌ تَعْلُقُ فِيْ شَجَرِ الْجَنَّةِ حَتّٰى يُرْجِعَهُ اللّٰهُ فِيْ جَسَدِهٖ يَوْمَ يَبْعَثُهٗ(رواه مالك والنسائى والبيهقى فى كتاب البعث والنشور)

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[1] Ibn Majah # 1449.

1632. Sayyiduna Abdur Rahman ibn رحمه الله Ka'b narrated from his father who used to say that Allah's Messenger صلى الله عليه وسلم said, "The soul of the believer is in the form of a bird feeding on the trees of paradise till Allah will return it to its body on the day He will resurrect it."[1]

COMMENTARY: If a human being's soul is clothed in a birds form, it is not degraded because that is not a real change in which it is controlled by the body. It is like preserving a gem in a chest.

Some ulama (Scholars) say that the hadith speaks of the soul of a martyr only Other say that it refers to all believers.

(١٦٣٣) وَعَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ دَخَلْتُ عَلٰى جَابِرِ بْنِ عَبْدِاللّٰهِ وَهُوَ يَمُوْتُ فَقُلْتُ اِقْرَأْ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّلَامَ (رواه ابن ماجة)

1633. Sayyiduna Muhammad ibn al-Munkadir رحمه الله narrated that he visited Sayyiduna Jabir ibn Abdullah رضى الله عنه when he was on the point of death. So, he said (to him) "Convey (my) salaam to Allah's Messenger صلى الله عليه وسلم."[2]

CHAPTER - IV

WASHING (BATHING) AND SHROUDING THE DEAD

بَابُ غُسْلِ الْمَيِّتِ وَتَكْفِيْنِهٖ

Ahadith in this chapter give the rules and etiquettes about giving bath and shrouding the corpse. To bathe t he dead is *fard Kifayah(adequate obligation)* so that if some people give him the bath then all others will be absolved of the duty, but if no one gives him the bath, then all will have committed sin.

Ibn Hammam رحمه الله said that it is a prerequisite to form an intention before giving a bath to the dead. Some ulama (Scholars) say that it is not necessary to form an intention.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

WASHING THE DEAD

(١٦٣٤) عَنْ اُمِّ عَطِيَّةَ قَالَتْ دَخَلَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ نَحْنُ نَغْسِلُ ابْنَتَهٗ فَقَالَ اغْسِلْنَهَا ثَلَاثًا اَوْخَمْسًا اَوْاَكْثَرَ مِنْ ذٰلِكَ اِنْ رَأَيْتُنَّ ذٰلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْاٰخِرَةِ كَافُوْرًا اَوْشَيْئًا مِنْ كَافُوْرٍ فَاِذَا فَرَغْتُنَّ فَآذِنَّنِي فَلَمَّا فَرَغْنَا آذَنَّاهُ فَاَلْقٰى اِلَيْنَا حَقْوَهٗ فَقَالَ اَشْعِرْ نَهَا اِيَّاهُ وَفِيْ رِوَايَةٍ اِغْسِلْنَهَا وِتْرًا ثَلَاثًا اَوْخَمْسًا اَوْسَبْعًا وَابْدَأْنَ بِمَيَامِنِهَا وَ مَوَاضِعِ الْوُضُوْءِ مِنْهَا وَقَالَتْ فَضَفَرْنَا شَعْرَهَا ثَلَاثَةَ قُرُوْنٍ فَاَلْقَيْنَاهَا خَلْفَهَا۔ (متفق عليه)

1634. Sayyidah Umm Atiyah narrated that Allah's Messenger صلى الله عليه وسلم came to them when they were giving bath to his daughter. He instructed them to bathe her with water and lotus leaves three or five times or more if they deemed it necessary. They were to put camphor - or some of it - in the final bath. Then, they should let

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[1] Nasa'i # 2074, Ibn Majah # 4271, Musnad Ahmad 3-455, Muwatta Maalik # 49 (Jana'iz)

[2] Ibn Majah # 1450.

him know. So, they informed him on finishing the bath. The threw in to them his lower garment and asked them to put it on her body.
According to another version: He instructed them to bath her an odd number of times, three, five or seven and to begin with the right side, from the limbs of ablution. She said, "We braided her hair in three plaits and placed them behind her back."[1]

COMMENTARY: to bathe three or five or more times -or three, five or seven (odd number of) times is a sequence not an option. If one bath suffices to gain purity then it is mustahab (desirable) to bathe three times. If two or three baths are necessary to obtain purity, then it is mustahab (desirable) to bathe five times. The maximum number is seven times. It is *makruh (unbecoming)* to exceed these number.

LOTUS LEAVES AND CAMPHOR

According to Hidayah bath should be given with water and lotus leaves two times. The third time water with camphor should be used.

WATER OR PERFUME

Ibn Hammam and most ulama (Scholars) maintain that camphor may be mixed in water with which the dead is given bath. However, the Kufis say that camphor should be mixed in hanut, the perfume, which is applied to the dead. It should be applied on the body after the bath and drying. If camphor cannot be had, then musk may be used instead.

PROPERTIES OF LOTUS LEAVES AND CAMPHOR

The dirt on the body is cleaned out with lotus leaves and the body does not decompose soon. Use of lotus leaves and camphor also keep away harmful animals.

GARMENT OF A RIGHTEOUS PERSON

The Prophet صلى الله عليه وسلم gave his waist-wrapper to be placed under the shroud (1) of his daughter to let blessings come to her. So, it is mustahab (desirable) to use a garment of a righteous man to obtain blessings. It may be used as part of the shroud but the pieces of the shroud should not be exceeded.[2]

Bath should commence with right hands, right side and right legs. The limbs of ablution should be washed first but, according to the hanafis, it is not legal to rinse the mouth and snuff up water. It is mustahab (desirable) for one who gives the bath to wrap his fingers with a cloth and rub the fingers with a cloth and rub and dead persons teeth and mouth and nostrils.

The head should be wiped and the feet should be washed alongwith other limbs, not after the bath. The hands should not be washed first, but both must commence with washing the face. A sexually defiled person begins bath by first washing his hands to purify them before applying them to other limbs. The dead, on the other hand, is bathed by hands of other people so his hands are not washed first.

Imam Abu Hanifah رحمه الله holds that after bath, a woman's hair should be left flowing. They should not be braided.

THE PROPHET'S صلى الله عليه وسلم SHROUD

(١٦٣٥) وَعَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُفِّنَ فِيْ ثَلَاثَةِ أَثْوَابٍ يَمَانِيَّةٍ بِيْضٍ

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[1] Bukhari # 1253, Muslim # 36.939, Abu Dawud # 3642, Tirmidhi # 992, Nasa'i # 1881, Ibn majah # 1458, Muwatta Maalik # 2 (Jana'iz) Musnad Ahmad 5-84.

[2] The urdu translation of the hadith says explicitly 'put under the shroud.

سُحُوْلِيَّةٍ مِنْ كُرْسُفٍ لَيْسَ فِيْهَا قَمِيْصٌ وَلَا عِمَامَةٌ (متفق عليه)

1635. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم was shrouded in three garments of cotton of white yeman material from sahul. There was neither a (stitched) shirt nor a turban.[1]

COMMENTARY: Some people interpret the hadith to mean that the shirt and turban were not part of a three pieces of the Prophet's صلى الله عليه وسلم shroud, but were apart from them. This would mean that he had a shroud of five pieces, but it is established that his shroud was made up of three pieces, so this interpretation is incorrect. His shroud did not have a shirt and a turban but only three pieces.

Accordingly, Imam Maalik رحمه الله Imam Shafi'I رحمه الله and Imam Ahmad رحمه الله maintain that the shroud had three wrappers (meaning, only three sheets of cloth of wrap the dead in them) and they have no shirt or turban.

The Hanafis say that the shroud had three garments:

(i) The izar (or lower wrapper).
(ii) The shirt (or the shroud).
(iii) Lafafah (or the pack).

The Hanafis say that the hadith speaks of a stitched shirt. Sahul is a place in Yemen.

SHROUD SHOULD BE OF GOOD QUALITY

(١٦٣٦) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كَفَّنَ اَحَدُكُمْ اَخَاهُ فَلْيُحَسِّنْ كَفَنَهٗ (رواه مسلم)

1636. Sayyduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'When any of you shrouds his brother, let him give him a shroud of good quality."[2]

COMMENTARY: Ibn Adi رحمه الله said that a good quality shroud should be used for the dead because the dead people meet each other in their graves.

The shroud must be a complete one and without squandering money it should Le find and pure, washed or absolutely new.

A good quality shroud does not mean that superb and expensive cloth that some ostentatious people use.

. Allamah Toorpushti said that this kind of expensive shroud is disallowed.

THE SHROUD OF THE MUHRIM

(١٦٣٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ قَالَ اِنَّ رَجُلًا كَانَ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَوَقَصَتْهُ نَاقَتُهٗ وَهُوَ مُحْرِمٌ فَمَاتَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِغْسِلُوْهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوْهُ فِيْ ثَوْبَيْهِ وَلَا تَمَسُّوْهُ بِطِيْبٍ وَلَا تُخَمِّرُوْا رَأْسَهٗ فَإِنَّهٗ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا۔

1637. Sayy'duna Abdullah ibn Abbas رضى الله عنه narrated that a man who was in the state of ihram (on the way to perform Hajj (pilgrimage)) alongwith the Prophet صلى الله عليه وسلم was thrown by his she-camel. He broke his neck and died. Allah's Messenger صلى الله عليه وسلم said, "Give him a bath with water and lotus leaves and shroud him in his

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[1] Bukhari # 1264, Muslim # 45-941, Abu Dawud # 3151, Tirmidhi # 996, Nasa'i # 1898, Ibn Majah # 1469, Muwatta Maalik # 5 (Jana'iz), Musnad Ahmad 6-93.

[2] Muslim # 49-943, Abu Dawud # 3148, Tirmidhi # 995, Ibn Majah # 1474, Nasa'i # 1895, Musnad Ahmad 3-295.

two garments. Do not apply any perfume on him and do not cover his head, for, he will be resurrected on the day of resurrection reciting the talbiyah."[1]

COMMENTARY: Imam Shafi رحمه الله and Imam Ahmad رحمه الله rule according to the hadith that a muhrim should be buried in his ihram. Imam Abu Hanifah رحمه الله and Imam Maalik رحمه الله hold that the shrouding of a muhrim and non-muhrimis the same.

The Prophet's صلى الله عليه وسلم directive was for that particular man because he had no other garment and since it was not enough, the head had to left uncovered.

وَسَنَذْكُرُ حَدِيثَ خَبَّابٍ قُتِلَ مُصْعَبُ بْنُ عُمَيْرٍ فِي بَابِ جَامِعِ الْمَنَاقِبِ إِنْ شَاءَ اللّٰهُ تَعَالَى

(As for the hadith of Khabbab رضی الله عنه beginning "Mus'ab ibn Umayr was killed ...." We shall present it in the chapter of manaqib (merits excellences), insha Allah. (Hadith # 6205)

SECTION II اَلْفَصْلُ الثَّانِي

WHITE SHROUD

(١٦٣٨) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْبِسُوْا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفِّنُوا فِيْهَا مَوْتَاكُمْ وَمِنْ خَيْرِ اَكْحَالِكُمُ الْاِثْمِدُ فَإِنَّهُ يُنْبِتُ الشَّعْرَ وَيَجْلُوا الْبَصَرَ۔ رَوَاهُ اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَرَوَى ابْنُ مَاجَةَ إِلَى مَوْتَاكُمْ۔

1638. Sayyiduna Ibn Abbas رضی الله عنه narrated that that Allah's Messenger صلى الله عليه وسلم said, 'Wear your white garments, for they are of the best of your garments. And enshroud your dead in them. The best kind of collyrium you use is ithmid (antimony) It grows hair and brightens the sight."[2]

COMMENTARY: Ibn Hammam said that white shroud is best. If it is not available than striped cotton cloth for men and yellow or red silk for women for their shroud is proper. Whatever cloth is allowed to men and women during their lifetime is also allowed for their shroud.

The collyrium ithmid is best applied before going to sleep in emulation of the Prophet صلى الله عليه وسلم.

NOT EXPENSIVE SHROUD

(١٦٣٩) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُغَالُوا فِي الْكَفَنِ فَإِنَّهُ يَسْلُبُ سَلْبًا سَرِيْعًا(رواه ابوداؤد)

1639. Sayyiduna Ali رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that an expensive shroud should not be used, for, it is taken away very quickly.[3]

COMMENTARY: 'The shroud is taken away quickly' means it will decay in a short time. The hadith disallows extravagance in shrouding. It is mustahab (desirable) to use shroud of an average quality.

HOW WILL THE DEAD BE RESURRECTED

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[1] Bukhari # 1267, Muslim # 93-1206, Tirmidhi # 953, Nasa'i # 1904, Ibn Majah # 3084, Darimi # 1852, Musnad Ahmad 1-215.

[2] Abu Dawud # 4061, Tirmidhi # 994, Nasa'i # 1896, Ibn Majah # 1472, Musnad Ahmad 1-247.

[3] Abu Dawud # 3154.

(١٦٤٠) وَعَنْ أَبِيْ سَعِيْدِنِ الْخُدْرِيِّ أَنَّهُ لَمَّا حَضَرَهُ الْمَوْتُ دَعَا بِثِيَابٍ جُدُدٍ فَلَبِسَهَا ثُمَّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْمَيِّتُ يُبْعَثُ فِيْ ثِيَابِهِ الَّتِي يَمُوْتُ فِيْهَا (رواه ابوداؤد)

1640. Sayyiduna Abu Sa'eed al-Khudri رضی الله عنه called for new garments when he was on the point of death and wore them. Then, he narrated that he had heard Allah's Messenger صلی الله علیه وسلم say, "The dead person will be resurrected wearing those very garments in which he had died."[1]

COMMENTARY: It has been confirmed through sahih hadith that on the day of resurrection, people will be raised bare-footed and naked (without clothes on them).
So, the ulama (Scholars) explain this hadith that clothes mean deeds with which life had ended. The Arabs use the word (ثیابک) (thi'ab clothes) sometimes to mean deeds. Like garment deeds too stick to the body. Hence, the words of the Quran:

ثِيَابَكَ فَطَهِّرْ

{And your garments do purify} (74:4)

Some exegetes have interpreted the words to mean 'make your deeds correct.
The hadith could also mean that a man would be resurrected in those garments in which he died but he will be made in the ground of reckoning.

THE BEST SHROUD

(١٦٤١-١٦٤٢) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ الْكَفَنِ الْحُلَّةُ وَخَيْرُ الْأُضْحِيَّةِ الْكَبْشُ الْأَقْرَنُ (رواه ابوداؤد ورواه الترمذی وابن ماجة عن ابی امامة)

1641. Sayyiduna Ubadah ibn Samit رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, 'The best shroud is al-hullah and the best sacrifice is a horned ram."[2]
(Hullah is made up of a waist wrapper and an overall cloak).
1642. Sayyiduna Abu Umamah رضی الله عنه narrated this hadith.[3]

COMMENTARY: The shroud should not be just one cloth. The least number of pieces should be two as the minimum to suffice. If there are three then it is the perfect degree and *sunnah (Practice of Holy Prophet)* and they consist of the cloak, waist wrapper and shirt.
The horned ram is best because it is often fat-bodied and expensive.

SHROUD OF THE MARTYRS

(١٦٤٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ أَمَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَتْلٰى أُحُدٍ أَنْ يُنْزَعَ عَنْهُمُ الْحَدِيْدُ وَالْجُلُوْدُ وَأَنْ يُدْفَنُوْا بِدِمَائِهِمْ وَثِيَابِهِمْ (رواه ابوداؤد و ابن ماجة)

1643. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم commanded them to remove the iron (weapons and armour) and the leather or fur (coats) from the martyrs of (the battle of) Uhud and to bury them in their (blood

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[1] Abu Dawud # 3114.
[2] Abu Dawud # 3156.
[3] Tirmidhi # 1572, Ibn Majah # 1473.

soaked) garments and blood.[1]

COMMENTARY: Imam Shafi رحمه الله contends that a martyr is not given a bath and his funeral *salah (prayer)* is not observed However, Imam Abu Hanifah رحمه الله contends that while bath is not given to a martyr, yet the funeral *salah (prayer)* is offered.

SECTION III اَلْفَصْلُ الثَّالِثُ

THE SHROUD OF MUSAB رضی اللہ عنہ & HAMZAH رضی اللہ عنہ

(١٦٤٤) عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ أَنَّ عَبْدَالرَّحْمٰنِ بْنِ عَوْفٍ أُتِيَ بِطَعَامٍ وَكَانَ صَائِمًا فَقَالَ قُتِلَ مُصْعَبُ بْنُ عُمَيْرٍ فَهُوَ خَيْرٌ مِنِّي كُفِّنَ فِي بُرْدَةٍ إِنْ غُطِّيَ رَأْسُهُ بَدَتْ رِجْلَاهُ وَإِنْ غُطِّيَ رِجْلَاهُ بَدَا رَأْسُهُ وَأُرَاهُ قَالَ وَقُتِلَ حَمْزَةُ وَهُوَ خَيْرٌ مِنِّي ثُمَّ بُسِطَ لَنَا مِنَ الدُّنْيَا مَا بُسِطَ أَوْقَالَ أُعْطِينَا مِنَ الدُّنْيَا مَا أُعْطِينَا وَلَقَدْ خَشِينَا أَنْ تَكُونَ حَسَنَاتُنَا عُجِّلَتْ لَنَا ثُمَّ جَعَلَ يَبْكِي حَتّٰى تَرَكَ الطَّعَامَ (رواه البخاری)

1644. Sayyiduna Sa'd ibn Ibrahim narrated that from his father that (Sayyiduna) Abdur Rahman ibn Awf رضی اللہ عنہ was brought food when he was fasting. He said, "Mus'ab ibn Umayr was better than I am. He was martyred and enshrouded in a cloak such that if his head was covered, his feet were bare. If his feet were covered, his head was bare."

Sa'd said that he thought that he also said, "And Hamzah was martyred and he was better than I am. Then, the world was spread out for us as it is spread (and made available to us). We are afraid that the reward for our piety is given to us promptly (in this world)." Then, he wept and did not touch the food.[2]

COMMENTARY: Sayyiduna Abdur Rahman ibn Awf رضی اللہ عنہ was a great sahabi and one of the ashrah mubashshirah, meaning the ten who were given glad tidings of admittance to paradise.

Sayyiduna Musab ibn Umayr رضی اللہ عنہ too was one of the great and prominent sahabah (companions) رضی اللہ عنہ. He participated in the battles of badr and Uhud but was martyred in the latter.

Before embracing Islam, Sayyiduna Mas'ab ibn Umayr رضی اللہ عنہ was a very rich man. When he became a Muslim and joined the slaves of the Messenger صلی اللہ علیہ وسلم, he took over the life of poverty and asceticism. Once the came to the Prophet صلی اللہ علیہ وسلم with a belt tied round his belly The prophet صلی اللہ علیہ وسلم said to his sahabah (companions) رضی اللہ عنہم that he had seen him in Makkah with his parents eating the best of food and wearing garments worth two hundred dirhams. But, he brought himself to a very bad shape because of his love of Allah and His Messenger. صلی اللہ علیہ وسلم

Sayyiduna Hamzah ibn Abdul Muttalib رضی اللہ عنہ was the paternal uncle of Allah's Messenger صلی اللہ علیہ وسلم. He participated in the battles of Badr and Uhud and was martyred in the letter. The prophet صلی اللہ علیہ وسلم called him Sayyid ush-shuada (chief of the martyrs).

Sayyiduna Abdur Rahman رضی اللہ عنہ expressed fear that they were given reward for goodness prompty in this world. He wondered lest they be the ones described in this verse:

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[1] Abu Dawud # 3134, Ibn Majah # 1515.

[2] Bukhari # 4045.

مَنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيْهَا مَا نَشَآءُ لِمَنْ نُّرِيْدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلٰهَا مَذْمُوْمًا مَّدْحُوْرًا

{Whosoever desires this hasty world, we hasten to him there in whatsoever we will unto whomsoever we intend, then we appoint for him hell; he will enter it despised, rejected} (17:18)

Abdur Rahman ibn Awf رضی اللہ عنہ was very fearful of Allah, so he feared lest he fell in the purview of this verse through it clearly applies to those who cherish this world and its pleasures and noting else. He was not among them.

His fear and righteousness made him shun food even when he had been fasting and in need of food.

This hadith is evidence that in times of need any kind of shroud that is available is *sunnah (Practice of Holy Prophet)*.

PROPHET'S TREATMENT OF THE CHIEF OF HYPOCRITES

(١٦٤٥) وَعَنْ جَابِرٍ قَالَ اَتٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَبْدَاللّٰهِ بْنَ اُبَيٍّ بَعْدَ مَا اُدْخِلَ حُفْرَتَهُ فَاَمَرَ بِهٖ فَاُخْرِجَ فَوَضَعَهُ عَلٰى رُكْبَتَيْهِ فَنَفَثَ فِيْهِ مِنْ رِيْقِهٖ وَاَلْبَسَهُ قَمِيْصَهُ قَالَ وَكَانَ كَسَا عَبَّاسًا قَمِيْصًا (متفق علیه)

1645. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم came to Abdullah ibn Ubayy when he had been lowered in his grave. So, he ordered (that he should be taken out) and he was brought out. He placed him on his knees and blew some of saliva into him and put his shirt on him. Jabir رضی اللہ عنہ said that Abdullah ibn Ubayy had previously clothed Abbas رضی اللہ عنہ with his shirt.[1]

COMMENTARY: When the Prophet صلی اللہ علیہ وسلم emigrated to Madinah from Makkah at Allah's command, three different group emerged. The first was the fortunate and honourable group of people who responded positively to the Prophet's صلی اللہ علیہ وسلم call sincerely. They believed in the unity of Allah and the Prophet's صلی اللہ علیہ وسلم messenger ship. They were blessed with the companionship of the Prophet صلی اللہ علیہ وسلم as his sahabah (companions) رضی اللہ عنہ.

The second group was exactly its opposite. They opposed Allah's Messenger صلی اللہ علیہ وسلم openly. As a result, they were the most debased and wretched of the human race as disbelievers and polytheists.

The third group comprised of the selfish, self centred people. They professed Islam outwardly and moved with the Muslim but inwardly and secretly they worked to harm Islam and hurt the Muslim. They had hypocrisy ingrained in them. In Islamic history they came to be known as munafiq (hypocrites). Abdullah ibn Ubayy was the chief of this group.

Sayyiduna Abbas رضی اللہ عنہ was the Prophet's صلی اللہ علیہ وسلم paternal uncle. He had embraced Islam much before the Battle of Badr, but had not disclosed his faith for some reason. In the Battle of Badr, he was compelled to fight on the side of the disbelievers against Islam. However, the Prophet صلی اللہ علیہ وسلم had known that he was a Muslim, so he had instructed the Muslim not to touch him.

When the Muslim emerged victorious and took a large number of infidels as captives, Sayyiduna Abbas رضی اللہ عنہ was one of them. When he was brought to Madinah, he had no

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[1] Bukhari # 5795, Muslim # 2-2773, Nasa'i # 1901, Musnad Ahmad 3-381.

clothes on him. He was very tall, so it was not easy to find a suitable shirt for him. However, Abdullah ibn Ubayy was also tall and he presented his shirt for Sayyiduna Abbas رضی اللہ عنہ. It was accepted out of necessity. So, when Ibn Ubayy died, the Prophet صلی اللہ علیہ وسلم presented his shirt so that a hypocrites favour did not remain against him. However the Quran says:

وَلَا تُصَلِّ عَلٰٓی اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّلَا تَقُمْ عَلٰی قَبْرِهٖ

{And pray you never over any one of them that may die, nor stand over his grave} (9:84)

Then why did the prophet صلی اللہ علیہ وسلم go to the grave of Abdullah ibn Ubayy? The ulama (Scholars) say that this happened before the foregoing verse was revealed. The Prophet صلی اللہ علیہ وسلم only meant to return his favour. Also, the son of Abdullah ibn Ubayy was a sincere, true Muslim, so the Prophet صلی اللہ علیہ وسلم had to comfort him.

CONCLUSION OF CHAPTER - SOME RULES ABOUT BATH & SHROUDING OF THE DEAD & THE LAST MOMENTS

It is appropriate that while concluding this chapter, we outline some of the commands and rulings about the moments prior to death, bath and shroud of the dead.

When the signs of death are very apparent on anyone, he must be oriented towards the qiblah. This may be done by making him lie on his back with his feet towards the qiblah and his head high in pillows so that it faces the qiblah. He should be prompted by reciting audibly before him:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ

(I bear witness the there is no God but Alah and I bear witness that Muhammad is Allah's Messenger صلی اللہ علیہ وسلم)

So that he is encourage to recite it. However, he should not be asked to recite it because he is going through a difficult time and may utter something wrong. When the soul departs, all his limbs must be put in order and cloth should be tied from under and cloth should be tied from under his chin with the knot on his head to keep his mouth closed. His eyes should be shut and the big toes should be brought together and tied so that his feet do not spread.

As for as possible, the bathing, shrouding and burial should be done quickly. A plank, or large floorboard should be fumigated with aloes or some other such thing, three, five or seven times from all round. Then, the body should be placed on it and its garments removed. A piece of cloth 1.5 cubit by 2 cubits should be placed from his navel to thighs to conceal his satr. (It is the portion of a male that must not be bared before anyone else. The satr of female is her whole body).

METHOD OF BATH

One who is giving the bath should wrap some cloth on his own hand and, without looking at it, he should put his h and inside the cloth that is placed on the navel down on the body, and wash the private parts. Then he should go through the body's ablution without rinsing his mouth and snuffing up water. Also hands should not be washed up to the wrists, but the face should be washed and forearms should be washed up to and including, the elbows. Then the head should be wiped. Then both feet should be washed. It is allowed to moisten some cotton wool and sub it over his teeth and gums and into his nostrils three times. If the dead person was in need of a purifying bath or had menses or lochia before

death, then it is obligatory to insert water in the mouth and nostrils in this manner.
Cotton wool must be put in the dead person nostrils, mouth and ears so that water does not enter them during ablution and bath.
After the ablution ,marsh mellow must be applied to the head and beard; or something else like soap must be applied to them and they should be washed. Then the body should be turned on its right side and water with lotus leaves, slightly warm, should be poured from head to feet three times so that the water reaches the other side that lies on the plank. Then the body should be turned on the left side and the process should be repeated till water reaches the side that rests on the plank.
Then the body must be made to sit resting on the person giving bath and its belly should be massaged slowly and pressed slightly. If there is an excretion, that should be wiped off and washed. However, it is not necessary to go through ablution or bath again.
Then the body should be turned on its right side and water treated with camphor should be poured from head to feet three times.
If lotus leaves and camphor, etc. are not available then ordinary warm water should be enough. It should be poured over him three times.
After bath, the entire body should be wiped with a piece of cloth. Perfume should be applied to his head and beard. Camphor should be rubbed on the head, nose, palms, knees and feet. The hair should not be combed. Nails should not be pared and heir should not be cut. If he is not circumcised, then that should not be done.
Afterwards, the body should be enshrouded.

THE MASNUN SHROUD

It is *sunnah (Practice of Holy Prophet)* to use three pieces of garments for the shroud of a male.

(i) Shirt that hangs from shoulder down to the feet.
(ii) Izar or the waist wrapper.
(iii) Over all wrapper or cloak.

The izar (or waist wrapper) extends from head to feet and the cloak is larger than it by one cubit. This is the masnun shroud for men and the bare minimum is of two garments, namely, izar and overall wrapper.
It is *sunnah (Practice of Holy Prophet)* to use five pieces of garments for woman.

(i) The shirt.
(ii) White scarf.
(iii) Izar.
(iv) Overall wrapper.
(v) Chest covering or blouse.

The scarf should be three cubits long. The chest covering should be from armpits to knees in length and enough in breadth to be fixed easily. The other three garments should be of identical size as for men.
It is wrong to increase or decrease this masnun shroud.
The bare minimum shroud for women is three garment:

(i) Izar.
(ii) Scarf
(iii) Overall wrapper.

When it is necessary and cannot be helped then one garment is enough. However, only one garment should not be used when not necessary.

THE METHOD OF SHROUDING

Before shrouding the dead, the shroud should be performed three, five or seven times with incense If the dead is a man, the overall wrapper should be placed. The izar and the shirt must be placed on it in this order. Then the body is put on it and the shirt is put on him and his two hands should be placed on each side, not on the chest. Then the izar is wrapped round him from left side and then the right side. Then the overall wrapper is wrapped, first on the left side, then the right side.

As for shrouding a woman, the overall wrapper is placed first, then the izar. The shirt is then placed on it. The body is brought and the shirt is put on. The hair on the head must be parted in two and put on the shirt at t he chest to the right side and the left side. The scarf is then put on the head and hair, but neither should it be tied in the knot nor rolled. Then the izar should be put on. Thereafter, the overall wrapper is wrapped in the same sequence, meaning first from the left side and then on the right side.

Then, on top of all the chest covering must be wrapped round.

After the garments are wrapped, the shroud must be fastened with some string on the side of the feet and on the side of the head. A belt shouid also be fastened near the back to prevent it from opening while on the way.

CHAPTER - V

GOING ALONGWITH THE FUNERAL & THE FUNERAL *SALAH (PRAYER)*

بَابُ عِيَادَةِ الْمَرِيْضِ وَثَوَابِ الْمَرَضِ

BETTER TO WALK

While it is allowed both to walk and to ride at the funeral, it is better to walk at it. If anyone rides along, then he walks, then it is allowed to him to walk ahead of it or behind it, but better to keep behind.

FUNERAL *SALAH* (PRAYER) IS *FARD KIFAYAH(ADEQUATE OBLIGATION)*

If a few people offer the funeral *salah (prayer)*, all the others are absolved of the obligation. If no one offer it then all will have sinned.

PREREQUISITE OF SOUNDNESS OF FUNERAL *SALAH (PRAYER)*

There are three conditions for a funeral *salah (prayer)* to be correct. They are:

(i) The dead is a Muslim.
(ii) Bath has been given to the dead.
(iii) The bier should have been placed in front of the congregation.

This means that it is not allowed to offer a funeral *salah (prayer)* in the absence of the funeral (ghaibanah). It is also disallowed to offer it when the funeral is placed on the shoulders of men, or behind the congregation.

If a body is buried without having been given a bath and cannot be brought out without digging the grave, then the condition of purity (bath) is waived. Its funeral *salah (prayer)* may be offered at its grave without bathing it. It is possible to bring it out, then the body should be brought out and given a bath and then the funeral *salah (prayer)* may be offered.

If a dead person's funeral *salah (prayer)* has been offered without giving him a bath through forgetfulness or mistake and he is brought out without digging the grave and given a bath, ten his funeral *salah (prayer)* will be offered again.

SECTION I الفصل الاول

WALKING QUICKLY

(١٦٤٦) عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْرِعُوْا بِالْجَنَازَةِ فَاِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُوْنَهَا اِلَيْهِ وَاِنْ تَكُ سِوٰى ذٰلِكَ فَشَرٌّ تَضَعُوْنَهُ عَنْ رِقَابِكُمْ (متفق عليه)

1646. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Be quick with the funeral. If it is of a pious person, you are taking him to a good place. If it is other than that, then it is an evil that you are put ting down from your shoulders."[1]

COMMENTARY: To be quick is not to run, but to take quick short steps, faster than a normal walk.

In this way, pious man will be quickly to his reward and Allah's mercy. On the other hand, those who carry on evil man will rid themselves of a burden quickly if their walk is brisk.

FUNERAL OF PIOUS & OF WICKED

(١٦٤٧) وَعَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وُضِعَتِ الْجَنَازَةُ فَاحْتَمَلَهَا الرِّجَالُ عَلٰى اَعْنَاقِهِمْ فَاِنْ كَانَتْ صَالِحَةً قَالَتْ قَدِّمُوْنِي وَاِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ لِاَهْلِهَا يَا وَيْلَهَا اَيْنَ تَذْهَبُوْنَ بِهَا يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ اِلَّا الْاِنْسَانَ وَلَوْ سَمِعَ الْاِنْسَانُ لَصَعِقَ (رواه البخاری)

1647. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that when the funeral is ready and men carry it on their shoulder and if it belongs to a righteous man, the soul says, "Take me quickly (to my destination)." If it belong to one who was not righteous, the soul say to those carrying it. "Woe to it! Where do you take it?" Its voice is heart by everything but not mankind. Were anyone of them to hear it, he would faint (and collapse).[2]

COMMENTARY: The righteous man in the hadith is the believer.

The ulama (Scholars) say that the dead truly speaks though his soul has been extracted. The only difference is that man does not hear him out other creatures do perceive his voice. Allah is able to do it. The dead person's speech is like his being revived in his grave for the reckoning.

STAND UP ON SEEING A FUNERAL

(١٦٤٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُوْمُوْا فَمَنْ تَبِعَهَا فَلَا يَقْعُدْ حَتّٰى تُوْضَعَ۔ (متفق عليه)

1648. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'when you observe a funeral stand up. Those who follow it must not sit down till the funeral is placed down (on the ground or the corpse in the grave)."[3]

COMMENTARY: On seeing a funeral, one must be restless and stand up. One most also

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[1] Bukhari # 1315, Muslim # 50-944, Tirmidhi # 1015, Ibn Majah # 1477, Musnad Ahmad 2-240

[2] Bukhari # 1314, Nasa'i # 1909, Musnad Ahmad 3-41.

[3] Bukhari # 131o, Muslim # 77-969, Abu Dawud # 3173, Tirmidhi # 1043, Ibn Majah # 1572.

accompany it to carry it for some steps.
Some Hanafi scholars say that if one does not intend to accompany it then one must not stand up and they call it *makruh (unbecoming)*. Others say that it is up to one to stand up or remain seated, and some say that it is mustahab (desirable) either way.
Most of the ulama (Scholars) hold that this hadith and the one following are both abrogated by the hadith of Sayyiduna Ali رضی اللہ عنہ (# 1682)

(١٦٤٩) وَعَنْ جَابِرٍ قَالَ مَرَّتْ جَنَازَةٌ فَقَامَ لَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقُمْنَا مَعَهُ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ إِنَّهَا يَهُوْدِيَّةٌ فَقَالَ إِنَّ الْمَوْتَ فَزَعٌ فَإِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُوْمُوْا (متفق علیه)

1649. Sayyiduna Jabir رضی اللہ عنہ narrated that a funeral passed by and Allah's Messenger صلی اللہ علیہ وسلم stood up. They too stood up alongwith him. Then, they pointed out, "O Messenger of Allah, this (funeral) was of a Jew." He said, "Death is something fearful. So when you see funeral, stand up."[1]

(١٦٥٠) وَعَنْ عَلِيٍّ قَالَ رَأَيْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَامَ فَقُمْنَا وَقَعَدَ فَقَعَدْنَا يَعْنِيْ فِي الْجَنَازَةِ- رَوَاهُ مُسْلِمٌ. وَفِيْ رِوَايَةِ مَالِكٍ وَّأَبِيْ دَاوٗدَ قَامَ فِي الْجَنَازَةِ ثُمَّ قَعَدَ بَعْدُ-

1650. Sayyiduna Ali رضی اللہ عنہ narrated, "We saw Allah's Messenger صلی اللہ علیہ وسلم stand up. So, we stood up too, And, he sat down, so we sat down. That was on seeing a funeral."[2] According to another version: "He stood up for the funeral and then sat down afterwards."[3]

COMMENTARY: The first version could mean that the prophet صلی اللہ علیہ وسلم and the others get up on seeing funeral and sat down when it had gone away.
It could also mean that this continued to be his practice for some period of time and he stood up, but later on he did not stand up on seeing a funeral; rather remained seated.
The second version too can have two meanings. The second meaning is more correct.

REWARD FOR PARTICIPATION

(١٦٥١) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَّ إِحْتِسَابًا وَّكَانَ مَعَهُ حَتّٰى يُصَلِّيَ عَلَيْهَا وَيَفْرُغَ مِنْ دَفْنِهَا فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيْرَاطَيْنِ كُلُّ قِيْرَاطٍ مِّثْلُ أُحُدٍ وَّ مَنْ صَلّٰى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيْرَاطٍ (متفق علیه)

1651. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone follows the funeral of a Muslim as a believer expecting reward and remains with it till the *salah* (prayer) is offered over him and ends up with the burial, then he returns with a reward of two qirat, each qirat being equal to (Mount) *Uhud*. And if any one offers the *salah* (prayer) over him and returns before the *salah* over him and returns before the burial is over then he comes back with (a reward of) one qirat."[4]

COMMENTARY: One qirat is a carat or four grains, or 1/24 mithkal or dinar (Wartabret,

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[1] Bukhari # 1311, Muslim # 78-960, Abu Dawud # 3174, Nasa'i # 1922, Ibn Majah # 1543, Musnad Ahmad 3-319.
[2] Muslim # 84.962.
[3] Abu Dawud # 3175, Tirmidhi # 1044, Ibn Majah # 1544, Muwatta Maalik # 33 (Jana'iz).
[4] Bukhari # 1325, Muslim # 52-445, Abu Dawud # 3168, Nasa'i # 1940, Musnad Ahmad 2-2.

Arabic English Dictionary). Here, it means a 'mighty portion' or a very large mound. It is compared to Mount *Uhud.*

FUNERAL *SALAH (PRAYER)* OF THE NEGUS IN ABSENTIA

(١٦٥٢) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَعٰى لِلنَّاسِ النَّجَاشِيَّ الْيَوْمَ الَّذِىْ مَاتَ فِيْهِ وَخَرَجَ بِهِمْ اِلَى الْمُصَلّٰى فَصَفَّ بِهِمْ وَكَبَّرَ اَرْبَعَ تَكْبِيْرَاتٍ(متفق عليه)

1652. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم conveyed to the people news of the death of the Negus on the day on which he died. He went out with them to the place of *salah (prayer)* (of eed). He got them to form the rows and called four *takbirs* (for the funeral *salah (prayer)*).[1]

COMMENTARY: Negus or Najashi was the title of the emperor of Ethiopia. The name of this particular Negus was Ashamah. He had been a Christian who then confirmed the messenger ship of Prophet Muhammad صلى الله عليه وسلم. When the idolaters of Makkah persecuted the Muslims, the Prophet صلى الله عليه وسلم instructed them to emigrate from Makkah and they went to Ethiopia where this Negus Ashamah ruled. He received the *sahabah (companions)* رضى الله عنهم warmly and was delighted at their arrival.

When he died, the Prophet صلى الله عليه وسلم was grieved heavily and took his shabah رضى الله عنه for the funeral *salah (prayer)* over t he Negus (in absentia).

FUNERAL *SALAH (PRAYER)* IN THE MOSQUE

It is stated in the Hidayah that the funeral *salah (prayer)* should not be offered in a mosque where five times *salah (prayer)* are offered. The Prophet صلى الله عليه وسلم. said. "If anyone offers the funeral *salah (prayer)* in a mosque, then he will get no reward for it."

Ibn Hammam رضى الله عنه said that it is written in the Khulasah that it is *makruh (unbecoming)* to offer the funeral *salah (prayer)* in a mosque whether both the funeral and the worshippers and within the mosque or the funeral is in the mosque and all, or some, worshippers outside the mosque. Some scholars say that it is not *makruh (unbecoming)* if the funeral is placed outside the mosque.

As for the classification of *makruh (unbecoming),* some say that it is *makruh tahrimi (disapproved to forbidden)* while other say that it is *makruh (unbecoming)* tanzihi(unbecoming for purigation).

DEDUCTION OF THE SHAFI'IS

The Shafi'is رحمه الله cite this hadith to assert that funeral *salah (prayer)* in absentia is permitted. The Hanafis say that it is not allowed. They say that perhaps the funeral of the Negus was placed in front of the Prophet صلى الله عليه وسلم and he might be seeing it as Allah is able to remove the intervening geographical features or barriers (for anyone to see directly). So, this was exclusive for the Prophet صلى الله عليه وسلم and it is not allowed to anyone else to offer the funeral *salah (prayer)* in absentia.

Sayyiduna Ibn Abbas رضى الله عنه is reported to have said, but the line of transmission for the report is not given. "The funeral of the Negus was uncovered and the Prophet صلى الله عليه وسلم saw him and offered the funeral *salah (prayer)* over him."

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[1] Bukhari # 3204, Muslim # 62.951, Abu Dawud # 3204, Tirmidhi # 1022, Nasa'i # 1980, Ibn Majah # 1534, Muwatta Maalik # 14 (Jana'iz) Musnad Ahmad 2-281.

THE TAKBIRS

(١٦٥٣) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ اَبِي لَيْلٰى قَالَ كَانَ زَيْدُ بْنُ اَرْقَمَ يُكَبِّرُ عَلٰى جَنَآئِزِنَا اَرْبَعًا وَّاَنَّهُ كَبَّرَ عَلٰى جَنَازَةٍ خَمْسًا فَسَأَلْنَاهُ فَقَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُهَا(رواه مسلم)

1653. Sayyiduna Abdur Rahman ibn Abu Layla رحمه الله reported that (Sayyiduna) Zayd ibn Arqam رضی الله عنه used to call four *takbirs* in their funeral (*salah (prayer)*). Once, he called five, so they asked him about it and he said, "Allah's Messenger صلی الله علیه وسلم had called them."[1]

COMMENTARY: Perhaps the Prophet صلی الله علیه وسلم called five *takbirs* in the early days, or he did that off and on.

The *ulama (Scholars)* agree that only four *takbirs* are called in the funeral *salah (prayer)* though the Prophet صلی الله علیه وسلم and the *sahabah (companions)* رضی الله عنهم are known to have called more than four *takbirs* too. However, the *ulama (Scholars)* absert that finally only four *takbirs* are known from the Prophet صلی الله علیه وسلم. Hence, the traditions that mention more than four *takbirs* are abrogated. If Sayyiduna Zayd رضی الله عنه does not agree that these traditions are abrogated then that does not dater from the unanimous decision.

THE QUESTION OF RECITING SURAH AL-FATIHAH

(١٦٥٤) وَعَنْ طَلْحَةَ بْنِ عَبْدِاللّٰهِ بْنِ عَوْفٍ قَالَ صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ عَلٰى جَنَازَةٍ فَقَرَأَ فَاتِحَةَ الْكِتَابِ فَقَالَ لِتَعْلَمُوْا اَنَّهَا سُنَّةٌ(رواه البخاری)

1654. Sayyiduna Talhah ibn Abdullah ibn Awf رحمه الله narrated that he offered *salah (prayer)* of funeral behind (Sayyiduna) Ibn Abbas رضی الله عنه. He recited surah al-Fatihah and said, "that you may know it is a *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم*)*."[2]

COMMENTARY: Imam Abu Hanifah رحمه الله said that it is not *wajib (expedient)* to recite Surah al-Fatihah in the funeral *salah (prayer)*. If after the first *takbir*, surah al-Fatihah is recited instead of the thana (سبحنک اللهم) then it is *sunnah (Practice of Holy Prophet* صلی الله علیه وسلم*)*. It replaces the thana.

Ibn Hammam رحمه الله said that surah al-Fatihah must not be recited in the funeral *salah (prayer)* but it may be recited as thana (praise of Allah). It is not known that the Prophet صلی الله علیه وسلم ever recited surah al-Fatihah in the funeral *salah (prayer)*. It is stated in Muwatta that Ibn Umar رضی الله عنه did not recite al-Fatihah in the funeral *salah (prayer)*.

PRAYER FOR THE DEAD

(١٦٥٥) وَعَنْ عَوْفِ بْنِ مَالِكٍ قَالَ صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى جَنَازَةٍ فَحَفِظْتُ مِنْ دُعَآئِهٖ وَهُوَ يَقُوْلُ اَللّٰهُمَّ اغْفِرْلَهٗ وَارْحَمْهُ وَعَافِهٖ وَاعْفُ عَنْهُ وَاَكْرِمْ نُزُلَهٗ وَوَسِّعْ مَدْخَلَهٗ وَاغْسِلْهُ بِالْمَآءِ وَالثَّلْجِ

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[1] Muslm # 72-957, Abu Dawud # 3197, Tirmidhi # 1023, Nasa'i # 1982 Ibn Majah # 1505, Musnad Ahmad 4-367.

[2] Bukhari # 1335, Abu Dawud # 3198, Tirmidhi # 1026, Nasa'i # 1988, Ibn Majah # 1495.

وَالْبَرَدِ وَ نَقِّهٖ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَاَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهٖ وَاَهْلًا خَيْرًا مِّنْ اَهْلِهٖ وَزَوْجًا خَيْرًا مِّنْ زَوْجِهٖ وَاَدْخِلْهُ الْجَنَّةَ وَاَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ۔ وَفِيْ رِوَايَةٍ وَقِهٖ فِتْنَةَ الْقَبْرِ وَعَذَابِ النَّارِ قَالَ حَتّٰى تَمَنَّيْتُ اَنْ اَكُوْنَ اَنَا ذٰلِكَ الْمَيِّتَ (رواه مسلم)

1655. Sayyiduna Awf ibn Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم led a funeral *salah (prayer)* and he memorized the Prophet's صلی اللہ علیہ وسلم prayer in that *salah (prayer)*. He had prayed:

اَللّٰهُمَّ اغْفِرْلَهٗ وَارْحَمْهُ وَعَافِهٖ وَاعْفُ عَنْهُ وَاَكْرِمْ نُزُلَهٗ وَوَسِّعْ مَدْخَلَهٗ وَاغْسِلْهُ بِالْمَآءِ وَالثَّلْجِ وَالْبَرَدِ وَ نَقِّهٖ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَاَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهٖ وَاَهْلًا خَيْرًا مِّنْ اَهْلِهٖ وَزَوْجًا خَيْرًا مِّنْ زَوْجِهٖ وَاَدْخِلْهُ الْجَنَّةَ وَاَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ

"O Allah, forgive him and have mercy on him. Grant him security and forgiveness. Provide him a bountiful provision and a wide room (in his grave). Wash him with water, show and ice. Cleanse him of sins as white garment is cleansed of dirt. Let him have a better abode than his house (in this world). Better servants than his (present) servants and a better wife than his wife (in this world). Admit him a paradise (directly without punishment. And, preserve him from the punishment in the grave and punishment in the fire." Another version from him is; "And preserve him from the trial in the grave and punishment in the fire."

On that Awf رضی اللہ عنہ said, "So that I yearned that I should be that dead man."[1]

COMMENTARY: Better wife is the maiden of paradise as also the woman of this world. The pious women of this world will be superior to the maidens of paradise in paradise. The fiqh says that it is mustahub to make this supplication silently. The Prophet صلی اللہ علیہ وسلم made it aloud to enable others to listen to it and memorise it. Bukhari has termed this supplication eh most sound of all prayers for the dead as handed down through traditions.

(١٦٥٦) وَعَنْ اَبِيْ سَلَمَةَ بْنِ عَبْدِالرَّحْمٰنِ اَنَّ عَآئِشَةَ لَمَّا تُوُفِّيَ سَعْدُ بْنُ اَبِيْ وَقَّاصٍ قَالَتِ ادْخُلُوْا بِهِ الْمَسْجِدَ حَتّٰى اُصَلِّيَ عَلَيْهِ فَاُنْكِرَ ذٰلِكَ عَلَيْهَا فَقَالَتْ وَاللّٰهِ لَقَدْ صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنَيْ بَيْضَآءَ فِي الْمَسْجِدِ سُهَيْلٍ وَّاَخِيْهِ۔ (رواه مسلم)

1656. Sayyiduna Abu Salamah ibn Abdur Rahman رحمہ اللہ narrated that when (Sayyiduna) Sa'd ibn Abu Waqqas رضی اللہ عنہ died, (Sayyidah) Ayshah رضی اللہ عنہ said, "Bring the funeral into the mosque so that I too may offer the (funeral) *salah (prayer)* over him." But, this was rejected to her (that funeral *salah (prayer)* cannot be offered in the mosque). So, she said, "By Allah, indeed, Allah's Messenger صلی اللہ علیہ وسلم had offered the (funeral) *salah (prayer)* over the two sons of Bayda, Suhayl and his brother, in the mosque."[2]

COMMENTARY: Suhayl's brother was sahl. Their mother was Bayda.

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[1] Muslim # 15.953, Nasa'i # 1983, Ibn Majah # 1500.

[2] Muslim # 101-973, Abu Dawud # 3190.

Imam Shafi'I رضی اللہ عنہ relies on this hadith to say that the funeral *salah (prayer)* may be offered in the mosque. Imam Abu Hanifah رحمہ اللہ says that it is *makruh (unbecoming)* to offer the funeral *salah (prayer)* in t he mosque. He also cites this very hadith that the *sahabah (companions)* رضی اللہ عنہم rejected the idea of Sayyidah Ayshah رضی اللہ عنہ and the saying of the Prophet صلی اللہ علیہ وسلم (in the commentary of hadith #1652) that if anyone offers the funeral *salah (prayer)* in a mosque then he will get no reward. Rather, a separate place was set aside near the mosque for the funeral *salah (prayer)*.
As for the funeral *salah (prayer)* of the two brothers in the mosque, that had been done for some reason. Either it was raining or the Prophet صلی اللہ علیہ وسلم was observing the I'takaf (seclusion). This is corroborated in a hadith.

IMAM'S PLACE

(١٦٥٧) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ صَلَّيْتُ وَرَآءَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى امْرَأَةٍ مَّاتَتْ فِيْ نِفَاسِهَا فَقَامَ وَسْطَهَا (متفق عليه)

1657. Sayyiduna Sumurah ibn Jundub رضی اللہ عنہ said, "I offered the funeral *salah (prayer)* behind Allah's Messenger صلی اللہ علیہ وسلم over a woman who had died of post childbirth bleeding. He stood against the centre of the funeral (or, against her waist)."[1]

COMMENTARY: Imam Shafi'i's رحمہ اللہ view is that the imam stands opposite a woman's hips when leading her funeral *salah (prayer)* and a man's head for his funeral *salah (prayer)*. Imam Abu Hanifah's رحمہ اللہ contention is that the imam must stand opposite to the chest of the dead person whether man or woman.
Ibn Hammam رحمہ اللہ said that this hadith does not reject the imam's standing against the chest of the dead person because of the limbs of a human being, his chest itself is the centre, for, above it are the head and the h ands. Below it are the belly and very near to one another, so the narrator may have seen him opposite to the waist.
However, Thamim رحمہ اللہ has said that Imam Abu Hanifah رضی اللہ عنہ and Imam Abu Yusuf رحمہ اللہ also said that the imam stands opposite to the woman's hips when offering her funeral *salah (prayer)*. Allah knows best.

FUNERAL SALAH (PRAYER) AFTER BURIAL

(١٦٥٨) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِقَبْرٍ دُفِنَ لَيْلًا فَقَالَ مَتٰى دُفِنَ هٰذَا قَالُوْا الْبَارِحَةَ قَالَ أَفَلَا آذَنْتُمُوْنِيْ قَالُوْا دَفَنَّاهُ فِيْ ظُلْمَةِ اللَّيْلِ فَكَرِهْنَا أَنْ نُّوْقِظَكَ فَقَامَ فَصَفَفْنَا خَلْفَهٗ فَصَلّٰى عَلَيْهِ (متفق عليه)

1658. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم come by a grave in which the dead person was buried at night. He asked, "when was this one buried?" the *sahabah (companions)* رضی اللہ عنہم said, "Last night." He said, "Why did you not inform me?" they said, "We buried him late in the night and disliked to awaken you." So, he stood and they formed a row behind him and he led the

[1] Bukhari # 1331, Muslim # 87-964, Abu Dawud # 3195, Tirmidhi # 1035, Nasa'i # 1976, Ibn Majah # 1493, Musnad Ahmad 5.14.

funeral *salah (prayer)* over him.[1]

(١٦٥٩) وَعَنْ اَبِي هُرَيْرَةَ اَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ اَوْشَابٌّ فَفَقَدَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَ عَنْهَا اَوْ عَنْهُ فَقَالُوْا مَاتَ قَالَ اَفَلَا كُنْتُمْ اٰذَنْتُمُوْنِيْ قَالَ فَكَاَنَّهُمْ صَغَّرُوْا اَمْرَهَا اَوْاَمْرَهٗ فَقَالَ دُلُّوْنِيْ عَلٰى قَبْرِهٖ فَدَلُّوْهُ فَصَلّٰى عَلَيْهَا ثُمَّ قَالَ اِنَّ هٰذِهِ الْقُبُوْرَ مَمْلُوْءَةٌ ظُلْمَةً عَلٰى اَهْلِهَا وَاِنَّ اللّٰهَ يُنَوِّرُهَا لَهُمْ بِصَلَاتِيْ عَلَيْهِمْ۔ مُتَّفَقٌ عَلَيْهِ وَاَلْفَظُهٗ لِمُسْلِمٍ

1659. Sayyiduna Abu Hurayrah narrated that a black woman or a young man used a sweep the mosque. Allah's Messenger صلى الله عليه وسلم did not find her. So he asked about her, or him. They said, "He (or she) has died." He asked, "Why did you not inform me?" They seemed to have thought of her (or him) as of no consequence. So, he said, "Take me t his grave." There, he offered the (funeral) *salah (prayer)* over her. Then he said, "Surely, these graves are packed with darkness over their graves for them because of my *salah (prayer)* over them."[2]

COMMENTARY: Only those graves are full of darkness for their inmates on which it was possible for the Prophet صلى الله عليه وسلم to offer the funeral *salah (prayer)*.

The majority of the *ulama (Scholars)* hold that it is legal to offer the funeral *salah (prayer)* at anyone's grave whether the inmate's funeral *salah (prayer)* was offered previously or not. However, Ibrahim Nakha'I رحمه الله Imam Abu Hanifah رحمه الله and Imam Maalik hold that if a funeral *salah (prayer)* had been offered over a person then it is not proper to offer another funeral *salah (prayer)* at his grave, otherwise it is allowed to offer it at his grave. But, Imam Abu Hanifah رحمه الله has laid the proviso that the dead body should not have burst in the grave. If the body has burst then the funeral *salah (prayer)* is not allowed. In terms of days, a body is likely to burst open in three days. If three days have not passed after burial then it will be presumed that the body is intact. If three days and more have passed then the body will be said to have burst open.

Imam Abu Hanifah رحمه الله said that it was exclusive for the Prophet صلى الله عليه وسلم to offer *salah (prayer)* of the funeral over a grave to make it bright and illuminated. It is absolutely disallowed to anyone else to do it.

FORTY MEN IN FUNERAL SALAH (PRAYER)

(١٦٦٠) وَعَنْ كُرَيْبٍ مَوْلٰى ابْنِ عَبَّاسٍ عَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ اَنَّهٗ مَاتَ لَهُ ابْنٌ بِقُدَيْدٍ اَوْ بِعُسْفَانَ فَقَالَ يَا كُرَيْبُ اُنْظُرْ مَا اجْتَمَعَ لَهٗ مِنَ النَّاسِ قَالَ فَخَرَجْتُ فَاِذَا نَاسٌ قَدِ اجْتَمَعُوْا لَهٗ فَاَخْبَرْتُهٗ فَقَالَ تَقُوْلُ هُمْ اَرْبَعُوْنَ قَالَ نَعَمْ قَالَ اَخْرِجُوْهُ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوْتُ فَيَقُوْمُ عَلٰى جَنَازَتِهٖ اَرْبَعُوْنَ رَجُلًا لَّا يُشْرِكُوْنَ بِاللّٰهِ شَيْئًا اِلَّا شَفَّعَهُمُ اللّٰهُ فِيْهِ (رواه مسلم)

1660. Sayyiduna Kirayb رحمه الله the freedman of Sayyiduna Ibn Abbas رضى الله عنه narrated about Sayyiduna Abdullah ibn Abbas رضى الله عنه that his son died in Qudayd

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[1] Bukhari # 1247, Muslim # 69-954, Ibn Majah # 1530.

[2] Bukhari # 1337, Muslim # 31-956, Ibn Majah # 1533, Musnad Ahmad 2-388.

or Usfan. He commanded him to go and find out how many people had assembled for the funeral *salah (prayer)*. So, he went out and found that people were there and reported to Ibn Abbas رضی اللہ عنہ of that. He asked him if he thought that there were forty. He said, "Yes!" He said, "Bring him out, I had heard Allah's Messenger صلی اللہ علیہ وسلم say. "If a Muslim man dies and forty men who do not associate anything with Allah stand for his funeral *salah (prayer)*, then Allah will approve their intercession for the dead person."[1]

ONE HUNDRED MEN

(١٦٦١) وَعَنْ عَآئِشَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مَيِّتٍ تُصَلِّيْ عَلَيْهِ أُمَّةٌ مِّنَ الْمُسْلِمِيْنَ يَبْلُغُوْنَ مِائَةً كُلُّهُمْ يَشْفَعُوْنَ لَهٗ إِلَّا شُفِّعُوْا فِيْهِ(رواه مسلم)

1661. Sayyiduna ayshah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If for a dead person, a section of the Muslims whose number reaches one hundred intercede -everyone of them, then their intercession is approved."[2]
(He will be forgiven)

COMMENTARY: The second hadith may have declared first the merit of one hundred men. Later the same merit may have been attributed to forty men. Or, these number merely denote a large gathering and do not mean an exact count.

WITNESSES ON EARTH

(١٦٦٢) وَعَنْ أَنَسٍ قَالَ مَرُّوْا بِجَنَازَةٍ فَأَثْنَوْا عَلَيْهَا خَيْرًا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجَبَتْ ثُمَّ مَرُّوْا بِأُخْرٰى فَأَثْنَوْا عَلَيْهَا شَرًّا فَقَالَ وَجَبَتْ فَقَالَ عُمَرُ مَاوَجَبَتْ فَقَالَ هٰذَا أَثْنَيْتُمْ عَلَيْهِ خَيْرًا فَوَجَبَتْ لَهُ الْجَنَّةُ وَهٰذَا أَثْنَيْتُمْ عَلَيْهِ شَرًّا فَوَجَبَتْ لَهُ النَّارُ أَنْتُمْ شُهَدَآءُ لِلّٰهِ فِي الْأَرْضِ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ اَلْمُؤْمِنُوْنَ شُهَدَآءُ اللّٰهِ فِي الْأَرْضِ۔

1662. Sayyiduna Anas رضی اللہ عنہ narrated that the *sahabah (companions)* رضی اللہ عنہم passed a funeral and praise him (as a pious one). The Prophet صلی اللہ علیہ وسلم said, "It becomes liable." They passed another and described him as evil. The Prophet صلی اللہ علیہ وسلم said, "It becomes liable." Sayyiduna Umar رضی اللہ عنہ reminded (them). "You praised one highly, so paradise becomes certain for him. You described the other as evil, so hell is certain for him. You are the witnesses of Allah in the earth." Another version has; "The believers are the witnesses of Allah in the earth.

COMMENTARY: This is not a universal command if anyone is praised paradise becomes certain for him. Rather, these are high hopes of his being admitted to it. Similarly, if anyone is described as wicked, he might indeed be consigned to hell. As for the Prophet's صلی اللہ علیہ وسلم edict, Allah had disclosed to him the fate of each of the two men.

Zayn said that mentioning anyone as praiseworthy or blameworthy does not entitle him to paradise or hell, but becomes a mere sign of either of the two places.

Moreover, the testimony ought to come from reliable and God-fearing people voluntarily

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[1] Muslim # 59-948, Ibn Majah # 1489, Musnad Ahmad 1-277.

[2] Bukhari # 1367, Muslim # 60-949, Tirmidhi # 1059, Nasa'i # 1932, Musnad Ahmad 3-281.

without compulsion. If a man of the world praises or criticizes anyone that will not be deemed to be reliable He may have personal motives in praising or blaming someone. The Prophet's صلى الله عليه وسلم words, 'You are witnesses of Allah' concerns most people. This means that often Allah causes His creatures to describe someone as he really is.

(١٦٦٣) وَعَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّمَا مُسْلِمٍ شَهِدَ لَهُ اَرْبَعَةٌ بِخَيْرٍ اَدْخَلَهُ اللّٰهُ الْجَنَّةَ قُلْنَا وَثَلَاثَةٌ قَالَ وَثَلَاثَةٌ قُلْنَا وَاثْنَانِ قَالَ وَاثْنَانِ ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ(رواه البخاری)

1663. Sayyiduna Umar رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If four people testify to the piety of a Muslim. Allah will admit him to paradise." They asked. "And if three?" He confirmed, "And, three!" They asked, "And, if two (testify)?" He confirmed, 'And two." They did not ask him about one.[1]

DO NOT REVILE THE DEAD

(١٦٦٤) وَعَنْ عَآئِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا الْاَمْوَاتَ فَاِنَّهُمْ قَدْ اَفْضَوْا اِلٰى مَاقَدَّمُوْا۔ (رواه البخاری)

1664. Sayyidah Ayshah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not vilify the dead, for, they have come to that which they have forwarded ahead of them."[2]

BURIAL OF MARTYRS OF UHUD

(١٦٦٥) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلٰى اُحُدٍ فِيْ ثَوْبٍ وَّاحِدٍ ثُمَّ يَقُوْلُ اَيُّهُمْ اَكْثَرُ اَخْذًا لِلْقُرْاٰنِ فَاِذَا اُشِيْرَ لَهُ اِلٰى اَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ وَقَالَ اَنَا شَهِيْدٌ عَلٰى هٰؤُلَاءِ يَوْمَ الْقِيٰمَةِ وَاَمَرَ بِدَفْنِهِمْ بِدِمَائِهِمْ وَلَمْ يُصَلِّ عَلَيْهِمْ وَلَمْ يُغَسَّلُوْا(رواه البخاری)

1665. Sayyiduna Jabir رضی الله عنه narrated that of the martyrs of *Uhud,* the Prophet صلى الله عليه وسلم had two man enshrouded together in one garment. Then he asked, "Which of them knew more of the Quran?" When one of them was pointed out of him, he had him placed first in the side of the grave, saying, "I will be a witness over them on the day of resurrection." He commanded that they should be buried with their blood (stains). And he did not offer the funeral *salah (prayer)* over them and they were not given a bath.[3]

RETURNING ON CONVEYANCE

(١٦٦٦) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ اُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِفَرَسٍ مُّعْرُوْرٍ فَرَكِبَهُ حِيْنَ انْصَرَفَ مِنْ جَنَازَةِ ابْنِ الدَّحْدَاحِ وَنَحْنُ نَمْشِيْ حَوْلَهُ (رواه مسلم)

1666. Sayyiduna Jabir ibn Samurrah رضی الله عنه narrated that a horse without saddle was brought for the Prophet صلى الله عليه وسلم. He rode it while departing after the funeral

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[1] Bukhari # 1368, Nasa'i # 1934, Musnad Ahmad 1-22.

[2] Bukhari # 1393, Nasa'i # 1936, Darimi # 2511, Musnad Ahmad 6-180.

[3] Bukhari # 1347, Tirmidhi # 1036, Nasa'i # 1955, Ibn Majah # 1036

of Ibn ad-Dahdah رضی اللہ عنہ and they walked out around him.[1]

SECTION II اَلْفَصْلُ الثَّانِیْ

HOW TO WALK WITH THE FUNERAL

(١٦٦٧) وَعَنِ الْمُغِيْرَةِ ابْنِ شُعْبَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّاكِبُ يَسِيْرُ خَلْفَ الْجَنَازَةِ وَالْمَاشِيْ يَمْشِيْ خَلْفَهَا وَاَمَامَهَا وَعَنْ يَّمِيْنِهَا وَعَنْ يَّسَارِهَا قَرِيْبًا مِنْهَا وَالسَّقْطُ يُصَلّٰى عَلَيْهِ وَيُدْعٰى لِوَالِدَيْهِ بِالْمَغْفِرَةِ وَالرَّحْمَةِ۔ رَوَاهُ اَبُوْدَاوُدَ فِيْ رِوَايَةِ اَحْمَدَ وَ التِّرْمِذِيِّ وَالنِّسَائِيِّ وَابْنِ مَاجَةَ قَالَ الرَّاكِبُ خَلْفَ الْجَنَازَةِ وَالْمَاشِيْ حَيْثُ شَآءَ مِنْهَا وَالطِّفْلُ يُصَلّٰى عَلَيْهِ وَفِي الْمَصَابِيْحِ عَنِ الْمُغِيْرَةِ بْنِ زِيَادٍ۔

1667. Sayyiduna Mughirah ibn Shu'bah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The rider should keep behind the funeral. Those walking on foot should keep behind it, in front of it, to its right and to its left but should remain nearer to it. Funeral *salah (prayer)* should be offered over an aborted child and invocation for forgiveness and mercy should to made for its parents."[2]

Another version has: The rider should keep behind the funeral and those on foot should walk wherever they like around it. Funeral *salah (prayer)* should be offered over an infant.[3]

ABOUT WALKING IN FRONT

(١٦٦٨) وَعَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ اَبِيْهِ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَبَا بَكْرٍ وَّعُمَرَ يَمْشُوْنَ اَمَامَ الْجَنَازَةِ۔ رَوَاهُ اَحْمَدُ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ وَاَهْلُ الْحَدِيْثِ كَاَنَّهُمْ يَرَوْنَهُ مُرْسَلًا۔

1668. Zuhri reported that Soalim رحمہ اللہ narrated from his father that he observed Allah's Messenger صلی اللہ علیہ وسلم, Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ walk in front of the funeral.[4] **Tirmidhi said that the scholars of hadith regard it as mursal.**

BETTER TO WALK BEHIND

(١٦٦٩) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْجَنَازَةُ مَتْبُوْعَةٌ وَّلَا تُتْبَعُ لَيْسَ مَعَهَا مَنْ تَقَدَّمَهَا۔ رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوُدَ وَابْنُ مَاجَةَ قَالَ التِّرْمِذِيُّ وَ اَبُوْمَاجِدِ الرَّاوِيْ رَجُلٌ مَّجْهُوْلٌ۔

1669. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The funeral is followed but does not follow. They who go ahead of it are not accompanying it."[5]

CARRYING THE FUNERAL IS TO GIVE IT ITS RIGHT

(١٦٧٠-١٦٧١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَبِعَ جَنَازَةً وَّحَمَلَهَا ثَلَاثَ

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[1] Muslim # 89-965, Abu Dawud # 3178, Tirmidhi # 1013.

[2] Abu Dawud # 3180.

[3] Tirmidhi # 1031, Nasa'i # 1442, Ibn Majah # 1481, Musnad Ahmad 4-247.

[4] Abu Dawud # 3179. Tirmidhi # 1007, Nasa'i # 1944, Ibn Majah # 1482, Muwatta Maalik # 8 (Janaiz) Musnad Ahmad 2-8.

[5] Abu Dawud # 3184, Tirmidhi # 1011, Ibn Majah # 1484, Musnad Ahmad 1-415.

مِرَارٍ فَقَدْ قَضٰى مَا عَلَيْهِ مِنْ حَقِّهَا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَ قَدْرُوِیَ فِیْ شَرْحِ السُّنَّةِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَمَلَ جَنَازَةَ سَعْدِ بْنِ مُعَاذٍ بَيْنَ الْعَمُوْدَيْنِ۔

1670. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "One who follows the funeral and carries it three times gives it its right due on him."[1]

1671. The Sharh us Sunah has: "The Prophet صلی الله علیه وسلم carried the funeral of (Sayyiduna) Sa'd ibn Mu'adh رضی الله عنه between the two pillars."[2]

RIDER ACCOMPANYING FUNERAL ADMONISHED

(١٦٧٢) وَعَنْ ثَوْبَانَ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ جَنَازَةٍ فَرَاٰى نَاسًا رُكْبَانًا فَقَالَ اَلَا تَسْتَحْيُوْنَ اَنَّ مَلٰٓئِكَةَ اللّٰهِ عَلٰى اَقْدَامِهِمْ وَاَنْتُمْ عَلٰى ظُهُوْرِ الدَّوَابِّ۔ رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَرَوٰى اَبُوْدَاوٗدَ نَحْوَهٗ وَقَالَ التِّرْمِذِيُّ وَ قَدْرُوِیَ عَنْ ثَوْبَانَ مَوْقُوْفًا۔

1672. Sayyiduna Thawban رضی الله عنه narrated that they were out with the Prophet صلی الله علیه وسلم following a funeral when he observed some people riding. He said, "Do you not hesitate?" Allah's angels are on their feet while you ride on the backs of animals.[3]

RECITING SURAH AL-FATIHAH

(١٦٧٣) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرَاَ عَلَى الْجَنَازَةِ بِفَاتِحَةِ الْكِتَابِ۔ رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ ابْنُ مَاجَةَ۔

1673. Sayyiduna Ibn Abbas رضی الله عنه narrated that that the Prophet صلی الله علیه وسلم recited surah al-Fatihah on the dead (or the bier).[4]

SUPPLICATE SINCERELY

(١٦٧٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَاَخْلِصُوْا لَهُ الدُّعَاءَ۔ (رواه ابوداؤد وابن ماجة)

1674. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When you offer *salah (prayer)* over the dead, make your supplication for him sincere."[5]

SUPPLICATION IN THE FUNERAL SALAH (PRAYER)

(١٦٧٥-١٦٧٦) وَعَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى عَلَى الْجَنَازَةِ قَالَ اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا

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[1] Tirmidhi # 1041.

[2] Abu Dawud # 3177, Tirmidhi # 1012, Ibn Majah # 1480.

[3] Abu Dawud # 3177, Tirmidhi # 1012, Ibn Majah # 1480.

[4] Tirmidhi # 1026, Ibn Majah # 1495.

[5] Abu Dawud # 3199, Ibn Majah # 1497.

وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَ اُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْاِيْمَانِ اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ۔ رَوَاهُ اَحْمَدُ وَ اَبُوْدَاوُدَ وَ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَ رَوَاهُ النِّسَائِيُّ عَنْ اَبِيْ اِبْرَاهِيْمَ الْاَشْهَلِيِّ عَنْ اَبِيْهِ وَانْتَهَتْ رِوَايَتُهُ عِنْدَ قَوْلِهٖ وَاُنْثَانَا وَفِيْ رِوَايَةِ اَبِيْ دَاوُدَ فَاَحْيِهٖ عَلَى الْاِيْمَانِ وَتَوَفَّهُ عَلَى الْاِسْلَامِ وَفِيْ اٰخِرِهٖ وَلَا تُضِلَّنَا بَعْدَهُ

1675. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم offered *salah (prayer)* over a funeral, he prayed:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَ اُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْاِيْمَانِ اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ۔ رَوَاهُ اَحْمَدُ وَ اَبُوْدَاوُدَ وَ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَ رَوَاهُ النِّسَائِيُّ عَنْ اَبِيْ اِبْرَاهِيْمَ الْاَشْهَلِيِّ عَنْ اَبِيْهِ وَانْتَهَتْ رِوَايَتُهُ عِنْدَ قَوْلِهٖ وَاُنْثَانَا وَفِيْ رِوَايَةِ اَبِيْ دَاوُدَ فَاَحْيِهٖ عَلَى الْاِيْمَانِ وَتَوَفَّهُ عَلَى الْاِسْلَامِ وَفِيْ اٰخِرِهٖ وَلَا تُضِلَّنَا بَعْدَهُ

"O Allah, forgive the living among us and those of us who have died, those of us who are present and those of us who are absent, those of us who are young and those of us who are old, and the males among us and the females among us. O Allah, to whomsoever of us you give life, cause him to live as an adherent of Islam. And whomsoever of us you cause to die, make him die as a believer. O Allah, deprive us not of his reward and put us not to trial after him."[1]

1676. Abu Ibrahim al-Ash-hahi رحمہ اللہ narrated from his father this hadith concluding at 'and the females among us.'

The version of Abu Dawud has:

"……cause him to live as a believer and make him die as an adherent of Islam." It concludes with the words: 'and do not cause us to stray after him.'[2]

PROPHET'S صلی اللہ علیہ وسلم PRAYER FOR A DEAD PERSON

(١٦٧٧) وَعَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى رَجُلٍ مِّنَ الْمُسْلِمِيْنَ فَسَمِعْتُهُ يَقُوْلُ اَللّٰهُمَّ اِنَّ فُلَانَ بْنَ فُلَانٍ فِيْ ذِمَّتِكَ وَحَبْلِ جِوَارِكَ فَقِهٖ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَاَنْتَ اَهْلُ الْوَفَاءِ وَالْحَقِّ اَللّٰهُمَّ اغْفِرْلَهُ وَارْحَمْهُ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ (رواه ابوداؤد و ابن ماجة)

1677. Sayyiduna Wathilah ibn Asqa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم led them in a funeral *salah (prayer)* over a Muslim man. He heard him pray:

اَللّٰهُمَّ اِنَّ فُلَانَ بْنَ فُلَانٍ فِيْ ذِمَّتِكَ وَحَبْلِ جِوَارِكَ فَقِهٖ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَاَنْتَ اَهْلُ الْوَفَاءِ وَالْحَقِّ اَللّٰهُمَّ اغْفِرْلَهُ وَارْحَمْهُ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

"O Allah so-and-so son of so-and-so is in your protection and safe-keeping. So

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[1] Tirmidhi # 1024, Ibn majah # 1498, Musnad Ahmad 2-368.

[2] Abu Dawud # 3201, Tirmidhi # 1986.

guard him from the trial in the grave and punishment in hell. You are who reimburses and you are the true. O Allah, do forgive him and have mercy on him. Surely, you are the forgiving the Merciful."[1]

COMMENTARY: Mulla Ali Qari رحمه الله has suggested many meaning of the word (حبل). He concludes with what he says to be the best meaning: 'He was attached to the Qur'an and had grasped it firmly. Hence (حبل) refer to the Quran as in he Qural itself:

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعاً

{And hold you fast, all of you together, to the cord (Quran) of Allah....} (3:103)

The word (جوار) mean protection. So, this sentence implies: 'He had grasped the Quran firmly which is an assurance of protection, peace, faith, Islam and awareness, and means to them.'

DO NOT RECALL BAD THINGS OF THE DEAD

(١٦٧٨) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُذْكُرُوْا مَحَاسِنَ مَوْتَاكُمْ وَكُفُّوْا عَنْ مُسَاوِيْهِمْ۔ (رواه ابوداؤد و الترمذی)

1678. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Recall the good attributes of your dead people but abstain from referring to their bad side."[2]

COMMENTARY: When pious work and goodness of anyone who is dead are recalled, Allah's mercy descends.

The command to mention their good qualities is of the nature of *mustahab (desirable)* while the command to abstain from remembering their weak side is of the kind of *wajib (obligatory)*. Hujjatul Islam has written that backbiting the dead is worse than backbiting the living. The *ulama (Scholars)* say that for one who gives bath to the dead, person, it is *mustahab (desirable)* to tell the people of any good sign he sees in the dead, like bright face, sweet smell, etc. But, he must not disclose to anyone any defect or deformation he sees in him, for that is haraam (forbidden).

IMAM'S PLACE IN THE FUNERAL SALAH (PRAYER)

(١٦٧٩) وَعَنْ نَافِعٍ اَبِىْ غَالِبٍ قَالَ صَلَّيْتُ مَعَ اَنَسِ بْنِ مَالِكٍ عَلٰى جَنَازَةِ رَجُلٍ فَقَامَ حِيَالَ رَأْسِهٖ ثُمَّ جَاءُوْا بِجَنَازَةِ امْرَأَةٍ مِنْ قُرَيْشٍ فَقَالُوْا يَا اَبَاحَمْزَةَ صَلِّ عَلَيْهَا فَقَامَ حِيَالَ وَسْطِ السَّرِيْرِ فَقَالَ لَهُ الْعَلَاءُ بْنُ زِيَادٍ هٰكَذَا رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَامَ عَلَى الْجَنَازَةِ مَقَامَكَ مِنْهَا وَمِنَ الرَّجُلِ مَقَامَكَ مِنْهُ قَالَ نَعَمْ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَفِيْ رِوَايَةِ اَبِيْ دَاوُدَ نَحْوُهٗ مَعَ زِيَادَةٍ فَقَامَ عِنْدَ عَجِيْزَةِ الْمَرْأَةِ۔

1679. Sayyiduna Nafi Abu Ghalib رحمه الله narrated that he offered the funeral *salah (prayer)* of a man with (Sayyiduna) Anas ibn Maalik رضی الله عنه. (The m an was Abdullah ibn Umar رضی الله عنه. He stood opposite his head. Then they came with the funeral of a Qurayshi woman and requested, 'Abu Hamzah, do offer her funeral *salah (prayer)*." He stood opposite to the centre of the bier. Al-ala ibn Ziyad asked

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[1] Abu Dawud # 3202, Ibn Majah # 1499.

[2] Abu Dawud # 4900, Tirmidhi # 1019.

him, "Did you see Allah's Messenger صلی الله علیه وسلم stand at the place as you did against the bier for the woman, and at the place as you did against bier for the man?" He said, "Yes!"

According to the version in Abu Dawud the addition is; 'He stood against the hips of the woman."[1]

COMMENTARY: The question where the imam must stand while leading the funeral *salah (prayer)* has been discussed threadbare in section I (hadith # 1657). The difference of opinion and the verdicts of the imam have been mentioned in the commentary there.

Sayyiduna Nafi's رحمه الله kunyah was Abu Ghalib and of Sayyiduna Anas رضی الله عنه Abu Hamzah.

SECTION III اَلْفَصْلُ الثَّالِثُ

ABOUT STAND UP ON SEEING THE FUNERAL

(١٦٨٠) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ اَبِيْ لَيْلٰى قَالَ كَانَ سَهْلُ بْنُ حُنَيْفٍ وَقَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالْقَادِسِيَّةِ فَمُرَّ عَلَيْهِمَا بِجَنَازَةٍ فَقَامَا فَقِيْلَ لَهُمَا اِنَّهَا مِنْ اَهْلِ الْاَرْضِ اَىْ مِنْ اَهْلِ الذِّمَّةِ فَقَالَا اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّتْ بِهٖ جَنَازَةٌ فَقَامَ فَقِيْلَ لَهٗ اِنَّهَا جَنَازَةُ يَهُوْدِيٍّ فَقَالَ اَلَيْسَتْ نَفْسًا (متفق عليه)

1680. Sayyiduna Abdur Rahman ibn Abu Layla رحمه الله narrated that (Sayyiduna) Sahl ibn Hunayf رحمه الله and (Sayyiduna) Qays ibn Sa'd رضی الله عنه were sitting (somewhere) in Qadsiyah. A funeral passed by them and they stood up. They were told, "He was one of the ahlulard (resident of the land) or dhimmi and he cited Allah's Messenger's صلی الله علیه وسلم standing when a bier come along. When he was told that it belonged to a Jew the Prophet صلی الله علیه وسلم asked them, "Is that not a soul?"[2]

COMMENTARY: Qadsiyah is fifteen leagues from Kufah.

The dhimmis are called ahlulard either because they belonged to the lower strata in society or because the Muslim had allotted to them land for cultivation against kharaj.

The Prophet صلی الله علیه وسلم had asked if that was not a soul, meaning, "Should we not take a lesson? Does one not feel fearful on seeing a funeral?"

Perhaps both these *sahabah (companions)* رضی الله عنهم had not known that the command to stand on seeing a funeral was abrogated. (see hadith # 1650 and 1682)

PROPHET'S صلی الله علیه وسلم PRACTICE & ITS ABROGATION

(١٦٨١) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَبِعَ جَنَازَةً لَّمْ يَقْعُدْ حَتّٰى تُوْضَعَ فِي اللَّحْدِ فَعَرَضَ لَهٗ حِبْرٌ مِنَ الْيَهُوْدِ فَقَالَ لَهٗ اِنَّا هٰكَذَا نَصْنَعُ يَا مُحَمَّدُ قَالَ فَجَلَسَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَ خَالِفُوْهُمْ۔ رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ وَبِشْرُ بْنُ رَافِعٍ الرَّاوِىْ لَيْسَ بِالْقَوِيِّ۔

1681. Sayyiduna Ubadah ibn Samit رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم walked behind a funeral and did not sit down till the corpse was lowered in the

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[1] Abu Dawud # 3194, Tirmidhi # 1034, Ibn majah # 1494.

[2] Bukhari # 1312, Muslim # 81-961.

grave. Once, a Jew scholar was presented to him and he said, "This is how we do it, O Muhammad." So, Allah's Messenger صلى الله عليه وسلم sat down and said, "Be different from them."[1]
Tirmidhi classifies it as a weak tradition and questions the standing of a sub narrator Bishr ibn Rafi.'

DO NOT STAND UP

(١٦٨٢) وَعَنْ عَلِيٍّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَنَا بِالْقِيَامِ فِي الْجَنَازَةِ ثُمَّ جَلَسَ بَعْدَ ذٰلِكَ وَاَمَرَنَا بِالْجُلُوْسِ (رواه احمد)

1682. Sayyiduna Ail رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to command them to stand up on seeing a funeral. Later, however, he sat and commanded them to remain seated.[2]

COMMENTARY: It is obvious from this hadith that the first command to stand up on seeing a funeral is rescinded. On lookers may not now stand up for a funeral.

(١٦٨٣) وَعَنْ مُحَمَّدِ بْنِ سِيْرِيْنَ قَالَ اِنَّ جَنَازَةً مَرَّتْ بِالْحَسَنِ بْنِ عَلِيٍّ وَابْنِ عَبَّاسٍ فَقَامَ الْحَسَنُ وَلَمْ يَقُمْ ابْنُ عَبَّاسٍ فَقَالَ الْحَسَنُ اَلَيْسَ قَدْ قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِجَنَازَةِ يَهُوْدِيٍّ قَالَ نَعَمْ ثُمَّ جَلَسَ (رواه النسائى)

1683. Sayyiduna Muhammad ibn Sirin رحمه الله narrated that a funeral passed by Sayyiduna Hasan ibn Ali رضى الله عنه and Sayyiduna Ibn Abbas رضى الله عنه. Hasan رضى الله عنه stood up but not Ibn Abbas رضى الله عنه. So, Hasan رضى الله عنه asked, "Had not Allah's Messenger صلى الله عليه وسلم stood up for the funeral of a Jew?" He said, "Yes, but after that he (always) remained seated."[3]

COMMENTARY: Sayyiduna Ibn Abbas رضى الله عنه enlightened Sayyiduna Hasan رضى الله عنه that the practice of standing up for the funeral was withdrawn by the Prophet صلى الله عليه وسلم.
The *ulama (Scholars)* say that perhaps Sayyiduna Hasan رضى الله عنه had not learnt of the Prophet's صلى الله عليه وسلم command to remain seated.

WHY HAD THE PROPHET صلى الله عليه وسلم STOOD FOR THE JEW'S FUNERAL

(١٦٨٤) وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ اَبِيْهِ اَنَّ الْحَسَنَ بْنَ عَلِيٍّ كَانَ جَالِسًا فَمُرَّ عَلَيْهِ بِجَنَازَةٍ فَقَامَ النَّاسُ حَتّٰى جَاوَزَتِ الْجَنَازَةُ فَقَالَ الْحَسَنُ اِنَّمَا مُرَّ بِجَنَازَةِ يَهُوْدِيٍّ وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى طَرِيْقِهَا جَالِسًا وَكَرِهَ اَنْ تَعْلُوَ رَأْسَهُ جَنَازَةُ يَهُوْدِيٍّ فَقَامَ (رواه النسائى)

1684. Sayyiduna Ja'far ibn Muhammad رحمه الله (who was Ja'far Sadiq) narrated on the authority of his father (Muhammad Baqir) رحمه الله that Hasan ibn Ali رضى الله عنه was sitting (somewhere) when a funeral was carried past him. The people (around)

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[1] Abu Dawud # 3176, Tirmidhi # 1020, Ibn Majah # 1545.
[2] Musnad Ahmad 1-82.
[3] Nasa'i # 1924.

stood up till it had passed them (Sayyiduna) Hasan رضی اللہ عنہ said to them, "In fact, when a Jew's funeral was being carried, Allah's Messenger صلی اللہ علیہ وسلم was sitting along its route and he did not like that a Jew's bier should be higher than his head, so he stood up."[1]

COMMENTARY: The hadith (# 1683) preceding this concerned an early period of time and this hadith is of a later time when Sayyiduna Hasan رضی اللہ عنہ had learnt of the abrogation of the practice to stand up for the funeral.

There are many reasons apart from the one suggested in this hadith for standing on observing a funeral; for fear and taking warning, to honour the angels accompanying a funeral, and so on.

Shaykh Abdul Haq Muhaddith Dahlawi رحمہ اللہ has said that this hadith is manqata (cut off) because Imam Baqi رحمہ اللہ had not found the times of Sayyiduna Hasan رضی اللہ عنہ.

(١٦٨٥) وَعَنْ اَبِيْ مُوْسٰى اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا مَرَّتْ بِكَ جَنَازَةُ يَهُوْدِيٍّ اَوْنَصْرَانِيٍّ اَوْمُسْلِمٍ فَقُوْمُوْا لَهَا فَلَسْتُمْ لَهَا تَقُوْمُوْنَ اِنَّمَا تَقُوْمُوْنَ لِمَنْ مَّعَهَا مِنَ الْمَلَائِكَةِ(رواه احمد)

1685. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Stand up for the coffin of a Jew, a Christian or a Muslim as it passes you. You will not be standing for it, but you will only stand for the angels who accompany it."[2]

COMMENTARY: As stated previously, there could be many reasons for standing on seeing the funeral. Moreover, this command to stand is withdrawn.

(١٦٨٦) وَعَنْ اَنَسٍ اَنَّ جَنَازَةً مَرَّتْ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَامَ فَقِيْلَ اِنَّهَا جَنَازَةُ يَهُوْدِيٍّ فَقَالَ اِنَّمَا قُمْتُ لِلْمَلَائِكَةِ(رواه النسائی)

1686. Sayyiduna Anas رضی اللہ عنہ narrated that a funeral (passed by Allah's Messenger صلی اللہ علیہ وسلم so he stood up. He was told that the funeral was of a Jew and he said, "I stood up only for the angels."[3]

THREE ROWS NECESSARY FOR THE FUNERAL SALAH (PRAYER)

(١٦٨٧) وَعَنْ مَالِكِ بْنِ هُبَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ مُسْلِمٍ يَمُوْتُ فَيُصَلِّيْ عَلَيْهِ ثَلَاثَةُ صُفُوْفٍ مِنَ الْمُسْلِمِيْنَ اِلَّا اَوْجَبَ فَكَانَ مَالِكٌ اِذَا اسْتَقَلَّ اَهْلُ الْجَنَازَةِ جَزَّاهُمْ ثَلَاثَةَ صُفُوْفٍ لِهٰذَا الْحَدِيْثِ۔ رَوَاهُ اَبُوْدَاوُدَ وَفِيْ رِوَايَةِ التِّرْمِذِيِّ قَالَ كَانَ مَالِكُ ابْنُ هُبَيْرَةَ اِذَا صَلّٰى عَلٰى جَنَازَةٍ فَتَقَالَّ النَّاسُ عَلَيْهَا جَزَّاهُمْ ثَلَاثَةَ اَجْزَاءٍ ثُمَّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى عَلَيْهِ ثَلَاثَةُ صُفُوْفٍ اَوْجَبَ وَرَوَى ابْنُ مَاجَةَ نَحْوَهُ۔ (رواه الترمذی)

1687. Sayyiduna Maalik ibn Hubayrah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "when a Muslim dies and three rows of Muslims offer

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[1] Nasa'i # 1927.

[2] Musnad Ahmad 4-391.

[3] Nasa'i 1028.

salah (prayer) over him, he is assured of admittance (to paradise)." Hence, when Maalik رضی اللہ عنہ considered those who had accompanied the funeral to be few, he divided them into three rows in the light of this hadith.
The version in Tirmidhi is:
Marthad ibn Abdullah رحمہ اللہ narrated that when Maalik ibn Hubayrah رضی اللہ عنہ led a funeral _salah (prayer)_ and there were few people, he arranged them into three rows. He said that Allah's Messenger صلی اللہ علیہ وسلم had said, "He over whom three rows (of Muslims) offer the funeral _salah (prayer)_, is assured (of paradise)."[1]

COMMENTARY: It is very clear that we must believe firmly that nothing is *wajib (expedient)* or binding on Allah. This hadith says that it is *wajib (expedient)* on Allah or the man is assured of admittance to paradise. This is according to Allah's promise and His favour. His promise is never defaulted and He makes it binding on Himself without any compulsion.
In a funeral *salah (prayer)*, the most excellent row is the last one as against the regular *salah (prayer)* in which the front rows are the most excellent.
The *ulama (Scholars)* say that after the funeral *salah (prayer)*, prayers should not be made for the dead person because that might suggest an extension of the funeral *salah (prayer)*.

THE PROPHET'S PRAYER IN THE FUNERAL *SALAH (PRAYER)*

(١٦٨٨) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلَاةِ عَلَى الْجَنَازَةِ اَللّٰهُمَّ اَنْتَ رَبُّهَا وَاَنْتَ خَلَقْتَهَا وَاَنْتَ هَدَيْتَهَا اِلَى الْاِسْلَامِ وَاَنْتَ قَبَضْتَ رُوْحَهَا وَاَنْتَ اَعْلَمُ بِسِرِّهَا وَعَلَانِيَتِهَا جِئْنَا شُفَعَاءَ فَاغْفِرْلَهُ (رواہ ابوداؤد)

1688. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم prayed during the funeral _salah (prayer)_:

اَللّٰهُمَّ اَنْتَ رَبُّهَا وَاَنْتَ خَلَقْتَهَا وَاَنْتَ هَدَيْتَهَا اِلَى الْاِسْلَامِ وَاَنْتَ قَبَضْتَ رُوْحَهَا وَاَنْتَ اَعْلَمُ بِسِرِّهَا وَعَلَانِيَتِهَا جِئْنَا شُفَعَاءَ فَاغْفِرْلَهُ

"O Allah, you are its Lord. You created it. You guided it to Islam and you have taken its soul. You are more aware of its secrets and its apparent (conduct). We have come as intercessors, so do forgive him."[2]

ABU HURAYRAH'S رضی اللہ عنہ PRAYER OVER A CHILD

(١٦٨٩) وَعَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ قَالَ صَلَّيْتُ وَرَآءَ اَبِيْ هُرَيْرَةَ عَلَى صَبِيٍّ لَمْ يَعْمَلْ خَطِيْئَةً قَطُّ فَسَمِعْتُهُ يَقُوْلُ اَللّٰهُمَّ اَعِذْهُ مِنْ عَذَابِ الْقَبْرِ (رواہ مالك)

1689. Sayyiduna Sa'eed ibn al Musayyab رحمہ اللہ narrated that he offered _salah (prayer)_ over a child, who had never done any wrong, behind (Sayyiduna) Abu Hurayrah رضی اللہ عنہ. He heard him pray, "O Allah, protect him from the punishment in the grave."[3]

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[1] Abu Dawud # 3166, Tirmidhi # 1028, Ibn Majah # 1490.
[2] Abu Dawud # 3200, Musnad Ahmad 2-458.
[3] Muwatta Maalik # 18(Jana'iz).

COMMENTARY: This prayer does not mean chastisement and questioning in the grave. Rather, it is a plea to Allah to save the child from sorrow and terror in the grave and the squeezing which will afflict everyone minor or adult.

WILL CHILDREN BE QUESTIONED: Though the *ulama (Scholars)* differ on this question, the correct thing is that children will not be subjected to reckoning. It is against the principles of Shri'ah that a non-responsible person should be punished.

PRAYER OVER A CHILD

(١٦٩٠) وَعَنِ الْبُخَارِيِّ تَعْلِيقًا قَالَ يَقْرَأُ الْحَسَنُ عَلَى الطِّفْلِ فَاتِحَةَ الْكِتَابِ وَيَقُوْلُ اَللّٰهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَّفَرَطًا وَذُخْرًا وَّاَجْرًا۔

1690. Imam Bukhari رحمه الله has reported as part of caption of a chapter that رحمه الله when he offered *salah (prayer)* over a child, Hasan Busri رحمه الله recited (after the first *takbir*) surah al-Fatihah and prayed:

اَللّٰهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَّفَرَطًا وَذُخْرًا وَّاَجْرًا

"O Allah let him be for us a forerunner, an augury, a store and a reward."[1]

COMMENTARY: The prayer means 'let this child be a means to our advantage, goodness and profit on the day of resurrection, so that it intercedes for us before our Lord!

NO FUNERAL *SALAH (PRAYER)* OVER INFANT

(١٦٩١) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الطِّفْلُ لَا يُصَلّٰى عَلَيْهِ وَلَا يَرِثُ وَلَا يُوْرَثُ حَتّٰى يَسْتَهِلَّ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ اِلَّا اَنَّهُ لَمْ يَذْكُرْ وَلَا يُوْرَثُ۔

1691. Sayyiduna Jabir رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Funeral *salah (prayer)* should not be offered over an infant who has uttered no sound (or cried at the time of birth), neither does he inheritance)." (meaning that he leaves on inheritance)(He is one on whom no sign of life is apparent,)[2]

Ibn Majah does not mention 'nor is he inherited.'

IMAM SHOULD NOT STAND ON A RAISED PLACE

(١٦٩٢) وَعَنْ اَبِيْ مَسْعُوْدٍ الْاَنْصَارِيِّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّقُوْمَ الْاِمَامُ فَوْقَ شَيْءٍ وَّالنَّاسُ خَلْفَهُ يَعْنِيْ اَسْفَلَ مِنْهُ۔ رَوَاهُ الدَّارَقُطْنِيْ فِي الْمُجْتَبٰى فِيْ كِتَابِ الْجَنَائِزِ۔

1692. Sayyiduna Abu Mas'ud Ansari رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم forbade that the imam should stand above something and the people behind him, meaning on a level lower than him.[3]

COMMENTARY: In the funeral *salah (prayer)*, it is disallowed that the imam should stand on a raised place and his followers on a lower level. This means that the converse would be more disallowed; the imam lower than his followers. This applies to every *salah (prayer)*,

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[1] Bukhari chapter heading: recitation of al-Fatihah, Book of Funerals.

[2] Tirmidhi # 1049, Ibn Majah # 1508.

[3] Abu Dawud # 597, Daraqutni # I nth chapter Prophet صلی الله علیه وسلم forbade the imam standing on a raised place (above followers).

not merely the funeral *salah (prayer)*. This is why the words of hadith do not specify the *salah (prayer)*, but the compiler of Mishkat presumed this hadith to pertain to the funeral *salah (prayer)* so put it down in this chapter, so it is clear that this hadith belongs here too. Moreover, people may have been doing this thing. Hence, they were forbidden to do this.

CHAPTER - VI

BURYING THE DEAD — بَابُ دَفْنِ الْمَيِّتِ

SECTION I — اَلْفَصْلُ الْاَوَّلُ

MUSTAHAB (DESIRABLE) TO BUILD GRAVE WITH NICHE

(١٦٩٣) عَنْ عَامِرِ بْنِ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ اَنَّ سَعْدَ بْنَ اَبِيْ وَقَّاصٍ قَالَ فِيْ مَرَضِهِ الَّذِيْ هَلَكَ فِيْهِ الْحَدُوْا لِيْ لَحْداً وَانْصِبُوْا عَلَيَّ اللَّبِنَ نَصْبًا كَمَا صُنِعَ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رواه مسلم)

1693. Sayyiduna Aamir ibn Sa'd ibn Abu Waqqas رحمه الله narrated that (Sayyiduna) Sa'd ibn Abu Waqqas رضى الله عنه Said, during his illness that led to his death, "Make for me a lahd (lateral niche) in my grave and place over me unbaked bricks as was done for Allah's Messenger صلى الله عليه وسلم."[1]

COMMENTARY: Lahd is the riche within the grave oriented to the qiblah in which the corpse is lowered. It is *mustahab (desirable)* to make this kind of grave.

Ibn Hammam, however, said that it is *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* unless one cannot do it, like the soil might be soft.

Sayyiduna Sa'd رضى الله عنه instructed that unbaked bricks must be placed over him, meaning the grave should be covered with them.

The *ulama (Scholars)* say that the Prophet's صلى الله عليه وسلم grave's lahd was covered with nine bricks.

PLACING CLOTH IN THE GRAVE

(١٦٩٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ جُعِلَ فِيْ قَبْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَطِيْفَةٌ حَمْرَآءُ (رواه مسلم)

1694. Sayyiduna Ibn Abbas رضى الله عنه narrated that a piece of red cloth was put in the grave of Allah's Messenger صلى الله عليه وسلم.[2]

COMMENTARY: Sha'ran رضى الله عنه (شعران) was a servant of the Prophet صلى الله عليه وسلم. He had placed this red cloth in the Prophet's صلى الله عليه وسلم grave on his own without asking permission of the *sahabah (companions)* رضى الله عنهم. He explained his doing that he did not like anyone else to make use of a sheet of cloth that the Prophet صلى الله عليه وسلم had used.[3]

Some *ulama (Scholars)* hold that placing a cloth or anything like it in a grave was exclusive to the Prophet صلى الله عليه وسلم (and no one else is allowed it). The *sahabah (companions)* رضى الله عنهم were not agreeable to the cloth being placed in the Prophet's صلى الله عليه وسلم grave. Sayyiduna Ali رضى الله عنه and Sayyiduna Abbas رضى الله عنه reprimanded Sha'ran رضى الله عنه for doing it. Rather, Ibn Abdul Bar رحمه الله has written in Isti''ab that the piece of red cloth was removed from the grave before it was closed.

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[1] Muslim # 90.966, Nasa'i # 2007, Ibn Majah # 1556.

[2] Muslim # 91-967, Tirmidhi # 1048, Nasa'i # 2012, Musnad Ahmad 1-355.

[3] Ibn Kathir gives the name a shaqran. See life of Prophet صلى الله عليه وسلم (P 722) Darul Isha'at, Karachi.

The *ulama (Scholars)* hold that it is *makruh (unbecoming)* to place a piece of cloth it is *makruh (unbecoming)* to place a piece of cloth in the grave because it is a waste of money.

LIKE CAMEL'S HUMP

(١٦٩٥) وَعَنْ سُفْيَانَ التَّمَّارِ أَنَّهُ رَأَى قَبْرَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُسَنَّمًا (رواه البخاری)

1695. Sayyiduna Sufyan al-Tammar رضی الله عنه narrated that he saw the grave of the Prophet صلی الله علیه وسلم humped (like camel's hump). [1]

COMMENTARY: Imam Maalik رحمه الله Imam Ahmad رحمه الله and Imam Abu Hanifah رحمه الله go by this hadith. They say that it is *mustahab (desirable)* to have the grave humped. Imam Shafi'I رحمه الله said that the grave should be levelled with the surface.

GRAVE SHOULD NOT BE RAISED

(١٦٩٦) وَعَنْ أَبِي الْهَيَّاجِ الْأَسَدِيِّ قَالَ قَالَ لِيْ عَلِيٌّ أَلَا أَبْعَثُكَ عَلَى مَا بَعَثَنِيْ عَلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ لَّا تَدَعَ تِمْثَالًا إِلَّا طَمَسْتَهُ وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ (رواه مسلم)

1696. Sayyiduna Abu Al-Hayyaj Al-Asadi رحمه الله said that (Sayyiduna) Ali رضی الله عنه said to him, "Indeed, I send you to accomplish what Allah's Messenger صلی الله علیه وسلم had sent me to do. Do not leave a picture without obliterating it, and a raised grave without levelling it." [2]

COMMENTARY: The *ulama (Scholars)* say that it is forbidden to keep a picture and *wajib (expedient)* to erase it. It is disallowed to sit before it. If a grave is very high then it must be levelled to near the surface of the ground, leaving only its indication which is about a span because only this much is mansun, or *mustahab (desirable)*. More than that is *makruh (unbecoming)*. If a grave is more than one span high then it is *mustahab (desirable)* to demolish the portion above one span.

FORBIDDEN THINGS

(١٦٩٧) وَعَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ يُّجَصَّصَ الْقُبُوْرُ وَأَنْ يُّبْنٰى عَلَيْهِ وَأَنْ يُّقْعَدَ عَلَيْهِ (رواه مسلم)

1697. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم forbade that graves should be plastered with cement, that a structure should be built over it and that anyone should sit on it. [3]

COMMENTARY: The disallowance to plaster the graves is of the kind of *makruh (unbecoming)* whatever way it is done.

It is not proper to erect any kind of a structure over a grave, like a dome, etc. If it is raised then it must be demolished, this being *wajib (expedient)* even if it is a mosque. Erecting a structure on a grave is forbidden whether it is built with stones and bricks, or a mere canopy is raised. This is disallowed because it resembles the infidels who put up a shade over graves for ten days.

Sitting on graves is disallowed because it belittles a believer and stains his honour and

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[1] Bukhari # 1390.

[2] Muslim # 93-969, Abu Dawud # 3218, Tirmidhi # 1051, Musnad Ahmad 1-96.

[3] Muslim # 94-970, Tirmidhi # 1054, Nasa'i # 2027, Ibn Majah # 1562, Musnad Ahmad 6-299.

nobility. Sitting on graves degrades the grave dweller.

Some people say that it is not allowed to sit on graves if anyone sit to express sorrow and grief and continues to sit because some people abandon the world and retreat to a grave of their well wisher or relative.

SOME RULES ABOUT GRAVES

(١٦٩٨) وَعَنْ اَبِيْ مَرْثَدٍ الْغَنَوِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَجْلِسُوْا عَلَى الْقُبُوْرِ وَلَا تُصَلُّوْا اِلَيْهَا- (رواه مسلم)

1698. Sayyiduna Abu Marthad al-Ghanawi رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Do not sit on graves and do not offer *salah (prayer)* facing them."[1]

COMMENTARY: Ibn Hammam said that it is *makruh (unbecoming)* to sit on graves and to walk over them. However, it is becomes necessary to step on graves in order to be able to dig a grave or Cary a bier up to it or bury a dead, then one may walk on them.

It is *mustahab (desirable)* to walk bare fasted in a graveyard but *makruh (unbecoming)* to sleep near a grave or to sleep by reclining on it. It is extremely disliked to relieve oneself near graves. Besides everything is *makruh (unbecoming)* at a graveyard that is not established by *sunnah (Practice of Holy Prophet صلی الله علیه وسلم)*. The only thing know from *sunnah (Practice of Holy Prophet صلی الله علیه وسلم)* is to go to the graves and make supplication while standing there. The Prophet صلی الله علیه وسلم visited the graveyard Jannatul Baqi and said there;

اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِيْنَ وَاِنَّا اِنْ شَآءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ وَاَسْاَلُ اللّٰهَ لِيْ وَلَكُمُ الْعَافِيَةَ

'Peace be on you, O you t he believing people! And, we - if Allah wills - shall meet you. I pray to Allah, for safety for myself and for you."

This should not cause anyone to doubt that the Quran cannot be recited there because recitation of the Quran is part of supplication. So, it is not *makruh (unbecoming)* to recite the Quran at the graveyard.

The *ulama (Scholars)* say that if anyone offers *salah (prayer)* in the direction of a grave intending thereby to respect the grave or honour its dweller then it is clearly an act of disbelief. Even if he has no such intention in offering *salah (prayer)* in the direction of a grave, it is *makruh tahrimi (disapproved to forbidden)*. It is same if a bier is placed in front of one who offer *salah (prayer)*. Rather, the dislike in this case is more accentuated.

No one may have a grave or a bier in front of him when he offers a *salah (prayer)*.

(١٦٩٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاَنْ يَّجْلِسَ اَحَدُكُمْ عَلٰى جَمْرَةٍ فَتُحْرِقَ ثِيَابَهُ فَتَخْلُصَ اِلٰى جِلْدِهٖ خَيْرٌ لَّهٗ مِنْ اَنْ يَّجْلِسَ عَلٰى قَبْرٍ (رواه مسلم)

1699. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "That one of you should sit on burning coals and scorch his clothing and warm his skin is better than that he should sit on a grave."[2]

COMMENTARY: Live coals will not cause as much harm as sitting on graves would.

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[1] Muslim # 97-972, Abu Dawud # 3229, Tirmidhi # 1052, Nasa'i # 760.

[2] Muslim # 96-971, Abu Dawud # 3228, Nasai # 2044, Ibn Majah # 1566.

SECTION II اَلْفَصْلُ الثَّانِي

SPLIT GRAVE TOO

(١٧٠٠) وَعَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ كَانَ بِالْمَدِينَةِ رَجُلَانِ اَحَدُهُمَا يَلْحَدُ وَالْاٰخَرُ لَا يَلْحَدُ فَقَالُوْا اَيُّهُمَا جَاءَ اَوَّلًا عَمِلَ عَمَلَهٗ فَجَآءَ الَّذِىْ يَلْحَدُ فَلَحَدَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رواه فى شرح السنة)

1700. Sayyiduna Urwah ibn Zubayr narrated that there were in Madinah two men, one of whom dug graves with niches and the other did not dig riches (in graves but dug split graves). So, the *sahabah (companions)* رضی اللہ عنہم decided that whichever of them came first would carry out work that he had been doing. So, he who made riches come and dug (the grave with) a riche for Allah's Messenger صلی اللہ علیہ وسلم. [1]

COMMENTARY: Sayyiduna Abu Ubaydah ibn al-Jarrah رضی اللہ عنہ was a great sahabi. He was one of the ten who were given glad tidings of paradise by the Prophet صلی اللہ علیہ وسلم. He used to dig split graves and though the riche was better, the split was permitted too. Sayyiduna Abu Tahah رضی اللہ عنہ Ansari used to make niche in the grave he dug.

EXCELLENCE OF NICHE IN THE GRAVE

(١٧٠١-١٧٠٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اللَّحْدُ لَنَا وَالشَّقُّ لِغَيْرِنَا۔ رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَرَوَاهُ اَحْمَدُ عَنْ جَرِيْرِ بْنِ عَبْدِاللّٰهِ۔

1701. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "The lahd (niche) is for us and shaqq (split) is for others than us." [2]

1702. Sayyiduna Jarir ibn Abdullah رضی اللہ عنہ narrated it too. [3]

COMMENTARY: The *ulama (Scholars)* give several meanings of this hadith. The most correct is that the grave with the lateral niche is for the Prophets. علیہ السلام The grave with split or excavation in the middle is for other than the Prophet صلی اللہ علیہ وسلم.

WIDE, DEEP & BEAUTIFUL GRAVES

(١٧٠٣) وَعَنْ هِشَامِ بْنِ عَامِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ اُحُدٍ احْفِرُوْا وَاَوْسِعُوْا وَاَعْمِقُوْا وَاَحْسِنُوْا وَاَدْفِنُوا الْاِثْنَيْنِ وَالثَّلَاثَةَ فِيْ قَبْرٍ وَّاحِدٍ وَقَدِّمُوْا اَكْثَرَهُمْ قُرْاٰنًا۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ وَرَوَى ابْنُ مَاجَةَ اِلٰى قَوْلِهٖ وَاَحْسِنُوْا۔

1703. Sayyiduna Hisham ibn Aamir رضی اللہ عنہ narrated that on the day of *Uhud*, the Prophet صلی اللہ علیہ وسلم said, "Dig (graves) and make them spacious, deep and beautiful. And, bury two or three together in one grave. Put him first who knew the Quran most of others." [4]

COMMENTARY: To dig a grave deep is *sunnah (Practice of Holy Prophet صلی اللہ علیہ وسلم)*. The corpse is safe in a deep grave from animals. It should be so deep that if a man stand inside

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1 Baygawi in Sharh us *Sunnah* # 1510.

2 Abu Dawud # 3208, Tirmidhi # 1045, Nasa'I # 2009, Ibn Majah # 1554.

3 Ibn Majah # 1555, Musnad Ahmad 4-357.

4 Abu Dawud # 321, Tirmidhi # 1713.

and raises aloft his hands, the tip of his fingers would touch the edge of the grave.
It is allowed to bury two or three men in a grave at times of necessity but when there is no compulsion, it is not allowed.
A practicing scholar is honoured in this world. So, he is honoured too after death by putting the most learned in the Quran in the front (towards the qiblah) in the grave when more than one are buried inside.

ONE FUNERAL *SALAH (PRAYER)* FOR MORE THEN ONE DEAD PERSON

It is allowed to offer a single funeral *salah (prayer)* over more than one dead person when more than one funeral are brought together. But, it is also allowed to offer a separate funeral *salah (prayer)* for each of them. The biers may be placed one behind the other towards the qiblah, or in a straight line lengthwise. The imam, in the latter case, must stand against the most superior of them.

SHIFTING THE DEAD TO ANOTHER PLACE

(١٧٠٤) وَعَنْ جَابِرٍ قَالَ لَمَّا كَانَ يَوْمُ أُحُدٍ جَآءَتْ عَمَّتِيْ بِأَبِيْ لِتَدْفِنَهُ فِيْ مَقَابِرِنَا فَنَادٰى مُنَادِيْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُدُّوا الْقَتْلٰى إِلٰى مَضَاجِعِهِمْ۔ رَوَاهُ أَحْمَدُ وَ التِّرْمِذِيُّ وَ أَبُوْدَاوٗدَ وَ النَّسَائِيُّ وَالدَّارِمِيُّ وَ لَفْظُهٗ لِلتِّرْمِذِيِّ۔

1704. Sayyiduna Jabir رضی الله عنه narrated that on the day of *Uhud* his paternal aunt brought his father (her brother) to bury him in their graveyard. However, a crier from Allah's Messenger صلی الله علیه وسلم called out, "Return the martyrs to the places where they fell (in martyrdom)."[1]

COMMENTARY: The father of Sayyiduna Jabir رضی الله عنه was among the martyrs of the Battle of *Uhud*. His paternal aunt took her brother to the Baqir graveyard for burial However, the Prophet's صلی الله علیه وسلم message was conveyed to her that the martyrs were to buried where they had died.
The ruling is deduced by some scholars that a person must be buried in the city in which he dies. His body must not be shifted to another city.
The correct thing is that this hadith concerns the martyrs. Moreover, once a body is buried then it must not be taken out to move to another city without a valid reason. If there is a sound reason then the body may be moved to another place.
Ibn Hammam رحمه الله said that before burial and preparation of the grave, there is no harm in moving the body to up to two leagues because graveyards can be at such distances. But, it is *mustahab (desirable)* to bury distances. But, it is *mustahab (desirable)* to bury the body in the same city where the person had died. The brother of Sayyidah Ayshah رضی الله عنه, Abdur Rahman ibn Abu Bakr رضی الله عنه died away from Makkah at the distance of one manzil. The people brought him to Makkah and buried him. When she visited his grave later, she said, "If I was there when you died, I would not have brought you here but buried you where you had died."

RE-DIGGING AFTER BURIAL

It is not allowed to dig a grave after burying the dead and closing the grave (for any reason

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[1] Abu Dawud # 3165, Tirmidhi # 1717, Nasa'i # 2004, Ibn Majah # 1516, Darimi # 45, Musnad Ahmad 3-297.

whatsoever), even if only a little time has elapsed after burial, or if very much time has passed. However, it is allowed if there is a valid, sound reason, like the land of burial was usurped from someone, or someone having exercised his right has transferred the land to his name, and demands that the grave must be evacuated.

The *ulama (Scholars)* write that otherwise many *sahabah* are buried in cities of the infidels. They have not been moved from their graves.

The owner of the land where the grave lies has a right to level his land and use it for cultivation. Another reason for re-digging a grave is that someone may have left his property of any kind in the grave. He may dig it and recover his belonging.

Ibn Hammam رحمه الله said that if a woman's son dies somewhere and is buried there, it is not allowed to move his body his native land where the mother resides even if she becomes restless for him. Some later day *ulama (Scholars)* have allowed the transfer of the body in this case, but their ruling is not valid the compiler of the Hidayah has written in one of his other books, "If anyone dies in an alien city, it is *makruh (unbecoming)* to move his body because it is a meaningless and useless exercise. It is a waste of time, too. Also, it causes a delay in burying the dead.

Moreover, the *ulama (Scholars)* have given a unanimous verdict that even if a body is buried without offering the funeral *salah (prayer)*, it is not allowed to bring it out of its grave.

No one should be buried in the house where he used to reside. This is the privilege only of the Prophet صلى الله عليه وسلم. It is not permitted to anyone else to do so.

LOWERING THE BODY IN THE GRAVE

(١٧٠٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ سُلَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ قِبَلِ رَأْسِهٖ۔ (رواه الشافعی)

1705. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was lowered into the grave from the side of his head. [1]

COMMENTARY: Imam Shafi'I رحمه الله has followed this hadith and his prescribed that the corpse must be lowered into the grave head first.

The Hanafi place the corpse by the side of the grave towards the qiblah and pick it up and lower it into the grave. This is how the Prophet صلى الله عليه وسلم used to do as clear from the next hadith.

As for this hadith, the room of the Prophet صلى الله عليه وسلم was not very spacious and the side of the grave was along the wall of the room.

Moreover, another hadith (in Abu Dawud) contradicts this hadith saying that the Prophet صلى الله عليه وسلم was lowered from the side of the qiblah. (Ibn Majah too has transmitted a similar hadith).

In the light of the contradiction, both these traditions are dropped.

(١٧٠٦) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ قَبْرًا لَيْلًا فَأُسْرِجَ لَهٗ بِسِرَاجٍ فَاَخَذَ مِنْ قِبَلِ الْقِبْلَةِ وَقَالَ رَحِمَكَ اللّٰهُ اِنْ كُنْتَ لَاَوَّاهًا تَلَّاءً لِّلْقُرْاٰنِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ فِيْ شَرْحِ السُّنَّةِ اِسْنَادُهٗ ضَعِيْفٌ۔

1706. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم entered a grave (to lower a corpse) in the night. A lamp was lit for him and he faced the qiblah, (He lowered the corpse and) he said, "May Allah have mercy on you. You

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[1] Bayhaqi in sunan, Shafi'I in Musnad p 360.

wept much (for fear of Allah) and you recited the Quran very often. (Because of these two things you deserve mercy of Allah.)"[1]

COMMENTARY: Tirmidhi rates this hadith as hasan sahih. Jabir رضی اللہ عنہ and Yazid ibn Thabit رضی اللہ عنہ also narrated ahadith in this chapter.

This hadith asserts that it is not *makruh (unbecoming)* to bury the dead in the night as some *ulama (Scholars)* say. The Hanafis follow this hadith and lower the body from the direction of the qiblah, as a *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*).*

RECITATION WHILE LOWERING THE BODY

(١٧٠٧) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اُدْخِلَ الْمَيِّتُ الْقَبْرَ قَالَ بِسْمِ اللّٰهِ وَبِاللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ وَفِيْ رِوَايَةٍ وَعَلٰى سُنَّةِ رَسُوْلِ اللّٰهِ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَرَوَى اَبُوْدَاوُدَ الثَّانِيَةَ۔

1707. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم recited when he lowered the dead person in the grave:

بِسْمِ اللّٰهِ وَبِاللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ

"In the name of Allah, at His command and on the Shari'ah (divine law) of Allah's Messenger صلی اللہ علیہ وسلم"

According to another version, he recited:

وَعَلٰى سُنَّةِ رَسُوْلِ اللّٰهِ

"....and on the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)* of Allah's Messenger صلی اللہ علیہ وسلم"[2]

(instead of 'Shari'ah (divine law) of ...')

DUST & WATER

(١٧٠٨) وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ اَبِيْهِ مُرْسَلًا اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَثٰى عَلَى الْمَيِّتِ ثَلَاثَ حَثَيَاتٍ بِيَدَيْهِ جَمِيْعًا وَّاَنَّهُ رَشَّ عَلٰى قَبْرِ ابْنِهٖ اِبْرَاهِيْمَ وَوَضَعَ عَلَيْهِ حَصْبَاءَ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَرَوَى الشَّافِعِيُّ مِنْ قَوْلِهٖ رَشَّ

1708. Sayyiduna Jafar ibn Muhammad narrated in a mursal form from his father (Imam Baqir) that the Prophet صلی اللہ علیہ وسلم scattered three handfuls of earth on the dead (on his grave) with both hands, and that he sprinkled water on his son Ibrahim's grave and (to mark it) he put some pebbles on it.[3]

COMMENTARY: Imam Ahmad رحمہ اللہ has reported it with a weak line of transmission that the Prophet صلی اللہ علیہ وسلم threw the first handful of earth and said: (مِنْهَا خَلَقْنٰكُمْ) (from it we created you). At the second, he said: (وَفِيْهَا نُعِيْدُكُمْ) (And into it we shall restore you). When he scattered the third handful, he said. (وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى) (and from it we shall bring you forth). (Surah Taha, 20:55)

Ibn Maalik رحمہ اللہ said that those people who go with the funeral procession, it is *sunnah*

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[1] Tirmidhi # 1059, Baghawi Sharh as *Sunnah* # 1514.

[2] Tirmidhi # 1048, Abu Dawud # 3213 (2nd versioin), Ibn Majah # 1550, Musnad Ahmad 2-27.

[3] Baghawi # 1515.

(Practice of Holy Prophet صلی اللہ علیہ وسلم) for them to cast dust into the grave by the handful when the lahd or Shiqq is closed. When it is full and levelled, it is *sunnah (Practice of Holy Prophet صلی اللہ علیہ وسلم)* for them to sprinkle water over it.

A DIDACTIC EXAMPLE

Some dreamt that a man who had died related that when his deeds were weighed, his evil deeds outweighed the pious landed in the pan of pieties and outweighed the evil deeds. He learnt that it had the handful of earth that he had cast on a Muslim's grave.

NO INSCRIPTION ON GRAVES & NO TRAMPLING

(١٧٠٩) وَعَنْ جَابِرٍ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ تُجَصَّصَ الْقُبُوْرُ وَاَنْ يُكْتَبَ عَلَيْهَا وَاَنْ تُوْطَاَ (رواه الترمذى)

1709. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade them that graves should be plastered with cement, have inscriptions on them or be trampled.[1]

COMMENTARY: If graves are plastered that is a kind of adornment and an unnecessary effort. Some people, however, allow that wet mud should be smeared over a grave.
It is *makruh (unbecoming)* to write on graves the name of Allah or His Messenger صلی اللہ علیہ وسلم or verses of the Quran lest they come under feet of pedestrians or animals pass urine over them. Some Hanafi *ulama (Scholars)* hold that it is also forbidden to inscribe the sacred name of Allah and of His Messenger صلی اللہ علیہ وسلم and verses of the Quran. It is also *makruh (unbecoming)* to write down the name epithet, etc. of the dead person on a tablet or a gravestone. Some *ulama (Scholars)*, however, maintain that it is allowed to mount an epitaph on the grave with he name of the dead, particularly the righteous men, so that their graves may be recognized even after passage of time.

WATER WAS SPRINKLED ON PROPHET'S صلی اللہ علیہ وسلم GRAVE

(١٧١٠) وَعَنْهُ قَالَ رُشَّ قَبْرُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَ الَّذِىْ رَشَّ الْمَآءَ عَلٰى قَبْرِهٖ بِلَالُ بْنُ رَبَاحٍ بِقِرْبَةٍ بَدَاَ مِنْ قِبَلِ رَاْسِهٖ حَتّٰى انْتَهٰى اِلٰى رِجْلَيْهِ (رواه البيهقى فى دلائل النبوة)

1710. Sayyiduna Jabir رضی اللہ عنہ narrated that water was sprinkled at the Prophet's صلی اللہ علیہ وسلم grave. It was (Sayyiduna) Bilal ibn Rabah رضی اللہ عنہ who had sprinkled the water on his grave from a waterskin, having begun from the side of the head to end it up at his feet.[2]

SLAB ON GRAVE

(١٧١١) وَعَنِ الْمُطَّلِبِ بْنِ اَبِىْ وَدَاعَةَ قَالَ لَمَّا مَاتَ عُثْمَانُ بْنُ مَظْعُوْنٍ اُخْرِجَ بِجَنَازَتِهٖ فَدُفِنَ اَمَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا اَنْ يَّاْتِيَهُ بِحَجَرٍ فَلَمْ يَسْتَطِعْ حَمْلَهَا فَقَامَ اِلَيْهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَحَسَرَ عَنْ ذِرَاعَيْهِ قَالَ الْمُطَّلِبُ قَالَ الَّذِىْ يُخْبِرُنِىْ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَاَنِّىْ اَنْظُرُ اِلٰى بَيَاضِ

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[1] Tirmidhi # 1054.

[2] Bayhaqi in Datil Nabuwah.

ذِرَاعَيْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ حَسَرَ عَنْهُمَا ثُمَّ حَمَلَهَا فَوَضَعَهَا عِنْدَ رَأْسِهِ وَقَالَ اَعْلَمُ بِهَا قَبْرَ

اَخِيْ وَاَدْفِنُ اِلَيْهِ مَنْ مَّاتَ مِنْ اَهْلِيْ(رواه ابوداؤد)

1711. Sayyiduna Al-Muttalib ibn Abu Wada'ah رضی اللہ عنہ narrated that when Uthman ibn Ma'zun رضی اللہ عنہ died, his funeral was brought and he was buried. The Prophet صلی اللہ علیہ وسلم instructed a man to fetch a stone, but he was unable to carry it. So, Allah's Messenger صلی اللہ علیہ وسلم stood up, went up to it and rolled his sleeves. Al Muttalib interjected that he who narrated to him this hadith about Allah's Messenger صلی اللہ علیہ وسلم said, "It is as though I still see whiteness of the forearms of Allah's Messenger صلی اللہ علیہ وسلم as he had rolled up his sleeves." Then, he carried the stone and placed it at the head of the grave, and said, "In this way, I post a marking at my brother's grave. Now, I shall bury near him those of my family who die."[1]

COMMENTARY: Sayyiduna Muttalib in Abu Wada'ah رضی اللہ عنہ was a sahabi (Prophet's companion) who embraced Islam on the day of the conquest of Makkah. He had narrated this hadith from another sahabi رضی اللہ عنہ because he was not himself present on this occasion. Sayyiduna Uthman ibn Maz'un رضی اللہ عنہ was the Prophet's صلی اللہ علیہ وسلم foster brother. He had embraced Islam in its earliest stage and only thirteen people had preceded him in Islam. He had participated in the Battle of Badr and was t he first of the muhajirs (emigrants) to die in Madinah. The first to be buried near his grave was Ibrahim, رضی اللہ عنہ the Prophet's صلی اللہ علیہ وسلم infant son.

It is *mustahab (desirable)* to place a marking on the grave to be able to recognize it. It is also *mustahab (desirable)* to bury one's family members and relatives at one place.

GRAVE OF THE PROPHET صلی اللہ علیہ وسلم SAYYIDUNA ABN BAKR رضی اللہ عنہ AND UMAR رضی اللہ عنہ

(۱۷۱۲) وَعَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ دَخَلْتُ عَلٰى عَآئِشَةَ فَقُلْتُ يَا اُمَّاهُ اِكْشِفِيْ لِيْ عَنْ قَبْرِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ وَصَاحِبَيْهِ فَكَشَفَتْ لِيْ عَنْ ثَلَاثَةِ قُبُوْرٍ لَّا مُشْرِفَةٍ وَّلَا لَاطِئَةٍ مَبْطُوْحَةٍ بِبَطْحَآءِ الْعَرْصَةِ الْحَمْرَآءِ

(رواه ابوداؤد)

1712. Sayyiduna at-Qasim ibn Muhammad رحمہ اللہ narrated that he went to Sayyidah Ayshah رضی اللہ عنہ and requested her to let him see the graves of the Prophet صلی اللہ علیہ وسلم and his two companions, رضی اللہ عنہ addressing her as mother. She let him see the three graves. They were neither high nor level with the ground (but about one span higher than the surface of the earth). Red pebbles of the open spaces around were laid on them.[2]

COMMENTARY: These graves were in the room of Sayyidah Ayshah رضی اللہ عنہ. As long as the door was open a curtain was hung on it. Anyone who wished to visit the graves could go in by raising the curtain.

(۱۷۱۳) وَعَنِ الْبَرَآءِ بْنِ عَازِبٍ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ جَنَازَةِ رَجُلٍ مِّنَ الْاَنْصَارِ

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[1] Abu Dawud # 3206.

[2] Abu Dawud # 3220.

فَانْتَهَيْنَآ اِلَى الْقَبْرِ وَلَمَّا يُلْحَدُ بَعْدُ فَجَلَسَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُسْتَقْبِلَ الْقِبْلَةِ وَ جَلَسْنَا مَعَهٗ- رَوَاهُ اَبُوْدَاوُدَ وَالنَّسَآئِيُّ وَ ابْنُ مَاجَةَ وَزَادَ فِيْ اٰخِرِهٖ كَاَنَّ عَلٰى رُؤُسِنَا الطَّيْرَ-

1713. Sayyiduna Al-Bara ibn Aazib رضی اللہ عنہ narrated that they went out with Allah's Messenger صلی اللہ علیہ وسلم to the funeral of a man of the Ansar. The lahd was being prepared, so the Prophet صلی اللہ علیہ وسلم sat down facing the qiblah and they too sat around him. [1]

COMMENTARY: This hadith has been narrated that in detail previously. See hadith # 1630.

MUTILATING THE DEAD

(۱۷۱٤) وَعَنْ عَآئِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كَسْرُ عَظْمِ الْمَيِّتِ كَكَسْرِهٖ حَيًّا(رواه مالك وابوداؤد و ابن ماجة)

1714. Sayyidah Ayshah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "To break the bones of a dead person is like breaking his bones when he was alive."[2]

COMMENTARY: Just as it is disallowed to disgrace a living person, so too it is disallowed to disgrace a dead person.

SECTION III اَلْفَصْلُ الثَّالِث

TEARS ON DEATH OF PROPHET'S صلی اللہ علیہ وسلم DAUGHTER

(۱۷۱۵) وَعَنْ اَنَسٍ قَالَ شَهِدْنَا بِنْتَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُدْفَنُ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ عَلَى الْقَبْرِ فَرَاَيْتُ عَيْنَيْهِ تَدْمَعَانِ فَقَالَ هَلْ فِيْكُمْ مِّنْ اَحَدٍ لَّمْ يُقَارِفِ اللَّيْلَةَ فَقَالَ اَبُوْطَلْحَةَ اَنَا قَالَ فَانْزِلْ فِيْ قَبْرِهَا فَنَزَلَ فِيْ قَبْرِهَا(رواه البخارى)

1715. Sayyiduna Anas رضی اللہ عنہ narrated that he was present when the daughter of Allah's Messenger صلی اللہ علیہ وسلم was being buried. He was sitting beside the grave and Anas رضی اللہ عنہ could see that his eyes shed tears. He said, "Is there among you one who has not had sexual intercourse in the night (gone by)?" Abu Tahah رضی اللہ عنہ said, "I", So, he said, "Get down ino her grave." Thus he went down into her grave.'[3]

COMMENTARY: While it is not disallowed to have sexual intercourse with one's wife, yet obstaining from it gives a resemblance to the angels. So, he wished that such a man should lower his daughter, Sayyidah Umm Kulthum رضی اللہ عنہ wife of Sayyiduna Uthman رضی اللہ عنہ. Abu Talhah رضی اللہ عنہ was not her mahram. So, we might say that the Prophet صلی اللہ علیہ وسلم asked him as an exclusive case. Or he wished others to know that it was permissible.

MEN WILL LOWER WOMEN

Ibn Hamman رحمہ اللہ said that only men will lower a dead women in her grave, or take her out. In life, it is allowed to a stranger man to touch a woman during exigencies provided a piece of cloth or something lies in between. Similarly when necessary a stranger man may

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[1] Abu Dawud # 3212, Nasa'i # 2001, Ibn Majah # 1549, Musnad Ahmad 40287.

[2] Abu Dawud # 3207, Ibn Majah # 1616, Muwatta Maalik # 40 (Jana'iz), Musnad Ahmad 6-168.

[3] Bukhari # 1285, Musnad Ahmad 3-126.

touch a dead woman. So, when a woman dies and she has no mahramn to place her in the grave, her pious and righteous neighbours may do it. If her mahram are there, then they will undertake the task whether they are blood-relations or relatives through marriage.
As for her husband and mahram being the best people to lower Sayyidah Umm Kulthum رضی اللہ عنہ in the grave, both of them, Sayyiduna Uthman رضی اللہ عنہ and the Prophet صلی اللہ علیہ وسلم, may have been precluded from doing so for some reason. Tht is why the Prophet صلی اللہ علیہ وسلم, her father, and Sayyiduna Uthman, رضی اللہ عنہ her husband, did not get down the grave to do lower her.

THE WILL OF SAYYIDUNA AMR IBN AL-AAS رضی اللہ عنہ

(١٧١٦) وَعَنْ عَمْرِو بْنِ الْعَاصِ قَالَ لِابْنِهٖ وَهُوَ فِيْ سِيَاقِ الْمَوْتِ إِذَا أَنَا مِتُّ فَلَا تَصْحَبْنِيْ نَائِحَةٌ وَّلَا نَارٌ فَإِذَا دَفَنْتُمُوْنِيْ فَشُنُّوْا عَلَيَّ التُّرَابَ شَنًّا ثُمَّ أَقِيْمُوْا حَوْلَ قَبْرِيْ قَدْرَ مَا يُنْحَرُ جَزُوْرٌ وَّيُقْسَمُ لَحْمُهَا حَتّٰى أَسْتَأْنِسَ بِكُمْ وَأَعْلَمَ مَاذَا أُرَاجِعُ بِهٖ رُسُلَ رَبِّيْ (رواه مسلم)

1716. Sayyiduna Amr ibn al-Aas رضی اللہ عنہ is reported to have instructed his son while he was grappling with death, "When I die, do not let any wailing woman or fire accompany me. When you have buried me scatter earth gently over me. Then (after burial) stand around my grave (making supplication) for the time it takes to sacrifice an animal and to distribute its flesh that I might sense your presence and know what answers to give to the messengers of my Lord."[1]

COMMENTARY: During the Jahiliyah (ignorance period), it was a symbol of greatness and a matter of pride to carry fire with the funeral. They used it to burn fragrance and for other purposes. Islam forbade this thing. Hence. Sayyiduna Amr ibn Aas رضی اللہ عنہ told his son not to carry fire or allow wailing women with his funeral. Thus it is also disallowed to carry aloe stick or the fire of the hookah (a tobacco pipe with tube).
According to a hadith in Abu Dawud the Prophet صلی اللہ علیہ وسلم used to stand at the grave after burial and say (to the *sahabah*) رضی اللہ عنہ, "More istighfar and prayer for your brother to be steadfast because the reckoning is on."

HASTEN WITH BURIAL PREPARATIONS

(١٧١٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِذَا مَاتَ أَحَدُكُمْ فَلَا تَحْبِسُوْهُ وَأَسْرِعُوْا بِهٖ إِلٰى قَبْرِهٖ وَلْيُقْرَأْ عِنْدَ رَأْسِهٖ فَاتِحَةُ الْبَقَرَةِ وَعِنْدَ رِجْلَيْهِ بِخَاتِمَةِ الْبَقَرَةِ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ وَالصَّحِيْحُ أَنَّهٗ مَوْقُوْفٌ عَلَيْهِ۔

1717. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that he heard the Prophet صلی اللہ علیہ وسلم say. "When any one among you dies, do not detain him but take him to his grave quickly. And (at the grave) recite at his head the initial verses of surah al Baqarah and, at his feet, the concluding verses of al-Baqarah."[2]
(The initial five verses and the concluding two verses.)

COMMENTARY: Do not detain the dead means do not delay burial for no reason at all. It is

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[1] Muslm # 192-121.
[2] Bayhaqi In Shab'ul Eeman # 9294. The hadith in Mawquf.

mustahab (desirable) to hasten with burial preparations. It is also a *sunnah (Practice of Holy Prophet صلى الله عليه وسلم)* to walk rapidly when carrying the funeral, which is neither running nor too slow.

MERIT OF CONSIGNING REWARD

Imran Ahmad ibn Hanbal رحمه الله said that at the graveyard one should recite surah al-Fatihah. Surah al-Ikhlas, al-Falaq and an-Naas and consign the reward thereof to the inmates of the graveyard. It is accepted and consigned.

Visited the graveyard has two. Fold benefits. The grave-dwellers earn the reward and the visitor takes head.

Sayyiduna Ali رضى الله عنه narrated that in a marfu manner. "If anyone visits the graveyard and recites surah al-Ikhlas eleven times and consigns its reward to the dwellers of the graves, then he earns a reward equivalent to the number of those buried there.

Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone goes to the graveyard and recites surah al-Fatihah, al-Ikhlas and at-Takathur and prays to Allah, 'Do consign the reward of whatever I have recited from your Quan to the believing men and women buried in this graveyard,' then those who are buried there become intercessors for him."

Hammad Makki رحمه الله related an experience of his. He went to a graveyard one night and putting his head on a grave went to sleep. He dreamt that the dead buried there sat around in small groups. He wondered if the day of resurrection had come because the head were out of their graves They explained, "No! Rather, someone among our brothers had recited al-Ikhlas and consigned its reward to us. So, we are distributing that reward among ourselves for the past one year."

Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, 'If anyone visits the graveyard and recites surah Yasin, Allah reduces or softens the punishment on t he grave dwellers and rewards this man with pieties equivalent to the number of those buried in the graveyard."

IMAM SHAFI'I'S رحمه الله OPINION

Suyuti رحمه الله who was a follower of Imam Shafi'I رحمه الله wrote in Sharh Sudur that it is a disputed proposition that reward consigned after reciting the Quran is conveyed or not to the dead. "The predecessors including the *sahabah (companions)* رضى الله عنهم and the tabi'un رحمه الله and the earlier *ulama (Scholars)* as well as the three imams confirmed that the reward is consigned to the dead but our Imam Shafi'I رحمه الله disagreed with them."

Then Sujuti رحمه الله has given rejoinder to the arguments of Imam Shafi' رحمه الله and confirmed that whatever reward anyone consigned of one's worship or deeds t hen the reward is received by the dead person.

(See Sharh us-Sudur and Mirqat.)

. SAYYIDAH AYSHAH رضى الله عنها AT HER BROTHER'S GRAVE

(١٧١٨) وَعَنِ ابْنِ اَبِيْ مُلَيْكَةَ قَالَ لَمَّا تُوُفِّيَ عَبْدُالرَّحْمٰنِ بْنُ اَبِيْ بَكْرٍ بِالْحُبْشِيْ وَهُوَ مَوْضِعٌ فَحُمِلَ اِلٰى مَكَّةَ فَدُفِنَ بِهَا فَلَمَّا قَدِمَتْ عَآئِشَةُ اَتَتْ قَبْرَ عَبْدِالرَّحْمٰنِ بْنِ اَبِيْ بَكْرٍ فَقَالَتْ:

وَكُنَّا كَنَدْ مَانَيْ جُذَيْمَةَ حِقْبَةً مِنَ الدَّهْرِ حَتّٰى قِيْلَ لَنْ يَّتَصَدَّعَا

فَلَمَّا تَفَرَّقْنَا كَأَنِّيْ وَ مَالِكًا لِطُوْلِ اجْتِمَاعٍ لَمْ نَبِتْ لَيْلَةً مَعًا

ثُمَّ قَالَتْ وَاللّٰهِ لَوْ حَضَرْتُكَ مَادُفِنْتَ إِلَّا حَيْثُ مُتَّ وَلَوْ شَهِدْتُكَ مَازُرْتُكَ(رواه الترمذى)

1718. Sayyiduna Ibn Abu Malaykah رحمه الله narrated that when (Sayyiduna) Abdur Rahman ibn Abu Bakr رضى الله عنه died in al-Hubshiy, which is a place, he was brought to Makkah and buried there. When (Sayyidah) Ayshah رضى الله عنها came (to Makkah to perform the pilgrimage), she visited the grave of (her brother) Abdur Rahman ibn Abu Bakr رضى الله عنه and recited (the couplets)

وَكُنَّا كَنَدْمَانَيْ جُذَيْمَةَ حِقْبَةً مِنَ الدَّهْرِ حَتّٰى قِيْلَ لَنْ يَّتَصَدَّعَا

فَلَمَّا تَفَرَّقْنَا كَأَنِّيْ وَ مَالِكًا لِطُوْلِ اجْتِمَاعٍ لَمْ نَبِتْ لَيْلَةً مَعًا

"The two of us were like friends of Judhaymah together for an age, so that it was thought that we were inseparable.
When we are apart, though we had been together for a long time, it seems that we had never been together."
Then she said, 'By Allah, were I there, I would have buried you not save where you had died. And had I seen you (before your death), I would not have visited you (to day)."[1]

COMMENTARY: Hubshiy[2] is a place one stage of journey away from Makkah.

The couplet that Sayyidah Ayshah رضى الله عنها recited at her brother's grave were recited by Tamim ibn Nuwayrah as part of an elegy he composed on his brother's (Maalik's) death when Sayyiduna Khalid ibn Walid رضى الله عنه had killed him in the time of Sayyiduna Abu Bakr. رضى الله عنه

Tamim has compared himself and his brother Maalik to the two companions of Judhaymah. The story goes back in time to Iraq when a king Judhayman ruled over it. He empire extended to the Arabian peninsula He had two companions, both brother, Maalik and Aqil (or Uqayl). Their companionship with the king extended over forty years. Both of them were killed by Nu'man. The story of their killing is also amazing. It is recounted in full in Muqamat Hurayri

Tamim composed the elegy and lamented the death of his brother Maalik. "The companionship," he lamented, "was broken in a few moments as though it was a dream." (In the Arabic, Sayyidah Ayshah رضى الله عنها reproduced the original words of Tamim 'it seemed I and Maalik, in spite of being together for a long time, had never been together." The translation follows the Urdu rendering and drops the word Maalik).

Sayyidah Ayshah رضى الله عنها also said that if she had met her brother at the time of his death, she would not have visited his grave. She had in mind the Prophet's words in which he cursed women who go to the graves. So, she hoped that her visit would stand for their farewell meeting. (Elsewhere Judhaymah is Jadhimah and Tamim is Mutammim.)

LOWERING FROM SIDE OF HEAD

(١٧١٩) وَعَنْ اَبِيْ رَافِعٍ قَالَ سَلَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَعْدًا وَّرَشَّ عَلٰى قَبْرِهٖ مَآءً(رواه ابن ماجة)

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[1] Tirmidhi # 1057. In the original it is Maalik and I, see commentary.

[2] Mu'jan Bldan says a mountain (ous area) six mile from Makkah.

1719. Sayyiduna Abu Rafi narrated that Allah's Messenger صلى الله عليه وسلم brought Sa'd رضى الله عنه out of the funeral from the head (and lowered him head first) and sprinkled water on his grave. [1]

COMMENTARY: Please use the commentary against hadith # 1705. This hadith is evidence of the verdict of Imam Shafi'I رحمه الله

COST DUST FROM THE SIDE OF HEAD

(١٧٢٠) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلّٰى عَلٰى جَنَازَةٍ ثُمَّ اَتَى الْقَبْرَ فَحَثٰى عَلَيْهِ مِنْ قِبَلِ رَاْسِهٖ ثَلَاثًا۔ (رواه ابن ماجة)

1720. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم offered the (funeral) *salah (prayer)* over a dead person. Then, he came to the grave and scattered three handfuls of earth from the side of the head of the buried person.[2]

LEANING ON GRAVES

(١٧٢١) وَعَنْ عَمْرِو بْنِ حَزْمٍ قَالَ رَاٰنِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلٰى قَبْرٍ فَقَالَ لَا تُؤْذِ صَاحِبَ هٰذَا الْقَبْرِ اَوْلَا تُؤْذِهٖ۔ (رواه احمد)

1721. Sayyiduna Amr ibn Hazm رضى الله عنه narrated that the Prophet صلى الله عليه وسلم saw him leaning on a grave. So, he said (to him). "Do not torment the dweller of this grave." Or, he said, "Do not torment him (or, it)."[3]

COMMENTARY: Perhaps tormenting the grave dweller means that reclining on the grave to lie down or to sit might displease the spirit of the grave dweller. It belittles the soul.

CHAPTER - VII

WEEPING FOR THE DEAD بَابُ الْبُكَآءِ عَلَى الْمَيِّتِ

It is natural to feel grieved over the permanent loss of a dear one. The grief is commensurate with the relationship of the dead person, the nearer he was the greater the grief. It is far-fetched to expect anyone not to grieve over the death of a relative or friend, to expect the eyes not to shed tears, to expect the face not to reflect sorrow and then the other side of this affliction is the expression of the sorrow. Tears do express the heart's sentiments.

Islam has guided Muslim in every department of life to observe moderation and the Messenger صلى الله عليه وسلم has maintained the standard of human dignity both in happiness and in sorrow. So, it is impossible that guidance should have been neglected in this emotional and delicate phase of life.

The Prophet's صلى الله عليه وسلم teaching on this department of life are carried in the ahadith in this chapter.

COMMANDS & RULINGS

It is not *makruh (unbecoming)* to weep on someone's death without wailing and shrieking. However, it is *makruh (unbecoming)* to shriek and wail and to eulogize the dead in an

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[1] Ibn Majah # 1551.

[2] Ibn Majah # 1565.

[3] Musnad Ahmad (The hadith could not be traced in the Musnad).

exaggerated way as was done in the pre-Islamic days. But, it is not *makruh (unbecoming)* to mention the true and correct praiseworthy attributes of the dead person.
It is *mustahab (desirable)* to condole with the aggrieved when someone dies. They must be encourages to observe patience and they must be comforted. Condolence must be offered only once. It is a bid'ah and is forbidden to assemble at the house of the dead person on the third day of his death. This is not recognized by Shari'ah (divine law) and it is absolutely disallowed to spend from the wealth of a dead person without his (or her) permission and deprive the orphans and the hairs of their share.
The writer of the Qamus, Majd ud-din رحمه الله has written in safar us Sa'adah that formerly people assembled only for the funeral *salah (prayer)*. Now-a-day, it has become a custom which is uncessary and merely ceremonious that days and nights are determined for reciting the Quran and other rituals and together at graves or any other place. It is abid'ah (or an innovations).
It is allowed to sit in the house or mosque to receive condolences. When Sayyiduna Jafar رضی الله عنه. Sayyiduna Zayd رضی الله عنه and Sayyiduna Ibn Rawwahah رضی الله عنه were martyred in succession in the Battle of Mutah, the Prophet صلی الله علیه وسلم was very grieved. He sat in the Masjid Nabawi where people came to him and condoled with him. The latter day custom to appoint day s or dates to offer condolences was not known earlier.
Many *ulama (Scholars)* of later days hold that it is *makruh (unbecoming)* to gather at the house of t he dead person to condole. And, it is more emphatically *makruh (unbecoming)* that the family members of the person sit at the doors of their house only that visitors might come and offer condolences because it smacks of the Jahiliyah (ignorance period). The correct procedure is for people to disburse after burial to attend to their individual work and the family of the dead must also occupy themselves in their duties.
It is also *makruh (unbecoming)* to gather round the grave and recite the Quran.
Condolences may be offered within three days after death. It is *makruh (unbecoming)* to offer condolence after three days However, if either of the two is not present then it is not wrong to condole when they meet.
It is better to condole after burial. If the aggrieved are likely to go to extremes in mourning after burial, then it is batter to condole before burial.
It is msutahab to condole with all relatives of the dead person, young and old, men and women. If a woman is youthful then condolence must not be offered to her. Her mahrom, however, may condole with her.

WORDS OF CONDOLENCE

It is *mustahab (desirable)* to condole with the family of the dead in words like these; "May Allah forgive and have mercy on the dead! May He overlook his lapses! May he cause you all to endure the severe tragedy patiently and may He reward you all against this grief and affliction." The best words of condolence are that which the Prophet صلی الله علیه وسلم spoke:

إِنَّ لِلّٰهِ مَا أَخَذَ وَلَهُ مَا أَعْطٰى وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى۔

"To Allah belongs what He has takan away and that which He has given is also His. And for everything a time is determined with him."

If a non-Muslim dies and his relative is a Muslim, then this is how condolence may be made with him; 'May Allah grant you much reward and enable you to endure patiently and in peace."

If the dead person was a Muslim but the relatives are non-Muslims then one may say. "May Allah forgive the dead and give you patience."
If both the dead and the relatives are non-Muslims, then these like words are spoken, "May Allah recompense you and may He not reduce your family."
Though it is allowed to stay home and abstain from one's occupation for three days because of the grief, yet it is better not to do so. It is forbidden to men to display grief be donning black garments, tearing their clothes ripping their clothes the collar. Woman may wear black garments.
When any one dies, it is very wrong and sinful, smacking of the pre-Islamic customs, to exaggerate mourning by creating a scene, beating oneself, upsetting one's hair, throwing dust on oneself, beating one's chest and burning fire at the graves.
There is nothing wrong in sending meal to the house where anyone has died but it is extremely wrong to borrow money for it and to suppose that it is very necessary. Similarly. It is very bad and wasteful to invite people to a meal on the third day.
Those people who indulge in excessively meaningless deeds are very much misguided. They invite people as if to a wedding party. They must refrain from such things.
Those men who apply perfume on the third day, imitate women because it is women who end their mourning on the third day and apply perfume. So, this too must be avoided. It is not forbidden because of the perfume but because it amounts to resemblance to women. Shari'ah (divine law) has disallowed any kind of resemblance to women.
The etiquette of condolence is to offer salaam to the members of the house when one goes there to condole. He must shake hands and speak very humbly and mildly. He must refrain from fruitless and too much conversation. He must only comfort them, call upon them to be patient and peaceful. He must not laugh or smile.

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S SORROW ON SON'S DEATH

(١٧٢٢) وَعَنْ اَنَسٍ قَالَ دَخَلْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اَبِىْ سَيْفِ الْقَيْنِ وَكَانَ ظِئْرًا لِاِبْرَاهِيْمَ فَاَخَذَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِبْرَاهِيْمَ فَقَبَّلَهٗ وَشَمَّهٗ ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذٰلِكَ وَاِبْرَاهِيْمُ يَجُوْدُ بِنَفْسِهٖ فَجَعَلَتْ عَيْنَا رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَذْرِفَانِ فَقَالَ لَهٗ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ وَّاَنْتَ يَا رَسُوْلَ اللّٰهِ فَقَالَ يَا ابْنَ عَوْفٍ اِنَّهَا رَحْمَةٌ ثُمَّ اَتْبَعَهَا بِاُخْرٰى فَقَالَ اِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبُ يَحْزَنُ وَلَا نَقُوْلُ اِلَّا مَا يَرْضٰى رَبُّنَا وَاِنَّا بِفِرَاقِكَ يَا اِبْرَاهِيْمُ لَمَحْزُوْنُوْنَ (متفق عليه)

1722. Sayyiduna Anas رضى الله عنه narrated that they went with Allah's Messenger and visited Abu Sayf, the smith, who was the husband of the wet-nurse of Ibrahim (the son of the Prophet صلى الله عليه وسلم) Allah's Messenger صلى الله عليه وسلم took Ibrahim, kissed him and smelt him. Again, later they went in to visit him when Ibrahim was dying. The eyes of Allah's Messenger صلى الله عليه وسلم shed tears. So, Abdur Rahman ibn Awf رضى الله عنه asked, "And you, too, O Messenger of Allah?" He said, "O Ibn Awf, it is mercy." His eyes shed more tear and he said, "The eye weeps and the heart grieves. We speak only what pleases our Lord. And, we are grieved

at partying with you, O Ibrahim."[1]

COMMENTARY: The name of Abu Sayf was Bara. His wife was Khawlah Mundhir. She was from the Ansar, and the wet nurse of the Prophet's صلى الله عليه وسلم son, Ibrahim. He was a smith by profession. Ibrahim رضى الله عنه died when he was sixteen or seventeen months old. The Prophet صلى الله عليه وسلم had gone to the house of Ibrahim's wet nurse, took him in his lap and kissed him. The Prophet صلى الله عليه وسلم wept when he was dying and said that he was not weeping because of impatience but out of mercy for the child who was suffering. Anyone who has a heart will feel sympathy at such times.

DEATH OF GRANDSON

(١٧٢٣) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ أَرْسَلَتِ ابْنَةُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِ أَنَّ ابْنًا لِّي قُبِضَ فَأْتِنَا فَأَرْسَلَ يَقْرَأُ السَّلَامَ وَ يَقُوْلُ إِنَّ لِلّٰهِ مَا أَخَذَ وَلَهُ مَا أَعْطٰى وَكُلٌّ عِنْدَهُ بِأَجَلٍ مُّسَمًّى فَلْتَصْبِرْ وَلْتَحْتَسِبْ فَأَرْسَلَتْ إِلَيْهِ تُقْسِمُ عَلَيْهِ لَيَأْتِيَنَّهَا فَقَامَ وَمَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ وَأُبَيُّ بْنُ كَعْبٍ وَّزَيْدُ بْنُ ثَابِتٍ وَّرِجَالٌ فَرُفِعَ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الصَّبِيُّ وَنَفْسُهُ تَتَقَعْقَعُ فَفَاضَتْ عَيْنَاهُ فَقَالَ سَعْدٌ يَا رَسُوْلَ اللّٰهِ مَا هٰذَا فَقَالَ هٰذِهٖ رَحْمَةٌ جَعَلَهَا اللّٰهُ فِيْ قُلُوْبِ عِبَادِهٖ فَإِنَّمَا يَرْحَمُ اللّٰهُ مِنْ عِبَادِهِ الرُّحَمَآءَ (متفق عليه)

1723. Sayyiduna Usamah ibn Zayd رضى الله عنه narrated that the Prophet's صلى الله عليه وسلم daughter (Sayyidah Zaynab رضى الله عنه sent message to him that her son was dying and he must come to her. He sent his salaam to her, saying. "What Allah takes belongs to him and what He gives belongs to Him and there is with Him a time appointed for everything. So, be patient and seek reward from Allah." Again, she sent for him adjuring him to come to her. So, he got up and with him were Sa'd ibn Ubadah رضى الله عنه Mu'adh ibn Jamal رضى الله عنه. Ubayy ibn Ka'b رضى الله عنه Zayd ibn Thabit رضى الله عنه and some others. The child was lifted up to Allah's Messenger صلى الله عليه وسلم, being on the point of death and panting. His eyes became moist with tears. So Sa'd رضى الله عنه submitted, "O Messenger of Allah, why this?" He said, "This is mercy that Allah has placed in the hearts of His slaves. Indeed, Allah has mercy only on those of His slaves who are merciful."[2]

COMMENTARY: Sayyiduna Sa'd رضى الله عنه had presumed that weeping is disallowed in every form. He thought that the Prophet صلى الله عليه وسلم had forgotten and wept. The Messenger صلى الله عليه وسلم of Allah enlightened him that his weeping was from compassion for the child. It was different from wailing and beating oneself.

CRYING LOUDLY

(١٧٢٤) وَعَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ اشْتَكٰى سَعْدُ بْنُ عُبَادَةَ شَكْوًى لَّهُ فَأَتَاهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُهُ مَعَ عَبْدِ الرَّحْمٰنِ ابْنِ عَوْفٍ وَّ سَعْدِ بْنِ أَبِيْ وَقَّاصٍ وَّ عَبْدِ اللّٰهِ ابْنِ مَسْعُوْدٍ فَلَمَّا دَخَلَ عَلَيْهِ وَجَدَهُ فِيْ غَاشِيَةٍ فَقَالَ قَدْ قُضِيَ قَالُوْا لَا يَا رَسُوْلَ اللّٰهِ فَبَكَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَأَى الْقَوْمُ بُكَاءَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ

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[1] Bukhari # 1303, Muslim # 26-2315, Abu Dawud # 3126, Ibn Majah # 1589, Musnad Ahmad 3-194.

[2] Bukhari # 1284, Muslim # 11-923, Abu Dawud # 3125, Nasa'i # 1868, Musnad Ahmad 5-204.

وَسَلَّمَ بَكَوْا فَقَالَ اَلَا تَسْمَعُوْنَ اِنَّ اللّٰهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلَا بِحُزْنِ الْقَلْبِ وَلٰكِنْ يُعَذِّبُ بِهٰذَا وَاَشَارَ اِلٰى لِسَانِهٖ اَوْيَرْحَمُ وَاِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَآءِ اَهْلِهٖ عَلَيْهِ(متفق عليه)

1724. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that (Sayyiduna) Sa'd ibn Ubadah رضی اللہ عنہ complained of sickness. So, the Prophet صلی اللہ علیہ وسلم visited him alongwith Abdur Rahman ibn Awf. Sa'd ibn Abu Waqqas رضی اللہ عنہ and Abdullah ibn Mas'ud رضی اللہ عنہ when they come to him he was unconscious. The Prophet صلی اللہ علیہ وسلم asked. Has he died?" they said, "No O Messenger of Allah." He wept (on seeing his condition).The other also wept on seeing him weep. He said, "Pay heed! Allah does not punish for the tear that the eye sheds and the grief that the heart harbours. But, he punishes for this" and he pointed to his tongue. "Or, He has mercy. Indeed the dead is punished for the weeping of his family over him."[1]

COMMENTARY: The concluding words of the hadith imply that if the dead person's family wail over him and shriek, the dead person is punished.
This question will be discussed in the section III, In-sha-Allah.

(۱۷۲۵) وَعَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُوْدَ وَشَقَّ الْجُيُوْبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ(متفق عليه)

1725. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He is not one of us who beats the cheeks, tears the garments at the front and shrieks as the shriek of the Jahiliyah (ignorance period)."[2]

COMMENTARY: The same warning applies to those who throw away their turban and cap or pull hair on their head or beard.

(۱۷۲٦) وَعَنْ اَبِيْ بُرْدَةَ قَالَ اُغْمِيَ عَلٰى اَبِيْ مُوْسَى الْاَشْعَرِيِّ فَاَقْبَلَتِ امْرَاَتُهٗ اُمُّ عَبْدِاللّٰهِ تَصِيْحُ بِرَنَّةٍ ثُمَّ اَفَاقَ فَقَالَ اَلَمْ تَعْلَمِيْ وَكَانَ يُحَدِّثُهَا اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَنَا بَرِيْءٌ مِّمَّنْ حَلَقَ وَصَلَقَ وَخَرَقَ(متفق عليه و لفظه لمسلم)

1726. Sayyiduna Abu Burdah رضی اللہ عنہ narrated that (once) Abu Musa al-Ash'ari رضی اللہ عنہ fell unconscious. So, his wife (Sayyidah) Umm Abdullah رضی اللہ عنہ began to shriek in a terrifying voice. When he regained consciousness, he asked her, "do you not know?" And he narrated to her that Allah's Messenger صلی اللہ علیہ وسلم had said, "I am absolved of anyone and rips clothing."[3]

COMMENTARY: Muslims must desist from doing such things as were customs of the jihiliyah. Allah's Messenger صلی اللہ علیہ وسلم has said that he had nothing to do with people who perpetrate such things.

WAILING IS BAD

(۱۷۲۷) وَعَنْ اَبِيْ مَالِكِ الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعٌ فِيْ اُمَّتِيْ مِنْ اَمْرِ الْجَاهِلِيَّةِ

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[1] Bukhari # 1304, Muslim # 12-924.
[2] Bukhari # 1294, Muslim # 165-103, Tirmidhi # 999, Nasa'i # 1862, Ibn Majah # 1584, Ibn Majah # 1584, Musnad Ahmad 1-432.
[3] Bukhari # 1296, Muslim # 167-104, Nasa'i # 1863, Ibn Majah # 1586.

لَا يَتْرُكُوْهُنَّ الْفَخْرُ فِي الْاَحْسَابِ وَ الطَّعْنُ فِي الْاَنْسَابِ وَالْاِسْتِسْقَآءُ بِالنُّجُوْمِ وَالنِّيَاحَةُ وَقَالَ النَّائِحَةُ اِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِّنْ قَطِرَانٍ وَّدِرْعٌ مِّنْ جَرَبٍ(رواه مسلم)

1727. Sayyiduna Abu Maalik al-Ash'ary رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Four things in my *ummah* are from the traits of the Jahiliyah (ignorance period) and they will not give them up. They are: boasting on singular trait, insulting others on their genealogy, seeking rain with the stars (astrology) and wailing." He added. "If a wailing woman does not repent before her death, then she will be made to stand on the day of resurrection having on herself clothing of pitch and a chemise of (itching) ménage."[1]

COMMENTARY: The first is such a characteristic in a person as makes him regard himself to be superior, like bravery or courage or eloquence. The second is to find defects in another person's ancestors. There is no harm in bath of them if Islam is at the base of them. A Muslim may boast because of his Islam and another's disbelief.

To seek rain with the stars is to subscribe to the belief that stars have an influence on weather and rain. It is forbidden to believe that stars in different houses in a horoscope spell rain and showers. Rather, when it rains, we must say that Allah has sent down rain as His favour.

Wailing is to cry loudly and describe the dead with superb and imagined good qualities.

This clothing of pitch will be like coulter and will emit a bad odour. A woman who wails and does not repent before death will have itching on the day of resurrection and that will be augmented with the chemise of mange.

(١٧٢٨) وَعَنْ اَنَسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِامْرَأَةٍ تَبْكِيْ عِنْدَ قَبْرٍ فَقَالَ اتَّقِي اللّٰهَ وَاصْبِرِيْ قَالَتْ اِلَيْكَ عَنِّيْ فَاِنَّكَ لَمْ تُصَبْ بِمُصِيْبَتِيْ وَلَمْ تَعْرِفْهُ فَقِيْلَ لَهَا اِنَّهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَتَتْ بَابَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِيْنَ فَقَالَتْ لَمْ اَعْرِفْكَ فَقَالَ اِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْاُوْلٰى(متفق عليه)

1728. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم came by a woman weeping at a grave. He said. "Fear Allah (and do not wail). Show patience." She retorted, "Go away from me! You are not beset with my affliction," for, she did not know him. Then she was told. "He is the prophet عليه السلام!" (That was enough for her!) she went to his door but there was no doorkeeper. She said, 'I had not recognized you." He said, "Patience is (correct) only at the first strike."[2]

COMMENTARY: How true it is that one must heed what is spoken! It is not necessary to see who is speaking. The woman should have weighed in the words without considering who is speaker was. She would not have had to repent.

The preferred patience which earns reward is one that is shown at the time of affliction. Later, a person learns to endure, after all and it makes no difference then.

FORBIDDEN TO WAIL

The forgoing ahadith make it amply clear that it is forbidden to wail, describe lofty

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[1] Muslim # 29, 434, Musnad Ahmad 5-342.

[2] Bukhari # 1283, Muslim # 15.926, Abu Dawud # 3124, Nasa'i # 1869, Tirmidhi # 987, Ibn Majah # 1596, Musnad Ahmad 3-140.

attributes of the dead while wailing shrieking the while, beating the cheeks, ripping the clothing from the front, pulling the hair, shaving them, blackening the face, pouring dust over the head and doing all such things as are signs of lack of endurance.

DEATH OF THREE CHILDREN OF MUSLIM

(١٧٢٩) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَمُوْتُ لِمُسْلِمٍ ثَلَاثَةٌ مِّنَ الْوَلَدِ فَيَلِجُ النَّارَ إِلَّا تَحِلَّةَ الْقَسَمِ (متفق عليه)

1729. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "A Muslim whose three children die will not go to hell except to expiate the oath."[1]

COMMENTARY: The expiation of the oath refers to the Quran:

وَإِنْ مِّنْكُمْ وَاللّٰهِ إِلَّا وَارِدُهَا الآية

{And there is not one of you, but shall come to it....} (19:71)

It is as though the words 'By Allah' are understood in the verse: 'there is no one who shall not enter hell,' though he may go in for a moment like lightening or breeze. The fact is that a bridge, called sirat, will be raised over hell. Everyone - Muslim or otherwise - will go over it. He may be pious or evil. The only difference is that the pious will pass over it smoothly into paradise but the evil will suffer harm and fall down into hell.

The Muslim who loses three children will enter hell for only this moment to expiate the oath. Actually, he will not go into hell but go over the sirat which is the bridge over hell. He will not suffer any kind of punishment.

This kind of expiation of oath is often heard in the conversation of the linguists.

(١٧٣٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِنِسْوَةٍ مِّنَ الْأَنْصَارِ لَا يَمُوْتُ لِإِحْدَاكُنَّ ثَلَاثَةٌ مِّنَ الْوَلَدِ فَتَحْتَسِبُهُ إِلَّا دَخَلَتِ الْجَنَّةَ فَقَالَتِ امْرَأَةٌ مِّنْهُنَّ أَوِاثْنَانِ يَا رَسُوْلَ اللّٰهِ قَالَ أَوِاثْنَانِ۔ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لَّهُمَا ثَلَاثَةٌ لَّمْ يَبْلُغُوا الْحِنْثَ۔

1730. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said to some women of the Ansars, "If three children of anyone of you die and she hopes for reward from Allah then she will enter paradise." So, one of them submitted, "Or two, O Messenger of Allah?" He agreed, "Or two."

According to another version: "There who had not attained puberty."[2]

COMMENTARY: The woman who loses three children does not wail but endures her loss, saying:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ

(To Allah we belong and to Him is our return). She will enter paradise.

She may go to paradise directly, or, after the intercession of her children.

When a woman enquired about death of two children, The prophet صلی الله علیه وسلم received a

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[1] Bukhari # 6656, Muslim # 150-2632, Tirmidhi # 1060, Nasa'i # 1856, Ibn Majah # 1603, Muwatta Maalik # 38 (Jana'iz) Musnad Ahmad 2-239.

[2] Bukhari # 1381, Muslim # 151-2632, Tirmidhi # 1059, Nasa'i # 1873, Ibn Majah # 1604, Muwatta Maalik # 39, (Janai'z), Musnad Ahmad 2-510.

Diving revelation that accepted the woman's plea. Or, he prayed to Allah for that and his prayer was granted.
The stipulation that the children should be minor respects a woman's love for her young children more than for the grown ups.

REWARD FOR PATIENCE

(١٧٣١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اللّٰهُ مَا لِعَبْدِيْ الْمُؤْمِنِ عِنْدِيْ جَزَآءٌ إِذَا قَبَضْتُ صَفِيَّهُ مِنْ اَهْلِ الدُّنْيَا ثُمَّ اَحْتَسَبَهُ إِلَّا الْجَنَّةَ (رواه البخاری)

1731. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah says, "when I take away from My believing slave his dear friend from among the worldly people and he hopes for reward from me, then I have for him nothing better than paradise as a reward."[1]

COMMENTARY: The dear friend could be children, parents, or such others.
The hadith is about worldly people. If anyone devoted to the hereafter dies and this person shows patience then he earns much good fortune and honour. Allah will be please with him and Allah's pleasure is a great blessing.

SECTION II اَلْفَصْلُ الثَّانِيْ

CURSE ON ONE WHO WAILS & WHO LISTEN TO IT

(١٧٣٢) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ النَّآئِحَةَ وَالْمُسْتَمِعَةَ (رواه ابوداؤد)

1732. Sayyiduna Abu Sa'eed al Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم cursed the woman who wai'ls and who listen to her.[2]

COMMENTARY: The wailing woman is one who describes the good qualities of the dead while crying aloud. Or, she is one who cries over the dead shrieking.
The woman who listens to her is one who lends on ear to the wailing woman and likes her act.

BELIEVER IS PATIENT AND GRATEFUL AT ALL TIMES

(١٧٣٣) وَعَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَجَبٌ لِّلْمُؤْمِنِ اِنْ اَصَابَهُ خَيْرٌ فَحَمِدَ اللّٰهَ وَشَكَرَ وَاِنْ اَصَابَتْهُ مُصِيْبَةٌ حَمِدَ اللّٰهَ وَصَبَرَ فَالْمُؤْمِنُ يُؤْجَرُ فِيْ كُلِّ اَمْرِهٖ حَتّٰى فِي اللُّقْمَةِ يَرْفَعُهَا اِلٰى فِيْ امْرَاَتِهٖ۔ (رواه البيهقی فی شعب الايمان)

1733. Sayyiduna Sa'd ibn Abu waqqas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is amazing with the believer. When good comes his way, he praises Allah and thanks Him. When distress afflicts him, he praises Allah and bears it patiently. So, the believer is rewarded in each of his affairs, even for the morsel that he raises to his wife's mouth."[3]

COMMENTARY: This hadith brings out the merit of the believer and his distinction which is a pride.
He is ever grateful to Allah whatever overtakes him. And, he always praises Allah. Hence,

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[1] Bukhari # 6422, Nasa'i # 1871, Musnad Ahmad 2-417.
[2] Abu Dawud # 3128, Musnad Ahmad 3-165.
[3] Musnad Ahmad 10182, Bayahqi Shab ul-Eeeman # 9951.

Allah rewards him for all his acts that are permissible. Of course, the things that he does must be dictated with honest and good intentions and hope to earn reward. For instance, the morsel he feeds his wife must be prompted with an intention to give her the right for which Allah has made him responsible and he desires to please Allah is this way. This seemingly simple permissible act will fetch him a mighty reward and blessing.

EARTH & HEAVEN WEEP WHEN A BELIEVER DIES

(١٧٣٤) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ مُّؤْمِنٍ اِلَّا وَلَهٗ بَابَانِ بَابٌ يَّصْعَدُ مِنْهُ عَمَلُهٗ وَبَابٌ يَّنْزِلُ مِنْهُ رِزْقُهٗ فَاِذَا مَاتَ بَكَيَا عَلَيْهِ فَذٰلِكَ قَوْلُهٗ تَعَالٰى فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَالْاَرْضُ(رواه الترمذی)

1734. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "There is not a believer but there are two gates for him. By one his deeds ascend and by the other his provision descends. When he dies, both (the gates) weep for him. That is according to the words of Allah, the Exalted;

فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَالْاَرْضُ

{So the heaven and the earth wept not for them, nor were they respited} (44:29)

COMMENTARY: None of the two weeps for the disbeliever. But, heaven and earth, both, weep for the believer.

TREASURE OF THE HEREAFTER

(١٧٣٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ لَهٗ فَرَطَانِ مِنْ اُمَّتِيْ اَدْخَلَهُ اللّٰهُ بِهِمَا الْجَنَّةَ فَقَالَتْ عَآئِشَةُ فَمَنْ كَانَ لَهٗ فَرَطٌ مِنْ اُمَّتِكَ قَالَ وَمَنْ كَانَ لَهٗ فَرَطٌ يَا مُوَفَّقَةُ فَقَالَتْ فَمَنْ لَّمْ يَكُنْ لَّهٗ فَرَطٌ مِّنْ اُمَّتِكَ قَالَ فَاَنَا فَرَطُ اُمَّتِيْ لَنْ يُّصَابُوْا بِمِثْلِيْ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1735. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If anyone of my *ummah* has two children who precede him (in death) then Allah will admit him to paradise because of them." Sayyidah Ayshah رضی الله عنها asked, "What, if one of your *ummah* have one child who precedes him?' He said, "And, he whose one child precedes him, O Muwaffaqah (fortunate one)!" She asked. "What of one who has no child precedes him?" He said, "I am the farat of my *ummah* who have never been afflicted by a loss to compare with (suffering) less of me."[1]

COMMENTARY: Farat is the man who precedes the caravan to their destination and makes arrangement for the members of the caravan for their provision, etc. In this hadith farat is the child who dies before attaining puberty. This child is called farat because he (or she) precedes its parents to paradise and arranges for them the bounties of paradise. It will intercede with Allah for its parents and take them to paradise. However. The farat in t he concluding sentence of the hadith 'I am farat.' Does not refer to their minor child.

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[1] Tirmidhi # 1064, Musnad Ahmad # 3098.

The Prophet صلى الله عليه وسلم described Sayyidah Ayshah (r0 as 'muwaffaqah' for her exceptional relationship, qualities and merits. It embraces all excellences for Allah caused her to ask about the good things.
He said of himself that he was the intercessor for his *ummah* whom he would take to paradise. Reward is in proportion to affliction and hardship. The Prophet's صلى الله عليه وسلم departure from this world is an incomparable hardship and affliction. Every member of his *ummah* is hurt by his departure and this loss is enough treasure for them in the hereafter.

REWARD FOR PATIENCE ON LOSS OF CHILDREN

(١٧٣٦) وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللّٰهُ تَعَالٰى لِمَلَائِكَتِهٖ قَبَضْتُمْ وَلَدَ عَبْدِيْ فَيَقُوْلُوْنَ نَعَمْ فَيَقُوْلُ قَبَضْتُمْ ثَمَرَةَ فُؤَادِهٖ فَيَقُوْلُوْنَ نَعَمْ فَيَقُوْلُ مَاذَا قَالَ عَبْدِيْ فَيَقُوْلُوْنَ حَمِدَكَ وَاسْتَرْجَعَ فَيَقُوْلُ اللّٰهُ ابْنُوْا لِعَبْدِيْ بَيْتًا فِي الْجَنَّةِ وَ سَمُّوْهُ بَيْتَ الْحَمْدِ (رواه احمد و الترمذی)

1736. Sayyiduna Abu Musa Al-Ash'ary رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When someone's child dies, Allah asks the angels, 'Did you take away the child of My slave?' They answer. 'Yes.' He asks, 'Did you taka away the fruit of his heart?' T hey say, 'Yes' He ask 'what did My slave say? 'They say, 'He praised you and said (انا لله وانا اليه راجعون) (we belong to Allah and to Him is our return). Then Allah say, 'Build for My slave a house in paradise and name it Bayt ul Hamd.'[1]

COMMENTARY: Bayt ul Hamd (House of Praise) is the name given because the man displayed exemplary servitude and even in times of tragedy, he showed patience and expressed gratitude.

COMFORTING THE DISTRESSED

(١٧٣٧) وَعَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ عَزّٰى مُصَابًا فَلَهٗ مِثْلُ أَجْرِهٖ۔ رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ لَا نَعْرِفُهٗ مَرْفُوْعًا إِلَّا مِنْ حَدِيْثِ عَلِيِّ ابْنِ عَاصِمٍ الرَّاوِيْ وَقَالَ وَرَوَاهُ بَعْضُهُمْ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ بِهٰذَا الْإِسْنَادِ مَوْقُوْفًا۔

1737. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who comforts one who is distressed will get a reward like the reward of the distressed."[2]

COMMENTARY: Here, the word 'distressed' covers affliction of different kinds through death, etc. Anyone who comforts such a distressed person is a means to get sting him to be patient and earning reward. So, he too gets that reward. For (Arabic) (one who guides to what is good is as the doer). This hadith is backed by:

مَا مِنْ مُسْلِمٍ يُعَزِّيْ أَخَاهُ بِمُصِيْبَةٍ إِلَّا كَسَاهُ اللّٰهُ مِنْ حُلَلِ الْكَرَامَةِ يَوْمَ الْقِيَامَةِ

"If any believer exhorts his brother to be patient against, then Allah, the Glorious,

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[1] Tirmidhi # 1023, Musnad Ahmad 4-415.
[2] Tirmidhi # 1078, Ibn Majah # 1602.

will attire him with a garment of excellence." (Ibn Majah # 1601)

(۱۷۳۸) وَعَنْ اَبِیْ بَرْزَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ عَزّٰى ثَكْلٰى كُسِيَ بُرْدًا فِي الْجَنَّةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1738. Sayyiduna Abu Barzah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "One who comforts a woman who has lost a child will be given to wear a striped cloak in paradise."[1]

ARRANGING MEAL FOR THE BEREAVED

(۱۷۳۹) وَعَنْ عَبْدِاللّٰهِ بْنِ جَعْفَرٍ قَالَ لَمَّا جَآءَ نَعْيُ جَعْفَرٍ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِصْنَعُوْا لِاٰلِ جَعْفَرٍ طَعَامًا فَقَدْ اَتَاهُمْ مَّا يُشْغِلُهُمْ (رواہ الترمذی و ابوداؤد و ابن ماجۃ)

1739. Sayyiduna Abdullah ibn Ja'far رضی اللہ عنہ narrated that when news of death of (Sayyiduna) Ja'far رضی اللہ عنہ arrived, the Prophet صلی اللہ علیہ وسلم said, (to the people of the house), "Prepare food for the family of Jafar, for, there has come to them what keeps them occupied."[2]

COMMENTARY: It is *mustahab (desirable)* for the relatives and neighbours to send to the bereaved family meal enough for all of them for one day and one night to satiating point. Some authorities say that they must send the meal for three days.

MAY OTHER PEOPLE EAT

The *ulama (Scholars)* differ on this question. Some say that others at their home must not eat, but some others say that there is no harm if any visitor shares the meal with the bereaved.

The *ulama (Scholars)* also say that those who send the meal must ensure that the family of the dead have eaten the food. In their occupation, they might overlook the meal or not like to eat.

It is *makruh (unbecoming)* to prepare food for the wailing women, Sayyiduna Jabir رضی اللہ عنہ said, "We regard this (serving food to wailing women) as a kind of wailing." Thus, it is clearly forbidden to prepare food for the wailing woman.

Imam Ghazali رحمہ اللہ said that it is *makruh (unbecoming)* to join in preparing the meal for this purpose for the bereaved.

Mulla Ali Qari رحمہ اللہ said that this thing is *makruh (unbecoming)* if the meal is not prepared from the property of the orphans or of anyone who is away. But, if it is prepared from the property of any one of them then it is forbidden.

SECTION III اَلْفَصْلُ الثَّالِثُ

THE DEAD IS PUNISHED IF ANYONE WAILS OVER HIM

(۱۷٤۰) عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ نِيْحَ عَلَيْهِ فَاِنَّهٗ يُعَذَّبُ بِمَا نِيْحَ عَلَيْهِ يَوْمَ الْقِيَامَةِ (متفق علیہ)

1740. Sayyiduna Al-Mughirah ibn Shu'bah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say. "He over whom any one wails will be punished on the

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[1] Tirmidhi # 1078.

[2] Abu Dawud # 3132, Tirmidhi # 998, Ibn Majah # 1610, Musnad Ahmad # 1751.

day of resurrection for the waling over him."[1]

(١٧٤١) وَعَنْ عَمْرَةَ بِنْتِ عَبْدِالرَّحْمٰنِ اَنَّهَا قَالَتْ سَمِعْتُ عَآئِشَةَ وَذُكِرَ لَهَا اَنَّ عَبْدَاللّٰهِ بْنَ عُمَرَ يَقُوْلُ إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ عَلَيْهِ تَقُوْلُ يَغْفِرُ اللّٰهُ لِاَبِيْ عَبْدِالرَّحْمٰنِ اَمَا اَنَّهُ لَمْ يَكْذِبْ وَلٰكِنَّهُ نَسِيَ اَوْاَخْطَأَ اِنَّمَا مَرَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى يَهُوْدِيَّةٍ يُبْكٰى عَلَيْهَا فَقَالَ اِنَّهُمْ لَيَبْكُوْنَ عَلَيْهَا وَاِنَّهَا لَتُعَذَّبُ فِيْ قَبْرِهَا (متفق عليه)

1741. Sayyidah Amrah bint Abdur Rahman narrated that she heard (Sayyidah) Ayshah رضی اللہ عنہا say when told that Abdullah ibn Umar رضی اللہ عنہ said that the dead is punished for the weeping of the living over them, "May Allah forgive Abu Abdur Rahman. Indeed, he does not lie, but has forgotten, or is mistaken. Allah's Messenger صلی اللہ علیہ وسلم had merely passed by (the grave of) a Jewess and saw people weeping over her. So, he said, 'They weep over her while she is being punished in her grave."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said that those people were unaware that the woman was being. Punished in the grave. They wept for her love. He did not say that she was punished because of their weeping. Rather, she was being chastised as all infidels are. The *ulama (Scholars)* say that Sayyidah Ayshah's رضی اللہ عنہ objection was based on her deduction. She would have been correct if the Prophet صلی اللہ علیہ وسلم saying was limited to only this occasion, but, in fact, his saying of this nature is narrated by many *sahaba*h رحمہ اللہ. This question will be discussed against the next hadith

(١٧٤٢) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِيْ مُلَيْكَةَ قَالَ تُوُفِّيَتْ بِنْتٌ لِّعُثْمَانَ بْنِ عَفَّانَ بِمَكَّةَ فَجِئْنَا لِنَشْهَدَهَا وَحَضَرَهَا ابْنُ عُمَرَ وَ ابْنُ عَبَّاسٍ فَاِنِّيْ لَجَالِسٌ بَيْنَهُمَا فَقَالَ عَبْدُاللّٰهِ بْنُ عُمَرَ لِعَمْرِو وَ بْنِ عُثْمَانَ وَ هُوَ مُوَاجِهُهُ اَلَا تَنْهٰى عَنِ الْبُكَآءِ فَاِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَآءِ اَهْلِهِ عَلَيْهِ فَقَالَ ابْنُ عَبَّاسٍ قَدْ كَانَ عُمَرُ يَقُوْلُ بَعْضَ ذٰلِكَ ثُمَّ حَدَّثَ فَقَالَ صَدَرْتُ مَعَ عُمَرَ مِنْ مَّكَّةَ حَتّٰى اِذَا كُنَّا بِالْبَيْدَآءِ فَاِذَا هُوَ يَرْكَبُ تَحْتَ ظِلِّ سَمُرَةٍ فَقَالَ اذْهَبْ فَانْظُرْ مَنْ هٰؤُلَآءِ الرَّكْبُ فَنَظَرْتُ فَاِذَا هُوَ صُهَيْبٌ قَالَ فَاَخْبَرْتُهُ فَقَالَ ادْعُهُ فَرَجَعْتُ اِلٰى صُهَيْبٍ فَقُلْتُ ارْتَحِلْ فَالْحَقْ اَمِيْرَ الْمُؤْمِنِيْنَ عُمَرَ فَلَمَّا اَنْ اُصِيْبَ عُمَرُ دَخَلَ صُهَيْبٌ يَبْكِيْ يَقُوْلُ وَا اَخَاهُ وَا صَاحِبَاهُ فَقَالَ عُمَرُ يَا صُهَيْبُ اَتَبْكِيْ عَلَيَّ وَقَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَعْضِ بُكَآءِ اَهْلِهِ عَلَيْهِ فَقَالَ ابْنُ عَبَّاسٍ فَلَمَّا مَاتَ عُمَرُ ذَكَرْتُ ذٰلِكَ لِعَآئِشَةَ فَقَالَتْ يَرْحَمُ اللّٰهُ عُمَرَ لَا وَاللّٰهِ مَا حَدَّثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ

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[1] Bukhari # 1291, Muslim # 28.933, Tirmidhi # 1000, Musnad Ahmad 2-61.

[2] Bukhari # 1289, Muslim # 27.932, Abu Dawud # 3129, Tirmidhi # 1006, Nasa'i # 1056, Ibn Majah # 1595, Muwatta Maalik # 37, (Jana'iz), Musnad Ahmad 2-38.

الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ وَلٰكِنْ إِنَّ اللّٰهَ يَزِيْدُ الْكَافِرَ عَذَابًا بِبُكَاءِ أَهْلِهِ عَلَيْهِ وَقَالَتْ عَائِشَةُ حَسْبُكُمُ الْقُرْاٰنُ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى قَالَ ابْنُ عَبَّاسٍ عِنْدَ ذٰلِكَ وَاللّٰهِ اَضْحَكَ وَاَبْكٰى قَالَ ابْنُ اَبِيْ مُلَيْكَةَ فَمَا قَالَ ابْنُ عُمَرَ شَيْئًا (متفق عليه)

1742. Sayyiduna Abdullah ibn Abu Mulaykah رضی اللہ عنہ narrated that a daughter of (Sayyiduna) Uthman ibn Affan رضی اللہ عنہ died in Makkah. They went to participate in the funeral and Ibn Umar رضی اللہ عنہ and Ibn Abbas رضی اللہ عنہ were also there. He sat between them. Abdullah ibn Umar رضی اللہ عنہ asked Amr ibn Uthman رضی اللہ عنہ who was facing him to prevent them (his folk) from weeping, because Allah's Messenger صلی اللہ علیہ وسلم had disclosed that the dead is punished for the weeping of people over him. Ibn Abbas رضی اللہ عنہ said that Umar رحمہ اللہ used to say something like that and he related an experience during his journey from Makkah with Umar رضی اللہ عنہ when they saw some riders standing in the shade of a gum-acacia three at al-Bayda. Umar رضی اللہ عنہ asked him to go and find out who the riders were. He found Suhayb رضی اللہ عنہ among them and reported his finding to Umar رضی اللہ عنہ who instructed him to fetch him. He went back to Suhayb رضی اللہ عنہ and asked him to come and meet the amir ul mumineen.

Later, when Umar رضی اللہ عنہ was wounded (in Madinah), Suayb رضی اللہ عنہ came weeping and lamented, "O brother, O chief! (what has happened!)" Umar رضی اللہ عنہ reproached him (even in his wounded condition), "O Suhayb, do you weep over me while Allah's Messenger صلی اللہ علیہ وسلم did say, indeed, that the dead will surely be punished for some of weeping of his family over him."

(Sayyiduna) Ibn Abbas رضی اللہ عنہ added that when Umar رضی اللہ عنہ died, he mentioned that to (Sayyidah) Ayshah رضی اللہ عنہ. She exclaimed, "May Allah have mercy on Umar! No, by Allah, never did Allah's Messenger صلی اللہ علیہ وسلم say that the dead will surely be chastised for the weeping of his family over him. But, (he did say) that Allah does increase the chastisement to the disbeliever because of the weeping of his family over him." Then (Sayyidah) Ayshah رضی اللہ عنہا said, "The (verdict of the) Quran should suffice you:

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى

{And no bearer of burden shall bear the burden of another} (6:164, 17:15, 35:18, 39:7) (Sayyiduna) Ibn Abbas رضی اللہ عنہ said, after that, (Indeed) Allah is He who makes one to laugh and to weep." (A reference to 53:43, He meant to say that the implication of that verse was like what he said.)

Then, (Sayyiduna) Ibn Abu Mulaykah رضی اللہ عنہ concluded his narration, "Ibn Umar رضی اللہ عنہ said nothing (on hearing this)."[1]

COMMENTARY: [2] At the time of the *salah (prayer)* of fajr on Wednesday 26th Dhul HIjjah 23 AH, as Sayyiduna Umar رضی اللہ عنہ stood in the mihrab and commenced the *salah (prayer)*.

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[1] Bukhari # 1286, Muslim # 23-927.

[2] See also hadith # 1724, 1742.

suddenly the slave of Sayyiduna Mughirah ibn Shu'bah رضی اللہ عنہ, Abu Luluah who was lying in wait behind him pounced on him with a large dual edged knife. He struck on his ribs and hit him six times in all. Sayyiduna Umar رضی اللہ عنہ fell down and was carried home. News of his killing spread all over Madinah like wild fire and people thronged at his house. Sayyiduna Suhayb رضی اللہ عنہ was one of them. He saw Sayyiduna Umar رضی اللہ عنہ in a pool of blood and was stunned and cried involuntarily, saying. "O brother, O chief!" But, he did not wail He neither shrieked nor was his voice sing song. Sayyiduna Umar رضی اللہ عنہ nevertheless, asked him to desist lest he transgress and violate the Shari'ah (divine law).
Sayyidah Ayshah رضی اللہ عنہا did not deny the hadith but rejected the deduction of Sayyiduna Umar رضی اللہ عنہ from the hadith. The hadith itself is sahih and there is no doubt about it. Sayyiduna Umar رضی اللہ عنہ and Abdullah deduced that the dead person is punished for the weeping of his people over him whether he is a believer or an un believer.

Sayyidah Ayshah رضی اللہ عنہا said that these words of the Prophet Muhammad صلی اللہ علیہ وسلم are about disbelievers. A disbeliever is punished anyway whether his folk weep over him or not. Of course, if they weep then his punishment is augmented because he feels pleased when they weep. So much so that some of the disbelievers left dying instruction that mourning should be observed on their death.
Sayyidah Ayshah رضی اللہ عنہا relied for her opinion on the verse (6:164)

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰی

{No bearer of burdens can bear the burden of another}

The sin of anyone cannot be recorded against another person and, hence, no one else can be punished for the sin of a sinner himself. If the folk of the dead weep or wail, it is their deed, why should their doing be recorded against the dead person?" why should he be punished for their sins.

Then, Sayyiduna Ibn Abbas رضی اللہ عنہ too upheld the verdict of Sayyidah Ayshah رضی اللہ عنہ, saying that a person's laughing and weeping, his pleasure and displeasure are all from Allah who alone has created them. Hence, how is weeping liable to be punished?

However, this suggestion of Ibn Abbas رضی اللہ عنہ is untenable, for every deed of the creatures is created by Allah. A person only does it and reward or punishment follows on it. For instance, if anyone laughs on seeing another Muslim out of happiness then he earns reward, but if he laughs to ridicule him then he commits a sin. In the same manner are other things, like happiness and sorrow, for they may got reward or punishment. Hence, the suggestion of Ibn Abbas رضی اللہ عنہ can be worthy if 'laughing and weeping' are involuntary, but if laughing or weeping is at the person's discretion then reward or punishment will follow.

Sayyiduna Ibn Umar رضی اللہ عنہ said nothing on hearing Ibn Abbas رضی اللہ عنہ not because he conceded to the opinion of Ibn Abbas رضی اللہ عنہ, but because he decided to end the discussion in the fashion of the learned.

DO NOT WEEP OVER THE DEAD

(١٧٤٣) وَعَنْ عَآئِشَةَ قَالَتْ لَمَّا جَاءَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَتْلُ ابْنِ حَارِثَةَ وَجَعْفَرٍ وَّ ابْنِ رَوَاحَةَ جَلَسَ

يُعْرَفُ فِيْهِ الْحُزْنُ وَاَنَا اَنْظُرُ مِنْ صَآئِرِ الْبَابِ تَعْنِي شَقَّ الْبَابِ فَاَتَاهُ رَجُلٌ فَقَالَ اِنَّ نِسَآءَ جَعْفَرٍ وَذَكَرَ بُكَآءَ هُنَّ فَاَمَرَهُ اَنْ يَّنْهَا هُنَّ فَذَهَبَ ثُمَّ اَتَاهُ الثَّانِيَةَ لَمْ يُطِعْنَهُ فَقَالَ اِنْهَهُنَّ فَاَتَاهُ الثَّالِثَةَ قَالَ وَاللّٰهِ غَلَبْنَنَا يَا رَسُوْلَ اللّٰهِ فَزَعَمَتْ اَنَّهُ قَالَ فَاحْثُ فِيْ اَفْوَاهِهِنَّ التُّرَابَ فَقُلْتُ اَرْغَمَ اللّٰهُ اَنْفَكَ لَمْ تَفْعَلْ مَآ اَمَرَكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَمْ تَتْرُكْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْعَنَآءِ (متفق عليه)

1743. Sayyidah Ayshah رضی الله عنها narrated that when the Prophet صلی الله علیه وسلم was informed of the martyrdom of (Sayyiduna) Ibn Harithah رضی الله عنه, Ja'far رضی الله عنه and Ibn Rawahah رضی الله عنه (in the battle of Muṭah) he sat down, grief apparent on him. She looked at him from the crevice of the door. A man came to him and spoke of the weeping of the women of Ja'far رضی الله عنه. So, he instructed the man to forbid them from weeping and he went but came a second time for they did not obey. He again sent him to prevent them (from weeping). He came a third time, saying, "By Allah, they have got the better of us, O Messenger of Allah's (Sayyidah) Ayshah رضی الله عنها thought that he said, "pour dust in their mouths. She exclaimed thereupon (to the man), "May Allah humble you! You could not do what Allah's Messenger صلی الله علیه وسلم commanded you to do and you also did not cease to irk him."[1]

COMMENTARY: The words 'pour dust in their mouths' perhaps are a figurative speech to say, 'Leave them alone. They are in a state of shock when advice will have no effect on them.'

(١٧٤٤) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ لَمَّا مَاتَ اَبُوْسَلَمَةَ قُلْتُ غَرِيْبٌ وَّفِيْ اَرْضِ غُرْبَةٍ لَاَبْكِيَنَّهُ بُكَآءً يُتَحَدَّثُ عَنْهُ فَكُنْتُ قَدْ تَهَيَّأْتُ لِلْبُكَآءِ عَلَيْهِ اِذَا اَقْبَلَتِ امْرَاَةٌ تُرِيْدُ اَنْ تُسْعِدَنِيْ فَاسْتَقْبَلَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتُرِيْدِيْنَ اَنْ تُدْخِلِي الشَّيْطَانَ بَيْتًا اَخْرَجَهُ اللّٰهُ مِنْهُ مَرَّتَيْنِ وَكَفَفْتُ عَنِ الْبُكَآءِ فَلَمْ اَبْكِ (رواه مسلم)

1744. Sayyidah Umm Salamah رضی الله عنه narrated that when Sayyiudna Abu Salamah رضی الله عنه died, she thought that he was a stranger in an alien land so she would weep for him such a weeping as would be exemplary. Thus, she prepared for the weeping over him, when, behold! A woman arrive with intention to join and help her. But, Allah's Messenger صلی الله علیه وسلم confronted her (before she came in) and asked, "Is it your aim to bring the devil into a house from which Allah has thrown him out twice?" She, therefore, refrained from weeping and wept not (as Shari'ah (divine law) has disallowed).[2]

COMMENTARY: Perhaps Sayyidah Umm Salamah رضی الله عنه did not know till then that it was disallowed to weep aloud and to wail otherwise she would not have done that which Shri'ah had forbidden.

The devil was cast out from the house when Abu Salamah رضی الله عنه had thrown out disbelief and polytheism to embrace Islam. The second time the devil was cast when Abu Salamah رضی الله عنه departed from the dark, ignorant world with faith and Islam.

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[1] Bukhari # 1299, Muslim # 30.935, Nasa'i # 1847, Musnad Ahmad 6.59.

[2] Muslim # 10.922.

WAILING NOT ALLOWED

(١٧٤٥) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ أُغْمِيَ عَلَى عَبْدِاللّٰهِ بْنِ رَوَاحَةَ فَجَعَلَتْ أُخْتُهُ عَمْرَةُ تَبْكِيْ وَا جَبَلَاهُ وَاكَذَا وَاكَذَا تُعَدِّدُ عَلَيْهِ فَقَالَ حِيْنَ اَفَاقَ مَاقُلْتِ شَيْئًا اِلَّا قِيْلَ لِيْ اَنْتَ كَذٰلِكَ زَادَ فِيْ رِوَايَةٍ فَلَمَّا مَاتَ لَمْ تَبْكِ عَلَيْهِ (رواه البخاری)

1745. Sayyiduna an-Numan ibn Bashir رضی اللہ عنہ narrated that (Sayyiduna) Abdullah ibn Rawahah (fell ill so much that he) fainted. His sister, Amrah, wept (profusely) and shrieked, "O mountain how sad! O this and that how sad! O this and that how sad! O such and such how Sad!" She recounted his goodness. When he regained consciousness, he said, 'You did not say anything but I was asked, "Are you like that?" Another version also has: when he died, she did not weep over him. [1]

(١٧٤٦) وَعَنْ اَبِيْ مُوْسٰى قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ مَيِّتٍ يَّمُوْتُ فَيَقُوْمُ بَاكِيْهِمْ فَيَقُوْلُ وَاجَبَلَاهُ وَاسَيِّدَاهُ وَنَحْوَ ذٰلِكَ اِلَّا وَكَّلَ اللّٰهُ بِهٖ مَلَكَيْنِ يَلْهَزَانِهٖ وَيَقُوْلَانِ اَهٰكَذَا كُنْتَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ حَسَنٌ۔

1746. Sayyiduna Abu Musa رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "If anyone dies and anyone mourning for him says, 'O the mountains! O the chief!' or something like that, then Allah appoint over him two angels who beat him on the chest and ask him, 'where you like that?' [2]

COMMENTARY: The dead, in the hadith, could also mean the dying.

Previously, this question has been discussed against the hadith # 1742 and # 1724. More discussion follows here.

Allahmah (leaned Scholar) Suyuti رحمہ اللہ has said in sharh us Sudur about he hadith (# `742); 'The dead is punished for the keeping of his people over him, that different opinions are expressed about it. He has enumerated the various versions in sequence.

(1) This hadith means what is apparent from its words and is absolute, irrespective of whether or not there is a will about it, or the dead is a disbeliever or not. If anyone wails over the dead then the dead is punished. This is Suyyiduna Umar رضی اللہ عنہ and Ibn Umar رضی اللہ عنہ interpreted it.

(2) The dead person is no it subjected at all, to punishment for the weeping of his folk.

(3) Punishment depends on the situation. The dead person already undergoes when his folk are weeping over him, but the punishment is not because of their weeping. Rather it is because of his sins and evil deeds.

(4) This hadith is specifically about the disbelievers.

Both the foregoing interpretations belong to Sayidah Ayshah رضی اللہ عنہ.

(5) This hadith and the warning are particularly about the person whose people are used to wailing. This is the contention of Imam Bukhari.

(6) This hadith is about one who instructs his folks and heirs to wail over him

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[1] Bukhari # 4267.

[2] Tirmidhi # 1005, Ibn Majah # 1594, Musnad Ahmad # 19737.

after his death.

(7) This hadith concerns one who does not instruct his folk not to wail over him knowing that they are liable to observe wailing after his death. It is *wajib (expedient)* for such people to forbid their folk to wail after them.

(8) The dead is punished when his folk wail over him and say about him such thing as are evil in the eyes of Shari'ah (divine law), as people during the Jahiliyah (ignorance period) said about their dead, 'O you who have rendered women widows.' 'O who have orphaned children.' 'O who have ruined the house.'

(9) Punishment is the wrath of the angels because of describing the dead in the mentioned manner while weeping.

(10) When the family of the dead wail, the dead is subjected to punishment in his grave.

Some people say that punishment means the weeping of bereaved in a wrong way not valid in Shari'ah (divine law). Then the dead experienced a severe spiritual pain and he is grieved. It is like when a soul goes from the world to the barzakh, the souls that are already there ask the new comer about their people in the world. If one of them gets an adverse report of its relatives committing sin then it feels grieved and sad If the report discloses that they are pious then the concerned soul it elated.

In short, if the dead person is himself responsible for the wailing, in any way, then the punishment mentioned in the hadith will be deemed to be in its real meaning, If they wail, he will be punished.

If the dead is not responsible in any way and does not like such things, then punishment will mean that he will be grieved. He might be grieved when he is on the point of death, or after death and he might be a disbeliever or a Muslim. In this regard, all are equally effected.

In this way, the verse of t he Quran (6:164) and the absolute ahadith on this subject are reconciled.

WEEPING WITHOUT SHRIEKING

(١٧٤٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ مَاتَ مَيِّتٌ مِّنْ اٰلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاجْتَمَعَ النِّسَآءُ يَبْكِيْنَ عَلَيْهِ فَقَامَ عُمَرُ يَنْهَا هُنَّ وَيَطْرُدُ هُنَّ فقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعْهُنَّ يَا عُمَرُ فَاِنَّ الْعَيْنَ دَامِعَةٌ وَالْقَلْبُ مُصَابٌ وَالْعَهْدُ قَرِيْبٌ(رواه احمد و النسائی)

1747. Sayyiduna Abu Hurayrah رضی الله عنه narrated that someone of the family of Allah's Messenger died. The women gathered and wept for the dead. Sayyiduna Umar رضی الله عنه stood up and forbade them (the relatives) and drove away others (the strangers). Allah's Messenger صلی الله علیه وسلم said, "Leave them alone, O Umar, for the eyes weep, the heart aches and affliction is recent."[1]

COMMENTARY: Sayyiduna Umar رضی الله عنه stopped the woman because he thought they might exceed and begin to shriek. The Prophet صلی الله علیه وسلم advised him to let women vent their natural feelings and not curb their innate emotions.

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[1] Nasa'i # 1859, Ibn Majah # 1587, Musnad Ahmad 2-444.

(١٧٤٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ مَاتَتْ زَيْنَبُ بِنْتُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَكَتِ النِّسَآءُ فَجَعَلَ عُمَرُ يَضْرِبُهُنَّ بِسَوْطِهٖ فَاَخَّرَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِهٖ وَقَالَ مَهْلًا يَا عُمَرُ ثُمَّ قَالَ اِيَّاكُنَّ وَنَعِيْقَ الشَّيْطَانِ ثُمَّ قَالَ اِنَّهٗ مَهْمَا كَانَ مِنَ الْعَيْنِ وَمِنَ الْقَلْبِ فَمِنَ اللّٰهِ عَزَّوَجَلَّ وَمِنَ الرَّحْمَةِ وَمَا كَانَ مِنَ الْيَدِ وَمِنَ اللِّسَانِ فَمِنَ الشَّيْطَانِ۔ (رواه احمد)

1748. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that when (Sayyidah) Zaynab رضی اللہ عنہا daughter of Allah's Messenger صلی اللہ علیہ وسلم died, the women wept. But (Sayiduna) Umar رضی اللہ عنہ beat them with his whip. Allah's Messenger صلی اللہ علیہ وسلم put him back with his hands, saying, "Be mild, O Omar." To the woman, he said, "Beware of the shrieking of the devil." Then, he said, "That which is from the eye and from the heart is from Allah's Mighty and Glorious, and represents mercy. But, that which is from the hand and the tongue is from the devil."[1]

COMMENTARY: The hand is instrumental in beating oneself, slapping, tearing clothing, etc. The tongue wails, shrieks and utter that Allah does not like.

ONE YEAR'S VIGIL OVER GRAVE

(١٧٤٩) وَعَنِ الْبُخَارِيِّ تَعْلِيْقًا قَالَ لَمَّا مَاتَ الْحَسَنُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ ضَرَبَتِ امْرَاَتُهُ الْقُبَّةَ عَلٰى قَبْرِهٖ سَنَةً ثُمَّ رَفَعَتْ فَسَمِعَتْ صَائِحًا يَقُوْلُ اَلَا هَلْ وَجَدُوْا مَا فَقَدُوْا فَاَجَابَهٗ اٰخَرُ بَلْ يَئِسُوْا فَانْقَلَبُوْا۔

1749. Imam Bukhari رحمہ اللہ narrated in a ta'liq from (without a line of transmission) that when Sayyiduna Hasan رحمہ اللہ son of (Sayyiduna) Hasan ibn Ali رضی اللہ عنہ died, his wife pitched a tent over his grave for one year when she dismantled it. (At that) she heard a voice shout, "Did they find what they had last?" Another (voice) replied, "Rather they are dejected, and have departed![2]

COMMENTARY: The son of Sayyiduna Hasan ibn Ali رضی اللہ عنہ was also named Hasan رحمہ اللہ. When he died, his wife erected a tent and lived in it over the grave for one year. She refreshed his memory every day.

Perhaps, she did it to have his friends, etc assemble there for praying for him.

A CUSTOM OF JAHILIYAH (IGNORANCE PERIOD)

(١٧٥٠) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَّ اَبِيْ بَرْزَةَ قَالَا خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ جَنَازَةٍ فَرَاٰى قَوْمًا قَدْ طَرَحُوْا اَرْدِيَتَهُمْ يَمْشُوْنَ فِيْ قُمُصٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَبِفِعْلِ الْجَاهِلِيَّةِ تَاْخُذُوْنَ اَوْ بِصَنِيْعِ الْجَاهِلِيَّةِ تَشَبَّهُوْنَ لَقَدْ هَمَمْتُ اَنْ اَدْعُوَ عَلَيْكُمْ دَعْوَةً تَرْجِعُوْنَ فِيْ غَيْرِ صُوَرِكُمْ قَالَ فَاَخَذُوْا اَرْدِيَتَهُمْ وَلَمْ يَعُوْدُوْا لِذٰلِكَ (رواه ابن ماجة)

1750. Sayyiduna Imran ibn Husayn رضی اللہ عنہ and Sayyiduna Abu Barzah رضی اللہ عنہ narrated that they accompanied Allah's Messenger صلی اللہ علیہ وسلم to a funeral. He saw

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[1] Musnad Ahmad 1-335.

[2] Bukhari Book of Funerals Chapter # 61, heading.

there some people who had removed their cloaks and were walking in (their) shirts. Allah's Messenger صلى الله عليه وسلم asked, 'Will you stick to the doings of the Jahiliyah (ignorance period)?" Or "will you resemble the people of the jahiliyah(ignorance period) in what they did? I had resolved to pray against you that you return (home) in an appearance different from yours" They took their cloaks and did never return to that (practice).[1]

COMMENTARY: In ancient times people wore a cloak over their shirts. The pre-Islamic people removed in to show their state of grief.

Teebi رحمه الله pointed out that this seemingly minor neglect invited a serious warning, so we can imagine the fate of those who follow more complex and prohibited customs.

WHEN SHARI'AH (DIVINE LAW) IS VIOLATED DO NOT ACCOMPANY THE FUNERAL

(١٧٥١) وَعَنِ ابْنِ عُمَرَ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ تُتْبَعَ جَنَازَةٌ مَعَهَا رَانَّةٌ (رواه احمد وابن ماجة)

1751. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade going with a funeral that had a wailing woman with it.[2]

COMMENTARY: While it is *sunnah* (as per prophet's teaching) to walk with the *sunnah* (as per prophet's practice), yet this *sunnah* (Practice of Holy Prophet صلى الله عليه وسلم) may be abandoned when anything contrary to *sunnah* (Prophet's teaching) is perpetrated.

NEW BORN WILL TAKE PARENTS TO PARADISE

(١٧٥٢) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَجُلًا قَالَ لَهٗ مَاتَ ابْنٌ لِّيْ فَوَجَدْتُّ عَلَيْهِ هَلْ سَمِعْتَ مِنْ خَلِيْلِكَ صَلَوَاتُ اللّٰهِ عَلَيْهِ وَسَلَامُهٗ شَيْئًا يُّطِيْبُ بِاَنْفُسِنَا عَنْ مَوْتَانَا قَالَ نَعَمْ سَمِعْتُهٗ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ صِغَارُهُمْ دَعَامِيْصُ الْجَنَّةِ يَلْقٰى اَحَدُهُمْ اَبَاهُ فَيَاْخُذُ بِنَاحِيَةِ ثَوْبِهٖ فَلَا يُفَارِقُهٗ حَتّٰى يُدْخِلَهُ الْجَنَّةَ رَوَاهُ مُسْلِمٌ وَ اَحْمَدُ وَ اللَّفْظُ لَهٗ۔

1752. Sayyiduna Abu Hurayrah رضى الله عنه narrated that a man said to him that his (young) son had died and he was sorrowful over that. He asked, "Have you heard anything from your friend, may Allah's blessing and peace be on him, that may comfort us concerning our dead." He said, "Yes. I heard him, may Allah's blessing and peace be on him say that their young children will be like (الاطفال دعا ميص الجنة) da'amis of paradise. When one of them meet his (or her) father, he will grasp the edge of his garment and not let go will he is admitted to paradise."[3]

COMMENTARY: Da'amis is the plural of Da'amus. (At the end of this commentary. We reproduce the relative paragraph from lane's lexicon against the word)

The dead child is compared to da'mus because it will roam about in paradise. There will be no restriction in paradise in children's movement just as there is no bar on children in the world. They can enter any house, any place and will not be stopped.

This hadith mentions only father perhaps because the subject concerned a father. However, the child will also get its mother admitted to paradise. Indeed, some ahadith

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[1] Ibn Majah # 1458.

[2] Ibn Majah # 1583.

[3] Muslim # 154-2635, Musnad Ahmad 2-488.

mention both the parents.

(The following paragraph is extracted from Lane's Lexican Book I part 3 p 883 - Translation:) (دعموص) A certain animalcule (دويبكة) that dives in water or a certain black animalcule that scrims upon water: or a certain worm (دودة), that is in pools left by torrents when their water sinks into the earth; or a certain worm (دودة) having two heads, seen in water when it becomes little in quantity; (دعاميص) and (دعاميص) [Hence app..] One who much into affair; who is a frequent visitor of kings. And hence, (الاطفال دعاميص الجنة) meaning [Infants will be] roomers in Paradise; they will not be debarred from any dwelling; a trad.; but the words occurring in a trad of Abo-Hurayrah are. (صغاركم دعاميص الجنة) [Your little children]

REWARD WHEN CHILDREN DIE

(١٧٥٣) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ جَاءَتِ امْرَأَةٌ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ ذَهَبَ الرِّجَالُ بِحَدِيْثِكَ فَاجْعَلْ لَّنَا مِنْ نَّفْسِكَ يَوْمًا نَأْتِيْكَ فِيْهِ تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللّٰهُ فَقَالَ اجْتَمِعْنَ فِيْ يَوْمِ كَذَا وَكَذَا فِيْ مَكَانِ كَذَا وَكَذَا فَاجْتَمَعْنَ فَاَتَاهُنَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللّٰهُ ثُمَّ قَالَ مَا مِنْكُنَّ اِمْرَأَةٌ تُقَدِّمُ بَيْنَ يَدَيْهَا مِنْ وَلَدِهَا ثَلَاثَةً اِلَّا كَانَ لَهَا حِجَابًا مِّنَ النَّارِ فَقَالَتِ امْرَأَةٌ مِّنْهُنَّ يَا رَسُوْلَ اللّٰهِ اَوِ اثْنَيْنِ فَاَعَادَتْهَا مَرَّتَيْنِ ثُمَّ قَالَ وَاثْنَيْنِ وَاثْنَيْنِ وَاثْنَيْنِ (رواه البخارى)

1753. Sayyiduna Abu Sa'eed رضى الله عنه narrated that a woman come to Allah's Messenger صلى الله عليه وسلم and submitted, "O Messenger of Allah, the men do benefit from your sayings. So, do set us aside a day with yourself that we may come to you on it and you may teach us from what Allah has taught you." He said, "Assemble all of you on such and such a day at such and such a place." Accordingly, they did assembled there and he came to them and imparted to them some of the knowledge that Allah had taught him. Thereafter, he said, "If three children of a woman among you die before her then they will be a before her then they will be a barrier from hell for her." A woman among them asked, "O Messenger of Allah, or two?" She asked that twice. He said, "Also two, two, two!"[1]

(١٧٥٤) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمَيْنِ يُتَوَفّٰى لَهُمَا ثَلَاثَةٌ اِلَّا اَدْخَلَهُمَا اللّٰهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهٖ اِيَّاهُمَا فَقَالُوْا يَا رَسُوْلَ اللّٰهِ اَوِ اثْنَانِ قَالَ اَوِ اثْنَانِ قَالُوْا اَوْ وَاحِدٌ قَالَ اَوْ وَاحِدٌ ثُمَّ قَالَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ اِنَّ السِّقْطَ لَيَجُرُّ اُمَّهٗ بِسَرَرِهٖ اِلَى الْجَنَّةِ اِذَا احْتَسَبَتْهُ۔ رَوَاهُ اَحْمَدُ وَرَوَى ابْنُ مَاجَةَ مِنْ قَوْلِهٖ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ۔

1754. Sayyiduan Mu'adh ibn Jabal رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'If three (children) of a Muslim couple die then Allah will admit them to paradise because of His exclusive mercy on them" The *sahabah (companions)* رضى الله عنهم asked, "O Messenger of Allah, or two?" He agreed, "Or two!" They again asked, "Or one?" Then he continued, "By Him in whose hand is my soul, surely the foetus

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[1] Ibn Majah # 1605, Musnad Ahmad 5-241.

(or the abortion) will pull its mother to paradise by its umbilical cord when she regards (the loss as) a mean of reward (and observes patience)."[1]

COMMENTARY: The mother had not yet established a motherly relationship with the adoration. In spite of that, their relationship is said to be joined by the umbilical cord. Imagine the reward that will accrue to the mother when her infant, whom she has given her love, dies.

(١٧٥٥) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَدَّمَ ثَلَاثَةً مِّنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ كَانُوْا لَهُ حِصْنًا حَصِيْنًا مِّنَ النَّارِ فَقَالَ اَبُوْذَرٍّ قَدَّمْتُ اثْنَيْنِ قَالَ وَاثْنَيْنِ قَالَ اُبَيُّ بْنُ كَعْبٍ اَبُوالْمُنْذِرِ سَيِّدُ الْقُرَّآءِ قَدَّمْتُ وَاحِدًا قَالَ وَوَاحِدًا۔ رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ

1755. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'He who is predeceased by three minor children will find them as a strong fortress for him against the fire." (Sayyiduna) Abu Dharr رضی اللہ عنہ said, "I have been predeceased by two." He said, "And, two!" Then, Sayyiduna Ubayy ibn Ka'b (whose kunyah was) Abu Mundhir, the chief, of the reciters of the Quran, said, "I have lost one child ahead of me.' He said, "And, one also!"[2]

(Tirmidhi also has; "But that is only if patience is shown at the first shock.

(١٧٥٦) وَعَنْ قُرَّةَ الْمُزَنِيِّ اَنَّ رَجُلًا كَانَ يَأْتِي النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ ابْنٌ لَّهُ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتُحِبُّهُ فَقَالَ يَا رَسُوْلَ اللّٰهِ اَحَبَّكَ اللّٰهُ كَمَا اُحِبُّهُ فَفَقَدَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا فَعَلَ ابْنُ فُلَانٍ قَالُوْا يَا رَسُوْلَ اللّٰهِ مَاتَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَا تُحِبُّ اَنْ لَّا تَأْتِيَ بَابًا مِّنْ اَبْوَابِ الْجَنَّةِ اِلَّا وَجَدْتَّهُ يَنْتَظِرُكَ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ لَهُ خَاصَّةً اَمْ لِكُلِّنَا قَالَ بَلْ لِكُلِّكُمْ (رواه احمد)

1756. Sayyiduna Qurrah al-Muzani رضی اللہ عنہ narrated that a man used to visit the Prophet صلی اللہ علیہ وسلم along with one of his sons. The Prophet صلی اللہ علیہ وسلم asked him, "Do you love him (so much that you keep him with you always)?" He said, "O Messenger of Allah, may Allah love you as I love him." Then, the Prophet صلی اللہ علیہ وسلم missed him and asked (people) what had happened to the man's son. They said, "O Messenger of Allah, he has died." So, Allah's Messenger صلی اللہ علیہ وسلم asked (the man when they met), "would you not love to meet him at whichever the gates of paradise you come (on the day of resurrection)?" Someone asked, "O Messenger of Allah, does this apply to him alone or to all of us?" He said, "Rather, to all of you."[3]

ABORTION WILL TAKE ITS PARENTS TO PARADISE

(١٧٥٧) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ السِّقْطَ لَيُرَا غِمُ رَبَّهُ اِذَا اَدْخَلَ اَبَوَيْهِ النَّارَ

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[1] Ibn Majah # 1604, Musnad Ahmad 5-241.

[2] Tirmidhi # 1063, Ibn Majah # 1606, Musnad Ahmad # 4077, (Adopted from Tirmidhi, Darul Isha'at Karachi).

[3] Musnad Ahmad 5-35.

فَيُقَالُ اَيُّهَا السِّقْطُ الْمُرَاغِمُ رَبَّهُ اَدْخِلْ اَبَوَيْكَ الْجَنَّةَ فَيَجُرُّهُمَا بِسَرَرِهٖ حَتّٰى يُدْخِلَهُمَا الْجَنَّةَ(رواه ابن ماجة)

1757. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that the aborted child will argue with its Lord when He sends its parents to hell. It will be told, "O the aborted child who argues with its Lord, take your parents to paradise." So, it will pull them with its umbilical cord and bring them into paradise.[1]

PATIENCE IS REWARDED WITH PARADISE

(١٧٥٨) وَعَنْ اَبِيْ اُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُوْلُ اللّٰهُ تَبَارَكَ وَ تَعَالٰى ابْنَ اٰدَمَ اِنْ صَبَرْتَ وَاحْتَسَبْتَ عِنْدَ الصَّدَمَةِ الْاُوْلٰى لَمْ اَرْضَ لَكَ ثَوَابًا دُوْنَ الْجَنَّةِ(رواه ابن ماجة)

1758. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said that Allah, Blessed and Exalted, says, "O son of Aadam, if you exercise patience and seek reward at the first shock, I shall not be pleased for you with a reward lesser than paradise."[2]

MERIT OF ISTIRJA

(١٧٥٩) وَعَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مُّسْلِمٍ وَّلَا مُسْلِمَةٍ يُّصَابُ بِمُصِيْبَةٍ فَيَذْكُرُهَا وَاِنْ طَالَ عَهْدُهَا فَيُحْدِثُ لِذٰلِكَ اِسْتِرْجَاعًا اِلَّا جَدَّدَ اللّٰهُ تَبَارَكَ وَتَعَالٰى لَهٗ عِنْدَ ذٰلِكَ فَاَعْطَاهُ مِثْلَ اَجْرِهَا يَوْمَ اُصِيْبَ بِهَا(رواه احمد و البيهقى فى شعب الايمان)

1759. Sayyiduna Husayn ibn Ali رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, 'If a Muslim man or woman suffers a hardship and recalls it, even after a long period of time and says:

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

(We belong to Allah and to Him is our return).

Allah, Blessed and Exalted, renews a reward whenever it is said like the reward for it on the day he was afflicted."[3]

(١٧٦٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا انْقَطَعَ شِسْعُ اَحَدِكُمْ فَلْيَسْتَرْجِعْ فَاِنَّهٗ مِنَ الْمَصَائِبِ۔

1760. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the thong of someone's sandal breaks, let him say;

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

(To Allah we belong and to him is our return)

because this too is one of the afflictions."[4]

COMMENTARY: This means that even if one faces a simple, ordinary difficulty, he must

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[1] Ibn Majah # 1597.

[2] Ibn Majah # 1608.

[3] Musnad Ahmad 1-201,

[4] Bayhaqi in Sha'b ul Eeman # 9693.

ecite the istirja. Once, a lantern blow off, so the Prophet صلى الله عليه وسلم recited this verse of the Quran (اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ) – (2:156)

GREAT DISTINCTION OF THIS *UMMAH*

(١٧٦١) وَعَنْ أُمِّ الدَّرْدَاءِ قَالَتْ سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُوْلُ سَمِعْتُ أَبَا الْقَاسِمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ اللّٰهَ تَبَارَكَ وَتَعَالٰى قَالَ يَا عِيْسٰى إِنِّيْ بَاعِثٌ مِنْ بَعْدِكَ أُمَّةً إِذَا أَصَابَهُمْ مَا يُحِبُّوْنَ حَمِدُوا اللّٰهَ وَإِنْ أَصَابَهُمْ مَا يَكْرَهُوْنَ احْتَسَبُوْا وَصَبَرُوْا وَلَا حِلْمَ وَلَا عَقْلَ فَقَالَ يَا رَبِّ كَيْفَ يَكُوْنُ هٰذَا لَهُمْ وَلَا حِلْمَ وَلَا عَقْلَ قَالَ أُعْطِيْهِمْ مِنْ حِلْمِيْ وَعِلْمِيْ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ

1761. Sayyiduna Umm Darda رضی الله عنه narrated that she heard Sayyiduna Abu as-Darda رضی الله عنه say that he heard Abu al-Qasim صلى الله عليه وسلم say that Allah, Blessed and Exalted, said, "O Easa, I shall send after you an *ummah* who will praise Allah when what pleases them takes place with them, and who will seek their reward from Allah and exercise patience when that which displeases them afflicts them, though they will not possess forbearance and intelligence." So, he asked, "My Lord, how will it be without having forbearance and intelligence?" He said, "I shall grant them some portion of My forbearance and knowledge."[1]

COMMENTARY: Here, *ummah* means the obedient and righteous followers of the Prophet صلى الله عليه وسلم. That they will not possess intelligence and forbearance means that they will lose these things because of distress. Yet they will show endurance and seek reward. In the absence of these two traits a person cannot endure yet they will be enabled to do so. Allah will cause them to have the two traits without efforts, as His own grant.

CHAPTER - VIII

VISITING GRAVES بَابُ زِيَارَةِ الْقُبُوْرِ

The ahadith in this chapter, as well as the aathar, speak of the merit and etiquette of visiting graves. The relative rules and issues are also given place here. The purpose of visiting graves and what is achieved on going there will be brought out, too.

SECTION I اَلْفَصْلُ الْاَوَّلُ

MUSTAHAB (DESIRABLE) TO VISIT GRAVES

(١٧٦٢) عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُوْرِ فَزُوْرُوْهَا وَنَهَيْتُكُمْ عَنْ لُحُوْمِ الْأَضَاحِيْ فَوْقَ ثَلَاثٍ فَأَمْسِكُوْا مَا بَدَا لَكُمْ وَنَهَيْتُكُمْ عَنِ النَّبِيْذِ إِلَّا فِيْ سِقَاءٍ فَاشْرَبُوْا فِي الْأَسْقِيَةِ كُلِّهَا وَلَا تَشْرَبُوْا مُسْكِرًا (رواه مسلم)

1762. Sayyiduna Buraydah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I had forbidden you to visit graves, but you may (now) visit them. I had forbidden you to (store and) eat flesh of sacrificial animals beyond three days, but you may (now) store that as long as you please. I had forbidden you nabidh except

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[1] Bukhari in Sha'b ul Eeman # 9953.

(to drink) in a waterskin so you may drink in all kinds (of vessels), but not drink what intoxicates."[1]

COMMENTARY: In early Islam, the Prophet صلی الله علیه وسلم had forbidden visit to graves because the Jahiliyah (ignorance period) was recent and not totally out of minds. It was possible that visitors to graves might perpetrate what disbelievers and associators did. Later, when Islam had set in, he permitted visit to graves. The *ulama (Scholars)* agree that it is *mustahab (desirable)* to visit graves. The heart softens and one remembers death. Moreover, it is *sunnah* (as per teaching of Holy Prophet صلی الله علیه وسلم) to pray for mercy and forgiveness of the dead in the graveyard. The Prophet صلی الله علیه وسلم used to visit graves of the Baqi and offer salaam to t he dead and pray for them.

WOMEN VISITING GRAVES

The *ulama (Scholars)* differ on whether women may visit graves or the initial command forbidding visit to graves continues to be applied to them. The correct ruling is that women are allowed to visit the grave of the Prophet صلی الله علیه وسلم only, but it is not proper for them to visit g raves of other people.

This question has been discussed in the commentary against the hadith # 740 in the chapter on mosques, etc. The juristic traditions are also cited there.

KINDS OF VISITS

With regard to purpose, there are many reasons for visiting grave.

(i) Only to think of death and the hereafter. To achieve this, it is enough to see the graves without worrying about who the dweller is and how he behaved in life.

(ii) To make supplication, seek forgiveness and consign reward and so on. This is masnun for every Muslim.

(iii) To receive blessing. To achieve this, graves of saintly men and spiritual leaders should be visited because there are many blessings from them while they are in the barzakh.

(iv) To give rights of the relatives and friends, like parents and so on. According to hadith Abu Nu'aym, "If anyone visits the graves of his parents or one of them on Friday, then this act will be like performing hajj."

(v) To promote or respect religious fraternity and love. According to hadith, "If anyone comes to the grave of any believing brother and offers him salaam and prays for him, then the dead person recognizes him and responds to his salaam (greetings)."

MANNER AND COMMAND

(i) If anyone goes to a grave to pray for his forgiveness and to consign reward to him, he must stand opposite to the face of the grave-dweller with his face towards the grave and back towards the qiblah.

(ii) At the grave, he must first offer salaam to the grave-dweller.

(iii) He must not touch the grave.

(iv) He must not kiss the grave.

(v) He must not bow in respect opposite the grave, nor must he prostrate to it.

(vi) He must not wipe the dust of the grave on his face as the Christians do.

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[1] Muslim # 106.977, Abu Dawud # 3698, Nasa'i # 2032, Musnad Ahmad 1-145.

It is extremely misguided and wrong to do anything that has no sanction in Shari'ah (divine law).
It is not *makruh (unbecoming)* to recite the Quran near the grave.
It is *mustahab (desirable)*, if any one dies, to recite there surah al-Ikhlas seven times and consign its reward to the grave-dweller.
It is more meritorious to visit graves on Friday particularly in the early part of the day. This is what people with the two sacred cities of Makkah and Madinah. They visited al-Thalla and al-Baqi early on Friday.
It is also stated that the dead is granted more knowledge and perception on Friday than on any other day so that the grave-dweller recognizes the visitors to his grave on Friday better than on any other day.
As stated previously, graves should not be trodden on unnecessarily.
It is *mustahab (desirable)* that some charity should be given in Allah's name for seven days after death of someone on behalf of the dead.
The meat of the sacrificial animal was not allowed to be stored beyond three days in early Islam because of extreme poverty. Everyone could not make a sacrifice. People were encouraged to share to flesh of sacrificial animals with the poor. When Allah brought the Muslims out of poverty into affluency, this order was rescinded.
Nabidh is a kind of wine. Dates or grapes are soaked in water for some days. The result is an intoxicating drink. Nabidh is a permitted drink for as long as it does not turn into an intoxicant. In early Islam, the Prophet صلى الله عليه وسلم had advised that nabidh should be kept in waterskins because a waterskin is thin and nabidh does not turn into an intoxicant in it rapidly. He disallowed that nabidh should be kept in any other vessel because it ferments very quickly in them and becomes an intoxicating drink. Since wine had been forbidden recently, it was feared that people would turn to nabidh for intoxication. When people had adjusted themselves to teetotalism, the Prophet صلى الله عليه وسلم allowed that nabidh may be drunk in any vessel but he made it clear that it is allowed only till it does not intoxicate. The prohibition does not concern a vessel but only intoxication.

PROPHET صلى الله عليه وسلم AT HIS MOTHER'S GRAVE

(١٧٦٣) وَعَنْ اَبِي هُرَيْرَةَ قَالَ زَارَا لنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَبْرَاُمِّهٖ فَبَكٰى وَاَبْكٰى مَنْ حَوْلَهٗ فَقَالَ اسْتَاذَنْتُ رَبِّيْ فِيْ اَنْ اَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِّيْ وَاسْتَاذَنْتُهٗ فِيْ اَنْ اَزُوْرَ قَبْرَهَا فَاُذِنَ لِيْ فَزُوْرُو الْقُبُوْرَ فَاِنَّهَا تُذَكِّرُ الْمَوْتَ (رواه مسلم)

1763. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم visited his mother's grave. He wept and caused those around him to weep. He said, "I sought permission of my Lord that I might make istighfar for my mother but permission was not given to me. And I sought His permission that I might visit her grave, and it was granted to me. So, visit graves. That reminds one of death."[1]

COMMENTARY: The name of the Prophet's صلى الله عليه وسلم mother was Aamnah. When he was six years old, she took him to Madinah to meet her parents. When she was returning to Makkah, she died at Abwa a place on the way. She was buried there. Once the Prophet صلى الله

[1] Muslim # 108, 976, Abu Dawud # 3234, Nasa'i # 2032, Ibn Majah # 1572, Musnad Ahmad 2.441.

عليه وسلم went to her grave but was overtaken by grief to such an extent that he cried very much. Those people who were with him were overwhelmed too and began to cry with him.

THE PROPHET'S صلى الله عليه وسلم PARENTS

We learn from this hadith that the Prophet's صلى الله عليه وسلم parents died as disbelievers. This is what the earlier scholars say. However, later day scholars have proved that they were Muslims. They have suggested three possibilities of their Islam.

(i) They followed the religion of Prophet صلى الله عليه وسلم Ibrahim عليه السلام.

(ii) They never received the message of Islam and died during the days of fatrah (the period when there was no Prophet, between prophet Easa عليه السلام and Prophet Muhammad صلى الله عليه وسلم.

(iii) Allah received t hem on the prayer of the Prophet صلى الله عليه وسلم (as a miracle) for so much time that they could express belief (in Islam and) the Prophet's messengership. However, the hadith about this is itself da'if (weak) but it is made correct and hasan through a number of lines of transmission.

This thing was unknown to the earlier scholars but Allah disclosed it to the later day scholars. Suyuti رحمه الله has sat at rest doubts of the dissenters in this regard with sound arguments in his writings.

Since this issue is very delicate, the *ulama (Scholars)* decide that silence should be observed about it. Allah alone knows the correct thing.

WHAT TO SAY AT GRAVEYARD

(١٧٦٤) وَعَنْ بُرَيْدَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُهُمْ إِذَا خَرَجُوْا إِلَى الْمَقَابِرِ اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَ الْمُسْلِمِيْنَ وَاِنَّا اِنْ شَآءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ نَسْأَلُ اللّٰهَ لَنَا وَلَكُمُ الْعَافِيَةَ (رواه مسلم)

1764. Sayyiduna Buraydah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم taught them to say when they went to the graveyards:

اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَ الْمُسْلِمِيْنَ وَاِنَّا اِنْ شَآءَ اللّٰهُ لَلَاحِقُوْنَ نَسْأَلُ اللّٰهَ لَنَا وَلَكُمُ الْعَافِيَةَ

"Peace be on you, O the occupiers of the dwellings, among the believers and t he Muslims. And, we, insha Allah, shall join you. We pray to Allah for security for ourselves and for you."[1]

SECTION II اَلْفَصْلُ الثَّانِي

(١٧٦٥) عَنِ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقُبُوْرٍ بِالْمَدِيْنَةِ فَاَقْبَلَ عَلَيْهِمْ بِوَجْهِهٖ فَقَالَ اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ

1765. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم passed by some graves in Madinah. He faced them and said:

[1] Muslim # 104-957, Ibn Majah # 1547, Musnad Ahmad 5-353.

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ

"Peace be on you, O dwellers of the graves! May Allah forgive us and you! You have preceded us while we shall follow."[1]

COMMENTARY: It is *mustahab (desirable)* for anyone to turn his face towards the face of the dead person before conveying salaam to him. He must continue to do it while praying and reciting surah al-FAtihah. The *ulama (Scholars)* are one about it, except Ibn Hajar رحمه الله who says that while making supplication and reciting surah al-Fatihah it is *mustahab (desirable)* to face the qiblah.

Mazhar رحمه الله said that visiting a dead person is like meeting him while he was alive. Hence, when visiting a dead or his grave, one should face his body or his grave just as one did face him in his life. Also, the same manners and methods must be observed as were done during his lifetime. For example, if during his lifetime, one respected him and did not sit very close to him then the same thing must be done at his grave and one should stand or sit at a distance. If one was very close in life then at the grave too one must stand or sit very close.

At the grave one must recite surah al-Fatihah (once) and surah al-Ikhlas three times and convey the reward to the dead and make supplication for him. But, he must not touch the grave or kiss it because this is what the Christian do. Also, one must not prostrate oneself at the grave, nor how, to more round it is very sinful, and contrary to the precession of Islam.

SECTION III — اَلْفَصْلُ الثَّالِثُ

THE PROPHET صلى الله عليه وسلم WENT TO THE GRAVEYARD TOWARDS THE END OF THE NIGHT

(١٧٦٦) عَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلَّمَا كَانَ لَيْلَتُهَا مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ مِنْ اٰخِرِ اللَّيْلِ اِلَى الْبَقِيْعِ فَيَقُوْلُ اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِيْنَ وَاَتَاكُمْ مَّا تُوْعَدُوْنَ غَدًا مُؤَجَّلُوْنَ وَاِنَّا اِنْ شَاءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ اَللّٰهُمَّ اغْفِرْ لِاَهْلِ بَقِيْعِ الْغَرْقَدِ (رواه مسلم)

1766. Sayyidah Ayshah رضى الله عنها narrated that every such night when it was her turn with Allah's Messenger صلى الله عليه وسلم he went toward the last portion of the night to al-Baqi these he would say:

اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِيْنَ وَاَتَاكُمْ مَّا تُوْعَدُوْنَ غَدًا مُؤَجَّلُوْنَ وَاِنَّا اِنْ شَاءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ اَللّٰهُمَّ اغْفِرْ لِاَهْلِ بَقِيْعِ الْغَرْقَدِ

"Peace be on you, the house of the believing people. That which was promised to you will come to you tomorrow. Respite is given to you. And, we shall, insha Allah, join you. O Allah, forgive the dwellers of Baqi al-gharqad."[2]

COMMENTARY: Al-Baqi is where are the graves of the people of Madinah. This graveyard is also called Janat ul Baqi. There are many trees of Gharqad here. This is why it is called in this supplication Baqi ul Gharqad. (Gharqad is a species of tree, large and perhaps Thorny).

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[1] Tirmidhi # 1053.

[2] Muslim # 102, 974, Nasa'i # 2039.

(۱۷٦۷) وَعَنْ عَآئِشَةَ قَالَتْ كَيْفَ اَقُوْلُ يَا رَسُوْلَ اللّٰهِ تَعْنِيْ فِيْ زِيَارَةِ الْقُبُوْرِ قَالَ قُوْلِيْ اَلسَّلَامُ عَلٰى اَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَ يَرْحَمُ اللّٰهُ الْمُسْتَقْدِمِيْنَ مِنَّا وَالْمُسْتَاخِرِيْنَ وَاِنَّا اِنْ شَآءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ(رواه مسلم)

1767. Sayyidah Ayshah رضی اللہ عنہا narrated that she asked, "O Messenger of Allah. What may I say, meaning, during visits to the graves?" He said, say:

اَلسَّلَامُ عَلٰى اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَ يَرْحَمُ اللّٰهُ الْمُسْتَقْدِمِيْنَ مِنَّا وَالْمُسْتَاخِرِيْنَ وَاِنَّا اِنْ شَآءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ

(Peace be on the dwellers of house of the believers and the Muslims. May Allah have mercy on the predecessors among us and the deferred one. We shall join you. Surely, insha Allah.)"[1]

COMMENTARY: According to a hadith of Sayyiduna Ibn Abbas رضی اللہ عنہ, the Prophet صلی اللہ علیہ وسلم said. "If anyone goes to the grave of a believing brother whom he knew in the world and offers salaam to him, then the grave-dweller recognizes him and gives a response to his salaam."

VISITING GRAVES OF PARENTS

(۱۷٦۸) وَعَنْ مُحَمَّدِ بْنِ النُّعْمَانِ يَرْفَعُ الْحَدِيْثَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ زَارَ قَبْرَ اَبَوَيْهِ اَوْ اَحَدِهِمَا فِيْ كُلِّ جُمُعَةٍ غُفِرَلَهٗ وَكُتِبَ بَرًّا۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ مُرْسَلًا۔

1768. Sayyidua Muhammad ibn Nu'man رحمہ اللہ narrated that hadith in a marfu manner that the Prophet صلی اللہ علیہ وسلم said, "If anyone visits the grave or his parents, or the grave of one of them, on every Friday (or on any day of the week), then he is forgiven and is recorded as being good to his parents."[2]

PERMISSION TO VISIT GRAVES & THE REASON FOR IT

(۱۷٦۹) وَعَنِ ابْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُوْرِ فَزُوْرُوْهَا فَاِنَّهَا تُزَهِّدُ فِي الدُّنْيَا وَتُذَكِّرُ الْاٰخِرَةَ(رواه ابن ماجة)

1769. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I had forbidden you to visit graves, but (now) visit them. In this world, they help you to be abstinent, and they serve as a reminder of the hereafter."[3]

COMMENTARY: The hadith mentions why one may visit t he graves. These visits cause one to be disinterested with the world and the worldly things. If, after all, that is the end, then why should one incline to the world and boast about one's life. Great people were born in this world. Some of them took advantage of their kingdom and authority to claim divinity. Some were intoxicated with their power and wealth to demonstrate their

[1] Muslim # 103-974, Nasa'i # 2038.

[2] Bayhaqi in Sha'b ul Eeman # 7901.

[3] Ibn Majah # 1571.

superiority. Some took shelter behind science and inventions to challenges nature. Some used their status and office to throw peace into disorder and unrest resulting in rampant bloodshed. But, what was the end?

Alas! when they were buried under earth, there was no one to remember them. When they were cast into the seas, the very first wave thrust the frame of arrogance into the mouth of a sea animal and annihilation. When their bodies were entrusted of flames of fire, helplessness smiled at them.

The second reason for visiting graves is that it serves as a reminder of the next world. At the graveyard, one realizes that there is another world where one will go. On going there, one will have to account for each of one's deeds in this world.

It is the thought of death above that unveils the falsehood of the tastes of this world. It keeps one away from sin.

WOMEN DISALLOWED TO VISIT GRAVES

(۱۷۷۰) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَعَنَ زَوَّارَاتِ الْقُبُوْرِ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ وَّقَالَ قَدْرَاٰى بَعْضُ اَهْلِ الْعِلْمِ اَنَّ هٰذَا كَانَ قَبْلَ اَنْ يُّرَخِّصَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ زِيَارَةِ الْقُبُوْرِ فَلَمَّا رَخَّصَ دَخَلَ فِيْ رُخْصَتِهِ الرِّجَالُ وَالنِّسَآءُ وَقَالَ بَعْضُهُمْ اِنَّمَا كَرِهَ زِيَارَةَ الْقُبُوْرِ لِلنِّسَآءِ لِقِلَّةِ صَبْرِهِنَّ وَكَثْرَةِ جَزْعِهِنَّ تَمَّ كَلَامُهٗ۔

1770. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم cursed women who visit ed graves frequently.[1]

Tirmidhi said that some *ulama (Scholars)* hold that this command was given before visit to graves was permitted. When the permission was given, it included both men and women. However some *ulama (Scholars)* insist that women are disallowed to visit graves because they lack enough patience and tend to become restless.

TREATMENT AFTER DEATH LIKE BEFORE DEATH

(۱۷۷۱) وَعَنْ عَآئِشَةَ قَالَتْ كُنْتُ اَدْخُلُ بَيْتِيَ الَّذِىْ فِيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاِنِّيْ وَاضِعٌ ثَوْبِيْ وَاَقُوْلُ اِنَّمَا هُوَ زَوْجِيْ وَاَبِيْ فَلَمَّا دُفِنَ عُمَرُ مَعَهُمْ فَوَاللّٰهِ مَا دَخَلْتُهٗ اِلَّا وَاَنَا مَشْدُوْدَةٌ عَلَيَّ ثِيَابِيْ حَيَآءً مِّنْ عُمَرَ (رواہ احمد)

1771. Sayyidah Ayshah رضی اللہ عنہا narrated, "When I went into my room in which Allah's Messenger صلی اللہ علیہ وسلم (and Abu Bakr رضی اللہ عنہ were buried), I put off my garment (meaning the overall sheet like scarf), saying to myself that only my husband and my father lay there. Later, when Umar رضی اللہ عنہ was also buried (in the room) next to them by Allah, I did not enter it without wrapping an overall garment (above my clothing) out of modesty in the presence of Umar رضی اللہ عنہ (because he was not a mahram)."[2]

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[1] Tirmidhi # 1058, Ibn Majah # 1576, Musnad Ahmad 3-442, Nasa'i # 2043.

[2] Musnad Ahmad 6-202.

COMMENTARY: This hadith is evidence that the same decorum be observed before the dead and the grave as was observed during his life time. Sayyiduna Uqbah ibn Aamir رضی الله عنه used to say;

"If I had to walk on fire or stand on sharp sword till my feet burned (or cut off), that is preferable in my sight to walking on someone's grave. And I think that there is no difference in passing water at the graves and in the presence of people in market places."

In the same way, Ibn Abu ad-Dunya رحمه الله wrote about Sulaym ibn Ghafir رحمه الله that while he was in a graveyard, he had a strong urge to urinate. (seeing his condition) other people advised to alight from the riding beast and pass water. He said, "By Allah, I observe modesty before the dead as I do before the living."

Praise belongs to Allah, the Book of as-*Salah (prayer)* and the Book of al-Janaiz (Funerals) are over.

صلی الله تعالٰی علی خیر خلقه محمد و اله و اصحابه اجمعین ولا حول ولا قوة الا بالله العلی العظیم

BOOK - VI

ZAKAT كتاب الزكوة

CHAPTER - I

MEANING: The literal meaning of *zakah (Annual due charity)* is: 'purity, blessing "increase." In the terminology of Shriah it is: 'to make a deserving person owner of so much portion of one's own property as is specified by Shari'ah."

If the literal meaning and the terminology of Shari'ah are read together, it becomes clear t hat paying to the deserving the designated portion purifies the wealth remaining in the hands of the payer of *zakah (Annual due charity)*, Allah puts blessing into it and not only does it increase in this world but also there is (a blessing and) an increase in the reward in the hereafter from Allah. It purifies the owner of property of prayer of *zakah (Annual due charity)*, of sins and evil traits like stinginess. This is why this deed is called *zakah (Annual due charity)*.

Zakah (Annual due charity) is also called *sadaqah (charity)* because t his deed is evidence of the soundness and truth of the claim to faith (and belief) of the person who pays out a portion of his wealth and property. (Truthful fullness is sidq and sadaqa while *sadaqah (charity)* is charity)

WHEN DID *ZAKAH (ANNUAL DUE CHARITY)* BECOME *FARD*: Sadaqat ul *fitr* was made *wajib (obligatory)* in 2nd Hijri. As for *zakah (Annual due charity)*, while the ulama (Scholars) disagree on when it was made *fard (compulsory)*, the correct opinion is that the command making *zakah (Annual due charity) fard (compulsory)* was enacted in Makkah before the hijrah but it was levied in Madinah on first Ramadan in the second hijri. In other words, *zakah (Annual due charity)* was declared *fard (compulsory)* on 1st Ramadan 2AH and the promulgation was made.

***ZAKAH (ANNUAL DUE CHARITY)* WAS *FARD (COMPULSORY)* ON ALL UMMAHS:** The general ruling is that *zakah (Annual due charity)* was never *fard (compulsory)* or *wajib (obligatory)* on the noble Prophets عليه السلام. However, just as *salah (prayer)* was *fard (compulsory)* for the previous ummahs, so too *zakah (Annual due charity)* was *fard (compulsory)* on every ummah preceding the ummah of Muhammad صلى الله عليه وسلم, though there was difference in the rate and limit of property. It is confirmed, too, that the rules for *zakah (Annual due charity)* are very easy in the Islamic Shariah while they were not as easy in the legislations of the earlier Prophets. عليه السلام

SIGNIFICANCE & EMPHASIS OF *ZAKAH (ANNUAL DUE CHARITY)*: In the Quran, *zakah (Annual due charity)* is mentioned thirty two times with *salah (prayer)*. This not only shows that these two things are complementary but also expresses the merit and emphasis of *zakah (Annual due charity)*. Then, *zakah (Annual due charity)* is also mentioned in the Quran by itself at many places. Allah has assured the prayers of *zakah (Annual due charity)* of mighty reward in both the worlds. At the same time, those who will not it have been warned so severely that hearts tremble at the thought of it. How wretched are they who refrain from discharging this important duty and are prepared to endure the punishment.

(We seek refuge in Allah)

Zakah (Annual due charity) is a major part of Islam. Its obligation is absolute. So, anyone who rejects it is a disbeliever. He who does not pay it is a great sinner and impious. Rather, the ulama (Scholars) say that one who does not pay *zakah (Annual due charity)* is liable to be killed. (Muhit ul Sarkhusi)

When wealth or property is in anyone's possession for one year and he is a sahib nisab then *zakah (Annual due charity)* becomes payable promptly, this being *wajib (obligatory)*. Any kind of delay in its payment is sinful. However, some people say t hat at the end of the year, it does not become *wajib (obligatory)* promptly, but the *wajib (obligatory)* nature is deferred and if unpaid till death then it is sinful. (Nisab is the amount, or value of property on which it is liable to the *zakah (Annual due charity)*, Sahib un Nisab is the owner of the minimum wealth or property on which *zakah (Annual due charity)* is payable).

ON WHOM IS *ZAKAH (ANNUAL DUE CHARITY) FARD (COMPULSORY)*: *Zakah (Annual due charity)* is *fard (compulsory)* on every Muslim who is free, sane and adult, provided he possesses the nisab and that has remained in his possession for one entire year. Besides, that should be free of debt and beyond his real needs. It should be nami (meaning, productive or which can increase), in numbers and value or in merely value intrinsically. Also, his ownership should be complete and perfect.

Zakah (Annual due charity) is not *wajib (obligatory)* on a disbeliever, slave, insane[1] and minor. It is not *wajib (obligatory)* on a sahib nisab who has not possessed nisab for a full year. However, if anyone possesses the nisab at the beginning of the year and at the end of it but not during the year then he will have to pay the *zakah (Annual due charity)* because this attracts the command of the year.

Zakah (Annual due charity) is not *fard (compulsory)* on a debtor to the extent of his debt. It is *wajib (obligatory)* on the property in excess of debt if it is to the limit of the nisab. It must be understood that the debt absolves one of *zakah (Annual due charity)* only when it is payable to fellowmen. The demands concerning vows, expiation, *fit*rah and such like as concern the Being of Allah, and no human being has a right to make a demand for them, do not absolve one from the payment of *zakah (Annual due charity)*. However, such demand as though they concern Allah yet human beings have a right to receive them, like *zakah (Annual due charity)*, ushr, kharaj (homage revenue), etc. and the imam (ruler) of the times can demand them behalf of Allah, absolve one from payment of *zakah (Annual due charity)*, but the imam of the times may demand payment from the visible wealth, like livestock, trade merchandise that is brought into the city or takan out of it, and cash. As for t he property whose trading is done within the city limits, the ruler cannot demand it. If a wife demands her dower then *zakah (Annual due charity)* is not *wajib (obligatory)* to the extent of the dower on his property.

It is stated in Bahr ur Raqa'iq that the reliable verdict is that debt is a deterrent to *zakah (Annual due charity)* and sadaqatul fitr (charity after Ramadan). Debt is a determent whatever kind, prompt or deferred even the dowry deferred to any future time like divorce or death. But, some people assert that a deferred dowry is not a determent to payment of

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[1] Provided insanity is for a year; if, after he becomes Sahib nisab, his insanity disappears to some extent, in the beginning of the year or end, *zakah (Annual due charity)* will be payable. If insanity comes over him once or twice a year then *zakah (Annual due charity)* is not *fard (compulsory)* on him. When it disappears, that will be deemed as the beginning of the year.

zakah (Annual due charity) because generally it is not demanded, as against prompt dowry which is demanded. Again, some ulama (Scholars) have said that if a husband intends to pay the dower then the deferred dowry is a deterrent to the obligation of *zakah (Annual due charity)*, otherwise not because it is not counted as a debt.

There is a difference of opinion among Imam Abu Hanifah رحمه الله and His two companions, Imam Abu Yusuf رحمه الله and Imam Muhamamad رحمه الله on the question; if a husband is rich then will his wife be deemed to be a ghaniyah[1]
because of the answer (that is payable by her husband)? The two companions hold that she will be regarded to be a ghaniyah and will not be eligible to receive *zakah (Annual due charity)*. Imam Abu Hanifah رحمه الله gave his final verdict that she is not ghaniyah. It must be borne in mind that this difference pertains merely to the prompt dower. As for as the deferred dower is concerned, all the three of them agree that such a woman shall not be considered a ghaniyah.

REAL NEEDS: These are:

Residential house, clothings, household utensils, conveyance like cycle, etc., Servants (slaves) weapons, books for scholars, professional tools for skilled workers.

If any one bought a house with intention to trade and that house is not for his residence then *zakah (Annual due charity)* will be *wajib (obligatory)* on him. In this way, other things may be surmised to. If the house, servants etc are in excess of the need but they are not trade merchandise then *zakah (Annual due charity)* is not *wajib (obligatory)* on them.

PERFECT OWNERSHIP: It is has stated in the foregoing lines that his ownership should be perfect and complete for *zakah (Annual due charity)* to be *wajib (obligatory)*. This means that he should be the real owner of the property and it should be in his possession and at his discretion.

Zakah (Annual due charity) is not *fard (compulsory)* if property is not owned and not in control, or it is owned but not in hand, or it is in hand but not owned. Hence, there is no *zakah (Annual due charity)* on the property earned by a mukatab not on him as well as on the mukatab, because that property is not owned by the mukatab though it is in his hands. So, too, it is not in the hands of the mawla though he owns it. (Mukatab is a slave who ransoms himself with his owner's consent. Mawla is a freedman a slave, a protector, or a helper, or a master.)

Zakah (Annual due charity) is not *wajib (obligatory)* even on property of which one is not certain, because though it is in one's ownership yet not in possession or hands. This kind of property is beyond one's control. There are many types of it:

(i) The property that diminishes or is lost.
(ii) It may have been buried in a desert but that place cannot be traced.
(iii) The property that is sunk in the seas.
(iv) The property someone snatches but there is no witness to testify to it.
(v) The property that an oppressor confiscates cruelly.
(vi) The property that a debtor takes but denies the debt and there is no evidence or witness.

If this kind of property is recovered then *zakah (Annual due charity)* is not *wajib (obligatory)* for the past period. However, if some property is buried in the home, not in the desert, and after forgetting the place where it was buried, it is recovered, then *zakah (Annual due charity)*

[1] ghaniyah is a woman to whom *zakah (Annual due charity)* may not be paid.

is *wajib (obligatory)* for t he past days too.

Zakah (Annual due charity) is *wajib (obligatory)* also on the debt when the debtor does not deny the debt whether he is affluent or a pauper. It is *wajib (obligatory)* even if he denies the debt but there is a witness or the judge himself knows of the debt, but it will be *wajib (obligatory)* in this way:

(i) If the debt is a trading debt, then as soon as recovery is to the tune of one-fifty of the nisab, he must pay the-outstanding *zakah (Annual due charity)* (of the past).

(ii) If the debt is not a trading debt, but against sale of personal clothing, slaves or residential house, and sale proceeds are receivable, then *zakah (Annual due charity)* of the past will become *wajib (obligatory)* when he recovers as much as the value of nisab.

(iii) If the debt pertains to intangibles like payment of dowry, will, value of khula, and so on, *zakah (Annual due charity)* will become *wajib (obligatory)* when rĕcovery equals the value of nisab and full year has lapsed possessing it. This means that past *zakah (Annual due charity)* will not be *wajib (obligatory)*. Only current year's *zakah (Annual due charity)* will be *wajib (obligatory)* during which he possessed the property. However, this ruling applies one who was not sahib nisab beforehand otherwise this recovered wealth will be deemed to be productive or an increase in wealth and *zakah (Annual due charity)* will be calculate ed with the wealth and property already in his possession. The condition of one year will not be applied.

NIYAH (FORMING INTENTION): It is binding that the person who pays the *zakah (Annual due charity)* must form an intention in his mind at the time of paying it that he pays *zakah (Annual due charity)*. He must say to himself, 'Whatever was *fard (compulsory)* on me to pay. I am paying to seek Allah's pleasure." Or, whenever he takes out the portion of *zakah (Annual due charity)* from his wealth, he may from an intention at that time, "I apportion so much as is payable towards *zakah (Annual due charity)*."

If anyone gives away all his wealth in the name of Allah without forming an intention to pay *zakah (Annual due charity)* then he is absolved of having to pay *zakah (Annual due charity)*. There will be no demand to him towards *zakah (Annual due charity)* provided he has not given away his wealth with an intention to discharge another *wajib (obligatory)* over him.

If any one gives away not all his wealth but some of it, without forming an intention to pay *zakah (Annual due charity)*, in Allah's path as charity then:

- Imam Muhammad رحمه الله contends that *zakah (Annual due charity)* is considered to have been paid.
- Imam Abu Yusuf رحمه الله contends that *zakah (Annual due charity)* remains payable.
- Imam Abu Hanifah رحمه الله holds the same opinion.

So, the verdict or edict is given on this contention (of Imam RH).

EVADING *ZAKAH (ANNUAL DUE CHARITY)*: It is *makruh (unbecoming)* to evade or by-pass *zakah (Annual due charity)*. Fir instance, if anyone decides to avoid payment of *zakah (Annual due charity)* and before the year is about to end, he makes a gift to his property to someone else giving him the possession of it too, then though he will have saved himself from the payment of *zakah (Annual due charity)* yet this is not good deed.

If anyone buys a slave as a trade merchandise but decides to use him to serve him, then the slave is no longer for trading purposes. He will be a household servant and *zakah (Annual due charity)* is not *wajib (obligatory)* on this account. And, if he buys a slave to serve him but

the intends to treat him as a trade merchandise, the slave will not attract the command of trading till he sells him. Therefore, the sale proceeds will be property on which *zakah (Annual due charity)* is *wajib (obligatory)*.

DEFINITION OF NISAB: Nisab of *zakah (Annual due charity)* is that specific limit of property and wealth on which Shari'ah has made it compulsory to pay (annual due charity). If the wealth and property is below that limit, then *zakah (Annual due charity)* is not *fard (compulsory)*. For example, for camels it is five, twenty-five, etc. for sheep it is forty and one twenty-one etc. so for silver it is twenty mithqal. (The portion about camels is explained in a chart at the end of this discourse).

KIND OF NISAB: Thre are two kinds of nisab. Naami which appreciates in value and ghayr naami which does not grow in value. Further, naami is also of two kinds: haqiqi and taqdiri. The former portions to trade merchandise and animals that appreciate in value and also multiply in number. The later applies to gold and silver that do grow in value intrinsically.

The ghayr naami nisab pertains to immovable properties like homes, household items that are in excess of real needs.

DIFFERENCE BETWEEN NISAB NAAMI & GHAYR NAAMI: The owner of nisab naami has payment of *zakah (Annual due charity) fard (compulsory)* on him and it is not proper for him to receive other people's *zakah (Annual due charity)*, payment against vows and *wajib sadaqah (obligatory charity)*. And it is *wajib (obligatory)* for him to pay the sadaqat ul *fitr* and make the sacrifice.

Zakah (Annual due charity) is not *fard (compulsory)* on the owner of nisab ghayr naami. He too should not receive other people's payments of *zakah (Annual due charity)*, against vows and *wajib (obligatory) sadaqah (charity)*. And, it is *wajib (obligatory)* on him, too, to pay the sadaqatul fitr (charity after Ramadan) and make the sacrifice.

The following is extracted from 'Heavenly Ornaments' Mawlana Ahmad Ali Thanwi (Bahisti Zewar) p 241 (Darul Ish'at). Read against definition of Nisab.

NUMBER	*ZAKAH (ANNUAL DUE CHARITY)*			
	1 Year old	2 Years old	3 Years old	4 Year old
5-9	1 goat			
10-14	2 goats			
15-10	3 goats			
20-24	4 goats			
25-35	1 camel			
36-45		1 camel		
46-60			1 camel	
61-75				1 camel
76-90		2 camels		
92-120			2 camels	
125-129	1 goat plus		2 camels	
130-134	2 goats plus		2 camels	
135-139	3 goats plus		2 camels	
140-144	4 goats plus		2 camels	

145-149	1 camel plus		2 camels	
150-154			3 camels	
155-159	1 goat plus		3 camels	
160-164	2 goats plus		3 camels	
165-169	3 goats plus		3 camels	
170-174	4 goats plus		3 camels	
175-185	1camel plus		3 camels	
170-174	4 goats plus		3 camels	
175-185	1 camel plus		3 camels	
186-195		1 camel	3 camels	
196-200			4 camels	

If the number of camels is more than 200, the same method of calculation as has been followed from 150 onwards should be continued.

If a person possesses camels and gives a camel as *zakah (Annual due charity)*, then this camel which he is giving as *zakah (Annual due charity)* will have to be a female camel. However, if a male camel is of the same value as that of a female camel, it will be permissible to give a male camel.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S صلى الله عليه وسلم COMMANDS ABOUT *ZAKAH (ANNUAL DUE CHARITY)*

(۱۷۷۲) عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا اِلَى الْيَمَنِ فَقَالَ اِنَّكَ تَأْتِيْ قَوْمًا اَهْلَ كِتَابٍ فَادْعُهُمْ اِلٰى شَهَادَةِ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ فَاِنْ هُمْ اَطَاعُوْا لِذٰلِكَ فَاَعْلِمْهُمْ اَنَّ اللّٰهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَاِنْ هُمْ اَطَاعُوْا لِذٰلِكَ فَاَعْلِمْهُمْ اَنَّ اللّٰهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ اَغْنِيَآئِهِمْ فَتُرَدُّ عَلٰى فُقَرَآئِهِمْ فَاِنْ هُمْ اَطَاعُوْا لِذٰلِكَ فَاِيَّاكَ وَكَرَآئِمَ اَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُوْمِ فَاِنَّهٗ لَيْسَ بَيْنَهَا وَبَيْنَ اللّٰهِ حِجَابٌ (متفق عليه)

1772. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم sent (Sayyiduna) Mu'adh رضى الله عنه to Yemen (as the ruler or a judge). He instructed him that he would come to a section of the people of the Book (Jews or Christians). He should first invite them to bear witness that there is no God but Allah and that Muhammad صلى الله عليه وسلم is His Messenger. If they submitted to it, then he should tell them that Allah has prescribed for them *salah (prayer)* five times during day and night. If they obeyed then he was to tell them that Allah has made *fard (compulsory)* on them *sadaqah (charity)* (*zakah (Annual due charity)* on their wealth) to be taken from their rich people and disbursed among their poor. If they obeyed that then he should refrain from seeking the best portion of their property(but take the average type of it and beware of hurting them). And, he should fear the supplication of the wronged one, for, there is no veil between it and Allah.[1]

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[1] Bukhari # 740, Muslim # 29-19, Tirmidhi # 625, Abu Dawud # 1584, Nasa'i # 2522, Ibn Majah # 1783, Musnad Ahmad 1-233, Darimi # 1614.

COMMENTARY: Though there were in Yemen polytheists and dhimmi disbelievers yet the people of the Book formed a majority.

Ibn Maalik رحمه الله said that before declaring war against the disbelievers, it is *wajib (obligatory)* to invite them to Islam, provided the invitation has not been conveyed to them already. If the call to Islam has been conveyed to them then it is not *wajib (obligatory)* to invite them again. It is now only *mustahab (desirable)* to do so.

PUNISHMENT TO THEM WHO REFUSE TO PAY *ZAKAH (ANNUAL DUE CHARITY)*

(١٧٧٣) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ صَاحِبِ ذَهَبٍ وَّلَا فِضَّةٍ لَا يُؤَدِّىْ مِنْهَا حَقَّهَآ اِلَّا اِذَا كَانَ يَوْمَ الْقِيَامَةِ صُفِّحَتْ لَهٗ صَفَآئِحُ مِنْ نَّارٍ فَاُحْمِىَ عَلَيْهَا فِىْ نَارِ جَهَنَّمَ فَيُكْوٰى بِهَا جَنْبُهٗ وَجَبِيْنُهٗ وَ ظَهْرُهٗ كُلَّمَا رُدَّتْ اُعِيْدَتْ لَهٗ فِىْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ حَتّٰى يُقْضٰى بَيْنَ الْعِبَادِ فَيَرٰى سَبِيْلَهٗ اِمَّا اِلَى الْجَنَّةِ وَاِمَّا اِلَى النَّارِ قِيْلَ يَا رَسُوْلَ اللّٰهِ فَالْاِبِلُ قَالَ وَلَا صَاحِبُ اِبِلٍ لَّا يُؤَدِّىْ مِنْهَا حَقَّهَا وَمِنْ حَقِّهَا حَلْبُهَا يَوْمَ وِرْدِهَا اِلَّا اِذَا كَانَ يَوْمَ الْقِيَامَةِ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ اَوْفَرَ مَا كَانَتْ لَايَفْقِدُ مِنْهَا فَصِيْلًا وَّاحِدًا تَطَأُهٗ بِاَخْفَافِهَا وَتَعَضُّهٗ بِاَفْوَاهِهَا كُلَّمَا مَرَّعَلَيْهِ اُوْلَاهَارُدَّ عَلَيْهِ اُخْرَاهَا فِىْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ حَتّٰى يُقْضٰى بَيْنَ الْعِبَادِ فَيَرٰى سَبِيْلَهٗ اِمَّا اِلَى الْجَنَّةِ وَاِمَّا اِلَى النَّارِ قِيْلَ يَا رَسُوْلَ اللّٰهِ فَالْبَقَرُ وَ الْغَنَمُ قَالَ وَلَا صَاحِبُ بَقَرٍ وَّلَا غَنَمٍ لَّا يُؤَدِّىْ مِنْهَا حَقَّهَا اِلَّا اِذَا كَانَ يَوْمَ الْقِيَامَةِ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ لَّا يَفْقِدُ مِنْهَا شَيْئًا لَيْسَ فِيْهَا عَقْصَآءُ وَلَا جَلْحَآءُ وَلَا عَضْبَآءُ تَنْطَحُهٗ بِقُرُوْنِهَا وَتَطَأُهٗ بِاَظْلَافِهَا كُلَّمَا مَرَّعَلَيْهِ اُوْلَاهَا رُدَّ عَلَيْهِ اُخْرَاهَا فِىْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ حَتّٰى يُقْضٰى بَيْنَ الْعِبَادِ فَيَرٰى سَبِيْلَهٗ اِمَّا اِلَى الْجَنَّةِ وَاِمَّا اِلَى النَّارِ قِيْلَ يَا رَسُوْلَ اللّٰهِ فَالْخَيْلُ قَالَ فَالْخَيْلُ ثَلَاثَةٌ هِىَ لِرَجُلٍ وِزْرٌ وَّهِىَ لِرَجُلٍ سِتْرٌ وَّهِىَ لِرَجُلٍ اَجْرٌ فَاَمَّا الَّتِىْ هِىَ لَهٗ وِزْرٌ فَرَجُلٌ رَبَطَهَا رِيَآءً وَّفَخْرًا وَّنِوَاءً عَلٰى اَهْلِ الْاِسْلَامِ فَهِىَ لَهٗ وِزْرٌ وَّاَمَّا الَّتِىْ هِىَ لَهٗ سِتْرٌ فَرَجُلٌ رَبَطَهَا فِىْ سَبِيْلِ اللّٰهِ ثُمَّ لَمْ يَنْسَ حَقَّ اللّٰهِ فِىْ ظُهُوْرِهَا وَلَا رِقَابِهَا فَهِىَ لَهٗ سِتْرٌ اَمَّا الَّتِىْ هِىَ لَهٗ اَجْرٌ فَرَجُلٌ رَبَطَهَا فِىْ سَبِيْلِ اللّٰهِ لِاَهْلِ الْاِسْلَامِ فِىْ مَرَجٍ وَّ رَوْضَةٍ فَمَا اَكَلَتْ مِنْ ذٰلِكَ الْمَرَجِ اَوِالرَّوْضَةِ مِنْ شَيْئٍ اِلَّا كُتِبَ لَهٗ عَدَدَمَا اَكَلَتْ حَسَنَاتٌ وَّكُتِبَ لَهٗ عَدَدَ اَرْوَاثِهَا وَاَبْوَالِهَا حَسَنَاتٌ وَّلَا تَقْطَعُ طِوَلَهَا فَاسْتَنَّتْ شَرَفًا اَوْ شَرَفَيْنِ اِلَّا كَتَبَ اللّٰهُ لَهٗ عَدَدَ اٰثَارِهَا وَاَرْوَاثِهَا حَسَنَاتٍ وَّلَا مَرَّبِهَا صَاحِبُهَا عَلٰى نَهْرٍ فَشَرِبَتْ مِنْهُ وَلَا يُرِيْدُ اَنْ يَّسْقِيَهَا اِلَّا كَتَبَ اللّٰهُ لَهٗ عَدَدَ مَا شَرِبَتْ حَسَنَاتٍ قِيْلَ يَا رَسُوْلَ اللّٰهِ فَالْحُمُرُ قَالَ مَا اُنْزِلَ عَلَىَّ فِى الْحُمُرِ شَيْئٌ اِلَّا هٰذِهِ الْاٰيَةُ الْفَاذَّةُ الْجَامِعَةُ فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ۔ (رواه مسلم)

1773. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If anyone who owns gold and silver (to the value of the nisab) and does not pay what is due (of *zakah (Annual due charity)*) on it, then on the day of resurrection, plates of fire will be beaten out for him (out of over-beaten gold and silver). They will be heated in the fire of hell and his side, forehead and back will be scorched with them. Then they will be taken and again heated in the fire (when they cool down somewhat) and brought back to him. The extent of that day (when this goes on) will be fifty thousand years until reckoning of the mankind is over and he will search his path whether it leads to paradise or to hell." The *sahabah (Prophet's companions)* رضی الله عنهم asked him, "O Messenger of Allah, (this was about precious metals) what about (those who do not pay *zakah (Annual due charity)* on) camel?" He said, "If an owner of camels withholds (*zakah (Annual due charity)*) that which is due on them like, for one, to milk them on the day they come down to the water, on the day of resurrection, a soft plan padded with sand will be spread out for them the widest one can imagine. He will observe that not even one of his young camel is missing (and will be made to lie face down and the camels will be as fat as can be). They will trample him with their hoovs and bite him with their mouths. Every time one of them batches pass over him, another will follow. The extent of that day will be fifty thousand years until reckoning of mankind is over and he searches his path whether to paradise or to hell." Then, the *sahabah (Prophet's companions)* رضی الله عنهم asked him, "O Messenger of Allah, what about (the owner of) cattle and sheep?" He said, "If an owner of cattle and sheep fails to pay what is due (of *zakah (Annual due charity)*) on him, then on the day of resurrection, a soft plain padded with sand will be stretched out for them. He will not find any of them missing and none will have a twisted horn a missing horn or a broken horn. (He will be made to lie there face down.) They will gave him with their horns and trample him with their hooves. As every batch passes over him, the next will follow. (This will go on over) the day as long as fifty thousand years until the reckoning of mankind is over and he looks for his path either to paradise or to hell next, the *sahabah (Prophet's companions)* رضی الله عنهم asked about the houses. He said, "The horses are of three kinds. For a man they can be a burden, to another a screen and to another a reward. He for whom they are a burden is the man who fetters them to show off and to boast and in animosity to (Muslims) the adherents of Islam. So they (the horses) are a burden over them. They are a screen for him who ties them in the path of Allah and does not forget the right of Allah regarding their backs and necks. Thus they are a screen for him. As for him for whom they are a reward, he is a man who fetters them in Allah's path, for the adherents of Islam, in a meadow and field. Whatever they eat that will be recorded for him as good deeds, as too the amount of dung and wine (they excrete). If they break their halter and leap one or two courses. Allah will record the number of their hoof marks (during that) and the dung (excreted in the course) for him as good deeds. Also, when their owner takes them near a river and they drink from it, although he had no intention to take them to drink, Allah will record whatever water they drink for him as good deeds." The *sahabah (Prophet's companions)* رضی الله عنهم asked, "O Messenger of Allah, what about donkeys?" He said, "Nothing has been revealed to me about donkeys but this one verse which is of wide meaning:

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهُ * وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهُ

{So who so ever has done an Atom's weight of good, shall see it. And whosoever has done an atom's weight of evil, shall see it.} (99:78)

(For example, if anyone lends his donkey to someone to go to do something good, he will earn a reward. If he lands it to do evil, he will commit a sin).

COMMENTARY: The day of resurrection will be as long as fifty thousand years, but this will be for the infidels. They will think of it to be so long. Other sinner will seem to feel its length in relation to their sins.

However, the perfect believers will see the entire day to be only as long as is enough entire day to be only as long as is enough to offer two raka'at *salah (prayer)*

If the non-payer of *zakah (Annual due charity)* has no other sin against him then when he has undergone his punishment, he will go to paradise. It he has more sins or still has to undergo punishment for non-payment of *zakah (Annual due charity)*, then he will go to hell. This is what looking for his path implies.

The hadith says that while the other creatures will be subjected to reckoning, and have gone through it, the non payers of *zakah (Annual due charity)* will continue to be punished for their dereliction.

As milking the camels as a right of the camels, the Arabs took them to the river for drinking ever four of five days. Many people assembled there. So while the camels drank water, the cameleers milked them and served milk to the throng of people gathering there. While zakas is the wajid right on them, among rights, the *mustahab (desirable)* right is give their milk to the poor. Though it is *mustahab (desirable)*, yet as a gesture of gratitude it is like *wajib (obligatory)*. That is why it is mentioned with such emphasis. The words of hadith imply that non-fulfillment of this right will invite punishment.

While taking the horses to the river, the owner may not mean to take them to drink, yet he gets all that reward. Imagine how much reward he would get if he truly resolves to take them to quench their thirst. The Prophet's صلى الله عليه وسلم style in enlightening the *sahabah (Prophet's companions)* رضى الله عنهم about horses was different from his earlier teachings. This is the 'style of the wise while answering.' He told the *sahabah (Prophet's companions)* more then what they asked and informed them of the reward and piety of the horse owners. He also informed them of the other side of the case.

He described horses of three kinds for their owners.

(i) Horses that lead their masters to sin. They are the ones whose owners keep them to be ostentatious and arrogant. Other people are deceived into thinking of the owners as warriors though they are not so. And, they give themselves airs as though others were inferior to them.

(ii) Horses that are kept by their owners to be of use in Allah's path. This does not mean jihad but their good and pious purposes of kindred types, all to be obedient to Allah. For, the third kind is the horses used in Allah's path (for jihad)

IS ZAKAH (ANNUAL DUE CHARITY) PAYABLE ON HORSES

Imam Abu Hanifah رحمه الله said that *zakah (Annual due charity)* is *wajib (obligatory)* on horses that graze in the desert. The owner has option to pay one dinar as *zakah (Annual due charity)* against every horse, or determine their value and pay *zakah (Annual due charity)* of five dirhams against every two hundred dirhams, as per the rate of *zakah (Annual due charity)*.

Imam Shafi'I رحمه الله and the two companions Imam Muhammad رحمه الله and Imam Abu Yusuf رحمه الله said that *zakah (Annual due charity)* on horses is not *wajib (obligatory)*. They cite the Prophet's صلى الله عليه وسلم saying "*Sadaqah (charity)* (*zakah (Annual due charity)*) it not incumbent on the Muslims for their horses and slaves." Imam Abu Hanifah رحمه الله cites the saying of the Prophet Muhammad صلى الله عليه وسلم. "Against every horse that grazes in the desert is one dinar."

As for paying *zakah (Annual due charity)* on determined value, this is reported from Sayyiduna Umar رضى الله عنه. As for the hadith cited by Imam Shaf'I رحمه الله and others, Imam Abu Hanifah رحمه الله said that it is about the horses of the warriors and about slaves who are kept for service.

(iii) Horses that their owner sets aside for jihad. The owner will lend them to other Muslim for riding in jihad.

(١٧٧٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اٰتَاهُ اللّٰهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ مَالُهُ يَوْمَ الْقِيَامَةِ شُجَاعًا اَقْرَعَ لَهُ زَبِيْبَتَانِ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ ثُمَّ يَاْخُذُ بِلَهْزِمَتَيْهِ يَعْنِيْ شِدْقَيْهِ ثُمَّ يَقُوْلُ اَنَا مَالُكَ اَنَا كَنْزُكَ ثُمَّ تَلَا وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ۔ الْاٰيَةُ(رواه البخارى)

1774. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He whom Allah has given property yet he does not pay the *zakah (Annual due charity)* due on it will see his property on the day of resurrection as though a large bald snake with black spots over its eyes. It will be curled round his neck on the day of resurrection and it will seize his jaws (or cheeks), saying, "I am your wealth! I am your treasure!"

The Prophet Muhammad صلى الله عليه وسلم then recited:

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ الاية

{And as for those who are niggardly......} (1) (the verse 3:180)[1]

COMMENTARY: Baldness of a snake is a sign that it is very poisonous and old. The Prophet Muhammad صلى الله عليه وسلم recited the verse to show that Allah says the same thing as is apparent from the entire verse:

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَا اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيَامَةِ

{And let not those who covetously withhold of the gifts which Allah has given them of His Grace, think that it is good for them; nay, it will be the worse for them; soon shall the things which they covetously withheld be tied to their necks like a twisted collar on the day of resurrection.}

(١٧٧٥) وَعَنْ اَبِيْ ذَرٍّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ رَجُلٍ يَّكُوْنُ لَهُ اِبِلٌ اَوْبَقَرٌ اَوْغَنَمٌ لَّا يُؤَدِّيْ حَقَّهَا اِلَّا اُتِيَ بِهَا يَوْمَ الْقِيَامَةِ اَعْظَمَ مَا تَكُوْنُ وَاَسْمَنَهُ تَطَأُهُ بِاَخْفَافِهَا وَتَنْطَحُهُ بِقُرُوْنِهَا كُلَّمَا

[1] Bukhari #1403, Nasa'i # 2484 (or 2481), Muwatta Maalik # 2710-22, Musnad Ahmad 2-355.

جَازَتْ اُخْرَاهَا رُدَّتْ عَلَيْهِ اَوْلَاهَا حَتّٰى يُقْضٰى بَيْنَ النَّاسِ(متفق عليه)

1775. Sayyiduna Abu Dharrr رضى الله عنه reported that from the Prophet Muhammad صلى الله عليه وسلم that he said, "For every man who has camels or cattle or sheep but does not pay and due on them (of *zakah (Annual due charity)*), they will appear to him on the day of resurrection as large and as plump as can be. They will trample him with their hooves and gore him with their horns. Every time the last of them finishes with him, the first of them will appear to him again (all of them returning to trample him and this will go on) until judgment is pronounced among mankind."[1]

LET THE COLLECTOR BE PLEASED

(١٧٧٦) وَعَنْ جَرِيْرِبْنِ عَبْدِاللّٰهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَتَاكُمُ الْمُصَدِّقُ فَلْيَصْدُرْ عَنْكُمْ وَهُوَ عَنْكُمْ رَاضٍ(رواه مسلم)

1776. Sayyiduna Jarir ibn Abdullah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When the collector of *zakah (Annual due charity)* comes to you (from the ruler and he is called saa'I or aamil), let him return from you after collecting *zakah (Annual due charity)* pleased with you."[2]

COMMENTARY: The collectors should be received with respect and honour. *Zakah (Annual due charity)* should be paid to them in full.

PROPHET'S PRAYER FOR THE PAYERS

(١٧٧٧) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِيْ اَوْفٰى قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ اَللّٰهُمَّ صَلِّ عَلٰى اٰلِ فُلَانٍ فَاَتَاهُ اَبِيْ بِصَدَقَتِهٖ فَقَالَ اَللّٰهُمَّ صَلِّ عَلٰى اٰلِ اَبِيْ اَوْفٰى۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ اِذَا اَتَى الرَّجُلُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِصَدَقَتِهٖ قَالَ اَللّٰهُمَّ صَلِّ عَلَيْهِ۔

1777. Sayyiduna Abdullah ibn Abu Awfa رضى الله عنه narrated that then the people brought to him their *sadaqah (charity)* (zakah), the Prophet Muhammad صلى الله عليه وسلم prayed (for them), "O Allah, bless (have mercy on) the family of so and so." He narrated further that his father brought to him his *sadaqah (charity)*, the Prophet Muhammad صلى الله عليه وسلم prayed, "O Allah, bless (have mercy on) the family of Abu Awfa."

According to another version: When man brought his *sadaqah (charity)* to the Prophet Muhammad صلى الله عليه وسلم, he prayed, "O Allah have mercy on him."[3]

COMMENTARY: It is not proper to pay for anyone with the word (صلوة) (*salah (prayer)*, bless) exclusively. It is only the prerogative of the Prophet's عليه السلام that the word (صلوة) (*salah (prayer)*) is used for them. However, we can use this word for any person if he is named with the Prophet عليه السلام.

As for the Prophet Muhammad صلى الله عليه وسلم, he used the word (صلوة) (*salah (prayer)*) for those

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[1] Bukhari # 1460, Muslim # 30.990, Nasa'i # 2456, Ibn Majah # 1785, Musnad Ahmad 3-321.

[2] Muslim # 29-989, Tirmidhi # 647, Ibn Majah # 1802, Darimi # 1670, Musnad Ahmad 4-365.

[3] Bukhari # 1497, Muslim # 176.1078, Abu Dawud # 1590, Nasa'i # 2459, Ibn Majah # 1796, Musnad Ahmad 4-355.

who brought the *zakah (Annual due charity)* to mean 'have mercy' and this is seen as exclusively a prayer of the Prophet Muhammad صلى الله عليه وسلم. No one else is allowed to use these words.
(*Salah (prayer)* is used for the regular 'prescribed prayer' as well as for 'supplication' and to mean 'mercy' and 'bless' as an invocation of blessing on the Prophet) صلى الله عليه وسلم.

(١٧٧٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُمَرَ عَلَى الصَّدَقَةِ فَقِيْلَ مَنَعَ ابْنُ جَمِيْلٍ وَخَالِدُ بْنُ الْوَلِيْدِ وَالْعَبَّاسُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا يَنْقِمُ ابْنُ جَمِيْلٍ اِلَّا اَنَّهُ كَانَ فَقِيْرًا فَاَغْنَاهُ اللّٰهُ وَرَسُوْلُهُ وَاَمَّا خَالِدٌ فَاِنَّكُمْ تَظْلِمُوْنَ خَالِدًا قَدِ احْتَبَسَ اَدْرَاعَهُ وَاَعْتُدَهُ فِيْ سَبِيْلِ اللّٰهِ وَاَمَّا الْعَبَّاسُ فَهِيَ عَلَيَّ وَمِثْلُهَا مَعَهَا ثُمَّ قَالَ يَا عُمَرُ اَمَا شَعَرْتَ اَنَّ عَمَّ الرَّجُلِ صِنْوُ اَبِيْهِ (متفق عليه)

1778. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم appointed (Sayyiduna) Umar رضى الله عنه to collect the *zakah (Annual due charity)*. It was said that Ibn Jamil رضى الله عنه, Khalid ibn Walid رضى الله عنه and Abbas رضى الله عنه refused (to pay *zakah (Annual due charity)*). Allah's Messenger صلى الله عليه وسلم said, "Ibn Jamil does not comply because he had been poor and Allah and his Messenger enriched him. As for Khalid, you do wrong him, for , he has retained his coats of mail and weapons to use in Allah's path (and he is not liable to pay any *zakah (Annual due charity)* but you regard his property as trade merchandise. This is incorrect). As for Abbas, that is on me and as much more with it (not only now but in future too)." He also said, "O Umar, do you not realize that a man's paternal uncle is like his father (so you people should consider him to be like my father and respect him and not cause him grief)."[1]

COMMENTARY: Ibn Jamil رضى الله عنه was a hypocrite, but he turned over a new leaf as a good Muslim. He was very poor and destitute and requested the Prophet Muhammad صلى الله عليه وسلم. "Pray for me to be enriched. I shall show gratitude for Allah's blessings." The Prophet Muhammad صلى الله عليه وسلم prayed for him and he became wealthy, but he showed ingratitude to the extent that he refused to pay *zakah (Annual due charity)* too. This is why the Prophet Muhammad صلى الله عليه وسلم rebuked him as we see in the hadith.
The Prophet Muhammad صلى الله عليه وسلم about that Allah and His Messenger صلى الله عليه وسلم enriched him. He included his own name because he had prayed to Allah to improve his condition.
Sayyiduna Abbas رضى الله عنه was the respected uncle of the Prophet Muhammad صلى الله عليه وسلم. The Prophet Muhammad صلى الله عليه وسلم undertook to pay his *zakah (Annual due charity)* for the year and for the year following because he had paid him *zakah (Annual due charity)* of two years in advance.

COLLECTOR SHOULD ACCEPT NO GIFTS.

(١٧٧٩) وَعَنْ اَبِيْ حُمَيْدٍ السَّاعِدِيِّ قَالَ اسْتَعْمَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مِّنَ الْاَزْدِ يُقَالُ لَهُ ابْنُ اللُّتْبِيَّةِ عَلَى الصَّدَقَةِ فَلَمَّا قَدِمَ قَالَ هٰذَا لَكُمْ وَهٰذَا اُهْدِيَ لِيْ فَخَطَبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللّٰهَ

[1] Bukhari # 1468, Muslam # 11-983, Abu Dawud # 1623, Nasa'i # 2464, Musnad Ahmed 2-322.

وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ اَمَّا بَعْدُ فَاِنِّيْ اَسْتَعْمِلُ رِجَالًا مِّنْكُمْ عَلٰى اُمُوْرٍ مِّمَّا وَلَّانِيَ اللّٰهُ فَيَاْتِيْ اَحَدُهُمْ فَيَقُوْلُ هٰذَا لَكُمْ وَهٰذِهٖ هَدِيَّةٌ اُهْدِيَتْ لِيْ فَهَلَّا جَلَسَ فِيْ بَيْتِ اَبِيْهِ اَوْبَيْتِ اُمِّهٖ فَيَنْظُرَ اَيُهْدٰى لَهٗ اَمْ لَا وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَا يَاْخُذُ اَحَدٌ مِنْهُ شَيْئًا اِلَّا جَآءَ بِهٖ يَوْمَ الْقِيَامَةِ يَحْمِلُهٗ عَلٰى رَقَبَتِهٖ اِنْ كَانَ بَعِيْرًا لَّهٗ رُغَاءٌ اَوْ بَقَرًا لَّهٗ خُوَارٌ اَوْ شَاةٌ يَّتْعَرُ ثُمَّ رَفَعَ يَدَيْهِ حَتّٰى رَاَيْنَا عُفْرَةَ اِبْطَيْهِ ثُمَّ قَالَ اَللّٰهُمَّ هَلْ بَلَّغْتُ اَللّٰهُمَّ هَلْ بَلَّغْتُ۔ مُتَّفَقٌ عَلَيْهِ قَالَ الْخَطَّابِيُّ وَفِيْ قَوْلِهٖ هَلَّا جَلَسَ فِيْ بَيْتِ اُمِّهٖ اَوْ اَبِيْهِ فَيَنْظُرَ اَيُهْدٰى اِلَيْهِ اَمْ لَا دَلِيْلٌ عَلٰى اَنَّ كُلَّ اَمْرٍ يُتَذَرَّعُ بِهٖ اِلٰى مَحْظُوْرٍ فَهُوَ مَحْظُوْرٌ وَكُلُّ دَخِيْلٍ فِي الْعُقُوْدِ يُنْظَرُ هَلْ يَكُوْنُ حُكْمُهٗ عِنْدَ الْاِنْفِرَادِ كَحُكْمِهٖ عِنْدَ الْاِقْتِرَانِ اَمْ لَا هٰكَذَا فِيْ شَرْحِ السُّنَّةِ

1779. Sayyiduna Abu Humaydi as Sa'idi رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم appointed a man of Azd, Ibn al-Lutbiyah, to collect *zakah (Annual due charity)*, when he came back, he said, "This belogs to you and this was presented to me." On that, the Prophet Muhammad صلی اللہ علیہ وسلم delivered a sermon in which he praised and glorified Allah and said, "To proceed, I appoint some of your men over certain affairs that Allah has charged me with. Now, one of them returns to say, "This belongs to you and this was presented to me.' Let him sit in the house of his father or mother and wait whether it is presented to him or not. By Him in whose hand is my soul, if anyone takes from it, he will bring it surely on the day of resurrection carrying it on his neck, a rumbling camel, a bellowing ox or a bleating sheep." Then he raised his arms till they could see the whiteness under his armpits and said, "O Allah, I have conveyed your Message! I have conveyed your Message!" Khattabi رحمہ اللہ said that the Prophet's صلی اللہ علیہ وسلم saying "Let him sit in the house of his father or mother and wait whether it is presented to him or not is evidence what whatever is taken as means to do the forbidden is taken as means to do the forbidden is in itself forbidden. Also, if an agreement is made against another, it should be examined whether there are diverse commands for them that are similar to their common command if they are combined. If so, then it is correct, otherwise it is not correct.[1]

COMMENTARY: The man is not given gifts for anything good in himself but because of the office he holds. If he was not a collector of *zakah (Annual due charity)* then he would not receive any gift.

A gift will be proper for an office holder if that has been a regular presentation even without the office.

Ibn Maalik رحمہ اللہ, however, said that an officer or a ruler must never a accept a gift because it is always presented with an ulterior motive. So, it is not allowed absolutely.

Khattabi رحمہ اللہ derives two deductions from this hadith. If something permissible is used to acquired what is forbidden then the thing that is otherwise permitted will also became forbidden. For example, lending money is a permissible thing but if any one lends it to

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[1] Bukhari # 2597, Muslim # 26.1832, Abu Dawud # 2946, Musnad Ahmad 5-423, Khattabi's portion: Shurh us *sunnah*.

acquire interest which is forbidden then giving a loan too is forbidden.

His second deduction is that if two different affairs are put together and they are permitted individually then they will continue to be permitted together too. But if they are disallowed separately then they will continue to be disallowed together too. For instance, someone sells something worth rupees ten for one hundred rupees to another person to lend rupees one thousand and acquire the profit (interest) on the loan in the shape of the price of this thing. In this case, the lender earns rupees ninety as his profit (interest). This dealing is not allowed because if he sold worth is Rs. 10/- for Rs.100/-, the buyer would never have bought it were it not for the loan available to him.

Where two things are permissible when each is distinct from the other then they will be correct when they are taken together. For example, in this case if that which is worth rupees ten is sold for rupees ten, and the loan of rupees one thousand is given too, since they are allowed as separate transactions, they would be correct even if undertaken together, of the two deductions of Khattabi رحمه الله the first is accepted unanimously by all. All the imams agree that the means and resources are of the same nature as aims, so the means to piety will also be pious and the means to evil will be evil.

However, the second deduction is debatable. Imam Maalik رحمه الله and Imam Ahmad رحمه الله hold that it is acceptable because they regard every ploy whereby prohibition of interest, etc. is circumvented as forbidden. But, Imam Abu Hanifah رحمه الله and Imam Shafi'I رحمه الله disagree with the second deduction of Khattabi رحمه الله because they hold that a ploy is permissible. However, though Imam Abu Hanifah رحمه الله does not accept the second deduction, yet he agrees with Khattabi رحمه الله that the example that he has cited is disallowed according to another deduction. Moreover, Imam Abu Hanifah رحمه الله holds (not all but) some kinds of ploys as permissible.

COLLECTOR SHOULD NOT ACT TREACHEROUSLY

(١٧٨٠) وَعَنْ عَدِيِّ بْنِ عُمَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلٰى عَمَلٍ فَكَتَمَنَا مِخْيَطًا فَمَا فَوْقَهُ كَانَ غُلُوْلًا يَاْتِيْ بِهٖ يَوْمَ الْقِيَامَةِ(رواه مسلم)

1780. Sayyiduna Adi ibn Amirah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He among you whom we appoint to discharge something conceals from us a needle or what is lesser or more than that, acts treacherously. He will bring it on the day of resurrection (disgraced.)[1]

SECTION II اَلْفَصْلُ الثَّانِيْ

QURAN'S WARNING TO DENIERS OF *ZAKAH (ANNUAL DUE CHARITY)*

(١٧٨١) عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ هٰذِهِ الْاٰيَةُ وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ كَبُرَ ذٰلِكَ عَلَى الْمُسْلِمِيْنَ فَقَالَ عُمَرُ اَنَا اُفَرِّجُ عَنْكُمْ فَانْطَلَقَ فَقَالَ يَا نَبِيَّ اللّٰهِ اِنَّهٗ كَبُرَ عَلٰى اَصْحَابِكَ هٰذِهِ الْاٰيَةُ فَقَالَ اِنَّ اللّٰهَ لَمْ يَفْرِضِ الزَّكَاةَ اِلَّا لِيُطَيِّبَ مَا بَقِيَ مِنْ اَمْوَالِكُمْ وَاِنَّمَا فَرَضَ الْمَوَارِيْثَ وَذَكَرَ كَلِمَةً لِتَكُوْنَ لِمَنْ

[1] Muslim # 30.1833, Abu Dawud # 2943, Musnad Ahmad 4-192.

بَعْدَكُمْ فَقَالَ فَكَبَّرَ عُمَرُ ثُمَّ قَالَ لَهُ أَلَا أُخْبِرُكَ بِخَيْرِ مَا يَكْنِزُ الْمَرْءُ الْمَرْأَةُ الصَّالِحَةُ إِذَا نَظَرَ إِلَيْهَا سَرَّتْهُ وَإِذَا أَمَرَهَا أَطَاعَتْهُ وَإِذَا غَابَ عَنْهَا حَفِظَتْهُ (رواه ابوداؤد)

1781. Sayyiduna Ibn Abbas رضى الله عنه narrated that when this verse revealed;

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ

{And those who hoard up gold and silver....} (9:34),

it proved very hard for the Muslims. Sayyiduna Umar رضى الله عنه assured them that he would remover their anxiety. So, he went and said, "O Prophet of Allah, this verse proves hard on your *sahabah (Prophet's companions)*." He said, "Allah has not made *zakah (Annual due charity) fard (compulsory)* but only that it would purity your remaining properties. And He has made inheritances, *fard (compulsory)*." (and Ibn Abbas رضى الله عنه did not catch) a word he mentioned, "that they might go to those who survive you." Ibn Abbas رضى الله عنه narrated further that Umar رضى الله عنه (was pleased at t he removal of the anxiety and) extolled Allah, "Allahu Akbar." Then, Allah Messenger صلى الله عليه وسلم asked him. "Shall I not inform you of the best thing a man keeps? It is a pious wife who pleases him when he casts a look at her, obeys him when he commands her (to do something) and preserves his children (and property for him) when he is away."[1]

COMMENTARY: The complete verse of the Quran (of surah al-Tawbah, 34) is:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

{And those who hoard up gold and silver and expend it not in the way of Allah – so give them the tidings of a painful chastisement}

Those people whom Allah has given wealth but they do not pay *zakah (Annual due charity)* and spend not where Allah has commanded them to spend would be punished. Their property would be heated and with it they would be cauterized with that (see hadith # 1773, 1774).

The *sahabah (Prophet's companions)* رضى الله عنهم presumed that t his verse condemned storing wealth in any sort of way whatsoever and were deeply upset at their fate. So, on Umar's رضى الله عنه asking, the Prophet Muhammad صلى الله عليه وسلم enlightened them that the purpose of *zakah (Annual due charity)* was exactly to purify the rest of the wealth which they could store with them. The warning in the verse applies to hoarding without paying *zakah (Annual due charity)*.

In the course of the narration, Ibn Abbas رضى الله عنه could not recollect an expression the Prophet Muhammad صلى الله عليه وسلم had spoken. So, he interrupted his narration and said, "And he mentioned a word."

Then, the Prophet Muhammad صلى الله عليه وسلم turned to inheritances as passing on to heirs. Thus, he indicated that if it was disallowed absolutely to collect wealth then neither would *zakah (Annual due charity)* be *fard (compulsory)* not inheritance be obligatory. It is not wrong to collect wealth in legal ways. But, it is necessary that what is due on the wealth must be given (like *zakah (Annual due charity)* and charity).

Thereafter, the Prophet Muhammad صلى الله عليه وسلم drew the attention of his *sahabah (Prophet's*

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[1] Abu Dawud # 1664.

companions) رضی اللہ عنہم to something better than wealth at any time, a woman. He described an ideal wife. Money cannot last for ever. It has to be spent to get one's needs. A wife, on the other hand, is a life partner and a means of solace. She begets children for her husband who gains strength from them and in them he survives down generations. They keep the family name alive.

Moreover, a wife preserves her husband from many evils and sins. According to a marfu hadith, "The man who married fortifies two thirds of his religion."

KEEP THE COLLECTORS HAPPY

(١٧٨٢) وَعَنْ جَابِرِ بْنِ عَتِيْكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَيَأْتِيْكُمْ رُكَيْبٌ مُبَغَّضُوْنَ فَإِنْ جَاءُوْكُمْ فَرَحِّبُوْا بِهِمْ وَخَلُّوْا بَيْنَهُمْ وَ بَيْنَ مَا يَبْتَغُوْنَ فَإِنْ عَدَلُوْا فَلِأَنْفُسِهِمْ وَإِنْ ظَلَمُوْا فَعَلَيْهِمْ وَأَرْضُوْهُمْ فَإِنَّ تَمَامَ زَكَاتِكُمْ رِضَاهُمْ وَلِيَدْعُوْا لَكُمْ (رواہ ابوداؤد)

1782. Sayyiduna Jabir ibn Atik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "To you will come some un welcome riders (the *zakah (Annual due charity)* collectors whom people naturally dislike because they have a demand on their wealth). So, when they came to you welcome them. Do not hinder them from what they demand. If they are just (in collecting *zakah (Annual due charity)*), they will do it to their own good but if they are unjust then they will invite punishment. (or your part,) please them. Full payment of *zakah (Annual due charity)* by you will earn their pleasure. They must pray for you."[1]

COMMENTARY: The payer is advised that even if he fears that the collector wrongs him he must do what he can to please him. This is because generally a payer always has a wrong idea of the collector. He must make a full payment of *zakah (Annual due charity)* and not conceal anything.

With the payment of *zakah (Annual due charity)*, the obligation is discharged, yet to please the collector is an essential element of the payment.

It is mutahab for the collector to pray for mercy and blessing on the payer.

(١٧٨٣) عَنْ جَرِيْرِ بْنِ عَبْدِاللّٰهِ قَالَ جَاءَ نَاسٌ يَعْنِيْ مِنَ الْأَعْرَابِ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا إِنَّ نَاسًا مِّنَ الْمُصَدِّقِيْنَ يَأْتُوْنَا فَيَظْلِمُوْنَا فَقَالَ أَرْضُوْا مُصَدِّقِيْكُمْ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَإِنْ ظَلَمُوْنَا قَالَ أَرْضُوْا مُصَدِّقِيْكُمْ وَإِنْ ظُلِمْتُمْ (رواہ ابوداؤد)

1783. Sayyiduna Jabir ibn Abdullah رضی اللہ عنہ narrated that some people, meaning the desert Arabs, came to Allah's Messenger صلی اللہ علیہ وسلم and complained that collectors of *zakah (Annual due charity)* came to them and harassed them. He said that they should please the collectors of *zakah (Annual due charity)* and they asked even if they acted unjustly. He said, "Please the collectors of *sadaqah (charity)* (*zakah (Annual due charity)*) even if you are wronged."[2]

COMMENTARY: It is a psychological fact that when a person has to make a payment, he feels bad about at to some extent. So, the payers of *zakah (Annual due charity)* regarded the

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[1] Abu Dawud # 1588.

[2] Muslim # 29.989, Abu Dawud # 1589, Nasa'i # 2460, Musnad Ahmad 4.162.

collectors as unjust. That is why the Prophet Muhammad صلى الله عليه وسلم advised the desert Arabs to please the collectors, nevertheless.

CONCEALING OR WITHHOLDING SOMETHING

(١٧٨٤) وَعَنْ بَشِيْرِ بْنِ الْخَصَاصِيَّةِ قَالَ قُلْنَا إِنَّ اَهْلَ الصَّدَقَةِ يَعْتَدُوْنَ عَلَيْنَا اَفَنَكْتُمُ مِّنْ اَمْوَالِنَا بِقَدْرِ مَا يَعْتَدُوْنَ قَالَ لَا۔ (رواہ ابوداؤد)

1784. Sayyiduna Bashir ibn al Khasasiyah narrated that the collectors of *sadaqah (charity)* committed excess on them (and collected more than the payable *zakah (Annual due charity)*). So, could they conceal so much of their properties as they exceeded in collecting? But he (the Prophet) صلى الله عليه وسلم said, "No."[1]

COMMENTARY: Those people wrongly imagined that the collectors of *zakah (Annual due charity)* wronged them but that was not so.

THE COLLECTOR'S REWARD

(١٧٨٥) وَعَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعَامِلُ عَلَى الصَّدَقَةِ بِالْحَقِّ كَالْغَازِىْ فِىْ سَبِيْلِ اللّٰهِ حَتّٰى يَرْجِعَ اِلٰى بَيْتِهٖ (رواہ ابوداؤد والترمذی)

1785. Sayyiduna Rafi' ibn Khadij رضی اللہ عنہ narrated that Allah's Messenger صلى الله عليه وسلم said, "The collector of *zakah (Annual due charity)* who collects *zakah (Annual due charity)* equitably is like a ghazi (warrior) in Allah's path till he returns home."[2]

A GUIDELINE

(١٧٨٦) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا جَلَبَ وَلَا جَنَبَ وَلَا تُؤْخَذُ صَدَقَاتُهُمْ اِلَّا فِىْ دُوْرِهِمْ (رواہ ابوداؤد)

1786. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ reported from his father from his grandfather that the Prophet Muhammad صلى الله عليه وسلم said, 'The collector of *zakah (Annual due charity)* must not ask for the animals to be brought to him, nor must the owner take his animals far away. Their *sadaqah (charity)* (*zakah (Annual due charity)*) must be collected in their homes."[3]

COMMENTARY: Neither must put the other to inconvenience by having him to travel to a long distance. The collector must come to the neighborhood and visit the houses one by one to collect their dues.

THE EARNED PROPERTY

(١٧٨٧) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اسْتَفَادَ مَالًا فَلَا زَكٰوةَ فِيْهِ حَتّٰى يَحُوْلَ عَلَيْهِ الْحَوْلُ۔ رَوَاهُ التِّرْمِذِيُّ وَذَكَرَ جَمَاعَةٌ اَنَّهُمْ وَقَفُوْهُ عَلَى ابْنِ عُمَرَ۔

1787. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلى الله عليه وسلم said, "He who gains some property is not required to pay *zakah (Annual due charity)* on

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[1] Abu Dawud # 1586.

[2] Tirmidhi # 645, Abu Dawud # 2936, Ibn Majah # 1809, Musnad Ahmad 4-143.

[3] Abu Dawud # 1591, Musnad Ahmad 2-215.

it till a year passes (with it in his hands)."[1]
Tirmidhi stated that a section of scholars said that the hadith is mawquf at Ibn Umar رضی اللہ عنہ (This property is called mustafad).

COMMENTARY: Someone has eighty sheep but he has not had them for a full year. Again, he received forty one more sheep adding up his stock to one hundred and twenty one. The forty one acquired during the year are mustafad. Thus, it is defined as identical property received during the year.

Ibn Maalik رحمہ اللہ said that if a payer of *zakah (Annual due charity)* acquired more property of the same kind as he holds during the year, then *zakah (Annual due charity)* on the additional property will not be payable till he has had it for one complete year - when *zakah (Annual due charity)* will be *wajib (obligatory)*.

Imam Shafi'I رحمہ اللہ holds the same opinion.

However, Imam Abu Hanifah holds that it is enough that a year should pass with the property already in a person's hand. As for every subsequently acquired property, whether a year posses holding it or not, *zakah (Annual due charity)* is *wajib (obligatory)* on the total assets (at the end of the year period) of the original property).

While Imam Ahamd رحمہ اللہ holds the same opinion as Imam Shafi'I رحمہ اللہ Imam Maalik رحمہ اللہ agrees with Imam Abu Hanifah رحمہ اللہ agrees with Imam Abu Hanifah رحمہ اللہ that the subsequently acquired property will be governed with the original property.

As for the meaning of the hadith, the Hanafi Ulama (Scholars) رحمہ اللہ say that it does not mean what Imam Shafi'I رحمہ اللہ interprets. Rather, it means that when a person receives property for the first time, *zakah (Annual due charity)* will be *wajib (obligatory)* on him only when he has held the property for one year. The hadith does not refer to mustafad or freshly acquired wealth.

ZAKAH (ANNUAL DUE CHARITY) BEFORE YEAR IS OUT

(١٧٨٨) وَعَنْ عَلِيٍّ اَنَّ الْعَبَّاسَ سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي تَعْجِيْلِ صَدَقَتِهٖ قَبْلَ اَنْ تَحِلَّ فَرَخَّصَ لَهٗ فِيْ ذٰلِكَ۔ (رواه ابوداؤد والترمذی وابن ماجة والدارمی)

1788. Sayyiduna Ali رضی اللہ عنہ narrated that (Sayyiduna) Abbas رضی اللہ عنہ asked Allah's Messenger صلی اللہ علیہ وسلم about paying his *sadaqah (charity)* (*zakah (Annual due charity)*) before the end of the year. He grave his permission to him to do that [2]

ZAKAH (ANNUAL DUE CHARITY) ON WEALTH OF A MINOR

(١٧٨٩) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ فَقَالَ اَلَا مَنْ وَلِيَ يَتِيْمًا لَّهٗ فَلْيَتَّجِرْ فِيْهِ وَلَا يَتْرُكْهُ حَتّٰى تَاْكُلَهُ الصَّدَقَةُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ فِيْ اِسْنَادِهٖ مَقَالٌ لِاَنَّ الْمُثَنّٰى ابْنَ الصَّبَّاحِ ضَعِيْفٌ

1789. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ narrated that from his father from his grandfather (Abdullah) رضی اللہ عنہ that the Prophet Muhammad صلی اللہ علیہ وسلم addressed

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[1] Tirmidhi # 632.
[2] Tirmidhi # 641.

the people and said Beware O guardian of an orphan who possesses property! He must invest it in trading and not leave it (unused) so that the (yearly) *zakah (Annual due charity)* devours it."

Tirmidhi said that the sub narrator al-Muthanna ibn as-Sabbah was weak so the line of transmission is questioned.

COMMENTARY: Imam Shafi'I رحمه الله, Imam Maalik رحمه الله are Imam Ahmad رحمه الله contend that *zakah (Annual due charity)* is *fard (compulsory)* on the wealth of a minor too. Imam Abu Hanifah رحمه الله said that *zakah (Annual due charity)* is not *fard (compulsory)* on the wealth of a minor whether he is an orphan or not because according another hadith, the Prophet Muhammad صلى الله عليه وسلم said, "Three people are not made responsible. One who sleeps till he is asleep. One who is a minor till he attains adulthood. And, one who is insane till he regains sanity." This hadith is transmitted by Abu Dawud, Nasai'I and Haakim. And, Haakim has classified it as Sahih.

SECTION III — اَلْفَصْلُ الثَّالِثُ

ABU BAKAR'S رضى الله عنه STEP AGAINST REJECTERS OF *ZAKAH*

(١٧٩٠) عَنْ اَبِيْ هُرَيْرَةَ قَالَ لَمَّا تُوُفِّيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاسْتُخْلِفَ اَبُوْ بَكْرٍ بَعْدَهٗ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ بْنُ الْخَطَّابِ لِاَبِيْ بَكْرٍ كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُمِرْتُ اَنْ اُقَاتِلَ النَّاسَ حَتّٰى يَقُوْلُوْا لَآ اِلٰهَ اِلَّا اللّٰهُ فَمَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ عَصَمَ مِنِّيْ مَالَهٗ وَنَفْسَهٗ اِلَّا بِحَقِّهٖ وَحِسَابُهٗ عَلَى اللّٰهِ فَقَالَ اَبُوْ بَكْرٍ وَّاللّٰهِ لَاُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلٰوةِ وَالزَّكٰوةِ فَاِنَّ الزَّكٰوةَ حَقُّ الْمَالِ وَاللّٰهِ لَوْ مَنَعُوْنِيْ عَنَاقًا كَانُوْا يُؤَدُّوْنَهَآ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَاتَلْتُهُمْ عَلٰى مَنْعِهَا قَالَ عُمَرُ فَوَاللّٰهِ مَا هُوَ اِلَّا رَاَيْتُ اَنَّ اللّٰهَ شَرَحَ صَدْرَ اَبِيْ بَكْرٍ لِّلْقِتَالِ فَعَرَفْتُ اَنَّهُ الْحَقُّ (متفق عليه)

1790. Sayyiduna Abu Hurayrah رضى الله عنه narrated that that when the Prophet Muhammad صلى الله عليه وسلم died and (Sayyiduna) Abu Bakr رضى الله عنه was made his Khalifah (Caliph) (caliph), some Arabs turned to disbelief (by refusing to pay zkah and Abu Bakr رضى الله عنه resolved to wage war against them). So, (Sayyiduna) Umar ibn al-Khattab رضى الله عنه asked Abu Bakr رضى الله عنه, "How will you fight with the people while Allah's Messenger صلى الله عليه وسلم had said, 'I have been commanded to fight with the people till they affirm that there is no God but Allah, so whosoever affirms that there is no God but Allah, has protected his property and his self from me except for what is due from him and his reckoning is upon Allah." Abu Bakr رضى الله عنه said, 'By Allah, I shall certainly fight with those who differentiate between *salah (prayer)* and *zakah (Annual due charity)*, for, (just as *salah (prayer)* is a due on the person so) *zakah (Annual due charity)* is a due on property. By Allah, if they refuse to give me a kid that they used to give to Allah's Messenger صلى الله عليه وسلم, I shall certainly fight with them because of their refusal." Umar رضى الله

عنه commented, "By Allah, it is not but that Allah has opened the heart of Abu Bakr رضی اللہ عنہ to fight. So, I know that it is the truth."[1]

COMMENTARY: After the Prophet's صلی اللہ علیہ وسلم death, Sayyiduna Abu Bakr رضی اللہ عنہ became the first Khalifah (Caliph). Some mischief surfaced. The trials and mischiefs include the fitnah of apostasy. He put it down with daring and sound judgement.

The hadith mentions another fitnah. Some tribes of the Arabs like the Ghatafan, Banu Sulaym and others, refused to pay *zakah (Annual due charity),* an important and a basic obligation of Islam. If anyone neglects a *fard (compulsory),* that is one thing, but if he rejects it altogether that has a deeper meaning. Hence, the word (كفر) (they became disbelievers) is used in its real sense because they rejected *zakah (Annual due charity)* whose obligatory nature is absolute and undeniable. Or, they are called (Kafara) (كفر) (denied) because they refused to pay *zakah (Annual due charity).* So, their severe crime is looked down upon as disbelief through utter anger and extreme strictness.

However, it is seen, the crime was very serious. Abu Bakr رضی اللہ عنہ decided to wage war against them. Umar رضی اللہ عنہ tried to dissuade him at first, but then understood the reasoning of Abu Bakr رضی اللہ عنہ and agreed with him.

Some versions say that other *Sahabah (Prophet's companions)* رضی اللہ عنہ, and even Sayyiduna Ali رضی اللہ عنہ tried to dissuade Abu Bakr رضی اللہ عنہ. They advised him to defer his action lest in the early stages after the Prophet's صلی اللہ علیہ وسلم death, an uprising might damage Islam. However, Abu Bakr رضی اللہ عنہ was unyielding and was prepared to go ahead all alone. This shows how daring and resolute he was.

The Prophet's صلی اللہ علیہ وسلم saying about one who has declared that there is no God but Allah means the complete kalimah tawhid, "There is no God but Allah and Muhammad is Allah's Messenger." To embrace Islam, both declarations should be made of Allah's unity and Prophet Muhammad's صلی اللہ علیہ وسلم messenger ship.

The person who recites the Kalimah tawhid is protected, save for what is due from him. This means diyat or blood money, retaliation or qisas and so on, for which things he will have to pay or be killed according to the crime.

This person's reality is known only to Allah. If he only makes an outward show of Islam and does not believe inwardly than Allah will reckon with him.

Sayyiduna Abu Bakr رضی اللہ عنہ said about a kid against *zakah (Annual due charity)* only by way of example, for neither is a year old kid received against *zakah (Annual due charity)* nor is *zakah (Annual due charity) wajib (obligatory)* on such kids. It has been stated previously what is paid in *zakah (Annual due charity)* from sheep and other animals.

Sayyiduna Abu Bakr رضی اللہ عنہ said that he would fight with them. This is explained in the same way as their disbelief is explained in the foregoing lines. If they reject the obligatory nature of *zakah (Annual due charity)* then he would fight with them for their disbelief and apostasy. If they do not reject it but will not pay it then he would fight with them to protect the symbols of Islam and to eliminate the mischief.[2]

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[1] Bukhari # 1399, Muslim # 32-20, Abu Dawud # 1556, Nasa'i 3091 Musnad Ahmad 1-19.

[2] For more information on rejecters, of *zakah (Annual due charity)* see Ibn Kathir's. 'The lives of the Noble Caliphs' (English translation) pp 30f, Darul Isha'at, Karachi (part of al-Bidayah wa an Nihayah!

TREASURE ON WHICH *ZAKAH (ANNUAL DUE CHARITY)* IS NOT PAID

(١٧٩١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكُوْنُ كَنْزُ اَحَدِكُمْ يَوْمَ الْقِيَامَةِ شُجَاعًا اَقْرَعَ يَفِرُّ مِنْهُ صَاحِبُهُ وَيَطْلُبُهُ حَتّٰى يُلْقِمَهُ اَصَابِعَهُ (رواه احمد)

1791. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, the treasure of any of you will be a huge bald snake. He will flee from it but it will chase him till he offers it his fingers to eat." Or, "The snake will make a morsel of his fingers."[1]

COMMENTARY: The treasure is the wealth on which *zakah (Annual due charity)* is not paid. It is also the wealth that is acquired unlawfully.

The last sentence of the hadith accepts two meanings. The first is when the person tries to save himself and puts forward his fingers. But, the second meaning is more correct that the snake itself devours his fingers.

(١٧٩٢) وَعَنِ ابْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ رَّجُلٍ لَّا يُؤَدِّيْ زَكَاةَ مَالِهٖ اِلَّا جَعَلَ اللّٰهُ يَوْمَ الْقِيَامَةِ فِيْ عُنُقِهٖ شُجَاعًا ثُمَّ قَرَأَ عَلَيْنَا مِصْدَاقَهُ مِنْ كِتَابِ اللّٰهِ وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتَاهُمُ اللّٰهُ مِنْ فَضْلِهٖ۔ الْاٰيَةَ (رواه الترمذی والنسائی وابن ماجة)

1792. Sayyiduna Ibn Mas'ud رحمہ اللہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "If anyone does not pay the *zakah (Annual due charity)* on his property, then, on the day of resurrection, Allah will put a huge snake round his neck." Then, the Prophet Muhammad صلی اللہ علیہ وسلم recited from Allah's Book the confirmation of this:

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتَاهُمُ اللّٰهُ مِنْ فَضْلِهٖ

{And as for those who are niggardly is expending that which Allah has granted t hem out of His bounty....} (3:180, the verse)[2]
(see also hadith # 1774)

THE FORBIDDEN WILL DESTROY THE LAWFUL

(١٧٩٣) وَعَنْ عَآئِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا خَالَطَتِ الزَّكَاةُ مَالًا قَطُّ اِلَّا اَهْلَكَتْهُ۔ رَوَاهُ الشَّافِعِيُّ وَالْبُخَارِيُّ فِيْ تَارِيْخِهٖ وَالْحُمَيْدِيُّ وَزَادَ قَالَ يَكُوْنُ قَدْ وَجَبَ عَلَيْكَ صَدَقَةٌ فَلَا تُخْرِجُهَا فَيُهْلِكُ الْحَرَامُ الْحَلَالَ وَقَدِ احْتَجَّ بِهٖ مَنْ يَّرٰى تَعَلُّقَ الزَّكَاةِ بِالْعَيْنِ هٰكَذَا فِي الْمُنْتَقٰى وَرَوَى الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنْ اَحْمَدَ بْنِ حَنْبَلٍ بِاِسْنَادِهٖ اِلٰى عَآئِشَةَ وَقَالَ اَحْمَدُ فِيْ خَالَطَتْ تَفْسِيْرُهٗ اَنَّ الرَّجُلَ يَأْخُذُ الزَّكَاةَ وَهُوَ مُوْسِرٌ اَوْغَنِيٌّ وَّاِنَّمَا هِيَ لِلْفُقَرَآءِ۔

1793. Sayyidah Ayshah رضی اللہ عنہا narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say, "If *zakah (Annual due charity)* is mingled with any (wealth and) property, it destroy it."

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[1] Musnad Ahmad 2-530.

[2] Tirmidhi # 3012, Nasa'i # 2441, Ibn Majah # 1784.

Al-Humaydi رحمه الله added that Bukhari رحمه الله said, "when *zakah (Annual due charity)* is *Wajib (obligatory)* on you and you fail to pay it, so (it mingles with your property and) that which is forbidden will destroy that which is lawful."[1]

Those who say that *zakah (Annual due charity)* is connected with concerned property directly, nor with responsibility, cite this hadith (alongwith Bukhari's aforemented explanation). - Muntaqa. Ahmad رحمه الله said that 'mingled' means that it mingles with a rich man's property when he accepts another's *zakah (Annual due charity)* though it is only for the poor.

COMMENTARY: Bukhari رحمه الله and Imam Ahmad رحمه الله have both given their different interpretations of the hadith. Both mean that unlawful wealth ruins lawful wealth when it is brought together with it. With the adulteration, all the lawful wealth is somehow lost or wasted, or blessing is removed from it.

CONNECTED WITH PROPERTY ITSELF OR RESPONSIBILITY

There is a difference of opinion on whether *zakah (Annual due charity)* should be paid from the same property on which it is paid, or it is a responsibility on the payer who may pay the value in kind or cash from his other resources.

Imam Shafi'I رحمه الله and others, except Imam Abu Hanifah رحمه الله, hold that *zakah (Annual due charity)* must be paid from that very property on which it is payable. Imam Abu Hanifah رحمه الله said that the payer must pay from his resources, the value of payable *zakah (Annual due charity)* and it is not necessary for him to pay from the same property on which he pays it. His responsibility will cease in either case.

This question is discusses at length by Mulla Ali Qari رحمه الله in Mirqat and Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله in Ash'ah ul lama'at. The students and scholars may peruse it in these books.

CHAPTER - II

PROPERTY ON WHICH ZAKAH (ANNUAL DUE CHARITY) IS WAJIB (OBLIGATORY)

بَابُ مَا يَجِبُ فِيْهِ الزَّكٰوة

Shari'ah has made *zakah (Annual due charity) fard (compulsory)* on four kinds of properties:

(i) Grazing animals, kept at pasture.
(ii) Gold and Silver.
(iii) Trade merchandise of whatever kind.
(iv) Produce of fields and trees.

The jurists do not use the word *zakah (Annual due charity)* for the fourth kind, but call it ushr.

The imams agree that *zakah (Annual due charity)* is *wajib (obligatory)* on quadrupeds like camels, cows, sheep, ram, goats and buffaloes. They may be male or female. *Zakah (Annual due charity)* is not wjib on other animals.

However, Imam Abu Hanifah رحمه الله holds that *zakah (Annual due charity)* is *wajib (obligatory)* on horses too. This will be explained in the pages following.

The Imams also agree that *zakah (Annual due charity)* is *wajib (obligatory)* on gold and silver and trade merchandise.

Those things that are perishable an do not remain for one year, *zakah (Annual due charity)* is not

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[1] Bayhaqi in Sha'b ul Eeman, Shafi'I in his musnad p 99, Bukhari in his Tarikh.

wajib (obligatory) on them according to other imams, like cucumber, melon and other vegetables etc. *Zakah (Annual due charity)* is *wajib (obligatory)* on dates and raisin when their holding is five wasq. If they are less then five wasq, *zakah (Annual due charity)* is not payable on them.

Imam Abu Hanifah رحمه الله holds that ushr (one-tenth) is payable as *wajib (obligatory)* on produce of land whether produce is less or more, but ushr is not *wajib (obligatory)* on bamboos, wood and grass. He relies on he Prophet's صلى الله عليه وسلم words:

مَا اَخْرَجَتْهُ الْاَرْضُ فَفِيْهِ الْعُشْرُ

"It is *wajib (obligatory)* to pay one tenth on everything that grows from the land."

For ushr to be *wajib (obligatory)* on the produce of land there is no stipulation of a measure or quantity. There also is no stipulation of time like the passing of a year. Rather, whatever and whenever the produce, it will be *wajib (obligatory)* to pay one-tenth. This is contrary to other properties on whom *zakah (Annual due charity)* is *wajib (obligatory)* only when they amount to the nisab and are held for one year.

SECTION I اَلْفَصْلُ الْاَوَّلُ

NISAB

(١٧٩٤) عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ فِيْمَا دُوْنَ خَمْسَةِ اَوْسُقٍ مِّنَ التَّمْرِ صَدَقَةٌ وَّلَيْسَ فِيْمَا دُوْنَ خَمْسِ اَوَاقٍ مِّنَ الْوَرِقِ صَدَقَةٌ وَّلَيْسَ فِيْمَا دُوْنَ خَمْسِ ذَوْدٍ مِّنَ الْاِبِلِ صَدَقَةٌ (متفق عليه)

1794. Sayyiduna Abu Sa'eed al Khudri رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "*Zakah (Annual due charity)* is not payable on less than five wasq (or camel-load) of dates. And,*zakah (Annual due charity)* is not payable on less than five ooqiyas (ounces) of silver. And, *zakah (Annual due charity)* is not payable on less than five heads of camels."[1]

COMMENTARY: One wasq is equal to sixty sa' or approximately 135 kg, more or less. As for dates, one-tenth will be *wajib (obligatory)* as ushr on produce of five wasq. No *zakah (Annual due charity)* is *wajib (obligatory)* on less than five wasq (dates.) this is opinion of Imam Shafi'I رحمه الله, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله. On his part, Imam Abu Hanifah رحمه الله said that no nisab applies on the produce of land, and it is *wajib (obligatory)* to pay *zakah (Annual due charity)* on tenth of the produce whatever it be. Even if it is the least possible production, one tenth of it is *wajib (obligatory)* to be paid. The Hanafis follow the verdict of Imam Abu Hanifah رحمه الله.

As for this hadith, the Hanafis say that it refers to dates for trading because at that time they were brought and sold by the wasq measure. Each wasq of date was priced at forty dirhams. The value of five wasq at this rate was two hundred dirhams and it is the nisab for trading.

Awaq is the plural of ooqiyah. Each ooqiyah is forty dirhams or 122.47 grammes. Five ooqiyah will be two hundred dirhams which is the nisab of silver for *zakah (Annual due*

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[1] Bukhari # 1459, Muslim # 1-979, Abu Dawud # 1558, Tirmidhi # 626, Nasa'i # 2445, Ibn Majah # 1793, Darimi # 1633, Muwatta Maalik # 2 (*Zakah (Annual due charity)*). Musnad Ahmad 3-60.

charity) which comes to five dirhams. *Zakah (Annual due charity)* is not *wajib (obligatory)* on silver less than the value of two h undred dirhams (or 216.5 grammes).

This was the nisab of dirham silver (aims). If silver is in some other form, like jewellery, then the same principle is applied. *Zakah (Annual due charity)* will be paid in the same way.[1]

The nisab is the minimum that attracts *zakah (Annual due charity)*. If anyone possesses more than the nisab, then the clear way to calculate is to pay at 2.5 percent, meaning that the *zakah (Annual due charity)* for every rupees one hundred is rupees two and a half.

The hadith makes no mention of gold. The nisab of gold is twenty mithqal. *Zakah (Annual due charity)* is not *wajib (obligatory)* on less than that. If anyone has the nisab or more of gold, then one fortieth of the amount or its value must be paid as *zakah (Annual due charity)*.

If gold and silver together add up to the nisab, *zakah (Annual due charity)* will be *wajib (obligatory)*. Similarly, if anyone's possession of silver and trade merchandise add up to the nisab he is liable to pay *zakah (Annual due charity)*. And again, if anyone has trade merchandise and cash adding up to the nisab then he will have to pay *zakah (Annual due charity)*. It is *wajib (obligatory)* in all these cases.

Gold and silver may be in any form whatsoever, even untensils, *zakah (Annual due charity)* is *wajib (obligatory)* on them. Silver on borders and laces should also be calculated if this comes to the nisab *zakah (Annual due charity)* is *wajib (obligatory)*. Pearls, rubies and other stones do not have *zakah (Annual due charity) wajib (obligatory)* on them even if anyone possessions millions of rupees worth of them. If they are trade merchandise, then *zakah (Annual due charity)* is payable on them.

ZAKAH (ANNUAL DUE CHARITY) ON SLAVES & HORSES

(١٧٩٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ عَلَى الْمُسْلِمِ صَدَقَةٌ فِيْ عَبْدِهٖ وَلَا فِيْ فَرَسِهٖ وَفِيْ رِوَايَةٍ قَالَ لَيْسَ فِيْ عَبْدِهٖ صَدَقَةٌ اِلَّا صَدَقَةَ الْفِطْرِ (متفق عليه)

1795. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "No *sadaqah (charity)* (*zakah (Annual due charity)*) is (*wajib (obligatory)*) on a Muslim on his slave and on his horse."

According to another version: He said, "No *sadaqah (charity)* (*zakah (Annual due charity)*) is (*wajib (obligatory)*) onhim on that slave, except hat the sadaqat ul *fitr* is due."[2]

COMMENTARY: The hadith refers to the slave and horse not stocked for trading. Imam Shafi'I رحمه الله, Imam Abu Yusuf رحمه الله and Imam Muhammad (H) follow this hadith. Imam Abu Hanifah رحمه الله contends that if the horses and mares together graze in the open fields for most of the year then *zakah (Annual due charity)* is *wajib (obligatory)* on them. The nisab is calculated at one dinar per head and on the total *zakah (Annual due charity)* is paid at one-fortieth (2.5 % of value).

It is stated in fatawa Qadi Khan, Durr Mukhrtar and Fatawa Alamgiri that the Hanafis follow Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله that *zakah (Annual due charity)*

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[1] In ancient times, silver coins were in circulation and it was necessary to go by that and Mazahir Haq (urdu) had these examples, otherwise the simple method is one fortieth of silver, or its value is *zakah (Annual due charity)*. (That is 2.5%)

[2] Bukhari # 1464, Muslim 3 8-982, Abu Dawud # 1595, Tirmidhi # 628, Nasa'i # 2467, Ibn Majah # 1812, DArimi # 1632, Muwatta # 37 (*Zakah (Annual due charity)*), Musnad Ahmad 2-242.

is not *wajib (obligatory)* on horses.

DETAILS ABOUT NISAB

(١٧٩٦) وَعَنْ اَنَسٍ اَنَّ اَبَابَكْرٍ كَتَبَ لَهٗ هٰذَا الْكِتٰبَ لَمَّا وَجَّهَهٗ اِلَى الْبَحْرَيْنِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ هٰذِهٖ فَرِيْضَةُ الصَّدَقَةِ الَّتِيْ فَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمُسْلِمِيْنَ وَالَّتِيْ اَمَرَ اللّٰهُ بِهَا رَسُوْلَهٗ فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِيْنَ عَلٰى وَجْهِهَا فَلْيُعْطِهَا وَمَنْ سُئِلَ فَوْقَهَا فَلَا يُعْطِ فِيْ اَرْبَعٍ وَّعِشْرِيْنَ مِنَ الْاِبِلِ فَمَا دُوْنَهَا مِنَ الْغَنَمِ مِنْ كُلِّ خَمْسٍ شَاةٌ فَاِذَا بَلَغَتْ خَمْسًا وَّعِشْرِيْنَ اِلٰى خَمْسٍ وَّثَلَاثِيْنَ فَفِيْهَا بِنْتُ مَخَاضٍ اُنْثٰى فَاِذَا بَلَغَتْ سِتًّا وَّثَلَاثِيْنَ اِلٰى خَمْسٍ وَّاَرْبَعِيْنَ فَفِيْهَا بِنْتُ لَبُوْنٍ اُنْثٰى فَاِذَا بَلَغَتْ سِتًّا وَّاَرْبَعِيْنَ اِلٰى سِتِّيْنَ فَفِيْهَا حِقَّةٌ طَرُوْقَةُ الْجَمَلِ فَاِذَا بَلَغَتْ وَاحِدَةً وَّسِتِّيْنَ اِلٰى خَمْسٍ وَّسَبْعِيْنَ فَفِيْهَا جَذَعَةٌ فَاِذَا بَلَغَتْ سِتًّا وَّسَبْعِيْنَ اِلٰى تِسْعِيْنَ فَفِيْهَا بِنْتَا لَبُوْنٍ فَاِذَا بَلَغَتْ اِحْدٰى وَتِسْعِيْنَ اِلٰى عِشْرِيْنَ وَمِائَةٍ فَفِيْهَا حِقَّتَانِ طَرُوْقَتَا الْجَمَلِ فَاِذَا زَادَتْ عَلٰى عِشْرِيْنَ وَمِائَةٍ فَفِيْ كُلِّ اَرْبَعِيْنَ بِنْتُ لَبُوْنٍ وَّفِيْ كُلِّ خَمْسِيْنَ حِقَّةٌ وَّمَنْ لَّمْ يَكُنْ مَّعَهٗ اِلَّا اَرْبَعٌ مِّنَ الْاِبِلِ فَلَيْسَ فِيْهَا صَدَقَةٌ اِلَّا اَنْ يَّشَآءَ رَبُّهَا فَاِذَا بَلَغَتْ خَمْسًا فَفِيْهَا شَاةٌ وَّمَنْ بَلَغَتْ عِنْدَهٗ مِنَ الْاِبِلِ صَدَقَةُ الْجَذَعَةِ وَلَيْسَتْ عِنْدَهٗ جَذَعَةٌ وَّعِنْدَهٗ حِقَّةٌ فَاِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ وَيُجْعَلُ مَعَهَا شَاتَيْنِ اِنِ اسْتَيْسَرَتَا لَهٗ اَوْ عِشْرِيْنَ دِرْهَمًا وَّمَنْ بَلَغَتْ عِنْدَهٗ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ الْحِقَّةُ وَعِنْدَهُ الْجَذَعَةُ فَاِنَّهَا تُقْبَلُ مِنْهُ الْجَذَعَةُ وَيُعْطِيْهِ الْمُصَدِّقُ عِشْرِيْنَ دِرْهَمًا اَوْشَاتَيْنِ وَمَنْ بَلَغَتْ عِنْدَهٗ صَدَقَةَ الْحِقَّةِ وَلَيْسَتْ عِنْدَهٗ اِلَّا بِنْتُ لَبُوْنٍ فَاِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ لَبُوْنٍ وَيُعْطِيْ شَاتَيْنِ اَوْ عِشْرِيْنَ دِرْهَمًا وَّمَنْ بَلَغَتْ صَدَقَتُهٗ بِنْتَ لَبُوْنٍ وَعِنْدَهٗ حِقَّةٌ فَاِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ وَيُعْطِيْهِ الْمُصَدِّقُ عِشْرِيْنَ دِرْهَمًا اَوْ شَاتَيْنِ وَمَنْ بَلَغَتْ صَدَقَتُهٗ بِنْتَ لَبُوْنٍ وَّلَيْسَتْ عِنْدَهٗ وَعِنْدَهٗ بِنْتُ مَخَاضٍ فَاِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ مَخَاضٍ وَّيُعْطِيْ مَعَهَا عِشْرِيْنَ دِرْهَمًا اَوْشَاتَيْنِ وَمَنْ بَلَغَتْ صَدَقَتُهٗ بِنْتَ مَخَاضٍ وَّلَيْسَتْ عِنْدَهٗ وَعِنْدَهٗ بِنْتُ لَبُوْنٍ فَاِنَّهَا تُقْبَلُ مِنْهُ وَيُعْطِيْهِ الْمُصَدِّقُ عِشْرِيْنَ دِرْهَمًا اَوْشَاتَيْنِ فَاِنْ لَّمْ تَكُنْ عِنْدَهٗ بِنْتُ مَخَاضٍ عَلٰى وَجْهِهَا وَعِنْدَهُ ابْنُ لَبُوْنٍ فَاِنَّهٗ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهٗ شَيْءٌ وَّفِيْ صَدَقَةِ الْغَنَمِ فِيْ سَآئِمَتِهَا اِذَا كَانَتْ اَرْبَعِيْنَ اِلٰى عِشْرِيْنَ وَ مِائَةٍ شَاةٌ فَاِذَا زَادَتْ عَلٰى عِشْرِيْنَ وَمِائَةٍ اِلٰى مِائَتَيْنِ فَفِيْهَا شَاتَانِ فَاِذَا زَادَتْ عَلٰى مِائَتَيْنِ اِلٰى ثَلَاثِ مِائَةٍ فَفِيْهَا ثَلَاثُ شِيَاهٍ فَاِذَا زَادَتْ عَلٰى ثَلَاثِ مِائَةٍ فَفِيْ كُلِّ مِائَةٍ شَاةٌ فَاِذَا كَانَتْ سَآئِمَةُ الرَّجُلِ نَاقِصَةً مِّنْ اَرْبَعِيْنَ شَاةً وَّاحِدَةً فَلَيْسَ فِيْهَا صَدَقَةٌ اِلَّا اَنْ يَّشَآءَ رَبُّهَا وَلَا تُخْرَجُ فِي الصَّدَقَةِ هَرِمَةٌ وَّلَا ذَاتُ عَوَارٍ وَّلَا تَيْسٌ اِلَّا مَاشَآءَ الْمُصَدِّقُ وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَّلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ وَمَا كَانَ مِنْ خَلِيْطَيْنِ فَاِنَّهُمَا

يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ وَفِي الرِّقَةِ رُبْعُ الْعُشْرِ فَإِنْ لَّمْ تَكُنْ اِلَّا تِسْعِيْنَ وَمِائَةً فَلَيْسَ فِيْهَا شَيْءٌ اِلَّا

اَنْ يَّشَآءَ رَبُّهَا۔ (رواه البخارى)

1796. It is reported about Sayyiduna Anas رضی اللہ عنہ that when Sayyiduna Abu Bakr رضی اللہ عنہ (the amir ul muminin) sent him to Bahrayn (a place near Busrah), he wrote a letter (of guidance) to him;

In the name of Allah, the compassionate, the Merciful. This is about the *fard (compulsory)* (*sadaqah (charity)*) that Allah's Messenger صلی اللہ علیہ وسلم imposed on the Muslims on the command of Allah to impose it. Those Muslims on whom a just demand is made (for *zakah (Annual due charity)*) must pay it, but those on whom a demand is made for an amount in excess (of the Shari'ah prescribed) must not pay (the excess demand).

(The nisab of *zakah (Annual due charity)* is:) On camels twenty four or less in number a sheep is payable for every five. (There is no *zakah (Annual due charity)* on less than five camels. Between five and nine, one sheep; ten and fourteen, two; fifteen and nineteen, three sheep and twenty and twenty four, four sheep) when they the camels) are twenty five to thirty five, a she camel in her second year (bint makhad) is payable. When they are thirty six to forty five, a she camel in her third year (bint labun) is to be paid, who they are forty six to sixty, a she camel in her fourth year that is ready to respond to a stallion(hiqqah). When they are sixty one to seventy five a she camel in her fifth year (jadh'ah) is when they are seventy six to ninety, two she camels in their third year are payable. When they are ninety one to one hundred and twenty, two she camels in their fourth year that are ready to oblige a stallion are payable. When they are more than one hundred and twenty, one she-camel in her third year is payable for every forty and a she camel in her fourth year for every fifty. If anyone has only four camels, *sadaqah (charity)* (*zakah (Annual due charity)*) is not *wajib (obligatory)* on them unless their owner wishes (to pay an optional charity as much as he wishes). When they are five (camels), one sheep is payable on them.

If anyone whose camels are the number on which a she camel in her fifth year is payable (as *zakah (Annual due charity)*) and he does not have it but has a she-camel in her fourth year, then that will be acceptable from him alongwith two sheep if he can pay them easily, otherwise (he should pay) twenty dirhams.

If anyone whose camels are so many that on them a she camel in her fourth year is payable and he does not have it but has a she camel in her fifth year, then that will be acceptable from him and the collector will have to give him twenty dirhams or two sheep.

If anyone whose camels are the number on which a she camel in her fourth year is payable and he has none but one in her third year, then that will be acceptable from him alongwith two sheep or twenty dirhams.

If anyone whose camels are so many that on them a she camel in her third year is payable and he has one in her fourth year, then that is acceptable from him and the collector must give him twenty dirhams or two sheep.

If anyone whose camels are the number on which a she camel in her third year is payable and he does not have it but has one in her second year, then that will be acceptable from him and he will have to pay alongwith it twenty dirhams or two sheep.

If anyone whose camels are the number on which a she camel in second year is payable and he does not have it but has one in her third year than that will be acceptable from him and the collector will reimburse him with twenty dirhams or two sheep. However, if he does not have a she camel in her second year as payable and has a male camel in its third year, then that will be acceptable from him without any further demand alongwith it (on him, nor will the collector pay anything to him).

As for the *sadaqah (charity)* (*zakah (Annual due charity)*) on sheep that are pasturing: when they are from forty to one hundred and twenty, a sheep is payable. Above one hundred and twenty to two hundred, two sheep are payable. From over two hundred to three hundred, three sheep are payable. When they are more than three hundred, one sheep is payable for every hundred.

If anyone has pasturing sheep even one less than forty. No *sadaqah (charity)* is payable on the unless their owner wishes (to pay an optional charity).

An old sheep, one with a defect in the eye, or a male goat may not be presented as *sadaqah (charity)* unless the collector is willing.

Those that are in different flocks should not be put together and those that are in one flock should not be separated for fear of *zakah (Annual due charity)*.

If two people are partners in one nisab, then they must apportion with fairness the due of each.

On dirhams, a fortieth is payable. If anyone has only one hundred and ninety (which is less than the nisab) then nothing is payable unless their owner pays voluntarily (of his own record). [1]

COMMENTARY: Previously, we read a hadith calling upon the payers of *zakah (Annual due charity)* to please the *zakah (Annual due charity)* collector even if he acts unjustly towards them (Hadith # 1782). Another (# 1783) recounts how some people complained to the Prophet Muhammad صلى الله عليه وسلم of the harsh attitude of the collectors and their demand for excess. They asked if they could conceal some of their properties from them. He did not allow them to do any such thing.

In this hadith, those who are asked to pay more are instructed not to pay. The fact is that in those times, the collectors were the *sahabah (Prophet's companions)* رضى الله عنهم who could not be expected to wrong anyone or demand more than the due. It was the payers who had a wrong impression about them. In this case, Sayyiduna Abu Bakr رضى الله عنه spoke of the collectors who were not the *sahabah (Prophet's companions)* رضى الله عنهم but they were other people. They were liable to commit excess so, he gave instructions that excess demand should not be met.

When the number exceeds one hundred one twenty, Qadi رحمه الله said that the calculation must not begin afresh for *zakah (Annual due charity)*. Rather, at an increase of every forty a she-camel in her third year, and at an increase of every fifty a she camel in her fourth year should be paid towards *zakah (Annual due charity)*. Most imams observe this verdict, but Imam Abu Hanifah رحمه الله said that the calculation must begin all over again. Hence, when the number of camels exceed one hundred and twenty, two hiqqah (or she camels in their fourth year) and one sheep will be (*wajib (obligatory)*) payable.

In this way till the number of twenty four, one sheep will be *wajib (obligatory)* on

[1] Bukhari (in part) # 1454, 1453, 1448, 1455, 1450.

every five and so on.
At twenty five and more than twenty five one bint makhad (a she camel in her second year) will be payable (as *wajib (obligatory)*).
In this way calculation will be made till the end according to the earlier order.
Imam Nakha'I رحمه الله and Imam Thawri رحمه الله held the same opinion. They cite the words of the Prophet Muhammad صلى الله عليه وسلم "When the number of the camels exceeds one hundred, the calculation must begin afresh."
The same opinion is attributed to Sayyiduna Ali رضى الله عنه.
The *zakah (Annual due charity)* of the camels is payable (as *wajib (obligatory)*) though the female camels, or their value. The *zakah (Annual due charity)* of the cows and sheep may be paid, without distinction, through male or female animal. *Zakah (Annual due charity)* may be paid towards them through male animals or their value, or female or their value.
As for the words that if the payer does not possess a she camel in her second year worthy of payment Ibn Maalik رحمه الله has said that it could have three meanings:

(i) He simply does not have a she camel one year old, in her second year.
(ii) He has it, but it is not of sound health and as good as not possessing it.
(iii) He has it, but it is very previous. (*Zakah (Annual due charity)* is to be paid by property of average or moderate value)

In such a case when he does not have a she camel in her second year, he may pay a male camel in its third year as *zakah (Annual due charity)*. Noting else is either payable receivable.
Against this, if a female camel is paid of higher value or a lower value, then the collector returns two sheep or twenty dirhams or, in the latter case, the payer gives an additional payment of two sheep or twenty dirhams. This shows that a female compensates difference in age (of the animal).
The hadith speaks of posturing sheep only, but this condition applies to every animals sheep or camel or cow. That will be necessary when paying *zakah (Annual due charity)*. They ought to have postured for most of the year, meaning more then half year. If an animal is given lay to graze at home for most of the year then *zakah (Annual due charity)* is not *wajib (obligatory)* on it.
The nisab of seep is forty. If they are less then forty, then *zakah (Annual due charity)* on them is not *wajib (obligatory)*. At forty, it will be *wajib (obligatory)* to pay one sheep as *zakah (Annual due charity)* and up to one hundred and twenty only one sheep is *wajib (obligatory) zakah (Annual due charity)*. The hadith gives the calculation up to three hundred. After that, one sheep is payable for every one hundred sheep. This means that if one has four hundred sheep, he will pay four as *zakah (Annual due charity)*. Most ulama (Scholars) and imams agree with this opinion, but Hasan ibn Salih رحمه الله said that even if he has one sheep above three hundred, he will pay four sheep as *wajib (obligatory) zakah (Annual due charity)*.
Defective animals should not be paid to the collectors of *zakah (Annual due charity)* if all one's property or most of it is free from defect. However, if all of the property is defective, then a selection should be made for the average.
It is disallowed to take a he goat against *zakah (Annual due charity)*, because people keep the male goat with the female to breed them. If the male goat is taken away, the owner will suffer. Or, the reason is that its flesh is bad smelling and of poor taste.
The separate flocks must not be brought together. The background is the question. Is *zakah (Annual due charity)* calculated on the total number of sheep or against the word of the

owner. Imam Shafi'I رحمه الله said that *zakah (Annual due charity)* is paid on the basis of the total in the flocks and he does not trust the owner for that Imam Abu Hanifah رحمه الله said that number in the flocks are not the basis but the owner's word is trusted. Thus, if anyone has eighty sheep in who separate flocks. According to imam Shafi'I رحمه الله the basis is the number of flocks. So two sheep will be collected towards *zakah (Annual due charity)* from the two flocks. Imam Abu Hanifah رحمه الله will have only one sheep from both flocks together, for though they are eighty sheep divided in two flocks, yet there only is one owner and they fall in the slab of forty to one hundred and twenty and only one sheep is *wajib (obligatory) zakah (Annual due charity)*. Only one sheep will be collected from this man.

The second example is of eighty sheep all in a single flock belonging two people. According to Imam Shafi'I رحمه الله, only one sheep will be collected from this flock. But, Imam Abu Hanifah رحمه الله will have two sheep collected from this flock because, though they are together in one flock, yet they have two different owner each possessing forty sheep each making one sheep *wajib (obligatory)* as *zakah (Annual due charity)* on his property.

Keeping this in mind, the words of the hadith not to bring different flocks together are interpreted by Imam Shafi'I رحمه الله to refer to the owner. If one person has forty sheep and another has forty, they must not being them together to escape *zakah (Annual due charity)*, and pay on eighty in the slab and thus pay only one sheep instead of two, so they must not combine them into one.

In the some may, he must not separate the animals from the single flock. This prohibition also refers to the owner. Suppose he has twenty sheep that are together with someone elses in his flock. So, he must not separate his sheep from that person's flock to escape payment of *zakah (Annual due charity)* on the lot, for, if they are outside the flock, he will not have to pay *zakah (Annual due charity)* on them.

Imam Abu Hanifah رحمه الله interpreted these words to refer to the collector of *zakah (Annual due charity)*. He must not bring together sheep in diverse flocks into one to be able to collect *zakah (Annual due charity)*. In separate flocks they may be out of the nisab, so he puts them together to make them liable to *zakah (Annual due charity)*. So it is not allowed to him to do so.

The second prohibition, too applies to the *zakah (Annual due charity)* collector. He must not separate animals that belong to one slab. If a person has eighty sheep, forty at one place and as many at another place, the collector must not treat them as two separate properties to collect two sheep from him. Rather, he must have them counted together in one slab and collect only one sheep as per the rule, because they are under one ownership and only one sheep is *wajib (obligatory) zakah (Annual due charity)* on eighty sheep.

As for two different people being partners in one nisab, the collector will collect according to procedure but they will settle their accounts themselves. For example, if they have two hundred sheep. One partner owns forty of those and the other one hundred and sixty. On the total *wajib (obligatory) zakah (Annual due charity)* is two sheep. The collector will collect one sheep from each of them because he cannot divide a sheep. In this way, the first person will suffer a loss because he owns only forty but pays the same *zakah (Annual due charity)* as t he owner of one hundred and sixty sheep. After the collector takes the sheep, these two men must settle their account. The owner of the forty sheep will get from the other three fifths of the value of his sheep. So, his payment of *zakah (Annual due charity)* will be two fifths (value of sheep). The rest will be the payment of the other person. This is the implication of 'they will apportion with fairness.'

USHR ON PRODUCE OF LAND

(١٧٩٧) عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيْمَا سَقَتِ السَّمَآءُ وَالْعُيُوْنُ اَوْكَانَ عَثَرِيًّا الْعُشْرُ وَمَا سُقِيَ بِالنَّضْحِ نِصْفُ الْعُشْرِ (رواه البخاری)

1797. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "That which is watered by the heaven (rain) and springs, or is athari (عثر) meaning stumbles on water by accident like trees on banks of rivers, or undergrounds moisture), one tenth is payable on that. That for which water is drawn by animals (like camels) on its produce, the *wajib (obligatory) zakah (Annual due charity)* is on twentieth."[1]

COMMENTARY: Athri is the land irrigated by the ditch or canals dug in earth to channel water to fields, etc. Or, it is the land near water and always remains moist and green.

ZAKAH (ANNUAL DUE CHARITY) ON BURIED TREASURE

(١٧٩٨) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعَجْمَآءُ جُرْحُهَا جُبَارٌ وَالْبِئْرُ جُبَارٌ وَّ الْمَعْدِنُ جُبَارٌ وَّفِي الرِّكَازِ الْخُمُسُ (متفق علیه)

1798. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Blood wit or retaliation is not liable for wound caused by an animal, for death (or wound), while having a well dug or while having a mine excavated One fifth is payable as *zakah (Annual due charity)* or rikaz."[2]

COMMENTARY: If an animal like a horse, ox, buffalo, wounds someone or destroys something or kills someone and no human being is with the animal and it is day time, then that is forgiven to the owner (or keeper) of the animal. No retaliation or fine is imposed on him. However, if someone is riding the animal or leading it along when this happens, then blood wit, retaliation or penalty is *wajib (obligatory)* on the owner, because there is an element of carelessness and negligence on his part. Similarly, if an animal escapes in the night and hurts someone or wrecks something, then its owner will be liable to damages and to make compensation, because animals are shackled in the night and he was careless in not doing so. These comments are made in the light of other ahadith and evidences.

If anyone hires labourers to dig a well or a mine and, as a result of an accident, any of them dies, then no blood wit or compensation is *wajib (obligatory)* on the employer. The same applies whether he is having a well dug in his own premises or on a utility land whose owner is unknown and some human being or animal dies in it. However, if any one has a well dug on the highway or on someone else's land without his permission and someone or an animal falls and dies the damages or bloodwit will be *wajib (obligatory)* on the 'qiblah of the person digging the well. The same command applies to one who has some portion of land excavated for gold, silver, turquoise blue or sand.

WHO IS AAQILAH: It is a juristic term. It means the companions or friends of the person who is responsible for the death of someone accidentally, like, in this hadith, falling into

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[1] Bukhari # 1483, Abu Dawud # 1596, Tirmidhi # 640, Nasa'i # 2488, Ibn Majah # 1816, Muwatta Maalik # 33 (*Zakah (Annual due charity)*)

[2] Bukhari # 1499, Muslim # 45-1210, Abu Dawud # 4592, Tirmidhi # 643, Nasa'i # 2495, Ibn Majah # 2673, Darimi # 1168, Muwatta Maalik # 12 (*Zakah (Annual due charity)*), Musnad Ahmad 2-228.

the well. He who has the well dug is the one whose aaqilah will be liable to damages. His friends or companions, where he works are the aaqilah, but if he has none then his tribe or family are his aaqilah.

WHY MUST AAQILAH PAY: Though this person has committed the crime unintentionally, yet he may continue to be careless. Someone has to guarantee his conduct. So, the aaqilah are made responsible to watch over him.

WHAT IS RIKAZ: Imam Abu Hanifah رحمه الله said that the rikaz in this hadith means mine. But, the people of the Hijaz say that rikaz is the treasure of the jahiliyah (ignorance era) buried in the earth. As for as this hadith is concerned, the meaning suggested by Imam Abu Hanifah رحمه الله is more appropriate. Indeed, a saying of the Prophet Muhammad صلى الله عليه وسلم also brings out this meaning of rikaz. He was asked about it and he said that rikaz is the gold and silver that Allah placed in the earth when he created it.

KIND OF THINGS EXCAVATED FROM EARTH: There are three kinds of excavated things from mines.

(i) Solid things that melt when put in fire and can be moulded or minted as coins. Examples are gold, silver, iron, pewter, tin, etc.
(ii) Non solids like water, oil, pitch, sulpher etc.
(iii) Non combustibles that will be melt in fire and cannot be moulded, like stone, lime, sulphurate of arsenic.

Of these three kinds, *zakah (Annual due charity)* is levied only on the first kind. Khums or one-fifth is *wajib (obligatory)* and the condition of the passage of one year does not apply. According to Imam Shafi'I رحمه الله of the minerals, *zakah (Annual due charity)* is *wajib (obligatory)* only on gold and silver. It is not *wajib (obligatory)* on other excavations from mines, like iron, pewter, etc.

SECTION II اَلْفَصْلُ الثَّانِیْ

ZAKAH (ANNUAL DUE CHARITY) ON COWS & OXEN

(١٧٩٩) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ عَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيْقِ فَهَاتُوْا صَدَقَةَ الرِّقَةِ مِنْ كُلِّ اَرْبَعِيْنَ دِرْهَمًا دِرْهَمٌ وَّلَيْسَ فِيْ تِسْعِيْنَ وَمِائَةٍ شَيْءٌ فَاِذَا بَلَغَتْ مِائَتَيْنِ فَفِيْهَا خَمْسَةُ دَرَاهِمَ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْ دَاوٗدَ وَفِيْ رِوَايَةٍ لِّاَبِيْ دَاوٗدَ عَنِ الْحَارِثِ الْاَعْوَرِ عَنْ عَلِيٍّ قَالَ زُهَيْرٌ اَحْسِبُهٗ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ قَالَ هَاتُوْا رُبُعَ الْعُشْرِ مِنْ كُلِّ اَرْبَعِيْنَ دِرْهَمًا دِرْهَمٌ وَّلَيْسَ عَلَيْكُمْ شَيْءٌ حَتّٰى تَتِمَّ مِائَتَيْ دِرْهَمٍ فَاِذَا كَانَتْ مِائَتَيْ دِرْهَمٍ فَفِيْهَا خَمْسَةُ دَرَاهِمَ فَمَا زَادَ فَعَلٰى حِسَابِ ذٰلِكَ وَفِي الْغَنَمِ فِيْ كُلِّ اَرْبَعِيْنَ شَاةً شَاةٌ اِلٰى عِشْرِيْنَ وَمِائَةٍ فَاِنْ زَادَتْ وَاحِدَةٌ فَشَاتَانِ اِلٰى مِائَتَيْنِ فَاِنْ زَادَتْ فَثَلَاثُ شِيَاهٍ اِلٰى ثَلَاثِ مِائَةٍ فَاِذَا زَادَتْ عَلٰى ثَلَاثِ مِائَةٍ فَفِيْ كُلِّ مِائَةٍ شَاةٌ فَاِنْ لَّمْ تَكُنْ اِلَّا تِسْعٌ وَّثَلَاثُوْنَ فَلَيْسَ عَلَيْكَ فِيْهَا شَيْءٌ وَّفِي الْبَقَرِ فِيْ كُلِّ ثَلَاثِيْنَ تَبِيْعٌ وَّفِي الْاَرْبَعِيْنَ مُسِنَّةٌ وَّلَيْسَ عَلَى الْعَوَامِلِ شَيْءٌ۔

1799. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I have exempted horses and slaves (from *zakah (Annual due charity)*, provided the slave is

not part of trade merchandise and the different opinion about horses have been discussed previously, e.g. hadith 1795) You must pay *zakah (Annual due charity)* on silver at one dirham for every forty (when its holding is equal to the nisab of two hundred dirhams because) nothing is payable on one hundred and ninety. When silver is to the total of two hundred dirhams, five dirhams are *wajib (obligatory)* towards *zakah (Annual due charity)*."

According to the version of Abu Dawud from al-Harith al-Awar رحمه الله from Sayyiduna Ali رحمه الله, from the Prophet Muhammad صلى الله عليه وسلم, Zuhayr رحمه الله presumed that he said, "Pay every year) one dirhams out of forty dirhams (which is one fortieth). Nothing is *wajib (obligatory)* on you till you have full two hundred dirhams. When you have two hundred dirhams, five dirhams are *wajib (obligatory)* (as *zakah (Annual due charity)*). When that is more than two hundred dirhams *zakah (Annual due charity)* will be *wajib (obligatory)* in the some proportion.

As for sheep, one sheep is *wajib (obligatory)* (as *zakah (Annual due charity)*) for every forty sheep up to one hundred and twenty. If there is one more, then up to two hundred sheep two sheep are *wajib (obligatory)*. If there are more than three hundred, one sheep is *wajib (obligatory)* for every one hundred. However, if you have only thirty nine, nothing is *wajib (obligatory)* on them.

As for cattle, the nisab is a year-old male calf for every thirty an a cow in its third year for every forty, as *wajib (obligatory) zakah (Annual due charity)*. Nothing is *wajib (obligatory)* (as *zakah (Annual due charity)*) on animals used for work."[1]

COMMENTARY: Imam Abu Yusuf رحمه الله and Imam Muhammad رضى الله عنه abide by the hadith and say that *zakah (Annual due charity)* is *wajib (obligatory)* in the same proportion who one's holding exceeds two hundred dirhams, one-fortieth will be paid as *zakah (Annual due charity)*. Imam Abu Hanifah رحمه الله, however, said that *zakah (Annual due charity)* will be *wajib (obligatory)* on the amount exceeding two hundred dirhams only when that is forty dirhams. If it is less than forty, then no *zakah (Annual due charity)* is *wajib (obligatory)* on it, but will be paid only for two hundred dirhams. His deduction is based on other ahadith too.

A male calf is to be given as *zakah (Annual due charity)* for cows. Hence it is the same whether the male is paid or t he female. This is more clear in a following tradition. It is not necessary when paying *zakah (Annual due charity)* against cows and sheep to give only the female. In this case, it is different from the camels whose *zakah (Annual due charity)* is always a female. There is no such restriction for cows and sheep. (But see commentary on hadith # 1796).

Allamah Ibn Hajr رحمه الله said that if cows or bulls are more than forty, *zakah (Annual due charity)* will not be paid on the excess till the number rises on sixty. When they are sixty in number, two male or two female one year old calves will be *wajib (obligatory)*. Thereafter, at every forty a two year old bull or cow will be *wajib (obligatory)*. At every thirty, a one year old bull or cow will be payable. For example, at seventy, one each two year old and one year old will be given. At eighty, two two year olds, at ninety, three one year olds and at one hundred, two one year olds and one two year old will be *wajib (obligatory)*. So, too, at every thirty one one-year old and at every forty one two year old will be paid towards *zakah (Annual due charity)*.

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[1] Abu Dawud # 1574, Tirmidhi # 620, Nasa'i # 2477, Ibn Majah # 1790, Darimi # 1629, Musnad Ahmad # 1-92, (The second version) Abu Dawud # 1572.

While Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله agree with Ibn Hajar رحمه الله on his verdict that no *zakah (Annual due charity)* is *wajib (obligatory)* on cows or bulls in excess of forty till their number reaches sixty, Imam Abu Hanifah رحمه الله said that *zakah (Annual due charity)* will be calculated and paid for the number above forty till it reaches sixty. At sixty, two one years old will be *wajib (obligatory)* and rest of the payment will be according to the foregoing outline. Thus, if the number is even one above forty one fortieth of a two year old or one thirtieth of a one year old - meaning the value of these (in cash) - will have to be paid. For any number above it, calculation shall be made in this manner. The writer of the Hadiyah and his followers opine that this contention of Imam Abu Hanifah رحمه الله is the only reliable.[1]

As for nothing being *wajib (obligatory)* on animals being put to work, any of the animals that are used for need, like bull or ox to draw water or carry load then, even if their number reaches the nisab, *zakah (Annual due charity)* on them is not *wajib (obligatory)*. The same command applies to camels, etc. while Imam Abu Hanifah رحمه الله. Imam Shafi'I رحمه الله and Imam Ahmad ibn Hanbal رحمه الله abide by this hadith, Imam Maalik رحمه الله says that *zakah (Annual due charity)* is *wajib (obligatory)* on these animals too.

(١٨٠٠) وَعَنْ مُعَاذٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا وَجَّهَهُ اِلَى الْيَمَنِ اَمَرَهُ اَنْ يَّاْخُذَ مِنَ الْبَقَرِ مِنْ كُلِّ ثَلَاثِيْنَ تَبِيْعًا اَوْ تَبِيْعَةً وَّمِنْ كُلِّ اَرْبَعِيْنَ مُسِنَّةً (رواه ابوداؤد والترمذی والنسائی والدارمی)

1800. Sayyiduna Mu'adh رضی الله عنه narrated that when the Prophet Muhammad صلی الله علیه وسلم sent him to Yemen, he instructed him to take (as *zakah (Annual due charity)*) a one year old male or female calf for every thirty cows, and a cow in its third year for every forty cows.[2]

SINFUL TO COLLECT MORE *ZAKAH (ANNUAL DUE CHARITY)* THAN DUE

(١٨٠١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمُعْتَدِيْ فِي الصَّدَقَةِ كَمَا نِعِهَا (رواه ابوداؤد والترمذی)

1801. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who exceeds in collecting *zakah (Annual due charity)*, more than due is like one who does not pay *zakah (Annual due charity)*."[3]

(It is as much a sin to collect more as it is to fail to pay the due)

GRAIN & DATES

(١٨٠٢) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ فِيْ حَبٍّ وَّلَا تَمْرٍ صَدَقَةٌ حَتّٰى يَبْلُغَ خَمْسَةَ اَوْسُقٍ (رواه النسائی)

1802. Sayyiduna Abu Sa'eed al-Khudri رضی الله عنه narrted that the Prophet Muhammad صلی الله علیه وسلم said, "No *sadaqah (charity)* (*zakah (Annual due charity)*) is payable on grain and dates till they are five awsaq (or five camel load in quantity).[4]

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[1] An animal one year old is described as in its second year a two year old as in its third year, and so on.

[2] Abu Dawud # 1578, Tiimidhi # 623, Nasa'i # 450, Ibn Majah # 1803, Darimi # 1624.

[3] Abu Dawud # 1585, Tirmidhi # 646, Ibn Majah # 1808.

[4] Muslim # 5-979, Nasa'i # 2485, Musnad Ahmad 3-502.

COMMENTARY: *Zakah (Annual due charity)* payable on these two items is mentioned in hadith # 1794. The wasq is defined there.

(١٨٠٣) وَعَنْ مُوسَى بْنِ طَلْحَةَ قَالَ عِنْدَنَا كِتَابُ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِنَّمَا أَمَرَهُ أَنْ يَّأْخُذَ الصَّدَقَةَ مِنَ الْحِنْطَةِ وَالشَّعِيْرِ وَالزَّبِيْبِ وَالتَّمْرِ مُرْسَلٌ(رواه فى شرح السنة)

1803. Sayyiduna Musa ibn Talhah رحمه الله narrated that they had the letter of (Sayyiduna) Mu'adh ibn Jabal رحمه الله from the Prophet Muhammad صلى الله عليه وسلم. He said that the Prophet Muhammad صلى الله عليه وسلم had instructed him to collect *sadaqah (charity)* on wheat, barley, raisins and dates.[1]
This hadith is mursal. It is transmitted by sharh us *Sunnah*.

COMMENTARY: This does not mean that *zakah (Annual due charity)* is *wajib (obligatory)* on only these four produce of land. Rather, according to Imam Shafi'I رحمه الله *zakah (Annual due charity)* is levied on every produce of land that can be food for a human being and according to the Hanafis, *zakah (Annual due charity)* is payable on every produce of the land whether it is food or not for life. This hadith refers to only four things as a particular case because they were available in that area.

ZAKAH (ANNUAL DUE CHARITY) ON GRAPES

(١٨٠٤) وَعَنْ عَتَّابِ بْنِ أُسَيْدٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيْ زَكَاةِ الْكُرُوْمِ أَنَّهَا تُخْرَصُ كَمَا تُخْرَصُ النَّخْلُ ثُمَّ تُؤَدّٰى زَكَاتُهُ زَبِيْبًا كَمَا تُؤَدّٰى زَكَاةُ النَّخْلِ تَمْرًا(رواه الترمذى وابوداؤد)

1804. Sayyiduna Attab ibn Usayd رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said about *zakah (Annual due charity)* on (vines or) grapes that they should be estimated as dates are estimated. Then *zakah (Annual due charity)* on them should be paid when they dry (as raisins) just as *zakah (Annual due charity)* is paid on dates when they are dry.[2]

COMMENTARY: When grapes and dates become sweet, an expert can estimate their quantity because they are dry.
Imam Abu Hanifah رحمه الله said that when they are dry, one tenth of their quantity whatever it is should be paid towards *zakah (Annual due charity)*.
However, Imam Abu Yusuf and Imam Muhammad, the two companions of Imam Abu Hanifah رحمه الله, and Imam Shafi'I رحمه الله said that *zakah (Annual due charity)* at one-tenth will be paid when they reach the limit of nisab which is five wasq.

(١٨٠٥) وَعَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ حَدَّثَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ إِذَا خَرَصْتُمْ فَخُذُوْا وَدَعُوا الثُّلُثَ فَإِنْ لَّمْ تَدَعُوا الثُّلُثَ فَدَعُوا الرُّبُعَ(رواه الترمذى وابوداؤد والنسائى)

1805. Sayyiduna Sahl ibn Abu Hathmah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to say, "When you have estimated (the *zakah (Annual due charity)* on

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[1] Musnad Ahmad 5-228, Daraqutni # 8.

[2] Abu Dawud # 1603, Tirmidhi # 644, Nasa'i # 2618, Ibn Majah # 1819.

grapes and dates), take away (two thirds of them) and leave one-third, but if you will not spare one third then leave one-fourth (at least)."[1]

COMMENTARY: This address is to the collectors of *zakah (Annual due charity)*. They were instructed to first determine the *zakah (Annual due charity)* payable and then take two thirds of it and spare one third so that the owner may feed his neighbours and travellers. Imam Abu Hanifah رحمه الله and Imam Maalik رحمه الله give their verdict on this basis and though Imam Shafi'I رحمه الله had originally subscribed to this view yet later he said that the amount of *zakah (Annual due charity)* is *wajib (obligatory)* and nothing should be spared from it.

He said that this hadith concerns the Jews of Khaybar. The Prophet Muhammad صلى الله عليه وسلم had agreed with them share-cropping at half the produce of dates for them and half for him. Hence, he gave this command to the men deputed to estimate the produce of dates there. They were to leave for the Jews as a gesture of good will one third or one fourth of the dates and then divide the rest half and half. They were to hand over one half to the Jews and send the other to the Prophet's صلى الله عليه وسلم court.

ESTIMATE OF DATE

(١٨٠٦) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَبْعَثُ عَبْدَ اللّٰهِ بْنَ رَوَاحَةَ إِلَى يَهُوْدَ فَيَخْرُصُ النَّخْلَ حِيْنَ تَطِيْبُ قَبْلَ أَنْ يُّؤْكَلَ مِنْهُ (رواه ابوداؤد)

1806. Sayyidah Ayshah رضى الله عنها narrated that the Prophet Muhammad صلى الله عليه وسلم used to send (Sayyiduna) Abdullah ibn Rawahah رضى الله عنه to the Jews. He would make an estimate of the dates when they were ready (and sweet) but before they were eaten at all.[2]

ZAKAH (ANNUAL DUE CHARITY) ON HONEY

(١٨٠٧) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْعَسَلِ فِيْ كُلِّ عَشْرَةِ أَزُقٍّ زِقٌّ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ فِيْ إِسْنَادِهٖ مَقَالٌ وَّلَا يَصِحُّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ هٰذَا الْبَابِ كَثِيْرُ شَيْءٍ -

1807. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said about honey that on every ten skins, one skin is paid towards *zakah (Annual due charity)*.[3]

Tirmidhi said that the isnad of the hadith is not sound. Moreover, most of the ahadith on this subject are weak.

COMMENTARY: The imams differ on this subject. Imam Shafi'I رحمه الله said that there is no *zakah (Annual due charity)* on honey. Imam Abu Hanifah رحمه الله said that *zakah (Annual due charity)* is payable on honey irrespective of its quantity provided it is from ushri land. He cites the hadith: 'The ushr is *wajib (obligatory)* on every produce of land.' He maintained that it is also *wajib (obligatory)* to pay one-tenth on the honey collected from mountains.

ZAKAH (ANNUAL DUE CHARITY) ON JEWELLERY

(١٨٠٨) وَعَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللّٰهِ قَالَتْ خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مَعْشَرَ النِّسَاءِ

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[1] Abu Dawud # 1605, Tirmidhi # 643, Nasa'i # 2491, Darimi # 3619, Musnad Ahmad 3-448.

[2] Abu Dawud # 1606, Ibn Majah # 1820, Muwatta Maalik #1 (Muqaqah) Musnad Ahmed 2.24.

[3] Tirmidhi # 269.

تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ فَإِنَّكُنَّ أَكْثَرُ أَهْلِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ(رواه الترمذى)

1808. Sayyidah Zaynab رضى الله عنه wife of Sayyiduna Abdullah (Ibn Mas'ud)رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم addressed them, saying. "O you company of women, pay *zakah (Annual due charity)* (on your property) even if it is from your jewellery because you will from the majority of the inmates of hell, on the day of resurrection."[1]

COMMENTARY: Women are generally more devoted to the world and its things because of which they do not pay *zakah (Annual due charity)* and are not motivated to spend in Allah's path. So they are advised to be content with what Allah has given them and pay *zakah (Annual due charity)* and give charity to earn the mercy of Allah on the day of resurrection.

Imam Abu Hanifah رحمه الله said that *zakah (Annual due charity)* is *wajib (obligatory)* on jewellary when its value is as much as the nisab. The ancient opinion of Imam Shafi'I رحمه الله was identical.

Imam Maalik رحمه الله and Imam Ahmad رحمه الله said that *zakah (Annual due charity)* is not *wajib (obligatory)* on that jewellery of women whose use is permissible, but is *wajib (obligatory)* on the jewellery whose use is forbidden. The final opinion of Imam Shafi'I رحمه الله was the same as theirs.

Imam Abu Hanifah رحمه الله relied on this hadith that establishes *zakah (Annual due charity)* as *wajib (obligatory)* on jewellery without distinction.

About the jewellery that is permissible or forbidden, recourse may be had to muharrir and other books of the Shafi'I school of thought.

(١٨٠٩) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ امْرَأَتَيْنِ أَتَتَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِيْ أَيْدِيْهِمَا سِوَارَانِ مِنْ ذَهَبٍ فَقَالَ لَهُمَا تُؤَدِّيَانِ زَكَاتَهُ قَالَتَا لَا فَقَالَ لَهُمَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَتُحِبَّانِ أَنْ يُسَوِّرَكُمَا اللّٰهُ بِسِوَارَيْنِ مِنْ نَّارٍ قَالَتَا لَا قَالَ فَأَدِّيَا زَكَاتَهُ- رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ قَدْ رَوٰى الْمُثَنّٰى بْنُ الصَّبَّاحِ عَنْ عَمْرِو بْنِ شُعَيْبٍ نَحْوَ هٰذَا وَالْمُثَنّٰى بْنُ الصَّبَّاحِ وَابْنُ لَهِيْعَةَ يُضَعَّفَانِ فِي الْحَدِيْثِ وَلَا يَصِحُّ فِيْ هٰذَا الْبَابِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ-

1809. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated from his father from his grand father that two women came to Allah's Messenger صلى الله عليه وسلم. They had two bracelets on their hands. He asked them if they had both paid *zakah (Annual due charity)* on them and they said that they had not paid it. So, he asked them, "would you prefer that Allah should make you wear bracelets of fire (on the day of resurrection)?" They said. "No!" He said, "Pay *zakah (Annual due charity)* on them."[2]

Tirmidhi said a similar hadith is transmitted through another line of narrators but nothing sound is reported on this subject.

COMMENTARY: This hadith is explicit that *zakah (Annual due charity)* is *wajib (obligatory)* on jewellery. In spite of Imam Tirmidhi's رحمه الله saying that there is nothing sound on this subject, other books of hadith carry ahadith on this topic which Mulla Ali Qari رحمه الله has

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[1] Bukhari # 1466, Tirmidhi # 635, Nasa'i # 2583, Darimi # 1654, Musnad Ahmad 3-502.

[2] Tirmidhi # 637, Abu Dawud # 1563, Musnad Ahmad 2-178, Nasa'i # 2479.

reproduced in 'Mirqat.'

(١٨١٠) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ كُنْتُ أَلْبَسُ أَوْضَاحًا مِّنْ ذَهَبٍ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ أَكَنْزٌ هُوَ فقَالَ مَابَلَغَ أَنْ تُؤَدِّى زَكَاتُهٗ فَزُكِّيَ فَلَيْسَ بِكَنْزٍ (رواه مالك وابوداؤد)

1810. Sayyidah Umm Salamah رضى الله عنه narrated that she was wearing gold ornaments (wadah). (Once) she asked, "O Messenger of Allah, is it (classified as) treasure?" He said, 'when anything is to t he value (of nisab) that attracts *zakah (Annual due charity)* and *zakah (Annual due charity)* is paid on that then it is not treasure (or what is hoarded)."[1]

COMMENTARY: Sayyiduna Umm Salamah رضى الله عنه had in mind the verse (34) of surah at-Tawbah:

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَ الْفِضَّةَ الْاٰيَةِ

{And those who hoard up gold and silver....}

The Prophet Muhammad صلى الله عليه وسلم assured her that she did not come under the purview of the verse if she had paid *zakah (Annual due charity)* on her property of it was of the value of the nisab.

ZAKAH (ANNUAL DUE CHARITY) ON TRADE MERCHANDISE

(١٨١١) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُنَا أَنْ نُّخْرِجَ الصَّدَقَةَ مِنَ الَّذِى نُعِدُّ لِلْبَيْعِ۔ (رواه ابوداؤد)

1811. Sayyiduna Samurah ibn Jundub رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to command them to pay *zakah (Annual due charity)* onthat which they prepared for trade.[2]

ZAKAH (ANNUAL DUE CHARITY) ON MINES

(١٨١٢) وَعَنْ رَبِيْعَةَ بْنِ أَبِيْ عَبْدِ الرَّحْمٰنِ عَنْ غَيْرِ وَاحِدٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَقْطَعَ لِبِلَالِ بْنِ الْحَارِثِ الْمُزَنِيِّ مَعَادِنَ الْقَبَلِيَّةِ وَهِيَ مِنْ نَّاحِيَةِ الْفُرْعِ فَتِلْكَ الْمَعَادِنُ لَا تُؤْخَذُ مِنْهَا إِلَّا الزَّكَاةُ إِلَى الْيَوْمِ (رواه ابوداؤد)

1812. Sayyiduna Rab'iah ibn Abdur Rahman رحمه الله narrated on the authority of many *sahabah (Prophet's companions)* رضى الله عنهم that Allah's Messenger صلى الله عليه وسلم entrusted to (Sayyiduna) Bilal ibn Harith Muzari رضى الله عنه the mines of al-Qubaliyah to manage them. This is in the neighbourhood of fur,' Till the present day only *zakah (Annual due charity)* is received from them.[3]

COMMENTARY: Fur is a place between Makkah and Madinah. The Prophet Muhammad صلى الله عليه وسلم had granted the mines to Sayyiduna ibn Harith رضى الله عنه so that he might sustain

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[1] Abu Dawud # 1563, Muwatta Maalik 8 (*Zakah (Annual due charity)*), Daraqutni # 1 (Chapter of this heading (Arabic)

[2] Abu Dawud # 3061.

[3] Abu Dawud # 3061.

himself from it.

On the basis of this hadith. Imam Maalik رحمه الله held that one-fortieth is levied on mines, not one fifth. Imam Abu Hanifah رحمه الله held that one fifth is *wajib (obligatory)* on mines. Imam Shafi'I رحمه الله gave verdict in favour of both, and also a third that if excavation requires toil a third that if excavation requires one-fifth.

Perhaps some ruler may have ruled at some time that one-fortieth should be levied on these mines. Mulla Ali Qari رحمه الله has spoken at length on this in his Mirqat.

SECTION III اَلْفَصْلُ الثَّالِثُ

NO *ZAKAH (ANNUAL DUE CHARITY)* ON VEGETABLES & TREES LOANED

(١٨١٣) عَنْ عَلِيٍّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ فِي الْخَضْرَاوَاتِ صَدَقَةٌ وَّلَا فِي الْعَرَايَا صَدَقَةٌ وَّلَا فِيْ اَقَلَّ مِنْ خَمْسَةِ اَوْسُقٍ صَدَقَةٌ وَّلَا فِي الْعَوَامِلِ صَدَقَةٌ وَّلَا فِي الْجَبْهَةِ صَدَقَةٌ قَالَ الصَّقْرُ الْجَبْهَةُ الْخَيْلُ وَ الْبِغَالُ وَالْعَبِيْدُ۔ (رواه الدار قطنى)

1813. Sayyiduna Ali رضی الله عنه narrated that the Prophet Muhammad صلی الله علیه وسلم said, "*Zakah (Annual due charity)* is not payable on vegetables, not on trees gives on loan, not on less than five camel load (wasq), not on working animals, not on al-jabhah." As Saqr said that al-jabhah means horses, mules and slaves.[1]

COMMENTARY: In the beginning of the chapter, we have spoken in detail on *zakah (Annual due charity)* on vegetables.

Trees given on loan are araya. The owner of a palm tree loans it to a needy person making the year's produce of dates his property.

Comments on other things have been made previously.

ABOUT ZAKAH (ANNUAL DUE CHARITY) ON WIQS ANIMALS

(١٨١٤) وَعَنْ طَاؤُوْسٍ اَنَّ مُعَاذَ بْنَ جَبَلٍ اُتِيَ بِوَقْصِ الْبَقَرِ فَقَالَ لَمْ يَاْمُرْنِيْ فِيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشَيْئٍ۔ رَوَاهُ الدَّارَ قُطْنِيُّ وَالشَّافِعِيُّ وَقَالَ الْوَقْصُ مَالَمْ يَبْلُغِ الْفَرِيْضَةَ۔

1814. Sayyiduna Tawus رحمه الله narrated that a wiqs of cattle was brought to (Sayyiduna) Mu'adh ibn Jabal رضی الله عنه (that he might receive *zakah (Annual due charity)* on them). He explained that the Prophet Muhammad صلی الله علیه وسلم had not commanded him to receive anything on them.[2]

(The Prophet Muhammad صلی الله علیه وسلم had not defined a *wajib zakah (an obligatory charity)* on that.)

COMMENTARY: Wiqs is the number of animals below the nisab level. It could be in the beginning or between two nisabs.

Suppose that there are less than thirty cattle. *Zakah (Annual due charity)* is not *wajib (obligatory)* on them and this is the number that did not reach the nisab from the beginning. It will be called wiqs.

When it is between two nisabs, *zakah (Annual due charity)* is *wajib (obligatory)* on thirty cattle.

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[1] Daraqutni # 1 (chapter; No Zakat on vegetables).

[2] Daraqutni # 21 (ibid)

When it is from thirty-one to thirty-nine, nothing is payable towards *zakah (Annual due charity)*. At forty, the mount of *zakah (Annual due charity)* increases, so between thirty one and thirty nine, the count is wiqs. Similarly, forty, *zakah (Annual due charity)* increases at sixty, so the number between these two limits is wiqs because *zakah (Annual due charity)* is not *wajib (obligatory)* at these numbers. After sixty, the amount of *zakah (Annual due charity)* will increase at seventy and the intervening numbers will be wiqs, because *zakah (Annual due charity)* is not *wajib (obligatory)* on these number. This will keep changing between every ten's the numbers of cattle between every two tens will be called wigs and *zakah (Annual due charity)* is waived on them.

The wiqs mentioned in the hadith was the initial wiqs because their number was less than thirty. The cows that were brought to Sayyiduna Mu'adh رضی اللہ عنہ were less than thirty.

The two companions of Abu Hanifah رحمہ اللہ hold that *zakah (Annual due charity)* is not *wajib (obligatory)* at all on the wiqs between two nisab. But Imam Abu Hanifah رحمہ اللہ said that on wiqs between forty and sixty, *zakah (Annual due charity)* is *wajib (obligatory)*, but not other wiqs.

This question is discusses in the section I

Marak said that this hadith is munqata because Tawus رحمہ اللہ never met mu'adh رضی اللہ عنہ.

CHAPTER - III

SADAQAT-UL-FITR بَابُ صَدَقَةِ الْفِطْرِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

IS SADAQAT UL FITR WAJIB (OBLIGATORY) OR FARD (COMPULSORY)

(١٨١٥) عَنِ ابْنِ عُمَرَ قَالَ فَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَكٰوةَ الْفِطْرِ صَاعًا مِّنْ تَمْرٍ اَوْصَاعًا مِّنْ شَعِيْرٍ عَلَى الْعَبْدِ وَالْحُرِّ وَالذَّكَرِ وَالْاُنْثٰى وَالصَّغِيْرِ وَالْكَبِيْرِ مِنَ الْمُسْلِمِيْنَ وَاَمَرَبِهَا اَنْ تُؤَدّٰى قَبْلَ خُرُوْجِ النَّاسِ اِلَى الصَّلٰوةِ۔ (متفق عليه)

1815. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم prescribed as *fard (compulsory)* the zakat ul *fitr* (*sadaqatul fitr (charity after Ramadan)*)(Charity after Ramadan) at ones'a of dried dates or one sa' of barley on every slave and freeman, male and female, young and old, of the Muslims. He gave command that this should be paid before departure of the people for the *salah (prayer)* (of eed ul *fitr*).[1]

COMMENTARY: Imam Shafi'I رحمہ اللہ and Imam Ahmad رحمہ اللہ held that sadaqat ul *fitr* is *fard (compulsory)*. Imam Maalik رحمہ اللہ held that it is *sunnah* muwakkadah (emphasized prophet's practice) and Imam Abu Hanifah رحمہ اللہ held that it is *wajib (obligatory)*.

Imam Shafi'I رحمہ اللہ said that it is payable by everyone who possess enough provision for one day for himself land for those people on who se behalf he is responsible to pay sadaqatul-*fitr* and that is over and above his need to the extent of the sadaqat ul *fitr*.

Imam Abu Hanifah said that sadaqat ul *fitr* is *wajib (obligatory)* on him who is rich which

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[1] Bukhari # 1503, Muslim # 12-984, Abu Dawud # 1612, Tirmidhi # 676, Nasa'i # 2504, Ibn Majah # 1826, Darami # 1661, Muwatta Maalik # 52 (*Zakah (Annual due charity)*), Musnad Ahmad 2-102.

means that he holds possession of the value of 52.5 tola silver apart from his true needs, or has gold and silver in his possession and has no debts on him.
(One tola is equal to 124.416 gramme)
Sadaqatul fitr (charity after Ramadan) becomes *wajib (obligatory)* with the dawn on eed ul *fitr* If anyone dies before that then this *sadaqah (charity)* is not *wajib (obligatory)* on him. And, if anyone embraces Islam on the eedul *fitr* after dawn of that day and his property, or a child is born at that time t hen sadaqat ul *fitr* is not *wajib (obligatory)* on them too. One sa' is equal to 3 kg and 266 grams.
The master will pay the sadaqatul-*fitr* for the slave who serves him but it is not *wajib (obligatory)* on him to pay it for the slave who is his trade property. It is also not *wajib (obligatory)* to pay for a slave who has fled, but if he returns then it will become *wajib (obligatory)* to pay for him.
If children are young and not rich then their father must pay sadaqatul-*fitr* for them (as *Wajib (obligatory)*). If they are rich, then it will be paid from their property.
The same command as for young children applies for grown up children who are insane. A father is not liable to pay sadaqatul-*fitr* for grown up (some) children neither is it *wajib (obligatory)* on a husband neither is it *wajib (obligatory)* on a husband for his wife. But, if they (father and husband) pay it on their behalf with their permission, then it is allowed.
Allamah Teebi رحمه الله said that 'of the Muslim' qualities the 'slave' and the others named after that. So, it is not *wajib (obligatory)* for a Muslim to pay the sadaqatul fitr (charity after Ramadan) for his disbelieving slave. But the writer of the Hidayah has written that the sadaqatul-*fitr* of a disbelieving slave too is *wajib (obligatory)* on his Muslim master. He has also cited a hadith in support of his view. It may be seen in the hidayah or Mirqat.
The Hanafis follow the edict of the writer of the Hidayah. (But, Allah knows best).
It is *mustahab (desirable)* to pay the sadaqatul-*fitr* before the *salah (prayer)* of eed. If anyone pays before that even by a month or more than a month, then it is permitted. But, it is not waived, if anyone delays it to beyond the *salah (prayer)* of eed or to a much later time. It has to be paid in any case.

THE AMOUNT OF SADAQATUL-*FITR*

(١٨١٦) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعًا مِّنْ طَعَامٍ اَوْصَاعًا مِّنْ شَعِيْرٍ اَوْصَاعًا مِّنْ تَمْرٍ اَوْصَاعًا مِّنْ اَقِطٍ اَوْصَاعًا مِّنْ زَبِيْبٍ (متفق عليه)

1816. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that they used to pay sadaaqatul *fitr* one sa' of grain (food) or one sa' of barley or one sa' of dates or one sa' of cheese or one sa' of dry raisins.[1]

COMMENTARY: Teebi رحمه الله said that (طعام) (in the hadith - food) means wheat, but the Hanafi ulama (Scholars) say that it is grain other than wheat, in which case (طعام) describes the next words.
Imam Abu Hanifah رحمه الله classifies raisins with wheat, so half sa' is given as sadaqatul-*fitr* while his two companions classify dried dates with barley so they say that it is given one sulus sadaqat ul *fitr*. Hasan رحمه الله has cited one opinion of Imam Abu Hanifah رحمه الله to the same effect.

[1] Bukhari # 15-6, Muslim # 17-985, Abu Dawud # 1614, Tirmidhi # 673, Nasa'i # 2512, Ibn Majah # 1829, Darimi # 1664, Muwatta Maalik # 53 (*Zakah (Annual due charity)*).

SECTION II اَلْفَصْلُ الثَّانِيْ

(١٨١٧) عَنِ ابْنِ عَبَّاسٍ قَالَ فِيْ اٰخِرِ رَمَضَانَ اَخْرِجُوْا صَدَقَةَ صَوْمِكُمْ فَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذِهِ الصَّدَقَةَ صَاعًا مِّنْ تَمْرٍ اَوْشَعِيْرٍ اَوْنِصْفَ صَاعٍ مِّنْ قَمْحٍ عَلٰى كُلِّ حُرٍّ اَوْ مَمْلُوْكٍ ذَكَرٍ اَوْ اُنْثٰى صَغِيْرٍ اَوْكَبِيْرٍ۔ (رواه ابوداؤد والنسائی)

1817. Sayyiduna Ibn Abbas رضی اللہ عنہ said that at the end of Ramadan people should pay the *sadaqah (charity)* concerning their fasts. He said that Allah's Messenger صلی اللہ علیہ وسلم made it incumbent as a sa' of dried dates or barley, or half sa' of wheat on every freeman or slave, male or f female, young or old.[1]

WHY PAY IT

(١٨١٨) وَعَنْهُ قَالَ فَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طُهْرَ الصِّيَامِ مِنَ اللَّغْوِ وَالرَّفَثِ وَ طُعْمَةً لِّلْمَسَاكِيْنِ(رواه ابوداؤد)

1818. Sayyiduna Ibn Abbas رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم made it necessary to pay the sadaqat ul *fitr* that it may purify fasting of vain and obscene talk, and as food for the needy.[2]

COMMENTARY: Sadaqatul-*fitr* is prescribed that hereby shortcomings in fasting in Ramadan may be overlooked, and the poor may be enabled to celebrate the eed.
Daraqutni's version of this hadith has this much more:
"If anyone pays sadaqatul fitr (charity after Ramadan) before the *salah (prayer)* of eed, his *sadaqah (charity)* will be approved. He who pays it after the *salah (prayer)* of eed, it will be one of the *sadaqah (charity)*.s"

SECTION III اَلْفَصْلُ الثَّالِثُ

(١٨١٩) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُنَادِيًا فِيْ فِجَاجِ مَكَّةَ اَلَا اِنَّ صَدَقَةَ الْفِطْرِ وَاجِبَةٌ عَلٰى كُلِّ مُسْلِمٍ ذَكَرٍ اَوْاُنْثٰى حُرٍّ اَوْعَبْدٍ صَغِيْرٍ اَوْكَبِيْرٍ مُدَّانِ مِنْ قَمْحٍ اَوْسِوَاهُ اَوْ صَاعٌ مِّنْ طَعَامٍ۔ (رواه الترمذی)

1819. Sayyiduna Amr ibn Shu'ayb narrated on the authority of his father that his grandfather narrated that the Prophet Muhammad صلی اللہ علیہ وسلم sent someone to proclaim in the suburbs and streets of Makkah that the sadaqatul fitr (charity after Ramadan) is *wajib (obligatory)* on every Muslim-male orf female, freeman or slave young or old at two mudds of wheat or its like (dry raisins, etc), or one sa' of grain (food other than wheat).[3]

COMMENTARY: Two mudds is half sa.

(١٨٢٠) وَعَنْ عَبْدِ اللّٰهِ بْنِ ثَعْلَبَةَ اَوْثَعْلَبَةَ بْنِ عَبْدِ اللّٰهِ بْنِ اَبِيْ صُعَيْرٍ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ

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[1] Abu Dawud # 1622, Nasa'i # 2508.
[2] Abu Dawud # 1609, Ibn Majah # 1827, (Daraqutni)
[3] Tirmidhi # 674, Daraqutni # 14 (Zakat ul *fitr*)

عَلَيْهِ وَسَلَّمَ صَاعٌ مِّنْ بُرٍّ اَوْقَمْحٍ عَنْ كُلِّ اثْنَيْنِ صَغِيْرٍ اَوْكَبِيْرٍ حُرٍّ اَوْ عَبْدٍ ذَكَرٍ اَوْاُنْثٰى اَمَّا غَنِيُّكُمْ فَيُزَكِّيْهِ اللّٰهُ وَاَمَّا فَقِيْرُكُمْ فَيَرُدُّ عَلَيْهِ اَكْثَرَمِمَّا اَعْطَاهُ(رواه ابوداؤد)

1820. Sayyiduna Abdullah ibn Tha'labah or Th'labah ibn Abdullah ibn Abu Su'ayr narrated from his father that Allah's Messenger صلى الله عليه وسلم said, "One sa' of wheat is (sadaqatul fitr (charity after Ramadan)) from two people (meaning, half of it from each) be they young or old freeman or slave, male or female. As for the rich among you, Allah will purify them (because of the *sadaqah (charity)*). And, as for the poor among you Allah grant them more than what they gave (towards it)."[1]

COMMENTARY: The copies of Mishkat have the name of the narrator as stated in the text. However, the correct name is; Abdullah ibn Tha'labah ibn Abu Sughair (عبدالله ابن ثعلبه ابن ابی صغیر) or ibn Abu Su'ayr (ابن ابی صعیر عن ابیه الخ) رحمه الله. He reported on the authority of his father.

Sayyiduna Tha'labah رضی الله عنه was a *sahabi* from whom his son Abdullah narrated this hadith.

The hadith calls upon both the rich and the poor to pay the sadaqatul fitr (charity after Ramadan). As a result. Allah will purify the rich and bestow on the poor more than what he pays. However, these tidings are for the rich too whose wealth Allah will bless. The poor[2] is named specifically in order to exhort him to keep pace with others in paying the sadaqatul fitr (charity after Ramadan).

CHAPTER - VI

THOSE TO WHOM TAKING *ZAKAH (ANNUAL DUE CHARITY)* IS NOT LAWFUL

بَابُ مَنْ لَّا تَحِلُّ لَهُ الصَّدَقَةُ

Ahadith in this chapter will disclose the people who are not allowed to take *zakah (Annual due charity)* and derive benefit from it. We first enumerate the rulings in some detail.

1. The person who is a sahib nisab (owner of the wealth that attract *zakah (Annual due charity)* on it) and *zakah (Annual due charity)* is *wajib (obligatory)* on him must not pay *zakah (Annual due charity)* to his antecedents, meaning, parents, grandparents (paternal and maternal) and their forbears. It is not allowed to give *zakah (Annual due charity)* (*sadaqah (charity)*) to any of t hem. In the same way, it is disallowed to pay *zakah (Annual due charity)* to anyone of one's descendants, meaning, son, daughter, grandson, granddaughter, great grand children and their progeny. According to Imam Abu Hanifah رحمه الله the spouses should not pay *zakah (Annual due charity)* to one another. But, his two companions said that if a wife gives *zakah (Annual due charity)* to her husband then it is correct.

As for relatives other than these, it is proper to pay to them *zakah (Annual due charity)* provided hat they are deserving of receiving *zakah (Annual due charity)* which means that they are not rich, sayyid, Hashmi or disbelieving. In fact, compared to others it is better to

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[1] Abu Dawud # 1619.

[2] In the rulings of *zakah (Annual due charity)* and *sadaqah (charity)*, the word faqir (poor) is used in its technical meaning. He is one who does not possess any property whose value equals the nisab that make *zakah (Annual due charity)* payable. Also, he should not be a total pauper and indigent. Here the faqir does not mean the present day mendicants because in common parlance, today, the faqir is a beggar or an absolutely down and out, destitute, (Footnote is from the original Urdu).

pay it to one's own relatives.

The ulama (Scholars) say that if *zakah (Annual due charity)* is given in t his order, it is very good: beginning with sister, brother, their children; followed by paternal uncle, paternal aunt and their children; followed by maternal uncle, maternal aunt, their children, followed by the dhawwul arham (relatives on the maternal side); followed by the unrelated neighbour, fellow-workers (or professionals). Fellow countrymen.

The same applies to sadaqatul fitr (charity after Ramadan) and vows. It is better to follow the fore mentioned order. While it is not wrong for anyone to give to strangers. Yet it is better to prefer one's relatives first.

2. It is not proper to give *zakah (Annual due charity)* to one's male or female slave. The some command applies to the payment to the umm walad, meaning the female slave who has be gotten her master's child. Her master should not pay her any *zakah (Annual due charity).*

3. It is proper to pay *zakah (Annual due charity)* to one's in-laws, like mother in law. Father in law, brother in law, sister in law and those who are related through them. In the same way, it is proper to pay *zakah (Annual due charity)* to one's son in law or daughter in law. It is also allowed to pay *zakah (Annual due charity)* to one's step mother and step maternal grandmother.

4. It is not proper to give *zakah (Annual due charity)* to ghani (rich person). Ghani is one who owns property to the tune of the nisab, whether naami or ghayr nami. The naami property is what which appreciates in value and grows or multiplies, like trade merchandise, cash, gold, silver and ornaments of gold and silver. These properties are called naami in Shari'ah. They have the property of multiplying. The livestock and cattle are also truly naami if they are for trading or breeding.

Ghayr naami property is what does not grow or appreciate in value, like castle dwellings clothing, utensils, etc. Even with these things if they are beyond one's real needs and to the value of the nisab and free from debt, it is not proper for the owner to receive *zakah (Annual due charity)* Anyone's real needs are his house where he resides, clothing he wears, utensils for cooking, books of scholars, weapons of the warriors, tools of the skilled workers, These are that which are counted as real needs.

5. It is not allowed to pay *zakah (Annual due charity)* to the Hashmi. Progeny of these five people are called Hashmi; Children of Sayyiduna Ali رضی اللہ عنہ from Sayyidah Fatimah رضی اللہ عنہ or from his other wives; children or Sayyiduna Ja'far رضی اللہ عنہ; children of Sayyiduna Aqil رضی اللہ عنہ children of Sayyidua Abbas رضی اللہ عنہ the children of Sayyiduna Harith ibn Abdul Muttalib. رضی اللہ عنہ. Those who are descended from them are called hashmi and it is also disallowed to pay *zakah (Annual due charity)* to their slaves, male or female. If they are emancipated even then they are not allowed to take or consume *zakah (Annual due charity).*

6. It is not proper to pay *zakah (Annual due charity)* to an infidel whether he is hostile and at war or a dhimmi.

7. If any one pays *zakah (Annual due charity)* to a rich man or an infidel or his own father or son or wife imagining the recipient to be eligible and not knowing the true identity of the recipient but learns the facts later on then his *zakah (Annual due charity)* will be deemed to have been paid and he will not be required to make a fresh payment af *zakah (Annual due charity).*

8. It is not allowed to pay *zakah (Annual due charity)* towards construction of a mosque, the shroud of a dead person or the debt of a dead person. If anyone does so, then

his *zakah (Annual due charity)* will be void and unpaid.

THE DESERVING: The deserving of *zakah (Annual due charity)* are the faqir. In the terminology of Shariah (divine law), faqir is one who possessed less then the nisab. The masakin are also the deserving of *zakah (Annual due charity)*. They are those who have some kind of an eligibility who is appointed to collect *zakah (Annual due charity)* though he may himself be rich. By the way, a Hashimi is not allowed to draw the remuneration too that is paid to the collector of *zakah (Annual due charity)*. Those engaged in jihad or a journey for the pilgrimage also are eligible to receive *zakah (Annual due charity)* when they have no money remaining with them though they have very much property in their native land. Similarly, it is also proper for other travelers to be paid *zakah (Annual due charity)* even if a traveller own immense property in his homeland.

Finally, if anyone has provision enough to sustain him even for a day, then it is not proper for him to stretch a begging hand. (Mawlana Muhammad Ishaq Dahlawi)

SECTION I اَلْفَصْلُ الْاَوَّلُ

PROPHET MUHAMMAD صلى الله عليه وسلم WAS DISALLOWED

(١٨٢١) عَنْ اَنَسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِتَمْرَةٍ فِي الطَّرِيْقِ فَقَالَ لَوْلَا اَنِّيْ اَخَافُ اَنْ تَكُوْنَ مِنَ الصَّدَقَةِ لَاَكَلْتُهَا (متفق عليه)

1821. Sayyiduna Anas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم passed by a piece of date lying on the path He said, "Were it not that fear that it could be from (someone's) *zakah (Annual due charity)*, I would have (picked it up as a blessing of Allah and) eaten it."[1]

COMMENTARY: Many deductions are drawn fro this hadith.

(i) The Prophet Muhammad صلى الله عليه وسلم was forbidden to consume *zakah (Annual due charity)*. The ulama (Scholars) say that *sadaqah (charity)* was forbidden to him in all its forms, both *zakah (Annual due charity)* and optional. He could not put it to his use.

(ii) The Banu Hashim (Hashimis) are forbidden the *wajib (obligatory) sadaqah (charity)* (*zakah (Annual due charity)*) but not the optional *sadaqah (charity)*.

(iii) It is allowed to pick up anything lying on the road and eat it or put it to one's use even if it is very little in numbers and it is presumed that its owner would not look for it.

(iv) It is best for a believer to refrain from every such thing and keep away from it to which there is a semblance of doubt that it could be forbidden.

BANU HASHIM ARE DISALLOWED SADAQAH (CHARITY) AND ZAKAH (ANNUAL DUE CHARITY)

(١٨٢٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اَخَذَ الْحَسَنُ بْنُ عَلِيٍّ تَمْرَةً مِّنْ تَمْرِ الصَّدَقَةِ فَجَعَلَهَا فِيْ فِيْهِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَخْ كَخْ لِيَطْرَحَهَا ثُمَّ قَالَ اَمَا شَعَرْتَ اَنَّا لَا نَاْكُلُ الصَّدَقَةَ (متفق عليه)

1822. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Sayyiduna Hasan ibn Ali رضى الله

[1] Bukhari # 2055, Muslim # 164-1071, Abu Dawud # 1652, Musnad Ahmad 3-291.

عنه took a piece of date of the *sadaqah (charity)* ad put it in his mouth. The Prophet Muhammad صلى الله عليه وسلم said promptly, "spit it out! Spit it out!" so that he might throw it out (from his mouth). Then he said (to him), "Do you not know that we (Banu Hashim) do not eat *sadaqah (charity)*?"[1]

COMMENTARY: The prophet's صلى الله عليه وسلم question was a rhetorical question. How could one not know it? At that time Sayyiduna Hasan رضى الله عنه was too young to know these things yet the Prophet Muhammad صلى الله عليه وسلم put that tag question that others might know that *Sadaqah (charity)* is forbidden to Banu Hashim.

It follows from this hadith that parents and guardians must stop their wards from doing what Shari'ah disallows. The Hanafi scholars maintain that it is unlawful for parents to let their sons wear silk and gold and silver ornaments (that are forbidden to men).

ZAKAH (ANNUAL DUE CHARITY) IS A PERSON'S DIRT

(١٨٢٣) وَعَنْ عَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ هٰذِهِ الصَّدَقَاتِ إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ وَإِنَّهَا لَا تَحِلُّ لِمُحَمَّدٍ وَّلَا لِاٰلِ مُحَمَّدٍ (رواه مسلم)

1823. Sayyiduna Abdul Muttalib ibn Rabi'ah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "These *sadaqah (charity)*s are merely the dirty things of people. And they are not lawful for Muhammad or for the family of Muhammad."[2]

COMMENTARY: He described *zakah (Annual due charity)* as dirt because like the body of a person is cleansed when dirt is removed from it, so after paying *zakah (Annual due charity)* not only is one's property purified but also the payer's heart and soul become pure.

This hadith is evidence that it was forbidden to the Prophet Muhammad صلى الله عليه وسلم to receive *zakah (Annual due charity)*. In the same way, it is forbidden to the Prophet's صلى الله عليه وسلم offspring (Banu Hashim) to take it whether they are appointed to receive *zakah (Annual due charity)* or are needy and helpless. This is to what the Hanafis subscribe.

THE PROPHET'S صلى الله عليه وسلم CAUTION

(١٨٢٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أُتِيَ بِطَعَامٍ سَأَلَ عَنْهُ أَهَدِيَّةٌ أَمْ صَدَقَةٌ فَإِنْ قِيْلَ صَدَقَةٌ قَالَ لِأَصْحَابِهٖ كُلُوْا وَلَمْ يَأْكُلْ وَإِنْ قِيْلَ هَدِيَّةٌ ضَرَبَ بِيَدِهٖ فَأَكَلَ مَعَهُمْ (متفق عليه)

1824. Sayyiduna Abu Hurayrah رضى الله عنه narrated that if some food was presented to him, he first asked about it, "It is a gift or a *sadaqah (charity)*?" If he was told that it was a *sadaqah (charity)* he said to his companions that could eat it and he did not eat it. If he was told that it was a present he stretched his hand and ate it along with them.[3]

COMMENTARY: *Sadaqah (charity)* is that which is given to a needy person out of compassion to earn Allah's pleasure. Since the recipient is disgraces and degraded in a sense, it was forbidden to the Prophet Muhammad صلى الله عليه وسلم absolutely.

A gift, on the other hand, is presented to a senior out of honour. Another side of a gift is that generally the gesture is reciprocated in this world itself.

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[1] Bukhari # 1491, Muslim # 161-1069, Darimi # 1591, Musnad Ahmad 1-200.

[2] Muslim # 167-1072, Nasa'i # 2609, Musnad Ahmad 4-166.

[3] Bukhari # 2576, Muslim # 175-1077, Tirmidhi # 656, Nasai'i # 2613.

ASSIGNING OWNERSHIP

(١٨٢٥) وَعَنْ عَائِشَةَ قَالَتْ كَانَ فِيْ بَرِيْرَةَ ثَلَاثُ سُنَنٍ إِحْدَى السُّنَنِ أَنَّهَا عَتَقَتْ فَخُيِّرَتْ فِيْ زَوْجِهَا وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْوَلَاءُ لِمَنْ اَعْتَقَ وَدَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ الْبُرْمَةُ تَفُوْرُ بِلَحْمٍ فَقُرِّبَ اِلَيْهِ خُبْزٌ وَّ اُدُمٌ مِّنْ اُدُمِ الْبَيْتِ فَقَالَ اَلَمْ اَرَ بُرْمَةً فِيْهَا لَحْمٌ قَالُوْا بَلٰى وَلٰكِنَّ ذٰلِكَ لَحْمٌ تُصُدِّقَ بِهٖ عَلٰى بَرِيْرَةَ وَاَنْتَ لَا تَأْكُلُ الصَّدَقَةَ قَالَ هُوَ عَلَيْهَا صَدَقَةٌ وَّلَنَا هَدِيَّةٌ(متفق عليه)

1825. Sayyidah Ayshah رضی اللہ عنہا narrated that three commands were made concerning (Sayyidah) Barirah رضی اللہ عنہ. The first was that when she was sat free, she was given choice concerning her husband. (The second was that) Allah's Messenger صلی اللہ علیہ وسلم said that the right to inherit from an emancipated slave belonged to one who had set her free. (The third was that once). Allah Messenger صلی اللہ علیہ وسلم came home and the pot was boiling with meat in it, but he was served some of the bread and gravy that were in the house. He asked, "But, did I not find a pot with meat?" He was told that while that was correct yet the meat was what was given to Barirah as *sadaqah (charity)* and he did not partake of *sadaqah (charity)*. He said, "that may be *sadaqah (charity)* for her but it is a gift for us" [1]

COMMENTARY: The initial words of the hadith refer to Sayyidah Barirah رضی اللہ عنہ whom Sayyidah Ayshah رضی اللہ عنہا had set free as her female slave. This action paved the way for three commands. As a free woman she had choice to live with her husband (Sayyiduna), Mugith رضی اللہ عنہ, or separate from him.

The ulama (Scholars) call this (خیار عتق) (khiyar itq). It allows a female slave who is married to someone and who is emancipated to retain her marriage with him or opt for separation from him. However, Imam Shafi'I رضی اللہ عنہ says that she has this option only when her husband is also a slave. But, the Hanifis say that she has choice either was whether he is a slave or a freeman.

The husband of Syyidah Barirah رضی اللہ عنہ was a slave. He was terribly upset to the extent that he wept and roomed about complaining but she was unmoved. She stuck to her decision too separate.

The second command was about (ولاء) (wala). The right of inheritance from one emancipated slave rests with one who sets him or her free. Sayyidah Barirah رضی اللہ عنہ was the slave of a Jew who had arranged a mukatab with her which means that he had said to her that if she paid to him a certain number of dirhams, she would be freed. But, she was unable to pay the required sum of money. She requested Sayyidah Ayshah رضی اللہ عنہا to help her and she offered to buy her from the Jew who agreed to shell her on condition that he would have right to inheritance from her. She asked to Prophet Muhammad صلی اللہ علیہ وسلم about it and he said that the Jew's condition was void and only the person who ...ncipates owns the right of inheritance from the freed slave. She should buy the slave ... free.

...mmand that is deduced from the hadith is that if a deserving receives

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[1] ...79, Muslim # 14-1504, Nasai'i # 2614, Ibn Majah # 2076, Darimi # 2289, Muwatta Maalik ...e), Musnad Ahmad 1-281

someone's *zakah (Annual due charity)* and then gives it to another person who is not eligible to receive *zakah (Annual due charity)*, then this property will be lawful for him. The reason is that the payer of *zakah (Annual due charity)* had given his *zakah (Annual due charity)* to the deserving correct person and that payment became this person's property and he is entitled to give it to whoever he wishes and it would be proper. In the terminology of Shari'ah, it is called tamlik and it is permitted and lawful (It is to assign ownership to another.)

PROPHET MUHAMMAD صلى الله عليه وسلم ACCEPTED GIFT & RECIPROCATED WITH ONE

(١٨٢٦) وَعَنْهَا قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُ الْهَدِيَّةَ وَيُثِيْبُ عَلَيْهَا (رواه البخاری)

1826. Sayyidah Ayshah رضی اللہ عنہا said that Allah's Messenger صلی اللہ علیہ وسلم used to accept a gift and make a return agift against it.[1]

ACCEPT EVEN A SMALL GIFT

(١٨٢٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْدُعِيْتُ اِلٰى كُرَاعٍ لَا جَبْتُ وَلَوْاُهْدِيَ اِلَيَّ ذِرَاعٌ لَقَبِلْتُ (رواه البخاری)

1827. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If I am invited to a kura (slender part of a sheep's leg). I would respond positively. And, if a fore-leg was presented to me, I would surely accept it."[2]

COMMENTARY: Kura (کراع) is the shin of a sheep. The meaning is that if anyone invited the Prophet Muhammad صلی اللہ علیہ وسلم to a meal consisting of something very ordinary he would accept the invitation so, too he said that he would accept the gift of a sheep's forearm.

This is evidence that the Prophet Muhammad صلی اللہ علیہ وسلم was careful not to hurt the feeling of the humblest of men lest he suffer from an inferiority complex. He also exhorts us that we should accept the most ordinary of gifts with a cheerful face.

WHO IS A MISKIN (POOR)?

(١٨٢٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْمِسْكِيْنُ الَّذِيْ يَطُوْفُ عَلَى النَّاسِ تَرُدُّهُ اللُّقْمَةُ وَ اللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ وَلٰكِنَّ الْمِسْكِيْنَ الَّذِيْ لَا يَجِدُ غِنًى يُّغْنِيْهِ وَلَا يُفْطَنُ بِهٖ فَيُتَصَدَّقُ عَلَيْهِ وَلَا يَقُوْمُ فَيَسْاَلُ النَّاسَ (متفق علیہ)

1828. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The miskin (poor) is not he who goes round to people who turn him away with a morsel of two, or a date or two. Rather, he is one who does not find enough to make him self-sufficient. He is not recognized for charity to be given to him and he does not go out to beg from people."[3]

COMMENTARY: The Quran mentions also the heads of *zakah (Annual due charity)* and the people who deserve *zakah (Annual due charity)*:

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[1] Bukhari # 2585.

[2] Bukhari # 2567, Musnad Ahmad 2-424.

[3] Bukhari # 1479, Muslim # 101-1039, Abu Dawud # 1613, Nasai'i 2571, Darami # 1615, Muwatta Maalik # 7 (Sitat un Nabi) Musnad Ahmad # 1-384.

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَآءِ وَالْمَسَاكِيْنِ وَالْعَامِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِيْنَ وَفِيْ سَبِيْلِ

اللّٰهِ وَابْنَ السَّبِيْلِ

{The sasdaqat (*zakah (Annual due charity)*) are only for the poor and the needy and those employed to administer them. And for those whose hearts are to be conciliated, and for the freeing of slaves, and for those in debt, and in the path of Allah, and for the traveller.} (9:60)

This verse mentions eight people who are eligible to receive the *wajib sadaqahs (obligatory charities)*, like *zakah (Annual due charity)*. It is not allowed to give *zakah (Annual due charity)* to any other person. Moreover the Hanafis hold that 'those whose hearts are to be conciliated' are now dropped from the list, so only seven kind remain.

In short, this verse defines the miskin as eight people, and those spoken of in common parlance as miskin are not miskin. The true miskin are they who do not have even barley bread, but they are so strong willed that their next door neighbour is not aware of their plight. They do not pleas with the people but rely on Allah and withdraw to themselves.

SECTION II اَلْفَصْلُ الثَّانِي

NOT EVEN SPIES OF BANU HASHIM

(١٨٢٩) عَنْ اَبِيْ رَافِعٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا مِّنْ بَنِيْ مَخْزُوْمٍ عَلَى الصَّدَقَةِ فَقَالَ لِاَبِيْ رَافِعٍ اَصْحِبْنِيْ كَيْ مَاتُصِيْبَ مِنْهَا فَقَالَ لَا حَتّٰى اٰتِيَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَسْأَلَهُ فَانْطَلَقَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ فَقَالَ اِنَّ الصَّدَقَةَ لَاتَحِلُّ لَنَا وَاِنَّ مَوَالِي الْقَوْمِ مِنْ اَنْفُسِهِمْ (رواه الترمذی وابوداؤد والنسائی)

1829. Sayyiduna Abu Rafi رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم sent a man of Banu Makhzum to collect *zakah (Annual due charity)*. He said to Abu Rafi رضی الله عنه "Come with me that you might get some share of it." He said, "Not till I meet Allah's Messenger صلی الله علیه وسلم and ask him (about it)." so, he went to the Prophet Muhammad صلی الله علیه وسلم and aske3ɑ him. He said, "*Sadaqah (charity)* is not lawful to us (Banu Hashim), and their mawla (freed slaves) are like them (in this matter)."[1]

COMMENTARY: Sayyiduna Abu Rafi رضی الله عنه was the Prophet's صلی الله علیه وسلم freed slave. So, the slaves of Banu Hashim too are not allowed to receive *zakah (Annual due charity)*, even those who have been given liberty.

WHO ARE DISALLOWED TO RECEIVE *ZAKAH (ANNUAL DUE CHARITY)*

(١٨٣٠-١٨٣١) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَّلَا لِذِيْ مِرَّةٍ سَوِيٍّ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالدَّارِمِيُّ وَرَوَاهُ اَحْمَدُ وَالنَّسَآئِيُّ وَابْنُ مَاجَةَ عَنْ اَبِيْ هُرَيْرَةَ۔

1830. Sayyiduna Abdullah ibn Amr صلی الله علیه وسلم narrated that Allah's Messenger صلی الله

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[1] Tirmidhi # 657, Abu Dawud # 1650, Nasai'i # 2611, Musnad Ahmad # 19014.

عليه وسلم said, "*Sadaqah (charity)* (*zakah (Annual due charity)*) is not lawful to a rich man and to one who is strong (who can work to earn a living)."[1]

1831. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the same hadith.[2]

COMMENTARY: The rich men are of three kinds:

(i) He on whom *zakah (Annual due charity)* is *fard (compulsory)* being possessor of nisab naami and having possessed it for one year.

(ii) He is not deserving of *zakah (Annual due charity)* and it is *wajib (obligatory)* on him to pay sadaqat ul *fitr* and make a sacrifice. He possesses enough for his actual needs and has, over and above what is equal to the nisab, silver weighing 52.5 tola or wealth of this value.

(iii) He to whom *sadaqah (charity)* is lawful to receive but who is forbidden to beg which means that he has enough provision for day and clothing to cover himself.

Apart from the rich, the sound and healthy man with strong limbs is also not allowed to receive *zakah (Annual due charity)*. He is capable of earning enough to feed his family. Imam Shafi'I رحمه الله abides by this hadith and holds that *zakah (Annual due charity)* is not lawful to one who is able to make a living Imam Abu Hanifah رحمه الله holds that it is allowed to everyone to receive *zakah (Annual due charity)* who is not owner of the aforementioned nisab even if he is capable to earn because the Prophet Muhammad صلى الله عليه وسلم used to give *sadaqah (charity)* and *zakah (Annual due charity)* to all such *sahabah (Prophet's companions)* رضى الله عنهم who were needy and were sound and healthy and capable of earning a livelihood. This was the Prophet's صلى الله عليه وسلم practice till the end. So we might say that this hadith is abrogated, or it means to encourage strong people to desist from depending on *zakah (Annual due charity)* and disgracing themselves.

NOT PROPER FOR THE STRONG TO RECEIVE *ZAKAH (ANNUAL DUE CHARITY)*

(١٨٣٢) وَعَنْ عُبَيْدِ اللّٰهِ بْنِ عَدِيِّ بْنِ الْخِيَارِ قَالَ اَخْبَرَنِيْ رَجُلَانِ اَنَّهُمَا آتَيَا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِيْ حَجَّةِ الْوَدَاعِ وَهُوَ يَقْسِمُ الصَّدَقَةَ فَسَأَلَاهُ مِنْهَا فَرَفَعَ فِيْنَا النَّظَرَ وَخَفَضَهُ فَرَاٰنَا جَلْدَيْنِ فَقَالَ اِنْ شِئْتُمَا اَعْطَيْتُكُمَا وَلَا حَظَّ فِيْهَا لِغَنِيٍّ وَّلَا لِقَوِيٍّ مُكْتَسِبٍ (رواه ابوداؤد والنسائى)

1832. Sayyiduna Ubaydullah ibn Adiy ibn al-Khiyar رضى الله عنه narrated that two men informed him that they came to the Prophet Muhammad صلى الله عليه وسلم during the Farewell Pilgrimage when he was disbursing the *zakah (Annual due charity)*. They asked him for some of it. He looked at them with an examining eye and found them hale and hearty. So, he said, "If you wish, I shall let you have something, but there is no share is *zakah (Annual due charity)* and *sadaqah (charity)* for a rich man and for the strong and able who can carve out a living (for himself)."[3]

COMMENTARY: During the Farewell Pilgrimage the Prophet Muhammad صلى الله عليه وسلم taught the commands of Allah and bid farewell to the people. A few months thereafter, he died. Imam Shafi'I رحمه الله interpreted the hadith to mean; "It is forbidden to you to consume

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[1] Abu Dawud # 1633, Tirmidhi # 652, Darimi # 1639, Musnad Ahmad 2-389.

[2] Nasai'i # 2547, Ibn Majah # 1839, Musnad Ahmad 2-164.

[3] Abu Dawud # 1633, Nasai'i # 2598.

sadaqah (charity), but if you insist on devouring the forbidden, then I shall give it to you." He seems to have spoken in anger.
The Hanafis say that the hadith means: "If you wish to have it, I shall give it to you, but it does not suit a sound and healthy man to consume *zakah (Annual due charity)*."

EXEMPTIONS FOR THE RICH

(١٨٣٣-١٨٣٤) وَعَنْ عَطَآءِ بْنِ يَسَارٍ مُّرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ إِلَّا لِخَمْسَةٍ لِّغَازٍ فِيْ سَبِيْلِ اللّٰهِ أَوْلِعَامِلٍ عَلَيْهَا أَوْلِغَارِمٍ أَوْلِرَجُلٍ إِشْتَرَاهَا بِمَالِهِ أَوْلِرَجُلٍ كَانَ لَهُ جَارٌ مِّسْكِيْنٌ فَتُصُدِّقَ عَلَى الْمِسْكِيْنِ فَأَهْدَى الْمِسْكِيْنُ لِلْغَنِيِّ- رَوَاهُ مَالِكٌ وَأَبُوْ دَاؤُدَ وَفِيْ رِوَايَةٍ لِّأَبِيْ دَاؤُدَ: عَنْ أَبِيْ سَعِيْدٍ أَوِابْنِ السَّبِيْلِ-

1833. Sayyiduna Ata ibn Yasar رضی الله عنه narrated in a mursal form that Allah's Messenger صلی الله علیه وسلم said, "*Zakah (Annual due charity)* is not lawful for a rich man, except in five cases:

- **(i) Who fights in Allah's cause (but lacks equipment for jihad).**
- **(ii) Who collects *zakah (Annual due charity)*.**
- **(iii) Who has to pay a debt or ransom.**
- **(iv) Who buys property of *zakah (Annual due charity)* against his money.**
- **(v) Who has a poor neighbour to whom *zakah (Annual due charity)* has been paid and who makes a present to him."[1]**

1834. Sayyiduna Abu Sa'eed's رضی الله عنه version also has, "Who is a traveller."[2]

COMMENTARY: The rich man who has to pay a debt or ransom may have to a huge penalty beyond his means. Or, he may be responsible for blood wit or someone else's debt. Imam shafi'I رحمه الله said that a rich warrior may receive *zakah (Annual due charity)*. But, Imam Abu Hanifah رحمه الله said, that it is not allowed to pay him *zakah (Annual due charity)*. He cites other ahadith about it and the Prophet's صلی الله علیه وسلم instructions to Sayyiduna Mu'adh (Ibn Jabal) رضی الله عنه.

ONLY THOSE DESERVE WHO ARE MENTIONED IN THE QURAN

(١٨٣٥) وَعَنْ زِيَادِبْنِ الْحَارِثِ الصُّدَائِيِّ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَايَعْتُهُ فَذَكَرَ حَدِيْثًا طَوِيْلًا فَأَتَاهُ رَجُلٌ فَقَالَ أَعْطِنِيْ مِنَ الصَّدَقَةِ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ لَمْ يَرْضَ بِحُكْمِ نَبِيٍّ وَّلَا غَيْرِهٖ فِي الصَّدَقَاتِ حَتّٰى حَكَمَ فِيْهَا هُوَفَجَزَّاهَا ثَمَانِيَةَ أَجْزَاءٍ فَإِنْ كُنْتَ مِنْ تِلْكَ الْأَجْزَآءِ أَعْطَيْتُكَ (رواه ابوداؤد)

1835. Sayyiduna Ziyad ibn al-Harith as Suda'I رضی الله عنه narrated that he went to the Prophet Muhammad صلی الله علیه وسلم and pledged allegiance to him. Then he narrated a

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[1] Abu Dawud # 1635, Ibn Majah # 1841, Muwatta Maallik # 29 (*Zakah (Annual due charity)*), Musnad Ahmad 3-56.
[2] Abu Dawud # 1637.

lengthy hadith, saying that a man came to the Prophet Muhammad صلى الله عليه وسلم and requested him to give him some *zakah (Annual due charity)*. Allah's Messenger صلى الله عليه وسلم said that Allah does not approved the decision of a Prophet Muhammad صلى الله عليه وسلم or anyone other than him about *zakah (Annual due charity)*. Rather, he has given a decision on that himself. He had divided those entitled to *zakah (Annual due charity)* into eight classes. Then he said, "If you belong to any of these classes, I shall give you something."[1]
(of surah Tawbah 9:60 already translated, see commentary hadith # 1828).

SECTION III اَلْفَصْلُ الثَّالِثُ

UMAR'S رضى الله عنه EXPERIENCE

(١٨٣٦) عَنْ زَيْدِ بْنِ اَسْلَمَ قَالَ شَرِبَ عُمَرُ بْنُ الْخَطَّابِ لَبَنًا فَاَعْجَبَهُ فَسَاَلَ الَّذِىْ سَقَاهُ مِنْ اَيْنَ هٰذَا اللَّبَنُ فَاَخْبَرَهُ اَنَّهُ وَرَدَ عَلٰى مَآءٍ قَدْ سَمَّاهُ فَاِذَا نَعَمٌ مِّنْ نَّعَمِ الصَّدَقَةِ وَهُمْ يَسْقُوْنَ فَحَلَبُوْا مِنْ اَلْبَانِهَا فَجَعَلْتُهُ فِىْ سِقَائِىْ فَهُوَ هٰذَا فَاَدْخَلَ عُمَرُ يَدَهُ فَاسْتَقَآءَ (رواه مالك والبيهقى فى شعب الايمان)

1836. Sayyiduna Zayd ibn Aslam رضى الله عنه narrated that (Sayyiduna Umar ibn al-Khattab رضى الله عنه drank some milk that delighted him. He asked the man who had given him to drink, "From where is it?" He told him that he had gone to a watering place, naming it too. He saw some camels from the *sadaqah (charity)* being watered. The people drew some of their milk and he too took some of it his skin. That milk was from it. At that, Umar put his hand in his mouth and forced himself to vomit.[2] (see also # 2788)

COMMENTARY: This was Sayyiduna Umar's رضى الله عنه exceptional righteousness and God fearing attitude, otherwise it was a gift to him from one who had deserved *zakah (Annual due charity)* (as stated previously).

CHAPTER - V

THOSE TO WHOM IT IS ALLOWED TO BEG AND THOSE TO WHOM IT IS NOT ALLOWED

بَابُ مَنْ لَّا تَحِلُّ لَهُ الْمَسْئَلَةُ وَمَنْ تَحِلُّ لَهُ

The ulama (Scholars) say that a person who possesses one day's provision and clothing to cover himself should not stretch his hand before anyone else because it is forbidden to beg if one has no need. However, he who does not possess one day's provision and clothing to cover himself is permitted to beg. The needy and poor who possesses provision for one day and is strong enough to earn a living, to him it is permitted to receive *zakah (Annual due charity)* but unlawful to stretch his hand before anyone else. But, it is allowed to do so to a needy and poor who has not even a day's provision and is unable to earn a living.
Nawawi رحمه الله has quoted the ulama (Scholars) in his sharh Muslim that it is disallowed to ask other people for something without need but the ulama (Scholars) disagree on a person

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[1] Abu Dawud # 1630, Daraqutni # 9 (exhortation to pay *zakah (Annual due charity)*)
[2] Muwatta Maalik # 31 (*Zakah (Annual due charity)*), Bayhaqi Shaubal Eeman # 5771.

who is strong and able enough to earn a living. The more correct opinion is that such a person should not beg from others and it is rated as unlawful though some say that it is *makruh (unbecoming)*. Begging is allowed to the needy and handicapped on three conditions:

(i) He must not disgrace himself by begging.

(ii) While begging, he must not exaggerate.

(iii) He must not inconvenience and harass the person from whom he is begging.

If even one of these condition is not fulfilled then it is agree that begging is unlawful.

Ibn Mubarak رحمه الله said that if anyone begs for Allah's sake then that is not proper to give him any thing because he raises the importance of the worlds and its things enough Allah has called them insignificant. Such a beggar should not be obliged so that he may be warned. If anyone begs on the right of Allah's or 'on the right of Muhammad, then, it is not *wajib (obligatory)* to give him any thing. If anyone puts forth a false need of his and gets something from someone, then he does not become its owner. (It is forbidden and unlawful in his hands). If anyone presents himself as a Sayyid and expresses his need to some who believes him and gives it to him, but he is not a sayyid then that which is given to him does not belong to him and it will be unlawful in his hands.

Similarly, if anyone imagines one who asks for a need to be a pious, righteous man and gives him what he needs though that man is a sinner such that if it was known nothing would have been given to him, then this fraud does not become the owner of it and it is unlawful in his hands. He must return it to its owner which is *wajib (obligatory)* for him to do. If anyone gives a rude person what he asks to save himself of his rudeness and backbiting then that would be unlawful for the rude person.

If a poor man comes to a person and kisses his hands and feet to coax him to give him something and he falls into the trap, then it is *makruh (unbecoming)*. He must not let him kiss his limbs.

Those hereditary beggars who knock at doors beating drums and playing music must not be given anything. They are the worst of all beggars.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

WHO ARE ALLOWED TO BEG

(۱۸۳۷) عن قبيصة بن مخارق قال تحملت حمالة فأتيت رسول الله صلى الله عليه وسلم أسأله فيها فقال أقم حتى تأتينا الصدقة فنأمر لك بها ثم قال يا قبيصة إن المسألة لا تحل إلا لأحد ثلاثة رجل تحمل حمالة فحلت له المسألة حتى يصيبها ثم يمسك ورجل أصابته جائحة اجتاحت ماله فحلت له المسألة حتى يصيب قواما من عيش أو قال سدادا من عيش ورجل أصابته فاقة حتى يقوم ثلاثة من ذوي الحجى من قومه لقد أصابت فلانا فاقة فحلت له المسألة حتى يصيب قواما من عيش أو قال سدادا من عيش فما سواهن من المسألة يا قبيصة سحت يأكلها صاحبها سحتا (رواه مسلم)

1837. Sayyiduna Qabisah ibn Mukhariq رضی اللہ عنہ narrated that he stood guarantor for hammalah. So, he came to Allah's Messenger صلی اللہ علیہ وسلم and asked him to help in this regard. He directed him to wait till he received the *sadaqah (charity)* and gave instructions for (something to be paid to) him. Then he said, "O Qabisah, begging is not allowed but to three kinds:

(i) One who stands guarantor for hammalah is allowed to beg till he discharges it, after which he must cease to beg (but he must not amplify his needs.

(ii) One who goes through a calamity and has last his property is allowed begging till his needs (of food and clothing) are met." Or he said, "till his helplessness is removed, and he has enough to support his life.

(iii) A rich man who is suddenly beset by poverty and three intelligent (and sober) man of the community vouch for that is allowed begging (to the extend of his needs) till he receives enough to sustain him." Or, he said, "till his incapacity is seen through.

O Qabisah, apart from these three it is forbidden to anyone else to beg. If anyone else begs then the devours that which is forbidden.[1]

COMMENTARY: Hammalah is what a person is bound to pay as blood wit and a third person intervenes to avert in-fighting and guarantees to pay on behalf of the penalized person.

BEGGING ONLY TO ENHANCE ONE'S WEALTH

(١٨٣٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكَثُّرًا فَإِنَّمَا يَسْأَلُ جَمْرًا فَلْيَسْتَقِلَّ أَوْلِيَسْتَكْثِرْ (رواہ مسلم)

1838. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who asks people for their property to enhance his own, asks only for live coal, So, let him ask for little or much."[2]

COMMENTARY: Asking for live coal is to ask for the fire of hell. And, asking for little or much means that those people are at a loss any way who beg for insignificant things or precious and abundant wealth.

PLIGHT OF BEGGARS ON THE DAY OF RESURRECTION

(١٨٣٩) وَعَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتّٰى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ (متفق علیہ)

1839. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a man does not cease to beg from people then he will come on the day of resurrection with no flesh on his face."[3]

COMMENTARY: Those people who continually beg without necessity will be brought disgraces on the day of resurrection. Or, they would really have no flesh on their faces and it would be proclaimed before all creatures. "They never ceased beg in the world. This is their punishment."

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[1] Muslim # 109-1044, Abu Dawud # 1640, Nasai'i # 2580, Darimi # 1687, Musnad Ahmad 3-477.

[2] Muslim # 105-1041, Ibn Majah # 1838.

[3] Bukhari # 1474, Muslim # 104.1040, Nasai'i # 2585, Musnad Ahmad 2-15.

OVEREMPHASISING WHILE ASKING FROM OTHERS

(١٨٤٠) وَعَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُلْحِفُوْا فِي الْمَسْئَلَةِ فَوَاللّٰهِ لَا يَسْأَلُنِيْ أَحَدٌ مِّنْكُمْ شَيْئًا فَتُخْرِجُ لَهُ مَسْأَلَتُهُ مِنِّيْ شَيْئًا وَاَنَا لَهُ كَارِهٌ فَيُبَارَكُ لَهُ فِيْمَا اَعْطَيْتُهُ (رواه مسلم)

1840. Sayyiduna Mu'awiyah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not beg aggressively. By Allah, if any of you asks me for anything (persistently), I give it to him though I dislike (to do) it. How then will there be blessing in what I give him?"[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم could not deny a request even if made very insistently but, his displeasure and blessings could never be together.

BETTER TO WORK

(١٨٤١) وَعَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاَنْ يَّاْخُذَ اَحَدُكُمْ حَبْلَهُ فَيَاْتِيَ بِحُزْمَةِ حَطَبٍ عَلٰى ظَهْرِهٖ فَيَبِيْعَهَا فَيَكُفَّ اللّٰهُ بِهَا وَجْهَهُ خَيْرٌ لَّهُ مِنْ اَنْ يَّسْأَلَ النَّاسَ اَعْطَوْهُ اَوْ مَنَعُوْهُ (رواه البخاری)

1841. Sayyiduna Az-Zubayr ibn al-Awwam رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "That one of you picks up his rope and comes with a pile of firewood on his back and sells it whereby Allah preserves his dignity is better than that he begs from the people who may or may not give him."[2]

UPPER HAND IS BETTER THAN THE LOWER

(١٨٤٢) وَعَنْ حَكِيْمِ بْنِ حِزَامٍ قَالَ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَعْطَانِيْ ثُمَّ سَأَلْتُهُ فَاَعْطَانِيْ ثُمَّ قَالَ لِيْ يَا حَكِيْمُ اِنَّ هٰذَا الْمَالَ خَضِرٌ حُلْوٌ فَمَنْ اَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُوْرِكَ لَهُ فِيْهِ وَمَنْ اَخَذَهُ بِاِشْرَافِ نَفْسٍ لَّمْ يُبَارَكْ لَهُ فِيْهِ وَكَانَ كَالَّذِيْ يَاْكُلُ وَلَا يَشْبَعُ وَ الْيَدُ الْعُلْيَا خَيْرٌ مِّنَ الْيَدِ السُّفْلٰى قَالَ حَكِيْمٌ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ وَالَّذِيْ بَعَثَكَ بِالْحَقِّ لَا اَرْزَأُ اَحَدًا بَعْدَكَ شَيْئًا حَتّٰى اُفَارِقَ الدُّنْيَا (متفق علیه)

1842. Sayyiduna Hakim ibn HIzam رضی اللہ عنہ narrated, "I asked Allah's Messenger صلی اللہ علیہ وسلم for something and he gave it to me. I asked him again and he grant ed it to me. Then, he said, 'O Hakim! This wealth is green and sweet and he who takes it with indifference, is blessed in it but he who takes it greedily (craving for it) is not blessed in it, being as one who eats but is not satiated. Know! The upper hand is better than the lower hand.' I said, 'O Messenger of Allah, by him who has sent you with the truth, after this, I shall never ask any one for any thing till I depart from this world."[3]

(١٨٤٣) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْمِنْبَرِ وَهُوَ يَذْكُرُ الصَّدَقَةَ وَ التَّعَفُّفَ عَنِ الْمَسْأَلَةِ الْيَدُ الْعُلْيَا خَيْرٌ مِّنَ الْيَدِ السُّفْلٰى وَالْيَدُ الْعُلْيَا هِيَ الْمُنْفِقَةُ وَالسُّفْلٰى هِيَ السَّائِلَةُ (متفق علیه)

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[1] Muslim # 990-1038, Nasai'i # 2593, Darimi # 1644, Musnad Ahmad 4-98.

[2] Bukhari # 1471, Nasai'i # 2585, Ibn Majah 1836, (Tirmidhi # 680 from Abu Hurayrah).

[3] Bukhari # 1472, Muslim # 56-1035, Tirmidhi # 2471, Nasai'i # # 2601, Darimi # 1472, Musnad Ahmad 3-434.

1843. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said while he was on the pulpit and speaking of *sadaqah (charity)* and of refraining from begging, "The upper hand is better than the lower hand, the upper is that which gives and the lower is that which begs.[1]

EXCELLENCE OF ONE WHO DOES NOT BEG

(١٨٤٤) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ اِنَّ اُنَاسًا مِّنَ الْاَنْصَارِ سَأَلُوْا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَعْطَاهُمْ ثُمَّ سَأَلُوْهُ فَاَعْطَاهُمْ حَتّٰى نَفِدَ مَا عِنْدَهُ فَقَالَ مَا يَكُوْنُ عِنْدِيْ مِنْ خَيْرٍ فَلَنْ اَدَّخِرَهُ عَنْكُمْ وَمَنْ يَّسْتَعِفَّ يُعِفَّهُ اللّٰهُ وَمَنْ يَّسْتَغْنِ يُغْنِهِ اللّٰهُ وَمَنْ يَّتَصَبَّرْ يُصَبِّرْهُ اللّٰهُ وَمَآ اُعْطِيَ اَحَدٌ عَطَآءً هُوَ خَيْرٌ وَّاَوْسَعُ مِنَ الصَّبْرِ (متفق عليه)

1844. Sayyiduna Abu Sa'eed al-Khudri رضی اللہ عنہ narrated that some men of the ansar asked Allah's Messenger صلی اللہ علیہ وسلم for something which he gave them. Again, they asked him for something and he gave it to them. Till whether he had was depleted. So, he said, "If I have any thing, I shall never conceal it from you (to hoard). He who abstains, Allah gives him ability to be free of want. He who is content. Allah preserves him from begging. He who constant perseveres, Allah helps him to show endurance. Remember! Nothing is better and more encompassing than patience."[2]

TAKE WHAT YOU GET WITHOUT COVETING FOR IT

(١٨٤٥) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْطِيْنِي الْعَطَآءَ فَاَقُوْلُ اَعْطِهِ اَفْقَرَ اِلَيْهِ مِنِّيْ فَقَالَ خُذْهُ فَتَمَوَّلْهُ وَتَصَدَّقْ بِهٖ فَمَا جَآءَكَ مِنْ هٰذَا الْمَالِ وَاَنْتَ غَيْرُ مُشْرِفٍ وَّلَا سَآئِلٍ فَخُذْهُ وَمَالَا فَلَاتُتْبِعْهُ نَفْسَكَ۔ (متفق عليه)

1845. Sayyiduna Umar ibn al-Khattab رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم used to give him something but he requested him to give it to one who was more in need of it than he. He said, "Take it and keep it with your wealth and disburse it as charity. What comes to you from this property without your coveting and begging for it, take it. But, (what does not come without coveting and begging for it) do not allow your desire to seek it."[3]

COMMENTARY: This hadith emphasizes that one must not hanker after what can be got only by desiring it earnestly. Do not wait for it.

According to another hadith, "If anyone gets anything without coveting for it and he returns it, then it is as if he returned it to Allah, meaning, he rejected a bounty of Allah.

A DIDACTIC EVENT: Imam Ahmad رحمہ اللہ bought something from the market. Binan Jalal رحمہ اللہ carried his purchases with him up to his home. There, Imam Ahmad رحمہ اللہ found

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[1] Bukhari # 1429, Muslim # 94-1033, Abu Dawud # 1648, Nasai'i # 2533, Muwatta Maalik # 8 (*Ssadaqah (charity)* Musnad Ahmad 3-12)

[2] Bukhari # 1469, Muslim # 124-1053, Abu Dawud # 1644, Tirmidhi # 2034, Nasai'i # 2688, Muwatta Maalik 7 (*Sadaqah (charity)*/Musnad Ahmad 3-12).

[3] Bukhari # 1473, Muslim # 110-1045, Nasai'i # 2608, Musnad Ahmad 1-17.

some bread spread out to cool down. He instructed his son to give some of it to Binan رحمه الله but he did not take it. When he departed, Imam Ahmad رحمه الله instructed his son to follow him out and hand over the bread to him. He did so and Binan رحمه الله accepted the gift graciously. The son was amazed, for, the first time he had refused to touch it but the second time he took it promptly.
Imam Ahmad رحمه الله enlightened him, 'when Binan رحمه الله found food in the house, he had a desire to eat it So, when you gave it to him he did not like to succumb to his desire and yearning and he returned the bread to you. Outside, he received it, without waiting for it and without coveting for it, quite unexpectedly, so he too it quickly as a bounty of Allah."

SECTION II اَلْفَصْلُ الثَّانِيْ

WARNING TO BEGGARS

(١٨٤٦) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَسَائِلُ كُدُوْحٌ يَّكْدَحُ بِهَا الرَّجُلُ وَجْهَهٗ فَمَنْ شَآءَ اَبْقٰى عَلٰى وَجْهِهٖ وَمَنْ شَآءَ تَرَكَهٗ اِلَّا اَنْ يَّسْأَلَ الرَّجُلُ ذَا سُلْطَانٍ اَوْفِيْ اَمْرٍ لَّا يَجِدُ مِنْهُ بُدًّا۔

(رواہ ابوداؤد و الترمذی والنسائی)

1846. Sayyiduna Samurah ibn Jundub رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم narrated that Allah's Messenger صلى الله عليه وسلم said, "Begging disfigures. A man distorts his face through it. So, he who wishes may retain his dignity, but he who likes may disgrace himself. (the one by refraining from begging and the other by persisting to beg) However, a man may ask for something from the ruler, or when he finds no escape from it (and is in dire need)."[1]

COMMENTARY: If you must ask for something, then at least ask one on whom you have a right to ask and that is the ruler. He has authority over the state Treasury. If you deserve, he will let you have what you need.

ABOUT ACCEPTING RULER'S GRANT: Teebi رحمه الله said that opinion differ on whether grants of the rulers may be accepted or rejected. The correct verdict is that is much of the public or state Treasury consists of forbidden wealth then the grants may not be accepted. If that is not so then they may be accepted.

If anyone faces a severe hardship and has no clothing or no food the it is *wajib (obligatory)* to ask for someone's help and remove one's painful hardship.

Imam Ghazali رحمه الله said that it is *wajib (obligatory)* also to ask people for help towards travelling expenses for Hajj (pilgrimage) if he had not performed Hajj (pilgrimage) when he had the means to do so till he become destitute. He must ask for help in meeting his expenses.

WARNING TO WELL TO DO BEGGAR

(١٨٤٧) وَعَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ وَلَهٗ مَا يُغْنِيْهِ جَآءَ يَوْمَ الْقِيَامَةِ وَمَسْأَلَتُهٗ فِيْ وَجْهِهٖ خُمُوْشٌ اَوْخُدُوْشٌ اَوْكُدُوْحٌ قِيْلَ يَارَسُوْلَ اللّٰهِ وَمَا يُغْنِيْهِ قَالَ خَمْسُوْنَ دِرْهَمًا اَوْقِيْمَتُهَا مِنَ الذَّهَبِ (رواہ ابوداؤد والترمذی والنسائی وابن ماجة والدارمی)

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[1] Abu Dawud 1639, Tirmidhi # 681, Nasai'i # 2599, Musnad Ahmad 5-22.

1847. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone begs from people in spite of being self sufficient, there on the day of resurrection, he will appear with begging prominent on his face as scratching or gashes or wounds." He was asked, "O Messenger of Allah, what is self sufficiency?" He said, "Fifty dirhams or as much in gold."[1]

COMMENTARY: The three words 'scratchings, gashes, wounds' are from three words in the hadith that are synonyms. Perhaps, the narrator was unsure which one was used by the Prophet Muhammad صلی اللہ علیہ وسلم: (كدوح,خدوش,خموش)

Some ulama (Scholars) say that they stand for different meanings. (خموش) is to scratch the skin with wood. (خمش) is to do it with the finger nails. (كدح) is do it with the teeth.

They will appear in one of these scratchings on the day of resurrection depending on their indulgence in begging.

(١٨٤٨) وَعَنْ سَهْلِ بْنِ الْحَنْظَلِيَّةِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ وَعِنْدَهُ مَا يُغْنِيْهِ فَإِنَّمَا يَسْتَكْثِرُ مِنَ النَّارِ قَالَ النُّفَيْلِيُّ وَهُوَ اَحدُ رُوَاتِهٖ فِيْ مَوْضِعٍ اٰخَرَ وَمَا الْغِنٰى الَّذِيْ لَا تَنْبَغِيْ مَعَهُ الْمَسْأَلَةُ قَالَ قَدْرَ مَا يُغَدِّيْهِ وَيُعَشِّيْهِ وَقَالَ فِيْ مَوْضِعٍ اٰخَرَ اَنْ يَّكُوْنَ لَهُ شِبْعُ يَوْمٍ اَوْ لَيْلَةٍ وَّيَوْمٍ (رواه ابوداؤد)

1848. Sayyiduna Sahl ibn al Hanzaliyah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone begs in spite of having enough, then he asks only for larger portion of hell." An Nufayli رحمہ اللہ a sub-narrator, said in another version that the Prophet Muhammad صلی اللہ علیہ وسلم was asked how much was enough that should prevent begging. The Prophet Muhammad صلی اللہ علیہ وسلم said. "It is what will get a meal in the morning and in the evening." In yet another version, he said, "It is having what will suffice him for a day, or a day and a night."[2]

COMMENTARY: In this regard hadith # 1847 and # 1849 differ with this hadith in defining a self-sufficient man to whom begging is disallowed.

Imam Ahmad رحمہ اللہ, Abu Mubarak رحمہ اللہ and Ishaq رحمہ اللہ abide by the first hadith. Some scholars go by the hadith # 1849. Imam Abu Hanifah رحمہ اللہ follows this hadith # 1848 and says that it has abrogated the others.

(١٨٤٩) وَعَنْ عَطَآءِ بْنِ يَسَارٍ عَنْ رَّجُلٍ مِّنْ بَنِيْ اَسَدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ مِنْكُمْ وَلَهٗ اُوْقِيَّةٌ اَوْ عِدْلُهَا فَقَدْ سَأَلَ اِلْحَافًا (رواه مالك وابوداؤد والنسائی)

1849. Sayyiduna Ata ibn Yasar رضی اللہ عنہ narrated that a man of Banu Asad said that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone of you begs from people though the possesses one ooqiyah, or its value (in gold, etc). then he begs unreasonably."[3]

COMMENTARY: The words in the hadith is (سأل الحافا) – unreasonably. The Quran says:

وَلَا يَسْأَلُوْنَ النَّاسَ اِلْحَافًا

{They beg not of men importunately.} (2:273)

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[1] Tirmidhi # 680, Abu Dawud # 1626, Ibn Majah # 1840, Nasai'i # 2591, Musnad Ahmad # 3675.

[2] Abu Dawud # 1629, Musnad Ahmad # 4-180.

[3] Abu Dawud # 1627, Nasai'i # 2596, Musnad Ahmad 5-430.

BEGGING WHEN DRIVEN TO LIMITS OF HARDSHIP

(۱۸۵۰) وَعَنْ حُبْشِيِّ بْنِ جُنَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَسْأَلَةَ لَاتَحِلُّ لِغَنِيٍّ وَّلَالِذِيْ مِرَّةٍ سَوِيٍّ إِلَّالِذِيْ فَقْرٍمُدْقِعٍ اَوْغُرْمٍ مُّفْظِعٍ وَّمَنْ سَأَلَ النَّاسَ لِيُثْرِيَ بِهٖ مَالَهٗ كَانَ خُمُوْشًا فِيْ وَجْهِهٖ يَوْمَ الْقِيَامَةِ وَرَضْفًا يَّأْكُلُهٗ مِنْ جَهَنَّمَ فَمَنْ شَآءَ فَلْيُقِلَّ وَمَنْ شَآءَ فَلْيُكْثِرْ (رواه الترمذی)

1850. Sayyiduna Hubshi ibn Junadah as-Sutuli رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Begging is disallowed to a wealthy person and to one who is strong with a robust body. It is allowed only to one thrown to the ground out of poverty and to one in deep debt. He who begs to enhance his property thereby will have it as wounds and scratches on his face on the day of resurrection and as hot stones that he will eat in hell. Hence, let him who chooses ask little and let him who chooses ask more."[1]

COMMENTARY: 'Thrown to the ground out of poverty' refers extreme helplessness and poverty. He cannot get up.

(۱۸۵۱) وَعَنْ اَنَسٍ اَنَّ رَجُلًا مِّنَ الْاَنْصَارِ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُهٗ فَقَالَ اَمَافِيْ بَيْتِكَ شَيْئٌ فَقَالَ بَلٰى حِلْسٌ نَّلْبَسُ بَعْضَهٗ وَنَبْسُطُ بَعْضَهٗ وَقَعْبٌ نَشْرَبُ فِيْهِ مِنَ الْمَآءِ قَالَ ائْتِنِيْ بِهِمَا فَاَتَاهُ بِهِمَا فَاَخَذَهُمَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِهٖ وَقَالَ مَنْ يَّشْتَرِيْ هٰذَيْنِ قَالَ رَجُلٌ اَنَا اٰخُذُهُمَا بِدِرْهَمٍ قَالَ مَنْ يَّزِيْدُ عَلٰى دِرْهَمٍ مَّرَّتَيْنِ اَوْثَلَاثًا قَالَ رَجُلٌ اَنَا اٰخُذُهُمَا بِدِرْهَمَيْنِ فَاَعْطَاهُمَا اِيَّاهُ فَاَخَذَ الدِّرْهَمَيْنِ فَاَعْطَاهُمَا الْاَنْصَارِيَّ وَقَالَ اشْتَرِبِاَحَدِهِمَا طَعَامًا فَانْبِذْهُ اِلٰى اَهْلِكَ وَاشْتَرِ بِالْاٰخَرِ قَدُوْمًا فَأْتِنِيْ بِهٖ فَاَتَاهُ بِهٖ فَشَدَّفِيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُوْدًا بِيَدِهٖ ثُمَّ قَالَ اذْهَبْ فَاحْتَطِبْ وَبِعْ وَلَا اَرَيَنَّكَ خَمْسَةَ عَشَرَيَوْمًا فَذَهَبَ الرَّجُلُ يَحْتَطِبُ وَيَبِيْعُ فَجَآءَهٗ وَقَدْ اَصَابَ عَشَرَةَ دَرَاهِمَ فَاشْتَرٰى بِبَعْضِهَا ثَوْبًا وَّبِبَعْضِهَا طَعَامًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا خَيْرٌلَّكَ مِنْ اَنْ تَجِيْءَ الْمَسْأَلَةُ نُكْتَةً فِيْ وَجْهِكَ يَوْمَ الْقِيَامَةِ اِنَّ الْمَسْأَلَةَ لَاتَصْلُحُ اِلَّا لِثَلَاثَةٍ لِذِيْ فَقْرٍ مُّدْقِعٍ اَوْلِذِيْ غُرْمٍ مُّفْظِعٍ اَوْلِذِيْ دَمٍ مُّوْجِعٍ۔ رَوَاهُ اَبُوْدَاوٗدَ وَرَوَى ابْنُ مَاجَةَ اِلٰى قَوْلِهٖ يَوْمَ الْقِيَامَةِ۔

1851. Sayyiduna Anas رضی اللہ عنہ narrated that a man of the Ansar met the Prophet Muhammad صلی اللہ علیہ وسلم and begged from him. He asked, "Do you have nothing at your home?" He said, "Yes. A piece of thick cloth part of which I spread on the ground and part of which I put over myself. Besides that I have a wooden bowl from which I drink water." Allah's Messenger صلی اللہ علیہ وسلم asked him to bring those things to him. So, he brought them and, taking them in his hand he (Allah's Messenger) صلی اللہ علیہ وسلم asked, "Will anyone buy these?" One man offered to buy them for one dirham and he again asked twice or thrice, "will anyone pay more

[1] Tiurmidhi # 653.

than one dirham for these?" Another man offered two dirhams and he gave them to him. He took the two dirhams and gave them to the Ansar man, saying, "Buy with one dirhams food for your family and with the other buy an axe and bring it to me." He obeyed and brought the axe to Allah's Messenger صلى الله عليه وسلم who fixed a handle on it with his own hand and instructed the man to go and gather firewood and sell them, and he was not to come to him before a fortnight. The man departed, collected firewood and sold it, earning ten dirhams. He came, having brought a garment with part of the money and food with another part of it.

Allah's Messenger صلى الله عليه وسلم said (on seeing the change in him). "This is better for you than having had begging as ugly marks (or wound) on your face on the day of resurrection. Know that begging is proper for only three kinds of people; the helpless one whom poverty has thrown down on the ground, the debtor in unpayable debt (under burden of disgrace), and one who is responsible for blood wit which he is unable to discharge."[1]

SPEAK OF YOUR NEED TO ALLAH ONLY

(١٨٥٢) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَصَابَتْهُ فَاقَةٌ فَاَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ وَمَنْ اَنْزَلَهَا بِاللّٰهِ اَوْشَكَ اللّٰهُ لَهٗ بِالْغِنٰى اِمَّا بِمَوْتٍ عَاجِلٍ اَوْغِنًى اٰجِلٍ (رواه ابوداؤد والترمذی)

1852. Sayyiduna Ibn Mas'ud رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone is in dire need (or poverty) and mentions it to the people (hoping for redress), then his poverty (or need) will not be removed. But if he prays for it to Allah, then He will bestow on him a quick relief either by a rapid death or a gradual ease."[2]

COMMENTARY: In most copies of al-Masabih the word is (اجل) both with death and with ease, meaning quick death and quick relief.

Perhaps, this hadith reflects the verse (2,3) of surah at-Talaq.

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ

{And whoever fears Allah, He appoints a way out for him. And He provides him sustenance from whence he expects not}

SECTION III اَلْفَصْلُ الثَّالِث

FOR A PRESSING NEED ASK ONLY THE PIOUS

(١٨٥٣) عَنِ ابْنِ الْفِرَاسِيِّ اَنَّ الْفِرَاسِيَّ قَالَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْأَلُ يَا رَسُوْلَ اللّٰهِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا وَاِنْ كُنْتَ لَا بُدَّ فَسَلِ الصَّالِحِيْنَ (رواه ابوداؤد والنسائی)

1853. Sayyiduna Ibn al-Firsi رحمه الله narrated that (his father) al-Firasi رضی الله عنه asked Allah's Messenger صلى الله عليه وسلم if he may beg. The Prophet Muhammad صلى الله عليه وسلم said, "No! But if you must then beg from the righteous."[3]

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[1] Abu Dawud # 1641, Musnad Ahmad 3-114, Ibn majah # 2198, up to 'on the day of resurrection' minus the last sentence.

[2] Abu Dawud # 1654, Tirmidhi # 2333, Musnad Ahmad 1-407.

[3] Abu Dawud # 1646, Nasai'i # 2587, Musnad Ahmad 4.334.

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم recommended that the righteous should be requested for redress of pressing needs because they have lawful wealth and t hey are considerate. They will help quietly without letting others know. This is why the poor and needy people of Baghdad approached Imam Ahmad ibn Hanbal رحمه الله with their problems.

The taqwa of Imam Ahmad رحمه الله was exemplary. An incident from his life may be cited. Once, his family members needed some cheese. They got it from the son of Imam Ahmad رحمه الله. He was a judge and he was such a kind man that he slept near the door of his house to be able to answer a needy person promptly. The family members of Imam Ahmad رحمه الله baked bread with the cheese. When food was served, the Imam sensed some doubt about the bread. He asked and was told what had transpired. He refused to partake of the meal and his family members emulated him. They asked him if the food may be given to the poor and he said, "Yes but let them know what is behind it." Indeed, the poor people too refused to touch it and they threw all their food in the sea without the permission of the Imam رحمه الله.

REMUNERATION FROM STATE TREASURY

(١٨٥٤) وَعَنِ ابْنِ السَّاعِدِيِّ قَالَ اسْتَعْمَلَنِيْ عُمَرُ عَلَى الصَّدَقَةِ فَلَمَّا فَرَغْتُ مِنْهَا وَأَدَّيْتُهَا إِلَيْهِ أَمَرَ لِيْ بِعُمَالَةٍ فَقُلْتُ إِنَّمَا عَمِلْتُ لِلّٰهِ وَأَجْرِيْ عَلَى اللّٰهِ قَالَ خُذْ مَا أُعْطِيْتَ فَإِنِّيْ قَدْ عَمِلْتُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَعَمَّلَنِيْ فَقُلْتُ مِثْلَ قَوْلِكَ فَقَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أُعْطِيْتَ شَيْئًا مِّنْ غَيْرِ أَنْ تَسْأَلَهُ فَكُلْ وَتَصَدَّقْ (رواه ابوداؤد)

1854. Sayyiduna Ibn as-Sa'idi رحمه الله narrated that (Sayyiduna) Umar رضى الله عنه deputed him to collect the *zakah (Annual due charity)* when he completed his work and deposited the collection with him, he instructed that he should be paid the remuneration for it, but he said, "I did it only for Allah's sake and expect reward from Allah." (Sayyiduna) Umar رضى الله عنه said, "Accept that which is given to you, for, I had been a collector under Allah's Messenger صلى الله عليه وسلم. He too had offered a remuneration to me and I had spoken as you did, but he had advised me that when something was given to me without my asking, I should put it to my use and to give as charity."[1]

COMMENTARY: This hadith is evidence that it is allowed to collect remuneration from the state Treasury, Even against *fard (compulsory)* service. The ruler must ensure that it is paid to the state employee.

This hadith and the earlier # 1845 show that it is *wajib (obligatory)* to accept what one gets without desire and asking. This is what Imam Ahmad, too, said. But the majority of scholars say that it is *mustahab (desirable)* or simply permissible.

WHERE IS IT UNREASONABLE TO BEG

(١٨٥٥) وَعَنْ عَلِيٍّ أَنَّهُ سَمِعَ يَوْمَ عَرَفَةَ رَجُلًا يَّسْأَلُ النَّاسَ فَقَالَ أَفِيْ هٰذَا الْيَوْمِ وَفِيْ هٰذَا الْمَكَانِ تَسْأَلُ مِنْ غَيْرِ اللّٰهِ فَخَفَقَهُ بِالدِّرَّةِ۔ (رواه رزين)

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[1] Abu Dawud # 1647

1855. Sayyiduna Ali رضی الله عنه is reported to have heard a man begging from the people on the day of Arafah. So, he chided him, 'Is it on this day and at this place that you beg from other than Allah?" Then he awarded him a whip.[1]

COMMENTARY: The man was wretched to ask on the day when prayers are granted and in a place that is sacred. He turned away from Allah and begged from men. It is clear that it is not proper to beg from people in sacred places, like mosques.

GREED & POVERTY

(١٨٥٦) وَعَنْ عُمَرَ قَالَ تَعْلَمُوْنَ اَيُّهَا النَّاسُ اَنَّ الطَّمَعَ فَقْرٌ وَّاَنَّ الْاِيَاسَ غِنًى وَّاَنَّ الْمَرْءَ اِذَا يَئِسَ عَنْ شَيْئٍ اسْتَغْنٰى عَنْهُ۔ (رواہ رزین)

1856. Sayyiduna Umar رضی الله عنه is reported to have (addressed the people and) said, "O you people, know that greed is poverty and helplessness. And despair is independence. When a person despairs of anything, he can do without it."[2]

COMMENTARY: Greed is a kind of poverty and helplessness or a means to them. A man begs from other people to fulfil his fall desires. Abu al Hasan Shadhli رحمه الله said, "Turn away from the creatures. Do not hope for anything from any man. And abstain from hoping in Allah for that which is not written in your destiny." But, it is not greed to hope for something from one who is dear to you.

PROPHET'S صلی الله علیه وسلم GUARANTEE TO ONE WHO WILL NOT BEG

(١٨٥٧) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَّكْفُلُ لِيْ اَنْ لَّا يَسْأَلَ النَّاسَ شَيْئًا فَاَتَكَفَّلُ لَهٗ بِالْجَنَّةِ فَقَالَ ثَوْبَانُ اَنَا فَكَانَ لَا يَسْأَلُ اَحَدًا شَيْئًا (رواہ ابوداؤد والنسائی)

1857. Sayyiduna Thawban رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If any one assures me that he will refrain from begging from people, then I assure him of paradise.

Thewban held out the assurance. Indeed, he never did ask any one for any thing (even when he experienced extreme hardship).[3]

COMMENTARY: The Prophet's صلی الله علیه وسلم tidings meant that if anyone does not beg then his end will be in a good, faithful condition and he will go to paradise without undergoing punishment.

However, when one fear for his life then this position is exempted because it is an extremely severe state when prohibited things are also permitted. For instance, if one does not beg one is liable to die then it is necessary to save one's life. If one does not, then he will commit a sin.

COMMAND NOT TO BEG

(١٨٥٨) وَعَنْ اَبِيْ ذَرٍّ قَالَ دَعَانِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَشْتَرِطُ عَلَيَّ اَنْ لَّا تَسْأَلَ النَّاسَ شَيْئًا قُلْتُ نَعَمْ قَالَ وَلَا سَوْطَكَ اِنْ سَقَطَ مِنْكَ حَتّٰى تَنْزِلَ اِلَيْهِ فَتَاْخُذَهٗ (رواہ احمد)

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[1] Razin.

[2] Razin.

[3] Abu Dawud # 1643, Musnad Ahmad # 5.275.

1858. Sayyiduna Abu Dharr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم called him and bound him not to ask people for anything (at all). So, he gave his assurance to that and he (Allah's Messenger) صلی الله علیه وسلم said, "Not for your whip too when you drop it. Rather, you should alight (from your beast) and pick it up yourself."[1]

COMMENTARY: Although the rider does not beg when he asks for his whip yet it is a request anyway. That too is better avoided. [2]

CHAPTER - VI

SPENDING & DISLIKE OF WITHHOLDING باب الانفاق وكراهية الامساك

SECTION I اَلْفَصْلُ الْاَوَّلُ

PROPHET'S VIEW ABOUT WEALTH

(١٨٥٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْكَانَ لِيْ مِثْلُ اُحُدٍ ذَهَبًا لَسَرَّنِيْ اَنْ لَّايَمُرَّ عَلَيَّ ثَلَاثُ لَيَالٍ وَعِنْدِيْ مِنْهُ شَيْئٌ اِلَّا شَيْئٌ اُرْصِدُهٗ لِدَيْنٍ (رواه البخاری)

1859. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Allah's Messenger صلی الله علیه وسلم said, "If I had gold (a heap) as (Mount) uhud, I would not like to have it with me more than three nights except something that I would set aside to repay a debt."[3]

COMMENTARY: The Prophet Muhammad صلی الله علیه وسلم meant to say that he would have disbursed all the gold within three nights. He would retain only what was enough to repay his debt, because repaying debts take precedence over charity.

The Prophet Muhammad's صلی الله علیه وسلم generosity knew no bounds as this hadith shows. It also speaks high of those who give charity. As for those who spend their immense wealth on their own luxuries, like palatial mansions and so on, they do not consider the rights of other people on them. Rather, they do not even give it a thought. This is a very serious wrong in the eyes of Shari'ah (divine law).

Besides Shari'ah (divine law) and manners, even common sense tells us that it is not fellow feeling and human sympathy to have one's coffers overflowing with hoarded wealth while another person before one's eyes is deprived of basic necessities, like simple bread. The poor man is dying of hunger, gasping for breath but he has not enough sympathy to feed him and save his life.

Even in the present times when the so-called socialists preach equality and human fraternity, the affluent spend lavishly on their little needs but they have no wrinkles on their forehead when anyone of their own species longs for feed and water. Rather, they look at him with contempt, and they utter words of derision. The hard hearted should

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[1] Musnad Ahmad 5-181.

[2] References: See also Manners in Islam (Bukhari's رحمه الله al-Arab al Mufrad) Hadith # 361 and 953, saying that begging is last means of livelihood. And also Awarness and Apprehension (Munzari's رحمه الله al Targhib un al-Tahrib) Hadith # 361, 553 to 585, 590, 591, 1416, 1513, 1543, 2569 etc and 11. both published by Dar ul Isha'at Karachi)

[3] Bukhari # 2389, Muslim # 31-991, Ibn Majah # 4132, Musnad Ahmad 2-256.

ponderi it could have been the other way about.
Hence, this hadith invites all human beings, Muslims and others, to act.

THE PRAYER OF THE ANGELS AND THEIR CURSE

(١٨٦٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيْهِ اِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُوْلُ اَحَدُهُمَا اَللّٰهُمَّ اَعْطِ مُنْفِقًا خَلَفًا وَّيَقُوْلُ الْاٰخَرُ اَللّٰهُمَّ اَعْطِ مُمْسِكًا تَلَفًا (متفق عليه)

1860. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "There is not a day but two angels descend in the morning. One of them prays (for the generous): O Allah, bestow on him who spends a recompense for it (in this world with more than he spends and in the next with reward). And, the other prays (against the stingy); O Allah, let him who withholds suffer loss. (and destroy his wealth)."[1]

BE GENEROUS

(١٨٦١) وَعَنْ اَسْمَاءَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْفِقِيْ وَلَا تُحْصِيْ فَيُحْصِيَ اللّٰهُ عَلَيْكِ وَلَا تُوْعِيْ فَيُوْعِيَ اللّٰهُ عَلَيْكِ ارْضَخِيْ مَا اسْتَطَعْتِ (متفق عليه)

1861. Sayyiduna Asma رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "spend and do not count lest Allah counts against you (by removing blessing from it and withholding your sustenance). And do not hoard lest Allah restricts from you. Rather, spend (in Allah's path) whatever you can."[2]

COMMENTARY: The command, 'Do not count' could be about spending. How much may I spend? Where may I spend? It could also refer to hoarding. How much do I have? Do not hesitate to spend.

The final advice is that 'she should spend in Allah's path according to her position and ability. The amount might to little, but do not regard it as too insignificant. Allah looks at the intention behind an action and rewards accordingly. Even on atom's weight is enormous in His sight.

(١٨٦٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى اَنْفِقْ يَا ابْنَ آدَمَ اُنْفِقْ عَلَيْكَ (متفق عليه)

1862. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah, the exalted, says, "Spend (in My path), O son of Aadam. I shall spend on you."[3]

COMMENTARY: Allah calls upon man to spend his fleeting wealth in this world in His path so that he will get in the hereafter, a better return.

Some people interpret it to mean; 'whatever I have given you, give from it to the people so that I shall bestow on you more than that in this world and the next. It refers to the verse (39) of *surah* saba:

وَمَا اَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ

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[1] Bukhari # 1442, Muslim # 57-1010, Musnad Ahmad 2,305, 306, 347.

[2] Bukhari # 2591, Muslim # 88-1029, Musnad Ahmad 6-354.

[3] Bukhari # 5352, Muslim # 36.993, Musnad Ahmad 2-242.

{And whatsoever you expend (to please Allah), He shall replace it.}

SPEND THE SURPLUS

(١٨٦٣) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا ابْنَ اٰدَمَ اِنْ تَبْذُلِ الْفَضْلَ خَيْرٌ لَّكَ وَاِنْ تُمْسِكْهُ شَرٌّ لَّكَ وَلَا تُلَامُ عَلٰى كَفَافٍ وَابْدَأْ بِمَنْ تَعُوْلُ (رواه مسلم)

1863. Sayyiduna Abu Umamah رضی اللہ عنہ, narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "O son of Aadam! That you give away the surplus (of wealth) that you have is good for you (in both the worlds). And that you withhold it is bad for you. And, you are not blamed for possessing what is enough. And begin with those who are dependant you."[1]

COMMENTARY: There is no harm in keeping with oneself so much wealth as will enable one to survive honourably without having to beg. How much will be enough depends on the situation, people to be supported and the times.

A man must show generosity first to his dependants. It is not proper for one to keep one's family hungry and deprived and spend on other people.

The apparent style of the hadith shows that it is a hadith Qudsi. However, the Prophet Muhammad صلی اللہ علیہ وسلم may have spoken in this manner.

THE PARABLE OF THE PHILANTHROPIST ON THE MISERLY

(١٨٦٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْبَخِيْلِ وَالْمُتَصَدِّقِ كَمَثَلِ الرَّجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيْدٍ قَدِاضْطُرَّتْ اَيْدِيْهِمَا اِلٰى ثُدِيِّهِمَا وَتَرَاقِيْهِمَا فَجَعَلَ الْمُتَصَدِّقُ كُلَّمَا تَصَدَّقَ بِصَدَقَةٍ انْبَسَطَتْ عَنْهُ وَجَعَلَ الْبَخِيْلُ كُلَّمَا هَمَّ بِصَدَقَةٍ قَلَصَتْ وَاَخَذَتْ كُلُّ حَلْقَةٍ بِمَكَانِهَا (متفق عليه)

1864. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The example of the miserly and generous giver of charity is like two men who have on them coats of iron, their hands pressed tightly to their breasts and collar-bones. Whenever the generous giver gives charity, it expands and cases for him. But whenever the miserly thinks of giving charity, it shrinks and each ring to its place."[2]

COMMENTARY: The hadith means that the heart of the generous man expands at every thought of giving charity. The miserly feels a constriction of heart and withdrawal of his hands whenever he thinks of charity.

Anyone who resolves to do good, is enable by Allah to do it sincerely. But, for the miserly, the path is beset with hurdles.

STINGINESS CONDEMNED

(١٨٦٥) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اتَّقُوا الظُّلْمَ فَاِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ وَاتَّقُوا الشُّحَّ فَاِنَّ الشُّحَّ اَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلٰى اَنْ سَفَكُوْا دِمَاءَ هُمْ

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[1] Muslim # 97.1036.

[2] Bukhari # 1443, Muslim # 75-1021, Musnad Ahmad 2-379, 1/388, Also Muslim 76-77-1021, Bukhari # 1444.

وَاسْتَحَلُّوْا مَحَارِمَهُمْ (رواه مسلم)

1865. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Refrain from *zulm* which is doing (and oppression), for, on the day of resurrection, *zulm* appear as zulumat (darkness in which the oppressor will stray). And, refrain from stinginess, for, stinginess ruined those who were before you by loading them to mutual bloodshed and to regard the unlawful as lawful."[1]

COMMENTARY: *Zulm* (plural zulumat, wrong-doing, oppression) is to use something in a place other than its true place. For instance, the true purpose of man's creation is to worship and obey Allah and pursue the right path, but his base soul misleads him to rebel against Allah. So this is *zulm*. Hence, its meaning compresses all kind of sin and every sinner is a zalim (wrong-doer, oppressor).

In contrast to the wrongdoer, the believer who is righteous will find the path of deliverance on the day of resurrection with the light of his piety running ahead of him brightening the road to paradise to the pleasure and mercy of his Lord.

It is also that darkness refers to the terror and severity of the day of resurrection.

Stinginess is also a kind of *zulm*, rather a very serious kind. It causes severance of ties of relationship ending up with hostility and bloodshed, and declaring whatever is unlawful as permissible. The woman and properties of the enemies are considered lawful and their honour and self-respect are thrown overboard.

NO ONE WILLING TO ACCEPT SADAQAH (CHARITY) WILL BE FOUND

(١٨٦٦) وَعَنْ حَارِثَةَ بْنِ وَهْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَصَدَّقُوْا فَإِنَّهُ يَأْتِيْ عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهٖ فَلَا يَجِدُ مَنْ يَقْبَلُهَا يَقُوْلُ الرَّجُلُ لَوْجِئْتَ بِهَا بِالْأَمْسِ لَقَبِلْتُهَا فَأَمَّا الْيَوْمَ فَلَا حَاجَةَ لِيْ بِهَا (متفق عليه)

1866. Sayyiduna Harithan ibn Wahb رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Give sadaqah (charity), for there will come a time over you when a man will walk about with his sadaqah (charity) but not find anyone to accept it. Everyone will say to him, "Had you come with it yesterday, I would have accepted it, but, to day! I have no need of it."[2]

COMMENTARY: Perhaps everyone will be self-sufficient in those times so on one would need any alms. It could also be that people will be disinterested with the world and think only of the hereafter, their hearts would be content.

The ulama (Scholars) say that this situation will be towards the end of human life on this world. Imam Mahdi رحمه الله would have made his appearance in the world.

THE BEST SADAQAH (CHARITY)

(١٨٦٧) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَجُلٌ يَارَسُوْلَ اللّٰهِ أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا قَالَ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيْحٌ شَحِيْحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنٰى وَلَاتُمْهِلْ حَتّٰى إِذَا بَلَغَتِ الْحُلْقُوْمَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا وَقَدْكَانَ لِفُلَانٍ (متفق عليه)

[1] Muslim # 56.2578, Musnad Ahmad 3-323.

[2] Bukhari # 1411, Muslim # 58-1011, Nasai'i # 2555, Musnad Ahmad 4-306.

1867. Sayyiduna Abu Huryrah رضی الله عنه narrated that a man asked, "O Messenger of Allah, which sadaqah (charity) will have the highest reward?" He said, "The one that you give when you are healthy and hesitant to spend, and you fear poverty and wish to amass wealth. Do not defer it till the soul is at the windpipe and you direct, 'For him this much and for him this much, but it belongs already to a certain one (the heir)."[1]

COMMENTARY: When a person is healthy, he gives little thought to the hereafter and loves to amass wealth. He is by nature miserly. He fears poverty.

At the last moment, the rights of the heirs takes precedence and one cannot dictate direction of distribution of one's wealth. Moreover, any charity at that time will not earn much reward.

AT A LOSS

(١٨٦٨) وَعَنْ أَبِي ذَرٍّ قَالَ انْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ فَلَمَّا رَآنِي قَالَ هُمُ الْأَخْسَرُوْنَ وَرَبِّ الْكَعْبَةِ فَقُلْتُ فِدَاكَ أَبِي وَأُمِّي مَنْ هُمْ قَالَ هُمُ الْأَكْثَرُوْنَ أَمْوَالًا إِلَّا مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ وَعَنْ يَمِيْنِهٖ وَعَنْ شِمَالِهٖ وَقَلِيْلٌ مَّا هُمْ (متفق عليه)

1868. Sayyiduna Abu Dharr رضی الله عنه narrated that he came to the Prophet Muhammad صلی الله علیه وسلم when he was sitting in the shade of the *Ka'bah*. On seeing him come, he said, "by the Lord of the *Ka'bah* they are the losers!" He asked, "My parents be ransomed to you, who are they?" He said, "They are the wealthiest, except those who (spend here and there and say) 'Take this, this and this!' before them, behind them, to their right and to their left, but they are scanty."[2]

COMMENTARY: Sayyiduna Abu Dharr Ghifari رضی الله عنه led a life of poverty. He had rejected the world and its luxuries. This is why the Prophet Muhammad صلی الله علیه وسلم spoke to him these words about the merit of poverty.

(This hadith is Tirmidhi is lengthy and also speaks about the fate of those who neglect to pay *zakah (Annual due charity)*).

SECTION II — اَلْفَصْلُ الثَّانِي

GENEROUS IGNORANT BETTER THAN NIGGARDLY WORSHIPPER

(١٨٦٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّخِيُّ قَرِيْبٌ مِنَ اللّٰهِ قَرِيْبٌ مِنَ الْجَنَّةِ قَرِيْبٌ مِنَ النَّاسِ بَعِيْدٌ مِنَ النَّارِ وَالْبَخِيْلُ بَعِيْدٌ مِنَ اللّٰهِ بَعِيْدٌ مِنَ الْجَنَّةِ بَعِيْدٌ مِنَ النَّاسِ قَرِيْبٌ مِنَ النَّارِ وَلَجَاهِلٌ سَخِيٌّ أَحَبُّ إِلَى اللّٰهِ مِنْ عَابِدٍ بَخِيْلٍ (رواه الترمذی)

1869. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The generous is nearer to Allah's mercy, nearer to paradise, nearer to man. He is farher away from hell. The niggardly is far from Allah's mercy, far from paradise,

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[1] Bukhari # 1419, Muslim # 92-1032, Nasai'i # 2542, Musnad Ahmad 2-231.

[2] Bukhari # 6638, Muslim # 30-990, Tirmidhi # 617, Nasai'i # 2440, Musnad Ahmad 5-152, Ibn Majah # 1785.

far from men. He is nearer to hell. Certainly, the ignorant who is generous is dearer to Allah than the worshipper who is niggardly."[1]

COMMENTARY: The ignorant who is generous is one who is mindful of the obligatory duties but neglects the supererogatory. The worshipping niggardly is he who is mindful of the optional and he may or may not be a scholar.

SADAQAH (CHARITY) WHEN ACTIVE

(١٨٧٠) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاَنْ يَّتَصَدَّقَ الْمَرْءُ فِيْ حَيَاتِهٖ بِدِرْهَمٍ خَيْرٌ لَّهٗ مِنْ اَنْ يَّتَصَدَّقَ بِمِائَةٍ عِنْدَ مَوْتِهٖ۔ (رواہ ابوداؤد)

1870. Sayyiduna Abu Sa'eed al-Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "That a man gives sadaqah (charity) of a dirham when he is active in life is better than his giving one hundred dirhams at the time of his death."[2]

PARABLE OF ONE WHO GIVES WHEN DYING

(١٨٧١) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الَّذِيْ يَتَصَدَّقُ عِنْدَ مَوْتِهٖ اَوْيُعْتِقُ كَالَّذِيْ يُهْدِيْ اِذَا شَبِعَ۔ رَوَاهُ اَحْمَدُ وَالنَّسَائِيُّ وَالدَّارِمِيُّ وَالتِّرْمِذِيُّ وَصَحَّحَهٗ۔

1871. Sayyiduna Abu ad-Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The example of one who gives charity or sets free a slave at the time of his death is like one who gives gifts (of food) when he is satiated."[3]

COMMENTARY: It is more rewarding to give charity and emancipate slaves when one is hale and hearty in the prime of his life.

FAITH & NIGGARDLINESS ARE OPPOSITES

(١٨٧٢) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَصْلَتَانِ لَا تَجْتَمِعَانِ فِيْ مُؤْمِنٍ الْبُخْلُ وَسُوْءُ الْخُلُقِ۔ (رواہ الترمذی)

1872. Sayyiduna Abu Sa'eed narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Two characteristics cannot be associated with a believer; miserliness and a poor disposition."[4]

COMMENTARY: A believer cannot be expected to have these characteristics in him with any marked degree. If he has them then he is never happy but eager to remove them.

WARNING TO MISER

(١٨٧٣) وَعَنْ اَبِيْ بَكْرِنِ الصِّدِّيْقِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ خَبٌّ وَلَا بَخِيْلٌ وَلَا مَنَّانٌ۔ (رواہ الترمذی)

1873. Sayyiduna Abu Bakr as Siddiq رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A deceiver, a miser and one who reminds of his favours will not enter paradise."[5]

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1 (1): Bukhari # 1961.

2 Abu Dawud # 2766.

3 Abu Dawud # 3968, Tirmidhi 2123, Musnad Ahmad 5-197.

4 Tirmidhi # 1969.

5 Tirmidhi # 1970, Musnad Ahmad 1-7.

THE WORST TRAITS

(١٨٧٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَرُّ مَا فِي الرَّجُلِ شُحٌّ هَالِعٌ وَجُبْنٌ خَالِعٌ

(رواه ابوداؤد)

1874. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The worst kind of traits in a man are extreme niggardliness and utmost cowardice."[1]

We shall reproduce the hadith of Sayyiduna Abu Hurayrah رضی اللہ عنہ "Niggardliness and faith cannot be associated with a believer" in t he book on Jihad, insha Allah Ta'ala (hadith # 3828)

SECTION III اَلْفَصْلُ الثَّالِثُ

EXCELLENCE OF SPENDING IN ALLAH'S PATH

(١٨٧٥) وَعَنْ عَائِشَةَ اَنَّ بَعْضَ اَزْوَاجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْنَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّنَا اَسْرَعُ بِكَ لُحُوْقًا قَالَ اَطْوَلُكُنَّ يَدًا فَاَخَذُوْا قَصَبَةً يَذْرَعُوْنَهَا وَكَانَتْ سَوْدَةُ اَطْوَلَهُنَّ يَدًا فَعَلِمْنَا بَعْدُ اَنَّمَا كَانَ طُوْلُ يَدِهَا الصَّدَقَةَ وَكَانَتْ اَسْرَعَنَا لُحُوْقًا بِهٖ زَيْنَبُ وَكَانَتْ تُحِبُّ الصَّدَقَةَ۔ رَوَاهُ الْبُخَارِيُّ وَفِيْ رِوَايَةِ مُسْلِمٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْرَعُكُنَّ لُحُوْقًا بِيْ اَطْوَلُكُنَّ يَدًا قَالَتْ وَكَانَتْ يَتَطَاوَلْنَ اَيَّتُهُنَّ اَطْوَلُ يَدًا قَالَتْ فَكَانَتْ اَطْوَلَنَا يَدًا زَيْنَبُ لِاَنَّهَا كَانَتْ تَعْمَلُ بِيَدِهَا وَتَتَصَدَّقُ۔

1875. Sayyidah Ayshah رضی اللہ عنہا narrated that some of the wives of the Prophet Muhammad صلی اللہ علیہ وسلم asked him, 'which of us shall join you before the others?" He said, "The one with the longest arm." So hey took a rod and used it to measures (their arms) (Sayyidah) Sawdah رضی اللہ عنہا was the one among them with the longest arm. But, later on they learnt that 'length of the arm' referred to sadaqah (charity), because (Sayyidah) Zaynab رضی اللہ عنہا was the one who joined him before the others, and she loved to give sadaqah (charity) most.

According to the version of Muslim: Allah's Messenger صلی اللہ علیہ وسلم said, "The one among you to join me first is she who has the longest arm." So, they measured the arm of each other to pick up the longest arm. And, (Sayyidah) Zaynab رضی اللہ عنہا was the one who had the longest arm because she was used to work with her hand and she was used to give sadaqah (charity) (most).[2]

COMMENTARY: It is reported about Sayyidah Zaynab رضی اللہ عنہا that she used to tan leather with her hands. She then sold it and gave away the proceeds for Allah's pleasure.

CHARITY OF ONE OF BANU ISRA'IL TO A THIEF

(١٨٧٦) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَجُلٌ لَاَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهٖ فَوَضَعَهَا فِيْ يَدِ سَارِقٍ فَاَصْبَحُوْا يَتَحَدَّثُوْنَ تُصُدِّقَ اللَّيْلَةَ عَلٰى سَارِقٍ فَقَالَ اَللّٰهُمَّ لَكَ الْحَمْدُ عَلٰى

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[1] Abu Dawud # 2511, Musnad Ahmad 2-302.

[2] Bukhari # 1420, Muslimd # 101-2452, Nasai'i # 2541, Musnad Ahmad 6-121.

سَارِقٍ لَأَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهٖ فَوَضَعَهَا فِيْ يَدِ زَانِيَةٍ فَأَصْبَحُوْا يَتَحَدَّثُوْنَ تُصُدِّقَ اللَّيْلَةَ عَلٰى زَانِيَةٍ فَقَالَ اَللّٰهُمَّ لَكَ الْحَمْدُ عَلٰى زَانِيَةٍ لَأَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهٖ فَوَضَعَهَا فِيْ يَدِ غَنِيٍّ فَأَصْبَحُوْا يَتَحَدَّثُوْنَ تُصُدِّقَ اللَّيْلَةَ عَلٰى غَنِيٍّ فَقَالَ اَللّٰهُمَّ لَكَ الْحَمْدُ عَلٰى سَارِقٍ وَزَانِيَةٍ وَغَنِيٍّ فَأُتِيَ فَقِيْلَ لَهٗ اَمَّا صَدَقَتُكَ عَلٰى سَارِقٍ فَلَعَلَّهٗ اَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهٖ وَاَمَّا الزَّانِيَةُ فَلَعَلَّهَا اَنْ تَسْتَعِفَّ عَنْ زِنَاهَا وَاَمَّا الْغَنِيُّ فَلَعَلَّهٗ يَعْتَبِرُ فَيُنْفِقُ مِمَّا اَعْطَاهُ اللّٰهُ. مُتَّفَقٌ عَلَيْهِ وَلَفْظُهٗ لِلْبُخَارِيِّ۔

1876. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that a man (of the Banu Isra'il) and (to himself or to a friend) that he would give some charity (that night). He went out with his charity and (unwittingly) gave it to a thief. Next morning, the people talked of it, "Someone gave charity to a thief last night." (on hearing that) he said, "O Allah! All praise belongs to you - To a thief, I gave! I will give sadaqah (charity)." But, when he went out with it, he (unknowingly) placed it in the hand of a prostitute! People commented in the morning that alms had been doled out in the night to an adulteress. The man prayed, "O Allah all praise belongs to you - to an adulteress, I gave charity! Surely, I shall give more charity." He again took it out in the night and this time, he put it in the hand of a rich man (unintentionally). Next morning, there was talk about it. He lamented, "O Allah! All praise belongs to you. (I have paid charity) to a thief, a prostitute and a rich man!"

Someone came to him (in a dream, perhaps) and enlightened him, "The alms that you gave to a thief might cause him to abstain from committing theft. That which was given to an adulteress might dater her from prostitution. The charity to the rich might serve as a lesson to him and prompt him to spend from what Allah has given him."[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم reported this account to stress that it is always better to give out charity for the pleasure of Allah. It fetches reward to whomsoever it may be given.

SPENDING IN ALLAH'S PATH

(۱۸۷۷) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَا رَجُلٌ بِفَلَاةٍ مِنَ الْاَرْضِ فَسَمِعَ صَوْتًا فِيْ سَحَابَةٍ اَسْقِ حَدِيْقَةَ فُلَانٍ فَتَنَحّٰى ذٰلِكَ السَّحَابُ فَأَفْرَغَ مَاءَهٗ فِيْ حَرَّةٍ فَاِذَا شَرْجَةٌ مِنْ تِلْكَ الشِّرَاجِ قَدِ اسْتَوْعَبَتْ ذٰلِكَ الْمَاءَ كُلَّهٗ فَتَتَبَّعَ الْمَاءَ فَاِذَا رَجُلٌ صَائِمٌ فِيْ حَدِيْقَتِهٖ يُحَوِّلُ الْمَاءَ بِمِسْحَاتِهٖ فَقَالَ لَهٗ يَا عَبْدَ اللّٰهِ مَا اسْمُكَ قَالَ فُلَانٌ الْاِسْمُ الَّذِيْ سَمِعَ فِي السَّحَابَةِ فَقَالَ لَهٗ يَا عَبْدَ اللّٰهِ لِمَ تَسْأَلُنِيْ عَنِ اسْمِيْ فَقَالَ اِنِّيْ سَمِعْتُ صَوْتًا فِي السَّحَابِ الَّذِيْ هٰذَا مَاءُهٗ وَيَقُوْلُ اَسْقِ حَدِيْقَةَ فُلَانٍ لِاسْمِكَ فَمَا تَصْنَعُ فِيْهَا قَالَ اَمَّا اِذْ قُلْتَ هٰذَا فَاِنِّيْ اَنْظُرُ اِلٰى مَا يَخْرُجُ مِنْهَا فَاَتَصَدَّقُ بِثُلُثِهٖ وَاٰكُلُ اَنَا وَعِيَالِيْ ثُلُثًا وَاَرُدُّ فِيْهَا ثُلُثَهٗ (رواه مسلم)

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[1] Stories from the Hadidh, Muhammad Zakariya Isma'il, Dar ul Isha'at Karachi, bukhari # 1421, Muslim # 78-1022, Nasai'i # 2523, Musnad Ahmad 2-372.

1877. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet Muhammad صلی الله علیه وسلم said. "A man who was standing in a wilderness heard a voice in the cloud above. "Go and irrigate the garden of so and so." The cloud moved away and poured water on a stony ground filling a channel there. The man followed the water up to a man standing in the garden. He diverted the water with a spade. He asked him his name and he gave him the same name as he had heard from the cloud. Then, he asked, "why do you ask?" He disclosed to him what he had heard in the cloud that had rained water for him, and take his name. He also asked him about any deed he did that earned him this favour. On that the man told that he waited for the produce and then distributed one third of it as charity, one third of it to his family and returned one-third of it to the land.[1]

COMMENTARY: The name announced in the cloud has not been disclosed though there have been more than one references to it as 'so and so.'

GRATITUDE & INGRATITUDE

(١٨٧٨) وَعَنْهُ اَنَّهٗ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ ثَلَاثَةً مِنْ بَنِيْ اِسْرَائِيْلَ اَبْرَصَ وَاَقْرَعَ وَاَعْمٰى فَاَرَادَاللّٰهُ اَنْ يَبْتَلِيَهُمْ فَبَعَثَ اِلَيْهِمْ مَلَكًافَاَتَى الْاَبْرَصَ فَقَالَ اَیُّ شَيْءٍ اَحَبُّ اِلَيْكَ قَالَ لَوْنٌ حَسَنٌ وَجِلْدٌ حَسَنٌ وَيَذْهَبُ عَنِّي الَّذِیْ قَدْ قَذِرَنِي النَّاسُ قَالَ فَمَسَحَهٗ فَذَهَبَ عَنْهُ قَذَرُهٗ وَاَعْطٰى لَوْنًا حَسَنًا وَجِلْدًا حَسَنًا قَالَ فَاَیُّ الْمَالِ اَحَبُّ اِلَيْكَ قَالَ الْاِبِلُ اَوْقَالَ الْبَقَرُشَكَّ اِسْحَاقُ اِلَّا اَنَّ الْاَبْرَصَ اَوِالْاَقْرَعَ قَالَ اَحَدُهُمَا الْاِبِلُ وَقَالَ الْاٰخَرُ الْبَقَرُ قَالَ فَاُعْطِيَ نَاقَةً عُشَرَاءَ فَقَالَ بَارَكَ اللّٰهُ لَكَ فِيْهَا قَالَ فَاَتَى الْاَقْرَعَ فَقَالَ اَیُّ شَيْءٍ اَحَبُّ اِلَيْكَ قَالَ شَعْرٌ حَسَنٌ وَيَذْهَبُ عَنِّيْ هٰذَا الَّذِیْ قَدْ قَذِرَنِي النَّاسُ قَالَ فَمَسَحَهٗ فَذَهَبَ عَنْهُ قَالَ وَاُعْطِيَ شَعْرًا حَسَنًاقَالَ فَاَیُّ الْمَالِ اَحَبُّ اِلَيْكَ قَالَ الْبَقَرُ فَاَعْطٰى بَقَرَةً حَامِلًا قَالَ بَارَكَ اللّٰهُ لَكَ فِيْهَا قَالَ فَاَتَى الْاَعْمٰى فَقَالَ اَیُّ شَيْءٍ اَحَبُّ اِلَيْكَ قَالَ اَنْ يَرُدَّ اللّٰهُ اِلَيَّ بَصَرِیْ فَاَبْصُرَ بِهِ النَّاسَ قَالَ فَمَسَحَهٗ فَرَدَّ اللّٰهُ اِلَيْهِ بَصَرَهٗ قَالَ فَاَیُّ الْمَالِ اَحَبُّ اِلَيْكَ قَالَ الْغَنَمُ فَاُعْطِيَ شَاةً وَالِدًافَاَنْتَجَ هٰذَانِ وَوَلَّدَ هٰذَا فَكَانَ بِهٰذَا وَادٍ مِنَ الْاِبِل وَلِهٰذَا وَادٍ مِنَ الْبَقَرِ وَلِهٰذَا وَادٍ مِنَ الْغَنَمِ قَالَ ثُمَّ اِنَّهٗ اَتَى الْاَبْرَصَ فِيْ صُوْرَتِهٖ وَهَيْئَتِهٖ فَقَالَ رَجُلٌ مِسْكِيْنٌ قَدِانْقَطَعَتْ بِيَ الْحِبَالُ فِيْ سَفَرِیْ فَلَا بَلَاغَ لِيَ الْيَوْمَ اِلَّا بِاللّٰهِ ثُمَّ بِكَ اَسْأَلُكَ بِالَّذِیْ اَعْطَاكَ اللَّوْنَ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ بَعِيْرًا اَتَبَلَّغُ بِهٖ فِيْ سَفَرِیْ فَقَالَ الْحُقُوْقُ كَثِيْرَةٌ فَقَالَ اِنَّهٗ كَاَنِّيْ اَعْرِفُكَ اَلَمْ تَكُنْ اَبْرَصَ يَقْذَرُكَ النَّاسُ فَقِيْرًا فَاَعْطَاكَ اللّٰهُ مَالًا فَقَالَ اِنَّمَا وَرِثْتُ هٰذَا الْمَالَ كَابِرًا عَنْ كَابِرٍ فَقَالَ اِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللّٰهُ اِلٰى مَاكُنْتَ قَالَ وَاَتَى الْاَقْرَعَ فِيْ صُوْرَتِهٖ فَقَالَ لَهٗ مِثْلَ مَاقَالَ لِهٰذَا وَرَدَّ عَلَيْهِ مِثْلَ مَارَدَّ عَلٰى هٰذَا فَقَالَ اِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللّٰهُ اِلٰى مَاكُنْتَ قَالَ وَاَتَى الْاَعْمٰى فِيْ صُوْرَتِهٖ

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[1] Stories from the hadith (p 184) (Darul Isha'at) Muslim # 45-1984, Musnad Ahmad 2-296.

وَهَيْئَتِهٖ فَقَالَ رَجُلٌ مِسْكِيْنٌ وَابْنُ سَبِيْلٍ اِنْقَطَعَتْ بِيَ الْحِبَالُ فِيْ سَفَرِيْ فَلَابَلَاغَ لِيَ الْيَوْمَ اِلَّا بِاللّٰهِ ثُمَّ بِكَ اَسْأَلُكَ بِالَّذِيْ رَدَّ عَلَيْكَ بَصَرَكَ شَاةً اَتَبَلَّغُ بِهَافِيْ سَفَرِيْ فَقَالَ قَدْ كُنْتُ اَعْمٰى فَرَدَّ اللّٰهُ اِلَيَّ بَصَرِيْ فَخُذْمَا شِئْتَ وَدَعْ مَاشِئْتَ فَوَاللّٰهِ لَا اَجْهَدُكَ الْيَوْمَ بِشَيْءٍ اَخَذْتَهُ لِلّٰهِ فَقَالَ اَمْسِكْ مَالَكَ فَاِنَّمَا ابْتُلِيْتُمْ فَقَدْ رَضِيَ عَنْكَ وَسُخِطَ عَلٰى صَاحِبَيْكَ(متفق عليه)

1878. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say that Allah willed to try three man to Banu Isra'il. They were a leper, a blind man and a bald headed man. So he sent an angel to them. He came to the leper and asked him what he would like most. He wished for a good colour and a good skin because people had a strong aversion to him. The angel touched him and there was no more any aversion in him. He had a good colour and a good skin. The angel asked him what kind of property he would like best and he said, "Camels." Or he asked for cows because the sub-narrator was unsure whether he or the bald man asked for camels or cows. So, the leper was given a pregnant she camel and the angle prayed for blessings in it.

Next the angel went to the bald man and asked him what he would like most and he asked for good hair and riddance from baldness which made people avoid him. The angel touched him and he recovered and had good hair. When the angel asked him about the property he would like, he wished for cattle, so he gave him a pregnant cow, saying, "May Allah give you blessing in it."

Then the angel went to the blind man and asked him what he would like most for himself and he said, "(I would like) that Allah should restore my eyesight to me that I might see the people." The angel touched his eyes and Allah gave him his eyesight. The angel then asked him what property he would like to have and he wished for sheep. The angel gave him a pregnant ewe.

Soon, the three pregnant animals gave birth to flocks and herds that multiplied so that a herd a camels filled a valley, a herd of cows filed another's valley and a flock of sheep filled the valley of the third.

Disguised as a leper, the angel came to the (one who had been a) leper and requested him, "I am a poor man who has lost all means of livelihood during a journey. So none but Allah will satisfy my needs, and then you. So, in the name of Him who has given you this beautiful colour and skin and abundant wealth, I implore you to give me a camel that I might reach my destination." The man excused himself saying that he had many obligations (to attend to and he could not give him anything). The angel exclaimed, "I think I know you! Were you not a leper yourself to whom people had a strong aversion? Were you not poor and Allah gave you all this?" But, he denied that saying, "I have inherited my property from my forefathers." The angel said, "If you lie then may Allah make you as you were."

Then, disguised as a bald man, the angel went to him (who had been bald once). He pleaded with him as he had pleaded with the first but got the same response as he had received from him. So, the angel said, "If you lie may Allah revert you to your previous form."

Then, as a blind man the angel went to him (who had been blind) and pleaded with him, "I am a poor man, a traveller. I have exhausted my means of livelihood during

the journey. I have none to help me but Allah and, after Him, you. I beg to you in the name of Allah who has given you back your sight to give me a sheep so that with its help I might complete my journey." The man said, "No doubt I was blind and Allah restored my eyesight to me. I was poor and He made me rich. Take whatever you like from my property. By Allah, I shall not prevent you from taking any thing that you wish of my property for Allah's sake."

The angel said, "keep your property with you. You were tried and Allah is pleased with you but displeased with your two companions."[1]

COMMENTARY: The ulama (Scholars) say that it is allowed to ask someone in Allah's name and make the person as a means. In this mode, the real plea is made to Allah. However, to place him at par with Allah. "I ask Allah and you." Is absolutely wrong.

GIVE SOMETHING TO THE BEGGAR

(١٨٧٩) وَعَنْ أُمِّ بُجَيْدٍ قَالَتْ قُلْتُ يَارَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمِسْكِيْنَ لَيَقِفُ عَلَى بَابِيْ حَتّٰى أَسْتَحْيِيَ فَلَا أَجِدُ فِيْ بَيْتِيْ مَا أَدْفَعُ فِيْ يَدِهٖ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ادْفَعِيْ فِيْ يَدِهٖ وَلَوْ ظِلْفًا مُحَرَّقًا۔ رَوَاهُ أَحْمَدُ وَأَبُوْ دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ صَحِيْحٌ حَسَنٌ۔

1879. Sayyidah Umm Bujayd رضی اللہ عنہ narrated that she said to Allah's Messenger صلی اللہ علیہ وسلم that she felt very ashamed when a poor man stood at her door and she had nothing with her to give him. He said, "Place something in his hand even if it is a burnt hoof."[2]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم meant that even the most insignificant thing should be given to a beggar if one does not have anything else.

A LESSON BEARING EVENT

(١٨٨٠) وَعَنْ مَوْلٰى لِعُثْمَانَ قَالَ أُهْدِيَ لِأُمِّ سَلَمَةَ بُضْعَةٌ مِنْ لَحْمٍ وَكَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ اللَّحْمُ فَقَالَتْ لِلْخَادِمِ ضَعِيْهِ فِي الْبَيْتِ لَعَلَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُهُ فَوَضَعَتْهُ فِيْ كُوَّةِ الْبَيْتِ وَجَاءَ سَائِلٌ فَقَامَ عَلَى الْبَابِ فَقَالَ تَصَدَّقُوْا بَارَكَ اللّٰهُ فِيْكُمْ فَقَالُوْا بَارَكَ اللّٰهُ فِيْكَ فَذَهَبَ السَّائِلُ فَدَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا أُمَّ سَلَمَةَ هَلْ عِنْدَكُمْ شَيْءٌ أَطْعَمُهُ فَقَالَتْ نَعَمْ قَالَتْ لِلْخَادِمِ اذْهَبِيْ فَأْتِيْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِذٰلِكَ اللَّحْمِ فَذَهَبَتْ فَلَمْ تَجِدْ فِي الْكُوَّةِ إِلَّا قِطْعَةَ مَرْوَةٍ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ ذٰلِكَ اللَّحْمَ عَادَ مَرْوَةً لِمَا لَمْ تُعْطُوْهُ السَّائِلَ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ دَلَائِلِ النُّبُوَّةِ۔

1880. The freedman of Sayyiduna Uthman رضی اللہ عنہ narrated that a piece of cooked meat was presented to Sayyidah Umm Slamah رضی اللہ عنہ. Since the Prophet Muhammad صلی اللہ علیہ وسلم liked meat, she instructed the female slave to keep it aside in the house. Perhaps he might eat. She placed it in an aperture in the house. Soon, a beggar came and standing at the door asked for alms, saying, "May Allah bless you." The members of the household said, "My Allah bless you." So the beggar

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[1] Stories from the Hadith, Darul Isha'at Karachi pp 274-276. Bukhari # 3464, Muslim # 10-2964.

[2] Abu Dawud # 1667, Tirmidhi # 665, Nasai'i # 2574, Musnad Ahmad 6-383.

departed. The Prophet Muhammad صلى الله عليه وسلم came soon after that and asked Sayyidah Umm Salamah if she had anything for him to eat. She said, "I have" and asked the female slave to get the meat to Allah's Messenger صلى الله عليه وسلم When she went (to the aperture), she found a piece of white stone in the aperture. The Prophet Muhammad صلى الله عليه وسلم said, "The meat turned into stone because you did not give it to the beggar."[1]

REPROVE FOR TURNING AWAY BEGGAR

(١٨٨١) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اُخْبِرُكُمْ بِشَرِّ النَّاسِ مَنْزِلًا قِيْلَ نَعَمْ قَالَ الَّذِىْ يُسْئَلُ بِاللّٰهِ وَلَا يُعْطِىْ بِهٖ (رواه احمد)

1881. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "Shall I not inform you of the worst of the people in rank?" the sahabah (Prophet's companions) رضى الله عنهم said. "Yes!" He said, "He is the one who is asked for something in Allah's name but he does not give it."[2]

COMMENTARY: This warning applies if the beggar is deserving and the person whom he asks has with him something over and above his own needs.

ABU DHARR'S رضى الله عنه ABSTINENCE

(١٨٨٢) وَعَنْ اَبِىْ ذَرٍّ اَنَّهُ اسْتَاْذَنَ عَلٰى عُثْمَانَ فَاَذِنَ لَهٗ وَبِيَدِهٖ عَصَاهُ فَقَالَ عُثْمَانُ يَا كَعْبُ اِنَّ عَبْدَ الرَّحْمٰنِ تُوُفِّىَ وَتَرَكَ مَالًا فَمَا تَرٰى فِيْهِ فَقَالَ اِنْ كَانَ يَصِلُ فِيْهِ حَقُّ اللّٰهِ فَلَا بَأْسَ عَلَيْهِ فَرَفَعَ اَبُوْذَرٍّ عَصَاهُ فَضَرَبَ كَعْبًا وَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا اُحِبُّ لَوْاَنَّ لِىْ هٰذَا الْجَبَلَ ذَهَبًا اُنْفِقُهٗ وَيُتَقَبَّلُ مِنِّىْ اَذَرُ خَلْفِىْ مِنْهُ سِتَّ اَوَاقٍ اَنْشُدُكَ بِاللّٰهِ يَا عُثْمَانُ اَسَمِعْتَهٗ ثَلَاثَ مَرَّاتٍ قَالَ نَعَمْ (رواه احمد)

1882. It is reported that Sayyiduna Abu Dharr رضى الله عنه sought permission of Sayyiduna Uthman رضى الله عنه to enter. He asked him in and Abu Dharr رضى الله عنه had a stick in his hand. Uthman رضى الله عنه asked Ka'b رضى الله عنه that since Abdur Rahman رضى الله عنه had died leaving wealth, what he thought of it? He said, "If he has given the right of Allah on it, then there is no harm." Abu Dharr رضى الله عنه raised his stick and beat Ka'b (with it), and said that he had heard Allah's Messenger صلى الله عليه وسلم say, "If I had as much gold as this mountain and I could spend it and that is accepted, I would not yet like that I leave behind me even six ooqiyahs from it." Abu Dharr رضى الله عنه then adjured Uthman رضى الله عنه three times to confirm that he had heard him. He said, "Yes."[3]

COMMENTARY: Sayyiduna Abu Dharr رضى الله عنه was one of those sahabah (Prophet's companions) رضى الله عنهم whose poverty and asceticism were of the highest degree and he himself was an outstanding example for the ummah of an abstinent, unconcerned man.

As for the ruling, the majority of the ulama (Scholars) affirm that if *zakah (Annual due*

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[1] Bayhaqi Dala'il ul Munuwah.

[2] Nasai'i # 2569, Darimi # 2395.

[3] Musnad Ahmad 1-63.

charity) is paid as due then there is no harm in keeping wealth. This question has been discussed earlier There is no limit to the amount of wealth in one's hands (for example see hadith # 1781)
There is a hint in the words of the Prophet Muhammad صلى الله عليه وسلم 'and that it is accepted' - one may spend all that wealth but it may not get Divine approval and pleasure.

TURNING TO OTHERS IS AN IMPEDIMENT

(١٨٨٣) وَعَنْ عُقْبَةَ ابْنِ الْحَارِثِ قَالَ صَلَّيْتُ وَرَاءَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِيْنَةِ الْعَصْرَ فَسَلَّمَ ثُمَّ قَامَ مُسْرِعًا فَتَخَطّٰى رِقَابَ النَّاسِ إِلٰى بَعْضِ حُجَرِ نِسَائِهٖ فَفَزِعَ النَّاسُ مِنْ سُرْعَتِهٖ فَخَرَجَ عَلَيْهِمْ فَرَاٰى اَنَّهُمْ قَدْ عَجِبُوْا مِنْ سُرْعَتِهٖ قَالَ ذَكَرْتُ شَيْئًا مِنْ تِبْرٍ عِنْدَنَا فَكَرِهْتُ اَنْ يَّحْبِسَنِيْ فَاَمَرْتُ بِقِسْمَتِهٖ۔ رَوَاهُ الْبُخَارِيُّ۔ وَفِيْ رِوَايَةٍ لَهٗ قَالَ كُنْتُ خَلَّفْتُ فِي الْبَيْتِ تِبْرًا مِنَ الصَّدَقَةِ فَكَرِهْتُ اَنْ اُبَيِّتَهٗ۔

1883. Sayyiduna Uqbah ibn al-Harith رضى الله عنه narrated that he offered the *salah* of asr behind the Prophet Muhammad صلى الله عليه وسلم once in Madinah. After (the *salah* on) giving the salutation, the Prophet Muhammad صلى الله عليه وسلم got up quickly and, stepping over the people, he went to the room of one of his wives. The sahabah wondered of his sudden move. When he returned and perceived their astonishment at his sudden move, he disclosed that he had remembered some gold that they had and he did not like that it should impede (his nearness to Allah). So, he left instruction that it should be distributed.[1]
According to another version: "I had some gold belonging to *zakah (Annual due charity)* remaining in my house and did not like to have it till night."[2]

COMMENTARY: If anyone is inclined to something other than Allah, those people who are near to Allah and held back from getting nearer to Him. Or, the Prophet Muhammad صلى الله عليه وسلم taught his ummah by his words that they should not crave for the world and its things.

A PROPHET LEAVES NO WEALTH BEHIND HIM

(١٨٨٤) وَعَنْ عَائِشَةَ اَنَّهَا قَالَتْ كَانَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عِنْدِيْ فِيْ مَرَضِهٖ سِتَّةُ دَنَانِيْرَ اَوْ سَبْعَةٌ فَاَمَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اُفَرِّقَهَا فَشَغَلَنِيْ وَجَعُ نَبِيِّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ سَاَلَنِيْ عَنْهَا مَا فَعَلَتِ السِّتَّةُ اَوِ السَّبْعَةُ قُلْتُ لَا وَاللّٰهِ لَقَدْ كَانَ شَغَلَنِيْ وَجَعُكَ فَدَعَا بِهَا ثُمَّ وَضَعَهَا فِيْ كَفِّهٖ فَقَالَ مَا ظَنُّ نَبِيِّ اللّٰهِ لَوْ لَقِيَ اللّٰهَ عَزَّوَجَلَّ وَهٰذِهٖ عِنْدَهٗ (رواه احمد)

1884. Sayyidah Ayshah رضى الله عنها narrated that during his illness she had six or seven dinars belonging to Allah's Messenger صلى الله عليه وسلم. He instructed her to distribute them. But, the Prophet Muhammad's صلى الله عليه وسلم illness prevented her (from doing it). Later, he asked her about it. "What did you do about the six or seven dinars?" She submitted, "No by Allah, your illness kept me busy." He called for them and placed them is his palm and said, "Can it be imagined that the prophet of Allah

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[1] Bukhari # 851, Nasai'i # 1365, Musnad Ahmad 4-7
[2] Bukhari # 1430.

should meet Allah, Mighty and Glorious, while these are with him?"[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم said that it is contrary to the station of a Prophet that he should depart from the world with his possessions remaining in his house. They ought to be given away.

RELIANCE ON ALLAH INSTEAD OF HOARDING

(١٨٨٥) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى بِلَالٍ وَعِنْدَهُ صُبْرَةٌ مِنْ تَمْرٍ فَقَالَ مَا هٰذَا يَا بِلَالُ قَالَ شَيْءٌ ادَّخَرْتُهُ لِغَدٍ فَقَالَ أَمَا تَخْشَى أَنْ تَرَى لَهُ غَدًا بُخَارًا فِي نَارِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ أَنْفِقْ بِلَالُ وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِقْلَالًا۔

1885. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم once visited (Sayyiduna) Bilal رضی اللہ عنہ. He led with him a heap of dates, so he asked. "O Bilal, what is this?" He said, "A little that I have kept aside for the future." He said, "Do you not fear that tomorrow, on the day of resurrection, you night have to se, because of it, steam in the fire of hell? Bilal! Spend and fear not indigence from the owner of the throne."[2]

COMMENTARY: Actually the Prophet Muhammad صلی اللہ علیہ وسلم taught Sayyiduna Bilal رضی اللہ عنہ to aim at perfection which can be achieved by trust and complete reliance on the true being. However, generally, the ruling, according to the ulama (Scholars), is that one is permitted to keep aside for oneself and one's family enough provision for subsistence.

EXCELLENCE OF LIBERALITY

(١٨٨٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّخَاءُ شَجَرَةٌ فِي الْجَنَّةِ فَمَنْ كَانَ سَخِيًّا أَخَذَ بِغُصْنٍ مِنْهَا فَلَمْ يَتْرُكْهُ الْغُصْنُ حَتّٰى يُدْخِلَهُ الْجَنَّةَ وَالشُّحُّ شَجَرَةٌ فِي النَّارِ فَمَنْ كَانَ شَحِيْحًا أَخَذَ بِغُصْنٍ مِنْهَا فَلَمْ يَتْرُكْهُ الْغُصْنُ حَتّٰى يُدْخِلَهُ النَّارَ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِي شُعَبِ الْإِيْمَانِ۔

1886. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Generosity in a tree is paradise, a branch of which the generous holds. Then, the branch does not release him till it gets him admitted to paradise. And, miserliness is a tree in hell a branchs of which the miser holds. But the branch will not release him till it gets him admitted to hell."[3]

CHARITY PUTS OFF TRIALS

(١٨٨٧) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَادِرُوْا بِالصَّدَقَةِ فَإِنَّ الْبَلَاءَ لَا يَتَخَطَّاهَا (رواہ رزین)

1887. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Hasten to spend in the path of Allah (before death overtakes you). For it does not let trial go past it."[4]

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[1] Musnad Ahmad 6-104.

[2] Bayhaqi in Shu'ab ul Eeman # 1346.

[3] Bayhqi in Shu'ab ul eeman # 10876.

[4] Razin, Bayhaqi in shu'ab ul eeman # 3353.

CHAPTER - VII

THE EXCELLENCE OF SADAQAH (CHARITY) بَابُ فَضْلِ الصَّدَقَةِ

Sadaqah (charity) is that portion of one's property that one gives away for Allah's pleasure and to gain nearness to him. It may be a *wajib (obligatory)* that he discharges or an optional charity.

SECTION I اَلْفَصْلُ الْأَوَّلُ

UNLAWFUL PROPERTY IS NOT ACCEPTED AS CHARITY

(١٨٨٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ وَلَا يَقْبَلُ اللّٰهُ إِلَّا الطَّيِّبَ فَإِنَّ اللّٰهَ يَتَقَبَّلُهَا بِيَمِيْنِهِ ثُمَّ يُرَبِّيْهَا لِصَاحِبِهَا كَمَا يُرَبِّيْ أَحَدُكُمْ فَلُوَّهُ حَتّٰى تَكُوْنَ مِثْلَ الْجَبَلِ (متفق عليه)

1888. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone gives as sadaqah (charity) the like of date (in kind or value) from his lawful earning - and Allah accepts only the lawful - Allah will take it with His right hand and nurture it for the giver as any of you nurtures his foal till it becomes like a mountain (the charity itself or the reward for it)."[1]

COMMENTARY: Lawful earnings are through the principles out lined by Shari'ah (divine law) whether in business, industry, agriculture, service or inheritance, or even partnership. Allah is very pleased with spending from the lawful. This is expressed by the words: 'Allah takes with His right hand.'

A DIDACTIC ANECDOTE: Shaykh Ali Muttaqi Aarif Billah رحمه الله said that a pious man used to earn his living. He gave away one third of it in Allah's path, retained one-third for his own needs and r e-invested the remaining one third in his means of earning. One day, a man of the world said to him that he wished to spend some money in Allah's path and he should direct him to a deserving person He said, "First acquire lawful wealth and then spend in Allah's path. It will go to a deserving person automatically. But, that man could not get the real meaning of it. So, the Shaykh advised him to go and give his charity to the first person on whom he felt mercy. That man found an old blind man and felt pity on him and took him to be deserving of his charity. He gave him something. The next day he heard the blind man boast before others that he had receive ample charity the previous day which he spent in drinking wine with another evil person. The worldly man went to the shaykh and related to him his experience. The shaykh gave him one dirham from his own earnings and instructed him to give it to the first person he met on going from there. Consequently, he met man who seemed outwardly to be well off but he had to obey the shaykh. He gave him the dirham. The man turned back with the dirham and walked into the slums and threw something and came into the city. There was a dead pigeon and nothing else. The worldly man was behind him and adjured him to say truthfully who he was. He said, "I am a poor man. My children are hungry but I could not find anything for them except the dead pigeon. What could I do? I took it and was coming home when Allah gave me the

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[1] Bukhari # 1410, Muslim # 63-1014, Tirmidhi # 661, Ibn Majah # 1842, Darimi # 1675, Muwatta Maalik # 1 (Sadaqah (charity)), Musnad ahmad 2-331.

dirham through you So I threw the pigeon where I had picked it up."
The rich worldly man understood the meaning of the Shaykh's first words. Indeed, lawful wealth is spend at proper place and unlawful at a bad place.

SADAQAH (CHARITY) DOES NOT REDUCE WEALTH

(١٨٨٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَانَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَازَادَ اللّٰهُ عَبْدًا بِعَفْوٍ إِلَّاعِزًّا وَمَا تَوَاضَعَ اَحَدٌ لِلّٰهِ إِلَّا رَفَعَهُ اللّٰهُ(رواه مسلم)

1889. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Sadaqah (charity) will not diminish property. If anyone forgives another then Allah raises him in honour. If anyone humbles himself for the sake of Allah then Allah exalts him in rank."[1]

COMMENTARY: On the face of it, wealth may decrease on spending from it in Allah's path, but, in fact, there is blessing in it. His property is safe from trials and his record is credited with reward and he also gets a reimbursement in the world.
If anyone is able to seek retribution but forgive the person who hurts him then Allah gives him honour in both the worlds. A saintly man said, "No retribution is as effective as forgiving and overlooking."
And, if anyone acts humbly for Allah's sake then Allah raises his rank in both the worlds.

GATES OF PARADISE ASCRIBED TO PIOUS DEEDS

(١٨٩٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَنْفَقَ زَوْجَيْنِ مِنْ شَيْئٍ مِنَ الْاَشْيَاءِ فِيْ سَبِيْلِ اللّٰهِ دُعِيَ مِنْ اَبْوَابِ الْجَنَّةِ وَلِلْجَنَّةِ اَبْوَابٌ فَمَنْ كَانَ مِنْ اَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ وَمَنْ كَانَ مِنْ اَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ اَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ وَمَنْ كَانَ مِنْ اَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ فَقَالَ اَبُوْبَكْرٍ مَاعَلٰى مَنْ دُعِيَ مِنْ تِلْكَ الْاَبْوَابِ مِنْ ضَرُوْرَةٍ فَهَلْ يُدْعٰى اَحَدٌ مِنْ تِلْكَ الْاَبْوَابِ كُلِّهَا قَالَ نَعَمْ وَاَرْجُوْ اَنْ تَكُوْنَ مِنْهُمْ(متفق علیه)

1890. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If anyone spends a pair of anything in Allah's path then he will be called from the gates of paradise, and paradise had (eight) gates. Thus, he who is more occupied in *salah* will be called from the gate of as-*salah*. He who participates in jihad will be called from the gate of jihad. He who gives sadaqah (charity) will be called from the gates of sadaqah (charity). And, he who is given to fasting will be invited from the gate Rayyan." (Sayyiduna) Abu Bakr رضی الله عنه asked, "He who is called by (one of) these gates will not need to be called by all of these, but will anyone be called by all of these gates? He said, "Yes, And, I hope that you will be among them."[2]

COMMENTARY: A pair of anything means spending in two's like two dirhams, two

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[1] Muslim # 69-2588, Tirmidhi # 2029, Darimi # 1676, Muwatta Maalik # 12 (Sadaqah (charity)), Musnad Ahmad 2-235.
[2] Bukhari # 1897, Muslim # 85-1027, Nasai'i # 2439, Darimi # 2408, Muwatta Maalik # 49 (Jihad). Musnad Ahmad 2-366.

slaves, two horses, etc.
One who does that will be called from all the gates of paradise and every gate keeper will hope that he enters by his gate.
Ar-Rayyan means 'well-watered.' These who enter by it will be the people given to fast often. Before they arrive at their destination, they will be given pure drink in return for their going without water during fasting
According to one version. Allah's Messenger صلى الله عليه وسلم said, "There is a gate of paradise called Baab ad Duha. A crier will call those who had been offering the *salah* of duha (which is chaast or ishraq) regularly. 'This gate is only for you. Enter through it by the mercy of Allah."
According to another hadith, there is a gate Baab ul Tawbaqh. Those who repent will go through it. Another gate is reserved for those who suppress their anger and forgive other people. Yet another gate will let in those who are pleased with whatever pleases Allah.
Sayyiduna Abu Bakr رضى الله عنه had all these attributes. So, he would be invited by all the gates.

ABU BAKR'S رضى الله عنه SERVITUDE

(١٨٩١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَصْبَحَ مِنْكُمُ الْيَوْمَ صَائِمًا قَالَ اَبُوْ بَكْرٍ اَنَا قَالَ فَمَنْ تَبِعَ مِنْكُمُ الْيَوْمَ جَنَازَةً قَالَ اَبُوْ بَكْرٍ اَنَا قَالَ فَمَنْ اَطْعَمَ مِنْكُمُ الْيَوْمَ مِسْكِيْنًا قَالَ اَبُوْ بَكْرٍ اَنَا قَالَ فَمَنْ عَادَ مِنْكُمُ الْيَوْمَ مَرِيْضًا قَالَ اَبُوْ بَكْرٍ اَنَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اجْتَمَعْنَ فِيْ اَمْرِءٍ اِلَّا دَخَلَ الْجَنَّةَ (رواه مسلم)

1891. Sayyiduna Abu Hurayrah رضى الله عنه narrated that (one day) Allah's Messenger صلى الله عليه وسلم asked, "Who has begun this day fasting, among you?" Abu Bakr رضى الله عنه said, "I" He asked, "who among you has followed a funeral, today?" Abu Bakr said, "I," He asked, "And who among you has fed a needy person today?" Abu Bakr said, "I" He asked, "Who, among you has visited a sick person today?" Abu Bakr رضى الله عنه said, "I" Allah's Messenger صلى الله عليه وسلم said, "Those good deeds will not combine in anyone without causing him to enter paradise."[1]

COMMENTARY: If anyone does all those things that Sayyiduna Abu Bakr رضى الله عنه did on a single day, then he will be admitted to paradise directly without going through a reckoning. Apart from that, only faith is enough to get admission to paradise. Or, it means that the person who does all those things will be admitted to paradise through whichever of the gates he likes.
In reply to the questions, Sayyiduan Abu Bakr رضى الله عنه said: (انا) (I). It is not disallowed to say 'I' in anticipation of reward or to give information about oneself. Some sufis disallow their disciples to say 'I' regularly, but this really is disallowed when one boats about oneself or is an egoist. This is what the devil, Iblis, had said: (انا خير منه) (I am better than he) - (7:12)

DO NOT LOOK DOWN ON A SMALL GIFT

(١٨٩٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَانِسَاءَ الْمُسْلِمَاتِ لَاتَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ۔ (متفق عليه)

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[1] (1): Muslim # 87-1028.

1892. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "O Muslim women, let none of consider even a sheep's hoof to insignificant a gift to be given to her neighbour."[1]

COMMENTARY: None should hesitate to send to her neighbour even a very insignificant thing as gift.
Some people hold that the women recipients of gifts are addressed in this hadith. Thus: "Let none of you consider the gift of her neighbour too insignificant. She must accept if with pleasure."
A sheep's hoof is really not worth a gift to receive or give nor it is worth sadaqah (charity). It really stands for 'a very insignificant things.
Generally, woman are prone to return gifts of little value. So they are addressed.

EVERY PIOUS DEED IS SADAQAH (CHARITY)

(١٨٩٣) وَعَنْ جَابِرٍ وَحُذَيْفَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَعْرُوْفٍ صَدَقَةٌ (متفق علیه)

1893. Sayyiduna Jabir رضی اللہ عنہ and Sayyiduna Hughayfah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Every piety is a sadaqah (charity)."

COMMENTARY: A piety whether oral or a practical deed is a sadaqah (charity) if it is according to Allah's wish. The reward for it is like the reward for spending in Allah's path.

(١٨٩٤) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَحْقِرَنَّ مِنَ الْمَعْرُوْفِ شَيْئًا وَلَوْ اَنْ تَلْقٰى اَخَاكَ بِوَجْهٍ طَلِيْقٍ (رواہ مسلم)

1894. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not regard any kind of piety as too insignificant, even (receiving or) meeting your brother with a cheerful face."[2]

COMMENTARY: To meet a Muslim with a cheerful face is to please him. That is a good thing and though it does not call for a great effort, it should not be considered to be something insignificant.

EARN & GIVE CHARITY

(١٨٩٥) وَعَنْ اَبِيْ مُوْسٰى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى كُلِّ مُسْلِمٍ صَدَقَةٌ قَالُوْا فَاِنْ لَّمْ يَجِدْ قَالَ فَلْيَعْمَلْ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهٗ وَيَتَصَدَّقُ قَالُوْا فَاِنْ لَّمْ يَسْتَطِعْ اَوْلَمْ يَفْعَلْ قَالَ فَيُعِيْنُ ذَا الْحَاجَةِ الْمَلْهُوْفَ قَالُوْا فَاِنْ لَّمْ يَفْعَلْهُ قَالَ فَيَأْمُرُ بِالْخَيْرِ قَالُوْا فَاِنْ لَّمْ يَفْعَلْ قَالَ فَيُمْسِكُ عَنِ الشَّرِّ فَاِنَّهٗ لَهٗ صَدَقَةٌ (متفق علیه)

1895. Sayyiduna Abu Musa al Ash'ary رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, that it is *wajib (obligatory)* on every Muslim to give a sadaqah (charity). The sahabah (Prophet's companions) رضی اللہ عنہم asked, "If he cannot find anything?" He said, "Let him toil with his h ands to benefit himself and give charity." They again asked,

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[1] Bukhari # 6017, Muslim # 90-1030, Darimi # 1672, Musnad Ahmad 6-435.
[2] Muslim # 144-2626, Musnad Ahmad 5-273.

"But, if he cannot, or will not toil." He said, "Let him help a needy and sad person." They asked again, "But if he does not do it?" He said, "Then, let him enjoin piety." They persisted, "But if he will not do it?" He said, "In that case he must refrain from doing evil or preserve other from it and from hurting people). That is sadaqah (charity) for him (because he will get reward for sadaqah (charity))."[1]

COMMENTARY: To refrain from doing evil is not to do it himself with his tongue and hands. And, if it is in his powers then he must also stop those who hurt others.

SADAQAH (CHARITY) FOR EACH JOINT

(١٨٩٦) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ سُلَامٰى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيْهِ الشَّمْسُ يَعْدِلُ بَيْنَ الْاِثْنَيْنِ صَدَقَةٌ وَيُعِيْنُ الرَّجُلَ عَلٰى دَابَّتِهٖ فَيَحْمِلُ عَلَيْهَا اَوْيَرْفَعُ عَلَيْهَا مَتَاعَهٗ صَدَقَةٌ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خَطْوَةٍ يَخْطُوْهَا اِلَى الصَّلٰوةِ صَدَقَةٌ وَيُمِيْطُ الْاَذٰى عَنِ الطَّرِيْقِ صَدَقَةٌ (متفق عليه)

1896. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is sadaqah (charity) on (behalf of) the joints in a person's body every day. To dispense justice between two men is sadaqah (charity). To help a man mount on his beast, or loading his burden on it is sadaqah (charity). A good word is sadaqah (charity). Each step taken to (offer) the *salah* is sadaqah (charity). To remove a harmful (obstructing) thing from the path is sadaqah (charity)."[2]

COMMENTARY: Allah has created joints in a human body. There is much wisdom in it. They are on uncountable blessings from him. So, sadaqah (charity) is incumbent on man every day to give thanks for them.

Sadaqah (charity) is not merely to give something in Allah's name to someone. Rather, to decide fairly between two men is also a sadaqah (charity). It will fetch reward from Allah in the same way as spending wealth in Allah's path will fetch reward. One can get very much reward for these things mentioned in the hadith. If a man does any of these pious things every day then it is as if he has paid the sadaqah (charity) that Allah has made it binding on him as gratitude for the joints.

A good word is that which fetches reward. Or, it is a mild speech with a beggar or such like.

Every step to *salah* is not only that taken to offer the *salah*. Rather, it is every step taken to accomplish something pious or taken for good cause, like performing the tawaf, visiting a sick person walking with the funeral and to acquire knowledge.

Every such things as could hurt or inconvenience the passerby is included in the harmful obstructing thing. It could be a thorn, bone, stone, impurity etc.

NUMBER OF JOINTS

(١٨٩٧) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُلِقَ كُلُّ اِنْسَانٍ مِنْ بَنِيْ اٰدَمَ عَلٰى سِتِّيْنَ وَثَلَاثِمِائَةِ مَفْصِلٍ فَمَنْ كَبَّرَ اللّٰهَ وَحَمِدَ اللّٰهَ وَهَلَّلَ اللّٰهَ وَسَبَّحَ اللّٰهَ وَاسْتَغْفَرَ اللّٰهَ وَعَزَلَ حَجَرًا عَنْ طَرِيْقِ

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[1] Bukhari # 6022, Muslim # 55-1008, Nasai'i # 2538, Darimi # 2747, Musnad Ahmad 4-395.

[2] Bukhari # 2989, Muslim # 56.1009, Musnad Ahmad 2-329.

النَّاسِ اَوْشَوْكَةً اَوْعَظْمًا اَوْاَمَرَ بِمَعْرُوْفٍ اَوْنَهٰى عَنْ مُنْكَرٍ عَدَدَتِلْكَ السِّتِّيْنَ وَالثَّلَاثِ مِائَةٍ فَاِنَّهٗ يَمْشِيْ يَوْمَئِذٍ وَقَدْ زَحْزَحَ نَفْسَهٗ عَنِ النَّارِ۔ (رواه مسلم)

1897. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Each of the children of Aadam is created with three hundred and sixty joints. So, he who says Allahu Akbar, al Hamdulillah, la ilaha illAllah and Subhan Allah and seek forgiveness of Allah, and removes a stone, a thorn or a bone from the people's path, enjoins piety or forbids evil to match with the number three hundred and sixty, then he walks that day having distanced himself form hell."[1]

SYMBOLIC SADAQAH (CHARITY)

(١٨٩٨) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ بِكُلِّ تَسْبِيْحَةٍ صَدَقَةً وَكُلِّ تَكْبِيْرَةٍ صَدَقَةً وَكُلِّ تَحْمِيْدَةٍ صَدَقَةً وَكُلِّ تَهْلِيْلَةٍ صَدَقَةً وَاَمْرٍ بِالْمَعْرُوْفِ صَدَقَةً وَنَهْيٍ عَنِ الْمُنْكَرِ صَدَقَةً وَفِيْ بُضْعِ اَحَدِكُمْ صَدَقَةً قَالُوْا يَا رَسُوْلَ اللّٰهِ اَيَاْتِيْ اَحَدُنَا شَهْوَتَهٗ وَيَكُوْنُ لَهٗ فِيْهَا اَجْرٌ قَالَ اَرَاَيْتُمْ لَوْ وَضَعَهَا فِيْ حَرَامٍ اَكَانَ عَلَيْهِ فِيْهِ وِزْرٌ فَكَذٰلِكَ اِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهٗ اَجْرٌ (رواه مسلم)

1898. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, Surely, with every tasbih there is a sadaqah (charity), with every takbir there is a sadaqah (charity) with every tahmid there is a sadaqah (charity), with every tahlil there is a sadaqah (charity), and enjoining righteousness is as sadaqah (charity) forbidding evil is a sadaqah (charity) and in one of you having sexual intercourse there is a sadqah." The sahabah (Prophet's companions) رضی اللہ عنہم asked, "O Messenger صلی اللہ علیہ وسلم of Allah, is it that if one of us satisfies his sexual appetite, it will bring him reward?" He said, "Do you not consider that if he had turned his desire to what is unlawful, had that not been a sin on him? So, if he turns to the lawful, he gets a reward."[2]

THE BEST SADAQAH (CHARITY)

(١٨٩٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نِعْمَ الصَّدَقَةُ اللِّقْحَةُ الصَّفِيُّ مِنْحَةً وَالشَّاةُ الصَّفِيُّ مِنْحَةً تَغْدُوْا بِاِنَاءٍ وَتَرُوْحُ بِاٰخَرَ (متفق علیه)

1899. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best kind of sadaqah (charity) is milch-camel with plenty of milk loaned (to someone) and a ewe with plenty of milk loaned (to someone), yielding a vessel of milk in the morning and as much (again) in the evening."[3]

COMMENTARY: The Arabs were accustomed to lend their high milk-yielding camel or ewe to the needy. Afterwards, he returned the animal to its owner.

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[1] Muslim # 54-1007

[2] Muslim # 53-1006, Musnad Ahmad 5-167

[3] (2): Bukhari # 5608, Muslim # 74-1020

LOSS IS SADAQAH (CHARITY)

(۱۹۰۰-۱۹۰۱) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا اَوْ يَزْرَعُ زَرْعًا فَيَاكُلُ مِنْهُ اِنْسَانٌ اَوْ طَيْرٌ اَوْ بَهِيْمَةٌ اِلَّا كَانَتْ لَهُ صَدَقَةٌ متفق عليه ـ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ عَنْ جَابِرٍ وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ ـ

1900. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No Muslim plants a tree (or anything) or sows seeds from which man, bird or beast eat without that counting as sadaqah (charity) for him."[1]

1901. Sayyiduna Jaibr رضی اللہ عنہ (also) said that whatever is stolen from it counts as sadaqah (charity) for him.[2]

COMMENTARY: This hadith comforts the owner by assuring him of the same reward as of sadaqah (charity) for any loss suffered by him when something is eaten away from his field, or stolen. He should exercise patience.

WHAT ABOUT INTENTION: The question arises that deeds are rewarded according to the intention behind them and clearly the owner had formed no intention in this case. Why then should he get reward for it? Shah Abdul Aziz Muhaddith Dahlawi رحمہ اللہ points out that the basic purpose of cultivating fields or planting trees is survival of mankind and beasts and birds. The former's intention is to provide the needs of life to the creatures. Thus his intention embraces whatever benefit any one derives from it whether lawfully or unlawfully, it being a separate question that anyone who acts unlawfully will pay for his crime and will be punished. The single, overall intention shall be enough for the owner.

KINDNESS TO ANIMALS

(۱۹۰۲) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غُفِرَ لِامْرَاَةٍ مُوْمِسَةٍ مَرَّتْ بِكَلْبٍ عَلٰى رَأْسِ رَكِيٍّ يَلْهَثُ كَادَ يَقْتُلُهُ الْعَطَشُ فَنَزَعَتْ خُفَّهَا فَاَوْثَقَتْهُ بِخِمَارِهَا فَنَزَعَتْ لَهُ مِنَ الْمَآءِ فَغُفِرَ لَهَا بِذَالِكَ قِيْلَ اِنَّ لَنَا فِي الْبَهَائِمِ اَجْرًا قَالَ فِيْ كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ اَجْرٌ (متفق عليه)

1902. Sayyiduna Abu Hurayrrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "An evil woman was forgiven when she passed by a dog, panting heavily on the point of death with thirst, at the edge of a well, and she took off her shoe, tied it with her head covering and used it to draw some water for the dog. So, because of that, she was pardoned." The sahabah (Prophet's companions) رضی اللہ عنہم asked him whether they got reward for being kind to animals. He said, "There is a reward for (showing kindness to) everything possessed of a moist liver (meaning, every living being)."[3]

COMMENTARY: There is reward for feeding, watering and being kind to every type of an animal. Only poisonous and harmful animals must be killed.

This hadith is evidence that Allah, the Exalted, may forgive anyone his grave and major sins too if He will.

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[1] Bukhari # 6012, 2320, Muslim # 12-1553, Tirmidhi # 1382, Darami # 2610.

[2] Muslim # 7-1552.

[3] Bukhari # 3321, Muslim # 144-2245. (See also Bukhari # 6009)

CRUELTY TO ANIMALS

(١٩٠٣) وَعَنِ ابْنِ عَمَرَ وَاَبِيْ هُرَيْرَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُذِّبَتْ اِمْرَاَةٌ فِيْ هِرَّةٍ اَمْسَكَتْهَا حَتّٰى مَاتَتْ مِنَ الْجُوْعِ فَلَمْ تُطْعِمْهَا وَلَا تُرْسِلْهَا فَتَاكُلَ مِنْ خِشَاشِ الْاَرْضِ (متفق عليه)

1903. Sayyiduna Ibn Umar رضى الله عنه and Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A woman was punished because she had tied a cat till it died of hunger. Neither did she feed it nor let it go that it might eat (on its own) things creeping on the earth."[1]

COMMENTARY: We thus learn that one may be punished for minor sins too. This woman had committed a minor sin.

PUTTING AWAY OBSTACLES

(١٩٠٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ رَجُلٌ بِغُصْنِ شَجَرَةٍ عَلٰى ظَهْرِ طَرِيْقٍ فَقَالَ لَاُنَحِّيَنَّ هٰذَا عَنْ طَرِيْقِ الْمُسْلِمِيْنَ لَا يُؤْذِيْهِمْ فَاُدْخِلَ الْجَنَّةَ (متفق عليه)

1904. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "A man came upon a branch of a tree lying on the surface of a road. He said (to himself), "I shall remove it from the path of the Muslim so that it may not put them to inconvenience. He was admitted to paradise (because of that)."

(١٩٠٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ رَاَيْتُ رَجُلًا يَتَقَلَّبُ فِي الْجَنَّةِ فِيْ شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيْقِ كَانَتْ تُؤْذِى النَّاسَ (رواه مسلم)

1905. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Indeed, I did see a man moving about in paradise because he had cut down a tree that lay on the surface of the road causing inconvenience to the people."[2]

(١٩٠٦) وَعَنْ اَبِيْ بَرْزَةَ قَالَ قُلْتُ يَا نَبِيَّ اللّٰهِ عَلِّمْنِيْ شَيْئًا اَنْتَفِعُ بِهٖ قَالَ اِعْزِلِ الْاَذٰى عَنْ طَرِيْقِ الْمُسْلِمِيْنَ وَسَنَذْكُرُ حَدِيْثَ عَدِيِّ بْنِ حَاتِمٍ اِتَّقُوا النَّارَ فِيْ بَابِ عَلَامَاتِ النُّبُوَّةِ اِنْشَاءَ اللّٰهُ تَعَالٰى۔

1906. Sayyiduna Abu Barzah رضى الله عنه narrated that he requested, "O Prophet of Allah! Teach me something that might benefit me (in the hereafter)." He said, "Remove from the path of the Muslims that which causes them inconvenience."[3]
The hadith of Sayyiduna Adi ibn Hatim رضى الله عنه (اتقوالنا الخ) (guard against hell) is reproduced at # 5857.

SECTION II اَلْفَصْلُ الثَّانِيْ

KINDNESS TO KINS

(١٩٠٧) عَنْ عَبْدِاللّٰهِ بْنِ سَلَامٍ قَالَ لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ جِئْتُ فَلَمَّا تَبَيَّنْتُ وَجْهَهٗ

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[1] Bukhari # 3318, Muslim # 151-2242, Ibn Majah # 4256, Darimi # 2814, Musnad Ahmad 2-507, (See 'stories from the Hadith' p 296 for other version too. Dar ul Isha'at Karachi)

[2] Muslim # 129-1914, Musnad Ahmad 3-154.

[3] Muslim # 131.1618, Ibn Majah # 3681, Musnad Ahmad 4-422.

عَرِفْتُ اَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ فَكَانَ اَوَّلُ مَاقَالَ يَا اَيُّهَا النَّاسُ اَفْشُوا السَّلَامَ وَاَطْعِمُوا الطَّعَامَ وَصِلُوا الْاَرْحَامَ وَصَلُّوْا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ (رواه الترمذی وابن ماجة والدارمی)

1907. Sayyiduna Abdullah ibn Salaam رضی الله عنه narrated that when the Prophet Muhammad صلی الله علیه وسلم came t o Madinah, he went to him. He observed his radiant face and was convinced that it was not the face of a liar. The first thing he said was, "Spread salaam (the greeting, saying it aloud to whomsoever you meet, known or stranger), feed food (to the hungry), be kind to relatives, and offer *salah* (of the taHajj (pilgrimage)ud)(supererogatory prayer) in t he night when people are asleep. You will enter paradise in peace."[1]

FEED THE POOR

(١٩٠٨) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُعْبُدُوا الرَّحْمٰنَ وَاَطْعِمُوا الطَّعَامَ وَاَفْشُوا السَّلَامَ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ (رواه الترمذی وابن ماجة)

1908. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Worship Ar Rahman (the compassionate), feed food and spread salaam you will be admitted to paradise in peace."[2]

SADAQAH (CHARITY) ENSURES A PEACEFUL DEATH

(١٩٠٩) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ مَيْتَةَ السُّوْءِ (رواه الترمذی)

1909. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Sadaqah (charity) cools the Lord's wrath and averts an evil death."[3]

COMMENTARY: Allah keeps one who gives charity safe and free from trials. Also, He preserves him from a trying death-bed illness.

(١٩١٠) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَعْرُوْفٍ صَدَقَةٌ وَاِنَّ مِنَ الْمَعْرُوْفِ اَنْ تَلْقٰى اَخَاكَ بِوَجْهٍ طَلْقٍ وَاَنْ تُفْرِغَ مِنْ دَلْوِكَ فِيْ اِنَاءِ اَخِيْكَ (رواه احمد والترمذی)

1910. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Every piety is sadaqah (charity). It is also piety that you meet your brother with a cheerful face and that you pour water from your bucket into your brother's bucket."[4]

(١٩١١) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ الله صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَبَسُّمُكَ فِيْ وَجْهِ اَخِيْكَ صَدَقَةٌ وَاَمْرُكَ بِالْمَعْرُوْفِ صَدَقَةٌ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ وَاِرْشَادُكَ الرَّجُلَ فِيْ اَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ وَنَصْرُكَ

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[1] Tirmidhi # 2493, Ibn Majah # 1334, Darimi # 1460, Musnad Ahmad 5-451

[2] Tirmidhi # 1862, Ibn Majah # 3694.

[3] Tirmidhi # 664.

[4] Tirmidhi # 1977, Musnad Ahmad 3-244, Buklhari # 6021.

الرَّجُلَ الرَّدِيَّ الْبَصَرِلَكَ صَدَقَةٌ وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَ وَالْعَظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ وَإِفْرَاغُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيثٌ غَرِيبٌ۔

1911. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Your smile before your brother is a sadaqah (charity). Your enjoining piety and forbidding evil is a sadaqah (charity). Your guiding aright one who is lost is a sadaqah (charity) for you your leading one has poor eyesight is a sadaqah (charity) for you Your removing from the road a stone, a thorn or a bone is sadaqah (charity) for you And, your filling water from your bucket into your brother's bucket is a sadaqah (charity) for you."[1]

COMMENTARY: If the other person has no bucket at all, then giving him water will get very much more reward.

DIGGING A WELL

(١٩١٢) وَعَنْ سَعْدِ بْنِ عُبَادَةَ قَالَ يَا رَسُولَ اللّٰهِ إِنَّ أُمَّ سَعْدٍ مَاتَتْ فَأَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ الْمَاءُ فَحَفَرَ بِئْرًا وَقَالَ هٰذِهِ لِأُمِّ سَعْدٍ (رواه ابوداؤد والنسائی)

1912. Sayyiduna Sa'd Ibn Ubadah رضی اللہ عنہ asked, "O Messenger of Allah, Umm Sa'd رضی اللہ عنہ has died. What kind of sadaqah (charity) will be best?" He said, "Water!" So, he had a well dug saying. "It is an behalf of Umm SA'd رضی اللہ عنہ"[2]

COMMENTARY: Whatever Allah has given is a blessing of Allah but water is an essential of life without which one cannot do. Man needs it at all times, more so in hot an humid lands. So, the Prophet Muhammad صلی اللہ علیہ وسلم said that water is the best form of sadaqah (charity). If provided through a well or any other source then it is a perpetual charity. Allah's mercy descends on him who makes it available as long as it provides water.

CLOTHING THE POOR

(١٩١٣) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلَى عُرًى كَسَاهُ اللّٰهُ مِنْ خُضْرِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ أَطْعَمَهُ اللّٰهُ مِنْ ثِمَارِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ سَقَى مُسْلِمًا عَلَى ظَمَاءٍ سَقَاهُ اللّٰهُ مِنَ الرَّحِيقِ الْمَخْتُومِ (رواه ابوداؤد والترمذی)

1913. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a Muslim clothes another Muslim who has no clothes, then Allah will clothe him with the green garments of paradise. If a Muslim feeds another Muslim who is hungry than Allah will feed him from the fruit of paradise. And if a Muslim provides drink to another Muslim who is thirsty they Allah will give him to drink from ar-rahiqil makhtum (sealed wine)."[3]

COMMENTARY: Ar Rahiqil makhtum will be a wine in paradise. It will never turn stale. No one else but this person will get it. The seal will be of musk as the Quran says.

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[1] Tirmidhi # 1963, Musnad Ahmad # 21538.

[2] Abu Dawud # 1679, Nasai'i # 3664, Ibn Majah # 3684.

[3] Tirmidhi # 2456 (change of order of words), Abu Dawud # 1682, Musnad Ahmad 3-13.

يُسْقَوْنَ مِنْ رَّحِيقٍ مَّخْتُوْمٍ خِتَامُهُ مِسْكٌ

{They will be given to drink of a pure wine, sealed} (82:25)

OPTIONAL CHARITY TOO

(١٩١٤) وَعَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْمَالِ لَحَقًّا سِوَى الزَّكَاةِ ثُمَّ تَلَا لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ۔ اَلْآيَةِ(رواه الترمذى وابن ماجة والدارمى)

1914. Sayyidah Fatimah bint Qays رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Apart from *zakah (Annual due charity)*, there are other dues on property. He recited the verse:

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ اَلْآيَةِ

{It is not virtue that you turn your faces to the east and to the west...}[1] (entire verse 2:177)

COMMENTARY: Apart from the *fard zakah (Annual due charity)*, optional charity also fetches tremendous reward. One must not deprive the beggar and anyone who asks for a loan. Even if people ask for household utensils for some time they must not be denied. Little things like water, salt, etc must also be given if anyone requires them.

The dues in anyone's property are detailed in the full verse:

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وَجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتَابِ وَالنَّبِيّٖنَ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ وَالسَّآئِلِيْنَ وَفِى الرِّقَابِ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ۔

{It is not virtue that you turn your faces to the east and to the west; but true virtue is of him who believes in Allah, and the last Day, and the angels, and the Book, and the prophets, and gives his wealth, for love of him to the kindred, and to the orphans and the needy, and the wayfarer, and to the those who ask, and to set slaves free; and (or him who) establishes the *salah* and pays the *zakah (Annual due charity)*} (2:177)

Allah describes the believers as those who spend their wealth on their relative, orphans, poor, needy and so on. They offer *salah* and pay the *zakah (Annual due charity)*. Thus Allah first mentions the optional charity and then the *fard zakah (Annual due charity)*.

NOT PROPER TO DENY WATER & SALT

(١٩١٥) وَعَنْ بُهَيْسَةَ عَنْ اَبِيْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا الشَّيْءُ الَّذِىْ لَايَحِلُّ مَنْعُهُ قَالَ الْمَاءُ قَالَ يَانَبِيَّ اللّٰهِ مَا الشَّيْءُ الَّذِىْ لَايَحِلُّ مَنْعُهُ قَالَ الْمِلْحُ قَالَ يَانَبِيَّ اللّٰهِ مَا الشَّيْءُ الَّذِىْ يَحِلُّ مَنْعُهُ قَالَ اَنْ تَفْعَلَ الْخَيْرَ خَيْرٌ لَّكَ(رواه ابوداؤد)

1915. Sayyidah Buhaysah رضى الله عنه narrated that from her father that he asked, "O Messenger of Allah, what is it that it is unlawful to deny?" He said, "Water." He asked again, "O prophet of Allah, what is it that it is disallowed to refuse?" He said, "Salt" He asked, "O Prophet of Allah, what is it that it is unlawful to deny?" He

[1] Tirmidhi # 659, Ibn Majah # 1789, Darimi # 1637.

said, That you do good is better for you."[1]

COMMENTARY: After water and salt, both of which one must not deny anyone, the third answer embraces all good and pieties. It says, "Do every good that you can. It is not proper to keep away from doing pious things oneself and to prevent others from doing them. The words (لايحل) (unlawful or disallowed) are used in the sense of (لاينبغى) (not proper).

CULTIVATING BARREN LAND

(١٩١٦) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحْيٰى اَرْضًا مَيْتَةً فَلَهُ فِيْهَا اَجْرٌ وَ مَا اَكَلَتِ الْعَافِيَةُ مِنْهُ فَهُوَلَهُ صَدَقَةٌ (رواه النسائى والدارمى)

1916. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who revives a dead land (by cultivating it) has a reward for it and if any creature (beast or man) eats from it then it is counted as a sadaqah (charity) from him."[2]

MERIT OF LOANING SOMETHING

(١٩١٧) وَعَنِ الْبَرَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَنَحَ مِنْحَةَ لَبَنٍ اَوْوَرِقٍ اَوْهَدٰى زُقَاقًا كَانَ لَهُ مِثْلُ عِتْقِ رَقَبَةٍ۔ (رواه الترمذى)

1917. Sayyiduna Al-Bara رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone lends a milk-yielding animal, or silver coins (meaning, some money), or directs someone (who has lost his bearings) on the correct way, then it is like setting free a slave (in terms of reward)."[3]

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم GUIDANCE

(١٩١٨) وَعَنْ اَبِيْ جُرَيٍّ جَابِرِ بْنِ سُلَيْمٍ قَالَ اَتَيْتُ الْمَدِيْنَةَ فَرَاَيْتُ رَجُلًا يَصْدُرُ النَّاسُ عَنْ رَاْيِهٖ لَا يَقُوْلُ شَيْئًا اِلَّا صَدَرُوْا عَنْهُ قُلْتُ مَنْ هٰذَا قَالُوْا هٰذَا رَسُوْلُ اللّٰهِ قَالَ قُلْتُ عَلَيْكَ السَّلَامُ يَارَسُوْلَ اللّٰهِ مَرَّتَيْنِ قَالَ لَاتَقُلْ عَلَيْكَ السَّلَامُ عَلَيْكَ السَّلَامُ تَحِيَّةُ الْمَيِّتِ قُلِ اَلسَّلَامُ عَلَيْكَ قُلْتُ اَنْتَ رَسُوْلُ اللّٰهِ فَقَالَ اَنَا رَسُوْلُ اللّٰهِ الَّذِيْ اِنْ اَصَابَكَ ضُرٌّ فَدَعَوْتَهٗ كَشَفَهٗ عَنْكَ وَاِنْ اَصَابَكَ عَامُ سَنَةٍ فَدَعَوْتَهٗ اَنْبَتَهَا لَكَ وَاِذَا كُنْتَ بِاَرْضٍ قَفْرٍ اَوْفَلَاةٍ فَضَلَّتْ رَاحِلَتُكَ فَدَعَوْتَهٗ رَدَّهَا عَلَيْكَ قُلْتُ اِعْهَدْ اِلَيَّ قَالَ لَاتَسُبَّنَّ اَحَدًا قَالَ فَمَا سَبَبْتُ بَعْدَهٗ حُرًّا وَلَا عَبْدًا وَلَابَعِيْرًا وَلَا شَاةً قَالَ وَلَا تَحْقِرَنَّ شَيْئًا مِنَ الْمَعْرُوْفِ وَاَنْ تُكَلِّمَ اَخَاكَ وَاَنْتَ مُنْبَسِطٌ اِلَيْهِ وَجْهُكَ اِنَّ ذَالِكَ مِنَ الْمَعْرُوْفِ وَارْفَعْ اِزَارَكَ اِلٰى نِصْفِ السَّاقِ فَاِنْ اَبَيْتَ فَاِلَى الْكَعْبَيْنِ وَاِيَّاكَ وَاِسْبَالَ الْاِزَارِ فَاِنَّهَا مِنَ الْمُخِيْلَةِ وَاِنَّ اللّٰهَ لَايُحِبُّ الْمُخِيْلَةَ وَاِنِ امْرُءٌ شَتَمَكَ وَعَيَّرَكَ بِمَا يَعْلَمُ فِيْكَ فَلَا تُعَيِّرْهُ بِمَا تَعْلَمُ فِيْهِ فَاِنَّمَا وَبَالُ ذٰلِكَ عَلَيْهِ۔ رَوَاهُ اَبُوْ دَاوٗدَ وَرَوَى التِّرْمِذِيُّ مِنْهُ

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1 Abu Dawud # 3476, Musnad Ahmad 3-480 Darimi # 2613.

2 Abu Dawud # 3074, Tirmidhi # 1379, Darimi # 2607, Muwatta Maalik # 27 (Aqdiyah).

3 Tirmidhi # 1957, Musnad Ahmad 4-285.

حَدِيْثَ السَّلَامِ وَفِيْ رِوَايَةٍ فَيَكُوْنُ لَكَ اَجْرُ ذَالِكَ وَوَبَالُهُ عَلَيْهِ۔

1918. Sayyiduna Abu Jurayy Jabir ibn Sulaym رضی اللہ عنہ narrated that when he came to Madinah, he saw a man whose advice was respected by the people. Whatever he said, they abided by it. He asked about him and was told that he was Allah's Messenger صلی اللہ علیہ وسلم. So he said twice, "On you be peace علیہ السلام, O Messenger of Allah!" But, he corrected him, "Do not say علیہ السلام (on you be peace), for it is the salaam to the dead. Rather, say (Arabic) (peace be on you)." He asked, "Are you Allah's Messenger ?" He said (Yes) I am the Messenger of Allah who if harm afflicts you and you call him, He will remove it from you. And, if a year of famine strikes you, and you pray to him, He will make it grow for you. And, if you are in wilderness or a desert and your riding beast is lost, and you pray to him, He shall return it to you." He (Abu Jurayy) رضی اللہ عنہ said, "Do give me some advice." He said, "Do not abuse anyone." He confirmed that after that he never abused a freeman or a slave, a camel or a sheep. He (the Prophet) صلی اللہ علیہ وسلم said, "Do not belittle any act of piety, even a cheerful face before your brother when you speak to him is an act of kindness wear your lower garment up to your shin, but if you do not like it, then keep it up to the ankles. But, beware of letting it trial, for that is a form of pride and Allah does not love pride (and arrogance). If anyone reviles you and finds fault with you for what he knows about you, do not (retaliate to) reproach him for what you know of him, because the sin of that (which he does) will be on him."
According to another version: "While the reward for that will be for you, the sin will be on him."

COMMENTARY: Sayyiduna Jabir رضی اللہ عنہ offered the salaam twice because perhaps the Prophet Muhammad صلی اللہ علیہ وسلم did not hear him the first time, or he wished to correct him. To say alayka as-salaam (on you be peace) was the custom during pre-Islamic times among the Arabs. The Prophet Muhammad صلی اللہ علیہ وسلم pointed out to this custom and did not mean that one should use these words for the dead as prayer for them or greetings.

As for never abusing anyone, the ulama (Scholars) say that it is allowed to refer as bad to one who has died as a disbeliever. However, it is better to keep one's tongue occupied in the dhikr of 'Allah, Lord of might, and never to speak ill of anyone because to occupy oneself in other than Allah will only cause loss. After all, there is no harm in not calling anyone bad. In fact, the ulama (Scholars) go so for as to say that there is no h arm in cursing the devil even.

Just as it is disallowed to let the lower garment (pyjamas or wrapper or such like) hang below the ankles, so too it is not allowed to wear a shirt or overall or coat hanging past the ankles.

The addition is in another version carried by Tirmidhi. This means that apart from Abu Dawud, Tirmidhi too has the complete hadith though its words may be interposed.

ONLY WHAT IS GIVEN IN ALLAH'S PATH REMAINS

(۱۹۱۹) وَعَنْ عَآئِشَةَ اَنَّهُمْ ذَبَحُوْا شَاةً فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَابَقِيَ مِنْهَا قَالَتْ مَابَقِيَ اِلَّا كَتِفُهَا قَالَ بَقِيَ كُلُّهَا غَيْرُ كَتِفِهَا۔ رَوَاهُ التِّرْمِذِيُّ وَصَحَّحَهُ۔

1919. Sayyidah Ayshah رضی اللہ عنہا narrated that they slaughtered a sheep. Allah's Messenger صلی اللہ علیہ وسلم asked, "What remains from it?" She said, "Nothing of it

remains but its shoulder piece." He corrected her, "Rather, everything of it remains except its shoulder."[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم said, "In fact, only that remains of the sheep's flesh as has been given away to the people because that fetches reward. What is stored in the house will perish. This refers to the verse:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ

{That which is with you comes to end, and that which is with Allah is lasting} (16:96)

CONCEALING FAULTS OF OTHER PEOPLE

(١٩٢٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا إِلَّا كَانَ فِيْ حِفْظٍ مِنَ اللّٰهِ مَادَامَ عَلَيْهِ مِنْهُ خِرْقَةٌ (رواه احمد والترمذی)

1920. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "No Muslim will clothe a Muslim a garment without being in Allah's protection as long as a shred of it remains on the man."[2]

COMMENTARY: Apart from this, the reward in the hereafter will be limitless.

SADAQAH (CHARITY) IN SECRET

(١٩٢١) وَعَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ يَرْفَعُهُ قَالَ ثَلَاثَةٌ يُحِبُّهُمُ اللّٰهُ رَجُلٌ قَامَ مِنَ اللَّيْلِ يَتْلُوْا كِتَابَ اللّٰهِ وَرَجُلٌ يَتَصَدَّقُ بِصَدَقَةٍ بِيَمِيْنِهِ يُخْفِيْهَا أُرَاهُ قَالَ مِنْ شِمَالِهِ وَرَجُلٌ كَانَ فِيْ سَرِيَّةٍ فَانْهَزَمَ أَصْحَابُهُ فَاسْتَقْبَلَ الْعَدُوَّ وَرَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَيْرُ مَحْفُوْظٍ أَحَدُ رُوَاتِهِ أَبُوْ بَكْرِ بْنُ عَيَّاشٍ كَثِيْرُ الْغَلَطِ

1921. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated in a marfu form that "Allah's Messenger صلی اللہ علیہ وسلم said, "There are three whom Allah, the majestic, the Glorious, loves;

(i) A man who stands up during the night and recites the Book of Allah.

(ii) A man who gives sadaqah (charity) with his right hand and keeps it a secret" (and the narrator assumed that he also said "from his left hand). And,

(iii) A man who is on an expedition and continues to fight the enemy even though his companions are defeated badly."[3]

Tirmidhi said that this hadith is weak. One of the sub-narrators Abu Bakr ibn Ayyash was given to make many mistakes.

COMMENTARY: The hadith teaches manners that charity should be given with the right hands. It should be given secretly so that the recipient does not feel humiliated. The aim should be to obtain Allah's pleasure without design to impress people. That would earn abundant reward.

(١٩٢٢) وَعَنْ أَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ يُحِبُّهُمُ اللّٰهُ وَثَلَاثَةٌ يُبْغِضُهُمُ اللّٰهُ فَأَمَّا الَّذِيْنَ يُحِبُّهُمُ اللّٰهُ فَرَجُلٌ أَتٰى قَوْمًا فَسَأَلَهُمْ بِاللّٰهِ وَلَمْ يَسْأَلْهُمْ لِقَرَابَةٍ بَيْنَهُ وَبَيْنَهُمْ فَمَنَعُوْهُ فَتَخَلَّفَ رَجُلٌ

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[1] Tirmidhi # 2478, Musnad Ahmad 6-50.

[2] Tirmidhi # 2492, Musnad Ahmad.

[3] Tirmidhi # 2574, Nasai'i # 2570.

بِأَعْيَانِهِمْ فَأَعْطَاهُ سِرًّا لَا يَعْلَمُ بِعَطِيَّتِهِ إِلَّا اللّٰهُ وَالَّذِىْ أَعْطَاهُ وَقَوْمٌ سَارُوْا لَيْلَتَهُمْ حَتّٰى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا يَعْدِلُ بِهٖ فَوَضَعُوْا رُؤُوْسَهُمْ فَقَامَ يَتَمَلَّقُنِىْ وَيَتْلُوْا اٰيَاتِىْ وَرَجُلٌ كَانَ فِىْ سَرِيَّةٍ فَلَقِىَ الْعَدُوَّ فَهُزِمُوْا فَأَقْبَلَ بِصَدْرِهٖ حَتّٰى يُقْتَلَ أَوْ يُفْتَحَ لَهٗ وَالثَّلَاثَةُ الَّذِيْنَ يُبْغِضُهُمُ اللّٰهُ الشَّيْخُ الزَّانِىْ وَالْفَقِيْرُ الْمُخْتَالُ وَالْغَنِىُّ الظَّلُوْمُ۔ رَوَاهُ التِّرْمِذِىُّ وَالنَّسَائِىُّ۔

1922. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Three people Allah loves and three He dislikes. As for those whom He loves, they are:

(i) A man, among a group of people to whom someone comes and requests for something in the name of Allah and not by virtue of any relationship between him and them, but they do not give him any thing - so he withdraws and meets him in private and gives him (what he had requested) unknown to anyone except Allah and he to whom he gives.

(ii) A man who travels with some people at night till they go to sleep, loving sleep over everything else, but he stands to beseech me (Allah) and recite His verses.

(iii) A man who is part of an expedition who meet their enemy who overwhelm them, but he puffs out his chest and fights them till he is slain or is given victory.

As for those whom Allah dislikes they are an old man who commits adultery, an arrogant beggar and a rich oppressor."[1]

COMMENTARY: The hadith is narrated as a saying of the Prophet Muhammad صلی اللہ علیہ وسلم, but at the words where the traveller stands in prayer, he is said 'to beseech me." This shows that it is a hadith Qudsi meaning a saying of Allah. However, the fact is that it is throughout the Prophet Muhammad's صلی اللہ علیہ وسلم saying reproducing what Allah had mentioned to him but at this particular point, the Prophet Muhammad صلی اللہ علیہ وسلم quoted Allah directly to express that man's devotion.

As for the old man who commits adultery, the word Shaykh in the Arabic could mean 'an old man' or 'a married man,' whether young or old a sin the abrogated verse.

اَلشَّيْخُ وَالشَّيْخَةُ إِذَا زَنَيَا فَارْجُمُوْهُمَا اَلْبَتَّةَ نَكَالًا مِّنَ اللّٰهِ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ

(The married man and the married woman, when they commit adultery, stone them both, a chastisement prescribed by Allah is Mighty, wise.)

The arrogant beggar is also disliked by Allah, However, if he is arrogant against a person who is himself proud and haughty then he is exempted. Rather, his arrogance will be regarded as sadaqah (charity) and he will get reward equivalent to the reward of Sadaqah (charity). It is said of Bashir ibn Harith رحمہ اللہ that he asked Sasyyiduna Ali رضی اللہ عنہ in his dream, "O amir ul muminin, do proffer me some counsel." He said, "The affluent must be kind and sympathetic to the poor to earn Divine pleasure and reward. And the poor must rely on Allah and be indifferent to the rich."

These bad traits are bad if found in anyone but they are more marked in the three people named here.

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[1] Tirmidhi # 2577, Nasai'i # 2566, Musnad Ahmad 5-153.

(١٩٢٣) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَلَقَ اللّٰهُ الْاَرْضَ جَعَلَتْ تَمِيْدُ فَخَلَقَ الْجِبَالَ فَقَالَ بِهَا عَلَيْهَا فَاسْتَقَرَّتْ فَعَجِبَتِ الْمَلٰئِكَةُ مِنْ شِدَّةِ الْجِبَالِ فَقَالُوْا يَارَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ اَشَدُّ مِنَ الْجِبَالِ قَالَ نَعَمْ اَلْحَدِيْدُ فَقَالُوْا يَارَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ اَشَدُّ مِنَ الْحَدِيْدِ قَالَ نَعَمْ اَلنَّارُ فَقَالُوْا يَارَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ اَشَدُّ مِنَ النَّارِ قَالَ نَعَمْ الْمَاءُ فَقَالُوْا يَارَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ اَشَدُّ مِنَ الْمَاءِ قَالَ نَعَمْ الرِّيْحُ فَقَالُوْا يَارَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ اَشَدُّ مِنَ الرِّيْحِ قَالَ نَعَمْ ابْنُ اٰدَمَ تَصَدَّقَ صَدَقَةً بِيَمِيْنِهٖ يُخْفِيْهَا مِنْ شِمَالِهٖ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَذُكِرَ حَدِيْثُ مُعَاذٍ الصَّدَقَةُ تُطْفِئُ الْخَطِيْئَةَ فِيْ كِتَابِ الْاِيْمَانِ۔

1923. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When Allah created the earth, it began to shake. So He created the mountains and commanded them to stabilize it and it achieved stability. The angels were amazed at the hardness (strength) of the mountains and asked, "O Lord, is there is Your creation anything harder than the mountains?" He said, "Yes, iron," They asked if there was anything harder than iron and He said, "It is fire." They asked, "O Lord, is there anything in your creation harder than fire? He said, "Yes, water." They asked, "O Lord, is there is Your creation anything harder than water?" He said, "It is wind," and they asked if there was in His creation anything harder than wind. He said, "Yes, He is the son of Aadam who given charity with his right hand keeping it concealed from his left hand."[1]

COMMENTARY: The concealed sadaqah (charity) of the son of Aadam علیہ السلام is t he strongest because it calls for extreme resistance to the base soul, compulsion on one's temperament and defence against t he devil. The mountains, iron, fire, water and wind do not call for such efforts, it is innate to man to publicize his generosity and to smother this nature he has to be strong. He is strong also because he gains the pleasure of Allah which is the most superior thing of all.

The hadith of Mu'adh رضی اللہ عنہ that sadaqah (charity) extinguishes sins is in the Book of Faith. (Hadith # 29 – Mu'adh ibn Jabal: رضی اللہ عنہ 'inform me... of the deed that will cause me to enter paradise... charity extinguishes sin as water extinguishes fire.)

SECTION III اَلْفَصْلُ الثَّالِثُ

PAIRS OF EVERYTHING IN CHARITY

(١٩٢٤) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ مُسْلِمٍ يُنْفِقُ مِنْ كُلِّ مَالٍ لَهٗ زَوْجَيْنِ فِيْ سَبِيْلِ اللّٰهِ اِلَّا اسْتَقْبَلَتْهُ حَجَبَةُ الْجَنَّةِ كُلُّهُمْ يَدْعُوْهُ اِلٰى مَا عِنْدَهٗ قُلْتُ وَكَيْفَ ذَالِكَ قَالَ اِنْ كَانَتْ اِبِلًا فَبَعِيْرَيْنِ وَاِنْ كَانَتْ بَقَرَةً فَبَقَرَتَيْنِ (رواه النسائی)

1924. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said,

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[1] Tirmidhi # 3380, Musnad Ahmad 3-124.

"If any Musim gives away in Allah's path a pair of everything that he possesses then all the keepers of paradise will receive him and invite him to what they have." Abu Dharr رضی اللہ عنہ asked him how that would be, and he said, "If there are camels, they would be two. If there are cows, they would be two."[1]

SHADE WILL BE SADAQAH (CHARITY)

(١٩٢٥) وَعَنْ مَرْثَدِ بْنِ عَبْدِ اللّٰهِ قَالَ حَدَّثَنِيْ بَعْضُ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ ظِلَّ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ صَدَقَتُهُ (رواه احمد)

1925. Sayyiduna Marthed ibn Abdullah رحمہ اللہ reported that one of the sahabah (Prophet's companions) رضی اللہ عنہم of Allah's Messenger صلی اللہ علیہ وسلم said to him that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "On the day of resurrection, the believer's shade will be his sadaqah (charity)."[2]

COMMENTARY: On the day of resurrection, sadaqah (charity) will be a means of deliverance and rest. Or, it will turn the man's rewards into a shade and save him from the heat.

SPEND MORE ON THE DAY OF AASHURAH

(١٩٢٦-١٩٢٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ وَسَّعَ عَلٰى عِيَالِهٖ فِى النَّفَقَةِ يَوْمَ عَاشُوْرَاءَ وَسَّعَ اللّٰهُ عَلَيْهِ سَائِرَ سَنَتِهٖ قَالَ سُفْيَانُ اِنَّا قَدْ جَرَّبْنَاهُ فَوَجَدْنَا كَذَالِكَ۔ رَوَاهُ رَزِيْنٌ وَرَوَى الْبَيْهَقِيُّ فِىْ شُعَبِ الْاِيْمَانِ عَنْهُ وَعَنْ اَبِىْ هُرَيْرَةَ وَاَبِىْ سَعِيْدٍ وَجَابِرٍ وَضَعَّفَهُ۔

1926. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any one spends generously on his family on the day of Aashurah, then Allah will be generous to him throughout the rest of the year." Sufyan رحمہ اللہ said that he tried it and found it to be as stated.[3]

1927. Sayyiduna Ibn Mas'ud رضی اللہ عنہ, Abu Hurayrah رضی اللہ عنہ, Abu Sa'eed and Jabir رضی اللہ عنہ also narrated (this hadith).[4]

COMMENTARY: Though bayhaqi has termed this hadith as weak, he has also confirmed that it is sound through another line of transmission.

Some people cite a hadith that collyrium or kohl should be applied to the eyes on the day of aashurah, but there is no truth about it. Similarly, there is no basis for the hadith about ten deeds on the day of aashurah.

However, it is established through sound ahadith that fasting must be observed on the day of aashurah and food must be served generously. There is nothing apart from this.

REWARD OF SADAQAH (CHARITY) IS MANIFOLD

(١٩٢٨) وَعَنْ اَبِىْ اُمَامَةَ قَالَ قَالَ اَبُوْذَرٍّ يَا نَبِىَّ اللّٰهِ اَرَاَيْتَ الصَّدَقَةَ مَاذَا هِىَ قَالَ اَضْعَافٌ مُضَاعَفَةٌ وَعِنْدَ اللّٰهِ الْمَزِيْدُ۔ (رواه احمد)

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1 Nasai'i # 3185, Musnad Ahmad 5-151, Darimi # 2403.

2 Musnad Ahmad 4-147.

3 Tabarani Kabir – in Kanz ul Eeman $ 44259.

4 Bayhaqi in Shu'ab ul Eeman # 3795.

1928. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Sayyiduna Abu Dharr رضی اللہ عنہ asked, "O Prophet of Allah, about this sadaqah (charity), tell me what is it in terms of reward?" He said, "Its reward is multiplied many times. And, with Allah it is much more."[1]

COMMENTARY: The number multiplies to between ten times and seven hundred times. If Allah wishes, it could be more.

وَاللّٰهُ يُضَاعِفُ لِمَنْ يَّشَاءُ

{And Allah multiplies in manifold to whom He will} (2:261)

CHAPTER - VIII

THE SUPERIOR MOST SADAQAH (CHARITY) بَابُ اَفْضَلِ الصَّدَقَةِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE BEST SADAQAH (CHARITY)

(١٩٢٩) عَنْ اَبِي هُرَيْرَةَ وَحَكِيْمِ بْنِ حِزَامٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الصَّدَقَةِ مَاكَانَ عَنْ ظَهْرِ غِنًى وَابْدَأْ بِمَنْ تَعُوْلُ۔ رَوَاهُ الْبُخَارِيُّ وَرَوَاهُ مُسْلِمٌ عَنْ حَكِيْمٍ وَحْدَهٗ۔

1929. Sayyiduna Abu Hurayrah رضی اللہ عنہ and Sayyiduna Hakim ibn Hizam رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best sadaqah (charity) is that which retains (the giver's) self sufficiency. And, begin with those for whom you are responsible."[2]

COMMENTARY: Self sufficiency of the giver is retained so that he does not become poor and needy after paying the sadaqah (charity). He should continue to have enough for his family's needs and may give away the surplus in Allah's name.
The Prophet Muhammad صلی اللہ علیہ وسلم made it more clear when he said immediately after that; Begin with your wards or dependants. If anything remains then attend to strangers.

OR, CONTENT HEART: Apart from the foregoing advice that the giver must retain enough for his family, the ruling is that if anyone is satisfied at heart and spends his wealth in Allah's path relying on Him to make him self-sufficient then it is an exceptional case. There is the example of Sayyiduna Abu Bakr رضی اللہ عنہ who gave away all his wealth and property for the sake of Allah. The Prophet Muhammad صلی اللہ علیہ وسلم asked him what he had left behind for his family. He said, "Allah's!" He had placed reliance on Allah who had been giving him abundant wealth and would bestow on him again. His example is the highest degree of self reliance. The next degree follows when one cannot achieve the self reliance through such contentment. Then one must keep self sufficiency through one's property. One must not spend in Allah's path till one must not spend in Allah's path till one becomes poor himself. Something must be kept aside for one's personal needs and needs of one's family.

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1. Musnad Ahmad 5-178.
2. Bukhari # 1426, Muslim # 95-1034, Abu Dawud # 1676, Nasai'i # 2542, Musnad Ahmad 2-402.

SPENDING ON FAMILY

(١٩٣٠) وَعَنْ اَبِي مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلٰى اَهْلِهٖ وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهٗ صَدَقَةً۔ (متفق عليه)

1930. Sayyiduna Abu Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a Muslim spend on his family and expects reward for it (from Allah). This spending amount to a highly approved) sadaqah (charity)."[1]

(١٩٣١) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دِيْنَارٌ اَنْفَقْتَهٗ فِيْ سَبِيْلِ اللّٰهِ وَدِيْنَارٌ اَنْفَقْتَهٗ فِيْ رَقَبَةٍ وَدِيْنَارٌ تَصَدَّقْتَ بِهٖ عَلٰى مِسْكِيْنٍ وَدِيْنَارٌ اَنْفَقْتَهٗ عَلٰى اَهْلِكَ اَعْظَمُهَا اَجْرًا الَّذِيْ اَنْفَقْتَهٗ عَلٰى اَهْلِكَ (رواه مسلم)

1931. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "You may spend a dinar in Allah's path, a dinar to emancipate a slave, a dinar on a poor person and a dinar on your family. The best of these in terms of reward against them in the one that you spend on your family."[2]

(١٩٣٢) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ دِيْنَارٍ يُنْفِقُهُ الرَّجُلُ دِيْنَارٌ يُنْفِقُهٗ عَلٰى عِيَالِهٖ وَدِيْنَارٌ يُنْفِقُهٗ عَلٰى دَابَّتِهٖ فِيْ سَبِيْلِ اللّٰهِ وَدِيْنَارٌ يُنْفِقُهٗ عَلٰى اَصْحَابِهٖ فِيْ سَبِيْلِ اللّٰهِ (رواه مسلم)

1932. Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best dinar that a man spends is the dinar he spends on his family, the dinar he spends on his animal in Allah's path and the dinar he spends on his companions (who wage jihad) in Allah's path."[3]

(١٩٣٣) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ قُلْتُ يَارَسُوْلَ اللّٰهِ اَلِيَ اَجْرٌ اَنْ اُنْفِقَ عَلٰى بَنِيْ اَبِيْ سَلَمَةَ اِنَّمَا هُمْ بَنِيَّ فَقَالَ اَنْفِقِيْ عَلَيْهِمْ فَلَكِ اَجْرُ مَا اَنْفَقْتِ عَلَيْهِمْ (متفق عليه)

1933. Sayyidah Umm Salamah رضی اللہ عنہ narrated that she asked "O Messenger of Allah is there a reward for me for spending on the sons of Abu Salamah رضی اللہ عنہ for they are only my sons?" He said, "spend on them. You will receive reward for what you spend on them."[4]

COMMENTARY: When Abu Salamah رضی اللہ عنہ died, Umm Salamah رضی اللہ عنہ married the Prophet Muhammad صلی اللہ علیہ وسلم. She asked him about her children from Abu Salamah رضی اللہ عنہ and, perhaps, Abu Salamah's رضی اللہ عنہ children for his previous marriages, her step children.

SADAQAH (CHARITY) TO ONE'S SPOUSE

(١٩٣٤) وَعَنْ زَيْنَبَ امْرَاَةِ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ وَلَوْ مِنْ حُلِيِّكُنَّ قَالَتْ فَرَجَعْتُ اِلٰى عَبْدِ اللّٰهِ فَقُلْتُ اِنَّكَ رَجُلٌ خَفِيْفُ ذَاتِ الْيَدِ وَاِنَّ

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[1] Bukhari # 5351, Muslim # 35-1034, Nasai'i # 2545, Darimi # 3664, Musnad Ahmad 5-273.

[2] Muslim # 39.995, Musnad Ahmad 2-476.

[3] Muslim # 38.994, Musnad Ahmad 5-277.

[4] Bukhari # 1467, Muslim # 45-1001, Musnad Ahmad 4-503.

رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْاَمَرَنَا بِالصَّدَقَةِ فَأْتِهٖ فَاسْأَلْهُ فَإِنْ كَانَ ذَالِكَ يُجْزِئُ عَنِّيْ وَإِلَّا صَرَفْتُهَا إِلٰى غَيْرِكُمْ قَالَتْ فَقَالَ لِيْ عَبْدُ اللّٰهِ بَلِ ائْتِيْهِ أَنْتِ قَالَتْ فَانْطَلَقْتُ فَإِذَا امْرَأَةٌ مِنَ الْأَنْصَارِ بِبَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَاجَتِيْ حَاجَتُهَا قَالَتْ وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ أُلْقِيَتْ عَلَيْهِ الْمَهَابَةُ فَقَالَتْ فَخَرَجَ عَلَيْنَا بِلَالٌ فَقُلْنَا لَهٗ إِئْتِ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَخْبِرْهُ إِنَّ امْرَأَتَيْنِ بِالْبَابِ تَسْأَلَانِكَ أَتُجْزِئُ الصَّدَقَةُ عَنْهُمَا عَلٰى أَزْوَاجِهِمَا وَعَلٰى أَيْتَامٍ فِيْ حُجُوْرِهِمَا وَلَا تُخْبِرْهُ مَنْ نَحْنُ قَالَتْ فَدَخَلَ بِلَالٌ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهٗ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ هُمَا قَالَ امْرَأَةٌ مِنَ الْأَنْصَارِ وَزَيْنَبُ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَيُّ الزَّيَانِبِ قَالَ امْرَأَةُ عَبْدِ اللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَهُمَا أَجْرَانِ أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ۔ مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ۔

1934. Sayyiduna Zaynab رضی اللہ عنہا, the wife of Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم exhorted women to give sadaqah (charity) even if it be some of their jewellery. She returned to Abdullah رضی اللہ عنہ and told him that he was a man of insufficient means and Allah's Messenger صلی اللہ علیہ وسلم had instructed them to give sadaqah (charity). So, he should go and ask him if she could give it to him in which case she would give it to him or else she would give to another person. But, he advised her to go herself. She went only to find a woman of the Ansar at the door of Allah's Messenger صلی اللہ علیہ وسلم having come with the same question as she. Since they hesitated to ask Allah's Messenger صلی اللہ علیہ وسلم directly, they requested Sayyiduna Bilal رضی اللہ عنہ to go to Allah's Messenger صلی اللہ علیہ وسلم and ask him if they could give sadaqah (charity) to their husbands and to orphans who are dependant on them, but he was not to disclose to him their identity. Accordingly, Sayyiduna Bilal رضی اللہ عنہ went in and asked him. Allah's Messenger صلی اللہ علیہ وسلم asked, "Who are the woman?" He said that there was the Ansar woman and Zaynab. He asked, "which Zaynab?" He said, "The wife of Abdullah." Allah's Messenger صلی اللہ علیہ وسلم said, "They will earn two rewards. A reward for kinship and another for sadaqah (charity) will be theirs."

COMMENTARY: Allah had given the Prophet Muhammad صلی اللہ علیہ وسلم such an we-inspiring personality that people hesitated to put to him questions suddenly. Moreover, they respected him very much.

Sayyiduna Bilal رضی اللہ عنہ had no option but to disclose the woman's identities when the Prophet Muhammad صلی اللہ علیہ وسلم asked him about them (otherwise he would not have named them).

THE RULING: The ulama (Scholars) agree t hat a husband must not give his *zakah (Annual due charity)* to his wife. But, when it is the other way about, Imam Abu Hanifah رحمہ اللہ ruled that a woman should not give her *zakah (Annual due charity)* to her husband because often both are co-sharers in the (husband's) income by custom. (Hence, if she will give *zakah (Annual due charity)* to her husband, she too will benefit from that property which is

forbidden). However, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله ruled that as a man is permitted to give *zakah (Annual due charity)* to his wife, so too, a wife may give her *zakah (Annual due charity)* to her husband. (This is their opinion on *zakah (Annual due charity)* of spouse to one another).

Because of this difference of opinion, we might assume that Imam Abu Hanifah رحمه الله considered the sadaqah (charity) in the hadith to apply to the optional sadaqah (charity) while his two companions held that it could apply to both optional as well as *fard* sadaqah (charity).

SADAQAH (CHARITY) TO RELATIVES

(١٩٣٥) وَعَنْ مَيْمُوْنَةَ بِنْتِ الْحَارِثِ اَنَّهَا اَعْتَقَتْ وَلِيْدَةً فِيْ زَمَانِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَالِكَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَوْ اَعْطَيْتِهَا اَخْوَالَكِ كَانَ اَعْظَمَ لِاَجْرِكِ(متفق عليه)

1935. Sayyidah Maymunah bint al Harith رضی اللہ عنہ narrated that she set free a female slave during the times of Allah's Messenger صلی اللہ علیہ وسلم. She mentioned that to him and he said, "Had you given her to your maternal uncles, that would have earned you more reward."[1]

BS CONSIDERATE TO NEIGHBOUR

(١٩٣٦) وَعَنْ عَآئِشَةَ قَالَتْ يَارَسُوْلَ اللّٰهِ اِنَّ لِيْ جَارَيْنِ فَاِلٰى اَيِّهِمَا اُهْدِيْ قَالَ اِلٰى اَقْرَبِهِمَا مِنْكِ بَابًا۔ (رواه البخاری)

1936. Sayyidah Ayshah رضی اللہ عنہا asked Allah's Messenger صلی اللہ علیہ وسلم that she had two neighbours. To which of them she should send her gifts? He said, "To the one nearer to your door."[2]

COMMENTARY: It does not mean that the other neighbour should be ignored. Rather, preference should be given to the nearest neighbour.

(١٩٣٧) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا طَبَخْتَ مَرَقَةً فَاَكْثِرْ مَاءَ هَا وَتَعَاهَدْ جِيْرَانَكَ(رواه مسلم)

1937. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you prepare gravy, put in more water and think of your neighbours."[3]

SECTION II اَلْفَصْلُ الثَّانِيْ

SADAQAH (CHARITY) OF THE POOR

(١٩٣٨) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ الصَّدَقَةِ اَفْضَلُ؟ قَالَ جُهْدُ الْمُقِلِّ وَابْدَأْ بِمَنْ تَعُوْلُ۔ (رواه ابوداؤد)

1938. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he asked, "Which sadaqah (charity) is the best?" He said, 'The effort of one with little property. Begin to give with those who are under your responsibility."[4]

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[1] Bukhari # 2592, Muslim # 44.999, Abu Dawud # 1689.

[2] (2): Bukhari # 2595, Musnad Ahmad # 6-175.

[3] Muslim # 142-2625, Darimi # 2079.

[4] Abu Dawud # 1677.

COMMENTARY: The first hadith of this chapter (# 1929) describes the best sadaqah (charity) as the one that leaves self sufficiency. If that is what refers to the heart that is content then the two hadith are reconciled. If not, then that hadith is about one who is not perfect in relying on Allah. While this person relys on Allah perfectly.

TO RELATIVES

(۱۹۳۹) وَعَنْ سُلَيْمَانَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلصَّدَقَةُ عَلَى الْمِسْكِيْنِ صَدَقَةٌ وَهِيَ عَلٰى ذِي الرَّحِمِ ثِنْتَانِ صَدَقَةٌ وَصِلَةٌ (رواه احمد والترمذی والنسائی وابن ماجة والدارمی)

1939. Sayyiduna Salman [1] ibn Aamir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Sadaqah (charity) given to the needy is one Sadaqah (charity), but given to a relative, it is two deeds: a sadaqah (charity) and joining ties of kinship."[2]

(۱۹۴۰) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عِنْدِيْ دِيْنَارٌ قَالَ اَنْفِقْهُ عَلٰى نَفْسِكَ قَالَ عِنْدِيْ اٰخَرُ قَالَ اَنْفِقْهُ عَلٰى وَلَدِكَ قَالَ عِنْدِيْ اٰخَرُ قَالَ اَنْفِقْهُ عَلٰى اَهْلِكَ قَالَ عِنْدِيْ اٰخَرُ قَالَ اَنْفِقْهُ عَلٰى خَادِمِكَ قَالَ عِنْدِيْ اٰخَرُ قَالَ اَنْتَ اَعْلَمُ (رواه ابوداؤد والنسائی)

1940. Sayyiduna Abu Hurayrah رضی الله عنه narrated that a man came to the Prophet Muhammad صلی الله علیه وسلم and said,, "I have a dinar." He said, "Spend it on yourself" He said, "I have another. "He said, "Spend it on your children." He disclosed that he had one more and he said, "Spend it on your wife." He again disclosed another and was told to spend it on his servant when he said that he had one more. The Prophet Muhammad صلی الله علیه وسلم said, "You should know better where to spend it."[3] (Find out the deserving.)

SOME OF THE BEST & THE WORST OF PEOPLE

(۱۹۴۱) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اُخْبِرُكُمْ بِخَيْرِ النَّاسِ رَجُلٌ مُمْسِكٌ بِعِنَانِ فَرَسِهٖ فِيْ سَبِيْلِ اللّٰهِ اَلَا اُخْبِرُكُمْ بِالَّذِيْ يَتْلُوْهُ رَجُلٌ مُعْتَزِلٌ فِيْ غُنَيْمَةٍ لَهٗ يُؤَدِّيْ حَقَّ اللّٰهِ فِيْهَا اَلَا اُخْبِرُكُمْ بِشَرِّ النَّاسِ رَجُلٌ يُسْئَلُ بِاللّٰهِ وَلَا يُعْطِيْ بِهٖ (رواه الترمذی والنسائی والدارمی)

1941. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Shall I not inform you of the best of all people? He is the man who holds his horse's rein in Allah's path (in the battlefield to fight the infidels). Shall I not inform you of one who follows him? He is the man who secludes himself with a few goats that he owns and pays the right of Allah on them (retiring to a desert and subsisting on the goats and paying the *zakah (Annual due charity)* on them when due). Shall I not inform you of the worst of all people? He is a man who is asked for something in Allah's name but he does not pay anything at all."[4]

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[1] The name is Salman in all the book of hadith. Mazahir Haq has Sulayman and the Mishkat's English translation of Rabson also his Sulayman.

[2] Tirmidhi # 658, Nasai'i # 2582, Ibn Majah # 1844, Musnad Ahmad 4-214, Darimi # 1680.

[3] Abu Dawud # 1691, Nasai'i # 2535.

[4] Tirmidhi # 1652, Nasai'i # 2569, Darimi # 2395, Muwatta Maalik # 4 (Jihad).

(١٩٤٢) وَعَنْ أُمِّ بُجَيْدٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُدُّوا السَّائِلَ وَلَوْ بِظُلْفٍ مُحْرَقٍ۔ رَوَاهُ مَالِكٌ وَالنَّسَائِيُّ وَرَوَى التِّرْمِذِيُّ وَاَبُوْ دَاوُدَ مَعْنَاهُ۔

1942. Sayyidah Umm Bujayd رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Turn away the beggar (with something) even with a burnt hoof only."[1]

COMMENTARY: Do not let the beggar go empty handed but give him something even the least and the most insignificant thing you can give.

KIND TREATMENT

(١٩٤٣) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اسْتَعَاذَ مِنْكُمْ بِاللّٰهِ فَاَعِيْذُوْهُ وَمَنْ سَأَلَ بِاللّٰهِ فَاَعْطُوْهُ وَمَنْ دَعَاكُمْ فَاَجِيْبُوْهُ وَمَنْ مَنَعَ اِلَيْكُمْ مَعْرُوْفًا فَكَافِئُوْهُ فَاِنْ لَّمْ تَجِدُوْا مَا تُكَافِئُوْهُ فَادْعُوْا لَهٗ حَتّٰى تَرَوْا اَنْ قَدْ كَافَأْتُمُوْهُ۔ (رواہ احمد وابوداؤد والنسائی)

1943. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If anyone asks you for protection in Allah's name, let him have it. If anyone begs in Allah's name, give him something. If any one invites you, accept it. If any one shows you a favour (in words or deeds), return the kind gesture but if you do not find anything to reciprocate the gesture then pray for him till you are convinced that you have recompensed him fully."[2]

COMMENTARY: If any one seeks protection from you in the name of Allah, then you must respect Allah's name and give him protection. The words could also mean that he seeks refuge in Allah when he is in distress. You should not turn away from him, but try to deliver him from his distress.

According to another hadith, if anyone reciprocates to someone's favour with (جزاک الله خیرا) (May Allah reward you with what is better) then he has returned the favour with more. He concedes that he himself cannot reciprocate fairly, so he hands over his case to Allah who alone can give the reward. It is equivalent to making supplication very often.

THE PRACTICE OF SAYYIDAH AYSHAH رضی الله عنها : When a beggar prayed for her, she first prayed for him and then gave him something. When asked about it, she said, "If I do not pry for him then his and my right will be at par. So, I pray for him and then give him the sadaqah (charity) and earn reward for it."

DO NOT ASK IN ALLAH'S NAME

(١٩٤٤) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُسْئَلُ بِوَجْهِ اللّٰهِ اِلَّا الْجَنَّةُ (رواہ ابوداؤد)

1944. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Do not ask for anything for Allah's sake, except paradise."[3]

COMMENTARY: Allah's name is great. It is proper that the little things of the world must be sought in His name. Of course, one may pray to Him by virtue of his name for paradise.

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[1] Nasai # 2565, Muwatta Maalik 8 (Sifaat unttabi) (Tirmidhi # 665, Abu Dawud # 1667) Musnad Ahmad 6-435.

[2] Musnad Ahmad 2-68, Abu Dwud # 1672, Nasai'i # 2567.

[3] Abu Dawud # 1671.

SECTION III اَلْفَصْلُ الثَّالِثُ

ABU TAHA'S رضی اللہ عنہ GENEROSITY

(١٩٤٥) عَنْ اَنَسٍ قَالَ كَانَ اَبُوْ طَلْحَةَ اَكْثَرَ الْاَنْصَارِ بِالْمَدِيْنَةِ مَالًا مِنْ نَخْلٍ وَكَانَ اَحَبُّ اَمْوَالِهِ اِلَيْهِ بَيْرُحَاءَ وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَّاءٍ فِيْهَا طَيِّبٌ قَالَ اَنَسٌ فَلَمَّا نَزَلَتْ هٰذِهِ الْاٰيَةُ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ۔ قَامَ اَبُوْ طَلْحَةَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَارَسُوْلَ اللّٰهِ اِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ وَاِنَّ اَحَبَّ مَالِيْ اِلَيَّ بَيْرُحَاءَ وَاِنَّهَا صَدَقَةٌ لِلّٰهِ تَعَالٰى اَرْجُوْ بِرَّهَا وَذُخْرَهَا عِنْدَ اللّٰهِ فَضَعْهَا يَا رَسُوْلَ اللّٰهِ حَيْثُ اَرَاكَ اللّٰهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَخٍ بَخٍ ذَالِكَ مَالٌ رَابِحٌ وَقَدْ سَمِعْتُ مَاقُلْتَ وَاِنِّيْ اَرٰى اَنْ تَجْعَلَهَا فِي الْاَقْرَبِيْنَ فَقَالَ اَبُوْ طَلْحَةَ اَفْعَلُ يَارَسُوْلَ اللّٰهِ فَقَسَمَهَا اَبُوْ طَلْحَةَ فِيْ اَقَارِبِهٖ وَبَنِيْ عَمِّهٖ (متفق عليه)

1945. Sayyiduna Anas رضی اللہ عنہ narrated that (Sayyiduna) Abu Talhah رضی اللہ عنہ was a very rich Ansar of Madinah possession very many palm trees. He loved most Bayraha (his garden) that was opposite the mosque (Masjid Nabawi). Allah's Messenger صلی اللہ علیہ وسلم also visited it often and drank its sweet water (and certainly lawful food). When this verse (3:92) was revealed:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

{You cannot attain virtue unless you expend of that which you love} Abu Tahah رضی اللہ عنہ met the Prophet Muhammad صلی اللہ علیہ وسلم and said, "O Messenger of Allah, Allah says {you cannot attain virtue unless you expend of that which you love} and Bayraha is my property that I cherish most. So, I give it as sadaqah (charity) for Allah's sake, hoping for a reward from Him for the pious deed, and that it would be a treasure for me in the hereafter. So, O Messenger of Allah put it to any use that Allah desires of you." He said, 'excellent! Excellent! That is a profitable property. Indeed, I have heard whatever you have said But, I suggest that you should apportion it among your nearest relatives." Abu Tahah رضی اللہ عنہ said, "I do that O Messenger of Allah." And, he divided it among his relatives and his paternal cousins.

SATIATING HUNGRY STOMACH.

(١٩٤٦) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الصَّدَقَةِ اَنْ تُشْبِعَ كَبِدًا جَائِعًا۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

1946. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best sadaqah (charity) is to satisfy the hungry stomach of any living creature."[1]

COMMENTARY: The hungry stomach (in Arabic's liver) could be at any living being; Muslim or infidel, or an animal. It is an excellent sadaqah (charity) to satiate the hungry being, but not poisonous animals that must be killed.

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[1] Bayhaqi in Shu'ab ul Eeman # 1946.

CHAPTER - IX

SADAQAH (CHARITY) GIVEN BY A WOMAN FROM HER HUSBAND'S PROPERTY

بَابُ صَدَقَةِ الْمَرْأَةِ مِنْ مَّالِ الزَّوْجِ

The honourable compiler of the Mishkat sometimes does not give the chapter heading but simply writes 'chapter' and continues the narration. In t his case, too, there is no heading. However, some copies of Mishkat have the heading that we have reproduced here.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

A WOMAN MAY SPEND FROM HER HUSBAND'S PROPERTY

(١٩٤٧) عَنْ عَآئِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا اَجْرُهَا بِمَا اَنْفَقَتْ وَلِزَوْجِهَا اَجْرُهُ بِمَا كَسَبَ وَلِلْخَازِنِ مِثْلُ ذَالِكَ لَايَنْقُصُ بَعْضُهُمْ اَجْرَ بَعْضٍ شَيْئًا۔ (متفق عليه)

1947. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "When a woman gives some of the food in her house as sadaqah (charity) without being wasteful, the gets her reward for that which she has given, her husband gets his reward for what he has earned, and the keeper of the Kitchen gets a like reward. But, the reward at one does not dimish that of another.[1]

COMMENTARY: This applies to his wife to spend as sadaqah (charity) from his property, whether explicit or an implicit permission.

It is said that the people of al Hijaz and permitted their wives and store keepers to serve guests lavishly and to give to the poor and needy generously. Hence, the Prophet Muhammad صلى الله عليه وسلم exhorts his ummah to keep that practice alive.

(١٩٤٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَنْفَقَتِ الْمَرْأَةُ مِنْ كَسْبِ زَوْجِهَا مِنْ غَيْرِ اَمْرِهٖ فَلَهَا نِصْفُ اَجْرِهٖ۔ (متفق عليه)

1948. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If a woman spends from the earning of her husband (as sadaqah (charity)) without his permission, then she gets half his reward."[2]

COMMENTARY: Though she may not have his permission, yet she must be knowing that he would not object and the among involved would be infinitesimal.

REWARD FOR SERVANT

(١٩٤٩) وَعَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْخَازِنُ الْمُسْلِمُ الْاَمِيْنُ الَّذِيْ يُعْطِيْ مَا اُمِرَ بِهٖ كَامِلًا مُّوَفَّرًا طَيِّبَةً بِهٖ نَفْسُهٗ فَيَدْفَعُهٗ إِلَى الَّذِيْ اُمِرَ لَهٗ بِهٖ اَحَدُ الْمُتَصَدِّقِيْنَ (متفق عليه)

1949. Sayyiduna Abu Musa Al-Ash'ari narrated that Allah's Messenger صلى الله عليه وسلم said, 'The faithful, honest Muslim servant who gives what he is instructed to give

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[1] Bukhari # 1437, Muslim # 79-1023, Musnad Ahmad 6-44.

[2] Bukhari # 5360, Muslim # 84-1026, Abu Dawud # 1687.

(as sadaqah (charity)) completely and in full with a cheerful mind and hands it over to the one to whom he is instructed to give, is one of the two who give the sadaqah (charity)."[1]

COMMENTARY: The servant who give sadaqah (charity) from his master's wealth is bound by four conditions.

(i) His master's command to do that.
(ii) Give sadaqah (charity) without deducting anything from the amount sanctioned.
(iii) Give it willingly because sometimes servants are averse to giving.
(iv) Most give to the poor man named by the master and to none else.

CONSIGNING REWARD TO THE DEED

(۱۹۵۰) وَعَنْ عَآئِشَةَ قَالَتْ اِنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اُمِّي اُفْتُلِتَتْ نَفْسُهَا وَاَظُنُّهَا لَوْتَكَلَّمَتْ تَصَدَّقَتْ فَهَلْ لَهَا اَجْرٌ اِنْ تَصَدَّقْتُ عَنْهَا قَالَ نَعَمْ (متفق عليه)

1950. Sayyidah Ayshah رضی اللہ عنہا narrated that a man said to the Prophet Muhammad صلی اللہ علیہ وسلم that his mother had died suddenly. He thought that is she could have spoken (before her death). She would have given some sadaqah (charity). So would she receive reward if he gave sadaqah (charity) on her behalf. The Prophet Muhammad صلی اللہ علیہ وسلم said, "Yes."[2]

COMMENTARY: This hadith is evidence that reward may be consigned to the dead for sadaqah (charity), supplication, istighfar, etc. However, there is a difference of opinion concerning body or physical worship, but even for this the majority opinion is that reward for such worship may also be consigned. Examples of t his are the *salah*, fasting, recitation of the Quran etc.

A righteous shaykh, Abdus Salaam, رحمہ اللہ was see in a dream. He said that in life he used to reject that reward for physical worship may be consigned, but had learnt there that reward for recitation of the Quran is consigned to the dead.

SECTION II اَلْفَصْلُ الثَّانِیْ

WIFE NEEDS HUSBAND'S PERMISSION

(۱۹۵۱) عَنْ اَبِيْ اُمَامَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ خُطْبَتِهٖ عَامَ حَجَّةِ الْوِدَاعِ لَاتُنْفِقُ امْرَأَةٌ شَيْئًا مِنْ بَيْتِ زَوْجِهَا اِلَّابِاِذْنِ زَوْجِهَا قِيْلَ يَارَسُوْلَ اللّٰهِ وَلَا الطَّعَامَ قَالَ ذَالِكَ اَفْضَلُ اَمْوَالِنَا (رواه الترمذی)

1951. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say while delivering the sermon in the year of the farewell pilgrimage, "A woman must not spend anything from the house of her husband without his permission." Some asked, "O Messenger of Allah, not even food?" He said, "That is the most previous of our properties."[3]

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[1] Bukhari # 1438, Muslim # 79-1023, Abu Dawud # 1683, Nasai'i # 2539.
[2] Bukhari # 1388, Muslim # 51-1004, Ibn Majah # 2717.
[3] Tirmidhi # 670, Ibn Majah # 2295, Abu Dawud # 3565.

COMMENTARY: This hadith may seem to differ from the previous ahadith but if the commentaries are kept in mind their meanings will become clear.

(١٩٥٢) وَعَنْ سَعْدٍ قَالَ لَمَّا بَايَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ النِّسَاءَ قَامَتِ امْرَأَةٌ جَلِيْلَةٌ كَأَنَّهَا مِنْ نِسَاءِ مُضَرَ فَقَالَتْ يَا نَبِيَّ اللّٰهِ إِنَّا كَلٌّ عَلٰى اٰبَائِنَا وَاَبْنَائِنَا وَاَزْوَاجِنَا فَمَا يَحِلُّ لَنَا مِنْ اَمْوَالِهِمْ قَالَ الرَّطْبُ تَأْكُلْنَهُ وَتُهْدِيْنَهُ (رواه ابوداؤد)

1952. Sayyiduna Sa'd رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم took the pledge of allegiance from the women, a woman, who was either very tall or of a high rank, perhaps among the women of Mudar, stood up and submitted. "O Prophet of Allah. We are under the responsibility of our parents, our sons and our husband. So, what of their properties is lawful for us?" He said, "Eat the fresh food and give as present."[1]

COMMENTARY: Fresh food is that which is perishable with a short shelf life, like cooked food, milk etc.

SECTION III اَلْفَصْلُ الثَّالِثُ

WITHOUT MASTER'S PERMISSION

(١٩٥٣) عَنْ عُمَيْرٍ مَوْلٰى اَبِي اللَّحْمِ قَالَ اَمَرَنِيْ مَوْلَايَ اَنْ اُقَدِّدَ لَحْمًا فَجَاءَنِيْ مِسْكِيْنٌ فَاَطْعَمْتُهُ مِنْهُ فَعَلِمَ بِذٰلِكَ مَوْلَايَ فَضَرَبَنِيْ فَاَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذٰلِكَ لَهُ فَدَعَاهُ فَقَالَ لِمَ ضَرَبْتَهُ قَالَ يُعْطِيْ طَعَامِيْ بِغَيْرِ اَنْ اٰمُرَهُ فَقَالَ الْاَجْرُ بَيْنَكُمَا وَفِيْ رِوَايَةٍ قَالَ كُنْتُ مَمْلُوْكًا فَسَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَصَدَّقُ مِنْ مَالِ مَوَالِيَّ بِشَيْءٍ قَالَ نَعَمْ وَالْاَجْرُ بَيْنَكُمَا نِصْفَانِ (رواه مسلم)

1953. Sayyiduna Umayr رضی اللہ عنہ the freedman of Sayyiduna Abu al-Lahm رضی اللہ عنہ narrated that his master had commanded him to cut some meat in strips and to spread it in the sun to dry. Later, a poor man came to him and he gave him some of the meat to eat. His master learnt of it and beat him, so he met Allah's Messenger صلی اللہ علیہ وسلم and complained to him. He called him and asked why he had beaten him. He said, "He gives away from my food without my permission." The Prophet Muhammad صلی اللہ علیہ وسلم said, "The reward is shared between you (if you give him instructions to give sadaqah (charity), or show pleasure at his giving sadaqah (charity))."

According to another version, the words are:

Sayyiduna Umayr رضی اللہ عنہ narrated that he was the slave (of a man). He asked Allah's Messenger صلی اللہ علیہ وسلم if he could give sadaqah (charity) from the property of his master (something of little value and which is normally given away without prior permission). He said, "Yes and the reward will be shared between you both equally."[2]

COMMENTARY: Allahmah Teebi رحمہ اللہ explained that the Prophet Muhammad صلی اللہ علیہ وسلم did not mean to condone Sayyiduna Umayr's رضی اللہ عنہ spending without permission. Rather,

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[1] Abu Dawud # 1686.

[2] Muslim # 82-1025.

he did not like that Sayyiduna Abu al-Lahm رضی اللہ عنہ should have beaten him. Actually, it was to Abu al-Lahm's advantage that the sadaqah (charity) was given, so he should have pardoned him. As for umayr رضی اللہ عنہ, he should have got his master's permission.

CHAPTER - X

HE WHO DOES NOT TAKE BACK THE SADAQAH (CHARITY)

بَابُ مَنْ لَّا يَعُوْدُ فِي الصَّدَقَةِ

SECTION I

اَلْفَصْلُ الْاَوَّلُ

DISALLOWED TO TAKE BACK OR RE-PURCHASE SADAQAH (CHARITY)

(١٩٥٤) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ حَمَلْتُ عَلٰى فَرَسٍ فِيْ سَبِيْلِ اللّٰهِ فَاَضَاعَهُ الَّذِيْ كَانَ عِنْدَهٗ فَارَدْتُّ اَنْ اَشْتَرِيَهٗ وَظَنَنْتُ اَنَّهٗ يَبِيْعُهٗ بِرُخْصٍ فَسَأَلْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تَشْتَرِهٖ وَلَا تَعُدْ فِيْ صَدَقَتِكَ وَاِنْ اَعْطَاكَهٗ بِدِرْهَمٍ فَاِنَّ الْعَائِدَ فِيْ صَدَقَتِهٖ كَالْكَلْبِ يَعُوْدُ فِيْ قَيْئِهٖ وَفِيْ رِوَايَةٍ لَا تَعُدْ فِيْ صَدَقَتِكَ فَاِنَّ الْعَائِدَ فِيْ صَدَقَتِهٖ كَالْعَائِدِ فِيْ قَيْئِهٖ (متفق عليه)

1954. Sayyiduna Umar ibn al-Khattab رضی اللہ عنہ narrated that he donated a horse to be ridden in Allah's path, but he who had it wasted it (by not tending it well). So, he thought of buying it back, hoping that he would sell it at cheap price. He asked the Prophet Muhammad صلی اللہ علیہ وسلم about it, but he advised him not to buy it and not to take back what he had given as sadaqah (charity) even if he asked for a dirham for it. He said, "Anyone who takes back what he has given as sadaqah (charity) is like a dog that returns to its vomit."
According to another version (he said): "Do not ask for what you have given as sadaqah (charity) to be returned (to you), for, he who does not is like him who takes back what he has vomited."[1]

COMMENTARY: Ibn Maalik رحمہ اللہ said that it is either forbidden to purchase that one has given as sadaqah (charity), or, as most scholars say, it is *makruh tanzihi (detested for purigation)*. The Prophet Muhammad's صلی اللہ علیہ وسلم words imply that it is nahi tanzihi (an interdiction nearer lawful than forbidden).

AN EXCEPTION

(١٩٥٥) وَعَنْ بُرَيْدَةَ قَالَ كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْ اَتَتْهُ امْرَأَةٌ فَقَالَتْ يَارَسُوْلَ اللّٰهِ اِنِّيْ تَصَدَّقْتُ عَلٰى اُمِّيْ بِجَارِيَةٍ وَاِنَّهَا مَاتَتْ قَالَ وَجَبَ اَجْرُكِ وَرَدَّهَا عَلَيْكِ الْمِيْرَاثُ قَالَتْ يَارَسُوْلَ اللّٰهِ اِنَّهٗ كَانَ عَلَيْهَا صَوْمُ شَهْرٍ اَفَاَصُوْمُ عَنْهَا قَالَ صُوْمِيْ عَنْهَا قَالَتْ اِنَّهَا لَمْ تَحُجَّ قَطُّ اَفَاَحُجُّ عَنْهَا قَالَ نَعَمْ حُجِّيْ عَنْهَا (رواه مسلم)

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[1] Bukhari # 1490, Muslim # 7-1622, Abu Dawud # 7539, Nasai'i # 3690, Ibn Majah # 2384, Musnad Ahmad 2-27.

1955. Sayyiduna Buraydah رضی الله عنه narrated that while he was sitting with the Prophet Muhammad صلی الله علیه وسلم (one day), a woman came to him. She said, "O Messenger of Allah, I had given a slave girl as sadaqah (charity) to my mother who has died since." He said, "You are assure of your reward and inheritance returns her to you." She asked, "O Messenger of Allah, a month's fasting was due from her, so may I fast on her behalf? He said, "Do fast on her behalf." She asked, "She had not performed Hajj (pilgrimage) at all. May I perform Hajj (pilgrimage) for her?" He said, "Yes, do perform Hajj (pilgrimage) on her behalf."[1]

COMMENTARY: The prohibition to take back the sadaqah (charity) does not cover the case in this hadith because this is not done at the giver's will. It is returned through inheritance which is allowed absolutely.

As for fasting on behalf of her mother, the Prophet Muhammad صلی الله علیه وسلم did not mean that she may actually fast. Rather, she could compensate for the fasting by giving the necessary fidyah. No one is allowed to fast for anyone else who has died. Rather, the heirs should pay the fidyah.

This question will be discussed threadbare, insha Allah, under the heading 'Redeeming fasts.' However, the principle is that worship is of many kinds:

(i) Concerned with property, like *zakah (Annual due charity).*

(ii) Physical or bodily concerned with one's personal exertion, like *salah,*

(iii) Combination of (i) and (ii) like Hajj (pilgrimage).

As for the first kind, one is allowed to assign one's duty to another whether by choice or out of compulsion. The reason is that its objective is to support the poor and needy. Even an assignee can discharge this duty on behalf of the assigner.

As for the physical worship, one is not allowed to designate it to any one else under any circumstances. The reason is that this kind of worship requires personal exertion and effort which another cannot discharge for him.

As for the third kind which is a combination of the first two, it is permitted to assign the duty to another when compelled by circumstances or forced by need, but it is disallowed as long as one is able and enjoy choice. However, as for as an optional Hajj (pilgrimage) is concerned, it is allowed even when one is able and can exercise option, because the sphere of the optional is very wide.

As for the Prophet Muhammad's صلی الله علیه وسلم permission to the woman to perform Hajj (pilgrimage) on behalf of her dead mother, this applies to Hajj (pilgrimage) whether that was binding on her or not, whether she has left instructions for that or not. Hence, the heir is allowed to get someone to perform Hajj (pilgrimage) on behalf of the testator, or do it himself. If he performs the Hajj (pilgrimage) himself, then he is not required to have the testator's permission but if he designates someone else then he must have the permission. Allah knows best!

This chapter does not have Section I and II

Praise belongs to Allah, the Book of *zakah (Annual due charity)* is completed. Now, Kitab us *sawm* (or Book of fasting) follows.

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[1] Muslim # 157-1149, Abu Dawud # 3309.

BOOK - VII

AS SAWM كتاب الصوم

FASTING

CHAPTER - I

AS-SAWM (الصوم): The dictionary meaning of *sawm* and Siyam (fasting) is *imsak* (امساک) which is to stop completely' In the terminology of Shari'ah (divine law), these words stand for:

'To cease from down to sunset, with a resolve to fast, from eating, drinking, sexual intercourse and entering anything into the portion of the body that is called its interior, being, at the same time, a Muslim and free from menses and lochia.'

WHEN PRESCRIBED: Fasting in Ramadan was prescribed first eighteen months after hijrah (emigration to Madinah) in the month of *Sha'ban*, ten days after the change of qiblah. Some people say that fasting was not prescribed prior to that, but others hold that even prior to that fasting was prescribed but for a few days and withdrawn when the fasts of Ramadan were prescribed. Some people say that the fast of Aashura, tenth of Muharrum was *fard (compulsory)* and some others says that the fasts of the ayyam beed (13th, 14th, 15th of lunar months) were *fard (compulsory)*.

In the beginning, some of the commands for fasting in Ramadan were very strict, like it was allowed to eat and drink after sunset as long as one did not sleep, but if any one slept than he was not permitted to eat or drink anything at all, even if he went to sleep without having any food or drink (after fasting). Also, one was not allowed to have sexual intercourse at all at any time whatever. When these commands proved too harsh and many incidents took place, they were abrogated and no more did any strictness remain.

SIGNIFICANCE & MERIT: Of the five basic essentials (or, pillars) of Islam, fasting is the third. It is emphasized very much. If anyone rejects fasting as a prescribed duty then he is a disbeliever. If he neglects it then he is a sinner to a high degree. It is stated in Durr ul Mukhtar under the chapter on what voids fasting:

وَلَوْاَكَلَ عَمَدًا اَشْهُرَةً بِلَاعُذْرٍ يُقْتَلُ

"If anyone eats during the month (of Ramadan) without reason and in public then he should be killed."

The merit of fasting can be gauged from the fact that some ulama (Scholars) have given it preference and more excellence over the glorious worship that *salah* is. However, a majority of the scholars say that *salah* is superior over every other deed, even fasting. Apart from *salah*, therefore, no other deed is at par with fasting.

BENEFITS OF FASTING: The greatest benefit of any deed and any kind of worship is to gain Allah's pleasure, and that His mercy should embrace the doer in both the worlds. In this sense the benefit of fasting will be great. There are also myriad other benefits of fasting. We mention some of them:

(i) Fasting ensures calmness and peace of heart. It curbs the influence of the evil soul. The limbs particularly those that have a direct link with piety and evil

become sluggish so hat one is less inclined to commit sin. It is as the saying: 'when the soul is hungry, all the limbs are satiated.' They are not motivated to do what they do otherwise. 'When the soul is satiated, all the limbs are hungry and driven to do their work.' For instance, when someone is hungry, his eye will not be interested in looking at anything but when the belly is full, the eye will be active and look at everything lawful and unlawful. The same thing may be said of the other limbs.

(ii) Fasting preserves the heart from ill-will and bad feeling which result from the unnecessary occupation of the eye, tongue and other limbs, like over speaking of the tongue and so on. One who fasts curbs exaggerated occupation of the limbs, like excessive speech, etc. when the heart is clean, it inclines to good work 'and seeks higher degrees.

(iii) Fasting encourages one to be kind to the poor. A hungry person realizes the plight of the poor.

(iv) A fasting person experiences the condition of the poor and the needy. He goes through their hardship. So, his rank rises high in the sight of Allah. It is said of a saintly man Bishr Haafi. Someone visited him in winter and found him shivering though he had ample warm clothing around. He did not wear them. When asked, he said, "My brother, there are very many poor people and I cannot arrange clothing for all of them. So, I do what I can do and endure the hardship of winter and emulate them."

We observe the same motivating sentiments in the lives of the awliya who are known to have prayed at every morsal while having their meals:

اَللّٰهُمَّ لَاتُؤَاخِذْنِيْ بِحَقِّ الْجَائِعِيْنَ

(O Allah, do not question me concerning the rights of the hungry people).

It is reported about Sayyiduna Yusuf عليه السلام that when drought (and fumine) took the entire country in its stride, he did not eat to a full stomach though he had a vast stock of provision lest he forget the plight of the hungry and that he might maintain a resemblance to the hungry and famine strike masses.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

DEVIL ARE LOCKED IN RAMADAN

(١٩٥٦) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَادَخَلَ رَمَضَانُ فُتِحَتْ اَبْوَابُ السَّمَاءِ وَفِيْ رِوَايَةٍ فُتِحَتْ اَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ اَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّيَاطِيْنُ وَفِيْ رِوَايَةٍ فُتِحَتْ اَبْوَابُ الرَّحْمَةِ (متفق عليه)

1956. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "with the advent of Ramadan, the gates of heaven are opened." According to another version: "The gates of paradise are opened. And the gates of hell are closed, and the devils are fettered. According to another version; "The gates to mercy are opened."[1]

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[1] Bukhari # 1899, Muslim # 2-1079, Darimi # 1775, Muwatta Malik # 59 (Siyam).

COMMENTARY: 'The gats of heaven will be opened' to mean that Allah's mercy will descend lavishly and deeds of the creatures will be taken up without any hindrance, and all prayers will be granted.

As for the gates of paradise being opened this means that the creatures will be inclined to perform deeds that lead them to paradise.

And 'the gates of hell will be closed' implies that those who fast will be enabled to keep away from deeds that take to hell. They abstain from grave sins while their minor sins are forgiven. The devils are put in chains and their ability to incite mankind is taken away; some authorities say that this means that the devils refrain from tempting people who, an their part, do not succumb to their promptings. Fasting curbs man's beastly tendencies and promotes his mental abilities that lead to piety. This is why fewer sins are committed in Ramadan and more people engage in worship.

EXCLUSIVE GATE

(١٩٥٧) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنَّةِ ثَمَانِيَةُ اَبْوَابٍ مِنْهَا بَابٌ يُسَمَّى الرَّيَّانُ لَايَدْخُلُهُ اِلَّا الصَّائِمُوْنَ (متفق عليه)

1957. Sayyiduna Sahl ibn Sa'd رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "there are eight gates of paradise. There is one of these called ar-Rayyan None but who fast till enter through it."[1]

(١٩٥٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ رَمَضَانَ اِيْمَانًا وَاحْتِسَابًا غُفِرَلَهٗ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ وَمَنْ قَامَ رَمَضَانَ اِيْمَانًا وَاحْتِسَابًا غُفِرَلَهٗ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ اِيْمَانًا وَاِحْتِسَابًا غُفِرَلَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ (متفق عليه)

1958. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلی الله علیه وسلم said, "He who fasts during Ramadan with faith (in Shari'ah (divine law) and the obligatory nature of Ramadan) seeking reward (without ostentation or fear of anyone but sincerely for Allah's sake) will earn forgiveness of his past sins. He who stands during Ramadan with faith and hope for reward will earn forgiveness of his past sins. He who stands (for prayer and worship) on the layltul qadr (night of power, realizing its importance and excellence) with faith and hope for reward will earn forgiveness of his past sins."[2]

COMMENTARY: The standing in the nights of Ramadan is for the *salah* of tarawih, to recite the Quran and to remember Allah, and so on. If he is in Makkah then he should perform the tawaf and umrah also.

Nawawi رحمه الله said that good deeds that expiate sins apply only to minor sins and they soften the major sins. If a fortunate person has not committed sins, then his rank is raised in paradise.

REWARD FOR FASTING

(١٩٥٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ عَمَلِ ابْنِ اٰدَمَ يُضَاعَفُ الْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا اِلٰى

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[1] Bukhari # 3257, Muslim # 166.1152, Ibn Majah # 1640.

[2] Bukhari # 1901, Muslim # 175-760, Tirmidhi # 683, Ibn Majah # 1641, Darimi # 1774, Musnad Ahmad 2-32.

سَبْعِ مِائَةِ ضِعْفٍ قَالَ اللّٰهُ تَعَالٰى اِلَّا الصَّوْمَ فَاِنَّهٗ لِیْ وَاَنَا اَجْزِیْ بِهٖ یَدَعُ شَهْوَتَهٗ وَطَعَامَهٗ مِنْ اَجْلِیْ لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ فِطْرِهٖ وَ فَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهٖ وَلَخُلُوْفُ فَمِ الصَّائِمِ اَطْیَبُ عِنْدَ اللّٰهِ مِنْ رِیْحِ الْمِسْكِ وَالصِّیَامُ جُنَّةٌ وَاِذَا كَانَ یَوْمُ صَوْمِ اَحَدِكُمْ فَلَا یَرْفُثْ وَلَا یَصْخَبْ فَاِنْ سَابَّهٗ اَحَدٌ اَوْ قَاتَلَهٗ فَلْیَقُلْ اِنِّیْ اِمْرُءٌ صَائِمٌ (متفق علیه)

1959. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The reward of every pious deed of the son of Aadam علیه السلام is multiplied, a pious deed receiving a reward from ten times of seven hundred times. And Allah says, 'But not fasting because it is observed for My sake only so I alone will give a reward for it. He (who fasts) abandons his desires and his food for my sake.' For him who fasts are two happy moments; happiness at his iftar (breaking of fast) and happiness when he will meet his lord. The odour of the mouth of one two fasts is dearer to Allah than the fragrance of musk And, fasting is a shield. When it is the day of fasting of anyone of you let him not be vulgar of speech and let him not shout. If any one abuses him or contends with him, let him say, 'I am fasting."[1]

COMMENTARY: The least reward one piety fetches is like ten pieties. Depending on the doer's sincerity and truth, the reward continues to multiply. The highest is like seven hundred deeds, but sometimes it is more, like in Makkah it may be up to one hundred thousand pieties for every one pious deed.

The reward for fasting, however, is unlimited, as Allah says. He alone knows what reward He will give for it.

Fasting is the only worship that is unobserved by other people. He who fasts knows whether he really is fasting or not and no one else can know it besides Allah who sees everything. There is no possibility of fasting to demonstrate to other people. Contrary to other forms of worship. Fasting has no form of its own.

Moreover, fasting is strenuous and taxes the body. One has to be patient and to compel oneself. This is not so in other forms of worship.

AMAZING & WORRYING: Fasting was observed during the jahiliyah too only for Allah. They associated none with him. However, now it is not merely for Allah any more. People fast for some saintly men on their name and for them. May Allah preserve us all from straying and error. May he make us subservient only to Him. Aameen!

SECTION II — اَلْفَصْلُ الثَّانِیْ

MERIT & BLESSINGS OF RAMADAN

(١٩٦٠-١٩٦١) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذَا كَانَ اَوَّلُ لَیْلَةٍ مِنْ شَهْرِ رَمَضَانَ صُفِّدَتِ الشَّیَاطِیْنُ وَمَرَدَةُ الْجِنِّ وَغُلِّقَتْ اَبْوَابُ النَّارِ فَلَمْ یُفْتَحْ مِنْهَا بَابٌ وَفُتِحَتْ اَبْوَابُ الْجَنَّةِ فَلَمْ یُغْلَقْ مِنْهَا بَابٌ وَیُنَادِیْ مُنَادٍ یَا بَاغِیَ الْخَیْرِ اَقْبِلْ وَیَا بَاغِیَ الشَّرِّ اَقْصِرْ وَلِلّٰهِ عُتَقَاءُ مِنَ النَّارِ وَذٰلِكَ

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[1] Bukhari 1904, Muslim # 164-1151, Tirmidhi # 714, Nasai'i # 2215, Ibn Majah # 1638, Darimi # 1770, Musnad Ahmad 2/266.

كُلَّ لَيْلَةٍ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَرَوَاهُ اَحْمَدُ عَنْ رَجُلٍ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1960. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the first night of Ramadan, the devils and the defiant jinns are shackled, the gates of hell are shut, not one of them being opened, and the gates of paradise are opened, not one of them being locked. An announcer proclaims. "O seeker of good, step forward and O hankerer after evil desist, because Allah frees from Fire (many who are consigned to it. You, too, could be one of those). This (proclamation) is made every night (of Ramadan)."[1]

1961. (Also) from an unknown man (as above).[2]

COMMENTARY: When the devils are put in shackles, they cannot tempt the people who fast. However, there are some wretched ones who are incorrigible. It is their innate nature to sin and be disobedient, and they continue in their ways.

Those who need, earn reward, Even a simple good deed conveys them to high stations. The evildoers are called upon to desist and repent. This is an opportune moment to pray and seek forgiveness.

SECTION III اَلْفَصْلُ الثَّالِثُ

(١٩٦٢) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَاكُمْ رَمَضَانُ شَهْرٌ مُبَارَكٌ فَرَضَ اللّٰهُ عَلَيْكُمْ صِيَامَهُ تُفْتَحُ فِيْهِ اَبْوَابُ السَّمَاءِ وَتُغْلَقُ فِيْهِ اَبْوَابُ الْجَحِيْمِ وَتُغَلُّ فِيْهِ مَرَدَةُ الشَّيَاطِيْنِ لِلّٰهِ فِيْهِ لَيْلَةٌ خَيْرٌ مِنْ اَلْفِ شَهْرٍ مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ۔ (رواه احمد والنسائی)

1962. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The blessed month of Ramadan is upon you Allah has prescribed for you its fasts. The gates of heaven are opened in it and the gates of hell are shut in it. The defiant devils are fettered in it. There is in it a night of Allah that is better than one thousand months. If any one is deprived of its good then he is indeed dispossessed of every thing."[3]

COMMENTARY: Mulla Ali Qari رضی اللہ عنہ said that only those devils are chained in Ramadan who are defiant. Thus, one reason for those who continue to commit sin is that the unchained devils make mischief by tempting the wretched people of whom the commentary on the previous hadith (# 1960/1) speaks. However, this contention of Mulla Ali Qari is debatable in the light of the first hadith (# 1956) of this chapter which says that (all) devils are fettered in Ramadan.

Mawlana Shah Muhammad Ishaq Dahlawi رحمہ اللہ said that the defiant devils are chained and it concerns specific people while the putting of all devils in shackles pertains to other specific people. The defiant devils are prevented from tempting the grave sinners, so they fall into minor sins now and then. As for the devils, on the whole, they are prevented from tempting the righteous people. They abstain from grave sins but if they happen to commit a sin, they make haste to repent.

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[1] Tirmidhi # 682, Nasai'i # 2094, Ibn Majah # 1642, Musnad Ahmad # 4-311 (Bukhari # 1898, Muslim # 1079).

[2] Musnad Ahmad 4-312.

[3] Nasai'i # 2106, Musnad Ahmad 2-230.

There is yet another explanation. Apart from the devils, man commits some sins on the instigation of his own soul. Hence, while people are safe from the promptings of the devils, they continue to succumb to the desires of their own souls, even in Ramadan.
As for the laylatul qadr, the least one could do is offer the *salah* of isha and of fajr with the congregation. If he does that, he will get some portion of the blessings of this night.
To be dispossessed of everything actually implics 'to be deprived of perfect reward.'

FAST WILL INTERCEDE

(١٩٦٣) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الصِّيَامُ وَالْقُرْاٰنُ يَشْفَعَانِ لِلْعَبْدِ يَقُوْلُ الصِّيَامُ اَىْ رَبِّ اِنِّىْ مَنَعْتُهُ الطَّعَامَ وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفِّعْنِىْ فِيْهِ وَيَقُوْلُ الْقُرْاٰنُ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِىْ فِيْهِ فَيُشَفَّعَانِ رَوَاهُ الْبَيْهَقِىُّ فِىْ شُعَبِ الْاِيْمَانِ۔

1963. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Fasting and the Quran will intercede for the slave (of Allah). Fasting will say. 'O my Lord, I kept him away from his food and his desires by day, so accept my intercession for him.' The Quran will say. 'I kept him away from sleep in the night. Do accept my intercession for him.' Their intercession shall be accepted."

BEING DEPRIVED OF LAYLATUL QADR

(١٩٦٤) وَعَنْ اَنَسِ بْنِ مَالِكٍ قَالَ دَخَلَ رَمَضَانُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ هٰذَا الشَّهْرَ قَدْ حَضَرَكُمْ وَفِيْهِ لَيْلَةٌ خَيْرٌ مِنْ اَلْفِ شَهْرٍ مَنْ حُرِمَهَا فَقَدْ حُرِمَ الْخَيْرَ كُلَّهُ وَلَا يُحْرَمُ خَيْرَهَا اِلَّا كُلُّ مَحْرُوْمٍ (رواه ابن ماجة)

1964. Sayyiduna Anas ibn Maalik رضی اللہ عنہ narrated that when Ramadan began, Allah's Messenger صلی اللہ علیہ وسلم said "Surely, this month has come to you. There is in it a night better than one thousand months. He who is denied it is denied all good. However, it is only the wretched, unfortunate who are denied it."[1]

COMMENTARY: The hadith emphasizes that full advantage must be taken of the mouth of Ramadan by worshipping Allah day and night.

MONTH OF BLESSINGS

(١٩٦٥) وَعَنْ سَلْمَانَ الْفَارِسِىِّ قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِىْ اٰخِرِ يَوْمٍ مِنْ شَعْبَانَ فَقَالَ يَا اَيُّهَا النَّاسُ قَدْ اَظَلَّكُمْ شَهْرٌ عَظِيْمٌ شَهْرٌ مُبَارَكٌ شَهْرٌ فِيْهِ لَيْلَةٌ خَيْرٌ مِنْ اَلْفِ شَهْرٍ جَعَلَ اللّٰهُ صِيَامَهُ فَرِيْضَةً وَقِيَامَ لَيْلِهٖ تَطَوُّعًا مَنْ تَقَرَّبَ فِيْهِ بِخَصْلَةٍ مِنَ الْخَيْرِ كَانَ كَمَنْ اَدّٰى فَرِيْضَةً فِيْمَا سِوَاهُ وَمَنْ اَدّٰى فَرِيْضَةً فِيْهِ كَانَ كَمَنْ اَدّٰى سَبْعِيْنَ فَرِيْضَةً فِيْمَا سِوَاهُ وَهُوَ شَهْرُ الصَّبْرِ وَالصَّبْرُ ثَوَابُهُ الْجَنَّةُ وَشَهْرُ الْمُوَاسَاةِ وَشَهْرٌ يُزَادُ فِيْهِ رِزْقُ الْمُؤْمِنِ مَنْ فَطَّرَ فِيْهِ صَائِمًا كَانَ لَهُ مَغْفِرَةً لِذُنُوْبِهٖ وَعِتْقَ رَقَبَتِهٖ مِنَ النَّارِ وَكَانَ لَهُ

[1] Ibn Majah # 1644.

مِثْلُ اَجْرِهٖ مِنْ غَيْرِ اَنْ يَّنْتَقِصَ مِنْ اَجْرِهٖ شَيْءٌ قُلْنَا يَارَسُوْلَ اللّٰهِ لَيْسَ كُلُّنَا نَجِدُ مَانُفَطِّرُ بِهِ الصَّائِمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْطِى اللّٰهُ هٰذَا الثَّوَابَ مَنْ فَطَّرَصَائِمًا عَلٰى مَذْقَةِ لَبَنٍ اَوْ تَمْرَةٍ اَوْشَرْبَةٍ مِنْ مَّاءٍ وَمَنْ اَشْبَعَ صَائِمًا سَقَاهُ اللّٰهُ مِنْ حَوْضِيْ شَرْبَةً لَايَظْمَأُ حَتّٰى يَدْخُلَ الْجَنَّةَ وَهُوَ شَهْرٌ اَوَّلُهٗ رَحْمَةٌ وَاَوْسَطُهٗ مَغْفِرَةٌ اٰخِرُهٗ عِتْقٌ مِنَ النَّارِ وَمَنْ خَفَّفَ عَنْ مَمْلُوْكِهٖ فِيْهِ غَفَرَ اللّٰهُ لَهٗ وَاَعْتَقَهٗ مِنَ النَّارِ۔

1965. Sayyiduna Salman Farisi رضى الله عنه narrated that on the last day of *Sha'ban*, Allah's Messenger صلى الله عليه وسلم delivered to them a sermon in which he said, "A great month is coming to you, O people. It is a blessed month. It has a night that is better than one thousand months. Allah has prescribed thousand months. Allah has prescribed fasting during the month as *fard (compulsory)*, and worship in its nights as an optional worship. If anyone engages in worship (in a supererogatory effort) during the month with some deeds to draw near Allah, then it will be equivalent to the discharge by him of the *fard (compulsory)* acts in any other month. If anyone discharges an obligatory act (*fard (compulsory)*) in this month then he will be though one who has performed seventy *fard (compulsory)* in any other month. It is the month of patience and the reward of patience is paradise (for, he abstains from food and drink and passionate desires). It is a month of sympathy and compassion (so attend to the poor and needy). It is the month in which the provision of a (rich or poor) believer is increased. If someone gives (from his lawful earnings) iftar to one who is fasting in this month, then this deed will get him forgiveness of his sins and put him away from hell and he will get a reward like the reward of the one who is fasting without his reward being decreased in any way." They (the sahabah) رضى الله عنه said, "O Messenger of Allah, all of us cannot find something to serve as iftar to the fasting one." He said, "Allah grants this reward to him who gives iftar to one who fasts with some dilate milk or a date or some water to break his fast. If anyone feed the fasting one to the point of satiation, then Allah will give him to drink from my pond (kawthar) such that he will not feel thirst (after that) till he enters paradise. And, the month of Ramadan is one whose beginning is mercy. Who middle is forgiveness and whose conclusion is deliverance from hell (for believers only). If during this month, anyone makes light the burden of his slave, then Allah will forgive him and deliver him from hell.'[1]

COMMENTARY: Optional worship in the nights of Ramadan include the tarawih etc. If anyone does not engage in them then he deprives himself of reward and is liable to punishment. This does not mean that the *salah* of tarawih is optional or supererogatory, for it is *sunnah (Practice of Prophet صلى الله عليه وسلم)* muwakadah. According to a hadith in Abu Dawud when the moon of Ramadan was sighted, Prophet Muhammad صلى الله عليه وسلم commanded (Sayyiduna) Bilal رضى الله عنه to announce that the tarawih should be offered and fasting be observed.

After drinking the water of al-Kawthar, one would not feel thirsty till he enter paradise. Then, of course, no thirst will be experienced in paradise at all. It is as Allah says(20:118):

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[1] Bayhaqi Sha'ab ul Eeman # 1-3608.

إِنَّكَ لَا تَظْمَأُ فِيْهَا

{You shall not thirst therein}

That mean the man will never feel thirsty.

CAPTIVE RELEASED

(١٩٦٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ شَهْرُ رَمَضَانَ اَطْلَقَ كُلَّ اَسِيْرٍ وَاَعْطٰى كُلَّ سَائِلٍ۔

1966. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that with the advent of the month of Ramadan, Allah messenger صلی اللہ علیہ وسلم set free every captive (or prisoner), and gave (something) to every beggar.[1]

COMMENTARY: The prisoners could have been imprisoned for violation of Allah's rights or for rights of fellow men. The Prophet Muhammad صلی اللہ علیہ وسلم got the permission of the concerned men to released the latter kind. Or, he only released these prisoners who were taken for violation of his own rights. Generous he was always, and in Ramadan, his generosity knew no bounds.

PARADISE ADORNED

(١٩٦٧) وَعَنِ ابْنِ عُمَرَانَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْجَنَّةَ تُزَخْرَفُ لِرَمَضَانَ مِنْ رَأْسِ الْحَوْلِ إِلٰى حَوْلٍ قَابِلٍ قَالَ فَإِذَا كَانَ اَوَّلُ يَوْمٍ مِنْ رَمَضَانَ هَبَّتْ رِيْحٌ تَحْتَ الْعَرْشِ مِنْ وَرَقِ الْجَنَّةِ عَلَى الْحُوْرِ الْعِيْنِ فَيَقُلْنَ يَارَبِّ اجْعَلْ لَنَا مِنْ عِبَادِكَ اَزْوَاجًا تَقَرُّبِهِمْ اَعْيُنُنَا وَتَقَرَّاَعْيُنُهُمْ بِنَا۔ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الثَّلَاثَةَ فِيْ شُعَبِ الْاِيْمَانِ۔

1967. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said "Surely paradise is adorned for Ramadan from the beginning of the year till the year that follows. When it is the first day of Ramadan, a wind blows under the throne from the leaves of paradise on the large eyed maidens. They say 'O Lord! Cause for us husbands from among your servants t hat we should be happy with them and they should be happy with us."[2]

COMMENTARY: The beginning of the year could mean Muharram the first month of the year, or Shawwal the month following Ramadan. In short, its blessing last all through the year.

The Prophet Muhammad صلی اللہ علیہ وسلم said elsewhere that against each day that a man fasts, he is given a large eyed maidan in paradise in huge canopies of pearl. This is as Allah's words

حُوْرٌ مَّقْصُوْرَاتٌ فِي الْخِيَامِ

{Houris will guarded in pavilions} (155:72)

PARDONED ON THE LAST NIGHT

(١٩٦٨) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ قَالَ يُغْفَرُ لِاُمَّتِهٖ فِيْ اٰخِرِ لَيْلَةٍ فِيْ رَمَضَانَ قِيْلَ

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[1] Bayhaqi # 3629.

[2] Bayhaqi Shu'ab ul Eeman # 3653.

يَارَسُوْلَ اللّٰهِ اَهِيَ لَيْلَةُ الْقَدْرِ قَالَ لَا وَلٰكِنَّ الْعَامِلَ اِنَّمَا يُوَفّٰى اَجْرَهُ اِذَا قَضٰى عَمَلَهُ(رواه احمد)

1968. Sayyiduna Abu Hurayrah narrated that the Prophet Muhammad صلى الله عليه وسلم said that the members of his ummah are forgiven on the last night of Ramadan. Someone asked him if that was the laylatul qadr. He said, "No Rather, the worker is paid his remuneration in full when he finishes the work (assigned to him)."[1]

COMMENTARY: The pardon will follow obedience to Allah's command to fast and this great obligation is discharged. The initial words are not the Prophet Muhammad's صلى الله عليه وسلم own but Sayyiduna Abu Hurayrah رضى الله عنه has quoted him in indirect speech.

CHAPTER - II

SIGHTING THE NEW MOON بَابُ رُؤْيَةِ الْهِلَالِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

BEGIN& END FASTING WITH THE NEW MOON

(١٩٦٩) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَصُوْمُوْا حَتّٰى تَرَوُا الْهِلَالَ وَلَا تُفْطِرُوْا حَتّٰى تَرَوْهُ فَاِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوْا لَهُ وَفِيْ رِوَايَةٍ قَالَ الشَّهْرُ تِسْعٌ وَّعِشْرُوْنَ لَيْلَةً فَلَا تَصُوْمُوْا حَتّٰى تَرَوْهُ فَاِنْ غُمَّ عَلَيْكُمْ فَاَكْمِلُوا الْعِدَّةَ ثَلَاثِيْنَ(متفق عليه)

1969. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not begin to fast (for Ramadan on the 30th *Sha'ban*) unless you see the new moon and do not end fasting till you see it (for the eed). If the sky is cloudy over you (or invisible for some reason) then make a surmise whether it should appear." According to another version: "The month is of thirty days. So do not began to fast till you see it. If the sky is cloudy over you. Complete the number thirty (of the month before beginning to fast or to end fasting)."[2]

COMMENTARY: If the new moon is not sighted or no testimony is receiged for it on the twenty ninth then do not begin or end fasting.

A month can be a twenty-nine nights, so efforts should be made to see the new moon on this night. The ulama (Scholars) say that it is *wajib Kifayah* (adequate obligation) on the people to try to see the new moon for Ramadan on the 29th of *Sha'ban*.

(١٩٧٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صُوْمُوْا لِرُؤْيَتِهِ وَاَفْطِرُوْا لِرُؤْيَتِهِ فَاِنْ غُمَّ عَلَيْكُمْ فَاَكْمِلُوْا عِدَّةَ شَعْبَانَ ثَلَاثِيْنَ (متفق عليه)

1970. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Begin to fast when you see it (the new moon) and cease to fast when you see it, but if the whether is cloudy then complete the number of *Sha'ban* as thirty days, (And make Ramadan in the same way.)"[3]

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[1] Musnad Ahmad 2-292.

[2] Bukhari # 1906, Muslim # 3-1080, Abu Dawud # 2320. Tirmidhi # 684, Nasai'i # 2121, Ibn Manh1654, Darimi # 1684, Muwatta Maalik # 2 (Siyam)

[3] Bukhari # 1909, Muslim # 18-1081, Nasai'i # 2124, Darimi # 1685, Musnad Ahmad 5-42.

DO NOT PREDICT APPEARANCE O F MOON THROUGH ASTRONOMY

(١٩٧١) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ الشَّهْرَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا وَعَقَدَ الْإِبْهَامَ فِي الثَّالِثَةِ ثُمَّ قَالَ الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا يَعْنِيْ تَمَامَ الثَّلَاثِيْنَ يَعْنِيْ مَرَّةً تِسْعًا وَّعِشْرِيْنَ وَمَرَّةً ثَلَاثِيْنَ (متفق عليه)

1971. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "We (the Arabs) are an unlettered ummah and can neither write nor count. The month is this much and this much (closing his first twice and opening them). And the third time (he closed his fists and opened nine fingers and) he kept the thumb tucked in then he said, "The month is this much, this much and this much." (meaning thirty days not tucking in the thumb at all). He meant that the month is twenty nine days sometimes and thirty days sometimes.[1]

COMMENTARY: The hadith means to say that it is not for us to follow the calculations of astronomy. Also, such computation is not reliable. We only go by the actual sighting of the moon. If it is confirmed according to the rules of Shari'ah (divine law), fasting should begin or end.

MONTH OF RAMADAN & DHUL HIJJAH

(١٩٧٢) وَعَنْ أَبِيْ بَكْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَهْرَا عِيْدٍ لَا يَنْقُصَانِ رَمَضَانُ وَذُوالْحِجَّةِ (متفق عليه)

1972. Sayyiduna Abu Bakrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Both the months of eed, Ramadan and Dhul Hijjah, are never faulty."[2]

COMMENTARY: Even if a month is of twenty nine days, it is not faulty in the sense that it will bring a lesser reward or attract incomplete command (in relation to months of thirty days)

DO NOT FAST BEFORE RAMADAN BY A COUPLE OF DAYS

(١٩٧٣) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَتَقَدَّمَنَّ أَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْيَوْمَيْنِ إِلَّا أَنْ يَكُوْنَ رَجُلٌ كَانَ يَصُوْمُ صَوْمًا فَلْيَصُمْ ذَالِكَ الْيَوْمَ (متفق عليه)

1973. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "NO one of you must fast just before Ramadan by a day or two. But, if he is accustomed to fast (on that day) then he may fast on that day."[3]

COMMENTARY: If anyone is used to fast on a certain day and that day happens to coincide with 29th or 30th *Sha'ban*, then he is not precluded from fasting on this date.

The prohibition to fast a day or two ahead of Ramadan is to avoid combining the optional with the obligatory and assuming a resemblance to the people of the Book who were accustomed to optional fasting before the prescribed fasting. This prohibition is actually *makruh (detested)* according to Mazhar. رحمہ اللہ

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[1] Bukhari # 1913, Muslim # 15-1080, Abu Dawud # 2319, Nasai'i # 2141, Musnad Ahmad 2-122.

[2] Bukhari # 1912, Muslim # 31-1089, Abu Dawud # 3323, Tirmidhi # 692, Ibn Majah # 1659, Musnad Ahmad 5-38.

[3] Bukhari # 1914, Musilm # 21-1082, Abu Dawud # 2335, Tirmidhi # 685, Nasai'i # 2130, Ibn Majah # 1650, Darimi # 1689, Musnad Ahmad 2-521.

SECTION II اَلْفَصْلُ الثَّانِيْ

PROHIBITION TO FAST DURING LAST HALF OF *SHA'BAN*

(١٩٧٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا انْتَصَفَ شَعْبَانُ فَلَا تَصُوْمُوْا۔ (رواه ابوداؤد والترمذی وابن ماجة والدارمی)

1974. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when half of the month of *Sha'ban* is over, cease to fast."[1]

COMMENTARY: No fast apart from the redeeming fast or any other *wajib (obligatory)* fast must be kept during the last half of Shaban. This prohibition is of the kind nahi tanzihi and its objective is to facilitate the ummh who may otherwise find weakness in Ramadan. Those people who are strong are not disallowed to fast during these days. Similarly it is *mustahab (desirable)* not to fast on the day of Arafah to preserve energy for other forms of worship.

REMEMBER DAYS OF SHABAN

(١٩٧٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُحْصُوْا هِلَالَ شَعْبَانَ لِرَمَضَانَ (رواه الترمذی)

1975. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Count the (day of) the month of *Sha'ban* from the new moon for Ramadan."[2]

THE PROPHET MUHAMMAD صلی اللہ علیہ وسلم FASTED IN *SHA'BAN*

(١٩٧٦) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ مَارَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ اِلَّا شَعْبَانَ وَرَمَضَانَ۔ (رواه ابوداؤد والترمذی والنسائی وابن ماجة)

1976. Sayyidah Umm Salamah رضی اللہ عنہ narrated that she had not seen the Prophet Muhammad صلی اللہ علیہ وسلم fast two months consecutively except *Sha'ban* and Ramadan.[3]

COMMENTARY: This hadith will be explained in the chapter VII about voluntary fast against hadith # 2036, etc, insha Allah.

FASTING WHEN IN DOUBT

(١٩٧٧) وَعَنْ عَمَّارِبْنِ يَاسِرٍ قَالَ مَنْ صَامَ الْيَوْمَ الَّذِيْ يُشَكُّ فِيْهِ فَقَدْ عَصٰى اَبَا الْقَاسِمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه ابوداؤد والترمذی والنسائی وابن ماجة والدارمی)

1977. Sayyiduna Ammar ibn Yasir said, that if any one fasts on the day of which he is unsure (whether it is 1st Ramadan or not) then he has disobeyed Abu Al-Qasim صلی اللہ علیہ وسلم.[4]

COMMENTARY: The Yawm ash-shak (the day on which it is doubtful) is after the thirtieth night of *Sha'ban* on completing twenty nine days. The moon is not sighted but there is a

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[1] Abu Dawud # 22327, Tirmidhi # 738, Ibn Majah # 651, Darimi # 1240.

[2] Tirmidhi # 687.

[3] Abu Dawud # 2336, Tirmidhi # 231, Nasai'i # 2175, Ibm Majah # 1648.

[4] Tirmidhi # 686, Abu Dawud # 2334, Nasai'i # 2188, Ibn Majah # 1645, Darimi # 1682, Also: Bukhari chapter 11 (Bade of Fasting) heading prior to hadith # 1906.

testimony from the person that is rejected, or from two sinners and that is not accepted. So, the day following will be 30th *Sha'ban* a day called Yaum ush shak, because it is unsure whether the day belongs to *Sha'ban* or is the 1st Ramadan. The night preceding had a cloudy whether if the sky had been clear and the moon had not been sight then the 30th *Sha'ban* would not have been a yawum ush shak (the day on which it is doubtful)

The hadith says that it is *makruh (unbecoming)* to fast for Ramadan or any *wajib (obligatory)* on the yaum ush shak. There is, however, scope to keep an optional fast. For instance, if anyone has been fasting from the first of *Sha'ban,* he may fast on this day too Or if this day coincides with the day on which a person is accustomed to fast, then it is better for him to fast on it. It is also better for one who is used to fast on the last three days of *Sha'ban*. In all other cases, besides these, the distinguished (learned) may fast on this day forming an intention to observe an optional fast but he masses should not take any food to drink till middy (or noon) and wait for any acceptable testimony of the sighting of the moon. If none is forthcoming then they partake of food and drink: This was the practice of Sayyiduna Ibn Umar رضی اللہ عنہ and other sahabah رضی اللہ عنہ.

As for the intention formed on the day (when it is uncertain whether Ramadan has begun or not), the person who is not accustomed to fast on this day (and he is among the distinguished).should say; 'I form an intention to observe an optional fast,' but he should not contemplate to regard it as a fast of Ramadan if the moon should be sighted. This kind of an intention is *makruh (unbecoming)*; 'If it is Ramadan then this fast will be considered to be of Ramadan otherwise it will be an optional or a *wajib (obligatory)* (specifying the kind of) fast. However, if anyone forms such an intention and it is established that Ramadan has begun, his fast will be regarded as of Ramadan.

As against this, if anyone forms an intention while fasting; 'If today, it is Ramadan then this is my fast but if this day is not Ramadan then this is not my fast.' Then he will not have fast then he will not have fasted neither an optional fast nor a fast of Ramadan even if it is established that the month of Ramadan had begun.

TESTIMONY OF NEW MOON

(١٩٧٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ جَاءَ اَعْرَابِيٌّ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّيْ رَأَيْتُ الْهِلَالَ يَعْنِيْ هِلَالَ رَمَضَانَ فَقَالَ اَتَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ قَالَ نَعَمْ قَالَ اَتَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ قَالَ نَعَمْ قَالَ يَا بِلَالُ اَذِّنْ فِي النَّاسِ اَنْ يَّصُوْمُوْا غَدًا (رواه ابوداؤد والترمذی والنسائی وابن ماجة والدارمی)

1978. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that a villager came to the Prophet Muhammad صلی اللہ علیہ وسلم and testified that he had seen the new moon, meaning the new moon of Ramadan. So, he asked him, "Do you testify that there is no God but Allah?" He said, "Yes!" He asked again, "Do you testify that Muhammad is Allah's Messenger?" He said, Yes!" He said, "O Bilal, announce to the people that they should fast tomorrow.[1]

COMMENTARY: This hadith is evidence that if a person is a known sinner and immodest then his testimony about sighting the moon of Ramadan will not be reliable and will be unacceptable. Also, it is not a pre-requisite to use the word 'testimony' when bearing

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[1] Abu Dawud # 2340, Tirmidhi # 691, Nasai'i # 2113, Ibn Majah # 1652, Darimi # 1692, 2-9, Musnad Ahmad.

witness to the sighting of the moon.

Moreover, the testimony of only one person is acceptable for the sighting of the moon of Ramadan. The hanafis follow this procedure. However, this applies when the weather is cloudy.

If the sky is overcast on the night following 29th Ramadan, the testimony for the new moon for eed will be acceptable only from two men, or one man and two women who are just and free, and it will be binding to use the word 'testimony'. Besides, the conditions of testimony change according to the situation and when the sky is clear then a group of people will have to bear witness.

(١٩٧٩) وَعَنِ ابْنِ عُمَرَ قَالَ تَرَاءَى النَّاسُ الْهِلَالَ فَأَخْبَرْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنِّيْ رَأَيْتُهُ فَصَامَ وَأَمَرَ النَّاسَ بِصِيَامِهِ (رواه ابوداؤد والنسائى)

1979. Sayyiduna Ibn Umar رضى الله عنه narrated that the people were assembled to observed the new moon. He informed Allah's Messenger صلى الله عليه وسلم that he had seen it, so he fasted and instructed the people to fast.[1]

SECTION III اَلْفَصْلُ الثَّالِثُ

PROPHET MUHAMMAD صلى الله عليه وسلم COUNTED THE DAYS OF SHABAN CAREFULLY

(١٩٨٠) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَحَفَّظُ مِنْ شَعْبَانَ مَا لَا يَتَحَفَّظُ مِنْ غَيْرِهِ ثُمَّ يَصُوْمُ لِرُؤْيَةِ رَمَضَانَ فَإِنْ غُمَّ عَلَيْهِ عَدَّ ثَلَاثِيْنَ يَوْمًا ثُمَّ صَامَ (رواه ابوداؤد)

1980. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم used to count the days of *Sha'ban* very carefully, such as he did not do for other months. Then on sighting the new moon of Ramadan, he fasted, if the sky was overcast (and the moon was not seen). He counted thirty days and fasted. [2]

COMMENTARY: It was the Prophet Muhammad's صلى الله عليه وسلم practice that he was very careful in *Sha'ban* whose days he counted meticulously to avoid any confusion about the moon of Ramadan. He was not as attentive to days of any other month because the other months had not any duty associated with them except the month of Hajj (pilgrimage) but that is singular in that all people are not affected by it and it is not *fard (compulsory)* every year.

FASTING AFTER SEEING THE MOON

(١٩٨١) وَعَنْ أَبِي الْبَخْتَرِيِّ قَالَ خَرَجْنَا لِلْعُمْرَةِ فَلَمَّا نَزَلْنَا بِبَطْنِ نَخْلَةَ تَرَاءَيْنَا الْهِلَالَ فَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ ثَلَاثٍ وَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ لَيْلَتَيْنِ فَلَقِيْنَا ابْنَ عَبَّاسٍ فَقُلْنَا إِنَّا رَأَيْنَا الْهِلَالَ فَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ ثَلَاثٍ وَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ لَيْلَتَيْنِ فَقَالَ أَيَّ لَيْلَةٍ رَأَيْتُمُوْهُ قُلْنَا لَيْلَةَ كَذَا وَكَذَا فَقَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَدَّهُ لِلرُّؤْيَةِ فَهُوَ لَيْلَةٌ رَأَيْتُمُوْهُ وَفِيْ رِوَايَةٍ عَنْهُ قَالَ أَهْلَلْنَا رَمَضَانَ وَنَحْنُ

[1] Abu Dawud # 2342, Darimi # 1691.

[2] Abu Dawud # 2325, Musnad Ahmad 6-149.

بِذَاتِ عِرْقٍ فَأَرْسَلْنَا رَجُلًا إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ فَقَالَ ابْنُ عَبَّاسٍ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ تَعَالٰى قَدْ أَمَدَّهُ لِرُؤْيَتِهِ فَإِنْ أُغْمِيَ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ۔ (رواه مسلم)

1981. Sayyiduna Abdul Bukhari رحمه الله said that they set out to perform the umrah (from Kufah) and stopped at Makhlah. There, they assembled to see the new moon. Some of them said that it was three nights old and some said that it was two nights old. When they met (Sayyiduna) Ibn Abbas رضى الله عنه they told him what the people thought. He asked, "When had you seen the new moon?" They told him that they had seen it on such and such a night. He said, "Allah's Messenger صلى الله عليه وسلم determined Ramadan according to the time it was sight you saw it."
According to another version: They saw the new moon of Ramadan when they were at Dahat Irq (near Nakhah) They sent a man to Sayyiduna Ibn Abbas رضى الله عنه to ask him how old the moon was (because they had differed among themselves about it). He said that Allah's Messenger صلى الله عليه وسلم had said, "Allah, the Exalted, has extended the limit of *Sha'ban* till the new moon of Ramadan is sighted. So, if the sky is overcast (on the 29th) complete the number of days (of *Sha'ban* to thirty and begin to fast thereafter)"[1]

COMMENTARY: The advent of Ramadan depends on the sighting of the moon. If it seems large that makes no difference. Rather, it is said that if the moon is large on the night it is to appear then that is a portent of the Last Day. There are some rulings about seeing the moon.
If the moon is sighted on 30th *sha'ban* during the day before zawwal or after it then it must be regarded as the moon of the night to follow. Hence, neither it signifies the beginning of Ramadan on the day, not it calls for fasting to be observed on that day. Similarly, if moon is sighted during the day on 30th Ramadan, neither will people break their fast and cease fasting nor will the day be regarded as the day of eed. It is *wajib (obligatory)* ul kifayah to look for the moon on the 30th night of *Sha'ban* when the date was 29th in the day.
If moon is sighted (of Ramadan) at one place, then the people of all places around will have to fast in the morning (following the night) as *wajib (obligatory)*, and differences in weather will not be considered. Imam Abu Hanifah رحمه الله follows this ruling, but Imam Shafi'I (RH() and Imam Ahmad رحمه الله consider the differences in weather in the different places, and they hold that if people of a city sight the moon that is not enough for people of another city.
A person who has sighted the moon of Ramadan but this testimony is not accepted, is himself bound to fast according to his own sighting. If he does not fast, then he will have to redeem it.

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[1] Muslim # 30-1088.

CHAPTER - III

VARIOUS ISSUES CONCERNING FASTING بَابٌ

SECTION I اَلْفَصْلُ الْاَوَّلُ

(١٩٨٢) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَسَحَّرُوْا فَاِنَّ فِي السَّحُوْرِ بَرَكَةً (متفق عليه)

1982. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Have the pre-dawn meal, for, there is a blessing a having suhur (pre-down meal before commencing fast)."[1]

COMMENTARY: Something must be eaten before fasting at the time of sahr. According to a hadith: "Have the pre-dawn meal even if it is a sip of water." This command is not *wajib (obligatory)* but *mustahab (desirable)* to obey sahr is the last portion of the night, sahur is a noun and means food at sahar and suhur is a verbal noun meaning 'to eat at the time of sahar.'

There is blessing in it because it is a *sunnah (Practice of Prophet صلی الله علیه وسلم)* to have the pre-down meal. To abide by the *sunnah (Practice of Prophet صلی الله علیه وسلم)* fetches a great reward apart from providing energy to fast.

SUHUR DISTINGUISHES THE FAITHFUL FROM THE PEOPLE OF THE BOOK

(١٩٨٣) وَعَنْ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصْلُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ اَهْلِ الْكِتَابِ اَكْلَةُ السَّحَرِ (رواه مسلم)

1983. Sayyiduna Amr ibn al-Aas رضی الله عنه narrated that Allah's Messenger said, "The difference between our fasting and the fasting of the people of the Book (Jews and Christians) is the eating of sahr (by us)."[2]

COMMENTARY: In early Islam, it was forbidden to eat in the night after having gone to sleep just as the people of the Book were forbidden. Later, it was permitted to eat in the night.

HASTENING TO BREAK FAST AT ITS LAWFUL TIME

(١٩٨٤) وَعَنْ سَهْلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ النَّاسُ بِخَيْرٍ عَجَّلُوا الْفِطْرَ (متفق عليه)

1984. Sayyiduna Sahl رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The people will not cease to be in a good condition till they are quick to break the fast."[3]

COMMENTARY: To be quick to break the fast is to not delay to break it just as the sun sets (when it is lawful to break the fast) the sign of it in the cities is that darkness spreads high on the eastern horizon from where dawn arises but it is not necessary that darkness covers the centre of the sky.

Hastening to break the fast at sunset also distinguishes us from the people of the Book. They wait for the stars to rise high. Among the Muslims, the Rawafid do this. Hence, hastening to break the fast contradicts them, too.

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[1] Bukhari # 1923, Muslim # 45-1095, Tirmidhi # 708, Nasai'i # 2144, Ibn Majah # 1692, Darimi # 1696, Musnad Ahmad 3-99.

[2] Muslim # 46-1096, Tirmidhi # 708, Nasai'i # 2166, Darimi # 1697.

[3] Bukhari # 1957, Muslim # 48-1098, Ibn Majah # 1697, Muwatta Maalik 18.3-6, Musnad Ahmad # 22868.

According to sahih ahadith, it is a *sunnah (Practice of Prophet صلى الله عليه وسلم)* to have the iftar (break fast) before the *salah* of maghrib.

THE TIME OF IFTAR

(١٩٨٥) وَعَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَقْبَلَ اللَّيْلُ مِنْ هٰهُنَا وَاَدْبَرَ النَّهَارُ مِنْ هٰهُنَا وَغَرَبَتِ الشَّمْسُ فَقَدْ اَفْطَرَ الصَّائِمُ (متفق عليه)

1985. Sayyiduna Umar رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When the night comes from here (meaning the east which is covered with darkness) and the day departs from there (the west) and the sun sets (completely), the fasting one has his iftar."[1]

COMMENTARY: The fasting one is said to have has iftar even though he may not have had anything to eat or drink. Or, he has come to the time to break it. Or, he must break his fast at this time. These are three possible meanings of the concluding words.

FASTING WITHOUT BREAK

(١٩٨٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوِصَالِ فِي الصَّوْمِ فَقَالَ لَهُ رَجُلٌ اِنَّكَ تُوَاصِلُ يَارَسُوْلَ اللّٰهِ قَالَ وَاَيُّكُمْ مِثْلِيْ اِنِّيْ اَبِيْتُ يُطْعِمُنِيْ رَبِّيْ وَيَسْقِيْنِيْ (متفق عليه)

1986. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم disallowed them to fast without observing a break. So, someone submitted to him, "But, you do fast without break, O Messenger of Allah." He asked, 'which of you is like me? I am given to eat and drink during the night."[2]

COMMENTARY: This kind of fasting is called al-wisal. It is to fast without break for two days or more. It is not allowed because it causes weakness and one cannot devote fully to other kinds of worship. The ulama (Scholars) disagree on whether it is forbidden, allowed or *makruh (unbecoming)* to the people other than the Prophet Muhammad صلى الله عليه وسلم. Some of them say that it is allowed and the Prophet Muhammad صلى الله عليه وسلم advised the people against it only out of mercy and kindness for them and they cite the hadith of Sayyidah Ayshah رضی الله عنها that the Prophet Muhammad صلى الله عليه وسلم disallowed wisal only out of compassion for the people. It is reported that some sahabah (Prophet's companions) رضی الله عنهم like Adullah ibn Zubayr رضی الله عنه and some tabiun رحمه الله like Ibn Mumar رضی الله عنه, Aamir ibn Abdullah ibn Zubayr رحمه الله, Ibrahim Tayuri رحمه الله, did fast without break. But most ulama (Scholars) say that it is disallowed. Imam Abu Hanifah رحمه الله. Imam Maalik رحمه الله and Imam Shafi رحمه الله classify it as *makruh (unbecoming)*, but they differ on whether it is makru tahrimi or *makruh (unbecoming) tanzihi (detested for purigation)*. The majority of the ulama (Scholars) say that it was specific with the Prophet Muhammad صلى الله عليه وسلم and the hadith also says so. The Sufis who engaged in deep devotion and imposed restrictions on themselves drank a handful of water after each fast so that should not be the ones to keep fast without break.

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[1] Bukhari # 1954, Muslim # 51-1100, Abu Dawud # 2351, Tirmidhi # 698, Darimi # 1700.

[2] Bukhari # 1961, Muslim # 57-103, Abu Dawud # 2361, Darimi # 1703, Muwatta Maalik # 39 (Siyam), Musnad Ahmad 6.258.

The Prophet Muhammad صلى الله عليه وسلم said that he was fed food and drink. This was not actual food and drink. He was free of this need.

SECTION II اَلْفَصْلُ الثَّانِیْ

WHEN TO FORM AN INTENTION TO FAST

(١٩٨٧) عَنْ حَفْصَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَّمْ يُجْمِعِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَاصِيَامَ لَهٗ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْ دَاوٗدَ وَالنَّسَائِيُّ وَالدَّارِمِيُّ وَقَالَ اَبُوْ دَاوٗدَ وَقَفَهٗ عَلٰى حَفْصَةَ مَعْمَرٌ وَّ الزُّبَيْدِيُّ وَابْنُ عُيَيْنَةَ وَيُوْنُسُ الْاَيْلِيُّ كُلُّهُمْ عَنِ الزُّهْرِيِّ۔

1987. Sayyidah Hafsah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If any one does not form an intention before dawn to fast (that day) then he has not fasted (perfectly).[1]

Abu Dawud said that Ma'mar Zubaydi Ibn Uyaynah and Yunus Ayliy narrated. It from zuhri tracing it only up to Sayyidah Hafsah.

COMMENTARY: Imam Maalik holds that the intention should be formed as the hadith says in the night whatever the kind of fast. While Imam Shafi'I رحمه الله and Imam Ahmad say the same thing for *fard (compulsory)* fasts, Imam Ahmad رحمه الله said, that the intention for optional fasts maybe formed up to zawal of that day and Imam Shafi'I. رحمه الله said that it can be formed up to before sunset that day.

The Hanafis say that the intention for fasts of Ramadan, optional nature or against vows may be formed upto before zawwal but for redeeming fasts it should be formed in the night (before beginning the fast).

THE LAST TIME FOR MEAL BEFORE DAWN (SUHUR)

(١٩٨٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَمِعَ النِّدَاءَ اَحَدُكُمْ وَالْاِنَاءُ فِيْ يَدِهٖ فَلَا يَضَعْهُ حَتّٰى يَقْضِيَ حَاجَتَهٗ مِنْهُ (رواه ابوداؤد)

1988. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, If any of you hears the adhan and has a vessel in his h and t hen he should not put it down till he finishes his need from it (of drinking or eating)."

COMMENTARY: If anyone is having his pre-dawn meal and the adhan for fajr is called then simply on that basis he must not stop his intake, provided he is certain that dawn has not begun and there still is time for suhur. But, if dawn has commenced then the time for suhur is over and he must cease to eat and drink.

Ibn Maalik رحمه الله said that if one does not known that dawn has begun then he must not stop eating and drinking, but if he known, or has doubts, that down has risen then he must give up food and drink.

Some authorities say that the hadith refers to the adhan of maghrib. This would imply that though it is masnun to abandon eating and drinking on hearing t he adhan, yet if anyone hears the adhan of maghrib at the time of iftar then he must finish what he is eating or

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[1] Abu Dawud # 22454, Tirmidhi # 730, Nasai'i # 2393, DArimi # 1698, Maalik Muwatta# 5 (Siyan), Musnad Ahmad 6-287.

drinking and then go for the *salah* of maghrib.

WHEN THE TIME IS UP BE QUICK TO BREAK FAST

(١٩٨٩) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى اَحَبُّ عِبَادِيْ اِلَيَّ اَعْجَلُهُمْ فِطْرًا۔ (رواه الترمذى)

1989. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah, the exalted, says, "The dearest of My slaves to Me is he who is quick to break fast (when it is time for it)."[1]

IFTAR WITH DATE & WATER

(١٩٩٠) وَعَنْ سَلْمَانَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَفْطَرَ اَحَدُكُمْ فَلْيُفْطِرْ عَلٰى تَمْرٍ فَاِنَّهُ بَرَكَةٌ فَاِنْ لَمْ يَجِدْ فَلْيُفْطِرْ عَلٰى مَاءٍ فَاِنَّهُ طَهُوْرٌ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْ دَاوُدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَلَمْ يَذْكُرْ فَاِنَّهُ بَرَكَةٌ غَيْرُ التِّرْمِذِيِّ۔

1990. Sayyiduna Salman ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you breaks his fast, he should break it with dates because they are a means of blessing, but if he does not find any date, then he should break his fast with water because it is purifying."[2]

The words 'O means of purifying are found only in Tirmidhi.

COMMENTARY: The instruction to break fast with dates or water is a recommendation of the category of *mustahab (desirable)*. The wisdom behind breaking fast with a date is that an empty stomach accepts something sweet like a date readily and it digests it. It also invigorates the system quickly particularly the eye sight. Moreover, the Arabs found a sweet dish mostly in dates, they were more accustomed to it. As for water, it is a good purifying agent both inwardly and out wardly.

THE PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم IFTAR

(١٩٩١) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ قَبْلَ اَنْ يُّصَلِّيَ عَلٰى رُطَبَاتٍ فَاِنْ لَّمْ تَكُنْ رُطَبَاتٌ فَتُمَيْرَاتٌ فَاِنْ لَمْ تَكُنْ تُمَيْرَاتٌ حَسَاحَسَوَاتٍ مِنْ مَاءٍ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْ دَاوُدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

1991. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to break his fast, before offering the *salah* (of maghrib), with some fresh dates. If there were not any fresh dates, then dry dates. If there were no dry dates, then he drank some (say three) sips of water.[3]

COMMENTARY: According to a hadith of Abu Ya'la رحمہ اللہ, the Prophet Muhammad صلی اللہ علیہ وسلم liked to break his fast with three dates or any such thing as was not cooked on fire. It is wrong on the part of some people to say that residents of Makkah must break their fast

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[1] Tirmidhi # 700, Musnad Ahmad 2-329.

[2] Tirmidhi # 658, Musnad Ahmad 4-17, Abu Dawud # 2355, Ibn Majah # 1699, Darimi # 1701.

[3] Abu Dawud # 2356, Tirmidhi # 696, Musnad Ahmad 3-164.

with the water of zamzam before taking dates. Not only is this not masnun, it is also contrary to *sunnah (Practice of Prophet صلى الله عليه وسلم)* because the Prophet Muhammad صلى الله عليه وسلم stayed in Makkah for many days after the conquest of Makkah, but he did no such thing.

SERVING MEAL TO ONE WHO FASTS

(۱۹۹۲) وَعَنْ زَيْدِ بْنِ خَالِدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ فَطَّرَ صَائِمًا اَوْجَهَّزَ غَازِيًا فَلَهٗ مِثْلُ اَجْرِهٖ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَمُحِيُّ السُّنَّةِ فِيْ شَرْحِ السُّنَّةِ وَقَالَ صَحِيْحٌ۔

1992. Sayyiduna Zayd ibn Khalid رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone serves iftar to one who is fasting or he equips a warrior then he earns a reward like theirs."[1]

MERIT OF IFTAR

(۱۹۹۳) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَفْطَرَ قَالَ ذَهَبَ الظَّمَاُ وَابْتَلَّتِ الْعُرُوْقُ وَثَبَتَ الْاَجْرُ اِنْ شَاءَ اللّٰهُ(رواه ابوداؤد)

1993. Sayyiduana Ibn Umar رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to say on breaking his fast, "Thirst is quenched, the arteries are moist and reward is assured, insha Allah."[2]

COMMENTARY: The ummah is told through this saying that worship requires a little effort, but fetches abundant eternal reward.

PRAYER AT IFTAR

(۱۹۹٤) وَعَنْ مُعَاذِ بْنِ زُهْرَةَ قَالَ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اَفْطَرَ قَالَ اللّٰهُمَّ لَكَ صُمْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ۔ رَوَاهُ اَبُوْ دَاوُدَ مُرْسَلًا۔

1994. Sayyiduna Mu'adh ibn Zuhrah رضى الله عنه narrated that when the Prophet Muhammad صلى الله عليه وسلم broke his fast he prayed:

اللّٰهُمَّ لَكَ صُمْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ

(O Allah, for you did I fast and with your sustenance have I broken my fast).[3]

COMMENTARY: Generally the words:

وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ

(and in you do I believe and on you do I rely).

are added after (وَلَکَ صُمْتُ) (for you did I fast). Though they are not known through any hadith, yet they are correct as for as their meaning is concerned.

Ibn Majah رحمه الله has reported a hadith that whatever supplication is made at the time of iftar by one who fasts is not rejected, but is granted (Hadith # 1752)

The Prophet Muhammad صلى الله عليه وسلم is known to have made these prayers to at the time of iftar:

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[1] Bayhaqi in Shu'ab ul Eeman, Sharh us Sunan, Musnad Ahmed 4-114.

[2] Abu Dawud # 2357.

[3] Abu Dawud # 2358 in a Mursal form.

يَاوَاسِعَ الْفَضْلِ اغْفِرْلِيْ

(O the generous with favour, forgive one). And

اَلْحَمْدُلِلّٰهِ الَّذِیْ اَعَانَنِیْ فَصُمْتُ وَرَزَقَنِیْ فَاَفْطَرْتُ

(Praise belongs to Allah who has helped, me, so I have fasted and gave me provision so I have broken my fast).

SECTION III اَلْفَصْلُ الثَّالِثُ

REWARD FOR HAVING IFTAR EARLY

(١٩٩٥) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَزَالُ الدِّيْنُ ظَاهِرًا مَا عَجَّلَ النَّاسُ الْفِطْرَ لِاَنَّ الْيَهُوْدَ وَالنَّصَارٰى يُؤَخِّرُوْنَ۔ (رواہ ابوداؤد وابن ماجۃ)

1995. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The religion (of Islam) will not cease to dominate as long as people are quick to break their fast because the Jews and Christians defer (doing it)."[1]

COMMENTARY: See the commentary on the hadith # 1984. To have iftar quickly distinguishes Muslims from the followers of false religions and demonstrates the supremacy and glory of the religion of Islam. However, to emulate these strayers is to cause loss to religion. Allah says about it (in verse 51 of *surah* al-Ma'idah):

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰى اَوْلِيَاءَ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ

{O you who believe, take not the Jews and the Christians as friends. They are friends of each other. And whosoever among you takes them as his friends, he indeed is one of them} (5:51)

(١٩٩٦) وَعَنْ اَبِیْ عَطِيَّةَ قَالَ دَخَلْتُ اَنَا وَمَسْرُوْقٌ عَلٰى عَائِشَةَ فَقُلْنَا يَا اُمَّ الْمُؤْمِنِيْنَ رَجُلَانِ مِنْ اَصْحَابِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحَدُهُمَا يُعَجِّلُ الْاِفْطَارَ وَيُعَجِّلُ الصَّلٰوةَ وَالْاٰخَرُ يُؤَخِّرُ الْاِفْطَارَ وَيُؤَخِّرُ الصَّلَاةَ قَالَتْ اَيُّهُمَا يُعَجِّلُ الْاِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ قُلْنَا عَبْدُاللّٰهِ بْنُ مَسْعُوْدٍ قَالَتْ هٰكَذَا صَنَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالْاٰخَرُ اَبُوْ مُوْسٰى (رواہ مسلم)

1996. Sayyiduna Abu Atiyah رحمہ اللہ narrated that he and Sayyiduna Masruq رحمہ اللہ visited Sayyidah Ayshah رضی اللہ عنہا and said to her, "O Mother of the believers! Of two sahabah of Muhammad صلی اللہ علیہ وسلم, one hastens to have the iftar and to offer the *salah* while the other defers the iftar and the *salah*." She asked them, "Which of the two hastens to have the iftar and to offer the *salah*?" They said, "Abdullah ibn Mas'ud رضی اللہ عنہ!" She said, "This is how Allah's Messenger صلی اللہ علیہ وسلم did." And the other one was Abu Musa رضی اللہ عنہ[2]

COMMENTARY: Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ was a great scholar and jurist.

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[1] Abu Dawud # 3353, Ibn Majah # 1698, Musnad Ahmad 2-450.

[2] Muslim # 49-1099, Abu Dawud # 2354, Tirmidhi # 702, Nasai'i # 2141, Musnad Ahmad 6-48.

He abided by the *sunnah (Practice of Prophet صلی اللہ علیہ وسلم)*. Sayyiduna Abu Musa رضی اللہ عنہ was also a great prominent sahabi. He may have done as he did to show that it was allowed to do so, or he may have had some excuse for doing that, Or, perhaps he did it occasionally (for some reason)

PREDAWN MEAL IS A BLESSING

(١٩٩٧) وَعَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ دَعَانِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى السُّحُوْرِ فِيْ رَمَضَانَ فَقَالَ هَلُمَّ إِلَى الْغِذَاءِ الْمُبَارَكِ(رواه ابوداؤد والنسائی)

1997. Sayyiduna Irbad ibn Sariyah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم invited him to a pre-dawn meal (suhur) in Ramadan, saying "Come to the blessed meal before dawn."[1]

(١٩٩٨) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نِعْمَ سُحُوْرُ الْمُؤْمِنِ التَّمْرُ(رواه ابوداؤد)

1998. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best food for the believer for the suhur is a meal of dates."[2]

CHAPTER - IV

KEEPING THE FAST PERFECT بَابُ تَنْزِيْهِ الصَّوْمِ

We shall mention in this chapter the things that make the fast invalid, and the things that take away the reward of fasts, and those that diminish their reward, Hence, it becomes necessary to refrain from all these things as have a bad effect on fasts.

While those things that make the fast invalid will be mentioned against the ahadith in this chapter as they come, here all these issues have been brought together in the light of the reliable books of fiqh in detail to enable the readers to benefit from them. These are adapted from imdad ul fatah sharh Nurul fedah. This book is regarded as reliable by the Arabs and is used by them. The issues are arranged therein in a proper order. We have also referred to Durr ul Mukhtar for some rulings.

WHAT DOES NOT INVALIDATE FAST

- If any one does not remember that he is fasting and eats or drinks something or has sexual intercourse then his fast is not invalidated whether it is a *fard (compulsory)* or optional fast.
- If anyone forgets and has sexual intercourse but remembers before finishing it then if he withdraws himself, his fast remain intact. If he does not withdraw but goes through the act, his fast becomes void, and he will have to redeem it but will not have to make an expiation. However, some authorities maintain that an expiation is not due only if the act is cut short before the climax or excitement of the body resulting in ejaculation (seminal discharge).If he retains the excitement, expiation

[1] Abu Dawud # 2344, Nasai'i # 2163.

[2] Abu Dawud # 2345.

will become due like when a man withdrawn his penis and inserts it again he will have to make an expiation.

- If anyone engages in sexual intercourse intentionally before dawn and while he is engaged dawn rises, then he must cut it short immediately. If he not only does not withdraw but also goes through the excitement then he will have to make an expiation. If doės not excite his body and also does not withdraw then only his fast will become invalid.
- If anyone who is in the course of a sexual intercourse withdraws fearing the rise of dawn but experiences an ejaculation after rise of dawn though he had withdrawn then his fast will not be faulty.
- If anyone is eating or drinking unintentionally then other people must remind him (that he is fasting) because it is *makruh (unbecoming)* not to remind him, provided he is strong enough to complete the fast. If he does not remember that he is fasting even after being told and continues to eat and drink then it is necessary for him to redeem the fast. However, if he is not strong enough to fast then it is better not to remind him that he is fasting.
- If any one experiences ejaculation on looking at a woman's sexual organ then his fast is not invalidated.
- If anyone commits an unnatural act with an animal and experiences an ejaculation, some ulama (Scholars) say that his fast becomes invalid while others hold that it does not become invalid. If there is no ejaculation, then all of them agree that his fast is not void merely because of the unnatural act.
- If there is an ejaculation after self abuse (masturbation), the fast is invalidated and has to be redeemed but expiation is not necessary. It must be known that this dirty act (masturbation) is not lawful even in days other than *Ramadan* if the intention is to accomplish a sexual desire, but it is hoped that if the intention is merely to satisfy the sexual appetite (desire) then there is no resentment at that. This means that if anyône engages in this act simply to enjoy himself then it is absolutely unlawful for him, but if he is so restless that if he does not discharge semen he might be driven to adultery then masturbation might not make him a sinner, but resorting to it constantly is a sin.
- If any one has an ejaculation after thinking of a woman then his fast is not invalidated.
- If two women commit on unnatural act, their fast will not be void. But, if they have ejaculation the fast will be void and will have to be redeemed.
- Applying oil does not invalidate the fast because if anything enters the body through the pores then it does not make a fast defective. It is like a person having a bath to cool himself.
- If anyone applies collyrium then his fast remains intact even if there is some savour in the throat or its colour is apparent is the mucus or spit, because there is no passage between the eye and the brain. This is why tears are shed by the eye as though a heavy extract or sap or something. It is affirmed in the hadith of Sayyidah Ayshah رضی اللہ عنہا that the Prophet Muhammad صلی اللہ علیہ وسلم applied collyrium even when he fasted. Similarly if one applies eye drops or milk with oil in the eyes, the fast does not be void even if there is some bitter taste in the throat or even a sweet savour.
- If anyone swallows something like a bread etc while it is tied to a string whose end

he holds in his hand, his fast will not be void unless it snaps from the string and drops into his belly. When it breaks off from the string and lodges in his belly, his fast is invalidated.

- If anyone inserts a piece of wood or such other thing in his throat and holds the other end in his hand, then his fast will not be invalid.
- If anyone inserts his finger in the anus, or a woman inserts it in the vagina, then the fast does not become void unless the finger is moist with water or oil in which case the fast will be invalidated.
- Cupping or backbiting does not invalidate a fast though they cause reward to be reduced.
- If anyone resolves to break his fast but eats or drinks nothing then his fast is not disturbed.
- If smoke enters anyone's throat without his intention or choice then his fast does not become void because it is not possible to avoid it. Even if he shuts his mouth smoke will go through his nostrils. It is like the moistness that is retained in the mouth after rinsing it but does not harm the fast. However, if any one inhales smoke willfully in any manner then his fast will become void whatever the source of smoke, incense, aloe stick, etc. Thus, if anyone burns something fragrant and inhales its fames willfully knowing that he is fasting then his fast will become invalid because this is something that can be avoided. People often neglect this issue. They must exercise care and this cannot be compared to sniffing musk, rose and other fragrance. The sweet smelling smoke that is inhaled is very different..Fast is nullified even when smoke of a hookah (an oriental tobacco pipe) is inhaled because it is drawn in willfully and it satisfies a desire. Often, it is used as a medicine.
- If sweet or tears go down the throat, the fast is not defected if a small quantity is involved. But if they are swallowed in a large quantity and they give a saline flavour in the mouth then the fast in voided.
- Fast is not nullified by sniffing flowers, scent, etc.
- If anyone grinds flour or pulverizes medicine and some powder or a fly enters his throat then his fast is not affected, even when he puts the medicine in small wrappings because it is difficult to avoid these things.
- If anyone who fasts wakes up in a sexually defiled state, then his fast will not be void, even he remains in that condition all day or most of the day and does not have a purifying bath. However, he will deprive himself of reward for remaining in a defiled, impure state and not offering the *salah (prayer)* and not engaging in other forms of worship.
- If anyone who is fasting inserts into his penis through the outlet medicine, oil or any object, or has them inserted, and they go up to the bladder too, Imam Abu Hanifah رحمه الله and Imam Muhammad رحمه الله hold that his fast remains undisturbed, because nothing goes past the bladder. However, Imam Abu Yusuf رحمه الله said that his fast becomes void. If these things do not reach the bladder then, according to all three of them, his fast remains intact.
- If anyone sits in water which goes into his ears or he scratches his ear with a cotton swab and it draws wax which is visible and though he puts it in again and again, his fast will not be nullified.

- If any one draws back or swallows phlegm as most uncivilized people do, his fast will not be void. Similarly, if any draws back his saliva that has come down to his chin and hangs there, his fast will not be void but if it does not hang from his mouth yet he licks it back from the chin into the mouth, his fast will be void. Also, if a mouthful of phlegm is swallowed, Imam Abu Yusuf رحمه الله holds that his fast will be void, but Imam Abu Hanifah رحمه الله regards that it will not be void. Imam shafi's رحمه الله said that if he is able to spit phlegm etc. yet he swallows it, then his fast is void.
- If one vomits involuntarily then his fast is not nullified howsoever much the vomit, a mouthful or more. Also if the involuntary vomit goes down the throat, the fast is not disturbed howsoever much it is. But, Imam Abu Yusuf رحمه الله said that the fast is void in this case. If he swallows mouthful of vomit deliberately then his fast is void in the sight of all the imams, but expiation will not be necessary. If one does not vomit a mouthful then the fast is not affected. If anyone vomits deliberately a mouthful then, according to unanimous opinion, the fast becomes void. If it is not a mouthful, the fast will not be void in the sight of Imam Abu Yusuf and this is a correct opinion, but Imam Muhammad رحمه الله said that even if it is not a mouthful. The fast will be void. If anyone vomits deliberately less than a mouthful and it is swallowed down involuntarily, the fast will not be void but if it is swallowed deliberately then, though there are two opinions, the correct is that the fast will not be void.
- If any kind of food particles remains in the mouth on the teeth, for instance, overnight and is swallowed during the day, it does not invalidate the fast provided it is a tiny piece lesser than a gram and had not came out of the mouth before being swallowed.
- If blood from teeth or from some portion of the mouth goes into the throat, the last will not be affected provided it does not go to the stomach directly without mixing with saliva and being less than that does not leave its taste in the throat. If blood goes into the stomach and is more than one's saliva or equal to it then the fast will be nullified.
- If someone who is fasting puts into his mouth something as small as a speck and chews it and it spreads in his mouth, his fast is not voided provided he does not relish its taste in his mouth. If that thing does not spread in his mouth and its taste is felt in the throat, or he swallows in without chewing it and he does not even get its taste in his throat, his fast will be void. If it is among those things on which an expiation is necessary then he will have to make an expiation, otherwise it will be necessary to redeem the fast.

THOSE THINGS THAT NULLIFY A FAST & MAKE EXPIATION & REDEEMING NECESSARY

We must know first that if fast is invalidated, who is liable to make an expiation and when it becomes necessary. It becomes necessary when the person fasting is sensible and adult;

- The fast concerns the month of *Ramadan* and is observed in *Ramadan* itself, meaning that expiation does not become necessary on the redeeming fasts of R madan,
- He must have formed the intention (before dawn) in the night but if it was formed after dawn then expiation will not be necessary on breaking the fast before the

lawful time to end it;

- Nothing should have happened after ending the fast before time as makes expiation necessary like onset of menses or lochia, and these will be explained later;
- Nothing must have transpired even before ending the fast as does not make expiation legal or necessary like undertaking a journey on beginning which one may and his fast without being called upon to make an expiation unless if he ends his fast before setting on a journey.

Hence, if all these conditions are found and one of the following nullifiers or fast occurs then expiation and redeeming of fast will become necessary they are:

- Having sexual intercourse of indulging in homosexuality in which cases both parties the perpetrator ad on whom it is perpetrated will be responsible to make expiation and to redeem the fast.
- Eating or drinking whether as nourishment or medicine. The ulama (Scholars) define nourishment as food one desires to eat and the stomach's demand is satisfied, or what corrects the body, or what is eaten customarily.
- Swallowing rain water, hail or snow, row meat, fat dried meat and wheat, but tiny grain of wheat inserted in the mouth where it spreads will not call for expiation.
- Swallowing the spit of one's wife or beloved because it is a desire, but not spit of any one else in which case only the fast is invalidated, and expiation does not become necessary but fast will have to be redeemed.
- Little quantity of salt calls for expiation but not large quantity. However, it is written in Khulasah and Bazariyah that the reliable and acceptable opinion is that expiation become necessary whatever the quantity of salt eaten.
- Expiation will not be called for on eating undissolved barley because raw barley is not eaten normally if it is dry. But if it is eaten from a fresh bunch even without dissolving it then expiation will be binding
- Armenian bole if it is eaten customarily, but if it is not normally consumed expiation will not be necessary
- According to a hadith (الغيبة تفطر الصيام) (backbiting nullifies fast). The ulama (Scholars) interpret it to mean that if one who fasts indulges in backbiting then he deprives himself of his reward.
- However, if anyone backbites someone and afterwards deliberately eats food then he is liable to make an expiation whether he knew the hadith or not, knew the foregoing interpretation or not knew the jurist's edict that an expiation is liable, or does not know because, the hadith aside, it is contrary to deduction that fast is nullified after backbiting.
- There is another hadith (افطر الحاجم والمحجوم) (The one who cups and the one who is cupped have nullified their fast). If one who fasts has himself cupped, he is likely to suffer weakness and may lose much blood, so might have to break his fast before time. The one who cups might swallow some drops of blood. Hence, the Prophet Muhammad صلى الله عليه وسلم stated so as a cautionary measure otherwise cupping does not nullify the fast.
- If anyone cups or is cupped and is aware of this hadith so eats or drinks on the assumption that his fast is nullified then only if he is aware of the foregoing interpretation, he will have to make an expiation. It will also be liable on him if he

learns of jurist's edict that his fast is nullified on cupping or having oneself cupped, though the edict is against facts and the responsibility will rest on the jurists. If this person did not know the interpretation of the hadith then he will not be liable to make an expiation. The rulings for the previous hadith about backbiting and this one about cupping are different because in the former case it is contrary to reasoning that a fast should be nullified on backbiting and the ulama (Scholars) are unanimous about the ruling, while it is not contrary to reason that a fast might be nullified on cupping and moreover the ulama (Scholars) are not unanimous on its interpretation. Some like Imam Awza'I رحمه الله go by the literal meaning of the hadith.

- If a man is sensually excited and touches a woman, or kisses her, or sleeps with her, or acts in decently with her but there is no ejaculation, or he applies collyrium or has a vein burst or commits an unnatural at with an animal but has no ejaculation, or he inserts his finger in his back and assumes that his fast is nullified so deliberately eats and drinks something then an expiation will become necessary only when a jurist has ruled that in these cases the fast is nullified, though his edict will be erroneous. If the jurist does not issue an edict to the effect, expiation will not be necessary, because a fast is not invalidated by the aforementioned things.
- Expiation will be *wajib (obligatory)* on a woman who while fasting has sexual intercourse willingly and with desire with a man who is compelled to have the sexual intercourse. The expiation will be *wajib (obligatory)* only on the woman and not on the man.
- If a woman knows that dawn has risen but does not disclose it to her husband and persuades him to have sexual intercourse with her without his knowing that dawn has spread, then an expiation will be binding only on the woman and not on the man.

WHEN EXPIATION IS WAIVED

- A woman deliberately ate food or had sexual intercourse willingly (while fasting, so expiation became due on her) but during the course of the day, she had her menses. So, the responsibility to make an expiation ceases from her.
- Someone fell ill or suffered a hardship due to which it is permitted not to fast and the illness or suffering is natural, so the expiation liable on him will be waived.
- The condition of that being natural is applied because he might have broken his fast deliberately and then wounded himself to by pass the expiation. Clearly, this kind of suffering is created by himself (and expiation will not be waived). However, the ulama (Scholars) are divided on this issue. Some agree that expiation will be waived while other say that it will stand and not be waived. Kamal says that the expiation will not be waived and this is correct opinion.
- It is stated in Jama ul Uloom that if anyone (fasting) exerts himself too much by walking along distance or toiling heavily so that he feels thirsty in an unbearable manner and he drinks water and breaks the fast, an expiation becomes necessary. Some scholars, however, say that expiation need not be made. Baqai has opted for this opinion as stated in Tatar khaniyah.

RULINGS ABOUT EXPIATION

- The expiation for a fast is to set free a slave, even a (non Muslim) disbelieving slave. If one is unable to do that for want of sufficient means or non-availability of slaves, then he must fast for two months, which means sixty days, successively

without break, that being *wajib (obligatory)*. These fasts must be continuous and on such days on which the eed or the days of tashriq do not fall. (The days of tashriq are the 11th, 12th and 13th of Dhul Hijjah). It is allowed to fast on these days whatever the kind of fast. If he misses a fast before completing the sixty for a valid reason or without reason, then he will have to begin all over again. Those days on which he had fasted before the interruption will not be reckoned at all. The only exception is the woman who gets her menses while keeping these fasts. She will resume the count after her menses are over. But, if a woman has to interrupt because she has post natal bleeding then she will have to begin all over again.

- If anyone is sick or inform and very old and cannot fast for sixty days, then it is *wajib (obligatory)* for him to feed sixty needy people twice to a full stomach. He may feed them on the same day morning and evening, or on two days in the morning, or on two days in the evening, or at the time of isha and pre-dawn. However, it is a pre-requisite that he must feed the same needy people, whom he had fed the first time, again on the next time. If he feeds one set of people at one time and another set a second time, that will not do. He will have to feed one of these two groups a second time for his expiation to be valid of course, if he feeds, only needy person for sixty days continuously, then his expiation will have been discharged and he may even feed a new needy person every day for there is no harm in that.
- If he gives sadaqah on a single day to a single person equivalent to feeding sixty needy people, or a little less then that, then it will not count for every one but will be deemed to have been paid to only one person.
- It is enough to feed the sixty needy people only wheat bread without any accompaniment like gravy. But barley bread cannot be fed without gravy.

Moreover, it is a prerequisite that all the sixty people fed must really be hungry. Even if one of them is not hungry and does not eat like a hungry person then in his place another hungry person will have to be fed.

- An alternative is to give to every needy person half sa (1kg 633 grams) wheat or its flour or its parched meal. Or, they may be given one sa' barley or grapes or dates on their value in rupees. All these people may be given at one time or at different times.
- If anyone deliberately has sexual intercourse (many times) or eats deliberately (many times), and thus nullified many fasts, then only one expiation is enough provided he has not nullified any fast after making an expiation. For instance, having paid towards an expiation for ten fasts that he had broken deliberately, he again breaks one fast or two,he will have to make another expiation.
- The fast that he nullifies may not necessarily be of only one may not necessarily be of only one *Ramadan*. They may be spread over more than a single *Ramadan*. This is the correct ruling as stated in Dur Mukhtar. However, some authorities say that a separate expiation need be made for each *Ramadan*. This is what *Fatawa* Alamgiri prefers.

WHEN ONLY REDEEMING IS ENOUGH & EXPIATION IS NOT CALLED FOR

The general rule is that if a fast is invalidated with something that normally is not nourishment, or because of a (Shariah (divine law)) permitted excuse to eat or inject something, or indulging in sex but not obtaining complete sexual relief – then in these cases

expiation is not necessary but only the fasts) must be redeemed.

- If one who is fasting eats uncooked rice, or dry or kneaded flour than his fast will break and he will have to redeem it.
- If anyone kneads flour of barley or wheat in water and sprinkles some sugar on the preparation and eats it then he will be bound to make an expiation for his broken fast.
- If someone eats or swallows such things as are not normally eaten, remembering all the while that he is fasting, then expiation is not *wajib (obligatory)* but he will only have to redeem his fast. Examples of such eaten things are: American bole, dust, mud, seed, cotton, swab, one's own saliva that has caught the colour of silk etc. other examples are paper, raw fruit, shell of apricot, iron gold, silver, precious stone.
- If anyone has enema injected, pours drops of medicine in his nose, keeps medicine in his mouth some of which dribbles down his throat or applies oil to his ear, then in these cases his fast must be redeemed, expiation is not *wajib (obligatory)*.
- There are conflicting views on pouring water in the ear, on purpose. 'Hidayah,' Durr Mukhtar, Multaqi and 'Sharh Wiqayah' and many others rule that the fast is not voided in this case. But, 'Qadi Khan and Eath Qadeer'; write that the correct verdict is that the fast is nullified and it will be necessary to redeem it.
- In the following cases, only the fast should be redeemed and there will be no expiation to make.
    - medicine is applied to a wound in the stomach and it goes into it,
    - or, to a wound on the head and it creeps into the brain,
    - rain water or ice goes into the throat and is swallowed accidentally.
    - Fast is broken by mistake while rinsing mouth or sniffing of water which goes drown the throat,
    - Someone compels to break fast, say by having sexual intercourse, either wife or husband compelling the other, but in this case, the one who compels will have to make an expiation to alongwith redeeming the fast while the one who is compelled will have to redeem the fast as *wajib (obligatory)* and not make an expiation.
- If a female slave fear that she would fall ill and breaks her fast then she will have to redeem it.
- Also, if a female slave breaks her fast when she feels weakness because of her work of cooking or washing garments, then it is *wajib (obligatory)* on her to redeem the fast. However, it must be borne in mind that if her master assigns her such work as might preclude her from discharging her duty (*fard (compulsory)*) then she must refuse to obey him.
- If any one pours water in the mouth of a fasting one while he is asleep, or the fasting one himself drinks water during his sleep, his fast is invalidated and it will be *wajib (obligatory)* on him to redeem the fast. This case cannot be likened to eating or drinking out of forgetfulness. The same rule applies here as to slaughtering by one who is sleep or one whose senses take leave of him. For, it is not lawful to eat what they slaughter. But, if anyone forgets to say Bismillah while slaughtering then it is allowed to eat what he slaughters. The same ruling applies here: if anyone forgets and eats or drinks then his fast remains intact but if he eats or drink while he is asleep then his fast will break.

- In these cases, only fast will be redeemed and expiation is not binding:
    - anyone forgets that he is fasting and eats after which he continues to eat deliberately.
    - he has sexual intercourse through forgetfulness but afterwards he has it again deliberately,
    - he forms an intention to fast during the day but then deliberately eats or has sexual intercourse,
    - he forms intention in the night to fast and in the morning he sat out on a journey and then decided to reside there and ate something though it was not allowed to him to break his fast,
    - he forms an intention in the night to fast and was a resident in the morning and later embarked on a journey so become a traveller and, during his journey, he intentionally ate or had sexual intercourse though he was not permitted in this situation to break his fast.

In the forging the condition of travel is mentioned because if anyone who begins a journey remembers something and returns home to collect it and before resuming his journey he deliberately eats at his home, native city and dwellings then redeeming the fast and expiation for that will be binding on him.

    - he abstains from food and drink and everything that is disallowed while fasting but he did neither form the intention to fast nor had iftar,
    - he had the predawn meal or had sexual intercourse though he had doubts about dawn having risen and, in fact, dawn had risen,
    - he presumed that the sun had set and had iftar though the sun had not set till then,
- in all these cases, only fast will be redeemed and no expiation will be necessary. As for anyone presuming that the sun had set and it had not set but he had his iftar, here are differing opinions on the expiation being necessary. The jurist Abu Ja'far رحمه الله said that expiation is necessary in this case. If anyone presumes that the sun has not set, yet he has iftar and, indeed, the sun has not set, then expiation will be binding on him.
- If anyone commits an unnatural act with an animal or a corpse and experiences ejaculation, or discharges semen by rubbing at anyone's navel or hand, or ejaculates on touching or kissing someone, or breaks a redeeming fast of *Ramadan*.
    - in all these cases, only fast will be *wajib (obligatory)* but only the fast will have to be redeemed.
- If anyone copulates with a fasting woman who is asleep, her fast is nullified and she will have to redeem it but no expiation will be binding on her.
- A woman forms an intention in the night to fast but in the morning she loses her sanity and some man has sexual intercourse with her. She will have to redeem her fast.
- If a woman puts water or medicine into her vagina, or someone inserts into his anus his finger moistened with oil or water, or someone makes istinja in such a way that water goes up to his anus though this is less likely, or he overdoes the intinja so that water seeps into his penis deep inside - then in al these cases it is *wajib (obligatory)* to redeem the fast.
- If anyone has piles and the swelling tissues protrude and he washes them, so as long

they do not revert inside before drying, the fast will not break. However, should they revert inside before drying, water will go inside and the fast will become void.

- If a woman moists her finger with oil or water and inserts it in her vagina, or anyone inserts cotton, cloth or pebble in his (or her) anus or the woman in her vagina and they disappear inside, the fast will be void and will have to be redeemed. But, if one end of these things remains in the hand outside) or they reach only to the external portion of the vagina then the fast will not be void.
- If anyone swallows a thread holding one of its ends in his hand with which he pulls it out, then his fast remains intact. But, if he swallows it all then his fast will break and he will have to redeem it.
- If anyone intentionally inhales smoke into his brains or belly then expiation will become necessary. The some applies to the fumes of cigarette, etc.
- If anyone vomits deliberately even less than a mouthful then his fast will be void and he will have to redeem it. But, the preferred opinion is what Imam Abu Yusuf رحمه الله holds that if the vomit is not a mouthful then his fast will remain valid and he will not have to redeem it. This is a correct verdict.
- The fast will be invalid in all the following cases and will have to redeemed:
    - Someone vomited involuntarily a mouthful and swallows it,
    - Eats what was stuck to his teeth and was the size of a gram of larger,
    - Fails to form an intention in the night and even during the day and eats something forgetfully and then formed the intention.
- If one who fasts loses consciousness and even if he remains unconscious for a month he will have top redeem it, the fast but not of that particular day on which or on whose night he lost consciousness because he might have formed an intention in the night so that fast would be counted. After that day till he remained unconscious the fasts due will have to be redeemed.
- If anyone remains insane all though *Ramadan* then he is not bound to redeem the fasts, but if he was not insane for the whole month then he will have to redeem.
- If he suffered insanity in such a way that he regained sanity by day or after the time of forming intention was over then will be deemed to be insane and that command will apply to him and he will not be required to redeem the fasts.
- If anyone fails to form an intention to fast in *Ramadan* and eats during the day. Imam Abu Hanifah رحمه الله said that the expiation will not be *wajib (obligatory)*, but his two companions said that expiation will be *wajib (obligatory)*.
- If someone's fast is invalidated for some reason, then he must respect the month of *Ramadan* and abstain from eating, drinking and whatever is forbidden to a fasting one.
- In the same way, the woman who begin the day with her menses but becomes pure in the course of the day must observe the same restrictions as one who fasts does.
- The same applies to a traveller who ends his journey and becomes a resident somewhere the sick person who recovers, the insane who regains sanity, a minor who attains puberty (adulthood) and a disbeliever who embraces Islam. All of them will have to respect the month of fasting and observe the restrictions. All of them will have to redeem the fast of this day, except the last two who are not required to redeem and fast.

The woman who experiences menstruation or post natal bleeding, the sick person and the

traveller, are not required to abstain from food and drink. However, they are bound to eat and drink in private out of the view of the people's sight.

WHAT IS *MAKRUH (UNBECOMING)* &NOT *MAKRUH (UNBECOMING)* & WHAT IS *MUSTAHAB (DESIRABLE)*: If one who is fasting tastes something (and spits it out) without a cogent reason, then it is *makruh (disapproved)* for him. But, if he has an excuse for it then it is not *makruh (disapproved)* for instance, if anyone buys some eatables and is not sure if it is of proper standard then he is allowed to taste it and it is not *makruh (disapproved)*.

It is stated in *fatawa Nasfi* that if a woman's husband is very particular about food ad loses his temper if the taste is not up to the mark then she is allowed to taste the food that the cooks. But, it he is considerate and well-mannered then she is not allowed to taste the food. The same applies to a female slave and the servants responsible for cooking.

It is *makruh (disapproved)* to chew anything for no reason. If a woman has a little child who must be given chewed food then she should try to get it done by a menstruating woman or some children who care not fasting. It she finds no one to do that for her, then it is not *makruh (disapproved)* to chew food herself before feeding the little child.

While fasting, it is *makruh (disapproved)* to chew mastic, both for men and woman. Even while he is not fasting, mastic is *makruh (disapproved)* for man unless there is an excuse for it and it is chewed in private. However, some people do say it is allowed to men to chew mastic and it is *mustahab (desirable)* for woman because they may use it instead of miswak.

It is *makruh (disapproved)* while fasting to kiss and embrace woman if there is a likelihood of it leading to ejaculation or sexual intercourse, otherwise it is not *makruh (disapproved)*.

It is *makruh (disapproved)* to deliberately collect saliva in the mouth and then swallow it.

It is also *makruh (disapproved)* for the fasting one to do such things as cause weakness like having a vein opened. When there is no likelihood of that causing weakness then it is not *makruh (disapproved)*.

It is not *makruh (disapproved)* while fasting to apply collyrium to apply oil to the moustaches, and to use the siwak even after zawal whether it is fresh or moistened.

It is not *makruh (disapproved)* to rinse the mouth and sniff water even while not making ablution . To have a both or wrap a moistened towel round to cool oneself is also not *makruh (disapproved)*. It is *mustahab (desirable)* for one who fasts to:

have the predawn meal, have it as late as possible within lawful time, have iftar at its lawful time and make hast for it when the sky is not overcast, when the weather is cloudy delay the iftar by a couple of minutes.

WHEN IS IT PERMITTED NOT TO FAST

It is permitted not to fast in any of the ten cases:

(i) Illness.
(ii) travel
(iii) compulsion,
(iv) pregnancy,
(v) suckling.
(vi) hunger,
(vii) thirst,
(viii) decrepitude,
(ix) menstruation, and
(x) post natal bleeding.

They are explained in the following lines

(i) **ILLNESS:** If fasting might cause are to suffer from an illness or cause the illness he is afflicted with to grow one should desist from fasting. Also, if fasting could delay recovery then too one must not fast because that might prove destructive. The illness could be of any kind from headache to snake bite. Even if after one has begun to fast and the symptoms appear one should break the fast.
The ulama (Scholars) say that a warrior is allowed to not fast is fighting was likely to be hampered by weakness through fasting. It is allowed to not fast him whether he is a traveller or a resident
The ulama (Scholars) also say that a person who runs fever on alternate days may not fast on the day he is likely to get fever. Then it does not matter even if he is sound on that day, no expiation is *wajib (obligatory)*. But, according to *fatawa* Alamgiri, expiation will be *wajib (obligatory)* in either case.
Similarly it, on 30th *Ramadan*, people hear drums or other announcements and presume that the announcement is for eed and they break their fast, only to learn that the announcement was about something else, then they will not have to make an expiation.

(ii) **TRAVEL:** It is allowed to go without fast during a journey whether it is a lawful journey and even if it is easy on a conveyance or otherwise. However, it is *mustahab (desirable)* to fast when the journey is not difficult, provided all his companions are fasting and their expenses are not borne together in a pool. If all one's co-travellers are not fasting and their expenses are from one pool then it is better not to fast. In this way the whole group will be alike.
If anyone embarks on a journey before dawn and so qualifies as a traveller, he is permitted to not fast. But, if he begins his fast and sets on his journey after down then it is not allowed to him to not fast. However, anyone who falls ill and begins his journey after dawn then he is allowed to not fast. In each case, expiation will not be necessary only redeeming the fast is *wajib (obligatory)* whether he breaks his fast during the journey because of an illness of otherwise.

(iii) **COMPULSION:** *Shari'ah (divine law)* permits a person, who is compelled not to fast or to break his fast, to skip the fast. For instance, someone may overpower a person who is fasting and insert something in his mouth, or he may force him on threat of death, or severe beating, or cutting off of a limb. In these cases, this person is allowed to break his fast or to not fast.

(iv) **PREGNANCY:** If a pregnant woman apprehends that she might suffer mental or physical weakness to a great extent or the unborn child might suffer loss of life or become weak, if she fasts, then she is allowed to not fast.

(v) **SUCKLING:** A woman who breast feeds her own child or another's against wages or out of goodwill, is allowed to not fast if fasting could prove detrimental to her or to the infant. Those who say that suckling here refers to the suckling by a wet nurse only are wrong. The hadith is clear that it could be any woman: the mother or a wet nurse. The words of the Prophet Muhammad's صلى الله عليه وسلم saying are:

إِنَّ اللّٰهَ وَضَعَ عَنِ الْمُسَافِرِ الصَّوْمَ وَ شَطْرَ الصَّلٰوةِ وَعَنِ الْحُبْلٰى وَالْمُرْضِعِ الصَّوْمَ

"Surely Allah has forgiven fasting and half of the *salah (prayer)* to the traveller, and

fasting to the pregnant woman and to the woman who suckles."

Moreover a mother has more right to it than a wet nurse because it is not *wajib (obligatory)* on a wet nurse to suckle anyone else's child. She does it on wages. On the other hand, it is *wajib (obligatory)* on a mother to feed her infant.

A woman who suckles may take medicine and go without fasting. She and the pregnant woman are allowed to forgo fasting on the advice of a pious Muslim doctor or on their fast experience in this regard that fasting could be harmful to them or their child.

(vi) & (vii) **HUNGER & THIRST:** If a person who is fasting is liable to die or suffer brain damage or lose consciousness because of hunger and thirst then he may not fast and, if he is already fasting, he may break his fast. He will not have to make an expiation but will have to redeem his fast. However, the condition applies that he must not have brought that out on himself. Through unnecessary strenuous exertion, like running long distances, etc, for, it is breaks his fast in such cases then he will be liable to make an expiation, though some scholars have ruled out an expiation.

Ali ibn Ahmad رحمه الله was asked about labourers who have to toil to make a living for themselves and their families what if fasting could make them ill if they continued to toil. He forbid them to work if that could not be done with fasting, but they could not forgo fasting. However, the correct ruling is that they must work to earn a living for a day and rest and the other half, but must not give up fasting, if they apprehend physical or mental illness.

(viii) **DECREPITUDE:** A man or a woman who is very old and infirm is allowed to go without fasting. They are ones in their final stage of life and are utterly helpless to discharge their *fard (compulsory)*, and their physical strength erodes day by day. They have lost all hope of ever being able to fast again.

(ix) & (x) **MENSTRUATION & POST NATAL BLEEDING:** A woman who goes through menstruation or bleeding after child birth (or hemorrhage) may also not fast.

***FIDYAH (REDEMPTION)* (REDEMPTION):** In the foregoing cases, only the old, infirm, decrepit man and woman are permitted to pay *fidyah (redemption)* (a redemption or compensation) for not fasting Apart from them, payment of *fidyah (redemption)* is also allowed to a person who had vowed to keep fasts perpetually but is unable to maintain his vow. He may pay *fidyah (redemption)* every day. As for all the others who have one or more excuses, when their handicap is over they will have to redeem the fast, and payment of *fidyah (redemption)* will not absolve them of their obligation to fast. This is why if anyone with one of the foregoing excuses dies while he is handicapped, it is not *wajib (obligatory)* for him to leave instructions for the *fidyah (redemption)* to be paid for the fasts he has missed because of his handicap, nor is it *wajib (obligatory)* on his heirs to pay the *fidyah (redemption)* whatever the handicap; illness, travel etc any of the ten mentioned in the foregoing lines. However if anyone dies after the handicap was over and he was able to fast but he did not redeem the fasts, it was binding on him to leave behind instruction for the *fidyah (redemption)* to be paid.

If an old, infirm person died during journey then it will not be necessary to pay *fidyah (redemption)* for the days on which he was traveling. It is with everyone who dies while on a journey that the fasts during the journey are forgiven to him. So, it is with the old man.

If anyone who is bound to pay the *fidyah (redemption)* cannot pay it then the final course for him is that he should seek forgiveness from Allah. There is every hope that the most

forgoing will forgive him.

AMOUNT OF *FIDYAH (REDEMPTION)*: The *fidyah (redemption)* payable against each fast is half a sa (or 633 kg) wheat or its value. Either this payment be made every day or a hungry person may be fed two times as in the case of expiation. As against this, sadaqat ul *fitr* must be paid with transfer of ownership like *zakah (Annual due charity)*. It must be understood that the word sadaqah that is used with the word (طعام الطعام) (to feed, food) embraces transfer of ownership and permission (to use), but the word sadaqah used with the word (ایتا یا اداا) (to give) requires transfer of ownership compulsorily, but more permission to use is absolutely disallowed.

REDEEMING MISSED FASTS: It is not necessary to redeem the missed fasts in succession, but it certainly is *mustahab (desirable)* to keep them is quick succession to get over a *wajib (obligatory)* duty as soon as possible. Similarly, if anyone's preclusion or handicap is removed, then he must begin to redeem the fast forthwith. Delaying them is not proper, though it is not necessary to begin them immediately the reason for missing them is over. One has choice to redeem them when he likes. It is also not necessary to observe the sequence and even before one begins to redeem one's missed fasts, one may keep the freshly due current fasts.

KINDS OF FASTS: There are thirteen kinds of fasts defined in *Shari'ah (divine law)* seven of them have to be kept one after the other in succession. They are:

- (i) The fasts of the month of *Ramadan*.
- (ii) The fasts of expiation of *zihar*.
- (iii) The fasts of expiation of murder.
- (iv) The fasts of expiation of ooth.
- (v) The fasts of expiation of deliberately broken fasts of *Ramadan*.
- (vi) The fasts of vow that is specific.
- (vii) The fasts of *wajib I'tikaf (obligatory seclusion)*.

The six other kinds may be kept at the discretion of the person responsible for them: in succession or at intervals. They are:

- (i) Optional fasts.
- (ii) Redeeming fasts of *Ramadan*
- (iii) Fasts of Muta'h (meaning *Hajj (pilgrimage)* tomattu)
- (iv) Fasts of *fidyah (redemption) halq* (shaving the head of the pilgrim who had assumed the ihram).
- (v) Fast of *jaza 'eed*
- (vi) Fasts of vows (general).

As for optional fasts, it is not allowed to break them without any reason. They become *wajib (obligatory)* once the intention is formed and one begins an optional fast. Hence, if it is nullified, it becomes *wajib (obligatory)* to redeem it, except on five days. They are the two days of eed ul *fitr* and adduha and three days of *tshriq* (11th, 12th and 13th of Dhul Hijjah). It is forbidden to keep fast on these days, so if anyone begins a fast that is simply not wajb, it will not be *wajib (obligatory)* to redeem it.

If anyone vows to fast on these five days, or on every days of the year, then he must not fast on these days, but he may redeem them on some other days.

CHILDREN: When a child is strong enough to fast, he must be encouraged to fast. When

he is ten years old, he must be compelled to fast if he does not it voluntarily. It is like the command of *salah (prayer)*.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

FALSEHOOD, VAIN TALK, ETC ARE CONTRARY TO FASTING

(١٩٩٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَّمْ يَدَعْ قَوْلَ الزُّوْرِ وَالْعَمَلَ بِهٖ فَلَيْسَ لِلّٰهِ حَاجَةٌ فِيْ اَنْ يَّدَعَ طَعَامَهٗ وَشَرَابَهٗ (رواه البخاری)

1999. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If anyone (who is fasting) does not give up false hood and (evil) deeds conforming to it, then Allah has no need of his giving up his food and his drink."[1]

COMMENTARY: Falsehood and evil deeds conforming to it one things that are sinful spoken with one's tongue. They include words of disbelief, false testimony, foregoing lies, backbiting and so on.

The true objective of fasting is a abandon one's base desires and subject one's evil inciting soul' (nafs ammara) to the pleasure of Allah. If this cannot be achieved then there is no point in fasting.

Allah has no need of such a fast. So, He does not accept it.

The Shaykhs say that fasting is of three kinds: of the common man abstains from food, drink and sexual intercourse. The other kind is of the selected ones who keep all limbs away from whatever is forbidden, *makruh (unbecoming)*, desires and pleasures, and even from such permissible things that are contrary to humility and giving up one's desires. The third kind is of the cream of the selected ones who abstain from everything but truth and do not even turn to anything other then Truth.

KISSING & TOUCHING WHILE FASTING

(٢٠٠٠) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ وَيُبَاشِرُ وَهُوَ صَائِمٌ وَكَانَ اَمْلَكَكُمْ لِاَرَبِهٖ۔ (متفق علیه)

2000. Sayyidah Ayshah رضی الله عنها narrated that "Allah's Messenger صلی الله علیه وسلم would kiss and embrace (his wives) while fasting. He had more control over his desire than all of you."[2]

COMMENTARY: According to the Hanafis it is *Makruh (unbecoming)* for the common man to kiss or embrace one's wife while fasting if he could be led to indulge in sexual intercourse. If there is no fear of that, then it is not *makruh (unbecoming)*.

FASTING INTENTION WHEN SEXUALLY DEFILED

(٢٠٠١) وَعَنْهَا قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُدْرِكُهُ الْفَجْرُ فِيْ رَمَضَانَ وَهُوَ جُنُبٌ مِنْ غَيْرِ حُلْمٍ فَيَغْتَسِلُ وَيَصُوْمُ (متفق علیه)

2001. Sayyidah Ayshah رضی الله عنها narrated that (it happened sometimes that) Allah's

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[1] Bukhari # 1903, Ibn Majah # 1689, Musnad Ahmad 2-452.

[2] Bukhari # 1927, Muslim # 65-1186, Abu Dawud # 2382, Ibn Majah # 1687. Musnad Ahmad 6-42.

Messenger صلى الله عليه وسلم would be defiled sexually at dawn in *Ramadan* and not because of a dream He would have a bath and fast.[1]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم found dawn while he was sexually defiled because of sexual intercourse. He began his fast in that condition and then had a purifying bath. Thus, it is not necessary to have bath before dawn to purify oneself. Rather, one may form an intention to fast and have a bath later.

Since this is a voluntary act and one is allowed to begin the fast though impure, it is more correct to follow this procedure after a wet-dream because that condition is involuntary. In fact, even if one gets a wet dream while fasting, the fast will not be impaired.

The Prophet عليه السلام never had a wet dream because it is caused by the devil from whom they are safe.

CUPPING WHILE FASTING

(٢٠٠٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِحْتَجَمَ وَهُوَ مُحْرِمٌ وَاحْتَجَمَ وَهُوَ صَائِمٌ (متفق عليه)

2002. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم had himself cupped while he had assumed the ihram and while he was fasting.[2]

COMMENTARY: Shaykh Juzri رحمه الله explained the hadith that the Prophet Muhammad صلى الله عليه وسلم was fasting while he was in the state of ihram. He deduced this from the hadith of Ibn Abbas رضى الله عنه in Abu Dawud (# 2373) which says so:

اِنَّهٗ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِحْتَجَمَ هُوَ صَائِمًا مُّحْرِمًا

(The Prophet Muhammad صلى الله عليه وسلم had himself cupped while he had assumed the ihram and was fasting.)

Mazhar رحمه الله said that it is allowed to have oneself cupped when one is in a state of ihram provided no hair is pulled out or broken. Abu Hanifah رحمه الله. Shafi رحمه الله and Maalik رحمه الله have ruled so but Imam Ahmad رحمه الله ruled that the fast of the cupper and one who is cupped is nullified but an expiation is not *wajib (obligatory).*

EATING FORGETFULLY IS FORGIVEN

(٢٠٠٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ اَوْشَرِبَ فَلْيُتِمَّ صَوْمَهٗ فَاِنَّمَا اَطْعَمَهُ اللّٰهُ وَسَقَاهُ (متفق عليه)

2003. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone who is fasting eats or drinks forgetfully, let him complete his fast. It is only Allah who feeds him and gives him to drink."[3]

COMMENTARY: This command applies to all kinds of fast. All the imam give their ruling, accordingly. However, Imam Maalik رحمه الله said that if this happens in *Ramadan* then the fast

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[1] Bukhari # 1930, Muslim # 76-1109, Tirmidhi # 779, Abu Dawud # 2388, Ibn Majah # 1725, Musnad Ahmad 6-308.

[2] Bukhari # 1938, Abu Dawud # 2373, Tirmidhi # 775, Ibn Majah # 1682.

[3] Bukhari# 1933, Muslim # 171-1155, Abu Dawud # 2398, Tirmidhi # 721, Darimi # 1726, Musnad ahmad 2-395.

must be redeemed.
According to Hidayah, if this relaxation is for eating or drinking then the same is available for having a sexual intercourse forgetfully. It will not cause a dent on fasting.

GIVING EXPIATION TO FAMILY MEMBERS

(٢٠٠٤) وَعَنْهُ قَالَ بَيْنَمَا نَحْنُ جُلُوْسٌ عِنْدَالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذْجَاءَهُ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ هَلَكْتُ قَالَ مَالَكَ قَالَ وَقَعْتُ عَلَى امْرَأَتِيْ وَاَنَا صَائِمٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا قَالَ لَا قَالَ فَهَلْ تَسْتَطِيْعُ اَنْ تَصُوْمَ شَهْرَيْنِ مُتَتَابِعَيْنِ قَالَ لَا قَالَ هَلْ تَجِدُ إِطْعَامَ سِتِّيْنَ مِسْكِيْنًا قَالَ لَا قَالَ اجْلِسْ وَمَكَثَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَيْنَا نَحْنُ عَلَى ذٰلِكَ أُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيْهِ تَمْرٌ وَالْعَرَقُ الْمِكْتَلُ الضَّخْمُ قَالَ اَيْنَ السَّائِلُ قَالَ اَنَا قَالَ خُذْ هٰذَا فَتَصَدَّقْ بِهٖ فَقَالَ الرَّجُلُ اَعَلَى اَفْقَرَ مِنِّيْ يَا رَسُوْلَ اللّٰهِ فَوَاللّٰهِ مَا بَيْنَ لَابَتَيْهَا يُرِيْدُ الْحَرَّتَيْنِ اَهْلُ بَيْتٍ اَفْقَرُ مِنْ اَهْلِ بَيْتِيْ فَضَحِكَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى بَدَتْ اَنْيَابُهٗ ثُمَّ قَالَ اَطْعِمْهُ اَهْلَكَ (متفق عليه)

2004. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that they were sitting with the Prophet Muhammad صلی اللہ علیہ وسلم when a man met him and complained, "O Messenger of Allah, I am ruined." (His name was Salamah ibn Fakhr ul Ansari al Biyadi). He asked "What is it with you?" He said, "I went to my wife (and had sexual intercourse with her) while I was fasting." So, Allah's Messenger صلی اللہ علیہ وسلم asked, "Do you have a slave to set free?" He said, "No!" He asked, "Can you fast two months consecutively?" He answered, "No!" He asked, "Can you feed sixty poor people?" He said, "No!" So, he said, "Sit down." The Prophet Muhammad صلی اللہ علیہ وسلم waited for some time during whifh an 'araq of dates was brought to him, an "araq being a huge basket. He asked, "Where the man with the request?" He said, "Here am I!" He said, "Take it and disburse it as sadaqah." The man asked, "O Messenger of Allah, shall I give it to one who is poorer than I am? By Allah, there is not between the two sides of Madinah a family poorer then mine." He meant the two mountains (to the east and west of Madinah). The Prophet Muhammad صلی اللہ علیہ وسلم laughted till his eye-teeth were visible. Then he said, "Feed it to your family."[1]

COMMENTARY: If anyone nullifies a fast of *Ramadan* in the very month of *Ramadan* deliberately by eating, drinking or having sexual intercourse then expiation is *wajib (obligatory)* on him. It is discharged in the same sequence as stated in the hadith.
The ulama (Scholars) say that if anyone gives away the expiation binding on him to his family the that is not legally discharged. As for this man in the hadith, the Prophet Muhammad's صلی اللہ علیہ وسلم permission to him was exclusive and his expiation was properly discharged in the view of most of the ulama (Scholars). It is not allowed to any one else.
Some ulama (Scholars) say that his expiation remained payable by him. The person liable to make an expiation must have with him enough after feeding himself and his family,

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[1] Bukhari # 1936, Muslim # 81-1111, Abu Dawud # 2390, Tirmidhi # 724, Ibn Majah # 1671, Darimi # 1716, Muwatta Maalik # 28 (Siyan), Musnad Ahmad 2-241.

otherwise it remains due on him, payable whenever he is in a position to pay it.
Some ulama (Scholars) say that this was t he procedure earlier but was abrogated later on. Now, the expiation cannot be used on one's own family.

SECTION II اَلْفَصْلُ الثَّانِيْ

SUCKING WIFE'S TONGUE WHILE FASTING

(٢٠٠٥) عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ وَيَمُصُّ لِسَانَهَا(رواه ابوداؤد)

2005. Sayyidah Ayshah رضى الله عنها narrated that the Prophet Muhammad صلى الله عليه وسلم used to kiss her while he was fasting and would suck her tongue.[1]

COMMENTARY: The hadith is weak and all the ulama (Scholars) hold that one's fast is nullified is spit of anyone else if sucked. So, even if this hadith is regarded to be sahih then it will be presumed that the Prophet Muhammad صلى الله عليه وسلم spat the saliva after sucking the tongue of Sayyidah Ayshah رضى الله عنه. He did not swallow it.

EMBRACING

(٢٠٠٦) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمُبَاشَرَةِ لِلصَّائِمِ فَرَخَّصَ لَهٗ وَاَتَاهُ اٰخَرُ فَسَأَلَهٗ فَنَهَاهُ وَاِذَا الَّذِيْ رَخَّصَ لَهٗ شَيْخٌ وَاِذَا الَّذِيْ نَهَاهُ شَابٌّ(رواه ابوداؤد)

2006. Sayyiduna Abu Hurayrah رضى الله عنه narrated that a man asked the Prophet Muhammad صلى الله عليه وسلم if a man who is fasting could embrace his wife. He gave him permission (to do so). Then another man came to him and asked him (the same thing) but he disallowed him (to do so). The man whom he had given permission was an old man and he whom he had disallowed was a young man.[2]

COMMENTARY: The old man was less likely to succumb to his instinct while the same thing might not be said of the youth.
The ulama (Scholars) differ on whether the disallowance to the youth was of the category of nahi *tahrimi* or nahi tanzihi (almost unlawful or nearer lawful).

VOMITING INVOLUNTARILY

(٢٠٠٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ ذَرَعَهُ الْقَيْءُ وَهُوَ صَائِمٌ فَلَيْسَ عَلَيْهِ قَضَاءٌ وَمَنِ اسْتَقَاءَ عَمَدًا فَلْيَقْضِ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْ دَاوٗدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ لَا نَعْرِفُهٗ اِلَّا مِنْ حَدِيْثِ عِيْسَى بْنِ يُوْنُسَ وَقَالَ مُحَمَّدٌ يَعْنِي الْبُخَارِيَ لَا اَرَاهُ مَحْفُوْظًا

2007. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who vomits uncontrollably while fasting is not bound to make amends (with a redeeming fast). But, he who vomits deliberately is bound to redeem his fast."[3]

COMMENTARY: If anyone vomits intentionally knowing that he is fasting then his fast is nullified and it is *wajib (obligatory)* on him to redeem his fast. If he vomits intentionally not remembering his fast then it is not *wajib (obligatory)* on him to redeem the fast. However,

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[1] Abu Dawud # 2386, Musnad Ahmad 6.123.
[2] Abu Dawud # 2387.
[3] Abu Dawud # 2380, Tirmidhi # 720, Ibn Majah # 1676, Darimi # 1729, Musnad Ahmad 2-498.

this issue has been discussed threadbare in the introduction to this chapter (iv) 'keeping the fast perfect' so the relative portion may be studied there.

(۲۰۰۸) وَعَنْ مَعْدَانَ ابْنِ طَلْحَةَ أَنَّ أَبَا الدَّرْدَاءِ حَدَّثَهُ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَاءَ فَأَفْطَرَ قَالَ فَلَقِيْتُ ثَوْبَانَ فِيْ مَسْجِدِ دِمَشْقَ فَقُلْتُ إِنَّ أَبَا الدَّرْدَاءِ حَدَّثَنِيْ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَاءَ فَأَفْطَرَ قَالَ صَدَقَ وَأَنَا صَبَبْتُ لَهُ وَضُوْءَهُ (رواه ابوداؤد والترمذی والدارمی)

2008. Sayyiduna Ma'dan ibn Talhah رحمه الله reported that Sayyiduan Abu Darda رضی الله عنه narrated to him that Allah's Messenger صلی الله علیه وسلم had vomited (while fasting, once). So, he broke his fast. Ma'dan reported further that he met Sayyiduna Thawban رضی الله عنه in the mosque of Damascus and told him that Abu Darda had narrated to him the hadith that the Prophet Muhammad صلی الله علیه وسلم had vomited and had broken his fast. Thawban رضی الله عنه confirmed that Abu Darda رضی الله عنه has spoken the truth and that he himself (Thawban) رضی الله عنه was t he one who had poured out water for the Prophet Muhammad's صلی الله علیه وسلم ablution.[1]

COMMENTARY: For some reason the Prophet Muhammad صلی الله علیه وسلم vomited deliberately and broke his fast otherwise, he had never broken a fast even an optional. So, there must have been a reason, for, Allah says:

لَا تُبْطِلُوْا اَعْمَالَكُمْ

{and do not make your deeds rain} (47:33)

Imam Abu Hanifah رحمه الله, Imam Ahmad رحمه الله deduce from the final words of the hadith that ablution is nullified by vomiting. Imam Shafi'I رحمه الله and other scholars hold that vomiting does not negate ablution. They say that reference to ablution in the hadith implies rinsing the mouth and washing the face.

SIWAK MAY BE USED

(۲۰۰۹) وَعَنْ عَامِرِ بْنِ رَبِيْعَةَ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَالَا اُحْصِيْ يَتَسَوَّكُ وَهُوَ صَائِمٌ (رواه الترمذی وابوداؤد)

2009. Sayyiduna Aamir ibn Rabi'ah رضی الله عنه said, "I have seen the Prophet Muhammad صلی الله علیه وسلم use the siwak while he was fasting an uncountable number of times."[2]

COMMENTARY: There are many other ahadith on this subject in the MIrqat.

Imam Abu Hanifah رحمه الله and Imam Maalik رحمه الله say that any kind of siwak may be used at any time while fasting. However, Imam Abu Yusuf رحمه الله says that it is *makruh (unbecoming)* to use fresh and moist siwak while fasting and Imam Shafi'I رحمه الله says that it is *makruh (unbecoming)* to use siwak after zawal.

APPLYING COLLYRIUM

(۲۰۱۰) وَعَنْ أَنَسٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اُشْتُكِيَتْ عَيْنِيْ أَفَأَكْتَحِلُ وَأَنَا صَائِمٌ

[1] Abu Dawud # 2381, Tirmidhi # 87, Darimi # 1728, Musnad Ahmad 6-443.

[2] Abu Dawud # 2364, Tirmidhi # 725, Musnad Ahmad 3-445. (Tirmidhi has it from Abdullah ibn Aamir ibn Rabi'ah)

قَالَ نَعَمْ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ لَيْسَ إِسْنَادُهُ بِالْقَوِيِّ وَأَبُوْ عَاتِكَةَ الرَّاوِيْ يُضَعَّفُ

2010. Sayyiduna Anas رضی اللہ عنہ narrated that a man came to the Prophet Muhammad صلی اللہ علیہ وسلم and said, "I have a complaint in my eyes. May I apply collyrium (to them) while I am fasting?" He said, "Yes."[1]

COMMENTARY: It is not *makruh (unbecoming)* to apply collyrium to the eyes while fasting even if it leaves a taste in the throat. Imam Abu Hanifah رحمہ اللہ and Imam Shafi'I رحمہ اللہ gave ruling accordingly but Imam Ahmad رحمہ اللہ, Ishaq رحمہ اللہ and Sufyan رحمہ اللہ ruled that it is *makruh (unbecoming)* to do so. Some people report that Imam Maalik رحمہ اللہ also said that it is *makruh (unbecoming)*, but others say that he said that it is not *makruh (unbecoming)* to apply it.

MAY POUR WATER OVER HEAD

(٢٠١١) وَعَنْ بَعْضِ أَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَقَدْ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْعَرْجِ يَصُبُّ عَلٰى رَأْسِهِ الْمَاءَ وَهُوَ صَائِمٌ مِنَ الْعَطَشِ أَوْ مِنَ الْحَرِّ (رواہ مالك و ابوداؤد)

2011. One of the sahabah (companions) رضی اللہ عنہم of the Prophet Muhammad صلی اللہ علیہ وسلم said, "I had seen the Prophet Muhammad صلی اللہ علیہ وسلم in al 'Arj pour water over his head while he was fasting to alleviate thirst or to mitigate (the severity of) heat."[2]

CUPPING WHILE FASTING

(٢٠١٢) وَعَنْ شَدَّادِ بْنِ أَوْسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَتٰى رَجُلًا بِالْبَقِيْعِ وَهُوَ يَحْتَجِمُ وَهُوَ آخِذٌ بِيَدِيْ لِثَمَانِيْ عَشْرَةَ خَلَتْ مِنْ رَمَضَانَ فَقَالَ أَفْطَرَ الْحَاجِمُ وَالْمَحْجُوْمُ۔ رَوَاهُ أَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ قَالَ الشَّيْخُ الْإِمَامُ مُحْيِ السُّنَّةِ رَحْمَةُ اللّٰهِ عَلَيْهِ وَتَأَوَّلَهُ بَعْضُ مَنْ رَخَّصَ فِي الْحِجَامَةِ أَيْ تَعَرَّضَا لِلْإِفْطَارِ الْمَحْجُوْمُ لِلضَّعْفِ وَالْحَاجِمُ لِأَنَّهُ لَا يَأْمَنُ مِنْ أَنْ يَصِلَ شَيْءٌ إِلٰى جَوْفِهِ بِمَصِّ الْمَلَازِمِ

2012. Sayyiduna Shaddad ibn Aws رضی اللہ عنہ narrated, "Allah's Messenger صلی اللہ علیہ وسلم was walking with me hand in hand on 18th *Ramadan* when he came upon a man in al-Baqi who was being cupped. He said, 'He who cups and he who is being cupped have broken their fast." Shaykh Muhyi us *Sunnah* said that those who say that cupping is allowed interpret the hadith to imply that these people were likely to break their fast. The one who was being cupped could become weak and the one who cupped could inhale or suck blood into his stomach.[3]

COMMENTARY: Most of the ulama (Scholars) say that there is risk of the one who cups and one who is cupped breaking their fast. The hadith of Sayyiduna Ibn Abbas رضی اللہ عنہ also testifies that the Prophet Muhammad صلی اللہ علیہ وسلم had himself cupped (# 2002).

Imam Abu Hanifah, رحمہ اللہ Imam Shafi'I رحمہ اللہ and Imam Maalik رحمہ اللہ also ruled according to Shaykh Muhiyus *sunnah*'s interpretation. The fast could be in danger of being nullified. Some people say that it is *makruh (unbecoming)* to cup and have oneself cupped. Some others say that it applies only to those two people because during the process of cupping

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[1] Abu Dawud # 2378, Tirmidhi # 726.

[2] Abu Dawud # 2365, Muwatta Maalik 22 (Siyan), Musnad Ahmad 3-475.

[3] Abu Dawud # 2369, Ibn Majah # 1681, Darimi # 1730, Musnad Ahmad 4-123.

they also engaged in backbiting. The Prophet Muhammad صلی اللہ علیہ وسلم said that t hey risked their fast because he saw them backbiting thus warning them.

Some ulama (Scholars) say that the command was valid earlier but was abrogated later.

OMITTING TO FAST UNNECESSARILY

(٢٠١٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَلَا مَرَضٍ لَمْ يَقْضِ عَنْهُ صَوْمُ الدَّهْرِ كُلِّهِ وَاِنْ صَامَهُ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْ دَاوُدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَالْبُخَارِيُّ فِيْ تَرْجَمَةِ بَابٍ وَقَالَ التِّرْمِذِيُّ سَمِعْتُ مُحَمَّدًا يَعْنِي الْبُخَارِيَّ يَقُوْلُ اَبُو الْمُطَوِّسِ الرَّاوِيُّ لَا اَعْرِفُ لَهُ غَيْرَ هٰذَا الْحَدِيْثِ

2013. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone purposefully omits to fast any day in *Ramadan* without excuse or without illness, then even if he observes a perpetual fast it will not make amends for it."[1]

Tirmidhi cited Bukhari as saying that Abul Mutawwis was known to him to have transmitted only this hadith.

COMMENTARY: Omitting to fast without an excuse means that there is no relaxation in *Shari'ah (divine law)* to skip the fast but he does not observe it. *Shari'ah (divine law)* excuses a traveller, for instance. The introduction to this chapter (iv) elaborates on this question.

This hadith actually emphasizes the importance of a fast in *Ramadan*. The reward of each fast is such that fasting of a life-time would not match it. Apart from that, as far as rules are concerned, if anyone omits a fast of *Ramadan*, then one redeeming fast will make amends for it. And, if anyone omits a fast deliberately then he can make amends for it by fasting for two months consecutively.

Ibn Hajar رحمہ اللہ said that the apparent meaning of the hadith is that even a life times's fasting will not at one for a fast of *Ramadan* deliberately omitted. Sayyiduna Ali رضی اللہ عنہ and Sayyiduna Ibn Mas'ud رضی اللہ عنہ went by the literal meaning of the hadith. Best most of the sahabah (companions) رضی اللہ عنہم and the ulama (Scholars) hold that a fast omitted in *Ramadan* may be redeemed by a fast any time other than *Ramadan*. It does not matter that the attaining fast is of a shorter duration then the missed fast.

Salah (prayer) also falls in the same category. If a *salah (prayer)* is missed then it may be redeemed later. There is no difference in the Command applied to the two. Rather, *salah (prayer)* is superior to fasting.

SOULLESS WORSHIP

(٢٠١٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَمْ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ اِلَّا الظَّمَاُ وَكَمْ مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ اِلَّا السَّهَرُ۔ رَوَاهُ الدَّارِمِيُّ وَذُكِرَ حَدِيْثُ لَقِيْطِ بْنِ صَبِرَةَ فِيْ بَابِ سُنَنِ الْوُضُوْءِ

2014. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم

[1] Bukhari heading of chapter (29) Book of Fasting (30), Abu Dwud # 2396, Tirmidhi # 723, Ibn Majah # 1672, Darimi # 1714, Musnad Ahmad 2-386.

said, "For many of those who fast there is nothing in their fasting but thirst. And, for many of those who stand in worship during the night there is nothing in their standing but sleeplessness."[1]

COMMENTARY: The meaning is that sincere intention and concentration are important. The aim should be to obtain Allah's pleasure. If not, then the worship lacks soul and is meaningless.

The hadith of Sayyiduna Laqit ibn Sabirah رضی اللہ عنہ has been reproduced in the chapter on the *sunnah* of ablution (# 405)

SECTION III الفصل الثالث

CUPPING VOMIT & NOCTURNAL DREAM DO NOT NULLIFY THE FAST

(٢٠١٥) عَنْ أَبِي سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ لَا يُفَطِّرْنَ الصَّائِمَ الْحِجَامَةُ وَالْقَيْءُ وَالْاِحْتِلَامُ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَيْرُ مَحْفُوْظٍ وَعَبْدُ الرَّحْمٰنِ ابْنُ زَيْدٍ الرَّاوِيُّ يُضَعَّفُ فِي الْحَدِيْثِ

2015. Sayyiduna Abu Sa'eed al-KHudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Three things do not nullify the fast of one who is fasting. They are: cupping, vomiting and nocturnal dream."[2]

The hadith is also transmitted by Daraqutni, Bayhaqi and Abu Dawud whose transmission is more sound.

(٢٠١٦) وَعَنْ ثَابِتٍ الْبُنَانِيِّ قَالَ سُئِلَ أَنَسُ بْنُ مَالِكٍ كُنْتُمْ تَكْرَهُوْنَ الْحِجَامَةَ لِلصَّائِمِ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا إِلَّا مِنْ أَجْلِ الضُّعْفِ (رواه البخاری)

2016. Sayyiduna Thabit al Bunami رحمہ اللہ narrated that Sayyiduna Anas ibn Maalik رضی اللہ عنہ was asked, "Did you people disapproved of cupping for one who was fasting during the time of Allah's Messenger صلی اللہ علیہ وسلم?" He said, "No (we did not find it wrong) unless it caused weakness."[3]

COMMENTARY: They did not think of it as a nullifier of fasts. Rather, they disliked it if it brought about weakness and had a harmful effect on fasting.

(٢٠١٧) وَعَنِ الْبُخَارِيِّ تَعْلِيْقًا قَالَ كَانَ ابْنُ عُمَرَ يَحْتَجِمُ وَهُوَ صَائِمٌ ثُمَّ تَرَكَهُ فَكَانَ يَحْتَجِمُ بِاللَّيْلِ

2017. Imam Bukhari رحمہ اللہ reported as a chapter heading (without a full line of transmission) that Sayyiduna Ibn Umar رضی اللہ عنہ used to have himself cupped while he fasted. Then he gave it up to have himself cupped at night.[4]

COMMENTARY: Bukhari رحمہ اللہ transmitted some ahadith without mentioning its chain of narrators. Such ahadith are said to transmitted ta'liq (تعلیقا)

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[1] Ibn Majah # 1690, Darimi # 2720, Musnad Ahmad 2-272.

[2] Tirmidhi # 719.

[3] Bukhari # 1940.

[4] Bukhari chapter (28) heading Book of fasting (30)

SWALLOWING MOISTNESS AFTER RINSING MOUTH

(٢٠١٨) وَعَنْ عَطَاءٍ قَالَ إِنْ مَضْمَضَ ثُمَّ أَفْرَغَ مَا فِيْ فِيْهِ مِنَ الْمَاءِ لَا يَضُرُّهُ أَنْ يَزْدَرِدَ رِيْقَهُ وَمَا بَقِيَ فِيْ فِيْهِ وَلَا يَمْضَغُ الْعِلْكَ فَإِنِ ازْدَرَدَ رِيْقَ الْعِلْكِ لَا أَقُوْلُ إِنَّهُ يُفْطِرُ وَلٰكِنْ يُنْهٰى عَنْهُ. رَوَاهُ الْبُخَارِيُّ فِيْ تَرْجَمَةِ بَابٍ

2018. Sayyiduna Ata رحمه الله said that if one (who is fasting) rinses his mouth and ejects the water in his mouth. Swallowing his own saliva with what remains in his mouth (of the rinsing), it does not harm his fast. But, he should not chew gum. Though it may not nullify his fast if he swallows the saliva that the gum grows, yet it is disallowed. [1]

COMMENTARY: Al'ilk is a gum based medicine for the teeth. The prohibition to chew it is of the kind of tanzihi. The ulama (Scholars) say that it is *makruh (unbecoming)* to chew anything while fasting unless done to put it in a child's mouth.

However, as long as gum, etc. is chewed and no part of it is gulped down the throat, it is merely *makruh (unbecoming)*, but the moment apiece of it goes down the throat, the fast is nullified.

If anyone puts coloured thread in his mouth and its colour transfers to his saliva and he swallows it, then his fast is nullified. If the colour does not dominate the saliva then the fast will not nullify.

CHAPTER - V

THE TRAVELLER'S FAST

بَابُ صَوْمِ الْمُسَافِرِ

Those ahadith will be reproduced in this chapter that reflect on the commands and rulings for a traveller's fast. Is it allowed to fast while travelling? Is it better for a traveler to fast or not?

SECTION I

اَلْفَصْلُ الْأَوَّلُ

ALLOWED TO FAST & NOT TO FAST DURING JOURNEY

(٢٠١٩) عَنْ عَائِشَةَ قَالَتْ إِنَّ حَمْزَةَ بْنَ عَمْرٍو الْأَسْلَمِيَّ قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَصُوْمُ فِي السَّفَرِ وَكَانَ كَثِيْرَ الصِّيَامِ فَقَالَ إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ (متفق عليه)

2019. Sayyidah Ayshah رضی الله عنها narrated that (Sayyiduna) Hamzah ibn Amr al Aslami رضی الله عنه asked the Prophet صلی الله علیه وسلم, "May I fast during a journey?" And, he used to fast very often. He said, "If you wish, to fast and if you wish, go without fasting." [2]

COMMENTARY: A journey may be strenuous or convenient, the traveller may or may not fast. But, it is better to fast if the journey is not difficult and better not to fast if it is strenuous.

Moreover, Imam Abu Hanifah رحمه الله said that this applies to all kinds of journeys; permissible or of disobedience and sin.

Imam Shafi'I رحمه الله said that the permission not to fast is valid only if the journey is for a pious and lawful purpose. If it is undertaken for an evil or sinful purpose then it is not allowed to go without fast of *Ramadan*.

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[1] Bukhari heading of chapter (28) Book of Fasting (30).

[2] Bukhari # 1943, Muslim # 103-1121, Abu Dawud # 2402, Tirmidhi # 7111, Nasai'i # 2384, Ibn Majah # 1662, Darimi # 1707, Muwatta # 24 (Biyani), Musnad Ahmad 6-46.

(٢٠٢٠) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ غَزَوْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِسِتَّ عَشْرَةَ مَضَتْ مِنْ شَهْرِ رَمَضَانَ فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ اَفْطَرَ فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ (رواه مسلم)

2020. Sayyiduna Abu Sa'eed al-KHudri رضی الله عنه narrated that they set out on an expedition with Allah's Messenger صلی الله علیه وسلم on 16th *Ramadan*. Some of them did fast and some of them did not fast. Neither did those who fasted pick fault with those who did not fast, nor did those who did not fast find fault with those who fasted. [1]

WHEN WEAK, TRAVELLER SHOULD NOT FAST

(٢٠٢١) وَعَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سَفَرٍ فَرَاٰى زِحَامًا وَرَجُلًا قَدْ ظُلِّلَ عَلَيْهِ فَقَالَ مَا هٰذَا قَالُوا صَائِمٌ فَقَالَ لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ (متفق عليه)

2021. Sayyiduna Jabir رضی الله عنه narrated that on a journey Allah's Messenger صلی الله علیه وسلم observed a crowd around a man who was being given shade. He asked, "What is this?" They told him that there was a man who was fasting (and had become weak). He said, "It is not piety that one should fast during a journey."[2]

(٢٠٢٢) وَعَنْ اَنَسٍ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي السَّفَرِ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ فَنَزَلْنَا مَنْزِلًا فِيْ يَوْمٍ حَارٍّ فَسَقَطَ الصَّوَّامُوْنَ وَقَامَ الْمُفْطِرُوْنَ فَضَرَبُوا الْاَبْنِيَةَ وَسَقَوُا الرِّكَابَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَهَبَ الْمُفْطِرُوْنَ الْيَوْمَ بِالْاَجْرِ (متفق عليه)

2022. Sayyiduna Anas رضی الله عنه narrated that they were on a journey with the Prophet صلی الله علیه وسلم. Some of them were fasting and some of them were not fasting. They halted at a place on a hot day, so those who had fasted fell down (and were unable to help in any kind of work), but those who not fasted rose actively and pitched tents and watered the riding beasts. Allah's Messenger صلی الله علیه وسلم remarked, "Those who are not fasting have outstripped (the others) today with reward."[3]

COMMENTARY: The word 'today' stresses that those who had not fasted earned reward for being of service of those who had fasted. It is not a general ruling for always.

DURING JOURNEY FAST MAY BE GIVEN UP

(٢٠٢٣-٢٠٢٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِيْنَةِ اِلٰى مَكَّةَ فَصَامَ حَتّٰى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِمَاءٍ فَرَفَعَهٗ اِلٰى يَدِهٖ لِيَرَاهُ النَّاسُ فَاَفْطَرَ حَتّٰى قَدِمَ مَكَّةَ وَذٰلِكَ فِيْ رَمَضَانَ فَكَانَ ابْنُ عَبَّاسٍ يَقُوْلُ قَدْ صَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَفْطَرَ فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ اَفْطَرَ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ عَنْ جَابِرٍ اَنَّهٗ شَرِبَ بَعْدَ الْعَصْرِ

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[1] Bukhari # 1947, Muslim # 93-116, Abu Dawud 2405, Tirmidhi # 712.

[2] Bukhari # 1936, Musim # 92-1115, Musnad Ahmad 3-299.

[3] Bukhari # 2890, Muslim # 100-1119, Nasai'i # 2283.

2023. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم set out (in the year of the conquest) from Madinah to travel to Makkah. He fasted till he came to 'usfan where he called for water and raised it for the people to see it and broke his fast till he came to Makkah. That was in *Ramadan*. So, Ibn Abbas رضی اللہ عنہ used to say, "Indeed, Allah's Messenger صلی اللہ علیہ وسلم did fast and broke it. Hence, he who wishes may fast and he who wishes may break the fast."[1]

2024. Sayyiduna Jabir رضی اللہ عنہ narrated that he drank after the *salah (prayer)* of asr.[2]

SECTION II — اَلْفَصْلُ الثَّانِي

FAST FORGIVEN DURING JOURNEY

(٢٠٢٥) عَنْ أَنَسِ بْنِ مَالِكٍ الْكَعْبِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ وَضَعَ عَنِ الْمُسَافِرِ شَطْرَ الصَّلٰوةِ وَالصَّوْمَ عَنِ الْمُسَافِرِ وَعَنِ الْمُرْضِعِ وَالْحُبْلٰى (رواه ابوداؤد والترمذی والنسائی وابن ماجة)

2025. Sayyiduna Anas ibn Maalik al Ka'bi رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah has forgiven the traveller half of the *salah (prayer)*, and to the traveller, the woman who suckles and infant and the woman who is pregnant, (He has forgiven) fasting.[3]

COMMENTARY: The traveller will offer two raka'at *salah (prayer)* instead of four. He will not have to redeem the two raka'at later on.

Fasting is not *wajib (obligatory)* during a journey but after accomplishing it, the traveller must redeem it at home. The same applies to the two women. *Fidyah (redemption)* is not *wajib (obligatory)* according to Abu Hanifah رحمہ اللہ but Imam Shafi'I رحمہ اللہ and Ahmad رحمہ اللہ say that *fidyah (redemption)* is *wajib (obligatory)* on them for not fasting.

IF IT IS CONVENIENT THEN *MUSTAHAB (DESIRABLE)* TO FAST

(٢٠٢٦) وَعَنْ سَلَمَةَ بْنِ الْمُحَبَّقِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ لَهُ حَمُوْلَةٌ تَأْوِيْ إِلٰى شِبَعٍ فَلْيَصُمْ رَمَضَانَ حَيْثُ أَدْرَكَهُ (رواه ابوداؤد)

2026. Sayyiduna Salamah ibn Muhabbiq رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a person (traveller) has a riding beast that will take him to where it is easy and comfortable for him (to get ample provision, etc) then he should fast wherever he is when *Ramadan* comes to him."[4]

COMMENTARY: This command is of the kind of *mustahab (desirable)* and more excellent, otherwise all the ulama (Scholars) say that it is allowed not to fast during a journey. The journey may be very easy and comfortable to the extreme. Besides, this hadith is weak.

SECTION III — اَلْفَصْلُ الثَّالِثُ

PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم DISPLEASURE AT THOSE WHO CONTINUED TO FAST IN THE JOURNEY

(٢٠٢٧) عَنْ جَابِرٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَامَ الْفَتْحِ إِلٰى مَكَّةَ فِيْ رَمَضَانَ فَصَامَ حَتّٰى

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[1] Bukhari # 1938, Muslim # 88-1113, Nasai'i # 2290, Musnad Ahmad 1-291.

[2] Muslim # 91-1114.

[3] Abu Dawud # 2408, Tirmidhi # 715, Nasai'i # 2275, Ibn Majah # 1667, Musnad Ahmad 5-29.

[4] Abu Dawud # 2410, Musnad Ahmad 5-7.

بَلَغَ كُرَاعَ الْغَمِيْمِ فَصَامَ النَّاسُ ثُمَّ دَعَا بِقَدَحٍ مِنْ مَاءٍ فَرَفَعَهُ حَتّٰى نَظَرَ النَّاسُ إِلَيْهِ ثُمَّ شَرِبَ فَقِيْلَ لَهُ بَعْدَ ذٰلِكَ إِنَّ بَعْضَ النَّاسِ قَدْ صَامَ فَقَالَ أُولٰئِكَ الْعُصَاةُ أُولٰئِكَ الْعُصَاةُ (رواه مسلم)

2027. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم set out for Makkah in *Ramadan* in the year of conquest (of Makkah). He was fasting till he came to Kura' al-Ghanim (between Makkah and Madinah near Usfan). The people were also fasting with him. Then he called for a bowl of water and raised it for the people to see and drank it. He was told later that some of the man had continued to fast. He said, "They are sinners! They are sinners!"[1]

FASTING DURING JOURNEY IS LIKE NOT FASTING WHILE AT HOME

(٢٠٢٨) وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَائِمُ رَمَضَانَ فِي السَّفَرِ كَالْمُفْطِرِ فِي الْحَضَرِ (رواه ابن ماجة)

2028. Sayyiduna Abdur Rahman ibn Awf رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who fasts in *Ramadan* while travelling is like him who does not fast while he is a resident (meaning, not travelling)."[2]

COMMENTARY: The ulama (Scholars) say that either this hadith is abrogated or refers to a strenuous journey in which there is risk of death of one who is fasting.

BETTER NOT TO FAST IN JOURNEY

(٢٠٢٩) وَعَنْ حَمْزَةَ بْنِ عَمْرٍو الْأَسْلَمِيِّ أَنَّهُ قَالَ يَا رَسُوْلَ اللّٰهِ إِنِّيْ أَجِدُ بِيْ قُوَّةً عَلَى الصِّيَامِ فِي السَّفَرِ فَهَلْ عَلَيَّ جُنَاحٌ قَالَ هِيَ رُخْصَةٌ مِنَ اللّٰهِ عَزَّوَجَلَّ فَمَنْ أَخَذَ بِهَا فَحَسَنٌ وَمَنْ أَحَبَّ أَنْ يَصُوْمَ فَلَا جُنَاحَ عَلَيْهِ (رواه مسلم)

2029. Sayyiduna Hamzah ibn Amr al-Aslami رضی اللہ عنہ is reported to have said, "O Messenger of Allah, I find in myself strength to fast during a journey. Would it be sinful for me (if I fast)?" He said, "This is a concession from Allah, Mighty and Glorious. He who seizes it, has done well. And, he who likes to fast then there is no sin on him."[3]

COMMENTARY: Clearly, it is better not to fast during a journey.

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[1] Muslim # 90.1114, Tirmidhi # 710, Nasai'i # 2263, Musnad Ahmad # 14406.

[2] Nasai'i # 2285.

[3] Muslim # 107-1121, Nasai'i # 2303.

CHAPTER - IV

AL-QADA (OR, REDEEMING THE MISSED) باب القضاء

There are three possibilities of not fasting or fasting and breaking it before its time.

(i) If it is broken by mistake, then neither is an expiation *wajib (obligatory)* nor is it not necessary to redeem it.

(ii) If a fast is broken deliberately for no reason whatsoever then an expiation is *wajib (obligatory)*.

(iii) If a fast is missed or broken for some reason, like illness or journey or any other, hen it is *wajib (obligatory)* to redeem it.

The rules and manners of redeeming fasts are mentioned in this chapter. This refers to redeeming to fasts of *Ramadan*.

SECTION I اَلْفَصْلُ الْاَوَّلُ

REDEEMED FASTS OF SAYYIDAH AYSHAH رضی اللہ عنہا

(٢٠٣٠) عَنْ عَآئِشَةَ قَالَتْ كَانَ يَكُوْنُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ فَمَا اَسْتَطِيْعُ اَنْ اَقْضِيَ اِلَّا فِيْ شَعْبَانَ

قَالَ يَحْيٰى بْنُ سَعِيْدٍ تَعْنِي الشُّغْلُ مِنَ النَّبِيِّ اَوْ بِالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (متفق علیه)

2030. Sayyidah Ayshah رضی اللہ عنہا said that she had some fasts of *Ramadan* to be redeemed but she could not redeem them except in Sha'ban.

Yahya ibn Sa'eed that she meant to say that her occupation in the service of the Prophet Muhammad صلی اللہ علیہ وسلم did not allow her to redeem them earlier.[1]

COMMENTARY: She get time to redeem the fasts she missed in *Ramadan* because of the days of menstruation only in Sha'ban when the Prophet Muhammad صلی اللہ علیہ وسلم himself fasted often.

OPTIONAL FASTS ONLY WITH HUSBAND'S PERMISSION

(٢٠٣١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِلْمَرْأَةِ اَنْ تَصُوْمَ وَزَوْجُهَا

شَاهِدٌ اِلَّا بِاِذْنِهٖ وَلَا تَأْذَنَ فِيْ بَيْتِهٖ اِلَّا بِاِذْنِهٖ (رواہ مسلم)

2031. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is not allowed to be woman to fast (the optional fasts) while her husband is present without his permission. Also, must not allow anyone to enter his house without his permission."[2]

COMMENTARY: This hadith contradicts the contention of Imam Shafi'I رحمہ اللہ that a woman may fast on the day of Arafah and of Aashurah without her husband's permission. Unless she known that her husband will consent, she must not allow anyone in his house not even her relative, male or female.

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[1] Bukhari # 1950, Muslim # 151-1146, Tirmidhi # 783, Musnad Ahmad 6-179.

[2] Bukhari # 5195, Muslim # 84-1026, Abu Dawud # 2458, Tirmidhi # 782, Ibn Majah # 1761, Darimi # 1720, Musnad Ahmad 2-444.

REDEEM FASTS BUT NOT *SALAH (PRAYER)*

(٢٠٣٢) وَعَنْ مُعَاذَةَ الْعَدَوِيَّةِ اَنَّهَا قَالَتْ لِعَائِشَةَ مَابَالُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلٰوةَ قَالَتْ عَائِشَةُ كَانَ يُصِيْبُنَا ذٰلِكَ فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلَا نُؤْمَرُ بِقَضَاءِ الصَّلٰوةِ (رواه مسلم)

2032. Sayyidah Mu'adhah Adawiyah رحمه الله (whose kuniyah was Umm as-Sahaba and who was great tabi'i) is reported to have asked Sayyidah Ayshah رضى الله عنه, "Why is it that a menstruating woman must redeem her fast but not the *salah (prayer)*?" Sayyidah Ayshah رضى الله عنها said, "When it afflicted us (in the time of the Prophet) صلى الله عليه وسلم, we were commanded to redeem the fast but were not commanded to redeem the *salah (prayer)*."[1]

COMMENTARY: Sayyidah Ayshah رضى الله عنها did not venture to give her the reason but simply said that they were commanded and servitude demands obedience. One must not try to probe the reason for an instruction. She could have said that if *salah (prayer)* were to be redeemed women would have found that very difficult to follow, because very many *salah (prayer)* are missed during the days of menstruation. As for fasting, that will have to redeemed only after a year for a few days.

PENDING FASTS OF THE DEED

(٢٠٣٣) وَعَنْ عَآئِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ وَعَلَيْهِ صَوْمٌ صَامَ عَنْهُ وَلِيُّهُ (متفق عليه)

2033. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone dies with some fasts due on him, then his heirs must fast on his behalf" (meaning they should pay the *fidyah (redemption)*).[2]

COMMENTARY: Imam Abu Hanifah رحمه الله, Imam Maalik رحمه الله and Imam Shafi'I رحمه الله and most of the ulama (Scholars) hold that no one should fast on behalf of another. Rather, the heirs must give *fidyah (redemption)* tone poor person against each of his fasts. They say that 'must fast on his behalf' means 'must give *fidyah (redemption)* for him,' that being in lieu of fasting.

Imam Ahmad رحمه الله, however, says that the heirs must fast on behalf of the dead. He goes by the literal meaning of the hadith.

A hadith (# 2035) disallows that one may fast on behalf of a dead person.

The Hanafi ruling is that if the dead person had left instructions for *fidyah (redemption)* to be paid, then it is *wajib (obligatory)* on the heirs to pay it provided it can be paid from the one-third property of the dead person. If it is more than that, then the heirs are not bound to pay that amount in excess of one third. If they do pay it, then not only is it allowed but it is also a gesture of kindness towards the dead. However, the issue is subject to the dead person being liable to observe the fast (s) and being able to redeem them before his death. If he was unable to redeem them, then no *fidyah (redemption)* is payable for them nor is the deed guilty of sin for missed fasts. However, Tawus رحمه الله and Qatadah رحمه الله hold that redeeming and *fidyah (redemption)* of those fasts is also necessary before being able to redeem which he died.

Imam Shafi'I رحمه الله ruled that whether the dead person leaves instructions or not, it is necessary to pay *fidyah (redemption)* for the fasts he missed from his total property (before disbursement).

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[1] Muslim # 69-335.

[2] Bukhari # 1952, Muslim # 153-1147, Abu Dawud # 2400, Ibn Majah # 2133, Musnad Ahmad 6-69.

SECTION II الفصل الثاني

(٢٠٣٤) عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَاتَ وَعَلَيْهِ صِيَامُ شَهْرِ رَمَضَانَ فَلْيُطْعَمْ عَنْهُ مَكَانَ كُلِّ يَوْمٍ مِسْكِيْنٌ- رَوَاهُ التِّرْمِذِيُّ وَقَالَ وَالصَّحِيْحُ اَنَّهُ مَوْقُوْفٌ عَلَى ابْنِ عُمَرَ

2034. Sayyiduna Nafi رحمه الله narrated from Sayyiduna Ibn Umar رضی الله عنه that the Prophet Muhammad صلی الله علیه وسلم said, "If anyone dies while fasts of the month of *Ramadan* are due on him, then against every day a poor man must be fed on his behalf."[1]
Tirmidhi said that it is mawquf at Ibn Umar رضی الله عنه.

COMMENTARY: To feed a poor man against every (missed) fast is the equivalent 1.75 seers of wheat, or 3.5 seers of barley, or its value. The same quantity makes up the *fidyah (redemption)* of the *salah (prayer)*. Against every missed *salah (prayer)* this *fidyah (redemption)* is payable.

Though this h adith is mawquf, the command is from the Prophet صلی الله علیه وسلم. Sayyiduna Ibn Umar رضی الله عنه may have heard it from the Prophet Muhammad صلی الله علیه وسلم because no sahabi رضی الله عنه can convey such a command of *Shari'ah (divine law)* on his own.

SECTION III الفصل الثالث

SALAH (PRAYER) **& FASTING CANNOT BE OBSERVED FOR ANOTHER**

(٢٠٣٥) عَنْ مَالِكٍ بَلَغَهُ اَنَّ ابْنَ عُمَرَ كَانَ يُسْئَلُ هَلْ يَصُوْمُ اَحَدٌ عَنْ اَحَدٍ اَوْيُصَلِّي اَحَدٌ عَنْ اَحَدٍ فَقَالَ لَا يَصُوْمُ اَحَدٌ عَنْ اَحَدٍ وَلَا يُصَلِّي اَحَدٌ عَنْ اَحَدٍ(رواه في الموطا)

2035. (Sayyiduna) Imam Maalik رحمه الله is reported to have learnt that Sayyiduna Ibn Umar رضی الله عنه was asked whether anyone may fast for another person or offer *salah (prayer)* for another. He said, "No one may fast on behalf of another person. And no one may offer *salah (prayer)* on behalf of another person.[2]

COMMENTARY: This is the ruling of the Imam Maalik رحمه الله, Abu Hanifah رحمه الله and Shafi'i رحمه الله. It is not proper to observe fasting and *salah (prayer)* for another person to absolve him of his obligation. However, the Hanafis say that it is allowed to a person to consign reward of his worship to another person.

CHAPTER - VII

SUPEREROGATORY FASTS بَابُ صِيَامِ التَّطَوُّعِ

SECTION I الفصل الأول

THE PROPHET MUHAMMAD'S صلی الله علیه وسلم PRACTICE

(٢٠٣٦) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ حَتّٰى نَقُوْلَ لَا يُفْطِرُ وَيُفْطِرُ حَتّٰى نَقُوْلَ لَا يَصُوْمُ وَمَا رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ اِلَّا رَمَضَانَ وَمَا

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[1] Tirmidhi # 718, Ibn Majah # 1757.

[2] Muwatta # 43 (Siyam).

رَأَيْتُهُ فِيْ شَهْرٍ اَكْثَرَ مِنْهُ صِيَامًا فِيْ شَعْبَانَ وَفِيْ رِوَايَةٍ قَالَتْ كَانَ يَصُوْمُ شَعْبَانَ كُلَّهُ وَكَانَ يَصُوْمُ شَعْبَانَ اِلَّا قَلِيْلًا (متفق عليه)

2036. Sayyiduna Ayshah رضى الله عنها narrated: "When Allah's Messenger صلى الله عليه وسلم began to fast (the optional), we presumed that he would never stop fasting, and when he did not fast, we imagined that he would never again fast. I never saw Allah's Messenger صلى الله عليه وسلم fast all through a month except in *Ramadan*, and never did I see him fast for a many days in a month as he did in Sha'ban." (That is, apart from *Ramadan*).
According to another version: She said, "He fasted all through Sha'ban (meaning) he fasted all, but a little of Sha'ban."[1]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم fasted most of Sha'ban. Some people interpret the words to mean that he fasted for the whole month of Sha'ban one year and most of it the next year.

(٢٠٣٧) وَعَنْ عَبْدِاللّٰهِ بْنِ شَقِيْقٍ قَالَ قُلْتُ لِعَائِشَةَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ شَهْرًا كُلَّهُ قَالَتْ مَا عَلِمْتُهُ صَامَ شَهْرًا كُلَّهُ اِلَّا رَمَضَانَ وَلَا اَفْطَرَهُ كُلَّهُ حَتّٰى يَصُوْمَ مِنْهُ حَتّٰى مَضٰى لِسَبِيْلِهِ (رواه مسلم)

2037. Sayyiduna Abdullah ibn Shaqiq رحمه الله said that he asked Sayyidah Ayshah رضى الله عنها whether the Prophet Muhammad صلى الله عليه وسلم fasted a whole month. She said, "I do not know him to have fasted a whole month except *Ramadan*, and he did not stop fasting for all of a month so that he fasted on some of its days till he departed from this world."[2]

FASTING ON LAST DAYS OF SHA'BAN

(٢٠٣٨) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ سَاَلَهُ اَوْسَاَلَ رَجُلًا وَعِمْرَانُ يَسْمَعُ فَقَالَ يَا اَبَا فُلَانٍ اَمَا صُمْتَ مِنْ سَرَرِ شَعْبَانَ قَالَ لَا قَالَ فَإِذَا اَفْطَرْتَ فَصُمْ يَوْمَيْنِ (متفق عليه)

2038. Sayyiduna Imran ibn Husayn رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم asked him, or asked a man within Imran's رضى الله عنه hearing, "O so-and-so, did you not fast the last days of Sha'ban?" He said, "No." The Prophet Muhammad صلى الله عليه وسلم said, "When you finish the fasts of *Ramadan*, you must fast for two days."[3]

COMMENTARY: This man had made a vow to fast on the last two days of every month. Since he could not fast on the last two days of Sha'ban, the Prophet Muhammad صلى الله عليه وسلم suggested to him that he should make up for the omission after *Ramadan*. Some people say that (he had not made a vow but) it was his habit to fast on the last two days of every month.

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[1] Bukhari # 1969, Muslim # 175-1156, Abu Dawud # 2334, Tirmidhi # 736, Ibn Majah # 1710, Muwatta Maalik # 56 (Siyam). Musnad Ahmad 6-107.
[2] Muslim # 173-1156.
[3] Bukhari # 1989, Muslim 199.1161, Darimi # 1742, Musnad Ahmad 40444.

EXCELLENCE OF OPTIONAL FASTS IN MUHARRUM

(٢٠٣٩) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللّٰهِ الْمُحَرَّمِ وَاَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيْضَةِ صَلَاةُ اللَّيْلِ (رواه مسلم)

2039. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "After *Ramadan,* the best fasts are in Allah's month al-Muharram. And, after the prescribed *salah (prayer)* is the *salah (prayer)* of the night (salat ul layl)."[1]

COMMENTARY: Some people say that the fast of Muharram refers to the fast of Aushura 10th of Muharram.

As for the ahadith about fasts in Rajab, some people say that they are forged mostly.

The month of Muharram is described as Allah's month because of its excellence, otherwise all the months are Allah's.

As for the *salah (prayer)* of the night (the tahajjud (supererogatory prayer))(supererogatory prayer), it is the best of all *salah (prayer)* after the *fard (compulsory) salah (prayer)* and *sunnah muwakkadah (emphasized practice of Holy Prophet صلی اللہ علیہ وسلم)* (emphasized prophet's practice), or, it is the best because it calls for more effort and is offered in the dark of the night, safe from showing off. The *sunnah muwakkadah (emphasized practice of Holy Prophet صلی اللہ علیہ وسلم)* are excellent because they are more stressed and are next to the *fard (compulsory)* or prescribed *salah (prayer).*

It must be remembered that witr is also like *fard salah (compulsory prayer).*

EXCELLENCE OF AASHURA

(٢٠٤٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ مَارَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَحَرّٰى صِيَامَ يَوْمٍ فَضَّلَهُ عَلٰى غَيْرِهٖ اِلَّا هٰذَا الْيَوْمَ يَوْمَ عَاشُوْرَاءَ وَهٰذَا الشَّهْرَ يَعْنِي شَهْرَ رَمَضَانَ (متفق علیه)

2040. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that he never observed the Prophet Muhammad صلی اللہ علیہ وسلم deciding to fast on any day and regarding it as more excellent than another day, except this day, the day of Aashura, ad this month, the month of *Ramadan.*[2]

COMMENTARY: The ulama (Scholars) say that Sayyiduna Ibn Abbas رضی اللہ عنہ perhaps got this impression, otherwise, the day of Arafah and the fast on that day are better then the day of aashura and the fast on it.

THE FAST OF THE DAY OF AASHURA

(٢٠٤١) وَعَنْهُ قَالَ حِيْنَ صَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَاشُوْرَاءَ وَاَمَرَ بِصِيَامِهٖ قَالُوْا يَا رَسُوْلَ اللّٰهِ اِنَّهٗ يَوْمٌ يُعَظِّمُهُ الْيَهُوْدُ وَ النَّصَارٰى فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَئِنْ بَقِيْتُ اِلٰى قَابِلٍ لَاَصُوْمَنَّ التَّاسِعَ (رواه مسلم)

2041. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم

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[1] Muslim # 202-1163, Abu Dawud # 2429, Tirmidhi # 740, Ibn Majah # 1742, Darimi # 1757, Musnad Ahmad 8542.

[2] Bukhari # 2006, Muslim # 131-1132, Musnad Ahmad 1-222.

fasted on the day of Aashura and commanded (his sahabah) to fast on this day, they said, "O Allah's Messenger صلى الله عليه وسلم it is a day that is sanctified by the Jews and the Christians." He said, "If I survive till the next year, I shall fast on the ninth."[1]

COMMENTARY: When the Prophet Muhammad صلى الله عليه وسلم came to Madinah, he found that the Jews fast ed on the day of aashura. They said that prophet Musa عليه السلام had fasted on this day by way of Thanks giving to Allah for deliverance from Fir'wan(pharoah), so they emulated him. The Prophet Muhammad صلى الله عليه وسلم said, "We are nearer to Musa عليه السلام than you are. "So, he commanded the sahabah (companions) رضى الله عنهم to fast on this day.

In the beginning this command was *wajib (obligatory)*. Later this become *mustahab (desirable)*. The gives rise to the question whether the fast should be kept on ninth Muharram instead of t he tenth, for the Prophet Muhammad صلى الله عليه وسلم had said that he would fast on the 9th if he would be alive the following year. The ulama (Scholars) say that this resolve of the Prophet Muhammad صلى الله عليه وسلم means that it is a *sunnah* to fast on the ninth of Muharram. Ibn Hammam رحمه الله said that it is *mustahab (desirable)* to fast on the day of aashura and also *mustahab (desirable)* to fast on the day prior to it or on the day following it. To fast only on the day of aashura is *makruh (unbecoming)* because it smacks of resembled to the Jews.

FAST ON DAY OF ARAFAH

(٢٠٤٢) وَعَنْ أُمِّ الفَضْلِ بِنْتِ الحَارِثِ أَنَّ نَاسًا تَمَارَوْا عِنْدَهَا يَوْمَ عَرَفَةَ فِيْ صِيَامِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَعْضُهُمْ هُوَ صَائِمٌ وَقَالَ بَعْضُهُمْ لَيْسَ بِصَائِمٍ فَأَرْسَلْتُ إِلَيْهِ بِقَدَحِ لَبَنٍ وَهُوَ وَاقِفٌ عَلَى بَعِيْرِهِ بِعَرَفَةَ فَشَرِبَهُ۔ (متفق عليه)

2042. Sayyidah Umm al Fadl bint al Harith رضى الله عنه narrated that on the day of Arafah, some people argued in her presence about whether Allah's Messenger صلى الله عليه وسلم was fasting. Some said, "He is fasting." Other said, "He is not fasting." So, she sent to him a bowl of milk while he was observing the wuquf at Arafah on his camel. He drank the milk.[2]

COMMENTARY: Sayyiduna Umm al-Fadl was the wife of Sayyiduna Abbas رضى الله عنه and the aunt of the Prophet صلى الله عليه وسلم.

The hadith shows that it is not masnun to fast on the day of arafah for the pilgrims, but masnun for other people.

FASTING IN FIRST TEN DAYS OF DHUL HIJJAH

(٢٠٤٣) وَعَنْ عَائِشَةَ قَالَتْ مَارَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَائِمًا فِي الْعَشْرِ قَطُّ (رواه مسلم)

2043. Sayyidah Ayshah رضى الله عنها narrated that that she never saw Allah's Messenger صلى الله عليه وسلم fast during al-ashr (Arabic) - the first ten days of Dhul Hijjah).[3]

COMMENTARY: There is a hadith that the Prophet Muhammad صلى الله عليه وسلم said that the reward of fasting on each day of this ashr (except the tenth, from the 1st to the 9th) is equivalent to reward of fasting for one year, and worship in each of its nights is like

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[1] Muslmi 3 133-1134, Abu Dawud # 2445.

[2] Muslim # 110-1123, Bukhari # 1988, Abu Dawud # 2441, Nasai # 2289.

[3] Muslim # 9-1176, Abu Dawud # 2439, Tirmidhi # 756, Ibn Majah # 1729.

keeping vigil on the night of power (laylatul qadr). Hence, the ulama (Scholars) explain that Sayyidah Ayshah رضی اللہ عنہا has merely said that she had not observed him fast. This does not mean that he had never fasted during these days. Or, perhaps, he had mentioned the excellence of these days but had not himself fasted.

OPTIONAL FASTS

(٢٠٤٤) وَعَنْ اَبِي قَتَادَةَ اَنَّ رَجُلًا اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَيْفَ تَصُوْمُ فَغَضِبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْلِهٖ فَلَمَّا رَاٰى عُمَرُ غَضَبَهٗ قَالَ رَضِيْنَا بِاللّٰهِ رَبًّا وَبِالْاِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ نَبِيًّا نَعُوْذُ بِاللّٰهِ مِنْ غَضَبِ اللّٰهِ وَغَضَبِ رَسُوْلِهٖ فَجَعَلَ عُمَرُ يُرَدِّدُ هٰذَا الْكَلَامَ حَتّٰى سَكَنَ غَضَبُهٗ فَقَالَ عُمَرُ يَا رَسُوْلَ اللّٰهِ كَيْفَ مَنْ يَصُوْمُ الدَّهْرَ كُلَّهٗ قَالَ لَا صَامَ وَلَا اَفْطَرَ اَوْقَالَ لَمْ يَصُمْ وَلَمْ يُفْطِرْ قَالَ كَيْفَ مَنْ يَصُوْمُ يَوْمَيْنِ وَيُفْطِرُ يَوْمًا قَالَ وَيُطِيْقُ ذٰلِكَ اَحَدٌ قَالَ كَيْفَ مَنْ يَصُوْمُ يَوْمًا وَيُفْطِرُ يَوْمًا قَالَ ذٰلِكَ صَوْمُ دَاوٗدَ قَالَ كَيْفَ مَنْ يَصُوْمُ يَوْمًا وَيُفْطِرُ يَوْمَيْنِ قَالَ وَدِدْتُ اَنِّيْ طُوِّقْتُ ذٰلِكَ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانُ اِلٰى رَمَضَانَ فَهٰذَا صِيَامُ الدَّهْرِ كُلِّهٖ. صِيَامُ يَوْمِ عَرَفَةَ اَحْتَسِبُ عَلَى اللّٰهِ اَنْ يُّكَفِّرَ السَّنَةَ الَّتِيْ قَبْلَهٗ وَالسَّنَةَ الَّتِيْ بَعْدَهٗ وَصِيَامُ يَوْمِ عَاشُوْرَاءَ اَحْتَسِبُ عَلَى اللّٰهِ اَنْ يُّكَفِّرَ السَّنَةَ الَّتِيْ قَبْلَهٗ (رواه مسلم)

2044. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that a man came to the Prophet Muhammad صلی اللہ علیہ وسلم and asked. "How do you fast?" Allah's Messenger صلی اللہ علیہ وسلم was displeased at his question. When Sayyiduna Umar رضی اللہ عنہ detected his anger, he said, "We are pleased with Allah as Lord, with Islam as religion and with Muhammad صلی اللہ علیہ وسلم as Prophet. We seek refuge in Allah form the displeasure of Allah and the displeasure of His Messenger صلی اللہ علیہ وسلم." Umar رضی اللہ عنہ continued to repeat these words till his anger subsided, and asked, "O Messenger of Allah, how is he who fasts perpetually?" He said, "He has neither fasted nor broken his fast." Or he said, "He did not fast and did not break his fast." (The narrator was in doubt concerning the exact words). Then, he asked, "How is he who fasts two days and goes without fasting one day?" the Prophet Muhammad صلی اللہ علیہ وسلم asked, "Can anyone do it?" Then he asked about one who fasts one day and does not fast the next day, and he said, "That is the fast of Dawud علیہ السلام. "Then, Umar رضی اللہ عنہ asked, "How is he who fasts one day and goes without fast two days?" He said, "I hope that I am given strength to do that." Then Allah's Messenger صلی اللہ علیہ وسلم said, "There (fasts) every month and fasting in *Ramadan* each year -that is fasting perpetually. The fast of the day of Arafah – I hope from Allah will atone for the sins of the year preceding and the year following. And the fast of the day of Aashura – I hope from Allah will atone for the sins of the year preceding."[1]

COMMENTARY: The men should have asked about himself and how he might fast the

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[1] Muslim # 191.1162, Abu Dawud # 2425.

optional, not about how the Prophet Muhammad صلى الله عليه وسلم fasted. His situation differed much from the others in terms of numbers and wisdom and he did not fast the optional very much because he had to attend to the issues of the Muslims.

A person who fasts perpetually does not really fast because it is not in conformity with *Shari'ah (divine law)*. At the same time, he does not go without fasting because he eats and drinks nothing.

Imam Shafi'I رحمه الله and Imam Maalik رحمه الله said, that this applies to one who fasts even on days, like eed, when it is forbidden to fast. If he does not fast on such days then this warning does not fast on such days then this warning does not apply to him. Sayyiduna Abu Talhah Ansari رضى الله عنه and Sayyiduna Hamzah ibn Amr Aslam رضى الله عنه fasted always excepting the forbidden fasts and the Prophet Muhammad صلى الله عليه وسلم did not forbid them. Or, the prohibition is because perpetual fasts may cause weakness. If they do not, then it is not disallowed. Ibn Humam said that to fast always is *makruh* (tanzihi) (disapproved purigation) because it causes weakness. This is also the verdict of *fatawa* Aalamgiri and Durr Mukhtar.

If anyone can fast two out of three days, then he may do so. Or, it is better to keep such fasts.

As for fasting on alternate days, they are what prophet Dawud عليه السلام fasted and are moderate form of worship. Islam does not go to extremes. The philosophers of Islam have defined the formula that one should engage in seeking knowledge to such an extent that he does not give up performance of deeds. Similarly one should not occupy oneself in deeds till he cannot find time to learn. One should be moderate in both things. The best of every affair is the middle course and the worst is to go to the extremes. Hence:

افضل الصيام صوم داؤد على نبينا وعليه السلام

"The best of (voluntary) fasts is the fast of Prophet Dawud. عليه السلام"

However, the prophet Muhammad صلى الله عليه وسلم wished that Allah should give him strength to fast on one of every three days, but others obligations should not be neglected. In other words, he conceded that he did not possess that much strength. He recommended this form of fasting too though he did not practice it because of lack of strength.

The three fasts every month are on the days of 13th, 14th and 15th. Some people, however, say that this reward is had on fasting on any three days of a month. This seems more correct as may be understood from the hadith (# 2046) of Sayyidah Ayshah رضى الله عنه.

FASTING ON MONDAY

(٢٠٤٥) وَعَنْ أَبِي قَتَادَةَ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ صَوْمِ الْإِثْنَيْنِ فَقَالَ فِيْهِ وُلِدْتُّ وَفِيْهِ أُنْزِلَ عَلَيَّ۔ (رواه مسلم)

2045. Sayyiduna Abu Qatadah رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم was asked about fasting on Monday. He said, "I was born on this day and the revelation was sent down to me on it."[1]

THREE FASTS EVERY MONTH

(٢٠٤٦) وَعَنْ مُعَاذَةَ الْعَدَوِيَّةِ أَنَّهَا سَأَلَتْ عَائِشَةَ أَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ مِنْ كُلِّ شَهْرٍ

[1] Muslim # 198-1162, Musnad Ahmad 5-299.

ثَلَاثَةَ اَيَّامٍ قَالَتْ نَعَمْ فَقُلْتُ لَهَا مِنْ اَيِّ اَيَّامِ الشَّهْرِ كَانَ يَصُوْمُ قَالَتْ لَمْ يَكُنْ يُبَالِيْ مِنْ أَيِّ اَيَّامِ الشَّهْرِ يَصُوْمُ (رواه مسلم)

2046. Sayyidah Mu'adhah al-Adwiyah رضی اللہ عنہ asked Sayyidah Ayshah رضی اللہ عنہ, "Did Allah's Messenger صلی اللہ علیہ وسلم fast three days every month?" She said "Yes" She asked "On which days of the month did he fast?" She said, "He was not particular about the days of the moth on which he fasted."[1]

COMMENTARY: Thus there is no binding to fast on 13th, 14th, 15th of every month though more ahadith and aather give these dates. Other options also follow.

SITTAH SHAWWAL

(٢٠٤٧) وَعَنْ اَبِي اَيُّوْبَ الْاَنْصَارِيِّ اَنَّهُ حَدَّثَهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَامَ رَمَضَانَ ثُمَّ اَتْبَعَهُ سِتًّا مِّنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ (رواه مسلم)

2047. Sayyiduna Abu Ayyub Ansari رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who fasts during *Ramadan* and then on six days on Shawwal, that is (for him) like fasting perpetually."[2]

COMMENTARY: Imam Shafi'I رحمہ اللہ prefers that these six fasts must be kept from the 2nd Shawwal to the 7th. Imam Abu Hanifah contends that it is better to fast on different days within the month of Shawwal.

DISALLOWED FAST

(٢٠٤٨) وَعَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ صَوْمِ يَوْمِ الْفِطْرِ وَالنَّحْرِ (متفق عليه)

2048. Sayyiduna Abu Sa'eed al Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade fasting on (eed) ul *fitr* and an-Nahr.[3]

COMMENTARY: An nahr covers all the days of sacrifice and the days of al-tashriq. This is from 10th of Dhul HIjjah to 13th which is four days and one day of eed ul *fitr* (1st Shawwal). It is forbidden to fast on these five days.

(٢٠٤٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا صَوْمَ فِيْ يَوْمَيْنِ الْفِطْرِ وَالْاَضْحٰى (متفق عليه)

2049. Sayyiduna Abu Sa'eed al Khudri رضی اللہ عنہ also narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Fasts must not be observed on two occasions: on the day of eed ul *fitr* and (four) days of al-adha (10th to 13th of Dhull Hijjah)."[4]

(٢٠٥٠) وَعَنْ نُبَيْشَةَ الْهُذَلِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيَّامُ التَّشْرِيْقِ اَيَّامُ اَكْلٍ وَشُرْبٍ وَذِكْرِ اللّٰهِ۔ (رواه مسلم)

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[1] Muslim # 194-1160, Abu Dawud # 2453, Tirmidhi # 763, Ibn Majah # 1709.

[2] Muslim # 204-1164, Tirmidhi # 759, Abu Dawud # 2433, Ibn Majah # 1716, Darimi # 1754.

[3] Bukhari # 1991, Muslim # 141-827, Tirmidhi # 772.

[4] Bukhari # 1197, Muslim # 140.827, Tirmidhi # 771.

2050. Sayyiduan Nabayshah al-Hudhali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The days of al-tashriq are days of eating, drinking and remembering Allah."[1]

COMMENTARY: The days of tashriq are the 11th, 12th and 13th of Dhull Hijjah. Here, the word covers the day of eed ul Adha too and it is the real day and these others are auxiliary to it. It is forbidden to fast on these four days (as it is on *eed ul fitr*).

Ibn Hammanm رحمہ اللہ said that it is *makruh (unbecoming)* to fast on Nawruz and on Mihrjan (or Mahrajan) because fasting on these days will imply respect for them which Islamic *Shari'ah (divine law)* forbids. Of course, if anyone is fasting for days and these days happen to come in between then there is no blame on him, he may fast in continuation.

Though the eed days are days of festivity, one must not neglect to remember Allah, referring to

وَاذْكُرُوا اللّٰهَ فِيْٓ اَيَّامٍ مَّعْدُوْدَاتٍ

{And remember Allah during the specified days} (2:203)

Remembrance of Allah also refers to *takbir* recited during the days of tashriq after each *salah (prayer)*, the *takbir* while sacrificing the animals and the rami jamarat of these who perform *Hajj (pilgrimage)*.

FASTING ON FRIDAY

(٢٠٥١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَصُوْمُ اَحَدُكُمْ يَوْمَ الْجُمُعَةِ اِلَّا اَنْ يَصُوْمَ قَبْلَهُ اَوْ يَصُوْمَ بَعْدَهُ (متفق علیه)

2051. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "None of you must fast on Friday, except that he has fasted a day prior to it or will fast on the day following it."[2]

COMMENTARY: The prohibition to fast on Friday alone is nahi tanzihi. Ibn Hammam رحمہ اللہ said that Imam Abu Hanifah رحمہ اللہ and Imam Muhammad رحمہ اللہ did not find harm in fasting on Friday alone.

(٢٠٥٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَخْتَصُّوْا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِيْ وَلَا تَخْتَصُّوْا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْاَيَّامِ اِلَّا اَنْ يَكُوْنَ فِيْ صَوْمٍ يَصُوْمُهُ اَحَدُكُمْ (رواه مسلم)

2052. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not set aside the night of Friday Preceding it) specifically for worship and not set aside the day, Friday, specifically for fasting, except that it follows the fast (s) any of you is fasting."[3]

COMMENTARY: The Muslims should not exaggerate the respect of Friday beyond what is assigned to it, like the Jews and Christians who have set aside Saturday and Sunday respectively as exclusively days of worship. A person must occupy in worship all the time. He must hope for Allah's mercy always. It is wrong to engage in worship at a specified time and he neglectful at other times.

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[1] Muslim # 144-1141, Tirmidhi # 773.

[2] Bukhari # 1985, Muslim # 147-1144, Abu Dawud # 2420, Tirmidhi # 743, Ibn Majah # 1723, Musnad Ahmad 2-458.

[3] Muslim # 148-1144.

If anyone fasts on a certain date regularly and that falls on Friday, then he is not precluded from fasting on Friday by this hadith.
Imam Nawawi رحمه الله said that this hadith clearly forbids that the night preceding Friday should be reserved for the *salah (prayer)* (of tahajjud (supererogatory prayer)). The ulama (Scholars) have cited this hadith also to declare that salat ur raghaib is a bidah and *makruh (unbecoming)*. It is a *salah (prayer)* offered by some people exclusively on the night preceding the first Friday of Rajab. The ulama (Scholars) have written exhaustively on the straying of those who have invented this *salah (prayer)*.
Mawlana Ishaq رحمه الله, however, said that he exponents of this hadith have elaborated their points of view. There is no need to do the same for the Hanafis because they do not say that it is *makruh (unbecoming)* to fast on Friday alone. *Fatawa* Alamgiri says that it is allowed to do so and Dur Makhtar goes so far as to call it *mustahab (desirable)*. They cite the hadith (# 3058) of Abdullah ibn Mas'ud رضى الله عنه Perhaps it is the abrogater of all these ahadith tht seem to say that fasting on Friday is disallowed.

REWARD FOR A FAST FOR ALLAH'S SAKE

(٢٠٥٣) وَعَنْ أَبِي سَعِيْدِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ يَوْمًا فِيْ سَبِيْلِ اللّٰهِ بَعَّدَ اللّٰهُ وَجْهَهُ عَنِ النَّارِ سَبْعِيْنَ خَرِيْفًا (متفق عليه)

2053. Sayyiduna Abu Sa'eed al-Khurdri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone fasts for a day in Allah's path (while engaged in jihad, or merely for Allah's pleasure), then Allah will remove his face (meaning, his person) to a distance of seventy years from hell."[1]

MODERATION IN WORSHIP

(٢٠٥٤) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَبْدَاللّٰهِ أَلَمْ أُخْبَرْ أَنَّكَ تَصُوْمُ النَّهَارَ وَتَقُوْمُ اللَّيْلَ فَقُلْتُ بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ فَلَا تَفْعَلْ صُمْ وَأَفْطِرْ وَقُمْ وَنَمْ فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَقًّا وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا وَإِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا لَا صَامَ مَنْ صَامَ الدَّهْرَ صَوْمُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ صَوْمُ الدَّهْرِ كُلِّهِ صُمْ كُلَّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ وَاقْرَاءِ الْقُرْاٰنَ فِيْ كُلِّ شَهْرٍ قُلْتُ إِنِّيْ أُطِيْقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ صُمْ أَفْضَلَ الصَّوْمِ صَوْمَ دَاوٗدَ وَصِيَامُ يَوْمٍ وَإِفْطَارُ يَوْمٍ وَاقْرَأْ فِيْ كُلِّ سَبْعِ لَيَالٍ مَرَّةً وَلَا تَزِدْ عَلٰى ذٰلِكَ (متفق عليه)

2054. Sayyiduna Abdullah ibn Amr ibn al Aas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم said to him, "O Abdullah, have I not been told that you fast during the day and stand in *salah (prayer)* during the night?" He said, "Yes, O Messenger of Allah." He said, "Do not do so. Fast and go without fasting Stand in *salah (prayer)* and sleep. Your body has a right over you. Your eyes have a right over you. Your wife has a right over you, and visitor have a right over you. He who fasts

[1] Bukhari # 2840, Muslim # 168-1153, Tirmidhi # 1523, Nasai'i # 2244, Ibn Majah # 1717, Darimi # 2399, Musnad Ahmad 3-59.

perpetually, (really) does not fast, but fasting three days in every month is like a perpetual fast, all of it. Fast three days every month and recite the Quran (from cover to cover) every month." He submitted. "I have strength to do more." So, he said, "Fast the best of fasts, the fast of Dawud عليه السلام, fasting on alternate days, and recite the Quran once every seven night. And, do not go beyond that.[1]

COMMENTARY: This hadith emphasizes moderation in affairs particularly optional worship. Fasting three days in a month will be equivalent to a months fast at the rate of ten pieties for every one.

SECTION II الفصل الثاني

FASTING ON MONDAY & THURSDAY

(٢٠٥٥) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ الْاِثْنَيْنِ وَالْخَمِيْسَ۔ (رواه الترمذی والنسائی)

2055. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم used to observe (optional) fasts on Monday and Thursday.[2]

(٢٠٥٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُعْرَضُ الْاَعْمَالُ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيْسِ فَاُحِبُّ اَنْ يُعْرَضَ عَمَلِيْ وَاَنَا صَائِمٌ (رواه الترمذی)

2056. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, Deeds (of men) are presented (To Allah) on Monday and Thursday. So, I like that mine should be presented while I am fasting."[3]

COMMENTARY: The deeds of the creatures are carried by the angels every morning and evening. Then they are presented to Allah every Thursday and Monday.

FASTING THREE DAYS IN A MONTH

(٢٠٥٧) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَا ذَرٍّ اِذَا صُمْتَ مِنَ الشَّهْرِ ثَلَاثَةَ اَيَّامٍ فَصُمْ ثَلَاثَ عَشْرَةَ وَاَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ۔ (رواه الترمذی والنسائی)

2057. Sayyiduna Abu Dharr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said (to him) "O Abu Dharr! If you fast three days in a month, then fast on the thirteenth, fourteenth and fifteenth (of the month)."[4]

COMMENTARY: Of the many ways to observe fasting on three days a month, this is the best. These days are called. Ayyam beed (shining night, silvery night, moonlit).

ALLOWED TO FAST ON FRIDAY

(٢٠٥٨) وَعَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ مِنْ غُرَّةِ كُلِّ شَهْرٍ ثَلَاثَةَ اَيَّامٍ وَقَلَّمَا كَانَ يُفْطِرُ يَوْمَ الْجُمُعَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَرَوَاهُ اَبُوْدَاوٗدَ اِلٰى ثَلٰثَةِ اَيَّامٍ۔

2058. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم used to fast on the first three day of the month (sometimes), and seldom did

[1] Bukhari # 1975, Muslim # 1820-1159, Abu Dawud # 2427, Nasai'i # 2389.

[2] Tirmidhi # 745, Musnad Ahmad 6-106.

[3] Tirmidhi # 747, Musnad Ahmad 5-250.

[4] Tiimidhi # 761, Nasai'i # 2422, Musnad Ahmad 5-150.

he not fast on Friday.[1]

Abu Dawud has up to 'three days of the month.'

COMMENTARY: The Hanafis cite this hadith to establish that it is allowed to fast on Friday without fasting on the day before or after it.

FASTING ON EVERY DAY OF THE WEEK

(٢٠٥٩) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ مِنَ الشَّهْرِ السَّبْتَ وَالْاَحَدَ وَالْاِثْنَيْنِ وَمِنَ الشَّهْرِ الْاٰخَرِ الثُّلَاثَاءَ وَالْاَرْبَعَاءَ وَالْخَمِيْسَ۔ (رواہ الترمذی)

2059. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم fasted one month on Saturday, Sunday and Monday, and next month on Tuesday, Wednesday and Thursday.[2]

COMMENTARY: The previous hadith mentions Friday and this hadith the rest of the days of the week. Thus, he fasted on every day of the week without distinction.

OPTIONAL FASTS FROM MONDAY OR THURSDAY

(٢٠٦٠) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنِيْ اَنْ اَصُوْمَ ثَلَاثَةَ اَيَّامٍ مِنْ كُلِّ شَهْرٍ اَوَّلُهَا الْاِثْنَيْنِ وَالْخَمِيْسُ (رواہ ابوداؤد والنسائی)

2060. Sayyidah Umm Salamah رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم commended her to fast three days each month beginning on Monday or Thursday.[3]

COMMENTARY: The choice is with the person who fast to commence on Monday or Thursday.

PERPETUAL FASTS DISALLOWED

(٢٠٦١) وَعَنْ مُسْلِمٍ الْقُرَشِيِّ قَالَ سَاَلْتُ اَوْسُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِ الدَّهْرِ فَقَالَ اِنَّ لِاَهْلِكَ عَلَيْكَ حَقًّا صُمْ رَمَضَانَ وَالَّذِيْ يَلِيْهِ وَكُلَّ اَرْبَعَاءَ وَخَمِيْسٍ فَاِذَا اَنْتَ قَدْ صُمْتَ الدَّهْرَ كُلَّهُ (رواہ ابوداؤد والترمذی)

2061. Sayyiduna Muslim al-Qurashiy رضی اللہ عنہ said that he asked, or someone else asked, Allah's Messenger صلی اللہ علیہ وسلم about perpetual fasting. He said, "Surely, your family has a right over you. So, fast during *Ramadan* and the days that follow it (meaning, sitta shawwal), and every Wednesday and Thursday. In that case, you will have fasted fast always – all the time."[4]

MAKRUH (DISAPPROVED) TO FAST AT ARAFAT

(٢٠٦٢) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَةَ۔ (رواہ ابوداؤد)

2062. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade the fasting of the fast of the day of Arafah at Arafah.[5]

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[1] Abu Dawud # 2450, Tirmidhi # 742, Nasai'i # 2368, Musnad Ahmad 1-406.

[2] Tirmidhi # 746.

[3] Abu Dawud # 2452, Nasai'i # 2419.

[4] Abu Dawud # 2432, Tirmidhi # 748.

[5] Abu Dawud # 2440.

COMMENTARY: This prohibition nahi tanzihi in order that the pilgrim might retain strength to be able to perform other deeds at Arafat.

DISALLOWED TO FAST ONLY ON SATURDAY

(٢٠٦٣) وَعَنْ عَبْدِاللّٰهِ بْنِ بُسْرٍ عَنْ أُخْتِهِ الصَّمَّاءِ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَصُوْمُوْا يَوْمَ السَّبْتِ إِلَّا فِيْمَا افْتُرِضَ عَلَيْكُمْ فَإِنْ لَّمْ يَجِدْ أَحَدُكُمْ إِلَّا لِحَاءَ عِنَبَةٍ أَوْ عُوْدَ شَجَرَةٍ فَلْيَمْضَغْهُ۔ (رواه احمد وابود اود والترمذی وابن ماجة والدارمی)

2063. Sayyiduna Abdullah ibn Busr رضی اللہ عنہ narrated on the authority of his sister (Sayyidah) as Samma رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not fast on Saturday unless it is made obligatory for you. And, if any of you cannot get anything but a grape skin or piece of wood from a tree, then he must chew it."[1]

COMMENTARY: The fast is disallowed on Saturday to act differently from the Jews who respect this day. If this day coincides with a day on which fasting is obligatory or *mustahab (desirable)* or *sunnah muwakkadah (emphasized practice of Holy Prophet* صلی اللہ علیہ وسلم*)* then the fast may be observed. If one does not find anything with which to break the fast then he may break it somehow or other.

EXCELLENCE OF FAST FOR ALLAH'S SAKE

(٢٠٦٤) وَعَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ يَوْمًا فِي سَبِيْلِ اللّٰهِ جَعَلَ اللّٰهُ بَيْنَهُ وَبَيْنَ النَّارِ خَنْدَقًا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ۔ (رواه الترمذی)

2064. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone fasts for a day in Allah's path, Allah will put between him and hell a pit as wide as distance between heaven and earth."[2]

COMMENTARY: In the path of Allah could be jihad, *Hajj (pilgrimage)* or umrah, or seeking knowledge, or simply to please Allah. Just one day's fast with this objective will get him a tremendous obstruction between him and hell.

FASTING IN WINTER GETS REWARD WITHOUT TOIL

(٢٠٦٥) وَعَنْ عَامِرِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْغَنِيْمَةُ الْبَارِدَةُ الصَّوْمُ فِي الشِّتَاءِ رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ

2065. Sayyiduna Aamir ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Fasting in winter is a cold booty (gaining reward without exhaustion).[3]

(٢٠٦٦) وَقَالَ هٰذَا حَدِيْثٌ مُرْسَلٌ وَذُكِرَ حَدِيْثُ أَبِي هُرَيْرَةَ مَا مِنْ أَيَّامٍ أَحَبُّ إِلَى اللّٰهِ فِي بَابِ الْأُضْحِيَّةِ

2066. The hadith of Sayyiduna Abu Hurayrah رضی اللہ عنہ about the days dearest to Allah is (# 1471) in the chapter on sacrifices.

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[1] Abu Dawud # 2421, Tirmidhi # 744, Ibn Majah # 1726, Darimi # 1749, Musnad Ahmad 2-168.

[2] Tirmidhi # 1624.

[3] Tirmidhi # 797, Musnad Ahmad 4-335.

SECTION III ألفصل الثالث

WHY FAST OF AASHURA

(٢٠٦٧) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِيْنَةَ فَوَجَدَ الْيَهُوْدَ صِيَامًا يَوْمَ عَاشُوْرَاء فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا هٰذَا الْيَوْمُ الَّذِىْ تَصُوْمُوْنَهٗ فَقَالُوْا هٰذَا يَوْمٌ عَظِيْمٌ اَنْجَى اللّٰهُ فِيْهِ مُوْسٰى وَقَوْمَهٗ وَغَرَّقَ فِرْعَوْنَ وَقَوْمَهٗ فَصَامَهٗ مُوْسٰى شُكْرًا فَنَحْنُ نَصُوْمُهٗ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَنَحْنُ اَحَقُّ وَاَوْلٰى بِمُوْسٰى مِنْكُمْ فَصَامَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَمَرَ بِصِيَامِهٖ (متفق عليه)

2067. Sayyiduna Ibn Abbas رضی الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم came to Madinah, he found the Jews fasting on the day of aashura. So, he asked them about the peculiarity of the day on which they fasted. They said, "It is a great day. Allah delivered Musa and his people and drowned Fir'awn and his people on it. So, Musa fasted on it to give thanks and we too fast on it." He said, "We have more right (to it) and are nearer to Musa عليه السلام than you are." So Allah's Messenger صلى الله عليه وسلم fasted on it and commanded (the sahabah (companions) رضی الله عنهم to fast on it.[1]

FASTS ON SATURDAY & SUNDAY

(٢٠٦٨) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ يَوْمَ السَّبْتِ وَيَوْمَ الْاَحَدِ اَكْثَرَ مَا يَصُوْمُ مِنَ الْاَيَّامِ وَيَقُوْلُ اِنَّهُمَا يَوْمَا عِيْدٍ لِلْمُشْرِكِيْنَ فَاَنَا اُحِبُّ اَنْ اُخَالِفَهُمْ (رواه احمد)

2068. Sayyidah Umm Salamah narrated that to fast on Saturday and Sunday more than he fasted on other days, saying, "These two (days) are eed (days of festival) for the polytheists, and I like to counter them.[2]
(They do not fast on these days).

COMMENTARY: The Jews and Christian are called polytheists because the former say that Prophet Uzayr عليه السلام is the son of Allah and the latter name Prophet Easa عليه السلام as his son. Previously the hadith (# 2063) disallows fasting on Saturday. This hadith speaks specifically of the Prophet Muhammad صلى الله عليه وسلم that he did fast on Saturday and Sunday. The previous hadith (2063) speaks of what the umah should not do. Or, we may say that the disallowance is if the fast on these days is kept out of respects for them while it is liked if the polytheists are contradicted by fasting on these days. (In other words, it depends on the intention behind the fasting.)

FASTING ON AASHURA WAS EMPHASIZED BEFORE *RAMADAN*'S FASTS WERE PRESCRIBED

(٢٠٦٩) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِصِيَامِ يَوْمِ عَاشُوْرَاء وَيَحُثُّنَا عَلَيْهِ وَيَتَعَاهَدُنَا عِنْدَهٗ فَلَمَّا فُرِضَ رَمَضَانُ لَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا عَنْهُ وَلَمْ يَتَعَاهَدْنَا عِنْدَهٗ (رواه مسلم)

2069. Sayyiduna Jabir ibn Samurah رضی الله عنه said that Allah's Messenger صلى الله عليه وسلم

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[1] Bukhari # 2004, Muslim # 127.1130, Abu Dawud # 2444, Ibn Majah # 1734, Musnad Ahmad 6-324.

[2] Musnad Ahmad 6-324.

used to command them to fast on the day of aashura and would encourage them to do it, and was watchful over them when the day was on them. However, when (the fasting in) *Ramadan* was prescribed, he ceased to command or forbid them to fast on the day of aashua and he did not watch over them.[1]

SUNNAH MUWAKKADAH (EMPHASIZED PRACTICE OF HOLY PROPHET صلى الله عليه وسلم) FASTS

(٢٠٧٠) وَعَنْ حَفْصَةَ قَالَتْ اَرْبَعٌ لَمْ يَكُنْ يَدَعُهُنَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صِيَامُ عَاشُوْرَاء وَالْعَشْرِ وَثَلَاثَةِ اَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكْعَتَانِ قَبْلَ الْفَجْرِ۔ (رواه النسائی)

2070. Sayyidah Hafsah رضی الله عنه narrated that the Prophet Muhammad صلی الله علیه وسلم did not neglect four things (they being *sunnah muwakkadah (emphasized practice of Holy Prophet* صلى الله عليه وسلم*)*). They were; fasting on the day of aashura, the ten days of Dhul HIjjah (on the first nine of which he fasted), fasting on three days every month, and offering two raka'at before the fajr (*fard (compulsory)*, the *sunnah* of fajr).[2]

FASTING IN THE MIDDLE OF THE MONTH

(٢٠٧١) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُفْطِرُ اَيَّامَ الْبِيْضِ فِيْ حَضَرٍ وَلَا سَفَرٍ (رواه النسائی)

2071. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم never missed the fasts of the ayyam ul beed whether he was at home or travelling. (Ayyam beed are the 13th, 14th and 15th of each month).[3]

COMMENTARY: Ayyam ul beed are the days whose nights have moonlight almost all through. They are bright and shinning. Or, the days themselves are beed because fasting on them removes the darkness of sin and brightens hearts.

Also, when prophet Aadam عليه السلام was sent down to earth from heaven, his entire body turned black. When his repentance was accepted, he was commanded to fast on these three days. So when he fast ed on the thirteenth, one third of his body became white again. On the fourteenth two thirds of it was white and on the fifteenth all of his body reverted to its original whiteness.

THE SEQUENCE OF THREE FAST S EACH MONTH: As for the three masnun fasts every month, there are twelve combinations for them.

(i) Unspecified dates and may be kept at any dates during the month.
(ii) First three days of the month.
(iii) Any Saturday, Sunday and Monday during the month.
(iv) Any Tuesday, Wednesday and Thursday during the month.
(v) On the ayyam ul beed, 13th, 14th and 15th of the month.
(vi) The first of these on Monday and the other two on Tuesday and Wednesday.
(vii) The first on Thursday and the other two on Friday and Saturday.
(viii) The first on the first Monday of the lunar month and the other two on two Thursdays.
(ix) The first on the first Thursday of the lunar month and the other two on two Mondays.

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[1] Muslim # 125-1128.
[2] Nasai'i # 2415.
[3] Nasai'i # 2345.

(x) On Monday, Thursday and again next Monday.
(xi) One fast every ten days.
(xii) During the last days of the month.

While one has choice, it is better to fast on the ayyam ul beed (13th, 14th, 15th). Reward will accrue in any case.

FIFTY ONE FASTS: The masnun fasts in the whole year are fifty-one. These three fasts each month come to thirty three (excluding *Ramadan*), nine of Dhull Hijjah from 1st to 9th, one of the day of aashura, one a day prior to it or a day after it, one on 15th Sha'ban and six in Shawwal called sitta Shawwal.

FASTING IS ZAKAH (ANNUAL DUE CHARITY) OF BODY

(٢٠٧٢) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ شَيْءٍ زَكَاةٌ وَزَكَاةُ الْجَسَدِ الصَّوْمُ

(رواه ابن ماجة)

2072. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is a *zakah (Annual due charity)* for everything and the *zakah (Annual due charity)* of the body is fasting."[1]

COMMENTARY: *Zakah (Annual due charity)* increases and purifies. The *Zakah (Annual due charity)* of the body makes it sound and purifies it spiritually. Though fasting seems to weaken the body, yet in reality, it makes it healthy and strong. It also purifies it of sins.

EXCELLENCE OF MONDAY & THURSDAY

(٢٠٧٣) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَصُوْمُ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيْسِ فَقِيْلَ يَا رَسُوْلَ اللّٰهِ اِنَّكَ تَصُوْمُ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيْسِ فَقَالَ اِنَّ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيْسِ يَغْفِرُ اللّٰهُ فِيْهِمَا لِكُلِّ مُسْلِمٍ اِلَّا ذَاهَاجِرَيْنِ يَقُوْلُ دَعْهُمَا حَتّٰى يَصْطَلِحَا (رواه احمد وابن ماجة)

2073. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم used to fast on Monday and Thursday. Someone mentioned it to him, "O Messenger of Allah, you do fast on Monday and Thursday." He said, "Surely, on Monday and Thursday, Allah forgives every Muslim except the two who have severed ties of kinship. He says, Leave them alone till they reconcile with one another."[2]

FASTING FOR ALLAH'S PLEASURE

(٢٠٧٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ يَوْمًا ابْتِغَاءَ وَجْهِ اللّٰهِ بَعَّدَهُ اللّٰهُ مِنْ جَهَنَّمَ كَبُعْدِ غُرَابٍ طَائِرٍ وَهُوَ فَرْخٌ حَتّٰى مَاتَ هَرِمًا۔ رَوَاهُ اَحْمَدُ وَرَوَى الْبَيْهَقِيُّ فِي شُعَبِ الْاِيْمَانِ عَنْ سَلَمَةَ بْنِ قَيْسٍ

2074. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone fasts for a day seeking to please Allah thereby, then Allah removes him from hell to such a distance as a crow flies from the time it is young till it dies of old age."[3]

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[1] Ibn Majah # 1745, Musnad Ahmad 2.229.
[2] Ibn Majah # 1745, Musnad Ahmad 2-229.
[3] Musnad Ahmad 2-526.

2075. Sayyiduna Salamah ibn Qays رضی اللہ عنہ also narrated it.[1]

COMMENTARY: The crow is said to live for thousands of years. Allah will put one who fasts to please him to a distance traversed in that number of years.

Bayhaqi رحمه الله has transmitted a hadith that the Prophet Muhammad صلی اللہ علیہ وسلم said, "The sleep of one who fasts is recorded as worship. His silence is tasbih (glorification of Allah). His deed is multiplied and his prayer is granted and his sins are forgiven.

Bayhaqi رحمه الله has also transmitted that the Prophet Muhammad صلی اللہ علیہ وسلم said that Allah said to a Prophet of Banu Isr'ail that he should inform his people, "Whoever fasts to please Allah, He will give strength and health to his body and grant him abundant reward."

Khatib رحمه الله reported that the Prophet Muhammad صلی اللہ علیہ وسلم said, "If anyone observed supererogatory fasts in such a way that no one learn of it, then Allah is pleased with a reward for him that is not short of paradise."

Also, Allah's Messenger صلی اللہ علیہ وسلم said that Allah has table spread with such bounties as no eye has seen, no ear has heard of and no mind perceived. Only those who fast will sit at that table spread.

CHAPTER - VIII

SUPEREROGATORY FASTS & IFTAR بابٌ

SECTION I اَلْفَصْلُ الْاَوَّلُ

INTENTION TO FAST THE OPTIONAL DURING DAYTIME

(۲۰۷٦) عَنْ عَآئِشَةَ قَالَتْ دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَقَالَ هَلْ عِنْدَكُمْ شَيْءٌ فَقُلْنَا لَا قَالَ فَإِنِّي إِذًا صَائِمٌ ثُمَّ اَتَانَا يَوْمًا اٰخَرَ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ اُهْدِيَ لَنَا حَيْسٌ فَقَالَ اَرِيْنِيْهِ فَلَقَدْ اَصْبَحْتُ صَائِمًا فَأَكَلَ۔ (رواه مسلم)

2076. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet Muhammad صلی اللہ علیہ وسلم came to her one day and asked if she had anything (to eat). She said that she had nothing. So, he said, "Then, I shall fast." On another day, when he came, she told him that someone had presented to them hays (a mixture of dates and clarified butter). He said, "Show it to me I had began the day fasting." But, he ate it.[2]

COMMENTARY: The question about forming an intention to fast has been discussed in the introductory pages of chapter IV. Except for Imam Maalik رحمه الله, all scholars agree that intention for the optional fast may be formed during the day.

The ulama (Scholars) agree on the basis of this hadith that an optional fast may be nullified without any reason. Imam Abu Hanifah رحمه الله and his follower-imams, however, hold that once an optional fast is begun, it is *wajib (obligatory)* to complete it, unless there is a cogent reason for it and even then it will have to be redeemed. They say that though no reason has been mentioned in this hadith, the prophet Muhammad صلی اللہ علیہ وسلم had a reason for breaking his optional fast.

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[1] Bayhaqi in Shu'ab ul Eeman, # 3590.

[2] Muslim 170-1154, Abu Dawud # 5455, Nasai'i # 2322, Musnad Ahmad 6-207.

CAN INVITATION BE AN EXCUSE

(٢٠٧٧) وَعَنْ اَنَسٍ قَالَ دَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اُمِّ سُلَيْمٍ فَاَتَتْهُ بِتَمْرٍ وسَمْنٍ فَقَالَ اَعِيْدُوْا سَمْنَكُمْ فِيْ سِقَائِهِ وَتَمْرَكُمْ فِيْ وِعَائِهِ فَاِنِّيْ صَائِمٌ ثُمَّ قَامَ اِلٰى نَاحِيَةٍ مِنَ الْبَيْتِ فَصَلّٰى غَيْرَ الْمَكْتُوْبَةِ فَدَعَا لِاُمِّ سُلَيْمٍ وَاَهْلِ بَيْتِهَا۔ (رواہ البخاری)

2077. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم visited (Sayyidah) Umm Sulaym رضی اللہ عنہ. She presented him some dates and clarified butter, but he excused himself, "Put back your butter in its pot and your eats in their bowl, for, I am fasting." Then he stood in a corner of the house and offered a *salah (prayer)* that was other than a prescribed *salah (prayer)*, and prayed for (sayyidah) Umm Sulaym رضی اللہ عنہ and the people of her house. [1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم did not break his fast despite the invitation because he knew that Sayyidah Umm Sulaym رضی اللہ عنہ would not be grieved at his refusal.

The ulama (Scholars) say that an invitation to eat is enough excuse for both the guest and host to break their optional fast, if either of them would feel grieved at the other's rejection. But, the fast should be redeemed later. If no one is likely to mind, then the fast should not be broken.

One who fast and is a visitor to anyone, must pray for the host and his family. It is mustahub.

(٢٠٧٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دُعِيَ اَحَدُكُمْ اِلٰى طَعَامٍ وَهُوَ صَائِمٌ فَلْيَقُلْ اِنِّيْ صَائِمٌ وَفِيْ رِوَايَةٍ قَالَ اِذَا دُعِيَ اَحَدُكُمْ فَلْيُجِبْ فَاِنْ كَانَ صَائِمًا فَلْيُصَلِّ وَاِنْ كَانَ مُفْطِرًا فَلْيَطْعَمْ (رواہ مسلم)

2078. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any of you is invited to a meal while he is fasting, he must say, 'I am fasting."
According to another version. He said. "If any of you is invited, he must accept it and if he is fasting, then he must pray (two raka'at optional *salah (prayer)*). But, if he is not fasting, then he must eat (the meal)."[2]

COMMENTARY: If he host is likely to be worried or revengeful that the guest does not eat his food the it is *wajib (obligatory)* for the guest to break the fast. If the host will be pleased that his guest had not eaten his meal then it is *mustahab (desirable)* to break the fast. If it is likely to be the same either way, then the guest must excuse himself, 'I am fasting.'

SECTION II اَلْفَصْلُ الثَّانِيْ

(٢٠٧٩) عَنْ اُمِّ هَانِئٍ قَالَتْ لَمَّا كَانَ يَوْمُ الْفَتْحِ فَتْحِ مَكَّةَ جَاءَتْ فَاطِمَةُ فَجَلَسَتْ عَلٰى يَسَارِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاُمُّ هَانِئٍ عَنْ يَمِيْنِهٖ فَجَاءَتِ الْوَلِيْدَةُ بِاِنَاءٍ فِيْهِ شَرَابٌ فَنَاوَلَتْهُ فَشَرِبَ مِنْهُ ثُمَّ نَاوَلَهٗ اُمَّ

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[1] Bukhari # 1982.

[2] Muslim # 159-1150, 781, Ibn Majah 1750, Darimi # 1737, Musnad Ahmad 2·507.

هَانِئٍ فَشَرِبَتْ مِنْهُ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ لَقَدْ اَفْطَرْتُ وَكُنْتُ صَائِمَةً فَقَالَ لَهَا اَكُنْتِ تَقْضِيْنَ شَيْئًا قَالَتْ لَا قَالَ لَا فَلَا يَضُرُّكِ اِنْ كَانَ تَطَوُّعًا۔ رَوَاهُ اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ وَفِيْ رِوَايَةٍ لِاَحْمَدَ وَالتِّرْمِذِيِّ نَحْوُهٗ وَفِيْهِ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اَمَا اِنِّيْ كُنْتُ صَائِمَةً فَقَالَ الصَّائِمُ الْمُتَطَوِّعُ اَمِيْرُ نَفْسِهٖ اِنْ شَاءَ صَامَ وَاِنْ شَاءَ اَفْطَرَ۔

2079. Sayyiduna Umm Hani رضی اللہ عنہ narrated that on the day of the conquest of Makkah, Sayyidah Fatimah رضی اللہ عنہ came and sat to the left of Allah's Messenger صلی اللہ علیہ وسلم while Sayyidah Umm Hani رضی اللہ عنہ sat to his right. A female slave brought a vessel containing something to drink she gave it to the Prophet صلی اللہ علیہ وسلم. He drank some and handed it over to (Sayyidah) Umm Hani رضی اللہ عنہ who too drank from it. Saying, "O Messenger of Allah, I was fasting and I broke my fast." He asked, "Were you redeeming a fast." She said, "No" He said, "If it was an optional fast, there is no harm."[1]

According to another version: she said, "O Messenger of Allah, I was fasting." He said, "One who fasts the optional is the decider for himself. If he likes, he may fast. If he likes, he may break his fast."[2]

COMMENTARY: If anyone breaks the optional fast for some reason, then he will have to redeem it.

The scholars of hadith question the soundness of this hadith Tirmidhi declared that its isnad is not sound. Mundhri said that it is not established and its isnad is disputed.

(۲۰۸۰) وَعَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ كُنْتُ اَنَا وَحَفْصَةُ صَائِمَتَيْنِ فَعُرِضَ لَنَا طَعَامٌ اِشْتَهَيْنَاهُ فَاَكَلْنَا مِنْهُ فَقَالَتْ حَفْصَةُ يَا رَسُوْلَ اللّٰهِ اِنَّا كُنَّا صَائِمَتَيْنِ فَعُرِضَ لَنَا طَعَامٌ اِشْتَهَيْنَاهُ فَاَكَلْنَا مِنْهُ قَالَ اِقْضِيَا يَوْمًا اٰخَرَ مَكَانَهٗ۔ رَوَاهُ التِّرْمِذِيُّ وَذَكَرَ جَمَاعَةٌ مِنَ الْحُفَّاظِ رَوَوْا عَنِ الزُّهْرِيِّ عَنْ عَائِشَةَ مُرْسَلًا وَلَمْ يَذْكُرُوْا فِيْهِ عَنْ عُرْوَةَ وَهٰذَا اَصَحُّ وَرَوَاهُ اَبُوْ دَاوُدَ عَنْ زُمَيْلٍ مَوْلٰى عُرْوَةَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ

2080. Sayyiduna Zuhri رحمہ اللہ reported on the authority of Sayyiduna Urwah رضی اللہ عنہ that Sayyidah Ayshah رضی اللہ عنہا narrated, "Hafsah and I were fasting and we were offered some food. We craved for it and ate a little of it. Then Hafsah said, 'O Messenger of Allah, we were fasting but food was brought to us and we were tempted to eat it and ate some of it.' He said, 'Redeem it by fasting on another day.'" Tirmidhi transmitted it and also named a number of traditions its who reported from zuhri from (Sayyidah) Ayshah رضی اللہ عنہا in a mursal form without naming Urwah رحمہ اللہ and it is more sound. And Abu Dawud transmitted it from Zumayl رحمہ اللہ the freedman of Urwah رحمہ اللہ from Urwah رحمہ اللہ from Sayyidah Ayshah رضی اللہ عنہ.[3]

COMMENTARY: The Hanafis go by this hadith that the Prophet Muhammad صلی اللہ علیہ وسلم

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[1] Abu Dawud # 2456, Tirmidhi # 731.

[2] Musnad Ahmad 6-342.

[3] Abu Dawud # 457, Tirmidhi # 735, Muwatta Maalik # 50, Musnad Ahmad 6-263.

command to redeem the fast was of the nature of *wajib (obligatory)*. So, an optional fast too must be redeemed when broken.

The Shafi's However, say that the command was of the nature of *mustahab (desirable)* and they maintain that it is not *wajib (obligatory)* to redeem an optional broken fast.

EATING IN THE PRESENCE OF ONE WHO IS FASTING

(٢٠٨١) وَعَنْ أُمِّ عُمَارَةَ بِنْتِ كَعْبٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا فَدَعَتْ لَهُ بِطَعَامٍ فَقَالَ لَهَا كُلِي فَقَالَتْ إِنِّي صَائِمَةٌ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الصَّائِمَ إِذَا أُكِلَ عِنْدَهُ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ حَتّٰى يَفْرُغُوا۔ (رواه احمد والترمذی وابن ماجة والدارمی)

2081. Sayyidah Umm Umarah Bint Ka'b رضی اللہ عنہ said that the Prophet Muhammad صلی اللہ علیہ وسلم visited her. She had food brought for him, and he too invited her to eat with him, but she said, "I am fasting." So, he said, "When food is eaten in his presence, the angels invoke blessings on him who fasts till those who eat (in front of him) have finished."[1]

SECTION III — اَلْفَصْلُ الثَّالِثُ

(٢٠٨٢) عَنْ بُرَيْدَةَ قَالَ دَخَلَ بِلَالٌ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَتَغَدّٰى فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْغَدَاءَ يَا بِلَالُ قَالَ إِنِّي صَائِمٌ يَا رَسُوْلَ اللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَأْكُلُ رِزْقَنَا وَفَضْلُ رِزْقِ بِلَالٍ فِي الْجَنَّةِ أَشْعَرْتَ يَا بِلَالُ أَنَّ الصَّائِمَ يُسَبِّحُ عِظَامُهُ وَيَسْتَغْفِرُ لَهُ الْمَلَائِكَةُ مَا أُكِلَ عِنْدَهُ رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيْمَانِ۔

2082. Sayyiduna Buraydah رضی اللہ عنہ narrated that (Sayyiduna) Bilal رضی اللہ عنہ visited Allah's Messenger صلی اللہ علیہ وسلم while he was having his breakfast (morning meal). He said, "Have the meal, O Bilal." He said , "I am fasting O Messenger of Allah." So Allah's Messenger صلی اللہ علیہ وسلم said, "We eat our provision while Bilal's excellent provision is in paradise. Were you aware, O Bilal that the bones of one who is fasting glorify Allah and the angels seek forgiveness for him as long as food is eaten in his presence?"[2]

CHAPTER - IX

LAYLAT UL QADR (THE NIGHT OF POWER) — بَابُ لَيْلَةِ الْقَدْرِ

The greatness and excellence of the Night of Power - *Laylat ul qadr* - will be highlighted in this chapter. The signs when this night is most likely to appear will be mentioned. It is so called because on this night are decreed the provision, life span and death of the creatures for the year Some say that because it is great in estimation, it is called *laylat ul qadr*, 'qadr' being to value.

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[1] Tirmidhi # 785, Ibn Majah # 1748, Darimi # 1738, Musnad Ahmad 6-365.

[2] Bayhaqi # 3582.

Many opinion are expressed on determining this night. Most of the ahadith place it in the month of *Ramadan* particularly during its last ten day s on it odd night. Most ulama (Scholars) place it on the twenty seventh night of *Ramadan.*

The opportunity of *laylat'ul qadr* is specifically bestowed on the ummah of Muhammad صلى الله عليه وسلم so that they might earn abundant reward in spite of their short lives. When the Prophet Muhammad صلى الله عليه وسلم learnt of the very long lives of the past ummahs, he felt grieved that members of his ummah would not be able to amass pious deeds which those of the past ummahs had opportunity to amass. Hence, Allah, the exalted, granted this ummah the *laylat ul qadr* that is better than one thousand months - because of the prayer of the Prophet صلى الله عليه وسلم.

According to another tradition carried by Ibn Abu Hatim رحمه الله the noble Prophet Muhammad صلى الله عليه وسلم mentioned four men of Banu Isra'il who had worshipped Allah, Mighty and Glorious, for as long as eighty years. They had not been disobedient to Allah for even a moment. They were:

(i) Prophet Ayyub عليه السلام (Job).
(ii) Prophet Zakariya عليه السلام (Zachariya),
(iii) Prophet Hizqil عليه السلام (Ezakiel), and;
(iv) Prophet Yusha ibn Noon عليه السلام (Joshuo).[1]

The sahabah (companions) رضى الله عنهم were surprised. (if they had a long life span they too could devote themselves to worship of Allah.) Sayyiduna Jibril عليه السلام came to the Prophet Muhammad صلى الله عليه وسلم and disclosed that Allah had bestowed on them great good and he recited to the Prophet Muhammad صلى الله عليه وسلم the surah al Qadr: (انا انزلناه فى ليلة القدر) (to the end). He said *laylat ul qadr* that was given to the Prophet Muhammad صلى الله عليه وسلم and his ummah was better than that which he and his ummah craved. This pleased the Prophet Muhammad صلى الله عليه وسلم very much.

One thousand months equal eighty - three years and four months. The verse says that *laylat ul qadr* is better than one thousand months or eighty three years and four months

On this night, Allah directs His mercy particularly on the lowest heaven from sunset to dawn. The angels and the pure souls descend to meet the righteous and the devoted worshippers. It was on this night that the noble Quran began to be revealed. The angels were created on this night, and the mould of Sayyiduna Aadam عليه السلام was put together. Trees were planted in paradise.

Reward for worship in this night is many times the reward for worship at other times. This is the night on which prayers of the creatures gain approval from the Mighty Lord.

Shari'ah (divine law) has not disclosed when *laylat ul qadr* falls. If the night was pointed out, then people would not have worshipped at other times as eagerly. They would have worshipped on that particular night and bear satisfied that they have accomplished worship of more than a year.

The ulama (Scholars) say that if anyone keeps vigil in every night of the year and worships Allah then, insha Allah, he will gain the good fortune of this night Hence, it is said:

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[1] See stories of the Prophet عليه السلام (Ibn Khatir) respectively, p 165, 297 and 243 English translation, Dar ul Isha'at Karachi.

من لم يعرف قدر الليلة لم يعرف ليلة القدر

"He who does not esteem the night to keep vigil therein cannot recognize the greatness of *laylat ul qadr*."

Some ulama (Scholars) maintain that there are some signs of this night that are described in the ahadith and aathar, some of which the saintly persons have detected. Tabari رحمه الله has reported from some people that, on this night, the trees prostrate themselves before the Mighty Lord. They drop themselves on the ground and revert to their original condition. Similarly, every other things goes down in prostration on this night.

However, the correct thing is that it is not necessary to discern these things to fix this night. Many people find this night without observing the prostration of the trees or any thing else. It is very possible that of two man at one place. One may perceive the signs but the other may see nothing though both get the night and its blessings.

The greatest of these signs is that, on this sacred night, one is enabled and induced to worship and remember Allah and pray to him with humility and submission and sincerity. When this happens, he must know that he has seized the opportunity and good fortune.

If one can keep awake all night to worship Allah then it is the best thing, provided he does not fall ill or does not slacken in the discharge of the *fard (compulsory)* and *sunnah muwakkadah (emphasized practice of Holy Prophet* صلى الله عليه وسلم*)*. If he is likely to fulter, then he must keep awake only as much as he can do easily. Insha Allah, he will achieve his aim.

(وَلَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعٰى وَكَانَ سَعْيُهُ مَشْكُوْرًا)۔ رزقنا الله

{And that there shall be for man naught except that for which he make effort} (53:39)

May Allah enable us!

SECTION I — اَلْفَصْلُ الْاَوَّلُ

POINTATION OF *LAYLAT UL QADR*

(٢٠٨٣) عَنْ عَآئِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوِتْرِ مِنَ الْعَشْرِ الْاَوَاخِرِ مِنْ رَمَضَانَ۔ (رواه البخاری)

2083. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "See *laylat ul qadr* in the last ten nights of Ramdan in its odd dated nights."[1]

COMMENTARY: These are the twenty first, twenty third, twenty fifth, twenty seven and twenty ninth nights of *Ramadan*.

(٢٠٨٤) وَعَنِ ابْنِ عُمَرَ قَالَ إِنَّ رِجَالًا مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُرُوْا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الْاَوَاخِرِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرٰى رُؤْيَاكُمْ قَدْ تَوَاطَاَتْ فِي السَّبْعِ الْاَوَاخِرِ فَمَنْ كَانَ مُتَحَرِّيْهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ الْاَوَاخِرِ۔ (متفق علیه)

2084. Sayyiduna Ibn Umar رضى الله عنه said that some men among the sahabah of the

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[1] Bukhari # 2017, Muslim # 219-1169, Abu Dawud # 1385, Tirmidhi # 792, Muwatta Maalik # 10 (3 Itikaf), Musnad Ahmad 6-50.

Prophet Muhammad صلی اللہ علیہ وسلم were shown the night of power to be in the last seven nights (of *Ramadan*) in their dream. So, Allah's Messenger صلی اللہ علیہ وسلم said, 'I see that your dreams concur concerning the last seven nights. Hence, whoever looks for it must search it in the last seven nights."[1]

COMMENTARY: The seven nights could be: from twenty first to twenty seventh, or the last seven from twenty third to twenty ninth. This last seems to be more correct.

(٢٠٨٥) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْتَمِسُوْهَا فِي الْعَشْرِ الْاَوَاخِرِ مِنْ رَمَضَانَ لَيْلَةَ الْقَدْرِ فِيْ تَاسِعَةٍ تَبْقٰى فِيْ سَابِعَةٍ تَبْقٰى فِيْ خَامِسَةٍ تَبْقٰى (رواه البخارى)

2085. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "Seek it in the last ten nights of *Ramadan – laylat ul qadr* on the ninth remaining (which is the twenty first), seventh remaining (which is the twenty third), or fifth remaining (which is the twenty fifth)."[2]

COMMENTARY: One should engage in worship, dhikr and recitation of the Quran in these nights to earn the merit of laylatul qadr. The hadith has adopted a style of pointed these nights which has been interpreted in parenthesis. Although this seems to be a correct interpretation, Allamah Yahya رحمہ اللہ said that the hadith refers to the twenty third, twenty fourth and twenty sixth nights.

(٢٠٨٦-٢٠٨٧) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اعْتَكَفَ الْعَشْرَ الْاَوَّلَ مِنْ رَمَضَانَ ثُمَّ اعْتَكَفَ الْعَشْرَ الْاَوْسَطَ فِيْ قُبَّةٍ تُرْكِيَّةٍ ثُمَّ اَطْلَعَ رَأْسَهُ فَقَالَ اِنِّيْ اِعْتَكَفْتُ الْعَشْرَ الْاَوَّلَ اَلْتَمِسُ هٰذِهِ اللَّيْلَةَ ثُمَّ اعْتَكَفْتُ الْعَشْرَ الْاَوَّلَ اَلْتَمِسُ هٰذِهِ اللَّيْلَةَ ثُمَّ اعْتَكَفْتُ الْعَشْرَ الْاَوْسَطَ ثُمَّ اُتِيْتُ. فَقِيْلَ لِيْ اِنَّهَا فِي الْعَشْرِ الْاَوَاخِرِ فَمَنْ كَانَ اعْتَكَفَ مَعِيْ فَلْيَعْتَكِفِ الْعَشْرَ الْاَوَاخِرَ فَقَدْ اُرِيْتُ هٰذِهِ اللَّيْلَةَ ثُمَّ اُنْسِيْتُهَا وَقَدْ رَأَيْتُنِيْ اَسْجُدُ فِيْ مَاءٍ وَطِيْنٍ مِنْ صَبِيْحَتِهَا فَالْتَمِسُوْهَا فِي الْعَشْرِ الْاَوَاخِرِ وَالْتَمِسُوهَا فِيْ كُلِّ وِتْرٍ قَالَ فَمَطَرَتِ السَّمَاءُ تِلْكَ اللَّيْلَةَ وَكَانَ الْمَسْجِدُ عَلٰى عَرِيْشٍ فَوَكَفَ الْمَسْجِدُ فَبَصُرَتْ عَيْنَايَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلٰى جَبْهَتِهٖ اَثَرُ الْمَاءِ وَالطِّيْنِ مِنْ صَبِيْحَةِ اِحْدٰى وَعِشْرِيْنَ۔ مُتَّفَقٌ عَلَيْهِ فِي الْمَعْنٰى وَاللَّفْظُ لِمُسْلِمٍ اِلٰى قَوْلِهٖ فَقِيْلَ لِيْ اِنَّهَا فِي الْعَشْرِ الْاَوَاخِرِ وَالْبَاقِيْ لِلْبُخَارِيِّ وَفِيْ رِوَايَةِ عَبْدِاللّٰهِ بْنِ اُنَيْسٍ قَالَ لَيْلَةُ ثَلَاثٍ وَّعِشْرِيْنَ۔ (رواه مسلم)

2086. Sayyiduna Abu Sa'eed al-khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم observed *I'tikaf (Seclusion(for worship in a mosque)* in the first ten days of *Ramadan*. Then he observed *I'tikaf (Seclusion(for worship in a mosque)* in the middle (second) ten days in a Turkish tent. After that, he brought out his head (from the tent) and said, "I observed the *I'tikaf (Seclusion(for worship in a mosque)* to seek *laylat ul qadr* in the first ten days. Then, I observed the *I'tikaf (Seclusion(for*

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[1] Bukhari # 2015, Muslim # 25-1165, Muwatta Maalik # 14 (I'tikaf), Musnad Ahmad 2-17.

[2] Bukhari # 2021, Abu Dawud # 1383, Tirmidhi # 794, Darimi # 1781, Muwatta Maalik # 13, (I'tikaf).

***worship in a mosque)* in the middle ten days. Then an angel came to me and told me that *laylat ul qadr* appears in the last ten days (of *Ramadan*). Hence, whoever wishes to observe the *I'tikaf (Seclusion(for worship in a mosque)* with me should do so in the last ten days. I was shown it in a dream, hen made to forget it. I saw myself prostrating in water and clay in the morning succeeding (the night). So seek it in the last ten (nights) and seek it in every odd dated night." The narrator continues to say: "That night (on which he saw the dream) it had rained. The mosque that had a thatched roof dripped, and my eyes saw Allah's Messenger's forehead with drops of water and clay on the morning succeeding the twenty first night."[1]**
Muslim has it up to 'it is in the last ten days." Bukhari has the remaining to. According to another version:
2087. Sayyiduna Abdullah ibn Unays رضی اللہ عنہ narrated that (instead of twenty first night) the twenty third night."[2]

ANOTHER SIGN

(٢٠٨٨) وَعَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ سَأَلْتُ أُبَيَّ بْنَ كَعْبٍ فَقُلْتُ إِنَّ أَخَاكَ ابْنَ مَسْعُوْدٍ يَقُوْلُ مَنْ يَقُمِ الْحَوْلَ يُصِبْ لَيْلَةَ الْقَدْرِ فَقَالَ رَحِمَهُ اللّٰهُ أَرَادَ أَنْ لَا يَتَّكِلَ النَّاسُ أَمَا إِنَّهُ قَدْ عَلِمَ أَنَّهَا فِيْ رَمَضَانَ وَأَنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ وَأَنَّهَا لَيْلَةُ سَبْعٍ وَّعِشْرِيْنَ ثُمَّ حَلَفَ لَا يَسْتَثْنِيْ أَنَّهَا لَيْلَةُ سَبْعٍ وَّ عِشْرِيْنَ فَقُلْتُ بِأَيِّ شَيْءٍ تَقُوْلُ ذٰلِكَ يَا أَبَا الْمُنْذِرِ قَالَ بِالْعَلَامَةِ أَوْ بِالْآيَةِ الَّتِيْ أَخْبَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا تَطْلُعُ يَوْمَئِذٍ لَا شُعَاعَ لَهَا (رواه مسلم)

2088. Sayyiduna Zirr ibn Hubaysh رحمہ اللہ said that he pointed out to Sayyiduna Ubayy ibn Ka'b رضی اللہ عنہ that his brother (in religion) Sayyiduna Ibn Mas'ud رضی اللہ عنہ said that if anyone keeps vigil every night throughout the year, then he will find *laylat ul qadr*. Ubayy رضی اللہ عنہ said, "May Allah have mercy on him! He said so to prevent people from relying (only on that night). Rather, he was aware that it was in *Ramadan* and one of its last ten nights and that is the twenty seventh." Then, he swore, without saying insha Allah, that it was the twenty seventy. Zirr رحمہ اللہ asked him on what basis he could assert that and called him (by his kunyah) Abu Mundhir. He said, 'By the sign, or indication, that Allah's Messenger صلی اللہ علیہ وسلم informed us that the sun rises on its morning without rays."[3]

COMMENTARY: Sayyiduna Ibn Mas'ud رضی اللہ عنہ did not want the people to depend on any one night and sit the rest of the time out without action. His intention was that they must engage in worship regularly and sincerely.
Sayyiduna Ubayy ibn Ka'b رضی اللہ عنہ said that the twenty seventh was *laylat ul qadr* and swore about it without saying insha Allah. This was his strong presumption. If anyone says insha Allah at the same time as swearing about what he says then his oath is not only not a firm statement but also not fulfilled in *Shari'ah (divine law).*

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[1] Bukhari # 2016, Muslim # 213-1167, Abu Dowud # 1382, Muwatta Maalik # 9 (I'tikaaf).
[2] Muslim # 218-1168
[3] Muslim # 220.762.

The sign of *laylat ul qadr* mentioned in this hadith is such as may be verified practically.

EXTRA EXERTION DURING LAST TEN DAYS OF *RAMADAN*

(٢٠٨٩) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَجْتَهِدُ فِي الْعَشْرِ الْاَوَاخِرِ مَا لَا يَجْتَهِدُ فِيْ غَيْرِهٖ۔ (رواه مسلم)

2089. Sayyidah Ayshah رضی اللہ عنہا said that Allah's messenger صلی اللہ علیہ وسلم used to make exceptional effort (in worship) during the last ten nights such as he did not do any other time.[1]

(٢٠٩٠) وَعَنْهَا قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْعَشْرُ شَدَّ مِئْزَرَهٗ وَاَحْيٰى لَيْلَهٗ وَاَيْقَظَ اَهْلَهٗ۔ (متفق علیه)

2090. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم braced himself for more worship as the last ten nights commenced. He stayed awake and wake up his family.[2]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم remained awake for most of the night and also, sometimes, all the night in worship. He did not keep awake all through often. He awakened his wives, daughters, female slaves and male slaves during the last ten days of *Ramadan*. He get them to be engaged in worship and qualify for the blessing of *laylat ul qadr*.

SECTION II اَلْفَصْلُ الثَّانِيْ

SUPPLICATION ON THE *LAYLAT UL QADR*

(٢٠٩١) عَنْ عَآئِشَةَ قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَرَأَيْتَ إِنْ عَلِمْتُ اَيُّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ مَا اَقُوْلُ فِيْهَا قَالَ قُوْلِيْ اَللّٰهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ۔ رَوَاهُ اَحْمَدُ وَابْنُ مَاجَةَ وَالتِّرْمِذِيُّ وَصَحَّحَهٗ اَللّٰهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ۔

2091. Sayyidah Ayshah رضی اللہ عنہا narrated that she asked Allah's Messenger صلی اللہ علیہ وسلم, 'What, if I recognize the night that is *laylat ul qadr*, may I pray?" He said that she should say:

اَللّٰهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ

'O Allah, you are the forgiving you love to forgive. So, do forgive me"[3]

COMMENTARY: This supplication embraces all good of this world and the next. The greatest good fortune of anyone is forgiveness and pardon from Allah. It is the utmost of all goodness. Nothing is better from a creature than praying to Allah for forgiveness.

NIGHTS THAT COULD BE *LAYLAT UL QADR*

(٢٠٩٢) وَعَنْ اَبِيْ بَكْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِلْتَمِسُوْهَا يَعْنِيْ لَيْلَةَ الْقَدْرِ فِيْ

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[1] Muslim # 8-1175, Ibn Majah # 1767, Musnad Ahmad 6-82.

[2] Bukhari # 2024, Muslim # 7-1174, Nasai'i # 1639, Ibn Majah # 3850, Musnad Ahmad 6-41.

[3] Tirmidhi # 3513, Ibn Majah # 3850, Musnad Ahmad 6-171.

تِسْعٍ يَبْقَيْنَ اَوْفِي سَبْعٍ يَبْقِيْنَ اَوْفِي خَمْسٍ يَبْقِيْنَ اَوْثَلَاثٍ اَوْاٰخِرَ لَيْلَةٍ(رواه الترمذى)

2092. Sayyiduna Abu Bakrah رضی الله عنه said that he heard Allah's Messenger صلی الله علیه وسلم say, "Seek it meaning *laylat ul qadr* -when nine nights remain or seven remain or five remain or those remain or in the last."[1]

(These are the 29th, 27th, 25th, 23rd or the last of *Ramadan*.)

BUT ONLY IN *RAMADAN*

(٢٠٩٣) وَعَنِ ابْنِ عُمَرَ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ هِيَ فِيْ كُلِّ رَمَضَانَ۔ وَرَوَاهُ اَبُوْدَاؤدَ وَقَالَ رَوَاهُ سُفْيَانُ وَشُعْبَةُ عَنْ اَبِي اِسْحَاقَ مَوْقُوْفًا عَلَى ابْنِ عُمَرَ۔

2093. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم was asked about *laylat ul qadr*. He said, "It is in every *Ramadan*."[2]

(It is mawquf at ibn Umar) رضی الله عنه .

COMMENTARY: The word of the hadith (هر رمضان) could mean as translated, or 'throughout *Ramadan* on any of its nights, not merely the last ten nights. This second would imply that having given this information, the Prophet Muhammad صلی الله علیه وسلم later narrowed it down to the last ten nights of *Ramadan*.

TWENTY THIRD IS *LAYLAT UL QADR*

(٢٠٩٤) وَعَنْ عَبْدِاللّٰهِ بْنِ اُنَيْسٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّ لِيْ بَادِيَةً اَكُوْنُ فِيْهَا وَاَنَا اُصَلِّيْ فِيْهَا بِحَمْدِ اللّٰهِ فَمُرْنِيْ بِلَيْلَةٍ اَنْزِلُهَا اِلٰى هٰذَا الْمَسْجِدِ فَقَالَ اَنْزِلْ لَيْلَةَ ثَلَاثٍ وَعِشْرِيْنَ قِيْلَ لِابْنِهٖ كَيْفَ كَانَ اَبُوْكَ يَصْنَعُ قَالَ كَانَ يَدْخُلُ الْمَسْجِدَ اِذَا صَلَّى الْعَصْرَ فَلَا يَخْرُجُ مِنْهُ لِحَاجَةٍ حَتّٰى يُصَلِّيَ الصُّبْحَ فَاِذَا صَلَّى الصُّبْحَ وَجَدَ دَابَّتَهٗ عَلٰى بَابِ الْمَسْجِدِ فَجَلَسَ عَلَيْهَا وَلَحِقَ بِبَادِيَتِهٖ(رواه ابوداؤد)

2094. Sayyiduna Abdullah ibn Unays رضی الله عنه narrated that he submitted, "O Messenger of Allah, I have a home in the desert and I reside there. Praise belongs to Allah, I offer *salah (prayer)* there. Instruct me of a night on which I may come to this mosque." He said, "Come here on the twenty third night." (Later on) his son was asked about his father's practice. He said, "He would enter the mosque after having offered the *salah (prayer)* of asr and he never went out of it for any purpose (contrary to *I'tikaf (Seclusion(for worship in a mosque))* till he had offered the *salah (prayer)* of fajr. After having prayed the fajr, he found his (riding) beast at the gate of the mosque. He then mounted it and returned to his desert."[3]

COMMENTARY: This hadith does not determine the date of *laylat ul qadr*. The Prophet Muhammad صلی الله علیه وسلم had learnt of the date for that particular year, so he instructed Abdullah رضی الله عنه to go to the mosque on the twenty third. However, he misunderstood it to mean that *laylat ul qadr* was on the twenty third always. Also, the Prophet Muhammad صلی

[1] Tirmidhi # 794, Musnad Ahmad 5-36.

[2] Abu Dawud # 1387.

[3] Abu Dawud # 1380.

صلى الله عليه وسلم did not generally know of the night, but learnt of it sometimes.

SECTION III الفصل الثالث

KNOWLEDGE OF *LAYLAT UL QADR* TAKEN AWAY FROM PROPHET صلى الله عليه وسلم

(٢٠٩٥) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيُخْبِرَنَا بِلَيْلَةِ الْقَدْرِ فَتَلَاحٰى رَجُلَانِ مِنَ الْمُسْلِمِيْنَ فَقَالَ خَرَجْتُ لِأُخْبِرَكُمْ بِلَيْلَةِ الْقَدْرِ فَتَلَاحٰى فُلَانٌ وَفُلَانٌ فَرُفِعَتْ وَعَسٰى اَنْ يَكُوْنَ خَيْرًا لَّكُمْ فَالْتَمِسُوْهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ۔ (رواه البخاری)

2095. Sayyiduna Ubadah ibn as-Samit رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم came out to tell them about *laylat ul qadr*. Two men among the Muslim quarrelled with one another. He said, "I came out to inform you of *laylat ul qadr* but so and so quarrelled with one another, so the knowledge was taken away (from me). Perhaps. This is better for you. So seek it on the ninth (twenty ninth), seventh (twenty seventh), and fifth (twenty fifth)."[1]

COMMENTARY: The two disputing men were Abdullah ibn Ubayy (or Abu) Hadhru and Kab ibn Maalik.

That the knowledge was taken away was better in the sense that people would now make more effort and not sit tight.

MERIT OF LAYLAT UL QADR

(٢٠٩٦) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ لَيْلَةُ الْقَدْرِ نَزَلَ جِبْرِيْلُ فِيْ كَبْكَبَةٍ مِنَ الْمَلَائِكَةِ يُصَلُّوْنَ عَلٰى كُلِّ عَبْدٍ قَائِمٍ اَوْقَاعِدٍ يَذْكُرُ اللّٰهَ عَزَّوَجَلَّ فَاِذَا كَانَ يَوْمُ عِيْدِهِمْ يَعْنِيْ يَوْمَ فِطْرِهِمْ بَاهٰى بِهِمْ مَلَائِكَتَهٗ فَقَالَ يَا مَلَائِكَتِيْ مَا جَزَاءُ اَجِيْرٍ وَفّٰى عَمَلَهٗ قَالُوا رَبَّنَا جَزَاؤُهٗ اَنْ يُوَفّٰى اَجْرُهٗ قَالَ مَلَائِكَتِيْ عَبِيْدِيْ وَاِمَائِيْ قَضَوْا فَرِيْضَتِيْ عَلَيْهِمْ ثُمَّ خَرَجُوْا يَعُجُّوْنَ اِلَى الدُّعَاءِ وَعِزَّتِيْ وَجَلَالِيْ وَكَرَمِيْ وَعُلُوِّيْ وَارْتِفَاعِ مَكَانِيْ لَاُجِيْبَنَّهُمْ فَيَقُوْلُ ارْجِعُوْا قَدْ غَفَرْتُ لَكُمْ وَبَدَّلْتُ سَيِّئَاتِكُمْ حَسَنَاتٍ قَالَ فَيَرْجِعُوْنَ مَغْفُوْرًا لَهُمْ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

2096. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'when it is *laylat ul qadr*, Jibril علیہ السلام comes down with a number of angels. They pray for each of the men who stand (in *salah (prayer)*) or sit (making dhikr) to remember Allah, Might and Glorious, when it is the day of their eed, meaning eed ul *fitr*, Allah refers to them before the angels as his Pride and joy. He says "O my angels what is the recompense of one who is hired and who completes his work faithfully?' They say, our lord! His recompense is that he should be paid his wages in full. He says, 'My angels! My male slaves and My female slaves have discharged that which I have prescribed for them and have now come out (of their homes) entreating with voices raised in supplication. By my Might, My Glory, My Mercy, My power, My exalted station, I shall surely grant them their prayer.' Then, He says (to His slaves), 'Return! Indeed, I have forgiven you and replaced your evil deeds

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[1] Bukhari # 2023.

with good deed s,' So, they return having been forgiven."[1]

CHAPTER - X

I'TIKAF (REMAINING IN THE MOSQUE FOR SOME PERIOD OF TIME TO WORSHIP ALMIGHTY) بَابُ الْاِعْتِكَافِ

The dictionary meaning of *I'tikaf (Seclusion)* is 'to remain somewhere and to detain oneself at some place' In the terminology of *Shari'ah (divine law)*, it is 'to remain in the mosque where congregational *salah (prayer)* is offered with intention to observe *I'tikaf (Seclusion)* for Allah's pleasure.'

The intention is valid only of a Muslim who is sane and free of sexual defilement, menstruation and lochia. The *I'tikaf (Seclusion)* in the last ten days of *Ramadan* is *sunnah muwakkadah (emphasized practice of Holy Prophet صلى الله عليه وسلم)* because the Prophet Muhammad صلى الله عليه وسلم observed it always in *Ramadan* in its last ten days. 'Mukhtar' has written that it is *sunnah muwakkadah 'alal kifayah* (emphasized practice of Holy Prophet صلى الله عليه وسلم but adequate) so that even if one person observes it, it will be enough for all the people and those who do not observe it are not blame worthy in this case.

It becomes *wajib (obligatory)* to observe the *I'tikaf (Seclusion)* if one declares his intention orally or makes a vow. It may be prompt and one may say, "I bind myself to observe itikaf for so many days." Or, one may make it conditional, saying "I vow to observe the *I'tikaf (Seclusion)* for so many days if my wish (for such and such a thing) is accomplished." These are two kinds of *I'tikaf (Seclusion)*;

(i) *Sunnah muwakkadah (emphasized practice of Holy Prophet صلى الله عليه وسلم)* that is observe during the last ten days of *Ramadan*, and

(ii) *Wajib (obligatory)* which concern a vow.

A third kind of *I'tikaf (Seclusion)* is *mustahab (desirable)* and it is observed at any time other than the final ten days of *Ramadan*. It may be observed during the initial twenty days of *Ramadan* or at any other time in any month.

There is no limit for the *mustahab I'tikaf (desirable seclusion)*. If anyone forms an intention to observe it for all his life, then too it is allowed, but, the ulama (Scholars) differ on the minimum period for it. Imam Muhammad رحمه الله said that there is no minimum limit for a *mustahab (desirable) I'tikaf (Seclusion)* and it can be observed for a minute or less than that at any h our of day or night. The obvious ruling of Imam Abu Hanifah رحمه الله is identical to it and the Hanafis abide by it. Hence, it is proper for every Muslim who enters a mosque, for *salah (prayer)* or otherwise, to form an intention to observe the *I'tikaf (Seclusion)*, 'I intend to go through *I'tikaf (Seclusion)* as long as I am in the mosque.'

In this way one may earn the honour and merit of *I'tikaf (Seclusion)* very many times in a day. However, Imam Abu Yusuf رحمه الله said that the minimum limit of *I'tikaf (Seclusion)* is most of the day, meaning more than half a day. A second opinion of Imam Abu hanifah رحمه الله is that the minimum period for which an *I'tikaf (Seclusion)* may be observed is one day but no ruling is issued on this opinion that is apart from his obvious opinion.

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[1] Bayhaqi in Shu'ab ul eeman # 3117.

SECTION I ,   اَلْفَصْلُ الْاَوَّلُ

WOMAN MAY OBSERVE *I'TIKAF (SECLUSION)* AT HOME

(٢٠٩٧) عَنْ عَآئِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْتَكِفُ الْعَشْرَ الْاَوَاخِرَ مِنْ رَمَضَانَ حَتّٰى تَوَفَّاهُ اللّٰهُ ثُمَّ اِعْتَكَفَ اَزْوَاجُهُ مِنْ بَعْدِهٖ (متفق عليه)

2097. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet Muhammad صلی اللہ علیہ وسلم used to observe *I'tikaf (Seclusion)* during the last ten days of *Ramadan* till Allah took him. Then, his wives observed the *I'tikaf (Seclusion)* after him.[1]

COMMENTARY: After the death of the prophet Muhammad صلی اللہ علیہ وسلم his wives observed *I'tikaf (Seclusion)* in their homes. The jurists say that it is *mustahab (desirable)* for women to do so in the mosques within their homes and if they have not set aside any such place in their homes as a mosque the any portion of the house would do. They must not move out of this place unnecessarily as that represents a mosque for them. It is *makruh (unbecoming)* for them to observe *I'tikaf (Seclusion)* in a mosque.

HERE GENEROUS IN *RAMADAN*

(٢٠٩٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَجْوَدَ النَّاسِ بِالْخَيْرِ وَكَانَ اَجْوَدُ مَا يَكُوْنُ فِيْ رَمَضَانَ كَانَ جِبْرِيْلُ يَلْقَاهُ كُلَّ لَيْلَةٍ فِيْ رَمَضَانَ يَعْرِضُ عَلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْقُرْاٰنَ فَاِذَا لَقِيَهٗ جِبْرِيْلُ كَانَ اَجْوَدَ بِالْخَيْرِ مِنَ الرِّيْحِ الْمُرْسَلَةِ۔ (متفق عليه)

2098. Sayyiduna ibn Abbas رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم was the most generous of all men. In *Ramadan,* he was more generous than at other times. (Sayyiduna) Jibril علیہ السلام met him every night in *Ramadan* and the Prophet Muhammad صلی اللہ علیہ وسلم recited the Quran to him. When jibril علیہ السلام met him, he was more generous then the blowing wind.[2]

COMMENTARY: When Sayyiduna Jibril علیہ السلام came, the Prophet Muhammad's صلی اللہ علیہ وسلم generosity knew no bounds. This indicates that during blessed times and when meeting sacred people one should be very generous.

This hadith does not touch *I'tikaf (Seclusion)* yet it is placed in the chapter of *I'tikaf (Seclusion)* in which the Prophet Muhammad صلی اللہ علیہ وسلم engaged in *Ramadan.* This is a piety of a high degree and the hadith asserts that the Prophet Muhammad صلی اللہ علیہ وسلم practiced much piety and generosity in this month.

REPETITION OF THE QURAN

(٢٠٩٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ يُعْرَضُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْقُرْاٰنُ كُلَّ عَامٍ مَرَّةً فَعُرِضَ عَلَيْهِ مَرَّتَيْنِ فِي الْعَامِ الَّذِيْ قُبِضَ وَكَانَ يَعْتَكِفُ كُلَّ عَامٍ عَشْرًا فَاعْتَكَفَ عِشْرِيْنَ فِي الْعَامِ الَّذِيْ قُبِضَ۔

(رواه البخاری)

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[1] Bukhari # 2026, Muslim # 5-1172, Abu Dawud # 790, Tirmidhi # 790, Ibn Majah # 1773, Musnad Ahmad 2-281.

[2] Bukhari # 1902, Muslim # 50-2308, Nasai'i # 2095, Musnad Ahmad 1-231.

2099. Sayyiduna Abu Hurayrah رضی الله عنه said that the Quran was recited to the Prophet Muhammad صلی الله علیه وسلم (by Jibril) علیه السلام once every year. But, it was recited to him twice in the year in which he died. And, he used to observe *I'tikaf (Seclusion)* for ten days every year, bu ' ` observe *I'tikaf (Seclusion)* for twenty days in the year he died.[1]

COMMENTARY: Sayyiduna Jibril علیه السلام recited the Quran to the Prophet Muhammad صلی الله علیه وسلم and then he recited to him as the previous hadith says. So, it is *sunnah* to revise the Quran by reciting it to one another.

In the Prophet Muhammad's صلی الله علیه وسلم life, there is an example for his ummah that when they enter the final stage of their life they should increase their pious deeds. They should prepare themselves with more piety and obedience to met their Mighty Lord.

MANNER & ETIQUETTE OF *I'TIKAF (SECLUSION)*

(٢١٠٠) عَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَإِذَا اعْتَكَفَ اَدْنٰى اِلَيَّ رَأْسَهُ وَهُوَ فِي الْمَسْجِدِ فَأُرَجِّلُهُ وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةِ الْإِنْسَانِ۔ (متفق علیه)

2100. Sayyiduna Ayshah رضی الله عنها said that when Allah's Messenger صلی الله علیه وسلم engaged in *I'tikaf (Seclusion)*, he put his head out towards her while he remained within the mosque. She would comb (his hair). He did not enter the house except to attend to human compulsion (to relieve himself)[2]

COMMENTARY: One who observe the *I'tikaf (Seclusion)* may stretch out of the mosque a limb. He may also comb himself.

Ibn Human رحمه الله said that he may wash a limb within the mosque in a vessel provided the mosque is not polluted.

Imam Abu Hanifah رحمه الله said that if he goes out of his place even for a minute then his *I'tikaf (Seclusion)* is nullified.

The need for which he may go out is of two kinds.

(i) Natural like the urge to urinate of defecate and to have a purifying bath (after a wet dream), but there is no clear tradition about bath for Friday. Sharh Award does say, however, that he may got to have a bath whethere it is *wajib (obligatory)* (like when defiled) or optional (like for Friday).

(ii) Shar'I like for eed *salah (prayer)* and adhan. If the place from where the adhan is called is outside the mosque then going there is a need. The *I'tikaf (Seclusion)* does not break because of it. Both the mu'adhdhin and one who is not a mu'adhdhin are allowed to go (for the adhan). Going for the Friday slah is also a need.

However, he must go out at the time of zawal (not before) for the Friday *salah (prayer)*. If the mosque where the *salah (prayer)* of Friday is held is far away then he must go sufficiently early to be able offer the tahiyatul masjid and the *sunnah* of Friday. It is allowed also to stay in that mosque after the *salah (prayer)* to offer the post *salah (prayer) sunnah*. If he stays there longer then though his *I'tikaf (Seclusion)* is not nullified, yet his over staying is *makruh (unbecoming)* tanzihi.

Similarly, if he has no servant or assistant then giving home for the meal or to fetch it is

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[1] (1): Bukhari # 4998, Abu Dawud # 2466, Ibn Majah # 1769, Darimi # 1779, Musnad Ahmad 2-336.

[2] Bukhari # 2029, Muslim # 6-197, Tirmidhi # 804, Ibn Majah # 1776, Musnad Ahmad 6-264.

also a need.
If the mosque collapses or someone throws him out and he goes into another mosque without delay, then his *I'tikaf (Seclusion)* is not invalidated. The same applies when he rushes to another mosque if he fears for his life and property in the mosque in which he began his *I'tikaf (Seclusion)*
If he goes out of his place to relieve himself, for a natural reason or a need sanctioned by *Shari'ah (divine law)* and creditor detains him even for a minute then, according to Imam Abu Hanifah رحمه الله his *I'tikaf (Seclusion)* becomes void. However Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله hold that it is not nullified.
His *I'tikaf (Seclusion)* will become void if he comes out to save someone who is drawing or burning in fire, or to enlist for jihad if the call is made, or to give testimony.
In short, if he goes out even for a minute for anything apart from the natural needs or needs sanctioned by *Shari'ah (divine law)*, then his *I'tikaf (Seclusion)* becomes void, even if he goes out by mistake. However, the two companions (named above) hold that his *I'tikaf (Seclusion)* will become void only if he is out for most of the day, We may deduced from this hadith that he may also have a haircut in the mosque during *I'tikaf (Seclusion)* provided his hair do not fall in the mosque.

VOW MADE DURING PRE-ISLAMIC PERIOD

(٢١٠١) وَعَنِ ابْنِ عُمَرَ اَنَّ عُمَرَ سَأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنْتُ نَذَرْتُ فِي الْجَاهِلِيَّةِ اَنْ اَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ قَالَ فَأَوْفِ بِنَذْرِكَ (متفق عليه)

2101. Sayyiduna Ibn Umar رضى الله عنه narrated that (Sayyiduna) Umar رضى الله عنه asked the Prophet Muhammad صلى الله عليه وسلم about a vow he had made during the jahiliyah to observe *I'tikaf (Seclusion)* in the sacred mosque for a night (and day). He said, "Fulfil your vow."[1]

COMMENTARY: Jahliyah was the period before the commissioning of the prophet and the advent of Islam.
The Command to fulfil the vow made during the jihiliyah was of the nature of msuthab. If Umar رضى الله عنه had made the vow after embracing Islam, then the command was of the category of *wajib (obligatory)*.
However, Teebi رحمه الله said that if the vow was made during the jihiliyah but conformed to the commands of Islam then after accepting Islam it is *wajib (obligatory)* to fulfil it. This is what Imam shafi'I رحمه الله abides by but Imam Abu Hanifah رحمه الله held that the vow itself is not valid what to say of fulfilling it after Islam? His arguments may be seen in books of fiqh. He takes the meaning mentioned earlier.

FASTING IS PRE-REQUISITE FOR WAJIB (OBLIGATORY) I'TIKAF (SECLUSION)

Allama Teebi رحمه الله said that this hadith proves that fasting is not a condition for the *I'tikaf (Seclusion)* to be correct. This is contention of Imam Shafi'I رحمه الله However, Imam Abu Hanifah رحمه الله said that while fasting is not a condition for a voluntary *I'tikaf (Seclusion)*, yet it is *wajib (obligatory)* for a *wajib (obligatory) I'tikaf (Seclusion)*. His two companions agree

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[1] Bukhari # 2032, Muslim # 27-1656, Abu Dawud # 3325, Tirmidhi # 1539, Nasai'i # 3820, Musnad Ahmad 1-37.

with him and the Hanafis abide by it. Imam Maalik رحمه الله and Imam Abu Hanifah رحمه الله according to his second opinion, hold that for *I'tikaf (Seclusion)* itself, whether *wajib (obligatory)* or optional, fasting is a pre-requisite.

The Hanafis say about this hadith that in its other versions, the *I'tikaf (Seclusion)* of Umar رضی الله عنه is mentioned with fasting. Thus the version in Abu Dawud, Nasai'I and Daraqutni say that the Prophet Muhammad صلی الله علیه وسلم instructed him to observe *I'tikaf (Seclusion)* and fast also. Moreover, the hadith of Sayyidah Ayshah رضی الله عنها which follows asserts that *I'tikaf (Seclusion)* is not valid without fasting, this is bout *wajib I'tikaf (due Seclusion)*. If anyone makes a vow and observes *I'tikaf (Seclusion)* only in the night then that is invalid be cause night is not associated with fasting. If anyone vows to observe *I'tikaf (Seclusion)* during *Ramadan* then the fasts of *Ramadan* will serve as complimentary to his *I'tikaf (Seclusion)*. But if anyone keep on optional fast and vows to observe *I'tikaf (Seclusion)* on that day then that is not correct.

If someone vows to observe *I'tikaf (Seclusion)* during a certain *Ramadan* but fails to do it then he must redeem it no other days and keep fasts for the *I'tikaf (Seclusion)*. However, this redeeming will not be proper in another *Ramadan* nor during such days when other *wajib (obligatory)* fasts are kept, whether these *wajib (obligatory)* are redeeming fasts or of some other kind.

If anyone forms an intention to observe *I'tikaf (Seclusion)* for many days at a stretch then he will have to observe *I'tikaf (Seclusion)* during their nights too. This if anyone vows to observe *I'tikaf (Seclusion)* for two days then he will do it for their two nights also. But Imam Abu Yusuf said that he will do it for only night.

If anyone vows to observe *I'tikaf (Seclusion)* for one month then he will have to do it at a stretch even if he had not said so when making the vow.

SECTION II — اَلْفَصْلُ الثَّانِيْ

REDEEMING SUNNAH MUWAKKADAH (EMPHASIZED PRACTICE OF HOLY PROPHET صلی الله علیه وسلم)

(٢١٠٢-٢١٠٣) عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ فِي الْعَشْرِ الْاَوَاخِرِ مِنْ رَمَضَانَ فَلَمْ يَعْتَكِفْ عَامًا فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ اعْتَكَفَ عِشْرِيْنَ۔ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ اَبُوْ دَاوُدَ وَابْنُ مَاجَةَ عَنْ اُبَيِّ بْنِ كَعْبٍ۔

2102. Sayyiduna Anas رضی الله عنه narrated that the Prophet Muhammad صلی الله علیه وسلم used to observe *I'tikaf (Seclusion)* during the last ten days of *Ramadan*. One year, however he did not observe the *I'tikaf (Seclusion)* and the year after that he observed *I'tikaf (Seclusion)* for twenty days.[1]

2103. Ubayy ibn Ka'b رضی الله عنه narrated this hadith.[2]

COMMENTARY: Allamah Teebi رحمه الله cites this hadith to say that if any one misses *sunnah muwakkadah (emphasized practice of Holy Prophet صلی الله علیه وسلم)* then he must redeem it too. The essence is only to redeem, otherwise it is *fard (compulsory)* to redeem a *fard (compulsory)* and *sunnah* to redeem a *sunnah*, not *fard* or *wajib (compulsory or obligatory)*.

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[1] Tirmidhi # 803, Musnad Ahamd 2-401.

[2] Abu Dawud # 2463, Ibn Majah # 1770.

THE COMMENCEMENT OF *I'TIKAF (SECLUSION)*

(٢١٠٤) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ ثُمَّ دَخَلَ فِيْ مُعْتَكَفِهٖ (رواه ابوداؤد وابن ماجة)

2104. Sayyidah Ayshah رضی اللہ عنہا narrated that when Allah's Messenger صلی اللہ علیہ وسلم intended to engage in *I'tikaf (Seclusion)*, he offered the *salah (prayer)* of fajr. Then he went into the place where *I'tikaf (Seclusion)* was to be observed.[1]

COMMENTARY: Awza'I رحمہ اللہ and Thawri رحمہ اللہ cite this hadith to say that *I'tikaf (Seclusion)* begin with the day. But, the four imams agree that if anyone decides to observe *I'tikaf (Seclusion)* for one month or ten days, etc. then it begin towards the close of the day before sunset. On its final day, he should end it after sunset and come out of it. This hadith is explained by saying that the Prophet Muhammad صلی اللہ علیہ وسلم formed intention to observe the *I'tikaf (Seclusion)* before sunset and came to the mosque. He stayed in the mosque all night and when he had offered the *salah (prayer)* of fajr, he went into that portion of the mosque which was set aside for *I'tikaf (Seclusion)* and on which judge bags were hung to seclude it from others. So, though he began his *I'tikaf (Seclusion)* at sunset, yet he entered the reserved place after fajr.

SICK VISIT DURING *I'TIKAF (SECLUSION)*

(٢١٠٥) وَعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُ الْمَرِيْضَ وَهُوَ مُعْتَكِفٌ فَيَمُرُّ كَمَا هُوَ فَلَا يُعَرِّجُ يَسْأَلُ عَنْهُ۔ (رواه ابوداؤد)

2105. She also narrated that the Prophet Muhammad صلی اللہ علیہ وسلم paid a sick visit while he was observing *I'tikaf (Seclusion)*. He would go straight ahead and not stop with him but (only) ask after him.[2]

COMMENTARY: While going to the sick, he did not turn anywhere else, nor pause. He simply enquired how he was and walk back (to the mosque).

Hasan رحمہ اللہ and Nakha'I رحمہ اللہ said that one who observes the *I'tikaf (Seclusion)* is permitted to go out for the Friday *salah (prayer)* (if not held in the mosque in which he observes it) and to pay a sick visit. However, the four imams say that if he goes out to attend to a need natural or sanctioned by *Shari'ah (divine law)* and, before attending to his need or afterwards, he asks after a sick person or participates in a funeral *salah (prayer)* the there is no harm in it, provided he does not rear off course and does not pause beyond the (funeral) *salah (prayer)*, otherwise his *I'tikaf (Seclusion)* will be invalid. If he will get out of his place merely to pay a sick visit of join a funeral *salah (prayer)* then his *I'tikaf (Seclusion)* will be void unless he had stipulated these things when forming his intention to observe the *I'tikaf (Seclusion)* that he would go out for such things.

MANNERS OF I'TIKAF (SECLUSION)

(٢١٠٦) وَعَنْهَا قَالَتِ السُّنَّةُ عَلَى الْمُعْتَكِفِ أَنْ لَا يَعُوْدَ مَرِيْضًا وَلَا يَشْهَدَ جَنَازَةً وَلَا يَمَسَّ الْمَرْأَةَ وَلَا يُبَاشِرَهَا وَلَا يَخْرُجَ لِحَاجَةٍ إِلَّا لِمَا لَا بُدَّ مِنْهُ وَلَا اِعْتِكَافَ إِلَّا بِصَوْمٍ وَلَا اِعْتِكَافَ إِلَّا فِيْ مَسْجِدٍ جَامِعٍ (رواه ابوداؤد)

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[1] Muslim # 6.1173, Abu Dawud # 2464, Tirmidhi # 791, Nasai'i # 709, Ibn Majah # 1771.

[2] Abu Dawud # 2472.

2106. She also said that for one who is observing *I'tikaf (Seclusion)*, it is *sunnah* not to pay a sick visit or join the funeral *salah (prayer)*, or touch or embrace his wife, or go out for anything except that which cannot be avoided. *I'tikaf (Seclusion)* is not observed without fasting and is proper only in a jami masjid (mosque where congregational *salah (prayer)* is observed or Friday too).[1]

COMMENTARY: It is forbidden to one who observes the *I'tikaf (Seclusion)* to do any thing to his wife as leads to sexual intercourse which makes the *I'tikaf (Seclusion)* invalid whether it is done deliberately or by mistake, during the day or night. As for touching or embracing her, it will be void only if there is an ejaculation, not otherwise.

He who observes the *I'tikaf (Seclusion)* is allowed to eat, drink and sleep in the mosque. He may even engage in buying and selling provided the merchandise is not brought into the mosque, because it is *makruh tahrimi(disapproved to forbidden)* to bring trade merchandise into the mosque, Moreover, he can do that only for himself and his family for their needs but if he engages in business and trading then that is disallowed. Indeed, buying and selling in the mosque is also disallowed to everyone else other than one who is engaged in *I'tikaf (Seclusion)*.

If one who observes *I'tikaf (Seclusion)* keeps absolute quiet presuming that it is part of worship then it is *makruh (unbecoming)* tahrimah. But, he must abstain from evil talk, falsehood, backbiting and such things. He must recite the Quran and read books of hadith and Islamic literature.

It is not any form of worship to observe silence during *I'tikaf (Seclusion)* and even unnecessary conversation of a permissible nature is *makruh (unbecoming)*. It is stated in fath ul Qadir that to converse unnecessarily in the mosque wipes off good deeds jut like fire devours wood.

Imam Abu Hanifah رحمه الله said that *I'tikaf (Seclusion)* is proper only in a mosque where *salah (prayer)* of all five times are held in congregational form. Imam Ahmad رضى الله عنه agrees with him. However, Imam Maalik رحمه الله and Imam Shafi'I رحمه الله as also the two companions (of Abu Hanifah) رحمه الله said that *I'tikaf (Seclusion)* may be observed I any mosque.

If masjid jami is taken to mean where Friday *salah (prayer)* is held then it implies that it is better to observe *I'tikaf (Seclusion)* in a mosque where Friday *salah (prayer)* is offered. The ulama (Scholars) say that the most superior *I'tikaf (Seclusion)* is observed in Masjid al Harm (Makkah), the next best is in Masjid Nabawi, صلى الله عليه وسلم Masjid Aqsa (Bayt ul Maqdas) followed by any Jami Masjid and then in a mosque where there are very many worshippers.

SECTION III — اَلْفَصْلُ الثَّالِثُ

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم PLACE OF *I'TIKAF (SECLUSION)*

(٢١٠٧) عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ كَانَ اِذَا اعْتَكَفَ طُرِحَ لَهُ فِرَاشُهُ اَوْيُوْضَعُ لَهُ سَرِيْرُهُ وَرَاءَ اُسْطُوَانَةِ التَّوْبَةِ۔ (رواه ابن ماجة)

2107. Sayyiduna Ibn Umar رضى الله عنه reported that when the Prophet Muhammad صلى الله عليه وسلم observed *I'tikaf (Seclusion)* a bedding was placed for him or a bed was put

[1] Abu Dawud # 2473.

down for him behind the pillar of repentance.[1]

COMMENTARY: One of the pillars of Masjid Nabawi صلی اللہ علیہ وسلم is called ustwanatut tawbah (or satun tawbah) pillar of repentance. One of the Sahabah, Sayyiduna Abu Lubabah Ansari رضی اللہ عنہ had committed a mistake because Ansari رضی اللہ عنہ had committed a mistake because of which he had bound himself to the pillar. He remained in that condition for many days. When his repentance was accepted, the Prophet Muhammad صلی اللہ علیہ وسلم united him.

REWARD FOR ONE WHO OBSERVES *I'TIKAF (SECLUSION)*

(٢١٠٨) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الْمُعْتَكِفِ هُوَ يَعْتَكِفُ الذُّنُوْبَ وَيُجْرٰى لَهٗ مِنَ الْحَسَنَاتِ كَعَامِلِ الْحَسَنَاتِ كُلِّهَا (رواه ابن ماجة)

2108. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said about one who observes *I'tikaf (Seclusion)* that he is preserved from sins and continues to be rewarded for piety like one who does all good deeds.[2]

COMMENTARY: The word in the text could be (یعتکف) or (معتکف) both passive or active voice. Anyone who secludes himself in the mosque for *I'tikaf (Seclusion)* gets reward even for those deeds that he is unable to do like visiting sick people, participating in funeral *salah (prayer)* and so on, deeds which other people outside the mosque do but he is precluded from doing. He gets the some reward as those people get.

His heart is purged of the filth of the affairs of the world. He entrusts his soul to Allah. He is occupied incessantly in worship and remains in Allah's House. He is very near to Allah whose mercy covers him continuously. It is as though he is in Allah's fort and protection, safe from the deceit of the devil.

His example is like one who is at the doorstep of a king presenting his petition. He seems to plead, 'My Master, my Lord! I am at your doorstep but will not budge from it till you forgive me, grant me my wishes and relieve me of worldly sorrow and pain and religious shortcomings.

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[1] Ibn Majah # 1774.

[2] Ibn Majah # 1781.

BOOK - VIII

THE EXCELLENT QUALITIES OF THE QURAN كِتَابُ فَضَائِلِ الْقُرْاٰنِ

What is the glorious Quran? It is the most sacred and the greatest of Divine Books. Allah revealed it to the last and most supreme guide, the noble Messenger صلى الله عليه وسلم. It is the light in the darkness of ignorance and the last nail on the coffin of disbelief and polytheism. It is the last and most comprehensive law from Allah for the entire human fraternity. It is called Habl Matin (the strong rope).

It is enough to say for the greatness and excellence of the Quran that it is the word of the Creater of the universe and of everything. It is free from every defect and shortcoming and is the paragon of perfection, the peak of eloquence.

The reward for reciting the Quran and reciting it is great and very well known. The ulama (Scholars) are unanimous that no kin of dhikr (hallowing of Allah) earns as much reward as the Quran does. In fact, recitation of the Quran in *salah (prayer)* fetches so much reward and is so very meritorious that it cannot be described faithfully. Whenever it is recited, each of its letters fetches ten pieties and its recitation in *salah (prayer)* earns twenty five pieties for each letter.

Its recital brings the reciter nearer to Allah and illuminates his heart with Divine awareness and light of remembrance of Allah. It will intercede for him before Allah on the day of resurrection.

Recitation of the Quran leads to thinking and reflection over religion and hereafter. Doing it often reminds one of Allah's Commands so that they may be obeyed and lessons may be derived. Recital does not imply that one should beautify one's voice letting the heart linger in the darkness of Quran but does not abide by it, then the Quran is his enemy. This is why a hadith says that some people recite the Quran but the Quran curses them because it is not meant to merely recite. Rather, one must obey its commands. He who recites the Quran but does not obey it, really humiliates it. This is evidence against him and he will be a loser in the hereafter.

One can understand the Quran only if he recites it slowly, with respect, presence of mind and careful of the science of recital. Hence, it is imperative to observe its tajwid. It is legal and proper to recite little of it. Its right can be given by reciting it in forty days and it is enough even to recite it in a year. In worship, like tarawih, it may be recite complete in at least seven days, the better if more time is taken.

It anyone who recites the Quran does not know Arabic and cannot understand it, then he must nevertheless recite it with concentration and a conviction that it is Allah's word and His commands. He should recite it with such humility and submission as though he is not reciting it but listening to the word of the Jus test of the judges.

MANNER OF RECITING THE QURAN: The noble Quran is a collection of words revealed directly by Allah, the Mighty Lord. It is ascribed to the judge of all judges, the king of all kings and undisputed Master of the universe without an associate. Hence, manners befitting such words and the speaker of such words must be observed. So we explain here the manners of recitation of the Quran.

Begin by performing ablution using the *siwak* (twig) also. Then sit at a nice, clean place in a humble manner, facing the qiblah, considering yourself to be lowly and helpless. Let your

mind and heart be attentive as if you are before Allah, Lord of Might, presenting your petition. Recite the ta'awwid (اعوذ بالله من الشيطان الرجيم) and the basmalah (بسم الله الرحمن الرحيم) and begin the recitation of the Quran. Imagine to yourself that you are listening to Allah's words without an intermediary. Recite slowly with pauses and concentration and tartil. When you come across a verse of assurance and mercy for the creatures, glorify Allah, and at a verse of warning and punishment, seek refuge in Allah. On reciting a verse about Allah's Might and Sanctity, glorify Him, saying subhan Allah, Be imploring and completely dependant and weep, but if you do not weep, be as though you are weeping. In short, behave as though you are before Allah.

Do not try to complete the recitation of the entire Quran rapidly because of which you will read it fast. It is better to recite a little with reflection and concentration than to read speedily throwing overboard the manner of recital. Beside, reading the Quran as many times as possible gets nothing apart from counting the complete recitals. Rather, this thing is forbidden and the current practice of reading the Quran from cover to cover in one day at accelerated pace is very bad and foolish (like a summary execution).

It is known of some scholars and saints that they recited very much and completed the Quran many times in a short period of time. This is their marvel. Do not emulate them. Rather, whatever you can recite with single-mindedness and following the etiquettes should satisfy you,

Do not recite the Quran in a noisy surrounding unless it is necessary to recite the there is no other place to do so, but in this case recite in a soft, low voice. If people are eager to listen to the Quran and are calm and quiet then it is better to recite in a loud voice because, according to a hadith(tradition), both the listener and the reciter of the Quran are equal partners in reward.

Also, it is better to recite the Quran looking at it then without looking at it because by looking at the passage of the Quran the eyes and other limbs also participate in worship and this also helps in concentration.

While reciting, place the Quran on a lectern or a raised base (like a pillow) so that it is honoured. Desist from conversation, eating and other work while reciting the Quran. If it is very necessary then close the cover of the Quran, speak or do what is required, (open the holy book) recite the ta'awwudh(اعوذ بالله من الشيطان الرجيم) and basmalah(بسم الله الرحمن الرحيم) and resume the recitation. Refrain from wrong pronunciation but recite naturally in Tartil (with adequate stops) and tajwid (rules of recital)without a pretentious or affected manner. There is no need to over emphasize and over-act to produce an artificial voice.

Do not honour anyone while you are reciting the quran but it is permitted to stand up and honour a practicing scholar, a teacher and one's parents, When you are about to complete the recitation of the Quran to its final word, get together you relatives, friends and dependants. Recite the quran to its end in their presence and associate them in the supplication because that is an opportune time for prayers to be accepted. After completing the Quran, recite surah al-Fatihah (a chapter of Quran) and surah al-Baqarah (a chapter of Quran) up to (اولئک ھم المفلحون) (first five verses) before you close the Book because this is better.

While it is permitted to recite the Quran while reclining or lying down, yet it is more excellent to sit respectfully and recite it. Also, it is allowed to recite the Quran while walking along somewhere. If it is in a wilderness then the Quran may be recited aloud, otherwise in a low voice. It is makruh(unbecoming) to recite it in an impure or dislike

place, like the bathroom, slaughter house, etc.

A very small sized copy of the Quran must not be used not may it be divided into pieces lest it is shown dis-respect. However, it is necessary like to teach children or for some convenience, it is allowed to have it in its juza (parts, for it had thirty parts) or in seven surahs, etc.

It is not proper to take the Quran to an army which cannot be trusted for peace. The Qura may not be taken to an enemy territory too lest it come to the hands of the disbelievers who might show it disrespect.

It is *fard(compulsory)* on every Muslim to memorise so many verses of the Quran as may enable him to offer the *salah (prayer)*. To memorise the entire Quran is *fard Kifayah* (adequate obligation) so t hat if even one person memorises it, then all the others will be absolved of the obligation. The jurists asserts that it is *wajib (obligatory)* on every Muslim to memorise surah al-Fatihah (chapter) and any other one surah. And, to memorise the rest of the Quran and learn its commands is better than offering the supererogatory *salah (prayer)*.

It is not makruh(unbecoming) to stretch one's feet towards a copy of the Quran provided it is not near the feet. If it is kept high or in a chest then it is not makruh(unbecoming) to spread one's feet in that direction.

There is no harm if, during a journey, a copy of the Quran is kept in a bag or any case to preserve it and then to sit on that, or to place it under a pillow and sleep on it. Also, there is no harm in having sexual intercourse in the house or room in which the mashaf (copy of the Quran) is kept.

When you begin to recite the Quran. You must first make this supplication:

اَللّٰهُمَّ اِنِّیْ اَشْهَدُ اَنَّ هٰذَا كِتَابُكَ الْمُنَزَّلُ مِنْ عِنْدِكَ عَلٰی رَسُوْلِكَ مُحَمَّدِ بْنِ عَبْدِاللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَاَصْحَابِهٖ وَاَتْبَاعِهٖ اَجْمَعِيْنَ وَكَلَامُكَ النَّاطِقُ عَلٰی لِسَانِ نَبِيِّكَ جَعَلْتَهٗ هَادِيًا مِنْكَ لِخَلْقِكَ وَحَبْلًا مُتَّصِلًا فِيْمَا بَيْنَكَ وَبَيْنَ عِبَادِكَ اَللّٰهُمَّ فَاجْعَلْ نَظَرِيْ فِيْهِ عِبَادَةً وَقِرَاءَتِيْ فِكْرًا وَّفِكْرِيْ فِيْهِ اِعْتِبَارًا اِنَّكَ اَنْتَ الرَّءُوْفُ الرَّحِيْمُ رَبِّ اَعُوْذُبِكَ مِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَعُوْذُ بِكَ رَبِّ اَنْ يَّحْضُرُوْنِ

(O Allah, I bear witness that this your Book is revealed by you to your Messenger Muhammad ibn Abdullah (صلی اللہ علیہ وسلم) may Allah's blessing be on him, his family and descendants, his companions and followers, all of them. And, (I bear witness that) it is your words spoken by the tongue of your Prophet Muhammad صلی اللہ علیہ وسلم, which you have made a means of guidance from you for your creatures and a connecting link between you and your slaves. O All-h cause my sight to be engaged in worship in it, my recitat and my pondering to take lesson from it. Surely, you are fu Lord, I seek refuge in you from the evil suggestion of th refuge in you, my Lord, lest they attend me.[1]

After this supplication, recite the surahs al-falaq and an-Naas (th

Then make this supplication:

نَزَّلَ اَللّٰهُمَّ عَظِّمْ رَغْبَتِيْ فِيْهِ وَاجْعَلْهُ نُوْرًا لِّبَصَرِيْ وَشِفَاءً لِّصَدْرِيْ وَذِهَابًا لِّهَمِّيْ

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[1] Quran, 6:1

وَحُزْنِيْ وَبَيِّضْ بِهٖ وَجْهِيْ وَارْزُقْنِيْ تِلَاوَتَهٗ وَفَهْمَ مَعَانِيْهِ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

(O Allah, you have revealed the Quran with truth and it has come down with Truth, O Allah, cause my interest in it to increase greatly. Cause it to be light for my eyes, cure for my heart, and a remover of my sorrow and grief. Make my face radiant with it, and enable me to recite it and cause me to understand its meanings, O the Most Merciful of those who show mercy).

Every day after reciting the Quran, raise your hands and make this supplication:

اَللّٰهُمَّ اجْعَلِ الْقُرْاٰنَ لَنَا فِي الدُّنْيَا قَرِيْنًا وَّفِي الْاٰخِرَةِ شَافِعًا وَّفِي الْقَبْرِ مُؤْنِسًا وَّفِي الْقِيَامَةِ صَاحِبًا وَعَلَى الصِّرَاطِ نُوْرًا وَفِي الْجَنَّةِ رَفِيْقًا وَمِنَ النَّارِ سِتْرًا۔

(O Allah, let the Quran be for us in this world, a companion; and, in the hereafter, an intercessor; and in the grave, a sympathizer; and, on the day of resurrection, a companion; and, on the sirat a light: and, in paradise, a friend; and from the Fire, a protection)

Then make every supplication you wish for your needs of this world and the next. Insha Allah, all your petitions shall receive the honour of acceptance from the one who grants the prayers.

Ibn Marduwayh رحمه الله has transmitted from Sayyiduna Abu Harayrah رضی الله عنه that then the Prophet Muhammad صلی الله علیه وسلم completed the recitation of the Quran to its last verse, he stood up and made this supplication. Bayhaqi رحمه الله has transmitted in Shu'ab ul eeman that Sayyiduna Abu Hurayrah رضی الله عنه reported that Allah's Messenger صلی الله علیه وسلم said, "If anyone recites the Quran, praises and glorifies Allah, invokes blessings on Muhammad رضی الله عنه and prays to his Lord to forgive him, then, indeed, he has prayed for goodness in the best way."

Bayhaqi رحمه الله has transmitted in Shua'ab ul eeman that whenever the Prophet Muhammad صلی الله علیه وسلم completed the recitation of the Quran to the end, he stood up and praised and glorified Allah very much. His words of praise and glorification and prayer were:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَجَعَلَ الظُّلُمٰتِ وَالنُّوْرَ ثُمَّ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ يَعْدِلُوْنَ * لَآ اِلٰهَ اِلَّا اللّٰهُ وَكَذَبَ الْعَادِلُوْنَ بِاللّٰهِ وَضَلُّوْا ضَلٰلًا بَعِيْدًا لَآ اِلٰهَ اِلَّا اللّٰهُ وَكَذَبَ الْمُشْرِكُوْنَ بِاللّٰهِ مِنَ الْعَرَبِ وَالْمَجُوْسِ وَالْيَهُوْدِ وَالنَّصٰرٰى وَالصَّابِئِيْنَ وَمَنْ دَعَا لِلّٰهِ وَلَدًا وَصَاحِبَةً اَوْنِدًّا اَوْشَبْهًا اَوْمِثْلًا اَوْسَمِيًّا اَوْعَدْلًا فَاَنْتَ رَبُّنَا اَعْظَمُ مِنْ اَنْ نَّتَّخِذَ فِيْمَا خَلَقْتَ وَالْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ صَاحِبَةً وَّلَا وَلَدًا وَلَمْ يَكُنْ لَهٗ شَرِيْكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَّهٗ وَلِيٌّ مِنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا اَللّٰهُ اَكْبَرُ كَبِيْرًا وَّالْحَمْدُ لِلّٰهِ كَثِيْرًا وَّسُبْحَانَ اللّٰهِ بُكْرَةً وَّاَصِيْلًا * وَالْحَمْدُ لِلّٰهِ الَّذِيْ اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهٗ عِوَجًا قَيِّمًا لِّيُنْذِرَ بِهٖ بَاْسًا شَدِيْدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا حَسَنًا مَّاكِثِيْنَ فِيْهِ اَبَدًا وَّيُنْذِرَ الَّذِيْنَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا * مَالَهُمْ بِهٖ مِنْ عِلْمٍ وَّلَا لِاٰبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ

مِنْ اَفْوَاهِهِمْ اِنْ يَّقُوْلُوْنَ اِلَّا كَذِبًا * اَلْحَمْدُ لِلّٰهِ الَّذِیْ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ وَلَهُ الْحَمْدُ فِی
الْاٰخِرَةِ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ * يَعْلَمُ مَا يَلِجُ فِی الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيْهَا
وَهُوَ الرَّحِيْمُ الْغَفُوْرُ * اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ جَاعِلِ الْمَلٰۤئِكَةِ رُسُلًا اُولِیْۤ اَجْنِحَةٍ مَّثْنٰی
وَثُلٰثَ وَرُبٰعَ يَزِيْدُ فِی الْخَلْقِ مَا يَشَآءُ اِنَّ اللّٰهَ عَلٰی كُلِّ شَیْءٍ قَدِيْرٌ * مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا
مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهٗ مِنْ بَعْدِهٖ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ * اَلْحَمْدُ لِلّٰهِ وَسَلٰمٌ عَلٰی عِبَادِهِ الَّذِيْنَ
اصْطَفٰی آللّٰهُ خَيْرٌ اَمَّا يُشْرِكُوْنَ * بَلِ اللّٰهُ خَيْرٌ وَّاَبْقٰی وَاَحْكَمُ وَاَكْرَمُ وَاَعْظَمُ مِمَّا يُشْرِكُوْنَ *
فَالْحَمْدُ لِلّٰهِ بَلْ اَكْثَرُ هُمْ لَا يَعْلَمُوْنَ * صَدَقَ اللّٰهُ وَبَلَّغَتْ رُسُلُهُ الْكِرَامُ وَاَنَا عَلٰی ذٰلِكُمْ مِّنَ
الشَّاهِدِيْنَ * اَللّٰهُمَّ صَلِّ عَلٰی جَمِيْعِ الْمَلَائِكَةِ وَالْمُرْسَلِيْنَ وَارْحَمْ عِبَادَكَ الْمُؤْمِنِيْنَ مِنْ اَهْلِ السَّمٰوٰتِ
وَالْاَرْضِ وَاخْتِمْ لَنَا بِخَيْرٍ وَافْتَحْ لَنَا بِخَيْرٍ وَّبَارِكْ لَنَا فِی الْقُرْاٰنِ الْعَظِيْمِ وَاَنْفَعْنَا بِالْاٰيٰتِ وَالذِّكْرِ
الْحَكِيْمِ رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ۔

(All praise belongs to Allah, Lord of the worlds. All praise belongs to Allah, who created the heavens and the earth and formed the darkness and light, yet those who disbelieve hold (others) as equal to their Lord. There is no God but Allah. Those who set equal with Allah lie and have strayed very far. There is no God but Allah. Those who associate with Allah lie be they of the Arabs, the magis, the Jews, the Christians, the sabis and those who ascribe to Allah a son and a wife, or idols or a like or an equal or in name or attribute, but you are our Lord, far greater than taking a partner from what you have created.

All praise belongs to Allah who has taken no wife or a son and has no partner in the dominion, and there is no protector through dependence for Him. And magnify him with (all) magnificence.[1]

Allah is the Greatest, very Great. And, all praise belongs to Him very much. And without blemish is Allah morning and evening. All praise belongs to Allah who has revealed the Book to His servant (Muhammad) and has not assigned to it any crookedness. (He made it) straightforward that it may warn of a severe punishment from him and give glad tidings to the believers, who do righteous deeds, and theirs shall be goodly reward (of paradise) abiding therein forever. And warn those who say, 'Allah has taken to himself a son.' They have no knowledge of it, nor (had) their fathers. Grievous is the word that comes out of their mouths. They speak nothing but a lie.[2]

All praise belongs to Allah whose is whatsoever is in the heavens and whatsoever is in the earth, and his is the praise in the hereafter! And He is the wise, the Aware. He knows that which goes down into the earth and which comes forth from it, and that which descends from the heavens and that which ascends thereto. And He is the

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[1] Quran, 17:111

[2] Quran, 18:1-5

merciful, the Forgiving.[1]

All praise belongs to Allah, the Originator the heavens and the earth, the appointer of the angels as Messengers having wings two, three or four. He adds to the creation what He will surely Allah has power over everything. What so ever of mercy Allah opens to mankind, there is none to withhold, it and that which He holds back, none can grant thereafter And He is the mighty, the wise.[2]

All praise belongs to Allah, and peace be on His servants whom He has chosen! 'Is Allah better or what they associate (with Him).'[3]

Rather, Allah is best and He will abide. He is with a firm command and is possessor of Might and He is Nobler and Mightier than whatever they associate with Him. All praise belongs to Allah, but most of them know not. Allah has spoken the truth and His noble Messenger have conveyed the massage. And, I am over that a witness. O Allah, shower blessing on all the angels and the Messengers. And have mercy on your believing slaves from among the inhabitants of the heavens and the earth. And cause our and to be with goodness, and open for us the good. Bless us in the mighty Quran and give us benefit from the verses and the wise remembrance. Our Lord, accept from us. Surely you indeed, are the All-Hearing, the All-knowing.)

SECTION I اَلْفَصْلُ الْاَوَّلُ

ONE WHO LEARNS & ONE WHO TEACHES THE QURAN

(٢١٠٩) عَنْ عُثْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ مَّنْ تَعَلَّمَ الْقُرْاٰنَ وَعَلَّمَهٗ (رواه البخارى)

2109. Sayyiduna Uthman رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The best person of you is he who learns the Quran and teaches it."[4]

COMMENTARY: The Quran and its sciences are superior to all the Books and sciences. Hence, one who knows them is the most distinguished of all the people of the world.

EXCELLENCE OF RECITING THE QURAN

(٢١١٠) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِى الصُّفَّةِ فَقَالَ اَيُّكُمْ يُحِبُّ اَنْ يَغْدُوَ كُلَّ يَوْمٍ اِلٰى بُطْحَانَ اَوِالْعَقِيْقِ فَيَاْتِيَ بِنَاقَتَيْنِ كَوْمَاوَيْنِ فِيْ غَيْرِ اِثْمٍ وَلَا قَطْعِ رَحِمٍ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ كُلُّنَا نُحِبُّ ذٰلِكَ فَقَالَ اَفَلَا يَغْدُوْ اَحَدُكُمْ اِلَى الْمَسْجِدِ فَيُعَلِّمُ اَوْيَقْرَأُ اٰيَتَيْنِ مِنْ كِتَابِ اللّٰهِ خَيْرٌ لَّهٗ مِنْ نَاقَتَيْنِ وَثَلَاثٌ خَيْرٌ لَّهٗ مِنْ ثَلَاثٍ وَاَرْبَعٌ خَيْرٌ لَهٗ مِنْ اَرْبَعٍ وَمِنْ اَعْدَادِهِنَّ مِنَ الْاِبِلِ۔ (رواه مسلم)

2110. Sayyiduna Uqbah ibn Aamir رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم came to them while they were in the suffah. He asked them if any of them would like to go out every morning to Buthan or al-Aqiq and bring back two large-

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[1] Quran 34:1-4.

[2] Quran 35:1-2

[3] Quran 22:59.

[4] Bukhari # 5027, Abu Dawud # 1452, Tirmidhi # 2909, Ibn Majah # 211, Musnad Ahmad 1-57.

humped she-camels without burdening himself of sin or severing ties of relationship? They said that all of them would like to do that. He said, "Any of you who comes to the mosque and teaches to anyone two verses of Allah's book or learns them himself that is better for him than two she camels. Three verses are better for him that three she camels and four verses are better for him than four she camel, and so on the (number of) verses better than their numbers in she camels."[1]

COMMENTARY: Suffah was a covered shelter opposite to Masjid Nabawi. The muhajir sahabah (Prophet's companions) رضی الله عنهم who had no home and wife and children secluded themselves there. They were deeply devoted to worship and were great ascetics. They kept constant company of the Prophet Muhammad صلی الله علیه وسلم. This was the first school of Islam whose teacher was the Prophet Muhammad صلی الله علیه وسلم and the sahabah (Prophet's companions) رضی الله عنهم were its students.

Buthan was a valley near Madina. Aqiq was a place about three miles from Madinah. At both these places markets were held where camels were sold. The large humped camels were very valuable and considered to be a prized possession. The prophet Muhammad صلی الله علیه وسلم invited the sahabah (Prophet's companions) رضی الله عنهم to what remains as against what perishes.

The Prophet Muhammad صلی الله علیه وسلم mentioned to them the camels only by way of example. This can be extended to all the things of the world.

(٢١١١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُحِبُّ اَحَدُكُمْ اِذَا رَجَعَ اِلٰى اَهْلِهٖ اَنْ يَّجِدَ فِيْهِ ثَلَاثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ قُلْنَا نَعَمْ قَالَ فَثَلَاثُ اٰيَاتٍ يَقْرَأُبِهِنَّ اَحَدُكُمْ فِيْ صَلَاتِهٖ خَيْرٌ لَّهٗ مِنْ ثَلَاثِ خَلِفَاتٍ عِظَامٍ سِمَانٍ (رواه مسلم)

2111. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم asked. "Does any one of you wish that when he returns to his family he should find with them three large, fat, pregnant she camel?" They said, "Yes!" He said, "Three verses that any of you recites in his *salah (prayer)* are better for him than three large, fat pregnant she camels."[2]

ONE WHO IS ADEPT IN THE QURAN

(٢١١٢) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمَاهِرُ بِالْقُرْاٰنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ وَالَّذِيْ يَقْرَاُ الْقُرْاٰنَ وَيَتَتَعْتَعُ فِيْهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهٗ اَجْرَانِ ـ (متفق عليه)

2112. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم said, "The adept in the Quran is with the noble, righteous recording angels. He who stumbles as he recites the Quran and encounters difficulty (in reciting it) will earn a two fold reward."[3]

COMMENTARY: The adept in the Quran who knows it very well will be with the angels who record Allah's Books from the Preserved Tablet or who record deeds of men. He will perform

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[1] Musilm # 251-903, Abu Dawud # 1456.

[2] Muslim # 250, Ibn Majah # 3782, Musnad Ahmad 2.297.

[3] Bukhari # 4937, Muslim # 244-798, Abu Dawud # 1454, Tirmidhi # 2904, Ibn Majah # 3779, Musnad Ahmad 6-48.

deeds in this world that match deeds of those angels and will be their friend in the hereafter. The person who finds difficulty in reciting the Quran will earn a two fold reward because of his recital and the effort. However, he will not out do the adept.

(٢١١٣) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا حَسَدَ إِلَّا عَلَى اثْنَيْنِ رَجُلٌ اٰتَاهُ اللّٰهُ الْقُرْاٰنَ فَهُوَ يَقُوْمُ بِهٖ اٰنَاءَ اللَّيْلِ وَاٰنَاءَ النَّهَارِ وَرَجُلٌ اٰتَاهُ اللّٰهُ مَالًا فَهُوَ يُنْفِقُ مِنْهُ اٰنَاءَ اللَّيْلِ وَاٰنَاءَ النَّهَارِ

(متفق عليه)

2113. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Envy is not allowed except concerning two people; He whom Allah has granted the (blessing of the) Quran and he occupies himself with it by night and by day; and he whom Allah has bestowed wealth and he spends from it by night and by day."[1]

COMMENTARY: The Arabic word in the text is (حسد) (*hasad* - jealousy). It means that 'the blessings someone else enjoys may be taken away from him and awarded to the one who is jealous.' But, it is of two kind: (i) real and (ii) envious. The former is as defined and is forbidden. The second kind is a person's desire to possess those blessings without wishing for withdrawal from another. It is permitted for worldly possessions and mustahab (desirable) for religious issues like when someone does pious work and another wishes for being able to do the same.

The hadith (tradition) refers to the second kind, envy. It is allowed for these two blessings. Since they are the best, hence it is allowed for others two which are of a smaller kind.

HE WHO RECITES THE QURAN & HE WHO DOES NOT

(٢١١٤) وَعَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ الَّذِيْ يَقْرَأُ الْقُرْاٰنَ مَثَلُ الْاُتْرُجَّةِ رِيْحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِيْ لَا يَقْرَأُ الْقُرْاٰنَ مَثَلُ التَّمْرَةِ لَا رِيْحَ لَهَا وَطَعْمُهَا حُلْوٌ وَمَثَلُ الْمُنَافِقِ الَّذِيْ لَا يَقْرَأُ الْقُرْاٰنَ كَمَثَلِ الْحَنْظَلَةِ لَيْسَ لَهَا رِيْحٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِيْ يَقْرَأُ الْقُرْاٰنَ مَثَلُ الرَّيْحَانَةِ رِيْحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ الْمُؤْمِنُ الَّذِيْ يَقْرَأُ الْقُرْاٰنَ وَيَعْمَلُ بِهٖ كَالْاُتْرُجَّةِ وَالْمُؤْمِنُ الَّذِيْ لَا يَقْرَأُ الْقُرْاٰنَ وَيَعْمَلُ بِهٖ كَالتَّمْرَةِ۔

2114. Sayyiduna Abu Musa al-Ash'ary رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said about a believer who recites the Quran that he is like a citron whose fragrance is sweet and whose taste is sweet.

and a believer who does not recite the Quran that he is like a date that lacks fragrance but whose taste is sweet.

and a hypocrite who does not recite the Quran that he is like a colocynth with no fragrance and a bitter taste,

and a hypocrite who recites the Quran that he is like a basil with a sweet fragrance but a bitter taste.

According to another version, (he said about) a believer who recites the Quran and abides by it that he is like a citron.

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[1] Bukhari # 5025, Muslim 266-815.

and a believer who does not recite the Quran but abides by it that he is like a date.[1]

COMMENTARY: The believer who recite the Quran is like a citron because he is of a sweet temperament and cheerful with the fragrance of faith ingrained in him and he is of a sweet nature in that other people earn reward when they hear his recitation of the Quran and even learn it from him.

THEIR RANKS ALSO DIFFER

(٢١١٥) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ يَرْفَعُ بِهٰذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهٖ اٰخَرِيْنَ (رواه مسلم)

2115. Sayyiduna Umar ibn Khattab رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Surely, Allah exalts people by this Book (the Quran) and lowers others by it."[2]

ANGELS EAGER TO LISTEN TO THE QURAN & CROWD AROUND

(٢١١٦) وَعَنْ أَبِيْ سَعِيْدِنِ الْخُدْرِيِّ أَنَّ أُسَيْدَ بْنَ حُضَيْرٍ قَالَ بَيْنَمَا هُوَ يَقْرَأُ بِاللَّيْلِ سُوْرَةَ الْبَقَرَةِ وَفَرَسُهٗ مَرْبُوْطَةٌ عِنْدَهٗ إِذَا جَالَتِ الْفَرَسُ فَسَكَتَ فَسَكَنَتْ فَقَرَأَ فَجَالَتْ فَسَكَتَ فَسَكَنَتْ ثُمَّ قَرَأَ فَجَالَتِ الْفَرَسُ فَانْصَرَفَ وَكَانَ ابْنُهٗ يَحْيٰى قَرِيْبًا مِنْهَا فَأَشْفَقَ أَنْ تُصِيْبَهٗ وَلَمَّا أَخَّرَهٗ رَفَعَ رَأْسَهٗ إِلَى السَّمَاءِ فَإِذَا مِثْلُ الظُّلَّةِ فِيْهَا أَمْثَالُ الْمَصَابِيْحِ فَلَمَّا أَصْبَحَ حَدَّثَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اقْرَأْ يَا ابْنَ حُضَيْرٍ قَالَ فَأَشْفَقْتُ يَا رَسُوْلَ اللّٰهِ أَنْ تَطَأَ يَحْيٰى وَكَانَ مِنْهَا قَرِيْبًا فَانْصَرَفْتُ إِلَيْهِ وَرَفَعْتُ رَأْسِيْ إِلَى السَّمَاءِ فَإِذَا مِثْلُ الظُّلَّةِ فِيْهَا أَمْثَالُ الْمَصَابِيْحِ فَخَرَجْتُ حَتّٰى لَا أَرَاهَا قَالَ وَتَدْرِيْ مَا ذَاكَ قَالَ لَا قَالَ تِلْكَ الْمَلَائِكَةُ دَنَتْ بِصَوْتِكَ وَلَوْ قَرَأْتَ لَأَصْبَحَتْ يَنْظُرُ النَّاسُ إِلَيْهَا لَا تَتَوَارٰى مِنْهُمْ۔ مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِلْبُخَارِيِّ وَفِيْ مُسْلِمٍ عَرَجَتْ فِي الْجَوِّ بَدَلَ فَخَرَجْتُ عَلٰى صِيْغَةِ الْمُتَكَلِّمِ۔

2116. Sayyiduna Abu Sa'eed al-Khudri رضی الله عنه narrated about Sayyiduna Usayd ibn Hudayr رضی الله عنه that he related; I was reciting surah al-Baqarah one night. My mare that was tied beside me began to jump. I pauses reciting and the mare calmed down. I resumed my recitation and it resumed its jumping about, so I paused my recital and it stopped hoping. When I resumed my recitation, the mare jumped again, so I ceased to recite because my son Yahya was near the mare and I was apprehensive lest it might hurt him. I moved him back and as I saw what looked like a canopy with sort of lamps inside it. In the morning, I disclosed it to the Prophet Muhammad صلی الله علیه وسلم who said, "You ought to have continued reciting. Ibn Hudayr." I told him that I was afraid that the mare might have trampled on Yahya, who near to it, and when I went to him and raised my head to the sky, I saw what looked like a canopy with sort of lamps inside it. I went out but could find nothing. He asked, "can you say what that was?" I said, "No!" He

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[1] Bukhari # 5427, Muslim # 243-979, Abu Dawud # 4829, Tirmidhi # 2865, Nasai'i # 5028, Ibn Majah # 214, Musnad Ahmad 4-397, Darimi # 3363.

[2] Muslim # 269-817, Ibn Majah # 218, Darimi # 3365.

said, "They were the angels who had come close to your voice. If you had continued to recite, morning would have begun with people looking at them without their concealing themselves."

The version in Muslim has: 'That thing (the canopy) went up into the atmosphere' instead of 'I went out' in the first person pronoun.[1]

COMMENTARY: The horse was alarmed on seeing the angels who disappeared when Sayyiduna Usayd رضی الله عنه paused.

About the Prophet Muhammad's صلی الله علیه وسلم words translated 'you ought to have continued reciting...' (اقراء), Ibn Majar رحمه الله said that they mean; 'You should recite it always referring to surah al-Baqarah. 'If the same things happens again when you recite it, do not stop but continue to recite.'

However, Teebi رحمه الله said that these words are in the past tense and the reply that he was afraid for his son justifies the translation, 'you ought to have continued...'

RECITATION BRINGS MERCY

(۲۱۱۷) وَعَنِ الْبَرَاءِ قَالَ كَانَ رَجُلٌ يَقْرَأُ سُوْرَةَ الْكَهْفِ وَإِلَى جَانِبِهِ حِصَانٌ مَرْبُوْطٌ بِشَطَنَيْنِ فَتَغَشَّتْهُ سَحَابَةٌ فَجَعَلَتْ تَدْنُوْ وَتَدْنُوْ وَجَعَلَ فَرَسُهُ يَنْفِرُ فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذٰلِكَ لَهُ فَقَالَ تِلْكَ السَّكِيْنَةُ تَنَزَّلَتْ بِالْقُرْاٰنِ۔ (متفق علیه)

2117. Sayyiduna Al-Bar رضی الله عنه narrated that a man was reciting surah al-kahf while a horse was tied with two ropes at his side. A cloud overshadowed him and approached him getting nearer and nearer to him. His horse was alarmed (and began to jump). When it was morning, he met the Prophet Muhammad صلی الله علیه وسلم and mentioned that to him. He said, 'That was t he sakinah that descended because of the Quran."[2] (Sakinah is tranquility.)

COMMENTARY: Sakinah is peace of mind that purifies the heart and removes the darkness of the heart. Thought it is not tangible or perceptible by touch yet it does show itself sometimes as a mass.

MERIT OF SURAH AL-FATIHAH (CHAPTER)

(۲۱۱۸) وَعَنْ أَبِيْ سَعِيْدِ بْنِ الْمُعَلّٰى قَالَ كُنْتُ أُصَلِّيْ فِي الْمَسْجِدِ فَدَعَانِي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ أُجِبْهُ ثُمَّ أَتَيْتُهُ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ إِنِّيْ كُنْتُ أُصَلِّيْ قَالَ أَلَمْ يَقُلِ اللّٰهُ اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ إِذَا دَعَاكُمْ ثُمَّ قَالَ أَلَا أُعَلِّمُكَ أَعْظَمَ سُوْرَةٍ فِي الْقُرْاٰنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ فَأَخَذَ بِيَدِيْ فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ قُلْتُ يَا رَسُوْلَ اللّٰهِ إِنَّكَ قُلْتَ لَأُعَلِّمَنَّكَ أَعْظَمَ سُوْرَةٍ مِنَ الْقُرْاٰنِ قَالَ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ هِيَ السَّبْعُ الْمَثَانِيْ وَالْقُرْاٰنُ الْعَظِيْمُ الَّذِيْ أُوْتِيْتُهُ۔ (رواه البخاری)

2118. Sayyiduna Abu Sa'eed ibn Mu'alla رضی الله عنه said that he was engaged in *salah (prayer)* in the mosque when the Prophet Muhammad صلی الله علیه وسلم called him, so he

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[1] Bukhari # 5018, Musim # 242-796.

[2] Bukhari # 5011, Muslim # 795, Tirmidhi # 2894, Musnad Ahmad 4-281.

did not give him an answer. Then he went to him and said, "O Messenger of Allah, I was offering *salah (prayer)* (so could not come then)." He asked, "Does not Allah say; 'Respond to Allah and to the Messenger when the Messenger calls you.?" Then, he asked, "Shall I not teach you the greatest surah in the Quran before you go out of the mosque?" He then took him by the hand, and as they were about to go out, he reminded him." O Messenger of Allah, you had said to me that you would teach me the greatest surah in the Quran." He said, (الحمدلله رب العلمين) (surah 1:107). It is the seven aft-repeated and the mighty Quran (القرآن العظيم) that has been given to me."[1]

COMMENTARY: The words, 'Respond to Allah and to the Messenger...' are from the Quran (8:24). This means that if any one offering *salah (prayer)* responds to the Prophet Muhammad صلى الله عليه وسلم then his *salah (prayer)* will not become void. It is like addressing the Prophet Muhammad صلى الله عليه وسلم while offering the *salah (prayer)*.

Surah al-Fatihah (chapter) may be brief but its benefit and meanings are unlimited. Some saintly men did say that everything in the previous heavenly Books is found in the Quran and everything in the Quran is found in al-Fatihah (chapter) and whatever is in surah ul-fatihah is found in the basmalah(بسم الله الرحمن الرحيم).

The seven verses are often repeated in the *salah (prayer)* and they are surah al-Fatihah (chapter). The mighty Quran also refers to surah al-Fatihah (chapter). In terms of meaning and benefits, it is a great part of the Quran, so it is called the mighty Quran.

EXCELLENCE OF SURAH AL-BAQARAH

(٢١١٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَجْعَلُوْا بُيُوْتَكُمْ مَقَابِرَ اِنَّ الشَّيْطٰنَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِيْ يُقْرَأُ فِيْهِ سُوْرَةُ الْبَقَرَةِ۔ (رواہ مسلم)

2119. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not turn your homes into graveyards. The devil flees from the house in which surah al-Baqarah is recited."[2]

COMMENTARY: Graveyards are places where w3orship is not practiced, If the same thing is done at home, then they are like graveyards and their dwellers are like the dead who do not engage in worship. Recitation of the Quran, particularly al-Baqarah, attracts Allah's mercy and preserves from the devil's mischief. Surah al-Baqarah has Allah's attributes and many commands too.

THE QURAN AS INTERCESSOR

(٢١٢٠) وَعَنْ اَبِيْ اُمَامَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اقْرَأُوا الْقُرْاٰنَ فَاِنَّهٗ يَأْتِيْ يَوْمَ الْقِيَامَةِ شَفِيْعًا لِاَصْحَابِهٖ اقْرَأُوا الزَّاهْرَاوَيْنِ الْبَقَرَةَ وَسُوْرَةَ اٰلِ عِمْرَانَ فَاِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَاَنَّهُمَا غَمَامَتَانِ اَوْغَيَايَتَانِ اَوْفِرْقَانِ مِنْ طَيْرٍ صَوَافَّ تُحَاجَّانِ عَنْ اَصْحَابِهِمَا اقْرَأُوْا سُوْرَةَ الْبَقَرَةِ فَاِنَّ اَخْذَهَا بَرَكَةٌ وَتَرْكَهَا حَسْرَةٌ وَلَا يَسْتَطِيْعُهَا الْبَطَلَةُ(رواہ مسلم)

2120. Sayyiduna Abu Umamah رضى الله عنه narrated that he heard Allah's Messenger صلى

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[1] Bukhari # 5006, Tirmidhi # 2875, Nasai'i # 913, Musnad Ahmad 4-211.

[2] Musim # 212-780, Tirmidhi # 2877.

صلى الله عليه وسلم say, "Recite the Quran, for on the day of resurrection it will come as an intercessor for its companions (meaning, those who recite it constantly). Recite the two radiant surahs, al-Baqarah and surah Aal Imran, for, on the day of resurrection, they will come as though two clouds or two shades or two flocks of birds in rows arguing for their companions (who recite them constantly). Recite surah al-Baqarah, for, being constant with it results in blessings but neglecting it will cause regret, And, the false and lethargic are unable to recite it."[1]

COMMENTARY: Teebi رحمه الله explained that shade is provided in three ways according to those who recite these surahs, recite and understand them, and (recite, understand and) teach others too.

(٢١٢١) وَعَنِ النَّوَّاسِ بْنِ سَمْعَانَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ يُؤْتٰى بِالْقُرْاٰنِ يَوْمَ الْقِيٰمَةِ وَاَهْلُهُ الَّذِيْنَ كَانُوْا يَعْمَلُوْنَ بِهٖ تَقْدُمُهٗ سُوْرَةُ الْبَقَرَةِ وَاٰلِ عِمْرَانَ كَاَنَّهُمَا غَمَامَتَانِ اَوْ ظُلَّتَانِ سَوْدَاوَانِ بَيْنَهُمَا شَرْقٌ اَوْ كَاَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ تُحَاجَّانِ عَنْ صَاحِبِهِمَا (رواه مسلم)

2121. Sayyiduna An-Nawwas ibn Sam'ran said that he heard the Prophet Muhammad صلى الله عليه وسلم say. "On the day of resurrection, the Quran and its people who abided by it will be brought, surah al-Baqarah and Aal Imran will lead the Quran, as though two black clouds or two canopies. There will be light between them. Or, they will be as though two flocks of birds in rows. They will dispute for their companion (who recited them both)."[2]

COMMENTARY: This hadith (tradition) is evidence that only those who abide by the Quran are its people for whom it will intercede. The Quran will perhaps be given a form. The light between them is said by some to mean the basmalah(بسم الله الرحمن الرحيم).

AAYAT UL KURSI IS THE GREATEST VERSE.

(٢١٢٢) وَعَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَا الْمُنْذِرِ اَتَدْرِىْ اَىُّ اٰيَةٍ مِنْ كِتَابِ اللّٰهِ تَعَالٰى مَعَكَ اَعْظَمُ قُلْتُ اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ يَا اَبَا الْمُنْذِرِ اَتَدْرِىْ اَىُّ اٰيَةٍ مِنْ كِتَابِ اللّٰهِ تَعَالٰى مَعَكَ اَعْظَمُ قُلْتُ اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَىُّ الْقَيُّوْمُ قَالَ فَضَرَبَ فِىْ صَدْرِىْ وَقَالَ لِيَهْنِكَ الْعِلْمُ يَا اَبَا الْمُنْذِرِ (رواه مسلم)

2122. Sayyiduna Ubayy ibn Ka'b رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم asked him, "O Abu al Mundhir, do you know which verse of Allah's Book is the greatest in your sight?" He said, "Allah and His Messenger know best." (But) Allah's Messenger صلى الله عليه وسلم asked him again, "O Abu al-Mundhir, do you know which verse of the Book of Allah, the Exalted, is the greatest in your sight?" He said (this time) (اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَىُّ الْقَيُّوْمُ) (otherwise 255 of al-Baqarah)." He patted him on his chest and commanded him, "May knowledge be beneficial for you, O Abu al-Mundhir!"[3]

COMMENTARY: This verse is the aayat ul kursi. It asserts the unity of God, It speaks of

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[1] Muslim # 252-804, Musnad Ahmad 4.154.

[2] Muslim # 253-805, Tirmidhi # 2883, Darimi # 3391, Musnad Ahmad 5-361.

[3] Muslim # 258-810, Abu Dawud # 1410, Musnad Ahmad # 5-142.

Allah's Greatness and mentions His attributes.

(٢١٢٣) وَعَنْ اَبِي هُرَيْرَةَ قَالَ وَكَّلَنِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِحِفْظِ زَكَاةِ رَمَضَانَ فَاَتَانِي اٰتٍ فَجَعَلَ يَحْثُوْ مِنَ الطَّعَامِ فَاَخَذْتُهُ وَقُلْتُ لَاَرْفَعَنَّكَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنِّيْ مُحْتَاجٌ وَعَلَيَّ عِيَالٌ وَلِيْ حَاجَةٌ شَدِيْدَةٌ قَالَ فَخَلَّيْتُ عَنْهُ فَاَصْبَحْتُ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَاهُرَيْرَةَ مَا فَعَلَ اَسِيْرُكَ الْبَارِحَةَ قُلْتُ يَا رَسُوْلَ اللّٰهِ شَكَا حَاجَةً شَدِيْدَةً وَعِيَالًا فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيْلَهُ قَالَ اَمَا اِنَّهُ قَدْ كَذَبَكَ وَسَيَعُوْدُ فَعَرَفْتُ اَنَّهُ سَيَعُوْدُ لِقَوْلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهُ سَيَعُوْدُ فَرَصَدْتُهُ فَجَاءَ يَحْثُوْ مِنَ الطَّعَامِ فَاَخَذْتُهُ فَقُلْتُ لَاَرْفَعَنَّكَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ دَعْنِيْ فَاِنِّيْ مُحْتَاجٌ وَعَلَيَّ عِيَالٌ لَا اَعُوْدُ فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيْلَهُ فَاَصْبَحْتُ فَقَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَاهُرَيْرَةَ مَا فَعَلَ اَسِيْرُكَ قُلْتُ يَا رَسُوْلَ اللّٰهِ شَكَا حَاجَةً شَدِيْدَةً وَعِيَالًا فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيْلَهُ فَقَالَ اَمَا اِنَّهُ قَدْ كَذَبَكَ وَسَيَعُوْدُ فَرَصَدْتُهُ فَجَاءَ يَحْثُوْ مِنَ الطَّعَامِ فَاَخَذْتُهُ فَقُلْتُ لَاَرْفَعَنَّكَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهٰذَا اٰخِرُ ثَلَاثِ مَرَّاتٍ اِنَّكَ تَزْعُمُ لَا تَعُوْدُ ثُمَّ تَعُوْدُ قَالَ دَعْنِيْ اُعَلِّمْكَ كَلِمَاتٍ يَنْفَعُكَ اللّٰهُ بِهَا اِذَا اَوَيْتَ اِلٰى فِرَاشِكَ فَاقْرَأْ اٰيَةَ الْكُرْسِيِّ اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ حَتّٰى تَخْتِمَ الْاٰيَةَ فَاِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللّٰهِ حَافِظٌ وَلَا يَقْرَبُكَ شَيْطَانٌ حَتّٰى تُصْبِحَ فَخَلَّيْتُ سَبِيْلَهُ فَاَصْبَحْتُ فَقَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا فَعَلَ اَسِيْرُكَ قُلْتُ زَعَمَ اَنَّهُ يُعَلِّمُنِيْ كَلِمَاتٍ يَنْفَعُنِي اللّٰهُ بِهَا قَالَ اَمَا اِنَّهُ صَدَقَكَ وَهُوَ كَذُوْبٌ وَتَعْلَمُ مَنْ تُخَاطِبُ مُنْذُ ثَلَاثِ لَيَالٍ قُلْتُ لَا قَالَ ذَاكَ شَيْطَانٌ (رواه البخاری)

2123. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated: Allah's Messenger صلی اللہ علیہ وسلم assigned to me the charge of the zakah of Ramadan (which is sadaqah (charity) of eed ul fitr). Someone came to me and began to collect handfuls of food (in his vessel). I seized him and said to him, "I will take you to Allah's Messenger صلی اللہ علیہ وسلم. He pleaded, "I am needy with children and family dependent on me. I am very needy. "I let him go. In the morning, the Prophet Muhammad صلی اللہ علیہ وسلم asked me, "What happened to your captive of last night, O Abu Hurayrah?" (Allah had informed him). I said, "O Messenger of Allah, he complained to me of his dire need and dependent children, so I was sorry for him and let him go." He said, "Beware! He has lied to you and will come back.' I was sure that he would return because Allah's Messenger صلی اللہ علیہ وسلم had said so. Hence, I waited for him. He arrived and began to collect handfuls of food. I caught him and told him that I would certainly take him to Allah's Messenger صلی اللہ علیہ وسلم. He pleaded that I should let him go, for, he was needy and had children who depended on him. He assured me that he would not return. So, I felt sorry for him and released him. In the morning. Allah's Messenger صلی اللہ علیہ وسلم asked me about my captive and I informed him of what had transpired and I felt sorry for him and let him go. He said that he had lied to me and

would return. I wait ed for him as he came and collected handfuls of food, I aught him and said that I would definitely take him to Allah's Messenger صلى الله عليه وسلم since this was the third time that he asserted that he would not return, but he always did. He pleaded, "Let me go. I shall teach you some words whereby Allah will benefit you. When you go to your bed notice the aayat ul kursi (اللهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ) to the end of the verse. Then, a guardian from Allah will watch over you and no evil will approach you will morning." I let him go once again. In the morning. Allah's Messenger صلى الله عليه وسلم asked me, "What happened to your captive?" I said that he taught me some words whereby he assured me that Allah would benefit me. He said, "Certainly, he told you the truth but he is a liar otherwise, indeed. Are you aware who you have been talking to those three nights?" I said, "No," and he said, "He was the devil. (He had come to rob the property of sadaqah (charity))"[1]

MERIT OF AL-FATIHAH (CHAPTER) & LAST VERSES OF AL-BAQARAH

(٢١٢٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ بَيْنَمَا جِبْرِيْلُ عَلَيْهِ السَّلَامُ قَاعِدٌ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِعَ نَقِيْضًا مِنْ فَوْقِهِ فَرَفَعَ رَأْسَهُ فَقَالَ هٰذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ الْيَوْمَ لَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ هٰذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ فَسَلَّمَ فَقَالَ أَبْشِرْ بِنُوْرَيْنِ أُوْتِيْتَهُمَا لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ فَاتِحَةُ الْكِتَابِ وَخَوَاتِيْمُ سُوْرَةِ الْبَقَرَةِ لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيْتَهُ (رواه مسلم)

2124. Sayyiduna Ibn Abbas رضى الله عنه said that Jibril (gabriel) عليه السلام was sitting with the Prophet Muhammad صلى الله عليه وسلم and he heard a creaking sound from above him (of a door opening). He raised his head and said, "This is a door of the heaven that is opened today. It was not opened until today." An angel descended from it. Jibril (gabriel) عليه السلام said, "This angel has come down to earth. He had never come down till today." He offered salaam (greetings to the Prophet Muhammad صلى الله عليه وسلم and said, "Glad tidings to you for two lights that have been granted to you as have never been granted to any Prophet Muhammad صلى الله عليه وسلم you; fatihat ul kitab (surah al Fatihah) and the last verses of surah al Baqarah. For every letter (word) of them that you recite, you will be given the reward thereof, of your prayer will be answered."[2]

COMMENTARY: Surah al-Fatihah (chapter) and al-Baqarah's verses will lead their reciters with light on the day of resurrection.

The last verses of surah al-Baqarah begin from (لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ) to the end of the surah (the final ruku). The prayers in these readings will be answered and the words will fetch reward on reading them. The letter in hadith stands for words (علمه).

(٢١٢٥) وَعَنْ أَبِي مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْآيَتَانِ مِنْ اٰخِرِ سُوْرَةِ الْبَقَرَةِ مَنْ قَرَأَبِهِمَا فِيْ لَيْلَةٍ كَفَتَاهُ (متفق عليه)

2125. Sayyiduna Abu Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم

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[1] Bukhari # 2311.

[2] Muslim # 254-806, Nasai'i # 912.

said, "The two verses at the end of surah al-Baqarah are enough for one who recites them at night."[1]

COMMENTARY: These verses are enough to preserve the reciter from the mischief of men and jinn. Or. They are enough to replace standing in prayer at night.

MEMORIZING FIRST TEN VERSES OF AL-KAHF

(٢١٢٦) وَعَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَفِظَ عَشْرَ اٰيَاتٍ مِنْ أَوَّلِ سُوْرَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَّالِ (رواه مسلم)

2126. Sayyiduna Abu ad-Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who memorizes ten verses at the beginning of surah al-Kahf will be protected from the dajjal (the great deceiver) ."[2]

COMMENTARY: The dajjal (the great deceiver) could be the one who will appear near the last Hour, or every liar and fraud who troubles the people.

The version of Tirmidhi (# 2146) to follow mention any one who recites three verses of al-kahf. Scholars say that while this hadith means one who will meet the dajjal (the great deceiver) will be safe from him, the next one (# 2146) mean one who does not encounter him will be safe. The trial be severe if one encounters the dajjal (the great deceiver) more than if one does not encounter him.

MERIT OF SURAH AL-IKHLAS

(٢١٢٧-٢١٢٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِيْ لَيْلَةٍ ثُلُثَ الْقُرْاٰنِ قَالُوْا وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْاٰنِ قَالَ قُلْ هُوَ اللّٰهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْاٰنِ۔ رَوَاهُ مُسْلِمٌ وَ رَوَاهُ الْبُخَارِيُّ عَنْ أَبِيْ سَعِيْدٍ۔

2127. Sayyiduna Abu ad-Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, "Can any of you be unable to recite one third of the Quran in a night?" They (the sahabah) رضی اللہ عنہ asked, "How may one third of the Quran be recited?" He explained that (قُلْ هُوَ اللّٰهُ أَحَدٌ) (surah al-Ikhlas) stands for one third of the Quran.[3]

2128. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that (the same hadith).[4]

COMMENTARY: Basically, the topics of the Quran are the three kinds:

I. Stories of the past.
II. Commands.
III. Monotheism.

The unity of Allah is mentioned in Surah al-Ikhlas in a very strong and eloquent manner. The gist of tawhid (or monotheism) mentioned in the Quran is found in surah al-ikhlas. Reciting it is like reciting one third Quran.

Some scholars say that the reward of surah al-Ikhlas is multiplied to be equivalent to that of

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[1] Bukhari # 4008, Muslim # 255-807, Tirmidhi # 2881, Ibn Majah # 1368, Darimi # 3388, Musnad Ahmad 4-118.

[2] Muslim # 257-309, Abu Dawud # 4323, Tirmidhi # 2886, Musnad Ahmad 5-196.

[3] Muslim # 259-811, Abu Dawud # 1461, Tirmidhi # 2896, Nasai'i # 996.

[4] Bukhari # 7374

one third of the Quran.

(٢١٢٩) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا عَلٰى سَرِيَّةٍ وَكَانَ يَقْرَأُ لِاَصْحَابِهٖ فِيْ صَلَاتِهِمْ فَيَخْتِمُ بِقُلْ هُوَ اللّٰهُ اَحَدٌ فَلَمَّا رَجَعُوْا ذَكَرُوْا ذٰلِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ سَلُوْهُ لِاَيِّ شَيْءٍ يَصْنَعُ ذٰلِكَ فَسَأَلُوْهُ فَقَالَ لِاَنَّهَا صِفَةُ الرَّحْمٰنِ وَاَنَا اُحِبُّ اَنْ اَقْرَأَهَا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخْبِرُوْهُ اَنَّ اللّٰهَ يُحِبُّهٗ (متفق عليه)

2129. Sayyiduna Ayshah رضی الله عنها narrated that the Prophet Muhammad صلی الله علیه وسلم sent a man as amir (commander) of an expedition. (He also was their imam.) During the *salah (prayer)*, when he recited for his men, he finished it with (قُلْ هُوَ اللّٰهُ اَحَد) (Surah al-Ikhlas). When they returned, they mentioned it to the Prophet Muhammad صلی الله علیه وسلم who instructed them to ask him why he did so. When they asked him, he said, "Because it is a description of Rahman (the compassionate) and I love to recite it (with the unity of God)." The Prophet Muhammad صلی الله علیه وسلم said, 'Inform him that Allah loves him."[1]

COMMENTARY: In the last raka'sh of every *salah (prayer)*, he recited al-Ikhlas with surah al-Fatihah (chapter). However, Ibn Hajar رحمه الله explained that in every raka'ah (complete part of a prayer), he recited surah al-Ikhlas either with surah al-Fatihah (chapter) alone or with surah al-Fatihah (chapter) and another surah. The first explanation is more plausible because all the ulama (Scholars) say that in this case, the *salah (prayer)* is correctly offered without distaste.

(٢١٣٠) وَعَنْ اَنَسٍ قَالَ اِنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اُحِبُّ هٰذِهِ السُّوْرَةَ قُلْ هُوَ اللّٰهُ اَحَدٌ قَالَ اِنَّ حُبَّكَ اِيَّاهَا اَدْخَلَكَ الْجَنَّةَ۔ رَوَاهُ التِّرْمِذِيُّ وَرَوَى الْبُخَارِيُّ معناه۔

2130. Sayyiduna Anas رضی الله عنه narrated that a man submitted. "O Messenger of Allah, I love this surah (al-Ikhlas) (قُلْ هُوَ اللّٰهُ اَحَد)." (He meant that he recited it often.) He said, "Surely, your love for it will admit you to paradise."[2]

MERIT OF MU'AWWATAYN

(٢١٣١) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَمْ تَرَ اٰيَاتٍ اُنْزِلَتِ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ وَقُلْ اَعُوْذُ بِرَبِّ النَّاسِ۔ (رواه مسلم)

2131. Sayyiduna Uqbah ibn Aamir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Very excellent verses have been revealed tonight. Their like has not been seen! They are: (قُلْ اَعُوْذُ بِرَبِّ الْفَلَق) and (قُلْ اَعُوْذُ بِرَبِّ النَّاس) (al-Falaq and an-Naas)."[3]

AL-IKHLAS TO THE MU'AWWATAYN BEFORE RETIRING

(٢١٣٢) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اَوٰى اِلٰى فِرَاشِهٖ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ

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[1] Bukhari # 7375, Muslim # 263-813, Nasai'i # 993.

[2] Tirmidhi # 2901, Bukhari # 7748.

[3] Muslim # 264-814, Tirmidhi # 2902, Nasai'i # 954.

فِيْهِمَا فَقَرَأَ فِيْهِمَا قُلْ هُوَ اللّٰهُ اَحَدٌ وَقُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ وَقُلْ اَعُوْذُ بِرَبِّ النَّاسِ ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهٖ يَبْدَأُ بِهِمَا عَلٰى رَأْسِهٖ وَوَجْهِهٖ وَمَا اَقْبَلَ مِنْ جَسَدِهٖ يَفْعَلُ ذٰلِكَ ثَلَاثَ مَرَّاتٍ مُتَّفَقٌ عَلَيْهِ وَسَنَذْكُرُ حَدِيْثَ ابْنِ مَسْعُوْدٍ لَمَّا اُسْرِیَ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ بَابِ الْمِعْرَاجِ اِنْشَاءَ اللّٰهُ تَعَالٰى۔

2132. Sayyidah Ayshah رضی اللہ عنہا narrated that on retiring every night to his bed, the Prophet Muhammad صلی اللہ علیہ وسلم put his hands together and breathed into them. Then he recited (قُلْ هُوَ اللّٰهُ اَحَدٌ), (قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ) and (قُلْ اَعُوْذُ بِرَبِّ النَّاسِ) (al-Ikhlas, al-Flaq and al-Naas). Then, he wiped his body as for as he could reach his hands. He began with his head, his face and the front of his body. He did it three times (meaning the whole exercise and after the front of his body, he wiped the rest of it).[1]

COMMENTARY: He first breathed into his hands and then recited. It is either that he did it to counter the securers who recited before breathing. Or it means that he decided to breathe before reciting. Then he recited and breathed into his hands.

وسنذکر حدیث ابن مسعود لما اسری برسول اللہ صلی اللہ علیہ وسلم فی باب المعراج ان شاء اللہ تعالی

We shall mention the hadith of Ibn Mas'ud رضی اللہ عنہ in the chapter on Miraj (# 5865) Insha Allah: (لما اسری برسول اللہ صلی اللہ علیہ وسلم)

SECTION II اَلْفَصْلُ الثَّانِیْ

THREE THINGS UNDER THE THRONE ON THE DAY OF RESURRECTION

(٢١٣٣) عَنْ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثَةٌ تَحْتَ الْعَرْشِ يَوْمَ الْقِيَامَةِ الْقُرْاٰنُ يُحَاجُّ الْعِبَادَ لَهٗ ظَهْرٌ وَبَطْنٌ وَالْاَمَانَةُ وَالرَّحِمُ تُنَادِیْ اَلَا مَنْ وَصَلَنِیْ وَصَلَهُ اللّٰهُ وَمَنْ قَطَعَنِیْ قَطَعَهُ اللّٰهُ۔ (رواه فی شرح السنة)

2133. Sayyiduna Abdur Rahman ibn Awf رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "On the day of resurrection, three things will be under the Throne.

The Quran will content with men, in a clear, obvious sense and a obscure, complicated sense.

The trust, and,

Ties of relationship that will call, 'Allah will join those who joined me and sever those who severed me." [2]

COMMENTARY: These three things will be near Allah. The reward of those who respected them not be wasted.

The Quran will get those people punished who had neglected it in the world.

The verses of the Quran are very clear about the commands and most people comprehend them. Some however, are allegorical which need a deep thinking to understand them and only a few can fathom them.

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[1] Bukhari # 5017, Tirmidhi # 3402, Ibn Majah # 3876, Musnad Ahmad 6-116.

[2] Baghavi in Sharh ul Eeman # 3433.

Trust refers to rights of Allah and of fellowmen. They must be honoured.

RECITING THE QURAN WITH PAUSES

(٢١٣٤) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَالُ لِصَاحِبِ الْقُرْاٰنِ اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْزِلَكَ عِنْدَ اٰخِرِ اٰيَةٍ تَقْرَؤُهَا(رواه احمد والترمذی وابوداؤد والنسائی)

2134. Sayyiduna Abdullah ibn amir (commander) رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The man of the Quran (who recited and learnt it) will be told. "Recite and ascend. Recite gently with pauses (in tartil) as you were used to recite it gently in the world. Indeed, your goal will be at the last verse that you recite."[1]

COMMENTARY: The man of the Quran is he who recited the Quran regularly and abided by it. He is not one who recited the Quran but did not act according to its commands, for, he will deserve the curse that the Quran calls on such a one.

Rather, a person who abides by the Quran is as one who recites it always though he may not have recited it really.

Such a one will be asked to go on reciting and walk on in paradise. He will rise in ranks according to the verses he recites. The ranks or degrees in paradise are commensurate with the verses of the quran. Hence, if he recites the entire Quran, then he will get to the highest degrees of paradise and attain the one which he deserves and which is suitable for him.

Among the manners of the recitation of the Quran is that it should be recited with tartil (adequate pauses), meaning with pauses and proper articulation.

The number of verses of the Quran according to the kufis whose science is valid in our neighbourhood is six thousand two hundred thirty seven. There are other opinions too. See the books on tajwid (rules of recital)and qirat for details.

HEART WITHOUT QURAN IS A DESOLATE PLACE

(٢١٣٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الَّذِيْ لَيْسَ فِيْ جَوْفِهٖ شَيْءٌ مِنَ الْقُرْاٰنِ كَالْبَيْتِ الْخَرِبِ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ صَحِيْحٌ۔

2135. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He whose heart has nothing of the Quran in it is like a deserted house (he himself or his heart)."[2]

COMMENTARY: This applies to one who does not know anything of the Quran, or does not believe in it.

BEING OCCUPIED WITH THE QURAN

(٢١٣٦) وَعَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الرَّبُّ تَبَارَكَ وَتَعَالٰى مَنْ شَغَلَهُ الْقُرْاٰنُ عَنْ ذِكْرِيْ وَمَسْأَلَتِيْ اَعْطَيْتُهٗ اَفْضَلَ مَا اُعْطِي السَّائِلِيْنَ وَفَضْلُ كَلَامِ اللّٰهِ تَعَالٰى عَلٰى سَائِرِ الْكَلَامِ كَفَضْلِ

[1] Tirmidhi # 2923, Abu Dawud # 1464, Musnad Ahmad 2-192.

[2] Tirmidhi 3 2913, Darimi # 3306, Musnad Ahmad 1-223.

اللّٰهِ عَلٰى خَلْقِهٖ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2136. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that the Lord, Blessed and exalted, says, "He whom the Quran keeps occupied from my remembrance and from supplicating me, I grant him what is better than that which I grant the supplicants" And the excellence of Allah's words over all other words is like the excellence of Allah over His creation. [1]

COMMENTARY: This is a Hadith Qudsi(kind of tradition) from the words, "He whom the Quran keeps occupied..." The closing sentence, "The excellence of Allah's words...." Could be part of it or it could be a saying of the Prophet Muhammad صلی اللہ علیہ وسلم.

TEN PIETIES AGAINST EACH LETTER

(٢١٣٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَ أَحَرْفًا مِّنْ كِتَابِ اللّٰهِ فَلَهٗ بِهٖ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا لَا اَقُوْلُ الٓمّٓ حَرْفٌ اَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَ مِيْمٌ حَرْفٌ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ إِسْنَادًا۔

2137. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who recites a letter from the Book of Allah is rewarded with a piety and each piety is rewarded ten times. I do not say that (الٓمّٓ) (alif laam meem) is one letter. Rather, alif is a letter, laam is a letter and meem is a letter."[2]

QURAN IS A SOURCE OF GUIDANCE

(٢١٣٨) وَعَنِ الْحَارِثِ الْاَعْوَرِ قَالَ مَرَرْتُ فِي الْمَسْجِدِ فَإِذَا النَّاسُ يَخُوْضُوْنَ فِي الْاَحَادِيْثِ فَدَخَلْتُ عَلٰى عَلِيٍّ فَاَخْبَرْتُهٗ فَقَالَ اَوَ قَدْ فَعَلُوْهَا قُلْتُ نَعَمْ قَالَ اَمَا اِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَلَا اِنَّهَا سَتَكُوْنُ فِتْنَةٌ قُلْتُ مَا الْمَخْرَجُ مِنْهَا يَا رَسُوْلَ اللّٰهِ قَالَ كِتَابُ اللّٰهِ فِيْهِ نَبَأُ مَا قَبْلَكُمْ وَخَبَرُ مَا بَعْدَكُمْ وَحُكْمُ مَا بَيْنَكُمْ هُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ مَنْ تَرَكَهٗ مِنْ جَبَّارٍ قَصَمَهُ اللّٰهُ وَمَنِ ابْتَغَى الْهُدٰى فِيْ غَيْرِهٖ اَضَلَّهُ اللّٰهُ وَهُوَ حَبْلُ اللّٰهِ الْمَتِيْنُ وَهُوَ ذِكْرُ الْحَكِيْمِ وَهُوَ الصِّرَاطُ الْمُسْتَقِيْمُ هُوَ الَّذِيْ لَا تَزِيْغُ بِهِ الْاَهْوَاءُ وَلَا تَلْتَبِسُ بِهِ الْاَلْسِنَةُ وَلَا يَشْبَعُ مِنْهُ الْعُلَمَاءُ وَلَا يَخْلُقُ عَنْ كَثْرَةِ الرَّدِّ وَلَا يَنْقَضِيْ عَجَائِبُهٗ هُوَ الَّذِيْ لَمْ تَنْتَهِ الْجِنُّ اِذَا سَمِعَتْهُ حَتّٰى قَالُوْٓا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ مَنْ قَالَ بِهٖ صَدَقَ وَمَنْ عَمِلَ بِهٖ اُجِرَ وَمَنْ حَكَمَ بِهٖ عَدَلَ وَمَنْ دَعَا اِلَيْهِ هَدٰى اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ اِسْنَادُهٗ مَجْهُوْلٌ وَفِي الْحَارِثِ مَقَالٌ۔

2138. Sayyiduna Harith al A'war رحمہ اللہ narrated that he passed by the mosque and found people plunged into chatter. He went to Sayyiduna Ali رضی اللہ عنہ and told him

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[1] Tirmidhi # 2935, Darimi # 3356.

[2] Tirmidhi # 2919, Darimi # 3308.

of it and he asked, "Is it like that?" He said, "Yes!" Whereupon he said, "Indeed, I had heard Allah's Messenger صلى الله عليه وسلم say that a fitnah would overtake people and I asked him how we would find relief from it. He said, "The Book of Allah. It contains an account of those who preceded you, news of those who will follow you and commands on what you will encounter. It is unmistakable judgement, not a jest. If any despotic abandons it. Allah will deride him into pieces and if any one seeks guidance from something other than it, then Allah leaves him to stray. It is Allah's strong rope. It is the wise reminder. It is the straight path. It is whereby desires cannot divert and tongues cannot be confused. The scholars will never be satiated with it. It does not become stale by much repetition and its wonders are never exhausted. It is the Book of which the jinn were not shy to say on hearing it:

إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا

{Surely we have heard a wonderful Quran. It guides to rectitude, so we believe in it} (22: 1-2)

He who affirms it, speaks the truth. He who abides by it is rewarded. He who judges by it, is just. He who invites to it is guided on the straight path."[1]

COMMENTARY: Teebi رحمه الله said that if anyone stops to obey even one verse or one word of the Quran out of arrogance or to recite it then he is a disbeliever. But if he omits to recite it out of lethargy or weakness and respects the Quran at heart then he is not committing a sin though deprives himself of reward.

If we say that desires cannot divert then how is it that the innovators stray though they too deduce from the Quran? The first things is that they lie when they say that they make their conclusions from the Quran. Secondly, their arguments and evidences, too, are wrong because they ignore the ahadith (traditions) and other sources which are necessary to understand the Quran.

Therefore, they are misled because they do not follow the guidance of the Quran. Rather, they make it subservient to their ideology. Junayd رضى الله عنه describes a person who is satisfied with his ignorance as laughable.

Allamah Teebi رحمه الله said about this portion of the hadith that the innovators are not capable of altering the meaning of the Quran.

The tongue cannot be confused means that no other language howsoever fluent can compare with the Qur'an's eloquence, Or, that the recitation of the Quran is not difficult for the believers even if their mother-tongue is not Arabic. The recitation appeals to hearts. It is as Allah says:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ

{And certainly we made the Quran easy for admonition....} (54:17 etc)

The sciences of the Quran are so vast that with it. They cannot comprehend all of the them and they keep studying it for more knowledge.

No matter how much one may recite the quran yet he will not weary of it. Every time he begins a fresh recital, he finds more savour in it.

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[1] Tirmidhi # 2915, Darimi # 3331.

PARENTS OF SCHOLARS OF THE QURAN WILL BE CROWNED

(٢١٣٩) وَعَنْ مُعَاذِ الْجُهَنِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْقُرْاٰنَ وَعَمِلَ بِمَا فِيْهِ أُلْبِسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ ضَوْءُهُ اَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِيْ بُيُوْتِ الدُّنْيَا لَوْ كَانَتْ فِيْكُمْ فَمَا ظَنُّكُمْ بِالَّذِيْ عَمِلَ بِهٰذَا۔ (رواه احمد وابوداؤد)

2139. Sayyiduna Mu'adh al-Juhanni رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'The parents of one who recites the Quran and abides by what it says will be given to put on a crown on the day of resurrection. Its light will be more bright than the light of the sun in the homes of this world if it were among you. Hence, what do you say of one who abides by it?"[1]

COMMENTARY: Teebi said that it is about one who has memorized the Quran.

The hadith (tradition) concludes with the question that if the parents of this person who recites and puts into practice the Quran are made to wear a crown, what may be expected of one who abides by it?

A MIRACLE OF THE QURAN

(٢١٤٠) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَوْ جُعِلَ الْقُرْاٰنُ فِيْ اِهَابٍ ثُمَّ اُلْقِيَ فِي النَّارِ مَا احْتَرَقَ۔ (رواه الدارمی)

2140. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم Say, "If the Qur'an were cased in a skin and cast into the fire, it would not burn."[2]

COMMENTARY: Some people say that this miracle was in the times of the Prophet Muhammad صلی اللہ علیہ وسلم. It is like the miracles of other Prophet علیہ السلام, that ceased with them. However, some people say that 'skin' refers to the humen heart cased in his body and hide. The fire of hell will not burn one in whose heart the Quran is preserved.

WILL INTERCEDE FOR TEN RELATIVES

(٢١٤١) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْقُرْاٰنَ فَاسْتَظْهَرَهٗ فَاَحَلَّ حَلَالَهٗ وَحَرَّمَ حَرَامَهٗ اَدْخَلَهُ اللّٰهُ الْجَنَّةَ وَشَفَّعَهٗ فِيْ عَشْرَةٍ مِّنْ اَهْلِ بَيْتِهٖ كُلُّهُمْ قَدْ وَجَبَتْ لَهُ النَّارُ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ وَحَفْصُ بْنُ سُلَيْمَانَ الرَّاوِيُّ لَيْسَ هُوَ بِالْقَوِيِّ يُضَعَّفُ فِي الْحَدِيْثِ۔

2141. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "As for him who recites the Quran and memories it, and respects its lawful as lawful and unlawful as unlawful, Allah will admit him to paradise and let him intercede for ten members of his family, each of whom would be otherwise eligible for hell."[3]

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[1] Abu Dawud # 1453, Musnad Ahmad 3-440.

[2] Musnad Ahmad 4-455, Darimi # 3130.

[3] Tirmidhi # 2914, Ibn Majah # 216, Musnad Ahmad 1-418.

SURAH AL-FATIHAH (CHAPTER) IS INOCMPARABLE

(٢١٤٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاُبَيِّ بْنِ كَعْبٍ كَيْفَ تَقْرَأُ فِي الصَّلٰوةِ فَقَرَأَ أُمَّ الْقُرْاٰنِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ مَا اُنْزِلَتْ فِي التَّوْرَاةِ وَلَا فِي الْاِنْجِيْلِ وَلَا فِي الزُّبُوْرِ وَلَا فِي الْقُرْاٰنِ مِثْلُهَا وَاِنَّهَا سَبْعٌ مِّنَ الْمَثَانِيْ وَالْقُرْاٰنُ الْعَظِيْمُ الَّذِيْ اُعْطِيْتُهٗ۔ رَوَاهُ التِّرْمِذِيُّ وَرَوَى الدَّارِمِيُّ مِنْ قَوْلِهٖ مَا اُنْزِلَتْ وَلَمْ يَذْكُرْ اُبَيَّ بْنَ كَعْبٍ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

2142. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked (Sayyiduna) Ubayy ibn Ka'b رضی اللہ عنہ, "How do you recite in the *salah (prayer)*?" He recited the umm ul quran. So, Allah's Messenger صلی اللہ علیہ وسلم said, "By Him in whose hand is my soul, no surah like it is revealed in the Torah, the Injil or the Zabur and not even in the Quran. It is the sab'un minal mathani (the mighty Quran that is given to me."Darimi has it from 'no surah like it is revealed...' but does not name Ubayy ibn Ka'b رضی اللہ عنہ [1]

COMMENTARY: See the commentary against the hadith (tradition) # 2118 on 'the seven oft repeated and the mighty Quran.'

LEARNING & ACTING ON QURAN

(٢١٤٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَلَّمُوا الْقُرْاٰنَ فَاقْرَأُوْهُ فَاِنَّ مَثَلَ الْقُرْاٰنِ لِمَنْ تَعَلَّمَ فَقَرَأَ وَقَامَ بِهٖ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِّسْكًا تَفُوْحُ رِيْحُهٗ كُلَّ مَكَانٍ وَمَثَلُ مَنْ تَعَلَّمَهٗ فَرَقَدَ وَهُوَ فِيْ جَوْفِهٖ كَمَثَلِ جِرَابٍ اُوْكِئَ عَلٰى مِسْكٍ (رواه الترمذی والنسائی وابن ماجة)

2143. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Learn the Quran and read it. Know that he, who learn it and recites it (always) and occupies himself in it by keeping awake in the night, is like a bag full of musk whose fragrance spreads throughout the place. And, he, who learns it and goes to sleep with it in his heart, is like a bag that has musk tied up in it."[2]

COMMENTARY: Abu Muhammad رحمہ اللہ said that it is a *fard Kifayah*(adequate obligation) to learn the Quran and to teach it to other people. Further, it is *fard(compulsory)* ayn on every Muslim to learn the surahs or verses to be able to recite in the *salah (prayer)*.

Imam (leader)Nawawi رحمہ اللہ said that to occupy oneself in memorizing more than surah al-Fatihah (chapter) (at least enough for the *fard(compulsory)* recitation) whether verses or surah is better than occupying in offering the optional *salah (prayer)* because it is a *fard kifayah* (adequate obligation) and more important than optional *salah (prayer)*. Some later day scholars rule that it is better to engage in memorizing the Quran than to occupy in acquiring the sciences that are *fard kifayah* (adequate obligation). However, it is not better to engage in memorizing the quran than to acquire those branches of knowledge as are *fard(compulsory)* ayn to acquire.

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[1] Tirmidhi # 2884, Nasai'i # 914, Musnad Ahmad 4.211 (Also Bukhari # 5006, Abu Dawud # 1458), Darimi.

[2] Tirmidhi # 2885, Ibn Majah # 217.

The heart of one who learns and reads the Quran which is like musk when he recites the Quran, its blessing spreads in his house up to the listeners. But, one who learns it but neither recites it nor acts on it, does not get the blessing of the quran and does not diffuse it to other people. He is like a sealed bag of musk that spreads no fragrance at all.

BLESSING OF AAYATUL KURSI & SURAH AL-MUMIN

(٢١٤٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حٰمٓ اَلْمُؤْمِنَ إِلٰى إِلَيْهِ الْمَصِيْرُ وَاٰيَةَ الْكُرْسِيِّ حِيْنَ يُصْبِحُ حُفِظَ بِهِمَا حَتّٰى يُمْسِيَ وَمَنْ قَرَأَ بِهِمَا حِيْنَ يُمْسِيْ حُفِظَ بِهِمَا حَتّٰى يُصْبِحَ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2144. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone recites in the morning (حٰمٓ اَلْمُؤْمِنَ) up to (إِلَيْهِ الْمَصِيْرُ) (40:1-3) and aayat ul Kursi (2:255), then he is protected till evening because of that. And if he recites them in the evening then he is protected thereby till it is morning."[1]

COMMENTARY: The first three verses of surah al-Mumin of Ghafir are;

حٰمٓ تَنْزِيْلُ الْكِتَابِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ ذِى الطَّوْلِ لَا إِلٰهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيْرُ

{Ha Meem. The revelation of the Book is from Allah, the Mighty, the knower, forgiver of sin and Acceptor of repentance, Severe in retribution Lord of bounty. There is no God but he, to Him is the eventual return} (40:1-3)

INSCRIBED ON THE PRESERVED TABLET

(٢١٤٥) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَّخْلُقَ السَّمٰوَاتِ وَالْأَرْضَ بِأَلْفَيْ عَامٍ أَنْزَلَ مِنْهُ اٰيَتَيْنِ خَتَمَ بِهِمَا سُوْرَةَ الْبَقَرَةِ وَلَا تُقْرَآنِ فِيْ دَارٍ ثَلَاثَ لَيَالٍ فَيَقْرَبُهَا الشَّيْطَانُ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2145. Sayyiduna Nu'man ibn Bashir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah wrote a Book two thousand years before He created the heavens and the earth. Of that, He sent down two verses with which surah al-Baqarah is concluded. If they are recited three nights in a house, then the devil does not approach it. [2]

FIRST THREE VERSES OF AL-KAHF

(٢١٤٦) وَعَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ ثَلَاثَ اٰيَاتٍ مِنْ أَوَّلِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَّالِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

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[1] Tirmidhi # 2888, Darimi # 3386.

[2] Tirmidhi # 2891, Darimi # 3388, Musnad Ahmad 4-274.

2146. Sayyiduna Abu ad-Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any one recites the first three verses of surah al-Kahf, then he is protected from the fitnah (trial) of the dajjal (the great deceiver) ."[1]

COMMENTARY: See the commentary against hadith (tradition) # 2126. Besides that, initially ten verses of surah al-Kahf were mentioned. Then, they may have been brought to three to allow for ease.

SURAH YASIN IS THE HEART OF THE QURAN

(٢١٤٧) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَّقَلْبُ الْقُرْاٰنِ يٰسٓ وَمَنْ قَرَأَ يٰسٓ كَتَبَ اللّٰهُ لَهُ بِقِرَاءِ تِهَا قِرَاءَةَ الْقُرْاٰنِ عَشْرَ مَرَّاتٍ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2147. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, there is a heart for everything, and the heart of the Quran is (surah) Yasin. For him who recites Yasin, Allah records (as if) he recited the Quran ten times."[2]

COMMENTARY: The surah Yasin contains the gist of the knowledge of the Quran. It mentions the last day and the objectives of the Quran.

SURAH TAHA & YASIN

(٢١٤٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى قَرَأَ طٰهٰ وَ يٰسٓ قَبْلَ اَنْ يَّخْلُقَ السَّمٰوٰتِ وَالْاَرْضَ بِاَلْفِ عَامٍ فَلَمَّا سَمِعَتِ الْمَلَائِكَةُ الْقُرْاٰنَ قَالَتْ طُوْبٰى لِاُمَّةٍ يَّنْزِلُ هٰذَا عَلَيْهَا وَطُوْبٰى لِاَجْوَافٍ تَحْمِلُ هٰذَا وَطُوْبٰى لِاَلْسِنَةٍ تَتَكَلَّمُ بِهٰذَا (رواه الدارمی)

2148. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed, Allah recited (the surah) TaHa and Yasin one thousand years before He created the heavens and the earth. When the angels heard the Quran (meaning, these two surahs), they said, "Happy, indeed, are the ummah (people/followers) to whom this will be revealed. Happy indeed, are the heart that will hold them! And, happy are the tongues that will recite them!" [3]

COMMENTARY: The words that Allah recited the Quran mean that He disclosed it, or that He made some angels recite to the others, or that He informed them of these surah.
The word 'Quran' is used for qirat (recital) and also any part of it.

BLESSING OF HA MEEM DUKHAN

(٢١٤٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حٰمٓ الدُّخَانَ فِيْ لَيْلَةٍ اَصْبَحَ يَسْتَغْفِرُ لَهُ سَبْعُوْنَ اَلْفَ مَلَكٍ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَعُمَرُ بْنُ اَبِيْ خَثْعَمٍ الرَّاوِيُّ يُضَعَّفُ وَقَالَ مُحَمَّدٌ يَعْنِي الْبُخَارِيَّ هُوَ مُنْكَرُ الْحَدِيْثِ۔

2149. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم

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[1] Tirmidhi # 2895, Muslim # 809, Musnad Ahmad # 21771.

[2] Tirmidhi # 2896, Darimi # 3416, Musnad Ahmad 5-26.

[3] Darimi # 3414.

said, "If anyone recites (the surah) Haa Meem ad-Dukhan in the night, then he will wake up in the morning with seventy thousand angels seeking forgiveness for Him."[1]

(٢١٥٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حٰمٓ الدُّخَانَ فِيْ لَيْلَةِ الْجُمُعَةِ غُفِرَلَهُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ ضَعِيْفٌ وَّهِشَامٌ اَبُو الْمِقْدَامِ الرَّاوِيُّ يُضَعَّفُ۔

2150. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He, who recites Haa Meem ad-Dukhan on the night of Friday (meaning, the night preceding Friday), will be forgiven (his sins)."[2]

MERIT OF THE MUSABBIHAT

(٢١٥١-٢١٥٢) وَعَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ الْمُسَبِّحَاتِ قَبْلَ اَنْ يَّرْقُدَ يَقُوْلُ اِنَّ فِيْهِنَّ اٰيَةً خَيْرٌ مِّنْ اَلْفِ اٰيَةٍ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَرَوَاهُ الدَّارِمِيُّ عَنْ خَالِدِ ابْنِ مَعْدَانَ مُرْسَلًا وَّقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2151. Sayyiduna al-Irbad ibn sariyah رضی اللہ عنہ narrated that the Prophet used to recite al-Musabbihat before going to sleep. He would say. "Indeed there is in them a verse that is better than one thousand verses."[3]

2152. Sayyiduna Khalid ibn Ma'dan also narrated it in a Mursal form.[4]

COMMENTARY: The musabbihat are the surahs that begin with the word (سُبْحَانَ) or (سَبَّحَ) or (يُسَبِّحُ) or (سَبِّحْ) and they are seven surahs;

1. Surah al-Isra # 17 (سُبْحَانَ الَّذِیْ اَسْرٰی بِعَبْدِهٖ الآية)
2. Surah al-Hadid # 57.
3. Surah al-Hashr # 59
4. Surah as-Saff # 61.
5. Surah al-Jummah (people/followers) # 62
6. Surah al-Taghabun # 63
7. Surah al-A'la # 87.

About the verse that is better than me thousand verses some scholars say that it is the verse:

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ

{Had we sent this Qur'an on a mountain} (59:21)

Others say that it is:

هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَیْءٍ عَلِيْمٌ

{He is the first and the Last, and the Manifest and the Hidden, and He is the knower of everything.} (al-Hadid, 57:3)

However, Teebi رحمہ اللہ said that it is very difficult to determine the verse, He says, that like

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[1] Tirmidhi # 2897.

[2] Tirmidhi # 2898, Darimi # 3420.

[3] Abu Dawud # 5057, Tirmidhi # 2921, Musnad Ahmad.

[4] Darimi # 3424.

laylat ul qadr (most important night of the year) and the hour of Friday, this verse too is undisclosed. The ulama (Scholars) agree that the Teebi's رحمه الله idea is more correct.

EXCELLENCE OF OURAH AL MULK

(٢١٥٣) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ سُوْرَةً فِي الْقُرْاٰنِ ثَلَاثُوْنَ اٰيَةً شَفَعَتْ لِرَجُلٍ حَتّٰى غُفِرَلَهٗ وَهِيَ تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ (رواه احمد والترمذی وابوداؤد والنسائی وابن ماجة)

2153. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Surely, a surah of the Quran containing thirty verses interceded for a man till he was forgiving (his sins). It is (تبارک الذی بیده الملک) (Surah al-Mulk # 67)" [1]

COMMENTARY: This hadith (tradition) could refer to a man in the past who valued surah al-Mulk. When he died, this surah interceded for him with Allah so that he was preserved from punishment.

However, it could also mean to refer to the future. Whoever recites it, this surah will intercede for him on the day of resurrection. Allah will accept it intercession.

(٢١٥٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ ضَرَبَ بَعْضُ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خِبَاءَهٗ عَلٰى قَبْرٍ وَّهُوَ لَا يَحْسِبُ اَنَّهٗ قَبْرٌ فَاِذَا فِيْهِ اِنْسَانٌ يَّقْرَأُ سُوْرَةَ تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ حَتّٰى خَتَمَهَا فَاَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرَهٗ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هِيَ الْمَانِعَةُ هِيَ الْمُنْجِيَةُ تُنْجِيْهِ مِنْ عَذَابِ اللّٰهِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2154. Sayyiduna Ibn Abbas رضی الله عنه narrated that a companion of the Prophet Muhammad صلی الله علیه وسلم pitched a tent over a grave but did not know that there was a grave (underground). The grave dweller was a man who recited surah al-Mulk (# 67) to the end of it. He came to the Prophet Muhammad صلی الله علیه وسلم and informed him of it. He said, "It is the repeller. It is the rescuer. It rescues him from Allah's punishment."[2]

COMMENTARY: The Prophet Muhammad's صلی الله علیه وسلم companion may have heard the grave dweller in his dream, or, what is more correct, he may have heard him in his wakening state.

THE PROPHET MUHAMMAD'S صلی الله علیه وسلم PRACTICE BEFORE GOING TO SLEEP

(٢١٥٥) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَنَامُ حَتّٰى يَقْرَأَ الٓمّٓ تَنْزِيْلُ وَتَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ صَحِيْحٌ وَكَذَا فِيْ شَرْحِ السُّنَّةِ وَفِي الْمَصَابِيْحِ غَرِيْبٌ۔

2155. Sayyiduna Jabir رضی الله عنه narrated that the Prophet Muhammad صلی الله علیه وسلم never went to sleep without having recited (الٓمّٓ تنزیل) (# 32) and (تبارک الذی بیده الملک) (# 67) [3]

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[1] Abu Dawud # 1400, Tirmidhi # 29C), Ibn Majah 3786, Musnad Ahmad 2.299.

[2] Tirmidhi # 2899.

[3] Tirmidhi # 2892, Darimi # 3411, Musnad Ahmad 3-340.

MERIT OF THE SURAHS AZ-ZILZAL, AL-IKHLAS & AL-KAFIRUN

(٢١٥٦) وَعَنِ ابْنِ عَبَّاسٍ وَّاَنَسِ بْنِ مَالِكٍ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا زُلْزِلَتْ تَعْدِلُ نِصْفَ الْقُرْاٰنِ وَقُلْ هُوَ اللّٰهُ اَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْاٰنِ وَقُلْ يٰاَيُّهَا الْكٰفِرُوْنَ تَعْدِلُ رُبُعَ الْقُرْاٰنِ۔ (رواه الترمذی)

2156. Sayyiduna Ibn Abbas رضی اللہ عنہ and Anas ibn Maalik رضی اللہ عنہ both narrated that Allah's Messenger صلی اللہ علیہ وسلم said (اذا زلزلت) (# 99) is like half the Quran, (قل هو الله احد) is like a third of the Quran and (قل يايها الكفرون) is like one fourth of the Quran."[1]

COMMENTARY: The Quran speaks of this world and the next. The surah az-Zilzal describes the end emphatically, so it is called half of the Quran.

We have spoken of al-Ikhlas earlier (hadith # 2127). The Surah al Kifirun is described as one-fourth of the Quran because it mentions tawhid (monotheism) very succinctly, it being one of four topics of the Quran.

TEST THREE VERSES OF AL-HASHR

(٢١٥٧) وَعَنْ مَعْقِلِ بْنِ يَسَارٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِيْنَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ اَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ فَقَرَاَ ثَلَاثَ اٰيَاتٍ مِّنْ اٰخِرِ سُوْرَةِ الْحَشْرِ وَكَّلَ اللّٰهُ بِهٖ سَبْعِيْنَ اَلْفَ مَلَكٍ يُّصَلُّوْنَ عَلَيْهِ حَتّٰى يُمْسِيَ وَاِنْ مَاتَ فِيْ ذٰلِكَ الْيَوْمِ مَاتَ شَهِيْدًا وَمَنْ قَالَهَا حِيْنَ يُمْسِيْ كَانَ بِتِلْكَ الْمَنْزِلَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ

2157. Sayyiduna Ma'qil ibn Yasar رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "If anyone recites (اعوذ بالله السميع العليم من الشيطان الرجيم) three times in the morning and then recites the three last verses of surah al Hashr, then Allah deputes over him seventy thousand angels who invoke blessings on him till evening, end if he dies that days he will die a martyr And, he who observes this in the evening. he too will be of that rank."[2]

AL-IKHLAS TWO HUNDRED TIMES

(٢١٥٨) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَاَ كُلَّ يَوْمٍ مِائَتَيْ مَرَّةٍ قُلْ هُوَ اللّٰهُ اَحَدٌ مُحِيَ عَنْهُ ذُنُوْبُ خَمْسِيْنَ سَنَةً اِلَّا اَنْ يَّكُوْنَ عَلَيْهِ دَيْنٌ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَفِيْ رِوَايَتِهٖ خَمْسِيْنَ مَرَّةً وَلَمْ يَذْكُرْ اِلَّا اَنْ يَّكُوْنَ عَلَيْهِ دَيْنٌ۔

2158. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "As for one who recites every day (قل هو الله احد) two hundred times, sins of fifty years will be erased from him unless he is indebt." (see commentary for in debt)

According to another version, it is fifty times (instead of two hundred times) and it does not mention, 'unless he is in debt.'[3]

COMMENTARY: 'Unless he is in debt' - the word for debt is (دین dayn). The Urdu

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[1] Tirmidhi # 2894.

[2] Tirmidhi # 2922, Darimi # 3425.

[3] Tirmidhi # 2898, DArimi # 3438.

translation says 'rights of fellow men over him. This could mean that dayn will not be forgiven, or that because of it, this concession will not be available to him at all and none of his sins will be erased for him. Dayn (دین) means right of fellow men.

AL-IKHLAS BEFORE GOING TO SLEEP

(٢١٥٩) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَرَادَ اَنْ يَّنَامَ عَلٰى فِرَاشِهٖ فَنَامَ عَلٰى يَمِيْنِهٖ ثُمَّ قَرَأَ مِائَةَ مَرَّةٍ قُلْ هُوَ اللّٰهُ اَحَدٌ اِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقُوْلُ لَهُ الرَّبُّ يَا عَبْدِى ادْخُلْ عَلٰى يَمِيْنِكَ الْجَنَّةَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2159. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "If anyone decides to sleep on his bed and lies on his right side and recites (قل ھو اللہ احد) (al-Ikhlas) one hundred times, the Lord will say to him on the day of resurrection 'O My slave, enter paradise to your right side."[1]

COMMENTARY: It is a *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)* to lie on the right side. This hadith (tradition) hints that the gardens on the right side of paradise are better than those to its left side.

MORE ABOUT AL-IKHLAS

(٢١٦٠) وَعَنْ اَبِىْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَّقْرَأُ قُلْ هُوَ اللّٰهُ اَحَدٌ فَقَالَ وَجَبَتْ قُلْتُ وَمَا وَجَبَتْ؟ قَالَ الْجَنَّةُ (رواه مالك والترمذی والنسائی)

2160. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم heard a man recite (قل ھو اللہ احد). He said, "It is become *wajib (obligatory)*!" He asked him, "what is *wajib (obligatory)*?" He said, "Paradise."[2]

MERIT OF AL-KAFIRUN

(٢١٦١) وَعَنْ فَرْوَةَ بْنِ نَوْفَلٍ عَنْ اَبِيْهِ اَنَّهٗ قَالَ يَا رَسُوْلَ اللّٰهِ عَلِّمْنِىْ شَيْئًا اَقُوْلُهٗ اِذَآ اَوَيْتُ اِلٰى فِرَاشِىْ فَقَالَ اقْرَأْ قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ فَاِنَّهَا بَرَآءَةٌ مِّنَ الشِّرْكِ۔ (رواه الترمذی وابوداؤد والدارمی)

2161. Sayyiduna Farwah ibn Nawfal رحمہ اللہ narrated on the authority of his father that he had asked Allah's Messenger صلی اللہ علیہ وسلم to teach him something that he may say when he retired to bed. So, he instructed him to say (قل یاایھا الکفرون) because it is an acquittal from polytheism.[3]

MERIT OF MU'AWWADHATAYN

(٢١٦٢) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ بَيْنَا اَنَا اَسِيْرُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْجُحْفَةِ وَالْاَبْوَآءِ اِذْ غَشِيَتْنَا رِيْحٌ وَّظُلْمَةٌ شَدِيْدَةٌ فَجَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ بِاَعُوْذُ بِرَبِّ الْفَلَقِ وَاَعُوْذُ بِرَبِّ

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[1] Tirmidhi # 2898.

[2] Tirmidhi # 2897, Nasai'i # 994, Muwatta Maalik # 8 (Quran), Musnad Ahmad 2-302.

[3] Abu Dawud # 5055, Tirmidhi # 3403, Musnad Ahmad 5-456, Darimi # 3427.

النَّاسِ وَيَقُوْلُ يَا عُقْبَةُ تَعَوَّذْ بِهِمَا فَمَا تَعَوَّذَ مُتَعَوِّذٌ بِمِثْلِهِمَا(رواه ابوداؤد)

2162. Sayyiduna Uqbah ibn Aamir narrated that while he was with Allah's Messenger صلى الله عليه وسلم on the path between al-Juhfah and al-Abwa, a wind and deep darkness covered them. So, Allah's Messenger صلى الله عليه وسلم began to seek refuge in Allah with (أعوذ برب الفلق) and (أعوذ برب الناس) (surah al-Falaq and an-Naas). And, he said, "O Uqbah, seek refuge with them (in Allah). There is no set of words to seek refuge like them."[1]

(۲۱٦۳) وَعَنْ عَبْدِاللّٰهِ بْنِ خُبَيْبٍ قَالَ خَرَجْنَا فِيْ لَيْلَةِ مَطَرٍ وَّظُلْمَةٍ شَدِيْدَةٍ نَطْلُبُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَدْرَكْنَاهُ فَقَالَ قُلْ قُلْتُ مَآ اَقُوْلُ؟ قَالَ قُلْ هُوَ اللّٰهُ اَحَدٌ وَالْمُعَوِّذَتَيْنِ حِيْنَ تُصْبِحُ وَحِيْنَ تُمْسِيْ ثَلَاثَ مَرَّاتٍ تَكْفِيْكَ مِنْ كُلِّ شَيْئٍ(رواه الترمذى وابوداؤد والنسائى)

2163. Sayyiduna Abdullah ibn Khubayb رضى الله عنه said that on a rainy and intensely dark night they went out not seek Allah's Messenger صلى الله عليه وسلم They found him he said, "Recite!" He submitted, "what may I recite?" He instructed him to recite al-Ikhlas and al-Mu'awwidatayn three times each morning and evening saying. "They will suffice you for every purpose."[2]

(۲۱٦٤) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَقْرَأُ سُوْرَةَ هُوْدٍ اَوْ سُوْرَةَ يُوْسُفَ قَالَ لَنْ تَقْرَأَ شَيْئًا اَبْلَغَ عِنْدَ اللّٰهِ مِنْ قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ۔ (رواه احمد والنسائى والدارمى)

2164. Sayyiduna Uqbah ibn Aamir رضى الله عنه narrated that he asked Allah's Messenger صلى الله عليه وسلم whether he should recite surah Hud or surah Yusuf. He said, "You cannot recite anything better with Allah than (قل أعوذ برب الفلق) (Surah al-Falaq)."[3]

COMMENTARY: No other surah is as effective in seeking refuge from trials and tribulations as surah al-Falaq is.

Allamah Teebi رحمه الله said that this hadith (tradition) refers to both surahs, al-Falaq and an-Naas. Ibn Maalik رحمه الله also said that both the surahs are recommended by this hadith (tradition). Though only one is mentioned, both are meant.

SECTION III — اَلْفَصْلُ الثَّالِثُ

OBEY THE QURAN

(۲۱٦٥) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْرِبُوا الْقُرْاٰنَ وَاتَّبِعُوْا غَرَآئِبَهٗ وَغَرَآئِبُهٗ فَرَآئِضُهٗ وَحُدُوْدُهٗ۔

2165. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Explain the meaning of the Quran. Follow its gharib. Its gharib are its prescribed duties and its limits."[4]

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[1] Abu Dawud # 1463.

[2] Abu Dawud # 5082, Tirmidhi # 3575, Nasai'i # 5428.

[3] Nasai'i # 953, Darimi # 3439, Musnad Ahmad 4-149.

[4] Bayhaqi in Shu'ab ul eeman # 2293.

COMMENTARY: The gharib of the Quran are the prescribed duties and the limits. They are what is disallowed. In short, those things that the Quran has commanded, should be done and those that it has prohibited, should be shunned.

RECITING THE QURAN

(٢١٦٦) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قِرَاءَةُ الْقُرْاٰنِ فِي الصَّلٰوةِ اَفْضَلُ مِنْ قِرَاءَةِ الْقُرْاٰنِ فِيْ غَيْرِ الصَّلَاةِ وَقِرَاءَةُ الْقُرْاٰنِ فِيْ غَيْرِ الصَّلٰوةِ اَفْضَلُ مِنَ التَّسْبِيْحِ وَالتَّكْبِيْرِ وَالتَّسْبِيْحُ اَفْضَلُ مِنَ الصَّدَقَةِ وَالصَّدَقَةُ اَفْضَلُ مِنَ الصَّوْمِ وَالصَّوْمُ جُنَّةٌ مِّنَ النَّارِ۔

2166. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "Recitation of the Quran in the *salah (prayer)* is better than recitation of the Quran outside the *salah (prayer)*. And, recitation on the Quran outside the *salah (prayer)* is better than tasbih and takbir. And the tasbih is better than sadaqah (charity). And, sadaqah (charity) is better than fasting, and fasting is a shield from the fire."[1]

COMMENTARY: Reciting in *salah (prayer)* is better then at other times. In this way reciting in *salah (prayer)* that is offered in a standing posture is better than in *salah (prayer)* in sitting position.
Recitation at other times is better then glorifying and extolling Allah and other kinds of devotional exercises.
These other things like glorifying Allah are better than sadaqah (charity) or spending in Allah's path. Of course, it is generally presumed that worship profitable to others is better (like sadaqah (charity)) than worship whose benefit is localized (like tasbih), but dhikr (hallowing of Allah) is out of scope of it because dhikr (hallowing of Allah) is the best form of worship and the greatest. According to sahih ahadith (authentic traditions), dhikr (hallowing and glorifying Allah) is better than spending gold and silver in Allah's path.[2]
Sadaqah (charity is better than fasting because the letter is limited to oneself in the benefit accrued from it, but the former diffuses its benefit to other people. However, we must remember the hadith (tradition) that Allah assures the son of Aadam a reward of ten times for every deed he performs but he says, "Fasting is for Me and I alone shall reward it." The ulama (Scholars) say that he who fasts adopts Allah's attribute of not eating.

RECITATION FROM THE BOOK BETTER THAN FROM MEMORY

(٢١٦٧) وَعَنْ عُثْمَانَ بْنِ عَبْدِاللّٰهِ بْنِ اَوْسٍ الثَّقَفِيِّ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قِرَاءَةُ الرَّجُلِ الْقُرْاٰنَ فِيْ غَيْرِ الْمُصْحَفِ اَلْفُ دَرَجَةٍ وَقِرَاءَتُهٗ فِي الْمُصْحَفِ تُضَعَّفُ عَلٰى ذٰلِكَ اِلٰى اَلْفَيْ دَرَجَةٍ۔

2167 Sayyiduna Uthman ibn Abdullah ibn Aws Thaqafi رحمہ اللہ reported on the authority of his grandfather that Allah's Messenger صلی اللہ علیہ وسلم said, "A man's recitation of the Quran without (looking into) a copy of the Quran (but from memory) fetches a reward from one thousand degrees, but his recitation from a copy of the

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[1] Bayhaqi in shu'ab ul eeman # 2243.

[2] It is better than other worship profitable to other people but not than teaching religion. See the ahadith (traditions) in the Book of knowledge. In fact, teaching and knowledge of religion is itself a form of dhikr (hallowing of Allah). (Further from the urdu book 02 p 409)

Quran (looking into it) fetches a double reward up to two thousand degrees."[1]

COMMENTARY: One who recites the Quran by looking at its copy is enabled to study and ponder. He feels humble and submissive. He also sees the Quran and is rewarded for the sight and he also touches it. Many sahabah (Prophet's companions) رضی الله عنهم and tabi'un رحمه الله recited the Quran by looking at the book. In this way, they could honour and esteem the Quran.

Sayyiduna Uthman always recited the Quran by looking at its copy. The result was that the two copies that he had were worn out from constant handling.

REMEMBERING DEATH & RECITATION KEEP HEART ALIVE

(٢١٦٨) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ هٰذِهِ الْقُلُوْبَ تَصْدَأُ كَمَا يَصْدَأُ الْحَدِيْدُ إِذَآ أَصَابَهُ الْمَآءُ قِيْلَ يَا رَسُوْلَ اللّٰهِ وَمَا جِلَاؤُهَا قَالَ كَثْرَةُ ذِكْرِ الْمَوْتِ وَتِلَاوَةِ الْقُرْاٰنِ رَوَى الْبَيْهَقِيُّ الْأَحَادِيْثَ الْأَرْبَعَةَ فِيْ شُعَبِ الْإِيْمَانِ۔

2168. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "These hearts, surely, become rusty like iron becomes rusty when water seeps into it." Someone asked, "O messenger of Allah, what is the cure for it?" He said, "Much remembrance of death and recitation of the Quran."[2]

COMMENTARY: Sin and neglect of piety cause hearts to rust. That can be removed by remembering death constantly and reciting the Quran very often.

THE MOST GLORIOUS SURAH

(٢١٦٩) وَعَنْ أَيْفَعَ ابْنِ عَبْدِ الْكَلَاعِيِّ قَالَ قَالَ رَجُلٌ يَّا رَسُوْلَ اللّٰهِ أَيُّ سُوْرَةِ الْقُرْاٰنِ أَعْظَمُ قَالَ قُلْ هُوَ اللّٰهُ أَحَدٌ قَالَ فَأَيُّ اٰيَةٍ فِي الْقُرْاٰنِ أَعْظَمُ قَالَ اٰيَةُ الْكُرْسِيِّ اَللّٰهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ قَالَ فَأَيُّ اٰيَةٍ يَا نَبِيَّ اللّٰهِ تُحِبُّ أَنْ تُصِيْبَكَ وَأُمَّتَكَ قَالَ خَاتِمَةُ سُوْرَةِ الْبَقَرَةِ فَإِنَّهَا مِنْ خَزَآئِنِ رَحْمَةِ اللّٰهِ تَعَالٰى مِنْ تَحْتِ عَرْشِهٖ أَعْطَاهَا هٰذِهِ الْأُمَّةَ لَمْ تَتْرُكْ خَيْرًا مِّنْ خَيْرِ الدُّنْيَا وَالْاٰخِرَةِ إِلَّا اشْتَمَلَتْ عَلَيْهِ۔ (رواه الدارمی)

2169. Sayyiduna Ayfa ibn Abdul Kila'I رضی الله عنه narrated that a man asked 'O Messenger of Allah, which surah of the Quran is the greatest?" He said, (قُلْ هُوَ اللّٰهُ أَحَدٌ) (al-Ikhlas)." Then, he asked, "which verse in the quran is the greatest?" He said, "Aayat ul Kursi: (اللّٰهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ). The man asked. "Which verse, O Prophet Muhammad صلی الله علیه وسلم of Allah, you would like should profit you and your ummah (people/followers)?" He said, "The concluding portion of surah al-Baqarah. It is one of the treasures of the mercy of Allah, the Exalted, from under His Throne. He gave it to this ummah (people/followers) and it had not left out any good of the good things of t his world and the next. It contains all of them."[3]

COMMENTARY: Previously, surah al-Fatihah (chapter) was called the greatest surah (hadith # 2118, 2142). It is the greatest in the sense that it comprises praise of Allah and supplication

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[1] Bayhaqi in Shu'ab ul eeman # 2218.

[2] Bayhaqi in shaul eeman # 2024.

[3] Darimi # 9380.

and is worship. It is also a synopsis of the Quran. As for surah al-Ikhlas, it is the greatest in the sense that it describes Allah's unity in a great manner and very eloquently.
The last portion of surah al-Baqarah means its last two (verses from (امن الرسول) to the end of it. They will bestow benefit to the ummah (people/followers). The Prophet Muhammad صلى الله عليه وسلم would receive their blessing and his ummah (people/followers) would receive it too.

SURAH AL-FATIHAH IS A CURE

(٢١٧٠) وَعَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ فَاتِحَةِ الْكِتَابِ شِفَاءٌ مِّنْ كُلِّ دَاءٍ۔ رَوَاهُ الدَّارِمِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔

2170. Sayyiduna Abdul Malik ibn Umayr رحمه الله narrated in a mursal form that Allah's Messenger صلى الله عليه وسلم said, "There is in Fatihat ul Kitab (meaning surah al-Fatihah (chapter)) cure for every disease."[1]

COMMENTARY: If anyone recites suras al-Fatihah (chapter) with a firm conviction and belief, then with its blessing he will receive relief and deliverance from every kind of illness, affliction, and hardship.
The ulama (Scholars) say that whatever the kind of ailment, physical or spiritual, cure and relief can be had and the sick. Can get comfort if surah al-Fatihah (chapter) is written down and licked, drink or suspended.

EXCELLENCE OF LAST VERSES OF AAL IMRAN

(٢١٧١) وَعَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ مَنْ قَرَأَ اٰخِرَ اٰلِ عِمْرَانَ فِيْ لَيْلَةٍ كُتِبَ لَهٗ قِيَامُ لَيْلَةٍ۔

2171. Sayyiduna Uthman ibn Affan رضى الله عنه said that if anyone recite the last portion of Aal-Imran in the night, then a reward is recorded for him for having stood in the night in worship.[2]

COMMENTARY: The last portion begins with the verses: (ان فى خلق السموات والارض) up to the end of the surah. One may recite these verses in the beginning of the night or towards the end of it. The Prophet Muhammad صلى الله عليه وسلم recited them when he got up for the tahajjud (midnight prayer), before he performed ablution, etc.

AAL IMRAN ON FRIDAY

(٢١٧٢) وَعَنْ مَّكْحُوْلٍ قَالَ مَنْ قَرَأَ سُوْرَةَ اٰلِ عِمْرَانَ يَوْمَ الْجُمُعَةِ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ إِلَى اللَّيْلِ۔ رَوَاهُمَا الدَّارِمِيُّ۔

2172. Sayyiduna Mukhul رحمه الله said, "If anyone recites surah Aal Imran on Friday the angels pray for him and seek forgiveness for him till it is night."[3]

TEACH WOMEN THE LAST VERSES OF AL-BAQARAH

(٢١٧٣) وَعَنْ جُبَيْرِ بْنِ نُفَيْرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ خَتَمَ سُوْرَةَ الْبَقَرَةِ بِاٰيَتَيْنِ أُعْطِيْتُهُمَا مِنْ كَنْزِهِ الَّذِيْ تَحْتَ الْعَرْشِ فَتَعَلَّمُوْهُنَّ وَعَلِّمُوْهُنَّ نِسَاءَكُمْ فَإِنَّهُمَا صَلَاةٌ وَّقُرْبَانٌ وَّدُعَاءٌ۔ رَوَاهُ

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[1] Darimi # 3370, Bayhaqi # 3370 in Shu'ab ul eeman.

[2] Darimi # 3396.

[3] Darimi # 3397.

الدَّارِمِيُّ مُرْسَلًا

2173. Sayyiduna Jubayr ibn Nufayr narrated that Allah's Messenger صلى الله عليه وسلم said, Indeed, Allah concluded surah al-Baqarah with two verses that have been given to me from the treasure that is under Throne So, learn them and teach them to your women, for they are a blessing, a means of nearness and a prayer (for the good of the world and the hereafter)."[1]

SURAH HUD ON FRIDAY

(٢١٧٤) وَعَنْ كَعْبٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اقْرَأُوْا سُوْرَةَ هُوْدٍ يَوْمَ الْجُمُعَةِ رَوَاهُ الدَّارِمِيُّ مُرْسَلًا۔

2174. Sayyiduna Ka'b رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Recite surah Hud on Friday."[2]

SURAH AL-KAHF ON FRIDAY

(٢١٧٥) وَعَنْ اَبِيْ سَعِيْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ فِيْ يَوْمِ الْجُمُعَةِ اَضَاءَ لَهُ النُّوْرُ مَا بَيْنَ الْجُمُعَتَيْنِ رَوَاهُ الْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2175. Sayyiduna Abu Sa'eed رضى الله عنه reported that the Prophet Muhammad صلى الله عليه وسلم said, "If anyone recites surah al-Kahf on Friday, then light will continue to shine for him brightly till the next Friday."[3]

MERIT OF SURAH ALIF LAAM TANZIL (# 32)

(٢١٧٦) وَعَنْ خَالِدِ بْنِ مَعْدَانَ قَالَ اقْرَأُوا الْمُنْجِيَةَ وَهِيَ الٓمّٓ تَنْزِيْلُ فَاِنَّهُ بَلَغَنِيْ اَنَّ رَجُلًا كَانَ يَقْرَأُهَا مَا يَقْرَأُ شَيْئًا غَيْرَهَا وَكَانَ كَثِيْرَ الْخَطَايَا فَنَشَرَتْ جَنَاحَهَا عَلَيْهِ قَالَتْ رَبِّ اغْفِرْ لَهُ فَاِنَّهُ كَانَ يُكْثِرُ قِرَاءَتِيْ فَشَفَّعَهَا الرَّبُّ تَعَالٰى فِيْهِ وَقَالَ اكْتُبُوْا لَهُ بِكُلِّ خَطِيْئَةٍ حَسَنَةً وَارْفَعُوْا لَهُ دَرَجَةً وَّقَالَ اَيْضًا اِنَّهَا تُجَادِلُ عَنْ صَاحِبِهَا فِي الْقَبْرِ تَقُوْلُ اَللّٰهُمَّ اِنْ كُنْتُ مِنْ كِتَابِكَ فَشَفِّعْنِيْ فِيْهِ وَاِنْ لَّمْ اَكُنْ مِنْ كِتَابِكَ فَامْحُنِيْ عَنْهُ وَاِنَّهَا تَكُوْنُ كَالطَّيْرِ تَجْعَلُ جَنَاحَهَا عَلَيْهِ فَتَشْفَعُ لَهُ فَتَمْنَعُهُ مِنْ عَذَابِ الْقَبْرِ وَقَالَ فِيْ تَبَارَكَ مِثْلَهُ وَكَانَ خَالِدٌ لَّا يَبِيْتُ حَتّٰى يَقْرَأَهُمَا وَقَالَ طَاؤُسٌ فُضِّلَتَا عَلٰى كُلِّ سُوْرَةٍ فِي الْقُرْاٰنِ بِسِتِّيْنَ حَسَنَةً (رواه الدارمى)

2176. Sayyiduna Khalid ibn Ma'dan رحمه الله said, "Recite that which rescues. It is (الٓمّٓ تنزيل) (Surah # 32). I have learnt that a man used to recite it and recite nothing else. He had committed many sins. This surah spread its wings over him and pleaded. 'My Lord, forgive him, for, he recited me very often.' So, the Lord accepted its intercession for him, and said, 'Record for him against every sin a good deed and raise him a degree.' It will dispute for its reciter when he is in the grave, saying. 'O Allah, if I am a part of your Book, make me an intercessor for him, but, if I am not

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[1] Darimi # 3390.

[2] Darimi # 3404.

[3] Bayhaqi in Kitab al Da'rwat al Kabir.

from your Book, erase me from it.' It will be like a bird and put its wing on him and will intercede for him and protect him from the chastisement in the grave."
Khalid رحمه الله said the like of it about (تبرک الذی) (surah al-Mulk, 67).
And Khalid رحمه الله would not go to sleep till he had recited them.
Tawus رحمه الله said that both these surahs are given excellence over every other surah by sixty pious deeds.[1]

COMMENTARY: Khalid رحمه الله was a prominent tabi'i He had met seventy sahabah (Prophet's companions) رضی الله عنهم Ta'wus رحمه الله too was a famous tabi'i. This hadith (tradition) is mursal from them.

These surah are given excellence in the sense that they will deliver their reciter while surah al-Fatihah (chapter) and al-Baqarah excel because of their contents.

MERIT OF SURAH YASIN.

(٢١٧٧) وَعَنْ عَطَآءِ بْنِ اَبِيْ رَبَاحٍ قَالَ بَلَغَنِيْ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ يٰسٓ فِيْ صَدْرِ النَّهَارِ قُضِيَتْ حَوَائِجُهُ۔ رَوَاهُ الدَّارِمِيُّ مُرْسَلًا۔

2177. Sayyiduna Ata ibn Rabah رحمه الله narrated that he learnt that Allah's Messenger صلی الله علیه وسلم had said, "If anyone recites surah Yasin in the beginning of the day then his needs will be granted."[2]

RECITE YASIN BEFORE THE DYING

(٢١٧٨) وَعَنْ مَعْقِلِ بْنِ يَسَارِنِ الْمُزَنِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ يٰسٓ ابْتِغَآءَ وَجْهِ اللّٰهِ تَعَالٰى غُفِرَ لَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ فَاقْرَأُوْهَا عِنْدَ مَوْتَاكُمْ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

2178. Sayyiduna Ma'qil ibn Yasar al-Muzani رضی الله عنه narrated that the Prophet Muhammad صلی الله علیه وسلم said, "He who recites (surah) Yasin with a longing for Allah's pleasure, is forgiven his past sins. So, recite it before those of you who are dying."[3]

COMMENTARY: The sins that are forgiven are minor sins. But, with Allah's mercy major sins may also be forgiven.

It should be recited before those on the death bed. It will be tantamount to his reciting himself. This surah may also be recited to gain pardon for the dead.

HUMP OF THE QURAN

(٢١٧٩) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ اَنَّهٗ قَالَ اِنَّ لِكُلِّ شَيْءٍ سَنَامًا وَاِنَّ سَنَامَ الْقُرْاٰنِ سُوْرَةُ الْبَقَرَةِ وَاِنَّ لِكُلِّ شَيْءٍ لُبَابًا وَّاِنَّ لُبَابَ الْقُرْاٰنِ الْمُفَصَّلُ۔ (رواه الدارمی)

2179. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه said, "Everything has a raising or an elevation. The elevation of the Quran is surah al-Baqarah. And, everything has an essence and the essence of the Quran is al-Mufassal."[4]

COMMENTARY: Al-Baqarah is the hump of the Quran.

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[1] Darimi # 3408.
[2] Darimi # 3418
[3] Bayhaqi in Shu'abul eeman # 2458.
[4] Darimi # 3377.

The mufassal of mufassalat are the surahs from surah al-Hujurat to the end of the Quran, surah an-Naas. These surahs are the gist or synopsis of the Quran.

THE ADORNMENT OF THE QURAN IS SURAH AR-RAHMAN

(٢١٨٠) وَعَنْ عَلِيٍّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لِكُلِّ شَيْءٍ عَرُوْسٌ وَعَرُوْسُ الْقُرْاٰنِ الرَّحْمٰنُ۔

2180. Sayyiduna Ali رضی اللہ عنہ said that he heard Allah's Messenger صلی اللہ علیہ وسلم say that for everything there is an adornment, and the adornment of the Quran is (Surah) ar-Rahman.

COMMENTARY: It described the blessing of both worlds the maidens of paradise and their jewels and so on.[1]

THE EFFECT OF AL-WAQIAH

(٢١٨١) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ سُوْرَةَ الْوَاقِعَةِ فِيْ كُلِّ لَيْلَةٍ لَمْ تُصِبْهُ فَاقَةٌ اَبَدًا وَّكَانَ ابْنُ مَسْعُوْدٍ يَّاْمُرُ بَنَاتِهٖ يَقْرَاْنَ بِهَا فِيْ كُلِّ لَيْلَةٍ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ

2181. Sayyiduna Ibn Masud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone recites surah al-Waqiah every night he will never experience hunger. "Ibn Masud رضی اللہ عنہ used to command his daughters to recite it every night.[2]

COMMENTARY: The word Hunger is (فاقة) in the text and it covers helplessness, want; Hence, one who recites surah al-Waqiah will not suffer dependence, loss and anxiety because he is enabled to endure patiently and to be content. Or, he is independent at heart even if he is afflicted outwardly. He is large hearted and has divine awareness, and he relies on Allah with a conviction.

The Prophet Muhammad صلی اللہ علیہ وسلم has disclosed this kind of worship and encouraged the ummah (people/followers) to engage in it. His aim was to keep them occupied in one form of worship or the other.

SURAH AL A'LA

(٢١٨٢) وَعَنْ عَلِيٍّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ هٰذِهِ السُّوْرَةَ سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى (رواه احمد)

2182. Sayyiduna Ali رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم loved this surah (سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى) (surah al A'la, # 87)[3]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم loved this surah (al A'la) because of its verse:

اِنَّ هٰذَا لَفِي الصُّحُفِ الْاُوْلٰى ٥ صُحُفِ اِبْرَاهِيْمَ وَمُوْسٰى

{Surely this is in the earlier Writs. The Writs of Ibrahim and Musa.} (87: 18-19)

It is a testimony of the truth of the Quran and a strong denial of the ideas and beliefs of the polytheists and the Peoples of the Book.

Sayyiduna Abu Dharr رضی اللہ عنہ disclosed that he asked Allah's Messenger صلی اللہ علیہ وسلم about the (صحفه) (suhuf, writs) of Prophet ibrahim علیه السلام. He said, "It has parables, like: O subdued one, the captive soul and the conceited king, I did not send you to the world that

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[1] Bayhaqi in Shu'aib ul Quran # 2494.

[2] ibid $ 2498

[3] Masnad Ahmed 1-96

you might amass it, but that you may not invite the curse of the oppressed because I do not deny the prayer of those who are oppressed, even if any of them is a disbeliever.
The intelligent must apportion his hours for four tasks:

i. for prayer to his Lord,
ii. to assess himself,
iii. to think over Allah's attributes and
iv. to occupy himself towards his own affairs.

The sane person should covet only three things:

i. the hereafter and work for it,
ii. improvement of his livelihood,
iii. to seek pleasure from what is not unlawful.

The intelligent must observe his times, attend to his condition, preserve his tongue.
He who compares his words with his deeds will not speak much. He will speak only what is necessary.'"
Sayyiduna Abu Dharr رضی اللہ عنہ then asked the Prophet Muhammad صلی اللہ علیہ وسلم about the writs of Prophet Musa علیہ السلام. 'He said that it comprises admonition. For instance, '

'He surprises me who believes that death is imminent but the pleasures of the world overwhelm him.'
'He surprises me who knows about the Fire of hell, yet laughs.'
'He surprises me who is convinced of the decree yet is perturbed (over setbacks).'
'He surprises me who observes the reversals in the world, yet he is satisfied with it.'
'He surprises me who is certain of the day of reckoning, yet fails to perform deeds.'

COMPREHENSIVE SURAH

(٢١٨٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ اَتٰى رَجُلٌ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَقْرِئْنِيْ يَا رَسُوْلَ اللّٰهِ فَقَالَ اقْرَأْ ثَلَاثًا مِّنْ ذَوَاتِ الٓرٰ فَقَالَ كَبُرَتْ سِنِّيْ وَاشْتَدَّ قَلْبِيْ وَغَلُظَ لِسَانِيْ قَالَ فَاقْرَأْ ثَلَاثًا مِّنْ ذَوَاتِ حٰمٓ فَقَالَ مِثْلَ مَقَالَتِهٖ قَالَ الرَّجُلُ يَا رَسُوْلَ اللّٰهِ اَقْرِئْنِيْ سُوْرَةً جَامِعَةً فَاَقْرَأَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا زُلْزِلَتْ حَتّٰى فَرَغَ مِنْهَا فَقَالَ الرَّجُلُ وَالَّذِيْ بَعَثَكَ بِالْحَقِّ لَآ اَزِيْدُ عَلَيْهِ اَبَدًا ثُمَّ اَدْبَرَ الرَّجُلُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْلَحَ الرُّوَيْجِلُ مَرَّتَيْنِ۔ (رواہ احمد وابوداؤد)

2183. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that a man came to the Prophet Muhammad صلی اللہ علیہ وسلم and submitted, "O Messenger of Allah, teach me to recite." He said, "Recite from the surahs beginning with (الر), any three. 'He said, "I have grown old. My heart has become hard and my tongue is thick (I cannot remember the surahs). "The Prophet Muhammad صلی اللہ علیہ وسلم said, "If you cannot recite these surahs, then recite three of those surahs that begin with (حم) (because they are shorter than the first mentions)". The man pleaded as he had pleaded before and submitted, "O Messenger of Allah, teach me a comprehensive surah." So, Allah's messenger صلی اللہ علیہ وسلم made him recite {اذا زلزلت}. When he had finished with it, the man submitted, "By him who has sent you with the truth, I shall not go beyond it ever." Then, the man turned (and departed). Allah's Messenger صلی اللہ علیہ وسلم said to these present), "The little man prospers if he speaks the truth." He spoke these

words twice.[1]

COMMENTARY: The surahs beginning with (الر) are five. The Prophet Muhammad صلی الله علیه وسلم had asked the man to recite any three.
The surah (اذازلزلت) is called surah jami'ah (comprehensive surah) because of its verses

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ

{So, whosoever has done an atom's weight of grad shall see it And whosoever has done an atom's weight of evil shall see it.} (99: 7-8)

These two verses include all those things that we are commanded to do, all of which are called 'good'. And they include everything that we are forbidden to do, all of which are called 'evil.'

MERIT OF AT-TAKATHUR

(٢١٨٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا يَسْتَطِيْعُ اَحَدُكُمْ اَنْ يَّقْرَأَ اَلْفَ اٰيَةٍ فِيْ كُلِّ يَوْمٍ قَالُوْا وَمَنْ يَّسْتَطِيْعُ اَنْ يَّقْرَأَ اَلْفَ اٰيَةٍ فِيْ كُلِّ يَوْمٍ قَالَ اَمَا يَسْتَطِيْعُ اَحَدُكُمْ اَنْ يَّقْرَأَ اَلْهٰكُمُ التَّكَاثُرُ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

2184. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم asked, "Is not any of you capable of reciting one thousand verses every day? "The sahabah (Prophet's companions) رضی الله عنهم submitted, "Who can be able to recite one thousand verses every day? "So, he asked, "Is not any of you capable of reciting (اَلْهٰكُمُ التَّكَاثُر) (Surah At-Takathur #102)[2]

EFFECT OF SURAH AL-IKHLAS

(٢١٨٥) وَعَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ مُرْسَلًا عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ قُلْ هُوَ اللّٰهُ اَحَدٌ عَشَرَ مَرَّاتٍ بُنِيَ لَهٗ بِهَا قَصْرٌ فِي الْجَنَّةِ وَمَنْ قَرَأَ عِشْرِيْنَ مَرَّةً بُنِيَ لَهٗ بِهَا قَصْرَانِ فِي الْجَنَّةِ وَمَنْ قَرَأَهَا ثَلَاثِيْنَ مَرَّةً بُنِيَ لَهٗ بِهَا ثَلَاثَةُ قُصُوْرٍ فِي الْجَنَّةِ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ وَاللّٰهِ يَا رَسُوْلَ اللّٰهِ اِذًا لَّنُكْثِرَنَّ قُصُوْرَنَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُ اَوْسَعُ مِنْ ذٰلِكَ۔ (رواه الدارمی)

2185. Sayyiduna Saeed Ibn al-Musayyib رضی الله عنه narrated in a mursal form that the Prophet Muhammad صلی الله علیه وسلم said, "For him who recites (قُلْ هُوَ اللّٰهُ اَحَدٌ) ten times a castle is built in paradise. And, if he recites it twenty times, two castles are built for him in paradise. And, if he recites it thirty times, three castles are built for him in paradise." So, Umar ibn Khattab رضی الله عنه said, "By Allah, O Messenger of Allah, then we shall have very many castles for ourselves." Allah's Messenger صلی الله علیه وسلم said. "Allah is more Generous than that."[3]

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[1] Musnad Ahmed 2-169

[2] Bayhaqi in Shub ul Eeman # 2518

[3] Darimi # 3429

RECITATION IN THE NIGHT

(٢١٨٦) وَعَنِ الْحَسَنِ مُرْسَلًا اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ فِيْ لَيْلَةٍ مِائَةَ اٰيَةٍ لَمْ يُحَاجَّهُ الْقُرْاٰنُ تِلْكَ اللَّيْلَةَ وَمَنْ قَرَأَ فِيْ لَيْلَةٍ مِائَتَيْ اٰيَةٍ كُتِبَ لَهُ قُنُوْتُ لَيْلَةٍ وَمَنْ قَرَأَ فِيْ لَيْلَةٍ خَمْسَ مِائَةٍ اِلَى الْاَلْفِ اَصْبَحَ وَلَهُ قِنْطَارٌ مِّنَ الْاَجْرِ قَالُوْا وَمَا الْقِنْطَارُ قَالَ اِثْنَا عَشَرَ اَلْفًا(رواه الدارمی)

2186. Sayyiduna Hasan رضی اللہ عنہ narrated in a mursal form that the Prophet Muhammad صلی اللہ علیہ وسلم said, "If anyone recites one hundred verses in a night, the Quran will not dispute against him that night. If he recites two hundred verses in a night, he will be regarded as having spent the night standing in worship. If he recites five hundred to one thousand verses in a night, then he will get a reward in the morning as much as a qintar." They (the sahabah (Prophet's companions) رضی اللہ عنہم) asked him, "And, what is a qintar?" He said, "It is twelve thousand (dinars or dirhams)."[1]

COMMENTARY: If anyone does not recite the Quran, then the Quran antagonizes him and curses him. Reciting one hundred verses in a night appeases the Quran that night.

The disputing of the Quran is for two reasons: not reciting it and not obeying it. When both things are done, the Quran gives up its dispute. Rather, Quran will intercede for one who recites it and obeys it, fulfilling both duties.

Teebi رحمہ اللہ concluded from the hadith (tradition) that recitation of the Quran is *wajib (obligatory)* on everyone. If anyone does not recite it, then Allah is displeased. Hence, actually Allah is the one who is displeased but reference is made to the Quran only allegorically.

MERITS OF SOME SURAHS

The ahadith (traditions) narrated in the foregoing pages mention the merits of certain surahs and verses. It seems appropriate to conclude the chapter by recounting the merits of certain surahs in detail that find mention in Tafsir Azizi and durr Manthur. In this way, Muslims will be encouraged for acquire this blessing as best as they can.

BISMILLAH

Mawlana Abdul Aziz رحمہ اللہ quotes the exegetes as saying that when the tearful flood swept the world, Prophet Nuh علیہ السلام was also very afraid. In order to be safe, he prayed:

بِسْمِ اللّٰهِ مُجْرٖهَا وَمُرْسٰهَا

So that his ask was safe. The exegetes point out that an incomplete expression was effective and prevented the ship from drowning. So, how can one who begins all his work during his life with the complete expression (بسم اللہ الرحمن الرحیم) be deprived of its benefit?

The scholars say that in (بسم اللہ الرحمن الرحیم) there are nineteen letters. There are nineteen keepers of hell, so the nineteen letters can defend him, each letter against each keeper.

The ulama (Scholars) say that twenty four hours make up a day and night. The five *salah (prayer)*s stand for five of these hours while these nineteen letters are given for the remaining nineteen hours. Each will produce blessing for an hour. The nineteen hours will be recorded as used for worship.

The ulama (Scholars) say that (بسم اللہ الرحمن الرحیم) does not begin surah Baraah (Tawbah). This surah calls for fighting the disbelievers while this expression is mercy, so it does not fit

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[1] Darimi # 3459

the situation.
Similarly, when an animal is slaughtered, it is prescribed to say only (بسم الله اكبر), not the whole expression because slaughtering is a kind of terror and chastisement while this expression is mercy and is not suitable here.
Hence, if anyone constantly recites this expression (بسم الله الرحمن الرحيم) which is at least seventeen times in the prescribed *(fard(compulsory)) salah (prayer)*, then he is safe from terror and punishment and he earns reward too.
Among the peculiarities of this verse (بسم الله الرحمن الرحيم) is that the Prophet Muhammad صلى الله عليه وسلم said, "If any one goes to the privy, he must say (بسم الله الرحمن الرحيم) as he goes in. This will prevent the jinns from seeing his private parts." Since this verse becomes an obstruction between man and his sworn enemy (the jinns), we may hope fervently that this will surely come up as a hindrance between a Muslim and punishment of the hereafter.

MERITS OF AL-FATIHAH (CHAPTER)

There is the tradition in the sahah sittah (six authentic books of traditions) that if anyone was stung by a scorpion or snake, or had an attack or epilepsy or became insane, then the Prophet Muhammad's صلى الله عليه وسلم sahabah (Prophet's companions) رضى الله عنهم recited surah al-Fatihah (chapter) and blew over him. The Prophet Muhammad صلى الله عليه وسلم approved their action.
Daraqutni رحمه الله and Ibn Asakir رحمه الله have transmitted the hadith (tradition) of Sayyiduna Zayd ibn Saib رضى الله عنه that the Prophet Muhammad صلى الله عليه وسلم recited surah al-Fatihah (chapter) and blew over him. After reciting this surah, he rubbed his saliva on the painful portion of Zayd's رضى الله عنه body.
Bazzar رحمه الله has transmitted in his musnad (book) from Sayyiduna Anas ibn Maalik رضى الله عنه that the Prophet Muhammad صلى الله عليه وسلم said, "When a person places his side on his bed (to sleep) and recites surah al-Fatihah (chapter) and (قل هو الله احد) (al-Ikhlas) and then blows over himself, he thus protects himself from every trial and affliction, unless his term is over, for, nothing can prevent death.
Abd Humayd رحمه الله transmitted in his musnad (book) from Sayyiduna Ibn abbas رضى الله عنه in a marfu form that Fatihatul - Kitab (Surah at Fatihah) is like two-thirds of the Quran in terms of reward.
Tabarani, Ibn Marduwayh, Daylami and Diya Maqdisi report the Prophet's صلى الله عليه وسلم saying that he is given four things from the treasures of the throne. No one else has been given anything apart from these four things. They are:

i. The Ilmm ul Kitab (Surah al-Fatihah (chapter))
ii. Aayat ul Kursi
iii. The last verses of surah al Baqarah
iv. Surah al-kawthar

Abu Nuaym رحمه الله and Daylami رحمه الله transmitted the hadith (tradition) of Sayyiduna Abu Dharr رضى الله عنه that Allah's Messenger صلى الله عليه وسلم said, "Surah al-Fatihah (chapter) suffices in a way no other surah of the Quran does. If surah al-Fatihah (chapter) is placed in a pan of the scale and the rest of the Quran in the other pan, then certainly surah al-Fatihah (chapter) will be seven times weightier.
Abu Ubayd رضى الله عنه reproduced the tradition of Hasan Busri رحمه الله in Fada'il Quran that the Prophet Muhammad صلى الله عليه وسلم said, "He who recites surah al Fatihah is as though he

recited the Torah, the Injil, the Zabur, and the Quran.

It is stated in Tafsir Waqi Kitab ul-Masahif of Ibn Anbari, kitab ul Uzmah of Abu Shaykh (Great religious Scholar) and Hilyatul-Awliya of Abu Nuaym that Iblis the accursed wailed and threw dust on his head four times:

i. When he was declared the accursed.
ii. When he was cast to earth from heaven.
iii. When the Prophet Muhammad صلى الله عليه وسلم was commissioned as Prophet.
iv. When surah al fatihah was revealed.

Abu Shaykh (Great religious Scholar) رحمه الله has written in kitab uth Thawab that if anyone has a need, he must recite surah al Fatihah and pray for his need. (Insha Allah he will get his want.)

Thalabi رضى الله عنه reported from Shabi رضى الله عنه that a man complained to him of pain in his kidney. He advised him to read asas ul Quran and breathe over the painful area. (Insha Allah, he would be cured.) The man asked him, "What is asas ul Quran?" Shabi رضى الله عنه said, "Futihatul kitab, or surah al-Fatihah (chapter)."

It is among the proved deeds of the mashaikh (saintly men) that surah al-Fatihah (chapter) is the ism azam (Greatest name of Allah). This surah must be recited for every wish and want. There are two methods of reciting it.

(i) Recite it for forty days between the *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* and *fard(compulsory)* of the *salah (prayer)* of fajr, forty one times every day without pause between (بسم الله الرحمن الرحيم) and (الحمد) (بسم الله الرحمن الرحيم الحمد لله رب العلمين). Insha Allah, the aim will be achieved if recited in the suggest manner for these many days. If it is for the healing of a sick person or one on whom a spell is cast, then after reciting in this manner blow on water and have the said person drink it. Insha Allah, he will be cured.

(ii) On the first Sunday of a lunar month, recite it seventy times between the *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* and *fard(compulsory)* fajr in a normal manner without combining the last letter of (ميم) with the first of (لام). Thereafter, recite every morning at this time but cut down the number by ten each day so that the recitation will end on Saturday. The objective will be achieved, insha Allah. If not, then repeat the exercise the next month and the third month, if necessary.

For chronic sicknesses and those sicknesses that do not respond to treatment for a long time, surah al-Fatihah (chapter) must be written on a china bowl or plate with rose water, musk and saffron and the patient must be made to drink it. This is a proven prescription.

Surah al-Fatihah (chapter) must be recited seven times and blown over anyone suffering from toothache and other pains. This too is a tried remedy.

MERITS OF SURAH AL-BAQARAH

Surah al-Baqarah, too, has many merits. Muslim carries a hadith (tradition) of Sayyiduna Anas ibn Maalik رضى الله عنه that when anyone among them recited surah al-Baqarah and Aal Imran then his rank was regarded high among them. This statement is corroborated by the tradition that the Prophet Muhammad صلى الله عليه وسلم decided to send an army somewhere but it could not be decided who the amir (commander) would be. So, he asked them what surah they knew. Finally, a young man, the youngest among them, confirmed that he knew surah al-Baqarah and some other surahs. The Prophet Muhammad صلى الله عليه وسلم then made him the amir (commander) of the army on the basis of his knowing al-Baqarah.

Bayhaqi has reported in Shuab ul Eeman that Sayyiduna Umar ibn Khattab رضى الله عنه completed the study of surah al-Baqarah from all aspects in twelve years. The day he

completed it, he slaughtered a camel and prepared a large meal for the sahabah (Prophet's companions) رضی اللہ عنہم of the Prophet صلی اللہ علیہ وسلم.

Sayyiduna Ibn Umer رضی اللہ عنہ finished his perusal of this surah in eight years. This surah had a distinction in the sight of the Prophet Muhammad صلی اللہ علیہ وسلم and his sahabah رضی اللہ عنہ as no other surah had.

This surah is also known to prevent small-pox. When this malady is spread, the child should be made to sit on an empty stomach before the person reciting who also must be on an empty stomach. He must recite it in, tajwid (rules of recital)and blow on the child. Insha Allah, the child will not have small-pox that year and if he has it, he will not suffer its ill effects. However, at the time of beginning this exercise, some rice (.625 seers or about .625Kg) must be soaked in yogurt and fed to someone deserving in that very gathering.

MERITS OF VERSES OF SURAH AL-KAHF

It is stated in Durr Manthur that if anyone memorises the initial ten verses of surah al-Kahf, he will be protected from the mischief of the dajjal (the great deceiver) .

He too will be safe from the fithah of the dajjal (the great deceiver) who memorises the last ten verses of this surah.

Anyone who recites ten verses of surah al-Kahf while he retires to bed will be preserved from the mischief of the dajjal (the great deceiver) .

Anyone who recited the concluding portion of this surah while going to sleep will have noor (light, radiance) on the day of resurrection from the place of his qiraah[1] to his feet.

According to a tradition, if any one recites surah al-Kahf on Friday, then it is an expiation for him (for his minor sins) form that Friday to the next Friday.

Yet another tradition says that the devil does not enter the house in the night if surah al kahf is recited

MARITS OF SURAH AL-MULK, YASIN & OTHER SURAHS

The Prophet Muhammad صلی اللہ علیہ وسلم said, "If anyone offers four rakaat *salah (prayer)* after the *salah (prayer)* of isha, reciting in the first two (قل یاایہاالکافرون) and (قل ہو اللہ احد) (al-Kafirun and al-Ikhlas).and, in the next two(تبارک الذی) and (الم تنزیل السجدہ) (al-Mulk and as-Sajdah), a reward will be recorded for him as though he had offered the four raka'at on laylat ul qadr (most important night of the year)."

According to another tradition, "If any recites, between maghrib and isha, the surahs (تبارک الذی) and (الم تنزیل السجدہ) he is as if he kept vigil on laylat ul qadr (most important night of the year)."

Sayyiduna Kab رضی اللہ عنہ narrated that if anyone recites (الم تنزیل السجدہ) and (تبارک الذی) then seventy pious deeds are recorded for him, his seventy sins are erased and he is elevated by seventy degrees.

According to yet another narrative, "If anyone recites at night (الم تنزیل) and (تبارک الذی), Allah will record for him a reward equivalent to the reward of laylat ul qadr (most important night of the year)."

Bayhaqi reported that Sayyiduna Abu Bakr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surah Yasin is called Ma'mah (معمہ) in the Torah. It means that this surah holds all kinds of good for its reciters, removes every kind of hardship from them and the terror of

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[1] This sentence could mean 'from the place where he had recited til the place where he will stand on the day of resurrection, light will spread.' Or, 'light will flow from his mouth till his feet.' The word qiraah is recitation.

the hereafter, too. This surah is also called Rafi'ah (orDafi'ah), Khafidah (or Qadiyah) which means that his surah elevates the believers and degrades the disbelievers. It removes every wrong from its reciters and fulfils their want. If anyone recites it, then it is tantamount to hajj for him. As for him who listens to it, it is like a dinar for him that is spent for Allah's cause (in jihad). If anyone writes it and drinks it, then it turns in his stomach into one thousand lights, one thousand blessings, one thousand mercies, and it weeds out of him every kind of rancour and pain.

The Prophet صلی اللہ علیہ وسلم said, "I like that surah Yasin should be in the heart of every member of my ummah (people/followers)." (This means that he should commit it to memory.)

He also said, "If anyone recites it (Yasin) every night regularly then when he dies he is blessed with Martyrdom."

He also said, "He who recites Surah Yasin early in the day will get his wishes."

Sayyiduna Ibn Abbas رضی اللہ عنہ said that if anyone recites surah Yasin in the morning, then he finds everything easy till evening and if he recites it early in the night, he finds it easy till morning. Bayhaqi رحمہ اللہ reported Abu Qatadah رضی اللہ عنہ a prominent tabi', to have said that if anyone recites surah yasin then he is forgiven. If he recites it while he is hungry then he will be satiated. If he recites it when he is lost, then he will find his way. And, if he has lost his animal and he recites it, then he will find his animal. If he recites it at the time of the meal when he is apprehensive that his food will be enough. If he recites it before a dead (or a dying) person, then things will be easy for the dead (or dying). A woman who experiences rigorous travails (of child birth) will deliver the child effortlessly, if this surah is recited before her. He who recites this surah is as though he recited the Quran eleven times. He also said, "Know that everything has a heart and the heart of the Quran is surah Yasin."

Muqbari رحمہ اللہ (مقبری) said that if anyone is tearful in any way, the milers make an unjust demand, or an enemy is likely to cause harm or difficulty, he must recite surah Yasin. Insha Allah he will be safe.

The Prophet Muhammad صلی اللہ علیہ وسلم said, "If anyone recites surah Yasin and surah as Saffat on Friday and prays to Allah for something, then Allah will grant him that thing."

Sayyiduna Ibn Abbas رضی اللہ عنہ said that they would that the Prophet Muhammad صلی اللہ علیہ وسلم had finished his *salah (prayer)* by his reciting the verse (سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ) to the end.

The Prophet Muhammad صلی اللہ علیہ وسلم said that if anyone recites this verse to the end (سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ) three times after the *salah (prayer)* then he has certainly received the reward in full.

He also said that if anyone craves for a full reward on the day of resurrection, then at the end of the assembly (سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ) to the end.

The Prophet Muhammad صلی اللہ علیہ وسلم said that he has been given the seven long (Surahs that are in the beginning of the Quran) in place of the Torah, and the surahs from (الرآت)[1] to (طواسین)[2]

In place of the Injil, and the surahs between (طواسین) and (حامیمون) in place of the Zabur, and that he has been granted distinction and excellence with the (الر)[3]

and the mufassal (the concluding surahs of the Quran). He said, "No Prophet before me has read these surahs(chapters)."[4]

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[1] The surahs that commence with (الر) or (المر), alif laam rah or alif laam meem raa.

[2] The surahs that begin with (طس) or (طسم), toa seen, or taa seen meem.

[3] The surahs that have (Arabic): as their first words, haa meem (pli - hameeuun).

[4] See an Approach to the Quranic Science, Mawlana Taqi Usmani, Dar ul-Ishaat,Karachi.

Sayyiduna Ibn Abbas رضی اللہ عنہ said that there is a synopsis of everything and the synopsis of the Quran are the hameemun (حامیمون).
Sayyiduna Samurah ibn Jundub رضی اللہ عنہ reported in a marfu" manner that the (حامیمون) are gardens among the several gardens of paradise.
The Prophet Muhammad صلی اللہ علیہ وسلم said that the (حامیمون) are seven. (Seven surahs begin with(حم)). The gates of the hell are seven and each of the (حم) will stand at a gate of hell and plead with Allah, "O Lord, do not admit to hell through this gate one who believed in me and recited me."
He also said, "Just as a tree has its fruits, so too the Quran's fruit are the (حامیمون). They are gardens that provide, allow recreation and trading. Hence anyone who wishes to have recourse to the gardens of paradise must recite the (حامیمون).
(Al-Mulk) Bayhaqi has transmitted in Shuab ul Eeman that the Prophet Muhammad صلی اللہ علیہ وسلم did not go to sleep without reciting the surahs (تبارک الذی) al-Mulk and (الم تنزیل السجدہ) as-Sajdah.
(Al-Dukhan) According to another tradition, "If anyone recites on the night preceding Friday (حم الدخان) ad-Dukhan and (یس) Yaseen, then he arises in the morning duly forgiven."
He also said, "If anyone recites on the night preceding Friday or during daytime on Friday surah ad-Dukhan, then Allah builds for him a house in paradise." And, "if anyone recites surah ad-Dukhan on the night preceding Friday, then he will awake duly forgiven and he will be married to hoorayn (a large eyed maiden of paradise)." "If anyone recites surah ad-Dukhan in the night then his previous sins are forgiven."
(Miscellaneous) The Prophet Muhammad صلی اللہ علیہ وسلم said about one who recites (الم تنزیل), (یس), (اقتربت الساعۃ)and (تبارک الذی) (Sajdah Yasin, al-Anbiya and al-Mulk), these surahs will be light for him and a protection for him from the devil and polytheism. Further, his ranks will be elevated on the day of resurrection.
"If anyone recites (اقتربت الساعۃ) (al-Anbiya) every night, then Allah will raise him on the day of resurrection with his face shining like the full moon.
The Prophet Muhammad صلی اللہ علیہ وسلم also said, "He who recites al-Waqiah and ar-Rehman will be known to the inhabitants of the world and heavens as Saakin ul-firdows. This fortunate one will reside in paradise in al-Firdows (the highest place in paradise)."
Allah's Messenger صلی اللہ علیہ وسلم said, "Surah al-Waqiah is surah al-Ghina (rich surah). Recite it and teach it to your children." Also, "Teach it to your wives."
Sayyidah Ayshah رضی اللہ عنہا used to tell the women that they should not be precluded from reciting surah al-Waqiah.
The Prophet Muhammad صلی اللہ علیہ وسلم instructed a man to recite surah al-Hashr before going to sleep. The Prophet Muhammad صلی اللہ علیہ وسلم also said that if anyone seeks refuge in Allah from the devil and recites three times the last portion of surah al-Hashr then Allah sends seventy thousand angels who keep away the devils from him. If he does that in the night then Allah's angles keep the devils away till evening.
The Prophet Muhammad صلی اللہ علیہ وسلم also said that if anyone recites the last verses of surah al-Hashr during day or night, and dies that day or night, then paradise will be *wajib (obligatory)* for him.
He also said that he loved for every member of his ummah (people/followers) to have surah al-Mulk committed to memory.
Ikrimah ibn Sayan رحمہ اللہ said that Ismail رضی اللہ عنہ instructed him to say after reciting surah ad-Duha and every surah thereafter surah ad-Duha and every surah thereafter till the end of the

Qurani (الله اكبر) Allahu Akbar, saying that Abdullah ibn Kathirرحمه الله had instructed him to do so. Sayyiduna Ibn Abbas رضی الله عنه also said so saying that Sayyiduna Ubayy ibn Ka'b رضی الله عنه had told him that he was instructed by the Prophet Muhammad صلی الله علیه وسلم to do so.

Allah's Messenger صلی الله علیه وسلم said that surah az-Zilzal is like half the Quran and al-Aadiyat is also like half the Quran. He also said, "If anyone recites one thousand verses in the night, he will meet Allah laughing." He was asked, "O Messenger of Allah, who can be able to recite one thousand verses?" He said, "Recite (بسم الله الرحمن الرحيم) and the surah (الهكم التكاثر) *at Takathur* till the end of it. By him who has my life in His hand, this surah is like one thousand verses."

Sayyiduna Anas رضی الله عنه is reported by Abu Shaykh (Great religious Scholar)رحمه الله and Abu Muhammad Samarqandiرحمه الله to have said about surah al-Ikhlas that the Jews of Khaybar asked the Prophet Muhammad صلی الله علیه وسلم, "O Abu al-Qasim, Allah created the angels from the curtain of light, Aadam علیه السلام from black, filthy mud, Iblis (satan) from the spark of fire, the heaven from smoke and the earth from the foam of water. Tell us about your Lord (of what is He created)?" The Prophet Muhammad صلی الله علیه وسلم gave them no reply till Jibril (gabriel) علیه السلام brought to him suah al-Ikhlas. It says, "(O Muhammad) say (to them): Allah is One. He has neither predecessors nor successors. And, He has no associate. (الله الصمد) He is Independent, neither does He eat nor does He drink, and He needs nothing." The Prophet Muhammad صلی الله علیه وسلم recited to them the entire surah. There is no mention in this surah of paradise or hell, neither of the lawful nor of the unlawful. Rather, Allah has ascribed this surah to himself. Hence, it is specifically for him. He has described himself and His unity. Therefore, if anyone recites this surah three times then it is as though he has read the entire revelation. It he recites it thirty times, then no one in the would will match his excellence unless anyone has recited more than that. He who recites it twice will abide in paradise in al-Firdaws. If anyone recites it three times while going into his house, then poverty and dependence will be removed from him.

According to a tradition, once, the Prophet Muhammad صلی الله علیه وسلم spent all night reciting this surah, till morning. He said, "He who recites al-Ikhlas (قل هو الله احد) has recited one-third of the Quran." Also, If anyone recites it two hundred times, his sins of two hundred years are forgiven (meaning, very many of his sins are pardoned)."

Another tradition says that if anyone recites al-Ikhlas fifty times then his sins over fifty years are forgiven.

The Prophet Muhammad صلی الله علیه وسلم also said, "If anyone recites al-Ikhlas twice every day then one thousand five hundred pious deeds are recorded for him and his sins over fifty years are forgiven, except if he is indebt."

Bayhaqi رحمه الله and others reported that Sayyiduna Anas رضی الله عنه said that when the Prophet was in sham(Syria), Jibril (gabriel) علیه السلام came to him and informed him of the death of Muawiyah ibn Muawiyah Muzani, رضی الله عنه, 'Would you like to offer his funeral *salah (prayer)*?" He said, "Yes!" So, Jibril (gabriel) علیه السلام struck his wing on the ground whereby everything on it leveled with its surface and the funeral of Muawiyah رضی الله عنه was visible and the Prophet Muhammad صلی الله علیه وسلم offered his funeral *salah (prayer)* in the two rows of the angels, there being six hundred thousand angels in each row. Jibril (gabriel) علیه السلام disclosed that it was because of his reciting the surah al-Ikhlas constantly. He recited it through all his movements and rest.

Sayyiduna Anas رضى الله عنه narrated that they were in Tabuk with Allah's Messenger صلى الله عليه وسلم. One day, the sun rose with such a light and rays as they had never seen before. The Prophet Muhammad صلى الله عليه وسلم expressed surprise at that. Suddenly, Jibril (gabriel) came and the Prophet Muhammad صلى الله عليه وسلم asked him about the exceptional light of the sun. He said, "It is because of the death today in Madinah of Muawiyah ibn Muawiyah Laythi رضى الله عنه [1] and Allah has sent to him seventy thousand angels so that they might participate in his funeral *salah (prayer)*." The Prophet Muhammad صلى الله عليه وسلم asked him for the reason of this distinction and Jibril (gabriel) عليه السلام disclosed that he was given to recite al-Ikhlas very often while standing, sitting, walking, by day and by night, at every time. He said, "This surah is about your Lord. If anyone recites it fifty times then Allah raises him by fifty thousand degrees, erases his fifty thousand evil deeds and records fifty thousand pious work for him If anyone exceeds that number, Allah gives him more reward than that." Then, he asked whether he should wrap up the earth to enable the Prophet Muhammad صلى الله عليه وسلم to join in his funeral *salah (prayer)*. When the Prophet Muhammad صلى الله عليه وسلم said, "Yes, he enabled him to offer his funeral *salah (prayer)*.

The Prophet Muhammad صلى الله عليه وسلم said, "There are three things which if anyone adopts to perfect his faith then he will enter paradise from whichever gate he wishes, and marry the large eyed maiden of his choice. The three things are:

i. Pardon his killer
ii. Repay a secret debt
iii. Recite surah al-Ikhlas ten times after every *fard(compulsory) salah (prayer)*."

On hearing that, Sayyiduna Abu Bukr رضى الله عنه asked about one who adopts any one of the three things.

Allah's Messenger صلى الله عليه وسلم said, "If anyone recites al-Ikhlas fifty times every day then, on the day of resurrection, he will be summoned from his grave in these words, 'O you who had praised Allah, enter paradise."

The Prophet Muhammad صلى الله عليه وسلم also said that if anyone forgets to say (بسم الله) Bismillah when he begins to eat, then on finishing his meal, he must recite (قل هو الله احد) surah al-Ikhlas. He also said, "If anyone recites surah al-Ikhlas on entering his home, then poverty and need are removed not only from the members of his household but also from his neighbours.

The Prophet Muhammad صلى الله عليه وسلم said, "Jibril (gabriel) عليه السلام came to me one day in a very excellent form, happiness writ on his face. He said, 'O Muhammad! Aliyy! Aliyy! (Allah's attribute) conveys salaam to you. He says: There is a line of descent for every being. My descent is described in: (قل هو الله احد). So, if anyone of your Ummah (people/followers) comes to me having recited (قل هو الله احد) one thousand times some time. I shall grant him My symbol and draw him nearer to My Throne and approve his intercession for such seventy people who deserve to be punished. If I had not bound Myself wth {(كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ) – Every soul shall taste of death} (3:185), then I would not have had his soul extracted."

The Prophet Muhammad صلى الله عليه وسلم said, "If anyone recites after the *salah (prayer)* of Friday seven times each surahs al-Ikhlas, al-Falaq and an-Naas, Allah will preserve him from evil till next Friday."

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[1] He is the same Muawiyah رضى الله عنه mentioned in the preceding lines. He was Muzani because of the general tribe by that name and Laythi because of his particular tribe.

He also said, "If anyone recites al-Ikhlas one thousand times then this recitation is better in the sight of Allah than his contributing one thousand horses fully equipped in Allah's path (meaning jihad)."
Sayyiduna Ka'b Ahbar رضی اللہ عنہ said that if anyone recites al-Ikhlas then Allah forbids his flesh to the Fire. He also said, "If anyone observes a constant practice of reciting day and night surah al-Ikhlas and the aayat ul-Kursi ten times, then Allah's pleasure for him becomes binding and he will be with the Prophetsعلیہ السلام. Also, he will be protected from the devil.
According to one tradition, "If anyone recites on the day of Arafah after Zawal Surah al-Ikhlas one thousand times and prays to Allah for his want, then Allah will grant it to him."
Another tradition has it that if anyone recites this surah one thousand times then he has bought his soul from Allah, the Exalted, meaning that he is safe from hell.
Yet another tradition says, "If anyone recites this surah two hundred times, then he earns a reward of worship over five hundred years."
It is reported that when the Prophet Muhammad صلی اللہ علیہ وسلم joined Sayyiduna Ali رضی اللہ عنہ and Sayyidah Fatimah رضی اللہ عنہ in wedlock he called for water and rinsed his mouth in it, took him into his house and sprinkled the water on his collar and between his shoulders. He also recited the surahs al-Ikhlas, al-Falaq and an Naas, and entrusted the pair to Allah's care.
According to a tradition, "If anyone offers the *salah (prayer)* of fajr and, before conversing with anyone, recites surah al-Ikhlas seventy times, then the deeds of fifty siddiqs (truthful ones) are sent above on his behalf."

CHAPTER - II

MORE ON THE PREVIOUS بَابٌ

SECTION I اَلْفَصْلُ الْاَوَّلُ

REFRESH YOUR KNOWLEDGE OF THE QURAN

(٢١٨٧) عَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَاهَدُوا الْقُرْاٰنَ فَوَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَهُوَ اَشَدُّ تَفَصِّيًا مِنَ الْاِبِلِ فِيْ عُقُلِهَا (متفق عليه)

2187. Sayyiduna Abu Musa al-Ashari رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Continue to revise your knowledge of the Quran. Indeed, by Him who has my soul in His hand, it is more liable to flee (from the hearts) than camels that are tethered[1].

COMMENTARY: If the camel herd is careless, the camel will escape, So, if the Quran is not recited regularly, it will escape from the hearts more quickly than the camel from its rope.

(٢١٨٨) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِئْسَ مَا لِاَحَدِهِمْ اَنْ يَّقُوْلَ نَسِيْتُ اٰيَةَ كَيْتَ وَكَيْتَ بَلْ نُسِّيَ وَاسْتَذْكِرُوا الْقُرْاٰنَ فَاِنَّهٗ اَشَدُّ تَفَصِّيًا مِّنْ صُدُوْرِ الرِّجَالِ مِنَ النَّعَمِ. مُتَّفَقٌ عَلَيْهِ وَزَادَ مُسْلِمٌ بِعُقُلِهَا

[1] Bukhari # 5033, Muslim # 231 - 791, Darima # 3349, Musand Ahmed 4-397.

2188: Sayyiduna Ibn Masud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is bad for anyone to utter, I have forgotten this or that verse.' Rather, 'I have been made to forget,' Continue to learn the Quran, for, it may escape from people's minds more quickly than animals."

Another version in Muslim also has: "animals that are tethered."[1]

COMMENTARY: If anyone says that he has forgotten a verse, it implies that he has given up learning the Quran and is careless. He is behind in being given the blessing.

(۲۱۸۹) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّمَا مَثَلُ صَاحِبِ الْقُرْاٰنِ كَمَثَلِ صَاحِبِ الْاِبِلِ الْمُعَلَّقَةِ اِنْ عَاهَدَ عَلَيْهَا اَمْسَكَهَا وَاِنْ اَطْلَقَهَا ذَهَبَتْ (متفق عليه)

2189. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "The student (or companion) of the Quran is like the owner of tethered camels who, as long as he attends to them, retains them, but if he lets them loose, they go away." (Thus, if the student is sllack, the Quran disappears from him.)[2]

GO ON RECITING TILL YOU ARE WEARY

(۲۱۹۰) وَعَنْ جُنْدُبِ بْنِ عَبْدِاللّٰهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِقْرَأُوا الْقُرْاٰنَ مَا ائْتَلَفَتْ عَلَيْهِ قُلُوْبُكُمْ فَاِذَا اخْتَلَفْتُمْ فَقُوْمُوْا عَنْهُ۔ (متفق عليه)

2190. Sayyiduna Jundub Ibn Abdullah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Recite the Quran as long as your hearts are inclined to it, but when you are distracted, stop reciting."[3]

COMMENTARY: Ibn Maalik رضی اللہ عنہ said that one must cease to recite the Quran when he cannot concentrate on it because it is better not to recite it than to carry on with the mind unable to concentrate on it. However, one must train oneself to recite as much as one can and to be delighted with it.

THE PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم RECITATION:

(۲۱۹۱) وَعَنْ قَتَادَةَ قَالَ سُئِلَ اَنَسٌ كَيْفَ كَانَتْ قِرَاءَةُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَانَتْ مَدًّا مَدًّا ثُمَّ قَرَأَ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ يَمُدُّ بِبِسْمِ اللّٰهِ وَيَمُدُّ بِالرَّحْمٰنِ وَيَمُدُّ بِالرَّحِيْمِ۔ (رواه البخاری)

2191. Sayyiduna Qatadah رضی اللہ عنہ narrated that Sayyiduna Anas رضی اللہ عنہ was asked about the recitation of the Prophet Muhammad صلی اللہ علیہ وسلم. He said, "He recited prolonging the letters." Than he (demonstrated and) recited (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ) prolonging (the alif in اللّٰه of) (الرحمن) and prolonging (the alif in) (بسم اللّٰه) and prolonging (the yaa in) (الرحيم).[4]

{The yaa may be emphasised or prolonged.}

COMMENTARY: The Prophet Muhammad's صلی اللہ علیہ وسلم recitation was the basis of tajwid.

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[1] Bukhari # 5032, Muslim # 288.700, Tiridhi # 2942, Nasai # 943, Darimi # 3347 Musnad Ahmad 1-382

[2] Bukhari#5031, Muslim # 226.789, Nasai # 942, Ibn Majah # 3783, Muwatta Maalik # 6 (Quran), Musnad Ahmad 2 . 17.

[3] Bukhari # 5010, Muslim #3-2667, Darimi # 3361, Musnad Ahmad 4.313.

[4] Bukhari # 5046, Abu Dawud # 1465, Darimi # 3490, Musnad Ahmad 3-119

Teebi رحمه الله said that the letters of prolongation are three: waw(و), alif (ا) and yaa (ی). It is prolonged between two alif and five alif. One alif is like baa, yaa, taa. If there is a tashdid (the mark of emphasis and repetition of the letter) then it is prolonged upto four alifs as is (دابة) (daaaabbah) but if the following letter is sakin (with a ʼ mark of stopping on it) then it is prolonged up to two alifs as is (مار) (Maar) and (يعلمون) (ya'lamuun). If the following letter is other than then there is no prolonging but only the original sound as in (اياک)iyaka. The prolonging in بسم الله (Bismllah) are all of this kind.

THE VOICE BEST IN ALLAH'S SIGHT

(٢١٩٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاأَذِنَ اللّٰهُ لِشَيْءٍ مَّا أَذِنَ لِنَبِيٍّ يَتَغَنّٰى بِالْقُرْاٰنِ۔ (متفق عليه)

2192. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah does not listen to anything (with approval) as He does to a Prophet reciting the Quran in a pleasant voice.[1]

COMMENTARY: The word of Allah recited by His Messenger صلى الله عليه وسلم is bound to be charming and immensely appealing.

(٢١٩٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاأَذِنَ اللّٰهُ لِشَيْءٍ مَّاأَذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ بِالْقُرْاٰنِ يَجْهَرُ بِهٖ۔ (متفق عليه)

2193 Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah does not listen to anything (with approval) as He does to a Prophet reciting the Quran with a good voice in a loud pitch."[2]

THE QURAN IN A SWEET VOICE

(٢١٩٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَّمْ يَتَغَنَّ بِالْقُرْاٰنِ۔ (رواه البخاری)

2194. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "He does not belong to us who does not recite the Quran in a sweet, pleasant voice. [3]

COMMENTARY: The Quran must be recited in a sweet, appealing voice, sticking to the rules of *tajweed* (science of recital). However, it is forbidden to recite it in a singsong, musical tone. If anyone does it deliberately then he perpetrates the unlawful.

LISTENING TO THE QURAN

(٢١٩٥) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْمِنْبَرِ اِقْرَأْ عَلَيَّ قُلْتُ اَقْرَأُ عَلَيْكَ وَعَلَيْكَ اُنْزِلَ قَالَ اِنِّيْ اُحِبُّ اَنْ اَسْمَعَهٗ مِنْ غَيْرِيْ فَقَرَأْتُ سُوْرَةَ النِّسَآءِ حَتّٰى اَتَيْتُ اِلٰى هٰذِهِ الْاٰيَةِ فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰؤُلَاءِ شَهِيْدًا قَالَ حَسْبُكَ الْاٰنَ فَالْتَفَتُّ اِلَيْهِ فَاِذَا عَيْنَاهُ تَذْرِفَانِ۔ (متفق عليه)

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[1] Bukhari # 5023, Muslim # 232-792, Nasai # 1018, Darimi # 3490

[2] Bukhari # 7544 Muslim # 23-792, Abu Dawud # 1473, Darimi # 1488, Masnad Ahmad 2-450.

[3] Bukhari # 7522, Abu Dawud # 1469, Darimi # 1490, Masnad Ahmad 1-172.

2195. Sayyiduna Abdullah ibn Masud رضی اللہ عنہ narrated that while Allah's Messenger صلی اللہ علیہ وسلم was on the pulpit, he instructed him to recite to him (the Quran). He submitted, "Shall I recite to you though the Quran is revealed to you?" He said, "I love to hear it from somebody else." So, he recited surah an Nisa till he came to the verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيْدٍ وَجِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيْدًا

{How then shall it be, when we bring from each people a witness, and we bring you (O Prophet) as a witness against these?} (4:41)

(At this point) he said, "That is enough for now." Ibn Masu'd رضی اللہ عنہ turned towards him and behold! His eyes were shedding tears.[1]

COMMENTARY: One who is blessed with Divine awareness prefers to observe silence sometimes, or to give liberty to his tongue sometimes. On listening to another person recite the Quran, one may ponder and reflect. The Prophet Muhammad صلی اللہ علیہ وسلم wept on thinking of the severity of the day of resurrection and the weakness of his ummah (people/followers). How kind he was to his ummah (people/followers).

صَلَّى اللّٰهُ عَلَيْهِ اَلْفَ اَلْفَ صَلٰوةٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُوْنَ وَكُلَّمَا غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُوْنَ

(May Allah shower on him thousands upon thousands blessings every time those who remember, remember him; and every time those who neglect, forget to remember him.)

GOOD FORTUNE OF UBAYY IBN KA'B رضی اللہ عنہ

(٢١٩٦) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِأُبَيِّ بْنِ كَعْبٍ اِنَّ اللّٰهَ اَمَرَنِيْ اَنْ اَقْرَأَ عَلَيْكَ الْقُرْاٰنَ قَالَ آللّٰهُ سَمَّانِيْ لَكَ قَالَ نَعَمْ قَالَ وَقَدْ ذُكِرْتُ عِنْدَ رَبِّ الْعَالَمِيْنَ قَالَ نَعَمْ فَذَرَفَتْ عَيْنَاهُ وَفِيْ رِوَايَةٍ اِنَّ اللّٰهَ اَمَرَنِيْ اَنْ اَقْرَأَ عَلَيْكَ لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا قَالَ وَسَمَّانِيْ قَالَ نَعَمْ فَبَكٰى (متفق عليه)

2196. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to Ubayy ibn Ka'b رضی اللہ عنہ, "Allah has commanded me to recite the Quran to you. "He submitted," Allah named me to you." He said, "Yes." He submitted again, "Have I indeed been mentioned before the Lord of the worlds?" He said, "Yes." So, his eyes began to shed tears. According to another version: (the Prophet Muhammad صلی اللہ علیہ وسلم said,) Indeed, Allah has commanded me that I should recite to you: (لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا) "(Surah 98) He submitted, "He named me?" He said, "Yes!" So, Ubayy رضی اللہ عنہ wept.[2]

COMMENTARY: Sayiduna Ubayy ibn Ka'b رضی اللہ عنہ was the greatest reciter of the Quran of all the sahabah (Prophet's companions) رضی اللہ عنہم. The Prophet Muhammad صلی اللہ علیہ وسلم confirmed that before them: (اقرأكم ابى) (Ubayy is the greatest of you as the reciter of the Quran).

Sayyiduna Ubayy رضی اللہ عنہ was overwhelmed by his humility and his great good fortune. This was given expression by his tears.

It is mustahab (desirable) to recite the Quran to one who is an adept in it even if the reciter is not superior to the listener.

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[1] Bukhari # 5050, Muslim # 245-799, Tirmiahi # 3025, Masnad Ahmad 1-380.

[2] Bukhari # 4960, Musnad Ahmad 3-218, Muslim # 245, 246-799.

PROHIBITION TO CARRY QURAN TO ENEMY TERRITORY

(٢١٩٧) وَعَنِ ابْنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُّسَافَرَ بِالْقُرْاٰنِ اِلٰى اَرْضِ الْعَدُوِّ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِّمُسْلِمٍ لَا تُسَافِرُوْا بِالْقُرْاٰنِ فَاِنِّيْ لَا اٰمَنُ اَنْ يَّنَالَهُ الْعَدُوُّ۔

2197 Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade that the Quran be carried to enemy territory.
According to another version: (He said,) "Do not carry the Quran with you when you travel, for, I am not satisfied that the enemy might not snatch it.[1]

COMMENTARY: The Quran was not compiled in book form as we know it. However, it was written on parchments as and when it was revealed. People had them with them. This too was a sacred document. Or, the Prophet Muhammad صلى الله عليه وسلم has foreseen that it would be put together as a Book and should not be carried in journeys.

Some Ulama (Scholars) say that it is Makruh(unbecoming) to carry the Quran to enemy territory. The ruling is that it is not wrong to write a verse of the Quran on a letter sent to the disbelievers. The Prophet Muhammad صلى الله عليه وسلم had sent a letter to Heraclius in which he wrote the verse: (تعالوا الى كلمة الخ) {come now to a word (common between us and you)...} (3:64)

SECTION II اَلْفَصْلُ الثَّانِيْ

GLAD TIDINGS TO THE POOR MUHAJIRS

(٢١٩٨) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ جَلَسْتُ فِيْ عِصَابَةٍ مِنْ ضُعَفَآءِ الْمُهَاجِرِيْنَ وَاِنَّ بَعْضَهُمْ لَيَسْتَتِرُ بِبَعْضٍ مِّنَ الْعُرْىِ وَقَارِئٌ يَقْرَأُ عَلَيْنَا اِذْ جَآءَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَامَ عَلَيْنَا فَلَمَّا قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَكَتَ الْقَارِئُ فَسَلَّمَ ثُمَّ قَالَ مَا كُنْتُمْ تَصْنَعُوْنَ قُلْنَا كُنَّا نَسْتَمِعُ اِلٰى كِتَابِ اللّٰهِ فَقَالَ الْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ مِنْ اُمَّتِيْ مَنْ اُمِرْتُ اَنْ اَصْبِرَ نَفْسِيْ مَعَهُمْ قَالَ فَجَلَسَ وَسْطَنَا لِيَعْدِلَ بِنَفْسِهٖ فِيْنَا ثُمَّ قَالَ بِيَدِهٖ هٰكَذَا فَتَحَلَّقُوْا وَبَرَزَتْ وُجُوْهُهُمْ لَهٗ فَقَالَ اَبْشِرُوْا يَا مَعْشَرَ صَعَالِيْكَ الْمُهَاجِرِيْنَ بِالنُّوْرِ التَّامِّ يَوْمَ الْقِيَامَةِ تَدْخُلُوْنَ الْجَنَّةَ قَبْلَ اَغْنِيَآءِ النَّاسِ بِنِصْفِ يَوْمٍ وَذٰلِكَ خَمْسُ مِائَةِ سَنَةٍ (رواه ابوداؤد)

2198. Sayyiduna Abu Sa'eed al Khudri رضی الله عنه narrated that he was seated with a group of weak or poor muhajirs (emigrants) (meaning ashab us-suffah) some of whom had no clothing on them so sat close together. One of them recited (the Quran) to them. Suddenly, Allah's Messenger صلى الله عليه وسلم came there and stood by them. When Allah's Messenger صلى الله عليه وسلم stood there, the reciter paused. He offered them salaam, and asked them what they had been doing. They said, "We were listening to the Book of Allah." He said, "Praise belongs to Allah who has appointed among my ummah (people/followers) those with whom I have been commanded to confine myself." He sat down in their midst as if one of them. Then

[1] Bukhari # 2990, Muslim # 92. 1869, Abu Dawud #4010, Ibn Majah # 2879, Masnad Ahmad 2-6, Muwatta Maalik , (Jihad).

he gestured with his hand 'like this' and they sat in a circle so that their faces were turned towards him. He addressed them as a group of poor muhajirs and said, "Rejoice at the tidings of perfect light that you will have on the day of resurrection. You will enter paradise half a day ahead of the rich, that being (equal to) five hundred years."[1]

COMMENTARY: The words that 'had no clothing' means that apart from their satr (which is essential to cover) their bodies were bare, so they crowded behind others so as not to be seen in their state. They were not totally naked. They were very pious and saintly people and could not but be ashamed and modest. It is contrary to ethics that the body that is usually covered should be bare.

This is mentioned here to highlight the poverty of these sacred sahabah (Prophet's companions) رضی اللہ عنہم.

Salaam (greeting) is not offered to one who recites the Quran. If anyone offers salaam to one who is reciting the Quran then the reciter must not give a response.

The Prophet Muhammad's صلی اللہ علیہ وسلم words that he was commanded to confine himself with them are suggestive of this verse (18 : 28):

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ تُرِيْدُ

زِيْنَةَ الْحَيٰوةِ الدُّنْيَا وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰهُ وَكَانَ اَمْرُهٗ فُرُطًا (پ۱۶، ع۱۵)

{And content yourself along with those who call upon their Lord morning and evening, desiring His countenance, and let not your eyes turn away from them, desiring the adornment of the life of the world, and obey not him whose heart we have made to neglect our remembrance, and he follows his own caprice, and his affair has become all excess.}

Those who rectify themselves for the next world will suffer in this world and those who devote themselves to this world will be losers there. Since this world is ephemeral, one must prefer the everlasting.

The reference to the poor is to those who are righteous and patient. So, too, the rich are they who are righteous, grateful and payers of what is due on their wealth. While they will be going through reckoning of their property, the poor will have entered paradise.

We also learn from it that on the day of resurrection, the poor will have a greater share of Allah's mercy and favour than the rich because the rich would have found comfort and help in the world, while the poor were deprived.

TAJWEED & TARTEEL

(۲۱۹۹) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَيِّنُوا الْقُرْاٰنَ بِاَصْوَاتِكُمْ۔

(رواہ احمد وابوداؤد وابن ماجۃ والدارمی)

2199. Sayyiduna Al-Bara ibn Aazib رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "adorn the Quran with your voices."[2]

COMMENTARY: To adorn the Quran is to recite it is tajweed and tarteel(science of recital), softening the voice and making it sweet. However, it is forbidden to recite the Quran in a

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[1] Abu dawud # 3666, Musnad Ahmad 3-63.

[2] Abu Dawud # 1468, Nasai #1015, Ibn Majah # 1342, Darimi # 3500, Musnad Ahmad 4-285.

musical, sing-song note prolonging or shortening letters out of place. It is *wajib (obligatory)* to forbid anyone who recites it in this manner, because it is a bidah(innovation). The science of recitation of the Quran with prescribed articulation, pauses and pronunciation is tarteel or tajweed.

WARNING TO THOSE WHO FORGET THE QURAN

(٢٢٠٠) وَعَنْ سَعْدِ بْنِ عُبَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اِمْرِئٍ يَقْرَأُ الْقُرْاٰنَ ثُمَّ يَنْسَاهُ اِلَّا لَقِيَ اللّٰهَ يَوْمَ الْقِيَامَةِ اَجْذَمَ۔ (رواہ ابوداؤد والدارمی)

2200. Sayyiduna Sad ibn Ubadah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no one who recites the Quran and forgets it but he shall meet Allah on the day of resurrection with his hand cut off."[1]

COMMENTARY: The Hanafis say that forgetting means 'not being able to read even by looking at the text.' The Shafi'is say that it means forgetting what was committed to memory. Or, it means that he abandons recitation of the Quran irrespective of whether he forgets it or not.

Mawlana Shah Muhammad Ishaq رحمہ اللہ used to say that it could mean that the forgetting of one who had ability is not to be able to read what he had memorized without looking at the text. And, the forgetting of one without ability is being unable to read even after looking at the text. Thus, it is a grave sin to forget the Quran after learning and memorising it. Therefore, one must not be negligent with the Quran, and careless, but one must recite the Quran always and very much.

COMPLETING RECITATION IN LESS THAN THREE DAYS

(٢٢٠١) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ يَفْقَهْ مَنْ قَرَأَ الْقُرْاٰنَ فِيْ اَقَلَّ مِنْ ثَلَاثٍ۔ (رواہ الترمذی وابوداؤد والدارمی)

2201. Sayyiduna Abdullah ibn amir (commander) رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who recites the (entire) Quran in less than three nights has not understood the Quran."[2]

COMMENTARY: Allamah Teebi رحمہ اللہ said that if any one completes the recitation in less than three days or three nights, he may comprehend the literal meaning of the Quran but he cannot understand its deeper meanings, its truths and finer points. What to say of three days, these things cannot fathomed in a life-time, howsoever long one lives. Move over, let alone the entire Quran, one cannot comprehend a single verse or even an expression in this short time.

Nevertheless, understanding it apart, reward for the recitation will accrue. Further, not everyone has the same level of understanding. Some people are quick at grasping a passage while others have a poor grasping power.

Some of our predecessors have gone by the literal meaning of this hadith (tradition) and they did not finish recitation of the Quran in less than three days. They regarded it as makruh(unbecoming) to finish it in less than three days. Others, however, are known to

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[1] Abu Dawud # 1474,Darimi # 3340, Musnad Ahmad 5-284

[2] Abu Dawud # 1394, Tirmidhi # 2949, Ibn Majah # 347Darimi # 1493, Musnad Ahmad 2-164

have completed recital of the Quran in a day and night once, twice or even thrice. Rather, it is known of some people to have recited the entire Quran in just one rakaah of the *salah (prayer)*.

Perhaps these people understood the hadith (tradition) to speak of those who had a weak grasping power. Or, they interpreted it to disallow complete recited in less than three days to those who read to study, but there was no prohibition to those who wished earn reward in the shortest possible time.

People completed recitation of the Quran in two months, in a month, in ten days or in seven days. Most sahabah (Prophet's companions) رضی اللہ عنہم did it in seven days. Bukhari and Muslim transmit a hadith (tradition) that the Prophet Muhammad صلی اللہ علیہ وسلم instructed Sayyiduna Abdullah ibn Umar رضی اللہ عنہ, "Complete reciting the Quran in seven days and do not do more than that."

KHATM UL AHZAB

In the terminology of the mashaikh and the aarifin (the learned men of Allah), the completion of the recital of the Quran in seven days is known as Khatm ul-ahzab. (A complete reading from cover to cover is known as khatm.) Mulla Ali Qari رحمہ اللہ said the best manner of it is (فمی بشوق)[1]

(this is explained further down.) Some people say that the method of khatm ul-ahzab is to begin on Friday and to recite from the beginning of the Quran up to surah al-Maidah to the end of it. On Saturday, from surah al-Anam to the end of surah at-Tawbah. On Sunday, from surah Younus to the end of surah Maryam.

On Monday, from surah Ta Ha to the end of surah al-Qasas.

On Tuesday, from surah al-Ankabut to the end of surah Saad.

On Wednesday, from surah az-Zumar to the end of surah ar-Rehman.

And, on Thursday, from surah al-Waqiah to the end of the Quran.

This Khatm is said to be proved for most needs. Similarly, the sequence of (فمی بشوق) is also tested for enlarged provision and other needs and this sequence too is recommended to begin on Friday. However, these two methods are widely different. The gist of what Mulla Ali Qari رحمہ اللہ said is that the ulama (Scholars) have suggested many methods of Khatm ul-ahzab but the most correct is(فمی بشوق) and, according to him, the sequence of both khatm-ul ahzab and (فمی بشوق) fmibshawq is one and the same thing.

The sequence of fmibshawq is based on the seven sections of the Quran to be recited in seven days such that the letters of (فمی بشوق) occur at the beginning of each section. Thus:

(ف) faa begins surah al-Fatihah (chapter) (f)
(م) meem begins surah al-Maidah (m)
(ی) yaa begins surah Younus (y)
(ب) baa begins surah Bani Israil (b)
(ش) shi begins surah ash-Shuara (sh)
(و) waw begins surah was-saafaat (w)
(ق) qaaf begins surah Qaaf (q)

The combination of these initial letters forms (فمی بشوق) (famibshwq). This sequence is ascribed to sayyiduna Ali رضی اللہ عنہ. He recited the entire Quran in this sequence.

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[1] Fmi b Shwq

Reverting to the meaning of the hadith (tradition), Nawawi رحمه الله said that it depends on the different people and differs, according to their power of understanding. This has been discussed earlier in this discourse. Those with a strong faculty of comprehension can recite faster and get the meaning as they recite. They must recite so much as will enable them to understand. If anyone is engaged in propagating knowledge or in judgment of disputes or such other public work, then he must recite only so much as will not disturb his tasks. The same applies to one who is occupied in learning or earning for the livelihood of his family. Other people may recite the Quran as much as they can provided it does not produce tedium and result in mispronunciation of words.

LOUD AUDIBLE OR SOFT INAUDIBLE RECITATION

(٢٢٠٢) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْجَاهِرُ بِالْقُرْاٰنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَالْمُسِرُّ بِالْقُرْاٰنِ كَالْمُسِرِّ بِالصَّدَقَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ

2202. Sayyiduna Uqbah ibn Aamir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Reciting the Quran loudly is like giving sadaqah (charity) openly and a soft, inaudible recital is like a secret sadaqah (charity)."[1]

COMMENTARY: To give sadaqah (charity) secretly is better than giving it openly. Hence, to recite the Quran softly is better than reciting it loudly.

Teebi رحمه الله said that ahadith (traditions) say that it is good to recite the Quran quietly and they also say that it is good to recite it loudly. It is better to recite it quietly when one is likely to be ostentatious with a loud recital. If there is no likelihood of showing off then one may recite loudly, provided the loud voice does not disturb anyone else. A loud voice enables others to listen to the Quran and earn reward for it. It is a symbol of religion and a demonstration of Allah's words. The reciter's heart becomes receptive and his mind does not wander. It removes the urge to sleep and encourages other people to worship. Thus even when only one benefit is achievable, it is better to recite allowed.

ABIDE BY THE QURAN COMPLETELY

(٢٢٠٣) وَعَنْ صُهَيْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اٰمَنَ بِالْقُرْاٰنِ مَنِ اسْتَحَلَّ مَحَارِمَهُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ لَيْسَ اِسْنَادُهُ بِالْقَوِيِّ۔

2203. Sayyiduna Suhayb رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He has not believed in the Quran who regards as lawful what the Quran forbids."[2]

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم RECITAL

(٢٢٠٤) وَعَنِ اللَّيْثِ بْنِ سَعْدٍ عَنِ ابْنِ اَبِيْ مُلَيْكَةَ عَنْ يَعْلَى بْنِ مَمْلَكٍ اَنَّهُ سَأَلَ اُمَّ سَلَمَةَ عَنْ قِرَاءَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاِذَا هِيَ تَنْعَتُ قِرَاءَةً مُفَسَّرَةً حَرْفًا حَرْفًا (رواه الترمذى وابوداؤد والنسائى)

2204. Sayyiduna al Layth ibn Sa'd رحمه الله reported from Ibn Abu Mulaykah رحمه الله who

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[1] Abu Dawud # 1333, Tirmidhi # 2919, Nasai # 2561, Musnad Ahmad 4-151

[2] Tirmidhi # 2918

from Yala ibn Mamlak رحمه الله that he asked Sayy9idah Umm Salamah رضى الله عنه about the recitation of the Quran by the Prophet صلى الله عليه وسلم. She described it in detail word by word.[1]

COMMENTARY: Anyone could count the letters when the Prophet Muhammad صلى الله عليه وسلم recited. He observed tarteel and tajweed (science of recital). Sayyidah Umm Salamah رضى الله عنه either merely described the Prophet Muhammad's صلى الله عليه وسلم recitation or she recited in the manner in which he did to demonstrate his recitation.

Sayyiduna Ibn Abbas رضى الله عنه said that it was dearer to him to recite one surah in tarteel than reciting the entire Quran without tarteel.

(٢٢٠٥) وَعَنِ ابْنِ جُرَيْجٍ عَنِ ابْنِ اَبِيْ مُلَيْكَةَ عَنْ اُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَطِّعُ قِرَآءَ تَهٗ يَقُوْلُ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ثُمَّ يَقِفُ ثُمَّ يَقُوْلُ الرَّحْمٰنِ الرَّحِيْمِ ثُمَّ يَقِفُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ لَيْسَ اِسْنَادُهٗ بِمُتَّصِلٍ لِاَنَّ اللَّيْثَ رَوٰى هٰذَا الْحَدِيْثَ عَنِ ابْنِ اَبِيْ مُلَيْكَةَ عَنْ يَّعْلَى بْنِ مَمْلَكٍ عَنْ اُمِّ سَلَمَةَ وَحَدِيْثُ اللَّيْثِ اَصَحُّ

2205. Sayyiduna Ibn Jurayj رحمه الله reported from Ibn Abu Mulaykah رحمه الله from Sayyidah Umm Salamah رضى الله عنه that she said, "Allah's Messenger صلى الله عليه وسلم used to observe pauses while reciting the Quran. He would say (اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ) and pause before saying (الرَّحْمٰنِ الرَّحِيْمِ) and pause.[2]

COMMENTARY: Some ulama (Scholars) hold that this hadith (tradition) is not worthy to cite, because according to rules a perfect pause is observed at (مالک یوم الدین) Tirmidhi said that the hadith (tradition) of Layth رحمه الله is more correct.

Most ulama (Scholars) say that in such verses as are tied to each other, it is better to read them together without pause. However, Jazri رحمه الله said that it is mustahab (desirable) to pause. The Shafi is too say the same thing. The majority say that the Prophet Muhammad صلى الله عليه وسلم paused as stated to show the commencement of the verses.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٢٢٠٦) عَنْ جَابِرٍ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَقْرَأُ الْقُرْاٰنَ وَفِيْنَا الْاَعْرَابِيُّ وَالْاَعْجَمِيُّ فَقَالَ اِقْرَأُ وَفَكُلٌّ حَسَنٌ وَسَيَجِيْئُ اَقْوَامٌ يُقِيْمُوْنَهٗ كَمَا يُقَامُ الْقِدْحُ يَتَعَجَّلُوْنَهٗ وَلَا يَتَاَجَّلُوْنَهٗ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

2206. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم came to them while they were reciting the Quran Among them were the villagers and non Arabs too. He said, "Recite. Each of you is good at reciting. A people will come who will straighten it as an arrow is straightened. They will wish to have its reward soon (in this world) and will not wait to have it in the next."[3]

COMMENTARY: Sayyiduna Jabir رضى الله عنه spoke of the assembly that included the sahabah

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[1] Abu Dawud # 1466, Tirmidhi # 2923, Nasai # 1032

[2] Abu Dawud # 4001, Tirmidhi # 29227, Munad Ahmad # 6-402

[3] Abu Dawud # 830, Musnad Ahmad 3-155, Bayhaqi in Shuab ul Eeman # 2642

(Prophet's companions) رضی الله عنهم who were not Arabs. They were Persian, Roman and Ethiopian, like Sayyiduna Salman رضی الله عنه, Suhayb رضی الله عنه and Bilal رضی الله عنه.

Though the recitation of the (Arab) villagers was not like that of the non-Arabs, yet the Prophet Muhammad صلی الله علیه وسلم commended the recitation of all of them because they preferred the hereafter to this world. He told them that it did not matter if they had not polished their pronounciation and voices. A people were to succeed them who would perfect their voices and the words of the Quran and observe correct articulation. However, their effort would not be for the hereafter but to gain name and fame in this world and to show off.

These people would prefer this world to the next and would sell their religion for the world.

In short, recitation of the Quran should be with sincerity, pondering and getting lost in the meanings of the verses. It is no use simply reading correctly with a sweet voice.

(٢٢٠٧) وَعَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِقْرَأُوالْقُرْاٰنَ بِلُحُوْنِ الْعَرَبِ وَاَصْوَاتِهَا وَاِيَّاكُمْ وَلُحُوْنَ اَهْلِ الْعِشْقِ وَلُحُوْنَ اَهلِ الْكِتَابَيْنِ وَسَيَجِيْءُ بَعْدِىْ قَوْمٌ يُّرَجِّعُوْنَ بِالْقُرْاٰنِ تَرْجِيْعَ الْغِنَآءِ وَالنَّوْحِ لَا يُجَاوِزُ حَنَا جِرَهُمْ مَفْتُوْنَةٌ قُلُوْبُهُمْ وَقُلُوْبُ الَّذِيْنَ يُعْجِبُهُمْ شَأْنُهُمْ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَرَزِيْنٌ فِيْ كِتَابِهٖ۔

2207. Sayyiduna Hudhayfah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Recite the Quran in the style of the Arabs and their accent. But, beware of the sound and pitch of singers of romantic poetry and the sound and pitch of the people of the two books. There will come a people after me who will modify their voices to the style of singing and wailing while reciting the Quran, but it will not go beyond their throats (meaning that their recitation shall not be accepted). Their hearts and the hearts of those who appreciate their recitation will be involved in trail."[1]

COMMENTARY: The Arabs recite the Quran naturally without being pretentious. Their voices are in harmony with their hearts. They do not follow the rules of music.

Every Muslim is required to recite the Quran in the style and sound that befits the greatness of the Quran and the accent of the Arabs.

They should not produce an unnatural voice to impress listeners

RECITE WITH SWEET VOICE

(٢٢٠٨) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ حَسِّنُوا الْقُرْاٰنَ بِاَصْوَاتِكُمْ فَاِنَّ الصَّوْتَ الْحَسَنَ يَزِيْدُ الْقُرْاٰنَ حُسْنًا (رواه الدارمی)

2208. Sayyiduna al-Bara ibn Aazib رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say: "Let your voices beautify the Quran. A good voice adds to the beauty of the Quran.[2]

[1] Bayhaqi in Shuab ul Eeman # 2649, Razin in his book.

[2] Darimi # 3501

STANDARD OF GOOD RECITAL

(٢٢٠٩) وَعَنْ طَاۤؤُسٍ مُّرْسَلًا قَالَ سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ النَّاسِ اَحْسَنُ صَوْتًا لِّلْقُرْاٰنِ وَ اَحْسَنُ قِرَآءَةً قَالَ مَنْ اِذَا سَمِعْتَهٗ يَقْرَأُ اُرِيْتَ اَنَّهٗ يَخْشَى اللّٰهَ قَالَ طَاۤؤُسٌ وَكَانَ طَلْقٌ كَذٰلِكَ۔ (رواه الدارمی)

2209. Sayyiduna Tawus رحمه الله narrated in a mursal form that the Prophet Muhammad صلى الله عليه وسلم was asked "Who has the most beautiful voice for the Quran? And, who is the best reciter?" He said, "He whom when you hear him recite you are inclined to believe that he fears Allah. [1]
Tawus رحمه الله said, "Talq رضی الله عنه was like that."

COMMENTARY: When a person fears Allah, this is detected by the change of the colour of his face or his weeping much.
Talq رضی الله عنه was a tabi but the compiler of Mishkat describes him as a sahabi رضی الله عنه.

A FEW COMMANDS

(٢٢١٠) وَعَنْ عَبِيْدَةَ الْمُلَيْكِيِّ وَ كَانَتْ لَهٗ صُحْبَةٌ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَهْلَ الْقُرْاٰنِ لَاتَتَوَسَّدُوا الْقُرْاٰنَ وَاتْلُوْهُ حَقَّ تِلَاوَتِهٖ مِنْ اٰنَاءِ اللَّيْلِ وَالنَّهَارِ وَ اَفْشُوْهُ وَتَغَنَّوْهُ وَتَدَبَّرُوْا مَافِيْهِ لَعَلَّكُمْ تُفْلِحُوْنَ وَلَا تُعَجِّلُوْا ثَوَابَهٗ فَاِنَّ لَهٗ ثَوَابًا۔ (رواه البيهقی فی شعب الايمان)

2210. Sayyiduna Abeedah al-Mulayki رضی الله عنه who was a companion narrated that Allah's Messenger صلى الله عليه وسلم said, "O people of the Quran! Do not recline on the Quran (meaning, do not be lazy). Rather, recite it as it deserves to be recited by night and day. Recite it aloud. Recite it with a sweet voice. Think over its contents that you may achieve your aim (the hereafter). Do not hasten to earn its reward (in this world), for, its reward will be great in the next world." [2]

COMMENTARY: Do not recline on the Quran is an idiomatic expression in Arabic to mean, 'do not neglect and be lazy in reciting the Quran.' Go on reciting it and giving it its right. Recite it correctly, understand it and abide by it.
Ibn Hajr رضی الله عنه said that it is forbidden to rest or recline on the Quran, to stretch one's legs towards it, to put something on it, to put one's back to it, to trample it and to throw it. It is makruh(unbecoming) to draw an omen from it and some Maalikis say that it is forbidden to do so.
While reciting the Quran, four things must be observed:

i. The words must be pronounced correctly.
ii. Its message and meaning must be grasped.
iii. The aim of the message must be understood.
iv. The message should be obeyed.

Recite the Quran aloud that others may hear it. Teach it to them. Abide by it. Write it down and publicise and circulate it. Respect it.
Consider its verses carefully and divert your attention from this world to the hereafter.

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[1] Darimi # 3489
[2] Bayhaqi in Shuab ul-Eeman # 2649

CHAPTER - III

VARIATIONS IN READINGS & COLLECTION OF THE QURAN

بَابٌ

Not all copies of Mishkat have this chapter heading. Some have no heading at all other than mentioning 'Chapter.'

SECTION I

اَلْفَصْلُ الْاَوَّلُ

VARIATIONS IN READING

(٢٢١١) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ هِشَامَ بْنَ حَكِيْمِ بْنِ حِزَامٍ يَقْرَأُ سُوْرَةَ الْفُرْقَانِ عَلٰى غَيْرِمَا اَقْرَأُهَا وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقْرَأَنِيْهَا فَكِدْتُ اَنْ اَعْجَلَ عَلَيْهِ ثُمَّ اَمْهَلْتُهُ حَتّٰى انْصَرَفَ ثُمَّ لَبَّبْتُهُ بِرِدَائِهٖ فَجِئْتُ بِهٖ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ سَمِعْتُ هٰذَا يَقْرَأُ سُوْرَةَ الْفُرْقَانِ عَلٰى غَيْرِمَا اَقْرَأْتَنِيْهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْسِلْهُ اِقْرَأْ فَقَرَأَ الْقِرَاءَةَ الَّتِيْ سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰكَذَا اُنْزِلَتْ ثُمَّ قَالَ لِيْ اِقْرَأْ فَقَرَأْتُ فَقَالَ هٰكَذَا اُنْزِلَتْ اِنَّ هٰذَا الْقُرْاٰنَ اُنْزِلَ عَلٰى سَبْعَةِ اَحْرُفٍ فَاقْرَأُوْا مَاتَيَسَّرَ مِنْهُ۔ (متفق عليه واللفظ لمسلم)

2211. Sayyiduna Umar ibn al-Khattab رضی الله عنه narrated that he heard Sayyiduna Hisham ibn Hakim ibn Nizam رضی الله عنه recite surah al Furqan in a manner different from what he had been reciting and what Allah's Messenger صلی الله علیه وسلم had taught him to recite. He almost quarrelled with him but gave him respite till he had finished. Then he took hold of his cloak and putting it in his neck, brought him to Allah's Messenger صلی الله علیه وسلم to whom he said, "O Messenger of Allah. I heard this one recite surah al-Furqan in a manner that it different from what you have taught me to recite it." He instructed him to release him and asked him to recite. So he recited in the manner Umar رضی الله عنه had heard him recite. Allah's Messenger صلی الله علیه وسلم said, "This is how it was revealed." Then, he asked Umer رضی الله عنه to recite it and he recited it, and he said, "This is how it was revealed. In deed, the Quran is revealed in seven readings. So recite in the manner that is easiest."[1]

COMMENTARY: The ulama (Scholars) have expressed nearly opinions about the meaning of this hadith (tradition), one of these holds that this hadith (tradition) is among the allegorical whose meaning no one knows comprehensively.

Some authorities say that variations in readings are more than seven but all of them return to seven reasons.

i. In the word itself, becat se of a deficiency or an addition.
ii. The tense varying from plural to singular.
iii. The gender varying from masculine to feminine.
iv. The letter itself having an accent for emphasis (Shaddah) or without it, a fath, a

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[1] Bukhari # 2319, Muslim # 270- 818, Abu Dawud # 1475,Tirmidhi # 2943, Nasai # 936, Muwatta Maalik # (Quran)

kasrah or a dammah (ز,ر,ز), like a word may be (مَيت مَيّت) (يَقنَطُ يقنِط) (يَعرُش يعرِش) etc.

v. Variation of vowels.

vi. Variation of letters, like (لكن الشياطين) which is recited with the Shaddah on (نون) (لكنّ) without it (لكن)

vii. Variation in language (grammar) like tafkhim and imalah (making sound broad and long, and inclining sound).

This chapter has been treated in greater detail than here in the Book of knowledge chapter on knowledge in volume 1 of Mazahir Haq)

EACH READING IS CORRECT

(٢٢١٢) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ سَمِعْتُ رَجُلًا قَرَأَ وَسَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ خِلَافَهَا فَجِئْتُ بِهِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَعَرَفْتُ فِيْ وَجْهِهِ الْكَرَاهِيَةَ فَقَالَ كِلَاكُمَا مُحْسِنٌ فَلَا تَخْتَلِفُوْا فَإِنَّ مَنْ كَانَ قَبْلَكُمُ اخْتَلَفُوْا فَهَلَكُوْا (رواه البخاری)

2212. Sayyiduna Ibn Masud narrated that he heard a man recite (a portion of the Quran) and he had also heard the Prophet Muhammad صلى الله عليه وسلم recite it differently. So he took him to the Prophet Muhammad صلى الله عليه وسلم and informed him (of the difference). He said detected a dislike his the Prophet Muhammad's صلى الله عليه وسلم face. Anyway, he said, "Both of you are correct, so do not disagree. Those who preceded you disagreed and were ruined."[1]

(They used to belie each other.)

COMMENTARY: The disagreement refers to rejection of any one of the reasons of the Quran. As already stated, all the readings of the Quran are genuine and one must not reject any of them because that would be tantamount to rejecting the Quran. Some of the readings are mutawatir (undoubted continuous), some ahad (reported by few, not matching mutawatir). The seven readings are mutawatir that are being recited.

(٢٢١٣) وَعَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ كُنْتُ فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ يُصَلِّيْ فَقَرَأَ قِرَاءَةً اَنْكَرْتُهَا عَلَيْهِ ثُمَّ دَخَلَ اٰخَرُ فَقَرَأَ قِرَاءَةً سِوَاى قراءةِ صَاحِبِهٖ فَلَمَّا قَضَيْنَا الصَّلٰوةَ دَخَلْنَا جَمِيْعًا عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ اِنَّ هٰذَا قَرَأَ قِرَاءَةً اَنْكَرْتُهَا عَلَيْهِ وَدَخَلَ اٰخَرُ فَقَرَأَ سِوٰى قِرَاءَةِ صَاحِبِهٖ وَاَمَرَهُمَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَرَءَا فَحَسَّنَ شَاْنَهُمَا فَسُقِطَ فِيْ نَفْسِيْ مِنَ التَّكْذِيْبِ وَلَا اِذْ كُنْتُ فِي الْجَاهِلِيَّةِ فَلَمَّا رَاٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا قَدْ غَشِيَنِيْ ضَرَبَ فِيْ صَدْرِيْ فَفِضْتُ عَرَقًا وَكَاَنَّمَا اَنْظُرُ اِلَى اللهِ فَرَقًا فَقَالَ لِيْ يَا اُبَيُّ اُرْسِلَ اِلَيَّ اَنِ اقْرَاِ الْقُرْاٰنَ عَلٰى حَرْفٍ فَرَدَدْتُّ اِلَيْهِ اَنْ هَوِّنْ عَلٰى اُمَّتِيْ فَرُدَّ اِلَيَّ الثَّانِيَةَ اَقْرَاْهُ عَلٰى اُمَّتِيْ فَرُدَّ اِلَيَّ الثَّالِثَةَ اَقْرَاْهُ عَلٰى سَبْعَةِ اَحْرُفٍ وَلَكَ بِكُلِّ رِدَّةٍ رَدَدْتُّهَا مَسْاَلَةٌ تَسْاَلُنِيْهَا فَقُلْتُ اَللّٰهُمَّ اغْفِرْ لِاُمَّتِيْ اَللّٰهُمَّ اغْفِرْ لِاُمَّتِيْ وَاَخَّرْتُ الثَّالِثَةَ لِيَوْمٍ

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[1] Bukhari # 2410, Musnad Ahmad 1-412.

يَرْغَبُ إِلَيَّ الْخَلْقُ كُلُّهُمْ حَتَّى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ۔ (رواه مسلم)

2213. Sayyiduna Ubayy ibn Ka'b رضی اللہ عنہ said that he was in the mosque when a man came in and offered *salah (prayer)*. He recited in such a manner that Ubayy رضی اللہ عنہ did not think it to be correct. Then another man came in and recited a recitation different from the first man. When they finished the *salah (prayer)*, they went together to Allah's Messenger صلی اللہ علیہ وسلم. Ubayy رضی اللہ عنہ reported to him that one of them had recited in a manner that he had rejected and the other came and recited in a way different from the other. The Prophet Muhammad صلی اللہ علیہ وسلم instructed them both and they recited. He regarded both of them as good. Ubbay رضی اللہ عنہ thought to himself the urge to reject such a doubt as had not grown in him during the days of ignorance. Allah's Messenger صلی اللہ علیہ وسلم detected his condition and patted him on the chest and he perspired heavily and was overwhelmed with tear and it seemed to him that he was looking at Allah. He then said to Ubayy رضی اللہ عنہ. "It was conveyed to me that I should recite the Quran in a reading but I pleaded to make it easy for my ummah (people/followers). Again, it was conveyed to me that I should recite in two readings but I pleaded again for it to be made easy for my ummah (people/followers). It was conveyed to me a third time that I should recite in seven readings. I was also told the while that I might pray for something for each time I had received a command. So, I prayed, 'O Allah forgive my ummah (people/followers), o Allah, for give my ummah (people/followers)!' And, I have held the third prayer in abeyance for the day when all the creatures, including Ibrahimعلیہ السلام, will ask me to intercede.[1]

COMMENTARY: Ubayy ibn Ka'b رضی اللہ عنہ became doubtful because the Prophet Muhammad صلی اللہ علیہ وسلم commended both recitals though they were quite different. He wondered how Allah's words could be recited in two ways.

During the jahiliyah, he was not a faithful, so could not distinguish doubt and temptation from rectitude.

The prayers that the Prophet Muhammad صلی اللہ علیہ وسلم made were for forgiveness. It is the real thing, for, without it deliverance is not possible.

He made two prayers for his ummah (people/ followers), and held back the third for all the creatures till the day of resurrection. This is shafaah al-Kubra, the great intercession.

All the Prophets علیہ السلام will crave for his intercession, but only Prophet Ibrahim علیہ السلام is named because, after the Prophetصلی اللہ علیہ وسلم, he is the most superior.

COMMANDS ARE NOT ALTERED BY READINGS

(٢٢١٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَقْرَأَنِيْ جِبْرِيْلُ عَلٰى حَرْفٍ فَرَاجَعْتُهٗ فَلَمْ اَزَلْ اَسْتَزِيْدُهٗ وَيَزِيْدُنِيْ حَتّٰى اِنْتَهٰى اِلٰى سَبْعَةِ اَحْرُفٍ قَالَ ابْنُ شِهَابٍ بَلَغَنِيْ اَنَّ تِلْكَ السَّبْعَةَ الْاَحْرُفَ اِنَّمَا هِيَ فِي الْاَمْرِ تَكُوْنُ وَاحِدًا لَا تَخْتَلِفُ فِيْ حَلَالٍ وَلَا حَرَامٍ (متفق علیه)

2214. Sayyiduna Ibn Abbas رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم said,

[1] Muslim # 273. 520, Musnad Ahmad 5-124.

"Jibril (gabriel) عليه السلام made me recite the Quran in one reading. I repeated it and did not cease to ask for more (for the ease of my ummah (people/followers) so that I continued to get more) and more of it was given till it ended at seven readings." Ibn Shihab (Zuhri رحمه الله) said that he had learnt that the seven readings are one concerning commands. They do not differ about the lawful and the unlawful.[1]

COMMENTARY: If a verse means one thing in a reading, it will continue to have the same meaning in other readings too. Variation in modes of reading will not alter the command. The variation in reading is limited merely to style and voice, and it has not effect on rulings.

SECTION II اَلْفَصْلُ الثَّانِي

PROPHET MUHAMMAD'S صلى الله عليه وسلم DESIRE TO MAKE RECITATION EASY

(٢٢١٥) عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ لَقِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جِبْرِيْلَ فَقَالَ يَا جِبْرِيْلُ إِنِّي بُعِثْتُ إِلٰى أُمَّةٍ أُمِّيِّيْنَ مِنْهُمُ الْعَجُوْزُ وَالشَّيْخُ الْكَبِيْرُ وَالْغُلَامُ وَالْجَارِيَةُ وَالرَّجُلُ الَّذِيْ لَمْ يَقْرَأْ كِتَابًا قَطُّ قَالَ يَا مُحَمَّدُ إِنَّ الْقُرْاٰنَ أُنْزِلَ عَلٰى سَبْعَةِ أَحْرُفٍ۔ رَوَاهُ التِّرْمِذِيُّ وَفِيْ رِوَايَةٍ لِأَحْمَدَ وَأَبِيْ دَاوُدَ قَالَ لَيْسَ مِنْهَا إِلَّا شَافٍ كَافٍ وَفِيْ رِوَايَةٍ لِلنَّسَائِيِّ قَالَ إِنَّ جِبْرِيْلَ وَمِيْكَائِيْلَ أَتَيَانِيْ فَقَعَدَ جِبْرِيْلُ عَنْ يَمِيْنِيْ وَمِيْكَائِيْلُ عَنْ يَسَارِيْ فَقَالَ جِبْرِيْلُ اِقْرَأِ الْقُرْاٰنَ عَلٰى حَرْفٍ قَالَ مِيْكَائِيْلُ اسْتَزِدْهُ حَتّٰى بَلَغَ سَبْعَةَ أَحْرُفٍ فَكُلُّ حَرْفٍ شَافٍ كَافٍ۔

2215. Sayyiduna Ubayy ibn Ka'b رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم met Jibril (gabriel)عليه السلام, he said, "O Jibril (gabriel), I am sent to an ummah (people/followers) who are unlettered. They include old women and old men, young boys and young girls, and these who have never read a book." He said, "O Muhammad, the Quran is revealed in seven readings.[2]
According to another version: "There is nothing in it but what heals (from the mischief of disbelief, etc) and is enough (to confirm your truth).[3]
And yet another version: He said, "Jibril (gabriel) عليه السلام and Mikail عليه السلام came to me. Jibril (gabriel) عليه السلام sat to my right and Mikail عليه السلام my left, and Jibirl عليه السلام said, 'Recite the Quran in one reading.' And Mikail said, 'Ask for more,' till it came to seven readings. Each is a healing and sufficient."[4]

COMMENTARY: The people were mostly unlettered and it was difficult for them to recite the Quran on a single form of reading. They could not all meet the demands of pronounciation in one, manner. Different readings (qiraat) would permit them to follow are that came naturally to them.

MAKE NOT QURAN A MEANS TO BEG

(٢٢١٦) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّهُ مَرَّ عَلٰى قَاصٍّ يَقْرَأُ ثُمَّ يَسْأَلُ فَاسْتَرْجَعَ ثُمَّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ

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[1] Bukhari # 4991, Muslim # 272-819, Musnad Ahmad 1-264.
[2] Tirmidhi # 2953
[3] Musnad Ahmad # 23507, Abu Dawud # 1477
[4] Naaai # 941

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ قَرَأَ الْقُرْاٰنَ فَلْيَسْأَلِ اللّٰهَ بِهٖ فَإِنَّهٗ سَيَجِيْئُ اَقْوَامٌ يَقْرَأُوْنَ الْقُرْاٰنَ يَسْأَلُوْنَ بِهِ النَّاسَ۔ (رواہ احمد الترمذی)

2216. Sayyiduna Imran ibn Husayn رضی اللہ عنہ is reported to have passed by a story teller who recited the Quran and then begged. So, Imran رضی اللہ عنہ first said (اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ) 'to Allah we belong and to Him is our return.' Then he narrated that he had heard Allah's Messenger صلی اللہ علیہ وسلم say. "He who recites the Quran must pray to Allah for a reward, for, soon such people will crop up who will recite the Quran and beg from people against it."[1]

COMMENTARY: This hadith (tradition)s sounds a note of warning to those who beg against recitation of the Quran. As it is, this thing violates human values that a person must forsake Allah and beg from a fellow human being thinking of him as the remover of his needs.

While reciting the Quran, the reciter must pray to Allah alone as he comes across different verses, and again after finishing the recitation.

SECTION III اَلْفَصْلُ الثَّالِثُ

WARNING AGAINST USING THE QURAN FOR WORLDLY ENDS

(۲۲۱۷) عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْقُرْاٰنَ يَتَأَكَّلُ بِهِ النَّاسَ جَاءَ يَوْمَ الْقِيَامَةِ وَوَجْهُهٗ عَظْمٌ لَيْسَ عَلَيْهِ لَحْمٌ (رواہ البیہقی فی شعب الایمان)

2217. Sayyiduna Buraydah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone recites the Quran in order to earn thereby a living from the people, then on the day of resurrection, he will come with bones on his face. There will be no flesh on it."[2]

BISMILLAH IS A VERSE

(۲۲۱۸) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَعْرِفُ فَصْلَ السُّوْرَةِ حَتّٰى يَنْزِلَ عَلَيْهِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ (رواہ ابوداؤد)

2218. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم could not know the point of separation between two surah till (the bismalah) (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ) was revealed.[3]

COMMENTARY: This hadith (tradition) proves beyond doubt that (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ) is a verse of the Quran. It distinguishes one surah from another.

AN INCIDENT WITH IBN MASUD رضی اللہ عنہ

(۲۲۱۹) وَعَنْ عَلْقَمَةَ قَالَ كُنَّا بِحِمْصَ فَقَرَأَ ابْنُ مَسْعُوْدٍ سُوْرَةَ يُوْسُفَ فَقَالَ رَجُلٌ مَا هٰكَذَا اُنْزِلَتْ فَقَالَ عَبْدُ اللّٰهِ وَاللّٰهِ لَقَرَأْتُهَا عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَحْسَنْتَ فَبَيْنَا هُوَ يُكَلِّمُهٗ اِذْ وَجَدَ مِنْهُ

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[1] Tirmidhi # 2926, Musnad Ahmad 4-433

[2] Baayhaqi in Shuab ul Eeman # 2625

[3] Abu Dawud # 788

رِيْحَ الْخَمْرِ فَقَالَ اَتَشْرَبُ الْخَمْرَ وَتُكَذِّبُ بِالْكِتَابِ فَضَرَبَهُ الْحَدَّ۔ (متفق علیه)

2219. Sayyiduna Alqamah رضی الله عنه narrated that while they were in Hims. Sayyiduna Ibn Masud رضی الله عنه recited to them the surah Yusuf. A man interrupted that it was not revealed in that way. Abdullah رضی الله عنه said, "By Allah, I had recited it in the times of Allah's Messenger صلی الله علیه وسلم (in this way) and he had commended me." While he was thus coversing, he detected the smell of wine on him. So, he asked, "Did you drink wine and belied the Book (of Allah)? Then he awarded him the prescribed punishment.[1]

COMMENTARY: If Sayyiduna Abdullah ibn Masud رضی الله عنه was reciting a mushhur (established, known) reading, then this man belied the Quran and that amounted to disbelief. If he recited a Shaadh (rare) reading then he merely belied the reading, not the Quran. So, Ibn Masud's رضی الله عنه saying that he had belied the Book was in anger and as a warning. This seems more correct because he did not blame him for apostacy. He only awarded him the punishment for consuming wine.

Teebi رحمه الله said that Ibn Masud رضی الله عنه had spoken the words in anger because if anyone rejects an expression of a reading and the Quran then it is disbelief but not if he belies the pronunciation and delivery.

This man had only rejected the pronounciation and delivery but not the Quran or the reading. That is why Ibn Masud رضی الله عنه only punished him for consuming wine.

The ulama (Scholars) say that the smell from the mouth is enough evidence against anyone of having consumed wine. However, the Hanafi and Shafii point of view is that mere odour from the mouth is not enough evidence of wine consuming against anyone and he cannot be awarded the prescribed punishment for it unless there is other evidence for it. Sometimes sour apple and guava also give out an odour like some kind of wine.

As for this particular incident Sayyiduna Ibn Masud رضی الله عنه may have had this man's confession or there may have been witnesses against him. So he awarded the prescribed punishment to the man (for wine-consuming).

COLLECTION OF THE QURAN

(٢٢٢٠) وَعَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ اَرْسَلَ اِلَيَّ اَبُوْبَكْرٍ مَقْتَلَ اَهْلِ الْيَمَامَةِ فَاِذَا عُمَرُ بْنُ الْخَطَّابِ عِنْدَهٗ قَالَ اَبُوْبَكْرٍ اِنَّ عُمَرَ اَتَانِيْ فَقَالَ اِنَّ الْقَتْلَ قَدِ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرَّاءِ الْقُرْاٰنِ وَاِنِّيْ اَخْشٰى اِنِ اسْتَحَرَّ الْقَتْلُ بِالْقُرَّاءِ بِالْمَوَاطِنِ فَيَذْهَبُ كَثِيْرٌ مِّنَ الْقُرْاٰنِ وَاِنِّيْ اَرٰى اَنْ تَاْمُرَ بِجَمْعِ الْقُرْاٰنِ قُلْتُ لِعُمَرَ كَيْفَ تَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عُمَرُ هٰذَا وَاللّٰهِ خَيْرٌ فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِيْ حَتّٰى شَرَحَ اللّٰهُ صَدْرِيْ لِذٰلِكَ وَرَاَيْتُ فِيْ ذٰلِكَ الَّذِيْ رَاٰى عُمَرُ قَالَ زَيْدٌ قَالَ اَبُوْبَكْرٍ اِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لَا نَتَّهِمُكَ وَقَدْ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَتَتَبَّعِ الْقُرْاٰنَ فَاجْمَعْهُ فَوَاللّٰهِ لَوْ كَلَّفُوْنِيْ نَقْلَ جَبَلٍ مِّنَ الْجِبَالِ مَا كَانَ اَثْقَلَ عَلَيَّ مِمَّا اَمَرَنِيْ بِهٖ مِنْ جَمْعِ الْقُرْاٰنِ قَالَ قُلْتُ

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[1] Bukhari #5001, Muslim # 249-301, Musnad Ahmad 1-378.

كَيْفَ تَفْعَلُوْنَ شَيْئًا لَمْ يَفْعَلْهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ هُوَ وَاللّٰهِ خَيْرٌ فَلَمْ يَزَلْ اَبُوْبَكْرٍ يُرَاجِعُنِيْ حَتّٰى شَرَحَ اللّٰهُ صَدْرِيْ لِلَّذِيْ شَرَحَ لَهُ صَدْرَ اَبُوْبَكْرٍ وَ عُمَرَ فَتَتَبَّعْتُ الْقُرْاٰنَ اَجْمَعُهُ مِنَ الْعُسُبِ وَاللِّخَافِ وَصُدُوْرِ الرِّجَالِ حَتّٰى وَجَدْتُّ اٰخِرَ سُوْرَةِ التَّوْبَةِ مَعَ اَبِيْ خُزَيْمَةِ الْاَنْصَارِيِّ لَمْ اَجِدْهَا مَعَ اَحَدٍ غَيْرِهِ لَقَدْ جَآءَكُمْ رَسُوْلٌ مِنْ اَنْفُسِكُمْ حَتّٰى خَاتِمَةِ بَرَاءَةٍ فَكَانَتِ الصُّحُفُ عِنْدَ اَبِيْ بَكْرٍ حَتّٰى تَوَفَّاهُ اللّٰهُ ثُمَّ عِنْدَ عُمَرَ حَيَاتَهُ ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ۔ (رواه البخاری)

2220. Sayyiduna Zayd ibn Tahabit رضی اللہ عنہ narrated that Sayyiduna Abu Bakr رضی اللہ عنہ summoned him after the (large scale) killing of the warriors at al-yamamah. Indeed, Sayyiduna Umar ibn al-Khattab رضی اللہ عنہ was with him. Sayyiduna Abu Bakr رضی اللہ عنہ said to him that Umar رضی اللہ عنہ had visited him and pointed out to the large-scale killing of the reciters of the Quran during the battle of al-Yamamah. He apprehended that if they continued to be killed at this scale during other battles, they could lose a great portion of the Quran. Therefore, he suggested that he should arrange for the Quran to be collected. But, Abu Bakr رضی اللہ عنہ asked Umar رضی اللہ عنہ how he could do what Allah's Messenger صلی اللہ علیہ وسلم had never done. Nevertheless, Umar رضی اللہ عنہ said, 'By Allah, this is best" and he did not cease to persuade him till Allah made him see the wisdom in it, so he concurred with Umar's idea about it.

Zayd رضی اللہ عنہ said that then Abu Bakr رضی اللہ عنہ said to him, "You are young and intelligent and cannot be suspected. Besides, you were a scribe who recorded the wahy that was revealed to Allah's Messenger صلی اللہ علیہ وسلم. So, search for the Quran and collect it together." Zayd رضی اللہ عنہ commented, 'By Allah, if they had assigned to me the shifting of a mountain among the mountain that would not have been as burdensome and difficult for me than the putting together of the Quran which task he had assigned to me."

Then he asked him. "How will you do something that Allah's Messenger صلی اللہ علیہ وسلم had never done?" He said, "By Allah, this is best." He continued to persuade him till Allah made him see the wisdom in it as He had made Abu Bakr رضی اللہ عنہ and Umar see it. So, he began to search for the Quran collecting it from palm-branches white stones and hearts of men (who had memorized the Quran). He finally found the concluding portion of surah al-Bara'ah with Sayyiduna Abu Khuzaymah al-Ansari رضی اللہ عنہ. He was unable to find it with anyone else.(it was:)

لَقَدْ جَاءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ

(Surely, a messenger has come to you from among yourselves...) (to the end of the surah. 9:128-129)

The suhuf (Sheets of the Quran that he had collected) were deposited with Abu Bakr رضی اللہ عنہ till Allah took him away. Then they were with Umar رضی اللہ عنہ all his life. Then they were with (Sayyidah) Hafsah bint Umar رضی اللہ عنہ.[1]

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[1] Bukhari # 4986

COMMENTARY: Sayyiduna Abu Bakr رضی اللہ عنہ had sent an army to Yamamah under the command of Sayyiduna Khalid ibn Walid رضی اللہ عنہ. In the ensuing fierce battle Muslamah Kadhdhab was killed. (He was claimant to prophet hood). The Muslims also suffered heavy reverses and many of those who had committed the Quran to memory were martyred. Between seven hundred and twelve hundred Muslims were martyred.
Till then, the Quran was preserved in complete form only in memories.
So, Sayyiduna Zayd ibn Thabit رضی اللہ عنہ was commissioned to put the Quran together. Zayd رضی اللہ عنہ had written most of the revelation being one of the twenty four scribes who wrote it down. The four caliphs were also among them. Moreover, Zayd رضی اللہ عنہ was trusted and dutiful.

THE FORM OF THE QURAN IN THE TIMES OF THE PROPHET MUHAMMAD صلی اللہ علیہ وسلم

The noble Quran was written down in the Prophet Muhammad's صلی اللہ علیہ وسلم times too but it was not in book form or as a single collection. It was inscribed on palm-leaves, on stones, on bones and on other things and was in the custody of different people. The reason was that whenever it was revealed the Prophet Muhammad صلی اللہ علیہ وسلم dictated it to his scribes to inscribe on any of these things at hand at that time.
After the death of the Prophet Muhammad صلی اللہ علیہ وسلم, Sayyiduna Abu BAkr رضی اللہ عنہ approved the suggestion of Sayyiduna Umar رضی اللہ عنہ. He had these different writings on various things collected and put down neatly in several sheets.
Furthermore, the Quran that we have now-a-days in a sequence of surahs, had not this arrangement in the times of the Prophet Muhammad صلی اللہ علیہ وسلم. Rather, after him, this sequence was decided by the ijtihad (independent judgment) of the sahabah (Prophet's companions) رضی اللہ عنہم. Of course, the verses were arranged in sequence in the Prophet Muhammad's صلی اللہ علیہ وسلم times according to his instructions. The method was that whenever Jibril (gabriel) علیہ السلام brought a revealation according to the situation land needs, he also said that the verse belonged to such-and-such surah before a certain verse or after it. The Quran is inscribed in the Preserved Tablet (Luh Mahfuz (لوح محفوظ) in the same sequence and arrangement. The noble Quran was brought from there to the lowest heaven. Then Jibril (gabriel) علیہ السلام brought down to the Prophet Muhammad صلی اللہ علیہ وسلم surahs or verse of the Quran from there in keeping with the situation and need.
In short, the revelation of the Quran was not in the same sequence as it is recited these days. Every year in Ramadan, Jibril (gabriel) علیہ السلام revised the Quran according to the sequence of revelation, and in Ramadan of the year when the Prophet Muhammad صلی اللہ علیہ وسلم died, he revised it with him twice.
Sayyiduna Zayd ibn Thabit رضی اللہ عنہ did not find the concluding portion of surah Bara'ah with anyone other than Abu Khuzaymah رضی اللہ عنہ. Of course those sahabah (Prophet's companions) رضی اللہ عنہم who had committed the Quran to memory also had these verses of Bara'ah with them in memory. Among the sahabah (Prophet's companions) رضی اللہ عنہم who had memorized the entire Quran in the times of the Prophet Muhammad صلی اللہ علیہ وسلم were Ubayy ibn Ka'b رضی اللہ عنہ, Mu'adh ibn Jabar رضی اللہ عنہ, Zayd ibn Thabit رضی اللہ عنہ, Abu Darda رضی اللہ عنہ, and others.
When Sayyiduna Zayd ibn Thabit رضی اللہ عنہ accomplished his task at the behest of Sayyiduna Abu Bakr رضی اللہ عنہ, all the sahabah (Prophet's companions) رضی اللہ عنہم concurred with it. Then, it was arranged in several scrolls or sheets. It had not taken the shape of a single book or collection till then. Those sheets were retained by Abu Bakr رضی اللہ عنہ and after him by Umar

رضی اللہ عنہ all his life. After him, they were kept with his daughter, Sayyidah Hafsah رضی اللہ عنہ. Then Sayyiduna Uthman رضی اللہ عنہ put together all the sheets in one mashaf (copy of Quran). The he had many copies of it made out and disbursed throughout most of the cities of the Islamic state. This will be seen in the next hadith (tradition).

THE ARRANGEMENT & COLLECTION OF THE QURAN BY UTHMAN رضی اللہ عنہ

(٢٢٢١) وَعَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ حُذَيْفَةَ بْنَ الْيَمَانِ قَدِمَ عَلٰى عُثْمَانَ وَكَانَ يُغَازِيْ اَهْلَ الشَّامِ فِيْ فَتْحِ اَرْمِيْنِيَّةِ وَاذَرْبِيْجَانَ مَعَ اَهْلِ الْعِرَاقِ فَاَفْزَعَ حُذَيْفَةَ اِخْتِلَافُهُمْ فِي الْقِرَاءَةِ فَقَالَ حُذَيْفَةُ لِعُثْمَانَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ اَدْرِكْ هٰذِهِ الْاُمَّةَ قَبْلَ اَنْ يَّخْتَلِفُوْا فِي الْكِتَابِ اخْتِلَافَ الْيَهُوْدِ وَالنَّصَارٰى فَاَرْسَلَ عُثْمَانُ اِلٰى حَفْصَةَ اَنْ اَرْسِلِيْ اِلَيْنَا بِالصُّحُفِ نَنْسَخُهَا فِي الْمَصَاحِفِ ثُمَّ نَرُدُّهَا اِلَيْكِ فَاَرْسَلَتْ بِهَا حَفْصَةُ اِلٰى عُثْمَانَ فَاَمَرَ زَيْدَ بْنَ ثَابِتٍ وَعَبْدَاللّٰهِ بْنَ الزُّبَيْرِ وَسَعِيْدَ بْنَ الْعَاصِ وَعَبْدَاللّٰهِ بْنَ الْحَارِثِ بْنِ هِشَامٍ فَنَسَخُوْهَا فِي الْمَصَاحِفِ وَقَالَ عُثْمَانُ لِلرَّهْطِ الْقُرَشِيِّيْنَ الثَّلَاثِ اِذَا اخْتَلَفْتُمْ اَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِيْ شَيْءٍ مِنَ الْقُرْاٰنِ فَاكْتُبُوْهُ بِلِسَانِ قُرَيْشٍ فَاِنَّمَا نَزَلَ بِلِسَانِهِمْ فَفَعَلُوْا حَتّٰى اِذَا نَسَخُوا الصُّحُفَ فِيْ مَصَاحِفَ رَدَّ عُثْمَانُ الصُّحُفَ اِلٰى حَفْصَةَ وَاَرْسَلَ اِلٰى كُلِّ اُفُقٍ بِمُصْحَفٍ مِمَّا نَسَخُوْا وَاَمَرَ بِمَا سِوَاهُ مِنَ الْقُرْاٰنِ فِيْ كُلِّ صَحِيْفَةٍ اَوْ مُصْحَفٍ اَنْ يُّحْرَقَ قَالَ ابْنُ شِهَابٍ فَاَخْبَرَنِيْ خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ اَنَّهُ سَمِعَ زَيْدَ بْنَ ثَابِتٍ قَالَ فَقَدْتُ اٰيَةً مِنَ الْاَحْزَابِ حِيْنَ نَسَخْنَا الْمُصْحَفَ قَدْ كُنْتُ اَسْمَعُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهَا فَالْتَمَسْنَاهَا فَوَجَدْنَاهَا مَعَ خُزَيْمَةَ بْنِ ثَابِتٍ الْاَنْصَارِيِّ مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ فَاَلْحَقْنَاهَا فِيْ سُوْرَتِهَا فِي الْمُصْحَفِ۔ (رواه البخاری)

2221 Sayyiduna Anas ibn Maalik narrated that Sayyiduna Hudhayfah ibn Yaman رضی اللہ عنہ visited Sayyiduna Uthman رضی اللہ عنہ when he was preparing war equipment for Shaam(syria) and Iraq for their battle against Armenia and Azerbayjan. He was alarmed at their difference in reading the Quran. So, he said to Sayyiduna Uthman رضی اللہ عنہ, "O amir (commander) ul-muminin, put this ummah (people/followers) on the correct course before they differ about the Book, like the disagreement of the Jews and Christians (among themselves)." So Sayyiduna Uthman رضی اللہ عنہ sent for the sheets which Sayyidah Hafsah رضی اللہ عنہا had (in safe-keeping) so that he would make their copies and then return them to her. She sent the sheets to Sayyiduna Uthman رضی اللہ عنہ who instructed Sayyiduna Zayd ibn Thabit رضی اللہ عنہ, Sayyiduna Abdullah ibn Zubayr رضی اللہ عنہ, Sayyiduna Saeed ibn Al-Aas رضی اللہ عنہ and Sayyiduna Abdullah ibn al-Harith ibn Hisham رضی اللہ عنہ and they made the copies of the sheets. Utham رضی اللہ عنہ also instructed the three men of Quraysh (entrusted with this task) that if they disagreed with Sayyiduna Zayd رضی اللہ عنہ about (the dialect of) the Quran then they should write it in the dialect of the Quraysh, for it had been revealed in their dialect. So, they did that. They produced several copies of the sheets and

Sayyiduna Uthman رضی اللہ عنہ returned them to Sayyidah Hafsah رضی اللہ عنہا. He dispatched a copy each of what they had produced to every region with orders that any sheet or book that had a part of the Quran in an other form should be burned. (One of the narrators) Sayyiduna Ibn Shihab رضی اللہ عنہ said that Sayyiduna Kharijah رضی اللہ عنہ, son of Sayyiduna Zayd ibn Thabit رضی اللہ عنہ, said to him that he heard Zayd ibn Thabit رضی اللہ عنہ say that when they were copying the Quran, he could not find a verse of surah al-Ahzab which he had heard Allah's Messneger صلی اللہ علیہ وسلم recite. On searching for it, he found it with Sayyiduna Khuzaymah ibn Thabit al-Ansari رضی اللہ عنہ. (It was:)

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَاعَاهَدُوْا اللّٰهَ عَلَيْهِ

{Among the believers are men who are true to the covenant they made with Allah.} (33:23)

So, they added it to the surah (where it belonged) in the copy of the mashaf (Quran).[1]

COMMENTARY: Kirmani رحمہ اللہ has explained in his Sharh (explanatory book) of Bukhari رضی اللہ عنہ that the word (یغازی) is used in the sense of (یغزی) so that the meaning given in the translation depicts it correctly Mulla Ali Qari رحمہ اللہ and Shaykh (Great religious Scholar) Abdul Haq Muhaddith Dahlawi رحمہ اللہ have said that the noun of the verb (کان) and the subject of (یغازی) is Hudhayfah رضی اللہ عنہ (so that not Uthman رضی اللہ عنہ but Hudhayfah رضی اللہ عنہ had led the Syrians and Iraqis at the conquest).

The Jews and Christians had manipulated their Books and Hudhayfah رضی اللہ عنہ was afraid that the Muslims might do that with Allah's Book. So, Uthman رضی اللہ عنہ called a meeting and presented this fear before them. The members of the meeting numbered about fifty thousand men. He told them that the people disputed on the readings of the Quran and condemned each other practice of the reading though this nearly amounted to disbelief. Then it was decided to bring the people to one mashaf (copy of Quran).

The Quran was revealed in the dialect of the Quraysh but on the Prophet"s صلی اللہ علیہ وسلم request for making it easy for the people, the concession was made. Everyone was allowed to read in his own dialect. However, Uthman رضی اللہ عنہ was compelled to abrogate all dialects, save the Quraysh dialect, because of serious differences.

Sakhawi رحمہ اللہ has reported some places where these people charged with producing an official text differed. For instance, Zayd رضی اللہ عنہ had in mind (التابوہ) but the others held it to be (التابوت) and Uthman رضی اللہ عنہ upheld their contention. They also disagreed about (لم یتسن) and Uthman رضی اللہ عنہ had a (ہ) added to it (لم یتسنہ).

The copies that were ordered to be burnt included the sheets with Sayyidah Hafsah رضی اللہ عنہ and those with other people.

However, Sakhawi رضی اللہ عنہ said that Uthman رضی اللہ عنہ spared the sheets of Sayyidah Hafsah رضی اللہ عنہ and burnt those with other people. Later, when Marwan became governor of Madinah he called for the sheets from her that he might burn them but she refused to give them to him. When she died, Marwan got them from her brother, Abdullah ibn Umar رضی اللہ عنہ and burnt them lest they get into wrong hands and the differences might crop up again.

The copies made out at Uthman's رضی اللہ عنہ behest were five. But, Abu Dawud says that they

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[1] Bukhari # 4987, Musand Ahmad 5.188

were seven. One of them was sent to Makkah. The others went to Shaam (syria), Yemen, Bahrain, Busrah, Kufah and Madinah.

THE WORN OUT PAGES OF THE MASHAF (QURAN)

The ulama (Scholars) differ on what should be done with the worn out pages of the Quran that cannot be used for reading. Should they be burnt or washed. Some of them say that they should be burnt because that leaves no possibility of their being misused or disrespected in any way, but if they are washed then the water will flow on the ground and possibly be trampled. However, some ulama (Scholars) prefer that the worn out pages should be washed and the water (and residue) should be placed on a pure place, or, better, its water should be drunk because it is a panacea and a cure for ills of the chest.

SAYYIDUNA UTHMAN'S رضی اللہ عنہ ACTION

If Sayyiduna Uthman رضی اللہ عنہ had not burnt the other copies of the Quran and had spared them, then later on they could have become a means of dispute and troubles among the people,. His action had wisdom behind if and it cannot be proved that Shariah (Islamic law) disallows burning of the pages of the Quran or that it is disrespectful.

FIRST COMPILING

The ulama (Scholars) write that the Quran was put together three times; First it was collected in the times of the Prophet Muhammad صلی اللہ علیہ وسلم, but it was not compiled in a single mashaf (book/collection) all together. Secondly, it was collected in the era of Sayyiduna Abu Bakr رضی اللہ عنہ and, in fact, he was the first man to collect the entire Quran together and may Allah shower mercy on him. Then the third time Sayyiduna Uthman رضی اللہ عنہ consulted all the Sahabah (Prophet's companions) رضی اللہ عنہم and put the Quran together in a book form and made copies of that and it was authenticated in the dialect of the Quraysh, and he sent the copies to other neighbouring places, this was done in 25 AH.

Different motives: Sayyiduna Abu Bakr's رضی اللہ عنہ motive in putting together the entire Quran was his fear that some portion of the Quran might be lost if it was not compiled in a single form. As for Sayyiduna Uthman رضی اللہ عنہ he was driven to do that to counter possibilities of disagreement in the ummah (people/followers). This means that he did not really put the Quran together but warded off possibility of disputes within the ummah (people/followers) and brought them to one dialect (that of the Quraysh)

WHY NO BISMILLAH TO BEGIN SURAH BARAAH

(٢٢٢٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قُلْتُ لِعُثْمَانَ مَاحَمَلَكُمْ عَلَى اَنْ عَمَدْتُمْ اِلَى الْاَنْفَالِ وَهِيَ مِنَ الْمَثَانِيْ وَ اِلَى بَرَاءَةٍ وَهِيَ مِنَ الْمِئِيْنِ فَقَرَنْتُمْ بَيْنَهُمَا وَلَمْ تَكْتُبُوْا سَطْرَ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَ وَضَعْتُمُوْهَا فِي السَّبْعِ الطُّوَلِ مَاحَمَلَكُمْ عَلَى ذٰلِكَ قَالَ عُثْمَانُ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِمَّا يَأْتِيْ عَلَيْهِ الزَّمَانُ وَهُوَ يُنْزَلُ عَلَيْهِ السُّوَرُ ذَوَاتُ الْعَدَدِ وَكَانَ اِذَا نَزَلَ عَلَيْهِ شَيْءٌ دَعَا بَعْضَ مَنْ كَانَ يَكْتُبُ فَيَقُوْلُ ضَعُوْا هٰؤُلَاءِ الْاٰيَاتِ فِي السُّوْرَةِ الَّتِيْ يُذْكَرُ فِيْهَا كَذَا وَكَذَا فَاِذَا نَزَلَتْ عَلَيْهِ الْاٰيَةُ فَيَقُوْلُ ضَعُوْا هٰؤُلَاءِ الْاٰيَةِ فِي السُّوْرَةِ الَّتِيْ يُذْكَرُ فِيْهَا كَذَا وَكَذَا وَكَانَتِ الْاَنْفَالُ مِنْ اَوَائِلِ مَانَزَلَتْ بِالْمَدِيْنَةِ وَكَانَتْ بَرَاءَةٌ مِنْ اٰخِرِ الْقُرْاٰنِ نُزُوْلًا وَكَانَتْ قِصَّتُهَا شَبِيْهَةً بِقِصَّتِهَا فَقُبِضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يُبَيِّنْ لَنَا اَنَّهَا

مِنْهَا فَمِنْ اَجْلِ ذٰلِكَ قَرَنْتُ بَيْنَهُمَا وَلَمْ اَكْتُبْ سَطْرَ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَوَضَعْتُهَا فِى السَّبْعِ الطُّوَلِ۔ (روه احمد و الترمذى و ابوداؤد)

2222. Sayyiduna Ibn Abbas رضى الله عنه narrated that he asked Sayyiduna Uthman رضى الله عنه. "What brought you to place al-Anfal which is among al-mathani with Baraah which is among al-miin, joining them without distinguishing between them by writing (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ), and why did you put it (al-Anfal) with the seven long ones (as sab'at-tool)? Why did you do it?" Sayyiduna Uthman رضى الله عنه answered, "With the passage of time, many surahs (chapters) were revealed to Allah's Messenger صلى الله عليه وسلم. So, with every fresh revelation, he sent for some of his scribes and instructed them to insert the verses in the surah that mentions this or that; and when a verse was revealed, he instructed them to insert it in such-and-such surah with a certain subject matter. As for al-Anfal, it was among the first to be revealed in Madinah and Baraah was among the last of the Quran to be revealed, its subject-matter being similar to that of the other Allah's Messenger صلى الله عليه وسلم was taken away and he did not specify to us whether it belonged to it. It is for this reason, I paired them without writing(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ) between them and put them among as-saba tool (seven long ones)."[1]

COMMENTARY: The surahs (chapters) of the Quran are divided in the manner mentioned in the hadith (tradition). From surah al Baqarah to surah Yunus are (at-tawal) which means lengthy. The first seven surahs (chapters) are saba tawal or seven long ones because they are lengthy. Then, from surah Yunus to surah ash-Suara are called al-mumin (of) the hundreds, mumin being the plural of miah (مائته), meaning one hundred. These surahs (chapters) are made up of over one hundred verses, or near one hundred verses. Then, from surah ash-Shuara to al-Hujurat are called al-mathani. They are less than one hundred verses and their subject-matter is identical or repeated. Then from al-Hujurat to the end of the Quran are al-mufassal because the bismillah between them is very near. These are three kinds. The last of them al-mufassal is further divided into three kinds: tawal, awsat, and qisar (long average and short).

From al-Hujurat to al-Burooj are the tawal mufassal, from there to (لم يكن) (al-Bayyinah) are awsat mufassal and from there to the end of the Quran are qisar mufassal.

Now, let us look at the hadith (tradition), Sayyiduna Ibn Abbas رضى الله عنه asked that surah al-Anfal which is an al-Mathani being made up of less than one hundred verses and Baraah which is an al-miin made up of more than one hundred verses - why are they placed together within at-tawal. Al-Anfal should have been with al-Mathani and Baraah with almiin? And why is (بسم الله الرحمن الرحيم) not written between them?

Sayyiduna Uthman رضى الله عنه explained that there was a possibility that they were not two but one surah, so are placed with at-tawal without bismillah separting them. If they are two surahs (chapters) then they have to be separated, so are distinguished as two.

[1] Tirmidhi # 3097, Abu Dawud # 786, Musand Ahmad 1-57 (3 399)

BOOK - IX

SUPPLICATIONS كتاب الدعوات

ABOUT DUA

Dua (Supplication) means 'to seek from the Elevated Being some of the base things with humility.' Imam (leader)Nawawi رضی اللہ عنہ said that the ulama (Scholars) of all times and every place have been unanimous that it is mustahab (desirable) to make supplication. They cite the exhortation in the Quran and hadith (tradition) as well as the practice of the Prophets علیہ السلام all of whom used to make supplication.

However, some ascetics and possessors of Divine awareness hold that it is better to not make supplication because it is an expression of being pleased with Divine pleasure and decree in a perfect way. Mawlana Shah Muhammad Ishaq رحمہ اللہ said about this opinion of the ascetics and possessors of Divine awareness that it depends on the peculiar condition that overtakes some saintly men at some times when an acceptance with willingness of decree is dominant. There is the example of Prophet Ibrahim علیہ السلام. When he was cast into the fire, Sayyiduna Jibril (gabriel) علیہ السلام advised him to pray to Allah for deliverance and peace. He said, "Allah, the Exalted, knows my plight. I have no need to make a supplication for this."

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم SPLENDID MERCIFUL CHARACTER

(٢٢٢٣) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ وَاِنِّيْ اخْتَبَأْتُ دَعْوَتِيْ شَفَاعَةً لِاُمَّتِيْ اِلٰى يَوْمِ الْقِيَامَةِ فَهِيَ نَائِلَةٌ اِنْشَاءَ اللّٰهُ مَنْ مَاتَ مِنْ اُمَّتِيْ لَا يُشْرِكُ بِاللّٰهِ شَيْئًا۔ (رواه مسلم و للبخاری اقصر منه)

2223. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "For every Prophet there is a supplication that is granted. So every Prophet has made his supplication promptly (in this world) but I have preserved it till the day of resurrection to intercede for my ummah (people/followers). Insha Allah, it will benefit those of my ummah (people/followers) who die without having ascribed anything with Allah."[1]

COMMENTARY: A supplication for every Prophet was in the sense that Allah commanded them to pray against their enemies. Allah granted them the prayers that they made. For instance, Prophet Nuh علیہ السلام prayed for the destruction of his disobeying people. They were eliminated in the deluge. Prophet Salih علیہ السلام also prayed against his people and they disappeared on just one voice of Jibril (gabriel) علیہ السلام. However, Prophet Muhammad صلی اللہ علیہ وسلم was mercy to the worlds. He persevered persecution and kept his prayer in abeyance for his ummah (people/followers) to intercede for them on the day of resurrection even the sinners among them.

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[1] Bukhari # 6304 (briefer), Muslim # 338, Trimidhi # 3672, Ibn Majah # 2307(with many changes), Darimi # 2805, Musnad Ahmad 2-426

However, we must know that intercession will be of different kinds. As a result of the Prophet's صلی اللہ علیہ وسلم intercession:

- Some people will not be sent to hell at all,
- Some will be released from hell soon, and,
- Some will have their ranks raised in paradise.

اَللّٰهُمَّ ارْزُقْنَا شَفَاعَةَ نَبِيِّنَا عَلَيْهِ اَلْفُ اَلْفُ صَلٰوةٍ

(O Allah, let us have the intercession of our Prophet Muhammad صلی اللہ علیہ وسلم)

(٢٢٢٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ اِنِّي اتَّخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيْهِ فَاِنَّمَا اَنَا بَشَرٌ فَاَيُّ الْمُؤْمِنِيْنَ اٰذَيْتُهٗ شَتَمْتُهٗ لَعَنْتُهٗ جَلَدْتُّهٗ فَاجْعَلْهَا لَهٗ صَلٰوةً وَّ زَكَاةً وَّقُرْبَةً تُقَرِّبُهٗ بِهَا اِلَيْكَ يَوْمَ الْقِيَامَةِ

(متفق علیه)

2224. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم prayed (to Allah), "O Allah, I have presented before you my plea. So grant it and do not deny it to me. I am only a mortal. Whichever of the believers I have hurt, abused, cursed or beaten, let that be for him a mercy, a purification (from sin) and a means of nearness to you such that because of these you will bring him near to you on the day of resurrection."[1]

COMMENTARY: The words (فإنما انا بشر) – I am only a mortal – are a prefix for the reason for the likelihood of getting angry on someone sometimes.

The gist of the prayer is: If I have hurt any believer then let that be for him a mercy, etc. Sayyidah Ayshah رضی اللہ عنہا went to lengths to get this to the extent that she stood holding the edge of the garment of the Prophet Muhammad صلی اللہ علیہ وسلم. He said,, when she did not let go, (قطع الله يدك) (May Allah cut off your hands!) She was hurt and let go of his garment and moved away. She sat down in her room, grieved and angry. The Prophet Muhammad صلی اللہ علیہ وسلم followed her and, to please her, said: (اللهم انى اتخذت عندك عهدا الخ).

The ulama (Scholars) say that if anyone prays against another then it is masnun that he make this prayer for him.

MAKE SUPPLICATION WITH DETERMINATION

(٢٢٢٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَعَا اَحَدُكُمْ فَلَا يَقُلْ اَللّٰهُمَّ اغْفِرْلِيْ اِنْ شِئْتَ اِرْحَمْنِيْ اِنْ شِئْتَ اُرْزُقْنِيْ اِنْ شِئْتَ وَلْيَعْزِمْ مَسْاَلَتَهٗ اِنَّهٗ يَفْعَلُ مَا يَشَاءُ وَلَا مُكْرِهَ لَهٗ (روه البخاری)

2225. Sayyiduna Abu Huraryrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you prays, he must not say, 'O Allah forgive me, if You wish. Have mercy on me, if You wish, Provide me (Sustenance), if you wish. Rather, he must make a determined, resolute supplication, for, He does what He wishes. There is no one to compel Him."[2]

COMMENTARY: Pray to Allah for your needs, "O Allah give us..." but do not qualify with, 'if You wish.' That smacks of doubt. One must be sure that his prayer will be

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[1] Bukhari # 6361, Muslim # 91-2601, Musnad Ahmad 2-493

[2] Bukhari # 6338, Muslim # 7 678

answered because He has given an assurance that prayers will be answered and He does not go back on His promise.

DO NOT BE FED UP & STOP PRAYING

(٢٢٢٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا دَعَا اَحَدُكُمْ فَلَا يَقُلْ اَللّٰهُمَّ اغْفِرْ لِي إِنْ شِئْتَ وَلٰكِنْ لِيَعْزِمْ وَلْيُعَظِّمِ الرَّغْبَةَ فَإِنَّ اللّٰهَ لَا يَتَعَاظَمُهُ شَيْءٌ اَعْطَاهُ (رواه مسلم)

2226. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you prays, he must not say, 'O Allah forgive me, if You wish.' But, he must be resolute and cherish a strong wish, for, that which Allah gives is not difficult for Him."[1]

(٢٢٢٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ اَوْ قَطِيْعَةِ رَحِمٍ مَا لَمْ يَسْتَعْجِلْ قِيْلَ يَا رَسُوْلَ اللّٰهِ مَا الْإِسْتِعْجَالُ؟ قَالَ يَقُوْلُ قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ فَلَمْ اَرَ يُسْتَجَابُ لِيْ فَيَسْتَحْسِرُ عِنْدَ ذٰلِكَ وَيَدَعُ الدُّعَاءَ۔ (رواه مسلم)

2227. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A person's prayer is granted provided he does not pray for anything sinful or for serving ties of kinship and provided he does not insist on a prompt answer." He was asked, "What is a prompt answer, O Messenger of Allah?" He said, "He says. 'I have prayed and I have prayed but do not see it being answered. 'He gets tired about it and ceases to supplicate."[2]

COMMENTARY: Apart from a true conviction, prayer should be made only for what is generally asked for and is permissible.

Asking for what is sinful includes asking for ability to kill an innocent (Muslim) person, for wine, etc., or for forgiveness of a disbeliever. It is being a daring person to hope for such prayers to be granted. Similarly, it is foolish to ask for impossible things, like vision of Allah in this world. To pray for snapping of ties of kinship is also an impossible prayer.

Prayer, too, is worship. So one should not give up praying if he thinks that he gets no answer. Moreover, delay in granting prayer is because that may not be due as yet. Everything is decreed and its time is specified. Or, the supplicant is not destined to get that thing in this world. He will get reward for the next world, instead. Or, the delay is to let the supplicant show determination, humility, submissiveness and a true spirit of servitude. Anyone who adopts these things in prayer is very dear to Allah.

PRAYER FOR THE ABSENT IS GRANTED

(٢٢٢٨) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِاَخِيْهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ كُلَّمَا دَعَا لِاَخِيْهِ بِخَيْرٍ قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ اٰمِيْنَ وَلَكَ بِمِثْلٍ (رواه مسلم)

2228. Sayyiduna Abu Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A Muslim's prayer for his Muslim brother in his absence is granted. An angel is deputed to stand at the supplicant's head. Every time he prays for the good of his

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[1] Muslim # 9.2735

[2] Mulsim # 9.2735

brother, the deputed angel prays, "Aameen! And, for you the like of it."

COMMENTARY: While the supplication for an absent Muslim brother is mentioned here, it a prayer is made for a Muslim brother in his presence quietly in the heart, even that prayer falls under purview of this hadith (tradition). There is the element of sincerity in both. In return, the supplicant gets the angel's prayer too.

DISALLOWANCE TO PRAY AGAINST ANYONE

(٢٢٢٩) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَدْعُوْا عَلٰى اَنْفُسِكُمْ وَلَا تَدْعُوْا عَلٰى اَوْلَادِكُمْ وَلَا تَدْعُوْا عَلٰى اَمْوَالِكُمْ لَا تُوَافِقُوْا مِنَ اللّٰهِ سَاعَةً يُسْئَلُ فِيْهَا عَطَاءً فَيَسْتَجِيْبُ لَكُمْ (رواه مسلم)

2229. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Do not pray against yourselves, against your children or against your properties lest you do it at an opportune time when Allah grants you what He is asked."[1]

COMMENTARY: There are certain hours when prayers are answered by Allah. If your curse coincides with that time then your prayer will receive an answer and you will suffer a loss and will have to regret.

The hadith (tradition) of Sayyiduna Ibn Abbas رضی الله عنه about there being no veil between the prayer of the wronged one and Allah is at # 1722, Book of Zakah.

SECTION II الفصل الثانی

SUPPLICATION IS WORSHIP

(٢٢٣٠) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلدُّعَاءُ هُوَ الْعِبَادَةُ ثُمَّ قَرَأَ وَقَالَ رَبُّكُمُ ادْعُوْنِیْٓ اَسْتَجِبْ لَكُمْ۔ (رواه احمد والترمذی و ابوداؤد و النسائی و ابن ماجة)

2230. Sayyiduna An-Numan ibn Bashir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Supplication itself is worship." Then, he recited (the verse 60 of surah al-Mumin or Ghafir):

قَالَ رَبُّكُمُ ادْعُوْنِیْٓ اَسْتَجِبْ لَكُمْ

{Pray to Me, I shall answer you.}[2]

COMMENTARY: It is an over-emphasis to say that supplication itself is worship. It is that kind of worship in which a person turns to Allah and shows indifference to every other being besides Allah. He fears none but Allah and places hope only in Him. There is sincerity in supplication, praise of Allah, gratitude to Him and He is beseeched. His unity is declared and only He is asked for one's needs. Prayer is made to Him and one humbles and lowers himself, demonstrating perfect servitude. Complaint is made to Allah and His help is sought.

The Prophet Muhammad صلی الله علیه وسلم confirmed his words and recited the relative verse of the Quran as evidence that we are commanded to make supplication. Moreover, when this command is obeyed and one makes supplication, he also earns a reward. Clearly, these elements are ingredients of worship, and whatever conforms to this description is worship.

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[1] Abu Dawud # 1532 (Muslim similar # 7.920)

[2] Tirmidhi # 3383, Ibn Majah # 3828, Musnad Ahmad # 4-267

The concluding portion of the verse (cited in the hadith (tradition)) also establishes that supplication is worship. It is:

إِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دَاخِرِيْنَ

{Surely those who are too arrogant too worship Me, they shall enter hell, disgraced.} (40:60)

SUPPLICATION IS ESSENCE OF WORSHIP

(٢٢٣١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلدُّعَاءُ مُخُّ الْعِبَادَةِ۔ (رواه الترمذی)

2231. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Supplication is the essence of worship."[1]

COMMENTARY: Being the essence of worship, supplication, too, is to humble oneself.

MERIT OF SUPPLICATION

(٢٢٣٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ شَيْءٌ اَكْرَمَ عَلَى اللّٰهِ مِنَ الدُّعَاءِ۔

رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2232. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is nothing nobler in Allah's sight than supplication."[2]

COMMENTARY: Of the forms of worship and devotional exercises nothing is equal in rank to supplication. This hadith (tradition) may be seen in the light of the verse:

إِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقَاكُمْ۔

{Surely, the noblest among you in the sight of Allah is the most pious of you } (49:13)

SUPPLICATION ALTERS DESTINY

(٢٢٣٣) وَعَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَرُدُّ الْقَضَاءَ اِلَّا الدُّعَاءُ وَلَا

يَزِيْدُ فِي الْعُمَرِ اِلَّا الْبِرُّ۔ (رواه الترمذی)

2233. Sayyiduna Salman al Farsi رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Nothing but supplication alters decree and nothing increases one's life span but piety."

COMMENTARY: Here (القضاء) decree refers to that which is disliked and which man fears. So, the hadith (tradition) implies that when a man is inspired to make supplication, Allah removes from him such things.

Kinds of decree: There are two kinds of decrees: inevitable and suspended. The first is Allah's final decree and no kind of change is possible in whatever is destined. In the other kind (suspended), however, changes occur because of some causes. This hadith (tradition) says that supplication may avert the decree that is the suspended kind, but it does not overt the inevitable.

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[1] Tirmidhi # 33/282

[2] Tirmidhi # 3381, Ibn Majah # 3829, Musnad Ahmad 2-362

WHAT IS 'PIETY INCREASES LIFE'

This too is according to the suspended decree. It is destined about a man beforehand that if he does a certain pious work then he would live 'so many years' otherwise 'so many years.' Some authorities interpret the hadith (tradition) to mean that the life of the person who is pious is not wasted. In this sense, he lives longer by putting his life to optimum use.

SUPPLICATION WARDS OFF TRIAL

(٢٢٣٤-٢٢٣٥) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزِلْ فَعَلَيْكُمْ عِبَادَ اللّٰهِ بِالدُّعَاءِ۔ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ أَحْمَدُ عَنْ مُعَاذِ بْنِ جَبَلٍ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2234. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, supplication is beneficial for those things that have happened and those things that have not happened. So, it is binding on you, O slaves of Allah that you make supplication."[1]

2235. Sayyidduna Muadh Ibn Jabal رضی اللہ عنہ also narrated this hadith (tradition).[2]

COMMENTARY: Prayer is beneficial for what has transpired if it is the suspended kind then supplication turns it away and the supplicant becomes peaceful and calm. But, if it is the inevitable type, the benefit of supplication is apparent nevertheless in the sense that Allah gives him patience so that he finds it easy to endure the trial and becomes pleased at it, rather, he does not aspire that he should not face the trail and affliction. The reason is that patience strengthens his will to obey to the extent that his affliction seems to be as sweet to him as worldly pleasures are to the men of the world.

As for that which has not transpired, supplication prevents such trials and afflictions as are of suspended decree.

(٢٢٣٦) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَحَدٍ يَدْعُوْا بِدُعَاءٍ إِلَّا آتَاهُ اللّٰهُ مَا سَأَلَ أَوْكَفَّ عَنْهُ مِنَ السُّوْءِ مِثْلَهُ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيْعَةِ رَحِمٍ (رواه الترمذی)

2236. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No one makes a supplication to Allah but Allah lets him have what he asks, or removes from him evil of like amount of what he asks provided he does not pray for what is sinful, or for severing ties of kinship"[3]

ASK ALLAH FOR THE BEST

(٢٢٣٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَلُوا اللّٰهَ مِنْ فَضْلِهِ فَإِنَّ اللّٰهَ يُحِبُّ أَنْ يُسْأَلَ وَأَفْضَلُ الْعِبَادَةِ إِنْتِظَارُ الْفَرَجِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2237. Sayyiduna Ibn Masud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Ask Allah for His favours, for, Allah surely loves that He is asked (for something). The best form of worship is to wait for supplication to be granted."[4]

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[1] Tirmidhi # 3559

[2] Musnad Ahmad 5.734

[3] Tirmidhi # 3441, Musnad Ahmad 3-360

[4] Tirmidhi # 3582

COMMENTARY: Waiting for supplication to be granted means that the supplicant does not complain to other people nor express hopelessness but is confident that his prayer will be answered, insha Allah. He is not despaired by the delay. Patience is a strong weapon and it also fetches a great reward.

ALLAH IS DISPLEASED WHEN SUPPLICATION IS NOT MADE TO HIM

(٢٢٣٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَّمْ يَسْأَلِ اللّٰهَ يَغْضَبْ عَلَيْهِ۔ (رواه الترمذی)

2238. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah becomes angry with one who does not ask Him (for anything). (Not making supplication is a sign of arrogance and independence from Allah.)[1]

PRAY TO ALLAH FOR SECURITY

(٢٢٣٩) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ فُتِحَ لَهٗ مِنْكُمْ بَابُ الدُّعَاءِ فُتِحَتْ لَهٗ أَبْوَابُ الرَّحْمَةِ وَمَا سُئِلَ اللّٰهُ شَيْئًا يَعْنِي أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ۔ (رواه الترمذی)

2239. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He for whom the doors to supplication are opened, the doors of mercy are also opened for him. And, Allah is not asked for anything that is dearer to Him than being asked for security (and health)."[2]

COMMENTARY: The closing words are that Allah likes most that He should be asked for (العافیة)(security, health). It means: safety and preservation from every seen and unseen disliked thing of this world and the next, all trials and tribulations, distress, illnesses and afflictions. Therefore, he who asks for (العافیة) (al-aafiyah) really asks for all good of both worlds. We ask Allah for al-aafiyah. Aameen!

MUCH SUPPLICATION DURING PLEASANT TIMES

(٢٢٤٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهٗ أَنْ يَسْتَجِيْبَ اللّٰهُ لَهٗ عِنْدَ الشَّدَائِدِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2240. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He to whom it pleases that Allah should answer him during difficulty and distress must make many supplications during ease (and plenty)[3]

BE CONFIDENT OF RECEIVING AN ANSWER

(٢٢٤١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُدْعُوا اللّٰهَ وَأَنْتُمْ مُوْقِنُوْنَ بِالْإِجَابَةِ وَاعْلَمُوا أَنَّ اللّٰهَ لَا يَسْتَجِيْبُ دُعَاءً مِنْ قَلْبٍ غَافِلٍ لَاهٍ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2241. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "Pray to Allah with cc nfidence that you will receive an answer. And, know that Allah does not grant a prayer from an indifferent, playful heart."[4]

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[1] Tirmidhi # 3384, Ibn Majah 3827, Musnad Ahmad # 97

[2] Tirmidhi # 3559

[3] Tirmidhi # 3393

[4] Tirmidhi # 3490

COMMENTARY: When making a supplication, one must observe all conditions necessary for it, like doing pious work, keeping away from evil work, being sincere. He must be sure of receiving an answer. He must assure himself that Allah will not let him down.

PALMS UPWARDS

(٢٢٤٢-٢٢٤٣) وَعَنْ مَالِكِ بْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَأَلْتُمُ اللّٰهَ فَاسْأَلُوْهُ بِبُطُوْنِ أَكُفِّكُمْ وَلَا تَسْأَلُوْهُ بِظُهُوْرِهَا وَفِيْ رِوَايَةِ ابْنِ عَبَّاسٍ قَالَ سَلُوا اللّٰهَ بِبُطُوْنِ أَكُفِّكُمْ وَلَا تَسْأَلُوْهُ بِظُهُوْرِهَا فَإِذَا فَرَغْتُمْ فَامْسَحُوا بِهَا وُجُوْهَكُمْ (رواه ابوداؤد)

2242. Sayyiduna Maalik ibn Yasar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When you pray to Allah, pray to Him with the palms of your hands and do not pray to Him with the backs of your hands (towards your faces)."[1]
2243. The version of Sayyiduna Ibn Abbas رضی الله عنه, is that he said, "Pray to Allah with the palms of your hands but not the backs upward. When you finish, wipe your faces with them."[2]

COMMENTARY: When you make supplication, your palms should be towards your face. Do not reverse them. The prayer for rain is exempted from this direction as mentioned in the chapter al-istisqa (or, praying for rain).

PRESERVES HONOUR OF HANDS

(٢٢٤٤) وَعَنْ سَلْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ رَبَّكُمْ حَيِيٌّ كَرِيْمٌ يَسْتَحْيِيْ مِنْ عَبْدِهٖ إِذَا رَفَعَ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا- رَوَاهُ التِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَالْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ-

2244. Sayyiduna Salman رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Surely, your Lord is modest, generous. He is ashamed to turn away empty the hands of his slave when he raises them."[3]

WIPE HANDS ON FACE

(٢٢٤٥) وَعَنْ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ يَدَيْهِ فِي الدُّعَاءِ لَمْ يَحُطَّهُمَا حَتّٰى يَمْسَحَ بِهِمَا وَجْهَهٗ- (رواه الترمذى)

2245. Sayyiduna Umar رضی الله عنه narrated that when Allah's Messenger صلی الله علیه وسلم raised his hands while making supplication, he did not lower them till he had wiped his face with them.[4]

COMMENTARY: These ahadith (traditions) say that it is *sunnah(Practice of Holy Prophet Muhammad صلی الله علیه وسلم)* to raise hands when making prayer and to wipe the face with them after having made it.

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[1] Abu Dawud # 1486
[2] Abu Dawud # 1485
[3] Abu Dawud # 1488, Tirmidhi # 3627
[4] Tirmidhi # 3446

THE PROPHET PREFERRED COMPREHENSIVE PRAYERS

(٢٢٤٦) عَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَحِبُّ الجَوَامِعَ مِنَ الدُّعَاءِ وَيَدَعُ مَاسِوٰى ذٰلِكَ۔ (رواه ابوداؤد)

2246. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم liked supplications that were comprehensive and he left out those besides them.[1]

COMMENTARY: A comprehensive prayer is brief but all-embracing. It covers most of the needs of both the worlds, like:

رَبَّنَا اٰتِنَا فِی الدُّنْیَا حَسَنَةً وَفِی الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

(Our Lord, grant us what is good in this world and what is good in the hereafter, and preserve us from the punishment in the Fire.)

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ الْعَفْوَ وَالْعَافِیَةَ فِی الدِّیْنِ وَالدُّنْیَا وَالْاٰخِرَةِ

(O Allah, I ask You for forgiveness and security in religion, in the world and in the hereafter.)

There are other such comprehensive supplications mentioned in the ahadith (traditions). The Prophet Muhammad صلی اللہ علیہ وسلم left out other kinds of supplications. This does not mean that he never made them. Rather, once in a while, he made supplication for special occasions too.

PRAYER FOR THE ABSENT

(٢٢٤٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَسْرَعَ الدُّعَاءِ اِجَابَةً دَعْوَةُ غَائِبٍ لِغَائِبٍ۔ (رواه الترمذی و ابوداؤد)

2247. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The supplication that receives the quickest response is one made by an out of sight person for another."[2]

COMMENTARY: Prayers for another person who is not there are sincere and, therefore, get a rapid response.

REQUEST THE GOOD PEOPLE FOR THEIR PRAYERS

(٢٢٤٨) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ اِسْتَاذَنْتُ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِی الْعُمْرَةِ فَاَذِنَ لِیْ وَقَالَ اَشْرِكْنَا يَا اُخَیَّ فِیْ دُعَائِكَ وَلَا تَنْسَنَا فَقَالَ كَلِمَةً مَايَسُرُّنِیْ اَنَّ لِیْ بِهَا الدُّنْيَا۔ رَوَاهُ اَبُوْدَاوٗدَ وَ التِّرْمِذِیُّ وَانْتَهَتْ رِوَايَتُهٗ عِنْدَ قَوْلِهٖ وَلَا تَنْسَنَا

2248. Sayyiduna Uman ibn al-Khattab رضی اللہ عنہ narrated that he sought the Prophet Muhammad's صلی اللہ علیہ وسلم permission to perform umrah. He gave him permission and said, "O brother, include us in your prayers. Do not forget us!" Then he said to him something about which Umar رضی اللہ عنہ said. "I would not agree to take in

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[1] Abu Dawud # 1482

[2] Adu Dawud # 1535, Tirmidhi # 1980

exchange of it the world."[1]

COMMENTARY: The Prophet Muhammad's صلى الله عليه وسلم words for which Umar رضى الله عنه was unwilling to accept the world in exchange could be his request to pray for him, or something else not mentioned in the hadith (tradition). The Prophet Muhammad's صلى الله عليه وسلم request to him to pray for him not only demonstrates his need for it and his servitude to Allah, but also encourages the members of his ummah (his followers) to get Allah's pious slaves pray for them even if they are of a rank lower than themselves. This also teaches people to include others in their prayer particularly when made at sacred places where prayers are likely to be granted.

In this way, the Prophet Muhammad صلى الله عليه وسلم also pointed out the greatness of Umar رضى الله عنه ibn al-Khattab رضى الله عنه, and his merit.

THE FORTUNATE ONES WHOSE PRAYERS ARE NOT REJECTED

(٢٢٤٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمُ الصَّائِمُ حِيْنَ يُفْطِرُ وَ الْإِمَامُ الْعَادِلُ وَدَعْوَةُ الْمَظْلُوْمِ يَرْفَعُهَا اللّٰهُ فَوْقَ الْغَمَامِ وَيَفْتَحُ لَهَا أَبْوَابَ السَّمَاءِ وَيَقُوْلُ الرَّبُّ وَعِزَّتِيْ لَأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِيْنٍ۔ (رواه الترمذى)

2249. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The supplication of three people is not turned down:

(i) One who is fasting when he has iftar (on completing his fast).

(ii) The just ruler (who dispenses justice).

(iii) The prayer of the oppressed. Allah raises his supplication above the clouds and gates of heaven are opened for it. (Allah) the Lord says, 'By My Might, I shall help you certainly, though it might be after some time.'"[2]

COMMENTARY: It is a figurative speech, that the prayer of the oppressed is raised above the clouds and doors of heaven are opened for it, to imply that his prayer is granted soon.

(٢٢٥٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَاشَكَّ فِيْهِنَّ دَعْوَةُ الْوَالِدِ وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْمَظْلُوْمِ (رواه الترمذى و ابوداؤد و ابن ماجه)

2250. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is no doubt that three supplications are granted: the prayer of the father, the prayer of the traveller and the prayer of the oppressed."[3]

COMMENTARY: A father's prayer whether for or against his children gets a quick response. This means that a mother's prayer would get a quicker answer, though the hadith (tradition) does not name her. She is more kind to her children than their father.

There can be two possibilities of a traveller's prayer. (i) His prayer for one who has been kind and benevolent to him and against one who has been unkind and difficult to him is also granted, or, (ii) his prayer is always answered no matter for whom he prays.

The prayer of the oppressed against the oppressor and his henchmen is accepted.

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[1] Abu Dawud # 1498, Tirmidhi # 3633, Ibn Majah # 6894

[2] Tirmidhi # 3598,

[3] Abu Dawud # 1536, Tirmidhi # 3509, Ibn Majah # 3862

SECTION III اَلْفَصْلُ الثَّالِثُ

PRESENT TO ALLAH YOUR LEAST SIGNIFICANT NEED TOO

(٢٢٥١-٢٢٥٢) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيَسْأَلْ اَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتّٰى يَسْأَلَهُ شِسْعَ نَعْلِهِ اِذَا انْقَطَعَ زَادَ فِيْ رِوَايَةٍ عَنْ ثَابِتٍ الْبُنَانِيِّ مُرْسَلًا حَتّٰى يَسْأَلَهُ الْمِلْحَ وَحَتّٰى يَسْأَلَهُ شِسْعَهُ اِذَا انْقَطَعَ (رواه الترمذى)

2251. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Everyone of you must pray to his Lord for all his needs so much so that he should ask for the thong of his sandal when it snaps."[1]

2252 Sayyiduna Thabit al-Bunani رضى الله عنه narrated in a Mursal form another version with the addition: "Asking Him even for salt, and asking Him even for his thong when it snaps."[2]

COMMENTARY: A supplicant must ask for everything he needs, even the very little things. He is not prevented in any way from asking Allah who is very Kind to His creatures. They must rely on Him alone for all their needs.

Abu Ali Daqaq said that it is a sign of Divine awareness that a person submits all his needs to Allah, very large or very infinitesimal. He cites a very good example of Sayyiduna Musa عليه السلام. On the one hand, he prayed to Allah for His vision:

رَبِّ اَرِنِيْ اَنْظُرْ اِلَيْكَ

{O My Lord! Show me Yourself that I may see You}

On the other hand, when he was in need of provision, he prayed.

رَبِّ اِنِّيْ لِمَا اَنْزَلْتَ اِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ

{My Lord, whatever You have sent down to me of good (provision), I am in need of it}

HOW HIGH MAY HANDS BE RAISED

(٢٢٥٣) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ فِي الدُّعَاءِ حَتّٰى يُرٰى بَيَاضُ اِبْطَيْهِ

2253. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to raise his hands when making supplication so that the whiteness under his armpits was visible.

(٢٢٥٤) وَعَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ يَجْعَلُ اِصْبَعَيْهِ حِذَاءَ مَنْكِبَيْهِ وَيَدْعُوْ

2254. Sayyiduna Sahl ibn Sa'd رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to level the tips of the fingers of both hands with his shoulders and make supplication.[3]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم used to raise his hands in supplication as mentioned in the foregoing hadith (tradition) (# 2254). As for the raising till the whiteness was seen under his armpits that happened when he was immersed deeply in supplication like when praying for rain or at times of severe distress.

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[1] Tirmidhi # 3682

[2] Tirmidhi # 363

[3] These three ahadith (traditions) are from Bayhaqi, Kitab Da'awat Kabir.

(٢٢٥٥) وَعَنِ السَّائِبِ بْنِ يَزِيْدَ عَنْ اَبِيْهِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا دَعَا فَرَفَعَ يَدَيْهِ مَسَحَ وَجْهَهُ بِيَدَيْهِ۔ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الثَّلَاثَةَ فِى الدَّعْوَاتِ الْكَبِيْرِ۔

2255. Sayyiduna As-Sa'ib ibn Yazid رحمه الله narrated from his father that when the Prophet Muhammad صلى الله عليه وسلم made supplication and raised his hands, he wiped his face with them.[1]

COMMENTARY: Allamah Teebi رحمه الله said that this hadith (tradition) explains that the Prophet wiped his face with his hands then he did not wipe his face with them and this was his practice while offering *salah (prayer)*, making tawaf, going to sleep, having his meals and such other times.

MANNERS OF SUPPLICATION

(٢٢٥٦) وَعَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ الْمَسْأَلَةُ اَنْ تَرْفَعَ يَدَيْكَ حَذْوَمَنْكِبَيْكَ اَوْنَحْوَهُمَا وَالْاِسْتِغْفَارُ اَنْ تُشِيْرَ بِاِصْبَعٍ وَاحِدَةٍ وَالْاِبْتِهَالُ اَنْ تَمُدَّ يَدَيْكَ جَمِيْعًا وَفِىْ رِوَايَةٍ قَالَ وَالْاِبْتِهَالُ هٰكَذَا وَرَفَعَ يَدَيْهِ وَجَعَلَ ظُهُوْرَهُمَا مِمَّا يَلِىْ وَجْهَهُ(رواه ابوداؤد)

2256. Sayyiduna Ikrimah رحمه الله reported that Sayyiduna Ibn Abbas رضى الله عنه said, "The (manners of) making supplication is to raise your hands in line with your shoulders or near them. The seeking of forgiveness is to point with one finger. And, the making of an imploring supplication is that you stretch out both hands." According to a version: he said, "A very humble, imploring supplication is made like this," and he raised both his hands putting their back near his face.[2]

COMMENTARY: He pointed with one finger means the forefinger. It is to blame the nafs amarah (the baser self) and the devil, and to seek refuge from them.

As for pointing with one finger, it is makruh(unbecoming) to point with two fingers. When the Prophet Muhammad صلى الله عليه وسلم saw a man point with two fingers, he corrected him, saying, "Point with one finger, Point with one one finger."

When making an imploring supplication, Ibn Abbas رضى الله عنه demonstrated with hands raised high enough for the whiteness under the armpits of the hands to be seen.

IT IS BID'AH TO RAISE HANDS FOR EVERY SUPPLICATION

(٢٢٥٧) وَعَنِ ابْنِ عُمَرَ اَنَّهُ يَقُوْلُ اِنَّ رَفْعَكُمْ اَيْدِيَكُمْ بِدْعَةٌ مَازَادَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى هٰذَا يَعْنِىْ اِلَى الصَّدْرِ(رواه احمد)

2257. Sayyiduna Ibn Umar رضى الله عنه said, "Surely, your raising hands (very high) is an innovation. Allah's Messenger صلى الله عليه وسلم did not raise them higher than this," meaning, only up to his chest.[3]

COMMENTARY: He called it a bid'ah because those people had begun to raise hands very high without making distinction between different situations. On some occasions, it is

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[1] These three ahadith (traditions) are from Bayhaqi, Kitab Da'awat Kabir.

[2] Abu Dawud # 1489

[3] Musnad Ahmad 2-61

proper to raise them up to the shoulders and on some, higher than that, but generally upto the chest only. The Prophet Muhammad صلی اللہ علیہ وسلم made these distinctions, but the people had abandoned that and always raised hands higher than shoulders. This is why Sayyiduna Ibn Umar رضی اللہ عنہ corrected them.

PRAY FOR YOURSELF BEFORE YOU PRAY FOR OTHERS

(٢٢٥٨) وَعَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَكَرَ اَحَدًا فَدَعَا لَهُ بَدَأَبِنَفْسِهٖ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ صَحِيْحٌ۔

2258. Sayyiduna Ubayy ibn Ka'b رضی اللہ عنہ rarrated that when Allah's Messenger صلی اللہ علیہ وسلم mentioned someone and prayed for him, he began with himself.[1]

COMMENTARY: Thus if anyone decided to pray for another person, he must first pray for himself and then for the other.

اَللّٰهُمَّ اغْفِرْلِيْ وَلِفُلَانٍ

(O Allah, forgive me and so-and-so)

SUPPLICATION GETS ONE OF THREE THINGS

(٢٢٥٩) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مُسْلِمٍ يَدْعُوْبِدَعْوَةٍ لَيْسَ فِيْهَا اِثْمٌ وَلَا قَطِيْعَةُ رَحِمٍ اِلَّا اَعْطَاهُ اللهُ بِهَا اِحْدٰى ثَلَاثٍ اِمَّا اَنْ يُّعَجِّلَ لَهُ دَعْوَتَهُ وَ اِمَّا اَنْ يَّدَّخِرَهَا لَهُ فِي الْاٰخِرَةِ وَاِمَّا اَنْ يُصْرِفَ عَنْهُ مِنَ السُّوْءِ مِثْلَهَا قَالُوْ اِذًا نُكْثِرُ قَالَ اللهُ اَكْثَرُ(رواه احمد)

2259. Sayyiduna Abu Saeed Khudri رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "If a Muslim makes a supplication which does not ask for anything sinful, or breaking of ties of relationship, then Allah gives him one of three things. He may give him a prompt answer to his prayer. Or, He may defer it for him for the next world. He may remove from him evil of like amount (of his prayer)."

The Sahabah (Prophet's companions) رضی اللہ عنہم said, "Then, we shall make many supplications." He said, "Allah grants more" (Or, "His bounties are more.")[2]

COMMENTARY: Allah gives to you on your asking. But what He gives you without your asking is much more than that which He gives on your asking.

FIVE SUPPLICATIONS ARE NEVER REJECTED

(٢٢٦٠) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ خَمْسُ دَعَوَاتٍ يُسْتَجَابُ لَهُنَّ دَعْوَةُ الْمَظْلُوْمِ حَتّٰى يَنْتَصِرَ وَ دَعْوَةُ الْحَاجِّ حَتّٰى يَصْدُرَ وَ دَعْوَةُ الْمُجَاهِدِ حَتّٰى يَقْعُدَ وَ دَعْوَةُ الْمَرِيْضِ حَتّٰى يَبْرَأَ وَ دَعْوَةُ الْاَخِ لِاَخِيْهِ بِظَهْرِ الْغَيْبِ ثُمَّ قَالَ وَاَسْرَعُ هٰذِهِ الدَّعْوَاتِ اِجَابَةً دَعْوَةُ الْاَخِ بِظَهْرِ الْغَيْبِ رَوَاهُ الْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2260. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم

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[1] Tirmidhi # 3396, Abu Dawud # 3984, , Ibn Majah # 3852

[2] Musnad Ahmad 3-18

said, "Five supplications do get an answer (meaning, are granted).
(i) Prayer of the oppressed till he gets help.
(ii) Prayer of the pilgrim who performs hajj till he returns (home).
(iii) Prayer of the warrior (in jihad) till he finishes (Or, it is a prayer of a student and a doer of deeds till he finishes.)
(iv) Prayer of the sick person till he recovers (or dies).
(v) Prayer of one for a distant brother."
Then, he said, "The quickest response to these prayers is to the prayer of one for a distant brother (who is not before him)."[1]

CHAPTER - II

REMEMBRANCE OF ALLAH, MIGHTY AND GLORIOUS, AND DRAWING NEAR TO ALLAH

بَابُ ذِكْرِاللهِ عَزَّوَجَلَّ وَتقرب الى الله

This could also mean drawing near to Allah through dhikr (hallowing of Allah) or remembrance of Allah. And, it could also mean drawing near to Him through supererogatory effort.

Kinds of dhikr (hallowing of Allah): Allah's remembrance can be made with the heart and it can be made with the tongue also. The best way is to make it with both heart and tongue, but if it is to be done with one of these, then it is better to do it with the heart. There are also two kinds of dhikr (hallowing of Allah) with the heart.

One of these is to ponder and be lost in reflecting over Allah's Greatness, the jabarut (Allah's majesty) and malakut (the Divine Kingdom, angelic world, spiritual world and the mystic world) and in the signs of Allah's omnipotence visible in the earth and the heavens. This kind of *dhikr* (hallowing of Allah), or remembrance of Allah, is called *dhikr Khafi* (soft rememberance).

According to a hadith (tradition), the dhikr (hallowing of Allah) khafi (or soft remembrance) is seventy times better if it is not heard even by those angels who record deeds of men. On the day of resurrection, Allah will assemble the creatures for reckoning and these angels will submit the records of deeds as put down by them. Allah will ask them about certain of His creatures, "Is something of their deeds missing from these records?" They will submit that they have recorded everything seen or heard by them. On that, Allah will say to His salve, "I have with Me, a piety of yours of which no one else knows. It is dhikr (hallowing of Allah) khafi and I shall reward you for it."

The second kind of dhikr (hallowing of Allah) with the heart is to remember Allah at the time of discharging the commands of Allah whether they are of a positive nature (to do) or of a prohibitive kind (not to do).

Of the two kinds of dhikr (hallowing of Allah) with the heart, the first kind is better and superior.

Some jurists, however, hold that 'dhikr (hallowing of Allah)' is applied only to making dhikr (hallowing of Allah) of Allah with the tongue. The preferred opinion is that its lowest degree is: 'he (who makes dhikr (hallowing of Allah)) hears it himself; his tongue making dhikr (hallowing of Allah) at least that any dhikr (hallowing of Allah) less loud than this is not reliable. They also contend that dhikr (hallowing of Allah) with the heart is merely of the type of knowledge and imagination at heart, but it cannot be called dhikr

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[1] Bayhaqi in ad-Duawat al-Kabir.

(hallowing of Allah). Only that is dhikr (hallowing of Allah) which is made with the tongue. We do not know what the aim of these jurists is. If they mean that literally dhikr (hallowing of Allah) cannot be applied to the doings of the heart then it contradicts the (literary books and) dictionaries. The sihah (six authentic books) and the Qamus say that dhikr (hallowing of Allah) is the opposite of forgetfulness. Clearly, this is an action of the heart. Just as forgetfulness is concerned with the heart, so too its opposite dhikr (hallowing of Allah) (remembering) is also from the heart. Of course, what is spoken by the tongue is also dhikr (hallowing of Allah).

The gist of it is that the word dhikr (hallowing of Allah) is common to both: the act of the heart and the act of the tongue. Just as the former is called dhikr (hallowing of Allah) so too the latter is called dhikr (hallowing of Allah). Hence, just as dhikr (hallowing of Allah) with the tongue is reliable, so too dhikr (hallowing of Allah) with the heart is reliable, and, in fact, dhikr (hallowing of Allah) with the heart is better.

The mashaikh of the Sufis (leaders of mystries (رحمهم الله) رحمه الله also say that dhikr (hallowing of Allah) is of two kinds: with the heart and with the tongue. The effect or influence of the former is much more, stronger and better than the latter.

As for the jurists who have undermined dhikr (hallowing of Allah) with the heart, perhaps they refer to those moments for which Shari'ah (Islamic law) (Islamic law) prescribes dhikr (hallowing of Allah) with the tongue, like the tasbihs (specific hallowing/ glorifying), recitation of Quran, *salah (prayer)*, the devotional exercises after *salah (prayer)*, etc. when dhikr (hallowing of Allah) with the heart is not enough, but dhikr (hallowing of Allah) with the tongue is necessary. These jurists certainly do not mean that dhikr (hallowing of Allah) with the heart does not fetch reward in the hereafter.

SECTION I اَلْفَصْلُ الْاَوَّلُ

MERIT OF THOSE WHO MAKE DHIKR (HALLOWING OF ALLAH)

(٢٢٦١) وَعَنْ اَبِيْ هُرَيْرَةَ وَاَبِيْ سَعِيْدٍ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَقْعُدُ قَوْمٌ يَذْكُرُوْنَ اللّٰهَ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِيْنَةُ وَذَكَرَهُمُ اللّٰهُ فِيْمَنْ عِنْدَهٗ (رواه مسلم)

2261. Sayyiduna Abu Hurayrah رضی الله عنه and Sayyiduna Abu S'eed رضی الله عنه narrated that Allah's Messenger said, "Whenever some people sit together and remember Allah, the angels surround them, mercy envelopes them, sakinah (peace) descends on them and Allah mentions them among those (angels and souls of the Prophets) who are with Him."[1]

COMMENTARY: Sakinah (peace) is peace of heart, solace, and calmness of mind. It drives out of the heart the pleasures of the world and of everything other than Allah. It brings one into the fold of the Being of Allah and presence before Him. The descent of sakinah (peace) is established by this verse too:

اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ

{Behold, in the remembrance of Allah hearts do find satisfaction}(13:28)

(٢٢٦٢) وَعَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسِيْرُ فِيْ طَرِيْقِ مَكَّةَ فَمَرَّ عَلٰى جَبَلٍ يُقَالُ لَهٗ

[1] Muslim # 39-2700

جُمْدَانُ فَقَالَ سِيْرُوْا هٰذَا جُمْدَانُ سَبَقَ الْمُفَرِّدُوْنَ قَالُوْا وَمَا الْمُفَرِّدُوْنَ يَا رَسُوْلَ اللّٰهِ قَالَ الذَّاكِرُوْنَ اللّٰهَ كَثِيْرًا وَّالذَّاكِرَاتُ(رواه مسلم)

2262. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that once Allah's Messenger صلی اللہ علیہ وسلم was along his way to Makkah. He came by a mountain called Jumdan. He said, "Walk ahead! This is Jumdan. The mufarridun have overtaken." The sahabah asked, "And what is the mufarridun, O Messenger of Allah? He said, "The men and women who remember Allah much."[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم described the mufarridun (real solitude) is to be alone to remember Allah. While they were very near Makkah, some of the Sahabah صلی اللہ علیہ وسلم overtook the others to be home earlier. The Prophet Muhammad صلی اللہ علیہ وسلم said, "The (real) mufarridun are who remember Allah when they are alone."

Ibn Abbas رضی اللہ عنہ said that remembering Allah after *salah (prayer)*, morning and evening, with every movement, etc qualities one among 'those who remember Allah much.'

PARABLE OF THOSE WHO MAKE DHIKR (HALLOWING OF ALLAH) AND WHO DO NOT

(٢٢٦٣) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الَّذِيْ يَذْكُرُ رَبَّهٗ وَالَّذِيْ لَا يَذْكُرُ مَثَلُ الْحَيِّ وَالْمَيِّتِ(متفق علیه)

2263. sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "the example of him who remembers Allah and of him who does not remember Allah is that of the living and the dead."

COMMENTARY: Remembering Allah is the life of the heart of one who remembers Allah. But not remembering Him is its death. The living person makes use of his life, so does he who remembers Allah make use of his dhikr (hallowing of Allah). Once a person is dead, he cannot derive anything of his state, so too one who neglects remembrance of Allah, cannot benefit from his illness.

MEANS OF NEARNESS TO ALLAH

(٢٢٦٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اللّٰهُ تَعَالٰى اَنَا عِنْدَ ظَنِّ عَبْدِيْ بِيْ وَاَنَا مَعَهٗ اِذَا ذَكَرَنِيْ فَاِنْ ذَكَرَنِيْ فِيْ نَفْسِهٖ ذَكَرْتُهٗ فِيْ نَفْسِيْ وَاِنْ ذَكَرَنِيْ فِيْ مَلَاٍ ذَكَرْتُهٗ فِيْ مَلَاٍ خَيْرٍ مِّنْهُمْ

(متفق علیه)

2264. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah, the Exalted, says, "I am as My slave perceives Me. I am with him when he remembers Me, so if he remembers Me to himself, I remember him to Myself and if he remembers Me in an assembly, I remember him in an assembly that is better than they."[2]

COMMENTARY: Allah is as His slave perceives Him. It means that He is for him just as he

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[1] Muslim # 4-1676

[2] Bukhari # 7405, Muslim # 2-2675

thinks of Him and treats him exactly as he expects of Him. If he expects Him to forgive him, Allah forgives him but if he thinks that he will punish him then Allah punishes him. In other words, this hadith (tradition) urges one to have higher hope of Allah's mercy and kindness than fear of His punishment. One must have a favourable idea of Him that He would favour one with His unlimited forgiveness and mercy.
According to a hadith (tradition), Allah will have a man sent to hell. At the brink of it, he will submit, "My Lord, I had expected a good treatment from You." Allah will command, "Bring him back. I am near the perception and expectation should be backed by deeds and then one must expect forgiveness. Great expectations without deeds are of no use.
"When he remembers Me, I am near him." This means that when he is occupies in remembering Me, I give him ability to be more pious and to do more good. I have mercy on him and I help and protect him.

A LITTLE THOUGHT OF ALLAH BRINGS MORE FAVOUR OF ALLAH

(٢٢٦٥) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اللّٰهُ تَعَالٰى مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ اَمْثَالِهَا وَاَزِيْدُ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاءُ سَيِّئَةٍ مِثْلِهَا اَوْ اَغْفِرُ وَمَنْ تَقَرَّبَ مِنِّيْ شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا وَمَنْ تَقَرَّبَ مِنِّيْ ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا وَمَنْ اَتَانِيْ يَمْشِيْ اَتَيْتُهُ هَرْوَلَةً وَمَنْ لَقِيَنِيْ بِقُرَابِ الْاَرْضِ خَطِيْئَةً لَا يُشْرِكُ بِيْ شَيْئًا لَقِيْتُهُ بِمِثْلِهَا مَغْفِرَةً (رواه مسلم)

2265 Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah says, "He who does a good deed will have reward of ten such deeds and I shall add to that. But, he who does an evil deed, the return for it is the like of it, or I forgive him. I get nearer to him by a cubit. He who draws near to Me by a cubit, I get nearer to him by two cubits. He who comes to Me walking, I go to him running. He who meets Me with sins amounting to the size of the earth not having associated anything with Me, I meet him with forgiveness matching that amount."[1]

COMMENTARY: This hadith (tradition) shows how very Merciful Allah is. The hadith (tradition) emphasizes that even a slight attention to Allah by a slave of His draws towards him abounding mercy.

ADVANTAGE OF DRAWING NEAR TO ALLAH

(٢٢٦٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى قَالَ مَنْ عَادٰى لِيْ وَلِيًّا فَقَدْ اٰذَنْتُهُ بِالْحَرْبِ وَمَا تَقَرَّبَ اِلَيَّ عَبْدِيْ بِشَيْءٍ اَحَبَّ اِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَمَا يَزَالُ عَبْدِيْ يَتَقَرَّبُ اِلَيَّ بِالنَّوَافِلِ حَتّٰى اُحِبَّهُ فَاِذَا اَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِيْ يَسْمَعُ بِهٖ وَبَصَرَهُ الَّذِيْ يُبْصِرُ بِهٖ وَيَدَهُ الَّتِيْ يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِيْ يَمْشِيْ بِهَا وَاِنْ سَاَلَنِيْ لَاُعْطِيَنَّهُ وَلَئِنْ اِسْتَعَاذَنِيْ لَاُعِيْذَنَّهُ وَمَا تَرَدَّدْتُّ عَنْ شَيْءٍ اَنَا فَاعِلُهُ تَرَدُّدِيْ عَنْ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَاَنَا اَكْرَهُ مَسَاءَتَهُ وَلَا بُدَّ لَهُ مِنْهُ (رواه البخاری)

2266. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم

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[1] Bukhari # 7405, Muslim # 22-2687, Trimidhi # 2395, 3614, Ibn Majah # 3821/2, Musnad Ahmad 5-169.

said that Allah the Exalted says, "If anyone antagonizes a wali (friend) of Mine, I declare war against him. No one draws near to Me with anything dearer to Me than that which I have prescribed for him. And, My slave does not cease to draw near to Me with the supererogatory till I love him. When I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he grasps and his foot with which he walks. If he prays to Me, I shall certainly grant it to him and if he seeks refuge in Me, I shall certainly give him refuge. And, I do not hesitate about anything I do as I hesitate to take the soul of a believer who hates death, for, I do not like to make him soul but there is no way out of it.[1]

COMMENTARY: Another meaning instead of 'I declare war against him' is 'he is at war against Me and this I declare.' He wages war against Me. The scholars say that there is no sin of which Allah has declared war against the perpetrator as this one which is to hurt a dear slave friend of Allah and against one who devours interest. Allah has said about the latter:

فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ

{If you do not desist then listen to the declaration of war from Allah and His Messenger.}(2:279)

Both these are grave sins worth condemnation. Both spell utter ruin in this world and the next. The fate of one who fights Allah is very clear.

Whoever abides by what Allah has prescribed becomes Allah's dear slave. The ulama (Scholars) explain the relative portion of the hadith (tradition) that Allah makes his limbs a means of earning His pleasure. Or, Allah causes His love to dominate this slave so that he abides by Allah's commands and does what pleases Him and abstains from that which displeases Allah.

As for death, it is inescapable. However, Allah makes it easy for him and causes him to be pleased with death. Certain blessings can accrue only after death.

As for hesitancy on the part of Allah, the word in Arabic is (ترددت - I hesitate) which implies 'a decision between two things of which one doubts which is better.' Clearly, this meaning of the word cannot apply to Allah. So, He means that while He enforces His decisions promptly, in this case He delays a little to incline the believer's heart towards death.

ANGELS SEARCH FOR THOSE WHO MAKE DHIKR (HALLOWING OF ALLAH)

(٢٢٦٧) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِلّٰهِ مَلَائِكَةً يَطُوْفُوْنَ فِي الطُّرُقِ يَلْتَمِسُوْنَ اَهْلَ الذِّكْرِ فَاِذَا وَجَدُوْا قَوْمًا يَذْكُرُوْنَ اللّٰهَ تَنَادَوْا هَلُمُّوا اِلٰى حَاجَتِكُمْ قَالَ فَيَحُفُّوْنَهُمْ بِاَجْنِحَتِهِمْ اِلَى السَّمَاءِ الدُّنْيَا قَالَ فَيَسْاَلُهُمْ رَبُّهُمْ وَهُوَ اَعْلَمُ بِهِمْ مَايَقُوْلُ عِبَادِي قَالَ يَقُوْلُوْنَ يُسَبِّحُوْنَكَ وَيُكَبِّرُوْنَكَ وَيُحَمِّدُوْنَكَ وَيُمَجِّدُوْنَكَ قَالَ فَيَقُوْلُ هَلْ رَاَوْنِيْ قَالَ فَيَقُوْلُوْنَ لَا وَاللّٰهِ مَارَاَوْكَ قَالَ فَيَقُوْلُ كَيْفَ لَوْرَاَوْنِيْ قَالَ فَيَقُوْلُوْنَ لَوْرَاَوْكَ كَانُوْا اَشَدَّ لَكَ عِبَادَةً وَاَشَدَّ لَكَ تَمْجِيْدًا وَاَكْثَرَلَكَ تَسْبِيْحًا قَالَ فَيَقُوْلُ فَمَا يَسْاَلُوْنَ قَالُوْ يَسْاَلُوْنَكَ الْجَنَّةَ قَالَ يَقُوْلُ وَهَلْ رَاَوْهَا قَالَ فَيَقُوْلُوْنَ

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[1] Bukhari # 6502

لَا وَاللّٰهِ يَارَبِّ مَارَأَوْهَا قَالَ يَقُوْلُوْنَ لَوْ أَنَّهُمْ رَأَوْهَا كَانُوْا أَشَدَّ عَلَيْهَا حِرْصًا وَأَشَدَّ لَهَا طَلَبًا وَأَعْظَمَ فِيْهَا رَغْبَةً قَالَ فَمِمَّ يَتَعَوَّذُوْنَ قَالَ يَقُوْلُوْنَ مِنَ النَّارِ قَالَ يَقُوْلُ فَهَلْ رَأَوْهَا قَالَ يَقُوْلُوْنَ لَا وَاللّٰهِ يَا رَبِّ مَارَأَوْهَا قَالَ يَقُوْلُ فَكَيْفَ لَوْرَاَوْهَا قَالَ يَقُوْلُوْنَ لَوْرَأَوْهَا كَانُوْا أَشَدَّ مِنْهَا فِرَارًا وَأَشَدَّ لَهَا مُخَافَةً قَالَ فَيَقُوْلُ فَأُشْهِدُكُمْ أَنِّيْ قَدْ غَفَرْتُ لَهُمْ قَالَ يَقُوْلُ مَلَكٌ مِنَ الْمَلَائِكَةِ فِيْهِمْ فُلَانٌ لَيْسَ مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ قَالَ هُمُ الْجُلَسَاءُ لَا يَشْقٰى جَلِيْسُهُمْ رَوَاهُ الْبُخَارِيُّ وَفِيْ رِوَايَةِ مُسْلِمٍ قَالَ إِنَّ لِلّٰهِ مَلَائِكَةً سَيَّارَةً فُضُلًا يَبْتَغُوْنَ مَجَالِسَ الذِّكْرِ فَإِذَا وَجَدُوْا مَجْلِسًا فِيْهِ ذِكْرٌ قَعَدُوْا مَعَهُمْ وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ حَتّٰى يَمْلَاُوْا مَابَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا فَإِذَا تَفَرَّقُوْا عَرَجُوا وَصَعِدُوْا إِلَى السَّمَاءِ قَالَ فَيَسْأَلُهُمُ اللّٰهُ وَهُوَ أَعْلَمُ مِنْ أَيْنَ جِئْتُمْ فَيَقُوْلُوْنَ جِئْنَا مِنْ عِنْدِ عِبَادِكَ فِي الْأَرْضِ يُسَبِّحُوْنَكَ وَيُكَبِّرُوْنَكَ وَيُهَلِّلُوْنَكَ وَيُمَجِّدُوْنَكَ وَيَسْأَلُوْنَكَ قَالَ وَمَاذَا يَسْأَلُوْنِيْ قَالُوا يَسْأَلُوْنَكَ جَنَّتَكَ قَالَ وَهَلْ رَأَوْجَنَّتِيْ قَالُوا لَا أَىْ رَبِّ قَالَ وَكَيْفَ لَوْ رَأَوْا جَنَّتِيْ قَالُوا وَيَسْتَجِيْرُوْنَكَ قَالَ وَمِمَّا يَسْتَجِيْرُوْنِيْ قَالُوا مِنْ نَارِكَ قَالَ وَهَلْ رَأَوْنَارِيْ قَالُوا لَاقَالَ فَكَيْفَ لَوْرَأَوْ نَارِيْ قَالُوا يَسْتَغْفِرُوْنَكَ قَالَ فَيَقُوْلُ قَدْ غَفَرْتُ لَهُمْ فَأَعْطَيْتُهُمْ مَاسَأَلُوْ وَأَجَرْتُهُمْ مِمَّا اسْتَجَارُوْا قَالَ يَقُوْلُوْنَ رَبِّ فِيْهِمْ فُلَانٌ عَبْدٌ خَطَّاءٌ إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ قَالَ فَيَقُوْلُ وَلَهُ غَفَرْتُ هُمُ الْقَوْمُ لَا يَشْقٰى بِهِمْ جَلِيْسُهُمْ۔

2267. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that surely Allah has angels who go around the paths looking out for those who engage in the remembrance of Allah. When they find some people remembering Allah, they call each other, "Come! Here is what you look for." They surround them with their wings up to the lowest heaven. Their Lord asks them, although He knows better about them, "what do My salves say?" They say, "They glorify You, extol you, praise You and magnify You." He asks, "Have they seen Me?" They say, "No, by Allah,(1) meaning, 'certainly' for they are speaking to Allah Himself. They have not seen You." He asks, "How would they behave if they had seen Me?" They say, "If they had seen You, they would have been more keen in worshipping You, in magnifying You and in glorifying You." He asks, "What do they pray for?" They say. "They ask You for paradise." He asks "Have they seen it?" They say by Him that they have not seen it. He asks how it would have been if they had seen it. They submit that in that case they would have craved for it more and prayed for it more devotedly and would have had a greater longing for it. He asks, "From what do they seek refuge?" They say, "From hell!" He asks whether they have seen it. They say. "Certainly, our Lord, they have not seen it." He asks how it would be if they saw it and they submit that in that case they would have run away from it and feared it more severely. So, Allah says, "I make you witnesses that I have forgiven them." One of those angels submits, "There is among them so-and-so who does not belong to them having come there only for a

need." Allah says, "They are such people sitting together that anyone who sits with them will not be downcast."

The version in Muslim is:

Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah has angels who travel round extensively to seek assemblies where dhikr (hallowing of Allah) of Allah is made. When they locate one where dhikr (hallowing of Allah) is being made, they sit among them and surround each other with their wings such that the space between them and the lowest heaven is occupied. When the people disperse, the angels ascend to the heaven and Allah, though He knows best, asks them where they had been. They say, "We come from Your slaves on earth who were glorifying You, extolling You, declaring Your unity, praising You and praying to You." He asks, "What do they pray to me for?" They say, "They ask You for Your paradise." He asks, "Have they seen it?" They submit, "No, our Lord!" He asks, "How they would behave if they had seen it?" They submit, "they also seek refuge in You." He asks, "From what do they seek refuge?" They say, From hell, He asks "Have they seen it?" they say, No Our Lord, He asks "How would they behave if they had seen it?" The angels submit, "They also ask for Your forgiveness" He says, "I have forgiven them, granted them their prayer and given them refuge from what they seek refuge." They submit, "O our Lord, among them is a sinner who happened to pass by them and sat down with them." He says, "I have forgiven him too. They are such people that anyone associating with them will not be downcast."[1]

COMMENTARY: Allah is the All-Knowing. He asks the angels about the different things only to remind them that they had asked Him why He had created Aadam علیہ السلام, for, his children would make mischief on earth. These very children of Sayyiduna Aadam علیہ السلام were engaged in dhikr (hallowing of Allah) of Allah.

The version in Muslim does not have the answer to Allah's question, "What if they had seen paradise?" (and, hell?) This is because the question is itself enough as an answer.

The hadith (tradition) concludes with an encouragement to the ummah (people/followers) to keep company of those who make dhikr (hallowing of Allah). This ensures prosperity and success. A pious man had said, "Keep company of Allah but if you cannot do that then keep company of those who keep Allah's company by making dhikr (hallowing of Allah)."

A time for everything

(٢٢٦٨) وَعَنْ حَنْظَلَةَ بْنِ الرَّبِيْعِ الْأُسَيْدِيِّ قَالَ لَقِيَنِي اَبُوْ بَكْرٍ فَقَالَ كَيْفَ اَنْتَ يَا حَنْظَلَةُ قُلْتُ نَافَقَ حَنْظَلَةُ قَالَ سُبْحَانَ اللّٰهِ مَاتَقُوْلُ قُلْتُ نَكُوْنُ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَاَنَّارَأْىَ عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَافَسْنَا الْاَزْوَاجَ وَالْاَوْلَادَ وَالضَّيْعَاتِ نَسِيْنَا كَثِيْرًا قَالَ اَبُوْ بَكْرٍ فَوَاللّٰهِ اِنَّا لَنَلْقٰى مِثْلَ هٰذَا فَانْطَلَقْتُ اَنَا وَاَبُوْ بَكْرٍ حَتّٰى دَخَلْنَا عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ نَافَقَ حَنْظَلَةُ يَا رَسُوْلَ اللّٰهِ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَا ذَاكَ قُلْتُ يَا رَسُوْلَ اللّٰهِ نَكُوْنُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّارَأْىَ عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافَسْنَا الْاَزْوَاجَ

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[1] Bukhari # 6408, Muslim # 25-2689, Musnad Ahmad 2-382.

وَالْاَوْلَادَ وَالضَّيْعَاتِ نَسِيْنَا كَثِيْرًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَوْتَدُوْمُوْنَ عَلٰى مَاتَكُوْنُوْنَ عِنْدِىْ وَفِى الذِّكْرِ لَصَافَحَتْكُمُ الْمَلَائِكَةُ عَلٰى فُرُشِكُمْ وَفِىْ طُرُقِكُمْ وَلٰكِنْ يَاحَنْظَلَةُ سَاعَةً وَسَاعَةً ثَلَاثَ مَرَّاتٍ(رواه مسلم)

2268. Sayyiduna Hanzalah ibn Ar Rabi al Usaydi رضی اللہ عنہ narrated that Sayyiduna Abu Bakr رضی اللہ عنہ met him and asked him, "How do you do, O Hanzalah?" He said, "Hanzalah has become a hypocrite!" He said, "Subhan Allah, what do you say?" He said, "While we are with Allah's Messenger صلی اللہ علیہ وسلم, he tells us about hell and paradise as though we see them. But, as we go out from him and get occupied with our wives, children and properties, we forget much." Abu Bakr رضی اللہ عنہ agreed that he too went through the same thing. Then, they went to meet Allah's Messenger صلی اللہ علیہ وسلم and Hanzalah رضی اللہ عنہ said, "Hanzalah has turned into a hypocrite, O Messenger of Allah." He asked, "What does that mean?" He said, "we be with you and you speak to us of hell and paradise and make us almost see them, but when we go out and depart from you, we get busy with our wives, children and properties and we forget much." Allah's Messenger said, "By Him Who has my soul in His hand, if you persisted in the same condition as you are with me and in remembering Allah, then the angels would shake hand with you whether you lie down or walk about. But, O Hanzalah, there is an hour and an hour!" saying this (last) three times.

COMMENTARY: The angels do shake hands of those who make dhikr (hallowing of Allah) without being seen, but here it is shaking hands in public view if that situation arises.

'Lying down and walking about' implies when you are unoccupied and when you are occupied. It is all the time whatever you do.

'There is an hour and an hour.' This means that there is a time for every little thing and it is not constant always. So do not think of yourself as a hypocrite, for, nights have to be given to everyone.

SECTION-II اَلْفَصْلُ الثَّانِىْ

MERIT OF DHIKR (HALLOWING OF ALLAH)

(٢٢٦٩) عَنْ اَبِى الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اُنَبِّئُكُمْ بِخَيْرِ اَعْمَالِكُمْ وَاَزْكَاهَا عِنْدَ مَلِيْكِكُمْ وَاَرْفَعِهَا فِىْ دَرَجَاتِكُمْ وَخَيْرٍ لَّكُمْ مِنْ اِنْفَاقِ الذَّهَبِ وَالْوَرِقِ وَخَيْرٍ لَّكُمْ مِنْ اَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوْا اَعْنَاقَهُمْ وَيَضْرِبُوْا اَعْنَاقَكُمْ قَالُوْا بَلٰى قَالَ ذِكْرُ اللّٰهِ۔ رَوَاهُ مَالِكٌ وَاَحْمَدُ وَالتِّرْمِذِىُّ وَ ابْنُ مَاجَةَ اِلَّا اَنَّ مَالِكًا وَقَفَهٗ عَلٰى اَبِى الدَّرْدَاءِ۔

2269. Sayyiduna Abu ad-Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked the sahabah (Prophet's companions) رضی اللہ عنہم, "Shall I not tell you of a deed that is the best and purest of your deeds in the sight of your king, which raises your ranks highest, which is better for you than spending gold and silver, and which is better for you than that you encounter your enemy and that you should cut off each other's necks?" They said, "Of course, tell us!" He said, "It is dhikr (hallowing of

Allah) (remembrance) of Allah."[1]

COMMENTARY: Perhaps this hadith (tradition) refers to dhikr (hallowing of Allah) both by the tongue and by the heart. It tells us too that dhikr (hallowing of Allah) is better than sadaqah (charity), jihad (crusade) and other deeds.

THE BEST DEED

(٢٢٧٠) وَعَنْ عَبْدِاللّٰهِ بْنِ بُسْرٍ قَالَ جَاءَ اَعْرَابِيٌّ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَيُّ النَّاسِ خَيْرٌ فَقَالَ طُوبٰى لِمَنْ طَالَ عُمُرُهٗ وَحَسُنَ عَمَلُهٗ قَالَ يَا رَسُوْلَ اللّٰهِ اَيُّ الْاَعْمَالِ اَفْضَلُ قَالَ اَنْ تُفَارِقَ الدُّنْيَا وَلِسَانُكَ رَطْبٌ مِنْ ذِكْرِ اللّٰهِ۔ (رواه احمد و الترمذی)

2270. Sayyiduna Abdullah ibn Busr رضی اللہ عنہ narrated that a villager came to the Prophet Muhammad صلی اللہ علیہ وسلم and asked, "Which of the people is best?" He said, "Blessedness is for him whose life is long and deeds are good." The man asked, "O Messenger of Allah, which deed is best?" He said, "That you should part from the world while your tongue is moist with remembrance of Allah."[2]

COMMENTARY: The tongue is said to be moist when it is engaged in dhikr (hallowing of Allah) till death overtakes one. The hadith (tradition) covers both dhikr (hallowing of Allah) jail (audible, with the tongue) and dhikr (hallowing of Allah) Khafi (quiet). Both can be made with the tongue. It can also refer to dhikr (hallowing of Allah) with the heart. If it is with both, the heart and tongue, then it is best.

GARDENS OF PARADISE

(٢٢٧١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوْا قَالُوا وَمَا رِيَاضُ الْجَنَّةِ قَالَ حِلَقُ الذِّكْرِ (رواه الترمذی)

2271. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when you pass by the gardens of paradise, eat(its) fruits." The sahabah (Prophet's companions) رضی اللہ عنہم asked, "What are the gardens of paradise?" He said, "The circles where Allah is mentioned."[3]
(His dhikr (hallowing of Allah) is made).

COMMENTARY: It means that if you come upon a group of people making dhikr (hallowing of Allah) then join them.

Nawawi رضی اللہ عنہ said that just as it is mustahab (desirable) to make dhikr (hallowing of Allah), so, too, it is mustahab (desirable) to sit with those who make dhikr (hallowing of Allah).

Dhikr (hallowing of Allah) is made with both tongue and heart, or with one of them, A man said to his shaykh (Great religious Scholar), "I remember Allah with my tongue but my heart is negligent." He said, "Be grateful to Allah and remember Him. He has kept one of your limbs occupied in His remembrance."

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[1] Tirmidhi # 3388, Ibn Majah # 3790, Muwatla Maalik # , Musnad Ahmad # 6-447

[2] Tirmidhi #, Musnad Ahmad # 5-43, Darimi # 2748.

[3] Tirmidhi # 3521, Musnad Ahmad # 3-65

REFRAINING FROM DHIKR (HALLOWING OF ALLAH) WILL CAUSE REGRET

(٢٢٧٢) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللّٰهَ فِيْهِ كَانَتْ عَلَيْهِ مِنَ اللّٰهِ تِرَةٌ وَمَنِ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللّٰهَ فِيْهِ كَانَتْ عَلَيْهِ مِنَ اللّٰهِ تِرَةٌ(رواہ ابوداؤد)

2272. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who sits some where (or in an assembly) and does not remember Allah there, that will be for him a matter of regret from Allah. And, he who lies down on his bed and does not make dhikr (hallowing of Allah) of Allah there, that will be for him a matter of regret from Allah."[1]

COMMENTARY: Whatever time is spent without making dhikr (hallowing of Allah) will be a course of regret on the day of resurrection.

MEETINGS WHERE ALLAH IS NOT REMEMBERED

(٢٢٧٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ قَوْمٍ يَقُوْمُوْنَ مِنْ مَجْلِسٍ لَا يَذْكُرُوْنَ اللّٰهَ فِيْهِ اِلَّا قَامُوْا عَنْ مِثْلِ جِيْفَةِ حِمَارٍ وَكَانَ عَلَيْهِمْ حَسْرَةٌ(رواہ احمد و ابوداؤد)

2273. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any people disperse from an assembly where they did not remember Allah then it is as though they arose from the corpse of an ass. That will be a cause of regret for them."[2]

(٢٢٧٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللّٰهَ فِيْهِ وَلَمْ يُصَلُّوْا عَلٰى نَبِيِّهِمْ اِلَّا كَانَ عَلَيْهِمْ تِرَةً فَاِنْ شَاءَ عَذَّبَهُمْ وَاِنْ شَاءَ غَفَرَ لَهُمْ(رواہ الترمذی)

2274. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If people sit in an assembly without remembering Allah and invoking blessings on their Prophet, then that assembly will be for them a means of regret. If Allah will, He may punish them, or if He wills, He may forgive them."[3]

COMMENTARY: This means that if they make remembrance of Allah, then He will forgive them definitely.

BENEFICIAL SPEECH

(٢٢٧٥) وَعَنْ اُمِّ حَبِيْبَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ كَلَامِ ابْنِ اٰدَمَ عَلَيْهِ لَا لَهٗ اِلَّا اَمْرٌ بِمَعْرُوْفٍ اَوْ نَهْيٌ عَنْ مُنْكَرٍ اَوْ ذِكْرُ اللّٰهِ۔ رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2275. Sayyidah Umm Habibah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Every speech of the son of Aadam is against him, not for him, except enjoining the reputable and forbidding evil, and remembrance of Allah."[4]

COMMENTARY: The ulama (Scholars) interpret this hadith (tradition) to refer to every kind of saying disliked by Shari'ah (Islamic law). Clearly, only that speech will be

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[1] Abu Dawud # 4856

[2] Abu Dawud # 4855, Musnad Ahmad # 2-389

[3] Tirmidhi # 3440, Munad Ahmad # 2-453

[4] Tirmidhi # 2420, Ibn Majah # 3974

beneficial in the hereafter that is only for religion. Permissible speech is not disputed. Enjoining the reputable, forbidding the disreputed and dhikr (hallowing of Allah) and other words similar to these are the only words beneficial to the son of Aadamعليه السلام.

TOO MUCH CONVERSATION WITHOUT DHIKR (HALLOWING OF ALLAH) IS CAUSE OF HARDHEARTEDNESS

(٢٢٧٦) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُكْثِرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللّٰهِ فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللّٰهِ قَسْوَةٌ لِلْقَلْبِ إِنَّ أَبْعَدَ النَّاسِ مِنَ اللّٰهِ الْقَلْبُ الْقَاسِي (رواه الترمذى)

2276. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said. "Do not talk much without making dhikr (hallowing of Allah) of Allah. Indeed, excessive talk without dhikr (hallowing of Allah) causes hearts to harden and, surely, the farthest of the people from Allah is one with a hard heart."[1]

COMMENTARY: One who talks much, babbles lonely his words. He listens to none and thinks only of himself as correct. He does not fear Allah and is neglectful of the hereafter.

THE BEST ASSET

(٢٢٧٧) وَعَنْ ثَوْبَانَ قَالَ لَمَّا نَزَلَتْ وَ الَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ بَعْضِ اَسْفَارِهٖ فَقَالَ بَعْضُ اَصْحَابِهٖ نَزَلَتْ فِي الذَّهَبِ وَالْفِضَّةِ لَوْ عَلِمْنَا اَيُّ الْمَالِ خَيْرٌ فَنَتَّخِذَهٗ فَقَالَ اَفْضَلُهٗ لِسَانٌ ذَاكِرٌ وَقَلْبٌ شَاكِرٌ وَ زَوْجَةٌ مُؤْمِنَةٌ تُعِيْنُهٗ عَلٰى اِيْمَانِهٖ (رواه احمد و الترمذى و ابن ماجة)

2277. Sayyiduna Thawban رضی الله عنه narrated that when (the verse 9:34):

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ الْاٰيَة

{Those who hoard gold and silver}

was revealed, they were with the Prophet Muhammad صلی الله علیه وسلم on one of his journeys. Some of the sahabah رضی الله عنه said, "It is revealed concerning gold and silver. If we knew the property that is best , then we might acquire it." He said, "The best property is a tongue that remembers Allah, a grateful heart and a believing wife who helps a man with his faith."[2]

COMMENTARY: Though it seems that the sahabah (Prophet's companions) رضی الله عنهم asked about the normal worldly wealth of which some kind might be specified for them, yet, in reality, they had enquired about something apart from the worldly wealth, such that could be helpful in their needs that might arise. So, the Prophet Muhammad صلی الله علیه وسلم respected their real request and disclosed the beneficial assets of which is no doubt that they are the best.

The wife's helping her husband with his religion is to assist him in discharging his religious obligations. She also makes the atmosphere conducive to make it easy for him to engage in worship. She prevents him from indulging in sin and the unlawful.

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[1] Tirmidhi # 2411

[2] Ibn Majah # 1856, Musnad Ahmad 5-278, Tirmidhi

SECTION III اَلْفَصْلُ الثَّالِثُ

ALLAH TAKES PRIDE BEFORE ANGELS IN THOSE WHO MAKE DHIKR (HALLOWING OF ALLAH)

(٢٢٧٨) وَعَنْ اَبِي سَعِيْدٍ قَالَ خَرَجَ مُعَاوِيَةُ عَلٰى حَلْقَةٍ فِي الْمَسْجِدِ فَقَالَ مَا اَجْلَسَكُمْ قَالُوْا جَلَسْنَا نَذْكُرُ اللّٰهَ قَالَ آللّٰهِ مَا اَجْلَسَكُمْ اِلَّا ذٰلِكَ قَالُوْا آللّٰهِ مَا اَجْلَسَنَا غَيْرُهُ قَالَ اَمَّا اِنِّي لَمْ اَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ وَمَا كَانَ اَحَدٌ بِمَنْزِلَتِي مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقَلَّ عَنْهُ حَدِيْثًا مِنِّي وَاِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلٰى حَلْقَةٍ مِنْ اَصْحَابِهٖ فَقَالَ مَا اَجْلَسَكُمْ هٰهُنَا قَالُوْا جَلَسْنَا نَذْكُرُ اللّٰهَ وَنَحْمَدُهٗ عَلٰى مَا هَدَانَا لِلْاِسْلَامِ وَمَنَّ بِهٖ عَلَيْنَا قَالَ آللّٰهِ مَا اَجْلَسَكُمْ اِلَّا ذٰلِكَ قَالُوْا آللّٰهِ مَا اَجْلَسَنَا اِلَّا ذٰلِكَ قَالَ اَمَّا اِنِّي لَمْ اَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ وَلٰكِنَّهٗ اَتَانِي جِبْرِيْلُ فَاَخْبَرَنِي اَنَّ اللّٰهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمُ الْمَلَائِكَةَ۔ (رواه مسلم)

2278. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Sayyiduna Muawiyah رضی اللہ عنہ went to a circle in the mosque and asked, "What makes you sit together?" They said, "We sit together to remember Allah." He asked them by Allah if nothing but that had made them sit together and they confirmed, "By Allah, we do not sit together for anything else." He told them that he had not adjured them out of misgivings ab[illegible] them and added, "No one of my standing before Allah's Messenger صلی اللہ علیہ وسلم [illegible]a[illegible] fewer ahadith (traditions) from him than I have. Once, Allah's Messenger صلی اللہ علیہ وسلم had went to a circle of his sahabah (Prophet's companions) رضی اللہ عنہم and had asked them what had brought them to sit there together and they had said that they were together to remember Allah and to praise Him for leading them to Islam and for bestowing favour on them. He had asked them (again), "I adjure you by Allah, has nothing else prompted you to sit together? 'They had said, 'By Allah, we have not sat together except for that.' He had said, 'I did not adjure by Allah out of suspicion about you, but Jibril (gabriel) came to me and informed me that Allah, Mighty and Glorious, takes pride in you before the angels."[1]

COMMENTARY: Allah points out to the angels that, in spite of the devil and their desires, those people had sat together to mention Him. They were more praiseworthy because the angels had not to curb evil tendencies or exert themselves as much.

DHIKR (HALLOWING OF ALLAH) EASY BUT MORE REWARDING

(٢٢٧٩) وَعَنْ عَبْدِ اللّٰهِ بْنِ بُسْرٍ اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ شَرَائِعَ الْاِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَاَخْبِرْنِي بِشَيْءٍ اَتَشَبَّثُ بِهٖ قَالَ لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللّٰهِ۔ رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2279. Sayyiduna Abdullah ibn Busr رضی اللہ عنہ narrated that a man submitted, "O Messenger of Allah, the injunctions of Islam are many for me. Do teach me something by which I might abide." He said, "Let your tongue not cease to be fresh

[1] Muslim # 40.2701, Musnad Ahmad 4-92

(or moist) with the remembrance of Allah."[1]

(٢٢٨٠) وَعَنْ اَبِيْ سَعِيْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُئِلَ اَيُّ الْعِبَادِ اَفْضَلُ وَاَرْفَعُ دَرَجَةً عِنْدَ اللّٰهِ يَوْمَ الْقِيَامَةِ قَالَ الذَّاكِرُوْنَ اللّٰهَ كَثِيْرًا وَالذَّاكِرَاتُ قِيْلَ يَا رَسُوْلَ اللّٰهِ وَمِنَ الْغَازِىْ فِيْ سَبِيْلِ الله قَالَ لَوْ ضَرَبَ بِسَيْفِهٖ فِى الْكُفَّارِ وَ الْمُشْرِكِيْنَ حَتّٰى يَنْكَسِرَ وَيَخْتَضِبَ دَمًا فَاِنَّ الذَّاكِرَ لِلّٰهِ اَفْضَلُ مِنْهُ دَرَجَةً ـ رَوَاهُ اَحْمَدُ وَ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ ـ

2280. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that someone asked Allah's Messenger صلی اللہ علیہ وسلم, "Which worshipper will be most excellent and of highest rank in the sight of Allah on the day of resurrection?" He said, "Those men and women who remember Allah very often." He was asked, "O Messenger of Allah, even above the warriors in Allah's path?" He said, "Even if he swings his sword on the disbelievers and polytheists till it breaks and it smeared with blood, the one who makes dhikr (hallowing of Allah) of Allah will have a higher rank than he."[2]

COMMENTARY: Not to say anything of one who is wounded in battle, even the warrior who is soaked in blood, the person who makes dhikr (hallowing of Allah) of Allah is superior than he.

DHIKR (HALLOWING OF ALLAH) PRESERVES FROM THE DEVIL

(٢٢٨١) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الشَّيْطَانُ جَاثِمٌ عَلٰى قَلْبِ ابْنِ اٰدَمَ فَاِذَا ذَكَرَ اللّٰهَ خَنَسَ وَاِذَا غَفَلَ وَسْوَسَ (رواه البخاری تعلیقا)

2281. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The devil remains fixed at the heart of the son of Aadam علیہ السلام. When he remembers Allah, the devil goes away, but when he neglects to remember Allah, the devil prompts evil suggestions."

EXAMPLE OF DHIKR (HALLOWING OF ALLAH)

(٢٢٨٢-٢٢٨٣) وَعَنْ مَالِكٍ قَالَ بَلَغَنِيْ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ ذَاكِرُ اللّٰهِ فِى الْغَافِلِيْنَ كَالْمُقَاتِلِ خَلْفَ الْفَارِيْنَ وَذَاكِرُاللّٰهِ فِى الْغَافِلِيْنَ كَغُصْنٍ اَخْضَرَ فِيْ شَجَرٍ يَابِسٍ وَفِيْ رِوَايَةٍ مَثَلُ الشَّجَرَةِ الخَضْرَاء فِيْ وَسْطِ الشَّجَرِ وَذَا كِرُ اللّٰهِ فِى الْغَافِلِيْنَ مِثْلُ مِصْبَاحٍ فِيْ بَيْتٍ مُظْلِمٍ وَ ذَاكِرُ اللّٰهِ فِى الغَافِلِيْنَ يُرِيْهِ اللّٰهُ مَقْعَدَهٗ مِنَ الْجَنَّةِ وَهُوَ حَيٌّ وَذَاكِرُ اللّٰهِ فِى الْغَافِلِيْنَ يُغْفَرُ لَهٗ بِعَدَدِ كُلِّ فَصِيْحٍ وَاَعْجَمَ وَالْفَصِيْحُ بَنُوْ اٰدَمَ وَالْاَعْجَمُ الْبَهَائِمُ (رواه رزين)

2282. Sayyiduna Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to say, "He who remembers Allah among those who are negligent (about it) is like the one who continues to fight after the others have fled. He who remembers Allah among those who are negligent is like a green branch on a dry tree."

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[1] Tirmidhi # 3386, Ibn Majah # 3792, Musnad Ahmad # 10968

[2] Tirmidhi # 3387, Musnad Ahmad #11820

2283. According to another version: "like a green tree among the trees. And, he who remembers Allah among those who are negligent is like a lamp in a dark house. He who remembers Allah among those who are negligent, Allah will show him his place in paradise. He who remembers Allah among those who are negligent will be forgiven his sins as many as there are the fasih and the a'jam (dumb)."[1]
Fasih refers to the human beings and a'jam (dumb) to the animals (who possess power of speech and who do not).

DHIKR (HALLOWING OF ALLAH) DELIVERS FROM PUNISHMENT MOST

(٢٢٨٤) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ مَاعَمِلَ الْعَبْدُ عَمَلًا اَنْجٰى لَهُ مِنْ عَذَابِ اللّٰهِ مِنْ ذِكْرِ اللّٰهِ(رواه مالك و الترمذی و ابن ماجة)

2284. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ said, "A person does not perform any deed that delivers him from Allah's punishment as much as remembrance of Allah does."[2]

ONE WHO MAKES DHIKR (HALLOWING OF ALLAH) IS GREATLY FORTUNATE

(٢٢٨٥) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ اَنَا مَعَ عَبْدِیْ اِذَا ذَكَرَنِیْ وَتَحَرَّكَتْ بِیْ شَفَتَاهُ (رواه البخاری)

2285. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah, the Exalted, says 'I am with My salve when he remembers Me and his both lips move for Me."[3]

DHIKR (HALLOWING OF ALLAH) CLEANSES HEART

(٢٢٨٦) وَعَنْ عَبْدِاللّٰهِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ كَانَ يَقُوْلُ لِكُلِّ شَیْءٍ صَقَّالَةٌ وَصَقَّالَةُ الْقُلُوْبِ ذِكْرُ اللّٰهِ وَمَا مِنْ شَیْءٍ اَنْجٰى مِنْ عَذَابِ اللّٰهِ مِنْ ذِكْرِ اللّٰهِ قَالُوْا وَلَا الْجِهَادُ فِیْ سَبِيْلِ اللّٰهِ قَالَ وَلَا اَنْ يَضْرِبَ بِسَيْفِهٖ حَتّٰى يَنْقَطِعَ۔ رَوَاهُ الْبَيْهَقِیُّ فِی الدَّعْوَاتِ الْكَبِيْرِ۔

2286. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم used to say, "There is for everything a polish. For the heart, the polish is remembrance of Allah. Nothing delivers from Allah's punishment as does remembrance of Allah." Someone asked him, "Is not waging jihad (crusade) in Allah's path the same thing?" He said, "No, even if he swings his sword and till it breaks."

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[1] Tirmidhi, Ibn Majah # 3790.

[2] Tirmidhi, Ibn Majah # 3790.

[3] Bukhari chapter heading (chapter1, surah al Qiyamah 75) move not your tongue in to make haste therewith.

BOOK - X

ASMAALLAH TA'ALA كِتَابُ اَسْمَاءِ اللّٰهِ تَعَالٰى

THE NAMES OF ALLAH THE EXALTED

We must know that Allah's names are confined to what has been heard of them from and permitted by the shari'ah (Islamic law). Only those names should be called as are known from the *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)*. We must not attribute any name from ourselves by our reasoning even if they are synonymous with the names taught to us by Shri'ah, for instance, we may call Him (عالم)(aalim) but not (عاقل) (aaqil), (jawwad) (جواد) but not (سخی) (sakhi), (شافی) (shafi) but not (طبیب)(tabib).

A person should try his best to grow the attributes of Allah in himself. This is emphasized in the next pages while explaining Allah's names, or in other writings bout adopting His attributes. We must act on that wholeheartedly, so that our beings become a reflection of the Divine. Light and our lives an example of Islamic manners and teachings.

اَللّٰهُمَّ وَفِّقْنَا وَيَسِّرْلَنَا حُصُوْلَهَا

(O Allah enable us and make it easy for us to get them.)

A religious mentor is known to have commanded whoever came to him to enlist as his disciple to first make ablution and come to him. Then, he recited to him the names of Allah, the Exalted, with complete respect and glory in a loud voice. Then, he taught the name whose effects he perceived in the fresh disciple hoping that he would adopt it quickly.

SECTION I اَلْفَصْلُ الْاَوَّلُ

MEMORIZING ALLAH'S NAMES

(٢٢٨٧) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهِ تِسْعَةً وَتِسْعِيْنَ اِسْمًا مِائَةً اِلَّا وَاحِدًا مَنْ اَحْصَاهَا دَخَلَ الْجَنَّةَ وَفِيْ رِوَايَةٍ وَهُوَ وِتْرٌ يُحِبُّ الْوِتْرَ (متفق عليه)

2287. Sayyiduna Abu Hurayrah رضی الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "Surely, Allah has ninety-nine names - one less than one hundred. He who preserves them in memory will enter paradise (directly without undergoing punishment)."**

According to another version: "And He is (witr) one and loves what is witr (single)."[1]

COMMENTARY: By saying that Allah has ninety-nine names, this hadith (tradition) does not mean to fix a number or apply a limit to the names of Allah. He has very many names. In the next few pages, we shall read the ninety-nine names and some more, insha Allah (if Allah wills).

The ninety-nine names mentioned here are the ones whose characteristic the hadith (tradition) mentions that anyone who memorises them will enter paradise. It is these ninety-nine names which have this singlular peculiarity.

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[1] Bukhari # 6410, Muslim # 5-2677, Musnad(book) Ahmad #2-267.

أَحْصَاهَا: The ulama (Scholars) have varying opinions about the word (احصاها) 'preserves them in memory'. Bukhari and others have given it this very meaning and, in facts, this opinion is ore correct. Some versions have, instead of (احصاها), the word (حفظها): 'memorises them.' Some scholars give them the meaning recited them or believed in them, or understood their meaning and conducted himself accordingly.

HE IS WITR (ODD NUMBERS) & LOVES WITR (ODD NUMBERS): Allah loves deeds and petitions that are odd in number. The implication is that of all deeds, Allah loves the deed that is based on sincerity and is done merely for Allah, the Exalted, alone.

SECTION II — اَلْفَصْلُ الثَّانِيْ

NINETY-NINE NAMES OF ALLAH & THEIR EXPLANATION

(٢٢٨٨) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِلّٰهِ تَعَالٰى تِسْعَةً وَّتِسْعِيْنَ اِسْمًا مَنْ اَحْصَاهَا دَخَلَ الْجَنَّةَ هُوَ اللّٰهُ الَّذِىْ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ الْمَلِكُ الْقُدُّوْسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْغَفَّارُ الْقَهَّارُ الْوَهَّابُ الرَّزَّاقُ الْفَتَّاحُ الْعَلِيْمُ الْقَابِضُ الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمُعِزُّ الْمُذِلُّ السَّمِيْعُ الْبَصِيْرُ الْحَكَمُ الْعَدْلُ اللَّطِيْفُ الْخَبِيْرُ الْحَلِيْمُ الْعَظِيْمُ الْغَفُوْرُ الشَّكُوْرُ الْعَلِيُّ الْكَبِيْرُ الْحَفِيْظُ الْمُقِيْتُ الْحَسِيْبُ الْجَلِيْلُ الْكَرِيْمُ الرَّقِيْبُ الْمُجِيْبُ الْوَاسِعُ الْحَكِيْمُ الْوَدُوْدُ الْمَجِيْدُ الْبَاعِثُ الشَّهِيْدُ الْحَقُّ الْوَكِيْلُ الْقَوِيُّ الْمَتِيْنُ الْوَلِيُّ الْحَمِيْدُ الْمُحْصِى الْمُبْدِئُ الْمُعِيْدُ الْمُحْيِى الْمُمِيْتُ الْحَيُّ الْقَيُّوْمُ الْوَاجِدُ الْمَاجِدُ الْوَاحِدُ الْاَحَدُ الصَّمَدُ الْقَادِرُ الْمُقْتَدِرُ الْمُقَدِّمُ الْمُؤَخِّرُ الْاَوَّلُ الْاٰخِرُ الظَّاهِرُ الْبَاطِنُ الْوَالِى الْمُتَعَالِى الْبَرُّ التَّوَّابُ الْمُنْتَقِمُ الْعَفُوُّ الرَّئُوْفُ مَالِكُ الْمُلْكِ ذُو الْجَلَالِ وَالْاِكْرَامِ الْمُقْسِطُ الْجَامِعُ الْغَنِيُّ الْمُغْنِى الْمَانِعُ الضَّارُّ النَّافِعُ النُّوْرُ الْهَادِى الْبَدِيْعُ الْبَاقِى الْوَارِثُ الرَّشِيْدُ الصَّبُوْرُ۔ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِى الدَّعْوَاتِ الْكَبِيْرِ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2288. Sayyiduna Abu hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah, the Exalted has ninety-nine names. He who commits them to memory will enter paradise:"

He is Allah beside whom there is no God. Ar-Rehman, Ar-Rahim, Al-Malik, Al-Quddus, As-Salaam (greeting), Al-Mumin, Al-Muhaymin, Al-Aziz, Al-Jabbar, Al-Mutakabbir, Al-Khaliq, Al-Bari, Al-Musawwir, Al-Ghaffar, Al-Qahhar, Al-Wahhab, Ar-Razzaq, Al-Fattah, Al-Alim, Al-Qabid, Al-Basit, Al-Khafid, Al-Rafi, Al-Muiz, Al-Muzil, As-Sami, Al-Basir, Al-Hakam, Al-Adl, Al-Latif, Al-Khabir, Al-Alim, Al-Azim, Al-Ghafur, Ash-Shakur, Al-Aliy, Al-Kabir, Al-Hafiz, Al-Muqit, Al-Hasib, Al-Jalil, Al-Karim, Ar-Raqib, Al-Mujib, Al-Wasi, Al-Hakim, Al-Wadud, Al-Majid, Al-Baith, Ash-Shahid, Al-Haq, Al-Wakil, Al-Qawiy, Al-Matin, Al-Waliy, Al-Hamid, Al-Muhsiy, Al-Mubdiy, Al-Mu'id, Al-Muhyi, Al-Mumit, Al-Hayy, Al-Qayyum, Al-Wajid, Al-Maajid, Al-Wahid, Al-Ahad, As-Samad, Al-Qadir, Al-Muqtadir, Al-Muqaddim, Al-Muakhkhir, Al-Awwal, Al-Aakhir, Az-Zahir, Al-Batin, Al-Waliy, Al-Muta'aliy, Al-Barr, At-Tawwab, Al-Muntaqir, Al-Afu, Ar-Ra'uf, Maalik-ul-

Mulk, Dhul Jalal wa al-Ikram, Al-Muqsit, Al-Jami, Al-Ghaniy, Al-Mughniy, Al-Mani, Ad-Daar, An-Nafi, An-Noor, Al-Hadi, Al-Badi, Al-Baqi, Al-Warith, Ar-Rashid, As-Sabur.[1]

COMMENTARY: The sentence 'He is Allah besides whom there is no God' is a separate sentence by itself, It introduces the ninety-nine names that follow.

This expression has many applications' First: If a hypocrite reads it, but does not confirm it at heart, only to show himself as a Muslim, then it may benefit him in this world by protecting his life, property and family and the hands of the Muslims, but it will not profit him in the hereafter.

Secondly, it may be uttered by the tongue coupled with belief at heart but only as an imitation. Opinions differ on its being correct, the strongest of which is that it is correct.

Thirdly, the oral repetition is matched by a belief at heart that follows observation of Divine signs. Most of the ulama (Scholars) say that it is reliable, too.

Fourthly, the oral declaration is accompanied by a firm conviction which is deduced from evidences this, to, is an approved form.

Fifthly, he who utters this expression is aware of its meaning through the eye of his heart. It implies that he has a perfect awareness. This is the highest degree.

This is the position when this expression is uttered by the tongue. The other possibility is when it is expressed only at heart and there is no oral declaration. In this case, if there is an excuse for it, say the person is dumb, or any other, and he is unable to declare it with the tongue, then this expression will be beneficial to him in both worlds and he will gain deliverance in both this world and the next. If he has no reason whatsoever to not declare it with the tongue, then he will earn nothing in the next world. Nawawi رحمه الله has said that the *Ahlus-sunnah* (greatest group of Muslims who abide by the Practice of Holy Prophet Muhammad صلى الله عليه وسلم) are unanimous about these deductions.

ALLAH: This is the name of Allah specifically. It means, 'the Being Who is worthy of worship.' Most of the ulama (Scholars) hold that of the names of Allah, the Exalted, this name is the greatest. The masses should have this name constantly on their tongues. They must make dhikr (hallowing of Allah) with this name fearfully and respectfully. The learned must reflect on this name for its meaning and know that this name can be applied to only that Being Who possesses all the attributes of Divinity. And, the highly selected, exclusive group should have their hearts lost in Allah, and not turn towards any one other than this Being. They must fear Him alone, for He Alone is True and Manifest. Everything besides Him will perish and is false. It is as stated in Bukhari that the Prophet Muhammad صلى الله عليه وسلم said, "The most correct of the words of poets is the saying of Labid:

اَلَا كُلُّ شَيْءٍ مَا خَلَا اللّٰهُ بَاطِلٌ

(Know! Everything other than Allah is vain.)

CHARACTERISTIC OF THIS WORD (ALLAH): If anyone repeats this specific name (Allah) one thousand times, then he will become determined and will possess firm faith. He who repeats it one hundred times after *salah (prayer)* will have his unseen broadened and he will become a man of inspiration. Secrets will be unveiled to him.[2]

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[1] Tirmidhi # 3518,Bayhaqi in ad-Diwat al-Kabir.

[2] Bukhari # 6147, Muslim # 2-2256, Tirmidhi # 2858, Ibn Majah # 3757,Musnad(book) Ahmad #2-267.

1,2 - AR-RAHMAN, AR-RAHIM: The Compassionate, The Merciful, Who forgives. A person who emulates these attributes, is required by these names to concentrate deeply towards Allah. He should be trusted and relied upon. One should keep oneself engaged inwardly in remembering Him, but others besides Him must be ignored. Mercy should be shown to His creatures, and the wronged-one or oppressed must be supported and helped. The oppressor must be prevented from being oppressive to others and this must be done in a pious manner. Those who refrain from worship of Allah and His dhikr (hallowing of Allah) must be warned, and a merciful sight should be directed towards the sinner rather than look down upon him. One's ability must be directed to further the affairs of shari'ah (Islamic law). To the best of one's ability, one must help the needy and destitute.

CHARACTERISTIC OF THESE NAMES: If anyone repeats (الرحمن الرحيم) (Ar-Rehman, Ar-Rahim) one hundred times after every *salah (prayer)*, then Allah removes form his heart negligence, forgetfulness and lethargy. All creatures will have mercy on him.

3 - AL-MALIK: The true Sovereign. He is the real King of the earth, the heavens and the universe. Both the worlds are governed by Him and belong to Him. He is Independent of all while all depend on Him.
Having known this attribute, it becomes imperative on us to behave as His slaves and to pray to Him alone. We must obey Him and seek honour only from Him. We must attach ourselves to His kingdom and declare complete unconcern with all others fearing none and looking at none for one's needs. We must have a thorough check on our limbs and potential and emply them in worship and abiding by Shari'ah (Islamic law). Thus, we will be la true ruler of our own life.

CHARACTERISTIC OF AL-MALIK: If any ruler or king recites this name with the name Al-Qudus meaning, Malik ul-Quddus, regularly, then Allah will give him permanence over his dominion. If he is not a king or ruler, then through its blessings his own soul will submit to him in obedience. If anyone repeats this name to gain honour then he will achieve his objective.
Shah Abdur Rahman رحمه الله has said that if anyone repeats this name Al-Malik ninety times everyday then not only will he be radiant and awe-inspiring, but also rulers will be soft with him. This name is tried for honour and high regard and esteem.

4 - AL-QUDDUS: 'The Sacred, the Holy.' Qushayri رحمه الله said that he who knows that Allah is Al-Qudus, the sacred, must cherish the desire that Allah keep him free of defects and calamities and sins, always.

ITS CHARACTERISTICS: He who recites this name at the time of zawal will have a clean heart. If anyone writes this name and the name As-Subbuh after the *salah (prayer)* of Friday on a piece of bread (al-Quddus as-Subbuh) and eats it, then he will have angelic traits. When in panic at the time of protection from the enemies, this name should be recited as much as possible. The traveller must continue to recite it; he will never be helpless and needy. If it is recited three hundred and nineteen times on anything sweet which is fed to the enemy, he will turn kind.

5 - AS-SALAAM (GREETING): 'The Giver of peace, The Author of Safety.' With this name, a person makes himself free of bad deeds and bad manners. Qushayri رحمه الله said that he turns to his Lord with a sound heart with this name. Some authorities say that it

requires him to be safe for other Muslims, both with his tongue and hand. Rather, he treats Muslims very kindly. When he sees an elder Muslim, he thinks, "He is better than I am because he has worshipped and obeyed Allah more than I have and he preceded me in faith." If he sees a Muslim younger than him, then he too is better because he has committed fewer sins. Also, when a Muslim commits a mistake and he apologises to him, he pardons him.

CHARACTERISTICS OF THIS NAME: If anyone recites this name one hundred and eleven times over a sick person, then insha Allah (if Allah wills), he will be cured. If anyone repeats it constantly then he will be rid of fear.

6 - AL-MUMIN: 'The Bestower of security.' This name calls upon a person to protect Allah's creatures from his own mischief and the mischief of other people.

ITS CHARACTERISTICS: If anyone recites it frequently, or writes it down and keeps it with himself, then Allah will preserve him from the devil's mischief. No one will overpower him. He will be under Allah's protection both outwardly and inwardly. If he recites it much too often then Allah's creatures will obey him.

7 - AL-MUHAYMIN: 'The Protector.' He protects very well. This name requires the reciter to refrain from bad habits, evil beliefs and other such things like jealousy, etc. He should keep away from all such things that cause him to be negligent of Allah.

ITS CHARACTERISTICS: If anyone has a bath and recites this name one hundred and fifteen times then he will know the secrets and the unknown. He who recites it regularly will be safe from all calamities. He will be among the inhabitants of paradise.

8 - AL-AZIZ: 'The Mighty, none can overpower Him' This name allows a person to subdue his self, his desired and the devil. He becomes unique in knowledge and learning. He does not beg from Allah's creatures, so maintains his dignity and preserves himself from degrading himself.
Abu al-Abbas Muraysi رحمه الله said, "By Allah, I have found honour in not stretching hand before the creatures (to beg)."
Some ulama (Scholars) say that only he thinks of Allah as Mighty and Overpowering and Unique and unmatched who regards His commands and His Shari'ah (Islamic law) as dear and dominant over him and obeys Him in a singular unmatched manner. But, he who takes these things lightly and shows unconcern does not regard Allah as dear and mighty. Allah, says:

وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنَافِقِيْنَ لَا يَعْلَمُوْنَ

{And might belongs to Allah and to His Messenger and the believers, but the hypocrites know not.} (63:8)

CHARACTERISTICS: If anyone repeats this name forty-one times after the *salah (prayer)* of fajr then he will not be dependent on anyone in both the worlds. He will become mighty and accepted after being ignoble and friendless.
Apart from this, there are many other amazing properties of this name

9 - AL-JABBAR: 'The Overpowering Lord, The Compeller.' He repairs the disturbed and out of order tasks. He guides the creatures to what He intends. This name causes a person to earn merits and excellence and correct his defects and become constant on abstinence

and obedience to subdue his self and attain perfection.
Qushayri رحمه الله cited some books to quote Allah, "O My slave you decide to do something and I decide about something, but only what I wish happens. So, if you become pleased with My wish then I suffice you for what you desire, otherwise I shall not suffice you.

CHARACTERISTICS OF THIS NAME: If anyone recites this name twenty-one times after the ten musabbihat then he will be safe of the mischief of the oppressors and the cruel. (The musabbihat are surahs beginning with (سبح) If anyone recites it constantly then he will be protected from being backbited and censure of the creatures. He will be affluent and authoritative. If anyone inscribes it on his ring and wears it then other people will respect him and dread him.

10 - AL-MUTAKABBIR: 'The Majestic.' 'Very Great.' The name Al-Mutakabbir requires of a person who recognizes this quality of Allah that he should abstain from base desires otherwise he will be associated with animals. In fact, he must keep away from everything that obstructs his inward from the Truth. He must despise all things apart from approaching the True Allah. He must adopt humility and rid himself of every semblance of arrogance so that his soul remains pure and he grows in himself love of Allah. In this way, no one will dictate him and he will not have peace with anyone other than Allah.
CHARACTERISTIC OF THIS NAME: If a man recites it ten times just before going to his wife, then, insha Allah (if Allah wills) , Allah will grant him a righteous son. If anyone recites it before beginning his task, then, insha Allah (if Allah wills), he will achieve his desire.

11 - AL-KHALIQ: 'The Creator.' He creates according to His will and wisdom.

CHARACTERISTIC OF THIS NAME: If anyone goes on reciting this name, then Allah creates for him an angel to worship on his behalf till the day of resurrection. Also, because of this name, Allah makes this person's heart and face radiant. Shah Abdur Rahman رحمه الله has written that if anyone recites this name very often in the night then his face and heart will be bright and he will be able to do all his work easily.

12 - AL-BARI: 'The Creator out of nothing.'

CHARACTERISTICS: If anyone repeats this name one hundred times every week. Allah will take him directly to Riyadh Quds instead of keeping him in the grave. A physician (hakim or doctor) who recites it regularly will be successful in every treatment that he prescribes.

13 - AL-MUSAWWIR: 'The Fashioner.' These three successive names call upon a person, whenever he observes something and imagines something, he must ponder Allah's power and mysteries in that thing.

CHARACTERISTICS: If a woman is barren, she must fast for seven days and at the time of *iftar* (consummating fast) on each of these days, she must recite Al-Musawwir twenty-one times, blow on water and drink it. Insha Allah (if Allah wills), she will beget a pious son. If anyone recites this name very often when facing a difficult and insurmountable task, then his task will become easy.

14 - AL-GHAFFAR: 'The Most Forgiving.' 'Who conceals shortcomings of the creatures.' One must have a firm conviction that no one other than Allah forgives sins, and one must

conceal defects of other people. If anybody is at fault, he should pardon him He must bind himself to make *Istighfar* all the time and particularly before dawn.
If anyone repeats one hundred times after the *salah (prayer)* of Friday these words:

يَا غَفَّارُ اغْفِرْ لِي ذُنُوْبِي

(O The Forgiving, forgive me my sins),
Then Allah places him with those people who have been forgiven.

15 - AL-QAHHAR: 'The Dominant, The Almighty.' All are helpless before His power. This name demands of a person to subdue his great enemies and make them helpless. These enemies are his base soul and the devil.

CHARACTERISTICS: If anyone recites this name very often, then Allah removes the love of this world from his heart and when he dies, it is on piety. If anyone recites it for any of his objectives one hundred times then his objective will become easy. If anyone recites it one hundred times between the *sunnah salah* and *fard salah (two parts of prayer)* with intention to dominate, then his great enemies will be dominated by him.

16 - AL-WAHHAB: 'The Bestower.' 'He gives much without requiring a return.' This name requires a person to give his life and wealth in Allah's path without personal motives and without seeking a return.

CHARACTERISTICS: If anyone is afflicted with poverty and hunger, then he must begin to repeat this name constantly. Allah will remove from him this difficulty in such a way that he will be amazed. One who writes it down and keeps it with himself then he will find it as effective. If anyone offers the *salah (prayer)* of chaast and recites afterwards a verse calling for prostration, and keeping his head in prostration, repeats this name seven time then he will be independent of the creatures. If anyone has a need then at midnight he must prostrate three times in his house or the courtyard of a mosque, then raising his hands, must repeat this name one hundred times. Insha Allah (if Allah wills), his need will be fulfilled.
Mawlana Shah Abdul Aziz رحمه الله said that to have one's provision enlarged, one must offer four raka'at *salah (prayer)* at the time of chaast. After that one must prostrate oneself and recite (يا وهاب)(Ya Wahhab) one hundred and four times. If there is not sufficient time, then he must recite only fifty times. Insha Allah (if Allah wills), there will be an increase in provision.

17 - AL-RAZZAQ: 'The Sustainer.' He creates sustenance and bestows it on the creatures. It is that from which benefit is desired and it can be obvious and hidden. The latter kind is what benefits the soul and the heart, like the sciences, awareness, etc. The former benefits the body, like through food and clothing.
This name requires a person to believe that none but Allah is able to provide sustenance. So he must expect provision only from Him, and must entrust all his affairs to Him. He should continue to provide people physical and spiritual sustenance with his hands and tongue, spending his wealth on the needy and teaching the less learned and the misled. He must guide them and keep praying for the good of every Muslim.
A saintly man was asked how he give his food and drink. He said, "from the time I have achieved divine awareness, I have never worried about my provision." Another said about provision that it is the dhikr (hallowing of Allah) of Allah: (حی الذی لا یموت) (He is the Living

Who never dies).

CHARACTERISTICS: If anyone recites this name ten times each after dawn but before the *salah (prayer)* of fajr in each of the four corners of his house beginning with the right side and not turning his face away from the qiblah then this house will not experience grief and poverty.

18 - AL-FATTAH: 'The Opener.' 'The Judge.' He opens the gates to provision and mercy. One must try to reconcile people and judge between them. He must help the oppressed and resolve to solve the problems of the people, whether problems of this world or of the hereafter.
Qushayri رحمه الله said that once anyone knows that Allah opens the gates to mercy and provision and provides the means and rectifies everything then he should not attach himself to anyone besides Allah.

CHARACTERISTICS: If anyone offers the *salah (prayer)* of fajr and, keeping both hands on his chest repeats this name seventy times then his heart will be cleansed. He will purified at heart and inwardly.

19 - AL-ALEEM: 'The All Knowing.' He knows the seen and unseen. Someone has spoken very well, "If anyone is aware that Allah knows his condition very well then he must show patience when afflicted and express gratitude when He gives something. He must ask forgiveness for his sins.
Some books write that Allah says, 'If you do not know that you are under My eyes all the time then your faith is weak. But, if you know that I see you always then why do you think very little of Me among all those who see?" (You are afraid lest anyone see you when you do wrong but you do not care that I see you though I see everything of you. Thus, you give others more importance than you give Me.)

CHARACTERISTICS: If anyone recites this name very much then Allah gives him abundant awareness of Himself.
If anyone repeats (ياعالم الغيب) (Ya Aalim ul ghayb) one hundred times after *salah (prayer)*, then Allah will make him perceive the mysteries and be inspired.
If anyone desires to have knowledge of the unseen then, after the *salah (prayer)* of isha, he must recite it one hundred times in the mosque and go to sleep. Insha Allah (if Allah wills), he will learn of the reality of that thing.

20 - AL QABID: 'The withholder' who withholds and constricts provision and heart of the creatures. He takes away their souls.

CHARACTERISTICS: If anyone writes this name for forty days on four morsels (of bread etc) and eats them then insha Allah (if Allah wills) he will be protected from hunger and punishment of the grave.

21 - AL- BASIT: 'The Enlarger.' He enlarges the provision of the creatures and expands their hearts. These two successive names (Al-Qabid and Al-Basit) call on a person not to lose hope at the time of affliction and tragedy nor to be come careless when He bestows blessings. He must regard hardship as the result of His judgment and exercise patience. And, he must regard enlargement of provision as the fruit of His favours and express gratitude for it. Qushayri رحمه الله said that it is with saintly men that these two conditions

influence their heart. When they are overcome by fear of Allah, their hearts constrict. When they are very hopeful of mercy, their hearts expand. Junayd Baghdadi رحمه الله said the same thing and added, "Truth brings me together." He meant remembrance of Allah makes him calm and composed. And, he said, "The creation disintegrates me," meaning the company of the creatures unsettles him and terrifies him. It is the beauty of a person that he refrains from restlessness when he is hard pressed and worried. He does not exult too much when he lives in abundance, and does not demonstrate bad manners, for, great people fear these things.

CHARACTERISTICS: If anyone repeats this name ten times at the hour of dawn with his hands raised and after doing that wipes his face with them, then he will never have to present his need to anyone else to get it fulfilled.

22 - AL-KHAFID: "the Abaser," He who humbles. He disgraces the disbelievers.

CHARACTERISTICS: If a person fasts for three days and recites this name on the fourth day in one sitting seventy thousand times then he will conquer the enemy.

23 - AR-RAFI: 'The Exaltor.' He exalts the believers after helping them or bringing them near to Him. Both these successive names (Al-Khafid and Ar-Rafi) call on a person not to trust his state of being whatever it be nor be confident of any of his learnings and deeds, and to suppress and put down whatever Allah has commanded should be checked. Examples are one's self, desire. He elevates what Allah has asked should be raised, like heart and soul.

People saw a man fly in air. So, they asked him how he accomplished the feat. He said, "I suppressed my hawa (desires), so Allah empowered me over hawa (air) of the atmosphere.

CHARACTERISTICS: If anyone recites this name one hundred times at midnight or at noon, then Allah will make him a chosen, elite, independent person.

24 - AL-MUIZ: 'The Bestower of honour.' If anyone recites this name, on the night preceding Monday or Friday, one hundred and forty times, then he will be regarded highly by the creatures. He will not be fearful of anyone but Allah.

25 - AL-MUDHIL: 'The Abaser.' 'He who disgraces.' Both these consecutive names (Al-Muiz and Al-Mudhil) require a person to honour those people whom Allah has honoured because of knowledge and awareness. He is also required to regard disgraced and ignoble those whom Allah has made miserable because of their disbelief and straying.

CHARACTERISTICS OF AL-MUDHIL: If anyone is afraid of an oppressor or a jealous person, he must recite this name seventy-five times and then prostrate himself and pray to Allah, "Save me from the mischief of such-and-such oppressor and jealous one" Allah will give him peace.

26, 27 - AS-SAMI AND AL-BASIR: 'The All-Hearing.' 'The All-seeing.' These names call upon a person to refrain from hearing and seeing whatever is contrary to shari'ah (Islamic law). He must believe that Allah is present and hears and sees his words and deeds.

Imam Ghazali رحمه الله says that if anyone conceals from the creatures what he does not conceal from Allah then he is as though he has a poor opinion of Allah. Hence, he who commits sin knowing that Allah watches him is a daring person, indeed. He who commits sin with a conviction that Allah does not see him commits an act of great disbelief. Hence,

it is said by way of example that if you must commit a wrong, then do it in such a place where Allah cannot see you. Since there is no such place where Allah cannot see you, do not commit sin.

CHARACTERISTICS: if anyone recites As-Sami' five hundred times on Thursday after the *salah (prayer)* of chaast - or, recites it every day, one hundred times after chaast and does not speak in-between, then whatever supplication he makes thereafter will be approved.
If anyone recites Al-Basir one hundred and one times between the *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* and *Fard(compulsory)* of Fajr with a firm and strong conviction then insha Allah (if Allah wills) he will be chosen with Allah's benevolent sight.

28 - AL-HAKAM: 'The Judge.' 'He who gives the command.' None can fail His command. This name call upon a person that, having known this attribute, he should obey all His commands and submit to His will and judgment. If anyone does not agree with his will and judgment intentionally, then Allah enforces His will and judgment on him forcefully. If anyone willingly submits to it and is pleased with it then Allah will bestow mercy on him and he will lead a life of pleasure and satisfaction, and he will not need to complain to others.

CHARACTERISTICS: If anyone recites it on the night preceding Friday, according to an opinion, at midnight to such an extent that he faints, then Allah will fill his inward with knowledge of mysteries.

29 - AL-ADL: 'The Just.' One must not become hard-hearted and restless with Allah's commands and judgements after knowing that He is Just. One must be convinced that Allah's judgement about him is perfectly just. So, he must rely on him and be comfortable and spend whatever Allah has given him in its proper place as sanctioned by Shari'ah (Islamic law). He must respect His justice and hope for His favour and compassion. Also, he should refrain from going to extremes but adopt a moderate course.

CHARACTERISTICS: If anyone writes this name on twenty morsels of bread and eats them on the night preceding Friday, then Allah subjugates all the creatures to him.

30 - AL-LATIF: 'The Subtle.' He is mild with His creatures. He sees all, and distance and nearness is alike for Him. This name requires of a person to reflect on the affairs, of religion and the world. He must invite the people to the true path mildly.**CHARACTERISTICS:** If anyone lacks the means of sustenance, has no one to sympathies with him in his poverty, is ill without anyone to tend to him, or has a daughter for whom he can find no suitable match-
Then he must make ablution very well and offer two raka'at *salah (prayer)*, and recite this name one hundred times with his objective in mind. Insha Allah (if Allah wills), his difficulty will be solved.
Similarly, this name must be recited one hundred times constantly to secure a good match for daughters, recovery from illnesses and accomplishment of tasks. Some saintly fraternity observes the practice that for every kind of religious or worldly task this name should be reptead sixteen thousand three hundred and forty one (16341) time at some isolated place observing the requisites of supplication. Insha Allah (if Allah wills), the objective will be achieved.

31 - AL-KHABIR: 'The All-Knowing.' He knows that which is in a person's heart and

everything else. This name requires of a person, who has learnt that Allah is Aware of his secrets and even what is in his heart, that he too must remember Him and forget all others besides Him. He must shun stray paths. He must bind himself to abandon ostentation and to adopt righteousness, and to set right his secrets and to know of the obvious things of religion and the worldly life.

CHARACTERISTICS: If anyone is subjugated to his base self, then he must recite this name very often. Insha Allah (if Allah wills), he will be delivered.

32 - AL-HALIM: 'The Clement.' He is not hasty in punishing the believers. Rather, He gives respite to the believers that they might repent and prosper. This name calls on a person to persevere hardship hurled by malicious people, be mild in punishing the subordinates and refrain from anger and rage. He must endeavor to attain that degree of clemency so that he shows kindness to anyone who is wicked to him.

CHARACTERISTICS: If anyone writes this name on a piece of paper and washes it and sprinkles the water in the fields and trees, then he will be safe from loss and there will be blessing in them and he will get full produce from them.

33 - AL-AZIM: 'The Mighty.' 'The Magnificent.' He is so very mighty in His Being and Attributes that man's intelligence cannot perceive His greatness. This name requires of a person that he concede the insignificance of the two worlds before Allah's might. He should not bow before anyone for the sake of the world. He must regard himself as lowly. And, he should do what Allah has commanded should be done and abandon what Allah has forbidden. He must occupy himself in those things which are dear to Allah and belittle his self so that he earns Allah's pleasure.

CHARACTERISTICS: He who recites this name constantly will be great in the eyes of the creatures.

34 - AL-GHAFUR: 'The forgiving.' He is the most forgiving. It calls on a person to make *Istighfar* most of the time during day and night particularly at the time of dawn. He must forgive him who has hurt him or troubled him.

CHARACTERISTICS: If anyone is ill or has fever or headache, or grief, then he must write this name on a piece of paper and transfer the inscription on bread and eat it. Allah will cure him and give him relief. If anyone recites this name very often then darkness of his heart will vanish.

According to a hadith (tradition): "If anyone prostrates himself land says three times in prostration (یا رب اغفرلی) (O my Lord, forgive me), then Allah will forgive him his past and present sins."

If anyone suffers headache or an illness or grief, he must write down the letters of (یا غفور) three times and eat that. Insha Allah (if Allah wills), he will be healed.

35 - ASH-SHAKUR: 'The Grateful.' 'The Appreciative.' He gives too much reward for a little deed.

Some one who had died was seen in a dream by a man. He asked him how he had fared. He said, "When Allah called me for reckoning, the sins on my scale outweighed pieties. Suddenly, a bag dropped on the pan of pieties causing it to lower down more than the pan of sins. I asked about it and was told that it was a handful of dust that I had cast in the

grave of a Muslim." How much highly does Allah reward for a little effort!
This name binds a person to express gratitude to Allah because all blessings are granted by Him. He must use his limbs for that very purpose for which. Allah has given them to him. He must be kind to people and he must thank them always because a hadith (tradition) says:

لَا يَشْكُرُ اللّٰهَ مَنْ لَّا يَشْكُرُ النَّاسَ

(He who is ungrateful to the people does not show gratitude to Allah).

CHARACTERISTICS: If anyone's eyesight has become weak or the radiance of his heart has turned dim then he must recite this name forty-oe times and blow on water. And, he should drink the water and wipe over his eyes. Insha Allah (if Allah wills), he will recover his eyesight and the radiance.

36 - AL-ALIYY:'The High.' This name calls upon a person to subdue his soul through obedience to Allah and His worship, both openly and in private. He must exert himself fully to acquire knowledge and perform deeds, aiming for perfection and higher degrees. According to a hadith (tradition), "Allah loves higher motives and dislikes lower motives." This is why Sayyiduna Ali رضی اللہ عنہ said, "Great courage grows only from faith."

CHARACTERISTICS: If anyone who is of a poor and low standing, or is faced with poverty, or is on a journey facing its ardours then he should recite this name constantly so that he will attain a high standing, or affluence or return home safely. Or, he may write it down and keep if with him.

37 - AL-KABIR: 'The Great.' He is the Greatest. None equals Him in greatness. This name call on a person to remember only Allah's greatness and (forget and) reject any kind of greatness of all else. He must try to perfect himself through knowledge and deeds and to diffuse his learning to others. He must be humble and submissive to the extreme and obey his Master to the utmost.

CHARACTERISTICS: One who repeats this name very often attains high stations and great esteem. If the rulers recite it constantly, then their subjects will fear and respect them. Their affairs will be concluded very well.

38 - AL-HAFIZ:'The Preserver.' He preserves the world from calamities. This name requires of a person to preserve his limbs from sin and his private from strangers. He must suffice himself on Allah's decree and will, being pleased with His decisions.
A saintly man said that if Allah preserves anyone's limbs then He preserves his heart. When He preserves anyone's heart, He preserves his secrets.
It is said about a righteous man that his eyes felon something that is disallowed to see. He lamented and prayed to Allah that since he had misused hissight, He may take it away. So, he lost his eyesight. However, it became extremely difficult for him to make ablution and worship in the night, so he prayed to Allah again and regretted his earlier prayer, saying, "I do need my eyesight," and Allah restored it to him.

CHARACTERISTICS: If anyone writes down this name and ties it on his right arm then he will be preserved form drowning, burning, evil spirits and evil eyes, etc.

39 - AL-MUQIT: 'The Sustainer.' He produces sustenance for body and soul and nourishes them. Thus, a person must remember Allah and not worry about his sustenance. Real nourishment is Allah's dhikr (hallowing of Allah).

Sayyiduna Sahl رضی اللہ عنہ was asked about it. He said that it is the dhikr (hallowing of Allah) (حی الذی لایموت) (The Living Who shall never die).
A person should ask Allah alone for his nourishment.

وَاِنۡ مِّنۡ شَىۡءٍ اِلَّا عِنۡدَنَا خَزَآئِنُهٗ وَمَا نُنَزِّلُهٗۤ اِلَّا بِقَدَرٍ مَّعۡلُوۡمٍ

{There is not a thing but its treasures are with Us and We send it not down but in a known measure.}(15:21)

Moreover, a person must give provision to all who are attached to him. To help others, guide the straying and feed the hungry should become his ambition.
Qushayri رحمہ اللہ said that provision can be of different kinds. It can be the normal food on which man survives, but some people are such that ability to worship Allah is itself their nourishment. The release of disclosures is nourishment of their heart and the constant observations are nourishment of their soul. When Allah causes anyone to engage in His obedience and worship, this person cuts off his soul's desires and wishes completely and concentrates towards his Master. Then Allah causes someone to look after him and to get him his needs. However, if anyone occupies oneself in pursuit of his base desires then Allah leaves him to get his desires by himself and removes His blessings from him.

CHARACTERISTICS: If a person comes across a poor person or is himself poor, or a child cries continuously then he must recite this name seven times and blow in an empty bowl and fill water into it and drink it himself or let the concerned man or child drink it. If anyone who is fasting fears for his life then he must blow this name on a flower and smell. Insha Allah (if Allah wills), he will get strength and will be able to complete his fast.

40 - AL-HASIB: 'The Recknoer.' 'He suffices at all times.' Or, 'He will subject the creatures to reckoning on the day of resurrection.' This name calls on a person to support the needy and get them their wants. He must also take account of himself.
Qushayri رحمہ اللہ said that Allah suffices His salves by helping them whatever their condition and whatever their condition and whatever their work. They have their work accomplished. Hence, they must not rely on worldly support and if anyone does not profit from worldly sources when he has relied on them, he must not lose heart, but he must be convinced that Allah has decreed for him what has transpired. His support may be very strong but if Allah has not decreed for him what he aspires then he will not get it. On the other hand, if he is destined to get it then howsoever hopeless his worldly support, he will get it.
If anyone makes do with what Allah gives him even though that was not his demand, then Allah will make him please and satisfied with what He gives him. He will be more pleased than he would have been on getting his demand.

CHARACTERISTICS: If anyone is person, an evil neighbour or an enemy, or is suffering form an eye wound, then for a week, every morning and evening, he must recite (حسبی اللہ الحسیب) (Sufficing Allah suffices me!) He will be safe from these things.

41 - AL-JALIL: 'The Majestic.' This name calls upon a person to adopt perfect traits and become a high degreed person.

CHARACTERISTICS: If anyone writes down this name with musk and saffron and keeps it with himself or eats it, then people will honour and respect him.

42- AL-KARIM: 'The Benevolent,' 'The Gracious.' He bestows much. He never ceases to give, nor do His treasures exhaust. This name requires of a person to continue to give property and wealth to fellow. Creatures without commitment. He must help them in all possible ways. He must avaoid bad maners and evil deeds.

CHARACTERISTICS: If anyone repeats this name while lying down on his bed till he falls asleep, then the angels pray for him (اکرمک اللہ) (May Allah give you honour). It is said that Sayyiduna Ali رضی اللہ عنہ used to recite this name very often. This is why the people pray for him (کرم اللہ وجہہ) may Allah raise you in honour.

43 - AR-RAQIB: 'The Watcher.' He looks after everything. Some say: 'The knower of the affairs and deeds of the creatures.' This name demands of a person that, and the time, he must have Allah in mind and not ask, or pray to, anyone besides Him. Also, he should not slacken, in the least, in looking after those over whom Allah has made him in-charge.
According to a hadith (tradition): "All of you are shepherds, meaning watchers, and all of you will be questioned concerning your flock, meaning those under your charge." You will be asked how you discharged your duty.
Qurharyri رحمہ اللہ said that the awliy hold that Allah's remembrance should be supreme at the heart with the conviction that Allah observes one's affairs. So, a person should turn to Allah in all circumstances and fear His punishment. Hence one who is so engaged - in muraqibah (meditation) - abandons all that is contrary to Shari'ah (Islamic law), more than one who forsakes them from fear of Allah. As for one who listens to his heart (acting on the correct dictates of the conscience), not a moment of his goes without remembering Allah and obeying Him because he knows well that Allah will question him for each moment and each deed whether the minutest or the greatest.
Someone dreamt about a righteous man after his death. He disclosed that Allah had forgiven him by His mercy but did call for a full account of his life so much so that he had picked up a grain of wheat form a friend's shop before iftar (consummating fast) and split it, but realized suddenly that it did not belong to him, so replaced it. He was questioned about it and the equivalent of the splitting of wheat was taken away from his piety.
Clearly, one who is aware that he will have to account for very little things too in Allah's court will never waste his life in wrong and false doings, and in wasteful pursuits and negligence.

CHARACTERISTICS: If anyone recites this name seven times and blows on his wife, his children and his property on their four sides, then he will be secure from enemies and trials (on their account).

44 - AL-MUJIB: 'The Responsive.' 'He grants the prayer of the needy.' This name calls on the person to obey Allah's commands 'to do' or 'not to do' and to help the needy get their wants.

CHARACTERISTICS: If anyone repeats this name very often and makes supplication thereafter, then his prayer gets a quick response. If he writes it and keeps it with himself then Allah will keep him safe.

45 - AL-WASI: 'The Vast.' 'The Ample Giving.' 'He possesses a vast knowledge and disburses his blessings to all.' This name requires a person to create expansion in his knowledge, generosity, awareness and manners. He must meet others with o cheerful face, and not fret over worldly affairs.

CHARACTERISTICS: If anyone recites this name very often and constantly, Allah will make him content.

46 - AL-HAKIM: 'The Wise.' 'The Secure.' A person must adopt the praiseworthy attributes mentioned in Allah's Book and endeavour to follow them in the best way. He must make all his affairs strong and secure and must refrain from foolishness. He must not do anything unless sanctioned and commanded by Allah, so that he will reflect His attribute Al-Hakim.
Dhun Novn Misri رحمه الله heard of a man of the Maghrib (west) famed for his knowledge and wisdom. So, he went to meet him. There, he sat at his door for forty days. The man would go for the *salah (prayer)* to the mosque but seemed worried. He never looked towards Dhun Noon رحمه الله. Fed up with this condition, he confronted the man, one day, "I am here for the last forty days but you neither look at me nor speak to me. Do proffer me some advice and tell me some wise words that I may remember." He said, "will you follow that?" He said, "Yes, if Allah enables me, certainly." Then, the man said to him this very wise saying, "Do not befriend the world. Be pleased with poverty. Regard trial as a blessing, denial as a grant and do not lbe affable with others besides Allah Regard disgrace as honour, death as real life, obedience and worship as the means of your honour, and trust (in Allah) as your livelihood."

CHARACTERISTICS: If anyone's task defies him, he must recite this name constantly. Insha Allah (if Allah wills), he will accomplish his task.

47 - AL-WADUD: 'The Most :Loving.' 'He befriends the obedient creatures.' 'Is the Beloved in the hearts of the awliya (friends/saints).' This name calls upon a person to like for others what he likes for himself and the he will be kind to them to the best of his ability. This is similar to the saying of the Prophet Muhammad صلى الله عليه وسلم, "None of you is a true believer unless he loves for his brother what he loves for himself."
Allah's friends are they on whom He has mercy, praises them and bestows on them good. The creatures regard Allah as their friend by respecting Him and their hearts are filled with awe and might of Him. According to a hadith (tradition), "Allah says, 'Of My friends, the great friends is he who worships without being given.' 'He does not worship with hope of a grant but only for My pleasure.'

CHARACTERISTICS: If a husband and wife are at loggerheads, this name should be recited on some eatable one thousand and one times and fed to the partner who is responsible for the dispute. Insha Allah (if Allah wills), they will begin to love one another.

48 - AL-MAJID: 'The Glorious,' 'The Majestic.' The same things are required of a person as are required for the name Al-Azim(33).

CHARACTERISTICS: If anyone suffers from blisters on his feet, syphilis, leprosy, or the like, he must fast during the days of bid (thirteenth fourteenth and fifteenth of every lunar month) and recite this name frequently at the time of iftar (comsummating fast) (consummating fast), blow on water and drink it. Insha Allah (if Allah wills), he will be cured. If anyone is not respected by his contemporaries or members of the same sex then he or she must recite this name every morning ninety-nine times and blow over oneself.

49 - A-BA'ITH: 'The Resurrector.' He will raise the dead to life. He awakens the hearts of the neglectful. This name calls on a person to teach the ignorant and advice them to give

up interest in the world and crave for the blessings of the hereafter. They should then begin with themselves and pass on the teachings to others.

CHARACTERISTICS: If anyone recites this name one hundred and one times with his hand on his chest while he lies down to sleep then Allah will give life to his heart.

50 - ASH-SHAHID: 'The Omnipresent.' 'The Witness.' 'Knower of the obvious and the unseen.' Qnshayri رحمه الله said that the Sufis (mysties) are happy and content only He sees and watches their affairs. Only He knows all their doings. He says:

اَوَلَمْ يَكْفِ بِرَبِّكَ اَنَّهٗ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ

{Does it not suffice in regard to your Lord that He is Witness over everything?}
This name requires that a person should not be seen at a place where it is disallowed by his Lord for him to be seen and he should not be missing from the place where his Lord has commanded him to be. He should be convinced that Allah knows about him and sees him better than he himself does. He should not present his needs to others besides Allah. He should always side with the truth and the true

CHARACTERISTICS: If anyone's son is disobedient, or daughter is not righteous, then he should put his hand on their forehead, get them to raise their face towards heaven and he should recite Ya Shahid (یاشهید) twenty-one times. Allah will make them obedient and righteous.

51 - AL-HAQQ: 'The True.' He is truly in power with sovereignty and is worthy of worship. This name calls upon a person who realizes Allah's supremacy to abandon the remembrance and demand of the creatures. He must bind himself to speak the truth and abide by the truth and nothing else.

CHARACTERISTICS: If anyone has lost something, he must write this name on the four corners of a piece of paper and the name of that thing in the centre of ;that thing in the centre of that paper. At mid-night, with the piece of paper in his palm, let him look at the sky and pray to Allah by virtue of this name and its blessing for the recovery of that thing. Insha Allah (if Allah wills), he will receive it intact or some part of lit. If a prisoner recites this name at midnight bare-headed one hundred and sixty times, Allah will get him released.

52 - AL-WAKIL: 'The Trustee.' He helps. Allah says

وَكَفٰى بِاللّٰهِ وَكِيْلًا

{And Allah suffices for a guardian.} (4:171)

وَعَلَى اللّٰهِ فَتَوَكَّلُوْا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ

{And put your trust in Allah, if you are believers.}(5 : 23)

وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ

{And whosoever puts his trust in Allah, so He will suffice him.}(65:3)

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِىْ لَا يَمُوْتُ

{And put your trust in the Ever-Living Who dies not.}(25:58)

وَتَوَكَّلْ عَلَى الْعَزِيْزِ الرَّحِيْمِ

{And put your trust in the Mighty, the merciful.}(26:217)

This name calls on a person to help the weak and the disabled. He must fulfil their needs as though he is their guardian.

CHARACTERISTICS: If lightning is likely to strike or there is fear of damage through water and fire, then this name may be repeated very often. If anyone recites this name too many times at a fearful and dangerous place then he will be fearless and out of danger.

53, 54 - AL-QAWIY: 'The Powerful,' 'The Strong.'

AL-MATIN: 'The Firm.'

These names require a person to overcome land suppress his base desires. He should be firm in enforcing Shari'ah (Islamic law) commands.

CHARACTERISTICS: If a strong enemy confronts anyone, then he must knead some flour and make out of it one thousand and one capsules. Then, he must pick them up one at a time and recite (یا قوی) (ya Qawiy) and cast them against the supposed enemy with intention of defence, Allah will cause his enemy to be defeated. If this name is recited very often on the night preceding Friday, then forget fullness will be cured. If a child has been weaned but it is restless then this name should be written down and given to the child to drink. If a breast-feeding mother has insufficient milk then she must be made to drink this name after writing it down. She will have abundant milk.
If anyone craves for authority in government, then he should recite the name Al-Matin three hundred times in an early hour of a Sunday with intention to get his desire. Insha Allah (if Allah wills), he will get it.

55 - AL-WALIY: 'The Protecting Friend.' 'The Patron.' He befriends the believers.
This name calls upon a person to keep company of Muslims and try to help further the religion. He must endeavour to fulfill the needs of Allah's creatures.
Qushayri رحمه الله said that the portents of Allah are that when Allah befriends anyone, He causes him always to follow good and pious, blessed ways, so much so that if he succumbs to human weaknesses and intends to commit a wrong, Allah preserves him from perpetrating wrong. If he does commit the wrong, then Allah does not allow him to persist but enables him to repent and came out of it. This is why it is said:

إِذَا أَحَبَّ اللّٰهُ عَبْدًا لَمْ يَضُرَّهُ ذَنْبٌ

(When Allah loves anyone, sin does not harm him.)

If he tends to slacken in worship, then Allah causes him to occupy himself in worship. This is a sign of a person's good fortune. However, the opposite condition spells his wretchedness.
Another sign of Allah's friendship is that He creates in the hearts of His awliya (friends/saints) love for a person so that they have an amazing relationship with him and are kind to him to an amazing degree.

CHARACTERISTICS: If anyone recites this name very often then he will become aware of the secret thoughts of Allah's creatures. If anyone's wife or female slave possesses an undesirable character and habit that hurts him then, before going to them, he must recite

this name very often. Allah will correct their ways.

56 - AL-HAMID: 'The Praiseworthy.' He praises Himself of is praised. This name calls on a person to praise Allah always. He grows in him perfect qualities or develops himself such that he is lauded and praised.

CHARACTERISTICS: If anyone recites this name very often then his deeds will be approved. If anyone indulges in indecent speech and cannot control himself then he must write this name on a bowl, or recite on it ninety times, and use it always for drinking water. Insha Allah (if Allah wills), he will be cured of his habit.

57 - AL-MUHSIY: 'One Who records.' 'His knowledge embraces everything and He knows the number of His creatures.' This name calls on a person not to be neglectful whether he is moving about or stationary but each of his moments should be occupied in remembering Allah. "The dwellers of paradise will regret the moments that passed without remembering Allah." He must be conscious of how he conducts himself. This name also demands of him to count Allah's blessings on him and express gratitude to Allah and think of himself as helpless and dependent, and count his sins and be asharied of himself and repent.

CHARACTERISTICS: If anyone recites this name one thousand and one times on Thursday night (meaning Friday night according to lunar calendar), then Allah will preserve him from punishment of the grave and of the hereafter.

58, 59 AL-MUBDIY, AL-MU'ID: 'The originator', 'The Reproducer,' 'The Restorer.'
These names call upon a person to turn to Allah in all his affairs the first time and again too. He must try to grow pieties and if he falls short in any piety, he must repeat it.

CHARACTERISTICS: If a woman fears that she might have a miscarriage or that her pregnancy might prolong, then her husband must recite the name Al-Mubdiy ninety times and move his forefinger round her belly. Insha Allah (if Allah wills), she will not have a miscarriage and will deliver without difficulty.
If anyone recites this name constantly, then he will utter only what is correct and what earns reward.
If a relative or any other person is missing, then when the members of the household have slept, recite this name in the four corners of the house seventy times and say, "O Mu'id (يا معيد) cause so-and-so to return to me or let me have news of him." You will learn of him within seven days, or he will return. If anyone has lost something then he must recite this name Al-Mu'id very often. Insha Allah (if Allah wills), he will find it.

60, 61 - AL-MUHYI, AL-MUMIT: 'The Giver of life, the Giver of death.' Allah revives hearts through light of faith and gives life to body. He also causes it to die and lets hearts fall into negligence and so into death.
These two names call on a person to enliven the creatures by benefiting them with knowledge, and by getting them to seek Allah's forgiveness. And he should cast base desires and devil's promptings to death. He should not long for life or death but submit to Divine decree and make this supplication as taught by the Prophet Muhammad صلى الله عليه وسلم:

اَللّٰهُمَّ اَحْيِنِيْ مَاكَانَتِ الْحَيٰوةُ خَيْرًا لِّي وَ تَوَفَّنِي اِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِّي وَ اجْعَلِ الْحَيٰوةَ زِيَادَةً فِيْ كُلِّ خَيْرٍ

وَاجْعَلِ الْمَوْتَ رَاحَةً مِنْ كُلِّ شَرٍّ

(O Allah cause me to live as long as life is good for me and cause me to die when death is good for me. And let life be a means of increase of every good, and let death be a relief from every evil.)

CHARACTERISTICS: If anyone is afflicted by grief, hardship or possibility of losing a limb, then he must recite this name Al-Muhyi seven times, Allah will give him relief. If anyone has pain in a vein (or in some parts of his body), he must recite this name for seven day. If anyone recites it regularly then his heart will be lively and body strong.
If anyone falls victim to his base desires and is drawn away from abiding by Shari'ah (Islamic law) then before he goes to sleep, he must put his hand on his chest and recite Al-Mumit till sleep overtakes him. Allah will cause his self to obey him.

62 - AL-HAYYI: 'The Ever-Living.' This name requires a person to live by remembering Allah and to give up his life in His path. Thus, he may attain martyrdom in Allah's path and live for ever.

CHARACTERISTICS: If anyone is ill then he must recite this name very often, or another person must recite it on him. Some people say that he must stare at him - or keep his eyes straight - and recite if often. Allah will give him cure. If anyone recites it seventy times every day then he will have a long life and his spiritual life will become strong.

63 - AL-QAYYUM: 'The self-Subsisting.' He also keep the creation alive land watches it. A person is required by this name to be absolutely independent of all besides Allah.
Qushayri رحمه الله said that if anyone is convinced that Allah is Al-Qayyum then he absolves himself loft h burden of planning and occupation and lives his life in comfort. So, he will neither be stingy nor esteem any worldly valuable.

CHARACTERISTICS: If anyone recites this name very often at the time of dawn then people will hold him to be dear. If anyone recite it very many times then his affairs will be settled well.

64 - AL-WAJID: 'The perceiver.' 'The Inventor.' He is the Independent , not in need of anyone. This name calls on a person to try to acquire a high degree of perfection in what is necessary to be able to do without all besides Allah.

CHARACTERISTICS: If this name is recited with every morsel of food then that will be light in his stomach. If he recites it in solitude then he will gain self-sufficiency.

65 - AL-MAJID: 'The Most Excellent.' 'The Noble.' This name demands of a person the same thing as the previous name (Al-Wajid).

CHARACTERISTICS: If anyone recites this name to such an extent in solitude that he faints then Divine radiance will be apparent on his heart. If anyone continues to recite it very often then he will seem glorious to the creatures.

66, 67 AL-WAHID, AL-AHAD: 'The One.' 'The Peerless.' These names call upon a person to become unique and singular in worship just as his God is Alone. He must adopt qualities that are matchless.

CHARACTERISTICS: If anyone feels uneasy in privacy and when alone, then he must recite this name one thousand and one time, Insha Allah (if Allah wills), his heart will be at

peace. He will come near to Allah.
If anyone craves for a son, then he must write it down and keep it with him. Allah will bestow him, a son.

68 - AS-SAMAD: 'The Independent.' The Eternal Support (of creation).' He dependents on none but all depend on Him. This name calls on a person to turn to Allah alone for all his needs. He should not worry about his provision, but rely on Allah. He must abstain from the unlawful and not long for the world's adornments and even for its lawful things. He should try to help Allah's creatures.

CHARACTERISTICS: If anyone prostrates himself at the time of dawn or midnight and recites this name one hundred and fifteen times, Allah will make him truthful. He will not become a pray of an oppressor. One who recites this name very often will not go hungry. If anyone recites it while he has made ablution then he will become independent of the creatures.

69, 70 AL-QADIR, AL-MUQTADIR: 'The Capable or The Able.' 'The Prevailing. The Dominant.' He is Powerful and He demonstrates His Power. This name demands of a person that he should be able to prevent himself from lustful desires.

CHARACTERISTICS: If anyone makes ablution and at every limb which ablution covers he calls the name Al-Qadir then he will never be nabbed by an oppressor and no enemy will ever subdue him.
When faced with a difficult task, this name must be repeated forty-one times, the task will be accomplished easily, insha Allah (if Allah wills).
If anyone recites the name Al-Muqtadir regularly then negligence gives way to compliance. If anyone who arises from sleep recites it twenty times then all his work will be accomplished by Allah's leave.

71, 72 AL-MUQADDIM, AL-MUAKHKIR: 'The Expeditor.' 'The Promoter.' 'He who advances.' 'The Retarder.' 'He Who puts back.' He lets friends advance nearer to His court and puts back enemies from His mercy.
These two names call upon a person to keep ahead in doing piety and make himself better than others and keep those people dear who are near to Allah. And, he must put back the base self, the devils and those who have been rejected by Allah. He must abide by the rules and laws in all his affairs, like doing first what is most necessary and Allah has expedited it, and doing last of all that which is least necessary.

CHARACTERISTICS: If a warrior recites Al-Muqaddam or writes it down with him, then no one will be able to hurt him in battle. One who recites it very often will become obedient to Allah.
If anyone recites Al-Muakhkhar one hundred times then he will not find peace with other than Allah. He who recites it one hundred times every day will have all his tasks accomplished. He who recites it forty-one times will have an obedient soul.

73, 74 AL-AWWAL, AL-AAKHIR: 'The First.' 'The Last.' These names call upon a person to hasten to obey Allah's commands and to worship Him and to sac rife his life for Allah's sake.

CHARACTERISTICS: If anyone does not have a male child then he must recite this name Al-Awwal forty times every day for forty days. He will have his desire. Some authorities say that for a son, affluence or any other desire, he must recite this name one thousand times each night for forty Thursday nights (preceding Friday). Insha Allah (if Allah wills)

he will get his desire.
If anyone lives his last days and has spent a sinful life then he must make the name Al-Aakhir his constant petition. Insha Allah (if Allah wills), he will have a pious ending.

75, 76 - AZ-ZAHIR, AL-BATIN: 'The Manifest.' 'The Hidden.' His creation is evidence of His perfect attributes. And He is concealed in His Being and ancientness.

CHARACTERISTICS: If anyone recites the name Az-Zahir five hundred times after the *salah (prayer)* of ishraq, Allah will make his eyes bright and radiant. If anyone fears a windstorm, rain or cyclone, he must recite this name very often. There will be peace and security. If it is inscribed on the walls of the house, they will be safe.
If anyone recites Ya Batin (یاباطن) thirty-three times every day, Allah will make him know the secrets. If he repeats it constantly, then whosoever sees him will become his friend.

77 - AL-WAALI: 'The Omnipotent.' 'He Who exercises authority over everything.' The demands of this name on a person are as of Al-Wakil.

CHARACTERISTICS: If anyone writes this name on an old earthen pitcher, fills it with water and strikes it at the wall of his house, then his house and walls will be safe from rain and other kinds of trouble and will be well inhabited.
This aim can also be achieved by reciting this name three hundred times.
If this name is recited eleven times to subjugate someone, that person will become his follower, obedient to him.

78 - AL-MUTA'ALI: 'The Most Exalted.' This name calls on a person to do what has been stated against Al-Aliyey.

CHARACTERISTICS: If anyone recites this name very often then he will overcome whatever difficulty he faces. A pregnant woman will not face the travails of childbirth if she recites this name during her pregnancy.

79 - AL-BARR: 'He treats kindly.' This name calls upon a person to give kind treatment to his parents, teachers, religious elders, relatives and all associated with him.

CHARACTERISTICS: This name should be recited during cyclones, windstorms, rainstorms, etc. If this name is recited seven hundred times and a child is placed under Allah's protection, it will remain safe from all trails till adulthood. If an alcoholic and an adulterer recite it seven times every day, Allah will turn them away from these sins.

80 - AT-TAWWAB: 'The oft-Returning.' 'The Relenting.' He accepts repentance. Tawabah (repentance) actually means 'to return.' When it is used for a creature, it means 'to return from sin, or turn away from it.' It is to be ashamed for having committed a sin and to return to Allah. When this word is used for Allah, it implies that He turns with mercy and enablement towards the creature. When a person commits a sin, Allah enables him to repent making him realize that he is liable to be punished. And, when he repents to Allah, Allah turns towards him with His mercy and forgives him. Hence, the fact is that Allah's tawabah (relenting) precedes the creature's *Tawbah* (repentance). Without Allah's relenting, the creature does not repent. Hence, it is said:

تَابَ عَلَيْهِمْ لِيَتُوبُوا

{He relented towards them, so that they might repent} (9:118)

Hence, a person should always hope for Allah's mercy and be convinced that his repentance will be accepted. He must not be pessimistic. He must forgive others their lapses and accept apologies of others as many times as they make. Not only that, he must also reward them. He must himself repent to Allah and be ashamed of his sins. He must not delay repentance but submit to the command:

عَجِلُوا التَّوبَةَ قَبْلَ الْمَوتِ

(Hurry to make repentance before death.)

Here is a didactic account. There was a minister of a kingdom. His name was Eesa ibn Eesa. Once, he was going somewhere with a group of riders as normally happens. The people asked each other about him. An old woman was sitting on the path and she heard the people ask about him, so she remarked, "They ask, 'Who is he?' who can he be? He is a creature who is rejected by the Divine sight and is being tried in this condition (lost in worldly glory)." Eesa ibn Eesa heard her, returned post-haste to his dwelling, abandoned his minstership, repented to Allah, gave up all worldly ambitions and went to Makkah and settled there.

CHARACTERISTICS: If anyone recites this name three hundred and thirty times after the *salah (prayer)* of chaast, Allah will cause him to make a perfect repentance (where after all sins are forgiven). If anyone repeats this name much too often, then all his affairs are concluded in a very right manner and he will not be at peace without obedience and worship. Allah will forgive a person his sins if he prays after the *salah (prayer)* of chaast, insha Allah (if Allah wills):

اَللّٰهُمَّ اغْفِرْلِيْ وَتُبْ عَلَيَّ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ

81 – AL-MUNTAQIM: 'He Who takes retribution.' He punishes the disbelievers and the rebels. This name binds a person to avenge his main enemies, his base soul and the devil. The greatest of these enemies lis the nafs amarah (baser self) that should be punished by subjecting it to severe hardship. Bayazid Bustami رحمه الله was once diverted from his nightly routine of worship. He punished his soul by depriving it of water for one your.

CHARACTERISTICS: If anyone cannot cope with his enemy, then he must recite this name for three Fridays manning. His enemy will become his friend.
If this name is recited at midnight for some purpose then that will be achieved.

(81A) According to a version, another sahabi رضى الله عنه other than Sayyiduna Abu Hurayrah رضى الله عنه reported here a name of Allah, **AL-MUN'IM:** 'The Bestower.' 'The benefactor.' If anyone recites it constantly then he will never be dependent on any other person.

82 - AL-AFUW: 'He Who pardons.' 'The Mild.' This name calls on a person to observe the same things as he is required to do by Al-Ghafur.
Shaykh (Great religious Scholar) Abdul Haq رحمه الله writes in his sharh (explanatory book) on Asma ul Husna that Al-Afuw Who obliterates sins is very near in meaning to Al-Ghafur, yet Al-Afuw is more deeper and eloquent than Al-Ghafur, because ghufran means 'to conceal' so Al-Ghafur (or Al-Ghaffar) is to conceal sins. Al Afuw,. On the other hand, is to erase and means 'to forgive sins and obliterate them.'
So, a person may have sinned much, yet he is much hopeful of Allah's forgiveness because of His attribute Al-Afuw. This is why it is disallowed to disgrace any sinner because it is

not unexpected that Allah may forgive him and erase his sins all at once, for observing the limits and commands of Shari'ah (Islamic law).
This name calls upon a person to ignore shortcomings of people and to forvie them. They should fall under the purview of

اَلْكَاظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ

{(who) restrain their anger and are forgiving towards mankind- And Allah loves the good-doers.} (3:134)

CHARACTERISTICS: If a person has committed many sins then he must make this name his continuous petition. Insha Allah (if Allah wills), all his sins will be forgiven.

83 - AR-RAUF: 'He Who is full of pity,' 'The Affectionate.' A person is required by this name to follow the same guidance as under Ar-Rahim.
It is said that the nighbour of a person was very evil. When he died, he did not offer his funeral *salah (prayer)*. Later, someone else saw him in his dream and he disclosed to him that Allah had forgiven him but he should say to the man who did not offer his funeral *salah (prayer)*:

لَوْ اَنْتُمْ تَمْلِكُوْنَ خَزَآئِنَ رَحْمَتِ رَبِّيْ اِذًا لَّاَمْسَكْتُمْ خَشْيَةَ الْاِنْفَاقِ

{If it were you who owned the treasures of the mercy of my Lord, you would certainly withhold them for fear of expending.} (17:100)

CHARACTERISTICS: If anyone intends to free an oppressed person from the grip of an oppressor then he should recite this name ten times. The cruel one will accede to his recommendation.
If anyone recites it constantly, then his heart will become mild. He will make friends and others will befriend him.

84- MAALIK UL-MULK: 'The Owner of Sovereignty.' 'The Eternal Soveign.' This name demands jof a person what is mentioned against Al-Malik.
Shah Waliرحمه الله said, "O man! Keep to one gate. Only Allah's gate, so that very many gates are opened for you. And, bow down your neck before only one King, meaning Allah, so tht very many necks are bowed before you." Allah says:

وَاِنْ مِّنْ شَيْءٍ اِلَّا عِنْدَنَا خَزَآئِنُهٗ

{There is not a thing but its treasures are with Us.} (15:21)

CHARACTERISTICS: He who recites this name constantly will be happy. His ambitions will conclude very well. The characteristics of the next name Dhul Jalali wa al-Ikram are the same.

85 - DHUL JALALI WA AL-IKRAM: 'The Lord of Majesty and Bounty.' He who recognizes Allah's Majest should humble himself before Him. He who recognizes His Bounty Should be graeful to Him. No one else beside Him may be obeyed or beseeched for one's needs. A person should try to attain greatness and be kind to Allah's creatures.

86 - AL-MUQSIT: 'The Just, The Equitable.' This name calls upon a person to do the same things as the name Al-Adl call on him.

CHARACTERISTICS: If anyone recites this name one hundred times, then he will be safe

from the devil's temptations. If he recites it seven hundred times then he will get his desires fulfilled.

87 - AL-JAMI: 'The Gathers.' 'The Assembler.' He will assemble the people on the day of resurrection. This name calls on a person to embrace knowledge, deeds and perfections of soul and body. He should be lost in thought of Allah, and get peace of heart through dhikr (hallowing of Allah), and develop an awareness of the attributes of Allah and inculcate them.

CHARACTERISTICS: If anyone relatives are dispersed then he must have a bath at the time of chaast, raise his face towards the sky and recite this name ten times, withdrawing one finger inwards each time. Then he should wipe his hands on his face. Insha Allah (if Allah wills), in a short period of time they will all come together.

88 - AL-GHANI: 'The Self-Sufficient.'

CHARACTERISTICS: If anyone is greedy and insatiable then he must touch each of his limbs and recite Al-Ghani stroking the limb with his hand from up to down. Allah will deliver him of the evil. He who recites this name seventy times every day will have his wealth and property blessed and he will never become helpless.

89 - AL-MUGHNI: 'The Enricher.' These names call upon a person to be absolutely free of all creatures and mindless, and depend only on Allah for all his needs.

CHARACTERISTICS: If anyone recites this name one thousand times every Friday for ten consecutive Fridays then he will be independent of the creatures.

90 - AL-MANI: 'The Withholder.' He restrains His salves from loss and destruction of this world and religion. This name calls upon a person to withhold his self and nature from base desires and so make himself immune to destruction and loss of the religion and the world.

CHARACTERISTICS: If husband and wife disagree, then this name should be recited twenty times while approaching the bed. Allah will remove anger and disagreement.

(89A) In his Sherh (explanatory book) Asma ul-Husna, Shaykh (Great religious Scholar) Abdul Haq Muhaddith Dalawi رحمه الله has mentioned before the name Al-Mani, the name **AL-MUTI**, 'The Giver.' He has explained the two names: 'He gives what He wishes to whom He wishes and withholds, what He wishes from whom He wishes.'

لَا مَانِعَ لِمَا أَعْطَى وَلَا مُعْطِيَ لِمَا مَنَعَ

(There is no one to withhold what He gives and no one to give what He withholds.)
Thus, when a person knows that Allah alone gives and withholds, he must hope for His grant and fear His withholding.
This name demands of a person to grant to Allah's pious slaves and the deserving and not give to the sinners and cruel people. He must grant his heart and soul the light of presence and obedience and restrain his self and nature from desires and greed.
The tradition of Sayyiduna Abu Hurayrah رضى الله عنه does not mention Al-Mu'ti. So, withholding would imply rejection and destruction.
Shaykh (Great religious Scholar) Abdul Haq رحمه الله writes the characteristic of Al-Mu'ti that if anyone continues to pray (يَامُعْطِيَ السَّائِلِيْن) (O Bestower on the supplicants) very much then he will not depend on other for his needs.

91, 92 AL-DAARR, AN-NAAFI: 'He Who distresses.' 'The Benefactor.'

Qushayri رحمه الله said that these names point out that everything is in Allah's hands. He who submits to His decree will find a life of ease and comfort. He who does not submit will face difficulty and distress. Allah says:

مَنِ اسْتَسْلَمَ لِقَضَآئِيْ وَصَبَرَ عَلٰى بَلَآئِيْ وَشَكَرَ عَلٰى نِعَمَآئِيْ كَانَ عَبْدِيْ حَقًّا وَمَنْ لَّمْ يَسْتَسْلِمْ لِقَضَآئِيْ وَلَمْ يَصْبِرْ عَلٰى بَلَآئِيْ وَلَمْ يَشْكُرْ عَلٰى نِعَمَآئِيْ فَلْيَطْلُبْ رَبًّا سِوَائِيْ

"He who accepts My decree and endures My trial and gives thanks for My bounties in My true slave. But, he who does not accept My decree, does not show patience in the face of My trial and does not thank Me for My blessings, let him find a Lord other than Me."

In his sharh (explanatory book) Asma ul Husna, Shaykh (Great religious Scholar) Abdul Haq رحمه الله has explained both these names Ad-Daarr and An-Naafi. Only Allah is the Master of good and bad, profit and loss. Only He is the Greator of cure of pain, grief and anxiety in summer and winter, during a dry and a moist spell. If should not be supposed that medicine heals by itself, poison kills, food satiates and water quenches thirst. Rather, all these things are to what we have been accustomed. Allah has made them a means. He can grow them without these means, and He may not let them grow in spite of these means. In the same way, all things of the higher world and the lower world are simply a means and causes following Allah's perfect Power. All these things relative to eternity are as pen is in the hands of one who writes. Hence, a person must know all losses and profits as Allah's decree. He must know that the world of causes (and means) is subject to His Power. He must be obedient to the command and decree of Allah and entrust all his affairs to Him so that he leads a life that is safe from the creatures and satisfied.

It is reported that Prophet Musa عليه السلام complained to Allah of severe toothache once. He was instructed to apply a certain grass on his teeth. He complied and was relieved of the pain. After a period of time, he had toothache once again, so he used the same grass but this time the pain increased instead of vanishing. He pleased, "O Lord, this is the same grass that you had prescribed but this time the pain has aggravated." He was reminded, "Last time you had turned to Me. This time you turned to the grass while I am the One Who cures."

These names demand of a person to obey the commands of Allah and the instructions of Shari'ah (Islamic law) to tackle the enemies of Islam. He must help the creatures of Allah.

CHARACTERISTICS: If anyone repeats the name Ad-Daar one hundred times on the nights preceding Friday, Allah will give him peace at the station desired by him. He will attain the degree of nearness. If anyone travels by boat or ship and recites the name An Nafi forty one times every day, Insha Allah (if Allah wills) he will never suffer harm.

If he recites it forty one times while beginning his tasks then all his tasks will be concluded according to his desire.

93 - AN-NUR: 'The Light.' He brightens the heavens with the stars, the earth with the Prophets and the ulama (Scholars) and the hearts of the Muslims with light of awareness and obedience. A person is required by this name to make himself radiant with faith and awareness.

CHARACTERISTICS: If anyone recites on Friday morning surah an-Nur seven times and this name one thousand and one times then Allah will cause his heart to be radiant.

If anyone repeats this name every morning, his heart will be radiant.

94 - AL-HADI: 'The Guide.' This name calls on a person to guide Allah's creatures to the right path Shaykh (Great religious Scholar) Abdul Haq رحمه الله has explained it in Sharh (explanatory book) Asma ul Husna. 'It means to show the path and take to the destination and the objective. Hence, Allah is the Guide of all who go on the paths. He is the Guide if anyone is on a worldly path and also when he walks the path of the hereafter.'
In short, Allah guides in a number of ways and there is no limit to His kinds of guidance.

اَلَّذِیۡۤ اَعۡطٰی کُلَّ شَیۡءٍ خَلۡقَهٗ ثُمَّ هَدٰی

{Who gave everything its creation, then guided (it)}(20:50)

He is the One Who guides the new-born to suckle its mother. However, the best and the most glorious guidance is the one that leads to Allah and to the great blessing of His sight, and to create in the inside of the chosen ones the light of Divine enablement search of the mysteries that is a means of guidance to awareness and obedience.
The most fortunate of all the creatures with a share of this name Al-Hadi are the Prophets عليهم السلام, the awaliya (Allah's friends) رحمهم الله and the ulama (Scholars) رحمهم الله. They guide Allah's creatures to the straight path. The chief of the Prophets, the seal of the Messengers صلى الله عليه وسلم is the true reflection of this name. He is the greatest and the highest ranked guide in this universe.

اِهۡدِنَا الصِّرَاطَ الۡمُسۡتَقِیۡمَ صِرَاطَ الَّذِیۡنَ اَنۡعَمۡتَ عَلَیۡهِمۡ غَیۡرِ الۡمَغۡضُوۡبِ عَلَیۡهِمۡ وَلَا الضَّآلِّیۡنَ

Dhun Nun Misri رحمه الله said that three things count among the high qualities of the saintly people.

i. To bring the depressed and grieved to broadness of heart and happiness.
ii. To remind the neglectful of Allah's blessings.
iii. To guide the Muslims with the pronouncement of monotheism to the true path which is to divert their hearts from the world to religion and from the thought of livelihood to the hereafter.

CHARACTERISTICS: Allah will raise to the degree of the possessor of awareness one who puts his hands up, looks towards the sky and recites the name Al-Hadi very of ten and wipes his hands on his eyes and face.

95 – AL-BADI: 'The Originator.' 'The Deviser.'
He who makes the *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* his amir (decider)over his speech and deeds has a mind, thought and tongue moulded in wisdom and Shari'ah (Islamic law). But, he who makes desires his amir (decider) over his speech and deeds practices bid'ah or innovation.
Qurayshi said that our path is based on three principles:

(i) To follow the noble Prophetصلى الله عليه وسلم in manners and deeds, and in food and drink that should be lawful.
(ii) To speak the truth always.
(iii) To form a sincere intention for all deeds.

He also said that if anyone has a soft corner for an innovator then Allah removes the sweetness of *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* from his deeds. If anyone respects an innovator then Allah removes the light of faith from his heart.

CHARACTERISTICS: If anyone becomes grieved or faces a difficult task then he must recite

يَا بَدِيْعَ السَّمٰوَاتِ وَالْأَرْضِ

Seventy thousand times, or one thousand times. Insha Allah (if Allah wills), he will be relieved of his grief and his task will be accomplished.
If anyone makes ablution, faces the qiblah and recites it till he goes to sleep then he will dream of what he wishes to see.

96 - AL-BAQI: 'The Eternal.' 'The Everlasting.'

CHARACTERISTICS: If anyone recites this name one hundred times on Thursday night regularly, then all his deeds will be accepted and he will not be afflicted with sorrow or grief.

97 - AL-WARITH: 'The Supporter,' 'He Who remains after all that exists will perish and Master of all creation.'
Warith means that when all who exist will perish, all the remaining properties whose owners have died will revert to Him. This meaning is in the context of the literal implication of wraith, otherwise the fact is that only Allah is the absolute Owner of everything in the universe, from infinity to eternity, without any change. All things are His without partnership of anyone and He alone is the Rear Owner and Master of all things. Those with insight always hear (with their conscious ears)

لِمَنِ الْمُلْكُ الْيَوْمَ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ

Hence, a person should not worry about his property and inheritance. Rather, he must be convinced that he has to leave behind everything and go away form the world. This is why it is said:

مُوْتُوا قَبْلَ اَنْ تَمُوْتُوا

(die before you die)

This name calls upon a person to use his life to perform deeds that are among the ever remaining righteous deeds, like learning and teaching, perpetual charity, and soon. He must acquire as much as possible of religious knowledge. He will then become an heir to the Prophetsعليه السلام in the real sense.

CHARACTERISTICS: If anyone recites this name at the time of sunrise one hundred times then he will not go through grief or sorrow.
He who recites it very often will have all his tasks done well for him.

98 - AR-RASHID: 'The Guide to the right path.' Some people say that He guides His creature's soul to obey and worship Him. He guides his heart to His forgiveness and his spirit to His love. The sign that Allah guides anyone is that He inspires him to rely on, and entrust all his affairs to, Him.
It is reported of Ibrahim ibn Adhamرحمه الله that one day he was hungry. So, he gave something that he possessed to a man with instruction to pledge it and get him some food. But, as he came out, he encountered a man with a donkey asking about Ibrahim ibn Adhamرحمه الله. He said , "Forty thousand dinars are loaded on this beast. They are his inheritance from his father's legacy. I am his slave and have brought this property to him." Then he met Ibrahim رحمه الله and handed over the forty thousand dinars to him. Ibrahim رحمه

ﷻ said, "If you speak the truth then I set you free it you really are My slave and this wealth belongs to me. I also present to you these forty thousand dinars. Now, go away from me." When the man departed, Ibrahimرحمه الله said, "My Lord, I had prayed to You only for bread but You granted me these many dinars. I swear by You, if You let me die of hunger now, I shall not ask You for anything."

CHARACTERISTICS: If a person is undecided about something then after the *salah (prayer)* of isha but before he goes to sleep, he must recite this name one thousand times. He will be informed of the correct course of action.
If anyone recites this name constantly then all his affairs will conclude without effort from him whatsoever.

99 - AS-SABUR: 'The Most Fore bearing.' He is not hasty in punishing the sinners.
The word *sabr* means patience and sabur is 'not to hurry in seizing a sinner and in punishing him.' Sabur is nearer in meaning to halim (clemency) but they are differenct in that sabur involves forebearance at the moment but ultimately there is a seizing and punishment while halim is absolute forebearance.
Some people say that As-Sabur is He Who inspires a person with patience in his time of difficulty. He is Allah alone who gives patience in different ways like when opposing evil temptations, engaging in strenuous worship, etc. Hence, a person should always ask Allah for patience in difficulty, grief, etc. He must keep away from disobeying Him.
This name calls on a person not to make haste in doing anything. Rather, he must do it calmly and in a composed, dignified manner. He must seek Allah's protection in every grief.

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَّثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ (2:250)

يَآاَيُّهَا الَّذِيْنَ اٰمَنُوْا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ (3:200)

A very deep meaning saying it attributed to a Shaykh (Great religious Scholar), "Sip the wine of patience. If you are killed, you are shahid (martyr). If you are spared, you are sa'eed (fortunate)."

CHARACTERISTICS: If anyone is grieved or burdened with hardship, he must recite this name thirty-three times. He will have internal satisfaction.
To quieten enemies, please the rulers and gain acceptance of the people, this name should be recited at midnight or at noon regularly. This is very effective.
This completes the exegesis of the hadith (tradition) of Abu Hurayrah رضی الله عنه in the Miahkat about the ninety-nine names of Alla. Mulla Ali Qari رحمه الله says that there are more names besides these in the Quran and the ahadith (tradition). Those in the Quran are:
Ar-Rab, Al-Akram, Al-A'la, Al-Hafiz, Al-Khaliq, As-Satir, As-Sattar, Ash-Shakir, Al-Aadil, Al-Allam, Al-Ghalib, An-Nazir, Al-Faliq, Al-Qadir, Al-Qarib, Al-Qahir, Al-Kafil, Al-Kafi, Al-Munir, Al-Muhit, Al-Maalik, Al-Mawla, An-Nasir, Ahkam ul Hakimin, Arhamour-Rahimin, Ahsan ul Khaliqin, Dhul Fadl, Dhul-Tawl, Dhul Quwah, Dhul Ma'rij, Dhul Arsh, Rafi ud Darajat, Qabil ut-Tawwab, Al-Fa'alul lima yureed, Makhrajul hayya min al-Mayyit.
These names are from the ahadith (tradition): Al-Hannan, Al-Mannan, Al-Mugith.
Moreover, the heavenly Books, like the torah, give more names of Allah.

THE GREAT NAME

(٢٢٨٩) وَعَنْ بُرَيْدَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَسْئَلُ بِاَنَّكَ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِىْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ۔ فَقَالَ دَعَا اللّٰهَ بِاسْمِهِ الْاَعْظَمِ الَّذِىْ اِذَا سُئِلَ بِهٖ اَعْطٰى وَاِذَا دُعِيَ بِهٖ اَجَابَ(رواه الترمذى وابوداؤد)

2289. Sayyiduna Buraydah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم heard a man pray:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُ بِاَنَّكَ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِىْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ

(O Allah, I ask You by virtue of Your, indeed Your, being Allah. There is no God besides You Who are the One, the Independent, who begets not nore was begotten, and there is none co-equal with Him.)

He (Allah's Messenger صلی اللہ علیہ وسلم) said, "He has prayed to Allah with His greatest name, by which, when He asked, He gives and, when supplicated, He answers."[1]

COMMENTARY: The more correct thing is that the ism a'zam or the greatest name is concealed among Allah's names. No one knows it specifically. It is like the laylatulqadr (a specific valuable night). Most of the ulama (Scholars) say, however that the ism a'zam is the name 'Allah'. Sayyiduna Sayid Abdul Qadir Jilani رحمہ اللہ said that this is so on condition that when the tongue utters 'Allah,' the heart should concur and have the concept of no one else besides Him. This name will have the effect of the greatest name only it there is nothing else in the heart besides Allah when He is called.

There are many opinions of the ulama (Scholars) about the ism a'zam. At the conclusion of this chapter, we shall enumerate the names which the ulama (Scholars) have called Ism a'zam according to their studies.

'Being asked' (سئل) and 'supplicated' (دعی) have been distinguished by the scholars. The former is 'to want' (اللهم اعطنی) (O Allah, give me) and He gives in response. The latter (supplication) is to call, like, "O Allah" and He accepts the call, as He says on someone's call (لبیک عبدی) (Here am I, My salve).

(٢٢٩٠) وَعَنْ اَنَسٍ قَالَ كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ وَرَجُلٌ يُصَلِّيْ فَقَالَ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ بِاَنَّ لَكَ الْحَمْدَ لَا اِلٰهَ اِلَّا اَنْتَ الْحَنَّانُ الْمَنَّانُ بَدِيْعُ السَّمٰوَاتِ وَالْاَرْضِ يَا ذَاالْجَلَالِ وَالْاِكْرَامِ يَاحَيُّ يَاقَيُّوْمُ اَسْأَلُكَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعَا اللّٰهَ بِاسْمِهِ الْاَعْظَمِ الَّذِىْ اِذَا دُعِيَ بِهٖ اَجَابَ وَاِذَا سُئِلَ بِهٖ اَعْطٰى۔ (رواه الترمذى وابوداؤد والنسائى وابن ماجة)

2290. Sayyiduna Anas رضی اللہ عنہ narrated that while he was sitting with the Prophet Muhammad صلی اللہ علیہ وسلم in the mosque a man offered the *salah (prayer)* and prayed (after that)

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ بِاَنَّ لَكَ الْحَمْدَ لَا اِلٰهَ اِلَّا اَنْتَ الْحَنَّانُ الْمَنَّانُ بَدِيْعُ السَّمٰوَاتِ وَالْاَرْضِ يَا

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[1] Tirimidhi # 3486, Abu Dawud # 1493, Ibn Majah # 3857, Musand Ahmad # 23103

ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّومُ

{O Allah, I ask You-and, indeed, praise belongs to You. There is no God besides You, Al-Hannan (Who bestows favour). Al-Mannan (The Beneficent), The Originator of the heavens and the earth. O Lord of Majesty and Bounty, O The Ever-Living, O The self-Subsisting, I ask you.}

The Prophet Muhammad صلى الله عليه وسلم said thereafter, "He has supplicated Allah by virtue of His greatest name by which when supplicated He answers, and when asked He gives."[1]

(٢٢٩١) وَعَنْ أَسْمَاءَ بِنْتِ يَزِيْدَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِسْمُ اللّٰهِ الْأَعْظَمُ فِي هَاتَيْنِ الْآيَتَيْنِ وَإِلٰهُكُمْ إِلٰهٌ وَاحِدٌ لَا إِلٰهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ وَفَاتِحَةُ آلِ عِمْرَانَ الٓمّٓ اللّٰهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ۔

(رواه الترمذی وابوداؤد وابن ماجة والدارمی)

2291. Sayyidah Asma bint Yazid رضی الله عنہ narrated that the Prophet Muhammad صلى الله عليه وسلم said, "The greatest name of Allah is found in these two verses:

وَإِلٰهُكُمْ إِلٰهٌ وَاحِدٌ لَا إِلٰهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ

{And your God is One God. There is no God but He, the Compassionate, the Merciful} (2:163)

And the opening of Aal Imran

الٓمّٓ اللّٰهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ

{Alif Laam Meem, Allah! There is no God but He, the Ever-Living, the self-subsisting.}(3:1)[2]

PRAYER OF PROPHET YOUNUS عليه السلام

(٢٢٩٢) وَعَنْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعْوَةُ ذِی النُّوْنِ إِذَا دَعَا رَبَّهُ وَهُوَ فِيْ بَطْنِ الْحُوْتِ لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّيْ كُنْتُ مِنَ الظَّالِمِيْنَ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِيْ شَيْءٍ إِلَّا اسْتَجَابَ لَهُ

(رواه احمد و الترمذی)

2292. Sayyiduna Sa'd رضی الله عنہ narrated that Allah's Messenger صلى الله عليه وسلم said, "The supplication of Dhu an-Nun(Younus) عليه السلام while he was in the belly of the fish:

لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّيْ كُنْتُ مِنَ الظَّالِمِيْنَ

{There is no God but You. You are without blemish. I am one of the wrong-doers,} Is such that if a Muslim uses it (to supplicate Allah), surely he will get an answer."[3]

COMMENTARY: Allah had sent Sayyiduna Younus عليه السلام to Ninewah to guide its people. They rejected his preaching and refused to believe. So, Allah revealed to him that he

[1] Abu Dawud # 1495, Nasai # 1300, Ibn Majah # 3858, Musand Ahmad # 3-120 Tirmidhi.

[2] Tirmidhi # 3489, Abu Dawud # 1496, Ibn Majah # 3855

[3] Tirmidhi # 3516, Musand Ahmad # 1-170

should warn the citizens of Ninewah that, after a three day respite, they would be punished. He conveyed to them the warning and himself departed from the city. At the appointed time, a dark cloud could be seen approaching the city. Gradually, it came over the city and stopped moving. Something like smoke came out of it. When they observed the impending punishment, the people took their women, children and animals to the wilderness. There, they separated children from their mothers and young of the animals from their mothers, and began to cry loudly. They raised their voices and cried bitterly, repenting from disbelief and sin and expressing their faith. They called out

لَا حَيُّ حِيْنَ لَا اِلٰهَ اِلَّا اَنْتَ

(O The Living ever since there was no living being. There is no God but You.)

So, Allah put off the punishment that has threatened them.

After some time, Prophet Younus عليه السلام came towards the city to see what had happened. He saw that everything was safe and the people were alive, going around their chores. He felt very ashamed that he was proved wrong and had lied, but he did not know that the punishment had been upon them and was removed. He did not think it wise to go to the city, so he turned back to the river and boarded a ship to go to the other side of the river. However, the ship seemed not to budge, try as they may. The members of the crew said, "It looks as though a runaway slave is among us who has fled from his master. They drew lots among the passengers. The name of Prophet Yunus عليه السلام was drawn and he conceded, "Indeed, I am that runaway slave." So saying, he leaped into the river and a fish swallowed him on Allah's command Allah Commanded the fish to keep him well preserved in its belly. The fish swam with him across the Nile, the Euphrates and the Tigris. He continued to pray to Allah.

لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ

(O Allah, You are the Worshipped, the Ruler and the Absolute. You are without blemish. I have wronged myself by departing from my people without your permission.)

Hence, Allah answered his prayer and commanded the fish to cast him out at the banks of Nasibayn, a city of Shaam.

SECTION III اَلْفَصْلُ الثَّالِثُ

RESEARCH ON THE GREATEST NAME

(٢٢٩٣) عَنْ بُرَيْدَةَ قَالَ دَخَلْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَسْجِدَ عِشَاءً وَاِذَا رَجُلٌ يَقْرَأُ وَيَرْفَعُ صَوْتَهُ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اَتَقُوْلُ هٰذَا مُرَاءٍ قَالَ بَلْ مُؤْمِنٌ مُنِيْبٌ قَالَ وَاَبُوْ مُوْسَى الْاَشْعَرِيُّ يَقْرَأُ وَيَرْفَعُ صَوْتَهُ فَجَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَسَمَّعُ لِقِرَاءَتِهِ ثُمَّ جَلَسَ اَبُوْمُوْسٰى يَدْعُوْ فَقَالَ اَللّٰهُمَّ اِنِّيْ اُشْهِدُكَ اَنَّكَ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ اَحَدًا صَمَدًا لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهُ كُفُوًا اَحَدٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ سَأَلَ اللّٰهَ بِاسْمِهِ الَّذِيْ اِذَا سُئِلَ بِهِ اَعْطٰى وَاِذَا دُعِيَ بِهِ اَجَابَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اُخْبِرُهُ بِمَا سَمِعْتُ مِنْكَ قَالَ نَعَمْ فَاَخْبَرْتُهُ بِقَوْلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِيْ اَنْتَ اَلْيَوْمَ

لِيْ اَخٌ صَدِيْقٌ حَدَّثْتَنِيْ بِحَدِيْثِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رواه رزين)

2293. Sayyiduna Buraydah رضی اللہ عنہ narrated that he entered the mosque with Allah's Messenger صلی اللہ علیہ وسلم for the *salah (prayer)* of isha. Behold! A man was reciting the Quran (in *salah (prayer)*), his voice raised. He said, "O Messenger of Allah, will you say that this man is a hypocrite?" He said, "Rather, a believer who repents (his voice raised unintentionally)." Abu Musa Al-Ash'ary(Who was the reciter in a loud voice) recited and his voice was raised. Allah's Messenger صلی اللہ علیہ وسلم began to listen to his recitation. Then Abu Musa رضی اللہ عنہ sat down to pray, saying:

اَللّٰهُمَّ اِنِّيْ اُشْهِدُكَ اَنَّكَ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ اَحَدًا صَمَدًا لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ

فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ سَأَلَ اللّٰهَ بِاسْمِهِ الَّذِيْ اِذَا سُئِلَ بِهٖ اَعْطٰى وَاِذَا دُعِيَ بِهٖ اَجَابَ قُلْتُ

يَا رَسُوْلَ اللّٰهِ اُخْبِرُهٗ بِمَا سَمِعْتُ مِنْكَ قَالَ نَعَمْ فَاَخْبَرْتُهٗ بِقَوْلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِيْ

اَنْتَ الْيَوْمَ لِيْ اَخٌ صَدِيْقٌ حَدَّثْتَنِيْ بِحَدِيْثِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

(O Allah, I call You to witness that You, surely You, are Allah. There is no God but You, Alone, Independent, who begets not nor was begotten and there is none co-equal with Him.) On that, Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed, he has asked Allah with His name by which if asked, He grants and if supplicated, He answers." Buraydahرضی اللہ عنہ asked, "O Messenger of Allah, may I inform him what I heard from You?" He said, "Yes." So, he informed him what Allah's Messenger صلی اللہ علیہ وسلم had said. And, he said to him, "As of today, you are my true brother because you narrated to me a hadith (tradition) of Allah's Messengerصلی اللہ علیہ وسلم."[1]

COMMENTARY: We did say earlier that there are many opinions about the isma'zam (the greatest name) of Allah.

Some ulama (Scholars) have said that the name 'Allah' itself is the greatest name.

Some say that (بسم اللہ الرحمن الرحیم) is the greatest name.

And so other say: (هو) (huwa, He), (لا اله الا الله) – the kalimah tawhid, (الحی القیوم al-Hayyul Qayyum) – (مالک الملک Maalikul Mulk) (la ilaha illAllah)

Some have said:

اَللّٰهُ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ

Imam Zayn ul-Aabidinرضی اللہ عنہ is said to have prayed to Allah to disclose to him the greatest name. He was told in a dream that it is (لاالہ الا اللہ)

Some ulama (Scholars) say that it is concealed in the asma ul-husna.

Some others say that it is (اللهم) (O Allah).

Some of the predecessors said that if anyone said (اللهم) then he has prayed to Allah by all His names. Hasan Busri رحمہ اللہ said something of this sort.

Some authorities say that (الم) (Alif Laam Meem) is the greatest name of Allah. Others like Imam (leader) Ja'far Sadiq رضی اللہ عنہ said that if a person remembers Allah with any of His

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[1] Razin

beautiful names in such a way that he is lost with it and he has no thought inwardly of any thing whatsoever but this name, then that name itself is the greatest name. Any prayer made by virtue of it will be answered.

When Abu Sulayman Durraniرحمه الله asked a shaykh (Great religious Scholar) about it, he put to him a counter question, "Do you know your heart?" He answered in the affirmative and the shaykh (Great religious Scholar) advised, "When you observe that your heart is turned towards Allah and your eed. That is the greatest name."

Some one asked Abu Ar-Rabiرحمه الله about the ism a'zam. He said write down: (اطع الله يعطك) (Obey Allah, He will grant you your prayer). He meant to say that obedience to Allah is in itself the ism a'zam, because that makes Allah kind and He accepts.

He also reported a sufi's saying (بسم الله الرحمن الرحيم) is like the saying (كن) 'Be.' Just as Allah said' Be' and creates everything He wishes, so a creature has the basmalah. When he begins anything with it (بسم الله الرحمن الرحيم), that thing is accomplished by its blessings.

Some scholars say that the supplication encompasses all opinions. Every name that the religious authorities have named as the ism a'zam (greatest name) is found in this supplication:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِاَنَّ لَكَ الْحَمْدَ لَا اِلٰهَ اِلَّا اَنْتَ یَاحَنَّانُ یَا مَنَّانُ یَا بَدِیْعَ السَّمٰوَاتِ وَالْاَرْضِ یَا ذَالْجَلَالِ وَالْاِكْرَامِ یَا خَیْرَ الْوَارِثِیْنَ یَااَرْحَمَ الرَّاحِمِیْنَ یَا سَمِیْعَ الدُّعَاءِ یَا اَللّٰهُ یَا اَللّٰهُ یَا عَالِمُ یَا سَمِیْعُ یَا عَلِیْمُ یَا حَلِیْمُ یَا مَالِكَ الْمُلْكِ یَا مَالِكُ یَا سَلَامُ یَا حَقُّ یَا قَدِیْمُ یَا قَائِمُ یَا غَنِیُّ یَا مُحِیْطُ یَا حَكِیْمُ یَا عَلِیُّ یَا قَاهِرُ یَا رَحْمٰنُ یَا رَحِیْمُ یَا سَرِیْعُ یَا كَرِیْمُ یَا مَخْفِی یَا مُعْطِی یَا مَانِعُ یَامُحیِی یَا مُقْسِطُ یَا حَیُّ یَا قَیُّوْمُ یَا اَحْمَدُ یَا حَمْدُ یَا رَبِّ یَا رَبِّ یَا رَبِّ یَارَبِّ یَا وَهَّابُ یَاغَفَّارُ یَا قَرِیْبُ یَا لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِیْنَ اَنْتَ حَسْبِی وَنِعْمَ الْوَكِیْلُ

Each of the names mentioned in the foregoing supplication, is ism a'zam.

CHAPTER - II

REWARD FOR *TASBIH*, TAHIMID, TAHLIL AND TAKBIR

بَابُ ثَوَابِ التَّسْبِیْحِ وَالتَّحْمِیْدِ وَالتَّهْلِیْلِ وَالتَّكْبِیْرِ

Tasbih is to say SubhanAllah)(Allah is without blemish). Tahmid is to say al Hamulilillah (Praise belongs to Allah). Tahlil is to say (لا اله الا الله) (there is no God but Allah). Takbir is to say Allahu Akbar (Allah is the Greatest).

SECTION I

اَلْفَصْلُ الْاَوَّلُ

THE BEST SPEECH

(٢٢٩٤) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ اَفْضَلُ الْكَلَامِ اَرْبَعٌ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَفِیْ رِوَایَةٍ اَحَبُّ الْكَلَامِ اِلَى اللّٰهِ اَرْبَعٌ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ لَا یَضُرُّكَ بِاَیِّهِنَّ بَدَأْتَ (رواه مسلم)

2294. Sayyiduna Samurah ibn Jundub رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best expressions (of men) are four: SubhanAllah (Allah is without blemish), Al-hamdulillah (Praise belongs to Allah), Lailaha illAllah (There is no God but Allah), and Allahu Akbar (Allah is the Greatest)." According to a version: "The speech dearest to Allah are four: Subhan Allah, Al-hamdulillah, La ilaha illAllah and Allahu Akbar."[1]

COMMENTARY: After Allah's words, the speech of men, there are to best words. We have qualified them as men's speech because the fourth expression Allahu Akbar is not found in the Qur'an. Clearly, that which is not mentioned in the Quran cannot be better than what is in the Qur'an. However, another hadith (tradition) has the words:

اَفْضَلُ الْكَلَامِ بَعْدَ الْقُرْاٰنِ وَهِيَ مِنَ الْقُرْاٰنِ

meaning that (these expressions) are the best expressions after the collective Qur'an and these too are part of the Quran.

This means that 'speech' or 'expression' means human speech as well as Allah's words so that these four expressions are the best of Allah's words. In this case, the first three are exactly as they are in the Qur'an while though the fourth is not in it in the same words, the meaning is conveyed definitely in these words

وَكَبِّرْهُ تَكْبِيْرًا

{And extol Him with (all) greatness} (17:111)

It should be borne in mind too that while these four expressions are best, yet in the times of conditions when dhikr (hallowing of Allah) is recommended by ahadith (tradition). It is better to engage in dhikr (hallowing of Allah) than to make *Tasbih*, etc at such times and in such condition.

The concluding words of the next version state that it is not necessary to observe to sequence mentioned (in the hadith (tradition)). Any of the expressions subhan Allah, al-Hamdulillah, la ilaha illAllah or Allahu Akbar may be spoken first. There is no harm in that. However, Teebi رحمہ اللہ said that it is preferable to observe the sequence and permissible to alter the sequence.

THE MERIT OF THOSE THINGS

(٢٢٩٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاَنْ اَقُوْلَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَحَبُّ اِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ (رواه مسلم)

2295. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "That I should say subhan Allah, al-Hamdulillah, la ilaha illAllah and Allahu Akbar is dearer to me than that on which t he sun rises."[2]

(٢٢٩٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ فِيْ يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَا وَاِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ (متفق عليه)

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[1] First version: Bukhari (Book 83, Chapter 19 heading), Ibn Majah # 3811, Musand Ahmad # 5-10, Second version: Muslim # 12-2137

[2] Bukhari # 6405, Muslim # 28-2691, Musand Ahmad # 2-375.

2296. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone says

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ

(Allah is Glorified with His praise)

One hundred times a day, then his sins are obliterated even if they are like the foam of the sea."[1]

COMMENTARY: Tubi رحمہ اللہ said this one hundred recitation could be in one sitting or several during the day. The better thing is in one sitting.

(۲۲۹۷) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِيْنَ يُصْبِحُ وَحِيْنَ يُمْسِيْ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ مِائَةَ مَرَّةٍ لَمْ يَأْتِ اَحَدٌ يَوْمَ الْقِيَامَةِ بِاَفْضَلَ مِمَّا جَاءَ بِهٖ اِلَّا اَحَدٌ قَالَ مِثْلَ مَا قَالَ اَوْ زَادَ عَلَيْهِ (متفق عليه)

2297. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any one says in the morning and in the evening one hundred time each:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ

Then no one will bring, on the day of resurrection, anything better than he unless he says as he says, or says more than it."[2]

COMMENTARY: If another brings as many deeds as the first person by reciting t he words one hundred times and more than that, he will bring more deeds.
One explanation is that 'or' stands for 'and' in the hadith (tradition).

(۲۲۹۸) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَلِمَتَانِ خَفِيْفَتَانِ عَلَى اللِّسَانِ ثَقِيْلَتَانِ فِي الْمِيْزَانِ حَبِيْبَتَانِ اِلَى الرَّحْمٰنِ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ (متفق عليه)

2298. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated Allah's Messenger صلی اللہ علیہ وسلم said, "Two expressions are light on the tongue but heavy in the scale (because of the reward they fetch) and are dear to Ar-Rahman (the most Merciful, the compassionate).

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ

{Allah is glorified and with His praise. Allah is Glorified, Mighty.}[3]

(۲۲۹۹) وَعَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ كُنَّا عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَيَعْجِزُ اَحَدُكُمْ اَنْ يَكْسِبَ كُلَّ يَوْمٍ اَلْفَ حَسَنَةٍ فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهٖ كَيْفَ يَكْسِبُ اَحَدُنَا اَلْفَ حَسَنَةٍ قَالَ يُسَبِّحُ مِائَةَ تَسْبِيْحَةٍ فَيُكْتَبُ لَهُ اَلْفُ حَسَنَةٍ اَوْ يُحَطُّ عَنْهُ اَلْفُ خَطِيْئَةٍ۔ رَوَاهُ مُسْلِمٌ وَفِيْ كِتَابِهٖ فِيْ جَمِيْعِ الرِّوَايَاتِ عَنْ مُوْسَى الْجُهَنِيِّ اَوْ يُحَطُّ قَالَ اَبُوْ بَكْرٍ الْبَرْقَانِيُّ وَرَوَاهُ شُعْبَةُ وَاَبُوْ عُوَانَةَ وَيَحْيَى بْنُ سَعِيْدٍ الْقَطَّانُ عَنْ مُوْسٰى فَقَالُوْا وَيُحَطُّ بِغَيْرِ اَلِفٍ هٰكَذَا فِيْ كِتَابِ الْحُمَيْدِيِّ۔

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[1] Bukhari # 6405, Muslim # 28-2691, Musand Ahmad # 2-375.

[2] Muslim # 29-2692, Tirmidhi # 3536, Musand Ahmad # 2-371

[3] Bukhari # 6682, Muslim # 31-2694, Tirmidhi # 3478, Ibn Majah # 3806, Musand Ahmad # 2-232.

2299. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ narrated that while they were with Allah's Messenger صلی اللہ علیہ وسلم one day, he asked, "Is any of you unable to earn every day one thousand pieties?" One of those sitting around with him asked, "How may one of us earn one thousand pieties (every day)?" He said, "Let him glorify Allah with subhan Allah one hundred times. One thousand pieties will be recorded for him or one thousand sins will be erased from him."

In the version of Burqani instead of 'or', the words are: 'and ... will be erased." So, it is in Al-Humaydis book.[1]

COMMENTARY: The version in Tirmidhi, Nasai'I and Ibn HIbban has the word (and) instead of (أو) (or), In Arabic (و) (and) is used for (او) (or) sometimes. Anyway the interpretation in each case is that if anyone recites these *Tasbih,* one thousand pieties are recorded for him if he has no sins against him. If he has committed sins then one thousand sins will be forgiven to him.

TASBIH & TAMHID ARE BEST EXPRESSIONS

(٢٣٠٠) وَعَنْ اَبِي ذَرٍّ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ الْكَلَامِ اَفْضَلُ قَالَ مَا اصْطَفَى اللّٰهُ لِمَلَائِكَتِهٖ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ۔ (رواه مسلم)

2300. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم was asked, "Which expression is the best?" He said, "That which Allah has chosen for his angels: (سبحن اللہ وبحمدہ)."[2]

COMMENTARY: This expression is a combination of the four expressions.

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

and their brief rendering. It rejects polytheism which is the essence of tahlil which is turn confirms Allahu Akbar.

KIND OF DHIKR (HALLOWING OF ALLAH), NOT HOW MUCH

(٢٣٠١) وَعَنْ جُوَيْرِيَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِيْنَ صَلَّى الصُّبْحَ وَهِيَ فِيْ مَسْجِدِهَا ثُمَّ رَجَعَ بَعْدَ اَنْ اَضْحٰى وَهِيَ جَالِسَةٌ قَالَ مَا زِلْتِ عَلَى الْحَالِ الَّتِيْ فَارَقْتُكِ عَلَيْهَا قَالَتْ نَعَمْ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ قُلْتُ بَعْدَكِ اَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ لَوْ وُزِنَتْ بِمَا قُلْتِ مُنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ عَدَدَ خَلْقِهٖ وَرِضَا نَفْسِهٖ وَزِنَةَ عَرْشِهٖ وَمِدَادَ كَلِمَاتِهٖ۔ (رواه مسلم)

2301. Sayyiduna Juwayriy-ah رضی اللہ عنہ narrated that one morning the Prophet Muhammad صلی اللہ علیہ وسلم went out from her for the *salah (prayer)* of fajr. She was on her prayer rug. He came back after the (*salah (prayer)* of) duha and she was still sitting on the prayer rug. He asked, "Have you not ceased to be on the position on which I ported from you?" She said, "Yes!" The Prophet Muhammad صلی اللہ علیہ وسلم said, "After you, I have repeated four expression three times and if they are weighed againt what you have recited today, they would outweigh them." (And he

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[1] Muslim # 37-2698, Musand Ahmad # 1-174.

[2] Muslim # 84-2731

mentioned them:)

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ عَدَدَ خَلْقِهٖ وَرِضَاءَ نَفْسِهٖ وَزِنَةَ عَرْشِهٖ وَمِدَادَ كَلِمَاتِهٖ

{Allah is glorified and with His praise to the number of His creatures, as pleases Him, to the weight of his throne and t o the extent of His words.}[1]

COMMENTARY: The words 'to the extent of His words' could mean His Boks, His scriptures or His names or His attributes. They could mean His commands, too.

This hadith (tradition) tells us that dhikr (hallowing of Allah) relies on quality not on quantity, Fewer *Tasbih* recitations whose meanings are deep and are made with much devotion are better than those that do not have such meaning and do not emanate from a dedicated heart though they may be very lengthy. The same axiom applies to recitation of the Quran with contemplation and a full attention mind, even of a verse, against a recitation of long passages without reflection.

SEEKING REFUGE FROM THE DEVIL

(۲۳۰۲) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ فِيْ يَوْمٍ مِائَةَ مَرَّةٍ كَانَتْ لَهٗ عِدْلَ عَشْرِ رِقَابٍ وَكُتِبَتْ لَهٗ مِائَةُ حَسَنَةٍ وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ وَكَانَتْ لَهٗ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهٗ ذٰلِكَ حَتّٰى يُمْسِيَ وَلَمْ يَأْتِ اَحَدٌ بِاَفْضَلَ مِمَّا جَاءَ بِهٖ اِلَّا رَجُلٌ عَمِلَ اَكْثَرَ مِنْهُ۔ (متفق عليه)

2302. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone says:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

(There is no God but Allah who is Alone and has no partner. To him belongs the dominion and for Him is all praise. And, He is over all things powerful,)
one hundred times a day, then he will get a reward the like of setting free ten slaves, one hundred pieties will be recorded for him, one hundred bad deeds will be removed from him and it will be for him a protection from the devil that day of his till evening. No one will bring anything better than what he brings except a man who performs more than he does."[2]

COMMENTARY: It seems that if anyone recites these words in the evening then he will get protection from the devil till morning.

If anyone recites these expressions more than one hundred times then he will earn so much more reward. These expressions may be recited at one time preferably, or at different times to add up to one hundred. They must best be recited in the morning.

LA HAWLA WA LA QUWATAH

(۲۳۰۳) وَعَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سَفَرٍ فَجَعَلَ النَّاسُ يَجْهَرُوْنَ بِالتَّكْبِيْرِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّهَا النَّاسُ اِرْبَعُوْا عَلٰى اَنْفُسِكُمْ اِنَّكُمْ لَا

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[1] Muslim # 29-2726, Ibn Majah # 3808.

[2] Bukhari # 6403, Muslim # 28-2691, Tirmidhi # 3474, Musand Ahmad # 4-60, Ibn Majah # 3798..

تَدْعُوْنَ اَصَمَّۃً وَلَا غَائِبًا اِنَّكُمْ تَدْعُوْنَ سَمِيْعًا بَصِيْرًا وَهُوَ مَعَكُمْ وَالَّذِيْ تَدْعُوْنَهٗ اَقْرَبُ اِلٰى اَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهٖ فَقَالَ اَبُو مُوْسٰى وَاَنَا خَلْفَهٗ اَقُوْلُ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ فِيْ نَفْسِيْ فَقَالَ يَا عَبْدَاللّٰهِ بْنَ قَيْسٍ اَلَا اَدُلُّكَ عَلٰى كَنْزٍ مِنْ كُنُوْزِ الْجَنَّةِ فَقُلْتُ بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ۔ (متفق عليه)

2303. Sayyiduna Abu Musa Al-Ash'ary رضی اللہ عنہ narrated that we were with Allah's Messenger صلی اللہ علیہ وسلم on a journey. The people began to call the takbir in a loud voice. So Allah's Messenger صلی اللہ علیہ وسلم said, "O you people, be mild to Yourself you are not calling one who is deaf or away. Rather, you are calling one who hears and sees. He is with you. He whom you call is nearer to any of you than the neck of his riding beast."

Abu Musa added: And I was behind him saying to myself (لاحول ولا قوۃ الا باللہ) (there is no might and no power save in Allah). He (the Prophet Muhammad صلی اللہ علیہ وسلم) said (to me by my kunyah). "O Abdullah ibn Qays, shall I not lead you to a treasure of the treasure of paradise?" I submitted, "Of course, O Messenger of Allah!" And, he said:

لاحول ولا قوۃ الا باللہ

(There is neither might nor power save through Allah).[1]

COMMENTARY: It is *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)* to call the takbir (Allahu Akbar, Allah is the Greatest) when ascending a height. The Sahabah (Prophet's companions) رضی اللہ عنہم did so loudly. Or, takbir could also mean dhikr (hallowing of Allah). So, this would mean that they made remembrance of Allah in a loud voice.

The words (لاحول ولا قوۃ الا باللہ) are called a treasure because one who recites them earns very much reward and he enriches himself with its blessings as anyone does with worldly treasures, though worldly possessions have no comparison to it.

The masha'ikh say about (لاحول ولا قوۃ الا باللہ) that this dhikr (hallowing of Allah) helps promote deeds more than any other dhikr (hallowing of Allah) does and the blessings derived from it surpass those form any other from of dhikr (hallowing of Allah). The true meaning of these words is: 'the strength to keep away from sin and the energy to a able to worship Allah are granted only by Allah."

SECTION II اَلْفَصْلُ الثَّانِیْ

REWARD FOR *TASBIH* & TAMHID

(٢٣٠٤) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ غُرِسَتْ لَهٗ نَخْلَةٌ فِي الْجَنَّةِ۔ (رواه الترمذی)

2304. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'If anyone says

سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ

(Allah is Glorified with his praise)

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[1] Bukhari # 6384, Muslim # 44-2704, Tirmidhi # 3385, Abu Dawud # 1526, Ibn Majah # 3824,. Musand Ahmad # 19616

then a palm tree is planted for him in paradise."[1]

COMMENTARY: The palm tree is mentioned because it is most beneficial and its fruit is very good.

AN ANGELS CALL EVERY MORNING FOR *TASBIH*

(٢٣٠٥) وَعَنِ الزُّبَيْرِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ صَبَاحٍ يُصْبِحُ الْعِبَادُ فِيْهِ إِلَّا مُنَادٍ يُنَادِيْ سَبِّحُوْا الْمَلِكَ الْقُدُّوْسَ۔ (رواه الترمذى)

2305. Sayyiduna Zubayr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is no morning on which the creatures wake up but a crier calls. 'Glorify the king, the sacred."[2]

COMMENTARY: Every morning an angel spurs mankind to sound these words or these others:

سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ　　　　سَبُّوْحٌ الْقُدُّوْسُ رَبُّ الْمَلَائِكَةِ وَالرُّوْحِ

Or, the hadith (tradition) means that in the morning, an angel assures mankind that their Lord is without blemish.

BEST DHIKR (HALLOWING OF ALLAH) IS LA ILAHA ILLALLAH

(٢٣٠٦) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الذِّكْرِ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَفْضَلُ الدُّعَاءِ اَلْحَمْدُ لِلّٰهِ۔ (الترمذى وابن ماجة)

2306. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, The most excellent dhikr (hallowing of Allah) is (لا اله الا الله) and the mot excellent supplication is (لا اله الا الله الحمد لله) (respectively, Laila illAllah and alHamdulillah - there is no God but Allah and praise belongs to Allah).[3]

COMMENTARY: The most excellent dhikr (hallowing of Allah) is (لا اله الا الله) because Islam and faith are based on it. Without it, both these things cannot be sound.

Some authorities say that it is the most excellent dhikr (hallowing of Allah) because it clears the unseen evil attributes in t he heart of the person who makes the dhikr (hallowing of Allah). These attributes are sort of the deities of his unseen. This expression has exceptional power to cleanse a person's inner nature. Allah says:

اَفَرَاَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوَاهُ

{Have you seen him who takes his caprice to be his god} (45:23)

With the dhikr (hallowing of Allah), he rejects all gods when he says. 'there is no god' and declares the unity of God with 'but Allah..' When the tongue utters these words, its effect travels from the external tongue to the internal depths of the heart. This gets the degree of conviction and belief of a true God. It illuminates his heart and the unseen and clears out all evil and false qualities and finally overwhelms his visible limbs. Thus his visible limbs perform only those deeds that are demanded by the declaration and belief, and are the real

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[1] Tirmidhi # 3475

[2] Tirmidhi # 3580

[3] Tirmidhi # 3394, Ibn Majah # 3800

objective.
The words (الحمد لله) are described as supplication because the Merciful One is praised only though prayer and request. It is called most excellent because the true benevolent Allah's praise is in the sense of gratitude. Of course, it is apparent that gratitude brings more blessings, as Allah says:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

{If you give thanks, certainly I will give you mere} (14:7)

PRAISE OF ALLAH IS GRATITUDE

(٢٣٠٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْحَمْدُ رَأْسُ الشُّكْرِ مَاشَكَرَ اللّٰهَ عَبْدٌ لَا يَحْمَدُهٗ۔

2307. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Praise (of Allah) is the essence of gratitude. He who has not praised Allah has not thanked Allah."[1]

COMMENTARY: Praise of Allah is with the tongue while gratitude is with the tongue the heart and the limbs. So praise of Allah is a branch of thanks to Him. Praise is described as essence of gratitude because it is an action of the tongue. Allah's praise is best done with the tongue which is a representative of all limbs. Hence, praise is an overall expression of gratitude.
Hence, a person must preserve his external self with the cleansing of his internal self.

PRAISE OF ALLAH BOTH IN HAPPINESS & DISTRESS

(٢٣٠٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوَّلُ مَنْ يُدْعٰى اِلَى الْجَنَّةِ يَوْمَ الْقِيَامَةِ الَّذِيْنَ يَحْمَدُوْنَ اللّٰهَ فِي السَّرَّاءِ وَالضَّرَّاءِ رَوَاهُمَا الْبَيْهَقِيُّ فِي شُعَبِ الْاِيْمَانِ۔

2308. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, the first to be called to paradise will be those who praise Allah in prosperity and affliction."[2]
(They are pleased with their Lord in either situation.)

GREATNESS OF LA ILAHA ILLALLAH

(٢٣٠٩) وَعَنْ اَبِي سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مُوْسٰى عَلَيْهِ السَّلَامُ يَا رَبِّ عَلِّمْنِي شَيْئًا اَذْكُرُكَ بِهٖ اَوْ اَدْعُوْكَ بِهٖ فَقَالَ يَا مُوْسٰى قُلْ لَا اِلٰهَ اِلَّا اللّٰهُ فَقَالَ يَا رَبِّ كُلُّ عِبَادِكَ يَقُوْلُ هٰذَا اِنَّمَا اُرِيْدُ شَيْئًا تَخُصُّنِي بِهٖ قَالَ يَا مُوْسٰى لَوْ اَنَّ السَّمٰوٰتِ السَّبْعَ وَعَامِرَهُنَّ غَيْرِيْ وَالْاَرَضِيْنَ السَّبْعَ وُضِعْنَ فِي كِفَّةٍ وَلَا اِلٰهَ اِلَّا اللّٰهُ فِي كِفَّةٍ لَمَالَتْ بِهِنَّ لَا اِلٰهَ اِلَّا اللّٰهُ۔ (رواہ فی شرح السنۃ)

2309. Sayyiduna Abu Sa'eed al-Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Musa علیہ السلام said, "O my Lord, teach me that with which I may remember you or pray to you." He said, "O Musa, say La ilaha illAllah." He

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[1] Bayhaqi Shu'abul Eeman # 4395.
[2] Bayhaqi Sha'abul Eeman # 4373.

submitted. "My Lord, all your slaves say that. I intend something which you set apart for me." He said, "O Musa, if the seven heavens and their occupants other than Me and the seven earth were put in a pan of a scale and la ilaha illAllah in the other pan, la ilaha illAllah would outweigh them."[1]

COMMENTARY: Prophet Musa عليه السلام asked for exclusive form of dhikr (hallowing of Allah) but Allah told him that the Kalimah tawhid was the most excellent and no other dhikr (hallowing of Allah) can surpass it. His request was out of human authority and ambition for the exclusive in everything.

In religion, the exclusive and the excellent things are easily available though very precious. The quran and ahadith (tradition) too are very invaluable and exclusive, but people go for the petition, rota and prayers that are unknown and have no sanction in the Quran and hadith (tradition).

In conclusion, Allah had Himself inspired Prophet Muhammad صلى الله عليه وسلم Musa عليه السلام to put this question so that He would give him the answer. Thus, people would learn of the greatness and excellence of the Kalimah. They might make it their constant dhikr (hallowing of Allah).

(٢٣١٠) وَعَنْ اَبِي سَعِيْدٍ وَاَبِي هُرَيْرَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ صَدَّقَهٗ رَبُّهٗ قَالَ لَا اِلٰهَ اِلَّا اَنَا وَاَنَا اَكْبَرُ وَاِذَا قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ يَقُوْلُ اللّٰهُ لَا اِلٰهَ اِلَّا اَنَا وَحْدِيْ لَا شَرِيْكَ لِي وَاِذَا قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ قَالَ لَا اِلٰهَ اِلَّا اَنَا لِيَ الْمُلْكُ وَلِيَ الْحَمْدُ وَاِذَا قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ قَالَ لَا اِلٰهَ اِلَّا اَنَا لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِي وَكَانَ يَقُوْلُ مَنْ قَالَهَا فِيْ مَرَضِهٖ ثُمَّ مَاتَ لَمْ تَطْعَمْهُ النَّارُ۔ (رواه الترمذی وابن ماجة)

2310. Sayyiduna Abu Sa'eed رضى الله عنه and Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'If anyone says:

لَا اِلٰه الا اللّٰه واللّٰه اكبر

(There is no God but Allah. And Allah is the Greatest)
his Lord declares him to be true, saying:

لا اله الا انا وانا اكبر

(There is no God but I. And, I am the Greatest).
When anyone says:

لا اله الا اللّٰه وحده لا شريك له

(There is no God but Allah who is Alone and who has no partner), Allah says:

لَا اِلٰهَ اِلَّا اَنَا وَحْدِيْ لَا شَرِيْكَ لِي

(There is no God but I. I am alone and I have no partner).
And, when anyone says:

[1] Tirmidhi # Sharh us-*Sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)*.

لا اله الا اللّٰه له الملك وله الحمد

(There is no God but Allah to whom belong all Praise), He (Allah) says:

لا اله الا انا لى الملك ولى الحمد

(There is no God but I. To me belongs the kingdom and to Me belongs all praise). And when anyone says:

لا اله الا اللّٰه ولا حول ولا قوة الا باللّٰه

(There is no God but Allah and there is no might and no power save with Allah). He (Allah) says:

لا اله الا انا ولا حول ولا قوة الا باللّٰه

(There is no God but I. There is no might and no power save with Me)." And he (Allah's Messenger صلى الله عليه وسلم used to say, "If anyone speaks these words in his illness of which he dies, hell will not consume him." (He will be safe from punishment).[1]

EXCELLENCE OF *TASBIH* & TAHMID

(٢٣١١) وَعَنْ سَعْدِ بْنِ اَبِي وَقَّاصٍ اَنَّهُ دَخَلَ مَعَ النَّبِيِّ عَلَى اِمْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوىً اَوْحَصًى تُسَبِّحُ بِهٖ فَقَالَ اَلَا اُخْبِرُكِ بِمَا هُوَ اَيْسَرُ عَلَيْكِ مِنْ هٰذَا اَوْ اَفْضَلُ سُبْحَانَ اللّٰهِ عَدَدَ مَا هُوَ خَلَقَ فِي السَّمَاءِ وَسُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ فِي الْاَرْضِ وَسُبْحَانَ اللّٰهِ عَدَدَ مَابَيْنَ ذٰلِكَ وَسُبْحَانَ اللّٰهِ عَدَدَ مَا هُوَ خَالِقٌ وَاللّٰهُ اَكْبَرُ مِثْلَ ذَالِكَ وَالْحَمْدُ لِلّٰهِ مِثْلَ ذٰلِكَ وَلَا اِلٰهَ اِلَّا اللّٰهُ مِثْلَ ذٰلِكَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ مِثْلُ ذٰلِكَ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2311. Sayyiduna Sa'd ibn Abu Waqqas رضى الله عنه narrated that he accompanied the Prophet Muhammad صلى الله عليه وسلم on his visit to a woman. She had before her date-Seeds or pebbles on which she glorified Allah (using them as a rosary to count). The Prophet Muhammad صلى الله عليه وسلم said, "Shall I not tell you of something that is easier - or more excellent - then that for you?" (And, he advised her to say:)

سُبْحَانَ اللّٰهِ عَدَدَ مَا هُوَ خَلَقَ فِي السَّمَاءِ وَسُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ فِي الْاَرْضِ وَسُبْحَانَ اللّٰهِ عَدَدَ مَابَيْنَ ذٰلِكَ وَسُبْحَانَ اللّٰهِ عَدَدَ مَا هُوَ خَالِقٌ

Allah is glorified to the extent to what He has created in the heaven. Allah is glorified to the extent of what He has created on the earth.
Allah is glorified to the extent of what is between them.
Allah is glorified to the extent of what He is creating (and will create till eternity).
And, (recite) 'Allah is the Greatest.' In a like manner, and 'praise belongs to Allah, in a like manner, and, 'there is god but Allah,' in a like manner, and, 'there is no

[1] Tirmidhi # 3441, Ibn Majah # 3793

might and no power save with Allah,' in a like manner.'[1]

COMMENTARY: Some versions name the woman as Sayyidah Juwayriyah رضی اللہ عنہ or one of the other wives of the Prophet Muhammad صلی اللہ علیہ وسلم. As for her using date-seeds or pebbles, it is the narrator who was unsure which of the two she used for a rosary.

VALIDITY OF THE PREVALENT ROSARY

The rosary that is used these days was not found in the time of the Prophet Muhammad صلی اللہ علیہ وسلم. People used seeds, date stones, pebbles, grit, etc. Some people used thread on which they tied knots to count. This hadith (tradition) is evidence that the Prophet Muhammad صلی اللہ علیہ وسلم did not disallow the woman to use date stones or pebbles. It is also evidence for the prevalent *Tasbih* or rosary as allowable, because there is no difference between beads that the threaded and seeds that are not threaded. Both can be used to count. It is wrong to say that to use a rosary is a bid'ah or an innovation. The masha'ikh not only call it permissible but also describe it as a whip against the devil.

Indeed, when junayd Baghdadi رضی اللہ عنہ has attained a very high station, he was asked by a man about the rosary in his hand. He said, "How can I abandon that through which I have gained nearness to Allah?"

As for the words in the hadith (tradition) (واللہ اکبر مثل ذلک), there are two possibilities about it. The narrator may have resorted to brevity meaning to say that the Prophet Muhammad صلی اللہ علیہ وسلم spoke in a like manner as before when he said 'Allah is glorified to the extent of what He created in the heaven.' Allah is t he Greatest to the extent of what He created in the heaven.' (To the end). He meant that the Prophet Muhammad صلی اللہ علیہ وسلم spoke the next expressions in a like manner to the end. Or, the Prophet Muhammad صلی اللہ علیہ وسلم himself chose to be brief and instead of saying 'to the extend...,' he said, 'in a like manner.' And, so on with the other expressions (والحمد للہ مثل ذلک) (praise belongs to Allah), etc.

REWARD FOR *TASBIH* TAHMID, TAHLIL, TAKBIR

(٢٣١٢) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَبَّحَ اللّٰهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ حَجَّ مِائَةَ حَجَّةٍ وَمَنْ حَمِدَ اللّٰهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ حَمَلَ عَلٰى مِائَةِ فَرَسٍ فِيْ سَبِيْلِ اللّٰهِ وَمَنْ هَلَّلَ اللّٰهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ اَعْتَقَ مِائَةَ رَقَبَةٍ مِنْ وُلْدِ اِسْمَاعِيْلَ وَمَنْ كَبَّرَ اللّٰهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ لَمْ يَاْتِ فِيْ ذٰلِكَ الْيَوْمِ اَحَدٌ بِاَكْثَرَ مِمَّا اَتٰى بِهٖ اِلَّا مَنْ قَالَ مِثْلَ ذٰلِكَ اَوْ زَادَ عَلٰى مَا قَالَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2312. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ reported from his father that his grand-father narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone glorified Allah (saying subhan Allah) one hundred times in the morning and one hundred times. in the evening then he is like one who performs hajj one hundred times. If anyone praises Allah (with alHamdulillah) one hundred times in the morning and one hundred times in the evening then he is like one who gives one hundred horses to warriors to ride in Allah's path. If anyone declares the unity of Allah

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[1] Tirmidhi # 3597, Abu Dawud# 1500

(saying, la ilaha illAllah) one hundred times in the morning and one hundred times in the evening then he is like one who emancipates one hundred descendants of prophet Isma'il عليه السلام from slavery. If anyone extols Allah (with Allahu Akbar) one hundred times in the morning and one hundred times in the evening then none will bring that day more than what he brings unless he says as much as he says or more."[1]

COMMENTARY: The comparison with one who has performed hajj one hundred times elucidates that an easy dhikr (hallowing of Allah) with a deep attachment to Allah so that the heart is sincere and devoted is more excellent than a strenuous worship which is deprived of attention and sincerity and beset with negligence. A deed of a lower degree is compared to one of a higher degree as for as its virtue is concerned.

Some people say that since there is great merit in saying subhan Allah, so its reward is increased to be commensurate with optional hajj.

Donating or lending horses to warriors in jihad is mentioned in order to encourage occupation in dhikr (hallowing of Allah). Whatever kind of worship, physical or monetary or both combine,d the objective nevertheless is to make dhikr (hallowing of Allah) of Allah, and we must remember that in all circumstances the objective is preferable to the means.

Comparison of dhikr (hallowing of Allah) to setting free and hundred descendants of prophet Ismail عليه السلام from slavery is to encourage the poor and they who cannot engage in monetary worship.

The descendants of Prophet Ismail عليه السلام are the people of Arabia who, being related to the Prophet Muhammad صلى الله عليه وسلم are meritorious and superior.

Though it seems from the hadith (tradition) that Allahu Akbar is the most excellent of the petitions mentioned in this hadith (tradition), yet the sahih ahadith (tradition) point out that the most excellent *Tasbih* is la ilaha illAllah, followed by al-hamdulillah, Allahu Akbar and subhanAllah. Thus none but one who says la ilaha illAlllah will get more reward than the reciter of Allahu Akbar.

(٢٣١٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ التَّسْبِيْحُ نِصْفُ الْمِيْزَانِ وَالْحَمْدُ لِلّٰهِ يَمْلَؤُهٗ وَلَا اِلٰهَ اِلَّا اللّٰهُ لَيْسَ لَهَا حِجَابٌ دُوْنَ اللّٰهِ حَتّٰى تَخْلُصَ اِلَيْهِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَلَيْسَ اِسْنَادُهٗ بِالْقَوِيِّ۔

2313. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "*Tasbih* is half of the scale while al-Hamdulillah fills it up. And, as for la ilaha illAllah there is no screen between it and Allah so that it goes to Him (directly)."[2]

COMMENTARY: The reward of merely al-hamdulillah fills the entire scale. And, al-Hamdulillah is more excellent than subhan Allah. It could also mean that both are equal so that half of the scale is filled by subhan Allah and the rest by al-Hamdulillah. Together, they fill the entire.

La ilaha illAllah is accepted by Allah very quickly, its reciter earns great reward. It means

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[1] Tirmidhi # 3482

[2] Tirmidhi # 3529

that it is also more excellent than both subhanAllah and al-hamdulillah.

(٢٣١٤) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا قَالَ عَبْدٌ لَا اِلٰهَ اِلَّا اللّٰهُ مُخْلِصًا قَطُّ اِلَّا فُتِحَتْ لَهُ اَبْوَابُ السَّمَاءِ حَتّٰى يُفْضِيَ اِلَى الْعَرْشِ مَا اجْتَنَبَ الْكَبَائِرَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2314. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone says sincerely (لاالٰہ الا اللہ) (there is no God but Allah), then the gates of heaven are opened for it so that it is carried up to the throne, provided he abstains from major sins."[1]

COMMENTARY: For it to be accepted quickly, the condition to abstain from major sins applies. As for the reward, that condition does not apply for it. He who recites the kalimah (لاالٰہ الا اللہ) gets the reward anyway whether he avoided major sins or not. However, he will earn a quick acceptance if he avoids major sins.

TREE OF PARADISE

(٢٣١٥) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقِيْتُ اِبْرَاهِيْمَ لَيْلَةَ اُسْرِيَ بِيْ فَقَالَ يَا مُحَمَّدُ اِقْرَأْ اُمَّتَكَ مِنِّي السَّلَامَ وَاَخْبِرْهُمْ اَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ عَذْبَةُ الْمَاءِ وَاَنَّهَا قِيْعَانٌ وَاَنَّ غِرَاسَهَا سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ حَسَنٌ غَرِيْبٌ اِسْنَادًا۔

2315. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the night of isra (ascension to the heavens), I met (Prophet) Ibrahim علیہ السلام. He said, 'O Muhammad, convey, to your ummah (people/followers), my Salaam (greeting) and inform them that paradise has an excellent soil, sweet water and it is an even plain whose trees are:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

(Allah is Glorified. Praise belongs to Allah. There is no God but Allah. And, Allah is the Greatest.)[2]

COMMENTARY: Prophet Muhammad صلی اللہ علیہ وسلم Ibrahim conveyed greetings to this ummah (people/followers) at the hands of the Prophet Muhammad صلی اللہ علیہ وسلم. So, it is binding on every member of this ummah (people/followers) to respond on reading this hadith (tradition) (وعلیہ السلام ورحمة اللہ وبرکاتہ) (and peace be on him and Allah's mercy and His blessings). When these expressions are recited as mentioned in the hadith (tradition), trees are planted for each recital.

BETTER TO COUNT PETITIONS AND DHIKR (HALLOWING OF ALLAH) ON FINGERS

(٢٣١٦) وَعَنْ يُسَيْرَةَ وَكَانَتْ مِنَ الْمُهَاجِرَاتِ قَالَتْ قَالَ لَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُنَّ بِالتَّسْبِيْحِ وَالتَّهْلِيْلِ وَالتَّقْدِيْسِ وَاعْقِدْنَ بِالْاَنَامِلِ فَاِنَّهُنَّ مَسْئُوْلَاتٌ مُسْتَنْطَقَاتٌ وَلَا تَغْفُلْنَ فَتُنْسَيْنَ

[1] Tirmidhi # 3601

[2] Tirmidhi # 3473, Abu Dawud # 1501, Musnad(book) Ahmad # 6-371

الرَّحْمَةَ۔ (رواه الترمذی وابوداؤد)

2316. Sayyidah Yusayrah رضی اللہ عنہ who was one of the woman muhajirs (emigrants to Madinah) narrated that Allah's Messenger صلی اللہ علیہ وسلم said to them. "It is binding on you women to recite the *Tasbih*, tahlil and taqdis (that is, to say (سبحان الله) and (سبحان الملک القدوس). And reckon them on the tips of your fingers, for, they will be questioned and made to speak. And, do not be neglectful otherwise you will be forgotten for mercy."[1]

COMMENTARY: On the day of resurrection, each limb of man will testify to his deeds. It is as Allah says:

يَوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَاَيْدِيْهِمْ وَاَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُوْنَ

{On the day when their tongues and their hands and their feet will testify against them as to what they used to do.} (24:24)

On the day of resurrection, the fingers will bear witness to the good and bad deeds their master had done in the world. Hence, the Prophet Muhammad صلی اللہ علیہ وسلم said that one should count the petitions on the tips of one's fingers.

It is better to count the repetitions and *Tasbih* on the fingers though it is allowed to use the *Tasbih* (rosary). This hadith (tradition) also encourages that one should use one's limbs to do good work to earn Allah's pleasure and one should preserve them from committing sin so that none of the limbs testifies against him.

SECTION III اَلْفَصْلُ الثَّالِثُ

THE BEST PETITION & THE BEST SUPPLICATION

(٢٣١٧) عَنْ سَعْدِ بْنِ اَبِي وَقَّاصٍ قَالَ جَاءَ اَعْرَابِيٌّ اِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَلِّمْنِي كَلَامًا اَقُوْلُهُ قَالَ قُلْ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ اللّٰهُ اَكْبَرُ كَبِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَسُبْحَانَ اللّٰهِ رَبِّ الْعَالَمِيْنَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَزِيْزِ الْحَكِيْمِ قَالَ فَهٰؤُلَاءِ لِرَبِّي فَمَا لِيْ فَقَالَ قُلِ اللّٰهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِيْ وَارْزُقْنِي وَعَافِنِي شَكَّ الرَّاوِي فِيْ عَافِنِي (رواه مسلم)

2317. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ narrated that a villager came to Allah's Messenger صلی اللہ علیہ وسلم and said, "Teach me some expression that I might repeat." He instructed him to say:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ اللّٰهُ اَكْبَرُ كَبِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَسُبْحَانَ اللّٰهِ رَبِّ الْعَالَمِيْنَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَزِيْزِ الْحَكِيْمِ

(There is no God but Allah, Alone, who has no partner. Allah is the Greatest, Great indeed. And praise belongs to Him, abundant praise, indeed. And Allah is without blemish, Lord of the worlds. There is no might and no power save with Allah, the Mighty, the wise.)

The man said, "These are to remember my Lord. What are for me?" So, he instructed

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[1] Tirmidhi # 3594 (Mishkat Arabic has the name Busayrah)

him to say: (اللهاغفرلی...وعافنی) (O Allah, forgive me. Have mercy on me. Guide me. Provide for me. Give me security.) The narrator was not sure about (عافنی) – give me security.[1]

COMMENTARY: The version in Bazzaz's tradition has

العلی العظیم

(the High, the Mighty) instead of

العزیز الحکیم

(the Mighty, the wise). Generally, it is read (العلی العظیم) though Muslim transmission has

العزیز الحکیم

TASBIH AND THE LIKE PREVENT SINS

(۲۳۱۸) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلٰى شَجَرَةٍ يَابِسَةِ الْوَرَقِ فَضَرَبَهَا بِعَصَاهُ فَتَنَاثَرَ الْوَرَقُ فَقَالَ اِنَّ الْحَمْدَ لِلّٰهِ وَسُبْحَانَ اللّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ تُسَاقِطُ ذُنُوبَ الْعَبْدِ كَمَا يَتَسَاقَطُ وَرَقُ هٰذِهِ الشَّجَرَةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيثٌ غَرِيبٌ

2318. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم came up to a tree whose leave had dried. The struck its branches with his staff and the leaves fell down. He said, "Indeed, (الحمد لله) (Praise belongs to Allah) (سبحان الله) (Allah is Glorified), (لا اله الا الله) (There is no God but Allah) and (الله اكبر) (Allah is the Greatest) cause a persons' sins to drop just as the leaves of this tree fall down."[2]

MERIT OF LAHAWLA WA LA QUWAH

(۲۳۱۹) وَعَنْ مَكْحُوْلٍ عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَكْثِرْ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ فَاِنَّهَا مِنْ كَنْزِ الْجَنَّةِ قَالَ مَكْحُوْلٌ فَمَنْ قَالَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ وَلَا مَنْجَاَ مِنَ اللّٰهِ اِلَّا اِلَيْهِ كَشَفَ اللّٰهُ عَنْهُ سَبْعِيْنَ بَابًا مِنَ الضُّرِّ اَدْنَاهَا لْفَقْرُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيثٌ لَيْسَ اِسْنَادُهٗ بِمُتَّصِلٍ وَمَكْحُوْلٌ لَمْ يَسْمَعْ عَنْ اَبِي هُرَيْرَةَ۔

2319. Sayyiduna Makhul رضی اللہ عنہ narrated that on the authority of Sayyiduna Abu Hurayrah رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم said, "Say very often:

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

(There is no might and no power save with Allah)
because it is part of the treasure of paradise."
Mukhul رحمہ اللہ said that if any one said:

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ وَلَا مَنْجَاَ مِنَ اللّٰهِ اِلَّا اِلَيْهِ

(There is no might and no power save with Allah. And there is no deliverance from

[1] Muslim # 33-2692

[2] Tirmidhi # 3544

(the punishment of) Allah except in (turning to) him}
Allah will remove from him seventy kinds of hardship, the mildest of which is poverty.[1]

COMMENTARY: The expression (لاحول ولا قوة الا بالله) is a treasure on which its reciter will draw on the day (of resurrection) when no worldly property will be useful, and children or relatives will be of no help.

Poverty refers to utter indigence of the hearts about which hadith (tradition) says:

كَادَا لْفَقْرُ اَنْ يَّكُوْنَ كُفْرًا

'Poverty drives one to disbelief.'

Therefore if anyone recites these words, the blessing thereof remove poverty of the heart. When he utters them with his tongue and reflects on their meaning, he is convinced that everything is from Allah, who decrees both profit and harm. The conviction enables him to endure and persevere in the face of hardship and to give thanks for blessing and ease. He entrusts his affairs to Allah. In this way, he is pleased with Allah's decree and becomes dear to Him.

Shaykh (Great religious Scholar) Abu al-Hasan رحمه الله shadhly said that during a journey he had the company of a man who gave him advice, "Know well that for good deeds there is no saying or deed like (ومن يعتصم بالله فقد هدى الى صراط مستقيم) that inclines to Allah and to the path of His blessings. No other deed can help as it does towards this end.'

ومن يعتصم بالله فقد هدى الى صراط مستقيم

{And whosoever holds fast to Allah, he indeed is guided to the straight way} (3:101)

Tirmidhi رحمه الله has termed this hadith (tradition) to be reconnected (because Mukhul رحمه الله did not hear at all from Abu Hurayah) رضى الله عنه. However this hadith (tradition) is upheld by the hadith (tradition) of Abu Musa رضى الله عنه in the sehah sittah and of Abu Hurayrah رضى الله عنه in Nasa'i and Bazzaz, about (لاحول ولا قوة الا بالله), the latter having the additional words too (لا منجا الجنة ......). In this way, Makhiul's رحمه الله hadith (tradition) is reliable as for as meaning is concerned though it is disconnected in t erms of line of transmission.

(٢٣٢٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ دَوَاءٌ مِنْ تِسْعَةٍ وَتِسْعِيْنَ دَاءً اَيْسَرُهَا الْهَمُّ۔

2320. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said." (The expression) (لاحول ولا قوة الا بالله) is a cure for ninety nine diseases of which the least serious is anxiety."[2]

(٢٣٢١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اَدُلُّكَ عَلٰى كَلِمَةٍ مِنْ تَحْتِ الْعَرْشِ مِنْ كَنْزِ الْجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ يَقُوْلُ اللّٰهُ تَعَالٰى اَسْلَمَ عَبْدِيْ وَاسْتَسْلَمَ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2321. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked, "Shall I not guide you to an expression that is from under the Throne and is

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[1] Tirmidhi # 3612, Musnad(book) Ahmad 4-333.

[2] Kanz ul Ummal # 1956 (Ibn Abu ad-Dunya).

from the treasures of paradise: (لاحول ولا قوة الا بالله), Allah the Exalted, says, 'My slave has submitted himself and is obedient."[1]

(٢٣٢٢) وَعَنِ ابْنِ عُمَرَ اَنَّهُ قَالَ سُبْحَانَ اللّٰهِ هِيَ صَلٰوةُ الْخَلَائِقِ وَالْحَمْدُ لِلّٰهِ كَلِمَةُ الشُّكْرِ وَلَا اِلٰهَ اِلَّا اللّٰهُ كَلِمَةُ الْاِخْلَاصِ وَاللّٰهُ اَكْبَرُ تَمْلَا مَا بَيْنَ السَّمَاءِ وَالْاَرْضِ وَاِذَا قَالَ الْعَبْدُ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ قَالَ اللّٰهُ تَعَالٰى اَسْلَمَ وَاسْتَسْلَمَ۔ (رواه رزين)

2322. Sayyiduna Ibn Umar رضى الله عنه reported that (سبحان الله) (Glorified is Allah) is the worship of the creatures. (الحمد لله) (Praise belongs to Allah) is the expression of gratitude. (لا اله الا الله) (there is no God but Allah) is the expression of belief in unity of Allah (and a means of deliverance from the Fire). (الله اكبر) (Allah is the Greatest) fills the space between the heaven and earth (with its reward). And when a slave (of Allah) says (لاحول ولا قوة الا بالله) (there is no might and no power save with Allah). Allah the exalted says, 'He has submitted himself and is obedient."

COMMENTARY: The words (سبحان الله) are the worship of the creatures' confirms to Allah's words:

وَاِنْ مِّنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ

{And there is not a thing but glorifies Him with His praise.} (17:44)

Since all creatures declare that Allah is without blemish, hence it is their worship.

CHAPTER - III

AL-*ISTIGHFAR* WA AT-*TAWBAH* SEEKING FORGIVENESS AND REPENTING

بَابُ الْاِسْتِغْفَارِ وَالتَّوْبَةِ

Istighfar means 'to seek forgiveness of Allah.' Sometimes *Tawbah* falls under the purview of *Istighfar*, but sometimes it does not fall under it. This is why at-*Tawbah* is mentioned separately in the chapter heading Also, while *Istighfar* is made with the tongue to seek pardon for one's sins from Allah, *Tawbah* comes from the heart because repentance for the past sins and a resolve to abstain in future comes from the depth of the heart.

Tawbah is to turn away from sins and return to obedience, from negligence to dhikr (hallowing of Allah) (remembrance), from absence to presence.

Allah's forgiving anyone is to conceal his sins in the world from other people and not to punish him in the hereafter.

Junayd Baghdadi رحمه الله was asked about *Tawbah*. He said, "it is to forget sins in the sense that the pleasure derived from it is also scraped from the mind so that one does not recall what sin is.

Suhayl Tastari رحمه الله said, "Do not forget sins so that you do not dare to commit sin again for fear of Allah's punishment."

In keeping with Allah's command. (توبوا الى الله جميعا) {And repent to Allah all together} (24:31), it is *wajib (obligatory)* on everyone to make *Istighfar* and *Tawbah*, for no one is infallible and

[1] Bayhaqi in kitab ad-Dawat al-kabir (both # 2320, 2321)

sinless. Everyone must repent his past sins and abstain in future, and make it a routine to seek forgiveness and repent every morning and evening, make expiation for all minor and major sins whether willful or un intentional, and he must not deprive himself of obedience because of the ominous ness of sins. He must not insist on committing sins and let the darkness thereof plunge him into disbelief and hell.

Four things are necessary for *Tawbah* to be correct They are of the category of conditions.

(i) Repentance should be made merely for fear of Allah's punishment and in obedience of his command. There should be no other reason for it, like hoping for people's admiration, or because of weakness or poverty.

(ii) There should be a true sense of guilt and remorse for the past sins.

(iii) Desist from every kind of sin both openly and in secret.

(iv) Make a firm, determined resolution not to commit sin again under any circumstances.

The correct repentance and resolution is for one to examine himself from the time he attained puberty till he makes the repentance - for this entire period. He must see what sins he has committed and make amends for each of them. If he has neglected *salah (prayer),* fasting. Hajj, zakah or other obligations then he must redeem them. He must not be slack in redeeming the prescribed obligation by occupying himself in the supererogatory, *fard* kifayah (adequate obligation) and such worship.

If he has perpetrated the unlawful things like consuming wine or doing any other absence deed, he must repent and seek forgiveness and, at the same time, disburse charity to the poor and needy in Allah's name. In this way, repentance will be accepted by Allah. He must have faith in Allah's mercy and, insha Allah (if Allah wills)he will be forgiven Allah says:

هُوَالَّذِیْ یَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَیَعْفُوْ عَنِ السَّیِّئَاتِ

{And He is (Allah) who accepts repentance from His servants and pardons evil deeds.} (42:25)

This for was concerning sins committed in violation of rights of Allah. If anyone has committed sins violating rights of fellow men or had caused them loss then he must seek forgiveness of Allah for disobeying Him and also make emends for the rights violated of fellow men. He must seek their forgiveness and if he had misappropriated their wealth, he must repay it to them. If had backbitten them or caused them mental agony or physical torture then he must request them to pardon him. If he had wronged anyone in such a way that naming the wrong committed could lead to mischief or illwill then he must ask for pardon in general words without naming the wrong, but if even without naming the wrong, there is likelihood of the situation aggravating then he must not broach the subject with him but turn to Allah for pardon, do good deeds and give charity to earn Allah's pleasure. Allah will compensate the man who was wronged in the world and he will reward him out of His pleasure and get him to be pleased. If the person he had wronged is dead then his heirs represent him, so the wrongdoer must got them to pardon him and he must be kind to them and also give charity on behalf of the dead person.

A believer should not procrastinate in seeking forgiveness for a sin he may have committed. He must not fall into the trap of his base self and the devil to say to himself that he would not be able to honour his repentance and resolve so it was no use repenting. If any one repents, then his past sins are forgiven and if he falls back into sin due to human failings then he may again make a repentance no matter how many times it happens

during a day, provided he does not have in mind when he makes the repentance that he would revert to sin and make a fresh repentance. Rather, when he repents he must say to himself, "Perhaps I would die before committing sin again and this might be my final repentance."

When anyone intends to repent, he must first have a bath, don clean clothing, offer two raka'at *salah (prayer)* with full concentration and go down into prostration and blame himself with extreme humility and submission. He must recall his past sins and fear Divine punishment making his heart tremble. Then with full remorse, he must seek forgiveness and repent and, raising his hands, pray to Allah:

"My Lord, this fleeing slave has come back with his sins with utter remorse seeking pardon for his lapses. You are the Merciful, the compassionate. You are as Sattar (who conceals sins) and you are the forgiving. Forgive my sins. Preserve me from falling into sin again. Only you can grant bounties and only you can forgive."

Then invoke blessing on Allah's Messenger صلی اللہ علیہ وسلم and pray for forgiveness of all Muslims.

This is the repentance of the common folk, the masses between whom and sin there is not much gap. They generally fall into sin and this kind of repentance by them makes them worthy of the glad tiding in this verse:

إِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ

{Surely, Allah loves those who turn to Him in repentance and He love those who keep themselves clean} (2:222)

However, the repentance of the righteous sainty ones is different. Their living is clean of disobedience and sin and they abide by Shari'ah (Islamic law). They should repent from the bad manners from which it is necessary to purify hearts. And, the repentance of the lovers of Allah when through human frailty they neglect dhikr (hallowing of Allah) of Allah and get occupied in other pursuit, they should turn to Allah instantaneously and repent for their neglect and should make a repentance.

It must be understood that committing a grave sin does not cause anyone's expulsion from belief, but indecency, lewdness and sinful transgression throws one out of it. The subject of grave (major) sins and minor sins has been thrashed out in volume one of this book under (باب الكبائر وعلامات النفاق) (Major sins and signs of hypocrisy, hadith (tradition) # 49 to 62), chapter I of Book of Faith. Here, the two kinds of sin are explained.

As for minor sins, they are so many that it is not possible to avoid them in every day life. Hence, agreed opinion is that minor sins do not dampen taqwa (God fearing, righteousness) provided one does not accustom oneself to them and to repeat them stubborn to commit them constantly raises them to the level of major or grave sins.

It is *wajib (obligatory)* and binding on all Muslims to refrain from major sins and as far as possible, from minor sins too. A person must realize that though sins do not cause his dismissal from the folds of faith, yet there is an apprehension that a life of sin leads one gradually towards disbelief and hell.

PRESCRIPTION TO PRESERVE FROM SIN

An easy method to avoid sins is to set limit of necessity for everything and content oneself with it. Examples are provision necessary to remove hunger, clothing necessary to cover oneself, shelter enough to protect one in summer and winter and the bare minimum of utensils too, and, finally, one wife.

When anyone jumps beyond the necessary limit and widens on the permissible, he involves himself in those things that are doubtful and makruh(unbecoming). Once he encroaches into the disliked (or makruh(unbecoming)), he gradually perpetrates and unlawful. This is the points that crosses the limits or boundaries of Islam, beyond which begins the land of disbelief and fire.
We seek refuge in Allah from this.

SECTION I الفصل الأول

THE PROPHET'S صلى الله عليه وسلم *ISTIGHFAR*

(٢٣٢٣) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ لَاَسْتَغْفِرُ اللّٰهَ وَاَتُوْبُ اِلَيْهِ فِي الْيَوْمِ اَكْثَرَ مِنْ سَبْعِيْنَ مَرَّةً۔ (رواه البخاری)

2323. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "By Allah, I do seek forgiveness of Allah and make repentance to Him more than seventy times a day."[1]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم did not make *Istighfar* and *Tawbah* for any sin he may have committed, we seek refuge in Allah from such thought. He was innocent and protected from sin. Rather, he was on the highest station of servitude to Allah and was concerned lest he m ay have not come up to the standard of worship of Allah that behaves and is worthy of the Lord of majesty and bounty. Moreover, he also meant to encourage his ummah (people/followers) to make *Istighfar* and *Tawbah*. They are more liable to seek forgiveness and to repent.
Sayyiduna Ali رضى الله عنه used to say that there are only two sanctuaries from Divine punishment on earth, one of them has been taken away while the other remains. So stick to this surviving sanctuary. The one that is removed was the being of the Prophet Muhammad صلى الله عليه وسلم. The one that remains is *Istighfar*. Allah the Exalted, says;

وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ

{But, Allah was not going to chastise them while you (O prophet) were among them, nor would Allah chastise them while they seek forgiveness} (8:33)

(٢٣٢٤) وَعَنِ الْاَغَرِّ الْمُزَنِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهُ لَيُغَانُ عَلٰى قَلْبِيْ وَاِنِّيْ لَاَسْتَغْفِرُ اللّٰهَ فِي الْيَوْمِ مِائَةَ مَرَّةٍ۔ (رواه مسلم)

2324. Sayyiduna Al-Agharr al-Muzani رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "Surely, a veil is cast over my heart and I do seek forgiveness of Allah one hundred times a day."[2]

COMMENTARY: The ulama (Scholars) explain this hadith (tradition) in different ways. One of their interpretations is that the prophet Muhammad صلى الله عليه وسلم loved to keep his heart constantly engaged in contact with Allah but he did have to give time to permissible pursuits like eating, drinking, spending time with his wives, etc. Because of these things, he was sort of distracted from Allah during these times. He described these diversions as veil

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[1] Bukhari # 6307, Ibn Majah # 3816, Musand Ahmad # 2-341.
[2] Muslim # 41-2702, Musnad(book) Ahmad 5-411

and a sin because of which his heart trembled and became restless. So, he made *Istighfar*. The most reasonable thing said about this hadith (tradition) is what some Sufis (mysties) have said that it is among the allegorical ahadith (tradition). Only Allah knows its true meaning, as does His Messenger. The ummah (people/followers) must merely have faith in it but not hunt for its meaning.

(٢٣٢٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَآاَيُّهَا النَّاسُ تُوبُوْا اِلَى اللّٰهِ فَاِنِّيْ اَتُوْبُ اِلَيْهِ فِي الْيَوْمِ مِائَةَ مَرَّةٍ۔ (رواہ مسلم)

2325. Sayyiduna Al-Agharr al-Muzani رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "O you people, turn to Allah in repentance, for I repent to him one hundred times a day."[1]

COMMAND TO TURN TO ALLAH

(٢٣٢٦) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْمَا يَرْوِيْ عَنِ اللّٰهِ تَبَارَكَ وَتَعَالٰى اَنَّهُ قَالَ يَا عِبَادِيْ اِنِّيْ حَرَّمْتُ الظُّلْمَ عَلٰى نَفْسِيْ وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوْا يَا عِبَادِيْ كُلُّكُمْ ضَالٌّ اِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُوْنِيْ اَهْدِكُمْ يَا عِبَادِيْ كُلُّكُمْ جَائِعٌ اِلَّا مَنْ اَطْعَمْتُهُ فَاسْتَطْعِمُوْنِيْ اُطْعِمْكُمْ يَا عِبَادِيْ كُلُّكُمْ عَارٍ اِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُوْنِيْ اَكْسُكُمْ يَا عِبَادِيْ اِنَّكُمْ تُخْطِئُوْنَ بِاللَّيْلِ وَالنَّهَارِ وَاَنَا اَغْفِرُ الذُّنُوْبَ جَمِيْعًا فَاسْتَغْفِرُوْنِيْ اَغْفِرْ لَكُمْ يَا عِبَادِيْ اِنَّكُمْ لَنْ تَبْلُغُوْا ضُرِّيْ فَتَضُرُّوْنِيْ وَلَنْ تَبْلُغُوْا نَفْعِيْ فَتَنْفَعُوْنِيْ يَا عِبَادِيْ لَوْ اَنَّ اَوَّلَكُمْ وَاٰخِرَكُمْ وَاِنْسَكُمْ وَجِنَّكُمْ كَانُوْا عَلٰى اَتْقٰى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَازَادَ ذٰلِكَ فِيْ مُلْكِيْ شَيْئًا يَا عِبَادِيْ لَوْ اَنَّ اَوَّلَكُمْ وَاٰخِرَكُمْ وَاِنْسَكُمْ وَجِنَّكُمْ كَانُوْا عَلٰى اَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذٰلِكَ مِنْ مُلْكِيْ شَيْئًا يَا عِبَادِيْ لَوْ اَنَّ اَوَّلَكُمْ وَاٰخِرَكُمْ وَاِنْسَكُمْ وَجِنَّكُمْ قَامُوْا فِيْ صَعِيْدٍ وَاحِدٍ فَسَاَلُوْنِيْ فَاَعْطَيْتُ كُلَّ اِنْسَانٍ مَسْاَلَتَهُ مَا نَقَصَ ذٰلِكَ مِمَّا عِنْدِيْ اِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ اِذَا اُدْخِلَ الْبَحْرَ يَا عِبَادِيْ اِنَّمَا هِيَ اَعْمَالُكُمْ اُحْصِيْهَا عَلَيْكُمْ ثُمَّ اُوَفِّيْكُمْ اِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللّٰهَ وَمَنْ وَجَدَ غَيْرَ ذٰلِكَ فَلَا يَلُوْمَنَّ اِلَّا نَفْسَهُ۔ (رواہ مسلم)

2326. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said among what he narrated that from Allah. the Blessed, the exalted, that He said, "O My slaves, I have forbidden Myself oppression and I have forbidden it among you. So, do not oppress each other. O my slaves, you are all astray except those whom I guide. So, ask Me for guidance and shall guide you. O My slaves, all of you are hungry (dependant for food) except those whom I feed. So, ask Me for food. I shall feed you. O my slaves, all of you are naked except those whom I clothe. So, ask me for clothing and I shall clothe you. O my slaves, all of you commit sin by night and by day yet I forgive (your) sins. So, seek My forgiveness. I shall forgive you. O My

[1] Muslim # 42-2702

slaves, you cannot cause Me loss and succeed in doing so, and you cannot benefit me and succeed in doing so. O my slaves, if the first of you and the last of you, your mankind and your jinns, all became as pious as the most pious hearted single one among you, that would not bring any increase in My kingdom. O my slaves, if the first of you and the last of you, your mankind and your jinns, all became as wicked as the most wicked hearted single are among you, that would not cause the least dent to My kingdom. O My slaves, if the first of you and the last of you, your mankind and your jinns, stood on a plain and supplicated Me and I gave each man what he prayed for, that would not diminish what I have, save as a needle would reduce from the sea when immersed into it. O My slaves, it is only your deeds that I count for you and then reimburse you in full for them. So, he who finds good, let him praise Allah. And he who finds otherwise, let him blame none but himself."[1]

COMMENTARY: Everyone is said to be astray because there is none who is perfect and without some shortcoming of religion or of the world. If people were left to themselves, they would become like wild trees. Allah guides whom He likes. The Prophet Muhammad صلى الله عليه وسلم described it thus, 'Allah created the creation in darkness. Then, He sprinkled His light on them."

However, this should not cause any confusion about these words being contradictory to the hadith (tradition): 'Every newborn is born on innate nature (of Islam)." Becaue innate nature means tawhid or monotheism. Straying and darkness are not to know the commands of faith and the limits of Islam, and its conditions.

"If you repent for sins which you commit all the time by day and night. I shall forgive you all your sins. Some sins are such that the sinner must ask forgiveness for them but some Allah forgives even without a repentance by His mercy.

Allamah Teebi رحمه الله said that a needle does not displace any noticeable amount of water in the sea. It cannot even be imagined. Rather, it is impossible so it has been compared otherwise nothing at all is diminished from Allah's treasures

Ibn Maalik رحمه الله said that this could be said to be a hypothetical statement: 'If at all Allah's treasures were diminished then it would be like that."

ALLAH'S ALL-ENCOMPASSING MERCY

(٢٣٢٧) وَعَنْ اَبِي سَعِيْدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ فِيْ بَنِي اِسْرَائِيْلَ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِيْنَ اِنْسَانًا ثُمَّ خَرَجَ يَسْأَلُ فَاَتٰى رَاهِبًا فَسَأَلَهٗ فَقَالَ اَلَهٗ تَوبَةٌ قَالَ لَا فَقَتَلَهٗ وَجَعَلَ يَسْأَلُ فَقَالَ لَهٗ رَجُلٌ اِئْتِ قَرْيَةً كَذَا وَكَذَا فَاَدْرَكَهُ الْمَوتُ فَنَاءَ بِصَدْرِهٖ نَحْوَهَا فَاخْتَصَمَتْ فِيْهِ مَلٰئِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ فَاَوحَى اللّٰهُ اِلٰى هٰذِهٖ اَنْ تَقَرَّبِيْ وَاِلٰى هٰذِهٖ اَنْ تَبَاعَدِيْ فَقَالَ قِيْسُوا مَا بَيْنَهُمَا فَوُجِدَ اِلٰى هٰذِهٖ اَقْرَبَ بِشِبْرٍ فَغُفِرَ لَهٗ۔ (متفق عليه)

2327. Sayyiduna Abu Sa'ed al-Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "There was a man from Banu Isra'il who had murdered ninety-nine persons. Then he set out asking (whether his repentance would be accepted) and he came to a monk and asked him if his repentance could be valid. The monk replied

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[1] Muslim # 55-2577, Musnad(book) Ahmad 5-160

in the negative. So he killed the monk. He continued to ask till someone advised him to go to a certain village. However, death overtook him on the way (to it). As he was about to die, he turned his chest towards that village (where he had hoped to gain approval of his repentance). Now, the angels of mercy and the angels of punishment disputed over him. Allah ordered the village to draw nearer to him and the land (that he had left) to draw back, and He ordered the angels, to measure the distances between the two (and the body). He was found to be one span closer to the village to which he was destined. So, he was forgiven."[1]

COMMENTARY: Ibn Maalik رحمه الله said that both, the angels of mercy and the angels of punishments, sought his soul from the angel of death.

This hadith (tradition) is evidence that Allah's mercy is unlimited and embraces one who seeks forgiveness and approval of repentance. He may have been a very great sinner.

Allamah Teebi رحمه الله said that in case of such sinners Allah becomes pleased with the repentant and gets even his enemies to be pleased with him.

The hadith (tradition) exhorts us to seek forgiveness for our sins and make repentance to clear ourselves of sin. We must not despair of Allah's mercy.

(٢٣٢٨) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهٖ لَوْلَمْ تُذْنِبُوْا لَذَهَبَ اللّٰهُ بِكُمْ وَلَجَاءَ بِقَوْمٍ يُذْنِبُوْنَ فَيَسْتَغْفِرُوْنَ اللّٰهَ فَيَغْفِرُلَهُمْ (رواه مسلم)

2328. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "By him in whose hand is my soul, were you not to commit sin. Allah would take you away and would bring (in your place) a people who would commit sin, then seek Allah's forgiveness. And, He would forgive them."[2]

COMMENTARY: This hadith (tradition) describes Allah's vast mercy and forgiveness. He demonstrates His attribute Al-Ghafur (the forgiving). Hence, people must not be slow in asking for pardon for their sins. In no way does this hadith (tradition) exhort people to commit sin because Allah himself has given the command to abstain from sin and He sent His messenger صلی الله علیه وسلم to this world to bring people out of a life of sin and wrongdoing into obedience and worship.

(٢٣٢٩) وَعَنْ اَبِي مُوسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ يَبْسُطُ يَدَهٗ بِاللَّيْلِ لِيَتُوْبَ مُسِيْءُ النَّهَارِ وَيَبْسُطُ يَدَهٗ بِالنَّهَارِ لِيَتُوْبَ مُسِيْءُ اللَّيْلِ حَتّٰى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا (رواه مسلم)

2329. Sayyiduna Abu Musa رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Surely, Allah stretches out His hand in the night so that the wrong-doers during the day might repent. And, He stretches out His hand in the day so that the wrong doer during the night might repent. (This will go on) till (the time when) the sun rises from the place of its setting."[3]

COMMENTARY: Stretching out the hand is to invite the sinner to repent.

Some scholars say 'stretching out hands' stands for Allah's mercy.

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[1] Bukhari # 3470, Muslim # 46-2766, Stories from the Hadith (tradition) PP 207, 208 (Dar ul-Isha'at, Karachi)

[2] Muslim # 11-2749, Musnad(book) Ahmad 2-309

[3] Muslim # 31-2759, Musnad(book) Ahmad 4-395.

When the sun rises from the west, repentance will no longer be accepted. Thereafter, no one's repentance will be accepted.

ALLAH ACCEPTS REPENTANCE

(٢٣٣٠) وَعَنْ عَآئِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ اِذَا اعْتَرَفَ ثُمَّ تَابَ تَابَ اللّٰهُ عَلَيْهِ۔ (متفق عليه)

2330. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'when anyone admits (his sin with remorse) and repents Allah relents to him."[1]

(٢٣٣١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَابَ قَبْلَ اَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا تَابَ اللّٰهُ عَلَيْهِ۔ (رواه مسلم)

2331. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "He who repents before (the time when) the sun rises from the place of its setting, Allah will accept his repentance."[2]

COMMENTARY: Allamah Teebi رحمہ اللہ said that it is (a general) limit for repentance to be accepted. The individual and that is before pangs of death over take a person. His repenting will be futile when he experience the pangs of death.

ALLAH IS PLEASED WITH ANYONE'S REPENTANCE

(٢٣٣٢) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَلّٰهُ اَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهٖ حِيْنَ يَتُوْبُ اِلَيْهِ مِنْ اَحَدِكُمْ كَانَ رَاحِلَتُهٗ بِاَرْضِ فُلَاةٍ فَانْفَلَتَتْ مِنْهُ وَعَلَيْهَا طَعَامُهٗ وَشَرَابُهٗ فَاَيِسَ مِنْهَا فَاَتٰى شَجَرَةً فَاضْطَجَعَ فِيْ ظِلِّهَا قَدْ اَيِسَ مِنْ رَاحِلَتِهٖ فَبَيْنَمَا هُوَ كَذٰلِكَ اِذْهُوَ بِهَا قَائِمَةٌ عِنْدَهٗ فَاَخَذَ بِخِطَامِهَا ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ اَللّٰهُمَّ اَنْتَ عَبْدِيْ وَاَنَا رَبُّكَ اَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ۔ (رواه مسلم)

2332. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah is more pleased with the repentance of His slave when he repents to Him than any of you would be on recovering his riding beast loaded with his food and drink which had fled from him in wilderness and he had no hope of getting it back, so went and lay down in the shade of a tree when, all of a sudden, he saw it standing by him. So, he grabbed its bridle and, overcome with happiness, he explained. 'O Allah, you are my slave and I am your Lord,' erring from exuberance."[3]

COMMENTARY: Allah is very pleased with a person's repentance. He accepts his repentance and his mercy on him.

ALLAH ACCEPTS REPENTANCE AGAIN AND AGAIN

(٢٣٣٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ عَبْدًا اَذْنَبَ ذَنْبًا فَقَالَ رَبِّ اَذْنَبْتُ

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[1] Bukhari # 4141, Muslim # 56-2770

[2] Muslim # 43-2703, Musnad(book) Ahmad 2-506

[3] Muslim # 7-2747

فَاغْفِرْهُ فَقَالَ رَبُّهُ اَعَلِمَ عَبْدِى اَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَاْخُذُ بِهٖ غَفَرْتُ لِعَبْدِى ثُمَّ مَكَثَ مَا شَاءَ اللّٰهُ ثُمَّ اَذْنَبَ ذَنْبًا فَقَالَ رَبِّ اَذْنَبْتُ ذَنْبًا فَاغْفِرْهُ فَقَالَ اَعَلِمَ عَبْدِى اَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَاْخُذُ بِهٖ غَفَرْتُ لِعَبْدِىْ ثُمَّ مَكَثَ مَاشَاءَ اللّٰهُ ثُمَّ اَذْنَبَ ذَنْبًا فَقَالَ رَبِّ اَذْنَبْتُ ذَنْبًا اٰخَرَ فَاغْفِرْهُ لِىْ فَقَالَ اَعَلِمَ عَبْدِىْ اَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَاخُذُ بِهٖ غَفَرْتُ لِعَبْدِى فَلْيَفْعَلْ مَاشَاءَ۔ (متفق عليه)

2333. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that a man (of this ummah (people/followers) or of the past) committed sin and said, "My Lord I have committed a sin. So forgive me. "His Lord asked (to the angels.). "Does my slave know that he had a Lord who forgives sin (when He likes) and seizes him (when He likes)? I have forgiven my slave." Then, he remained (sinless) till such time as Allah willed. Then he committed a sin and pleased, "My Lord, I have sinned, so forgive me." He (Allah) asked. "Does my slave know that he has a Lord who forgives sin and seize him for it? I have forgiven him." Then, he remained (sinless) as long as Allah willed, but soon committed sin (again) and prayed." My Lord. I have committed another sin. Do forgive me." He asked, "Does My slave know that he has a Lord who forgives sin and seizes for it? I have forgiven My slave. He may do what he likes."[1]

COMMENTARY: Allah says 'He may do what He likes meaning, 'as long as he makes *Istighfar* after committing sin.' This emphasizes the merit of *Istighfar*.

DO NOT CONDEMN A SINNER TO HELL

(٢٣٣٤) وَعَنْ جُنْدُبٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَدَّثَ اَنَّ رَجُلًا قَالَ وَاللّٰهِ لَا يَغْفِرُ اللّٰهُ لِفُلَانٍ وَاِنَّ اللّٰهَ تَعَالٰى قَالَ مَنْ ذَالَّذِى يَتَاَلّٰى عَلَىَّ اِنِّى لَا اَغْفِرُ لِفُلَانٍ فَاِنِّى قَدْ غَفَرْتُ لِفُلَانٍ وَاَحْبَطْتُ عَمَلَكَ اَوْكَمَا قَالَ۔ (رواه مسلم)

2334. Sayyiduna Jundub رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that a man (of this ummah (people/followers) or of a previous ummah (people/followers)) said, "By Allah, Allah will never forgive so and so" But, indeed, Allah, the Exalted, asked, "Who is he to swear on Me that I shall not forgive so and so? Indeed, I have forgiven that person and have wiped out your deeds." Or, as He did say.[2]

COMMENTARY: Some ignorant Sufis (mysties) do not hold good opinion of the sinners. They must know that Allah's mercy is vast and embraces the sinner too.

It is not allowed to say definitely of anyone that he will be admitted to paradise or consigned to hell. However, those categories whom the Quran and the hadith (tradition) have clearly defined as belonging to paradise or to hell may be described as such in unambiguous words.

PRAYER SEEKING FORGIVENESS

(٢٣٣٥) وَعَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَيِّدُ الْاِسْتِغْفَارِ اَنْ تَقُوْلَ اَللّٰهُمَّ

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[1] Bukhari # 7507, Muslim # 29-2758, Musnad(book) Ahmad 2-405

[2] Muslim # 137-2621

اَنْتَ رَبِّي لَا اِلٰهَ اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُ بِكَ مِنْ شَرِّ مَاصَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ بِذَنْبِي فَاغْفِرْ لِيْ فَاِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ قَالَ وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا فَمَاتَ مِنْ يَوْمِهٖ قَبْلَ اَنْ يُمْسِيَ فَهُوَ مِنْ اَهْلِ الْجَنَّةِ وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا فَمَاتَ قَبْلَ اَنْ يُصْبِحَ فَهُوَ مِنْ اَهْلِ الْجَنَّةِ۔ (رواه البخاری)

2335. Sayyiduna Shaddad ibn Aws رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that the Sayyidul *Istighfar* (the most excellent method to seek forgiveness) is that you say:

اَللّٰهُمَّ اَنْتَ رَبِّي لَا اِلٰهَ اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُ بِكَ مِنْ شَرِّ مَاصَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ بِذَنْبِي فَاغْفِرْ لِيْ فَاِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ

{O Allah, you are my Lord. There is no God but you. You have created me and I am your slave. And I adhere to your covenant and your promise to the best of my ability. I seek refuge in you from the evil of that which I perpetrated I confirm to you Your favours to me and I confess my sin. So, forgive me (my sins), for none, but you forgive sins}

He said, "If anyone says it during the day with a firm conviction in it and dies that day before evening then he will be among the inhabitants of paradise. And it any one says it during the night with a firm conviction on it and dies before morning then he will be among the inhabitant of paradise."[1]

SECTION II اَلْفَصْلُ الثَّانِیْ

ALLAH'S FORGIVENESS KNOWS NO BOUNDS

(٢٣٣٦-٢٣٣٧) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى يَا ابْنَ اٰدَمَ اِنَّكَ مَا دَعَوْتَنِيْ وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلٰى مَاكَانَ فِيْكَ وَلَا اُبَالِيْ يَا ابْنَ اٰدَمَ لَوْ بَلَغَتْ ذُنُوْبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِيْ غَفَرْتُ لَكَ وَلَا اُبَالِيْ يَا ابْنَ اٰدَمَ اِنَّكَ لَوْ لَقِيْتَنِيْ بِقُرَابِ الْاَرْضِ خَطَايَا ثُمَّ لَقِيْتَنِيْ لَا تُشْرِكُ بِيْ شَيْئًا لَاَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً۔ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ اَحْمَدُ وَالدَّارِمِيُّ عَنْ اَبِيْ ذَرٍّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ

2336. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah, the exalted, says, "O son of Aadam, as long as you pray to me and place hope in Me, I will forgive you in spite of what is against you. I do not mind! O son of Aadam, if your sin reach the borders of the sky and you seek My forgiveness, I shall forgive you. I do not mind. O son of Aadam, were you to come to me with sins as many as would fill the earth and you meet me without having associated any thing with me, I shall come to you with as much forgiveness as would fill the earth."[2]

2337. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that it too.[3]

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[1] Bukhari # 6306, Tirmidhi # 3404

[2] Tirmidhi # 3551

[3] Darimi # 2788, Musnad(book) Ahmad 5-147.

BE CONFIDENT OF BEING FORGIVEN

(٢٣٣٨) وَعَنِ ابْنِ عَبَّاسٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللّٰهُ تَعَالٰى مَنْ عَلِمَ اَنِّيْ ذُوْقُدْرَةٍ عَلٰى مَغْفِرَةِ الذُّنُوْبِ غَفَرْتُ لَهٗ وَلَا اُبَالِيْ مَا لَمْ يُشْرِكْ بِيْ شَيْئًا (رواه فی شرح السنة)

2338. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah says, "He who knows that I am able to forgive sins, I will forgive him, and I do not care about it, provided he does not associate anything with me."[1]

COMMENTARY: A person's knowledge that Allah has power to forgive becomes the means of his forgiveness because he has hopes in him. If anyone places hope in the compassionate, then He does not deprive him.

Therefore, this hadith (tradition) Qudsi is like the hadith (tradition) Qudsi:

انا عند ظن عبدی بی

"I am as My slave's expectation of Me."

It is reported that Sufyan Thawri رحمہ اللہ fell ill. Hammad ibn Salamah رحمہ اللہ paid him a sick visit. Sufyan رحمہ اللہ asked Hammad, رحمہ اللہ "Do you expect that Allah will forgive one like me?" Hammad رحمہ اللہ said, "If I am given choice between my father and Alah to conduct my reckoning, I would get it done by Allah because He is more merciful to me then my father." He meant to advise sufyan رحمہ اللہ to place hopes in Allah's forgiveness and mercy because He is the Most merciful of those who show mercy.

MERIT OF *ISTIGHFAR* & ITS INFLUENCE

(٢٣٣٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَزِمَ الْاِسْتِغْفَارَ جَعَلَ اللّٰهُ لَهٗ مِنْ كُلِّ ضِيْقٍ مَخْرَجًا وَمِنْ كُلِّ هَمٍّ فَرَجًا وَرَزَقَهٗ مِنْ حَيْثُ لَا يَحْتَسِبُ۔ (رواہ احمد وابوداؤد)

2339. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who binds himself to make *Istighfar,* Allah carves for him a way out of every hardship, and from every anxiety a solace. And He will provide for him (provision) from where he did not expect."[2]

COMMENTARY: If a sin is committed or an anxiety, distress or grief descends on anyone, he must make *Istighfar*. Or, one must make *Istighfar* constantly, for man is dependant on it every moment of his life. This is why the Prophet Muhammad صلی اللہ علیہ وسلم said,

طُوْبٰى لِمَنْ وَجَدَ فِيْ صَحِيْفَتِهٖ اِسْتِغْفَارًا كَثِيْرًا

"He is fortunate who find in his record of deeds numerous *Istighfar."*

He who binds himself to make *Istighfar*, his heart place a strong reliance on Allah and his sins are forgiven. So, he is counted among those who fear Allah and who rely on Him. Allah says of such people:

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ

{And whosoever fears Allah, He appoints a way out for him. And he provides him

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[1] Sherh us-*sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم) # 4191, Mustadrak Hakim 4-262

[2] Abu Dawud # 1518, Ibn Majah # 3819, Musand Ahmad # 1-248

sustenance from whence he expects not. And whosoever puts his trust in Allah, so He will suffice him} (65:2-3)

This also is the root of this hadith (tradition).

The merit of *Istighfar* is established by this verse too:

فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ إِنَّهٗ كَانَ غَفَّارًا يُّرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا وَّيُمْدِدْكُمْ بِأَمْوَالٍ وَّبَنِيْنَ وَيَجْعَلْ لَّكُمْ جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ أَنْهٰرًا

{So, I said, "Seek forgiveness of your Lord, surely He is ever forgiving. He will send down upon you rain in torrents and will help you with riches and sons and will assign to you gardens, and will assign to you rivers} (71:10-12)

Someone complained to Hasan Busri رحمه الله about drought. He advised him to seek Allah's forgiveness. He gave the same advice to those who complained to poverty and need, of being childless and of poor return from fields.

People asked him why he gave the same advice to make *Istighfar* in all these cases. He recited the foregoing verse in answer. This verse mentions all those things of which people had complained to him.

(٢٣٤٠) وَعَنْ أَبِي بَكْرِ الصِّدِّيْقِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا أَصَرَّ مَنِ اسْتَغْفَرَ وَإِنْ عَادَ فِي الْيَوْمِ سَبْعِيْنَ مَرَّةً۔ (رواه الترمذی وابوداؤد)

2340. Sayyiduna Abu Bakr as-Siddiq رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He does not insist (on committing sin) who seeks forgiveness even if he returns to it (sin) seventy times a day."[1]

COMMENTARY: 'To insist' implies to be stubborn in committing sin again and again. As it is, to sin is itself very bad, what to say of being stubborn and defiant. Committing minor sins again and again leads to major sins doing which repeatedly leads to disbelief.

Thus if any one is ashamed of his sin and makes *Istighfar* for it whether it is minor or major, then he is out of the folds of the stubborn even if he happens to commit this sins very often. Only he is said to insist on sin who commits it repeatedly and I neither ashamed nor repents.

MERIT OF ONE WHO REPENTS

(٢٣٤١) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِيْنَ التَّوَّابُوْنَ۔ (رواه الترمذی وابن ماجة والدارمی)

2341. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Every son of Aadam علیه السلام is a sinner (but not the Prophets علیه السلام who are innocent and protected). However, the best of the sinners are they who repent (for their sins)."[2]

EXCESS OF SINS CAUSES HEARTS TO RUST

(٢٣٤٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ كَانَتْ نُكْتَةٌ

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[1] Tirmidhi # 3570, Abu Dawud # 1514

[2] Tirmidhi # Ibn Majah # 4251, Musnad(book) Ahmad 3-198

سَوْدَاءُ فِيْ قَلْبِهٖ فَإِنْ تَابَ وَاسْتَغْفَرَ صُقِلَ قَلْبُهٗ وَإِنْ زَادَ زَادَتْ حَتّٰى تَعْلُوَ قَلْبَهٗ فَذٰلِكُمُ الرَّانُ الَّذِيْ ذَكَرَ اللّٰهُ تَعَالٰى كَلَّا بَلْ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ۔ رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

2342. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger said, "When a believer commits a sin, there is a black spot on his heart. If he repents and makes *Istighfar*, his heart becomes clean (and spotless). But if he commits more sins, the spot spreads till it covers his heart. This is the (ران) (rust) that is mentioned by Allah, the Exalted:

كَلَّا بَلْ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ

{Certainly not! But what they have been earning has rusted upon their hearts}[1] (23:14)

COMMENTARY: The black spot spreads when sin after sin is committed and finally spreads over the whole heart. The light of the heart is obstructed so that the believer loses sight of his heart. He cannot recognize beneficial knowledge and pious deeds and cannot understand beneficial intelligent and wise sayings. He becomes bereft of the qualities of compassion and mercy. Ultimately, he becomes bold and daring and commits sin deliberately.

WHEN REPENTANCE CEASES TO BE ACCEPTED

(٢٣٤٣) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَالَمْ يُغَرْغِرْ(رواه الترمذی وابن ماجة)

2343. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah accepts a person's repentance as long as he does not gasp for last breaths."[2]

COMMENTARY: This when soul and body are about to part. The life seems to be ending at the throat and breathing becomes difficult with only a faint gasping. There is no hope of life any more.

The hadith (tradition) means that *Tawbah* is accepted till death seems imminent at which stage it is no more accepted.

The apparent meaning of the hadith (tradition) is that *Tawbah* is not accepted at the time of death be it from disbelief or from sin. This is also known from the verse {(4) of surah an-Nisa}" (وليست التوبة... الخ). Some ulama (Scholars) say, however, that repentance of Musims from sins is acceptable, but from disbelief will not be valid. They mean that profession of belief at the moment of 'no hope' is not accepted, but repentance from sin at the moment of 'no hope' is approved.

Allamah Teebi رحمہ اللہ said that while repentance from sin is not accepted when gasping for breath, yet one may get pardon from a right-owner whose right may have been usurped. That is valid.

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[1] Tirmidhi # 3345, Ibn Majah # 4251, Musnad(book) Ahmad 3-198

[2] Tirmidhi # 3548, Ibn Majah # 4253, Musnad(book) Ahmad 2-132

VASTNESS OF ALLAH'S FORGIVENESS

(٢٣٤٤) وَعَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الشَّيْطَانَ قَالَ وَعِزَّتِكَ يَا رَبِّ لَا اَبْرَحُ اُغْوِى عِبَادَكَ مَا دَامَتْ اَرْوَاحُهُمْ فِيْ اَجْسَادِهِمْ فَقَالَ الرَّبُّ عَزَّوَجَلَّ وَعِزَّتِيْ وَجَلَالِيْ وَارْتِفَاعِ مَكَانِيْ لَا اَزَالُ اَغْفِرُ لَهُمْ مَا اسْتَغْفَرُوْنِيْ (رواه احمد)

2344. Sayyiduna Abu Sa'eed رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The devil boasted. 'By your Might, my Lord, I shall not cease to lead your slaves astray as long, as their souls are in their bodies. So, the mighty and the Glorious Lord said, 'By My Might, My Glory and My High station, I shall not cease to forgive them time till they seek my forgiveness."[1]

TAWBAH

(٢٣٤٥) وَعَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى جَعَلَ بِالْمَغْرِبِ بَابًا عَرْضُهُ مَسِيْرَةُ سَبْعِيْنَ عَامًا لِلتَّوْبَةِ لَا يُغْلَقُ مَا لَمْ تَطْلُعِ الشَّمْسُ مِنْ قِبَلِهِ وَذٰلِكَ قَوْلُ اللّٰهِ عَزَّوَجَلَّ يَوْمَ يَاْتِيْ بَعْضُ اٰيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ۔ (رواه الترمذی وابن ماجة)

2345. Safwan ibn Assal رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Allah, the Exalted, has created a gate in the west, with a width as wide as can be covered in seventy years, for repentance. It will be locked when the sun rises from its side. This is as Allah Mighty and Glorious, says:

يَوْمَ يَاْتِيْ بَعْضُ اٰيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ

{On the day when certain signs of your Lord will come, to believe them shall not profit a soul that never believed (them) before.}[2] (6:158)

COMMENTARY: The gate is open for the repentant. Or, it is a sign that the repentance is properly made and is accepted. This gate will remain open for the people as long as the sun does not rise from the direction of the west. Anyone may repent till then from polytheism and disbelief and sinners may seize the opportunity to repent from their sins and become worthy of the blessings of the hereafter and its everlasting life. When the sun rises from the west the gate of repentance will be closed. The entire verse cited is:

يَوْمَ يَاْتِيْ بَعْضُ اٰيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ اَوْ كَسَبَتْ فِيْ اِيْمَانِهَا خَيْرًا

{On the day when certain signs of your Lord will come, to believe them shall not benefit a soul that never believed (them) before, or (Believe but) had not earned any good by its belief} (6:158)

This verse also refers to the day when the sun would rise in the west. T he person who had not believed before, or was a believer but had not repented would derive no benefit from his faith or repentance at this stage.

(٢٣٤٦) وَعَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَنْقَطِعُ الْهِجْرَةُ حَتّٰى تَنْقَطِعَ التَّوْبَةُ وَلَا تَنْقَطِعُ التَّوْبَةُ حَتّٰى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا۔ (رواه احمد و ابو داؤد و الدرامی)

2346. Sayyidina Mu'awiyah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said,

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[1] Musnad(book) Ahmad 3-29

[2] Tirmidhi # 3546/7, Ibn Majah # 4071 (Tirmidhi is a lengthier hadith (tradition))

"Emigration (meaning recourse to repentance from sin) will not cease until repentance (itself) ceases. And repentance will not cease until the sun rises its place of setting."[1]

COMMENTARY: As long as repentance is approval, every reptant person will be able to purify himself from sin. But, when the door to repentace is shut, no one will have the burden of his sins removed from him, and this will happened when the sun rises from the west, the place of its setting.

DO NOT DESPAIR OF ALLAH'S MERCY

(٢٣٤٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ رَجُلَيْنِ كَانَا فِيْ بَنِيْ اِسْرَائِيْلَ مُتَحَابَّيْنَ اَحَدُهُمَا مُجْتَهِدٌ فِي الْعِبَادَةِ وَالْاٰخَرُ يَقُوْلُ مُذْنِبٌ فَجَعَلَ يَقُوْلُ اَقْصِرْ عَمَّا اَنْتَ فِيْهِ فَيَقُوْلُ خَلِّنِيْ وَرَبِّيْ حَتّٰى وَجَدَهٗ يَوْمًا عَلٰى ذَنْبٍ اِسْتَعْظَمَهٗ فَقَالَ اَقْصِرْ فَقَالَ خَلِّنِيْ وَرَبِّيْ اَبُعِثْتَ عَلَيَّ رَقِيْبًا فَقَالَ وَاللّٰهِ لَا يَغْفِرُ اللّٰهُ لَكَ اَبَدًا وَلَا يُدْخِلُكَ الْجَنَّةَ فَبَعَثَ اللّٰهُ اِلَيْهِمَا مَلَكًا فَقَبَضَ اَرْوَاحَهُمَا فَاجْتَمِعَا عِنْدَهٗ فَقَالَ لِلْمُذْنِبِ ادْخُلِ الْجَنَّةَ بِرَحْمَتِيْ وَقَالَ لِلْاٰخَرِ اَتَسْتَطِيْعُ اَنْ تَحْظُرَ عَلٰى عَبْدِيْ رَحْمَتِيْ فَقَالَ لَا يَارَبِّ قَالَ اذْهَبُوْا بِهٖ اِلَى النَّارِ۔ (رواه احمد)

2347. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'Two men of Banu Israil loved one another. One of them engaged in worship with high devotion. The other called himself a sinner. The pious one began to say. 'Stop doing what you do.' The wicked would say, 'Let me alone with my Lord! Then, he found him one day committing a sin that he regarded as grave and said, 'Ceased.' The wicked one again protested that he should be left alone to his Lord and asked. 'Are you sent as a supervisor over?" The pious man warned, 'By Allah, Allah will never forgive you and never admit you to paradise. Allah sent to them an angel. He took out their souls and they were brought together in His presence. He said to the sinner, 'Enter paradise by My mercy. To the pious, he said, 'Are you able to block My mercy to My slave?' He said, "No, O lord!" He said, "Take him to hell."[2]

COMMENTARY: The pious worshipper was arrogant and regarded the sinner with disdain. Someone has said that the sin that causes the sinner to be considered be despised and lowly is better than the worship that causes one to be proud.

SINNER SHOULD NOT DESPAIR OF ALLAH'S MERCY

(٢٣٤٨) وَعَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ يَا عِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا وَلَا يُبَالِيْ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ وَفِيْ شَرْحِ السُّنَّةِ يَقُوْلُ بَدَلَ يَقْرَأُ۔

2348. Sayyidah Asma bint yazid رضی اللہ عنہ narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم recite:

يَا عِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْ مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا

{O My slaves who have been prodigal against themselves, despair not of Allah's mercy, surely Allah forgives sins altogether} (3953)
And, he said, "He does not care."[3]

COMMENTARY: Allah forgives sins, He pardons the disbelievers when they repent from disbelief. He forgives the believers when they repent for their sins and also by His mercy even without their repenting.

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[1] Abu Dawuud # 2479, Musnad Ahmad 2/312, Darimi # 2519.

[2] Musnad(book) Ahmad 3-323

[3] Tirmidhi # 3248, Musnad(book) Ahmad 27640

(٢٣٤٩) وَعَنِ ابْنِ عَبَّاسٍ فِيْ قَوْلِ اللّٰهِ تَعَالٰى اِلَّا اللَّمَمَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنْ تَغْفِرِ اللّٰهُمَّ تَغْفِرْ جَمًّا وَاَيُّ عَبْدٍ لَكَ لَا اَلَمَّا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ۔

2349. Sayyiduna Ibn Abbas رضی اللہ عنہ reported concerning Allah's words (الا اللمم) (save small offences) that Allah's Messenger صلی اللہ علیہ وسلم referred to the poetic verse: (ان تغفر الھا......)"If you forgive, O Allah, then forgive all sins, for which of your slaves has not committed small offences.?"[1]

COMMENTARY: The words (الا اللمم) from part of this verse (53:32)

وَالَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ اِلَّا اللَّمَمَ اِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ

{They are those who avoid great sins and indecencies, save small offences. Surely, Your lord is of vast forgiveness.}

The poetry cited by the Prophet Muhammad صلی اللہ علیہ وسلم belonged to the poet Umayyah ibn Sult. He was a poet of the pre-Islamic era, the jihiiiyah. During those days too, umayyah was a righteous man. He was a believer in resurrection.

He was alive when Islam was introduced and spread. However, be remained deprived of the honour of joining its folds.[2]

His poetry was intelligent and full of wisdom. So, the Prophet Muhammad صلی اللہ علیہ وسلم not only heard it being recited but also quoted from it sometimes.

NO ME CAN ADD OR DEDUCT FROM ALLAH'S DIVINITY

(٢٣٥٠) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اللّٰهُ تَعَالٰى يَا عِبَادِيْ كُلُّكُمْ ضَالٌّ اِلَّا مَنْ هَدَيْتُ فَاسْئَلُوْنِي الْهُدٰى اَهْدِكُمْ وَكُلُّكُمْ فُقَرَاءُ اِلَّا مَنْ اَغْنَيْتُ فَاسْاَلُوْنِيْ اَرْزُقُكُمْ وَكُلُّكُمْ مُذْنِبٌ اِلَّا مَنْ عَافَيْتُ فَمَنْ عَلِمَ مِنْكُمْ اَنِّيْ ذُوْقُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَغْفِرَنِيْ غَفَرْتُ لَهٗ وَلَا اُبَالِيْ وَلَوْ اَنَّ اَوَّلَكُمْ وَاٰخِرَكُمْ وَحَيَّكُمْ وَمَيِّتَكُمْ وَرَطْبَكُمْ وَيَابِسَكُمْ اِجْتَمَعُوْا عَلٰى اَتْقٰى قَلْبِ عَبْدٍ مِنْ عِبَادِيْ مَازَادَ ذٰلِكَ فِيْ مُلْكِيْ جَنَاحَ بَعُوْضَةٍ وَلَوْ اَنَّ اَوَّلَكُمْ وَاٰخِرَكُمْ وَحَيَّكُمْ وَمَيِّتَكُمْ وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوْا عَلٰى اَشْقٰى قَلْبِ عَبْدٍ مِنْ عِبَادِيْ مَانَقَصَ ذٰلِكَ مِنْ مُلْكِيْ جَنَاحَ بَعُوْضَةٍ وَلَوْ اَنَّ اَوَّلَكُمْ وَاٰخِرَكُمْ وَحَيَّكُمْ وَمَيِّتَكُمْ وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوْا فِيْ صَعِيْدٍ وَاحِدٍ فَسَاَلَ كُلُّ اِنْسَانٍ مِنْكُمْ مَا بَلَغَتْ اُمْنِيَّتُهٗ فَاَعْطَيْتُ كُلَّ سَائِلٍ مِنْكُمْ مَانَقَصَ ذٰلِكَ مِنْ مُلْكِيْ اِلَّا كَمَا لَوْ اَنَّ اَحَدَكُمْ مَرَّ بِالْبَحْرِ فَغَمَسَ فِيْهِ اِبْرَةً ثُمَّ رَفَعَهَا ذٰلِكَ بِاَنِّيْ جَوَادٌ مَاجِدٌ اَفْعَلُ مَا اُرِيْدُ عَطَائِيْ كَلَامٌ وَعَذَابِيْ كَلَامٌ اِنَّمَا اَمْرِيْ لِشَيْءٍ اِذَا اَرَدْتُ اَنْ اَقُوْلَ لَهٗ كُنْ فَيَكُوْنُ۔ (رواه احمد والترمذی وابن ماجة)

2350. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said

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[1] Tirmidhi # 3295

[2] See Sahih Muslim Book of Poetry hadith (tradition) # 1-2255 narrated by Amr ibn ash-sharid: 'He was about to become a Muslim.'

that Allah, the Exalted, says, 'O My slaves all of you are astray except he whom I guide, so ask Me for guidance. I shall guide you. All of you are poor except he whom I enrich, so ask Me and I shall give you provision. All of you are sinners except he whom I save. So, he among you who knows that I am able to forgive and seeks My forgiveness, I shall forgive him, and I do not care. If the first of you and the last of you, the living among you and your dead, the fresh among you and the hopeless (old) among you assemble together to have hearts as the heart of the most righteous of My slave that will not increase My dominion by even so much as the wing of a mosquito. If the first of you and the last of you, the living among you and your dead, the fresh among you and the hopeless among you assemble together to have hearts as the heart of the cruelest of my slaves that will not diminish from my dominion even so much as the wing of a mosquito. And, the first of you and the last of you, your jinns and your mankind, the living among you and the hopeless among you assemble together in a field and each one of you prays to Me for his need, I shall give every seeker among you and that will not decrease from My kingdom except like any of you who passing by a sea and immersing a needle in it, withdraws from it to him. This, because I am Jawwad, *Wajib (obligatory)*, Maajid (The Bountiful, The perceiver, The Glorious). I do what I will. My grant is a ward and My seizing is a word. My only command to anything that I intend is to say to it, 'Be' and it is."[1]

GLAD TIDINGS TO ONE WHO ABSTAINS FROM POLYTHEISM

(٢٣٥١) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ قَرَأَ هُوَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ قَالَ قَالَ رَبُّكُمْ اَنَا اَهْلُ اَنْ اُتَّقٰى فَمَنِ اتَّقَانِيْ فَاَنَا اَهْلُ اَنْ اَغْفِرَلَهُ۔ (رواه الترمذی وابن ماجة والدارمی)

2351. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم recited:

هُوَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ

{He alone is worthy to be feared and worthy to forgive.} (74:56)
Then he said, "Your Lord says 'I am worthy to be feared. And, to him who fears Me. I am worthy to grant forgiveness."[2]

COMMENTARY: This verse resembles the next in its subject matter:

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ

{Surely Allah shall not forgive that anything be associated with Him, and He shall forgive all besides that to whom He will} (4:48)

PROPHET MUHAMMAD صلی اللہ علیہ وسلم WORDS OF *ISTIGHFAR*

(٢٣٥٢) وَعَنِ ابْنِ عُمَرَ قَالَ اِنْ كُنَّا لَنَعُدُّ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَجْلِسِ يَقُوْلُ رَبِّ اغْفِرْلِيْ وَتُبْ عَلَيَّ اِنَّكَ اَنْتَ التَّوَّابُ الْغَفُوْرُ مِائَةَ مَرَّةٍ۔ (رواه احمد والترمذی وابوداؤد وابن ماجة)

2352. Sayyiduna Ibn Umar رضی اللہ عنہ narrated: We used to count that Allah's Messenger صلی اللہ علیہ وسلم said in a sitting

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[1] Tirmidhi # 2500, Ibn Majah # 4251, Musnad Ahmad 5-154. (See also hadith (tradition) # 2326)
[2] Tirmidhi # 3339, Ibn Majah # 4299, Darimi # 2724.

رَبِّ اغْفِرْلِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُوْرُ

"My Lord, forgive me and relent to me. Surely you are the Relenting, the forgiving," One hundred times.[1]

MAKE *ISTIGHFAR* SINCERELY

(٢٣٥٣) وَعَنْ بِلَالِ بْنِ يَسَارِ بْنِ زَيْدٍ مَوْلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي أَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ قَالَ أَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَأَتُوبُ إِلَيْهِ غُفِرَ لَهُ وَإِنْ كَانَ قَدْ فَرَّمِنَ الزَّحْفِ۔ رَوَاهُ التِّرْمِذِيُّ وَأَبُوْدَاوُدَ لٰكِنَّهُ عِنْدَ أَبِي دَاوُدَ هِلَالُ ابْنُ يَسَارٍ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيثٌ غَرِيبٌ

2353. Sayyiduna Bilal ibn Yasar ibn Zayd the freedman of the Prophet Muhammad صلى الله عليه وسلم said that his father narrated to him from his grandfather that he heard Allah's Messenger صلى الله عليه وسلم say, "If anyone says:

أَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَأَتُوبُ إِلَيْهِ

{I seek forgiveness of Allah besides whom there is no God, the ever living, the self subsisting. And I repent to Him.}
then he is forgiven even if he has fled from the battle field."[2]

COMMENTARY: Whether it is a supplication, a dhikr (hallowing of Allah), a deed or a petition, the intention prompting it should be sincere. The beat of the heart must synchronise with the utterance of the tongue. If not, then the supplication gets no answer and the other things are meaningless. The ulama (Scholars) say that the *Istighfar* should always be made sincerely and with a true intention. It is said that if anyone repents from a sin but does not desist from it then he is as one making fun of Allah. (We seek refuge in Allah from such thought.

SECTION III اَلْفَصْلُ الثَّالِثُ

ISTIGHFAR FOR THOSE WHO LOVE DIED

(٢٣٥٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ عَزَّوَجَلَّ لَيَرْفَعُ الدَّرَجَةَ لِلْعَبْدِ الصَّالِحِ فِي الْجَنَّةِ فَيَقُوْلُ يَا رَبِّ أَنّٰى لِي هٰذِهِ فَيَقُوْلُ بِاسْتِغْفَارِ وَلَدِكَ لَكَ۔ (رواه احمد)

2354. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "surely. Allah Mighty and Glorious, raises the rank of a righteous man in paradise. He ask, "O Lord, from whence is this?' He says, 'Because of your son's making *Istighfar* for you.'[3]

BEST GIFT FOR THE DEAD IS *ISTIGHFAR*

(٢٣٥٥) وَعَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا الْمَيِّتُ فِي الْقَبْرِ إِلَّا كَالْغَرِيْقِ

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[1] Abu Dawud # 1516, Tirmidhi – ibn Majah # 3814, Musnad Ahmad 2-21.
[2] Tirmidhi # 3588, Abu Dawud # 1517.
[3] Musnad(book) Ahmad 2-519, Ibn Majah # 3660.

اَلْمُتَغَوِّثِ يَنْتَظِرُ دَعْوَةً تَلْحَقُهُ مِنْ اَبٍ اَوْ اُمٍّ اَوْ اَخٍ اَوْ صَدِيْقٍ فَإِذَا لَحِقَتْهُ كَانَ اَحَبَّ اِلَيْهِ مِنَ الدُّنْيَا وَمَا فِيْهَا وَاِنَّ اللّٰهَ تَعَالٰى لَيُدْخِلُ عَلٰى اَهْلِ الْقُبُوْرِ مِنْ دُعَاءِ اَهْلِ الْاَرْضِ اَمْثَالَ الْجِبَالِ وَاِنَّ هَدِيَّةَ الْاَحْيَاءِ اِلَى الْاَمْوَاتِ الْاِسْتِغْفَارُ لَهُمْ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

2355. Sayyiduna Abdullah ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A dead person in the grave is not but like a drawing person calling for help. He waits for a supplication from a father or a mother, or a brother, or a friend. When it reaches him, it is dearer to him then the world and whatever is in it. And Allah, the Exalted causes to reach to the grave dwellers the supplication of the people of the earth, as great as the mountains. Surely, the gift of the living to the dead is the *Istighfar* for them."[1]

MERIT OF *ISTIGHFAR*

(٢٣٥٦) وَعَنْ عَبْدِاللّٰهِ بْنِ بُسْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طُوْبٰى لِمَنْ وَجَدَ فِيْ صَحِيْفَتِهٖ اِسْتِغْفَارًا كَثِيْرًا رَوَاهُ ابْنُ مَاجَةَ وَرَوَى النَّسَائِيُّ فِيْ عَمَلِ يَوْمٍ وَلَيْلَةٍ۔

2356. Sayyiduna Abdullah ibn Busr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He is very fortunate who finds in his record of deeds plenty of *Istighfar*."[2]

COMMENTARY: This hadith (tradition), too, as narrated by Sayyiduna Anas رضی اللہ عنہ and transmitted by Bazzar رحمہ اللہ is very encouraging to make *Istighfar;*

"When the angels take the record of deeds of a person to Allah and He finds istighfrar at its two ends, Allah says, 'I have forgiven this man the sins that are between the two ends of this record.'

Anyone who makes *Istighfar* in the morning and in the evening will gain this benefit.

A SUPPLICATION OF THE PROPHET MUHAMMAD صلی اللہ علیہ وسلم

(٢٣٥٧) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ اَللّٰهُمَّ اجْعَلْنِيْ مِنَ الَّذِيْنَ اِذَا اَحْسَنُوْا اِسْتَبْشَرُوْا وَاِذَا اَسَاءُوْا اسْتَغْفَرُوا۔ رَوَاهُ ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2357. Sayyiduna Ayshah رضی اللہ عنہا narrated that the Prophet Muhammad صلی اللہ علیہ وسلم used to make this supplication;

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ الَّذِيْنَ اِذَا اَحْسَنُوْا اِسْتَبْشَرُوْا وَاِذَا اَسَاءُوْا اسْتَغْفَرُوا

(O Allah cause me to be among those who, when they do good, are happy, and when they do evil, make *Istighfar*.)[3]

ALLAH IS PLEASED WITH THE *TAWBAH* OF HIS CREATURES

(٢٣٥٨) وَعَنِ الْحَارِثِ بْنِ سُوَيْدٍ قَالَ حَدَّثَنَا عَبْدُاللّٰهِ بْنُ مَسْعُوْدٍ حَدِيْثَيْنِ اَحَدُهُمَا عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ

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[1] Bayhaqi in Shu'ab Eeman # 7904.

[2] Ibn Majah # 3818, Nasa'I in 'Amal Forom a Laylah.'

[3] Ibn Majah # 3820, Bayhaqi in Daawat al Kabir.

عَلَيْهِ وَسَلَّمَ وَالْاٰخَرُ عَنْ نَفْسِهٖ قَالَ اِنَّ الْمُؤْمِنَ يَرٰى ذُنُوْبَهٗ كَاَنَّهٗ قَاعِدٌ تَحْتَ جَبَلٍ يَخَافُ اَنْ يَّقَعَ عَلَيْهِ وَاِنَّ الْفَاجِرَ يَرٰى ذُنُوْبَهٗ كَذُبَابٍ مَرَّ عَلٰى اَنْفِهٖ فَقَالَ بِهٖ هٰكَذَا اَىْ بِيَدِهٖ فَذَبَّهٗ عَنْهُ ثُمَّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اللّٰهُ اَفْرَحُ بِتَوْبَةِ عَبْدِهِ الْمُوْمِنِ مِنْ رَجُلٍ نَزَلَ فِىْ اَرْضٍ دَوِيَّةٍ مُهْلِكَةٍ مَعَهٗ رَاحِلَتُهٗ عَلَيْهَا طَعَامُهٗ وَشَرَابُهٗ فَوَضَعَ رَأْسَهٗ فَنَامَ نَوْمَةً فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهٗ فَطَلَبَهَا حَتّٰى اِذَا اشْتَدَّ عَلَيْهِ الْحَرُّ وَالْعَطَشُ وَمَاشَاءَ اللّٰهُ قَالَ اَرْجِعُ اِلٰى مَكَانِىَ الَّذِىْ كُنْتُ فِيْهِ فَاَنَامُ حَتّٰى اَمُوْتَ فَوَضَعَ رَأْسَهٗ عَلٰى سَاعِدِهٖ لِيَمُوْتَ فَاسْتَيْقَظَ فَاِذَا رَاحِلَتُهٗ عِنْدَهٗ عَلَيْهَا زَادُهٗ وَشَرَابُهٗ فَاللّٰهُ اَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُوْمِنِ مِنْ هٰذَا بِرَاحِلَتِهٖ وَزَادِهٖ۔ رَوٰى مُسْلِمُ الْمَرْفُوْعَ اِلٰى رَسُوْلِ للّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْهُ فَحَسْبٌ وَرَوَى الْبُخَارِىُّ الْمَوْقُوْفَ عَلَى ابْنِ مَسْعُوْدٍ اَيْضًا۔

2358. Sayyiduna Al-Harith ibn Suwayd رحمه الله reported that Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated to him two hadith (tradition) one of which was from Allah's Messenger صلى الله عليه وسلم and the other from himself.

He narrated: surely, the believer regards his sins as though he were sitting under a mountain fearful that it might collapse on him. But, the wicked one regards his sins as though a fly had landed on his nose and he promptly brushed it off with his hand. Then he narrated that he had heard Allah's Messenger صلى الله عليه وسلم say that Allah is more pleased over the repentance of His believing slave than a man who goes to a desert that is threateningly lonely with his riding beast loaded with his food and drink, and there he puts his head down and goes to sleep only to find, on awakening, that his riding beast had disappeared, so he seeks it till the severe heat and thirst and what Allah wills bear him down and he decides to return to his place where he was and sleep till he dies, and puts his head down on his arm to die till he awakes to see his riding beast near him with his provision intact on it - Allah is more happy with the repentance of the believing slave than this one with his riding beast and his provision.[1]

COMMENTARY: This hadith (tradition) reminds us of the verse:

اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ

{Surely Allah loves those who turn to Him in repentance} (2:222)

Imam Ghazali رحمه الله said that a great scholar Abu Ishaq Asfara'I رحمه الله prayed to Allah, Glorious and Exalted, for thirty years to enable him to make *Tawbah* nasuh (a true, sincere repentance). He was amazed that Allah, who is without blemish and is Independent, did not grant him his prayer for thirty years together. Then he was told in a dream. "You are amazed but do you not realize what the real objective of your prayer is? Is it not that Allah should take you as a dear friend? Then, are you not aware of the glad tidings of Allah in the verse:

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[1] Bukhari # 6308, Musim # 3-2744, Musnad(book) Ahmad 1-283, (See also in this book # 2332).

إِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ

{Surely Allah loves those who turn to Him in repentance, and He loves those who keep themselves clean}? (2:222)

Hence, your wish can be accomplished very easily and, in fact, has been granted, already?"

(٢٣٥٩) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ يُحِبُّ الْعَبْدَ الْمُؤْمِنَ الْمُفَتَّنَ التَّوَّابَ۔

2359. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah loves the believing slave who is tried through sin but repents very often."[1]

COMMENTARY: This does not imply that Allah loves him because he commits sin. Rather, He takes him as a friend because he is ashamed over his folly and makes repentance.

DO NOT DESPAIR OF ALLAH'S MERCY

(٢٣٦٠) وَعَنْ ثَوْبَانَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا أُحِبُّ أَنَّ لِيَ الدُّنْيَا بِهٰذِهِ الْاٰيَةِ يَا عِبَادِيَ الَّذِيْنَ أَسْرَفُوْا عَلٰى أَنْفُسِهِمْ لَا تَقْنَطُوا۔ الْاٰيَة. فَقَالَ رَجُلٌ فَمَنْ أَشْرَكَ فَسَكَتَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ أَلَا وَمَنْ أَشْرَكَ ثَلَاثَ مَرَّاتٍ

2360. Sayyiduna Thawban رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "I would not give away this verse (39:53) for the world:

يَا عِبَادِيَ الَّذِيْنَ اسْرَفُوْا عَلٰى أَنْفُسِهِمْ لَا تَقْنَطُوْا الْاٰيَة

{O My servants who have acted recklessly against their own selves, despair not...}" A man asked, "Even those who have a associated partner (with Allah, are they included in this verse)?" The Prophet Muhammad صلی اللہ علیہ وسلم did not say anything for some time and then said, "Know well! Even those who have associated partners with Allah (and have repented)."[2]

COMMENTARY: The world and all it contains are nothing in comparison to the verse mentioned because it holds out an assurance for forgiveness of all sins. The entire verse is

يٰعِبَادِيَ الَّذِيْنَ أَسْرَفُوا عَلٰى أَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ إِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا إِنَّهُ هُوَ الْغَفُوْرُ الرَّحِيْمُ

{O My servants who have acted recklessly against their own selves, do not despair of Allah's mercy. Surely, Allah will forgive all sins. Surely, He is the one who in the Most Forgiving, the Very Merciful} (39:53)

Sayyiduna Ali رضی اللہ عنہ composed poetry on this subject and preferred some advice too.

POLYTHEISM OBSTRUCTS ALLAH'S MERCY

(٢٣٦١) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ تَعَالٰى لَيَغْفِرُ لِعَبْدِهٖ مَا لَمْ يَقَعِ الْحِجَابُ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَمَا الْحِجَابُ قَالَ أَنْ تَمُوْتَ النَّفْسُ وَهِيَ مُشْرِكَةٌ۔ رَوَى الْأَحَادِيْثَ الثَّلَاثَةَ أَحْمَدُ وَرَوَى الْبَيْهَقِيُّ الْأَخِيْرَ فِيْ كِتَابِ الْبَعْثِ وَالنُّشُوْرِ

2361. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said,

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[1] Musnad(book) Ahmad 1-80.

[2] Musnad(book) Ahmad 5-275.

"Allah, the exalted, forgives His slave as long as the veil does not fall (between him and mercy)." They asked, "O messenger of Allah, what is the veil?" He said, "It is that a soul should die while associating partners with Allah"[1]

ALLAH FORGIVE ALL SINS OTHER THAN POLYTHEISM

(٢٣٦٢) وَعَنْ اَبِي ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَقِيَ اللّٰهَ لَا يَعْدِلُ بِهٖ شَيْئًا فِي الدُّنْيَا ثُمَّ كَانَ عَلَيْهِ مِثْلَ جِبَالٍ ذُنُوبٌ غَفَرَ اللّٰهُ لَهٗ۔ رَوَاهُ الْبَيْهَقِيُّ فِي كِتَابِ الْبَعْثِ وَالنُّشُوْرِ

2362. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone meets Allah without having regarded anything as equal to Him in the world then, even though he may have against him sins as many as the mountains. Allah will forgive him."[2]

TO REPENT IS LIKE.NOT TO COMMIT SIN

(٢٣٦٣) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَّا ذَنْبَ لَهٗ۔ رَوَاهُ ابنُ مَاجَةَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ وَقَالَ تَفَرَّدَ بِهِ النَّهْرَانِيُّ وَهُوَ مَجْهُوْلٌ وَفِيْ شَرْحِ السُّنَّةِ رَوَاهُ عَنْهُ مَوقُوفًا قَالَ النَّدَمُ تَوْبَةٌ وَالتَّائِبُ كَمَنْ لَاذَنْبَ لَهٗ

2363. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "One who repents for his sins is like one who has no sins against him."[3]

COMMENTARY: When a sinner repents sincerely, his repentance is accepted without doubt. This is *Tawbah*.
As for *Istighfar* (seeking forgiveness of Allah may or may not forgive sins at his discretion but gives reward in any case for making *Istighfar*.

CHAPTER - VI

THE VASTNESS OF ALLAH'S MERCY بَابٌ

Some copies of *Mishkat* have no title for this chapter and have distinguished it from the previous with only a chapter heading. This implies that ahadith (tradition) narrated in this chapter are a continuation of the previous.
Some other copies have the heading (سعۃ رحمۃ) (vastness of mercy of Allah).

SECTION I اَلْفَصْلُ الْاَوَّلُ

ALLAH'S MERCY OVERSHADOWS HIS ANGER

(٢٣٦٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا قَضَى اللّٰهُ الْخَلْقَ كَتَبَ كِتَابًا فَهُوَ عِنْدَهٗ فَوْقَ عَرْشِهٖ اِنَّ رَحْمَتِيْ سَبَقَتْ غَضَبِيْ وَفِيْ رِوَايَةٍ غَلَبَتْ غَضَبِيْ (متفق علیه)

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[1] Musnad(book) Ahmad 5-174, Bayhaqi in Kitab al b'ith wa an mushir.
[2] Bayhaqi in Kitabal ba'th wa an mushur.
[3] Ibn Majah # 4250 Bayhaqi in Shabul Eeman.

2364. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When Allah decided (or began) to create the creation. He wrote (meaning commanded the angels, or the pen, to write) a book, It is with Him, above His throne. (It is:) 'My mercy takes precedence over My anger." According to another version: 'prevails over my anger.'[1]

COMMENTARY: Obviously, this writing or the book is very great, for, Allah has it with himself above His throne.

Allah's mercy, His compassion and His blessings – their sings and demonstrations prevail and surround the entire creation. They are unlimited. As against this , the signs and demonstrations of His anger are few. He say about it:

إِنْ تَعُدُّوا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا

{If you count Allah's blessings, you cannot reckon them} (14:34)

عَذَابِيْ أُصِيْبُ بِهٖ مَنْ أَشَاءُ وَرَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ

{As for My chastisement, I smite with it whom I will; yet My mercy embraces all things.} (7:156)

Allah's mercy is so vast that no one in the universe is outside its sphere blessings. Each moment of the worldly life is a respectable of Diving mercy. But, the creature are limitlessly careless and blameworthy in that they are not thankful to Him for His mercy. Allah says:

وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلٰى ظَهْرِهَا مِنْ دَآبَّةٍ

{And if Allah were to take mankind to task for their evildoing, He would not leave thereon (earth) a single creature) (16:16)

Accordingly, this too is a demonstration of Allah's mercy that, in spite of their faults and sins, He has kept them alive in this world, gives them sustenance, showers on them blessings and does not punish them in t his world. This concerns the world. In the hereafter, His mercy will be demonstrated in a much larger way as we learn from the next hadith (tradition).

ALL EMBRACING MERCY OF ALLAH

(٢٣٦٥-٢٣٦٦) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلّٰهِ مِائَةَ رَحْمَةٍ أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ فَبِهَا يَتَعَاطَفُوْنَ وَبِهَا يَتَرَاحَمُوْنَ وَبِهَا تَعْطِفُ الْوَحْشُ عَلٰى وَلَدِهَا وَأَخَّرَ اللّٰهُ تِسْعًا وَتِسْعِيْنَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهٗ يَوْمَ الْقِيَامَةِ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ عَنْ سَلْمَانَ نَحْوَهٗ وَفِيْ اٰخِرِهٖ قَالَ وَإِذَا كَانَ يَوْمَ الْقِيَامَةِ أَكْمَلَهَا بِهٰذِهِ الرَّحْمَةِ۔

2365. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah has one hundred mercies. Of these, He has sent down one mercy among the jinns and mankind, animals and vermins. It is by this single mercy that they live together, have mercy on each other and by it the wild beast is kind to its young. And Allah has retained ninety nine mercies by which he shall

[1] Bukhari # 7404, Muslim # 14-2751, Ibn Majah # 4295, Musnad Ahmad 2-433.

show mercy to His creatures on the day of resurrection."[1]

2366. Sayyiduna Salman رضی اللہ عنہ has narrated that in similar manner and it concludes: 'When the day of resurrection begins, He shall perfect them with this (one) mercy."[2]

COMMENTARY: The version in Muslim is explicit that the one mercy of Allah that he showered on the creatures in the world would be available with the ninety-nine in the hereafter. This will perfect them to one hundred in the next world.

BETWEEN FEAR & HOPE

(٢٣٦٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللّٰهِ مِنَ الْعُقُوْبَةِ مَا طَمِعَ بِجَنَّتِهٖ اَحَدٌ وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللّٰهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنْ جَنَّتِهٖ اَحَدٌ (متفق علیه)

2367. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "were the believer to know the punishment that Allah can give, no one would expect (to make it to) His paradise. Were the disbeliever to know how much mercy Allah has, no one would lose hope of being admitted to His paradise."[3]

COMMENTARY: The aim of this hadith (tradition) is to let not the believer take things easy by relying on Allah's mercy easy by relying on Allah's mercy alone and become fearless of His punishment. It is also to encourage the infidel to have hopes in Allah's mercy and to make repentance to Allah.

A person should live between fear and hope. At the same time as he places hopes in Allah's mercy, he may continue to fear his punishment. This is brought out succinctly in the saying of Umar رضی اللہ عنہ. He said, "If it is announced on the day of resurrection that only one person will be admitted to paradise, then I shall hope that I am that person. But, if it is proclaimed that one person will be consigned to hell, then I shall fear that I am the one.

PARADISE & HELL ARE VERY NEAR TO EVERYONE

(٢٣٦٨) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْجَنَّةُ اَقْرَبُ اِلٰى اَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهٖ وَالنَّارُ مِثْلُ ذٰلِكَ۔ (رواه البخاری)

2368. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Paradise is nearer to each of you than the thong of his sandal, and hell is like that."

COMMENTARY: Given that, every person must do good deeds in his life and hope for admittance to paradise. He must keep away from bad deeds and fear being sent to hell.

ALLAH'S GRANT

(٢٣٦٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ رَجُلٌ لَمْ يَعْمَلْ خَيْرًا قَطُّ لِاَهْلِهٖ وَفِيْ رِوَايَةٍ اَسْرَفَ رَجُلٌ عَلٰى نَفْسِهٖ فَلَمَّا حَضَرَهُ الْمَوْتُ اَوْصٰى بَنِيْهِ اِذَا مَاتَ فَحرِّقُوْهُ ثُمَّ اذْرُوْا نِصْفَهٗ فِي الْبَرِّ وَنِصْفَهٗ الْبَحْرِ فَوَاللّٰهِ لَئِنْ قَدَرَ اللّٰهُ عَلَيْهِ لَيُعَذِّبَنَّهٗ عَذَابًا لَا يُعَذِّبُهٗ اَحَدًا مِنَ الْعَالَمِيْنَ فَلَمَّا مَاتَ فَعَلُوْا مَا

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[1] Bukhari # 6000, Muslim # 17.2752, Tirmidhi # 3609, Ibn Majah # 4293, Darimi # 2785, Musnad Ahmad 2-514.

[2] Muslim # 3753.

[3] Bukhari # 6369, Muslim # 23-2755, Musnad Ahmad 2-334.

اَمَرهُمْ فَاَمَرَ اللّٰهُ الْبَحْرَ فَجَمَعَ مَافِيْهِ ثُمَّ قَالَ لَهُ لِمَ فَعَلْتَ هٰذَا قَالَ مِنْ خَشْيَتِكَ يَا رَبِّ وَاَنْتَ اَعْلَمُ فَغَفَرَلَهُ۔ (متفق عليه)

2369. Sayyiduna Abu Hurayrah صلى الله عليه وسلم narrated that Allah's Messenger صلى الله عليه وسلم said that a man said, "I have never done any good to my family." Another version has that a man had committed too much sin. When he was dying, he instructed his sons to burn him after his death and scatter his ashes equally on dry land and in the sea, saying. "By Allah, if Allah seizes me and subjects me to a strict reckoning. He will punish me as He will punish none else in the worlds." So, when he died, they carried out his orders, but Allah gave command to the sea and it collected what was (thrown) in it. He gave command to the land and it collected what was (thrown) on it. Then, Allah asked him what had made him do it. He said, "My Lord, out of fear for you, though you know best!" So, Allah forgave him.[1]

COMMENTARY: The Arabic words (لئن قدر الله) are translated in the text as Allah seizing him and punishing him. If the literal meaning is given: 'If Allah has power over me." It would imply a doubt in Allah's ability. That would mean outright disbelief. The ulama (Scholars) say that this had happened during the period when there was no Prophet and only belief in unity of God was enough to qualify as a faithful. Hence, this kind of an expression did not imply disbelief.

Some ulama (Scholars) explain that this man was overcome with fear. In such cases, a person is judged with the insane or these not their senses. It is like the man in a previous hadith (tradition) who found his lost riding-beast with his provision intact on it and he had exclaimed. "you are my creature and I Your Lord!"

ALLAH'S MERCY EXCEEDS A MOTHER'S

(٢٣٧٠) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَدِمَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَبْيٌ فَإِذَا امْرَأَةٌ مِنَ السَّبِي قَدْ تَحَلَّبَ ثَدْيُهَا تَسْعٰى إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ اَخَذَتْهُ فَاَلْصَقَتْهُ بِبَطْنِهَا وَاَرْضَعَتْهُ فَقَالَ لَنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتُرَوْنَ هٰذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ فَقُلْنَا لَا وَهِيَ تَقْدِرُ عَلٰى اَنْ لَا تَطْرَحَهُ فَقَالَ اللّٰهُ اَرْحَمُ بِعِبَادِهِ مِنْ هٰذِهِ بِوَلَدِهَا (متفق عليه)

2370. Sayyiduna Umar ibn al-Khattab رضى الله عنه narrated that some captives were brought to the Prophet Muhammad صلى الله عليه وسلم. Among them was a woman whose breasts over flowed with milk. She ran (hither and thither to find a child to suckle, not having her own) till she found a child among the captives and put it to her breast and suckled it. The Prophet Muhammad صلى الله عليه وسلم asked t hem, "Do you imagine that this (woman) will cast her child into the fire (when she is loving to children of strangers)?" They said,"No, while she is able not to cast it." He said, "Allah is more merciful to His creatures than she is to her child."[2]

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[1] Bukhari # 6481, Muslim # 24-2756.

[2] Bukhari # 6463, Muslim # 78-2816.

A RESTRAINED COURSE

(٢٣٧١) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَنْ يُنْجِيَ اَحَدًا مِنْكُمْ عَمَلُهُ قَالُوا وَلَا اَنْتَ يَا رَسُوْلَ اللّٰهِ قَالَ وَلَا اَنَا اِلَّا اَنْ يَّتَغَمَّدَنِيَ اللّٰهُ مِنْهُ بِرَحْمَتِهٖ فَسَدِّدُوا وَقَارِبُوْا وَاغْدُوْا وَ رُوْحُوا وَشَيْئٌ مِنَ الدُّلْجَةِ وَالْقَصْدَ الْقَصْدَ تَبْلُغُوا (متفق عليه)

2371. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The deeds to any of you will not save him (from the fire).' The sahabah (Prophet's companions) رضی اللہ عنہم asked him, "Not even you, O Messenger of Allah?" He said, "Not even I unless Allah covers me from it with His mercy. So, keep to the straight path (like an arrow), adopt a moderate course, worship in the morning and in the evening and part of the night. Observe moderation, observe moderation. You will achieve (the objective)."

NOT DEEDS ALONE

(٢٣٧٢) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُدْخِلُ اَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ وَلَا يُجِيْرُهُ مِنَ النَّارِ وَلَا اَنَا اِلَّا بِرَحْمَةِ اللّٰهِ (رواه مسلم)

2372. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Your deeds will not take any of you to paradise nor deliver you from the fire, not my deeds, too, unless by Allah's mercy."[1]

COMMENTARY: The deeds that has Allah's mercy with it will enable one to get admittance to paradise and deliverance from hell. Therefore, entry into paradise depends on Allah's favour and mercy while ranks within paradise will be according to deeds.

REWARD & PUNISHMENT ACCORDING TO ALLAH'S MERCY

(٢٣٧٣) وَعَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَسْلَمَ الْعَبْدُ فَحَسُنَ اِسْلَامُهُ يُكَفِّرُ اللّٰهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَّفَهَا وَكَانَ بَعْدُ الْقِصَاصُ الْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا اِلٰى سَبْعِ مِائَةِ ضِعْفٍ اِلٰى اَضْعَافٍ كَثِيْرَةٍ وَالسَّيِّئَةُ بِمِثْلِهَا اِلَّا اَنْ يَتَجَاوَزَ اللّٰهُ عَنْهَا (رواه البخاری)

2373. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'When a person embraces Islam sincerely and makes it good, Allah erases from him all sins that he had committed previously. Thereafter, is a return. A pious deed gets between ten and seven hundred times as much rather, more than that by many times A bad deed gets a punishment equal to that, or Allah overlooks it."[2]

COMMENTARY: It is Allahs mercy and favour that he rewards piety up to seven hundred times and, even, many times more commensurate with anyone's efforts and sincerity. As for an evil deed, He gives like punishment, or forgives the perpetrator outright.

(٢٣٧٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ

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[1] Muslim # 77-2817.

[2] Bukhari # 41.

فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللّٰهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللّٰهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلٰى سَبْعِ مِائَةِ ضِعْفٍ إِلٰى أَضْعَافٍ كَثِيْرَةٍ وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللّٰهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللّٰهُ لَهُ سَيِّئَةً وَاحِدَةً۔ (متفق عليه)

2374. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah has recorded good deeds and evil deeds." (He has instructed the angels to record in the preserved Tablet that:) "If anyone intends to do a pious deed but does not do it (for some reason), then Allah records for him with him a perfect pious deed. If he intends to do it and does it, then Allah records for him with Him ten to seven hundred and many more times as much. If anyone intends to do a bad deed and does not do it. Allah records it for him with him as a perfect pious deed. If he intends to do it and does it, then Allah records it for him as one bad deeds.[1]

COMMENTARY: Reward for a deeds depends on the intention that prompts it and a believer's intention is better than his deed. In fact, the real thing is the intention and deed is secondary to it. While reward is given for a good intention without deed, no reward is given for a deed without an intention prompting it.

Reward for a pious deed can be up to seven hundred times or more at Allah's will. He has not disclosed that. It is like the verse:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ

{No soul known what delight of the eyes is kept hidden from them.} (32:17)

SECTION II اَلْفَصْلُ الثَّانِي

WHO REPENTS & DOES GOOD DEEDS

(٢٣٧٥) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ مَثَلَ الَّذِي يَعْمَلُ السَّيِّئَاتِ ثُمَّ يَعْمَلُ الْحَسَنَاتِ كَمَثَلِ رَجُلٍ كَانَتْ عَلَيْهِ دِرْعٌ ضَيِّقَةٌ قَدْ خَنَقَتْهُ ثُمَّ عَمِلَ حَسَنَةً فَانْفَكَّتْ حَلْقَةٌ ثُمَّ عَمِلَ أُخْرٰى فَانْفَكَّتْ أُخْرٰى حَتّٰى تَخْرُجَ إِلَى الْأَرْضِ۔ (رواه في شرح السنة)

2375. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The example of one who has been doing evil deeds and begins to do good deeds is like a man who had been wearing a tight armour that was choking him. When he did a good deed, a ring was loosened. He did another good deed and another ring was loosened. So finally it fell down on the ground."[2]

COMMENTARY: The hadith (tradition) means that when any one commits evil his heart constricts and he is deprived of the guidance of his conscience. Thus, he is not at peace with himself but becomes restless and uncertain. As against this, when he does a pious deed, his heart expands. He finds it easy and convenient to do every deed and gains conviction and confidence. While the evil doer is rejected by people, the good doer is respected and accepted.

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[1] Bukahri # 6491, Muslim # 207-131.

[2] Musnad Ahmad 4-145, Sharh us Sunah.

GOOD NEWS FOR ONE WHO FEARS ALLAH

(٢٣٧٦) وَعَنْ اَبِي الدَّرْدَاءِ اَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُصُّ عَلَى الْمِنْبَرِ وَهُوَ يَقُوْلُ وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتَانِ قُلْتُ وَاِنْ زَنٰى وَاِنْ سَرَقَ يَا رَسُوْلَ اللّٰهِ فَقَالَ الثَّانِيَةَ وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتَانِ فَقُلْتُ الثَّانِيَةَ وَاِنْ زَنٰى وَاِنْ سَرَقَ يَا رَسُوْلَ اللّٰهِ فَقَالَ الثَّالِثَةَ وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتَانِ فَقُلْتُ الثَّالِثَةَ وَاِنْ زَنٰى وَاِنْ سَرَقَ يَا رَسُوْلَ اللّٰهِ قَالَ وَاِنْ رَغِمَ اَنْفُ اَبِي الدَّرْدَاءِ۔ (رواه احمد)

2376. Sayyiduna Abu ad-Darda رضى الله عنه narrated that he heard the Prophet Muhammad صلى الله عليه وسلم deliver from the pulpit a sermon. He recited: (وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتَانِ) {And for him who fears the standing before his Lord there shall be two gardens} (55:46) He (Abu ad-Darda) رضى الله عنه asked, "Even if he had committed fornication. And even if has stolen, O Messenger of Allah?" He recited a second time: (وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتَانِ) and he asked a second time, "Even if he has committed fornication, and even if he has stolen. O Messenger of Allah?" He recited a third time: (وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتَانِ) and he put the question the third time. "Even if he has committed fornication and even if has stolen, O Messenger of Allah?" He said, "In spite of Abu ad-Darda!"[1]

COMMENTARY: About having two gardens (or paradises (جَنَّتَانِ)), some ahadith (tradition) say that one of the gardens has everything of gold – the houses, vessels, etc. The other has everything of silver. When Abu ad-Darda asked a third time in amazement, he said, "Even if Abu ad Darda finds it unbelievable!"

ALLAH IS MORE MERCIFUL THAN A MOTHER

(٢٣٧٧) وَعَنْ عَامِرٍ الرَّامِ قَالَ بَيْنَا نَحْنُ عِنْدَهٗ يَعْنِي عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَقْبَلَ رَجُلٌ عَلَيْهِ كِسَاءٌ وَفِيْ يَدِهٖ شَيْءٌ قَدِ الْتَفَّ عَلَيْهِ فَقَالَ يَا رَسُوْلَ اللّٰهِ مَرَرْتُ بِغَيْضَةِ شَجَرٍ فَسَمِعْتُ فِيْهَا اَصْوَاتَ فِرَاخِ طَائِرٍ فَاَخَذْتُهُنَّ فَوَضَعْتُهُنَّ فِيْ كِسَائِي فَجَاءَتْ اُمُّهُنَّ فَاسْتَدَارَتْ عَلٰى رَأْسِي فَكَشَفْتُ لَهَا عَنْهُنَّ فَوَقَعَتْ عَلَيْهِنَّ فَلَفَفْتُهُنَّ بِكِسَائِي فَهُنَّ اُوْلَاءِ مَعِي قَالَ ضَعْهُنَّ فَوَضَعْتُهُنَّ وَاَبَتْ اُمُّهُنَّ اِلَّا لُزُوْمَهُنَّ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَعْجَبُوْنَ لِرَحْمِ اُمِّ الْاَفْرَاخِ فِرَاخَهَا فَوَالَّذِي بَعَثَنِي بِالْحَقِّ اَللّٰهُ اَرْحَمُ بِعِبَادِهٖ مِنْ اُمِّ الْاَفْرَاخِ بِفِرَاخِهَا اِرْجِعْ بِهِنَّ حَتّٰى تَضَعَهُنَّ مِنْ حَيْثُ اَخَذْتَهُنَّ وَاُمُّهُنَّ مَعَهُنَّ فَرَجَعَ بِهِنَّ۔ (رواه ابوداؤد)

2377. Sayiduna Aamir ar-Raam narrated while we were with him, meaning, with the Prophet Muhammad صلى الله عليه وسلم, a man came suddenly, a blanket thrown over him and something in his hand which he had wrapped up. He said, "O Messenger of Allah, I was passing through a thicket of trees when I heard the chirping of the chicks. I caught them and put them in my blanket. Their mother came (after them) and flew round over my head and I uncovered them (for her to see them). She came down to them and I wrapped them all up in my blanket. I have them here with me."

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[1] Musnad Ahmad 6-442.

He instructed him to put them down and he put them down. Their mother refused to part with them. So, Allah's Messenger صلى الله عليه وسلم said, "Are you surprised at the compassion of the mother of the chicks for them? By Him who has sent me with the truth, Allah is more compassionate to His creatures than the mother of the chicks to her young. Take them back and leave them from where you had caught them, and their mother too with them." So, he took them back.[1]

SECTION III اَلْفَصْلُ الثَّالِثُ

(٢٣٧٨) عَنْ عَبْدِاللّٰهِ بِنْ عُمَرَ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ بعْضِ غَزَوَاتِهٖ فَمَرَّ بِقَوْمٍ فَقَالَ مَنِ الْقَوْمُ قَالُوا نَحْنُ الْمُسْلِمُوْنَ وَامْرَأَةٌ تَحْصِبُ بِقِدْرِهَا وَمَعَهَا ابْنٌ لَهَا فَإِذَا ارْتَفَعَ وَهَجٌ تَنَحَّتْ بِهٖ فَأَتَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ اَنْتَ رَسُوْلُ اللّٰهِ قَالَ نَعَمْ قَالَتْ بِاَبِيْ اَنْتَ وَاُمِّيْ اَلَيْسَ اللّٰهُ اَرْحَمَ الرَّاحِمِيْنَ قَالَ بَلٰى قَالَتْ اَلَيْسَ اللّٰهُ اَرْحَمَ بِعِبَادِهٖ مِنَ الْاُمِّ بِوَلَدِهَا قَالَ بَلٰى قَالَتْ اِنَّ الْاُمَّ لَا تُلْقِيْ وَلَدَهَا فِي النَّارِ فَاَكَبَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَبْكِيْ ثُمَّ رَفَعَ رَأْسَهٗ اِلَيْهَا فَقَالَ اِنَّ اللّٰهَ لَا يُعَذِّبُ مِنْ عِبَادِهٖ اِلَّا الْمَارِدَ وَالْمُتَمَرِّدَ وَالَّذِيْ يَتَمَرَّدُ عَلَى اللّٰهِ وَاَبٰى اَنْ يَّقُوْلَ لَا اِلٰهَ اِلَّا اللّٰهُ۔ (رواه ابن ماجة)

2378. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated: We were with the Prophet Muhammad صلى الله عليه وسلم an one of his expeditions. He come across some people and asked, "Who are you people?" They said, "We are Muslims." A woman (among them) was kindling a fire under a pot. Her son was with her and as the heat intensified she moved him away. She came to the Prophet Muhammad صلى الله عليه وسلم and asked, "Are you Allah's Messenger" He said, "Yes" she submitted May my parents be ransomed to you! Is not Allah the most Merciful of those who show mercy?" He said, "Of course!" She asked, "Is Allah not more Merciful to His slaves than a mother is to her child?" He confirmed, "Of course!" She said, "Surely, a mother will not throw her child into the fire." Allah's Messenger صلى الله عليه وسلم lowered his head and wept. Then, raising it, he said, "Allah does not punish His creatures but only the obstinate and rebellions against Allah and who refuse to say that there is no God but Allah."[2]

ALLAH IS MERCIFUL TO THOSE WHO SEEK HIS PLEASURE

(٢٣٧٩) وَعَنْ ثَوْبَانَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْعَبْدَ لَيَلْتَمِسُ مَرْضَاةَ اللّٰهِ فَلَا يَزَالُ بِذٰلِكَ فَيَقُوْلُ اللّٰهُ عَزَّوَجَلَّ لِجِبْرِيْلَ اِنَّ فُلَانًا عَبْدِيْ يَلْتَمِسُ اَنْ يُّرْضِيَنِيْ اَلَا وَاِنَّ رَحْمَتِيْ عَلَيْهِ فَيَقُوْلُ جِبْرِيْلُ رَحْمَةُ اللّٰهِ عَلٰى فُلَانٍ وَيَقُوْلُهَا حَمَلَةُ الْعَرْشِ وَيَقُوْلُهَا مَنْ حَوْلَهُمْ حَتّٰى يَقُوْلَهَا اَهْلُ السَّمٰوَاتِ السَّبْعِ ثُمَّ تَهْبِطُ لَهٗ اِلَى الْاَرْضِ۔ (رواه احمد)

2379. Sayyiduna Thawban رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said

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[1] Abu Dawud # 3089.

[2] Ibn Majah # 4297.

that a person seeks to please Allah and continues to do so. Allah, Mighty and Glorious, say to Jibril عليه السلام, "My slave so-and-so wishes to please Me, so know that My mercy is on him." JIbril عليه السلام says, "Allah's mercy is on so-and-so." This is repeated by the bearers of the Throne and by those around them. So much so that the dwellers of the seven heavens say it too. Then it descends to him on the earth.[1]

COMMENTARY: When this happens, this man gains respect on the earth, The people begin to love him.

This hadith (tradition) is similar in content to the prophet's صلى الله عليه وسلم saying that when Allah takes anyone as a friend, He informs Jibril عليه السلام about it and instructs him to befriend him. Jibril عليه السلام does so too and proclaims about the dwellers to take him as their friend. They do so and he comes to be accepted on the earth. When Allah regards anyone as His enemy, He informs Jibril عليه السلام about it and asks him to do likewise. He does so and proclaims the message in the heavens and he is regarded as an enemy there. Finally, an atmosphere of antagonism for him is created on earth.

This is seen in the widespread love for the awliya (Allah's friends) on earth. These people who are deceitful and spend their wealth to win over the common men are not of this category. They are unreliable.

BELIEVER WILL GO TO PARADISE IN ANY CASE

(٢٣٨٠) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ قَوْلِ اللّٰهِ عَزَّوَجَلَّ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ قَالَ كُلُّهُمْ فِي الْجَنَّةِ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ كِتَابِ الْبَعْثِ وَالنُّشُوْرِ۔

2380. Sayyiduna Usamah ibn Zayd رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "All of them will go to paradise." Referring to the words of Allah, Mighty and Glorious:

فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ

{So, of them is he who wrongs himself, and of them is he who follows a middle course, and of them is he who outstrips (others) in virtuous deeds by Allah's leave}[2] (35:32)

COMMENTARY: The entire verse is:

ثُمَّ اَوْرَثْنَا الْكِتَابَ الَّذِيْنَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ

{Then we gave the Books as inheritance to those whom we chose of our servants; so of them is he who wrong himself, and of them, is he who follows a middle course, and of them is he who outstrips (others) in virtuous deeds by Allah's leave. That is the great bounty!} (35:32)

Hasan Busri رحمه الله said that he who outstrips is he whose pious deeds exceed his bad deeds. The follower of the middle course is he whose good deeds and bad deeds are equal. And, he who wrong himself is he whose evil deeds exceed his pious deeds.

According to the hadith (tradition) all three classes of believers will go to paradise. It is a different thing that their ranks in paradise will differ according to their position and deeds. This establishes that Allah's mercy is wide and will encompass both the pious and the wrong doers.

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[1] Musnad Ahmad 5-279.

[2] Bayhaqi in Kitab al bath wa an Muzhar.

CHAPTER - V

WHAT IS SAID IN THE MORNING IN THE EVENING AND WHILE RETIRING TO BED

بَابُ مَا يَقُولُ عِنْدَ الصَّبَاحِ وَالْمَسَآءِ وَالْمَنَامِ

Subh or morning is the very initial part of the day before the sun rises Masa or evening is the very last portion of the day from sunset till the disappearance of the twilight.
Therefore, the supplications that are meant for morning may be made before the *salah (prayer)* of fajr or after this *salah (prayer)*. It is correct either way. Similarly, the supplications meant for the evening may be made before the *salah (prayer)* of *maghrib* or after it.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S صلى الله عليه وسلم PRAYER IN THE MORNING & THE EVENING

(٢٣٨١) عَنْ عَبْدِاللّٰهِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَمْسٰى قَالَ اَمْسَيْنَا وَاَمْسَى الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ مِنْ خَيْرِ هٰذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيْهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيْهَا اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوْءِ الْكِبَرِ وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ وَاِذَا اَصْبَحَ قَالَ ذٰلِكَ اَيْضًا اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ وَفِيْ رِوَايَةٍ رَبِّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ۔ (رواه مسلم)

2381. Sayyiduna Abdullah رضى الله عنه narrated that when it was evening, Allah's Messenger صلى الله عليه وسلم prayed:

اَمْسَيْنَا وَاَمْسَى الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ مِنْ خَيْرِ هٰذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيْهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيْهَا اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوْءِ الْكِبَرِ وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ

(We have come to the evening and so does the dominion of Allah. Praise belongs to Allah. There is no God but Allah, the Alone. He has no partner. To him belongs the dominion and to Him belongs all praise, and He is the Omnipotent. O Allah, I ask you for the good of this night and the good that is in this night. And, I seek refuge in you from its evil and the evil that is in it. O Allah, I seek refuge in you from sloth, decrepitude, evil old age, temptations in this world and punishment in the grave.)
In the morning, he made the same supplication but replaced the first words

اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ

(We have entered the mornings as has the entire dominion entered the morning).
According to another version, after the words (وَسُوْءِ الْكِبَرِ) are the words:

رَبِّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

(O my Lord, I seek refuge in you from the punishment in the Fire and the

punishment in the grave).[1]

COMMENTARY: When the supplication is made in the morning, the (الليلة) will give way to اليوم and the pronoun (ها) will be replaced by ه. Thus:

اللّٰهُمَّ إِنِّي أَسْئَالُكَ مِنْ خَيْرِ هٰذَا الْيَوْمِ

WHILE GOING TO SLEEP & AWAKENING

(٢٣٨٢-٢٣٨٣) وَعَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهٖ ثُمَّ يَقُوْلُ اَللّٰهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيٰى وَإِذَا اسْتَيْقَظَ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِىْ أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُوْرُ۔ رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ عَنِ الْبَرَاءِ۔

2382. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that when the Prophet Muhammad صلی اللہ علیہ وسلم retired to his bed in the night, he put his (right) hand under his (right) cheek and prayed:

اَللّٰهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيٰى

(O Allah I die and I live in your name).
When he awake from sleep, he prayed

اَلْحَمْدُ لِلّٰهِ الَّذِىْ أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُوْرُ

(Praise belongs to Allah who has revived as after causing us to die and to whom we shall return). [2]

2383. Sayyiduna Al-Bara رضی اللہ عنہ narrated the hadith (tradition). [3]

COMMENTARY: Some ulama (Scholars) explain 'to whom we shall return' as a return to him after death for reckoning. However, here it is better to say: 'awakening to seek sustenance and livelihood.'

Keeping the hand under the cheek while sleeping wards off much negligence. Prayer while going to sleep and on awakening signifies conclusion of deeds with worship and their commencement too with worship.

MUST DUST THE BED BEFORE SLEEPING

(٢٣٨٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوٰى أَحَدُكُمْ إِلٰى فِرَاشِهٖ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهٖ فَإِنَّهُ لَا يَدْرِىْ مَا خَلَفَهُ عَلَيْهِ ثُمَّ يَقُوْلُ بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهٖ عِبَادَكَ الصّٰلِحِيْنَ وَفِيْ رِوَايَةٍ ثُمَّ لِيَضْطَجِعْ عَلٰى شِقِّهِ الْاَيْمَنِ ثُمَّ لِيَقُلْ بِاسْمِكَ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ فَلْيَنْفُضْهُ بِصَنِفَةِ ثَوْبِهٖ ثَلَاثَ مَرَّاتٍ وَإِنْ أَمْسَكْتَ نَفْسِي فَاغْفِرْ لَهَا۔

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[1] Bukhari # 6365, Muslim # 74-2723.

[2] Bukhari # 7394, Abu Dawud # 5049, Tirmidhi # 3477, Ibn Majah # 3880, Musnad Ahmad 5-154.

[3] Muslim # 59-2711.

2384. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلى الله عليه وسلم said, "When one of you retires of his bed let him dust his bedding with the inner hem of his lower garment, for he cannot say what came after him on it. Then, he must pray:

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ اَرْفَعُهُ اِنْ اَمْسَكْتَ نَفْسِي فَارْحَمْهَا وَاِنْ اَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهٖ عِبَادَكَ الصّٰلِحِيْنَ

(With your name, O Lord, do I place my side on it and with your power I shall raise it up. If you detain my soul, have mercy on it, and if you send it back, then protect it with what you protect your righteous slaves.)

According to a version: then, he should lie down on his right side and then pray: (بِاسْمِكَ) (in Your name...)

According to yet another version: He should dust it three times with the hem of his garment and pray: "If you detain my soul, do forgive it."[1]

COMMENTARY: The inner hem of the lower garment is the towards the body so that the outer hem will not become dusty. If he has a duster then he may use it otherwise his garment. When a person sleeps, he is like a dead person because his soul is taken away for some time. Then it is returned to his body and he wakes up, or it is taken away forever and he dies.

To sleep on the right side is because the heart is on the left side. This kind of sleep does not cause a total neglect.

(٢٣٨٥) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَوٰى اِلٰى فِرَاشِهٖ نَامَ عَلٰى شِقِّهِ الْاَيْمَنِ ثُمَّ قَالَ اَللّٰهُمَّ اَسْلَمْتُ نَفْسِي اِلَيْكَ وَوَجَّهْتُ وَجْهِي اِلَيْكَ وَفَوَّضْتُ اَمْرِي اِلَيْكَ وَاَلْجَأْتُ ظَهْرِي اِلَيْكَ رَغْبَةً وَرَهْبَةً اِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ اِلَّا اِلَيْكَ اٰمَنْتُ بِكِتَابِكَ الَّذِي اَنْزَلْتَ وَبِنَبِيِّكَ الَّذِيْ اَرْسَلْتَ وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَهُنَّ ثُمَّ مَاتَ تَحْتَ لَيْلَتِهٖ مَاتَ عَلَى الْفِطْرَةِ وَفِيْ رِوَايَةٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ يَا فُلَانُ اِذَا اَوَيْتَ اِلٰى فِرَاشِكَ فَتَوَضَّأْ وُضُوْءَكَ لِلصَّلٰوةِ ثُمَّ اضْطَجِعْ عَلٰى شِقِّكَ الْاَيْمَنِ ثُمَّ قُلِ اللّٰهُمَّ اَسْلَمْتُ نَفْسِي اِلَيْكَ اِلٰى قَوْلِهٖ اَرْسَلْتَ وَقَالَ فَاِنْ مُتَّ مِنْ لَيْلَتِكَ مُتَّ عَلَى الْفِطْرَةِ وَاِنْ اَصْبَحْتَ اَصَبْتَ خَيْرًا (متفق عليه)

2385. Sayyiduna al-Bara ibn Aazib رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم used to retire to his bed, he would lie on his right side and pray:

اَللّٰهُمَّ اَسْلَمْتُ نَفْسِي اِلَيْكَ وَوَجَّهْتُ وَجْهِي اِلَيْكَ وَفَوَّضْتُ اَمْرِي اِلَيْكَ وَاَلْجَأْتُ ظَهْرِيْ اِلَيْكَ رَغْبَةً وَرَهْبَةً اِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ اِلَّا اِلَيْكَ اٰمَنْتُ بِكِتَابِكَ الَّذِي اَنْزَلْتَ وَبِنَبِيِّكَ الَّذِيْ اَرْسَلْتَ

(O Allah, I submit my soul to you, turn my face toward you and entrust my affairs to you, I retreat to you out of desire for, and fear of, you. There is no shelter and no refuge from you except in you. I believe in Your Book which you have revealed and

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[1] Bukhari # 6320, Muslim # 64.2714, Abu Dawud # 5650, Tirmidhi # 3412, Ibn Majah # 3874, Darimi # 2684, Musnad Ahmad 2-295.

in Your prophet whom you have sent).
Allah's Messenger صلى الله عليه وسلم said, "If any one recites these words and dies during that night, he shall die as an adherent of the natural religion."
According to another, version he narrated that Allah's Messenger صلى الله عليه وسلم said to a man, 'Perform ablution for *salah (prayer)* when you decide to go to bed and lie down on you right side and say:

اَللّٰهُمَّ اَسْلَمْتُ نَفْسِيْ ..... اَرْسَلْتَ

He said, "If you die that night of yours, you shall die on the natural religion, but if you wake up in the morning, you will receive good."[1]

(٢٣٨٦) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اَوٰى اِلٰى فِرَاشِهٖ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَاٰوَانَا فَكَمْ مِمَّنْ لَّا كَافِيَ لَهٗ وَلَا مُؤْوِيَ۔ (رواه مسلم)

2386. Sayyiduna Anas رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم retired to his bed, he prayed:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَاٰوَانَا فَكَمْ مِمَّنْ لَا كَافِيَ لَهٗ وَلَا مُؤْوِيَ

(All praise belongs to Allah who has fed us, given to drink satisfied us and given us shelter. Many are there who do not have anyone to give them sufficiency or refuge.)[2]

COMMENTARY: The supplication concludes with a reference to numerous people in this large world who are beset with difficulties and need in everyday life. Allah does not preserve them from difficulties. They do not have even enough shelter in summer and in winter.

(٢٣٨٧) وَعَنْ عَلِيٍّ اَنَّ فَاطِمَةَ اَتَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَشْكُوْ اِلَيْهِ مَا تَلْقٰى فِيْ يَدِهَا مِنَ الرُّحٰى وَبَلَغَهَا اَنَّهٗ جَاءَهٗ رَقِيْقٌ فَلَمْ تُصَادِفْهُ فَذَكَرَتْ ذٰلِكَ لِعَائِشَةَ فَلَمَّا جَاءَ اَخْبَرَتْهُ عَائِشَةُ قَالَ فَجَاءَنَا وَقَدْ اَخَذْنَا مَضَاجِعَنَا فَذَهَبْنَا نَقُوْمُ فَقَالَ عَلٰى مَكَانِكُمَا فَجَاءَ فَقَعَدَ بَيْنِيْ وَبَيْنَهَا حَتّٰى وَجَدْتُ بَرْدَ قَدَمِهٖ عَلٰى بَطْنِيْ فَقَالَ اَلَا اَدُلُّكُمَا عَلٰى خَيْرٍ مِمَّا سَاَلْتُمَا اِذَا اَخَذْتُمَا مَضْجَعَكُمَا فَسَبِّحَا ثَلَاثًا وَّثَلَاثِيْنَ وَاحْمَدَا ثَلَاثًا وَّثَلَاثِيْنَ وَكَبِّرَا اَرْبَعًا وَّثَلَاثِيْنَ فَهُوَ خَيْرٌ لَّكُمَا مِنْ خَادِمٍ۔ (متفق عليه)

2387. Sayyiduna Ali رضى الله عنه narrated that Sayyidah Fatimah رضى الله عنه went to the Prophet Muhammad صلى الله عليه وسلم to complain of the blisters on her hand from constant use of the grinding stone, having heard that he had received some slaves. He was not there, so she complained to Sayyidah Ayshah رضى الله عنها who informed him when he came.
Sayyiduna Ali رضى الله عنه narrated further that he came to them when they had gone to bed. They made as if to get up but he advised them to stay where they were and came and sat down between them. Ali رضى الله عنه said that he felt the coldness of his foot on his belly. Then he said 'Shall I not guide you to what is better than what you both have asked? When you retire to your bed, say: (سُبْحَانَ اللّٰهِ) thirty three times, (اَلْحَمْدُ لِلّٰهِ) thirty three

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[1] Bukhari # 7488, Muslim # 52.2710.
[2] Muslim # 64.715, Abu Dawud # 5053.

times and (الله اكبر) thirty four times. it is better for you than a servant."[1]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم loved immensely (his daughter) Sayyidah Fatimah رضى الله عنه and (his son-in-law) Sayyiduna Ali رضى الله عنه Hence, he sat down between them without any hesitation. It is as the saying:

إِذَا جَاءَتِ الْأُلْفَةُ رُفِعَتِ الْكُلْفَةُ

'Where three is love, ceremonies are done away with.'

As for the foregoing expressions, Jazri رحمه الله has said in Sharh Masabih that takbir precedes. Ibn Kathir رحمه الله said that after the *salah (prayer)*, subhan Allah (سبحان الله) is recited first, then al-hamdulillah (الحمد لله) and AllahuAkbar (الله اكبر), but before going to sleep, Allahu Akbar maybe recited first. The ulama (Scholars) say that the more correct thing is that sometimes Allahu Akbar may be recited first and sometimes after words, so, that both versions may be put into practice. This is preferred and better.

When the Prophet Muhammad صلى الله عليه وسلم said, "This is better for you than a servant." He meant to encourage Sayyidah Fatimah رضى الله عنه to persevere against things difficult, like illness, worldly upsets. His words also suggest that relative to a grateful affluent man, a preserving poor is better.

(٢٣٨٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَتْ فَاطِمَةُ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَسْأَلُهُ خَادِمًا فَقَالَ أَلَا أَدُلُّكِ عَلَى مَا هُوَ خَيْرٌ مِنْ خَادِمٍ تُسَبِّحِيْنَ اللّٰهَ ثَلَاثًا وَثَلَاثِيْنَ وَتَحْمَدِيْنَ اللّٰهَ ثَلَاثًا وَثَلَاثِيْنَ وَتُكَبِّرِيْنَ اللّٰهَ أَرْبَعًا وَّثَلَاثِيْنَ عِنْدَ كُلِّ صَلَاةٍ وَعِنْدَ مَنَامِكِ۔ (رواه مسلم)

2388. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Sayyidah Fatimah رضى الله عنه came to the Prophet Muhammad صلى الله عليه وسلم to ask him for a servant. He said, "Shall I not point out to you that which is better than a servant. Glorify Allah {with (سبحان الله)} thirty three time. Praise Allah {with (الحمد لله)} thirty three times. Extol Allah {with (الله اكبر)} thirty four times after every *salah (prayer)* and while going to sleep."[2]

COMMENTARY: Reciting them before retiring to bed removes hardship of the day and sadness and grief.

SECTION II — اَلْفَصْلُ الثَّانِي

SUPPLICATION MORNING & EVENING

(٢٣٨٩) عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَصْبَحَ قَالَ اَللّٰهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيٰى وَبِكَ نَمُوْتُ وَإِلَيْكَ الْمَصِيْرُ وَإِذَا أَمْسٰى قَالَ اَللّٰهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيٰى وَبِكَ نَمُوْتُ وَإِلَيْكَ النُّشُوْرُ۔ (رواه الترمذى وابوداؤد وابن ماجة)

2389. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to pray in the morning:

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[1] Bukhari # 5361, Muslim # 80-2727, Abu Dawud # 5062, Tirmidhi # 3469,Musnad Ahmad 1-80.

[2] Muslim # 81-2728.

اَللّٰھُمَّ بِكَ اَصْبَحْنَا وَبِكَ اَمْسَيْنَا وَبِكَ نَحْيٰى وَبِكَ نَمُوْتُ وَاِلَيْكَ الْمَصِيْرُ

(O Allah, with your help do we come to the morning and with Your help do we come to the evening. With your help do we survive and with your help do we die. And to you is our return.)

And, he used to pray in the evening:

اَللّٰھُمَّ بِكَ اَمْسَيْنَا وَبِكَ اَصْبَحْنَا وَبِكَ نَحْيٰى وَبِكَ نَمُوْتُ وَاِلَيْكَ النُّشُوْرُ

(O Allah, with your help do we come to the evening and with your help do we come to the morning. With your help do we survive and with your help do we die. And, to you shall we be resurrected.)[1]

(۲۳۹۰) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ اَبُوْ بَكْرٍ قُلْتُ يَارَسُوْلَ اللّٰهِ مُرْنِي بِشَيْئٍ اَقُوْلُهُ اِذَا اَصْبَحْتُ وَاِذَا اَمْسَيْتُ قَالَ قُلِ اللّٰھُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ رَبَّ كُلِّ شَيْئٍ وَمَلِيْكَهٗ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَعُوْذُبِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهٖ قُلْهُ اِذَا اَصْبَحْتَ وَاِذَا اَمْسَيْتَ وَاِذَا اَخَذْتَ مَضْجَعَكَ۔ (رواہ الترمذی وابوداؤد والدارمی)

2390. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Sayyiduna Abu Bakr رضی اللہ عنہ requested, "O Messenger of Allah, command me a prayer that I should pray in the morning and in the evening." He instructed him to say:

اَللّٰھُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ رَبَّ كُلِّ شَيْئٍ وَمَلِيْكَهٗ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَعُوْذُبِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهٖ

{O Allah, knower of the unseen and the seen, greater of the heavens and the earth, Lord and Master of everything. I bear witness that there is no God but you. I seek refuge in you from the mischief of my soul and from the evil of the devil and his ascribing partner (to you).}

He said to him, "Make this prayer in the morning and evening and when you go to bed."[2]

(۲۳۹۱) وَعَنْ اَبَانِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ اَبِي يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ يَقُوْلُ فِيْ صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءِ كُلِّ لَيْلَةٍ بِسْمِ اللّٰهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهٖ شَيْئٌ فِي الْاَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ثَلَاثَ مَرَّاتٍ فَيَضُرُّهٗ شَيْئٌ فَكَانَ اَبَانٌ قَدْ اَصَابَهٗ طَرَفُ فَالِجٍ فَجَعَلَ الرَّجُلُ يَنْظُرُ اِلَيْهِ فَقَالَ لَهٗ اَبَانٌ مَا تَنْظُرُ اِلَيَّ اَمَا اِنَّ الْحَدِيْثَ كَمَا حَدَّثْتُكَ وَلٰكِنِّي لَمْ اَقُلْهُ يَوْمَئِذٍ لِيُمْضِيَ اللّٰهُ عَلَيَّ قَدَرَهٗ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَفِيْ رِوَايَتِهٖ لَمْ تُصِبْهُ فُجَاءَةُ بَلَاءٍ حَتّٰى يُصْبِحَ وَمَنْ قَالَهَا حِيْنَ يُصْبِحُ لَمْ تُصِبْهُ فُجَاءَةُ بَلَاءٍ حَتّٰى يُمْسِيَ۔

2391. Sayyiduna Aban ibn Uthman رحمہ اللہ narrated that he heard his father say that

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[1] Abu Dawud # 5068, Tirmidhi # 3402, Ibn Majah # 3868.

[2] Abu Dawud # 5067, Tirmidhi # 3403, Musnad Ahmad 2-196.

Allah's Messenger صلى الله عليه وسلم said, "No one will say every morning and every evening, three times:

بِسْمِ اللّٰهِ الَّذِى لَا يَضُرُّ مَعَ اسْمِهٖ شَيْءٌ فِى الْاَرْضِ وَلَا فِى السَّمَاءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ

{In the name of Allah by virtue of whose name nothing in the earth or heaven can harm, He is the All-Hearing, the All-Knowing}
but no harm will afflict him." Aban was afflicted by a stroke of paralysis and the man (to whom he narrated this hadith (tradition)) continue to gaze at him. So Aban asked him why he gazed at him, for, the hadith (tradition) was as he had narrated, but he had not made the supplication that day so that Allah imposed His decree for him.
Another version (of Abu Dawud) has: "He will not suffer a sudden smitting till the morning. If anyone pray in the morning, he will not be smitten till the evening."[1]

(٢٣٩٢) وَعَنْ عَبْدِاللّٰهِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ اِذَا اَمْسٰى اَمْسَيْنَا وَاَمْسَى الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ رَبِّ اَسْئَلُكَ خَيْرَ مَا فِىْ هٰذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وَاَعُوْذُبِكَ مِنْ شَرِّ مَا فِىْ هٰذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا رَبِّ اَعُوْذُبِكَ مِنَ الْكَسَلِ وَمِنْ سُوْءِ الْكِبَرِ اَوِالْكُفْرِ. وَفِىْ رِوَايَةٍ مِنْ سُوْءِ الْكِبَرِ وَالْكِبْرِ رَبِّ اَعُوْذُبِكَ مِنْ عَذَابٍ فِى النَّارِ وَعَذَابٍ فِى الْقَبْرِ وَاِذَا اَصْبَحَ قَالَ ذٰلِكَ اَيْضًا اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ۔ رَوَاهُ التِّرْمِذِىُّ وَاَبُوْدَاوُدَ وَفِىْ رِوَايَةٍ لَمْ يَذْكُرْ مِنْ سُوْءِ الْكُفْرِ۔

2392. Sayyiduna Abdullah رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to pray in the evening:

اَمْسَيْنَا وَاَمْسَى الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ رَبِّ اَسْئَلُكَ خَيْرَ مَا فِىْ هٰذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وَاَعُوْذُبِكَ مِنْ شَرِّ مَا فِىْ هٰذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا رَبِّ اَعُوْذُبِكَ مِنَ الْكَسَلِ وَمِنْ سُوْءِ الْكِبَرِ اَوِالْكُفْرِ

{We have come to the evening as has the entire universe of Allah come to the evening. All praise belongs to Allah. There is no God but Allah. He is Alone and has no partner. To Him belongs the dominion and to Him belongs praise and He is over all things powerful. O my Lord, I ask you for the good of this night and the good of that which follows it. I seek refuge in you from the mischief that is in this might and the mischief of that which follow it. My Lord. I seek refuge in you from sloth and the evil of old age, or of disbelief}
Another version has:

مِنْ سُوْءِ الْكِبَرِ وَالْكِبْرِ رَبِّ اَعُوْذُبِكَ مِنْ عَذَابٍ فِى النَّارِ وَعَذَابٍ فِى الْقَبْرِ

{from the evil of old age and of pride. My Lord, I seek refuge in you from punishment in hell and punishment in the grave}
When it was morning, he said the same but (instead of evening) "We have come to

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[1] Abu Dawud # 5088, Tirmidhi # 3399, Ibn Majah # 3869, Musnad Ahmad 1-62.

the morning as has the universe of Allah." (to the end.)[1]

(٢٣٩٣) وَعَنْ بَعْضِ بَنَاتِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهَا فَيَقُوْلُ قُوْلِي حِيْنَ تُصْبِحِيْنَ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ مَاشَاءَ اللّٰهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ وَاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا فَاِنَّهٗ مَنْ قَالَهَا حِيْنَ يُصْبِحُ حُفِظَ حَتّٰى يُمْسِيَ وَمَنْ قَالَهَا حِيْنَ يُمْسِي حُفِظَ حَتّٰى يُصْبِحَ۔ (رواه ابوداؤد)

2393. One of the daughters رضی اللہ عنہ of the Prophet Muhammad صلی اللہ علیہ وسلم reported that the Prophet Muhammad صلی اللہ علیہ وسلم used to teach her, instructing her to say in the morning:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ مَاشَاءَ اللّٰهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ وَاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

{Allah is without blemish. I begin with His praise. There is no power save with Allah, what Allah wills does happen and what He does not will does not transpire. I know that surely Allah is over all things powerful and surely Allah has embraced everything with knowledge.}
Hence, whosoever makes this prayer in the morning shall be preserved till evening (from affliction and sins) and whosoever makes this prayer in the evening shall be preserved till morning.[2]

(٢٣٩٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِيْنَ يُصْبِحُ فَسُبْحَانَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ فِي السَّمٰوَاتِ وَالْاَرْضِ وَعَشِيًّا وَحِيْنَ تُظْهِرُوْنَ اِلٰى قَوْلِهٖ وَكَذٰلِكَ تُخْرَجُوْنَ اَدْرَكَ مَافَاتَهٗ فِيْ يَوْمِهٖ ذٰلِكَ وَمَنْ قَالَهُنَّ حِيْنَ يُمْسِيْ اَدْرَكَ مَافَاتَهٗ فِيْ لَيْلِهٖ۔ (رواه ابوداؤد)

2394. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that if anyone says in the morning – (the verses 30:17-19)

فَسُبْحَانَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ فِي السَّمٰوَاتِ وَالْاَرْضِ وَعَشِيًّا وَحِيْنَ تُظْهِرُوْنَ

then he will get that day that of which he was deprived. If he recites it in the evening, then he will get that night that of which he was deprived.[3]

COMMENTARY: The entire verse is:

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْاَرْضَ بَعْدَ مَوْتِهَا وَكَذٰلِكَ تُخْرَجُوْنَ

{so glorified be Allah when you enter the evening and when you enter the morning. And His is all praise in the heavens and the earth and (glorify him) in the afternoon (asr) and then when you enter the time of declining of the sun. He brings forth the living from the dead, and brings forth the dead from the living, and revives the

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[1] Tirmidhi # 3401, Abu DAwud # 5071, Muslim # 74-2723.
[2] Abu Dawud # 5075.
[3] Abu Dawud # 5076.

earth after her death, and thus shall you be brought forth.} (30:17-19)
(Glorifying Allah is to offer the *salah (prayer)*. In the evening is *maghrib* and isha and morning is fajr. Afternoon is asr and declining sun is zuhr. Living from dead is from sperm and egg, and dead from the living is the sperm and the egg from the living. The dead earth becomes fertile and so will you be resurrected from the grave.)
The hadith (tradition) means that if anyone recites this verse in the morning then whatever he misses of his rota of petitions and pious works will be compensated. The same applies to recital in the evening.
Nafi رحمه الله reported that Ibn Arzaq رحمه الله asked Sayyiduna Ibn Abbas رضى الله عنه if he found the command for the five *salah (prayer)* in the Quran with their specified hours. He said, "Yes" and a cited these verses as defining the hours of the five *salah (prayer)*s.

(٢٣٩٥) وَعَنْ اَبِي عَيَّاشٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ إِذَا اَصْبَحَ لَا اِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ كَانَ لَهٗ عِدْلُ رَقَبَةٍ مِنْ وُلْدِ اِسْمَاعِيْلَ وَكُتِبَ لَهٗ عَشْرُ حَسَنَاتٍ وَحُطَّ عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهٗ عَشْرُ دَرَجَاتٍ وَكَانَ فِيْ حِرْزٍ مِنَ الشَّيْطَانِ حَتّٰى يُمْسِيَ وَاِنْ قَالَهَا إِذَا اَمْسٰى كَانَ لَهٗ مِثْلُ ذٰلِكَ حَتّٰى يُصْبِحَ قَالَ حَمَّادُ بْنُ سَلَمَةَ فَرَاٰى رَجُلٌ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْمَا يَرَى النَّائِمُ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ اَبَا عَيَّاشٍ يُحَدِّثُ عَنْكَ بِكَذَا وَكَذَا قَالَ صَدَقَ اَبُوْ عَيَّاشٍ۔ (رواه ابوداؤد وابن ماجة)

2395. Sayyiduna Abu Ayash رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that if anyone says in the morning

لَا اِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

(There is no God but Allah. He is Alone. He has no partner. To him belongs the kingdom and to Him belongs the kingdom and to Him belongs all praise and he is over all things powerful)
he will earn a reward equivalent to emancipating a slave from among the descendants of Prophet Isma'il عليه السلام, ten good deeds will be recorded for him, ten evil deeds will be erased from him, ten degrees will be raised for him and he will be protected from the devil till the evening.
If anyone says these words in the evening then he will earn all that till the morning. Hammad ibn Salamah رضى الله عنه reported about a man who saw Allah' Messenger صلى الله عليه وسلم in a dream and he asked him, "O Messenger of Allah, Abu Ayyash narrates this hadith (tradition) from you?" He said, "Abu Ayyash speaks the truth."[1]

SUPPLICATION AFTER *MAGHRIB* AND FAJR SALAH (PRAYER)

(٢٣٩٦) وَعَنِ الْحَارِثِ بْنِ مُسْلِمٍ التَّمِيْمِيِّ عَنْ اَبِيْهِ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ اَسَرَّ اِلَيْهِ فَقَالَ إِذَا انْصَرَفْتَ مِنْ صَلَاةِ الْمَغْرِبِ فَقُلْ قَبْلَ اَنْ تُكَلِّمَ اَحَدًا اَللّٰهُمَّ اَجِرْنِيْ مِنَ النَّارِ سَبْعَ مَرَّاتٍ فَاِنَّكَ إِذَا

[1] Abu Dwud # 5077, Ibn Majah # 3867.

قُلْتَ ذٰلِكَ ثُمَّ مُتَّ فِيْ لَيْلَتِكَ كُتِبَ لَكَ جَوَازٌ مِنْهَا وَإِذَا صَلَّيْتَ الصُّبْحَ فَقُلْ كَذٰلِكَ فَإِنَّكَ إِذَا مُتَّ فِيْ يَوْمِكَ كُتِبَ لَكَ جَوَازٌ مِنْهَا۔ (رواه ابوداؤد)

2396. Sayyiduna Al-Harith ibn Muslim At Tamimi رحمه الله reported that his father narrated that Allah's Messenger صلى الله عليه وسلم told him quietly, "When you finish the *salah (prayer)* of *maghrib*, pray before speaking to anyone seven times:

اَللّٰهُمَّ اَجِرْنِيْ مِنَ النَّارِ

{O Allah, protect me from the Fire}
If after praying that you die that night of yours, deliverance from hell will be recorded for
You. And, when you have offered the *salah (prayer)* of fajr, pray accordingly, for, if you die that day of yours, deliverance from hell be recorded for you.[1]

THE PROPHET'S صلى الله عليه وسلم PRAYER MORNING & EVENING

(٢٣٩٧) وَعَنِ ابْنِ عُمَرَ قَالَ لَمْ يَكُنْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدَعُ هٰؤُلَاءِ الْكَلِمَاتِ حِيْنَ يُمْسِي وَحِيْنَ يُصْبِحُ اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْعَافِيَةَ فِيْ دِيْنِيْ وَدُنْيَايَ وَأَهْلِيْ وَمَالِيْ اَللّٰهُمَّ اسْتُرْ عَوْرَاتِيْ وَاٰمِنْ رَوْعَاتِيْ اَللّٰهُمَّ احْفَظْنِيْ مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِيْ وَعَنْ يَمِيْنِيْ وَعَنْ شِمَالِيْ وَمِنْ فَوْقِيْ وَأَعُوْذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِيْ يَعْنِي الْخَسْفَ۔ (رواه ابوداؤد)

2397. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم never omitted to make this supplication in the morning and in the evening:

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْعَافِيَةَ فِيْ دِيْنِيْ وَدُنْيَايَ وَأَهْلِيْ وَمَالِيْ اَللّٰهُمَّ اسْتُرْ عَوْرَاتِيْ وَاٰمِنْ رَوْعَاتِيْ اَللّٰهُمَّ احْفَظْنِيْ مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِيْ وَعَنْ يَمِيْنِيْ وَعَنْ شِمَالِيْ وَمِنْ فَوْقِيْ وَأَعُوْذُ بِعَظَمَتِكَ أَنْ اغْتَالَ مِنْ تَحْتِيْ

{O Allah, I beseech you for security in this world and the hereafter. O Allah, I beseech you for forgiveness and security in my faith, in my worldly affairs, in my family and in my property. O Allah, conceal my defects and keep me secure from my apprehensions. O Allah, protect me from front of me and from behind me, from my right and from my left, and from above me. And I seek refuge in your greatness lest I receive a sudden damage from beneath me (meaning swallowing.}[2]

ANOTHER PRAYER FOR MORNING OR EVENING

(٢٣٩٨) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِيْنَ يُصْبِحُ اَللّٰهُمَّ أَصْبَحْنَا نُشْهِدُكَ وَنُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلٰٓئِكَتِكَ وَجَمِيْعَ خَلْقِكَ أَنَّكَ أَنْتَ اللّٰهُ لَا إِلٰهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيْكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ إِلَّا غَفَرَ اللّٰهُ لَهُ مَا أَصَابَهُ فِيْ يَوْمِهِ ذٰلِكَ مِنْ ذَنْبٍ وَإِنْ قَالَهَا حِيْنَ يُمْسِي غَفَرَ اللّٰهُ لَهُ مَا أَصَابَهُ فِيْ تِلْكَ اللَّيْلَةِ مِنْ ذَنْبٍ۔ رَوَاهُ التِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

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[1] Abu Dawud # 5079.
[2] Abu Dawud # 5074, Ibn Majah # 3871.

2398. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that if any one says in the morning:

اَللّٰهُمَّ اَصْبَحْنَا نُشْهِدُكَ وَنُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلٰٓئِكَتِكَ وَجَمِيْعَ خَلْقِكَ اَنَّكَ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ وَحْدَكَ لَا شَرِيْكَ لَكَ وَاَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ

{O Allah, we come to the morning calling you to bear witness and we call as witnesses the bearers of the throne. Your angels and all your creatures that you, certainly you, are Allah, here is no God but you, You are Alone, you have no partner, and, (to bear witness) that Muhammad is your sêrvant and your Messenger.}
Allah will forgive him the sins that he commits that day. If any one says it in the evening, then Allah will forgive him the sins that he commits that night.[1]

(٢٣٩٩) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ مُسْلِمٍ يَقُوْلُ اِذَا اَمْسٰى وَاِذَا اَصْبَحَ ثَلَاثًا رَضِيْتُ بِاللّٰهِ رَبًّا وَبِالْاِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ نَبِيًّا اِلَّا كَانَ حَقًّا عَلَى اللّٰهِ اَنْ يُرْضِيَهٗ يَوْمَ الْقِيَامَةِ۔

(رواہ احمد والترمذی)

2399. Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that no Muslim will make this prayer three times in the evening ànd in the morning without Allah being pleased with him on the day of resurrection:

رَضِيْتُ بِاللّٰهِ رَبًّا وَبِالْاِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ نَبِيًّا

{I am pleased with Allah as Lord, with Islam as religion and with Muhammad as Prophet}[2]

COMMENTARY: Some versions have (نبیا) (Prophet) and same have (رسولا) (Messenger). Hence, it is *mustahab (desirable)* to recite both (وَبِمُحَمَّدٍ نَبِيًّا وَرَسُوْلًا) (and with Muhammad as Prophet and Messenger).

(٢٤٠٠-٢٤٠١) وَعَنْ حُذَيْفَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اَرَادَ اَنْ يَنَامَ وَضَعَ يَدَهٗ تَحْتَ رَأْسِهٖ ثُمَّ قَالَ اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكَ اَوْ تَبْعَثُ عِبَادَكَ رَوَاهُ التِّرْمِذِيُّ وَاَحْمَدُ عَنِ الْبَرَاءِ۔

2400. Sayyiduna Hudahayfah رضی اللہ عنہ narrated that when the Prophet Muhammad صلی اللہ علیہ وسلم intended to go to sleep, he put his hand under his head, and prayed:

اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكَ اَوْ تَبْعَثُ عِبَادَكَ

{O Allah, preserve me from your punishment on the day when you shall assemble your creatures - or, resurrect your creatures.}[3]
2401. Sayyiduna Al-Bara رضی اللہ عنہ narrated (this hadith (tradition)) too.[4]

COMMENTARY: According to another hadith (tradition), the Prophet Muhammad صلی اللہ علیہ

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[1] Abu Dawud # 5078.
[2] Tirmidhi # 3400, Ibn Majah # 3870, Musnad Ahmad 5.367.
[3] Tirmidhi # 3409, Ibn Majah # 3877.
[4] Musnad Ahmad 4-281.

وسلم kept his hand under his cheek, so, it means that sometimes he kept his hand under his cheek and sometimes under his head. Or, his hand may have been part under his cheek and part under his head, The narrator reported as he saw.

(٢٤٠٢) وَعَنْ حَفْصَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اَرَادَ اَنْ يَرْقُدَ وَضَعَ يَدَهُ الْيُمْنٰى تَحْتَ خَدِّهٖ ثُمَّ يَقُوْلُ اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ ثَلَاثَ مَرَّاتٍ۔ (رواه ابوداؤد)

2402. Sayyidah Hafsah رضی الله عنه narrated that when Allah's Messenger صلی الله علیه وسلم intended to go to sleep, he put his right hand under his cheek and prayed three times:

اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ

{O Allah preserve me from your punishment on the day when you shall resurrect your creatures} [1]

(٢٤٠٣) وَعَنْ عَلِيٍّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ عِنْدَ مَضْجَعِهٖ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِوَجْهِكَ الْكَرِيْمِ وَكَلِمَاتِكَ التَّامَّاتِ مِنْ شَرِّ مَا اَنْتَ اٰخِذٌ بِنَاصِيَتِهٖ اَللّٰهُمَّ اَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَاْثَمَ اَللّٰهُمَّ لَا يُهْزَمُ جُنْدُكَ وَلَا يُخْلَفُ وَعْدُكَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ سُبْحَانَكَ وَبِحَمْدِكَ۔ (رواه ابوداؤد)

2403. Sayyiduna Ali رضی اللہ عنہ narrated that when he retired to bed Allah's Messenger صلی اللہ علیہ وسلم used to pray:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِوَجْهِكَ الْكَرِيْمِ وَكَلِمَاتِكَ التَّامَّاتِ مِنْ شَرِّ مَا اَنْتَ اٰخِذٌ بِنَاصِيَتِهٖ اَللّٰهُمَّ اَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَاْثَمَ اَللّٰهُمَّ لَا يُهْزَمُ جُنْدُكَ وَلَا يُخْلَفُ وَعْدُكَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ سُبْحَانَكَ وَبِحَمْدِكَ

{O Allah, I seek refuge in Your noble countenance and in your perfect words from the evil of that which you seize by the forelock. O Allah, you alone relieve (one) from debt and sin. O Allah, Your army is never routed and your promise is never broken. The riches of the affluent avail him not against you are without blemish, and praise belongs to you}[2]

(٢٤٠٤) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِيْنَ يَأْوِيْ اِلٰى فِرَاشِهٖ اَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ ثَلَاثَ مَرَّاتٍ غَفَرَ اللّٰهُ لَهٗ ذُنُوْبَهٗ وَاِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ اَوْعَدَدَ رَمْلِ عَالِجٍ اَوْعَدَدَ وَرَقِ الشَّجَرِ اَوْعَدَدَ اَيَّامِ الدُّنْيَا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ

2404. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that if anyone prays three times when he retires to his bed:

اَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ

{I seek forgiveness of Allah besides whom is no God, the ever-living, the Eternal, and I repent to HIim}

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[1] Abu Dawud # 5054.

[2] Abu Dawud # 5052.

then Allah forgives him his sins even though they be like the foam of the sea, or as numerous as the sand particles of (the desert) Aalij, or like in number to the leaves of the trees, or equal to the number of days of this world.[1]

COMMENTARY: Aalij is a desert in the western area. (or a large desert near Thalabiyah - Mujam Baldan)

ANY SURAH OF THE QUR'AN BEFORE SLEEPING

(٢٤٠٥) وَعَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَأْخُذُ مَضْجَعَهُ بِقِرَاءَةِ سُوْرَةٍ مِنْ كِتَابِ اللّٰهِ اِلَّا وَكَّلَ اللّٰهُ بِهٖ مَلَكًا فَلَا يَقْرَبُهُ شَيْئٌ يُؤْذِيْهِ حَتّٰى يَهُبَّ مَتٰى هَبَّ۔ (رواه الترمذی)

2405. Sayyiduna Shaddad ibn Aws رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a Muslim recites a surah from Allah's Book when he retires to bed, Allah appoints an angel to look after him. So, that nothing harmful may approach him till he awakes.[2]

COMMENTARY: Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you go to bed, recite surah al-Fatihah and al-Ikhlas. You will be safe (as long as you sleep) from everything apart from death.

(٢٤٠٦) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَلَّتَانِ لَا يُحْصِيْهِمَا رَجُلٌ مُسْلِمٌ اِلَّا دَخَلَ الْجَنَّةَ اَلَا وَهُمَا يَسِيْرٌ وَمَنْ يَعْمَلُ بِهِمَا قَلِيْلٌ يُسَبِّحُ اللّٰهَ فِيْ دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَيَحْمَدُهُ عَشْرًا وَيُكَبِّرُهُ عَشْرًا قَالَ فَاَنَا رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْقِدُهَا بِيَدِهٖ قَالَ فَتِلْكَ خَمْسُوْنَ وَمِائَةٌ بِاللِّسَانِ وَاَلْفٌ وَخَمْسُ مِائَةٍ فِي الْمِيْزَانِ وَاِذَا اَخَذَ مَضْجَعَهُ يُسَبِّحُهُ وَيُكَبِّرُهُ وَيَحْمَدُهُ مِائَةً فَتِلْكَ مِائَةٌ بِاللِّسَانِ وَاَلْفٌ فِي الْمِيْزَانِ فَاَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ وَاللَّيْلَةِ اَلْفَيْنِ وَخَمْسَ مِائَةِ سَيِّئَةٍ قَالُوْا وَكَيْفَ لَا نُحْصِيْهِمَا قَالَ يَاْتِيْ اَحَدَكُمُ الشَّيْطَانُ وَهُوَ فِيْ صَلَاتِهٖ فَيَقُوْلُ اُذْكُرْ كَذَا اُذْكُرْ كَذَا حَتّٰى يَنْفَتِلَ فَلَعَلَّهُ اَنْ لَّا يَفْعَلَ وَيَاْتِيْهِ فِيْ مَضْجَعِهٖ فَلَا يَزَالُ يُنَوِّمُهُ حَتّٰى يَنَامَ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ وَفِيْ رِوَايَةِ اَبِيْ دَاوُدَ قَالَ خَصْلَتَانِ اَوْ خُلَّتَانِ لَا يُحَافِظُ عَلَيْهِمَا عَبْدٌ مُسْلِمٌ وَكَذَا فِيْ رِوَايَتِهٖ بَعْدَ قَوْلِهٖ وَاَلْفٌ وَخَمْسُ مِائَةٍ فِي الْمِيْزَانِ قَالَ يُكَبِّرُ اَرْبَعًا وَثَلَاثِيْنَ اِذَا اَخَذَ مَضْجَعَهُ وَيَحْمَدُ ثَلَاثًا وَثَلَاثِيْنَ وَيُسَبِّحُ ثَلَاثًا وَ ثَلَاثِيْنَ وَفِيْ اَكْثَرِ نُسَخِ الْمَصَابِيْحِ عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ۔

2406. Sayyiduna Abdullah ibn Amr ibn al-Aas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Two characteristics in a Muslim man will ensure his admittance to paradise. Indeed, both of them are easy, but those who adopt them are few. Glorify Allah after every *salah (prayer)* ten times, praise Him ten times and extol Him ten times. He observed Allah's Messenger صلی اللہ علیہ وسلم count them on his fingers and he said, "They are one hundred and fifty on the tongue, but one

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[1] Tirmidhi # 3408, Musnad Ahmad 11074.

[2] Tirmidhi.

thousand five hundred in the scale. And, which of you can commit two thousand five hundred sins in a day and a night?" He was asked, "Why can we not adopt these characteristics regularly?" He said, "The devil comes to one of you while he is engaged in his *salah (prayer)* and asks him to remember this and remember that till he finishes his *salah (prayer)* and perhaps does not do it. The devil comes to him when he goes to bed and does not cease to induce him to sleep till he goes to sleep.
According to a version in Abu Dawud. "Two qualities or two characteristics in a muslim..."
And also after the words "One thousand five hundred in the scale." He said, "When he retires to bed, he should extol Allah thirty four times, praise Him thirty three times, and glorify Him thirty three times."[1]
In most text of al-Musabih, the narrator is Sayyiduna Abdullah ibn Umar صلى الله عليه وسلم

COMMENTARY: The question 'which of you..." is actually a denial, the who earns so many pieties cannot commit as many sins. It is in the light of Allah's words:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

{Surely good deeds will drive away the evil deeds} (11:114)

These pieties removes sins and also get ranks raised.
The devil is sworn enemy of man and makes him omit the tasbih after *salah (prayer)* and so before going to sleep.

GRATITUDE FOR BLESSING DURING DAY & NIGHT

(٢٤٠٧) وَعَنْ عَبْدِاللّٰهِ بْنِ غَنَّامٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِيْنَ يُصْبِحُ اَللّٰهُمَّ مَا اَصْبَحَ بِيْ مِنْ نِعْمَةٍ اَوْبِاَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيْكَ لَكَ فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ فَقَدْ اَدّٰى شُكْرَ يَوْمِهٖ وَمَنْ قَالَ مِثْلَ ذٰلِكَ حِيْنَ يُمْسِيْ فَقَدْ اَدّٰى شُكْرَ لَيْلَتِهٖ (رواه ابوداؤد)

2407. Sayyiduna Abdullah ibn Ghannam رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that if anyone says in the morning:

اَللّٰهُمَّ مَا اَصْبَحَ بِيْ مِنْ نِعْمَةٍ اَوْبِاَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيْكَ لَكَ فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ

{O Allah, the blessings upon me or upon anyone of your creatures in the morning are from you alone. You have no partner, for you is all praise and for you is gratitude}
then, indeed, he has given thanks for that day of his.
And, he who says the same in the evening has, indeed, expressed gratitude for the night of his.

PRAYER WHILE GOING TO SLEEP

(٢٤٠٨) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ كَانَ يَقُوْلُ اِذَا اٰوٰى اِلٰى فِرَاشِهٖ اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ وَالْاَرْضِ وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوٰى مُنْزِلَ التَّوْرَاةِ وَالْاِنْجِيْلِ وَالْقُرْاٰنِ اَعُوْذُبِكَ مِنْ شَرِّ كُلِّ ذِيْ شَرٍّ اَنْتَ اٰخِذٌ بِنَاصِيَتِهٖ اَنْتَ الْاَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَاَنْتَ، الْاٰخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَاَنْتَ

[1] Tirmidhi # 3421, Abu Dawud # 5065, Nasa'I # 1344, Musnad Ahmad # 6927.

الظَّاهِرُ فَلَيْسَ فَوقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ إِقْضِ عَنِّي الدَّيْنَ وَاغْنِنِي مِنَ الْفَقْرِ رَوَاهُ

أَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَرَوَاهُ مُسْلِمٌ مَعَ اخْتِلَافٍ يَسِيْرٍ۔

2408. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that when the Prophet Muhammad صلی اللہ علیہ وسلم retired to his bed, he would pray:

اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ وَالْأَرْضِ وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوٰى مُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيْلِ وَالْقُرْآنِ

اَعُوْذُبِكَ مِنْ شَرِّ كُلِّ ذِيْ شَرٍّ اَنْتَ اٰخِذٌ بِنَاصِيَتِهٖ اَنْتَ الْاَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَاَنْتَ الْاٰخِرُ فَلَيْسَ بَعْدَكَ

شَيْءٌ وَاَنْتَ الظَّاهِرُ فَلَيْسَ فَوقَكَ شَيْءٌ وَاَنْتَ الْبَاطِنُ فَلَيْسَ دُوْنَكَ شَيْءٌ اِقْضِ عَنِّي الدَّيْنَ وَاغْنِنِي مِنَ الْفَقْرِ

{O Allah, Lord of the heaven and Lord of the earth, Lord of everything, who splits the grain and the kernel, who has revealed the Torah, the Injil and the Quran, I seek refuge in you from the evil of every source of evil whom you do seize by the forelock. You are the first, there was noting before you. You are the last, there is nothing after you. You are the Manifest and there is nothing above you. You are the Hidden and there is nothing beyond you repay for me the debt and grant me riches removing poverty}[1]
Muslim has it with a slight difference.
Al-Hisn al Haseen has that it must be recited while lying down for sleep.

(٢٤٠٩) وَعَنْ اَبِي اَزْهَرِ الْاَنْمَارِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اَخَذَ مَضْجَعَهٗ مِنَ اللَّيْلِ

قَالَ بِسْمِ اللّٰهِ وَضَعْتُ جَنْبِيْ لِلّٰهِ اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَاخْسَأْ شَيْطَانِيْ وَفُكَّ رِهَانِيْ وَاجْعَلْنِيْ فِي النَّدِيِّ

الْاَعْلٰى (رواه ابوداؤد)

2409. Sayyiduna Abu azhar al-Anmari رضی اللہ عنہ narrated that when the Prophet Muhammad صلی اللہ علیہ وسلم retired to his bed in the night, he made this supplication.

بِسْمِ اللّٰهِ وَضَعْتُ جَنْبِيْ لِلّٰهِ اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَاخْسَأْ شَيْطَانِيْ وَفُكَّ رِهَانِيْ وَاجْعَلْنِيْ فِي النَّدِيِّ الْاَعْلٰى

{In the name of Allah. I put down my side for Allah. O Allah, forgive me my sin, put way my devil (from me). Relieve me of my responsibility. Cause me to be in the most high assembly.}[2]

COMMENTARY: Relieve me of my responsibility refer to rights of other people. Absolve me of these rights and forgive me my lapses and deliver me from punishment.

(٢٤١٠) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اَخَذَ مَضْجَعَهٗ مِنَ اللَّيْلِ قَالَ الْحَمْدُ

لِلّٰهِ الَّذِيْ كَفَانِيْ وَآوَانِيْ وَاَطْعَمَنِيْ وَسَقَانِيْ وَالَّذِيْ مَنَّ عَلَيَّ فَاَفْضَلَ وَالَّذِيْ اَعْطَانِيْ فَاَجْزَلَ الْحَمْدُ لِلّٰهِ عَلٰى كُلِّ

حَالٍ اَللّٰهُمَّ رَبَّ كُلِّ شَيْءٍ وَمَلِيْكَهٗ وَاِلٰهَ كُلِّ شَيْءٍ اَعُوْذُبِكَ مِنَ النَّارِ (رواه ابوداؤد)

2410. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم

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1 Tirmidhi # 3411, Abu Dawud # 5051, Ibn Majah # 3873, Musnad Ahmad # 8969, Muslim # 2713.
2 Abu Dawud # 5054.

retired to bed in the night, he prayed:

اَلْحَمْدُ لِلّٰهِ الَّذِى كَفَانِي وَآوَانِي وَاَطْعَمَنِي وَسَقَانِي وَالَّذِى مَنَّ عَلَيَّ فَاَفْضَلَ وَالَّذِى اَعْطَانِي فَاَجْزَلَ اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ اَللّٰهُمَّ رَبَّ كُلِّ شَيْئٍ وَمَلِيْكَهُ وَاِلٰهَ كُلِّ شَيْئٍ اَعُوْذُبِكَ مِنَ النَّارِ

{Praise belongs to Allah who provided me enough, gave me shelter, fed me and gave me to drink. He favoured me and has bestowed generously on me. He granted me, and granted liberally. Praise belongs to Him in every condition. O Allah, Lord of everything and Master thereof, God of everything. I seek refuge in you from the Fire.}[1]

CURE OF INSOMNIA

(٢٤١١) وَعَنْ بُرَيْدَةَ قَالَ شَكٰى خَالِدُ بْنُ الْوَلِيْدِ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ مَا اَنَامُ اللَّيْلَ مِنَ الْاَرَقِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَوَيْتَ اِلٰى فِرَاشِكَ فَقُلْ اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَمَا اَظَلَّتْ وَرَبَّ الْاَرَضِيْنَ وَمَا اَقَلَّتْ وَرَبَّ الشَّيَاطِيْنِ وَمَا اَضَلَّتْ كُنْ لِي جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيْعًا اَنْ يَّفْرُطَ عَلَيَّ اَحَدٌ مِنْهُمْ اَوْ اَنْ يَبْغِيَ عَزَّجَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا اِلٰهَ غَيْرُكَ لَا اِلٰهَ اِلَّا اَنْتَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ لَيْسَ اِسْنَادُهُ بِالْقَوِيِّ وَالْحَكَمُ بْنُ ظُهَيْرِ الرَّاوِى قَدْ تَرَكَ حَدِيْثَهُ بَعْضُ اَهْلِ الْحَدِيْثِ۔

2411. Sayyiduna Buraydah رضی الله عنه narrated that Sayyiduna Khalid ibn al-Walid رضی الله عنه complained to the Prophet Muhammad صلی الله علیه وسلم, saying, "O Messenger of Allah, I cannot sleep in the night because of insomnia." So, the Prophet Muhammad صلی الله علیه وسلم instructed him, "When you retire to your bed, pray:

اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَمَا اَظَلَّتْ وَرَبَّ الْاَرَضِيْنَ وَمَا اَقَلَّتْ وَرَبَّ الشَّيَاطِيْنِ وَمَا اَضَلَّتْ كُنْ لِي جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيْعًا اَنْ يَّفْرُطَ عَلَيَّ اَحَدٌ مِنْهُمْ اَوْ اَنْ يَبْغِيَ عَزَّجَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا اِلٰهَ غَيْرُكَ لَا اِلٰهَ اِلَّا اَنْتَ

{O Allah, Lord of the seven heavens and that on which they cast their shadows, Lord of the earths and that which they bear, Lord of the devils and of those whom they mislead, be for me a nighbour against the mischief of your creatures, all of them together lest any of them should trespass on me or oppress me. Great is your neighbourhood and glorious is your praise. There is no God besides you. There is no God but You.}"[2]

COMMENTARY: Hisn Haseen has cited this prayer from Tabarani (awsat) and Ibn Abu Shaybah. However, their versions are somewhat different in words and slightly brief.

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[1] Abu Dawud # 5058.

[2] Tirmidhi # 3534.

SECTION III اَلْفَصْلُ الثَّالِثُ

SPECIFIC PRAYERS OF MORNING & EVENING

(٢٤١٢) عَنْ اَبِي مَالِكٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا اَصْبَحَ اَحَدُكُمْ فَلْيَقُلْ اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَللّٰهُمَّ اِنِّي اَسْئَالُكَ خَيْرَ هٰذَا الْيَوْمِ فَتْحَهٗ وَنَصْرَهٗ وَنُوْرَهٗ وَبَرَكَتَهٗ وَهُدَاهُ وَاَعُوْذُبِكَ مِنْ شَرِّ مَا فِيْهِ وَمِنْ شَرِّ مَا بَعْدَهٗ ثُمَّ اِذَا اَمْسٰى فَلْيَقُلْ مِثْلَ ذٰلِكَ (رواه ابوداؤد)

2412. Sayyiduna Abu Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that when anyone wakes up in the morning, he must say:

اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَللّٰهُمَّ اِنِّي اَسْئَالُكَ خَيْرَ هٰذَا الْيَوْمِ فَتْحَهٗ وَنَصْرَهٗ وَنُوْرَهٗ وَبَرَكَتَهٗ وَهُدَاهُ وَاَعُوْذُبِكَ مِنْ شَرِّ مَا فِيْهِ وَمِنْ شَرِّ مَا بَعْدَهٗ

{We have come to the morning as has the dominion for Allah, the Lord of the worlds. O Allah, I pray to you for the good of this day, its opening, its help, its light, its blessing and its guidance. And I seek refuge in your from the evil that is in it and the evil that it after it.}
When he comes to the evening, he should say like it.[1]

(٢٤١٣) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ اَبِي بَكْرَةَ قَالَ قُلْتُ لِاَبِي يَاَبَتِ اَسْمَعُكَ تَقُوْلُ كُلَّ غَدَاةٍ اَللّٰهُمَّ عَافِنِي فِيْ بَدَنِيْ اَللّٰهُمَّ عَافِنِي فِيْ سَمْعِي اَللّٰهُمَّ عَافِنِي فِيْ بَصَرِى لَا اِلٰهَ اِلَّا اَنْتَ تُكَرِّرُهَا ثَلَاثًا حِيْنَ تُصْبِحُ وَثَلَاثًا حِيْنَ تُمْسِي فَقَالَ يَا بُنَيَّ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُوْبِهِنَّ فَاَنَا اُحِبُّ اَنْ اَسْتَنَّ بِسُنَّتِهٖ (رواه ابوداؤد)

2413. Sayyiduna Abdur Rahman ibn Abu Bakrah رحمہ اللہ narrated that he told his father having heard him say every morning.

اَللّٰهُمَّ عَافِنِي فِيْ بَدَنِيْ اَللّٰهُمَّ عَافِنِي فِيْ سَمْعِي اَللّٰهُمَّ عَافِنِي فِيْ بَصَرِى لَا اِلٰهَ اِلَّا اَنْتَ

{O Allah, grant me soundness in my body. O Allah, grant me soundness in my hearing. O Allah, grant me soundness in my sight. There is no God but you.}
He told him that he repeated it three times (every) morning and thrice (every) evening. He (the father) said, 'O my sin, I Heard Allah's Messenger صلی اللہ علیہ وسلم pray in these words and I love to emulate his *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)*."[2]

COMMENTARY: The true sprit behind a supplication and deeds should be to abide by the *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)*. Reward and acceptance of prayer are not the aim.

PRAYER IN THE MORNING.

(٢٤١٤) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِي اَوْفٰى قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَصْبَحَ قَالَ اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ وَالْكِبْرِيَاءُ وَالْعَظَمَةُ لِلّٰهِ وَالْخَلْقُ وَالْاَمْرُ وَاللَّيْلُ وَالنَّهَارُ وَمَا سَكَنَ فِيْهِمَا لِلّٰهِ

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[1] Abu Dawud # 5084.

[2] Abu Dawud # 5090.

اَللّٰهُمَّ اجْعَلْ اَوَّلَ هٰذَا النَّهَارِ صَلَاحًا وَاَوْسَطَهُ نَجَاحًا وَاٰخِرَهُ فَلَاحًا يَا اَرْحَمَ الرَّاحِمِيْنَ ذَكَرَهُ النَّوَوِيُّ فِيْ كِتَابِ الْاَذْكَارِ بِرِوَايَةِ ابْنِ السِّنِّيِّ

2414. Sayyiduna Abdullah ibn Abu Awfa رضی اللہ عنہ narrated that in the morning Allah's Messenger صلی اللہ علیہ وسلم used to pray:

اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ وَالْكِبْرِيَاءُ وَالْعَظَمَةُ لِلّٰهِ وَالْخَلْقُ وَالْاَمْرُ وَاللَّيْلُ وَالنَّهَارُ وَمَا سَكَنَ فِيْهِمَا لِلّٰهِ اَللّٰهُمَّ اجْعَلْ اَوَّلَ هٰذَا النَّهَارِ صَلَاحًا وَاَوْسَطَهُ نَجَاحًا وَاٰخِرَهُ فَلَاحًا يَا اَرْحَمَ الرَّاحِمِيْنَ

{We came to the morning as does Allah's certain comes to morning for Allah's sake. All praise belongs to Allah Greatness and might belong to Allah. The creation, the command, the night and the day and all that rests in the two - all belong to Allah. O Allah, cause the first part of the day righteousness, the middle part of it achievement of need and the last part of it success, O the most Merciful of those who show mercy.}[1]

COMMENTARY: The supplication that is concluded with (یاارحم الراحمین) (O the Most Merciful of those who show mercy) is accepted quickly.

(٢٤١٥) وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبْزٰى قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِذَا اَصْبَحَ اَصْبَحْنَا عَلٰى فِطْرَةِ الْاِسْلَامِ وَكَلِمَةِ الْاِخْلَاصِ وَعَلٰى دِيْنِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلٰى مِلَّةِ اَبِيْنَا اِبْرَاهِيْمَ حَنِيْفًا وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ (رواه احمد والدارمی)

2415. Sayyiduna Abdur Rahman ibn Abza رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to pray in the morning.

اَصْبَحْنَا عَلٰى فِطْرَةِ الْاِسْلَامِ وَكَلِمَةِ الْاِخْلَاصِ وَعَلٰى دِيْنِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلٰى مِلَّةِ اَبِيْنَا اِبْرَاهِيْمَ حَنِيْفًا وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ

{We enter upon the morning as those following the natural religion (of Islam), the expression of Allah's unity, on the religion of our Prophet Muhammad صلی اللہ علیہ وسلم, and on the creed of our father Ibrahim علیہ السلام who was an upright man, not one of the polytheists.}[2]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم was sent to the other people as well as to himself as is evident in the words 'on the religion of our Prophet Muhammad صلی اللہ علیہ وسلم Or, he used these words in prayer to teach his ummah to make supplication in this manner.

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[1] Mawawi in Kitab al adh kar # 1921, Ibn as Sunni # 38.

[2] Darimi # 2688.

CHAPTER - VI

SUPPLICATION MADE AT DIFFERENT TIMES بَابُ الدَّعَوَاتِ فِي الْاَوْقَاتِ

The dhikar, or prayers, etc., that are known to have been made by the prophet Muhammad صلی الله علیه وسلم at different times an circumstances, may be made at the known times. It is musnun for every one. If they are included in anyone's regular practice then that is very excellent. If that is not possible then they must be made thoroughly, at least, once. Thereby, the blessings of emulating the Prophet Muhammad صلی الله علیه وسلم will be achieved.

SECTION I الفصل الاوّل

PROTECTING CHILDREN FROM THE DEVIL

(٢٤١٦) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ اَنَّ اَحَدَكُمْ إِذَا اَرَادَ اَنْ يَأْتِيَ اَهْلَهُ قَالَ بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَارَزَقْتَنَا فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ فِيْ ذٰلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ اَبَدًا (متفق علیه)

2416. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If one of you intends to have sexual intercourse with his wife, let him pray:

بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَارَزَقْتَنَا

{In the name of Allah. O Allah, protect us from the devil and cause the devil to keep away from what you give us}[1]

Then if a child be destined for them, the devil would never harm it."

COMMENTARY: That the devil will never harm it means 'turn it to disbelief.' Thus, if Allah is remembered at the time of sexual intercourse, children born as a result will live as Muslim till their death. Or, the devil cannot cause any deformity in the children.

Imam Jawzi رحمه الله said that the devil cannot impair the religion of this person's children. Some others say that the devil does not strike the newborn with his finger.

AT THE TIME OF SEVERE ANXIETY OR GRIEF

(٢٤١٧) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ عِنْدَ الْكَرْبِ لَا اِلٰهَ اِلَّا اللّٰهُ الْعَظِيْمُ الْحَلِيْمُ لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمِ لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ السَّمٰوَاتِ وَرَبُّ الْاَرْضِ رَبُّ الْعَرْشِ الْكَرِيْمِ (متفق علیه)

2417. Sayyiduna Ibn Abbas رضی الله عنه narrated that when he was anxious, Allah's Messenger صلی الله علیه وسلم used to pray:

لَا اِلٰهَ اِلَّا اللّٰهُ الْعَظِيْمُ الْحَلِيْمُ لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمِ لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ السَّمٰوَاتِ وَرَبُّ الْاَرْضِ رَبُّ الْعَرْشِ الْكَرِيْمِ

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[1] Bukhari # 3271, Muslim # 116-1434, Abu Dawud # 2161, Tirmidhi # 1098. Ibn Majah # 1919, Darimi # 2212.

{There is no God but Allah, the Mighty, the clement. There is no God but Allah, Lord of the great throne. There is no God but Allah, Lord of the heavens, Lord of the earth, Lord of the noble throne.}[1]

FIGHTING OFF ANGER

(٢٤١٨) وَعَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ عِنْدَهُ جُلُوسٌ وَأَحَدُهُمَا يَسُبُّ صَاحِبَهُ مُغْضَبًا قَدِ احْمَرَّ وَجْهُهُ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ مِنَ الْغَضَبِ أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَقَالُوا لِلرَّجُلِ أَلَا تَسْمَعُ مَا يَقُولُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنِّي لَسْتُ بِمَجْنُونٍ (متفق عليه)

2418. Sayyiduna Sulayman ibn Surad رضی الله عنه narrated that two men reviled one another in the presence of the Prophet Muhammad صلی الله علیه وسلم while they (the sahabah) رضی الله عنه were seated in his company. One of them abused the other angrily, his face red with rage. The Prophet Muhammad صلی الله علیه وسلم said, "I certainly know of an expression which if he says he would rid himself of his wild emotions: (أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) {I seek refuge in Allah from the accursed devil}" The sahabah (Prophet's companions) رضی الله عنهم said to the man "Have you not heard what the Prophet Muhammad صلی الله علیه وسلم said?" He said, "I am not insane."[2]

COMMENTARY: This hadith (tradition) is based on the verse:

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

{If a provocation from satan provokes you then seek refuge in Allah. Surely, He is hearer, knower} (7:200)

This man was not familiar with religion and *Shari'ah* and he presumed that the ta'awudh (اعوذ بالله من الشيطان الرجيم) is recited only for or by the insane. In fact, when any one flies into a rage, he too is overcome by a form of insanity. Hence, it is profitable to recite this expression at the time of rage.'

Teebi رحمه الله said that perhaps that man was a hypocrite or a rude and snide ignorant one.

CROWING COCKS & BRAYING DONKEY

(٢٤١٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمِعْتُمْ صِيَاحَ الدِّيكَةِ فَاسْأَلُوا اللّٰهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا وَإِذَا سَمِعْتُمْ نَهِيقَ الْحِمَارِ فَتَعَوَّذُوا بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّهُ رَأَى شَيْطَانًا

(متفق عليه)

2419. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When you people hear the crowing of the cocks, pray to Allah for His blessings, for, they have seen an angel. But, when you hear the braying of a donkey, seek refuge in Allah from the devil, for, it has seen a devil."[3]

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[1] Bukhari # 6345, Muslim # 83-2730, Tirmidhi # 3496, Ibn Majah # 3883.

[2] Bukhari # 6115, Muslim # 109-2610, Abu Dwud # 4780, Tirmidhi # 3516, Musnad Ahmad 5-240.

[3] Bukhari # 3303, Muslim # 82-2729, Abu Dawud # 5102,Tirmidhi # 3524.

COMMENTARY: This hadith (tradition) is evidence that when pious people are around Allah's mercy and blessings descend. It is *mustahab (desirable)* to make supplication at that time. Moreover, since Allah's punishment, it is *mustahab (desirable)* to seek refuge in Allah when one is in their surroundings lest their wickedness leave their mark on one.

PRAYER WHILE EMBARKING ON A JOURNEY

(٢٤٢٠) وَعَنِ ابْنِ عُمَرَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اسْتَوٰى عَلٰى بَعِيْرِهٖ خَارِجًا إِلَى السَّفَرِ كَبَّرَ ثَلَاثًا ثُمَّ قَالَ سُبْحَانَ الَّذِي سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ وَإِنَّا إِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ اَللّٰهُمَّ إِنَّا نَسْأَلُكَ فِيْ سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوٰى وَمِنَ الْعَمَلِ مَا تَرْضٰى اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا وَاطْوِلَنَا بُعْدَهٗ اَللّٰهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيْفَةُ فِي الْأَهْلِ وَالْمَالِ اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ وَإِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيْهِنَّ اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ (رواه مسلم)

2420. Sayyiduna Ibn Umar رضی الله عنہ narrated that when Allah's Messenger صلی الله علیہ وسلم settled on his camel to depart on a journey, he called AllahuAkbar three times. Then he prayed:

سُبْحَانَ الَّذِي سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ وَإِنَّا إِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ اَللّٰهُمَّ إِنَّا نَسْأَلُكَ فِيْ سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوٰى وَمِنَ الْعَمَلِ مَا تَرْضٰى اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا وَاطْوِلَنَا بُعْدَهٗ اَللّٰهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيْفَةُ فِي الْأَهْلِ وَالْمَالِ اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

{Glorified be He who has subjected (all) this to us while we ourselves were incapable to do it. (43:13) O Allah, we ask you in this journey of ours piety and righteousness, and deeds that will please you. O Allah, make this journey easy for us and cut short its distance. O Allah, you are our companion in the journey and the Guardian of our family.

O Allah, I seek refuge in you from the toil of the journey and the seeing of a painful sight and a bad return to my wealth and family}

And, when he returned, he made the some supplication with this addition:

اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ

{We are returning, repentant, worshippers of our Lord and we praise Him.}[1]

THINGS FROM WHICH THE PROPHET MUHAMMAD صلی الله علیہ وسلم SOUGHT REFUGE DURING A JOURNEY

(٢٤٢١) وَعَنْ عَبْدِاللّٰهِ بْنِ سَرْجِسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَفَرَ يَتَعَوَّذُ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكَوْرِ وَدَعْوَةِ الْمَظْلُوْمِ وَسُوْءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ (رواه مسلم)

2421. Sayyiduna Abdullah ibn Sarj is رضی الله عنہ narrated that whenever Allah's

[1] Muslim # 425-1342, Abu Dawud # 2602, Musnad Ahmad 1-52, Bukhari.

Messenger صلی اللہ علیہ وسلم set out on a journey, he sought refuge in Allah from the toils of the journey, cumbersome return poverty after plenty, curse of the oppressed and seeing his family and property in harm. [1]

COMMENTARY: Refuge in Allah from the curse of an oppressed in actually refuge from being oppressive.

WHEN HALTING SOMEWHERE

(٢٤٢٢) وَعَنْ خَوْلَةَ بِنْتِ حَكِيْمٍ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ نَزَلَ مَنْزِلًا فَقَالَ اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شَيْءٌ حَتّٰى يَرْتَحِلَ مِنْ مَنْزِلِهٖ ذٰلِكَ۔ (رواه مسلم)

2422. Sayyidah Khawlah bint Hakim رضی اللہ عنہ said that she heard Allah's Messenger صلی اللہ علیہ وسلم say that if anyone halts at a place (during a journey or otherwise) and prays:

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

{I seek refuge in the perfect words of Allah from the evil of what He has created,} then nothing will harm him till he moves ahead from his place where he had halted.[2]

SUPPLICATION FOR PROTECTION IN THE NIGHT

(٢٤٢٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ مَا لَقِيْتُ مِنْ عَقْرَبٍ لَدَغَتْنِي الْبَارِحَةَ قَالَ اَمَا لَوْ قُلْتَ حِيْنَ اَمْسَيْتَ اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ تَضُرَّكَ۔ (رواه مسلم)

2423. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man came to Allah's Messenger صلی اللہ علیہ وسلم and submitted, "O Messenger of Allah, I am suffering from the sting of a scorpion since last night." He said, "If you had prayed in the evening:

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

(translation in previous hadith (tradition)) it would not have hurt you."[3]

COMMENTARY: According to a hadith (tradition), if anyone makes the foregoing supplication in the evening three times, nothing poisonous will harm him that night. (Tirmidhi)

Another hadith (tradition) recommends this prayer in the morning.

Sayyiduna Mufassal ibn Yasar رضی اللہ عنہ said that if anyone recites this expression then seventy thousand angels pray for him to be forgiven. If he dies in that condition, then he is a martyr.

PRAYER IN MORNING DURING A JOURNEY

(٢٤٢٤) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا كَانَ فِيْ سَفَرٍ وَاَسْحَرَ يَقُوْلُ سَمِعَ سَامِعٌ بِحَمْدِ اللّٰهِ وَحُسْنِ بَلَائِهٖ عَلَيْنَا رَبَّنَا صَاحِبْنَا وَاَفْضِلْ عَلَيْنَا عَائِذًا بِاللّٰهِ مِنَ النَّارِ (رواه مسلم)

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[1] Muslim # 426-1342, Tirmidhi # 3502, Ibn Majah # 3888, Darimi # 2672, Musnad Ahmad 5-82.

[2] Muslim # 54.2708, Abu Dawud # 3499, Tirmidhi # 3448, Ibn Majah # 3547, Musnad Ahmad 2-290.

[3] Muslim # 90.270

2424. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that during a journey the Prophet Muhammad صلی اللہ علیہ وسلم would pray at dawn:

سَمِعَ سَامِعٌ بِحَمْدِ اللّٰهِ وَحُسْنِ بَلَائِهِ عَلَيْنَا رَبَّنَا صَاحِبْنَا وَاَفْضِلْ عَلَيْنَا عَائِذًا بِاللّٰهِ مِنَ النَّارِ

{The hearer heard me praise Allah and acknowledge the excellence of His blessing on us. Our Lord, accompany us (in the journey) and show favour to us. We seek refuge in Allah from hell.}[1]

PROPHET'S صلی اللہ علیہ وسلم PRAYER ON RETURNING FROM JIHAD, HAJJ & UMRAH

(٢٤٢٥) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَفَلَ مِنْ غَزْوٍ اَوْحَجٍّ اَوْ عُمْرَةٍ يُكَبِّرُ عَلٰى كُلِّ شَرَفٍ مِنَ الْاَرْضِ ثَلَاثَ تَكْبِيْرَاتٍ ثُمَّ يَقُوْلُ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ سَاجِدُوْنَ لِرَبِّنَا حَامِدُوْنَ صَدَقَ اللّٰهُ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ (متفق عليه)

2425. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم returned from a battle, hajj or umrah and came to an elevated place, he would say AllahuAkbar three times and pray

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ سَاجِدُوْنَ لِرَبِّنَا حَامِدُوْنَ صَدَقَ اللّٰهُ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ

{There is no God but Allah is Alone and who has no partner. To him belongs the dominion and for Him is all praise and He is over all things powerful. We are returners, repentant, worshippers, prostrating before our Lord and praising Him. Allah made His promise true, helped His servant and He alone routed the confederates.}[2]

COMMENTARY: The confederates were the combined army of the quraysh, the Jews of Banu Qurayzah and Banu Nadir numbering ten to twelve thousand men. They decided to invade Madinah, but were routed without fighting when Allah subjected them to heavy minds and His angels.

PROPHET'S صلی اللہ علیہ وسلم PRAYER AGAINST THE IDOLATERS DURING THE BATTLE OF AHZAB (CONFEDERATES)

(٢٤٢٦) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِي اَوفٰى قَالَ دَعَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْاَحْزَابِ عَلَى الْمُشْرِكِيْنَ فَقَالَ اَللّٰهُمَّ مُنْزِلَ الْكِتَابِ سَرِيْعَ الْحِسَابِ اَللّٰهُمَّ اهْزِمِ الْاَحْزَابَ اَللّٰهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ (متفق عليه)

2426. Sayyiduna Abdullah ibn Abu Awfa رضی اللہ عنہ narrated that during the Battle of al-Ahzab (the confederates), Allah's Messenger صلی اللہ علیہ وسلم prayed against the idolaters:

اَللّٰهُمَّ مُنْزِلَ الْكِتَابِ سَرِيْعَ الْحِسَابِ اَللّٰهُمَّ اهْزِمِ الْاَحْزَابَ اَللّٰهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ

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[1] Muslim # 68-2718.

[2] Bukhari # 1797, Muslim # 428-1344, Tirmidhi # 952, Abu Dawud # 2770, Musnad Ahmad # 49603 (2-5)

{O Allah, who has revealed the Book, and who is quick to take reckoning. O Allah, defeat the confederates. O Allah, defeat them and unnerve them.}[1]

THE SUNNAH(PRACTICE OF HOLY PROPHET MUHAMMAD صلى الله عليه وسلم) FOR THE HOST & THE GUEST

(٢٤٢٧) وَعَنْ عَبْدِاللّٰهِ بْنِ بُسْرٍ قَالَ نَزَلَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى اَبِي فَقَرَّبْنَا اِلَيْهِ طَعَامًا وَوَطْبَةً فَاَكَلَ مِنْهَا ثُمَّ اُتِيَ بِتَمْرٍ فَكَانَ يَاكُلُهُ وَيُلْقِي النَّوٰى بَيْنَ اِصْبَعَيْهِ وَيَجْمَعُ السَّبَّابَةَ وَالْوُسْطٰى وَفِيْ رِوَايَةٍ فَجَعَلَ يُلْقِي النَّوٰى عَلٰى ظَهْرِ اِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطٰى ثُمَّ اُتِيَ بِشَرَابٍ فَشَرِبَهُ فَقَالَ اَبِي وَاَخَذَ بِلِجَامِ دَابَّتِهِ اُدْعُ اللّٰهَ لَنَا فَقَالَ اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ (رواه مسلم)

2427. Sayyiduna Abdullah ibn Busr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم visited his father (Busr). They offered him some food and waibah (clarified butter, dried curd and dates mixture). He ate from that. Then, he was presented some dates that he ate. He threw their stones with his fingers, putting together the forefinger and the middle finger. (According to a version: he began to cast away the stones on the upper side of his fore finger and middle finger). Then something to drink was offered to him. He drank it. Then, Abdullah's father said to him while holding the bridle of his beast, "Pray for us to Allah!" He prayed:

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ

{O Allah, bestow on them blessing in what you have given them, forgive them and have mercy on them}[2]

COMMENTARY: This hadith (tradition) teaches what is masnun for the guest and the host.

SECTION II اَلْفَصْلُ الثَّانِي

ON BEHOLDING THE NEW MOON

(٢٤٢٨) عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا رَأَى الْهِلَالَ قَالَ اَللّٰهُمَّ اَهِلَّهُ عَلَيْنَا بِالْاَمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ رَبِّيْ وَرَبُّكَ اللّٰهُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2428. Sayyiduna Talhah ibn Ubaydullah narrated that whenever the Prophet Muhammad صلی الله علیه وسلم beheld the new moon, he prayed:

اَللّٰهُمَّ اَهِلَّهُ عَلَيْنَا بِالْاَمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ رَبِّيْ وَرَبُّكَ اللّٰهُ

{O Allah, cause this moon to rise on us with peace, faith, safety and Islam. My Lord and your Lord (o moon) is Allah.}[3]

COMMENTARY: The word 'hilal' signifies the first, second and third of a lunar month. Thereafter, the moon is called 'qamar.'

The prayer also make it clear that the moon, like the sun, is a creation of Allah.

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[1] Bukhari # 2933, Muslim # 21-1742, Abu Dawud # 2631, Ibn Majah # 2796.

[2] Muslim # 146-2042, Abu Dawud # 3729.

[3] Tirmidhi # 3462, Musnad Ahmad # 1397, Darimi # 1687.

ON SEEING ANYONE IN DISTRESS

(٢٤٢٩-٢٤٣٠) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ وَأَبِي هُرَيْرَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ رَجُلٍ رَأَى مُبْتَلًا فَقَالَ الْحَمْدُ لِلّٰهِ الَّذِيْ عَافَانِي مِمَّا ابْتَلَاكَ بِهٖ وَفَضَّلَنِي عَلٰى كَثِيْرٍ مِمَّنْ خَلَقَ تَفْضِيْلًا اِلَّا لَمْ يُصِبْهُ ذٰلِكَ الْبَلَاءُ كَائِنًا مَا كَانَ۔ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ ابْنُ مَاجَةَ عَنِ ابْنِ عُمَرَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ وَعَمْرُو بْنُ دِيْنَارٍ الرَّاوِي لَيْسَ بِالْقَوِيِّ۔

2429. Sayyiduna Umar ibn al-Khattab رضی اللہ عنہ and Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that if anyone prays on seeing someone in distress (or affliction):

اَلْحَمْدُ لِلّٰهِ الَّذِيْ عَافَانِي مِمَّا ابْتَلَاكَ بِهٖ وَفَضَّلَنِي عَلٰى كَثِيْرٍ مِمَّنْ خَلَقَ تَفْضِيْلًا

{Praise belongs to Allah who has saved me from that with which He has afflicted you, and caused me to excel over most of those whom He created with a distinct excellence,}
then he will be safe from that affliction whatever it be.[1]
2340. Sayyiduna Ibn Umar رضی اللہ عنہ narrated this hadith (tradition).[2]

COMMENTARY: This prayer may be made on seeing anyone in distress physical, worldly or religious. However, it should be made in a soft, inaudible voice on seeing anyone sick or handicapped. If anyone is sinner or trapped in love of the world or a hypocrite, then it maybe made in an audible voice so that he might heed. If there is fear of trouble, then it must be made quietly so as not to be heard.

PRAYER TO BE MADE IN THE MARKET

(٢٤٣١) وَعَنْ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ دَخَلَ السُّوْقَ فَقَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيْتُ وَهُوَ حَيٌّ لَا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ كَتَبَ اللّٰهُ لَهٗ اَلْفَ اَلْفِ حَسَنَةٍ وَمَحٰى عَنْهُ اَلْفَ اَلْفِ سَيِّئَةٍ وَرَفَعَ لَهٗ اَلْفَ اَلْفِ دَرَجَةٍ وَبَنٰى لَهٗ بَيْتًا فِي الْجَنَّةِ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ وَفِيْ شَرْحِ السُّنَّةِ مَنْ قَالَ فِيْ سُوْقٍ جَامِعٍ يُبَاعُ فِيْهِ بَدَلَ مَنْ دَخَلَ السُّوْقَ۔

2431. Sayyiduna Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that if anyone who goes to the market prays:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيْتُ وَهُوَ حَيٌّ لَا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

{There is no God but Allah who is Alone, He has no partner, to Him belongs the dominion and for Him is all praise, He gives life and causes death, He is the Ever-

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[1] Tirmidhi # 3442.
[2] Ibn Majah # 3892.

Living who will never die, in His Hand is all good and He is over all things Powerful.} then Allah will record for him a million good deeds remit from him a million evil deeds and raise him by a million ranks.[1]

The words in sharh us *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)* are: 'prays in a general market where merchandise is bought and sold' instead of 'goes to the market.'

COMMENTARY: The exceptional reward is because the market is a place where one becomes negligent, lies deceives and fools others.

WORLDLY BLESSING IS INCOMPLETE

(٢٤٣٢) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ سَمِعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَدْعُوْ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ تَمَامَ النِّعْمَةِ فَقَالَ اَيُّ شَيْءٍ تَمَامُ النِّعْمَةِ قَالَ دَعْوَةٌ اَرْجُوْبِهَا خَيْرًا فَقَالَ اِنَّ مِنْ تَمَامِ النِّعْمَةِ دُخُوْلَ الْجَنَّةِ وَالْفَوْزَ مِنَ النَّارِ وَسَمِعَ رَجُلًا يَقُوْلُ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ فَقَالَ قَدِ اسْتُجِيْبَ لَكَ فَسَلْ وَسَمِعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا وَهُوَ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الصَّبْرَ فَقَالَ سَأَلْتَ اللّٰهَ الْبَلَاءَ فَسَلْهُ الْعَافِيَةَ (رواه الترمذی)

2432. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم heard a man pray: 'O Allah, I ask you for perfect bounty.' So, he asked him, "what is a perfect bounty?" The man submitted, "I made a supplication, hoping for the best." He said, "The perfect bounty is admittance to paradise and deliverance from hell." The Prophet Muhammad صلی اللہ علیہ وسلم heard another man call (یاذاالجلالِ وَالْاِکْرَامِ) {O Lord of majesty and benevolence}.

So, he instructed him, "your prayer is granted, so make your request,"

And, he also heard someone pray: 'O Allah, I ask you for patience.' So, he instructed him, "You have asked Allah for a trial. Now ask Him for safety (and security)."[2]

COMMENTARY: Patience is needed when one is facing a trial. So, the Prophet Muhammad صلی اللہ علیہ وسلم advised the man not to ask for it because that implied asking for a trial. Rather, one must ask for security so that he is safe from trial. If one faces a difficulty, then, of course, He must pray for patience.

ATONEMENT FOR AN ASSEMBLY

(٢٤٣٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ جَلَسَ مَجْلِسًا فَكَثُرَ فِيْهِ لَغَطُهُ فَقَالَ قَبْلَ اَنْ يَقُوْمَ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ اِلَّا غُفِرَ لَهُ مَا كَانَ فِيْ مَجْلِسِهِ ذٰلِكَ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2433. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that if any one who sit in a gathering and indulges in much idle talk prays before taking his leave;

اَللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

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[1] Tirmidhi # 3439, Ibn Majah # 2235.

[2] Tirmidhi # 3538.

{You are without blemish, O Allah, with Your praise I bear witness that there is no God but you, and I seek Your forgiveness and I repent to you}

Then he will; be forgiven what happened in that gathering of his.[1]

COMMENTARY: The Arabic word (لغط) means 'such talk as leads to sin.' It also means 'vain, meaningless chatter.' The supplication is called 'expiation of an assembly.' (لغط) it atones for all dislikes conversation in the assembly, such as is not approved by *Shari'ah.*

PRAYER WHEN MOUNTING A RIDING BEAST

(٢٤٣٤) وَعَنْ عَلِيٍّ اَنَّهُ اُتِيَ بِدَابَّةٍ لِيَرْكَبَهَا فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ بِسْمِ اللّٰهِ فَلَمَّا اسْتَوٰى عَلٰى ظَهْرِهَا قَالَ الْحَمْدُ لِلّٰهِ ثُمَّ قَالَ سُبْحَانَ الَّذِي سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ وَاِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ثُمَّ قَالَ الْحَمْدُ لِلّٰهِ ثَلَاثًا وَاللّٰهُ اَكْبَرُ ثَلَاثًا سُبْحَانَكَ اِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْلِي فَاِنَّهُ لَا يَغْفِرُ الذُّنُوبَ اِلَّا اَنْتَ ثُمَّ ضَحِكَ فَقِيْلَ مِنْ اَيِّ شَيْئٍ ضَحِكْتَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَنَعَ كَمَا صَنَعْتُ ثُمَّ ضَحِكَ فَقُلْتُ مِنْ اَيِّ شَيْئٍ ضَحِكْتَ يَا رَسُوْلَ اللّٰهِ قَالَ اِنَّ رَبَّكَ لَيَعْجَبُ مِنْ عَبْدِهٖ اِذَا قَالَ رَبِّ اغْفِرْلِي ذُنُوْبِي يَقُوْلُ اللّٰهُ يَعْلَمُ اَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي (رواه احمد والترمذی وابوداؤد)

2434. Sayyiduna Ali رضی اللہ عنہ was brought a beast that he might ride it. When put his foot in the stirrup, he said:

بِسْمِ اللّٰهِ

{In the name of Allah}.when he was seated on its back, he said:

اَلْحَمْدُ لِلّٰهِ

Praise belongs to Allah. Then he said:

سُبْحَانَ الَّذِي سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ وَاِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ .

{Glorified be He who has subjected this to us and we ourselves were not capable to do it. And surely to our Lord we shall return} (43"13-14)

After that, he said (الحمد لله) (praise belongs to Allah) three times (الله اكبر) (Allah is the Greatest) three times, and:

سُبْحَانَكَ اِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْلِي فَاِنَّهُ لَا يَغْفِرُ الذُّنُوبَ اِلَّا اَنْتَ

{Glorified are You, surely, I have wronged myself. So, forgive me. There is no one of forgive sins except you}

Then he laughed and he was asked, what made you laugh, O commander of the faithful?" He said, "I had seen Allah's Messenger صلی اللہ علیہ وسلم do as I have done and then laugh (as I did). I asked him about it and he said, 'Your Lord loves His slave very much when he says:

رَبِّ اغْفِرْلِي ذُنُوْبِي

{My Lord forgive me my sins}

[1] Tirmidhi # 3444, Abu Dawud # 4859, Musnad Ahmad 3-450, Bayhaqi ad-Dawat ul Kabir.

He says: (يعلم انه لايغفر الذنوب...غيرى)

{He knows that no one forgives sins but I.}"[1]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم has laughed because Allah was pleased and Sayyiduna Ali رضى الله عنه had laughed in emulating the Prophet Muhammad صلى الله عليه وسلم.,

PRAYER WHEN BIDDING FAREWELL

(٢٤٣٥) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا وَدَّعَ رَجُلًا اَخَذَ بِيَدِهٖ فَلَا يَدَعُهَا حَتّٰى يَكُونَ الرَّجُلُ هُوَ يَدَعُ يَدَالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيَقُولُ اَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَاَمَانَتَكَ وَاٰخِرَ عَمَلِكَ وَفِيْ رِوَايَةٍ وَخَوَاتِيْمَ عَمَلِكَ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَفِيْ رِوَايَتِهِمَا لَمْ يُذْكَرْ وَاٰخِرَ عَمَلِكَ۔

2435. Sayyiduna Ibn Umar رضى الله عنه narrated that when the Prophet Muhammad صلى الله عليه وسلم bade farewell to someone, he held his hand and did not let it go till the m an himself released the hand of the Prophet Muhammad صلى الله عليه وسلم who would pray:

اَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَاَمَانَتَكَ وَاٰخِرَ عَمَلِكَ

{I entrust to Allah your religion, your charge and the consequences of your deeds}[2] The version of Abu Dawud and Ibn Majah does not have 'and the consequences of your deeds.'

COMMENTARY: The word (امانت) (amanah) translated 'charge' refers to wealth and property used for transactions with the people.

Some people say that it refers to the family and children whom the traveller leaves behind at his home.

(٢٤٣٦) وَعَنْ عَبْدِاللّٰهِ الْخَطْمِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَرَادَاَنْ يَسْتَوْدِعَ الْجَيْشَ قَالَ اَسْتَوْدِعُ اللّٰهَ دِيْنَكُمْ وَاَمَانَتَكُمْ وَخَوَاتِيْمَ اَعْمَالِكُمْ۔ (رواه ابوداؤد)

2436. Sayyiduna Abdullah al Khatmiy رضى الله عنه narrated that whenever Allah's Messenger صلى الله عليه وسلم intended to bid farewell to an army, he prayed:

اَسْتَوْدِعُ اللّٰهَ دِيْنَكُمْ وَاَمَانَتَكُمْ وَخَوَاتِيْمَ اَعْمَالِكُمْ

{I entrust to Allah your religion, your charge and the consequences of your deeds.}[3]

(٢٤٣٧) وَعَنْ اَنَسٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا رَسُوْلَ اللّٰهِ إِنِّيْ اُرِيْدُ سَفَرًا فَزَوِّدْنِيْ فَقَالَ زَوَّدَكَ اللّٰهُ التَّقْوٰى قَالَ زِدْنِيْ قَالَ وَغَفَرَ ذَنْبَكَ قَالَ زِدْنِيْ بِاَبِيْ اَنْتَ وَاُمِّيْ قَالَ وَيَسَّرَلَكَ الْخَيْرَ حَيْثُ مَا كُنْتَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2437. Sayyiduna Anas رضى الله عنه narrated that a man came to the Prophet Muhammad صلى الله عليه وسلم and said, "O Messenger of Allah, I intend to go out on a journey. Do give me provisions." He said, "May Allah give you provision of taqwa." He said, "Give

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[1] Tirmidhi # 3457, Abu Dawud # 2602, Musnad Ahmad 1-97.

[2] Tirmidhi # 3453, Abu Dawud # 2600, Ibn Majah # 2826, Musnad Ahmad 2-7.

[3] Abu Dawud # 2601.

me more." He said, "May He forgive you your sins." He said, "Give me more, my parents be ransomed to you!" He said, "May He make goodness easy for you wherever you are!"[1]
(Taqwa is righteousness.)

(٢٤٣٨) وَعَنْ اَبِي هُرَيْرَةَ اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ اِنِّي اُرِيْدُ اَنْ اُسَافِرَ فَاَوْصِنِيْ قَالَ عَلَيْكَ بِتَقْوٰى اللّٰهِ وَالتَّكْبِيْرِ عَلٰى كُلِّ شَرَفٍ فَلَمَّا وَلَّى الرَّجُلُ قَالَ اَللّٰهُمَّ اَطْوِلَهُ الْبُعْدَ وَهَوِّنْ عَلَيْهِ السَّفَرَ۔ (رواه الترمذی)

2438. Sayyiduna Abu Hurayrah رضی الله عنه narrated that a man said to Allah's Messenger صلی الله علیه وسلم that he intended to embark on a journey and that he might enjoin him something. He said, "you must observe taqwa and call Allahu Akbar on every activity." When the man turned to go, he prayed, "O Allah, shorten the distance for him and make the journey easy for him."[2]

COMMENTARY: To observe taqwa is to fear Allah and shun polytheism, sin and doubtful things. It also calls on one to avoid whatever is beyond the necessary, and to devote oneself to worship Allah and make His dhikr (hallowing of Allah).

PRAYER IN THE NIGHT DURING JOURNEY

(٢٤٣٩) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَفَرَ فَاَقْبَلَ اللَّيْلُ قَالَ يَا اَرْضُ رَبِّيْ وَرَبُّكِ اللّٰهُ اَعُوْذُ بِاللّٰهِ مِنْ شَرِّكِ وَشَرِّ مَا فِيْكِ وَشَرِّ مَا خُلِقَ فِيْكِ وَشَرِّ مَا يَدُبُّ عَلَيْكِ وَاَعُوْذُ بِاللّٰهِ مِنْ اَسَدٍ وَاَسْوَدَ وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ شَرِّ سَاكِنِ الْبَلَدِ وَمِنْ وَالِدٍ وَمَا وَلَدَ۔ (رواه ابوداؤد)

2439. Sayyiduna Ibn Umar رضی الله عنه narrated that when Allah's Messenger صلی الله علیه وسلم travelled and night came, he prayed:

يَا اَرْضُ رَبِّيْ وَرَبُّكِ اللّٰهُ اَعُوْذُ بِاللّٰهِ مِنْ شَرِّكِ وَشَرِّ مَا فِيْكِ وَشَرِّ مَا خُلِقَ فِيْكِ وَشَرِّ مَا يَدُبُّ عَلَيْكِ وَاَعُوْذُ بِاللّٰهِ مِنْ اَسَدٍ وَاَسْوَدَ وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ شَرِّ سَاكِنِ الْبَلَدِ وَمِنْ وَالِدٍ وَمَا وَلَدَ

(O earth, my Lord and your Lord is Allah. I seek refuge in Allah from your evil (like swallowing) and the evil of what you contain (Like water, etc) and the evil of what has been created in you (like poisonous animals). And the evil of what moves on you. And, I seek refuge in Allah from lions, black snakes, other snakes, scorpions and inhabitants, of places (Say, jinns) and a parent and his offspring (the accursed Iblis and his children.)[3]

PROPHET'S صلی الله علیه وسلم prayer during jihad

(٢٤٤٠) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا غَزَا قَالَ اَللّٰهُمَّ اَنْتَ عَضُدِيْ وَنَصِيْرِيْ بِكَ اَحُوْلُ وَبِكَ اَصُوْلُ وَبِكَ اُقَاتِلُ۔ (رواه الترمذی وابوداؤد)

2440. Sayyiduna Anas رضی الله عنه narrated that when he waged a battle, Allah's

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[1] Tirmidhi # 3455, Darimi # 2671.

[2] Tirmidhi # 3456, Ibn Majah # 2771, Musnad Ahmad.

[3] Abu Dawud # 2603, Musnad Ahmad 2-132.

Messenger صلی اللہ علیہ وسلم prayed:

اَللّٰهُمَّ اَنْتَ عَضُدِيْ وَنَصِيْرِيْ بِكَ اَحُوْلُ وَبِكَ اُقَاتِلُ

(O Allah, you are my support and helper. With your power and with your might and your help (I engage against the infidels).[1]

WHEN AFRAID OF THE ENEMY

(٢٤٤١) وَعَنْ اَبِيْ مُوْسٰى اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا خَافَ قَوْمًا قَالَ اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ۔ (رواه احمد وابوداؤد)

2441. Sayyiduna Abu Musa رضی اللہ عنہ narrated that when the Prophet was apprehensive of a people, he prayed"

اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ

[O Allah, we put you against them (to preserve us from their mischief) and we seek refuge in you from their plays.][2]

COMMENTARY: According to Hisn Haseen, if anyone is fearful of the enemy or of anyone else, reciting surah al-Quraysh (سورۂ لایلاف قریش) gives peace and protection against all kinds of mischief and fear.

PROPHET'S صلی اللہ علیہ وسلم PRAYER ON EMERGING FROM HOME

(٢٤٤٢) وَعَنْ اُمِّ سَلَمَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا خَرَجَ مِنْ بَيْتِهٖ قَالَ بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ اَللّٰهُمَّ اِنَّا نَعُوْذُبِكَ مِنْ اَنْ نَزِلَّ اَوْ نَضِلَّ اَوْ نَظْلِمَ اَوْ نُظْلَمَ اَوْنَجْهَلَ اَوْيُجْهَلَ عَلَيْنَا رَوَاهُ اَحْمَدُ والتِّرْمِذِيُّ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ وَ فِيْ رِوَايَةِ اَبِيْ دَاوٗدَ وَابْنِ مَاجَةَ قَالَتْ اُمِّ سَلَمَةَ مَاخَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ بَيْتِيْ قَطُّ اِلَّا رَفَعَ طَرْفَهٗ اِلَى السَّمَاءِ فَقَالَ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ اَنْ اُضِلَّ اَوْاُضَلَّ اَوْ اَظْلِمَ اَوْاُظْلَمَ اَوْ اَجْهِلَ اَوْيُجْهَلَ عَلَيَّ۔

2442. Sayyiduna Umm Salamah رضی اللہ عنہ narrated that whenever the Prophet Muhammad صلی اللہ علیہ وسلم went out of his house, he prayed:

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ اَللّٰهُمَّ اِنَّا نَعُوْذُبِكَ مِنْ اَنْ نَزِلَّ اَوْ نَضِلَّ اَوْ نَظْلِمَ اَوْ نُظْلَمَ اَوْنَجْهَلَ اَوْيُجْهَلَ عَلَيْنَا

[In the name of Allah, I place trust in Allah. O Allah, we seek refuge in you from slipping (into sin unintentionally) or straying (deliberately), or falling into ignorance or being purshed into ignorance][3]

According to another version: she said that Allah's Messenger صلی اللہ علیہ وسلم never left home without raising his sight to the sky and praying:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ اَنْ اُضِلَّ اَوْاُضَلَّ اَوْ اَظْلِمَ اَوْاُظْلَمَ اَوْ اَجْهَلَ اَوْيُجْهَلَ عَلَيَّ

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[1] Abu Dawud # 2622, Musnad . .hmad 3-184.

[2] Abu Dawud # 1573, Musnad Ahmad 4-414.

[3] Tirmidhi # 3487, Musnad Ahmad 6.306, Nasa'i.

{O Allah, I seek refuge in you lest I stray or be misled, or I act unjustly or be oppressed, or fall into ignorance or be pushed into ignorance.}[1]

(٢٤٤٣) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهٖ فَقَالَ بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ يُقَالُ لَهٗ حِيْنَئِذٍ هُدِيْتَ وَكُفِيْتَ وَوُقِيْتَ فَيَتَنَحّٰى لَهُ الشَّيْطَانُ وَيَقُوْلُ شَيْطَانٌ اٰخَرُ كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِىَ وَكُفِىَ وَوُقِىَ۔ رَوَاهُ اَبُوْدَاوٗدَ وَرَوَى التِّرْمِذِيُّ اِلٰى قَوْلِهٖ لَهُ الشَّيْطَانُ۔

2443. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that if any one who emerges from his home and prays:

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

{In the name of Allah, I have placed trust in Allah, there being no power and no might save with Allah,}
It is said to him, that moment, 'you are guided (in all affairs),made independent (of others) and are preserved (from evil)." The devil goes away from him to a distance and another devil says to him, "what can you do to a man who is indeed guided, made independent and protected?"[2]
Tirmidhi's version ends at 'the devil goes away... to a distance.'

COMMENTARY: Imam Nawawi رحمہ اللہ has cited the hadith (tradition) of Sayyiduna Umar رضی اللہ عنہ that the Prophet Muhammad صلی اللہ علیہ وسلم said that if any one faces difficult financial times then when he goes out of his home, he must pray"

بِسْمِ اللّٰهِ عَلٰى نَفْسِىْ وَمَالِىْ وَدِيْنِىْ اَللّٰهُمَّ رَضِّنِىْ بِقَضَائِكَ وَبَارِكْ لِىْ فِيْمَا قَدَّرْتَ لِىْ حَتّٰى لَا اُحِبَّ تَعْجِيْلَ مَا اَخَّرْتَ وَلَا تَاخِيْرَ مَا عَجَّلْتَ

{In the name of Allah I emerge. He is Master of my life, my property and my religion. O Allah, cause me to be satisfied with your decree and bless me in what you have allotted to me so that I do not try to hasten what you have deferred and do not try to put back what you have advanced.}

A Hadith (tradition) in Ibn Majah quotes the Prophet Muhammad صلی اللہ علیہ وسلم as saying that if any one emerges from his house to offer *salah (prayer)* (in the mosque) and makes the following prayer then Allah turns to him and seventy thousand angels pray for him to be forgiven:

اَللّٰهُمَّ اِنِّىْ اَسْاَلُكَ بِحَقِّ مَمْشَاىَ هٰذَا فَاِنِّىْ لَمْ اَخْرُجْ اَشِرًا وَلَا بَطَرًا وَلَا رِيَآءً وَلَا سُمْعَةً وَخَرَجْتُ اِتِّقَاءَ سَخَطِكَ وَابْتِغَاءَ مَرْضَاتِكَ فَاَسْئَلُكَ اَنْ تُعِيْذَنِىْ مِنَ النَّارِ وَاَنْ تَغْفِرَ لِىْ ذُنُوْبِىْ فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

{O Allah, I pray to you by virtue of my walking (to *salah (prayer)*), for, I do not exit proudly, in pretence, ostentatiously or to be seen. Rather, I seen your wrath and seek your pleasure. I beseech you to deliver me from the fire of hell and to forgive me my sins, for, no one besides you can forgive sins.}

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[1] Abu Dawud # 5095, Ibn Majah # 3884.

[2] Abu Dawud # 5090, Tirmidhi # 3486, Ibn Majah # 3888.

ON ENTERING HOME

(٢٤٤٤) وَعَنْ اَبِي مَالِكٍ الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وَلَجَ الرَّجُلُ بَيْتَهٗ فَلْيَقُلْ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا ثُمَّ لِيُسَلِّمْ عَلٰى اَهْلِهٖ۔

(رواه ابوداؤد)

2444. Sayyiduna Abu Maalik Al Ash'ary narrated that Allah's Messenger صلی اللہ علیہ وسلم said that when a man enters his house, let him pray:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

{O Allah, I beg you for a good entrance and a good exit. In the name of Allah we enter and in Allah, our Lord, do we trust}
Then, he must offer salaam to his family.[1]

COMMENTARY: In the original Abu Dawud there also is the prayer (بسم اللہ خرجنا) (in the name of Allah we go out) after...' we enter.' So, perhaps it is left out in the *Mishkat* inadvertently. So, it must be read too.

The ulama (Scholars) say that in abiding by the hadith (tradition), we should offer salaam on entering our home. Even if there is no one in the house, we must offer salaam because angels are there always. In the case, the salaam is:

اَلسَّلَامُ عَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ

{Peace be on the righteous of Allah.}

PRAYER FOR THE NEWLY WEDS

(٢٤٤٥) وَعَنْ اَبِي هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا رَفَّأَ الْاِنْسَانَ اِذَا تَزَوَّجَ قَالَ بَارَكَ اللّٰهُ لَكَ وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِيْ خَيْرٍ۔ (رواه احمد والترمذی وابوداؤد ابن ماجة)

2445. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that when the Prophet Muhammad صلی اللہ علیہ وسلم prayed for anyone who had just married, he said:

بَارَكَ اللّٰهُ لَكَ وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِيْ خَيْرٍ

{May Allah shower blessing on you, and bless both of you. May He put together goodness between the two of you}[2]

THE GROOM'S PRAYER:

(٢٤٤٦) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا تَزَوَّجَ اَحَدُكُمْ اِمْرَأَةً اَوِاشْتَرٰى خَادِمًا فَلْيَقُلْ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ وَاِذَا اشْتَرٰى بَعِيْرًا فَلْيَاْخُذْ بِذِرْوَةِ سَنَامِهٖ وَلْيَقُلْ مِثْلَ ذٰلِكَ وَفِيْ رِوَايَةٍ فِي الْمَرْأَةِ وَالْخَادِمِ ثُمَّ لْيَأْخُذْ بِنَاصِيَتِهَا وَلْيَدْعُ بِالْبَرَكَةِ۔ (رواه ابوداؤد وابن ماجة)

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[1] Abu Dawud # 3486.

[2] Abu Dawud # 2130, Tirmidhi # 1097, Darimi # 2173, Ibn Majah # 1905.

2446. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated from his father who from his grandfather (Abdullah ibn Amir) رحمه الله that the Prophet Muhammad صلى الله عليه وسلم said that when anyone marries a woman or buys a slave, let him pray:

اَللّٰهُمَّ اِنِّي اَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا

{O Allah, I pray toyou for the good in her and the good in that on which you have created her (which is her good disposition) and I seek refuge in you from the evil in her and the evil in that on which you have created her.}
When he buys a camel, let him hold the top of its hump and pray in like manner.
According to a version about the woman or the slave. He should take hold of their forelocks and pray for blessing.[1]

COMMENTARY: The prayer on holding the forelock is the same as mentioned in the hadith (tradition).
Allamah Jawzi رحمه الله said that though the camel is mentioned, it applies to buying all animals.

PRAYER OF THE SORROWFUL

(٢٤٤٧) وَعَنْ اَبِي بَكْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعَوَاتُ الْمَكْرُوْبِ اَللّٰهُمَّ رَحْمَتَكَ اَرْجُوْ فَلَا تَكِلْنِي اِلٰى نَفْسِي طَرْفَةَ عَيْنٍ وَاَصْلِحْ لِي شَأْنِي كُلَّهُ لَا اِلٰهَ اِلَّا اَنْتَ۔ (رواه ابوداؤد)

2447. Sayyiduna Abu Bakrah رحمه الله narrated that Allah's Messenger صلى الله عليه وسلم said that the prayers of the grieved are:[2]

اَللّٰهُمَّ رَحْمَتَكَ اَرْجُوْ فَلَا تَكِلْنِي اِلٰى نَفْسِي طَرْفَةَ عَيْنٍ وَاَصْلِحْ لِي شَأْنِي كُلَّهُ لَا اِلٰهَ اِلَّا اَنْتَ

{O Allah, I hope for your mercy. So, do no leave me to myself for the twinkling of an eye, but set my affairs right. There is no God but you.}

REPAYMENT OF DEBT

(٢٤٤٨) وَعَنْ اَبِي سَعِيْدِ نِ الْخُدْرِيِّ قَالَ قَالَ رَجُلٌ هُمُوْمٌ لَزِمَتْنِي وَدُيُوْنٌ يَا رَسُوْلَ اللّٰهِ قَالَ اَفَلَا اُعَلِّمُكَ كَلَامًا اِذَا قُلْتَهُ اَذْهَبَ اللّٰهُ هَمَّكَ وَقَضٰى عَنْكَ دَيْنَكَ قَالَ قُلْتُ بَلٰى قَالَ قُلْ اِذَا اَصْبَحْتَ وَاِذَا اَمْسَيْتَ اَللّٰهُمَّ اِنِّي اَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَاَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَاَعُوْذُبِكَ مِنَ الْبُخْلِ وَالْجُبْنِ وَاَعُوْذُبِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ قَالَ فَفَعَلْتُ ذٰلِكَ فَاَذْهَبَ اللّٰهُ هَمِّي وَقَضٰى عَنِّي دَيْنِي۔ (رواه ابوداؤد)

2448. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that a man submitted. "Worried and debts have crushed me, O Messenger of Allah." He asked, "May I not teach you an expression which when you use as (your) prayer, Allah will put away your worries and repay your debt?" He said, "Of course (teach me)." He said that he should pray in the morning and in the evening:

اَللّٰهُمَّ اِنِّي اَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَاَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَاَعُوْذُبِكَ مِنَ الْبُخْلِ وَالْجُبْنِ وَاَعُوْذُبِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

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[1] Abu Dawud # 2160, Ibn Majah # 1918.
[2] Abu Dawud # 5090.

{O Allah, I seek refuge in you from worries and grief. I seek refuge in you from helplessness and sloth. I seek refuge in you from niggardliness and cowardice. I seek refuge in you from being crushed by debt and wrath of men.}

The men said, "I did that and Allah put away my worries and repaid my debts."[1]

COMMENTARY: Seeking refuge from helplessness is from inability to do acts of obedience and worship and to endure in the face of difficulty and affliction.

Niggardliness is to fail to pay zakah, expiations and other monetary dues, and it is to return beggars empty handed, and to not show hospitality to guests. It is also to neglect to offer salaam and to respond to a greeting. It also includes refusal to answer a question of a religious nature in spite of knowledge. Niggardliness also covers one who does not invoke blessings on the Prophet Muhammad صلی اللہ علیہ وسلم on hearing his name صلی اللہ علیہ وسلم

Cawardice is to refrain from participation in jihad for fear of the enemy. It is also to not muster enough strength to enjoin piety and forbid evil and not rely on Allah for one's sustenance, etc.

(٢٤٤٩) وَعَنْ عَلِيٍّ اَنَّهٗ جَاءَهٗ مُكَاتَبٌ فَقَالَ اِنِّيْ عَجَزْتُ عَنْ كِتَابَتِيْ فَاَعِنِّيْ قَالَ اَلَا اُعَلِّمُكَ كَلِمَاتٍ عَلَّمَنِيْهِنَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلٍ كَبِيْرٍ دَيْنًا اَدَّاهُ اللّٰهُ عَنْكَ قُلْ اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ وَاَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ۔ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2449. Sayyiduna Ali رضی اللہ عنہ was met by a Mukatab who told him that he was unable to fulfill his kitabah and requested him to help him. He said that Allah's Messenger صلی اللہ علیہ وسلم had taught him some words that would be helpful even if he had a debt as large as a huge mountain. Allah would repay it for him. He instructed him to pray:

اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ وَاَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ

{O Allah, let your lawful sustenance be enough for me against your unlawful sustenance and make me by your favour independent of all but you.}[2]

COMMENTARY: Mukatab is the slave who contracts with his master to buy his own freedom. Kitabah is the monetary value that the slave has agreed to pay.

وَسَنَذْكُرُ حَدِيْثَ جَابِرٍ اِذَا سَمِعْتُمْ نُبَاحَ الْكِلَابِ فِيْ بَابِ تَغْطِيَةِ الْاَوَانِيْ اِنْ شَاءَ اللّٰهُ تَعَالٰى

We shall narrate the hadith (tradition) of Jabir رضی اللہ عنہ "When you hear the barking of the dogs." in the chapter on covering vessels. (Hadith (tradition) # 4302)

SECTION III اَلْفَصْلُ الثَّالِثُ

ON ARISING FROM A GATHERING

(٢٤٥٠) وَعَنْ عَائِشَةَ قَالَتْ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا جَلَسَ مَجْلِسًا اَوْصَلّٰى تَكَلَّمَ بِكَلِمَاتٍ فَسَاَلْتُهٗ عَنِ الْكَلِمَاتِ فَقَالَ اِنْ تُكُلِّمَ بِخَيْرٍ كَانَ طَابِعًا عَلَيْهِنَّ اِلٰى يَوْمِ الْقِيَامَةِ وَاِنْ تُكُلِّمَ بِشَرٍّ كَانَ كَفَّارَةً لَهٗ سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ لَا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ۔ (رواه النسائی)

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[1] Abu Dawud # 1555.

[2] Tirmidhi # 3634.

2450. Sayyiduna Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم spoke some words after sitting in an assembly or after offering *salah (prayer)*, She asked him about them. He said, "If one speaks that which is good t hen these words will be a seal on his speech till the day of resurrection. If he speaks t hat which is bad they will be an atonement for his speech." (the words are:)

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

{You are without blemish, O Allah! And with your praise (I begin). There is no God but you. I seek your forgiveness and repent to you.} [1]

ON BEHOLDING THE NEW MOON

(۲٤٥١) وَعَنْ قَتَادَةَ بَلَغَهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا رَاٰى الْهِلَالَ قَالَ هِلَالُ خَيْرٍ وَرُشْدٍ هِلَالُ خَيْرٍ وَرُشْدٍ هِلَالُ خَيْرٍ وَرُشْدٍ اٰمَنْتُ بِالَّذِىْ خَلَقَكَ ثَلَاثَ مَرَّاتٍ ثُمَّ يَقُوْلُ الْحَمْدُ لِلّٰهِ الَّذِىْ ذَهَبَ بِشَهْرٍ كَذَا وَجَاءَ بِشَهْرٍ كَذَا۔ (رواه ابوداؤد)

2451. Sayyiduna Qatadah رضی اللہ عنہ narrated that he had learnt that when Allah's Messenger صلی اللہ علیہ وسلم saw the new moon, he said;

هِلَالُ خَيْرٍ وَرُشْدٍ هِلَالُ خَيْرٍ وَرُشْدٍ هِلَالُ خَيْرٍ وَرُشْدٍ

{A new moon of good and guidance A new moon of good and guidance a new moon of good and guidance I believe in him who crated you}
(Saying it three times) Then he said:

الْحَمْدُ لِلّٰهِ الَّذِىْ ذَهَبَ بِشَهْرٍ كَذَا وَجَاءَ بِشَهْرٍ كَذَا

{Praise belongs to Allah who has caused such and such -a-month to be over and brought (another) to begin.}[2]

COMMENTARY: According to a hadith (tradition) of Sayyiduna Ibn Umar in Darimi, the prophet called Allahu Akbar on seeing the new moon and then prayed in these words of the hadith (tradition).

As for the words of the hadith (tradition): 'a new moon of Good....' These could be a prayer for that to happen or a pious premonition that it would be so.

TO REMOVE ANXIETY

(۲٤٥٢) وَعَنِ ابْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَثُرَ هَمُّهُ فَلْيَقُلْ اَللّٰهُمَّ اِنِّىْ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ اَمَتِكَ وَفِىْ قَبْضَتِكَ نَاصِيَتِىْ بِيَدِكَ مَاضٍ فِىَّ حُكْمُكَ عَدْلٌ فِىَّ قَضَاؤُكَ اَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهٖ نَفْسَكَ اَوْ اَنْزَلْتَهُ فِىْ كِتَابِكَ اَوْ عَلَّمْتَهُ اَحَدًا مِنْ خَلْقِكَ اَوْ اَلْهَمْتَ عِبَادَكَ اَوِ اسْتَأْثَرْتَ بِهٖ فِىْ مَكْنُوْنِ الْغَيْبِ عِنْدَكَ اَنْ تَجْعَلَ الْقُرْاٰنَ رَبِيْعَ قَلْبِىْ وَجِلَاءَ هَمِّىْ وَغَمِّىْ مَاقَالَهَا عَبْدٌ قَطُّ اِلَّا اَذْهَبَ اللّٰهُ هَمَّهُ وَاَبْدَلَهُ بِهٖ فَرَحًا۔ (رواه رزين)

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[1] Nasa'i # 1345.

[2] Abu Dawud # 5092.

2452. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said the if anyone is burdened by much anxiety then he should pray:

اَللّٰهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ اَمَتِكَ وَفِيْ قَبْضَتِكَ نَاصِيَتِيْ بِيَدِكَ مَاضٍ فِيَّ حُكْمُكَ عَدْلٌ فِيَّ قَضَاؤُكَ اَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهٖ نَفْسَكَ اَوْاَنْزَلْتَهٗ فِيْ كِتَابِكَ اَوْعَلَّمْتَهٗ اَحَدًا مِنْ خَلْقِكَ اَوْ اَلْهَمْتَ عِبَادَكَ اَوِاسْتَأْثَرْتَ بِهٖ فِيْ مَكْنُوْنِ الْغَيْبِ عِنْدَكَ اَنْ تَجْعَلَ الْقُرْاٰنَ رَبِيْعَ قَلْبِيْ وَجِلَاءَ هَمِّيْ وَغَمِّيْ

{O Allah, I am your slave, son of your bondman and son of your bondwoman. I am within you grasp and my forelock is in your hand. Your command is enforced on me. Your decree about me is just. I beseech you in each of the name that is yours with which you have called yourself, or which you have revealed in your Book, or which you have taught anyone of your creature, or which you inspired your slaves, or which you have preferred to preserve in the secret places with you - that you make the Quran the spring of my heart and the dispeller of my anxiety and grief}
No slave prays in this way but Allah removes his grief and grants him ease instead.[1]

TAKBIR & TASBIH ON ACCLIVITY & DECLIVITY

(٢٤٥٣) وَعَنْ جَابِرٍ قَالَ كُنَّا إِذَا صَعِدْنَا كَبَّرْنَا وَإِذَا نَزَلْنَا سَبَّحْنَا۔ (رواه البخارى)

2453. Sayyiduna Jabir رضی اللہ عنہ narrated that when they climbed up a rise they called Allahu Akbar, and when they descended, they said, "subhan Allah."[2]

REMOVING GRIEF

(٢٤٥٤) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا كَرَبَهٗ اَمْرٌ يَقُوْلُ يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَلَيْسَ بِمَحْفُوْظٍ۔

2454. Sayyiduna Anas رضی اللہ عنہ narrated that when an affair caused him anxiety, Allah's Messenger صلی اللہ علیہ وسلم prayed:
{O The Ever-Living, O the eternal, I seek help in your mercy}[3]

COMMENTARY: Haakim and Ibn Sunni have transmitted this hadith (tradition) from sayyiduna Ibn Mas'ud رضی اللہ عنہ. Haakim and Nasai have transmitted it from Sayyiduna Ali رضی اللہ عنہ in a marfu form with the words that he repeated again and again in prostration.

(٢٤٥٥) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ قُلْنَا يَوْمَ الْخَنْدَقِ يَا رَسُوْلَ اللّٰهِ هَلْ مِنْ شَيْئٍ نَقُوْلُهٗ وَقَدْ بَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ قَالَ نَعَمْ اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَاٰمِنْ رَوْعَاتِنَا قَالَ فَضَرَبَ اللّٰهُ وُجُوْهَ اَعْدَائِهٖ بِالرِّيْحِ وَهَزَمَ اللّٰهُ بِالرِّيْحِ۔ (رواه احمد)

2455. Sayyiduna Abu Sa'eed al-Khudri رضی اللہ عنہ narrated that during the Battle of the Trenches, they pleaded. "O Messenger of Allah, is there a prayer we may use, for, our hearts are in our mouths?" He said, "Yes, pray:

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[1] Razin.
[2] Bukhari # 2993, Darimi # 2674, Musnad Amad 3-339.
[3] Tirmidhi 3535.

اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَاٰمِنْ رَوْعَاتِنَا

{O Allah, conceal our shortcomings and grant us security from fears.}"
Then, Allah sent a wind on the faces of His enemies and He defeated them with the wind.[1]

COMMENTARY: The Battle of Trenches is also known as the Battle of al-Ahzab (the confederates). The winds uprooted the cooking pots of the ahzab or confederates and dismantled their tents.

PRAYER IN THE MARKET

(٢٤٥٦) وَعَنْ بُرَيْدَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ السُّوْقَ قَالَ بِسْمِ اللّٰهِ اَللّٰهُمَّ إِنِّي اَسْأَلُكَ خَيْرَ هٰذِهِ السُّوْقِ وَ خَيْرَ مَا فِيْهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّمَا فِيْهَا اَللّٰهُمَّ إِنِّي اَعُوْذُبِكَ مِنْ اَنْ اُصِيْبَ فِيْهَا صَفْقَةً خَاسِرَةً۔ رَوَاهُ الْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2456. Sayyiduna Buraydah رضی الله عنه narrated that when he entered the market, the Prophet Muhammad صلى الله عليه وسلم prayed.

بِسْمِ اللّٰهِ اَللّٰهُمَّ إِنِّي اَسْأَلُكَ خَيْرَ هٰذِهِ السُّوْقِ وَ خَيْرَ مَا فِيْهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّمَا فِيْهَا اَللّٰهُمَّ إِنِّي اَعُوْذُبِكَ مِنْ اَنْ اُصِيْبَ فِيْهَا صَفْقَةً خَاسِرَةً

{In the name of Allah. O Allah, I ask you for the good of this market and the good of what is in it (meaning, its people). And, I seek refuge in you from its evil and evil in it. O Allah, I seek refuge in you lest I suffer a loss in a transaction.}[2]

CHAPTER - VIII

SEEKING REFUGE IN ALLAH بَابُ الْاِسْتِعَاذَةِ

In this chapter we reproduced the ahadith (tradition) about supplications seeking refuge in Allah from disliked, contrary to *Shari'ah* and harmful things and from the deceit of the devil. The ulama (Scholars) differ on whether it is better to recite (أعُوذُبِالله) or (أستَعِيذُبِالله). Most of them prefer the latter in the light of the words of the Quran:

وَإِذَا قَرَأْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللّٰهِ

{And when you recite the Quran. Seek refuge in Allah...} (16:98)
However, the hadith (tradition) and the aathar establish that (اعوذبالله) (I seek refuge in Allah) may also be recited. So, there is no harm in doing so.

SECTION I اَلْفَصْلُ الْاَوَّلُ

REFUGE FROM DIFFERENT THINGS

(٢٤٥٧) عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَوَّذُوْا بِاللّٰهِ مِنْ جَهْدِ الْبَلَاءِ وَدَرْكِ

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[1] Musnad Ahmad 3-3.
[2] Bayhaqi in ad-Da'waat ul Kabir.

الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ۔ (متفق عليه)

2457. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "Seek refuge in Allah from the severity of trial, depth of wretchedness, evil destiny and malicious mockery of enemies."[1]

COMMENTARY: This is a comprehensive prayer. It embraces all aspects of religious and worldly problems.

THAT FROM WHICH THE PROPHET MUHAMMAD صلی اللہ علیہ وسلم SOUGHT REFUGE

(٢٤٥٨) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ۔ (متفق عليه)

2458. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم prayed:

اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ

{O Allah, I seek refuge in you from anxiety, grief, inability, slackness, cowardice, niggardliness, burden of debt and domination of men.}[2]

(٢٤٥٩) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَاْثَمِ اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ شَرِّ فِتْنَةِ الْغِنٰى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَالِ اَللّٰهُمَّ اغْسِلْ خَطَايَایَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِيْ كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَایَ كَمَا بَاعَدْتَّ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ۔ (متفق عليه)

2459. Sayyiduan Ayshah رضی اللہ عنہا narrated that the Prophet Muhammad صلی اللہ علیہ وسلم used to pray:

اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَاْثَمِ اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ شَرِّ فِتْنَةِ الْغِنٰى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَالِ اَللّٰهُمَّ اغْسِلْ خَطَايَایَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِيْ كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَایَ كَمَا بَاعَدْتَّ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

{O Allah, I seek refuge in you from slackness decrepitude, debt and sin. O Allah, I seek refuge in you from punishment in hell, trial of the fire, trial in the grave, punishment in the grave, mischief of the trial of affluence, mischief of the trial of poverty, the evil of the trial of the dajjal, O Allah, wash off my sins with snow and hail water, cleanse my heart as a white garment is cleansed from filth, and remove

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[1] Bukhari # 6616, Muslim # 53-2707, Musnad Ahmad 2-246.

[2] Bukhari # 6369, Abu Dawud # 1514, Tirmidhi # 3551, Musnad Ahmad 3-226.

my sins far away from me as you have distanced the East from the west.}[1]

COMMENTARY: It must be understood that only the infidels will undergo Allah's punishment. The monotheists will be punished in the hereafter for their misdeeds and that cannot be called punishment but it is called 'disciplining' or correcting.'

The trial of the Fire is that which leads to hell, The trial of the grave is the questioning of Munkar and Nakir, the two angels and if satisfactory answers are not given punishment in the grave follows.

'Grave' refers to the intervening period between death and resurrection. It can be within the grave or elsewhere:

The Prophet Muhammad صلى الله عليه وسلم made this supplication to teach the ummah. They should seek refuge from these things.

(٢٤٦٠) وَعَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اَللّٰهُمَّ اٰتِ نَفْسِيْ تَقْوَاهَا وَزَكِّهَا اَنْتَ خَيْرُ مَنْ زَكّٰهَا اَنْتَ وَلِيُّهَا وَمَوْلَاهَا اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا۔ (رواه مسلم)

2460. Sayyiduna Zayd ibn Arqam رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to pray:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اَللّٰهُمَّ اٰتِ نَفْسِيْ تَقْوَاهَا وَزَكِّهَا اَنْتَ خَيْرُ مَنْ زَكّٰهَا اَنْتَ وَلِيُّهَا وَمَوْلَاهَا اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

{O Allah, I seek refuge in you from inability, slackness, cowardice, niggardliness, decrepitude and punishment in the grave. O Allah, let my soul observe taqwa and purify it. You are the best purifier of it. You are its Guardian and its Master. O Allah, I seek refuge in you from knowledge that will not benefit, from the heart that will not submit, from a soul that will not be satisfied and from a supplication that will not be granted.}[2]

COMMENTARY: knowledge that will not benefit is what is not put to practice and not taught to others and such an is not allowed by *Shari'ah.*

Knowledge that does not arouse taqwa is a gate of the gate of this world and a kind of worldly pursuit.

(٢٤٦١) وَعَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ كَانَ مِنْ دُعَاءِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاءَةِ نِعْمَتِكَ وَجَمِيْعِ سَخَطِكَ۔ (رواه مسلم)

2461. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that one of the supplications of Allah's Messenger صلى الله عليه وسلم was:

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[1] Bukhari # 6275, Muslim # 49-589, Tirmidhi # 353560, Musnad Ahmad 2-185.

[2] Muslim # 73-2722.

اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاءَةِ نِعْمَتِكَ وَجَمِيْعِ سَخَطِكَ

{O Allah, I seek refuge in you from the withdrawal of blessings, a reversal of your protection, a sudden reprisal from you and every kind of your wrath.}[1]

(٢٤٦٢) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ اَعْمَلْ۔ (رواه مسلم)

2462. Sayyiduna Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم used to pray:

اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ اَعْمَلْ

{O Allah, I seek refuge in you from the evil of what I have done and from the evil of what I have not done}[2]

COMMENTARY: Apart from the obvious meaning of seeking refuge from evil doings, it also means that one may not take credit oneself for keeping away from evil. Rather, it is Allah's favour.

(٢٤٦٣) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَاِلَيْكَ اَنَبْتُ وَبِكَ خَاصَمْتُ اَللّٰهُمَّ اِنِّي اَعُوْذُ بِعِزَّتِكَ لَا اِلٰهَ اِلَّا اَنْتَ مِنْ اَنْ تُضِلَّنِي اَنْتَ الْحَيُّ الَّذِيْ لَا يَمُوْتُ وَالْجِنُّ وَالْاِنْسُ يَمُوْتُوْنَ۔ (متفق عليه)

2463. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to pray:

اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَاِلَيْكَ اَنَبْتُ وَبِكَ خَاصَمْتُ اَللّٰهُمَّ اِنِّي اَعُوْذُ بِعِزَّتِكَ لَا اِلٰهَ اِلَّا اَنْتَ مِنْ اَنْ تُضِلَّنِي اَنْتَ الْحَيُّ الَّذِيْ لَا يَمُوْتُ وَالْجِنُّ وَالْاِنْسُ يَمُوْتُوْنَ

{O Allah. To you do I submit. In you do I believe. On you do I rely. To you do I turn in repentance. And with your help so I contend. O Allah, I seek refuge in your Might, there being no God besides you, lest you send me astray. You are the Ever living who never dies, but the jin and mankind die.}[3]

SECTION II — اَلْفَصْلُ الثَّانِي

(٢٤٦٤-٢٤٦٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ اِنِّي اَعُوذُبِكَ مِنَ الْاَرْبَعِ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ۔ رَوَاهُ اَحْمَدُ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَرَوَاهُ التِّرْمِذِيُّ عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو وَالنَّسَائِيُّ عَنْهُمَا۔

2464. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to pray:

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[1] Muslim # 96-2739, Abu Dawud # 1545.

[2] Muslim # 95.2716, Abu Dawud # 1550, Musnad Ahmad 6-139.

[3] Bukhari # 6317, Muslim # 67.2717, Musnad Ahmad 1-95.

اَللّٰهُمَّ إِنِّي اَعُوذُبِكَ مِنَ الْاَرْبَعِ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ

{O Allah, I seek refuge in you from four things: knowledge that does not benefit, a heart that does not submit, a soul that is not satisfied and a supplication that is not granted.}[1]

2465. Sayyiduna Abdullah ibn Amr narrated it too.[2]

(٢٤٦٦) وَعَنْ عُمَرَ قَالَ كَانَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنْ خَمْسٍ مِنَ الْجُبْنِ وَالْبُخْلِ وَسُوءِ الْعُمُرِ وَفِتْنَةِ الصُّدُورِ وَعَذَابِ الْقَبْرِ۔ (رواه ابوداؤد، والنسائی)

2466. Sayyiduna Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to seek refuge from five things: cowardice, niggardliness, decrepitude, (evil) trial of the heart (with bad manners and bad belief), punishment in the grave.[3]

(٢٤٦٧) وَعَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ اَللّٰهُمَّ إِنِّي اَعُوذُبِكَ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ وَاَعُوذُبِكَ مِنْ اَنْ اَظْلِمَ اَوْاُظْلَمَ۔ (رواه ابوداؤد ونسائی)

2467. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to pray:

اَللّٰهُمَّ إِنِّي اَعُوذُبِكَ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ وَاَعُوذُبِكَ مِنْ اَنْ اَظْلِمَ اَوْاُظْلَمَ

{O Allah, I seek refuge in you from poverty, destitution and disgrace. And, I seek refuge in You lest I oppress or be oppressed.}[4]

(٢٤٦٨) وَعَنْهُ اَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ اَللّٰهُمَّ إِنِّي اَعُوذُبِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوءِ الْاَخْلَاقِ۔ (رواه ابوداؤد والنسائی)

2468. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to pray:

اَللّٰهُمَّ إِنِّي اَعُوذُبِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوءِ الْاَخْلَاقِ

{O Allah, I seek refuge in you from dissension. Hypocrisy and bad manners}[5]

(٢٤٦٩) وَعَنْهُ اَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ اَللّٰهُمَّ إِنِّي اَعُوذُبِكَ مِنَ الْجُوعِ فَإِنَّهُ بِئْسَ الضَّجِيعُ وَاَعُوذُبِكَ مِنَ الْخِيَانَةِ فَإِنَّهَا بِئْسَتِ الْبِطَانَةُ۔ (رواه ابوداؤد والنسائی وابن ماجة)

2469. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to pray.

اَللّٰهُمَّ إِنِّي اَعُوذُبِكَ مِنَ الْجُوعِ فَإِنَّهُ بِئْسَ الضَّجِيعُ وَاَعُوذُبِكَ مِنَ الْخِيَانَةِ فَإِنَّهَا بِئْسَتِ الْبِطَانَةُ

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[1] Tirmidhi # 3549, Ibn Majah # 3837, Musnad Ahmad 2-267, Nasa'i, Abu Dawud.

[2] Tirmidhi, Nasa'i

[3] Abu Dawud # 1540, Ibn Majah # 3844, Musnad Ahmad 1-22.

[4] Abu Dawud # 1544, Nasa'i 8-261, Musnad Ahmad 2-35, Ibn Majah # 3842.

[5] Abu Dawud # 1546, Nasa'i 8-264.

{O Allah, I seek refuge in you from hunger, for indeed, it is an evil companion. And, I seek refuge in you from treachery. For, indeed, It is a concealed evil}[1]

COMMENTARY: Hunger makes one weak and unable to devote to worship. But, hunger imposed on oneself to concentrate, but in a moderate manner, is good for internal cleansing and purity of body.

Treachery is to disobey Allah and His Messenger صلی اللہ علیہ وسلم and to cheat people. It is to this the Quran points:

يَا اَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ وَالرَّسُوْلَ وَتَخُوْنُوا اَمَانَاتِكُمْ

{O You who believe, betray not Allah and the Messenger nor betray your trusts.} (8:27)

(٢٤٧٠) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْبَرَصِ وَالْجُذَامِ وَالْجُنُوْنِ وَمِنْ سَيِّءِ الْاَسْقَامِ۔ (رواہ ابوداؤد والنسائی)

2470. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم was wont to pray:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْبَرَصِ وَالْجُذَامِ وَالْجُنُوْنِ وَمِنْ سَيِّءِ الْاَسْقَامِ

{O Allah, I seek refuge in your from leprosy, elephantiasis, lunacy and evil illnesses} [2]

COMMENTARY: Some illnesses are named specifically and others are generalized.

Refuge is sought from such illnesses as hamper the sick from giving rights of Allah and rights of fellowmen.

The ulama (Scholars) say that leprosy is not contagious there is body contact with the leper and pus transfers to another.

(٢٤٧١) وَعَنْ قُطْبَةَ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ مُنْكَرَاتِ الْاَخْلَاقِ وَالْاَعْمَالِ وَالْاَهْوَاءِ۔ (رواہ الترمذی)

2471. Sayyiduna Qutbah ibn Maalik رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم used to pray:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ مُنْكَرَاتِ الْاَخْلَاقِ وَالْاَعْمَالِ وَالْاَهْوَاءِ

{O Allah, I seek refuge in you from evil morals, deeds and impulses}[3]

COMMENTARY: Evil morals are bad deeds of the heart. Examples are: jealousy, hatred etc. Impulses include evil beliefs and wrong ideas.

A COMPREHENSIVE PRAYER FOR REFUGE

(٢٤٧٢) وَعَنْ شُتَيْرِ بْنِ شَكَلِ بْنِ حُمَيْدٍ عَنْ اَبِيْهِ قَالَ قُلْتُ يَا نَبِيَّ اللّٰهِ عَلِّمْنِيْ تَعْوِيْذًا اَتَعَوَّذُ بِهٖ قَالَ قُلْ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ شَرِّ سَمْعِيْ وَشَرِّ بَصَرِيْ وَشَرِّ لِسَانِيْ وَشَرِّ قَلْبِيْ وَشَرِّ مَنِيِّيْ۔ (رواہ ابوداؤد والترمذی والنسائی)

2472. Sayyiduna Shutayr ibn Shakal ibn Humayd reported about his father that he asked the Prophet Muhammad صلی اللہ علیہ وسلم of Allah to teach him an expression by

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[1] Abu Dawud # Ibn Majah # 3354.

[2] Abu Dawud # 1554, Musnad Ahmad 3-192.

[3] Tirmidhi # 3591.

which he might seek refuge in Allah. He instructed him to pray:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ شَرِّ سَمْعِی وَشَرِّ بَصَرِیْ وَشَرِّ لِسَانِیْ وَشَرِّ قَلْبِی وَشَرِّ مَنِيِّ

{O Allah, I seek refuge in you from the evil of my hearing, the evil of my sight, the evil of my tongue, the evil of my heart and the evil of my semen.}[1]

PROTECTION FROM SUDDEN ACCIDENTS

(٢٤٧٣) وَعَنْ اَبِی الْيَسَرِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُوْ اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْهَدْمِ وَاَعُوْذُبِكَ مِنَ التَّرَدِّیْ وَمِنَ الْغَرَقِ وَالْحَرَقِ وَالْهَرَمِ وَاَعُوْذُبِكَ مِنْ اَنْ يَتَخَبَّطَنِی الشَّيْطَانُ عِنْدَ الْمَوْتِ وَاَعُوْذُبِكَ مِنْ اَنْ اَمُوْتَ فِیْ سَبِيْلِكَ مُدْبِرًا وَاَعُوْذُبِكَ مِنْ اَنْ اَمُوْتَ لَدِيْغًا۔ رَوَاهُ اَبُوْدَاوٗدَ وَالنَّسَائِیُّ وَزَادَ فِیْ رِوَايَةٍ اُخْرٰى وَالْغَمِّ۔

2473. Sayyiduna Abu al-Yasar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to make this supplication:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْهَدْمِ وَاَعُوْذُبِكَ مِنَ التَّرَدِّیْ وَمِنَ الْغَرَقِ وَالْحَرَقِ وَالْهَرَمِ وَاَعُوْذُبِكَ مِنْ اَنْ يَتَخَبَّطَنِی الشَّيْطَانُ عِنْدَ الْمَوْتِ وَاَعُوْذُبِكَ مِنْ اَنْ اَمُوْتَ فِیْ سَبِيْلِكَ مُدْبِرًا وَاَعُوْذُبِكَ مِنْ اَنْ اَمُوْتَ لَدِيْغًا

{O Allah, I seek refuge in you from a house (or wall) falling on me. I seek, refuge in you from falling from a height, from drowning, from burning and from decrepitude. I seek refuge in you from the devil confusing me at the moment of my death. I seek refuge in you lest I die while deserting (the army in) your path. I seek refuge in you lest I die of a sting of a venomous bite.}[2]

According to version of Nasai'i the words: 'and from sorrow" are added.

COMMENTARY: Some of these things are such that death because of them is regarded as martyrdom yet refuge is sought from such death. The reason is that a terrible pain and affliction result when any of these is experienced by a person. An exceptional endurance is called for on such occasions and the devil gets an opportunity to try the victim.

Infirm old age is likely to dent a person's senses and make him speak nonsense and falter in worship. So, one should seek refuge in this kind of old age.

It is said that one who memorises the Quran is preserved from such trials.

REFUGE FROM COVETOUSNESS

(٢٤٧٤) وَعَنْ مُعَاذٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْتَعِيْذُوْا بِاللّٰهِ مِنْ طَمَعٍ يَهْدِیْ اِلٰى طَبَعٍ۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِیُّ فِی الدَّعْوَاتِ الْكَبِيْرِ۔

2474. Sayyiduna Mu'adh رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "Seek refuge from greed that leads to disgrace."

COMMENTARY: Greed includes expecting riches from the creatures of Allah. It causes a

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[1] Abu Dawud # 1551, Musnad Ahmad 3-429.

[2] Abu Dawud # 1552, Musnad Ahmad 3-426, Nasa'i.

defect of character because one belittles oneself before men of the world and disgraces oneself. A man loses his self-respect in the world. He becomes impure religiously too. It is root of corruption in a person's religious life while righteousness and a god fearing attitude can correct one's religions.
Shaykh Ali Muttaqi رحمه الله said that if one desires to receive wealth that one had been promised, and is certain to get it, then it does not full under the purview of this hadith (tradition) and it is not greed. Also, when he is very much friendly with another man who fulfils his wishes then expecting something from him is not greed.

• DARKNESS OF THE MOON

(٢٤٧٥) وَعَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَظَرَ إِلَى الْقَمَرِ فَقَالَ يَا عَائِشَةُ اسْتَعِيْذِىْ بِاللّٰهِ مِنْ شَرِّ هٰذَا فَإِنَّ هٰذَا هُوَ الْغَاسِقُ إِذَا وَقَبَ۔ (رواه الترمذى)

2475. Sayyiduna Ayshah رضى الله عنها narrated that (once) Allah's Messenger صلى الله عليه وسلم looked at the moon and said, "Seek refuge in Allah from the evil of this one, O Ayshah, for, it spreads darkness when it loses its light."[1]

COMMENTARY: The surah al-Falaq of the Quran calls for seeking refuge in the Lord of the dawn from certain things. One of these is

غَاسِقٍ إِذَا وَقَبَ

{From the evil of darkness when is overspreads} (113:3)

The hadith (tradition) refers to the moon when it is eclipses. That is a portent of Allah.
It does not follow that those trials and mischief descend that are predicted by soothsayers and people with wrong beliefs when an eclipse (of sun or moon) occurs.
In fact, an eclipse should make one contemplate lest one face a decline in one's light of faith and deeds.
Some exegetes, however, do not speak of the verse as referring to an eclipse. They say it refers to darkness of the night.

REFUGE FROM INNER EVIL

(٢٤٧٦) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِأَبِي يَا حُصَيْنُ كَمْ تَعْبُدُ الْيَوْمَ إِلٰهًا قَالَ أَبِي سَبْعَةً سِتًّا فِي الْأَرْضِ وَوَاحِدًا فِي السَّمَاءِ قَالَ فَأَيُّهُمْ تَعُدُّ لِرَغْبَتِكَ وَرَهْبَتِكَ قَالَ الَّذِيْ فِي السَّمَاءِ قَالَ يَا حُصَيْنُ أَمَا إِنَّكَ لَوْ أَسْلَمْتَ عَلَّمْتُكَ كَلِمَتَيْنِ تَنْفَعَانِكَ قَالَ فَلَمَّا أَسْلَمَ حُصَيْنٌ قَالَ يَا رَسُوْلَ اللّٰهِ عَلِّمْنِي الْكَلِمَتَيْنِ اللَّتَيْنِ وَعَدْتَّنِي فَقَالَ قُلِ اللّٰهُمَّ أَلْهِمْنِي رُشْدِيْ وَأَعِذْنِيْ مِنْ شَرِّ نَفْسِيْ۔ (رواه الترمذى)

2476. Sayyiduna Imran ibn Husayn رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said to his (Imran's) father, "O Husayn, how many gods do you worship in a day?" He said, "Seven, Six on earth and one in heaven." He asked, "In which of them you place your hope and have your fears?" He said, "The one who is in the heaven." He said, "O Husayn, if you submit to Islam, I shall teach you two expressions that will benefit you (in both the worlds)." When Husayn embraced

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[1] Tirmidhi # 3377, Musnad Ahmad 6-215.

Islam, he said, "O Messenger of Allah. Teach me t he two expressions you had promised me." He instructed him to say:

اَللّٰهُمَّ اَلْهِمْنِيْ رُشْدِيْ وَاَعِذْنِيْ مِنْ شَرِّ نَفْسِيْ

{O Allah guide me on the right way, and protect me from the evil in my self.}[1]

COMMENTARY: Husayn's reference to the god in heaven was only according to his perception because he was not a believer who knows that Allah is not confined to a single place.

NIGHTMARE

(٢٤٧٧) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا فَزِعَ اَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ غَضَبِهٖ وَعِقَابِهٖ وَشَرِّ عِبَادِهٖ وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَنْ يَّحْضُرُوْنِ فَاِنَّهَا لَنْ تَضُرَّهٗ وَكَانَ عَبْدُ اللّٰهِ بْنُ عَمْرٍو يُعَلِّمُهَا مَنْ بَلَغَ مِنْ وَلَدِهٖ وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَهَا فِيْ صَكٍّ ثُمَّ عَلَّقَهَا فِيْ عُنُقِهٖ۔ (رواه ابوداؤد و الترمذی و هذا لفظه)

2477. Sayyiduna Amr ibn shu'ayb رحمه الله narrated from his father, from his grandfather (Abdullah) رضی الله عنه that Allah's Messenger صلی الله علیه وسلم said that if anyone had a nightmare then he must pray:

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ غَضَبِهٖ وَعِقَابِهٖ وَشَرِّ عِبَادِهٖ وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَنْ يَّحْضُرُوْنِ

{I seek refuge in the perfect words of Allah from His wrath and His retribution, and the mischief of His creatures and from the temptations of the devils and that they come to me.}

After that they will not harm him.

So, Abdullah Ibn Amr رضی الله عنه used to teach this supplication to his grown up children and, after writing it down on some material, he hung it on the neck of those who had not attained puberty.[2]

COMMENTARY: We know from this hadith (tradition) that it is allowed to put a ta'widh (talisman) round the neck on which verses of the Quran or Allah's names are written down. It is forbidden to hang other kinds of amulets.

INTERCESSION OF PARADISE & HELL FOR SUPPLICANTS

(٢٤٧٨) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَاَلَ اللّٰهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتِ الْجَنَّةُ اَللّٰهُمَّ اَدْخِلْهُ الْجَنَّةَ وَمَنِ اسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ قَالَتِ النَّارُ اَللّٰهُمَّ اَجِرْهُ مِنَ النَّارِ۔

(رواه الترمذی وا لنسای)

2478. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If anyone prays to Allah asking Him for paradise three times, then paradise says:

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ الْجَنَّةَ

{O Allah admit him to paradise}

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[1] Tirmidhi # 3494.

[2] Tirmidhi # 3539, Musnad Ahmad 2-181.

And if any one pray to Allah, three times, seeking to be delivered from hell, then hell says:

اَللّٰهُمَّ اَدْخِلْنِي الْجَنَّةَ

{O Allah, protect him from hell.}[1]

COMMENTARY: Prayer may be made three times in one sitting or in different assemblies. However, it should be from the core of the heart with humility and submissiveness.

SECTION III اَلْفَصْلُ الثَّالِثُ

PROTECTION FROM A SPELL

(٢٤٧٩) عَنِ الْقَعْقَاعِ اَنَّ كَعْبَ الْاَحْبَارِ قَالَ لَوْ لَا كَلِمَاتٌ اَقُوْلُهُنَّ لَجَعَلَتْنِيْ يَهُوْدُ حِمَارًا فَقِيْلَ لَهُ مَاهُنَّ قَالَ اَعُوْذُ بِوَجْهِ اللّٰهِ الْعَظِيْمِ الَّذِيْ لَيْسَ شَيْئٌ اَعْظَمَ مِنْهُ وَبِكَلِمَاتِ اللّٰهِ التَّامَّاتِ الَّتِيْ لَا يُجَاوِزُ هُنَّ بَرٌّ وَّلَا فَاجِرٌ وَبِاَسْمَاءِ اللّٰهِ الْحُسْنٰى مَاعَلِمْتُ مِنْهَا وَمَا لَمْ اَعْلَمْ مِنْ شَرِّ مَا خَلَقَ وَذَرَاَ وَبَرَاَ۔ (رواه مالك)

2479. Sayyiduna All-Qaqa رحمه الله narrated that Sayyiduna Ka'b al-Ahbar رضی الله عنه said, "But for certain words that I recite, the Jews would have turned me into as ass." He was asked, "What are they?" He said:

اَعُوْذُ بِوَجْهِ اللّٰهِ الْعَظِيْمِ الَّذِيْ لَيْسَ شَيْئٌ اَعْظَمَ مِنْهُ وَبِكَلِمَاتِ اللّٰهِ التَّامَّاتِ الَّتِيْ لَا يُجَاوِزُ هُنَّ بَرٌّ وَّلَا فَاجِرٌ وَبِاَسْمَاءِ اللّٰهِ الْحُسْنٰى مَاعَلِمْتُ مِنْهَا وَمَا لَمْ اَعْلَمْ مِنْ شَرِّ مَا خَلَقَ وَذَرَاَ وَبَرَاَ

{I seek refuge in the countenance of Allah, the Mighty, there being none mightier than Him, and in the perfect words of Allah which none, pious or sinner, can exceed, and in the beautiful names of Allah of which I know and of which I do not know, from the evil of what He has created, originated and spread.}[2]

COMMENTARY: Ka'b al Ahbar was a wise man of the Jews He lived in the Prophet's times but remained deprived of seeing him and keeping his company. He became a Muslim in the times of Sayyiduna Umar رضی الله عنه. The Jews then hated him and, according to him, if he had not made this prayer, they would have turned him into an ass, meaning a despised and stupid one like a donkey.

The perfect words of Allah are the words of the Quran. No one can exceed them. This means that no one beyond their reward, punishment, etc. All those things that Allah has said about giving reward or punishment to anyone, or mentioned any other thing, they will all transpire without an element of doubt. There can be no change in that.

Or, Allah's perfect words are His attributes and His knowledge. Nothing escapes them and they have encompassed all things.

REFUGE FROM DISBELIEF

(٢٤٨٠) وَعَنْ مُسْلِمِ بْنِ اَبِيْ بَكْرَةَ قَالَ كَانَ اَبِيْ يَقُوْلُ فِيْ دُبُرِ الصَّلٰوةِ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ فَكُنْتُ اَقُوْلُهُنَّ فَقَالَ اَىْ بُنَيَّ عَمَّنْ اَخَذْتَ هٰذَا قُلْتُ عَنْكَ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ

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[1] Tirmidhi # 2581, Ibn Majah # 4340, Nasa'i # 5531, Musnad Ahmad # 13172.

[2] Muwatta Maalik # 51-4-12.

عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُهُنَّ فِيْ دُبُرِ الصَّلٰوةِ۔ رَوَاهُ النَّسَائِيُّ وَالتِّرْمِذِيُّ اِلَّا اَنَّهُ لَمْ يَذْكُرْ فِيْ دُبُرِ الصَّلٰوةِ وَرَوٰى اَحْمَدُ لَفْظَ الْحَدِيْثِ وَعِنْدَهُ فِيْ دُبُرِ كُلِّ صَلَاةٍ۔

2480. Sayyiduna Muslim ibn Abu Bakrah رحمه الله narrated that his father used to pray after the *salah (prayer)*:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ

{O Allah, I seek refuge in you from infidelity and poverty and from the punishment in the grave}

So, Muslim also began to pray likewise and he asked him. "O son, from whom have you got these?" He said, "From you!" He said, "Allah's Messenger صلى الله عليه وسلم used to pray in these words after (every) *salah (prayer)*."[1]

The version in Tirmidhi does not have after *salah (prayer)*.

Ahmad's version has only the hadith (tradition) (not his father's question and his answer and the words 'after every *salah (prayer)*.'

(٢٤٨١) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَعُوْذُبِاللّٰهِ مِنَ الْكُفْرِ وَالدَّيْنِ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَتَعْدِلُ الْكُفْرَ بِالدَّيْنِ قَالَ نَعَمْ وَفِيْ رِوَايَةٍ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكُفْرِ وَالْفَقْرِ قَالَ رَجُلٌ وَيَعْدِلَانِ قَالَ نَعَمْ۔ (رواه النسائی)

2481. Sayyiduna Abu Sa'eed رضی الله عنه narrated that he heard Allah's Messenger صلی الله عليه وسلم pray:

اَعُوْذُبِاللّٰهِ مِنَ الْكُفْرِ وَالدَّيْنِ

{I seek refuge in Allah from infidelity and debt.}

Someone queried, "O Messenger of Allah, do not bracket infidelity and debt together?" He said, "Yes!" According to another version (he prayed):

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكُفْرِ وَالْفَقْرِ

{O Allah, I seek refuge in you from infidelity and poverty.}

A man asked, "Are they at par?" He said, "Yes!"[2]

COMMENTARY: Debt is placed with disbelief because a debtor speaks lies, cheats and retracts on his promise. These are the worst kind of characteristics that are found in infidels and hypocrites.

As for poverty, it makes a person impatient and causes his destiny. He utters words that lead to disbelief.

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[1] Abu Dawud # 5090, Nasa'i # 5405, Musnad Ahmad 5-36.

[2] Nasa'i # 5485, Musnad Ahmad 3-38.

CHAPTER - VIII

COMPREHENSIVE SUPPLICATION (SUCCINCT ALL-EMBRACING PRAYERS)

بَابُ جَامِعِ الدُّعَآءِ

SECTION I

اَلْفَصْلُ الْاَوَّلُ

PROPHET'S صلی اللہ علیہ وسلم PRAYER FOR FORGIVENESS

(٢٤٨٢) عَنْ اَبِي مُوْسَى الْاَشْعَرِيِّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ كَانَ يَدْعُو بِهٰذَ الدُّعَآءِ اَللّٰهُمَّ اغْفِرْ لِيْ خَطِيْئَتِيْ وَجَهْلِيْ وَاِسْرَافِيْ فِيْ اَمْرِيْ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَللّٰهُمَّ اغْفِرْ لِيْ جِدِّيْ وَهَزْلِيْ وَ خَطَائِيْ وَعَمَدِيْ وَكُلُّ ذٰلِكَ عِنْدِيْ اَللّٰهُمَّ اغْفِرْ لِيْ مَاقَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ وَاَنْتَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ۔ (متفق عليه)

2482. Sayyiduna Abu Musa al-Ash'ary رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم used to make this supplication:

اَللّٰهُمَّ اغْفِرْ لِيْ خَطِيْئَتِيْ وَجَهْلِيْ وَاِسْرَافِيْ فِيْ اَمْرِيْ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَللّٰهُمَّ اغْفِرْ لِيْ جِدِّيْ وَهَزْلِيْ وَ خَطَائِيْ وَعَمَدِيْ وَكُلُّ ذٰلِكَ عِنْدِيْ اَللّٰهُمَّ اغْفِرْ لِيْ مَاقَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ وَاَنْتَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ

{O Allah, forgive me my sin, my ignorance, my extravagance in my affairs and that which you know better than I know. O Allah, forgive me sins committed deliberately and my sins committed lightheartedly, my unintentional sins and my intentional sins. All these sins are committed by me. O Allah, forgive me my earlier sins and my previous sins, what I concealed and what I declared openly, and which you know better than I know. You are the one who advances and you are the one who puts back, and you are over all things powerful}[1]

COMMENTARY: This is how the ummah must seek forgiveness form Allah for their wrongs acknowledging that

وَكُلُّ ذٰلِكَ عِنْدِيْ

{All these things are found in me}

The Prophet Muhammad صلی اللہ علیہ وسلم spoke these words to demonstrate his submission and humility to Allah. He was, otherwise, innocent of all sins.

GOOD OF THE TWO WORLDS

(٢٤٨٣) وَعَنْ اَبِي هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُوْ اَللّٰهُمَّ اَصْلِحْ لِيْ دِيْنِي الَّذِي هُوَ عِصْمَةُ اَمْرِيْ وَاَصْلِحْ لِيْ دُنْيَايَ الَّتِي فِيْهَا مَعَاشِي وَاَصْلِحْ لِيْ اٰخِرَتِي الَّتِي فِيْهَا مَعَادِيْ وَاجْعَلِ الْحَيٰوةَ زِيَادَةً لِيْ فِيْ كُلِّ خَيْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِيْ مِنْ كُلِّ شَرٍّ۔ (رواه مسلم)

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[1] Bukhari # 6398, Muslim # 70.2719, Musnad Ahmad 4-417.

2483. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم was used to pray:

اَصْلِحْ لِیْ دِیْنِیَ الَّذِی هُوَ عِصْمَةُ اَمْرِیْ وَاَصْلِحْ لِیْ دُنْیَایَ الَّتِی فِیْهَا مَعَاشِی وَاَصْلِحْ لِیْ اٰخِرَتِی الَّتِی فِیْهَا مَعَادِیْ

وَاجْعَلِ الْحَیٰوةَ زِیَادَةً لِّیْ فِی کُلِّ خَیْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِی مِنْ کُلِّ شَرٍّ

{O Allah, correct for me my faith which is the safe guard of my affairs correct for me my world in which lies my livelihood. Correct for me my next world to which is my final destination. And, cause for me life to be a means of increase in every things that is good, and cause death a means of rest me from every evil.}[1]

COMMENTARY: Life of this world is put right with a lawful livelihood earned through clean mean. It promotes obedience clean means. It promotes obedience and uninterrupted worship. The next life is put right by such work as delivers one from punishment. Death will bring rest if life terminates with the kalimah and correct faith.

PRAYER FOR GUIDANCE

(٢٤٨٤) وَعَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَنَّهُ کَانَ یَقُوْلُ اَللّٰهُمَّ اِنِّی اَسْأَلُكَ الْهُدٰی

وَالتُّقٰی وَ العَفَافَ وَالْغِنٰی۔ (رواہ مسلم)

2484. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم used to pray.

اَللّٰهُمَّ اِنِّی اَسْأَلُكَ الْهُدٰی وَالتُّقٰی وَ العَفَافَ وَالْغِنٰی

{O Allah, I ask you for guidance, righteousness, piety and freedom from want.}[2]

(٢٤٨٥) وَعَنْ عَلِیٍّ قَالَ قَالَ لِی رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قُلْ اَللّٰهُمَّ اهْدِنِی وَسَدِّدْنِی وَاذْکُرْ بِالْهُدٰی

هِدَایَتَكَ الطَّرِیْقَ وَبِالسَّدَادِ سَدَادَ السَّهْمِ۔ (رواہ مسلم)

2485. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم instructed him to pray:

اَللّٰهُمَّ اهْدِنِیْ وَسَدِّدْنِی

{O Allah, guide me and set me aright,}
"remembering that you are being guided when you ask for guidance, and remember on arrow's ability to get the target when you ask to be set aright."[3]

COMMENTARY: When he made the prayer, he ought to bear in mind that he was asking guidance that led to the right path. And, he ought to conceive that he was asking to be set aright like a straight unwavering arrow. Allah will give perfect guidance and set aright perfectly.

PRAYER OF A NEW MUSLIM

(٢٤٨٦) وَعَنْ اَبِی مَالِكٍ الْاَشْجَعِیِّ عَنْ اَبِیْهِ قَالَ کَانَ الرَّجُلُ اِذَا اَسْلَمَ عَلَّمَهُ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ

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[1] Muslim # 71-2721.
[2] Muslim # 72.2721, Tirmidhi # 3500, Ibn Majah # 3832, Musnad Ahmad 1-411.
[3] Muslim # 78.2725, Abu Dawud # 4225.

الصَّلَاةَ ثُمَّ اَمَرَهُ اَنْ يَدْعُوَ بِهٰؤُلَاءِ الْكَلِمَاتِ اَللّٰهُمَّ اغْفِرْ لِي وَارْحَمْنِيْ وَاهْدِنِيْ وَعَافِنِي وَارْزُقْنِيْ۔ (رواه مسلم)

2486. Sayyiduna Abu Maalik Al-Ashja'I رحمه الله narrated that his father said that whenever a man embraced Islam, the prophet Muhammad صلى الله عليه وسلم taught him the *salah (prayer)* and instructed him to pray:

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَعَافِنِيْ وَارْزُقْنِيْ

{O Allah, forgive me, have mercy on me, guide me, give me security (and sound health) and bestow on me provision.}[1]

PRAYER COVERING ALL DEMANDS OF BOTH WORLDS

(٢٤٨٧) وَعَنْ اَنَسٍ قَالَ كَانَ اَكْثَرُ دُعَاءِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ۔ (متفق عليه)

2487. Sayyiduna Anas رضى الله عنه narrated that the supplication made by the Prophet Muhammad صلى الله عليه وسلم very often was;

اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

{O Allah, grant me what is good in this world, and what is good in the next world, and preserve us from punishment of hell.}[2]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم made this supplication very often because it is a comprehensive prayer. Moreover, it is also revealed in the Quran.

If anyone sits alone and contemplates with a clean inside over the blessings of both worlds and makes this prayer, he will observe that he receives perfect peace and radiance when he makes it.

SECTION II اَلْفَصْلُ الثَّانِيْ

AN ALL EMBRACING SUPPLICATION

(٢٤٨٨) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُو يَقُوْلُ رَبِّ اَعِنِّيْ وَلَا تُعِنْ عَلَيَّ وَانْصُرْنِيْ وَلَا تَنْصُرْ عَلَيَّ وَامْكُرْ لِيْ وَلَا تَمْكُرْ عَلَيَّ وَاهْدِنِيْ وَيَسِّرِ الْهُدٰى لِيْ وَانْصُرْنِيْ عَلٰى مَنْ بَغٰى عَلَيَّ رَبِّ اجْعَلْنِيْ لَكَ شَاكِرًا لَّكَ ذَاكِرًا لَّكَ رَاهِبًا لَّكَ مِطْوَاعًا لَّكَ مُخْبِتًا اِلَيْكَ اَوَّاهًا مُّنِيْبًا رَبِّ تَقَبَّلْ تَوْبَتِيْ وَاغْسِلْ حَوْبَتِيْ وَاَجِبْ دَعْوَتِيْ وَثَبِّتْ حُجَّتِيْ وَسَدِّدْ لِسَانِيْ وَاهْدِ قَلْبِيْ وَاسْلُلْ سَخِيْمَةَ صَدْرِيْ۔ (رواه الترمذى وابوداؤد وابن ماجة)

2488. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to pray in these words:

رَبِّ اَعِنِّيْ وَلَا تُعِنْ عَلَيَّ وَانْصُرْنِيْ وَلَا تَنْصُرْ عَلَيَّ وَامْكُرْ لِيْ وَلَا تَمْكُرْ عَلَيَّ وَاهْدِنِيْ وَيَسِّرِ الهدىٰ لِيْ وَانْصُرْنِيْ عَلٰى مَنْ بَغٰى عَلَيَّ رَبِّ اجْعَلْنِيْ لَكَ شَاكِرًا لَّكَ ذَاكِرًا لَّكَ رَاهِبًا لَّكَ مِطْوَاعًا لَّكَ مُخْبِتًا اِلَيْكَ

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[1] Muslim # 35-697.

[2] Bukhari # 6389, Muslim # 27.2690, Tirmidhi # 3498, Musnad Ahmad 3-208.

اَوَّاهًا مُنِيْبًا رَبِّ تَقَبَّلْ تَوبَتِي وَاغْسِلْ حَوبَتِي وَاَجِبْ دَعْوَتِي وَثَبِّتْ حُجَّتِي وَسَدِّدْ لِسَانِي وَاهْدِ قَلْبِي وَاسْلُلْ سَخِيْمَةَ صَدْرِيْ

{My Lord, help me but do not help against me. Give me victory but not give victory over me. Scheme for me but do not do so against me. Guide me and make guidance easy for me. Help me against those who wrong me. O my Lord, cause me to be grateful to you, one who remembers you, who fears you, who obeys you, who is humble before you, who is earnest in supplication to you and repentant. My Lord, accept my repentance, cleanse my sins, grant my prayers and make my plea strong and let my tongue be true. Guide my heart and remove envy from my bosom}[1]

COMMENTARY: While the words (وَامْكُرْ لِي) mean 'and conspire for me'...., when they are used for Allah, however, they mean; 'send down punishment on enemies of Islam from such places as they cannot conceive.'

The words 'envy from any bosom' are (سَخِيْمَةَ صَدْرِيْ) and these words mean, actually, blackness of the heart. 'Blackness' represents 'grudge, envy, anger, jealousy.'

AFTER FAITH SECURITY IS GREATEST ASSET

(٢٤٨٩) وَعَنْ اَبِي بَكْرَةَ قَالَ قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ ثُمَّ بَكٰى فَقَالَ سَلُوا اللّٰهَ الْعَفْوَ وَالْعَافِيَةَ فَإِنَّ اَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِيْنِ خَيْرًا مِنَ الْعَافِيَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ اِسْنَادًا۔

2489. Sayyiduna Abu Bakr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم stood on the pulpit and wept. He said, "Pray to Allah for forgiveness and health, because, after being given faith, none of you is given anything better than health."[2]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم was aware that his ummah would fall prey to base desires, greed and indecency. He wept because of that, for, he had brought them out of ignorance into Islam which meant guidance, self sacrifice, honesty and self-respect. He had molded them as models of these noble characteristics. He realized that a time would come when they would be trapped by the devil. Hence, he instructed them to ask Allah for pardon and sound health which is aafiyah. This includes security.

BEST SUPPLICATION IS FOR SECURITY & HEALTH

(٢٤٩٠) وَعَنْ اَنَسٍ اَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اَيُّ الدُّعَاءِ اَفْضَلُ قَالَ سَلْ رَبَّكَ الْعَافِيَةَ وَالْمُعَافَاةَ فِي الدُّنْيَا وَالْاٰخِرَةِ ثُمَّ اَتَاهُ فِي الْيَوْمِ الثَّانِي فَقَالَ يَارَسُوْلَ اللّٰهِ اَيُّ الدُّعَاءِ اَفْضَلُ فَقَالَ لَهٗ مِثْلَ ذٰلِكَ ثُمَّ اَتَاهُ فِي الْيَوْمِ الثَّالِثِ فَقَالَ لَهٗ مِثْلَ ذٰلِكَ قَالَ فَإِذَا اُعْطِيْتَ الْعَافِيَةَ وَالْمُعَافَاةَ فِي الدُّنْيَا وَ الْاٰخِرَةِ فَقَدْ اَفْلَحْتَ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ اِسْنَادًا۔

2490. Sayyiduna Anas رضی اللہ عنہ narrated that aman came to the Prophet Muhammad

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[1] Tirmidhi # 2562, Abu Dawud # 1510, Ibn Majah # 3830, Musnad Ahmad 1-227, Manners in Islam # 665 (Darul Isha'at Karachi)

[2] Tirmidhi # 3569, Ibn Majah # 3849, Musnad Ahmad 1/3.

صلى الله عليه وسلم and asked, "O Messenger of Allah, which supplication is the most excellent?' He said, "Pray to your Lord for health and security in this world and the next." Next day, the man came to him again and put the same question. He told him the like of what he had said. Again, he came on the third day and got a similar reply with the additional words, "If you are given health and security in this world then, indeed you have succeeded."[1]

PRAY FOR LOVE OF ALLAH

(٢٤٩١) وَعَنْ عَبْدِاللّٰهِ بْنِ يَزِيْدِ الْخَطْمِيِّ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ كَانَ يَقُوْلُ فِيْ دُعَائِهِ اَللّٰهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ اَللّٰهُمَّ مَا رَزَقْتَنِي مِمَّا اُحِبُّ فَاجْعَلْهُ قُوَّةً لِي فِيْمَا تُحِبُّ اَللّٰهُمَّ مَازَوَيْتَ عَنِّي مِمَّا اُحِبُّ فَاجْعَلْهُ فَرَاغًا لِي فِيْمَا تُحِبُّ۔ (رواه الترمذی)

2491. Sayyiduna Abdullah ibn Yazid al-Khatmi رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم used to make this supplication:

اَللّٰهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ اَللّٰهُمَّ مَا رَزَقْتَنِي مِمَّا اُحِبُّ فَاجْعَلْهُ قُوَّةً لِي فِيْمَا تُحِبُّ اَللّٰهُمَّ مَازَوَيْتَ عَنِّي مِمَّا اُحِبُّ فَاجْعَلْهُ فَرَاغًا لِي فِيْمَا تُحِبُّ

**[O Allah, grant me your love and love of him whose love will benefit me in your sight.
O Allah, cause whatever you grant me of that which I love to be strength in what you love.
O Allah, cause whatever you deny me of that which I love to be a means tome to devote myself to what you love.][2]**

AN EXCELLENT SUPPLICATION

(٢٤٩٢) وَعَنِ ابْنِ عُمَرَ قَالَ قَلَّمَا كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْمُ مِنْ مَجْلِسٍ حَتّٰى يَدْعُوَ بِهٰؤُلَاءِ الدَّعْوَاتِ لِاَصْحَابِهِ اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَاتَحُوْلُ بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيْكَ وَمِنْ طَاعَتِكَ مَاتُبَلِّغُنَا بِهِ جَنَّتَكَ وَمِنَ الْيَقِيْنِ مَاتُهَوِّنُ بِهِ عَلَيْنَا مُصِيْبَاتِ الدُّنْيَا وَمَتِّعْنَا بِاَسْمَاعِنَا وَاَبْصَارِنَا وَقُوَّتِنَا مَا اَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ ثَارَنَا عَلٰى مَنْ ظَلَمَنَا وَانْصُرْنَا عَلٰى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيْبَتَنَا فِي دِيْنِنَا وَلَا تَجْعَلِ الدُّنْيَا اَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَّا يَرْحَمُنَا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2492. Sayyiduna Ibn Umar رضی الله عنه narrated that seldom did Allah's Messenger صلی الله علیه وسلم arise from an assembly without making this supplication for his sahabah: رضی الله عنه

اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَاتَحُوْلُ بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيْكَ وَمِنْ طَاعَتِكَ مَاتُبَلِّغُنَا بِهِ جَنَّتَكَ وَمِنَ الْيَقِيْنِ مَاتُهَوِّنُ بِهِ عَلَيْنَا مُصِيْبَاتِ الدُّنْيَا وَمَتِّعْنَا بِاَسْمَاعِنَا وَاَبْصَارِنَا وَقُوَّتِنَا مَا اَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ ثَارَنَا عَلٰى مَنْ ظَلَمَنَا وَانْصُرْنَا عَلٰى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيْبَتَنَا فِي دِيْنِنَا وَلَا تَجْعَلِ الدُّنْيَا اَكْبَرَ هَمِّنَا

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[1] Tirmidhi # 3523, Ibn Majah # 3848.

[2] Tirmidhi # 3502.

وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

{O Allah, cause us to have as much portion of your fear as becomes a barrier between us and disobedience to you and as much of obedience to you as may lead us to paradise and as much of faith as removes hardships of this world from us. And, let us benefit from our hearing, our sight and our vitality as long as you cause us to live and cause them to survive us. And, seize revenge from those who wrong us and help us against those who antagonize us. And do not cause our difficulties to descend on our religion and do not make this world our chief ambition and do not make it the limit of our knowledge. And impose not on us one who would not have mercy on us.}[1]

COMMENTARY: The prayer asks for faith to such an extent that the hardship of the world and its problems seem to be very easy. If anyone is convinced that Allah is Ar-Razzaq (The Provider) then he will not be disturbed if he faces poverty. His difficulties will become soft. The prayer also asks for being oriented in such a way that one does not worry much over worldly affairs, beyond the necessary.

PRAYER FOR KNOWLEDGE & DEEDS

(٢٤٩٣) وَعَنْ اَبِي هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وَ عَلِّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ وَ اَعُوْذُ بِاللّٰهِ مِنْ حَالِ اَهْلِ النَّارِ ـ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ اِسْنَادًا ـ

2493. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم used to pray:

اَللّٰهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ وَ اَعُوْذُ بِاللّٰهِ مِنْ حَالِ اَهْلِ النَّارِ

{O Allah, give me benefit from that which you have taught me, and teach me that which will benefit me, and increase me in knowledge. Praise belongs to Allah in every condition and I seek refuge in Allah from the condition of the dwellers of hell}[2]

PRAYER FOR BLESSING & HONOUR

(٢٤٩٤) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اُنْزِلَ عَلَيْهِ الْوَحْيُ سُمِعَ عِنْدَ وَجْهِهٖ دَوِيٌّ كَدَوِيِّ النَّحْلِ فَاُنْزِلَ عَلَيْهِ يَوْمًا فَمَكَثْنَا سَاعَةً فَسُرِّيَ عَنْهُ فَاسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ وَقَالَ اَللّٰهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَاَكْرِمْنَا وَلَا تُهِنَّا وَاَعْطِنَا وَلَا تَحْرِمْنَا وَ اٰثِرْنَا وَلَا تُؤْثِرْ عَلَيْنَا وَارْضِنَا وَارْضَ عَنَّا ثُمَّ قَالَ اُنْزِلَ عَلَيَّ عَشْرُ اٰيَاتٍ مَنْ اَقَامَهُنَّ دَخَلَ الْجَنَّةَ ثُمَّ قَرَاَ قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ حَتّٰى خَتَمَ عَشْرَ اٰيَاتٍ ـ (رواه احمد والترمذی)

2494. Sayyiduna Umar ibn Khattab رضی الله عنه narrated that whenever Allah's Messenger صلی الله علیه وسلم received a revelation, a sound was heard near his face resembling the humming of the bees. One day, it came to him and they waited (near him) for a while but it went away from him. He faced the qiblah, raised his hands

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[1] Tirmidhi # 3513.

[2] Tirmidhi # 3610, Ibn Majah # 251.

and prayer:

اَللّٰهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَاَكْرِمْنَا وَلَا تُهِنَّا وَاَعْطِنَا وَلَا تَحْرِمْنَا وَاٰثِرْنَا وَلَا تُؤْثِرْ عَلَيْنَا وَارْضِنَا وَارْضَ عَنَّا

{O Allah give us more but do not give us less. Raise us in honour but do not humiliate us. Grant us but do not deprive us. Prefer us but do not prefer others over us. Please us and be pleased with us}

Then he said, "Then he said, "Ten verses have been revealed to me. He who abides by them will enter paradise," and he recited:

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ

{Prosperous indeed are the believers} till he finished the ten verses. (23: 1-10)[1]

COMMENTARY: The revelation was brought to the Prophet Muhammad صلى الله عليه وسلم by Jibril عليه السلام. The sahabah (Prophet's companions) رضى الله عنهم heard him but could not decipher his voice and Sayyiduna Umar ibn al-Khattab رضى الله عنه described it as the humming of the bees.

The ten verses that were revealed to the Prophet Muhammad صلى الله عليه وسلم and the hadith (tradition) gives glad tiding to those who abide by them are:

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ الَّذِيْنَ هُمْ فِيْ صَلٰوتِهِمْ خَاشِعُوْنَ * وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ * وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فَاعِلُوْنَ * وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حَافِظُوْنَ * اِلَّا عَلٰى اَزْوَاجِهِمْ اَوْمَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ * فَمَنِ ابْتَغٰى وَرَاءَ ذٰلِكَ فَاُولٰئِكَ هُمُ الْعَادُوْنَ * وَالَّذِيْنَ هُمْ لِاَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُوْنَ * وَالَّذِيْنَ هُمْ عَلٰى صَلٰوتِهِمْ يُحَافِظُوْنَ * اُولٰئِكَ هُمُ الْوَارِثُوْنَ * الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ هُمْ فِيْهَا خٰلِدُوْنَ

{Prosperous indeed are the believers, those who in their *salah (prayer)* are humble, and those who from (everything) vain turn away, and those who of zakah are doers, and those who of their private parts are guards, except in regard to their spouses or those whom their night hands possess- for then surely they are not blameworthy - but whosoever seeks beyond that, so those - they are the transgressors, and those who of their trusts and covenants are preservers, and those who of their salawat are observant, those! They are inheritors} (23:1-10)

SECTION III — اَلْفَصْلُ الثَّالِثُ

PRAYER FOR EYE-SIGHT

(٢٤٩٥) عَنْ عُثْمَانَ بْنِ حُنَيْفٍ قَالَ اِنَّ رَجُلًا ضَرِيْرًا لبَصَرِاَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ادْعُ اللّٰهَ اَنْ يُعَافِيَنِيْ فَقَالَ اِنْ شِئْتَ دَعَوْتُ وَ اِنْ شِئْتَ صَبَرْتَ فَهُوَ خَيْرٌ لَكَ قَالَ فَادْعُهُ قَالَ فَاَمَرَهُ اَنْ يَتَوَضَّأَ فَيُحْسِنَ الْوُضُوءَ وَيَدْعُوَ بِهٰذَا الدُّعَاءِ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ وَاَتَوَجَّهُ اِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ اِنِّيْ تَوَجَّهْتُ بِكَ اِلٰى رَبِّيْ لِيَقْضِيَ لِيْ فِيْ حَاجَتِيْ هٰذِهٖ اَللّٰهُمَّ فَشَفِّعْهُ فِيَّ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ

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[1] Tirmidhi # 3184, Musnad Ahmad 1-34.

صَحِيْحٌ غَرِيْبٌ۔

2495. Sayyiduna Uthman ibn Hunayf رضی اللہ عنہ narrated that a blind man came to the Prophet Muhammad صلی اللہ علیہ وسلم and requested him, "Pray to Allah that he may cure me." He said, "If you like, I shall pray for you, but if you like, you may show patience and that is better for you." The man insisted, "pray for me." So, he instructed him to make ablution and make it perfect and supplicate in these words:

اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ وَاَتَوَجَّهُ اِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ اِنِّیْ تَوَجَّهْتُ بِكَ اِلٰى رَبِّیْ لِيَقْضِیَ لِیْ فِیْ حَاجَتِیْ

هٰذِهٖ اَللّٰهُمَّ فَشَفِّعْهُ فِیَّ

{O Allah, I pray you - and I beseech your by virtue of your Prophet Muhammad Prophet of mercy. I turn, by mean of you (O Prophet)صلی اللہ علیہ وسلم to my Lord to have my need, this one, granted to me O Allah let him be an intercessor for me.}[1]

COMMENTARY: Patience was better because loss of eyesight is compensated by paradise. Allah, the Exalted, says, "If I deprive a slave of Mine of the sight of both his eyes and he endures it, then I give him paradise in return of that." (Bukhari # 5653, Musnad Ahmad # 700, Tirmidhi # 2408, 2409.)

PRAYER OF PROPHET DAWUD علیہ السلام

(٢٤٩٦) وَعَنْ اَبِی الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ مِنْ دُعَاءِ دَاوٗدَ يَقُوْلُ اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ حُبَّكَ وَحُبَّ مَنْ يُّحِبُّكَ وَالْعَمَلَ الَّذِیْ يُبَلِّغُنِیْ حُبَّكَ اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ اِلَیَّ مِنْ نَفْسِیْ وَمَالِیْ وَاَهْلِیْ وَمِنَ الْمَاءِ الْبَارِدِ قَالَ وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا ذَكَرَ دَاوٗدَ يُحَدِّثُ عَنْهُ يَقُوْلُ كَانَ اَعْبَدَ الْبَشَرِ۔ رَوَاهُ التِّرْمِذِیُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2496. Sayyiduna Abu Ad-Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that among the supplications of (Prophet) Dawud علیہ السلام was:

اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ حُبَّكَ وَحُبَّ مَنْ يُّحِبُّكَ وَالْعَمَلَ الَّذِیْ يُبَلِّغُنِیْ حُبَّكَ اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ اِلَیَّ مِنْ

نَفْسِیْ وَمَالِیْ وَاَهْلِیْ وَمِنَ الْمَاءِ الْبَارِدِ

{O Allah, I pray to you for your love and love of him who loves, you, and (the) deeds that will lead me to your love. O Allah, cause Your love to be dearer to me than my own self, my family and than cold water.}
And, whenever Allah's Messenger صلی اللہ علیہ وسلم mentioned Prophet Dawud علیہ السلام, he spoke of him, saying. "He worshipped more than other of mankind."[2]

A COMPREHENSIVE PRAYER

(٢٤٩٧) وَعَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ اَبِيْهِ قَالَ صَلّٰى بِنَا عَمَّارُ بْنُ يَاسِرٍ صَلٰوةً فَاَوْجَزَ فِيْهَا فَقَالَ لَهٗ بَعْضُ الْقَوْمِ لَقَدْ خَفَّفْتَ وَاَوْجَزْتَ الصَّلٰوةَ فَقَالَ اَمَّا عَلَیَّ ذٰلِكَ لَقَدْ دَعَوْتُ فِيْهَا بِدَعَوَاتٍ سَمِعْتُهُنَّ مِنْ رَسُوْلِ اللّٰهِ صَلَّى

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[1] Tirmidhi # 3589, Ibn Majah # 1385, Musnad Ahmad 4-138, Nasa'i Kubra 10490
[2] Tirmidhi # 3501.

اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَامَ تَبِعَهُ رَجُلٌ مِنَ الْقَوْمِ هُوَ اَبِي غَيْرَ اَنَّهُ كَنّٰى عَنْ نَفْسِهٖ فَسَاَلَهُ عَنِ الدُّعَاءِ ثُمَّ جَاءَ فَاَخْبَرَ بِهِ الْقَوْمَ اَللّٰهُمَّ بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ اَحْيِنِيْ مَا عَلِمْتَ الْحَيٰوةَ خَيْرًا لِّيْ وَتَوَفَّنِيْ اِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِّيْ اَللّٰهُمَّ وَاَسْئَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَاَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ وَاَسْاَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنٰى وَاَسْأَلُكَ نَعِيْمًا لَا يَنْفَدُ وَاَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَاَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ وَاَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَاَسْأَلُكَ لَذَّةَ النَّظْرِ اِلٰى وَجْهِكَ وَالشَّوْقَ اِلٰى لِقَائِكَ فِيْ غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اَللّٰهُمَّ زَيِّنَّا بِزِيْنَةِ الْاِيْمَانِ وَاجْعَلْنَا هُدَاةً مَّهْدِيِّيْنَ۔ (رواه النسائی)

2497. Sayyiduna Ata ibn as-Sa'ib رحمه الله narrated that his father related to him that Sayyiduna Ammar ibn Yasir رضی الله عنه led them in *salah (prayer)* but made it very brief. Some of the people said to him. "Indeed, you made it short and brief." He said, "The brevity should not be blamed on me because I have made many supplications in it (in its qadayh) which I had heard from Allah's Messenger which I had heard from Allah's Messenger صلی الله علیه وسلم." when he got up to depart, one of the men (of the congregation) pursued him. (Here Ata said that the man was his father but he also alluded that he was Ata himself). He asked him about the supplication and then returned to enlighten the people about it, thus;

اَللّٰهُمَّ بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ اَحْيِنِيْ مَا عَلِمْتَ الْحَيٰوةَ خَيْرًا لِّيْ وَتَوَفَّنِيْ اِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِّيْ اَللّٰهُمَّ وَاَسْئَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَاَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ وَاَسْاَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنٰى وَاَسْأَلُكَ نَعِيْمًا لَا يَنْفَدُ وَاَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَاَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ وَاَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَاَسْأَلُكَ لَذَّةَ النَّظْرِ اِلٰى وَجْهِكَ وَالشَّوْقَ اِلٰى لِقَائِكَ فِيْ غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اَللّٰهُمَّ زَيِّنَّا بِزِيْنَةِ الْاِيْمَانِ وَاجْعَلْنَا هُدَاةً مَّهْدِيِّيْنَ

{O Allah, though your knowledge of the unseen and your power over the creation, cause me to live as long as you know life to be better for me and cause me to die when you know death to be better for me. O Allah, I implore you to grant me fear of your both unseen and openly. And, I pray to you for the word of truth both when pleased and when angry. And, I pray to you for moderation both in poverty and in riches. And, I pray to you for a blessing that will not end. And, I pray to you for a coolness of eye that will not be snapped. And, I pray to you for satisfaction with what is decreed. And, I pray to you for a comfortable life after death. And, I pray to you for the joy of seeing your face and a longing to meet you without any distress causing hardship or a trial leading astray.

O Allah, adorn us with the ornament of faith and let us be guides who are rightly guided.}[1]

COMMENTARY: The prayer asks for so much determination as enables one to speak the

[1] Nasa'i # 1305, Musnad Ahmad 4-264.

truth whether people be pleased or displeased. It also refers to one's own pleasure and displeasure at it.

Coolness of the eye covers perfect obedience, offspring who survive the supplicant, regularity in offering the *salah (prayer)* and good of both the worlds.

The prayer asks for a longing for Allah's sight but the longing should not effect the supplicant's path along mysticism and on adab or manners and on compliance with commands.

PRAYER FOR PROFITABLE KNOWLEDGE, APPROVED DEEDS & LAWFUL SUSTENANCE

(٢٤٩٨) وَعَنْ أُمِّ سَلَمَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ فِيْ دُبُرِ الْفَجْرِ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ عِلْمًا نَافِعًا وَعَمَلًا مُتَقَبَّلًا وَرِزْقًا طَيِّبًا۔ رَوَاهُ اَحْمَدُ وَابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2498. Sayyidah Umm Salamah رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم used to pray after the *salah (prayer)* of fajr.

{O Allah, I beseech you for beneficial knowledge, approved deeds and lawful sustenance.}[1]

(٢٤٩٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ دُعَاءٌ حَفِظْتُهُ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا اَدَعُهُ اَللّٰهُمَّ اجْعَلْنِيْ اُعَظِّمُ شُكْرَكَ وَاُكْثِرُ ذِكْرَكَ وَاَتَّبِعُ نُصْحَكَ وَاَحْفَظُ وَصِيَّتَكَ۔ (رواه الترمذی)

2499. Sayyiduna Abu Hurayrah رضی اللہ عنہ said, "I have learnt a supplication from Allah's Messenger صلی اللہ علیہ وسلم that I never fail to make:

اَللّٰهُمَّ اجْعَلْنِيْ اُعَظِّمُ شُكْرَكَ وَاُكْثِرُ ذِكْرَكَ وَاَتَّبِعُ نُصْحَكَ وَاَحْفَظُ وَصِيَّتَكَ

{O Allah, cause me to be much grateful to you, one who remembers you most and who follows your counsel and obeys your commands.}[2]

COMMENTARY: The counsel (نصح) are the rights of fellowmen and the command (وصیت) are Allah's rights. Hence, "O Allah cause me to give rights of your creatures and your own rights."

PRAYER FOR HEALTH

(٢٥٠٠) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْاَمَانَةَ وَحُسْنَ الْخُلُقِ وَالرِّضٰى بِالْقَدَرِ۔

2500. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to pray:

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْاَمَانَةَ وَحُسْنَ الْخُلُقِ وَالرِّضٰى بِالْقَدَرِ

{O Allah, I ask you for sound health (or body, and deeds), abstinence, integrity, a good character and being pleased with the decree.}[3]

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[1] Ibn Majah # 924, Musnad Ahmad 6.294.

[2] Tirmidhi # 3617, Musnad Ahmad 2-311.

[3] Bazzaz as par Kanz ul Ammal # 3690.

PRAYER TO KEEP AWAY FROM SIN

(٢٥٠١) وَعَنْ أُمِّ مَعْبَدٍ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ وَعَمَلِي مِنَ الرِّيَاءِ وَلِسَانِي مِنَ الْكِذْبِ وَعَيْنِي مِنَ الْخِيَانَةِ فَإِنَّكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِي الدَّعَوَاتِ الْكَبِيْرِ۔

2501. Sayyidah Umm Ma'bad رضی اللہ عنہ narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم pray:

اَللّٰهُمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ وَعَمَلِي مِنَ الرِّيَاءِ وَلِسَانِي مِنَ الْكِذْبِ وَعَيْنِي مِنَ الْخِيَانَةِ فَإِنَّكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ

{O Allah, cleanse my heart from hypocrisy, my deeds from pretence, my tongue from falsehood and my eye from sneaky glances, for you know the secret looks of the eyes and what is concealed in the breasts.}[1]
{"Treachery of the eyes and what the hearts conceal"} (40:9)

PRAYER FOR BLESSING IN BOTH WORLDS

(٢٥٠٢) وَعَنْ أَنَسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَادَ رَجُلًا مِنَ الْمُسْلِمِيْنَ قَدْ خَفَتَ فَصَارَ مِثْلَ الْفَرْخِ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ كُنْتَ تَدْعُو اللّٰهَ بِشَيْءٍ أَوْ تَسْأَلُهُ إِيَّاهُ قَالَ نَعَمْ كُنْتُ أَقُوْلُ اَللّٰهُمَّ مَا كُنْتَ مُعَاقِبِيْ بِهِ فِي الْآخِرَةِ فَعَجِّلْهُ لِي فِي الدُّنْيَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُبْحَانَ اللّٰهِ لَا تُطِيْقُهُ وَلَا تَسْتَطِيْعُهُ أَفَلَا قُلْتَ اَللّٰهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ قَالَ فَدَعَا اللّٰهَ بِهِ فَشَفَاهُ اللّٰهُ۔ (رواه مسلم)

2502. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم visited a Muslim man who had gone weak and had become like the young of a bird. Allah's Messenger صلی اللہ علیہ وسلم asked him, "Did you pray to Allah for something, or ask Him for anything?" He said, "I used to pray: O Allah, whatever punishment you will give me in the hereafter, hasten it for me in this world." Allah's Messenger صلی اللہ علیہ وسلم remarked, "SubhanAllah, you have not the strength nor ability to bear it. Why do you not pray:

اَللّٰهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

{O Allah, grant us good in this world and good in the hereafter and preserve us from the punishment of hell?}"
Then he supplicated Allah with that and Allah cured him.[2]

PRAY NOT FOR THE UNENDURABLE

(٢٥٠٣) وَعَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُّذِلَّ نَفْسَهُ قَالُوا

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[1] Bayhaqi in Da'waat ul Kabir (both foregoing).
[2] Muslim # 23.2688, Tirmidhi # 3498, Musnad Ahmad 3-107.

وَكَيْفَ يُذِلُّ نَفْسَهُ قَالَ يَتَعَرَّضُ مِنَ الْبَلَاءِ لِمَا لَايُطِيْقُ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِي شُعَبِ الْإِيْمَانِ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2503. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It does not behave a believer to humiliate himself." He was asked, "How can one humiliate oneself?" He said, "He involves himself in a calamity out of which he cannot extract himself."[1]

COMMENTARY: It is contrary to a believer's shrewdness that he should accept something or a responsibility that is beyond his capacity and reach. If he does it, he disgraces himself. On the face of it, this hadith (tradition) seems to be out of place in this chapter. However, if it is read with the previous hadith (tradition), we shall see that it is deeply connected with this chapter. It says that a man should not even pray for what he cannot tolerate.

A BETTER INNER NATURE

(٢٥٠٤) وَعَنْ عُمَرَ قَالَ عَلَّمَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قُلِ اللّٰهُمَّ اجْعَلْ سَرِيْرَتِيْ خَيْرًا مِنْ عَلَانِيَتِيْ وَاجْعَلْ عَلَانِيَتِيْ صَالِحَةً اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ مِنْ صَالِحِ مَاتُؤْتِي النَّاسَ مِنَ الْاَهْلِ وَالْمَالِ وَالْوَلَدِ غَيْرِ الضَّالِّ وَلَا الْمُضِلِّ۔ (رواه الترمذی)

2504. Sayyiduna Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم taught him to pray:

اَللّٰهُمَّ اجْعَلْ سَرِيْرَتِيْ خَيْرًا مِنْ عَلَانِيَتِيْ وَاجْعَلْ عَلَانِيَتِيْ صَالِحَةً اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ مِنْ صَالِحِ مَاتُؤْتِي النَّاسَ مِنَ الْاَهْلِ وَالْمَالِ وَالْوَلَدِ غَيْرِ الضَّالِّ وَلَا الْمُضِلِّ

{O Allah, cause my unseen to be better than my known conduct, and let my known conduct to be righteous. O Allah, I ask you for the good of what you grant people of family, wealth and children, neither misled nor misleading.}[2]

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[1] Tirmidhi # 2261, Ibn Majah # 4016.

[2] Tirmidhi # 3597

BOOK - XI

THE RITES OF THE PILGRIMAGE كتاب المناسك

ABOUT THE ACTIONS OF *HAJJ(PILGRIMAGE)*

The dictionary meaning of *Hajj (pilgrimage)* is to resolve to go to a sacred place. In the terminology of *Shari'ah, Hajj (pilgrimage)* is to circumambulate the *ka'bah* and stand of Arafah in the specific manner taught by the Prophet Muhammad صلى الله عليه وسلم during the specific period of time as prescribed by *Shari'ah*.

Hajj (pilgrimage) is one of the great five basic pillars of religion on which the enter edifice of beliefs and deeds of Islam stands. The obligation of *Hajj (pilgrimage)* (which in the terminology of *Shari'ah* is called *fard(compulsory)*) is established by the Quran explicitly just as the obligation of zakah is established.

WHEN WAS *HAJJ (PILGRIMAGE)* MADE *FARD(COMPULSORY)*

The obligation of *Hajj (pilgrimage)* (as a *fard(compulsory)*) was applied to the ummah of the Prophet Muhammad صلى الله عليه وسلم. It is the distinction of this ummah though the custom of performing *Hajj (pilgrimage)* continues from the times of Prophet Ibrahim عليه السلام. It was not then prescribed as a *fard(compulsory)*. The correct opinion is that *Hajj (pilgrimage)* became *fard(compulsory)* (a prescribed duty) only on the ummah of Muhammad صلى الله عليه وسلم.

Different opinion are expressed on when *Hajj (pilgrimage)* became *fard(compulsory)*. Some say that it became *fard(compulsory)* in 5 AH, some put it in 6AH, but the most correct date is the close of 9AH with the command of Allah.

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

{And pilgrimage to the House is a duty of mankind towards Allah for him who is able to make his way to it.} (3: 97)

The command was given towards the end of the year. So, the Prophet Muhammad صلى الله عليه وسلم was engaged in teaching the rites of the pilgrimage and in making preparations for the journey next year. Therefore, he did not perform *Hajj (pilgrimage)* that (first) year. He appointed Sayyiduna Abu Bakr رضى الله عنه as amir of the pilgrims and sent the to Makkah.

Next year, 10AH, he travelled for the pilgrimage himself. It was a coincidence that, after *Hajj (pilgrimage)* was made *fard(compulsory)*, he performed this his first pilgrimage and it was also his last pilgrimage, so this *Hajj (pilgrimage)* is known as *Hajj (pilgrimage)*atul wada' (the farewell pilgrimage). After this *Hajj (pilgrimage)*, he departed from this world.

COMMAND OF *HAJJ (PILGRIMAGE)*

Hajj (pilgrimage) is *fard(compulsory)* once in a life time when all the conditions that make it *fard(compulsory)* are found.

If anyone does not perform *Hajj (pilgrimage)* even after all conditions are found in him making *Hajj (pilgrimage) fard(compulsory)* on him, then he is a sinner. And, he who rejects the obligation of *Hajj (pilgrimage)* is a disbeliever.

The correct thing is that if the conditions of *Hajj (pilgrimage)* are found then it is *fard(compulsory)* to perform *Hajj (pilgrimage)* promptly. It is a sin to put it off till the following year. *Hajj (pilgrimage)* is *wajib (obligatory)* for one who enter the miqat without assuming the *ihram (pilgrim-robe)*. He must assume the *ihram (pilgrim-robe)* of *Hajj*

(pilgrimage) after that. *Hajj (pilgrimage)* is *fard(compulsory)* on one who has vowed to perform *Hajj (pilgrimage)*, too.

It is unlawful and makruh(unbecoming) tahrimah to perform *Hajj (pilgrimage)* with unlawful wealth for one who performs *Hajj (pilgrimage)* without the permission of those whose permission he is bound to take. It is makruh(unbecoming) tahrimah for one who performs *Hajj (pilgrimage)* without making arrangements for ample provision for those people whose provision is his responsibility as *wajib (obligatory)*.

CONDITIONS THAT MAKE *HAJJ (PILGRIMAGE)* AS *FARD(COMPULSORY)*

Hajj (pilgrimage) becomes *fard(compulsory)* when these conditions are found:

(1) The pilgrim should be a Muslim.

(2) He should be a free man, for *Hajj (pilgrimage)* is not *fard(compulsory)* on a male or female slave.

(3) The pilgrim should be sane. *Hajj (pilgrimage)* is not *fard(compulsory)* on a mad, insane or unconscious person.

(4) He should be an adult. Children and who have not attained puberty are not obliged to perform *Hajj (pilgrimage)*.

(5) He should be of sound health. *Hajj (pilgrimage)* is not *fard(compulsory)* on a sick, blind, lame or handicapped person.

(6) He should be capable, possessing wealth beyond his real needs and debts payable, enough for his travelling expenses and provision during the journey. And the excess should be enough also to provide necessities to those who are his dependents and it is *wajib (obligatory)* on him to provide provision to them, he must leave for them enough for their expenses till he returns.

(7) There should be peace and safety along his route. If most people make the journey safely then it is said to be safe and *Hajj (pilgrimage)* becomes *fard(compulsory)* (if other conditions are met). For example, if most of the travellers are robbed on the way, or ships sink generally or there is any other kind of fear than *Hajj (pilgrimage)* is not *fard(compulsory)*. But, if these accidents occur only sometime, then (this conditions is not unfulfilled and) *Hajj (pilgrimage)* is *fard(compulsory)* (as for as this condition is concerned).

(8) A woman must be accompanied by her husband or a mahram if the journey from her residence to Makkah is equal to the distance defined by *Shari'ah* as a journey, meaning a three day travel. If she is not accompanied by her husband or a mahram than it is not allowed to her to undertake the journey. Moreover, the mahram should be a sane, adult man, not a Magian and a sinner. The woman is responsible for the provision of the mahram whom she takes along with her for *Hajj (pilgrimage)*. Besides a woman on whom *Hajj (pilgrimage)* is *fard(compulsory)*, may proceed to perform *Hajj (pilgrimage)* with a mahram even without her husband's permission.

If a minor boy, or a slave, turns into an adult, or becomes free, after assuming the *ihram (pilgrim-robe)*, and he performs the *Hajj (pilgrimage)*, then his *fard(compulsory)* is not discharged. If the boy assumes the *ihram (pilgrim-robe)* for *Hajj (pilgrimage)* afresh (all over again on attaining adulthood) than it will be correctly performed. As for the slave, his *ihram (pilgrim-robe)* will not be proper even in this condition.

NUMBER OF *FARD(COMPULSORY)* IN THE *HAJJ (PILGRIMAGE)*

Five actions are *fard(compulsory)* for a *Hajj (pilgrimage)* to be correct.

(1) The *ihram (pilgrim-robe)*. It is both a condition for *Hajj (pilgrimage)* and a rukn or part essential, meaning *fard(compulsory)*.

(2) Wuquf Arafat which is the standing at Arafat even for a minute whether during the day or in the night.

(3) *Tawaf* uz Ziyarah. It is also called *Tawaf* ul *ifadah* or *tawaf* ur rukn.

(4) Sequence should be observe in the foregoing *fard(compulsory)* duties. The *ihram (pilgrim-robe)* should precede the wuquf which should precede the *tawaf* ziyarat.

(5) Each of these *fard(compulsory)* must be discharged at its appointed place, like wuquf (staying) at Arafat and *tawaf* (circumambulation) around the *ka'bah*. And every *fard(compulsory)* at its appointed time as prescribed by *Shari'ah*, like the wuquf on the ninth Dhull *Hajj (pilgrimage)*ah at the time of *Zuhr* till before the *fajr* of the tenth *Tawaf* is performed after that.

NUMBER OF *WAJIB (OBLIGATORY)* OF *HAJJ (PILGRIMAGE)*

These things are *wajib (obligatory)* in *Hajj (pilgrimage)*.

(1) Wuquf Muzdilah or the standing or stopping at Muzdilah.

(2) Sa'ee between safa and Marwah.

(3) Rami Jimar or casting pebbles at the jimar.

(4) *Tawaf* Qudum for non-Makkans who are called aafaqi.

(5) Halq or taqsir which is to shave off or cut hair.

(6) Every such thing omitting which makes a dumm or sacrifice of an animal *wajib (obligatory)*.

Apart from these *fard(compulsory)* and *wajib (obligatory)* things, there are many things termed as *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* and adab of *Hajj (pilgrimage)*. They will be discussed at their proper places in the pages following.

SECTION I الفصل الأول

HAJJ (PILGRIMAGE) IS *FARD(COMPULSORY)* ONCE IN A LIFE TIME

(٢٥٠٥) عَنْ أَبِي هُرَيْرَةَ قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوْا فَقَالَ رَجُلٌ أَكُلَّ عَامٍ يَارَسُوْلَ اللّٰهِ فَسَكَتَ حَتّٰى قَالَهَا ثَلَاثًا فَقَالَ لَوْقُلْتُ نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُمْ ثُمَّ قَالَ ذَرُوْنِي مَاتَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلٰى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوْهُ۔ (رواه مسلم)

2505. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم delivered to them a sermon in which he said, "O you people, indeed, *Hajj (pilgrimage)* is made obligatory for you. So, perform *Hajj (pilgrimage)*." A man asked, "Is it every year. O Messenger of Allah?" He observed silence till the man had asked it three times. Then, he said "Were I to say, 'Yes' it would became obligatory and you would not be able to observe it." Then, he added, "Leave me alone as long as I have spared you, for people before you were ruined because of their excessive questions and their differences with their prophets when I instruct you to do something, obey it as much as you are able to when I disallow anything,

leave it alone."[1]

COMMENTARY: The sahabi who had put t he question was Sayyiduna Aqra ibn Habis رضی اللہ عنہ. He had supposed that like *salah (prayer),* fasting and zakah, this worship would be a recurring duty.

The Prophet's saying that it would have become *fard(compulsory)* every year if he had said, 'yes' meant that he only said what Allah commanded him to say and he never passed on a command of *Shari'ah* without Allah commanding him and if *Hajj (pilgrimage)* were made *fard(compulsory)* every year, it would have been impossible to perform it every year. If he did not specify the number of times then they were to do that thing without further questioning. If he specified how many times, then they were to do it accordingly. He said, "I have been sent to convey the commands of Islam and I do that exactly as I am told."

He also said that they were to discharge Allah's commands as much as they were able to do. Thus if anyone cannot stand for the *salah (prayer),* he may offer it sitting, and so on. Other commands may be understood accordingly.

THE BEST DEED

(٢٥٠٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَیُّ الْعَمَلِ اَفْضَلُ؟ قَالَ اِيْمَانٌ بِاللّٰهِ وَرَسُوْلِهٖ قِيْلَ ثُمَّ مَاذَا قَالَ الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ قِيْلَ ثُمَّ مَاذَا قَالَ حَجٌّ مَّبْرُوْرٌ۔ (متفق علیہ)

2506. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم was asked, 'Which of the deeds is the most excellent?" He said, "Belief in Allah and His Messenger." He was then asked about the next and he said, "Jihad in Allah's path." Again, he was asked, "What next?" He said, "*Hajj (pilgrimage)* that gains acceptance."[2]

COMMENTARY: The most excellent deed is described differently in different ahadith (tradition). Actually, the answer depends on the person asking, the circumstances and the surroundings.

HONOUR OF ONE WHO PERFORMS *HAJJ (PILGRIMAGE)* ONLY FOR ALLAH'S SAKE

(٢٥٠٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَجَّ لِلّٰهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ اُمُّهٗ۔ (متفق علیہ)

2507. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone performs *Hajj (pilgrimage)* for the sake of Allah without having sexual intercourse with his wife (during the pilgrimage) or being immodest and sinful, then he returns (sinless) as on the day his mother had delivered him."[3]

COMMENTARY: One who performs *Hajj (pilgrimage)* for Allah's sake does not do it to be praised or to be seen. If anyone combines business with the pilgrimage, then he would earn a smaller reward than one who performs it only for Allah's sake.

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[1] Muslim # 412.1337, Nasa'i # 2619.

[2] Bukhari # 26, Muslim # 83-135, Tirmidhi # 1664, Nasa'i # 625, Musnad Ahmad 4.372.

[3] Bukhari # 1521, Muslim # 438.1350, Tirmidhi # 811, Nasa'i # 2627, Darimi # 1796, Ibn Majah # 2889, Musnad Ahmad 2-246.

The pilgrim does not have sexual intercourse with his wife during the pilgrimage, does not talk immodestly and does not talk with women in a manner that suggest indecency or leads to it. This is what (رفث) (rafatha) means.

And, the other word (فسق) (fasaqa) implies that he does not perpetrate a g rave sin during the pilgrimage and does not commit minor sins repeatedly. It must be understood that if one does not repent for his sins, then that is tantamount to Committing a major sin. This is as Allah says:

وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظّٰلِمُوْنَ

{And whosoever repents not, then those are the evil doers} (49: 11)

In short, if anyone performs *Hajj (pilgrimage)* only for Allah's pleasure without engaging in immodesty or sin then he returns from the pilgrimage free from sin as he was born innocent.

REWARD FOR *HAJJ (PILGRIMAGE)* IS PARADISE

(٢٥٠٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُوْرُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ۔ (متفق عليه)

2508. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The umrah, from one to the next, is an expiation of what is between them (of minor sins). And, as for the *Hajj (pilgrimage)* that is accepted there is no reward for it but paradise."[1]

UMRAH IN RAMADAN

(٢٥٠٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ عُمْرَةً فِيْ رَمَضَانَ تَعْدِلُ حَجَّةً۔ (متفق عليه)

2509. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "surely as umrah performed in Ramadan is equal to (one) *Hajj (pilgrimage)*."[2]

MINOR ALSO GETS A REWARD

(٢٥١٠) وَعَنْهُ قَالَ إِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقِيَ رَكْبًا بِالرَّوْحَاءِ فَقَالَ مَنِ الْقَوْمُ قَالُوْا الْمُسْلِمُوْنَ فَقَالُوْا مَنْ أَنْتَ قَالَ رَسُوْلُ اللّٰهِ فَرَفَعَتْ إِلَيْهِ امْرَأَةٌ صَبِيًّا فَقَالَتْ أَلِهٰذَا حَجٌّ قَالَ نَعَمْ وَلَكِ أَجْرٌ (رواه مسلم)

2510. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم met some riders at ar-Rawha. He asked, "who are these people?" They said, "Muslims!" And, they asked, "Who are you?" He said, "Allah's Messenger. A woman carried a boy high up to him and asked. "May he (too) perform *Hajj (pilgrimage)*?" He said, "Yes, and you will get a reward."[3]

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[1] Bukhari # 1773, Musim # 437.1349, Tirmidhi # 810, Ibn Majah # 2688, Muwatta Maalik # 20.21-66, Musnad Ahmad 2-246.

[2] Bukhari # 1782, Muslim # 221-1256, Nasa'i # 2110, Ibn Majah # 2994, Darimi # 1851, Musnad Ahmad 1.229.

[3] Muslim # 409-1336, Ibn Majah # 2910, (Ar-Rawha is the name of several places. This one is between Madinah and Makkah – Mu'jum ul Buldah.

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم said to the woman that the child may perform *Hajj (pilgrimage)*. Though it was not *fard(compulsory)* on him, it would be treated as an optional pilgrimage and he would earn a reward. She too would get a reward for that because of her supervision and guardianship.

The ruling is that if a minor performs *Hajj (pilgrimage)*, the *fard(compulsory)* due on him is not discharge but continues to be due if the conditions are found in him. Similarly, if a slave performs *Hajj (pilgrimage)* that will not be counted as a *fard(compulsory)*, and if he gets freedom from slavery and the condition of *Hajj (pilgrimage)* found in him, then he will have to perform *Hajj (pilgrimage)* again. Contrary to this if a poor man performs *Hajj (pilgrimage)* then that will count as a *fard(compulsory)*. If he becomes rich then he will not have to perform *Hajj (pilgrimage)* again.

PERFORM *HAJJ (PILGRIMAGE)* FOR SOMEONE ELSE

(٢٥١١) وَعَنْهُ قَالَ إِنَّ امْرَأَةً مِنْ خَثْعَمٍ قَالَتْ يَارَسُوْلَ اللّٰهِ إِنَّ فَرِيْضَةَ اللّٰهِ عَلَى عِبَادِهٖ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيْرًا لَا يَثْبُتُ عَلَى الرَّاحِلَةِ أَفَأَحُجُّ عَنْهُ قَالَ نَعَمْ وَذٰلِكَ فِيْ حَجَّةِ الْوَدَاعِ۔ (متفق عليه)

2511. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that a woman of Khatha'am said. "O Messenger o Allah, the command of Allah making *Hajj (pilgrimage)* *fard(compulsory)* on his slaves has come when my father is a very old infirm man. He cannot sit on a camel firmly. May I perform *Hajj (pilgrimage)* in his place?" He said, "Yes." This was at the time of the Farewell Pilgrimage.[1]

COMMENTARY: The woman's father became rich at an old age. *Hajj (pilgrimage)* became *fard(compulsory)* but he had not the strength to perform it. The Prophet Muhammad صلی اللہ علیہ وسلم permitted her to perform *Hajj (pilgrimage)* for her father.

The ruling is that if *Hajj (pilgrimage)* is *fard(compulsory)* on anyone and he cannot perform it for some reason like weakness, blindness etc. and is not likely to recover during his life time, then another person may perform *Hajj (pilgrimage)* on his behalf, provided the handicapped person bears all expenses and instructs him to perform it for him.

Moreover even after a person's death another person may perform *Hajj (pilgrimage)* for him if he had left instructions for t his to be done. Some ulama (Scholars) say that if children perform *Hajj (pilgrimage)* for their parents then it is not necessary to have their prior instructions and commands.

As for optional *Hajj (pilgrimage)*, any person, handicapped or not, can get another to perform an optional *Hajj (pilgrimage)* for him.

As for the woman in this hadith (tradition), it is presumed that her father had instructed her to perform *Hajj (pilgrimage)* for him and had borne the expenses too.

This deduction is based on the explanation of Shaykh Abdul Haq Dahlawi رحمہ اللہ against the hadith (tradition) of Abu Razin رحمہ اللہ (# 2528).

Some ulama (Scholars) maintain that children may perform *Hajj (pilgrimage)* on behalf of their parents even without their instructions. In this case, this hadith (tradition) supports their contention because the woman did not say anything about her father's instructions.

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[1] Bukhari # 1513, Muslim # 408.1335, Abu Dawud # 1809, Tirmidhi # 928, Nasa'i # 2641, Ibn Majah # 2907, Darimi # 1831, Muwatta Maalik # 20.30-98.

(٢٥١٢) وَعَنْهُ قَالَ اَتٰى رَجُلٌ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّ اُخْتِي نَذَرَتْ اَنْ تَحُجَّ وَاِنَّهَا مَاتَتْ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْكَانَ عَلَيْهَا دَيْنٌ اَكُنْتَ قَاضِيَهٗ قَالَ نَعَمْ قَالَ فَاقْضِ دَيْنَ اللّٰهِ فَهُوَ اَحَقُّ بِالْقَضَاءِ۔ (متفق عليه)

2512. Sayyiduna Ibn Abbas رضی الله عنه narrated that a man came to the Prophet Muhammad صلی الله علیه وسلم and said, "My sister had vowed to perform *Hajj (pilgrimage)* but has died (before that)." The Prophet Muhammad صلی الله علیه وسلم asked, "If she were in debt, would you have paid it?" He said, "Yes," He said, 'then pay the debt payable to Allah, for, He is the most deserving one to be repaid."

RULING: The heir is permitted to perform *Hajj (pilgrimage)* on behalf of the legator without his permission or legacy. He may do it himself or get it done.

However, others need to have permission, and instructions in the will to perform *Hajj (pilgrimage)* on a dead person.' Behalf.[1]

WOMAN CANNOT TRAVEL WITHOUT HUSBAND OR MAHRAM

(٢٥١٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ وَلَا تُسَافِرَنَّ امْرَأَةٌ اِلَّا وَمَعَهَا مَحْرَمٌ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اُكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا وَخَرَجَتِ امْرَأَتِي حَاجَّةً قَالَ اذْهَبْ فَاحْجُجْ مَعَ امْرَأَتِكَ۔ (متفق عليه)

2513. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "No man must be alone with a woman. And no woman must travel without a mahram." A man submitted, "O Messenger of Allah, I have been enlisted in such and such a battle while my wife has decided to travel to perform *Hajj (pilgrimage)* with her."[2]

COMMENTARY: Woman and man who are not in the category of mahram should not remain alone.

A woman cannot travel alone to a distance (of journey defined by *Shari'ah*, 48 miles or 78 kilometres) or more without her husband or a mahram. She is not allowed to undertake a journey to perform *Hajj (pilgrimage)*, too, without one of them. It is a condition that makes *Hajj (pilgrimage) fard(compulsory)* on her.

In the terminology of Shariah, a mahram is one with whom marriage is forbidden for ever either because or close relationship or fosterage or being in-laws. Moreover, A mahram must be sane, adult and not a Magian or a sinner.

THE JIHAD OF WOMEN IS *HAJJ (PILGRIMAGE)*

(٢٥١٤) وَعَنْ عَائِشَةَ قَالَتِ اسْتَأْذَنْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْجِهَادِ فَقَالَ جِهَادُكُنَّ الْحَجُّ۔ (متفق عليه)

2514. Sayyidah Ayshah رضی الله عنها narrated that she sought permission of the Prophet Muhammad صلی الله علیه وسلم to participate in jihad. He said, "The jihad of you (woman)

[1] Bukhari # 6699, Musnad Ahmad 1-310.

[2] Bukahri # 3006, Muslim # 424-1314.

is the *Hajj (pilgrimage)*."[1]

LIMIT OF A WOMAN'S JOURNEY

(٢٥١٥) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُسَافِرُ امْرَأَةٌ مَسِيْرَةَ يَوْمٍ وَّلَيْلَةٍ اِلَّا وَمَعَهَا ذُوْمَحْرَمٍ۔ (متفق عليه)

2515. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A woman must not set out on a journey of a day and a night without there being with her a mahram."[2]

COMMENTARY: There might be an apparent contradiction in hadith (tradition) and juristic rulings.

The Hidayah writes that it is allowed to women to travel (without their husband or mahram) to a place that is of a distance lesser than the limit of *Shari'ah* (three manzils - or, 48 miles). This hadith (tradition), however disallows women to travel without husband or mahram even to a place that is to a distance of one day and one night (which is one manzil). Moreover, a hadith (tradition) in Bukhari and Muslim says, "No woman should undertake a journey of a distance undertake a journey of a distance of two days and two nights unless accompanied by her husband or a mahram."

The ulama (Scholars) reconcile the ahadith (tradition) by saying that the distance measure (48 miles) is the same but it is normally completed in three days and three nights with halts. If one travels with fewer halts or ceaselessly then it may be completed in one day and one night too. This explains the difference in days though the measure remains 48 miles.

It is also explained to depend on circumstances. It might be risky for women to travel beyond two days and nights or sometimes even one day and one night.

The explanation of Shaykh Abdul Haq Muhaddith Dahlawi is more appealing. He said that the essence of all these ahadith (tradition) is that women must not travel alone. The aim is not to determine the distance is measure. Hence, today when words are at the lowest ebb, care demands that women must not travel alone at all, even short distances.

THE MAWAQIT OF *HAJJ (PILGRIMAGE)*

(٢٥١٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ وَقَّتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَهْلِ الْمَدِيْنَةِ ذَا الْحُلَيْفَةِ وَلِاَهْلِ الشَّامِ الْجُحْفَةَ وَلِاَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ وَلِاَهْلِ الْيَمَنِ يَلَمْلَمَ فَهُنَّ لَهُنَّ وَلِمَنْ اَتٰى عَلَيْهِنَّ مِنْ غَيْرِ اَهْلِهِنَّ لِمَنْ كَانَ يُرِيْدُ الْحَجَّ وَالْعُمْرَةَ فَمَنْ كَانَ دُوْنَهُنَّ فَمُهَلُّهٗ مِنْ اَهْلِهٖ وَكَذَالِكَ حَتّٰى اَهْلُ مَكَّةَ يُهِلُّوْنَ مِنْهَا۔ (متفق عليه)

2516. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم fixed the miqat (places at which the *ihram (pilgrim-robe)* must be assumed before going further):

For: the people of Madinah: Dhull Hulayfah,
- **people of Syria: Al-Juhfah,**
- **people of Najd: Qarn al-Manazil, and**

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[1] Bukhari # 2875, Ibn Majah # 201, Musnad Ahmad 6-67.

[2] Bukhari # 1088, Muslim # 413-1338, Tirmidhi # 1169, Ibn Majah # 2898.

- **people of Yemen: Yalamlam.**

These being for these regions and for the people of other regions who arrive there intending to perform *Hajj (pilgrimage)* and umrah

For those who reside nearer to Makkah, they should assume the *ihram (pilgrim-robe)* were they reside. (In this way) for the nearer and the nearer up to the residents of Makkah itself who should assume it in Makkah.[1]

COMMENTARY: The meaning of *ihram (pilgrim-robe)* (احرام) is 'to make unlawful.' Many things are forbidden to a pilgrim. To demonstrate that those things stand forbidden from that time an attire is put on consisting only of a sheet of cloth (rida) and a waist wrapper (izar) with an intention to perform *Hajj (pilgrimage)*. It is called the *ihram (pilgrim-robe)*. However, the *ihram (pilgrim-robe)* is said to be assumed when, after putting on the attire, the intention is formed to perform *Hajj (pilgrimage)* and talbiyah (or labayk) is recited, or any such things is done that resembles the talbiyah like sending forth the sacrificial animal. It anyone merely dons the attire of the *ihram (pilgrim-robe)*, he does not become a muhrim (one who has assumed the *ihram (pilgrim-robe)*). (Both pieces of attire are unstitched.)

The word muwaqit is the plural of miqat. It is the place where any one whose destination is Makkah must assume the *ihram (pilgrim-robe)* (if he has not already done so). No one is allowed to proceed to Makkah beyond this point without the *ihram (pilgrim-robe)*.

DHUL HULAYFAH: It is to the south of Madinah about ten kilometers away. It is also called Abyar Ali. It is the miqat of the inhabitants of Madinah travelling to Makkah.

JUHFAH: It is about 188 kilometers away from Makkah and a few miles to the south of Rabigh. The Quraysh trade caravans used to half here, but not it is a deserted place. It is the miqat for the travellers from Shaam and Egypt.

NAJD: Actually, an elevated place is called Najd, but it is the name of region of Saudi Arabia. It is very high from sea-level, and presently, all the central portion of the Arabian peninsula. In the north it begins at the southern tip of the desert of Syria to the velley of Al-Awasir or Ar-Rab al Khal in the south, and breadh wise from Ahsa to the Hijaz. The capital of Saudi Arabia, Riyadh, is in najd.

QARN UL MANAZI: It is a mountainous range of Tihamah about 48 kilometers to the south of Makkah on the highway from Yemen to Makkah. Sa'diyah is a village there. It is the miqat of pilgrims from yemen. The people for India and Pakistan also go from this route, so it is their miqat too.

There also isDhat Irq, about 97 kilometers from Makkah towards the north east on the route to Iraq. It is the miqat of travellers from Iraq.[2]

The words of the hadith (tradition):

لِمَنْ كَانَ يُرِيْدُ الْحَجَّ وَالْعُمْرَةَ

{for those intending to perform *Hajj (pilgrimage)* and umrah}

are evidence that if any non-resident of Makkah passes through the miqat with any other intention then it is not necessary from him to assume the *ihram (pilgrim-robe)*. This is the contention of Imam (leader) Shafi'I رحمه الله However, Imam (leader) Abu Hanifah's رحمه الله opinion is that it is not allowed to enter Makkah without assuming the *ihram (pilgrim-robe)*

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[1] Bukhari # 1526, Muslim # 11-1181, Abu DAwud # 1732, Nasa'i # 2658, Musnad Ahmad 10332.

[2] The original does not mention Yalamlam, the Miqat of Yemenis. It is to the south of Makkah. Here, the mosque of Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ is situated.

whether the intention is to perform *Hajj (pilgrimage)* and umrah or not. It means that if a non-resident of Makkah goes into Makkah for *Hajj (pilgrimage)* and umrah or for any other purpose then it is *wajib (obligatory)* for him to assume the *ihram (pilgrim-robe)* at the miqat. He cannot enter without the *ihram (pilgrim-robe)*. The hanafis cite the Prophet Muhammad's صلى الله عليه وسلم saying.

لَا يُجَاوِزُ حَدَّ الْمِيْقَاتِ إِلَّا مُحْرِمًا

{It is not allowed to go beyond the miqat (to enter Makkah) without assuring the *ihram (pilgrim-robe)*.}

This hadith (tradition) is absolute without specifying the purpose of visit as *Hajj (pilgrimage)* and umrah. Moreover, the *ihram (pilgrim-robe)* is assumed to show respect to the sacred place *Ka'bah* whether one performs *Hajj (pilgrimage)* and umrah or not. Hence, this command applies to the pilgrim as well as to the trader, the tourist, etc. However, those people who reside within the miqat are exempt from assuming the *ihram (pilgrim-robe)* when going to Makkah for their needs because they have to travel there very often. So, they attract the same command as the residents of Makkah who can travel out of it and came back without the *ihram (pilgrim-robe)*.

Those who reside within the miqat but outside the limits of the Haram may assume the *ihram (pilgrim-robe)* at their homes up to the limits of the Haram. It is not necessary for them to travel to the miqat even if they reside near to it.

The hadith (tradition) says nothing of those who reside in the main miqat itself. The ulama (Scholars) say that they are bracketed with those who reside in the miqat.

This command applies also to those who reside between the limits of the Haram to the miqat. They will assume the *ihram (pilgrim-robe)* there (at their homes) whether they are nearer the miqat or nearer the Haram. In this way, the residents of Makkah will assume the *ihram (pilgrim-robe)* within Makkah. Those who reside outside the city of Makkah but within the limits of Haram will assume the *ihram (pilgrim-robe)* at the Haram of Makkah.

The hadith (tradition) specifies that when the residents of Makkah perform *Hajj (pilgrimage)*, they may assume the *ihram (pilgrim-robe)* within Makkah, but when they intend to perform umrah, they must go to Hill to assume the *ihram (pilgrim-robe)* and then go to the Haram. The reason is that the Prophet Muhammad صلى الله عليه وسلم had instructed Sayyidah Ayshah رضى الله عنها to go to Tan'im which is in hill to assume the *ihram (pilgrim-robe)* for umrah.

(٢٥١٧) وَعَنْ جَابِرٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مُهَلُّ اَهْلِ الْمَدِيْنَةِ مِنْ ذِى الْحُلَيْفَةِ وَالطَّرِيْقُ الْاٰخَرُ الْجُحْفَةُ وَمُهَلُّ اَهْلِ الْعِرَاقِ مِنْ ذَاتِ عِرْقٍ وَمُهَلُّ اَهْلِ نَجْدٍ قَرْنٌ وَمُهَلُّ اَهْلِ الْيَمَنِ يَلَمْلَمُ۔ (رواه مسلم)

2517. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The place to assume the *ihram (pilgrim-robe)* for the people of Madinah is Dhul Hulayfah, and on the other road is Al-Juhfah. For the people of Iraq, it is Dhat Irq. For the people of Najd, it is Qarn. And for the people of Yemen, it is Yalamlam."[1]

COMMENTARY: The other road from Madinah led to Makkah through Juhfah so it was also the miqat for the Madinah. However, now there only is one route via Dhul Hulayfah though Juhfah falls on the route. This means that there are two miqats for the people of Madinah. The ulama (Scholars) say that the *ihram (pilgrim-robe)* should be assumed at a

[1] Muslim # 18-1183, Nasa'i # 2651.

place more distant from Makkah and that is Dhul Hulayfah, but if anyone assumes it at Juhfah then that, too, is allowed.

NUMBER OF UMRAH & *HAJJ (PILGRIMAGE)* PERFORMED BY THE PROPHET MUHAMMAD صلى الله عليه وسلم

(٢٥١٨) وَعَنْ أَنَسٍ قَالَ اعْتَمَرَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَرْبَعَ عُمَرٍ كُلُّهُنَّ فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي كَانَتْ مَعَ حَجَّتِهِ عُمْرَةٌ مِنَ الْحُدَيْبِيَةِ فِي ذِي الْقَعْدَةِ وَعُمْرَةٌ مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ وَعُمْرَةٌ مِنَ الْجِعِرَّانَةِ حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ فِي ذِي الْقَعْدَةِ وَعُمْرَةٌ مَعَ حَجَّتِهِ. (متفق عليه)

2518. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم performed four umrahs, all of them in (the month of) Dhul qa'dah except the one that was performed along with his *Hajj (pilgrimage)*. One of these was performed from Hudaybiyah in Dhul-qa'dh, a second in the year following in Dhul qadah, another from J'iranah where he disbursed the booty of hunayn in Dhul qa'dah, and an umrah performed along with his *Hajj (pilgrimage)*.[1]

COMMENTARY: Hudaybiyah is a place about 26 kilometers to the north west of Makkah towards Jiddah. The mountain Jabal ash-Shumaysi is situated here because of which it is also called Shumaysiyah. Most of this place lies within the Haram but some of it outside its limits, in the Hill.

A brief account of the umrah of Hudaybiyah follows. The Prophet Muhammad صلى الله عليه وسلم departed from Madinah on Monday. 1st Dhul qadah 6 AH with intention to perform the umrah. He was accompanied by one thousand and four hundred, or some more, companions. When he came to Hudaybiyah, the quraysh of Makkah disallowed him to visit the BaytAllah. A lengthy discussion followed where after the peace Treaty of Hudaybiyan was concluded 'The Prophet Muhammad صلى الله عليه وسلم and his companions were to go back to Madinah that year, but would be allowed to perform umrah the next year.' So, the Prophet Muhammad صلى الله عليه وسلم returned to Madinah without performing umrah. However, he did earn reward for an umrah (as did the other) so this is regarded as his first umrah, and the command of besiege came to be operative. The prophet Muhammad صلى الله عليه وسلم came next year to Makkah to redeem the umrah. He stayed there for three days during which he performed the umrah and returned from there on the fourth day. This is counted as his second umrah and is called 'umrah al qada' on the redeeming umrah and this term is applied to it in ahadith (tradition) too. The Hanafis deduce from it that if a pilgrim has to relinquish his *ihram (pilgrim-robe)* out of compulsion on being prevented or surrounded then it is *wajib (obligatory)* for him to redeem the pilgrimage, but Imam (leader) Shafi'I رحمه الله rules that it is not *wajib (obligatory)* to redeem it.

The Prophet Muhammad's صلى الله عليه وسلم third umrah was the one he performed on coming to Makkah from Ji'ranah. Here, he had divided the spoils of the Battle of Hunayn. Ji'ranah is a place between Makkah and Ta'if. After the conquest of Makkah, the Battle of Hunayn was fought in 8 AH and a very huge booty was collected. The Prophet Muhammad صلى الله عليه وسلم stayed at Ji'ranah for fifteen or sixteen days and distributed the booty among the Sahabah

[1] Bukhari # 4148, Muslim # 217.1253, Abu Dawud # 1994, Tirmidhi # 815, Darimi # 1787, Musnad Ahmad 3-134.

(Prophet's companions) رضی اللہ عنہم. During those days, he went to Makkah one right after *isha* and performed the umrah. He returned to Ji'ranah on the same night and offered the *salah (prayer)* of *fajr*.
The fourth umrah of the Prophet Muhammad صلی اللہ علیہ وسلم was the one he performed, after *Hajj (pilgrimage)* was prescribed in 10 AH, alongwith *Hajj (pilgrimage)*. So this umrah was performed in Dhul Hijjah while the others were performed in Dhul qadah. These were his umrah performed four times.
During Islam, he performed *Hajj (pilgrimage)* only once, after it was made *fard(compulsory)*. The qurysh used to perform *Hajj (pilgrimage)* during the jahiliyah and the prophet Muhammad صلی اللہ علیہ وسلم had performed *Hajj (pilgrimage)* during those days, too, but the ulama (Scholars) donot know how many times he did that.

DIFFERENCE BETWEEN *HAJJ (PILGRIMAGE)* AND UMRAH

Hajj (pilgrimage) and Umrah will be described later on. Here, we must see the difference between *Hajj (pilgrimage)* and umrah. *Hajj (pilgrimage)* comprises the wuquf at Arafat, *tawaf* of Bayt Allah and the sa'I between safa and Marwah. Umrah is made up of the *tawaf* and the sa'I *Ihram (pilgrim-robe)* is a condition for both. Neither is valid without the *ihram (pilgrim-robe)*. *Hajj (pilgrimage)* may be a *fard(compulsory)*, a *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* or an optional pilgrimage. Umrah is never *fard(compulsory)*, but only a *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* or an optional performance and if any one vows to perform an umrah then it becomes *wajib (obligatory)* for him to perform it.

PROPHET MUHAMMAD صلی اللہ علیہ وسلم UMRAH BEFORE HIS *HAJJ (PILGRIMAGE)*

(۲۵۱۹) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ اعْتَمَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي ذِى الْقَعْدَةِ قَبْلَ اَنْ يَّحُجَّ مَرَّتَيْنِ۔ (رواه البخاری)

2519. Sayyiduna Al-Bara ibn Aazib رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم performed umrah two times in Dhul qa'dah before he performed *Hajj (pilgrimage)*.[1]

COMMENTARY: The previous hadith (tradition) count the umrah of Hudaybiyah when he had relinquished the *ihram (pilgrim-robe)* at Allah's command as an accomplished umrah because of the reward that was given to him. This hadith (tradition) does not count that umrah because the acts of umrah were not performed. Hence, this hadith (tradition) mentions two umrahs before his *Hajj (pilgrimage)* (and the previous hadith (tradition) three before *Hajj (pilgrimage)*), but he earned reward for three umrah before *Hajj (pilgrimage)*.

SECTION II اَلْفَصْلُ الثَّانِيْ

HAJJ (PILGRIMAGE) IS *FARD(COMPULSORY)* ONLY ONCE

(۲۵۲۰) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَيُّهَا النَّاسُ اِنَّ اللّٰهَ كَتَبَ عَلَيْكُمُ الْحَجَّ فَقَامَ الْاَقْرَعُ بْنُ حَابِسٍ فَقَالَ اَفِيْ كُلِّ عَامٍ يَارَسُوْلَ اللّٰهِ قَالَ لَوْ قُلْتُهَا نَعَمْ لَوَجَبَتْ وَلَوْ وَجَبَتْ لَمْ تَعْمَلُوْا بِهَا وَلَمْ تَسْتَطِيْعُوْا وَالْحَجُّ مَرَّةٌ فَمَنْ زَادَ فَتَطَوُّعٌ۔ (رواه احمد والنسائی والدارمی)

2520. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said,

[1] Bukhari # 1781

"O you people, surely Allah has made *Hajj (pilgrimage) fard(compulsory)* for you." On that, al-Aqra ibn Habis رضی اللہ عنہ got up and asked, "Is it every year, O Messenger of Allah?" He said, "Were I to say, 'Yes' then it would become obligatory and if it became obligatory, you would not do it and would not be able to do it too. *Hajj (pilgrimage)* is to be performed just once. If anyone performs it more than that, it is a supererogatory performance."[1]

NOT PERFORMING *HAJJ (PILGRIMAGE)* IN SPITE OF ABILITY

(٢٥٢١) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَلَكَ زَادًا وَرَاحِلَةً تُبَلِّغُهُ إِلَى بَيْتِ اللّٰهِ وَلَمْ يَحُجَّ فَلَا عَلَيْهِ أَنْ يَمُوْتَ يَهُوْدِيًّا أَوْ نَصْرَانِيًّا وَذٰلِكَ أَنَّ اللّٰهَ تَبَارَكَ وَتَعَالَى يَقُوْلُ وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيْلًا رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَفِي إِسْنَادِهِ مَقَالٌ وَهِلَالُ بْنُ عَبْدِ اللّٰهِ مَجْهُوْلٌ وَالْحَارِثُ يُضَعَّفُ فِي الْحَدِيْثِ۔

2521. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A person who possesses ample provision and a riding beast to carry him the House of Allah but does not perform *Hajj (pilgrimage)* may die a Jew or a Christian, it matters not, in the light of the words of Allah, Blessed and Exalted:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيْلًا

{And pilgrimage to the House is a duty of mankind towards Allah for him who is able to make his way to it.} (3: 97)[2]

COMMENTARY: A person has money enough to bear his expenses of the journey and to leave enough for the upkeep of his family in his absence and also has a means of conveyance his own or against fare. But, he does not perform *Hajj (pilgrimage)* is spite of that till he dies. Then, he dies a Jew or a Christian.

If he did not perform *Hajj (pilgrimage)* because he rejected it as an obligation, then, as a Jew or Christian, he resembles a disbeliever. If he does not reject its obligation yet does not perform it then he dies like a sinning Jew or Christian. In short, to neglect the performance of *Hajj (pilgrimage)* is a very grave sin. The Prophet Muhammad صلی اللہ علیہ وسلم had to make such a serious comparison.

The remaining portion of the verse is:

وَمَنْ كَفَرَ فَإِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِيْنَ

{As for him who disbelieves, surely Allah is Independent o' the worlds} (3: 97)

People may obey or not obey, that does not benefit or harm Allah. It is they who derive benefit or suffer loss, through deliverance or punishment.

The Prophet Muhammad صلی اللہ علیہ وسلم may have recited the entire verse but the narrator cited it up to (إِلَيْهِ سَبِيْلًا).

(٢٥٢٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا صَرُوْرَةَ فِي الْإِسْلَامِ۔ (رواه ابوداؤد)

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[1] Abu Dawud # 1721, Nasa'i # 2620, Ibn Majah # 2886, Darimi # 1788, Musnad Ahmad 1-255.

[2] Tirmidhi # 812.

2522. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no sayrurah in Islam."[1]

COMMENTARY: Sayrurah refers to one who does not perform *Hajj (pilgrimage)*. Hence, the hadith (tradition) means: 'one who does not perform *Hajj (pilgrimage)* in spite of it being obligatory on him is not a Muslim."
This saying is as a warning or it means that such a man is not a perfect Muslim.
Some people say that sayrurah means 'abstinence from marriage' and 'neglecting to perform *Hajj (pilgrimage)*.' Hence the hadith (tradition) means that to refrain from marrying and performing *Hajj (pilgrimage)* is un Islamic. It is the practice of monks, or it is celibacy. A Muslim should not neglect marriage and *Hajj (pilgrimage)*.

OBLIGATION TO PERFORM *HAJJ (PILGRIMAGE)* MUST NOT BE DEFERRED

(٢٥٢٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَرَادَ الْحَجَّ فَلْيُعَجِّلْ۔ (رواہ ابوداؤد والدارمی)

2523. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'He who intends to perform *Hajj (pilgrimage)* must perform it promptly."[2]

COMMENTARY: If anyone is able to perform *Hajj (pilgrimage)* then he must not procrastinate but seize the opportunity lest circumstances change and he become unable to make the pilgrimage.
According to Imam (leader) Abu Hanifah رحمہ اللہ when *Hajj (pilgrimage)* becomes *fard(compulsory)* (meaning one is able to perform it), one must discharge the obligation promptly. If he defers and, meanwhile, becomes unable to do it, then the obligation will remain binding on him. (If he does not perform *Hajj (pilgrimage)*, he will be regarded as a sinner.) Imam (leader) Maalik رحمہ اللہ and Imam (leader) Ahmad رحمہ اللہ too, subscribe to the same view.

Imam (leader) Shafi'I رحمہ اللہ holds that the obligation need not be discharge promptly it may be deferred till the last age just as it is allowed to delay the *salah (prayer)* till its last time. Imam (leader) Muhammad رحمہ اللہ agrees with this contention. However, both of them maintain that delay is permitted only when there is no likelihood of missing the *Hajj (pilgrimage)* altogether, otherwise it should not be deferred. If anyone on whom *Hajj (pilgrimage)* is *fard(compulsory)* dies without performing it, then all the ulama (Scholars) hold that he would die as a sinner and he would be questioned for not having performed *Hajj (pilgrimage)*.

The Hanafi ulama (Scholars) say that if anyone on whom *Hajj (pilgrimage)* was *fard(compulsory)* deferred it and meanwhile, he suffers a financial set back, then he must borrow money and perform *Hajj (pilgrimage)* even if he is unable to repay the debt. It is hoped that Allah will not punish him for non-payment of debt provided he intends to repay it as soon as he gains ability to do so.

PERFORMING *HAJJ (PILGRIMAGE)* & UMRAH TOGETHER

(٢٥٢٤-٢٥٢٥) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَابِعُوْا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَاِنَّهُمَا

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[1] Abu Dawud # 1729, Musnad Ahmad 1-312.

[2] Abu Dawud # 1732, Ibn Majah # 1883, Musnad Ahmad 1-274.

يَنْفِيَانِ الْفَقْرَ وَالذُّنُوْبَ كَمَا يَنْفِي الْكِيْرُ خَبَثَ الْحَدِيْدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَيْسَ لِلْحَجَّةِ الْمَبْرُوْرَةِ ثَوَابٌ

إِلَّا الْجَنَّةُ۔ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَرَوَاهُ أَحْمَدُ وَابْنُ مَاجَةَ عَنْ عُمَرَ إِلَى قَوْلِهِ خَبَثَ الْحَدِيْدِ۔

2524. Sayyiduna Ibn Mas'ud رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Let *Hajj (pilgrimage)* and umrah follow one another because they remove poverty and sin as the bellows remove rust form iron, gold and silver. And, there is no removed for an accepted *Hajj (pilgrimage)* but paradise."[1]

2525. Sayyiduna Umar رضی الله عنه (also) narrated this hadith (tradition) (but) up to the Prophet Muhammad صلی الله علیه وسلم words, from iron."[2]

COMMENTARY: This calls for the qiran form of *Hajj (pilgrimage)* which is the most excellent form of *Hajj (pilgrimage)*. This will be explained later on.

This hadith (tradition) could also mean that if you have already performed umrah, now perform *Hajj (pilgrimage)*, and if you have already made *Hajj (pilgrimage)*, now make umrah. Poverty could mean the apparent lack of wealth but also the inner feeling. Thus, Allah would bestow wealth and property, or richness of heart to one who performs *Hajj (pilgrimage)* and umrah.

CONDITIONS OF *HAJJ (PILGRIMAGE)*

(٢٥٢٦) وَعَنِ ابْنِ عُمَرَ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ مَا يُوْجِبُ الْحَجَّ قَالَ

الزَّادُ وَالرَّاحِلَةُ۔ (رواه الترمذی وابن ماجة)

2526. Sayyiduna Ibn Umar رضی الله عنه said that a man came to the Prophet Muhammad صلی الله علیه وسلم and asked, "O Messenger of Allah, what makes *Hajj (pilgrimage)* obligatory?" He said, "Provision of journey and a means of conveyance."[3]

COMMENTARY: There are other conditions too, but this hadith (tradition) mentions the two main ones. They are the basic conditions.

This hadith (tradition) also rejects Imam (leader) Maalik's رحمه الله contention that *Hajj (pilgrimage)* is also obligatory on one who can travel on foot and also earn his expenses through trade or labour.

PILGRIM DESCRIBED

(٢٥٢٧) وَعَنْهُ قَالَ سَأَلَ رَجُلٌ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا الْحَاجُّ قَالَ الشَّعِثُ التَّفِلُ فَقَامَ اٰخَرُ

فَقَالَ يَا رَسُوْلَ اللّٰهِ اَيُّ الْحَجِّ اَفْضَلُ، قَالَ وَالثَّجُّ فَالْعَجُّ فَقَامَ اٰخَرُ فَقَالَ يَا رَسُوْلَ اللّٰهِ مَا السَّبِيْلُ قَالَ زَادٌ

وَرَاحِلَةٌ۔ رَوَاهُ فِي شَرْحِ السُّنَّةِ وَرَوَى ابْنُ مَاجَةَ فِي سُنَنِهِ إِلَّا أَنَّهُ لَمْ يَذْكُرِ الْفَصْلَ الْأَخِيْرَ۔

2527. Sayyiduna Ibn Umar رضی الله عنه narrated that a man asked Allah's Messenger صلی الله علیه وسلم, "Who is a pilgrim?" He said, "with dishevelled hair and bad-smelling (body)" Another man got up and asked, "O Messenger of Allah, which part of *Hajj (pilgrimage)* is the most excellent?" He said, "To raise the voice while calling the

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[1] Tirmidhi # 810, Nasa'i # 2630.

[2] Ibn Majah # 2887, Musnad Ahmad 1-387.

[3] Tirmidhi # 813, Ibn Majah # 2896.

talbiyah and to shed blood of the sacrificial animal." Yet another arose and asked, "O Messenger of Allah, what is as sabil?" (A reference to hadith (tradition) # 2521, Qur'anic verse 3: 97) He said, "Provision and a riding beast."[1]

PERFORMING *HAJJ (PILGRIMAGE)* FOR FATHER

(٢٥٢٨) وَعَنْ اَبِيْ رَزِيْنِ الْعُقَيْلِيِّ اَنَّهٗ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ اَبِيْ شَيْخٌ كَبِيْرٌ لَا يَسْتَطِيْعُ الْحَجَّ وَلَا الْعُمْرَةَ وَلَا الظَّعْنَ قَالَ حُجَّ عَنْ اَبِيْكَ وَاعْتَمِرْ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

2528. Sayyiduna Abu Razin Al-Uqayli رضی اللہ عنہ came to the Prophet Muhammad صلی اللہ علیہ وسلم and submitted, "O Messenger of Allah, my father is a very old man. He cannot perform *Hajj (pilgrimage)* and umrah, and he cannot sit firmly on a riding beast." He said, "perform *Hajj (pilgrimage)* on behalf of your father, and perform umrah, too."[2]

REFERENCE: See hadith (tradition) # 2511 of a similar nature. Comments follow there.

OWN *HAJJ (PILGRIMAGE)* BEFORE PERFORMING FOR ANOTHER

(٢٥٢٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَقُوْلُ لَبَّيْكَ عَنْ شُبْرُمَةَ قَالَ مَنْ شُبْرُمَةُ قَالَ اَخٌ لِّيْ اَوْ قَرِيْبٌ لِّيْ قَالَ اَحَجَجْتَ عَنْ نَفْسِكَ قَالَ لَا قَالَ حُجَّ عَنْ نَفْسِكَ ثُمَّ حُجَّ عَنْ شُبْرُمَةَ۔ (رواہ الشافعی وابوداؤد وابن ماجۃ)

2529. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم heard a man call 'Labayk for shubrumah.' He asked, "Who is shubrumah?" He said, "My brother," (he said) "A relative of mine." He asked, "Have you performed *Hajj (pilgrimage)* for yourself?" He said, "No" He said, "Perform *Hajj (pilgrimage)* for yourself, first. Then perform it for shubrumah."[3]

COMMENTARY: Imam (leader) Shafi'I رحمہ اللہ and Imam (leader) Ahmad رحمہ اللہ contend that one who has not performed his own *Hajj (pilgrimage)* must not perform *Hajj (pilgrimage)* for another. They cite this hadith (tradition). Imam (leader) Abu Hanifah رحمہ اللہ and Imam (leader) Maalik رضی اللہ عنہ hold that even if one has not performed his own *Hajj (pilgrimage)*, he may perform *Hajj (pilgrimage)* for another, though it is better for him to perform his *Hajj (pilgrimage)* first. According to them the command in this hadith (tradition) is of the kind of *mustahab (desirable)*. It is also said that this hadith (tradition) is weak or abrogated.

MIQAT OF THOSE FROM THE EAST

(٢٥٣٠) عَنْهُ قَالَ وَقَّتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَهْلِ الْمَشْرِقِ الْعَقِيْقَ۔ (رواہ الترمذی وابوداؤد)

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[1] Ibn Majah # 2896, Baghawi in Sharth us *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)* # 1847, (Ibn Majah does not mention the last portion (of the third man.

[2] Tirmidhi # 931, Abu Dawud # 1810, Nasa'i # 2617, Ibn Majah # 2906, Musnad Ahmad # 16184.

[3] Abu Dawud # 1811, Ibn Majah # 2903, Shafi'I رحمہ اللہ.

2530. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم appointed al-Aqiq as the miqat of the people of the east. [1]

COMMENTARY: Al-Atiq is a place around Dhat Irq. The people of the east are those whose lands are to the east of Makkah outside the Haram. They are also called the Iraqis.

(۲۵۳۱) وَعَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَّتَ لِاَهْلِ الْعِرَاقِ ذَاتَ عِرْقٍ۔ (رواہ ابوداؤد والنسائی)

2531. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلى الله عليه وسلم fixed Dhat Irq as the miqat of the people of Iraq.[2]

PREFERABLE TO ASSUME THE *IHRAM (PILGRIM-ROBE)* BEFORE THE MIQAT

(۲۵۳۲) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ اَهَلَّ بِحَجَّةٍ اَوْ عُمْرَةٍ مِنَ الْمَسْجِدِ الْاَقْصٰى اِلَى الْمَسْجِدِ الْحَرَامِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَاَخَّرَ اَوْ وَجَبَتْ لَهُ الْجَنَّةُ۔ (رواہ ابوداود وابن ماجۃ)

2532. Sayyidah Umm Salamah رضی الله عنها narrated that she heard Allah's Messenger صلى الله عليه وسلم say that if anyone assumes the *ihram (pilgrim-robe)* for *Hajj (pilgrimage)* or umrah from Masjid Al-Aqsa to the Masjid Al-Haram then his sins, the previous as well as the latest, are forgive, or paradise is assured to him.[3]

COMMENTARY: The 'or' between the words '*Hajj (pilgrimage)*' and 'umrah' is to differentiate 'one of the two, But the or between forgiven and paradise is the narrator's uncertainty about which of the two the Prophet Muhammad صلى الله عليه وسلم spoke.

Anyone who begins his journey for *Hajj (pilgrimage)* from Bayt ul Maqdis (Jerusalam) at Masjid al-Aqsa passes through Madinah on his way to Makkah. He is very fortunate that he touches three sacred cities and his journey too is for a sacred cause. Hence, he entitles himself to the great reward promised in the hadith (tradition).

Some scholars say that this hadith (tradition) suggests that the further the place where the *ihram (pilgrim-robe)* is assumed, the more the reward. Therefore Imam (leader) Abu Hanifah رضی الله عنه said that to assume the *ihram (pilgrim-robe)* at a place ahead of the miqat, or even at one's home, is better, Imam (leader) Shafi'I رحمه الله gave one verdict in agreement with this opinion of Abu Hanifah رحمه الله, but this is on condition that one is able to respect the conditions and prohibitions of the *ihram (pilgrim-robe)*. If he is unable to do so then he should assume the *ihram (pilgrim-robe)* at the miqat itself.

The Hanafis have both allowed and classified as makruh(unbecoming) the assumption of the *ihram (pilgrim-robe)* before the months of *Hajj (pilgrimage)* (Shawwal, Dhul qa'dah and Dhul *Hajj (pilgrimage)*ah before its ten initial days) Imam (leader) Maalik رحمه الله and Imam (leader) Ahmad رضی الله عنه also regard it as makruh(unbecoming) (disliked). Imam (leader) Shafi'I رضی الله عنه grave one verdict that it is not correct to assume the *ihram (pilgrim-robe)* before the months of *Hajj (pilgrimage)*, but his operative ruling is that if anyone assumes the *ihram (pilgrim-robe)* before the months of *Hajj (pilgrimage)* then his *ihram (pilgrim-robe)* will be regarded to be of umrah, not of *Hajj (pilgrimage)*.

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[1] Abu Dawud # 1740, Tirmidhi # 832.

[2] Abu Dawud # 1739, Nasa'i # 2656.

[3] Abu Dawud # 1741, Ibn Majah # 3001, Musnad Ahmad 6.299.

SECTION III الفصل الثالث

AVOID BEGGING DURING *HAJJ (PILGRIMAGE)*

(٢٥٣٣) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ اَهْلُ الْيَمَنِ يَحُجُّوْنَ فَلَا يَتَزَوَّدُوْنَ وَيَقُوْلُوْنَ نَحْنُ الْمُتَوَكِّلُوْنَ فَإِذَا قَدِمُوْا مَكَّةَ سَأَلُوا النَّاسَ فَأَنْزَلَ اللّٰهُ تَعَالٰى وَتَزَوَّدُوْا فَإِنَّ خَيْرَ الزَّادِ التَّقْوٰى۔ (رواه البخاری)

2533. Sayyiduna Ibn Abbas رضی اللہ عنہ said that when the people of Yemen performed *Hajj (pilgrimage)*, they did not bring provision but pleaded that they had trust in Allah. When they arrived in Makkah, however, they resorted to begging from the people. So, Allah revelled:

وَتَزَوَّدُوْا فَإِنَّ خَيْرَ الزَّادِ التَّقْوٰى

{And take provision with you, (however) the best provision indeed in piety.}[1](2: 197)

COMMENTARY: Those people had a misconception of tawakkal (trust in Allah). They were told to keep provision with them and not to stop too low to begging. It is not correct to proceed for *Hajj (pilgrimage)* without equipping oneself with provision of the journey if one is not confident that he will not beg and put himself to inconvenience and not be able to discharge the rites of *Hajj (pilgrimage)* perfectly, and put others to inconvenience too.

The verse and the hadith (tradition) suggest that it is not contrary to tawakkal to carry necessary provisions. Of course, if anyone adopts only tawakkal and caries no means there is no harm if he is resolute and persevering. That should be true tawakkal, however.

WOMEN'S JIHAD IS *HAJJ (PILGRIMAGE)* & UMRAH

(٢٥٣٤) وَعَنْ عَائِشَةَ قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ عَلَى النِّسَاءِ جِهَادٌ قَالَ نَعَمْ عَلَيْهِنَّ جِهَادٌ لَا قِتَالَ فِيْهِ الْحَجُّ وَالْعُمْرَةُ۔ (رواه ابن ماجة)

2534. Sayyidah Ayshah رضی اللہ عنہا narrated that she asked, "O Messenger of Allah, is jihad *fard(compulsory)* on women?" He said, 'Yes. It is jihad in which is no fighting. It is *Hajj (pilgrimage)* and u mrah."[2]

COMMENTARY: Islam has not prescribed jihad on woman but rather than deprive them of its great reward has elevated *Hajj (pilgrimage)* and umrah to its level for them. Though there is no fighting in it, it calls for strenuous effort and a journey away from home.

WARNING TO THOSE WHO FAIL TO PERFORM *HAJJ (PILGRIMAGE)* FOR NO REASON

(٢٥٣٥) وَعَنْ اَبِي اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يَمْنَعْهُ مِنَ الْحَجِّ حَاجَةٌ ظَاهِرَةٌ اَوْ سُلْطَانٌ جَائِرٌ اَوْ مَرَضٌ حَابِسٌ فَمَاتَ وَلَمْ يَحُجَّ فَلْيَمُتْ إِنْ شَاءَ يَهُوْدِيًّا وَإِنْ شَاءَ نَصْرَانِيًّا۔ (رواه الدارمی)

2535. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any one is not obstructed from performing *Hajj (pilgrimage)* by an obvious excuse, an oppressive king or an illness that confines him yet he dies without performing *Hajj (pilgrimage)*, then he may die, if he wishes as a Jew, or, if he

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[1] Bukhari # 1523, Abu Dawud # 1730.

[2] Ibn Majah # 2901.

wishes, as a Christian."[1]

COMMENTARY: If anyone fears for his life and property during the journey at the hands of a monarch or rulers who are cruel then *Hajj (pilgrimage)* is not *fard(compulsory)* on him even though he may have met the other conditions of *Hajj (pilgrimage)*. Similar, such diseases as restrict movement absolve one from the obligation of *Hajj (pilgrimage)*. These include the bind, paralyzed, etc.

Hence, the hadith (tradition) means that if anyone meets all the conditions of *Hajj (pilgrimage)* and nothing hinders him from proceeding yet he does not perform *Hajj (pilgrimage)* then he may die a Jew or a Christian. This warning has been explained against hadith (tradition) # 2521.

PILGRIMS ARE ALLAH'S GUESTS

(٢٥٣٦) وَعَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ قَالَ الْحَاجُّ وَالْعُمَّارُ وَفْدُ اللّٰهِ اِنْ دَعَوْهُ اَجَابَهُمْ وَاِنِ اسْتَغْفَرُوْهُ غَفَرَلَهُمْ۔ (رواه ابن ماجة)

2536. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "The pilgrims whether performing *Hajj (pilgrimage)* or performing umrah are guests of Allah. If they pray to him, he answers them and if they seek His forgiveness, He forgives them."[2]

COMMENTARY: *Ka'bah* is Allah's House. Visitors to it are His guests. As their host, Allah cares for all their permissible needs.

(٢٥٣٧) وَعَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ وَفْدُاللّٰهِ ثَلَاثَةٌ اَلْغَازِیْ وَالْحَاجُّ وَالْمُعْتَمِرُ۔ (رواه النسائی والبیهقی فی شعب الایمان)

2537. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "The guests of Allah are of three kinds; the warrior, the pilgrim who performs *Hajj (pilgrimage)* and the pilgrim who performs umrah."[3]

SALAAM & HANDSHAKE WITH RETURNING PILGRIMS

(٢٥٣٨) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا لَقِيْتَ الْحَاجَّ فَسَلِّمْ عَلَيْهِ وَصَافِحْهُ وَمُرْهُ اَنْ يَسْتَغْفِرَلَكَ قَبْلَ اَنْ يَدْخُلَ بَيْتَهُ فَاِنَّهُ مَغْفُوْرٌ لَّهُ۔ (رواه احمد)

2538. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you meet him who has performed *Hajj (pilgrimage)* greet him with salaam, shake hands with him and request him to make istighfar for you before he enters his house because he is one who is forgiven."[4]

COMMENTARY: A person who has performed *Hajj (pilgrimage)* has his prayers answered from the time he enters Makkah till forty days after he returns home. In the past , people used to receive returning pilgrims warmly. Their objective was to shake h ands with them

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[1] Darimi # 1785.

[2] Ibn Majah # 2892.

[3] Ibn Majah # 2892, Nasa'i # 2626, Bayhaqi I shabul Eeman.

[4] Musnad Ahmad 2-69.

who has been forgiven and gain some of the blessings before they occupied themselves with worldly pursuits. Today, this spirit has given way to ostentation and pretence.
This hadith (tradition) to instructs that even before a pilgrim enters his home, we must shake hands with him before he engages in worldly tasks and mingles with his family. Till this time, he is said to be in Allah's path and innocent of sins and hence one whose prayers are granted. We are instructed to request him to make istighfar for us so that Allah will answer his prayer and forgive us.
The ulama (Scholars) say that one who performs umrah, who wages jihad and who seeks religious knowledge are all like the pilgrim who has performs *Hajj (pilgrimage)*. When these people return home, we should offer them salaam, shake hands with them and request them to make istighfar for us before they enter their homes because they are forgiven.

A PILGRIM WHO DIES GETS FULL REWARD

(٢٥٣٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ خَرَجَ حَاجًّا اَوْ مُعْتَمِرًا اَوْ غَازِيًا ثُمَّ مَاتَ فِيْ طَرِيْقِهٖ كَتَبَ اللّٰهُ لَهٗ اَجْرَ الْغَازِيْ وَالْحَاجِّ وَالْمُعْتَمِرِ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

2539. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone proceeds to perform *Hajj (pilgrimage)* or umrah, or as a warrior and dies on his way, then Allah writes for him the reward of the warrior, the pilgrim performing *Hajj (pilgrimage)* and the pilgrims performing umrah."[1]

COMMENTARY: The seeker of religious knowledge is also in the fold of these people. If anyone goes out of his home in pursuit of religious knowledge and dies on his way then he will get the reward of a scholar.

MAKKAH & MADINAH

Some basic information about *Hajj (pilgrimage)* has been given in this chapter and its commands and rules will follow in succeeding chapter. Makkah is the central place of this great worship and good fortune. Madinah is the heartbeat of every Muslim. It is the land of the beloved. Every pilgrim loves to visit Madinah.
Hence, we present a brief historical and geographical account of these two places. Of course chapters, on the merits of these two places will follow.
MAKKAH: The Bayt Allah or house of Allah is situated here. It is a city of al-HIjaz in Saudi Arabia, in the wadi (valley) Ibrahim. It is about three hundred and fifty feet above sea level. Its latitude is 21°N and longitude 29.5°E. Its population is four hundred thousand, or more than that. It is situated about 78 kilometres away from the seashore.
Makkah is also known as Bakkah, Umm ul Qura and Balad ul Amin, but the most common and well-known name is Makkah. The land where it is situated is uncultivable, a narrow and deep valley. It was once a waterless, grassless desert, uninhabited. It extends in the valley more than five miles from east to west and is more than two miles breadth wise. It is also called Batha because it lies in the path of onrushing flood waters. The valley of Makkah is surrounded by two mountain ranges extending from the west to the east, one of them is in the north and the other in the south, and both ranges are called Akhshaban. The Torah refers to them as Jibal Faran (Faran mountains).
About four thousand years ago, Prophet Ibrahim عليه السلام brought his wife, Sayyidah Hajrah

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[1] Bayhaqi # 4100.

عليه السلام, and young son, Sayyiduna Ismail عليه السلام to this desert wilderness, and settles them here. He also rebuilt the *ka'bah* at that time. Besides, he prayed to Allah to 'cause some of mankind to inhabit the land. Since then this desolate place attracted the neighbouring people - rather, all the worlds dwellers - to it. Allah's worshippers turn toward it five times a day for *salah (prayer)* and will keep facing it.

The progeny of Sayyiduna Ismail عليه السلام settled here and even spread in the surroundings. The Quraysh became the trustee and residents of this place. And, it was here that, among the Quraysh, was born the supreme guide and Allah's last Messenger the chief of the two worlds صلى الله عليه وسلم. He conveyed to the world, from this sacred city. Allah's last message and religion, Islam. Here, began every effort and exertion to propagate Islam worldwide.

In the beginning the makkans dwelled in tents. Two hundred years before the hijrah, the Prophet Muhammad's صلى الله عليه وسلم ancestor Qusay ibn Kilab came from shaam (Syria and adjoining areas) and he initiated erection of houses. With the advent of Islam, the city continued to prosper so that, presently, it is the biggest city of its neighbourhood and Islam's most important and central city.

There is only one spring in the city, the only source of water, called zamzam. There is no well. Paucity of water forbade cultivation of any sort, but not a large supply of water has made it possible to grow some grass and plants. Earlier a river was diverted at a point near Ta'if and it was called River Zubaydah having been commissioned by the mother of Amin ur Rashid, Zubaydah. It was expended with time and other means of water supply were tapped. The present government has made a solid arrangement for supply of water so that there is no shortage of water now.

Since Makkah is sandwiched between mountains, it is a very hot place. Its winter is very mild. It is very unbearable in summer. It rains only in winter, not more than about five inches annually. Summer begins in March and continues till October.

MADINAH: Madinah is about four hundred and thirty two kilometers to the north of Makkah. To its western side at about one hundred kilometers lies the sea and the famous seaport of the area, Yanbu al Bahr.

Madinah lies about the middle of the highway between Makkah and Shaam. It is situated at 24.35° North and 39.52 East.

When the infidels of Makkah made life difficult for the Muslims and persecuted them, it became nearly impossible to preach Islam. So, on receiving Allah's commands, the Prophet Muhammad صلى الله عليه وسلم instructed the sahabah (Prophet's companions) رضى الله عنهم to emigrate to Madinah and he himself followed them to it. Thus the centre of propagation of Islam moved to Madinah. From here. The light of Islam dispersed beyond the limits of Arabia into the entire world.

Before the Prophet Muhammad's صلى الله عليه وسلم arrival, this city was known as yathrib. He changed its name to Madinah and it came to be called Madinatur Rasul, the city of the Messenger. Its other names are: Tabah, Tayyibah, Ta'ibah, Ardullah, Darul hijrah, Bayt RasulAllah Haram Rasul Allah, Mahbubah, Hasanah, and so on. These are found in ahadith (tradition) and other texts, but Madinah is the most famous name.

In contrast to Makkah, Madinah is an evergreen, verdurous, cultivable city, Apart from its western side, there are gardens on all its other sides producing dates, grapes and variety of other fruits in a large quantity. Its fields are cultivated and its climate is moderate. There are no mountain surrounding it, but gardens enclose it from different sides and it is twelve

thousand five hundred feet above sea level. It has extreme summer and winter, and it is said to be an invigorating, healthy city.

When the Prophet Muhammad صلى الله عليه وسلم arrived here, its climate was very unpleasant. Illness and epidemics were common. Both Sayyiduna Abu Bakr رضى الله عنه and Sayyiduna Bilal رضى الله عنه became seriously ill on coming here. The Prophet Muhammad صلى الله عليه وسلم prayed for its climate to become aggreable and his prayer was granted.

The mountains Hurratul Waqim and Hurratul Wabrah lie on its east and west respectively. On its south is the Mount Uhud in whose proximity the Battle of uhud was fought. There are at this place graves of many sahabah (Prophet's companions) رضى الله عنهم including of Sayyiduna Hamzah رضى الله عنه. The Mount uhud is about two and a half miles away from the city. To its south are two mountains ayr (جبال عير) and two suburbs, Quba and Awaly. Between Hurratul Waqim and Hurratul Wabrah, to the north but somewhat isolated is the Mount sal (جبل سلع) It was here that the Prophet Muhammad صلى الله عليه وسلم and his sahabah (Prophet's companions) رضى الله عنهم has dug trenches together in 4 AH to block the path of the infidels into Madinah. This event came to be known as Ghazwah Ahzab (Battle of the confederates) or Ghazwah Khandaq (Battle of the Trenches).

The trenches were dug in the form of a crescent from Hurratul Waqim to Hurratul Wabrah and dug from behind the Mount sal. The Muslim army was positioned at the base of Mount sal.

The Prophet Muhammad's صلى الله عليه وسلم beautiful mosque is situated in about the centre of the city in a rectangular form. In the eastern portion of the mosque at the southern corner is t he Prophet Muhammad's صلى الله عليه وسلم grave In which he rests. His two honourable companions. Abu Bakr رضى الله عنه and Umar Faruq رضى الله عنه are also buried by his side.

CHAPTER - II

THE *IHRAM (PILGRIM-ROBE)* AND THE TALBIYAH (ASSUMING THE *IHRAM (PILGRIM-ROBE)* AND CALLING HE LABAYK)

بَابُ الْاِحْرَامِ وَالتَّلْبِيَةِ

'Ihram (pilgrim-robe)' means to make unlawful. Many things become unlawful for the pilgrim, so this word is used to denote that (as of that moment) these things are forbidden. The clothing consists only of a sheet of cloth covering the upper body and a waist-wrapper over the lower body waist-wrapper over the lower body waist-down, with the intention to perform *Hajj (pilgrimage)* or umrah, and it is called the *ihram (pilgrim-robe)*.

'Talbiyah' is to call the labayk. It is:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَكَ لَا شَرِيْكَ لَكَ

SECTION I — اَلْفَصْلُ الْاَوَّلُ

APPLYING PERFUME WHILE IN THE STATE OF *IHRAM (PILGRIM-ROBE)*

(٢٥٤٠) عَنْ عَائِشَةَ قَالَتْ كُنْتُ أُطَيِّبُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِإِحْرَامِهِ قَبْلَ اَنْ يُّحْرِمَ وَلِحِلِّهِ قَبْلَ اَنْ يَّطُوْفَ بِالْبَيْتِ بِطِيْبٍ فِيْهِ مِسْكٌ كَاَنِّيْ اَنْظُرُ اِلٰى وَبِيْصِ الطِّيْبِ فِيْ مَفَارِقِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ

عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ۔ (متفق عليه)

2540. Sayyidah Ayshah رضی اللہ عنہا narrated that she used to apply perfume to Allah's Messenger صلی اللہ علیہ وسلم for his *ihram (pilgrim-robe)* before he assumed the *ihram (pilgrim-robe)* and when he relinquished his *ihram (pilgrim-robe)* before he circumambulated the House with a perfume of musk. She said, "It is as though I still see the shine of the perfume at the parting of the hair of Allah's Messenger while he was in the state of the *ihram (pilgrim-robe)*."[1]

COMMENTARY: If perfume is applied on the clothing of *ihram (pilgrim-robe)* before it is assumed then there is no harm in it even if the fragrance persists after assuming the *ihram (pilgrim-robe)*. Imam (leader) Abu Hanifah رحمہ اللہ and Imam (leader) Ahmad رحمہ اللہ hold this contention that perfume may be applied before assuming the *ihram (pilgrim-robe)* but not afterwards. Imam (leader) Malik رحمہ اللہ and Imam (leader) Shafi'I رحمہ اللہ, however, contend that it is makruh(unbecoming) to apply a perfume before assuming the *ihram (pilgrim-robe)* it its fragrance persists even after assuming the *ihram (pilgrim-robe)*.

Before we explain the second portion of the hadith (tradition), we must remember that on the 10th Dhul Hijjah, the pilgrims come to Mina from Muzdalifah. There they perform the rami jamrah uqbah and put off their *ihram (pilgrim-robe)* so that whatever (lawful) was forbidden in the state of *ihram (pilgrim-robe)* becomes legal again except sexual intercourse or suggestion of it to women. This becomes permissible only after *tawaf ifadah* in Makkah. Sayyidah Ayshah رضی اللہ عنہا said that she applied perfume to Allah's Messenger صلی اللہ علیہ وسلم again when he relinquished the *ihram (pilgrim-robe)* on coming to Mina and making the rami jimrat uqbah though he had not yet performed the *tawaf ifadah*.

TALBID & TALBIYAH (MATTED HAIR & LABBAYK)

(۲۵٤۱) وَعَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُهِلُّ مُلَبِّدًا يَقُوْلُ لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ لَا يَزِيْدُ عَلٰى هٰؤُلَاءِ الْكَلِمَاتِ۔ (متفق عليه)

2541. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم call (the talbiyah) in a loud voice while his hair was matted:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ

{I am here, O Allah! I am here! I am here; you have no partner. I m here! Surely, all praise and grace are Yours, and the dominion. You have no partner.}
He did not add over these words.[2]

COMMENTARY: The Arabic word (تلبید) (talbid) translated as 'matted' implies applying henna or any other sticking material to the hair on the head to keep hair together. Also, dust and lice will be kept away. The pilgrims may do it before assuming the *ihram (pilgrim-robe)*.

The ulama (Scholars) differ on the saying of the talbiyah or labayk. Imam (leader) Abu

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[1] Bukhari # 1539, Muslim # 37-1189, Abu Dawud # 1745, Tirmidhi # 918, Nasa'i # 2693, Ibn Majah # 2926, Muwatta # 17, Musnad Ahmad 6.98, Darimi # 183.

[2] Bukhari # 1540, Muslim # 21-1184, Abu Dawud # 1747, Ibn Majah # 3047, Musnad Ahmad 2-131.

Hanifah رحمه الله regards it as a condition for the *ihram (pilgrim-robe)* to be correct. Imam (leader) Maalik says that while talbiyah is not *wajib (obligatory)* but if it is neglected then one will have to pay the dumm (which is sacrificing an animal). Imam (leader) Shafi'I رحمه الله says that talbiyah is a *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* and if it is neglected, no expiation (dumm) is necessary.

The prophet Muhammad صلى الله عليه وسلم used only these words in talbiyah generally. Other versions give more words and the verdict is that it is makruh(unbecoming) to cut down the words of talbiyah as given here, and to add (those) more words is not makruh(unbecoming), but *mustahab (desirable)*.

All the ulama (Scholars) agree that it is *mustahab (desirable)* to call t! e talbiyah in a raised voice.

WHEN TO CALL THE TALBIYAH

(٢٥٤٢) وَعَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَدْخَلَ رِجْلَهُ فِي الْغَرْزِ وَاسْتَوَتْ بِهِ نَاقَتُهُ قَآئِمَةً اَهَلَّ مِنْ عِنْدِ مَسْجِدِ ذِى الْحُلَيْفَةِ۔ (متفق عليه)

2542. Sayyiduna Ibn Umar رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم put his feet in the stirrup and his she camel stoop up with him (seated on it), he called the talbiyah in a loud voice from near the mosque of Dhul Hulayfah.[1]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم prepared for his journey for the Farewell pilgrimage and offered the *salah (prayer)* of *zuhr* in Madinah. He offered the *salah (prayer)* of asr at Dhul Hulayfah which is the miqat of the people of Madinah. He spent the night there and assumed the *ihram (pilgrim-robe)* in the morning.

While this hadith (tradition) says that the Prophet Muhammad صلى الله عليه وسلم sat down on the camel's back and called the labayk after the camel stood up, another hadith (tradition) says that he offered two *raka'at* optional *salah (prayer)* for the *ihram (pilgrim-robe)* and called the labayk. Another hadith (tradition) says that he reached bayda, an elevated place, and called the labayk. Hence, there are three different versions of when the Prophet Muhammad صلى الله عليه وسلم called the labayk.

Imam (leader) Shafi'I رحمه الله abides by the first version which is the hadith (tradition) under discussion. According to him, the pilgrim must call the labayk after sitting on his camel or whatever kind of conveyance be uses.

Imam (leader) Abu Hanifah رحمه الله, Imam (leader) Maalik رحمه الله and Imam (leader) Ahmad رحمه الله have followed the second version. According to these three Imam (leader)s, it is *mustahab (desirable)* to offer two *raka'at salah (prayer)* (optional), form the intention to assume the *ihram (pilgrim-robe)* and while still at the prayer rug the labayk may be called, but it is better to call it immediately after the *salah (prayer)*.

The three versions are reconciled by assuming that the Prophet Muhammad صلى الله عليه وسلم offered this *salah (prayer)* and called the labayk while at the prayer rug. Again he called the labayk after sitting on the she camel. And, once again, he called the labayk at Bayda.

This is why the ulama (Scholars) have said that labayk may be called with every change in situation, time and place. Such a repetition is *mustahab (desirable)*.

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[1] Bukhari # 2865, Muslim # 22-1187, Abu Dawud # 1773, Nasa'i # 2757, Ibn Majah # 2916, Darimi # 1929, Musnad Ahmad 2-18, Muwatta Maalik # 20-9-29.

So, the Prophet Muhammad صلی اللہ علیہ وسلم called the labayk three times in this manner. The narrator, in each case, thought that he had called it where he had heard the Prophet Muhammad صلی اللہ علیہ وسلم. Therefore, each of them reported just as he had heard the Prophet Muhammad صلی اللہ علیہ وسلم. This reconciliation is based on the hadith (tradition) of Sayyiduna Ibn Abbas رضی اللہ عنہ that Shaykh Abdul Haq رحمہ اللہ has cited in Ash'ah al lam'at on the authority of the sharh kitab Kharqi.

ABOUT TALBIYAH & KINDS OF *HAJJ (PILGRIMAGE)*

(٢٥٤٣) وَعَنْ اَبِي سَعِيْدِنِ الْخُدْرِيِّ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَصْرُخُ بِالْحَجِّ صُرَاخًا۔

(رواہ مسلم)

2543. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that they set out with Allah's Messenger صلی اللہ علیہ وسلم with their voices very loud for the *Hajj (pilgrimage)* (calling the labayk).[1]

COMMENTARY: Only *Hajj (pilgrimage)* is mentioned because *Hajj (pilgrimage)* is the real pilgrimage, Besides, the narrator spoke of himself and of those who called the talbiyah only for *Hajj (pilgrimage)*, or this hadith (tradition) speaks of those who performed the *Hajj (pilgrimage)* ifrad and assumed the *ihram (pilgrim-robe)* for it.

This hadith (tradition) says nothing about The Prophet Muhammad صلی اللہ علیہ وسلم. This will be explained in the next hadith (tradition). Hence, this hadith (tradition) cannot be said to contradict other ahadith (tradition).

(٢٥٤٤) وَعَنْ اَنَسٍ قَالَ كُنْتُ رَدِيْفَ اَبِي طَلْحَةَ وَاِنَّهُمْ لَيَصْرَخُوْنَ بِهِمَا جَمِيْعًا اَلْحَجِّ وَالْعُمْرَةِ۔ (رواہ البخاری)

2544. Sayyiduna Anas رضی اللہ عنہ narrated that he was a co-rider with Abu Talhah رضی اللہ عنہ, and they (the suhabah) رضی اللہ عنہ were calling out aloud for both of them, the *Hajj (pilgrimage)* and the umrah.[2]

COMMENTARY: This hadith (tradition) is evidence that *Hajj (pilgrimage)* of the form qiran is more excellent. Imam (leader) Abu Hanifah رحمہ اللہ holds this view because the sahabah (Prophet's companions) رضی اللہ عنہم were with the Prophet Muhammad صلی اللہ علیہ وسلم they would never be willing to do anything different from what the Prophet Muhammad صلی اللہ علیہ وسلم did. He may have observed the form qiran and they emulated him. The form qiran is explained in the next hadith (tradition).

(٢٥٤٥) وَعَنْ عَآئِشَةَ قَالَتْ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَامَ حَجَّةِ الْوَدَاعِ فَمِنَّا مَنْ اَهَلَّ بِعُمْرَةٍ وَمِنَّا مَنْ اَهَلَّ بِحَجٍّ وَعُمْرَةٍ وَمِنَّا مَنْ اَهَلَّ بِالْحَجِّ وَاَهَلَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْحَجِّ فَاَمَّا مَنْ اَهَلَّ بِعُمْرَةٍ فَحَلَّ وَاَمَّا مَنْ اَهَلَّ بِالْحَجِّ اَوْجَمَعَ الْحَجَّ وَالْعُمْرَةَ فَلَمْ يَحِلُّوْا حَتّٰى كَانَ يَوْمُ النَّحْرِ۔ (متفق علیہ)

2545. Sayyiduan Ayshah رضی اللہ عنہا: we set out with Allah's Messenger صلی اللہ علیہ وسلم in the year of the Farewell pilgrimage. Some of us assumed the *ihram (pilgrim-robe)* for umrah (alone and called aloud the talbiyah). Some of us assumed the *ihram*

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[1] Muslim # 211-1247, Musnad Ahmad 3-5.

[2] Bukhari # 1526, Muslim # 118.1211, Abu Dawud # 1779, Ibn Majah # 3000, Muwatta Maalik # 36 (*Hajj*).

(pilgrim-robe) for Hajj (pilgrimage) and umrah (both) and some of us assumed it for Hajj (pilgrimage) (alone). Allah's Messenger صلى الله عليه وسلم assumed the ihram (pilgrim-robe) for Hajj (pilgrimage). Those who had assumed the ihram (pilgrim-robe) for umrah (alone), relinquished it while those who had assumed it for Hajj (pilgrimage) or for both Hajj (pilgrimage) and umrah together did no it relinquish it till the day of sacrifice.[1]

COMMENTARY: There are three kinds of people who perform *Hajj (pilgrimage)*:

(i) Mufrid.
(ii) Qarin.
(iii) Mutamatta.

The mufrid assumes the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* only. Hence, ifrad is to assume the *ihram (pilgrim-robe)* of only *Hajj (pilgrimage)* and to confine oneself to performance of *Hajj (pilgrimage)*.

The qarin assumes the *ihram (pilgrim-robe)* for both *Hajj (pilgrimage)* and umrah. He performs the umrah first and then t he *Hajj (pilgrimage)*. To assume the *ihram (pilgrim-robe)* for both *Hajj (pilgrimage)* and umrah and perform umrah and *Hajj (pilgrimage)* in this sequence is called qiran.

The mutamatta is one who assumes the *ihram (pilgrim-robe)* for umrah at the miqat during the months of *Hajj (pilgrimage)*, and performs the rites of umrah. If he has brought the hadi (animal for sacrifice) with him, then he should retain the *ihram (pilgrim-robe)* and if he has not brought the hadi, then he must relinquish t he *ihram (pilgrim-robe)*, but remain in Makkah. When the days of *Hajj (pilgrimage)* arrive, he must assume the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* from the Haram, and must perform *Hajj (pilgrimage)*. To assume the *ihram (pilgrim-robe)* for umrah first in the months of *Hajj (pilgrimage)* and after performing umrah but before returning to one's native land and without relinquishing the *ihram (pilgrim-robe)* if the animal of sacrifice is brought along - or after relinquishing the *ihram (pilgrim-robe)*, assuming the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* at the Haram and performing the *Hajj (pilgrimage)* is called tamattu.

Only definitions are given here in brief a detailed exposition of commands will follow later, insha Allah.

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم ***IHRAM (PILGRIM-ROBE)*:** The question arises; what kind of *ihram (pilgrim-robe)* the Prophet Muhammad صلى الله عليه وسلم had assumed during the farewell pilgrimage? Was he a mufrid, a qarin or a mutamatta? The ahadith (tradition) differ on this subject. Some of them, like the one under discussion, suggest that he was a mufrid. But, most ahadith (tradition) say that he was a qarin, and some say t hat he was mutamatta.

The differences in the ahadith (tradition) may be explained on the hearing of the narrators. Some heard him say (لَبَّيكَ بِحَجَّةٍ) (labayk for *Hajj (pilgrimage)*), other also heard the words (لَبَّيكَ بِحَجَّةٍ وَ عُمْرَةٍ) (and umrah with *Hajj (pilgrimage)*), and others heard only (لَبَّيكَ بِعُمْرَةٍ) (for umrah. Or the Prophet Muhammad صلى الله عليه وسلم may have said at different moments each of these: (لبيك بحجة) and (لبيك بعمرة). Thus, the sahabah (Prophet's companions) رضى الله عنهم reported according to what they heard.

Some sahabah might have used the word tamatta in its literal meaning which his 'to

[1] Bukhari # 294, Muslmi # 1211, Tirmidhi # 820, Nasa'i # 242, Abu Dawud # 1250, Ibn Majah # 2963.

benefit,' 'to profit.' This benefit is also derived in qiran for the pilgrim qarin benefits from umrah, too, that he performs with *Hajj (pilgrimage)*.
Those who has assumed the *ihram (pilgrim-robe)* for u mrah relinquished it after observing the *tawaf* and sa'I and having their head shaved. Later, they assumed the *ihram (pilgrim-robe)* for *Hajj (pilgrimage)*. The others retained their *ihram (pilgrim-robe)* whether it was only for *Hajj (pilgrimage)* or for *Hajj (pilgrimage)* and umrah. Then all of them put off their *ihram (pilgrim-robe)* till the day of sacrifice was over. That day they observed ram (casting pebbles) of Jamratul aqabah, had their heads shaved and relinquished their *ihram (pilgrim-robe)*. There after, everything that was disallowed to them because of the *ihram (pilgrim-robe)* became permissible to them, except sexual intercourse with women. This was permitted to them after the *tawaf* rukn (also called *ifadah*).

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم *HAJJ (PILGRIMAGE)*

(٢٥٤٦) وَعَنِ ابْنِ عُمَرَ قَالَ تَمَتَّعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ بَدَأَ فَأَهَلَّ بِالْعُمْرَةِ ثُمَّ أَهَلَّ بِالْحَجِّ۔ (متفق عليه)

2546. Sayyiduna Ibn Umar رضی الله عنه said that Allah's Messenger صلى الله عليه وسلم performed the *Hajj (pilgrimage)* tamatta in t he farewell pilgrimage (deriving benefit with) umrah before *Hajj (pilgrimage)*, calling the labayk loudly for umrah first and afterwords for *Hajj (pilgrimage)*. (Thus, he combined *Hajj (pilgrimage)* and umrah and become qarin.)[1]

SECTION II — اَلْفَصْلُ الثَّانِيْ

CLOTHING OF THE *IHRAM (PILGRIM-ROBE)*

(٢٥٤٧) وَعَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَجَرَّدَ لِإِهْلَالِهِ وَاغْتَسَلَ۔ (رواه الترمذی والدارمی)

2547. Sayyiduna Zayd ibn Thabit رضی الله عنه narrated that he saw that the Prophet Muhammad صلى الله عليه وسلم took off his clothing to put on his *ihram (pilgrim-robe)* after having a bath.[2]

COMMENTARY: 'He took off his clothing and put on the *ihram (pilgrim-robe)*;' means he changed into the *ihram (pilgrim-robe)* which is a waist wrapper and an upper sheet of cloth. Both are unstitched. In the state of the *ihram (pilgrim-robe)*, stitched garments are not allowed, like shirt, pajamas, cap, overalls, socks and so on.
It is *Masnun* to have a bath for the *ihram (pilgrim-robe)* and also better. If a bath is not possible, then ablution is enough. Bath is *masnun* even for the women who menstruate or experience post childbirth bleeding and for minor children.

TALBID

(٢٥٤٨) وَعَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَبَّدَ رَأْسَهُ بِالْغِسْلِ۔ (رواه ابوداؤد)

2548. Sayyiduna Ibn Umar رضی الله عنه said that the Prophet Muhammad صلى الله عليه وسلم matted his hair with ghisl (which is a sticking material of various kind to keep off dust, etc. from the hair during the *ihram (pilgrim-robe)*.[3]

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[1] Bukhari # 1691, Muslim # 174-1227, Abu Dawud # 1805, Nasa'i # 2732, Musnad Ahmad 2-139.
[2] Tirmidhi # 831, Darimi # 1794.
[3] Abu Dawud # 1748.

RAISING THE VOICE IN THE TALBIYAH

(٢٥٤٩) وَعَنْ خَلَّادِ بْنِ السَّائِبِ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَانِيْ جِبْرِيْلُ فَاَمَرَنِيْ اَنْ اٰمُرَ اَصْحَابِيْ اَنْ يَّرْفَعُوْا اَصْوَاتَهُمْ بِالْاِهْلَالِ اَوِالتَّلْبِيَةِ۔ (رواہ مالك والترمذی وابوداؤد والنسائی وابن ماجة والدارمی)

2549. **Sayyiduna Khallad ibn as-Sa'ib** رضی اللہ عنہ **reported that his father narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "Jibril** علیہ السلام **came to me and instructed me to command my companions that they should raise their voices when calling the ihlal or the talbiyah."**[1]

COMMENTARY: Raising voices is for men. They must raise voices but not to such an extent as requires extra exertion. Women may call it softly so that only they hear it. Others should not hear their voice.

MERIT OF ONE WHO CALLS THE LABAYK

(٢٥٥٠) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يُلَبِّيْ اِلَّا لَبّٰى مَنْ عَنْ يَمِيْنِهٖ وَشِمَالِهٖ مِنْ حَجَرٍ اَوْ شَجَرٍ اَوْ مَدَرٍ حَتّٰى تَنْقَطِعَ الْاَرْضُ مِنْ هٰهُنَا وَهٰهُنَا۔ (رواہ الترمذی وابن ماجة)

2550. Sayyiduna Sahl ibn Sa'd رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "No Muslim calls the talbiyah aloud but all on his right and left, stones, trees and even clouds say the same, penetrating the earth hither and thither."**[2]

COMMENTARY: This hadith (tradition) highlights the excellence of the person who say labayk and of labayk.

TWO *RAKA'AT* FOR THE *IHRAM (PILGRIM-ROBE)*

(٢٥٥١) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرْكَعُ بِذِى الْحُلَيْفَةِ رَكْعَتَيْنِ ثُمَّ اِذَا اسْتَوَتْ بِهِ النَّاقَةُ قَائِمَةً عِنْدَ مَسْجِدِ ذِى الْحُلَيْفَةِ اَهَلَّ بِهٰؤُلَاءِ الْكَلِمَاتِ وَيَقُوْلُ لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِيْ يَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ اِلَيْكَ وَالْعَمَلُ۔ مُتَّفَقٌ عَلَيْهِ وَلَفْظُهٗ لِمُسْلِمٍ۔

2551. Sayyiduna Ibn Umar رضی اللہ عنہ **said that Allah's Messenger** صلی اللہ علیہ وسلم **used to offer two** ***raka'at salah (prayer)*** **at Dhul Hulayfah. Then, as the she-camel stood up (erect) with him near the mosque of Dhul Hulayfah, he called the talbiyah in a loud voice, saying:**

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِيْ يَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ اِلَيْكَ وَالْعَمَلُ

{I am here, O Allah! I am here! I am here, obedient to you. All good is in your hands. I am here! Desires are directed towards you and deeds are for you}[3]

COMMENTARY: The two *raka'at* for the *ihram (pilgrim-robe)* are *masnun*. In these, he

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[1] Tirmidhi # 830, Abu Dawud # 1814, Nasa'i # 2752, Ibn Majah # 2922, Musnad Ahmad # 16569, Muwatta Maalik # 34 (*Hajj*)

[2] Tirmidhi # 8291, Ibn Majah # 2921.

[3] Bukhari # 1549, Muslim # 19-1184, Abu Dawud # 1812, Tirmidhi # 826, Nasa'i # # 2750, Ibn Majah # 2918, Muwatta Maalik # 20.9-28, (This hadith (tradition) belongs to section I but is placed in II).

recited the surahs al-Kafirun and al-Ikhlas. Then he formed the intention and called the labayk. Then, he mounted the she camel near the mosque of Dhul Hulayfah and as it stood up with him on its back, he called the labayk in the well-known words and then in the additional form given in this hadith (tradition).

DUROOD & SUPPLICATION AFTER TALBIYAH

(٢٥٥٢) وَعَنْ عُمَارَةَ بْنِ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ اَبِيْهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ كَانَ اِذَا فَرَغَ مِنْ تَلْبِيَتِهٖ سَأَلَ اللّٰهَ رِضْوَانَهٗ وَالْجَنَّةَ وَاسْتَعْفَاهُ بِرَحْمَتِهٖ مِنَ النَّارِ۔ (رواه الشافعی)

2552. Sayyiduna Umarah ibn Khuzaymah ibn Thabit رحمه الله reported on the authority of his father[1] that when the prophet Muhammad صلی اللہ علیہ وسلم finished reciting his talbiyah, he prayed to Allah for His pleasure and paradise, and sought His (protection by) forgiveness through His mercy from hell.[2]

COMMENTARY: The hanafi ulama (Scholars) say that after reciting the talbiyah, it is *mustahab (desirable)* for the pilgrim to invoke blessings on the prophet Muhammad صلی اللہ علیہ وسلم in a voice subdued relative to his voice for the talbiyah. He must pray to Allah for His pleasure and paradise as also for deliverance from hell. Then, he may pray for his religious and worldly prosperity and good for whatever he wishes.

It is makruh(unbecoming) to greet one who is reciting the talbiyah, but if he himself offers salaam while reciting the talbiyah then a response may be given.

The hanafi ulama (Scholars) hold that it is *fard(compulsory)* to recite the talbiyah once. To recite more times is *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)*, such a *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)* that to neglect it is regarded as bad.

SECTION III اَلْفَصْلُ الثَّالِثُ

INTENTION TO PERFORM FAREWELL PILGRIMAGE PROCLAIMED

(٢٥٥٣) عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا اَرَادَ الْحَجَّ اَذَّنَ فِي النَّاسِ فَاجْتَمَعُوْا فَلَمَّا اَتَى الْبَيْدَاءَ اَحْرَمَ۔ (رواه البخاری)

2553. Sayyiduna Jabir رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم intended to perform *Hajj (pilgrimage)*, he informed the people through a proclamation. So they gathered together. When he arrived at al-Bayda'. He assumed the *ihram (pilgrim-robe)*.[3]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم had assumed the *ihram (pilgrim-robe)* already at Dhul Hudayfah after offering two *raka'at* optional *salah (prayer)* for the *ihram (pilgrim-robe)* At Bayda he called the labayk once again and this is what assuming the *ihram (pilgrim-robe)* there implies. By calling the labayk, he demonstrated that he was a muhrim (one who was in *ihram (pilgrim-robe)*).

TALBIYAH OF THE POLYTHEISTS

(٢٥٥٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ الْمُشْرِكُوْنَ يَقُوْلُوْنَ لَبَّيْكَ لَا شَرِيْكَ لَكَ فَيَقُوْلُ رَسُوْلُ اللّٰهِ صَلَّى

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[1] Sayyiduna Khuzaymah رضی اللہ عنہ

[2] Al-Umm, Imam (leader) Shafi رحمہ اللہ 2-157.

[3] Muslim 147-1218, (Not found in Bukhari)

اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيْلَكُمْ قَدٍ قَدٍ إِلَّا شَرِيْكًا هُوَ لَكَ تَمْلِكُهُ وَمَا مَلَكَ يَقُوْلُوْنَ هٰذَا وَهُمْ يَطُوْفُوْنَ بِالْبَيْتِ۔ (رواه مسلم)

2554. Sayyiduna Ibn Abbas رضی الله عنه narrated that the polytheists used to call (the talbiyah). "labayk, you have no partner..." Allah's Messenger صلى الله عليه وسلم would remark, 'woe to you! Enough said (and say not) 'except a partner you have and whom you own, but he partner) owns not." They would call thus and circumambulate the House (*Ka'bah*).[1]

COMMENTARY: The polytheists also used to perform *Hajj (pilgrimage)*, umrah *tawaf* and so on. They also sanctified the *ka'bah*, but their talbiyah was conditional as stated in the hadith (tradition). The prophet Muhammad صلى الله عليه وسلم would advice them to stop before the additional words, but the polytheists were deficient of understanding and did not follow guidance. They did not desist from speaking the additional words. Their stupidity was evident when they conceded that the idols were Allah's Possessions, but also said that they were His partners. How could something owned be a partner of its owner?

CHAPTER - III

THE NARRATIVE OF THE FAREWELL PILGRIMAGE (*HAJJ (PILGRIMAGE)*AT UL WIDA')

بَابُ قِصَّةِ حَجَّةِ الْوَدَاعِ

Wida (وداع) means to bid farewell. The *Hajj (pilgrimage)*at ul wida' is the *Hajj (pilgrimage)* of the Prophet Muhammad صلى الله عليه وسلم in 10 AH after pilgrimage was prescribed. The Prophet Muhammad صلى الله عليه وسلم taught the commands of *Hajj (pilgrimage)* during this pilgrimage and bade farewell to his shabah رضی الله عنه. He informed them of his departure from this world. He made them witnesses that he had discharged his responsibilities as messenger and conveyed the commands of *Shari'ah* and imposed them.

The first hadith (tradition) of this chapter is of Sayyiduna Jabir رضی الله عنه. It is lengthy and the most comprehensive of the ahadith (tradition). One hundred and fifty juristic rulings are derived from it. Rather, if anyone studies it in greater depth, he might derive more rulings.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

A COMPLETE ACCOUNT OF THE FAREWELL PILGRIMAGE

(٢٥٥٥) عَنْ جَابِرِ بْنِ عَبْدِاللّٰهِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَكَثَ بِالْمَدِيْنَةِ تِسْعَ سِنِيْنَ لَمْ يَحُجَّ ثُمَّ اَذَّنَ فِي النَّاسِ بِالْحَجِّ فِي الْعَاشِرَةِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَاجٌّ فَقَدِمَ الْمَدِيْنَةَ بَشَرٌ كَثِيْرٌ فَخَرَجْنَا مَعَهُ حَتّٰى اِذَا اَتَيْنَا ذَا الْحُلَيْفَةِ فَوَلَدَتْ اَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ اَبِي بَكْرٍ فَاَرْسَلَتْ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ اَصْنَعُ قَالَ اغْتَسِلِيْ وَاسْتَثْفِرِيْ بِثَوْبٍ وَاَحْرِمِيْ فَصَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتّٰى اِذَا اسْتَوَتْ بِهٖ نَاقَتُهُ عَلَى الْبَيْدَاءِ اَهَلَّ بِالتَّوْحِيْدِ لَبَّيْكَ اَللّٰهُمَّ

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[1] Muslim # 22-1185.

لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَ الْمُلْكَ لَا شَرِيْكَ لَكَ قَالَ جَابِرٌ لَسْنَانَنْوِى إِلَّا الْحَجَّ لَسْنَا نَعْرِفُ الْعُمْرَةَ حَتّٰى إِذَا اَتَيْنَا الْبَيْتَ مَعَهُ اسْتَلَمَ الرُّكْنَ فَطَافَ سَبْعًا فَرَمَلَ ثَلَاثًا وَمَشٰى اَرْبَعًا ثُمَّ تَقَدَّمَ إِلٰى مَقَامِ إِبْرَاهِيْمَ فَقَرَأَ وَاتَّخِذُوْا مِنْ مَقَامِ إِبْرَاهِيْمَ مُصَلًّى فَصَلّٰى رَكْعَتَيْنِ فَجَعَلَ الْمَقَامَ بَيْنَهُ وَ بَيْنَ الْبَيْتِ، وَفِي رِوَايَةٍ اَنَّهُ قَرَأَ فِي الرَّكْعَتَيْنِ قُلْ هُوَ اللّٰهُ اَحَدٌ وَقُلْ يَآ اَيُّهَا الْكَافِرُوْنَ ثُمَّ رَجَعَ إِلَى الرُّكْنِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّفَا فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ اَبْدَأُ بِمَا بَدَأَ اللّٰهُ بِهٖ فَبَدَأَ بِالصَّفَا فَرَقِيَ عَلَيْهِ حَتّٰى رَأَى الْبَيْتَ فَاسْتَقْبَلَ الْقِبْلَةَ فَوَحَّدَ اللّٰهَ وَكَبَّرَهٗ وَقَالَ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ اَنْجَزَ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ ثُمَّ دَعَا بَيْنَ ذٰلِكَ قَالَ مِثْلَ هٰذَا ثَلَاثَ مَرَّاتٍ ثُمَّ نَزَلَ وَمَشٰى إِلَى الْمَرْوَةِ حَتّٰى انْصَبَّتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي ثُمَّ سَعٰى حَتّٰى إِذَا صَعِدَتَا مَشٰى حَتّٰى اَتَى الْمَرْوَةَ فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا حَتّٰى إِذَا كَانَ اٰخِرُ طَوَافٍ عَلَى الْمَرْوَةِ نَادٰى وَهُوَ عَلَى الْمَرْوَةِ وَالنَّاسُ تَحْتَهٗ فَقَالَ لَوْ اَنِّي اسْتَقْبَلْتُ مِنْ اَمْرِي مَا اسْتَدْبَرْتُ لَمْ اَسُقِ الْهَدْيَ وَجَعَلْتُهَا عُمْرَةً فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهٗ هَدْيٌ فَلْيَحِلَّ وَلْيَجْعَلْهَا عُمْرَةً فَقَامَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ فَقَالَ يَا رَسُوْلَ اللّٰهِ اَلِعَامِنَا هٰذَا اَمْ لِاَبَدٍ فَشَبَّكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَصَابِعَهٗ وَاحِدَةً فِي الْاُخْرٰى وَقَالَ دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ مَرَّتَيْنِ لَا بَلْ لِاَبَدِ اَبَدٍ وَ قَدِمَ عَلِيٌّ مِنَ الْيَمَنِ بِبُدْنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهٗ مَاذَا قُلْتَ حِيْنَ فَرَضْتَ الْحَجَّ قَالَ قُلْتُ اَللّٰهُمَّ إِنِّي اُهِلُّ بِمَا اَهَلَّ بِهٖ رَسُوْلُكَ قَالَ فَإِنَّ مَعِيَ الْهَدْيَ فَلَا تَحِلُّ قَالَ فَكَانَ جَمَاعَةُ الْهَدْيِ الَّذِيْ قَدِمَ بِهٖ عَلِيٌّ مِنَ الْيَمَنِ وَالَّذِيْ اَتٰى بِهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِائَةً۔

قَالَ فَحَلَّ النَّاسُ كُلُّهُمْ وَ قَصَّرُوْا إِلَّا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَنْ كَانَ مَعَهٗ هَدْيٌ فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ تَوَجَّهُوْا إِلٰى مِنٰى فَاَهَلُّوْا بِالْحَجِّ وَرَكِبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى بِهَا الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ ثُمَّ مَكَثَ قَلِيْلًا حَتّٰى طَلَعَتِ الشَّمْسُ وَاَمَرَ بِقُبَّةٍ مِنْ شَعَرٍ تُضْرَبُ لَهٗ بِنَمِرَةَ فَسَارَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَا تَشُكُّ قُرَيْشٌ إِلَّا اَنَّهٗ وَاقِفٌ عِنْدَ الْمَشْعَرِ الْحَرَامِ كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ فَاَجَازَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى اَتٰى عَرَفَةَ فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهٗ بِنَمِرَةَ فَنَزَلَ بِهَا حَتّٰى إِذَا زَاغَتِ الشَّمْسُ اَمَرَ بِالْقَصْوَاءِ فَرُحِلَتْ لَهٗ فَاَتٰى بَطْنَ الْوَادِي فَخَطَبَ النَّاسَ وَقَالَ إِنَّ دِمَاءَكُمْ وَاَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِي شَهْرِكُمْ هٰذَا فِي بَلَدِكُمْ هٰذَا اَلَا كُلُّ شَيْءٍ مِنْ اَمْرِ

الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ وَإِنَّ أَوَّلَ دَمٍ أَضَعُ مِنْ دِمَائِنَا دَمُ ابْنِ رَبِيعَةَ بْنِ الْحَارِثِ وَكَانَ مُسْتَرْضِعًا فِي بَنِي سَعْدٍ فَقَتَلَهُ هُذَيْلٌ وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ وَأَوَّلُ رِبًا أَضَعُ مِنْ رِبَانَا رِبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ فَاتَّقُوا اللّٰهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللّٰهِ وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللّٰهِ وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئْنَ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ فَإِنْ فَعَلْنَ ذٰلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنِ اعْتَصَمْتُمْ بِهِ كِتَابُ اللّٰهِ وَأَنْتُمْ تُسْأَلُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ قَالُوا نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَأَدَّيْتَ وَنَصَحْتَ فَقَالَ بِإِصْبَعِهِ السَّبَّابَةِ يَرْفَعُهَا إِلَى السَّمَاءِ وَيَنْكُتُهَا إِلَى النَّاسِ اَللّٰهُمَّ اشْهَدْ اَللّٰهُمَّ اشْهَدْ ثَلَاثَ مَرَّاتٍ ثُمَّ أَذَّنَ بِلَالٌ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا ثُمَّ رَكِبَ حَتّٰى أَتَى الْمَوْقِفَ فَجَعَلَ بَطْنَ نَاقَتِهِ الْقَصْوَاءِ إِلَى الصَّخَرَاتِ وَجَعَلَ حَبْلَ الْمُشَاةِ بَيْنَ يَدَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ فَلَمْ يَزَلْ وَاقِفًا حَتّٰى غَرَبَتِ الشَّمْسُ وَذَهَبَتِ الصُّفْرَةُ قَلِيلًا حَتّٰى غَابَ الْقُرْصُ وَأَرْدَفَ أُسَامَةَ وَدَفَعَ حَتّٰى أَتَى الْمُزْدَلِفَةَ فَصَلّٰى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ وَلَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئًا ثُمَّ اضْطَجَعَ حَتّٰى طَلَعَ الْفَجْرُ فَصَلَّى الْفَجْرَ حِيْنَ تَبَيَّنَ لَهُ الصُّبْحُ بِأَذَانٍ وَإِقَامَةٍ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتّٰى أَتَى الْمَشْعَرَ الْحَرَامَ فَاسْتَقْبَلَ الْقِبْلَةَ فَدَعَاهُ وَكَبَّرَهُ وَهَلَّلَهُ وَوَحَّدَهُ فَلَمْ يَزَلْ وَاقِفًا حَتّٰى أَسْفَرَ جِدًّا فَدَفَعَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ وَأَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ حَتّٰى أَتَى بَطْنَ مُحَسِّرٍ فَحَرَّكَ قَلِيلًا ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطٰى الَّتِي تَخْرُجُ عَلَى الْجَمْرَةِ الْكُبْرٰى حَتّٰى أَتَى الْجَمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا مِثْلَ حَصَى الْخَذْفِ رَمٰى مِنْ بَطْنِ الْوَادِي ثُمَّ انْصَرَفَ إِلَى الْمَنْحَرِ فَنَحَرَ ثَلَاثًا وَسِتِّيْنَ بَدَنَةً بِيَدِهِ ثُمَّ أَعْطٰى عَلِيًّا فَنَحَرَ مَا غَبَرَ وَأَشْرَكَهُ فِي هَدْيِهِ ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَةٍ بِبَضْعَةٍ فَجُعِلَتْ فِي قِدْرٍ فَطُبِخَتْ فَأَكَلَا مِنْ لَحْمِهَا وَشَرِبَا مِنْ مَرَقِهَا ثُمَّ رَكِبَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَفَاضَ إِلَى الْبَيْتِ فَصَلّٰى بِمَكَّةَ الظُّهْرَ فَأَتٰى عَلٰى بَنِي عَبْدِ الْمُطَّلِبِ يَسْقُونَ عَلٰى زَمْزَمَ فَقَالَ انْزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ فَلَوْلَا أَنْ يَغْلِبَكُمُ النَّاسُ عَلٰى سِقَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ فَنَاوَلُوهُ دَلْوًا فَشَرِبَ مِنْهُ. (رواه مسلم)

2555. Sayyiduna Jabir ibn Abdullah narrated that Allah's Messenger صلی اللہ علیہ وسلم had been in Madinah for nine years (after coming here) but had not performed *Hajj (pilgrimage)*. Then in 10AH, he had it proclaimed that he intended to perform the *Hajj (pilgrimage)* that year. A very large number of people arrived in Madinah and all of them accompanied him. (They departed five days before the end of the month of Dhul Qa'dah between *zuhr* and asr) When they came to Dhul Hulayfah,

Sayyidah Asma bint Umays رضی اللہ عنہ gave birth to Muhammad ibn Abu Bakr رضی اللہ عنہ, she required from Allah's Messenger صلی اللہ علیہ وسلم what she ought to do (assume the *ihram (pilgrim-robe)* or not)? He sent instruction that she should have a bath for the *ihram (pilgrim-robe)*, bandage her private parts with a piece of cloth and assume the *ihram (pilgrim-robe)*. After that, Allah's Messenger صلی اللہ علیہ وسلم offered the *salah (prayer)* in the mosque and after he mounted (his camel) al-Qaswa and it stood erect with him on its back at al-Bayda (when he reached it), he declared Allah's unity in a loud voice and recited the talbiyah. 'Here am I, O Allah. Here am I. Here am I. You have no partner. Here am I. All praise and blessings are yours, and the dominion. You have no partner.

Sayyiduna Jabir رضی اللہ عنہ continued to say that their intention was merely to perform *Hajj (pilgrimage)*. They had not umrah in mind. When they came with him to the House, he touched the rank (corner, making istilam of the Black stone and kissed it). He made seven rounds, ramal (or running) in three and walking in four. Then he came to the station of Ibrahim and recited.

وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرَاهِيْمَ مُصَلًّى

{Take the station of Ibrahim as your place of worship} (2: 25)

Then he offered the *salah (prayer)*, two *raka'at*, keeping the station between him and the house.

According to a version; he recited in the two *raka'at* (قُلْ هُوَ اللّٰهُ) (al Ikhlas, 112) and (قُلْ يٰۤاَيُّهَا الْكٰفِرُوْنَ) (al-Kafirun, 109). Then he returned to the rukn and made the istilam of it. Then he went out of the gate to as-Safa. As he approached as-Safa, he recited:

اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ

{Surely As-Safa and al-Marwa are among the landmarks of Allah} (2: 158)

And he said, "I begin from the very safa mentioned in this verse by Allah first (and then He mentioned al-Marwa, So I too ascend the Safa first and will go up Marwah afterwards). So he claimed as Safá till he could see the House. He faced the qiblah and declared Allah's unity, proclaimed His greatness and said.

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ اَنْجَزَ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ

{None is worthy of worship besides Allah. He is one and has no partner. To Him belongs the kingdom and for Him is all praise and He is over all things powerful. There is no God but Allah, Alone, He has fulfilled His promise, helped His servant and routed the confederates by Himself}

He then made supplication between that, repeating the like of it three times. Then he descended and walked towards al-Marwa till his feet touched the bottom of the valley, he ran. Again, as he approached the ascent, he walked till he was at al-Marwa. Here, he did what he had done at as-Safa. When he was at al-Marwa for the last time, he called out while he was on it and the people below him. He said, "If I had realized earlier what I realize not, I would not have brought the animals of sacrifice from Madinah but made it an umrah. Thus if any of you have no sacrificial animal, he may relinquish the *ihram (pilgrim-robe)* and regard it as an ummah.'

Suraqah ibn Maalik ibn Ju'shum رضی اللہ عنہ arose and asked, 'O Messenger of Allah صلی اللہ علیہ وسلم, does it apply to the current year only, or is it for ever?" He intertwined his fingers of both hands and said twice, "The umrah is part of *Hajj (pilgrimage)*.. No, but for ever and ever."

And Sayyiduna Ali رضی اللہ عنہ came from yemen with the Prophet Muhammad's صلی اللہ علیہ وسلم sacrificial animals. He asked him what intention he had formed when he has assumed the *ihram (pilgrim-robe)* to perform *Hajj (pilgrimage)*. He said that he had resolved, 'O Allah, I assume the *ihram (pilgrim-robe)* with the same intention as the intention formed by your Messenger on assuming it.'

He said, "Indeed, I have with me the sacrificial animals, so do not relinquish the *ihram (pilgrim-robe)*."

Jabir رضی اللہ عنہ continued that the number of animals brought by Sayyiduna Ali رضی اللہ عنہ from Yemen and those that the Prophet had brought added up to one hundred.

Then all the people relinquished the *ihram (pilgrim-robe)* and shaved (or clipped) their hair, but not the Prophet Muhammad صلی اللہ علیہ وسلم and those who had the sacrificial animals with them. The, when it was the day of tarwiyah (8th of Dhul Hijjah, all people set out for Mina and (those who had put off the *ihram (pilgrim-robe)*) assumed the *ihram (pilgrim-robe)* for *Hajj (pilgrimage)*. The Prophet Muhammad صلی اللہ علیہ وسلم rode and offered there the *salah (prayer)* of *zuhr*, asr, *maghrib isha* and *fajr*. Then, the Prophet Muhammad صلی اللہ علیہ وسلم waited some time till the sun rose before giving an order for tent of hair to be pitched up for him at Namirah (in Arafah).

Then he set out (from Mina to Arafat). The Quraysh were certain that he would half at the holy place (Mash'ar al-Haram in Muzdalifah) as they had been doing during the Jahiliyah (for the *Hajj (pilgrimage)*). But, he went ahead till he came to Arafat He found his tent pitched for him at Namirah. He dismounted there and (stayed there and) when the sun began to decline, he called for (his she camel) al-Qaswa. It was saddled for him and (sitting on it,) he went down into the valley (Namirah) where he delivered sermon to the people. He said:

{O People! You lives, your properties and your honour be as sacred to each other of you as this your sacred day as this your sacred month and as this your sacred month and as this your sacred town. Known will that everything pertaining to the days of ignorance is trampled under my feet. (I proclaim their end and annulment)

This day, retaliation for all murders committed then is cancelled. The foremost of all (is the killing of a member of my own family) that I remit is the son of Rabi'ah ibn Harith (ibn Abdul Muttalib) who was suckled among the Banu Sa'd. He was killed by Hudhayl.

This day, all gums of interest of pre-Islamic days are written off. The first of our interest that I waive is that of (my uncle) Abbas ibn Abdul Muttalib. All of it is written off.

O people! Fear Allah in respect of the rights of your women, for, you have taken them as a trust of Allah in your hands. To derive satisfaction from them has been made legitimate for you by His command. Your claim on them is that they do not permit into your house anyone you do not like to come, and to sit in your place and on your bed. If they over do that, beat them but not severely. Their claim on you is that you are responsible to provide them food and clothing in a proper way.

I leave behind (for your guidance) something that if you abide by it and stick to it, you shall never go astray. It is the Book of Allah - the quran
(On the day or resurrection,) you will be asked concerning me. What will you say?}
(The valley resounded with their reply) They said, "We testify that you have conveyed to us the message and fulfilled (the mission). You have guided us."
On that, he raised his forefinger towards the sky and pointed it to the people and said thrice, 'O Allah (I beseech you) be you witness to it!"
Thereafter, Sayyiduna Bilal رضی اللہ عنہ called t he adhan and then the iqamah. The Prophet Muhammad صلی اللہ علیہ وسلم led the *salah (prayer)* of *zuhr.* Again Sayyiduna Bilal رضی اللہ عنہ called the iqamah and the Prophet Muhammad صلی اللہ علیہ وسلم led the *salah (prayer)* of asr. He offered no *salah (prayer)* between the two (neither *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* nor optional).
Then, the Prophet Muhammad صلی اللہ علیہ وسلم mounted (his camel) and came to the mawquf (or place of standing in Arafat). He made his she camel al-Qaswa turn is back to the rock. He had the Habl ul Mashat in front of him. He faced the qiblah and remained standing till sunset (*maghrib*) till the yellowness had faded somewhat and the sun disc was gone. He took Usamah (on the animal) behind him and advanced rapidly till he was at Muzdalifah and, here, he offered the *salah (prayer)* of *maghrib* and *isha* with a single adhan and two iqamahs. Between the two (*salah (prayer)*s), he did not glorify Allah (or recite any tasbih at all). Then he rested till dawn. He offered the *salah (prayer)* of *fajr* when the light of dawn was apparent to him, only one adhan and iqamah was called for that.
Then, he mounted al-Qaswa (and rode) till he came to al-Mash'arul Haram, he faced the qiblah, prayed to Allah, extolled Him, declared His unity and oneness (meaning (لاالہ الا اللہ) and (لاالہ الا اللہ وحدہ لاشریک لہ)) and did not cease to stand till the morning was very bright. Then, before sunrise, he rode quickly having taken Fadl ibn Abbas رضی اللہ عنہ behind him. He came to the valley of Muhassir. He urged the camel a little and took the middle path that leads to al-jamrat ul kubra. He came to the jamrah that is beside the tree. He threw at it seven pebbles. Saying Allahu Akbar at the throw of each pebble. Which was like a grain of bean. He cast them from the bottom of (the valley) Muhassir.
Then he went to the place of sacrifice (in Mina). He sacrificed sixty three camels with his own hands, Then, he let Sayyiduna Ali رضی اللہ عنہ sacrifice the rest. He shared with him in the sacrificial animals. Then, the prophet Muhammad صلی اللہ علیہ وسلم had a piece of meat from every camel that was sacrificed cooked in a cauldron and he and Sayyiduna Ali رضی اللہ عنہ ate some of the meat and drank some of the broth. After that, he preceded to the House on his camel. He offered the *salah (prayer)* of *zuhr* at Makkah. After the *salah (prayer)*, He went to the Banu Abd al-Muttalib who were drawing water at zam zam (and giving it to the people to drink). He said (to them), "Draw water, O Banu Abd al-Muttalib. If there was not the likelihood of people forcibly taking away from you the right to draw water, I would have drawn water alongwith you." They drew out a pitcher from zamzam and offered it to the Prophet Muhammad صلی اللہ علیہ وسلم who drank from it.[1]

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[1] Muslim # 147-1218.

COMMENTARY: As to the number of people accompanying the prophet Muhammad صلى الله عليه وسلم during the farewell pilgrimage, they are said to be between ninety thousand and one hundred and thirty thousand, or more.

Sayyiduna Asma bint Umays رضى الله عنه was married first to Sayyiduna Ja'far ibn Abu Talib رضى الله عنه. After his death, Sayyiduna Abu Bakr رضى الله عنه married her, and after his death, Sayyiduna Ali رضى الله عنه married her.

When the Prophet Muhammad صلى الله عليه وسلم set out for the farewell pilgrimage, she was the wife of Sayyiduna Abu Bakr. رضى الله عنه (Sayyiduna) Muhammad ibn Abu BAkr رضى الله عنه was born to her.

The Prophet Muhammad's صلى الله عليه وسلم instruction to her to bathe herself is evidence that it is *masnun* for a women experiencing lochia to have a bath for the *ihram (pilgrim-robe)*. This bath is for cleanliness and not to obtain purity. This is why a lochial woman is not asked to make tayammum. The same ruling applies to a menstruating women. Moreover, the Prophet Muhammad's صلى الله عليه وسلم directions to her to assume the *ihram (pilgrim-robe)*, meaning, 'to form the intention and to call the labayk, is evidence that the assuming of *ihram (pilgrim-robe)* by a woman experiencing post child birth bleeding is correct. The ulama (Scholars) are unanimous on this ruling.

The prophet Muhammad صلى الله عليه وسلم offered the two *raka'at* for *ihram (pilgrim-robe)* in the mosque of Dhul Hulayfah. If there is a mosque in the place of miqat, then it is better to offer the two *raka'at* in the mosque though if any one offers it anywhere else then too there is no harm, but this *salah (prayer)* should not be offered at a time that is makruh(unbecoming) for *salah (prayer)*. The ulama (Scholars) hold that the *fard(compulsory) salah (prayer)* stands for the *salah (prayer)* of *ihram (pilgrim-robe)* as it stands for the tahiyat ul masjid, if their times coincide.

During the jahiliyah, people used to think of umrah in the months of *Hajj (pilgrimage)* as sinful. So, the Prophet Muhammad صلى الله عليه وسلم by his action rejected their contention and the doubts of the sahabah (Prophet's companions) رضى الله عنهم were also set at rest. This issue will be discussed later.

They came to the House of Allah from the elevated site thaniyah ul ulya. There they did not offer the tahiyatul masjid because the tahiyatul masjid of BaytAllah is the *tawaf*.

In the *tawaf*, they observed ramal three times and used their normal pace in four circuits. There are seven circuits of the *tawaf*. Each circuit begins at the black stone, and ends at it. Each circuit or round is called (شوط) (shawt) in the terminology of *Shari'ah*.

In the first three rounds of *tawaf*, ramal is observed. The shoulders are jerked and the swaggering gait of a wrestler is adopted, walking rapidly with feet place in short steps. The remaining four rounds are completed in the normal manner at a regular pace.

The reason why ramal is observed is that when the prophet Muhammad صلى الله عليه وسلم came to Makkah to make the redeeming umrah, the idolaters of Makkah said that the fever of Madinah had weakened them. Thus, the Prophet Muhammad صلى الله عليه وسلم instructed the Muslims to walk in this manner -ramal and display their strength and vigour. Though that time has gone and the reason is no more valid yet the command is still operative.

This hadaith does not mention (اضطباع) (idtiba). But, it is *masnun* while observing the *tawaf*. Other ahadith (tradition) speaks of it.

Idtiba is to put a sheet of cloth over oneself in a way that one side of it goes from under the

right shoulder from the right armpit round over the left shoulder. It leaves the right shoulder bare. This command was of the same nature as of ramal to demonstrate strength and alertness. It stands operative even today.

The station of Ibrahim was where Prophet Ibrahim عليه السلام stood. It is a stone on which he stood to build the *Ka'bah*. The imprint of his feet remains to date an this stone.

Some people say that maqam Ibrahim (station of Ibrahim) is a stone. When Prophet Ibrahim عليه السلام came to meet his son Prophet Isma'il عليه السلام in Makkah,he alighted from the camel on this stone. And, when he departed, he stood on it to mount the camel. The imprint of both his feet transferred on the stone.

This stone is now preserved in a casing in front of the *ka'bah*. The Prophet Muhammad صلى الله عليه وسلم completed *tawaf* and offered two *raka'at salah (prayer)* behind this maqam Ibrahim. It is better to offer the two *raka'at salah (prayer)* here, but it is allowed anywhere in the haram within the sacred mosque or outside it. Imam (leader) Abu Hanifah رحمه الله holds that it is *wajib (obligatory)* after every *tawaf* but Imam (leader) Shafi'I رحمه الله contends that it is *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)*.

The hadith (tradition) says that the Prophet Muhammad صلى الله عليه وسلم recited (قل هو الله احد) (al-Ikhlas) and (قل يا ايها الكافرون) (al-Kafirun) in the two *raka'at*. In its literal sense, it implies that a succeeding surah (al-Ikhlas) was recited before a preceding surah (al-kafirun). The ulama (Scholars) say that it is not so but the hadith (tradition) only says that the Prophet Muhammad صلى الله عليه وسلم recited these two surahs. Teebi رحمه الله said that (قل هو الله احد) declares Allah's unity while (قل يا ايها الكافرون) condemns polytheism. So, tawheed (or Allah's unity) is a great declaration and significant, so is mentioned first.

Moreover, some version are explicit that they mention (قل يا ايها الكفرون) first and (قل هو الله احد) next.

The Prophet Muhammad صلى الله عليه وسلم observed Sa'I between as Safa and al Marwa in the mannr that from al-Safa to al-Marwa was one time and again to as-Safa the second time. The seven times were counted in this manner. Sa'I began at as-Safa and ended at al-Marwa. Sa'I is *wajib (obligatory)* Its origin lies in Sayyiduna Ismail عليه السلام being a child and his mother Sayyidah Hajrah عليها السلام began her search for water. When she was on the slope or declivity, the lost sight of him, so she went from as-Safa to al-Marwa to climb them and look at him. This sa'I is her *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)*. The Prophet Muhammad صلى الله عليه وسلم kept it alive. Since the declivity is now filled over the years with sand, it cannot be distinguished but for the sign posts erected between which the pilgrims run to keep alive the *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* of Sayyidah Hajrah عليها السلام.

When the Prophet Muhammad صلى الله عليه وسلم was in Makkah and had performed the umrah, he instructed his sahabah (Prophet's companions) رضى الله عنهم who had not brought a sacrificial animal with them that they should relinquish their *ihram (pilgrim-robe)*. The *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* should be considered as the *ihram (pilgrim-robe)* of umrah and when the days of *Hajj (pilgrimage)* arrived, they should assume the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* again and perform *Hajj (pilgrimage)*. Those who had taken the sacrificial animal along should not relinquish the *ihram (pilgrim-robe)* but retain it till after *Hajj (pilgrimage)*. The Prophet Muhammad صلى الله عليه وسلم remained in *ihram (pilgrim-robe)* because he had the sacrificial animal with him. The sahabah (Prophet's companions) رضى الله عنهم found

it difficult in the sense that they had relinquished the *ihram (pilgrim-robe)* but the Prophet Muhammad صلى الله عليه وسلم had retained it so that they were not emulating him with which situation they could not compromise. Secondly, they saw that only five days remained for the day of Arafah. So, it was not reasonable that they should put off the *ihram (pilgrim-robe)* and enjoy their women during these days and on the day of Arafah they should assume the *ihram (pilgrim-robe)* promptly and go to Arafah and perform *Hajj (pilgrimage)*. They wished to retain the *ihram (pilgrim-robe)* even for those five days and follow the Prophet Muhammad's صلى الله عليه وسلم example and refrain from their natural tendencies towards women. They also had fresh in their minds the practice of the jihiliyah when it was considered bad to perform umrah in the months of *Hajj (pilgrimage)*. They did not like that they should go through a complete from of umrah at that time. They wished that the Prophet Muhammad صلى الله عليه وسلم should not command them to put off the *ihram (pilgrim-robe)*. This enraged the Prophet Muhammad صلى الله عليه وسلم. He explained to them that he could not do anything in a religious matter and Allah's command will have to be obeyed, like it or not. He said, "If I had known that you would have had to abandon emulating me against your will then I, too, would not have it have brought an animal of sacrifice. And, I too would have come out of the *ihram (pilgrim-robe)* and converted *Hajj (pilgrimage)* (*ihram (pilgrim-robe)*) into umrah. I did not know that Allah would give this command."

Imam (leader) Nawawi رحمه الله said: the ulama (Scholars) disagree on this conversion of *ihram (pilgrim-robe)* from *Hajj (pilgrimage)* to umrah whether it was only for those sahabah (Prophet's companions) رضى الله عنهم or it is a perpetual command. Imam (leader) Ahmad and some of the ahluz-Zahir hold that this conversion was not only for those sahabah (Prophet's companions) رضى الله عنهم, but it is a perpetual command. Hence, if anyone assumes the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* but does not have the hadi with him, then it is allowed to him to convert the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* into umrah and after performing the rites of umrah, he may relinquish the *ihram (pilgrim-robe)*.

Imam (leader) Abu Hanifah رحمه الله, Imam (leader) Maalik رضى الله عنه and Imam (leader) Shafi'I رحمه الله and most of the ulama (Scholars), predecessors and their successors, hold that this command was valid only that year for those sahabah (Prophet's companions) رضى الله عنهم, for, it was considered then that it was forbidden to perform umrah in the months of *Hajj (pilgrimage)*. This misconception had to be rejected (and corrected, so it was done).

Further, Imam (leader) Abu Hanifah رضى الله عنه and Imam (leader) Ahmad رضى الله عنه derive from this hadith (tradition) the ruling that if anyone assumes the *ihram (pilgrim-robe)* of umrah and does not take along the hadi, then, after performing umrah, he may relinquish the *ihram (pilgrim-robe)*. If he takes the hadi along with him, then he must not put off the *ihram (pilgrim-robe)* till, on the day of sacrifice, his hadi is slaughtered.

However, Imam (leader) Shafi رحمه الله and Imam (leader) Maalik رحمه الله hold that it is allowed to put off the *ihram (pilgrim-robe)* after performing umrah whether the pilgrim has the hadi with him or not.

Mashar ul Haram is a mountain in Muzdalifah. In the pre-Islamic days, the Quraysh did not observe the wuquf (standing) for *Hajj (pilgrimage)* in Arafat, but they stood in Muzdalifah. They said that and mawquf hims, meaning the place of standing for the quraysh and the dwellers for the Haram was Muzdalifah. All the other Arabs would observe the standing in the Arafat. Since the Prophet Muhammad صلى الله عليه وسلم was a

Quraysh, the Quraysh presumed that he would observe the wuquf in muzdalifah, but he did not do so. Rather, he went straight to Arafat, and delivered the sermon in the valley of Namirah. He delivered two sermons. In the first, he mentioned the commands of *Hajj (pilgrimage)* and urged that much dhikr and supplication must dhikr and supplication must be made at Arafat. The second was relatively smaller and was made up only of supplication.

The account of the bloodshed of the son of Rabi'ah ibn Harith is that Harith was the paternal uncle of the Prophet Muhammad صلى الله عليه وسلم and son of Abdul Muttalib. He had a son Rabi'ah. Rabi'ah had a infant son, Iyas. According was handed over to Banu Sa'd for suckling. Those days, there existed hostility between Banu Sa'd and the Hudhayl (tribe). Iyas was among Banu Sa'd. During the hostilities, someone from the Hudayl struck Iyas with a stone and he died because of it. Iyas was the grandson of the Prophet Muhammad's صلى الله عليه وسلم uncle, so the Prophet Muhammad صلى الله عليه وسلم had a right to seek retaliation. However, he forgave the bloodshed.

Sayyiduna Abbas ibn Abdul Muttalib رضی الله عنه was the Prophet Muhammad's صلى الله عليه وسلم paternal uncle. He was engaged in the business of lending money against interest and had a huge amount of interest receivables from the people. The Prophet Muhammad صلى الله عليه وسلم wrote off all the interest receivables.

The *salah (prayer)* of *zuhr* was held that day. Then at its heels, *salah (prayer)* of asr was offered. These two *salah (prayer)*s were sort of combined. It is called jama taqdeem (combining by advancing). Both these *salah (prayer)* are offered together at Arafat at the time of *zuhr*. The four *fard(compulsory)*, of *zuhr* are offered and then the second iqamah is called by the mu'adhdhin and the *salah (prayer)* of asr is offered. No *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* or nafl *salah (prayer)* etc is offered in-between the two lest the combination becomes invalid because of a time lag between the two because it is *wajib (obligatory)* of offer them in quick succession, one upon the other.

The Prophet Muhammad صلى الله عليه وسلم proceeded quickly to Mazdalifah. It is between Mina and Arafat. The Hanafis regard it as a *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* to stop in Muzdalifah on the night of the 10th. The Shafi is and Hambalis consider it a *wajib (obligatory)*.

The hadith (tradition) says that at Muzdalifah, the prophet Muhammad صلى الله عليه وسلم offered the *salah (prayer)* of *maghrib* and *isha* for which one adhan and two iqamahs were called in the same way as he had combined *zuhr* and asr at Arafat. Imam (leader) Shafi'I رحمه الله, Imam (leader) Maalik رحمه الله and Imam (leader) Ahmad رحمه الله rule accordingly. But, Imam (leader) Abu رحمه الله Hanifah rules that both these *salah (prayer)*s are offered at Muzdalifah with one adhan and one iqamah because the *salah (prayer)* of *isha* is offered at its proper time and it only involves an excess *salah (prayer)*. At Arafat, the *salah (prayer)* of asr was advanced ahead of its time into the time of *zuhr*. Sahih Muslim has this version from Ibn Umar رضی الله عنه and Tirmidhi too has narrated it (Muslim # 1288, Tirmidhi # 888,Abu Dawud # 1932,)

As stated earlier, Mash'aril Haram is a mountain in Arafat. The wuquf (as standing) there on the tenth is *wajib (obligatory)* in the view of Imam (leader) Abu Hanifah, رحمه الله but a rukn, or part of *Hajj (pilgrimage)* in the sight of Imam (leader) Shafi'I رحمه الله.

Muhassir is a valley between Muzdalifah and Mina. It is said that the ashab ul feel (the people of the elephant, Abraha's men who had attacked Makkah) were punished here

when Allah's Messenger صلى الله عليه وسلم came from Muzdalifah, he hastened his beast at this place and passed through it very quickly. It was his habit that he hastened through a place on his route where any people has been punished.

Some authorities contend that the Christians and the Arab idolaters used to observe the standing in the valley of Muhassir during the pilgrimage. So, the prophet Muhammad صلى الله عليه وسلم hastened through it to make it clear that their action had no sanction.

In any case, it is incumbent on every pilgrim to emulate the prophet Muhammad صلى الله عليه وسلم and hurry through the valley of Muhassir.

The Prophet Muhammad صلى الله عليه وسلم took a route different from the one he had taken while going down. This return route took him to jamrat ul kubra or jamrat ul aqabah. The route that he had taken to Arafat and Muzdalifah was called Tariq Dabb while this return route that led to Mina for rami jamrah was called Tariq Maazmam. Dabb and Maazmam are two mountains.

Jamrah is a pillar. There are many such in Mina. Pebbles are cast at them. Insha Allah, we shall speak about them shortly.

The Prophet Muhammad صلى الله عليه وسلم had shared his sacrificial animals with Sayyiduna Ali رضى الله عنه in the sense that he had given him some of his camels so that he might sacrifice them on his own account. He may have given him those camels from the remainder of his stock or he may have had him given from the other camels. The Prophet Muhammad صلى الله عليه وسلم eating the meat of his sacrifice and drinking its both with Sayyiduna Ali رضى الله عنه establishes that it is *mustahab (desirable)* to consume from one's own sacrifice.

Then the Prophet Muhammad صلى الله عليه وسلم went to the *Ka'bah* and made its *tawaf*. This *tawaf* is called *tawaf ifadah* or *tawaf* rukn. It is a rukn (or part) of *Hajj (pilgrimage)*. With this *tawaf*, the last action of *Hajj (pilgrimage)* is done and *Hajj (pilgrimage)* is accomplished. While it is better to perform this *tawaf* on the day of sacrifice, yet it is allowed to make it later.

He offered the *salah (prayer)* of *zuhr* in Makkah according to this hadith (tradition). However, the hadith (tradition) (# 2652) of Ibn Umar رضى الله عنه is that he offered *zuhr* in Mina. Now, we might presume that he had, indeed, offered the *zuhr* in Makkah but Sayyiduna Ibn Umar رضى الله عنه might have supposed, on seeing him offer the optional *salah (prayer)* in Mina, that he had offered the *zuhr*. Or, since the two tradition differ, both stand rejected and, sins it is better to offer *salah (prayer)* in Makkah, we shall prefer to say that he offered the *zuhr* in Makkah. (Allah knows best.)

KINDS OF *HAJJ (PILGRIMAGE)*

(٢٥٥٦) وَعَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ فَمِنَّا مَنْ اَهَلَّ بِعُمْرَةٍ وَمِنَّا مَنْ اَهَلَّ بِحَجٍّ فَلَمَّا قَدِمْنَا مَكَّةَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَهَلَّ بِعُمْرَةٍ وَلَمْ يُهْدِ فَلْيَحْلِلْ وَمَنْ اَحْرَمَ بِعُمْرَةٍ وَاَهْدٰى فَلْيُهِلَّ بِالْحَجِّ مَعَ الْعُمْرَةِ ثُمَّ لَا يَحِلَّ حَتّٰى يَحِلَّ مِنْهُمَا وَفِي رِوَايَةٍ فَلَا يَحِلُّ حَتّٰى يَحِلَّ بِنَحْرِ هَدْيِهٖ وَ مَنْ اَهَلَّ بِحَجٍّ فَلْيُتِمَّ حَجَّهٗ قَالَتْ فَحِضْتُ وَلَمْ اَطُفْ بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ فَلَمْ اَزَلْ حَائِضًا حَتّٰى كَانَ يَوْمُ عَرَفَةَ وَلَمْ اُهِلَّ اِلَّا بِعُمْرَةٍ فَاَمَرَنِي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اَنْقُضَ رَأْسِي

وَامْتَشِطْ وَأَهِلَّ بِالْحَجِّ وَاتْرُكَ الْعُمْرَةَ فَفَعَلْتُ حَتّٰى قَضَيْتُ حَجِّيْ بَعَثَ مَعِي عَبْدَالرَّحْمٰنِ بْنِ أَبِي بَكْرٍ وَأَمَرَنِي أَنْ أَعْتَمِرَ مَكَانَ عُمْرَتِي مِنَ التَّنْعِيْمِ قَالَتْ فَطَافَ الَّذِيْنَ كَانُوا أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُّوا ثُمَّ طَافُوا طَوَافًا بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى وَأَمَّا الَّذِيْنَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوْا طَوَافًا وَاحِدًا۔ (متفق عليه)

2556. Sayyidah Ayshah رضی اللہ عنہا narrated that they set out with the Prophet Muhammad صلی اللہ علیہ وسلم at the farewell pilgrimage. Some of them called aloud the talbiyah for an umrah and others for a *Hajj (pilgrimage)* (or *Hajj (pilgrimage)* and umrah, and had assumed the *ihram (pilgrim-robe)* accordingly). At Makkah, Allah's Messenger صلی اللہ علیہ وسلم instructed those who has assumed the *ihram (pilgrim-robe)* for an umrah and had not brought sacrificial animals that they relinquish the *ihram (pilgrim-robe)* (after performing the umrah with its rites). Those who had assumed the *ihram (pilgrim-robe)* for an umrah and had brought sacrificial animals should calls aloud the talbiyah for the *Hajj (pilgrimage)* together with the umrah (and become a Qarin and not relinquish the *ihram (pilgrim-robe)* till they had finished and performed both of them – or, according to a version. Not relinquish the *ihram (pilgrim-robe)* till they had finished after sacrificing their animals. Those who had assumed the *ihram (pilgrim-robe)* for *Hajj (pilgrimage)* (whether they has brought the animals or not and whether they had combined umrah with *Hajj (pilgrimage)* or not). Were complete their *Hajj (pilgrimage)*.

Sayyidah Ayshah رضی اللہ عنہا said that she was menstruating, so did not make the *tawaf* of the House or observe the sa'I between as Safa and al Marwah. She continued to menstruate till the day of Arafah. Since she had assumed the *ihram (pilgrim-robe)* for umrah only, the Prophet Muhammad صلی اللہ علیہ وسلم instructed her to undo her hair and comb it. Then, she was to assume the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* and forgo the umrah. (she was to redeem the umrah later.) She obeyed and performed the *Hajj (pilgrimage)* (when that was done,) the Prophet Muhammad صلی اللہ علیہ وسلم sent Sayyiduna Abdur Rahman ibn Abu Bakr رضی اللہ عنہ along with her and instructed her to perform an umrah, to redeem the one she had forgone, from at Tamim.

Sayyidah Ayshah رضی اللہ عنہا said that those people who had assumed the *ihram (pilgrim-robe)* for umrah, relinquished it after performing the *tawaf* of the H Ouse and the sa'I between as safa and al-Marwah. On returning from Mina, they performed the *tawaf* (again), but those who has assumed the *ihram (pilgrim-robe)* for both *Hajj (pilgrimage)* and umrah performed only one *tawaf*.[1]

COMMENTARY: At-Tamim is about three miles away from Makkah to its north west. It is outside the limits of the Haram. The pilgrims go these to assume the *ihram (pilgrim-robe)* for umrah.

It is necessary that the *ihram (pilgrim-robe)* for umrah should be assumed outside the limits of the Haram which is called the hill (حل) and it is a condition too. The applies to both a resident of Makkah and an outsider. As for the *ihram (pilgrim-robe)* for *Hajj (pilgrimage)*, an outsider must assume it at the hill, meaning outside the limits of the Haram, but a resident

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[1] Bukhari # 319, Muslim # 111-1211, Abu Dawud # 1781, Nasa'i # 2764, Musnad Ahmad 6-177.

of Makkah may assume it any where within the limits of the Haram.
The hadith (tradition) implies that a qarin may perform only one *tawaf* for both *Hajj (pilgrimage)* and umrah. Imam (leader) Shafi'I رحمه الله has ruled along these lines. Imam (leader) Abu Hanifah رحمه الله said that a qarin must perform two *tawafs*, one for umrah after entering Makkah and the second for *Hajj (pilgrimage)* after the wuquf of Arafat. It is clear from the hadith (tradition) that the Prophet Muhammad صلى الله عليه وسلم was a qarin. When he came to Makkah, he performed one *tawaf* and the second, *tawaf* ziyarah, he made after the wuquf at Arafat.
Daraqutni has also transmitted one hadith (tradition) whose essence is also that the qarin should make two *tawafs* and two *sa'is* between as *Safa* and *al-Marwah*.
The same things ascribed to Sayyiduna Ali رضى الله عنه and Sayyiduna Abdullah ibn Mas'ud رضى الله عنه. They said that the qarin must make two *tawafs* and two sa'is.

(٢٥٥٧) وَعَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ تَمَتَّعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ فَسَاقَ مَعَهُ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ وَبَدَأَ فَأَهَلَّ بِالْعُمْرَةِ ثُمَّ أَهَلَّ بِالْحَجِّ فَتَمَتَّعَ النَّاسُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى وَمِنْهُمْ مَنْ لَمْ يُهْدِ فَلَمَّا قَدِمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ قَالَ لِلنَّاسِ مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لَا يَحِلُّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى فَلْيَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلْيُقَصِّرْ وَلْيَحْلِلْ ثُمَّ لِيُهِلَّ بِالْحَجِّ وَلْيُهْدِ فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيَصُمْ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعَ إِلَى أَهْلِهِ فَطَافَ حِيْنَ قَدِمَ مَكَّةَ وَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ ثُمَّ خَبَّ ثَلَاثَةَ أَطْوَافٍ وَمَشَى أَرْبَعًا فَرَكَعَ حِيْنَ قَضَى طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَانْصَرَفَ فَأَتَى الصَّفَا فَطَافَ بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافٍ ثُمَّ لَمْ يَحِلَّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى قَضَى حَجَّهُ وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ وَأَفَاضَ فَطَافَ بِالْبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرُمَ مِنْهُ وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَاقَ الْهَدْيَ مِنَ النَّاسِ۔ (متفق عليه)

2557. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that during the farewell pilgrimage, Allah's Messenger صلى الله عليه وسلم took the benefit by assuming the *ihram (pilgrim-robe)* for umrah first and after wards for *Hajj (pilgrimage)*. He drove with him the hadi from Dhull Hulayfah. Thus, he first called the talbiyah for umrah and then for *Hajj (pilgrimage)*. When he arrived at Makkah, he said to the people, "Those of you who have brought the sacrificial animals should not make lawful of anything that is forbidden to them (because of the *ihram (pilgrim-robe)* and not put it off). Those of you who have not brought the sacrificial animals should make the *tawaf* of the House and (the rounds of) as Safa and al-Marwah, and clip or shave off their hair, and relinquish the *ihram (pilgrim-robe)*. Then, they must assume the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* and bring the sacrificial animals (and make the sacrifice). Those who cannot get the sacrificial animals should fast for three days during the *Hajj (pilgrimage)* and seven days on returning to t heir families. (The three should be observed before sacrifice, better on 7th, 8th and 9th. The seven should be observed after

completing *Hajj (pilgrimage)* in makkah or on reaching home.)

The Prophet Muhammad صلى الله عليه وسلم circumambulated the *ka'bah* when he came to Makah, kissed (or made istislam of) the Black stone and made ramal of three rounds and walked the other four (at normal pace). On finishing his *tawaf* of the house. He offered two *raka'at salah (prayer)* at the maqam (Ibrahim). Then he gave the sanitation (of the *salah (prayer)* to end it) and departed till he came to as-Safa and made the seven rounds of as-Safa and al-Marwah. Then, he did not regard anything that was forbidden to him (because of the *ihram (pilgrim-robe)*) as lawful till he had accomplished his *Hajj (pilgrimage)* and sacrificed his animals on the day of sacrifice, and made the *tawaf ifadah* of the House. Then everything was lawful to him what had become unlawful to him. And everyone who had brought sacrificial animals did as Allah's Messenger صلى الله عليه وسلم did.[1]

COMMENTARY: Though it seems from this hadith (tradition) that the Prophet Muhammad صلى الله عليه وسلم performed *Hajj (pilgrimage)* tamatta, the correct thing is that he performed the qiran from. We might say that the word tamatta is used here in the sense of 'to benefit.' This meaning is found in the qiran from too in that umrah is joined to it so it is beneficial' in the sense.

UMRAH ALLOWED IN MONTHS OF *HAJJ (PILGRIMAGE)*

(٢٥٥٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذِهٖ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا فَمَنْ لَمْ يَكُنْ عِنْدَهُ الْهَدْيُ فَلْيَحِلَّ الْحِلَّ كُلَّهٗ فَإِنَّ الْعُمْرَةَ قَدْ دَخَلَتْ فِي الْحَجِّ إِلٰى يَوْمِ الْقِيَامَةِ۔ (رواه مسلم)

2558. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "This umrah we have profited thereby. He who has no sacrificial animal with him (may relinquish his *ihram (pilgrim-robe)* completely and) may treat as lawful what the sacred state had denied him, for, indeed, the umrah may be performed in the months of *Hajj (pilgrimage)* till the Last Hour."[2]

COMMENTARY: In this hadith (tradition), too, Tamatta' is used in the sense of 'to benefit,' This has been explained earlier.

This chapter does not have Section II.

SECTION III اَلْفَصْلُ الثَّالِثُ

SAHABAH'S رضى الله عنه HESITATION TO ALTER NATURE OF *IHRAM (PILGRIM-ROBE)*

(٢٥٥٩) وَعَنْ عَطَاءٍ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِاللّٰهِ فِي نَاسٍ مَعِيَ قَالَ اَهْلَلْنَا اَصْحَابُ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْحَجِّ خَالِصًا وَحْدَهٗ قَالَ عَطَاء قَالَ جَابِرٌ فَقَدِمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صُبْحَ رَابِعَةٍ مَضَتْ مِنْ ذِي الْحِجَّةِ فَاَمَرَنَا اَنْ نَحِلَّ قَالَ عَطَاءٌ قَالَ حِلُّوا وَاَصِيْبُوا النِّسَاءَ قَالَ عَطَاءٌ وَلَمْ يَعْزِمْ عَلَيْهِمْ وَلٰكِنْ اَحَلَّهُنَّ لَهُمْ فَقُلْنَا لَمَّا لَمْ يَكُنْ بَيْنَنَا وَبَيْنَ عَرَفَةَ اِلَّا خَمْسٌ اَمَرَنَا اَنْ نُفْضِيَ اِلٰى نِسَائِنَا فَنَأْتِي عَرَفَةَ تَقْطُرُ مَذَاكِيْرُنَا الْمَنِيَّ قَالَ يَقُوْلُ جَابِرٌ بِيَدِهٖ كَاَنِّيْ اَنْظُرُ اِلٰى قَوْلِهٖ يُحَرِّكُهَا قَالَ فَقَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْنَا فَقَالَ قَدْ

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[1] Bukahri # 1691, Muslim # 174, 1227, Abu Dawud # 1805, Nasa'i # 2732, Musnad Ahmad 2.139.

[2] Muslim # 203-1241, Nasa'i # 2815, Darimi # 1856, Musnad Ahmad 1-236.

عَلِمْتُمْ اِنِّي اَتْقَاكُمْ لِلّٰهِ وَاَصْدَقُكُمْ وَاَبَرُّكُمْ وَلَوْ لَا هَدْىَ لَحَلَلْتُ كَمَا تَحِلُّوْنَ وَلَوِاسْتَقْبَلْتُ مِنْ اَمْرِىْ مَا اسْتَدْبَرْتُ لَمْ اَسُقِ الْهَدْىَ فَحِلُّوا فَحَلَلْنَا وَسَمِعْنَا وَاَطَعْنَا قَالَ عَطَاءٌ قَالَ جَابِرٌ فَقَدِمَ عَلِيٌّ مِنْ سَعَايَتِهٖ فَقَالَ بِمَ اَهْلَلْتَ قَالَ بِمَا اَهَلَّ بِهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَهْدِ وَامْكُثْ حَرَامًا قَالَ وَاَهْدٰى لَهٗ عَلِيٌّ هَدْيًا فَقَالَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ يَا رَسُوْلَ اللّٰهِ اَلِعَامِنَا هٰذَا اَمْ لِاَبَدٍ قَالَ لِاَبَدٍ۔ (رواه مسلم)

2559. **Sayyiduna Ata رحمہ اللہ narrated that he, along with some people with him, heard Sayyiduna Jabir ibn Abdullah رضی اللہ عنہ say, "We the sahabah of Muhammad صلی اللہ علیہ وسلم called aloud the talbiyah for *Hajj (pilgrimage)* only (having assumed the *ihram (pilgrim-robe)* for only *Hajj (pilgrimage)*)."**

Ata رضی اللہ عنہ said further that Jabir رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم arrived (in Makkah) on the morning of the 4th Dhul Hijjah and commanded them to relinquish the *ihram (pilgrim-robe)*. Ata رحمہ اللہ quoted him as saying, "Come out of the sacred state and have sexual intercourse with your wives." Ata رحمہ اللہ elaborated that he did not make it *wajib (obligatory)* but meant to say that it was lawful for them to go to their women. (The command to cede the *ihrr.m (pilgrim-robe)* made it *wajib (obligatory)* but to have intercourse was to make it clear that after ceding the *ihram (pilgrim-robe)* it become permissible.)

(Ata رحمہ اللہ remarked:) "We wondered that only five days remained between us and Arafat and he commands us to go to our wives, so we shall come to Arafat while our perises will be dripping with prostates fluid.

And, he said that Jabir رضی اللہ عنہ gestured with his hand, moving it such that he still saw do it. (During the jahiliyah, it was considered very abominable to have sexual intercourse with wives on the eve of the days of *Hajj (pilgrimage)*.)

Jabir رضی اللہ عنہ said that the Prophet Muhammad صلی اللہ علیہ وسلم stood among them and said, "You know very well that I fear Allah more than you do, I am more truthful and pious than you are. Had I not brought the sacrificial animals with me, I too would have put off the *ihram (pilgrim-robe)* as you do now. If I had known earlier about this state of mine what I have now know, I would not have brought the sacrificial animals (meaning, if I had realized that putting off the *ihram (pilgrim-robe)* would tax you, I would not have brought the sacrificial animals with me and would have put off the *ihram (pilgrim-robe)* as you do). So (do not hesitate but) remove the *ihram (pilgrim-robe)*." Hence, they relinquished the *ihram (pilgrim-robe)* (in the spirit of) hearing and obeying (see Quran, 2: 285)

Ata رحمہ اللہ added that Jabir رضی اللہ عنہ continued to narrated that Sayyiduna Ali رضی اللہ عنہ arrived on an errand (having been sent as judge to Yemen and he came from there on some mission). He asked him, "What kind of *ihram (pilgrim-robe)* have you assumed?" He said, "The same as the Prophet Muhammad صلی اللہ علیہ وسلم had assumed." So, bring the sacrificial animals (and sacrifice on the day of sacrifice because it is *wajib (obligatory)* on the qarin) and retain the sacred state (of the *ihram (pilgrim-robe)*, as I do)."

He said further that Sayyiduna Ali رضی اللہ عنہ brought the sacrificial animals for him (meaning, for the Prophet Muhammad صلی اللہ علیہ وسلم or for himself). And, Sayyiduna Suraqa ibn Maalik ibn Jush'um رضی اللہ عنہ asked, "O Messenger of Allah, it is for this year of ours or for ever?" He said, "For always,"[1]

COMMENTARY: As for the *ihram (pilgrim-robe)* some people had assumed it only for *Hajj (pilgrimage)* as Sayyiduna Jabir رضی اللہ عنہ said in this hadith (tradition). But there were those too who has assumed it for only umrah and for umrah and *Hajj (pilgrimage)* combined as we read in the hadith (tradition) of Sayyidah Ayshsh رضی اللہ عنہ previously.

PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم DISPLEASURE AT SAHABAH'S رضی اللہ عنہ HESITATION

(٢٥٦٠) وَعَنْ عَائِشَةَ أَنَّهَا قَالَتْ قَدِمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِأَرْبَعٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ أَوْ خَمْسٍ فَدَخَلَ عَلَيَّ وَهُوَ غَضْبَانُ فَقُلْتُ مَنْ أَغْضَبَكَ يَا رَسُوْلَ اللّٰهِ أَدْخَلَهُ اللّٰهُ النَّارَ قَالَ أَوَ مَا شَعَرْتِ أَنِّي أَمَرْتُ النَّاسَ بِأَمْرٍ فَإِذَا هُمْ يَتَرَدَّدُوْنَ وَلَوْ إِنِّي اسْتَقْبَلْتُ مِنْ أَمْرِيْ مَا اسْتَدْبَرْتُ مَا سُقْتُ الْهَدْيَ مَعِيْ حَتّٰى أَشْتَرِيَهُ ثُمَّ أَحِلُّ كَمَا حَلُّوْا۔ (رواہ مسلم)

2560. Sayyidah Ayshah رضی اللہ عنہا narrated that (during the Farewell pilgrimage) Allah's Messenger صلی اللہ علیہ وسلم came to her (in Makkah) on the fourth or fifth of Dhul Hijjah in an angry mood. She asked, "Who has angered you O Messenger of Allah? May Allah consign him to hell!" He said, "Do you not know that I commanded the people (to suffice with umrah) but they hesitate? If I had known afore hand about my predicament as I now learn, I would never have brought the sacrificial animals with me. Rather, I would have relinquished the *ihram (pilgrim-robe)* as the people have done and would have bought the sacrificial animals (here)."[2]

CHAPTER - IV

بَابُ دُخُوْلِ مَكَّةَ وَالطَّوَافِ

ENTRY INTO MAKKAH & CIRCUMAMBULATING THE *KA'BAH*

The literal meaning of (مک) (makk) is 'to ruin,' 'to destroy.'

This blessed city is called 'Makkah' because it ruins and destroys sins and it destroys (in this world or the next) the person who is oppressive and evil, pursuing wrong ways.

This chapter will direct those who come to Makkah how they may enter this sacred city and from which side, and how and from where they may depart from it, when may they arrive and what the manners and rules of admittance are. The nature and rules of *tawaf* will be mentioned together with of those things associated with it, like kissing the Hajr Aswad or the Black Stone which is the istilam of it.

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[1] Muslim # 141-1216, Nasa'i # 2805, Ibn Majah # 1980, Musnad Ahmad 4-175.

[2] Muslim # 130-1211.

SECTION I   اَلْفَصْلُ الْاَوَّلُ

ENTRY INTO & EXIT FROM MAKKAH

(٢٥٦١) عَنْ نَافِعٍ قَالَ اِنَّ ابْنَ عُمَرَ كَانَ لَا يَقْدِمُ مَكَّةَ اِلَّا بَاتَ بِذِى طُوًى حَتّٰى يُصْبِحَ وَيَغْتَسِلَ وَيُصَلِّىَ فَيَدْخُلَ مَكَّةَ نَهَارًا وَاِذَا نَفَرَ مِنْهَا مَرَّ بِذِى طُوًى وَبَاتَ بِهَا حَتّٰى يُصْبِحَ وَيَذْكُرُ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَفْعَلُ ذٰلِكَ۔ (متفق عليه)

2561. Sayyiduna Nafi رحمه الله said that Sayyiduna Ibn Umar رضى الله عنه never came to Makkah without spending the night at Dhu Tuwa. In the morning, he would have a bath, offer *salah (prayer)* and enter Makkah by day when he departed from it, he went by the route of Dhu Tuwa where he spend the night till the morning. And, he used to say that the Prophet Muhammad صلى الله عليه وسلم did that.[1]

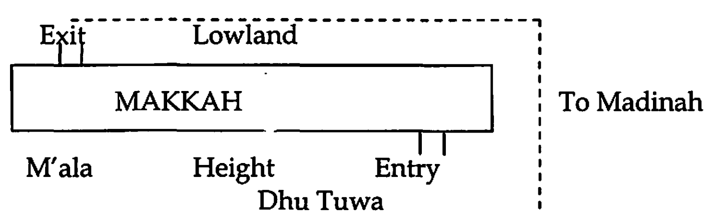
COMMENTARY: Dhu Tuwa is a place towards Tan'im within the limits of the Haram. The Prophet Muhammad صلى الله عليه وسلم used to rest here overnight. In the morning, he had a bath and offered *salah (prayer)* before going into the sacred city. The *salah (prayer)* that he offered was supererogatory *salah (prayer)* prior to entering Makkah.

While returning, he again stopped here to permit all companions to join him with their luggage. Ibn Maalik رحمه الله said that it is established though this hadith (tradition) that it is *mustahab (desirable)* to enter Makkah during day time. The House of Allah will be seen clearly in the day and supplication may be made.

(٢٥٦٢) وَعَنْ عَائِشَةَ قَالَتْ اِنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا جَاءَ اِلٰى مَكَّةَ دَخَلَهَا مِنْ اَعْلَاهَا وَخَرَجَ مِنْ اَسْفَلِهَا۔ (متفق عليه)

2562. Sayyidah Ayshah رضى الله عنها narrated that on coming to Makkah, the Prophet Muhammad صلى الله عليه وسلم entered through its heights. And, when he departed, he went through its lowlands.[2]

COMMENTARY: Dhu Tuwa is in the elevated portion of Makkah. The famous graveyard of Makkah al-Mala is on this side. The other side of the city is the lower portion.



This does not contradict the previous hadith (tradition). When he departed from the lower portion of Makkah and came to the road leading to Madinah he touched Dhu Tuwa. He stayed there overnight and set out for Madinah in the morning.

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[1] Bukhari # 1773, Muslim # 226-1259, Abu Dawud # 1865, Nasa'i # 2862, Darimi # 1927, Muwatta Maalik # 20 (*Hajj*).

[2] Bukhari # 1755, Muslim # 224-1258, Tirmidhi # 854, Abu Dawud # 1869, Nasa'i # 2865, Ibn Majah # 2940, Musnad Ahmad 6-40.

TAWAF ONLY IN A STATE OF PURITY

(٢٥٦٣) وَعَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ قَالَ قَدْ حَجَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَتْنِي عَائِشَةُ أَنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ حِيْنَ قَدِمَ مَكَّةَ أَنَّهُ تَوَضَّأَ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةٌ ثُمَّ حَجَّ أَبُوْ بَكْرٍ فَكَانَ أَوَّلُ شَيْءٍ بَدَأَ بِهِ الطَّوَافَ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةٌ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ مِثْلَ ذٰلِكَ۔ (متفق عليه)

2563. Sayyiduna Urwah ibn Zubayr said that the Prophet Muhammad صلى الله عليه وسلم performed *Hajj (pilgrimage)*. Sayyidah Ayshah رضى الله عنها told him that when the Prophet Muhammad صلى الله عليه وسلم came to Makkah, the first things he did was to make ablution. Then he circumambulated the House, but there was no umrah.
The Sayyiduna Abu Bakr رضى الله عنه performed *Hajj (pilgrimage)* and the first things he did was to circumambulate the House, but there was no umrah.
Then Sayyiduna Umar رضى الله عنه and after him Sayyiduna Uthman did like that.[1]

COMMENTARY: Before observing the *tawaf*, the Prophet Muhammad صلى الله عليه وسلم made a fresh ablution though he was already in a state of ablution. He has had a bath at Dhu Tuwa as we learnt from an earlier hadith (tradition) (# 2561) which clearly included ablution.
The *Tawaf* can only be proper with purity. The ulama (Scholars) say that it is a condition for making *tawaf* to first obtain purity. However, the hanafis say that it is not a condition but it is *wajib (obligatory)* to obtain purity before making *tawaf.*
We learn from the previous ahadith (tradition) that the Prophet Muhammad صلى الله عليه وسلم and the sahabah (Prophet's companions) رضى الله عنهم performed umrah on arriving in Makkah. Those who had the sacrificial animals with them retained their *ihram (pilgrim-robe)*, but those who had it not relinquish their *ihram (pilgrim-robe)*. Hence this hadith (tradition), when it says 'but there was no umrah.' Means that the Prophet Muhammad صلى الله عليه وسلم did not alter the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* into umrah, and did not relinquish the *ihram (pilgrim-robe)* but remained in the sacred state of the *ihram (pilgrim-robe)* because he was a qarin. He put off the *ihram (pilgrim-robe)* finally on the day of sacrifice. The narrator included these words to reject those people who presume that the Prophet Muhammad صلى الله عليه وسلم infringed the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* and performed umrah.
These words could also imply that all these people did not perform another umrah after *Hajj (pilgrimage)* but let it suffice with the umrah that was combined with *Hajj (pilgrimage)*.

RAMAL

(٢٥٦٤) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا طَافَ فِي الْحَجِّ أَوِ الْعُمْرَةِ أَوَّلَ مَا يَقْدِمُ سَعٰى ثَلَاثَةَ أَطْوَافٍ وَمَشٰى أَرْبَعَةً ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ يَطُوْفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ۔ (متفق عليه)

2564. Sayyiduna Ibn Umar رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم circumambulated (the *Ka'bah*) for *Hajj (pilgrimage)* or umrah (when he arrived), he first walked rapidly (at near-running pace) in the first three rounds (which is normal). The next four he walked (at normal pace). Then he offered two *raka'at salah (prayer)* and after that made sa'I (the rounds) between as-Safa and al-Marwah.[2]

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[1] Bukhari # 1614, Muslim # 190-1235.

[2] Bukhari # 1616, Muslim # 231-1261, Abu Dawud # 1893, Nasa'i # 2941, Musnad Ahmad 2-125.

COMMENTARY: One rounds of the *Ka'bah* is called a shawt (شوط). Seven circuits make up a *tawaf*. The Prophet Muhammad صلى الله عليه وسلم walked rapidly in the first three rounds without running or jumping. The remaining four he walked.

SA'I IS *WAJIB (OBLIGATORY)* - BETWEEN AS SAFA & AL-MARWAH

(٢٥٦٥) وَعَنْهُ قَالَ رَمَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْحَجَرِ إِلَى الْحَجَرِ ثَلَاثًا وَمَشٰى أَرْبَعًا وَكَانَ يَسْعٰى بِبَطْنِ الْمَسِيْلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ۔ (رواه مسلم)

2565. Sayyiduna Ibn Umar said that Allah's Messenger صلى الله عليه وسلم made ramal (walked briskly) in the (first) three rounds from the (Black) stone to (Black) stone and he walked at normal pace in the (remaining) four. At as-Safa and al-Marwah, he run in the batn nasil when (makilg the Sa'i)[1]

COMMENTARY: The hanafis regard Sa'I as *Wajib (obligatory)* while the Shaf'I'is say that it is a rukn (part, essential).

Batn Masil (rain water passage, bottom of the valley) is marked between as Safa and al-Marwah by two green pillars. It is *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* in the sight of all ulama (Scholars) to run between these pillars.

KISSING THE HAJR ASWAD

(٢٥٦٦) وَعَنْ جَابِرٍ قَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا قَدِمَ مَكَّةَ أَتَى الْحَجَرَ فَاسْتَلَمَهُ ثُمَّ مَشٰى عَلٰى يَمِيْنِهِ فَرَمَلَ ثَلَاثًا وَمَشٰى أَرْبَعًا۔ (رواه مسلم)

2566. Sayyiduna Jabir رضى الله عنه said that when Allah's Messenger صلى الله عليه وسلم came to Makkah, he approached the (Black) Stone, made its istilaam (kissed or touched it) and moving to his right, made ramal in three circuits and walked normally in four.[2]

(٢٥٦٧) وَعَنِ الزُّبَيْرِ بْنِ عَرَبِيٍّ قَالَ سَأَلَ رَجُلٌ ابْنَ عُمَرَ عَنِ اسْتِلَامِ الْحَجَرِ فَقَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُهُ وَيُقَبِّلُهُ۔ (رواه البخارى)

2567. Sayyiduna Az-Zubayr ibn Arabi رضى الله عنه narrated that a man asked Sayyiduna Ibn Umar رضى الله عنه about the istilam of the stone. He said, "I saw Allah's Messenger صلى الله عليه وسلم touch it and kiss it."[3]

ISTILAM OF RUKN YAMANI

(٢٥٦٨) وَعَنِ ابْنِ عُمَرَ قَالَ لَمْ أَرَا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُ مِنَ الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانِيَّيْنِ۔ (متفق عليه)

2568. Sayyiduna Ibn Umar رضى الله عنه said that he had seen Allah's Messenger صلى الله عليه وسلم make istilam of only the two Yamani corners of the House (they are to the Yamani side).[4]

COMMENTARY: The *Ka'bah* has four corners. The Black stone is pitched in one. The other

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[1] Bukhari # 1644, Muslim # 230-1261, Tirmidhi # 856, Muwatta Maalik # 108 (*Hajj*) Darimi # 1841, Musnad Ahmad 2-40.

[2] Muslim # 232-1261, Tirmidhi # 857, Nasa'i # 2939, Darimi # 1840.

[3] Bukhari # 1611, Tirmidhi # 862, Nasa'i # 2946.

[4] Bukhari # 1609, Muslim # 247-1269, Tirmidhi # 859, Musnad Ahmad 2-114.

opposite to it is truly the Yamani corner. Both these are called the Yamani rukn. Of the other two, one is Rukn Iraqi and the other Rukn Shaami. Both, however, are called Rukn Shaami.
The corner with the Blacvk stone is excellent twice over. First, it is made by prophet Ibrahim عليه السلام. Secondly, it has the Black Stone. The rukn Yamani has only one excellence. It is that Prophet Ibrahim عليه السلام had built it. In short, both these corners are more excellent than the two corners rukn Shaami and rukn Iraqi. *Istilam* is therefore, associated with only these two corners.
Istilam means 'to touch' with the hands or a kiss, or both. When this word is used with the Black stone, it implies kissing it. With the rukn Yamani, it stands for only touching it.
Since the rukn aswad (corner with Black stone) is better than rukn Yamani, it is kissed either by touching it with the hands or any other thing by gestures towards it and a symbolic kiss. The Yamini corner is only touched, not kissed. The remaining two corners are neither kissed nor touched.
Thus, the ruling is that no stone, apart from the Hajr Aswad and the Yamani corner, is kissed or touched.

CIRCUITS OF *KA'BAH* RIDING A CAMEL

(٢٥٦٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ طَافَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ عَلٰى بَعِيْرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ۔ (متفق عليه)

2569. Sayyiduna Ibn Abbas رضی الله عنه narrated that during the Farewell Pilgrimage, Allah's Messenger صلى الله عليه وسلم made the *tawaf* (of the House) on a camel. He touched the rukn (corner) with a mihjan (crooked stick).[1]

COMMENTARY: The hanafis hold that it is *wajib (obligatory)* to perform the *tawaf* on foot. So, they explain that the Prophet Muhammad صلى الله عليه وسلم had some reason to do it on a camel. This *tawaf* is exclusive with him and no one else is permitted to do it.
Teebi رحمه الله that though it is better to make the *tawaf* on foot, the Prophet Muhammad صلى الله عليه وسلم rode a camel to allow everyone to see him.
However, a question arises that it is confirmed through ahadith (tradition) that while making *tawaf* during the farewell pilgrimage, the Prophet Muhammad صلى الله عليه وسلم had observed ramal in the first three rounds. Clearly, he could not have done that on a camel.
The fact is that those ahadith (tradition) refer to his *tawaf* Qudoom (when he had come to Makkah for the pilgrimage) while the *tawaf* made on camel back was *tawaf ifadah* which was *fard(compulsory)* and is performed on the day of sacrifice (the tenth). It is also called *tawaf* ur rukn. His aim was that the people might see him and learn the motions and rules.
Mihjan is a stick with an etched edge. The stick was pointed towards the Hajr Aswad and given a light kiss.

METHOD OF ISTILAM OF HAJR ASWAD

(٢٥٧٠) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَافَ بِالْبَيْتِ عَلٰى بَعِيْرٍ كُلَّمَا اَتٰى عَلَى الرُّكْنِ اَشَارَ اِلَيْهِ بِشَيْءٍ فِي يَدِهٖ وَكَبَّرَ۔ (رواه البخارى)

2570. Sayyiduna Ibn Abbas رضی الله عنه narrated that rounds of the House on a camel.

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[1] Bukhari # 1607, Muslim # 223-1272, Abu Dawud # 1877, Nasa'i # 2954, Ibn Majah # 2948.

Every time he came to the corner, he pointed to it with something in his hand and called the takbir (Allahu Akbar).[1]

COMMENTARY: Both hands are placed on the Black Stone and both lips are brought to it. Because there were very many people and a crowd around the Black Stone, the Prophet Muhammad صلی اللہ علیہ وسلم pointed towards it and blew a kiss at it,

(٢٥٧١) وَعَنْ اَبِي الطُّفَيْلِ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَطُوْفُ بِالْبَيْتِ وَيَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ مَعَهُ وَيُقَبِّلُ الْمِحْجَنَ۔ (رواه مسلم)

2571. Sayyiduna Abu at-Tufayl رضی اللہ عنہ narrated that he saw Allah's Messenger صلی اللہ علیہ وسلم make the *tawaf* of the House. He made istilam of the rukn with a mihjan that he had and then kissed it.[2]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم sometimes kissed the Black Stone directly, but when there was a crowd around he touched it with something and kissed that or he blew a kiss at the Black Stone from afar. This happened in a single *tawaf* in its different rounds or from *tawaf* to *tawaf* depending on circumstances and the situation.

MENSTRUATING WOMEN NEED MAKE NO *TAWAF* OR SA'I

(٢٥٧٢) وَعَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَذْكُرُ اِلَّا الْحَجَّ فَلَمَّا كُنَّا بِسَرِفَ طَمِثْتُ فَدَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا اَبْكِيْ فَقَالَ لَعَلَّكِ نُفِسْتِ قُلْتُ نَعَمْ قَالَ فَاِنَّ ذٰلِكِ شَيْءٌ كَتَبَهُ اللّٰهُ عَلٰى بَنَاتِ اٰدَمَ فَافْعَلِيْ مَا يَفْعَلُ الْحَاجُّ غَيْرَ اَنْ لَا تَطُوْفِيْ بِالْبَيْتِ حَتّٰى تَطْهُرِيْ۔ (متفق عليه)

2572. Sayyidah Ayshah رضی اللہ عنہا narrated that they set out with the Prophet Muhammad صلی اللہ علیہ وسلم mentioning nothing but *Hajj (pilgrimage)*. (some people interpret it to mean that their objective was to perform *Hajj (pilgrimage)* not umrah. So not mentioning umrah does not necessitate that they had not formed an intention to perform umrah alongwith it). When they were at Sarif, she began to menstruate. The Prophet Muhammad صلی اللہ علیہ وسلم went to her to find her weeping. He asked, "It seems that you have your menses?" She said, "Yes." He said, "That is what Allah has decreed for the daughters of Aadam علیہ السلام. So, do what the pilgrims do but do not circumambulate the House (and do not make Sa'I which is proper only after circumambulation) till you are purified of your menses and have had a bath)."[3]

COMMENTARY: Sarif is a place about six miles from Makkah, three or four miles to the south of Tanim on the route to Shaam. By a rare coincidence, here also lies the grave of the mother of believers, Sayyidah Maymunan رضی اللہ عنہ and, indeed, it was here that she was married to the Prophet Muhammad صلی اللہ علیہ وسلم and here their marriage was consummated. The words of Sayyidah Ayshah رضی اللہ عنہا that they mentioned nothing but *Hajj (pilgrimage)* seem to contradict her words in hadith (tradition) # 2556. She said there that the people

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[1] Bukhari # 1612, Tirmidhi # 866, Nasa'i # 2952, Darimi # 1845.

[2] Muslim # 257-1275, Ibn Majah # 2949.

[3] Bukhari # 294, Muslim # 120.1211, Abu Dwud # 1782, Nasa'i # 2741, Ibn Majah # 2963, Darimi # 1846, Muwatta Maalik # 224 (*Hajj*).

performed the different forms of *Hajj (pilgrimage)*; ifrad, tamatta and qiran. Hence, here she meant to say that their true objective was to perform *Hajj (pilgrimage)*. The three forms of *Hajj (pilgrimage)* fall under the objective to perform *Hajj (pilgrimage)*. She had opted for tamatta but when she had her menses the Prophet Muhammad صلی اللہ علیہ وسلم instructed her to give up the *ihram (pilgrim-robe)* for umrah and retain that of *Hajj (pilgrimage)* and perform deeds of *Hajj (pilgrimage)*.

IDOLATERS DISALLOWED TO PERFORM *TAWAF*

(٢٥٧٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ بَعَثَنِي أَبُو بَكْرٍ فِي الْحَجَّةِ الَّتِي أَمَّرَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْهَا قَبْلَ حَجَّةِ الْوَدَاعِ يَوْمَ النَّحْرِ فِي رَهْطٍ أَمَرَهُ أَنْ يُؤَذِّنَ فِي النَّاسِ أَلَا لَا يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ۔ (متفق علیه)

2573. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that on the day of sacrifice during the *Hajj (pilgrimage)* that preceded the Farewell pilgrimage and over which the Prophet had made him the amir, Sayyiduna Abu Bakr رضی اللہ عنہ sent him (Abu Hurayrah) رضی اللہ عنہ along with some others with instructions to proclaim among the masses, "know! After this year no idolater (and polytheist) may perform *Hajj (pilgrimage)* and no one may make the *tawaf* of the House naked."[1]

COMMENTARY: As stated earlier, *Hajj (pilgrimage)* was made *fard(compulsory)* towards the close of 9AH. The Prophet Muhammad صلی اللہ علیہ وسلم was occupied in various religious affairs, so did not proceed himself. He sent Sayyiduna Abu Bakr رضی اللہ عنہ as amir of the pilgrims. This was one year before the farewell Pilgrimage.

As the amir, Abu Bakr رضی اللہ عنہ made the proclamation through Abu Hurayrah رضی اللہ عنہ and some others. Only Muslims would benefit from this great honour. His proclamation was made in the light of this verse of the Quran:

إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا

{The associators are indeed filthy so let them not come near the sacred Mosque after this year of theirs.} (9: 28)

Sayyiduna Abu Bakr رضی اللہ عنہ also instructed them to proclaim that no one should make the *tawaf* while he is a naked form. During the jahiliyah, people used to undress and circumambulate the House on the plea that they could not go round Allah's House that is a mighty worship in their unseemly clothing in which they had committed sin day and night.

Islam put an end to this obnoxious practice.

SECTION II الفصل الثانی

MY HAND BE RAISED WHEN MAKING SUPPLICATION ON SEEING THE *KA'BAH*

(٢٥٧٤) عَنِ الْمُهَاجِرِ الْمَكِّيِّ قَالَ سُئِلَ جَابِرٌ عَنِ الرَّجُلِ يَرَى الْبَيْتَ يَرْفَعُ يَدَيْهِ فَقَالَ قَدْ حَجَجْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ نَكُنْ نَفْعَلُهُ۔ (رواہ الترمذی وابوداؤد)

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[1] Bukhari # 369, Muslim # 435-1347, Abu Dawud # 1946, (Also Bu khari # 1622, 3177, 4363, 4655, 4656, 4657.)

2574. Sayyiduna Al-Muhajir Al-Makki رحمه الله said that Sayyiduna Jabir ibn Abdullah رضی الله عنه was asked about the man who sees the House and raises his hands. He said, "Indeed, we did perform *Hajj (pilgrimage)* with the Prophet Muhammad صلی الله علیه وسلم but we never did so."[1]

COMMENTARY: When a visitor to Makkah enters the sacred mosque and his eyes fall on the *Ka'bah* and he makes a supplication, his prayer is answered, Hence, he must pray to Allah for whatever he wishes.

The hadith (tradition) says that he must not raise his hands to make supplication. Imam (leader) Abu Hanifah رحمه الله Imam (leader) Shafi'I رحمه الله and Imam (leader) Maalik رحمه الله have ruled in accordance with the hadith (tradition) the hands should not be raised when making supplication. Imam (leader) Ahmad رحمه الله, however, holds that one must raise hands when making supplication on seeing the *Ka'bah* (Teebi)

Mulla Ali Qari, رحمه الله however, says that Imam (leader) Abu Hanifah رحمه الله and Imam (leader) Shafi'I رحمه الله have ruled like Imam (leader) Ahmad رحمه الله that hands may be raised. Again, the same Mulla Ali Qari رحمه الله has termed it, in his book 'Manasik'. To be makruh(unbecoming). Some ulama (Scholars) hold that it is allowed. The Hidayah and Durr Mukhtar affirm that hands should not be raised.

LOOKING AT THE *KA'BAH* DURING SA'I AND SUPPLICATING WITH HANDS RAISED

(٢٥٧٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ أَقْبَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ مَكَّةَ فَأَقْبَلَ إِلَى الْحَجَرِ فَاسْتَلَمَهُ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ أَتَى الصَّفَا فَعَلَاهُ حَتّٰى يَنْظُرَ إِلَى الْبَيْتِ فَرَفَعَ يَدَيْهِ فَجَعَلَ يَذْكُرُ اللّٰهَ مَا شَاءَ وَيَدْعُوْ۔

(رواه ابوداؤد)

2575. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم came (for the pilgrimage) and entered Makkah, he came to the (black) Stone and kissed it. Then he made the *tawaf* of the House. Then, he came to as-Safa and climbed it till he could look at the House and he raised his h ands and began to make zikr (remembrance of Allah) as much as he wished and made supplication.[2]

COMMENTARY: When the pilgrim is as-Safa while observing Sa'I, and stand. Then he must call Allahu Akbar and recite the Kalimah and invoke blessings on Allah's Messenger صلی الله علیه وسلم. Then, he must raise his hands and make supplication.

Some people raise their hands with takbir (Allahu Akbar) as in *salah (prayer)*. They must know that it is not sanctioned in *Shari'ah*. It is not legal and not *masnun*.

RESEMBLANCE IN *SALAH (PRAYER)* & *TAWAF*

(٢٥٧٦) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الطَّوَافُ حَوْلَ الْبَيْتِ مِثْلُ الصَّلٰوةِ إِلَّا أَنَّكُمْ تَتَكَلَّمُوْنَ فِيْهِ فَمَنْ تَكَلَّمَ فِيْهِ فَلَا يَتَكَلَّمَنَّ إِلَّا بِخَيْرٍ۔ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَالدَّارِمِيُّ وَذَكَرَ التِّرْمِذِيُّ جَمَاعَةً وَقَفُوْهُ عَلَى ابْنِ عَبَّاسٍ۔

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[1] Tirmidhi # 856, Abu Dawud # 1870, Nasa'i # 1946.

[2] Muslim # 84-1780, Abu Dawud # 1872.

2576. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The *tawaf* round the House is like *salah (prayer)* except that you converse while performing it. He who converses must do so with a good word."[1]

COMMENTARY: *Salah (prayer)* and *tawaf* are alike in the great reward associated with them. Speech, however, is the nullifier of *salah (prayer)* but not of *tawaf.* Whatever attracts the command of speech like eating and drinking does not nullify *tawaf* but nullifies *salah (prayer).* There are other differences too in *salah (prayer)* one faces the qiblah but not in *tawaf. Salah (prayer)* is offered at appointed time, not *tawaf.*

Purity is a condition for both. However, *salah (prayer)* is more excellent then *tawaf.* Their resemblance lies in their reward and singular sanctity.

ORIGIN OF THE BLACK STONE

(٢٥٧٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَزَلَ الْحَجَرُ الْاَسْوَدُ مِنَ الْجَنَّةِ وَهُوَ اَشَدُّ بَيَاضًا مِنَ اللَّبَنِ فَسَوَّدَتْهُ خَطَايَا بَنِي اٰدَمَ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

2577. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Hajr Aswad came down from paradise. It was whiter than milk, but the sins of the children of Aadam علیہ السلام blackened it."[2]

COMMENTARY: It is something to ponder. If man's sins can have this effect on a stone, what could they be doing to the hearts on mankind? We seek refuge in Allah!

TESTIMONY OF THE BLACK STONE ON THE DAY OF RESURRECTION

(٢٥٧٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْحَجَرِ وَاللّٰهِ لَيَبْعَثَنَّهُ اللّٰهُ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ يُبْصِرُ بِهِمَا وَلِسَانٌ يَنْطِقُ بِهٖ يَشْهَدُ عَلٰى مَنِ اسْتَلَمَهٗ بِحَقٍّ۔ (رواه الترمذی وابن ماجة والدارمی)

2578. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said about the (Black) Stone, "By Allah! Surely, Allah will raise it on the day of resurrection. It will have eyes with which it shall see and a tongue with which it shall speak and give testimony for those who had touched it (and kissed it) truthfully."[3]

COMMENTARY: The testimony will be in favour of anyone who had made the istilam of the Black Stone sincerely.

This hadith (tradition) means what it Says. Allah will give sight and speech to all inanimate things. He is Omnipotent and can do it just as He gives these things to a creature of blood and flesh.

BLACK STONE & MAQAM IBRAHIM RUBIES OF PARADISE

(٢٥٧٩) وَعَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ الرُّكْنَ وَالْمَقَامَ يَاقُوْتَتَانِ مِنْ يَّاقُوْتِ الْجَنَّةِ طَمَسَ اللّٰهُ نُوْرَهُمَا وَلَوْ لَمْ يَطْمِسْ نُوْرَهُمَا لَاَضَاءَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ۔ (رواه الترمذی)

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[1] Tirmidhi # 961, Nasa'i # 2972, Darimi # 1847, Musnad Ahmad 5-377.

[2] Tirmidhi # 878, Musnad Ahmad 1-307.

[3] Tirmidhi # 963, Ibn Majah # 2944, Darimi # 1839.

2579. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Surely the Rukn (the Black Stone) and the Maqam (Station of Ibrahim) are two rubies from the rubies of paradise. Allah has blotted out their light. If He had not done so, they would have illuminated whatever is between the east and the west."[1]

EXCELLENCE OF ISTILAAM & OF *TAWAF*

(٢٥٨٠) وَعَنْ عُبَيْدِ بْنِ عُمَيْرٍ اَنَّ ابْنَ عُمَرَ كَانَ يُزَاحِمُ عَلَى الرُّكْنَيْنِ زِحَامًا مَا رَأَيْتُ اَحَدًا مِّنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُزَاحِمُ عَلَيْهِ قَالَ اِنْ اَفْعَلْ فَاِنِّي سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ مَسْحَهُمَا كَفَّارَةٌ لِلْخَطَايَا وَسَمِعْتُهُ يَقُوْلُ مَنْ طَافَ بِهٰذَا الْبَيْتِ اُسْبُوْعًا فَاَحْصَاهُ كَانَ كَعِتْقِ رَقَبَةٍ وَسَمِعْتُهُ يَقُوْلُ لَا يَضَعُ قَدَمًا وَلَا يَرْفَعُ اُخْرٰى اِلَّا حَطَّ اللّٰهُ عَنْهُ بِهَا خَطِيْئَةً وَكَتَبَ لَهُ بِهَا حَسَنَةً۔ (رواه الترمذی)

2580. Sayyiduna Ubayd ibn Umayr رحمہ اللہ narrated that Sayyiduan Ibn Umar رضی اللہ عنہ used to precede (the people) at the two corners in a way he had not observed any of the sahabah (Prophet's companions) رضی اللہ عنہم of Allah's Messenger صلی اللہ علیہ وسلم do. Also, he used to say. "If I do that, it is because I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'Touching them is an expiation of sins." And, I had heard him say, "If anyone makes *tawaf* of this House (for a week or) seven times,[2] mindful of it (by observing its details), it is tantamount to setting free a slave." And, I heard him say, 'No one places a foot on the ground or raises the other but Allah removes a sin from him because of that and records a pious deed because of that."[3]

COMMENTARY: He stepped ahead to make istilam of the two corners even when there was a crowd but without inconveniencing anyone. So, it is not but sinful if anyone pushes people to make it to these corners. If there is a rush, he must do it by making a gesture from afar.

There are three possible explanations for 'makes *tawaf*... seven times.

(i) He makes the seven rounds of one *tawaf.*

(ii) He makes seven *tawaf.*

(iii) He makes *tawaf* for seven days (which is a week).

PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم SUPPLICATION BETWEEN TWO RUKN

(٢٥٨١) وَعَنْ عَبْدِ اللّٰهِ بْنِ السَّائِبِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا بَيْنَ الرُّكْنَيْنِ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ۔ (رواه ابوداؤد)

2581. Sayyiduna Abdullah ibn Sa'ib رضی اللہ عنہ said that he heard Allah's Messenger صلی اللہ علیہ وسلم pray between the two corners (Black Stone and Yamani corner):

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

{Our Lord, grant us what is good in this world and what is good in the hereafter and

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[1] Tirmidhi # 879, Musnad Ahmad # 7017.

[2] The Arabic urdu could be translated 'a week.'

[3] Tirmidhi # 961, Nasa'i # 2919, Musnad Ahmad # 5706.

save us from the chastisement of the Fire.}[1] (2: 201)

COMMAND TO OBSERVE SA'I

(٢٥٨٢) وَعَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ اَخْبَرَتْنِي بِنْتُ اَبِي تُجْرَاةَ قَالَتْ دَخَلْتُ مَعَ نِسْوَةٍ مِنْ قُرَيْشٍ دَارَ اٰلِ اَبِي حُسَيْنٍ نَنْظُرُ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَسْعٰى بَيْنَ الصَّفَا وَالْمَرْوَةِ فَرَاَيْتُهٗ يَسْعٰى وَاِنَّ مِئْزَرَهٗ لَيَدُوْرُ مِنْ شِدَّةِ السَّعْيِ وَسَمِعْتُهٗ يَقُوْلُ اسْعَوْا فَاِنَّ اللّٰهَ كَتَبَ عَلَيْكُمُ السَّعْيَ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَرَوَى اَحْمَدُ مَعَ اخْتِلَافٍ۔

2582. Sayyidah Safiyah bint Shaybah رضی اللہ عنہ said that she was informed by the daughter of Abu Tujrah that she went to the house of Abu Husayn in the company of some women of the Quraysh that they might observe Allah's Messenger رضی اللہ عنہ perform Sa'I between as-Safa and al-Marwah. She saw him ran and his lower wrapper moved round because of the effort he put in it. She heard him say, "Run (in Sa'i) because Allah has prescribed Sa'I for you."[2]

COMMENTARY: Sa'I is to make seven rounds between as-Safa and al-Marwah, the two mountains. It is main part of *Hajj (pilgrimage)*. The mountains are no more. Over the years they have shrinked and now only their position can be identified with a few symbolic steps to lead up. The two are separate, by a distance of about one and a half furlong.

As stated earlier, Sa'I is reminiscent of the running of Sayyidah Hajrah علیہ السلام and her restlessness for her infant, Sayyiduna Ismail علیہ السلام for whom she searched for water. She ran between the maintains. The Allah created zamzam.

Before Islam, the idolater Arabs had erected idols one each on the two mountains. The one at as Safa was called Isaf and the one at al-Marwah was Na'ilah. As-Safa was next to the Mount Abu Qays. Sa'I is initiated from there. The path between as-Safa and al-Marwah is called Masa. It is to the cast of the *Ka'bah*. It used to lie outside the sacred mosque. Now it is made part of it.

Imam (leader) Sha'fi رحمہ اللہ regards Sa'I as *fard(compulsory)*. So, if anyone does not make SA'I then his *Hajj (pilgrimage)* becomes invalid and void. But, Imam (leader) Abu Hanifah رحمہ اللہ regards Sa'I as *wajib (obligatory)*, so if anyone does not do it then he will have to have to atone with durum, meaning that he will have to slaughter a ram, or something as a *wajib (obligatory)*. His *Hajj (pilgrimage)* does not become batil (invalid).

(٢٥٨٣) وَعَنْ قُدَامَةَ بْنِ عَبْدِاللّٰهِ بْنِ عَمَّارٍ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْعٰى بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلٰى بَعِيْرٍ لَا ضَرْبَ وَلَا طَرْدَ وَلَا اِلَيْكَ اِلَيْكَ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ۔

2583. Sayyiduna Qudamah ibn Abdullah ibn Ammar رضی اللہ عنہ narrated that he did see Allah's Messenger صلی اللہ علیہ وسلم observe the Sa'I between as Safa and al-Marwah on a camel without there being any striking (the camel), driving people away, or shouting 'Give way, give way.'[3]

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[1] Abu Dawud # 1892, Musnad Ahmd 3-411.

[2] Daraqutni in Kitab *Hajj* # 87 in chapter Mawaqit, Baghawi Sharh *Sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)* # 858, Musnad Ahmad 2-114.

[3] Sharh us *Sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)*

COMMENTARY: We saw in the previous ahadith (tradition) that the Prophet Muhammad صلی اللہ علیہ وسلم made Sa'I on foot. This one on camel is an exception, made to teach the ummah that it may be done if there is a reason for it. Imam (leader) Abu Hanifah رحمہ اللہ has ruled that it is *wajib (obligatory)* to make Sa'I on foot unless there is an excuse and if anyone uses a conveyance without an excuse then it will be *wajib (obligatory)* on him to atone with a dumm (slaughtering an animal).
The Prophet Muhammad صلی اللہ علیہ وسلم did not do as rulers are prone to do with naughty motives to degrade their subjects.

TAWAF WITH IDTIBA

(٢٥٨٤) وَعَنْ يَعْلَى ابْنِ أُمَيَّةَ قَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَافَ بِالْبَيْتِ مُضْطَبِعًا بِبُرْدٍ أَخْضَرَ۔

(رواہ الترمذی وابوداؤد ابن ماجۃ والدارمی)

2584. Sayyiduna Ya'la ibn Umayyah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم circumambulated the house observing idtiba with a green mantle.[1]
(Idtiba is to pass the upper wrapper of the *ihram (pilgrim-robe)* from below the right arm pit and have both or one of its ends over the left shoulder).

IDTIBA IS A *SUNNAH* IN *TAWAF*

(٢٥٨٥) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ اِعْتَمَرُوْا مِنَ الْجِعِرَّانَةِ فَرَمَلُوْا بِالْبَيْتِ ثَلَاثًا وَجَعَلُوْا أَرْدِيَتَهُمْ تَحْتَ آبَاطِهِمْ ثُمَّ قَذَفُوْهَا عَلٰى عَوَاتِقِهِمِ الْيُسْرٰى۔ (رواہ ابوداؤد)

2585. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم and his sahabah (Prophet's companions) رضی اللہ عنہم made an umrah from Ji'ranah (a place between Makkah and Ta'if). In the first three circuits,-they observed ramal. They drew their upper wrapper from under their (left(armpits and placed the ends over their left shoulders.[2]

COMMENTARY: Idtiba is a *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)* in the entire *tawaf* while ramal is observe in the first two or three circuits of the *tawaf*. Idtiba is *mustahab (desirable)* only In *tawaf*, not otherwise. There is no sanction for observing the idtiba immediately on assuming the *ihram (pilgrim-robe)*. In fact, if observe while offering *salah (prayer)*, then it is makruh(unbecoming).

SECTION III — اَلْفَصْلُ الثَّالِثُ

SIGNIFICANCE OF ISTILAM

(٢٥٨٦-٢٥٨٧) عَنِ ابْنِ عُمَرَ قَالَ مَا تَرَكْنَا اسْتِلَامَ هٰذَيْنِ الرُّكْنَيْنِ الْيَمَانِيِّ وَالْحَجَرِ فِي شِدَّةٍ وَلَا رَخَاءٍ مُنْذُ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُهُمَا۔ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لَهُمَا قَالَ نَافِعٌ رَأَيْتُ ابْنَ عُمَرَ يَسْتَلِمُ الْحَجَرَ بِيَدِهٖ ثُمَّ قَبَّلَ يَدَهُ وَقَالَ مَا تَرَكْتُهُ مُنْذُ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ۔

2586. Sayyiduna Ibn Umar رضی اللہ عنہ said, "We did not give up the istilam of these two

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[1] Tirmidhi # 860, Abu Dawud # 1883, Ibn Majah # 2954, Musnad Ahmad 4-223.
[2] Abu Dawud # 1884, Musnad Ahmad # 1-306.

corners, the yamani and the (Black) stone, neither in a rush nor in ease, ever since I saw Allah's Messenger صلى الله عليه وسلم make their istilam."[1]

2587. ***S*ayyiduna Nafi' رحمه الله said (in another version) that he saw Ibn Umar رضى الله عنه make istilam of the stone with his hand and then he kissed his hand. And he said, "I have not given it up ever since I saw Allah's Messenger صلى الله عليه وسلم do it."[2]**

IN CASE OF EXCUSE *TAWAF* MAY BE MADE ON CONVEYANCE

(٢٥٨٨) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ شَكَوْتُ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنِّي أَشْتَكِي فَقَالَ طُوْفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ فَطُفْتُ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ يَقْرَأُ بِالطُّوْرِ وَكِتَابٍ مَّسْطُوْرٍ۔ (متفق عليه)

2588. ***S*ayyiduna Umm Salamah رضى الله عنه said that (during the performance of *Hajj (pilgrimage)*, being disabled) she complained to Allah's Messenger صلى الله عليه وسلم that she was unwell. He instructed her to make the *tawaf* behind the people while she rode a beast. She did that. Allah's Messenger was offering *salah (prayer)* by the House. He recited:**

بِالطُّوْرِ وَكِتَابٍ مَّسْطُوْرٍ

(Surah at-Tur 52)[3]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم may have recited surah at-Tur in one rakah and some other in the second, or he may have completed surah at Tur in parts in two *raka'at*.

It is permitted to make the *tawaf* on a conveyance, if there is a handicap. But, if there is no reason then it is *wajib (obligatory)* to make the *tawaf* on foot.

UMAR'S رضى الله عنه REMARKS WHILE KISSING THE STONE

(٢٥٨٩) وَعَنْ عَابِسِ بْنِ رَبِيْعَةَ قَالَ رَأَيْتُ عُمَرَ يُقَبِّلُ الْحَجَرَ وَيَقُوْلُ إِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ مَا تَنْفَعُ وَلَا تَضُرُّ وَلَوْ لَا أَنِّي رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُكَ مَا قَبَّلْتُكَ۔ (متفق عليه)

2589. ***S*ayyiduna Aabis ibn Rabi'ahj رحمه الله said that he saw Sayyiduna Umar رضى الله عنه kiss the stone and say, "I know for sure that you are a stone. You can neither benefit nor hurt. Had I not seen Allah's Messenger صلى الله عليه وسلم kiss you, I would never have kissed you."[4]**

COMMENTARY: Sayyiduna Umar رضى الله عنه aimed to nip in the bud any misconception in the minds of the neo. Muslims that the Black Stone could be worshipped. The only advantage was t hat reward could be excepted from Allah.

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[1] Bukhari # 1606, Muslim # 245-1268, Nasa'i # 2952, Darimi # 1838.

[2] Muslim # 246.1268, Abu Dawud # 1876.

[3] Bukhari # 1633, Muslim # 258-1276, Abu Dawud # 1882, Ibn Majah # 2961, Nasa'i # 2926, Muwatta Maalik # 123 (*Hajj*).

[4] Bukhari # 1597, Muslim # 251-1270, Abu Dawud # 1773, Tirmidhi # 861, Nasa'i # 2937, Ibn Majah # 2943,Muwatta Maalik # 115 (*Hajj*) Musnad Ahmad 1-54.

PRAYER AT RUKN YAMANI & THE ANGELS AAMEEN

(٢٥٩٠) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وُكِّلَ بِهٖ سَبْعُوْنَ مَلَكًا يَعْنِي الرُّكْنَ الْيَمَانِيَّ فَمَنْ قَالَ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْاٰخِرَةِ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ قَالُوْا اٰمِيْنَ۔ رَوَاهُ ابْنُ مَاجَةَ۔

2590. Sayyiduna Abu Hurahrah رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said (about the Yamani corner). "Seventy angels have been given charge over it, meaning the Yamani corner. If anyone prays (here):

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْاٰخِرَةِ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

{O Allah, I pray to you for pardon and security in this world and the next, our Lord, grant us what is good in t his world and what is good in the next and preserve us from the punishment in hell}
then they (the angels) say, 'Aameen!"[1]

COMMENTARY: Given this excellence of the Yamani corner, the excellence of the hajr aswad will be more than it. Perhaps, this excellence might be exclusive to the rukn Yamani and that of the hajr aswad might be more but of another kind.

There is no contradiction in this hadith (tradition) and hadith (tradition) # 2581 which says that the Prophet Muhammad صلی اللہ علیہ وسلم made this prayer between the two corners. Clearly, he made the prayer between Rukn Yamani and hajr aswad and he could not have paused there. It is not proper to stop walking while making the *tawaf*. Those people who do so to make supplication do much wrong. (The prayer in both ahadith (tradition) is identical.)

TASBIH, TAHIL, ETC DURING *TAWAF*

(٢٥٩١) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ طَافَ بِالْبَيْتِ سَبْعًا وَّلَا يَتَكَلَّمُ اِلَّا بِسُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ مُحِيَتْ عَنْهُ عَشْرُ سَيِّئَاتٍ وَكُتِبَ لَهٗ عَشْرُ حَسَنَاتٍ وَرُفِعَ لَهٗ عَشْرُ دَرَجَاتٍ وَمَنْ طَافَ فَتَكَلَّمَ وَهُوَ فِيْ تِلْكَ الْحَالِ خَاضَ فِي الرَّحْمَةِ بِرِجْلَيْهِ كَخَائِضِ الْمَاءِ بِرِجْلَيْهِ۔ (رواه ابن ماجة)

2591. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said that if anyone performs the rounds of the House seven times not talking but saying only.

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

{Allah is without blemish; All praise belongs to Allah and there is no god but Allah; And, Allah is the Greatest; There is no might and power save with Allah.}
then ten evil deeds are erased from him, ten pious deeds are recorded for him and he is elevated by ten degrees.
If he who makes the rounds speaks while performing *tawaf*, then he walks in the

[1] Ibn Majah # 2957.

pool of mercy with his two feet like one who walks in a pool of water.[1]

COMMENTARY: The second portion of the hadith (tradition) is actually a repetition of the first portion. The speech is the same tasbih takbir, tahlil, etc with the same words of glorifying, praising, extolling, and declaring unity of, Allah. The repetition is made to emphasise the reward of uttering these words while making *tawaf*. These are two kinds of rewards. The ulama (Scholars) also say that the second portion refers to other petitions, supplication etc. as taught by mashaykhs and others.

CHAPTER - V

AL-WUQUF THE STANDING AT ARAFAH بَابُ الْوُقُوْفِ بِعَرَفَةَ

'Arafah' (عرفة) is the name of a specific place. It is also used in the sense of time in that the ninth of Dhul Hijjah is called the day of Arafah.

As for the plural form of Arafat (عرفات), it is used only for this particular place. The plural form is inclusive of the adjoining and neighbouring territories.

Arafat is about twenty five Kilometres away from Makkah. It is a large valley or plain surrounded on three sides by mountains. The Jabal (mountain) Ar-Rahmah is in the centre to its northern side.

Many reasons are suggested for the name 'Arafat.'

(i) It is said that Sayyiduna Aadam عليه السلام and Sayyidah Hawa عليه السلام who were sent down to earth met one another again at this place. This recognition (تعارف) came to be known as Arafah; and the place got its name Arafat.

(ii) When Sayyiduna Jibril عليه السلام taught, hare, Sayyiduna Ibrahim عليه السلام the method of performing *Hajj (pilgrimage)*, he asked: (عرفت) (have you learnt?) Prophet Ibrahim عليه السلام answer (عرفت) (I know). Finally, their repetition of the word gave this place the name (عرفه) (Arafah).

There are other opinions too.

The wuquf at Arafat, which is the pilgrims arrival at Arafah on the ninth Dhul Hijjah, is a great essential part of his fulfillment of *Hajj (pilgrimage)*. The pilgrimage is not accomplish without it. Of the two essentials of *Hajj (pilgrimage)*, the *tawaf ifadah* and wuquf Arafat, the standing at Arafat is the greatest part of *Hajj (pilgrimage)*. If this is omitted, then the *Hajj (pilgrimage)* will be invalid.

SECTION I اَلْفَصْلُ الْاَوَّلُ

TAKBIR & TALBIYAH ON DAY OF ARAFAH

(٢٥٩٢) عَنْ مُحَمَّدِ بْنِ اَبِيْ بَكْرٍ الثَّقَفِيِّ اَنَّهُ سَأَلَ اَنَسَ بْنَ مَالِكٍ وَهُمَا غَادِيَانِ مِنْ مِنًى اِلٰى عَرَفَةَ كَيْفَ كُنْتُمْ تَصْنَعُوْنَ فِيْ هٰذَا الْيَوْمِ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَانَ يُهِلُّ مِنَّا الْمُهِلُّ فَلَا يُنْكَرُ عَلَيْهِ وَيُكَبِّرُ الْمُكَبِّرُ مِنَّا فَلَا يُنْكَرُ عَلَيْهِ (متفق عليه)

2592. Sayyiduna Muhammad ibn Abu Bakr al-Thaqafi narrated that he asked Sayyiduna Anas ibn Maalik رضي الله عنه while they travelled in the morning from Mina

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[1] ibid (Ibn Majah # 2957).

to Arafah, "How did you people behave on this day when you were with Allah's Messenger?" He said, "He of us who called the talbiyah would not be forbidden and he of us who called the takbir would not be forbidden."[1]

COMMENTARY: Teebi رحمه الله said that though the pilgrims are permitted to call the takbir on the day of Arafah, it is not *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* Rather, it is *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* for them to call the talbiyah on this day till they have observed the rami of jamrah aqabah.

Also, it is *wajib (obligatory)* for all whether a pilgrim or not to call the takbir after every *fard(compulsory) salah (prayer)* during the days of tashriq, from the morning of the day of Arafah (9th Dhul HIjjah) to the asr of the thirteenth.

SACRIFICE IN MINA & WUQUF IN ARAFAT & MUZDALIFAH

(٢٥٩٣) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ نَحَرْتُ هٰهُنَا وَمِنًى كُلُّهَا مَنْحَرٌ فَانْحَرُوْا فِي رِحَالِكُمْ وَوَقَفْتُ هٰهُنَا وَعَرَفَةُ كُلُّهَا مَوْقِفٌ وَوَقَفْتُ هٰهُنَا وَجَمْعٌ كُلُّهَا مَوْقِفٌ۔ (رواه مسلم)

2593. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I have made the sacrifice at this place. And, Mina all of it is a place of sacrifice. Hence, sacrifice where you are lodged. I have made wuquf (the standing) at this place, and Arafah, all of it, is a place of standing. And, I have stood here. And, Jam' (مزدلفه) (Muzdalifah), all of it, is a place of standing."

COMMENTARY: It is *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* to make sacrifice anywhere in Mina and the place where the Prophet Muhammad صلى الله عليه وسلم made the sacrifice is called place where the Prophet sacrificed.'

Similarly, the standing may be observed anywhere in Arafat, except the valley.

Muzdalifah is also called jam.' The Prophet Muhammad صلى الله عليه وسلم observed the standing Mash'arul Haram, but all of muzdalifah is a place of standing, except the valley of Muhassir.

However, it is better to make the sacrifice and observe the standings where the Prophet Muhammad صلى الله عليه وسلم did in Mina, Arafat and Muzdalifah.

EXCELLENCE OF THE DAY OF ARAFAH

(٢٥٩٤) وَعَنْ عَائِشَةَ قَالَتْ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ يَوْمٍ اَكْثَرُ مِنْ اَنْ يَعْتِقَ اللّٰهُ فِيْهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَاَنَّهُ لَيَدْنُوْ ثُمَّ يُبَاهِيْ بِهِمُ الْمَلَائِكَةَ فَيَقُوْلُ مَا اَرَادَ هٰؤُلَاءِ۔ (رواه مسلم)

2594. Sayyidah Ayshash رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "There is no day on which Allah liberates more (of His) slaves from hell than on the day of Arafah. He draws near (to them with His mercy and forgiveness) and takes pride in them before the angel, asking, "What do they want?"[2]

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[1] Bukhari # 1659, Muslim # 274-1285, Muwatta Maalik # 43 (*Hajj*), Musnad Ahmad 3-110.

[2] Muslim # 436-1348, Nasa'i # 3003, Ibn Majah # 3014.

SECTION II الفصل الثاني

MAY STAND FAR FROM THE IMAM (LEADER)

(٢٥٩٥) وَعَنْ عَمْرِو بْنِ عَبْدِاللّٰهِ بْنِ صَفْوَانَ عَنْ خَالٍ لَهُ يَزِيْدُ ابْنُ شَيْبَانَ قَالَ كُنَّا فِيْ مَوْقِفٍ لَنَا بِعَرَفَةَ يُبَاعِدُهُ عَمْرٌو مِنْ مَوْقِفِ الْإِمَامِ جِدًّا فَأَتَانَا ابْنُ مِرْبَعٍ الْاَنْصَارِيُّ فَقَالَ إِنِّيْ رَسُوْلُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَيْكُمْ يَقُوْلُ لَكُمْ قِفُوْا عَلٰى مَشَاعِرِكُمْ فَإِنَّكُمْ عَلٰى إِرْثٍ مِنْ إِرْثِ أَبِيْكُمْ إِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ۔ (رواه الترمذی وابوداؤد والنسائی وابن ماجة)

2595. Sayyiduna Amr ibn Abdullah ibn Safwan رحمه الله reported that one of his maternal uncles Sayyiduna Yazid ibn Shayban رضی الله عنه said that they were standing at their place Arafat which Amr pointed out was very far off from the Imam (leader)'s standing place. Sayyiduna ibn Mirba al Ansari رضی الله عنه. Came to them and informed them that he had for them a message from Allah's Messenger, saying "Stand at your masha'ir (place of worship) for you are following the legacy of your father, Sayyiduna Ibrahim[1] عليه السلام

COMMENTARY: In the pre-Islamic days the standing of every tribe was determined and its members stood together at that place. The place Yazid ibn shayban was very far from where the Prophet Muhammad صلى الله عليه وسلم stood. The hadith (tradition) referes to him as the Imam (leader).

The word masha'ir in the hadith (tradition) refers to their ancient mawquf. At Arafat, distance from the Imam (leader) is of no consequence. Moreover, everyone cannot be near the Prophet Muhammad صلى الله عليه وسلم and the entire Arafat is equally the mawquf everywhere.

SACRIFICE ANYWHERE WITHIN LIMITYS OF HARAM

(٢٥٩٦) وَعَنْ جَابِرٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ عَرَفَةَ مَوْقِفٌ وَكُلُّ مِنًى مَنْحَرٌ وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ وَكُلُّ فِجَاجِ مَكَّةَ طَرِيْقٌ وَمَنْحَرٌ۔ (رواه ابوداؤد والدارمی)

2596. Sayyiduna Jabir رضی الله عنه reported that Allah's Messenger صلى الله عليه وسلم said, "The entire Arafat is a place of standing. All of Mina is a place of sacrifice. The Muzdalifah all of it is a place of standing. And all the roads of Makkah are thoroughfares and places of sacrifice.[2]

COMMENTARY: The concluding words of the hadith (tradition) mean that it is proper to go to Makkah from whichever road that heads to it and sacrifice may be made anywhere within the Haram, Makkah being in the Haram. It is a different thing that it is a custom to make the sacrifice in Mina because pilgrims are there on the day of sacrifice 10th Dhul Hijjah.

The Prophet Muhammad صلى الله عليه وسلم said this to make it clear that these things are permitted. As for the better course, it is where the Prophet Muhammad صلى الله عليه وسلم made wuquf, where he sacrificed the animal and the road that he took to Makkah.

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[1] Abu Dawud # 1919, Tirmidhi # 884, Nasa'i # 3014, Ibn Majah # 3048, Musnad Ahmad 3-326, Darimi # 1879.

[2] Abu Dawud # 1937, Ibn Majah # 3048, Darimi # 1879, Musnad Ahmad # 3-326.

DELIVERY OF PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم SERMON

(۲۵۹۷) وَعَنْ خَالِدِ بْنِ هَوْذَةَ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ النَّاسَ يَوْمَ عَرَفَةَ عَلَى بَعِيْرٍ قَائِمًا فِي الرِّكَابَيْنِ۔ (رواہ ابوداؤد)

2597. Sayyiduna Khalid ibn Hawdah رضی اللہ عنہ narrated that he saw the Prophet Muhammad صلی اللہ علیہ وسلم deliver the sermon to the people on the day of Arafah standing (with his feet) in the stirrups on a camel.[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم stood up in the stirrups of the camel to be on a higher level to deliver the sermon.

SUPPLICATION ON THE DAY OF ARAFAH

(۲۵۹۸) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ اَنَا وَالنَّبِيُّوْنَ مِنْ قَبْلِي لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ۔ رَوَاهُ التِّرْمِذِيُّ وَرَوٰى مَالِكٌ عَنْ طَلْحَةَ ابْنِ عُبَيْدِ اللّٰهِ اِلٰى قَوْلِهٖ لَا شَرِيْكَ لَهٗ۔

2598. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ narrated that on the authority of his father from his grandfather that the Prophet Muhammad صلی اللہ علیہ وسلم said, "The best of supplications is the supplication made on the day of Arafah. And, the best of what I said and the Prophets before me have said is (this prayer): "

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

[There is no God but Allah who is Alone. He has no partner. To Him belongs the dominion and to Him belongs all praise and He is over all things powerful.][2]

2599. Sayyiduna Talhah ibn Ubaydulah رضی اللہ عنہ, too, narrated this hadith (tradition) but up to the Prophet Muhammad's صلی اللہ علیہ وسلم words: لاشریک لہ [He has no partner.][3]

DAY OF ARAFAH CAUSES DISGRACE TO DEVIL MORE THAN OTHER DAYS

(۲۶۰۰) وَعَنْ طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ بْنِ كَرِيْزٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا رَاٰى الشَّيْطَانُ يَوْمًا هُوَ فِيْهِ اَصْغَرُ وَلَا اَدْحَرُ وَلَا اَحْقَرُ وَلَا اَغْيَظُ مِنْهُ فِيْ يَوْمِ عَرَفَةَ وَمَا ذَاكَ اِلَّا لِمَا يَرٰى مِنْ تَنَزُّلِ الرَّحْمَةِ وَتَجَاوُزِ اللّٰهِ عَنِ الذُّنُوْبِ الْعِظَامِ اِلَّا مَا اُرِيَ يَوْمَ بَدْرٍ فَقِيْلَ مَا رُئِيَ يَوْمَ بَدْرٍ؟ قَالَ فَاِنَّهٗ قَدْ رَاٰى جِبْرِيْلَ يَزَعُ الْمَلَائِكَةَ۔ رَوَاهُ مَالِكٌ مُرْسَلًا وَفِيْ شَرْحِ السُّنَّةِ بِلَفْظِ الْمَصَابِيْحِ۔

2600. Sayyiduna Talhah ibn Ubaydullah ibn Kariz رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Never on a day is the devil found more trivial, more strongly put away, more humiliated and more angry than on the day of Arafah, only because of the mercy he sees descending and Allah's forgiveness of great sins, except for that which was seen on the day of Badr." Someone asked him about what

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[1] Abu Dawud # 1817, Musnad Ahmad 5-30.

[2] Tirmidhi # 3596.

[3] Muwatta Maalik # 246 (*Hajj*)

was seen on the day of Badr. He said, "He had seen Jibril عليه السلام arrange the angels in battle-order."[1]

GREATNESS OF THE DAY OF ARAFAH

(٢٦٠١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ عَرَفَةَ إِنَّ اللّٰهَ يَنْزِلُ إِلَى السَّمَاءِ الدُّنْيَا فَيُبَاهِي بِهِمُ الْمَلَائِكَةَ فَيَقُوْلُ انْظُرُوْا إِلَى عِبَادِي أَتَوْنِي شُعْثًا غُبْرًا ضَاجِّيْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ أُشْهِدُكُمْ إِنِّي قَدْ غَفَرْتُ لَهُمْ فَيَقُوْلُ الْمَلَائِكَةُ يَا رَبِّ فُلَانٌ كَانَ يُرْهَقُ وَفُلَانٌ وَفُلَانَةٌ قَالَ يَقُوْلُ اللّٰهُ عَزَّوَجَلَّ قَدْ غَفَرْتُ لَهُمْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَا مِنْ يَوْمٍ أَكْثَرُ عَتِيْقًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ۔ (رواہ فی شرح السنة)

2601. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "On the day of Arafah, Allah comes to the lowest heaven and takes pride in them before the angels, saying. 'Look at My slaves. They have come to my dishevelled, dusty and calling out from every deep valley. I make you witnesses to (the fact) that I have forgiven them.' The angels submit, 'O Lord, (among them is) he who is said to have committed sin, and that man and that woman (too, known sinner).'"
The Prophet Muhammad صلی الله علیه وسلم said, "Allah, Mighty and Glorious, says, 'I have forgiven them, too."
Allah's Messenger صلی الله علیه وسلم said, "There is no day on which more people are delivered from hell than the day of Arafah."[2]

SECTION III اَلْفَصْلُ الثَّالِثُ

COMMAND TO OBSERVE STANDING AT ARAFAT

(٢٦٠٢) عَنْ عَائِشَةَ قَالَتْ كَانَ قُرَيْشٌ وَمَنْ دَانَ دِيْنَهَا يَقِفُوْنَ بِالْمُزْدَلِفَةِ وَكَانَ يُسَمُّوْنَ الْحُمْسَ فَكَانَ سَائِرُ الْعَرَبِ يَقِفُوْنَ بِعَرَفَةَ فَلَمَّا جَاءَ الْإِسْلَامُ أَمَرَ اللّٰهُ تَعَالَى نَبِيَّهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ يَأْتِيَ عَرَفَاتٍ فَيَقِفُ بِهَا ثُمَّ يُفِيْضُ مِنْهَا فَذٰلِكَ قَوْلُهُ عَزَّوَجَلَّ ثُمَّ أَفِيْضُوْا مِنْ حَيْثُ أَفَاضَ النَّاسُ۔ (متفق علیه)

2602. Sayyidah Ayshah رضی الله عنها narrated that the Quraysh and those who emulated their ways (and followed their religion) observed the standing at Muzdalifah. They were called al-Hums. All the (other) Arabs observed the standing at Arafah. When Islam came, Allah, the exalted command his prophet Muhammad صلی الله علیه وسلم that he should come to Arafa't and observe the standing there. Then he should hasten onward from there. This is as the words of Allah, Mighty and Glorious:

ثُمَّ أَفِيْضُوْا مِنْ حَيْثُ أَفَاضَ النَّاسُ

{Then hasten onward from the place where from the people hasten onward}[3]

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[1] Muwatta Maalik # 245 (*Hajj*) Baghawi in Sharh us *sunnah(Practice of Holy Prophet Muhammad* صلی الله علیه وسلم) # 1930.

[2] Baghawi in Sharh us *Sunnah(Practice of Holy Prophet Muhammad* صلی الله علیه وسلم) # 1931.

[3] Bukhari # 4520, Muslim # 1219, Tirmidhi # 885, Abu Dawud # 1910, Nasa'i # 3009.

COMMENTARY: While Muzdalifah is within the limits of the Haram, Arafat is outside its limits. The Quraysh and their henchmen demonstrated their excellence over other people by observing the wuquf in Muzdalifah. They said that they were the 'people of Allah' and residents of His Haram so could not observe the wuquf outside the Haram.
Those others than the Quraysh and all the residents of Arab lands stood at Arafat. However, when Islam eliminated class distinction and tribal classification, it gave the command that the wuquf should be observed at the Arafat by all. Thus the Quraysh too were required to make the wuquf there and throw out their obsession.

PROPHET MUHAMMAD'S صلى الله عليه وسلم PRAYER IN MUZDALIFAH GRANTED & IBLIS DISTRESS

(٢٦٠٣) وَعَنْ عَبَّاسِ بْنِ مِرْدَاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعَا لِاُمَّتِهٖ عَشِيَّةَ عَرَفَةَ بِالْمَغْفِرَةِ فَاُجِيْبَ اَنِّيْ قَدْ غَفَرْتُ لَهُمْ مَاخَلَا الظَّالِمَ فَاِنِّيْ اٰخِذٌ لِلْمَظْلُوْمِ مِنْهُ قَالَ اَىْ رَبِّ اِنْ شِئْتَ اَعْطَيْتَ الْمَظْلُوْمَ مِنَ الْجَنَّةِ وَغَفَرْتَ لِلظَّالِمِ فَلَمْ يُجَبْ عَشِيَّتَهٗ فَلَمَّا اَصْبَحَ بِالْمُزْدَلِفَةِ اَعَادَ الدُّعَاءَ فَاُجِيْبَ اِلٰى مَاسَاَلَ قَالَ فَضَحِكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْ قَالَ تَبَسَّمَ فَقَالَ لَهٗ اَبُوْبَكْرٍ وَعُمَرُ بِاَبِيْ اَنْتَ وَاُمِّيْ اِنَّ هٰذِهٖ لَسَاعَةٌ مَا كُنْتَ تَضْحَكُ فِيْهَا فَمَا الَّذِيْ اَضْحَكَكَ اَضْحَكَ اللّٰهُ سِنَّكَ قَالَ اِنَّ عَدُوَّاللّٰهِ اِبْلِيْسَ لَمَّا عَلِمَ اَنَّ اللّٰهَ عَزَّوَجَلَّ قَدِاسْتَجَابَ دُعَائِيْ وَغَفَرَ لِاُمَّتِيْ اَخَذَ التُّرَابَ فَجَعَلَ يَحْثُوْهُ عَلٰى رَاْسِهٖ وَيَدْعُوْ بِالْوَيْلِ وَالثُّبُوْرِ فَاَضْحَكَنِيْ مَارَاَيْتُ مِنْ جَزْعِهٖ۔ رَوَاهُ ابْنُ مَاجَةَ وَرَوَى الْبَيْهَقِيُّ فِيْ كِتَابِ الْبَعْثِ وَالنُّشُوْرِ نَحْوَهٗ۔

2603. Sayyiduna Abbas ibn Mirdas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم made a supplication for his ummah on the evening of Arafah that they be forgiven. He received an answer, "I have indeed forgiven them but not the oppressive acts. I shall seize retribution from the oppressor for the oppressed." He prayed, 'O my Lord, if you wish, you may grant the oppressed the blessing of paradise (as a recompense) and forgive the oppressor." But he got no answer that evening. On the morning (following) in Muzdalifah, he repeated the supplication and was granted what he asked.
The narrator added: Allah's Messenger صلى الله عليه وسلم laughed – or, he said that he smiled. (seeing that) Sayyiduna Abu Bakr رضى الله عنه and Sayyiduna Umar رضى الله عنه asked him. "May our parents be ransomed to you This is such a time at the like of which you have never laughed, so what has made you laugh? May Allah please you all your life (so that you may laugh always)!" He said "The enemy of Allah, Iblis, when he learnt that Allah, Mighty and Glorious, has granted my prayer and has forgiven my mmah, he took some dust and began to pour it on his head, cursing himself and he called destruction on himself."[1]

COMMENTARY: We might add a condition to this complete forgiveness for the ummah, including rights of Allah and even rights of fellow men, that this forgiveness applies to those people who had made the pilgrimage that year with the Prophet Muhammad صلى الله عليه

[1] Ibn Majah # 3013, Musnad Ahmed 4-14.

وسلم, Or, it applies to such people whose *Hajj (pilgrimage)* is accepted there being no commission of indecency or sin during their pilgrimage.
Or, it may apply to the oppressor who may have made a sincere repentance but was unable to give back the usurped right.
Moreover, Divine mercy embraces anyone Allah wishes to forgive. It is as He says:

إِنَّ اللّٰهَ يَغْفِرُ أَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ

{Surely Allah shall not forgive that anything be associated with Him and He shall forgive all besides that to whom He will} (4: 116)

Shah Waliullah Dahlawi رحمه الله said that the Prophet Muhammad's صلى الله عليه وسلم intercession will include every Muslim, both the righteous and the sinner. Because of it, Allah will raise the ranks in paradise of the righteous people and He will forgive most of the sinners and admit them to paradise. Those that remain in hell after that, their punishment will be softened and the term of punishment will be softened and the term of punishment will be decreased.
Similarly, Allah's forgiveness will include all Muslims, both righteous and sinners. The ranks of the righteous will be raised in paradise beyond what they deserve. As for the sinners, Allah will either forgive them through His mercy and favour and admit them to paradise, or mitigate the seventy of their punishment which is also a form of forgiveness.

CHAPTER - VI

THE RETURN FROM ARAFAH & AL-MUZDALFAH بَابُ الدَّفْعِ مِنْ عَرَفَةَ وَالْمُزْدَلِفَةِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم RETURN FROM ARAFAH

(٢٦٠٤) عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ اَبِيْهِ قَالَ سُئِلَ اُسَامَةُ بْنُ زَيْدٍ كَيْفَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسِيْرُ فِيْ حَجَّةِ الْوَدَاعِ حِيْنَ دَفَعَ قَالَ كَانَ يَسِيْرُ الْعَنَقَ فَإِذَا وَجَدَ فُجْوَةً نَصَّ۔ (متفق عليه)

2604. Sayyiduna Hisham ibn Urwah رحمه الله reported from his father who narrated that Sayyiduna Usamah ibn Zayd رضى الله عنه was asked, "How did Allah's Messenger صلى الله عليه وسلم proceed while returning on the Farewell Pilgrimage?" He said, "He proceeded swiftly and when he found a wide path, he made his beast run."[1]

(٢٦٠٥) وَعَنِ ابْنِ عَبَّاسٍ اَنَّهٗ دَفَعَ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَرَفَةَ فَسَمِعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرَاءَهٗ زَجْرًا شَدِيْدًا وَضَرْبًا لِلْاِبِلِ فَاَشَارَ بِسَوْطِهٖ اِلَيْهِمْ وَقَالَ يَآ اَيُّهَا النَّاسُ عَلَيْكُمْ بِالسَّكِيْنَةِ فَاِنَّ الْبِرَّ لَيْسَ بِالْاِيْضَاعِ۔ (رواه البخارى)

2605. Sayyiduna Ibn Abbas رضى الله عنه is said to have returned along with the Prophet Muhammad صلى الله عليه وسلم on the day of Arafah (towards Mina).
(He said that on the way,) the Prophet Muhammad صلى الله عليه وسلم heard behind him an

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[1] Bukhari # 1666, Muslim # 283-1286, Nasa'i # 3023, Darimi # 1880, Muwatta Maalik # 176 (*Hajj*), Musnad Ahmad 5-210.

uproar and a beating of t he camels. He pointed his whip towards them and said, "O you people! Observe peace and quit! Piety does not lie in making haste."[1]

COMMENTARY: It is not piety to just push the animals at a quick pace. Rather, piety is to perform the deeds of *Hajj (pilgrimage)* and refrain from the forbidden. While hastening to do good is commendable, it should not be carried too far into disliked deeds or to commission of Sin. This explains this hadith (tradition) and the preceding one.

TALBIYAH RECITED TILL RAMI JAMRAH ALAQABAH

(٢٦٠٦) وَعَنْهُ أَنَّ أُسَامَةَ بْنَ زَيْدٍ كَانَ رِدْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ عَرَفَةَ إِلَى الْمُزْدَلِفَةِ ثُمَّ أَرْدَفَ الْفَضْلَ مِنَ الْمُزْدَلِفَةِ إِلَى مِنًى فَكِلَاهُمَا قَالَ لَمْ يَزَلِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ۔

(متفق عليه)

2606. Sayyiduna Ibn Abbas رضی الله عنه narrated that Sayyiduna Usamah ibn Zayd رضی الله عنه was riding behind the Prophet Muhammad صلی الله علیه وسلم on his camel from Arafah to Muzdalifah. Then he took al-Fadl as his co-rider from Muzdalifah to Mina. Both of them reported that the Prophet Muhammad صلی الله علیه وسلم did not cease to recite the talbiyah till he had cast pebbles at the jamratul aqabah.[2]

TWO *SALAH (PRAYER)* TOGETHER IN AL-MUZDALIFAH

(٢٦٠٧) وَعَنِ ابْنِ عُمَرَ قَالَ جَمَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَغْرِبَ وَالْعِشَاءَ بِجَمْعٍ كُلَّ وَاحِدَةٍ مِنْهُمَا بِإِقَامَةٍ وَلَمْ يُسَبِّحْ بَيْنَهُمَا وَلَا عَلَى إِثْرِ كُلِّ وَاحِدَةٍ مِنْهُمَا۔ (رواه البخاری)

2607. Sayyiduna Ibn Umar رضی الله عنه narrated that the Prophet Muhammad صلی الله علیه وسلم combined the *salah (prayer)* of *maghrib* and *isha* (in Muzdalifah, at the time of *isha*). The iqamah was called for each (*salah (prayer)*). He did not offer any (optional) *salah (prayer)* between them or at the end of each of them.[3]

COMMENTARY: Not offering any optional *salah (prayer)* between these two *salah (prayer)*s does not necessitate that the *sunnah(Practice of Holy Prophet Muhammad صلی الله علیه وسلم)* and witr *salah (prayer)* not offered between them.

Previously, the hadith (tradition) of Jabir رضی الله عنه in the chapter on the Farewell Pilgrimage (# 2555) has been narrated on this subject. Mulla Ali Qari رحمه الله explained that after the Prophet Muhammad صلی الله علیه وسلم had offered both *maghrib* and *isha,* he also observed the *sunnah(Practice of Holy Prophet Muhammad صلی الله علیه وسلم)* of *maghrib* and *isha* and the witr. This is also found in hadith (tradition) (Durr Mukhtar)

Shaykh Aabid Sindhi رحمه الله has recounted the different opinions of the ulama (Scholars) on this subject and concluded that it is correct that after the *salah (prayer)* of *isha*. The Prophet Muhammad صلی الله علیه وسلم offered the *sunnah(Practice of Holy Prophet Muhammad صلی الله علیه وسلم)* and witr.

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[1] Bukhari # 1671.

[2] Bukhari # 1686, 1687, Musilm # 266-1280, Tirmidhi # 919, Nasa'i # 3081, Ibn Majah # 3040, Darimi # 1904, Musnad Ahmad 1-114.

[3] Bukhari # 1682, Muslim # 292-1289, Abu Dawud # 1936.

(٢٦٠٨) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ مَارَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلّٰى صَلَاةً إِلَّا لِمِيْقَاتِهَا إِلَّا صَلَاتَيْنِ صَلَاةَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ وَصَلَّى الْفَجْرَ يَوْمَئِذٍ قَبْلَ مِيْقَاتِهَا۔ (متفق عليه)

2608. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه asserted that he did not ever see Allah's Messenger صلى الله عليه وسلم offer a *salah (prayer)* at an hour other than its proper hour, except two *salah (prayer)*s: The *salah (prayer)*s of *maghrib* and *isha* together and the *salah (prayer)* of *fajr*, one day, before its proper hour.[1]

COMMENTARY: The *salah (prayer)* of *maghrib* and *isha* only are mentioned here, the *maghrib* and *isha* at Muzdalifah, though the Prophet Muhammad صلى الله عليه وسلم had combined the *zuhr* and asr too at Arafat, advancing the asr ahead of its hour and offering it at the hour of *zuhr*. These were offered during the day and everyone is aware that the Prophet Muhammad صلى الله عليه وسلم had advanced the asr ahead of its hour, so they are not mentioned here specifically.

He has offered the *salah (prayer)* of *fajr* that day before when light had not spread as get and it was still dark. It does not mean that the Prophet Muhammad صلى الله عليه وسلم had offered the *fajr* even before its time had set in because the ulama (Scholars) are unanimous that the *salah (prayer)* of *fajr* is not permitted before its hour begins.

PERMITTED TO SEND WOMEN & CHILDREN FROM MUZDALIFAH BEFOREHAND

(٢٦٠٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ أَنَا مِمَّنْ قَدَّمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْمُزْدَلِفَةِ فِيْ ضَعَفَةِ أَهْلِهِ۔ (متفق عليه)

2609. Sayyiduna Ibn Abbas رضی الله عنه said, "I was among those whom the Prophet Muhammad صلى الله عليه وسلم had sent ahead (of others) on the night of Muzdalifah being the weak members of his family."[2]

COMMENTARY: The 'weak' refer to the women and children. The Prophet Muhammad صلى الله عليه وسلم had sent them ahead of others on the tenth Dhul Hijjah to Mina. Sayyiduna Ibn Abbas رضی الله عنه was among them. The Prophet Muhammad صلى الله عليه وسلم departed for Mina before sunrise but after the dawn was bright on his riding beast. This is a *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)*. He had sent forward his family so that they might not feel inconvenienced because of the crowd. It is allowed to do so.

SCHEDULE OF RAMI JIMAR: According to another tradition to follow (# 2601), the Prophet Muhammad صلى الله عليه وسلم sent them ahead with instructions that they should cast pebbles at Jamrah aqabah after sunrise. Imam (leader) Abu Hanifah رحمه الله abides by this dictate. However, some traditions say that the Prophet Muhammad صلى الله عليه وسلم sent them saying only. "Go and pelt pebbles at Jamrah aqabah," there being no provision of sunrise. So, Imam (leader) Shafi'I رحمه الله and Imam (leader) Ahmad رحمه الله have preferred this tradition and they hold that the time of rami (pelting pebbles) at jamrah aqabah begins after midnight.

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1 Bukhari # 1682, Muslim # 292.1289. Abu Dawud # 1936.

2 Bukhari # 1678, Muslim # 301-1293, Abu Dawud # 1939, Tirmidhi # 894, Nasa'i # 3032, Musnad Ahmad 1-344.

COLLECTING PEBBLES AT MUZDALIFAH OR ON THE WAY

(٢٦١٠) وَعَنِ الْفَضْلِ بْنِ عَبَّاسٍ وَكَانَ رَدِيفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي عَشِيَّةِ عَرَفَةَ وَغَدَاةِ جَمْعٍ لِلنَّاسِ حِيْنَ دَفَعُوْا عَلَيْكُمْ بِالسَّكِيْنَةِ وَهُوَ كَافٌّ نَاقَتَهُ حَتّٰى دَخَلَ مُحَسِّرًا وَهُوَ مِنْ مِنًى قَالَ عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِيْ يُرْمٰى بِهِ الْجَمْرَةُ وَقَالَ لَمْ يَزَلْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُلَبِّي حَتّٰى رَمَى الْجَمْرَةَ۔ (رواه مسلم)

2610. Sayyiduna Al-Fadl ibn Abbas رضی اللہ عنہ was taken by Allah's Messenger صلی اللہ علیہ وسلم to ride behind him. He said, "On the evening of Arafah and the morning of Jam as the pilgrims began to return, he said to them, 'observe a calm attitude.' He cheeked his she camel till he had entered Muhassir which is a part of Mina when he said, 'Collect small pebbles to be pelted at the jamrah.' Al-Fadl رضی اللہ عنہ added, "Allah's Messenger صلی اللہ علیہ وسلم did not cease to call the talbiyah till he had pelted pebbles at the jamrah."[1]

COMMENTARY: Fadl رضی اللہ عنہ was not with the Prophet Muhammad صلی اللہ علیہ وسلم when he departed from Arafah for Muzdalifah on the evening of Arafah. However, he was with him the next day, 10th Dhul Hijjah in the morning, for Mina, as his co-rider.

The Arabic word in the hadith (tradition) (خذف) truly means small pebbles or date seeds being thrown with both forefingers after holding them by them. Here, (خذف) means small pebbles like grams.

The rule is to gather the pebbles at Muzdalifah before departure from there or on the way while going, or from wherever one wishes, but not from near the jamrah those that have been thrown. This is makruh(unbecoming). If any one picks up the used pebbles then though it is permitted yet it is not preferable. Shamsi رحمہ اللہ has said the sharh niqayah that it is bed to do so.

Opinion differ on how many pebbles may be picked up? Only seven for that day? Or, seventy of which seven will be used on the first day for pelting on jamrah aqabah and sixty three to be used on next three days for the three j amrahs.

PROPHET MUHAMMAD صلی اللہ علیہ وسلم SOUNDED HIS IMPENDING DEATH

(٢٦١١) وَعَنْ جَابِرٍ قَالَ أَفَاضَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ جَمْعٍ وَعَلَيْهِ السَّكِيْنَةُ وَأَمَرَهُمْ بِالسَّكِيْنَةِ وَأَوْضَعَ فِيْ وَادِيْ مُحَسِّرٍ وَأَمَرَهُمْ أَنْ يَرْمُوْا بِمِثْلِ حَصَى الْخَذْفِ وَقَالَ لَعَلِّيْ لَا أَرَاكُمْ بَعْدَ عَامِيْ هٰذَا ... لَمْ أَجِدْ هٰذَا الْحَدِيْثَ فِي الصَّحِيْحَيْنِ إِلَّا فِيْ جَامِعِ التِّرْمِذِيِّ مَعَ تَقْدِيْمٍ وَتَاخِيْرٍ۔

2611. Sayyiduna Jabir رضی اللہ عنہ reported that the Prophet Muhammad صلی اللہ علیہ وسلم hastened from the jam in a dignified and peaceful manner. He instructed the people to observe a peaceful attitude, He (urged his she camel and it) moved on swiftly in Muhassar. He instructed the people to make rami with small pebbles. He disclosed (to the sahabah) رضی اللہ عنہ. "Perhaps, I shall not see you after this my year."[2]

COMMENTARY: The hadith (tradition) concludes with the Prophet Muhammad's صلی اللہ علیہ

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[1] Muslim # 268, 1282, Nasa'i # 3055.

[2] Tirmidhi # 887, Abu Dawud # 1944, Muslim # 310-1297, Nasa'i # 3021, Ibn Majah # 3023, Musnad Ahmad # 14559.

وسلم words that herald tidings; 'he was in his last year of life and would depart from this world next year.' They were advised to learn from him. This is why this pilgrimage is known as the Farewell pilgrimage. During it, he perfectly taught the people the essences of religion and he bade farewell to his sahabah (Prophet's companions) رضی اللہ عنہم He died next year, 12 AH, in the month of Rabi ul Awwal.

The compiler of Mishkat points out that this hadith (tradition) has been placed in section I of the Masabih by its compiler where ahadith (tradition) of Bukhari and Muslim are placed, but this does not belong to either of them. (However, its concluding words are found in Muslim # 310.1297)

SECTION II اَلْفَصْلُ الثَّانِي

WHEN TO RETURN FROM ARAFAT & TO DEPART FROM MUZDALIFAH

(٢٦١٢) عَنْ مُحَمَّدِ بْنِ قَيْسِ بْنِ مَخْرَمَةَ قَالَ خَطَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوْا يَدْفَعُوْنَ مِنْ عَرَفَةَ حِيْنَ تَكُوْنُ الشَّمْسُ كَأَنَّهَا عَمَائِمُ الرِّجَالِ فِيْ وُجُوهِهِمْ قَبْلَ أَنْ تَغْرُبَ وَمِنَ الْمُزْدَلِفَةِ بَعْدَ أَنْ تَطْلُعَ الشَّمْسُ حِيْنَ تَكُوْنُ كَأَنَّهَا عَمَائِمُ الرِّجَالِ فِيْ وُجُوهِهِمْ وَإِنَّا لَا نَدْفَعُ مِنْ عَرَفَةَ حَتّٰى تَغْرُبَ الشَّمْسُ وَنَدْفَعُ مِنَ الْمُزْدَلِفَةِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ هَدْيُنَا مُخَالِفٌ لِهَدْيِ عَبَدَةِ الْأَوْثَانِ وَالشِّرْكِ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ وَقَالَ خَطَبَنَا وَسَاقَهُ وَنَحْوَهُ۔

2612. Sayyiduna Muhammad ibn Qays ibn Makhramah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم delivered a sermon. He said, "The people of the jahiliyah used to depart from Arafah when the sun seemed before it set to shine in the faces of people as though it was men's turban. They departed from Muzdalifah after the sun rose and seemed to shine in their faces as though it was men's turban. And, we do not return from Arafah till the sun sets, and we return from Muzdalifah before the sun rises. Because our ways are opposed to the ways of the idol-worshippers and the associators."[1]

COMMENTARY: When the sun has not set fully as yet and half of it is visible it looks like a turban. The idolaters departed from Arafat at such a time. They went away from Muzdalifah when the sun was in a similar position at the time of its rising.

RAMI NOT ALLOWED AT NIGHT

(٢٦١٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَدَّمَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْمُزْدَلِفَةِ أُغَيْلِمَةَ بَنِيْ عَبْدِ الْمُطَّلِبِ عَلٰى حُمُرَاتٍ فَجَعَلَ يَلْطَحُ أَفْخَاذَنَا وَيَقُوْلُ أُبَيْنِيَّ لَا تَرْمُوا الْجَمْرَةَ حَتّٰى تَطْلُعَ الشَّمْسُ۔ (رواه ابوداؤد والنسائی وابن ماجة)

2613. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم sent them, the small boys of the Banu Abdul Muttalib, ahead (of others) on asses, from Muzdalifah in the night. He patted their things and said, "My little children, (when you are there) do not cast pebbles at the jamrah till the sun rises."[2]

COMMENTARY: This hadith (tradition) is evidence that rami is not permitted in the night.

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[1] Haakim in Mustadrak 2.777 Bayhaqi in Shu'ab u eeman the like of it.

[2] Abu Dawud # 1940, Nasa'i # 3064, Ibn Majah # 3025, Musnad Ahmad.

Imam (leader) Abu Hanifah رضی اللہ عنہ and most other scholars abide by this hadith (tradition), but Imam (leader) Shafi'I رحمه الله permits rami after midnight.
Moreover, though all the ulama (Scholars) hold that rami is allowed after dawn even before sunrise. Yet Imam (leader) Abu Hanifah رحمه الله says that it is permitted with a dislike. He holds that only after sunrise it is *mustahab (desirable).*

HADITH IN SUPPORT OF IMAM SHAFI'I رحمه الله EXPLAINED

(٢٦١٤) وَعَنْ عَائِشَةَ قَالَتْ أَرْسَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِأُمِّ سَلَمَةَ لَيْلَةَ النَّحْرِ فَرَمَتِ الْجَمْرَةَ قَبْلَ الْفَجْرِ ثُمَّ مَضَتْ فَأَفَاضَتْ وَكَانَ ذٰلِكَ الْيَوْمُ الَّذِي يَكُوْنُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عِنْدَهَا۔

(رواه ابوداؤد)

2614. Sayyidah Ayshah رضی اللہ عنہا narrated that the prophet Muhammad صلی اللہ علیہ وسلم sent Sayyidah Umm Salamah رضی اللہ عنہ on the night preceding the nahr (sacrifice on 10th Dhul Hijjah. She cast the pebbles at the jamrah before dawn. Then she hastened and performed the *tawaf* (*ifadah* at Makkah, this being *fard(compulsory)*). That was the day when Allah's Messenger صلی اللہ علیہ وسلم was with her (that being her turn with him).[1]

COMMENTARY: The last portion of the hadith (tradition) indicates why the prophet Muhammad صلی اللہ علیہ وسلم sent sayyidah Umm Salamah رضی اللہ عنہ to Mina that night, why she observed the rami in the night and why she performed the *tawaf ifadah* during the day while the other wives of the Prophet Muhammad صلی اللہ علیہ وسلم performed the *tawaf ifadah* in the next night.

This hadith (tradition) is cited by Imam (leader) Shafi'I رحمه الله in support of his contention that rami may be made before dawn. Other scholars say that this concession was allowed only to Sayyidah Umm Salamah رضی اللہ عنہ, but the hadith (tradition) (# 2613) of Sayyiduna Ibn Abbas رضی اللہ عنہ does not allow rami before *fajr* to others. It is possible also that *fajr* refers to *salah (prayer)* of *fajr* (not dawn but the *salah (prayer)* of morning and Sayyidah Umm Salamah رضی اللہ عنہ may have performed rami before the *salah (prayer)* of farj and after rise of dawn.

WHEN TO STOP TALBIYAH IN UMRAH

(٢٦١٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ يُلَبِّي الْمُقِيْمُ أَوِ الْمُعْتَمِرُ حَتّٰى تَسْتَلِمَ الْحَجَرَ۔ رَوَاهُ أَبُوْدَاوُدَ وَقَالَ وَرَوَى مَوْقُوْفًا عَلَى ابْنِ عَبَّاسٍ۔

2615. Sayyiduna Ibn Abbas رضی اللہ عنہ said that the residents of Makkah and those who perform umrah should call the talbiyah till they make istilam of the hajr aswad.[2]

COMMENTARY: 'The resident' refers to one who stays in Makkah and performs the umrah while 'those who perform umrah' refers to non-residents performing umrah.

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[1] Abu Dawud # 1942.
[2] Abu Dawud # 1817.

SECTION III الفصل الثالث

THE PROPHET MUHAMMAD صلى الله عليه وسلم USED A RISING BEAST FROM ARAFAT TO MUZDALIFAH

(٢٦١٦) عَنْ يَعْقُوْبَ بْنِ عَاصِمِ بْنِ عُرْوَةَ اَنَّهُ سَمِعَ الشَّرِيْدَ يَقُوْلُ اَفَضْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَا مَسَّتْ قَدَمَاهُ الْاَرْضَ حَتّٰى اَتٰى جَمْعًا۔ (رواه ابوداؤد)

2616. *S*ayyiduna Ya'qub ibn Aasim ibn Urwah رحمه الله said that he heard Sayyiduna Sharid رضى الله عنه say. "I hastened with Allah's Messenger صلى الله عليه وسلم (while returning from Arafat). His feet did not touch the ground (to walk) till he arrived at Jami' (Muzdalifah)."[1]

COMMENTARY: This does not mean that the Prophet Muhammad صلى الله عليه وسلم never alighted from his best during the ride between Arafat and Muzdalifah. It is stated in Sahih al-Bukhari that he had got down (from the beast) and went into a mountain pass to pass water. Then, he made ablution. On seeing that Sayyiduna Usamah رضى الله عنه submitted, "Is it the time for *salah (prayer)*, O Messenger of Allah?" He said, "*Salah (prayer)* will be offered ahead." (He meant that it would be offered at Muzdalifah.)

TWO *SALAH (PRAYER)*S COMBINED AT ARAFAT

(٢٦١٧) وَعَنِ ابْنِ شِهَابٍ قَالَ اَخْبَرَنِي سَالِمٌ اَنَّ الْحَجَّاجَ بْنَ يُوْسُفَ عَامَ نَزَلَ بِابْنِ الزُّبَيْرِ سَاَلَ عَبْدَاللّٰهِ كَيْفَ نَصْنَعُ فِي الْمَوْقِفِ يَوْمَ عَرَفَةَ فَقَالَ سَالِمٌ اِنْ كُنْتَ تُرِيْدُ السُّنَّةَ فَهَجِّرْ بِالصَّلَاةِ يَوْمَ عَرَفَةَ فَقَالَ عَبْدُاللّٰهِ بْنُ عُمَرَ صَدَقَ اِنَّهُمْ كَانُوْا يَجْمَعُوْنَ بَيْنَ الظُّهْرِ وَالْعَصْرِ فِي السُّنَّةِ فَقُلْتُ لِسَالِمٍ اَفَعَلَ ذٰلِكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ سَالِمٌ وَهَلْ يَتَّبِعُوْنَ ذٰلِكَ اِلَّا سُنَّتَهُ۔ (رواه البخاری)

2617. *S*ayyiduna Ibn Shihab رحمه الله reported that he was informed by Saalim رحمه الله that *Hajj (pilgrimage)*aj ibn Yusuf asked Sayyiduna Abdullah, during the year of (*Hajj (pilgrimage)*aj) had slain Sayyiduan Ibn Zubayr رضى الله عنه. "How may we conduct ourselves at the wuquf at Arafah?" Saalim رضى الله عنه said, "If you wish to abide by the *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)*, then offer the (combined *zuhr* and asr) *salah (prayer)* early on the day of Arafah." Sayyiduna Abdullah ibn Umar رضى الله عنه said, "He speaks the truth. They (the sahabah (Prophet's companions) رضى الله عنهم were used to combine the *salah (prayer)* of *zuhr* and asr in keeping with the *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)*."

Ibn Shihab رحمه الله asked Saalim, "Did Allah's Messenger صلى الله عليه وسلم do that?" Saalim quipped, "Do they seek any thing but his *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* when they do that?"[2]

COMMENTARY: Anyone who is acquainted with the history of Islam in the least knows well that *Hajj (pilgrimage)*aj ibn Yusuf is a compendium of tyranny and barbarism. Part of his name of Synonymous with 'an oppressor.' He is said to have had one hundred and twenty

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[1] Musnad Ahmad 4.389.

[2] Bukhari # 1662.

thousand men bound before being killed. He had attacked Makkah at the command of Abdul Maalik ibn Marwan and had hanged the glorious sahabi, Abdullah ibn Zubayr رضی اللہ عنہ.

After that, Abdul Maalik ibn Marwan appointed him as amir of the pilgrims with instructions to emulate Sayyiduna Abdullah ibn Umar رضی اللہ عنہ in all deeds and saying about *Hajj (pilgrimage)*. He was to ask him about the rules of *Hajj (pilgrimage)* and was not to oppose or contradict him in any affair.

This is why he had asked Sayyiduna Abdullah ibn Umar رضی اللہ عنہ the ruling about the combined *salah (prayer)*s in Arafat.

CHAPTER - VII

RAMI AL-JIMAR (CASTING PEBBLES AT THE PILLAR) بَابُ رَمْیِ الْجِمَارِ

Jimar (plural of jamrah) are small pebbles. Jimar *Hajj (pilgrimage)* are those small pebbles that are pelted by the pilgrims at the pillars, These pillars are called jamrat in relation to jimar.

There are three jamrat or pillar on which pebbles are pelted.

(i) Jamrah as-oola (the first).
(ii) Jamrah al-Wusta (the middle).
(iii) Jamrah al-aqabah (the last).

They are situated in Mina. On the edul adha or 10th Dhul Hijjah, pebbles are thrown only at Jamrah al-aqabah.

Then, on the 11th, 12th and 13th, it is *wajib (obligatory)* to pelt pebbles on all three jamrat (At a time seven pebbles are thrown at them.)

SECTION I اَلْفَصْلُ الْاَوَّلُ

RAMI OF JAMRAH AQABAH WHILE RIDING BEAST

(٢٦١٨) عَنْ جَابِرٍ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرْمِي عَلٰى رَاحِلَتِهٖ يَوْمَ النَّحْرِ وَيَقُوْلُ لِتَاخُذُوْا مَنَاسِكَكُمْ فَإِنِّيْ لَا اَدْرِيْ لَعَلِّيْ لَا اَحُجُّ بَعْدَ حَجَّتِيْ هٰذِهٖ۔ (رواه مسلم)

2618. Sayyiduna Jabir رضی اللہ عنہ narrated that he saw the Prophet Muhammad صلی اللہ علیہ وسلم cast pebbles on the day of sacrifice, seated on his riding beast. And, he said, "Learn your rites (of *Hajj (pilgrimage)* from me), for, I cannot say that I shall perform *Hajj (pilgrimage)* after this *Hajj (pilgrimage)* of mine."[1]

COMMENTARY: Imam (leader) Shafi'I رحمہ اللہ said that if anyone comes to Mina on foot, then he should cast pebbles at jimrah aqabah while on foot. Then, on the 11th and 12th he should cast pebbles on all three jamrat. On the 13th, he should cast pebbles riding on a beast.

It is stated in the Hidayah the well known book of the Hanafi fiqh that if a rami is followed by another rami like jamrah al-oola and jamrah al-Wusta, then it is better to make this rami on foot, because after this rami there is some standing and invocating blessing on the Prophet Muhammad صلی اللہ علیہ وسلم and making supplication, etc: Hence, when one is on foot he can be more humble and submissive.

As for the practice of the Prophet Muhammad صلی اللہ علیہ وسلم, the gist of whatever is taught in the ahadith (tradition) is that he made the rami of jamrah aqabah on the day of sacrifice

[1] Muslim # 31`0-1297, Abu Dawud # 1970.

seated on a riding beast. He made the rami of the other days on foot.

NUMBER OF PEBBLES & HOW TO THROW THEM

(٢٦١٩) وَعَنْهُ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَمَى الْجَمْرَةَ بِمِثْلِ حَصَى الْخَذْفِ۔ (رواه مسلم)

2619. Sayyiduna Jabir رضی الله عنه narrated that he saw Allah's Messenger صلی الله علیه وسلم throw small pebble at the jamrah like al-Khadhaf (taking pebble in thumb and finger and throwing it).[1]

COMMENTARY: There are many ways suggested for casting pebbles at the pillars. One is to hold them with the forefinger and thumb and sling. This is the more correct and easy manner.

TIME OF MAKING RAMI JIMAR

(٢٦٢٠) وَعَنْهُ قَالَ رَمَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْجَمْرَةَ يَوْمَ النَّحْرِ ضُحًى وَاَمَّا بَعْدَ ذٰلِكَ فَإِذَا زَالَتِ الشَّمْسُ۔ (متفق علیه)

2620. Sayyiduna Jabir رضی الله عنه reported that Allah's Messenger صلی الله علیه وسلم cast pebbles at this jamrah on the day of sacrifice at the time of duha (which is forenoon). As for after that, (he cast them) when the sun had passed the meridian.[2]

COMMENTARY: Duha is the portion of the day from sunrise to before the declination of the sun. The words 'after that' refer to the days of tashriq which are the 11th 12th and 13th. On these days the Prophet Muhammad صلی الله علیه وسلم made rami after zawal (or the declination of the sun).

Ibn Hammam رحمه الله said that on the 11th and 12th, rami is made after zawal as per this hadith (tradition). If anyone decides after thsat to go to Makkah, then he may go before dawn of the 13th. But, if he wishes to go after dawn then he will have to make rami of that day, as a *wajib (obligatory)*. He cannot proceed to Makkah without doing rami jimar though doing it before zawal of 13th is allowed to him.

If anyone does not throw the pebbles on the pillars but simply drops them on them, then that suffices though it is not a like thing to do. As against this if any one merely places the pebbles on the pillars, then that is not enough.

TAKBIR AT THE TIME OF RAMI JIMAR

(٢٦٢١) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ اَنَّهُ انْتَهٰى اِلَى الْجَمْرَةِ الْكُبْرٰى فَجَعَلَ الْبَيْتَ عَنْ يَسَارِهٖ وَمِنًى عَنْ يَمِيْنِهٖ وَرَمٰى بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ ثُمَّ قَالَ هٰكَذَا رَمَى الَّذِىْ اُنْزِلَتْ عَلَيْهِ سُوْرَةُ الْبَقَرَةِ۔ (متفق علیه)

2621. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه is known to have come to al-Jamrah al-Kubra (which is al-jamrah al-aqabah). He stood with the house to his left and Mina to his right and he threw seven pebbles, calling Allahu Akbar (the takbir) at each throw. Then, he said, "This is how he threw to whom surah al-Baqarah was revealed."[3]

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[1] Muslim # 343-1299.

[2] Bukhari, Muslim 314-1299, Abu Dawud # 1971, Tirmidhi # 895, Nasa'i # 2063, Ibn Majah # 3053, Darimi # 1896, Musnad Ahmad 3-319.

[3] Bukhati # 1749, Muslim # 1305-1296, Abu Dawud # 1974, Tirmidhi # 902, Nasa'i # 3072, Ibn Majah # 3030, Musnad Ahmad 1-458.

COMMENTARY: While Sayyiduna Ibn Mas'ud رضی اللہ عنہ stood at jamrah aqabah with the *Ka'bah* to his left and Mina to his right, it is *mustahab (desirable)* to stand at other jamarat with one's face towards the qiblah.
Seven pebbles are cast at each of the jamarat and at each the takbir is called. According to a version in Bayhaqi, the prophet Muhammad صلی اللہ علیہ وسلم called the takbir at the threw of each pebble in this manner:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَذَنْبًا مَّغْفُوْرًا وَعَمَلًا مَّشْكُوْرًا

Of course, the entire Quran was revealed to the Prophet Muhammad صلی اللہ علیہ وسلم but here he is remembered with surah al-Baqarah. This is because this surah mentions the commands and rules of *Hajj (pilgrimage)*.

WAJIB (OBLIGATORY) TO CAST SEVEN PEBBLES AT THE JAMRAT

(٢٦٢٢) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْاِسْتِجْمَارُ تَوٌّ وَرَمْيُ الْجِمَارِ تَوٌّ وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ تَوٌّ وَالطَّوَافُ تَوٌّ وَاِذَا اسْتَجْمَرَ اَحَدُكُمْ فَلْيَسْتَجْمِرْ بِتَوٍّ۔ (رواه مسلم)

2622. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Abstersion (or istinja or cleaning oneself after relieving oneself) is with an odd number (of lumps of clay, three). Throwing pebbles at the jamrat is with an odd number (seven). The Sa'I or running between as-Safa and al-Marwah is with an odd number (seven) the *tawaf* or circumambulation (of the House) is with an odd number (seven). And when one of you wishes, he may fumigate himself with aloes wood an odd number of times (three, five or seven)." (This last is translated by A H Sidiqi in Sahih Muslim as 'Whenever any one of you is required to use stones (to clean the private parts) he should use odd number of stones (three, five or seven).[1]

COMMENTARY: It is *wajib (obligatory)* to throw seven pebbles at each of the jamarat (pillars). T o make seven rounds of Sa'I is also *wajib (obligatory)* And, most of the ulama (Scholars) say that seven rounds of the *Ka'bah* for one *tawaf* are *fard(compulsory)*, but the Hanafis hold that four rounds are *fard(compulsory)* and the remaining are *wajib (obligatory)*.

SECTION II اَلْفَصْلُ الثَّانِيْ

RAMI JIMAR ON A RIDING BEAST

(٢٦٢٣) وَعَنْ قُدَامَةَ ابْنِ عَبْدِاللّٰهِ بْنِ عَمَّارٍ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرْمِي الْجَمْرَةَ يَوْمَ النَّحْرِ عَلٰى نَاقَةٍ صَهْبَاءَ لَيْسَ ضَرْبٌ وَّلَا طَرْدٌ وَّلَيْسَ قِيْلُ اِلَيْكَ اِلَيْكَ۔ (رواه الشافعي والترمذي والنسائي وابن ماجة والدارمي)

2623. Sayyiduna Qudamah ibn Abdullah ibn Ammar رضی اللہ عنہ narrated that he saw the Prophet Muhammad صلی اللہ علیہ وسلم throw pebbles at the jamrah on the day of sacrifice riding a redish she camel. There was no striking, no pushing, and no shouting, 'Aside aside!'[2]

COMMENTARY: Sahba is a white she camel with a reddish tinge. Its hair are red at the trims but white at the roots.
The Prophet Muhammad صلی اللہ علیہ وسلم was not like a ruler preceded by escorts and guard.

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[1] Muslim # 315-1300.

[2] Tirmidhi # 904, Nasa'i # 3062, Ibn Majah # 3035, Darimi # 1901, Musnad Ahmad 3-412, 413.

clearing the way as the ruler have. (see hadith (tradition) # 25583)

SA'I & RAMI JIMAR ARE FORMS OF DHIKR

(٢٦٢٤) وَعَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا جُعِلَ رَمْيُ الْجِمَارِ وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ لِإِقَامَةِ ذِكْرِ اللّٰهِ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

2624. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said. "The throwing of pebbles at the jamarat and the rounds between as-Safa and al-Marwah are prescribed only to establish remembrance of Allah."[1]

COMMENTARY: On their faces, these things do not give an impression of worship of Allah. Hence, the hadith (tradition) makes it clear that they are imposed that Allah may be remembered. It is a *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)* to call the takbir at each throw and to make supplication during Sa'I as stated previously.

NO ONE HAS A PLACE RESERVED FOR HIM IN MINA

(٢٦٢٥) وَعَنْهَا قَالَتْ قُلْنَا يَا رَسُوْلَ اللّٰهِ أَلَا نَبْنِيْ لَكَ بِنَاءً يُظِلُّكَ بِمِنًى قَالَ لَا مِنًى مُنَاخُ مَنْ سَبَقَ۔ (رواه الترمذی وابن ماجة والدارمی)

2625. Sayyidah Ayshah رضی اللہ عنہا narrated that they asked, "O Messenger of Allah, shall we not build for you a shade in Mina?" He said. "No, Mina is a resting place for the camels of those who arrive (here first."[2]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم made it amply clear that distinction in Mina depends on arriving here before others. There is no question of building a resting place or setting aside a site. Whoever arrives here and occupies a place, he deserves that place.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٢٦٢٦) عَنْ نَافِعٍ قَالَ إِنَّ ابْنَ عُمَرَ كَانَ يَقِفُ عِنْدَ الْجَمْرَتَيْنِ الْأُوْلَيَيْنِ وُقُوْفًا طَوِيْلًا يُكَبِّرُ اللّٰهَ وَيُسَبِّحُهُ وَيَحْمَدُهُ وَيَدْعُو اللّٰهَ وَلَا يَقِفُ عِنْدَ جَمْرَةِ الْعَقَبَةِ۔ (رواه مالك)

2626. Sayyiduna Nafi رحمہ اللہ narrated that Sayyiduna Ibn Umar رضی اللہ عنہ used to stand for a long time near the first two jamrat. He would extol Allah, glorify Him and praise Him. And, he would (raise hands to) make supplication to Allah. But, he did not stand at Jamrah aqabah.[3]

COMMENTARY: The first two jamrat are jamrah oola and jamrah wusta. Ibn Umar رضی اللہ عنہ would cast pebbles at each of them and engage himself in prayer and dhikr. It is *masnun* to do so. The ulama (Scholars) say that one must stand at these for so long as takes to recite surah al-Baqarah. Some men of Allah are known to have stood here so long that they had swelling on their feet.

He did not stand at Jamrah aqabah on the day of sacrifice to make supplication after casting pebbles at it, nor on other days. But, it does not necessitate giving up supplication altogether. Later on, in the chapter XI we shall find the hadith (tradition) (# 2661) in which Ibn Umar

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[1] Abu Dawud # 1888, Tirmidhi # 903, Musnad Ahmad 6-139, Darimi # 1853.

[2] Abu Dawud # 2019, Ibn Majah # 3007, Darimi # 1937, Musnad Ahmad.

[3] Muwatta Maalik # 212 (*Hajj*)

رضی اللہ عنہ affirms that he observed Allah's Messenger صلی اللہ علیہ وسلم do it.

CHAPTER - VIII

AL-HADYI (OR AL-HADI)THE SACRIFICIAL ANIMAL بَابُ الْهَدْيِ

The word is (هدی) (hadyi). (It is generally spelt hadi). It is the word for the animals that are slaughtered in the Haram to seek reward. They may be sheep, goat, ram, lamb, cow, ox, buffalo or camel.

As for age and other conditions, the same apply as are prescribed for animals of sacrifice. While sheep and small animals of it kind are eligible for sacrifice at all times, yet they are not allowed when atoning and offering a penalty for observing *tawaf* Ziyarah in a sexually defiled state or while menstruating, or for having a sexual intercourse after wuquf of Arafat but before shaving head. In such cases, a badah which is a camel or cow must be sacrificed.

There are two kinds of hadyi.

(i) *Wajib (obligatory)*

(ii) Optional

There are many kinds of hadyi *wajib (obligatory)*; hadyi qiran, hadyi tammatu hady jinayat, hadyi nadhar (vow) and hadyi ihsar.

The reason why it is called hadyi is that a person presents the sacrificial animal as a hadyah (gift) to Allah. He hopes to gain nearness to Allah because of it. Hence, this animal is called hdyi.

SECTION I اَلْفَصْلُ الْاَوَّلُ

MARKING & GARLANDING

(٢٦٢٧) عَنِ ابْنِ عَبَّاسٍ قَالَ صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ بِذِى الْحُلَيْفَةِ ثُمَّ دَعَا بِنَاقَتِهٖ فَاَشْعَرَهَا فِيْ صَفْحَةِ سِنَامِهَا الْاَيْمَنِ وَسَلَتَ الدَّمَ عَنْهَا وَقَلَّدَهَا نَعْلَيْنِ ثُمَّ رَكِبَ رَاحِلَتَهٗ فَلَمَّا اسْتَوَتْ بِهٖ عَلَى الْبَيْدَاءِ اَهَلَّ بِالْحَجِّ۔ (رواه مسلم)

2627. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم offered the *salah (prayer)* of *zuhr* at Dhul Hulayfah. Then he called for his female camel (that was to be sacrificed) and branded (or marked) it on the right side of its hump and wiped off the blood from it. Then, he garlanded it with two sandals. After that, he mounted his riding beast and when it stood with him at Bayda he called aloud the talbiyah for *Hajj (pilgrimage)*.[1]

COMMENTARY: Let us first see what (اشعار) (branding, marking) and (تقلید) (garlanding) are? The animal that a pilgrim takes along is hadyi. A wound is inflicted on its side. This is called (اشعار) or ashar. A garland of shoe or bones etc. is put in its neck and it is called (تقلید) taqlid. Both these things are done to distinguish the animal as hadyi.

When the Prophet Muhammad صلی اللہ علیہ وسلم set out from Madinah to perform the *Hajj (pilgrimage)*, he offered *salah (prayer)* at Dhul Hulayfah, the miqat for Madinah. Then he took his she-camel chosen as sacrifice. He marked it and wiped off the blood oozing

[1] Muslim # 205-1243, Abu Dawud # 1252, Tirmidhi # 907, Nasa'i # 2774, Darimi # 1912, Musnad Ahmad 1-216.

because of it and put two shoes in its neck for its garland to distinguish it as a hadyi. People would treat the animal as hadyi and robbers would not touch it. If this animal wondered away, people would bring it to its destination. During the jahiliyah, people were used to snatch (host) animals that were not hadyi but did not touch animals with the distinguishing mark. Hence, the Prophet Muhammad صلى الله عليه وسلم also (marked his animal as hadyi and) retained that custom as allowed to attain the objective.

RULING AN ASH'AR: We now come to the juristic ruling. The Imam (leader)s are unanimous that it is a *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* to mark the animals in this way, but not the (جثم)[1]
meaning sheep, goat, lamb and the like because they are weak animals should be garlanded only.

However, Imam (leader) Abu Hanifah رحمه الله holds that while (taqlid تقليد garlanding is mustahb (اشعار ashar) branding or marking is makruh(unbecoming), absolutely whatever the animal. The ulama (Scholars) interpret that Abu Hanifah رحمه الله did not rule that ash'ar was makruh(unbecoming) outright, but he only had in mind his own times when people wounded the animal severely to brand it as hadyi, and the wound was likely to suppurate or to main the animal.

The hadith (tradition) (of Sayyiduna Ibn Abbas) رضى الله عنه says that the Prophet Muhammad صلى الله عليه وسلم offered the *salah (prayer)* of *zuhr* in dhul Hulayfah in t he mosque there. However, in the chapter XLII on *salah (prayer).* while travelling hadith (tradition) (# 1323), Sayyiduna Anas رضى الله عنه narrated that the prophet Muhammad صلى الله عليه وسلم had offered the *salah (prayer)* of *zuhr* in Madinah and he offered the asr in Dhul Hulayfah on reaching there. This is the hadith (tradition) of Bukhari and Muslim. So, perhaps of Bukhari and Muslim. So, perhaps Ibn Abbas رضى الله عنه who had not offered the *zuhr* in Madinah with the Prophet Muhammad صلى الله عليه وسلم presumed on seeing him offer *salah (prayer)* in dhul Hulayfah that he was offering the *zuhr*. So, he said as he did.

The calling of talbiyah for *Hajj (pilgrimage)* does not mean that he excluded umrah. The hadith (tradition) of Anas رضى الله عنه in both Bukhari and Muslim makes it very clear that the Prophet Muhammad صلى الله عليه وسلم called labayk for both *Hajj (pilgrimage)* and umrah. Here, the narrator may not have mentioned umrah because the real objective was *Hajj (pilgrimage)* so he sufficed with mentioning *Hajj (pilgrimage)*. Or, though the Prophet Muhammad صلى الله عليه وسلم called the talbiyah for both, the narrator may have heard only *Hajj (pilgrimage)* and did not hear him mention umrah.

(٢٦٢٨) وَعَنْ عَائِشَةَ قَالَتْ اَهْدَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّةً إِلَى الْبَيْتِ غَنَمًا فَقَلَّدَهَا۔ (متفق عليه)

2628. Sayyidah Ayshah رضى الله عنها narrated that the Prophet Muhammad صلى الله عليه وسلم sent sheep as hadyi to the House once and he garlanded them.[2]

COMMENTARY: All the ulama (Scholars) agree that it is not permitted to mark the sheep. But, they may be garlanded. Imam (leader) Maalik however, disagrees.

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[1] (جثم) (jithm) dinging to earth, sitting down, inclined to be motionless

[2] Muslim # 367.1321, Ibn Majah # 3096, Musnad Ahmad 6-42.

MAKING SACRIFICE FOR ANOTHER

(٢٦٢٩) وَعَنْ جَابِرٍ قَالَ ذَبَحَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ عَائِشَةَ بَقَرَةً يَوْمَ النَّحْرِ۔ (رواه مسلم)

2629. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم slaughtered a cow on the day of sacrifice on behalf of Sayyidah Ayshah رضی الله عنها[1]

(٢٦٣٠) وَعَنْهُ قَالَ نَحَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ نِسَائِهِ بَقَرَةً فِيْ حَجَّتِهِ۔ (رواه مسلم)

2630. Sayyiduna Jabir رضی الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم sacrificed a cow on behalf of his wives during his (farewell) pilgrimage.[2]

COMMENTARY: The ulama (Scholars) say that, in both the foregoing cases the prophet Muhammad صلى الله عليه وسلم must have previously obtained permission of his wives to make the sacrifice. A sacrifice on behalf of another may only be made with that person's permission.
The well-know ruling of the Imam (leader)s is that one cow suffices sacrifice of seven people. However, Imam (leader) Maalik رحمه الله has ruled that one cow or one sheep is enough for the sacrifice of all members of a family. So, this hadith (tradition) may serve as evidence for Imam (leader) Maalik's رحمه الله ruling provided the prophet Muhammad صلى الله عليه وسلم may have made the sacrifice for more than seven people.
The other Imam (leader)s maintain that this hadith (tradition) means to say that the Prophet Muhammad صلى الله عليه وسلم made the sacrifice of one cow for only seven people.

SENDING HADYI WITHOUT PROCEEDING FOR *HAJJ (PILGRIMAGE)*

(٢٦٣١) وَعَنْ عَائِشَةَ قَالَتْ فَتَلْتُ قَلَائِدَ بُدْنَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدَيَّ ثُمَّ قَلَّدَهَا وَ اَشْعَرَهَا وَاَهْدَاهَا فَمَا حَرُمَ عَلَيْهِ شَيْءٌ كَانَ اُحِلَّ لَهٗ۔ (متفق عليه)

2631. Sayyidah Ayshah رضی الله عنها said that she herself twisted the garlands for the Prophet Muhammad's صلى الله عليه وسلم sacrificial camels and then garlanded t hem. She then branded t hem (at their humps) and sent them as hadyi (to the *ka'bah* in 9 AH when *Hajj (pilgrimage)* was made *fard(compulsory)* and Abu Bakr رضی الله عنه was sent as amir and these camels of the Prophet Muhammad صلى الله عليه وسلم were sent with him). Nothing that was lawful for the Prophet Muhammad صلى الله عليه وسلم (before that) became unlawful (because of this).[3]

COMMENTARY: The concluding sentence of the hadith (tradition) means that by sending the animals as hadyi, the stipulations of the *ihram (pilgrim-robe)* did not apply to the Prophet Muhammad صلى الله عليه وسلم. Sayyidah Ayshah رضی الله عنها said this because she had heard that Sayyiduna Ibn Abbas رضی الله عنه said that if anyone who does not proceed to perform *Hajj (pilgrimage)* but sends his hadyi to Makkah then everything that becomes unlawful because of the *ihram (pilgrim-robe)* will become unlawful to him till this hadyi arrives at the Haram and is slaughtered. She thus corrected Sayyiduna Ibn Abbas رضی الله عنه.

(٢٦٣٢) وَعَنْهَا قَالَتْ فَتَلْتُ قَلَائِدَهَا مِنْ عِهْنٍ كَانَ عِنْدِيْ ثُمَّ بَعَثَ بِهَا مَعَ اَبِيْ۔ (متفق عليه)

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1 Muslim # 356-1319.
2 Muslim # 357-1319.
3 Bukhari # 1696, Muslim # 369-1321, Nasa'i # 2793, Muwatta Maalik # 51 (*Hajj*).

2632. Sayyidah Ayshah رضی اللہ عنہا said that she made the garlands of the animals from dyed wool that she possessed. Then, (putting them on the necks of his camels) he sent them at the hands of her father (Abu Bakr رضی اللہ عنہ to the *Ka'bah*). [1]

RIDING THE HADYI

(٢٦٣٣) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى رَجُلًا يَسُوْقُ بُدْنَةً فَقَالَ اِرْكَبْهَا فَقَالَ اِنَّهَا بُدْنَةٌ قَالَ اِرْكَبْهَا فَقَالَ اِنَّهَا بُدْنَةٌ قَالَ اِرْكَبْهَا وَيْلَكَ فِي الثَّانِيَةِ اَوِ الثَّالِثَةِ۔ (متفق عليه)

2633. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم saw a man drive a camel. So, he said, "Ride on it!" The man submitted. "It is a badanah (or a hadyi)." He insisted, "Ride on it," but the man again pleaded that it was a hadyi. The Prophet Muhammad صلی اللہ علیہ وسلم repeated, "Ride on it, how regretful of you. (you continue to forward excuses.)" He said that in his second or third command.[2]

(٢٦٣٤) وَعَنْ اَبِي الزُّبَيْرِ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِاللّٰهِ سُئِلَ عَنْ رُكُوْبِ الْهَدْيِ فَقَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ ارْكَبْهَا بِالْمَعْرُوْفِ اِذَا اُلْجِئْتَ اِلَيْهَا حَتّٰى تَجِدَ ظَهْرًا۔ (رواه مسلم)

2634. Sayyiduna Abu Az-Zubayr رحمہ اللہ reported that he heard Sayyiduna Jabir ibn Abdullah رضی اللہ عنہ being asked about riding the hadyi. He said that he had heard the Prophet Muhammad صلی اللہ علیہ وسلم say. "Ride on them carefully (so as not to hurt them) if you have nothing other than that till you find something to ride on."[3]

COMMENTARY: The ulama (Scholars) differ on the question whether one may ride on the hadyi or the sacrificial animals or not. Some of them say that if the animals are not likely to be hurt, then it is allowed to ride on them. The Hanafis, however, maintain that if it is necessary and t here is no choice then one may ride on them, otherwise not. They permit riding on the hadyi are based on this proviso.

WHEN HADYI IS ON POINT OF DEATH

(٢٦٣٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سِتَّةَ عَشَرَ بَدَنَةً مَعَ رَجُلٍ وَاَمَّرَهُ فِيْهَا فَقَالَ يَارَسُوْلَ اللّٰهِ كَيْفَ اَصْنَعُ بِمَا اُبْدِعَ عَلَيَّ مِنْهَا قَالَ انْحَرْهَا ثُمَّ اصْبَغْ نَعْلَيْهَا فِيْ دَمِهَا ثُمَّ اجْعَلْهَا عَلٰى صَفْحَتِهَا وَلَاتَأْكُلْ مِنْهَا اَنْتَ وَلَا اَحَدٌ مِنْ اَهْلِ رُفْقَتِكَ۔ (رواه مسلم)

2635. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم sent sixteen sacrificial animals (hadyis) with a man (called Najiyah Aslami) رضی اللہ عنہ putting him incharge of them (during the journey and responsible to slaughter them in the Haram). He asked, "O Messenger of Allah, what may I do with any that might not be able to walk (out of fatigue, or any that might be near death)?" He said, "Slaughter them and dye their shoes (of garland) in their blood and place

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[1] Bukhari # 1700, Musilm # 369-1321.

[2] Bukhri # 1689, Muslim # 371-1322, Abu Dawud # 1760, Tirmidhi # 912, Nasa'i # 2799, Muwatta Maalik # 139 (*Hajj*), Musnad Ahmad 2-505.

[3] Muslim # 374.1324, Abu Dawud # 1761, Nasa'i # 2802.

them on the sides of their humps. Do not eat their meat yourself and do not feed any of your companions."

COMMENTARY: Their shoes were to be dyed and marked on their humps to distinguish them as hadyi. Passerby may know that and only the pour and deserving eat them. The rich may abstain, their meat being unlawful to them.

The Prophet Muhammad صلى الله عليه وسلم forbade them (the guardians) to eat their meat so that they might not be tempted to slaughter a not so fatigued animal.

The people living nearby or passing caravans would consume the meat. So, it would not be wasted.

To sum up, if any animal is necessarily slaughtered on the way then those people in the same caravan are barred from eating it. The juristic ruing on it s found in Multhaqi al Abhur ad Dhur Mukhtar is:

(1) If the hadyi is *wajib (obligatory)* and is on the point of death on the way or becomes defective in such a way that it is not valid to offer as hadyi then it is not permitted to sacrifice it. A replacement hadyi must be sent. The first animal may be slaughtered and eaten by the owner himself or fed to others, or he may act as he likes.

(2) If the hadyi is optional, then, when it is on the point of death and is slaughtered, the shoes may be dyed with its blood and placed on its neck. Neither the owner nor the rich may consume its meat.

(3) If a hadyi arrives at its destination where it is slaughtered then it is stated in the commentary of the last hadith (tradition) of this section (# 2639) that it is *mustahab (desirable)* for the owner to consume the meat of a sacrifice and hadyi of n optional tamatta and qiran, but not proper for him to eat meat of hadyi of other kinds.

Here, we might sound a note of caution that some scholars have erred in commenting on this hadith (tradition) when they state that the meat of such animals is disallowed in this hadith (tradition) as one has made *wajib (obligatory)* on oneself, like against a vow but they assert that meat is allowed if the hadyi is optional. They have made the conclusion on the basis of the hadyi of the road that is slaughtered at the destination when it reaches there. But, this is not what the hadith (tradition) means and it is absolutely against it.

SHARES IN HADYI

(٢٦٣٦) وَعَنْ جَابِرٍ قَالَ نَحَرْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَةِ الْبَدَنَةَ عَنْ سَبْعَةٍ وَالْبَقَرَةَ عَنْ سَبْعَةٍ۔ (رواه مسلم)

2636. Sayyiduna Jabir رضى الله عنه said that in the year of al-Hudaybiyah, they alongwith Allah's Messenger صلى الله عليه وسلم sacrificed a camel in which seven people shared and a cow in which seven people shared.[1]

COMMENTARY: Seven people shared in a camel and so in a cow. Imam (leader) Abu Hurayrah رحمه الله and many other scholars abide by this hadith (tradition). They stipulate that all seven must have a genuine ambition to earn reward. Their ambition may be of one kind, like hadyi, or may be diverse, like some may intend hadyi and some sacrifice. Imam (leader) Shafi'I رحمه الله said that their participation is allowed even if some from intention of

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[1] Muslim # 350-1318, Abu Dawud # 2809, Tirmidhi # 905, Ibn Majah # 3132, Muwatta Maalik # 9 (Dihiyah- Sacrificial Animals), Musnad Ahmad 3-293.

hadyi or sacrifice and some of only collecting meat.
Imam (leader) Maalik رحمه الله holds that sharing in simply not proper in any kind of animal if the sacrifice or hadyi is *wajib (obligatory)*.
As for sheep and goat, all the alama agree that sharing is not allowed in them.

METHOD OF SLAUGHTERING CAMELS

(٢٦٣٧) وَعَنِ ابْنِ عُمَرَ اَنَّهٗ اَتٰى عَلٰى رَجُلٍ قَدْ اَنَاخَ بَدَنَتَهٗ يَنْحَرُهَا قَالَ اِبْعَثْهَا قِيَامًا مُقَيَّدَةً سُنَّةَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (متفق عليه)

2637. Sayyiduna Ibn Umar رضی الله عنه came upon a man who had made his camel kneel and was trying to sacrifice it. He said to him, "Let it stand up lettered (at its left leg and sacrifice it), following the *sunnah(Practice of Holy Prophet Muhammad* صلی الله علیه وسلم) of Muhammad رضی الله عنه."[1]

COMMENTARY: To strike a spear at a camel's chest is called (نحر) (nahr) and to slit the throat of the cow, etc. is called (ذبح) (dhabh). It is better to sacrifice the camel in the manner of nahr and the cow, sheep, goat etc. in the manner of dhabh.
The camel is made to stand and its left leg is tied. Then a spear is struck at its chest so that blood pours out and it falls down.
Ibn Hammam رحمه الله said that it is better to sacrifice the camel by making it to stand. If that is not possible, then making it sit is better then making it lie down. Those animals that are slaughtered (in the manner of dhabh) must be made to lie down on their left side.
It is known even from the Quran that a camel should be sacrificed in the manner of nahr.

فَصَلِّ لِرَبِّكَ وَانْحَرْ

{So pray to your Lord and sacrifice} (108: 2)

This verse is explained that the camel is sacrificed by nahr.
About dhabh, the Quran says:

اَنْ تَذْبَحُوْا بَقَرَةً ؕ

{(Allah command you) to sacrifice a cow.} (2: 67)

ABOUT HADYI

(٢٦٣٨) وَعَنْ عَلِيٍّ قَالَ اَمَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اَقُوْمَ عَلٰى بُدْنِهٖ وَاَنْ اَتَصَدَّقَ بِلَحْمِهَا وَجُلُوْدِهَا وَاَجِلَّتِهَا وَاَنْ لَا اُعْطِيَ الْجَزَّارَ مِنْهَا قَالَ نَحْنُ نُعْطِيْهِ مِنْ عِنْدِنَا۔ (متفق عليه)

2638. Sayyiduna Ali رضی الله عنه Said that Allah's Messenger صلی الله علیه وسلم made him supervise his sacrificial camels. He instructed him to give their meat, skins and saddle-cloths in charity, but to give nothing to the butcher (in lieu of wages), saying. "We shall pay him ourselves."[2]

COMMENTARY: The camels were those that the Prophet Muhammad صلی الله علیه وسلم had taken as hadyi to Makkah during the Farewell pilgrimage. They had numbered one hundred. This has been discussed earlier.

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[1] Bukhari # 1713, Muslim # 358-1320, Abu Dawud # 1767.
[2] Bukhari # 1716, Muslim # 348-1317, Abu Dawud # 1769, Ibn Majah # 3099.

The butcher should not be given anything of the hadyi in remuneration. However, if anything is given out of kindness or courtesy then there is no harm.
The hide may be given in charity to anyone. Or, it may be sold and the sale proceeds could be given as charity.
The animal should not be milked but cold water should be sprinkled on its udders so that its milk stops coming down. However, if the animal is restless because of full udders then it should be milked and t he milk may be disbursed as charity.

OWNER MAY EAT FLESH OF HADYI

(٢٦٣٩) وَعَنْ جَابِرٍ قَالَ كُنَّا لَا نَأْكُلُ مِنْ لُحُوْمِ بُدْنِنَا فَوْقَ ثَلَاثٍ فَرَخَّصَ لَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كُلُوْا وَتَزَوَّدُوْا فَأَكَلْنَا وَتَزَوَّدْنَا۔ (متفق عليه)

2639. Sayyiduna Jabir رضی الله عنه said, "We did not use to eat the flesh of t he sacrificial animals for more than three days. Then, Allah's Messenger صلى الله عليه وسلم gave us permission. He said, 'Eat and preserve it (even beyond three days).' So, we ate it and preserved it."[1]

COMMENTARY: In early Islam, there were many people who could not make a sacrifice and meat was required in large quantities. Hence, the Prophet Muhammad صلى الله عليه وسلم gave instruction that people who made a sacrifice must not preserve it beyond three/days but give away the excess to the poor and deserving in charity. Later on when all people were able to make a sacrifice, the Prophet Muhammad صلى الله عليه وسلم gave permission to preserve it beyond three days and consume it.
Shammi رحمه الله said that the owner is permitted to consume the flesh of his optionl hadyi and sacrifice of tamatta and qiran. But, it is not proper to eat the flesh of other kinds of hadyi because they are against expiation and penalty (for serious offences).

SECTION II اَلْفَصْلُ الثَّانِيْ

MUSTAHAB (DESIRABLE) TO GRIEVE ENEMIES OF ISLAM

(٢٦٤٠) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَهْدٰى عَامَ الْحُدَيْبِيَةِ فِي هَدَايَا رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَمَلًا كَانَ لِاَبِي جَهْلٍ فِي رَأْسِهٖ بُرَةٌ مِنْ فِضَّةٍ وَفِي رِوَايَةٍ مِنْ ذَهَبٍ يَغِيْظُ بِذٰلِكَ الْمُشْرِكِيْنَ۔ (رواه ابوداؤد)

2640. Sayyiduna Ibn Abbas رضی الله عنه reported that in the year of al-Hudaybiyah, the Prophet Muhammad صلى الله عليه وسلم took alongwith his sacrificial animals a camel (previously) belonging to Abu Jahl that had a silver nose ring - according to a version a gold nose-ring. He did that to enrage the idolaters.[2]

COMMENTARY: In 6AH, the Prophet Muhammad صلى الله عليه وسلم departed from Madinah to perform umrah. However, the idolaters did not allow him and his sahabah (Prophet's companions) رضی الله عنهم to proceed beyond Hudaybiyah. They did not allow them to come to Makkah. This is a well-known historical happening. Among the camels the Prophet

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[1] Bukhari # 1719, Muslim # 30-1972, Musnad Ahmad 3-388.
[2] Abu Dawud # 1749, Ibn Majah # 3100, Musnad Ahmad 1-234.

Muhammad صلى الله عليه وسلم had taken along as hadyi to slaughter was one that had belonged to Abu Jahl. It was seized in the Battle of Badr as part of the spoils. He took it along to distress the idolaters on seeing it in the hands of the Muslim and on being slaughtered. Thus, it is *mustahab (desirable)* to cause grief and distress to the enemies of Allah.

THE HADYI THAT IS DYING

(٢٦٤١-٢٦٤٢) وَعَنْ نَاجِيَةَ الْخُزَاعِيِّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ اَصْنَعُ بِمَا عَطِبَ مِنَ الْبُدْنِ قَالَ انْحَرْهَا ثُمَّ اغْمِسْ نَعْلَهَا فِيْ دَمِهَا ثُمَّ خَلِّ بَيْنَ النَّاسِ وَبَيْنَهَا فَيَأْكُلُوْهَا۔ رَوَاهُ مَالِكٌ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَرَوَاهُ اَبُوْدَاوُدَ وَالدَّارِمِيُّ عَنْ نَاجِيَةَ الْاَسْلَمِيِّ۔

2641. Sayyiduna Najiyah Al-Khuza'I رضى الله عنه said that he asked Allah's Messenger صلى الله عليه وسلم how he should deal with the animals of hadyi that are on the point of death. He said, "Slaughter t hem and dye their shoes with their blood. Then leave them for the people to eat."[1]

2642. Najiyah al-Aslami رضى الله عنه narrated the (same) hadith (tradition).[2]

COMMENTARY: The people who will eat are those excluding the companions in the caravan whether rich or poor. Other poor people passers by might eat from it. Previously this had been explained.

There was only one sahabi by the name of Najiyah. Some ascribed him to the Khuza'I tribe and some to t he Aslami tribe.

VIRTUE OF THE DAY OF SACRIFICE

(٢٦٤٣) وَعَنْ عَبْدِاللّٰهِ بْنِ قُرْطٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اَعْظَمَ الْاَيَّامِ عِنْدَ اللّٰهِ يَوْمَ النَّحْرِ ثُمَّ يَوْمُ الْقَرِّ قَالَ ثَوْرٌ وَهُوَ الْيَوْمُ الثَّانِي قَالَ وَقُرِّبَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَدَنَاتٌ خَمْسٌ اَوْسِتٌّ فَطَفِقْنَ يَزْدَلِفْنَ اِلَيْهِ بِاَيَّتِهِنَّ يَبْدَأُ قَالَ فَلَمَّا وَجَبَتْ جُنُوْبُهَا قَالَ فَتَكَلَّمَ بِكَلِمَةٍ خَفِيَّةٍ لَمْ اَفْهَمْهَا فَقُلْتُ مَا قَالَ قَالَ مَنْ شَاءَ اقْتَطَعَ۔ (رواه ابوداؤد)

2643. Sayyiduna Abdullah ibn Qurt رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "The greatest day in the sight of Allah is the day of sacrifice (with Dhul HIjjah). Then, is the day of al-qarr (11th Dhul Hijjah)." Sayyiduna Thawr رضى الله عنه said, "That is the next day."

Abdullah رضى الله عنه added that five or six camels were brought to Allah's Messenger صلى الله عليه وسلم and they began to draw nearer to him (vying with each other to covet the blessing) to see which of them he would sacrifice first.

He added: when they fell down on their sides (meaning, when they were slaughtered), he (the Prophet Muhammad صلى الله عليه وسلم said something so softly that he (Abdullah) رضى الله عنه could not understand. So, he asked (one who was near to him), "What did he say?" (He said that) he said, "whose wishes may cut off a piece."[3]

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[1] Tirmidhi # 911, Ibn Majah # 3106, Muwatta Maalik # 148 (*Hajj*), Musnad Ahmad 4-334.

[2] Abu Dawud # 1762, Darimi # 1909.

[3] Abu Dawud # 1765.

COMMENTARY: Teebi رحمه الله explained that the greatest day in the sight of Allah is the day of sacrifice means that it is one of the greatest days because other ahadith (tradition) name the ten days of (Dhul Hijjah) better then other days. Those ten days being excellent, the 10th of Dhul Hijjah, which is one of them, is also excellent.

The ahadith (tradition) also say that the last ten days of Ramadan are the most excellent. We may explain that, the last ten days of Dhul Hijjah are the most excellent days of the months of Haram while the last ten days of Ramadan are the most excellent of all days (in all respect).

We may also explain that excellence is measured in terms of nature of the days. Fasting is observed in Ramadan. Reward is multiplied in this month and I'tikaf is observed during its last ten days. So, these ten days are excellent in this regard.

As for Dhul Hijjah, *Hajj (pilgrimage)* is performed in this month and sacrifice is made. In this regard, it is excellent.

The day of al-qarr is the 11th Dhul Hijjah. It is so called because the pilgrims get some rest on this day after they have discharge their duties and worked hard.

If anyone argues that the day of Arafah has been termed as excellent in sahih hadith (tradition). We may say again that al-qarr is one of the days that are excellent.

That the camels tried to outdo each other in coming nearer to the Prophet Muhammad صلى الله عليه وسلم was truly a miracle of the Prophet Muhammad صلى الله عليه وسلم. Animals too have a sentiment and a longing to gain blessings that, actually, is idiosyncrasy of mankind.

The hadith (tradition) of Sayyiduna Ibn Abbas رضى الله عنه and of Sayyiduna Jabir have been mentioned in the chapter (الاضحية) (no sacrifices), - respectively # 1469 and 1461.

SECTION III اَلْفَصْلُ الثَّالِثُ

FLESH OF THE SACRIFICE

(٢٦٤٤) عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ ضَحّٰى مِنْكُمْ فَلَا يُصْبِحَنَّ بَعْدَ ثَالِثَةٍ وَفِي بَيْتِهِ مِنْهُ شَيْءٌ فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ قَالُوْا يَا رَسُوْلَ اللّٰهِ نَفْعَلُ كَمَا فَعَلْنَا الْعَامَ الْمَاضِيَ قَالَ كُلُوا وَأَطْعِمُوْا وَادَّخِرُوْا فَإِنَّ ذٰلِكَ الْعَامَ كَانَ بِالنَّاسِ جُهْدٌ فَأَرَدْتُ أَنْ تُعِيْنُوْا فِيْهِمْ۔ (متفق عليه)

2644. Sayyiduna Salamah ibn Al-Akwa رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'He among you has made a sacrifice should not begin the morning after three day while he has anything of the (flesh of the animal) in his house." When the next year arrived, they (the sahabah) رضى الله عنه asked, "O Messenger of Allah, shall we do as we had done last year (and give out all the meat in three days)?" He said. "Eat, feed others and keep in store some. Last year, the people (had to work hard and toil and) were helpless. So, I intended that you should help them."[1]

COMMENTARY: There was a severe drought in the region around Madinah. Therefore, many of those people came to Madinah crowding it. This is why the Prophet Muhammad صلى الله عليه وسلم forbade people to store meat beyond three days. The year following conditions had improved and the Prophet Muhammad صلى الله عليه وسلم permitted them to hold back some of the flesh.

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[1] Bukhari # 5569, Muslim # 34-1974, (see also Bukhari # 5570).

(٢٦٤٥) وَعَنْ نُبَيْشَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّا كُنَّا نَهَيْنَا كُمْ عَنْ لُحُوْمِهَا اَنْ تَأْكُلُوهَا فَوْقَ ثَلَاثٍ لِكَيْ تَسَعُكُمْ جَاءَ اللّٰهُ بِالسَّعَةِ فَكُلُوْ وَادَّخِرُوْا وَأْتَجِرُوا اَلَا وَاِنَّ هٰذِهِ الْاَيَّامَ اَيَّامُ اَكْلٍ وَشُرْبٍ وَذِكْرِ اللّٰهِ۔ (رواه ابوداؤد)

2645. Sayyiduna Nubayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "We used to forbid you to eat their meat meaning, of sacrificial animals) beyond three days so that you may find abundance (and the poor may derive benefit from the meat). Now, Allah has provided plenty. So, eat and hold back and seek reward (by giving in the charity). Know! These (four) days (in Mina) are days of eating, drinking (so it is disallowed to fast these days) and (days) to remember Allah."[1]

COMMENTARY: The concluding words reflect the words of Allah:

فَاِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ اٰبَاءَكُمْ اَوْ اَشَدَّ ذِكْرًا

{When you have performed you devotional rites, remember Allah, like your remembrance of your forefathers, or even with a stronger remembrance} (2: 200)

CHAPTER - IX

(AL-HALQ) SHAVING بَابُ الْحَلْقِ

On the 10th of Dhul HIjjah, pebbles are thrown at al Jamrah Aqabah. Then the hadyi is slaughtered there, in Mina. Then, the head is shaved, or hair are clipped and the *ihram (pilgrim-robe)* is relinquished. Everything except sexual intercourse, that had been forbidden in the state of the *ihram (pilgrim-robe)* becomes lawful again.

This chapter is about shaving the head and clipping the hair, both topics. The compiler of the Mishkat has mentioned only shaving in the heading because it is better to shave the head than to merely clip the hair to which will follow at the proper time, insha Allah.

It must be known that the Prophet Muhammad صلی اللہ علیہ وسلم never shaved his head apart from (the performance of the rites of *Hajj (pilgrimage)* and umrah).

SECTION I اَلْفَصْلُ الْاَوَّلُ

BETTER TO SHAVE HEAD

(٢٦٤٦) عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ وَاُنَاسٌ مِّنْ اَصْحَابِهٖ وَقَصَّرَ بَعْضُهُمْ۔ (متفق عليه)

2646. Sayyiduan Ibn Umar رضی اللہ عنہ reported that Allah's Messenger صلی اللہ علیہ وسلم had his head shaved during the Farewell pilgrimage as did a number of his sahabah, but some of them had t heir hair clipped.[2]

COMMENTARY: Those who had their heads shaved emulated the Prophet Muhammad

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[1] Abu Dawud # 2813, Ibn Majah (brief) # 3160, Darimi # 1958.

[2] Bukhari # 4411, Muslim # 316-1301, Abu Dawud # 1980, Musnad Ahmad 2-128.

صلی اللہ علیہ وسلم aiming at the blessings. Those who had their hair clipped seized the permission to do so. It is stated in a hadith (tradition) in Bukhari, Muslim and other books of hadith (tradition) that during the redeeming umrah (umrah al-Qada), the Prophet Muhammad صلی اللہ علیہ وسلم had his hair clipped instead of shaving his head. So, both things are known from the Prophet Muhammad صلی اللہ علیہ وسلم though it is better to shave the head.

PROPHET MUHAMMAD صلی اللہ علیہ وسلم HAD HIS HAIR CLIPPED

(٢٦٤٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ لِيْ مُعَاوِيَةُ اِنِّيْ قَصَّرْتُ مِنْ رَأْسِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عِنْدَ الْمَرْوَةِ بِمِشْقَصٍ۔ (متفق علیہ)

2647. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Sayyiduna Mu'awiyah رضی اللہ عنہ said to him that he had clipped some hair of the Prophet Muhammad صلی اللہ علیہ وسلم at Marwah with a mishqas (a arrowhead or a pair of large scissors).[1]

COMMENTARY: The word mishqas is either a large or broad arrowhead, or large scissors. The latter seems more appropriate.

Since it is established through ahadith (tradition) that the Prophet Muhammad صلی اللہ علیہ وسلم had never had his hair on the head clipped after performing *Hajj (pilgrimage)* but had them shaved so this statement of Mu'awiyah رضی اللہ عنہ concerns umrah. This is corroborated by his words that he did it at Marwah. If he had cut them after *Hajj (pilgrimage)*, then he would have said, at Mina.'

PROPHET'S PRAYER FOR THOSE WHO SHAVE HEAD

(٢٦٤٨) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيْ حَجَّةِ الْوَدَاعِ اَللّٰهُمَّ ارْحَمِ الْمُحَلِّقِيْنَ قَالُوْا وَالْمُقَصِّرِيْنَ يَا رَسُوْلَ اللّٰهِ قَالَ اَللّٰهُمَّ ارْحَمِ الْمُحَلِّقِيْنَ قَالُوْا وَالْمُقَصِّرِيْنَ يَا رَسُوْلَ اللّٰهِ قَالَ وَالْمُقَصِّرِيْنَ۔ (متفق علیہ)

2648. Sayyiduna Ibn Umar صلی اللہ علیہ وسلم narrated that during the Farewell pilgrimage, Allah's Messenger صلی اللہ علیہ وسلم said:

اَللّٰهُمَّ ارْحَمِ الْمُحَلِّقِيْنَ قَالُوْا وَالْمُقَصِّرِيْنَ

{O Allah, have mercy on those who have had their heads shaved.}
They (the sahabah) رضی اللہ عنہ submitted "And those who have had their hair clipped, O Messenger صلی اللہ علیہ وسلم of Allah! but, he prayed again as before:

اَللّٰهُمَّ ارْحَمِ الْمُحَلِّقِيْنَ قَالُوْا وَالْمُقَصِّرِيْنَ

and they submitted again, 'those who had their hair clipped, too, O Messenger of Allah! So, he agreed:

وَالْمُقَصِّرِيْنَ

{and they who have clipped their hair.}[2]

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[1] Bukhari # 1330, Muslim # 209-1246, Abu Dawud # 1802, Nasa'i # 2987, Musnad Ahmad 4.96.
[2] Bukhari # 1727, Muslim # 317-1301.

COMMENTARY: The excellence of those who shave their head (during *Hajj (pilgrimage)*) is clear from this hadith (tradition) over those who merely clip their hair.

(٢٦٤٩) وَعَنْ يَحْيَى بْنِ الْحُصَيْنِ عَنْ جَدَّتِهِ اَنَّهَا سَمِعَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ دَعَا لِلْمُحَلِّقِيْنَ ثَلَاثًا وَلِلْمُقَصِّرِيْنَ مَرَّةً وَاحِدَةً۔ (رواه مسلم)

2649. Sayyiduna Yahya ibn al-Husayn رحمه الله reported from his grandmother that during the farewell pilgrimage, she heard the Prophet Muhammad صلى الله عليه وسلم pray for those who had had their heads shaved three times, but for those who had their hair clipped (only) once.[1]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم prayed for those who shaved their hair thrice - or according to another hadith (tradition) four times - and once for those who merely clipped their hair. This last may have been included with the prayer for those who shaved or may have been made separately.

The Prophet Muhammad صلى الله عليه وسلم may have made these prayers at different times and in different gatherings. This explains the varying numbers of supplications - three and four. Or, the different narrators may have narrated whatever they had heard.

SUNNAH(PRACTICE OF HOLY PROPHET MUHAMMAD صلى الله عليه وسلم) TO BEGIN SHAVING AT THE RIGHT SIDE

(٢٦٥٠) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتٰى مِنًى فَاَتَى الْجَمْرَةَ فَرَمَاهَا ثُمَّ اَتٰى مَنْزِلَهُ بِمِنًى وَنَحَرَ نُسُكَهُ ثُمَّ دَعَا بِالْحَلَّاقِ وَنَاوَلَ الْحَالِقَ شِقَّهُ الْاَيْمَنَ فَحَلَقَهُ ثُمَّ دَعَا اَبَا طَلْحَةَ الْاَنْصَارِيَّ فَاَعْطَاهُ اِيَّاهُ ثُمَّ نَاوَلَ الشِّقَّ الْاَيْسَرَ فَقَالَ احْلِقْ فَحَلَقَهُ فَاَعْطَاهُ اَبَا طَلْحَةَ فَقَالَ اقْسِمْهُ بَيْنَ النَّاسِ۔ (متفق عليه)

2650. Sayyiduna Anas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم came to Mina. Then he went to jamrah (aqabah) and threw pebbles at it. Then he went to his dwelling place in Mina and sacrificed his animal. Then he called the barber (who was Ma'mar ibn Abdullah) رضى الله عنه and turned his right side (of his head) towards him and he shaved it. Then he called Abu Talhah al-Ansari رضى الله عنه and gave him the hair that had been shaved off. Then, he turned his left side and asked the barber to shave it and he shaved it and he gave the hair to Abu Talhah, رضى الله عنه saying, "Distribute it among the people."[2]

COMMENTARY: The head is shaved from the right side as a *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)*. It is shaved from the right side of the person being shaved. Some authorities maintain that it is the right side of the person who shaves.

USING PERFUME

(٢٦٥١) وَعَنْ عَائِشَةَ قَالَتْ كُنْتُ اُطَيِّبُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَبْلَ اَنْ يُّحْرِمَ وَيَوْمَ النَّحْرِ قَبْلَ اَنْ يَّطُوْفَ بِالْبَيْتِ بِطِيْبٍ فِيْهِ مِسْكٌ۔ (متفق عليه)

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[1] Muslim # 321-1303.

[2] Muslim # 326.1305, Abu Dawud # 1981, Tirmidhi # 913, Musnad Ahmad 2-137.

2651. Sayyidah Ayshah رضى الله عنها said that she used to apply perfume to Allah's Messenger صلى الله عليه وسلم before he assumed the *ihram (pilgrim-robe)* and on the day of sacrifice before he circumambulated the House, the perfume containing musk.[1]

COMMENTARY: The ulama (Scholars) say that at the times mentioned by Sayyiduna Ayshah رضى الله عنها it is better to apply perfume with musk or rose because they are purely fragrant without any colour.

On the 10th Dhul Hijah after (the sacrifice and having the head shaved, the pilgrim comes out of the *ihram (pilgrim-robe)* and that which was disallowed to him because of the *ihram (pilgrim-robe)* becomes lawful again but not sexual intercourse with his wife. After he finishes making the *tawaf* ziyarat, even that becomes lawful to him.

THE *SALAH (PRAYER)* OF *ZUHR* OF THE PROPHET MUHAMMAD صلى الله عليه وسلم ON THE DAY OF SACRIFICE

(٢٦٥٢) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفَاضَ يَوْمَ النَّحْرِ ثُمَّ رَجَعَ فَصَلَّى الظُّهْرَ بِمِنًى۔ (رواه مسلم)

2652. Sayyiduna Ibn Umar رضى الله عنه narrated that on the day of sacrifice, Allah's Messenger صلى الله عليه وسلم hastened to Makkah (and performed the *fard(compulsory)* circumambulation in the forenoon) and returned (in time) to offer the *salah (prayer)* of *zuhr* in Mina.[2]

COMMENTARY: It has been explained against hadith (tradition) # 2555 (chapter on the farewell pilgrimage) that the Prophet Muhammad صلى الله عليه وسلم offered the *zuhr* in Makkah but offered the optional in Mina which Ibn Umar رضى الله عنه mistook for *zuhr*.

SECTION II اَلْفَصْلُ الثَّانِىْ

WOMEN NOT ALLOWED TO SHAVE HEAD

(٢٦٥٣) وَعَنْ عَلِيٍّ وَعَائِشَةَ قَالَا نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ تَحْلِقَ الْمَرْاَةُ رَأْسَهَا۔ (رواه الترمذى)

2653. Sayyiduna Ali رضى الله عنه and Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم forbade the women from shaving their heads.[3]

COMMENTARY: When a woman puts off her *ihram (pilgrim-robe)* she should not shave her head (as men do). It also applies even otherwise. It is forbidden to women to shave their heads as to men to shave their beards.

ONLY CLIP HAIR

(٢٦٥٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ عَلَى النِّسَاءِ الْحَلْقُ اِنَّمَا عَلَى النِّسَاءِ التَّقْصِيْرُ۔ (رواه ابوداؤد والترمذى والدارمى)

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[1] Bukhari # 1539, Muslim # 46.1191, Abu Dawud # 1745, Tirmidhi # 918, Nasa'i # 2685, Majah # 2926, Muwatta Maalik # 17 (*Hajj*), Musnad Ahmad 6-186.

[2] Muslim # 335-1308

[3] Tirmidhi # 915

2654. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said woman are not required to shave their head. They need only clip their hair."[1]

COMMENTARY: It is not *wajib (obligatory)* on a woman to shave her hair on relinquishing the *ihram (pilgrim-robe)* but it *wajib (obligatory)* on her to clip her hair on relinquishing the *ihram (pilgrim-robe)*.

However, it is *wajib (obligatory)* on men do one of these things: either shave hair or clip some of it though shaving is better.

THE LIMIT: According to the Hanafis, if the head is shaved, it is *wajib (obligatory)* to share only one fourth of it though better to shave all of it. If hair is only clipped then it is *wajib (obligatory)* to clip only one fourth of all hair on head to the limit of the one division or portion of a finger, but *mustahab (desirable)* to clip all hair on the head. Ibn Hamman رحمہ اللہ, however, agrees with Imam (leader) Maalik رحمہ اللہ that it is *wajib (obligatory)* to either shave all hair or clip all hair on the head, saying only that is correct.

This chapter has no Section III.

CHAPTER - X

ABOUT WHAT IS PERMITTED (DIFFERENT DEEDS) بَابٌ

SECTION I اَلْفَصْلُ الْاَوَّلُ

OUT OF SEQUENCE DEEDS OF *HAJJ (PILGRIMAGE)*

(٢٦٥٥) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَفَ فِي حَجَّةِ الْوَدَاعِ بِمِنًى لِلنَّاسِ يَسْأَلُوْنَهُ فَجَاءَهُ رَجُلٌ فَقَالَ لَمْ اَشْعُرْ فَحَلَقْتُ قَبْلَ اَنْ اَذْبَحَ فَقَالَ اِذْبَحْ وَلَا حَرَجَ فَجَاءَ اٰخَرُ فَقَالَ لَمْ اَشْعُرْ فَنَحَرْتُ قَبْلَ اَنْ اَرْمِيَ فَقَالَ ارْمِ وَلَا حَرَجَ فَمَا سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ شَيْءٍ قُدِّمَ وَلَا اُخِّرَ اِلَّا قَالَ افْعَلْ وَلَا حَرَجَ۔ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ اَتَاهُ رَجُلٌ فَقَالَ حَلَقْتُ قَبْلَ اَنْ اَرْمِيَ قَالَ ارْمِ وَلَا حَرَجَ وَاَتَاهُ اٰخَرُ فَقَالَ اَفَضْتُ اِلَى الْبَيْتِ قَبْلَ اَنْ اَرْمِيَ قَالَ ارْمِ وَلَا حَرَجَ۔

2655. Sayyiduna Abdullah ibn Amr ibn Al-Aas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم stopped at Mina during the Farewell Pilgrimage to enable the people to ask him what they wished to know. One man came and submitted, 'I did not know and I shaved before I sacrificed." He said, "Sacrifice now, it does not matter." Another man came and submitted that he was not aware and made the sacrifice before casting the pebbles, so he set him at rest, saying, "Cast them, now It does not matter." The Prophet was not asked about anything being done out of sequence without his pacifying them, "Do it (now). It does not matter."

According to another version: A man came and submitted, "I shaved before throwing the pebbles." He convinced him that he could throw them (again), for, it did not matter. Another came with the problem that he had hastened to the house before throwing the pebbles and was told that he could throw them then and that did not matter.[2]

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[1] Abu Dawud # 1985, Darimi # 1906, Daraqutni # 165 (*Hajj*)

[2] Bukhari # 1736, Muslim # 327-1306, Tirmidhi # 917, Abu Dawud # 2014, Ibn Majah # 3051, Muwatta Maalik # 242 (*Hajj*) Musnad ahmad 2159.

COMMENTARY: On the day of sacrifice, four things are done. The sequence is:

(1) On coming to Mina, seven pebbles are thrown at jamrah aqabah which is a pillar.

(2) The animals are sacrificed. The details have been mentioned previously.

(3) Next, the head is shaved or hair are clliped.

(4) Then the pilgrim goes to Makkah and perform the *tawaf.*

Most ulama (Scholars) say that in the light of the foregoing hadith (tradition), these deeds are performed in this sequence as a *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)*. Imam (leader) Shafi'I رحمہ اللہ and Imam (leader) Ahmad رحمہ اللہ are among them. If the sequence is disturbed them no atonement is called for. However, some ulama (Scholars), including Imam (leader) Abu Hanifah رحمہ اللہ and Imam (leader) Maalik رحمہ اللہ, assert that it is *wajib (obligatory)* to observe this sequence. They say that the Prophet Muhammad's صلی اللہ علیہ وسلم words merely mean that there is no sin if the sequence is upset because of lack of knowledge, but it is *wajib (obligatory)* to slaughter an animal as dumm which is a goat or the like of it.

Teebi رحمہ اللہ pointes out that Sayyiduna ibn Abbas رضی اللہ عنہ has narrated that a similar hadith (tradition) and he himself has made dumm *wajib (obligatory)* because of the actions being performed out of sequence. So, the contention of Imam (leader) Abu Hanifah رحمہ اللہ and others is proved as correct.

(٢٦٥٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسْئَلُ يَوْمَ النَّحْرِ بِمِنٰى فَيَقُوْلُ لَا حَرَجَ فَسَأَلَهُ رَجُلٌ فَقَالَ رَمَيْتُ بَعْدَ مَا اَمْسَيْتُ فَقَالَ لَا حَرَجَ۔ (رواه البخارى)

2656. Sayyiduna Ibn Abbas رضی اللہ عنہ said that on the day of sacrifice, the Prophet Muhammad صلی اللہ علیہ وسلم was being asked (about advancing an act or putting it back). He would say. "It does not matter." A man asked him, "I cast pebbles after it was evening." He said, "It does not matter."[1]

COMMENTARY: The others Imams (leaders) (apart from Abu Hanifah) رحمہ اللہ hold that if any one delays the casting of pebbles beyond sunset then dumm becomes *wajib (obligatory)* on him. So, they interpret the hadith (tradition) to mean 'after asr' when it say 'after evening.'

The Hanafis say that on the tenth Dhul Hijjah it is allowed to throw the pebbles after dawn (and before sunrise) but with a dislike. After sunrise to zawal, it is *masnun*. After zawal to sunset it is allowed without dislike but the hours of *masnun* are missed. After sunset, which is night time, though allowed there is a dislike for it.

It must be understood, however, that there is a dislike if anyone delays it without a reason till after sunrise and casts pebbles in the night. Thus, if shepherds and people like them can only cast pebbles in the night because they are disabled before that then there is no dislike for them. The Prophet Muhammad's صلی اللہ علیہ وسلم words in the hadith (tradition), 'It does not matter' suggest that the person asking was a shepherd who could not cast pebbles during the day.

Ibn Hammam رحمہ اللہ said that if anyone delays casting of pebbles to such an extent that it is morning then he should cast pebbles but he will have to atone and slaughter an animal. It is *wajib (obligatory)* to do so. This is the opinion of Imam (leader) Abu Hanifah رحمہ اللہ but his two companions differ with him. On the two days after the day of sacrifice, the 11th and 12th of Dhul Hijjah, the *masnun* time of casting pebbles is from after zawal to sunset. After that

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[1] Bukhari # 1735.

till dawn is makruh(unbecoming) time. Thus according to Imam (leader) Abu Hanifah رحمه الله the time of doing it is over after da'wn his two companions, Imam (leader) Abu Yusuf رحمه الله and Imam (leader) Muhammad رحمه الله contend that the time of doing it remains even after dawn. In other words, even after dawn, there is time to cast pebbles according to consensus though Imam (leader) Abu Hanifah رحمه الله says that valid time is over and it is redeeming time but the others say that it is valid time.

On the fourth day, 13th Dhul Hijjah, according to all of them the time, both valid and the redeeming, expires with sunset. So, not even a delayed rami is allowed.

SECTION II — اَلْفَصْلُ الثَّانِي

(٢٦٥٧) وَعَنْ عَلِيٍّ قَالَ اَتَاهُ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّي اَفَضْتُ قَبْلَ اَنْ اَحْلِقَ قَالَ اِحْلِقْ اَوْ قَصِّرْ وَلَا حَرَجَ وَجَاءَ اٰخَرُ فَقَالَ ذَبَحْتُ قَبْلَ اَنْ اَرْمِيَ قَالَ ارْمِ وَلَا حَرَجَ۔ (رواه الترمذى)

2657. Sayyiduna رضى الله عنه Ali said that a man came and submitted, "O Messenger of Allah, I (went to Makkah and) performed the *tawaf 'ifadah* before shaving my head." He said, "Shave or clip hair (now). It does not matter, And another come and said, "I sacrificed before throwing pebbles." He said, "Throw pebbles (now). There is no harm."[1]

SECTION III — اَلْفَصْلُ الثَّالِثُ

(٢٦٥٨) وَعَنْ اُسَامَةَ بْنِ شَرِيْكٍ قَالَ خَرَجْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَاجًّا فَكَانَ النَّاسُ يَأْتُوْنَهُ فَمِنْ قَائِلٍ يَا رَسُوْلَ اللّٰهِ سَعَيْتُ قَبْلَ اَنْ اَطُوْفَ اَوْ اَخَّرْتُ شَيْئًا اَوْ قَدَّمْتُ شَيْئًا فَكَانَ يَقُوْلُ لَا حَرَجَ اِلَّا عَلٰى رَجُلٍ اقْتَرَضَ عِرْضَ مُسْلِمٍ وَهُوَ ظَالِمٌ فَذٰلِكَ الَّذِيْ حَرَجَ وَهَلَكَ۔ (رواه ابوداؤد)

2658. Sayyiduna Usamah ibn Sharik رضى الله عنه narrated that he went out with Allah's Messenger صلى الله عليه وسلم to perform *Hajj (pilgrimage)*. (He reported that) people thronged to him (with their enquiries). Someone asked, "O Messenger of Allah, I performed the Sa'I (or Sa'i) before I made the *tawaf*." Or, I did something after its due time." Or I did something before its due time." He would say, "It does not matter. Only (it matters) to one who defames a Muslim, One who is a wrongdoer. He is the sinful and he will perish."[2]

COMMENTARY: If Sa'I is done before assuming the *ihram (pilgrim-robe)* or before performing the *tawaf* qudum or optional *tawaf* then that would not be proper. There is no harm in performing Sa'I before *tawaf ifadah*. But, it is imperative that Sa'I should be observed after assuming the *ihram (pilgrim-robe)* and performing the *tawaf*, even if it is an optional *tawaf*.

For an outsider the questioner's making Sa'I before *tawaf* would imply *tawaf ifadah*, but *tawaf* qudum. For a Makkan, it would be after an optional *tawaf*.

The hadith (tradition) concludes with a note of warning to one who wrong or defames anyone. However, if such a thing is done for the sake of religion, then there is no harm, and the doer is not sinful.

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[1] Tirmidhi # 917 (narrated by Abdullah ibn Amir) رضى الله عنه, Bukhari # 83 Muslim # 1306, Abu Dawud # 2014, Ibn Majah # 3051, Musnad Ahmad # 6499.

[2] Abu Dawud # 2015.

CHAPTER - XI

THE SERMON ON THE DAY OF SACRIFICE CASTING PEBBLES ON THE DAY OF TASHRIQ AND BIDDING FAREWELL

بَابُ خُطْبَةِ يَوْمِ النَّحْرِ وَ رَمْيِ اَيَّامِ التَّشْرِيْقِ وَالتَّوْدِيْعِ

SECTION I

اَلْفَصْلُ الْاَوَّلُ

SERMON ON THE DAY OF SACRIFICE

(٢٦٥٩) عَنْ اَبِي بَكْرَةَ قَالَ خَطَبَنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ قَالَ اِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهٖ يَوْمَ خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا اَرْبَعَةٌ حُرُمٌ ثَلَاثٌ مُتَوَالِيَاتٌ ذُوالْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَ رَجَبُ مُضَرَ الَّذِىْ بَيْنَ جُمَادٰى وَشَعْبَانَ وَ قَالَ اَىُّ شَهْرٍ هٰذَا قُلْنَا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ سَيُسَمِّيْهِ بِغَيْرِ اسْمِهٖ فَقَالَ اَلَيْسَ ذَا الْحِجَّةِ قُلْنَا بَلٰى قَالَ اَىُّ بَلَدٍ هٰذَا قُلْنَا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ سَيُسَمِّيْهِ بِغَيْرِ اسْمِهٖ قَالَ اَلَيْسَ الْبَلْدَةَ قُلْنَا بَلٰى قَالَ فَاَىُّ يَوْمٍ هٰذَا قُلْنَا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ سَيُسَمِّيْهِ بِغَيْرِ اسْمِهٖ قَالَ اَلَيْسَ يَوْمَ النَّحْرِ قُلْنَا بَلٰى قَالَ فَاِنَّ دِمَاءَكُمْ وَ اَمْوَالَكُمْ وَاَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِىْ بَلَدِكُمْ هٰذَا فِىْ شَهْرِكُمْ هٰذَا وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ اَعْمَالِكُمْ اَلَا فَلَا تَرْجِعُوْا بَعْدِىْ ضُلَّالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ اَلَا هَلْ بَلَّغْتُ قَالُوْا نَعَمْ قَالَ اَللّٰهُمَّ اشْهَدْ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ فَرُبَّ مُبَلَّغٍ اَوْعٰى مِنْ سَامِعٍ۔

(متفق عليه)

2659. Sayyiduna Abu Bakrah رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم delivered to them a sermon on the day of sacrifice. He said, "(O people!) Time (meaning the year) has covered its cycle according to the nature on which it was when Allah had created the heavens and the earth. The year is made up of twelve months, four of which are sacred three of them consecutive, namely Dhul qadah, Dhul hijjah and Muharrram, and (the fourth) Rajab of Mudar which lies between Jumada (ath-thani) and Sha'ban."

Then, he asked, 'what month is this?" They said, "Allah and His Messenger know best." He observed silence so that they presumed that he would give it a new name, but he asked, "Is it not Dhul Hijjah?" They confirmed, "of course!" He asked, "What town is it?" They submitted, "Allah and His Messenger know best." So, he observed silence till they presumed that he would give it a new name, but he asked, "Is it not al-Baldah?" they affirmed, "Of course!"

He asked, "What day is it?" They submitted that Allah and His Messenger صلی اللہ علیہ وسلم know best. He remained silent till they presumed that he would give it a new name when he asked, "Is it not the day of sacrifice?" They confirmed, "Of course!"

He said, "Your blood, your properties and your honour are as sacred to you as the sacredness of this day of yours, in this town of yours, in this month of yours. You

shall meet your Lord and He shall ask you about your deeds. Beware! Do not revert after my death to misguidance. Do not cut off necks of each other."
"Know! Have I conveyed (the message, commands of Allah"?" They affirmed, "Yes!" He said, "O Allah, be witness! So, those who are present here must convey to those who are not present here, for, many a one to whom it is conveyed remembers more than him who hears."[1]

COMMENTARY: The Shafi'is content that it is *mustahab (desirable)* to deliver a sermon on the first day of sacrifice, 10th Dhul Hijjah. But, the Hanafis say that it is *mustahab (desirable)* on the second day. 11th Dhul Hijjah. Thus, according to the Hanafis, three sermons are delivered in Dhul Hijjah: on the 7th, 9th and 11th. The rules of *hajj* are mentioned in these sermons. Other ahadith speak of the Prophet Muhammad's صلى الله عليه وسلم sermon on the 11th. It is said about this hadith that the Prophet Muhammad صلى الله عليه وسلم may have delivered this sermon by way of a reminder and an admonition while he may have delivered the principal sermon on the very next day.

The year being of twelve months is mentioned in the Quran:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللّٰهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللّٰهِ يَوْمَ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ الاية

{Surely, the number of the months, with Allah, is twelve month in the Book of Allah since the day when He created the heavens and the earth...} (9:36)

This saying of the Prophet Muhammad صلى الله عليه وسلم rejects the Arabs who had made changes to the month of the year. They had a year of twelve months followed by another of thirteen months. In this way, they put off the performance of *hajj* by one month after every two years. Other months also changed and the sacred months were no exception. They lost their sanctity and other became sacred. For instance, they forbade fighting in months when it was not forbidden and fought during the sacred month when it was forbidden. Thus, Muharram, Safar and other months also changed their places in the calendar. Allah says about it:

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ

{The shifting of sacred month is only an addition into dis-belief.} (9:37)

Allah declared their calculation as false and brought back each month at its proper place. The month of Dhul Hijjah was at its original place when the prophet Muhammad صلى الله عليه وسلم performed the farewell pilgrimage. This is what the Prophet Muhammad صلى الله عليه وسلم stressed when he began the address. And, he forbade that months be changed.

Baydawi رحمه الله said that when the Arabs of the jahiliyah had to fight in a sacred month, they called it lawful and replaced some other month as a sacred month. They changed the peculiarities of every month, but retained only the numbers.

The sentence: 'The year is made up of twelve months' stands by itself, elaborating the preceding sentence. Four of these months are sacred. There can be no killing, fighting, warfare are wrangling in these months. Allah says:

فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

{....So wrong not yourselves during them} (9:36)

Most ulama (Scholars), however, assertt hat the command not to fight in the sacred months

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[1] **Bukhari # 1741, Muslim # 31-1679, Ibn Majah # 233, Darimi # 1916, Musnad Ahmad 5-40.**

and not to engage in warfare has been abrogated. They interpret the word (تظلما) - (ظلم) - 'wrongdoing' - 'wrong' - to mean 'perpetrating evil.' In this case, the verse would mean: 'Do not cause yourselves to suffer by perpetrating sin during these months because just as it is very bad to commit sin in the the state of *ihram (pilgrim-robe)*, so too it is very bad to commit sin in these months.

Mudar was a tribe of the Arabs. They gave too much respect to the month of Rajab and sanctified it. This is why the Prophet Muhammad صلى الله عليه وسلم ascribed the month to this tribe, 'Rajab Mudar.'

The prophet Muhammad صلى الله عليه وسلم asked the people the names of the month, day and town to get them to realize their sanctity. They may know the importance of what he said and resolve to abide by what he said next.

Their answer that only Allah and His Messenger صلى الله عليه وسلم know best was not only out of respect but also to know what the Prophet Muhammad صلى الله عليه وسلم meant.

Some versions have instead of 'do not revert to misguidance (ضلالا) after my death' the word (كفارا) disbelief. The sentence would then mean: 'do not resemble the infidels in your deeds after my death lest like them you slay each other.

SCHEDULE OF RAMI ON ELEVENTH & TWELFTH

(٢٦٦٠) وَعَنْ وَبَرَةَ قَالَ سَأَلْتُ ابْنَ عُمَرَ مَتٰى اَرْمِي الْجِمَارَ قَالَ إِذَا رَمٰى إِمَامُكَ فَارْمِهِ فَأَعَدْتُ عَلَيْهِ الْمَسْأَلَةَ فَقَالَ كُنَّا نَتَحَيَّنُ فَإِذَا زَالَتِ الشَّمْسُ رَمَيْنَا۔ (رواه البخاری)

2660. Sayyiduna Wabarah رحمه الله said that he asked Sayyiduna Ibn Umar رضى الله عنه "When may I cast pebbles at the jamarat (on the 11th and 12th Dhul Hijjah)?" He said, "Cast them when your imam casts them." (He meant that he should follow one who knows these things better.) But, he repeated his query to him. He said, "we used to wait for the right time to do it and when the sun declined, we cast the pebbles."[1]

SEQUENCE OF RAMI JAMARAT

(٢٦٦١) وَعَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يَرْمِي جَمْرَةَ الدُّنْيَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ عَلٰى إِثْرِ كُلِّ حَصَاةٍ ثُمَّ يَتَقَدَّمُ حَتّٰى يُسْهِلَ فَيَقُوْمُ مُسْتَقْبِلَ الْقِبْلَةِ طَوِيْلًا وَيَدْعُوْ وَ يَرْفَعُ يَدَيْهِ ثُمَّ يَرْمِي الْوُسْطٰى بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ كُلَّمَا رَمٰى بِحَصَاةٍ ثُمَّ يَاخُذُ بِذَاتِ الشِّمَالِ فَيُسْهِلُ وَيَقُوْمُ مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ يَدْعُوْ وَيَرْفَعُ يَدَيْهِ وَيَقُوْمُ طَوِيْلًا ثُمَّ يَرْمِي جَمْرَةَ ذَاتِ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِىْ بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ عِنْدَ كُلِّ حَصَاةٍ وَلَا يَقِفُ عِنْدَهَا ثُمَّ يَنْصَرِفُ فَيَقُوْلُ هٰكَذَا رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ۔ (رواه البخاری)

2661. Sayyiduna Saalim رحمه الله said that Sayyiduna Ibn Umar رضى الله عنه used to cast seven pebbles at the nearest of the jamarat (which is jamarah oola) calling 'Allahu Akbar,at each casting. Then he went forward will he came to a smooth land where he stood facing the qiblah for a long time during which he made supplication with his hands raised (till the time it takes one to recite surah al-Baqarah). Then he cast

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[1] Bukhari # 1746, Abu Dawud # 1972.

seven pebbles at Jamrah wusta calling the takbir at each throw. Then, he moved to the left side and went till he came to smooth land, stood facing the qiblah and made supplication with raised hands, standing there for a long time till he finally cast seven pebbles at jamrah aqabah from the depth of the valley calling the takbir at each pebble he threw but did not stand near this jamrah. Then, he departed from there, saying "This is how I saw the Prophet Muhammad صلى الله عليه وسلم do it."[1]

COMMENTARY: Though the foregoing sequence is *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* according to the Hanafis, yet it is better not to upset it because this sequence is *wajib (obligatory)* in the sight of Imam Shafi'I رحمه الله and others. It is also *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* to make the rami at all the jamrat one after the other, but Imam Maalik رحمه الله regards it as *wajib (obligatory)*.

The rami at jamrah aqabah is made from the depths of the valley and it is a *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)*. Hidayah has it that they may also be cast from the height but that would be against the *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)*. No reason is given why standing and making supplication near the jamrah aqabah is not established. Some ulama (Scholars) have, however, suggested some reasons for that.

IS IT *WAJIB (OBLIGATORY)* OR *SUNNAH(PRACTICE OF HOLY PROPHET MUHAMMAD صلى الله عليه وسلم)* TO STOP OVERNIGHT IN MINA

(٢٦٦٢) وَعَنِ ابْنِ عُمَرَ قَالَ اسْتَأْذَنَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّبِيْتَ بِمَكَّةَ لَيَالِيَ مِنًى مِنْ اَجْلِ سِقَايَتِهٖ فَاَذِنَ لَهٗ۔ (متفق عليه)

2662. Sayyiduna Ibn Umar رضى الله عنه said that Sayyiduna Abbas ibn Abdul Muttalib رضى الله عنه sought permission of Allah's Messenger صلى الله عليه وسلم to remain in Makkah on the nights that are spent in Mina because of his assignment of supplying water (of zamzam). So, he gave him permission.[2]

COMMENTARY: It is *mustahab (desirable)* to drink the water of zamzam after *tawaf* ifadah. There used to be several ponds near the well of zamzam for the convenience of the pilgrims. The supervision of this arrangement was in the hands of the Prophet Muhammad's صلى الله عليه وسلم uncle, Abbas ibn Abdul Muttalib رضى الله عنه. He had a team of assistants to discharge this assignment.

Many ulama (Scholars) maintain that it is *wajib (obligatory)* to stay in Mina on these nights. Imam Abu Hanifah رحمه الله says that it is *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* and one verdict of Imam Shafi'I رحمه الله and Imam Ahmad رحمه الله agrees with him.

It must be understood that staying overnight means staying most of the night which is more than half of it. The same ruling applies to nights during which it is *mustahab (desirable)* to keep vigil in the night for worship, like the laylat ul qadr etc. To stay awake on these nights is to keep awake for most part of the night.

Imam Abu Hanifah رحمه الله and others point out that if it was *wajib (obligatory)* to stay overnight in Mina, then the prophet Muhammad صلى الله عليه وسلم would not have permitted Sayyiduna Abbas رضى الله عنه to go to Makkah on these nights so it is *sunnah(Practice of Holy*

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[1] Bukhari # 1752.

[2] Bukhari # 1745, Muslim # 346. 1315, Abu Dawud # 3065, Darimi # 1943, Musnad Ahmad 2-19.

Prophet Muhammad (صلى الله عليه وسلم) to stay here.

Some hanafi ulama (Scholars) say that if anyone has a valid, strong reason to go out of Mina, then he may give up stay in Mina on the nights when one stays here. In others words, they means that it is not proper to give up the *sunnah(Practice of Holy Prophet Muhammad (صلى الله عليه وسلم)* without reason.

THE PROPHET MUHAMMAD صلى الله عليه وسلم AT THE PLACE OF DISTRIBUTION OF ZAMZAM

(٢٦٦٣) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَاءَ اِلَى السِّقَايَةِ فَاسْتَسْقٰى فَقَالَ الْعَبَّاسُ يَا فَضْلُ اذْهَبْ اِلٰى اُمِّكَ فَأْتِ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشَرَابٍ مِنْ عِنْدِهَا فَقَالَ اسْقِنِيْ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّهُمْ يَجْعَلُوْنَ اَيْدِيَهُمْ فِيْهِ قَالَ اسْقِنِيْ فَشَرِبَ مِنْهُ ثُمَّ اَتٰى زَمْزَمَ وَهُمْ يَسْقُوْنَ وَيَعْمَلُوْنَ فِيْهَا فقَالَ اعْمَلُوْا فَاِنَّكُمْ عَلٰى عَمَلٍ صَالِحٍ ثُمَّ قَالَ لَوْ لَا اَنْ تُغْلَبُوْا لَنَزَلْتُ حَتّٰى اَضَعَ الْحَبْلَ عَلٰى هٰذِهٖ وَ اَشَارَ اِلٰى عَاتِقِهٖ۔ (رواه البخارى)

2663. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم came to the source of drinking water and sought some of it. Sayyiduna Al-Abbas رضى الله عنه instructed Fadl to go to his mother and bring for Allah's Messenger some drink from her (out of the water of zamzam that she had). But, he again asked for water (from that pool). Sayyiduna Abbas رضى الله عنه said, "O Messenger of Allah, people put their hands into it." But, he said "Give me to drink (from here. It does not matter if they put their hands into it)." He drank some of it.

Then he went to the (well of) zamzam where they strived hard to supply water. He urged them, Saying, 'Carry on, for you are doing a good task!" Then he said, "were it not that the people would presurise you, I would go down and put the rope on this." Pointing to his shoulder (He meant that the people would then vie with each other to emulate him).[1]

COMMENTARY: Sayyiduna Abbas رضى الله عنه said that most of the people had dirty hands and they immersed their hands in the pool. He had fresh, pure zamzam at home and had instructed Fadl, his son, to bring for the Prophet Muhammad صلى الله عليه وسلم from that. But, the Prophet Muhammad صلى الله عليه وسلم did not accept that offer. He said that there was no harm in that and preferred to have water from the common pool. The people loved to drink water that remained after the Prophet Muhammad صلى الله عليه وسلم had drunk as a means of blessing. Also, Sayyiduna Anas رضى الله عنه narrated in a marfu form: "It is part of humbleness that a man drink what is left-over by his brother." However, what is generally quoted by people: (سور المؤمنين شفاء) (there is healing in the left-over of the believers), the ulama (Scholars) write that this hadith is unknown. There is no proof of its being sound.

According to this hadith under discussion, the Prophet Muhammad صلى الله عليه وسلم did not come down from his camel to draw water from the well. But, according to the tradition of Sayyiduna Ata رضى الله عنه, after he had performed the *tawaf* ifadah, he drew water from the well of zamzam in a bucket without anyone's help and dropped back into the well

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[1] Bukhari # 1635.

whatever remained in the bucket.
The fact is that the first time he did not alight from the she camel because of a heavy crowd. This is as the hadith of Ibn Abbas رضی اللہ عنہ. Then he came again and, finding an opportunity, he pulled a bucketful of water. This is the hadith of Ata. رضی اللہ عنہ.

THE PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم FAREWELL *TAWAF*

(٢٦٦٤) وَعَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَآءَ ثُمَّ رَقَدَ رَقْدَةً بِالْمُحَصَّبِ ثُمَّ رَكِبَ إِلَى الْبَيْتِ فَطَافَ بِهِ۔ (رواه البخاری)

2664. Sayyiduna Anas رضی اللہ عنہ said that the Prophet Muhammad صلی اللہ علیہ وسلم offered the *salah (prayer)* of zuhr, asr, maghrib and isha in al-Muhassab. Then he rode to the House and performed the *tawaf*.[1]

COMMENTARY: Muhassab is a land where too many pebbles are found, but this one Al-Muhassab is the proper name of a place between Makkah and Madinah. It is called Abtah. Batha and Khayf Banu Kinanah. Hence, another version says that the Prophet Muhammad صلی اللہ علیہ وسلم offered the *salah (prayer)* at abtah.

PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم *SALAH (PRAYER)* ON THE DAYS OF AT-TARWIYAH & AN-NAFR

(٢٦٦٥) وَعَنْ عَبْدِالْعَزِيْزِ بْنِ رُفَيْعٍ قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ قُلْتُ أَخْبِرْنِي بِشَيْءٍ عَقَلْتَهُ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ قَالَ بِمِنًى قَالَ فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ قَالَ بِالْأَبْطَحِ ثُمَّ قَالَ افْعَلْ كَمَا يَفْعَلُ أُمَرَاؤُكَ۔ (متفق علیه)

2665. Sayyiduna Abdul Aziz ibn rufay رحمہ اللہ said that he asked Sayyiduna Anas ibn Maalik to inform him what he knew about Allah's Messenger صلی اللہ علیہ وسلم, "Where did he offer the *salah (prayer)* of zuhr on the day of at-tarwiyah (which is 8th Dhul Hijjah)?" He said, "At Mina." Then he asked, "Where did he offer the *salah (prayer)* of asr on the day of an-nafr (Which is 13th of Dhul Hijjah)?" He said, "At al-Abtah" Then Anas رضی اللہ عنہ advised him to do as his leaders do.[2]

COMMENTARY: He advised Abdul Aziz رحمہ اللہ to do as the amir did because if he did otherwise he might suffer wrath of the amir. Moreover, it is not necessary in this case to offer *salah (prayer)* of zuhr and asr on the day of at-tarwiyah and,an nafr at the same place where the Prophet Muhammad صلی اللہ علیہ وسلم offered these *salah (prayer)*.
The preceding tradition mentions the *salah (prayer)* of zuhr in muhassab on the day of an-nafr. In the second hadith, Anas رضی اللہ عنہ was not asked about it, so he said nothing.

IS IT *SUNNAH* TO STAY IN ABTAH?

(٢٦٦٦) وَعَنْ عَائِشَةَ قَالَ نُزُوْلُ الْأَبْطَحِ لَيْسَ بِسُنَّةٍ إِنَّمَا نَزَلَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِأَنَّهُ كَانَ أَسْمَحَ لِخُرُوْجِهِ إِذَا خَرَجَ۔ (متفق علیه)

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[1] Bukhari # 1756, Darimi # 1873.

[2] Bukhari # 1763, Muslim # 336-1309, Abu Dawud # 1912, Tirmidhi # 964, Nasa'i # 2997.

2666. Sayyidah Ayshah رضی اللہ عنہ said that it is not a *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)* to stop at Al-Abtah. Allah's Messenger صلی اللہ علیہ وسلم had stopped there only that it might be easier for him to depart (from Makkah) when he had returned from there. [1]

COMMENTARY: On the 13th Dhul Hijjah, when the Prophet Muhammad صلی اللہ علیہ وسلم returned, from mina, he stopped at abtah or Muhassab only to leave his luggage there and proceed to Makkah. After performing *tawaf* al-wada (farewell circumambulation) and when he decided to return to Madinah, he would travel lightly.

Some people, however, insist that it is a *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)* to stop at Muhassab and it is a part of the deeds of *hajj*. This is the view of Sayyiduna Ibn Umar رضی اللہ عنہ. His evidence is that the Prophet Muhammad صلی اللہ علیہ وسلم had said in Mina. "Tomorrow, insha Allah, we shall be at Khayf Banu Kinanah (which is Muhassab) and stay there. The background of this was that it was here in khayf Banu Kinanah that the idolaters had covenanted a pact while the Prophet Muhammad صلی اللہ علیہ وسلم was in Makkah to interdict Banu Hashim and Banu Abdul Muttalib completely - socially and commercially - till they handed over the Prophet Muhammad صلی اللہ علیہ وسلم to them. Thus when Islam became dominant, the Prophet Muhammad صلی اللہ علیہ وسلم wished to make manifest the symbols of Islam in a place where till recently idolatry had dominated and had conspired against Islam. In this way, he expressed gratitude for Allah's blessings when He gave Islam power and dominance.

Tabarani رحمہ اللہ has quoted Sayyiduna Umar رضی اللہ عنہ in Awsat that it is a *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)* to stay overnight at Abtah on the day of an-nafr. Moreover, Umar رضی اللہ عنہ used to command people to stay here on this night.

It is stated in the Hidayah, the most famous book of Hanafi fiqh, "The more correct fact is that the Prophet Muhammad صلی اللہ علیہ وسلم stayed in abtah for the night to demonstrate to the idolaters the power of Allah. The place where they had sat together to proscribe the Muslims and show their might came under Muslim dominance by the mercy of Allah. so it is *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)* to spend the night here.

However, some authorities assert that it is not a *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)* to spend the night in Muhassab because the Prophet Muhammad صلی اللہ علیہ وسلم stay was by a coincidence the Prophet Muhammad صلی اللہ علیہ وسلم freedman Abu Rafi رضی اللہ عنہ who was incharge of the Prophet Muhammad's صلی اللہ علیہ وسلم luggage stopped there. He had no prior command of the Prophet Muhammad صلی اللہ علیہ وسلم. Among those who say that the stay at Muhassab is not a *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)* are Sayyiduna ibn Abbas رضی اللہ عنہ and Sayyidah Ayshah رضی اللہ عنہا as may be deduced from the hadith under discussion (# 2666).

In short, the correct thing is that the Prophet Muhammad صلی اللہ علیہ وسلم had stayed in Muhassab even by a coincidence so, it is better that one should stay here as other sahabah (Prophet's companions) رضی اللہ عنہم and the righteous caliphs رضی اللہ عنہ did. But, if any one does not stop here, then there is no harm in it.

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[1] Bukhari # 1765, Muslim # 339-1311, Abu Dawud # 2008, Tirmidhi # 923, Ibn Majah # 3067, Musnad Ahmad 6-230.

PROPHET MUHAMMAD'S صلى الله عليه وسلم DEPARTURE AFTER THE FAREWELL *TAWAF*

(٢٦٦٧) وَعَنْهَا قَالَتْ اَحْرَمْتُ مِنَ التَّنْعِيْمِ بِعُمْرَةٍ فَدَخَلْتُ فَقَضَيْتُ عُمْرَتِيْ وَانْتَظَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْاَبْطَحِ حَتّٰى فَرَغْتُ فَاَمَرَ النَّاسَ بِالرَّحِيْلِ فَخَرَجَ فَمَرَّ بِالْبَيْتِ فَطَافَ بِهٖ قَبْلَ صَلَاةِ الصُّبْحِ ثُمَّ خَرَجَ اِلَى الْمَدِيْنَةِ هٰذَا الْحَدِيْثُ مَا وَجَدْتُهٗ بِرِوَايَةِ الشَّيْخَيْنِ بَلْ بِرِوَايَةِ اَبِيْ دَاوُدَ مَعَ اخْتِلَافٍ يَسِيْرٍ فِيْ اٰخِرِهٖ۔

2667. Sayyidah Ayshah رضی الله عنها narrated that she assumed the *ihram (pilgrim-robe)* for umrah at Tanim. She then came in and performed her umrah. Allah's Messenger صلی الله علیه وسلم waited for her at Abtah till she had finished. Then he asked the People to set out and he to get out. As he come by the House, he performed the *tawaf* before the *salah (prayer)* of fajr. Then he went out towards Madinah. {This hadith was not found by the compiler in Bukhari and Muslim but in Abu Dawud with some difference}[1]

FAREWELL *TAWAF* IS *WAJIB (OBLIGATORY)*

(٢٦٦٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّاسُ يَنْصَرِفُوْنَ فِيْ كُلِّ وَجْهٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَنْفِرَنَّ اَحَدُكُمْ حَتّٰى يَكُوْنَ اٰخِرُ عَهْدِهٖ بِالْبَيْتِ اِلَّا اَنَّهٗ خُفِّفَ عَنِ الْحَائِضِ۔ (متفق علیه)

2668. Sayyiduna Ibn Abbas رضی الله عنه said that the people dispersed in every direction. So, Allah's Messenger صلی الله علیه وسلم said, "None of you must depart without fulfilling his last duty at the House, except that it is waived for the menstruating woman."[2]

COMMENTARY: The last thing a pilgrim does after doing all the rites of the pilgrimage is to perform a *tawaf* before he departs. It is called *tawaf* wada and also *tawaf* sadr and it is *wajib (obligatory)* on the aafaqi (a foreigner) though he may continue to stay in Makkah after that for as many more days as he likes, but it is better to perform it just before going from Makkah. In fact, Imam Abu Hanifah رحمه الله said that if anyone performs the *tawaf* wada (farewell) during the day but stays on till after isha, then it is better for him to make another *tawaf* wada (farewell) before departing from Makkah.

This *tawaf* is *wajib (obligatory)* neither on the Makkans nor on those who reside within the miqat. It is also not *wajib (obligatory)* on anyone who has settled in Makkah. And.intends to depart from there.

This *tawaf* is also not *wajib (obligatory)* on one who has missed his *hajj*. It is not *wajib (obligatory)* on one who performs the umrah.

Moreover, there is neither raml in this *tawaf* nor sa'I thereafter.

TAWAF WADA WAIVED IF THERE IS AN EXCUSE

(٢٦٦٩) وَعَنْ عَآئِشَةَ قَالَتْ حَاضَتْ صَفِيَّةُ لَيْلَةَ النَّفْرِ فَقَالَتْ مَا اُرَانِيْ اِلَّا حَابِسَتَكُمْ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَقْرٰى حَلْقٰى اَطَافَتْ يَوْمَ النَّحْرِ قِيْلَ نَعَمْ قَالَ فَانْفِرِيْ۔ (متفق علیه)

2669. Sayyiduna Ayshah رضی الله عنها said that Sayyidah Safiyah experienced menstruation on the right preceding (or following see commentary) yawm un nafr

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[1] Abu Dawud # 2006, but Masabih has it in Section I.

[2] Bukhari # 1755, Muslim # 379. 1327, Abu Dawud, Ibn Majah, Ahmad.

and lamented, 'I think I shall hold you back." The Prophet Muhammad صلى الله عليه وسلم expressed words of astonishment and regret, and asked, 'Had she performed the *tawaf* (of ziyarah) on the day of sacrifice?" He was told,"Yes" So, he said, "Go (no need to stay back)."[1]

COMMENTARY: The words (ليلة يوم النحر) the night preceding the day of sacrifice is the one on which the Prophet Muhammad صلى الله عليه وسلم stayed in Muhassab, the night of 13th Dhul Hijjah. It must be borne in mind that in the references to *hajj*, the night is related to the day that has passed (as spoken in English) not to the day that will follow (as spoken in Arabic and Urdu, for instance Thursday night precedes Thursday and comes at sunset on Wednesday. In the light of this explanation, the translation of the hadith will have to be amended) the right of Yawm us nafr (13th Dhul Hijjah) is, therefore, the one that follows the day of 13th.

Sayyidah Safiyah رضى الله عنه presumed that *tawaf* wada could not be omitted even if there is a reason for that just as *tawaf* ziyarah could not be omitted. So, she said that she ill be the cause of detention of everyone till her menses ended and she had a both and performed the *tawaf*. The Prophet Muhammad صلى الله عليه وسلم had presumed that she had not made the *tawaf* ziyarah. On learning that she had, indeed, performed it, he said that she could return to Madinah without *tawaf* wada' because if there is a reason its *wajib (obligatory)* nature is waived. If, however, the *tawaf* ziyarah was pending, then she would have had to wait.

The words (عقرى حلقى) literally mean 'perish and to be wounded' and though it is a curse, the Arabs are accustomed to use such sentences out of love without meaning to curse.

SECTION II الفصل الثاني

PROPHET'S ADVICE ON THE DAY OF SACRIFICE

(٢٦٧٠) عَنْ عَمْرِو بْنِ الْأَحْوَصِ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي حَجَّةِ الْوَدَاعِ اَيُّ يَوْمٍ هٰذَا قَالُوْا يَوْمُ الْحَجِّ الْاَكْبَرِ قَالَ فَإِنَّ دِمَاءَ كُمْ وَاَمْوَالَكُمْ وَاَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا اَلَا لَا يَجْنِيْ جَانٍ عَلٰى نَفْسِهِ اَلَا لَا يَجْنِيْ جَانٍ عَلٰى وَلَدِهِ وَلَا مَوْلُوْدٌ عَلٰى وَالِدِهِ اَلَا وَاِنَّ الشَّيْطَانَ قَدْ اَيِسَ اَنْ يُّعْبَدَ فِيْ بَلَدِكُمْ هٰذَا اَبَدًا وَلٰكِنْ سَتَكُوْنُ لَهُ طَاعَةٌ فِيْمَا تَحْتَقِرُوْنَ مِنْ اَعْمَالِكُمْ فَسَيَرْضٰى بِهِ۔ رَوَاهُ ابْنُ مَاجَةَ وَالتِّرْمِذِيُّ وَصَحَّحَهُ۔

2670. Sayyiduna Amir ibn al Ahwas رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم ask the people on the day of the Farewell pilgrimage, 'what day is it today?" They said, So, indeed, your blood, your properties and your honour are sacred to each other of you as he sanctity of this your day in this your town. Know! A saw only wrong himself. Know! A wrongdoer must not wrong his child nor a child must wrong its parent. Indeed, the devil has despaired of ever being worshipped in this your town, yet obedience will be shown to him in what you consider minor deeds of no significance and you perform them He will be pleased with that."[2]

COMMENTARY: The great *hajj*, or *hajj* akbar, means the *hajj* itself, Allah says:

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[1] Bukhari # 1731, Muslim # 387. 1211, Ibn Majah # 3072, Musnad Ahmad 6-85.

[2] Tirmidhi # 2166, Ibn Majah # 3055

وَاَذَانٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ اِلَى النَّاسِ يَوْمَ الْحَجِّ الْاَكْبَرِ اَنَّ اللّٰهَ بَرِيْٓءٌ مِّنَ الْمُشْرِكِيْنَ وَرَسُوْلُهٗ

{And (this is) a proclamation from Allah and His Messenger to (all) the people on the day of the Greater pilgrimage that Allah is free from obligation to the associators, and so is His Messenger.} (9:3)

The qualifying word akbar (great) is used with *hajj* because umrah is called *hajj* asghar (minor *hajj*). The well known exegete Baydawi رحمه الله said that eed ul adha, which is 10th Dhul Hijjjah, is called the day of *hajj* akbar because not only is *hajj* perfected this day but also all great deeds of *hajj* are performed this day. According to a tradition, during the farewell pilgrimage, the prophet Muhammad صلى الله عليه وسلم stood near the jamrat on the day of sacrifice (eed ul adha) and said, "This is the day of *hajj* akbar (the great *hajj*)."

No wrongdoer wrongs his son... It means that wrongdoing of father or of son is not blamed on son or father respectively. The wrongdoer is himself blamed and seized. This is like the verse of the Quran;

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى

{No burdened soul will bear the burden of another} (17:15)

Of course, this is not limited to father and son but it is a universal concept. No one is blamed for another's faults, be they related or not.

Some exponents drop the word (الا) and hold that the sentence is negative to mean: 'no wrongdoer must wrong himself.' If anyone wrongs another then he actually wrongs himself, for, by doing so, he becomes liable to be punished.

The devil is despaired for ever that he would be worshipped in Makkah or would be obeyed by having anyone else worshipped. It means that no non Muslim would enter this town. It is a different thing that anyone comes disguised and worships someone other than Allah secretly.

However, deeds would be performed in obedience to the devil. They will be sins like slaying someone, robbing people and so on, and giving no thought to minor sins. Actually, one who does not worry about minor sins obeys the devil who is pleased with this attitude. Those deeds then lead him to more and a greater mischief.

(٢٦٧١) وَعَنْ رَافِعِ بْنِ عَمْرٍو الْمُزَنِيِّ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ النَّاسَ بِمِنًى حِيْنَ ارْتَفَعَ الضُّحٰى عَلٰى بَغْلَةٍ شَهْبَاءَ وَعَلِيٌّ يُعَبِّرُ عَنْهُ وَالنَّاسُ بَيْنَ قَائِمٍ وَقَاعِدٍ۔ (رواه ابوداؤد)

2671. Sayyiduna Rafi ibn Amr al Muzani رضى الله عنه narrated that he saw Allah's Messenger صلى الله عليه وسلم in Mina on the day of sacrifice in t he forenoon sitting on a mule who had hair reddish on top but grey at the roots. He addressed the people Sayyiduna Ali رضى الله عنه relayed whatever he said (for the convenience of those who were afar). The people were either seated or standing.[1]

SCHEDULE OF *TAWAF* ZIYARAH

(٢٦٧٢) وَعَنْ عَآئِشَةَ وَابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخَّرَ طَوَافَ الزِّيَارَةِ يَوْمَ النَّحْرِ اِلَى

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[1] Abu Dawud # 1956.

اللَّيْلِ۔ (رواه الترمذی وابوداؤد وابن ماجة)

2672. Sayyiduana Ayshah رضی اللہ عنہا and Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم deferred the *tawaf* ziyarah on the day of sacrifice till night.[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم gave permission to women and others to put off the *tawaf* ziyarah on the day of sacrifice till nightfall. It does not say that he postponed his own *tawaf* ziyarah, for, he is known to have made it at the time of the sacrifice and then offered the *salah (prayer)* of zuhr in Makkah or Mina.

Teebi رحمه الله said that Imam Shafi'I رحمه الله hold its time commences after midnight of eed ul adha. Other imams say that it begins after dawn of that day and there is no closing time. Imam Abu Hanifah رحمه الله holds that it is *wajib (obligatory)* in the days of sacrifice. After that dumm will be due and it will be *wajib (obligatory)* to slaughter an animal as penalty.

NO RAML IN *TAWAF* ZIYARAH

(٢٦٧٣) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَرْمَلْ فِي السَّبْعِ الَّذِى اَفَاضَ فِيْهِ۔

(رواه ابوداؤد وابن ماجة)

2673. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم did not make ramal in the *tawaf* ziyarah.[2]

COMMENTARY: Ramal has been explained previously as walking rapidly while jerking shoulder and pulling out the chest.

The Prophet Muhammad صلی اللہ علیہ وسلم did not observe ramal in *tawaf* ziyarah which is *fard(compulsory)* because he had observed that in *tawaf* qudum.

The ruling is based on this. If anyone has made there is no ramal in *tawaf* ziyarah and no sa'I thereafter. If anyone has not done both these things in *tawaf* qudum then he must do both of them with *tawaf* ziyarah.

WHEN DOES ONE IS SACRED STATE FIND THE PROHIBITED BECOME LAWFUL

(٢٦٧٤-٢٦٧٥) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا رَمٰى اَحَدُكُمْ جَمْرَةَ الْعَقَبَةِ فَقَدْ حَلَّ لَهٗ كُلُّ شَيْءٍ اِلَّا النِّسَاءَ۔ رَوَاهُ فِي شَرْحِ السُّنَّةِ وَقَالَ اِسْنَادُهٗ ضَعِيْفٌ وَفِيْ رِوَايَةِ اَحْمَدَ وَالنَّسَائِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ اِذَا رَمَى الْجَمْرَةَ فَقَدْ حَلَّ لَهٗ كُلُّ شَيْءٍ اِلَّا النِّسَاءَ۔

2674. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "when one of you casts pebbles at jamrat ul aqabah everything becomes lawful to him but not women."[3]

2675. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that he said, "when he casts pebbles at the jamrah, everything becomes lawful to him but not women (after shaving or clipping hair)."[4]

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[1] Abu Dawud # 2000, Tirmidhi # 921, Ibn Majah # 5059, Musnad Ahmad 1-309

[2] Abu Dawud # 2001, Ibn Majah # 3060.

[3] Abu Dawud # 1978, Daraqutni # 179, (Muwaqat) Musnad Ahmad 6-143, Sharh us *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم).*

[4] Nasa'i # 3084, Musnad Ahmad

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم RAMI OF JAMARAT

(٢٦٧٦) وَعَنْهَا قَالَتْ اَفَاضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ اٰخِرِ يَوْمِهٖ حِيْنَ صَلَّى الظُّهْرَ ثُمَّ رَجَعَ اِلٰى مِنٰى فَمَكَثَ بِهَا لَيَالِيَ اَيَّامِ التَّشْرِيْقِ يَرْمِي الْجَمْرَةَ اِذَا زَالَتِ الشَّمْسُ كُلَّ جَمْرَةٍ بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ وَيَقِفُ عِنْدَ الْاُوْلٰى وَالثَّانِيَةِ فَيُطِيْلُ الْقِيَامَ وَيَتَضَرَّعُ وَيَرْمِي الثَّالِثَةَ فَلَا يَقِفُ عِنْدَهَا۔ (رواہ ابوداؤد)

2676. Sayyidah Ayshah رضی اللہ عنہا reported that Allah's Messenger صلی اللہ علیہ وسلم observed that *fard(compulsory) tawaf* towards t he end of his day when he offered the *salah (prayer)* of zuhr. Then, he returned to Mina and stayed there through the nights of the days of tashriq (11th, 12th, 13th Dhul Hijjah). He threw pebbles at the jamrah after the declination of the sun, casting seven at each and calling the takbir simultaneously with each pebble. He stood long at the first and the second making supplication humbly. And he cast pebbles at the third but did not stand next to it.[1]

COMMENTARY: This hadith says explicitly that the Prophet Muhammad صلی اللہ علیہ وسلم offered the *salah (prayer)* of zuhr on the 10th Dhul Hijjah in Makkah, not in Mina.

He did not stand next to jamrah aqabah, but it does not imply that he simply did not stand. Rather, he did not stand long for supplication, but made supplication while he was in motion from there.

SEQUENCE OF RAMI ON DAYS OF TASHRIQ

(٢٦٧٧) وَعَنْ اَبِي الْبَدَّاحِ بْنِ عَاصِمِ بْنِ عَدِيٍّ عَنْ اَبِيْهِ قَالَ رَخَّصَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِرِعَاءِ الْاِبِلِ الْبَيْتُوْتَةِ اَنْ يَرْمُوْا يَوْمَ النَّحْرِ ثُمَّ يَجْمَعُوْا رَمْيَ يَوْمَيْنِ بَعْدَ يَوْمِ النَّحْرِ فَيَرْمُوْهُ فِيْ اَحَدِهِمَا۔ رَوَاهُ مَالِكٌ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ صَحِيْحٌ۔

2677. Sayyiduna Abul Badah ibn Aasim ibn Adi رحمہ اللہ reported on he authority of his father that Allah's Messenger صلی اللہ علیہ وسلم gave permission to the hardsmen of the camels to skip the night of Mina and to cast pebbles on the day of sacrifice. Thereafter, they cold make the casting (of pebbles of two days together after the day of sacrifice and cast on any of these days.[2]

COMMENTARY: Teebi رحمہ اللہ said that the Prophet Muhammad صلی اللہ علیہ وسلم had permitted the shepherds not to stay the nights in Mina during the days of tashriq to be able to tend to their animals.

They were to cast pebbles on the jamrah aqabah on the tenth, skip the eleventh and cast pebbles on twelfth for two days together.

The ulama (Scholars) say that the casting of the eleventh cannot be advanced and of the twelfth cannot be made on the eleventh. But, it can be put off twelfth.

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[1] Abu Dawud # 1973, Daraqutni # 179 (Muwaqit) Musnad Ahmad 6-90.

[2] Abu Dawud # 1975, Tirmidhi # 956, Nasa'i # 3069, Ibn Majah # 3037, Muwatta Maalik # 218 (*Hajj*) Musnad Ahmad 5-450.

CHAPTER - XII

THAT FROM WHICH ONE WHO IS IN *IHRAM (PILGRIM-ROBE)* MUST REFRAIN

بَابُ مَا يَجْتَنِبُهُ الْمُحْرِمُ

We have stated earlier that with the assumption of the *ihram (pilgrim-robe)*, certain things become unlawful to the *muhrim*. It is necessary for him to abstain from them. Some of them are such that if perpetrated dumm which is to slaughter an animal, does not become *wajib (obligatory)* on him. In this chapter those things are mentioned from which a *muhrim* must keep away. Additionally. Such things are also stated as are permissible to him.
Some of these prohibited things when perpetrated make sadaqah (charity) *wajib (obligatory)* to the extent of half a sa (which is one kilogram and 633 grams) of wheat, or one sa' (which is three kilograms and 266 grams) of barley.
Some make a lesser amount of sadaqah (charity) *wajib (obligatory)*.
Some call for any unspecified thing in a little quantity as *wajib (obligatory)* (A *muhrim* is one who has assumed the *ihram (pilgrim-robe)*.)

SECTION I اَلْفَصْلُ الْاَوَّلُ

THAT WHICH HE IS DISALLOWED TO WEAR

(٢٦٧٨) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ اَنَّ رَجُلًا سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَايَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ فَقَالَ لَا تَلْبَسُوا الْقُمُصَ وَلَا الْعِمَائِمَ وَلَا السَّرَاوِيْلَاتِ وَلَا الْبَرَانِسَ وَلَا الْخِفَافَ اِلَّا اَحَدٌ لَا يَجِدُ نَعْلَيْنِ فَيَلْبَسْ خُفَّيْنِ وَلْيَقْطَعْهُمَا اَسْفَلَ مِنَ الْكَعْبَيْنِ وَلَا تَلْبَسُوْا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ۔ مُتَّفَقٌ عَلَيْهِ وَزَادَ الْبُخَارِيُّ فِيْ رِوَايَةٍ وَلَا تَنْتَقِبُ الْمَرْأَةُ الْمُحْرِمَةُ وَلَا تَلْبَسِ الْقُفَّازَيْنِ۔

2678. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that a man asked Allah's Messenger صلی اللہ علیہ وسلم, "What may a *muhrim* wear of the clothing?" He said, 'Do not wear the shirt turbans, trousers, hooded cloaks, or socks but if any of you does not have sandals then he may wear socks cutting them below the ankles. And do not wear clothing on which saffron or wurs is applied."
According to a version of Bukhari, he also said, "A woman *muhrim* should not put a veil over her face and not wear hand gloves."[1]

COMMENTARY: The shirt, trousers, etc. may not be worn in the normal manner, but may be thrown over, or wrapped round, the body to cover the nakedness. This will not amount to wearing them.
The same applies to the cap, turban or head coverings like burnus. If anything unconventional is carried on the head then it is not wearing it. A pitcher or any vessel may be carried on the head.
As for the socks, Imam Abu Hanifah رحمہ اللہ means the bone at the back of the foot and Imam Shafi'I رحمہ اللہ means the ankles as generally understood and which are washed in ablution.

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[1] Bukhari # 1542, Muslim # 1-1177, Tirmidhi # 834, Abu Dawud # 1823, Nasa'i # 2667, Ibn Majah # 2929, Darimi # 1798, Muwatta Maalik # 8 (*Hajj*), Musnad Ahmad 2-32.

They must be bared.
The scholars differ on whether one who does not have sandals and puts on socks, will he have to pay the fidyah (ransom) as *wajib (obligatory)*? Imam Maalik رحمه الله and Imam Shafi'I رحمه الله say that nothing is *wajib (obligatory)* on him, but Imam Abu Hanifah رحمه الله says that it is *wajib (obligatory)* on him to pay the fidyah just as one who is in a state of *ihram (pilgrim-robe)* is compelled to shave his hair for some reason then he may do so and pay the fidyah.
Wurs is a kind of grass yellowish in colour. It is used for dying. Clothes dyed in saffron wars are disallowed because these things have fragrance.
Women may not veil their faces but they may conceal their faces in such a way that the covering does not touch their faces. The Hanafis also forbid men from covering their faces while they are in a state of *ihram (pilgrim-robe)*. Imam Maalik رحمه الله and Imam Ahmad رحمه الله also hold the same opinion according to one version. However, Imam Shafi'I رحمه الله holds a different opinion.
It is disallowed to sit in a howdah if the head touches it, otherwise it is not disallowed. It is also not allowed to stand underneath the covering of the ka'bah and a tent if the head touches it, otherwise it is not disallowed.

(٢٦٧٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ وَهُوَ يَقُوْلُ إِذَا لَمْ يَجِدِ الْمُحْرِمُ نَعْلَيْنِ لَبِسَ خُفَّيْنِ وَإِذَا لَمْ يَجِدْ إِزَارًا لَبِسَ سَرَاوِيْلَ۔ (متفق عليه)

2679. Sayyiduna Ibn Abbas رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say while he delivered a sermon, "When the *muhrim* does not find shoes, he may put on socks. And when he does not find the waist wrapper, he may wear trousers."[1]

COMMENTARY: When a waist wrapper is not available, the pilgrim may wear trousers. According to Imam Shafi'I رحمه الله no fidyah will be *wajib (obligatory)* on him. Imam Abu Hanifah رحمه الله said that he should tear the trousers and wrap them around, but if he wears them in the conventional fashion then he will be liable to pay dumm which means that it is *wajib (obligatory)* on him to slaughter an animal.

(٢٦٨٠) وَعَنْ يَعْلَى ابْنِ أُمَيَّةَ قَالَ كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْجِعِرَّانَةِ إِذَا جَاءَهُ رَجُلٌ أَعْرَابِيٌّ عَلَيْهِ جُبَّةٌ وَهُوَ مُتَضَمِّخٌ بِالْخَلُوْقِ فَقَالَ يَا رَسُوْلَ اللّٰهِ إِنِّي أَحْرَمْتُ بِالْعُمْرَةِ وَهٰذِهِ عَلَيَّ فَقَالَ أَمَّا الطِّيْبُ الَّذِي بِكَ فَاغْسِلْهُ ثَلَاثَ مَرَّاتٍ وَأَمَّا الْجُبَّةُ فَانْزِعْهَا ثُمَّ اصْنَعْ فِي عُمْرَتِكَ كَمَا تَصْنَعُ فِي حَجِّكَ۔ (متفق عليه)

2680. Sayyiduna Ya'la ibn Umayyah رضى الله عنه narrated: We were with the prophet Muhammad صلى الله عليه وسلم in ji'ranah when a villager came to him wearing an overflowing long coat heavily perfumed with khuluq (prepared with saffron and of Yellowish red colour). He submitted, "O Messenger of Allah, I assumed the *ihram (pilgrim-robe)* of umrah while I had this coat on me." He said, "Wash off the perfume that is on you three times and as for the shirt, take it off. Then perform your umrah as you would perform your *hajj*."[2]

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[1] Bukhari # 1841, Muslim # 4-1178, Abu Dawud # 1829, Nasa'i # 2671, Ibn Majah # 2931, Darimi # 1799, Musnad Ahmad 1-215.
[2] Bukhari # 1536, Muslim # 6-1180, Abu Dawud # 1819

COMMENTARY: Men are forbidden to use saffron; and Khuluq is prepared chiefly with saffron. So the prophet Muhammad صلى الله عليه وسلم asked him to wash it off. He said that it should be done three times only to get rid of it absolutely, otherwise the purpose was to remove it.

The concluding sentence means that whatever is forbidden to one who has assumed the *ihram (pilgrim-robe)* of *hajj* is also forbidden to the pilgrim who performs umrah.

RULING: It is allowed to a *muhrim* to apply collyrium that is not perfumed provided it is not done to beautify oneself. If anyone applies scented collyrium, it is makruh (unbecoming) even if that be not for adornment.

Whatever is forbidden because of the *ihram (pilgrim-robe)* will make fidyah essential if perpetrated willfully according to the unanimous verdict of the ulama (Scholars). But, if anyone does that unintentionally then fidyah will not be *wajib (obligatory)* according to Imam Shafi'I رحمه الله, Thawri رحمه الله, Ahmad رحمه الله and Ishaq رحمه الله. On the other hands. Imam Abu Hanifah رحمه الله and Imam Maalik رحمه الله hold that, even in this case, fidyah is *wajib (obligatory)*.

CONTRACTING MARRIAGE WHILE IN A STATE OF *IHRAM (PILGRIM-ROBE)*

(٢٦٨١) وَعَنْ عُثْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَنْكِحُ الْمُحْرِمُ وَلَا يُنْكَحُ وَلَا يَخْطُبُ۔

(رواه مسلم)

2681. Sayyiduna Uthman رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم said, "The *muhrim* should not marry and should not give someone on marriage (as a guardian or attorney). He also should not undertake to marry."[1]

COMMENTARY: Imam Shafi'I رحمه الله and most of the scholars hold that it is makruh(unbecoming) tahrimi (disliked to the point of being unlawful) to marry oneself or get someone else married. To make a betrothal is makruh(unbecoming) tanzihi (approaching lawful but disliked). Imam Abu Hanifah رحمه الله holds that all these three things are forbidden as makruh(unbecoming) tanzihi, citing the prophet Muhammad's صلى الله عليه وسلم marriage to Sayyidah Maymunah. رضى الله عنه

(٢٦٨٢) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَ مَيْمُوْنَةَ وَهُوَ مُحْرِمٌ۔ (متفق عليه)

2682. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم married Sayyidah Maymunah رضى الله عنه while he was a *muhrim* (having assumed the *ihram (pilgrim-robe)* for the redeeming umrah).[2]

(٢٦٨٣) وَعَنْ يَزِيْدَ بْنِ الْاَصَمِّ ابْنِ اُخْتِ مَيْمُوْنَةَ عَنْ مَيْمُوْنَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهُوَ حَلَالٌ۔ رَوَاهُ مُسْلِمٌ قَالَ الشَّيْخُ الْاِمَامُ مُحِيُّ السُّنَّةِ وَالْاَكْثَرُوْنَ عَلٰى اَنَّهُ تَزَوَّجَهَا حَلَالًا وَظَهَرَ اَمْرُ تَزْوِيْجِهَا وَهُوَ مُحْرِمٌ ثُمَّ بَنٰى بِهَا وَهُوَ حَلَالٌ بِسَرِفَ فِيْ طَرِيْقِ مَكَّةَ۔

2683. Sayyiduna Yazid ibn al-Asamm رحمه الله the nephew of Sayyidah Maymunah, رضى

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[1] Muslim # 42-2409, Abu Dawud # 1841, Tirmidhi # 841, Nasa'i # 2844, Ibn Majah # 1966, Darimi # 2198, Muwatta Maalik # 70 (*Hajj*) Musnad Ahmad 1-67.

[2] Bukhari # 1837, Muslim # 46-1410, Abu Dawud # 1844, Tirmidhi # 843, Nasa'i # 2840, Ibn Majah # 1965, Darimi # 1822, Musnad Ahmad 1-266.

رضى الله عنه said on the authority of Sayyidah Maymunah رضى الله عنه that when Allah's Messenger صلى الله عليه وسلم married her, he was not *muhrim*.[1]

Shaykh Imam Muhyi us-*sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم) asserted that most ulama (Scholars) (apart from Abu Hanifah) رضى الله عنه believe that he married her when he was not a *muhrim*, but he disclosed the fact of his marriage with her while he was a *muhrim*. Later, he consummated his marriage with her while he was out of the sacred state (of the *ihram (pilgrim-robe)*) at Sarif which lies on the route to Makkah.

COMMENTARY: As stated earlier (harith # 2532) Sarif is a place about six miles from Makkah and about three miles to the north of Tan'im. We stated the strange coincidence at Sarif where Sayyidah Mymunah رضى الله عنه was married, her marriage was consummated and she died too. All three things transpired here.

The two consecutive hadith here contradict one another. The Hanafis go by the hadith of Ibn Abbas رضى الله عنه who was more knowledgeable and had more retentive memory than Yazid رحمه الله. Also he was more sagacious. Besides, Ibn Abbas رضى الله عنه hadith is carried by both Bukhari and Muslim, but Yazid's by only Muslim.

As for the hadith (# 2681) of Sayyiduna Uthman رضى الله عنه that a *muhrim* should not marry the Hanafis say that it does not prescribe marriage outright. It only means to point out that it is not reasonable to marry while one is engaged in a form of worship. As we stated there against it is makruh(unbecoming) tanzihi.

The Shafi'is explain that the prophet Muhammad صلى الله عليه وسلم declared his marriage to her when he was a *muhrim* and that ibn Abbas رضى الله عنه had not known of it till then, so he presumed that the Prophet Muhammad صلى الله عليه وسلم had married while he was a *muhrim*. This explanation by the Shafi'is is at best a mere formality.

HAIR MAY BE WASHED

(٢٦٨٤) وَعَنْ أَبِي أَيُّوبَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ ـ (متفق عليه)

2684. Sayyiduna Abu Ayyub رضى الله عنه said that the Prophet Muhammad صلى الله عليه وسلم used to wash his head while he was a *muhrim*.[2]

COMMENTARY: While it is allowed to wash the head, the *muhrim* must be careful not to break any hair. If he uses marshmallows then according to Imam Abu Hanifah رحمه الله and Imam Maalik رحمه الله dumm would be *wajib (obligatory)* on him and he would have to slaughter an animal. The reason is Khatmi (or marsh mellows) is scented and it also kills lice. However, soap that is not perfumed to lotus leaves or such other things may be used for washing head and they do not make anything *wajib (obligatory)* as compensation.

ALLOWED TO CUP ONESELF

(٢٦٨٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ احْتَجَمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ ـ (متفق عليه)

2685. Sayyiduna Ibn Abbas رضى الله عنه said that the Prophet Muhammad صلى الله عليه وسلم had

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[1] Muslim # 48-1411, Abu Dawud # 1843, Tirmidhi # 846, Ibn Majah # 1964, Musnad Ahmad 6-335.

[2] Bukhari # 1840, Muslim # 91-1205, Abu Dawud # 1840, Nasa'i # 2665, Ibn Majah # 2934, Musnad Ahmad 5-418.

himself cupped whle he was a *muhrim*.[1]

COMMENTARY: Most scholars say that in a state of *ihram (pilgrim-robe)*, cupping is permitted provided on hair breaks.

ABOUT COLLYRIUM

(٢٦٨٦) وَعَنْ عُثْمَانَ حَدَّثَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الرَّجُلِ إِذَا اشْتَكَى عَيْنَيْهِ وَهُوَ مُحْرِمٌ ضَمَّدَهُمَا بِالصَّبِرِ۔ (رواه مسلم)

2686. Sayyiduna Uthman رضی اللہ عنہ narrated a hadith of Allah's Messenger صلی اللہ علیہ وسلم about a *muhrim* who has a complaint in his eyes - or his eyesight becomes weak - then he may bandage aloes to his eyes.[2]

COMMENTARY: While this translation of bandage for (تضمید) is from Taj ul Masadir, some ulama (Scholars) say that it means to apply inside the eyes so like collyrium, aloes is applied inside. Teebi رحمہ اللہ said that it is to bandage a wound. It is also to apply medicine to a wound. As stated earlier, collyrium may be applied if it is not scented and if it is not used to adorn oneself otherwise it is makruh(unbecoming).

If collyrium is lightly scanted then only sadaqah (charity) (charity) will be *wajib (obligatory)*. If it is heavily scented then dumm will become *wajib (obligatory)* and an animal should be sacrificed. If a *muhrim* bandages any of his limbs apart from his head and face then though nothing is *wajib (obligatory)* on him, yet it is makruh(unbecoming). If he covers his head or face to the extend of one fourth or more with cloth or any thing then dumm will be due from him. If he covers less then one-fourth of it. Then only sadaqah (charity) (charity) will be *wajib (obligatory)*.

PUTTING SHADE OVER HEAD

(٢٦٨٧) وَعَنْ أُمِّ الْحُصَيْنِ قَالَتْ رَأَيْتُ أُسَامَةَ وَبِلَالًا وَأَحَدُهُمَا آخِذٌ بِخِطَامِ نَاقَةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالْآخَرُ رَافِعٌ ثَوْبَهُ يَسْتُرُهُ مِنَ الْحَرِّ حَتّٰى رَمٰى جَمْرَةَ الْعَقَبَةِ۔ (رواه مسلم)

2687. Sayyidah Umm al-Husayn narrated that she saw Sayyiduna Usamah رضی اللہ عنہ and Sayyiduna Bilal رضی اللہ عنہ. One of them held the helter of the she-camel of Allah's Messenger صلی اللہ علیہ وسلم and the other covered him with his garment raised high from the heat, till he had cast pebbles at the jamrah al-aqabah.[3]

COMMENTARY: Sayyiduna Usamah رضی اللہ عنہ had raised the cloth fairly high so that it did not touch the prophet Muhammad's صلی اللہ علیہ وسلم head.

Most ulama (Scholars) abide by this hadith and say that as long as the cloth does not touch the *muhrim*'s head, he is allowed to shelter himself with it. But Imam Maalik رحمہ اللہ and Imam Ahmad say that it is makruh(unbecoming) to do so.

MAKING UP FOR SHAVING HEAD

(٢٦٨٨) وَعَنْ كَعْبِ بْنِ عُجْرَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِهِ وَهُوَ بِالْحُدَيْبِيَّةِ قَبْلَ أَنْ يَدْخُلَ مَكَّةَ

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[1] Bukhari # 1835, Muslim # 87-1202, Abu Dawud # 1835, Tirmidhi # 840, Nasa'i # 2845, Ibn Majah # 3081, Darimi # 1819, Musnad Ahmad 1-215.

[2] Muslim # 840, Nasa'i # 2845, Ibn Majah # 3081, Darimi # 1819, Musnad Ahmad 1-215.

[3] Muslim # 312-1298, Abu Dawud # 1834, Nasa'i # 3060.

وَهُوَ مُحْرِمٌ وَهُوَ يُوْقِدُ تَحْتَ قِدْرٍ وَالْقَمْلُ تَتَهَافَتُ عَلٰى وَجْهِهٖ فَقَالَ اَتُؤْذِيْكَ هَوَامُّكَ قَالَ نَعَمْ قَالَ فَاحْلِقْ

رَأْسَكَ وَاَطْعِمْ فَرَقًا بَيْنَ سِتَّةِ مَسَاكِيْنَ وَالْفَرَقُ ثَلَاثَةُ اٰصُعٍ اَوْصُمْ ثَلَاثَةَ اَيَّامٍ اَوِانْسُكْ نَسِيْكَةً۔ (متفق عليه)

2688. Sayyiduna Ka'b ibn Ujrah رضی الله عنه narrated that the Prophet Muhammad صلی الله عليه وسلم passed by him at Hudaybiyah while he was a *Muhrim* before he could enter Makkah. Ka'b was kindling a fire under a vessel. Lice dropped on his face profusely. The Prophet Muhammad صلی الله عليه وسلم asked him, "Do your insects irk you?" He submitted, "Yes!" So, he said, "Shave your head and feed a faraq to six needy people. A faraq is three sa's Or, fast three days, or sacrifice an animal that is eligible to slaughter."[1]

COMMENTARY: Sayyiduna Ka'b ibn Ujrah رضی الله عنه was a glorious ansar sahabi. He was present at Hudaybiyah when the peace treaty was worked out. The story of his Islam is very interesting and lesson. Bearing.

He had an idol that he worshiped. Ubadah ibn Samit رضی الله عنه was his friend. One day he came to Ka'b who had worshipped the idol and departed from his house. Ubadah رضی الله عنه took the opportunity, went in and smashed t he idol. When Ka'b returned home, he saw his idol in pieces and learnt that Ubadah رضی الله عنه, but checked himself and wondered why the idol had not defended itself. It had no power to do it. That brought a change in him and the darkness of idolatry gave way to light of faith in his heart and mind. He embraced Islam. Truly, when Allah guides anyone, He enables him to receive guidance.

This hadith allows anyone afflicted to shave his head and make an atonement. It is a commentary of the verse:

فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْبِهٖ اَذًى مِّنْ رَّاسِهٖ فَفِدْيَةٌ مِنْ صِيَامٍ اَوْصَدَقَةٍ اَوْنُسُكٍ

{If any of you is ill or has an ailment of the head, he shall effect a redemption by fasting, or by giving alms, or by any other act of worship} (2:196)

SECTION II اَلْفَصْلُ الثَّانِيْ

WHAT IS FORBIDDEN TO WOMEN WHO ARE IN *IHRAM (PILGRIM-ROBE)*

(٢٦٨٩) وَعَنِ ابْنِ عُمَرَ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهَى النِّسَاءَ فِيْ اِحْرَامِهِنَّ عَنِ الْقُفَّازَيْنِ

وَالنِّقَابِ وَمَامَسَّ الْوَرْسُ وَالزَّعْفَرَانُ مِنَ الثِّيَابِ وَلْتَلْبَسْ بَعْدَ ذٰلِكَ مَا اَحَبَّتْ مِنْ اَلْوَانِ الثِّيَابِ

مُعَصْفَرًا اَوْخَزٍّ اَوْ حُلِيٍّ اَوْ سَرَاوِيْلَ اَوْ قَمِيْصٍ اَوْ خُفٍّ۔ (رواه ابوداؤد)

2689. Sayyiduna Ibn Umar رضی الله عنه narrated that he heard Allah's Messenger رضی الله عنه forbid women to wear hand gloves, veils (that touch their faces) or any garment to which wars or saffron is applied when they are in the sacred state (having assumed the *ihram (pilgrim-robe)*). After that, they may wear whatever garments they like dyed yellow, silk jwellery, trousers, shirts or socks.[2]

COMMENTARY: The words in the hadith (بعد ذلک) (after that) are interpreted by shaykh

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[1] Bukhari # 1814, Muslim # 83-1201, Tirmidhi # 954, Muwatta Maalik # 238 (*Hajj*), Musnad Ahmad 1-241.

[2] Abu Dawud 1827.

Abdul Haq Muhaddith Dahlawi رحمه الله to mean 'after relinquishing the *ihram (pilgrim-robe).* But, Mulla Ali Qari رحمه الله had interpreted them to mean 'after these named things.' It is 'apart from those things that are forbidden in the hadith' and she may wear whatever other kind of clothing.

Mulla Ali Qari رحمه الله also wrote that (after interpreting (بعد ذلک) in this manner) the hadith apparently says that while it is disallowed t o wear garment dyed in saffron when the pilgrim is in t he state of *ihram (pilgrim-robe),* yet it is not disallowed to wear clothing dyed with sunflower, However, the Hanafis hold that dyed garments are disallowed to a pilgrim when he has assumed the *ihram (pilgrim-robe).* It is stated in books of high that if a *muhrim* wears clothing dyed in saffron or sunflower for one day then dumm will become *wajib (obligatory)* on him, for less than one day then sadaqah (charity) will become due.

Hence it is better to interpret (بعد ذلک) as Shaykh Abdul Haq رحمه الله has interpret ed. Or, we may say that the hadith speaks of clothing dyed with the sunflower that has been washed and its fragrance is gone.

Teebi رحمه الله said that jewellery is mentioned symbolically.

HOW TO DRAW THE VEIL IN *IHRAM (PILGRIM-ROBE)*

(٢٦٩٠) وَعَنْ عَائِشَةَ قَالَتْ كَانَ الرُّكْبَانُ يَمُرُّوْنَ بِنَا وَنَحْنُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُحْرِمَاتٌ فَإِذَا حَاذُوْا بِنَا سَدَلَتْ بِنَا إِحْدَانَا جِلْبَابَهَا مِنْ رَأْسِهَا عَلٰى وَجْهِهَا فَإِذَا جَاوَزُوْنَا كَشَفْنَاهُ۔ رَوَاهُ أَبُوْدَاوُدَ وَلِابْنِ مَاجَةَ مَعْنَاهُ۔

2690. Sayyidah Ayshah رضی اللہ عنہا said that they were with Allah's Messenger صلی اللہ علیہ وسلم in a state of *ihram (pilgrim-robe)* (so their faces were uncovered). Riders would pass t hem. When they came near to them each of them would drop her covering sheet from her head over her face (such that it did not touch the face). When they were gone, they uncovered their faces.[1]

PERFUMED OIL DISALLOWED IN *IHRAM (PILGRIM-ROBE)*

(٢٦٩١) وَعَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدَّهِنُ بِالزَّيْتِ وَهُوَ مُحْرِمٌ غَيْرُ الْمُقَتَّتِ يَعْنِي غَيْرَ الْمُطَيَّبِ۔ (رواه الترمذى)

2691. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that even as a *muhrim* the prophet Muhammad صلی اللہ علیہ وسلم used to apply to himself olive oil that was not perfumed.[2]

COMMENTARY: The word (مقتت) (muqattat) is oil that is cooked after sweet-smelling flowers are immersed in it. Or a scanted oil is mixed with this oil.

It is makruh(unbecoming) to use scanted oil when one is in a state of the *ihram (pilgrim-robe).* If a mahrim applied perfumed oil of any kind on allot one of his limbs, or on many or all of his limbs, then, according to the Hanafis, he will have to alone with a dumm, meaning that it is *wajib (obligatory)* to slaughter an animal. In fact, Imam Abu Hanifah رضی اللہ عنہ holds that if olive oil or sesame oil is applied in large quantity then, even if there is no

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[1] Abu Dawud # 1833, Ibn Majah # 2935, Musnad Ahmad 6-30, (Ibn Majah is similar)

[2] Tirmidhi # 964, Ibn Majah # 3083, Musnad Ahmad 2-145.

perfume, dumm will be *wajib (obligatory)* but his two companions Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله hold that sadaqah (charity) is *wajib (obligatory)*. However, this difference of opinion is only when both oils are un perfumed and not cooked with frequent flowers. If that is so (and they are perfumed) then the unanimous ruling is that dumm is *wajib (obligatory)* and there is no differing opinion. Besides, the foregoing difference of opinion is when the oil is applied in large quantity. If a small quantity is applied then they all agree that only sadaqah (charity) is *wajib (obligatory)*

Moreover, dumm or sadaqah (charity) will be *wajib (obligatory)* on using these oils if they are used only for fragrance. But, if they are used as medicine then the unanimous decision is that nothing will be *wajib (obligatory)*.

The question of musk and other perfume is different from this issue. If they are used then dumm will be *wajib (obligatory)* in any case whether used as perfume for fragrance or as medicine.

SECTION III اَلْفَصْلُ الثَّالِثُ

THAWING STITCHED GARMENTS OVER A *MUHRIM*

(٢٦٩٢) وَعَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ وَجَدَ الْقُرَّ فَقَالَ أَلْقِ عَلَيَّ ثَوْبًا يَا نَافِعُ فَأَلْقَيْتُ عَلَيْهِ بُرْنُسًا فَقَالَ تُلْقِي عَلَيَّ هٰذَا وَقَدْ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ يَّلْبَسَهُ الْمُحْرِمُ۔ (رواه ابوداؤد)

2692. Sayyiduna Nafi' رحمه الله narrated that (when he was in a state of *ihram (pilgrim-robe)*) Sayyiduna Ibn Umar رضی الله عنه felt cold that and said, "Throw over me a garment, O Nafi." He threw over him a hooded cloak, but he protested, "Do you throw this over me when Allah's Messenger صلی الله علیه وسلم has forbidden the *muhrim* to wear this?"[1]

COMMENTARY: The Hanafis say that it is disallowed to wear stitched garments when one is in the state of *ihram (pilgrim-robe)*, but he may throw them over himself in an unconventional manner for instance as a blanket is thrown. This has been explained earlier. Perhaps Ibn Umar رضی الله عنه abstained from using stitched garments in any manner or Nafi may have covered his head too.

THE PROPHET MUHAMMAD صلی الله علیه وسلم HAD HIMSELF CUPPED

(٢٦٩٣) وَعَنْ عَبْدِاللّٰهِ ابْنِ مَالِكٍ ابْنِ بُحَيْنَةَ قَالَ احْتَجَمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ بِلَحْيِ جَمَلٍ مِنْ طَرِيْقِ مَكَّةَ فِيْ وَسَطِ رَأْسِهٖ۔ (متفق علیه)

2693. Sayyiduna Abdullah ibn Maalik (End) Ibn Buhaynal رضی الله عنه said that Allah's Messenger صلی الله علیه وسلم had himself cupped at lahy Jamal (a place) on the road to Makkah in the middle of his head. At that time, he was a *muhrim*.[2]

COMMENTARY: Abdullah's father was Maalik and mother was Buhaynah. He was known as Ibn Maalik as well as Ibn Buhaynah.

There must have been a reason for the Prophet Muhammad صلی الله علیه وسلم to have had himself cupped in the middle of his head where because of that some hair would have

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[1] Abu Dawud # 1828.

[2] Bukhari # 1836, Musilm # 88-1203, Nasa'i # 2850, Darimi # 1820, Muwatta Maalik # 47 (*Hajj*).

broken definitely. If a *muhrim* has himself cupped where there is no hair then no fidyah is *wajib (obligatory)*.

RULING: If a *muhrim* shaves less than one-fourth of his head, or less than one fourth break when he undergoes cupping then sadaqah (charity) will be *wajib (obligatory)* on him. This means that by way of atonement, he should either feed a hungry needy person to a full stomach, or give him half sa' of wheat.

If a *muhrim* shaves hair on head, more than one-fourth of it, without a reason, or has himself cupped without reason and more than one fourth hair of his head break then dumm is *wajib (obligatory)*. He will have to sacrifice a goat or something like it. But, if he does one of these things for a reason, then he may do one of three things:

(i) Slaughter a goat,
(ii) Give to six needy people three sa' wheat at the rate on half sa' each.
(iii) Fast three days on consecutive days or of different days with break.

If a *muhrim* decides to have himself cupped (in the head) and for that reason, shaves hair from that place then according to Imam Abu Hanifah رحمه الله, dumm will became *wajib (obligatory)* on him. But his two companions rule that sadaqah (charity) will be *wajib*.

The place of cupping implies he two sides of the neck and nape of the neck. If he shaves the entire neck then the unanimous verdict is that dumm will be *wajib (obligatory)* on him. If he shaves lesser than the full neck then sadaqah (charity) will be *wajib (obligatory)*.

If hair break by themselves then nothing is *wajib (obligatory)*.

(٢٦٩٤) وَعَنْ اَنَسٍ قَالَ احْتَجَمَ رَسُوْلُ الله صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ عَلٰى ظَهْرِ الْقَدَمِ مِنْ وَجَعٍ كَانَ بِهٖ۔ (رواه ابوداؤد والنسائى)

2694. Sayyiduna Anas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم was a *muhrim* when he had himself cupped on the back of his foot because of a pain he had.[1]

COMMENTARY: There are no hair on the surface of the foot so there was no question of hair breaking. Besides, he had a reason for it – pain.

PROPHET MUHAMMAD'S صلى الله عليه وسلم MARRIAGE WITH SAYYIDAH MAYMUNAH رضى الله عنها

(٢٦٩٥) وَعَنْ اَبِي رَافِعٍ قَالَ تَزَوَّجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَيْمُوْنَةَ وَهُوَ حَلَالٌ وَبَنٰى بِهَا وَهُوَ حَلَالٌ وَكُنْتُ اَنَا الرَّسُوْلَ بَيْنَهُمَا۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ۔

2695. Sayyiduna Abu Rafi رضى الله عنه narrated, "Allah's Messenger صلى الله عليه وسلم married Sayyidah Maymunah رضى الله عنه when he was not a *muhrim*. And when he consummated the marriage, he was not a *muhrim*.[2]

I was the envoy between them.

COMMENTARY: This hadith also contradicts the hadith # 2682 of Ibn Abbas رضى الله عنه. We have spoken on this subject against hadith # 2683.

The hadith of Ibn Abbas رضى الله عنه is preferred because both Bukhari and Muslim have transmitted it while none of them carries this hadith.

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[1] Abu Dawud # 1837, Nasa'i # 2839.

[2] Tirmidhi # 842, Darimi # 1825, Musnad Ahmad 6-333.

CHAPTER - XIII

THAT *MUHRIM* MUST ABSTAIN FROM HUNTING بَابُ الْمُحْرِمِ يَجْتَنِبُ الصَّيْدَ

The ulama (Scholars) agree unanimously that hunting as well as assisting a hunter are both forbidden to a *muhrim*. Therefore, if a *muhrim* kills or assists in killing a hunted animal then jaza or an atonement or recompense will become binding on him.

THE JAZA OR EXPIATION FOR HUNTING: The expiation that becomes binding on the *muhrim* for hunting is the value of the animal hunted that two just and experienced men would determine. This value will be relative to the place where the animal was killed but if no value is known at that place then the value should be relative to the nearest place because value of anything differs from place to place. Besides, the value will be determined on the basis of rates prevailing at the time of hunting, because values differ at different times. Then the *muhrim* will have the option to either buy an animal of that value and sacrifice it in *Haram* (unlawful), or he may buy provision of that value and feed the poor - if he buys wheat then he will give half sa' to each poor, but if he buys barley or dates then one sa' to each poor. He must not give any poor person less than this quantity.
Alternatively, he may fast for the number of days equal to the amount of sadaqah (charity) (half sa' wheat or one sa' barley) for each poor man, and if any portion of sadaqah (charity) remains in this method then he may give it away as charity, or in lieu of that, too, he may fast. It may be understood that expiation against hunting is *wajib (obligatory)* on the *muhrim* whether he hunts deliberately or by mistake.
If a *muhrim* wounds an animal and it does not die, or he pulls out its hair, or breaks it limb, then he will have to pay that amount to which extent the animal's value has decreased.
If a *muhrim* maims an animal or pulls out the wings of a bird because of which they cannot defend themselves then he will have to pay the full price of the animal. If he milks it then he will have to pay the price of the milk as *wajib (obligatory)*. If he breaks its egg, he must pay its price.

EATING THE GAME: Whether the *muhrim* may eat the hunted animal or not is a complex question. If he has hunted it himself or another muihrim has hunted it, then the *muhrim* is forbidden to eat the game. This is an unanimous verdict of all ulama (Scholars).
If one who is not a *muhrim* hunts an animal for himself or for the *muhrim* with his permission of without his permission, then the scholars differ on the issue; may he eat or not? Some of the sahabah (Prophet's companions) رضی اللہ عنہم including Sayyiduna Ali رضی اللہ عنہ and same of the tabi'un رحمہ اللہ said that a *muhrim* is forbidden absolutely to eat the game. They cite of hadith of Sayyiduna Sa'd ibn Jaththamah رضی اللہ عنہ (# 2696). Imam Shafi'I رحمہ اللہ and Imam Ahmad رحمہ اللہ say that if the *muhrim* hunts himself or anyone else does it for him with or without his permission then it is forbidden to him to eat from it. But, if one who is not a *muhrim* hunts for himself and gives some meat from it to him as a gift, then it is lawful for him to eat from it.
Imam Abu Hanifah رضی اللہ عنہ and his followers say that a *muhrim* is permitted to eat the game even if it is hunted for him, provided:

- he has not hunted the animal,
- he has not instructed anyone to hunt it,

- he has not guided anyone to the animal,
- he has not diverted anyone's attention to it (hunting) and
- he or any other *muhrim* has not helped anyone to hunt it.

The Hanafis cite the hadith of Sayyiduna Abu Qatadah رضی اللہ عنہ (# 2697)

THE GAME DEFINED: The animal that a *muhrim* is forbidden to hunt is to kill a wild animal. The wild animals are those that are born and bred in dry lands or in deserts or wilderness, though they may reside in water, like wild ducks, etc. Also, a game is a wild animal by birth or nature though it may have been domesticated, like deer which becomes familiar with anyone who domesticates it but is by nature wild. So it is called a game wherever it lives, in the wild or with human beings. If it is hunted an expiation becomes *wajib (obligatory)*.

If an animal is not wild then it is allowed to kill it even if one is in a state of *ihram (pilgrim-robe)*. Thus a *muhrim* is allowed to slaughter a goat, sheep, ram, cow, camel and domesticated duck.

The jurists have classified the pigeon as a wild bird by nature, so an expiation will become *wajib (obligatory)* if it is hunted.

As for sea animals, both the *muhrim* and non-*muhrim* are allowed to hunt them in the light of the verse:

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ

(al-Mai'dah 5:96)

These animal may be those that are eaten and those that are not consumed.

The wild animals that are eaten may not be hunted. It is forbidden hunt them and there is unanimity on this issue. As for those that are not eaten, the author of Bidai has classified them into two classes:

(1) Those that are ferocious and cause damages and often do that unprovoked and take the initiative in hurting, like the lion, cheetah, half etc. So, the *muhrim* is permitted to kill them. No penalty or expiation will be *wajib (obligatory)* on him.

(2) Those that do not take the initiative in hurting anyone, like hawk or falcon, etc. If they begin to attack the *muhrim*, then he may kill them and no expiation will be *wajib (obligatory)* on him. But, if they do not attack then it is not permitted to the *muhrim* to kill them unprovoked. It he takes the initiative then an expiation will be *wajib (obligatory)* on him.

SECTION I اَلْفَصْلُ الْاَوَّلُ

PROPHET MUHAMMAD صلی اللہ علیہ وسلم ABSTAINED FROM HUNTING WHEN HE WAS A *MUHRIM*

(٢٦٩٦) عَنِ الصَّعْبِ بْنِ جُثَّامَةَ اَنَّهُ اَهْدٰى لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِمَارًا وَحْشِيًّا وَهُوَ بِالْاَبْوَاءِ اَوْبِوَدَّانَ فَرَدَّ عَلَيْهِ فَلَمَّا رَاٰى مَا فِيْ وَجْهِهٖ قَالَ اِنَّا لَمْ نَرُدَّهُ عَلَيْكَ اِلَّا اَنَّا حُرُمٌ۔ (متفق علیہ)

2696. Sayyiduna As-Sab ibn Jaththamah narrated that he presented to Allah's Messenger صلی اللہ علیہ وسلم wild ass when he was at al-Abwa or Waddan (which are between Makkah and Madinah). But, he returned it to him. When he observed the reaction on his face, he said, "We have not returned it to you but only because we

have assumed the *ihram (pilgrim-robe)*."[1]

COMMENTARY: On the face of it, this hadith is evidence for those people who contend that a *muhrim* is forbidden to eat the flesh of game outright, However, the contention of the hanafis is based on the opinion of Sayyiduna(s) Umar رضی اللہ عنہ, Abu Hurayrah رضی اللہ عنہ, Talhah ibn Ubauydullah رضی اللہ عنہ and Sayyidah Ayshsh رضی اللہ عنہ. Hence, they in terpret this hadith that since a live game of wild ass was present ed to the Prophet Muhammad صلی اللہ علیہ وسلم and it is not proper for a *muhrim* to accept a game, so the Prophet Muhammad صلی اللہ علیہ وسلم turned down the offer. However, there is another doubt created; it is stated explicitly in one version that meat of wildass was presented. Another version says that the leg piece of the wild ass was presented, yet another version says that a piece of the animal was sent.

These versions make clear that a live wild ass was not presented. So, perhaps this hadith, too, under discussion, says that some meat of the wild ass was presented? The plausible explanation is that first live wild ass may have been presented which he did not accept. Then some piece of meat of another wild ass was presented and this has described in another version as piece of leg.

A stronger evidence of the Hanafis is that the Prophet Muhammad صلی اللہ علیہ وسلم was presented the wild ass then he was at Arj (عرج) having assumed the *ihram (pilgrim-robe)*. So, he instructed Sayyiduna Abu Bakr رضی اللہ عنہ to distribute it among the companions.

The Shafi'is say about the hadith under discussion that the prophet Muhammad صلی اللہ علیہ وسلم may have returned the wild ass because he presumed that it was hunt ed for him specifically.

HADITH ON WHICH THE HANAFIS RELY

(٢٦٩٧) وَعَنْ اَبِي قَتَادَةَ اَنَّهُ خَرَجَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَتَخَلَّفَ مَعَ بَعْضِ اَصْحَابِهِ وَهُمْ مُحْرِمُوْنَ وَهُوَ غَيْرُ مُحْرِمٍ فَرَأَوا حِمَارًا وَحْشِيًّا قَبْلَ اَنْ يَّرَاهُ فَلَمَّا رَأَوْهُ تَرَكُوْهُ حَتّٰى رَاٰهُ اَبُوْ قَتَادَةَ فَرَكِبَ فَرَسًا لَهُ فَسَأَلَهُمْ اَنْ يُنَاوِلُوْهُ سَوْطَهُ فَاَبَوْا فَتَنَاوَلَهُ فَحَمَلَ عَلَيْهِ فَعَقَرَهُ ثُمَّ اَكَلَ فَاَكَلُوْا فَنَدِمُوْا فَلَمَّا اَدْرَكُوْا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَأَلُوْهُ قَالَ هَلْ مَعَكُمْ مِنْهُ شَيْءٌ قَالُوْا مَعَنَا رِجْلُهُ فَاَخَذَهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَكَلَهَا۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لَهُمَا فَلَمَّا اَتَوْا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَمِنْكُمْ اَحَدٌ اَمَرَهُ اَنْ يَحْمِلَ عَلَيْهَا اَوْ اَشَارَ اِلَيْهَا قَالُوْا لَا قَالَ فَكُلُوْا مَا بَقِيَ مِنْ لَحْمِهَا۔

2697. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that he set out with Allah's Messenger صلی اللہ علیہ وسلم but he lagged behind with some of his companions who had assumed the *ihram (pilgrim-robe)* for umrah but he had not. They saw a wild ass (on their way at some place)but he did not see it. They saw it but left it alone (and did not bother about it). Finallv, Abu Qatadah رضی اللہ عنہ also saw it. He mounted a horse of his and asked them to let him have his whip, but they declined (lest they be deemed to have aided him in the hunt). He (alighted and) took it himself, chased the wild ass and killed it. Then he (prepared its meat and) they ate it, but they repent ed (presuming that a *muhrim* was disallowed to eat it).

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[1] Bukhari # 1825, Muslim # 50-1193, Tirmidhi # 850, Nasa'i # 2819, Ibn Majah # 3090, Darimi # 1830, Muwatta Maalik # 83 (*Hajj*), Musnad Ahmad 4-37.

So, when they joined Allah's Messenger صلى الله عليه وسلم, they asked him about it, He required, "Do you have anything of that with you?" They said, "We have with us its leg." The Prophet Muhammad صلى الله عليه وسلم took it, (had it prepared) and ate it.

According to another version: When they joined Allah's Messenger صلى الله عليه وسلم (and put their question to him), he asked them, "Did any of you instruct him to hunt it or point it out to him?" They said "No!" He said, 'Eat what remains of it."[1]

COMMENTARY: Accordingly to another tradition, the Prophet Muhammad صلى الله عليه وسلم did not eat from the game. Perhaps, he may have presumed that a *muhrim* had a part in the hunting and may have abetted in some way, like suggesting, pointing out or helping. So, he did not eat, when he learnt that no *muhrim* was involved in the hunting, he ate some of it.

A *muhrim* is disallowed to point out the animal verbally or in gestures or signs both within the *Haram* and outside it. A non *Muhrim* is disallowed within the *Haram*, not outside.

A *muhrim* is permitted to consume flesh of a game provided he is not involved in hunting in anyway whatsoever - by actual hunting, commanding or suggesting to hunt, indicating verbally, allegorically or in gestures, or helping.

This hadith upholds the contention of the Hanafis. It rejects the opinion of those who hold that a *muhrim* may not eat anything of the game.

ANIMALS THAT MAY BE KILLED BY THE *MUHRIM* & IN THE *HARAM*

(٢٦٩٨) وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَمْسٌ لَا جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ فِي الْحَرَمِ وَالْإِحْرَامِ الْفَارَةُ وَالْغُرَابُ وَالْحِدَاةُ وَالْعَقْرَبُ وَالْكَلْبُ الْعَقُوْرُ ـ (متفق عليه)

2698. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "No sin is attached to killing five creatures in the *Haram* and in the state of *ihram* (*pilgrim-robe*). They are: the rat, the crow, the kite, the scorpion and the biting dog."[2]

COMMENTARY: The crow is (الغراب الابقع) or the one that subsists on carrion and impurity. This is elucidated in the next hadith. It is not allowed to kill the crow that eats from the fields. It is jet black but its beak and claws are red.

The biting dog includes all animals t hat attack.

(٢٦٩٩) وَعَنْ عَآئِشَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ الْحَيَّةُ وَالْغُرَابُ الْأَبْقَعُ وَالْفَارَةُ وَالْكَلْبُ الْعَقُوْرُ وَالْحُدَيَّا ـ (متفق عليه)

2699. Sayyiduna Ayshah رضى الله عنها said that the Prophet Muhammad صلى الله عليه وسلم said, "Five creatures there are that may be killed in the hill (outside the sacred area) and the *Haram* (within the sacred area): the snake, the pied crow (الغراب الابقع), the rat, the biting dog and the kite."

COMMENTARY: It is forbidden to kill the dog that may be beneficial and also that causes no damage even though it is not beneficial.

The creatures that may be killed are not the only ones mentioned in these two hadith.

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[1] Bukhari # 1824, Muslim # 56-1196, Abu Dawud # 1852, Tirmidhi # 848, Nasa'i # 2816, Ibn Majah # 3092,Muwatta Maalik # 76 (*Hajj*).

[2] Bukhari # 3315, Muslim # 72-1199, Abu Dawud # 1846, Nasa'i # 2828, Ibn Majah # 3088, Muwatta Maalik # 89 (*Hajj*), Musnad Ahmad 2-8.

Rather, all the creatures that harm are included in this command, like the rats, fleas, ticks bed bugs, etc. If lice are killed then it is *wajib (obligatory)* to give sadaqah (charity) according to one's ability.

SECTION II اَلْفَصْلُ الثَّانِي

HADITH ON WHICH IMAM MAALIK رحمه الله & IMAM SHAFI'I رحمه الله RELY

(٢٧٠٠) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَحْمُ الصَّيْدِ لَكُمْ فِي الْاِحْرَامِ حَلَالٌ مَالَمْ تَصِيْدُوْهُ اَوْيُصَادُ لَكُمْ۔ (رواہ ابوداؤد والترمذی والنسائی)

2700. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The meat of game is lawful for you when you are in the state of *ihram (pilgrim-robe)* as long as you have not hunted it or it had not been hunted for you."

COMMENTARY: The hadith says that if you are a *muhrim* and hunt an animal or anyone also hunts it for you even if he is not *muhrim* then it is not proper for you to eat from it. Imam Maalik رحمه الله and Imam Shafi'I رحمه الله cite this hadith in support of their contention that a *Muhrim* is forbidden to eat from the game that is hunted even by a non-*muhrim*.

However, the Hanafis interpret this hadith to mean that if you are a *muhrim* and a live game is sent to you as a gift then it is forbidden to you to eat its meat. But, if its meat is sent to you as a gift then it is not forbidden to you to consume. If the animal was hunted at your behest then it is not proper for you to eat its flesh.

Hence, the flesh of a game is not forbidden to a *muhrim* if a non-*muhrim* has slaughtered it provided the *muhrim* has no hand in the hunting, like asking for it to be hunted, helping in doing so, pointing it out or guiding to it.

HUNTING LOCUSTS

(٢٧٠١) وَعَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْجَرَادُ مِنْ صَيْدِ الْبَحْرِ۔ (رواہ ابوداؤد والترمذی)

2701. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet Muhammad صلی الله علیه وسلم said, "Locusts are like the game of the sea."[1]

COMMENTARY: The hanafis say that the hadith compares locusts to game of the sea because like fish that is eaten without being slaughtered, locusts may be eaten without being slaughtered. A *muhrim* is not allowed to kill locusts. If he kills any, he will have to pay sadaqah (charity) (as much as he can). It is stated in 'Hidayah' that locust attracts the same command as the game of the desert. Ibn Hammam also said that most of the ulama (Scholars) subscribe to this view.

Some ulama (Scholars) say that according to this hadith a *muhrim* is permitted to hunt locusts because it is like a game of the sea. They cite the verse of the Quran:

وَاُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ مَادُمْتُمْ حُرُمًا

{Lawful to you is the game of the sea....} (5:96)

KILL THE BEAST THAT ATTACKS

(٢٧٠٢) وَعَنْ اَبِي سَعِيْدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقْتُلُ الْمُحْرِمُ السَّبُعَ الْعَادِيَ۔ (رواہ

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[1] Abu Dawud # 1853, Tirmidhi # 851, Ibn Majah # 322, Musnad Ahmad 2-306.

الترمذی وابوداؤد وابن ماجة)

2702. Sayyiduna Abu Sa'eed al-Khudri رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The *muhrim* may kill a beast that attacks."[1]

COMMENTARY: It is like a lion, etc. that rushes at man on seeing him to kill a main him.

(٢٧٠٣) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ اَبِي عَمَّارٍ قَالَ سَأَلْتُ جَابِرَ بْنَ عَبْدِاللّٰهِ عَنِ الضَّبُعِ اَصَيْدٌ هِيَ فَقَالَ نَعَمْ فَقُلْتُ اَيُؤْكَلُ فَقَالَ نَعَمْ فَقُلْتُ سَمِعْتَهُ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ۔ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَالشَّافِعِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

2703. Sayyiduna Abdur Rahman ibn Abu Ammar رحمه الله said that he asked Sayyiduna Jabir ibn Abdullah رضی الله عنه whether the hyena may be hunted. He said, "Yes!" So, he asked 'May it be eaten?" He said, "Yes!" Then he asked, "Did you hear it from Allah's Messenger صلی الله علیه وسلم?" He said, "Yes!"[2]

COMMENTARY: Leaving aside the *muhrim* there is a basic difference of opinion whether hyena is lawful food or not. Imam Shafi'I رحمه الله goes by this hadith and says that the hyena is lawful food, but Imam Maalik رحمه الله and Imam Abu Hanifah رحمه الله say that the hyena is not lawful to eat. They rely on the hadith (# 2705) of Sayyiduna Khuzaymah ibn Jazyi رضی الله عنه.

(٢٧٠٤) وَعَنْ جَابِرٍ قَالَ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الضَّبُعِ قَالَ هُوَ صَيْدٌ وَيَجْعَلُ فِيْهِ كَبْشًا اِذَا اَصَابَهُ الْمُحْرِمُ۔ (رواه ابوداؤد وابن ماجة والدارمی)

2704. Sayyiduna Jabir رضی الله عنه narrated that he asked Allah's Messenger صلی الله علیه وسلم about the hyena. He said, "It is game. If a *muhrim* perpetrates it then he must atone by given a sheep."[3]

COMMENTARY: If a *muhrim* hunts it or buys it then he must atone with a sheep or ram as a *wajib (obligatory)*.

HYENNA IS NOT LAWFUL

(٢٧٠٥) وَعَنْ خُزَيْمَةَ بْنِ جَزِيٍّ قَالَ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اَكْلِ الضَّبُعِ قَالَ اَوَيَاْكُلُ الضَّبُعَ اَحَدٌ وَسَأَلْتُهُ عَنْ اَكْلِ الذِّئْبِ قَالَ اَوَيَاْكُلُ الذِّئْبَ اَحَدٌ فِيْهِ خَيْرٌ رَوَاهُ التِّرْمِذِيُّ وَقَالَ لَيْسَ اِسْنَادُهُ بِالْقَوِيِّ۔

2705. Sayyiduan Khuzaymah ibn Jazyi رضی الله عنه narrated that he asked Allah's Messenger صلی الله علیه وسلم about eating a hyena. He asked. "Does anyone eat hyena?" He then asked him about eating wolf and he put the question, "Does anyone with any good in him eat wolf.?"[4]

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[1] Abu Dawud # 1848, Tirmidhi # 839, Ibn Majah # 3089, Musnad Ahmad 3-3.

[2] Tirmidhi # 1789, Nasa'i # 4323, Daraqutni # 45 (Muwaqit), Musnad Ahmad 3-318, (Abu Dawud # 3801 similar)

[3] Abu Dawud # 3801, Ibn Majah # 3236, Darimi # 1941, Daraqutni # 48 (Mawaqit).

[4] Tirmidhi # 1799, Ibn Majah # 3237.

SECTION III اَلْفَصْلُ الثَّالِثُ

A *MUHRIM* MAY EAT MEAT OF GAME

(٢٧٠٦) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ عُثْمَانَ التَّيْمِيِّ قَالَ كُنَّا مَعَ طَلْحَةَ بْنِ عُبَيْدِاللّٰهِ وَنَحْنُ حُرُمٌ فَأُهْدِيَ لَهُ طَيْرٌ وَطَلْحَةُ رَاقِدٌ فَمِنَّا مَنْ اَكَلَ وَمِنَّا مَنْ تَوَرَّعَ فَلَمَّا اسْتَيْقَظَ طَلْحَةُ وَافَقَ مَنْ اَكَلَهُ قَالَ فَاَكَلْنَاهُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه مسلم)

2706. Sayyiduna Abdur Rahman ibn Uthman at Taymi رضی اللہ عنہ narrated that they were with Talhah ibn Ubaydullah رضی اللہ عنہ and they were all in the state of *ihram (pilgrim-robe)* (*muhrims*). A bird (meaning its cooked flesh) was presented to him and he was asleep. Some of them ate from it but others abstained. When Talhah رضی اللہ عنہ woke up he agreed with those who had eaten it. He said, "We had eaten it along with Allah's Messenger صلی اللہ علیہ وسلم (meaning, as *muhrims* we ate flesh of a hunted creature)."[1]

COMMENTARY: This is to which Imam Abu Hanifah رضی اللہ عنہ abides. If t he *muhrim* has no part in the hunting then he may eat the meat.
As for a bird, the Arabic (طیر) could be a collective noun, implying (flesh of) several birds, or (of) a bird sufficiently large to satiate all the people.

CHAPTER - XIV

BEING DETAINED AND MISSING *HAJJ* بَابُ الْإِحْصَارِ وَفَوْتِ الْحَجِّ

IHSAR: The word ihsar means 'to be detained.' 'to be prevented.' In the terminology of the jurists, it means 'to be prevented from performing *hajj* or umrah after having assumed the *ihram (pilgrim-robe).'*
The person who had assumed the *ihram (pilgrim-robe)* for *hajj* or umrah and it prevented from performing it is called a muhsir.

KINDS OF IHSAR (DETENTION): According to the Hanafi school, the are many forms of ihsar whereby the pilgrimage is detained and not permitted to perform *hajj* or umrah, for whichever he had assumed the *ihram (pilgrim-robe)*, whether practically or in terms of Shari'ah (legally). These forms are explained in the lines following:
(1) Fear of an enemy. It is a wide meaning word and 'enemy' could refer to a human being or a beast. For example, an enemy could be in wait for the pilgrims on their route and pesters the pilgrims, or robs them, or beats them, preventing their progress. Or, a lion etc. is present on the pilgrim's path.
(2) Illness. A pilgrim may fall seriously ill after assuming the *ihram (pilgrim-robe)* so that he cannot proceed further, or if he attempts then his illness may become dangerously severe.
(3) A woman loses her mahram. After she assumes the *ihram (pilgrim-robe)*, her mahram or husband may die, or disappear, or refuse to accompany her any further.
(4) Lack of resources. For instance, after the *ihram (pilgrim-robe)* is assumed, the pilgrim is deprived of money or property by thieves or robbers, or his resources are exhausted during the pilgrimage and he cannot meet his expenses any more for the remaining journey.

[1] Muslim # 65-1197, Nasa'i # 2817, Darimi # 1829, Musnad Ahmad 1-161.

(5) A woman might have to observe her iddah (waiting period) when, after she assumes the *ihram (pilgrim-robe)*, her husband dies or divorces her. Her iddah will prevent her, meaning be her ihsar. However, if she is a muqim (resident) and her residence is not as far away from Makkah as qualifies as a journey then it is not ihsar.
(6) The pilgrim gets lost on the way and there is no one to guide him.
(7) A woman's husband disallows her from going ahead provided she had assumed the *ihram (pilgrim-robe)* for *hajj* without his permission. However, the husband has no authority to prevent his wife from performing the *fard(compulsory) hajj*, and from the optional *hajj* after he had given permission for it (the optional *hajj*).
(8) A slave, male or female, is disallowed by their master.
All these forms of ihsar are according to Hanafi School of thought. All the three other imams hold that there is only one kind of ihsar which is fear of the enemy. They maintain that ihsar is not found in the other forms, so the *ihram (pilgrim-robe)* remains intact.

RULING ON IHSAR: When a *muhrim* encounters one of the foregoing forms of ihsar, and if he is a mufrid or a qarin then, respectively he must acquire one animal of hadyi (say a goat) or two animals of hadyi and send the hadyi to the *Haram* with someone with instructions to sacrifice it there on his behalf. Or, he may send its price to buy there and sacrifice. He must also specify the day and time when the sacrifice may be done. When the specified time passes, he may relinquish the *ihram (pilgrim-robe)*. It is not necessary to shave the head or have the hair clipped, Then, he must redeem the pilgrimage in the following year. If he had put off the *ihram (pilgrim-robe)* of *hajj*, then he will perform one *hajj* and one umrah. If he had put off the *ihram (pilgrim-robe)* of qiran, then he will redeem it with one *hajj* and two umrahs. If he had removed the *ihram (pilgrim-robe)* of umrah then he will perform only one umrah.
If, after he sends the animal of hadyi, the ihsar is lifted and it is possible for him to reach here before the hadyi is sacrificed and be able to participate in the *hajj*, then it is *wajib (obligatory)* that he should proceed there promptly. If that is not possible, then it is not *wajib (obligatory)* that he depart promptly. However, if he proceeds to perform *hajj* and when he arrives there finds that the hadyi was sacrificed and the time of *hajj* is over then he must perform umrah and relinquish the *ihram (pilgrim-robe)*.

MEANING & RULING OF MISSING THE *HAJJ*: If someone departs for *hajj* having assumed the *ihram (pilgrim-robe)* but for some unforeseen reason he could not make the wuquf at Arafat between zawal (declination of the sun) on the day of Arafah and the morning of eed ul adha for even one minute, then he has missed his *hajj*. (The wuquf at Arafat begins on the day of Arafah as the sun passes its meridian and ends as down rises on eed ul adha and the wuquf may be observed even for one minute during this period.)
One who misses his *hajj* is called (فائت الحج) (fa'it ul *hajj*).
The person who misses the *hajj* must perform the umrah which is to circumambulate the Ka'bah, make sa'I between as-Safa and al-Marwah and relinquish the *ihram (pilgrim-robe)*. If he is a mufrid then he must perform one umrah and if he is a qarin then two umrahs. Then he must have or clip his hair and next year he must redeem the *hajj*.

A VERY COMPLEX QUESTION: If a pilgrim is likely to miss *hajj*, he faces a very difficult choice. Suppose, he arrives there in the very best portion of the night (following the day of Arafah and) preceding eed ul Adha while he still has to offer the *salah (prayer)* of isha and is

also apprehensive that he might miss it altogether if he goes to Arafat, and if he offers it them wuquf of Arafat would be lost. So, what should he do? Some people say that he must offer the isha even if he misses the wuquf of Arafat. Others say that he must defer the *salah (prayer)* of isha and proceed to Arafat. This is what Hanafi fiqh book Durr Mukhtar says.

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم DETENTION

(٢٧٠٧) عَنِ ابْنِ عَبَّاسٍ قَالَ قَدْ أُحْصِرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَلَقَ رَأْسَهُ وَ جَامَعَ نِسَائَهُ وَ نَحَرَ هَدْيَهُ حَتّٰى اعْتَمَرَ عَامًا قَابِلًا۔ (رواه البخاری)

2707. Sayyiduna Ibn Abbas رضی الله عنه narrated that (in the year of al-Hudaybiyah) Allah's Messenger صلى الله عليه وسلم was detained (and prevented from performing umrah). So, he had his head shaved and (after relinquishing the *ihram (pilgrim-robe)*) had intercourse with his wives, and slaughtered his (animal of) hadyi. Then, next year he performed the umrah.[1]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم had assumed that *ihram (pilgrim-robe)* for umrah and set out for Makkah but the idolaters of Makkah stopped him at Hudaybiyah along with his companions and disallowed them to proceed for umrah. So, he put off his *ihram (pilgrim-robe)* there.

The hadith next mentions that he had sexual intercourse with his wives. The sequence is not followed in the report, for, shaving head, etc precedes that. Actually, he slaughtered the animal, relinquished the *ihram (pilgrim-robe)* and then he was out of the sacred state (on shaving his head) and could go to his wives.

According to another hadith in Bukhari and Muslim: The Prophet Muhammad صلى الله عليه وسلم and his companions رضی الله عنه relinquished their *ihram (pilgrim-robe)* when the idolaters of Makkah barred their way ahead. The Prophet Muhammad صلى الله عليه وسلم had assumed the *ihram (pilgrim-robe)* for umrah. He sacrificed the animals of hadyi, shaved his head and instructed his companions رضی الله عنه to get up, make the sacrifice and shave their heads. Hidayah writes after that; 'then they relinquished the iham.'

Ibn Hammam رحمه الله said that these words of Hidayah make it clear that the muhsir cannot put off the *ihram (pilgrim-robe)* before slaughtering the animal. Hence, if a muhsir sends the hadyi to the *Haram* with specific instructions to slaughter it on a certain day and hour and at that hour he comes out of the *ihram (pilgrim-robe)* and acts as a non-*muhrim* only to learn that his instruction could not be carried out at the specified hour or at the *Haram* then, for everything that he has done that a *muhrim* should not do, he will have to make an atonement or a recompense (jaza).

WHERE TO SLAUGHTER HADYI OF IHSAR: The Hanafis and the Shafi'is are unanimous all hadyi apart from that of ihsar should be slaughtered only in the *Haram*, no where else. But, they differ on the hadyi of ihsar of *hajj* and umrah. Imam Shafi'i رحمه الله hold that it should be slaughtered where the ihsar was imposed. Imam Abu Hanifah رحمه الله contends that it should be sent to the *Haram* and slaughtered there and no where else because to slaughter it on specified days and at specified place is a worship. So if it is not

[1] Bukhari # 1809.

slaughtered at its specified place then that is not worship and if that is so then how is it proper to relinquish the *ihram (pilgrim-robe)* on that basis.

Imam Shafi'I رحمه الله stands by the hadith under discussion. The prophet Muhammad صلى الله عليه وسلم and the sahabah (Prophet's companions) رضى الله عنهم slaughtered the hadyi in Hudaybiyah which is hill meaning outside the limits of the *Haram*. The Hanafis explain that it was not possible at that time to send the animals of hadyi to the *Haram*. So out of compulsion they slaughtered the animals at Hudaybiyah. Besides, some ulama (Scholars) maintain that part of Hudaybiyah I shill alright but some of it is in the *Haram*. Hence, the Prophet Muhammad صلى الله عليه وسلم and his sahabah (Prophet's companions) رضى الله عنهم may have slaughtered their animals of hadyi in the portion that is within the *Haram*.

IT IS *WAJIB (OBLIGATORY)* ON THE MUHSIR TO REDEEM: We read in his hadith that since the Prophet Muhammad صلى الله عليه وسلم could not complete the umrah because of the ihsar, he redeemed it the next year in 7AH. This redeemed umrah is called umrat ul qada. This means that if anyone is detained and is prevented from performing *hajj* or umrah then he must redeem it. The Hanafis say that it is *wajib (obligatory)* to redeem it but Imam Shafi'I رحمه الله says that it is not *wajib (obligatory)* to redeem it.

The Prophet Muhammad's صلى الله عليه وسلم umrah in 7AH is called umrat ul qada and this itself is evidence for the Hanafi point of view.

THE QUESTION OF SHAVING OR CLIPPING FOR THE MUHSIR

(٢٧٠٨) وَعَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَالَ كُفَّارُ قُرَيْشٍ دُوْنَ الْبَيْتِ فَنَحَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَدَايَاهُ وَحَلَقَ وَقَصَّرَ اَصْحَابُهٗ۔ (رواه البخارى)

2708. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that they set out with Allah's Messenger صلى الله عليه وسلم (for umrah) but the disbelievers of the Quraysh intercepted them before (they could reach) the House (at Hudaybiyah). So, the Prophet Muhammad صلى الله عليه وسلم slaughtered the animals of his hadyi (there) and shaved his head and his sahabah (Prophet's companions) رضى الله عنهم shaved or clipped their heads.[1]

COMMENTARY: The Hidayah says that Imam Abu Hanifah رحمه الله and Imam Ahmad رحمه الله say that a muhsir is not bond to shave or clip his hair because it is not part of the deeds of *hajj*. Since *hajj* is not performed at all, this cannot be counted as worship.

As for the Prophet Muhammad صلى الله عليه وسلم and the sahabah (Prophet's companions) رضى الله عنهم they shaved or clipped their hair to make it obvious that they were determined to return and that there was no possibility of performing umrah. Imam Yusuf, رحمه الله however, said that a mushir must shave or clip his hair, but if he does not, then too he shall have come out of the *ihram (pilgrim-robe)*, nothing will be *wajib (obligatory)* as atonement.

(٢٧٠٩) وَعَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَحَرَ قَبْلَ اَنْ يَّحْلِقَ وَ اَمَرَ اَصْحَابَهٗ بِذٰلِكَ۔ (رواه البخارى)

2709. Sayyiduna Al-Miswar ibn Makhramah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم sacrificed before having his head shaved and instructed his

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[1] Bukhari # 1812.

sahabah (Prophet's companions) رضی اللہ عنہم to do like that.[1]

IHSAR AND MISSING THE *HAJJ*

(٢٧١٠) وعن ابنِ عُمَرَ أَنَّهُ قَالَ أَلَيْسَ حَسْبُكُمْ سُنَّةَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنْ حُبِسَ أَحَدُكُمْ عَنِ الْحَجِّ طَافَ بِالْبَيْتِ وَ بِالصَّفَا وَالْمَرْوَةِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَتّٰى يَحُجَّ عَامًا قَابِلًا فَيُهْدِيَ أَوْيَصُوْمَ إِنْ لَمْ يَجِدْ هَدْيًا۔ (رواه البخاری)

2710. Sayyiduna Ibn Umar رضی اللہ عنہ asked, "Does the *sunnah(Practice of Holy Prophet Muhammad* *صلی اللہ علیہ وسلم)* of Allah's Messenger صلی اللہ علیہ وسلم not suffice you? If any of you is precluded from performing *hajj* (and prevented from observing the wuquf at Arafat), then he should make the *tawaf* of the house and t he Sa'I between as Safa and al-Marwah. Then he should come out of the *ihram (pilgrim-robe)* and make the *hajj* next year, and slaughter the hadyi or fast if he cannot find a hadyi (to slaughter)."[2]

COMMENTARY: Ibn Umar رضی اللہ عنہ warned some people who might have contravened the *sunnah(Practice of Holy Prophet Muhammad* *صلی اللہ علیہ وسلم)* in cases of detention or ihsar. If anyone is prevented from performing *hajj* then he must complete the umrah and put off the *ihram (pilgrim-robe)* and redeem the *hajj* in the following year.

We must know that there is a slight difference in the ruling for a muhsir and fa'itul *hajj* (who has missed the *hajj*). As for the letter if he is a mufrid (who has assumed the *ihram (pilgrim-robe)* only for *hajj*) then he will make the *tawaf* and Sa'I and relinquish his *ihram (pilgrim-robe)*. Only the redeeming *hajj* next year will be *wajib (obligatory)* on him. Umrah and hadyi will not be *wajib (obligatory)* on him.

As for the muhsir, if he is a mufrid and is prevented from proceeding even before he can make it to the *Haram*, then he must send the hadyi to the *Haram*. When that reaches there and is slaughtered he must relinquish the *ihram (pilgrim-robe)* and redeem the *hajj* next year and perform an umrah too with it.

However, Imam shafi رحمہ اللہ said that it is *wajib (obligatory)* on him to perform only *hajj* next year. It is not necessary to perform umrah because he was restrained from *hajj* only and he had sent the hadyi and put off the *ihram (pilgrim-robe)*, so only *hajj* is due from him.

If the muhsir is a qarin (meaning one who had assumed the *ihram (pilgrim-robe)* for *hajj* and umrah, both), he must send the animal of hadyi to the *Haram* and after it is slaughtered there, he may relinquish his *ihram (pilgrim-robe)*. It will be *wajib (obligatory)* on him to redeem this *hajj* and to perform two umrahs in the year following, the *hajj* and one umrah to replace what he missed and the additional umrah as a recompense (jaza) of what he missed.

If ihsar does not occur before arrival at the *Haram*, but on arrival there and the pilgrim is unable to observe the wuquf at Arafat though he can make the *tawaf* and sa'I, then he must make the *tawaf* and Sa'I, meaning acts of umrah, and relinquish the *ihram (pilgrim-robe)*. Next year, he should redeem the *hajj* and slaughter the animal of hadyi. If he cannot slaughter the hadyi hen he must fast. The hadith under discussion describes this very possibility.

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[1] Bukahri # 1811, Musnad Ahmad 4-327.

[2] Nasa'i # 2769.

If the fa'it ul *hajj* (one who has missed the *hajj*) is a qarin, then he will first make *tawaf* and Sa'I for umrah and then make (another) *tawaf* and Sa'I in place of the *hajj* that he missed. Then he must shave or cut hair and relinquish the *ihram (pilgrim-robe)*. He will be absolved of making the sacrifice of qiran.

If he is a mutamatta, then his tamatta is void and he will be absolved of the sacrifice of tamtta and if he has brought an animal to sacrifice then he may do with it whatever he likes.

Just as when a mufrid misses the *hajj*, it becomes *wajib (obligatory)* on him to redeem only *hajj* next year, so too the qiran and tamatta, make only *hajj wajib (obligatory)* on the pilgrim next year.

UMRAH IS NEVER MISSED: Umrah is never missed because it may be performed any time during the year, except on the day of Arafah, the day of eed ul Adha and the days of tashriq. On the other hand, *hajj* may be performed on the specified time and day as determined day Shari'ah.

(٢٧١١) وَعَنْ عَائِشَةَ قَالَتْ دَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى ضُبَاعَةَ بِنْتِ الزُّبَيْرِ فَقَالَ لَهَا لَعَلَّكِ اَرَدْتِّ الْحَجَّ وَ اللّٰهِ مَا اَجِدُنِيْ اِلَّا وَجِعَةً فَقَالَ لَهَا حُجِّيْ وَاشْتَرِطِيْ وَقُوْلِيْ اَللّٰهُمَّ مَحِلِّيْ حَيْثُ حَبَسْتَنِيْ۔ (متفق عليه)

2711. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم visited (his paternal cousin) Sayyidah Duba'ah bint Zubayr رضى الله عنه (when he was proceeding for *hajj*). He asked her, 'Perhaps you intend to perform *hajj* (with us)?" She submitted. By Allah, I suffer from pain." He comforted her, "Do perform *hajj* but (when you assume the *ihram (pilgrim-robe)*) make the condition:

اَللّٰهُمَّ مَحِلِّيْ حَيْثُ حَبَسْتَنِيْ

{O Allah, the place where I relinquish the *ihram (pilgrim-robe)* is where you restrain me (because my illness.}[1]

COMMENTARY: The prophet Muhammad صلى الله عليه وسلم advised her to include in her resolve the words that she would put off the *ihram (pilgrim-robe)* where her illness intensified and she found it impossible to proceed further.

The imams رحمه الله who contend that there is only one form of ihsar, fear of the enemy, cite this hadith. If it was permitted to put off the *ihram (pilgrim-robe)* because of illness then there was no point in making the stipulation, they argue.

Imam Abu Hanifah رحمه الله says that one of the forms of ihsar is illness. He cites the hadith of Sayyiduna *Hajj*aj ibn Amr Ansari رضى الله عنه (# 2713). He also points out that Sayyiduna Ibn Umar صلى الله عليه وسلم denied that any conditional clause can be included in the resolve. He used to say to those who made a stipulation, "Does not the Prophet Muhammad's صلى الله عليه وسلم *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* suffice you?" As for the Prophet advised to Sayyidah Duba'ah رضى الله عنه (in this hadith), the Hanafis say that it was to permit her to release herself from the restrictions of the *ihram (pilgrim-robe)* quickly. Without the stipulation, she would have had to wait for the hadyi; to reach the *Haram* and be slaughtered there before putting off her *ihram (pilgrim-robe)*. Hence, Imam Abu Hanifah رحمه الله abides by this procedure that unless the animal is slaughtered the *ihram (pilgrim-robe)* cannot be relinquished, but if he condition in included in the intention then the *ihram (pilgrim-robe)* may

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[1] Bukhari # 5089, Muslim # 104. 1207, Nasa'i # 2768, Musnad Ahmad 6. 164.

be discarded simply on encountering the ihsar without the animal being scarified.

SECTION II اَلْفَصْلُ الثَّانِيْ

HADYI OF MUHSIR SLAUGHTERED ONLY IN THE *HARAM*

(٢٧١٢) عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ اَصْحَابَهُ اَنْ يُبَدِّلُوا الْهَدْىَ الَّذِىْ نَحَرُوْا عَامَ الْحُدَيْبِيَةِ فِى عُمْرَةِ الْقَضَاءِ۔ رَوَاهُ۔

2712. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم commanded his sahabah (Prophet's companions) رضی الله عنهم that, at the umrat ul qada (the redeeming umrah), they should sacrifice animals in place of the animals of hadyi that they had slaughtered in the year of al-Hudaybiyah.[1]

COMMENTARY: At the Umrat ul qada, the sahabah were to sacrifice animals at the *Haram* so that the hadyi may be slaughtered in the *Haram*. The animal of hadyi against ihsar is slaughtered in the *Haram*. Imam Abu Hanifah رحمه الله abides by this ruling. This meaning will apply if it is confirmed that during the year of Hudaybiyah the animals of h adyi were slaughtered outside the *Haram*. But, if it is said that they were slaughtered in the *Haram* because most of Hudaybiyah is within the *Haram* (see commentary to hadith # 2707, but there it is said that some - not most - of it is part of *Haram*) then this command would be of a precautionary nature and to earn more excellence. The command would be said to be of the kind of *mustahab (desirable)*.

Some copies of the mishkat do not have the name of the transmitter. Some do have 'Abu Dawud.' Yet another has the word {(وفيه قصة) - It has a story.}

[The story is: Maymun ibn Mahran رحمه الله was stopped by the people of Syria from proceeding ahead when they had besieged Sayyiduna Ibn Zubayr رضی الله عنه at Makkah. He sacrificed the animals at that spot and put off his *ihram (pilgrim-robe)* and returned. Next year he redeemed his umrah and sought advice of Sayyiduna Ibn Abbas رضی الله عنه who advised him to get another animal and narrated to him the hadith.]

ILLNESS AMOUNTS TO IHSAR

(٢٧١٣) وَعَنِ الْحَجَّاجِ بْنِ عَمْرٍو الْاَنْصَارِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كُسِرَ اَوْ عُرِجَ فَقَدْ حَلَّ وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَزَادَ اَبُوْدَاوُدَ فِىْ رِوَايَةٍ اُخْرٰى اَوْ مَرِضَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ وَفِى الْمَصَابِيْحِ ضَعِيْفٌ۔

2713. Sayyiduna al-*Hajj*aj ibn Amr al-Ansari رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If anyone breaks a limb or becomes lame then he comes out of the *ihram (pilgrim-robe)*. It is *wajib (obligatory)* on him to perform *hajj* next year."[2]

According to another version of Abu Dawud, he also said, "or falls ill."[3]

COMMENTARY: This hadith confirms that there can be other hindrances to the path of *hajj*

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[1] Abu Dawud # 1864.

[2] Tirmidhi # 941, Abu Dawud # 1862, Nasa'i # 3861, Ibn Majah # 3077, Daraqutni # 19 (Muwaqit), Musnad Ahmad 3-450.

[3] Abu Dawud.

or umrah besides the enemy, like illness. In such cases, the pilgrim may relinquish the *ihram (pilgrim-robe)*. This hadith is rated hasan by Tirmidhi, so if Bagawi calls it da'if it does not matter. Tirmidhi's rating is preferred.

STANDING AT ARAFAT IS MAIN PART OF *HAJJ*

(٢٧١٤) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ يَعْمُرَ الدِّيْلِيِّ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْحَجُّ عَرَفَةُ مَنْ اَدْرَكَ عَرَفَةَ لَيْلَةَ جَمْعٍ قَبْلَ طُلُوْعِ الْفَجْرِ فَقَدْ اَدْرَكَ الْحَجَّ اَيَّامُ مِنًى ثَلَاثَةٌ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا اِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا اِثْمَ عَلَيْهِ۔ رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَ قَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

2714. Sayyiduna Abdur Rahman ibn Ya'mar ad Dilyi رضی اللہ عنہ narrated that he heard the Prophet Muhammad صلی اللہ علیہ وسلم say, "*Hajj* is (standing at) ARafah. If anyone gets to Arafat on the night of Muzdalifah (10th Dhul Hijjah) before dawn (of 10th) then he has made *hajj*. The days of Mina are three (11th to 13th):

فَلَا اِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا اِثْمَ عَلَيْهِ

{Whosoever hastens out after his stay of two days (at Mina) there is no sin in him and whosoever delays there is no sin on him}[1] (2:203)

COMMENTARY: If anyone casts pebbles on the three pillars on the twelfth after zuhr and returns to Makkah then he earns no sin and he will not have to stay at Mina on the night preceding the 13th and to cast pebbles on the 13th.

Similarly, if anyone delays and stays beyond the 12th into the 13th and casts pebbles on the night, there is no sin on him too. Both these ways are allowed but it is better to delay because there is more chance of worship in it.

During the jahiliyah some people said that it was sin to hasten and others called delay a sin. So, this command corrects the nation.

This chapter does not have Section III

CHAPTER - XV

THE *HARAM* (OR THE SACRED TERRITORY) OF MAKKAH - MAY ALLAH, THE EXALTED, PRESERVE ITS SANCTITY!

بَابُ حَرَمِ مَكَّةَ حَرَسَهَا اللّٰهُ تَعَالٰى

Haram is that piece of land that is around the Ka'bah. Allah has made this territory sacred because of the sacredness of the Ka'bah. This land is called *Haram* because of whose sanctity and greatness Allah has made many things haraam, forbidden, within its limits which are not forbidden elsewhere. For instance, it is not proper to hunt, chop trees, pester animals, etc within its limits.

Some ulama (Scholars) say that this piece of (land became *Haram* (sacred) when Allah sent down Sayyiduna Aadam علیہ السلام. He was afraid of the devils lest they ruin him. So, Allah

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[1] Abu Dawud # 1949, Tirmidhi # 890, Ibn Majah # 3015, Darimi # 1887, Nasa'i # 3044, Musnad Ahamad 4. 335.

sent the angels to him and they surrounded Makkah from all the sides. The area that they surrounded became the limits of the *Haram* and the territory between the Ka'bah and the positions of the angels became the *Haram*.
Some authorities say that when Sayyiduna Aadam عليه السلام placed the Hajr Aswad (Black Stone) at its position while building the Ka'bah, a large tract of land around was illuminated. The entire illuminated surrounding was made the *Haram*.
The limits of the *Haram* are:

- towards Madinahi three miles (up to Tan'im),
- towards yemen, Ta'if, Ja'ranah and Jeddah: seven miles.

Some books write that towards Jeddah, it is ten miles and towards Ja'rannah nine miles.
On all sides where the land of the *Haram* ends, boundary marks are erected to show the limit. However, they are not erected on the side towards Jeddah and Ja'ranah.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

MERIT OF THE *HARAM* OF MAKKAH

(٢٧١٥-٢٧١٦) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ لَا هِجْرَةَ وَلٰكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوْا وَقَالَ يَوْمَ فَتْحِ مَكَّةَ إِنَّ هٰذَا الْبَلَدَ حَرَّمَهُ اللّٰهُ يَوْمَ خَلَقَ السَّمٰوَاتِ وَالْاَرْضَ فَهُوَ حَرَامٌ بِحُرْمَةِ اللّٰهِ إِلٰى يَوْمِ الْقِيَامَةِ وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيْهِ لِاَحَدٍ قَبْلِيْ وَلَمْ يَحِلَّ لِيْ إِلَّا سَاعَةً مِنْ نَّهَارٍ فَهُوَ حَرَامٌ بِحُرْمَةِ اللّٰهِ إِلٰى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَوْكُهُ وَلَا يُنَفَّرُ صَيْدُهُ وَلَا يَلْتَقِطُ لُقْطَتَهُ إِلَّا مَنْ عَرَّفَهَا وَلَا يُخْتَلٰى خَلَاهَا فَقَالَ الْعَبَّاسُ يَا رَسُوْلَ اللّٰهِ إِلَّا الْإِذْخِرَ فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوْتِهِمْ فَقَالَ إِلَّا الْإِذْخِرَ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةِ اَبِيْ هُرَيْرَةَ لَا يُعْضَدُ شَجَرُهَا وَلَا يَلْتَقِطُ سَاقِطَتَهَا إِلَّا مُنْشِدٌ۔

2715. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said on the day of the conquest of Makkah, "There is now no hijrah (from Makkah to Madinah as farad). Rather, there is jihad and (in deeds, the sincerity of) intention. So, when you are called to (join in) jihad, go forward (and participate)." And, he also said on the day of the conquest of Makkah, "Surely, this town, Allah made it sacred on the day He created the heavens and the earth. Hence, it is sacred by the sacredness conferred on it by Allah till the day of resurrection. (So, it is forbidden to mankind to violate its sancitity.) Without doubt, neither to anyone before me nor to me was (killing and) fighting permitted in it, and it was made lawful to me only during an hour on one day (of the conquest of Makkah). So, it is sacred by the sacredness conferred on it by Allah till the day of resurrection (till the first trumpet is blown on that day). Its thorns should not be cut. Its game should not be hurt, all that is dropped should not be picked up except by one who makes a public announcement about it, and its fresh herbage should not be plucked."
Sayyiduna Ibn Abbas رضی اللہ عنہ submitted. "But idhkar (a kind of grass), O Messenger of Allah, for it is useful to their blacksmiths (ironsmiths and goldsmiths) and to their houses (for their roofs)." So, he agree, "Except idhkar."[1]

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[1] Bukhari # 1834, Musilm # 445-1353, Nasa'i # 2874, Ibn Majah # 2109, Musnad Ahmad 1-259.

2716. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated it with these words, "Its trees should not be chopped and what is dropped may be picked up by none save one who makes an announcement for it."[1]

COMMENTARY: When the Prophet Muhammad صلی اللہ علیہ وسلم emigrated to Madinah from Makkah, hijrah (or emigration) was *fard(compulsory)* on every person who was able to do so. When Makkah was liberated, this hijrah came to an end because Makkah was no more Darul-Harb, land of battle or enemy territory. However, jihad and good intention to do deeds will continue to earth reward forever. So, too the hijrah that one undertakes for Islam, and its commands and symbols, remains and will also fetch reward.

Since it is disallowed to cut thorny trees, the chopping down of trees without thorns is more wrong. According to the Hidayah, if anyone plucks grass or cuts trees that do not belong to anyone then it is *wajib (obligatory)* on him to reimburse its price, but it will not be *wajib (obligatory)* if dry grass is cut off though even that is wrong. It is also disallowed to graze on its grass, but adhkar may be cut and grazed on, and like it truffle is also exempted. Imam Shafi'I رحمہ اللہ however, said that is allowed to graze animals on the land of the *Haram.*

'Luqtah' is anything unclaimed on the ground. Its owner is not known and is untraced. Elsewhere, apart from the *Haram,* if anyone finds such a thing, he must continue to announce the find but if the owner is not traced and he himself is poor he may take it otherwise give it away as charity. If after that, the owner comes up he must pay him its price. As for such property found in the *Haram,* the finder will have to make announcement till the owner is traced. He can neither use it himself no give it away as charity. Imam Shafi'I رحمہ اللہ abides by this. But, most ulama (Scholars) and the Hanafis maintain that the same command applies to luqtah in the *Haram* as elsewhere. They cite the hadith that speaks of luqtah generally and will be narrated in the chapter of luqtah.

The ulama (Scholars) interpret the hadith to mean that the finder of luqtah of *Haram* must announce it for one year in Makkah as is done elsewhere. He must not do it only in the days of *hajj.* No one should misunderstand that the luqtah of *Haram* should be announced only in the days of *hajj.*

NOT PROPER TO CARRY WEAPONS IN MAKKAH UNNECESSARILY

(٢٧١٧) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا يَحِلُّ لِاَحَدِكُمْ اَنْ يَّحْمِلَ بِمَكَّةَ السِّلَاحَ۔ (رواہ مسلم)

2717. Sayyiduna Jabir رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "It is not permitted to any of you to carry weapon is Makkah."[2]

COMMENTARY: Most ulama (Scholars) hold that it is not proper to carry weapons in Makkah unnecessarily. However, Imam Hasan رضی اللہ عنہ said that it is not proper even when necessary.

QUESTION OF RETALIATION & PRESCRIBED PUNISHMENT IN MAKKAH

(٢٧١٨) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ يَوْمَ الْفَتْحِ وَعَلٰى رَأْسِهِ الْمِغْفَرُ فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ وَقَالَ اِنَّ ابْنَ خَطَلٍ مُتَعَلِّقٌ بِاَسْتَارِ الْكَعْبَةِ فَقَالَ اقْتُلْهُ۔ (متفق علیہ)

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[1] Muslim # 447-1355, Abu Dawud # 2017, Musnad Ahmad 2-288.

[2] Muslim # 149-1356.

2718. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم entered Makkah on the day of the conquest (of Makkah). He had a helmet on his head. As he removed it, a man (Sayyiduna Fadl ibn Ubayd) رضی اللہ عنہ came to him and said that Ibn Khatal (a renegade) was hanging on to the curtain of the Ka'bah. He instructed him to kill him.[1]

COMMENTARY: Teebi رحمہ اللہ said that Imam Shafi'I رحمہ اللہ cites the Prophet Muhammad's صلی اللہ علیہ وسلم example of coming to Makkah with a helmet to prove that one who has no intention of performing *hajj* or umrah may enter Makkah without assuming the *ihram (pilgrim-robe)*. The Hanafis, however, maintain that no outsider can enter Makkah without assuming the *ihram (pilgrim-robe)* at the miqat whether he comes for the pilgrimage or for any other purpose. They rely on the Prophet Muhammad's صلی اللہ علیہ وسلم instructions to this effect. Moreover, the *ihram (pilgrim-robe)* is assumed to respect the sanctity of Makkah whatever the purpose of arrival.

On the day of conquest of Makkah, on the particular hour of confrontation, the Prophet Muhammad صلی اللہ علیہ وسلم was permitted to enter without the *ihram (pilgrim-robe)*. He said in an earlier hadith (2715) that it was made lawful for him during that hour.

Allamah Teebi رحمہ اللہ said about Ibn Khatal that he was a Muslim but had turned apostate and he had killed a Muslim. Who was his servant. He had also hired a singing girl who composed satirical poem about the prophet Muhammad صلی اللہ علیہ وسلم, his sahabah (Prophet's companions) رضی اللہ عنہم and Islam.

Imam Maalik رحمہ اللہ and Imam Shafi'I رحمہ اللہ deduce from this hadith that it is allowed to seek retaliation and to impose the limits in Makkah. Imam Abu Hanifah رحمہ اللہ said that it is not allowed and the Prophet Muhammad صلی اللہ علیہ وسلم had imposed the punishment on Ibn Khatal during the hour that was made lawful to him.

ENTERING MAKKAH WITHOUT *IHRAM (PILGRIM-ROBE)*

(٢٧١٩) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ بِغَيْرِ إِحْرَامٍ۔ (رواہ مسلم)

2719. Sayyiduna Jabir رضی اللہ عنہ narrated that, on the day of the conquest of Makkah, Allah's Messenger صلی اللہ علیہ وسلم entered (Makkah) wearing a black turban but he had not assumed the *ihram (pilgrim-robe)*.[2]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم had a helmet on him and a turban over it. See commentary on hadith # 2718. This hadith is evidence that a black turban may be worn, being *mustahab (desirable)*.

FOR WARNING ABOUT MISCHIEF AT THE KA'BAH

(٢٧٢٠) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَغْزُوْ جَيْشٌ الْكَعْبَةَ فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الْأَرْضِ يُخْسَفُ بِأَوَّلِهِمْ وَاٰخِرِهِمْ قُلْتُ يَا رَسُوْلَ اللّٰهِ وَكَيْفَ يُخْسَفُ بِأَوَّلِهِمْ وَاٰخِرِهِمْ وَفِيْهِمْ اَسْوَاقُهُمْ

[1] Bukhari # 1836, Muslim # 450. 1357, Tirmidhi 1693, Nasa'i # 2867, Muwatta Maalik 247 (*Hajj*) Musnad Ahmad 3-164.

[2] Muslim # 451-1358, Nasa'i # 2869, Darimi # 2869.

وَمَنْ لَيْسَ مِنْهُمْ قَالَ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ۔ (متفق علیه)

2720. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "An army will advance to attack the Ka'bah but the first of them and the last of them will be swallowed up in a wide desert." She asked him, "O Messenger of Allah, how will the first and the last of them be swallowed up when there would be among them their merchants and those not belonging to them?" He repeated, "The first of them and the last of them will be swallowed up. However, later they would be resurrected in keeping with their intentions."[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم gave this advance warning of the times when the world would be towards its closing days. After the coming of Imam Mahdi, an army of the rulers of Egypt, Sufyani, will set out towards Makkah to desecrate the Ka'bah. However, they will not achieve their vile ambition. The earth will swallow them up.

At the time of resurrection, those who were not part of the army but were compulsorily taken along to swell numbers will be judged according to their intentions.

HE WHO WOULD DEFILE THE KA'BAH

(٢٧٢١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُخَرِّبُ الْكَعْبَةَ ذُوالسُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ۔ (متفق علیه)

2721. Sayyiduna Abu hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Dhu as suwaqatayn (the one possessing short and thin legs) from Ethiopia will desecrate the Ka'bah."[2]

COMMENTARY: It is destined that the venerated Ka'bah will be destroyed by a lowly man. After that, the last Hour would follow and this earth would be eliminated. The creatures in this earth are closely linked with the Ka'bah.

(٢٧٢٢) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كَأَنِّي بِهِ أَسْوَدَ أَفْحَجَ يَقْلَعُهَا حَجَرًا حَجَرًا۔ (رواه البخاری)

2722. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "It is as though I see the black deformed toed man demolishing it (the Ka'bah) stone by stone."[3]

COMMENTARY: (أفحج) is one with overlapping toes and heels are separated from shins. (He is proud and walks with toes turned inwards and heels outward. - Arabic English Disctionary - wortabet.)[4]

SECTION II اَلْفَصْلُ الثَّانِي

HOARDING IN THE *HARAM* TO MAKE MONEY

(٢٧٢٣) عَنْ يَعْلَى ابْنِ أُمَيَّةَ قَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ احْتِكَارُ الطَّعَامِ فِي الْحَرَمِ إِلْحَادٌ فِيْهِ۔ (رواه ابوداؤد)

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[1] Bukhari # 2118, Muslim # 8-2884 (with words differing).

[2] Bukhari # 1591, Muslim # 57-2909, Nasa'i # 2904, Musnad Ahmad 2-310.

[3] Bukhari # 1595.

[4] See before & After the last hear Ibn Kathir (English tr) Darul Isha'at Karachi.

2723. Sayyiduna Ya'la ibn Umayyah رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم said, "Hoarding food in the sacred territory (of the *Haram*) to be able to sell at exorbitant prices is irreverence to it."[1]

COMMENTARY: This kind of a thing is a social injustice as well as sin in the eyes of Shari'ah. It is forbidden everywhere, but in the *Haram* it is severely detested and it to turn away from the truth to falsehood. Allah says about such waywardness in the *Haram*:

وَمَنْ يُّرِدْ فِيْهِ بِاِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ اَلِيْمٍ

{And whose intends Profanity therein wrongfully, we shall make him taste of a painful chastisement} (22:25)

It is makruh(unbecoming) to hoard provision of man and animals in a city whose dwellers feel the pinch of it.

EXCELLENCE OF MAKKAH

(٢٧٢٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِمَكَّةَ مَا اَطْيَبَكِ مِنْ بَلَدٍ وَاَحَبَّكِ اِلَيَّ وَلَوْ لَا اَنَّ قَوْمِي اَخْرَجُوْنِي مِنْكِ مَاسَكَنْتُ غَيْرَكِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ اِسْنَادًا۔

2724. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to Makkah, "What an excellent town you are! How dear to me you are! Had not my people driven me away from you, I would not live anywhere besides you."[2]

COMMENTARY: This hadith is evidence that Makkah is more excellent then Madinah. This is what most ulama (Scholars) say but Imam Maalik رحمہ اللہ maintained that Madinahy is more excellent then Makkah.

(٢٧٢٥) وَعَنْ عَبْدِاللّٰهِ بْنِ عَدِيِّ بْنِ حَمْرَاء قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاقِفًا عَلَى الْحَزْوَرَةِ فَقَالَ وَاللّٰهِ اِنَّكِ لَخَيْرُ اَرْضِ اللّٰهِ وَاَحَبُّ اَرْضِ اللّٰهِ اِلَى اللّٰهِ وَلَوْ لَا اِنِّي اُخْرِجْتُ مِنْكِ مَاخَرَجْتُ۔

(رواه الترمذی وابن ماجة)

2725. Sayyiduna Abdullah ibn Adil ibn Hamra رضی اللہ عنہ narrated that he saw Allah's Messenger صلی اللہ علیہ وسلم stand at Hazwarah and say, "By Allah, the best portion of Allah's earth and the dearest of it to Him are you. Here I not driven away from you, I would not have gone."[3]

COMMENTARY: Hazwarah is a place in Makkah.

A believer must regard his residence in Makkah as a great honour. He must not surrender this privilege unless he is compelled by a religious or worldly need to emigrate. To enter Makkah is a honour and to gout of it is ill-luck.

It is stated in Durr Mukhtar that if anyone is certain that he will not commit sin then he must take up residence in these two cities (Makkah and Madinah). But, if anyone is not sure, then he must not take up residence in these places.

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[1] Abu Dawud # 2020.

[2] Tirmidhi # 3952.

[3] Tirmidhi # 3951, Ibn Majah # 3108, Musnad Ahmad 4-305, Darimi # 2510.

SECTION III

اَلْفَصْلُ الثَّالِثُ

(٢٧٢٦) عَنْ أَبِي شُرَيْحٍ نِ الْعَدَوِيِّ أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيْدٍ وَهُوَ يَبْعَثُ الْبُعُوْثَ إِلَى مَكَّةَ إِئْذَنْ لِي أَيُّهَا الْأَمِيْرُ أُحَدِّثْكَ قَوْلًا قَامَ بِهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْغَدَ مِنْ يَوْمِ الْفَتْحِ سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِيْ وَأَبْصَرَتْهُ عَيْنَايَ حِيْنَ تَكَلَّمَ بِهِ حَمِدَ اللّٰهَ وَأَثْنٰى عَلَيْهِ ثُمَّ قَالَ إِنَّ مَكَّةَ حَرَّمَهَا اللّٰهُ وَلَمْ يُحَرِّمْهَا النَّاسُ فَلَا يَحِلُّ لِامْرِءٍ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ أَنْ يَّسْفِكَ بِهَا دَمًا وَلَا يَعْضُدُ بِهَا شَجَرَةً فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْهَا فَقُوْلُوْا لَهُ إِنَّ اللّٰهَ قَدْ أَذِنَ لِرَسُوْلِهِ وَلَمْ يَأْذَنْ لَكُمْ وَإِنَّمَا أَذِنَ لِي فِيْهَا سَاعَةً مِنْ نَّهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ فَقِيْلَ لِأَبِي شُرَيْحٍ مَا قَالَ لَكَ عَمْرٌو قَالَ قَالَ أَنَا أَعْلَمُ بِذٰلِكَ مِنْكَ يَا أَبَا شُرَيْحٍ إِنَّ الْحَرَمَ لَا يُعِيْذُ عَاصِيًا وَلَا فَارًّا بِدَمٍ وَلَا فَارًّا بِخَرْبَةٍ۔ مُتَّفَقٌ عَلَيْهِ وَفِي الْبُخَارِيِّ الْخَرْبَةُ الْجِنَايَةُ۔

2726. Sayyiduna Abu Shurayh al-Adawi رضی اللہ عنہ narrated that he said to Amr ibn Sa'eed when he was dispatching an army to Makkah, "Permit me, O amir, to narrate to you what Allah's Messenger صلی اللہ علیہ وسلم said standing on the morning after the conquest (of Makkah). My two ears heard it and my heat remember it, and my both eyes observed it while he spoke. He praised Allah and glorified Him. He said:
"Allah has made Makkah sacred and men have not made it sacred. It is not allowed to a man who believes in Allah and the Last Day to shed blood here or to cut down its trees. So, if anyone regards fighting allowed because of the fighting of Allah's Messenger here, then tell them that Allah had permitted His Messenger and has not permitted him. And permission was granted to me only for some time during the day and the sanctity is restored hereafter today as its sanctity was last evening. So, let those who are present convey it to those who are not present here."
Sayyiduna Abu Shurayh رضی اللہ عنہ was asked, "What did amr say to you?" He said that he boasted, "I know that better than you, O Abu Shurayh. Surely the *Haram* does not give sanctuary to the disobedient and the fugitives who shed blood and the fugitives who commit crime."[1]
Bukhari's version has "who commit fault."[2]

COMMENTARY: Amr ibn Sa'eed was governor of Madinah for the caliph Abdul Maalik ibn Marwan. When be decided to send an army to Makkah to annihilate Sayyiduna Abdullah ibn zubayr رضی اللہ عنہ, Sayyiduna Abu Shurayh رضی اللہ عنہ, a sahabi, expressed disgust at this move. He conveyed to him the Prophet Muhammad صلی اللہ علیہ وسلم message that even one deserving to be killed should not be killed in Makkah, what then to say of a glorious sahabi to kill whom he was dispatching an army. Amr argued that Makkah did not give refuge to one who disobeyed the caliph. In other words, Amr thought that Abdul Malik was a genuine caliph and Abdullah ibn Zubayr رضی اللہ عنہ a rebel. The Marwan was not a

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[1] Bukhari # 1832, Muslim # 446-1354, Tirmidhi # 809, Nasa'i # 1873, Musnad Ahmad 6-385.
[2] Bukhari # 104.

genuine caliph so anyone who rejected him could not be legally called a rebel. Moreover, Amr ibn Sa'eed accused Sayyiduna Abdullah ibn Zubayr رضی اللہ عنہ of shedding blood and robbery and held him liable to be punished.
Indeed, they did martyr him in the *Haram*.

(٢٧٢٧) وَعَنْ عَيَّاشِ بْنِ اَبِي رَبِيْعَةَ الْمَخْزُوْمِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَزَالُ هٰذِهِ الْاُمَّةُ بِخَيْرٍ مَا عَظَّمُوْا هٰذِهِ الْحُرْمَةَ حَقَّ تَعْظِيْمِهَا فَاِذَا ضَيَّعُوْا ذٰلِكَ هَلَكُوْا۔ (رواه ابن ماجة)

2727. Sayyiduna Ayyash ibn Abu Rabi'ah al-Makhzumi رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "This *ummah* will not cease to follow good (and prosper) as long as they give respect to this sacredness (of Makkah and the *Haram* of Makkah) the way it deserves respect. When they abandon the respect due to it, they will perish.

CHAPTER - XVI

THE *HARAM* OF MADINAH - MAY ALLAH THE EXALTED PRESERVE ITS SANCTITY

بَابُ حَرَمِ الْمَدِيْنَةِ حَرَسَهَا اللّٰهُ تَعَالٰى

There are ahadith on the sacredness of Madinah and its surrounding land, But, the ulama (Scholars) have different opinion about it. The Hanafi ulama (Scholars) say that their sacredness means that the city and land on all its four sides must be sanctified and respected, but it is not the same command with as much severity as for Makkah and its surroundings. Thus, according to the Hanafi School it is not forbidden to cut trees etc and to hunt in Madinah and its surrounding lands.

However, the other three imams contend that the gravity of the sacredness of the *Haram* of Makkah and of the *Haram* of Madinah are at par. Hence, their contention is that the same things are forbidden in Madinah and its surroundings as are forbidden in Makkah and its surroundings However, they do concede that if these things are perpetrated in the *Haram* of Madinah, jaza or recompense will not be *wajib (obligatory)*.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

THE LIMIT OF THE *HARAM* OF MADINAH

(٢٧٢٨) عَنْ عَلِيٍّ قَالَ مَا كَتَبْنَا عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَّا الْقُرْاٰنَ وَمَا فِيْ هٰذِهِ الصَّحِيْفَةِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمَدِيْنَةُ حَرَامٌ مَا بَيْنَ عَيْرٍ اِلٰى ثَوْرٍ فَمَنْ اَحْدَثَ فِيْهَا حَدَثًا اَوْ اٰوٰى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللّٰهِ وَالْمَلَائِكَةِ وَالنَّاسِ اَجْمَعِيْنَ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ۔ ذِمَّةُ الْمُسْلِمِيْنَ وَاحِدَةٌ يَسْعٰى بِهَا اَدْنَاهُمْ فَمَنْ اَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللّٰهِ وَالْمَلَائِكَةِ وَالنَّاسِ اَجْمَعِيْنَ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ وَمَنْ وَالٰى قَوْمًا بِغَيْرِ اِذْنِ مَوَالِيْهِ فَعَلَيْهِ لَعْنَةُ اللّٰهِ وَالْمَلَائِكَةِ وَالنَّاسِ اَجْمَعِيْنَ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لَهُمَا مَنِ ادَّعٰى اِلٰى غَيْرِ اَبِيْهِ اَوْ تَوَلّٰى غَيْرَ مَوَالِيْهِ فَعَلَيْهِ لَعْنَةُ اللّٰهِ وَالْمَلَائِكَةِ وَالنَّاسِ

اَجْمَعِيْنَ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَّلَا عَدْلٌ۔

2728. Sayyiduna Ali رضی اللہ عنہ narrated, "We did not write anything on the authority of Allah's Messenger صلی اللہ علیہ وسلم but the Quran and that which is in this sahifah." He also narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Madinah is sacred between ayr and Thawr. Hence, if anyone innovates here a bid'ah, or gives protection to an innovator then on him is the curse of Allah, the angels and the people all together and no (deed) obligatory and supererogatory are accepted from him. The protection extended by the Muslims is the same for which the humblest of them may endeavour. Hence, if anyone breaks a covenant made by a Muslim, the curse of Allah, the angels and the people all together is on him. No obligation and supererogatory (deeds) are accepted from him. If anyone contracts alliance with a people without permission of his own compatriots, then the curse of Allah, the angels and the people all together is on him. No obligatory and supererogatory (deeds) are accepted from him."

Another version of Bukhari and Muslim also has: "If anyone ascribes his parentage to other than his father or his service to other than his master, then the curse of Allah, t he angels and all the people together is on him and no obligatory and supererogatory (deeds) are accepted from him."[1]

COMMENTARY: Perhaps some people may have had a misconception that the Prophet Muhammad صلی اللہ علیہ وسلم had given Sayyiduna Ali رضی اللہ عنہ something apart from the Quran of which no one else knew anything. Sayyiduna Ali رضی اللہ عنہ denied that he had anything, saying that he had written only the Quran as he dictated it to him, or some ahadith about the commands that he had jotted down in a sahifah (document). 'this sahifah' means sheets of paper with written material about commands of blood wit and of some other subjects. He kept it in the sheath of his sword. Of the other material was the command about Madinah that Sayyiduna Ali رضی اللہ عنہ mentioned in the hadith under discussion. Its territory is defined and such things are forbidden therein as do not behave its high standing and sanctity.

However, Imam Shafi'I رحمہ اللہ considers (حرام or mean (حرم) meaning, "Madinah is like the *Haram* (حرم) of Makkah. Whatever is haraam (حرام) – forbidden) in *Haram* Makkah are also forbidden in *Haram* Madinah. He defines the limits of *Haram* Madinah between the two mountains Ayr and Thawr to either side of Madinah.

'Fard(compulsory) (obligatory) and supererogatory will not be accepted from him.' The word (صرف) stands for both. The sentence could also mean 'repentance and intercession will not be accepted from him.' Similarly, the word (عدل) stands for both 'supererogatory' and *'fard(compulsory)* or obligatory.' And, as some say (عدل) could also mean intercession and 'repentance.'

The next command that Sayyiduna Ali رضی اللہ عنہ read from the sahifah concerned protection extended by a Muslim to someone. It must be honoured by all other Muslims.

The next concerned forming an alliance with some people without permission of the parent body. This refers to the word (ولا). This word also refers to a freedman. If a master sets his slave

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[1] Bukhari # 1870, Muslim # 467-1370, Tirmidhi # 2134, Abu Dawud # 2034, Darimi # 2529, Musnad Ahmad 1-81.

free, and the slave has no posterity as heir then the rights of inheritance belong to his master.

SAYINGS OF SHI'AH REJECTED: The Shi'ah claim that the Prophet Muhammad صلى الله عليه وسلم had his will written down by Sayyiduna Ali رضى الله عنه. 'He had dictated many things therein. Among these things was the nomination of Sayyiduna Ali رضى الله عنه as his Caliphate, succeeding him immediately on his death. Only a few of the ahlul bayt had knowledge of this will (Among them Sayyiduna Ali رضى الله عنه, Sayyidah Fatimah رضى الله عنها and so on.) No one else know of that.' This saying of the Shi'ahs is simply falsehood because the hadith under discussion rejects it, and Sayyiduna Ali رضى الله عنه himself said it explicitly that he did not write anything for the Prophet Muhammad صلى الله عليه وسلم but the Quran and those sheets of paper. This hadith tells us that it is *mustahab (desirable)* to write down what is knowledge. It is a great service and earns much reward.

RESIDENCE IN MADINAH SPELLS PROSPERITY IN BOTH WORLDS

(٢٧٢٩) وَعَنْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيِ الْمَدِيْنَةِ أَنْ يُقْطَعَ عِضَاهُهَا أَوْ يُقْتَلَ صَيْدُهَا وَقَالَ الْمَدِيْنَةُ خَيْرٌ لَّهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ لَا يَدَعُهَا أَحَدٌ رَغْبَةً عَنْهَا إِلَّا أَبْدَلَ اللّٰهُ فِيْهَا مَنْ هُوَ خَيْرٌ مِّنْهُ وَلَا يَثْبُتُ أَحَدٌ عَلَى لَأْوَائِهَا وَجَهْدِهَا إِلَّا كُنْتُ لَهُ شَفِيْعًا أَوْ شَهِيْدًا يَوْمَ الْقِيَامَةِ۔ (رواه مسلم)

2729. Sayyiduna Sa'd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I declare sacred the land between the bases of the two mountains of Madinah. Thus its thorny trees must not be chopped nor its game be killed."
He said also, "Madinah is best for them (who reside here) only if they realize it. No one goes away from it out of dislike of it, but Allah brings in it someone better than he (who goes away) to replace him. No one remains here enduring hardship and anxiety but I will intercede for him on the day of resurrection" - or, he said - "be witness in his favour."[1]

COMMENTARY: This hadith gives glad tidings to those who reside in Madinah permanently. It is necessary for a believer to be grateful to Allah for making him a citizen of the two noble *Harams* (Makkah and Madinah) for it is a mighty blessing. He must endure difficulties and must not ignore these places and be attracted by the outward glory of other cities. Real blessing and comfort are of the next world:

اَللّٰهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ

{O Allah, there is no comfort but the comfort of the hereafter.}
(Hadith of Bukhari # 2835, Muslim # 130-1805, Musnad Ahmad 3-172)

ONE WHO ENDURES DIFFICULTY & ANXIETY IN MADINAH

(٢٧٣٠) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَصْبِرُ عَلَى لَأْوَاءِ الْمَدِيْنَةِ وَشِدَّتِهَا أَحَدٌ مِنْ أُمَّتِي إِلَّا كُنْتُ لَهُ شَفِيْعًا يَوْمَ الْقِيَامَةِ۔ (رواه مسلم)

2730. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "None of my *ummah* endures the hardship of Madinah and its severity, but I

[1] Muslim # 459-1363, Musnad Ahmad 1-181.

shall be an intercessor for him on the day of resurrection."[1]

PROPHET'S PRAYER FOR MADINAH

(٢٧٣١) وَعَنْهُ قَالَ كَانَ النَّاسُ إِذَا رَأَوْا اَوَّلَ الثَّمَرَةِ جَاءُوْا بِهِ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَإِذَا اَخَذَهُ قَالَ اَللّٰهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَ بَارِكْ لَنَا فِي مَدِيْنَتِنَا وَ بَارِكْ لَنَا فِي صَاعِنَا وَ بَارِكْ لَنَا فِي مُدِّنَا اَللّٰهُمَّ إِنَّ إِبْرَاهِيْمَ عَبْدُكَ وَخَلِيْلُكَ وَنَبِيُّكَ وَإِنِّي عَبْدُكَ وَنَبِيُّكَ وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَاَنَا اَدْعُوْكَ لِلْمَدِيْنَةِ بِمِثْلِ مَا دَعَاكَ لِمَكَّةَ وَمِثْلِهِ مَعَهُ ثُمَّ قَالَ يَدْعُو اَصْغَرَ وَلِيْدٍ لَهُ فَيُعْطِيْهِ ذٰلِكَ الثَّمَرَ۔ (رواه مسلم)

2731. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that when the people saw the first fruit (it was their practice that) they brought the fruit to the Prophet Muhammad صلی اللہ علیہ وسلم. When he took it, he prayed:

اَللّٰهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَ بَارِكْ لَنَا فِي مَدِيْنَتِنَا وَ بَارِكْ لَنَا فِي صَاعِنَا وَ بَارِكْ لَنَا فِي مُدِّنَا اَللّٰهُمَّ إِنَّ إِبْرَاهِيْمَ عَبْدُكَ وَخَلِيْلُكَ وَنَبِيُّكَ وَإِنِّي عَبْدُكَ وَنَبِيُّكَ وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَاَنَا اَدْعُوْكَ لِلْمَدِيْنَةِ بِمِثْلِ مَا دَعَاكَ لِمَكَّةَ وَمِثْلِهِ مَعَهُ

[O Allah, bless us in our fruits and bless us in our city. And bless us in our Sa' and bless us in our mudd.
O Allah, surely Ibrahim was Your slave and your friend and your prophet. And, indeed, I am your slave and your prophet. He had prayed to you for Makkah and I pray to you for Madinah the like of what he had prayed for Makkah, and as much of it again]
After that, he invited the youngest child to him and he gave him that fruit.[2]

COMMENTARY: The words 'bless us' mean 'to increase for us.' Hence, give us more fruit, make our city more expansive and accommodating; As a result of his prayer, the area of the city and its population increased and its culture and civic life prospered and became exemplary. The Masjid Nabawi (Prophet's mosque) too was expanded. People came and settled here. Blessing in Sa' and mudd means 'more provision.'
Sayyiduna Ibrhim علیہ السلام is Allah's Khalil (friend) and the Prophet Muhammad صلی اللہ علیہ وسلم is His habib (dear one). The rank of the habib is higher than a Khalil's, but the Prophet Muhammad صلی اللہ علیہ وسلم only mentioned Prophet Ibrahim's علیہ السلام epithet in his prayer and omitted his own out of humility. He sufficed to call himself Allah's slave and Prophet.

SACREDNESS OF MADINAH

(٢٧٣٢) وَعَنْ اَبِي سَعِيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ إِبْرَاهِيْمَ حَرَّمَ مَكَّةَ فَجَعَلَهَا حَرَامًا وَإِنِّي حَرَّمْتُ الْمَدِيْنَةَ حَرَامًا مَا بَيْنَ مَا زَمَيْهَا اَنْ لَا يُهْرَاقَ فِيْهَا دَمٌ وَلَا يُحْمَلَ فِيْهَا سِلَاحٌ لِقِتَالٍ وَلَا تُخْبَطَ فِيْهَا شَجَرَةٌ إِلَّا لِعَلَفٍ۔ (رواه مسلم)

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[1] Musilm # 484-1378, Muwatta Maalik # 3 (Madinah) Musnad Ahmad 2-288.

[2] Muslim # 473-1373, Tirmidhi # 3465, Ibn Majah # 3329, Darimi # 2072, Muwatta Maalik # 2 Madinah Musnad Ahmad 2-330.

2732. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "Ibrahim علیہ السلام made Makkah sacred and made it (the) *Haram* (sacred area) and I have made Madinah respectable and made it a *Haram*, all the land between its two mountains. It demands that blood should not be shed in it, weapons should not be carried in it to fight and the leaves (of its trees) should not be beaten off in it save for fodder.[1]

COMMENTARY: Allamah Toorpushti رحمہ اللہ said that (وانی حرمت المدینة) does not mean: I have made Madinah sacred, but I have made it respectable and it does not refer to the commands that concern the *Haram* (that forbid hunting, etc) This is clear from the Prophet Muhammad's صلی اللہ علیہ وسلم words: 'Its leaves should not be beaten off but for fodder, because it is never proper in Makkah at all. As for hunting, though some sahabah (Prophet's companions) رضی اللہ عنہم have called it unlawful (in Madinah), yet many sahabah (Prophet's companions) رضی اللہ عنہم did not forbid hunting birds in Madinah. Moreover we have never heard of the Prophet Muhammad صلی اللہ علیہ وسلم forbidden it (in any hadith).

This was the gist of what Toorpushti رحمہ اللہ said, Mulla Ali Qari has discussed it in great detail. Scholars may see his sharh.

SA'D'S SPOILS

(٢٧٣٣) وَعَنْ عَامِرِ بْنِ سَعْدٍ أَنَّ سَعْدًا ارَكِبَ إِلَى قَصْرِهِ بِالْعَقِيْقِ فَوَجَدَ عَبْدًا يَقْطَعُ شَجَرًا أَوْيَخْبِطُهُ فَسَلَبَهُ فَلَمَّا رَجَعَ سَعْدٌ جَاءَهُ أَهْلُ الْعَبْدِ فَكَلَّمُوْهُ أَنْ يَرُدَّ عَلَى غُلَامِهِمْ أَوْعَلَيْهِمْ مَا أَخَذَ مِنْ غُلَامِهِمْ فَقَالَ مَعَاذَ اللّٰهِ أَنْ أَرُدَّ شَيْئًا نَفَّلَنِيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَبَى أَنْ يَّرُدَّ عَلَيْهِمْ۔ (رواه مسلم)

2733. Sayyiduna Aamir ibn Sa'd رحمہ اللہ reported that Sayyiduna Sa'd (ibn Abu Waqqas) رضی اللہ عنہ rode to his castle in al-Aqiq (near Madinah). He found (on his way) slave cutting down tree or beating of their leaves. So (punish him), he took away his garments. When Sa'd رضی اللہ عنہ returned (to Madinah), the slave's masters came to him and requested him to return to their slave, or to them, what he had taken from their slave. But, he said, "I seek refuge in Allah, lest I returned anything that Allah's Messenger صلی اللہ علیہ وسلم has let me get as spoils." He refused to return it to them.[2]

COMMENTARY: Sa'd's رضی اللہ عنہ saying that Allah's Messenger صلی اللہ علیہ وسلم let him get those things as spoils means that he gave permission that if anyone was caught hunting or cutting trees in Madinah then his clothes must be confiscated. So, perhaps this hadith is abrogated or the Prophet Muhammad صلی اللہ علیہ وسلم permission was only by way of warning.

Teebi رحمہ اللہ said that Imam Maalik رحمہ اللہ and Imam Shafi'I رحمہ اللہ contend that hunting and chopping trees in Madinah do not make an expiation *Wajib (obligatory)*. These things are forbidden in Madinah without calling for an atonement or recompense. Some other ulama (Scholars) maintain, however, that just as recompense becomes *wajib (obligatory)* in Makkah so too it becomes *wajib (obligatory)* in Madinah when these things are perpetrated. On the other hand, Imam Abu Hanifah رحمہ اللہ said that these things are not forbidden in Madinah but merely makruh(unbecoming).

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[1] Muslim # 475-1374.

[2] Muslim # 461-1364, Musnad Ahmad 1-168.

PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم PRAYER FOR MADINAH'S CLIMATE

(٢٧٣٤) وَعَنْ عَائِشَةَ قَالَتْ لَمَّا قَدِمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ وُعِكَ اَبُوْ بَكْرٍ وَ بِلَالٌ فَجِئْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرْتُهُ فَقَالَ اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْمَدِيْنَةَ كَحُبِّنَا مَكَّةَ اَوْاَشَدَّ وَصَحِّحْهَا وَبَارِكْ لَنَا فِيْ صَاعِهَا وَ مُدِّهَا وَانْقُلْ حُمَّاهَا فَاجْعَلْهَا بِالْجُحْفَةِ۔ (متفق علیه)

2734. Sayyduna Ayshah رضی اللہ عنہا narrated that when Allah's Messenger صلی اللہ علیہ وسلم came to Madinah, Sayyiduna Abu Bakr رضی اللہ عنہ and Sayyiduna Bilal رضی اللہ عنہ fell ill and had fever. So, he informed Allah's Messenger صلی اللہ علیہ وسلم about it. Then, he prayed:

اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْمَدِيْنَةَ كَحُبِّنَا مَكَّةَ اَوْاَشَدَّ وَصَحِّحْهَا وَبَارِكْ لَنَا فِيْ صَاعِهَا وَ مُدِّهَا وَانْقُلْ حُمَّاهَا فَاجْعَلْهَا بِالْجُحْفَةِ

{O Allah, make Madinah dear to us as you had made Makkah dear to us, or more than that. And make it (more) healthy. And bless us in its sa' and its mudd. And, transfer its fever putting it al-Jufah.}[1]

COMMENTARY: It is said that when Sayyidah Ayshah رضی اللہ عنہا paid visit to see her ailing father, Sayyiduna Abu Bakr رضی اللہ عنہ, he made mention of Makkah and its emigrating atmosphere. She mentioned this to the Prophet Muhammad صلی اللہ علیہ وسلم who made the foregoing prayer.

Al-Juhfah is a place between Makkah and Madinah. The Jews lives there. This hadith is evidence that Muslims may pray for the disbelievers to be overcome by destructive illnesses and for their cities to be destroyed. Indeed, there is another tradition too mentioning illnesses and diseases in Madinah before the Prophet Muhammad's صلی اللہ علیہ وسلم emigration to Madinah. So the Prophet Muhammad صلی اللہ علیہ وسلم had those diseases sent to the territories of the infidels (though prayers to Allah).

PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم DREAM INTERPRETED

(٢٧٣٥) وَعَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ فِيْ رُؤْيَا النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَدِيْنَةِ رَأَيْتُ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ خَرَجَتْ مِنَ الْمَدِيْنَةِ حَتّٰى نَزَلَتْ مَهْيَعَةَ فَتَأَوَّلْتُهَا اَنَّ وَبَاءَ الْمَدِيْنَةِ نُقِلَ اِلٰى مَهْيَعَةَ وَهِيَ الْجُحْفَةُ۔

(رواہ البخاری)

2735. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that concerning the dream of the Prophet Muhammad صلی اللہ علیہ وسلم about Madinah. (He, the Prophet Muhammad صلی اللہ علیہ وسلم, said) "I saw a black woman with dishevelled hair go out of Madinah and into Mahya'ah. So I interpreted it to mean that the pestilence of Madinah had transferred to Mahya'ah which is al-Juhfah."[2]

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[1] Bukhari # 1889, Muslim # 480. 1376, Muwatta Maalik # 14 (Jami) Musnad Ahmad 6-56.

[2] Bukhari # 7039, Tirmidhi # 2290, Ibn Majah # 3924, Darimi # 2161, Musnad Ahmad 2-107.

SOME PEOPLE OF MADINAH

(٢٧٣٦) وَعَنْ سُفْيَانَ بْنِ اَبِي زُهَيْرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ يُفْتَحُ الْيَمَنُ فَيَأْتِيْ قَوْمٌ يَبُسُّوْنَ فَيَتَحَمَّلُوْنَ بِاَهْلِيْهِمْ وَمَنْ اَطَاعَهُمْ وَالْمَدِيْنَةُ خَيْرٌ لَّهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ وَ يُفْتَحُ الشَّامُ فَيَأْتِيْ قَوْمٌ يَبُسُّوْنَ فَيَتَحَمَّلُوْنَ بِاَهْلِيْهِمْ وَمَنْ اَطَاعَهُمْ وَالْمَدِيْنَةُ خَيْرٌ لَّهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ وَ يُفْتَحُ الْعِرَاقُ فَيَأْتِيْ قَوْمٌ يَبُسُّوْنَ فَيَتَحَمَّلُوْنَ بِاَهْلِيْهِمْ وَمَنْ اَطَاعَهُمْ وَالْمَدِيْنَةُ خَيْرٌ لَّهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ۔ (متفق عليه)

2736. Sayyiduna Sufyan ibn Abu Zuhayr رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "Yemen will be conquered and a people will come (to it) who will be very slow (meaning, such people will rise in Madinah who will shirk away from hard work and seek the world's pleasures). They will go away (from Madinah) with their folk and those who obey them, though Madinah would be better for them, if they but knew. Syria (Shaam) will be conquered and people will come (to it) who will be very slow (meaning, such people will rise who will shirk away from hard work and seek world's pleasures). They will go away with their folk and who obey them, though madinah would be better for them, if they but knew Iraq will be conquered and people will come (to it) who will be very slow. (they will shirk labour and look for pleasures of the world). They will go away with their folk and those who obey them, though Madinah would be better for them, if they but knew."[1]

COMMENTARY: The Prophet Muhammad صلی الله علیه وسلم fore warned about some people of Madinah. They should emigrate from Madinah in search of worldly pleasures and an easy life. If they had an eye on the hereafter and good fortune in the world then they would not go away from Madinah.

MADINAH CASTS OUT THE EVIL

(٢٧٣٧) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرٰى يَقُوْلُوْنَ يَثْرِبُ وَهِيَ الْمَدِيْنَةُ تَنْفِي النَّاسَ كَمَا يَنْفِي الْكِيْرُ خَبَثَ الْحَدِيْدِ۔ (متفق عليه)

2737. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "I have been commanded to emigrate to a town that will overshadow all towns. They call it Yathrib and it is Madinah. It expels the (evil) people as the bellows casts out impurity from iron."[2]

COMMENTARY: Those people who reside in Madinah overpower other people and conquer cities. This is borne out by history. Examples are the Amaliqah conquered many cities, then the Jews and then the Christians followed finally by the Prophet Muhammad صلی الله علیه وسلم under whom Islam spread far and wide.

This city was called yathrib and Athrab. When the prophet Muhammad صلی الله علیه وسلم came here, he gave it the name Madinah in keeping with its development into a city and large population. He gave instructions that it should not again called yathrib because it was a pre

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[1] Bukhari # 1875, Musim # 497-1388, Muwatta Maalik # 7 (Jami), Musnad Ahmad 2-384.

[2] Bukhari # 1871, Muslim # 488-1382, Tirmidhi # 3920, Muwatta Maalik # 5 (Jami), Musnad Ahmad 2-384.

Islamic name smacking of the jahiliyah. Besides, it had a very inappropriate meaning, for yathrib means 'to reproach' or 'to destroy'. It is also suggested that it was an idol or name of a very cruel oppressive person.

According to Bukhari رحمه الله in his Tarikh, there is a tradition that if anyone says 'Yathrib' once, then he must say 'Madinah' ten times so that he atones for taking a name of the sacred city that he should not have taken. According to another tradition, 'If anyone says yathrib, he must seek forgiveness."

The (evil) people thrown out of Madinah are the disbelieving, polytheistic people. The gates of this city are closed on them forever.

NAME GIVEN TO MADINAH BY ALLAH

(٢٧٣٨) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ اللّٰهَ سَمَّى الْمَدِيْنَةَ طَابَةً۔ (رواه مسلم)

2738. Sayyiduna Jabir ibn Samurah رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "Indeed, Allah has named Madinah (طابة) (Tabbah).[1]

COMMENTARY: Allah caused the tongue of His habib (dear one) prophet Muhammad صلی الله علیه وسلم to call Madinah Tabah. According to another version it is Tabah, meaning 'pure and happy.' The city is pure of the filth of disbelief and idolatry. Its climate suits sound natures and its people are happy.

PECULIARITY OF MADINAH

(٢٧٣٩) وَعَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ أَنَّ أَعْرَابِيًّا بَايَعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَصَابَ الْأَعْرَابِيَّ وَعْكٌ بِالْمَدِيْنَةِ فَأَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ أَقِلْنِي بَيْعَتِي فَأَبَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ جَاءَهُ فَقَالَ أَقِلْنِي بَيْعَتِي فَأَبَى ثُمَّ جَاءَهُ فَقَالَ أَقِلْنِي بَيْعَتِي فَأَبَى فَخَرَجَ الْأَعْرَابِيُّ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْمَدِيْنَةُ كَالْكِيْرِ تَنْفِي خَبَثَهَا وَتَنْصَعُ طَيِّبَهَا۔ (متفق علیه)

2739. Sayyiduna Jabir ibn Abdullah رضی الله عنه narrated that a villager pledged allegiance to Allah's Messenger صلی الله علیه وسلم. Later, when he suffered from fever in Madinah, he came to the Prophet Muhammad صلی الله علیه وسلم and said, "O Muhammad do withdraw my pledge of allegiance," but Allah's Messenger صلی الله علیه وسلم declined. He came again and made the same demand, but he declined. Again, he came (a third time) with the same demand and again he declined. Then, the villager departed (without the Prophet Muhammad's صلی الله علیه وسلم permission from Madinah. So, Allah's Messenger صلی الله علیه وسلم said, "Indeed, Madinah is like bellows that drives away its filth and purifies the good."[2]

COMMENTARY: The Prophet Muhammad صلی الله علیه وسلم declines to annul the pledge of allegiance because it is not allowed to annul the pledge both of Islam and of staying with

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[1] Muslim # 491-1385, Musnad Ahmad 5-108.

[2] Bukhari # 1883, Muslim # 489. 1383, Nasa'i # 4185, Muwatta Maalik # 4 (Jami), Musnad Ahmad 2-306.

the Prophet Muhammad صلى الله عليه وسلم.

The ulama (Scholars) say that the characteristic of Madinah to throw out the evil people and to purify the good people was either only during the Prophet Muhammad's صلى الله عليه وسلم times or it will be apparent during the last period near the day of resurrection. When the dajjal will make his appearance, Madinah will be shaken three times and all the evil people (disbelievers and hypocrites) will go away from there to the dajjal.

It is also possible that this characteristic is demonstrated in all periods, throughout time.

(٢٧٤٠) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى تَنْفِي الْمَدِيْنَةُ شِرَارَهَا كَمَا يَنْفِي الْكِيْرُ خَبَثَ الْحَدِيْدِ۔ (رواه مسلم)

2740. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, The last Hour will not be established till Madinah expels its evil people as the bellows eradicates the impurity of iron.[1]

PLAGUE & THE DAJJAL WILL NOT ENTER MADINAH

(٢٧٤١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اَنْقَابِ الْمَدِيْنَةِ مَلَائِكَةٌ لَا يَدْخُلُهَا الطَّاعُوْنُ وَلَا الدَّجَّالُ۔ (متفق عليه)

2741. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Angels are deputed on the roads or gates of Madinah (as watchers). Neither plague nor the dajjal will enter it."[2]

COMMENTARY: The word (طاعون) ta'un translated 'plague' has been said by Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله to mean (وباء) pestilence. He said it will not enter Madinah either when the dajjal will appear or at all times.

(٢٧٤٢) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنْ بَلَدٍ اِلَّا سَيَطَأُهُ الدَّجَّالُ اِلَّا مَكَّةَ وَالْمَدِيْنَةَ لَيْسَ نَقْبٌ مِنْ اَنْقَابِهَا اِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِّيْنَ يَحْرُسُوْنَهَا فَيَنْزِلُ السَّبِخَةَ فَتَرْجُفُ الْمَدِيْنَةُ بِاَهْلِهَا ثَلَاثَ رَجَفَاتٍ فَيَخْرُجُ اِلَيْهِ كُلُّ كَافِرٍ وَمُنَافِقٍ۔ (متفق عليه)

2742. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is no town, apart from Makkah and Madinah, that the dajjal will not flatten. None of their mountain road is without angels arranged in rows to guard it. When the dajjal will appear at shawr (outside Madinah, a marshy land), Madinah will quake three times with its inhabitants driving every disbeliever and hypocrite out of it to the dajjal."[3]

PUNISHMENT TO ONE WHO CHEATS THE MADINAHS

(٢٧٤٣) وَعَنْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَكِيْدُ اَهْلَ الْمَدِيْنَةِ اَحَدٌ اِلَّا انْمَاعَ كَمَا يَنْمَاعُ

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[1] Muslim # 487-1381

[2] Bukhari # 1880, Muslim # 486-1379, Tirmidhi # 2242, Muwatta Maalik # 16 (Jami), Musnad Ahmad 3-393.

[3] Bukhari # 1881, Muslim # 123-2943, Musnad Ahmad 3-191, See also before or After the last hour, Ibn kathir (English translation) Darul Isha'at Karachi, esp pp 736.

الْمِلْحُ فِي الْمَاءِ۔ (متفق عليه)

2743. Sayyiduna Sa'd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone deceives the people of Madinah, then he will be dissolved as salt dissolves in water."[1]

COMMENTARY: This is what happened to the notorious man in the history of Islam, Yazid. He died of tuberculosis consumed to death.

PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم LOVE FOR MADINAH

(٢٧٤٤) وَعَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ فَنَظَرَ إِلَى جُدُرَانِ الْمَدِيْنَةِ أَوْضَعَ رَاحِلَتَهُ وَإِنْ كَانَ عَلَى دَابَّةٍ حَرَّكَهَا مِنْ حُبِّهَا۔ (رواه البخاری)

2744. Sayyiduna Anas رضی اللہ عنہ narrated that when the Prophet Muhammad صلی اللہ علیہ وسلم returned from a journey and observed the walls of Madinah (meaning, its buildings). He made his camel run and if he was on a horse or mule, he urged it to hurry. This was out of love for Madinah.[2]

MERIT OF MOUNT UHUD

(٢٧٤٥) وَعَنْهُ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَلَعَ لَهُ أُحُدٌ فَقَالَ هٰذَا جَبَلٌ يُحِبُّنَا وَ نُحِبُّهُ اَللّٰهُمَّ إِنَّ إِبْرَاهِيْمَ حَرَّمَ مَكَّةَ وَإِنِّي أُحَرِّمُ مَابَيْنَ لَابَتَيْهَا۔ (متفق عليه)

2745. Sayyiduna Anas رضی اللہ عنہ narrated that when the Prophet Muhammad صلی اللہ علیہ وسلم looked at Uhud, he said, "It is a mountain that loves us and we love it. O Allah, Ibrahim علیہ السلام regarded Makkah as sacred and I regard the tract of land between the two lava plains of Madinah as sacred."[3]

COMMENTARY: Allah has placed sentiments and sense in the inanimate objects too (like stones, etc.) according to their condition. He has created in them love for the Prophet علیہ السلام. awliya (men of Allah) and particularly the chief of the Prophets, Muhammad صلی اللہ علیہ وسلم. Moreover, when Allah takes anyone as a friend, everything befriends him because all are His creatures and obedient to him. This statement is corroborated by the weeping of the trunk of a palm tree.

The Prophet Muhammad صلی اللہ علیہ وسلم stated that the tract of land between two lava plains of Madinah is sacred. It means it is worthy of respect and madinah is included in that. It does not imply that it is as sacred and holy as Makkah is where it is forbidden to cut trees and hunt game.

(٢٧٤٦) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أُحُدٌ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ۔ (رواه البخاری)

2746. Sayyiduna Sahl ibn Sa'd narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Uhud is a mountain that loves us and we love it."[4]

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[1] Bukhari # 1877, Muslim # 494-1378, Ibn Majah # 3114.

[2] Bukhari # 1886, Tirmidhi # 3441, Musnad Ahmad 3-159.

[3] Bukhari # 7333, Muslim # 464-1365, Ibn Majah # 3115, Muwatta Maalik # 10 (Jami), Musnad Ahmad 3-149.

[4] Bukhari # 1482, Muslim # 504-1393.

SECTION II الفصل الثانی

THE *HARAM* OF MADINAH

(٢٧٤٧) عَنْ سُلَيْمَانَ بْنِ اَبِي عَبْدِاللّٰهِ قَالَ رَأَيْتُ سَعْدَ بْنَ اَبِي وَقَّاصٍ اَخَذَ رَجُلًا يَصِيْدُ فِي حَرَمِ الْمَدِيْنَةِ الَّذِي حَرَّمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَلَبَهُ ثِيَابَهُ فَجَاءَ مَوَالِيْهِ فَكَلَّمُوْهُ فِيْهِ فَقَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَرَّمَ هٰذَا الْحَرَمَ وَقَالَ مَنْ اَخَذَ اَحَدًا يَصِيْدُ فِيْهِ فَلْيَسْلُبْهُ فَلَا اَرُدُّ عَلَيْكُمْ طُعْمَةً اَطْعَمَنِيْهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلٰكِنْ اِنْ شِئْتُمْ دَفَعْتُ اِلَيْكُمْ ثَمَنَهُ۔ (رواه ابوداؤد)

2747. Sayyiduna Sulayman ibn Abu Abdullah رحمه الله narrated that he saw Sayyiduna Sa'd ibn Abu Waqqas رضی الله عنه seize a man who had hunted in the *Haram* of Madinah which Allah's Messenger صلی الله علیه وسلم had proclaimed was sacred. So, he took away his garments. His masters came and spoke to him concerning it. He said, "Indeed, Allah's Messenger صلی الله علیه وسلم has asserted that this *Haram* was sacred (or forbidden territory). He had said that if a person apprehends someone hunting in it, then he should take away from him what he possesses. So, I shall not return to you that which Allah's Messenger صلی الله علیه وسلم let me have as provision. But, if you like, I shall pay to you its value (as a favour and kindness)."[1]

(٢٧٤٨) وَعَنْ صَالِحٍ مَوْلًى لِسَعْدٍ اَنَّ سَعْدًا وَجَدَ عَبِيْدًا مِنْ عَبِيْدِ الْمَدِيْنَةِ يَقْطَعُوْنَ مِنْ شَجَرَةِ الْمَدِيْنَةِ فَاَخَذَ مَتَاعَهُمْ وَقَالَ يَعْنِي لِمَوَالِيْهِمْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهٰى اَنْ يُقْطَعَ مِنْ شَجَرِ الْمَدِيْنَةِ شَيْءٌ وَقَالَ مَنْ قَطَعَ مِنْهُ شَيْئًا فَلِمَنْ اَخَذَهُ سَلَبُهُ۔ (رواه ابوداؤد)

2748. Sayyiduna Salih رحمه الله the freedman of Sayyiduna Sa'd رضی الله عنه narrated that Sayyiduna Sa'd saw some slaves of Madinah cut down some of the trees of Madinah. He took away their belongings. He said to their masters that he has heard Allah's Messenger صلی الله علیه وسلم prohibit cutting down of the trees of Madinah and say, "If anyone chops any of them then whatever is seized from them belongs to one who nabs them."[2]

COMMENTARY: While the narration gives the impression that salih رحمه الله the freedman of Sa'd رضی الله عنه narrated the hadith, the fact is that Salih رحمه الله narrated from the freedman of Sa'd رضی الله عنه salih رحمه الله was not the freedman of Sa'd رضی الله عنه but of Tawamah (or tawamah).

PROHIBITION EXTENDS TO WAJJ

(٢٧٤٩) وَعَنِ الزُّبَيْرِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ صَيْدَ وَجٍّ وَعِضَاهَهُ حِرْمٌ مُحَرَّمٌ لِلّٰهِ۔ رَوَاهُ اَبُوْدَاوٗدَ وَقَالَ مُحِيُّ السُّنَّةِ وَجٌّ ذَكَرُوْا اَنَّهَا مِنْ نَاحِيَةِ الطَّائِفِ وَقَالَ الْخَطَّابِيُّ اَنَّهُ بَدَلَ اَنَّهَا۔

2749. Sayyiduna Zubayr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The game and the thorny trees of wajj are *haram* (sacred), made sacred by Allah (or

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[1] Abu Dawud # 2037, Musnd Ahmad 1-170.

[2] Abu Dawud # 2038.

forbidden because of Allah's dear slaves, meaning the Ghazis."[1]
(Muhyi us *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* said that wajj is said to be in the neighbourhood of Ta'if)

COMMENTARY: The ulama (Scholars) say that the prohibition to hunt, etc. in wajj might have been by way of (حمى) - a forbidden (enclosure of) grazing place where another's animals are barred. At wajj grass was preserved for the horses of the warriors.
The hadith does not say that the prohibition was because of the *Haram*. If we presume that the forbidding was in the sense of *Haram* then it was only during a particular period of time and was later rescinded.
Imam Shafi'I رحمه الله contends that at wajj, game should not be hunted and trees. Etc should not be cut down. But he says nothing about jaza or expiation being *wajib (obligatory)*.

PRIVILEGE OF DYING IN MADINAH

(٢٧٥٠) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اسْتَطَاعَ اَنْ يَمُوْتَ بِالْمَدِيْنَةِ فَلْيَمُتْ بِهَا فَإِنِّيْ اَشْفَعُ لِمَنْ يَمُوْتُ بِهَا۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ اِسْنَادًا۔

2750. Sayyiduna Ibn Umar رضی الله عنه said that Allah's Messenger صلى الله عليه وسلم said, "He who can die in Madinah, let him die in Madinah, for I shall intercede for him who dies in it."[2]

COMMENTARY: It means that if anyone can stay in Madinah till he dies then he must stay there. The Prophet Muhammad صلى الله عليه وسلم will get his sins forgiven if he was a sinner, but ranks elevated if he was a pious man.
In this case, intercession will be of an exclusive nature for only the residents of Madinah but not to anyone else. However, the Prophet Muhammad صلى الله عليه وسلم general intercession will be available to every Muslim. Hence one should try to spend his last days in Madinah. In this respect, the Prayer of Sayyiduna Umar رضی الله عنه is worth emulating:

اَللّٰهُمَّ ارْزُقْنِيْ شَهَادَةً فِيْ سَبِيْلِكَ وَاجْعَلْ مَوْتِيْ بِبَلَدِ رَسُوْلِكَ

{O Allah cause me to die a martyr in your path and give me death in the city of your Messenger.}
May Allah grant us the same thing! Aameen!

MADINAH IS LAST PLACE TO BE DESOLATE

(٢٧٥١) وعن اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اٰخِرُ قَرْيَةٍ مِّنْ قُرَى الْاِسْلَامِ خَرَابًا اَلْمَدِيْنَةُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2751. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The last city of the cities of Islam to be destroyed will be Madinah."[3]

COMMENTARY: Before the last Hour all the cities will be ruined and uninhabited Madinah will be the last of them to lose its inhabitants. This distinction is available to Madinah because of the Prophet Muhammad صلى الله عليه وسلم.

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[1] Abu Dawud # 2032, Musnad Ahmad 1-165.
[2] Tirmidhi # 3943, Ibn Majah # 3112, Musnad Ahmad 2-74.
[3] Tirmidhi # 3945.

MADINAH CHOSEN FOR PROPHET MUHAMMAD'S صلى الله عليه وسلم EMIGRATION

(٢٧٥٢) وعن جَرِيْرِ بْنِ عَبْدِ اللّٰهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللّٰهَ اَوْحٰى اِلَيَّ اَيَّ هٰؤُلَاءِ الثَّلَاثَةِ نَزَلْتَ فَهِيَ دَارُ هِجْرَتِكَ الْمَدِيْنَةِ اَوِ الْبَحْرَيْنِ اَوْ قِنَّسْرِيْنَ۔ (رواه الترمذی)

2752. Sayyiduna Jarir ibn Abdullah رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "Indeed, Allah revealed to me (asked) that in whichever of these three places I took up residence that will be the city of my emigration: Madinah, Bahrayn or Qinnasrin."[1]

COMMENTARY: Bahrayn is the collective name of a cluster of island in the western gulf to its south west tip. The largest of these islands is Manamah also called Bahrayn which gives this name to the entire country too. This is as the current maps depict it, but the hadith and books of history apply bahrayn to the area to the eastern coast of the Arabian peninsula, spreading from Gulf of Busra to Qatar and Oman, and to the west of the present Bahrayn. Now it is called Ahsa (or Hasa). This hadith refers to what is Hasa nowadays.

Qinnasrin is a city in Syria.

This hadith mentions three cities from which the Prophet Muhammad صلى الله عليه وسلم had to choose his place of emigration. But the tarikh Madinah says that finally Madinah was named, so the Prophet Muhammad صلى الله عليه وسلم came to Madinah.

SECTION III اَلْفَصْلُ الثَّالِثُ

MADINAH PROTECTED FROM THE DAJJAL

(٢٧٥٣) عَنْ اَبِي بَكْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَايَدْخُلُ الْمَدِيْنَةَ رُعْبُ الْمَسِيْحِ الدَّجَّالِ لَهَا يَوْمَئِذٍ سَبْعَةُ اَبْوَابٍ عَلٰى كُلِّ بَابٍ مَلَكَانِ۔ (رواه البخاری)

2753. Sayyiduna Abu Bakrah رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "The fear of al-Masih ad-Dajjal will never infiltrate madinah. That day, it will have seven gates (meaning, seven paths on the day he will appear). At each gate (path will be two angels (charged with guarding Madinah).[2]

PROPHET MUHAMMAD'S صلى الله عليه وسلم PRAYER FOR BLESSING OVER MADINAH

(٢٧٥٤) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَللّٰهُمَّ اجْعَلْ بِالْمَدِيْنَةِ ضِعْفَيْ مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَةِ۔ (متفق عليه)

2754. Sayyiduna Anas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم prayed (for Madinah):

اَللّٰهُمَّ اجْعَلْ بِالْمَدِيْنَةِ ضِعْفَيْ مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَةِ

{O Allah, let Madinah have twice as much blessing as you have made Makkah have.}[3]

COMMENTARY: The prayer for blessing means: 'O Allah, cause Madinah to have twice as

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[1] Tirmidhi # 3949.

[2] (1): Bukhari 1879, Musnad Ahmad 5-47.

[3] Bukhari # 1885, Muslim # 466-1369.

much glory and honour as Makkah has. This prayer does not contradict Makkah's excellence over Madinah because the good things in Makkah in abundance are themselves great evidence of its being more excellent.

RESIDENCE IN THE TWO *HARAM* IS AN HONOUR

(٢٧٥٥) وَعَنْ رَجُلٍ مِنْ اٰلِ الْخَطَّابِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ زَارَنِيْ مُتَعَمِّدًا كَانَ فِيْ جِوَارِيْ يَوْمَ الْقِيَامَةِ وَمَنْ سَكَنَ الْمَدِيْنَةَ وَصَبَرَ عَلٰى بَلَائِهَا كُنْتُ لَهٗ شَهِيْدًا وَ شَفِيْعًا يَوْمَ الْقِيَامَةِ وَمَنْ مَاتَ فِيْ اَحَدِ الْحَرَمَيْنِ بَعَثَهُ اللّٰهُ مِنَ الْاٰمِنِيْنَ يَوْمَ الْقِيَامَةِ۔

2755. A man of the family of al-Khattab reported that the prophet Muhammad صلى الله عليه وسلم said, "He who visits me deliberately will receive my protection on the day of resurrection. He who resides in Madinah patiently bearing its difficulties will have me as a witness and intercessor on the day of resurrection. He who dies in either of the two *Harams*, Allah will raise him on the day of resurrection with those who are safe."[1]

COMMENTARY: Visiting deliberately is that the visitor is not motivated by business, ostentation or a worldly aim. He only hopes for reward.

VISITING THE RAWDAH

(٢٧٥٦) وَعَنِ ابْنِ عُمَرَ مَرْفُوْعًا مَنْ حَجَّ فَزَارَ قَبْرِيْ بَعْدَ مَوْتِيْ كَانَ كَمَنْ زَارَنِيْ فِيْ حَيَاتِيْ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

2756. Sayyiduna Ibn Umar رضى الله عنه narrated that in a marfu form (that the Prophet Muhammad صلى الله عليه وسلم said), "If anyone performs the *hajj* and visits my grave after my death then he is as one who visited me during my lifetime."[2]

COMMENTARY: The visitor after the Prophet's death is as one who visits him in his life time because he is alive. This hadith is also evidence that a pilgrim must visit his grave after performing *hajj*.

According to ahadith, the Prophet Muhammad صلى الله عليه وسلم also said, "If anyone visits my grave then my intercession is assured for him." And, he said, "He who performs *hajj* but does not visit my grave, has been unjust to me." He also said, "If anyone set out for Makkah (meaning aimed to perform *hajj*) and decided to visit me and my mosque then (in his record of deeds) two approved *hajj* are written down for him."

PROPHET'S LOVE FOR MADINAH

(٢٧٥٧) وَعَنْ يَحْيٰى بْنِ سَعِيْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ جَالِسًا وَقَبْرٌ يُحْفَرُ بِالْمَدِيْنَةِ فَاطَّلَعَ رَجُلٌ فِي الْقَبْرِ فَقَالَ بِئْسَ مَضْجَعُ الْمُؤْمِنِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِئْسَمَا قُلْتَ قَالَ الرَّجُلُ اِنِّيْ لَمْ اُرِدْ هٰذَا اِنَّمَا اَرَدْتُ الْقَتْلَ فِيْ سَبِيْلِ اللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا مِثْلَ الْقَتْلِ فِيْ سَبِيْلِ اللّٰهِ

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[1] Bayhaqi in Shu'ab ul Eeman.

[2] Bayhaqi Shu'ab ul Eeman.

مَا عَلَى الْاَرْضِ بُقْعَةٌ اَحَبُّ اِلَيَّ اَنْ يَكُوْنَ قَبْرِيْ بِهَا مِنْهَا ثَلَاثَ مَرَّاتٍ۔ رَوَاهُ مَالِكٌ مُرْسَلًا۔

2757. Sayyiduna Yahya ibn Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم was sitting while a grave was being dug in Madinah. A man glanced into the grave and remarked, "How awful a bed for the believer!" So, Allah's Messenger صلی اللہ علیہ وسلم reproached him, "What a bad thought you have expressed! "The man said, "I did not mean to say so. I only intended to refer to being killed in Allah's path as very good." Allah's Messenger صلی اللہ علیہ وسلم said, "being killed in Allah's path is incomparable. But, there is no place in the world where I would like my grave to be but here." He said it three times.[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم corrected the man saying that a believer's grave was not awful, but is a garden of the gardens of paradise. When that man explained that he was speaking relative to martyrdom, the Prophet Muhammad صلی اللہ علیہ وسلم agreed that to be killed in Allah's path is an incomparable death.

The Prophet Muhammad صلی اللہ علیہ وسلم then highlighted the excellence of death in Madinah whether as a martyr or otherwise.

SALAH (PRAYER) IN WADI AL-AQIQ

(٢٧٥٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِوَادِي الْعَقِيْقِ يَقُوْلُ اَتَانِي اللَّيْلَةَ اٰتٍ مِنْ رَبِّيْ فَقَالَ صَلِّ فِيْ هٰذَا الْوَادِي الْمُبَارَكِ وَقُلْ عُمْرَةٌ فِيْ حَجَّةٍ وَفِيْ رِوَايَةٍ وَقُلْ عُمْرَةٌ وَحَجَّةٌ۔ (رواه البخاری)

2758. Sayyiduna Ibn Abbas رضی اللہ عنہ reported that Sayyiduna Umar ibn Khattab رضی اللہ عنہ narrated that he heard Allah's Messenger رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say while he was in the wadi of al-Aqiq (a desert in Madinah). "Last night a visitor from my Lord visited me (meaning an angel came to me) and said, 'Offer *salah (prayer)* in this blessed wadi and say umrah with *Hajj*aj." According to another version, the visitor instructed to say umrah and *hajj*ah.[2]

COMMENTARY: According to the rules of Arabic grammar (قول) may be used for a verb too. Hence, the concluding sentence of the hadith would mean; 'and regard this *salah (prayer)* as that umrah which is performed with *hajj*.' In other words, the merit of the *salah (prayer)* offered in the wadi al-Aqiq is mentioned. Its reward is like the umrah that is performed with *hajj*.

As for the other version (وقل عمرة وحجة), it means that the *salah (prayer)* in wadi al-Aqiq is like an umrah and *hajj*.

MORE MERITS OF MADINAH

PANACEA: The ulama (Scholars) say that Allah has put healing powers in the dust and fruit of Madinah. The ahadith affirm, "In the dust of Madinah is cure for every kind of ailment." Some ahadith assert, "In the dust of Madinah lies cure for leprosy." The Prophet Muhammad صلی اللہ علیہ وسلم had instructed his sahabah (Prophet's companions) رضی اللہ عنہم to use its

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1 Muwatta Imam Maalik 21-14-33,

2 Bukhari # 1534, Abu Dawud # 1800, Ibn Majah # 2976, Musnad Ahmad 1-24.

dust to cure fever. Hence, not only did the Madinahs use it, but also there are aathar about its dust being taken out of Madinah by visitors. Some ulama (Scholars) like Shaykh Majduddin Firozabadi رحمه الله confinn having tried it.
Shaykh Abdul Haq رحمه الله also recounted his experience in curing his foot ailment when doctors had given up the case.
Similar properties are attached to the dates of Madinah. The ahadith say that seven ajwah dates every morning on an empty stomach are an antidote for poison and sorcery.

GIVE RESPECT: It is because of the greatness and glory of this city that the Prophet Muhammad صلى الله عليه وسلم had instructed his *ummah* to respect his neighbours, meaning the people of Madinah always. They should give them their rights and overlook their faults and they must forgive them their lapses as long as they do not commit grave sins. He said that he would stand as witness and intercessor for those who give them respect always. And, if anyone does not do so then he will be given puss from (طينة الخبال) to drink. (It is a pond in hell where puss and blood of the dwellers of hell is accumulated.)
One day the prophet Muhammad صلى الله عليه وسلم raised his hands and prayed, "O Allah, if anyone decides to hurt me and my fellow citizens then destroy him." He said, "If anyone scares the people of Madinah, he scares me." According to a hadith in Nasa'i. "If anyone terrises the people of Madinah with his cruelty, Allah will put in him fear, and curse will fall on him of Allah, of his angels and of all mankind." And, "Deeds, obligatory or supererogatory, of such people will never be accepted by Allah."

SOME RULINGS OF *HAJJ* & METHOD OF PERFORMING IT

It is appropriate to conclude the Book of *hajj* (Pilgrimage) by summing up the rulings and method of its performance.
Four things are *fard(compulsory)* (absolute obligatory) in *hajj*: (1) *ihram (pilgrim-robe)*, (2) standing on the day of Arafah or wuquf Arafat, (3) *tawaf* ziyarat and (4) observing these *fard(compulsory)* in this sequence.
The *wajib (obligatory)* (obligatory duties secondary to *fard(compulsory)*) in *hajj* are: wuquf (standing) at Muzdalifah, sa'I between as-Safa and al-Marwah casting pebbles at the jimar, for the outsider *tawaf* qudum, shaving head or cutting hair assuming the *ihram (pilgrim-robe)* at the miqat, wuquf at Arafat till sunset, to begin the *tawaf* at hajr aswad (but some ulama (Scholars) say it is a *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)*) to begin the *tawaf* at the right side,
to make *tawaf* on foot unless there is an ecuse,
to make *tawaf* in a purified state,
to onceal the satr during *tawaf*,
to begin sa'I at as-Safa,
to make sa'I on foot unless there is an excuse,
the Qarin and the Mutamatta must sacrifice a sheep or a similar animal,
to offer two raka't *salah (prayer)* after every *tawaf*,
to observe sequence in rami sacrifice, shaving hair and *tawaf* ziyarat in this order,
to make *tawaf* ziyarat during the days of sacrifice,
to enclose the hatim within the *tawaf*, to make sa'I after *tawaf*,
to shave in the *Haram* during days of sacrifice,
to refrain from the things forbidden during the state of *ihram: (pilgrim-robe)* after wuquf of

Arafat, and,
these things are also *wajib (obligatory)* of *hajj* that call for dumm if neglected.
Apart from these, all other are *mustahab (desirable)* and aadab (Meyers) of *hajj*.

OPTIONAL: The *hajj* of the rich is better then the poor man's, while the *fard(compulsory) hajj* is better than obedience to parents, the supererogatory *hajj* is not better. Rather obedience to parents is batter than optional *hajj*. To build inns (or serai) is better than optional *hajj*. As for sadaqah (charity) (or charity) the ulama (Scholars) differ on whether it is better or *hajj* is better.

SINS: The *hajj* in which wuquf of Arafah falls on Friday is more excellent than seventy *hajj* (s). Everyone is forgiven in that *hajj* directly. But, the ulama (Scholars) differ on whether major sins are forgiven or not. Some ulama (Scholars) say that rights of followmen are not forgiven.
Qadi Iyad رضی اللہ عنہ said that the ulama (Scholars) of ahl us *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)* agree that major or grave sins are forgiven only on making tawbah or repentance. Also, they agree that debt is not waived because of *hajj*, even if the debt is due to Allah, like *salah (prayer)*, zakah etc. but the sin of delaying debt repayment or *salah (prayer)* is forgiven.

COVER OF KA'BAH: It is *mustahab (desirable)* to enter the Ka'bah provided no one, not even one who enters, is put to inconvenience. It is not allowed to purchase its covering from the Banu Shaybah but allowed to take it from the imam or his deputy. It is allowed to use the covering (ghilaf) of the Ka'bah for one's clothing even by a sexually defiled person or a menstruating woman.
QISAS: If a murderer has taken shelter in the *Haram* then as long as he is there, retaliation cannot be taken from him but if he had committed murder within the *Haram* then he may be killed there in retaliation. In no case, however, may he be killed in the Ka'bah even if he has perpetrated the murder inside it.

ZAMZAM: It is makruh(unbecoming) to make istinja (abstersion) with water of zamzam, but not makruh(unbecoming) to have a bath with it.

PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم GRAVE MOST EXCELLENT: Makkah is more excellent than Madinah. But, the piece of land where the Prophet Muhammad صلی اللہ علیہ وسلم is resting is absolutely excellent more than the Ka'bah, the Throne and the chair. To visit the Prophet Muhammad's صلی اللہ علیہ وسلم grave is *mustahab (desirable)*. Rather, same ulama (Scholars) maintain that it is *wajib (obligatory)* for the person who has enough time. When anyone performs *hajj fard(compulsory)*, he must perform *hajj* before he visits the prophet Muhammad's صلی اللہ علیہ وسلم grave. If he performs an optional *hajj* then he may use his own discretion and do whichever he likes first. When visiting the prophet Muhammad's صلی اللہ علیہ وسلم grave, he must decide to visit Masjid Nabawi too at the same time because the Prophet Muhammad صلی اللہ علیہ وسلم has said, "One *salah (prayer)* offered in (my mosque) Masjid Nabawi is better than one thousand *salah (prayer)* offered in any other mosque but not the Masjid *Haram* (of Makkah). (One *salah (prayer)* offered in Masjid *Haram* fetches reward equal to the reward of one million *salah (prayer)* elsewhere.")

METHOD OF PERFORMING *HAJJ*: When anyone decides to perform *hajj*, he must first make a sincere intention only to please Allah and have no worldly profit in mind. He must

be motivated to only discharge the *fard(compulsory)*, otherwise the entire exercise shall be futile. Then he must take leave of his parents and bid farewell to his relatives, and seek forgives from everyone. He should arrange to reach Makkah before the seventh dhul Hijjah to be able to listen to the sermon of this date. He must assume the *ihram (pilgrim-robe)* at the miqat (which is yalamlam for Indians and Pakistanis). If he is a mufrid then he must assume the *ihram (pilgrim-robe)* for only *hajj*, if a qarin then for both *hajj* and umrah and if a mutamatta then for only umrah. It is *mustahab (desirable)* before assuming the *ihram (pilgrim-robe)* to clip nails and remove unwanted hair, have a haircut and comb his hair or shave his head if that is his habit. He may have sexual intercourse with his wife if she is alongwith him. He must make ablution or have bath, but to have bath is better. Then he must put on the apparel of the *ihram (pilgrim-robe)*. It is a waist wrapper and a sheet of cloth for the upper torso leaving his head bare. If these two pieces are new then that is better, otherwise clean, washed would do. If anyone does not have two pieces then even a single piece that cover his satr would do. Then he must form his intention for qiran, tamatta or ifrad, and he must call the labayk and he will become a *muhrim* instantly. The words of intention and talbiyah are mentioned previously. He must repeat the talbiyah in an audible voice often with every change of situation. He should refrain from everything that is disallowed in the sacred state of the *ihram (pilgrim-robe)*, like stitched garments, etc. using perfume, covering head and face, killing, etc. fighting, hunting wild desert animals or pointing them out, etc, but it is allowed to hunt sea animals. The *muhrim* may not clip nails, cut hair or pluck them anywhere on the body. He can have a bath, sit under the shade of his house or litter for the camel, carry a purse on his waist and fight a defensive battle with his enemy. Certain animals may be killed by the *muhrim*. They are mentioned previously.

Enter Makkah after having a bath. This is *mustahab (desirable)*. Use the gate al-Mu'alla. After depositing your luggage, go first to the Masjid *Haram*, calling the labayk, from laib us Salaam in a very humble manner. As the sight falls on the Ka'bah, pray to Allah for whatever you wish, Recite the takbir, tahlil.Praise Allah, invoke blessings on the Prophet Muhammad صلى الله عليه وسلم and come before the Black stone and kiss it raising both hands as in takbir of the *salah (prayer)*. If there is a heavy rush, simply touch it and kiss your hand and if even that is not possible, then touch the Black Stone with a stick and kiss it. Again, if that too cannot be done, then simply point both palms towards the Black Stone and kiss the palms. This is istilaam. Then, begin the *tawaf* qudum from your right as you are against the Black Stone, making seven circuits up to it and repeating and istilaam. Make the idtiba and make ramal in the first three rounds. Istilaam should also be made of rukn Yamani without kissing. At the end of the *tawaf*, offer two raka'at *salah (prayer)* at maqam Ibrahim, or, it there is no place there, then anywhere in the mosque. Then go to the well of zamzam and drink the water to a full stomach. Come to the multazim, make istilaam of the Black Stone and reciting the takbir, tahlil and praise of Allah and invocation of blessings on the Prophet Muhammad صلى الله عليه وسلم go to as-Safa and make the rounds between it and al-Marwah. The method is mentioned previously (in this book of *hajj*). But, *tawaf* precedes Sa'I otherwise sa'I will have to be repeated after *tawaf*. It is not necessary to be in a purified state - though it is better - for this sa'I, wuquf Arafat, wuquf Muzdalifah and rami jamrah. But, purification is a condition for a *tawaf*. It is makruh(unbecoming) to converse during *tawaf* and Sa'I. After sa'I go to the Masjid *Haram* and offer two raka'at *salah (prayer)* but it is not *wajib (obligatory)*. Then stay in Makkah and continue to perform optional *tawaf* in which is no ramal and after which no *tawaf*. Then, on the 7th Dhul Hijjah, listen to the sermon in the

Masjid *Haram*. It is delivered after the *salah (prayer)* of zuhr.

Then, if you have relinquished the *ihram (pilgrim-robe)* previously, assume it again on the eighth for the *hajj*, and go towards Mina after sunrise. There is no harm even if you reach there after the *salah (prayer)* of zuhr. Spend the night in Mina and on the ninth offer the *salah (prayer)* of fajr at its first time in darkness and go to Arafat after sunrise. If anyone does not go to Mina on the eight but goes straight to Arafat on the ninth then that too is allowed though it is contrary to the *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم).* You may alight anywhere in Arafat apart from Batn Arnah and it is best to alight near the Mount Arafat. Have a bath after zawal (it being a sun nah) and make the wuquf in Arafat. (It is *fard(compulsory)* and without it, *hajj* is not accomplished.) Then listen to the sermon of the imam and offer the *salah (prayer)* of zuhr and asr at one time with him subject to the *ihram (pilgrim-robe)* being assumed. Stand near the Jabl (mount) Rahmah and engage humbly in devotional exercises.

At Muzdalifah, offer maghrib and Isha with the imam at one time together. It is *wajib (obligatory)* to stay there overnight, making supplication and worship. In the morning (of the tenth), offer the *salah (prayer)* of fajr at the earliest time and make wuquf which may be observed anywhere in Muzdalifah but not at Batn Muhassir. Just before sunrise, end the wuquf and reach Mina before sunrise. Cast seven pebbles at jamrah al aqabah and with the very first pebble stop calling the talbiyah. Then make the sacrifice, shave head or cut hair. Everything that was forbidden because for the *ihram (pilgrim-robe)* becomes lawful again except sexual intercourse with the spouse. Offer the *salah (prayer)* of eed in Mina and go to Makkah and make *tawaf* ziyarah but Sa'I is not made. However if Sa'I was not made earlier, then you may make Sa'I. Now, even sexual intercourse becomes allowed. Return to Mina and stay overnight.

On the eleventh, cast pebbles at all three jamarat beginning with the one nearest Masjid Khayf, jamarh al-oola, then to the one next to it, called jamrah al-wusta. Then ride or walk up to jamrah aqabah and cast seven pebbles, calling the takbir at each throw. Do the samething on the twelfth. If you continue to stay in Mina on the thirteenth, do the same thing again because it is *wajib (obligatory)*. If you depart from Mina on the twelfth then nothing is *wajib (obligatory)* on the thirteenth. On the eleventh, twelfth and thirteenth, the time for rami is after zawal but on the thirteenth is allowed after dawn and before zawal though only after zawal it is masnun. On the eleventh and twelfth, it is not allowed before zawal.

On the last day, after rami, you must go to Makkah breaking journey for a while at Muhassab. When you about to depart from Makkah to your native land, make the *tawaf* wada (farewell *tawaf*) without after the *tawaf* and drink plenty of water of zamzam. Look at the Ka'bah again and again with a tremendous longing wipe this blessed water on the face, head and body. Come to the ka'bah and if possible go in otherwise kiss its sacred doorsill, put your chest and face on the multazim and hold its curtain and pray. And making istighfar and supplication depart in reverse stops without turning you back to the Ka'bah. Come out of the masjid *Haram* in this way. The rites of *hajj* are over.

COMMANDS OF UMRAH: Umrah is not *wajib (obligatory)*. Once in a life-time, it is *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* muwakkadah to perform umrah. No particular time is stipulated for it. Rather, one may perform umrah many times in one year. However, for one who is not a qarin, it is makruh(unbecoming) to perform umrah in the days of *hajj*. The days of *hajj* are; the day of Arafah, the day of sacrifice and the days of tashriq.

The rukn of part of umrah is the *tawaf* and two things are *wajib (obligatory)* in it: the Sa'I between as-safa and al-Marwah and shaving head or clipping the hair.
The *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* and aaddab are the same as for *hajj*.

JINAYAT RUINGS FOR: These are crimes or offences. In the subject of *hajj*, jinayah is the forbidden deed that is forbidden because of the *ihram (pilgrim-robe)* or the *Haram*, and on whose perpetrated jaza or expiation is *wajib (obligatory)*. This differs according to the nature of wrong done from sacrifice of one animal to two, merely sadaqah (charity) of wheat, feeding the poor or fasting. Details have been given in the relative have been given in the relative chapter. The offences may have been committed deliberately or otherwise, with desire and demand, and so on, expiation is due nevertheless.

RULINGS & CONDUCT AT PROPHET MUHAMMAD'S صلى الله عليه وسلم **GRAVE:** Anyone who goes to perform *hajj* must visit the grave If it is the *fard(compulsory), hajj* then he must perform it first and then visit the Prophet Muhammad's صلى الله عليه وسلم grave. If it is optional then he may go before or after the *hajj*, unless Madinah falis on his way to Makkah. He must from an intention before he goes for the visit; 'I undertake the journey to visit the Prophet Muhammad's صلى الله عليه وسلم grave and his mosque.' Every mosque he comes to on the way, he must visit and offer *salah (prayer)* in it. Throughout the journey he must invoke blessing on the Prophet Muhammad صلى الله عليه وسلم. As he approaches Madinah he must esteem it more in his heart and when it is before him, he must alight from his conveyance and, if possible, go up to the mosque on foot. If possible, he must first have a bath otherwise make ablution, wear nice, white garments and apply perfume. He must go first to the Masjid Nabawi and off tahiyat ul masjid and *salah (prayer)* at gratitude. Then with due respect and humility, he must visit the grave overcome with love and awe and stand there with hand folded as in *salah (prayer)* facing the Chief of mankind صلى الله عليه وسلم with his back to the qiblah being convinced that the Prophet Muhammad صلى الله عليه وسلم known that he is there and responds to his salaam and says 'aameen' to his supplication. Then in a moderately audible voice, he must present the salaam and *salah (prayer)* (greetings and invocation of blessings and make his submissions. After that he must convey the salaam of those of his relatives and friends who had asked him to convey their salaam.
Then, he must stand before the graves of Sayyiduna Abu Bakr رضى الله عنه and Sayyiduna Umar رضى الله عنه, one after the other, on the side of their head and present salaam to them. Again, he must stand at the grave of the Prophet Muhammad صلى الله عليه وسلم in line with his head, as he stood earlier, and present to him his salaam and make supplication to Allah for all his needs by virtue of the Prophet Muhammad صلى الله عليه وسلم.
Moving from there, he must offer optional *salah (prayer)*, as much as he can, at the pillar of Sayyiduna Abu Lubabah رضى الله عنه make repentance to Allah and seek His forgiveness.
Then, with the guidance of the mu'allims, he must go and observe the relics of the Prophet Muhammad صلى الله عليه وسلم. He must go to jannat ul baqi 'and to the graves of the sahabah (Prophet's companions) رضى الله عنهم and the ahlul bayt رضى الله عنه and to the graves of the martyrs رضى الله عنه of uhud, particularly the chief of the martyrs Sayyiduna Amir Hamzah رضى الله عنه. He msut offer al-Fatihah at all these graves.
On Saturday, or any other day, he must go to Masjid Quba and offer two raka'at *salah (prayer)* as tahiyatul masjid.

For as long as one stays in Madinah, he must seize the opportunity and remain most of the time in the mosque, observing I'tikaf and worship in kindred ways. He must keep looking of the Prophet Muhammad's صلى الله عليه وسلم hujrah and, when he goes out, at the dome.
He must try to spend, if not more at least one night in the mosque. The best thing to do on that night is to recite durood (invocation blessings on the Prophet Muhammad صلى الله عليه وسلم). He must ward off all evil speech and thoughts and everything that is less than the preferable. If it is necessary, he must speak to someone very briefly and then revert to concentration on the Prophet Muhammad صلى الله عليه وسلم. He must be mindful of the manners to be observed in the mosque. He must not have his place reserved in the mosque but go there early to get the place between the Prophet Muhammad صلى الله عليه وسلم grave and the pulpit. He must recite the entire Quran at east once at the place where the Quran was revealed and Jibril عليه السلام come. He must read books on the life of the Prophet Muhammad صلى الله عليه وسلم. Every time he passes by the grave, he must observe proper manners and respectfully offer salaam and durood. He must give respect to the people of Madinah and the attendants of masjid Nabawi even if he find them contravening Shri'ah and *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* because their greatest excellence is that they are neighbours of the Prophet Muhammad صلى الله عليه وسلم. No sin or innovation will deprive them of this neighbourhood and of the honour of a good death and forgiveness.

THE HOMEWARD JOURNEY: When it is time for a person to depart from Madinah, he must offer *salah (prayer)* at the Prophet Muhammad's صلى الله عليه وسلم musalla (prayer rug) or nearest to it and make supplication. He must come out of the Masjid Nabawi but not before visiting the graves of the Prophet Muhammad صلى الله عليه وسلم. Sayyiduna Abu Bakr رضى الله عنه and Sayyidua Umar رضى الله عنه. He must pray to Allah for himself and for his relatives and associated people for the honour of the two worlds and for the acceptance of all his worship in the sacred lands. He must pray for a safe return to his family and make this prayer:

اَللّٰهُمَّ إِنَّا نَسْأَلُكَ فِيْ سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوٰى وَمِنَ الْعَمَلِ مَاتُحِبُّ وَتَرْضٰى اَللّٰهُمَّ لَاتَجْعَلْ هٰذَا آخِرَ الْعَهْدِ بِنَبِيِّكَ وَمَسْجِدِهٖ وَحَرَمِهٖ وَيَسِّرْلِي الْعَوْدَ إِلَيْهِ وَالْعُكُوْفَ لَدَيْهِ وَارْزُقْنِي الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْاٰخِرَةِ وَرَدَدْنَا إِلٰى أَهْلِنَا سَالِمِيْنَ غَانِمِيْنَ اٰمِنِيْنَ

The symbol of acceptance of prayer and achievement of the desire is that eyes shed tears suddenly by themselves uninvited and the heart grieves at the separation. That he makes supplication all the time humbly is a sign of getting increased provision and of hope for mercy. If he is not overcome by a condition of grief and weeping then he must bring that upon himself forcibly. He must take leave and depart but not walk backwards because that is done only at the Ka'bah. He must give sadaqah (charity) as much as possible and observe the manners prescribed while returning from a journey. When he is near his city he must pray:

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ خَيْرَهَا وَخَيْرَ أَهْلِهَا وَخَيْرَ مَافِيْهَا وَأَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَافِيْهَا اَللّٰهُمَّ اجْعَلْ لَنَا بِهَا قَرَارًا وَرِزْقًا حَسَنًا

And on reaching it:

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ آئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ سَاجِدُوْنَ لِرَبِّنَا حَامِدُوْنَ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ صَدَقَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ وَأَعَزَّ جُنْدَهُ فَلَا شَيْءَ بَعْدَهُ

He must give advance information to his people of his arrival on a certain date. He must not reach there suddenly uninformed. The best time to arrive there is in the forenoon or evening, but not at night Before entering his house, he must go to the mosque and offer two raka'ah *salah (prayer)* if that is not a time makruh(unbecoming) for *salah (prayer)*. He must make supplication there and show gratitude to Allah for his safe return, saying:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ بِنِعْمَتِهٖ وَجَلَالِهٖ تَتِمُّ الصَّالِحَاتُ

Here the Urdu original has the words of praise for Allah and date (8th Dhul Hijjah 1386 corresponding to 20th March 1967) on which the second volume was completed with the help of Allah. (It was a Monday and the time was 11:15 PM.) "May Allah accept service from me."

صَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

Abdullah Jawaid

بسم الله الرحمٰن الرحيم

BOOK - XII

KITAB AL BUYOO كِتَابُ الْبُيُوْع

"BUSINESS TRANSACTIONS"

From the Islamic point of view the practical life of Mankind evolves round two axes. They are rights of Allah which are (عبادات) worship, and rights of fellow men which are (معاملات) mutual dealings of conduct. Both of these alone from the base of all principles, rules and lows of human life.

The first of these - 'rights of Allah' - has a universal application and concerns every member of the human society. Hence, the compiler of this book gave them priority in his book. Now, he begins with the second - 'rights of fellow man.' Its most significant part is (بيع) 'business transactions.'

MEANING OF (بيع) (*BAI*): It means 'to sell.' Sometimes it means 'to buy.' Hence, in the terminology, it means; 'to buy and sell.'

Fakhrul Islam said that in the terminology of Shari'ah (divine law), *Bai'* is 'to exchange goods for goods with mutual consent.'

LEGALITY OF *BAI'*: *Bai'* or 'buying and selling' is established as legal by the verse of the Quran cited here and the ahadith that will be narrated further down.

وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا

{Allah has permitted trading and forbidden usury} (2: 275)

KINDS OF *BAI'*: There are three basic things in *Bai'*, meaning 'buying & selling.'

(i) The agreement between the seller and the buyer.
(ii) The commodity sold.
(iii) The price.

From the point of these three things jurists classify *Bai'* into various kinds.

Thus, as for as the transaction and its ruling whether *Bai'* is correct or not are concerned, there are four kinds of *Bai'* (1) enforced, (2) held in abeyance, (3) improper (4) invalid.[1]

The enforced is that the seller has the commodity and the buyer has the price, and both of them are sensible, further, they must conclude the transaction either directly or though an attorney or a broker. When these three things are found in a sole, then it is very correct and enforced.

The *Bai'* mawquf or held in abeyance is when someone sells something belonging to another person without his permission or power of attorney. The ruling is that this transaction will be correct only when the permission of the real owner is received.

The *Bai'* that is fasid or improper may be correct is essence, meaning as for as the transaction is concerned but is improper as for as its quality is concerned, or for some particular reason. (There may be a shortcoming).

The *Bai'* batil or invalid is not proper both in essence and in quality. Details and examples of both fasid and batil will follow, insha Allah, in the chapter

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[1] The English equivalent of the terminology is adopted from the Heavenly permanent translation of Muhammad Muhammadi (Darul Isha'at Karachi) pp 305f, 3114f etc.

BUSINESS TRANSACTIONS THAT ARE FORBIDDEN بَابُ الْمَنْهِيِّ عَنْهَا مِنَ الْبُيُوْعِ

Bai' from the point of view 'buying' is of four kinds:

(i) Muqayadh (مقايضة) or bartering.
(ii) Sarf (صرف) or money exchange
(iii) Salam (سلم) or forwarding buying.
(iv) *Bai* mutlaq or cash sale.

The Muqayadah is exchange of commodities or bartering.
The sarf is exchange of money or one currency for another, or coins for paper money.
The salam is to receive advance payment for delivery of merchandise at a future agreed date.
The mutlaq is sale against cash payment.
There are four kinds of *Bai'* in terms of price.

(i) Murabahah in which the seller sells to the buyer at a profit.
(ii) Tawalliyah in which the seller sells to the buyer at his cost price.
(iii) Wadi'ah in which the seller sells to the buyer at a loss.
(iv) Musawimah in which the two parties agree at a price of a commodity (by bargaining or otherwise) without consideration of the seller's coast price.

CHAPTER - I

EARNING & SEEKING WHAT IS LAWFUL بَابُ الْكَسْبِ وَطَلَبِ الْحَلَالِ

It is to earn a livelihood through lawful means and lawful occupation. This chapter speaks of the excellence of earning livelihood and points out the appropriate and good earning and occupant.
The books of fiqh (Islamic jurisprudence) underline jihad as the best occupation, followed by trading, cultivation and handiwork or mnual effort (like writing, etc).
It is *fard (compulsory)* to earn and it is also *mustahab (desirable)*. It is also permitted and forbidden too. Hence, it is *fard (compulsory)* for a man to earn so much as is enough for himself and his family's needs and to repay a debt, if any.
To earn more than that is *mustahab (desirable)* provided his intention is to spend on the poor and needy and his other deserving relatives.
Similarly, it is permissible to earn more than one's needs if it is to maintain his status in life. However, it is forbidden to earn merely to hoard money and boast, even if the earning is through lawful means.
It is necessary for the earner to spend his earning on himself and his family without being extravagant or miserly, but pursuing a middle course.
If anyone is able to earn his livelihood then it is binding on him to use lawful means to provide the economic needs of his family and safeguard his and their honourable way of living. He must not depend on other people. If anyone is helpless and cannot make a living for himself then it is necessary for him to ask other for help to protect his life. If anyone refrains from seeking help because of modesty and sense of honour so that hunger and poverty take away his life then he will be responsible for his own death and he will have committed sin.
Moreover, if anyone is unable to earn a living then it is binding on whoever is aware of his condition that he should look after the helpless person. He must feed him or if he cannot do

it himself, then he must recommend other people to help him.
Mawlana Shah Abdul Aziz Dahlawi رحمه الله has quoted this verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

{O you who believe, eat of the wholesome things wherewith we have provided you.} (2: 172)

JIHAD: He has explained it, saying that the best occupation is jihad provided when one decides to participate in it, he does not crave for the spoils at all. His intention should be sincere.

TRADING: Next ranks trade as a profession particularly the import and export business to bring and send commodities for Muslims of different countries or cities. If the businessmen who engages in this business aims at profit making but also aims at serving the Muslims by getting them what they need then his business is a form of worship for him.

FARMING: Next ranks cultivation. This occupation too fetches immense reward in the hereafter apart from providing worldly profit. The cultivator's intention should be to provide the means of sustenance to mankind and to beasts and reliance should be places on Allah's mercy, rain, wind, etc.

SCRIBE: Apart from these three occupations, other occupations do not excel over each other though the profession of the scribe is better because it is instrumental in service to knowledge and learning and enables one to refresh religious knowledge, commands and lives of the Prophets (عليهم السلام) and scholars.

OTHERS: The occupations that keep knowledge in circulation or have a deep connection with society and culture like building, extracting oil, tailoring and so on follow the foregoing occupations in importance. These professions are better than those that are only superficial or money making like painting. Decorating, sweetmeat making, perfumery, etc. However, if these occupations are suitable to the occasion and they do not contravene Shari'ah (divine law) then they too are not undesirable.

DISTASTEFUL: The occupations that are bad and filthy and lead the creatures astray are calumny, sweeping, tanning, hoarding grain, washing the dead, selling the shroud, indulging in immoral activities, brothel-keeping, dancing, singing, mimicking, brokerage, pleading for someone (and lying in the process), receiving wages for leading congregational *salah (prayer)* (as imam) and for calling adhan and for working in the mosque, receiving remuneration to recite and teach the Quran, and so on. These professions are all disliked (Shah Abdul Aziz)

LAWFUL: It is stated in Mughni-ul-Talib that the ahadith abound with merits of lawful earning and the earner. At the same time, a severe warning is sounded to one who begs of others out of lethargy though he is capable of earning. However, he is an exception who trusts Allah and relies in Him and does not beg of anyone nor interrupts his religious pursuits, worship and devotional exercises to work for a living. Also, he does not hope for anyone's help because this is an inward begging which is worse than the oral begging:

RICH: If anyone is rich enough and earns without putting in hours than he must devote his time to worship. The same command applies to teachers of religious knowledge to Muftis, judges and others of the same kind. If they earn enough for their livelihood then they must continue to occupy themselves in their work and not divert their attention to earning a livelihood.

CONCEALED POLYTHEISM: A person who engages in an occupation, like trading, must earn only lawful livelihood. He must refrain completely from the unlawful. He must abide by the commands of Shari'ah (divine law) and while working hard he must place trust in Allah knowing that only He is the sustainer and the profession is only an outward means of livelihood. He must not regard his profession as a provider otherwise that will be (equal to) a concealed polytheism. He must abstain from unlawful earning, for, the prophet صلی الله علیه وسلم has said about it, "If anyone gives charity from his unlawful earning then that is not accepted." The unlawfully earned wealth does not remain after its owner's death but as a provision of the journey to hell.

SMALL EARNINGS: Some people abstain from large quantities of unlawful wealth but do not mind small earnings of the unlawful. They must realize that even the smallest among of it will mingle with their lawful wealth and make all of it doubtful. The ruling again is the same that we must abstain from the doubtful, too.

GIFTS: If anyone presents something to another of whose status he is uncertain whether it is lawful or not, then he must return it to the giver politely and kindly. If that might hurt him then it must not be returned. Similarly, if probing the nature of a gift might hurt the giver then the receiver should not investigate whether the gift is doubtful, because it is forbidden to annoy or displease a Muslim, whereas examing anything for its doubtful nature is taqwa (piety). The ruling is that the unlawful should not be perpetrated for the sake of taqwa (piety). However, if it is known without a shadow of doubt that the gift is from unlawful sources then it must be returned even if the giver is hurt, unless there is likelihood of trouble arising in which case instead of returning it, the gift may be passed on to someone in dire straits. If the receiver himself if hard-pressed then he may use it himself.

BAD PLACES: One must keep away from such markets where the unlawful things are traded. Unless it is known of something that it is unlawful or doubtful, it is not necessary to probe into its nature, when the unlawful or doubtful nature of anything is not known, an unnecessary probe and investigation everywhere and for everything will be merely an evil suggestion.

WAGES: The remuneration of unlawful profession is also unlawful. Examples are stitching silk garments for men or making golden jewelery for them. Similarly, profit and wealth derived from illegal trading are also unlawful, like selling hoarded grain.

DRAPERS: The best of all businesses is that of the drapers and the best of all professions is to prepare and stitch water skins.

FAKE CURRENCY: It is absolutely forbidden to circulate counterfeit coins (and currency). If anyone gets any, he must throw them into a well or dispose of in such manner.

HONESTY: Every trader and shopkeeper must not deceive anyone. It is wrong to take oath to support his statements and he must not hide defects in his wares. He must not overdo when describing his wares as good.

SELLING TO A WRONG DOER: No trader must sell anything to such a person who might use it to prepare or do something unlawful, like grapes to a winemaker, weapons to a bandit and so on. No trader must resort to adulteration, cheat in weight and measures or deceive in any other way.

UNLAWFUL INCOME: Every trader must tell himself that even a paltry sum of money acquired unlawfully and through improper means will prevent him from entering

paradise. He must suffice himself with little income because that is *mustahab (desirable)* and he must content himself with the business that earns for him enough livelihood. He must not yearn to engage in other businesses to earn more. Rather, he must use his spare time to work for the next world. It is foolish to devote oneself wholly to this fleeting world all the time and do noting for the everlasting hereafter.

SECTION I الفصل الاول

MANUAL LABOUR IS BEST

(٢٧٥٩) عَنِ الْمِقْدَامِ بْنِ مَعْدِى كَرِبَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَكَلَ اَحَدٌ طَعَامًا قَطُّ خَيْرًا مِّنْ اَنْ يَّاْكُلَ مِنْ عَمَلِ يَدَيْهِ وَاِنَّ نَبِيَّ اللّٰهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَاْكُلُ مِنْ عَمَلِ يَدَيْهِ۔ (رواه البخارى)

2759. Sayyiduna Miqdam ibn Ma'dikarib رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "No one has eaten food better than what he eats on earning from the labour of his hands. Indeed, the Prophet of Allah, Dawud عليه السلام used to eat from the earnings of his hands' labour."[1]

COMMENTARY: Sayyiduna Dawud عليه السلام was not only a glorious prophet but he also was sovereign over a vast territory that Allah had granted him. It was his habit that he went about his subjects disguised and asked them about their kings. Once, Allah sent an angel in the likeness of man and Prophet Dawud عليه السلام asked him about himself. He said, "Dawud is a good man, but he eats from the Bayt ul Maal (State Treasury)." That was it! He was moved terribly and he prayed, "O Lord of the worlds, make me independent of the state Treasury and teach me some things whereby I may earn a living for myself." Allah taught him to make armour. [Allah softened iron in his hands and he was the first one skilled in making armour from iron.][2]

He sold that for four thousand dirhams and some ulama (Scholars) say that he sold them for six thousand dirhams making one armour each day. He spent two thousand dirhams on himself and on his family and disbursed the remaining four thousand as charity to poor of Banu Isr'ail.

In this hadith, the Prophet صلى الله عليه وسلم said that to earn one's one living is the *sunnah (Prophet's صلى الله عليه وسلم practice)* of the Prophets عليه السلام. He encouraged the people to earn through their own manual labour. There is much benefit in that not only to one who works himself but also to those others who use his product. This man occupies himself so is safe from bad things and from pride and rebellion. Most of all he is not dependent on anyone else and lives an honourable life.

ADVANTAGE OF ABSTAINING FROM THE UNLAWFUL

(٢٧٦٠) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ طَيِّبٌ لَا يَقْبَلُ اِلَّا طَيِّبًا وَاِنَّ اللّٰهَ اَمَرَ الْمُؤْمِنِيْنَ بِمَا اَمَرَ بِهِ الْمُرْسَلِيْنَ فَقَالَ يٰاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ وَاعْمَلُوْا صَالِحًا وَقَالَ يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ثُمَّ ذَكَرَ الرَّجُلَ يُطِيْلُ السَّفَرَ اَشْعَثَ اَغْبَرَ يَمُدُّ يَدَيْهِ اِلَى السَّمَاءِ يَارَبِّ

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[1] Bukhari # 2072

[2] Stories of the Prophet (عليهم السلام) (p267), Ibn Kathir. (English tr. Dar ul Ishaat, Karachi)

يَارَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وغُذِىَ بِالْحَرَامِ فَأَنّٰى يُسْتَجَابُ لِذٰلِكَ۔ (رواه مسلم)

2760. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely Allah is pure (of all defects) and only such (charity and deeds) are accepted (by him) as are pure (of shortcomings and defective intention). And, indeed, Allah has commanded the believers with the same command as He has given the Messengers, saying:

يَآاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوْا صَالِحًا

{O you Messengers! Eat of the good things and do righteous deeds.} (23: 51)
And He said:

يَآاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبَاتِ مَارَزَقْنَاكُمْ

{O you who believe, eat of the wholesome things wherewith we have provided you.} (2: 172)

Then, he mentioned (by way of an example) a man who undertakes a long journey, his hair unkempt and he in a dusty state, stretching out his hands to heaven in prayer, 'My Lord! My Lord!' But, his food is unlawfully acquired His drink is unlawful His clothing is un lawful acquired and he is nourished by the unlawful then, he asked, "How may such a one expect an answer (to his prayer)?"[1]

COMMENTARY: This hadith emphasizes the excellence of earning what is lawful. It is the demand of servitude that one must consume pure food. This will enable him to draw near to Allah.

The Prophet صلى الله عليه وسلم also said that if anyone does not refrain from consuming the unlawful then his prayers will not be heard. He gave the example of one who undertakes along journey for Hajj (pilgrimage) or any other worship and prayers on such occasions and such auspicious prayers are not granted because he does not refrain from unlawful provision. Supplication has two wings: lawful food and truthful speech (which ensure that prayer will be granted).

THINGS TO COME

(٢٧٦١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْتِيْ عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ مَا اَخَذَ مِنْهُ اَمِنَ الْحَلَالِ اَمْ مِنَ الْحَرَامِ۔ (رواه البخارى)

2761. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There will come a time to people when no one will worry whether what he acquires comes from a lawful source or an unlawful source."[2]

COMMENTARY: As the last Hour approaches, many misdeeds will be perpetrated. Among them will be lack of distinction between the lawful and unlawful incomes. This thing is very apparent these days. No Section of society and no group of people are safe from this malady.

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[1] Muslim # 65-1015, Tirmidhi # 3000, Musnad Ahmad 2-328, Darimi # 2717.
[2] Bukhari # 2059.

AVOID THE DOUBTFUL TOO

(٢٧٦٢) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْحَلَالُ بَيِّنٌ وَ الْحَرَامُ بَيِّنٌ وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيْرٌ مِنَ النَّاسِ فَمَنِ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِيْنِهٖ وَعِرْضِهٖ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِيْ يَرْعٰى حَوْلَ الْحِمٰى يُوْشِكُ اَنْ يَرْتَعَ فِيْهِ اَلَا وَاِنَّ لِكُلِّ مَلِكٍ حِمًى اَلَا وَ اِنَّ حِمَى اللّٰهِ مَحَارِمُهٗ اَلَا وَاِنَّ فِي الْجَسَدِ مُضْغَةً اِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهٗ وَاِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهٗ اَلَا وَهِيَ الْقَلْبُ۔ (متفق عليه)

2762. Sayyiduna Nu'man ibn Bashir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The lawful is clearly defined, but between them are matters that are doubtful. Many of the people cannot pick them up. He who avoids the doubtful things preserves his religion and his honour from blame, but he who stumbles into them lands into what is unlawful. It is like a shepherd who grazes his animals on the borders of a sanctuary, he will soon encroach with them into it. Every king has a sanctuary and know that Allah's sanctuary is what He has declared unlawful. Indeed, there is in the body a piece of flesh. When it is sound, the whole body is sound. When it is bad, the whole body is bad. And, it is the heart."[1]

COMMENTARY: The lawful and unlawful that are well known are pious deed, good speech, marriage and such things as lawful things, and wine, swine, carrion, adultery, usury, falsehood, backbiting, etc which are unlawful. Some things there are that cannot be defined either way. It is not easy for the common man to recognize them. The ulama (Scholars) have three opinions about these things:

(i) Do not regard them as lawful or as unlawful or as permitted. This is the most correct opinion and it should be followed which calls upon us to desist from them.

(ii) Regard them as unlawful.

(iii) Regard them as permissible.

Suppose a man marries a woman and another woman appears and claims to have suckled both the man and the woman (husband and wife). This raises doubts about their marriage because they are said to be faster brother and sister. In that case, their marriage is absolutely disallowed. But, the woman is the lone claimant without any witness recognizes by Shari'ah (divine law). She could be lying. This means that the marriage is legal. This situation where arguments differ makes it a doubtful case. Hence, it is better that the man should divorce the woman because it is better to keep away from the doubtful.

Another example of the doubtful is that someone has lawfully acquired wealth as well as unlawfully acquired and both are inseparable. So, all his money is of the doubtful kind and he must refrain from using all his money.

The hadith compares to grazing animals in forbidden sanctuaries, the prohibitions of Shari'ah (divine law). It is *wajib (obligatory)* to refrain from doing them and the doubtful things are like borders of sanctuaries of the common people. These should be avoided lest

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[1] Bukhari # 52, Muslim # 107. 1599, Abu Dawud # 3329, Tirmidhi # 1209, Nasa'i # 4453, Ibn Majah # 3984, Musnad Ahmad 4-267.

one trespasses them. Anyone who perpetrates the forbidden is liable to punishment. Some of these things are such as will not be forgiven, like polytheism. Some of them Allah may pardon if he will. However, if a sincere repentance is made and forgiveness sought then everything will be forgiven.

Shaykh Ali Muttaqi رحمه الله has penned down a sequence; necessary, permissible, makruh (disapproved), forbidden disbelief. If a person suffices in all fields of his life with such necessities as maintain him and his honour then he is safe in his religion from every danger. If he tries to go beyond the limit of the necessities then he lands in the territory of the makruh (disapproved) (disliked) till greed takes him further into the forbidden limits. His next step is disbelief. We seek refuge in Allah from that.

The hadith sums up with reference to a person's heart. If it spoils, the entire body spoils because of sin and disobedience. Every sensible person must concentrate on his heart and keep it away from base desires otherwise it respects no limits and plunges into darkness.

The good of the body lies in lawful sustenance because it keeps the heart clean. A clean pure heart gets all limbs to do good deeds and to refrain from evil.

THREE AHADITH: The ulama (Scholars) agree that this hadith bears a large treasure of knowledge and answers to queries. There are three ahadith on which evolve Islamic laws and commands. They are:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

(Deeds are judged according to the intentions behind them).[1]

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَالَا يَعْنِيْهِ

(The beauty of anyone's Islam lies in his abandoning what does not concern him),[2] **and**

اَلْحَلَالُ بَيِّنٌ الخ۔

(The lawful is clearly defined....)[3]

WAGES OF AN ADULTERESS ARE UNLAWFUL

(٢٧٦٣) وَعَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَمَنُ الْكَلْبِ خَبِيْثٌ وَ مَهْرُ الْبَغِيِّ خَبِيْثٌ وَكَسْبُ الْحَجَّامِ خَبِيْثٌ۔ (رواه مسلم)

2763. Sayyiduna Rafi' ibn Khadij رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The price paid for a dog is impure, the wages paid to a prostitute are impure and the earning of a cupper are impure."[4]

COMMENTARY: The Arabic word (خبيث) (Khabith) in the hadith means 'impure' or 'bad'. However, jurists interpret it according to the context; unlawful, impure, makruh (disapproved) (undesirable), etc.

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[1] Bukhari # 54, Muslim # 155-1907, Tirmidhi # 1653, Musnad Ahmad 1-25.

[2] Tirmidhi # 2324, Muwata Maalik 47. 1-3, Ibn Majah # 3976.

[3] Tirmidhi under demission (# 2762)

[4] Muslim # 41-1568, Tirmidhi # 1279, Abu Dawud # 3421, Nasa'i # 429, Musnad Ahmad 3-464, Darini # 2621.

Imam Shafi'I رحمه الله has translated the first portion: 'The price paid for a dog is unlawful.' Therefore, buying and selling of dogs is forbidden, both the trained and untrained dog. Imam Abu Hanifah رحمه الله, Imam Ahmad رحمه الله and some other imams said that trade of such dogs, cheetahs and beasts is permitted as are beneficial whether trained or untrained. They say that the price paid for a dog is impure or makruh (disapproved), not unlawful. The earnings of the cupper are undesirable, disliked. The prophet صلى الله عليه وسلم had himself paid wages for cupping. Hence, his (cupper's) wages are makruh tanzihi (disapproved for purification). Therefore, the word (خبيث) is not merely 'unlawful.'

QUESTION ABOUT PRICE OF DOG

(٢٧٦٤) وَعَنْ أَبِي مَسْعُوْدٍ الْاَنْصَارِيِّ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ ثَمَنِ الْكَلْبِ وَ مَهْرِ الْبَغِيِّ وَ حُلْوَانِ الْكَاهِنِ۔ (متفق عليه)

2764. Sayyiduna Abu Mas'ud al Ansari رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم for bade the price paid for a dog, the wages paid to a prostitute and the offerings made to a soothsayer."[1]

COMMENTARY: In the commentary on the previous hadith the buying and selling and price of a dog have been discussed exhaustively. As for this hadith forbidding the price paid for a dog, the Hanafi ulama (Scholars) say that this applied when the dogs should be killed and he had forbidden, too, that benefit should be derived from the dogs, Later, however, he gave permission that dogs should be used for beneficial purposes. It is also reported that someone killed a hunting dog and the prophet صلى الله عليه وسلم commanded him to reimburse the owner with forty dirhams. When someone else killed a dog guarding a herd of sheep, he commanded him to give the owner one ram.

Teebi said رحمه الله that most ulama (Scholars) say that it is not allowed to trade is dogs and also it is not necessary to pay to the owner for his dog if it is killed whether the dog is trained or untrained and whether it is allowed to keep the dog as a pet or not allowed. But, Imam Abu Hanifah رحمه الله has declared that buying and selling is allowed of the dog from which benefit may be derived, like a watch dog for the house or for sheep. Also, he has ruled that if such a dog is killed then the such a dog is killed then the person killing it must pay its price to the owner. The commentary on the previous hadith mentions about the ruling on the wages to an evil woman.

The soothsayer predicts the future. His wages described as (حلوان) mean sweetmeat. However, the terminology gives its meaning as a soothsayer's salary, in whatever form sweetmeat, clothing, cash, etc.

It is forbidden to visit soothsayers to learn of the future as also to visit astrologers, palmists and their likes to know the future. It is forbidden to believe them. This will be discussed in detail in the chapter on sorcery and prediction; (Divination). (باب السحر والكهانته)

FORBIDDEN TO SELL BLOOD

(٢٧٦٥) وَعَنْ أَبِي جُحَيْفَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ ثَمَنِ الدَّمِ وَ ثَمَنِ الْكَلْبِ وَكَسْبِ الْبَغِيِّ وَ

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[1] Bukhari # 2237, Muslim # 39-1567, Tirmidhi # 1280, Abu Dawud # 3428, Ibn Majah # 2159, Musnad Ahmad 2-118, Muwatta Maalik # 31. 29-68.

لَعَنَ اٰكِلَ الرِّبَا وَ مُؤْكِلَهٗ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ وَالْمُصَوِّرَ۔ (رواه البخاری)

2765. Sayyiduna Abu Juhayfah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم forbade the price paid for blood, price paid for a dog and the earnings of a prostitute. He cursed the receiver of interest and its payer, the one who tattoos and the one who gets himself tattooed, and the one who draws or snaps pictures or sculptures.[1]

COMMENTARY: It is forbidden to buy and sell blood because it is impure. Accordingly, the price paid for it is also disallowed. Some people interpret it to refer to cupping in which case the prohibition will be makruh tanzihi (disapproved for purification).

Tattooing is to punch holes on the body, or some of it, with needles and fill the holes with collyrium or oil. The colour is then visible, black or bluish. This is the work of the perverse and the infidels. This process tends to alter Allah's creation. If a Muslim has done it, he must find some way to undo it but if that will cause great pain then he must not put himself to pain but repent and ask Allah for forgiveness. After that, he will not remain a sinner.

The drawing of pictures of living creatures is disallowed. It is not forbidden to draw or snap pictures of inanimate objects, or to cast sculptures.

Khattabi رحمه الله has written that pictures can be of two kinds. One is that the picture itself is the objective and that on which it is drawn is secondary. The other kind is that the picture is secondary while that on which it is drawn is the real objective, like vessels, walls carpets, etc. While it is allowed to buy and sell and second kind, yet making both kinds of pictures is forbidden.

BUYING & SELLING FORBIDDEN THINGS IS ALSO FORBIDDEN

(٢٧٦٦) وَعَنْ جَابِرٍ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ عَامَ الْفَتْحِ وَ هُوَ بِمَكَّةَ اِنَّ اللّٰهَ وَرَسُوْلَهٗ حَرَّمَ بَيْعَ الْخَمْرِ وَ الْمَيْتَةِ وَالْخِنْزِيْرِ وَالْاَصْنَامِ فَقِيْلَ يَا رَسُوْلَ اللّٰهِ اَرَأَيْتَ شُحُوْمَ الْمَيْتَةِ فَاِنَّهٗ تُطْلٰى بِهَا السُّفُنُ وَيُدْهَنُ بِهَا الْجُلُوْدُ وَيَسْتَصْبِحُ بِهَا النَّاسُ فَقَالَ لَاهُوَ حَرَامٌ ثُمَّ قَالَ عِنْدَ ذٰلِكَ قَاتَلَ اللّٰهُ الْيَهُوْدَ اِنَّ اللّٰهَ لَمَّا حَرَّمَ شُحُوْمَهَا اَجْمَلُوْهُ ثُمَّ بَاعُوْهُ فَاَكَلُوْا ثَمَنَهٗ۔ (متفق علیه)

2766. Sayyiduna Jabir رضی الله عنه narrated that, in the year of the conquest, he heard Allah's Messenger صلی الله علیه وسلم say when he was in Makkah, "Allah and His messenger have forbidden the sale of wine, dead animals, swine and idols." Someone asked him about the fat of dead animals because it was used to coat and plate ships and to anoint skins and people lighted lamps with it. He said, "No that is unlawful."

Then, he said, "May Allah ruin the Jews! Allah made fat of these animals unlawful for them but they melted it and sold it to devour its price."[2]

COMMENTARY: Ata رحمه الله said that the command of wine etc. includes music, drums etc. it is not allowed to buy and sell them. If any one destroys a musical instrument then it is not *wajib (obligatory)* on him to pay compensation to the owner.

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[1] Bukhari # 2238, Musnad Ahmad 2-309.

[2] Bukhari # 2236, Muslim # 71-581, Tirmidhi # 1301, Abu Dawud # 3486, Nasa'i # 4669, Ibn Majah # 2167, Musnad Ahmad # 14479.

Imam Shafi'I رحمه الله holds that it is not allowed to trade in fat of a dead animal, to eat it or to rub on one's body, but it is allowed to put it to other uses. This it may be used to grease ships or light lamps, etc. He also holds that if impurity drops in butter oil or olive oil or any oil then it may be used to light lamps or make soap. However, the majority holds that like buying and selling, it is disallowed to use it in any way whatsoever, because the prohibition of the dead is general but dyed hide is excepted because its permission is known in particular.

Imam Abu Hanifah رضی الله عنه and his students have allowed that impure olive oil may be sold. But, they say that it is makruh (disapproved) to light lamps with impure oil, particularly in mosques.

The hadith winds up with a reference to the play of the Jews who found a round about way to disobey Allah's command.

It is wrong to circumvent a command to perpetrate the unlawful. Also, any thing's price attracts the same command as that thing if it is forbidden then its price is forbidden too.

THE DECEIT OF THE JEWS

(٢٧٦٧) وَعَنْ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قَاتَلَ اللّٰهُ الْيَهُوْدَ حُرِّمَتْ عَلَيْهِمُ الشُّحُوْمُ فَجَمَلُوْهَا فَبَاعُوْهَا۔ (متفق عليه)

2767. Sayyiduna Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "May Allah curse the Jews, they were forbidden fats (of dead animals),[1] but they melted them and sold them."

CAT AS A MERCHANDISE

(٢٧٦٨) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ ثَمَنِ الْكَلْبِ وَالسِّنَّوْرِ۔ (رواه مسلم)

2768. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم forbade payments for dogs and cats.[2]

COMMENTARY: Teebi رحمه الله said that the disallowance to use the price paid for a cat is of the nature of makruh tanzihi (disapproved for purification). Nearly all the ulama (Scholars) hold that it is allowed to trade in cats, give them as gifts, lend them. However, Sayyiduna Abu Hurayrah رضی الله عنه and some of the tabi'un abides by the literal meaning of this hadith. They held that these things were not allowed.

PROFESSION OF CUPPING IS LAWFUL

(٢٧٦٩) وَعَنْ اَنَسٍ قَالَ حَجَمَ اَبُوْ طَيْبَةَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَمَرَلَهُ بِصَاعٍ مِنْ تَمْرٍ وَ اَمَرَ اَهْلَهُ اَنْ يُّخَفِّفُوْا عَنْهُ مِنْ خَرَاجِهٖ۔ (متفق عليه)

2769. Sayyiduna Anas رضی الله عنه said that Sayyiduna Abu Taybah رضی الله عنه cupped Allah's Messenger صلی الله علیه وسلم. so, he gave instructions that he should be given one sa' of dates. He also commanded his masters to collect a lesser amount from his

[1] Bukhari # 2233, Muslim # 22-1582, Nasai # 4257, Darimi # 2104, Musnad Ahmad 1-25.

[2] Muslim # 42-1569, Tirmidhi # 1284, Abu Dawud # 3479, Ibn Majah # 2161, Daraqutni # 271 (Buyu-Sales).

earnings (meaning they should reduce from his Kharaj (homage revenue)).[1]

COMMENTARY: The Arabs used to put their slaves, both male and female, to work in different professions and had them commit to pay to them a certain part of their earnings. Abu Taybah رضی اللہ عنہ was a slave of Banu Harithah. He served the Prophet صلی اللہ علیہ وسلم so that he was very pleased with him and recommended to the masters of Abu Taybah رضی اللہ عنہ to reduce the amount they took from him every day.

This hadith is evidence that cupping is a lawful profession. Wages may be paid for it.

SECTION II اَلْفَصْلُ الثَّانِیْ

EARNINGS OF OFFSPRING'S MAY BE USED

(٢٧٧٠) عَنْ عَآئِشَةَ قَالَتْ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَطْيَبَ مَا أَكَلْتُمْ مِنْ كَسْبِكُمْ وَإِنَّ أَوْلَادَكُمْ مِنْ كَسْبِكُمْ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَفِيْ رِوَايَةِ أَبِيْ دَاوٗدَ وَالدَّارِمِيِّ إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهٖ وَإِنَّ وَلَدَهٗ مِنْ كَسْبِهٖ۔

2770. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم said, "The best of what you earn is from your earnings and surely your children are part of your earnings."[2]

COMMENTARY: The last words of this hadith assert that if parents are no longer able to earn for themselves then they are allowed to consume from their children's earnings. However, if parents can make a living for themselves then it is not permitted to them to burden their children unless the children wish that their parents eat from their earnings. In that ease, they are allowed to do so.

Allamah Teebi رحمہ اللہ said that if parents are helpless then it *wajib (obligatory)* on their son to provide them their necessities of life. But, Imam Shafi'I رحمہ اللہ said that the condition for the *wajib (obligatory)* is that they also are unable to earns. Other scholars do not place this condition.

THE COMMAND ABOUT THE UNLAWFUL PROPERTY

(٢٧٧١) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَكْسِبُ عَبْدٌ مَالَ حَرَامٍ فَيَتَصَدَّقُ مِنْهُ فَيُقْبَلُ مِنْهُ وَلَا يُنْفِقُ مِنْهُ فَيُبَارَكُ لَهٗ فِيْهِ وَلَا يَتْرُكُهٗ خَلْفَ ظَهْرِهٖ إِلَّا كَانَ زَادَهٗ إِلَى النَّارِ إِنَّ اللّٰهَ لَا يَمْحُو السَّيِّئَ بِالسَّيِّئِ وَلٰكِنْ يَمْحُو السَّيِّئَ بِالْحَسَنِ إِنَّ الْخَبِيْثَ لَا يَمْحُوا الْخَبِيْثَ رَوَاهُ أَحْمَدُ وَكَذَا فِيْ شَرْحِ السُّنَّةِ۔

2771. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone earns unlawful property and gives charity from it then that is not accepted from him. If he spends from it (on himself and his family), then he gets no blessing for it. When he leaves it behind him, it is his provision to hell.

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[1] Bukhari # 2102, Muslim # 64-1577, Abu Dawud # 3424, Tirmidhi # 1282, Muwatta Maalik 26 (Iztidhm) Musnad Ahmad 3-174.

[2] Tirmidhi # 1363, Abu Dawud # 3528, Nasa'i # 4461, Ibn Majah # 2290, Musnad Ahmad 6-162.

Surely, Allah does not erase evil with evil, but He erases evil with good. Surely, the impure does not erase the impure."[1]

COMMENTARY: People are amazing for the sake of this fleeting life, they are prepared to ruin the never ending life to follow. Here, a man lies, deceives, sucks the blood of the poor, misappropriates rights of fellow man and stoops so law as to throw away his religion and faith:. Finally, it becomes for him a provision that sees him to hell. He not only earns the unlawful but also derives benefit from it. After him, his heirs use what he leaves behind so they too commit sin. The sins being committed till the last day are recorded against him in his record of deeds.

If anyone hopes to be forgiven by giving charity from his unlawful earnings then that is not possible because to give charity from the unlawful is itself a sin. In fact, some ulama (Scholars) say that if anyone gives charity from unlawful property and hopes for reward there against then he gets near to the borders of disbelief. Further, if a poor man to whom he gives this charity known that it is from unlawful property and yet he prays for him then this poor man to reaches the borders of disbelief.

Sins are forgiven or their punishment mitigated by pious deeds. If any one gives charity, for example, from the lawful property, then it is a pious deed. A person not only gets re ward for spending in Allah's path from his lawful wealth, but also his sins are obliterated. It is as this verse of the Quran says:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

{Surely good deeds will drive away the evil deeds} (11: 114)

These sentences are by way prelude of the last portion of the hadith (ان الخبيث) 'Surely, the impure does not erase the impure.'

GROWTH FROM THE UNLAWFUL

(٢٧٧٢) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَدْخُلُ الْجَنَّةَ لَحْمٌ نَبَتَ مِنَ السُّحْتِ وَ كُلُّ لَحْمٍ نَبَتَ مِنَ السُّحْتِ كَانَتِ النَّارُ اَوْلٰى بِهٖ۔ رَوَاهُ اَحْمَدُ وَالدَّارِمِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

2772. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The flesh that is reared on the unlawful will not enter paradise. For every flesh that is bred on the unlawful, the Fire is the most appropriate place."[2]

COMMENTARY: A person who breeds on the unlawful will not enter paradise before first undergoing punishment in hell, or he will not make it to the elevated ranks of paradise, or such people will not be admitted to paradise who consume the unlawful under the assumption that it is the lawful. Or, the hadith really means to sound a warning against the evil of consuming the unlawful earnings, that people might stay way from it.

Such a person is exempted from this warning whom Allah forgives when he repents sincerely or simply out of His mercy and Allah makes those people happy with away their wealth, or, Allah accepts someone's intercession for him.

LEAVE WHAT IS DOUBTFUL

(٢٧٧٣) وَعَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ حَفِظْتُ مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعْ مَايُرِيْبُكَ اِلٰى مَالَا يُرِيْبُكَ

[1] Baghawi in Sharh us *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* # 2030, Musnad Ahmad 3-387.

[2] Darimi # 2776, Musnad Ahmad 3-321, Bayhaqi in Sha'bul-eeman # 5761.

فَإِنَّ الصِّدْقَ طُمَانِيْنَةٌ وَإِنَّ الْكَذِبَ رِيْبَةٌ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَرَوَى الدَّارِمِيُّ الْفَصْلَ الْاَوَّلَ۔

2773. Sayyiduna Hasan ibn Ali رضی اللہ عنہ narrated that he had preserved (in his memory the hadith) from Allah's Messenger صلی اللہ علیہ وسلم (who said), "Abandon that which puts you in doubt and take up that which does not cause you doubt, because truth promotes contentment (of heart) while Falsehood raises confusion and doubt."[1]

COMMENTARY: Refrain from those things which involve you in doubt. Some ulama (Scholars) say that when your conscience becomes doubtful about the permissibility or prohibition of a deed or saying then you must abstain from that thing and adopt what your conscience approves. A man's conscience does not mislead him. This is an axiom to determine the nature of something whether it is lawful or not. However, not everyone is qualified to judge in this manner. Only those righteous people whose minds and thinking and hearts are repositories of taqwa (piety) and faith and rectitude, can judge by their conscience.

DISTINGUISHING GOOD FROM BAD

(٢٧٧٤) وَعَنْ وَابِصَةَ بْنِ مَعْبَدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا وَابِصَةُ جِئْتَ تَسْأَلُ عَنِ الْبِرِّ وَالْاِثْمِ قُلْتُ نَعَمْ قَالَ فَجَمَعَ اَصَابِعَهُ فَضَرَبَ بِهَا صَدْرَهُ وَ قَالَ اسْتَفْتِ نَفْسَكَ اِسْتَفْتِ قَلْبَكَ ثَلَاثًا اَلْبِرُّ مَا اطْمَأَنَّتْ اِلَيْهِ النَّفْسُ وَاطْمَأَنَّ اِلَيْهِ الْقَلْبُ وَالْاِثْمُ مَاحَاكَ فِي النَّفْسِ وَ تَرَدَّدَ فِي الصَّدْرِ وَاِنْ اَفْتَاكَ النَّاسُ۔ (رواہ احمد و الدارمی)

2774. Sayyiduna Wabisah ibn Ma'bad رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "O Wabisah, have you come to ask about piety and sin?" He said, "Yes" He went on to narrate that the prophet صلی اللہ علیہ وسلم joined his fingers and struck his (wabisah's) chest with them and said, "Ask yourself the question. Ask your heart for a ruling." He said that three times. "Righteousness is that with which your self is content and the heart is content. And, sin is that which confuses the soul and perplexes the heart, even though the people may uphold it."

COMMENTARY: This hadith emphasizes that a decision about what is good and pious and about what is bad and evil, of any word or deed, should be left to one's conscience. If one's conscience does not hesitate then the words or deeds are pious but if there is a confusion then they are bad even though the people might recommend it and a mufti gives his verdict in its favour. A mufti's verdict (fatwa) is not the same as righteousness (taqwa (piety)). It is much better to abide by taqwa (piety) than to obey a fatwa.

As suggested in the commentary to the previous hadith, not everyone's heart is a repository of taqwa (piety) to be able to judge by his conscience. Hence, too, the common 'ask your heart' applies to the righteous people whose hearts are pure and free of base desires but filed with taqwa (piety) and love of Allah. Their hearts incline only to the good and turn away from evil. Moreover, this command is applied when a clear ruling of Shari'ah (divine law) is not found. Thus, when the verses of the Quran cannot be easily interpreted, resort should be made to ahadith as a *wajib (obligatory)* and a decision should

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[1] Tirmidhi # 2526, Nasa'i # 5711, DArami # 2532 (first portion).

be arrived at. If an interpretation alludes even from them, then resort should be made to the ulama (Scholars) as a *wajib (obligatory)*. If no clear answer is forthcoming even from them, the heart should be asked and one of the opinion on which it seems convinced should be followed .

When Sayyiduna Wabisah رضی الله عنه came to the Prophet صلی الله علیه وسلم, he did not ask him anything but the Prophet صلی الله علیه وسلم perceived his intention because of the gift of perception and disclosed his intention. He then patted wabisah's رضی الله عنه heart with his fingers to bless it and enable it to understand. He also meant to tell him to ask his heart.

PERFECT ABSTINENCE

(٢٧٧٥) وَعَنْ عَطِيَّةَ السَّعْدِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَبْلُغُ الْعَبْدُ اَنْ يَكُوْنَ مِنَ الْمُتَّقِيْنَ حَتّٰى يَدَعَ مَالَا بَاْسَ بِهٖ حَذْرًا لِمَا بِهٖ بَاْسٌ۔ (رواہ الترمذی وابن ماجة)

2775. Sayyiduna Atiyah as-Sa'di رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "A person will never make it to (perfect) righteousness (and the rank of the God fearing) till he abandons what is not harmful to be able to be on guard against what is harmful."[1]

COMMENTARY: From the point view of Shari'ah (divine law) a muttaqi or the God-fearing is the person who keep himself away from those things which is perpetrated invite Allah's displeasure and punishment on the perpetrator.

Some ulama (Scholars) hold that taqwa (piety) or righteousness has three degrees:

(i) To shun polytheism or associating with Allah. Anyone who keeps away from it earns perpetual deliverance and this is stated in the verse:

اَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى

{...made them stick to the word of piety} (48: 26)

(ii) To abstain from every sin, even the minor sins, and some ulama (Scholars) insist that this is taqwa (piety). This agrees with the verse:

وَلَوْ اَنَّ اَهْلَ الْقُرٰى اٰمَنُوْا وَ اتَّقَوْا

{And had the people of (those) townships believed and feared (Allah)} (7: 96)

(iii) To exercise extreme care in everything so much so that even some permissible things are avoided, not to let the heart think of anyone besides Allah and to concentrate only on Him. This is the message of the verse:

اِتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖ

{Fear Allah as He should be feared} (3: 102)

In fact, the hadith under discussion also says the same things about the perfect degree of taqwa (piety).

The essence of the hadith is that no one becomes a perfect muttaqi or abstinent unless he shuns even the permitted things for fear lest they lead him to commit the unlawful or makruh (disapproved) (disapproved) or doubtful. For instance, if he is a bachelor, he has more sexual appetite, so he must shun such things as arouse his emotions, like perfume,

[1] Tirmidhi # 2459, Ibn Majah # 4215.

etc. In short, after keeping away from the unlawful, makruh (disapproved) and doubtful, one must also give up some permissible, things as a cautionary measure to attain a perfect degree of taqwa (piety) and abstinence. Sayyiduna Umar رضی الله عنه used to say, "Lest we fall into the unlawful, we used to keep away from nine out of ten portions of the lawful." Sayyiduna Abu Bakr رضی الله عنه used to say, "We used to shun seventy portions of the permissible for fear we might commit what is unlawful."

CURSE ON THOSE CONNECTED WITH WINE

(٢٧٧٦) وَعَنْ اَنَسٍ قَالَ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْخَمْرِ عَشَرَةً عَاصِرَهَا وَ مُعْتَصِرَهَا وَشَارِبَهَا وَ حَامِلَهَا وَالْمَحْمُوْلَةَ اِلَيْهِ وَسَاقِيَهَا وَبَائِعَهَا وَاٰكِلَ ثَمَنِهَا وَالْمُشْتَرِىْ لَهَا وَالْمُشْتَرٰى لَهٗ۔ (رواه الترمذی وابن ماجة)

2776. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم cursed ten people connected with wine: The one who extracts it, the one who gets it extracted, the one who consumes it, the one who delivers it, the one to whom it is delivered, the one who serves it, the one who sells it. The one who uses its price for his good. The one who buys it and the one for whom it is bought.[1]

(٢٧٧٧) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَعَنَ اللّٰهُ الْخَمْرَ وَ شَارِبَهَا وَسَاقِيَهَا وَ بَائِعَهَا وَ مُبْتَاعَهَا وَعَاصِرَهَا وَمُعْتَصِرَهَا وَحَامِلَهَا وَالْمَحْمُوْلَةَ اِلَيْهِ۔ (رواه ابوداؤد وابن ماجة)

2777. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Allah has cursed wine, its drinker, its server, its seller its buyer the person who extracts it, the person for whom it is extracted, its deliverer and the person to whom it is delivered."[2]

COMMENTARY: Wine is *Umm-ul-KhaBaith* (the root of all evils). Therefore, it is cursed. However, it is possible that here 'wine' could refer to one who uses the price paid for wine.

WAGES OF THE CUPPER

(٢٧٧٨) وَعَنْ مُحَيِّصَةَ اَنَّهٗ اسْتَاذَنَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ اُجْرَةِ الْحَجَّامِ فَنَهَاهُ فَلَمْ يَزَلْ يَسْتَاذِنُهٗ حَتّٰى قَالَ اَعْلِفْهُ نَاضِحَكَ وَاَطْعِمْهُ رَقِيْقَكَ۔ (رواه مالك والترمذی وابوداؤد وابن ماجة)

2778. Sayyiduna Muhaysah رضی الله عنه reported that he sought permission of Allah's Messenger صلی الله علیه وسلم for (collecting) the wages of the cupper, but he disallowed it, He did not cease to ask for his permission, so finally he consented, "Feed the earnings (from it) to your watering camels and feed your slaves (male and female) with it."

COMMENTARY: Many Sahabah (Prophet's Companions) رضی الله عنهم had a retinue of slaves some of whom they had appointed to the profession of cupping. The Prophet صلی الله علیه وسلم did not permit Sayyiduna Muhaysah رضی الله عنه to use the share of earnings he received from his slave but permitted him to feed the camels and the slaves from his share. Though these earnings were not unlawful yet they were makruh tanzihi (disapproved for purification) and not proper for the sahabah (Prophet's Companions) رضی الله عنهم. He encouraged them in this way to work hard for a living.

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[1] Tirmidhi # 1299, Ibn Majah # 3381.

[2] Abu Dawud # 3674, Ibn Majah # 3380, Musnad Ahmad 2-25.

EARNINGS OF SONGSTRESS DISALLOWED

(٢٧٧٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ ثَمَنِ الْكَلْبِ وَكَسْبِ الزَّمَّارَةِ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ۔

2779. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade the (use of the) price of the dog and the wages of the songstress.[1]

COMMENTARY: Some ulama (Scholars) say that the word (الزمارة) (az-zammarah) means the beautiful woman who is lecherous. Some others say that it means 'making signs with the eyes.' Prostitutes do lure men by signs with the eyes. (These meanings are suggested instead of 'songstress!')

BUYING AND SELLING SINGING GIRLS

(٢٧٨٠) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَبِيْعُوا لْقَيْنَاتِ وَلَا تَشْتَرُوْهُنَّ وَلَا تُعَلِّمُوْهُنَّ وَثَمَنُهُنَّ حَرَامٌ وَفِيْ مِثْلِ هٰذَا اُنْزِلَتْ وَمِنَ النَّاسِ مَنْ يَّشْتَرِىْ لَهْوَ الْحَدِيْثِ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ وَعَلِيُّ بْنُ يَزِيْدَ الرَّاوِيُّ يُضَعَّفُ فِي الْحَدِيْثِ وَسَنَذْكُرُ حَدِيْثَ جَابِرٍ نَهٰى عَنْ اَكْلِ الْهِرِّ فِيْ بَابِ مَايَحِلُّ اَكْلُهُ اِنْ شَاءَ اللّٰهُ تَعَالٰى۔

2780. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not sell singing girls, nor buy them, nor teach them (to sing). The price paid for them is unlawful. The like of it has been revealed.

وَمِنَ النَّاسِ مَنْ يَّشْتَرِىْ لَهْوَ الْحَدِيْثِ

{And of mankind is he who buys frivolous discourse} (1)[2] (31;6)

COMMENTARY: Some ulama (Scholars) interpret the hadith to mean: it is not allowed to sell the singing girls. All the others say that while it is permitted to sell them, yet the hadith merely forbids receiving wages of their singing. Wages acquired for their songs are unlawful. It is like grapes sold to the processor of wine, their price is forbidden, but not the price of grapes as a commodity. In both cases, the wages or price are forbidden because they are got from unlawful means. Neither grapes nor singing girls are disallowed to be bought and sold.

The words 'frivolous discourse' (or, playthings as translated in Urdu) in the verse cited in the hadith mean the songs and forbidden voices that keep a person away from remembrance of Allah and cause him to commit sin. Every kind of vain talk comes under this meaning. A man by the name of Nasr ibn Harith used to purchase singing girls so that he could lead people away from Allah's path through them. This verse was revealed to censure him. Some ulama (Scholars) say that Nasr ibn Harith had bought certain books of the ajamis (non Arabs) from which he read stories to the Quraysh, saying, "Muhammad relates to you the stories of the Aad and Thamud, but I narrate to you the tales of Rustum, Isfandyar and kings."

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[1] Baghawi in Sharh us *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* # 2038.

[2] Tirmidhi # 1286, Ibn Majah # 2118, Musnad Ahmad 5-264.

وَسَنَذْكُرُ حَدِيْثَ جَابِرٍ نَّهٰى عَنْ اَكْلِ الْهِرِّفِيْ بَابِ مَايَحِلُّ اَكْلُهٗ اِنْ شَآءَ اللّٰهُ تَعَالٰى

We shall mention the hadith of Jabir (# 128) forbidding eating of cats in the chapter on what is allowed to be eaten, Insha Allah.

SECTION III اَلْفَصْلُ الثَّالِثُ

FARD (COMPULSORY) TO EARN LAWFUL SUSTENANCE

(٢٧٨١) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَلَبُ كَسْبِ الْحَلَالِ فَرِيْضَةٌ بَعْدَ الْفَرِيْضَةِ۔ (رواه البيهقى فى شعب الايمان)

2781. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Seeking to earn to lawful livelihood is obligatory duty after the obligatory duties."[1]

COMMENTARY: The hadith means that it is *fard (compulsory)* to earn a living with one's family. However, the obligatory duties, like *salah (prayer)* zakah (Annual due charity) etc. prescribed by Allah are of prime importance and must be discharged without fail and earning lawful sustenance follows next.

According to the ruling of fiqh (Islamic jurisprudence), it is *fard (compulsory)* for that person to earn for the upkeep of himself and his family who is dependent on the earnings.

The hadith calls for lawful livelihood which means that is must not be unlawful. So, here lawful sustenance could include doubtful earning too because the other ahadith call for keeping away from doubtful provision only by way of caution, not as an obligatory duty. Also, it is not *fard (compulsory)* on everyone to seek a livelihood for himself, because many there are whose upkeep is *wajib (obligatory)* on other people so it is not necessary for them to earn for themselves.

PERMITTED TO SEEK REMUNERATION FOR WRITING DOWN THE QURAN

(٢٧٨٢) وَعَنِ ابْنِ عَبَّاسٍ اَنَّهٗ سُئِلَ عَنْ اُجْرَةِ كِتَابَةِ الْمُصْحَفِ فَقَالَ لَابَاسَ اِنَّمَا هُمْ مُصَوِّرُوْنَ وَاِنَّهُمْ اِنَّمَا يَاكُلُوْنَ مِنْ عَمَلِ اَيْدِيْهِمْ۔ (رواه رزين)

2782. Sayyiduna Ibn Abbas رضى الله عنه was asked about wages paid for writing down the (copies of the) Quran. He said, "It does not matter. They are only those who sketch lines and they only eat what their hands earn."[2]

COMMENTARY: Sayyiduna Ibn Abbas رضى الله عنه explained to the man who wondered if the scribe could get wages for writing down the Quran that the scribe merely drew lines on pages. He might do that for the Quran or for any other book. It is his art and his profession and a means of his lawful sustenance.

THE MOST EXCELLENT EARNING

(٢٧٨٣) وَعَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ قِيْلَ يَا رَسُوْلَ اللّٰهِ اَيُّ الْكَسْبِ اَطْيَبُ قَالَ عَمَلُ الرَّجُلِ بِيَدِهٖ وَكُلُّ بَيْعٍ مَبْرُوْرٍ۔ (رواه احمد)

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[1] Bayhaqi in shu'ab ul Eeman # 8741.

[2] Razin.

2783. Sayyiduna Rafi ibn Khadij رضی اللہ عنہ narrated that Someone asked (the Prophet صلی اللہ علیہ وسلم), "Ó Messenger of Allah, which kind of earning is the purest (meaning, best)?" He said, "A person's work with his hand and every trade that is approved (being according to principles and rules of Shari'ah (divine law))."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said that while the best profession was of manual labour, yet if anyone cannot earn his living with his hands then he must engage in some business conducting it honestly and in a trustworthy manner. This too is a pure and lawful earning.

PRICE OF MILK

(٢٧٨٤) وَعَنْ اَبِیْ بَكْرِ بْنِ اَبِیْ مَرْيَمَ قَالَ كَانَتْ لِمِقْدَامِ بْنِ مَعْدِىْ كَرِبَ جَارِيَةٌ تَبِيْعُ اللَّبَنَ وَيَقْبِضُ الْمِقْدَامُ ثَمَنَهٗ فَقِيْلَ لَهٗ سُبْحَانَ اللّٰهِ اَتَبِيْعُ اللَّبَنَ وَتَقْبِضُ الثَّمَنَ فَقَالَ نَعَمْ وَمَا بَاْسٌ بِذٰلِكَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَيَاْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَنْفَعُ فِيْهِ اِلَّا الدِّيْنَارُ وَالدِّرْهَمُ ـ (رواه احمد)

2784. Sayyiduna Abu Bakr ibn Abu Maryam رضی اللہ عنہ said that Sayyiduna Miqdan ibn Ma'dikarib had a female slave who sold milk (of the domestic animals) and Miqdam took its price. Someone exclaimed, "Subhan Allah, is it that she sell the milk and you keep its price?" He said, "Yes! There is no harm in it. I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'A time will come to man without doubt when nothing will benefit him but the dinar and the dirham."[2]

COMMENTARY: People questioned Sayyiduna Miqdam رضی اللہ عنہ why he collected the price of milk because it was better that milk should be given away to the poor or distributed to friends and acquaintances. It did not behave him to sell milk and get its price. He clarified that it was not disallowed by Shari'ah (divine law) and neither was it otherwise disallowed nor disliked. Besides, he was not driven to sell milk out of greed but only made two ends meet with it.

He also said that a time would come when people would think only of wealth and expand the sphere of their needs but paucity of funds would involve them in different kinds of difficulties. Hence, neither will they pay attention to leaning nor will they respect the learned. Rather, they will have only one goal; money, and they will esteem the monied class.

The sahabah (Prophet's Companions) رضی اللہ عنہم used to encourage each other to collect enough wealth to be able to preserve a respectable way of life. They reminded others that a time would come when the needy and hard-pressed would first of all risk his religion and faith.

RETAIN THE SOURCE OF PROVISION APPOINTED BY ALLAH

(٢٧٨٥) وَعَنْ نَافِعٍ قَالَ كُنْتُ اُجَهِّزُ اِلَى الشَّامِ وَاِلٰى مِصْرَ فَجَهَّزْتُ اِلَى الْعِرَاقِ فَاَتَيْتُ اُمَّ الْمُؤْمِنِيْنَ عَآئِشَةَ فَقُلْتُ لَهَا يَا اُمَّ الْمُؤْمِنِيْنَ كُنْتُ اُجَهِّزُ اِلَى الشَّامِ فَجَهَّزْتُ اِلَى الْعِرَاقِ فَقَالَتْ لَا تَفْعَلْ مَا لَكَ وَلِمَتْجَرِكَ فَاِنِّیْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِذَا سَبَّبَ اللّٰهُ لِاَحَدِكُمْ رِزْقًا مِنْ وَجْهٍ فَلَا يَدَعْهُ حَتّٰى

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[1] Musnad Ahmad 4-141.

[2] Musnad Ahmad 4-133.

يَتَغَيَّرَ لَهُ اَوْيَتَنَكَّرَ لَهُ۔ (رواه احمد وابن ماجة)

2785. Sayyiduna Nafi رحمه الله said that he was in the habit of preparing (merchandise for) his business expeditions to Syria and Egypt (under the supervision of his staff and attorneys). Then, he decided to send on to Iraq and met the mother of the believers, Sayyidah Ayshah رضى الله عنها and said to her, 'O Mother of the believers, used to prepare expeditions to Syria and now I have prepared one for Iraq." She said, "Do not do so. What is wrong with you and with the place with which you were trading? For, I did hear Allah's Messenger صلى الله عليه وسلم say. 'When Allah has caused for any of you sustenance from one place, he should not abandon it unless it changes for him or gets bad for him.'

COMMENTARY: Teebi رحمه الله said that if anyone receives something good of the permissible then he must regard it as a blessing of Allah and continue to work for it. He must not give it up without a valid reason to go for something else.

ABU BAKR'S رضى الله عنه CAUTION AND TAQWA (PIETY)

(٢٧٨٦) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ لِاَبِيْ بَكْرٍ غُلَامٌ يُخْرِجُ لَهُ الْخَرَاجَ فَكَانَ اَبُوْبَكْرٍ يَاكُلُ مِنْ خَرَاجِهٖ فَجَاءَ يَوْمًا بِشَيْئٍ فَاَكَلَ مِنْهُ اَبُوْبَكْرٍ فَقَالَ لَهُ الْغُلَامُ تَدْرِيْ مَاهٰذَا فَقَالَ اَبُوْبَكْرٍ وَمَا هُوَ قَالَ كُنْتُ تَكَهَّنْتُ لِاِنْسَانٍ فِي الْجَاهِلِيَّةِ وَمَا اُحْسِنُ الْكَهَانَةَ اِلَّا اَنِّيْ خَدَعْتُهُ فَلَقِيَنِيْ فَاَعْطَانِيْ بِذٰلِكَ فَهٰذَا الَّذِيْ اَكَلْتَ مِنْهُ قَالَتْ فَاَدْخَلَ اَبُوْبَكْرٍ يَدَهُ فَقَاءَ كُلَّ شَيْئٍ فِيْ بَطْنِهٖ۔ (رواه البخارى)

2786. Sayyidah Ayshah رضى الله عنها narrated that Sayyiduna Abu Bakr رضى الله عنه had a slave who paid to (Sayyiduna) Abu Bakr رضى الله عنه a specified portion of his earnings (as per the custom of the Arabs) and he consumed from what he brought. One day, he brought something to him and Sayyiduna Abu Bakr رضى الله عنه ate from it. Then the slave asked him, 'Do you relies what it is?" Abu Bakr رضى الله عنه asked, "what is it?" He said, "I used to predict the future for one man during the jahiliyh but I was not good at it, so I duped him. He happened to meet me today and gave that to me. It is of this that you have eaten." She said, "Abu Bakr put his hand in his mouth and vomited everything that was in his belly."[1]

COMMENTARY: Sayyiduna Abu Bakr رضى الله عنه vomited what he had eaten of the earnings through soothsaying and deceit. He vomited not only what he had eaten of it but also everything else lest it had mixed up with it.

Imam Ghazzali رضى الله عنه wrote in Minhaj ul Aabideen that he work of Abu Bakr رضى الله عنه was his taqwa (piety) and fear of Allah. He also wrote that fear of Allah demands that nothing should be taken from another unless its lawfulness is verified, after that it should be confirmed that there is no dubious nature in it. If these things cannot be confirmed the it should not be taken and it already taken then it should be returned.

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[1] Bukhari # 3842.

CONSEQUENCES OF DEVOURING THE UNLAWFUL

(۲۷۸۷) عَنْ اَبِیْ بَکْرٍ اَنَّ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ قَالَ لَایَدْخُلُ الْجَنَّۃَ جَسَدٌ غُذِیَ بِالْحَرَامِ۔ (رواہ البیہقی فی شعب الایمان)

2787. Sayyiduna Abu Bakr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The body that has been nourished with the unlawful shall not enter paradise."[1]

AN EXAMPLE OF SAYYIDUNA UMAR رضی اللہ عنہ

(۲۷۸۸) وَعَنْ زَیْدِ بْنِ اَسْلَمَ اَنَّہٗ قَالَ شَرِبَ عُمَرُ بْنُ الْخَطَّابِ لَبَنًا وَاَعْجَبَہٗ وَقَالَ لِلَّذِیْ سَقَاہُ مِنْ اَیْنَ لَکَ ھٰذَا اللَّبَنُ فَاَخْبَرَہٗ اَنَّہٗ وَرَدَ عَلٰی مَاءٍ قَدْ سَمَّاہُ فَاِذَا نَعَمٌ مِنْ نَعَمِ الصَّدَقَۃِ وَھُمْ یَسْقُوْنَ الْحَلَبَ لِیْ مِنْ اَلْبَانِھَا فَجَعَلْتُہٗ فِیْ سِقَائِیْ وَھُوَ ھٰذَا فَاَدْخَلَ عُمَرُ یَدَہٗ فَاسْتَقَاءَہٗ۔ رَوَاہُ الْبَیْہَقِیُّ فِیْ شُعَبِ الْاِیْمَانِ۔

2788. Sayyiduna Zayd ibn Aslam رضی اللہ عنہ narrated that (once) Sayyiduna Umar رضی اللہ عنہ drank milk that pleased (or seemed strange to)[2] him. So, he asked the person who had given him to drink, "From where did you get this milk? He informed him that he had gone to a watering place, naming it. There some animals of the zakah (Annual due charity) were gathered and were drinking water. The supervisors who were watering the animals milked them for him and he put it in his milk skin. He gave him that, so, Umar رضی اللہ عنہ put his hand in his mouth and vomited (out the milk because it was property of zakah (Annual due charity) not allowed to him).[3]

COMMENTARY: Sayyid Jamaluddin Muhaddith has pointed out that this hadith is not found at this place in most copies of Mishkat and it is also not found in the copy from which their teacher narrated ahadith to them. Rather, it is written in the margin at this place in that book. Hence, it is proper that it should be omitted from this chapter. (Besides, this hadith is found in Mishkat's Book of zakah (Annual due charity) with minor changes of words # 1836. So, it is not proper here again).

WORSHIP IS REJECTED IF WEALTH IS REQUIRED UNLAWFULLY HOWSOEVER INSIGNIFICANT

(۲۷۸۹) وَعَنِ ابْنِ عُمَرَ قَالَ مَنِ اشْتَرٰی ثَوْبًا بِعَشْرَۃِ دَرَاھِمَ وَفِیْہِ دِرْھَمٌ حَرَامٌ لَمْ یَقْبَلِ اللّٰہُ تَعَالٰی لَہٗ صَلٰوۃً مَادَامَ عَلَیْہِ ثُمَّ اَدْخَلَ اِصْبَعَیْہِ فِیْ اُذُنَیْہِ وَقَالَ صُمَّتَا اِنْ لَمْ یَکُنِ النَّبِیُّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ سَمِعْتُہٗ یَقُوْلُہٗ رَوَاہُ اَحْمَدُ وَالْبَیْہَقِیُّ فِیْ شُعَبِ الْاِیْمَانِ وَقَالَ اِسْنَادُہٗ ضَعِیْفٌ۔

2789. Sayyiduna Ibn Umar رضی اللہ عنہ said that if any one buys a clothing, say for ten dirhams, of which one dirham is unlawfully acquired, Allah, the Exalted, shall not accept from him *salah (prayer)* as long as that is on his body. Then, he put a finger (his fore fingers) in each ear and said, "May they (both ears) become deaf if I had

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[1] Bayhaqi in Sha'bul Eeman.

[2] Parenthesis depict translation as in Urdu text for Ajabahu (pleased him). - Mazahir Haq p 52.

[3] Bayhaqi in Shu'ab ul eeman # 5771.

not heard the Prophet صلى الله عليه وسلم say it!"[1]

COMMENTARY: Even a small amount of wealth illegally acquired will have the effect of *salah (prayer)* not being accepted to get him reward for it though his obligation will have been discharged. It is like one offering *salah (prayer)* on illegally taken property belonging to someone else in which case his obligation may stand discharged but he will get no reward for his *salah (prayer)*.
Ibn Umar رضى الله عنه confirmed that he had heard the hadith from the Prophet صلى الله عليه وسلم.

CHAPTER - II

BEING GENTLE IN DEALINGS — بَابُ الْمُسَاهَلَةِ فِي الْمُعَامَلَةِ

It is very necessary to be gentle in mutual dealings and in business affairs. This will strengthen social relations and mutual cooperation and kindness. Ahadith on this subject are narrated in this chapter.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

PROPHET'S PRAYER FOR THE GENTLE

(٢٧٩٠) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللّٰهُ رَجُلًا سَمْحًا إِذَا بَاعَ وَإِذَا اشْتَرٰى وَإِذَا اقْتَضٰى۔ (رواه البخارى)

2790. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "May Allah have mercy on a man who is gentle when he sells, when he buys and when he demands."[2]

BE MILD ALLAH WILL SHOW MILDNESS TO YOU

(٢٧٩١) وَعَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ رَجُلًا كَانَ فِيْمَنْ كَانَ قَبْلَكُمْ أَتَاهُ الْمَلَكُ لِيَقْبِضَ رُوْحَهٗ فَقِيْلَ لَهٗ هَلْ عَمِلْتَ مِنْ خَيْرٍ قَالَ مَا أَعْلَمُ قِيْلَ لَهٗ أُنْظُرْ قَالَ مَا أَعْلَمُ شَيْئًا غَيْرَ أَنِّيْ كُنْتُ أُبَايِعُ النَّاسَ فِي الدُّنْيَا وَأُجَازِيْهِمْ فَأُنْظِرُ الْمُوْسِرَ وَأَتَجَاوَزُ عَنِ الْمُعْسِرِ فَأَدْخَلَهُ اللّٰهُ الْجَنَّةَ! مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ نَحْوَهٗ عَنْ عُقْبَةَ بْنِ عَامِرٍ وَأَبِيْ مَسْعُوْدٍ الْأَنْصَارِيِّ فَقَالَ اللّٰهُ أَنَا أَحَقُّ بِذَا مِنْكَ تَجَاوَزُوْا عَنْ عَبْدِيْ۔

2791. Sayyiduna Hudhayfah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There was a man among the people who preceded you. The angel came to him to take away his soul. He was asked, 'Have you done any thing good?' He said, 'I do not know.' He was asked to think over. He said, 'I do not know anything beyond that I had business dealings with people in the world and when I demanded my dues from them, I allowed respite to the rich and let the poor off.' So Allah admitted him to paradise."[3]

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[1] Bayhaqi in Sha'b ul eeman 6114, Musnad Ahmad.
[2] Bukhari # 2056, Ibn Majah # 2203.
[3] Bukhari # 3451, Muslim # 26-1560, Darimi # 2546, Musnad Ahmad 5-395.

2292. Sayyiduna Uqbah ibn 'Aamir رضی اللہ عنہ and Sayyiduna Abu Mas'ud Ansari رضی اللہ عنہ narrated samething like it: Allah said, "I have more right to do that than you have forgive my slave!"[1]

COMMENTARY: The angel who came to the man was either Sayyiduna Izra'il علیہ السلام himself or one of his sub-ordinates to take away his soul. It is more likely that he (Izra'il) علیہ السلام had come as Allah says:

قُلْ يَتَوَفّٰكُمْ مَلَكُ الْمَوْتِ الَّذِيْ وُكِّلَ بِكُمْ

{Say, 'The angel of death who has been given your charge shall take your souls.} (32: 11)

If it is a pure soul, the angels of mercy take it but if it is a bad soul, the angels of punishment get hold of it. However, it must be known that the angel of death (whether Izra'il علیہ السلام or any other angel) is only a means of extracting anyone's soul otherwise the soul is taken and death given only by Allah, the Exalted, as the says so:

اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا

{Allah takes the souls (of people) at the time of their death....} (89: 42)

As for the question to the man (when his soul was being taken), it was asked either by Allah himself, or by the angels. The greater possibility is that the question was put to him before his soul was taken as understood from the hadith. But, it is also possible that it was put after he was buried in grave as Shaykh Mazhar رحمہ اللہ said. At the same time, Allamah Teebi رحمہ اللہ has also sounded the possibility that the question shall be asked (in the hereafter) after resurrection.

The hadith says that it is very rewarding to give respite to one who is able to repay and to write off for one who is unable.

AVOID SWEARING OFTEN WHILE TRADING

(٢٧٩٣) وَعَنْ اَبِيْ قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِيَّاكُمْ وَكَثْرَةَ الْحَلْفِ فِي الْبَيْعِ فَاِنَّهٗ يُنَفِّقُ ثُمَّ يَمْحَقُ۔ (رواہ مسلم)

2793. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Beware of much swearing while buying and selling, for, though it may promote sale yet it removes blessing."[2]

COMMENTARY: A man who swears much tends to lie too. That removes blessings and people begin to mistrust him. They gradually stop buying from him.

(٢٧٩٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْحَلْفُ مُنَفِّقَةٌ لِلسِّلْعَةِ مُمْحِقَةٌ لِلْبَرَكَةِ۔ (متفق علیہ)

2794. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Swearing does get quick sale (in the beginning) for the merchandise but (eventually) removes blessing."[3]

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[1] Muslim # 26-1560, Musnad Ahmad 4-118.

[2] Muslim # 132-1607, Ibn Majah # 2209, Musnad Ahmad 4-118.

[3] Bukhari # 2087, Muslim # 131-1606, Abu Dawud # 3335, Nasa'i # 4461.

COMMENTARY: The hadith might mean too much swearing as also false swearing. Whatever it be, swearing wipes out blessings from the merchandise and property. Eventually, it is either misused or lost. There is no benefit in this world or the next.

WARNING AGAINST FALSE SWEARING

(٢٧٩٥) وَعَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيْهِمْ وَلَهُمْ عَذَابٌ أَلِيْمٌ قَالَ أَبُوْذَرٍّ خَابُوْا وَخَسِرُوْا مَنْ هُمْ يَارَسُوْلَ اللّٰهِ قَالَ الْمُسْبِلُ وَالْمَنَّانُ وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلْفِ الْكَاذِبِ۔ (رواه مسلم)

2795. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Three people there are to whom Allah will not speak (kindly) on the day of resurrection at whom He shall not look (mercifully), and whom He shall not purify (from sins). For them is a painful punishment." Sayyiduna Abu Dharr رضی اللہ عنہ exclaimed, "They are failures and lost!" (And, he asked) "Who are they, O Messenger of Allah?" He said, "He who wears a trailing robe. He who recounts his favours. And, He who expands his business by false swearing."[1]

COMMENTARY: A trailing robe may also be any (trailing) lower garment hanging down the ankles out of arrogance.

Anyone who reminds of his favours gets no reward for it whether it is an act of kindness, of charity, or help.

Previously, anyone who swears falsely is defined.

SECTION II اَلْفَصْلُ الثَّانِيْ

TRUTHFUL MERCHANT

(٢٧٩٦-٢٧٩٧) عَنْ أَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ التَّاجِرُ الصَّدُوْقُ الْأَمِيْنُ مَعَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَالدَّار قُطْنِيُّ وَرَوَاهُ ابْنُ مَاجَةَ عَنِ ابْنِ عُمَرَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2796. Sayyiduna Abu Sa'eed narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The truthful, trustworthy merchant will be (bracketed) with the Prophet علیہ السلام, the upright true one and the martyrs."[2]

2797. Sayyiduna Ibn Umar رضی اللہ عنہ also narrated this hadith.[3]

COMMENTARY: The merchant may be an ordinary trader or monopolist. The best of all trades is business of cloth followed by a perfumes (drapery and perfumery).

This person could be with those three great men in place of gathering in the shade of mercy, or with them in paradise as their companion. He will be with the Prophets علیہ السلام because of obedience to them, with the truthful people because of his own quality of truthfulness and with the martyrs because they shall bear testimony to his honesty (the word shuhada means martyrs and witnesses).

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[1] Muslim # 171-106, Nasa'i # 4458, Ibn Majah # 2208, Darimi # 2605, Musnad Ahmad 5-158.

[2] Tirmidhi # 1213, Darimi # 2539.

[3] Ibn Majah # 2139.

CHARITY NECESSARY WITH TRADING

(٢٧٩٨) وَعَنْ قَيْسِ بْنِ اَبِيْ غَرَزَةَ قَالَ كُنَّا نُسَمّٰى فِيْ عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّمَاسِرَةَ فَمَرَّبِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَمَّانَا بِاسْمٍ هُوَ اَحْسَنُ مِنْهُ فَقَالَ يَامَعْشَرَ التُّجَّارِ اِنَّ الْبَيْعَ يَحْضُرُهُ اللَّغْوُ وَالْحَلْفُ فَشُوْبُوْهُ بِالصَّدَقَةِ۔ (رواه ابوداؤد والترمذى والنسائى وابن ماجة)

2798. Sayyiduna Qays ibn Abu Gharazah رضی اللہ عنہ narrated that during the time of Allah's Messenger صلی اللہ علیہ وسلم they were known as as-Samasirah (brokers). One day, Allah's Messenger صلی اللہ علیہ وسلم passed by them and give them a name better than that. He said, "O company of traders (tujjar), surely, in business vain talk and swearing do crop up, so blend that with sadaqah (charity) (or charity)."[1]

COMMENTARY: Samasirah is plural of samsar meaning a broker or a proprietor or supervisor. The Prophet صلی اللہ علیہ وسلم called them tujjar which is a plural of tajir (merchant, trader). It is a better name and Allah has used it to praise business as in the verse:

هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِنْ عَذَابٍ اَلِيْمٍ

{Shall I direct you to a commerce that shall deliver you from a painful chastisement?} (61: 10)

Or:

تِجَارَةً عَنْ تَرَاضٍ

{trading between you by mutual agreement....} (4: 29)

Or:

تِجَارَةً لَنْ تَبُوْرَ

{A commerce that perishes not } (35: 29)

The concluding command is to blend 'meaningless talk and swearing' with charity as an expiation for inviting Allah's anger. Charity removes Divine wrath.

WARNING TO MERCHANTS

(٢٧٩٩–٢٨٠٠) وَعَنْ عُبَيْدِ بْنِ رِفَاعَةَ عَنْ اَبِيْهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ التُّجَّارُ يُحْشَرُوْنَ يَوْمَ الْقِيَامَةِ فُجَّارًا اِلَّامَنِ اتَّقٰى وَبَرَّوَصَدَقَ۔ رَوَاهُ التِّرمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَرَوَى الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنِ الْبَرَآءِ وَقَالَ التِّرمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

2799. Sayyiduna Ubayd ibn Rifa'ah رحمہ اللہ narrated that from his father that the Prophet صلی اللہ علیہ وسلم said, "The merchant shall be raised on the day of resurrection as sinners, except those who fear Allah and are pious and truthful."[2]
2800. Sayyiduna Al-Bara رضی اللہ عنہ also narrated that this hadith.[3]

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[1] Tirmidhi # 1212, Abu Dawud # 3325, Nasa'i # 3803, Ibn Majah # 2145, Musnad Ahmad # 16134.
[2] Tirmidhi # 1214, Ibn Majah # 2146, Darimi # 2538, Musnad Ahmad 3-428.
[3] Bayhaqi in shu'b ul eeman.

CHAPTER - III

OPTION TO CONFIRM OR TO REVOKE A TRANSACTION بَابُ الْخِيَارِ

The word Khiyar is derived from ikhtiyar which means 'to select or choose one of two things.' Thus, the choice to cancel or retain a business transaction available to both parties is called al-khiyar in the terminology of fiqh. There are many kinds of al-khiyar in business transactions details of which may be seen in books of fiqh (Islamic jurisprudence). However, we deem it necessary to name those kinds and to define them.

KHIYAR ASH SHART: (choice of stipulation) After a transaction is concluded, the seller or the buyer or both have the right to revoke or retain the transaction. This is called khiyar ash-shart. For instance, a seller sells something which a buyer buys, but, thereafter, one of them says. "Though the sale is transacted, have the right for one day, two days or three days to confirm or annual it." This kind of stipulation is allowed in such transactions and if a transaction is revoked within the stipulated period then it would be cancelled but if it is confirmed, or nothing is said, then after the stipulated period it will became final. The period of stipulation is a maximum of three days according to Imam Abu Hanifah. رحمه الله

KHIYAR UL AYB (CHOICE WHEN DEFECTIVE): It is the option available to the buyer, after a sale transaction is concluded, on discovery of a defect, to hold on the purchased item or to return it and get a refund of the price he had paid. However, if at the time of sale, the seller had declared to the buyer that he is not responsible for any kind of defect detected in the commodity so he may or may not purchase it. If the buyer buys is willingly in spite of that, then whatever defect he discovers thereafter he has no right to return it.

KHIYAR US RU'YAH (OPTION TO INSPECT: The right of a buyer, who had bought the merchandise without inspecting it, to return it, after having examined it, is called khiyar ur riyah. A buyer is allowed to buy anything without examing it. Then, on seeing it, whenever he likes, he may keep it or return it to the seller.

KHIYAR AT-TAYYIN (OPTION TO DETERMINE): It is the option available to the buyer, who has bought a few things, to retain what he likes and return the others to the seller. When he buys, he stipulates that he would keep one (or some) and return the others.

OTHERS: One more kind of Khiyar will be mentioned in this chapter Khiyar ul majlis. It is that when buyer and seller conclude a transaction at a place then before that assembly closes and they separate, both of them have the option individually to revoke the agreement. Once the assembly is over, none of them has the option to annul the agreement to transact. However, opinion differ on this kind of khiyar. Imam Shafi'I رحمه الله and some other ulama (Scholars) accept this option but Imam Abu Hanifah رحمه الله and a few others do not subscribe to this option, saying that when a transaction was concluded by mutual agreement, no one has the right to annul it. If khiyar ush shart was agreed at that time and its maximum limit is three days then after three days this option too expires.

SECTION I الفَصْلُ الأَوَّلُ

ABOUT KHIYAR UL MAJLIS

(٢٨٠١) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمُتَبَايِعَانِ كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلٰى صَاحِبِهٖ مَا لَمْ يَتَفَرَّقَا إِلَّا بَيْعَ الْخِيَارِ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ إِذَا تَبَايَعَ الْمُتَبَايِعَانِ فَكُلُّ وَاحِدٍ مِنْهُمَا

بِالْخِيَارِ مِنْ بَيْعِهِ مَالَمْ يَتَفَرَّقَا اَوْ يَكُوْنَ بَيْعُهُمَا عَنْ خِيَارٍ فَإِذَا كَانَ بَيْعُهُمَا عَنْ خِيَارٍ فَقَدْ وَجَبَ وَفِيْ رِوَايَةٍ لِلتِّرْمِذِيِّ اَلْبَيِّعَانِ بِالْخِيَارِ مَالَمْ يَتَفَرَّقَا اَوْيَخْتَارَا وَفِي الْمُتَّفَقِ عَلَيْهِ اَوْ يَقُوْلُ اَحَدُهُمَا لِصَاحِبِهِ اخْتَرْ بَدَلَ اَوْ يَخْتَارَا۔

2801. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The two parties (buyer and seller) in a business transaction own a right to annul it as long as they have not separated except in *Bai* ul Khiyar (a transaction of optional sale in which they enjoy the right to annul it).

A version in Muslim says: "The two parties in a business transaction enjoy a right to revoke it till they do not separate, or the right to cancel is stipulated therein. When that condition is made it remains valid."

A version in Tirmidhi says: "The two parties (to a transaction) have a right to revoke the transaction as long as they do not separate, or retain the right (to cancel it later)."

A version: in Bukhari and Muslim says: "Or one of them says to the other party, 'exercise the right stipulated' (and the other agrees)" instead of 'or retain the right (to cancel it later.'[1]

COMMENTARY: This hadith seems to uphold Khiyar ul majlis, but those who do not agree that khiyar ul majlis is a permitted kind (like Imam Abu Hanifah) رحمہ اللہ say that, 'separating from one another' is not the same as 'conclusion of the assembly.' Rather, they say that separating signifies 'conclusion of their discussion about the trade transaction and suspension.' While the offer and acceptance is yet unconcluded, each of them has choice to call it off or continue it. However, once the seller confirms the sale and the buyer affirms that he has bought it, neither of them has a right to revoke the transaction. These people cite in support of this meaning of 'separating' in this verse

وَاِنْ يَتَفَرَّقَا يُغْنِ اللّٰهُ كُلًّا مِّنْ سَعَتِهٖ

{And if they separate, Allah will enrich each of them out of His abundance} (4: 130)
This verse does not imply separating from an assembly. Rather, it is divorce, parting of husband and wife.

(۲۸۰۲) وَعَنْ حَكِيْمِ بْنِ حِزَامٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْبَيِّعَانِ بِالْخِيَارِ مَالَمْ يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَا بُوْرِكَ لَهُمَا فِيْ بَيْعِهِمَا وَاِنْ كَتَمَا وَكَذَبَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا۔ (متفق علیہ)

2802. Sayyiduna Hakim ibn Hizam رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Both (the seller and the buyer) have the option to annul (or retain their transaction) as long as they do not separate. If they speak the truth and disclose everything they are blessed in their business transaction. But, if they conceal something and speak lies, the blessing is withdrawn from their transaction."[2]

DO NOT DECEIVE

(۲۸۰۳) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ اُخْدَعُ فِي الْبُيُوْعِ فَقَالَ اِذَا بَايَعْتَ فَقُلْ

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[1] Bukhari # 2107, Muslim # 431531, Abu Dawud # 3454, Tirmidhi # 1249, Nasa'i # 4465, Ibn Majah # 2181, Muwatta Maalik # 79 (Buyu), Musnad Ahmad 2-52.

[2] Bukhari # 2079, Muslim # 47-1532, Tirmidhi # 1250, Musnad Ahmad 3-403.

لَاخِلَابَةَ فَكَانَ الرَّجُلُ يَقُوْلُهُ۔ (متفق عليه) .

2803. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that a man submitted to the Prophet صلی اللہ علیہ وسلم, "I become a prey to deception in business transactions." He instructed him, "when you make a transaction, say (لاخلابة) (there is no deception)." The man made it a practice of saying that.[1]
[(لاخلابة) – la khilabah no deception.]

COMMENTARY: Different meanings have been attributed to the concluding words 'there is no deception.' Of these, the explanation offered by Toorpushti رحمه الله which Teebi رحمه الله has preferred is that the man was instructed to say to the seller. "I am naive in these matters. So, be straight forward with me. Do not try to deceive me." In those days, every Muslim was a well-wisher of another Muslim. So, they took great care of such a one.

SECTION II اَلْفَصْلُ الثَّانِي

MUTUAL CONSENT

(٢٨٠٤) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَيِّعَانِ بِالْخِيَارِ مَالَمْ يَتَفَرَّقَا إِلَّا أَنْ يَكُوْنَ صَفْقَةُ خِيَارٍ وَلَا يَحِلُّ لَهٗ أَنْ يُفَارِقَ صَاحِبَهٗ خَشْيَةَ أَنْ يَسْتَقِيْلَهٗ۔ (رواه الترمذی وابوداؤد والنسائی)

2804. Sayyiduna Amr ibn Shu'ayb رحمه الله reported from his father from his grandfather that Allah's Messenger صلی اللہ علیہ وسلم said, "As long as they do not separate, the seller and the buyer have a right to annul a transaction unless it is a transaction with the right to annul it (even after they separate) included in it. And it is not allowed to either of them to separate from the other apprehending that he might call for an annulment of the transaction."[2]

(٢٨٠٥) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَتَفَرَّقَنَّ اثْنَانِ إِلَّا عَنْ تَرَاضٍ۔ (رواه ابوداؤد)

2805. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The two people (seller and buyer) must not separate except by mutual consent."[3]

COMMENTARY: Both of them must not part from the another before finalising the terms of the transaction with willingness, like price and custody of the item being sold. If they do not follow this procedure, there is possibility of causing loss to one of them. This is disallowed by Shari'ah (divine law). Or, the hadith means that when they have finalised the transaction and one of them intends to depart, he must first ask the other if he has agreed willingly to the terms or has any objection. If he wishes to revoke the transaction then he too must revoke it and if he is willing to retain it, then he may separate after the finalisation. In this way, this hadith will confirm to the previous, meaning wise. It must be understood that the disallowance to separate is nahi tanzihi, because all the ulama

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[1] Bukhari # 2117, Muslim # 48. 1533, Abu Dawud # 3500, Nasai # 4484, Muwatta Maalik # 98 (Bayu) Musnad Ahmad 2-8.
[2] Tirmidhi # 1251, Abu Dawud # 3456, Nasa'i # 4490
[3] Abu Dawud # 3458.

(Scholars) agree that it is lawful to separate without one another's permission.

SECTION III اَلْفَصْلُ الثَّالِثُ

RIGHT TO REVOKE AFTER AGREEMENT

(٢٨٠٦) عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيَّرَ اَعْرَابِيًّا بَعْدَ الْبَيْعِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ۔

2806. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم gave a villager the option to annul a transaction (with the consent of the other party).[1]

CHAPTER - IV

AR-RIBA INTEREST (& USURY) بَابُ الرِّبٰوا

Interest (receiving and paying) is a social curse and an ogre. It has always sucked the blood of the poor to irrigate and feed the rich. Allah has warned those who are involved in this cure with these words:

فَإِنْ لَّمْ تَفْعَلُوْا فَأْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَرَسُوْلِهٖ۔ (البقرہ: ٢: ٢٧٩)

{And if you do it not, then be notified of war from Allah and His Messenger} (2: 279)

(If you do it not' mean if you obey not the command to desist from taking or paying interest,)
Islam has forbidden interest dealings in both business and loans. To deal in it is a grave sin and if any Muslim does not agree that interest (taking and giving) is forbidden then Islamic law holds that he is a disbeliever.

This malady is very ancient. Even prior to Islam, the quraysh and the Jews, in Makkah and Madinah respectively, were known to do interest business not only against loans, etc. but also in their normal trading activities. At the same time, its evil effects have been acknowledged always and even those who were engaged in interest dealings conceded to its evil effects and unhealthy repercussions. However a fresh development is observed since the Europeans have gained control over the economies of the world. They have introduced it in new fashions with modern nomenclatures, where it was regarded as an evil, now it is an essential element of every business so that no trade, industry of economic activity can progress without interest. However, every learned economist with foresight who casts a deep look into a realizes that it is a virus that must be removed to clear the terrible confusion in the economy.

Interest dealings are so widespread and deep rooted in every economy that let alone individuals and groups, whole nations cannot eliminate it from their lives. Even religious minded, god fearing Muslim have now given up efforts to circumvent it in their day to day businesses. Now, the righteous Muslim who abide by Shariah diligently are at par with ordinary and law ranked Muslims as for as interest dealings are concerned.

In spite of that, it is wrong to take cover behind the common helplessness and be mindless of this great curse; and a huge forbidden thing. The different explanations given for interest and the new forms in which it is presented today are all as unlawful and forbidden as

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[1] Tirmidhi # 1259.

interest is in its original form. Hence, Muslims must conduct their businesses in such a manner that they preserve themselves from this curse as for as possible. If they cannot change the current economic set up to rid themselves of interest dealings, they can, at least, correct their private affairs to minimize the curse of interest and as Muslim fulfil the little demand to avoid the forbidden.

In this chapter, ahadith will be mentioned concerning this subject. Relative commands and rulings will be presented under them. It is necessary, however, to first give some basic information on this subject.

DEFINITION OF RIBA: The dictionary meaning of riba is 'increase, addition, elevation. In the terminology of Shari'ah (divine law), riba is an increase that is receive without a monetary recompense.

DIFFERENCE BETWEEN RIBA AND INTEREST: That which is forbidden in the Quran by the name of riba is translated generally as interest. This often causes a misunderstanding to people and they presume that riba and prevailing interest are two words for the same thing. But, it is not so. Riba is a common and wide meaning word while interest is a kind of riba and its branch. Interest in the current form means 'to loan to someone a specified some of money for a specified period of time at a specified rate of profit or increase.' Certainly, this is one definition of riba, but riba is not merely profit or increase on a loan or debt. Rather, riba has a wider application because the Prophet صلى الله عليه وسلم gave it a wider meaning in the light of divine revelation. Thus he included such exchanges of commodities and such buying and selling of items as involve reduction or increase in their barter or sale in purchase in riba and there is a debt transaction too even though there is no increase in the principal amount but an equal giving and taking.

KIND OF RIBA AND COMMANDS: In the light of the wide meaning of riba, the jurists have classified riba in different kinds of which five are generally known. They are: riba qard, riba rahn, riba sharakat, riba nasi'ah and riba fadl.

RIBA QARD (LOAN): The creditor receives from the debtor, as previously stipulated, more than the principal amount on the expiry of the determined time. Examples are the current form of interest which is payable every month while the principal continues to be payable in full. This form of riba is completely unlawful without any shadow of doubt whatsoever.

RIBA RAHN (MORTGAGE): It is the profit without any monetary recompense a mortgage gets from the mortgagor or from the things mortgaged. An example for it is that someone (the Mortgagor) keeps some of his possession like jewellary or property with someone else (the mortgagee) as a pledge against some amount of money borrowed from him. The mortgagee uses the pledged item to his benefit or receives profit from the mortgagor by way of interest on the loan advanced. Both these kinds of mortgage are unlawful and forbidden.

RIBA SHARAKAT (PARTNERSHIP): It is a partnership in which one partner determines the profit of another partner and himself becomes responsible for loss and eligible for the remaining profit. This too is forbidden and unlawful.

RIBA NASI'AH (ADVANCING MONEY AGAINST INTEREST): It is to better two things on loan against interest or not. For example, a man gives another some grain on spot and the other returns the same amount of grain (in future) a couple of days or a couple of months later without any reduction of excess. However, riba nasi'ah is to increase or

deduct or the original and it was practiced during the jihiliyah (ignorance period) and is operative currently in the form of interest and is similar to riba qard.

RIBA FADL: It is to barter two commodities on spot but against excess or deduction.

Both these kinds of riba -an nasi'ah and al-fadl-are forms of mutual buying and selling but unwary people do not detect the element of interest in them. Hence, before describing their rules and working, it is proper to mention some warning and precautions to enable an easy understanding of the rules and working.

1. Buying and selling, and trading, can be of three kinds; by weight, be capacity, by any other method. The first two are weighed or measured and in the terminology of Shari'ah (divine law) they are called qadr (قدر). This word must be remembered. (It means quantity, weight or capacity.)

2. Everything is distinct with its reality. It is its jins (جنس) or kind (genus). This word must be remembered too.

3. The things that are exchanged could be identical in qadr (quantity) but different in jins (kind), or identical in jins but different in qadr. Sometimes, they could be identical both in qadr and jins, or not at all identical in either qadr or in jins. These days business is conducted in the last manner because monetary currency (rupees, pounds,etc) is paid for the merchandise which are identical neither in qadr nor in jins. Therefore, there are four kinds of exchanges; (i) identical qadr and identical jins, (ii) identical qadr but verying jins, (iii) identical jins but varying qadr, and (iv) both qadr and jins varying, not identical at all.

Having outlined this introduction, the general rule to be observed when buying and selling, or doing business, should be borne in mind. If that is done then all the rulings of this chapter will be understood easily and also it will be easy to preserve oneself from riba and sin in one's practical life.

The general rule is that when both things are identical in qadr as swell as jins then Shari'ah (divine law) demands two things when they are traded against one another:

(a) They must be equal in weight or measure (capacity) and

(b) They are exchanged on the spot.

For instance, if wheat is paid for wheat, there should be no reduction or increase. The two people involved must pay the same weight to one another, say one kilogram here and there. Also, it is wrong for one to take possession on spot and for the other to receive it the next day or after a while. Rather, it is *wajib (obligatory)* for each to get his right in the same sitting and at the same time.

When the two things are identical in qadr (quantity) but different in jins (kind), or vice-versa (dentical in jins but different in qadr), reduction and increase is allowed in buying or selling them but credit sale is disallowed. For instance, if wheat is exchanged for gram, they are of different jins but identical qadr so it is allowed to reduce or increase their weight and one kg of wheat may be exchanged with 1. 25 kg of gram, but it is not allowed to give one of the spot and get the other commodity later. Similarly, if any one wishes to exchange his goat for another's, the goats are of identical jins but not qadr because they are neither weighed nor measured, so it is permitted to reduce or increase and give one goat for two goats, but credit is disallowed.

When two things are neither of identical jins nor identical qadr, both reduction or increase as well as spot and future delivery are allowed. For instance, if grain is sold against money, it is not necessary that they should be equal in quantity and also credit sale is permitted.

The transaction may be executed on the spot or in the future.
This general rule may be summed up in four parts:

(i) When things are of uniform qadr and jins it is *wajib (obligatory)* that the transaction should be on an equal basis and on spot delivery.

(ii) When they are neither of identical qadr nor of jins, neither of the two foregoing condition is *wajib (obligatory)*.

(iii) When they are of identical jins but different qadr, spot delivery is essential but not equal basis.

(iv) When they are of identical qadr but different jins, it is essential that delivery must be spot but not necessary to be on equal basis.

RULINGS: Let us now turn to the rules of riba: nasiyah and fadl. They have been mentioned earlier.

If a transaction involves such things as are uniform or identical both in jins and in qadr. Imam Abu Hanifah رحمه الله holds that both kinds of riba, nisiah and fadl are forbidden. Both jins and qadr have been explained previously. We must remember that such things which the Prophet صلى الله عليه وسلم has called measurable will not be weighed even if in custom they may be regarded as weighable. Similarly, what he has called weighable will not be measurable even though they are customarily measured. For example, the Prophet صلى الله عليه وسلم has included wheat among the measurable items though today it is weighed. (in some places, it continues to be measured.) So, it is not allowed to exchange wheat with wheat by weight.

Similarly, the Prophet صلى الله عليه وسلم has said that silver and gold are weighable. Hence, it is not allowed to barter silver with silver and gold with gold by measure. We must know that a clear command of the Prophet صلى الله عليه وسلم is stronger and more important than general practice and custom, but if he has not given a command for anything to be weighed or measured then custom may be followed.

However, we must know that among the Hanafis, Imam Abu Yusuf رحمه الله has relied completely on general practice and custom. He said that it is allowed to trade by weight those things which Shari'ah (divine law) has prescribed should be measured provided customarily they are trailed by weight. Kamal رحمه الله has given preference to the opinion of Abu Yusuf رحمه الله. Therefore, he has permitted that gold and silver coins may be counted for lending and flour may be traded by weight. Besides, it is stated in the most reliable book Kafi that the Hanafis go by the ruling of Imam Abu Yusuf رحمه الله. This means that though the Prophet صلى الله عليه وسلم had declared wheat (or other provision) as measurable yet it is allowed to trade in them by weight because this is how they are traded now-a-days.

Anyway, it is established that both riba nasiah and riba fadl are forbidden in dealing in things that are an identical jins and qadr. Further, if trading is in such things as are identical in one of two things jins or qadr then riba nasiah is forbidden but riba fadl is not unlawful. Therefore, if wheat is bartered with wheat, gram with gram, lime with lime, gold with gold, iron with iron then both fadl (which is reduction and increase as well as spot exchange) and nasi'ah (which is a credit transaction) are forbidden. The reason is that both qadr and jins are respectively identical.

If wheat is exchanged with gram or gold with silver or iron with copper then fadl (which is trading with deduction and increase as also spot exchange) is allowed but nasiah is disallowed (this being a credit transaction) because only qadr is identical in both items, in the sense that wheat and gram are traded by measure or weight, iron is traded by weight as

is copper and silver too, but, in these cases, jins is not identical.

If a piece of cloth is traded with another piece of this cloth, or a horse with another horse, even then fadl will be allowed and nasiah forbidden because jins only is identical but not qadr, in the sense that neither is cloth measured or weighed nor is horse, while the standard of Shari'ah (divine law) is by measure or by weight. And yard, etc. are not recognized by Shari'ah (divine law) as standards.

If trading is in such two things as are not identical in qadr as well as jins, then while trading in them both fadl and nasiah are lawful. For example, if wheat is exchanged with silver or iron then both fadl and nasiah are allowed because neither is jins identical nor is qadr identical in the sense that wheat is measurable and silver or iron weighable. Similarly, if iron is bartered with gold, or gold with iron, both fadl and nasiah are allowed, because again they lack the identical aspect in jins and qadr, both. Gold is weighed in a way different from the way iron is weighed. The same ruling applies to trading in wheat against lime, because the same situation presents, itself. The measure of wheat is in a different way from lime, (This applies in places where instead of weighing measurement is the practice)

SECTION I اَلْفَصْلُ الْاَوَّلُ

CURSE ON RECEIVER & GIVER OF INTEREST

(٢٨٠٧) عَنْ جَابِرٍ قَالَ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اٰكِلَ الرِّبَا وَمُؤْكِلَهُ وَكَاتِبَهُ وَشَاهِدَيْهِ وَقَالَ هُمْ سَوَاءٌ۔ (رواه مسلم)

2807. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم cursed the person who receives interest, who pays it, who records it (the transaction) and the two who bear witness to it. And he said, "They are alike" (in the sin they commit though degrees of sin may differ).[1]

COMMENTARY: The scribe who record the deal of interest and the witnesses are cursed because they are the one who cooperate in doing the illegal. It is forbidden to do so.

INTEREST ON EXCHANGE OF ITEMS OF SAME KIND

(٢٨٠٨) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الذَّهَبُ بِالذَّهَبِ وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ بِالْبُرِّ وَالشَّعِيْرُ بِالشَّعِيْرِ وَالتَّمْرُ بِالتَّمْرِ وَالْمِلْحُ بِالْمِلْحِ مِثْلًا بِمِثْلٍ سَوَاءً بِسَوَاءٍ يَدًا بِيَدٍ فَإِذَا اخْتَلَفَتْ هٰذِهِ الْاَصْنَافُ فَبِيْعُوْا كَيْفَ شِئْتُمْ اِذَا كَانَ يَدًا بِيَدٍ۔ (رواه مسلم)

2808. Sayyiduna Ubadah ibn as-Samit رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If gold is exchanged with gold, silver with silver, wheat with wheat, barley with barley, dates with dates and salt with salt then the exchange must be like for like and qual for equal (in quantity) and hand to hand. But, if kinds differ (like wheat for barley) then you may sell as you wish provided the exchange is hand to hand (on the spot)."[2]

COMMENTARY: It is this hadith that has given riba a comprehensive meaning to include

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[1] Muslim # 106-1598, Tirmidhi # 1210.

[2] Muslim # 51-1587.

some buying and selling and exchanges within the purview of riba. This hadith means that if the six things mentioned here are exchanged with one another of their own kind or bought and sold (mutually) then it is imperative that the exchange should be like for like and equal for equal and delivery should be on spot. If anyone gives another his wheat against barter than he must take from him the same quantity that he had given him. 'Hand to hand' or 'on spot' means that each party must take hold of his right in the same meeting in which the transaction is finalized, before separating from one another. Neither of them must put off his delivery. If these things mentioned here are not observed then the transaction will fall under the purview of riba.

The question arises whether the ruling of riba applies to only these six things that are mentioned in the hadith, or are they presented by way of example and are other things included in this command? If they are then what is in ruling for them?

The ulama (Scholars) who have studied it deeply, deduce that this hadith mentions the six things by way of example. They have deduced that other things like iron, lime, etc. are also of the same type. They have each made independent deduction for each of these six things to show why riba does not cover them. The detailed explanation follows.

Imam Maalik رحمه الله said that of the six things, gold and silver fall under the purview of riba because of their price factor and the other four things because of their quality of being preservable. Imam Maalik رحمه الله has ruled that the other things will be based on these six if they have the price factor or are preservable. Thus vegetables, fruit and eatables that cannot be preserved for long may be exchanged with their kind or bought and sold with riba meaning decrease or increase, this being allowed.

Imam Shafi agrees that the price factor of gold and silver is the cause of riba, but riba operates in the remaining four things because of their esculent nature (being eatables). According to him, the ruling or riba will be applicable to from sections of vegetables, fruit and medicines. It is permitted to exchange these things (homogeneous) equal to equal but not allowed to deal in them with reduction or excess. Imam Shafi'I رحمه الله also holds that riba will not be operative in the homogeneous trading of iron, copper, tin, minerals, lime and such other things. For instance, it is correct to receive two measure (of capacity) of lime against one measure of lime, of two kilograms of iron or copper against one.

Imam Abu Hanifah رحمه الله holds that riba is present because of qadr cum jins.' On this basis, according to the Hanafis, since weight determines riba and gold and silver, it will applicable in every such thing that is bought or sold by weight, like iron copper etc. As for the remaining four things, riba becomes applicable because of measure (of capacity), so the command of riba will apply to every such thing exchanged on the basis of measure, like lime, etc. Besides, it has been explained previously that the command of Shari'ah (divine law) cannot be amended. Hence, gold and silver are bought and sold by weight as per Shari'ah (divine law) and attract the command of weighable and wheat, barley, dates and salt are defined by Shari'ah (divine law) as measurable so they attract the command of trading by measure. The usage of custom may be otherwise but that does not change the command of Shari'ah (divine law). Hence, the criteria for a transaction of gold or silver being permissible, weight will be considered. If gold is gold for gold and silver for silver then it is necessary for weight to be equal for equal and it Is not allowed that weight should be less or more. If any one sells or buys the measurable like wheat then it will not be allowed if he sells one kilogram of wheat for one kilogram, but it will be correct if wheat is

equal in measure (of capacity) from both sides (However, we have stated previously that Imam Abu Yusuf رحمه الله of the Hanafis contends that custom and usage will dictate whether any things is measurable weighable and the Hanafis go by his verdict.) The same command applies to barley, dates and salt.
If Shari'ah (divine law) has not classified anything as weighable or measurable then custom will be followed. Thus, iron and copper are exchanged by weight in usage, so it is necessary that transactions of these should be by weight - equal for equal. If they are unequal then riba will be deemed to have been applied.[1]

(٢٨٠٩) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الذَّهَبُ بِالذَّهَبِ وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ بِالْبُرِّ وَالشَّعِيْرُ بِالشَّعِيْرِ وَالتَّمْرُ بِالتَّمْرِ وَالْمِلْحُ بِالْمِلْحِ مِثْلًا بِمِثْلٍ يَدًا بِيَدٍ فَمَنْ زَادَ اَوِ اسْتَزَادَ فَقَدْ اَرْبٰى الْاٰخِذُ وَالْمُعْطِيْ فِيْهِ سَوَاءٌ۔ (رواه مسلم)

2809. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Payment for gold is by gold, for silver by silver, for wheat by wheat, for barley by barley, for dates by dates and for salt by salt, like for like (homogeneous) and (exchange being made) hand to hand. Hence, whose gives more or demands more is as though he has received interest or paid interest. The receiver and giver are at par (in guilt)."[2]

TRANSACTION OF GOLD & SILVER (OF HOMOGENOUS NATURE)

(٢٨١٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَبِيْعُوْا الذَّهَبَ بِالذَّهَبِ اِلَّا مِثْلًا بِمِثْلٍ وَلَا تُشِفُّوْا بَعْضَهَا عَلٰى بَعْضٍ وَلَا تَبِيْعُوْا الْوَرِقَ بِالْوَرِقِ اِلَّا مِثْلًا بِمِثْلٍ وَلَا تُشِفُّوْا بَعْضَهَا عَلٰى بَعْضٍ وَلَا تَبِيْعُوْا مِنْهَا غَائِبًا بِنَاجِزٍ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لَا تَبِيْعُوْا الذَّهَبَ بِالذَّهَبِ وَلَا الْوَرِقَ بِالْوَرِقِ اِلَّا وَزْنًا بِوَزْنٍ۔

2810. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not sell gold, except like for like and do not increase one part over another, Do not sell silver for silver, except like for like and do not increase one part over another. Do not exchange prompt delivery with delayed delivery."[3]

COMMENTARY: This hadith is evidence that even gold jewellery or silver ornaments must be exchanged with gold and silver of (same) equal weight. It is not permitted to collect 'making charges' because that would amount to interest.

EXCHANGE THE HOMOGENEOUS EQUAL FOR EQUAL

(٢٨١١) وَعَنْ مَعْمَرِ بْنِ عَبْدِاللّٰهِ قَالَ كُنْتُ اَسْمَعُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الطَّعَامُ بِالطَّعَامِ مِثْلًا بِمِثْلٍ۔ (رواه مسلم)

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[1] See: English translation of Hidaya v2 pg 6596. Darul Isha'at Karachi. And Tirmidhi v1 pp 530, 531. (English tr) Darul Ishat, Karachi.

[2] Muslim # 82-1584.

[3] Bukhari # 2177, Muslim # 75-1584, Nasa'i # 4570, Muwatta Maalik # 30 (Buyu), Musnad Ahmad 3-93.

2811. Sayyiduna Ma'mar ibn Abdullah رضی اللہ عنہ said that he often heard Allah's Messenger صلی اللہ علیہ وسلم say "Provision for provision (should be) like for like."[1]

CREDIT IS DISALLOWED IN EXCHANGE OF THE HOMOGENEOUS THINGS

(٢٨١٢) وَعَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلذَّهَبُ بِالذَّهَبِ رِبًا اِلَّاهَاءَ وَهَاءِ وَالْوَرِقُ بِالْوَرِقِ رِبًا اِلَّاهَاءَ وَهَاءَ وَالْبُرُّ بِالْبُرِّ رِبًا اِلَّا هَاءَ وَهَاءَ وَالشَّعِيْرُ بِالشَّعِيْرِ رِبًا اِلَّاهَاءَ وَهَاءَ وَالتَّمْرُ بِالتَّمْرِ رِبًا اِلَّاهَاءَ وَهَاءَ۔ (متفق علیه)

2812. Sayyiduna Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Gold for gold (equal for equal too) is riba (interest) unless is hand to hand. Silver for silver is interest unless it is hand to h and. Wheat for wheat is interest unless it is hand to hand. Barley for barley is interest unless it is hand to hand. Dates for dates is interest unless it is hand to hand."[2]

COMMENTARY: There can be three possibilities of exchange of things of the same jins (the homogeneous).

(i) They are either weighable or measurable.

(ii) They are either spot delivery (cash) both ways or deferred both ways.

(iii) They are spot one side but deferred for a few or more days on the other side.

Of these three, the first possibility is allowed for buying and selling provided they are equal for equal in that if they are weighable they are of equal weight and if measurable of equal measure, and both ways they are spot.

The other two are not allowed even though they be equal for equal in qadr and homogeneous because they are deferred payment both way or one way.

SUPERIORITY OR INTERIORITY HAS NO EFFECT ON APPLICATION OF USARY

(٢٨١٣) وَعَنْ اَبِيْ سَعِيْدٍ وَاَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْتَعْمَلَ رَجُلًا عَلٰى خَيْبَرَ فَجَائَهُ بِتَمْرٍ جَنِيْبٍ فَقَالَ اَكُلُّ تَمْرِ خَيْبَرَ هٰكَذَا قَالَ لَا وَاللّٰهِ يَا رَسُوْلَ اللّٰهِ اِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هٰذَا بِالصَّاعَيْنِ وَالصَّاعَيْنِ بِالثَّلَاثِ فَقَالَ لَا تَفْعَلْ بِعِ الْجَمْعَ بِالدَّرَاهِمِ ثُمَّ ابْتَعْ بِالدَّرَاهِمِ جَنِيْبًا وَقَالَ فِي الْمِيْزَانِ مِثْلُ ذَالِكَ مُتَّفَقٌ عَلَيْهِ۔

2813. Sayyiduna Abu Sa'eed رضی اللہ عنہ and Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم appointed a man (as an officer) over Khaybar. He brought him (when he came back) dates of very good quality. He asked him. "Are all dates of Khaybar like that?" He said, "No, by Allah, O Messenger of Allah. Rather, we take a sa' of this kind for two (sa') and two sa' for three (sa' of the poor quality)." He said, "Do not do that. Rather, sell them all for dirhams and then buy the dates of very good quality for dirhams.' And, he said, "The same applies when anything is sold by weight."[3]

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[1] Muslim # 93-1592.

[2] Bukhari # 2134, Muslim # 75-1586, Abu Dawud # 3348, Darimi # 1247, Nasa'i # 1558, Ibn majah # 2759, Muwatta Maalik # 38 (Bayu) Damin # 2578.

[3] Bukhari # 2201, Muslim # 95-1593, Nasa'i # 4553, Darimi # 2577, Muwatti Maalik # 21 (Buyu)

COMMENTARY: The same command applies to things bought and sold by weight as applies to measurable. 'If two homogeneous things are exchanged, it is not allowed to give less weight of the superior things against the interior, Rather, the inferior things may be sold for money and of that money the desired superior may be bought.

(٢٨١٤) وَعَنْ أَبِي سَعِيدٍ قَالَ جَاءَ بِلَالٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِتَمْرٍ بَرْنِيٍّ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ أَيْنَ هٰذَا قَالَ عِنْدَنَا تَمْرٌ رَدِيٌّ فَبِعْتُ مِنْهُ صَاعَيْنِ بِصَاعٍ فَقَالَ أَوَّهْ عَيْنُ الرِّبَا لَا تَفْعَلْ وَلٰكِنْ إِذَا أَرَدْتَّ أَنْ تَشْتَرِيَ فَبِعِ التَّمْرَ بَيْعٍ آخَرَ ثُمَّ اشْتَرِبِهٖ۔ (متفق عليه)

2814. Sayyiduna Abu Sa'eed narrated that Sayyiduna Bilal رضی الله عنه came to the Prophet صلى الله عليه وسلم with dates of good quality. So, the Prophet صلى الله عليه وسلم asked him. "From where have you bought these?" He said, "I had some inferior dates. So, I exchange two sa' of that with one sa' (of the superior ones)." He said, "Ah! That's exactly riba! Exactly riba! Do not do it, but when you intend to buy (the choicest), sell the (inferior) dates in a deal apart and then buy (the superior) with it (meaning with the proceeds)."[1]

TWO SLAVES FOR ONE

(٢٨١٥) وَعَنْ جَابِرٍ قَالَ جَاءَ عَبْدٌ فَبَايَعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْهِجْرَةِ وَلَمْ يَشْعُرْ أَنَّهُ عَبْدٌ فَجَاءَ سَيِّدُهُ يُرِيْدُهُ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِعْنِيْهِ فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ وَلَمْ يُبَايِعْ أَحَدًا بَعْدَهُ حَتّٰى يَسْأَلَهُ أَعَبْدٌ هُوَ أَوْحُرٌّ۔ (رواه مسلم)

2815. Sayyiduna Jabir رضی الله عنه narrated that a slave came and pledged allegiance to the Prophet صلى الله عليه وسلم emigrate (promising to move from his native land to the Prophet صلى الله عليه وسلم). He said not know that he was a slave. Then, (after some days) his master came looking for him. The Prophet صلى الله عليه وسلم said to him, "Sell him to me," and he bought him for two black slaves. After that, he never took a pledge of allegiance from any one without (first) asking him whether he was a slave or a free man."[2]

COMMENTARY: We know from this hadith that it is allowed to take or give against one slave two. Also, it is permitted to deal in those things that do not attract riba, in such a way that less is exchanged for more. According to sharh us *sunnah (Prophet's* صلى الله عليه وسلم *practice),* the ulama (Scholars) have deduced from it that it is allowed to take or give two animals against one on the spot even if they are of the same jins (specifies) both way, or of two jins. But, the ulama (Scholars) differ on whether it is permitted to give and take animal against animal on credit. Some of the sahabah (Prophet's Companions) رضی الله عنهم did not approve it, as also Ata ibn Abu Ribah رحمه الله and Imam Abu Hanifah رحمه الله. They cite that the prophet صلى الله عليه وسلم forbade credit transaction of animal against animal. However, some sahabah (Prophet's Companions) رضی الله عنهم said that it is allowed and Imam Shafi'I رحمه الله also subscribed to this opinion.

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[1] Bukhari # 2312, Muslim # 96-1594, Nasa'i # 4557.

[2] Muslim # 123. 1602, Tirmidhi # 1243, Musnad Ahmad # 14778, Ibn Majah # 2869, Abu Dawud # 3358.

HOMOGENEOUS ITEMS OF UNKNOWN QUANTITY AGAINST KNOWN QUANTITY DISALLOWED

(٢٨١٦) وَعَنْهُ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الصُّبْرَةِ مِنَ التَّمْرِ لَا يُعْلَمُ مَكِيْلَتُهَا بِالْكَيْلِ الْمُسَمّٰى مِنَ التَّمْرِ۔ (رواه مسلم)

2816. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم forbade the sale of a pile of dates of unknown measure against dates of a specific measure.[1]

COMMENTARY: (the word (كيل), measure, not weight, is used for dates.)
The pile of dates could be more or less than the specific measure of dates. Such exchange would be usurious. This kind of transaction is forbidden for things of a homogeneous nature, of the same jins. But, this kind is not forbidden for heterogeneous things, because it is allowed to buy and sell things of different kinds of more or less quantities against one another.

BUYING SELLING GOLD

(٢٨١٧) وَعَنْ فَضَالَةَ بْنِ اَبِيْ عُبَيْدٍ قَالَ اِشْتَرَيْتُ يَوْمَ خَيْبَرَ قِلَادَةً بِاثْنَيْ عَشَرَ دِيْنَارًا فِيْهَا ذَهَبٌ وَخَرَزٌ فَفَصَّلْتُهَا فَوَجَدْتُ فِيْهَا اَكْثَرَ مِنَ اثْنَيْ عَشَرَ دِيْنَارًا فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تُبَاعُ حَتّٰى تُفَصَّلَ۔ (رواه مسلم)

2817. Sayyiduna Fadalah ibn Ubayd رضی الله عنه (Ansari) narrated that on the day (of the battle) of Khaybar he had bought a necklace of gold adorned with gems for twelve dinars. When he removed the gems, he found that it was worth more than twelve dinars. He informed the Prophet صلی الله علیه وسلم about it and he said, "It should never be sold till they are separately valued."[2]

COMMENTARY: If two things on which riba might operate are traded with one another both being of the same jins and one of them contains something heterogeneous then this trade is disallowed. Thus if an ornament has gold and pearls, then it may only be exchange with other gold, like for like and equal for equal, after its pearls are removed from it the same applies to silver. The transaction of exchange in either case may be in money or in any other form, the gems, pearls or such like must be removed first. This command is made to prevent homogeneous things being exchanged with excess or deduction and thus become usurious.
If jewellery of gold with its ornaments (gems, etc.) is sold against silver whether silver coins or otherwise, or silver jewellery with gems etc. is sold against gold whether gold coins (ashrafis) or otherwise, then in such cases the ornaments (gams, etc.) need not be removed. This is because things of different jins may be bought and sold against one another with excess and deduction too. Any reduction or addition does not amount to interest.

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[1] Muslim # 42. 1530, Nasa'i # 4547.
[2] Muslim # 90-1591, Tirmidhi # 1259, Abu Dawud # 3352, Nasa'i # 4573, Musnad Ahmad 6-21.

SECTION II اَلْفَصْلُ الثَّانِیْ

PROPHET'S صلی اللہ علیہ وسلم PREDICTION ABOUT RIBA

(٢٨١٨) عَنْ اَبِیْ هُرَيْرَةَ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيَاتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَبْقٰى اَحَدٌ اِلَّا اٰكِلَ الرِّبَا فَاِنْ لَّمْ يَاْكُلْهُ اَصَابَهٗ مِنْ بُخَارِهٖ وَيُرْوٰى مِنْ غُبَارِهٖ۔ (رواہ احمد وابوداؤد والنسائی وابن ماجۃ)

2818. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A time will come over the people, certainly, when no one will be spared from receiving riba. If he does not take it, he will get its vapour nevertheless. (Some versions have instead of 'its vapour':) or get its dust."[1]

COMMENTARY: Its (بخار) or (غبار) (dust) implies its effects. When that time comes and anyone manages to live without consuming interest, he will endure its effects nevertheless. For instance, he might be employed with a person who is engaged in interest taking or giving, or, be associated with him in any way, or have business relations with him etc. when the field of interest expands to every kind of business and industry and economy (as it is today), the merchandise on which interest is paid will come in the hands of everyone. For example, in these our times, a man may be exceptionally pious and god fearing, abstaining even from the doubtful, but when he buys toffees for his children, how can he be sure that what insignificant thing he buys has not gone through any stages of interest payments and receipts. The hadith says the same things: a time will come when the curse of interest will be so wise spread that knowingly or unknowingly every one will be involved in it somehow or other. There will be those who involve themselves in it on purpose, but here will also be some who are absolutely unaware that they are affected by it.

ELEMENT OF INTEREST IN TRANSACTIONS OF HETEROGENEOUS NATURE IS PERMITTED

(٢٨١٩) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَبِيْعُوا الذَّهَبَ بِالذَّهَبِ وَلَا الْوَرِقَ بِالْوَرِقِ وَلَا الْبُرَّ بِالْبُرِّ وَلَا الشَّعِيْرَ بِالشَّعِيْرِ وَلَا التَّمْرَ بِالتَّمْرِ وَلَا الْمِلْحَ بِالْمِلْحِ اِلَّا سَوَاءً بِسَوَاءٍ عَيْنًا بِعَيْنٍ يَدًا بِيَدٍ وَلٰكِنْ بِيْعُوا الذَّهَبَ بِالْوَرِقِ وَالْوَرِقَ بِالذَّهَبِ وَالْبُرَّ بِالشَّعِيْرِ وَالشَّعِيْرَ بِالْبُرِّ وَالتَّمْرَ بِالْمِلْحِ وَالْمِلْحَ بِالتَّمْرِ يَدًا بِيَدٍ كَيْفَ شِئْتُمْ۔ (رواہ الشافعی)

2819. Sayyiduna Ubadah ibn as-Samit narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Sell not gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, or salt for salt except equal for equal and hand to hand. But, you may sell gold for silver, silver for gold, wheat for barley, barley for wheat, dates for salt and salt for dates, hand to hand (meaning spot deliveries), as you wish."[2]

COMMENTARY: If two homogeneous things are bartered then they must be exchanged equal for equal and hand to hand. If two heterogeneous things are bartered than the transaction must be hand to hand and it is not necessary that they be equal for equal.

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[1] Abu Dawud # 4560, Ibn Majah # 2254 (or 2278).

[2] Nasa'i # 4560, Ibn Majah # 2254.

EXCHANGE OF DRY & FRESH DATES

(٢٨٢٠) وَعَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ شِرَاءِ التَّمْرِ بِالرُّطَبِ فَقَالَ اَيَنْقُصُ الرُّطَبُ اِذَا يَبِسَ فَقَالَ نَعَمْ فَنَهَاهُ عَنْ ذَالِكَ۔ (رواہ مالك والترمذی وابوداؤد والنسائی وابن ماجة)

2820. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم being asked about purchase of dry dates for fresh dates. So he asked, "Do fresh dates lose weight when they become dry?" He was told "Yes!" He then disallowed that.[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم disallowed barter of fresh and dried dates because that defeats the condition of both being and will become a usurious transaction. Imam Maalik رحمہ اللہ, Imam Shafi'I رحمہ اللہ, Imam Ahmad رحمہ اللہ and most other ulama (Scholars) as also the Hanafi imams, Abu Yusuf رحمہ اللہ and Muhammad رحمہ اللہ abide by this hadith. However, Imam Abu Hanifah رحمہ اللہ has said that homogeneous dry and fresh fruit are allowed to be bartered, provided fruit of both sides are equal in weight or quantity (qadr). He classified this hadith as nasi'ah, saying that the disallowance in the hadith is if one p[arty gives prompt delivery while the other defers delivery. His deduction is supported by another hadith: "The Prophet صلی اللہ علیہ وسلم forbade exchange of fresh dates with dried when it is a credit sale."
Besides, the command that applies to dried and fresh dates applies equally to all fruit including grapes, etc. It also applies to dry and fresh meat.

EXCHANGE OF FLESH & ANIMALS

(٢٨٢١) وَعَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ مُرْسَلًا اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ بَيْعِ اللَّحْمِ بِالْحَيَوَانِ قَالَ سَعِيْدٌ كَانَ مِنْ مَيْسِرِ اَهْلِ الْجَاهِلِيَّةِ۔ (رواہ فی شرح السنة)

2821. Sayyiduna Sa'eed ib al-Musayyib رضی اللہ عنہ reported in a mursal form that Allah's Messenger صلی اللہ علیہ وسلم forbade sale of meat for animals. He also said that sale of meat for animals was a kind of gamble of the days of ignorance.[2]

COMMENTARY: Imam Shafi رحمہ اللہ cites this hadith to say that it is unlawful to barter meat with an animal, even if the meat is of an animal of the same jins as the animal traded or of another species, whether that animal is lawful food or not. But, Imam Abu Hanifah رحمہ اللہ says that this thing is allowed because that which is weighed is sold for that which is not weighed and in such cases it is not necessary that both times be equal. This sort of business is permitted but delivery must be prompt both ways. The hadith disallows the transaction of animal against when delivery is not on spot, but prompt on one side and deferred on the other.

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[1] Tirmidhi # 1229, Abu Dawud # 3359, Nasa'i # 4545, Ibn Majah # 2264, Muwatta Maalik # 22 (Buyu), Musnad Ahmad 1-175.
[2] Sharh us *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)*. Muwatta Maalik # 64 (Banu).

BETTER ON DEFERRED BASIS IS DISALLOWED

(٢٨٢٢) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ بَيْعِ الْحَيْوَانِ بِالْحَيْوَانِ نَسِيْئَةً۔

(رواه الترمذی وابوداؤد والنسائی وابن ماجة والدارمی)

2822. Sayyiduna Samurah ibn Jundub رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم forbade sale of animals for animals if payment was to be deferred to a later date.[1]

ABOUT CREDIT ON HETEROGENEOUS THINGS

(٢٨٢٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَهٗ اَنْ يُّجَهِّزَ جَيْشًا فَنَفِدَتِ الْاِبِلُ فَاَمَرَهٗ اَنْ يَّاْخُذَ عَلٰى قَلَائِصِ الصَّدَقَةِ فَكَانَ يَاْخُذُ الْبَعِيْرَ بِالْبَعِيْرَيْنِ اِلٰى اِبِلِ الصَّدَقَةِ۔ (رواه ابوداؤد)

2823. Sayyiduna Abdullah ibn Amr ibnal-Aas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم instructed him to prepare equipment for an army (to be able to join it himself). So, when the camels fell short (and some people, Abdulllah رضی اللہ عنہ among them, could not get a camel), Prophet صلی اللہ علیہ وسلم instructed him to take (as loan) a camel against the camels of zakah (Annual due charity) (when he could get it). So he took a camel against two camels of zakah (Annual due charity) payable when he got them.[2]

COMMENTARY: Loan or debt is allowed only of such a thing as has a like of it. This means that the debtor will be able to return the like of what he borrows, for example, rice, eggs, meat, cash etc. These things are called (مثلی) (mithli - like). It is not proper to borrow a thing the like of which is difficult to return to the creditor. Such things are called (غیر مثلی) (ghayr mithli - unlike).

In this hadith, the Prophet صلی اللہ علیہ وسلم instructed Sayyiduna Abdullah رضی اللہ عنہ to borrow a camel from someone on the condition that when the camels receivable against zakah (Annual due charity) arrived, he would repay his debt. Now according to Imam Abu Hanifah رحمہ اللہ, it is disallowed to borrow a ghayr mithli thing and the camel is one such. Hence, the Hanafis say that at the time the Prophet صلی اللہ علیہ وسلم had given this instruction, it was permitted to borrow ghayr mithli things too. But, later the permission was withdrawn, so this ḥadith stands abrogated.

However, Shaykh Abdul Haq رحمہ اللہ has regarded the command of this hadith as based on *Bai'* (buying and selling) and said that it seems that it is allowed to borrow an animal against an animal. However, our ulama (Scholars) (of the Hanafi school) have disallowed it in the light of the (previous) hadith of Samurah رضی اللہ عنہ (# 2822). Hence, Toorpushti رحمہ اللہ has classified this hadith of Abdullah ibn Amr رضی اللہ عنہ as da'if (weak) while the hadith of samurah رضی اللہ عنہ is much more sound than this. Therefore, the Hanafis abide by the hadith of Sayyiduna Samurah رضی اللہ عنہ.

Or, the Prophet صلی اللہ علیہ وسلم had given this instruction when the barter of two homogeneous items was not regarded as riba if exchanged on loan or debt. But, when this sort of exchange was classified as riba, this hadith was abrogated.

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[1] Tirmidhi # 1241, Abu Dawud # 1237. Nasa'i # 4620, Ibn Majah # 2270, Musnad Ahmad 5-12.

[2] Abu Dawud # 3357, Musnad Ahmad 2-171.

SECTION III اَلْفَصْلُ الثَّالِثُ

ABOUT RIBA IN CREDIT TRANSACTION

(٢٨٢٤) عَنْ أُسَامَةَ بْنِ زَيْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الرِّبٰوا فِي النَّسِيْئَةِ وَفِيْ رِوَايَةٍ قَالَ لَارِبٰوا فِيْمَا كَانَ يَدًا بِيَدٍ۔ (متفق عليه)

2824. Sayyiduna Usamah ibn Zayd رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Riba (interest) is found in credit transaction."
According to another version: "In a hand-to-hand transaction, there is no riba."[1]

COMMENTARY: If two equal qadr things are bartered on credit, one of them paying cash and the other promising to pay later then though the jins may be different and they be equal for equal, the element of riba is found in the transaction. Thus if anyone gives barley for wheat then deduction and addition is allowed in this transaction provided it is hand to hand transaction but if one of the sides defers payment then this thing is disallowed and it will amount to interest.

If two people exchange two things of the same jins equal for equal and take delivery on the spot then it is allowed and it is without interest. If both things are not of the same jins then reduction and increase is allowed in the transaction and there will be no element of interest provided delivery is on spot both ways.

WARNING AGAINST INTEREST

(٢٨٢٥) وَعَنْ عَبْدِاللّٰهِ ابْنِ حَنْظَلَةَ غَسِيْلِ الْمَلَائِكَةِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دِرْهَمُ رِبٰوا يَاكُلُهُ الرَّجُلُ وَهُوَ يَعْلَمُ اَشَدُّ مِنْ سِتَّةٍ وَثَلَاثِيْنَ زَنْيَةً رَوَاهُ اَحْمَدُ وَالدَّار قُطْنِيُّ وَرَوَى الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنِ ابْنِ عَبَّاسٍ وَزَادَ وَقَالَ مَنْ نَبَتَ لَحْمُهُ مِنَ السُّحْتِ فَالنَّارُ اَوْلٰى بِهٖ۔

2825. Sayyiduna Abdullah ibn Hanzalah رضی اللہ عنہ ghasil al-mala'ikah (meaning, he who was given both by the angels) narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "One dirham of riba that a man takes knowing that it is interest is more serious than committing adultery thirty six times."
Bayhaqi reported it from Sayyiduna Ibn Abbas رضی اللہ عنہ with the addition that the Prophet صلی اللہ علیہ وسلم also said, "If anyone's flesh is nourished with the unlawful then hell is better for him."[2]

COMMENTARY: This warning applies to one who consumes riba knowing. But, it also applies to one who takes riba unknowingly while he is careless in being unaware of the commands. One who consumes interest is worse than him who commits adultery because Allah has spoken more angrily about him than about the latter. He says about the interest receiver.

فَأْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَرَسُوْلِهٖ۔ (البقره ٢: ٢٧٩)

{....be notified of war from Allah and His Messenger.} **(2: 279)**
Every sensible man known what a declaration of war means. If Allah and His Messenger

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[1] Bukhari # 2179, Muslim # 102-1596, Nasa'i # 4580, Ibn Majah # 2257, Darimi # 2580, Musnad Ahmad 5-200.

[2] Musnad Ahmad 5-225, Daraqutni and (from Ibn Abbas رضی اللہ عنہ Bayhaqi in Sha'b ul Eeman.

declare war against anyone, or if anyone is at war against Allah and His Messenger صلى الله عليه وسلم, then what can be said of his deprivation, wretchedness and utter ruin in both worlds? The ulama (Scholars) say that such a serious warning and strong anger is not merely because there is a practical straying when one deals in interest but since it is not easily detected one strays into wrong belief too so that most people do not believe that interest is forbidden. They are misled mentally to such an extent that they say that interest is lawful. This leads them to disbelief ultimately. This means that they cannot hope for forgiveness. In contrast, adultery is a very bad thing, a grave sin and every religion condemns it. No one say that it is allowed.

Why is it said to be thirty six times worse? Only Allah and His Messenger صلى الله عليه وسلم know why.

(٢٨٢٦) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الرِّبٰوا سَبْعُوْنَ جُزْءًا أَيْسَرُهَا أَنْ يَنْكِحَ الرَّجُلُ أُمَّهٗ۔

2826. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Riba (interest) has seventy parts. The lowest (of these in importance) is that a man has sexual intercourse with his mother."[1]

(٢٨٢٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرِّبٰوا وَإِنْ كَثُرَ فَإِنَّ عَاقِبَتَهٗ تَصِيْرُ إِلٰى قُلٍّ رَوَاهُمَا ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِي شُعَبِ الْإِيْمَانِ وَرَوٰى أَحْمَدُ الْأَخِيْرَ۔

2827. Sayyiduna (Abdullah) Ibn Mas'ud رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Receipts from interest may seem abundant but the end is poverty (meaning deprival of blessings)."[2]

COMMENTARY: This is not a mere warning but a fact that there is not good or blessing in the property derived through interest. The result is it wastes away leaving no trace at all. This reality is observed in our day to day lives. The Qura says about it:

يَمْحَقُ اللّٰهُ الرِّبٰا وَيُرْبِي الصَّدَقَاتِ۔ (البقرة ٢: ٢٧٦)

{Allah blots out usury and augments charity} (2: 276)

This verse mentions both interest and charity at once. While pointing out the contradiction in these two things, it also discloses their diverse natures. Without any greed or reimbursement, man gives charity only to please Allah while he devours interest from others without compensating them, out of greed multiplying his disgrace. The intention of doers on both sides is different: one seeks Allah's pleasure the other invites His anger.

The exegetes say that these results will be seen in the next world. The interest-taker will get nothing in the hereafter but punishment while the property given in charity will provide him everlasting honour and comfort. Besides that, some effects of these things are witnessed in this world too. Millionaires become paupers overnight when they have made money through interest earnings. Not all rich men go through this experience but usurous people do lose money so rapidly.

We should not be deceived by the fleeting luxury of the usurous people, for in spite of all

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1 Ibn Majah # 2274.

2 Ibn Majah # 2279, Musnad Ahmad 1-395.

things that they possess, they lack comfort. This comfort is available only through spiritual peace. This is available sometimes to people without their possessing anything at all, not only to men but also to animals, but not available to some who have everything. Even sleep evades then.

How stupid are they who wear themselves out for the sake of the means to comfort but have nothing of comfort.

This state of their continuous uneasiness and mental discomfort causes them to be hard-hearted and wretched. They have no mercy for the poor and needy. They are very cruel. These traits can never earn them respect. They are looked down upon and detested. They do not get even the most elementary respect from fellowmen.

INTERNATIONAL UNCERTAINTY IS BROUGHT ABOUT BY THE DEVOURERS OF INTEREST

When we are speaking of it, let us examine another side of interest taking. Progress in the scientific field and intense materialism has changed man's outlook of survival and manner of thinking. He uses all his talents to gain material progress and has deprived his thought and his emotions of the ability to distinguish between good and bad. He now concentrates on the superfluous worldly momentary gains and is a prisoner seeking physical ease.

The result is that the hitherto accepted truths are now rejected. Centuries old ideologies are considered to be worthless and unworkable.

Islam regards interest as unlawful for every individual and every section of people at all times in all conditions. However, some seemingly educated people are put off from the true path of religion and Shari'ah (divine law) by modern thought into the labyrinth of ignorance. They say that the disallowance of interest is not only impossible to observe in these times but also a hurdle and obstacle to commercial success and to material prosperity. They hold that the current economic order based on interest is necessary for the common good of all people and for their prosperity. They consider the large capitalist countries, who have entangled the developing countries in the web of interest, as the only hope for the prosperity of mankind. Rather, it is their own selfish motives that the big powers hope to grind and they suck the blood of the poor in the same manner as individuals used to do in the past.

The poor developing countries are under a burden of debt and mounting interest. The result is that they obey the dictates of the large capitalist countries and there is utter unrest everywhere...

AN OBJECTION: some people having acquired modern education assert that the riba forbidden in the Quran is not the customary interest. It was usury charged on loan advanced to the poor and needy who faced dire circumstances. The cruel lender, instead of helping the hard-stricken, advanced a loan with a specified rate of interest that broke the back of the borrower. He took full advantage of the man's plight. Those people who say that the Quran does not forbid interest assert that it forbade that kind of usury. Any similar usury collected today also falls under purview of that prohibition and such usury is charged by private lenders and individuals. Today's commercial agencies, banks and other such institutions deal in a different kind of interest business. They pay rather than receive interest. The poor people can invest a small sum of money and get regular returns. Hence, according to these people present-day interest is not disallowed.

THE ANSWER: Any command of Islamic Shari'ah (divine law) concerns the principles and

the entire. Its operations is not changed by parts and kinds. Whatever Shari'ah (divine law) has declared as forbidden, is forbidden wholly with all its parts and kinds. No one has a right to exclude only portion of Allah's Command from operation or to limit its operation. For instance, no one can say about the prohibition of wine that the prohibition applies to wine of the ancient times served in bad quality vessels, but since vessels of today are good quality and production is in a refined, scientific manner, the command should not apply anymore. Only one who is ignorant of the Shari'ah (divine law) will say such a thing. If the commands of the Quran are changed in this way, then nothing will remain prohibited, not even gambling, theft, robbery, adultery, indecency, etc. Every evil is not done in the same way as it was done in the past. This does not mean that they become allowed.

Now, let us examine the question of riba. The Quran prohibits riba not once but in many verses of different surahs. More than forty ahadith declare that it is disallowed. None of these - not even a single word of them - gives a hint that the prohibition of riba is on a particular occasion or a particular situation. Nowhere is it stated that the prohibition applies to individual transactions of riba and not to trade dealings. Rather, historically, it is wrong to say that when the Quran was revealed the only kind of interest applicable was charged to the poor and commercial interest dealings never existed. If we study the background of the revelation of the verses, we shall learn that apart from private transactions, commercial transactions of interest were also common. The Arabs, particularly the Quraysh, were merchants and they paid and received interest for trade purposes. Baghawi رحمه الله has written that Sayyiduna Abbas رضی الله عنه and Sayyiduna Khalid ibn Walid رضی الله عنه did business in partnership. They traded with the Banu Thaqif of Ta'if. Abbas رضی الله عنه ad a heavy amount of interest receivable from them. When he demanded from them his past dues, the prophet reminded him that the Quran had made riba unlawful, and instructed him - his paternal uncle - to write off the large amount of money. He announced this is the sermon of the farewell pilgrimage in these words:

وَرِبَا الْجَاهِلِيَّةِ مَوْضُوْعٌ وَ اَوَّلُ رِبٰوا اَضَعُ مِنْ رِبٰوا نَا رِبٰوا عَبَّاسِ بْنِ عَبْدِالْمُطَّلِبِ

[The riba of pre-Isamic days is written off. The first of these from our riba that I write off is the riba of Abbas ibn Abdul Muttalib.]

There are other examples of tribes and families having claims of interest on other tribes and families because of their mutual business dealings. Loans are not known to have been extended generally for personal needs but there were business transactions continuously. In fact, they had regarded riba to as a kind of business. The Quran rejected this idea and warned those who advocated it.

As for the banks paying interest to the poor on their deposits, this is a deception. These deposits are loaned to businessmen and industrialists expand their businesses and industries. They pay interest to bank out of their huge earnings and banks pay a paltry some to their depositers. The true beneficiaries from the banks are the rich, and the deprived are the poor. Instead of depositing the money at the bank, the poor ought to invest in a small business.

The few rich take large loans and control much of the industry and business and drive out the small traders. Business that could have been of benefit to the whole nation comes down in the hands of a few people. Prices rise and the poor are squeezed. The interest that they earn on their deposits goes into thin air....

This is why Islam has disallowed interest whatever its form.

(٢٨٢٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَيْتُ لَيْلَةَ اُسْرِىَ بِيْ عَلٰى قَوْمٍ بُطُوْنُهُمْ كَالْبُيُوْتِ فِيْهَا الْحَيَّاتُ تُرٰى مِنْ خَارِجِ بُطُوْنِهِمْ فَقُلْتُ مَنْ هٰؤُلَاءِ يَا جِبْرِيْلُ قَالَ هٰؤُلَاءِ اَكَلَةُ الرِّبَا۔ (رواه احمد وابن ماجة)

2828. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the night I was taken to the heavens (which was the night of al-Isra or al-Miraj). I came across people whose bellies were like houses. There were snakes in them what could be seen from outside their bellies. I asked, 'They are those who consumed riba."[1]

PROPHET'S صلی اللہ علیہ وسلم CURSE ON INTEREST RECEIVERS

(٢٨٢٩) وَعَنْ عَلِيٍّ اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَعَنَ اٰكِلَ الرِّبَا وَمُؤْكِلَهُ وَكَاتِبَهُ وَمَانِعَ الصَّدَقَةِ وَكَانَ يَنْهٰى عَنِ النَّوْحِ۔ (رواه النسائی)

2829. Sayyiduna Ali رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم curse those people who received interest, those people who paid it those people who recorded the transaction and those people who declined to give sadaqah (charity). Also, he forbade wailing.[2]

COMMENTARY: Those who decline to give sadaqah (charity) could also be those who prevent others from giving sadaqah (charity). They could also be those who do not pay the *wajib (obligatory)* sadaqah (charity) which is zakah (Annual due charity).
Wailing includes to praise the dead person and to cry loudly in a shrieking voice. It is a very undignified act.

UMAR'S رضی اللہ عنہ EXPLANATION OF RIBA

(٢٨٣٠) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ اِنَّ اٰخِرَ مَانَزَلَتْ اٰيَةُ الرِّبَا وَاِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُبِضَ وَلَمْ يُفَسِّرْهَا لَنَا فَدَعُوا الرِّبَا وَالرِّيْبَةَ۔ (رواه ابن ماجة والدارمی)

2830. Sayyiduna Umar ibn al-Khattab رضی اللہ عنہ said, "The last of what was revealed (of the Quran) was the verse of riba, but Allah's Messenger صلی اللہ علیہ وسلم was taken without his explaining it to us. So abstain from usury and what is doubtful."[3]

COMMENTARY: We have stated in the very initial pages that even before Islam profit was taken at a specified rate on loans and debts, during the jihiliyah (ignorance period). When the Quran forbade riba, the Prophet صلی اللہ علیہ وسلم not any imposed the command on the interest as known and practice at that time but he also gave it a wider application as explained in the previous pages. However, he did not live long after the verse was revealed and could not expound the command beyond that.
Sayyiduna Umar رضی اللہ عنہ meant to ask "was the application limited to the six things only or

[1] Ibn Majah # 2273, Musnad Ahmad 2-363.
[2] Nasa'i # 5103.
[3] Ibn Majah # 2276, Darimi.

did the Prophet صلى الله عليه وسلم name them only or did the Prophet صلى الله عليه وسلم name them only by way of example? (hadith # 2808). (They were gold silver, wheat, barley, dates and salt) As we explained, the imams who came later drew out a rule and included other things too according to the rule.

In short, before the revelation of the Quran, the Arabic word riba was used in the sense; 'to receive profit on the amount given as loan.' It was practiced all over Arabia. The people of Arabia understood only this particular thing as riba and there was no confusion or doubt about this word. Therefore, when the Quran announced that riba was disallowed, no one found it difficult to understand to obey the order. However when the prophet صلى الله عليه وسلم unlarged its sphere in the light of a revelation and they were at variance with what the Arabs had under stood and additional to what they knew as interest and, by a coincidence, the Prophet صلى الله عليه وسلم died before explaining those addition as practically, Sayyiduna Umar رضى الله عنه found it difficult to fathom their details. So, he made ijtihad and pursued a safe course. He said that riba should be abandoned completely where it was very clear and known as per usage, and also the mutual buying and selling which was pointed out by the Prophet صلى الله عليه وسلم to be riba. He also said that anything that created doubt or was similar to riba should be given up too.

A MISUNDERSTANDING: Some people have used this saying of Sayyiduna Umar رضى الله عنه to cast doubt on riba in general. However, he only had wondered whether the six things that the Prophet صلى الله عليه وسلم had named as usurous were the only ones or others which were like them came in the same category. He was worried that the people might suppose that only these six transactions were usurous accord not be careful about others. This is why he instructed the people to abstain from the doubtful and those that were similar to the six things named by the Prophet عليه السلام in which there was likelihood of interest being practiced.

While his words were about these things specifically, tnese people included all kinds of interest in this saying. They did more mischief by alleging that umar's رضى الله عنه words meant that interest (receiving and giving) was not disallowed.

CREDITOR SHOULD NOT ACCEPT GIFT OF THE DEBTOR

(٢٨٣١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَقْرَضَ اَحَدُكُمْ قَرْضًا فَاَهْدٰى اِلَيْهِ اَوْحَمَلَهٗ عَلَى الدَّابَّةِ فَلَا يَرْكَبْهُ وَلَا يَقْبَلْهَا اِلَّا اَنْ يَكُوْنَ جَرٰى بَيْنَهٗ وَبَيْنَهٗ قَبْلَ ذَالِكَ۔ رَوَاهُ ابْنُ مَاجَةَ وَالْبَيْهَقِىُّ فِىْ شُعَبِ الْاِيْمَانِ۔

2831. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When one of you lends some money (to someone) and the debtor sends him a gift or offers him an animal to ride, he must neither ride it nor accept it unless this had been customary between them before that."[1]

COMMENTARY: The creditor must not accept any sort of a gift from his debtor because that might look like interest. Whether the creditor earns from the debtor is counted as interest. However, if the two had been used to exchange gifts then the creditor may

[1] Ibn Majah # 2432, Bayhaqi in Shu'ab ul eeman # 5532.

accepted the debtor's gift because, in this case, he would not be under pressure to give him a present. Rather, it would be a reciprocal gesture.
It is reported about Imam Abu Hanifah رحمه الله that he had lent money to someone. One day, he went to his home to get a repayment. He waited outside in the heat for the man to come out but did not stand in the shade of his house because, though there was no bar to it in Shari'ah (divine law), yet it was against perfect righteousness to benefit from the shade of the man's wall. He stood in the sun for a very long time before the man came out. This was his perfect example of taqwa (piety) that he refrained from the shade of the debtor's wall.
It is written in Malabudminhu that according to a hadith if a loan is liable to benefit the lender then it is regarded as riba. The lender must not accept the borrower's invitation, too unless they were on friendly terms already visiting one another. It is also written that it is makruh (disapproved) for the lender to use the shade of the borrower's wall.

(٢٨٣٢) وَعَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَقْرَضَ الرَّجُلُ الرَّجُلَ فَلَا يَأْخُذْ هَدِيَّةً۔ رَوَاهُ الْبُخَارِيُّ فِيْ تَارِيْخِهٖ هٰكَذَا فِي الْمُنْتَقٰى۔

2832. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "When a man extends a loan to another man, he should not take a gift."[1]

(٢٨٣٣) وَعَنْ أَبِيْ بُرْدَةَ ابْنِ أَبِيْ مُوْسٰى قَالَ قَدِمْتُ الْمَدِيْنَةَ فَلَقِيْتُ عَبْدَاللّٰهِ بْنَ سَلَامٍ فَقَالَ إِنَّكَ بِأَرْضٍ فِيْهَا الرِّبٰوا فَاشٍ فَإِذَا كَانَ لَكَ عَلٰى رَجُلٍ حَقٌّ فَأَهْدٰى إِلَيْكَ حِمْلَ تِبْنٍ أَوْحِمْلَ شَعِيْرٍ أَوْحَبْلَ قَتٍّ فَلَا تَأْخُذْهُ فَإِنَّهٗ رِبٰوا۔ (رواه البخارى)

2833. Sayyiduna Abu Burdah رحمه الله son of Abu Musa رضى الله عنه narrated that when he came to Madinah he met Sayyiduna Abdullah ibn Salaam رضى الله عنه who said to him, "You are in a land where riba is common. So, if you have right over anyone (meaning that if any one is your debtor) and he presents you a load of straw, or a load of barley, or a bundle of grass, do not take it because that is interest."[2]

COMMENTARY: The ulama (Scholars) say that every loan to which a condition of some sort of profit is attached is riba (or interest). Every gain that the lender derives from the borrower because of the pressure of the debt of gratitude for it is interest.

RULING: If the creditor derives some benefit from the debtor before advancing to him a loan then it will depend on whether the profit was promised (previously) and was part of a condition. If it was promised and part of a condition then there is no doubt whatsoever of its unlawfulness. That profit is riba (or interest). If it was not previously promised and part of a condition then scholars differ on its status. Imam Muhammad رحمه الله holds that it is allowed. A section of them, however, say that it is disallowed. The correct thing, however, say that it is disallowed. The correct things, however, is that if the profit is bestowed because of a pressure or out of gratitude, or to gain time or to be excused (from repayment), then it is unlawful in any case. If it is out of regard, kindness or already existing relationship then it is u undoubtedly allowed.

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[1] Bukhari in his Tarikh and so it is in al-Muntaqa.
[2] Bukhari # 3814.

While it is disallowed to fix the terms of the debt, the correct thing is that there is no harm is fixing the term. The ruling is that if a debt is given and received on condition of a fixed period of times, then that period of time will be binding as a condition but noit binding as a debt. If the creditor demands his money before the specified time, then he has the right to do it and the debtor must try his utmost to repay the debt.

If a person loans some money on condition that it should be repaid in a certain city then this condition as a binding is unlawful.

Some people deposit their money in bank for safe keeping without taking profit or interest on it. The fact is that the money which is deposited in banks is not preserved exactly as deposited but is invested in business. So, it is not a trust or safe-keeping, but becomes a debt. These people may not take interest on their money but they do help those who collect interest by loaning money in a way, and to aid those who give or take interest is a sin. Hence, it is not proper to deposit one's money in a bank.

CHAPTER - V

SALES & PURCHASE THAT ARE DIS-ALLOWED بَابُ الْمَنْهِيِّ عَنْهَا مِنَ الْبُيُوْعِ

The Shari'ah (divine law) of Islam has forbidden some forms of business transactions as also buying transactions as also buying and selling of some things. Some of these are forbidden because the dealings and those things are unlawful, like *Bai'* batil (vain sale as of wine, swine, etc.) and *Bai'* fasid (not legal). Some others are disallowed only because of dislike for them, like engaging in business at the time of the adhan on Friday.

Those that are forbidden because the dealings or the merchandise are unlawful are, according to the Hanafi School, of two kinds:

(i) *Bai'* fasid.

(ii) *Bai'* batil.

***BAI'* FASID:** It is a business transaction that is correct in so far as the principles of *Bai'* are found in it, but is not lawful because some conditions for the *Bai'* (sale and purchase) to be sound are lacking, so it is necessary to cancel such a transaction. The jurists call it mashru' binafsihi (legal by itself) but manu biwasfihi (illegal because of the conditions and characteristics)

***BAI'* BATIL:** It is a business transaction that is not recognized by Shari'ah (divine law) because it is neither correct in terms of the principles of *Bai'* (buying and selling) nor lawful as for as its conditions and characteristics are concerned.

We may now present some rulings on this subject to elaborate on the foregoing definitions. It is also necessary to know more of the subject of this chapter.

If the (مبيع) (mabi) – that which is sold and bought is not 'property' in the eyes of Shari'ah (divine law) then sale and purchase of such a thing is *Bai* batil (invalid, void) Examples are blood, carrion, free person, mukatab, urine and a very worthless thing. Also, if the mabi' (merchandise) is 'property' but it is not a decent item then its buying and selling is batil if sold for money, but if it is bartered against another thing then the sale of that thing is fasid and of this property that is not a decent thing is batil. Examples of such things are wine and swine.

The difference between *Bai'* batil and *Bai'* fasid is that in the former case the thing sold never comes in the possession of the buyer. In the latter (*Bai'* fasid), nothing applies to it

before handing over possession but after possession it becomes property of the buyer as an unlawful or forbidden thing, and it is binding on him to pay for it in cash, but it is *wajib (obligatory)* on him to annul the sale even after taking possession provided the mabi' is with the buyer in its exact form.

Selling milk that is yet in the udders of an animal is batil (void), (for, that may not really exist. Its udders may seem to be full and if milk is sold on that basis, there might be no milk at all but the udders could be swollen for some other reason. In such cases, sale of purported milk would be a deceptive, fraudulent act.

It is also not allowed to sell birds that fly in the air unless they are trained to return. It is allowed to sell a flying pigeon.

Similarly, it is disallowed to sell fish that have not been caught but are still in the sea, or are caught and released in a pond from where they can be caught only in a net.

Other sales disallowed are the unborn in the womb of a female slave or an animal, the pearl that is in the shell and the meat of an animal before it is slaughtered and skinned.

It is disallowed to sell the hair of a pig. However, these hair may be used to sew the gunny bags which are laden on the back of beasts of burden after filling them with provision, etc. Human hair may neither be sold nor put to use in any way.

Any sale that might cause altercation is fasid. Examples are sale of wool on the back of a goat, link of a chain nailed on the ceiling one yard of cloth from a large piece of cloth or a sale in which time of payment of price is defined vaguely like 'when it will rain or high winds will blow I shall pay you. However, if in all these cases, the buyer does not revoke the transaction and the seller gives delivery to the buyer by removing the link from the ceiling or tearing one yard from the large piece of cloth and the buyer specifically defines dates of payment, then the sale shall be carefully transacted.

A sale and purchase transaction is fasid when fasid (not legal) condition is placed. A fasid condition obstructs the correct execution of the transaction. It is favourable either to the seller on to the buyer. For example, the seller may sell a house but impose a condition that he would use it for a month before handed it over, or the buyer may buy a piece of cloth on condition that it is delivered to him duly stitched. Or, the nabi' (that which is sold) may stand to gain when a human being - male or female slave - is sold, when a seller stipulates that the buyer must set the slave he buys free, or get him or her married. Condition of this kind are fasid and a business transaction also becomes fasid because of them.

If a buyer stipulates that he should be handed over ownership then that is not contrary to the correct execution of the agreement to sell. So it is not fasid. If a trader stipulates while selling, say cloth, that the buyer should not re-sell it then though this condition is contrary to the transaction, it is not fasid because no one stands to benefit from it.

If anyone sells a horse and stipulates that the buyer should make the horse fat then though this condition is favourale to what is sold yet, not being a human being who is eligible for the benefit, the condition is not fasid. But, the condition will be vain and dropped and the *Bai'* will be proper.

The books of fiqh (Islamic jurisprudence) have more details of *Bai'* fasid and batil. They must be studied so that such business transactions as are unacceptable by Shari'ah (divine law) may be avoided.

It is necessary to expound some more rulings.

It is unlawful for a seller to cheat in weights and measures and for a buyer to deduct from the agreed price at the time of payment. Those who contravene it, the Quran has warned them thus:

وَيْلٌ لِّلْمُطَفِّفِيْنَ

{Woe to the defrauders.} (83: 1)

It is unlawful to delay payment without reason; to the seller for the price of the item sold and for a prompt debt and to the labourers. The Prophet صلی اللہ علیہ وسلم said, "Any delay (in payment of demand) by a rich man is oppression (or cruelty). So, pay the labourer his wages before his perspiration dries."

It is reported that when the Prophet صلی اللہ علیہ وسلم paid anyone his dues, he paid more than the *wajib (obligatory)* amount. If the dues were half wasq, then he paid one wasq. If the dues were one wasq, he paid two wasqs. He used to say, "This is your right and as much more is paid from me." We must remember that the additional payment is not interest. It would have been regarded as interest, if the addition was stipulated beforehand. If there is no advance condition and the payer pays more, then it is allowed, and, in fact, it is *mustahab (desirable)*.

When dealing with anyone to break a promise is makruh (disapproved), fraud and falsehood. It turns lawful earnings into unlawful. So, it is essential to refrain from these things. Once the Prophet صلی اللہ علیہ وسلم examined a pile of wheat at a shop and found them moist deep inside. The shopkeeper explained that rain water had seeped into the pile. The Prophet صلی اللہ علیہ وسلم said, "You ought to have placed the moist wheat on top (so that no one might be cheated). Know! He who deceives a Muslim does not belong to us."

There are other kinds of business transactions; *Bai'* murabahah (to sell at a profit over cost price) and *Bai* tawliyah ((تولیت) to sell at cost price). In these transactions, the cost price must be disclosed to the buyer without reduction nor addition. If the seller has incurred additional cost on that for incidentals like labour cost, octroi, etc., then he must add them to his cost price and disclose to the buyer that he had spend 'so much money' on procuring that thing instead of saying that he bought it for so much, which would be a lie.

If any one sells a piece of cloth for rupees ten and, while the buyer has not paid the money to him, he re-purchases it from the buyer for half the price, or at the same price but with another piece of cloth too then this transaction is not correct. If he does so then it will amount to riba. It is unlawful to use anything bought before obtaining its possession when it is a movable thing (مبیع منقول) - movable thing that is sold/bought). Thus, to sell a movable item before taking possession of it is disallowed.

Someone bought from a seller something that is measured in a scale[1] after measuring it as a measure. He had it duly measured in the scale by the seller. Then he sold by the seller. Then he sold it to another as a measure. Now, it is necessary for this second buyer that he must first have it duly measured in a scale by the first buyer who in his seller. Only after that may he use it or sell it to another person because the first (weighing or) measurement is not sufficient. It is better to have it measured afresh lest it turns out to be more and that could be the seller's property.

If a Muslim makes an offer of a price while he discusses a bargain to buy or sell something, or a Muslim has sent proposal of marriage to a woman then no one else is permitted to make a counter offer or proposal unless the first person has been spurned.

It is makruh (disapproved) to engage in a business transaction at the time of adhan on Friday because any activity at that time interrupts the preparations for the *salah (prayer)*

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[1] Perhaps measure of capacity.

which are *wajib (obligatory)* on the worshipper. If there are many mosques around where the *salah (prayer)* of Friday is observed, then one must suspend business activity when the adhan is called in that mosque in which he will pray.

If two slaves whether both grown up or young, or one grownup and the other young, are closely elated to one another as mahrams then it is makruh (disapproved) and forbidden to sell them separately. Some ulama (Scholars) say that this sale is unlawful.

It is disallowed to sell the fat of the dead.

Imam Abu Hanifah رحمه الله regards sale of oil of the impure as allowed. But, other imams regard it as disallowed. Imam Abu Hanifah رحمه الله regards as makruh (disapproved) the sale of human excrete when nothing is mixed with it, but if ashes, etc. are mingled with it then it is allowed.

Imam Abu Hanifah رحمه الله holds that it is not allowed to sell dung and it is also not allowed to use it for one's benefit.

The king or any ruler should not determine prices of the things. It is makruh (disapproved) for them to do so. However, if the merchants commit excess in raising prices of provision and other things and the masses are worried because of that, then they are allowed to fix prices on the advice of experienced and adept people.

SECTION I الفصل الأول

(٢٨٣٤) عَنِ ابْنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمُزَابَنَةِ أَنْ يَّبِيْعَ ثَمَرَ حَائِطِهِ إِنْ كَانَ نَخْلًا بِتَمْرٍ كَيْلًا وَإِنْ كَانَ كَرْمًا أَنْ يَّبِيْعَهُ بِزَبِيْبٍ كَيْلًا أَوْكَانَ۔ وَعِنْدَ مُسْلِمٍ وَإِنْ كَانَ زَرْعًا أَنْ يَّبِيْعَهُ بِكَيْلِ طَعَامٍ نَهٰى عَنْ ذٰلِكَ كُلِّهِ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لَهُمَا نَهٰى عَنِ الْمُزَابَنَةِ قَالَ وَالْمُزَابَنَةُ أَنْ يُّبَاعَ مَافِيْ رُؤُسِ النَّخْلِ بِتَمْرٍ بِكَيْلٍ مُسَمًّى إِنْ زَادَ فَلِيْ وَإِنْ نَقَصَ فَعَلَيَّ۔ (بخاری و مسلم)

2834. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم forbade muzabanah. It is that a man sells the fresh fruit of his garden. If it is dates, then for dried dates by measure. (For instance, if any one has ten measures of dried dates then he takes that for ten measures of fresh dates on his tree by approximate measure). Or, if it is grapes, then for raisins by measure. (So, muzabanah is to sell fresh fruit on the tree for dried fruit). Or – as Muslim transmits – if he has a field then (the muzabanah) he sells it for a measure of corn. (It means that he buys a measure of wheat from another approximating the produce in his field). Are Prophet صلی الله علیه وسلم forbade all these kinds of exchanges.

According to another version (also of Bukhari and Muslim): He forbade muzabanah, saying, "Muzabanah is that fresh dates on the tree are sold to someone for his dried dates by a specified measure. The seller says, 'If it is more, that is mine. And if it is less, that is on me."[1]

COMMENTARY: The word 'muzabanah' is derived from (زبن) (zaban) meaning. 'to push away' 'to put off.'

The prophet صلی الله علیه وسلم forbade *Bai'* muzabanah because this transaction is based on surmise and approximation. The two parties are likely to either benefit or suffer loss. So,

[1] Bukhari # 2205, Muslim # 76-1542, Tirmidhi (narrated zayd ibn habit) # 1304, Nasa'i # 4549, Ibn Majah # 2265, Muwatta Maalik # 23 (Buyu) Musnad Ahmad 2-7.

that might create altercation and bad blood between them. And they might push one another away.

Of the two versions, the first defines muzabanah with fruit implying a general application. The second uses the word 'dates.' It does not exclude other fruit but refers to dates as an-examples.

(٢٨٣٥) وَعَنْ جَابِرٍ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمُخَابَرَةِ وَالْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُحَاقَلَةُ أَنْ يَّبِيْعَ الرَّجُلُ الزَّرْعَ بِمِائَةِ فَرَقٍ حِنْطَةٍ وَالْمُزَابَنَةُ أَنْ يَّبِيْعَ التَّمْرَ فِيْ رُءُوْسِ النَّخْلِ بِمِائَةِ فَرَقٍ وَالْمُخَابَرَةُ كِرَاءُ الْأَرْضِ بِالثُّلُثِ وَالرُّبُعِ۔ (رواہ مسلم)

2835. Sayyiduna jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade Mukhabarah, muhaqalah and murabanah. And, muhaqalah is that a man sells a cultivated field for one hundred faraqs of wheat. And, muzabanah is that he sells dates on the palm trees for one hundred faraqs (dates that are in stock). And, mukhabarah is to rent one's land at one-third or one fourth portion of cultivation as rent.

COMMENTARY: Faraq is a measure of capacity of three sa's. And farq is also a measure of capacity larger that faraq. It is merely an example that the hadith determines the figure of one hundred faraqs.

A previous hadith gave the same meaning of muzabanah as this gives of muhaqalah. However, muzabanah has a wider application. It covers fruit as well as fields and corns while muhaqalah is used only for fields and corn. However, sometimes muzabanah is used for fruit only..

Mukhabarah is to give one's land for cultivation to someone else. The person to when it is rented may be asked to give as rent one third or one fourth of the produce.

This hadith disallows Mukhbirah, too, because it is a form of wages, and wages remain concealed in it. Besides, that which is to be received in lacking or non-existent. Nothing can be determined of that which is non-existent.

Mukhabah is also called muzari'ah, but they are different in that in the former, seed is provided by the cultivator while in the latter by the owner of the land.

Both muzari'ah (and mukhabarah) are not allowed by Imam Abu Hanifah رحمہ اللہ as clear from this hadith. But, the two companions Imam Abu Yusuf رحمہ اللہ and Imam Muhammad رحمہ اللہ, say that they are correct. The Hanafis observe the ruling of these two imams, because this thing is needed very often and encountered many times. If not allowed then people will face much trouble.

(٢٨٣٦) وَعَنْهُ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ وَالْمُعَاوَمَةِ وَعَنِ الثُّنْيَا وَرَخَّصَ فِي الْعَرَايَا۔ (رواہ مسلم)

2836. Sayyiduna Jabir رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade muhaqalah, muzabanah, mukhabarah, mu'awamah and thunya, but permitted 'araya.[1]

COMMENTARY: The first three kinds have been defined previously. Mu'awanah is to sell fruit on trees one year, two years, three years or more in advance, Thunya is to sell the fruit on the trees excepting on unspecified quantity (which is not sold).

[1] Muslim # 85-1536, Tirmidhi # 1317, Musnad Ahmad 3-313.

Araya is plural of 'ariyah. It is a palm tree given to a needy and poor person by its owner for its fruit.[1]

The hadith means that after some people gave one tree or two from their garden to a poor man, and when he happened to come to his tree and they too were in the garden with their families, they did not like that, so they gave to him some dates from their own possession instead of from the tree and let him depart. They retained the dates on the tree themselves. The Prophet صلی اللہ علیہ وسلم let this practice continue. However, it is allowed as long as it is less than five wasqs but not proper if more than that. This is stated in the hadith of Sayyiduna Abu Hurayrah رضی اللہ عنہ to follow (# 2838)

(٢٨٣٧) وَعَنْ سَهْلِ بْنِ اَبِيْ حَثْمَةَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الثَّمْرِ بِالتَّمْرِ اِلَّا اَنَّهُ رَخَّصَ فِي الْعَرِيَّةِ اَنْ تُبَاعَ بِخَرْصِهَا تَمْرًا يَاْكُلُهَا اَهْلُهَا رُطَبًا۔ (متفق عليه)

2837. Sayyiduna Sahl ibn Abu Hathmah رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم disallowed sale of dates (on a tree) for dried dates. But he allowed concerning ariyah after estimating (those on the tree) what they would weigh when dry (so that the poor may be given as many dried dates). The owners may (take the dates on the tree and) eat the fresh dates.[2]

(٢٨٣٨) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْخَصَ فِيْ بَيْعِ الْعَرَايَا بِخَرْصِهَا مِنَ التَّمْرِ فِيْمَا دُوْنَ خَمْسَةِ اَوْسُقٍ اَوْفِيْ خَمْسَةِ اَوْسُقٍ شَكَّ دَاوٗدُ بْنُ الْحُصَيْنِ۔ (متفق عليه)

2838. Sayyiduna Abu Hurayrah رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم gave permission regarding the sale of araya that their amount when they would dry might be estimated (and as many dried dates may be taken against them). But (this kind of sale is) with the proviso that they be less then five wasqs or as many as five wasqs.[3]

COMMENTARY: The proviso of less then five wasqs is because this permission is only for the needy, and anyone (cannot need more then five wasq but) needs only less then five wasqs. The ulama (Scholars) are unanimous about less then five wasqs but disagree about five wasqs. It is better to observe the permission for less than five wasqs. Moreover, the ulama (Scholars) include the rich also in this permission. So, the permission may be said to be for both, rich and poor. Wasq is a measure equal to sixty sa' (It is a camel load.)

RAW FRUIT MUST NOT BE SOLD

(٢٨٣٩) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الثِّمَارِ حَتّٰى يَبْدُوَ صَلَاحُهَا، نَهَى الْبَائِعَ وَالْمُشْتَرِيَ مُتَّفَقٌ عَلَيْهِ۔ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ نَهٰى عَنْ بَيْعِ النَّخْلِ حَتّٰى تَزْهُوَ وَعَنِ السُّنْبُلِ حَتّٰى يَبْيَضَّ وَيَاْمَنَ الْعَاهَةَ۔ (بخاری و مسلم)

2839. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade sale of fruit till their good condition was apparent. He forbade both the

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[1] Elsewhere it is stated to be for one year.

[2] Bukhari # 2191, Muslim # 2-1540, Nasa'i # 4542.

[3] Bukhari # 2190, Muslim # 1541, Abu Dawud # 3364, Tirmidhi # 1305, Muwatta Maalik # 14 (Buyu).

seller and the buyer.
According to another version in Muslim: he forbade sale of palm trees (meaning, dates) till they were red and yellow (meaning, ripe). He also forbade sale of ears of corn till they had turned white and were safe from disease.[1]

COMMENTARY: The seller is forbidden lest he take someone's money without providing him anything. The buyer is forbidden lest he incur loss, for, he might buy unripe fruit but before it ripens a natural calamity might destroy it.

(٢٨٤٠) وَعَنْ اَنَسٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الثِّمَارِ حَتّٰى تُزْهِيَ قِيْلَ وَمَا تُزْهِيَ قَالَ حَتّٰى تَحْمَرَّ وَقَالَ اَرَأَيْتَ إِذَا مَنَعَ اللّٰهُ الثَّمَرَةَ بِمَ يَاخُذُ اَحَدُكُمْ مَالَ اَخِيْهِ۔ (متفق عليه)

2840. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم forbade sale of fruit till it tuzhiya. He was asked, "What is tuzhiya?" He said, "Till it turns red." Then, he said, "What do you say that when Allah withholds the fruit (from becoming ripe), why should any of you take the property of his brother?"[2]

COMMENTARY: Given the two sides of the seller and buyer, the best course is to preserve and wait. When the fruit is ripe, buying and selling may be done.

DISALLOWED TO SELL FRUIT BEARING TREES IN ADVANCE BY MANY YEARS

(٢٨٤١) وَعَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ السِّنِيْنَ وَاَمَرَ بِوَضْعِ الْجَوَائِحِ۔ (رواه مسلم)

2841. Sayyiduna Jabir رضی الله عنه said that Allah's Messenger صلی الله علیه وسلم forbade that anyone should sell fruit years ahead. He also ordered that anyone stricken by calamity must be *Bai*led out for losses suffered through blight.[3]

COMMENTARY: The hadith recommended to the seller that he should remit some money if he has not received payment from the buyer before some calamity or harm befell his purchases. If he has already received the payment then he should return some money to him though he is not bound to do so but as a gesture of goodwill. The Prophet صلی الله علیه وسلم command in this regard is to show that it is *mustahab (desirable)* and it aims to invite the seller to a moral duty. As for as the juristic ruling is concerned, the seller is under no obligation to make any concession. The buyer is responsible for every profit and loss of that which he has bought. If he bought item is lost through a calamity, the buyer alone suffers the loss. Nothing is *wajib (obligatory)* on the seller once possession is taken of the item.

(٢٨٤٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ بِعْتَ مِنْ اَخِيْكَ ثَمَرًا فَاَصَابَتْهُ جَائِحَةٌ فَلَا يَحِلُّ لَكَ اَنْ تَأْخُذَ مِنْهُ شَيْئًا بِمَ تَاخُذُ مَالَ اَخِيْكَ بِغَيْرِ حَقٍّ۔ (رواه مسلم)

2842. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If you have sold some fruit to your brother and a calamity (or blight) strikes the fruit, it is not lawful to you to take anything from him. How would you take your brother's Property unjustly?"[4]

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[1] Bukhari # 2794, Muslim # 49-1531, Abu Dawud # 3367, Ibn Majah # 2214.

[2] Bukhari # 2198, Muslim # 15-1555, Nasa'i # 4526, Muwatta Maalik # 11 (Buyu).

[3] Muslim # 101-1536, 17-1554, Abu Dawud # 3374, Nasa'i # 4531`, Ibn Majah # 2218, Musnad Ahmad 3-309.

[4] Muslim # 14. 1554, Abu Dawud # 3470, Nasa'i # 4527, Ibn Majah # 2219.

COMMENTARY: The commentary of the previous hadith may be read with this hadith too. The command in this hadith must be observed if the buyer suffers total loss of his property because of a calamity or disease. If there is some loss then the seller must make some compensation.

Ibn Maalik رحمه الله explained that if the sold property is ruined before going into the buyer' hand, the seller must bear the loss. If it happens after the buyer takes possession of the property then the seller must not take anything from the buyer as a mesure of taqwa (piety) and good manners.

MOVABLE PROPERTY MUST NOT BE RESOLD BEFORE RECEIVING POSSESSION

(٢٨٤٣) وَعَنِ ابْنِ عُمَرَ قَالَ كَانُوْا يَبْتَاعُوْنَ الطَّعَامَ فِيْ اَعْلَى السُّوْقِ فَيَبِيْعُوْنَهُ فِيْ مَكَانِهٖ فَنَهَاهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِهٖ فِيْ مَكَانِهٖ حَتّٰى يَنْقُلُوْهُ رَوَاهُ اَبُوْدَاوُدَ وَلَمْ اَجِدْهُ فِي الصَّحِيْحَيْنِ۔

2843. Sayyiduna Ibn Umar رضی الله عنه narrated that the People bought grain in the upper area of the market and also sold it there in its place. So, Allah's Messenger صلی الله علیه وسلم forbade them to sell it as its very place. (It should be moved from there and sold thereafter)[1]

COMMENTARY: The bought property must first be taken in one's possession before being re-sold. A movable property is taken possession of by taking it away to some other place, even if it is very near.

If the item purchased is bought by measure or weight then the buyer must have it taken immediately after it is measured or weighed. If it is purchased without weight or measure then it must be taken away without weighing or measuring. In short a movable property is resold only after taking its possession.

This hadith ought to have been placed in Section II because it is not found in both Bukhari and Muslim (but it is there: Bukhari # 2167, Muslim # 33-1527.

(٢٨٤٤-٢٨٤٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ ابْتَاعَ طَعَامًا فَلَا يَبِعْهُ حَتّٰى يَسْتَوْفِيَهُ وَفِيْ رِوَايَةِ ابْنِ عَبَّاسٍ حَتّٰى يَكْتَالَهُ۔ (متفق علیه)

2844. Sayyiduna Ibn Umar رضی الله عنه said that Allah's Messenger صلی الله علیه وسلم said, "If any one buys grain then he must not re-sell it before taking full possession of it."[2]

2845. Sayyiduna Ibn Abbas رضی الله عنه narrated with the words: "before he has measured it."[3]

COMMENTARY: This had been explained in the previous commentary about first taking possession. Imam Shafi'I رحمه الله and of the Hanafis, Imam Muhammad رحمه الله hold that both movable and immovable property must not be re-sold before first taking possession of it. Imam Maalik رحمه الله said that only grain should not be sold before taking possession. Other things may be sold. Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله hold that it is allowed to re-sell land (immovable property) before taking possession of it but none of the

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[1] Bukhari # 2167, Muslim # 33. 1527, Abu Dawud # 3493, Nasa'i # 4606, Muwatta # 42 (Buyu)

[2] Bukhari # 2126, Muslim # 32-1526, Abu Dawud # 3492, Nasa'i # 4604, Ibn Majah # 2226, Ibn Majah 2-22.

[3] Muslim # 32-1525, Abu Dawud # 3496, Tirmidhi # 1291, Nasa'i # 4597, Ibn Majah # 2227.

movable properties may be sold before taking possession. The views of Imam Muhammad رحمه الله are the same apparently.

The version of Ibn Abbas رضی الله عنه means that the seller's weighing in the presence of the buyer is sufficient. It is not necessary for the buyer to weigh it all over again.

(٢٨٤٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اَمَّا الَّذِى نَهَى عَنْهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَهُوَا لطَّعَامُ اَنْ يُبَاعَ حَتّٰى يُقْبَضَ قَالَ ابْنُ عَبَّاسٍ وَلَا اَحْسِبُ كُلَّ شَيْءٍ اِلَّا مِثْلَهُ۔(متفق عليه)

2846. Sayyiduna Ibn Abbas رضی الله عنه narrated that, "That which the prophet صلی الله علیه وسلم disallowed was to sell grain before taking possession of it." And, Sayyiduna Ibn Abbas رضی الله عنه said that he thought that everything was like grain in the application of this command.[1]

COMMENTARY: According to the interpretation of this hadith by Sayyiduna ibn Abbas رضی الله عنه just as it is not allowed to sell grain before taking it into possessions. It is also disallowed to sell any thing before one receives possession of it. This was the presumption of Ibn Abbas رضی الله عنه He felt that the same rule applied to 'everything other than grain' as to grain.

(٢٨٤٧) وَعَنْ اَبِى هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَلَقَّوُا الرُّكْبَانَ لِبَيْعٍ وَلَا يَبِعْ بَعْضُكُمْ عَلٰى بَيْعِ بَعْضٍ وَلَا تَنَاجَشُوْا وَلَا يَبِعْ حَاضِرٌ لِبَادٍ وَلَا تُصَرُّوا الْاِبِلَ وَالْغَنَمَ فَمَنِ ابْتَاعَهَا بَعْدَ ذٰلِكَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ اَنْ يَحْلُبَهَا اِنْ رَضِيَهَا اَمْسَكَهَا وَاِنْ سَخِطَهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ مُتَّفَقٌ عَلَيْهِ، وَفِيْ رِوَايَةٍ لِمُسْلِمٍ مَنِ اشْتَرٰى شَاةً مُصَرَّاةً فَهُوَ بِالْخِيَارِ ثَلَاثَةَ اَيَّامٍ فَاِنْ رَدَّهَا رَدَّمَعَهَا صَاعًا مِنْ طَعَامٍ لَا سَمْرَاءَ۔

2847. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said,. Do not go out to meet riders (of the caravan with grain, etc.) to conclude business with them and no one among you must buy against another. Do not bid against each other. No one from the city may sell for a villager (or a man of the desert). Do not tie up the udder of the camels and sheep. If anyone buys such animals after this has been done to then he has two options to choose from other milking them; he may keep them if he is pleased with them or he may giving also no sa' of dates.

Another version say; "He who buys a sheep whose udders were tied up has three days within which he may decide to keep it or return it. If he returns it, their he must also give alongwith it one sa' of grain but not wheat."[2]

COMMENTARY: The Prophet صلی الله علیه وسلم forbade traders in a town or city to go out of it and buy from in-coming trade caravans that which they have brought for sale. This closed the door to deception of the visiting men who might otherwise be deceived into selling at prices lower than those prevailing in the city markets.

If two people are conducting a bargain do not interfere by outbidding the buyer or quoting a lower price than the seller's to the buyer, or persuading the buyer who has bought on

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[1] Bukhari # 2135, Muslim # 30-1525.

[2] Bukhari # 2150, Musilm # 11-1515, Abu Dawud # 3443, Nasa'i # 4487, Ibn Majah # 22389, Muwatta Maalik # 96 (Buyu).

khiyar to return his purchase so that you would get him a better bargain. It is very bad to unsettle someone in order to gather some gain oneself and if it is not done to collect some gain but only to disturb others and mess up their business then it is very bad.
Some ulama (Scholars) say that this thing is disallowed as long as the business of those people does not contravene Shari'ah (divine law). However, if they do something that is disapproved by Shari'ah (divine law) like selling snatched or stolen property, then it is allowed to have their transaction annulled.
The next command is (نجش) is to provoke and to deceive. If two people are finalizing a bargain, a third person intervenes and speaks highly of the thing that is being sold and quotes a higher price for it not within intent to buy but to make it look like a better bargain for the buyer. The prophet disallowed it because it is the worst form of deception.
A city dweller is disallowed to sell for a villager his grain that he brings to the city to sell. He might offer to do the job for him quickly and at a better price but the Prophet صلى الله عليه وسلم forbade this because it is to keep Allah's creatures away from profit. Imam Shafi'I رحمه الله said that this is forbidden and the Hanafis regard it as makruh (disapproved).
To tie the udder of an animal is also a form of deception. A person who wishes to sell his milk-yielding animal stops milking it for a couple of days or a few (times of) milking before offering it for sale. Its udder will bulge and buyers might be deceived into thinking that it has much milk. If anyone is deceived into buying such an animal and discovers that the animal yields little milk, then he has option to return, or retain, the animal. If he returns it then he must also give with it one sa' dates to compensate for the milk of the animal he had used.
A question arises here. Why are dates given instead of returning the milk or paying its price? The answer is that some of the milk may have been produced in the amimal's udder after it became the property of the purchaser and some was already there at the time of purchase. So it is impossible to determine how much milk should be returns. The Prophet صلى الله عليه وسلم, therefore, determined that one sa' of dates be paid alongwith the animal to the seller irrespective of the quantity of milk consumed. It resembles the diyah (or blood money) which is a fixed amount of one hundred camels for unjust killing irrespective of the statues and standing of the slain person.
Imam Shafi'I رحمه الله goes by the hadith and says that the option to cancel or retain the transaction remains with the buyer as stated in the hadith. But, Imam Abu Hanifah رحمه الله disagrees and says that the command in the hadith is withdrawn, saying that it was enforced before riba was made unlawful.
Ibn Hajr رحمه الله explains the concluding portion of the hadith that one sa' dates should be given not wheat. The reason is that dates and milk were the main diet of the Arabs. This is prescribed even if the seller may be willing to take any thing instead of dates. Some people say that if the seller agrees, anything may be given instead of dates.

(٢٨٤٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَلَقَّوُا الْجَلَبَ فَمَنْ تَلَقَّاهُ فَاشْتَرٰى مِنْهُ فَإِذَا اَتٰى سَيِّدُهُ السُّوْقَ فَهُوَ بِالْخِيَارِ۔ (رواه مسلم)

2848. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not go forward to meet the caravan that brings grain, etc. If anyone goes forward and meets them and buys from them, then when their chief comes to the

market he has option (to revoke the sale)."[1]

COMMENTARY: The ulāma (Scholars) say that it is forbidden to proceed out of the city to the incoming caravan if the intention is to buy from them to the disadvantage of the citizens as well as of the caravan to whom the market price is not disclosed. However, if the citizens are not caused loss and market price is not concealed from the merchants of the caravan who are not cheated, then this is not forbidden.

The Shafi'is say that when the chief or members of the caravan come to the city and discover, the true price structure which is higher than what they had been paid, then they have the option to revoke the sale and take back the grain (or whatever they had sold) or they may keep the sale intact. If they learn that the buyer has paid a higher price or the ruling price then they have no option.

The Hanafi view point is that the Chief on the members of the caravan will have this option only when they learn on coming to the city that the buyer had committed a fraud with them. If it is not so then they have no option.

(٢٨٤٩) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَلَقَّوُا السِّلَعَ حَتّٰى يُهْبَطَ بِهَا إِلَى السُّوْقِ۔

(متفق عليه)

2849. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not go out to meet the (merchants who bring the) merchandise. Rather, wait till it is brought to the market."[2]

INTERFERE NOT IN OTHER'S BUSINESS DEALINGS

(٢٨٥٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَبِيْعُ الرَّجُلُ عَلَى بَيْعِ أَخِيْهِ وَلَا يَخْطُبُ عَلَى أَخِيْهِ إِلَّا أَنْ يَأْذَنَ لَهُ۔ (رواه مسلم)

2850. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No one must make an offer above his brother's deal. And, no one must propose a woman when his brother has already made a proposal unless he gives him permission."[3]

COMMENTARY: The first part of the hadith has been explained against hadith # 2847. Similarly, if anyone has proposed marriage to a woman, then no one else may propose to her. This is disallowed if the two sides have agreed on a dower and other formalities attached to marriage and only the formal ceremony (of oath taking) remaining to be concluded.

These disallowances of interference in anyone's business bargains and marriage proposal are only for so long as the two sides do not give up their efforts or withdraw from their discussions.

(٢٨٥١) وَعَنْ أَبِيْ هُرَيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَسُمِ الرَّجُلُ عَلَى سَوْمِ أَخِيْهِ الْمُسْلِمِ۔ (رواه مسلم)

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[1] Muslim # 17-1519, Abu Dawud # 3437, Tirmidhi # 1225, Nasa'i # 4501, Ibn Majah # 2178, Darimi # 2566.

[2] Bukhari # 2165, Muslim # 14-1517, Abu Dawud # 3436, Tirmidhi # 1224, Darimi # 2567, Musnad Ahmad 2567, Musnad Ahmad 2-91.

[3] Bukhari # 5142, Muslim # 8-1412, Abu Dawud # 2081, Nasa'i # 3243, Ibn Majah # 1868, Darimi # 2176, Muwatta Maalik # 2 (Mikah), Musnad Ahmad 2-42.

2851. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No one should outbid the bidding of his brother Muslim."[1]

COMMENTARY: This command applies when the two sides have agreed on a price. After this, it is makruh (disapproved) for anyone to offer a higher price and mess up their transaction. However, though makruh (disapproved), the sale will be correct.
Ibn Hajar رحمہ اللہ said that the 'Muslim' in the hadith includes the dhimmi (non-Muslim resident of a Muslim country who pays the jizyah), the mu'ahid (with whom a Muslim has an accord) and the mustamin (who is under a Muslim's protection).

A CITY DWELLER MUST NOT SELL FOR VILLAGER

(۲۸۵۲) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَبِعْ حَاضِرٌ لِبَادٍ دَعُوا النَّاسَ يَرْزُقُ اللّٰهُ بَعْضَهُمْ مِنْ بَعْضٍ۔ (رواہ مسلم)

2852. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No city dweller must sell for a villager. Leave people alone, Allah gives them provision, some from others."[2]

COMMENTARY: The villagers may be left to themselves so that they may sell grain brought by them to the city dwellers at low prices. This will benefit the city dwellers too. The remaining portion of the hadith has been explained against the hadith # 2847.

TWO WAYS OF DRESSING AND BUSINESSES DISALLOWED

(۲۸۵۳) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ لِبْسَتَيْنِ وَعَنْ بَيْعَتَيْنِ نَهٰى عَنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ فِي الْبَيْعِ وَالْمُلَامَسَةُ لَمْسُ الرَّجُلِ ثَوْبَ الْاٰخَرِ بِيَدِهٖ بِاللَّيْلِ اَوْ بِالنَّهَارِ وَلَا يُقَلِّبُهٗ اِلَّا بِذٰلِكَ وَالْمُنَابَذَةُ اَنْ يَنْبِذَ الرَّجُلُ اِلَى الرَّجُلِ بِثَوْبِهٖ وَيَنْبِذَ الْاٰخَرُ ثَوْبَهٗ وَيَكُوْنُ ذٰلِكَ بَيْعُهُمَا عَنْ غَيْرِ نَظَرٍ وَلَا تَرَاضٍ وَاللِّبْسَتَيْنِ اشْتِمَالُ الصَّمَّاءِ وَالصَّمَّاءُ اَنْ يَجْعَلَ ثَوْبَهٗ عَلٰى اَحَدِ عَاتِقَيْهِ فَيَبْدُوْ اَحَدُ شِقَّيْهِ لَيْسَ عَلَيْهِ ثَوْبٌ وَاللِّبْسَةُ الْاُخْرٰى اِحْتِبَاؤُهٗ بِثَوْبِهٖ وَهُوَ جَالِسٌ لَيْسَ عَلٰى فَرْجِهٖ مِنْهُ شَيْءٌ۔ (متفق علیہ)

2853. Sayyiduna Abu Sa'eed al Khudri رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade two ways of dressing and two kinds of business transactions. He disallowed mulama (Scholars)rah and munabadhah. In a business transaction. Mulama (Scholars)sah is that a man (the buyer) touches another's (seller's) garment (that he wishes to buy) with his hand whether it is night or day, without turning it over beyond that (touching). And, munabadhah is that a man throws his garment to another and the other throws his garment. This confirms their deal, without any inspection or (verbal) expression of willingness. One of the ways of dressing is to wrap the Samma' and samma' is for a man to put his garment over one of his shoulders in such a way that his other side is bare. The other (manner of dressing which is disallowed) is for a man to wrap himself up in his garment while he sits in such a way that nothing of it covers his private parts.[3]

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[1] Muslim # 9-1515, Ibn Majah # 2172, Musnad Ahmad 2-259.

[2] Muslim # 20-1522, Tirmidhi # 1227, Abu Dawud # 3443, Nasa'i # 4495, Ibn Majah # 2176.

[3] Bukhari # 5820, Muslim # 3-1512, Abu Dawud # 3377, Nasa'i # 4515, Ibn Majah # 2710, Darimi # 2562, Musnad Ahmad 3-95.

COMMENTARY: Mulama (Scholars)sah was a way of buying and selling without any oral exchange of words during the jahliyah. It was a wrong method, so the Prophet صلى الله عليه وسلم disallowed it.

Munabadhah was a method in which both parties did not find it necessary to examine the merchandise. They simply threw their garment on one another. This too was a practice of the jihiliyah (ignorance period). So it was disallowed, too.

Samma is as described in the hadith. However, it has another meaning, more clear and well-known it is that someone puts a garment over himself in such a way that he is covered from head to toe and his hands too are inside. His body is not bare from where. Obviously, a person in this garb is totally helpless and immovable. So, the Prophet صلى الله عليه وسلم disallowed this sort of dressing.

He also prohibited the form of dress in which a person sits on this buttocks and keeps his knees erect wrapping a garment round his knees and back leaving his satr (private parts) (private parts) uncovered (so if it disallowed). But if any one wraps a garment round himself in this way with his private parts covered too then this is not disallowed

In passing we may say that it is masnun to sit with hands round one's upright knees (soles on the ground, flat).

BAI' HASAH AND GHARAR FORBIDDEN

(٢٨٥٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْحَصَاةِ وَعَنْ بَيْعِ الْغَرَرِ۔ (رواه مسلم)

2854. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade *Bai'* hasah and *Bai'* gharar.[1]

COMMENTARY: *Bai'* hasah is when a buyer tells the seller that when he hits a pebble at his ware, *Bai'* would become *wajib (obligatory)*. Or, the seller tells the buyer that he has sold him that thing of his merchandise on which his pebble lands. Or, he says, "I have sold to you this piece of land till where your pebble falls." This method of business was customary during the jahiliyah (ignorance period). The Prophet صلى الله عليه وسلم disallowed it.

Bai' gharar is the transaction in which the thing sold is unknown or not in the hands of the seller. It is like fish in the water, a bird in the air or a runaway slave.

BAI' HABAL UL HABLAH DISALLOWED

(٢٨٥٥) وَعَنِ ابْنِ عُمَرَ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ وَكَانَ بَيْعًا يَتَبَايَعُهُ أَهْلُ الْجَاهِلِيَّةِ كَانَ الرَّجُلُ يَبْتَاعُ الْجَزُوْرَ إِلَى أَنْ تُنْتَجَ النَّاقَةُ ثُمَّ تُنْتِجُ الَّتِي فِي بَطْنِهَا۔ (متفق عليه)

2855. Sayyiduna Ibn Umar رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم forbade *Bai'* hablul habalah. This was practiced by the people of the jahiliyah (ignorance period). It was that a man would buy a she-camel that would be born to a she-camel that was yet in its mother's womb (He would not pay its price till then.)[2]

COMMENTARY: It is disallowed because that which is offered for sale is non-existent. When it is not allowed to sell what an animal carries in its womb then how could it be

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[1] Muslim # 4-1513, Tirmidhi # 1234, Abu Dawud # 3376, Nasa'i # 4518, Ibn Majah # 2194, Darimi 2563, Musnad Ahmad 2-250.

[2] Bukhari # 2143, Muslim # 5-1514, Tirmidhi # 1233, Abu Dawud # 3380, Nasa'i # 4625, Ibn Majah # 2197, Muwatta Maalik # 62, (Buyu) Musnad Ahmad 2-15.

allowed to sell what the yet unborn would deliver?

Some people define *Bai'* habal ul habalah is the sale of a pregnant she camel on the promise of payment for it when her young one is born. Sayyiduna Ibn Umar رضی الله عنه took this meaning, for this is how he has explained the concluding portion of the hadith from (وكان مبيعا) (and would pay then).

DISALLOWED TO CHARGE FOR A STALLION'S COVERING

(٢٨٥٦) وَعَنْهُ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ عَسْبِ الْفَحْلِ۔ (رواه البخاری)

2856. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم disallowed (them) to charge for pairing male and female (animals).[1]

COMMENTARY: It is forbidden to charge money for letting someone use one's male animal to copulate with his females. For one thing, the male may or may not pair with the female when left among them, and the other is that the female might or might not become pregnant most of the sahabah and jurists said that this thing is unlawful. However, to lend the male animal to pair with the females is *mustahab (desirable)*, and it is proper to accept any gift from the owner of the female animal after the male is lent.

DISALLOWED TO SELL WATER

(٢٨٥٧) وَعَنْ جَابِرٍ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ ضِرَابِ الْجَمَلِ وَعَنْ بَيْعِ الْمَاءِ وَالْأَرْضِ لِتُحْرَثَ۔ (رواه مسلم)

2857. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم forbade seeking a return for pairing a he camel with a she camel and selling water and land to be tilled.[2]

COMMENTARY: If anyone gives to another person his land and water on condition that the two things belong to him while the other would toil on the land and sow his seed but he would take a certain share of the produce. This is called mukhabarah. See commentary to hadith # 2835, 2836 for this term.

DISALLOWED TO SELL EXCESS WATER

(٢٨٥٨) وَعَنْهُ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ فَضْلِ الْمَاءِ۔ (رواه مسلم)

2858. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم forbade the sale of excess water.[3]

COMMENTARY: If anyone has water beyond his needs then he must not keep it away from others to sell it. Rather, he must disburse it gratis, if they need it to drink or to water their animals. However, if they need it for their plants and fields then he may charge them for the water.

(٢٨٥٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُبَاعُ فَضْلُ الْمَاءِ لِيُبَاعَ بِهِ الْكَلَاءُ۔ (متفق علیه)

2859. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه

[1] Bukhari # 2284, Tirmidhi # 1277, Abu Dawud # 3429, Musnad Ahmad 2-14.

[2] Muslim # 35-1565, Nasa'i # # 4670.

[3] Muslim # 34-1565, Ibn Majah # 2477.

وسلم said, "Do not sell excess water lest it become necessary to sell herbage that grows from it."[1]

COMMENTARY: Selling water necessitates selling herbage. If animals cannot have water without paying for it then it amounts to selling herbage of pasture. This means the it is disallowed to sell herbage too.

However, the ulama (Scholars) disagree on whether the disallowance is tahrimi or tanzihi. It seems more probable that it is tanzihi.

DO NOT DECEIVE

(٢٨٦٠) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّعَلٰى صُبْرَةِ طَعَامٍ فَاَدْخَلَ يَدَهُ فِيْهَا فَنَالَتْ اَصَابِعُهُ بَلَلًا فَقَالَ مَا هٰذَا يَا صَاحِبَ الطَّعَامِ قَالَ اَصَابَتْهُ السَّمَاءُ يَا رَسُوْلَ اللّٰهِ قَالَ اَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ حَتّٰى يَرَاهُ النَّاسُ۔ مَنْ غَشَّ فَلَيْسَ مِنِّيْ۔ (رواہ مسلم)

2860. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم passed by a heap of grain. When he put his hand into it, his finger felt the moistness there. He asked, "What is this, O owner of the gain?" He said, "Rain water has gone into it" So he asked, "Why did you not bring the moist portion on the top? The people would have seen it. He who deceives does not belong to me (and does not follow my path)."[2]

SECTION II اَلْفَصْلُ الثَّانِیْ

BAI' THUNYA FORBIDDEN

(٢٨٦١) عَنْ جَابِرٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الثُّنْيَا اِلَّا اَنْ يُّعْلَمَ۔ (رواہ الترمذی)

2861. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade the *Bai'* thunya unless (the exception) was specified.[3]

COMMENTARY: When a seller sells something but makes an exception of a part of it without disclosing how much, then it is *Bai'* thunya. The Prophet صلی اللہ علیہ وسلم forbade this transaction. But, if he says clearly how much of the sales he would exclude, then this sale is allowed.

SELL FRUIT ONLY WHEN RIPE

(٢٨٦٢) وَعَنْ اَنَسٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْعِنَبِ حَتّٰى يَسْوَدَّ وَعَنْ بَيْعِ الْحَبِّ حَتّٰى يَشْتَدَّ هٰكَذَا رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ لَيْسَ عِنْدَهُمَا بِرِوَايَتِهٖ نَهٰى عَنْ بَيْعِ التَّمْرِ حَتّٰى تَزْهُوَ اِلَّا بِرِوَايَةِ ابْنِ عُمَرَ قَالَ نَهٰى عَنْ بَيْعِ التَّمْرِ حَتّٰى تَزْهُوَ وَرَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ عَنْ اَنَسٍ وَالزِّيَادَةُ الَّتِيْ فِي الْمَصَابِيْحِ وَهِيَ قَوْلُهٗ نَهٰى عَنْ بَيْعِ التَّمْرِ حَتّٰى تَزْهُوَ اِنَّمَا ثَبَتَتْ فِيْ رِوَايَتِهِمَا عَنِ ابْنِ عُمَرَ قَالَ نَهٰى عَنْ بَيْعِ النَّخْلِ حَتّٰى تَزْهُوَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

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[1] Bukhari # 2353, Muslim # 38. 1563, Tirmidhi # 1276, Abu Dawud # 3473, Ibn Majah # 2478, Muwatta Maalik # 29 (Abdiyah) Musnad Ahmad 2-273.

[2] Muslim # 164-102, Tirmidhi # 1319, Ibn Majah # 2224.

[3] Muslim # 85-1536, Abu Dawud # 3404, Tirmidhi # 1294, Nasa'i # 4633, Musnad Ahmad 3-364.

2862. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم disallowed sale of grapes till they were black and of grain till they hardened.[1] (Tirmjidhi Abu Dawud did transmit it from Anas رضی اللہ عنہ)
(And) Sayyiduna Anas رضی اللہ عنہ said that he forbade the sale of dates till they were ripe. This is the addition is al-Masabih, but it is transmitted by them from) Ibn Umar رضی اللہ عنہ (who) narrated that the Prophet صلی اللہ علیہ وسلم forbade sale of palm trees till the fruit was ripe (brilliant in colour).[2]

COMMENTARY: The compiler of Mishkat has pointed out two discrepancies in al-Masabih by Baghawi. رحمہ اللہ. The second portion is narrated by Ibn Umar رضی اللہ عنہ not Anas رضی اللہ عنہ, and the words in it are (بیع الثمر) not (بیع النخل).

WRITING OFF DEBT WITH DEBT

(٢٨٦٣) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ بَيْعِ الْكَالِئِ بِالْكَالِئِ۔ (رواه الدارقطني)

2863. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم forbade *Bai'* al-Kali bil Kali (debt for debt at a later date).[3]

COMMENTARY: The word kali' or kali is derived from kala (كلاء). It means 'delay, deferring, deb.'
Selling debt for debt is to buy something on the promise of payment at a future date when the merchandise would be delivered. But, the buyer is unable to pay on the due date, so he requests the seller to put off the due date with a raised sale price. The seller concedes. The transaction is thus concluded without delivery of the item or payment of money. The Prophet صلی اللہ علیہ وسلم forbade this sale because possession is not handed over in this kind.
Some people describe this sale in another manner. It is that a debt is transferred from one debtor to another. This too is disallowed.

BAI' URBAN

(٢٨٦٤) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْعُرْبَانِ۔ (رواه مالك وابوداؤد وابن ماجة)

2864. Sayyiduna Amr ibn Shu'ayb رحمه الله reported from his father from his grandfather that Allah's Messenger صلى الله عليه وسلم forbade *Bai'* urban [4] (which is a transaction with an unrefundable deposit if the buyer retracts).[5]

COMMENTARY: *Bai'* urban is a transaction in which a buyer pays an advance to the seller which would be adjusted when the balance price is paid, but if the buyer fails to pay the balance and take delivery then the advance would be forfeited. The Prophet صلى الله عليه وسلم forbade because the sale is invalid.
However, Sayyiduna Ibn Umar رضی الله عنه and Imam Ahmad رحمه الله hold that *Bai'* urban is allowed. The Hanafis say that if the advance is returned to the buyer when he fails to make

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[1] Tirmidhi # 1232, Abu Dawud # 3371, Ibn Majah # 2217, Musnad Ahmad 3. 221.
[2] Tirmidhi # 1230, Abu Dawud # 3308, Muslim # 1535, Nasa'i # 4565, Musnad Ahmad # 4493.
[3] Daraqutni # 269 (Buyu)
[4] Some places it is spelt urban
[5] Abu Dawud # 3502, Ibn Majah # 2192, Muwatta ibn Maalik # 1 (Buyu)

the payment and complete the deal then it is permitted.

BAI' MUD TAR DISALLOWED

(٢٨٦٥) وَعَنْ عَلِيٍّ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْمُضْطَرِّ وَعَنْ بَيْعِ الْغَرَرِ وَعَنْ بَيْعِ الثَّمَرَةِ قَبْلَ أَنْ تُدْرِكَ۔ (رواه ابوداؤد)

2865. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade *Bai'* mudtar, *Bai'* gharar and sale for fruit before it turns ripe.[1]

COMMENTARY: *Bai'* mudtar is a forced buying in which the buyer compels the seller to sell. It falls under the purview of *Bai* fasid (defined in the introduction to chapter V). The word *Bai'* is used here in the sense of buying.

Alternatively, mudtar means 'helpless.' 'needy,' who is compelled to sell his property owing to a hardship or circumstances for example, a debtor might sell his belonging or some of them to repay his debt and he does that throwawav prices. So it is not proper for anyone to buy his property at low prices and take advantage of his plight. Rather, he should be helped by advancing a loan to him or paying him the full price for what he sells. In this case the buying will not void or invalid, but it will be correct though with dislike.

Previously, *Bai'* gharar has been explained (see hadith # 2854).

Also, sale of unripe fruit has been treated earlier (see hadith # 2839, 2840).

NOT ALLOWED TO CHARGE FOR PAIRING ANIMALS

(٢٨٦٦) وَعَنْ أَنَسٍ أَنَّ رَجُلًا مِنْ كِلَابٍ سَأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ عَسْبِ الْفَحْلِ فَنَهَاهُ فَقَالَ يَا رَسُوْلَ اللّٰهِ إِنَّا نُطْرِقُ الْفَحْلَ فَنُكْرَمُ فَرَخَّصَ لَهُ فِي الْكَرَامَةِ۔ (رواه الترمذی)

2866. Sayyiduna Anas رضی اللہ عنہ narrated that a man from kilab asked the Prophet صلی اللہ علیہ وسلم about lending a male animal to pair with a female on hire. He disallowed him to do so. However, the man said, "O Messenger صلی اللہ علیہ وسلم of Allah. We lend the male to pair with a female and are given a gift." So, he gave him permission to receive the gift.[2]

DO NOT SELL WHAT YOU DO NOT POSSESS

(٢٨٦٧) وَعَنْ حَكِيْمِ بْنِ حِزَامٍ قَالَ نَهَانِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ أَبِيْعَ مَا لَيْسَ عِنْدِيْ رَوَاهُ التِّرْمِذِيُّ۔ وَفِيْ رِوَايَةٍ لَهُ وَلِأَبِيْ دَاوُدَ وَالنَّسَائِيِّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ يَأْتِيْنِي الرَّجُلُ فَيُرِيْدُ مِنِّي الْبَيْعَ وَلَيْسَ عِنْدِيْ فَأَبْتَاعُ لَهُ مِنَ السُّوْقِ قَالَ لَا تَبِعْ مَا لَيْسَ عِنْدَكَ۔

2867. Sayyiduna Hakim ibn Hizam رضی اللہ عنہ said, "Allah's Messenger صلی اللہ علیہ وسلم forbade me to sell that which I do not possess."

According to another version: He said, "I asked, O Messenger of Allah, someone comes to me and wishes to buy from me something that I do not have, so I buy it from the market for him.' He said, 'Do not sell what you do not have.'[3]

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[1] Abu Dawud # 3382, Musnad Ahmad 1-116.

[2] Tirmidhi # 1278.

[3] Tirmidhi # 1237, Abu Dawud # 3503, Musnad Ahmad 3-402, Nasa'i # 4613, Ibn Majah # 2787

COMMENTARY: There can be two cases of this:

(1) He neither owns that thing nor has it with him. In this case, the sale is not correct at all.

(2) He does not own it but has it in his hands and it belongs to someone else. In this case, the sale is correct only with the owner's permission. If he sells it without the owner's permission then Imam Ahmad رحمه الله Imam Maalik رحمه الله and Imam Ahmad رحمه الله hold that the soundness of otherwise of the sale depends on the owner's willingness. If he approves then it is correct, otherwise not. On the other hand, Imam Shafi'I رحمه الله contends that it is not correct at all irrespective of the owner's approval or otherwise.

The first case includes sale of such a thing as has not been possessed, or has been lost, or has disappeared like a slave, or he is not able deliver it to the buyer like birds in the air and fish in the sea.

It must be borne in mind that the disallowance is in cases apart from *Bai'* as-salam because it is allowed in the sight of all the ulâma (Scholars) with specified and known conditions. A detailed discourse on *Bai'* as-salam will follow in the chapter on it, insha Allah.

DO NOT COMBINE TWO SALES IN ONE

(٢٨٦٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعَتَيْنِ فِيْ بَيْعَةٍ۔ (رواہ مالك والترمذی وابوداؤد والنسائی)

2868. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade that two transactions should be combined in one.[1]

COMMENTARY: There can be two ways of combining two sales in one.

(1) Someone offers to sell to another a thing for a certain sum of money but stipulates that he too should sell a certain thing belonging to him for a certain sum of money. This kind of sale is not correct.

(2) Someone offers to sell to another person something belonging to him on part cash and part deferred. This too is disallowed, provided one of these two things is not determined and the buyer has choice to either pay cash or to pay later. If one of them is determined and the transaction is not dubious then it is a correct bargain.

(٢٨٦٩) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعَتَيْنِ فِيْ صَفْقَةٍ وَاحِدَةٍ۔ (رواہ فی شرح السنۃ)

2869. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ narrated on the authority of his father (Shu'ayb) رحمہ اللہ from his grandfather (Sayyiduna Abdullah ibn Amr) رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم forbade two sales in a single transaction.

COMMENTARY: The commentary of the previous hadith applies here too.

DO NOT LINK CREDIT WITH SALE

(٢٨٧٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ سَلَفٌ وَبَيْعٌ وَلَا شَرْطَانِ فِيْ بَيْعٍ وَلَا رِبْحُ مَالَمْ

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[1] Tirmidhi # 1235, Abu Dawud # 3461, Nasa'i # 4632.

يُضْمَنْ وَلَا بَيْعُ مَا لَيْسَ عِنْدَكَ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ صَحِيْحٌ۔

2870. Sayyiduna Amr ibn Shu'ayb رحمه الله reported that Allah's Messenger صلى الله عليه وسلم said, "linking a loan to a sale is not lawful. Placing two conditions for one sale is not allowed. Profit on that of which he is not a possessor is not allowed. And, it is not lawful to sell what is not in your possession."[1]

COMMENTARY: The two things loan and selling (or business transaction) must not be connected together. Thus, it is not allowed to any one to sell anything to a person on condition that he give him a loan. Or, it is forbidden also that any one who lends money to another, sells to the debtor something at higher than prevailing rates. This is unlawful because the debtor pays more only for the loan he has received. If any one derives a profit from a loan extended then that is unlawful. It is a ploy worked out by the interest takers or usurers.

The issue of combining two sales in one transaction has been explained previously (see commentary on hadith # 2868, 2869). Some ulama (Scholars) say, however, that it means that the seller must not sell anything of his on two conditions. For instance, a seller might say to the buyer, "I sell to you this piece of cloth at so much on condition that I shall get it washed too." This is not allowed. The hadith forbids two conditions by a coincidence otherwise even one condition in a business transaction is disallowed.

Profit of what one is not a possessor is not allowed to him. If someone buys a thing from a seller but has not yet received in it his possession and meanwhile, the seller gets rent on it, the buyer cannot claim the rent himself as its owner because if that thing had been destroyed, in the hands of the seller, the loss would be borne by the seller and the buyer would not lose anything. On the same basis, whatever profit accrues in this course belongs to the seller. The buyer has no right over it.[2]

CHANGE OF CURRENCY ALLOWED WHILE PAYING PRICE

(٢٨٧١) وَعَنِ ابْنِ عُمَرَ قَالَ كُنْتُ اَبِيْعُ الْاِبِلَ بِالنَّقِيْعِ بِالدَّنَانِيْرِ فَاٰخُذُ مَكَانَهَا الدَّرَاهِمَ وَاَبِيْعُ بِالدَّرَاهِمِ فَاٰخُذُ مَكَانَهَا الدَّنَانِيْرَ فَاَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذٰلِكَ لَهٗ فَقَالَ لَا بَاْسَ اَنْ تَاْخُذَهَا بِسِعْرِ يَوْمِهَا مَالَمْ تَفْتَرِقَا وَبَيْنَكُمَا شَيْءٌ۔ (رواه الترمذى وابوداؤد والنسائى والدارمى)

2871. Sayyiduna Ibn Umar رضى الله عنه said, "I used to sell the camels at an Naqi' for

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[1] Tirmidhi # 1238, Abu Dawud # 3504, Nasa'i # 4611 or 4642, Ibn Majah # 2198, Musnad Ahmad 2-178.

[2] We reproduce comments on this hadith from Tirmidhi (hadith # 1238)

Ishaq ibn Mansur asked Ahmad what was meant by prohibition of salaf and *Bai*? He said, "Someone gives a loan to another and then sells something to him for more then its price. It is also possible that someone offers the cost of something as loan, saying that if he could not pay back the loan the thing stand sold to him." Ishaq then asked Ahmed what it meant to say that profit is not allowed if one is not a guarantor. He said, "I think this concerns only grain and the like, till it is in one's possession." Ishaq said that the same ruling applied to that which is weighed and measured, meaning it is not lawful to sell them before they are on hand. Ahmed said: If anyone says, "I have sold you this piece of cloth on condition that I am responsible for stitching and washing". Then it is an example of two conditions in one transaction. But if he says, "I sell you this piece of cloth and its stitching is also on me", then there is no harm in that. Similarly, if only the condition washing applies then too it is allowed because that is only one condition.

(Tirmidhi English translation Darul Isha'at Karachi vol I)

dinars but take in their place dirhams. And I would sell for dirhams but take in place of them dinars. Then I came to the Prophet صلى الله عليه وسلم and mentioned this to him. He said, 'It does not matter if you take them at the rate of the day as long as you do not part from one another with something unfinished (between you two)."[1]

COMMENTARY: It is *mustahab (desirable)* to exchange currency at the prevailing rate but allowed to charge any rate.

The two parties must settle their matter in the very meeting in which they make the bargain. They must take hold of their things when they decide on buying and selling and it is on this condition that they are allowed to exchange dirhams for dinars and vice versa (any currency). If this is not done then the cash transaction will fall under the purview of a credit transaction and become unlawful because of resemblance to riba. It is said of Shaykh ali Muttaqi رحمه الله that when he sent his servant to the market in Makkah, he gave him instructions to ensure hand to hand delivery when concluding a bargain.

Ibn Hammam رحمه الله said that the currency (dirham) is fluctuating (in value). So if a shopkeeper is shown a dirhams against which he is asked to sell something then the dirham may be replaced with another dirham provided it is of the same value.

A DOCUMENT FROM THE PROPHET صلى الله عليه وسلم

(٢٨٧٢) وَعَنِ الْعَدَّاءِ بْنِ خَالِدِ بْنِ هَوْذَةَ اَخْرَجَ كِتَابًا هٰذَا مَا اشْتَرَى الْعَدَّاءُ بْنُ خَالِدِ بْنِ هَوْذَةَ مِنْ مُحَمَّدٍ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اشْتَرَى مِنْهُ عَبْدًا اَوْاَمَةً لَادَاءَ وَلَا غَائِلَةَ وَلَا خِبْثَةَ بَيْعَ الْمُسْلِمِ الْمُسْلِمَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2872. Sayyiduna Al 'Adda' ibn Khalid ibn Hawdhah رضي الله عنه is known to have taken out a writing that read; "This is what al-Adda ibn Khalid ibn Hawdhah bought from Muhammad Messenger of Allah. He bought from him a slave, or a female slave, with no disease and no wickedness, and he is not unlawful. This is a transaction between two Muslims."[2]

COMMENTARY: The words 'a slave or a female slave' express the narrator's uncertainty as to the correct word used, for he had forgotten which was said.

'There is no disease' means that there is no insanity in him, no leprosy or any other contagious disease.

'There is no wickedness' means that he is not a thief and not liable to runaway.

'He is not unlawful' means that his nature is good and he has no evil manner or deeds. He is not an illegitimate child, an indecent, a liar or a robber.

The concluding words are 'a transaction between a Muslim and a Muslim.' These words call for mutual respect, goodwill and giving rights of Islam. Every Muslim must be mindful of these things in his dealings with other Muslims.

In short, this 'writing' confirms that the slave is good with no defect. It also confirms that the two parties have not deceived one another.

Imam Tirmidhi رحمه الله has said that this hadith is hasan gharib. It is transmitted only

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[1] Tirmidhi # 1242, Abu Dawud # 3354, Nasa'i # 4582, Ibn Majah # 2262, Darimi # 2581.

[2] Bukhari book of Buyu ch 19 subheading above hadith 2079, Tirmidhi # 1220, Ibn Majah # 2251, Musnad Ahmad # 20357.

through Abbad ibn Layth and through no other sanad. Moreover, the scholars of hadith regard Abbad as da'if (weak) in transmission.

The ulama (Scholars) say that the Prophet صلى الله عليه وسلم did not engage in any business transaction of a worthwhile nature after hijrah. If he had, then that was of a rare degree. Before hijrah, of course, he had engaged in both buying and selling.
The version in Bukhari is:

هٰذَا مَا اشْتَرٰى مُحَمَّدٌ رَّسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ عَدَّاء بْنِ خَالِد

{This is what Muhammad, Allah's Messenger صلى الله عليه وسلم bought from al-Adda ibn Khalid رضى الله عنه.....}

Thus, Bukhari's version means that the Prophet صلى الله عليه وسلم was the buyer and al'Adda رضى الله عنه the seller. However, the version narrated here is contrary to it, for, it say that Al-Adda ibn Khalid رضى الله عنه was the buyer and the Prophet صلى الله عليه وسلم was the seller.

AUCTION SALE IS ALLOWED

(٢٨٧٣) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَاعَ حِلْسًا وَقَدَحًا فَقَالَ مَنْ يَّشْتَرِيْ هٰذَا الْحِلْسَ وَالْقَدَحَ فَقَالَ رَجُلٌ اٰخُذُهُمَا بِدِرْهَمٍ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَزِيْدُ عَلٰى دِرْهَمٍ فَاَعْطَاهُ رَجُلٌ دِرْهَمَيْنِ فَبَاعَهُمَا مِنْهُ۔ (رواه الترمذی وابوداؤد وابن ماجة)

2873. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم offered for sale a woolen covering (placed under a saddle) and bowl, asking, "who will buy this woolen covering and bowl?" A man offered, "I shall take them both for a dirhams." The Prophet صلى الله عليه وسلم then asked, "Who will give more than a dirham?" So, another man paid him two dirhams and he sold the two things to him."[1]

COMMENTARY: The background of this sale is that a man requested the Prophet صلى الله عليه وسلم for some help. He asked him if he possessed something and he said that he had only a woolen covering that is kept under a saddle cloth over a camel and a bowl. So, the Prophet صلى الله عليه وسلم asked him to sell them and get something to feed himself. After that, when he had nothing, he might ask for charity. Then, the two things were sold as described in the hadith. This kind of sale is called (بیع من یزید) (sale to one who will increase or raise price) and (حراج) (haraj – auction or public sale). This kind of sale is allowed in Shari'ah (divine law).

As for the prohibition to bid against anyone else or outbid him, that is when buyer and seller have agreed on a transaction. In such cases, it is disallowed to interfere in their deal and mess up their transaction. The kind of sale here is quite different. The seller's intention is to invite higher bids as in an auction.

It is enough that the seller gives the merchandise and the buyer gives the price, even if they say nothing.

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[1] Tirmidhi # 1222, Abu Dawud # 1614, Nasa'i # 4508, Ibn Majah # 2198, Musnad Ahmad 3. 114.

SECTION III — اَلْفَصْلُ الثَّالِثُ

WARNING TO SELLER OF DEFECTIVE THINGS FRAUDULENTLY

(٢٨٧٤) عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ بَاعَ عَيْبًا لَمْ يُنَبِّهْ لَمْ يَزَلْ فِيْ مَقْتِ اللّٰهِ أَوْلَمْ تَزَلِ الْمَلَائِكَةُ تَلْعَنُهُ۔ (رواه ابن ماجة)

2874. Sayyiduna Wathilah ibn Asqa رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "If anyone sells something that is defective without disclosing the defect, then he does not cease to be in Allah's anger" - or (he said) "the angels do not cease to curse him."[1]

CHAPTER - VI

(MORE CONCERNING THE PREVIOUS CHAPTER) — بَابٌ

SECTION I — اَلْفَصْلُ الْأَوَّلُ

SALE OF FRUIT BEARING TREES

(٢٨٧٥) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ ابْتَاعَ نَخْلًا بَعْدَ أَنْ تُؤَبَّرَ فَثَمَرَتُهَا لِلْبَائِعِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ وَمَنِ ابْتَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلْبَائِعِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ۔ رَوَاهُ مُسْلِمٌ وَرَوَى الْبُخَارِيُّ الْمَعْنَى الْأَوَّلَ وَحْدَهُ۔

2875. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If anyone buys palm trees after the dates are fertilized then its fruit belongs to the seller unless the buyer places a condition. And if anyone buys a slave who owns property then the property belongs to the seller unless the buyer places a condition."[2]
Bukhari has only something like the first part.

COMMENTARY: The Arabs believed that if the flower of a male palm tree was placed in the female palm tree, they would have more fruit.

The hadith speaks of such a tree. If anyone buys from the seller a fertised tree, then the fruit that is on the tree at the time of the bargain belong to the seller unless the buyer stipulates that he buys the tree with the fruit on it. In the latter case, the fruit will belong to the buyer. The Hanafis hold that this command applies also to the trees that are not fertilized. But, Imam Shafi'I رحمه الله and Imam Ahmad رحمه الله hold that the fruit of trees that are not fertilized are not part of the bargain at all.

A slave does not own any property, so the hadith indicates that if he has something when the bargain is struck then that belongs to the seller unless the buyer makes it a provide of the contract.

The clothes that a slave wears at the time of the bargain are not included in the sale unless the buyer makes them part of the transaction. Some ulama (Scholars) of the Hanafi school

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[1] Ibn Majah # 2274.

[2] Bukhari # 1106, Muslim # 80-1543, Tirmidhi # 1248, Ibn Majah # 2211, Abu Dawud # 3433, Nasa'i # 4636, Musnad Ahmad 2-178.

say that the clothes are part of the bargain. Some others say that only the clothes that are enough to cover his satr (private parts) are part of the bargain. (Satr is that part of the body that must be covered before other people in all circumstances.) However, the more correct thing is that, according to the apparent meaning of the hadith, nothing meaning of the hadith, nothing belonging to him and no part of it (like clothing) can be part of the sale.

CONDITIONAL BARGAIN

(٢٨٧٦) وَعَنْ جَابِرٍ أَنَّهُ كَانَ يَسِيرُ عَلَى جَمَلٍ لَهُ قَدْ أَعْيَى فَمَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِهِ فَضَرَبَهُ فَسَارَ سَيْرًا لَيْسَ يَسِيرُ مِثْلَهُ ثُمَّ قَالَ بِعْنِيهِ بِوُقِيَّةٍ قَالَ فَبِعْتُهُ فَاسْتَثْنَيْتُ حُمْلَانَهُ إِلَى أَهْلِي فَلَمَّا قَدِمْتُ الْمَدِينَةَ أَتَيْتُهُ بِالْجَمَلِ وَ نَقَدَنِي ثَمَنَهُ۔ وَفِي رِوَايَةٍ فَأَعْطَانِي ثَمَنَهُ وَرَدَّهُ عَلَيَّ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِلْبُخَارِيِّ إِنَّهُ قَالَ لِبِلَالٍ إِقْضِهِ وَزِدْهُ فَأَعْطَاهُ وَزَادَهُ قِيْرَاطًا۔

2876. Sayyiduna Jabir رضی اللہ عنہ narrated that while he was travelling on a camel of his (to Madinah), it had fatigued (seemingly unable to walk). So, when the Prophet صلی اللہ علیہ وسلم passed by it, he struck it (with a stick or whip). Thus, it ran (as fast) as it had never before sped. Then he said, "Sell it to me for one ooqiyah (or waqiyay)." He said, "I have sold it to you but I stipulated that I should ride it up to my family." When he came to Madinah, he brought it to him (the Prophet) صلی اللہ علیہ وسلم and he paid him its price promptly.
According to a version: He paid him its price and turned it to him.
According to another version (only in Bukhari): He said to Bilal, "Pay him and increase on that." So he paid him and gave one qirat over that.[1]

COMMENTARY: Waqiyah or ooqiyah was about forty dirhams.
It is allowed for a seller to stipulate that he would keep the animal for a certain period of time before delivering it. Imam Ahmad رحمہ اللہ abides by it. Imam Maalik رحمہ اللہ says that it is allowed to place this condition when selling something provided the distance is short and in this case Jabir رضی اللہ عنہ had to go only till Madinah. Hence, he placed the condition because of the short distance and it was accepted. However, Imam Abu Hanifah رحمہ اللہ and Imam Shafi'I with any such condition in which the seller or the buyer stands to gain whether the distance is short or long. They cite the hadith in which the Prophet صلی اللہ علیہ وسلم forbade a conditional sale. They explain this hadith as an exceptional concession to Sayyiduna Jabir رضی اللہ عنہ not allowed to any one else. Or, Jabir رضی اللہ عنہ may have sought permission to use the animal after the sale was transacted and the Prophet صلی اللہ علیہ وسلم let him use his animal up to Madinah.[2]

RIGHT OF WALA BELONGS TO ONE WHO SETS FREE

(٢٨٧٧) وَعَنْ عَائِشَةَ قَالَتْ جَاءَتْ بَرِيْرَةُ فَقَالَتْ إِنِّي كَاتَبْتُ عَلَى تِسْعِ أَوَاقٍ فِي كُلِّ عَامٍ وَقِيَّةٌ فَأَعِيْنِيْنِي فَقَالَتْ عَائِشَةُ إِنْ أَحَبَّ أَهْلُكِ إِنْ أَعُدَّهَا لَهُمْ عَدَّةً وَاحِدَةً وَأُعْتِقَكِ فَعَلْتُ وَيَكُوْنُ وَلَاؤُكِ لِي فَذَهَبَتْ إِلَى

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[1] Bukhari # 2718, Muslim # 109-715.

[2] See 'The life of Prophet Muhammad p 845 (English of Ibn Kathir sirat) urdu MIrades - Dar ul Isha'at, Karachi.

اَهْلِهَا فَاَبَوْا اِلَّا اَنْ تَكُوْنَ الْوَلَاءُ لَهُمْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُذِيْهَا وَاَعْتِقِيْهَا ثُمَّ قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ فَحَمِدَ اللّٰهَ وَ اَثْنٰى عَلَيْهِ ثُمَّ قَالَ اَمَّا بَعْدُ فَمَا بَالُ رِجَالٍ يَشْتَرِطُوْنَ شُرُوْطًا لَيْسَتْ فِيْ كِتَابِ اللّٰهِ مَا كَانَ مِنْ شَرْطٍ لَيْسَ فِيْ كِتَابِ اللّٰهِ فَهُوَ بَاطِلٌ وَاِنْ كَانَ مِائَةَ شَرْطٍ فَقَضَاءُ اللّٰهِ اَحَقُّ وَشَرْطُ اللّٰهِ اَوْثَقُ وَاِنَّمَا الْوَلَاءُ لِمَنْ اَعْتَقَ۔ (متفق عليه)

2877. Sayyiduna Ayshah رضی الله عنها narrated that Sayyidah Barirah رضی الله عنها came to her and said, "I have concluded a mukatabah (to buy my own freedom from my masters) for nine ooqiyas, at one ooqiyah every year. So, help me." Sayyiduna Ayshah رضی الله عنها said, "If your masters wish then I shall count them out to them all at once for setting you free and I shall have the right of wala (which is the right of inheritance) from you." She went to her masters but they declined unless wala' belonged to them. So, Allah's Messenger صلی الله علیه وسلم (on learning of it) and, "Take her and set her free." Afterwards he stood before the people, praised and glorified Allah and addressed them, "To proceed, what is wrong with the people who impose conditions that are not found in Allah's Book? A condition not found in Allah's Book is of no standing, even if they are one hundred conditions. Allah's decree is the most valid and Allah's condition is the most obligatory. And, wala is only for one who sets (a slave) free."[1]

COMMENTARY: Mukatabah is an agreement between a slave and his master in which the slave commits to pay a specified sum of money to buy his freedom when his master sets this condition. If he fails to pay the amount he remains in slavery. The agreement is called mukatabah or kitabah and the slave (male or female) is mukatab.

Wala is the right conferred on the slave's master on setting him free. If such a slave dies as a freeman and leaves behind some property and has no relatives surviving him then all his legacy goes to the master who set him free.

Sayyidah Barirah رضی الله عنها was the female slave of Sayyidah Ayshah رضی الله عنها. She belonged to a Jews before that. The rest of the account is apparent from the hadith.[2]

NOT ALLOWED TO TRANSFER RIGHT OF WALA TO ANYONE

(٢٨٧٨) وَعَنِ ابْنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هِبَتِهٖ۔ (متفق عليه)

2878. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم forbade the selling or giving away as gift the right of wala (inheritance from an emancipated slave).[3]

COMMENTARY: If anyone gets a right of wala on setting his slave free then he cannot sell his right nor make a gift of it because it is not a property of any kind. All the ulama (Scholars) hold this contention.

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[1] Bukhari # 2168, Muslim # 6-1504, Abu Dawud # 3929, Tirmidhi # 1260, Ibn Majah # 2525, Muwatta Maalik # 17 (Irq) Musnad Ahmad 6-213.

[2] See also 'Sirat un Nabi Allama Shibli Numani and Sajjad Suleman Nadvi (v7 p 47) English translation Darul Ishaat, Karachi.

[3] Bukhari # 2135, Muslim # 16. 1502 Tirmidhi # 1240, Abu Dawud # 2919, Ibn Majah # 2747, Darimi # 3156, Muwatta Maalik # 20 (Itq) Musnad Ahmad # 4560.

SECTION II اَلْفَصْلُ الثَّانِي

PROFIT BELONGS TO ONE WHO BEARS LOSS

(٢٨٧٩) عَنْ مَخْلَدِ بْنِ خُفَافٍ قَالَ اِبْتَعْتُ غُلَامًا فَاسْتَغْلَلْتُهُ ثُمَّ ظَهَرْتُ مِنْهُ عَلَى عَيْبٍ فَخَاصَمْتُ فِيْهِ إِلَى عُمَرَ بْنِ عَبْدِالْعَزِيْزِ فَقَضٰى لِيْ بِرَدِّهٖ وَقَضٰى عَلَيَّ بِرَدِّ غَلَّتِهٖ فَاَتَيْتُ عُرْوَةَ فَاَخْبَرْتُهُ فَقَالَ اَرُوْحُ إِلَيْهِ الْعَشِيَّةَ فَاُخْبِرُهُ اَنَّ عَائِشَةَ اَخْبَرَتْنِيْ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَضٰى فِيْ مِثْلِ هٰذَا اَنَّ الْخَرَاجَ بِالضَّمَانِ فَرَاحَ إِلَيْهِ عُرْوَةُ فَقَضٰى لِيْ اَنْ اٰخُذَ الْخَرَاجَ مِنَ الَّذِيْ قَضٰى بِهٖ عَلَيَّ لَهُ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ۔

2879. Sayyiduna Makhlad ibn Khufaf رحمه الله said that he bought a slave when he engaged to earn something for him. But, after that, he detected a defect in him (that was inherent in him but the seller had not informed him of it). So he raised the dispute before Sayyiduna Umar ibn Abdul Aziz رحمه الله. He decided in his favour that he might return the slave (to the seller) and against him that his earnings should be returned (to him too). Therefore, (not satisfied) he met Sayyiduna Urwah (ibn Zubayr, رحمه الله a learned tabi'e jurist) and informed him (of Umar's judgement). He said that he would go to him that evening and enlighten him that Sayyidah Ayshah رضى الله عنها had informed him that Allah's Messenger صلى الله عليه وسلم had passed judgement in a case like it that after a sale any profit belongs to the buyer (who shoulders responsibility). Urwah رحمه الله went to him and (informed him of it, and) he decided in his favour that he should take the Kharaj (homage revenue) (profit) from him for whom he had decided against him.[1]

COMMENTARY: If the slave dies or a defect grows in him while he is in the buyer's possession that would be the buyer's loss. So, by the some taken, all (profit) earnings by the slave while in his possession will go to him.

WHEN BUYER & SELLER DISAGREE

(٢٨٨٠) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اخْتَلَفَ الْبَيِّعَانِ فَالْقَوْلُ قَوْلُ الْبَائِعِ وَ الْمُبْتَاعُ بِالْخِيَارِ رَوَاهُ التِّرْمِذِيُّ۔ وَفِيْ رِوَايَةِ ابْنِ مَاجَةَ وَالدَّارِمِيِّ قَالَ الْبَيِّعَانِ إِذَا اخْتَلَفَا وَالْمَبِيْعُ قَائِمٌ بِعَيْنِهٖ وَلَيْسَ بَيْنَهُمَا بَيِّنَةٌ فَالْقَوْلُ مَا قَالَ الْبَائِعُ اَوْيَتَرَادَّانِ الْبَيْعَ۔ (ترمذی)

2880. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "when the buyer and seller disagree, the seller's word prevails and the buyer has option to revoke the bargain or retain it."[2]

According to another version: "When the buyer and seller disagree and the item being sold and bought is there intact (in its original condition) and there is no witness between them, then the seller's word prevails or they both may revoke the bargain."[3]

COMMENTARY: Buyer and seller do disagree now and then on different aspects of the

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[1] Tirmidhi # 1289, Abu Dawud # 3509, Nasa'i # 4490, Musnad Ahmad 6. 49, Sharh us *Sunnah* *(Prophet's صلى الله عليه وسلم practice).*

[2] Tirmidhi # 1274.

[3] Abu Dawud # 3511, Nasa'i # 4648, Ibn Majah # 2186, Darimi # 2549, Musnad Ahmad 1-466.

bargain. The hadith says that the seller's word held good, if he speaks on oath. After that the buyer has option to retain the deal or make a counter statement on oath in which case the deal will be maintained only when one of then accepts the other's word. If none of them submits, then the judge or ruler may conceal the deal whether the commodity is there in its original condition or not. This is the option of Imam Shafi'I رحمه الله. But, Imam Abu Hanifah رحمه الله and Imam Maalik رحمه الله contend that if the commodity is not intact then both the parties need not swear both the parties need not swear but the word of the buyer on oath will be reliable. The words if the item that is being sold and bought is intact' support the contention of these two (imams). The words in the second version that 'the sellers' word prevails also up hold the Hanafi view. If the item remains in its original from then the seller should affirm on oath what he says. If he does, then the buyer has option to accept the seller's word or counter him with his own word on oath. Or, both of them may annul the bargain. If the item is not intact in its original form then the buyer's word on oath will be accepted, and the seller will not be asked to swear.
This issue has been treated here briefly but the Hidayah has dealt with it exhaustively. The scholars may refer to it.[1]

THE ISSUE OF IQALAH *BAI'*

(٢٨٨١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَقَالَ مُسْلِمًا اَقَالَهُ اللّٰهُ عَثْرَتَهُ يَوْمَ الْقِيَامَةِ۔ رَوَاهُ اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَفِيْ شَرْحِ السُّنَّةِ بِلَفْظِ الْمَصَابِيْحِ عَنْ شُرَيْحٍ الشَّامِيِّ مُرْسَلًا۔

2881. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone cancels a sale with a Muslim, then Allah will forgive him his sins on the day of resurrection.[2]

COMMENTARY: Iqalah is to cancel a transaction, to return the commodity purchases. It is stated in Saharh us *sunnah (Prophet's* صلى الله عليه وسلم *practice)* that in *Bai'* and salam iqalah is permitted both before and after possession.
This hadith is transmitted muttasil by Abu Dawud and Ibn Majah and even Haakim. But Masabih has reported it in a mursal form.

SECTION III اَلْفَصْلُ الثَّالِثُ

A DIDACTIC EVENT

(٢٨٨٢) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اشْتَرٰى رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ عَقَارًا مِنْ رَجُلٍ فَوَجَدَ الَّذِى اشْتَرَى الْعَقَارَ فِيْ عَقَارِهٖ جَرَّةً فِيْهَا ذَهَبٌ فَقَالَ لَهُ الَّذِى اشْتَرَى الْعَقَارَ خُذْ ذَهَبَكَ عَنِّيْ اِنَّمَا اشْتَرَيْتُ الْعَقَارَ وَلَمْ اَبْتَعْ مِنْكَ الذَّهَبَ فَقَالَ بَائِعُ الْاَرْضِ اِنَّمَا بِعْتُكَ الْاَرْضَ وَمَا فِيْهَا فَتَحَاكَمَا اِلٰى رَجُلٍ فَقَالَ الَّذِىْ تَحَاكَمَا اِلَيْهِ اَلَكُمَا وَلَدٌ فَقَالَ اَحَدُهُمَا لِيْ غُلَامٌ وَقَالَ الْاٰخَرُ لِيْ جَارِيَةٌ فَقَالَ اَنْكِحُوا الْغُلَامَ الْجَارِيَةَ وَاَنْفِقُوْا عَلَيْهِمَا مِنْهُ وَتَصَدَّقُوْا۔ (متفق عليه)

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[1] The Hidaya v2 p578 etc (Eng tr) Darul Isha'at, Karachi (in two volumes)

[2] Abu Dawud # 3460, Ibn Majah # 2199, Musnad Ahmad 2-252.

2882. Sayyiduna Abu Hurayurah صلى الله عليه وسلم said, "A man among those who lived before you bought a piece of land from another man. This man who had bought it found in it a pit that had gold inside. So, the buyer said to him (the seller). Take your gold from me, for, I had bought only the piece of land and did not buy gold from you." The seller of the land said, 'I had indeed sold to you the (piece of) land and whatever was in it.' So, they took their affair to a man to arbitrate between them. The arbitrator asked them, "Do you have children?" One of them said, "I have a son. The other said, 'I have a daughter.' So he said, 'Marry the boy to the girl and spend on them both from it and give charity."[1]

COMMENTARY: This had taken place in the times of prophet Dawud عليه السلام. Some ulama (Scholars) assert that the two men had requested him to decide their case for them. He gave a judgment that only a Prophet could give. This hadith is evidence that it is meritorious to reconcile two people. It is *mustahab (desirable)* to do so both for a judge or ruler and for one who is not a judge or ruler.

CHAPTER - VII

AS-SALAM WA AR RAHN (PROMPT PAYMENT & PLEDGING OR PAWNING)

بَابُ السَّلَمِ وَالرَّهْنِ

Salam is a business transaction in which the thing purchased is deferred while payment is prompt. Delivery of what is bought is given later and of price is on the spot.

This kind of bargain is called *salam* and also *salaf*. The buyer is called rabbus salaam the price is rasul maal, the seller is *musallam ilaihi* (or *musallam us salaam*) and the thing bought is musallam fihi.

This kind of sale is allowed by Shari'ah (divine law) provided all its conditions are met. There are sixteen conditions, six pertain to ra'sul maal and ten to musallam fihi (respectively price and the wares bought and sold).

The six conditions pertaining to ra'sul maal are:

(1) To disclose the jins, meaning to name the currency: dinar or dirham or ashrafi or rupees, etc.

(2) To disclose what nature of currency: silver, gilt or paper.

(3) To disclose their kind: genuine or counterfeit.

(4) To disclose how many: one hundred or more, or less.

(5) To pay cash on spot and not defer payment.

(6) The seller should take possession of ra'sul maal in the very meeting in which the business contract is concluded.

The ten conditions pertaining to musallam fihi (the item purchased) are:

(1) To disclose the jins which is to say explicitly what the commodity is, for instance, wheat, barley, gram.

(2) To disclose its peculiarity, like wheat of such a kind and origin.

(3) To disclose its quality: good, bad, mediocre.

(4) To disclose clearly its quantity.

(5) To disclose whether it is weighable, measurable in capacity or in cubits, or in numbers.

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[1] Bukhari # 3472, Muslim # 21-1721, Ibn Majah # 2511, Musnad Ahmad 2-316.

(6) To define time of delivery: when will it be taken and the least time is one month.
(7) The item sold and bought should be available continuously in the market from the time of agreement till the time of delivery, so that the transaction is not of something non-existent.
(8) *Bai'* salam should be concluded without the condition of khiyar, meaning it should not include the option to retain or cancel the transaction of sale and purchase.
(9) If the item sold is very heavy that it has to be transported then place of delivery must be defined, meaning that it should be stipulated in clear terms that it would be handed over at such-and-such a place.
(10) The item bought should be such as is determined and known by mentioning its jins, kind and nature. If anything cannot be known and determined by mentioning its jins, nature and kind like an animal or cloth of some kind then its *Bai'* salam is not lawful.

SECTION I الفصل الاول

SOUND CONDITIONS OF *BAI'* SALAM

(٢٨٨٣) عَنِ ابْنِ عَبَّاسٍ قَالَ قَدِمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ وَهُمْ يُسْلِفُوْنَ فِي الثِّمَارِ السَّنَةَ وَالسَّنَتَيْنِ وَالثَّلٰثَ فَقَالَ مَنْ اَسْلَفَ فِيْ شَيْءٍ فَلْيُسْلِفْ فِيْ كَيْلٍ مَعْلُوْمٍ وَوَزْنٍ مَعْلُوْمٍ اِلٰى اَجَلٍ مَعْلُوْمٍ۔ (متفق عليه)

2883. Sayyiduna Ibn Abbas رضی الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم came to Madinah; they contracted *Bai'* salam for fruit for one, two or three years (which is to pay in advance and ask for delivery after one, two or three years). So, he said, "Those who make *Bai'* slam must make it for a specified measure, specified weight with a specified time period."[1]

COMMENTARY: Apart from fixing the weight and measure of the commodity that is sold under salam, the time too should be fixed.
Fixing the time is a condition for the *Bai'* to be sound. Imam Abu Hanifah رحمه الله. Imam Maalik رحمه الله and Imam Ahmad رحمه الله go by this hadith but Imam Shafi رحمه الله holds that it is not necessary and not a condition to determine the time period.

BUYING ON CREDIT & PLEDGING ARE ALLOWED

(٢٨٨٤) وَعَنْ عَآئِشَةَ قَالَتْ اِشْتَرٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَعَامًا مِنْ يَهُوْدِيٍّ اِلٰى اَجَلٍ وَرَهَنَهُ دِرْعًا لَهُ مِنْ حَدِيْدٍ۔ (متفق عليه)

2884. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلى الله عليه وسلم bought some grain from a Jew on credit payable at a specified time and pledged with him a coat of mail belonging to him.

COMMENTARY: This hadith teaches us some rulings.
First, it is allowed to buy something on credit and pledge any of one's belongings.
Secondly, it is allowed to pledge something in one's residence too apart from during a journey, though the Quran has restricted pledging any thing only during a journey:

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[1] Bukhari # 2239, Muslim # 127. 1604, Abu Dawud # 3463, Tirmidhi # 1315, Nasa'i # 4616, (4620), Ibn Majah # 2280, Darimi # 2583, Musnad Ahmad 1-217.

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَّلَمْ تَجِدُوْا كَاتِبًا فَرِهَانٌ مَّقْبُوْضَةٌ۔ (البقرة ٢: ٢٨٣)

{And if you are on a journey and you cannot find a scribe, a pledge in hand may be taken.} (2: 283)

The ulama (Scholars) write that the conditional clause 'if you are on a journey' is merely accidental. This command is equally operated 'in residence' when one is not on a journey.

Thirdly, it is allowed to engage in transactions with the dhimmis (the peoples of the Book, Jews or Christians, who reside in the Islamic state after paying jizyah). All the ulama (Scholars) say that it is allowed to buy sell with the dhimmis and the infidels, provided it is established that what they have is not unlawful. But, Muslims are not allowed to sell weapons or war materials to the enemy or people on war with the Muslims. Similarly, it Is not allowed to sell to any disbeliever anything as may propagate or give strength to his religion. It is also not allowed to sell to the disbeliever the mashaf (copy of the Quran) and a Muslim's slave.

Allamah Nawawi رحمه الله said that this hadith makes it very clear that the Prophet صلى الله عليه وسلم did not own worldly property. It is strong example of his indifference to material wealth and of his trust in Allah.

This hadith is proof that it is allowed to pledge war equipment of the Muslims with the dhimmis. The Prophet صلى الله عليه وسلم did this to show that this thing is allowed otherwise he could have pledged the weapon with one of the sahabah (Prophet's Companions) رضى الله عنهم. This is what the u lama say. However, some ulama (Scholars) say that the Prophet صلى الله عليه وسلم pledge his coat of mail with a Jew because no one but Jews had surplus grain at that time.

(٢٨٨٥) وَعَنْهَا قَالَتْ تُوُفِّيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَدِرْعُهُ مَرْهُوْنَةٌ عِنْدَ يَهُوْدِيٍّ بِثَلَاثِيْنَ صَاعًا مِنْ شَعِيْرٍ۔ (رواه البخارى)

2885. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم died leaving his coat of mail in pledge with a Jew for thirty sa' of barley.[1]

(٢٨٨٦) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الظَّهْرُ يُرْكَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُوْنًا وَلَبَنُ الدَّرِّ يُشْرَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُوْنًا وَعَلَى الَّذِيْ يَرْكَبُ وَيَشْرَبُ النَّفَقَةُ۔ (رواه البخارى)

2886. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The pledged animal may be ridden if it is fed and so the milk of the pledged which animals may be drunk if payment is made for it. He who rides and he who drinks is responsible for the expenses incurred."[2]

COMMENTARY: Mulla Ali Qari رحمه الله has deduced a ruling from the first portion of the hadith. The gist of it is that if any one pledges his animal with anyone else then its expenses of feeding etc are on him (the mortgagor), so he may use it for transporting. Imam Abu Hanifah رحمه الله and Imam Shafi رحمه الله rule accordingly.

However, Shaykh Abdul Haq رحمه الله has concluded from the last portion of the hadith that whosoever rides, or uses the milk of a pledge animal will be liable to shoulder its expenses

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[1] Bukhari # 4467.

[2] Bukhari # 2512, Abu Dawud # 3526, Tirmidhi # 1258, Ibn Majah # 2440, Musnad Ahmad 2-472.

whether he is the mortgagor (pledger) or the mortgagee. In other words, whichever of the two bears the expenses of feeding, etc. of the mortgaged animal is authorized to use to for riding and milking.
Thus, the hadith would mean that one with whom the animal is pledged or mortgaged is allowed to expend on it and use it to his benefit. But, most ulama (Scholars) disagree. Accordingly, the Hidayah, too says that the mortgagee is not allowed to use the animal and the mortgagor is responsible for its upkeep and feeding. The mortgagee is not permitted because any debt that fetches profit is unlawful. Therefore, the ulama (Scholars) say that this hadith is abrogated by the hadith following.

SECTION II اَلْفَصْلُ الثَّانِي

MORTGAGED THING IS MORTGAGOR'S PROPERTY

(٢٨٨٧-٢٨٨٨) عَنْ سَعِيْدِ بْنِ الْمُسَيِّبِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَغْلَقُ الرَّهْنُ الرَّهْنُ مِنْ صَاحِبِهِ الَّذِيْ رَهَنَهُ لَهُ غُنْمُهُ وَعَلَيْهِ غُرْمُهُ۔ رَوَاهُ الشَّافِعِيُّ مُرْسَلًا وَرُوِيَ مِثْلُهُ اَوْمِثْلُ مَعْنَاهُ لَا يُخَالِفُ عَنْهُ عَنْ اَبِيْ هُرَيْرَةَ مُتَّصِلًا۔

2887. Sayyiduna Sa'eed ibn Musayyib رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A pledge is never lost to its owner if he does not redeem it in time. So, every profit or appreciation in its value is for him and every loss will be borne by him."[1]

2888. Sayyiduna Abu Hurayrah رضی اللہ عنہ is also known to have narrated that like of it or of like meaning in a muffasil (connected) manner.[2]

COMMENTARY: If a person places some of his property in mortgage, he does not lose ownership over it. That thing continues to be his property. If rent accrues on it or there are other kinds of income from it, the mortgagor is the beneficiary. If it is an animal, he can use it and if it breeds, its young belong to him.
In the same way, he is liable to bear all loss even if it occurs in the custody of the mortgagee. In that case, nothing of the rights of the mortgagee will be forfeited and he will get the full amount loaned by him.
In some copies of Mishkat, Imam Shafi'I رحمہ اللہ is the transmitter of the hadith (2888) of Abu Hurayrah رضی اللہ عنہ.

THE CUSTOMARY FORM OF MEASURING OR WEIGHING IS THE STANDARD

(٢٨٨٩) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمِكْيَالُ مِكْيَالُ اَهْلِ الْمَدِيْنَةِ وَالْمِيْزَانُ مِيْزَانُ اَهْلِ مَكَّةَ۔ (رواہ ابوداؤد والنسائی)

2889. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The measure (of capacity) is what the people of Madinah use and the (measure of) weight is what the people of Makkah use."[3]

COMMENTARY: For zakah (Annual due charity) and other Shari'ah (divine law) rights,

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[1] Daraqutni # 133 (Buyu)
[2] Mustadrak Haakim 3-51.
[3] Abu Dawud # 3340, Nasa'i # 2594.

the standard for buying and selling is the measure of capacity that is used in Madinah and the weighing as used in Makkah. In the times of the Prophet صلی اللہ علیہ وسلم forms of measure and weight used in Makkah and Madinah were different. This might have caused some confusion in calculating zakah (Annual due charity), sadaqatul fitr, etc. Thus, zakah (Annual due charity) would be *wajib (obligatory)* on dirhams when they confirm to the weight of Makkah and are two hundred. For sadaqatul fitr and other *wajib (obligatory)* sadaqat the sa' of the people of Madinah is reliable. In those days, grain was transacted by measure of capacity and the people of Madinah were agriculturists who were adopt at these measure the merchants of Makkah could use weight better.

WARNING TO THE DEFRAUDER

(٢٨٩٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَصْحَابِ الْكَيْلِ وَالْمِيْزَانِ اِنَّكُمْ قَدْ وُلِّيْتُمْ اَمْرَيْنِ هَلَكَتْ فِيْهِمَا الْاُمَمُ السَّابِقَةُ قَبْلَكُمْ۔ (الترمذی)

2890. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to the people who (when they bought and sold) measured by capacity and by weight, 'you are, indeed, entrusted with two matters on account of which people who lived before your time perished."[1]

COMMENTARY: People of ancient times were known for giving less weight and measure but receiving in full. This is why Allah punished them. The most evil of them were the people of Prophet Shu'ayb علیہ السلام.

SECTION III اَلْفَصْلُ الثَّالِثُ

ADVANCE SALE OF PURCHASE OF *BAI'* PURCHASE OF *BAI'* SALAM DISALLOWED

(٢٨٩١) عَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَسْلَفَ فِيْ شَيْءٍ فَلَا يَصْرِفْهُ اِلٰى غَيْرِهٖ قَبْلَ اَنْ يَقْبِضَهٗ۔ (رواہ ابوداؤد وابن ماجۃ)

2891. Sayyiduna Abu Sa'eed al-Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone concludes *Bai'* salam (with anyone) for something (paying cash for a later delivery) then he must not transfer it to another before taking possession of it."[2]

COMMENTARY: He must not sell or present to anyone that thing (for which he has paid advance) till he gets hold of it. It may also mean that he should not change that thing for any other thing before he gets delivery of it.

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[1] Tirmidhi # 1221.

[2] Abu Dawud # 3468, Ibn Majah # 2283.

CHAPTER - VIII

AL-IHTIKAR WITH HOLDING FOOD ITEMS TILL THEIR PRICES RISE

بَابُ الْإِحْتِكَارِ

MEANING OF IHTIKAR: The dictionary meaning of ihtikar is 'to hoard grain and provision to be able to sell at higher prices.' In the terminology of Shari'ah (divine law) ihtikar means 'to withhold all kinds of food items of men and animals to be able to sell at higher prices.' An example is of a person who buys grain, etc. when prices are rising and Allah's creatures need it more. His intention is to hoard it with him till inflation goes higher when he would sell it.

THE COMMAND: In the eyes of Shari'ah (divine law), ihtikar is haram (forbidden, unlawful). One how perpetrates this deed is extremely disliked by Shariah. However, if any one stores grain from the produce of his own land, or grain that he bought when it was cheap to sell when it becomes dear then it is not haram (unlawful, forbidden). Similarly, it is not forbidden to withhold such things as are not used as provision and are not food necessities.

According to the Hidayah, however, it is makruh (disapproved) to withhold food necessities of men and animals provided when it will cause harm to the dwellers of the city, like a small city. It is disallowed in such places. In a large city where it is not likely to hart anyone, it is not disallowed.

It is also mentioned in the Hidayah, that if any one withholds grain of his own land or what he brings from another city after buying it there, then this person will not be a withholder in the eyes of Shari'ah (divine law).[1]

SECTION I — اَلْفَصْلُ الْأَوَّلُ

WITHHOLDER OF GRAIN IS A SINNER

(٢٨٩٢) عَنْ مَعْمَرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ احْتَكَرَ فَهُوَ خَاطِئٌ۔ (رواه مسلم)

2892. Sayyiduna Ma'mar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who holds back grain till price goes up is a sinner."[2]

We shall narrate the hadith of Sayyiduna Umar رضى الله عنه (كانت اموال بنى نضير) in the chapter Fai (Book XVIII Ch XII Hadith # 4052)

SECTION II — اَلْفَصْلُ الثَّانِيْ

WARNING TO THE WITHHOLDER

(٢٨٩٣) عَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْجَالِبُ مَرْزُوْقٌ وَالْمُحْتَكِرُ مَلْعُوْنٌ۔ رَوَاهُ ابْنُ مَاجَةَ وَالدَّارِمِيُّ

2893. Sayyiduna Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The trader is given provision while the withholder till prices rise is accured."[3]

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[1] Hidayah v2 p 458 (English tr) Darul Ish'at, Karachi.
[2] Muslim # 129-1605, Abu Dawud # 3447, Ibn Majah # 2154, Darimi # 2543, Musnad Ahmad 6-400.
[3] Ibn Majah # 2153, Darimi # 2544.

COMMENTARY: Allah blesses with provision the person who buys and brings grain from other places to the city and sells it to its dwellers at normal, prevailing rates. In contrast, one who takes advantage of the plight of people enduring shortage of people enduring shortage of food and hoards items of food, is a sinner. He is far removed from good. As long as he is involved in it, he is deprived of blessing.

RULER SHOULD NOT FIX PRICES

(٢٨٩٤) وَعَنْ اَنَسٍ قَالَ غَلَا السِّعْرُ عَلٰى عَهْدِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ سَعِّرْ لَنَا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّازِقُ وَاِنِّيْ لَاَرْجُوْاَنْ اَلْقٰى رَبِّيْ وَلَيْسَ اَحَدٌ مِّنْكُمْ يَطْلُبُنِيْ بِمَظْلِمَةٍ بِدَمٍ وَّلَا مَالٍ۔ (رواہ الترمذی، وابوداؤد و ابن ماجۃ)

2894. Sayyiduna Anas رضی اللہ عنہ narrated that prices increased in the times of Allah's Messenger صلی اللہ علیہ وسلم. So they pleaded, 'O Messenger of Allah, do fix the prices for us." He said, Indeed, Allah is (المسعر) (Al-Musa'ir - one who fixes prices), (القابض) (Al-Qabid - He who withholds), (الباسط) (Al-Basit He who bestows). And (الرزاق) (Ar Razzaq - one who provided provision). And, I hope that I meet my Lord in such a condition that none of you has a demand over me for an injustice concerning blood and property."[1]

COMMENTARY: Rise and decline of prices is only in Allah's hand. He causes provision of the people to be generous through changes in prices. Some people call it 'heavenly rates.' So, when it is time of high prices and inflation, resort must be had to Allah and help must be sought from Him. One must correct one's beliefs and deeds and seek to earn Allah's pleasure so that He may be pleased with His slaves and multiply their provision.

The Prophet صلی اللہ علیہ وسلم declined to fix prices because that would be an unnecessary interference in the affairs of people. It amounts to using their property without their permission and wish. This is a kind of oppression and may drive people to wind up their businesses, causing trading activities to suffer a depression. It might lead to scarcity and famine-like conditions. The result is that the step taken purportedly for the good of the creatures turns out to be means of worry and hardship for them.

The Prophet's صلی اللہ علیہ وسلم words mean that traders must be motivated to show compassion and love for the people and be just and well-wishing to them. Their conscience must be awakened to the plight of the people.

SECTION III اَلْفَصْلُ الثَّالِث

MORE WARNING TO HOARDER

(٢٨٩٥) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنِ احْتَكَرَ عَلَى الْمُسْلِمِيْنَ طَعَامَهُمْ ضَرَبَهُ اللّٰهُ بِالْجُذَامِ وَالْاِفْلَاسِ۔ رَوَاهُ ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَرَزِيْنٌ فِيْ كِتَابِهٖ۔

(ابن ماجه، بیهقی، رزین)

2895. Sayyiduna Umar ibn al-Khattab رضی اللہ عنہ narrated that he heard Allah's

[1] Tirmidhi # 1318, Abu Dawud # 3451, Ibn Majah # 2200, Musnad Ahmad 3-156, Darimi # 2545.

Messenger صلی اللہ علیہ وسلم say, "If anyone keeps away grain from the Muslims to sell at higher prices then Allah smites him with tubercular leprosy and poverty."[1]

COMMENTARY: If anyone hurts Allah's creatures, particularly the Muslims, then Allah imposes on him trials, both physical and monetary. But, as for him who causes them to benefit, Allah blesses him both in his body and property.

(٢٨٩٦) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ احْتَكَرَ طَعَامًا اَرْبَعِيْنَ يَوْمًا يُرِيْدُ بِهِ الْغَلَاءَ فَقَدْ بَرِئَ مِنَ اللّٰهِ وَبَرِئَ اللّٰهُ مِنْهُ۔ (رواہ رزین)

2896. Sayyiduna Ibn Umar رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم said, "He who withholds grain for forty days waiting for prices to rise has sort of absolved himself of Allah and Allah absolves himself of him."[2]

COMMENTARY: This means that he has violated his covenant with Allah to abide by the commands of Shari'ah (divine law) and to show compassion to His creatures,

When Allah absolves himself of anyone, He removes his protection and kind sight from Him.

(٢٨٩٧) وَعَنْ مُعَاذٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ بِئْسَ الْعَبْدُ الْمُحْتَكِرُ اِنْ اَرْخَصَ اللّٰهُ الْاَسْعَارَ حَزِنَ وَاِنْ اَغْلَاهَا فَرِحَ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَرَزِيْنٌ فِيْ كِتَابِهِ۔

2897. Sayyiduna Mu'adh رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Evil is the man who hoards grain (to get higher price)! If Allah lowers prices, he is grieved. But, if He raises them, then he is jubilant."[3]

(٢٨٩٨) وَعَنْ اَبِيْ اُمَامَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنِ احْتَكَرَ طَعَامًا اَرْبَعِيْنَ يَوْمًا ثُمَّ تَصَدَّقَ بِهِ لَمْ يَكُنْ لَهُ كَفَّارَةً۔ (رواہ رزین)

2898. Sayyiduna Abu Umamah رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone withholds grain for forty days seeking higher prices thereby here after disburses it in charity, then that cannot serve as an expiation for him."[4]

COMMENTARY: This is punishment for any one who withholds grain for forty days. If any one does it for fewer days, then he too is punished but to a lesser degree.

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[1] Ibn Majah # 2155, Musnad Ahmad # 1-21.

[2] Razin.

[3] Bayhaqi in Shu'ab ul Eeman # 112150, Razin.

[4] Razin.

CHAPTER - IX

BANKRUPTCY & RESPITE

بَابُ الْإِفْلَاسِ وَالْإِنْظَارِ

Humam life is never stable and alike all the time. It is common experience that circumstances keep changing. Pampers become millionaires overnight and great affluent men tumble down to poverty in no time. This is the working of destiny. No one has over been able to maintain himself on one condition, and no one will ever be able to do so. The vicissitudes of life as ordained by Allah.

However, it is in human hands to adjust with changed circumstances and to help others to adjust with them. Man can sympathise with others and they are able to share each other's problems and grief. They get help to correct their affairs.

The ahadith in this chapter urge people to fulfil their duty and sympathise with the stricken and if he is unable to honour his commitment then the owner of right should give him respite till he is in a better position to discharge his obligation.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

BANKRUPTCY & THE CREDITOR

(٢٨٩٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّمَا رَجُلٍ اَفْلَسَ فَاَدْرَكَ رَجُلٌ مَالَهُ بِعَيْنِهِ فَهُوَ اَحَقُّ بِهِ مِنْ غَيْرِهِ۔ (متفق عليه)

2899. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone becomes insolvent and a man (who had loaned him something) finds his property in its exact position with him, then he is more entitled to it then others besides him."[1]

COMMENTARY: Suppose, Zayd bought some good from Bakr but become bankrupt before paying for it and the ruler too declared him to be bankrupt. Bakr finds his proper intact, as it was, with zayd. Neither is it used in the practical sense nor is it lost in the sense of Shari'ah (divine law), like through a gift or a waqf, figuratively. So, in this case, Bakr has a right to annual the sale and take back his goods from Zayd. He has first preference over other creditors. If zayd had made a part payment at the time of buying the goods, then Bakr must take only so much of the goods and remain unpaid. Imam Sahfi'I رحمہ اللہ and Imam Maalik رحمہ اللہ hold this contention and they interpret the hadith in this way.

However, the Hanafis say that the seller has no right to cancel the bargain or to take back the goods. They say that this hadith is about a transaction based on Khiyar. It means that the bargain included the clause that he seller had option to nullify the sale up to a certain time. So, if the buyer become a pauper and an insolvent after the transaction and the seller learns of it within the period of option then it is better for him to cancel the sale and take back his goods.

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[1] Bukhari # 2402, Muslim # 1559, Tirmidhi # 1266, Abu Dawud # 3520, Nasa'i # 4676, Ibn Majah # 2590, Muwatta Maalik # 88 (Buyu) Musnad Ahmad 2-468.

HELP ONE WHO TURNS POOR

(۲۹۰۰) وَعَنْ اَبِیْ سَعِیْدٍ قَالَ اُصِیْبَ رَجُلٌ فِیْ عَهْدِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فِیْ ثِمَارٍ ابْتَاعَهَا فَکَثُرَ دَیْنُهٗ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ تَصَدَّقُوْا عَلَیْهِ فَتَصَدَّقَ النَّاسُ عَلَیْهِ فَلَمْ یَبْلُغْ ذٰلِكَ وَفَاءَ دَیْنِهٖ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لِغُرَمَائِهٖ خُذُوْا مَا وَجَدْتُّمْ وَلَیْسَ لَکُمْ اِلَّا ذٰلِكَ۔ (رواہ مسلم)

2900. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that in the time of the Prophet صلی اللہ علیہ وسلم a man suffered loss of fruit that he had bought and (as a result) he became indebted (and was in bad condition). So, Allah's Messenger صلی اللہ علیہ وسلم said, "Give him charity." The people gave him charity but that was not enough to pay off the debt, so Allah's Messenger صلی اللہ علیہ وسلم said to his creditors, "Take what you find and that is all you can have."[1]

COMMENTARY: This man had bought a fruit bearing tree. However, he had not been able to use the fruit before they were lost though a calamity. He had yet to pay for them, so he borrowed money from different people and paid the dues of the seller so that he become heavily indebted. The prophet صلی اللہ علیہ وسلم called people's attention to him that they might help him out. The people tried to *Bail* him out but his debts very still un paid. When he was utterly helpless to pay the remaining debts, the Prophet صلی اللہ علیہ وسلم said to the creditors, "that is all you can have."

In other words, seeing the man's plight and total inability, it was not proper for them to pester him and threaten him. They ought to give him respite and when he had earned enough, they could demand their money. The prophet صلی اللہ علیہ وسلم certainly did not mean that the creditors had lost their right. He only meant that they should give him time to recover.

REWARD FOR WAIVING DEBT

(۲۹۰۱) وَعَنْ اَبِیْ هُرَیْرَةَ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ کَانَ رَجُلٌ یُدَایِنُ النَّاسَ فَکَانَ یَقُوْلُ لِفَتَاهُ اِذَا اَتَیْتَ مُعْسِرًا تَجَاوَزْ عَنْهُ لَعَلَّ اللّٰهَ اَنْ یَّتَجَاوَزَ عَنَّا قَالَ فَلَقِیَ اللّٰهَ فَتَجَاوَزَ عَنْهُ۔ (متفق علیه)

2901. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم related that there was a man who loaned money to people often. He would say to hi servant, "When you came to one who is in straitened circumstances (to recover the debt), forgive him. Perhaps Allah will forgive us." He said further, "when he met Allah (meaning, after his death). He forgave him (and did not ask him about his sins)."[2]

(۲۹۰۲) وَعَنْ اَبِیْ قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ سَرَّهٗ اَنْ یُّنْجِیَهُ اللّٰهُ مِنْ کُرَبِ یَوْمِ الْقِیَامَةِ فَلْیُنَفِّسْ عَنْ مُعْسِرٍ اَوْ یَضَعْ عَنْهُ۔ (رواہ مسلم)

2902. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He to whom it would please that Allah should save him from the anxieties of the day of resurrection, should give respite to one who is in straitened

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[1] Muslim # 18-1556, Tirmidhi # 655, Abu Dawud # 3469, 4678, Ibn Majah # 2356, Musnad Ahmad # 11551.

[2] Bukhari # 2078, Muslim # 31-1562, Musnad Ahmad 2-263.

circumstances, or he should write off his debt."[1]

COMMENTARY: Normally *fard (compulsory)* deeds are more excellent than the nafl (optional) by seventy degrees. However, in some cases the optional deeds are superior to the *fard (compulsory)* (or obligatory, prescribed). One of them is to forgive one's right on the hard pressed or one in difficulty, like remitting his debt. Which act is *mustahab (desirable)* yet better than giving respite to the debtor in difficulty which is *wajib (obligatory)*.
Secondly, to be the first one to greet with salaam is *sunnah (Prophet's* صلى الله عليه وسلم *practice)*, but it is better than giving a response to salaam which is *fard (compulsory)*.
Thirdly, it is *mustahab (desirable)* to perform ablution. But, it is better than performing ablution after the time (of *salah (prayer)*) begins which is *fard (compulsory)*.

(٢٩٠٣) وَعَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ اَنْظَرَ مُعْسِرًا اَوْ وَضَعَ عَنْهُ اَنْجَاهُ اللّٰهُ مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ۔ (رواه مسلم)

2903. Sayyiduna Abu Qatadah رضى الله عنه **narrated that he heard Allah's Messenger** صلى الله عليه وسلم **say, "IF anyone grants respite to a person who is in straitened circumstance, or remits his debt, then Allah will deliver him from the anxieties of the day of resurrection."[2]**

(٢٩٠٤) وَعَنْ اَبِي الْيَسَرِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ اَنْظَرَ مُعْسِرًا اَوْ وَضَعَ عَنْهُ اَظَلَّهُ اللّٰهُ فِيْ ظِلِّهٖ۔ (رواه مسلم)

2904. Sayyiduna Abu Al-Yasar رضى الله عنه **narrated that he heard Allah's Messenger** صلى الله عليه وسلم **say, "He who gives respite to one who is in straitened circumstances or remits his debt Allah will take him in the shade of His mercy (on the day of resurrection)."**

COMMENTARY: Imam Ahmad رضى الله عنه, Ibn Majah رحمه الله and Haakim رحمه الله have reported that the Prophet صلى الله عليه وسلم said that if anyone grants respite to a poor person then till the day of repayment comes, he will get reward every day for charity equivalent, to the debt. The same recurs when he gives him further respite on the day of repayment, and again on the day of repayment, he will get every day the reward of charity equal to twice the loan extended.

BEST IS HE WHO REPAYS DEBT WILLINGLY

(٢٩٠٥) وَعَنْ اَبِيْ رَافِعٍ قَالَ اسْتَسْلَفَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَكْرًا فَجَاءَتْهُ اِبِلٌ مِّنَ الصَّدَقَةِ قَالَ اَبُوْرَافِعٍ فَاَمَرَنِيْ اَنْ اَقْضِيَ الرَّجُلَ بَكْرَهٗ فَقُلْتُ لَا اَجِدُ اِلَّا جَمَلًا خِيَارًا رَبَاعِيًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْطِهٖ اِيَّاهُ فَاِنَّ خَيْرَ النَّاسِ اَحْسَنُهُمْ قَضَاءً۔ (رواه مسلم)

2905. Sayyiduna Abu Rafi رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **borrowed a young camel. When he received the camels of sadaqah (charity) (zakah (Annual due charity)) he instructed him (Abu Rafi)** رضى الله عنه **to return to the man a young camel. He said (to him), "I do not find but a camel better than that and (which is) in its seventh year." He said, "Give it to him. The best of all people is he**

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[1] Muslim # 32-1563.

[2] Muslim.

who discharge his debt in the best way."[1]

COMMENTARY: According to this hadith, it is allowed to borrow an animal. Imam Shafi'I رحمه الله, Imam Maalik رضى الله عنه and most ulama (Scholars) abide by it. But, Imam Abu Hanifah رحمه الله does not hold it as allowed. He regards this hadith as abrogated.

It is *mustahab (desirable)* to return a loan with something better provided no such condition was placed at the time of borrowing.

CREDITOR MAY DEMAND

(٢٩٠٦) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَجُلًا تَقَاضٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَغْلَظَ لَهٗ فَهَمَّ اَصْحَابُهٗ فَقَالَ دَعُوْهُ فَاِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا فَاشْتَرُوْا لَهٗ بَعِيْرًا فَاَعْطُوْهُ اِيَّاهُ قَالُوْا لَا نَجِدُ اِلَّا اَفْضَلَ مِنْ سِنِّهٖ قَالَ اشْتَرُوْهُ فَاَعْطُوْهُ اِيَّاهُ فَاِنَّ خَيْرَكُمْ اَحْسَنُكُمْ قَضَاءً۔ (متفق عليه)

2906. Sayyiduna Abu Hurayrah رضى الله عنه narrated that a man demanded repayment of a debt in a rough manner from the Messenger صلى الله عليه وسلم of Allah. His sahabah (Prophet's Companions) رضى الله عنهم become angry, but he said, "Leave him alone. One who has a right is allowed to speak out. Buy for him camel and give it to him." They submitted, "We do not find but a camel of a better age then what he had given." He said, "Buy it and give it to him. The best of you is he who repays his debt in the best way."[2]

COMMENTARY: The rude man may have been a non-Muslim or an ignorant villager, unaware of the manners of the Prophet's صلى الله عليه وسلم assembly and of the respect due t o him. But, the prophet صلى الله عليه وسلم tolerated his rude behaviour in a way as only a prophet can do. Ibn Maalik رحمه الله interpreted the words of the Prophet صلى الله عليه وسلم to mean that a creditor may demand his dues strictly if there is a delay in repayment. If he does not repay then he may have recourse to the ruler or judges.

WRONG TO DELAY REPAYMENT IN SPITE OF ABILITY

(٢٩٠٧) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَطْلُ الْغَنِيِّ ظُلْمٌ فَاِذَا اُتْبِعَ اَحَدُكُمْ عَلٰى مَلِيٍّ فَلْيَتْبَعْ۔ (متفق عليه)

2907. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The rich man's delay in repayment is unjust. If any of you is referred for payment to a man of means then he should accept the referral."[3]

COMMENTARY: Some ulama (Scholars) say that if anyone delays repayment of debt or payment for purchases in spite of ability to pay then he commits sin. The testimony of such people is rejected even if they may have done it the first time. But, some other u lama say that the testimony of a habitual delayer of payment is spite of ability is rejected.

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[1] Muslim # 118-1600, Abu Dawud # 3346, Tirmidhi # 1322, Nasa'i # 4617, Ibn Majah # 2285, Darimi # 2565.

[2] Bukhari # 2306, Muslim # 120. 1601, Tirmidhi # 1321, Musnad Ahmad 2-416.

[3] Bukhari # 2287, Muslim # 33-1564, Abu Dawud # 3345, Tirmidhi # 1308, Nasa'i # 4651, Ibn Majah # 2304, Muwatta 84 (Buyu) Musnad Ahmad 2-71.

If a debtor transfer his debt to another person who is able to pay then the transfer must be accepted. In this way the creditor's money would not be lost. This command is a recommendation actually, *mustahab (desirable)*. But, some ulama (Scholars) say that it is *wajib (obligatory)* (obligatory), yet others say that is merely a permission.

ALLOWED TO RECONCILE CREDITOR & DEBTOR

(٢٩٠٨) وَعَنْ كَعْبِ بْنِ مَالِكٍ أَنَّهُ تَقَاضٰى ابْنَ أَبِيْ حَدْرَدٍ دَيْنًا لَهُ عَلَيْهِ فِيْ عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتّٰى سَمِعَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِيْ بَيْتِهٖ فَخَرَجَ إِلَيْهِمَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى كَشَفَ سِجْفَ حُجْرَتِهٖ وَنَادٰى كَعْبَ بْنَ مَالِكٍ قَالَ يَا كَعْبُ قَالَ لَبَّيْكَ يَا رَسُوْلَ اللّٰهِ فَأَشَارَ بِيَدِهٖ أَنْ ضَعِ الشَّطْرَ مِنْ دَيْنِكَ قَالَ كَعْبٌ قَدْ فَعَلْتُ يَا رَسُوْلَ اللّٰهِ قَالَ قُمْ فَاقْضِهٖ۔

(متفق عليه)

2908. Sayyiduna Ka'b ibn Maalik رضی اللہ عنہ is reported to have demanded repayment of debt due to him from Sayyiduna Ibn Abu Hadrad رضی اللہ عنہ in the mosque (Masjid Nabawi) in the time of Allah's Messenger صلی اللہ علیہ وسلم. Their voices rose and Allah's Messenger صلی اللہ علیہ وسلم, who was in his room heard them. He came towards them by pulling aside the curtain over (the door of) his room. He called Sayyiduna Ka'b ibn Maalik رضی اللہ عنہ, "O Ka'b!" He said, "Here am I, O Messenger of Allah!" He gestured with his hand to say that he should write off half the debt receivable by him. Ka'b رضی اللہ عنہ said, "Indeed, I have done that, O Messenger of Allah!" Then he said (to Ibn Abu Hadar) رضی اللہ عنہ, "Get up and pay it" (meaning, the balance).[1]

COMMENTARY: This hadith says that it is allowed to ask for repayment of debt while one is in the mosque. It is allowed also to intercede for one who has a right due to him, to reconcile the quarrelling duo, to accept someone's recommendation provided it is not to promote sin and disobedience,

A TERRIFYING CASE OF A DELAYER OF REPAYMENT OF DEBT

(٢٩٠٩) وَعَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ كُنَّا جُلُوْسًا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أُتِيَ بِجَنَازَةٍ فَقَالُوْا صَلِّ عَلَيْهَا فَقَالَ هَلْ عَلَيْهِ دَيْنٌ قَالُوْا لَا فَصَلّٰى عَلَيْهَا ثُمَّ أُتِيَ بِجَنَازَةٍ أُخْرٰى فَقَالَ هَلْ عَلَيْهِ دَيْنٌ قِيْلَ نَعَمْ قَالَ فَهَلْ تَرَكَ شَيْئًا قَالُوْا ثَلَاثَةَ دَنَانِيْرَ فَصَلّٰى عَلَيْهَا ثُمَّ أُتِيَ بِالثَّالِثَةِ فَقَالَ هَلْ عَلَيْهِ دَيْنٌ قَالُوْا ثَلَاثَةُ دَنَانِيْرَ قَالَ هَلْ تَرَكَ شَيْئًا قَالُوْا لَا قَالَ صَلُّوْا عَلٰى صَاحِبِكُمْ قَالَ أَبُوْ قَتَادَةَ صَلِّ عَلَيْهِ يَا رَسُوْلَ اللّٰهِ وَعَلَيَّ دَيْنُهٗ فَصَلّٰى عَلَيْهِ۔ (رواه البخاری)

2909. Sayyiduna Salamah ibn al-Akwa رضی اللہ عنہ narrated that while they were seated with the Prophet صلی اللہ علیہ وسلم a funeral was brought and they (People who brought it) requested him to offer the *salah (prayer)* over it. He asked, "Had he a debt payable?" They said, "No!" So, he offered the funeral *salah (prayer)* over him. Then another

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[1] Bukhari # 457, Muslim # 20. 1558, Abu Dawud # 3595, Nasa'i # 5408, Ibn Majah # 2429, Musnad Ahmad 6-390.

funeral was brought and he asked, "Had he a debt over him?" when it was said, "Yes," he asked, "Did he leave behind anything?" They said, "Three dinar." So, he offer the funeral *salah (prayer)* over it. Then, a third (bier) was brought and he asked, "Was he in debt?" They said, "(He owed) three dinars" He asked "Did he leave behind anything?" They said, "No!" He said, "Offer *salah (prayer)* over your companion" Abu Qataday رضی اللہ عنہ said, "Do offer *salah (prayer)* over him, O Messenger of Allah. His debt is over me." So, he offered the *salah (prayer)* over him. [1]

COMMENTARY: These three funerals may have been brought one after the other or on different occasions.

The Prophet صلی اللہ علیہ وسلم declined to lead the funeral *salah (prayer)* of the man who had a debt over him. Perhaps he intended to teach the people that they should refrain from borrowing and if they have to, then they must not delay repayment. Or he may have feared that his prayer may not be accepted because the man had rights of man dischargeable by him.

It is allowed to give guarantee on behalf of the dead person. Imam Shafi'I رحمہ اللہ and most ulama (Scholars) abide by this verdict. Imam Abu Hanifah رحمہ اللہ said that it is not allowed. However, some Hanafi ulama (Scholars) say Imam Maalik رحمہ اللہ, Imam Shafi'I رحمہ اللہ, Imam Ahmad رحمہ اللہ and from the Hanafis, Imam Abu Yusuf رحمہ اللہ and Imam Muhammad رحمہ اللہ deduce from this hadith that if a dead person has not left behind anything and is in debt then it is allowed to stand guarantee for him. They point our that if it was allowed, then the Prophet صلی اللہ علیہ وسلم would not have offered the funeral *salah (prayer)* over the third funeral.

Imam Abu Hanifah رحمہ اللہ disagree, saying that it is not correct to stand guarantee over a poor, indigent dead person. He said that it amounts is standing guarantee over a dropped debt. Guarantee over such a debt is invalid.

As for this hadith, Imam Abu Hanifah رحمہ اللہ say that it cannot be established by the words of the hadith that Sayyiduna Abu Qatadah رضی اللہ عنہ had not given guarantee for that man during his life time. Here, he is quoted to affirm merely that he had stood guarantor for that man. He was then responsible for his debt. So, the Prophet صلی اللہ علیہ وسلم accepted his confirmation and offered the funeral *salah (prayer)*.

We may also say that Sayyiduna Abu Qatadah رضی اللہ عنہ had not stood guarantee for the dead man but he had shown kindness and promised to pay his debt.

ALLAH HELPS HIM WHO HAS INTENTION TO PAY HIS DEBT

(٢٩١٠) وَعَنْ اَبِیْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَخَذَ اَمْوَالَ النَّاسِ يُرِيْدُ اَدَاءَ هَا اَدَّى اللّٰهُ عَنْهُ وَمَنْ اَخَذَ يُرِيْدُ اِتْلَافَهَا اَتْلَفَهُ اللّٰهُ عَلَيْهِ۔ (رواه البخاری)

2910. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If anyone takes the property of other people intending to repay it, then Allah gets it re-paid back for him. If anyone takes it intending to waste it, then Allah destroys his property." [2]

ALLAH DOES NOT FORGIVE RIGHTS OF CREATURES AGAINST EACH OTHER

(٢٩١١) وَعَنْ اَبِیْ قَتَادَةَ قَالَ قَالَ رَجُلٌ يَارَسُوْلَ اللّٰهِ اَرَاَيْتَ اِنْ قُتِلْتُ فِیْ سَبِيْلِ اللّٰهِ صَابِرًا مُحْتَسِبًا مُقْبِلًا

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[1] Bukhari # 2289, Abu Dawud # 3843.

[2] Bukhari # 2387, Musnad Ahmad 1-361.

غَيْرَ مُدْبِرٍ يُكَفِّرُ اللّٰهُ عَنِّيْ خَطَايَايَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَعَمْ فَلَمَّا اَدْبَرَ نَادَاهُ فَقَالَ نَعَمْ اِلَّا الدَّيْنَ كَذٰلِكَ قَالَ جِبْرِيْلُ۔ (رواه مسلم)

2911. Sayyiduna Abu Qatabah رضی اللہ عنہ narrated that a man asked, "O Messenger of Allah, what do you say if I am slain in Allah's path being patient and hopeful of reward, on the advance and not retreat, will Allah forgive me my sins? Allah's Messenger صلی اللہ علیہ وسلم said, "Yes!" However, when he turned to go, he called him and said, "Yes! But not a debt. This is what Jibril علیہ السلام said to me."[1]

COMMENTARY: The issue of rights of fellowmen is very serious. Allah forgives His right pertaining to worship, disobedience and sin. HE does not forgive rights of men, like debts. We also learn from this hadith that Jibril علیہ السلام brought to the Prophet صلی اللہ علیہ وسلم not only the revelation which is the Qur'an but also other guidance and commands regularly.

(٢٩١٢) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يُغْفَرُ لِلشَّهِيْدِ كُلُّ ذَنْبٍ اِلَّا الدَّيْنَ۔ (رواه مسلم)

2912. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The martyr is forgiven everything but a debt."[2]

COMMENTARY: Debt (دین) covers rights of fellowmen. Allah does not forgive rights of men.However, Ibn Maalik رحمہ اللہ said that some u lama say that martyrs in this hadith excludes those who are slain in a naval war. There is in hadith in Ibn Majah of Sayyiduna Abu Umamah رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم said, "Those who are martyred in a naval battle have all their sins forgiven, even debt (meaning rights of fellow men)." (Hadith # 2778.)

PROPHET صلی اللہ علیہ وسلم DID NOT OFFER *SALAH (PRAYER)* OVER A DEBTOR

(٢٩١٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُؤْتٰى بِالرَّجُلِ الْمُتَوَفّٰى عَلَيْهِ الدَّيْنُ فَيَسْأَلُ هَلْ تَرَكَ لِدَيْنِهٖ قَضَاءً فَاِنْ حُدِّثَ اَنَّهٗ تَرَكَ وَفَاءً صَلّٰى وَاِلَّا قَالَ لِلْمُسْلِمِيْنَ صَلُّوْا عَلٰى صَاحِبِكُمْ فَلَمَّا فَتَحَ اللّٰهُ عَلَيْهِ الْفُتُوْحَ قَامَ قَالَ اَنَا اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ فَمَنْ تُوُفِّيَ مِنَ الْمُؤْمِنِيْنَ فَتَرَكَ دَيْنًا فَعَلَيَّ قَضَاؤُهٗ وَمَنْ تَرَكَ مَالًا فَهُوَ لِوَرَثَتِهٖ۔ (متفق عليه)

2913. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that if a debtor's body was brought to Allah's Messenger صلی اللہ علیہ وسلم for the funeral *salah (prayer)*, he would ask, "Has he left anything to repay debts?" If he was told that he had left enough to pay off his debts, then he would lead his funeral *salah (prayer)*, otherwise he would ask the Muslims to pray over their companion. Then, when Allah opened for him (a number of) victories, he stood up and said, "I am better for the believers then their own selves. Hence, if any of the believers dies leaving a debt, then his debt is on

[1] Muslim # 117-1885, Tirmidhi # 1718, Nasa'i # 3156, Darimi # 2412, Muwatta Maalik # 31 (Jihad), Musnad Ahmad 5-297.

[2] Muslim # 119-1886.

me. If he leaves behind property then that belongs to his heirs."[1]

COMMENTARY: The words 'I am better for the Muslim' imply that the Prophet صلى الله عليه وسلم has a better right over them then their own selves. Hence, it is established that it is *wajib (obligatory)* on the Muslims that they should hold him dearer and more loved than themselves. They should prefer his command and his wishes over all other things and regards his right worthier than the right of their own lives.

The Prophet صلى الله عليه وسلم is more kind and compassionate to the Muslims than they are to themselves. Their lives and honour are dearer to him than to them. When Allah enabled him to make many conquests, he continued to live a simple, content life but spent the spoils over the Muslims. He undertook to pay the debts of those Muslims who died under a burden of debt.

He paid their outstanding debts from the Bayt ul Maal (State Treasury) though some say that he paid them from his own resources.

Some say that it was *wajib (obligatory)* on him to pay their debts but others say that it was not *wajib (obligatory)*. He paid them as a gesture of goodwill, on his own accord.

SECTION II اَلْفَصْلُ الثَّانِي

THE BANKRUPT'S PROPERTY

(٢٩١٤) عَنْ اَبِيْ خَلْدَةَ الزُّرَقِيِّ قَالَ جِئْنَا اَبَاهُرَيْرَةَ فِيْ صَاحِبٍ لَنَا قَدْ اَفْلَسَ فَقَالَ هٰذَا الَّذِيْ قَضٰى فِيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّمَارَجُلٍ مَاتَ اَوْ اَفْلَسَ فَصَاحِبُ الْمَتَاعِ اَحَقُّ بِمَتَاعِهٖ اِذَا وَجَدَهٗ بِعَيْنِهٖ- رَوَاهُ الشَّافِعِيُّ وَابْنُ مَاجَةَ-

2914. Sayyiduna Abu Khaldah az-Zaraqi رحمه الله narrated that they went to Sayyiduna Abu Hurayrah رضى الله عنه (to ask) about one of their friends who had become insolvent (but had with him the properties of others for which he had not paid). He said, "This is like what Allah's Messenger صلى الله عليه وسلم had decided about one. If a person dies or becomes insolvent (having debts payable and the owner of goods finds them as they had been originally, then he has more right to them (then anyone else."[2] (See hadith # 2899 for commentary.)

DEBTOR'S SOUL REMAINS SUSPENDED TILL DEBT IS PAID

(٢٩١٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهٖ حَتّٰى يُقْضٰى عَنْهُ- (رواه الشافعى واحمد والترمذى وابن ماجة والدارمى)

2915. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A believer's soul remains suspended because of his debt till it is paid (for him).[3]

COMMENTARY: Some ulama (Scholars) say that it is the debt that is borrowed without reason from someone and is used on unnecessary cause extravagantly. However, if a debt

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[1] Bukhari # 2299, Muslim # 4-1618, Tirmidhi # 1072, Abu Dawud # 3343, Nasa'i # 1963, Ibn Majah # 2415, Musnad Ahmad 2-453.

[2] Abu Dawud # 3523, Ibn Majah # 2360, Shafi'I.

[3] Tirmidhi # 1080, Ibn Majah # 2413, Darimi # 2519, Musnad Ahmad 2-440.

is incurred for genuine reasons and the debtor dies then, insha Allah, it will not preclude him from entering paradise and the company of the righteous.
However, it is a moral duty of the ruler (or the debtor's relatives who are well-off) to pay his debt. If they do not do it, then Allah will please the creditor on the day of resurrection so that they do not make any demand on the debtor in the hereafter.

(٢٩١٦-٢٩١٧-٢٩١٨) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَاحِبُ الدَّيْنِ مَأْسُوْرٌ بِدَيْنِهِ يَشْكُوْ إِلَى رَبِّهِ الْوَحْدَةَ يَوْمَ الْقِيَامَةِ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَرُوِيَ اَنَّ مُعَاذًا كَانَ يَدَّانُ فَاَتَى غُرَمَاؤُهُ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَاعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَالَهُ كُلَّهُ فِيْ دَيْنِهِ حَتّٰى قَامَ مُعَاذٌ بِغَيْرِ شَيْءٍ مُرْسَلٌ هٰذَا لَفْظُ الْمَصَابِيْحِ وَلَمْ اَجِدْهُ فِي الْاُصُوْلِ اِلَّا فِي الْمُنْتَقٰى. وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ كَعْبِ بْنِ مَالِكٍ قَالَ كَانَ مُعَاذُ بْنُ جَبَلٍ شَابًّا سَخِيًّا وَكَانَ لَايُمْسِكُ شَيْئًا فَلَمْ يَزَلْ يَدَّانُ حَتّٰى اَغْرَقَ مَالَهُ كُلَّهُ فِي الدَّيْنِ فَاَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَهُ لِيُكَلِّمَ غُرَمَاءَهُ فَلَوْ تَرَكُوْ لِاَحَدٍ لَتَرَكُوْ الْمُعَاذٍ لِاَجْلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَاعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَهُمْ مَالَهُ حَتّٰى قَامَ مُعَاذٌ بِغَيْرِ شَيْءٍ- رَوَاهُ سَعِيْدٌ فِيْ سُنَنِهِ مُرْسَلًا-

2916. Sayyiduna Al-Bara' ibn Aazib رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The debtor will be confined because of his debt (not being allowed admittance to paradise and the company of the righteous). So, on the day of resurrection, he will complain to his Lord of his loneliness."[1]

2917. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ is reported to have been in debt. His creditors (once) come to the Prophet صلی اللہ علیہ وسلم who sold all the property of Mu'adh رضی اللہ عنہ was left with nothing. (This is as in al-Masabih but I did not find it in the usul (six books of hadith) and found it only in al-Muntaqa, but it is in the form as in # 2918)

2918. Sayyiduna Abdur Rahman ibn Ka'b ibn Maalik رضی اللہ عنہ narrated that (Sayyiduna) MU'adh ibn Jabal رضی اللہ عنہ was a generous young man who could not save anything with him. He borrowed continuously and spent all he had on debts. So, he met the prophet صلی اللہ علیہ وسلم and requested him to pay in a word (for him) with his creditors. If they had written off debts for anyone, they would have written off (debts) of Mu'adh رضی اللہ عنہ for the sake of Allah's Messenger صلی اللہ علیہ وسلم sold to them his property till Mu'adh رضی اللہ عنہ was left with nothing.[2]

COMMENTARY: On the day of resurrection, the debtor will find himself deprived of paradise and pious company. He will also not find anyone to intercede for him. He will be terrified and complain to his Lord. He will get relief only after surrendering his pieties to the creditors or shouldering their sins against the debt payable by him. Or, Allah will show mercy and grace and please the creditors so that they would forgive the debtor. Till this happens, he will remain lonely. This will be like a punishment to him from which he will feel grieved and painful.
According to another narration, the debtor will be confined in his grave because of the debts over him. He will complain to Allah.

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[1] Baghawi in Sharh us *sunnah (Prophet's صلی اللہ علیہ وسلم practice)* # 2148.

[2] Daraqutni # 95 (المراةتقتل اذا), Saed in his *sunnah (Prophet's صلی اللہ علیہ وسلم practice)* in a Mursal form.

The usul are the books of hadith in which they are transmitted with the line of transmission. Muntaqa is a book of Ibn Taymiyah رحمه الله. The compiler of Mishkat says that he could not find the hadith as transmitted in the Masabih in the usul but he found it in Muntaqa from Abdur Rahman رضی اللہ عنہ.

Allamah Teebi رحمه الله point out that the compiler of Mishkat has reproduced the words of Muntaqa. If it had not found a place in the usul then the compiler of Muntaqa would not have reproduced it.

DEBTOR WHO IS ABLE TO PAY BUT PROCRASTINATES

(٢٩١٩) وَعَنِ الشَّرِيْدِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيُّ الْوَاجِدِ يُحِلُّ عِرْضَهُ وَعُقُوْبَتَهُ قَالَ ابْنُ الْمُبَارَكِ يُحِلُّ عِرْضَهُ يُغَلَّظُ لَهُ وَعُقُوْبَتَهُ يُحْبَسُ لَهُ۔ (رواه ابوداؤد والنسائی)

2919. Sayyiduna Ash Sharid رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone delays repayment (of debt) in spite of being able (to pay), then it is lawful to disgrace and punish him." Ibn Mubarak رحمه الله said that to disgrace him is to speak to him in harsh tones and to punish is to imprison him for it.[1]

COMMENTARY: To procrastinate in repayment of debt in spite of having the means to pay is unjust. Recourse should be had to the ruler or court of law to lock him in prison.

PROPHET صلی اللہ علیہ وسلم DECLINED TO OFFER FUNERAL *SALAH (PRAYER)* OF DEBTOR

(٢٩٢٠) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ اُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِجَنَازَةٍ لِيُصَلِّيَ عَلَيْهَا فَقَالَ هَلْ عَلٰى صَاحِبِكُمْ دَيْنٌ قَالُوْا نَعَمْ قَالَ هَلْ تَرَكَ لَهُ مِنْ وَفَاءٍ قَالُوْا لَا قَالَ صَلُّوْا عَلٰى صَاحِبِكُمْ قَالَ عَلِيُّ بْنُ اَبِيْ طَالِبٍ عَلَيَّ دَيْنُهُ يَارَسُوْلَ اللّٰهِ فَتَقَدَّمَ فَصَلّٰى عَلَيْهِ وَفِيْ رِوَايَةٍ مَعْنَاهُ وَقَالَ فَكَّ اللّٰهُ رِهَانَكَ مِنَ النَّارِ كَمَا فَكَكْتَ رِهَانَ اَخِيْكَ الْمُسْلِمِ لَيْسَ مِنْ عَبْدٍ مُسْلِمٍ يَقْضِيْ عَنْ اَخِيْهِ دَيْنَهُ اِلَّافَكَّ اللّٰهُ رِهَانَهُ يَوْمَ الْقِيَامَةِ۔ (رواه فی شرح السنة)

2920. Sayyiduna Abu Sa'eed al-Khudri رضی اللہ عنہ narrated that a funeral was brought to the prophet صلی اللہ علیہ وسلم that he might offer the funeral *salah (prayer)* over it. He asked, 'Did your friend have a debt to pay?" They said, "Yes!" He asked, "Did he leave behind enough to pay it?" They submitted "No!" He said, "Offer *salah (prayer)* (Yourselves) over your friend." (He declined to offer it.) Sayyiduna Ali ibn Abu Talib رضی اللہ عنہ submitted, "On me is his debt, O Messenger of Allah." So, he stopped forward and offered his funeral *salah (prayer)*.

According to another version of about the same meaning, he then said, (to Sayyiduna Ali) رضی اللہ عنہ, "May Allah deliver your soul from hell fire just as you have delivered your Muslim brother's soul (from debt). There is no Muslim person who pays off his brother's debt but Allah delivers his soul on the day of resurrection."[2]

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[1] Abu Dawud # 3628, Nasa'i # 4690, Ibn Majah # 2427, Musnad Ahmad 4-389.

[2] BAghawi in Sharh us *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* # 2155, Daraqutni # 291 (Buyu).

GOOD NEWS TO ONE WHO REPAY HIS DEBT BEFORE HE DIES

(٢٩٢١) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ وَهُوَ بَرِيْءٌ مِنَ الْكِبْرِ وَالْغُلُوْلِ وَالدَّيْنِ دَخَلَ الْجَنَّةَ۔ (رواه الترمذی وابن ماجة والدارمی)

2921. Sayyiduna Thawban رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who dies while he is without pride, free of cheating in spoils (of war) and of debt, will enter paradise."[1]

GRAVE SIN TO DIE IN INSOLVENCY AS A DEBTOR

(٢٩٢٢) وَعَنْ اَبِيْ مُوْسٰى عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اَعْظَمَ الذُّنُوْبِ عِنْدَ اللّٰهِ اَنْ يَلْقَاهُ بِهَا عَبْدٌ بَعْدَ الْكَبَائِرِ الَّتِيْ نَهَى اللّٰهُ عَنْهَا اَنْ يَمُوْتَ رَجُلٌ وَعَلَيْهِ دَيْنٌ لَا يَدَعُ لَهٗ قَضَاءً۔ (رواه احمد وابوداؤد)

2922. Sayyiduna Abu Musa رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "The greatest sin in the sight of Allah which a man can come to Him, after the grave sins that Allah has prohibited, is that he should die in debt leaving not enough to clear it."[2]

COMMENTARY: Dying with debt remaining payable and being insolvent is called the greatest sin after grave sins because the letter are forbidden while borrowing in itself is not disallowed. Rather, according to some ahadith it is *mustahab (desirable)* to borrow to meet one's real needs. It is disallowed at certain times because sometimes rights of people are violated and their property is wasted when the debtor does not repay the debt. In such cases borrowing becomes a sin.

Some people say that dying in insolvency with a debt over one is among those grave sins that are other than the more notorious than grave sins, like polytheism, adultery etc.

FORBIDDEN TO COMPROMISE ON THE UNLAWFUL

(٢٩٢٣) وَعَنْ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيِّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِيْنَ اِلَّا صُلْحًا حَرَّمَ حَلَالًا اَوْ اَحَلَّ حَرَامًا وَالْمُسْلِمُوْنَ عَلٰى شُرُوْطِهِمْ اِلَّا شَرْطًا حَرَّمَ حَلَالًا اَوْ اَحَلَّ حَرَامًا رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَاَبُوْدَاوُدَ وَانْتَهَتْ رِوَايَتُهٗ عِنْدَ قَوْلِهٖ عَلٰى شُرُوْطِهِمْ۔

2923. Sayyiduna Amr ibn Awf al-Muzami رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Reconciliation between Muslim is permitted but not that which makes lawful to be unlawful and the forbidden to be permissible. And, Muslims must be faithful to the conditions they have accepted, but not a condition that turns the lawful into unlawful and the unlawful into lawful."[3]

COMMENTARY: A forbidden reconciliation can be like a man compromising with his wife not to have sexual intercourse with his second wife. This is not a correct reconciliation because he makes unlawful to himself that which is perfectly allowed.

An example of a compromise that makes what is unlawful to be lawful is to agree to consume wine or pork. In this case, a person makes it lawful for himself that which is

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[1] Tirmidhi # 1578, Ibn Majah # 2412, Darami # 2592, Musnad Ahmad 5-276.

[2] Abu Dawud # 3342, Musnad Ahmad 4-392.

[3] Tirmidhi # 1357, Abu Dawud # 3594, Ibn Majah # 2353, Musnad Ahmad # 8792.

perfectly unlawful.

Example of conditions are to assure one's wife that one would not have sexual intercourse with one's female slave though that is allowed. Or, a man may stipulate that he would marry his wife's sister while his wife is alive and their matrimonial relations are intact, though he makes lawful that which is clearly forbidden.

This hadith does not seem to belong to this chapter. However, it does happen in buying and selling that when anyone becomes insolvent, compromise has to be made and condition are to be placed now and then. So this hadith is placed here.

SECTION III اَلْفَصْلُ الثَّالِثُ

THE PROPHET صلى الله عليه وسلم BOUGHT TROUSERS

(٢٩٢٤) عَنْ سُوَيْدِ بْنِ قَيْسٍ قَالَ جَلَبْتُ اَنَا وَمُخْرَفَةُ الْعَبْدِيُّ بَزًّا مِنْ هَجَرٍ فَاَتَيْنَا بِهٖ مَكَّةَ فَجَاءَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمْشِيْ فَسَاوَمَنَا بِسَرَا وِيْلَ فَبِعْنَاهُ وَثَمَّ رَجُلٌ يَزِنُ بِالْاَجْرِ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زِنْ وَارْجِحْ۔ رَوَاهُ اَحْمَدُ وَاَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

2924. Sayyiduna Suwayd ibn Qays رضى الله عنه narrated that he and Mukhrafah al-Abdi رضى الله عنه bought some clothing from Hajar and brought it to Makkah. Allah's Messenger صلى الله عليه وسلم walked up to them and struck a deal for trousers. They sold them to him Allah's Messenger صلى الله عليه وسلم then said to the man who was weighing things for the people against wages, "weigh and tilt the scale (to give them more silver coins than agreed).[1]

COMMENTARY: Sayyiduna Abu Layla رحمه الله narrated that from Sayyiduna Abu Hurayrah رضى الله عنه that the Prophet صلى الله عليه وسلم bought those trousers for four dirhams. The ahadith do establish that he bought the trousers but do not say whether he wore them or not.

Also he paid to the seller more than the agreed sum of money.

This hadith, too, does not belong here. However, it is placed here to show that more than the agreed may be paid to the seller who may be poor.

ALLOWED TO PAY MORE THAN DEBT PROVIDED NOT AGREED BEFORE HAND

(٢٩٢٥) وَعَنْ جَابِرٍ قَالَ كَانَ لِيْ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَيْنٌ فَقَضَانِيْ وَزَادَنِيْ۔ (رواه ابوداؤد)

2925. Sayyiduna Jabir رضى الله عنه narrated that he had a debt receivable from the Prophet صلى الله عليه وسلم he repaid it to Jabir رضى الله عنه and gave him something over it.[2]

COMMENTARY: The two foregoing narrations make it clear that if anyone returns a demand (like debt, etc) against him, he may give something extra on his own without that being agreed previously. This extra is not interest which is a condition placed by the creditor when he extends a loan. That condition is interest and is forbidden.

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[1] Tirmidhi # 1309, Abu Dawud # 3336, Nasa'i # 2592, Darimi # 2585, Musnad 4. 352.

[2] Abu Dawud # 3347, Nasa'i # 4591.

REPAY DEBT QUICKLY

(٢٩٢٦) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِي رَبِيْعَةَ قَالَ اسْتَقْرَضَ مِنِّي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعِيْنَ اَلْفًا فَجَاءَهُ مَالٌ فَدَفَعَهُ اِلَيَّ وَقَالَ بَارَكَ اللّٰهُ تَعَالٰى فِيْ اَهْلِكَ وَمَالِكَ اِنَّمَا جَزَاءُ السَّلَفِ الْحَمْدُ وَالْاَدَاءُ۔ (رواه النسائى)

2926. Sayyiduna Abdullah ibn Abu Rairah رضی اللہ عنہ narrated: The Prophet صلی اللہ علیہ وسلم borrowed from me forty thousand (perhaps, dirham). When he received abundant property (or receipts), he repaid (all that) to me, saying: (بارک اللہ تعالٰی فی اھلک ومالک) "[may Allah, the exalted, bless you and your family and your property]. The reward for a loan is nothing but gratitude and repayment."[1]

REWARD ACCRUES TO ONE WHO GIVES RESPITE

(٢٩٢٧) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ لَهٗ عَلٰى رَجُلٍ حَقٌّ فَمَنْ اَخَّرَهٗ كَانَ لَهٗ بِكُلِّ يَوْمٍ صَدَقَةٌ۔ (رواه احمد)

2927. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone has a sight (like a debt) receivable from a man and he puts it off (giving respite to the man) then he earns a reward of sadaqah (charity) for every day (that he allows to the other)."[2]

DEBT IS PAID FIRST OF ALL

(٢٩٢٨) وَعَنْ سَعْدِ بْنِ الْاَطْوَلِ قَالَ مَاتَ اَخِيْ وَتَرَكَ ثَلَاثَمِائَةِ دِيْنَارٍ وَتَرَكَ وَلَدًا صِغَارًا فَاَرَدْتُ اَنْ اُنْفِقَ عَلَيْهِمْ فَقَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَخَاكَ مَحْبُوْسٌ بِدَيْنِهٖ فَاقْضِ عَنْهُ قَالَ فَذَهَبْتُ فَقَضَيْتُ عَنْهُ ثُمَّ جِئْتُ فَقُلْتُ يَارَسُوْلَ اللّٰهِ قَدْقَضَيْتُ عَنْهُ وَلَمْ تَبْقَ اِلَّا امْرَاَةٌ تَدَّعِيْ دِيْنَارَيْنِ وَلَيْسَتْ لَهَا بَيِّنَةٌ قَالَ اَعْطِهَا فَاِنَّهَا صَادِقَةٌ۔ (رواه احمد)

2928. Sayyiduna Sa'd ibn al-Atwal رضی اللہ عنہ narrated that his brother died leaving behind three hundred dinars and some young kids (children). He decided to put them for their upkeep, but Allah's Messenger صلی اللہ علیہ وسلم instructed him to repay his brother's debt who was confined because of it. So, he went and did that and returned to confirm to Allah's Messenger صلی اللہ علیہ وسلم that he had done that but only one woman remained with a claim of two dinars for which she could produce no proof. He said, "Give that (money demanded to her, for, she is truthful."[3]

COMMENTARY: The ruler is allowed to use his information and issue a command as the Prophet صلی اللہ علیہ وسلم did with Sa'd رضی اللہ عنہ.

This hadith is evidence that debt repayment takes precedence over inheritance.

MARTYRDOM AFTER MARTYRDOM MANY TIMES WILL NOT ATONE FOR DEBT

(٢٩٢٩) وَعَنْ مُحَمَّدِ بْنِ عَبْدِاللّٰهِ بْنِ جَحْشٍ قَالَ كُنَّا جُلُوْسًا بِفِنَاءِ الْمَسْجِدِ حَيْثُ يُوْضَعُ الْجَنَائِزُ وَرَسُوْلُ

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[1] Nasa'i # 4683, Ibn Majah # 2424.

[2] Musnad Ahmad 4-442.

[3] Musnad Ahmad 4-136.

اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ بَيْنَ ظَهْرَيْنَا فَرَفَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَصَرَهُ قِبَلَ السَّمَاءِ فَنَظَرَ ثُمَّ طَأْطَأَ بَصَرَهُ وَوَضَعَ يَدَهُ عَلٰى جَبْهَتِهِ قَالَ سُبْحَانَ اللّٰهِ سُبْحَانَ اللّٰهِ مَاذَا نَزَلَ مِنَ التَّشْدِيْدِ قَالَ فَسَكَتْنَا يَوْمَنَا وَلَيْلَتَنَا فَلَمْ نَرَ اِلَّا خَيْرًا حَتّٰى اَصْبَحْنَا قَالَ مُحَمَّدٌ فَسَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا التَّشْدِيْدُ الَّذِيْ نَزَلَ قَالَ فِي الدَّيْنِ وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ لَوْ اَنَّ رَجُلًا قُتِلَ فِيْ سَبِيْلِ اللّٰهِ ثُمَّ عَاشَ ثُمَّ قُتِلَ فِيْ سَبِيْلِ اللّٰهِ ثُمَّ عَاشَ ثُمَّ قُتِلَ فِيْ سَبِيْلِ اللّٰهِ ثُمَّ عَاشَ وَعَلَيْهِ دَيْنٌ مَادَخَلَ الْجَنَّةَ حَتّٰى يُقْضٰى دَيْنُهٗ۔ رَوَاهُ اَحْمَدُ وَفِيْ شَرْحِ السُّنَّةِ نَحْوُهٗ۔

2929. Sayyiduna Muhammad ibn Abdullah ibn Jahsh رضى الله عنه said, "we were sitting in the courtyard of the mosque (Masjid Nabawi) where the biers were put down (for *salah (prayer)* over them). Allah's Messenger صلى الله عليه وسلم was sitting with us. Suddenly, he raised his sight to the sky and looked. Then he lowered his sight, put his hand on his forehead and said (سبحن الله) - (سبحن الله) (Allah is without blemish! Allah is without blemish!) what has come down of the dreadful thing!' We did not say any thing that day and night and nothing but good prevailed till we came to morning."
Muhammad رضى الله عنه added, "Then I asked Allah's Messenger صلى الله عليه وسلم, 'What is the dreaded that has come down?' He said, "It concerns debt. By Allah in whose hand is the soul of Muhammad if a man was slain in Allah's path and again rose up alive, and was slain again in Allah's path and revived again, and was slain again and arose alive once more, having a debt payable by him, then he would not get admittance to paradise till his debt was settled.'[1]
This is a similar tradition is *Sharh us sunnah (Prophet's صلى الله عليه وسلم practice).*

COMMENTARY: This hadith is evidence that the Prophet صلى الله عليه وسلم and his sahabah (Prophet's Companions) رضى الله عنهم did not offer the funeral *salah (prayer)* in the mosque. They offered it outside the mosque, elsewhere.

CHAPTER - X

PARTNERSHIP & AGENCY بَابُ الشِّرْكَةِ وَالْوَكَالَةِ

In common parlance, shirkah is to join together. In the terminology of Shari'ah (divine law), it is a partnership or a contract between two (or more) people in which they are partners in the capital as well as in profits.
There are two kinds of shirkah. Shirkatu milk (شركة ملک) and shirkatu uqd (شركة عقد).
Shirkatu milk applies where two are more person are proprietors of one thing. They may have purchased it, or it may have been presented to them as a gift (which they accept), or it may have been left to them be bequest (which they accept). Or, it is where two person acquire jointly something that is permissible, for example, two men may hunt together and

[1] Musnad Ahmad 5-289.

the game will be their joint property. Or, where their separate properties of the same kind may be united in such a way that one is not distinguishable from the other, or where they unite their properties deliberately. These are examples of Shirkatu milk.
In this kind of partnership, each partner is like a stranger with respect to the other's share. But, either partner is allowed to sell his own share to the other partner or to others without his partner's consent, excepting only in the last two cases (when their separate properties unite together, or when they are combined with one another deliberately). In both these instances, neither partner can lawfully sell the share of the other to a third person without his partner's permission.
Shirakatu uqd or partnership by contract is effected by proposal and consent. It is to combine or unite the rights and properties of one another. A person may say to another, "I make you my partner in such a property, right and transactions, meaning business." And, the other confirms, "I consent." There should be no condition as defeats the basic principles of Shirkah like one of them stipulating that he would take away so much money from the profits of their business each month. This condition is totally against a combined partnership and defeats the basic principles and objectives of Shirkah.
There are four kinds of Shirakatu uqd:

(1) Shirkatu mufawidah or partnership by reciprocacy.
(2) Shirkatu inan (عنان), or partnership in traffic or in purchase and sale.
(3) Shirkatu Sana'I (صنائع) or shirakatu taqbil or partnership in arts & industry.
(4) Shirakatu wujooh or partnership on personal credit (without any capital)

(1)**SHIRAKATU MUFAWIDAH:** Two person agree to be partners in disposal of property and debt as agent of one another and as guarantors of one another. However both should have a common religion and be equal, so there can be no partnership between a Muslim and a dhimmi, a slave and a free man, a minor and an adult, because both have to be equal status and station.
It is necessary to explain the word mufawidah (equality) and its demands. It is not necessary for the partners to unite or give their properties or goods at the time of the contract or agreement. If anyone of them buys anything, apart from the substance of his family, of food and clothing, then it will belong to all the partners.
Imam Muhammad رحمه الله contends that shirakatu Mufawidah and Shirkatu inan can be correct only in such capital and property as is in the shape of prevailing currency that is legal tender. It is also allowed in gold and silver bars (bullions) and pieces, provided they are used in transactions. If anyone of the partners inherits or gets ownership in some other way of such property as is valid for shirakatu mufawidah, then shirkatu mufawidah becomes void and it will become shirakatu inan. However, if any of the partners inherits such property in which shirakatu mufawidah is not valid, like thing, piece of land, house, etc then shirakatu mufawidah survives.
(2)**SHIRKATU INAN:** Two person enter into partnership for a particular business, like trading, and both of them are at par and equal in the foregoing things, like use religion and sect, etc. or they are not par and equal. While this partnership make one another's agency necessary, if does not necessitate their guarantee of one another. Of course, the partners while they are agents mutually may be guarantors and trustees too but in only the affair in which they are partners.
(3)**SHIRAKATU SANA'I OR TAQBIL:** Two artisans or professionals become partners on

condition that they would undertake work in partnership and do it together, like tailoring, dyeing, etc, and they would share the wages. If they agree to do the work equally but to divide their profit two third and one-third then this condition is allowed whichever of the two gets business, both will have to do it equally and it cannot be that the one who is given work (by the customer) will have to do it by himself. Also, the person who gives them work may ask either of them to hand over the finished work and either of them may receive the wages from their customer who will be absolved of his responsibility. Both the partners will share the profit accruing from their work whether they both do it or either of them does that piece of work.

(4)**SHIRAKATU WUJOOH:** Two persons who have no asset of their own agree to engage in business jointly by using their own influence to bring goods on credit and sell them and then drive the profit between them.

If they agree to the conditions of Mufawidah then that would be correct but if they do not include the condition of mufawidah and leave it independent then it will be shirkatu inan. This partnership makes attorney ship necessary for goods purchased for business. They will be attorneys of the another concerning their trade merchandise. The ratio of profit will be according to their share in the merchandise purchase for their trade. Any condition that reduces or increases profit will be void. They cannot share equally in the stock or trade goods and yet have different ratio of share in profits. The reason for his is that profit is according to ownership. Each can have the some share of profit as his share of ownership of goods is. Profit is deserved according to responsibility which is turn depends on the ownership of that which is bought. Profit will be according to ownership.

Partnership is not allowed where they agency is defective. Examples are chopping wood, cutting grass, hunting and getting water. Whichever of the two fetches water will be its owner. If the other helps him then he will be entitled to the customary wages.

Wakalah or agency is to make another one's substitute in one's rights and property (meaning in buying and selling or transactions). It is correct when one who appoints an agent is the owner of what he deals in, and the agent must be knowledgeable and aware of t hat for which he is made an agent.

A person is allowed to appoint an attorney for that thing which he himself is allowed to do. On the same basis, that which a person is not allowed to do, he cannot appoint on attorney for that. For example, it is disallowed to appoint an attorney to transact in wine, interest or any other forbidden things.

It is allowed to appoint an attorney to give or receive all kinds of rights, Similarly, it is allowed to appoint on attorney to get possession of one's rights. However, it is not permitted to appoint an attorney in matters of hudood (prescribed punishments) and qisas (retribution). Even if the person himself is not present, it is not proper to appoint a representive for such things.

Imam Abu Hanifah رحمه الله said that it is not allowed to appoint an agent (or attorney) to represent is disposing of rights without the permission of the second party. However, it is allowed, if the principal (who appoints the attorney) is ill or away at a distance of three manzils or more.

And, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله say that it is allowed to appoint an attorney to oversee the rights even without the permission of the second party.

These basic information about shirkah and wakalah and derived from the books of fiqh

(Islamic jurisprudence). Scholars may see those books.[1]

SECTION I اَلْفَصْلُ الْاَوَّلُ

PARTNERSHIP IN BARGAIN

(٢٩٣٠) عَنْ زُهْرَةَ بْنِ مَعْبَدٍ اَنَّهُ كَانَ يَخْرُجُ بِهِ جَدُّهُ عَبْدُاللّٰهِ بْنُ هِشَامٍ اِلَى السُّوْقِ فَيَشْتَرِى الطَّعَامَ فَيَلْقَاهُ ابْنُ عُمَرَ وَ ابْنُ الزُّبَيْرِ فَيَقُوْلَانِ لَهُ اَشْرِكْنَا فَاِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْدَعَا لَكَ بِالْبَرَكَةِ فَيُشْرِكُهُمْ فَرُبَّمَا اَصَابَ الرَّاحِلَةَ كَمَا هِيَ فَيَبْعَثُ بِهَا اِلَى الْمَنْزِلِ وَكَانَ عَبْدُاللّٰهِ ابْنُ هِشَامٍ ذَهَبَتْ بِهِ اُمُّهُ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَسَحَ رَأْسَهُ وَدَعَالَهُ بِالْبَرَكَةِ۔ (رواه البخارى)

2930. Sayyiduna Zuhrah ibn Ma'bad رحمه الله narrated that his grandfather Sayyiduna Abdullah ibn Hisham رضى الله عنه used to take him out to the market where he purchased grain. Sayyiduna Ibn Umar رضى الله عنه and Sayyiduna Ibn Az-Zubayr رضى الله عنه met him there often. They would request him to take them as (his) partners because the Prophet صلى الله عليه وسلم had prayed for a blessing on him. So, he would take them as his partners. He often earned a camel-load as profit which he sent home. Indeed Sayyiduna Abdullah ibn HIsham رضى الله عنه has been taken to the Prophet صلى الله عليه وسلم by his mother. He had stroked his head with his hand and had prayed for a blessing on him.[2]

SHARING WITH THE ANSAR BY THE MUHAJIR

(٢٩٣١) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَتِ الْاَنْصَارُ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اقْسِمْ بَيْنَنَا وَ بَيْنَ اِخْوَانِنَا النَّخِيْلَ قَالَ لَا تَكْفُوْنَنَا الْمُؤْنَةَ وَنُشْرِكُكُمْ فِى الثَّمَرَةِ قَالُوْا سَمِعْنَا وَاَطَعْنَا۔ (رواه البخارى)

2931. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the ansar requested the Prophet صلى الله عليه وسلم. "Divide the palm trees between us and our brothers (the muhajirs (emigrants))." He said, "No Rather, you do that upkeep for us (meaning, the muhajirs (emigrants)). We shall share with you the fruit" (meaning, only the produce not the trees). They submitted "we hear and we obey."[3]

COMMENTARY: When the emigrants left their belongings in Makkah and came to Madinah, the ansar (helpers, who were people of Madinah) offered to share their belongings with the Makkans. The ansar took upon themselves the responsibility to look after the muhajirs (emigrants) (emigrants). So, they are called ansar (helpers). The Prophet صلى الله عليه وسلم had established a fraternity between the two and the ansar had made the muhajirs (emigrants) their partners in their properties.

When they offered to share the palm trees too, the Prophet صلى الله عليه وسلم said to them that the emigrants would not be able to maintain them so they should retain them and maintain them and he would divide the fruit when it is produced.

It is *mustahab (desirable)* to help fellow Muslims and to work and behalf of them. Also,

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[1] See the Hidaya (English translation) v1 pp 540, Darul Isha'at Karachi.

[2] Bukhari # 2501.

[3] Bukhari # 2325.

Shirkah or sharing together is a correct thing.[1]

AN AGENT MAY BE APPOINTED

(٢٩٣٢) وَعَنْ عُرْوَةَ بْنِ اَبِي الْجَعْدِ الْبَارِقِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْطَاهُ دِيْنَارًا لِيَشْتَرِيَ لَهُ شَاةً فَاشْتَرٰى لَهُ شَاتَيْنِ فَبَاعَ اِحْدَاهُمَا بِدِيْنَارٍ وَاَتَاهُ بِشَاةٍ وَدِيْنَارٍ فَدَعَا لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ بَيْعِهِ بِالْبَرَكَةِ فَكَانَ لَوِ اشْتَرٰى تُرَابًا لَرَبِحَ فِيْهِ۔ (رواه البخاری)

2932. Sayyiduna Urwah ibn Abu Al-jad Al-Bariqi رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم gave him one dinar to buy a sheep for him. However, he bought two sheep for him, sold one of them for one dinar and brought to him one sheep and one dinar. Then, Allah's Messenger صلی الله علیه وسلم invoked a blessing on him in his buying and selling. So, he prospered to the extent that if he had bought dust even that would have earned him profit.[2]

COMMENTARY: Ibn Malik رحمه الله says that it is allowed to appoint an agent to conduct one's business dealings as also to transact all those things for which a deputy or a representative may take over.

If any one sells another's property without his consent, then the sale is effected but the owner's permission makes it correct. This is the contention of the Hanafis, but Imam Shafi'I رحمه الله said that it is absolutely disallowed to sell anything without the permission of its owner even if he gives his permission afterwords.

SECTION II اَلْفَصْلُ الثَّانِيْ

ALLAH PROTECT TRUSTWORTHY PARTNERS

(٢٩٣٣) عَنْ اَبِيْ هُرَيْرَةَ رَفَعَهُ قَالَ اِنَّ اللّٰهَ عَزَّوَجَلَّ يَقُوْلُ اَنَا ثَالِثُ الشَّرِيْكَيْنِ مَا لَمْ يَخُنْ اَحَدُهُمَا صَاحِبَهُ فَاِذَا خَانَهُ خَرَجْتُ مِنْ بَيْنِهِمَا۔ رَوَاهُ اَبُوْدَاوٗدَ زَادَ رَزِيْنٌ وَجَاءَ الشَّيْطَانُ۔

2933. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the hadith in a marfu form! Surely, Allah, mighty and glorious say, "I am between two partners as a third (watching over) till one of them does not deceive the other. When he deceives him, I go out from them."[3]

COMMENTARY: Till such time as partners in a venture are honest and faithful to each other, Allah protects them and blesses them. They prosper and he helps them, too.

However when they begin to cheat and dupe each other, Allah removes the shade of His mercy and blessing from them. The devil misleads them and they fall into loss.

Partnership in dealings particularly business, is *mustahab (desirable)*. It attracts such blessings as sole proprietorship does not get. As long as a person is engeaged in helping his brother, Allah's help is for him.

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[1] The hadith (2325) in Bukhari differs both in Arabic text And in translation (see v3 #.2325 Darus Salam, Riyadh).

[2] Bukhari # 3642, Tirmidhi # 1262, Abu Dawud # 3384, Ibn Majah # 2402, Musnad Ahmad 4. 375.

[3] Abu Dawud # 3383.

DO NOT AVENGE THE DECEIVER WITH DECEPTION

(٢٩٣٤) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَدِّا لْاَمَانَةَ اِلٰى مَنِ ائتَمَنَكَ وَلَا تَخُنْ مَنْ خَانَكَ۔ (رواه الترمذی، وابوداؤد، والدارمی)

2934. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم said, "Return the trust to him who has placed it with you. But, do not deceive one who deceives you."[1]

COMMENTARY: If you do the same thing to one who deceives you then you are in the same class as he is –a deceiver! This excludes one who takes back his property from an unjust person who had taken his property and denies having taken it. Imam Abu Hanifah رضی اللہ عنہ said that he may take back the unjust man's property if it is of the same kind as his (and as much as his, the rest the must leave alone).

(٢٩٣٥) وَعَنْ جَابِرٍ قَالَ اَرَدْتُ الْخُرُوْجَ اِلٰى خَيْبَرَ فَاَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ اِنِّىْ اَرَدْتُ الْخُرُوْجَ اِلٰى خَيْبَرَ فَقَالَ اِذَا اَتَيْتَ وَكِيْلِىْ فَخُذْ مِنْهُ خَمْسَةَ عَشَرَ وَسْقًا فَاِنِ ابْتَغٰى مِنْكَ اٰيَةً فَضَعْ يَدَكَ عَلٰى تَرْقُوَتِهٖ۔ (رواہ ابوداؤد)

2935. Sayyiduna Jabir رضی اللہ عنہ narrated that he decided to go to Khaybar, so he met the Prophet صلی اللہ علیہ وسلم and offered him salaam (the greeting). Then he said, "I wish to go to Khaybar."He said, "when you meet my agent, take from him fifteen wasqs (camel-loads). If he seeks a sign from you put your h and on his caller bone."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم had arranged beforehand with his agent in Khaybar to ask for a sign from any one who came from him. It was to place hand on his clavicle. Sayyiduna Jabir رضی اللہ عنہ was to take fifteen wasqs of dates from him.

SECTION III اَلْفَصْلُ الثَّالِثُ

BLESSING IN SHIRKAH MUQARADAH

(٢٩٣٦) عَنْ صُهَيْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ فِيْهِنَّ الْبَرَكَةُ اَلْبَيْعُ اِلٰى اَجَلٍ وَالْمُقَارَضَةُ وَاِخْلَاطُ الْبُرِّ بِالشَّعِيْرِ لِلْبَيْتِ لَا لِلْبَيْعِ۔ (رواہ ابن ماجۃ)

2936. Sayyiduna Suhayb رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Three things contain blessing (meaning that they have much good in them):

(1) To sell with time specified (meaning to allow the buyer time to pay)

(2) Muqaradah (mudarabah)

(3) To mix wheat and barley for domestic consumption (of oneself) but not for sale."[3]

COMMENTARY: Mudarabah is that a man gives his money or property to another to do business and he works. When any profit is received, they divide it between them.

Wheat and barley are mixed for domestic consumption to economise. However, this is disallowed for sale and is sinful.

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[1] Tirmidhi # 1268,. Abu Dawud # 1535, Darimi # 1597.

[2] Abu Dawud # 3632.

[3] Ibn Majah # 2289.

AN AGENT'S INITIATIVE

(٢٩٣٧) وَعَنْ حَكِيْمِ بْنِ حِزَامٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مَعَهُ بِدِيْنَارٍ لِيَشْتَرِيَ لَهُ بِهٖ أُضْحِيَّةً فَاشْتَرٰى كَبْشًا بِدِيْنَارٍ وَبَاعَهُ بِدِيْنَارَيْنِ فَرَجَعَ فَاشْتَرٰى أُضْحِيَّةً بِدِيْنَارٍ فَجَاءَ بِهَا وَبِالدِّيْنَارِ الَّذِيْ اسْتَفْضَلَ مِنَ الْأُخْرٰى فَتَصَدَّقَ رَسُوْلُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالدِّيْنَارِ فَدَعَا لَهُ أَنْ يُّبَارَكَ لَهُ فِيْ تِجَارَتِهٖ۔

(رواه الترمذی وابوداؤد)

2937. Sayyiduna Haakim ibn HIzam رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم sent him with a dinar to buy a sacrificial animal for him. He bought a sheep for one dinar and sold it for two. Then he returned and bought a sacrificial animal for one dinar. He came with it and with the dinar that he had saved from the other. Allah's Messenger صلی اللہ علیہ وسلم gave that dinar as sadaqah (charity) and invoked a blessing on him in his trading.[1] (See hadith # 2932)

SOME RULINGS ON PARTNERSHIP & AGENCY

Some basic things have been mentioned as introduction to this chapter on Shirkah and wakalah. Some rulings have followed in the commentaries of the ahadith. The chapter concludes, so we think it appropriate to mention some more necessary issue regarding this subject.

PARTNERSHIP CONCERN: The persons who constitute a partnership in a business concern can be of two forms.

(1) Each partner is the proprietor or owner and absolute authority, or the absolute authority only. This concern works on the mutual consultation of all the partners. Of this form are those four kinds mentioned in the introduction to this chapter: Shirkatu mufawidah, shirkatu inan, shirakatu taqbil and shirkatu wujooh.

(2) Some people combine to be partners and share holder in a business enterprise and they are bound by a set of laws rules and regulations. Each partner (shareholder) must regard himself without ownership. This form may be said to be like the current trading associations and joint stock companies.

The juristic ruling in this regards is:

1. The company should be run and its day to day affairs conducted, by one man or a committee of men who should be nominated from among the share-holders or from outside their body.
2. None of the share holders enjoys any authority but every one of them has the right of property.
3. All the shareholders as a single entity will be owner and authority and this single entity may be received by consensus or by a majority decision.
4. Any of these share-holders may become a servant or employee of his jointstock company.
5. None of the share-holders can separate (from the company) but may transfer his share through a gift or sale.
6. When the number of share holders becomes limited and complete and any of them desires to sell his share, the other share-holders will be given preference.
7. If a share is divided through inheritance or sale, etc. then the employees and officers of

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[1] Tirmidhi # 1201, Abu Dawud # 3386.

the company will be compelled to endure deal with the heirs and rightful owners of t his share either with all of them jointly or through their agent. The group of partners of such a share will be considered to be a single entity.

8. The shareholders of the company will be bound to observe the rules that are drafted to run the company. However, it is a sin to frame a rule contrary to Shari'ah (divine law) and it is disallowed to obey it.

9. All such rules and regulations that are drafted to maintain discipline and order will be merely of the permissible kind. They will not overrun the laws and canons of Shari'ah (divine law).

10. The stipulation that the share-holders will not be responsible for a debt or loss in their individual capacity will be valid only when this is announced.

DISSOLUTION OF PARTNERSHIP: There are two reasons for winding up a partnership or trading or any activity conducted in the association of two people.

(1) Both parties agree to terminate their business.

(2) One of the two parties wishes to withdraw. He might die, lose sanity, has to surrender his assets so become capital-less or there is some other reason for withdrawal.

In all these cases the partnership will stand dissolved and division will be effective even if the heirs of the dead of the insane wish to retain it.

The juristic guidance in this regard is:

(1) All the demands (dues) must be settled first of all.

(2) All commitments must be honoured.

(3) The rights should be disbursed as though valuable property.

(4) The outstandings would be disbursed according to share of every shareholder as and when received and each shareholder will be considered to be the agent of the other and continue to demand and obtain (the outstandings).

(5) In case of the second reason for winding up two things must necessary observed: (a) the withdrawing party or his representative (heir, etc) will not be absolved of responsibilities, and (b) he will have no claim or right on the assets like property, goodwill, etc.

(6) The dissolution will have no effect no other companies apart from the prescribed law or ruler's directives because it is not concerned with any individual's death, insanity, etc.

DIVIDING AFTER DISSOLUTION: When the partnership dissolves and the assets, etc are disbursed to the outgoing partners or shareholders, these factors must be observed:

1. Allowance must be made for the demand on the company to be paid and the contracts must be honoured.

2. The rights and valuables must be evaluated. In case of dispute, it is permitted by Shari'ah (divine law) to decide by ballot.

3. The retiring party is not entitled to rights anymore but is not absolved of responsibility.

4. Demands of the company on others will remain as heretofore and will be distributed according to share as and when received.

RULES ABOUT AGENCY

(1) The agent and the principal must not be insane, minor, slave or confined.

(2) It is not allowed to appoint an agent for that which one does not own. Like

gathering grass or chopping wood from somewhere, fetching water or pearls from a river or collecting charity.

(3) It is allowed to an agent to work free, or ask for remuneration, or share in profits.

(4) In such actions in which, the agent may represent both himself and his principal, he is like the real person and can be plaintiff or defendant as in buying and selling. On the other h and, when he cannot represent himself, he has no concern with the rights of contract, like marriage, divorce.

(5) An agent cannot use authority as of the owner for his personal ends because he is only a trustee.

(6) The principal may dismiss his agent before he begins work or does something. Once the agent begin to take any action, he has no right but to accept and approve the works done by the agent.

(7) The agent is within his rights to hand over what ever he has brought for his principal only after receiving payment for it, but he cannot take it back after handing it over.

(8) As long as the agent does not withhold what he has brought, he is a trustee, but once he withholds it, he is a guarantor.

(9) An agent is not allowed to use the authority vested in him for his own needs.

MISCELLANEOUS RULINGS

1. If Zayd sends his servant to buy something from a shop and he purchases it on credit, the shopkeeper cannot demand payment from Zayd. He can ask the servant for it and he will ask Zayd for it if he has not paid him already. Similarly, if Zayd's servant sells for him something then he cannot demand payment from the purchaser who will pay to him from whom he has received it, But, if the buyer pays the money to Zayd of his own accord then it is allowed and if he does not pay him, Zayd cannot demand it, nor compel him.

2. If Zayd instructs his servant to buy for him one kilogram of wheat and he brings one and a half kilogram then Zayd is not bound to take the extra half kilogram. If he does not take it, the servant will have to keep it.

3. If an agent is instructed to buy something specific (like the goat belonging to so-and-so) then he cannot buy that for himself at the price given to him. However, it is allowed to him if he buys it for more than the price at which his principal had instructed him to buy. If the principal had mentioned no price beyond instructing him to buy the goat, then the agent is not allowed to buy it at all.

4. The agent bought a goat for Zayd but before he could give it to him, the goat died or was stolen, zayd will have to bear the coast of the goat. If Zayd alleges that his agent had bought it for himself, not for Zayd, then his word will not believed, provided Zayd had paid the agent for it beforehand. If Zayd had not paid him in advance and Zayd says on oath that his agent had bought it for himself then zayd will be believed and the agent will have to bear the loss of the goat. If Zayd does not say on oath then the agent will be believed.

5. If Zayd's servant buys for Zayd something at a higher price and there is not much of a difference, then Zayd will have to take it and pay for it. But, if the difference is much and no one would buy it at that high price then it is not *wajib (obligatory)* for Zayd to take it. If Zayd does not take it, the servant will be responsible for it.

6. If Zayd gives something to Bakr to sell then it is not allowed to Bakr to buy it himself and pay its price to Zayd similarly, if Zayd asks Bakr to buy something for him then Bakr is not allowed to give Zayd what he has with him and get from him its price.

These may be done, however, if Zayd is told by Bakr explicitly that he takes that thing and he may give it to him, or Zayd may take what he has, but it is disallowed to do so without informing him.

7. If Zayd had sent his servant to bring for him goat's meat but he get s him beef then Zayd may or may not take it. Or if he sent him to bring potatoes but he gets onion, Zayd is at liberty to refuse to take that. If Zayd refuses to take it, his servant will have to keep it.

8. If Zayd sends two men to buy something for him from the market, then it is necessary for both of them to be present at the time of buying. It is not allowed for only one to buy the thing and if only one of them buys it, the transaction will be suspended, unless Zayd accepts the purchase by only one man.

9. If Zayd asks someone to buy for him something from the market and he deputes another person to buy it for him, then it Is not *wajib (obligatory)* for Zyad to take that thing. He has option to take it or refuse to take it. If that (Zayd's) man buys it himself then Zayd will have to take the thing.

DISMISSING THE AGENT

The agent may be dismissed any time before he discharge the responsibility assigned to him. For instance, Zayd asked someone to buy for him a goat, but soon reversed his decision and asked him not to buy it. If he buys it in spite of that, then Zayd need not keep that goat. But, if he had bought the animal before Zayd asked him not to buy then it is *wajib (obligatory)* for Zayd to take the goat from him, and pay him for that.

If Zayd does not forbid him directly but writes to him a letter to the effect or sends that message to him through someone, then too he is no more Zayd's agent.

If Zayd does not inform him but another man tells him that Zayd has removed him then this will be deemed to be a reliable information if that man is trustworthy and an adherent of Shari'ah (divine law), or if two men give him this information, and the agent will have been displaced. If it is not so, then the agent will continue to be in his assignment and if he has bought the goat, Zayd will have to keep it.

CHAPTER - XI

UNJUST & COMPULSORY APPROPRIATION AND ASSIGNING SOMETHING TO ANOTHER

بَابُ الْغَصَبِ وَالْعَارِيَةِ

Ghasab (غصب) is to 'snatch', In the terminology of Shari'ah (divine law) it is to appropriate someone's property unjustly and coercion, as distinct from stealing. The person who does it is Ghasib. The thing that is taken away unjustly is ma'sub (مغصوب) whatever it be.

Aariyyah (عارية) is what is taken by request. In the terminology of Shari'ah (divine law) it is to make another the recipient of one's profit without seeking a return for it.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

PUNISHMENT TO THE UNJUST SNATCHER

(٢٩٣٨) عَنْ سَعِيْدِ بْنِ زَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَخَذَ شِبْرًا مِنَ الْاَرْضِ ظُلْمًا فَاِنَّهُ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ اَرْضِيْنَ۔ (متفق عليه)

2938. Sayyiduna Sa'eed ibn Zayd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم

said, "If anyone takes a span of land unjustly, then, on the day of resurrection, as much earth taken from the seven earths will be put round his neck."[1]

COMMENTARY: Apart from a social evil, to take away anything belonging to another unjustly is a severe crime in the eyes of Shari'ah (divine law) and so a grave sin. This is an example of the punishment Islam aware to those who usurp even so much as a span of land. Not merely that earth, but seven such will be garlanded round his neck (we seek refuge in Allah.)

Sharh us *sunnah (Prophet's* صلى الله عليه وسلم *practice)* explains the hadith thus: On the day of resurrection, Allah will cause him to be swallowed by the earth and the piece of the land that he had usurped would squeeze his neck as a garland on it.

MILK AN ANIMAL WITH OWNER'S PERMISSION

(٢٩٣٩) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَحْلُبَنَّ اَحَدٌ مَاشِيَةَ امْرِئٍ بِغَيْرِ اِذْنِهٖ اَيُحِبُّ اَحَدُكُمْ اَنْ يُؤْتٰى مَشْرُبَتُهٗ فَتُكْسَرَ خِزَانَتُهٗ فَيُنْتَقَلَ طَعَامُهٗ وَاِنَّمَا تَخْزُنُ لَهُمْ ضُرُوْعُ مَوَاشِيْهِمْ اَطْعِمَاتِهِمْ۔ (رواه مسلم)

2939. Sayyiduna Ibn Umar رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "Let no one milk another man's animal without his permission. Would one of you like that his storeroom should be intruded into and his provision taken away? It is only for them that the udders of their animals preserve their food."[2]**

COMMENTARY: The hadith says: "Do not keep your eyes on other's property with evil intention." Sharh us *sunnah (Prophet's* صلى الله عليه وسلم *practice)* quotes most of the ulama (Scholars) to say that only when one is compelled by hunger may be milk another's animal but only enough to help at that moment. Then he must pay for it promptly but if he has not the money at the time then later.

A JEALOUS MOTHER

(٢٩٤٠) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عِنْدَ بَعْضِ نِسَائِهٖ فَاَرْسَلَتْ اِحْدٰى اُمَّهَاتِ الْمُؤْمِنِيْنَ بِصَحْفَةٍ فِيْهَا طَعَامٌ فَضَرَبَتِ الَّتِي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ بَيْتِهَا يَدَ الْخَادِمِ فَسَقَطَتِ الصَّحْفَةُ فَانْفَلَقَتْ فَجَمَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِلَقَ الصَّحْفَةِ ثُمَّ جَعَلَ يَجْمَعُ فِيْهَا الطَّعَامَ الَّذِيْ كَانَ فِي الصَّحْفَةِ وَيَقُوْلُ غَارَتْ اُمُّكُمْ ثُمَّ حَبَسَ الْخَادِمَ حَتّٰى اُتِيَ بِصَحْفَةٍ مِنْ عِنْدِ الَّتِيْ هُوَ فِيْ بَيْتِهَا فَدَفَعَ الصَّحْفَةَ الصَّحِيْحَةَ اِلَى الَّتِيْ كُسِرَتْ صَحْفَتُهَا وَاَمْسَكَ الْمَكْسُوْرَةَ فِيْ بَيْتِ الَّتِيْ كَسَرَتْ۔ (رواه البخاری)

2940. Sayyiduna Anas رضى الله عنه **narrated that the Prophet** صلى الله عليه وسلم **was with one of his wives** رضى الله عنه **(Sayyidah Ayshah)** رضى الله عنه**, when another of the mothers of the faithful (Sayyidah Zaynab** رضى الله عنه **or Sayyidah Safiyah** رضى الله عنه **or Sayyidah Umm Salamah** رضى الله عنه**) sent a bowl in which was some food. She in whose house was the**

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[1] Bukhari # 3198, Muslim # 140. 1610, Tirmidhi # 1422, Darimi # 2606, Musnad Ahmad 1-187.

[2] Bukhari # 2435, Muslim # 13-1226, Abu Dawud # 2623, Ibn Majah # 2303, Muwattaa Maalik 17 (Ista'zan)

Prophet صلی اللہ علیہ وسلم struck the servant's hand (in such a way) that the bowl fell and broke into pieces. The prophet صلی اللہ علیہ وسلم picked up the pieces of the bowl and collect ed the food it had contained into it. He said, "Your mother is envious." He made the servant wait till another bowl was presented by her in whose house he was. He gave the sound bowl to her whose bowl had been broken and retained the broken one in the house of the one who had broken it.[1]

COMMENTARY: The servant was the female slave who worked with Sayyidah Ayshash رضی اللہ عنہا. The Prophet صلی اللہ علیہ وسلم showed extreme forbearance and Humbleness and he was very, kind and loving to his wives رضی اللہ عنھن. Also, he displayed much respect to Allah's blessing of food.

The Prophet صلی اللہ علیہ وسلم made it sure that people did not think of the work of Sayyidah Ayshah رضی اللہ عنہا as bad. He reminded them that any woman may envy a co-wife, that being human nature.

The hadith finds place in thus chapter because the bowl was broken intentionally. This is a kind of compulsory appropriation through it was for a different reason. Also, the food was sent as a gift but the bowl in which it was sent an aariyyah.

FORBIDDEN TO PLUNDER

(٢٩٤١) وَعَنْ عَبْدِاللّٰهِ بْنِ يَزِيْدَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ نَهٰى عَنِ النُّهْبَةِ وَالْمُثْلَةِ۔ (رواه البخاری)

2941. Sayyiduna Abdullah ibn Yazid رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم forbade plundering and mutilation.[2]

COMMENTARY: It is forbidden to plunder anyone's property Muslim or non Muslim. It violates right of fellowmen and creates chaos and disorder in society.

Mutilation is to cut off limbs of the body. Shari'ah (divine law) has forbidden it. It amounts to spoiling Allah's creation.

STEALING FROM PILGRIMS

(٢٩٤٢) وَعَنْ جَابِرٍ قَالَ انْكَسَفَتِ الشَّمْسُ فِيْ عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ مَاتَ اِبْرَاهِيْمُ ابْنُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى بِالنَّاسِ سِتَّ رَكَعَاتٍ بِاَرْبَعِ سَجَدَاتٍ فَانْصَرَفَ وَقَدْ اٰضَتِ الشَّمْسُ وَقَالَ مَا مِنْ شَيْءٍ تُوْعَدُوْنَهُ اِلَّا قَدْ رَاَيْتُهُ فِيْ صَلَاتِيْ هٰذِهٖ لَقَدْ جِيْئَ بِالنَّارِ وَذٰلِكَ حِيْنَ رَاَيْتُمُوْنِيْ تَاَخَّرْتُ مَخَافَةَ اَنْ يُصِيْبَنِيْ مِنْ لَفْحِهَا وَحَتّٰى رَاَيْتُ فِيْهَا صَاحِبَ الْمِحْجَنِ يَجُرُّ قُصْبَهُ فِي النَّارِ وَكَانَ يَسْرِقُ الْحَاجَّ بِمِحْجَنِهٖ فَاِنْ فُطِنَ لَهُ قَالَ اِنَّمَا تَعَلَّقَ بِمِحْجَنِيْ وَاِنْ غُفِلَ عَنْهُ ذَهَبَ بِهٖ وَحَتّٰى رَاَيْتُ فِيْهَا صَاحِبَةَ الْهِرَّةِ الَّتِيْ رَبَطَتْهَا فَلَمْ تُطْعِمْهَا وَلَمْ تَدَعْهَا تَاْكُلُ مِنْ خَشَاشِ الْاَرْضِ حَتّٰى مَاتَتْ جُوْعًا ثُمَّ جِيْءَ بِالْجَنَّةِ وَذٰلِكَ حِيْنَ رَاَيْتُمُوْنِيْ تَقَدَّمْتُ حَتّٰى قُمْتُ فِيْ مَقَامِيْ وَلَقَدْ مَدَدْتُ يَدِيْ وَاَنَا اُرِيْدُ اَنْ اَتَنَاوَلَ مِنْ ثَمَرِهَا لِتَنْظُرُوْا اِلَيْهِ ثُمَّ بَدَا لِيْ اَنْ لَا اَفْعَلَ۔ (رواه مسلم)

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[1] Bukhari # 5225, Nasa'i # 3955, Musnad Ahmad 3-263.

[2] Bukhari # 2474.

2942. Sayyiduna Jabir رضی اللہ عنہ narrated that the sun was eclipsed in the time of Allah's Messenger صلی اللہ علیہ وسلم on the day Ibrahim, his son, died. He offered *salah (prayer)* leading the people through six ruku (bowings) and four sajdah (prostrations),[1] and finished (the *salah (prayer)*) as the sun emerged from the eclipse. Then he said, "All that you have been promised (of paradise and hell), I have seen during this *salah (prayer)* of mine. Hell was brought (before me). That was when you saw me move back lest some of its heat cover me. I saw in it the one with the etched stick (Amr ibn Luhayy) drag his intestines in the fire. He stole (the things) of the pilgrims with his etched stick. If he was detected, he would say 'If entangled to my stick by itself, "If he was not seen, he went off with it. I saw too the woman owner of the cat which she had tied up. She neither fed it nor allowed it to go and eat the insects on the earth till it died of hunger. Then paradise was brought (before me). That was when you saw me lean forward. Then I stood still in my place and stretched out my hand that I might pick some of its fruit and you might see it. But, it dawned on me that I should not do it (So that your belief in the unseen may not falter)."[2]

COMMENTARY: We lean from this hadith:

(i) Paradise and hell are in existence.

(ii) It is *sunnah (Prophet's صلی اللہ علیہ وسلم practice)* to move away from the place where punishment is being given and destruction is likely.

(iii) Some people are already being punished in hell.

(iv) A slight movement in *salah (prayer)* (or action) does not make *salah (prayer)* invalid. The Prophet صلی اللہ علیہ وسلم leaned forward and drew back on seeing paradise and hell during the *salah (prayer)*.

MAY BORROW AN ANIMAL

(۲۹٤۳) وَعَنْ قَتَادَةَ قَالَ سَمِعْتُ اَنَسًا يَقُوْلُ كَانَ فَزَعٌ بِالْمَدِيْنَةِ فَاسْتَعَارَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَسًا مِنْ اَبِيْ طَلْحَةَ يُقَالُ لَهُ الْمَنْدُوْبُ فَرَكِبَ فَلَمَّا رَجَعَ قَالَ مَارَأَيْنَا مِنْ شَيْءٍ وَاِنْ وَجَدْنَاهُ لَبَحْرًا۔ (متفق عليه)

2943. Sayyiduna Qatadah رضی اللہ عنہ narrated that he heard Sayyiduna Anas رضی اللہ عنہ say that (once) fear griped Madinah. So, the Prophet صلی اللہ علیہ وسلم borrowed a horse called al-Mundub (lazy) from Sayyiduna Abu Talhah رضی اللہ عنہ. He rode it. When he returned, he said, "I found nothing (of alarm). I found, however, that the horse could run as swiftly as a river."[3]

COMMENTARY: It is allowed to borrow an animal from someone and to name an animal. It is also allowed to name equipment of war.

SECTION II اَلْفَصْلُ الثَّانِيْ

BARREN LAND BELONGS TO HIM WHO MAKES IT FERTILE

(۲۹٤٤-۲۹٤٥) عَنْ سَعِيْدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ قَالَ مَنْ اَحْيٰى اَرْضًا مَيْتَةً فَهِيَ لَهُ وَلَيْسَ

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[1] In two raka'at, he made three bowing and two prostrations in each, making them six and four.

[2] Muslim # 10. 904, Musnad Ahmad 3-318.

[3] Bukhari # 2627, Muslim # 49-2307, Abu Dawud # 4988, Tirmidhi # 1691, Musnad Ahmad 3. 171.

لِعِرْقٍ ظَالِمٍ حَقٌّ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَ رَوَاهُ مَالِكٌ عَنْ عُرْوَةَ مُرْسَلًا وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2944. Sayyiduna Sa'eed ibn Zayd رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If anyone revives a dead land (meaning, cultivate an infertile land) then it belongs to him, but if anyone wrongfully plants (a tree) on a land already cultivated then he gets no right on it."[1]

2945. Sayyiduna Urwah رضی اللہ عنہ narrated that it in a mursal form.[2]

COMMENTARY: The person who revives an infertile, barren land owns it if it is not already a Muslim's property nor is it an amenity plot in a city or a village for animals, to stack and pile hay, etc. for washroom, or for any common good. Imam Abu Hanifah رحمہ اللہ holds that permission of the government is essential. Imam Shafi'I رحمہ اللہ, Imam Ahmad رحمہ اللہ and of the Hanafis Imam Abu Yusuf رحمہ اللہ and Imam Muhammad رحمہ اللہ - all say that permission is not necessary. Their arguments may be seen in books of fiqh (Islamic jurisprudence).

If anyone plants or cultivates another person's fertile land then he does not become its owner because of that.

PROPERTY OF OTHER PEOPLE

(٢٩٤٦) وَعَنْ اَبِيْ حُرَّةَ الرَّقَاشِيِّ عَنْ عَمِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا لَا تَظْلِمُوْا اَلَا لَا يَحِلُّ مَالُ امْرِءٍ اِلَّا بِطِيْبِ نَفْسٍ مِنْهُ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَالدَّارُ قُطْنِيُّ فِي الْمُجْتَبٰى۔

2946. Sayyiduna Abu Hurayrah Ar-Raqashi رحمہ اللہ narrated on the authority of his paternal uncle that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not oppress anyone. And, know! The property of another is not lawful unless it is with his willingness."[3]

PLUNDERER IS UNWORTHY OF ISLAMIC FRATERNITY

(٢٩٤٧) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ قَالَ لَا جَلَبَ وَلَا جَنَبَ وَلَا شِغَارَ فِي الْاِسْلَامِ وَمَنِ انْتَهَبَ نُهْبَةً فَلَيْسَ مِنَّا۔ (رواه الترمذی)

2947. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "There is no jalaba, no janaba and no Shighar in Islam and he who plunders is not one of us."[4]

EXPLANATION: Jalab and Janab may refer to racing or to sadaqah (charity). Jalab is that one man runs after a horse urging it forward in a race between two horses. Janab is to keep a spare horse along in case the one that is ridden get tired it may be replaced.

Or, if it is sadaqah (charity), jalaba is that the collector should encamp outside habitation and not go to the people. He must send a messenger to the inhabitants to say that whoever is liable to pay zakah (Annual due charity) must bring his zakah (Annual due charity) to

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[1] Tirmidhi # 1383, Abu Dawud # 3078.

[2] Muwatta Maalik # 26 (al-Aqdiyah).

[3] Musnad Ahmad 5-72, Bayhaqi in Shu'ab al Eeman, Daraqutni in al-Mujtaba.

[4] Tirmidhi # 1126, Abu Dawud # 2581, Nasa'i # 3832, Musnad Ahmad 4. 439.

him outside the city or village limits.
Janab, in this case, is that the payer takes away his property to a distance from his house and informs the zakah (Annual due charity) collector get his zakah (Annual due charity) from him at that place.
This has been mentioned previously in the Book of Zakah (Annual due charity). (see hadith # 1785) The two things, jalab and janab are disallowed here too whether they mean racing or sadaqah (charity) (zakah (Annual due charity)).
Shighar is that a man marries his sister or daughter to someone without fixing a dower but on condition that the dower would be that the other man marry his sister or daughter to him. The hadith declares this kind of reciprocal marriage as contrary to Islam. Most u lama say that such a contract is void. Imam Abu Hanifah رحمه الله and Sufyan رحمه الله say that this marriage is correct, but mahr mithal (proper dower) is *wajib (obligatory)*. Moreover anyone who does it is a sinner, so it should not be done.

DO NOT TAKE AWAY ANOTHER'S THING JOKINGLY

(٢٩٤٨) وَعَنِ السَّائِبِ بْنِ يَزِيْدَ عَنْ اَبِيْهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَأْخُذُ اَحَدُكُمْ عَصَا اَخِيْهِ لَاعِبًا جَادًّا فَمَنْ اَخَذَ عَصَا اَخِيْهِ فَلْيَرُدَّهَا اِلَيْهِ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَرِوَايَتُهُ اِلٰى قَوْلِهٖ جَادًّا۔

2948. Sayyiduna Sa'ib ibn Yazid رحمه الله narrated on the authority of his father that the Prophet صلى الله عليه وسلم said, "Let none of you take away a staff of his brother in jest to keep it with himself. He who takes his brother's staff must return it to him."[1]

COMMENTARY: In this hadith, Staff is mentioned by way of example to show that even such little things should not be taken away from anyone.

STOLEN PROPERTY IF DISCOVERED, TAKE IT BACK

(٢٩٤٩) وَعَنْ سَمُرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ وَجَدَ عَيْنَ مَالِهٖ عِنْدَ رَجُلٍ فَهُوَ اَحَقُّ بِهٖ وَيَتَّبِعُ الْبَيِّعُ مَنْ بَاعَهُ۔ (رواه احمد وابوداؤد والنسائی)

2949. Sayyiduna Samurah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "He who find his property, exactly his, has perfect right to it. (and to take it back). The buyer must pursue the person who had sold it to him."[2]

COMMENTARY: If anyone finds his own thing that was lost or snatched from him, then he has every right to take it back from whoso has it. This person may then demand his money from the one who had sold it to him.

RETURN WHAT YOU TAKE

(٢٩٥٠) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلَى الْيَدِ مَا اَخَذَتْ حَتّٰى تُؤَدِّيَ۔ (رواه الترمذی وابوداؤد وابن ماجة)

2950. Sayyiduna Samurah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The hand is responsible for what it takes till it returns it."[3]

COMMENTARY: It is *wajib (obligatory)* to return to the owner what is snatched from him even if he does not demand it. What is borrowed must be returned to the owner when it

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[1] Tirmidhi # 2167, Abu Dawud # 5003, Musnad Ahmad 4-221.
[2] Abu Dawud # 3531, Nasa'i # 461, Musnad Ahmad 5-13.
[3] Tirmidhi # 1270, Abu Dawud # 3561, Ibn Majah # 2400, Darimi # 2596, Musnad Ahmad 5-8.

becomes returnable at the expiry of the period of borrowing. What is placed with anyone as a trust must be returned when it is demanded though it is not *wajib (obligatory)* to return it before demand.

DAMAGE TO PLANTS BY SOMEONE'S ANIMAL

(۲۹۵۱) وَعَنْ حَرَامِ بْنِ سَعْدِ بْنِ مُحَيِّصَةَ اَنَّ نَاقَةً لِلْبَرَاءِ بْنِ عَازِبٍ دَخَلَتْ حَائِطًا فَاَفْسَدَتْ فَقَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ عَلٰى اَهْلِ الْحَوَائِطِ حِفْظَهَا بِالنَّهَارِ وَاَنَّ مَا اَفْسَدَتِ الْمَوَاشِيْ بِاللَّيْلِ ضَامِنٌ عَلٰى اَهْلِهَا۔ (رواہ مالك وابوداؤد و ابن ماجة)

2951. Sayyiduna Haraam ibn Sa'd ibn Muhayyisah رضی اللہ عنہ narrated that a she camel of Sayyiduna Bara ibn Azib رضی اللہ عنہ went into a garden and caused some damage. Allah's Messenger صلی اللہ علیہ وسلم passed judgement that the owners of the garden are responsible to guard it during the day, and that if the animals cause any damage during the night, the responsibility rests on their owners.[1]

COMMENTARY: The owner of the animal must pay damage for his animal's intrusion and mischief in the garden during the night. As for day time, the garden must be looked after by its owner and the animal's entry prevented. In spite of that, if the animal's owner is with it in the day time then he will be responsible for his animals doings whether it causes loss with its legs or with its month.

This is what Imam Maalik رحمہ اللہ and Imam Shafi'I رحمہ اللہ hold. The Hanafi's contention is that if the animal's owner is not with it then damages are not on him whether it is during day or during night.

(۲۹۵۲) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الرِّجْلُ جُبَارٌ وَقَالَ النَّارُ جُبَارٌ۔ (رواہ ابوداؤد)

2952. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The treading on (something) of the foot is forgiven." And, he said, "Burning of the fire is forgiven."[2]

COMMENTARY: No demand is made on an animal's owner if it crushes and, ruins something with its feet provided he is not with it at that time.

If anyone kindles fire for his need with no intention to hurt anyone and a spark of fire lands on another's property burning it down then he is not responsible in any way provided it is not breezy at that time. However, it he kindles the fire when the wind blows and causes it to spared then he will be made to pay damages.

MILK OF ANOTHER'S ANIMAL

(۲۹۵۳) وَعَنِ الْحَسَنِ عَنْ سَمُرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا اَتٰى اَحَدُكُمْ عَلٰى مَاشِيَةٍ فَاِنْ كَانَ فِيْهَا صَاحِبُهَا فَلْيَسْتَاْذِنْهُ وَاِنْ لَمْ يَكُنْ فِيْهَا فَلْيُصَوِّتْ ثَلَاثًا فَاِنْ اَجَابَهُ اَحَدٌ فَلْيَسْتَاْذِنْهُ وَاِنْ لَمْ يُجِبْهُ اَحَدٌ فَلْيَحْتَلِبْ وَلْيَشْرَبْ وَلَا يَحْمِلْ۔ (رواہ ابوداؤد)

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[1] Abu Dawud # 3569, Ibn Majah # 2332, Muwatta Maalik # 37 (Al-Aqdiyah), Musnad Ahmad 5-436.

[2] Abu Dawud # 4592, Ibn Majah # 2676.

2953. Sayyiduna Hasan رحمه الله narrated on the authority of Sayyiduna Samurah رضی الله عنه that the Prophet صلی الله علیه وسلم said, "when one of you comes upon (milk yielding) animals and their owner is present there, he must get his permission (to drink their milk). And, if he is not there, then he must call three times and if anyone responds, he must get his permission. If no response is had, then he may draw some milk (only to quench his thirst for it) and drink it, but he must not carry any milk (with him)."[1]

COMMENTARY: This hadith applies to one who is in dire need of some food.

FRUIT FROM ANOTHER'S GARDEN

(٢٩٥٤) وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ دَخَلَ حَائِطًا فَلْيَأْكُلْ وَلَا يَتَّخِذْ خُبْنَةً۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2954. Sayyiduna Ibn Umar رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "He who goes into (someone's) garden may eat (its fruit), but not take anything in his clothing."[2]

COMMENTARY: This is not a permission for everyone to eat from other people's property. Rather, like the previous hadith it gives permission to anyone driven by hunger and compulsion. Or, it applies to garden where it is not necessary to get the owner's permission.

BORROWED THINGS ARE RETURNABLE

(٢٩٥٥) وَعَنْ أُمَيَّةَ بْنِ صَفْوَانَ عَنْ أَبِيْهِ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسْتَعَارَ مِنْهُ أَدْرَاعَهُ يَوْمَ حُنَيْنٍ فَقَالَ أَغَصْبًا يَا مُحَمَّدُ قَالَ بَلْ عَارِيَةٌ مَضْمُوْنَةٌ۔ (رواه ابوداؤد)

2955. Sayyiduna Umayyah ibn Safwan رضی الله عنه said that his father (Safwan who had not embraced Islam when this took place) narrated that the Prophet صلی الله علیه وسلم borrowed from him (several) coats of nail on the day of Hunayn. He asked, 'O Muhammad, do you take them by force?" He said, "Rather, I borrow them on assurance of returning them."[3]

COMMENTARY: At the time of the Battle of Hunayn, Safwan had not embraced Islam. So he put that question in a rude manner. Later, he become a Muslim رضی الله عنه.

Sayyiduna Shurayh, Nakh'ee, Sufyan Thawri, Imam Abu Hanifah رحمه الله say that whatever is borrowed is a trust with the borrower. If it is wasted or damaged then it is not *wajib (obligatory)* to replace it. But if the borrower is negligent and he is responsible for wasting it deliberately then it is *wajib (obligatory)* on him to replace that thing. However, Sayyiduna Ibn Abbas رضی الله عنه Sayyiduna Abu Hurayrah رضی الله عنه Imam Shafi'I رحمه الله and Imam Ahmad رحمه الله hold that it is *wajib (obligatory)* on the borrower to pay the price of what he had borrowed and is damage (while in his possession). This is why they translate the word (مقمونة) (...returning them) as 'will be replaced.'

WAJIB (OBLIGATORY) TO RETURN WHAT IS BORROWED

(٢٩٥٦) وَعَنْ أَبِيْ أُمَامَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَلْعَارِيَةُ مُؤَدَّاةٌ وَالْمِنْحَةُ مَرْدُوْدَةٌ

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[1] Abu Dawud # 2619, Tirmidhi # 1300.

[2] Tirmidhi # 1291, Ibn Majah # 2301.

[3] Abu Dawud # 3562, Musnad Ahmad 6-465.

وَالدَّيْنُ مَقْضِيٌّ وَالزَّعِيْمُ غَارِمٌ۔ (رواه الترمذی وابوداؤد)

2956. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "what is borrowed must be repaid, a minhah must be returned, a debt must be cleared and the guarantor is responsible."[1]

FRUIT THAT DROPS FROM TREES

(٢٩٥٧) وَعَنْ رَافِعِ بْنِ عَمْرٍو بْنِ الْغِفَارِيِّ قَالَ كُنْتُ غُلَامًا اَرْمِيْ نَخْلَ الْاَنْصَارِ فَاُتِيَ بِيَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا غُلَامُ لِمَ تَرْمِي النَّخْلَ قُلْتُ اٰكُلُ قَالَ فَلَاتَرْمِ وَكُلْ مِمَّا سَقَطَ فِيْ اَسْفَلِهَا ثُمَّ مَسَحَ رَاْسَهٗ فَقَالَ اللّٰهُمَّ اَشْبِعْ بَطْنَهٗ۔ (رواه الترمذی و ابوداود و ابن ماجة)

2957. Sayyiduna Rafi' ibn Amr al Ghifari رحمہ اللہ narrated that when he was a boy he threw stones at palm trees belonging to the ansar. He was (caught by them and) taken to the Prophet صلی اللہ علیہ وسلم who asked, "O boy, why do you throw stones at the palm. Trees?" He said, "To eat something (that drops)." He said, "Do not throw stones. But, eat what falls down (the trees)." Then he stroked his head and prayed. "O Allah, satiate his belly."[2]

COMMENTARY: Allamah Teebi رحمہ اللہ said that if Sayyiduna Rafi was pressed by hunger, the prophet صلی اللہ علیہ وسلم would not have forbidden him to pluck fruit from the trees.

وَسَنَذْكُرُ حَدِيْثَ عَمْرٍو بْنِ شُعَيْبٍ فِيْ بَابِ اللُّقْطَةِ اِنْ شَاءَ اللّٰهُ تَعَالٰى

We shall mention the hadith of Sayyiduna Amr ibn Shu'ayb رضی اللہ عنہ in the chapter of al-Luqtah (اللقطة) – finds, insha Allah Ta'ala (hadith # 3036).

SECTION III اَلْفَصْلُ الثَّالِثُ

WRONG APPROPRIATION OF PIECE OF LAND

(٢٩٥٨) عَنْ سَالِمٍ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَخَذَ مِنَ الْاَرْضِ شَيْئًا بِغَيْرِ حَقِّهٖ خُسِفَ بِهٖ يَوْمَ الْقِيَامَةِ اِلٰى سَبْعِ اَرَضِيْنَ۔ (رواه البخاری)

2958. Sayyiduna Saalim رحمہ اللہ narrated on the authority of his father that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone takes any land (belonging to some others) without possessing a right (over it) then he will be swallowed up seven earths deep on the day of resurrection."[3]
(see hadith 2938)

(٢٩٥٩) وَعَنْ يَعْلَى بْنِ مُرَّةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ اَخَذَ اَرْضًا بِغَيْرِ حَقِّهَا كُلِّفَ اَنْ يَحْمِلَ تُرَابَهَا الْمَحْشَرَ۔ (رواه احمد)

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[1] Tirmidhi # 1269, Abu Dawud # 3565, Ibn Majah # 2398, Musnad Ahjmad 5-267.
[2] Tirmidhi # 1292, Abu Dawud # 2622, Ibn Majah # 2299, Musnad Ahmad 6-31.
[3] Bukhari # 2454, Musnad Ahmad 2-99.

2959. Sayyiduna Ya'la ibn Murrah رضی اللہ عنہ said that he heard Allah's Messenger صلی اللہ علیہ وسلم say. "If anyone takes any land to which he has no right then he will be charged on the day of gathering with carrying (all) its earth (on his head)."[1]

COMMENTARY: Different kinds of punishment are mentioned for people who appropriate land of anyone else unjustly. We have seen the hadith # 2938 earlier and two traditions (# 2958 and 2959) here. Another (# 2960) follows.
Different wrongdoers will get punishment of a different kind.

(٢٩٦٠) وَعَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَيُّمَا رَجُلٍ ظَلَمَ شِبْرًا مِنَ الْاَرْضِ كَلَّفَهُ اللّٰهُ عَزَّوَجَلَّ اَنْ يَحْفِرَهُ حَتّٰى يَبْلُغَ اٰخِرَ سَبْعِ اَرْضِيْنَ ثُمَّ يُطَوِّقَهُ اِلٰى يَوْمِ الْقِيَامَةِ حَتّٰى يُقْضٰى بَيْنَ النَّاسِ۔ (رواه احمد)

2960. Sayyiduna Ya'la ibn Murrab رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "If anyone takes a span of land unjustly then Allah, Mighty and Glorious, will impose on him the task of digging it till he comes to the end of seven earths. Then He will get it tied round his neck (leaving him in this manner) till the day of resurrection when the people have gone through judgement."[2]

CHAPTER - XII

ASH SHUF'AH RIGHT OF PRE-EMPTION بَابُ الشُّفْعَةِ

Ash-Shuf'ah is derived from Shafa (شفع) which is 'to complement, join, double, couple.' In the terminology of fiqh (Islamic jurisprudence) it means 'neighbourhood or sharing.' This gives right to a neighbour or partner to buy the land or house of his neighbour or partner that is being sold and it is an exclusive right. This right is further specific with land or house. The person who enjoys this right is called shafi (شفیع) (one possessing the right of premption). This right is called Shuf'ah because this specific right joins the land or house being sold to the land or house of the shafi.
Imam Shafi'I رحمہ اللہ Imam Maalik رحمہ اللہ and Imam Ahmad رحمہ اللہ hold that the right of Shuf'ah is available only to a partner. It is not allowed to the neighbour. Imam Abu Hanifah رحمہ اللہ said that like a partner, a neighbour too is entitled to this right.
A sound tradition affirms that Imam Ahmad رحمہ اللہ too subscribes to this contention. Ahadith are narrated establishing the right of Shuf'ah for the neighbour and they are of the rank of sahih. In the light of that, it is meaningless to deny the right of shuf'ah to the neighbour.
According to the Hanafis, there are three ranks of Shafi':

(1) (خلیط فی النفس المبیع) meaning that many people are partners in the ownership of the house that is being sold. They may all have inherited the house. Or, they may have all bought it jointly. Or, someone may have given it to all of them jointly as a gift.

(2) (خلیط فی حق المبیع) meaning that they are not partners in the ownership of the house or land that is being, sold. Rather, they are partners in the rights to this land or

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[1] Musnad Ahmad 4-172.
[2] Musnad Ahmad 4-173.

house, like the right to come to it and to go out of it, the right to draw water from it and the right to irrigate its fields through channels. Etc.

(3) (جار) meaning the neighbour whose house adjoins the house that is being sold. The walls of these two houses are attached (or common) and their doors have a common path.

There can be no other shafi' apart from these three. Therefore, the right of Shuf'ah is deserved first of all by the person who is a partner in the ownership of the house or land that is being sold. If he is there, then the right will be available neither to the partner in rights nor to the neighbour. If this partner withdraws from the right of Shuf'ah, then this right of pre-emption will go to him who is a partner in rights. If he too chooses to withdraw, then the right of Shuf'ah will belong to the neighbour. If this person also abandons his right, then no one else has the right of Shuf'ah.

SECTION I الفصل الأول

RIGHT OF SHUF'AH ONLY FOR PARTNER OR NEIGHBOUR TOO

(٢٩٦١) عَنْ جَابِرٍ قَالَ قَضَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالشُّفْعَةِ فِيْ كُلِّ مَالَمْ يُقْسَمْ فَإِذَا وَقَعَتِ الْحُدُوْدُ وَصُرِفَتِ الطُّرُقُ فَلَا شُفْعَةَ۔ (رواه البخاری)

2961. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم gave a ruling that the right of pre-emption to neighbouring property applied to everything that is undivided. However, when boundaries are defined and separate `roads curved out, no option available. (No one has the right of Shuf'ah.)[1]

COMMENTARY: When a land or house has many joint owners, each of them as a partner has a right or Shufah till so long as the land or house is not divided among them. If the partners have divided it and defined everyone's portion with a separate path to each portion, then none of them enjoys the right of shuf'ah. In this sense, this hadith is evidence that only partners own this right but not neighbours. This is with what Imam Shafi'I رحمہ اللہ abides.

Imam Abu Hanifah رحمہ اللہ holds that the neighbour also enjoys the right of shuf'ah and he cites other ahadith and he interprets this hadith to mean that shuf'ah for the partners lapses after the division of the land or house. So if this meaning is taken of the hadith then it does not imply denial of the neighbours right of shuf'ah.

SHUF'AH ONLY APPLIES TO HOUSE AND LAND

(٢٩٦٢) وَعَنْ جَابِرٍ قَالَ قَضَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالشُّفْعَةِ فِيْ كُلِّ شِرْكَةٍ لَمْ تُقْسَمْ رَبْعَةٍ أَوْ حَائِطٍ لَا يَحِلُّ لَهُ أَنْ يَبِيْعَ حَتّٰى يُؤْذِنَ شَرِيْكَهُ فَإِنْ شَاءَ أَخَذَ وَإِنْ شَاءَ تَرَكَ فَإِذَا بَاعَ وَلَمْ يُؤْذِنْهُ فَهُوَ أَحَقُّ بِهٖ۔ (رواه مسلم)

2962. Sayyiduna Jabir رحمہ اللہ narrated that Allah's Messenger صلی اللہ علیہ وسلم gave a ruling that the right to pre-emption applied to all that is shared, be it a house or a garden, as long as it is undivided. It is not lawful (to any of the partners of such jointly

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[1] Bukhari # 2213, Abu Dawud # 3513, Tirmidhi # 1370, Ibn Majah # 2499, Musnad Ahmad 3-399.

shared land) to sell his share before informing his partner. Then he may take it or leave it as he choose. If, however, he sells without informing his partner, then he (the partner) is most rightful to it (to buy the portion sold)."[1]

COMMENTARY: This hadith make it clear that the right to Shufah applies only to immovable property. Besides, it is not restricted only to Muslim, but may be concluded between a Muslim and a dhimmi.

It is also clear that if a partner of land or house jointly owner wished to sell his share then at the time of selling, he must inform his partner(s) so that he might buy it if he wishes to buy. If he does not inform then the partner has the right to acquire the portion through Shuf'ah.

NEIGHBOUR HAS A RIGHT TO SHUF'AH

(٢٩٦٣) وَعَنْ اَبِيْ رَافِعٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْجَارُ اَحَقُّ بِسَقَبِهٖ۔ (رواه البخاری)

2963. Sayyiduna Abu Rafi رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم said, "The neighbour enjoys more right because of his nearness."[2]

COMMENTARY: The neighbour has more right to Shuf'ah if he is near and adjacent.

This hadith is evidence that the right of Shuf'ah is not only for a partner. It also is for a neighbour.

RIGHT OF NEIGHBOURHOOD

(٢٩٦٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَمْنَعُ جَارٌ جَارَهٗ اَنْ يَّغْرِزَ خَشَبَةً فِيْ جِدَارِهٖ۔ (متفق علیه)

2964. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Let no neighbour forbid his neighbour to fix a beam in his wall."[3]

COMMENTARY: This command not to forbid is on condition that fixing the beam will not cause damage. Imam Ahmad رحمہ اللہ and the scholars of hadith hold that the command is of the level of *wajib (obligatory)* (obligatory). Imam Abu Hanifah رحمہ اللہ, Imam Maalik رحمہ اللہ and Imam Shafi'I رحمہ اللہ hold that it is of the level of *mustahab (desirable)* (recommended).

BREADTH OF ROAD

(٢٩٦٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اخْتَلَفْتُمْ فِي الطَّرِيْقِ جُعِلَ عَرْضُهٗ سَبْعَةَ اَذْرُعٍ۔ (رواه مسلم)

2965. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when you differ concerning a road, let its breadth be seven cubits."[4]

COMMENTARY: If a road exists on a piece of land and some people wish to erect a house and a difference of opinion crops up on the width of the road, then it should be left seven cubits wide. No kind of construction should be raised on it.

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[1] Muslim # 134-1608.

[2] Bukhari # 2258.

[3] Bukhari # 2463, Muslim # 36. 1609, Tirmidhi # 1358, Abu Dawud # 3634, Ibn Majah # 2335, Muwatta Maalik # 32 (Aqdiyah), Musnad Ahmad 2-463.

[4] Bukhari # 2474, Muslim # 143-1613, Tirmidhi # 1361, Abu Dawud # 3633, Ibn Majah # 2338.

However, if a road is already more than seven cubits broad, no one should raise anything on it. Its breadth should not be narrowed under any circumstances

SECTION II اَلْفَصْلُ الثَّانِیْ

BETTER NOT TO SELL IMMOVABLE PROPERTY

(٢٩٦٦) عَنْ سَعِيْدِ بْنِ حُرَيْثٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ بَاعَ مِنْكُمْ دَارًا أَوْعَقَارًا قَمِنٌ أَنْ لَا يُبَارَكَ لَهُ إِلَّا أَنْ يَجْعَلَهُ فِيْ مِثْلِهِ۔ (رواه ابن ماجة والدارمی)

2966. Sayyiduna Sa'eed ibn Hurayth رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "If anyone of you sells a house or piece of land, then it is appropriate that he has no blessing (in its price) unless he uses what he gets (by way of its price) on (buying) something like it (of on immovable property)."[1]

COMMENTARY: It is not advisable to sell immovable property unnecessarily. There is much profit in it and it is a safe investment. Only if other immovable property is bought from its proceeds may it be sold."

NEIGHBOUR HAS RIGHT OF SHUF'AH

(٢٩٦٧) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْجَارُ اَحَقُّ بِشُفْعَتِهٖ يُنْتَظَرُ لَهَا وَاِنْ كَانَ غَائِبًا اِذَا كَانَ طَرِيْقُهُمَا وَاحِدًا۔ (رواه احمد والترمذی وابوداؤد وابن ماجة والدارمی)

2967. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The neighbour has a greater right of Shuf'ah. If he is absent, its operation must be deferred if both properties have the some path."[2]

SHUF'AH APPLIES TO ALL IMMOVABLE PROPERTIES

(٢٩٦٨-٢٩٦٩) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الشَّرِيْكُ شَفِيْعٌ وَالشُّفْعَةُ فِيْ كُلِّ شَيْءٍ۔ رَوَاهُ التِّرْمِذِيُّ قَالَ وَقَدْ رُوِيَ عَنِ ابْنِ اَبِيْ مُلَيْكَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَهُوَ اَصَحُّ۔

2968. Sayyiduna Ibn Abbas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said. The partner is shafi (being a right holder to buy neighbouring property) and shuf'ah (the option to buy) covers everything (that is immovable)."[3]

2969. Sayyiduan ibn Abu Mulaykah narrated from the Prophet صلی الله علیه وسلم (the same hadith) in a mursal form. It is more sahih.[4]

DO NOT CHOP DOWN LOTE TREE

(٢٩٧٠) وَعَنْ عَبْدِ اللّٰهِ ابْنِ حُبَيْشٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَطَعَ سِدْرَةً صَوَّبَ اللّٰهُ رَأْسَهُ فِي النَّارِ۔ رَوَاهُ اَبُوْدَاوُدَ وَقَالَ هٰذَا الْحَدِيْثُ مُخْتَصَرٌ يَعْنِيْ مَنْ قَطَعَ سِدْرَةً فِيْ فَلَاةٍ يَسْتَظِلُّ بِهَا ابْنُ السَّبِيْلِ

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[1] Ibn Majah # 2490, Darimi # 2625, Musnad Ahmad 4-307 (3-303)

[2] Tirmidhi # 1374, Abu Dawud # 3518, Ibn Majah # 2494, Musnad Ahmad # 14257.

[3] Tirmidhi # 1376.

[4] Tirmidhi # 1376.

وَالْبَهَائِمُ غَشْمًا وَظُلْمًا بِغَيْرِ حَقٍّ يَكُوْنُ لَهُ فِيْهَا صَوَّبَ اللّٰهُ رَأْسَهُ فِي النَّارِ۔

2970. Sayyiduna Abdullah ibn Hubaysh رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who chops down a lote tree, Allah will fling him face down in the fire." Abu Dawud transmitted it saying that this hadith is shortened, meaning.
"He who chops down a lote tree in a desert cruelly, unjustly without right to it, and in whose shade the travellers and animals get rest, Allah will cast him in the Fire head first."[1]

COMMENTARY: The words in the hadith (غشما و ظلما بغیر حق) are emphatic (ظلما بغیر حق) lay stress on (غشما) (cruelly). Or, (ظلما) (unjustly) emphasizes (غشما) while (بغیر حق) means shaf'ah.
It is stated in the book Mirqat as-Sa'ood of Abu Dawud that Tabarani has explained in his book Awsat that this warning applies to one who chops down a lote tree in the limits of the Haram. Some others say that here reference is to the lote tree of Madinah. Some describe it as the lote tree in a desert under which travellers and animals get shade. Some ulama (Scholars) say that the warning is to the person who cut down a lote tree of another cruelly and unjustly.

SECTION III — اَلْفَصْلُ الثَّالِثُ

SHUF'AH APPLIES TO EVERY IMMOVABLE PROPERTY

(٢٩٧١) عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ إِذَا وَقَعَتِ الْحُدُوْدُ فِي الْأَرْضِ فَلَا شُفْعَةَ فِيْهَا وَلَا شُفْعَةَ فِيْ بِئْرٍ وَلَا فَحْلِ النَّخْلِ۔ (رواه مالك)

2971. Sayyiduna Uthman ibn Affan رضی اللہ عنہ said, "There is no pre-emption when boundaries are fixed on land (meaning the joint and is divided among the partner and shares of each have been determined separately). And, pre-emption (or shuf'ah or option) does not apply to a well, or to male palm trees."[2]

COMMENTARY: The well cannot be divided. Shuf'ah applies only to the land that can be divided (usefully), so there is no Shuf'ah with a well. Imam shafi'I رحمہ اللہ abides by it but the Hanafis hold that shuf'ah is known and confirmed in every land whether divisible like houses. Gardens etc. or indivisible like wells baths, Hand mills. They cite the prophet's صلی اللہ علیہ وسلم words (الشفعة فى كل شئى) (Shuf'ah applies to every thing - immovable).
A male palm tree is indivisible and it is not a piece of land. Hence, Shuf'ah does not apply to it. The partners have no right of pre-emption with it.

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[1] Abu Dawud # 5239.
[2] Muwatta Maalik # 4-35. 2.

CHAPTER - XIII

AL-MUSAQAH WA AL-MUZARA'AH TENDING PALM-TREES & TILLING LAND AGAINST SOME PRODUCE (CROP SHARING)

بَابُ الْمُسَاقَاةِ وَالْمُزَارَعَةِ

Musaqah is that one person hands over his palm-trees to another to tend them and water them on condition that they could share the fruit at an agreed proportion, half and half, one third and two thirds, or one fourth and three fourths, etc.

Muzara'ah is to hand over one's land to another to cultivate it on condition that the owner would receive a fixed share of the produce (as agreed between them: half, one-fourth, etc).

In other words, both musaqah and muzara'ah have a common significance which is a division of crop between cultivator and landlord. The only difference that the former has to do with trees and the latter with land. The same command of fiqh (Islamic jurisprudence) applies to both of them.

Musaqah and muzara'ah - that is, using one's trees and land between oneself and cultivator by dividing the crop - is invalid according to Imam Abu Hanifah رحمه الله, but it is permitted according to Imam Shafi'I رحمه الله Imam Maalik رحمه الله, Imam Ahmad رحمه الله and the two disciples (of Abu Hanifah رضي الله عنه) Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله.

The argument of Imam Abu Hanifah رحمه الله is that each of these is such a contract or lease in which the return is unkown and non-existent. Besides, the prophet صلى الله عليه وسلم is known to have rejected al-mukhabarah (muzara'ah). But, the Hanafis go by the verdict of Imam Abu Yusuf and Imam Muhammad رحمه الله, so they too regard musaqah and muzara'ah as permitted.

SECTION I
اَلْفَصْلُ الْاَوَّلُ

ARRANGEMENT AT KHAYBAR FIELDS

(٢٩٧٢) عَنْ عَبْدِاللّٰهِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَفَعَ اِلٰى يَهُوْدَ خَيْبَرَ نَخْلَ خَيْبَرَ وَاَرْضَهَا اِلٰى اَنْ يَعْتَمِلُوْهَا مِنْ اَمْوَالِهِمْ وَلِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَطْرَ ثَمَرِهَا۔ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةِ الْبُخَارِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْطٰى خَيْبَرَ الْيَهُوْدَ اَنْ يَعْمَلُوْهَا وَيَزْرَعُوْهَا وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا۔

2972. Sayyiduna Abdullah ibn Umar رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم entrusted to the Jews of Khaybar the palm - trees and land of Khaybar on the condition that they exert their selves and use their properties in toiling on them. And for Allah's Messenger صلى الله عليه وسلم should be half of its fruit. (This is as in Muslim. The version in Bukhari is:) Allah's Messenger صلى الله عليه وسلم gave (the land and trees of) khaybar to the Jews that they should work on it and cultivate it and collect half of what it produces (the other half being for him).[1]

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[1] Bukhari # 2285, Muslim # 5-551, Tirmidhi # 1388, Abu Dawud # 3409, Ibn Majah # 2467, Darimi # 2614, Musnad Ahmad 2-17.

COMMENTARY: Khaybar is a habitation about sixty miles from Madinah to the north, It used to be a famous place where the Jews resided. Today, it is made up of a few villages. People do not lie to reside there because its climate is not suitable. Its prime produce is dates. The hadith is cited by all those scholars who say that musaqah and muzara'ah are permitted. Imam Abu Hanifah رحمه الله (who is the lane dissenter) says that the entrusting of the land and trees of Khaybar to the Jews has nothing to do with musaqah and muzara'ah because they did not belong to the Prophet صلى الله عليه وسلم that he would give to the Jews by way of musaqah and muzara'ah. Rather that land and those trees were the properties of the Jews. The Prophet صلى الله عليه وسلم entrusted to them their properties and fixed half of the produce as Kharaj (homage revenue) for himself.

Kharaj (homage revenue) is of two kinds:

(1) Kharaj (homage revenue) (wazifah or) muwazzif
(2) Muqasamah.

The first kind is that the ruler specifies some amount to be taken every year from those on whom the Islamic state imposes kharaj (homage revenue). For example, the people of Najran were made to pay one thousand two hundred pairs of clothing each year.

The second kind, muqasamah, is that when kharaj (homage revenue) is imposed on some people, the produce of their land is divided between them and the Islamic state in a specified manner. This is as with the people of Khaybar produce of whose land and trees was divided between them and the Prophet صلى الله عليه وسلم half and half.

MUKHABARAH DISALLOWED

(٢٩٧٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ كُنَّا نُخَابِرُ وَلَا نَرٰى بِذٰلِكَ بَأْسًا حَتّٰى زَعَمَ رَافِعُ بْنُ خُدَيْجٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْهَا فَتَرَكْنَاهَا مِنْ اَجْلِ ذٰلِكَ۔ (رواه مسلم)

2973. Sayyiduna Abdullah ibn Umar رضى الله عنه said that they used to observe makhabarah and found nothing wrong in it. However, when (Sayyiduna) Rafi ibn Khadij رضى الله عنه informed them that the Prophet صلى الله عليه وسلم had forbidden it, they gave it up for that reason.[1]

COMMENTARY: Mukhabarah is what is mentioned in the hadith (2972) preceding this. Imam Abu Hanifah رحمه الله cites this hadith to establish his point that muzara'ah is forbidden.

RANTING LAND FOR PRODUCE

(٢٩٧٤) وَعَنْ حَنْظَلَةَ بْنِ قَيْسٍ عَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ اَخْبَرَنِيْ عَمَّایَ اَنَّهُمْ كَانُوْا يُكْرُوْنَ الْاَرْضَ عَلٰى عَهْدِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَا يَنْبُتُ عَلَى الْاَرْبَعَاءِ اَوْ شَيْئٍ يَسْتَثْنِيْهِ صَاحِبُ الْاَرْضِ فَنَهَانَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ ذٰلِكَ فَقُلْتُ لِرَافِعٍ فَكَيْفَ هِيَ بِالدَّرَاهِمِ وَالدَّنَانِيْرِ فَقَالَ لَيْسَ بِهَا بَأْسٌ وَكَانَ الَّذِیْ نُهِيَ عَنْ ذٰلِكَ مَا لَوْ نَظَرَ فِيْهِ ذَوُو الْفَهْمِ بِالْحَلَالِ وَالْحَرَامِ لَمْ يُجِيْزُوْهُ لِمَا فِيْهِ مِنَ الْمُخَاطَرَةِ۔ (متفق عليه)

2974. Sayyiduna Hanzalah ibn Qays رحمه الله reported on the authority of Sayyiduna Rafi ibn Khadij رضى الله عنه that his two paternal uncles narrated to him that, in the time of the Prophet صلى الله عليه وسلم they used to rent land and receive (for that) the produce

[1] Muslim # 106-1547, Ibn Majah # 2450.

(that was) along the streamlets, or (the produce) of the (portion of) land set aside by the landlord. (Those to whom they rented out the land retained the produce of the remaining portion of the land.) The Prophet صلى الله عليه وسلم forbade them to do that (because it was an uncertain proposition).
He (Hanzalah) رحمه الله asked Rafi رضى الله عنه, "How it would be if dirhams and dinars were paid?" He said, "There would be no harm in that (payment)."
That which was disallowed (meaning, the two forms of muzara'ah) are such that anyone with some knowledge of the lawful and unlawful would not allow, if he gave some thought to it realizing the risk factor in it.[1]

COMMENTARY: The ulama (Scholars) who maintain that muzara'ah is allowed are also among those who agree that these two forms of renting out one's land for cultivation are not permitted.
Both sides of the ulama (Scholars) who regard muzara'ah as permitted and who consider it as disallowed cite ahadith as evidence for their points of view, there being different ahadith on this subject.
As stated earlier, most of the ulama (Scholars) hold that muzara'ah is allowed. Imam Abu Hanifah رحمه الله disagrees, but his two students Abu Yusuf رحمه الله and Muhammad رحمه الله are among those who say it is allowed. Besides, it is a necessary practice, so the Hanifah give the verdict that Muzara'ah is allowed.

DISALLOWED FORM OF MUZARA'AH

(٢٩٧٥) وَعَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ كُنَّا أَكْثَرَ أَهْلِ الْمَدِيْنَةِ حَقْلًا وَكَانَ أَحَدُنَا يُكْرِيْ أَرْضَهُ فَيَقُوْلُ هٰذِهِ الْقِطْعَةُ لِيْ وَهٰذِهِ لَكَ فَرُبَّمَا أَخْرَجَتْ ذِهْ وَلَمْ تُخْرِجْ ذِهْ فَنَهَاهُمُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (متفق عليه)

2975. Sayyiduna Rafi ibn Khadij رضى الله عنه narrated that most of them, the people of Madinah, were cultivators. Some of them let out their land agreeing (with the tenant) that they would have what was produced in a certain portion (towards their rent) while the produce of the other portion should go to him (to whom it was rented). Sometimes, there was production on one portion but none on the other. So, the Prophet صلى الله عليه وسلم disallowed them to do that.[2]

BETTER TO RENT OUT LAND

(٢٩٧٦) وَعَنْ عَمْرٍو قَالَ قُلْتُ لِطَاؤُسٍ لَوْ تَرَكْتَ الْمُخَابَرَةَ فَإِنَّهُمْ يَزْعُمُوْنَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْهُ قَالَ أَيْ عَمْرُو إِنِّيْ أُعْطِيْهِمْ وَأُعِيْنُهُمْ وَإِنَّ أَعْلَمَهُمْ أَخْبَرَنِيْ يَعْنِي ابْنَ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَنْهَ عَنْهُ وَلٰكِنْ قَالَ أَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهِ خَرْجًا مَعْلُوْمًا۔ (متفق عليه)

2976. Sayyiduna Amr (ibn Dinar) رحمه الله said that he said to Sayyiduna Tawus رضى الله عنه. "If you abandon muzara'ah that would be better, because the ulama (Scholars) assert that the Prophet صلى الله عليه وسلم had forbidden it." He said, "O Amr! I give them

[1] Bukhari # 2332, Musnad Ahmad 4-142, Muslim # 115-1547.
[2] Bukhari # 2332, Muslim # 117-1547.

my land and help them (thereby). The most learned of men, Ibn Abbas رضی اللہ عنہ informed me that the Prophet صلی اللہ علیہ وسلم had not forbidden it, but has said, 'It is better for any of you to lend to his brother (his land) to cultivate) than to receive from him a specified sum (of revenue)."[1]

COMMENTARY: Muza'ra'ah is to give something and get something. But, if someone is shown favour by giving him one's land as a concession so that he might earn something from it then it is better.

CULTIVATE OR LEND YOUR FIELD

(٢٩٧٧) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ اَرْضٌ فَلْيَزْرَعْهَا اَوْ لِيَمْنَحْهَا اَخَاهُ فَاِنْ اَبٰى فَلْيُمْسِكْ اَرْضَهُ۔ (متفق علیه)

2977. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone has land then he should cultivate it (himself), or (if he cannot do it then) he must lend it to his brother, If he refuses then he must keep it with himself."[2]

COMMENTARY: Shaykh Mazhar رحمہ اللہ says that this hadith calls upon man to put his property to profitable use. If he does not cultivate his own land then he may land it to a Muslim brother to earn a livelihood for himself and his family. If the owner does not choose either of the two courses, then he may keep his land with himself but not give it to anyone by way of muzara'ah. This also is a warning to those who do not use their property for their own good nor give benefit to others from it (and earn reward from Allah for themselves).

Some people interpret the hadith to mean that if no one is willing to take the land on loan, then he may keep his land with himself. In this case, the command is to show that it is permissible to do so. (This is a sin hadith # 2632 or Bukhari.)

WORKING TO CULTIVATORS WHO ABANDOM JIHAD

(٢٩٧٨) وَعَنْ اَبِيْ اُمَامَةَ وَرَاٰى سِكَّةً وَشَيْئًا مِنْ اٰلَةِ الْحَرْثِ فَقَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا يَدْخُلُ هٰذَا بَيْتَ قَوْمٍ اِلَّا اَدْخَلَهُ اللّٰهُ الذُّلَّ۔ (رواه البخاری)

2978. Sayyiduna Abu Umamah رضی اللہ عنہ saw a ploughshare and some agricultural implements, and said that he had heard the Prophet صلی اللہ علیہ وسلم say, "This will not enter the house of a people but Allah will make shame to enter it."[3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم did not condemn agriculture but he meant that jihad should not be neglected because of agriculture.

If anyone engages in cultivation for a livelihood the that is not a disliked thing.

Some ulama (Scholars) say that it applies to those who have their fields along the borders with the enemy. If they concentrate on cultivation and neglect jihad, then the enemy will invade and overpower them, thereby disgracing them.

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[1] Bukhari # 2330, Muslim # 120. 1550, Abu Dawud # 3389, Nasa'i # 3873, Musnad Ahmad 1-234.

[2] Bukhari # 2340, Muslim # 89. 1536, Nasa'i # 3874, Ibn Majah # 2451, Musnad Ahmad 3-373.

[3] Bukhari # 2321.

SECTION II اَلْفَصْلُ الثَّانِي

DO NOT SOW IN FIELDS OF OTHER WITHOUT PERMISSION

(٢٩٧٩) عَنْ رَافِعِ بْنِ خَدِيْجٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ زَرَعَ فِيْ اَرْضِ قَوْمٍ بِغَيْرِ اِذْنِهِمْ فَلَيْسَ لَهُ مِنَ الزَّرْعِ شَيْءٌ وَلَهُ نَفَقَتُهُ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2979. Sayyiduna Rafi ibn Khadij رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "He who sows on a land belonging to other people without their permission, has no right to any of its produce, but he may take his cost from it."[1]

COMMENTARY: If anyone sows on someone's field without his permission, then all the production on it belongs to the owner of the land. Of course, he will get his expenses on sowing the field, nothing more. Imam Ahmad goes by this hadith.

Other ulama (Scholars) say that he who sows will get all its crop, but will have to pay to the owner of the land the loss of the land. Some ulama (Scholars) of the Hanafis say the same thing. Ibn Maalik رحمہ اللہ said that he will have to bear, as a *wajib (obligatory)*, the reimbursement of the land from the day of took over the land till the day of cultivation when he clears the land. The produce will belong to him.

SECTION III اَلْفَصْلُ الثَّالِثُ

PROOF OF VALIDITY OF MUZARA'AH

(٢٩٨٠) عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ اَبِيْ جَعْفَرٍ قَالَ مَا بِالْمَدِيْنَةِ اَهْلُ بَيْتِ هِجْرَةٍ اِلَّا يَزْرَعُوْنَ عَلَى الثُّلُثِ وَالرُّبُعِ وَزَارَعَ عَلِيٌّ وَسَعْدُ بْنُ مَالِكٍ وَعَبْدُاللّٰهِ بْنُ مَسْعُوْدٍ وَعُمَرُ بْنُ عَبْدِالْعَزِيْزِ وَالْقَاسِمُ وَعُرْوَةُ وَاٰلُ اَبِيْ بَكْرٍ وَاٰلُ عَلِيٍّ وَابْنُ سِيْرِيْنَ وَقَالَ عَبْدُالرَّحْمٰنِ بْنُ الْاَسْوَدِ كُنْتُ اُشَارِكُ عَبْدَالرَّحْمٰنِ بْنَ يَزِيْدَ فِي الزَّرْعِ وَعَامَلَ عُمَرُ النَّاسَ عَلٰى اِنْ جَاءَ عُمَرُ بِالْبَذْرِ مِنْ عِنْدِهٖ فَلَهُ الشَّطْرُ وَاِنْ جَاءُوْا بِالْبَذْرِ فَلَهُمْ كَذَا۔ (رواه البخاری)

2980. Sayyiduna Qays ibn Muslim رضی اللہ عنہ reported on the authority of Sayyiduan Abu Ja'far رضی اللہ عنہ that there was not any house of the muhajirs (emigrants) in Madinah that did not cultivae land (for the ansars) for one third on one fourth of the yield.

(Sayyiduna) Ali, Sa'd ibn Maalik, Abdullah ibn Mas'ud, Umar ibn Abdul Aziz, al Qasim, Urwa, the family of Abu Bakr, the family of Umar, the family Ali and Ibn Sirin رضی اللہ عنہ cultivates the land against a part of the produce.

Abdur Rahman ibn al Aswad رحمہ اللہ said that he was partner of Abdur Rahman ibn Yazid رحمہ اللہ in cultivation. Umar رضی اللہ عنہ contracted with people that if he supplied the seed, he would receive half of the produce and if they provided the seed they would get a certain share.[2]

COMMENTARY: Mirak Shah رحمہ اللہ said that it is clear even from Bukhari's text that

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[1] Tirmidhi # 1371, Abu Dawud # 3404, Ibn Majah # 2466, Musnad Ahmad 3-465.

[2] Bukhari (Book 41, Chapter 8 – Heading, sub-heading before hadith # 2328).

Sayyiduan Abu Ja'far's رضی الله عنه words end at (والربع) (and one fourth of the yield). This is apparent also from its expositions. The words after that are Bukhari's own, and are all aathar, meaning words of the sahabah and the tabi'un. Bukhari has reproduced them without a chain of transmission, so has placed them as a sub-heading.

CHAPTER - XIV

AL-*IJARAH* - HIRE بَابُ الْإِجَارَةِ

Ijarah means to give something on rent. In the terminology of Shari'ah (divine law), it means to make someone owner of the use of something belong to oneself.
From the point of view of fiqh (Islamic jurisprudence), since profit is lacking from *Ijarah,* it should not be permitted. However, in view of the need of the people, Shari'ah (divine law) has declared it to be lawful. Also it is established through ahadith and aather.

SECTION I اَلْفَصْلُ الْاَوَّلُ

IJARAH IS ALLOWED

(٢٩٨١) عَنْ عَبْدِاللّٰهِ بْنِ مُغَفَّلٍ قَالَ زَعَمَ ثَابِتُ بْنُ الضَّحَّاكِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الْمُزَارَعَةِ وَاَمَرَ بِالْمُوَاجَرَةِ وَقَالَ لَا بَاْسَ بِهَا۔ (رواه مسلم)

2981. Sayyiduna Abdullah ibn Mughaffal رحمه الله said that (Sayyiduna) Thabit ibn Dahhak رضی الله عنه said that Allah's Messenger صلی الله علیه وسلم forbade muzara'ah but commanded that *Ijarah* should be observed. He said, 'There is no harm in it."[1]

COMMENTARY: The disallowance of Muzara'ah is of its two forms that are mentioned in hadith # 2974. (They are the land along streamlets and setting aside portion of the land, both whose produce is reserved for the owner.)

(٢٩٨٢) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِحْتَجَمَ فَاَعْطَى الْحَجَّامَ اَجْرَهٗ وَاسْتَعَطَ۔ (متفق عليه)

2982. Sayyiduna Ibn Abbas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم had himself cupped (once) and paid the cupper his wages. And, he poured medicine into his nose.[2]

COMMENTARY: This hadith clarifies that the profession of the cupper is lawful. To pay wages is permissible and so it is to use medicine.

THE PROPHET صلی الله علیه وسلم GRAZED SHEEP AGAINST WAGES.

(٢٩٨٣) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا بَعَثَ اللّٰهُ نَبِيًّا اِلَّا رَعَى الْغَنَمَ فَقَالَ اَصْحَابُهٗ وَاَنْتَ فَقَالَ نَعَمْ كُنْتُ اَرْعٰى عَلٰى قَرَارِيْطَ لِاَهْلِ مَكَّةَ۔ (رواه البخاری)

2983. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the prophet صلی الله علیه وسلم said, "Allah has not sent such a prophet who has not grazed sheep." The sahabah (Prophet's Companions) رضی الله عنهم asked, "And you too?" He said, "Yes, I was a shepherd for the people of Makkah for a payment of (some) qararit."[3]

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[1] Muslim # 119-1549.
[2] Bukhari # 5691, Muslim # 65-1202, Abu Dawud # 3423, Ibn Majah # 2162, Musnad Ahmad 1-258.
[3] Bukhari # 2263, Ibn Majah # 2149.

COMMENTARY: Given the responsibilities of a prophet, he has to experience every kind of life and profession to be able to propagate religion effectively. The shepherd's profession is one such. This seems to be very lowly but if we examine it, this profession promotes love and compassion, hard work and toiling, mutual cooperation and well wishing, and supervision. Those qualities are essential for a guide and reformer. Every Prophet had this experience to be able to lead his people. It enables him to endure hardship and obstinacy of his people. Besides, this life enables him to go through attitude which is necessary during the initial life of prophethood.

WARNING FOR NOT PAYING WAGES TO LABOURER

(٢٩٨٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى ثَلَاثَةٌ اَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ رَجُلٌ اَعْطٰى بِيْ ثُمَّ غَدَرَ وَرَجُلٌ بَاعَ حُرًّا فَاَكَلَ ثَمَنَهٗ وَرَجُلٌ اسْتَاجَرَ اَجِيْرًا فَاسْتَوْفٰى مِنْهُ وَلَمْ يُعْطِهٖ اَجْرَهٗ۔ (رواہ البخاری)

2984. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah, the exalted, says, "Three there are against whom I shall initiate action on the day of resurrection: a man who holds out an assurance in my name, but then fails to fulfil it, a man who sells a free man and devours the proceeds. And a man who hires a labourer and gets the work done by him but does not pay him his wages."[1]

COMMENTARY: To break a promise is wrong and when it is given in Allah's name, it is extremely bad to break it.

To sell a freeman is wrong too. The words 'devours the proceeds' are to stress that it is very bad.As for not paying the wages, it is very sinful and cruel. The perpetrator deserves to be punished.

WAGES FOR INCANTATION

(٢٩٨٥) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ نَفَرًا مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرُّوْا بِمَاءٍ فِيْهِمْ لَدِيْغٌ اَوْ سَلِيْمٌ فَعَرَضَ لَهُمْ رَجُلٌ مِنْ اَهْلِ الْمَاءِ فَقَالَ هَلْ فِيْكُمْ مِنْ رَاقٍ اِنَّ فِي الْمَاءِ لَدِيْغًا اَوْ سَلِيْمًا فَانْطَلَقَ رَجُلٌ مِنْهُمْ فَقَرَاَ بِفَاتِحَةِ الْكِتَابِ عَلٰى شَاءٍ فَبَرَاَ فَجَاءَ بِالشَّاءِ اِلٰى اَصْحَابِهٖ فَكَرِهُوْا ذٰلِكَ وَقَالُوْا اَخَذْتَ عَلٰى كِتَابِ اللّٰهِ اَجْرًا حَتّٰى قَدِمُوْا الْمَدِيْنَةَ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ اَخَذَ عَلٰى كِتَابِ اللّٰهِ اَجْرًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَحَقَّ مَا اَخَذْتُمْ عَلَيْهِ اَجْرًا كِتَابُ اللّٰهِ۔ رَوَاهُ الْبُخَارِيُّ وَفِيْ رِوَايَةٍ اَصَبْتُمْ اِقْسِمُوْا وَاضْرِبُوْا لِيْ مَعَكُمْ سَهْمًا۔

2985. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that some of the sahabah (Prophet's Companions) رضی اللہ عنہم of the Prophet صلی اللہ علیہ وسلم came to a watering place or a village) where someone had been stung by a scorpion or by a snake. One of the dwellers of that place came to the sahabah (Prophet's Companions) رضی اللہ عنہم and asked, "Can anyone of you invoke (to cure snake bite), for a man at the watering place is stung by a scorpion or a snake?" One of the sahabah accompanied him and

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[1] Bukhari # 2227, Ibn Majah # 2156, Musnad Ahmad 3-83.

recited surah al-fatihah against some sheep. The man was cured. However, when he came with the sheep to his colleagues, they did not like it and complained. "You have taken payment for Allah's Book." On coming to Madinah, they complained to Allah's Messenger صلى الله عليه وسلم that he had collected payment for Allah's Book. He said, "The most rightful thing for which you receive wages is Allah's Book." According to a version, he also said, "you did the right thing. Divide the sheep (among yourselves) and let me have a share along with you."[1]

COMMENTARY: Some ulama (Scholars) say that the sahabi who had recited surah al-Fatihah was Sayyiduna Abu Sa'eed Khudri رضى الله عنه. There were thirty sahabah in that group. So he had taken thirty sheep.

The Prophet صلى الله عليه وسلم asked for his share too because that would make clear to the sahabah (Prophet's Companions) رضى الله عنهم that it was correct to collect wages for the recital.

It is correct to apply charm with the verses of the Quran and get wages for it. So, there is nothing wrong in asking for payment to apply charm or make talisman with verses of the Quran or other known supplication.

However, we cannot say because of this it is allowed to get a payment for reciting the Quran. Reciting the Quran is a form of worship for which it is not permitted to get wages. To blow on a patient who is cured because of it is not a worship, so wages may be collected for that. This also makes clear that wages may be had for writing down the Quran and other religious books and to buy and sell them.

The letter day (or succeeding) ulama (Scholars) have given an identical ruling about teaching the Quran. However, the preceding ulama (Scholars), like Imam Abu Hanifah رحمه الله had said that it is unlawful to seek wages for teaching the Quran.

SECTION II اَلْفَصْلُ الثَّانِي

INCANTATION NOT SANCTIONED BY SHARI'AH (DIVINE LAW) IS UNLAWFUL

(٢٩٨٦) عَنْ خَارِجَةَ بْنِ الصَّلْتِ عَنْ عَمِّهٖ قَالَ اَقْبَلْنَا مِنْ عِنْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَتَيْنَا عَلٰى حَيٍّ مِنَ الْعَرَبِ فَقَالُوْا اِنَّا اُنْبِئْنَا اَنَّكُمْ قَدْ جِئْتُمْ مِنْ عِنْدِ هٰذَا الرَّجُلِ بِخَيْرٍ فَهَلْ عِنْدَكُمْ مِنْ دَوَاءٍ اَوْ رُقْيَةٍ فَاِنَّ عِنْدَنَا مَعْتُوْهًا فِى الْقُيُوْدِ فَقُلْنَا نَعَمْ قَالَ فَجَاءُوْا بِمَعْتُوْهٍ فِى الْقُيُوْدِ فَقَرَاْتُ عَلَيْهِ بِفَاتِحَةِ الْكِتَابِ ثَلَاثَةَ اَيَّامٍ غُدْوَةً وَعَشِيَّةً اَجْمَعُ بُزَاقِىْ ثُمَّ اَتْفُلُ قَالَ فَكَاَنَّمَا اُنْشِطَ مِنْ عِقَالٍ فَاَعْطُوْنِىْ جُعْلًا فَقُلْتُ لَا حَتّٰى اَسْاَلَ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كُلْ فَلَعَمْرِىْ لَمَنْ اَكَلَ بِرُقْيَةٍ بَاطِلٍ لَقَدْ اَكَلْتَ بِرُقْيَةٍ حَقٍّ۔ (رواه احمد وابوداؤد)

2986. Sayyiduna Kharijah ibn Salt (as in sullt) reported from his paternal uncle that he said, "When we departed from Allah's Messenger صلى الله عليه وسلم we met a tribe of the Arabs (on the way) who said to us that they had learnt that we had brought from this man (Allah's Messenger) صلى الله عليه وسلم what is good and had we a medicine or a charm because they had a mad man in chains? We confirmed that we had and they brought (to us) a mad man in chains and I recited surah al-Fatihah over him for three days, morning and evening, I a such a way that I collected my saliva (while

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[1] Bukhari # 5737, Ibn Majah # 2156, Musnad Ahmad 3-83.

reciting) and (after I finished) I spat on him."
The narrator reported that his paternal uncle continued to say, 'After that (he recovered quickly so that) be seemed to have been released from fetters. They paid me something but I said, 'Not till in have asked the Prophet صلى الله عليه وسلم!' He said, 'Take it (or eat it)! By my life, he who accepts for a wrong (invalid) incantation (does bad). You have taken for a true charm.'[1]

COMMENTARY: A wrong or invalid incantation or charm is what refers to the stars, evil spirits, jinns and other things besides Allah. Help is sought from them. They are not approved by Shari'ah (divine law). It is not allowed to use them and to get wages for them. The true incantation or charm is mention of Allah and verses of the Quran and they are either recited and blown or written down as talismans or amulets.

The words (فلعمرى) (by my life) are not an oath. Rather, the Arabs use the words (Arabic) in their speech. Perhaps when the Prophet صلى الله عليه وسلم spoke these words there was no disallowance to take oath on others besides Allah at that time (but was disallowed later). Allamah Teebi رحمه الله said that perhaps Prophet صلى الله عليه وسلم. It may have been one of those things permitted to him but not to the others.

DO NOT DELAY PAYMENT OF WAGES

(٢٩٨٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْطُوا الْاَجِيْرَ اَجْرَهٗ قَبْلَ اَنْ يَّجِفَّ عَرَقُهٗ۔ (رواه ابن ماجة)

2987. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Pay the wages to the labourere before his perspiration dries."[2]

(٢٩٨٨) وَعَنِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلسَّائِلِ حَقٌّ وَاِنْ جَاءَ عَلٰى فَرَسٍ۔ رَوَاهُ اَحْمَدُ وَاَبُوْدَاوٗدَ وَفِى الْمَصَابِيْحِ مُرْسَلٌ۔

2988. Sayyiduna Hussain ibn Ali رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم said, "The begger has a right even if he comes on a horse."[3]

COMMENTARY: This hadith means to say that a beggar must not be returned empty handed. Qadi رحمه الله said that if anyone begs though his apparent condition shows that he is well-off, he must be given something, for without need he would not have disgraced himself. This hadith has no bearing with this chapter unless that which is given to the beggar is regarded as his wages.

The ulama (Scholars) have questioned the Isnad of this hadith. Imam Ahmad رحمه الله has rejected it as without base. But, Abu Dawud رحمه الله has adopted silence which means that he considers it worthy of reference.

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[1] Abu Dawud # 3420, Musnad Ahmad 5-210.

[2] Ibn Majah # 2443.

[3] Abu Dawud # 1665, Musnad Ahmad # 1-201, Muwatta Maalik # 58. 1-3.

SECTION III الفصل الثالث

PROPHET MUSA عليه السلام AS A LABOURERE

(٢٩٨٩) عَنْ عُتْبَةَ بْنِ الْمُنْذِرِ قَالَ كُنَّا عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ طٰسٓمٓ حَتّٰى بَلَغَ قِصَّةَ مُوْسٰى قَالَ إِنَّ مُوْسٰى عَلَيْهِ السَّلَامُ اٰجَرَ نَفْسَهٗ ثَمَانَ سِنِيْنَ اَوْ عَشْرًا عَلٰى عِفَّةِ فَرْجِهٖ وَطَعَامِ بَطْنِهٖ۔ (رواه احمد وابن ماجة)

2989. Sayyiduna Utbah ibn Mundhir رضی الله عنه narrated that they were with Allah's Messenger صلی الله علیه وسلم when he recited (طسم) (Ta seen meem, 28:1-28). As he came to the story of (Prophet) Musa عليه السلام, he said, Musa عليه السلام had submitted himself to manual labour for eight or ten year to be able to preserve his chastity and till his belly with food."[1]

COMMENTARY: Ta seem meem is the surah al-Qasas. Prophet Musa عليه السلام came to Madyan where he met Sayyiduna Shuayb عليه السلام who married his daughter to him and he hired himself with Sayyiduna Shu'ayb عليه السلام in return.

To preserve his chastity means to marry. Prophet Musa عليه السلام married the daughter of Sayyiduna Shu'ayb عليه السلام on the terms that he would tend his sheep for eight or ten years. He described that as her dower. This practice was allowed in their Shari'ah (divine law). The service of a free man was declared as the dower of his wife. In this case of Prophet Musa عليه السلام, howeve,r it is possible that he may have determined something else as his wife's dower and agreed to act as a shepherd as a gesture of goodwill.

HUSBAND'S SERVICE AS WIFE'S DOWER: The jurists differ on this question. The Hanafis say that it is not allowed for a woman to be married on condition that her husband who is a free man (not a slave) would serve her for some time (like a year). However, it is permitted for her to marry him on condition that his slave would serve her for a certain time, say one year.

The Shafi'is hold that it is permitted to marry against some kind of service provided the work done by the servant and the service offered are known and specified.[2]

REMUNERATION FOR TEACHING RELIGION

(٢٩٩٠) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ رَجُلٌ اَهْدٰى اِلَيَّ قَوْسًا مِمَّنْ كُنْتُ اُعَلِّمُهُ الْكِتَابَ وَالْقُرْاٰنَ وَلَيْسَتْ بِمَالٍ فَاَرْمِيْ عَلَيْهَا فِيْ سَبِيْلِ اللّٰهِ قَالَ اِنْ كُنْتَ تُحِبُّ اَنْ تُطَوَّقَ طَوْقًا مِنْ نَارٍ فَاقْبَلْهَا۔ (رواه ابوداؤد وابن ماجة)

2990. Sayyiduna Ubadah ibn Samit رضی الله عنه said that he submitted, "O Messenger of Allah, a man has presented me with a bow. He is one of those whom I used to teach the Book and the Quran. It cannot be deemed to be a property (so I think that there is no harm in accepting it). I shall shoot (arrows) with it in Allah's path." He said, "If you like that a necklace of fire be put on you, then do take it."[3]

COMMENTARY: Sayyiduna Ubadah رضی الله عنه said that a bow was not a worthwhile

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[1] Ibn Majah # 2444, Musnad Ahmad.

[2] See stories of the Prophet. Ibn Kathir English translation pp 1906, Dar ul Isha'at Karachi.

[3] Abu Dawud # 3416, Ibn Majah # 2157, Musnad Ahmad 5-315.

property. The Prophet صلی اللہ علیہ وسلم worked him that it would wipe out his sincerity with which he had taught those people religion and the Quran. So he should not accept it. Those scholars who say that it is unlawful to ask for wages for teaching religion and the Quran cite this hadith.

CHAPTER - XV

REVIVING BARREN LAND AND IRRIGATING بَابُ اِحْيَاءِالْمَوَاتِ وَالشِّرْبِ

It is stated in 'Nihayah' that (الموات) Mawat (dead, barren) is the land that has no cultivation, no house and no owner. And, it is written in 'Hidayah:[1] "Mawat (rendered here as waste land) signifies any pieces of ground incapable of yielding advantage either from want of water, an inundation, or any other cause, such as prevents tillage. It is termed mawat or dead because like the dead it is of no use."

It is described thus: Any piece of land that from a long time has lain waste without belonging to any person, or which has been formerly the property of Muslim, who is not then known, and is likewise so far removed from a village that, if a person call out from thence his voice cannot be heard there.[2] Such a land is termed mawat.

The word (احیاءموات) (*ahya mawat*) in the title in Arabic (literally 'revival of the dead,' in plural form) mean 'to make the lands habitable.' This may be done by building homes on it, by planting trees by sowing seeds, by cultivating it or by irrigating it or by ploughing it.

The command of Shari'ah (divine law) is that whoever revives it becomes its owner. However, the scholars differ on it slightly. Imam Abu Hanifah رحمہ اللہ said that before doing any revival work on it permission to proceed must be obtained from the imam (the relevant authority). Imam shafi'I رحمہ اللہ and the two disciples (of Abu Hanifah رحمہ اللہ, namely Imam Abu Yusuf رحمہ اللہ and Imam Muhammad) رضی اللہ عنہ said that it is not necessary to obtain permission. Shurb (شرب) means 'drinking water' in the literal sense. It is a share of water, riverside or place of drawing water. In the terminology of Shari'ah (divine law), the word means: 'the right to seize advantage of water for drinking, using, watering field or garden or watering the animals that is available to every person. As long as water is in its source (like river, pond, etc), it is not anyone's personal property. Everyone, without distinction, has a right to use it to his benefit and no one is permitted to prevent access to it.

However, there is a difference between water of rivers, streams, aqueducts on the one hand and the water that is collected in vessels. The books of fiqh (Islamic jurisprudence) may be consulted for details on this subject. It is enough to know here that according to the Hanafis, every human being has an equal right to the water of the river, howsoever he may use it. He may use it for drinking and irrigating and may channel it to the fields and gardens. No one can prevent him from using it. It is like using to advantage the moon, the sun and the air, Allah has placed these blessings at the disposal of everyone without distinction. Their benefit is not for any specific person or group. All are equal partners in taking advantage from them.

Similarly, everyone has a right to use the water of a well or river. However, if anyone

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[1] Vol 2 p 465, Darul Isha'at, Karachi.

[2] ibid.

wishes to irrigate his field or garden with the water of the well or river, then the people of the area where they are situated have a right to forbid him and prevent him whether their water will decrease or not. They have every right to the well and river because they are situated in their locality.

The water that is filled in a vessels or tank belongs to the owner of these things and to none else. It is like game that becomes, the property of the hunter who hunts it.

If a well or river lies in someone's private land then he is authorized to prevent entry and access to other people, provided they are able to get water from the vicinity and not belonging to anyone. If there is no water nearby, then the owner of that land will have to bring them water from his well or river himself, or allow them to enter his land and get it themselves, on condition that they cause no damage to the well or the bank of the river.

If a well had been dug in a mawat land already, then one who inhabits the land has no right to prevent people from drawing water from the well because though the land comes in his ownership when he make it habitable, the water of the well is not his property. If he disallows a person who wants to drink the water himself or to water his animal and he or his animal is liable to die of thirst, then he may get water by force even if he had to fight for it and use weapons.

A well can be anyone's property but its water is not owned by him or by any one else. Rather, it is allowed to everyone. This is in contrast to the water that a person fills in his vessel, for that is his personal property. However, if anyone is dying of thirst and this person refuses to give him water then he is within his right if he fights him and gets the water by force, provided there really is threat to life if he does not get water and he does not use a weapon against him. It is exactly like the case of a hungry man who may die of hunger if he does not eat any food and another person with enough food refuses to oblige him then he has a right to force the other person to give him to eat to save his life. He may even fight but he is not allowed to use weapons.

Some ulama (Scholars) say that if an owner does not permit a thirsty person to collect water then the least permitted to him is to fight against him without weapons. This is permitted because it is a sin to stop a person from a general blessing of Allah like water. To fight such a person is like enforcing Allah's limits on him.

SECTION I اَلْفَصْلُ الْاَوَّلُ

DEVELOPING A LAND THAT HAS NO OWNER

(٢٩٩١) عَنْ عَآئِشَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ عَمَرَ اَرْضًا لَيْسَتْ لِاَحَدٍ فَهُوَ اَحَقُّ قَالَ عُرْوَةُ قَضٰى بِهٖ عُمَرُ فِيْ خِلَافَتِهٖ۔ (رواه البخارى)

2991. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم said, "He who habitates a land that has no owner has more right to it (than anyone else)." Sayyiduna Urwah رحمہ اللہ said that Sayyiduna Umar رضی اللہ عنہ decided according to this (saying) during his khilafah (caliphate).[1]

COMMENTARY: Urwah's رضی اللہ عنہ words are evidence that his hadith is not abrogated.

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[1] Bukhari # 2335, Musnad Ahmad 6-120.

CANNOT MAKE GRAZING LAND EXCLUSIVE

(٢٩٩٢) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ الصَّعْبَ بْنَ جَثَّامَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَاحِمٰى اِلَّا لِلّٰهِ وَرَسُوْلِهٖ۔ (رواه البخارى)

2992. Sayyiduna Ibn Abbas رضی اللہ عنہ reported that Sayyiduna Sa'b ibn Jath thamah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "There is no sanctuary (or grazing land exclusive for anyone) except that which belong to Allah."[1]

COMMENTARY: Hima is a restricted grazing ground for animals to which other people are not allowed to send their animals.

The hadith says that it is not proper to reserve pastures without permission of Allah and his Messenger صلی اللہ علیہ وسلم.

During the Jahiliyah (ignorance period), the chiefs of tribes disallowed animals of other people to such lands that had much grass and profuse water and reserved these lands for themselves. The Prophet صلی اللہ علیہ وسلم disallowed this practice but did permit creation of exclusive grazing grounds for such animals as were used in jihad and for the animals received against zakah (Annual due charity). Now, however, after the death of the Prophet صلی اللہ علیہ وسلم no ruler is permitted to set aside a grazing ground for himself or for any purpose. Some ulama (Scholars) do say that a grazing ground may be reserved when it is exigent for the general body of Muslims unless it causes difficulty to most citizens.

A DISPUTE ABOUT WATER

(٢٩٩٣) وَعَنْ عُرْوَةَ قَالَ خَاصَمَ الزُّبَيْرُ رَجُلًا مِنَ الْاَنْصَارِ فِيْ شِرَاجٍ مِنَ الْحَرَّةِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسْقِ يَازُبَيْرُ ثُمَّ اَرْسِلِ الْمَاءَ اِلٰى جَارِكَ فَقَالَ الْاَنْصَارِيُّ اَنْ كَانَ ابْنُ عَمَّتِكَ فَتَلَوَّنَ وَجْهُهٗ ثُمَّ قَالَ اِسْقِ يَازُبَيْرُ ثُمَّ احْبِسِ الْمَاءَ حَتّٰى يَرْجِعَ اِلَى الْجَدْرِ ثُمَّ اَرْسِلِ الْمَاءَ اِلٰى جَارِكَ فَاسْتَوْعَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلزُّبَيْرِ حَقَّهٗ فِيْ صَرِيْحِ الْحُكْمِ حِيْنَ اَحْفَظَهُ الْاَنْصَارِيُّ وَكَانَ اَشَارَ عَلَيْهِمَا بِاَمْرٍ لَهُمَا فِيْهِ سَعَةٌ۔ (متفق عليه)

2993. Sayyiduna Urwah رحمہ اللہ narrated that Sayyiduna Zubayr رضی اللہ عنہ had a dispute with an ansar about the streamlets originating form the mountains (to the fields). The Prophet صلی اللہ علیہ وسلم (when it was brought to him) said, "O Zubayr, water your field, the let it flow to your neighbour." The ansar complained, "Of course, he is your cousin." That brought a change of colour on his face and he said,"Zubair! Irrigate your land and hold in till it flows to the embankment. Then let it flow to your neighbour!" Thus, the Prophet صلی اللہ علیہ وسلم allowed Zubayr رضی اللہ عنہ his right by the clear judgement when the ansar angered him though he had offered them an advice that could have made it convenient for each of them.[2]

COMMENTARY: Sayyiduna Urwah ibn zubayr ibn al-Awam رحمہ اللہ was a great glorious tabi. He was one of the seven great jurists of Madinah. His mother was the famous sahabiyah Sayyidah Asma رضی اللہ عنہ daughter of Sayyiduna Abu Bakr رضی اللہ عنہ His (Urwah's)

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[1] Bukhari # 2370, Musnad Ahmad 4-38.

[2] Bukhari # 2359, Muslim # 129-2357, Tirmidhi # 1368, Abu Dawud # 3637, Nasa'i # 5407, Ibn Majah # 2480, Musnad Ahmad 4-5.

رضی اللہ عنہ father was Sayyiduna Zubayr رضی اللہ عنہ the famous sahabi (Prophet's Companion) and son of Sayyidah Safiyah bint Abdul Muttalib, the aunt of the Prophet صلی اللہ علیہ وسلم one of the chief distinctions of Sayyiduna Zubayr رضی اللہ عنہ is that he was among the earliest to embrace Islam. He had embraced Islam in the very beginning of the Prophet's صلی اللہ علیہ وسلم call. At that time he was only sixteen years old, but his cruel paternal uncle gave him different kinds of punishment for it, like throwing him in smoke. The young man did not falter. Rather, he continued to stop forward. He participated in all battles with the prophet صلی اللہ علیہ وسلم and displayed exemplary bravery. He was one the ten fortunate sahabah (Prophet's Companions) رضی اللہ عنہم whom the Prophet صلی اللہ علیہ وسلم gave glad tiding of paradise in this world and who are called the ashrah mubashshirah.

It is about Sayyiduna Zubayr رضی اللہ عنہ that he had an nasar irrigated their respective fields through the same channel. Once they had an altercation about who had right of water before the other since they could not agree with one another, they took their case to the Prophet صلی اللہ علیہ وسلم for a judgement.

He gave the judgment considering that Zubayr's رضی اللہ عنہ land was on a higher level and nearer to the channel then the ansar's رضی اللہ عنہ. The latter, however, accused him of bias and favouritism.

The result was that the Prophet صلی اللہ علیہ وسلم withdraw the little concession he had given to the ansar رضی اللہ عنہ.

The concluding words of the hadith suggest that the Prophet صلی اللہ علیہ وسلم had advised Zubayr رضی اللہ عنہ to forgo some of his rights as a matter of goodwill. On the reaction of the ansar, he asked Zybayr رضی اللہ عنہ to seize all his right without consideration.

Some people say that the ansar was actually a hypocrite. Hypocrites never let an opportunity go to hurt the Prophet صلی اللہ علیہ وسلم. He was called and ansar because he belonged to the tribe of ansars. Some of them were hypocrites like Abdullah ibn Ubayy.

If that is so, then why was he not punished? He ought to have been killed at that moment for being rude to the Prophet صلی اللہ علیہ وسلم. The answer is that either it was to get him to the straight path by showing him leniency, or the Prophet's صلی اللہ علیہ وسلم patience did not allow him to kill him, for, he always endured and mischief of the hypocrites, and their taunts. Besides the enemies would have said, "Muhammad kills his companions," for, the hypocrites did call themselves Muslims and presented themselves as the Prophet's صلی اللہ علیہ وسلم companions.

However, some ulama (Scholars) have dug up an unearthed that the ansar was reallv a believer. Annoyance and impatience had made his mind restless and he blundered into misbehaving with the Prophet صلی اللہ علیہ وسلم.[1]

DO NOT WITHHOLD EXCESS WATER

(٢٩٩٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَمْنَعُوْا فَضْلَ الْمَاءِ لِتَمْنَعُوْا بِهٖ فَضْلَ الْكَلَاءِ۔ (متفق عليه)

2994. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم

[1] See also Siratun Nabi, Shibli Nu'mani, Dar ul Isha'at Karachi, v7 p46, v1 p195 and v2 p78.

said, "Do not withhold excess water (from the animals) lest it stop extra herbage from growing."[1]

COMMENTARY: If animals are prevented from water, no one will get their animals there to graze. Once who disallows water directly, prevents grazing. It is the main diet of the animals, so it is not correct to disallow it. Of course, if there is no excess water then it is not wrong to prefer one's needs.

(٢٩٩٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ اِلَيْهِمْ رَجُلٌ حَلَفَ عَلٰى سِلْعَةٍ لَقَدْ اُعْطِيَ بِهَا اَكْثَرَ مِمَّا اُعْطِيَ وَهُوَ كَاذِبٌ وَرَجُلٌ حَلَفَ عَلٰى يَمِيْنٍ كَاذِبَةٍ بَعْدَ الْعَصْرِ لِيَقْتَطِعَ بِهَا مَالَ رَجُلٍ مُسْلِمٍ وَرَجُلٌ مَنَعَ فَضْلَ مَاءٍ فَيَقُوْلُ اللّٰهُ اَلْيَوْمَ اَمْنَعُكَ فَضْلِيْ كَمَا مَنَعْتَ فَضْلَ مَاءٍ لَمْ تَعْمَلْ يَدَاكَ۔ (متفق عليه)

2995. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Three there are to whom Allah shall not speak on the day of resurrection and shall not look at them (with mercy), (they are:)

1. A man who swears (falsely) about his goods (to the buyer) that he was getting a better price than what he is being given, and he is a liar.

2. A man who swears a false oath after *asr* (*salah (prayer)*) to cheat a Muslim of his property.

3. A man who denies (to others) excess water. So Allah will say (on the day of resurrection)."Today, I deny you My favour just as you had denied excess water that your hands had not produced."[2]

COMMENTARY: The time 'after *asr*' has been mentioned either because false swearing is made at this time generally or it is more sinful to swear falsely after *asr*.

Allah will say to him that he acted unjustly though he had no hand in producing the water. How would he have acted if the water was his product? He denied Allah's blessing to other, so Allah will deny His blessing to him.

Though a well or stream may have man's effort in building them, yet the water therein is Allah's blessing and favour. The owner cannot deny it to others.

وَذُكِرَ حَدِيْثُ جَابِرٍ فِيْ بَابِ الْمَنْهِيِّ عَنْهَا مِنَ الْبُيُوْعِ

(Jabir's رضی اللہ عنہ hadith is mentioned previously in the chapter of 'Sales and purchases that are disallowed.' # 2857)

SECTION II — اَلْفَصْلُ الثَّانِيْ

WALL ROUND A BARREN LAND

(٢٩٩٦) عَنِ الْحَسَنِ عَنْ سَمُرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَحَاطَ حَائِطًا عَلَى الْاَرْضِ فَهُوَ لَهٗ۔

(رواه ابوداؤد)

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[1] Bukhari # 2354, Muslim # 37-1566, Tirmidhi # 1276, Abu Dawud # 3473, Ibn Majah # 2478, Musnad Ahmad 2. 244.

[2] Bukhari # 2369, Muslim # 173-103, Abu Dawud # 3474, Nasa'i # 4462, Ibn Majah # 2207, Musnad Ahmad 2-253.

2996. Sayyiduna Hasan (Busri) رحمه الله reported that Sayyiduna Samurah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "He who surrounded a (barren) land with a wall, it belongs to him."

COMMENTARY: According to the hadith, ownership of a barren land is established by the erection of a boundary wall round it. Imam Ahmad رحمه الله abides by this direction while the other three imam hold that ownership of such land is established only after it is made habitable. This has been explained in the beginning of the chapter. The hadith will be interpreted to mean that the wall is put up round the land to enable residence thereon.

PROPHET'S صلى الله عليه وسلم GIFTS OF BARREN LAND TO THE SAHABAH (PROPHET'S COMPANIONS) رضى الله عنهم

(٢٩٩٧) وَعَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَقْطَعَ لِلزُّبَيْرِ نَخِيلًا۔ (رواه ابوداؤد)

2997. Sayyidah Asma bint Abu Bakr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم handed over ownership of some palm trees to (Sayyiduna) Zubayr.[1] رضى الله عنه

COMMENTARY: Those trees were either from the Khums, or they stood on the barren land presented to Sayyiduna Zubayr رضى الله عنه.

(٢٩٩٨) وَعَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَقْطَعَ لِلزُّبَيْرِ حُضْرَ فَرَسِهٖ فَأَجْرٰى فَرَسَهٗ حَتّٰى قَامَ ثُمَّ رَمٰى بِسَوْطِهٖ فَقَالَ أَعْطُوْهُ مِنْ حَيْثُ بَلَغَ السَّوْطُ۔ (رواه ابوداؤد)

2998. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم allot ed to (Sayyiduna) Zubayr رضى الله عنه all the land his horse could cover at a run so, he made it run and when it stopped (at a distance), he threw his whip (from there), so, the Prophet صلى الله عليه وسلم said, "Let him have it till where his whip has reached."[2]

(٢٩٩٩) وَعَنْ عَلْقَمَةَ بْنِ وَائِلٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَقْطَعَهٗ أَرْضًا بِحَضْرَمَوْتَ قَالَ فَأَرْسَلَ مَعِيَ مُعَاوِيَةَ قَالَ أَعْطِهَا إِيَّاهُ۔ (رواه الترمذی والدارمی)

2999. Sayyiduna Alqamah ibn Wa'il رحمه الله narrated on the authority of his father that the Prophet صلى الله عليه وسلم allotted to him a piece of land in Hadramawt. He said, "He sent Mu'awiyah with me instructing him, 'Give it to him.'[3]

COMMENTARY: The mount as sarah extends from Yemen to the Arabian peninsula, from its south west corner to the east turning along the southern coast to a long distance. The area this mountain range covers is called Hardramawt nearly all of it is barren and made up of desolate mountains. They are not very high and are uncultivable because of poor rain. However, some of their valleys are relatively hospitable, one such is the valley Hadramawt.

Sayyiduna wa'il ibn Hajr رضى الله عنه was a prince of the decent royal family of this area. His father was the monarch of the place. When he learnt of the Prophet's صلى الله عليه وسلم call to

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[1] Abu Dawud # 3069.

[2] Abu Dawud # 3072, Musnad Ahmad 2-156.

[3] Tirmidhi # 1386, Abu Dawud # 3058, Darimi # 2609, Musnad Ahmad 6-399.

Islam, he took a deputation of his people to meet him. As he departed from Hadramawt, the Prophet صلی اللہ علیہ وسلم informed the Sahabah (Prophet's Companions) رضی اللہ عنہم before his arrival: (وهو بقية ابناء الملوک) (and he is the surviving son of the kings). When he came and met the prophet صلی اللہ علیہ وسلم, he received him warmly and made him sit near him on his mat. Then he made him ruler of Hadramawt, bestowing on him some of its lands.

(٣٠٠٠) وَعَنْ اَبْيَضَ بْنِ حَمَّالٍ الْمَارَبِيِّ اَنَّهُ وَفَدَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاسْتَقْطَعَهُ الْمِلْحَ الَّذِىْ بِمَارِبَ فَاَقْطَعَهُ اِيَّاهُ فَلَمَّا وَلّٰى قَالَ رَجُلٌ يَارَسُوْلَ اللّٰهِ اِنَّمَا اَقْطَعْتَ لَهُ الْمَاءَ الْعِدَّ قَالَ فَرَجَعَهُ مِنْهُ قَالَ وَسَاَلَهُ مَاذَا يُحْمٰى مِنَ الْاَرَاكِ قَالَ مَالَمْ تَنَلْهُ اَخْفَافُ الْاِبِلِ۔ (رواه الترمذی وابن ماجة والدارمی)

3000. Sayyiduna Abyad ibn Hammal al-Marabi narrated that he came to Allah's Messenger صلی اللہ علیہ وسلم and requested him to allot to him the (mine of) salt in Ma'rib. So, he gave it to him. But, as he turned to go, a man pointed out, "O Messenger صلی اللہ علیہ وسلم of Allah, you have given him the ceaseless (ready) water (meaning, salt that is absolutely ready)." (This man was Aqra ibn Habis Tamimi.) رضی اللہ عنہ So, he took it back from him. He then requested him about the land that had arak (thorny) trees growing in it. He said, "The land where the camels do not reach."[1]

COMMENTARY: Marib is a city in Yemen, sixty miles to the east of Sana'a, four thousand feet above the sea level. It was the capital of Yemen up to the first century of the Gregorian calendar, under the Saba dynasty. It also was a busy trade centre. Abyad رضی اللہ عنہ was called Ma'rabi because of his residence there.

Ceaseless or ready water means always ready and perpetual. It alludes to the salt in the mine that is always at h and. The Prophet صلی اللہ علیہ وسلم gave it to Abyad رضی اللہ عنہ under the impression that he would have to work over it but when Aqra رضی اللہ عنہ pointed out that it was developed and no work was necessary to extract the salt, he reversed his decision because all people had a right over it, the mine as well as the salt.

It is evidence that the ruling government may assign a mine to any one if it is underground and undeveloped. The mines that are developed and productive may not be given to any individual. Like grass and water, all people will share their utility.

The hadith also establishes that a ruler may annul his decision if it transpires that it was not based on correct information.

The words 'where the camels do not reach' mean a land distant from pastures and buildings. Hence, it is not allowed to revive the barren land that is near houses because animals graze there and citizens use it for different purposes.

THERE BLESSINGS OF ALLAH FOR ALL

(٣٠٠١) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُسْلِمُوْنَ شُرَكَاءُ فِىْ ثَلَاثٍ فِى الْمَاءِ وَالْكَلَاءِ وَالنَّارِ۔ (رواه ابوداؤد وابن ماجة)

3001. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Muslims are co-sharers in three things; water, herbage and fire."[2]

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[1] Tirmidhi # 1385, Ibn Majah # 2475, Darimi # 2608, Abu Dawud # 3064.

[2] Abu Dawud # 3477, Ibn Majah # 2472, Musnad Ahmad 5. 361.

COMMENTARY: Of the three blessings, water is found in the rivers, ponds, seas, wells, etc. It is not what anyone has in his vessels. This has been dealt with in the beginning of the chapter. Herbage is grown in the open.

If anyone possesses fire, he has no right to deny it to others or prevent him from burning a lantern or from sitting in its light. But, the wood that is being burnt is not allowed to anyone because that would cause the fire to decrease or to extinguish. Some people say that it refers to flint that is used to ignite a spark. NO one may be prevented to take it from a barren land (mawat).

THE FIRST TO TAKE POSSESSES IT, IF IT IS A PERMISSIBLE THING

(٣٠٠٢) وَعَنْ اَسْمَرَبْنِ مُضَرِّسٍ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَايَعْتُهُ فَقَالَ مَنْ سَبَقَ اِلٰى مَاءٍ لَمْ يَسْبِقْهُ اِلَيْهِ مُسْلِمٌ فَهُوَلَهٗ۔ (رواه ابوداؤد)

3002. Sayyiduna Asmar Mudarris رضی اللہ عنہ recalled his coming to the Prophet صلی اللہ علیہ وسلم when he swore allegiance to him. He said to him (Asmar) رضی اللہ عنہ. "If anyone precedes (others) to water to which no Muslim has overtaken him, then it belongs to him."[1]

COMMENTARY: If any one takes water from a permissible source like river, etc. that portion becomes his property and what remains in the source is not his but continues to be permissible for all. In the same way other permissible things are treated.

EVIL OVERTAKES THE PEOPLE WHOSE WEAK ARE DENIED THEIR RIGHTS

(٣٠٠٣-٣٠٠٤) وَعَنْ طَاؤسٍ مُرْسَلًا اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَحْيَا مَوَاتًا مِنَ الْاَرْضِ فَهُوَلَهٗ وَعَادِيُّ الْاَرْضِ لِلّٰهِ وَرَسُوْلِهٖ ثُمَّ هِيَ لَكُمْ مِنِّيْ۔ رَوَاهُ الشَّافِعِيُّ وَرُوِيَ فِيْ شَرْحِ السُّنَّةِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقْطَعَ لِعَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ الدُّوْرَ بِالْمَدِيْنَةِ وَهِيَ بَيْنَ ظَهْرَانِيْ عِمَارَةِ الْاَنْصَارِ مِنَ الْمَنَازِلِ وَالنَّخْلِ فَقَالَ بَنُوْ عَبْدِبْنِ زُهْرَةَ نَكِّبْ عَنَّا ابْنَ اُمِّ عَبْدٍفَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلِمَ ابْتَعَثَنِيَ اللّٰهُ اِذًا اِنَّ اللّٰهَ لَا يُقَدِّسُ اُمَّةً لَا يُؤْخَذُ لِلضَّعِيْفِ فِيْهِمْ حَقُّهٗ۔

3003. Sayyiduna Tawus رضی اللہ عنہ narrated in a mursal form that Allah's Messenger صلی اللہ علیہ وسلم said, "He who revives barren land, it belongs to him. Ancient land belongs to Allah and His Messenger. Then it is for you from me."[2]

3004. It is reported that Sharh us *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* that the Prophet صلی اللہ علیہ وسلم allotted to Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ some houses in Madinah between the dwellings and palm trees of the ansar. At that, the Banu Abd ibn Zuhrah pleaded. "Send away the son of Umm Abd from us!" (Ibn Mas'ud's) رضی اللہ عنہ mother was Umm Abd.) He said, "Then why has Allah sent me? Allah does not grant sanctity to a people who do not get the weak his rights."[3]

COMMENTARY: Ancient land is the barren land whose owner is unknown. The Arabic Word

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[1] Abu Dawud # 3071.

[2] Abu Dawud # 3071.

[3] Shafi in al-Umm 4-45 (kitab ul Jihad, chapter on Huma and Qita).

for it (عادى) refer to (عاد) Aad, the people of Prophet Hud عليه السلام merely to depict its primeval or ancient nature because prophet Hud عليه السلام and his people are very early in history.
The Prophet صلى الله عليه وسلم said, "belongs to and His Messenger." It means 'all old. Ownerless barren lands belong to me. They are under m y authority. I use them as I deem best and give them to whom I like and allow them to develop them.' Allah's name is taken by way of introduction and His Greatness to demonstrate His Messenger's صلى الله عليه وسلم status, for, the Messenger's صلى الله عليه وسلم decision reflects Allah's decision This (last sentence) is what Qadi said.
Banu Abd ibn Zuhrah wanted Ibn Mas'ud رضى الله عنه to be sent away because they were opposed to his father, Mas'ud, during the jahiliyah (ignorance period). Besides, his mother, Umm Abd was among their servants. So, they demonstrated their apathy for Ibn Mas'ud رضى الله عنه.
The Prophet صلى الله عليه وسلم told them that one of the reasons for which he was sent was to help the weak people and remove the imaginary wall between men dividing them as high and low. He had to infuse common sense into the arrogant and confidence into the weak and needy.
He said that the people who do not care for their weak section are the worst of human beings whom Allah does not clear from sins and evil. When the strong suppress the weak and deny them their rights, their social life is smeared with evil and sin. They are not worthy and not righteous, and deprive themselves of Allah's mercy.
Therefore, the Prophet صلى الله عليه وسلم explained to Banu (children of) Abd ibn Zuhrah that they should not try to deny Abdullah ibn Mas'ud his rights. He could choose to live where he wished. And the Prophet صلى الله عليه وسلم said to them "I am his helper and am bound to support him."

RELEASING WATER TO FIELDS AND GARDENS

(٣٠٠٥) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَضٰى فِي السَّيْلِ الْمَهْزُوْرِ اَنْ يُمْسَكَ حَتّٰى يَبْلُغَ كَعْبَيْنِ ثُمَّ يُرْسِلَ الْاَعْلٰى عَلَى الْاَسْفَلِ۔ (رواه ابوداؤد وابن ماجة)

3005. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated that on the authority of his father (Shu'ayb) from his grandfather (Abdullah ibn Amr) رضى الله عنه that Allah's Messenger صلى الله عليه وسلم had decided about the stream al-Mahzur that its water should be withheld till it was ankle deep and then the upper waters should be released to flow to the lower.[1]

COMMENTARY: Al-Mahzur is a valley in Madinah situated in the land of Banu Qurayzah and irrigating their fields. The Prophet صلى الله عليه وسلم had instructed that the land near to the canal carrying water from this valley should be given preference and water should be released to it first. When this land was well watered the sign of which was that water stood ankle deep, the water should be released and allowed to go to the lower land.
The same procedure applies to every river flows naturally without anyone's effort in building it.

DO NOT TROUBLE OTHERS

(٣٠٠٦) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ اَنَّهٗ كَانَتْ لَهٗ عَضُدٌ مِنْ نَخْلٍ فِيْ حَائِطِ رَجُلٍ مِنَ الْاَنْصَارِ وَمَعَ الرَّجُلِ اَهْلُهٗ فَكَانَ سَمُرَةُ يَدْخُلُ عَلَيْهِ فَيَتَاَذّٰى بِهٖ فَاَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذٰلِكَ لَهٗ فَطَلَبَ اِلَيْهِ النَّبِيُّ صَلَّى

[1] Abu Dawud # 3639, Ibn Majah # 2482, Muwatta Maalik # 28 (al-Aqdiyah).

اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيَبِيْعَهُ فَأَبٰى فَطَلَبَ اَنْ يُنَاقِلَهُ فَأَبٰى قَالَ فَهَبْهُ لَهُ وَلَكَ كَذَا اَمْرًا رَغَّبَهُ فِيْهِ فَأَبٰى فَقَالَ اَنْتَ مُضَارٌّ فَقَالَ لِلْاَنْصَارِيِّ اذْهَبْ فَاقْطَعْ نَخْلَهُ رَوَاهُ اَبُوْدَاوٗدَ۔

3006. Sayyiduna Samurah ibn Jundub رضی اللہ عنہ is reported to have had some palm-trees in the garden of a man of the ansar (purportedly Malik ibn Qays) رضی اللہ عنہ who had his family with him. Sayyiduna Samurah رضی اللہ عنہ used to enter it (to look after his trees). This caused inconvenience to the ansar. So, he met and told the Prophet صلی اللہ علیہ وسلم about it. He (called Samurah) رضی اللہ عنہ and asked him to sell it (meaning, the palm trees to the ansar), but he declined. So, he advised him to exchange them for something else, but he declined. Then, he instructed him to present them to ansar and have a certain thing for it but he declined. Then, he said, "You are a difficult man." And to the ansar, "Go, cut down his palm-trees!"

COMMENTARY: The Prophet صلی اللہ علیہ وسلم did not give a command to Sayyiduna Samurah of a *wajib (obligatory)* nature that he had no option but to obey. He merely suggested to him or recommended him to do one of those things. The last option was also an encouragement to earn reward. If it was otherwise, then Sayyiduna Samurah رضی اللہ عنہ would not have declined so easily. Rather, being an obedient sahabi, he would have agreed without hesitation.

The question arises why did the Prophet صلی اللہ علیہ وسلم instruct the ansar to chop down Samurah's رضی اللہ عنہ trees. The answer is that since he declined every offer, he seemed to be bent on causing distress to the ansar. There was only one way to give relieve to the ansar instruct him to cut down those trees.

وَذُكِرَ حَدِيْثُ جَابِرٍ مَنْ اَحْيٰى اَرْضًا فِيْ بَابِ الْغَصْبِ بِرِوَايَةِ سَعِيْدِ بْنِ زَيْدٍ وَسَنَذْكُرُ حَدِيْثَ اَبِيْ صِرْمَةَ مَنْ ضَارَّ اَضَرَّ اللّٰهُ بِهٖ فِيْ بَابِ مَا يُنْهٰى مِنَ التَّهَاجُرِ

And, the hadith of Jabir رضی اللہ عنہ about reviving barren land has been narrated already in the chapter on 'unjust & compulsory appropriation, hadith # 2944.

مَنْ ضَارَّ ضَرَّ اللّٰهُ بِهٖ الخ باب ماينهى من التّهاجر

And, we shall narrate the hadith of Abu Sirmah (# 5042) about one who hurts, Allah will cause him hurt...in the chapter on that which is forbidden about severing ties of kinship or staying apart. (The compiler of Masabih had reproduced were both these traditions.)

SECTION III اَلْفَصْلُ الثَّالِثُ

DO NOT REFUSE TO GIVE WATER, SALT & FIRE

(٣٠٠٧) عَنْ عَآئِشَةَ اَنَّهَا قَالَتْ يَارَسُوْلَ اللّٰهِ مَا الشَّيْئُ الَّذِيْ لَا يَحِلُّ مَنْعُهٗ قَالَ الْمَاءُ وَالْمِلْحُ وَالنَّارُ قَالَتْ قُلْتُ يَارَسُوْلَ اللّٰهِ هٰذَا الْمَاءُ قَدْ عَرَفْنَاهُ فَمَا بَالُ الْمِلْحِ وَالنَّارِ قَالَ يَا حُمَيْرَاءُ مَنْ اَعْطٰى نَارًا فَكَاَنَّمَا تَصَدَّقَ بِجَمِيْعِ مَا اَنْضَجَتْ تِلْكَ النَّارُ وَمَنْ اَعْطٰى مِلْحًا فَكَاَنَّمَا تَصَدَّقَ بِجَمِيْعِ مَا طَيَّبَتْ تِلْكَ الْمِلْحُ وَمَنْ سَقٰى مُسْلِمًا شَرْبَةً مِنْ مَاءٍ حَيْثُ يُوْجَدُ الْمَاءُ فَكَاَنَّمَا اَعْتَقَ رَقَبَةً وَمَنْ سَقٰى مُسْلِمًا شَرْبَةً مِنْ مَاءٍ حَيْثُ لَا يُوْجَدُ الْمَاءُ فَكَاَنَّمَا اَحْيَاهَا۔

(رواه ابن ماجة)

3007. Sayyidah Ayshah رضی اللہ عنہا narrated that she asked, 'O Messenger of Allah صلی اللہ علیہ وسلم, what thing is it that it is not lawful to deny?" He said, "Water, Salt and fire," She said, "O Messenger of Allah, this water we understand (that this blessing of Allah is essential and a necessity of life). But, why salt and fire? (It is difficult to comprehend.) He said, "O Humayra, he who gives fire is like one who gives a charity of everything that the fire cooks. And, he who gives salt is as though he gives charity of everything that the salt makes tasty. He who gives water to drink to a Muslim where water is available is as though he has emancipated a slave. And he who gives water to a Muslim to drink where water is scarce is as though he has given him life."

COMMENTARY: The Prophet صلی اللہ علیہ وسلم also described the need to give water though Sayyidah Ayshah رضی اللہ عنہا had said that she understood the need to give water to someone.[1]

CHAPTER - XVI

GIFTS بَابُ الْعَطَايَا

The word (عطایا) (ataya) is the plural of (عطا) (ata) meaning 'gift.' grant. It is to transfer ownership and right to use of something belonging to oneself to another person, or to give away something to another without any return.

In this chapter, all kinds of gift and grants will be mentioned. They are:

(وقف) (waqf) or endowment,

(ھبہ) (hibah) grant, donation,

(عمیری) (umra) donation for life,

(رقبی) (ruqba) donation with provision as to death of donar or donee.[2]

Mulla Ali Qari رحمہ اللہ has stated that ataya mean 'the grants and rewards of the chiefs, rulers, monarchs and heads of states."

Imam Ghazali رحمہ اللہ has written in Minhaj ul Aabideeen that the ulama (Scholars) have expressed different opinions on accepting the gifts of rulers and monarchs and the rewards of state. Some of them say that if the gifts and rewards are of such things of whose unlawfulness one is not certain then it is correct to accept them. Others say that unless one is certain that they are lawful, it is better not to accept them because in present times, most of the property and valuables with the kings and in state Treasuries are acquired through sources not recognized and approved by Shari'ah (divine law).

Some ulama (Scholars) say that it is lawful for both the rich and the poor to receive gifts from the rulers as long as it is not established definitely that their property is unlawfully acquired. Their evidence is that the prophet صلی اللہ علیہ وسلم had accepted the gift of Muqawqis king of Alexandria and had taken a loan from a Jew though the Qaran says about the Jews.

أَكَّالُونَ لِلسُّحْتِ

{devourers of the unlawful} (5:42)

Some others have said that if it is not known about some property that it is unlawful then

[1] Ibn Majah # 2474.

[2] These definitions are from mujan lughat al Fuqaha, Idaratul Quran, Karachi.

the poor (destitute, needy) is allowed to take it but the rich (who can afford) is not permitted to take it.

In conclusion and as a summary the ruling may be understood that there is no harm if a poor person accepts anything from the rulers because if it is the ruler's personal property then undoubtedly it is correct to take it, and if it is from the spoils, Kharaj (homage revenue) (tribute or tax and land) or ushr (one tenth or title) then the poor person deserves to take it. The scholars too have a right to the revenue of the spoils, tribute or one-tenth of land tax. Sayyiduna Ali رضی اللہ عنہ said that if any one embraces Islam willingly and learns the Quran, then he has a right to take two hundred dirhams from the state Treasury every year. If he does not receive his right in this world then he will get its reward in the hereafter.

SECTION I اَلْفَصْلُ الْاَوَّلُ

UMAR'S LAND OF KHAYBAR GIVEN AS WAQF

(٣٠٠٨) عَنِ ابْنِ عُمَرَ اَنَّ عُمَرَ اَصَابَ اَرْضًا بِخَيْبَرَ فَاَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّي اَصَبْتُ اَرْضًا بِخَيْبَرَ لَمْ اُصِبْ مَالًا قَطُّ اَنْفَسَ عِنْدِيْ مِنْهُ فَمَا تَاْمُرُنِيْ بِهٖ قَالَ اِنْ شِئْتَ حَبَّسْتَ اَصْلَهَا وَتَصَدَّقْتَ بِهَا فَتَصَدَّقَ بِهَا عُمَرُ اَنَّهٗ لَا يُبَاعُ اَصْلُهَا وَلَا يُوْهَبُ وَلَا يُوْرَثُ وَتَصَدَّقَ بِهَا فِي الْفُقَرَاءِ وَفِي الْقُرْبٰى وَفِي الرِّقَابِ وَفِيْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ وَالضَّيْفِ لَا جُنَاحَ عَلٰى مَنْ وَلِيَهَا اَنْ يَاْكُلَ مِنْهَا بِالْمَعْرُوْفِ اَوْ يُطْعِمَ غَيْرَ مُتَمَوِّلٍ قَالَ ابْنُ سِيْرِيْنَ غَيْرَ مُتَاَثِّلٍ مَالًا۔ (متفق عليه)

3008. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that (Sayyiduna) Umar رضی اللہ عنہ got some land in Khaybar (as his share of spoils). He went to the Prophet صلی اللہ علیہ وسلم and submitted. "O Messenger of Allah, I have received land in Khaybar that I think is more valuable then any other I have ever had." (And he expressed desire to use it in Allah's path.) "Command me how I may use it?" He said, "If you wish, make a waqf (endowment) of the property and give its produce as charity." So, Umar made a sadaqah (charity) of the land in Allah's path stipulating that the land itself should not be sold gifted or inherited. He gave its produce as sadaqah (charity) to be disbursed to the poor the relatives, the slaves to buy their freedom, in Allah's path (for the warriors, pilgrims), the travellers and the guest. The trustee of the land may eat from it and feed his family (who are not self supporting) only to the extent of his needs, there being no sin on him for that, provided he does not build up (from it) to become rich.

Ibn Sirin رحمہ اللہ explained that the trustee should not make the land a means to collect wealth for himself.[1]

COMMENTARY: This hadith is proof that waqf may be made. All Muslim agree that a Muslim is allowed to make waqf of his property like land or house, etc. for a pious purpose and a good objective to please Allah. A person who makes the waqf is bestowed with a huge reward.

This hadith is also an evidence that the property of which a waqf is made may neither be sold nor given in gift. It cannot be inherited too.

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[1] Bukhari # 2737, Muslim # 15-1632, Nasa'i # 3629, 3630, Ibn Majah # 2396, Musnad Ahmad 2-12.

This hadith bears out the excellence of waqf which is a recurring charity The person who makes a waqf receives its reward perpetually.

Khaybar is a habitation about sixty miles to the north of Madinah. Dates are grown here. The Muslims had conquered it in the times of the Prophet صلى الله عليه وسلم. After that, its lands were distributed as spoils among the warriors and Sayyiduna Umar رضى الله عنه also got a share which he set aside as waqf in Allah's path.

Sharh us *sunnah (Prophet's* صلى الله عليه وسلم *practice)* says that this hadith confirms that it is allowed to the person making a waqf to receive from it a reasonable profit for his needs. He may use that on the necessities of life of himself and his family. He is the trustee of his waqf.

At one time, the Prophet صلى الله عليه وسلم had asked, "Is there anyone who will buy bi'r (the well named) roomah? (It had belonged to a Jew and the Prophet صلى الله عليه وسلم had asked for one who would buy it and make an endowment of it for the Muslim). "His bucket in the well will be like a Muslim's." (It meant that he could use the well like other Muslim could.) Sayyiduna Uthaman bought the well and made a waqf of it for the Muslims.

UMRA IS ALLOWED

(٣٠٠٩) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعُمْرٰى جَائِزَةٌ۔ (متفق عليه)

3009. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Umra is allowed."[1]

(Umra is a life time donation, as distinct from umrah, the pilgrimage.)

COMMENTARY: Mutual dealings and exchange of gifts promote love for each other. One of the ways to give gifts is umra which is permissible according to this hadith. (the word is pronounced umra)

WHAT IS UMRA: It has been defined earlier. For example, someone gives to another his house for the life time of the recipient. This is allowed and as long as the person to whom the house is given lives, the house cannot be taken back. However, when he dies, may house be taken back or not?

The ulama (Scholars) differ on this question. There are three kinds of umraa:

(1) A person gives his house to another. Saying, "I have given you my house for your lifetime. After your death, it will go to your heir and children." All the ulama (Scholars) agree that this is a gift and it is no more the property of the donor. It becomes the recipient's property. After his death, his heirs become owners of the house. If he has no heirs then it goes to the state Treasury.

(2) The giver says only. "This is your house for your life time." Most ulama (Scholars) say that the same ruling applies as in the previous case. However, some ulama (Scholars) say that it will not go to the heirs but will revert to the donor who is the original owner.

(3) The giver says, "This house is your for your lifetime. After your death it will become my and my heir's property." However, the more correct thing is that the same ruling applies in this case as the first case. The Hanafis say that the condition 'it will revert to me and my heirs after my death' is void. However, the gift does not become void because of the faulty condition. Imam Shafi'I رحمه

[1] F khari # 2626, Muslim # 32-162, Abu Dawud # 2548, Nasa'i # 3785, Musnad Ahmad 2. 347.

رحمه الله agrees with this opinion, but Imam Ahmad رحمه الله says that the void condition makes the gift void.

Imam Maalik رحمه الله says that in all these cases, the basic purpose is to make the recipient owner of the benefit of the thing given.

UMRA BECOMES PROPERTY OF HEIR OF RECIPIENT

(٣٠١٠) وَعَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْعُمْرٰى مِيْرَاثٌ لِأَهْلِهَا۔ (رواه مسلم)

3010. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Surely, umra becomes the inheritance of the heirs of its owner (who is the recipient of the gift)."[1]

COMMENTARY: The hadith confirms that if a house is given as umra then it will remain property of the one to whom it is given. On his death, it will become the property of his heirs. Thus, the contention of the majority of the ulama (Scholars) (as mentioned earlier) is upheld.

(٣٠١١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا رَجُلٍ أُعْمِرَ عُمْرٰى لَهُ وَلِعَقِبِهٖ فَإِنَّهَا لِلَّذِيْ

أُعْطِيَهَا لَا يَرْجِعُ إِلَى الَّذِيْ أَعْطَاهَا لِأَنَّهُ أَعْطٰى عَطَاءً وَقَعَتْ فِيْهِ الْمَوَارِيْثُ۔ (متفق عليه)

3011. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any man is given a thing as umra for himself and for his heirs, then the umra belongs to him to whom it is given. It does not return to the donor, because he gave a gift in which inheritance follows."[2]

COMMENTARY: Of the three kinds of umra mentioned in the hadith of Sayyiduna Abu Hurayrah رضی اللہ عنہ (# 3009), this hadith refers to the very first kind. It has been explained there concerning the juristic difference of opinion/

HADITH THAT CONTRADICTS GENERAL OPINION

(٣٠١٢) وَعَنْهُ قَالَ إِنَّمَا الْعُمْرٰى الَّتِيْ أَجَازَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقُوْلَ هِيَ لَكَ وَلِعَقِبِكَ

فَأَمَّا إِذَا قَالَ هِيَ لَكَ مَا عِشْتَ فَإِنَّهَا تَرْجِعُ إِلٰى صَاحِبِهَا۔ (متفق عليه)

3012. Sayyiduna Jabir رضی اللہ عنہ narrated that the umra which Allah's Messenger صلی اللہ علیہ وسلم permitted is that the giver should say, "It belongs to you and to your heirs (after your death)." If he says, "It is yours as long as you live.' Then it will return to its (original owner (who gave it).[3]

COMMENTARY: This hadith seems to contradict the opinion of the majority of the ulama (Scholars) as mentioned in the commentary of the hadith of Abu Hurayrah رضی اللہ عنہ (# 3009). The ulama (Scholars) say that this hadith is not marfu which means that it communicates the saying of Sayyiduna Jabir رضی اللہ عنہ, not of the Prophet صلی اللہ علیہ وسلم So, it does not affect the majority opinion.

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[1] Muslim # 31-1625.

[2] Bukhari # 2625, Muslim # 20. 1625, Tirmidhi # 1358, Abu Dawud # 3553, Ibn Majah # 2380.

[3] Muslim # 23-1625, Abu Dawud # 3551, Musnad Ahmad 3-294.

SECTION II اَلْفَصْلُ الثَّانِي

UMRA & RAQBA DISALLOWED

(٣٠١٣) عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُرْقِبُوْا وَلَا تُعْمِرُوْا فَمَنْ أُرْقِبَ شَيْئًا أَوْ أُعْمِرَ فَهِيَ لِوَرَثَتِهٖ۔ (رواه ابوداؤد)

3013. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Do not give a gift as ruqba or as umra. If anyone is given anything as ruqba or as umra then it goes to his heirs."[1]

COMMENTARY: Like umra, ruqba is a kind of gift, defined earlier in the chapter. A man gives his house to another stipulating, "If I die before you the house will be your property. If you die before me, it will become my property again." Thus, one waits for the other to die.

Previously, we learnt that both these kinds are allowed. Now we are asked to abstain from them. So, either this hadith is abrogated as this prohibition might have been of an earlier date, Or, we are told that both umra and ruqba are not judicious yet if they are observed, then Shariah deems them correct.

While the Hanafis regard umrah as allowed, ruqba is not and imam Ahmad Abu Hanifah رحمہ اللہ Yusuf رحمہ اللہ regards it as allowed.

Some Hanafi scholars say that one should not give one's property as gift for a specified period of time with intention to take it back at the end of that time. The reason is that when anything is given as gift, it is no longer the giver's property whether he gives it explicitly as hibah (gifts) or as umra or ruqba.

BOTH UMRA AND RUQBA ARE ALLOWED

(٣٠١٤) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعُمْرٰى جَائِزَةٌ لِأَهْلِهَا وَالرُّقْبٰى جَائِزَةٌ لِأَهْلِهَا(رواه احمد والترمذی وابوداؤد)

3014. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The umra is allowed (as a gift) to those who are given (a gift as) umra. And the ruqba is allowed to those who are given (a gift as) ruqba."[2]

SECTION III اَلْفَصْلُ الثَّالِثُ

IS UMRA DISALLOWED

(٣٠١٥) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَمْسِكُوْا أَمْوَالَكُمْ عَلَيْكُمْ لَا تُفْسِدُوْهَا فَإِنَّهُ مَنْ أَعْمَرَ عُمْرٰى فَهِيَ لِلَّذِيْ أُعْمِرَ حَيًّا وَمَيِّتًا وَلِعَقِبِهٖ۔ (رواه مسلم)

3015. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Retain your properties with yourself. Do no waste them, for he who gives anything as umra (to another) gives it to him for (all his) life and after his death, to his children."[3]

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[1] Abu Dawud # 3556, Nasa'i # 3731.

[2] Tirmidhi # 1358, Abu Dawud # 3558, Nasa'i # 2739, Ibn Majah # 2383, Musnad Ahmad 3-303.

[3] Muslim # 26-1625, Musnad Ahmad 3-312.

COMMENTARY: The validity of umra seems doubtful in the light of this hadith. However, if the explanation to hadith # 3013 is read, the doubt will be cleared.

CHAPTER - XVII

MORE ABOUT THE PREVIOUS بَابٌ

SECTION I اَلْفَصْلُ الْاَوَّلُ

DO NOT RETURN GIFT OF SWEET FLOWER

(٣٠١٦) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ عُرِضَ عَلَيْهِ رَيْحَانٌ فَلَا يَرُدُّهُ فَاِنَّهُ خَفِيْفُ الْمَحْمَلِ طَيِّبُ الرِّيْحِ۔ (رواه مسلم)

3016. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who is presented a fragrant flower must not return it for, it is light to carry (meaning, a small gift) and is sweet smelling."[1]

COMMENTARY: The same command not to return a gift applies to every gift that seems small and not a great favour but is great in benefit and promoting goodwill. The person who gives the gift should not feel hurt.

(٣٠١٧) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَرُدُّ الطِّيْبَ۔ (رواه البخارى)

3017. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم never returned (the gift of) perfume.[2]

TAKING BACK A GIFT

(٣٠١٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعَائِدُ فِيْ هِبَتِهٖ كَالْكَلْبِ يَعُوْدُ فِيْ قَيْئِهٖ لَيْسَ لَنَا مَثَلُ السَّوْءِ۔ (رواه البخارى)

3018. Sayyiduna Ibn Abas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who asks for a return of his gift is like a dog who returns (to lick) its vomit. It is not for us to be compared to an evil thing."[3]

COMMENTARY: The hadith concludes with the words that our people are bestowed with great honour and lofty principles. So, it does not behave any one of us to do anything that is against the greatness of his people lest he be remembered as an evil example.

A person should not take back any gift he has presented to another. T his is moral side of the hadith.

As for its juristic angle, Imam Abu Hanifah رحمہ اللہ said that while it is allowed to take back what one has given to another as a gift, yet it is makruh (disapproved) to do so. In some cases, however, it is not even allowed. This will be explained against the hadith # 3020 (Section II).

The Hanafis say of this hadith that it speaks of 'dislike' to show that it is impolite. The three other imams read the hadith to say that is disallowed to take back a gift, but Imam Shafi'I

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[1] Muslim # 20. 2253, Tirmidhi # 2791(?), Abu Dawud # 4172, Nasa'i # 5259.

[2] Bukahri # 5928, Nasa'i # 5258.

[3] Bukhari # 2622, Muslim # 5-1622, Abu Dawud # 3538, Nasa'i # # 37601, Ibn Majah # 2385.

رحمه الله say that a father may take back a gift he gives to his son.
According to one report, Imam Ahmad رحمه الله also has the same opinion. Some ahadith that follow lead to the same conclusion but their deduction by the Hanafis is also mentioned there.

DO NOT DIFFERENTIATE BETWEEN CHILDREN

(٣٠١٩) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ اَنَّ اَبَاهُ اَتٰى بِهٖ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّيْ نَحَلْتُ ابْنِيْ هٰذَا غُلَامًا فَقَالَ اَكُلَّ وَلَدِكَ نَحَلْتَ مِثْلَهٗ قَالَ لَا قَالَ فَارْجِعْهُ وَفِيْ رِوَايَةٍ اَنَّهٗ قَالَ اَيَسُرُّكَ اَنْ يَّكُوْنُوْا اِلَيْكَ فِي الْبِرِّ سَوَاءٌ قَالَ بَلٰى قَالَ فَلَا اِذًا وَفِيْ رِوَايَةٍ اَنَّهٗ قَالَ اَعْطَانِيْ اَبِيْ عَطِيَّةً فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ لَا اَرْضٰى حَتّٰى تُشْهِدَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَتٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّيْ اَعْطَيْتُ ابْنِيْ مِنْ عَمْرَةَ بِنْتِ رَوَاحَةَ عَطِيَّةً فَاَمَرَتْنِيْ اَنْ اُشْهِدَكَ يَارَسُوْلَ اللّٰهِ قَالَ اَعْطَيْتَ سَائِرَ وَلَدِكَ مِثْلَ هٰذَا؟ قَالَ لَا قَالَ فَاتَّقُوا اللّٰهَ وَاعْدِلُوْا بَيْنَ اَوْلَادِكُمْ قَالَ فَرَجَعَ فَرَدَّ عَطِيَّتَهٗ وَفِيْ رِوَايَةٍ اَنَّهٗ قَالَ لَا اَشْهَدُ عَلٰى جَوْرٍ۔ (متفق عليه)

3019. Sayyiduna Nu'man ibn Bashir رضى الله عنه said that his father took him to Allah's Messenger صلى الله عليه وسلم and submitted, "I have given to this my son a slave." He asked, "Have you given all your children like this?" He submitted, "No." So, he commanded, "Take him back."

According to another version: he asked him, "will it not please you that all of them be kind to you in the same manner?" He said, "Of course!" So, he commanded, "Then do it not."

According to another version: Nu'man رضى الله عنه said that his father gave him a gift, but (his mother) Amrah bint رضى الله عنه Rawahah protested, "I shall not agree till you request Allah's Messenger to witness this (gift)." So he came to Allah's Messenger صلى الله عليه وسلم and submitted, "I have given my son from Amrah daughter of Rawadhah a gift but she has asked me to request you to witness (this presentation), O Messenger of Allah." He asked, "Have you given all your children the same thing?" He said, "No" So, he warned, "Fear Allah, Be just to all your children." Nu'man رضى الله عنه said that he came back and took back his gift.

According to another version: He (the Prophet) صلى الله عليه وسلم said, "I shall not be a witness to an unjust act."[1]

COMMENTARY: It is very unreasonable to treat the children unfairly. So, it is *mustahab (desirable)* to not present something to only one child at the exclusion of other sons and daughters. Rather, it should be given to all children equally.

The Prophet صلى الله عليه وسلم command to Sayyiduna Nu'man رضى الله عنه to return the slave was based on the preferred course. So, Imam Abu Hanifah رضى الله عنه. Imam Shafi'I رحمه الله and Imam Maalik رحمه الله say that if any man presents a gift to some, not all, of his children then though the gift is correct yet it is with distaste.

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[1] Bukhari # 2587, Muslim # 9. 1623, Tirmidhi # 1372, Nasa'i # 3672, Ibn Majah # 2375, Muwatta Maalik # 39 (Akram), Musnad Ahmad 4-269.

However, Imam Ahmad رحمه الله, Thawri رحمه الله and Ishaq رحمه الله and others hold that it is forbidden. They cite the saying of the Prophet صلى الله عليه وسلم (لاأشهدعلى جَوْرٍ) (I shall not be witness to an unjust act). But, Imam Abu Hanifah رحمه الله deduces from these words of the Prophet صلى الله عليه وسلم, as also in another version.

فَأَشْهِدْ عَلَى هٰذَا غَيْرِى

(He said to Bashir:) رضى الله عنه "Get some other than me for a witness."
They maintain that if this gift (of a slave to Bashir) رضى الله عنه was forbidden or void then he would not have instructed him to get another witness, The Prophet's صلى الله عليه وسلم words show that in any case Bashir's gift was correct and allowed, but disliked so he did not consider himself as a witness.

SECTION II اَلْفَصْلُ الثَّانِى

NOT PROPER TO TAKE BACK A GIFT

(٣٠٢٠) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَرْجِعُ اَحَدٌ فِىْ هِبَتِهٖ اِلَّا الْوَالِدُ مِنْ وَلَدِهٖ۔ (رواه النسائى وابن ماجة)

3020. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "No one may take back his gift. But a father (may take it back) from his son."[1]

COMMENTARY: This hadith is on which Imam Shafi'I رحمه الله based his ruling.
Imam Abu Hanifah's رحمه الله contention is that just as a father can take the property of his son for his own use. So too he may take back his (other) gifts, for his personal use.

WHEN IT IS DISALLOWED TO TAKE BACK A GIFT: As stated earlier, Imam Abu Hanifah رحمه الله regards it permissible to take back a gift but calls it makruh (disapproved). Those ahadith that disallow it, he interprets them as makruh (disapproved). However, there are seven cases when he too rules that taking back a gift is disallowed. Some books of fiqh (Islamic jurisprudence) say that the seven cases are in (دمع خزقه) each letter of which stands for one case (د،م،ع،خ،ز،ق،ه) (daal, meem, 'ain, Khah, za, qaf, ha)
The first letter daal (د) means additions. If something is added to or mixed with, a gift then returning it is not proper. An open plot on which he builds a house or plants trees. The donor cannot ask for a return of the donated land.
The second letter meem (م) stands for death of one of the two. Thus, if a person gives something to another and dies thereafter, his heirs have no right to ask the surviving recipient to return to them that which their forebear had given to him. Or, if the recipient died, the giver cannot ask his heir for the return of the gift.
The third 'ain (ع) refers to an exchange of gifts. The giver cannot ask the recipient for the return his gift (against which he had given something).
The fourth letter is Kha (خ). It is that the recepient of the gift sells it or hands it over to another. The giver cannot demand its return.
The fifth letter is za (ز). If one of the spouses gives a gift to the other, then the giver cannot ask for a return of it.

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[1] Nasa'i # 3689, Ibn Majah # 2378, Musnad Ahmad 2-182.

The sixth letter qaaf (ق) signifies relationship of the kind of mahram, like father, son, mother, grandfather, siblings, gifts by one of them to another are unreturnable.
The seventh letter ha (ه) refers to the ruin of the thing gifted. The giver cannot ask the recipient for a return of the gift if it has perished.

UNCIVIL TO DEMAND RETURN OF A GIFT

(٣٠٢١) وَعَنِ ابْنِ عُمَرَ وَ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِلرَّجُلِ اَنْ يُعْطِيَ عَطِيَّةً ثُمَّ يَرْجِعُ فِيْهَا اِلَّا الْوَالِدُ فِيْمَا يُعْطِيْ وَلَدَهٗ وَمَثَلُ الَّذِيْ يُعْطِي الْعَطِيَّةَ ثُمَّ يَرْجِعُ فِيْهَا كَمَثَلِ الْكَلْبِ اَكَلَ حَتّٰى اِذَا شَبِعَ قَاءَ ثُمَّ عَادَ فِيْ قَيْئِهٖ۔ (رواہ ابوداؤد والترمذی والنسائی وابن ماجۃ وصححہ الترمذی)

3021. Sayyiduna Ibn Umar رضی اللہ عنہ and Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "It is not lawful for anyone to present a gift to another and then take it back. But, a father to his son. The example of one who gives a gift and then takes it back is that of a dog that eats and when it is satiated vomits. Then it returns to its vomit."[1]

GIFT FOR GIFT

(٣٠٢٢) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ اَعْرَابِيًّا اَهْدٰى لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَكْرَةً فَعَوَّضَهٗ مِنْهَا سِتَّ بَكَرَاتٍ فَتَسَخَّطَ فَبَلَغَ ذٰلِكَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ اِنَّ فُلَانًا اَهْدٰى اِلَيَّ نَاقَةً فَعَوَّضْتُهٗ مِنْهَا سِتَّ بَكَرَاتٍ فَظَلَّ سَاخِطًا لَقَدْ هَمَمْتُ اَنْ لَا اَقْبَلَ هَدِيَّةً اِلَّا مِنْ قُرَشِيٍّ اَوْ اَنْصَارِيٍّ اَوْ ثَقَفِيٍّ اَوْ دَوْسِيٍّ۔ (رواہ الترمذی وابوداؤد والنسائی)

3022. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a villager presented to Allah's Messenger صلی اللہ علیہ وسلم a young she camel. He reciprocated by giving him six young she camels. But, the man was displeased. This was bought to the prophet's صلی اللہ علیہ وسلم knowledge. So, he praised and glorified Allah and said, "So and so presented me a she camel and I give him six young she-camels as a reciprocal gesture, but he was not pleased. I resolved. Therefore, that I shall not accept a gift except from a Quraysh Ansar, a Thaqafi or a Dawsi."[2]

COMMENTARY: When you give someone a gift, it is contrary to your spirit of sincerity to except a return gift. But, if any one reciprocates your gesture, you should regard it highly. The sahabah never had a semblance of wish that when they presented something to the Prophet صلی اللہ علیہ وسلم he would give them a return gift, but he was very generous and always reciprocated their gesture willingly.
The villager in this hadith showed extreme greed. His attitude reflected that he had brought the gift only to get a greater return. The Prophet صلی اللہ علیہ وسلم was displeased with his attitude and decided not to accept a gift from anyone but the four people he named.
The Quraysh belonged to the tribe of Quraysh. The Ansar were the ansar of Madinah.

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[1] Tirmidhi # 2138, Abu Dawud # 3539, Nasa'i # 3690, Ibn Majah # 2377, Musnad Ahmad 1-237.
[2] Tirmidhi # 3971, Abu Dawud # 3537, Nasa'i # 3759.

Thaqafi and Dawsi were two tribes. He named them as exceptions because they were very courageous and generous.

(٣٠٢٣) وَعَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أُعْطِيَ عَطَاءً فَوَجَدَ فَلْيَجْزِبِهِ وَمَنْ لَمْ يَجِدْ فَلْيُثْنِ فَإِنَّ مَنْ أَثْنٰى فَقَدْ شَكَرَ وَمَنْ كَتَمَ فَقَدْ كَفَرَ وَمَنْ تَحَلّٰى بِمَا لَمْ يُعْطَ كَانَ كَلَابِسِ ثَوْبَيْ زُوْرٍ۔ (رواه الترمذی وابوداؤد)

2023. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "He who is presented something and is capable, must reciprocate it. But, if he cannot, then he should praise (the giver of gift), for, he who extols has indeed expressed gratitude. But, he who 'conceals has indeed been ungrateful. He who adorns himself with what he is not given puts on two garments of falsehood."[1]

COMMENTARY: To praise anyone is tantamount to show gratitude to him. Gratitude is to have love in the heart, to praise with the tongue and to serve with hands and feet.

The hadith concludes with the message that if anyone describes himself with a merit of religion or the world which he does not possess then he is as though wearing a pair of garments of falsehood. It, means that he presents himself as a scholar and a righteous man which he is not.

PRAYER FOR THE GOOD DOER

(٣٠٢٤) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صُنِعَ إِلَيْهِ مَعْرُوْفٌ فَقَالَ لِفَاعِلِهٖ جَزَاكَ اللّٰهُ خَيْرًا فَقَدْ اَبْلَغَ فِي الثَّنَاءِ۔ (رواه الترمذی)

3024. Sayyiduna Usamah ibn Zayd رضی اللہ عنہ narrated that, "If a favour is shown to anyone and he says to the kindly person (جزاک اللہ خیرا) (jazak Allah Khayra may Allah reward you heavily) then he has showered perfect praise for him."[2]

COMMENTARY: By saying those words, he confesses that he is unable to return the favour and thank the benevolent person perfectly. So, he prays to Allah to reward him in this world and the next.

STEADY ON STRAIGHT PATH: The glorious shaykh Abdul Wahhab Muttaqi رحمہ اللہ asserted that a sufi must not come out of straight path whether the creatures gives him or give him not. He must not let his feet stagger from the true path. If a sinning, worthless person gives him something then he must not praise him as though he was a righteous person. Rather, he must pray for him, 'May Allah grant you a good reward.'

If he suffers harm or grief at the hands of a righteous God fearing man, then he must not throw him out from the fold of the righteous simply because of that suffering at his hands. And, he must not deride him. Rather, he must pray for him (غفر اللہ لہ ولنا) (may Allah forgive him and forgive us).

This is how the people on the steady straight path conduct themselves and act.

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[1] Tirmidhi # 2041, Abu Dawud # 4813.

[2] Tirmidhi # 2042.

HE WHO IS UNGRATEFUL TO MEN IS UNGRATEFUL TO ALLAH

(٣٠٢٥) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللّٰهَ۔
(رواه احمد والترمذی)

3025. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who is not grateful to the people will not be grateful to Allah."[1]

COMMENTARY: Allah is thanked by obeying Him and men who are the means of delivering Allah's blessing should be thanked. If anyone lags behind in this then he has not thanked Allah.

If any one fails to t hank his benefactor he is ungrateful for the blessings and does not thank Allah.

(٣٠٢٦) وَعَنْ اَنَسٍ قَالَ لَمَّا قَدِمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ اَتَاهُ الْمُهَاجِرُوْنَ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ مَارَاَيْنَا قَوْمًا اَبْذَلَ مِنْ كَثِيْرٍ وَلَا اَحْسَنَ مُوَاسَاةً مِنْ قَلِيْلٍ مِنْ قَوْمٍ نَزَلْنَا بَيْنَ اَظْهُرِهِمْ لَقَدْ كَفَوْنَا الْمُؤْنَةَ وَاَشْرَكُوْنَا فِي الْمَهْنَا حَتّٰى لَقَدْ خِفْنَا اَنْ يَذْهَبُوْا بِالْاَجْرِ كُلِّهٖ فَقَالَ لَا مَادَعَوْتُمُ اللّٰهَ لَهُمْ وَ اَثْنَيْتُمْ عَلَيْهِمْ۔ رَوَاهُ التِّرْمِذِيُّ وَصَحَّحَهٗ۔

3026. Sayyiduna Anas رضی الله عنه narrated that when Allah's Messenger صلی الله علیه وسلم arrived in Madinah, the muhajirs (emigrants) came to him and submitted. "O Messenger of Allah, these people to whom we have come are more generous is spending when they have wealth, and kindly and helpful when they have little than any we have come across. They keep us away from hard working but associate us in their comfort, so we fear that they will take away all the reward." He said, "No! Not until you pray to Allah for them and continue to praise them."[2]

COMMENTARY: When the emigrants from Makkah came to Madinah, its people - called ansar or helpers - not only welcomed them but helped them in every possible way. They even shared their gardens and fields, palm-trees and other belonging with them. They did not make the emigrants work but shared the product of their labour with them willingly.

The emigrants wondered if their hijrah (emigration) and worship would earn them no reward which might go to the ansar. The Prophet صلی الله علیه وسلم comforted them that they would not lose their reward as long as they prayed for the ansar.

EXCHANGE OF GIFTS REMOVES GRUDGES

(٣٠٢٧) وَعَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ تَهَادَوْا فَاِنَّ الْهَدِيَّةَ تُذْهِبُ الضَّغَائِنَ۔ (رواه الترمذی)

3027. Sayyidah Ayshah رضی الله عنها narrated that the Prophet صلی الله علیه وسلم said, "Give presents to each other, for, a gift removes ill will."[3]

EVEN A SMALL GIFT

(٣٠٢٨) وَعَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ تَهَادَوْا فَاِنَّ الْهَدِيَّةَ تُذْهِبُ وَحَرَ الصَّدْرِ وَلَا

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[1] Tirmidhi # 1961, Musnad Ahmad # 2-258, Abu Dawud # 4811.

[2] Tirmidhi # 2495, Musnad Ahmad # 3938.

[3] Tirmidhi # 2137 (narrated Abu Hurahrah) رضی الله عنه

تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْشِقَّ فِرْسَنِ شَاةٍ۔ (رواه الترمذی)

3028. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Give presents to each other, for, a gift removes ill will from the heart. And, let not a woman look down upon the gift of her neighbour of a piece of a sheep's trotter."[1]

COMMENTARY: It is both ways, applying to a woman who receives a part of a sheep's trotter and to a woman who sends it to her neighbour. Neither in sending nor in receiving may a woman think little of the gift. The receiving woman must receive it with a cheerful face.

(۳۰۲۹) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ لَاتُرَدُّ الْوَسَائِدُ وَالدُّهْنُ وَاللَّبَنُ

رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ قِيْلَ اَرَادَ بِالدُّهْنِ الطِّيْبَ۔

3029. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Three things are not refused (to be accepted): a pillow or cushion, (scented) oil and milk."[2]

COMMENTARY: The second thing is (الدھن) (ad-duhn) which really is oil. The Arabs used to apply oil generally.

DO NOT REJECT SCENTED FLOWER

(۳۰۳۰) وَعَنْ اَبِيْ عُثْمَانَ النَّهْدِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اُعْطِيَ اَحَدُكُمُ الرَّيْحَانَ

فَلَايَرُدَّهُ فَاِنَّهُ خَرَجَ مِنَ الْجَنَّةِ۔ رَوَاهُ التِّرْمِذِيُّ مُرْسَلًا۔

3030. Sayyiduna Abu Uthman An-Nahdi narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone of you is given rayhan, he must not reject it, for, it is from paradise."[3] (Rayhan: is scented flower)

COMMENTARY: Flower is from paradise in the sense that its origin (or root) is from paradise.

SECTION III اَلْفَصْلُ الثَّالِثُ

NOT PROPER TO PREFER ANY CHILD OVER OTHER

(۳۰۳۱) عَنْ جَابِرٍ قَالَ قَالَتْ اِمْرَأَةُ بَشِيْرٍ اَنْحَلِ ابْنِيْ غُلَامَكَ وَاَشْهِدْلِيْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَتٰى

رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّ ابْنَةَ فُلَانٍ سَأَلَتْنِيْ اَنْ اَنْحَلَ ابْنَهَا غُلَامِيْ وَقَالَتْ اَشْهِدْلِيْ

رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَلَهُ اِخْوَةٌ قَالَ نَعَمْ قَالَ اَفَكُلَّهُمْ اَعْطَيْتَهُمْ مِثْلَ مَا اَعْطَيْتَهُ قَالَ لَا قَالَ

فَلَيْسَ يَصْلُحُ هٰذَا وَاِنِّيْ لَا اَشْهَدُ اِلَّا عَلٰى حَقٍّ۔ (رواه مسلم)

3031. Sayyiduna Jabir رضی اللہ عنہ narrated that Sayyiduna Bashir's رضی اللہ عنہ wife said to him, "Give my son (Nu'man) your slave and request Allah's Messenger صلی اللہ علیہ وسلم to witness it for my sake." So, he came to Allah's Messenger صلی اللہ علیہ وسلم and submitted. "The daughter of so-and-so (meaning, Amrah bint Rawahah) asks me to give her son

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[1] Tirmidhi # 2137, Musnad Ahmad 2-264 (Bukhari # 2566 Muslim # 1030).

[2] Tirmidhi # 2799.

[3] Tirmidhi # 2800

my slave and stipulates that I should get Allah's Messenger as witness for her." He asked, "Has he brother?" He submitted, "Yes!" He asked, "Have you given every one of them the like of what you give him (now)?" He said, "No!" He said, "Then, this is not correct. And, I will not be a witness except for what is correct."[1]

COMMENTARY: See commentary on hadith # 3012. [2]

WHEN FRESH FRUIT WAS PRESENTED TO THE PROPHET صلى الله عليه وسلم

(٣٠٣٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اُتِيَ بِبَاكُوْرَةِ الْفَاكِهَةِ وَضَعَهَا عَلٰى عَيْنَيْهِ وَعَلٰى شَفَتَيْهِ وَقَالَ اللّٰهُمَّ كَمَا اَرَيْتَنَا اَوَّلَهٗ فَاَرِنَا اٰخِرَهٗ ثُمَّ يُعْطِيْهَا مَنْ يَكُوْنُ عِنْدَهٗ مِنَ الصِّبْيَانِ۔ رَوَاهُ الْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

3032. Sayyiduna Abu Hurayrah رضى الله عنه narrated that when a first fruit was brought to Allah's Messenger صلى الله عليه وسلم, he saw him put it on his eyes and lips. Then he prayed:

اللّٰهُمَّ كَمَا اَرَيْتَنَا اَوَّلَهٗ فَاَرِنَا اٰخِرَهٗ

(O Allah, just as you have shown us the first of it, show us the last of it). Then he gave it to one of the boys who was present with him.[3]

COMMENTARY: "The last of it" could be a prayer for a long life. Or it could refer to the hereafter to mean, 'O Allah, let us have the blessing in the hereafter.' That indeed is the real blessing.[4]

CHAPTER - XVIII

AL-LUQATAH TROVES (OR FOUND PROPERTY) بَابُ اللُّقْطَةِ

The word (لقطة) is read luqitah, and luqtah. The scholars of hadith know it best as luqatah. Luqatah is that which is found somewhere (say, on a road) and its owner is not known. In this regard, the command of Shari'ah (divine law) is that if anything is found lying somewhere, it is *mustahab (desirable)* to pick it up, provided one is confident of oneself that one would make an announcement of the find and hand it over to its owner when traced. If one is not sure of oneself then it must be left where it lies. Again, if one apprehends that if it is left there, then it might waste or perish then it is *wajib (obligatory)* to pick it up. If one who detects it but does not pick it up and it wastes away then he will have committed a sin. This is the general principle of luqatah. We now present some of its rulings in detail.

Luqatah is a trust with the person who picks it up provided he calls someone to witness it, saying, "I have picked it up to preserve it or to hand it over to its owner." In this case, no ransom will be *wajib (obligatory)* on him if it perishes. But, if he does not call anyone to bear

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[1] Muslim # 19-1624, Musnad Ahmad 3-326.

[2] See also 'Bringing up Children in Islam (p 127) Dar ul Isha'at, Karachi (up bring of children in Islam p 172 Darul Tasnif Jamiatal Uloom of Islamiyah Karachi)

[3] Bayhaqi in Ad-Dawat al Kabir

[4] See also bringing up children in Islam (P 251 and 382) Darul Isha'at, Karachi Also, upbringing of Children in Islam.

witness and the luqatah perishes then it will be *wajib (obligatory)* on him to make amends for it provided the owner denies that he had picked it up to hand it over to him.
The announcement of the find must be made where the luqatah was picked up and where people are found in large numbers generally, "who owns this things?" This announcement must be made till the person who picks it up is convinced that its owner will not demand it any more. However, the sahibayn (the two disciples) Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله hold that the announcement should be made for one year. If anything is perishable then it should be announced only till the time it is likely to perish.
If the owner is traced during t he times of announcement then that thing must be handed over to him. After that, the thing must be given away as charity. If the owner appears after that and upholds the charity then he will deserve reward for it from Allah. Or, he may ask the person who had picked it up to redeem for that. Or, he may get it back from the person to whom the charity was handed over, but if that thing is no more with him then he may get a recompense from him as is the procedure with an animal found as luqatah.
Luqatah is allowed in animals too. If anyone finds a lost animal, then he may catch it, announce it and deliver it to its owner. Whatever is spent during the period of announcement would be counted as a favour. The owner will not be asked to pay for it if the expenses were made without the permission of the ruler. However, if the man who caught the animal stipulated that he would claim the expenses, and spent on it with the permission of the ruler, then it will be like a debt whose repayment will be *wajib (obligatory)* on the owner, who will repay it when he gets his animal. The man who has the luqatah has the right to detain the animal till its owner pays him all that he had spent on it.
The ruler and the judge are instructed that if the thing found as luqatah is such that benefit may be derived from it, like a runaway slave then he may be made to work. What he earns may be used to pay for his expenses. If it is something from which benefit cannot be derived, like an animal, then the judge may give permission to bear its expenses and to get them from the owner provided that is good for the owner. If the judge deems that it will cause loss to the owner instead of being good for him then he may get the thing sold and retain its price to be handed over to the owner when he appears.
If a person has a luqatah and someone claims it as his property describing the thing correctly, then it is allowed to hand it over to the claimant and it is not necessary to have witnesses. However, if he cannot described it then the luqatah must not be handed over to him without witnesses to it.
If the person who finds the luqatah is poor then when the time expires for the announcement, he may use it himself. If he is rich then he may give it away as charity. In this case, he is permitted to give it in charity to his antecedents, that is parents, and to his descendants, that is, children, and to his wife, provided they are poor and needy.
It is *mustahab (desirable)*, for one who can, to nab a runaway slave. Similarly, if a slave has lost his way then it is *mustahab (desirable)* to keep him with oneself.
If anyone catches a runaway slave and takes him to his master at a distance of more than three days' journey, then he is eligible to get from the slave's master forty dirhams as his wages, even if the slave is worth less then forty dirhams. However, he who brings him must have called someone to witness that he nabs the slave to take him to his master.
If anyone brings a distance lesser than three days then he deserves wages in that proportion, for example, if the distance is half of that then he will get twenty dirhams.
If the slave escapes from this person too who had nabbed him then he will not be

responsible to pay damages if he had called someone to witnesses his effort. If he had not any witnesses then not only will he receive wages (or fare) for the journey, but also damages will be *wajib (obligatory)* on him to pay.

PICKING UP AN ABANDONED CHILD

Laqit (or, an abandoned child) if found anywhere may be picked up, it being *mustahab (desirable)* to do so. If there is likelihood of its death then it is *wajib (obligatory)* to pick it up. If it is not established that the child is a slave then it will be presumed that he is free. The sustenance and blood wit of a laqit is the responsibility of the state treasury. Any thing that he leaves behind will go to the State Treasury. No one has a right to take away the laqit from the person who has picked it up. If anyone claims that the child belongs to him then his claim will be deemed to be reliable if he makes the claim on oath, and the child's parentage will be established thereby. If two people claim the child to be theirs, then the more rightful to take him will be the one who discloses any identification mark on the child's body and if his disclosure is confirmed.

If a slave claims parentage to the child then his claim will be deemed to be correct, but that child will continue to be a Muslim if he is found in the habitation of the Muslims or in their neighbourhood. If the child is found among the dhimmis or their house of worship, then he will be said to be dhimmi.

If some property is tied to the laqit or he wears jewellery, or any other thing, then, after the judgement of a judge, it must be spent on the laqit alone, though some ulama (Scholars) say that it may be done even without a judge's judgement.

The more correct opinion is that it is allowed to one who has picked up the laqit to send him to a professional to acquire some professional skill, but it is not allowed to him to marry him to someone, to use his wealth and property, or to make him work.

RULINGS ABOUT LUQATAH

(1) Suppose a man takes off his shoes and places them aside somewhere. Another man comes and does the same thing. Then the first man comes back from where he had gone and put on the shoes of the second man by mistake and departs. Now, what should the second man do when he comes to find his shoes replaced? The agreed ruling is that he is not allowed to put on shoes of the first man if they are like his own or better than his. If these shoes are worse than his own (Second man's) then he is allowed to use them.

(2) A man may find scattered on the ground one of two kinds of things:

(a) Of immaterial and inconsequential value: Anyone who picks it up may use it knowing that its owner will never ask for it though has the right to demand it. But, shaykh ul Islam رحمه الله says that its ownership transfers to him.

(b) Something invaluable like gold and silver: He who picks them up must preserve them and announce the find till he hands them over to their owner.

(3) If anyone find a loaf of bread or something else as much as a loaf of bread, or less then that, then, even when he is well-off, he is allowed to eat it.

(4) If wheat or corn is ground in a mill and residue particles of that which were previously subjected to grinding get mixed with it then there is no harm in it. This happens generally. IF a straw from a broom belonging to someone else is used to pick teeth, there is to harm in it too.

(5) The dung of the animals of guests in an inn do not belong to the inn-keeper when the

guests depart from there with their animals. They become property of one who picks them up first of all.

SECTION I اَلْفَصْلُ الْاَوَّلُ

WHEN ONE FINDS DROPPED THINGS

(٣٠٣٣) عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ جَاءَ رَجُلٌ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنِ اللُّقَطَةِ فَقَالَ اِعْرِفْ عِفَاصَهَا وَوِكَاءَهَا ثُمَّ عَرِّفْهَا سَنَةً فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا فَشَأْنُكَ بِهَا قَالَ فَضَالَّةُ الْغَنَمِ قَالَ هِيَ لَكَ أَوْلِأَخِيْكَ أَوْلِلذِّئْبِ قَالَ فَضَالَّةُ الْإِبِلِ قَالَ مَالَكَ وَلَهَا مَعَهَا سِقَاءُهَا وَحِذَاءُهَا تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ حَتّٰى يَلْقَاهَا رَبُّهَا مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ فَقَالَ عَرِّفْهَا سَنَةً ثُمَّ اَعْرِفْ وِكَاءَهَا وَعِفَاصَهَا ثُمَّ اسْتَنْفِقْ بِهَا فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ۔

3033. Sayyiduna Zayd ibn Khalid رضى الله عنه narrated that a man came to Allah's Messenger صلى الله عليه وسلم and asked him about luqatah. Bear in mind its nature (contained in a cloth or a leather bag) and its cork (or that with which is it fastened). Make an announcement for a year. If its owner appears, hand it over to him, otherwise it is your wish how you use it." The man asked about lost sheep (if anyone catches them). He said, "It belongs to you. Your brother or the wolf." The man then asked about lost camel He posed. "How is it your concern? They have their water (in their bellies) and their feet with them and can go to their feet with them and can go to the water and can eat trees till their master locates them." According to another version in Muslim:

(When the man asked about luqatah,) the prophet صلى الله عليه وسلم said, "Announce about it for one year, bear in mind its fastening and that in which it is placed. Use it for yourself. If its owner comes, hand it over to him (if you have it intact otherwise its value).[1]

COMMENTARY: Ibn Maalik رحمه الله said that the Prophet صلى الله عليه وسلم instructed anyone who picks up the luqatah to bear in mind that nature of it because when any one claims it he would know whether he describes it correctly or not. Imam Maalik رحمه الله and Imam Ahmad رحمه الله Say that in that case it is *wajib (obligatory)* to hand over the luqatah to the claimant without having any witness. Imam Shafi'I رحمه الله and the hanafis say that if any one describe, the nature and fastening, weight and number of the luqat ah and the man who has picked it up is satisfied about the claimant 's truthfulness, then it is allowed to hand it over to him. But the claimant cannot compel him to hand it over to him without any witnesses. The wisdom in having to know well the nature and fastening is also that he should be able to pick it out from his own goods.

The announcement of the find should be made where it is found and also in all public places. Imam Shafi'I رحمه الله, Imam Maalik رحمه الله, Imam Ahmad رحمه الله and Imam Muhammad رحمه الله say that the announcement should be made for one year. But, Imam Abu Hanifah رحمه الله and Imam Yusuf رحمه الله, say that no time period is fixed. They say that the hadith says one

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[1] Bukahri # 2429, Muslim # 1-1722, Tirmidhi # 1377, Abu Dawud # 1704, Ibn Majah # 2504, Muwatta Maalik # 46 (Aqdiyah), Musnad Ahmad 4. 116

year to suggest the waiting without making it binding. Hidayah quotes Imam Abu Hanifah رحمه الله as saying that if the value of luqatah is less than ten dirhams, it will be announced for a few days. If it is worth ten dirhams then it should be made known for one month and if it is two hundred dirhams then it will be announced for one year.

Some ulama (Scholars) say that even this is not a fixed limit. It depends on the judgement of the picker till he is convinced that no claimant is likely to show up. According to one version in Muslim, the period of one year is not mentioned.

If luqatah is something perishable than the announcement should be made till it begins to not.

If it is something very insignificant and of negligible value then no announcement is necessary. However, the owner has the right to demand his thing.

If the owner of the luqatah comes after the announcement then it must be given to him if he has witnesses with him then it is *wajib (obligatory)* on the person who had picked it up to hand it over. If he has no witnesses then it is not *wajib (obligatory)* but permissible. If the owner does not turn up after the announcement then the picker may keep it for his sown use whether he is rich or poor. This is as most sahabah (Prophet's Companions) رضی الله عنهم say and Imam Shafi'I رحمه الله says. Some of the sahabah (Prophet's Companions) رضی الله عنهم say that if he is rich, he must give it to some poor person as a charity. This is to what Ibn Abbas رضی الله عنه Sufyan Thawri رحمه الله, Ibn Mubarak رحمه الله and the Hanafis subscribe. If the owner turns after the charity is given, then he may let the charity stay or get a redemption from the picker of luqatah or the poor man to whom the charity was given, if that thing is no more there. Whichever of the two pays the damages will not demand anything from the other. If the luqatah is intact as it was then the owner will have to take it.

It is stated in Nihayah that it is better to keep the luqat ah for oneself after the announcement though it is allowed to make a charity of it. If you catch a goat as luqatah and the owner comes after the announcement, he will take it otherwise you will use it. So if he takes it, he is your brother or if you do not catch it, then someone else will take it as your brother. It is allowed to benefit from it, otherwise the wolf would devour it. The same command applies to every animal that its owner cannot take care of or he is not there and it cannot be safe from the wolf.

The camel's belly is like a water skin that conserves water. The camel can go without drinking water for days together.

The camel's feet are strong. It can go up to its food and protect itself from wild animals. The ulama (Scholars) say that this example of the camel applies to every such animal that protects itself even in the absence of its master from wolf, etc. like horses and donkeys. Imam shafi'I رحمه الله and Imam Maalik رحمه الله deduce from this hadith that the camel, cow, etc,. cannot be caught as luqatah in the desert. It is not allowed, but they may be caught in villages and cities. The Hanafis say that it is *mustahab (desirable)* to catch all animals everywhere and to announce the find in order to protect the property of the people both in the desolate places and habitations.

The Hanafis say about this hadith that the command not to catch the camel was valid during those times when most people were honest and good doers and the deceivers were therefore, prevented from touching them. The same cannot be said these days.

LUQATAH MAY NOT BE KEPT WITHOUT ANNOUNCEMENT

(٣٠٣٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اٰوٰى ضَالَّةً فَهُوَ ضَالٌّ مَا لَمْ يُعَرِّفْهَا۔ (رواه مسلم)

3034. Sayyiduna Zayd ib Khalid رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone (picks up and) retains a stray thing (belonging to another) is misled unless he makes the find known."[1]

LUQATAH OF THE HIL (LAWFUL) & OF THE HARAM (SACRED TERRITORY)

(٣٠٣٥) وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ عُثْمَانَ التَّيْمِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ لُقَطَةِ الْحَاجِّ۔

(رواه مسلم)

3035. Sayyiduna Abdur Rahman ibn Uthman al-Taymi رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade anything that the pilgrims might drop.[2]

COMMENTARY: The luqatah in the sacred territory must be preserved till the owner appears whenever that is and the announcement must be made. Imam Shafi'I رحمہ اللہ abides by this dictate. But, Imam Abu Hanifah رحمہ اللہ maintain that the same ruling applies to the luqatah of the haram (sacred territory) and of the hil (territory outside the haram). See the chapter on Haram Makkah.

(Note: According to another copy of the Urdu translation: Anything found in the Haram must be left where it is till its owner comes and take his ting. This is what Imam Shafi'I رحمہ اللہ abides by. The Hanafi view is as stated in the foregoing lines.)

SECTION II — اَلْفَصْلُ الثَّانِيْ

LUQATAH OF UNINHABITED PLACE AND BURIED TREASURE

(٣٠٣٦) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ سُئِلَ عَنِ الثَّمَرِ الْمُعَلَّقِ فَقَالَ مَنْ اَصَابَ مِنْهُ مِنْ ذِيْ حَاجَةٍ غَيْرِ مُتَّخِذٍ خُبْنَةً فَلَا شَيْءَ عَلَيْهِ وَمَنْ خَرَجَ بِشَيْءٍ مِنْهُ فَعَلَيْهِ غَرَامَةُ مِثْلَيْهِ وَالْعُقُوْبَةُ وَمَنْ سَرَقَ مِنْهُ شَيْئًا بَعْدَ اَنْ يُؤْوِيَهُ الْجَرِيْنُ فَبَلَغَ ثَمَنَ الْمِجَنِّ فَعَلَيْهِ الْقَطْعُ وَذَكَرَ فِيْ ضَالَّةِ الْاِبِلِ وَالْغَنَمِ كَمَا ذَكَرَ غَيْرُهٗ قَالَ وَسُئِلَ عَنِ اللُّقَطَةِ فَقَالَ مَا كَانَ مِنْهَا فِي الطَّرِيْقِ الْمِيْتَاءِ وَالْقَرْيَةِ الْجَامِعَةِ فَعَرِّفْهَا سَنَةً فَاِنْ جَاءَ صَاحِبُهَا فَادْفَعْهَا اِلَيْهِ وَاِنْ لَمْ يَاْتِ فَهُوَ لَكَ وَمَا كَانَ فِي الْخَرَابِ الْعَادِيِّ فَفِيْهِ وَفِي الرِّكَازِ الْخُمُسُ۔ رَوَاهُ النَّسَائِيُّ وَرَوَى اَبُوْدَاؤدَ عَنْهُ مِنْ قَوْلِهٖ وَسُئِلَ عَنِ اللُّقَطَةِ اِلٰى اٰخِرِهٖ۔

3036. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ narrated on the authority of his father from his grandfather (Abdullah ibn Amr) رضی اللہ عنہ that someone asked Allah's Messenger صلی اللہ علیہ وسلم about fruit hanging (from trees). He said, "If a needy person takes some thing without carrying away any in his garment, then he is not to be blamed. But, if anyone goes out with some of it, then he is to be fined twice its value and to be punished. If anyone steals after they are placed where date s are dried and their value comes to the prices of a shield, then his hands should be amputated." He mentioned about camels and sheep that are found (as luqatah) as the other narrators have mentioned. He also narrated that he was asked about luqatah. He said, if it is

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[1] Muslim # 12-1725, Musnad Ahmad 4-117.

[2] Muslim # (1-1724, Abu Dawud # 1719, Musnad Ahmad 3-499.

on a road commonly used in a large town, make the announcement for one year. If its owner appears, give it to him. If he does not, then it belongs to you. If it is an old (deserted) waste land, or if it is a hidden treasure of the jahiliyah (ignorance period), then it calls for one fifth payment." The version in Abu Dawud is from the Prophet's صلى الله عليه وسلم words: "And he was asked about luqatah"....till the end.[1]

COMMENTARY: The needy may be any poor man who is in dine need or not in dine need and bad shape. He may pluck fruit from the tree only as much as necessary. If he carries any outside the according to Ibn Maalik رحمه الله though he will not be a sinner, yet he has to pay for those fruit as *wajib (obligatory)*. Or, this command was imposed in early Islam but it stands abrogated now.

As for the words that he will have to pay twice its price, Ibn Maalik رحمه الله says that this is only a warning, for, it is only the actual price that he will have to pay. Imam Ahmad رحمه الله also holds the same opinion. Some ulama (Scholars) says: that this command was operative in early Islam and is now abrogated.

As for punishment, it refers to the persons fate. His hand will not be cut but he will be awarded some punishment. In those days, gar dens were not protected and enclosed. If any one stole from the piles of fruit of provision to the value of one seer then sin punishment according to Shari'ah (divine law) was amputation of hand, which, at that time amounted to three or four dirhams, or more. The Hanafis say ten dirhams and the Shafi is say four dirham call for amputation of the hand. Shamni رحمه الله has said that a seer (of the fruit) was valued at ten dirhams in those times.

The luqatah found on a frequented path near a habitation must be made known, it being *wajib (obligatory)* to do so. It is because there is every likelihood that it would belong to a Muslim. As for the for luqatah that lies in an ancient unfrequented place where there is no Muslim residence around, the command is that one-fifth should be paid in Allah's path as charity. The rest may be used by the picker himself whether the luqatah is gold, silver or any kind of jewellery or any other thing.

The same command applies to buried treasures in an ancient land.

REPLACEMENT IF LUQATAH HAS BEEN USED

(٣٠٣٧) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ اَنَّ عَلِيَّ بْنَ اَبِيْ طَالِبٍ وَجَدَ دِيْنَارًا فَاَتٰى بِهٖ فَاطِمَةَ فَسَأَلَ عَنْهُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا رِزْقُ اللّٰهِ فَاَكَلَ مِنْهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَكَلَ عَلِيٌّ وَفَاطِمَةُ فَلَمَّا كَانَ بَعْدَ ذٰلِكَ اَتَتِ امْرَأَةٌ تَنْشُدُ الدِّيْنَارَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ اَدِّ الدِّيْنَارَ۔ (رواه ابوداؤد)

3037. Sayyiduna Abu Sa'eed al KHudri رضى الله عنه narrated that Sayyiduna Ali رضى الله عنه found one dinar (as luqatah, abandoned property). He bought it to Sayyidah fatimah رضى الله عنه. He then asked Allah's Messenger صلى الله عليه وسلم about it and he said, "This is a provision from Allah's" So, Allah's Messenger صلى الله عليه وسلم consumed it and Sayyiduna Ali رضى الله عنه and Sayyidah Fatimah رضى الله عنه also ate from it (what they had bought with it). After that, a woman came looking for the dinar. So, Allah's

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[1] Tirmidhi # 1293, Abu Dawud # 1710, Nasa'i # 1958, Ibn Majah # 2596, Musnad Ahmad 2280.

Messenger صلی اللہ علیہ وسلم said, "O Ali, pay the dinar (to her)."[1]

COMMENTARY: We cannot say from the hadith that Sayyiduna Ali رضی اللہ عنہ had used the money without making an announcement about it. There is every possibility that he had done that before spending the dinar.

The Prophet صلی اللہ علیہ وسلم had the dinar paid to the woman because she might have described the coin. Or, he might have learnt of her from other sources.

DO NOT PICK UP WITH EVIL INTENT

(٣٠٣٨) وَعَنِ الْجَارُوْدِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَالَّةُ الْمُسْلِمِ حَرَقُ النَّارِ۔ (رواه الدارمی)

3038. Sayyiduna Al-Jarud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The lost property of the Muslim is a flame of fire."[2]

COMMENTARY: If anyone picks up a lost property with an evil intention then that will take him to hell.

HAVE A WITNESS

(٣٠٣٩) وَعَنْ عِيَاضِ بْنِ حِمَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ وَجَدَ لُقْطَةً فَلْيُشْهِدْ ذَا عَدْلٍ أَوْ ذَوَيْ عَدْلٍ وَلَا يَكْتُمْ وَلَا يُغَيِّبْ فَإِنْ وَجَدَ صَاحِبَهَا فَلْيَرُدَّهَا عَلَيْهِ وَإِلَّا فَهُوَ مَالُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَاءُ۔

(رواه احمد وابوداؤد والدارمی)

3039. Sayyiduna Iyad ibn Himar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone finds a stray thing somewhere, then he must have one just man or two just men as his witness. He must make announcement of it and not conceal it nor consign it elsewhere. When he finds it owner, he should return it to him, otherwise it is Allah's property. He gives it to whom He pleases."[3]

COMMENTARY: The finder of the luqatah must get someone to witness it so that no one may accuse him of theft or pilferage. In this way, he himself will not be instigated to keep the find for his own use. Moreover, if he dies suddenly, his heirs will not include that property as his legacy.

Some ulama (Scholars) say that this command is *mustahab (desirable)* to obey others say that it is *wajib (obligatory)* in nature. This hadith and the foregoing assert that if the owner is not located, it luqatah is Allah's property. This means that it is lawful for the person who picks it up when the owner turns up he will be reimbursed with a replacement.

WHEN IT IS NOT NECESSARY TO MAKE KNOWN

(٣٠٤٠) وَعَنْ جَابِرٍ قَالَ رَخَّصَ لَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْعَصَا وَالسَّوْطِ وَالْحَبْلِ وَأَشْبَاهِهٖ يَلْتَقِطُهُ الرَّجُلُ يَنْتَفِعُ بِهٖ۔ (رواه ابوداؤد)

3040. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم had given permission that a man might pick up (and put to his use) a stick a whip, a rope and

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[1] Abu Dawud # 1714.

[2] Darimi # 2601, Tirmidhi # 1801, Musnad Ahmad 5-80.

[3] Abu Dawud # 1709, Musnad Ahmad 4. 161 Darimi, Ibn Majah # 2505

such other things that he picks up to use them himself.[1]

COMMENTARY: If he who picks up the luqatah (droped thing) is not well off, he may put to his own use such things. as are mentioned in this hadith.

The ulama (Scholars) define the things of little value as worth less then dirhams, but some of them say that there is worth one dinar or less then that as in the hadith (# 3038) about Sayyiduna Ali رضی اللہ عنہ

وَذُكِرَ حَدِيثُ الْمِقْدَامِ بْنِ مَعْدِي كَرِبَ أَلَا لَا يَحِلُّ فِي بَابِ الْاِعْتِصَامِ

And the hadith of Sayyiduna al-Miqdam ibn Ma'dikarib رضی اللہ عنہ is narrated in the Chapter V (# 163)

CHAPTER - XIX

AL-FARA'ID (SHARES OF INHERITANCE) بَابُ الْفَرَائِضِ

The word fara'id is the plural of faridah which is derived from *fard (compulsory)* (meaning, obligatory).

Fara'id are the shares of inheritance as determined by the Quran or hadith. This chapter enumerates the heirs of a person who dies, namely his or her relatives who will be become their heirs, and in what ratio the legacy will be distributed among them.

Some important basic things and some principles and necessary rulings are here brought together.

SEQUENCE OF HEIRS

The ulama (Scholars) say that four rights are attached to the legacy of a dead person.

(1) The body should be shrouded and buried, meaning that it should be given a bath and enshrouded, funeral *salah (prayer)* should be offered over it, and it should be taken to the graveyard and buried in a grave. The expenses should be borne from the legacy without being thrifty or extravagant.

(2) Then if there is a debt people or other outstanding then they should be paid. Thereafter

(3) If the dead person had left behind a will then one-third of the residue should be used for it. Then after that:

(4) All the remaining wealth and property should be disbursed among the heirs in the following order: The dhawil furud should be dispensed with first of all by giving them their due share. After that whatever remains will go to the asabat nasabi of the dead person because whatever remains after paying the dhawil furud goes to the asabat nasabi being their right.

If the dead person has no dhawil furud then all the remainder will go to the asabat nasabi. If there are no asabat nasabi then whatever remains after giving to the dhawil furud will be given to one who had set him free if the dead had been a slave and had been freed. If the one who had set him free is not alive then it will be given to the male asabat of the person who had set him free. If there is none of them then the remaining portion of the legacy will also go to the dhawil furud but not to the spouses because they have no share in the second

[1] Abu Dawud # 1717.

time distribution.

However, if there is none of these surviving - not dhawil furud, not asabat nasabi not sabbi, then the inheritance will go to the dhawil arham. If even they are not there, then to mawla-at mawalat. If they too are not there, then all the legacy will go to the person whose relationship the dead person had mentioned, for instance, he may have said of Zayd, "He is my father's son" though this cannot be proved in any other way what ever. In spite of that he will be deserving of the legacy of the dead person. If there is no such person too then the legacy will go to the person whom the dead person had named as the beneficiary of all his property are wealth. If there is no such person too, then all the property and wealth will go to the state Treasury. Finally. If there is no such thing to then it will be spent on the heads of the state Treasury, like madrasahs (religious schools), mosques, or the poor people, the needy, etc.

ABOUT DHAWIL FURUD

They are twelve in number:

(1) Father, (2) Grandfathers including great grandfathers, great, great grandfather and so an (antecedent). (3) Akhyafi brother (that is, having different fathers but a common mother). (4) Wife. (5) Husband. (6) Mother. (7) Grandmothers (either paternal or maternal), including great grandmothers, great great grandmothers, and so on (antecedents) (8) Daughter (9) Grand daughter. (10) Real sister. (11) Step sister. (12) Akhyafi sister.

SHARES OF DHAWIL FURUD

The father of the dead person get one-sixth portion when the dead person's son, grandson or great grandson are alive. It these are not but the dead person's daughter, granddaughter or great grand daughter are alive, then the dead person's father gets one-sixth portion and will also be regarded an asbah. However, if the dead is survived by none of these descendants of his father, then the father will only be an asbah.

In short, in the first case, the father is entitled to only the prescribed (*fard (compulsory)*) share. In the second case, he is not only entitled to the *fard (compulsory)* but also is an asabah. In the third case, he is only an asabah.

If the dead person's father is not alive, then his grandfather will be like his father in all three cases. If both his father and grandfather are alive then the grandfather stands deprived, getting no inheritance at all.

They akhyafi brother and the akhyafi sister will get one sixth share of the legacy if there is one of them. If they are two or more then all of them get one-third share to be divided equally between males and females. If the dead person's father or grandfather is alive or his son or son's children are there then the akhyafi brothers and sisters will be deprived.

If a man's wife dies without being survived by a son or a daughter and by children of her son, then her husband will get half of her legacy. But, if her son or daughter or son's children are there then he will get one fourth of the share.

When a woman's husband dies leaving behind no children and no children of his sons, then she will get one fourth of the share but if any of them are alive then she will get one-eighth of the share. If the husband had only one wife then she will get all that is mentioned here. If he had two, three or four wives, then all of them together will get these shares which they will divide among themselves.

The dead person's mother will inherit from him or her one-sixth of the legacy provided the dead person's:

- son or daughter, or
- son's son, or
- his children, or
- one sister, or
- two brothers and two sisters, or more of them (whether real of step or akhyafi)

are alive.

If none of them is alive, the mother will get one-third of the total legacy.

If the father or a spouse is alive with the mother, then after the share is given to them, the mother will get one-third of the residue.

If instead of father the paternal grandfather is alive, then the mother will get one third of the total legacy because, in this case, the grandfather does not take the father's place.

The paternal and maternal grandmothers get one-sixth share whether there be one or many. If there is only the paternal grandmother she gets all the one-sixth. If there also is the maternal grandmother, they both get the one-sixth which they shall divide, and so if there are two paternal and two maternal grandmothers, they will divide among themselves the one-sixth, provided they are all of the same rank (meaning, they are grandmothers and none of them is a great grandmother). If they are of different rank then the distant relative will remain deprived (meaning that the great grandmother will not get anything). In the same way, in the presence of the mother, the grandmothers will get nothing. Besides, in the presence of the grandfather, the father's grandmothers get nothing but the wife of the grandfather, meaning father's mother is not deprived.

The daughter of the dead person is never deprived of inheritance. If her brother, meaning the son of the dead, is present then she is asabah, otherwise she is dhawil furud. There are two or three possibilities for a daughter deserving an inheritance.

(1) There is only one daughter and she has no real or step brother. In this case, she gets half of the legacy. (If there is no other heir than she gets the remaining half too.)

(2) If there are two or more daughters and they have no real or step brother, they get two thirds of the legacy. They shall divide that equally among them.

(3) If there is a son too with the dead man's daughters, then the daughter has no inheritance. Rather, she becomes an asabah. This means that every daughter will get half of what a son gets no matter how many daughters there are. Thus, if a dead person has many daughters, and many sons, the distribution of the legacy will be:
two shares for every son and one share for every daughter.

In the absence of a daughter, a son and son's son of a dead person who has only one granddaughter (son's daughter), this grand daughter will get half of the legacy If he has two or more (such) grand daughters, they will be given two-thirds of the legacy. They will distribute that among themselves equally.

If the dead person has no son no son's son and no son's grandson but only one daughter, the granddaughter (from his son) will get one-sixth share even if there are more of them. (They will share)

If the dead person has two or more daughters, the granddaughter will be deprived completely.

If, however, there is, besides the grand daughter, a grandson too even down the line (great grandson) or a real or step-brother of this granddaughter or paternal cousin, then even if the dead person had many daughters or only one, the granddaughter will become an

asabah. This means that atter dhawil furud have been given their shares, the residue will be distributed between the grandson and granddaughter in the ration of zil.

It must be remembered that if the dead person's son is alive then this granddaughter will get nothing at all.

If the dead person is survived by no children and grandchildren (from his son), then his grand daughter will take place of all of them. If the daughter is alive then her children will be deprived If the granddaughter (from son) is there, then the children of the granddaughter will be deprived.

In the presence of the dead person's children or his son's children, the akhyafi brothers and sisters will get nothing.

If the dead person's father or paternal grandfather is alive, the akhyafi brothers and sisters will stand deprived.

In the absence of the dead person's sons, daughters, their children and their grandchildren but the presence of only one real sister, she will take the place of his daughter. If she is alone she will get half of the legacy but if they are two or more, they will get two thirds of the entire legacy which they will disburse amongst themselves. The some ruling applies to a stepsister in the foregoing case if there is no real sister.

If the dead person's daughter or granddaughter (from his son) is there up to the lowest descendant even if they are many or just one then the real sister and in her absence the stepsister will became an asabah.

If there is a real brother, then a real sister will become as asabah with him.

If there is no real brother but there is a stop brother then a real sister will become a dhawil furud.

There is one real brother and some step brothers and sisters. In this case the top brothers and sisters will get nothing.

In the presence of one real sister, the step sister - one of more than one - will get one sixth share.

If there are more than one real sisters then the step sister will remain deprived. But, if there is a step brother too, then she will not be deprived and even if there be one or more real sisters, the step sister will become an asabah with the step brother. This means that after the dhawil fara'id have been given their shares, the remaining legacy will be theirs because of their being asabah.

If the dead person's real sister or daughter or granddaughter (from son) down the line to the lowest become asabah then the step siblings will get nothing.

EXPLANATORY NOTE : In the presence of the dead person's son and grandson (from son) to the lowest line, all the real and step siblings will be deprived. Also, in the presence of the dead person's father or paternal grandfather, the siblings, real or step will be deprived.

ABOUT ASABAT

Whatever remains after disbursing the shares of the legacy of the dead person to the dhawil furud will be distributed among the asabat. In another words, dhawil furud are the heirs of the first degree and asabat are heirs of the second degree.

1. There are four kinds of asabat Son, his son and his son down the line
2. Father, his brother (paternal uncle), paternal grandfather and paternal great grandfather.
3. Real and step brothers and their sons down the line.
4. Uncle (paternal), father's paternal uncle, paternal grandfather's paternal uncle and son of these (paternal) uncles and their sons and theirs down the line.

THE SEQUENCE OF THESE FOUR

The sequence of these four kinds is: The foremost are sons followed by grandsons to the lowest degree.
Next are father and grandfather up to the highest level (of ancestors).
Then follow the brother, sister and nephew to the lowest level.
On their heels are the paternal uncle and his children to the lowest level.
Thus, if an asabh is there from the first kind, then all the remaining three kinds will be deprived. If there is none from the first kind but one from the second kind then the next two kinds will be deprived. If there is none from the first and the second but there is one from the third then there will be none from the fourth.
The other thing is that in each of these four kinds, the close asabah will get preference over the distant one when the closer one is there is distance will be deprived. For example if both son and grandson are, there both being from the first kind, the son will be preferred over the grandson, because he is the closer. He will get the legacy of the dead person while the distant relative (the grandson) will be deprived.
In the same way, the real asabah will be preferred over the step relation,
The grandsons of the dead person (or his paternal uncles) will be preferred to his paternal uncles, and to his father's paternal uncles. The grandsons of the paternal uncles of the father of the dead person are preferred to paternal uncles of the dead person.

ABOUT DHAWIL ARHAM

The first degree of the heirs of the dead person is dhawil furud. The second is asabat when both these degrees are not found in the heirs then the legacy will go to the dhawil arham. This is the third degree of heirs of the dead. Like asabah, Dhawil arham also has four kinds. They are:
1. Daughterof the dead person, her daughter deep down the line.
2. False grandfather (called (جدفاسد) jadd fasid meaning from the mother's side, that is the maternal grandfather), false grandmother (jadeh fasidah) both paternal and maternal, or father of maternal grandmother, mother of false maternal grandmother, mother of the father of grandmother (paternal/maternal). All of them are dhawil arham while the real grand father (paternal) and real (paternal/maternal) grandmother are dhawil furud and these go up the line like the great grandfather and great grandmother, etc. there being no woman between them and no jadd fasid between them.
3. Children of real sisters, step sister, akhyafi sister and akhyafi brother. Daughter of real brother and step brothers.
4. Aunts - real, step or akhyafi, uncles (paternal and maternal) all akhyafi.
These are the four kinds of dhawil arham. The same sequence is observed as for asabah.
If those heirs of the first kind are there or their children (no matter how low in line of descent) then the remaining three are deprived. So with the second, if their heirs of this kind are there (in the absence of the first kind) then the next two are deprived. Again (when the first and second are lacking and) if the heirs of the third kind are there then those of the fourth are deprived. If all the first three are lacking then the heirs of the fourth will be considered.
Like the asabah, in every kind the closer dhu rahm is preferred to the distant.

THAT WHICH PREVENTS INHERITANCE BEING RECEIVED

Allah has prescribed the share of inheritance to the heirs of the dead person because of

their singular relationship with him or her. Thus, if this relationship is disturbed in some way and they separate and detest one other then that heir loses his right to inherit from the dead relative. There are four things that deprive one of the right to inheritance. They are:

(1) Slavery. Neither can a free man be an heir of a slave nor can a slave be an heir of a free man. The reason is a slave is not recognized by Shari'ah (divine law) to be an owner of anything and he owns nothing.

(2) Murder, if an adult heir kills his legator then he is disqualified from receiving an inheritance. However, this is killing that makes qisas (retaliation) or kaffarah (expiation) *wajib (obligatory)* on the killer. There are five kinds of killing. (They will be discussed at the relevant place, insha Allah) Four of them are such as make *wajib (obligatory)* qisas or kaffarah or diyat (retaliation or expiation or blood wit). According to the Hanafis, the heir is disqualified in all these four kinds if he kills the legator (willfully and) unjustly. But, he is not disqualified if he does not kill him unjustly like in self-defence or at the command of the ruler or judge as part of a punishment. In these letter cases, the heir is not deprived of inheritance.

One of the five kinds of killing (قتل بالسبب) (killing by tasbib or sabab). In this kind neither retaliation nor expiation becomes *wajib (obligatory)*. Rather, it is essential to pay the diyat or bloodwit. The killer or murderer is not deprived of inheritance in this kind of killing. An example of it is that someone places a stone in the land of another person without his permission or digs a well not asking for permission and a visitor stumbles on the stone or falls in the well and dies. On account of this, diyat is *wajib (obligatory)* on this person who had placed the stone or dug the well.

Also, the Hanafis maintain that if a minor or an insane person kills his legator, then he is not disqualified from getting his inheritance. The reason is that Shari'ah (divine law) does not prescribe punishment on most of the doings of a minor and an insane.

(3) Different religion. The difference of religion practiced also deprives one from inheritance. Thus if the heir is a Muslim but the legator is a non-Muslim or vice-versa, the Muslim will not inherit from a non Muslim neither will a Muslim's legacy go to a non Muslim.

(4) Different residences. This implies residences in different countries and native lands. If the heir and the legator reside in different native lands, it deprives the heir of inheritance. Suppose, one of them resides in Dar ul Islam (a Islamic country) and another in dar ul harb (enemy territory). This disqualifies them from inheriting from one another. But this command applies to the non Muslim. If a Msulim heir and a Muslim legator reside in different countries, they have the right to inherit from another.[1]

TERMINOLOGY

(1)(ذوى الفروض) DHAWIL FUR'UD

They are the shaers. The heirs whose shares are determined by the Qur'an and *sunnah (Prophet's* صلى الله عليه وسلم *practice)*. or, by general consensus. They number twelve, four men and eight woman.

There are:

[1] We reproduce here under the terminology from Tirmidhi VI pp 844f

Men: (1) Father (2) Grand Father (3) Uterine brothers (half brothers by the same mother) and (4) Husband

Woman: (1) Daughter (Grand Daughter (Son's daughter) (3) Full (real) Sister (4) Half Sisters by same Father (5) Uterine Sister (half sisters by same mother) (6) Wife (7) Mother and (8) True Grandfather.

(2)(عصبات) (ASA'BAT)

They are the residuaries. They are relatives besides Dhawil Furud who are males and are also connected to the deceased through males. Their share is not determined. Anything remaining after giving to Dhawil Furud will go to them. They are mentional in the table by sequence. A nearer asbah (residuary) excludes the remote one, though he may get a share by virtue of his inclusion in Dhawil Furud.

(3)(ذوی الارحام) (DHAWIL AHRAM)

They are relatives apart from dhawil furud and asabat.

(4)(عینی) (AYNI) BROTHER OR SISTERS

They are real brothers and sisters.

(5)(علاتی) (ALAQI) BROTHERS OR SISTERS

They are have a common father but separate mothers.

(6)(اخیافی) (AKHYAFI) BROTHERS OR SISTERS

They are uterine siblings, having the same mother but not the same father.

(7)REAL (OR TRUE) GRANDFATHER

There is no female interruption in the relationship with the deceased. Thus, for example, he is father's or father's father's father.

(8)UNREAL GRANDFATHER

A female relative connect him to the deceased, for example, mother's father (material grandfather), or father's mother's father.

(9)REAL (OR TRUE) GRANDMOTHER

Her relationship with the deceased does not involve the unreal grandfather, like father's mother (Paternal grandmother), mother's mother, paternal grandmother's mother and paternal grandfather's mother. There can be only one real grandmother from the mother's side while more are possible from the father's side.

(10)UNREAL GRANDMOTHER

She is related to the deceased through the unneal grandfather, like mother's father's mother, mother's father's mother's mother's mother's mother's father's mother.

(11)(ترکۃ) (TARKAH)

It is a legacy, a bequest, an inheritance. It includes all livestock cash and liquid, and property that the deceased leaves behind on death.

(12)(عول) (AUL)

The total of the share of dhawil Furud exceed the payable, for example:

1/2	for	husband	3
1/2	for	Sister	3
1/2	for	mother	1

(Six) The total becomes 7 which is in excess of the payable

(13)(رد) (RADD):

The total of the share of dhawil furud falls short of the payable, for example

1/8	Wife	3
1/2	daughter	12
1/6	mother	4

(Twenty-four) this 19 while the payable is twenty four and it falls short of twenty four.

(14)(مناسخه) (MUNASAKHAH) ABOLISHMENT

Before legacy is distributed, an heir may die. His share will then go to his heirs.

(15)(اولاد) (AWLAD)

They are sons, daughter, children of sons and children of the sons of sons.

THE CHART EXPLAINED

The first column has the serial number and relationship with the deceased. The second mentions the serial number of relatives deprived of relatives deprived of inheritance because of the relative mentioned in column one who received the share mentioned in column three. Thus for example, the son deprives serial # 6 to 8 etc.

CHART OF SHARE OF INHERITANCE OF VARIOUS RELATIVES

Relationship with deceased and number of them with S No.	Serial number of those deprived because of column one	Share of inheritance
1. Husband, one	----	1/2 if childless, else ¼
2. Wife, one or more	----	1/2 if childless, else 1/8
3. Son, one or more	6 to 8, 14 to 13	Asbah
4. Daughter two or more	7, 8, 22, 23	2/3 provided there is not (S.No.3)
5. Daughter, one	22,23	2/3 provided there is not (S.No.3)
6. Son's son, one or more	14 to 30	Asbah
7. Son's daughter two or more	22, 23	2/3 provided there is no daughter, else 1/6
8. Son's daughter, one	22, 23	2/3 provided there is no daughter, else 1/6
9. Father	11, 12, 14 to 30	Asbah +1/6 provided there is not S.No.3 to 6, else 1/6
10. Mother	12, 13	If she has children, or a brother a brother and sister 1/6. If she mother, father 1/3, if nothing of this then 1/3 of all legacy.
11. Paternal grandfather	14 to 30	Asbah+ 1/6 provided S.No. 3 or 6 is not there, else only 1/6.
12. Paternal grandmother one or more	-----	
13. Maternal grandmother one.	-----	1/6 equal in all of them.
14. Real brother, 2 or more	18 to 21,	Asbah

15. Real brother, one.	24 to 30	Asbah
16. Real sister, 2 or more	18 to 21, 24, 30	Asbah with S.No.4 & 5 or 7 & 8, if 5 & 8 are not then 2/3
17. Real sister, one	20, 21 -----	Asbah with S.No.4, 5 or 7, 8 if 5 & 8 not there 1/2
18. Half brother on father's side two or more		
19. Half brother on father's side, one.	24 to 30	Asbah.
20. Half sister from father side, two or more	24 to 30	Asbah
		Asbah with S.No.4, 5 or 7, 8 if 5, 8, 17 not there then 2/3, with 17 1/6 if there
21. Half sister from father's side, one.		Asbah with S.No.45 or 7,8 if 5,8,17 not there then 1/6
22. Uterine brothers & sisters, 2 or more		1/3equally among all brother & sister.
23. Uterine brother sister	-----	1/6.
24. Son of real brother one or more	-----	Asbah.
25. Son of half brother from father's side	25 - 30	Asbah.
26. Real paternal uncle, one or more	26 - 30	Asbah.
27. Father's half brother from father's side, one or more	27 - 30	Asbah.
28. Son of real paternal uncle, one more	28 - 30	Asbah.
29. Son of father's half brother from father's one or more	29 - 30	Asbah.
30. Dhawil Arham	30 -----	Detail follow this chart.

Dhawil Arham. If there is none of the dhawil furud or asbat, except one of the spouses, then, after giving him or her the share, the remainder will be given to dhawil arham. They are of four kind:

1. **DESCENDANTS:** Children of daughters and of son's daughter, and so lower down.

2. **ASCENDANTS:**Line false grandfather and false grandmother, and so going up.

3. **FATHER'S DESCENDANTS:** Like daughters of real and consanguine brother children of uterine brothers and of all sisters.

4. **DESCENDANTS OF GRANDFATHERS:** Like daughters of real uncles and consanguine uncles, uterine uncles aunt, maternal uncles, mother's sister and their children.

Those of them that are alone will be entitled to all wealth. If there are a few then the nearer

ones are preferred to the remote. The full or real is preferred over the step relative who is preferred to the uterine, whether male or female. If they are equal in that then the Qura'n's edict is followed:

لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ

For the male is the share equivalent of that of two females. (4:11)

If relations are different then the father's relatives get two-thirds and mother's relatives get one-third. (FA)

SECTION I اَلْفَصْلُ الْاَوَّلُ

HEIRS HAVE RIGHT OF INHERITANCE TO LEGACY OF DEAD

(٣٠٤١) عَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَنَا اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ فَمَنْ مَاتَ وَعَلَيْهِ دَيْنٌ وَلَمْ يَتْرُكْ وَفَاءً فَعَلَيَّ قَضَاؤُهُ وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهٖ وَفِيْ رِوَايَةٍ مَنْ تَرَكَ دَيْنًا اَوْضَيَاعًا فَلْيَاْتِنِيْ فَاَنَا مَوْلَاهُ وَفِيْ رِوَايَةٍ مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهٖ وَمَنْ تَرَكَ كَلًّا فَاِلَيْنَا۔ (متفق عليه)

3041. Sayyiduna Abu Hurayrah رضى الله عنه narrated hat the Prophet صلى الله عليه وسلم said, "I am nearer to the believers than they are to themselves. So, he who dies leaving an unpaid debt but not leaving the means to repay it, his debt is payable by me. And, he who leaves behind property (enough to pay his debts and execute his will leaving a balance thereafter), it belongs to his heirs."

According to a version: "He who leaves a debt or children without maintenance, let it come to me. I am his guardian."

According to a version: "He who leaves property behalf him, it belongs to him heirs. And he who leaves children without maintenance they are on us."[1]

COMMENTARY: In the early days, the Prophet صلى الله عليه وسلم did not offer the funeral *salah (prayer)* of anyone who died leaving an unpaid debt but asked his sahabah (Prophet's Companions) رضى الله عنهم to offer it themselves. Later, as Muslims prospered, he paid all such debts. (see hadith # 2913) This reflects the Prophet's صلى الله عليه وسلم love and kindness for all Muslims.

DHAWIL FURUD FIRST PREFERENCE

(٣٠٤٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْحِقُوا الْفَرَائِضَ بِاَهْلِهَا فَمَا بَقِيَ فَهُوَ لِاَوْلٰى رَجُلٍ ذَكَرٍ۔ (متفق عليه)

3042. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Give the shares of inheritance (as prescribed in the Quran and hadith) to those who are entitled to (inheritance) shares. What remains (after that) is for the (asabah) nearest male heir."[2]

COMMENTARY: In other words, the shares of inheritance should be given first to

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[1] Bukhari # 2399, Muslim # 15-1619, Abu Dawud # 2955, Nasa'i # 1963, Ibn Majah # 2415, Musnad Ahmad 2-456.

[2] Bukhari # 6732, Muslim # 2-1615, Darimi # 2987, Tirmidhi # 2098, Abu Dawud # 2898.

dhawil furud. The Quran has determined their shares. When their specified shares are given, the asabah should be given their shares. Preference in this is for the nearest relative of the dead person.

The closing words 'male heir' mean that the eunuch is excluded.

practice) explains that some heirs are obstacles to صلى الله عليه وسلم Sharh us *sunnah (Prophet's*

حجب نقصان حجب حرمان others. This can be in two ways:

Hajab nuqsan and hajab Harman.

The definition of both together is that some heirs are a cause of getting shares of others reduced. For example if the dead person had no children, his mother would have received one-third share of the legacy, but if he has children then she gets only one-sixth share. This is hajab nuqsan (obstacle that decreases, or part exclusion from inheritance).

Some heirs eliminate other heirs (who are relatives). For example, if the person has a son then the dead person's brother gets nothing. This is hajab Harman (obstacle that prevents, or total absolute exclusion).

DIFFERENCE OF RELIGION

(٣٠٤٣) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ۔ (متفق عليه)

3043. Sayyiduna Usamah ibn Zayd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A Muslim does not inherit from an infidel nor does an infidel from a Muslim."[1]

COMMENTARY: Allamah Nawawi رحمه الله said that the scholars agree that a disbeliever cannot inherit from a Muslim relative legator. As for a Muslim heir inheriting from an infidel relative, most scholars assert that he will not inherit from the disbeliever but some of the sahabah (Prophet's Companions) رضى الله عنهم and tabi'un رحمه الله said that a Muslim can inherit from a disbelieving relative. Imam Maalik رحمه الله said the same thing.

Again, it is agreed that an apostate cannot inherit from a Muslim but the question whether a Muslim may inherit from an apostate is disputed. Imam Maalik رحمه الله, Imam Shafi's رحمه الله, Sayyiduna Rabi'ah رحمه الله and Ibn abu Laylah رحمه الله and others say that a Muslim cannot inherit from an apostate. Imam Abu Hanifah رحمه الله says that whatever the apostate earned after he apostated will go to the state Treasury and what he had earned when he was a Muslim will go to the Muslim heirs.

THE MAWLA INHERITS FROM A SLAVE

(٣٠٤٤) وَعَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ۔ (رواه البخارى)

3044. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The mawla of a people belongs to them."[2]

COMMENTARY: The word mawla means the one who sets a slave free.' The hadith means the this person who sets the slave free inherits the freedman's property when he dies. But,

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[1] Bukhari # 6764, Muslim # 1-1614, Tirmidhi # 2114, Ibn Majah # 2729, Muwatta # 10 (Faraid) Musnad Ahmad 5-209.

[2] Bukhari # 6761.

this freedman cannot be heir of the ex-master who gave him freedom.
However, some authorities say that mawla means 'the slave who was set free.' The freedman. Hence, the hadith means that the same command or ruling applies to the freedman as applies to the people or tribe who have set him free. For instance, if the Banu Hashim (who are Sayyid) set him free then the same commands will apply to him as apply to the Sayyid. Thus, the sayyid are precluded from receiving zakah (Annual due charity) and their freedman is also precluded from it, that being haram for them.

NEPHEW RECEIVES INHERITANCE FROM MATERNAL UNCLE

(٣٠٤٥) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ابْنُ اُخْتِ الْقَوْمِ مِنْهُمْ۔ (متفق عليه)

3045. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The son of a sister of a people belongs to them."

COMMENTARY: A nephew inherits from his maternal uncle and belongs to the category of dhawil arham. Imam Abu Hanifah رحمه الله and Imam Ahmad رضى الله عنه hold that dhawil arham are heirs of the dead person. This is when the dhawil'furud and asabat are not present. This has been discussed in the introduction to this chapter.

وَذُكِرَ حَدِيْثُ عَائِشَةَ اِنَّمَا الْوَلَاءُ فِيْ بَابٍ قَبْلَ بَابِ السَّلَمِ وَسَنَذْكُرُ حَدِيْثَ الْبَرَاءِ الْخَالَةُ بِمَنْزِلَةِ الْاُمِّ فِيْ بَابِ بُلُوْغِ الصَّغِيْرِ وَحَضَانَتِهِ اِنْ شَاءَ اللّٰهُ تَعَالٰى

The hadith of Sayyiduna Ayshah رضى الله عنها about the right of inheritance belonging to ... is narrated earlier (hadith # 2877)
The hadith of Sayyiduna Bara about the maternal aunt being like the mother follow later (# 3377).

SECTION II اَلْفَصْلُ الثَّانِيْ

MUSLIM & NON MUSLIM INHERITING ONE ANOTHER

(٣٠٤٦، ٣٠٤٧) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَتَوَارَثُ اَهْلُ الْمِلَّتَيْنِ شَتّٰى رَوَاهُ اَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَرَوَاهُ التِّرْمِذِيُّ عَنْ جَابِرٍ۔

3046. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Adherents of two different religions do not inherit from one another."[1]
3047. Sayyiduna Jabir رضى الله عنه narrated that same hadith.[2]

MURDERER DOES NOT INHERIT

(٣٠٤٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْقَاتِلُ لَا يَرِثُ۔ (رواه الترمذى وابن ماجة)

3048. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The murderer does not inherit."[3]

COMMENTARY: This means that one who kills his legator unjustly cannot inherit from him. This has been discussed earlier in the chapter.

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[1] Abu Dawud # 291, Ibn Majah # 2371, Musnad Ahmad 2-195.
[2] Tirmidhi # 2115.
[3] Tirmidhi # 2116, Ibn Majah # 2735.

GRANDMOTHER GETS ONE-SIXTH

(٣٠٤٩) وَعَنْ بُرَيْدَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَعَلَ لِلْجَدَّةِ السُّدُسَ اِذَا لَمْ تَكُنْ دُوْنَهَا اُمٌّ۔ (رواه ابوداؤد)

3049. Sayyiduna Buraydah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم specified one sixth share (of inheritance) for a grandmother as long as no mother excludes her (by inheriting before her).[1]

COMMENTARY: If the dead person's mother is alive then the grandmother of this person will get no inheritance. If she is not alive then the grandmother, whether paternal or maternal, will get one-sixth share.

NEW BORN SURVIVING CHILD IN AS HEIR

(٣٠٥٠) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اسْتَهَلَّ الصَّبِيُّ صُلِّيَ عَلَيْهِ وَوُرِّثَ۔

(رواه ابن ماجة والدارمی)

3050. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If an infant emits a sound (at birth before dying), funeral *salah (prayer)* is offered over him and he qualifies as an heir."[2]

COMMENTARY: Emits a sound means 'shows signs of life by breathing, sneezing or moving. If the child dies after that,, then a funeral *salah (prayer)* will be offered over it and it is entitled to be called an heir and get a share of inheritance.

In the light of this hadith, if a person dies and his child is yet in its mother's womb, then its share if inheritance will be kept aside. When the child is born alive, its share of inheritance will be entrusted to its guardians and it will be deemed to be on heir. But, if it is still-born then it will not be an heir and the inheritance will be distributed to other heirs.

PART OF THE PEOPLE

(٣٠٥١) وَعَنْ كَثِيْرِ بْنِ عَبْدِاللّٰهِ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَوْلَى الْقَوْمِ مِنْهُمْ

وَحَلِيْفُ الْقَوْمِ مِنْهُمْ وَابْنُ اُخْتِ الْقَوْمِ مِنْهُمْ۔ (رواه الدارمی)

3051. Sayyiduna Kathir ibn Abdullah رحمہ اللہ reported from his father (Sayyiduna Abdullah) رحمہ اللہ from his (Kathi'r's) grandfather (Sayyiduna Amr ibn Awf Muzani) رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم said, "The mawla of a people belongs to them. The ally of a people is one of from them. And, the son of a sister of a people belongs to them."[3]

COMMENTARY: The portion about the mawla has been explained in the commentary on the hadith # 3051. As for the ally, the Arabs used to form a pact, two men with one another. It was an alliance to co-operate in difficulties, sorrow, death, ease, etc. throughout life their blood was common and their agreements were binding on one another. 'Their enemies were common. If one of them was fined, the other was bound to share the burden with him. They also shared inheritance of one another but when the

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[1] Abu Dawud # 2895, Daraqutni # 74 (Fara'id)

[2] Ibn Majah # 2750, Darimi # 3126.

[3] Darami # 2527.

Quran defined the share of inheritances, this custom was done away with. Also, this part of the hadith was annulled.

As for sister's son being one of the people, see hadith # 3045, and the commentary on it.

MATERNAL UNCLE IS DHURAHM HEIR OF HIS NEPHEW

(٣٠٥٢) وَعَنِ الْمِقْدَامِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا اَوْلٰى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهٖ فَمَنْ تَرَكَ دَيْنًا اَوْ ضَيْعَةً فَاِلَيْنَا وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهٖ وَاَنَا مَوْلٰى مَنْ لَا مَوْلٰى لَهٗ اَرِثُ مَالَهٗ وَاَفُكُّ عَانَهٗ وَالْخَالُ وَارِثُ مَنْ لَا وَارِثَ لَهٗ يَرِثُ مَالَهٗ وَيَفُكُّ عَانَهٗ وَفِيْ رِوَايَةٍ وَاَنَا وَارِثُ مَنْ لَا وَارِثَ لَهٗ اَعْقِلُ عَنْهُ وَاَرِثُهٗ وَالْخَالُ وَارِثُ مَنْ لَا وَارِثَ لَهٗ يَعْقِلُ عَنْهُ وَيَرِثُهٗ۔ (رواه ابوداؤد)

3052. Sayyiduna Miqdam رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I am nearer to every believer (wishing him well) than he himself is. Hence, if anyone dies leaving a debt or an unsupported family, then I am responsible (to pay his debt and support his family). If anyone leaves property, that belongs to his heirs. I am guardian of him who has no guardian as his heir who relieves him of his liabilities (like paying off penalties or blood money that he is liable to pay).

A maternal uncle is heir of him who has none. He inherits his property and liberates him from his liabilities.

According to a version: "I am heir of him who has none. I pay for him bloodwit (due on him) and I inherit from him. A maternal uncle is heir of him who has none. He pays bloodwit for him and inherits from him."[1]

WOMEN INHERITS FROM THREE MEN

(٣٠٥٣) وَعَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَحُوْزُ الْمَرْاَةُ ثَلَاثَ مَوَارِيْثَ عَتِيْقَهَا وَلَقِيْطَهَا وَوَلَدَهَا الَّذِيْ لَاعَنَتْ عَنْهُ۔ (رواه الترمذی وابوداؤد)

3053. Sayyiduna Wathilah ibn Al-Asqa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A woman can have legacy from three sources. (1) The slave whom she sets free, (2) the child she foundles (and rears up), (3) her own child about whom she has invoked a curse on herself (in lian) assuring her husband that he was a legitimate child."[2]

COMMENTARY: the slave whom the woman had set free may have died leaving no asabah relative. Thus, in such cases a man becomes on heir of his freedman and a woman also becomes his heir.

As for the second source, the ulama (Scholars) say that this command that a woman is heir of the child she foundles is abrogated. However, Ishaq ibn Rahu رحمہ اللہ abides by this hadith.

Qadi رحمہ اللہ said that the hadith means that whatever this child leaves will go to the state Treasury. The woman who had picket up the child has more right that this money be spent on her from the state Treasury.

As for the third source, li'an (invoking a curse on oneself) is that when a man accuses his wife that the child she has begotten does not belong to her, they curse one another. This

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[1] Abu Dawud # 2900, Ibn Majah # 2738.

[2] Tirmidhi # 2122, Abu Dawud # 2908, Ibn Majah # 2742, Musnad Ahmad 3-490.

will be discussed, In-sha-Allah, in the chapter on al-li'an (اللعان). The child for whom lian was observed is not attributed its father and the child and father cannot be one another's heir because patronage is not established. However, since the child's paternage is duly establish with its mother, the two of them will be heirs of one another.

The same command applies to walad us zina (child born through adultery or out of wedlock).

CHILD BORN OUT OF WEDLOCK

(٣٠٥٤) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهٖ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا رَجُلٍ عَاهَرَ بِحُرَّةٍ أَوْ أَمَةٍ فَالْوَلَدُ وَلَدُ زِنًا لَا يَرِثُ وَلَا يُوْرَثُ۔ (رواه الترمذی)

3054. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated on the authority of his father (Shu'ayb) رحمه الله that his (father's) grandfather said that the Prophet صلى الله عليه وسلم said, "If a man commits adultery with a free woman or a female slave (and a child is conceived), then their child is walad uz zina (illegitimate child) who will neither be anyone's heir nor have an heir (meaning, will neither inherit nor will any one inherit from him)"[1]

COMMENTARY: The reason is that relationship is not established with the man who commits fornication, or with the man's relatives. However, the child's relationship is clear with its mother, so they will inherit from one another.

LEGACY OF A FREEDMAN

(٣٠٥٥) وَعَنْ عَائِشَةَ أَنَّ مَوْلًى لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاتَ وَتَرَكَ شَيْئًا وَلَمْ يَدَعْ حَمِيْمًا وَلَا وَلَدًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْطُوْا مِيْرَاثَهٗ رَجُلًا مِنْ اَهْلِ قَرْيَتِهٖ۔ (رواه ابوداؤد والترمذی)

3055. Sayyidah Ayshsh رضى الله عنه narrated that a freedman of Allah's Messenger صلى الله عليه وسلم died, leaving some property. He left behind no relative and no child (to inherit him). So, Allah's Messenger صلى الله عليه وسلم said, "Hand over what he has left to a man of his village."[2]

COMMENTARY: When a person dies, leaving on heir, the 'inheritance goes the state treasury whose funds are payable to the poor and needy. So the prophet صلى الله عليه وسلم diverted the freedman's legacy to the needy and deserving of the village.

PROPHETS ARE HEIRS TO NONE

It has been stated previously that if a freedman has no asabah relative then the right of wala belongs to one who has set him free. In other words, after he dies, he who had emancipated him owns his legacy (if he has no heir). According to this procedure when the Prophet's صلى الله عليه وسلم freedman died, his legacy ought to have gone to the Prophet صلى الله عليه وسلم. However, Prophets صلى الله عليه وسلم never inherit from anyone nor are inherited by other. So, the Prophet صلى الله عليه وسلم did not take the inheritance of the freedman. He gave it where the state Treasury's property is spent.

The reason for this is that the Prophet عليه السلام not only preach abstinence but also practice

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[1] Tirmidhi # 2120, Ibn Majah # 2745.

[2] Tirmidhi # 2112, Ibn Majah # 2733, Abu Dawud # 2902.

what they preach. Hence, they had no interest in the legacy of other people and they did not grieve at leaving this world without their property. Moreover, they never had any worthwhile property with them in this world. Thus, Allah commanded that whatever (little they left behind was no one's property, nor would they receive anyone's legacy. The prophet صلی اللہ علیہ وسلم said:

إِنَّا مَعَاشِرُ الْأَنْبِيَاءِ لَا نُوْرِثُ مَاتَرَكْنَا صَدَقَةٌ

"We the company of prophet are not inherited, what we leave is sadaqah (charity)."

IN ABSENCE OF HEIR LEGACY GOES TO BAYT UL MAAL(TREASURY)

(٣٠٥٦) وَعَنْ بُرَيْدَةَ قَالَ مَاتَ رَجُلٌ مِنْ خُزَاعَةَ فَأُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمِيْرَاثِهٖ فَقَالَ اِلْتَمِسُوْا لَهٗ وَارِثًا اَوْذَارَحِمٍ فَلَمْ يَجِدُوْا لَهٗ وَارِثًا وَلَا ذَا رَحِمٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْطُوْهُ الْكُبْرَ مِنْ خُزَاعَةَ رَوَاهُ اَبُوْدَاوُدَ وَفِيْ رِوَايَةٍ لَهٗ قَالَ اُنْظُرُوْا اَكْبَرَ رَجُلٍ مِنْ خُزَاعَةَ۔

3056. Sayyiduna Burayrah رضی اللہ عنہ narrated that a man of the Khuza'ah died and his legacy was brought to the Prophet صلی اللہ علیہ وسلم. He said, "Look for an heir of his (from among the dhawil furud and, if none, from among the asabah) otherwise a dhu rahm." But, they could find neither an heir (from dhawil farud and asabah) nor a dhu rahm. So, Allah's Messenger صلی اللہ علیہ وسلم said, "Hand it over to an elder (old man of the tribe) of Khuza'ah.

According to another version, he said, 'Look for an old man of the Khuza'ah.

COMMENTARY: The same explanation applies to this ahadith as to the previous. In the absence of on heir, the legacy goes to the state Treasury. An old man of the same tribe is most deserving of the funds of the state Treasury.

REPAYMENT OF DEBT TAKES PRECEDENCE

(٣٠٥٧) وَعَنْ عَلِيٍّ قَالَ اِنَّكُمْ تَقْرَؤُوْنَ هٰذِهِ الْاٰيَةَ مِنْ بَعْدِ وَصِيَّةٍ تُوْصُوْنَ بِهَا اَوْدَيْنٍ وَاِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَضٰى بِالدَّيْنِ قَبْلَ الْوَصِيَّةِ وَاِنَّ اَعْيَانَ بَنِي الْاُمِّ يَتَوَارَثُوْنَ دُوْنَ بَنِي الْعَلَّاتِ الرَّجُلُ يَرِثُ اَخَاهُ لِاَبِيْهِ وَاُمِّهٖ دُوْنَ اَخِيْهِ لِاَبِيْهِ۔ رواه الترمذى وابن ماجه وفى رواية الدارمى: قال "اِلاخوةُ من الاُمِّ يتوارثون دون بنى العلات ...... اِلى اخره۔"

3057. Sayyiduna Ali رضی اللہ عنہ said, "You people recite this verse:

مِنْ بَعْدِ وَصِيَّةٍ تُوْصُوْنَ بِهَا اَوْدَيْنٍ

{after (having paid) he bequest that may have been bequeathed, or a debt...} (4:12)
But, Allah's Messenger صلی اللہ علیہ وسلم ruled that a debt should be discharged before the legacy is executed. And, (he ruled) that (real) brothers from the same mother inherit from each other but not brother from the same father by different mothers. One inherits from his brother having the same father and mother, but not his brother having the same father and a different mother."

According to a version in Darami, he said, "The brothers from the same mother inherit

from each other, but not brothers from the same father and different mothers."[1]

COMMENTARY: Sayyiduna Ali رضی الله عنه explained to the people that they should nor misread the verse (4:12). Though it mentions will before debt, vet the debt has to be paid before executing the will of the dead person and before distributing the inheritance. The objective of the said verse is to impress that the dead person's will must not be disregarded. Rather, it ought to be executed faithfully.

BACKGROUND OF THE VERSE OF INHERITANCE

(٣٠٥٨) وَعَنْ جَابِرٍ قَالَ جَاءَتْ امْرَأَةُ سَعْدِ بْنِ الرَّبِيْعِ بِابْنَتَيْهَا مِنْ سَعْدِ ابْنِ الرَّبِيْعِ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ هَاتَانِ ابْنَتَا سَعْدِ بْنِ الرَّبِيْعِ قُتِلَ أَبُوْهُمَا مَعَكَ يَوْمَ أُحُدٍ شَهِيْدًا وَإِنَّ عَمَّهُمَا أَخَذَ مَالَهُمَا وَلَمْ يَدَعْ لَهُمَا مَالًا وَلَا تُنْكَحَانِ إِلَّا وَلَهُمَا مَالٌ قَالَ يَقْضِي اللّٰهُ فِيْ ذٰلِكَ فَنَزَلَتْ اٰيَةُ الْمِيْرَاثِ فَبَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى عَمِّهِمَا فَقَالَ أَعْطِ لِابْنَتَيْ سَعْدٍ الثُّلُثَيْنِ وَأَعْطِ أُمَّهُمَا الثُّمُنَ وَمَا بَقِيَ فَهُوَ لَكَ رَوَاهُ التِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

3058. Sayyiduna Jabir رضی الله عنه narrated that the wife of Sayyiduna Sa'd ibn Rıbi brought her two daughter of Sa'd to Allah's Messenger صلی الله علیه وسلم She said, "O Messenger of Allah, these are two daughters of Sa'd ibn Rabi. Their father had fought by your side on the day of Uhud and was martyred. Their paternal uncle took away their wealth and left nothing for them and they cannot be married unless they have some wealth." He said, "Allah will decide about this issue," and the verse of inheritance (4:11) was revealed. So, Allah's Messenger صلی الله علیه وسلم sent for their paternal uncle and instructed him to give to the two daughters of Sa'd رضی الله عنه two thirds and to their mother one eight and what remained was for him.[2]

COMMENTARY: In pre-Islamic days that which a dead person left behind went complete to an adult man capable of engaging in battle. Women, children and the weak got nothing at all. They were helpless and desperate against the strong adult men whether paternal uncles or brothers.

The prophet صلی الله علیه وسلم was sent as a merciful to mankind, and as in every other field he removed the misery of the weak in this field of inheritance too, The first case was that of Sayyiduna Aws ibn Thabit Ansari رضی الله عنه. When he died, he left behind his wife, Umm Kamhah (ام کمحه) and three daughters (or two daughters and an infant son. He had made two men guardians and executors of his will. They followed the custom of the pre Islamic times and gave away the entire property of Sayyiduna Aws رضی الله عنه to his paternal cousin (or to his two real brothers). His wife complained to the Prophet صلی الله علیه وسلم, the guardian and solace of the poor, that she and her children were deprived of all the wealth of her husband which was handed over to Khalid ibn Urfutah (or Khalid and urfutah). "What will happen to us?" The Prophet صلی الله علیه وسلم was very pained at this but he could not do any thing promptly because he was not a dictator and not a partner in Allah's domain. He consoled the wife of Awf رضی الله

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[1] Tirmidhi # 2129, Ibn Majah # 2739, Darimi # 2984, Musnad Ahmad 1-144.

[2] Tirmidhi # 2099, Abu Dawud # 2891, Ibn Majah # 2720, Musnad Ahmad 3. 352.

عنه and requested her to go home and wait Allah's Command. He waited for the revelation from the Judge of the judges. Soon this verse was revealed:

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ

مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا۔ (النساء ۴: ۷)

{For men is a share of what their parents and near relatives leave, and for women is a share of what their parents and the near relatives leave, whether it be small or large - a share determined} (4:7)

Thus ended the injustice matted out to woman and girls in distributing the shares of inheritances. No longer were man the sole inheritors.

However, she shares were not determined till then. So, the Prophet صلی الله علیه وسلم sent message to the executors of Aws رضی الله عنه will that they should preserve his wealth and spend nothing from it till the shares were determined. After a little time Sa'd ibn Rabi Ansari died a martyr in the Battle of Uhud in 3 AH as in the forging hadith. The prophet صلی الله علیه وسلم advised his wife too to await Allah's command. After a few day the verse of inheritance was revealed:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ الخ۔ (آخری رکوع تک، النساء ۴: ۱۱)

{Allah enjoins you concerning your children for the male is she share equivalent of that of two females...} (4:11 complete subject).

The Prophet صلی الله علیه وسلم sent message to Sa'd's brother in accordance with it apportioning the shares.

Dead: Sa'd (24)

Daughter	daughter	wife	brother
8	8	3	5

SHARES OF DAUGHTERS, SON'S DAUGHTER, SISTER

(۳۰۵۹) وَعَنْ هُزَيْلِ بْنِ شُرَحْبِيلَ قَالَ سُئِلَ أَبُو مُوسَى عَنِ ابْنَةٍ وَبِنْتِ ابْنٍ وَأُخْتٍ فَقَالَ لِلْبِنْتِ النِّصْفُ وَلِلْأُخْتِ النِّصْفُ وَأْتِ ابْنَ مَسْعُودٍ فَسَيُتَابِعُنِي فَسُئِلَ ابْنُ مَسْعُودٍ وَأُخْبِرَ بِقَوْلِ أَبِي مُوسَى فَقَالَ لَقَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ أَقْضِي فِيهَا بِمَا قَضَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلْبِنْتِ النِّصْفُ وَلِابْنَةِ الِابْنِ السُّدُسُ تَكْمِلَةَ الثُّلُثَيْنِ وَمَا بَقِيَ فَلِلْأُخْتِ فَأَتَيْنَا أَبَا مُوسَى فَأَخْبَرْنَاهُ بِقَوْلِ ابْنِ مَسْعُودٍ فَقَالَ لَا تَسْأَلُونِي مَادَامَ هٰذَا الْحَبْرُ فِيكُمْ۔ (رواه البخاری)

3059. Sayyiduna Huzayl ibn Shurahbil رحمه الله reported that Sayyiduna Abu Musa رحمه الله was asked about (the inheritance of) a daughter, son's daughter and a sister. He said, "The daughter will get half and the sister half (but the granddaughter will get nothing). So to Ibn Mas'ud and you will see that he concurs with me." So, Ibn Mas'ud رضی الله عنه was asked and informed of the opinion of Abu Musa رضی الله عنه. He

said, "In that case, I would have gone astray and would not be among those who are guided. Rather, I shall decide in this case as (Allah's) Prophet صلى الله عليه وسلم had done. The daughter will get half, the son's daughter one-sixth which adds up to two-thirds, and the rest the sister will get.' (The narrator said:) "We went to Abu Musa رضى الله عنه and reported him of the words of Ibn Mas'ud رضى الله عنه. He exclaimed, 'Ask me not as long as this scholar is among you.[1]

COMMENTARY: What Sayyiduna Abdullah ibn Mas'ud رضى الله عنه said was that the legacy of the dead person be divided in six portions in such a way that the daughter gets three shares, granddaughter (from son) one share and sister two shares.

PATERNAL GRANDFATHER'S SHARE

(٣٠٦٠) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ جَاءَ رَجُلٌ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ ابْنِي مَاتَ فَمَالِيْ مِنْ مِيْرَاثِهِ قَالَ لَكَ السُّدُسُ فَلَمَّا وَلَّى دَعَاهُ قَالَ لَكَ سُدُسٌ اٰخَرُ فَلَمَّا وَلّٰى دَعَاهُ قَالَ إِنَّ السُّدُسَ الْاٰخَرَ طُعْمَةٌ لَكَ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

3060. Sayyiduna Imran ibn Husayn رضى الله عنه narrated that a man came to Allah's Messenger صلى الله عليه وسلم and submitted, "My son's son has died. What do I get as inheritance?" He said, "For you is one-sixth." AS he prepared to depart, he called him and said, 'You get an additional one-sixth too." And, as he turned to go, he called him again and said, "The second one-sixth is your provision (and nor mafrudah or prescribed)."[2]

COMMENTARY: The first one-sixth was because the grandfather was a dhawil furud while the second portion was an account of his being an asabah. In this way, he got one third of the legacy.

The Prophet صلى الله عليه وسلم did not give him all one third together lest he suppose that a grandfather gets from his son's son as a dhawil furud one third.

As for the ruing, suppose that a man died leaving two daughters and a paternal grandfather. The two daughters qualify for two thirds of the legacy. Of the remaining, the grandfather qualifies for half of one third or one six of the legacy as a dhawil furud and he will also get the remainder (one sixth of the legacy) being an asabah too. It is like this:

Dead person's legacy
- 6 -
daughter, daughter
(4) grandfather
bil furud & asabah
(2)

GRANDMOTHER'S SHARE

(٣٠٦١) وَعَنْ قَبِيْصَةَ بْنِ ذُؤَيْبٍ قَالَ جَاءَتِ الْجَدَّةُ إِلَى اَبِيْ بَكْرٍ تَسْأَلُهُ مِيْرَاثَهَا فَقَالَ لَهَا مَالَكِ فِيْ كِتَابِ اللّٰهِ شَيْءٌ وَمَا لَكِ فِيْ سُنَّةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ فَارْجِعِيْ حَتّٰى اَسْأَلَ النَّاسَ فَسَأَلَ فَقَالَ الْمُغِيْرَةُ

[1] Bukhari # 6736, Tirmidhi # 2100, Ibn Majah # 2721, Darimi # 2890, Musnad Ahmad 7-389.

[2] Tirmidhi # 2106, Abu Dawud # 2896.

بْنُ شُعْبَةَ حَضَرْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْطَاهَا السُّدُسَ فَقَالَ اَبُوْبَكْرٍ هَلْ مَعَكَ غَيْرُكَ فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ مِثْلَ مَاقَالَ الْمُغِيْرَةُ فَاَنْفَذَهُ لَهَا اَبُوْبَكْرٍ ثُمَّ جَاءَتِ الْجَدَّةُ الْاُخْرٰى اِلٰى عُمَرَ تَسْأَلُهُ مِيْرَاثَهَا فَقَالَ هُوَ ذٰلِكَ السُّدُسُ فَاِنِ اجْتَمَعْتُمَا فَهُوَ بَيْنَكُمَا وَاَيَّتُكُمَا خَلَتْ بِهٖ فَهُوَ لَهَا۔ (رواه مالك واحمد والترمذى وابوداؤد والدارمى وابن ماجة)

3061. Sayyiduna Qabisah ibn Dhu'ayn رضى الله عنه narrated that a grandmother came to Sayyiduna Abu Bakr رضى الله عنه and pleaded for her share of legacy. He said that nothing was specified for her in Allah's Book or in the *sunnah (Prophet's* صلى الله عليه وسلم *practice)* of His Messenger رضى الله عنه but advised her to go home and let him consult the people (meaning, the scholars among the sahabah) رضى الله عنه. So, he made enquires and Sayyiduna Mughirah ibn Shu'bah رضى الله عنه said, "I was with Allah's Messenger صلى الله عليه وسلم when he gave a grandmother one sixth (share)." Abu Bakr رضى الله عنه asked him if anyone else had been with him (at that time) and Sayyiduna Muhammad ibn Masalamah رضى الله عنه confirmed what Mughirah had said. So, Abu Bakr رضى الله عنه gave her that (one sixty) portion.

Another grandmother came to Sayyiduna Umar رضى الله عنه pleading for her inheritance. He said, "It is that (same) one-sixth. If there are two of you, it is between both of you survives (the other), she gets all (of it)."[1]

COMMENTARY: The grandmother could be maternal or paternal. The one who had come to Sayyiduna Abu Bakr رضى الله عنه was a maternal grandmother while she who came to Sayyiduna Umar رضى الله عنه was a paternal one. This is explicit in another version.

Sayyiduna Abu Bakr رضى الله عنه had presumed that there was only one grandmother. But, when Sayyiduna Umar رضى الله عنه learnt that there also was a paternal grandmother, he instructed that they divide the share between themselves, one-sixth for both together.

GRANDMOTHER'S SHARE WHEN SON IS ALIVE

(٣٠٦٢) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ فِى الْجَدَّةِ مَعَ ابْنِهَا اَنَّهَا اَوَّلُ جَدَّةٍ اَطْعَمَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُدُسًا مَعَ ابْنِهَا وَابْنُهَا حَيٌّ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَالتِّرْمِذِيُّ ضَعَّفَهُ۔

3062. Sayyiduna Ibn Ma'sud رضى الله عنه narrated that about a grandmother who had her son that she was the first grandmother whom Allah's Messenger صلى الله عليه وسلم gave one-sixth (share) while she had a son who was alive.[2]

COMMENTARY: Someone died leaving his paternal grandmother and father. The prophet صلى الله عليه وسلم had one-sixth of the legacy given to her though her son - the dead person's father - was alive. The ulama (Scholars) rule that if the dead man's dad is living, then the grandmother gets noting from the legacy. She is deprived of her grandson's inheritance when his father is alive.

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[1] Tirmidhi # 2107, Abu Dawud # 2894, Ibn Majah # 2723, Darimi # 2939, Muwatta Maalik # 4 (Fara'id), Musnad Ahmad 4-225.

[2] Tirmidhi # 2109, Darimi # 2932.

The ulama (Scholars) do not abide by this hadith because it is da'if and not eligible as evidence. Only sahih ahadith serve as sources of deduction.
Or, we may say that this was an exceptional case. The Prophet صلى الله عليه وسلم had something given to her as a favour and kindness not as an inheritance.

BLOOD MONEY IS FOR HEIRS OF THE SLAIN

(٣٠٦٣) وَعَنِ الضَّحَاكِ بْنِ سُفْيَانَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَتَبَ اِلَيْهِ اَنْ وَرِّثِ امْرَأَةَ اَشْيَمَ الضِّبَابِيِّ مِنْ دِيَةِ زَوْجِهَا۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

3063. Sayyiduna Ad-Dahhak ibn Sufyan رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم wrote to him instructing him to let the wife of Ashyam Dadabi have her share of bloodwit (which was paid for her husband.[1]

COMMENTARY: Ashyam Dadabi was killed by mistake, unintentionally. So the man responsible was bound to pay blood wit. The prophet صلى الله عليه وسلم instructed Dahhak رضى الله عنه to let his wife have her share of inheritance from that blood wit.
According to sharh us *sunnah (Prophet's* صلى الله عليه وسلم *practice)*, this hadith is evidence that it is *wajib (obligatory)* to pay bloodwit for the slain person and the receipts there from revert to the heirs as other property of the slain person. Most ulama (Scholars) agree with it.
It is reported that the *amir ul mu'minin* (commander of the faith) umar ibn Khattab رضى الله عنه used to deny women from a share in the boodwit of their slain husbands. So, Dahhak رضى الله عنه presented to him this hadith to prove that a wife is eligible to receive the share of inheritance from bloodwit paid against the killing of her husband.[2]

(٣٠٦٤) وَعَنْ تَمِيْمٍ الدَّارِيِّ قَالَ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا السُّنَّةُ فِى الرَّجُلِ مِنْ اَهْلِ الشِّرْكِ يُسْلِمُ عَلٰى يَدَىْ رَجُلٍ مِنَ الْمُسْلِمِيْنَ فَقَالَ هُوَ اَوْلَى النَّاسِ بِمَحْيَاهُ وَمَمَاتِهِ۔ (رواه الترمذى وابن ماجة والدارمى)

3064. Sayyiduna Tamim Dari رضى الله عنه reported that he asked Allah's Messenger صلى الله عليه وسلم "what is the *sunnah (Prophet's* صلى الله عليه وسلم *practice)* about a man of the polytheists who embraces Islam at the hands of a Muslim?" He said, "He is the nearest to him in life and death (having the greatest right to him as his mawla)."[3]

COMMENTARY: Sayyiduna Tamim Dari رضى الله عنه was a glorious and great sahabi. He had been a Christian who embraced Islam in 9 AH. Thereafter, his life was an example of fear of Allah and devoted worship to such on extent that he was distinguished for vigil in the night. In one raka'ah of *salah (prayer)* in the night, he recited the entire Quran and sometimes he kept repeating just and verse till it was morning. By a coincidence, he missed the tahajjud *(supererogatory prayer)* one night, so he punished himself by refraining from

[1] Tirmidhi # 2117, Abu Dawud # 2927, Ibn Majah # 2642, Muwatta Maalik # (Uqul). Musnad Ahmad 3. 452.

[2] See hadith of Sayyiduna Sa'eed ibn Musayyib (# 2117, Tirmidhi). Dahhak رضى الله عنه convinced Umar رضى الله عنه hat it is payable.

[3] Bukhari (Book of Inheritance chapter 22) heading Tirmidhi # 2119, Abu Dawud # 2918, Ibn Majah # 2752, Darimi # 3022, Musnad Ahmad 4. 103.

sleep for one year continuously.

Sayyiduna Tamim Dari رضی اللہ عنہ is also distinguished as the first person to light a lamp in a mosque.

If anyone embraces Islam at the hands of another then the Muslim becomes the mawla of the neo-Muslim. In early Islam, the mawla (and new Muslim) were heirs of one another. Later, this command was withdrawn.

Some authorities interpret the concluding words to mean that he who prompts anyone to become a Muslim has the duty imposed on him most of all else to help the neo Muslim in his life time and on his death lead his funeral *salah (prayer).*

EMANCIPATED SLAVE & HE WHO SETS HIM FREE

(٣٠٦٥) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَجُلًا مَاتَ وَلَمْ يَدَعْ وَارِثًا اِلَّا غُلَامًا كَانَ اَعْتَقَهُ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ لَهُ اَحَدٌ؟ قَالُوْا لَا اِلَّا غُلَامٌ لَهُ كَانَ اَعْتَقَهُ فَجَعَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِيْرَاثَهُ لَهُ۔ (رواه ابوداؤد والترمذى وابن ماجة)

3065. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that a man died leaving no heir except a slave whom he had set free. The prophet صلی اللہ علیہ وسلم asked, "Has he any heir?" They said, 'No, save one slave whom he had emancipated." So the Prophet صلی اللہ علیہ وسلم got the legacy of the man given to the f reedman.[1]

COMMENTARY: The prophet صلی اللہ علیہ وسلم had the legacy of the man who set him free given to the freedman as a gesture of goodwill otherwise he is not an heir of the one who freed him according to Shariah. It is like the hadith # 3055 of Sayyidah Ayshah رضی اللہ عنہا where it has been explained why the Prophet صلی اللہ علیہ وسلم did so.

Shurayh رحمہ اللہ and Tawus رضی اللہ عنہ deduce from the apparent meaning of this hadith that just as the master who sets free his slave can be an heir of his freedman. So, too the freedman may become the heir of him who emancipates him.

WHO INHERITS WALA

(٣٠٦٦) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَرِثُ الْوَلَاءَ مَنْ يَرِثُ الْمَالَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ اِسْنَادُهٗ لَيْسَ بِالْقَوِيِّ۔

3066. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ narrated from his father from his grandfather that the prophet صلی اللہ علیہ وسلم said, "He inherits wala who inherits the property."[2]

COMMENTARY: The property of the freedman is called wala. Thus, if Zayd's father dies and afterwards his father's freedman dies then zayd will inherit his property. Just as he is heir to his father's property, he also is heir to his father's wala. However, this ruling applies only to asabah meaning the asabah heir like a son. So, the daughter of one who sets free cannot be heir to her father's wala because, though she inherits her father's property, she is not asabah. Only men are asabah binafsihi. A woman can inherit the property of a freed slave (male or female) whom she herself has set free or whom her freed slave may have freed.

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[1] Tirmidhi # 2113, Abu Dawud # 2905, Ibn Majah # 2714, Musnad Ahmad 1-221.

[2] Tirmidhi # 2121.

SECTION III الفصل الثالث

LEGACY DISBURSED BEFORE ISLAM IS RETAINED

(٣٠٦٧) عَنْ عَبْدِاللّٰهِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا كَانَ مِنْ مِيْرَاثٍ قُسِمَ فِي الْجَاهِلِيَّةِ فَهُوَ عَلٰى قِسْمَةِ الْجَاهِلِيَّةِ وَمَا كَانَ مِنْ مِيْرَاثٍ اَدْرَكَهُ الْاِسْلَامُ فَهُوَ عَلٰى قِسْمَةِ الْاِسْلَامِ۔ (رواه ابن ماجة)

3067. Sayyiduna Abdullah ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The inheritance that was distributed during the jahiliyah (ignorance period) (days of ignorance) will be retained according to the distributed of those days. And the legacy of Islam will be in conformity with the division approved by Islam."[1]

COMMENTARY: Whatever inheritance was divided in pre-Islamic period would not be disturbed after Islam whether it was unjust to some or favourable to others. But, any distribution after Islam would follow its commands.

UMAR'S رضی الله عنه SURPRISE AT THE EXCLUSION OF PATERNAL AUNTS

(٣٠٦٨) وَعَنْ مُحَمَّدِ بْنِ اَبِيْ بَكْرِ بْنِ حَزْمٍ اَنَّهُ سَمِعَ اَبَاهُ كَثِيْرًا يَقُوْلُ كَانَ عُمَرُ بْنُ الْخَطَّابِ يَقُوْلُ عَجَبًا لِلْعَمَّةِ تُوْرِثُ وَلَا تَرِثُ۔ (رواه مالك)

3068. Sayyiduna Muhammad ibn Abu Bakr ibn Hazm reported that he heard his father say many times that Sayyiduna Umar ibn Khattab رضی الله عنه would say, "How surprising that one may inherit from a paternal aunt but she does not inherit!"[2]

COMMENTARY: Umar رضی الله عنه expressed surprise only because a man's intelligence cannot grasp the reasoning for it, otherwise from the point of view of submission or knowledge that only Allah knows the wisdom behind it there is nothing to be surprised about.

A paternal aunt cannot inherit from her nephew, for instance, but he can inherit from her, some ulama (Scholars) hold that a dhawil arham is not an heir of the dead person. On the other hand according to some ulama (Scholars) who place her as a dhawil arham, she can inherit from her nephew because they go by the details in the science of fara'id which may be consulted.

NECESSARY TO ACQUIRE KNOWLEDGE OF FARA'ID (LAW OF INHERITANCE)

(٣٠٦٩) وَعَنْ عُمَرَ قَالَ تَعَلَّمُوا الْفَرَائِضَ وَزَادَ ابْنُ مَسْعُوْدٍ وَالطَّلَاقَ وَالْحَجَّ قَالَا فَاِنَّهُ مِنْ دِيْنِكُمْ۔ (رواه الدارمی)

3069. Sayyiduna Umar رضی الله عنه said that one must learn the rules of inheritance. Sayyiduna Ibn Mas'ud رضی الله عنه also added (that the rules) "of divorce and of the pilgrimage" (must also be learnt). Both of them said, "Because this is part of your religion."[3]

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[1] Ibn Majah # 2749.

[2] Muwatta Maalik # (Fara'id).

[3] Darimi # 2851.

CHAPTER - XX

(AL-*WASAYA*) WILLS

بَابُ الْوَصَايَا

Wasaya is the plural of wasiyah in the same way as Khataya is plural of Khatiyah. Wasiyah is that a person instruct his heirs during his lifetime to do certain things for him after his death like a will: to build a mosque or any such thing, or to pay someone some money, or to atone for his lapses in discharging obligatory duties like *salah (prayer)* or zakah (Annual due charity). Sometimes, wasiyah stand for advice, counsel, recommendation.

According to the ulama (Scholars) zawahir it is *wajib (obligatory)* to make a wasiyah. (they are the ulama (Scholars) who abide by the zahir or apparent meaning of the Quran and hadith.) However, according to all the other ulama (Scholars) it was *wajib (obligatory)* to make a wasiyah or will initially which means that a person had to specify shares at will for his parents, relatives, etc, from his property. When the verse of inheritance was revealed and Allah Himself defined the shares, this command was abrogated. Hence, it is not proper now for anyone to make a will for an heir, but a will may still be drawn for one-third of one's property if one desires). In this way, a person may leave instructions to spend in Allah's path on his behalf to atone for his shortcoming during his life, Or, he may leave something for a distant relative, friend or servant, from the one third.

The ulama (Scholars) say that if anyone has to repay a debt or return someone's trust then it is binding on him to leave instructions for repayment of debt or return of the trust. He should write down a will duly attested by witnesses.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

COMMAND TO DRAW A WILL

(٣٠٧٠) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا حَقُّ امْرِءٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصَى فِيْهِ يَبِيْتُ لَيْلَتَيْنِ اِلَّا وَوَصِيَّتُهُ مَكْتُوْبَةٌ عِنْدَهُ۔ (متفق عليه)

3070. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "It does not behave a Muslim, who possesses something for which he ought to make a bequest, to let two nights go by without drawing a will for it."[1]

COMMENTARY: If a person has to discharge a duty or a right or a trust of some people then he must write down a will within two nights, meaning in the shortest possible time.' Life is unpredictable and if a person dies without discharging his obligations then he will carry the punishment with him to the next world.

A will should be drawn for such things in the shortest possible time and fuly witnessed by two people.

WILL MAY BE DRAWN FOR ONE-THIRD PROPERTY

(٣٠٧١) وَعَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ مَرِضْتُ عَامَ الْفَتْحِ مَرَضًا اَشْفَيْتُ عَلَى الْمَوْتِ فَاَتَانِيْ رَسُوْلُ اللّٰهِ صَلَّى

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[1] Bukhari # 2738, Muslim # 1-1627, Tirmidhi # 2125, Abu Dawud # 2862, Nasa'i # 3612, Ibn Majah # 2702, Darimi # 3175, Muwatta Maalik # 1 (Washiyah) Musnad Ahmad 2-4.

اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُنِيْ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ إِنَّ لِيْ مَالًا كَثِيْرًا وَلَيْسَ يَرِثُنِيْ إِلَّا ابْنَتِيْ أَفَأُوْصِيْ بِمَا لِيْ كُلِّهِ قَالَ لَا قُلْتُ فَثُلُثَيْ مَالِيْ قَالَ لَا قُلْتُ فَالشَّطْرُ قَالَ لَا قُلْتُ فَالثُّلُثُ قَالَ الثُّلُثُ وَالثُّلُثُ كَثِيْرٌ إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُوْنَ النَّاسَ وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِيْ بِهَا وَجْهَ اللّٰهِ إِلَّا أُجِرْتَ بِهَا حَتّٰى اللُّقْمَةَ تَرْفَعُهَا إِلٰى فِيْ امْرَأَتِكَ۔ (متفق عليه)

3071. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ narrated that he fell ill in the year of the conquest (of Makkah) with an illness that took him near death. Allah's Messenger صلی اللہ علیہ وسلم visited him and he submitted, "O Messenger of Allah, I have abundant wealth and my daughter is my only heir, may I make a will of all my wealth?" He said, "No," so he asked, "Two thirds of my wealth?" He said, "No" Then he asked, "Half?" He said, "No!" He asked, "Then one third?" He said, "One third but one third is much. If you leave your heirs rich, it is better than your leaving them poor and begging from people. You will not spend anything seeking thereby Allah's pleasure but you will earn a reward for it, even a morsel that you raise up to the mouth of your wife."

COMMENTARY: Sayyiduna Sa'd رضی اللہ عنہ did not have an heir from dhawil furud. Or, he meant that he had no heir about whom he was not apprehensive that he would squendar his wealth, except a daughter. It has been deduced that he had many asabah heirs.

This hadith is evidence that it is allowed to collect wealth. Also, the heirs must be treated fairly with justice.

The ulama (Scholars) say unanimously that if there are successors of a dead person then his will cannot be executed beyond one-third of his legacy. If the heirs give their willing consent then not only more than one-third but all the legacy may be given away in accordance with his will provided, of course, all the heirs are sane adults and present there. Even if there is no heir of anyone then most ulama (Scholars) maintain that only one-third is allowed for a will, not more. However, Imam Abu Hanifah رحمہ اللہ and his followers regard it is permissible in this case to make a will for more than one-third of the total wealth. Imam Ahmad and Ishaq رحمہ اللہ hold the same opinion.

This hadith calls for kind treatment to relatives and love and compassion be shown to the heirs. It teaches us other things too.

(1) It is better to spend one's wealth on one's own relatives than to give it to others.

(2) If Allah's pleasure is in mind then spending on one's family earns a reward.

(3) If Allah's pleasure is aimed at then even something that is permissible is regarded as obedience and worship. For instance, one's wife is a source of physical and worldly pleasure and if, by way of enjoyment, a man puts a morsel of food in her mouth, it has nothing to do with obedience and worship or affairs of the hereafter, yet the Prophet صلی اللہ علیہ وسلم said that if it is done to please Allah, it fetches reward. Hence in other conditions, more and better reward will be received.

SECTION II الفصل الثاني

(٣٠٧٢) عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ عَادَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا مَرِيْضٌ فَقَالَ اَوْصَيْتَ قُلْتُ نَعَمْ قَالَ بِكَمْ قُلْتُ بِمَالِيْ كُلِّهٖ فِيْ سَبِيْلِ اللّٰهِ قَالَ فَمَا تَرَكْتَ لِوَلَدِكَ قُلْتُ هُمْ اَغْنِيَاءُ بِخَيْرٍ فَقَالَ اَوْصِ بِالْعُشْرِ فَمَا زِلْتُ اُنَاقِصُهٗ حَتّٰى قَالَ اَوْصِ بِالثُّلُثِ وَالثُّلُثُ كَثِيْرٌ۔ (رواه الترمذی)

3072. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم visited him when he was ill. He asked him whether he had drawn a will. He said, "Yes." He asked, "For how much?" He said, "For all my wealth to be given away in Allah's path." He asked, "How much have you left for your children." He said, "They are rich and well-off." He said, "Draw the will for only one-tenth," and Sa'd did not ceased to say that it was to little till he said, "Make a will for one third though one third is too much."[1]

WILL FAVOURING HEIR IS NOT PROPER

(٣٠٧٣-٣٠٧٤) وَعَنْ اَبِيْ اُمَامَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ خُطْبَتِهٖ عَامَ حَجَّةِ الْوَدَاعِ اِنَّ اللّٰهَ قَدْ اَعْطٰى كُلَّ ذِيْ حَقٍّ حَقَّهٗ فَلَا وَصِيَّةَ لِوَارِثٍ۔ رواه ابوداؤد وابن ماجة وزاد الترمذی "اَلْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ حَجَرٌ وَحِسَابُهُمْ عَلَى اللّٰهِ" وَيُرْوٰى عَنْ اِبْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا وَصِيَّةَ لِوَارِثٍ اِلَّا اَنْ يَّشَاءَ الْوَرَثَةُ مُنْقَطِعٌ هٰذَا لَفْظُ الْمَصَابِيْحِ وَفِيْ رِوَايَةِ الدَّارِ الْقُطْنِيْ قَالَ لَا تَجُوْزُ وَصِيَّةٌ لِوَارِثٍ اِلَّا اَنْ يَّشَاءَ الْوَرَثَةُ۔

3073. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say in his sermon in the year of the Farewell Pilgrimage, "Allah has assigned every owner of rights, his right. There is no will for an heir" (Abu Dawud, Ibn Majah. But, Tirmidhi added:)
"The child belongs to the (owner of the) bed. For the adulterer are stones and his reckoning is with Allah."
3074. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated in a munqata form that the Prophet صلی اللہ علیہ وسلم said, "There is no will for an heir unless the (other) heirs wish so."[2]
(These are the words of 'al Masabih. The version of Daraqutni is that he said:)
"No will is allowed for an heir except when the (other) heirs consent."[3]

COMMENTARY: Allah has given right to every owner of rights. This means that Allah has specified shares to the heirs. So if the dead person leaves a will favouring an heirs, it will be disregarded by Shari'ah (divine law). However, if all the heirs are sane and adult and they abide by the dead person's will be give one of them more than the specified share then that

[1] Tirmidhi # 977, Nasa'i # 3631, However, Tirmidhi has Sa'd ibn Maalik رضی اللہ عنہ because he was called so too.
[2] Tirmidhi # 2127, Abu Dawud # 2870, Ibn Majah # 2713, Nasa'i # 3671, Musnad Ahmad 5-267.
[3] Daraqutni # 89.

is acceptable as stated previously.

Before the verse of inheritance was revealed, it was *wajib (obligatory)* to draw a will in favour of the relatives. When that verse came down specifying shares for all heirs, the command to draw a will for the heirs was abrogated.

The word (فراش) firash applies to woman but here it implies (صاحب فراش) (husband of the woman). The child will not be attributed to the adulterer but to the owner of the bed be he husband of the woman or her master if she is a slave, or the man who had mistakenly sexual intercourse with the woman. (see hadith # 3362 too)

The words 'for the adulterer are stones' mean that he is deprived. He gets nothing. He will get no inheritance from the illicit child. Or it means that he would be stoned to death (if he was married).

His fate is in Allah's hand. In this world he is punished but in the hereafter Allah may punish him or forgive him. Even if he escapes worldly punishment, Allah might punish him or pardon him.

DO NOT WILL FOR ANOTHER AT THE COST OF YOUR HEIR

(٣٠٧٥) وَعَنْ اَبِي هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الرَّجُلَ لَيَعْمَلُ وَالْمَرْاَةَ بِطَاعَةِ اللّٰهِ سِتِّيْنَ سَنَةً ثُمَّ يَحْضُرُهُمَا الْمَوْتُ فَيُضَارَّانِ فِي الْوَصِيَّةِ فَتَجِبُ لَهُمَا النَّارُ ثُمَّ قَرَأَ اَبُوْهُرَيْرَةَ مِنْ بَعْدِ وَصِيَّةٍ يُّوْصٰى بِهَا اَوْدَيْنٍ غَيْرَ مُضَارٍّ اِلٰى قَوْلِهٖ تَعَالٰى وَذٰلِكَ الْفَوْزُ الْعَظِيْمُ۔ (رواه احمد والترمذی وابوداؤد وابن ماجة)

3075. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Indeed, a man and a woman perform deeds in obedience to Allah for sixty years. Then death looms over them and they err in making a will causing loss (to heirs) so the fire becomes necessary for them." Sayyiduna Abu Hurayrah رضی الله عنه then recited:

وصِيَّةٍ يُّوْصٰى بِهَا اَوْ دَيْنٍ غَيْرَ مُضَارٍّ ...... وَذٰلِكَ الْفَوْزُ الْعَظِيْمُ

{...after (paying) bequest he may have bequeathed or debt.... And that is a mighty triumph.}[1] (4:11-13)

COMMENTARY: This hadith emphasizes the right of fellowmen. Some people spend their lives in worship and devotion but do not cease to hurt fellow men and they earn the wrath of Allah. The Prophet صلی الله علیه وسلم gave the example of those who unjust with their heirs. Apart from causing wrong to fellowmen, it is a disobedience to Allah's command.

The verses recited by Sayyiduna Abu Hurayrah رضی الله عنه also disallow the testator to draw a will for more than one-third of his wealth, thereby depriving the heirs.

SECTION III اَلْفَصْلُ الثَّالِثُ

TIDINGS FOR ONE WHO DRAWS A CORRECT WILL

(٣٠٧٦) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ عَلٰى وَصِيَّةٍ مَاتَ عَلٰى سَبِيْلٍ وَسُنَّةٍ وَمَاتَ عَلٰى تُقًى وَشَهَادَةٍ وَمَاتَ مَغْفُوْرًا لَهٗ۔ (رواه ابن ماجة)

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[1] Tirmidhi # 2124, Abu Dawud # 2867.

3076. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who dies leaving a will dies on a path (the straight path) and a *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* (that is approved), and he dies on piety and a martyr's death, and he dies forgiven."[1]

(The translation in Ibn Majah is 'testifying the truth' instead of 'a martyr's death.')

INFIDEL'S GET NO REWARD FOR GOOD DEEDS

(۳۰۷۷) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ الْعَاصَ بْنَ وَائِلٍ اَوْصٰى اَنْ يُّعْتَقَ عَنْهُ مِائَةُ رَقَبَةٍ فَاَعْتَقَ ابْنُهٗ هِشَامٌ خَمْسِيْنَ رَقَبَةً فَاَرَادَ ابْنُهٗ عَمْرٌو اَنْ يُّعْتِقَ عَنْهُ الْخَمْسِيْنَ الْبَاقِيَةَ فَقَالَ حَتّٰى اَسْاَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ اَبِيْ اَوْصٰى اَنْ يُّعْتَقَ عَنْهُ مِائَةُ رَقَبَةٍ وَاِنَّ هِشَامًا اَعْتَقَ عَنْهُ خَمْسِيْنَ وَبَقِيَتْ عَلَيْهِ خَمْسُوْنَ رَقَبَةً اَفَاُعْتِقُ عَنْهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهٗ لَوْ كَانَ مُسْلِمًا فَاَعْتَقْتُمْ عَنْهُ اَوْ تَصَدَّقْتُمْ عَنْهُ اَوْ حَجَجْتُمْ عَنْهُ بَلَغَهٗ ذٰلِكَ۔ (رواہ ابوداؤد)

3077. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ narrated from his father (Shu'ayb) رحمہ اللہ who from his grandfather (Abdullah) رضی اللہ عنہ that Aas ibn Wail had willed that one hundred slaves should be set free on his behalf. His son Hisham رضی اللہ عنہ set fifty slaves free. And, his (other) son Amr رضی اللہ عنہ intended to set free the remaining fifty for him only after he had asked Allah's Messenger صلی اللہ علیہ وسلم (about it). So he came to the Prophet صلی اللہ علیہ وسلم and asked, "O Messenger of Allah, my father left a will (instructing us) that one hundred slaves should be set free on his behalf. Hisham has set fifty free at his behest and fifty remain. Shall I set them free on his behalf?" Allah's Messenger صلی اللہ علیہ وسلم said, "If he was a Muslim and you had set slaves free for him, or given sadaqah (charity) for him, or performed the Hajj (pilgrimage) in his place that (reward) would have reached him."[2]

COMMENTARY: Aas ibn Wa'il did not embrace Islam though he was alive when the Prophet صلی اللہ علیہ وسلم invited people to Islam. He died a disbeliever. He had two sons, Hisham رضی اللہ عنہ and Amr رضی اللہ عنہ both of who had received guidance. They were among the Prophet's صلی اللہ علیہ وسلم sahabah (Prophet's Companions) رضی اللہ عنہم.

The Prophet صلی اللہ علیہ وسلم said to Amr رضی اللہ عنہ that if his father were a Muslim, reward could have been consigned to him. If any good deed was done at his behest that will be of no avail and will deliver him from punishment.

WARNING TO THOSE WHO USURP RIGHT OF THE HEIRS

(۳۰۷۸) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَطَعَ مِيْرَاثَ وَارِثِهٖ قَطَعَ اللّٰهُ مِيْرَاثَهٗ مِنَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ۔ رَوَاهُ ابْنُ مَاجَةَ۔

3078. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who cuts off the inheritance of his heirs, Allah will cut off his inheritance of

[1] Ibn Majah # 2702, Abu Dawud #

[2] Abu Dawud # 2883.

paradise on the day of resurrection."[1]

(٣٠٧٩) وَرَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ عَنْ أَبِيْ هُرَيْرَةَ۔

3079. Sayyiduna Abu Hurayrah رضی اللہ عنہ **narrated the same hadith.[2]**

COMMENTARY: Allah has promised in the Quran that He would make the believers heirs to paradise.

يَرِثُوْنَ الْفِرْدَوْسَ

{(They) shall inherit paradise.} (23:11)

The Prophet's words mean that such a man will not be admitted to paradise in the beginning.

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[1] Ibn Majah # 2703.

[2] Bayhaqi in Shu'ab ul Eeman.

بسم الله الرحمٰن الرحيم

BOOK - XIII

NIKAH (WEDLOCK) كِتَابُ النِّكَاحِ

MARRIAGE

WHAT IS *NIKAH (WEDLOCK)*: *Nikah (wedlock)* means to meet and get together. It is applied to the contract of marriage and to copulation which also is coming together. However, authorities differ on which is the true meaning and which the metaphorical.
The jurists say that *nikah (wedlock)* is the particular agreement between a man and a wife. It creates a matrimonial relationship between the two.

IMPORTANCE OF *NIKAH (WEDLOCK)*

***NIKAH (WEDLOCK)* & BELIEF:** *Nikah (wedlock)* or marriage is not merely a social union between two people, a need of an individual a natural longing or only a personal affair. Rather, it is a basic pillar of the sustenance of human society and, from point of view of Shariah, it possesses a special significance which can be gauged from the fact that every ء (divine law) from the time of Sayyiduna Aadam عليه السلام down to the ء (divine law) of prophet Muhammad صلى الله عليه وسلم has recognized *nikah (wedlock)*. The ulama (Scholars) say that there is no other worship that is practiced continuously to date from the times of Sayyiduna Aadam عليه السلام and will continue in paradise too other than *nikah (wedlock)* and belief. They are the only ones. So, in every ء (divine law), the marriage of man and woman is legal under a distinctive agreement. This marriage of the two is not legal without the agreement or pact in any Shariah or religion. Of course, the form of the agreement varies and its conditions and rules differ (from religion to religion). This chapter discusses the conditions and commands imposed by Islam as also the rules and regulations concerning this subject.

ADVANTAGES & DISADVANTAGES OF MARRIAGE

VIRTUES: The singular and general advantage of marriage is the survival and continuance of the human race and raising of the offspring. There also are other advantages and they are:

(1) Marriage checks sexual excitement which if unchecked leads a person to ruin. This appetite transgresses all barriers of religion and manners and violates all norms of nobility and human values but when lawful means are available to it through marriage it obeys and respects all barriers of conduct.

(2) The married couple set together their house in peace and comfort. They depend on, and support, one another through vicissitudes of life.

(3) The family expands through marriage and a person finds himself strong and self-supporting.

(4) Marriage causes a person to work hard and it removes lethargy and carelessness. This is helpful in the worldly life as well as in religion and worship.

(5) Pious children are born through marriage. They are the most previous asset in life. A person finds solace through them in this world and earns success in the next world.

AAFAT: However, there are some things that cause hardship and difficulty to some people because of marriage. They are termed aafat of marriage and are six in number.

(1) Inability to seek the lawful earnings because of additional expense and new kinds of worries. The urge to seek the lawful is not as strong as during single life.

(2) Greater involvement in unlawful affairs. The family life enhances needs and raises standard of living on one's mind and to keep it up prohibited things are sought without hesitation.

(3) Negligence in giving rights of women. Islam has allowed great rights to women. They include kindness and love for wife, but very few people observe them and they do not allow wives the high rank Islam has given them. Rather, they regard wives as subordinates. So, women's rights are violated. Not only is it a social evil, it also is a grave sin and causes loss both in the hereafter and in this life.

(4) Men do not tolerate any kind of bed temper in women. This is because they consider themselves as superior to them. They lose patience on the slightest expression of displeasure by wives.

(5) Disunited house when a wife is very bad tempered and nagging. This causes immense discord and life is very disturbed for husbands.

(6) Rights of Allah are flouted because of additional responsibility to wife and children. Very few men maintain their religious life while looking after their wives and children. They give up performance of many pious deeds.

Keeping the advantages and disadvantages (or aafat) before oneself, that should be preferred which helps further a religious life. If one fears a nagging wife, and must realize that unbridled sexual appetite will plunge one into sin. So it is better to bear the nagging wife, and to marry, otherwise it would cause great religious loss.

THE COMMANDS TO MARRY

(1) According to the Hanafis, it becomes *fard (compulsory)* to marry when sexual excitement is so strong that one is liable to commit fornication. A man is able to pay the dower and to provide sustenance to his wife and he is confident that he would not be unjust and cruel to his wife, but will be kind to her.

(2) It is *wajib (obligatory)* to marry when the sexual excitement and urge is within limits and not likely to lead to illicit sex and the man is able to pay the dower and to maintain his wife. Also, he is not likely to be cruel to his wife. If anyone has the sexual urge but is unable to pay the dower and to maintain his wife then if he does not marry, that would not be sinful. On the other hand, if one who is able to pay the dower and maintain his wife does not marry then it is a sin.

(3) When the urge is moderate, it is *sunnah muwakkadah (emphasized practice of Holy Prophet صلى الله عليه وسلم)* to marry. This means that the sexual urge is suppressible but the man has the potency to cohabit with his wife and is able to pay the dower and to maintain his wife. In this situation, it is a sin not to marry but to marry with intention to keep oneself away from fornication and to have a large progeny earns a large reward.

(4) It is makruh (disapproved) to marry when one is likely to be unjust or cruel to one's wife.
(5) It is forbidden to marry a woman when a man is certain that he would be cruel to his wife.

GIST: We know, therefore, that ﺵ (divine law) has made allowance for different temperaments and situations. It is sometimes *fard (compulsory)*, to marry, sometimes *wajib (obligatory)*, sometimes *sunnah muwakkadah (emphasized practice of Holy Prophet* صلى الله عليه وسلم*)* and sometimes makruh (disapproved). At other times it is forbidden. Hence, a person must act according to the situation best suited to him.

THE MUSTAHBAT OF *NIKAH (WEDLOCK)*

When a man or woman intends to marry, before making the proposal, they should find out the background, habits and surroundings of one another. If they do not do that and later find out something disagreeable in their partner that would create much unpleasantness in their married life.

CRITERIA: It is *mustahab (desirable)* that the wife should be of a lower age, standing pedigree and richness than her husband. But she should excel herself over him in manners, good habits, beauty and piety. It is masnun for man to first see the woman he wishes to marry provided he is confident of his proposal being accepted.

MAKE KNOWN: It is *mustahab (desirable)* to announce the marriage to the people. The wedding should be conducted in public in the presence of relatives and friends from both sides as also some ulama (Scholars).

THE QADI & THE WITNESSES: The *nikah (wedlock)* should be conducted by a pious and righteous man. The witnesses too should be just, pious and God fearing.

PROPOSAL & ACCEPTANCE

Marriage takes place through proposal and acceptance. Both these words should be used in the past tense (to imply that the marriage has taken place). The woman should say, "I have given myself in marriage to your." Or her guardian should say to the man, "I have married the woman whose name is....to you." The man should answer, 'I have accepted." Or, one of the words of the proposal and acceptance should be in the past tense, like the woman offers, "Marry me," or her guardian says to the man, "Marry that woman whose name is....," and the man consents, "I have married her." Or, it may be the other way about. The man may say, "I have married you." The woman responds, "I consent." If the man asks the woman, "Have you presented yourself tome in marriage?" or, "Have you accepted me?" and the woman says only 'yes, have given" or "Yes, have given" or "Yes, have accepted" without using the word 'I" the marriage will be valid nevertheless. However, it is not enough to say before the witnesses, 'We are wife and husband," because marriage is not contracted in this way.

Apart from using the past tense in proposal and acceptance, it is also necessary to use the words *nikah (wedlock)* (marriage) and tazweej (marrying). Thus one may say, "I have concluded *nikah (wedlock)* with you, or "I have made tazweej with you." Or, a synonym be used that gives the meaning of marriage clearly, like a man saying. "I have made you my wife," or "I have become your husband," or "you have become mine." He may not specifically use the words *nikah (wedlock)* and tazweej or their synonyms but use a figurative expression. This too is allowed provided it suggests someone's perfect ownership in fact and in reality, like, gift, sadaqah (charity), ownership, sale or purchase, the wife saying, for instance, "I have presented to you my marriage," or "I have given you

my being as a sadaqah (charity)," or "I have made you owner of my being," or "I have bought you for so much money." The man should say in answer, "I have accepted." However, for it to be correct is the condition that the speaker should have meant *nikah (wedlock)* by his speech, and the context, too, suggests it, but if there is no such suggestion in the text, the person accepting may have confirmed it and the witnesses may have understood the meaning that the speech refers to marriage whether through a suggestion in the text or by being told.

MUST HEAR ONE ANOTHER: The bride and bridegroom must each hear the other making the proposal and accepting it. This may be directly from one another, or through their attorney, or through their guardian.

WITNESSES: It is a condition that two men must witness the proposal and consent for the marriage to be valid. The witnesses may be two men or one man and two women. They must be free men or women, because the testimony of a female slave or a male slave is not accepted. Also, they must be sane and Muslims. The testimony of Muslims is acceptable even whether they are pious or sinners or they have been awarded the prescribed punishment (or hadd) of qadhaf (for slander, eighty stripes). It is not a condition that the witness should not be blind and not related to the spouses. Thus, the testimony of the blind and of the relatives of the spouse will be accepted, even their sons or sons of either of them. It is imperative that the witness must both together hear the proposal and consent and now by them that the marriage is being contracted, though they may not understand the meaning of the words (if they are in an alien language). If the witnesses do not both of them hear the proposal and consent at the same time, but at different times then the marriage is not validly conducted.

MINOR GIRL: If a man says to another, "Marry my minor daughter to so and so," and he conducted her marriage to that man in the presence of her father and another man, then the marriage is valid. But, if her father is not there, then the marriage will not be valid without the presence of two men or one man and two women.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

YOUNG PEOPLE SHOULD MARRY

(٣٠٨٠) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ اَغَضُّ لِلْبَصَرِ وَاَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ۔

(متفق عليه)

3080. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "O group of young people!' Those of you who can bear the burden (or a family) should marry for it keep the eyes down (from ogling at women) and preserves one from immorality. And those (of you) who cannot let him fast for it dries up his lust."[1]

COMMENTARY: The prophet صلى الله عليه وسلم mentioned two great advantages of marriage -

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[1] Bukhari # 5066, Muslim # 1-1400, Abu Dawud # 2046, Tirmidhi # 1083, Nasa'i # 2242, Ibn Majah # 1845, Darimi # 2165, Musnad Ahmad 1-432.

abstaining from staring at strange women and from illicit sex.

LIMIT OF YOUNG AGE: When a person attains adulthood, he is among young men. But, how long does this youth last? Imam Shafi'I رحمه الله says that it ends at the age of thirty, but Imam Abu Hanifah رحمه الله puts it at forty.

LIFE OF CELIBACY DISALLOWED

(٣٠٨١) وَعَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ رَدَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى عُثْمَانَ بْنِ مَظْعُوْنٍ التَّبَتُّلَ وَلَوْ اَذِنَ لَهُ لَاخْتَصَيْنَا۔ (متفق عليه)

3081. Sayyiduna Sa'd ibn Abu Waqqas رضى الله عنه narrated, "Allah's Messenger صلى الله عليه وسلم denied Uthman ibn maz'un permission to observe (a life of) celibacy. If he had permitted him, we would have had ourselves castrated."[1]

COMMENTARY: The Arabic word used in the hadith is (التبتل) (at-tabattul). It means to abstain from women and refrain from marrying. The Nasara (followers of Sayyiduna Easa عليه السلام, the Prophet) consider celibate life a good and preferable thing to observe. The ultimate aim of religion, according to them, is a man's keeping away from women and remaining unmarried. Some other religions too regard it as piety to stay away from marriage and pleasures of life. But Islam does not agree. Rather, it says that marriage is a necessary part of man's life. Islam says that to abstain completely from the pleasures of life and to endure self-imposed restrictions on oneself are not forms of worship. Rather, this kind of life is rahbaniyah (monkery, monasticism) which has no place in this religion of innate nature. Of course, Imam Shafi'I رحمه الله does say that it is better to lead an unmarried life, but this opinion of Imam Shafi'I رحمه الله does not contradict the elementary goal of Islam because it concerns mainly a superior mode which, moreover, is not concerned with marrying or not marrying but only .with marrying or not marrying but only with (تخلى العبارة) (observing solitude for worship).

SHAFI'I VIEWPOINT: In other words, Imam Shafi'I means to say that to occupy in worship is better than occupation in marriage. Mulla Ali Qari رحمه الله has reproduced in 'Mirqat' the arguments of Imam Shafi'I رحمه الله and also of Imam Abu Hanifah رحمه الله to prove that tahil (married life) is better then tajarrud (unmarried life).

PROPHET'S صلى الله عليه وسلم DISALLOWANCE: Anyway when Sayyiduna Uthman ibn Maz'un رضى الله عنه sought permission of the Prophet صلى الله عليه وسلم to lead a celibate life, he did not permit him because Islam calls for increase in numbers through marriage so that a greater number of worshippers of Allah spread on earth, and they wage jihad against disbelief and falsehood.

SA'DS AIM: The narrator of the hadith Sayyiduna Sa'd ibn Abu Waqqas رضى الله عنه disclosed that if the prophet صلى الله عليه وسلم had given permission to Sayyiduna Uthman ibn Maz'un رضى الله عنه then the sahabah (Prophet's Companions) رضى الله عنهم would have had themselves castrated. Then, they would have had no desire for women and would not have fallen into sin.

Teebi رحمه الله said that Sa'd رضى الله عنه meant that if the Prophet had given Uthman رضى الله عنه the nod they too would have led a life of celibacy. The words he used were to emphasise tha t

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[1] Bukhari # 5073, Muslim # 6-1402, Tirmidhi # 1085, Nasa'i # 3209, Ibn Majah # 1848, Musnad Ahmad 1-175, Darimi # 2167.

they would have gone to that extent in leading a life celibacy as though they had been castrated. He did not mean that they would have done that is reality. It is not permitted to have oneself castrated.

FORBIDDEN TO HAVE ONESELF CASTRATED: Allamah (The learned Scholar) Nawawi رحمه الله said that Sayyiduna Sa'd رضى الله عنه had not know that it is forbidden to a man, young or old, to have himself castrated.

ABOUT ANIMALS: We must know about animals that it is forbidden to castrate every animal that is not eaten. As for the animals that are eaten, it is allowed to castrated the young animals but forbidden to do it to old animals This is what Allamah (The learned Scholar) Nawawi Shafi'i رحمه الله has written but the books of fiqh Hanafi, Mukhtar and Hidayah write that it is permitted to castrate animals without specifying their age.

PREFER A RELIGIOUS WINDED WOMAN AS WIFE

(٣٠٨٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِيْنِهَا فَاظْفَرْ بِذَاتِ الدِّيْنِ تَرِبَتْ يَدَاكَ۔ (متفق عليه)

3082. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A woman is married bearing four things in mind (about her): her property, her ancestry, her beauty or her religion. So, make the choice of one who is religious. May your hands be daubed with dust!"[1]

COMMENTARY: A woman chosen for her ancestry means that not only is she herself noble and dignified but her family or tribe is also very honourable. This, indeed, is a natural tendency is man to have a woman of high rank and nobility so that his children belong to a high ranking family and ancestors.

The hadith calls on every religious man to opt for a woman who is pious. This ensures good both in this world and the next.

The words 'may your hands be daubed with dust' seem to degrade someone but it is an expression encouraging the addressee to action.

PIOUS WOMAN IS THE BEST ASSET IN THE WORLD

(٣٠٨٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الدُّنْيَا كُلُّهَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ۔ (رواه مسلم)

3083. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'The world, all of it, is to be benefitted from for a while. And, the best of the beneficial thing in the world is a righteous woman." (The word is (متاع) mata' which means 'a thing of enjoyment.')[2]

COMMENTARY: Mata' is something from which benefit is derived for sometime before it perishes. So, benefit may be derived from the world for some time. The benefit is short lived. A pious righteous woman is the best of the worldly things from which benefit may be derived because a pious woman is very helpful in doing deeds for the hereafter.

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[1] Bukhari # 5090, Muslim # 53-1466, Abu DAwud # 2047, Nasa'i # 3230, Ibn Majah # 1858, Musnad Ahmad 2-428, Darimi # 2170.

[2] Muslim # 64. 1467, Nasa'i # 3232, Musnad Ahmad 2-268.

VIRTUE OF PIOUS WOMEN OF THE QURAYSH

(٣٠٨٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ نِسَاءٍ رَكِبْنَ الْاِبِلَ صَالِحُ نِسَاءِ قُرَيْشٍ اَحْنَاهُ عَلٰى وَلَدٍ فِيْ صِغَرِهٖ وَاَرْعَاهُ عَلٰى زَوْجٍ فِيْ ذَاتِ يَدِهٖ۔ (متفق عليه)

3084. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best of women who ride on camels are the pious women of the Quraysh. They are very kind and loving to the small children and are very mindful to their husband's possessions (in their hands)."[1]

COMMENTARY: The women of the Arabs used to ride the camels. So the hadith means that the best of woman of the Arabs are those of the Quraysh.

WORST OF TRIALS IS WOMEN

(٣٠٨٥) وَعَنْ اُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا تَرَكْتُ بَعْدِىْ فِتْنَةً اَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ۔ (متفق عليه)

3085. Sayyiduna Usamah ibn zayd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I do not leave behind me a trial more harmful to men then (the trial through) women."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم described women's trial most harmful to men because:

(i) Men are generally inclined to women, and
(ii) Men generally are more careful of woman's wishes.

The result is that men succumb to forbidden things to please women. Men fight each other for the sake of women.

The demands of women push men to worldly pursuits. Clearly, nothing is more harmful than being involved in the world. The Prophet صلی اللہ علیہ وسلم Lad said about it:

حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيْئَةٍ

(Love of the world is the root of all evils).

The Prophet's صلی اللہ علیہ وسلم words 'behind me' show that the trial through women was not as accentuated in his time as after him. Piety was supreme then and evil was suppressed. After the Prophet's صلی اللہ علیہ وسلم death evil became stronger gradually and soon suppressed piety.

BEWARE OF TRIAL THROUGH WOMEN

(٣٠٨٦) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَاِنَّ اللّٰهَ مُسْتَخْلِفُكُمْ فِيْهَا فَيَنْظُرُ كَيْفَ تَعْمَلُوْنَ فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَاِنَّ اَوَّلَ فِتْنَةِ بَنِيْ اِسْرَائِيْلَ كَانَتْ فِي النِّسَاءِ۔ (رواه مسلم)

3086. Sayyiduna Abu Sa'eed al-Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The world is sweet and green. Allah has made you khalifah (caliph)

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[1] Bukhari # 5082, Muslim # 202-2527, Musnad Ahmad 2. 2690.

[2] Bukhari # 5096, Muslim # 97-2740/1, Tirmidhi # 2789, Ibn Majah # 3998, Musnad Ahmad 5-200.

(vicegerent) in it. He watches (you) how you act. So (fear and) preserve yourselves from the world and preserve yourselves from women, for, the first trial of Banu Israil was through women."[1]

COMMENTARY: The world appeals to a man as a sweet thing does and delight the eyes as greenery does.

The world belongs to Allah. He is its Master and Ruler. He has made you His vicegerent on earth. You are His attorney in the earth to work on it. He watches you all the time how you work as His vicergrent and how you discharge you duties.

The relative words in the hadith could also mean that Allah has made you deputy of those people who have departed from this world before you (as their heirs). Whatever they had belongs to you and He sees now how you conduct yourselves and take a lesson from their lives.

The next words are that you should guard yourselves from the intrigues of the world. You must not let yourselves be trapped in its net because it is not everlasting. When you are resurrected for the eternal world you will be called to reckon and to serve punishment.

So, too, guard yourselves against the deceit of women. The pious woman is a blessing of Allah but an evil woman is a trial for all. So let not the conspiracies of evil women or the demands of your wives plunge you in the unlawful and forbidden things and so into ruin and destruction.

WOMEN WAS THE FIRST TRIAL CF THE CHILDREN OF ISRA'IL LEADING THEM TO DESTRUCTION

There was a man by the name al Bal'am ibn Ba'ur in the time of prophet Musa عليه السلام. He was one whose prayers were answered very often. Because he know the great name of Allah (ism a'zam). At one juncture. Prophet Musa عليه السلام advanced with a large army to fight the jabbarun and encamped at a place of Banu Kir'an in Shaam (Syria). The tribe of Bal'am came to him and request him, "Musa has come here with a huge army to kill us and drive us out of this place. So, do curse him so that he goes away from here." Bal'am said, "You do not know what I know. How may I curse a Prophet of Allah and his followers. If I do that, I will be rained in both the worlds." But, they persisted and pleaded with him unceasingly to curse prophet Musa عليه السلام. Finally Bal'am conceded, 'I shall seek Allah's guidance in this regard and wait for his command. Then I shall decide."

Bal'am never did anything without making istikharah (which is to seek Allah's guidance). So, when he did that, he dreamt that he should never pray against the Prophet and the believers with him. So, Bal'am informed his tribe that he was not prepared to oblige them. But, they did not give in. They brought to him precious gifts, pleaded with him and wept bitterly and, in the end, managed to compel him. He was trapped. He mounted his donkey and set out to the mount Jistan to curse Prophet Musa عليه السلام whose army was pitched near to it.

His donkey stumbled many times on the way but he beat it to resume the journey. This things prolonged and Bal'am too was exhausted picking up the donkey every time it fell down.

Then Allah enable the donkey to speak. It said, "O Bal'am, silly man! Do you not see where you are going? You push me forward but the angels drive me back!" Bal'am heard the donkey but instead of paying heed, he alighted from it and leaving it there walked ahead on foot. He climbed the mountain and began to curse. However, whenever he intended to name Prophet Musa عليه السلام and his tribe, his tongue uttered the name of his own tribe

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[1] Muslim # 99-2742, Tirmidhi # 2198, Ibn Majah # 4000, Musnad Ahmad 3-22.

instead of Banu Isra'il
His people protested and he convinced them that he called the name of Banu Isra'il but his tongue took their name. In spite of that Bal'am did not desist. He tried to curse till he faced punishment and his tongue emerged to rest on his chest. Then he was nonplussed and lamented that he was ruined in both the worlds, yet he persisted, "We must now think of some way to eliminate the Banu 'Isra'il." Then he suggested to his people. "Adorn your women superbly. Let them carry some things in their hands and pretend to sell them. They should go to the army of Banu Isra'il as saleswomen. Advse them to lure the Banu Isra'il and submit to anyone who invites them. Even if one of them commit fornication, then you will gain success.
They did that, when the women went to the Banu Isra'il, one of them captivated one of their chiefs zamzam ibn Shalum. He took her by her hands to prophet Musa عليه السلام and asked, "Do you say that she is forbidden to me?" He said, "Yes!" But, zamzam said, "I shall not obey you concerning her" and he took her concerning her" and he took her to his tent here he committed the evil deed.
That did it! Allah wrath descended on them. In no time, seventy thousand of their men died. Fahas the grandson of Prophet Harun عليه السلام and a giant of a man who was also the guard of Prophet Musa عليه السلام took his weapon and rushed to the tent of zamzam and, in the twinkling of an eye, he consigned both zamzam and his mistress to death, saying, "Allah has destroyed us because of this man!"
As soon as they were killed, the punishment was withdrawn from them.[1]

THREE THINGS ARE INAUSPICIOUS

(٣٠٨٧) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الشُّؤْمُ فِي الْمَرْأَةِ وَالدَّارِ وَالْفَرَسِ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ الشُّؤْمُ فِيْ ثَلَاثَةٍ فِي الْمَرْأَةِ وَالْمَسْكَنِ وَالدَّابَّةِ۔

3087. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is ill omen in a woman, a house and a horse."
According to another version: 'Ill omen is attached to three things: a woman a residence and an animal."[2]

COMMENTARY: The Arabic word (الشؤم) (ash-Sha-um) is the opposite of yaman and it means withdrawal of blessing or inauspiciousness. Let us now see what it implies.
The ominous nature of the house could mean its smallness and had neighbourhood. It is uncomfortable and the neighbours are evil.
The woman is unfavourable when she is paid a high dower, is ill-tempered, bad mannered and barren. She cannot give comfort but causes difficulties.
When a horse is said to have ill omen attached to it, it is naughty, slow paced and not used for jihad. It is not an asset for its owner.
Some ulama (Scholars) say that the hadith means that if there was ever an ill omen in anything then it would be in these three things. In other words, to attach ill omen to any thing is meaningless. It is only a superstition and there is no truth about it. If there really

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[1] See 'Stories of the Prophets' Ibn Kathir. Pg 244, Darul Isha'at Karachi.
[2] Bukhari # 5093, Muslim # 115-2225, Abu Dawud # 3922, Tirmidhi # 2833, Nasa'i # 3571, Musnad Ahmad # 4544.

was an ill omen in anything, it would be found in these three things because they can qualify for it. This saying of the Prophet صلى الله عليه وسلم is like his words, "If any thing was outside the shphere of destiny that would be an evil eye." In other words, everything in this universe follows the set procedure of fate predetermined yet if anything could escape that predestination, it would be the evil eye.

Hence, just as these words of the Prophet صلى الله عليه وسلم do no mean that the evil eye is not governed by fate, so too the hadith mentioned here does not mean to say that ill omen is attached to these three things.

Some other ulama (Scholars) say that if a person has a house in which he does not like to reside, or a wife with whom he finds it disagreeable a have a sexual relationship, or a horse that he does not like, then he must part from the thing that is incompatible.

Thus this hadith does not disagree with the hadith that disallows attaching an ill omen to something. It does not say that there is an ill omen in anything.

PREFER A VIRGIN FOR A WIFE

(٣٠٨٨) وَعَنْ جَابِرٍ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ غَزْوَةٍ فَلَمَّا قَفَلْنَا كُنَّا قَرِيْبًا مِنَ الْمَدِيْنَةِ قُلْتُ يَا رَسُوْلَ اللّٰهِ إِنِّيْ حَدِيْثُ عَهْدٍ بِعُرْسٍ قَالَ تَزَوَّجْتَ قُلْتُ نَعَمْ قَالَ أَبِكْرٌ أَمْ ثَيِّبٌ قُلْتُ بَلْ ثَيِّبٌ قَالَ فَهَلَّا بِكْرًا تُلَاعِبُهَا وَتُلَاعِبُكَ فَلَمَّا قَدِمْنَا ذَهَبْنَا لِنَدْخُلَ فَقَالَ أَمْهِلُوْا حَتّٰى نَدْخُلَ لَيْلًا اى عِشَاءً لِكَيْ تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ الْمُغِيْبَةُ۔ (متفق عليه)

3088. Sayyiduna Jabir رضى الله عنه narrated that they were with the prophet on an expedition and when they returned and were near Madinah, he said, "O Messenger of Allah, I have married recently" (hoping to be allowed to go ahead of the others to his wife). He asked, "So you have married?" He said, Yes!" He askéd, "A virgin or a window?" He said, "Rather, a widow." He asked, "why did you not marry a virgin? You could have enjoyed her and she would have enjoyed you." When they were at Maidnah and everyone intended to go to his home, he said, "Wait. We shall enter by night, meaning in the evening, to allow the woman with disheveled hair to comb it and the woman whose husband was away (with us participating in jihad) may shave her pubes."[1]

COMMENTARY: When a man marries a virgin, they have more love for one another and are more friendly, The widow, on the other hand, remembers her first husband and if she does not adapt to living standard of the second, her outlook depicts it. So she is not as much friendly as a virgin is.

On returning from a journey, do not make haste to return home. Allow your wife time to prepare herself. In this way you will not find her in a disagreeable condition.

Other ahadith disallow travellers from returning home at night. But, this applies when advance information is not given home about one's arrival. If the family is told beforehand of the arrival then there is no harm.

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[1] Bukhari # 5247, Muslim # 57-1466, Abu Dawud # 2048, Nasa'i # 3226, Ibn Majah # 1860, Darimi # 2216.

SECTION II اَلْفَصْلُ الثَّانِيْ

THERE WHOM ALLAH HELPS ALWAYS

(٣٠٨٩) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثَةٌ حَقٌّ عَلَى اللّٰهِ عَوْنُهُمْ اَلْمُكَاتَبُ الَّذِيْ يُرِيْدُ الْاَدَاءَ وَالنَّاكِحُ الَّذِيْ يُرِيْدُ الْعَفَافَ وَالْمُجَاهِدُ فِيْ سَبِيْلِ اللّٰهِ۔ (رواه الترمذی والنسائی وابن ماجة)

3089. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Three there are who have a right to get Allah's help (as per His promise). They are:

(i) The mukatab who resolves to pay to his master to buy his freedom.

(ii) He who married to preserve his chastity.

(iii) The warrior in Allah's path."[1]

COMMENTARY: Mukatab is the slave whose master offers to set him free if he pays him a certain sum of money. The sum of money that the master asks for his release is called badal kitabah.

INSTRUCTIONS FOR GUARDIAN OF WOMAN

(٣٠٩٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا خَطَبَ اِلَيْكُمْ مَّنْ تَرْضَوْنَ دِيْنَهٗ وَخُلُقَهٗ فَزَوِّجُوْهُ اِنْ لَا تَفْعَلُوْهُ تَكُنْ فِتْنَةٌ فِي الْاَرْضِ وَفَسَادٌ عَرِيْضٌ۔ (رواه الترمذی)

3090. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a man proposes marriage and you are pleased with his religion and character, marry (your daughter) to him, If you fail to do that then there would be mischief on earth and much corruption."[2]

COMMENTARY: This is an important instruction to the parents, or guardians of women. They should accept proposal marriage for their ward from a religious and well-mannered man and marry their girl to him. If they reject him waiting for a rich worldly man's proposal then the wait will be long. Most women will remain single and most men will continue to live a bachelor's life. Most religious families are inclined to do it. This gives rise to temptation and spreads evil. The elders will be blamed for the situation.

Teebi رضی اللہ عنہ said that this hadith is evidence for Imam Maalik's رحمہ اللہ contention that equality of the spouses is based only on religious standing. The two may suffice one another only through religion. The other ulama (Scholars), however, say that four qualities should be considered to become sufficient for (or partners of) one another. They are:

(i) religion,
(ii) freedom,
(iii) descent, and
(iv) profession.

Thus, a Muslim women should not be given in marriage to a disbeliever, to a man of unknown ancestors and (if she is the daughter of a merchant or a man of good profession, she should not be married) to a man of an unlawful profession or a makruh (disapproved) occupation.

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[1] Tirmidhi # 1661, Nasa'i # 3218 (or 3220) , Ibn Majah # 2518, Musnad Ahmad # 9637.

[2] Tirmidhi # 1086, Ibn Majah # 1967.

However, if a woman's guardian and the woman herself and pleased with the proposal of an unequal man, then the marriage will be correct.

MARRY WOMAN WHO ARE LOVING.

(۳۰۹۱) وَعَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجُوا الْوَدُوْدَ الْوَلُوْدَ فَإِنِّيْ مُكَاثِرٌ بِكُمُ الْأُمَمَ (رواه ابوداؤد و النسائی)

3091. Sayyiduna Ma'qil ibn Yasar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Marry women who love (their husbands) and are very fecund because I shall surpass the umahs by your numbers."[1]

COMMENTARY: The aim is to have large numbers of the ummah of Muhammad صلی اللہ علیہ وسلم. To achieve that a woman must possess both the qualities mentioned in the hadith.

A woman can be known to be prolific and loving by looking at her family background. If her family is large, she is liable to be fecund because that is a trend in her family.

This hadith says that it is *mustahab (desirable)* to marry women who are loving and inclined to give birth to many children. The prophet صلی اللہ علیہ وسلم will take pride in large numbers of his ummah.

The hadith could also mean that a man should keep regular sexual relationship with those of his wives who are prolific.

BETTER TO MARRY A VIRGIN

(۳۰۹۲) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ سَالِمِ بْنِ عُتْبَةَ بْنِ عُوَيْمِ بْنِ سَاعِدَةَ الْأَنْصَارِيِّ عَنْ أَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالْأَبْكَارِ فَإِنَّهُنَّ أَعْذَبُ أَفْوَاهًا وَ أَنْتَقُ أَرْحَامًا وَأَرْضٰى بِالْيَسِيْرِ۔ رَوَاهُ ابْنُ مَاجَةَ مُرْسَلًا۔

3092. Sayyiduna Abdur Rahman ibn Saalim ibn Utbah ibn Uwaym ibn Sa'idah Al-Ansari رحمہ اللہ narrated that his father that his grandfather (Utbah) رحمہ اللہ reported the saying of Allah's Messenger صلی اللہ علیہ وسلم that they should marry virgins for they have mouths (than others and possess sweet voices and good speech and they are not indecent speakers). They possess fertile wombs and are more pleased with little.[2]

COMMENTARY: The virgin is more prolific but this is as per apparent cause and effect conditions. It is meaningless without Allah's command. (See also the commentary to hadith # 3088)

The virgin is also content with little.

SECTION III اَلْفَصْلُ الثَّالِثُ

PECULIARITY OF MARRIAGE

(۳۰۹۳) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ تَرَ لِلْمُتَحَابَّيْنِ مِثْلَ النِّكَاحِ۔

3093. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "You will not have seen anything like marriage that increases love

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[1] Abu Dawud # 2050, Nasa'i # 3227.

[2] Ibn Majah # 1861

between two lovers."[1]

COMMENTARY: Husband and wife who were unrelated and were strangers begin to love one another after marriage as no two people may be expected to love one another.

MARRYING WOMEN WHO ARE FREE

(٣٠٩٤) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَرَادَ اَنْ يَلْقَى اللّٰهَ طَاهِرًا مُطَهَّرًا فَلْيَتَزَوَّجِ الْحَرَائِرَ۔

3094. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who resolves to meet Allah while he is pure and purified (of the evil of fornication) must marry free women."[2]

COMMENTARY: The free woman are more pure then female slaves. They teach their children manners such are female slave cannot teach.

QUALITY OF A PIOUS WIFE

(٣٠٩٥) وَعَنْ اَبِيْ اُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ يَقُوْلُ مَا اسْتَفَادَ الْمُؤْمِنُ بَعْدَ تَقْوَى اللّٰهِ خَيْرًا لَهُ مِنْ زَوْجَةٍ صَالِحَةٍ اِنْ اَمَرَهَا اَطَاعَتْهُ وَاِنْ نَظَرَ اِلَيْهَا سَرَّتْهُ وَاِنْ اَقْسَمَ عَلَيْهَا اَبَرَّتْهُ وَاِنْ غَابَ عَنْهَا نَصَحَتْهُ فِيْ نَفْسِهَا وَمَالِهِ رَوَى ابْنُ مَاجَةَ الْاَحَادِيْثَ الثَّلَاثَةَ۔

3095. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said often, "The believer earns for himself nothing better, after fear of Allah, than a righteous wife. If he commands her, she obeys him. If he looks at her, she delights him (with her beauty, purify and cheerful countenance). If he adjures her, she makes it true. And, if he is absent from her, she is sincere to him concerning her person (not being unfaithful to him, and concerning) his property (not being careless and treacherous)."[3]

COMMENTARY: Taqwa (piety) (fear of Allah) is to obey Allah's commands and to abstain from what He has disallowed.

The wife obeys her husband what is not sinful and in that which complies with ء (divine law) and she does not displease Allah. It is a command of ء (divine law) that one should not obey the command of the creatures that calls for disobedience of the creator.

This woman prefers her husband's wishes to her own. She does not what he likes and abstains from that which he does not like.

MARRIAGE IS HALF OF RELIGION

(٣٠٩٦) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَزَوَّجَ الْعَبْدُ فَقَدِ اسْتَكْمَلَ نِصْفَ الدِّيْنِ فَلْيَتَّقِ اللّٰهَ فِي النِّصْفِ الْبَاقِيْ۔

3096. Sayyiduna Anas رحمہ اللہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When

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[1] Ibn Majah # 1847.

[2] Ibn Majah # 1862.

[3] Ibn Majah # 1875.

a person married, he (or she) has perfected half of the religion. Now, let him (or her) fear regarding the other half."[1]

COMMENTARY: Two things there are in a human body that the generally responsible for corrupting religion. These two are the private parts and the belly.

The hadith says that when one marries, he preserves himself from the mischief of his private parts. He must then concentrate on delivering himself from the mischief of the belly by fearing Allah for which he must earn lawful sustenance to feed his own self and his family. In the way, he shall perfect the entire religion.

THE MARRIED LIFE THAT IS AUSPICIOUS

(٣٠٩٧) وَعَنْ عَائِشَةَ قَالَتْ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَعْظَمَ النِّكَاحِ بَرَكَةً اَيْسَرُهُ مُؤْنَةً۔ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

3097. Sayyidah Ayshsh رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم said, "The marriage that has the greatest blessing is the one that calls for the easiest effort."[2]

COMMENTARY: The least effort is when the dower is small and the wife is not demanding but is content with what she gets.

CHAPTER - II

LOOKING AT THE WOMAN TO WHOM A PROPOSAL FOR MARRIAGE IS SENT & THE LIMBS THAT MUST BE KEPT COVERED

بَابُ النَّظْرِ اِلَى الْمَخْطُوْبَةِ وَبَيَانُ الْعَوْرَاتِ

The Arabic words in the heading are al-makhtubah and al-awrat. The former means 'the woman to whom the marriage proposal is sent.' The latter means 'the limbs that one is commanded to conceal (or cover).'

LOOKING AT THE MAKHTUBAH

According to Imam Abu Hanifah رحمه الله, Imam Shafi'I رحمه الله, Imam Ahmad رحمه الله and most of the ulama (Scholars), it is permitted to man to see the woman whom he sends proposal for marriage even if she does not give permission for it. Imam Maalik رحمه الله holds that a man is permitted to see her only if he has her permission for that. It is disallowed to see her without her consent, and according to a report, Imam Maalik رحمه الله holds that it is absolutely disallowed to see her.

The juristic ruling in this connection is that, instead of looking at the woman a man proposes to marry, he should ask an experienced woman to get him the necessary information after looking at the woman he proposes to marry.

SECTION I اَلْفَصْلُ الْاَوَّلُ

***MUSTAHAB (DESIRABLE)* TO SEE WOMAN BEFORE PROPOSING**

(٣٠٩٨) عَنْ اَبِيْ هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّيْ تَزَوَّجْتُ امْرَأَةً مِنَ الْاَنْصَارِ

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[1] Bayhaqi in Shu'ab ul Eeman # 5486.

[2] Bayhaqi in Shu'ah ul Eeman # 6566.

قَالَ فَانْظُرْ إِلَيْهَا فَإِنَّ فِيْ أَعْيُنِ الْأَنْصَارِ شَيْئًا۔ (رواه مسلم)

3098. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man came to the Prophet صلی اللہ علیہ وسلم and said, "I intend to marry a woman of the ansar." He said, "So, look at her, for, there is something in the eyes of (some of the) ansars."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم advised the man to look at the woman before marrying her because there was some wrong in the eyes of some of the ansars, so that later on it might not cause him dislike. Allamah (The learned Scholar) Nawawi رحمہ اللہ said something like it.

It is allowed to disclose a defect to someone else with a good intention.

It would be understood that only the face and hands of the woman may be seen but only if it would not create a sexual excitement because both these limbs are not part of satr (private parts). (Satr is the portion of a person's body that must be covered in the presence of another.)

WIFE MUST NOT DESCRIBE ANOTHER WOMAN TO HER HUSBAND

(٣٠٩٩) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ فَتَنْعَتَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا۔ (متفق علیہ)

3099. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No woman must touch her (naked) body to the (naked) body of another woman. And (she must) not describe her to her husband (because describing her to him is) as though he were looking at her."[2]

COMMENTARY: It is very shameful for a woman to undress before another naked woman and for both of them to embrace one another. Again it is disgraceful for her to give a rundown of the other's nudity to her husband. This could excite him and might lead to mischief.

GUIDELINES FOR MEN & WOMEN

(٣١٠٠) وَعَنْ أَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِيْ ثَوْبٍ وَاحِدٍ وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِيْ ثَوْبٍ وَاحِدٍ۔ (رواه مسلم)

3100. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No man must look at the awrah of another man and no woman at the awrah of another woman. And no man must cover himself with another man in a single garment and no woman must cover herself with another woman in a single garment."[3]

COMMENTARY: The parts of the body of men and women that ؒ (divine law) has disallowed to be seen or touched by one another are called satr (private parts) or awrah.

The satr (private parts) for men is from the waist to the knee (or navel to knee). For women

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[1] Muslim # 74-1424, Musnad Ahmad 2-299.

[2] Bukhari # 5240, 5241, Tirmidhi # 2801, Abu Dawud # 2150, Musnad Ahmad 1-387.

[3] Muslim # 74-338, Tirmidhi # 2802, Ibn Majah # 661, Musnad Ahmad 3063.

it is from neck to feet (or entire body except face and hands).These parts ought to be covered and concealed from the sight of others. The juristic directions are outlined here.
A man's satr (private parts) is between his navel and below his knees. It is not allowed to any other man or woman to look at it unnecessarily. His wife or female slave may, however, see that portion. As for the rest of his body, both man and women may see it. However, if a woman is likely to be excited sexually then she is not allowed to see any portion of his body at all.
In the same way, a woman's body from her navel down to her knees is satr (private parts) for another woman. She may not see it unnecessarily. A woman's satr (private parts) for a man is her whole body which means that it is not allowed to a man to see any part of a stranger woman's body. But, according to one version, a woman's face, both hands and both feet are not part of her satr (private parts) which means that an outsider man may see these limbs of a woman who is a stranger to him, provided he is immune from sexual excitement. If he is liable to be excited sexually then he is not permitted to look at even these limbs.

WHEN NECESSARY: At times when it becomes necessary, a man may look at a woman whether he is immune from sexual excitement or not. Examples are of a witness when he gives testimony, or a ruler at the time of giving a judgement, they may look at these limbs.

TOUCHING: It is not allowed to an unknown man to touch these limbs of a woman, face, hands and feet even if he is not likely to be excited sexually. This applies when the woman is young but if she is very old or the man is very old so that a desire is out of question and the woman too is safe then it is allowed to touch these limbs.

WIFE'S BODY: A man is allowed to see the entire body of his wife and his female slave with whom he is allowed to have sexual intercourse.

FOR THE MAHRAM: The woman's satr (private parts) for her mahram is her back, stomach, and navel down to knees so, the mahram is not allowed to look at these limbs of the woman whose mahram he is, even if he is not likely to be sexually excited. A mahram may see her head, shins upper arms and chest because these parts of her body are not satr (private parts) for him, provided, of course, he is safe from sexual excitement.
The satr (private parts) of a female slave of another person is like the satr (private parts) of a woman whose mahram he is, meaning her back, stomach and from navel down to below knees. For a man, the same command applies for these limbs of a female slave of someone else as for these parts of the woman whose mahram he is as far as seeing and touching them is concerned.
It is forbidden to look at a handsome man with an evil desire or to touch him.
It is allowed to touch and to look at a woman while intending to propose marriage with her, or a female slave at the time of buying her in spite of likelihood of lustful desire.
As slave is like a stronger for his master's wife. She must use the veil in his presence as she does before other men. The same applies in the presence of eunuchs and emasculate men.
The jurists say that it is forbidden to look at stranger women both for sexual pleasure or otherwise.
It is forbidden and makruh (disapproved) for two men or two women to be together nude in one garment even if it is out of habit without any evil idea. In any case, it is shameful.

DISALLOWED TO BE ALONE WITH STRANGER WOMAN

(٣١٠١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا لَا يَبِيْتَنَّ رَجُلٌ عِنْدَ امْرَأَةٍ ثَيِّبٍ اِلَّا اَنْ يَّكُوْنَ نَاكِحًا اَوْذَامَحْرَمٍ۔ (رواه مسلم)

3101. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No man must spend a night with a married woman unless he is married to her or is her mahram."[1]

COMMENTARY: Here, 'to spend a night with her' is to meet her in solitude or be alone with her, by night or by day at any place.

The words thayyib is a woman who is no longer a virgin. But, here it means a 'young woman.' Married or unmarried.

Mahram is one with whom it is disallowed to marry at all times. He can be a son, brother, son-in-law, etc. It may be because of fosterage or otherwise.

(٣١٠٢) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِيَّاكُمْ وَالدُّخُوْلَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَرَأَيْتَ الْحَمْوَ قَالَ الْحَمْوُ الْمَوْتُ۔ (متفق عليه)

3102. Sayyiduna Uqba ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Beware of visiting women (who are not mahram)." A man asked, "O Messenger of Allah, what do you say of hamu?" He said, "The hamu are death."[2]

COMMENTARY: Hamu are the near relatives of the husband, like his brother. The father and son of the husband are not among the hamu.

Just as death ruins a person's life, so the hamu ruin a woman's life by visiting her in solitude, both her religion and her manners.

These words are parts of Arabic idiom: hamu are death, lion is death, the king is fire. These are idiomatic expressions implying 'play with death.'

PHYSICIAN MAY EXAMINE WOMAN

(٣١٠٣) وَعَنْ جَابِرٍ اَنَّ اُمَّ سَلَمَةَ اسْتَاذَنَتْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْحِجَامَةِ فَاَمَرَ اَبَا طَيْبَةَ اَنْ يَّحْجُمَهَا قَالَ حَسِبْتُ اَنَّهُ كَانَ اَخَاهَا مِنَ الرَّضَاعَةِ اَوْغُلَامًا لَمْ يَحْتَلِمْ۔ (رواه مسلم)

3103. Sayyiduna Jabir رضی اللہ عنہ narrated that Sayyidah Umm Salamah رضی اللہ عنہا (the mother of the believers) sought permission of Allah's Messenger صلی اللہ علیہ وسلم to be cupped. He instructed Sayyiduna Abu Taybah رضی اللہ عنہ to cup her. Jabir رضی اللہ عنہ said, "I presume that he was her foster-brother, or (he was) a young boy who had not attained the age of puberty."[3]

COMMENTARY: The presumption of Sayyiduna Jabir رضی اللہ عنہ implies that Sayyidah Umm Salamah رضی اللہ عنہا did not need to be cupped because, if it was necessary, a stranger could have done the cupping and opened the veins.

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[1] Muslim # 19. 2171.

[2] Bukhari # 5232, Muslim # 20. 2172, Tirmidhi # 1174, Musnad Ahmad 4. 149, Da'imi # 2647.

[3] Muslim # 72-2206.

We knows, therefore, that a physician may examine a woman's entire body to treat her.

ABOUT A SUDDEN GLANCE AT A WOMAN

(٣١٠٤) وَعَنْ جَرِيْرِ بْنِ عَبْدِاللّٰهِ قَالَ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ نَظَرِ الْفُجَاءَةِ فَأَمَرَنِيْ أَنْ أَصْرِفَ بَصَرِيْ۔ (رواہ مسلم)

3104. Sayyiduna Jarir ibn Abdullah رضی الله عنه narrated, "I asked Allah's Messenger صلی الله علیه وسلم about a sudden (unintentional) glance (on a woman stranger, not a mahram). He instructed me that I should turn away my sight (immediately)."[1]

COMMENTARY: This means that if a man happens to look at a woman unintentionally then he must not continue to ogle at her. The first sight is not deliberate, so is forgiven, but it is *wajib (obligatory)* to turn away the glance. If anyone continues to look at her, then that is a sin. The same thing is known from the Quran:

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ أَبْصَارِهِمْ۔ (النور ٢٤: ٣٠)

{Say to the believing men that they should lower their gaze.} (24: 30)

Of course, when it is necessary, like for marriage, etc, it is permitted to keep looking after the first gaze. If a woman has to have an injury or other problem examined then she might show to the physician only that portion. She must keep the rest of the body covered.[2]

WHEN TEMPTED GO TO WIFE

(٣١٠٥) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَرْأَةَ تُقْبِلُ فِيْ صُوْرَةِ شَيْطَانٍ وَتُدْبِرُ فِيْ صُوْرَةِ شَيْطَانٍ إِذَا أَحَدُكُمْ أَعْجَبَتْهُ الْمَرْأَةُ فَوَقَعَتْ فِيْ قَلْبِهٖ فَلْيَعْمَدْ إِلَى امْرَأَتِهٖ فَلْيُوَاقِعْهَا فَإِنَّ ذٰلِكَ يَرُدُّ مَا فِيْ نَفْسِهٖ۔ (رواہ مسلم)

3105. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, 'A woman comes in the form of a devil and returns in the form of a devil. When any of you is attract ed by a (stranger) woman and she makes a home in his heart, he should head (straight) to his wife and have a sexual intercourse with her. That will put an end to the excitement in his heart (meaning the sexual urge)."[3]

COMMENTARY: The woman comes in the form of a devil. This is actually a comparison because she brings indecent thoughts to the mind and evil temptations to lead astray. These are what the devil does.

Hence, to look at a woman whose mahram a man is not is a means of mischief and evil. The ulama (Scholars) deduce from it that a woman should not emerge from her house unnecessarily. If she is compelled to come out, then she must not adorn herself.

As for man, he must not look at another woman, not even towards her garments.

This hadith is evidence that a man may call his wife for sexual intercourse even during the day time though she may be busy with her household chores which it may not be possible for to suspend. If she does not respond then man becomes rest less in mind and body and falls sick.

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[1] Muslim # 45-2159, Tirmidhi # 2785, Abu Dawud # 2148, Musnad Ahmad 4. 358.

[2] See Tirmidhi # 2786 about persisting after first gaze. Darul Isha'at Karachi.

[3] Muslim # 9-1403, Musnad Ahmad 3-341.

SECTION II اَلْفَصْلُ الثَّانِي

MUSTAHAB (DESIRABLE) TO LOOK AT THE WOMAN BEFORE PROPOSING

(٣١٠٦) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ اَحَدُكُمُ الْمَرْأَةَ فَإِنِ اسْتَطَاعَ اَنْ يَنْظُرَ إِلٰى مَا يَدْعُوْهُ إِلٰى نِكَاحِهَا فَلْيَفْعَلْ۔ (رواه ابوداؤد)

3106. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When any of you proposes marriage to a woman and is able to look at (her hands and face) that which attract him to marry her, he must do so."[1]

COMMENTARY: It has been stated earlier too (hadith # 3088) that it is *mustahab (desirable)* to look at the woman one wishes to marry because if he likes that woman, he will marry her and be protected from immodesty. This indeed, is the true objective of marriage.

It must be understood that a previous advice that a woman should not be married because of her beauty does not imply that looks should be ignored altogether. Rather, the meaning was that beauty should not be preferred to religion.

(٣١٠٧) وَعَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ خَطَبْتُ امْرَأَةً فَقَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ نَظَرْتَ إِلَيْهَا قُلْتُ لَا قَالَ فَانْظُرْ إِلَيْهَا فَإِنَّهُ اَحْرٰى اَنْ يُّؤْدَمَ بَيْنَكُمَا۔ (رواه احمد والترمذی والنسائی وابن ماجة والدارمی)

3107. Sayyiduna Al-Mughirah ibn Shu'bah رضی الله عنه narrated that when he proposed marriage to a woman, Allah's Messenger صلی الله علیه وسلم asked him, "Have you looked at her?" He submitted that he had not, so he instructed, "Look at her for that is very good and will grow love between both of you."[2]

COMMENTARY: It means: if you marry the woman you proposed to marry after looking at her, the two of you will love one another very much. Generally, there are no regrets if anyone marries a woman after looking at her. The man does not have to feel bad or perturbed about his choice.

ON UNINTENTIONAL GLANCE AT A WOMAN, GO TO YOUR WIFE FOR SOLACE

(٣١٠٨) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ رَأٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ امْرَأَةً فَأَعْجَبَتْهُ فَأَتٰى سَوْدَةَ وَهِيَ تَصْنَعُ طِيْبًا وَعِنْدَهَا نِسَاءٌ فَأَخْلَيْنَهُ فَقَضٰى حَاجَتَهُ ثُمَّ قَالَ اَيُّمَا رَجُلٍ رَأٰى امْرَأَةً تُعْجِبُهُ فَلْيَقُمْ إِلٰى اَهْلِهِ فَإِنَّ مَعَهَا مِثْلَ الَّذِيْ مَعَهَا۔ (رواه الدارمی)

3108. Sayyiduna Ibn Mas'ud narrated that Allah's Messenger صلی الله علیه وسلم saw a woman who he found attractive. So, he came to Sayyidah Sawdah رضی الله عنه who was preparing perfume and there were some women with her. They left him (alone with her) and he had his need satisfied (with her). Then, he said, 'Whichever man sees a woman who looks good to him must come to his wife, for she has the like of what she (the other) has."[3]

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[1] Abu Dawud # 2082

[2] Tirmidhi # 1089, Nasa'i # 3235, Ibn Majah # 1865, Darimi # 2172, Musnad Ahmad 4-246.

[3] Darimi # 2215.

COMMENTARY: The grace of the Prophet صلى الله عليه وسلم fell on the woman involuntarily. She charmed him and that was human nature.

WOMEN SHOULD REMAIN CONCEALED

(٣١٠٩) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اِسْتَشْرَفَهَا الشَّيْطَانُ۔ (رواه الترمذی)

3109. Sayyiduna Ibn Mas'ud رضی الله عنه narrated that the Prophet said, "The woman should remain in veil, for, when she emerges (out of it) the devil makes her look good (in the eyes of men)."[1]

COMMENTARY: The literal meaning of the initial words is that a woman is satr (private parts) (that which must be covered or concealed). Just as it is bad to uncover the satr (private parts) in the presence of other people, so too it is bad for a woman to come out before people.

SECOND GLANCE IS DISALLOWED

(٣١١٠) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ يَا عَلِيُّ لَا تُتْبِعِ النَّظْرَةَ فَإِنَّ لَكَ الْأُوْلٰى وَلَيْسَتْ لَكَ الْآخِرَةُ۔ (رواه احمد و الترمذی وابوداؤد)

3110. Sayyiduna Baraydah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said to Sayyiduna Ali رضی الله عنه, "O Ali, do not let a gaze follow the first gaze, for, the first is forgiven (if it was not deliberate) , but the second is not allowed to you."[2]

FEMALE SLAVE IS FORBIDDEN AFTER HER MARRIAGE TO ANOTHER

(٣١١١) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا زَوَّجَ أَحَدُكُمْ عَبْدَهٗ أَمَتَهٗ فَلَا يَنْظُرَنَّ إِلٰى عَوْرَتِهَا وَفِيْ رِوَايَةٍ فَلَا يَنْظُرَنَّ إِلٰى مَادُوْنَ السُّرَّةِ وَفَوْقَ الرُّكْبَةِ۔ (رواه ابوداؤد)

3111. Sayyiduna Amr ibn Shu'ayb رضی الله عنه reported from his father that his grandfather narrated that the Prophet صلى الله عليه وسلم said, "When any of you marries his slave to his female slave, he must not look at her awrah" (parts of body that need to be concealed, because she becomes forbidden to her master after her marriage). According to another version "He must not look at (the portion of her body) that is between below the navel and above the knees."[3]

COMMENTARY: This command is when a master marries off his female slave to his own slave. This means that it will apply were forcefully when she is married to someone else's slave and she will be absolutely forbidden to her master.

Imam Abu hanifah رحمه الله contends that after her marriage, the female slave becomes like another person's slave girl for her master. The command concerning the female slave of another person has been mentioned in the hadith of Sayyiduna Abu Sa'eed (# 3100).

Imam Shafi'I رحمه الله contends that after her marriage, the satr (private parts) of the female slave is like the satr (private parts) of a man.

The arguments of both of them may be seen in the books of fiqh (Islamic jurisprudence).

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[1] Tirmidhi # 1176.

[2] Tirmidhi # 2786, Abu Dawud # 2149, Darimi # 2709, Musnad Ahmad 5-353.

[3] Abu Dawud # 4113, Musnad Ahmad 2-187.

THIGH IS PART OF SATR (PRIVATE PARTS)

(۳۱۱۲) وَعَنْ جَرْهَدٍ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ اَمَا عَلِمْتَ اَنَّ الْفَخِذَ عَوْرَةٌ۔

(رواہ الترمذی وابوداؤد)

3112. Sayyiduna Jarhad رضی اللہ عنہ said that the prophet صلی اللہ علیہ وسلم asked, "Do you not know tht things are awrah?"[1]

COMMENTARY: It is mentioned in the book Asad ul ghabah that once the Prophet صلی اللہ علیہ وسلم saw jarhad رضی اللہ عنہ in the mosque. His thigh was uncovered. So, he told him that he should cover it. This hadith rejects the contention of these ulama (Scholars) who say that ulama (Scholars) who say that the thigh is not part of the satr (private parts). Indeed, Imam Maalik رحمہ اللہ and Imam Ahmad رحمہ اللہ are known to have held this view, according to a report.

(۳۱۱۳) وَعَنْ عَلِیٍّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ لَهُ یَا عَلِیُّ لَا تُبْرِزْ فَخِذَكَ وَلَا تَنْظُرْ اِلٰی فَخِذِ حَیٍّ وَلَا مَیِّتٍ۔ (رواہ ابوداؤد و ابن ماجة)

3113. Sayyiduna Ali رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم said to him, "O Ali, do not uncover you thigh (in the presence of other people) and do not look at the thigh of anyone alive or dead.'[2]

COMMENTARY: It is clear from this hadith that the command for the satr (private parts) is the same for the living and the dead.

(۳۱۱٤) وَعَنْ مُحَمَّدِ بْنِ جَحْشٍ قَالَ مَرَّ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ عَلٰی مَعْمَرٍ وَفَخِذَاهُ مَكْشُوْفَتَانِ فَقَالَ یَا مَعْمَرُ غَطِّ فَخِذَیْكَ فَاِنَّ الْفَخِذَیْنِ عَوْرَةٌ۔ (رواہ فی شرح السنة)

3114. Sayyiduna Muhammad ibn Jahsh رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم passed by Sayyiduna Ma'mar رضی اللہ عنہ whose things were uncovered. So, he called, "O Ma'mar, cover your thighs for, the thighs are awrah."[3]

(Awrah and satr (private parts) have been defined previously. See against hadith # 3100).

SATR BE OBSERVED IN PRIVACY TOO

(۳۱۱۵) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِیَّاكُمْ وَالتَّعَرِّیَ فَاِنَّ مَعَكُمْ مَنْ لَا یُفَارِقُكُمْ اِلَّا عِنْدَ الْغَائِطِ وَحِیْنَ یُفْضِی الرَّجُلُ اِلٰی اَهْلِهٖ فَاسْتَحْیُوْهُمْ وَاَكْرِمُوْهُمْ۔ (رواہ الترمذی)

3115. Sayyiduan Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "Do not be naked (even when alone) because there are with you they who never separate from you (meaning) , the angels who record your deeds) , except when you are in the toilet and while a man has sexual intercourse with his wife. So be decent before them and honour them."[4]

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[1] Bukhari heading of chapter 12, Book of *salah* (# 8) , Tirmidhi # 2804 to 2806, Abu Dawud # 4014, Musnad Ahmad 3-478.

[2] Abu Dawud # 3140, Ibn Majah # 1460, Musnad Ahmad 3-501.

[3] Musnad Ahmad 5-290, Sharh us *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice).*

[4] Tirmidhi # 2809.

COMMENTARY: In other words, one must keep one's satr (private parts) covered at all times whatever one does. Always do good deeds and refrain from evil and indecent deeds so that shameful conduct is not observed in the presence of the angels and they are not shown any kind of dishonour.
Ibn Maalik رحمه الله said that it is not proper to uncover one's satr (private parts) unnecessarily.

WOMEN LOOKING AT MAN

(٣١١٦) وَعَنْ أُمِّ سَلَمَةَ أَنَّهَا كَانَتْ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ مَيْمُوْنَةَ إِذْ أَقْبَلَ ابْنُ أُمِّ مَكْتُوْمٍ فَدَخَلَ عَلَيْهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ احْتَجِبَا مِنْهُ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ أَلَيْسَ هُوَ أَعْمٰى لَا يُبْصِرُنَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَفَعَمْيَا وَانِ أَنْتُمَا أَلَسْتُمَا تُبْصِرَانِهِ۔ (رواہ احمد والترمذی وابوداؤد)

3116. Sayyidah Umm Salamah رضی اللہ عنہ narrated that alongwith Sayyidah Maymunah رضی اللہ عنہ she was with Allah's Messenger صلی اللہ علیہ وسلم when Sayyiduan Ibn Umm Makhtum came to visit him. So, Allah's Messenger صلی اللہ علیہ وسلم said (to them). "Observe the veil!" She exclaimed, "O Messenger of Allah, is he not blind and unable to see us?" He asked, "Are you (both) blind and cannot see him?"[1]

COMMENTARY: According to this hadith, like men, women too are forbidden to look at stranger man. However, the ulama (Scholars) say that this saying of the Prophet صلی اللہ علیہ وسلم is of the nature, of righteousness. Or, the Prophet صلی اللہ علیہ وسلم meant that a woman should not look at a man exclusively, like in a company where two of them speak to one another and she looks at him intently.
The correct ruling is that a woman may look at a man but is not allowed to look between his navel and knees. This is according to the saying of Sayyidah Ayshah رضی اللہ عنہا , "When the Ethiopians demonstrated their skill with the spear, I was looking at them." This happened in 9 AH when she was sixteen years old and the command of the veil had been imposed.
This shows that it is allowed to a woman to see men, but not their satr (private parts). However, it must be understood that this permission is subject to her being safe from sexual desire. If she is not safe then she may not look at a man at all.

KEEP SATR (PRIVATE PARTS) COVERED AT ALL TIMES

(٣١١٧) وَعَنْ بَهْزِ بْنِ حَكِيْمٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْمَا مَلَكَتْ يَمِيْنُكَ قُلْتُ يَا رَسُوْلَ اللّٰهِ أَفَرَأَيْتَ إِذَا كَانَ الرَّجُلُ خَالِيًا قَالَ فَاللّٰهُ أَحَقُّ أَنْ يُسْتَحْيٰى مِنْهُ۔ (رواہ الترمذی وابوداؤد و ابن ماجۃ)

3117. Sayyiduna Bahz ibn Hakim رحمہ اللہ reported from his father (Hakim) رحمہ اللہ that his grandfather (Mu'awiyah ibn Haydah) رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "cover your satr (private parts) except from your wife or your female slave." So he asked, "O Messenger of Allah, what do you say when a man is alone by himself." He said, "Allah has more right that you observe modesty before him."[2]

COMMENTARY: It is *wajib (obligatory)* even when one is alone to keep one's satr (private

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[1] Tirmidhi # 2787, Abu Dawud # 4112, Musnad Ahmad 6-296.

[2] Tirmidhi # 2778 & 2803, Abu Dawud # 4017, Ibn Majah # 1920, Musnad Ahmad 5-3.

parts) covered unless it becomes necessary to uncover it.
The exceptions mentioned in the hadith mean that ownership and marriage permit man and woman (the pair) to look at one another's satr (private parts).
(See also hadith # 3115)

DO NOT BE ALONE WITH NON MAHRAM WOMAN

(٣١١٨) وَعَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثُهُمَا الشَّيْطَانُ۔ (رواه الترمذی)

3118. Sayyiduna Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When a man remains alone with a stranger woman then the third among them is the devil."[1]

COMMENTARY: When a man and a woman who are not mahram are alone, the devil tempts them.

(٣١١٩) وَعَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَلِجُوا عَلَى الْمُغِيبَاتِ فَإِنَّ الشَّيْطَانَ يَجْرِيْ مِنْ أَحَدِكُمْ مَجْرَى الدَّمِ قُلْنَا وَمِنْكَ يَا رَسُوْلَ اللّٰهِ قَالَ وَمِنِّيْ وَلٰكِنَّ اللّٰهَ أَعَانَنِيْ عَلَيْهِ فَأَسْلَمُ۔ (رواه الترمذی)

3119. Sayyiduna Jabir رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم said, "Do not pay visit to woman whose husbands are not at home, for the devil circulates in each of you as blood circulates." Some asked, "And in you too?" He said, "Also in me. But, Allah helps me over him. So I am safe."[2]

COMMENTARY: As it is staying alone with a non mahram woman is disallowed but this hadith mentions specifically one whose husband is not at home.
Shaykh Abdul Haq Dahlawi رحمہ اللہ says about where blood circulates, meaning vein. Mulla Ali Qari رحمہ اللہ says that the devil circulate s in you and is not visible just as blood is not visible and the devil overcomes you. The sense either way is the same.
The final words are in the present tense or continuous present tense but in some versions the past tense is used to imply. "The devil has become Muslim (in my favour, meaning obedient and subjugated).

SLAVE IS AS A STRANGER TO HIS MASTER'S WIFE

(٣١٢٠) وَعَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَتٰى فَاطِمَةَ بِعَبْدٍ قَدْ وَهَبَهُ لَهَا وَعَلٰى فَاطِمَةَ ثَوْبٌ إِذَا قَنَّعَتْ بِهٖ رَأْسَهَا لَمْ يَبْلُغْ رِجْلَيْهَا وَإِذَا غَطَّتْ بِهٖ رِجْلَيْهَا لَمْ يَبْلُغْ رَأْسَهَا فَلَمَّا رَأٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا تَلْقٰى قَالَ إِنَّهٗ لَيْسَ عَلَيْكِ بَأْسٌ إِنَّمَا هُوَ أَبُوْكِ وَغُلَامُكِ۔ (رواه ابوداؤد)

3120. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم came to Sayyidah Fatimah رضی اللہ عنہ with a slave whom he had presented to her. Sayyidah Fatima رضی اللہ عنہ was clothed in a garment such that when it was put on her head did not reach her feet. And when she put it over her feet, it did not reach her head. When Allah's Messenger صلی اللہ علیہ وسلم saw this, he said, "Do not worry (so much) , for, here is only

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[1] Tirmidhi # 1174, supplement, Musnad Ahmad 1-26.
[2] Tirmidhi # 1175, Musnad Ahmad 3-309.

your father and your salve."[1]

COMMENTARY: Imam Shafi'I رحمه الله cites this hadith to say that a slave is mahram of the woman whose slave he is Imam Abu Hanifah رضی الله عنه said that the slave is a non-mahram of the woman. He says that imam Shafi'I رضی الله عنه view is not established by this hadith because the slave wit h Sayyidah Fatimah may have been a minor.

SECTION III اَلْفَصْلُ الثَّالِثُ

EFFEMINATE NOT ALLOWED AMONG WOMEN

(٣١٢١) عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا وَفِي الْبَيْتِ مُخَنَّثٌ فَقَالَ لِعَبْدِاللّٰهِ ابْنِ أَبِي أُمَيَّةَ أَخِي أُمِّ سَلَمَةَ يَا عَبْدَاللّٰهِ إِنْ فَتَحَ اللّٰهُ لَكُمْ غَدًا الطَّائِفَ فَإِنِّي أَدُلُّكَ عَلَى ابْنَةِ غَيْلَانَ فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلَنَّ هٰؤُلَاءِ عَلَيْكُمْ۔ (متفق عليه)

3121. Sayyidah Umm Salamah رضی الله عنه narrated that once while the Prophet صلی الله علیه وسلم was with her, there was in the house an effeminate. This one boasted to Sayyiduna Abdullah ibn Abu Umayyah. رضی الله عنه the brother of Sayyidah Umm Salamah رضی الله عنه, "If Allah gives you victory over Ta'if tomorrow, O Abdullah, I shall point out to you the daughter of Ghaylan who comes with four and goes with eight." The Prophet صلی الله علیه وسلم said (on hearing him), "Let them not visit you anymore)."[2]

COMMENTARY: The effeminate is a man who behaves like a woman Sometimes the resembles is natural which is no sin because it is beyond the man's control sometimes it is faked and the pretender lives and moves about as if a woman. This is bad and very sinful. Those who fake it deserve to be cursed. According to a hadith. "May the curse of Allah be on woman who adopt resemblance to man. And, may the curse of Allah be on men who adopt resemblance to woman."

The effeminate mentioned in this hadith was Haya'at or Mati He used to visit the houses of the Prophet's صلی الله علیه وسلم wives رضی الله عنها because they presumed that he was naturally deprived of manly qualities and had no sexual urge. They look him to be among the (غیر اولی الاربه) {having no sexual urge} (24: 31). The Quran says that it is not *wajib (obligatory)* to observe veil before them.

However, the prophet صلی الله علیه وسلم Heard him. He realized that the pretender was inclined to sexual affairs and he was not among the (24"31) (غیر اولی الاربه) but was one of (اولی الاربه) (having sexual urge). So he forbade him to visit the houses of the mother of the believers صلی الله علیه وسلم.

The jurists deduce from this command that not only are the effeminate disallowed to visit homes and meet women but also the castrated and eunuchs are disallowed. The same command applies to the veil before them being *wajib (obligatory)* as is *wajib (obligatory)* before certain men.

The daughter of Ghaylan was Badiyah. The words allude to her corpulence. So many folds

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[1] Abu Dawud # 4106.

[2] Bukhari # 4324, Muslim # 32. 2180, Abu Dawud # 4929, Ibn Majah # 1902, 1614, Musnad Ahmad 6-290.

are imagined on fat people. The point is that the Arabs generally prefer fat and bulky women. So, the effeminate used those words.to refer to Ghaylan's daughter.

NUDITY IS DISALLOWED

(٣١٢٢) وَعَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ حَمَلْتُ حَجَرًا ثَقِيلًا فَبَيْنَا اَنَا اَمْشِيْ سَقَطَ عَنِّيْ ثَوْبِيْ فَلَمْ اَسْتَطِعْ اَخْذَهٗ فَرَاٰنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِيْ خُذْ عَلَيْكَ ثَوْبَكَ وَلَا تَمْشُوْا عُرَاةً۔ (رواه مسلم)

3122. Sayyiduna Miswar ibn Makhramah narrated that he carried a large stone and as he was walking with it, his garment dropped down from him and he was unable to retrieve it. Allah's Messenger صلى الله عليه وسلم saw him and said to him, "Take your garment (and wear it)." Then he added (a general command) , "None of you must walk naked."[1]

THE LIMIT OF MODESTY

(٣١٢٣) وَعَنْ عَآئِشَةَ قَالَتْ مَانَظَرْتُ اَوْ مَا رَاَيْتُ فَرْجَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَطُّ۔ (رواه ابن ماجة)

3123. Sayyiduna Ayshah رضى الله عنها said, "I did not ever look at - or, I did not ever see -the satr (private parts) of Allah's Messenger صلى الله عليه وسلم."[2]

COMMENTARY: The 'or' is the narrator's. He was not sure which of the two sentences Sayyidah Ayshah رضى الله عنها had said.

According to another of her traditions, she said. "Neither did the prophet صلى الله عليه وسلم ever saw my satr (private parts) nor did I ever see his satr (private parts)."

We must know what while it is allowed to husband and wife to see one another's satr (private parts) the Prophet صلى الله عليه وسلم and Sayyidah Ayshah رضى الله عنها demonstrated the limit of modesty any couple may be expected to achieve.

A SUDDEN GLANCE MUST BE CHECKED

(٣١٢٤) وَعَنْ اَبِيْ اُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مُسْلِمٍ يَنْظُرُ اِلٰى مَحَاسِنِ امْرَاَةٍ اَوَّلَ مَرَّةٍ ثُمَّ يَغُضُّ بَصَرَهٗ اِلَّا اَحْدَثَ اللّٰهُ لَهٗ عِبَادَةً يَجِدُ حَلَاوَتَهَا۔ (رواه احمد)

3124. Sayyiduna Abu Umamah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said. "If a Muslim happens to look at the beauty of a woman the first time (without intention) and (immediately) puts down his gaze, then Allah will create a form of worship for him in which he shall find delight."[3]

COMMENTARY: This man chose to obey his Lord and refrain from looking at a beautiful woman. He ignored the desire of his soul to please Allah.

So, Allah will create for him a worship and he will find peace at heart. This will be a recompense for the abstinence he practiced for Allah's sake.

WARNING TO ONE WHO LOOKS DELIBERATELY AT THE FORBIDDEN

(٣١٢٥) وَعَنِ الْحَسَنِ مُرْسَلًا قَالَ بَلَغَنِيْ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَعَنَ اللّٰهُ النَّاظِرَ

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[1] Muslim # 78-341, Abu Dawud # 4016.

[2] Ibn Majah # 1922, Musnad Ahmad 6-63.

[3] Musnad Ahmad 5-264.

وَالْمَنْظُوْرَ اِلَيْهِ رَوَاهُ الْبَيْهَقِيُّ فِىْ شُعَبِ الْاِيْمَانِ۔

3125. Sayyiduna Hasan (Busri) رحمه الله narrated in a mursal form that Allah's Messenger صلى الله عليه وسلم said, "May Allah curse the one who looks (without valid reason and compulsion) and the one who is looked at.[1]

COMMENTARY: Curse is called on the person who looks deliberately at what he is forbidden to look at, like a non mahram woman, someone's satr (private parts) etc.

Course is also called upon the person who deliberately lets himself or herself be seen. This does not include anyone who does not make oneself be seen by intention (like a non mahram man sees a woman who is unaware of it).

CHAPTER - III

THE WALI (OR GUARDIAN) IN *NIKAH* (MARRIAGE) & GETTING THE WOMAN'S CONSENT

بَابُ الْوَلِيِّ فِى النِّكَاحِ وَاسْتِيْذَانِ الْمَرْأَةِ

In the literal sense wali is a guardian who oversees some task. Here, however, wali means the man who acts as a guardian and responsible man for a woman's marriage in the sense that he has authority to marry her.

The ahadith in this chapter will disclose that it is necessary to have the wali's permission and the woman's consent in her marriage.

The people who may act as wali are the woman's relatives who are asabah binafishi.Preference is given to those heirs among them who are closest (or the first in line) , or the sequence of asabat will be the same as in inheritance. If there is none of the asabah, then the mother will become wali, followed by the grandmother. (The Qaniyah gives a sequence with grandmother preceding mother.) Next is daughter, grand daughter (from son) followed by grand daughter (from daughter) , and daughter of son's son. If there is none of them, then the maternal grandfather, real sister, step sister, mother's children (male or female) and their children in this sequence. If there is none of them then the dhawil arham beginning with father's sisters, maternal uncles, mother's sisters, daughter of paternal uncles followed by their children in the same sequence.

If there is none of them, then the right to guardianship goes to mawla al-mawalat (مولى الموالات) - who have been defined in the chapter on fara'id inheritance).

If they are not there, then the ruling king will act as wali if he is a Muslim. Next will be any of his deputies like the qadi (judge) if he is authorized by the king, followed by his deputies provided the qadi has the consent and authority to appoint deputes but if he does not have it then none of his deputies can act wali.

The wilayah or guardianship is available only to a freeman, sensible, adult Muslim. If any one lacks these qualities then he cannot act as a wali of any Muslim. Also, no Muslim may act as a guardian in marriage of a disbeliever, unless there is an exceptional situation, like a Muslim being the master of an infidel female slave, or he is a king or a king's deputy. In such cases, a Muslim may act as wali of a disbeliever.

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[1] Bayhaqi in Shabul Eeman # 7788

SECTION I ٱلْفَصْلُ الْأَوَّلُ

FIRST GET WOMEN'S CONSENT

(٣١٢٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُنْكَحُ الْأَيِّمُ حَتّٰى تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبِكْرُ حَتّٰى تُسْتَأْذَنَ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَكَيْفَ إِذْنُهَا قَالَ أَنْ تَسْكُتَ۔ (متفق عليه)

3126. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A woman who has no husband must not be married without getting her directions and a virgin must not be married without getting her permission." They asked, "O Messenger of Allah, how may her permission be get?" He said. "It is that she keep silent."[1]

COMMENTARY: The Arabic word is ayyim for the woman without a husband. She may be a spinster, a divorced or a widow. In this hadith, she is a divorce or a widow.

The different procedures in obtaining their consent is because the older woman will not be very shy. She will make a request herself to be married to someone or give an obvious indication. The virgin will be shy and hesitant but when she is asked she does offer an answer though generally not an audible reply but a silence.

The jurists interpret this hadith by classifying the woman in four kinds:

(i) The thayyib balighah who is an adult widow. All the ulama (Scholars) agree that it is imperative to get her permission before marrying her, provided she is sane. If she is insane then she will be married with the permission of her wali (guardian).

(ii) The minor virgin (bakirah saghirah). The ulama (Scholars) unanimously say that her permission is not necessary. Her wali may get her married without obtaining her permission.

(iii) The thayyib saghirah or the minor widow. The Hanafi scholars maintain that she may be married without her permission, but the Shafi'is say that her marriage without her permission is disallowed.

(iv) The adult virgin (*bakirah balighah*). The Hanafis say that her marriage is not allowed without her permission but he Shafi'is say that her marriage is valid even without her consent.

This interpretation shows that the Hanafis restrict guardianship to the minors. In other words, a guardian is within his rights to get a woman married without obtaining her permission when she is a minor whether a virgin or a widow. It also shows that the Shafi'is restrict guardianship to virginity. This means that a guardian may have a woman married without asking her permission when she is a virgin (previously unmarried) whether she is a minor or an adult.

The Hanafis base this hadith for an adult, widow or virgin. The Prophet's صلی اللہ علیہ وسلم words that a virgin may not be given in marriage without her consent are a clear rejection of the contention of the Shafi'is.

(٣١٢٧) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ تُسْتَأْذَنُ فِيْ نَفْسِهَا وَإِذْنُهَا صُمَاتُهَا وَفِيْ رِوَايَةٍ قَالَ الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ تُسْتَأْمَرُ وَإِذْنُهَا

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[1] Bukhari # 6968, Muslim # 64-1419, Tirmidhi # 1109, Abu Dawud # 2092, Nasa'i # 5611, Ibn Majah # 1871, Musnad Ahmad 2-250, Darimi # 2186.

سُكُوتُهَا۔ وَفِيْ رِوَايَةٍ قَالَ الثَّيِّبُ اَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ يَسْتَأْذِنُهَا اَبُوهَا فِيْ نَفْسِهَا وَاِذْنُهَا صُمَاتُهَا۔

(رواه مسلم)

3127. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The ayyim (meaning a widow or a divorcee, adult and sane) has more right about (marriage of) herself than her guardian. A virgin (who is an adult) must be asked for permission about herself. Her permission is her silence."
According to another version, he said, "The Thayyib (meaning, a widow) has greater right about herself than her guardian. A virgin must be asked for her opinion (concerning her marriage). Her permission is her silence.
According to another version, he said, "The thayyib has more right about herself than her guardian. As for a virgin, her father must ask her permission about herself and her permission is her silence."[1]

COMMENTARY: The widow is absolutely free or authorized concerning her marriage. She is at liberty to grant permission or not and her marriage can be valid only when she gives her oral permission. On the other hand, it is not necessary for a virgin to speak out her permission and she may do it even by observing silence. The rest of the comments are identical to the previous commentary.

WIDOW MAY REPUDIATE HER MARRIAGE IT CONSENT WAS NOT OBTAINED

(۳۱۲۸) وَعَنْ خَنْسَاءَ بِنْتِ خِذَامٍ اَنَّ اَبَاهَا زَوَّجَهَا وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذٰلِكَ فَاَتَتْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَدَّ نِكَاحَهَا رَوَاهُ الْبُخَارِيُّ وَفِيْ رِوَايَةِ ابْنِ مَاجَةَ نِكَاحَ اَبِيْهَا۔

3128. Sayyidah Khansa' bint Khidham رضی اللہ عنہ narrated that her father married her (without obtaining her permission, to someone). She was a widow (and an adult), and she disliked that (action of her father). So, she came to Allah's Messenger صلی اللہ علیہ وسلم (with her complaint). He annulled her marriage.
The version in Ibn Majah also has; 'the marriage (in which she was given) by her father."[2]

SAYYIDAH AYSHAH'S رضی اللہ عنہا AGE WHEN MARRIED TO PROPHET صلی اللہ علیہ وسلم

(۳۱۲۹) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سَبْعِ سِنِيْنَ وَزُفَّتْ اِلَيْهِ وَهِيَ بِنْتُ تِسْعِ سِنِيْنَ وَلُعَبُهَا مَعَهَا وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانِيْ عَشْرَةَ۔ (رواه مسلم)

3129. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم married her when she was seven years old. And she was led to his house when she was nine years old, her toys being brought with her. He died (separating) from her when she was eighteen years old.

COMMENTARY: This hadith speaks of the early life of Sayyidah Ayshah رضی اللہ عنہا she had the Prophet 's صلی اللہ علیہ وسلم company and was his wife for nine years.

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[1] Muslim # 66-1421, Tirmidhi # 1110, Abu Dawud # 2098, Nasa'i # 3265, Ibn Majah # 1870, Darimi # 2190, Muwatta Maalik 4 (*Nikah (wedlock)*). Musnad Ahmad 1-219.

[2] Bukhari # 5138, Abu Dawud # 2101, Nasa'i # 3268, Ibn Majah # 1873, Darimi # 2192, Musnad Ahmad 6-328.

When she was brought, she was nine years old, the age of childhood. That is why she had her toys with her, the dolls that children generally play with.
According to a hadith, the Prophet صلى الله عليه وسلم did not express disapproval on seeing the dolls. This means that it is not disallowed to make dolls and children are permitted to play with them. The ulama (Scholars) say that in this way girls learn to raise children, improve the affairs at home and train as administrators of the house.
However, there is one possibility. This thing took place at the time of hijrah (emigration) till then the command prohibiting pictures was not enforced probably. The ulama (Scholars) also say that the dolls of Sayyidah Ayshah رضى الله عنها did not have faces on them as in pictures that are forbidden. Rather, they were pieces of cloth and rags tied together.
(Ibn Kathir says that she was six or seven when she married the Prophet صلى الله عليه وسلم. See The life of Prophet Muhammad صلى الله عليه وسلم p 217, Darul Isha'at, Karachi)

SECTION II اَلْفَصْلُ الثَّانِي

MARRIAGE OF MINOR GIRL WITH GUARDIAN'S NOD

(٣١٣٠) عَنْ اَبِي مُوْسٰى عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا نِكَاحَ اِلَّا بِوَلِيٍّ۔ (رواه احمد.والترمذى وابوداؤد وابن ماجة والدارمى)

3130. Sayyiduna Abu Musa رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Marriage does not take place without (the permission of) the guardian."[1]

COMMENTARY: The Hanafis say that this hadith concerns a minor girl and an insane girl. Imam Shafi'I رحمه الله and Imam Ahmad رحمه الله go by the literal meaning of this hadith and say that marriage can only be valid with a guardian's consent, not with woman's contracting whether the bride herself or the agent.
Imam Nawawi رحمه الله said that most ulama (Scholars) deny the validity while Imam Abu Hanifah رحمه الله denies its perfection (when applying it to a minor and insane girl).

(٣١٣١) وَعَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَيُّمَا امْرَأَةٍ نَكَحَتْ نَفْسَهَا بِغَيْرِ اِذْنِ وَلِيِّهَا فَنِكَاحُهَا بَاطِلٌ فَنِكَاحُهَا بَاطِلٌ فَنِكَاحُهَا بَاطِلٌ فَاِنْ دَخَلَ بِهَا فَلَهَا الْمَهْرُ بِمَا اسْتَحَلَّ مِنْ فَرْجِهَا فَاِنِ اشْتَجَرُوْا فَالسُّلْطَانُ وَلِيُّ مَنْ لَا وَلِيَّ لَهٗ۔ (رواه احمد والترمذى وابوداؤد وابن ماجة والدارمى)

3131. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "Any woman who marries herself without the consent of her wali, her marriage is void. Her marriage is void. Her marriage is void. If sexual intercourse takes place, then for her is the dower because of the intercourse. If there is a dispute (between the guardian), then the king is the guardian of one who has no guardian."[2]

COMMENTARY: The Prophet صلى الله عليه وسلم repeated the words 'her marriage is void' three times. so, he emphasized that marriage should be conducted only with the guardian's permission. That is the basic requirement. So, this hadith and others of the same purport are contradictory to the hadith of Sayyiduna Ibn Abbas رضى الله عنه (# 3127) "The Ayyim has

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[1] Abu Dawud # 2085, Tirmidhi # 1101, Ibn Majah # 1881, Darimi # 3183, Musnad Ahmad 4-394.
[2] Tirmidhi # 1104, Abu Dawud # 2083, Ibn Majah # 1879, Darimi # 2184, Musnad Ahmad 6. 166.

more right about herself..."

The Hanafi explain this hadith by saying that it refers to the woman who marries one who is not her equal without the guardian's permission, or a minor girl, or a female slave, or a mukatabah marries without her guardian's permission. In such cases the marriage is void. Moreover, this hadith and the preceding one are not of the standard whereby they could be used as argument against any contention. The scholars question their soundness.

The concluding portion of the hadith means that if the guardians of a woman disagree among themselves and quarrel then their decisions are quashed. In this case the right of guardianship rests with the king. If there is a guardian then the king has no right of guardianship.

NOTE: We now present an explanation of this subject and the relative ruling from the English translation of Tirmidhi (V 1 pp463/4) published by Darul Isha'at Karachi.

The ulama (Scholars) abide by this hadith and rule that a marriage performed without guardian's consent is unsound. This is confirmed by Sa'eed ibn Musayyib, Hasan Busri Shurayh. Ibrahim Nakha'I Umar ibn Abdul Aziz and other and also Sufyan Thawri, Awza'I, Maalik Abdullah ibn Mubarak, Shafi' Ahmad and Ishaq.

RULING: The disagreement (of marriage without guardian's consent) is well known. Thus, the contention of the Shafi'I is that a marriage is simply not contracted by woman directly (on their own authority). They rely on the two foregoing hadith of Sayyidina Abu Musa رضی الله عنه and Sayyidah Ayshah رضی الله عنها. On the other-hand, the Hanafis hold that marriage is validly contracted by woman's direct execution though it is dependant on a guardian who may raise an objection or grant his approval.

The Hanafis say of these ahadith that both the ahadith are not worthy of drawing conclusion from, because it is reported from Sayyidah Ayshah رضی الله عنها that, in the absence of her brother Abdur Rahman ibn Abu Bakr رضی الله عنه she conducted the marriage of his daughter. When he returned, he expressed his disapproval for it but did not declare that the marriage was void. The event is co-related in that the Shafi'I draw on a hadith which is also by Sayyidah Ayshah رضی الله عنها and the conduct is contrary.

So there are only two aspects to it:

(1) Either Sayyidah Ayshah رضی الله عنها did not herself consider her hadith as sahih, so did not hesitate to act against it, in which case her judgement - we seek refuge in Allah from such thought - is doubtful and her hadith is not worth citing as evidence, but, of course, this is preposterous;

(2) Or, she does abide by her hadith, but the sense she implies is not what the Shafis understand, because she did marry off her niece in the absence of her guardian, Abdur Rahman ibn Abu Bakr رضی الله عنه. Thus, the hadith of Sayyidah Ayshah رضی الله عنها covers the female slaves, not free woman. This is the interpretation the Hanafis give to Sayyidah Ayshah's رضی الله عنه hadith.

As for the hadith of Abu Musa رضی الله عنه, it is not a worthy piece of evidence, because there is a contradiction in its reporting and connection. Imam Tirmizi رحمه الله has himself confirmed this. Hence, the correct position is that this hadith is mursal, as Imam Tahawi also confirms while Allamah (The learned Scholar) Hajr Asqalani said that it is not correct to deduce from it.

Following this brief discourse, we now present some of the arguments of the Hanafi School:

1. It is reported in the sihah that when the prophet صلی الله علیه وسلم sent proposal for marriage to

Sayyidah Umm Salamah رضی اللہ عنہ , she submitted, "O Messenger of Allah! I have no guardian present". He said, "A widow has more right over herself than her guardian". Hence the hadith is evidence that a marriage, without a guardian, is allowed.

2. The text of the Qur'an also are evidence of the Hanafi contention. At many places, the conclusion of marriage is bracketed with woman without placing the condition of consent of the guardian. For instance;

وَإِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ .... بِالْمَعْرُوفِ۔(البقرة:٢٣٢)

And when you have divorced (your) woman, and they have completed their (waiting) term then you should not prevent them from marrying their husbands when they have agreed among themselves. (2: 232)

This verse places on the woman authority to conduct marriage without condition of guardian's consent. Thus, it is evidence that marriage may be contracted with a woman's words.

3. The Hanafis deduce through qiyas that just as a man who can utilize her property may properly marry by word of expression, s also a woman who can utilize her property at will may conclude marriage by her word. Hence, just as she had right over her property, she also has right over her person.

In short, it is clear from the foregoing brief discussion of the Shafi'i point of view in the light of the ahadith and the text of the Quran and qiyas that the Hanafi contentin is strong and correct. (FA)

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MARRIAGE WITHOUT WITNESSES IS NOT PROPER

(٣١٣٢) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَغَايَا اللَّاتِيْ يُنْكِحْنَ أَنْفُسَهُنَّ بِغَيْرِ بَيِّنَةٍ وَالْأَصَحُّ أَنَّهُ مَوْقُوْفٌ عَلَى ابْنِ عَبَّاسٍ۔ (رواه الترمذی)

3132. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Those women commit adultery who marry themselves without (there being) witnesses (to their marriage)."

The correct is that this hadith is mawquf at Sayyiduna Ibn Abbas رضی اللہ عنہ (This is not a saying of the Prophet صلی اللہ علیہ وسلم but of Ibn Abbas رضی اللہ عنہ [1]

COMMENTARY: There must be two men who witness the marriage being conducted. The ulama (Scholars) are unanimous about it, and the sahabah (Prophet's Companions) رضی اللہ عنہم and tabi'un رحمہ اللہ observed it.

WOMAN'S SILENCE ON BEING ASKED IS HER CONSENT

(٣١٣٣-٣١٣٤) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْيَتِيْمَةُ تُسْتَأْمَرُ فِيْ نَفْسِهَا فَإِنْ صَمَتَتْ فَهُوَ إِذْنُهَا وَإِنْ أَبَتْ فَلَا جَوَازَ عَلَيْهَا۔ رَوَاهُ التِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَالنَّسَائِيُّ وَرَوَاهُ الدَّارِمِيُّ عَنْ أَبِيْ مُوْسٰى۔

3133. Sayyiduna Abu Hurahrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "An adult virgin woman must be asked about herself (for permission for her

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[1] Tirmidhi # 1105.

marriage). If she observes silence, that is her consent but if she refuses then she cannot be compelled."[1]

3134. Sayyiduna Abu Musa رضی اللہ عنہ also narrated this hadith.[2]

COMMENTARY: Marriage is a very important turning point in a person's life. If the wishes of the couple are by passed by parents or guardian, then even a slight slackness or carelessness on their part could play hell with the lives of the couple. Hence, ء (divine law) has given right to every adult Muslim man and woman to declare his wishes, like and dislikes at this juncture.

The parents and guardians of woman have been instructed very strongly that they should not let their choice and wishes dominate over the woman's decision. They should let her have an opportunity to think over and they must base their decision on her wishes and consent.

It is also made easy for her: if she is shy and ashamed to speak out then her silence is taken as an approval. However, this is only before her guardian. If any one else asks her for her consent, then she will have to give an oral reply necessarily.

SLAVE'S MARRIAGE ONLY WITH MASTER'S PERMISSION

(٣١٣٥) وَعَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَيُّمَا عَبْدٍ تَزَوَّجَ بِغَيْرِ اِذْنِ سَيِّدِهٖ فَهُوَ عَاهِرٌ۔ (رواه الترمذی وابوداؤد والدارمی)

3135. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If a slave marries without obtaining permission of his master then he is a fornicator."[3]

COMMENTARY: If a slave marries by passing his master's permission then when he has sexual intercourse with his wife that will amount to fornication and will be a forbidden act. Imam Shafi'I رحمہ اللہ and Imam Ahmad رحمہ اللہ abide by the hadith and hold that even if the master gives his permission after the slave's marriage, that contract will not be correct. But, Imam Abu Hanifah رحمہ اللہ says that the slave's marriage without his master's permission is proper but its enforcement depends on his master's permission. When the master permits him, it becomes sound or correct. It is like the command for the *nikah (wedlock)* of fuduli. (He will have to marry all over again and till then it would not be proper to enforce it.)

SECTION III اَلْفَصْلُ الثَّالِثُ

ADULT WOMAN IS AUTHORIZED TO MARRY AT WILL

(٣١٣٦) عَنِ ابْنِ عَبَّاسٍ قَالَ اِنَّ جَارِيَةً بِكْرًا اَتَتْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ اَنَّ اَبَاهَا زَوَّجَهَا وَهِيَ كَارِهَةٌ فَخَيَّرَهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه ابوداؤد)

3136. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that (once) an unmarried (adult) girl came to Allah's Messenger صلی اللہ علیہ وسلم and complained that her father had married her against her will, so, the prophet صلی اللہ علیہ وسلم gave her choice (to retain that marriage or to revoke it).[4]

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[1] Tirmidhi # 1111, Abu Dawud # 2093, Nasa'i # 3270, Musnad Ahmad 2-259,

[2] Darimi # 2185.

[3] Tirmidhi E 113, Abu Dawud # 2078, Ibn Majah # 1959, Darimi # 2233, Musnad Ahmad 3-377.

[4] Abu Dawud # 2096, Ibn Majah # 1875.

COMMENTARY: The guardian whether a father, grandfather, or any other relative has no right to compel a woman to marry on his choice even if she is a virgin.
Imam Sha'fi's رحمه الله says, however, that this applies only to a woman who is not virgin whether adult or not. The guardian cannot compel her. But, he says, if a woman is a virgin then the guardian has authority to marry her, even if she is an adult woman.

MUSTAHAB (DESIRABLE) FOR WALI TO MARRY OFF ADULT WOMAN

(٣١٣٧) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُزَوِّجِ الْمَرْأَةُ الْمَرْأَةَ وَلَا تُزَوِّجُ الْمَرْأَةُ نَفْسَهَا فَإِنَّ الزَّانِيَةَ هِيَ الَّتِي تُزَوِّجُ نَفْسَهَا۔ (رواه ابن ماجة)

3137. Sayyiduna Abu Hurahrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "No woman should give another woman in marriage nor give herself in marriage, for she who marries by herself is an adulteress."[1]

COMMENTARY: The Hanafis say the woman who is not a guardian is disallowed to marry off another woman, or this prohibition in nahi tanzihi. An adult woman is permitted to marry without her guardian's permission or appoint anyone as her guardian, but it is *mustahab (desirable)* for her to entrust her guardian to get her married. As stated earlier, if there is no guardian for any one then the qadi: is her guardian.
Hence, the gist of this hadith is that it is better for a woman to let her guardian give her in marriage if he is there and no other woman may give her in marriage (instead of the guardian). If her guardian is not presents then the Qadi will give her in marriage.
The hanafis say about a woman not being allowed to give herself in marriage that it applies to a woman who marries without there being witnesses to one who is not her equal.
Imam Shafi'I رحمه الله takes it to mean that no woman should marry without her guardian's permission.
According to the Hanafis, therefore, if a woman has sexual intercourse with her husband whom she has married in the absence of witnesses and who is not her equal then that is adultery.
According to the Shafi'is, if a woman marries someone without her guardian's consent then every time she and her husband have sexual intercourse that will be adultery. Imam Shafi'I رحمه الله holds that just as a woman cannot give another woman in marriage, so too she has no authority to marry anyone by herself.

A FATHER'S DUTY

(٣١٣٨) وَعَنْ أَبِي سَعِيْدٍ وَابْنِ عَبَّاسٍ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ وُلِدَ لَهُ وَلَدٌ فَلْيُحْسِنِ اسْمَهُ وَأَدَبَهُ فَإِذَا بَلَغَ فَلْيُزَوِّجْهُ فَإِنْ بَلَغَ وَلَمْ يُزَوِّجْهُ فَأَصَابَ إِثْمًا فَإِنَّمَا إِثْمُهُ عَلَى أَبِيْهِ۔

3138. Sayyiduna Abu Sa'eed رضی الله عنه and Sayyiduna Ibn Abbas رضی الله عنه both narrated that Allah's Messenger صلی الله علیه وسلم said, "When a son is born to anyone, he should give him a good name and a good training (with commands of ؏ (divine law) and manners). And, when he attains puberty, he should marry him. If he does not marry him when he attains puberty and he commits a sin, then the sin is blamed on his father."[2]

COMMENTARY: The base of a good society are the youth who get the elementary training

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[1] Ibn Majah # 1882.
[2] Bahyaqi # 8666 (Sha'b ul Eeman).

of good deeds and character from their elders. If this elementary training is lacking then a terrible spate of evils spreads all over because the youth are the ones who will take over.
Today, this is the main reason for the waywardness and shameless conduct in society. Our youth are totally deprived of guidance from their elders.
The hadith draws the attention of parents to their important duty. They should teach their child with religious education and train him along the lofty principles and paths of life. Get him to practice good and act righteously.
The next dutyof parents when their child is grown is to marry him. In this way, they will keep him away from falling into sin. If he perpetrates sin, then the father is held responsible.
The same command applies for caring for slaves, male or female, as for one's own child.

ARRANGE MARRIAGE OF DAUGHTER AS SHE ATTAINS PUBERTY

(٣١٣٩) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ وَأَنَسِ بْنِ مَالِكٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي التَّوْرَاةِ مَكْتُوْبٌ مَنْ بَلَغَتِ ابْنَتُهُ اثْنَتَى عَشْرَةَ سَنَةً وَلَمْ يُزَوِّجْهَا فَأَصَابَتْ إِثْمًا فَإِثْمُ ذٰلِكَ عَلَيْهِ- رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ-

3139. Sayyiduna Umar ibn Khattab رضی اللہ عنہ and Sayyiduna Anas ibn Maalik رضی اللہ عنہ, both, narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is written in the Torah: If anyone's daughter becomes twelve years old and he does not give her in marriage and she falls into sin then that sin is against him."[1]

CHAPTER - IV

LETTING A MARRIAGE BE KNOWN THE *KHUTBAH* (SERMON) & THE CONDITION

بَابُ إِعْلَانِ النِّكَاحِ وَالْخُطْبَةِ وَالشَّرْطِ

It is *mustahab (desirable)* to make the *nikah (wedlock)* or marriage known. Thus, we are told. "Announce the marriage even if you have to make it by beating the duff."
The ulama (Scholars) have different opinions about beating the duff. Some of them declare that it is forbidden or absolutely makruh (disapproved) to beat the duff. Some others say that it is permitted to do so. The more correct thing is that it is allowed to beat the duff on the day of eed, arrival of a respected traveller or guest and on the occasion of a marriage. Apart from these times, it is forbidden to beat the duff (Duff (دف) is tambourine, hand drum. Daff and diff have different meanings.)
KHUTBAH: This word is both Khutbah and khitbah. The latter is to sent a proposal or ask a woman's hand in marriage while the former khutbah is the marriage sermon. The caption can mean either of the two words but the more correct is khutbah or the sermon that is delivered for the marriage.
The Hanafis say that is masnun to recite the khutbah while contracting he marriage. The Shafi'is also say so but hold that it is also masnun while concluding any contract, like buying and selling, etc.

BID'AH (INNOVATION) & CUSTOMS DURING MARRIAGE

These are the conditions that are mentioned in the marriage (agreement) whether corrupt

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[1] Bahyaqi # 8669 (Shab ul Eeman).

or genuine.

It is unfortunate that such a pure thing as marriage to has corrupted with innovative practices and customs of non Muslims. It has come to such an extent that customs contrary to ﺵ (divine law) have been introduced to the wedding of Muslims that the original character has been overshadowed. They are so many that it is difficult to point them out. Nevertheless, we do enumerate a few customs and innovative practices in the hope that they would he shunned. They are:

- The use of forbidden music and musical instruments.
- Dancing, singing and Qawwali.
- Garlanding the groom in a particular way, called sahra bandhna.
- Puppet show and such others.
- Decorating the home extravagantly.
- Luxurious wastage like covering wells with cloth.
- Riding horses.
- Leading the bridegroom in a procession throughout the city unnecessarily.
- Bridegroom's visiting shrines, and making offerings before resuming the procession.
- Playing drums with the groom's procession and singing songs by male and female singers.
- Blowing fire crackers and wasting money in this way.
- Woman bringing sweetmeat before the procession of the bridegroom.

These are evil thing that are forbidden include:

- Displaying what should be concealed.
- Having the bridegroom sit on a silken seat.
- To measure the groom's turban with a string and to give the string to a sorcerer that he might charm for the couple who might grow love for one another.
- Using gold and silver utensils.
- To shower extreme praise on the bridegroom and his party in the procession and to flatter them beyond limits speaking lies in doing that.

Other things that are forbidden are:

- The bridegroom being made to wear silk, saffron coloured dress. (These things are forbidden to men even otherwise.)
- Remove the bridegroom's turban and put it on the bride's head.
- The bridegroom circling round the bride seven times.
- Woman who are not mahram meeting the bridegroom, touching him and pulling his ears and nose and having absence talk with him.
- Bridegroom having his thumb washed in milk by the bride.
- Women feeding the bridegroom sugar.
- Woman pouring milk in the mouth of the bridegroom.
- Placing lump of sugar on the bride's body and requiring the groom to pick it up with his mouth.
- When bride and bridegroom are alone, women surrounding them.

These things are bid'ah and forbidden. They have nothing to do with ﺵ (divine law) or *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice).*

It is necessary to shun them.

SECTION I اَلْفَصْلُ الْاَوَّلُ

DUFF IS PERMITTED AT MARRIAGES

(٣١٤٠) عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاء قَالَتْ جَاء النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ حِيْنَ بُنِيَ عَلَيَّ فَجَلَسَ عَلٰى فِرَاشِيْ كَمَجْلِسِكَ مِنِّيْ فَجَعَلَتْ جُوَيْرِيَاتٌ لَنَا يَضْرِبْنَ بِالدُّفِّ وَيَنْدُبْنَ مَنْ قُتِلَ مِنْ اٰبَائِيْ يَوْمَ بَدْرٍ اِذْ قَالَتْ اِحْدَاهُنَّ وَفِيْنَا نَبِيٌّ يَعْلَمُ مَا فِيْ غَدٍ فَقَالَ دَعِيْ هٰذِهٖ وَقُوْلِيْ بِالَّذِيْ كُنْتِ تَقُوْلِيْنَ۔ (رواه البخارى)

3140. Sayyidah Rubayye'i bint Mu'awwidh ibn Afra رضى الله عنه narrated that "When (after my marriage) I was brought to my husband's house, the Prophet صلى الله عليه وسلم came and entered. He sat on my bedding just as you have sat down on my bedding (now). (She said this to Khalid ibn Dhakwan the sub-narrator of this hadith). Some girls of our family (who were present with us) began to beat the duff extolling those of my ancestors who were martyred on the day of Badr (praising to the sky their bravery). Among them one girl said,

اِحْدَاهُنَّ وَفِيْنَا نَبِيٌّ يَعْلَمُ مَا فِيْ غَدٍ

(And among us is the Prophet who knows what will transpire tomorrow).
He (interrupted her and) said, 'Leave this, but (continue to) say what you had been saying.'[1]

COMMENTARY: Afra was the mother of Sayyiduna Mu'awwidh. رضى الله عنه He was a great, high-ranking sahabi who had raised the banner of truth on the day of Badr and gained martyrdom during this. He is that distinguished personality of Islam who, alongwith his brother Sayyiduna Mu'adh رضى الله عنه, had killed the accursed Abu Jahl in the battle of Badr.
The girls were the little girls who were still in their childhood days. They had not attained puberty.
Akmal ud din رحمه الله said that it is clear from this hadith that at the time the bride is brought to her husband's home, it is allowed to beat the duff to make it known. Some ulama (Scholars) say that it is allowed also on some other happy occasions. However, the duff should be without bells because a duff that jingles is makruh (disapproved) in the sight of all ulama (Scholars).
The Prophet صلى الله عليه وسلم stopped the little girls from attributing to him knowledge of the unseen because only Allah is the knower of the unseen. One else knows that. This is the basic tenet of faith. Of course, Allah does disclose to His Messengers some of the things of the unknown.
The hadith says that poetry that does not violate ء (divine law) and basic tenets of faith and does not contain falsehood and indecency is allowed. It may be recited and heard.

(٣١٤١) وَعَنْ عَائِشَةَ قَالَتْ زُفَّتِ امْرَأَةٌ اِلٰى رَجُلٍ مِنَ الْاَنْصَارِ فَقَالَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا كَانَ مَعَكُمْ لَهْوٌ فَاِنَّ الْاَنْصَارَ يُعْجِبُهُمُ اللَّهْوُ۔ (رواه البخارى)

3141. Sayyidah Ayshah رضى الله عنها narrated that a bride was brought to the house of an ansar (after their marriage). So Allah's Prophet صلى الله عليه وسلم asked him, "Do you not have

[1] Bukhari # 5147, Ibn Majah # 1897.

any entertainment?" (Shariah has allowed some of it) "The ansar like these things."[1]

MUSTAHAB (DESIRABLE) TO MARRY IN SHAWWAL

(٣١٤٢) وَعَنْهَا قَالَتْ تَزَوَّجَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ شَوَّالٍ وَبَنٰى بِيْ فِيْ شَوَّالٍ فَاَيُّ نِسَاءِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اَحْظٰى عِنْدَهُ مِنِّيْ۔ (رواه مسلم)

3142. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم married her in (the month of) Shawwal. She was brought to his house (three years later) in Shawwal. (She asked) "So (tell me,) which of his wives was more fortunate than I was with him?"[2]

COMMENTARY: Some ignorant people consider it inauspicious to marry in Shawwal. It is absolutely wrong. Rather, it is *mustahab (desirable)* to marry in this month and to bring the bride the groom's home. The Arabs of the jahiliyah (ignorance period) also placed ill-omen with shawwal. It was to reject this nation that Sayyidah Ayshah رضی اللہ عنہا indicated that if it was really inauspicious to marry in this month, shawwal, then was it not so for her? She not only married in Shawwal but was also brought to her husband's house in the same month, Shawwal, three years later. In fact, she was most fortunate of all the wives of the Prophet صلی اللہ علیہ وسلم and beloved by him of his wives رضی اللہ عنہ.

EMPHASIS ON PAYING THE DOWER

(٣١٤٣) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الشُّرُوْطُ اَنْ تُوْفُوْا بِهٖ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوْجَ۔ (متفق علیه)

3143. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Of the conditions that you honour, the most necessary is that whereby you have made sexual intercourse lawful."[3]

COMMENTARY: The most necessary or most important condition is the wife's dower or all her rights that a husband is bound to give her.

These are called conditions because a man brings his wife home on condition that he will pay her all her rights.

DO NOT PROPOSE MARRIAGE TO ANOTHER'S FIANCÉ

(٣١٤٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَخْطُبُ الرَّجُلُ عَلٰى خِطْبَةِ اَخِيْهِ حَتّٰى يَنْكِحَ اَوْ يَتْرُكَ۔ (متفق علیه)

3144. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No man must sent a woman a proposal for marriage when his (Muslim) brother has made a proposal to her to marry until he marries or abandons it."[4]

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[1] Bukhari # 5162.

[2] Muslim # 73. 1423, Tirmidhi # 1095, Ibn Majah # 1990, Darimi # 2211, Musnad Ahmad 6. 54.

[3] Bukhari # 5151, Muslim # 63. 1418, Tirmidhi # 1130, Abu Dawud # 2139, Nasai'i # 3281, Ibn Majah # 1954, Musnad Ahmad 6-54.

[4] Bukhari # 5144, Muslim # 52-1413, Tirmidhi # 2175, Abu Dawud # 2080, Nasai'i # 3241, Ibn Majah # 1867, Muwatta Darimi.

COMMENTARY: This applies when the first proposal is nearly accepted in that both have expressed willingness and the dower has been agreed upon.

If, in spite of this prohibition, a second man proposes marriage to the same woman and marries her without the permission of the first man then he will have committed a sin though the marriage would be correct.

WOMAN MUST NOT HAVE ANOTHER WOMAN DIVORCED

(٣١٤٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ اُخْتِهَا لِتَسْتَفْرِغَ صَحْفَتَهَا وَلِتَنْكِحَ فَاِنَّ لَهَا مَا قُدِّرَ لَهَا۔ (متفق علیه)

3145. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "No woman must demand that her (Muslim) sister should be divorced that she may fill from her vessel (meaning, take away what is hers) and marry her husband herself because she will have only what is decreed for her."[1]

COMMENTARY: This could be one of two things. A married man wished to take a second wife who stipulates that he must first divorce his wife before marrying her. Or, a man has two wives and one of them demands that the other should be divorced.

The prophet صلی الله علیه وسلم disallowed woman to make such a demand because every person get what is decreed for him or her and there is no use wishing another's downfall.

In the second case, the translation would be: 'and have her husband to herself...' or 'the co-wife may marry someone else.'

SHIGHAR IS DISALLOWED

(٣١٤٦) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الشِّغَارِ وَالشِّغَارُ اَنْ تُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلٰى اَنْ يُزَوِّجَهُ الْاٰخَرُ بِنْتَهُ وَلَيْسَ بَيْنَهُمَا صَدَاقٌ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَ لَا شِغَارَ فِي الْاِسْلَامِ۔

3146. Sayyiduna ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم forbade shighar. And, shighar is that a man gives his daughter in marriage (to another man) stipulating that the other marry his daughter to him, there being no (payment of) dower between them.

According to another version: He (Allah's Messenger) صلی الله علیه وسلم said, "There is no shighar in Islam."[2]

COMMENTARY: In pre-Islamic days, two men would exchange one another's daughters (or sisters) and avoid paying the dower. Islam proscribes this kind of (exchange) marriage. Imam Shafi'I رحمه الله abidesby the hadith and denounces this kind of marriage.

Imam Abu Hanifah رحمه الله says that while the marriage will be valid yet it will be binding to pay the mahr mithl (Proper dower). Moreover, such kind of marriage must be avoided.

MUT'AH IS FORBIDDEN

(٣١٤٧) وَعَنْ عَلِيٍّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ وَ عَنْ اَكْلِ لُحُوْمِ

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[1] Bukhari # 2140, Muslim # 38-1408, 1413, Tirmidhi # 1194, Abu Dawud # 3438, Nasai'i # 3236, Ibn Majah # 1867, Musnad Ahmad 2-311.

[2] Bukhari # 5112, Muslim # 57-1415, Abu Dawud # 2074, Nasai'i # 4447, Ibn Majah # 1883, Darimi # 2180, Muwatta Maalik # 24 (*Nikah (wedlock)*) Musnad Ahmad 2-19.

الْحُمُرِ الْإِنْسِيَّةِ۔ (متفق عليه)

3147. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade mut'ah (temporary marriage) of women. He did this at the battle of Khaybar. He also forbade the eating of the flesh of domestic asses.[1]

COMMENTARY: Mut'ah is a marriage for a specified period of time for a specified sum of money. It was permitted in early Islam but forbidden later on.

The ulama (Scholars) say that mut'ah was made lawful twice and forbidden twice. The first time was before the Battle of Khaybar during an expedition when the sahabah (Prophet's Companions) رضی اللہ عنہم were uncomfortable because of a celibate life to the extent that some of them requested the Prophet صلی اللہ علیہ وسلم to be allowed to have themselves castrated. On that, he told them that they could observe mut'ah but withdrew this permission again on the day of the conquest of Makkah in 8 AH declaring it unlawful for ever. This is established by sahih ahadith.

The tradition of Sayyiduna Ibn Umar رضی اللہ عنہ has that just as a person who is restless because of hunger is allowed to eat carrion so, too, in early Islam, those who were uneasy because of being deprived of sexual satisfaction, were allowed to observe mut'ah. Later (when it was forbidden for ever) the sahabah (Prophet's Companions) رضی اللہ عنہم decided that every marriage of mut'ah was void.

Since then it is a unanimous judgement that mut'ah is forbidden. The sahabah (Prophet's Companions) رضی اللہ عنہم, the tabi'un رحمہ اللہ the jurists, the scholars of hadith - all of them have ruled unanimously that it is forbidden. Only Sayyiduna Ibn Abbas رضی اللہ عنہ initially disagreed and said that it was allowed during times when a man could not carry in without a married life, but when Sayyiduna Ali رضی اللہ عنہ warned him seriously and made him realize that mut'ah was forbidden absolutely, did he relent and revoke his previous rulings. The books of figh mention the revoking of his ruling as also the ahadith do.

However, of these books the Hidayah is one of the best books of fiqh (Islamic jurisprudence) and highly reliable. Its compiler is of the topmost caliber among the group of jurists because of his deed, excellences and juristic insight, but, it is a fact that he has committed a gigantic academic lapse by attributing to Imam Maalik the lawfulness of mut'ah. We cannot say how he did it because Imam Maalik رحمہ اللہ used to assert that mut'ah is forbidden, in the same way as all followers of Islam say.

Accordingly, not only ibn Hammam رحمہ اللہ has pointed out this mistake calling it wrong to attribute to Imam Maalik رحمہ اللہ the lawfulness of mut'ah but also nearly all the great books of fiqh (Islamic jurisprudence) compiled after Hidayah have found it necessary to disclose this error.

THE CONTENTION OF THE SHI'AH ABOUT MUT'AH

Having discussed the unlawfulness of mut'ah to temporary marriage, what remains to say is that the Shiah still continue to contend that mut'ah is lawful. We cannot understand the reason for their insistence. Whet is most astonishing is that their books transmit their sahih ahadith about mut'ah being forbidden but their practice is at variance. Not only do they

[1] Bukhari # 515, Muslim # 29, 30-1460, 1407, Tirmidhi # 1124, Nasai'i # 2262, 3366, Ibn Majah # 1961, Muwatta Darimi.

insist that mut'ah is lawful but they also mention its virtues. Moreover, they allege that Sayyiduna Umar رضی الله عنه had forbidden mut'ah initially, but, this absolutely wrong, for, Umar رضی اللہ عنہ had no authority to forbid it. All he did was to propagate the command as he propagated other commands of Islam with great emphasis. His final command was that if he found anyone practicing mut'ah, he would award him the punishment of adultery. As a result, those who had not known about mut'ah being forbidden became aware of its unlawfulness. So, he only published the prophet's command so, we can only say that the Shi'ah level a false allegation against Umar رضی اللہ عنہ.

(٣١٤٨) وَعَنْ سَلَمَةَ بْنِ الْاَكْوَعِ قَالَ رَخَّصَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَامَ اَوْطَاسٍ فِي الْمُتْعَةِ ثَلَاثًا ثُمَّ نَهٰى عَنْهَا۔ (رواہ مسلم)

3148. Sayyiduna salamah ibn Akwa رضی الله عنه said during the year of Awtas Allah's Messenger صلی اللہ علیہ وسلم allowed mut'ah for three nights. Then he forbade it (for always).[1]

COMMENTARY: Awtas is a valley on the road to Ta'if from Makkah. The branch tribes of the Hawazin reside around it Another name for it is Wadi Hunayn. In 8 AH in Ramadan, Makkah was conquered and Islam caused all the false ideologies in Arabia to how down before it. This caused the tribes of Hawazin and Thaqif great consternation and they combined their tremendous forces to put down the Islamic domination once and for all.
Hence in Shawwal 8 AH, the Battle of Hunayn was fought against them by the Muslims under the leadership of the Prophet صلی الله علیه وسلم. This battle is also called Battle of Awtas and the Battle of Hawazin.
Allah enabled the Islamic forces to emerge victorious causing truth to triumph. The Muslims got a tremendous booty. There were twenty four thousand camels, forty thousand goats and silver worth about rupees forty thousand. The Prophet صلی اللہ علیہ وسلم distributed all that booty among the Muslims at that very place, Awtas.
Returning to the main subject, the second time that mut'ah was allowed and prohibited was in this battle of Awtas. Since this battle followed close on heels, the conquest of Makkah, the permission and prohibition of mut'ah is remembered with the conquest of Makkah. Thus the words in the commentary of the proceeding hadith, 'the day of the conquest of Makkah' mean 'the year of the conquest of Makkah.
Hence, the complete history is that mut'ah was forbidden and allowed the second time in the year of the conquest of Makkah in 8 AH at the Battle of Awtas.

SECTION II اَلْفَصْلُ الثَّانِيْ

THE SERMON OF *NIKAH (WEDLOCK)*

(٣١٤٩) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ عَلَّمَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلتَّشَهُّدَ فِي الصَّلَاةِ وَالتَّشَهُّدَ فِي الْحَاجَةِ قَالَ التَّشَهُّدَ فِي الصَّلٰوةِ اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ وَالتَّشَهُّدُ فِي الْحَاجَةِ اَنِ الْحَمْدُ لِلّٰهِ نَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا مَنْ يَّهْدِهِ اللّٰهُ فَلَا

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[1] Muslim # 180-1405, Musnad Ahmad 4-55.

مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ وَيَقْرَأُ ثَلَاثَ اٰيَاتٍ يَا اَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ الَّذِيْ تَسَاءَلُوْنَ بِهٖ وَالْاَرْحَامَ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَفِيْ جَامِعِ التِّرْمِذِيِّ فَسَّرَ الْاٰيَاتِ الثَّلَاثَ سُفْيَانُ الثَّوْرِيُّ وَزَادَ ابْنُ مَاجَةَ بَعْدَ قَوْلِهٖ اَنِ الْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَبَعْدَ قَوْلِهٖ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا وَالدَّارِمِيُّ بَعْدَ قَوْلِهٖ عَظِيْمًا ثُمَّ يَتَكَلَّمُ بِحَاجَتِهٖ وَرَوٰى فِيْ شَرْحِ السُّنَّةِ عَنِ ابْنِ مَسْعُوْدٍ فِيْ خُطْبَةِ الْحَاجَةِ مِنَ النِّكَاحِ وَغَيْرِهٖ۔

3149. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated: Allah's Messenger صلی اللہ علیہ وسلم taught us the tashahhud for the *salah (prayer)* and the tashahhud for some need. The tashahhud recited in *salah (prayer)* is:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ۔

(All adorations of the tongue are for Allah, as also those of the body and wealth or good things. Peace be on you, O Prophet, and Allah's mercy and His blessings. Peace on us and on all righteous slaves of Allah. I bear witness that there is no God but Allah and I bear witness that Muhammad is His servant and His Messenger.)
And the tashahud for a need is:

اِنِ الْحَمْدُ لِلّٰهِ نَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ۔

(All praise belongs to Allah. We ask Him for help and seek His forgiveness. And we seek refuge in Allah from the evils of our own selves. He whom Allah guides, none can send astray, and he whom he leaves to stray, there is no guide for him. I testify that there is no God but Allah and I testify the Muhammad is His servant and His Messengr,)
And, one should recite three verses (of the Quran):

يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ۔

{O you who believe, fear Allah as He should be feared and die not save you be Muslim.}

يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ الَّذِيْ تَسَاءَلُوْنَ بِهٖ وَالْاَرْحَامَ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا۔

{(O you who believe!) ...fear Allah by whom you demand (your rights) of each other and fear (breaking) kinship of wombs. Surely Allah is ever watchful over you.} (4: 1)

يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَمَنْ يُّطِعِ

اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا۔

{O you who believe, fear Allah and speak words straight to the point. He will set right your deeds for you and will forgive your sins, and whosoever obey Allah and His Messenger, he indeed has gained a mighty triumph} (33: 70-71)

In the Jam'e of Tirmidhi, Sufyan Thawri رحمه الله gave a commentary on the three verses.

And, Ibn Majah added after 'All praise belongs to Allah's 'we praise Allah' (نحمده) and after 'from the evils of our own salves: (ومن سيئات اعمالنا) 'from our evil deed's.

And, Darimi added after 'mighty triumph (ثم يتكلم بحاجته) (then one must mention his needs).Sharh us *sunnah (Prophet's* صلى الله عليه وسلم *practice)* also mentions the words for a need the marriage or something else.[1]

COMMENTARY: Tashahhud is to declare testimony of faith. Zayn ul Arab has said that here tashahud means that in which is Allah's praise and both expressions for testimony. The need is marriage or such other thing. The tashahud recited at that time is the khutbah which is recited at a marriage, etc. We have stated earlier that Imam Sahfi'I رحمه الله said that the Khutbah is recited not only at marriages but it is masnun at the times of all agreements and contracts.

The second verse in the hadith (4: 1) begins in all the scripts of Mishkat with

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا

{O you who believe....}

but this verse is not in this way in the Quran. It is the first verse of surah an-Nisa and these words are part of it commencing with (واتقوا الله) upto (رقيبا). Hence, perhaps the script of the Quran with Sayyiduna Ibn Mas'ud رضى الله عنه had it in this way.

It can be understood from of al Hisn al Hasin that the Khutbah in Abu Da'wud has after (ورسوله) (and His Messenger) the words:

اَرْسَلَهٗ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا بَيْنَ يَدَيِ السَّاعَةِ مَنْ يُطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ رَشَدَ وَمَنْ يَعْصِهِمَا فَلَا يَضُرُّ اِلَّا نَفْسَهٗ وَلَا يَضُرُّ اللّٰهَ شَيْئًا۔

(Whom you sent with truth as a bearer of glad tidings and as a warner before the coming of the Hour. He who obeys Allah and His Messenger is indeed guided but he who disobeys them does not harm (anybody) but himself, and he does not hurt Allah in the least.)[2]

"And we beg of Allah to cause us to be among those who obey Him and obey His Messenger صلى الله عليه وسلم and follow what pleases Him and refrain from disobedience to Him for indeed we exist because of Him."

(Abu Dawud) as cited in AlHisn al-Haseem p 234 (Darul Isha'at Karachi)

(Hisn Haseen p 234)

Anyone who conducts the (marriage) contract must first recite this Khutbah. Then he must

[1] Tirmidhi # 1107, Abu Dawud # 2118, Nasai'i # 3277, Ibn Majah # 1892, Darimi # 2202, Musnad Ahmad 1-392.

[2] After this, there is a prayer in al-Hisn al-Haseen (P 234, Darul Ish'at Karachi)

obtain 'the proposal and consent' in which he must be mindful of those things that are necessary and which are mentioned in the beginning of the Book of *Nikah (wedlock)* (Marriage).

MARRIAGE WITHOUT KHUTBAH LACKS BLESSING

(۳۱۵۰) وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ کُلُّ خُطْبَةٍ لَیْسَ فِیْهَا تَشَهُّدٌ فَهِیَ کَالْیَدِ الْجَذْمَاءِ۔ رَوَاهُ التِّرْمِذِیُّ وَقَالَ هٰذَا حَدِیْثٌ حَسَنٌ غَرِیْبٌ۔

3150. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Every Khutbah (sermon) that lacks the tashahhud (praise of Allah) is like the hand of a lepor (or a and or fingers cut off)."[1]

COMMENTARY: Just as a hand that is cut off is of no use. So too a marriage without a sermon is lacking is blessing so of no use.

Mulla Ali Qari has written the word as Khitbah and given its meaning as marriage. But, Shah Ishaq Dhalawi رحمہ اللہ, "We learnt it from our teachers as Khutbah." The same thing is said by Shaykh Abdul Haq Dhalawi. رحمہ اللہ

(۳۱۵۱) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ کُلُّ اَمْرٍ ذِیْ بَالٍ لَا یُبْدَأُ فِیْهِ بِالْحَمْدِ لِلّٰهِ فَهُوَ اَقْطَعُ۔

(رواہ ابن ماجۃ)

3151. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Every affair of importance that is not begun with praise of Allah lack blessing."[2]

MUSTAHAB (DESIRABLE) TO MAKE MARRIAGE KNOWN

(۳۱۵۲) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَعْلِنُوْا هٰذَا النِّکَاحَ وَاجْعَلُوْهُ فِی الْمَسَاجِدِ وَ اضْرِبُوْا عَلَیْهِ بِالدُّفُوْفِ۔ رَوَاهُ التِّرْمِذِیُّ وَقَالَ هٰذَا حَدِیْثٌ غَرِیْبٌ۔

3152. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Publicise these marriages. Conduct them in mosques and beat the duff (tambourines) to announce them."[3]

COMMENTARY: If this means to have the witnesses over the marriage then this publicizing will be of the kind *wajib (obligatory)*. It is means to make an announcement then it will be *mustahab (desirable)* act to make the marriage known.

It is *mustahab (desirable)* to arrange the marriage in the mosque It is also *mustahab (desirable)* to have it done on Friday.

Much blessing is derived by observing the *nikah (wedlock)* in a mosque the *nikah (wedlock)* in a mosque and on Friday.

(۳۱۵۳) وَعَنْ مُحَمَّدِ بْنِ حَاطِبٍ الْجُمَحِیِّ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ فَصْلُ مَا بَیْنَ الْحَلَالِ وَالْحَرَامِ الصَّوْتُ وَالدُّفُّ فِی النِّکَاحِ۔ (رواہ احمد والترمذی و النسائی وابن ماجۃ)

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[1] Tirmidhi # 1108, Abu Dawud # 4841, Musnad Ahmad 2-343.

[2] Abu Dawud # 4840, Ibn Majah # 1894, Musnad Ahmad 2-359.

[3] Tirmidhi # 1091, Ibn Majah # 1895.

3153. Sayyiduna Muhammad ibn Hajib Jumahi رحمه الله narrated that the prophet صلى الله عليه وسلم said, "The difference between the lawful and the unlawful lies in the voice and the duff (tambourine)."[1]

COMMENTARY: Voice means song or mentioning the marriage to people and making it known. The hadith does not mean to say that marriage is not valid without voice and duff because it is valid even before two witnesses. Rather, this hadith urges the people to perform the marriage among people and proclaim it. The limit of this proclamation is the neighbourhood. This may be accomplished by beating the duff or by voice (like reciting poetry or song). It does not mean at all that proclamation made all over the city or beyond that or to beat drums and play musical instruments.

PERMISSION TO SING SONGS

(٣١٥٤) وَعَنْ عَائِشَةَ قَالَتْ كَانَتْ عِنْدِيْ جَارِيَةٌ مِنَ الْاَنْصَارِ زَوَّجْتُهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ اَلَا تُغَنِّيْنَ فَاِنَّ هٰذَا الْحَيَّ مِنَ الْاَنْصَارِ يُحِبُّوْنَ الْغِنَاءَ رَوَاهُ ابْنُ حِبَّانَ فِيْ صَحِيْحِهٖ۔

3154. Sayyidah Ayshah رضى الله عنها narrated that she had an Ansar girl whom she gave away in marriage (to someone). Allah's Messenger صلى الله عليه وسلم asked (her) , "O Ayshah, will you not have someone sing? Because this clan of the Ansars like to sing (at weddings)?"[2]

COMMENTARY: Another hadith (to follow # 3155) discloses that this girl belonged to a relative, or she may have been an orphan whom she had adopted. The original copy of Mishkat does not have the name of the transmitter. Later on some scholar wrote down in the margin "Ibn Hibban"

(٣١٥٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اَنْكَحَتْ عَائِشَةُ ذَاتَ قَرَابَةٍ لَهَا مِنَ الْاَنْصَارِ فَجَاءَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَهْدَيْتُمُ الْفَتَاةَ قَالُوْا نَعَمْ قَالَ اَرْسَلْتُمْ مَعَهَا مَنْ تُغَنِّيْ قَالَتْ لَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْاَنْصَارَ قَوْمٌ فِيْهِمْ غَزَلٌ فَلَوْ بَعَثْتُمْ مَعَهَا مَنْ يَقُوْلُ اَتَيْنَاكُمْ اَتَيْنَاكُمْ فَحَيَّانَا وَحَيَّاكُمْ۔ (رواه ابن ماجة)

3155. Sayyiduna Ibn Abbas رضى الله عنه narrated that (the Mother of the believers) Sayyidah Ayshah رضى الله عنها gave away in marriage an Ansar girl (to someone). She was a relative of hers. When Allah's Messenger صلى الله عليه وسلم came (after the marriage) , he asked, 'have you sent the girl to her husband's house?" They said, Yes," He asked "Did you sent along with her someone who might sing?" She said, "No!" Allah's Messenger صلى الله عليه وسلم said, "Surely, the Ansar are people given to songs. Had you sent with her who would have said:

اَتَيْنَاكُمْ اَتَيْنَاكُمْ فَحَيَّانَا وَحَيَّاكُمْ

(We have come to you, we have come to you!
May Allah preserve us and may He preserve you!) "[3]

COMMENTARY: Reciting poetical verses of joy in marriages is an ancient tradition. The

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[1] Tirmidhi # 1090, Nasai'i # 3366, Ibn Majah # 1896, Musnad Ahmad 4. 259.
[2] Ibn Hibban in his sahih.
[3] Ibn Majah # 1900, Musnad Ahmad 4-259.

Ansar were no exception. This is why the Prophet صلی اللہ علیہ وسلم said that if a singer was sent with the bride that would have delighted her inlaws. The Prophet صلی اللہ علیہ وسلم recited only a line of the following verse:

اَتَيْنَاكُمْ اَتَيْنَاكُمْ فَحَيَّانَا وَحَيَّاكُمْ

وَلَوْلَا الْحِنْطَةُ السَّمْرَاءُ لَمْ تَسْمُنْ عَذَارَاكُمْ

(We have come to you, we have come to you!
May Allah preserve us and may
He preserve you!
Were there no red wheat,
Your virgins would not have been
Soft bodies).

Some verses have the second line thus:

وَلَوْلَا الْعَجْوَةُ السَّوْدَاءُ مَا كُنَّا بِوَادِيْكُمْ

(Had there been no black dates
We had not resided in
Your homes).

FIRST OF TWO MARRIAGES IS CORRECT

(٣١٥٦) وَعَنْ سَمُرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَيُّمَا امْرَأَةٍ زَوَّجَهَا وَلِيَّانِ فَهِيَ لِلْاَوَّلِ مِنْهُمَا وَمَنْ بَاعَ بَيْعًا مِنْ رُجُلَيْنِ فَهُوَ لِلْاَوَّلِ مِنْهُمَا۔ (رواہ الترمذی وابوداؤد والنسائی والدارمی)

3156. Sayyiduna Samurah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If two guardians have given away a woman in marriage, then she belongs to the first of the two. And, if anyone sells something to two men, then it goes to the first of them."[1]

COMMENTARY: If a woman has two guardians and both of them marry her to two different men one after the other, then the second guardian's giving her away in marriage will be invalid and she will be the wife of the man whom she had been married first However, this command is applicable when both guardians are of the same rank, meaning both are equally near in relation. If they are not of the same degree then the one who is nearer than the other in relation will be preferred and the woman will be the wife of the man he has chosen as her husband even if the other guardian and married her before this guardian to the man of his choice.

If both guardians of the woman, equal in rank in relation, marry her to two different men at the same time then it is the unanimous decision of the ulama (Scholars) that both marriages will be void.

SECTION III اَلْفَصْلُ الثَّالِثُ

MU'TAH WAS PERMITTED INITIALLY

(٣١٥٧) عَنِ ابْنِ مَسْعُوْدٍ قَالَ كُنَّا نَغْزُو مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مَعَنَا نِسَاءٌ فَقُلْنَا اَلَا نَخْتَصِيْ

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[1] Tirmidhi # 1112, Abu Dawud # 2089, Nasa'i # 4696, Ibn Majah # 2344, Musnad Ahmad 5-8.

فَنَهَانَا عَنْ ذٰلِكَ ثُمَّ رَخَّصَ لَنَا اَنْ نَسْتَمْتِعَ فَكَانَ اَحَدُنَا يَنْكِحُ الْمَرْاَةَ بِالثَّوْبِ اِلٰى اَجَلٍ ثُمَّ قَرَاَ عَبْدُاللّٰهِ

يَآاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحَرِّمُوْا طَيِّبَاتِ مَا اَحَلَّ اللّٰهُ لَكُمْ۔

3157. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that they were on an expedition along with Allah's Messenger صلی اللہ علیہ وسلم. They had no woman with them (neither their wives nor their female saves. This caused them to be desperate.) So they asked. "Shall we not have ourselves castrated?" But, he forbade them to do that. Then, he permitted them to observe mut'ah. So, some of them (contracted mut'ah and) every man married a woman against a garment for a specified period of time.
Then, Abdullah recited the verses:

يَا اَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحَرِّمُوْا طَيِّبَاتِ مَا اَحَلَّ اللّٰهُ لَكُمْ

{O you who believe, forbid not the wholesome things that Allah has made lawful for you}[1] (5: 87)

COMMENTARY: This hadith says that Muta'h allowed. This was so in early Islam but later it was prohibited as the next hadith shows, and traditions said earlier (# 3146, 3147, 3148).
Ibn Mas'ud رضی اللہ عنہ was, like Ibn Abbas رضی اللہ عنہ of the opinion that Muta was allowed. As for Ibn Abbas رضی اللہ عنہ he revoked his opinion and agreed that mutah is forbidden, but Ibn Mas'ud may or may not have revised his opinion.

(۳۱۵۸) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اِنَّمَا كَانَتِ الْمُتْعَةُ فِيْ اَوَّلِ الْاِسْلَامِ كَانَ الرَّجُلُ يَقْدَمُ الْبَلْدَةَ لَيْسَ لَهٗ بِهَا مَعْرِفَةٌ فَيَتَزَوَّجُ الْمَرْاَةَ بِقَدْرِ مَا يُرٰى اَنَّهٗ يُقِيْمُ فَتَحْفَظُ لَهٗ مَتَاعَهٗ وَتُصْلِحُ لَهٗ شَيْئَهٗ حَتّٰى اِذَا نَزَلَتِ الْاٰيَةُ اِلَّا عَلٰى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ قَالَ ابْنُ عَبَّاسٍ فَكُلُّ فَرْجٍ سِوَاهُمَا فَهُوَ حَرَامٌ۔ (رواه الترمذی)

3158. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that mut'ah was practiced only in early Islam. A man would come to a habitation where he had no one known to him. So, he would marry a woman for the period of his estimated stay there. She would care for his possessions and prepare his meals for him. Finally, when the verse was revealed:

اِلَّا عَلٰى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ

{except in regard to their spouses or those whom their hands possess} (23: 6)
Ibn Abbas رضی اللہ عنہ said, "Sexual intercourse with everyone, except them both, became unlawful."[2]

COMMENTARY: The verse says that there is no blame on these people who do not have sexual intercourse with women other than their wives and whom their right hands possess. Ibn Abbas رضی اللہ عنہ showed by this verse that the woman with whom mut'ah is done is not one of these two.
Teebi رحمہ اللہ and Fakhruddin Qazi رحمہ اللہ also said something like this.
The opinion of the Shi'ah has been mentioned previously. It is contrary to the hadith of Sayyiduna Ali رضی اللہ عنہ (# 3143) and to that of Sayyiduna ibn Abbas رضی اللہ عنہ as in this hadith.

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[1] Bukhari # 5075, Muslim # 11-1404, Musnad Ahmad 1-432.
[2] Tirmidhi # 112.

SONGS PERMITTED DURING MARRIAGE

(٣١٥٩) وَعَنْ عَامِرِ بْنِ سَعْدٍ قَالَ دَخَلْتُ عَلٰى قَرَظَةَ بْنِ كَعْبٍ وَاَبِىْ مَسْعُوْدِ الْاَنْصَارِيِّ فِىْ عُرْسٍ وَاِذَا جَوَارٍ يُغَنِّيْنَ فَقُلْتُ اَىْ صَاحِبَىْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَهْلَ بَدْرٍ يُفْعَلُ هٰذَا عِنْدَكُمْ فَقَالَا اِجْلِسْ اِنْ شِئْتَ فَاسْمَعْ مَعَنَا وَاِنْ شِئْتَ فَاذْهَبْ فَاِنَّهُ قَدْ رُخِّصَ لَنَا فِى اللَّهْوِ عِنْدَ الْعُرْسِ۔ (رواه النسائى)

3159. Sayyiduna Aamir ibn Sa'd رحمه الله said that he went to a wedding where he found Sayyiduna Qarazah ib Ka'b رضى الله عنه and Abu Mas'ud Ansar رضى الله عنه. There girls were singing, so he asked them, "Is this done while both of you are here companions of Allah's Messenger صلى الله عليه وسلم and participants of Badr?" They said, "Sit down if you like to listen and join us. Or depart if you like. Indeed, we are permitted (to listen to) songs at a wedding."[1]

COMMENTARY: This sows that even in those days prohibition of songs was known. Some people were aware of the exception of days of festivity but some did nót know. Aamir ibn Sa'd رحمه الله was one of those who did not know that songs were allowed at weddings.

CHAPTER - V

THE FORBIDDEN WOMAN[2] بَابُ الْمُحَرَّمَاتِ

WOMAN WHO ARE FORBIDDEN TO MEN

`One of the conditions of marriage to be correct is that the woman should not be one of the mahram (forbidden women). This chapter is about women who are the mahram or those whom a man may never marry. Details about it may be seen in the books of fiqh (Islamic jurisprudence) of the Hanafis, the famous and reliable fatawa Alamgiri, for instance. It covers the subject very well and we shall reproduce from it here. (first of all).

ABOUT THE MAHRAMAT[3]

The woman who are among the mahram are of nine kinds. Or, we may say that a marriage may be forbidden for nine reasons. They arẹ outlines here.

1. Relatives by lineage. They are: mother, daughter, sister, father's sister, mother's sister, nieces (brother's and sister's daughters). It is forbidden for ever to marry any of them, have sexual intercourse or do anything that leads to it or is connected with it.

Mother includes besides one's own mother, one's grandmother and so on up the tree.

Daughter includes one's own real daughters, grand daughters (from son as well as from daughter) so on down the pedigree line.

Sister includes real and step-sister both from father's side and from mother's side.

Nieces also embrace the three kinds, meaning children of real brothers and sisters, children of step brothers and sisters and children of half brothers and half sisters from mother's side even lower down in descent. All of them are muhramat (forbidden)

The paternal aunts are also of three kinds, meaning real paternal aunt, step aunt from father's father's side and Akhyafi (only from father's mother's side). So also paternal aunts,

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[1] Nasai'i # 3383.

[2] or mahram, for bidden to marry. The word prohibition is used to mean this too.

[3] plural of mahram.

of father, of grandfather and of grandmother fall in the same category as one's own. They are all mahram. However, the issue of paternal aunt of one's own paternal aunt is complex. If a man's paternal aunt is the real sister of his father or step sister (from father's side) then her paternal aunt is forbidden to this man. But if his paternal aunt is his father step sister only from mother's side then her paternal aunt will not be forbidden to him.
The same applies to maternal aunt. All kinds of maternal aunts are forbidden: real and step (from father's or mother's) side. Father's and mother's maternal aunts are forbidden. Again, the issue of maternal aunt of one's maternal aunt is complex. Now, if Zayd's maternal aunt is the real sister or sister only from her mother's side then her maternal aunt is forbidden to zayd. If Zayd's maternal aunt is his mother's sister only from her father's side then she is not forbidden to zayd and they can marry.
2. Relatives from in-laws. There are four kinds of women who are forbidden inmarriage because of relationship of the in-laws. They are: the mother-in-law (who is the mother of one's wife) , the paternal and maternal grandmothers of one's wife and so their mothers, meaning grandmothers of one's wife's parents, wife's daughter and her daughter and so down the line, like daughters of wife's granddaughter, and so on. They are all forbidden if the man has had sexual intercourse with his wife and whether that daughter of his wife is maintained by him or not.
The Hanafi scholars in respect of prohibition[1] of a man's wife's daughters (from her previous marriage) to him, do not regard his solitude with his wife at par with their sexual intercourse. Her daughters will be forbidden to her husband only if it is proved that he has had a sexual intercourse with her after their marriage. If they have been alone together (allowing them full opportunity to copulate) but did have sexual intercourse them her daughters from previous marriage are not forbidden to him.
Daughter-in-law (meaning son's wife) ,wives of grandsons (whether son's sons or daughter's son) and so on down the line (wives of great grandson, etc) are forbidden to a man irrespective of whether their husbands have had sexual intercourse with them or not.
The wife of an adopted son is not forbidden. If a man's adopted son dies or divorces his wife, then he may marry her.
A man's step-mother, his step grand-mothers (paternal or maternal) and so on up the line are forbidden to him for ever. Neither may he marry them nor have sexual intercourse with them.
The prohibition to marry any of the in laws is established only when marriage with the concerned is confirmed. The prohibition is not established if the marriage is invalid. If a man commits adultery with a woman then her mother, her grandmothers (maternal and paternal) , her daughter and her grandmothers will all be forbidden to him. In the same way, his father, grandfather (both paternal and maternal), sons, grandsons will all be forbidden to the woman with whom he committed adultery.
If a man commits adultery with a woman as a result of which the wall between her vagina and rectum gives way causing them to come together, then her mother will not be forbidden to this man because he may not have penetrated her vagina (but her rectum). However, if she conceives a child and it is confirmed that this man is responsible for it, then her mother will be forbidden to him.
Just as the prohibition results from sexual intercourse so too it results from touching the woman (with desire), kissing her, looking at her private parts with lustful desires.

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[1] In the sense forbidden to marry – mahram.

According to the Hanafis, these things are alike when they are observed through marriage, ownership (meaning slave master relationship) or indecency (meaning adultery). Moreover, the Hanafi scholars say that in this case doubt or certainty are alike. And, man and woman embracing one another with lust is like kissing as for as the ruling is concerned. It is the same of the lock themselves together, body with body. Again, if they bite one another with teeth in a lustful impulse, the same ruling applies. In all these cases, prohibition is confirmed.

If any one looks at a man's sexual organ, or kisses it then the same prohibitions will apply to him as for sexual intercourse, but not on looking at any of the other of his organs, or touching them, unless the looking or touching is with a lustful desire in which case same prohibitions will be effective.

As for as a woman's vagina in concerned looking at its outward position does not attract the same rulings, but looking at its inside brings down the punishment of prohibitions. The ulama (Scholars) write that if a man looks at the vagina of a woman who is standing then the prohibitions of sexual intercourse do not apply to him because in that position the inside of the woman's vagina is not seen. That is only seen when she is reclining on her back. The prohibitions also apply when there is a fine clothing or any transparent thing covering it, and, it spite of that, the inside is visible to the man.

If a man who looking in a mirror and he saw reflected therein a woman's vagina and became excited and looks at it, then neither will the mother nor the daughter of this woman be forbidden to the woman because he has seen only a reflection and not the vagina a directly.

If a woman is sitting at the banks of a stream or river, or on a bridge and a man looks at her reflection in the water and then again looks at it in the water with a sensual desire and keeps looking at it, then too prohibitions will not apply. But, if she is in the water and he looks at her vagina accidentally and then looks at it with a sensual desire then the prohibition will apply (because this is direct looking).

- If anyone touches a woman with sensual desires, the prohibitions apply and it does not matter if he touches her deliberately or forgetfully or under compulsion (or own mistake) or in sleep.
- If a man intended to awake his wife to have sexual intercourse with her but by mistake he touched his daughter and on the assumption that she was his wife, he pinched her with a sensual desire. And she, too, being young was ripe for sexual desire, so the girl's mother, meaning his own wife, will become forbidden to him.
- If a man touches with lust a woman's hair on her head then prohibition applies to him. If he touches her hair that are hanging then nothing is forbidden to him. However, Natfa رحمه الله has declared a general prohibition for touching a woman's hair without going into the details (of where the heir lie).
- The same prohibition applies if a man touches a woman's nails with a sexual desire.

In this connexion, it must be understood that the prohibition on touching a woman with sensual desire becomes effective it there is no clothing between them. If the clothing is such that the man touching her does not feel the heat of her body then no prohibition applies even if the penis becomes erect. If a man touches a woman's seeks at her soles (underside), then prohibition becomes effective, But, if a leather covering over the socks prevents any kind of sensation then no prohibition applies.

- If a man kisses a woman while there is clothing between them, prohibition will become effective provided the man senses the coolness of the woman's teeth or lips.

Prohibition becomes effective on touching. It is not necessary that the man should continue to touch for long. The ulama (Scholars) say that if a man driven by lust stretches his hand towards his wife but instead of his wife, his hand touches the nose of his daughter and with it his excitement multiplies, the girl's mother, meaning his own wife, will become forbidden for the man even if he had removed his hand instantly.

For a prohibition to be effective, the woman who is touched or kissed must be such for whom one may have a lustful desire. The jurists rule that the minimum age for whom a man can have a sexual urge is nine years. He does not feel sexual excitement for a younger girl. If a man has sexual intercourse with a minor girl who is not likely to cause sexual excitement in a man then prohibition will not arise. On the other hand, if a woman is so very old that she is beyond exciting a man, then too she becomes the means to prohibition because she had fallen under the purview of the ruling. She cannot come out of it because of old age. As for the minor, she had never attracted the prohibition.

Just as prohibition (or forbidden degrees) can take effect only if a woman is such that a man may have a sensual desire for her, so too for prohibition to be effective, man must be capable of attracting a sensual desire from a woman. Hence, if a four year old boy had sexual intercourse with his father's wife (his step mother), then prohibition will not be effective.

However, if the boy is one whose equals in age can have sexual intercourse then the same ruling will apply for him as applies to adults. The scholars describe this kind as one who is capable of having sexual intercourse, whose inclination to woman is apparent, and woman feel shy before him.

In the foregoing things about touching and looking, it is presupposed that the sexual urge (or the excitement) is there. A man will be subject to the forbidden degrees (of marriage, the topic of this subject) if he touches a woman, kisses her or looks at the inside of her vagina with a sensual desire. If when he does these things (touching and looking), he has no lustful inclination but it develops afterwards, then the forbidden degree do not apply to him. The sign of a lustful inclination in man is the erection of his penis, or, if it already was erect, increase in its rise and thickness. This ruling is observed by jurists. Hence, if a man goes to his daughter by mistake instead of going to his wife and his penis was already erect (before he goes to her) and the erection did not increase, then the girl's mother, meaning his own wife, will not be forbidden to him. This is the sign of a lustful inclination for a man who is young and potent (and able to have sex). If he is old then the sign of sensual desire in him is an urge and excitement in his heart if there was no excitement -beforehand. If the excitement in his heart was there, then an increase in the excitement is the sign for him.

The sign of a lustful desire in woman and the man who is castrated is the growth of a desire in his heart and a sexual pleasure on touching. etc., if these things were not already found in them. If these things had been there beforehand, then an increase in them.

It must be remember that the forbidden degrees apply when even one of the two - man or woman - possesses the lustful desire.

The forbidden degrees on touching kissing, etc. apply necessarily when there is no ejaculation. This is a condition. If ejaculation takes place then the forbidden degrees do not apply, because it is clear when this happens that touching, etc. did not lead to intercourse.

- If a man sees a woman's behind or commits an unnatural act at her behind then the forbidden degrees do not apply.
- Similarly, if a man perpetrates the acts of intercourse with another man then the forbidden degrees do not apply.

• If a man confesses to his wife that they are forbidden to one another (because of an illicit act on his part) , then he is to be believed. The two will be separated.

• If a man refers to a wrong that he had committed before they had married, like confessing to his wife that he had committed adultery with her mother, then his word is deemed reliable and the two will no longer be husband and wife. However, it will be *wajib (obligatory)* to give to the woman the dower in full (as had been specified at the time of their marriage). The contract will not be *wajib (obligatory)*. It is not necessary that the man repeat his confession. It is enough that he confesses just once. Hence, if he retracts from his confession and denies after the first confession, the judge will not regard their marriage as valid. Of course, if the man had truly made a false confession then the woman will remain his wife in Allah's sight though the judge will separate them.

• If a man says of a woman that she is his foster mother (meaning that he had suckled him) but later when he decides to marry her, he says, 'I had lied, She is not my foster mother," then in this case a lenient view is taken and it is allowed to him to marry that woman.

• If a man kisses a woman and says that he had not done it with a sensual desire, or he touches her or looks at her vagina and denies that he was driven by a sexual urge, then in the case of kissing, the forbidding degree will be applied to him till it is known for certain that he had not been prompted by a sensual derive. In the other two cases, the command forbidding him marriage will be applied only on finding out if he had done that because of a sensual urge.

The reason is that a kiss generally follows a sensual desire touching and looking do not necessarily ensue from a sensual desire. However, this is when the man had touched the woman at any part of her body other than her vagina. If he had touched her vagina and claims that he did not do it out of a sensual urge then he will not be believed. Also, when he touches her breast, he cannot say that he was not prompted by a sexual urge.

• Similarly, if he mounted a beast with her and claims that he did not mount because of a sexual urge then he would not be believed. But, if he climbed a woman's back to go over a river and says that he was not driven by a sexual urge then he would be believed.

• If a man boasts before people that he had touched a certain woman driven by sexual urge then the testimony of the people against him will be accepted and the forbidden degree will be applied to him.

• Similarly, if the witnesses say that certain man had touched a woman with carnal desire then their testimony will be accepted because this kind of an urge is easily detected. The same applies about any one testifying that the man had kissed a woman.

Qadi Ali Sa'di رحمه الله said that if an intoxicated man nabs his daughter, clings to her and kisses her, and decides to have sexual intercourse with her but she reminds him that she is his daughter so he lets her go, then too her mother (this man's wife) will be forbidden to him.

If a man is asked, "What did you to your mother-in-law?" and he says that he had a sexual intercourse with her then the prohibition of affinity will be effective on him. (It is hurmat masahirat or the forbidden degree) This, is spite of the fact that the person asking and this man were both jesting with one another. But, he will not be believed in law, that he was joking.

If a man says of his female slave that he has had a sexual intercourse with her then she is forbidden to his son. If the man says about someone else's female slave that he has had a sexual relationship with her then his son is allowed not to trust him and to buy the female slave and have sexual intercourse with her.

• If a son inherits a female slave from his father then he may have sexual intercourse with

her unless he knows for certain that his father had copulated with her.

- A man married a woman on her assurance that she is a virgin. However, after marriage when he decide to have sexual intercourse with her, he learnt that she was not a virgin. On being asked, she named his father as the one who had committed adultery with her. Now, it is upto him to believe her in which case their marriage will be broken and she will have no right to the dower. But, if he decides not to believe her then their marriage will remain intact.
- If a woman alleges that her husband's son had touched her with evil design, so her marriage to her husband had ended, then she will not be believed but her husband's son's word will be trusted.
- A man kisses his father's wife with sensual desire forcefully or a father kisses his son's wife compulsorily with sensual desire but the husband asserts that no sensual desire was involved. So, the husband's word will prevail and she will remain her wife. But, supposing the husband agrees that sensual desire was the driving force then the couple will have to separate and it will be *wajib (obligatory)* on the husband to pay the dower. However, the husband will be in his rights to receive the amount from the man because of whom this situation arose, provided he had done this thing to create mischief. If he had no intention to create mischief then the husband had no right to receive anything at all.

Suppose that in the foregoing case, the father or the son had not kissed but copulated with the other's wife. In this case, the husband cannot claim from the culprit the amount of dower he paid to his wife. The reason is that the hadd or prescribed punishment is imposed on an adulterer in which case no pecuniary punishment may also be imposed.

A man marries another man's female slave. Before he can come to her, she kissed her husband's son in sexual excitement. So he made this known but her master denied it. In this case, the marriage breaks because the husband acknowledges her crime. He will have to pay her only half the dower payable to her because her master had believed him. The confession of the female slave will not be relied upon.

- If a woman quarrels (at home) and (in the heat) pulls the penis of her grandfather, and says that she did not do it in sexual excitement, then her word will be accepted.
- A marriage does not end completely because of prohibition of affinity or prohibition of fosterage. Rather it becomes corrupted. (As a result, it is forbidden to have sexual intercourse. So, the husband must divorce his wife. If he does not, then the judge must cause a separation). If the husband has sexual intercourse with his wife, the hadd or prescribed punishment will not be imposed, whether he did it in uncertainly or otherwise.
- If a man has illicit relationship with a woman or does any obnoxious deed that calls for prohibition of affinity and then makes a repentance, then he will remain the mahram of the woman's daughter because it is perpetually for bidden to him to marry the girl. This is evidence that prohibition is effective after adultery and from kissing, touching etc.
- If a man, Zayd, married a woman, Khalidah, and Zayd's son (but not Khalidah's) marries the daughter of Khalidah (from her previous marriage) or the mother of Khalidah, then there is nothing wrong in it.
- If a man has sexual intercourse with his wife (who was divorced by her first husband talaqah mughallazah) with a piece of cloth round his penis then it will depend on whether the cloth permits feeling of sensation. If so, the woman will become lawful for her first husband (to remarry). If heat did not pass through the piece of cloth then she will not be lawful for her first husband.

3. **FOSTER RELATIONSHIP:** Woman who are forbidden (in marriage) because of fosterage: the some relatives as are forbidden because of lineage and by marriage are also forbidden because of fosterage.

If a woman has suckled a child at its age of suckling then they are related as mother and child. Her husband is its foster father. Hence, all their relatives are forbidden to the child, the same as the forbidden to children of real parents.

The prohibition by reasons of fosterage occurs on simply suckling at the child's age of suckling whether it is little milk that is consumed or more. The simple fact of suckling and milk having been drunk into the belly and having reached there with certainty is ample evidence of fosterage.

The age of suckling is:

(i) According to Imam Abu Hanifah رحمه الله thirty month, and

(ii) According to his two disciples Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله two years.

If a child first stops suckling during the age of suckling but suckles later within the age of suckling then this is counted as fosterage. But, suckling after the period of suckling is over does not occasion the (commands of) prohibition by suckling.

The ulama (Scholars) agree that the wages for suckling are valid for a period of two years. Thus if a man divorces his wife and she demands from him wages for more than two years for suckling his child t hen her demand will not be accepted. The child's father (her ex-husband) cannot be compelled to pay to his divorced wife wags for suckling his child beyond two years. But, she can demand and compel him to pay wages for suckling the child for two years.

Just as prohibition by fosterage applies to the relatives of the foster mother, so too it applies to the relatives of the foster father. A foster father is the husband of the foster mother. He is the one who enables her to suckle after she conceives his child.

Radi (رضيع) is the child suckled. He or she is forbidden to marry its foster parents, their predecessors (parents and so on up the line) and their progeny (children and so down the line) whether related or foster. The prohibition will extend to -

- Children of his[1] foster mother before she suckled him, and
- children born to her after she suckled him whether sired by his foster father or by any other man she marries after him,
- children she suckles apart from him belonging to other parents,
- children born to his foster father from another wife.

All of them will be his foster - sisters and brothers. Their children will be his nephews and nieces. The foster father's brother will be his paternal uncle and his sister his paternal aunt. The brother and sister of his foster mother will be his maternal uncle and maternal aunt.

The father and mother of his foster father will be his grandfather and grandmother respectively. And, the mother of his foster mother will his (maternal) grandmother.

There are prohibitions by reason of parents (or lineage) in fosterage. So too there are prohibitions by reason of marriage (among in laws) in fosterage. Accordingly.

- the wife of his foster father is forbidden to the radi' (or, the foster child who had been suckled),

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[1] Throughout 'his or her' may be understood.

- the wife of the radi (meaning the foster child had been suckled) is forbidden to the foster father.
- Other relatives may be understood in the same manner, except two possibilities:

(i) In real relationship (by true parents) , marriage is forbidden with the sister of real son. But, in fosterage, marriage is permitted to the sister of the foster son.

WHY: The reason is that the sister of his real son will be his own daughter or his own step daughter. So the prohibition to marry her will be effective. However, both these things are not found in fosterage. So, the sister of a foster son is not forbidden. There fore, if any of these two things is not found in real or blood relationship too, then marriage will be proper (in that case too). For example, a female slave who belongs to two men gives birth to a child. Both of them claim parentage of the child till its parentage is ascribed to both man. Now, Each of them also has a daughter from their wives, so, it is allowed to either of them to marry the daughter of the other partner because neither of the new things is found here (she is neither his real daughter nor step daughter) , though whichever of the two marries the other's daughter is as though he marries the sister of his real son.

(ii) NO one is permitted to marry the mother of one's real brother, but it is allowed in fosterage.

WHY: In the case of blood relationship, they shall be either akhyafi brothers having a common mother or have a common father in which case the brother's mother will be his father's wife. In fosterage, however, this thing is missing, so it is allowed to marry the mother of the brother.

- The sister of one's foster brother is allowed to one in marriage. This is also permitted to blood relatives, for example:

Zayd has a step brother Bakr who has a akhyafi sister (meaning, they have a common mother but different fathers). It is allowed to zayd to marry his sister of Bakr who is Zayd's step brother.

- The mother of a foster brother is not among the forbidden degrees.
- The mothers of a foster paternal or maternal uncle, paternal or maternal aunt are also not among the forbidden women.
- It is allowed too to marry the mother of one's foster granddaughter (from son's side).
- It is allowed also to marry the paternal or maternal grandmother of one's foster son.
- Marriage is allowed too to the foster son's: paternal aunts, his sister's mother, his niece (brother daughter) , his paternal aunt's daughter.
- A woman is allowed to marry the father of her foster sister, the brother of her foster son the father of her foster grand son (from son's) and the grand father and maternal uncle of her foster son.

However, where blood relations are concerned, all of these relatives are among the forbidden degrees. It is not allowed to marry them.

- A man divorces his wife who has milk in her breasts. She marries another man after her period of waiting is over. He has sexual intercourse with her. The ulama (Scholars) say unanimously about it that when a child is born to her sired by t his second husband, the milk in her breasts will be attributed to him and it will have nothing to do with her first husband anymore. But, if she does not conceive a child from her second marriage then the milk in her breasts will be said to be there because of the sexual intercourse by her first husband, previously. In case she has conceived from the second husband, then, according

to Imam Abu Hanifah رحمه الله , till the child of the second husband is born, the milk in her breasts will be said to be because of the first husband's sexual intercourse.

- A couple do not have any children. After some time (suddenly) the woman had milk in her breasts (without conceiving a child). She suckled a child of someone else. The milk belong to her. Her husband has noting to do with it. In this case, there will occur no prohibition by reason of suckling between the radi (the child who is suckled) and any children this man may have from his other wives.
- A man had illicit relationship with a woman because of which she bore a child. Then she suckled someone's daughter. As a result, this adulterer and his father, grandfather and so on and his sons are not allowed to marry the girl who was suckled by the adulterers. The paternal and maternal uncles of the adulterer may marry her just as they may marry the girl born to the adulteress.
- A man had sexual intercourse with a woman by mistake (falling in doubt). She conceived a child. Then, she suckled someone's child. So, this child will be a foster child of the man who had copulated with the woman.

When a child's parentage is attributed to the man who had the intercourse, it is also a relation of fosterage that is established between them. When the child's parentage is not established with this man, a relationship of fosterage is established only with the foster mother.

- A man marries a woman and they have a child. She suckled it for some time but the milk dried up in her breasts only to grow again. She suckled another child (that milk). It is allowed to this child to marry the children of that man from his other wives.
- A virgin grows milk in her breast s and she suckles an infant girl. She becomes her foster mother. All commands of fosterage will apply to both of them. If a man marries this virgin but divorces her before having a sexual intercourse with her, then he will be permitted to marry the girl who was suckled (by the virgin). (The same command applies to wife's daughter.) But, if he divorces her after having a sexual intercourse, then it is disallowed to him to marry the girl.
- If a girl who is less than nine years old grows milk in her breasts and she suckles it to a boy, then this does not establish a prohibition by reason of fosterage between them, because this is occasioned only when milk grows in the breasts, at the age of nine or more.
- Similarly, if the breasts of a virgin secrete (or discharge) yellowish liquid, prohibition by reason of fosterage is not occasioned by suckling it.
- A woman draws a child's mouth to her nipples but it cannot be ascertained whether the child suckled any milk so, the prohibition by reason of fosterage will not be applied because of the doubtful circumstances. However, it is better to be on the safe side and apply the prohibition by reason of fosterage.
- A woman's breast discharge a thin, yellow coloured secretion. If it is swallowed by an infant while suckling then the prohibition by reason of fosterage will apply. It will be presumed that the infant suckled milk that had changed colour.
- If a man's breasts locate and he suckles a child, then t his does not occasion prohibition by reason of fosterage.
- For prohibition by fosterage to be established the command is identical for a living woman and a dead woman.
- If two children suckle milk of the same quad raped, that does not occasion prohibition by reason of fosterage.
- The command of fosterage is applied equally in Darul Islam (the Islamic territories) and

Darul Harb (the territory of the enemies). Thus if a (disbelieving) woman suckles a (disbeliever's) child in the enemy territory and later she, her relatives and the child embrace Islam - or they had been adherents of Islam in the enemy territory - and emigrate to Dar ul Islam, then all command of fosterage will apply to them.

• Just as the prohibition by reason of fosterage takes effect on suckling milk from a woman's breasts, so too it occurs on putting milk in a child's month or squeezing it in its nostrils. But, it does not occur on immersing milk in the child's ears, in its penis rectum or through a wound in its brain or belly even if it reaches inside. Imam Muhammad رحمه الله, however said that the prohibition occurs if injected through an enema.

• If this milk is mixed in diet and cooked to prepare food, the characteristics of milk being altered thereby, then the prohibition is not effective on eating this food irrespective of whether milk is the dominant component or secondary.

• If the mixture containing milk is not cooked on fire, even then prohibition does not take effect, provided milk is not the dominant constituent of it. But, even if it is dominant, Imam Abu Hanifah رحمه الله holds that it does not occasion prohibition because once a flowing substance combines with a solidified ingredient, it loses the property of something drinkable and turns into a solid. So, the ulama (Scholars) say that if the other ingredient is not more than milk, and milk retains its flowing quality, then prohibition will be effective on drinking it.

• If a woman's milk gets mixed with a goat's (or any animals) milk and forms a major portion of the mixture, then prohibition becomes effective on drinking it.

• If a woman mixes bread in her milk and bread absorbs it, or she mixes her milk in parched barley, and feeds the mixture to a child, then if it tastes of milk then prohibition is occasioned. However, this depends on feeding the child morsel by morsel. If she feeds the mixture after pulverizing it draught by draught then (even if the taste does not linger) prohibition takes effect.

• If a woman's milk is mixed with water, medicine or an animal's milk, then the ruling depends on the major portion of the contents. If milk forms a dominant portion then prohibition is occasioned on drinking it. If any other content forms a major part then prohibition will not be effective.

• If a woman's milk gets into something thin and flu id or solid, then, again, the ruling depends on whether it forms a major content.

GHALIB: The word for dominant and major content is ghalib. It covers colour, odour and taste, and it means that all these three or one of them sh ould be sensed or distinguished.

• If milk as well as another constituent of the mixture are equally felt then prohibition takes effect because milk is not suppressed.

• If milk of two women mixes, Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله say that prohibition by reason of fosterage will apply to the woman whose milk is more. However, Imam Muhammad رحمه الله says that it will apply to both woman. One tradition ascribes this opinion to Imam Abu Hanifah رحمه الله too. Indeed, this opinion is more correct and nearer safe side.

• If milk of both the women is equal then the agreed opinion (of these three imams) is that prohibition by reason of fosterage will apply to both of them.

• If a woman uses her milk to prepare dilute curd, yoghurt, cheese, etc. and feeds the preparation to a child then it does not occasion a prohibition because this does not

imply suckling.

• A woman of a village suckled an infant girl. After some time, no one remembered who the woman was. Then, later a man of the same village married the girl. The marriage is lawful.

• Woman must not suckle any child unnecessarily. If they do, then they must remember it or write it down.

(It is common with woman that they put a child of another woman to their breast and suckle it. They do not remember it later and are not serious about it. In this way, the forbidden degrees of fosterage are neglected and violated. So it is necessary that they exercise caution in this regard.)

It does not matter whether milk is suckled before (child's marriage) or afterwards, the prohibition by reason of fosterage is occasioned. It makes no difference whatsoever when the child was suckled. Suppose a man marries an infant girl and after that his mother (real or foster) suckles this girl. Or his wife - or, his sister or daughter suckles her. This child is now forbidden to this man and it will be *wajib (obligatory)* for him to pay her half her dower which he shall demand from the woman who had suckled the child if she had done it to create mischief and annul the marriage. If she had intended no mischief then he will not demand any thing from her (for, she may have been sympathetic).

• A man marries two infant girls. Later a stranger woman suckles both of them together or one after the other, then both the girls will be forbidden to the man, their husband (because of fosterage). Thereafter, he may, if he wishes, marry one of them.

• If in the previous case, he marries (not (two) but) three infant girls and the woman suckles all three together, all three will be forbidden to him. Later, he may marry one of them, if he chooses.

• If she suckles the three girls one after the other, then the first two will be forbidden to him and the third will remain his wife.

• If she suckles two girls together and then, after that, the third, the same command will apply as the foregoing.

• If she suckles one of them first and afterwards the other two together, then all the three are forbidden to him. It is *wajib (obligatory)* on him to pay half the dower to each of them. He will demand this from the woman who had suckled the girls provided she had done that to create mischief.

• If there were four girls whom the man married and the woman suckles all of them one after the other or all together, all four are forbidden to him.

• If she suckles one and then the three together, the same command applies.

• If she suckles three at one time first and afterwards the fourth, then the fourth will not be forbidden to him.

• If a man marries a grown up woman and an infant girl, and the woman suckles the infant, both of them will be forbidden to the husband. If he has not had a sexual intercourse with the woman then she will get no dower. It will be *wajib (obligatory)*, however, to pay half her dower to the infant. He will get it from the elder woman provided she had done it to create trouble otherwise nothing will be demanded from her even if she was aware that the infant was her husband's wife.

• The proof of suckling is in one of two things:

(i) A woman admits that she had suckled so-and so.

(ii) Witness testify to the fact. This may be by two men or one man and two women.

The separation of the couple (because of prohibition by reason of fosterage) is enforced by

the command of a judge. When two men who are just or one man and two woman testify that (a certain) husband and wife are related through fosterage, the judge may separate them on the basis of their testimony. If no sexual intercourse took place between them, then the woman will get no dower at all. If they have had a sexual intercourse then it will be *wajib (obligatory)* on the husband to pay her the lesser amount of the two: mahr with or mahr-e-muayyin (proper dower or specific dower). No maintenance will be *wajib (obligatory)* on him.

• If two just men, or one man and two woman, testify before a married woman, after the marriage is contracted, that there existed between her and her husband a relationship through fosterage, then she is not allowed to live with him because this testimony is correct and the judge would accept it if it were presented to him. If only one man gives this testimony of the woman and she see seems inclined to believe him then she must keep away from her husband. It is better but not *wajib (obligatory)*.

• A man marries a woman. But another woman comes afterwards and tells them, "I had suckled both of you." They have four options:

(i) If they believe the woman then their marriage is corrupted. The wife would get no dower at all if they did not have a sexual intercourse.

(ii) If they do not trust the women, then the marriage will remain intact. However, if the woman is just then, to be on the safe side, the husband must separate from his wife. If he divorces her then he must give her half of her dower. It is good for the woman that she takes nothing, provided they have not had sexual intercourse. If they did have a sexual intercourse already, then it is better for the man to pay her the full dower and maintenance allowance (for the duration of her iddah or waiting period). It will be better on the part of the woman to ask for the lesser of the two, mahr mithl or mahr mu'in and to retrain from taking the maintenance allowance. However, if the husband does not divorce his wife, then it is allowed to the woman to stay on with him.

• If the testimony is unreliable, say by two women, or one man and one woman, or two unjust men, or one unjust man and two woman, about fosterage, then the same command applies that it is better for the husband to divorce his wife.

(iii) If the husband trust that woman but his wife does not, then the marriage will be void. He will have to pay the dower.

(iv) If the wife believe that woman but her husband does not, then the marriage will remain intact but it is necessary for the wife to adjure her husband (that he really does not trust that woman). If he refuses to confirm on oath then they will be separated .

• A man marries a woman. Then he says about her that she is his foster sister or some other foster relative. Then he retracts, saying that he was confuses and he was confused and what he had said was wrong. So, a lenient view will be taken and they will not be separated, provided he sticks to his retraction (that whatever he had said was wrong). But, if he sticks to his first statement and asserts that he had spoken the truth, then both of them will be separated and if he denies after that then it will be of no use.

• If the woman confirms her husband's statement, then she will get no dower (if they did not have a sexual intercourse).

• If she denies his statement, then he will have to pay half her dower as *wajib (obligatory)* (if he had not had a sexual intercourse with her). If he did have a sexual intercourse with her and she belies his statement then it is *wajib (obligatory)* on him to pay her full dower and maintenance allowance.

• If a man decides to marry a woman but says before they marry that they were foster siblings or she was his foster mother, but retracts his statement afterwards on the plea that he was mistaken, then he is allowed to marry her.
• If he does not retract his statement but sticks to it then he is not allowed to marry her.
• If he marries her in spite of that, then they should be separated.
• If he denies having made a statement (to the effect that she was his foster sister or mother) but two witnesses bear out that he had made that statement, then they will be separated.
• If a woman say about a man that he is her foster father or foster brother, etc. but the man denies it and the woman also goes back on her previous confession then he is allowed to marry this woman.
• If in the foregoing case, the man marries her before she retracts her statement then their marriage will be correct.
• If a man say about a woman (who is his wife) that she is her blood or real relative, like real mother or real sister or real daughter and no one knows this woman's lineage and the man could likely be as he says (and she might be his mother etc.) this man will be asked again about it and if he says that He was mistaken or was confused then, being soft on him, the marriage will not be disturbed. If, on being asked again, he says that his first statement was correct, then both of t hem will be separated.
• If the man does not seem to be as he says (and their ages are so far apart that what he says cannot be possible) and the woman's age shows
That she cannot be his mother, or real sister, the relationship will not be proved and the two will not be separated.
• if t he man says that she is his real daughter and then does not deny it but persists on what he says though the people know the parentage of t he girl (that she is someone else's daughter) , so they will not be separated. The same applies when he claims that she is his mother but people know it to be otherwise.

4. **WOMAN TOGETHER:** They are woman who when they are with other woman qualify as muharamat (forbidden degrees).
There are of two kinds:

(i) Stranger (or unrelated) woman.
(ii) Dhawat ul Ahram (cognate relations).

(i) Having stranger woman together means to take more wives than are permitted by ﺷ (divine law).
Shariah had permitted a free man to take four wives at a time. The slave had permission to marry two woman at a time.
Hence no freeman, has permission to have at one time more than four women as his wives. And, no slave has permission to have more than two wives at one time.
It is allowed to a freeman to have as many female slaves (without marrying them) as he likes at any one time. But, a slave is not allowed to have female slaves at all, even if his master permits him to have them.
A freeman is allowed to marry, at a time, four women. These four may be freewomen on female slaves or of both kids together.
• If a man marries five women, one after the other, the marriage of the first four is lawful while the fifth marriage is illegal. But, if he marries all five together with one contract then all the five are illegal.

• The same ruling applies to the three marriages of a slave. (If he marries three women, one after another, the first two will be correct but not the third and if he marries all three with one contract then all three will be void.)
• If an enemy disbeliever had married five wives and all of them (the man and his wives) embrace Islam then it depends on how he had married them. If the five marriages followed one after the other then the first four are valid while the fifth is repudiated. But, if he had married all five by one contract together, then all of t hem will be separated from him, all five marriages being invalid.
• If a man marries one woman and later he marries four others together then only the first continues to be valid while the four are not proper.
• If a woman marries two men by one contract and one of them ready has four wives, then her marriage will be correct with the other (who does not have four wives).
• If, in the foregoing case, both men already have four wives - or none of them has four wives before hand - then neither or her marriage is correct.
(ii) Having together dhawil arham. It is to have two wives who are cognate and blood relatives of one another. It is forbidden to have two sisters as wives at one time. It is also forbidden to have two sisters as female slaves and cohabit with them. (If one has two sisters among one's slave then one must not have sexual intercourse with both of them. We will see more about it in the lines following.) These two may be real sisters. The command is alike.

CRITERION: The standard to decide this issue is that of the two related women, one may be supposed to be a man and then it must be seen whether their marriage would be correct as husband and wife. Their relationship may be real or foster. If their marriage would not be proper then it is not allowed to have both the women together as one's wives.
In the same way it is forbidden to have a woman and her real or foster aunt together in marriage. (This applies to both, paternal and maternal aunt.)
Other relatives of this kind are also covered by this prohibition. It is disallowed to have them together in marriage at the same time.
• It is allowed, however, to have as one's wife a woman as well as the daughter of her previous husband (from his other wife and not this woman's). The reason is clear from the criterion:

[If this woman were a man, it would have been permitted to 'him' to marry this girl.]

But, the converse is not allowed:

[If that girl were a man, it would be forbidden to marry 'his' father's wife.]

• A man is allowed to have a woman and her female slave together in marriage provided he had married the female slave first.
• If a man marries two sisters with a single contract then (the marriage is void and) both of them will be separated from their husband not consummated the marriage then they will get no dower.
• If he had cohabited with then before being separated then they will each get the lesser of mahr mithl and mahr mu'in (proper dower and specified dower)
• If a man marries two sisters at different times by separate contracts, then the second marriage would be invalid. The husband must separate from her and if he does not, then the judge must have them separated on learning of it. If this separation takes place before they could have sexual intercourse then none of the commands of separation will be enforced (like dower and iddah, etc). If, before they separated, he had sexual intercourse with her, then the lesser of mahr nihl and mahr mu'in would be paid and it would be *wajib (obligatory)* on her to observe the iddah. If a child is born to her then it be attributed to him.

Also, he will have to keep away from his (first) wife till her sister completes her iddah.

- If a man marries two sisters by separate contracts, meaning one after the other, but it cannot be determined which of the two he married first, then he will be commanded to disclose it. If he states (and name the first and second wives) then his statement will be followed (and the first wife will be retained and the second sister's marriage will be declared null and void). If he two cannot say then the judge will separate both of them from their husband. After that both of them will get half and dower provided their dowers are equal and were determined at the time of the contract, and their separation may have taken place without their having had sexual intercourse.

If their dowers are unequal, then each will get one-fourth of t he other's dower.

If their dowers were not determined at the time of the contract (of marriage) then, instead of half dower, each will get a pair of garments.

If their separation occurs after they had experienced a sexual intercourse, then each will get her full dower.

Abu Ja'far Hindwani رحمه الله said that the aforesaid ruling applies when each of them claims that her marriage preceded the other's and none of them has any witnesses. Both will be given half the dower. However, if both of them deny knowledge of whose marriage took place before the other's then a final decision about them would be held in abeyance till they agree on something and make peace. This will be done when they go to a judge and say, "Our dowry is *wajib (obligatory)* on our husband and there is no third claimant with us in our demand. So, we agree between us to receive half of the dower." The judge will then pass the judgment.

If each of them claims to have been married first and presents her witnesses then it is *wajib (obligatory)* on the husband to pay half of the dower between both of them. All the ulama (Scholars) are unanimous about it.

Moreover, these commands about two sisters in marriage together are applicable to all such women marrying whom together is forbidden.

- If this man from whom two sisters married to him were separated wishes to re-marry any one of them, then he may marry her provided he did not have sexual intercourse with her before separating.
- If their separation took place after they had a sexual intercourse then it is not allowed to him to marry her till both sisters have passes their waiting period (or iddah).
- If one is still passing her iddah and the other has passed it, then he can marry the sister who is in her iddah. He can marry the other only after her sister who is in iddah comes out of it.
- If before they separated, the man had a sexual intercourse with only one for the two sisters (his wives) , then he is allowed to marry the one with whom he had a sexual intercourse.
- If he wishes to marry the other with whom he did not have a sexual intercourse, then he is not allowed to marry her till the iddah of her sister with whom he had had a sexual intercourse is over.
- When the iddah of the sister with whom sexual intercourse was had is over then he may marry any of the two sisters he likes.
- In the same way as it is disallowed to marry two sisters at one time, so too it is not allowed to have sexual pleasure with two female slaves who are sisters (touching, embracing, having intercourse, etc,) In other words, if a man possesses two female slaves both sisters then he should not have sexual pleasure from both of them. Rather, he may

have sexual intercourse and pleasure with any one of them only because it is forbidden to have it from the other after one of them is chosen for it. He can only enjoy the second sister when he has forbidden the first to himself.

• Similarly, if a man buys a female slave and has sexual intercourse with her and of towards he buys her sister, too then he can have sexual intercourse only with the first. He is forbidden have it with the second. He can enjoy her only after he forbids the first to himself.

The method of forbidding a female slave to oneself is:

- to marry her to someone,
- to remove her from one's ownership,
- to set her free,
- to give her to someone as a gift,
- to sell her,
- to make a charity of her,
- to contract a mukatib with her.

It must be known that to set some of her free is like setting all of her free. (For example, if an owner tells his female slave that he has set half of her or on-fourth of her free then it is tantamount to setting her free completely. And sexual intercourse will be forbidden with her.)

In the same may removing some of her from one's ownership is tantamount to removing all of her from one's ownership.

If he says simply, "The first is forbidden to me then it does not permit him to have sexual intercourse with the other. It is the same thing as when the second does not become lawful because of the menstruation of lochia and ihram of fasting of the first.

• If a man has had sexual intercourse with each of the two slave sisters in his possession then he can no more have sexual intercourse with either of them unless he forbids one of her to himself in the foregoing method.

• If a man sold one of the two slave sisters in his possession, but she was returned because of a defect in her,

or, he had presented her to someone, but cancelled his gift,

or, he had given her in marriage to someone, but her husband divorced, her and her iddah is over,-

in these cases the man cannot have sexual intercourse with either of them without first forbidding one of them to himself.

• If a man marries a female slave but before having a sexual intercourse with her, he purchased her sister, too, then it is unlawful for him to obtain sexual pleasure with the female slave he has purchased. The reason is that the prerogative of being a wife is established through marriage. So, if he has a sexual intercourse with the newly purchase female slave then it will amount to giving the right of wifehood to two sisters at one time which is forbidden.

• If a man has sexual intercourse with his female slave and then marries her sister then his marriage is correct. Given that, he must not have sexual intercourse with the female slave even if he has not had a sexual intercourse with his new wife. Moreover, he must not have a sexual intercourse with his wife until he forbids his female slave (the sister of his wife) himself according to the foregoing method.

• If he marries the sister of his female slave without having a sexual intercourse with the female slave then he may have a sexual intercourse with his wife (the sister of his female slave).

• If a man has a sexual intercourse with his female slave and then marries her sister but

that marriage was broken for some reason then the female slave will not be forbidden to her on that account. But, if he has a sexual intercourse with his wife (his slave's sister) then it is forbidden to him to have a sexual intercourse with the female slave.

- If two sisters say to a man, "We give ourselves to you in marriage for so much dower" and both speak out these words together and he accepts one of them then this marriage is allowed.
- If this man says to both these sisters, "I marry each one of you against rupees one thousand each," One of them accepts and the other rejects him, then both marriages are void.
- Imam Muhammad رحمه الله said about a man that he appointed a man as his agent to get him married. Later, he appointed another man for the same purpose. Both of them chose a woman each and contracted his marriage without the permission of these women, Later, it transpire that they were foster sisters and both the agents had uttered the words of marriage simultaneously. In this case, both their marriages will be void.
- If in the foregoing case, the marriage was performed with the permission of both the women or of one of them and not the other, then the same command applies.
- A man, zayd marries two sisters though one of them was already married to another man or was divorced by him and was till the in her iddah or waiting period. In this case, Zayd's marriage will be valid only with the other sister (the unmarried one).
- A man divorces his wife or resorts to one of the kind of steps to divorce, or his marriage to her is annulled for some reason, or he falls in doubt and has sexual intercourse with a woman. In short, the woman passes her iddah. During this period of the woman's iddah (waiting period), this man cannot marry her sister.
- In the same way, as it is not allowed to him to marry her sister during her iddah (waiting period), so, too, he is disallowed to marry any of her related woman who falls under the category of dhawal arham and her marriage at the same time as this woman to him is unlawful. For example, during her iddah (waiting period) it is forbidden him to marry her niece.
- In the same way, he is not allowed to have as wife four women beside her during her iddah (waiting period).
- If a man sets free his female slave who was an umm walad (meaning, mother of his child) then till her iddah (waiting period) is over, it is not allowed to him to marry her sister. However, Imam Abu Hanifah رحمه الله holds that during her period of iddah (waiting period), he is permitted to marry four women apart from her moreover, the two disciples, Imam Abu Yus'uf رحمه الله and Imam Muhammad رحمه الله hold that during the iddah (waiting period) he may even marry her sister.
- If a man quotes his divorced wife as saying that her waiting period after divorce (Iddah (waiting period)) is over (so he can marry her sister) , then it will be calculated how many days had passed since her divorce. If he required number of days have not passed then he should not be believed. Similarly, his divorced wife should not be believed. However, if she speaks of some other reason for her iddah (waiting period) to have been over then her words would be believed, like her citing her miscarriage. Beside if the number of days seem to have passed for the iddah (waiting period) to be over and the woman confirms her husband's statement or she is not there then he may be trusted. In that case, he would be permitted to have four other women as wives or to marry hi wife's sister.

In fact, that Hanafi scholars maintain that if the wife belies her husband, in the this situation, even then word of the husband would be believed.

- If a man's wife apostates and goes away to an enemy land, then he is allowed to marry

her sister without waiting for the iddah (waiting period) of the woman to end. It is like being allowed to marry the sister of one who dies. Later, if that apostate woman returns from enemy territory having reverted to Islam, the marriage of her husband to her sister will not be revoked.

• If, in the foregoing case, she returns before he marries her sister, then according to Imam Abu Hanifah رحمه الله , even this situation he is allowed to marry her sister. But, Imam Abu Yusuf رحمه الله and Imam Muhammad both, contend that he cannot now marry her sister (when this situation arises before he could marry her).

• It is not allowed to have as wives at one time two such women as are paternal aunts or maternal aunts of one another. For example, Zayd married Amr's mother and Amr married Zayd's mother. Both couples had daughters born to them. Each girl was the paternal aunt of the other. Or Zayd married Amr's daughter and Amr married Zayd's daughter, so each daughter was the maternal aunt of the other.

In each of these cases it is unlawful to have both of them as wives at one time.

• Suppose that a man marries two women. One of them was forbidden to him for one of these reasons:

- She was a muhrim of him
- She was already married, or
- She was an idol worshiper. The other was permitted to him in marriage.

Hence, in this case, his marriage to the latter is correct, but void to the former. The specified dower will be paid in full to one whose marriage is correct. This ruling is based on the contention of Imam Abu Hanifah رحمه الله.

• If in the foregoing example the man has a sexual intercourse with the woman to whom his marriage was not lawful then she will get the dower mahr mithl whatever the amount. As for the other whose marriage was correct, she will be paid the entire dower.

5. **BEING OWNED:** This is about the female slaves whom it is forbidden to marry if one already has a free woman as a wife.

It is also forbidden to marry a free woman and a female slave at one time.

The same applies to a mudabbarah and to a umm walad.

(A mudabbarah is a female slave to whom her master says 'you are free after my death,' An umm walad is the female slave who begets her master's child.)

If a man marries a free woman and a slave by a single contract, then the marriage with the free woman will be correct but the marriage with the female slave will be void, provided the free woman is one with whom he is permitted to marry (not of the forbidden degrees). However, if the free woman whom he marries if of a forbidden degree, like an aunt, then his marriage with the female slave will not be void.

• If a man divorces his wife who is a free woman with talaq ba'in (irrevocable divorce) or three pronouncements and while she is in her iddah (waiting period) (waiting period) , he marries a female slave, then according to Imam Abu Hanifah رحمه الله , this marriage is disallowed. But, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله hold that it is permitted.

• If a ma marries a female slave after divorcing his wife with talaq raj'I (revocable divorce) and she is observing her iddah (waiting period), then the unanimous opinion is that his marriage with the slave is not lawful.

• If a man marries a female slave as well as a free woman who was observing her iddah (waiting period) for a broken invalid marriage or a doubtful marriage, then the marriage

with the female slave will be correct.

• A ma divorces his wife, a female slave, with a revocable divorce and during her iddah (waiting period) marries a free woman and also revokes the divorce of the female slave (to take her back as his wife). This is permitted.

• A slave marries a free woman without his master's permission and has sexual intercourse with her. Again, without his master's permission, he marries a female slave. Then his master gives him permission for both marriage. In this situation, the marriage of the free woman is correct but that of the female slave is void.

• A man marries the female slave of another person but did not obtain his permission. He also did not consummate the marriage with her. Then he marries a free woman, too, after which the female slave's owner gave his consent. In this case, too. The marriage with the female slave is void.

• A man marries a female slave without the permission of her master. After that he marries her daughter who is a free woman. Meanwhile, the master of the female slave gave his permission for her marriage. The marriage of her daughter is correct but her own marriage is void.

• A man has an adult daughter and an adult female slave. He says to a man, "I marry both of them to you against 'so-much' dower." The man accepts to marry the female slave, but this marriage is void.

• If he accepted to marry the free woman after that, then this would be valid.

• If a man is able to marry a free woman but, in spite of that, marries a female slave who is a Muslim or a Jew or a Christian (one of the Peoples of the Book) , the marriage will be correct. However, it is mukruh to marry a female slave if one is capable and competent to marry a free woman.

• If a man marries through a single contract four female slaves and five free women, then only the marriage with the female slave would be proper.

5. **WOMAN ON WHOM OTHERS HAVE A RIGHT:** It is forbidden to marry those women on whom other men have a right. These are a woman who is:

- married to someone,
- observing an iddah (waiting period) for someone, of divorce, death of husband, broken marriage which was consummated, or if which there was an uncertainty.

It is not permitted to marry such woman.

• If anyone unknowingly marries another man's wife and also has sexual intercourse with her, then on separating, the iddah (waiting period) will be *wajib (obligatory)* on the woman to observe.

• If that man knew that she was someone else's wife then on separating from him the iddah (waiting period) will not be *wajib (obligatory)* on this woman. Her husband will not be disallowed to have sexual intercourse with her.

• If her husband divorces her then the (other) man responsible for her iddah (waiting period) is permitted to marry her during her iddah (waiting period) provided she is not precluded from marrying by any other reason.

• If a woman is pregnant after having committed adultery then it is allowed to marry her. However, until she is pregnant and does not deliver her child, her husband is not allowed to have sexual intercourse with her and to do everything that leads to it (like kissing, touching, etc).

• If the man who committed adultery with her and is responsible for her pregnancy

marries her then their marriage is correct. Also, he is allowed to have sexual intercourse with her even before she delivers a child. The woman deserves maintenance allowance.

- A man marries a woman. After some time she had a miscarriage and the limbs were observed duly formed. If the miscarriage had taken place after marriage by four months or more then that, then the marriage is lawful. It is took place in less then four months then the marriage is not lawful, because the limbs of the foetus do not develop in less than four moths. (In the former case, the woman is deemed to have conceived her husband's child, but in the latter case, she would have conceived before their marriage someone else's child. Clearly in that case, this marriage cannot be valid,)
- If a woman is known to have conceived a child of someone legitimately then the unanimous decision is that it is not allowed to marry her.
- Imam Abu Yusuf رحمه الله reported that Imam Abu Hanifah رحمه الله said that if a woman conceives a child of a disbeliever of the enemy and emigrates or is brought to the Islamic territory as a slave then it is allowed to marry her, but it is not allowed to have sexual intercourse with her till she delivers her child. While Imam Tahawi رحمه الله abides by this very opinion, Imam Muhammad رحمه الله has cited another tradition of Imam Abu Hanifah رحمه الله that it is not allowed to marry in this case. Imam Karkhi رحمه الله goes by this opinion (of Abu Hanifah) رحمه الله. This opinion moreover is better and reliable.
- If a man marries his umm walad to another man though she was pregnant by her master, then this marriage will be invalid.
- If she was not pregnant then it is proper.
- A man has sexual intercourse with his female slave. After that, he gives her in marriage to another man. This marriage is legal but it would be *mustahab (desirable)* (better) for the master to get the husband to delay sexual intercourse with the female slave till she gets her menstruation in order to preserve his child if she has conceived. But, since the marriage is allowed, it is also allowed to the husband not to wait for her menses before having sexual intercourse. This is as the opinion of Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله. As for Imam Muhammad رحمه الله, he said, "I do not like that her husband should not wait for her menses before having sexual intercourse with her." The jurist Abu Layth رحمه الله preferred the opinion of Imam Muhammad رحمه الله to be on the safe side.
- However, these opinions concern the case when the master has given her in marriage without having her first experience her menses.
- If the female slave did have her menstruation after the master has copulated with her and before she was married then it is the agreed opinion that her husband need not wait anymore before having sex with her.
- A man sees a woman commit adultery and then marries her himself. In this case, Imam Yusuf رحمه الله say that he is allowed to have sexual intercourse with her without waiting for her first menses after marriage. But Imam Muhammad رحمه الله said the same thing as before that the husband should preferably wait for one menstruation of his wife.
- If a man marries the female slave of his son then the Hanafis allow it.
- If a woman is brought from enemy territory to the Islamic state as a captive and her husband was not with her then it is not *wajib (obligatory)* for her to observe an iddah (waiting period) and any man may marry her.
- In the foregoing case if the woman had embraces Islamic then according to Imam Abu Hanifah رحمه الله she too need not observe the iddah (waiting period) and any man may marry

ıer, but Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله hold that it is *wajib (obligatory)* ın her to observe the iddah (waiting period) during which no one may marry her. There is ıo difference of opinion, however, that it is not allowed to have sexual intercourse with her ill she experiences one menstruation.

'. **DIFFERENCE RELIGION:** These are the woman whom it is forbidden to marry because ›f their being polytheists or idolaters.

t is not allowed to marry woman who are fire worshippers or idol worshippers rrespective of whether they are free woman or slave girls.

[he idol-worshippers include woman who worship the sun and stars and their preferred ›ictures and they who subscribe to the Greek Philosophy of a powerless God. Others ımong them are the zindiq (atheists), the batinis and the abahiyahs. (They are respectively vho attribute hidden meaning to the Quran and who regard every deed in the work as ›ermissible whether good or bad) In the same say, every woman is included in this ›rohibition who follows a false religion.

• Therefore, it is not allowed also to have sexual relationship with a female slave who is a fire worshipper.

• A Muslim is permitted to marry a kitabiyah (who believes in a heavenly Book , meaning a Jewess or a Christian woman) , who resides in enemy territory, and a dhimmi disbelieving woman (who pays the kharaj (homage revenue) to the Islamic state and resides in it). This woman may be free or slave. But, it is better not to marry any of them. Their slaughtered animal, too, should not be eaten unless necessary.

• If a Muslim marries a Jewess or a Christian woman, then he is authorized to forbid her from going to her house of worship (a synagogue or a church) and to prepare wine in his home. However, he has no authority to compel her to have purifying bath after menstruation, child birth bleeding and sexual intercourse.

• If a Muslim marries an enemy's woman, who follows one of the [illegible]oks, in enemy territory, then his marriage is lawful. But, it is makruh (disapproved). La[illegible] when the spouses come to the Islamic territory, their marriage will be retained. However, of the husband comes to the Islamic territory leaving his wife there, then there will be separation of both of them because of change of their countries of residence.

• Those people who follow a heavenly religion and they also have their heavenly Book are counted among the people of the Book. Examples are the scriptures of prophet Ibrahim عليه السلام and Prophet Shith عليه السلام , and Prophet Dawud's عليه السلام Zubur, and so on. Muslim men are allowed to marry their woman. Their slaughtered animal is also permitted to Muslim to eat.

• If one parent of a person is a follower of a heavenly book and the other a fire-worshiper, then he is regarded as one of the people of the Book.

• A Muslim man married a woman from the people of the Book. Then she converted to a fire worshipper, so she becomes forbidden to her Muslim husband, Their marriage will be revoked.

• If he had married a Jewess or a Christian woman and she converted to Christianity or Jewism, then the marriage will remain intact.

• The criterion in such cases is to see that if one of the spouses converts to another religion then is it one which would have barred them from marriage at the initial stage when they contemplated marriage? For example, a Muslim can never marry a fire-worshipper. Thus, if one of thc spouses converts from Islam to one of the spouses converts from Islam to one

of such religions then the marriage will be null and void.

WHAT AFTER THAT?

If a woman is the cause of marriage being broken - say, she convert to a Magian, then the spouses will separate. The woman will not be paid her dower and she will get no maintenance, provided she had converted to another religion before having the sexual intercourse.

- If she converts to another religion (say, Margian) after her husband had sexual intercourse with her, then she will be paid her dower in full.
- If man is the cause of the marriage being broken - suppose, he converts to Magian - and the spouse separate, then he will have to pay his wife half of the agreed dower provided this situation transpired before they could have a sexual intercourse. If a dower was not determined before hand then he should give her a pair of garments. If this happened after they had a sexual intercourse then it is *wajib (obligatory)* to pay her the full dower.
- When a Muslim man apostates, his marriage is not lawful:
    - with an apostate woman
    - with a disbelieving woman, or
    - with a Muslim woman
- When a Muslim woman apostates, her marriage too is not lawful with any man.
- A Muslim woman's marriage is not lawful with
    - a polytheist or
    - a Jew or
    - a Christian
- The marriage of an idolatress is proper with any polytheist or disbeliever, but not with an apostate.
- The disbelieving dhimmis may marry each other though their creeds differ.
- It is allowed to a Muslim man who had a Muslim wife to marry a kitabiyah (Jew or Christian) also, and to
- a Muslim man who has a wife from the kitabiyah (Jew or Christian) to marry also a Muslim woman.

-- in each of these cases the rights of both wives should be equal (as for as allotting nights to them is concerned).

8. **WOMAN OWNERS:** They are the woman who are forbidden to their slaves because they are their owners.

- No woman is permitted to marry her slave.
- She is also disallowed to wed a slave who is common property of hers and of another person.
- If after a marriage, either of the spouses becomes owner of the entire or part of the other then the marriage becomes void.
- If a man marries his female slave, or a female slave of whom he is a part owner then this marriage is not correct.

However, it must be borne in mind that, in the current times, the buying and selling of slaves, male or female, is not practiced at all. Moreover, those rules and conditions governing the sexual intercourse with female slaves no more exist today.

Therefore, some ulama (Scholars) maintain that if the custom of having female slave exists any where, then (sexual intercourse must not be had with them, but) they should be married so that if they really are not the female slave but a free woman then marriage

would legalize sexual intercourse with them.

- If a freeman buys his wife (who is someone's female slave) on terms of the condition of khiyar then his marriage will not void. This is decision of Imam Abu Hanifah رحمه الله.

a. **DIVORCE**

These are woman who are forbidden by divorce.

- If a man pronounces three divorces to his wife who is a free woman then it is not allowed to him to marry her after that. However, if she completes her iddah (waiting period) and marries another man who consummates their marriage and divorces her, then after completing her iddah (waiting period) on this divorce, the two may remarry.
- If a man marries a female slave and, later, divorces, her with two pronouncement, then it is not allowed to him to marry her.
- Also, it is also not allowed to him to have her as his slave girl and have sexual intercourse with her.
- A man marries someone else's female slave. Later, he divorces her with two pronouncements. Then he buys her and sets her free. Now. If he wishes to marry her then she must first marry someone else who consummates his marriage with her and divorces her. When her days of iddah (waiting period) are over, the man, her first husband (who had set her free) may marry her.

RELATED RULINGS

The subject of the muharrimat having been discussed, some essential rulings concerning this chapter are reproduced.

Nikah (wedlock) mut'ah is unlawful. Since it is not allowed to marry a woman in this way (mut'ah), clearly it is also forbidden to have sexual intercourse with her. Neither will divorce be pronounced on her nor will be commands of eela and zihar apply to her.

(Eala is to abandon. A husband swears not to approach his wife for a certain period of time. Zihar is a husband's telling his wife that she is to him like his mother and so unlawful to him.)

MUT'AH: The *nikah (wedlock)* mut'ah is a usufructuary marriage. [1]

(It is contracted for a certain period of time to make use of the woman against a specified amount of money paid to her).

It is that a man offers a woman who is not hindered or forbidden to him in any way (like being someone's wife or observing an iddah (waiting period)): 'I shall pay so much money to you and there against derive benefit from you for so much time or he says "Against so much money give me enjoyment for so many days."

MUWAQQAT: In the same way as *nikah (wedlock)* mut'ah, *nikah (wedlock)* muwaqqat is also unlawful. It may be contracted for a short time or a long time, or a defined nature or an undefined nature. Be that as it may, it is unlawful.

PERPETUAL: If both the spouses define such a long time as a beyond their life expectancy, then the command of *nikah (wedlock)* muwaqqat will not be applied. It will be regarded as a correct marriage in which the stipulation of time would be disregarded.

- Similarly, when the period of marriage is defined to be till the last Hour or till the day of resurrection, or till when the dajjal (Antichrist) appears, or till the descent of Prophet Easa عليه السلام – in all these cases, the marriage will be considered to be correct and the time limit would be ignored.

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[1] The Hidaya, English Translation, Dar ul Isha'at Karachi (v1 p 62)

- Similarly, if the period for which the marriage is contracted is not defined but the husband did think mentally that he would keep her for one year then divorce her, then the marriage would be correct.
- If a man marries a woman on condition that he would divorce her after one mouth, then the marriage is correct.
- If a man stipulates at the time of the marriage, saying to his wife, "I shall stay with you by day but not at night." Then the marriage will be correct.
- A man and a woman who both have assumed the ihram are allowed to contract their marriage in this condition.
- So, too, a guardian who is in the state of ihram is permitted to give in marriage the woman whose guardian he is.
- A woman claimed (before a judge) that a man, say Zayd, had married him. She also cited two witnesses to support her petition. The judge upheld her plea and ruled that Zayd was indeed her husband but, in truth, he had not married her. However, it is allowed to them to live together and Zayd is permitted to have sexual intercourse wither if she wishes to have it.

This is the ruling of Imam Abu Hanifah رضي الله عنه. The first opinion of Imam Abu Yusuf رحمه الله was in agreement with him but his second verdict contradicts it and agrees with that of Imam Muhammad رحمه الله who said that the man is not allowed to have a sexual intercourse with the woman in this case. The judgement of the judge is about the marriage contract. (It will be presumed that he performed the marriage at the time. So, the woman could live with the man, auf Imam Abu Hanifah رحمه الله opined that, if she wished, they could have a sexual intercourse.) However, there is the condition that the woman is eligible to marry (meaning, there is no obstruction to her living as Zayd's wife). For instance, at the time of judgement:

> She was someone else's wife or, was observing an iddah (waiting period) of divorce by her first husband, or, Zayd himself may have pronounced three divorces to her.

In such cases, the judge's judgement will not be enforced. She will not Zayd's wife. Also, must ulama (Scholars) say that another condition is that witnesses should be present when the judge pronounces the judgement.

- If, on the other hand, the man, Zayd, makes a claim about a woman that he had married her and presents witnesses in support of his claim, then the same command will apply as in the previous case.
- If a woman pleads before a judge that her husband had divorced her and she brings false witnesses too then the judge will pass a judgement of divorce. Of course, the woman knowingly lies. She will be divorced and she will observed the iddah (waiting period) and after that she might marry any man. Any of the witnesses too will be eligible to marry her. She will not be lawful for her first husband and he cannot marry her.

DISSENT: Imam Abu Yusuf رحمه الله, however, ruled that in this case neither will be woman be lawful for her first husband who cannot marry her nor will it be allowed to her to marry any other man.

Imam Muhammad ruled that as long as her second husband does not have sexual intercourse with her, she is lawful for her first husband. If another man has sexual intercourse with her, then till she completes her iddah (waiting period), she will be forbidden to her first husband

because the iddah (waiting period) is *wajib (obligatory)* on her.
In other words, Imam Muhammad رحمه الله says that her marriage with anyone else is simply not allowed.

- Suppose a man Zayd claims that a woman Khalidah had married him, but she denies that she had married him. Then, Zayd offered to make peace with her and to pay her some money if she conceded that they were married.
- If she accepts his statement, then it becomes *wajib (obligatory)* on Zayd to pay her the money and her acceptance would be deemed to be the contract of marriage and if she accepts it in the presence of witnesses then the marriage will be deemed to have been performed correctly and her residence with Zayd will be correct in the sight of Allah. (Not only will they be husband and wife accordingly to worldly standards but also no sin will be attached to them because of this.
- If Khalidah did not present witnesses when she accepted Zayd's statement, the marriage will not be deemed to have been performed and it would not be proper for her to live with him.

SECTION I اَلْفَصْلُ الْاَوَّلُ

AUNTS, PATERNAL & MATERNAL WITH NIECE

(٣١٦٠) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُجْمَعُ بَيْنَ الْمَرْاَةِ وَعَمَّتِهَا وَلَا بَيْنَ الْمَرْاَةِ وَخَالَتِهَا۔ (متفق عليه)

3160. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "A woman must not be taken in marriage with her paternal aunt. And no woman may be taken in marriage with her maternal aunt."[1]

COMMENTARY: The aunts cover both sisters of father and of mother as well as the ancestors, aunts of parents, etc. This hadith speaks only of aunts because perhaps the Prophet صلی الله علیه وسلم might have been asked about them.
As we know and have seen previously, there are other women who may not be married when another of the forbidden degree is already a man's wife.

(٣١٦١) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْرُمُ مِنَ الرِّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ۔ (رواه البخاری)

3161. Sayyiduna Ayshah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم said, "That which is unlawful because of consanguinity is unlawful (also) because of fosterage."[2]

COMMENTARY: What is forbidden by reason of birth (or blood relationship) is also forbidden by reason of suckling.
For instance, just as a real sister is forbidden to her brother so too a foster sister is forbidden. There are however, some cases of exception to this rule. Sometimes a difference arises between them and this has been discussed previously.
Allamah (The learned Scholar) Nawawi رحمه الله said that marriage is forbidden by reason of

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[1] Bukhari # 5109, Muslim # 33-1408, Abu Dawud # 2066.
[2] Bukhari # 5099, Muslim # 2-2444, Darimi # 2249, Muwatta Maalik # 1 (Rada'ah)

fosterage and looking at one another, travelling in company and being alone become permitted by the same taken. However, all commands and prerogatives of consanguinity are not available to fosterage. In the letter, relatives do not inherit from one another and they are not responsible for mutual maintenance. Also, if any of them becomes a slave of another, he does not earn an automatic emancipation. Furthermore, if a foster mother kills one whom she suckles, she gets no remittance from retaliation (or qisas).
In such cases, those foster relatives are exactly like strangers.

(٣١٦٢) وَعَنْهَا قَالَتْ جَاءَ عَمِّي مِنَ الرَّضَاعَةِ فَاسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ فَقَالَ إِنَّهُ عَمُّكِ فَأْذَنِيْ لَهُ قَالَتْ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ عَمُّكِ فَلْيَلِجْ عَلَيْكِ وَذٰلِكَ بَعْدَ مَا ضُرِبَ عَلَيْنَا الْحِجَابُ۔ (متفق عليه)

3162. Sayyidah Ayshah رضی اللہ عنہا narrated that her paternal uncle through fosterage came and sought permission to meet her. She declined to permit him (admittance to her house) till she had first asked Allah's Messenger صلی اللہ علیہ وسلم (about it). So, when he came she asked him and he said, "He is your paternal uncle. So, let him in." She said (to him), "O Messenger of Allah, only the woman had suckled me, not the man." Allah's Messenger صلی اللہ علیہ وسلم said, "He is your paternal uncle and may visit you." (She added:) "That was after the veil had been made *wajib (obligatory)* for us."[1]

COMMENTARY: The foster uncle of Sayyidah Ayshah رضی اللہ عنہا was Aflah. The woman who had suckled her was the wife of Abu Al-Qays. He and Aflah were brothers.
Sayyidah Ayshah رضی اللہ عنہا wondered how fosterage could be traced to the brother of the husband of the woman who had suckled her. So, she was told that the relationship through fosterage passed on to the male relatives too of both of woman and her husband.
The prohibition through fosterage applies to all these relatives on both sides, the woman's and her husband's

FOSTER NIECE IS OF FORBIDDEN DEGREE

(٣١٦٣) وَعَنْ عَلِيٍّ أَنَّهُ قَالَ يَا رَسُوْلَ اللّٰهِ هَلْ لَكَ فِيْ بِنْتِ عَمِّكَ حَمْزَةَ فَإِنَّهَا أَجْمَلُ فَتَاةٍ فِيْ قُرَيْشٍ فَقَالَ لَهُ أَمَا عَلِمْتَ أَنَّ حَمْزَةَ أَخِيْ مِنَ الرَّضَاعَةِ وَأَنَّ اللّٰهَ حَرَّمَ مِنَ الرَّضَاعَةِ مَا حَرَّمَ مِنَ النَّسَبِ۔ (رواه مسلم)

3163. Sayyiduna Ali رضی اللہ عنہ narrated that he asked, "O Messenger of Allah, why do you not like (for yourself) the daughter of your paternal uncle, Hamzah? She is the most beautiful girl of the Quraysh." He said to him, "Do you not know that Hamzah is my foster brother and Allah has forbidden through fosterage what he has forbidden through genealogy?"[2]

COMMENTARY: Sayyiduna Hamzah رضی اللہ عنہ was the uncle of the Prophet صلی اللہ علیہ وسلم like Abu Lahab. He also was the Prophet's صلی اللہ علیہ وسلم foster brother.

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[1] Bukhari # 2644, 5239, Muslim # 7-1445, Tirmidhi # 1151, Abu Dawud # 2057, Ibn Majah # 1949, Musnad Ahmad 6-794, Muwatta 2 (*Nikah (wedlock)*).
[2] Muslim # 11-1446.

Abu Lahab had a female slave named Thawbiyah. She had suckled Sayyiduna Hamzah رضى الله عنه and four years later she suckled the Prophet صلى الله عليه وسلم
Thawbiyah is the one who had conveyed the news of the birth of the Prophet صلى الله عليه وسلم to Abu Lahab who was delighted at the birth of his nephew and set her free. It is reported that because of his expression of delight, punishment is softened on him on every Monday by Allah because the Prophet صلى الله عليه وسلم was born on this day.
Four woman had suckled the prophet صلى الله عليه وسلم. They were:
his respected mother Sayyidah Amna, Sayyidah Halimah رضى الله عنها, Thawbiyah and Umm Ayman and female slave of his father the respected Abdullah.

LIMIT OF SUCKLING

(٣١٦٤-٣١٦٥-٣١٦٦) وَعَنْ أُمِّ الْفَضْلِ قَالَتْ إِنَّ نَبِيَّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُحَرِّمُ الرَّضْعَةُ أَوِالرَّضْعَتَانِ وَفِيْ رِوَايَةِ عَائِشَةَ قَالَ لَا تُحَرِّمُ الْمَصَّةُ وَالْمَصَّتَانِ وَفِيْ أُخْرٰى لِأُمِّ الْفَضْلِ قَالَ لَا تُحَرِّمُ الْإِمْلَاجَةُ أَوِالْإِمْلَاجَتَانِ هٰذِهٖ رِوَايَاتٌ لِمُسْلِمٍ۔

3164. Sayyidah Umm al-Fadl رضى الله عنها narrated that Allah's Prophet صلى الله عليه وسلم said, "A suck or two will not cause (marriage) unlawful."[1]
3165. According to Sayyidah Ayshah's رضى الله عنها version, he said, "One or two sips will not make (marriage) unlawful."[2]
3166. According to another version of Sayyidah Umm al-Fadl رضى الله عنها, he said, "Drawing from the breast once or twice will not render (marriage) unlawful."[3]

COMMENTARY: According to the hadith, prohibition by reason of fosterage occurs on three sucklings or more. However, the Hanafis and most ulama (Scholars) hold that prohibition occurs on suckling milk even if once whether little or more provide the child swallows the milk into its belly and is taken during the age period of suckling. The period of suckling is two years according to most scholars including the two disciples Imam Abu Yusuf رضى الله عنه and Imam Muhammad رضى الله عنه, but two years and a half according to Imam Abu Hanifah رحمه الله, though the Hanafis observe the verdict of the two disciples.
The ulama (Scholars) who say that prohibition by reason of fosterage occurs on suckling any number of times without distinction cite the verse of the Quran:

وَأُمَّهٰتُكُمُ اللّٰتِيْٓ أَرْضَعْنَكُمْ۔ (النساء ٤: ٢٣)

{....and your mother who have suckled you} (4: 23)
He cannot say that fosterage occurs when a child suckles three or more sips. They cite the hadith of Sayyidah Ayshah رضى الله عنها (# 3162) that prohibition by reason of fosterage occurs as prohibition by reason of genealogy.
Imam Shafi'I رحمه الله cites the next hadith (# 3167) to say that prohibition by fosterage is established when a child has five sucklings.

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[1] Muslim # 21-1451, Ibn Majah # 1940.
[2] Muslim # 17-1450, Tirmidhi # 1152, Abu Dawud # 2063, Nasai'i # 3312, Ibn Majah # 1941.
[3] Muslim # 18-1451, Nasai'i # 3310, Musnad Ahmad # 4-16.

(٣١٦٧) وَعَنْ عَآئِشَةَ قَالَ كَانَ فِيْمَا أُنْزِلَ مِنَ الْقُرْاٰنِ عَشْرُ رَضَعَاتٍ مَعْلُوْمَاتٍ يُحَرِّمْنَ ثُمَّ نُسِخْنَ بِخَمْسٍ مَعْلُوْمَاتٍ فَتُوَفِّيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهِيَ فِيْمَا يُقْرَأُ مِنَ الْقُرْاٰنِ۔ (رواه مسلم)

3167. Sayyidah Ayshah رضی اللہ عنہا narrated that among that was revealed in the Quran was (the command) that ten sucklings known (to have been swallowed) made marriage unlawful. Then the command was abrogated by five (sucklings) known (to have been swallowed). Then Allah's Messenger صلی اللہ علیہ وسلم died and it continued to be recited from the Quran.[1]

COMMENTARY: The command about fosterage occurring on ten sucklings was withdrawn and the Quranic verse about five sucklings was revealed. Then the recital of this verse too was abrogated according to all the sahabah (Prophet's Companions) رضی اللہ عنہم but not according to Sayyidah Ayshah رضی اللہ عنہا Imam Shafi'I رحمہ اللہ maintains that the command is still valid, though recital is abrogated.

However, Imam Abu Hanifah رحمہ اللہ and other ulama (Scholars) say that both recital and command of this verse are abrogated.

SUCKLING AFTER PERIOD OF SUCKLING DOES NOT BRING PROHIBITION

(٣١٦٨) وَعَنْ عَآئِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا وَعِنْدَهَا رَجُلٌ فَكَاَنَّهٗ كَرِهَ ذٰلِكَ فَقَالَتْ اِنَّهٗ اَخِيْ فَقَالَ انْظُرْنَ مَنْ اِخْوَانُكُنَّ فَاِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ۔ (متفق علیه)

3168. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم came to her while a man was with her. He seemed not to like it, so, she said, "He is my brother." He said, "You (woman) must be careful who your brothers are for fosterage results from hunger."[2]

COMMENTARY: The Prophet's صلی اللہ علیہ وسلم words mean that the commands of fosterage apply only when milk is suckled as nutrition to remove hunger. Hence this thing is possible only during the period of suckling which is up to two years although Imam Abu Hanifah رحمہ اللہ regards it as upto two and a half years. The infant's food is provided through mother's milk.

If anyone suckles after that age that does not qualify him for fosterage relationship. The man sitting with Sayyidah Ayshash رضی اللہ عنہا was one such. He had suckled after the age of suckling had passed.

This is why the Prophet صلی اللہ علیہ وسلم did not approved of it. (He gave a general edict concerning foster relationship.)

WOMAN'S TESTIMONY ABOUT FOSTERAGE

(٣١٦٩) وَعَنْ عُقْبَةَ بْنِ الْحَارِثِ اَنَّهٗ تَزَوَّجَ ابْنَةً لِاَبِيْ اِهَابِ بْنِ عَزِيْزٍ فَاَتَتِ امْرَأَةٌ فَقَالَتْ قَدْ اَرْضَعْتُ عُقْبَةَ وَالَّتِيْ تَزَوَّجَ بِهَا فَقَالَ لَهَا عُقْبَةُ مَا اَعْلَمُ اَنَّكِ قَدْ اَرْضَعْتِنِيْ وَلَا اَخْبَرْتِنِيْ فَاَرْسَلَ اِلٰى اٰلِ اَبِيْ اِهَابٍ فَسَاَلَهُمْ فَقَالُوْا مَا عَلِمْنَا اَرْضَعَتْ صَاحِبَتَنَا فَرَكِبَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِيْنَةِ فَسَاَلَهٗ فَقَالَ رَسُوْلُ اللّٰهِ

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[1] Muslim # 24-1452, Abu Dawud # 2062, Nasai'i # 3309, Darimi # 2253.

[2] Bukhari # 5102, Muslim # 32-1455, Abu Dawud # 2058, Nasai'i # 3312, Darimi # 2256.

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ وَقَدْ قِيْلَ فَفَارَقَهَا عُقْبَةُ وَنَكَحَتْ زَوْجًا غَيْرَهٗ۔ (رواه البخاری)

3169. Sayyiduna Uqbah ibn Al-Harith رضی الله عنه narrated (about himself) that he married the daughter of Abu Ihab ibn Aziz. Then a woman came and claimed that she had suckled him as well as the woman he had married. (Thus, they were foster siblings) He exclaimed, "I do not know that you had done so. Besides you did not inform me (earlier)." And, he sent (someone) to the family of Abu Ihab and asked them but they responded that they did not know about the woman having suckled their daughter. So, he rode to the prophet صلی الله علیه وسلم in Madinah and asked him (about what should he do). Allah's Messenger صلی الله علیه وسلم said, "How can (you keep her as your wife when) indeed it has been disclosed (to you) ?" So, Sayyiduna Uqbah رضی الله عنه separated (from) her and she married (another) man.[1]

COMMENTARY: Imam Ahmad رحمه الله deduced from this hadith that one woman's testimony is enough to establish a fosterage relationship.
However, Imam Abu Hanifah and other scholars stated that proof of suckling is through the testimony of two men, or one man and two women, all just people. This hadith concerns taqwa (piety) and being on the safe side.
So, the Prophet صلی الله علیه وسلم did not consider it reasonable for uqbah رضی الله عنه to keep that woman as his wife.

WOMAN CAPTIVE FROM ENEMY TERRITORY

(۳۱۷۰) وَعَنْ اَبِي سَعِيْدِنِ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ بَعَثَ جَيْشًا اِلٰى اَوْطَاسٍ فَلَقُوْا عَدُوًّا فَقَاتَلُوْهُمْ فَظَهَرُوْا عَلَيْهِمْ وَاَصَابُوْا لَهُمْ سَبَايَا فَكَانَ نَاسًا مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَحَرَّجُوْا مِنْ غِشْيَانِهِنَّ مِنْ اَجْلِ اَزْوَاجِهِنَّ مِنَ الْمُشْرِكِيْنَ فَاَنْزَلَ اللّٰهُ تَعَالٰى فِيْ ذٰلِكَ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ اِلَّا مَا مَلَكَتْ اَيْمَانُكُمْ اى فَهُنَّ لَهُمْ حَلَالٌ اِذَا انْقَضَتْ عِدَّتُهُنَّ رَوَاهُ مُسْلِمٌ۔

3170. Sayyiduna Abu Sa'eed Khudri رضی الله عنه narrated that on the day of (the battle of) Hunayn, Allah's Messenger صلی الله علیه وسلم sent an army to Awtas (which is near Ta'if). They encountered the enemy and fought against them and got the upper hand. They took captives (woman among them, too). Some men from the companions of the Prophet صلی الله علیه وسلم abstained from having sexual intercourse with them because they had their spouses who were polytheists.
Then, Allah, the Exalted, revealed concerning that:

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ اِلَّا مَا مَلَكَتْ اَيْمَانُكُمْ

{And (forbidden, too) are the married women except those whom your right hands possess} (4: 24)
(Meaning: women whom you have taken captives in the battle whose husbands are in enemy territory).
These women were lawful to them after they passed their iddah (waiting period).[2]

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[1] Bukhari # 2640.
[2] Muslim # 33-1456, Tirmidhi # 1135, Abu Dawud # 2155, Nasai'i # 3335, Musnad Ahmad 3-72.

COMMENTARY: It is not allowed to marry another man's wife or to have sexual intercourse with her. However, women captives of war whose disbelieving husbands are in enemy territory may pass their iddah (waiting period) after which sexual intercourse may be had with them. In this case iddah (waiting period) means 'when they have had their first menstruation after capture, or, if they are pregnant, they have delivered their child, or, if they do not get menses, then after one month.

Teebi رحمه الله has said that Ibn Abbas رضى الله عنه explained this verse (4: 24) to mean that when a married slave girls is sold, her marriage breaks. The buyer may have sexual intercourse with her after she has had a menstruation, delivered her child, or she has spent one month in captivity.

Other ulama (Scholars) do not agree with him. The marriage of the captive woman does not break and the verse does not concern every female slave having a husband. Rather, it concerns only those female slaves taken into captivity in a battle.

SECTION II اَلْفَصْلُ الثَّانِي

WOMEN WHO MAY NOT BE KEPT AS CO-WIVES

(٣١٧١) عَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى اَنْ تُنْكَحَ الْمَرْاَةُ عَلٰى عَمَّتِهَا اَوِالْعَمَّةُ عَلٰى بِنْتِ اَخِيْهَا وَالْمَرْاَةُ عَلٰى خَالَتِهَا اَوِالْخَالَةُ عَلٰى بِنْتِ اُخْتِهَا لَا تُنْكَحُ الصُّغْرٰى عَلَى الْكُبْرٰى وَلَا الْكُبْرٰى عَلَى الصُّغْرٰى رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالدَّارِمِيُّ وَالنَّسَائِيُّ وَرِوَايَتُهٗ اِلٰى قَوْلِهٖ بِنْتِ اُخْتِهَا۔

3171. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade that a woman should be married to the same man to whom her paternal aunt is married, or a paternal aunt to the same man to whom her brother's daughter is married, or a woman to the same man to whom her maternal aunt is married, or a maternal aunt to the same man to whom her sister's daughter is married."

(He also said,) "Neither must the younger (relative) be married to the same man to whom the elder is married, not the elder (relative) be married to the same man to whom the younger is married.[1]

COMMENTARY: The second portion of the hadith emphasizes the first portion. The elder relatives are the two aunts and the younger relatives are the nieces.

If the aunt is already married to a man then he must not marry her niece while she is alive. Or, if he divorces her and she has completed her iddah (waiting period) then he may marry the niece.

If the niece is already married to a man then he can only marry her aunt when the niece dies or he divorces her and she goes thorough her iddah (waiting period).

The version in Nasa'I ends at the first portion 'to whom her sister's daughter is married.'

(The translation of Tirmidhi[2] of the second portion is:

'Neither must the younger sister be married to the man to whom her elder sister is married to the m an to whom her elder sister is married nor must the elder be married to the man to whom the younger is married already.'

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[1] Bukhari # 5108, Abu Dawud # 2065, Nasai'i # 3293, Tirmidhi # 1129.

[2] Darul Isha'at Karachi.

FATHER'S WIFE IS FORBIDDEN

(٣١٧٢) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ مَرَّ بِي خَالِي أَبُوْ بُرْدَةَ بْنُ نِيَّارٍ وَمَعَهُ لِوَاءٌ فَقُلْتُ أَيْنَ تَذْهَبُ فَقَالَ بَعَثَنِي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى رَجُلٍ تَزَوَّجَ امْرَأَةَ أَبِيْهِ آتِيْهِ بِرَأْسِهِ رَوَاهُ التِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَفِيْ رِوَايَةٍ لَهُ وَلِلنَّسَائِيِّ وَابْنِ مَاجَةَ وَالدَّارِمِيِّ فَأَمَرَنِيْ أَنْ أَضْرِبَ عُنُقَهُ وَآخُذَ مَالَهُ وَفِيْ هٰذِهِ الرِّوَايَةِ قَالَ عَمِّيْ بَدَلَ خَالِيْ۔

3172. Sayyiduna Bara ibn Aazib رضی اللہ عنہ narrated that his maternal uncle Abu Bardah ibn Niyar رضی اللہ عنہ came by him carrying a standard in his hand. He asked him, "where are you headed?" He said, "Allah's Messenger صلی اللہ علیہ وسلم has sent me to a man who has married his father's wife that I might bring him the man's head."[1] According to a version: "He has commanded me to sever his head and seize his property." And, instead of 'maternal uncle' it has 'paternal uncle.'[2]

COMMENTARY: The standard in the hand of Abu Burdah رضی اللہ عنہ was a token from the Prophet صلی اللہ علیہ وسلم. It showed that he was on a mission.

Teebi رحمہ اللہ said that not only did he married his father's wife, he also believed that it was lawful to do it. This was what the pre-Islamic people (of the days of ignorance did). His belief was apposed to Islamic ؏ (divine law) and anyone who believes the unlawful to be lawful is a disbeliever. He should be eliminated and his property should be confiscated.

SUCKLING AFTER PRESCRIBED TIME

(٣١٧٣) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُحَرِّمُ مِنَ الرَّضَاعِ إِلَّا مَا فَتَقَ الْأَمْعَاءَ فِي الثَّدْيِ وَكَانَ قَبْلَ الْفِطَامِ۔ (رواه الترمذی)

3173. Sayyidah Umm Salamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Suckling does not make (married) unlawful unless it (the milk) enters the belly and is from the breasts and is done before weaning."[3]

COMMENTARY: The milk enter the belly and satiates the child just as a hungry stomach is fed. The milk finds its place in the intestines of the child.

This is done during the age of suckling which is upto two years or thirty months. After this age, prohibition by reason of fosterage is not effective.

The words 'from the breasts' are redundant. They merely express a procedure, otherwise it is not necessary that she should feed the infant directly from the breasts. She may spoon feed the infant or use any other way. That is as good as suckling, if her milk is used.

This portion is emphasized by the words that it must be done before the time of weaning.

The jurists say that if a child's suckling is stopped before the time of weaning then that does not mean that the prohibition will not be effective after that. For instance, if a mother stops suckling a child but within the age of suckling another woman suckles it, prohibition by reason of suckling will be effective from her nevertheless.

It is also necessary to know that it is not allowed to suckle a child after the time of weaning. It is unlawful to use a person's portion unnecessarily and clearly the use of milk as

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[1] Tirmidhi # 1367, Abu Dawud # 4457.

[2] Nasai'i # 3331, Ibn Majah # 2607, Musnad Ahmad 4-292, Abu Dawud # 4456.

[3] Tirmidhi # 1155.

medicine after weaning is not allowed.
The physicians say that a daughter's milk is good for the eyes of parents. But, some ulama (Scholars) say that it is not allowed to use it. Other say that if it is certain that a daughter's milk is good for the eyes then it may be used and is allowed.

HOW MAY A WET NURSE BE PAID

(٣١٧٤) وَعَنْ حَجَّاجِ بْنِ حَجَّاجٍ الْأَسْلَمِيِّ عَنْ أَبِيهِ أَنَّهُ قَالَ يَا رَسُوْلَ اللّٰهِ مَا يُذْهِبُ عَنِّيْ مَذِمَّةَ الرَّضَاعِ فَقَالَ غُرَّةٌ عَبْدٌ أَوْ أَمَةٌ۔ (رواه الترمذی وابوداؤد والنسائی والدارمی)

3174. Sayyiduna Hajj (pilgrimage)aj ibn Hajj (pilgrimage)aj Al-Aslami رضی الله عنه narrated from his father that he asked Allah's Messenger صلی الله علیه وسلم "O Allah's Messenger صلی الله علیه وسلم how may I be relieved of the obligation due on me for fostering (me as) a child?' He said, "A good slave or slave girl."[1]

COMMENTARY: The person who asked wished to know how he might reimburse the wet nurse. She renders a great service and must be repaid well with a servant. So service is repaid with service.

PROPHET صلی الله علیه وسلم RESPECTED HIS WET NURSE

(٣١٧٥) وَعَنْ أَبِي الطُّفَيْلِ الْغَنَوِيِّ قَالَ كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَقْبَلَتِ امْرَأَةٌ فَبَسَطَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رِدَائَهُ حَتّٰى قَعَدَتْ عَلَيْهِ فَلَمَّا ذَهَبَتْ قِيْلَ هٰذِهٖ أَرْضَعَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه ابوداؤد)

3175. Sayyiduna Abu At-Tufayl Al-Ghanawi رضی الله عنه narrated that he was seated with the prophet صلی الله علیه وسلم when a woman arrived. The Prophet صلی الله علیه وسلم spread out his cloak (for her) so that she sat on it. When she departed, the astonishment of every one was quelled when) someone said "She had suckled the Prophet صلی الله علیه وسلم." (She was Sayyidah Halimah رضی الله عنه.)[2]

NOT MORE THAN FOUR MARRIAGES

(٣١٧٦) وَعَنِ ابْنِ عُمَرَ أَنَّ غَيْلَانَ بْنَ سَلَمَةَ الثَّقَفِيَّ أَسْلَمَ وَلَهُ عَشْرُ نِسْوَةٍ فِي الْجَاهِلِيَّةِ وَأَسْلَمْنَ مَعَهُ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَمْسِكْ أَرْبَعًا وَفَارِقْ سَائِرَهُنَّ۔ (رواه احمد والترمذی وابن ماجة)

3176. Sayyiduna Ibn Umar رضی الله عنه narrated that Ghaylan ibn Salamah Thaqafi رضی الله عنه embraced Islam. He had ten wives (whom he had married) in pre-Islamic days and they too had embraced Islam alongwith him. So the Prophet صلی الله علیه وسلم instructed him to retain four of them and separate from the rest of them.[3]

COMMENTARY: This hadith confirms the marriages contracted during the jahiliyah (ignorance period) are valid. Hence, the Prophet صلی الله علیه وسلم did not ask him to remarry them. If they were of the prohibited degrees who could not be married at the same time,

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[1] Tirmidhi # 1157, Abu Dawud # 2064, Nasai'i # 3329, Darimi # 2254, Musnad Ahmad 3. 45.

[2] Abu Dawud # 5144.

[3] Tirmidhi # 1131, Ibn Majah # 1953, Musnad Ahmad # 4609.

they were separated. Besides, only four wives are allowed at a time in Islam.

(٣١٧٧) وَعَنْ نَوْفِلِ بْنِ مُعَاوِيَةَ قَالَ اَسْلَمْتُ وَتَحْتِيْ خَمْسُ نِسْوَةٍ فَسَأَلْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ فَارِقْ وَاحِدَةً وَاَمْسِكْ اَرْبَعًا فَعَمِدْتُ اِلٰى اَقْدَمِهِنَّ صُحْبَةً عِنْدِيْ عَاقِرٍ مُنْذُ سِتِّيْنَ سَنَةً فَفَارَقْتُهَا۔

(رواه فی شرح السنة)

3177. Sayyiduna Nawfal ibn Mu'awiyah رضی اللہ عنہ narrated that when he embraced Islam he had five wives. So he asked the Prophet صلی اللہ علیہ وسلم (about it). He said, "Separate one and retain four." So, he decided to separate the one who had been with him the longest (his first wife) and was barren since sixty years. He separated from her.[1]

MARRYING TWO SISTERS AT ONE TIME

(٣١٧٨) وَعَنِ الضَّحَّاكِ بْنِ فَيْرُوْزَ الدَّيْلَمِيِّ عَنْ اَبِيْهِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اَسْلَمْتُ وَتَحْتِيْ اُخْتَانِ قَالَ اخْتَرْ اَيَّتَهُمَا شِئْتَ۔ (رواه الترمذی وابوداؤد وابن ماجة)

3178. Sayyiduna Ad-Dahhak Ibn Fayruz (or Firuz ad Daylami) رحمہ اللہ reported that his father (Sayyidua Fayruz) رضی اللہ عنہ narrated that he said, "O Messenger of Allah, I have embrace Islam and have two sisters as my wives." He said, "Choose whichever of the two you like."[2]

COMMENTARY: Imam Shafi'I رحمہ اللہ and Imam Maalik رحمہ اللہ contend that when a man becomes a Muslim and he has among his wives two sisters who too have become Muslims, then he is allowed to keep either of them as his wife, the first wife or the second of them. Imam Abu Hanifah رحمہ اللہ says that if he had married both sisters to get her then he is not allowed to keep any of them. If he had married them one after the other then he is allowed to retain the one he had married first as his wife. He cannot retain the one he had married afterwards.

MARRIAGE OF INFIDELS WHEN ONE OF THEM BECOMES MUSLIM

(٣١٧٩-٣١٨٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اَسْلَمَتِ امْرَاَةٌ فَتَزَوَّجَتْ فَجَاءَ زَوْجُهَا اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّيْ قَدْ اَسْلَمْتُ وَعَلِمَتْ بِاِسْلَامِيْ فَانْتَزَعَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ زَوْجِهَا الْاٰخِرِ وَرَدَّهَا اِلٰى زَوْجِهَا الْاَوَّلِ وَفِيْ رِوَايَةٍ اَنَّهُ قَالَ اِنَّهَا اَسْلَمَتْ مَعِيْ فَرَدَّهَا عَلَيْهِ رَوَاهُ اَبُوْدَاوُدَ وَرُوِيَ فِيْ شَرْحِ السُّنَّةِ اَنَّ جَمَاعَةً مِنَ النِّسَاءِ رَدَّهُنَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالنِّكَاحِ الْاَوَّلِ عَلٰى اَزْوَاجِهِنَّ عِنْدَ اِجْتِمَاعِ الْاِسْلَامَيْنِ بَعْدَ اخْتِلَافِ الدِّيْنِ وَالدَّارِ مِنْهُنَّ بِنْتُ الْوَلِيْدِ بْنِ مُغِيْرَةَ كَانَتْ تَحْتَ صَفْوَانَ ابْنِ اُمَيَّةَ فَاَسْلَمَتْ يَوْمَ الْفَتْحِ وَهَرَبَ زَوْجُهَا مِنَ الْاِسْلَامِ فَبَعَثَ اِلَيْهِ ابْنَ عَمِّهٖ وَهْبَ بْنَ عُمَيْرٍ بِرِدَاءِ رَسُوْلِ

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[1] Bukhari in Sharh us *Sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* # 2289.

[2] Tirmidhi # 1133 (and 1132), Abu Dawud # 2243, Ibn Majah # 1950, 1951, Musnad Ahmad 4-221.

اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَانًا لِصَفْوَانَ فَلَمَّا قَدِمَ جَعَلَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَسْيِيْرًا اَرْبَعَةِ
اَشْهُرٍ حَتّٰى اَسْلَمَ فَاسْتَقَرَّتْ عِنْدَهُ وَاَسْلَمَتْ اُمُّ حَكِيْمٍ بِنْتُ الْحَارِثِ بْنِ هِشَامٍ امْرَأَةُ عِكْرِمَةَ بْنِ اَبِي جَهْلٍ
يَوْمَ الْفَتْحِ بِمَكَّةَ وَهَرَبَ زَوْجُهَا مِنَ الْاِسْلَامِ حَتّٰى قَدِمَ الْيَمَنَ فَارْتَحَلَتْ اُمُّ حَكِيْمٍ حَتّٰى قَدِمَتْ عَلَيْهِ
الْيَمَنَ فَدَعَتْهُ اِلَى الْاِسْلَامِ فَاَسْلَمَ فَثَبَتَا عَلٰى نِكَاحِهِمَا رَوَاهُ مَالِكٌ عَنِ ابْنِ شِهَابٍ مُرْسَلًا۔

3179. Sayyiduna Ibn Abbas رضی الله عنه narrated that a woman embraced Islam and married (a man). But her (first) husband met the Prophet صلی الله علیه وسلم and submitted "O Messenger of Allah, I have embraced Islam and she had known about my Islam. (She married another man in spite of that.) " So Allah's Messenger صلی الله علیه وسلم took her away from her second husband and returned her to her first (husband).
According to another version: He said, "She had embraced Islam with me." So, he returned her to him.[1]
3180. It is reported in Sharh us *sunnah (Prophet's* صلی الله علیه وسلم *practice)* about a number of women (like them):
The prophet صلی الله علیه وسلم returned them because of their first marriage to their husbands (respectively) who had embraced Islam alongwith them after their differences of religion and native lands. (When one of the spouses embraced Islam and moved to Islamic territory and the other resided in enemy territory, so there was a difference of religion and residence. But when the other followed suit, the Prophet صلی الله علیه وسلم let their previous marriage hold and joined the two again, there being no need to renew their marriage contact:)
Among these women were:
The daughter of walid ibn Mughirah. She was the wife of Safwan ibn Umayyah. She had embraced Islam (before her husband did) on the day of the conquest of Makkah but her husband had kept away from Islam. His paternal cousin wahb ibn Umayr رضی الله عنه was sent to him with the cloak of Allah's Messenger صلی الله علیه وسلم as a token of security to Safwan (that he would not be harmed when he arrived Allah's Messenger صلی الله علیه وسلم granted him four months' respite (to think over) before embracing Islam. She stayed with him (he having embraced Islam two months after his wife had done).
(Another woman was) Umm Hakim, daughter of Hirith ibn HIsham and wife of Ikrimah ibn Jahl who embraced Islam in Makkah on the day of the conquest of Makkah. Her husband, however, kept away from Islam and fled towards Yemen. She (got the Prophet's صلی الله علیه وسلم permission and after a few days) went to Yemen (herself). When she urged him to embrace Islam, he submitted. Their marriage, too, was retained.
(Imam Maalik has transmitted this hadith mursal from Ibn Shihab.)[2]

COMMENTARY: The question is whether the marriage of couple would continue as it is if one of them becomes a Muslim and the other persists on the religion they had been

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[1] Tirmidhi # 147, Abu Dawud # 2238, Ibn Majah # 1951, Musnad Ahmad 4-271.
[2] Muwata Maalik # 44 (*Nikah (wedlock)*).

following. Mazhar رحمه الله cites Imam Shafi'I رحمه الله and Imam Ahmad رحمه الله as saying that if the non Muslim (partner) embraces Islam before the iddah (waiting period) or waiting period of the woman finishes (whether husband or wife) , then their marriage will remain undisturbed. It does not matter what religion they had been following (both the same or different). One may have been an idol-worshipper and the other a Christian or a Jew. It also does not matter whether they resided in Islamic territory or in enemy land, or both were divided one here and the other there.

Imam Abu Hanifah رحمه الله , however, said that they would be separated for one of three reason.

- (i) The days of iddah (waiting period) are over.
- (ii) The Muslim among them urges the non-Muslim to accept Islam, but to no avail.
- (iii) One of them moves from Islamic territory to enemy land, or from enemy land to Islamic land.

Furthermore, Imam Abu Hanifah رحمه الله says that it is one and the same thing whether either of them had embraced Islam before they had had a sexual intercourse or after that.

(see the Life of Prophet Muhammad صلى الله عليه وسلم[1]

Ibn Kathir - English translation of seeratun Nabi عليه السلام , p 518 - for Ikrimah's perdon and p 525 - for protection to Safwan.)

(The following is an extract on this subject from siratun Nabi صلى الله عليه وسلم of Allama Shibli Nu'mani and Sayid Sulayman Nadvi v2, Era of peace p 300)

Ikrimah was Islam's enemy and Abu Jahl's son. He himself was an arch enemy of the Prophet صلى الله عليه وسلم in the same way as his father. He fled Makah at the time of its liberation and was headed towards Yaman. His wife had become a Muslim. She travelled to Yaman, convinced him, turned him into a Muslim and brought him back to Makkah and presented him before the Holy Prophet صلى الله عليه وسلم. On seeing him, the Prophet صلى الله عليه وسلم stood up, extremely pleased and walked towards him rapidly, his cloak falling down his body in the process.[2] These words came to his lips:

مَرْحَبًا بِالرَّاكِبِ الْمُهَاجِرِ

"Welcome to you, O migrant rider!"[3]

Safwan ibn Umayyah was a chief of the pagan Quraysh and the staunchest enemy of Islam. He was the one who had promised Umayr Ibn Wahb a reward if he killed the Prophet صلى الله عليه وسلم. When Makkah was liberated, he fled to jaddah having resolved to go to Yaman by sea. Umayr ibn Wahb submitted to the Prophet صلى الله عليه وسلم. "O Messenger of Allah! Safwan ibn Umayyah is the Chief of his tribe. He has fled out of fear and will plunge himself into the sea." He said, "He is guaranteed security." The man said, "O Messenger of Allah, is there a token of the guarantee that he may trust me?" He gave him his turbgan which he took Safwan who said, "I fear for my life over there." Umayr said, "Safwan you do not yet realise how kind and forgiving Muhammad is." So, he came with Umayr to the Prophet صلى الله عليه وسلم and his first question was. "Umayr says that you have given me protection?" He said, "That is true!" Sufwan said, "Give me respite for two months." The Prophet صلى الله عليه

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[1] Darul Isha'at Karachi.

[2] Muwatta Maalik (*Nikah (wedlock)*).

[3] Tirmidhi.

وسلم said, "Not two, but four month." Thereafter, he became a Muslim of his own accord. This account is found in detail in Ibn HIsham.[1]

SECTION III اَلْفَصْلُ الثَّالِثُ

THE MUHARRIMAT RELATIVES

(۳۱۸۱) عَنِ ابْنِ عَبَّاسٍ قَالَ حُرِّمَ مِنَ النَّسَبِ سَبْعٌ وَمِنَ الصِّهْرِ سَبْعٌ ثُمَّ قَرَأَ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ الْآيَةُ۔ (رواہ البخاری)

3181. Sayyiduna Ibn·Abbas رضی اللہ عنہ asserted that by reason of consanguinity seven kinds of women are prohibited and by reason of relationship by virtue of marriage seven kinds are forbidden. Then he recited:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ (النساء ۴: ۲۳)

{Forbidden to you are your mothers....} (the verse 4: 23)

COMMENTARY: The seven women relatives through genealogy who are of the forbidden degrees are:

mother, daughter, sister, paternal aunt, maternal aunt, brother's daughter and sister's daughter.

The relationship by virtue of marriage called (مصاهرت) (Musahirat) or in - laws' are established through marriage. The seven women who are forbidden because of it include four who are prohibited for ever. It is never allowed to marry any of them at any time or in any condition. They are:

(i) Wife's mother or one's mother - in law.
(ii) Wife of son and wife of grandson (son's son) meaning daughter-in-law and grand daughter-in-law, down the family tree no matter how law.
(iii) Wives of father and grandfather and so on up the tree (wives of great grandfather....)
(iv) Daughter of one's own wife with whom one has had a sexual intercourse.

The other three relatives by marriage who are not forbidden perpetually ar e:

(i) Wife's sister
(ii) Wife's father's sister.
(iii) Wife's mother's sister.

The verse of surah on Nisa that Sayyiduna Ibn Abbas رضی اللہ عنہ recited mentions all the seven women relatives by consanguinity and most of those who are forbidden because of marriage. The verse reads:

حُرِّمَتْ عَلَيْكُمْ أُمَّهٰتُكُمْ وَبَنَاتُكُمْ وَاَخَوَاتُكُمْ وَعَمّٰتُكُمْ وَخٰلٰتُكُمْ وَبَنَاتُ الْاَخِ وَبَنَاتُ الْاُخْتِ وَاُمَّهَاتُكُمُ الّٰتِيْٓ اَرْضَعْنَكُمْ وَاَخَوَاتُكُمْ مِّنَ الرَّضَاعَةِ وَاُمَّهَاتُ نِسَآئِكُمْ وَرَبَآئِبُكُمُ الّٰتِيْ فِيْ حُجُوْرِكُمْ مِّنْ نِّسَآئِكُمُ الّٰتِيْ دَخَلْتُمْ بِهِنَّ فَاِنْ لَّمْ تَكُوْنُوْا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَآئِلُ اَبْنَآئِكُمُ الَّذِيْنَ مِنْ اَصْلَابِكُمْ وَاَنْ تَجْمَعُوْا بَيْنَ الْاُخْتَيْنِ اِلَّا مَا قَدْ سَلَفَ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ٭۔ (النساء ۴: ۲۳)

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[1] Darul Isha'at Karachi.

{Forbidden to you (in marriage) are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and your brother's daughter and your sister's daughters and your mothers who have suckled you and your foster sisters and mothers of your wives and your step daughters, who are under your ward ship, (born) of your wives to whom you have gone in - but if you have gone in to them, there is no blame on you - and the wives of your sons who are from your own loins; and that you should have two sisters together, except what has already passed. Surely Allah is ever forgiving, Merciful}

WIFE'S DAUGHTER IS FORBIDDEN

(٣١٨٢) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَيُّمَا رَجُلٍ نَكَحَ اِمْرَأَةً فَدَخَلَ بِهَا فَلَا يَحِلُّ لَهٗ نِكَاحُ ابْنَتِهَا وَاِنْ لَّمْ يَدْخُلْ بِهَا فَلْيَنْكِحِ ابْنَتَهَا وَاَيُّمَا رَجُلٍ نَكَحَ امْرَأَةً فَلَا يَحِلُّ لَهٗ اَنْ يَّنْكِحَ اُمَّهَا دَخَلَ بِهَا اَوْلَمْ يَدْخُلْ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ لَا يَصِحُّ مِنْ قِبَلِ اِسْنَادِهٖ وَاِنَّمَا رَوَاهُ ابْنُ لَهِيْعَةَ وَالْمُثَنّٰى بْنُ الصَّبَّاحِ عَنْ عَمْرِو بْنِ شُعَيْبٍ وَهُمَا يُضَعَّفَانِ فِى الْحَدِيْثِ۔

3182. Sayyiduna Amr ibn Shu'ayb رحمه الله reported on the authority of his father who from his grandfather (Sayyiduna Abdullah) رضى الله عنه that Allah's Messenger صلى الله عليه وسلم said, "To a man who marries a woman and consummates the marriage, it is not lawful to marry her daughter. But, if he did not have a sexual intercourse with her, then he may marry her daughter. And, to a man who marries a woman, it is not lawful to marry her mother irrespective of whether he has consummated the marriage or not."[1]

COMMENTARY: The prohibition to marry the daughter of one's wife is in line with the verse of the Quran:

وَرَبَآئِبُكُمُ الّٰتِىْ فِىْ حُجُوْرِكُمْ مِّنْ نِّسَآئِكُمُ الّٰتِىْ دَخَلْتُمْ بِهِنَّ فَاِنْ لَّمْ تَكُوْنُوْا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ۔ (النساء ٤: ٢٣)

{And your step daughters, who are being brought up under your care, from wives with whom you had intercourse, but if you have not had intercourse with them, then there is no harm for you} (4: 23) (that you marry them.)

The command not to marry the mother of one's wife, meaning his mother-in-law, absolutely, in any case, is borne out from this verse:

وَاُمَّهٰتُ نِسَآئِكُمْ۔

{and mothers of your wives (are forbidden to you).} (4: 23)

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[1] Tirmidhi # 1120.

CHAPTER - VI

SEXUAL INTERCOURSE بَابُ الْمُبَاشَرَةِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

A WRONG NOTION OF THE JEWS

(٣١٨٣) عَنْ جَابِرٍ قَالَ كَانَتِ الْيَهُوْدُ تَقُوْلُ اِذَا اَتَى الرَّجُلُ امْرَأَتَهُ مِنْ دُبُرِهَا فِيْ قُبُلِهَا كَانَ الْوَلَدُ اَحْوَلَ فَنَزَلَتْ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوْا حَرْثَكُمْ اَنّٰى شِئْتُمْ۔ (متفق عليه)

3183. Sayyiduna Jabir رضی الله عنه narrated that the Jews believed that if a man has intercourse with his wife at the vagina but comes (to it) from her rear then the child will be squint-eyed. So this verse was revealed:

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوْا حَرْثَكُمْ اَنّٰى شِئْتُمْ

{Your wives are tillage for you, so come to your tillage as you will}[1] (2: 223)

COMMENTARY: Wives are like tillage like their produce, children are born to wives. Men are at liberty to enter from whichever side and in whatever position they like. However, intercourse is only at the vagina, for, only then may it be compared to a tithe. Intercourse at the rectum or anus is forbidden not only by Islam but by all religions. It is an unnatural act.

COITUS INTERRUPT US

(٣١٨٤) وَعَنْهُ قَالَ كُنَّا نَعْزِلُ وَالْقُرْاٰنُ يَنْزِلُ۔ مُتَّفَقٌ عَلَيْهِ وَزَادَ مُسْلِمٌ فَبَلَغَ ذٰلِكَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَنْهَنَا۔

3184. Sayyiduna Jabir رضی الله عنه said, 'We used to practice azl (coitus interruptus). Meanwhile, the Quran continued to be revealed (but this practice was not forbidden)."

According to the version in Muslim: 'This was conveyed to the Prophet صلی الله علیه وسلم but he did not forbid us."[2]

COMMENTARY: Azl or coitus interruptus is to withdraw the penis before emission of semen. In this way, the woman is prevented from conceiving.

Ibn Hammam رحمه الله said that most of the ulama (Scholars) regard azl to be allowed. However, some people including a few sahabah (Prophet's Companions) رضی الله عنهم consider it as not permitted. In any case, the correct thing is that azl is permitted. It is stated in Durr Mukhtar that azl is allowed in expediencies.

While it is allowed to observe it with one's female slave without her permission, it cannot be practiced with one's free woman, meaning wife, without her consent.

If a man is married to someone else's female slave then he can practice azl with her only with her master's permission.

Imam Shafi'i رحمه الله also held that azl may be practiced with one's wife who is a free woman

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[1] Bukhari # 2158, Muslim # 117-1435, Tirmidhi # 2989, Abu Dawud # 2163, Nasai'i, Ibn Majah # 1925, Darimi # 2213.

[2] Bukhari # 5208, Muslim # 138-1440, Tirmidhi # 1140, Ibn Majah # 1927, Musnad Ahmad 3-309.

only with her consent but no permission is necessary from a female slave whether owned or married to oneself.

Imam Nawawi رحمه الله who was a follower of Shafi'I said that azl is makruh (disapproved) because it halts procreation.

(٣١٨٥) وَعَنْهُ قَالَ إِنَّ رَجُلًا اَتٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ لِيْ جَارِيَةً هِيَ خَادِمَتُنَا وَاَنَا اَطُوْفُ عَلَيْهَا وَاَكْرَهُ اَنْ تَحْمِلَ فَقَالَ اِعْزِلْ عَنْهَا اِنْ شِئْتَ فَاِنَّهُ سَيَأْتِيْهَا مَاقُدِّرَ لَهَا فَلَبِثَ الرَّجُلُ ثُمَّ اَتَاهُ فَقَالَ اِنَّ الْجَارِيَةَ قَدْ حَبِلَتْ فَقَالَ قَدْ اَخْبَرْتُكَ اَنَّهُ سَيَاتِيْهَا مَاقُدِّرَ لَهَا۔ (رواه مسلم)

3185. Sayyiduna Jabir رحمه الله narrated that a man came to Allah's Messenger صلى الله عليه وسلم and submitted that he had a female slave who was their servant and with whom he had sexual intercourse but he did not like that she should become pregnant. So, he suggested, observe azal with her if you like. But that which is decreed for her will come to pass." After some time the man come and submitted. "The female slave has become pregnant. And, Allah's Messenger صلى الله عليه وسلم said. "I did tell you that whatever is decreed for her would come her."[1]

COMMENTARY: Allamah (The learned Scholar) Nawawi رحمه الله said that if a woman conceives even after observing coitus interrupt is then too the genealogy of the newborn is established in the light of this hadith.

Allamah (The learned Scholar) Ibn Hammam رحمه الله said that the question, whether the man who has observed azl may reject the child conceived in spite of observing azl, is complex. The scholars say that if a man, having observed azl, inserted his penis in the vagina once again without having passed urine, then it is not proper to deny the child so conceived. Some drops of semen may have remained on the penis and penetrated into the oval on his second insertion.

It is why Imam Abu Hanifah رحمه الله contends that if a man has a bath (after having sexual intercourse but) before passing urine, and, after the bath, when he urinates he finds drops of semen, then he must have a fresh bath.

(٣١٨٦) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ غَزْوَةِ بَنِي الْمُصْطَلَقِ فَاَصَبْنَا سَبْيًا مِنْ سَبْيِ الْعَرَبِ فَاشْتَهَيْنَا النِّسَاءَ وَاشْتَدَّتْ عَلَيْنَا الْعُزْبَةُ وَاَحْبَبْنَا الْعَزْلَ فَاَرَدْنَا اَنْ نَعْزِلَ وَقُلْنَا نَعْزِلُ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ اَظْهُرِنَا قَبْلَ اَنْ نَسْاَلَهُ فَسَاَلْنَاهُ عَنْ ذٰلِكَ فَقَالَ مَا عَلَيْكُمْ اَنْ لَا تَفْعَلُوْا مَا مِنْ نَسَمَةٍ كَائِنَةٍ اِلٰى يَوْمِ الْقِيَامَةِ اِلَّا وَهِيَ كَائِنَةٌ۔ (متفق عليه)

3186. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that they proceeded along with Allah's Messenger صلى الله عليه وسلم on the expedition against the Banu Mustaliq. They captured some Arab woman captives, and yearned for women because of continued separation from their wives. So, they intended to observe azl (with these captives to forestall conception) and decided on that finally, but wondered if they could do it (or not particularly) when Allah's Messenger صلى الله عليه وسلم was among

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[1] Muslim # 134-1439, Abu Dawud # 2173, Musnad Ahmad 3-312.

them and not ask him? Thus they asked him about it and he said, "If you do not observe azl, you will not suffer, because every soul that is (destined) to be born till the day of resurrection will be born definitely)."[1]

COMMENTARY: Imam Nawawi رحمه الله said that even the Arabs may be taken captives in battle. These people of Banu Mustaliq belonged to the tribe of Khuza'ah.

The Prophet's صلى الله عليه وسلم words have the word (ان) which could be read (ان) (in) or (أن) (an) (meaning "you will not lose ..." or "that you observe it, will not harm you...")

It makes no difference whether you observe azl or not. In this sense, this hadith does not approve azl.

But wit h the word (أن) (in the second meaning), it approves azl.

(٣١٨٧) وَعَنْهُ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْعَزْلِ فَقَالَ مَا مِنْ كُلِّ الْمَاءِ يَكُوْنُ الْوَلَدُ وَ إِذَا أَرَادَ اللّٰهُ خَلْقَ شَيْءٍ لَمْ يَمْنَعْهُ شَيْءٌ۔ (رواه مسلم)

3187. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was asked about azl (coitus interrupt us). He said, "It is not from all the semen that a child is born. When Allah decides to create something, nothing prevents him (from doing it)."[2]

COMMENTARY: The question was intended to get permission for practicing coitus interrupt us. The Prophet صلى الله عليه وسلم explained that a woman does not conceive every time a man's semen drops in her ovary or reproductive organ. It is only when Allah wills that the semen and the ova combine to grow a child. So it is Allah's will that decides whether she will conceive or not. If he decrees, then the reproductive process will begin and in spite of azl an active drop of semen might find its way into the ovary.

Of course, Allah has power to create a child even without semen going into the woman's ovary. On the face of it, this hadith does not approve azl. See also the commentary to a previous hadith (# 3040 3185).

(٣١٨٨) وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ رَجُلًا جَاءَ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَعْزِلُ عَنِ امْرَأَتِي فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِمَ تَفْعَلُ ذٰلِكَ فَقَالَ الرَّجُلُ أُشْفِقُ عَلَى وَلَدِهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ ذٰلِكَ ضَارًّا ضَرَّ فَارِسَ وَالرُّوْمَ۔ (رواه مسلم)

3188. Sayyiduna Sa'd ibn Abu Waqqas رضى الله عنه narrated that a man came to Allah's Messenger صلى الله عليه وسلم and disclosed that he practiced coitus interruptus with his wife. He asked him, "Why do you do it?" The man submitted, "I fear for her infant." Allah's Messenger صلى الله عليه وسلم said, "If that was harmful then it would surely have hurt the Persians and the Greeks!"[3]

COMMENTARY: It was presumed generally that if a man had sexual intercourse with his wife and she conceived a child during the days she also suckled an earlier child then it would render the milk poor and harm the infant. Moreover, they also imagined that it

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[1] Bukhari # 4138, Muslim # 125-1428, Abu Dawud # 2172, (Maalik) Muwatta # 95 (Talaq).

[2] Muslim # 133-1438.

[3] Muslim # 143-1443, Musnad Ahmad 5-203.

would reduce the quantity of milk. So, this man wished to prevent his wife conceiving another child during this period of suckling.
The Prophet صلى الله عليه وسلم pointed out to the man that the Persians and Greeks (Romans)[1]
Were used to do this thing. Their woman conceived during the period they were suckling their infant. Hence, it is not harmful to have sexual intercourse during the period of suckling or to conceive a child.
Hence, azl is of no purpose. In other words, the prophet صلى الله عليه وسلم disapproved resort to coitus interruptus.

(٣١٨٩) وَعَنْ جُدَامَةَ بِنْتِ وَهْبٍ قَالَتْ حَضَرْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ أُنَاسٍ وَهُوَ يَقُوْلُ لَقَدْ هَمَمْتُ اَنْ اَنْهٰى عَنِ الْغِيْلَةِ فَنَظَرْتُ فِي الرُّوْمِ وَ فَارِسَ فَإِذَا هُمْ يُغِيْلُوْنَ اَوْلَادَهُمْ فَلَا يَضُرُّ اَوْلَادَهُمْ ذٰلِكَ شَيْئًا ثُمَّ سَأَلُوْهُ عَنِ الْعَزْلِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذٰلِكَ الْوَأْدُ الْخَفِيُّ وَهِيَ وَإِذَا الْمَوْءُدَةُ سُئِلَتْ۔ (رواه مسلم)

3189. Sayyidah Judamah bint Wahb رضى الله عنه said that she went to Allah's Messenger صلى الله عليه وسلم who had some people around him. He said to them, "I had intended to forbid ghilah. Then I thought of the Greeks and the Persians. Behold! They practice ghilah without it causing any harm to their children." Then, they asked him about azl. So, Allah's Messenger صلى الله عليه وسلم said, "That is a quiet burying alive (and a bad habit) referred to in this verse: "

وَإِذَا الْمَوْءُدَةُ سُئِلَتْ۔ الآية

{And when the girl-child buried alive is questioned} (81: 8)[2]

COMMENTARY: Ghilah is to suckle a child at the same time as the woman is pregnant. Nihayah says that it is to have sexual intercourse with one's wife during the days she is suckling her infant The Arabs abstained from this because they imagined that it was harmful to their suckling child. The Prophet صلى الله عليه وسلم had also decided to prohibit it but he did not because of the example of the Greeks and the Persians
During the jahiliyah (ignorance period), the Arabs used to bury their new born babies alive. The verse cited in the hadith speaks of it. Parents of these girls would be subject to harsh reckoning.
The prophet صلى الله عليه وسلم described azl as a kind of burying a child alive. Thus it is better and preferable to abstain from azl.
One day the prophet's صلى الله عليه وسلم sahabah were assembled. Among them were Sayyiduna Ali رضى الله عنه. Zubayr رضى الله عنه and Sa'd رضى الله عنه besides the amir ul mumineen, Umar رضى الله عنه. They discussed azl and the general view was that it was permitted. However, one of them remarked that certain people compared it to burying alive one's own child, saying that it was a minor form of it. Sayyiduna Ali رضى الله عنه said that it can be so called only if the child begins to breath, meaning if an abortion is forced after the foetus stars living or a live child is born and it is buried then that is like burying alive a child.

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[1] The Arabic (الروم) (Room) is rendered Greeks.

[2] Muslim # 141-1442, Abu Dawud # 3682, Nasai'i # 3326, Ibn Majah # 2011, Darimi # 2217, Muwatta Maalik # 16 (Rad'ah) Musnad Ahmad 6-434.

Umar رضی اللہ عنہ said, "May you live long Ali, you have spoken the truth. Accordingly, the juristic ruling also is that abortion is permitted till the foetus is lifeless. It is one hundred and twenty days after conception that soul is blown in the foetus after which abortion is disallowed.
Some people say that these words of the Prophet صلی اللہ علیہ وسلم do not point to prohibition of azl but to its being makruh (disapproved). It is certainly a resemblance to burying a child alive because it is a throwing away of the sperm, the essence of conception leading to child birth.
Ibn Hammam رحمہ اللہ said that it is correctly reported of Ibn Mas'ud رضی اللہ عنہ that he compared azl to a minor form of burying alive.
Abu Umamah رضی اللہ عنہ said on being asked about azl that he had never known of a Muslim do it.
Ibn Umar رضی اللہ عنہ reported that Umar رضی اللہ عنہ beat some people for practicing azl.
Uthman رضی اللہ عنہ also forbade people from practicing azl (coitus interruptus).
However, the ulama (Scholars) say of all these prohibitions that they amount to nahi tanzihi (which is a prohibition nearer lawful).

WARNING TO ONE WHO DISCLOSES SECRETS OF HIS WIFE

(٣١٩٠) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَعْظَمَ الْاَمَانَةِ عِنْدَ اللّٰهِ يَوْمَ الْقِيَامَةِ وَفِيْ رِوَايَةٍ اِنَّ مِنْ اَشَرِّ النَّاسِ عِنْدَ اللّٰهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِيْ اِلَى امْرَاَتِهٖ وَتُفْضِيْ اِلَيْهِ ثُمَّ يُنْشِرُ سِرَّهَا۔ (رواہ مسلم)

3190. Sayyiduna Abu Sa'eed al Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The greatest trust in the sight of Allah on the day of resurrection..." But according to another version: "Surely, the most wicked of all men in the sight of Allah on the day of resurrection....is the men who has sexual intercourse with his wife and she is locked in his arms, and afterwards, he goes around revealing her secrets."[1]

COMMENTARY: Allamah (The learned Scholar) Teebi رحمہ اللہ said about the greatest trust that it is such that one who commits breach of it will be subjected to strict reckoning on the day of resurrection. This trust is the private life of husband and wife and their secrets. It is great responsibility of the husband to protect his wife from disclosure of her secrets. If a man spreads the secrets of his wife then he will be questioned on the day of resurrection.
Ashraf رحمہ اللہ said that it means that treachery in the greatest of trust as measured on the day of resurrection, in Allah's sight is to set people know about one's wife's secrets. It is what shameless people do. They disclose the shortcomings of their wives or the good qualities and characteristics of their wives which it is essential to conceal according to ؛ (divine law) and etiquette.
Ibn Maalik رحمہ اللہ said that it applies to both husband and wife. Neither must disclose such things of the other as that partner would not like to be known. Such disclosure is treachery. In short, this conduct is punishable in the hereafter.
It would not be incongruous and unprofitable to recount here a didactic event.
A learned and wise man intended to divorce his wife. The people asked him what prompted him to think of that. He said, "How may I disclose her shortcoming?" (If I tell you of the reasons, that would amount to revealing her secrets. I cannot do that.) After he divorced her, they asked him again, "Why did you do that?" This time he excused himself,

[1] Muslim # 124-1438, Abu Dawud # 4870, Musnad Ahmad 3-69.

saying "How may I speak of the defects of a stranger woman?" (This is not proper.)
Some of the ulama (Scholars) say that this prohibition to the couple to disclose one another's secrets is only when there is no benefit in it and no purpose served. If there is some advantage then it is not disallowed. For instance, a husband may be impotent or hard to please and uncaring. In such cases, his wife is allowed to complain of these things and this is what Allah himself permits;

لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ مِنَ الْقَوْلِ اِلَّا مَنْ ظُلِمَ۔

{And Allah likes not shoutting of evil words except by one who has been wronged.} (4: 148)
(The Urdu translation has 'making known' instead of 'shoutting.')

SECTION II الفصل الثانی

NO INTERCOURSE DURING MENSTRUATION & NO UNNATURAL ACT

(۳۱۹۱) عَنِ ابْنِ عَبَّاسٍ قَالَ اُوْحِیَ اِلٰی رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوْا حَرْثَكُمْ الْآيَةُ اَقْبِلْ وَاَدْبِرْ وَاتَّقِ الدُّبُرَ وَالْحَيْضَةَ۔ (رواه الترمذی و ابن ماجة والدارمی)

3191. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that this verse was revealed to Allah's Messenger صلی اللہ علیہ وسلم:

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوْا حَرْثَكُمْ۔ الآية

{You wives are a tillage for you, so come to your tillage as you will} (2: 223)
Hence, come to it from the front or from behind (to the vagina). But refrain from (going into the) anus, and from sexual intercourse during (her) menstruation.[1]

COMMENTARY: The words 'come to it from the front' refer to coming to the vagina from the front, and the words 'come to it from the behind' also refer to the vagina but coming from the rear. They elaborate the text (فاتوا حرثکم) {So come to your tillage}. In any case penetrate the front, meaning vagina.
It is absolutely forbidden to commit an unnatural act at the anus.
Also, it is forbidden to enter the vagina too when the woman experiences her menstruation.

(۳۱۹۲) وَعَنْ خُزَيْمَةَ بْنِ ثَابِتٍ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ لَا يَسْتَحْيِیْ مِنَ الْحَقِّ لَا تَاْتُوا النِّسَاءَ فِیْ اَدْبَارِهِنَّ۔ (رواه احمد و الترمذی و ابن ماجة و الدارمی)

3192. Sayyiduna Khuzaymah ibn Thabit رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said "Surely, Allah is not ashamed of the truth. Do not commit an unnatural act with woman through their anus."[2]

COMMENTARY: The word haya translated ahsmed is a kind of shyness depicted by a change in a person on being blamed. Since any kind of change is not associated with Allah, here haya is used figuratively to man 'to give up.' Thus: 'Allah does not give up speaking the truth and disclosing it.'

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[1] Tirmidhi # 2991, Musnad Ahmad 1/297, Ibn Majah, Dararmi.
[2] Ibn Majah # 1924, Darimi # 2213, Musnad Ahmad 5-213, Tirmidhi # 1167.

This is spoken ahead of the subject of the hadith and a warning is sounded that approaching a woman at her anus is a forbidden act. It is so bad that even speaking of it is shameful though it be to prohibit it. But, it is a question of ع (divine law), so must be spoken.

The prohibition is stronger when practiced between men.

Teebi رحمه الله said that the Prophet صلى الله عليه وسلم did not assert, "I am not ashamed of the truth..." but he attributed the words to Allah to emphasise the evil of the act. Those people who permit it are misled badly.

Teebi رحمه الله said that if anyone does it with a woman who is a stranger then he is an adulterer. If he does it to his wife or female slave then he perpetrates a grave sin. But he will not be stoned to death and will not be awarded the prescribed punishment. However, he will be punished definitely.

Nawawi رحمه الله said that if anyone commits it with his slave then he will come under the purview of one doing it to a strange.

Imam Abu Hanifah رحمه الله said that both the active and the passive men involved in the unnatural acct deserve discretionary punishment. However, if the passive one is young, mad or compelled then he will not be punished.

PERPETRATOR OF UNNATURAL WITH WIFE IS ACCURSED

(٣١٩٣) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَلْعُوْنٌ مَنْ اَتٰى اِمْرَأَتَهٗ فِيْ دُبُرِهَا۔ (رواه احمد و ابوداؤد)

3193. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Accursed is he who approaches his wife through her anus."[1]

(٣١٩٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الَّذِىْ يَاْتِىْ امْرَأَتَهٗ فِيْ دُبُرِهَا لَا يَنْظُرُ اللّٰهُ اِلَيْهِ۔ (رواه فى شرح السنة)

3194. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, Allah will not look (with mercy and kindness) at one who approaches his wife at her anus."[2]

(٣١٩٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَنْظُرُ اللّٰهُ اِلٰى رَجُلٍ اَتٰى رَجُلًا اَوِ امْرَأَةً فِي الدُّبُرِ۔ (رواه الترمذى)

3195. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah will not cast a look (of mercy and compassion) on a man who commits an unnatural act with a man or a woman at the anus."[3]

GHILAH IS FORBIDDEN

(٣١٩٦) وَعَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تَقْتُلُوْا اَوْلَادَكُمْ

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[1] Abu Dawud # 2162, Musnad Ahmad 2-444.

[2] Ibn Majah # 1923, Baghawi in Sharh us *sunnah (Prophet's صلى الله عليه وسلم practice)* # 2297.

[3] Tirmidhi # 1168.

سِرًّا فَإِنَّ الْغَيْلَ يُدْرِكُ الْفَارِسَ فَيُدَعْثِرُهُ عَنْ فَرَسِهِ۔ (رواه ابوداؤد)

3196. Sayyidah Asma bint Yazid رضی اللہ عنہ narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say. "Do not kill your children quietly (in a secret way) because gill overtakes the horseman and hurls him down from his horse."[1]

COMMENTARY: Do not harm your children through ghilah. It was explained previously (hadith # 3189, commentary) that ghilah is to suckle an infant during pregnancy, or to have sexual intercourse during the period of suckling.

The hadith says that ghilah creates an impairment in the temperament of the child. Its energy saps, the effect remains upto his adulthood too so that he is weak in the battlefield and falls down from his horse.

So do not observe ghilah lest you be the cause of your child's destruction.

However, previously it has been affirmed that ghilah has no adverse effect on a child (for example, hadith # 3189). Teebi رحمہ اللہ explains that previously the action of the jahiliyah (ignorance period) was rejected that ghilah was the true cause of injury. This hadith speaks of ghilah as a general effective agent but the real cause lies in Allah's hands. Nothing happens without his will. Or, we may say that this hadith gives a command of the kind of nahi tanzihi, meaning it is nearer lawful then unlawful while the Prophet's صلی اللہ علیہ وسلم previous saying:

لَقَدْ هَمَمْتُ الخ

"I had intended to forbid ghilah...." is based on prohibition.

We may also say that both ahadith are based on the ijtihad (independent judgment) of the Prophet صلی اللہ علیہ وسلم. When he observed that when the Arabs practiced ghilah, their children turned out to be weak, so he forbade this practice of ghilah. But, when he observed that the Greeks and the Persians also practiced it without adverse effect on their children, he reversed the decision. The hadith (# 3189) of Sayyiduna Judamah upholds this contention.

SECTION III اَلْفَصْلُ الثَّالِثُ

CONDITIONAL PERMISSION FOR AZL

(٣١٩٧) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُعْزَلَ عَنِ الْحُرَّةِ اِلَّا بِاِذْنِهَا۔

(رواه ابن ماجة)

3197. Sayyiduna Umar ibn Khattab رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade coitus interruptus with a free woman without her permission.

COMMENTARY: It is a night for one's wife, a free woman; that azl may not be practiced with her without her permission. She might wish to have a child or to enjoy sexual intercourse. Both these things are denied to her if the penis is withdrawn before emission.

As for sexual intercourse with a female slave, her permission is not required to perform azl.

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[1] Abu Dawud # 2881, Ibn Majah # 2012, Musnad Ahmad 6. 458.

CHAPTER - VII

CONTINUATION OF PREVIOUS CHAPTER

بَابٌ

SECTION I

اَلْفَصْلُ الْاَوَّلُ

FEMALE SLAVE MAY ANNUAL HER MARRIAGE ON EMANCIPATION

(٣١٩٨) عَنْ عُرْوَةَ عَنْ عَآئِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا فِيْ بَرِيْرَةَ خُذِيْهَا فَاَعْتِقِيْهَا وَكَانَ زَوْجُهَا عَبْدًا فَخَيَّرَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاخْتَارَتْ نَفْسَهَا وَلَوْ كَانَ حُرًّا لَمْ يُخَيِّرْهَا۔ (متفق عليه)

3198. Sayyiduna Urwah رضى الله عنه narrated on the authority of Sayyidah Ayshah رضى الله عنها that Allah's Messenger صلى الله عليه وسلم said to her concerning Sayyidah Barirah رضى الله عنه, "Buy her and set her free." Her husband was a slave, so Allah's Messenger صلى الله عليه وسلم gave her option (about herself) and she elected to separated herself (from her husband). If he were a free man then the prophet صلى الله عليه وسلم would not have given her option.[1]

COMMENTARY: The case of Sayyidah Barirah has been recorded in detail in the Kitab Buyu. (see hadith # 2877, and commentary).

She was the female slave of a Jew. Sayyidah Ayshah رضى الله عنها bought her and set her free. Her husband was a slave, so the Prophet صلى الله عليه وسلم gave her choice to stay with him to revoke their marriage and separate from him because she was a free woman. She opted to separate.

The last sentence of the hadith seems to be the opinion of Urwah رضى الله عنه. This coincides with the opinion of Shafi'I رحمه الله Maalik رحمه الله and Ahmad رحمه الله that after getting freedom a female slave has the option to separated from her husband only if he is a slave, but not if he is a free man.

However, Abu Hanifah رحمه الله disagrees, He says that she has a choice in any case whether her husband is a slave or a free man.

Arguments of the ulama (Scholars) of both sides may be seen in books of fiqh (Islamic jurisprudence).

If both the spouses are set free together then the ulama (Scholars) say that the wife does not have the option to revoke their marriage. Also, if only the husband gets freedom then he does not have the choice to revoke his marriage, his wife may be a slave or a free woman.[2]

(٣١٩٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ زَوْجُ بَرِيْرَةَ عَبْدًا اَسْوَدَ يُقَالُ لَهُ مُغِيْثٌ كَاَنِّيْ اَنْظُرُ اِلَيْهِ يَطُوْفُ خَلْفَهَا فِيْ سِكَكِ الْمَدِيْنَةِ يَبْكِيْ وَدُمُوْعُهُ تَسِيْلُ عَلٰى لِحْيَتِهٖ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلْعَبَّاسِ يَا عَبَّاسُ اَلَا تَعْجَبُ مِنْ حُبِّ مُغِيْثٍ بَرِيْرَةَ وَمِنْ بُغْضِ بَرِيْرَةَ مُغِيْثًا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ رَاجَعْتِيْهِ فَقَالَ يَا رَسُوْلَ اللّٰهِ تَأْمُرُنِيْ قَالَ اِنَّمَا اَشْفَعُ قَالَتْ لَا حَاجَةَ لِيْ فِيْهِ۔ (رواه البخارى)

3199. Sayyiduna Ibn Abbas رضى الله عنه narrated that the husband of Sayidah Barirah رضى

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[1] Bukhari # 2536, Muslim # 8-1504, Tirmidhi # 12157, Abu Dawud # 2233, Nasai'i # 3449, Ibn Majah # 2073, Muwatta Maalik # 25 (Talaq), Musnad Ahmad 6-42, Darami # 2289.

[2] See Siratun Nabi Shibli Nu'man (Mutual Dealings Behaviour) v7 p 44.

عنہ اللہ was a black slave, named Sayyiduna Mughith رضی اللہ عنہ. "It is as though I see him still going round following her though her streets of Madinah weeping. Tears rolled down to his beard." The prophet صلی اللہ علیہ وسلم said to Abbas رضی اللہ عنہ, "O Abbas, does it not astonish you how much Mughith loves Barirah and how much Barirah dislikes Mughith?" The prophet صلی اللہ علیہ وسلم exclaimed, "Would that you take him back!" She asked, "O Messenger of Allah, do you command me (to do this) ?" He said, "I only make a recommendation." She said, "I have no need of him."[1]
(She meant that she was not willing to live with him.)

COMMENTARY: Some traditions say that Mugith was a free man. In this case it would imply that he was an ugly black man like a black slave. Or he was a slave who had been emancipated. This hadith speaks of a few things:

(i) A leader or ruler may make a recommendation for one of his subjects.
(ii) It is not *wajib (obligatory)* to accede to the ruler's recommendation.
(iii) The ruler has no right to call for an explanation from one who does not accept his recommendation.
(iv) It is allowed to separate from a person because of his ugly looks.

SECTION II اَلْفَصْلُ الثَّانِي

HUSBAND SHOULD BE SET FREE BEFORE WIFE

(۳۲۰۰) عَنْ عَآئِشَةَ اَنَّهَا اَرَادَتْ اَنْ تُعْتِقَ مَمْلُوكَيْنِ لَهَا زَوْجٌ فَسَأَلَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَمَرَهَا اَنْ تَبْدَأَ بِالرَّجُلِ قَبْلَ الْمَرْأَةِ۔ (رواہ ابوداؤد و النسائی)

3200. Sayyidah Ayshah رضی اللہ عنہا reported that she intended to set free her two slaves who were husband and wife. So she asked the Prophet صلی اللہ علیہ وسلم about it and he instruct ed her that she should begin with the man before the woman.[2]

COMMENTARY: If the female slave were set free before the male then she would have had an option to separate from her husband. This is as stated in the previous commentary. Generally, a man tolerates a slave girl as his wife but a woman seems uncomfortable with a husband who is a slave.

FEMALE SLAVE WHO CHOOSES HER HUSBAND CANNOT REPUDIATE MARRIAGE AFTER HER FREEDOM

(۳۲۰۱) وَعَنْ عَآئِشَةَ اَنَّ بَرِيْرَةَ عَتَقَتْ وَهِيَ عِنْدَ مُغِيْثٍ فَخَيَّرَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَ لَهَا اِنْ قَرِبَكِ فَلَا خِيَارَ لَكِ۔ (رواہ ابوداؤد)

3201. Sayyidah Ayshah رضی اللہ عنہا narrated that Sayyidah Barirah رضی اللہ عنہا was set free when she was with Sayyiduna Mughith رضی اللہ عنہ (as his wife). Allah's Messenger صلی اللہ علیہ وسلم offered her an option (to let her marriage stay or revoke it). But, he also said to her, "If he has sexual intercourse with you, then you will no longer have an option" (because that will suggest that you are pleased with him).[3]

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[1] Bukhari # 5383, Tirmidhi # 1155, Abu Dawud # 2231, Darimi # 2292, Musnad Ahmad 1-215.
[2] Abu Dawud # 2237, Nasai'i # 3446, Ibn Majah # 2532.
[3] Abu Dawud # 2236.

COMMENTARY: The Hidayah states that if a female slave marries with the consent of her master, or he gives her in marriage with her permission or without her permission and she gets freedom later on then the option to retain or revoke her marriage rests with her, whether her husband is a free man or a slave.

If she marries someone without her master's consent and later he sets her free, then upon gaining freedom her marriage remains valid. She retains no option to repudiate her marriage. The three imams say that if she has married a free man then after gaining freedom she has no right to decide on her marriage.

Ibn Hamman رحمه الله said that the difference of opinion between Abu Hanifah رحمه الله and the three imams stems from the varying traditions about the husband of Sayyidah Barirah رضى الله عنه. Both Bukhari and Muslim have the hadith of Sayyidah Ayshah رضى الله عنها that the husband was a slave. But they also reproduce the hadith that he was a free man.

Similar traditions are found also in the four sun an, Trimdhi, Abu Dawud Nasa'i and Ibn Majah. Tirmidhi رحمه الله has described the hadith as hasan sahih.

The three imams رحمه الله go by the first tradition while Abu Hanifah رضى الله عنه goes by the second.

Mulla Ali Qari رحمه الله has cited this saying of Ibn Hamman رحمه الله in MIrqat in detail. We have reproduced only a summary of it.[1]

CHAPTER - VIII

THE DOWER — بَابُ الصَّدَاقِ

As Sadaq (الصداق) is the dower. It is the recompense paid to the woman by her husband against the right of wifehood. If a man decides at the time of marriage that he shall not pay the dower, then the marriage will not be valid. However, it is not necessary to mention the dower at the time of marriage, for it is not a condition, and the husband will have to pay mahr mithl (or the proper dower) in this case.

THE AMOUNT: ش (divine law) has not defined any amount of dower as *wajib (obligatory)* not has it mentioned its maximum limit. Rather, it has left it to the means of the husband. A man must determine it according to his ability to pay, However, the minimum limit of the dower is specified lest husbands begin to pay very low sums of money towards dower.

According to the Hanafis the minimum dower is ten dirhams (or 30. 62 gram of silver). If any one suggests a dower less than this then it would not be correct.

Imam Maalik رحمه الله holds that the lowest possible dower is one fourth dinar.

Imam Shafi'I رحمه الله and Imam Ahmad say that whatever is priced – or eligible to be priced – may be fixed as a dower.

DOWER OF THE PROPHET'S صلى الله عليه وسلم RESPECTED WIVES رضى الله عنها AND DAUGHTER رضى الله عنها: Apart from Sayyidah Umm Habibah رضى الله عنها among the wives of the Prophet صلى الله عليه وسلم and Sayyidah Fatimah رضى الله عنها among his daughters, the dower of all the rest of them was five hundred dirham's equivalent silver weighing 1 to 10 gram and 530 grams. The present value is about rupees nine hundred and eighteen only.

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[1] Hidayah (commentary on Islamic Laws) v1 pp 108-109 Dar ul Isha'at Karachi.

The dower of Sayyidah Umm Habibah رضی اللہ عنہا was four thousand dirhams or four hundred dinars. It is equivalent to 12 Kilograms and twenty grams of silver. Its current value is Rs.7348.
The dower of Sayyidah Fatimah رضی اللہ عنہا was about one kilogram and seven hundred and fifty grams silver. The current value of it is about Rs. 1050.
(This valuation is not correct in the current times The value keep fluctuating. So, current value of silver must be calculated.) (Asghar - meem)

SECTION I اَلْفَصْلُ الْاَوَّلُ

MINIMUM AMOUNT OF DOWER

(٣٢٠٢) وَعَنْ سَهْلِ بْنِ سَعْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَاءَتْهُ اِمْرَاَةٌ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اِنِّيْ وَهَبْتُ نَفْسِيْ لَكَ فَقَامَتْ طَوِيْلًا فَقَامَ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ زَوِّجْنِيْهَا اِنْ لَمْ تَكُنْ لَكَ فِيْهَا حَاجَةٌ فَقَالَ هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصْدِقُهَا قَالَ مَا عِنْدِيْ اِلَّا اِزَارِيْ هٰذَا قَالَ فَالْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيْدٍ فَالْتَمَسَ فَلَمْ يَجِدْ شَيْئًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ مَعَكَ مِنَ الْقُرْاٰنِ شَيْءٌ قَالَ نَعَمْ سُوْرَةُ كَذَا وَسُوْرَةُ كَذَا فَقَالَ قَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْاٰنِ وَفِيْ رِوَايَةٍ قَالَ انْطَلِقْ فَقَدْ زَوَّجْتُكَهَا فَعَلِّمْهَا مِنَ الْقُرْاٰنِ۔ (متفق عليه)

3202. Sayyiduna Sahl ibn Sa'd رضی اللہ عنہ narrated that a woman come to Allah's Messenger صلی اللہ علیہ وسلم (one day) and said. "O Messenger of Allah, I present myself as a gift to you." She stood there (after saying that) for a long time. But (He did not give a response and while he was quit) a man stood up and submitted, "O Messenger of Allah, marry her to me if you have no need for her." So, he asked, "Have you anything to give for a dower?" He said, "I have this waist wrapper on me and nothing else." He said, "(Go and) see if you can find something, even an iron ring." He looked for something but could not find any thing. So, Allah's Messenger صلی اللہ علیہ وسلم asked him, "Have you any thing of the Quran with you (in your memory) ?" He submitted, "Yes! Surah so and so and surah so and so." So, he said "Indeed, I have given her to you in marriage for what is with you (in memory) of the Quran.
According to another version: He said, "Go! Indeed, I have given her to you in marriage, so teach her from the Quran."[1]

COMMENTARY: As long as he lived, whenever any woman offered herself to the prophet صلی اللہ علیہ وسلم and he accepted her gift, she became lawful to him. No dower was *wajib (obligatory)* on him. This was neither permitted to any else not is it allowed now. It was among the Prophet's صلی اللہ علیہ وسلم peculiarities, being allowed to him exclusively. The Quran confirms it:

وَامْرَاَةً مُّؤْمِنَةً اِنْ وَّهَبَتْ نَفْسَهَا لِلنَّبِيِّ اِنْ اَرَادَ النَّبِيُّ اَنْ يَّسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُوْنِ

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[1] Bukhari # 5-135, Muslim # 76. 1425, Tirmidhi # 1116, Abu Dawud # 2111, Ibn Majah # 1889, Darimi # 2201, Muwatta Maalik # 8 (*Nikah (wedlock)*) Musnad Ahmad 5-330.

الْمُؤْمِنِيْنَ۔ (النساء٣٣: ٥٠)

{and a believing woman, if she dedicates herself to the prophet provided the prophet desires to wed her. This exclusively is for you only apart from the believers} (33: 50)

According to Imam Shafi'I رحمه الله a marriage without dower but only with the word (هبة) (hibah, gift) was allowed only to the prophet صلى الله عليه وسلم. It is not permitted to anyone else. The Hanafis contend that marriage with the word hibah is permitted to everyone, but it was only for the Prophet صلى الله عليه وسلم that dower was not *wajib (obligatory)*. Thus, if a woman offers herself to a man and he accepts her gift then their marriage will be correct but the mahrmithl (proper dower) will be *wajib (obligatory)* on the man, though the woman does not mention any dower or even offers herself without dosing a dower. So, the verse cited (33: 50) means according to the Hanafis:

{This is exclusively for you without a dower being *wajib (obligatory)* on you}

AN IRON RING: This stipulation shows that any kind of property may be assigned as dower, no matter how insignificant, provided both husband and wife agree to it. While Imam Shafi'I رحمه الله and Imam Ahmad subscribe to t his edict, the ruling of Imam Abu Hanifah رحمه الله and Imam Maalik رحمه الله is mentioned at the beginning of this chapter. The Hanafis rely on the hadith of Sayyiduna Jabir رضى الله عنه in Daraqutni:

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَنْكِحُوا النِّسَاءَ إِلَّا الْاِكْفَاءَ وَلَا يُزَوِّجُهُنَّ إِلَّا الْاَوْلِيَاءَ وَلَا مَهْرَ دُوْنَ عَشَرَةِ دَرَاهِمَ۔

(Allah's Messenger صلى الله عليه وسلم said, "Woman be given away in marriage only to their equals and their guardians must give them away in marriage, and a dower less than ten dirhams is not reliable.")

This is further upheld by the hadith of Sayyiduna Ali رضى الله عنه in daraqutni and Bayhiqi:

لَا صَدَاقَ اَقَلُّ مِنْ عَشَرَةِ دَرَاهِمَ

(Dower less then ten dirhams is not valid).

The Hanafis say about this hadith of Sayyiduna Sahl رضى الله عنه that it is about mahr majjal (prompt dower) because the Prophet صلى الله عليه وسلم used to give part of the dower immediately before consummating his marriages to his respected wives رضى الله عنهن. This is why he gave the same command to the man, "Bring whatever you find so that you may give something at least to this woman after contracting the marriage, as a dower,

It is on this basis what some ulama (Scholars) have deduced that a husband must give to his wife, after their marriage, but before having sexual intercourse, some of the dower.

Ibn Abbas رضى الله عنه Ibn Umar رضى الله عنه, Zuhri رحمه الله, and Qatadah رحمه الله, ruled on these lines they pointed out that when Sayyiduna Ali رضى الله عنه married Sayyidah Fatimah رضى الله عنها, the Prophet صلى الله عليه وسلم did not let him go to her unless he had paid something to her out of the dower. Sayyiduna Ali رضى الله عنه submitted, "O Messenger of Allah, I do not have anything with me now." He said, "give her your armour." So he gave her his armour. Then, he went to her and her dower was four hundred mithqal silver. The Prophet صلى الله عليه وسلم had instructed him to give out of that an armour's worth. Hence, these people have ruled that,

before consummating the marriage, it is *wajib (obligatory)* to pay the woman something out of the specified dower. The Hanafis say that it is *mustahab (desirable)*, not *wajib (obligatory)*. The concluding words of the hadith suggest that the prophet صلى الله عليه وسلم made 'teaching of the Quran' as a dower. So, some imams regard it as permitted. But, Imam Abu Hanifah رحمه الله does not agree that it is allowed. He says about this kind of dower that the marriage will be valid but mahr mithl (Proper dower) remains *wajib (obligatory)* on the husband (to pay to his wife). He says about this hadith that the words 'for what is with you of the Quran do not mean 'a dower' but their being Muslims – acceptance of Islam – was the reason of their marriage. He did not specify that to serve as a dower.
"So teach her from the Quran." This command, too was not binding. Rather, it was a recommendation. Hence, this cannot be cited as evidence that the prophet رحمه الله had declared teaching the Quran to serve as a dower.

AMOUNT OF DOWERS OF THE WIVES رضى الله عنهن OF THE PROPHET صلى الله عليه وسلم

(٣٢٠٣) وَعَنْ اَبِيْ سَلَمَةَ قَالَ سَأَلْتُ عَائِشَةَ كَمْ كَانَ صَدَاقُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ صَدَاقُهُ لِاَزْوَاجِهٖ ثِنْتَيْ عَشْرَةَ اَوْقِيَّةً وَنَشٌّ قَالَتْ اَتَدْرِيْ مَا النَّشُّ قُلْتُ لَا قَالَتْ نِصْفُ اُوْقِيَّةٍ فَتِلْكَ خَمْسُمِائَةِ دِرْهَمٍ۔ رَوَاهُ مُسْلِمٌ وَنَشٌّ بِالرَّفْعِ فِيْ شَرْحِ السُّنَّةِ وَفِيْ جَمِيْعِ الْاُصُوْلِ۔

3203. Sayyiduna Abu Salamah رضى الله عنه narrated that he asked Sayyidah Ayshah رضى الله عنها, "What dower had the Prophet صلى الله عليه وسلم fixed (for his respected رضى الله عنه wives) ?" She said, "His dower to his wives was twelve ooqiyas and one nashsh." Then she asked, "Do you know what a nashsh is?" He (Abu Salamah) رضى الله عنه said, "No!" She said, "Half an ooqiyah and that makes it five hundred dirhams."[1]
Sharh us *sunnah (Prophet's* صلى الله عليه وسلم *practice)* and other sources have nashsh in the nominative case.

COMMENTARY: Earlier in the chapter, we have spoken on the current weight and usage of five hundred dirhams.
The Shafi'i go by this hadith to say that a dower of five hundred dirhams is *mustahab (desirable)*. It must be clarified here that Sayyidah Ayshah رضى الله عنها has mentioned the dower of all those of the Prophet's صلى الله عليه وسلم wives whose dower he had himself determined. As for Sayyidah Umm Salamah رضى الله عنه, her dower was fixed by the emperor of Ethiopia.

SECTION II الفصل الثانى

HEAVY DOWER DISALLOWED

(٣٢٠٤) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ اَلَا لَا تُغَالُوْا صَدُقَةَ النِّسَاءِ فَاِنَّهَا لَوْ كَانَتْ مَكْرُمَةً فِي الدُّنْيَا وَتَقْوٰى عِنْدَ اللّٰهِ لَكَانَ اَوْلَاكُمْ بِهَا نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا عَلِمْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَكَحَ شَيْئًا مِنْ نِسَائِهٖ وَلَا اَنْكَحَ شَيْئًا مِنْ بَنَاتِهٖ عَلٰى اَكْثَرَ مِنْ اثْنَتَيْ عَشْرَةَ اُوْقِيَّةً۔ (رواه احمد والترمذى و ابوداؤد و النسائى و ابن ماجة و الدارمى)

[1] Muslim # 78-1426, Abu Dawud # 2105, Ibn Majah # 1886, Darimi # 2199.

3204. Sayyiduna Umar ibn at Khattab رضی اللہ عنہ said, "Beware! Do not be extravagant in fixing dower of the women, If it were more honorable in this world and more pious in Allah's sight, then the most qualified (among you) to do it was Allah's Prophet صلی اللہ علیہ وسلم. I do not know of Allah's Messenger صلی اللہ علیہ وسلم marrying any of his wives, or giving away any of his daughters in marriage for more then twelve ooqiyas (as dower)."[1]

COMMENTARY: the word taqwa (piety) (piety) implies a greater degree of taqwa (piety). Allah says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللّٰهِ أَتْقٰكُمْ

{Surely the noblest among you in the sight of Allah is the most pious of you.} (49: 13)
Taqwa (piety) entitles one to be distinguished in Allah's sight.

A heavy dower is not a means of raising one in honour in this world. Rather, it also does not raise one in the sight of Allah. If that is so then why must one indulge in that which bears no fruit?

There are three traditions about the dower of the wives رضی اللہ عنہ of the Prophet صلی اللہ علیہ وسلم. On the face of it, they contradict each other. We have seen the tradition of Sayyidah Ayshah رضی اللہ عنہا (# 3202) and part from this one under discussion we shall see Sayyidah Umm Habibah's رضی اللہ عنہ hadith (# 3208) which is an exception, for, the Negus of Ethiopia had fixed her dower as high as four thousand dinars out of respect for the Prophet صلی اللہ علیہ وسلم.

As for the versions of Sayyidah Ayshah رضی اللہ عنہا and Sayyiduna Umar رضی اللہ عنہ, even they are not contradictory Sayyidah Ayshah رضی اللہ عنہا was precise and mentioned the half ooqiyah too while Umar رضی اللہ عنہ only gave a round figure. It may also be that Sayyiduna Umar رضی اللہ عنہ was not aware of the half ooqiyah or one nashsh.

It must be borne in mind that Sayyiduna Umar رضی اللہ عنہ did not mean to say that there cannot be dower higher than that. It is allowed to raise the dower above it.

BETTER TO PAY PART OF DOWER PROMPTLY

(٣٢٠٥) وَعَنْ جَابِرٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَعْطٰى فِيْ صَدَاقِ امْرَأَتِهٖ مِلْأَ كَفَّيْهِ سَوِيْقًا أَوْتَمْرًا فَقَدِ اسْتَحَلَّ۔ (رواه ابوداؤد)

3205. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a man gives his wife (part of) the dower (as prompt payment) , say two handfuls of flour or dates then he has made her lawful for himself."[2]

(٣٢٠٦) وَعَنْ عَامِرِ بْنِ رَبِيْعَةَ أَنَّ امْرَأَةً مِنْ بَنِيْ فَزَارَةَ تَزَوَّجَتْ عَلٰى نَعْلَيْنِ فَقَالَ لَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَرَضِيْتِ مِنْ نَّفْسِكِ وَمَالِكِ بِنَعْلَيْنِ قَالَتْ نَعَمْ فَأَجَازَهٗ۔ (رواه الترمذی)

3206. Sayyiduna Aamir ibn Rabi'ah narrated that a woman of Banu Fazarah married against a dower of a pair of shoes. So, Allah's Messenger صلی اللہ علیہ وسلم asked

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[1] Tirmidhi # 1100, Abu DAwud # 2106, Nasa'i # 3351, Ibn Majah # 1887, Darimi # 2200, Musnad Ahmad 1-41.

[2] Abu Dawud # 2110, Musnad Ahmad 3-355.

her, "Are you leased, in spite of your wealth (and property) to give you person (in marriage) against a pair of shoes?" She said, "Yes!" And, he gave her permission.[1]

COMMENTARY: This hadith may also be presumed to be about prompt dower. When the woman agreed to marry against one pair of shoes, she become rightful to get the mahr mithl (Or, proper dower). On being pleased with that she surrendered her right to get more, So, the Prophet صلى الله عليه وسلم gave her permission.

This hadith is da'if (weak).

WHEN MAHR MITHL BECOMES *WAJIB (OBLIGATORY)* - ONE POSSIBILITY

(٣٢٠٧) وَعَنْ عَلْقَمَةَ عَنِ ابْنِ مَسْعُوْدٍ أَنَّهُ سُئِلَ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً وَلَمْ يَفْرِضْ لَهَا شَيْئًا وَلَمْ يَدْخُلْ بِهَا حَتّٰى مَاتَ فَقَالَ ابْنُ مَسْعُوْدٍ لَهَا مِثْلُ صَدَاقِ نِسَائِهَا لَا وَكْسَ وَلَا شَطَطَ وَعَلَيْهَا الْعِدَّةُ وَلَهَا الْمِيْرَاثُ فَقَامَ مَعْقِلُ بْنُ سِنَانٍ الْأَشْجَعِيُّ فَقَالَ قَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ بِرْوَعَ بِنْتِ وَاشِقٍ امْرَأَةٍ مِنَّا بِمِثْلِ مَا قَضَيْتَ فَفَرِحَ بِهَا ابْنُ مَسْعُوْدٍ۔ (رواه الترمذی و ابوداؤد والنسائی والدارمی)

3207. Sayyiduna Alqamah رحمه الله narrated from Sayyiduna Ibn Mas'ud رضى الله عنه that he was asked about a man who married a woman but did not determine any dower for her and died before consummating the marriage. (He took time to think over it and decided through his personal deduction). He said, 'Her dower is like the dower of the women of her family (meaning, her match) , neither less nor more. She will observe the iddah (waiting period) as *wajib (obligatory)* and is entitled to (her share of) inheritance." Thereupon, Maqil ibn Sinan al-Ashja'I got up and said, "Indeed, Allah's Messenger صلى الله عليه وسلم had decided the case of Birwa bint washiq a woman among us, just as you have decided. So, Ibn Mas'ud رضى الله عنه was delighted with it.[2]

COMMENTARY: Allah has bestowed on Ibn Mas'ud رضى الله عنه wisdom, foresight and a vast understanding of religion. He solved complex issues to be in agreement with the Quran and hadith. He took one month to study this issue before giving his verdict which was in conformity with what the Prophet صلى الله عليه وسلم had decided in a similar case. So, Ibn Mas'ud رضى الله عنه was deeply delighted on having given a correct judgement.

In this case, the opinion of Sayyiduna Ali رضى الله عنه and some other sahabah (Prophet's Companions) رضى الله عنهم was that because the marriage was not consummated, the woman was not entitled to any dower but it was *wajib (obligatory)* on her to observe the iddah (waiting period) and she deserved to get her share of inheritance, too.

Imam Shafi'I رحمه الله gave verdicts. One of these concurred with that of Sayyiduna Ali رضى الله عنه and the other with the decision of Sayyiduna Ibn Mas'ud رضى الله عنه with which Imam Abu Hanifah رحمه الله and Imam Ahmad رحمه الله agreed.

WHAT IS MAHR MITHL: It is the same dower as of the women in her father's family who are like her in age, beauty, wealth, time, intelligence, religion, virginity and woman hood, knowledge, manner and habits.

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[1] Tirmidhi # 1115, Ibn Majah # 1888, Musnad Ahmad 3-455.

[2] Tirmidhi # 1148, Abu Dawud # 2114, Nasa'i # 3521, Ibn Majah # 1891, Musnad Ahmad 4. 279, Darimi # 2246.

SECTION III اَلْفَصْلُ الثَّالِثُ

PROPHET'S صلى الله عليه وسلم MARRIAGE WITH UMM HABIBAH رضى الله عنه & HER DOWER

(٣٢٠٨) عَنْ أُمِّ حَبِيْبَةَ أَنَّهَا كَانَتْ تَحْتَ عَبْدِاللّٰهِ بْنِ جَحْشٍ فَمَاتَ بِأَرْضِ الْحَبْشَةِ فَزَوَّجَهَا النَّجَاشِيُّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَمْهَرَهَا عَنْهُ اَرْبَعَةَ الْآفِ وَفِيْ رَوَايَةٍ اَرْبَعَةَ الْآفِ دِرْهَمٍ وَبَعَثَ بِهَا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَعَ شُرَحْبِيْلِ ابْنِ حَسَنَةَ۔ (رواه ابوداؤد و النسائى)

3208. Sayyidah Umm Habibah رضى الله عنها was married to Abdullah ibn Jahsh who died in Ethiopia. So, the Negus gave her away in marriage to the Prophet صلى الله عليه وسلم paying her a dower of four thousand on his behalf.
Another version has: four thousand dirhams.
Then he sent her to Allah's Messenger صلى الله عليه وسلم with Sayyiduna Shurhbil ibn Hasanah.

COMMENTARY: The first husband of Sayyidah Umm Habibah رضى الله عنه is given in all the copies of Mishkat as Abdullah ibn Jahsh, but this is wrong. His name was Ubaydullah ibn Jahsh. This is what is found in sunan Abu Dawud and other sources.
The real name of Sayyidah Umm Habibah رضى الله عنه was Ramlah رضى الله عنه.
She was the daughter of Abu Sufyan رضى الله عنه and sister of Mu'awiyah رضى الله عنه. She was married first to Ubaydullah ibn Jahsh who had embraced Islam and had emigrated with her to Ethiopia from Makkah. There, he apostated, giving up Islam for Christianity. He died there. She remained a staunch Muslim.
The Prophet صلى الله عليه وسلم sent Amr ibn Umayyah Damri رضى الله عنه to the king of Ethiopia, the Negus, whose name was Ashumah asking him to convey his proposal of marriage to Sayyidah Umm Habibah رضى الله عنها. So, he sent his slave girl, Abrahah, to her with the proposal.
Sayyidah Umm Habibah رضى الله عنها accepted the proposal with great joy. She also sent someone posthaste to Sayyiduna Khalid ibn Sa'eed, رضى الله عنه her father's paternal cousin, requesting him to act as her guardian for the marriage.
She also presented Abrahah a pair of clothing and a silver ring for bringing her the good, auspicious news.
In the evening, the Negus invited Sayyiduan Ja'far ibn Abu Talib رضى الله عنه and all the Muslims who were in Ethiopia. When they were assembled, he deliverd the marriage sermon:

اَلْحَمْدُ لِلّٰهِ الْمَلِكِ الْقُدُّوْسِ السَّلَامِ الْمُؤْمِنِ الْمُهَيْمِنِ الْعَزِيْزِ الْجَبَّارِ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَرْسَلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ۔

Then, he said:
"To proceed, Allah's Messenger صلى الله عليه وسلم has commanded me to conduct his marriage to Umm Habibah bint Abu Sufyan. I have obeyed him and have fixed a dower of four hundred dinars. I give the four hundred dinars, "placing them before these people."
After that Sayyiduna Khalid ibn Sa'eed رضى الله عنه delivered this sermon:

اَلْحَمْدُ لِلّٰهِ الْمَلِكِ الْقُدُّوْسِ السَّلَامِ الْمُؤْمِنِ الْمُهَيْمِنِ الْعَزِيْزِ الْجَبَّارِ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَرْسَلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ۔

Then he said:
"To proceed! I have obeyed Allah's Messenger صلى الله عليه وسلم and I have married the daughter of Abu Sufyan رضى الله عنه , Umm Habibah رضى الله عنه , to the Prophet صلى الله عليه وسلم May Allah bless it. (Ameen)
After this proposal and acceptance, the four hundred dinars of the dower were paid to Khalid ibn Sa'eed رضى الله عنه.
The people prepared to depart as the marriage was contracted, but the Negus requested them to Stay on saying, "It is the *sunnah (Prophet's* صلى الله عليه وسلم *practice)* of the Prophet عليه السلام to serve a meal at a wedding." Then, he had food served to them after which they dispersed to their homes.
This took place in 7AH. At this time the father of Sayyidah Umm Habiba رضى الله عنها , Abu Sufyan was (not a Muslim but) an idolater and a sworn enemy of the Prophet صلى الله عليه وسلم.
Later he accepted Islam.[1]

EMBRACING ISLAM AFFIXES THE SEAL

(٣٢٠٩) وَعَنْ اَنَسٍ قَالَ تَزَوَّجَ اَبُوْطَلْحَةَ اُمَّ سُلَيْمٍ فَكَانَ صَدَاقُ مَابَيْنَهُمَا الْاِسْلَامُ اَسْلَمَتْ اُمُّ سُلَيْمٍ قَبْلَ اَبِيْ طَلْحَةَ فَخَطَبَهَا فَقَالَتْ اِنِّيْ قَدْ اَسْلَمْتُ فَاِنْ اَسْلَمْتَ نَكَحْتُكَ فَاَسْلَمَ فَكَانَ صَدَاقَ مَا بَيْنَهُمَا۔ (رواه نسائى)

3209. Sayyiduna Anas رضى الله عنه narrated that (Sayyiduna) Abu Talhah رضى الله عنه married (Sayyidah) Umm Sulaym رضى الله عنها. Islam was the dower between them. (Sayyidah) Umm Sulaym رضى الله عنها embraced Islam before (Sayyiduna) Abu Talhah رضى الله عنه did. Then he proposed to her and she said, "I have, indeed, embraced Islam. So, if you submit to Islam. I shall marry you." Thus, he embraced Islam and submission to Islam become the dower between them.[2]

COMMENTARY: Sayyidah Umm Sulaym رضى الله عنه was the daughter of Milhan and mother of Anas ibn Maalik رضى الله عنه. She had been married to Maalik ibn Nadr and Anas رضى الله عنه was born to them, but Maalik did not embrace Islam and was killed as an idolater.
Afterwards Umm Sulaym embraced Islam. Abu Talhah was an idolater. He proposed marriage and she was married to him.
The Hanafis says that they were married against a dower agreed between them but when she married him in keeping with her promise when he embraced Islam, she waived her dower. In other words, his submission to Islam was their reason to marry. It was not her dower.
However, other Imam take the hadith in its literal sense. They regard his Islam as the dower arranged between them.

[1] See also the Life of Prophet Muhammad صلى الله عليه وسلم , Ibn Kathir, pp 418-19 (Darul Isha'at Karachi).
[2] Nasa'i # 3340.

CHAPTER - IX

THE *WALIMAH* OR THE WEDDING FEAST بَابُ الْوَلِيْمَةِ

Walimah is the food that is served at the wedding. The word comes from altiyam which means 'getting together.' So, it is the banquet thrown when the spouses get together.

***WALIMAH*'S POSITION IN SHARI'AH (DIVINE LAW):** Most ulama (Scholars) say that wlimah is masnun, but some call it *mustahab (desirable)* and yet other regard it as *wajib (obligatory)*.

TIME: They differ also on the proper time of the *Walimah*. Some ulama (Scholars) say that the correct time for it is after consummation of marriage. Some of them put it with the contract of the marriage. Another opinion is that it is served at both times - at the marriage and after the consummation.

Some ulama (Scholars) say that it is *makruh (disapproved)* to serve it for up to two days. The most according to them is two days after marriage. Imam Maalik رحمه الله contends that it is *mustahab (desirable)* to serve it for one week.

However, the very correct thing is that it depends on the husband's means. If he serves only once or for many days and at many times, then he may do it.

KINDS OF FEAST: It is stated in Majma ul Bihar that there are eight kinds of feast.

- (i) *Walimah.*
- (ii) *Khars.* (خرس)
- (iii) *I'dhar.* (اعذار)
- (iv) *Wakirah* (وكيره)
- (v) *Naqi'ah* (نقيعة)
- (vi) *Wadimah* (وضيمة)
- (vii) *Aqiqah.* (عقيقة)
- (viii) *Madbah.* (مادبة)

The *Walimah* is at someone's marriage, *Khars* is to celebrate a birth. *I'dhar* is at a child's circumcision. *Wakirah* is when one's house is built and ready to occupy. *Naqi'ah* is when a traveller arrives. *Wadimah* is when one is in distress, so that it might be removed. *Aqiqah* is when a child is named. And *Madbah* is any feast that is hosted without any motive.

All these kinds are *mustahab (desirable)* with the exception of *Walimah* which some people call *wajib (obligatory)*.

SECTION I اَلْفَصْلُ الْاَوَّلُ

COMMAND TO SERVE *WALIMAH*

(٣٢١٠) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَأٰى عَلٰى عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ اَثَرَ صُفْرَةٍ فَقَالَ مَاهٰذَا قَالَ اِنِّيْ تَزَوَّجْتُ امْرَاَةً عَلٰى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ قَالَ بَارَكَ اللّٰهُ لَكَ اَوْلِمْ وَلَوْ بِشَاةٍ۔ (متفق عليه)

3210. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم observed a trace of yellow (saffron) on (the clothing) of Abdur Rahman ibn Awf رضى الله عنه. so, he asked him, "What is this?" He submitted, "I have married a woman for one nawah of gold." He said, "May Allah bless you! Throw a wedding feast though it be only

with a sheep."[1]

(Nawah also means date seed, so gold equivalent to the seed.)

COMMENTARY: The Prophet صلى الله عليه وسلم may have simply asked Sayyiduna Abdur Rahman ibn Awf رضى الله عنه the reason for the colour on him, or he may have questioned him why he had applied it while men are disallowed to apply perfume. He explained that he had not applied in intentionally but it may have dropped on him from his new bride.

Qadi رحمه الله said that while a nashsh is twenty dirhams and an ooqiyah forty dirhams weight, so nawah is five dirhams in weight. Thus, her dower was five dirhams some authorities say that nawah means nawah tamr or seed of date and this seems more correct. In t his case, he may have given gold equivalent to the seed as dower.

'Though it be only a sheep could describe the bare minimum, but here it means 'even if it casts too much. In those days, sheep could not be said to represent a minimum amount because Muslims were not well-off. They faced dire poverty and observed the *sunnah (Prophet's* صلى الله عليه وسلم *practice)* with parched barley meal or such other inexpensive things. Moreover, even Abdur Rahman ibn Awf رضى الله عنه was not so with at that time as to be expected to regard sheep as a minimum.

THE PROPHET'S صلى الله عليه وسلم G RAND *WALIMAH* WHEN HE MARRIED ZAYNAB رضى الله عنه

(٣٢١١) وَعَنْهُ قَالَ مَا اَوْلَمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اَحَدٍ مِنْ نِّسَائِهِ مَا اَوْلَمَ عَلٰى زَيْنَبَ اَوْلَمَ بِشَاةٍ۔ (متفق عليه)

3211. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم did not host a *Walimah* for any of his wives as he did for Sayyidah Zaynab رضى الله عنها. He hosted the *Walimah* (for her marriage) with a sheep.[2]

COMMENTARY: The previous contention is proved that when sheep is served in a *Walimah* it is a sumptuous feast and very expensive.

(٣٢١٢) وَعَنْهُ قَالَ اَوْلَمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ بَنٰى بِزَيْنَبَ بِنْتِ جَحْشٍ فَاَشْبَعَ النَّاسَ خُبْزًا وَلَحْمًا۔ (رواه البخارى)

3212. Sayyiduna Anas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم hosted a *Walimah* after consummating his marriage with Sayyidah Zaynab bint jahsh. He served bread and meat to the people to satiation point.[3]

EMANCIPATION AS DOWER FOR WOMAN

(٣٢١٣) وَعَنْهُ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْتَقَ صَفِيَّةَ وَتَزَوَّجَهَا وَجَعَلَ عِتْقَهَا صَدَاقَهَا وَ اَوْلَمَ عَلَيْهَا بِحَيْسٍ۔ (متفق عليه)

3213. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم set

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[1] Bukhari # 5148, Musilm # 79-1427, Tirmidhi # 1034, Abu Dawud # 2109, Ibn Majah # 1907, Darimi # 2204, Muwatta Maalik # 47 (*Nikah (wedlock)*), Musnad Ahmad 3-205.

[2] Bukhari # 5168, Muslim # 80-1428, Abu Dawud # 3743, Ibn Majah # 1908, Musnad Ahmad 3. 227.

[3] Bukhari # 4794.

Sayyidah Safiyyah رضی الله عنها free and (after that) he married her. He made her freedom her dower. He also host ed a *Walimah* for her with hays. [1]
(Hays is a mixture of dates, clarified butter and dried curd.)

COMMENTARY: Sayyidah Safiyah رضی اللہ عنہا was the daughter of Huyyay ibn Akhtab who was the chief of the tribes of Khaybar, Banu Qurayzah and Banu Qurayzah and Banu Nadir when the Muslim defeated the Jews and conquered Khaybar, she too was among the captives, and was given to the prophet صلی اللہ علیہ وسلم as a female slave. He set her free and married her so that she earned the highest honour of the world and religion.

IS IT ALLOWED TO REGARD FREEDOM AS A DOWER: There are different views about whether freedom of a woman may serve as her dower. Some sahabah (Prophet's Companions) رضی اللہ عنہم and some ulama (Scholars) abide by this hadith and hold that a slave girl's emancipation may be regarded to be her dower. However, another section of the sahabah (Prophet's Companions) رضی اللہ عنہم and ulama (Scholars) hold that it is disallowed to do so. The Hanafis are among the latter. They say about this hadith that this is an exceptional case, exclusive for the prophet صلی اللہ علیہ وسلم but not allowed to anyone else.

It is stated in Sharh Hidayah that if a man sets his female slave free on condition that against her freedom she should marry him and she agrees to it (no dower being payable) then setting her free would be correct. However, as for as her marriage is concerned, she is at liberty. If she marries the man t hen it will be *wajib (obligatory)* to pay her mahr mithl (the proper dower).

Hays is a sweet dish prepared from dates, clarified butter, cheese etc.

THE *WALIMAH* OF SAYYIDAH SAFIYAH رضی اللہ عنہا

(٣٢١٤) وَعَنْهُ قَالَ اَقَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ خَيْبَرَ وَالْمَدِيْنَةِ ثَلَاثَ لَيَالٍ يُبْنٰى عَلَيْهِ بِصَفِيَّةَ فَدَعَوْتُ الْمُسْلِمِيْنَ اِلٰى وَلِيْمَتِهٖ وَمَا كَانَ فِيْهَا مِنْ خُبْزٍ وَلَا لَحْمٍ وَمَا كَانَ فِيْهَا اِلَّا اَنْ اَمَرَ بِالْاَنْطَاعِ فَبُسِطَتْ فَاُلْقِيَ عَلَيْهَا التَّمْرُ وَالْاَقِطُ وَالسَّمْنُ۔ (رواه البخاری)

3214. Sayyiduna Anas رضی الله عنه said that the Prophet صلی الله علیه وسلم halted for three nights between Khaybar and Madinah after his marriage with Sayyidah Safiyah رضی الله عنها Anas رضی اللہ عنہ invited the Muslims to his *Walimah* which had no bread and no meat. He had some table spreads placed. Then dates, dried curd and clarified butter were laid on them.[2]

COMMENTARY: The previous hadith had a word hays. This hadith mentions its ingredients.

THE *WALIMAH* OF ONE OF THE WIVES

(٣٢١٥) وَعَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَ اَوْلَمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى بَعْضِ نِسَائِهٖ بِمُدَّيْنِ مِنْ شَعِيْرٍ۔ (رواه البخاری)

3215. Sayyidah Safiyah bint Sahaybah رضی اللہ عنہا said that the Prophet صلی اللہ علیہ وسلم host

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[1] Bukhari # 5169, Muslim # 84-1365, Tirmidhi # 1115, Abu Dawud # 2054, Nasa'i # 3342, Ibn Majah # 1958, Musnad Ahmad 3-99.

[2] Bukhari # 4213, Nasa'i # 3382, Musnad Ahmad 3-264.

ed a *Walimah* for one of his wives (probably, Umm Salamah) رضی اللہ عنہ with two mudds of barley.[1]

ACCEPT INVITATION TO FEAST

(٣٢١٦) وَعَنْ عَبْدِاللّٰهِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا دُعِيَ اَحَدُكُمْ اِلَى الْوَلِيْمَةِ فَلْيَاْتِهَا۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ فَلْيُجِبْ عُرْسًا كَانَ اَوْنَحْوَهُ (متفق عليه)

3216. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you is invited, to a *Walimah*, he must go to it."
According to another version in Muslim: "He must accept (the invitation) be it a *Walimah* or another (feast) like it." [2]

COMMENTARY: Another feast could be one of these to celebrate circumcision, aqiqah, etc. Thus *Walimah* stands only for wedding feast.

Some people say that it is *wajib (obligatory)* to accept the invitation to a *Walimah*. If anyone does not attend it without any excuse then he commits a sin in the light of the words of the prophet صلی اللہ علیہ وسلم:

مَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللّٰهَ وَرَسُوْلَهُ

"He who rejects an invitation has indeed disobeyed Allah and his Messenger."

Some ulama (Scholars) say that it is not *wajib (obligatory)* to accept it, but *mustahab (desirable)*. Moreover, to accept an invitation is to attend it. As for having the meal, if he is not fasting then it is *mustahab (desirable)* to eat.

As for other invitations besides *Walimah*, it is *mustahab (desirable)* to accept.

Teebi رحمہ اللہ and Ibn Maalik رحمہ اللہ hold that whether it is *wajib (obligatory)* or *mustahab (desirable)*, some reasons are there to reject or not attend it. They are:

(i) The food is likely to be unlawful.
(ii) Only the rich are invited,
(iii) One of the invitees is likely to be harmful or is a disagreeable person.

Thus, if anyone does not accept an invitation in such cases, then it does not mater.

Also, if a person is invited only to flatter him, or to word off any possible harm from him, or to earn a worldly favour from him, then this invitation must not be accepted.

Similarly, the invitation need not be accepted if prohibited things like wine are served there, or dance and singing or such tings as disallowed by Shari'ah (divine law) are organized.

The foregoing also covers an invitation where silk is spread on the ground.

We must remember that most of the invitations today are not without the foregoing evils, if not all then most of them.

Therefore, the Șufis say that azlah (or staying aloof or separated) is now lawful. Rather, now a days isolation or seclusion is *wajib (obligatory)*.

Hence, if a person exercises caution and prefers to be secluded not attending any gathering or invitation, then it is better for him to practice seclusion.

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[1] Bukhari # 5172, Musnad Ahmad 6-113.

[2] Bukhari # 5173, Muslm # 16-1429, Darimi # 2205, Muwatta Maalik # 49 (*Nikah (wedlock)*) Abu Dawud # 3736, Ibn Majah # 1914, Musnad Ahmad 2-22.

(٣٢١٧) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ فَلْيُجِبْ فَإِنْ شَاءَ طَعِمَ وَإِنْ شَاءَ تَرَكَ (رواه مسلم)

3217. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, When any of you is invited to a meal (of a wedding or like it) , he must go it to it. There, If he likes, he may eat or if he likes, he may abstain"[1]

COMMENTARY: While accepting an invitation may be *wajib (obligatory)* or *mustahab (desirable)* eating food there is *mustahab (desirable)* only and that too if one is not fasting.
Ibn Maalik رحمہ اللہ said that the command to accept an invitation is of the kind of *wajib (obligatory)* provided the invitee has no excuse. If he has an excuse then he may not go.

VERY BAD TO INVITE ONLY THE RICH

(٣٢١٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَرُّ الطَّعَامِ طَعَامُ الْوَلِيْمَةِ يُدْعٰى لَهَا الْأَغْنِيَاءُ وَيُتْرَكُ الْفُقَرَاءُ وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللّٰهَ وَرَسُوْلَهُ۔ (متفق علیه)

3218. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The worst (kind) of food is the meal at the *Walimah* to which the wealthy are invited while the poor are ignored. If anyone skips an invitation (without an excuse) then he disobeys Allah and His Messenger."[2]

COMMENTARY: This hadith does not mean that this is the only food of the worst kind. Indeed, some may be worse than this food. Thus the words

شَرُّ النَّاسِ مَنْ أَكَلَ وَحْدَهُ

'The worst of men is he who eats by himself.'
imply that this class is the worst. There can be many of them.
This hadith does not condemn *Walimah* itself but questions the one that is exclusive for the rich.
Those authorities who say that it is *wajib (obligatory)* to accept an invitation cite this hadith.
But, a majority of u lama hold that this hadith emphasizes it as a *mustahab (desirable)*.

SERVING FOOD THE GATE CRASHER

(٣٢١٩) وَعَنْ أَبِي مَسْعُوْدِنِ الْأَنْصَارِيِّ قَالَ كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُكْنٰى أَبَا شُعَيْبٍ كَانَ لَهُ غُلَامٌ لَحَّامٌ فَقَالَ اِصْنَعْ لِيْ طَعَامًا يَكْفِيْ خَمْسَةً لَعَلِّيْ أَدْعُو النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَامِسَ خَمْسَةٍ فَصَنَعَ لَهُ طُعَيْمًا ثُمَّ أَتَاهُ فَدَعَاهُ فَتَبِعَهُمْ رَجُلٌ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا شُعَيْبٍ إِنَّ رَجُلًا تَبِعَنَا فَإِنْ شِئْتَ أَذِنْتَ لَهُ وَإِنْ شِئْتَ تَرَكْتَهُ قَالَ لَا بَلْ أَذِنْتُ لَهُ۔ (متفق علیه)

3219. Sayyiduna Abu Mas'ud Al-Ansari narrated that a man of the ansar whose kunyah was Abu Shuayb had a slave (or servant or a young boy) who sold meat. (one day) he said to him, "Prepare for me food that will suffice five people that

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[1] Muslim # 105-1430, Abu Dawud # 3140.

[2] Bukhari # 5177, Muslim # 107-1432, Abu Dawud # 3742, Ibn Majah # 1913, Darimi # 2066, Muwatta # 50 (*Nikah (wedlock)*) , Musnad Ahmad 2-241.

might invite the prophet صلى الله عليه وسلم as the fifth of the five (meaning, four others)." Thus he prepared a little food for him. Then he came (to the Prophet صلى الله عليه وسلم and invited him (with four others). A man followed them. So, the prophet صلى الله عليه وسلم said (when they came to his home) , "O Abu Shu'ayb, a man has followed us. If you wish you may permit him to join us (for the meal) , but if you like you may leave him (at the door, outside). He said, "No, rather, I shall permit him (to join us)."[1]

COMMENTARY: It is not allowed to anyone to go to some other person's feast uninvited. It is not allowed to a guest, too, to take along one who is not invited. If the host has given a general permission or the guest known that the host will not object then he may take along someone who is not invited. Thus hadith tells us other things too:

(i) It is not allowed to enter a person's house without his permission.
(ii) If a person invites a limited number of people and if an uninvited man goes with them, then the guests must as a *mustahab (desirable)*, seek the hosts permission for him.
(iii) It is *mustahab (desirable)* for the host to not prevent an uninvited guest from eating unless the guests are inconvenienced. If a person is turned away without eating for some reason, then he must be dealt with politely and it is better that he is given some food if he deserves it.

Sharh us *sunnah (Prophet's صلى الله عليه وسلم practice)* also says that it is not allowed to an uninvited person to join the feast.

Some ulama (Scholars) say that if a person invites someone and placing the food before him makes him owner of the food then the guest has authority to eat it, or feed it to any other man, or take it home. But, if the host lays the table spread and places the food on it then it is a sign that he has not made the guest owner of the food. He only permits him to eat there at the table spread. What ever is leftover, the host will take it away. Hence the guest must sit and eat according to procedure and custom. He may neither take any of it home nor feed another person.

It is highly laudable for people sitting around the dining mat to keep moving the platters in front of each other on the same mat. If there are more dining mats, guests on one dining mat must not offer the platters. To those on another mat.

SECTION II — اَلْفَصْلُ الثَّانِي

WALIMAH OF SAYYIDAH SAFIYAH رضى الله عنها

(٣٢٢٠) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْلَمَ عَلٰى صَفِيَّةَ بِسَوِيْقٍ وَتَمْرٍ۔ (رواه احمد و الترمذى و ابوداؤد و ابن ماجة)

3220. Sayyiduna Anas رضى الله عنه said that the Prophet صلى الله عليه وسلم gave the *Walimah* for Sayyidah safiyah رضى الله عنها with fine flour and dates.[2]

COMMENTARY: A previous hadith (# 3213) about her mentions her *Walimah* wit h hees. It means that both these things were served in the *Walimah* of the Prophet's صلى الله عليه وسلم marriage spoke of what they found.

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[1] Bukhari # 5461, Muslim # 138-2036, Tirmidhi # 1101, Darimi # 2668, Musnad Ahmad 4-121.

[2] Tirmidhi # 1097, Abu Dawud # 3744, Ibn Majah # 1909, Musnad Ahmad 3/110.

PROPHET صلی اللہ علیہ وسلم ABSTAINED FROM WORLDLY THINGS

(۳۲۲۱) وَعَنْ سَفِينَةَ اَنَّ رَجُلًا ضَافَ عَلِيَّ بْنَ اَبِي طَالِبٍ فَصَنَعَ لَهُ طَعَامًا فَقَالَتْ فَاطِمَةُ لَوْ دَعَوْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَكَلَ مَعَنَا فَدَعَوْهُ فَجَاءَ فَوَضَعَ يَدَيْهِ عَلٰى عِضَادَتَيِ الْبَابِ فَرَاٰى الْقِرَامَ قَدْ ضُرِبَ فِيْ نَاحِيَةِ الْبَيْتِ فَرَجَعَ قَالَتْ فَاطِمَةُ فَتَبِعْتُهُ فَقُلْتُ يَا رَسُوْلَ مَارَدَّكَ قَالَ اِنَّهُ لَيْسَ لِيْ اَوْلِنَبِيٍّ اَنْ يَدْخُلَ بَيْتًا مُزَوَّقًا۔ (رواه احمد و ابن ماجة)

3221. Sayyiduna Safinah رضی اللہ عنہ narrated that Sayyiduna Ali Ibn Abu Talib رضی اللہ عنہ had a guest for whom he prepared food. Sayyidah Fatimah رضی اللہ عنہا remarked, 'would that we invited Allah's Messenger صلی اللہ علیہ وسلم and he ate with us!" So, they invited him. He came (and as he entered the house) and put his hands on the handgrip of the doors, he saw an adorned curtain hanging at the extreme of the house. So, he returned (from the house). Sayyidah Fatimah رضی اللہ عنہا said that she pursued him and submitted, "O Messenger of Allah, what made you turn back?" He said, "It does not behave me, or (for that matter) any prophet, to enter a house that is adorned."[1]

COMMENTARY: The Arabic word in the text is qiram (قرام) It means 'a curtain.' There may not have been a picture on it but it had covered the wall in such a manner as the stage of a bride and bridegroom is decorated and covered with curtains. This is an unnecessary demonstration of the worldly minded and the affluent. The Prophet صلی اللہ علیہ وسلم turned back on seeing it, thereby indicating that it was not proper to decorate walls, the useless adornment of the world will cause less in the hereafter.

GATE CRASHERS CONDEMNED

(۳۲۲۲) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ دُعِيَ فَلَمْ يُجِبْ فَقَدْ عَصَى اللّٰهَ وَ رَسُوْلَهُ وَمَنْ دَخَلَ عَلٰى غَيْرِ دَعْوَةٍ دَخَلَ سَارِقًا وَخَرَجَ مُغِيْرًا۔ (رواه ابوداؤد)

3222. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who is invited (to a meal) but does not accept it has, indeed, disobeyed Allah and His messenger. And he who enters (someone gathering) uninvited goes in like a thief and returns like a plunderer."[2]

COMMENTARY: A thief enters someone's house furtively. So does the uninvited guest. Both commit sin.

The Prophet صلی اللہ علیہ وسلم taught his *ummah* two basic manners.

(i) To fails to accept an invitation without reason is a sign of arrogance.
(ii) To go uninvited to an invitation or function is shameless and a sign of greed.

IF TWO INVITATIONS ARRIVE AT ONE TIME

(۳۲۲۳) وَعَنْ رَجُلٍ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ

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[1] Abu Dawud # 3755, Ibn Majah # 3360, Musnad Ahmad 5-220.
[2] Abu Dawud # 3741.

إِذَا اجْتَمَعَ الدَّاعِيَانِ فَأَجِبْ أَقْرَبَهُمَا بَابًا وَإِنْ سَبَقَ أَحَدُهُمَا فَأَجِبِ الَّذِيْ سَبَقَ۔ (رواه احمد و ابوداؤد)

3223. A man from among the companions رضی اللہ عنہ of Allah's Messenger صلی اللہ علیہ وسلم narrated that he said, "When two people invite at the same time, accept the invitation of the person whose door is nearer (to your house).But, if one of them precedes (the other). Than accept the invitation of him who has preceded."[1]

COMMENTARY: If the invitee can attend both invitations then he must attend both. If two neighbours invite at the same time then the nearest neighbour's invitation is accepted. If the inviters are far off then other considerations take effect, like familiarity, reconciliation and rights. One who is more known, more pious or has more right than the other will be preferred. In the same way, if two students come to a scholar at the same time as two men who wish to know an answer to a problem or an issue then he must first attend those who had come to him before the others.

OSTENTATIONS WEDDING FEASTS FOR MANY

(٣٢٢٤) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَعَامُ أَوَّلِ يَوْمٍ حَقٌّ وَطَعَامُ يَوْمِ الثَّانِيْ سُنَّةٌ وَطَعَامُ يَوْمِ الثَّالِثِ سُمْعَةٌ وَمَنْ سَمَّعَ سَمَّعَ اللّٰهُ بِهٖ۔ (رواه الترمذی)

3224. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'To serve food (of the wedding feast) on the first day in just; on the second day, it is a *sunnah (Prophet's صلی اللہ علیہ وسلم practice)*; but on the third day, it is to make oneself heard. If anyone yearns to make himself heard, then Allah will make him heard."[2]

COMMENTARY: On the first day, the wedding feast is *sunnah* muwakkadah (emphasized practice of Holy Prophet صلی اللہ علیہ وسلم). Those who say it is *wajib (obligatory)*, then the (حق) 'just' in the hadith implies *wajib (obligatory)*.

If anyone invites on the second day then it is sun nah and *mustahab (desirable)*.

However, if anyone goes on to invite on the third day too then clearly he is showing off and wants to become popular and heard. ON the day of resurrection, Allah will have it proclaimed about him that he was a liar and a forger. He will be debased before all the creatures. Teebi رحمہ اللہ said that when Allah bestows a blessing on someone then he must be grateful to him . (For instance, if he marries then he must invite people to a *Walimah*).

This may be done on the first or second day. Thereafter, "It is *makruh (disapproved)* to accept an invitation.

This hadith contradicts the contention of the Maalikis that it is *mustahab (desirable)* to hold the *Walimah* for seven days.

FORBIDDEN TO PARTAKE OF FOOD OF THE ARROGANT WHO VIE WITH ONE ANOTHER

(٣٢٢٥) وَعَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ طَعَامِ الْمُتَبَارِيَيْنِ أَنْ يُؤْكَلَ۔ رَوَاهُ أَبُوْدَاوُدَ وَقَالَ مُحْيِي السُّنَّةِ وَالصَّحِيْحُ أَنَّهٗ عَنْ عِكْرَمَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا۔

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[1] Abu Dawud # 3756, Musnad Ahmad 5-407.

[2] Tirmidhi # 1099.

3225. Sayyiduna Ikrimah رضى الله عنه reported that Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم forbade partaking the food of the two people who compete with one another (being boastful).[1]

COMMENTARY: These are two people who compete to cook more food each aiming to outdo the other in food and having more guests. We are instructed not to participate in their feasts.

These days care is not exercised. IN ancient times, learned men avoided such functions when they had doubts about the sincerity of the inviters.

SECTION III الفصل الثالث

(٣٢٢٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمُتَبَارِيَانِ لَا يُجَابَانِ وَلَا يُؤْكَلُ طَعَامُهُمَا قَالَ الْإِمَامُ اَحْمَدُ يَعْنِي الْمُتَعَارِضَيْنِ بِالضِّيَافَةِ فَخْرًا وَّرِيَاءً۔

3226. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The invitation of such two people should not be accepted as compete with one another (to prepare food). And, their food should not be eaten." Imam Ahmad رحمه الله explained that it is about the two who vie with one another to provide a meal proudly and ostentatiously.[2]

REJECT THE INVITATION OF THE SINNERS

(٣٢٢٧) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اِجَابَةِ طَعَامِ الْفَاسِقِيْنَ۔

3227. Sayyiduna Imran ibn Husayn رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم disallowed that invitation to meal by an indecent, (sinful or rebellious) person should be accepted.[3]

COMMENTARY: The Arabic word (فاسق) (sinner or rebellious) is one who is involved in sin in any way. His invitation must not be accepted. Most of them are cruel and unjust. They appropriate properties of the people forcibly. It is forbidden to eat their food. Besides, accept their invitation is tantamount to pleasing them and honouring them. This conduct is contrary to Shari'ah (divine law).

DO NOT PROBE LAWFULNESS OF THE FOOD OF THE PIOUS

(٣٢٢٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ اَحَدُكُمْ عَلٰى اَخِيْهِ الْمُسْلِمِ فَلْيَأْكُلْ مِنْ طَعَامِهٖ وَلَا يَسْأَلْ وَيَشْرَبْ مِنْ شَرَابِهٖ وَلَا يَسْأَلْ رَوَى الْاَحَادِيْثَ الثَّلَاثَةَ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَقَالَ هٰذَا اِنْ صَحَّ فَلِاَنَّ الظَّاهِرَ اَنَّ الْمُسْلِمَ لَا يُطْعِمُهٗ وَلَا يَسْقِيْهِ اِلَّا مَا هُوَ حَلَالٌ عِنْدَهٗ۔

3228. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "When any of you goes to his Muslim brother he should eat his food without probing ad drink from his water without probing (how is it and from where?) "[4] Bayhaqi transmitted these three....a Muslim would necessarily provided the lawful.

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[1] Abu Dawud # 3745.

[2] Bayhaqi # 6018 Sha'b ul Eeman

[3] Bayhaqi Shab ul Eeman # 5803

[4] Bayhaqi in Shab ul Eeman # 5801.

CHAPTER - X

VISITING WIVES BY TURNS بَابُ الْقَسْمِ

If a man has more wives than one then it is *wajib (obligatory)* to determine visits to them one after the other. He must go to them by turns. Some things must be borne in mind, for instance:

(i) Once the visits to each wife are determined, it is not allowed to go on the appointed night to another wife (other than the one whose turn it is).

(ii) It is disallowed to visit two wives on one night. But, if they consent and are prepared for that, then one may visit both of them. It is said about the Prophet صلى الله عليه وسلم that on one night he had sexual intercourse with more of his wives than one, because till then it was not *wajib (obligatory)* to fix visits to one's wives. Or, he had his wives permission in this regard. Besides, the Hanafis say that it was not *wajib (obligatory)* on the Prophet صلى الله عليه وسلم to fix his visits to his wives, but he had determined his visits on his own out of kindness for his wives.

(iii) The wives do not enjoy the right of visits during a journey. It is not necessary to be mindful of these visits but it all depends on the husband's discretion to take along on the journey any of his wives. However, the better course is to draw lots among them to accompany him on the journey.

(iv) For a resident, the visits cover the nights while days are secondary to them. However, if anyone is occupied during the night then his visits cover daytime (for example, a guard who is on night duty will determine visits to his wives by days and nights will be secondary to days.

EQUAL TREATMENT: According to Durr Mukhtar, it is *wajib (obligatory)* on a man with many wives to share his visits to them by night and to feed and clothe them equally. But, it Is not *wajib (obligatory)* to have or not have intercourse with them, and to love them equally; yet it is *mustahab (desirable)* to do so.

A woman's right to have sexual intercourse with her husband elapses after having it once. The husband is free to decide on the question of sexual intercourse with his wife. However, fidelity demands that he must have sexual intercourse with her now and then. It is not proper for him to put it off for the period of eela (which is four months) unless his wife so desires.

A husband must stay with each of his wives one day and one night. But, being equal and fair in necessary only for the nights. Thus, if a man goes to one of his wives after (the *salah (prayer)*) of maghrib and to another after (the *salah (prayer)*) of isha (on her turn) then his action is not fair and he has not given them equal treatment.

A man must not have sexual intercourse with one of his wives on the night his visit is scheduled for another wife and not for her similarly, he must not go to a wife on an unscheduled night on which he ought to have been with another. However, if she is ill, then he may go to her on a sick visit. Rather, if she is seriously ill then it is allowed to stay with her even when it is not her turn till she regains health or dies, provided she has no one else to look after her and share her grief.

If the husband himself is ill, then he may call to him each of his wives on the nights he is

due to visit her.

SECTION I الفصل الأوّل

THE NUMBER OF WIVES OF THE PROPHET صلى الله عليه وسلم

(٣٢٢٩) عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُبِضَ عَنْ تِسْعِ نِسْوَةٍ وَكَانَ يَقْسِمُ مِنْهُنَّ لِثَمَانٍ۔ (متفق عليه)

3229. Sayyiduna Ibn Abbas رضى الله عنه stated that when Allah's Messenger صلى الله عليه وسلم died, he had nine wives. He used to visit eight of them equally.[1]

COMMENTARY: The Prophet صلى الله عليه وسلم has eleven wives. This hadith mentions only those of his wives who were alive when he died. They were:

(i) Sayyidah Ayshah رضى الله عنها.
(ii) Sayyidah Hafsah رضى الله عنها.
(iii) Sayyidah Umm Habibah رضى الله عنها.
(iv) Sayyidah Sawdah رضى الله عنها.
(v) Sayyidah Umm Salamah رضى الله عنها.
(vi) Sayyidah Safiyah رضى الله عنها.
(vii) Sayyidah Maymunah رضى الله عنها.
(viii) Sayyidah Zaynab bint Jahsh رضى الله عنها.
(ix) Sayyidah Juwayriyah رضى الله عنها.

Of these nine, Sayyidah Sawdah رضى الله عنها had surrendered her turn of his visits to Sayyidah Ayshash رضى الله عنها willingly of her own accord.

The Prophet صلى الله عليه وسلم visited Sayyidah Ayshash رضى الله عنها also on days when he was scheduled to visit Sayyidah Sawdah رضى الله عنها, as the next hadith tells us.

A WIFE MAY ASSIGN HER TURN OF VISITS TO HER CO WIFE

(٣٢٣٠) وَعَنْ عَائِشَةَ أَنَّ سَوْدَةَ لَمَّا كَبُرَتْ قَالَتْ يَا رَسُوْلَ اللّٰهِ قَدْجَعَلْتُ يَوْمِيْ مِنْكَ لِعَائِشَةَ فَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْسِمُ لِعَائِشَةَ يَوْمَيْنِ يَوْمَهَا وَيَوْمَ سَوْدَةَ۔ (متفق عليه)

3230. Sayyidah Ayshah رضى الله عنها narrated that when Sayyidah Sawdah رضى الله عنها advanced in years, she said, "O Messenger of Allah, I assign to Ayshash the day of your visit to me.

So, Allah's Messenger determined two days for Sayyidah Ayshah رضى الله عنها her own and Sawdah's[2]

COMMENTARY: Sayyidah Sawdah رضى الله عنها was the daughter of Zam'ah. Her mother was Samus. She had been married to Sayyiduna Sakran رضى الله عنه. Both of them had embraced Islam during the initial days of the Prophet's mission. They had emigrated to Ethiopia. When her husband, Sakran رضى الله عنه, died, the Prophet صلى الله عليه وسلم married her after the death of Sayyidah Khadijah رضى الله عنها. After that the Prophet صلى الله عليه وسلم married Sayyidah

[1] Bukhari # 5067, Muslim # 51-1465, Nasa'i # 3197, Musnad Ahmad 1-231.

[2] Bukhari # 5212, Muslim # 47-1463, Ibn Majah # 1972, Musnad Ahmad 6-76.

Ayshah رضی اللہ عنہا. She died in the era of Sayyiduna Umar رضی اللہ عنہ or Sayyiduna Mu'awiyah رضی اللہ عنہ. She was buried in Madinah.

The jurists say that if a man's wife surrenders her husband's visit (to her) to her co-wife then it is allowed provided her husband has not bribed or compelled her into doing it. Moreover, this woman is permitted to withdraw her offer whenever she chooses.

(٣٢٣١) وَعَنْهَا اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْأَلُ فِيْ مَرَضِهِ الَّذِيْ مَاتَ فِيْهِ اَيْنَ اَنَا غَدًا اَيْنَ اَنَا غَدًا يُرِيْدُ يَوْمَ عَآئِشَةَ فَاَذِنَ لَهُ اَزْوَاجُهُ يَكُوْنُ حَيْثُ شَاءَ فَكَانَ فِيْ بَيْتِ عَائِشَةَ حَتّٰى مَاتَ عِنْدَهَا۔

(رواه البخاری)

3231. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم used to ask during his illness that led to his death, "where shall I be tomorrow?" Where shall I be tomorrow?" He intended to ask about the day of Ayshah رضی اللہ عنہا (out of love for her and waiting for her day). His (respected) wives (sense sing his internal restlessness) gave him permission to stay where he liked. So, he stayed in the house of Ayshah رضی اللہ عنہا till he died near her.[1]

COMMENTARY: He asked every day where he would be on the next day to know about his visit to Sayyidah Ayshah رضی اللہ عنہا and to get their permission to stay there. They permitted him to stay there.

CASTING LOTS ON SETTING OUT FOR JOURNEY

(٣٢٣٢) وَعَنْهَا قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَرَادَ سَفَرًا اَقْرَعَ بَيْنَ نِسَائِهِ فَاَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ۔ (متفق علیه)

3232. Sayyidah Ayshah رضی اللہ عنہا narrated that whenever Allah's Messenger صلی اللہ علیہ وسلم intended to embark on a journey, he cast lots among his (respected) wives رضی اللہ عنہ (to select the one who would accompany him). Hence, the one whose name was drawn, she went out with him.[2]

(٣٢٣٣) وَعَنْ اَبِيْ قِلَابَةَ عَنْ اَنَسٍ قَالَ مِنَ السُّنَّةِ اِذَا تَزَوَّجَ الرَّجُلُ الْبِكْرَ عَلَى الثَّيِّبِ اَقَامَ عِنْدَهَا سَبْعًا وَقَسَمَ، وَاِذَا تَزَوَّجَ الثَّيِّبَ اَقَامَ عِنْدَهَا ثَلَاثًا ثُمَّ قَسَمَ قَالَ اَبُوْقِلَابَةَ وَلَوْ شِئْتُ لَقُلْتُ اِنَّ اَنَسًا رَفَعَهُ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (متفق علیه)

3233. Sayyiduna Abu Qilabah رحمہ اللہ[3] reported that Sayyiduna Anas رضی اللہ عنہ narrated that it is a *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* for a man who marries a virgin over his previous wife who had been a widow or a divorcee that he should stay with her for seven nights before sharing visits between them. And if he marries a divorcee or a widow the he must stay with her for three nights before sharing visits between them.

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[1] Bukhari # 5217, Muslim # 84-2443.

[2] Bukhari # 2688, Muslim # 56-277, Ibn Majah # 1970, Musnad 6-269.

[3] Bukhari # 5214, Muslim # 44-1461, Tirmidhi # 1139, Abu Dawud # 2124, Musnad Ahmad 2-178.

Abu Qilabah رحمه الله said that if he wished, he could say that Anas رضی الله عنه had narrated this hadith (in a marfu form) from the Prophet صلى الله عليه وسلم.

COMMENTARY: Imam Shafi'I رحمه الله goes by this hadith and says that if a man has some wives or one wife and he again marries a virgin then he must stay with her seven nights and then resume sharing nightly visits among his wives. If he marries a thayb (who is a widow or a divorced woman) then he must stay with her for the first three nights and then resume sharing visits among the new and previous wives night by night, equally.

However, Imam Abu Hanifah رحمه الله holds that there is no difference between the virgin and the thayb (a previously married woman) They are all at per as for as sharing visits is concerned. He goes by both the ahadith (# 3225, 3226) of Section II of this chapter. They make no such difference. He explains this hadith to mean that a man who is already married takes another wife then depending on whether she is a virgin or a previously married woman he will stay with her for the first seven or three nights and then the same number of nights with each of his previous wives before resuming the normal visits of one night to each.

The concluding words of Abu Qilabah رحمه الله mean that when a sahabi رضی الله عنه says, 'it is a *sunnah (Prophet's* صلى الله عليه وسلم *practice)'* then he means 'this hadith is marfu.'

(٣٢٣٤) وَعَنْ اَبِيْ بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ تَزَوَّجَ اُمَّ سَلَمَةَ وَاَصْبَحَتْ عِنْدَهُ قَالَ لَهَا لَيْسَ بِكِ عَلٰى اَهْلِكِ هَوَانٌ اِنْ شِئْتِ سَبَّعْتُ عِنْدَكِ وَسَبَّعْتُ عِنْدَ هُنَّ وَ اِنْ شِئْتِ ثَلَّثْتُ عِنْدَكِ وَدُرْتُ قَالَتْ ثَلِّثْ وَفِيْ رِوَايَةٍ اَنَّهُ قَالَ لَهَا لِلْبِكْرِ سَبْعٌ وَّلِلثَّيِّبِ ثَلَاثٌ۔ (رواه مسلم)

3234. Sayyiduna Abu Bakr ibn Abdur Rahman رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم married Sayyidah Umm Salamah رضی الله عنها. On the morning following, he said to her, "There will be humiliation for your family about you so if you wish then I shall stay with you for seven nights and then seven (each) with them (meaning the other wives) but if you wish, then three nights with you and then.. make rounds (with the others). She said, "three nights!"

According to a version: He said to her, "For the virgin are seven nights and for the thayb (Previously married) are three nights."[1]

COMMENTARY: Sayyidah Umm Salamah رضی الله عنها was a thayb (a previously married woman). So, according to Shariah, he could stay with her for three nights and then stay with each of his other wives three nights. After that the routine of one night each would be resumed. But, he did offer to stay seven nights with her if she took three nights as an affront. Sayyidah Umm Salamah رضی الله عنها preferred to abide by Shari'ah (divine law) and to respect the disposition of the Prophet صلى الله عليه وسلم she opted for the three nights of the thayb.

SECTION II الفصل الثانی

NO ONE IS BOUND TO LOVE ALL HIS WIVES ALIKE

(٣٢٣٥) عَنْ عَآئِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْسِمُ بَيْنَ نِسَائِهٖ فَيَعْدِلُ وَيَقُوْلُ اَللّٰهُمَّ هٰذَا قَسْمِيْ

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[1] Muslim # 42-1460, Abu Dawud # 2122, Darimi # 2210, Muwatta Maalik # 14 (*Nikah (wedlock)*).

فِيْمَا اَمْلِكُ فَلَا تَلُمْنِيْ فِيْمَا تَمْلِكُ وَلَا اَمْلِكُ۔ (رواه الترمذى و ابوداؤد و النسائى و ابن ماجة و الدارمى)

3235. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم did always share his time equally with his wives (and justly). And, he prayed (after being fair to them), "O Allah, this is how I share what I own. Hence, do not blame me about what you own and I do not own."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said in his prayer that he tried to be fair to his wives in sharing visits to them and in providing them their needs from whatever was in his power. But, he could not love them equally for that was not in his power, so he should not be questioned about it.

WARNING TO THE UNJUST WITH HIS WIVES

(٣٢٣٦) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا كَانَتْ عِنْدَ الرَّجُلِ امْرَأَتَانِ فَلَمْ يَعْدِلْ بَيْنَهُمَا جَاءَ يَوْمَ الْقِيَامَةِ وَشِقُّهُ سَاقِطٌ۔ (رواه الترمذى و ابوداؤد و النسائى و ابن ماجة و الدارمى)

3236. Sayyiduna Abu Hurayrah narrated that the Prophet صلی اللہ علیہ وسلم said, "When a man has two wives but he is not just to them, he will come on the day of resurrection with half his body sagging."[2]

COMMENTARY: To be equal to all wives is to share visits with them equally. It is *wajib (obligatory)*. The husband must stay the same number of hours in the night with each wife. But, it is not *wajib (obligatory)* to have intercourse the same number of times with all wives. It must be understood that all wives should be given equal treatment irrespective of anyone being a new bride, the first wife, young, old, Muslim or follower of any other Book. All of them have equal rights. However, relative to a free woman, a slave girl, mukatabah, mudabbarah and umm walad have a share of visits, half of the free woman. It is not *wajib (obligatory)* to determine time for a slave girl.

SECTION III اَلْفَصْلُ الثَّالِثُ

EIGHT OF PROPHET'S صلی اللہ علیہ وسلم NINE WIVES HAD A SHARE OF HIS VISITS

(٣٢٣٧) عَنْ عَطَاءٍ قَالَ حَضَرْنَا مَعَ ابْنِ عَبَّاسٍ جَنَازَةَ مَيْمُوْنَةَ بِسَرِفٍ فَقَالَ هٰذِهٖ زَوْجَةُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاِذَا رَفَعْتُمْ نَعْشَهَا فَلَا تُزَعْزِعُوْهَا وَلَا تُزَلْزِلُوْهَا وَارْفُقُوْا بِهَا فَاِنَّهٗ كَانَ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تِسْعُ نِسْوَةٍ كَانَ يَقْسِمُ مِنْهُنَّ لِثَمَانٍ وَلَا يَقْسِمُ لِوَاحِدَةٍ قَالَ عَطَاءٌ اَلَّتِيْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَقْسِمُ لَهَا بَلَغَنَا اَنَّهَا صَفِيَّةُ وَكَانَتْ اٰخِرَهُنَّ مَوْتًا مَاتَتْ بِالْمَدِيْنَةِ۔ مُتَّفَقٌ عَلَيْهِ وَقَالَ رَزِيْنٌ قَالَ غَيْرُ عَطَاءٍ هِيَ سَوْدَةُ وَهُوَ اَصَحُّ وَهَبَتْ يَوْمَهَا لِعَائِشَةَ حِيْنَ اَرَادَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَلَاقَهَا فَقَالَتْ لَهٗ اَمْسِكْنِيْ قَدْ وَهَبْتُ يَوْمِيْ لِعَائِشَةَ لَعَلِّيْ اَنْ اَكُوْنَ مِنْ نِّسَائِكَ فِي الْجَنَّةِ۔

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[1] Tirmidhi # 1140, Abu Dawud # 2134, Nasa'i # 3943, Ibn Majah # 1971, Darimi # 2207, Musnad Ahmad 6-144.

[2] Tirmidhi # 1141, Abu Dawud # 3133, Nasa'i # 3942, Ibn Majah # 1919, Darim # 2206, Musnad Ahmad 2 347.

3237. Sayyiduna Ata رحمه الله narrated that they participated with Sayyiduna Ibn Abbas رضى الله عنه in the funeral of Sayyidah Maymunah رضى الله عنها at Sarif. He said, "She is the wife of Allah's Messenger صلى الله عليه وسلم. So, do not jerk or shake the bier when you lift her. (Rather, be respectful) and be gentle with hr. Indeed, Allah's Messenger صلى الله عليه وسلم had nine wives and gave a share of his visits to eight but he gave no time to one of them."
Sayyiduna Ata رحمه الله said that they had learnt that the one of whom Allah's Messenger صلى الله عليه وسلم had not given a share was Sayyidah Safiyah رضى الله عنها, the last of them to die. She died in Madinah.
And, Razin added that authorities, other then Ata رحمه الله named her as (Sayyidah) Sawdah رضى الله عنها. And that is more correct. She had presented her day to (Sayyidah) Ayshah رضى الله عنها when Allah's Messenger صلى الله عليه وسلم intended to divorce her. She pleaded with him. "Hold me! I have presented my day to Ayshah. I hope to be among you wives in paradise."[1]

COMMENTARY: Sayyidah Maymunah رضى الله عنها was the maternal aunt of Sayyiduna Ibn Abbas رضى الله عنه. Her father was Harith and mother was Hindah. Her own name was Barrah but the Prophet صلى الله عليه وسلم changed it to Maymunah رضى الله عنه.
She had been married to Mas'ud ibn Amr, and Abu Dahm after him. Then she was married to Allah's Messenger صلى الله عليه وسلم in 6 AH at Sarif about eight miles from Makkah.
It was at Sarif that she was married, her marriage was consummated here and she died at the same place. She is also buried here.
There is a difference of opinion on which of the Prophet صلى الله عليه وسلم wives had no share of the Prophet's صلى الله عليه وسلم visits. The correct name is Sawdah رضى الله عنه. In fact, Khattabi رحمه الله, said, that Ata رحمه الله also named her as Sawdah رضى الله عنه but one of the sub-narrators got confused and mixed up the names.
The hadith says that Sayyidah Safiyah رضى الله عنها was the last of the Prophet صلى الله عليه وسلم wives to die. She died in Madinah. Before we dwell on it, let us see which of his wives died when. The compiler of Mawahib has written:

- Sayyidah Safiyah رضى الله عنها died in 50 AH in the month of Ramadan. Some scholars put her death in the time of Mu'awiyah رضى الله عنه in 52 AH or 55 AH. She is buried in al-Baqi.
- Sayyidah Maymunah رضى الله عنها died in 51 AH. But, some authorities palce her death in 66 Ah or 63 AH.
- Sayyidah Ayshah رضى الله عنها died in Madinah in 57 AH but some scholars say that she died in 58 AH.
- Sayyidah Sawdah رضى الله عنها died in 54 AH.
- Sayyidah Hafsah رضى الله عنها died in 50 AH, or, as some authorities say in 41 AH.
- Sayyidah Umm Salamah رضى الله عنها died in 59 AH.
- Sayyidah Umm Habibah رضى الله عنها died in 44 AH. Some scholars however, say that she died in 43 AH.
- Sayyidah Zaynab bint Jashsh رضى الله عنها died in 60 AH or , as some say, 61 AH.

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[1] Bukhari # 5067 Muslim # 51-1465, Nasa'i # 3196, Musnad Ahmad 1-348.

- Sayyidah Jawayriyah رضی اللہ عنہا died in 50 AH.
- Sayyidah Khadijah رضی اللہ عنہا died before the hijrah in Makkah.
- Sayyidah Zaynab bint Khuzaymah رضی اللہ عنہا died during the Prophet's صلی اللہ علیہ وسلم life time.

On looking at this detail. We can say safely that Sayyidah Sufiyah رضی اللہ عنہا was not the one who was the last of the Prophet صلی اللہ علیہ وسلم to die. Also, Sayyidah Maymunah, رضی اللہ عنہا too, was not the one who died last.of all.
Only Allah known the truth.[1]

CHAPTER - XI

THE SOCIAL LIVING OF WOMEN & THE RIGHTS OF EACH OF THEM

بَابُ عِشْرَةِ النِّسَاءِ وَمَا لِكُلِّ وَاحِدَةٍ مِّنَ الْحُقُوْقِ

The ahadith in this chapter are about the company of women, intercourse with them and kind treatment of women, as also the rights of each of them,
Instead of saying 'the rights of women,' the heading has 'the right of each woman.' This is because it does not concern women as a whole. Rather, it is about the kinds of women, meaning that the women who are married are of different kind:
the virgins, the divorced,
the widow, the good natured,
the bad tempered,
and so the rich, the poor, and so on.
This is why the heading has 'the rights of each of them.'

SECTION I

اَلْفَصْلُ الْاَوَّلُ

HARSHNESS CANNOT REMOVE INSOLENCY

(٣٢٣٨) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ اسْتَوْصُوْا بِالنِّسَاءِ خَیْرًا فَاِنَّهُنَّ خُلِقْنَ مِنْ ضِلَعٍ وَ اِنَّ اَعْوَجَ شَیْءٍ فِی الضِّلَعِ اَعْلَاهُ فَاِنْ ذَهَبْتَ تُقِیْمُهٗ کَسَرْتَهٗ وَاِنْ تَرَکْتَهٗ لَمْ یَزَلْ اَعْوَجَ فَاسْتَوْصُوْا بِالنِّسَاءِ۔ (متفق علیه)

3238. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Go by the advice to show kindness to women, for, they are created from a rib (that is crooked) and its most crooked portion is its top. So, if you try to straighten it, you might break it, If you let it be as it is, it will remain crooked. Hence, accept the advice to be kind to women."[2]

COMMENTARY: The worthy words of the Prophet صلی اللہ علیہ وسلم mention two basic essentials of a woman's creation and nature. They are:

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[1] For a further reading of this subject, please see 'The Life of prophet Muhammad رضی اللہ عنہ' Ibn Kathir, English translation of his sirah from al Bidayah wa an-Nihayah, pp 737 to 744, And, sirat un Nabi, Era of peace by Allamah (The learned Scholar) Shibli Nu'mani and Syed Sulayman Nadvi English Translation V2 pp 331 to 344. Both books are published by Dar ul Isha'at, Karachi)

[2] Bukhari # 5186, Muslim # 60-146 8.

(i) Women have their origin in Sayyidah Hawwa عليها السلام who was created from the top portion of the rib of Sayyiduna Aadam عليه السلام. This portion is very crooked. So, there is crookedness in the original creation of women. No one can set it right.

(ii) Just as a rib will not straighten if anyone attempts to make it straight but is liable to snap, and if it is left as it is it will keep crooked, so too a woman has a twist in her deeds and manner and if any man wishes to put that twist right, he will not succeed but might snap it (which is to divorce her, as in the next hadith).

Therefore, women must be left to their nature. Then, they will work to benefit and be of use. The hadith advises that anger and harshness will serve no purpose with women. A cool attitude will be helpful. Any confrontation with them will lead to divorce which will not only harm women but will also cause difficulty to men who try to correct it.

Man should be mild and kind with his woman. He should not expect her to obey him in whatever he demands.

However, it does not mean that if they transgress into sin then too they must be left alone. In such cases, it is not proper to look the other side and let them commit sin. It will be proper to ignore only so long as they do not venture into sin.

(٣٢٣٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمَرْاَةَ خُلِقَتْ مِنْ ضِلَعٍ لَنْ تَسْتَقِيْمَ لَكَ عَلٰى طَرِيْقَةٍ فَاِنْ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَبِهَا عِوَجٌ وَاِنْ ذَهَبْتَ تُقِيْمُهَا كَسَرْتَهَا وَكَسْرُهَا طَلَاقُهَا۔ (رواه مسلم)

3239. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Woman is created from a rib (of Sayyiduna Aadam) عليه السلام. So, she will never be straight for you (on any one path). Hence, if you wish to enjoy her, do so while crookedness persists in her. But, if you wish to set her straight, you might break her. And to break her is to divorce her."[1]

COMMENTARY: A man cannot hope to bring a woman to a single course. She will keep changing because she is created in that way. She might turn ungrateful from being thankful, or become disobedient after being obedient. She may throw contentment overboard and greed mighty become her nature. Her temperament will keep changing.

DO NOT DISLIKE WOMEN

(٣٢٤٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً اِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا اٰخَرَ۔ (رواه مسلم)

3240. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "No believing man must dislike a believing woman. If he dislikes some habit or quality in her, some other habit in her will please him."[2]

COMMENTARY: Not all deeds of man or his peculiarities are bad. If some of them are bad, there also are some good characteristics in man.

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[1] Bukhari # 5184, Muslim # 59-1468, Tirmidhi # 1188 (1192) Musnad Ahmad 2-530.

[2] Muslim # 61. 1469, Musnad Ahmad 2. 329.

A husband must look at the good qualities of his wife and endure any weakness in her. One cannot find a faultless person, absolutely compatible to one's own temperament. Similarly, there cannot exist a man, chiefly a Muslim, without some good quality in him. So, intelligence demands that the good characteristics in anyone should be kept in view while a disagreeable thing must be overlooked.[1]

CROOKEDNESS IS INHERITED

(٣٢٤١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ لَوْ لَا بَنُوْ إِسْرَائِيْلَ لَمْ يَخْنَزِ اللَّحْمُ وَلَوْ لَا حَوَّاءُ لَمْ تَخُنْ أُنْثَى زَوْجَهَا الدَّهْرَ۔ (متفق عليه)

3241. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Were it not for the Banu Isra'il meat would not have rotted. And, were it not Hawwa a woman would have been unfaithful to her husband."[2]

COMMENTARY: In the time of prophet Musa علیہ السلام. A tables spread wit h manna and quails (mann and salwa) used to descend from heaven into the open for the Banu Isra'il, or the Jews. They were commanded to take from it only so much as they needed. They were forbidden to take more than necessary to store with them. But, they did not cease to disobey Allah and began to collect surplus to hoard it. But, Allah caused all that they collected beyond need to decay. Thus, the meat began to not only after they failed to trust Allah and to show excessive greed.

Thereafter, it became natural for meat to putrefy. This is why the Prophet صلی اللہ علیہ وسلم said that the Banu Isr'ail were responsible for the decay of meat otherwise people would have been able to store it according to their actual needs.

The hadith does not use the word 'unfaithful' for the woman to imply committing breach of trust, or cheating. Rather, it means perversity. Thus Sayyidah Hawwa علیہا السلام incited Sayyiduna Aadam علیہ السلام to eat from the tree which Allah had forbidden them to approach. The Prophet صلی اللہ علیہ وسلم said that the same habit was found in all woman. If Sayyidah Hawwa علیہا السلام had not done this, other woman would not have inherited this habit.

BEATING WOMEN

(٣٢٤٢) وَعَنْ عَبْدِ اللّٰهِ بْنِ زَمْعَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَجْلِدُ أَحَدُكُمْ إِمْرَأَتَهُ جَلْدَ الْعَبْدِ ثُمَّ يُجَامِعُهَا فِيْ اٰخِرِ الْيَوْمِ وَفِيْ رِوَايَةٍ يَعْمِدُ أَحَدُكُمْ فَيَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ فَلَعَلَّهُ يُضَاجِعُهَا فِيْ اٰخِرِ يَوْمِهِ ثُمَّ وَعَظَهُمْ فِيْ ضَحِكِهِمْ مِنَ الضَّرْطَةِ فَقَالَ لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ۔ (متفق عليه)

3242. Sayyiduna Abdullah ibn Zam'ah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم admonished them concerning women that one of them should beat them as he beats his slave and then have sexual intercourse with her at the close of the day. According to another version, he said, "One of you begins to beat his wife as a slave is whipped but then lies with her at the close of the day.

Then he admonished them for laughing when one of them breaks wind. He said,

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[1] See also the social Living of women, by Nasa'i English translation Darul Isha'at, Karachi.

[2] Bukhari # 3399, Muslim # 63-1470, Musnad Ahmad 2. 304.

"Why should any of you laugh when he himself does it?"[1]

COMMENTARY: The closing words ask man how it is that he beats the very woman with whom he has sexual intercourse later on in the evening. On the one hand, he is loving and on the other he treats her savagely. How can he justify his conduct? Of course, it is allowed to beat one's wife when she is rude but not in a savage manner. The message of the hadith is that a man should be kind and loving to his wife and treat her well.

The hadith also tells man that he should not laugh at something that is natural and happens to everyone.

Let us recount a lesson, bearing event of a great scholar. He was Aasim رحمه الله. He was not deaf but pretended to be so. This begin when a woman came to him to ask him for a ruling. While she was putting the question, she happened to break wind. Aasim رحمه الله saved her the embarrassment and discomfit. He behave as though he was deaf and said, "please speak loudly. I can't hear you." This was a relief for the woman but Aasim رحمه الله had to put up with his act for ever.

Allamah (The learned Scholar) Teebi رحمه الله pointed out that the hadith also gives a latent message that every intelligent Muslim must consider before he decides to point out his brother's shortcomings whether he himself has the same defect in himself, or any other flaw. If he does not find himself, free from any deficiency then it is better for him to concentrate on removing the deficiency in him.

A wise man did lament:

> "Often do I see people look for faults in others - but they are blind to their own faults."

(Also: "No one gossips about other people's secret virtues.' - Bertrand Russell.)

(And: Those who live in glass houses should not throw stones on others - English proverb, mid 17th century)

BE KIND TO YOUR WIFE

(٣٢٤٣) وَعَنْ عَآئِشَةَ قَالَتْ كُنْتُ اَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَ لِيْ صَوَاحِبُ يَلْعَبْنَ مَعِيَ فَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ يَنْقَمِعْنَ مِنْهُ فَيُسَرِّبُهُنَّ اِلَيَّ فَيَلْعَبْنَ مَعِيَ۔ (متفق عليه)

3243. Sayyidah Ayshah رضى الله عنها narrated that she used to play with dolls in the Prophet's صلى الله عليه وسلم house (when she was a child and had been married to the Prophet صلى الله عليه وسلم recently) and she had companions who played with her. But, when Allah's Messenger صلى الله عليه وسلم came in they went away from her and he sent them to her again so that they played with her.[2]

COMMENTARY: The hadith implies that to live with one's wife in a pleasant manner and to be mindful of her emotions is an assurance of a successful life. Without this a peaceful and content life is impossible.

As for playing with dolls, this has been spoken of in a previous chapter on wali (hadith # 3129)

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[1] Bukhari # 4942, Muslim # 49-2855, Tirmidhi # 3343, Nasa'i # 687, Ibn Majah # 1983, Musnad Ahmad 4-12, Darimi 2-147.

[2] Bukhari # 6130, Muslim # 81-2440, Musnad Ahmad 6-234, Abu Dawud # 4931, Ibn Majah # 1982.

(٣٢٤٤) وَعَنْهَا قَالَتْ وَاللّٰهِ لَقَدْ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْمُ عَلٰى بَابِ حُجْرَتِيْ وَالْحَبَشَةُ يَلْعَبُوْنَ بِالْحِرَابِ فِي الْمَسْجِدِ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتُرُنِيْ بِرِدَائِهٖ لِاَنْظُرَ اِلٰى لَعِبِهِمْ بَيْنَ اُذُنِهٖ وَعَاتِقِهٖ ثُمَّ يَقُوْمُ مِنْ اَجْلِيْ حَتّٰى اَكُوْنَ اَنَا الَّتِيْ اَنْصَرِفُ فَاقْدُرُوْا قَدْرَ الْجَارِيَةِ الْحَدِيْثَةِ السِّنِّ الْحَرِيْصَةِ عَلَى اللَّهْوِ۔ (متفق عليه)

3244. Sayyidah Ayshah رضی اللہ عنہا said, "By Allah I did see the Prophet صلی اللہ علیہ وسلم stand at the door of my room while the Ethiopians played with spears in the mosque. He concealed me with his cloak so that I might watch their play over his shoulder. Then he stood up for my sake till I was the first to retire. So, imagine how much may a young girl (a few y ears old) stand to watch the play."[1]

COMMENTARY: The words mosque means the portion attached to the mosque. Of course, even if they demonstrated their skill in the mosque, then there was no harm in it because they played with spears which could be an exercise of jihad. It seems that the veil was not imposed till then.

TOKEN OF PLEASURE & DISPLEASURE OF SAYYIDAH AYSHAH رضی اللہ عنہا

(٣٢٤٥) وَعَنْهَا قَالَتْ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ لَاَعْلَمُ اِذَا كُنْتِ عَنِّيْ رَاضِيَةً وَاِذَا كُنْتِ عَلَيَّ غَضْبٰى فَقُلْتُ مِنْ اَيْنَ تَعْرِفُ ذٰلِكَ فَقَالَ اِذَا كُنْتِ عَنِّيْ رَاضِيَةً فَاِنَّكِ تَقُوْلِيْنَ لَا وَرَبِّ مُحَمَّدٍ وَاِذَا كُنْتِ عَلَيَّ غَضْبٰى قُلْتِ لَا وَرَبِّ اِبْرَاهِيْمَ قَالَتْ قُلْتُ اَجَلْ وَاللّٰهِ يَا رَسُوْلَ اللّٰهِ مَا اَهْجُرُ اِلَّا اسْمَكَ۔ (متفق عليه)

3245. Sayyidah Ayshah رضی اللہ عنہا narrated that, "Allah's Messenger صلی اللہ علیہ وسلم said to me, 'I do recognize when you are pleased with me and when you are displeased with me.' So, I asked, 'How do you recognize it?' He said, 'when you are pleased with me, you swear: No, by the Lord of Muhammad! But, when you are displeased with me, you swear: No, by the Lord of Ibrahim. So, I said, "Of course, by Allah, O Messenger of Allah, that is so! But, I omit only you name."[2]

COMMENTARY: She said, that she merely dropped his name on her tongue otherwise she had her love for him in her heart to the full. There was no change in that.

WOMAN MUST NOT REFUSE HUSBAND'S ADVANCES

(٣٢٤٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَعَى الرَّجُلُ امْرَأَتَهٗ اِلٰى فِرَاشِهٖ فَاَبَتْ فَبَاتَ غَضْبَانَ لَعَنَتْهَا الْمَلَائِكَةُ حَتّٰى تُصْبِحَ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لَهُمَا قَالَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ مَا مِنْ رَجُلٍ يَدْعُوْ امْرَأَتَهٗ اِلٰى فِرَاشِهٖ فَتَابٰى عَلَيْهِ اِلَّا كَانَ الَّذِيْ فِي السَّمَآءِ سَاخِطًا عَلَيْهَا حَتّٰى يَرْضٰى عَنْهَا۔

3246. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a man invites his wife to his bed (to have sexual intercourse) and she refuses causing him to pass the night angry (at her) , then the angels curse her till

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[1] Bukhari # 454, 5236, Muslim # 18, 19-892, Nasa'i # 1595, Musnad Ahmad 6-84, 85, 166, 247.

[2] Bukhari # 5228, Muslim # 80-2439, Musnad Ahmad 6-61.

it is morning.

According to another version: He said, "By Him in whose hand is my soul, "no man invites his wife to his bed and she refuses, without He who is in heaven being displeased wit h her till her husband is pleased with her."[1]

COMMENTARY: This warning applies as long as the woman does not have an excuse valid in Shariah. Some authorities say that menstruation is not a valid reason because even when a wife experiences menstruation, her husband is allowed to fondle her over her clothes. Some ulama (Scholars) say that he may caress her on her body except at the vagina when she has her menses.

The hadith says that the angels curse her till morning. This anticipates his advances in the night because generally it is so. If the husband invites her in the day and she refuses to oblige, then the angel will curse her till evening, if the husband is angry at her.

The words He who is in heaven refer to Allah. Of course, Allah is omnipresent. His command is enforced in the heavens as on earth and He is worshipped in the heavens and on earth. This is as He says.

وَهُوَ الَّذِىْ فِى السَّمَاءِ اِلٰهٌ وَّفِى الْاَرْضِ اِلٰهٌ

{He (Allah) is who in the heaven is God and in the earth is God} (43: 84)

However, the hadith mentions only the God of the heaven because that is more honourable than earth and the purpose is served when only heaven is mentioned. It is also possible that 'He who is in heaven; refer to angels.

This hadith tells us that a husbands displeasure is the means of Allah's wrath, If this is the case when a husband is displeased over sexual intercourse, then the significance of his anger on disobedience in worldly matters may be surmised.

NO WOMAN MUST HURT HER FELLOW WIFE

(٣٢٤٧) وَعَنْ اَسْمَاءَ اَنَّ اِمْرَاَةً قَالَتْ يَا رَسُوْلَ اللّٰهِ اِنَّ لِىْ ضَرَّةً فَهَلْ عَلَىَّ جُنَاحٌ اِنْ تَشَبَّعْتُ مِنْ زَوْجِىْ غَيْرَ الَّذِىْ يُعْطِيْنِىْ فَقَالَ الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلَابِسِ ثَوْبَىْ زُوْرٍ۔ (متفق عليه)

3247. Sayyidah Asma رضی اللہ عنہا narrated that a woman submitted, "O Messenger of Allah I have a co wife. Will it be sinful on my part if a brag about receiving from my husband what he does not give me?" He said, "(It is a very bad thing.) one who brags about getting that which is not given to him is like one who wears two garments of falsehood."[2]

COMMENTARY: Two garments are the cloak over the upper torso and the waist wrapper. This expression covers a liar like a person who pretends to be saintly or scholarly.

It is said that there was an Arab who put on very fine and nice garments that people might respect him and believe him even if he gave a false testimony.

This hadith compares with their very man.

WHAT IS EELA

(٣٢٤٨) وَعَنْ اَنَسٍ قَالَ اٰلٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ نِّسَائِهٖ شَهْرًا وَكَانَتِ انْفَكَّتْ رِجْلُهٗ فَاَقَامَ فِىْ

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[1] Bukhari # 3237, Muslim # 122-1436, Abu Dawud # 2141, Darimi # 2228, Musnad Ahmad 2-439.

[2] Bukhari # 5219, Muslim # 126, 127-2130, Abu Dawud # 4997, Musnad Ahmad 6-345.

مَشْرَبَةٍ تِسْعًا وَعِشْرِيْنَ لَيْلَةً ثُمَّ نَزَلَ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ اٰلَيْتَ شَهْرًا فَقَالَ اِنَّ الشَّهْرَ يَكُوْنُ تِسْعًا وَعِشْرِيْنَ۔ (رواه البخارى)

3248. Sayyiduna Anas رضی الله عنه narrated the Allah's Messenger صلی الله علیه وسلم observed eela from his wives for one month. Meanwhile, his foot had been dislocated (during this time) , so he retired to an upper room for twenty nine nights after which he came down. He told (on coming down). "O Messenger of Allah, you had decided on eela for one month." He said, "Surely, a month can be of twenty nine days (too)."[1]

COMMENTARY: Eela is to swear or take an oath. In the terminology of Shari'ah (divine law), eela is to resolve oath not to approach one's wife for four months or more. In other words, a man swears not to have sexual intercourse with his wife for four months or more. When he fulfils his oath then one divorce ba'inah takes place and if they wish to live together, then they will have to remarry. (Ba'in or ba'inah is irrevocable) However, if he does not fulfil the oath and goes to his wife before the time is over, then eela will become void and it will be *wajib (obligatory)* on him to make an expiation for breaking his oath.

If a man is married to someone's female slave, then the minimum period of eela is two months.

If any one observes on eela for less than four months when his wife is a free woman, or less than two moths when she is a female slave, then the eela will not be termed Shari'ah (divine law) recognized. Accordingly, the Prophet صلی الله علیه وسلم had not observed that is Shari'ah recognized eela. It was an ordinary eela, of common parlance.

He had resolved on oath not to approach his wives for a month because they had demanded from him an enlarged allowance. He found it very discomforting and he resolved to stay way from them for one month.

One of these days, he fell down from a horse and hurt his leg. Then he remained in an upper room and did not come down. Perhaps, that month had twenty nine days. So he came down after twenty nine days.

THE EELA OBSERVED BY THE PROPHET صلی الله علیه وسلم

(٣٢٤٩) وَعَنْ جَابِرٍ قَالَ دَخَلَ اَبُوْبَكْرٍ يَسْتَأْذِنُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَ النَّاسَ جُلُوْسًا بِبَابِهٖ لَمْ يُؤْذَنْ لِاَحَدٍ مِنْهُمْ قَالَ فَاُذِنَ لِاَبِىْ بَكْرٍ فَدَخَلَ ثُمَّ اَقْبَلَ عُمَرُ فَاسْتَاْذَنَ فَاُذِنَ لَهٗ فَوَجَدَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسًا حَوْلَهٗ نِسَائُهٗ وَاجِمًا سَاكِتًا قَالَ فَقُلْتُ لَا قُوْلَنَّ شَيْئًا اُضْحِكُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ لَوْ رَاَيْتَ بِنْتَ خَارِجَةَ سَأَلَتْنِى النَّفَقَةَ فَقُمْتُ اِلَيْهَا فَوَجَأْتُ عُنُقَهَا فَضَحِكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَ هُنَّ حَوْلِىْ كَمَا تَرٰى يَسْاَلْنَنِى النَّفَقَةَ فَقَالَ اَبُوْبَكْرٍ اِلٰى عَآئِشَةَ يَجَأُ عُنُقَهَا وَقَامَ عُمَرُ اِلٰى حَفْصَةَ يَجَأُ عُنُقَهَا كِلَاهُمَا يَقُوْلُ تَسْاَلِيْنَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا لَيْسَ عِنْدَهٗ فَقُلْنَ وَاللّٰهِ لَا نَسْاَلُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا اَبَدًا لَيْسَ عِنْدَهٗ ثُمَّ اعْتَزَلَهُنَّ شَهْرًا اَوْتِسْعًا وَ

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[1] Bukhari # 5201.

عِشْرِيْنَ ثُمَّ نَزَلَتْ هٰذِهِ الْآيَةُ يَآ اَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ حَتّٰى بَلَغَ لِلْمُحْسِنَاتِ مِنْكُنَّ اَجْرًا عَظِيْمًا قَالَ فَبَدَأَ بِعَائِشَةَ فَقَالَ يَا عَآئِشَةُ اِنِّيْ اُرِيْدُ اَنْ اُعْرِضَ عَلَيْكِ اَمْرًا اُحِبُّ اَنْ لَا تَعْجِلِيْ فِيْهِ حَتّٰى تَسْتَشِيْرِيْ اَبَوَيْكِ قَالَتْ وَمَاهُوَ يَا رَسُوْلَ اللّٰهِ فَتَلَا عَلَيْهَا الْآيَةَ قَالَتْ اَفِيْكَ يَا رَسُوْلَ اللّٰهِ اَسْتَشِيْرُ اَبَوَيَّ بَلْ اَخْتَارُ اللّٰهَ وَرَسُوْلَهُ وَالدَّارَ الْآخِرَةَ وَاَسْأَلُكَ اَنْ لَا تُخْبِرَ امْرَأَةً مِنْ نِسَائِكَ بِالَّذِيْ قُلْتُ قَالَ لَا تَسْأَلُنِيْ امْرَأَةٌ مِنْهُنَّ اِلَّا اَخْبَرْتُهَا اِنَّ اللّٰهَ لَمْ يَبْعَثْنِيْ مُعَنِّتًا وَلَا مُتَعَنِّتًا وَلٰكِنْ بَعَثَنِيْ مُعَلِّمًا مُيَسِّرًا۔ (رواه مسلم)

3249. Sayyiduna Jabir رضی الله عنه narrated that (Sayyiduna) Abu Bakr رضی الله عنه arrived and sought permission to enter to see the Prophet صلی الله علیه وسلم but he found the people seated at his door, not having been allowed in (all of them having come when the Prophet صلی الله علیه وسلم observed eela with his wives for one month). However, Abu Bakr رضی الله عنه was given the permission and he went in. Then Umar رضی الله عنه came and on seeking permission, he too was allowed in. He found that while his wives رضی الله عنه were sitting around him, the Prophet صلی الله علیه وسلم sat looking sat and qûiet.

Sayyiduna Jabir رضی الله عنه went on to narrated that Umar رضی الله عنه thought to himself, "I should say something that would make the Prophet صلی الله علیه وسلم laugh." So, he remarked, "O Messenger of Allah, would that you had seen the daughter of kharijah (my wife) when she asked me for a raised allowed maintenance). I got up and slapped her smack on the neck." (He said it in such a way that) the prophet صلی الله علیه وسلم laughed and said, "These (my wives around me whom you see. They ash me for (more maintenance."

(Sayyiduna) Abu Bakr رضی الله عنه got up, went to (his daughter) Ayshah رضی الله عنها and hit (her) on her neck. Umar رضی الله عنه (too) got up, went to his daughter) Hafsah رضی الله عنه and hit her on her neck. They both asked. "Do you demand from Allah's Messenger صلی الله علیه وسلم what he does not have?" (Is it not that you worry him?) They all (woman) agreed, "By Allah, we shall not ask Allah's Messenger صلی الله علیه وسلم for any thing at all that he does not own (and we regret our folly). After that he kept away from them for one month of twenty-nine days because he had sworn to do so. The narrator was in doubt here whether Jabir رضی الله عنه said 'One month' or twenty-nine days')

Then this verse was revealed:

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ وَاُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا، وَاِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَرَسُوْلَهُ وَالدَّارَ الْآخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ اَجْرًا عَظِيْمًا۔ (الاحزاب۳۳: ۲۸، ۲۹)

{O prophet say to your wives, "If you desire the life of this world and its adornment, come! I shall provide for your comfort and allow you to depart by a fair departing. But if you desire Allah and His Messenger and the abode of the hereafter, then surely Allah has prepared for the good-doers among you a might reward} (33: 28-29)

Jabir narrated further that (after this verse was revealed) the Prophet صلى الله عليه وسلم went first of all to (Sayyidah) Ayshah رضى الله عنها and said, "O Ayshah, I wish to place before you a proposal and ask you not to be hasty in replying without first consulting your parents." She asked, "And what it is, O Messenger of Allah?" So, he recited to her the (foregoing) verse. She exclaimed. "O Messenger of Allah, shall I get the advice of my parents concerning you? No (I have no hesitation) I have chosen Allah, His Messenger and the abode of the hereafter. And I request you! Please do not inform any of your wives of what I have said," He said, "No! (that is not possible.) If any of them asks me, I shall inform her. Allah has not sent me that I should grieve any one or hurt him for no reason at all. Rather, He has sent me to teach (His creatures the religion) and make things easy."[1]

COMMENTARY: Clearly this happened before the veil was imposed otherwise Sayyiduna Umar رضى الله عنه would not have entered the room while the women were sitting there. They too would not have remained in the room when he came.

This hadith teaches us that if a person is sad, his friends and companions must say something that pleases him and brings a smile on his face. This is *mustahab (desirable)*. It is said that the Prophet صلى الله عليه وسلم did the same thing when he found any of his companions in a depressed mood.

The prophet صلى الله عليه وسلم was apprehensive that Sayyidah Ayshah رضى الله عنها being young might be carried away to choose the world and so hurt her parents too. But, she displayed her sagacity and without consulting her parents chose Allah. His Messenger صلى الله عليه وسلم and the abode of the hereafter.

Sayyidah Ayshah رضى الله عنها requested that prophet صلى الله عليه وسلم not to disclose to his other wives what she had chosen. Her aim was that none of them should be influenced by her decision. If any of them opted to depart from the Prophet صلى الله عليه وسلم , she (Sayyidah Ayshah) رضى الله عنها would have more of his love. She would no more have anyone else to share his love with her. However, the Prophet صلى الله عليه وسلم did not accede to her request. He had the good of everyone in mind. He could not let anyone suffer.

(It is worth consulting sirat un Nabi v1 pp 437-444. Sayid Sulaiman Nadvi. Dar ul Isha'at, Karachi, for more information on this subject)

We reproduce here some random selections from it.)

Sayyidah Ayshah رضى الله عنها and Sayyidah Hafsah رضى الله عنها had joined together an issue that was particular to them, but in the case of an increase in pocket money all the Wives had formed a union. The Prophet's صلى الله عليه وسلم place of mind was disturbed to such an extent that he vowed not to approach any of his wives رضى الله عنهن for a month. By a coincidence, during these days, he fell down from his horse and injured his leg. As a result, he went to the upper room to rest himself, and stayed all alone. The people supposed that he had divorced all his Wives.

The man of Quraysh exercised control over their women and had an upperhand. But, in Madinah, the Ansar woman dominated their husbands Our women observed them and began to imitate them. One day I called my wife to account but she answered me back. I reminded her that she was answering me back and she retorted. 'What are you? The wives

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[1] Muslim # 29. 1478.

رضی اللہ عنہ of the Prophet صلی اللہ علیہ وسلم answer him back and stop speaking to him all day long I thought that was very bad and went to Hafsah رضی اللہ عنہا (my daughter and the Prophet's صلی اللہ علیہ وسلم wife). I asked her if she really got angry at the Prophet صلی اللہ علیہ وسلم and she confirmed that it was so. I asked her. 'Do you not know that the Prophet صلی اللہ علیہ وسلم displeasure is to invite Allah's displeasure. By Allah the prophet صلی اللہ علیہ وسلم has my thought otherwise he would have divorced you. Then I went to Umm Salamah and made the same complaint to her She said, Umar رضی اللہ عنہ you have taken to interfering in everyone affairs, even in the private affairs of the Prophet صلی اللہ علیہ وسلم and his wives رضی اللہ عنہن I kept quiet and went away.

The Arabic word for upper storey in the Hadith is (مشربہ) (Mashrabah) and it was generally used for the upper room of Umm Ibrahim (Mariyah) So, some people supposed that he went to that particular upper room but that was a wrong impression because that was out of Madinah. The impression derived from the Hadith of Sayyiduna Umar رضی اللہ عنہ which the author has cited in the following lines and which appears in all books of Sihah is also that it is the same place. It was next to the Masjid Nabawi رضی اللہ عنہ and the house of Sayyidah Hafsah رضی اللہ عنہا for Sayyiduna Umar رضی اللہ عنہ ran from here to there quickly. It is stated in Abu Dawud that the upper room was above Sayyidah Ayshah's رضی اللہ عنہا room, and it was next to Masjid Nabawi صلی اللہ علیہ وسلم and the names of other Wives رضی اللہ عنہ of the Prophet صلی اللہ علیہ وسلم Abu Dawud, chapter al-Imam.

(٣٢٥٠) وَعَنْ عَآئِشَةَ قَالَتْ كُنْتُ اَغَارُ عَلَى اللَّائِیْ وَهَبْنَ اَنْفُسَهُنَّ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ اَتَهَبُ الْمَرْاَةُ نَفْسَهَا فَلَمَّا اَنْزَلَ اللّٰهُ تَعَالٰى تُرْجِیْ مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِیْ اِلَيْكَ مَنْ تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ قُلْتُ مَا اَرٰى رَبَّكَ اِلَّا يُسَارِعُ فِیْ هَوَاكَ۔ (متفق عليه)

3250. Sayyidah Ayshah رضی اللہ عنہا said, "I used to look down upon the women who offered themselves to Allah's Messenger صلی اللہ علیہ وسلم. So, I wondered (aloud) , 'Is it that a woman offers herself, ever?'

Then this verse was revealed by Allah, the Exalted:

تُرْجِیْ مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِیْ اِلَيْكَ مَنْ تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ

{You may (O prophet) put off whom you will of them and take to you whom you please; and if you desire any whom you have set aside, there is no blame on you} (33: 51)

So, I remarked, 'I see not but that your Lord hurries to satisfy your wishes and desires"[1]

COMMENTARY: Sayyidah Ayshah رضی اللہ عنہا though that it was shameful on the part of the women who dedicated shameful on the part of the woman who dedicated themselves to the Prophet صلی اللہ علیہ وسلم. She wondered, "How could a woman offer herself to a stronger male?" However, the women who did dedicate themselves to him took it as a great honour. Indeed that really was honourable and they considered it to be their good fortune. But, Sayyidah Ayshah رضی اللہ عنہا thought otherwise.

The verse quoted could mean:

(i) Let those of your wives whom you choose be your wives whom you choose be

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[1] Bukhari # 4788, Muslim # 49. 1464, Nasa'i # 3199, Ibn Majah # 2000, Musnad Ahmad 6-134.

your bed mates. And keep part those you went to be apart.

(ii) Retain those of your wives whom you wish and divorce those you want to separate.

(iii) Marry those women of your *ummah* whom you like but decline those that you do not like to marry

Imam Nawawi said that this verse is actually the abrogator of the verse:

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ

{(Besides these,) it is not lawful for you take (more) wives after this} (33: 52)

This is because till the Prophet's صلى الله عليه وسلم death other woman besides his wives رضى الله عنه were permitted to him.

Imam Baghawi رحمه الله said that this verse in his hadith is about the Prophet's صلى الله عليه وسلم visits to his wives, by turns. "This," He says, "is the most correct opinion." It was *wajib (obligatory)* on the Prophet صلى الله عليه وسلم too, to determine his visits to his wives but when this verse was revealed the *wajib (obligatory)* nature was withdrawn. He was no more bound to observe a set form of visits. He could call any of them he liked and could have intercourse with whichever wife he liked. There was no sin in that, on him. In other words, Allah slowed his excellence over other men of the *ummah*. He was also permitted to pass over the turn of any of his wives.

The words of Sayyidah Ayshah رضى الله عنها when the verse (33: 51) (ترجى من تشاء) was revealed were that his Lord Satisfies his desire quickly. She meant, as Nawawi رضى الله عنه says, "Allah makes some commands soft for you..."

WHICH WOMAN: The question arises who the woman was who had offered herself to the prophet صلى الله عليه وسلم is marriage. Some scholars say that she was Sayyidah Maymunah رضى الله عنها. some other name her Sayyidah as Umm Sharik رضى الله عنها. Yet others say that she was Sayyidah Zaynab bint Khuzaymah رضى الله عنها. There are those who suggest that she was Khawlah رضى الله عنه bint Hakim.

However, this hadith implies that there was not just one woman but there were many such women.

وَحَدِيثُ جَابِرٍ اِتَّقُوا اللّٰهَ فِي النِّسَاءِ ذُكِرَ فِي قِصَّةِ حَجَّةِ الْوَدَاعِ

The hadith of Jabir رضى الله عنه saying "Fear Allah concerning women" has been narrated in the account of the Farewell pilgrimage. (hadith # 2555)

SECTION II الفصل الثالث

KIND TREATMENT TO HIS WIVES

(٣٢٥١) عَنْ عَائِشَةَ أَنَّهَا كَانَتْ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ قَالَتْ فَسَابَقْتُهُ فَسَبَقْتُهُ عَلَى رِجْلَيَّ فَلَمَّا حَمَلْتُ اللَّحْمَ فَسَابَقْتُهُ فَسَبَقَنِي قَالَ هٰذِهٖ بِتِلْكَ السَّبْقَةِ۔ (رواه ابوداؤد)

3251. Sayyiah Ayshah رضى الله عنها spoke of a journey of hers with Allah's Messenger صلى الله عليه وسلم she raced him on foot and overtook him. Later, she had become fat and again raced him but he overtook her. He remarked, "This answers for that

earlier) outstripping."[1]

COMMENTARY: She raced on foot. It is to emphasise that they did not race on horse back, etc. It is like saying, 'I wrote with my own hands,' 'I saw with my eyes.

This hadith teaches the men of the *ummah* to be pleasant and friendly with their wives.

Qadi Khan said that competition is allowed in four things: camels mules, horses, on foot archery. These competitions should be free of betting. But, if only one.side puts conditions then it is allowed. For instance, one of them stipulates that if he wins then he would take so much but if the other wins nothing will be paid to him.

If both sides put conditions or bet then it is forbidden.

The two can put such conditions whereby the winner will get something if they include a third with them who will get nothing if he wins.

However, while the pool will be lawful yet the competitors must not yearn for that, for, Shari'ah (divine law) does not condone it. Prizes to winners are nevertheless legal. The jurists all on it.

HE IS BEST WHO IS KIND TO HIS WIFE

(٣٢٥٢-٣٢٥٣) وَعَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهٖ وَأَنَا خَيْرُكُمْ لِأَهْلِي وَإِذَا مَاتَ صَاحِبُكُمْ فَدَعُوْهُ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَرَوَاهُ ابْنُ مَاجَةَ عَنِ ابْنِ عَبَّاسٍ إِلٰى قَوْلِهٖ لِأَهْلِي۔

3252. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم said, "The best of you is the best of you to his family, and I am the best of you to my family (for I treat my family better than any of you treats his family which includes wife, children, relatives and servants). And, when your companion dies leave him alone (and do not speak ill of him)."[2]

3253. Sayyiduna Ibn Abbas رضی الله عنه narrated the same hadith up to the words to my family.[3]

COMMENTARY: The best of you people if he who is kind and well-meaning to his wife and children and kith and kin, and servants and subordinates. That conduct points out to his good.temperament.

When any of you dies, be he a relative or a friend, stop speaking ill of him. Do not backbite him. According to a hadith:

"Remember your, dead with good words."

Speak only of their good qualities and do not mention their shortcomings.

Some scholars interpret these words to mean: 'when anyone dies among you, do not cry and mourn over him and his love. Realise that you no more have a physical relationship with him.

Some scholars interpret the word sahib (companion) in the hadith to mean his own self. The *ummah* is urged, 'when I depart from this world, do not exhibit grief and restlessness because Allah is your Helper. He who had made my life a means of guidance and auspiciousness for you. Will also retain you on the same guidance and auspicious after me.'

Yet other scholars interpret it to mean: 'when I die, leave me alone by not hurting my ahl ul bayt (people of my house) , my sahabah and followers of my Shari'ah (described code of

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[1] Abu Dawud # 2578, Ibn Majah # 1979, Musnad Ahmad 6-39.

[2] Tirmidhi # 3921, Darimi # 2260.

[3] Ibn Majah # 1977.

life), the scholars and the awliya(pious people). For if you hurt them, it is tantamount to hurting me.

TIDING OF PARADISE TO OBEDIENT WIFE

(٣٢٥٤) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمَرْاَةُ اِذَا صَلَّتْ خَمْسَهَا وَصَامَتْ شَهْرَهَا وَاَحْصَنَتْ فَرْجَهَا وَاَطَاعَتْ بَعْلَهَا فَلْتَدْخُلْ مِنْ اَيِّ اَبْوَابِ الْجَنَّةِ شَاءَتْ۔ رَوَاهُ اَبُوْنُعَيْمٍ فِي الْحِلْيَةِ۔

3254. Sayyiduuna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "The woman who offers the five times *salah (prayer)*, fasts during the month (of Ramadan) , preserves her chastity and obey her husband, may enter paradise from whichever gate she chooses."[1]

PROSTRATION IF ALLOWED TO OTHERS

(٣٢٥٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْكُنْتُ اٰمُرُ اَحَدًا اَنْ يَسْجُدَ لِاَحَدٍ لَاَمَرْتُ الْمَرْاَةَ اَنْ تَسْجُدَ لِزَوْجِهَا۔ (رواه الترمذى)

3255. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'Were I to command anyone to prostrate himself be fore a person. I would have definitely commanded woman to prostrate herself before her husband.[2]

COMMENTARY: It is not allowed to prostrate oneself before anyone, but the Lord, Creator. This hadith emphasizes that obedience to husband is *wajib (obligatory)* on a woman.

HUSBAND PLEASURE IS IMPORTANT

(٣٢٥٦) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّمَا امْرَاَةٍ مَاتَتْ وَزَوْجُهَا عَنْهَا رَاضٍ دَخَلَتِ الْجَنَّةَ۔ (رواه الترمذى)

3256. Sayyidah Umm Salamah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Any woman who dies while her husband was pleased with her (always till her death) will enter paradise."[3]

COMMENTARY: This reward accrues to the woman whose husband whom she pleases is a scholar and a righteous man. But, if she pleases him and he is a sinner an ignorant then nothing may be said of this deed.

OBEY HUSBAND

(٣٢٥٧) وَعَنْ طَلْقِ بْنِ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا الرَّجُلُ دَعَا زَوْجَتَهُ لِحَاجَتِهٖ فَلْتَاْتِهٖ وَاِنْ كَانَتْ عَلَى التَّنُّوْرِ۔ (رواه الترمذى)

3257. Sayyiduna Talq ib Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when a man invites his wife to fulfill his need, she must came to him even though she be at the oven (and must satisfy his sexual urge)."[4]

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[1] Abu Nu'aym in Hilyah

[2] Tirmidhi # 1159.

[3] Tirmidhi # 1161, Ibn Majah # 1854.

[4] Tirmidhi # 1160, Musnad Ahmad 4. 24, Bayhaqi in Sunan 7-292.

COMMENTARY: This implies that even if there are possibilities of loss or damage if a woman leaves what she is doing to respond to her husband's call to have sexual intercourse, she must go to him promptly.

DO NOT ANNOY YOUR HUSBAND

(٣٢٥٨) وَعَنْ مُعَاذٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُؤْذِي امْرَأَةٌ زَوْجَهَا فِي الدُّنْيَا إِلَّا قَالَتْ زَوْجَتُهُ مِنَ الْحُوْرِ الْعِيْنِ لَا تُؤْذِيْهِ قَاتَلَكِ اللّٰهُ فَإِنَّمَا هُوَ عِنْدَكِ دَخِيْلٌ يُوْشِكُ أَنْ يُفَارِقَكِ إِلَيْنَا۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

3258. Sayyiduna Mu'adh رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "No woman annoys her husband in this world without his wife among the large eyed maidens protesting, 'Do not annoy him. May Allah curse you (and deprive you of paradise and His mercy) He is nothing but a guest with you and will soon separate from you and come to us."[1]

COMMENTARY: According to another version: (لَعَنَ الْمَلَائِكَةُ لِعَاصِيَةِ الزَّوْجِ)
"The angels curse the woman who is disobedient to her husband."
These kind of ahadith disclose that the dwellers of the heaven learn of what human being do in this world.

WOMEN'S RIGHT ON HUSBAND

(٣٢٥٩) وَعَنْ حَكِيْمِ بْنِ مُعَاوِيَةَ الْقُشَيْرِيِّ عَنْ أَبِيْهِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ مَا حَقُّ زَوْجَةِ أَحَدِنَا عَلَيْهِ قَالَ أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ وَتَكْسُوْهَا إِذَا اكْتَسَيْتَ وَلَا تَضْرِبِ الْوَجْهَ وَلَا تُقَبِّحْ وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ۔

(رواه احمد وابوداؤد وابن ماجة)

3259. Sayyiduna Hakim ibn Mu'awiyah رحمه الله Al-Qushayri رحمه الله reported from his father that he asked, "O Messenger of Allah, what right does a wife of one of us have over him?" He said, "You should feed her when you eat, clothe her when you clothe yourself and you must not strike (her) on the face, nor revile her. You should not keep apart from her save within the house."[2]

COMMENTARY: The face is the most superior of all limbs. So, it is mentioned specifically that one should not strike on the face. It means that a man is allowed to strike a wife on any other limb when it is necessary for some serious lapse like committing indecency, omitting the obligatory duties, etc. But, he should never strike on the face.

MAY A HUSBAND BEAT HIS WIFE DISCIPLINE HER: Without doubt, man and woman are of the same status as human beings. Again, in the sight of Islam, too, they are on an equal plain. However, when man and woman marry and become life partners, there is a small difference in their positions from the point of view of Shari'ah (divine law). The husband enjoys a peculiar excellence and it is not concerned with human nobility and honour. Rather, it has to do with their mutual relationship and rights. The husband, therefore, can keep his wife bound to obey his commands that Shari'ah (divine law) has

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[1] Tirmidhi # 1174, Ibn Majah # 2014, Musnad Ahmad 5-252.
[2] Abu Dawud # 2142, Nasa'i # 124, 447, Ibn Majah # 1850, Musnad Ahmad 4. 447.

authorized him to enforce. They relate to the *fard (compulsory)* and *wajib (obligatory)* duties. Thus if a wife does not obey her husband in these things and his entreaties and warnings have no effect and he is certain that there is no likelihood of her reforming without taking harsh measures then he may beat her provided her disobedience is within what Shari'ah (divine law) has classified so. According to Fatawa Qadi Khan, a husband may beat his wife over four things:

(i) She does not adorn herself in spite of his command.
(ii) He wishes to have a sexual intercourse but she refuses to have it though she has no excuse (like menstruation etc.)
(iii) She neglects the obligatory duties, like *salah (prayer)* etc. and does not have a purifying bath after her menses and sexual intercourse.
(iv) She goes out of the house without his permission.

TEMPORARILY APART: The concluding portion of the hadith means that if it become necessary to keep apart from one's wife for some reason, then instead of separating from her for ever, it is better to keep apart from her within the house. In this way, she might mend and take heed, so that the extreme step of divorce is avoided.
The Quran says about it:

وَالّٰتِيْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ط۔ (النساء ۴: ۳۴)

{And those from whom you fear defiance, admonish then first, (then if necessary) banish them to their beds apart and (as a last resort). You may beat them} (4: 34)

DIVORCE THE FOUL MOUTHED WIFE

(۳۲۶۰) وَعَنْ لَقِيْطِ بْنِ صَبِرَةَ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ إِنَّ لِيْ امْرَأَةً فِيْ لِسَانِهَا شَيْءٌ يَعْنِي الْبَذَاءَ قَالَ طَلِّقْهَا قُلْتُ إِنَّ لِيْ مِنْهَا وَلَدًا وَلَهَا صُحْبَةٌ قَالَ فَمُرْهَا يَقُوْلُ عِظْهَا فَإِنْ يَكُ فِيْهَا خَيْرٌ فَسَتَقْبَلُ وَلَا تَضْرِبَنَّ ظَعِيْنَتَكَ ضَرْبَكَ أُمَيَّتَكَ۔ (رواه ابوداؤد)

3260. Sayyiduna Laqit ibn Saburah رضی اللہ عنہ (لقیط ابن صبرۃ) narrated that he asked, "O Messenger of Allah, I do have a wife who has something (like a bite) in her tongue," say an abusive speech. He said, "Divorce her." He submitted, "I have children from her and a (long) companionship." He said, "Command her!" He said, "Admonish her. If she has some good in her, he will (relent and) accept. Do not beat your wife, as the beating of your female slave."[1]

COMMENTARY: The word 'Admonish her" are a narrator's to explain the Prophet's صلی اللہ علیہ وسلم word s' Command her!" The Prophet صلی اللہ علیہ وسلم meant to say that he should exhort her. The hadith concludes with a latent massage to first advice, urge and coax the woman to cease from abusive language and irritative conduct. If that fails, then give her a light beating.

DO NOT BEAT WOMEN

(۳۲۶۱) وَعَنْ إِيَاسِ بْنِ عَبْدِاللّٰهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَضْرِبُوْا إِمَاءَ اللّٰهِ فَجَاءَ عُمَرُ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ذَئِرْنَ النِّسَاءُ عَلٰى أَزْوَاجِهِنَّ فَرَخَّصَ فِيْ ضَرْبِهِنَّ فَأَطَافَ بِآلِ رَسُوْلِ اللّٰهِ

[1] Abu Dawud # 142, Musnad Ahmad 4-33.

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نِسَاءٌ كَثِيْرٌ يَشْكُوْنَ اَزْوَاجَهُنَّ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ طَافَ بِاٰلِ مُحَمَّدٍ

نِسَاءٌ كَثِيْرٌ يَشْكُوْنَ اَزْوَاجَهُنَّ لَيْسَ اُولٰئِكَ بِخِيَارِكُمْ۔ (رواه ابوداؤد وابن ماجة والدارمى)

3261. Sayyiduna Iyas ibn Abdullah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not beat Allah's female servants (meaning, your wives). "Then, Sayyiduna Umar رضی اللہ عنہ came to Allah's Messenger صلی اللہ علیہ وسلم (after this command of Allah's Messenger) صلی اللہ علیہ وسلم and submitted, "The woman have become bold (against their husbands)." So, he gave permission to beat them. Then the women, plenty of them, went round the wives of Allah's Messenger صلی اللہ علیہ وسلم and complained about their husband (who beat them). Allah's Messenger صلی اللہ علیہ وسلم said, "A great number of women have gone round Muhammad's wives and complained of their husbands. They (who beat their wives) are not the best of you."[1]

COMMENTARY: They are the best of people who do not beat their wives. They endure the hardship caused by their wives.

Imam Shafi'I رحمہ اللہ said that the Prophet صلی اللہ علیہ وسلم had forbidden men to beat women before the revelation of verse (4: 34). Then he allowed it when women become daring against their husbands. This verse was revealed to uphold his command that they may be beaten.

When the women made their complaints, he advised that though it is permitted to beat women yet it is better to show patience at their daring and boldness.

INCITING WOMAN AGAINST HUSBAND IS VERY BAD

(٣٢٦٢) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ خَبَّبَ اِمْرَأَةً عَلٰى زَوْجِهَا اَوْ

عَبْدًا عَلٰى سَيِّدِهٖ۔ (رواه ابوداؤد)

3262. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "One who entices a woman against her husband, or a slave against his master, dues not belong to us."[2]

COMMENTARY: It is a very wrong thing to prompt evil to woman against her husband or a slave against his master. The same command applies to inciting a man against his wife or his slave or his female slave, or a female slave against her master.

SIGN OF PERFECT FAITH

(٣٢٦٣) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَكْمَلِ الْمُؤْمِنِيْنَ اِيْمَانًا اَحْسَنُهُمْ

خُلُقًا وَاَلْطَفُهُمْ بِاَهْلِهٖ۔ (رواه الترمذى)

3263. Sayyiduna Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The believer who has the most perfect faith is he who is the best of them in manners and who is most mild to his family."[3]

COMMENTARY: Anyone who possesses perfect faith and is find to his family is a perfect believer.

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[1] Abu Dawud # 2146, Ibn Majah # 1985.

[2] Abu Dawud # 5170, Musnad Ahmad 2. 397.

[3] Tirmidhi # 2621, Musnad Ahmad 6. 47.

(٣٢٦٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَكْمَلُ الْمُؤْمِنِيْنَ اِيْمَانًا اَحْسَنُهُمْ خُلُقًا وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ، رَوَاهُ اَبُوْدَاوُدَ اِلٰى قَوْلِهٖ خُلُقًا۔

3264. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best believers having the most perfct faith are they who possess the best m anners. And, the best of you are they who are the best to their wives."[1]

A HAPPY MOMENT WITH AYSHAH رضی اللہ عنہا

(٣٢٦٥) وَعَنْ عَائِشَةَ قَالَتْ قَدِمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ غَزْوَةِ تَبُوْكَ اَوْ حُنَيْنٍ وَفِيْ سَهْوَتِهَا سِتْرٌ فَهَبَّتْ رِيْحٌ فَكَشَفَتْ نَاحِيَةَ السِّتْرِ عَنْ بَنَاتٍ لِعَائِشَةَ لُعَبٍ فَقَالَ مَا هٰذَا يَا عَائِشَةُ قَالَتْ بَنَاتِيْ وَرَاٰى بَيْنَهُنَّ فَرَسًا لَهٗ جَنَاحَانِ مِنْ رِقَاعٍ فَقَالَ مَا هٰذَا الَّذِيْ اَرٰى وَسْطَهُنَّ؟ قَالَتْ فَرَسٌ قَالَ وَمَا الَّذِيْ عَلَيْهِ قَالَتْ جَنَاحَانِ قَالَ فَرَسٌ لَهٗ جَنَاحَانِ؟ قَالَتْ اَمَا سَمِعْتَ اَنَّ لِسُلَيْمَانَ خَيْلًا لَهَا اَجْنِحَةٌ قَالَتْ فَضَحِكَ حَتّٰى رَاَيْتُ نَوَاجِذَهٗ۔ (رواہ ابوداؤد)

3265. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم returned from the Battle of Tabuk or Hunayn. A curtain hung before her storeroom which the wind raised high bringing into view some of her dolls. He asked, "What is this, O Ayshah?" She said, "My dolls!" He also saw among them a horse that had two wing contrived out of rags or paper. He asked, "What is it that I see among them?" She said, "A horse!" He asked, "And what is that over it?" She said, "Wings!" He asked (in astonishment). "A horse that has wings?" She quipped, "Have you not heard that (prophet) Ṣulayman علیہ السلام had horses with wings?" She added that he laughed so much (on hearing her words) that she could see his back teeth.[2]

COMMENTARY: The sub-narrator was unsure whether the Prophet صلی اللہ علیہ وسلم had returned from the battle of Tabuk or Hunayn. So he expresses his doubt in the hadith.
Tabuk is about 465 miles from Madinah on the road to Damascus. The Prophet صلی اللہ علیہ وسلم had led his army there in 9 AH, but the enemy retreated without contending.
Hunayn is a valley to the north east of Makkah towards Ta'if. It is also called Awtas. The Battle of Hunayn was fought here in 8 AH after the conquest of Makkah.
The ruling about playing with dolls has been mentioned previously in the chapter on wali (hadith # 3129).

SECTION III — اَلْفَصْلُ الثَّالِثُ

NOT ALLOWED TO PROSTRATES ONESELF BEFORE ANOTHER

(٣٢٦٦-٣٢٦٧) وَعَنْ قَيْسِ بْنِ سَعْدٍ قَالَ اَتَيْتُ الْحِيْرَةَ فَرَاَيْتُهُمْ يَسْجُدُوْنَ لِمَرْزُبَانٍ لَهُمْ فَقُلْتُ لَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحَقُّ اَنْ يُسْجَدَ لَهٗ فَاَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ اِنِّيْ اَتَيْتُ

[1] Tirmidhi # 1165, Abu Dawud # 4682 but only up (Arabic) manner.
[2] Abu Dawud # 4932.

الْحِيْرَةَ فَرَأَيْتُهُمْ يَسْجُدُوْنَ لِمَرْزُبَانٍ لَهُمْ فَأَنْتَ أَحَقُّ بِأَنْ يُسْجَدَ لَكَ فَقَالَ لِي أَرَأَيْتَ لَوْ مَرَرْتَ بِقَبْرِيْ أَكُنْتَ تَسْجُدُ لَهُ فَقُلْتُ لَا فَقَالَ لَا تَفْعَلُوْا لَوْ كُنْتُ اٰمُرُ أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لِأَزْوَاجِهِنَّ لِمَا جَعَلَ اللّٰهُ لَهُمْ عَلَيْهِنَّ مِنْ حَقٍّ۔ رَوَاهُ أَبُوْدَاوُدَ وَرَوَاهُ أَحْمَدُ عَنْ مُعَاذِ بْنِ جَبَلٍ۔

3266. Sayyiduna Qays ibn Sa'd رضی اللہ عنہ reported: I came to Hirah (a city near Kufah) and observed them prostrating themselves before their local governor. I thought (to myself). "Allah's Messenger صلی اللہ علیہ وسلم is more deserving of the prostration to be made before him." Thus, when I came to Allah's Messenger صلی اللہ علیہ وسلم, I said to him, "I had gone to Hirah. And I observed them prostrate themselves before their local governor but you have more right that people should prostrate themselves before you." He said, "What do you say? Were you to pass by my grave, would you prostrate yourself to it?" I said, "No." He said, "Do not do it any of you (even while I am alive). Were I to command anyone to prostrate himself before another, I would surely have commanded the women to prostrate themselves before their husbands because of the right over them conferred on the husbands by Allah."[1]

3267. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that same hadith.[2]

COMMENTARY: Sayyiduna Qays رضی اللہ عنہ thought who could be more deserving of prostration being made before him then the chief of the two worlds, the prophet صلی اللہ علیہ وسلم. He had seen the people of Hirah prostrating themselves before their ruler. But, the Prophet صلی اللہ علیہ وسلم made it clear to him in a very simple manner that the human forehead is so much sacred that it may prostrate itself only before its creator and none else, not any creature at all. Allah says:

لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوْا لِلّٰهِ الَّذِيْ خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُوْنَ۔ (فصلت ۴۱: ۳۷)

{Prostrate not yourselves unto the sun nor to the moon, but prostate yourselves to Allah who created them, if it is, in truth, Him whom you warship.} (41: 37)

BEATING ONE'S WIFE

(۳۲۶۸) وَعَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُسْئَلُ الرَّجُلُ فِيْمَا ضَرَبَ اِمْرَأَتَهُ عَلَيْهِ۔

(رواہ ابوداؤد وابن ماجۃ)

3268. Sayyiduna Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "(If a man beats his wife for a valid reason), he will not be asked why he beat her."[3]

COMMENTARY: The words 'he will not be asked' mean that it will not be sinful for him if he beats his wife provided he observed the relative conditions and did not transgress. The word 'disobedience' is understood in words (واللاتی تخافون نشوزھن الخ) (why).

OPTIONAL FASTING ONLY ON HUSBAND'S PERMISSION

(۳۲۶۹) وَعَنْ أَبِيْ سَعِيْدٍ قَالَ جَاءَتْ اِمْرَأَةٌ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ عِنْدَهُ فَقَالَتْ زَوْجِيْ

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[1] Abu Dawud # 2140, Darimi # 1463.

[2] Musnad Ahmad 5-227.

[3] Abu Dawud # 2147, Ibn Majah # 1986.

صَفْوَانُ بْنُ الْمُعَطَّلِ يَضْرِبُنِي إِذَا صَلَّيْتُ وَيُفَطِّرُنِي إِذَا صُمْتُ وَلَا يُصَلِّي الْفَجْرَ حَتّٰى تَطْلُعَ الشَّمْسُ قَالَ وَصَفْوَانُ عِنْدَهُ قَالَ فَسَأَلَهُ عَمَّا قَالَتْ فَقَالَ يَا رَسُوْلَ اللّٰهِ اَمَّا قَوْلُهَا يَضْرِبُنِي إِذَا صَلَّيْتُ فَإِنَّهَا تَقْرَأُ بِسُوْرَتَيْنِ وَقَدْ نَهَيْتُهَا قَالَ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَتْ سُوْرَةً وَاحِدَةً لَكَفَتِ النَّاسَ قَالَ وَاَمَّا قَوْلُهَا يُفَطِّرُنِي إِذَا صُمْتُ فَإِنَّهَا تَنْطَلِقُ تَصُوْمُ وَاَنَا رَجُلٌ شَابٌّ فَلَا اَصْبِرُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَصُوْمُ امْرَأَةٌ إِلَّا بِإِذْنِ زَوْجِهَا وَاَمَّا قَوْلُهَا إِنِّي لَا اُصَلِّي حَتّٰى تَطْلُعَ الشَّمْسُ فَإِنَّا اَهْلُ بَيْتٍ قَدْ عُرِفَ لَنَا ذَاكَ لَا نَكَادُ نَسْتَيْقِظُ حَتّٰى تَطْلُعَ الشَّمْسُ قَالَ فَإِذَا اسْتَيْقَظْتَ يَا صَفْوَانُ فَصَلِّ۔ (رواه ابوداؤد وابن ماجة)

3269. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that a woman came to Allah's Messenger صلی اللہ علیہ وسلم while they were sitting with him. She complained, "My husband safwan ibn al-Mu'attal رضی اللہ عنہ beats me when I offer the *salah (prayer)*, compels me to break my fast when I fast and he himself offers the *salah (prayer)* of fajr only when the sun rises (or is about to rise)." (At that time,) Safwan رضی اللہ عنہ was there. So, he asked him about what she had said, He said, "O Messenger of Allah, as for her saying that I beat her when she offers the *salah (prayer)*, she recites two surahs though I have forbidden her (to recite lengthy two surahs in each raka'ah)." So, Allah's Messenger صلی اللہ علیہ وسلم said, "If only one surah is recited (after surah al-fatihah) that suffices the people." Then, he (Safwan) said, "As for her saying that I make her break her fast when she fasts, she goes on fasting (day after day, the supererogatory fasts). I am a young man (who does not get an opportunity in the night so I crave for her during the day) and I cannot check myself." On that, Allah's Messenger صلی اللہ علیہ وسلم said, "No woman may fast (a supererogatory fast) without her husband's permission." Then, he (Safwan) added, "As for her saying that I offer the *salah (prayer)* only when the sun rises, I am from a family that (works by night and) is known to awaken at sun rise. (We work on the field irrigating it all night)." He (the prophet) صلی اللہ علیہ وسلم said, "Safwan offer the *salah (prayer)* when you awake."

COMMENTARY: Safwan was a former. He had to attend to his field till late in the night and went to sleep at his farm. So, the Prophet صلی اللہ علیہ وسلم accepted his excuse and said to him, "Offer *salah (prayer)* when you awake but before attending to any other work."

OBEY HUSBAND EVEN A STRICT COMMAND

(٣٢٧٠) وَعَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ فِيْ نَفَرٍ مِنَ الْمُهَاجِرِيْنَ وَالْاَنْصَارِ فَجَاءَ بَعِيْرٌ فَسَجَدَ لَهُ فَقَالَ اَصْحَابُهُ يَا رَسُوْلَ اللّٰهِ تَسْجُدُ لَكَ الْبَهَائِمُ وَالشَّجَرُ فَنَحْنُ اَحَقُّ اَنْ نَسْجُدَ لَكَ فَقَالَ اعْبُدُوا رَبَّكُمْ وَاَكْرِمُوْا اَخَاكُمْ وَلَوْ كُنْتُ اٰمُرُ اَحَدًا اَنْ يَسْجُدَ لِاَحَدٍ لَاَمَرْتُ الْمَرْأَةَ اَنْ تَسْجُدَ لِزَوْجِهَا وَلَوْ اَمَرَهَا اَنْ تَنْقُلَ مِنْ جَبَلٍ اَصْفَرَ إِلٰى جَبَلٍ اَسْوَدَ وَمِنْ جَبَلٍ اَسْوَدَ إِلٰى جَبَلٍ اَبْيَضَ كَانَ يَنْبَغِيْ لَهَا اَنْ تَفْعَلَهُ۔ (رواه احمد)

3270. Sayyidah Ayshah رضی اللہ عنہا narrated that (once) Allah's Messenger صلی اللہ علیہ وسلم

was among a company of muhajirs (emigrants) and Ansars. A camel came and prostrated itself before him. His companions رضی اللہ عنہ said, "O Messenger of Allah, the animals and the trees prostrate themselves before you, so we are more eligible to prostrate ourselves before you." He said. "Worship your Lord and honour your brother" (meaning himself). "If I would command one to prostrate himself before any (other than Allah) , I would instruct a woman to prostrate herself before her husband. And, were he to command her to move stones from a yellow mountain to a black mountain and from a black mountain to a white mountain, it would be binding on her to do it."[1]

COMMENTARY: Prostration is truly a form of worship and only Allah has the right to be worshipped. No one other than Allah - not even a prophet - can be worshipped. Do not make me Allah's partner by worshipping me, for. He has sent me as His Prophet and Messenger to you not to get you to worship me, but to bring you out of polytheism to the path of monotheism. In other words, he called their attention to the verse:

وَمَا كَانَ لِبَشَرٍ اَنْ يُّؤْتِيَهُ اللّٰهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُوْلَ لِلنَّاسِ كُوْنُوْا عِبَادًا لِّيْ مِنْ دُوْنِ اللّٰهِ

وَلٰكِنْ كُوْنُوْا رَبَّانِيِّيْنَ۔ (ال عمران ۳: ۷۹)

{It does not become a human being that Allah should grant him the Book, the wisdom and the prophethood, then he should say to mankind, 'Be you worshippers of me, instead of Allah." but (he would say) , "Be you men of God.."} (3: 79)

As for the prostration of the camel before the prophet صلی اللہ علیہ وسلم , it should not cause any doubt because it was by way of something contrary to custom (and to the natural laws and traditions as something out of the ordinary). Allah has made the camel subservient. The Prophet صلی اللہ علیہ وسلم had no say in Allah's Command. Besides, the camel was completely under command. Just as Allah had commanded the angels to prostrate themselves before (Sayyiduna) Aadam علیہ السلام and their prostrating themselves before him caused no wonder and raised no questions because they were bound to obey Allah's command, so. Too the camel was under Allah's command to prostrate itself before the Prophet صلی اللہ علیہ وسلم. It had to obey Allah's command in any case.

The Prophet's صلی اللہ علیہ وسلم words that they should honour their brother, meaning himself, imply that his position and rank demanded from them only their love and obedience to him both outwardly and inwardly.

The mountains have been described with colours to suggest a long distance between them. Such mountains are not found near to one another. The sentence, therefore, means that even if two mountains are very for apart and the husband orders his wife to transfer stones from one to another mountain, then she must obey him and do that.

In short, if a husband issues such a strong and difficult command to his wife, she is bound to obey him.

SALAH (PRAYER) IS NOT APPROVED FULLY IF HUSBAND IS NOT PLEASED

(۳۲۷۱) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا تُقْبَلُ لَهُمْ صَلَاةٌ وَلَا يُصْعَدُ لَهُمْ حَسَنَةٌ

[1] Musnad Ahmad 6-76

الْعَبْدُ الْاٰبِقُ حَتّٰى يَرْجِعَ إِلٰى مَوَالِيْهِ فَيَضَعَ يَدَهٗ فِيْ اَيْدِيْهِمْ وَالْمَرْأَةُ السَّاخِطُ عَلَيْهَا زَوْجُهَا وَالسَّكْرَانُ حَتّٰى يَصْحُوَ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔

3271. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Three there are whose *salah (prayer)* is not accepted (in a perfect manner) , and their pious deeds do not ascend (to Allah):

1. **A runaway slave until he comes back to his masters and puts his hand in theirs. (It means that he hands himself over to them and obeys them.)**
2. **And, a woman whose husband is displeased with her.**
3. **And, a drunkard until he gets sober."[1]**

COMMENTARY: The slave must come back to his masters. The plural form is used because it includes the master and his sons. The slave has to be faithful not only to his master but also to his master's sons.

According to another version, there are after the words (زوجها) her husband, the words(رضاعنها) gets pleased with her.

In this hadith under discussion, these words are implicit, so they are not mentioned. The meaning in either case is that either her husband becomes pleased with her or divorces her.

THE BEST WIFE

(٣٢٧٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قِيْلَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ النِّسَاءِ خَيْرٌ قَالَ الَّتِيْ تَسُرُّهٗ إِذَا نَظَرَ وَتُطِيْعُهٗ إِذَا اَمَرَ وَلَا تُخَالِفُهٗ فِيْ نَفْسِهَا وَلَا فِيْ مَالِهَا بِمَا يَكْرَهُ رَوَاهُ النِّسَائِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔

3272. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم was asked, "which woman is the best?" He said, "She who pleases (her husband) when he looks at her, obeys him when he asks her to do something (provided it does not contravene Shari'ah (divine law)) , and apposes not his wishes in regard to herself and her property by doing what he does not like."[2]

COMMENTARY: The distinction of the best women is that she pleases her husband when he looks at her. She has a very good disposition and good manners. This makes him happy. And, if she has good looks and conduct too, then his pleasure known no bunds.

Another distinction is that she does not act in a way that hurts her husband in any way. This concern both her self and property.

The property could be, her own as also her husband's. She may not use any of these in such a way as displeases her husband. It could also refer to her husband's property in her hands. She does not misuse it but spends only as her husband wished her to spend.

MERIT OF A TRUSTWORTHY WIFE

(٣٢٧٣) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَرْبَعٌ مَنْ اُعْطِيَهُنَّ فَقَدْ اُعْطِيَ خَيْرَ الدُّنْيَا وَالْاٰخِرَةِ قَلْبٌ شَاكِرٌ وَّلِسَانٌ ذَاكِرٌ وَبَدَنٌ عَلَى الْبَلَاءِ صَابِرٌ وَزَوْجَةٌ لَا تَبْغِيْهِ خَوْنًا فِيْ نَفْسِهَا وَلَا مَالِهٖ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔

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[1] Bayhaqi # 8600 in Shu'ab ul Eeman.

[2] Nasa'i # 3231, Bayhaqi in Shu'ab ul Eeman.

3273. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Four things there are such as if bestowed on anyone then he is given the best in this world and the next. (They are:)

(i) A grateful heart (that thanks Allah for His bounties).

(ii) A tongue that is engaged in the remembrance of Allah in difficulty and ease).

(iii) A body that endures trials patiently.

(iv) A wife who does act treacherously (with him) in her person and his property.

CHAPTER - XII

AL-KHULA' WA AT-TALAQ KHULA' (OR SEPARATION INITIATED BY WIFE) & DIVORCE

بَابُ الْخُلْعِ وَالطَّلَاقِ

WHAT IS KHULA' (خلع): It is with a d*ummah* (ُ) of Kha (خ) , khula' and a fathah of the kha, Khala', a noun. The former in a literal sense is to remove or take out something and generally it is applied to removing or taking off a garment or socks, etc. in the terminology of Shariah, it is the removal of matrimonial bond. It is 'to get rid of the ownership by marriage against wealth with the word khula'.' Or, it is 'to acquire wealth from one's wife with the word khula' to revoke the ownership by marriage.'

This terminology of Shari'ah (divine law) is explained thus: if husband and wife are at loggerheads and there is no way they may reconcile and the husband does not pronounce divorce, then it is allowed to the woman to pay some money and pay her dower and get deliverance.

She may tell the man 'take so much money and make khula' It means 'get rid of me.' Or she tells him to get rid of her against the dower that is payable by him.

In response, the man may say, 'I get rid of you.' This causes one pronouncement of talaq ba'in on the woman (ba'in is irrevocable). Both will separate.

Mazhar رحمہ اللہ said that the ulama (Scholars) differ on whether it is divorce or annulment when a man says to his wife, 'I have made khula' with you against so much money' and she says, 'I have accepted it, and thereafter they separate. Imam Abu Hanifah رحمہ اللہ and Imam Maalik رحمہ اللہ say that it is talaq ba'in (an irrevocable divorce). An opinion of Imam Shafi'I رحمہ اللہ which is more rightly attributed to him agrees with them. However, Imam Ahmad رحمہ اللہ holds that it is faskh (an annulment) and an opinion of Imam Shafi'I رحمہ اللہ tends to agree with him.

If husband and wife are disunited because of the husband's injustice and the wife demands the khula' because of his injustices and excesses, then it is *makruh (disapproved)* for the husband to take anything against making khula', like money etc.

If the reason behind seeking khula is the wife's obstinacy and disobedience, then it is *makruh (disapproved)* for the husband to take against the khula' so much money as is in excess of what he has paid to his wife as a dower.

WHAT IS TALAQ: In the literal sense, talaq is 'to open or undo' and 'to leave or separate' In the terminology of Shari'ah (divine law) it is:

> 'a man's releasing the woman from the restrictions imposed on her because of the marriage."

Insha Allah the kind of talaq (divorce) and their commands will be mentioned in the

following lines.[1]

SECTION I الفصل الأوّل

DIVORCE FROM DISLIKED HUSBAND

(٣٢٧٤) عَنِ ابْنِ عَبَّاسٍ أَنَّ امْرَأَةَ ثَابِتِ ابْنِ قَيْسٍ أَتَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ ثَابِتُ بْنُ قَيْسٍ مَا أَعْتِبُ عَلَيْهِ فِيْ خُلُقٍ وَلَا دِيْنٍ وَلٰكِنِّيْ أَكْرَهُ الْكُفْرَ فِي الْإِسْلَامِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَتَرُدِّيْنَ عَلَيْهِ حَدِيْقَتَهُ قَالَتْ نَعَمْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِقْبَلِ الْحَدِيْقَةَ وَطَلِّقْهَا تَطْلِيْقَةً۔ (رواه البخاری)

3274. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the wife of Thabit ibn Qays رضی اللہ عنہ came to the Prophet صلی اللہ علیہ وسلم and submitted, "O Messenger of Allah, I do not blame Thabit ibn Qays, nor do I pick faults in his character and religion, but I do not like ingratitude (or sin) in regard to) Islam." So, Allah's Messenger صلی اللہ علیہ وسلم asked her, "Will you return to him his garden (that he had given you as your dower)?" She said, "Yes!" Allah's Messenger صلی اللہ علیہ وسلم said (To Thabit) , 'Accept the garden and pronounce divorce to her once."[2]

COMMENTARY: The wife of Sayyiduna Thabit ibn Qays رضی اللہ عنہ had no complaint against him, but she did not like him. She feared that this might cause her to be ungrateful or disobedient to him. She would not like that to happen so why should they not separate.

It is said that Sayyiduna Thabit ibn Qays رضی اللہ عنہ was very ugly and short statured. His wife's name was (Sayyidah) Habibah or Jamilah. She was very beautiful and charming. Hence, they were unmatched - strange bedfellows! She was not disposed to him. The prophet صلی اللہ علیہ وسلم , therefore, instructed Sayyiduna Thabit رضی اللہ عنہ to divorce his wife but with only one pronouncement.

We know from this that it is better for a man who divorces his wife to declare it only once so that if they intend to revoke the divorce, they may do it. This was the reason why the Prophet صلی اللہ علیہ وسلم told him to declare divorce only once.

We also know from this that khula' is divorce, not an annulment. The compiler of the Hidayah has cited a hadith of the Prophet صلی اللہ علیہ وسلم:

اَلْخُلْعُ تَطْلِيْقَةٌ بَائِنَةٌ

"Khul'a effects an irreversible divorce."[3]

DO NOT DIVORCE A MENSTRUATING WOMEN

(٣٢٧٥) وَعَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ أَنَّهُ طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ فَذَكَرَ عُمَرُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَتَغَيَّظَ فِيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ لِيُرَاجِعْهَا ثُمَّ يُمْسِكْهَا حَتّٰى تَطْهُرَ ثُمَّ تَحِيْضَ فَتَطْهُرَ فَإِنْ بَدَالَهُ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا طَاهِرًا قَبْلَ أَنْ يَمَسَّهَا فَتِلْكَ الْعِدَّةُ الَّتِيْ أَمَرَ اللّٰهُ أَنْ تُطَلَّقَ لَهَا

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[1] See also the hidayah v1 pp 194-200, Marghinani. Darul Isha'at Karachi.

[2] Bukhari # 5273, Nasa'i # 3463, Ibn Majah # 2056, Musnad Ahmad 3-4.

[3] Hidayah v1 p 194.

النِّسَاءِ وَفِيْ رِوَايَةٍ مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لِيُطَلِّقْهَا طَاهِرًا اَوْ حَامِلًا۔ (متفق عليه)

3275. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ is reported to have divorced one of his wives while she was menstruating. Sayyiduna Umar رضی اللہ عنہ mentioned this to Allah's Messenger صلی اللہ علیہ وسلم who became angry at it, saying, "He must (atone for it and) take her back (by saying to her, 'I have taken you again as my wife). Then, he must keep her with him till she is purified and then has another menstruation and is purified again. Then, if it appears necessary to him to divorce her, he may divorce her when she is pure (of menses) before he has sexual intercourse with her. This, doing which Allah has commanded that woman be divorced (if that is to be done)." According to another version, he said, "Instruct him to take her back. Then, he may divorce her when she has purified from menstruation, or is pregnant."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم anger is indication that it is forbidden to divorce a woman when she is menstruating. It is forbidden because the man may have divorced her out of aversion for menstruation. He may not really have divorce in mind.

However, if anyone divorces his wife while she is menstruating, then divorce takes effect. This is why the Prophet صلی اللہ علیہ وسلم instructed Abdullah to reverse the divorce (or take her back). Clearly taking her back can only be after divorce.

The question arises why was he asked to defer divorce till she has had her second menses and purifies from it. The ulama (Scholars) say that there are several reasons for it.

(i) The ruju or reversing of divorce should not be with intention to divorce again. This is why the waiting period is postponed so that not only it becomes permitted to divorce but also the man has an opportunity to reconsider his decision. Perhaps, they might find something whereby it does not become necessary to divorce the woman. These two things can be possible only by deferring divorce till the second time purity is attained.

(ii) The postponement for such a long time is a punish the man for having divorced his wife while she was menstruation.

(iii) The menstruation during which the woman was divorced and the purity attained for it (and the period of purification are both, as it were, interconnected and counted as one). Thus, it divorce were given after the first menses during the first purification, it is deemed to have been given during the first menstruation.

However, it must be understood that it is not *wajib (obligatory)* to wait for the second purity to divorce the woman. It is better, of course.

THREE KINDS OF DIVORCE: There are three kinds of divorce depending on time and situation. They are:

(i) Ahsan.
(ii) Hasan, also called sunni
(iii) Bida'i

(i) The Ahsan form of divorce is that a talaq raji (revocable divorce) is pronounced during a purity within which sexual intercourse is not had and the woman is divorced in that very condition (meaning, he does not pronounce any more

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[1] Bukhari # 4908, Muslim # 1-1471, Tirmdhi # 1178, Abu Dawud # 2179, Nasa'i # # 2289, Ibn Majah # 3019, Darimi # 2362, Muwatta Maalik # 53 (Talaq), Musnad Ahmad 2-26.

divorce and does not have sexual intercourse with her) till her *iddah* is over. This kind of divorce is the best.

(ii) The Hasan form of divorce is that a revocable divorce is pronounced during a state of such purity within which no sexual intercourse was had, provided the woman is madkhul biha (one with whom he has had sexual intercourse some time). If she is ghayr madkhul biha (meaning, less then nine years old or an adult with whom her husband has not had sexual intercourse) then one talaq hasan is pronounced for her. Also, she may be divorced even when she is menstruating. The talaq hasan for a minor girl and pregnant women and old women (past menopause) is that one pronouncement is made each month (for three months) and it is also allowed to divorce these woman after having sexual intercourse with them. This kind of divorce is also good.

(iii) The bida'I (or bida'i) form of divorce is the madkhul biha is divorced (completely) in just one period of her purity or on a single moment with three pronouncements of divorce, or with such two pronouncements that do not allow for a reversal (or revoking) , or pronounce divorce during a purity within which sexual intercourse has been had with her. Thus if a man divorce his wife when she is menstruating then this too is talaq bida'i. If the woman who is divorced is madkhul biha then, according to the most authentic tradition, it is *wajib (obligatory)* to revoke the divorce to her. But some ulama (Scholars) say that it is *mustahab (desirable)* to do so. When she gains purity and again gets her menses and again purifies from it, and till this time the man has not changed his mind and insists on divorcing her then divorce may be pronounced during her second purification. This third kind of divorce, is disliked by Shari'ah (divine law). Though divorce is valid yet the man giving the divorce has sinned.

TWO KINDS OF DIVORCE: In terms of their effectiveness, divorce is of two kinds:

(i) Raj'i.
(ii) Ba'in.

(i) The divorce raj'I or revocable or reversible. The man says once or twice in clear words (انت طالق) or (طلقت) meaning 'you are divorced' or 'I have, divorced you.' In this case, the man may reverse his pronouncement during the days of *iddah* (waiting period) or waiting period without remarriage with her. He may say, 'I have returned to you.' Or, he may touch her, or stroke her, or have a sexual intercourse with her, In these cases, the divorce is revoked and it is not necessary to marry the woman all over again.

(ii) The divorce ba'in or the irreversible or irrevocable divorce: The clear, obvious words of divorce are not used but such words are uttered as are not spoken for divorce yet they do indicate the intention. They do give the idea of divorce through a figurative speech. There are three such words recognized by jurists that are mentioned in books of fiqh (Islamic jurisprudence) and besides them the command of talaq (divorce) ba'in is that the woman comes out of the marriage and it is forbidden to keep her as a wife without marrying her again.

DIVORCE OF TWO KINDS: In terms of outcome too, divorce is of two kinds:

(i) Mughallazah.

(ii) Mukhaffafah.

(i) The mughallazah or rude divorce is that three pronouncements of divorce are made in one breath, in one sitting. The man may say, 'I divorce you three times, Or he may repeat, 'I have divorced you, 'I have divorced you,' 'I have divorced you After that, the man cannot take her back as his wife without halalah. It is that the woman will go through her waiting period and marry another man who consummates the marriage with her and then divorces her. Then she goes through a waiting period (after this divorce) after which her previous husband may marry her.

(ii) Mukhaffafah (or light) divorce is to pronounce two divorces at once, or separately. Or, it is to pronounce just once. If clear, obvious words are used, then the husband can revoke it within the waiting period and it is not necessary for them to remarry. But, if figurative speech is used then he can keep her as his wife after re-marrying her.

WHOSE DIVORCE IS EFFECTIVE: The divorce pronounced by every sensible adult man takes effect. He may be a free man or a slave. The divorce may be given of his own free will or under compulsion, or he may give it while he is intoxicated.

If a sensible, adult man is dumb and gives divorce through pre-determined signs then his divorce is also effective.

WHOSE DIVORCE DOES NOT TAKE EFFECT: The divorce pronounced by a boy or an insane man does not take effect. Also, if a man who is asleep gives a divorce and says on awakening, 'I have divorced you during sleep' then his divorce does not take effect. If a m aster divorce his slave's wife then his divorce also does not take effect.

DEPENDS ON WOMAN: The subject of divorce is the woman. For a free woman, divorce is pronounced three times even if she is married to a slave. A slave girl is divorced by two pronouncements of divorce even if she is married to a free man.[1]

THE QUESTION OF IKHTIYAR (CHOICE)

(٣٢٧٦) وَعَنْ عَآئِشَةَ قَالَتْ خَيَّرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاخْتَرْنَا اللّٰهَ وَرَسُوْلَهُ فَلَمْ يَعُدَّ ذٰلِكَ عَلَيْنَا شَيْئًا۔ (متفق عليه)

3276. Sayyidah Ayshah رضی اللہ عنہا said that Allah's Messenger صلی اللہ علیہ وسلم offered them a choice ("If you wish the life of this world and its ornaments then come, let me give you some of its enjoyments and part with you a noble parting. But if you wish for Allah and His Messenger and the abode of the hereafter, then surely Allah has prepared for those amongst you who do good, a great reward.")[2]

Hence, (against the luxuries of this world) they chose Allah and His Messenger صلی اللہ علیہ وسلم. That did not count (as any kind of divorce) against them in any way.[3]

COMMENTARY: This hadith makes it definite that if a husband asks his wife to choose

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[1] See also Tirmidhi v1 pp 493, 499. Also see p 499 for a clarification about divorce ahsan. Darul Isha'at Karachi.

[2] 33: 28, 29, (Surah al-Ahzab).

[3] Bukhari # 5262, Muslim # 24-1477, Tirmidhi # 1182, Abu Dawud # 2203, Nasa'i # 3441, Ibn Majah # 2052, Darimi # 2269, Musnad Ahmad 6-45.

between her self and himself and she opts for her husband then divorce of any kind whatsoever does not take effect Imam Abu Hanifah رحمه الله and Imam Shafi'I رحمه الله to by this hadith.
However, if the wife chooses herself then Imam Shafi'I رحمه الله and Imam Ahmad رحمه الله say that divorce of the form raj'I applies. Imam Abu Hanifah رحمه الله said that divorce ba'in applies and Imam Maalik رحمه الله said that three divorces apply.
It is reported that Sayyiduna Ali رضى الله عنه said, "Simply by giving the choice to one's wife, the divorce raj'I takes effect even if she choose her husband.
Sayyiduna Zayd ibn Thabit رضى الله عنه ruled that divorce ba'in takes effect.
Hence Sayyidah Ayshah رضى الله عنها narrated the hadith rejecting both opinions. She made it clear that a husband's offering such a choice does not make any kind of divorce effective.

FORBIDDING SOMETHING TO ONESELF CALLS FOR EXPIATION

(٣٢٧٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ فِي الْحَرَامِ يُكَفِّرُ لَقَدْ كَانَ لَكُمْ فِي رَسُوْلِ اللّٰهِ أُسْوَةٌ حَسَنَةٌ۔ (متفق عليه)

3277. Sayyiduna Ibn Abbas رضى الله عنه said, "On forbidding something to oneself an expiation becomes necessary. Indeed. (in this regard) for you there is in Allah's Messenger صلى الله عليه وسلم an excellent precedent.

COMMENTARY: If anyone declares something to be unlawful to him, it does not become unlawful but he has to make an atonement for it. The atonement will be for the oath and it has to be even for something like wine that is forbidden. And even if it belongs to another person. One may say, for example wine is forbidden to me.' 'another's property is forbidden 'to me' This will be regarded as an oath. He will have to make an atonement when he breaks the oath unless he gives that thing in charity or as a gift to someone. The Hanafi also say the same thing as Ibn Abbas رضى الله عنه says.
Sayyiduna Ibn Abbas رضى الله عنه also recited a verse of the Qur'an to lend support to his words:

لَقَدْ كَانَ لَكُمْ۔ الآية

{Certainly you have in the Messenger of Allah an excellent pattern (of conduct)} (33: 21)
He referred to the time when the Prophet صلى الله عليه وسلم had forbidden honey to himself, so the verse was revealed.

يَآاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا اَحَلَّ اللّٰهُ لَكَ

{O Prophet, why forbid you what Allah has made lawful to you...} (66: 1)
He was commended to make an atonement. This is mentioned in the next hadith Insha Allah. So, you are based to follow the Prophet صلى الله عليه وسلم example.
If anyone says, "All the lawful things, I forbid Myself," or, "I forbed myself everything that Allah has made lawful." The jurist say that such words mean that his wife is also divorced even though he had not made an intention to do that. If he says to his wife, "You are forbidden to me," then it would be an eela (an oath to keep away from one's wife for four months or more) , provided he had really formed an intention to do so, or any other intention. If while saying so he may have formed an intention to make zihar, then zihar will be effective. (zihar is to liken one's wife to one's mother or sister) If while saying. "you are forbidden to me," he may have intended to lie, then it is (لغو) foolish talk and nothing will take effect. This command is from the religious point of view, but the ruler (will go by zihar) and declare eela to take effect. If while speaking these words he had formed an

intention to divorce then divorce of the ba'in kind becomes effective. If he had formed an intention to make three pronouncements of divorce then that will take effect. The ruling is that even if he had not formed an intention to divorce, nevertheless divorce of the ba'in kind will take effect.

(٣٢٧٨) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَشَرِبَ عِنْدَهَا. عَسَلًا فَتَوَاصَيْتُ اَنَا وَحَفْصَةُ اَنَّ اَيَّتَنَا دَخَلَ عَلَيْهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلْتَقُلْ اِنِّيْ اَجِدُ مِنْكَ رِيْحَ مَغَافِيْرَ اَكَلْتَ مَغَافِيْرَ؟ فَدَخَلَ عَلٰى اِحْدَاهُمَا فَقَالَتْ لَهُ ذَالِكَ فَقَالَ لَا بَأْسَ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتَ جَحْشٍ فَلَنْ اَعُوْدَلَهُ وَقَدْ حَلَفْتُ لَا تُخْبِرِيْ بِذَالِكَ اَحَدًا يَبْتَغِيْ مَرْضَاةَ اَزْوَاجِهٖ فَنَزَلَتْ يَا اَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا اَحَلَّ اللّٰهُ لَكَ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ. الْاٰيَةُ. (متفق عليه)

3278. Sayyidah Ayshah رضی الله عنها narrated that the Prophet صلی الله علیه وسلم used to stay a while with Sayyidah Zaynab bint Jahsh رضی الله عنها and drink some honey at her place she and Sayyidah Hafsah رضی الله عنها decided that whichever of them the Prophet صلی الله علیه وسلم visited first should say, "I perceive from you the smell of maghafir.[1] Did you eat it?" So, when he visited one of them, she spoke those words and he said, "It does not matter. I only drank some honey at the house of Zaynab bint Jahsh. I shall not do it again and I have sworn (to abstain from it). Do not tell this to anyone (lest Zaynab feel bad about it)." His purpose was to please his wives. So, then (revelation) descended:

يَا اَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا اَحَلَّ اللّٰهُ لَكَ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ. الْاٰيَةُ

{O prophet, why forbid you what Allah has made lawful to you seeking to please your wives?....}[2] (66: 1)

COMMENTARY: The Prophet صلی الله علیه وسلم stayed a while at the house of Sayyidah Zaynab bint Jashsh when he was on his (daily) rounds to his wives. This was not part of his visits to them, day by day.

'Maghafir' is the fruit of a tree. It resembles gum. It is bad smelling but also has a trace of the Smell of honey.

The Prophet صلی الله علیه وسلم liked honey very much. So, Sayyidah Zaynab used to give him some to drink and he was delayed there because of it.

Sayyidah Ayshah رضی الله عنها did not like it and she and Sayyidah Hafsah رضی الله عنها who was very close to her conspired to put an end to it. Their plan marked as we read in the hadith but Allah did not approve.

SECTION II اَلْفَصْلُ الثَّانِيْ

WOMAN WHO ASKS FOR DIVORCE UNNECESSARILY

(٣٢٧٩) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّمَا اِمْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا فِيْ غَيْرِ

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[1] A bad smelling resin, Gum of mimosa, coccidae. (The singular is mughfur).

[2] Bukhari # 4912, Muslim # 20-1474, Abu Dawud # 3714, Nasa'i # 3421.

مَابَاسٍ فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ۔ (رواه احمد والترمذی وابن ماجة والدارمی)

3279. Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The woman who seeks divorce from her husband for no reason whatever (will not perceive) the fragrance of paradise (because it) will be forbidden to her."[1]
(In the place of gathering the creatures will perceive the beautiful smell of paradise but she will deprived of it.)

DIVORCE IS DISLIKED

(٣٢٨٠) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَبْغَضُ الْحَلَالِ اِلَى اللّٰهِ الطَّلَاقُ۔ (رواه ابوداؤد)

3280. Sayyiduna Ibn Uamr رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said "Of the lawful things, divorce is what angers Allah most."[2]

COMMENTARY: Though divorce is not forbidden, it is disliked by Allah. There are many things that are permitted but *makruh (disapproved)* (disliked). Examples are to offer the *fard (compulsory) salah (prayer)* at home without an excuse (instead of at the mosque) , or to offer *salah (prayer)* on a land snatched from someone. In both cases the *salah (prayer)* is valid but it is offered in a disliked manner.

DIVORCING WOMAN BEFORE MARRYING HER

(٣٢٨١) وَعَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا طَلَاقَ قَبْلَ نِكَاحٍ وَلَا عِتَاقَ اِلَّا بَعْدَ مِلْكٍ وَلَا وِصَالَ فِي صِيَامٍ وَلَا يُتْمَ بَعْدَ احْتِلَامٍ وَلَا رِضَاعَ بَعْدَ فِطَامٍ وَلَا صَمْتَ يَوْمٍ اِلَى اللَّيْلِ۔ (رواه فی شرح السنة)

3281. Sayyiduna Ali رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Divorce is not given before marriage, slave is not set free before owning him, there is no perpetual fasting (without having meal at iftar but the Prophet صلی اللہ علیہ وسلم was exempt from it) , there is no orphan hood after the age of puberty (so anyone without parents when he is an adult cannot be called an orphan) there is no suckling after weaning and there is no silence all day (for there is no reward in that)."[3]

COMMENTARY: This hadith mentions some basic principles.

If a man divorces a woman before he marries her then what is the wisdom in a divorce without marriage?

In the same way, if one does not own a slave, what is the meaning of setting him free? That slave will not gain freedom (whom he names).

Imam Shafi'I رحمہ اللہ and Imam Ahmad رحمہ اللہ abide by this hadith however, Imam Abu Hanifah رضی اللہ عنہ contends that if anyone adds divorce before marriage as a condition then it is correct. For instance, Zayd says to a stranger woman, "If I marry you then I shall divorce you," Or, he says, "whichever woman I marry is divorced," then whenever he marries her divorce will take place forthwith.

The same will be with a slave, If he stipulates that if he becomes master of a certain slave, or if he becomes master of whichever slave, he is set free. So, the moment the slave comes in his possession, he will be deemed to be free.

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[1] Tirmidhi # 1191, Abu Dawud # 2226, Ibn Majah # 2055, Musnad Ahmad 5-277, Darimi # 2270.

[2] Abu Dawud # 2178, Ibn Majah # 2028.

[3] Baghawi in Sharhus *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* # 2350.

Hence, this hadith does not mean that divorce takes effect the moment it is uttered. And it does not reject a 'conditional divorce.'

SILENCE: The hadith also says that it is disallowed - or, meaningless to observe silence all day. This has been mentioned because some previous *ummahs*[1] observed silence as a form of worship. They believed that if anyone observes silence all day then he gains nearness to Allah. The Prophet صلى الله عليه وسلم made it clear that it is not proper in our *ummah* and this practice fetches no reward. But, it really is better then engaging one's tongue in meaningless and evil talk.

(٣٢٨٢) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا نَذْرَ لِابْنِ اٰدَمَ فِيْمَا لَا يَمْلِكُ وَلَا عِتْقَ فِيْمَا لَا يَمْلِكُ وَلَا طَلَاقَ فِيْمَا لَا يَمْلِكُ۔ رَوَاهُ التِّرْمِذِيُّ وَزَادَ أَبُوْدَاوٗدَ وَلَا بَيْعَ إِلَّا فِيْمَا يَمْلِكُ۔

3282. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated on the authority of his father (Shu'ab) that his grandfather (Abdullah ibn Amir) رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The son of Aadam عليه السلام may make no vow, and he may not set free that which he does not possess and he may not divorce whom he does not have."

The version in Abu Dawud also has; 'And, he may not sell except what he owns."[2]

COMMENTARY: A vow to set a slave free for Allah's sake is not correct if the slave is not owned. If the slave comes into possession afterwards even then the slave will not get release. As for divorce and emancipation, the previous hadith and its commentary may be seen. (We reproduce here a commentary in Tirmidhi[3] on his hadith, v1 pp 503-4)

In this chapter, ahadith are also narrated by Sayyiduna Ali رضى الله عنه, Mu'az رضى الله عنه Jabir رضى الله عنه, Ibn Abbas رضى الله عنه and Sayyidah Ayshah رضى الله عنها. This hadith is hasan sahih and the (most) sahih in this chapter. Most sahabah (Prophet's Companions) رضى الله عنهم abide by it, among them Sayyiduna Ail ibn Abu Talib رضى الله عنه, Ibn Abbas رضى الله عنه, Jabir ibn Adullah رضى الله عنه, Sa'eed ibn Musayyab رضى الله عنه, Hasan, Sa'eed ibn Jubayr, Ali ibn Husayn, Shurrayn and Jabir ibn Zayd. Many tabi'in and Imam Shafi رضى الله عنه have also abided by it. However, Sayyiduna ibn Mas'ud رضى الله عنه said that if a man specifies the woman or her tribe then divorce is effective so that the moment he marries her divorce will take effect. Sufyan Thawri and Imam Maalik رحمه الله said, the same thing, both of them added that if he take the name of a woman or specifies a time or tribe then as he marries her, divorce will take effect. However, ibn Mubarak رحمه الله is very severe on this issue.

He says that if any man does this then that woman does not even become forbidden. Someone asked him about a man who swears that if he ever marries, his wife would be divorced, but soon longs to marry, should be in this case, obey the jurists who give permission (in such cases) to marry. Ibn Mubarak رحمه الله said, "If he had first regarded the

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[1] This is practiced by the Trappists of the Listercian order of monks. They live an austere life and it includes a vow of silence. They are a stricter branch of Benedictines, a Christian religious order.

[2] Tirmidhi # 1184, Abu Dawud # 2190, Ibn Majah # 2047, Musnad Ahmad # 7009.

[3] Published Darul Isha'at Karachi.

verdict of those jurists to be correct then he could now act on that, but if he first preferred the verdict of those who do not permit then now too he must not act on the jurist who permit." Ahmad said, "If he did marry then I would not suggest to him to separate from his wife. Ishaq said, "I do give permission because of the hadith of ibn Mas'ud رضی الله عنه concerning any specified tribe, city or woman. So, if he does marry then I do not say that she is forbidden to her." Ishaq was more liberal about unspecified woman.

ABOUT TALAQ AL-BATTAH

(٣٢٨٣) وَعَنْ رُكَانَةَ بْنِ عَبْدِيَزِيْدَ اَنَّهُ طَلَّقَ امْرَأَتَهُ سُهَيْمَةَ الْبَتَّةَ فَاُخْبِرَ بِذٰلِكَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَ وَاللّٰهِ مَا اَرَدْتُ اِلَّا وَاحِدَةً فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاللّٰهِ مَا اَرَدْتَّ اِلَّا وَاحِدَةً؟ فَقَالَ رُكَانَةُ وَاللّٰهِ مَا اَرَدْتُ اِلَّا وَاحِدَةً فَرَدَّهَا اِلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَطَلَّقَهَا الثَّانِيَةَ فِيْ زَمَانِ عُمَرَ وَالثَّالِثَ فِيْ زَمَانِ عُثْمَانَ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ اِلَّا اَنَّهُمْ لَمْ يَذْكُرُوْا الثَّانِيَةَ وَالثَّالِثَةَ۔

3283. Sayyiduna Rukanah ibn Abd Yazid رضی الله عنه said that he divorced his wife, Suhaymah رضی الله عنه, (of the kind) of battah (which is a complete severing of marital relationship). Then, he informed the Prophet صلی الله علیه وسلم of that, saying, "By Allah, I did not intend but only one pronouncement of divorce." Allah's Messenger صلی الله علیه وسلم asked him, "Is it (truly) by Allah, that you did not intend but just one pronouncement?" Rukanah رضی الله عنه affirmed, "By Allah, I did not mean but just one pronouncement."

Therefore, Allah's Messenger صلی الله علیه وسلم restored her to him. He then divorced her the second pronouncement in the time of Umar رضی الله عنه and the third pronouncement in the time of Uthman رضی الله عنه.[1]

COMMENTARY: Sayyiduna Rukana رضی الله عنه had pronounced divorce in the words (انت طالق البقيه) "You are the woman divorced with the utterance battah." This word means 'to sever' so the sentence implies 'a divorce that leaves no relationship of marriage and the woman is absolutely out of marriage.

As for the prophet صلی الله علیه وسلم restoring the woman to Rukana رضی الله عنه, Imam Shafi'I رحمه الله understands by it that the Prophet صلی الله علیه وسلم instructed Rukana رضی الله عنه to reverse the divorce. It is as though Rukana said 'I restore you to my marriage,' and took her back as his wife.

Imam Shafi'I رحمه الله understands in this way because he regards al-battah divorce to mean a single pronouncement of revocable divorce. If anyone intends two or three pronouncement with those words, then as many as intended will count.

Imam Abu Hanifah رحمه الله contends that divorce with this words al-battah means one divorce of the ba'in kind, no mother whether the intention was formed. He says that the Prophet صلی الله علیه وسلم returned the woman to Rukana though a fresh marriage.

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[1] Tirmidhi # 1180, Abu Dawud # 2206, Ibn Majah # 2051, Darimi # 227.

ORAL EXPRESSION OF MARRIAGE OR DIVORCE IN JEST IS TAKEN SERIOUSLY

(٣٢٨٤) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ النِّكَاحُ وَالطَّلَاقُ وَالرَّجْعَةُ۔ رَوَاهُ التِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

3284. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "three things are considered seriously when done resolutely. But they also take place when done in jest. Then are marriage, divorce and revoking a divorce to take back the wife."[1]

COMMENTARY: The Arabic word jadd (جد) in the hadith is to endeavour to do something. Here it means to read the literal meaning of the word. For instance, the word (لکحت). (I married) when spoken orally may be taken in their literal sense. So too the word (طلقت) I have divorced.

The word hazel (هزل) is a jest but the literal meaning is not taken.

These three things here are taken seriously what they mean. If two strangers, a man and a woman, propose and accept before two witnesses in jest, they become husband and wife their jokes notwithstanding.

So, if a couple divorce in jest, the divorce takes effect all the same and if after that they jest to revoke their divorce then it is really restored.

Apart from these three things this principle applies to other things too, like by ing and selling.

ABOUT DIVORCE WHICH A MAN IS COMPELLED TO GIVE

(٣٢٨٥) وَعَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا طَلَاقَ وَلَا عِتَاقَ فِي إِغْلَاقٍ۔ رَوَاهُ أَبُوْدَاوُدَ وَابْنُ مَاجَةَ قِيْلَ مَعْنَى الْإِغْلَاقِ الْإِكْرَاهُ۔

3285. Sayyidah Ayshah رضی الله عنها narrated that she heard Allah's Messenger صلی الله علیه وسلم say, "There is no divorce and there is no emancipation through ighlaq." It is said, that (al-ighlaq I (al-ikhrah or 'dislike' 'compulsion.'[2]

COMMENTARY: The word ikrah means 'to compel.'

Thus, if any one compels a man to divorce his wife or to emancipate will divorce take effect, nor will the slave be free.

Imam Shafi'I رحمه الله Imam Maalik رحمه الله and Imam Ahmad رحمه الله go by this hadith and rule accordingly.

Imam Abu Hanifah رحمه الله said that both things are valid, basing his contention on hazl or jest. (The commentary to the foregoing hadith speaks of that.) the books of fiqh (Islamic jurisprudence) enumerate his arguments. Imam Abu Hanifah رحمه الله contends that eleven things became valid even compulsion.

(i) Marriage.
(ii) Divorce.
(iii) Revoking divorce.
(iv) Eela, or abandoning wife for four months.

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[1] Tirmidhi # 1187, Abu Dawud # 2194, Ibn Majah # 2039.

[2] Abu Dawud # 2193, Ibn Majah # 2046, Musnad Ahmad 6. 276.

(v) Fa'I which is to revoke eela.
(vi) Zihar, or comparing wife to mother.
(vii) Iqaq, or setting slave free.
(viii) Pardoning Qisas or by passing retribution.
(ix) Oath.
(x) Vow.
(xi) Embracing Islam.

DIVORCE BY AN INSANE IS INVALID

(٣٢٨٦) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ طَلَاقٍ جَائِزٌ اِلَّا طَلَاقَ الْمَعْتُوْهِ وَالْمَغْلُوْبِ عَلٰى عَقْلِهٖ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَعَطَاء بْنُ عَجْلَانَ الرَّاوِيْ ضَعِيْفٌ ذَاهِبُ الْحَدِيْثِ۔

3286. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Every divorce becomes effective but not the divorce pronounced by the mentally deranged and the lunatic."[1]

COMMENTARY: Imam Abu Hanifah goes by this hadith. As for the words in the hadith (معتدة) means idiot and a person who is out of senses sometimes and at other times he is in his senses. The Qamus says that he 'has little sense.' The sirah says that it is 'an inverted bucket' and 'an insensible person' The book of fiqh (Islamic jurisprudence) give it this meaning.

In this way, the words of the hadith (والمغلوب على عقله) (lunatic) are sort of an elaboration of (معتوه) (mentally deranged). This is why some versions do not have the (و) waw between the two words (المقعتدةالمغلوب).

This establishes that if the divorce by the mentally deranged is not effective, then, without doubt, the divorce pronounced by a completely mad man who is totally bereft of senses is simply out of question and cannot be effective, at all.

Zayn ul Arab رحمہ اللہ said that usually (معتوة) is an idiot or an insensible person, but it also covers the lunatic, one who is asleep, the unconscious and the sick person who loses his senses because of his illness. Hence, the divorce uttered by any of these is not effective.

Ibn Hammam رحمہ اللہ has quoted some scholars to say that (معتوة) is a person who has poor sense and lacks understanding power and is a confused speaker and does foolish things, but he does not strike or abuse anyone. On the other hand a lunatic or a mad man roams about striking passers-by and abusing people.

Imam Tirmidhi رحمہ اللہ says that a sub-narrator (Ata ibn Ajlan) is a weak authority. But, this hadith is supported by the hadith narrated by Sayyiduna Ali: رضی اللہ عنہ

كُلُّ طَلَاقٍ جَائِزٌ اِلَّا طَلَاقَ الْمَعْتُوْهِ

(Every divorce is effective but not the divorce by the ma'tuh).

THREE ARE NOT RECKONED

(٣٢٨٧-٣٢٨٨) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ عَنِ النَّائِمِ حَتّٰى يَسْتَيْقِظَ

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[1] Tirmidhi # 1195.

وَعَنِ الصَّبِيِّ حَتّٰى يَبْلُغَ وَعَنِ الْمَعْتُوْهِ حَتّٰى يَعْقِلَ- رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالدَّارِمِيُّ عَنْ عَآئِشَةَ وَابْنُ مَاجَةَ عَنْهُمَا-

3287. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Three people are there for whom the pen is raised (and does not record their deeds because their words and actions are not blamed on them). They are: one who is asleep till he awakes, a chill till it attains puberty, done who is mentally deranged till he regains his senses.[1]

3288. Sayyidah Ayshah رضی اللہ عنہا narrated that the same hadith.[2]

DIVORCE WITH TWO PRONOUNCEMENTS FOR FEMALE SLAVE

(٣٢٨٩) وَعَنْ عَآئِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ طَلَاقُ الْاَمَةِ تَطْلِيْقَتَانِ وَعِدَّتُهَا حَيْضَتَانِ- (رواه الترمذی وابوداؤد و ابن ماجة والدارمی)

3289. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "the divorce of a female slave is with two pronouncement and her *iddah* is till two menstruations are over."[3]

COMMENTARY: The *iddah* or waiting period of a free woman is upto three menses but if she has menopause then it is three months. And his *iddah* of a female slave is up to two courses or a month and a half.

In matters of divorce and the consequent waiting period, the woman is the deciding factor, not the husband.

If the woman is free, then her divorce is by three pronouncements and her *iddah* will be till she has menstruation three times, even if she is married to a slave.

If the woman is a female slave, then her divorce is by two pronouncements and her *iddah* will last till she gets two menstruations, even if she is married to a free man.

The Hanafis go by this edict, but Imam Shafi'I رحمہ اللہ contends that in matters of divorce and *iddah*, it depends on man's position. If the husband is a free man, then his wife's divorce will be by three pronouncements and her *iddah* will last till she has three menstruations, even it she is a female slave.

If the husband is a slave, then his wife's divorce is by two pronouncements and her *iddah* will last till she has had two menstruations, even if she is a free woman.

This hadith also establishes that the period of *iddah* relates to menstruation, not to purity. In other words, this hadith confirms that the words of the Quran:

ثَلَاثَةَ قُرُوْءٍ

mean 'three monthly periods,' not three purities.

SECTION III اَلْفَصْلُ الثَّالِثُ

WOMAN WHO ASKS FOR DIVORCE OR KHULA'

(٣٢٩٠) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُنْتَزِعَاتُ وَالْمُخْتَلِعَاتُ هُنَّ الْمُنَافِقَاتُ- (رواه النسائی)

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[1] Tirmidhi # 1428, Abu Dawud # 4403, Musnad Ahmad 1-155, Ibn Majah # 2042.

[2] Ibn Majah # 2041, Darimi # 2296.

[3] Tirmidhi # 1182, Abu Dawud # 2180, Ibn Majah # 2080, Darimi # 2294.

3290. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Woman who are disobedient to their husbands and (also) those who demand khula' (separation) from their husbands are hypocrites."[1]

COMMENTARY: The woman who ask their husband, for no reason at all, to divorce them, or they ask to be divorce against a compensation (like waiver of dowry), are all hypocrites. Outwardly, they profess adherence to Islam and its laws but inwardly they are sinners and disobedient.

MAKRUH (DISAPPROVED) TO DIVORCE WOMAN AGAINST ALL THAT SHE POSSESSES

(٣٢٩١) وَعَنْ نَافِعٍ عَنْ مَوْلَاةٍ لِصَفِيَّةَ بِنْتِ اَبِيْ عُبَيْدٍ اَنَّهَا اخْتَلَعَتْ مِنْ زَوْجِهَا بِكُلِّ شَيْءٍ لَهَا فَلَمْ يُنْكِرْ ذٰلِكَ عَبْدُاللّٰهِ بْنُ عُمَرَ۔ (رواه مالك)

3291. Sayyiduna Nafi رضی الله عنه reported from a freed female slave of Sayyidah Safiyah bint Ubayd رضی الله عنها that she (meaning, Safiyah) obtained khula' from her husband (Abdullah ibn Umar) رضی الله عنه against everything that she possessed. And, Abdullah رضی الله عنه did not demur to that.[2]

COMMENTARY: Sayyiduna Abdullah ibn Umar رضی الله عنه did not forbid it because khula' is not forbidden after all. But, to concede to her demand for khula' against all that she possesses is *makruh (disapproved).*

FORBIDDEN TO PRONOUNCE THREE DIVORCES IN ONE GO

(٣٢٩٢) وَعَنْ مَحْمُوْدِ بْنِ لَبِيْدٍ قَالَ اُخْبِرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ ثَلَاثَ تَطْلِيْقَاتٍ جَمِيْعًا فَقَامَ غَضْبَانَ ثُمَّ قَالَ اَيُلْعَبُ بِكِتَابِ اللّٰهِ عَزَّوَجَلَّ وَاَنَا بَيْنَ اَظْهُرِكُمْ حَتّٰى قَامَ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ اَلَا اَقْتُلُهُ۔ (رواه النسائی)

3292. Sayyiduna Mahmud ibn Labid رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم was informed of a man who divorced his wife by three pronunciations simultaneously. At that he arose angrily." Saying, 'will you make light of the Book of Allah Mighty and Glorious, while I am among you?" (He meant that the commands of Allah were made fun of). A man (among the sahabah) رضی الله عنه stood up and submitted, "O Messenger of Allah. Shall I not kill him?"[3]

COMMENTARY: The Book of Allah, Mighty and Glorious, mentioned in the hadith refers to the verse:

اَلطَّلَاقُ مَرَّتَانِ تا وَلَا تَتَّخِذُوْا اٰيٰتِ اللّٰهِ هُزُوًا

{Divorce is twice, then either a retention with honour or a release with kindness. And it is not lawful for you (men) to take from them (your wives) anything of what you have given them, unless both (parties) fear they may not able to maintain the

[1] Nasa'i # 3461, Musnad Ahmad 2-414.

[2] Muwatta Maalik # 32 (Talaq)

[3] Nasa'i # 3401.

limits of Allah. If you fear that they cannot maintain the limit of Allah, there is not blame on them for that wherewith she gets her freedom. These are the limits of Allah, therefore, transgress them not; and whosoever transgresses the limits of Allah, so those-they are the evildoers. So if he divorces her, then she shall not be lawful to him thereafter, until she marries another husband. If he (the second husband) divorces her, there is no blame on them on returning to each other (by marriage), if they think they can maintain the limits of Allah. And those are the limits of Allah, which He makes clear for people who know.

And when you divorce (your) women, and they are about to complete their (waiting) terms, then you either retain them with honour or release them with honour, and retain them not to their hurt that you may transgress (against them). And whosoever does that, he has wronged himself. And take not Allah's revelations in mockery} (2: 229-231)

This verse directs that divorce must not be declared three times simultaneously. Rather, it must be given at intervals and Allah's words must not be taken as playthings. It any one divorces a woman three times in one breath then it is against Allah's will which is tantamount to ridiculing His command. He who disobeys Allah's commands, demonstrates that he does not esteem His commands and it is the same if he abides by them or not.

Imam Abu Hanifah رضی اللہ عنہ said that it is bid'ah and forbidden to pronounce divorce three times at one go.

Imam Shafi'I رضی اللہ عنہ said that while it is not forbidden to divorce three times at one go, it is contrary to the better procedure.

The ulama (Scholars) say that there is wisdom in not pronouncing three divorce together. If the husband makes only one declaration, Allah may cause him to relent after some time and revoke the divorce. Then, they might live a reconciled, happy life.

The ulama (Scholars) are divided on whether a man's saying (once) to his wife (انت طالق ثلاثا) (you are divorced three times) amounts to one pronouncement or to three. All the four imams and a majority of the scholars say that this will amount to three utterances of divorce. However, Tawus and some of the ahl us zahiriyahs maintain that it is just one utterance.

In the hadith, one of the sahabah (Prophet's Companions) رضی اللہ عنہم asked, "May I not kill him?" He said so because the prophet صلی اللہ علیہ وسلم called him one who made fun of Allah's Book which is like disbelief. If a Muslim veers into the limits of infidelity, then he is to killed in punishment. This sahabi had not known that whatever the Prophet صلی اللہ علیہ وسلم had said was by way of admonishing him and he did not mean that literally:

(٣٢٩٣) وَعَنْ مَالِكٍ بَلَغَهُ اَنَّ رَجُلًا قَالَ لِعَبْدِ اللّٰهِ بْنِ عَبَّاسٍ اِنِّيْ طَلَّقْتُ امْرَأَتِيْ مِائَةَ تَطْلِيْقَةٍ فَمَا ذَا تَرٰى عَلَيَّ فَقَالَ ابْنُ عَبَّاسٍ طُلِّقَتْ مِنْكَ بِثَلَاثٍ وَسَبْعٌ وَّتِسْعُوْنَ اتَّخَذْتَ بِهَا اٰيَاتِ اللّٰهِ هُزُوًا۔ (رواہ فی الموطا)

3293. Sayyiduna Maalik رحمہ اللہ is reported to have learnt that a man boasted before Sayyiduna Abdullah ibn Abbas رضی اللہ عنہ "I have divorced my wife with one hundred pronouncements. What do you say about it against me?" So, Ibn Abbas رضی اللہ عنہ said, "She is divorced from three times. As for the (remaining) ninety seven, you have used them to make mockery of Allah's verses."[1]

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[1] Muwatta Maalik # 1 (Talaq)

COMMENTARY: Sayyiduna Ibn Abbas رضی اللہ عنہ referred to the verses of surah al-Baqarah cited in the previous commentary:

اَلطَّلَاقُ مَرَّتَانِ تا وَلَا تَتَّخِذُوْا اٰيَاتِ اللّٰهِ هُزُوًا

and told the man that he had disobeyed the command of Allah.

DIVORCE IS A BAD THING IN ALLAH'S SIGHT

(٣٢٩٤) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا مُعَاذُ مَا خَلَقَ اللّٰهُ شَيْئًا عَلٰى وَجْهِ الْاَرْضِ اَحَبَّ اِلَيْهِ مِنَ الْعِتَاقِ وَلَا خَلَقَ اللّٰهُ شَيْئًا عَلٰى وَجْهِ الْاَرْضِ اَبْغَضَ اِلَيْهِ مِنَ الطَّلَاقِ۔ (رواه الدارقطنی)

3294. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to him, "O Mu'adh, "Allah has not created on the surface of the earth anything dearer to Him then setting a slave free. And He has not created on the surface of the earth anything more disliked to Him than divorce."[1]

COMMENTARY: Allah is pleased most when a slave is set free. It is the birth night and an innate privilege of man that he should be delivered from bandage of a creation which is at per with him as human beings. Then, he gets freedom and ample time to worship and obey his Lord.

Moreover, his master who set him free earns for himself deliverance from hell because of his sacrifice and good gesture.

The divorce is bad in Allah's sight that is given only to satisfy one's ego without any kind of need to oneself.

Ibn Hammam رحمہ اللہ said that in some cases, it is *mustahab (desirable)* to divorce one's wife. Examples are when she does not offer *salah (prayer)* or she is an indecent woman.

It is stated in Fatawa Qadi khan that if anyone's wife does not offer *salah (prayer)*, then she deserves to be divorced, even if the man does not have enough to pay her dower.

Abu Hafs, Bukhari رحمہ اللہ is reported to have said, "If a man meets Allah (on his death) with the dower of his wife on his neck, then in my sight it is more preferable than having sexual intercourse with a wife who does not offer *salah (prayer)*.

The hadith also tells us that marrying is better than going into seclusion to be able to worship Allah.

CHAPTER - XIII

THE WOMAN WHO IS DIVORCES BY THREE PRONOUNCEMENTS

بَابُ الْمُطَلَّقَةِ ثَلٰثًا

The chapter is about the woman who is divorced by three pronouncements.

If her husband who has pronounced three divorces (changes his mind and) wishes to retain her as his wife, then it is only possible when she marries another man who has sexual intercourse with her. Then this man divorces her and she passes her *iddah* (or days of waiting). After her waiting periods is over, she may marry her first husband all over again. Only after she passes through these stages will she be lawful for her first husband.

[1] Daraqutni # 44 (Talaq)

In some copies of Mishkat, after the words

بَابُ الْمُطَلَّقَةِ ثَلٰثًا

'Chapter – the woman who is divorced by three pronouncements.
the following is added:

وَفِيْهِ ذِكْرُ الظِّهَارِ وَالْإِيْلَاءِ

'And in it is mention of zihar and Eela.'
The meaning of zihar and eela and some rulings about them will be mentioned in the following lines, insha Allah.

SECTION I اَلْفَصْلُ الْاَوَّلُ

HILALAH - WHEN IS IT VALID

(٣٢٩٥) وَعَنْ عَآئِشَةَ قَالَتْ جَاءَتِ امْرَأَةُ رِفَاعَةَ الْقُرَظِيِّ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّيْ كُنْتُ عِنْدَ رِفَاعَةَ فَطَلَّقَنِيْ فَبَتَّ طَلَاقِيْ فَتَزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحْمٰنِ بْنَ الزَّبِيْرِ وَمَا مَعَهُ إِلَّا مِثْلُ هُدْبَةِ الثَّوْبِ فَقَالَ أَتُرِيْدِيْنَ أَنْ تَرْجِعِيْ إِلَى رِفَاعَةَ قَالَتْ نَعَمْ قَالَ لَا حَتّٰى تَذُوْقِيْ عُسَيْلَتَهُ وَيَذُوْقَ عُسَيْلَتَكِ۔ (متفق عليه)

3295. Sayyidah Ayshah رضی اللہ عنہا narrated that the wife of (Sayyiduna) Rafa'ah al-Qurazi رضی اللہ عنہ came to Allah's Messenger صلی اللہ علیہ وسلم and submitted "I was married to Rafa'ah till he divorced me making it batta (meaning, three pronouncements and irrevocable). After that, I married Abdur Rahman az Zubayr, but he has nothing except the hem of a garment." (She used figurative speech to say that he was impotent) So he asked, "Do you wish to go back to Rafa'ah?" She submitted, "Yes!" He said, "You cannot! Until Abdur Rahman enjoys your sweetness and you taste his sweetness."[1]

COMMENTARY: The concluding words of the hadith (mean that she could re-marry her previous husband, Ra'fa'ah رضی اللہ عنہ only after her second husband has sexual intercourse with her, meaning consummates their marriage. Then he may divorce her and she must spend the waiting period.
This hadith makes it clear that halalah, meaning becoming lawful for the previous husband, is not merely that the woman marry another man, but they must have a sexual intercourse too. Of course, the intercourse may be limited to only penetrating the vagina. Ejaculation is not a condition.

SECTION II اَلْفَصْلُ الثَّانِيْ

PROPHET'S صلی اللہ علیہ وسلم CURSE ON THOSE WHO BY PASS THE LAW

(٣٢٩٦-٣٢٩٧) وَعَنْ عَبْدِ اللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمُحَلِّلَ وَالْمُحَلَّلَ لَهُ رَوَاهُ الدَّارِمِيُّ وَرَوَاهُ ابْنُ مَاجَةَ عَنْ عَلِيٍّ وَابْنِ عَبَّاسٍ وَعُقْبَةَ بْنِ عَامِرٍ۔

3296. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ

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[1] Bukhari # 2639, Muslim # 111-1433, Tirmidhi # 1118, Nasa'i # # 3408, Ibn Majah # 1932, Darimi # 2268, Muwatta Maalik # 17 (*Nikah (wedlock)*), Musnad Ahmad 6-42.

وسلم cursed the muhallil (the man who makes a woman lawful for her first husband) and the muhallil lahn (the firmed husband for whom she is made lawful).[1]

3297. (Sayyiduna) Ali رضى الله عنه , Ibn Abbas رضى الله عنه and Uqbah ibn Aamir رضى الله عنه narrated the same hadith.[2]

COMMENTARY: If a husband divorces his wife with three utterances and later repents, then he finds a way to circumvent the law and remarry the divorce. He arranges with another men to marry his former wife and then divorce her after consummating their marriage. The woman will spend the waiting period after getting divorce from her second (planted) husband, and then she will remarry her first husband.

It is this man who is instrumented in getting the two together again and the first husband who planted the man to enable him to marry, are both cursed by Allah's Messenger. One of them makes remarriage lawful and the other is one for whom it is made lawful.

This device to get one's wishes achieved makes fun of the institution of marriage. The woman's honour and innocence is shattered. In another hadith the woman is called a borrowed sheep.

The first husband is cursed because he was the real motive behind the woman's (second) marriage. However it must be know that the hadith does not say whether the marriage will be void. Rather, it swords establish that marriage is valid because the hadith calls him who marries 'muhallal.' Clearly, a man can be so-called (muhallal) only if the (marriage) contract is valid. If it is void than he cannot be muhallal. Therefore, the prophet's صلى الله عليه وسلم saying does not use the word 'curse' in its true sense. Rather, the aim here is to focus on the unworthiness of the muhallal and the muhallal lahu, and to make it clear that it is an ugly act which no sound - natured man would agree to do.[3]

HALALLAH IS *MAKRUH (DISAPPROVED)* TAHRIMI (IF): It is learnt from the Hidayah and other books of fiqh (Islamic jurisprudence) that if halalah is made conditional by an oral declaration of the new husband, "I marry you to make you lawful for your previous husband who had divorced you." - or, the woman says to the muhallal, "I marry you because I might become lawful for my former husband" - then in this case halalah is *makruh tahrimi (disapproved to forbidden).*

However, if it is not expressed orally, though there was on undeclared intention to the effect, then neither is the muhallal blamed nor is a curse invoked on him, for it will be presumed that his intention was to ameliorate the unsatisfactory situation.

Ibn Hammam رحمه الله said that if a woman who is divorced by three pronouncements marries an unequal man without her guardian's permission and the man also consummates the marriage then too she will not be lawful to her former husband. The fatawa (edict) is according to this."[4]

MORE ON EELA

(٣٢٩٨) وَعَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ اَدْرَكْتُ بِضْعَةَ عَشَرَ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

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[1] Tirmidhi # 1120, Nasa'i # 3416, Darimi # 2258, Musnad Ahmad 1-448.

[2] Ibn Majah # 1934.

[3] See also 'Instructions of Shari'ah (divine law) for woman' pp 326, 364, 372 Darul Isha'at Karachi.

[4] See also The Hidayah v 1pp 186f Darul Isha'at Karachi (regalizind condition)

كُلُّهُمْ يَقُوْلُ يُوْقَفُ الْمُؤْلِي۔ (رواه فی شرح السنة)

3298. Sayyiduna Sulayman ibn Yasar رحمه الله narrated that he had met more-than ten companions of Allah's Messenger صلى الله عليه وسلم all of whom said that the man who observes eela must be compelled to stop.[1]

COMMENTARY: Eela is man's vow not to have sexual intercourse with his wife for four months or more. If he does not approach her for four months then most of the sahabah (Prophet's Companions) رضی الله عنهم contend that divorce will not take effect merely because four months have passed (without his having had intercourse with her). Rather, the man observing eela will be made to 'stop.' meaning that the ruler of qadi: (judge) will hold him back and order him:

> Either to return to his wife and have sexual intercourse with her and make an expiation for overstepping his vow, or to divorce his wife.

Thus, Imam Maalik رحمه الله , Imam Shafi'I رحمه الله and Imam Ahmad رحمه الله rule in this way. Furthermore, Imam Shafi'I رحمه الله contends that if that man does not abide by the judgement of the ruler or qadi, and neither reconciles with his wife nor divorces her, then the ruler is authorized to rule that the man's wife stands divorced.

As for Imam Abu Hanifah, رحمه الله he contends that if the man has sexual intercourse with his wife within four months then his eela becomes void and he will be bound to make an expiation for the broken vow. On the other hand, if he does not have sexual intercourse with her and the four months pass away then his wife will be considered to have been divorced with one talaq ba'in.

More rulings on eela and a full picture of it may be studied from books of fiqh (Islamic jurisprudence).

THE COMMAND ABOUT ZIHAR

(٣٢٩٩-٣٣٠٠) وَعَنْ اَبِيْ سَلَمَةَ اَنَّ سُلَيْمَانَ ابْنَ صَخْرٍ وَّيُقَالُ لَهٗ سَلَمَةُ ابْنُ صَخْرٍ الْبَيَاضِيُّ جَعَلَ امْرَاَتَهٗ عَلَيْهِ كَظَهْرِ اُمِّهٖ حَتّٰى يَمْضِيَ رَمَضَانُ فَلَمَّا مَضٰى نِصْفٌ مِّنْ رَمَضَانَ وَقَعَ عَلَيْهَا لَيْلًا فَاَتٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذٰلِكَ لَهٗ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْتِقْ رَقَبَةً قَالَ لَا اَجِدُهَا قَالَ فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ قَالَ لَا اَسْتَطِيْعُ قَالَ اَطْعِمْ سِتِّيْنَ مِسْكِيْنًا قَالَ لَا اَجِدُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِفَرْوَةَ بْنِ عَمْرٍو اَعْطِهٖ ذٰلِكَ الْعَرَقَ وَهُوَ مِكْتَلٌ يَاْخُذُ خَمْسَةَ عَشَرَ صَاعًا اَوْ سِتَّةَ عَشَرَ صَاعًا لِيُطْعِمَ سِتِّيْنَ مِسْكِيْنًا رَوَاهُ التِّرْمِذِيُّ وَرَوٰى اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ سَلَمَةَ بْنِ صَخْرٍ نَحْوَهٗ قَالَ كُنْتُ امْرَاً اُصِيْبُ مِنَ النِّسَاءِ مَالَا يُصِيْبُ غَيْرِيْ وَفِيْ رِوَايَتِهِمَا اَعْنِيْ اَبَا دَاوٗدَ وَالدَّارِمِيُّ فَاَطْعِمْ وَسْقًا مِّنْ تَمْرٍ بَيْنَ سِتِّيْنَ مِسْكِيْنًا۔

3299. Sayyiduna Abu Salamah رضی الله عنه narrated that Sulayman ibn Sakhr رضی الله عنه who was called salamah ibn Sakhr Bayadi compared his wife to the back of his

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[1] Baghawi in Sharh us *Sunnah (Prophet's* صلى الله عليه وسلم *practice)* # 2363, Daraqutni # 148 in Kita but talaq.

mother (which is called zihar) till the end of the month of Ramadan. Barely had half of the month passed when he had sexual intercourse with her during the night. So, he came to Allah's Messenger صلى الله عليه وسلم and mentioned to him what had transpired. He said to him, "Set a slave free," but he pleaded that he could not do that. He said, "Then fast two successive months," but, again he submitted, "I am unable to do so."[1]

He said, "In that case, feed sixty poor people," but he had the same plea, "I do not find the means," So, Allah's Messenger صلى الله عليه وسلم said to Sayyiduna Farwah ibn Amr رضى الله عنه (a sahabi) , "Give him that araq (which is a basket of dates weighting fifteen or sixteen sa') that he might feed sixty poor people."[2]

3300. Sayyiduna Sulayman ibn Yasar رضى الله عنه narrated on the authority of Sayyiduna Salamah ibn Sakhr رضى الله عنه something like it, saying. "I am a man who is more inclined to woman than any other man (so could not hold myself back from having sexual intercourse)."[3]

Another version has: "Feed sixty poor people one wasq (come load) of dates."[4]

COMMENTARY: This hadith speaks of zihar. Zihar, in the language of law, signifies a man comparing his wife to any of his female relation within such prohibited degree of kindered whether by blood, by fosterage or by marriage, as render marriage with them invariably unlawful, like saying to her you are to me like the back of my mother.'[5]

A man says to his wife, or any of her limbs which might stand for her whole body, or any of her limb that is unspecified that she is like one of his female relatives of the prohibited degree or to one of her limbs which is not lawful to see. Examples are saying to her, 'you are like my mother's back' forbidden to me,' or, 'your head, or 'kalf your body is like my mother's back, or belly, or thighs. Or, he may compare her to his sister's or paternal aunt's back. When he says in this manner, he is prohibited from having sexual intercourse with his wife or doing anything to her that could lead to sexual intercourse unless he make an expiation for zihar. However, if he has sexual intercourse with her before making an expiation then though nothing will be *wajib (obligatory)* on him beyond the first expiation, he should seek Allah's forgiveness and refrain from further sexual intercourse till he has made an expiation.

Zihar (in the manner described) is as effective with one's wife who is a free woman or someone's slave, whether she is a Muslim or follower of a Book - Christian or Jew, other ruling about zihar may be studied from books of fiqh (Islamic jurisprudence).

Allamah (The learned Scholar) Teebi رحمه الله said the zihar for a specified time, as in the hadith; 'till the end of Ramadan, is correct.

Qadi Khan رحمه الله said that if anyone observes zihar for a specified time, he becomes one observing zihar from that very moment and when the specified time is over, zihar is nullified.

Ibn Hammam رضى الله عنه said that if any one make zihar but makes an exception, say of Friday,

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[1] The fasts have to be kept two months without break during which sexual intercourse is disallowed which he could not do.

[2] Tirmidhi # 1204.

[3] Abu Dawud # 2214, Darimi # 2273, Musnad Ahmad 5-436.

[4] Abu Dawud, Darimi.

[5] Hidayah v2 p 201 (English translation) Darul Isha'at Karachi.

then it is not correct. But, if he makes zihar of one day, or one month, (a specified period) , then it is correct to specify a period and when the period is over, zihar will have expired too. As for feeding sixty poor people, it could be done by feeding sixty of them two times to a full stomach, or by giving each of them raw wheat, etc equal to sadaqah (charity) fitr, or its value in money. Moreover, they must be fed before having sexual intercourse with one's wife to atone for the broken vow. It is the same it a slave is set freeor fasts are observed for two months; expiation must precede breaking the vow to abserve zihar by having sexual intercourse with the wife.

HOW MUCH TO EACH: The prophet صلی اللہ علیہ وسلم instructed Ibn Sakhr رضی اللہ عنہ to feed sixty poor people towards his expiation. But, he also got him dates weighing fifteen or sixteen sa which implies that it is not necessary to give one sa' to each poor man. On the other hand, the books of fiqh (Islamic jurisprudence) say that if dates are given then they should be the quantity of sadaqat ul fitr, which amounts to one sa' each. Time the words of the hadith and the ruling of the jurists do not seem to agree. However, there is in the words of hadith an implicit meaning. 'that these dates might be used to feed the sixty poor together with what he can afford,"

Moreover the version in Abu Dawud and Darimi is

'Feed sixty poor people one wasq.'

So, this makes it clear that the dates offered by the Prophet صلی اللہ علیہ وسلم were to be put together with other dates to add up to one wasq and fed each poor person one sa' dates.

It must be remembered that one wasq is equal to sixty sa'.

IF EXPIATION IS DEFERRED TO AFTER INTERCOURSE

(٣٣٠١) وَعَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ سَلَمَةَ بْنِ صَخْرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمُظَاهِرِ يُوَاقِعُ قَبْلَ أَنْ يُكَفِّرَ قَالَ كَفَّارَةٌ وَاحِدَةٌ۔ (رواه الترمذی وابن ماجة)

3301. Sayyiduna Sulayman ibn Yasar رضی اللہ عنہ narrated on the authority of Sayyiduna Salamah ibn Sakhr that the Prophet صلی اللہ علیہ وسلم said concerning a man who makes a zihar but has intercourse with his wife before - having made an expiation, "Only one expiation is *wajib (obligatory)*."[1]

COMMENTARY: Most ulama (Scholars) maintain that when a man vows to make his wife like the back of one of the prohibited degrees of female relative, but fails to keep his vow and has sexual intercourse with her before making an atonement, then only one atonement is *wajib (obligatory)*.

Some ulama (Scholars) say, however, that two atonements will be *wajib (obligatory)* in such cases (for breaking the vow and for deferring the atonement).

If a man has more wives, say up to four, and he makes zihar with all of them, then the ulama (Scholars) say unanimously that his zihar will be effective with all of them. However, the ulama (Scholars) differ on whether one expiation will be *wajib (obligatory)* on him or more.

Imam Abu Hanifah رحمہ اللہ and Imam Shafi'I رحمہ اللہ hold that he will have to make expiation for each of his wives with whom he intends to have sexual intercourse beforehand. Hasan رحمہ اللہ , zuhri رحمہ اللہ and Thawri رحمہ اللہ also say the some thing.

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[1] Tirmidhi # 1202, Ibn Majah # 2064.

However, Imam Maalik رحمه الله and Imam Ahmad رحمه الله hold that only one expiation will be *wajib (obligatory)* on him. They mean to say that he will make on expiation first and then he may have sexual intercourse with each of his wives.

SECTION III — اَلْفَصْلُ الثَّالِثُ

(٣٣٠٢) وَعَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ اَنَّ رَجُلًا ظَاهَرَ مِنْ امْرَأَتِهٖ فَغَشِيَهَا قَبْلَ اَنْ يُكَفِّرَ فَاَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَالِكَ لَهٗ فَقَالَ مَا حَمَلَكَ عَلٰى ذَالِكَ قَالَ يَا رَسُوْلَ اللّٰهِ رَاَيْتُ بَيَاضَ حَجْلَيْهَا فِي الْقَمَرِ فَلَمْ اَمْلِكْ نَفْسِيْ اَنْ وَقَعْتُ عَلَيْهَا فَضَحِكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَمَرَهٗ اَنْ لَا يَقْرَبَهَا حَتّٰى يُكَفِّرَ۔ رَوَاهُ ابْنُ مَاجَةَ وَرَوَى التِّرْمِذِيُّ نَحْوَهٗ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ وَرَوٰى اَبُوْدَاوٗدَ وَالنِّسَائِيُّ نَحْوَهٗ مُسْنَدًا وَمُرْسَلًا وَقَالَ النِّسَائِيُّ الْمُرْسَلُ اَوْلٰى بِالصَّوَابِ مِنَ الْمُسْنَدِ۔

3302. Sayyiduna Ikrimah رحمه الله narrated on the authority of Sayyiduna Ibn Abbas رضی الله عنه that a ma had made zihar with his wife, but he (faltered and) had sexual intercourse with her before making an expiation (for the broken vow). So, he came to the Prophet صلی الله علیه وسلم and mentioned that to him. He asked, 'what led you to do that?" He said 'My eyes fell on the whiteness of her silver anklets in the moonlight and I could not check myself from going to her." Allah's Messenger صلی الله علیه وسلم laughed and instructed him not to approach her (a gain) till he had made an expiation.[1]

CHAPTER - XIV

بَابٌ

SECTION I — اَلْفَصْلُ الْاَوَّلُ

ABOUT SETTING A SLAVE FREE TO MAKE AN EXPIATION - SHOULD THE SLAVE BE A BELIEVER

(٣٣٠٣) عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ قَالَ اَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّ لِيْ جَارِيَةً كَانَتْ تَرْعٰى غَنَمًا لِيْ فَجِئْتُهَا وَقَدْ فَقَدْتُ شَاةً مِنَ الْغَنَمِ فَسَاَلْتُهَا عَنْهَا فَقَالَتْ اَكَلَهَا الذِّئْبُ فَاَسِفْتُ عَلَيْهَا وَكُنْتُ مِنْ بَنِيْ اٰدَمَ فَلَطَمْتُ وَجْهَهَا وَعَلَيَّ رَقَبَةٌ اَفَاُعْتِقُهَا فَقَالَ لَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيْنَ اللّٰهُ؟ فَقَالَتْ فِي السَّمَآءِ فَقَالَ مَنْ اَنَا؟ فَقَالَتْ اَنْتَ رَسُوْلُ اللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْتِقْهَا رَوَاهُ مَالِكٌ وَفِيْ رِوَايَةِ مُسْلِمٍ قَالَ كَانَتْ لِيْ جَارِيَةٌ تَرْعٰى غَنَمًا لِيْ قِبَلَ اُحُدٍ وَالْجَوَّانِيَّةِ فَاطَّلَعْتُ ذَاتَ يَوْمٍ فَاِذَا الذِّئْبُ قَدْ ذَهَبَ بِشَاةٍ مِنْ غَنَمِنَا وَاَنَا رَجُلٌ مِنْ بَنِيْ اٰدَمَ اٰسِفُ كَمَا يَاْسَفُوْنَ لٰكِنْ

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[1] Ibn Majah # 2065 (Tirmidhi # 1203, Abu Dawud # 2221, Nasa'i # 3457 – similar).

صَكَكْتُهَا صَكَّةً فَأَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَعَظَّمَ ذَالِكَ عَلَيَّ قُلْتُ يَا رَسُوْلَ اللّٰهِ أَفَلَا أُعْتِقُهَا قَالَ ائْتِنِي بِهَا فَأَتَيْتُهُ بِهَا فَقَالَ لَهَا أَيْنَ اللّٰهُ قَالَتْ فِي السَّمَاءِ قَالَ مَنْ أَنَا قَالَتْ أَنْتَ رَسُوْلُ اللّٰهِ قَالَ أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ۔

3303. Sayyiduna Mu'awiyah ibn al-Hakam رضی اللہ عنہ narrated that he came to Allah's Messenger صلی اللہ علیہ وسلم and submitted, "O Messenger of Allah, I have a female slave who was herding my sheep. I went to her and found a sheep missing from the flock. I asked her about it and she said that a wolf had eaten it. I got angry at her, and, a human that I am, I slapped her on the face. Now, I was (already) bound to set free a slave (against an expiation I have to make for a previous lapse). So, shall I set her free? (and absolve myself of the obligation and stone for striking her too on hearing that) Allah's Messenger صلی اللہ علیہ وسلم (had her brought to him and) asked her, 'where is Allah?' She said, 'In the heaven.' He asked, 'who am I?' She said, 'you are Allah's Messenger.' So, Allah's Messenger صلی اللہ علیہ وسلم said, set her free.'
According to Muslim's version:
He (Mu'awiyah) رضی اللہ عنہ said, "I had a female slave who was herding my sheep towards Uhud (mountain) and Jawwaniyah (a place near Uhud). One day, I learnt that a wolf had gone off with a sheep from our (flock of) sheep. Being a man among the children of Aadam who gets upset as all get upset, I gave her (only) a single slap (though I wished to give her a good thrashing). Then I went to Allah's Messenger (and told him everything). He considered it as a grave matter against me. So, I asked him, 'O Messenger of Allah, shall I not set her free?' He said, 'Bring her to me,.' I brought her to him and he asked her, 'where is Allah?' She said, 'In the heaven.' Then, he asked her, 'who am I?' She said, 'you are Allah's Messenger.' He said, 'Set her free. She is a believer.'"[1]

COMMENTARY: By presenting this hadith in this chapter, the compiler wishes to make clear that slave (male or female) that as to be set free, against breaking vow of) zihar, should be a Muslim. Imam Shaf'I رحمہ اللہ abides by this hadith, but the Hanafis do not consider it necessary. They say that this hadith merely suggests a better and more meritorious course.

The Prophet صلی اللہ علیہ وسلم asked the girl, 'where is Allah?' His aim was to know whether she was a Muslim or an idol-worshipper. Her answer revealed that she was monotheist.

The version of Maalik رحمہ اللہ suggests that Mu'awiyah رضی اللہ عنہ affirms that it had previously become obligatory on him to set free a slave for some reason so when he slapped this girl, he asked the Prophet صلی اللہ علیہ وسلم if he may fulfil that obligation by setting her free so that he may achieve two things at one stroke: fulfil his previous obligation and get over the remorse he felt on slapping her.

However, version of Muslim رحمہ اللہ seems to stress that Mu'awiyah رضی اللہ عنہ had no reason to set her free other than his harshness to the girl yet it does not rule not out that he could have had another reason too.

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[1] Maalik Muwata # 8 (Itq) , Muslim # 33-37, Musnad Ahmad 1-449, (Muwatta Maalik Lahore edition # 1254) Abu Dawud (similar) # 3282.

SOME RULINGS ABOUT EXPIATION FOR ZIHAR: According to the Hanafis:

FIRST: The first preference is to set free a slave (male or female when making an expiation for zihar. The slave may be a Muslim or a non-Muslim, male or female young or old, cockeyed and deaf but able to hear a loud voice. He may have one hand and one foot amputated (by surgery or otherwise) provided these severed limbs are on opposite sides. It is allowed to emancipate a mukatab who has not paid any thing towards of his release. However, such expiation cannot be made of a slave who is dumb or completely deaf and can hear nothing at all. Similarly, these kinds are also not acceptable:

(i) whose both hands are cut off,
(ii) whose both feet are cut off,
(iii) whose both big toes are severed,
(iv) whose one hand and one foot are cut off on the same side,
(v) who is insane (all the time) ,
(vi) who is a madabbar (freed on the death of his master)
(vii) who is an umm walad (who conceives child of her master) ,
(viii) who is a mukatab who has paid something towards his/her freedom.

Expiation will not have been paid if any of them are set free towards it.

SECOND: The second preference while making an expiation for zihar when a slave cannot be found is to fast for two months consecutively ensuring that the two months do not overlap the month of Ramadan or such days on which it is disallowed to fast, like days of eed and tashriq. Moreover, for the full length of two months (when the continuous fasting is over) , sexual intercourse with wife is not allowed. If a man has sexual intercourse with the woman (with whom he had observed zihar) then he will have to begin the fasting all over again. It is the same if he had approached her during day time or during night, whether he did willfully or on impulse. Also if he breaks a fast out of compulsion or without reason then, too, he will have to begin the fasts all over again.

THIRD: The third preference while making an expiation is to feed sixty poor people if a man is not able to fast in the manner prescribed in the foregoing lines. The sixty needy and poor people are to be fed twice, or given uncooked grain half a sa' to each, or one sa' (3kg 2nd gram) dates or barley, or the monetary value of any of these things. It is also allowed to give any two of these things instead of only, for example 817 gram of wheat with 633 gram of barley.

IBAHAH IS PERMITTED IN MAKING EXPIATION: Ibahah is to cook food and place it before the poor people so that they may eat as much as they like from it. It is allowed to observe for expiations and for fidyah (which is a recompense for missed fasts of Ramadan), but not allowed for *wajib (obligatory)* sadaqah (charity), like zakah (Annual due charity), etc. because in these cases it is imperative that ownership should be transferred to the poor people.

Moreover, for the expiation against zihar sixty poor people must be fed two times to a full stomach. It does not matter if this is done twice on the same day, in the afternoon and evening. The feeding is to a full stomach no matter in how less are they satiated (there being no other measure). As for the kind of food, it depends on what the man feeding can afford. If there is barley bread, then it is necessary to serve gravy or stew, but not with wheat bread.

If instead of sixty poor people twice a day, only one is fed twice a day for sixty days, then this too is acceptable. But only one poor person cannot be given the food of sixty on a single day and if this is done then it will count as though one poor person was fed.

If the man who makes zihar resorts to sexual intercourse during the feeding of the poor, then though he will have committed a sin yet he will not be required to feed the poor all over again.

If a man if liable to make two expiations for two zihars and he gives sixty poor people one sa' wheat to each of them at half sa' per expiation, for both than only one expiation will be valid, not both.

If a man has to make an expiation for zihar and another for breaking fast and he gives one sa' wheat to each poor man then this valid expiations and both have been paid.

CHAPTER - XV

INVOKING CURSES بَابُ اللِّعَانِ

DEFINITION: Li'an (لعان) and mula'anah (ملاعنه) mean to curse each other.

In the terminology o Shari'ah (divine law), when a husband accuses his wife of infidelity or denies parenthood of a child that is born to her, saying that he does not know to whom it belongs, but the wife refutes the accusation, then she may complain to the judge or a relevant authority. He will summon the husband and ask him to prove the allegation. So, if he proves his case through witnesses, the judge will enforce the hadd (or prescribed punishment) on the man's wife. But, if the husband cannot prove his allegation through four witnesses, then the judge will ask him first to declare, "I call upon Allah as a witness and assert that I am true in accusing her of adultery." He must point to the woman and speak these words four times, and again he should point to her the fifth time and declare, "If I am false in accusing this woman of adultery then may Allah's curse be on me."

When the husband makes the fifth declaration, the wife must point to him and say four times. "I call upon Allah as a witness that he is a liar in the accusation he has levelled against me of infidelity." Then, the fifth time she should point to him and say. "If this man is true in accusing me of adultery then may Allah's wrath be on me."

When both of them have cursed one another in this manner, then the ruler should separate them and that will amount to one divorce - talaq ba'in and the woman will be forbidden to the man for ever unless the man retracts his accusation (saying, "I had accused her falsely") then the hadd will be enforced on him for scandalizing the woman and thereafter it will be correct for him to remarry the woman. But, Imam Abu Yusuf رحمه الله maintains that even in that case when the man confesses that he was false, the woman remains forbidden to him for ever.

SECTION I اَلْفَصْلُ الْاَوَّلُ

A CASE OF LI'AN IN THE PROPHET'S صلى الله عليه وسلم TIMES

(٣٣٠٤) عَنْ سَهْلِ بْنِ سَعْدِنِ السَّاعِدِيِّ قَالَ اِنَّ عُوَيْمِرَ الْعَجْلَانِيَّ قَالَ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ رَجُلًا وَجَدَ مَعَ امْرَاَتِهٖ رَجُلًا اَيَقْتُلُهٗ فَيَقْتُلُوْنَهٗ اَمْ كَيْفَ يَفْعَلُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ اُنْزِلَ فِيْكَ وَصَاحِبَتِكَ فَاذْهَبْ فَأْتِ بِهَا قَالَ سَعْدٌ فَتَلَا عَنَا فِي الْمَسْجِدِ وَاَنَا مَعَ النَّاسِ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا فَرَغَا قَالَ عُوَيْمِرٌ كَذِبْتُ عَلَيْهَا يَا رَسُوْلَ اللّٰهِ اِنْ اَمْسَكْتُهَا فَطَلَّقَهَا ثَلَاثًا ثُمَّ قَالَ رَسُوْلُ اللّٰهِ

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُنْظُرُوْا فَاِنْ جَاءَتْ بِهٖ اَسْحَمَ اَدْعَجَ الْعَيْنَيْنِ عَظِيْمَ الْاَلْيَتَيْنِ خَدَلَّجَ السَّاقَيْنِ فَلَا اَحْسِبُ عُوَيْمِرًا اِلَّا قَدْ صَدَقَ عَلَيْهَا وَاِنْ جَاءَتْ بِهٖ اُحَيْمَرَ كَاَنَّهٗ وَحَرَةٌ فَلَا اَحْسِبُ عُوَيْمَرَ اِلَّا قَدْ كَذَبَ عَلَيْهَا فَجَاءَتْ بِهٖ عَلَى النَّعْتِ الَّذِيْ نَعَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ تَصْدِيْقِ عُوَيْمِرٍ فَكَانَ بَعْدُ يُنْسَبُ اِلٰى اُمِّهٖ۔ (متفق عليه)

3304. Sayyiduna Sahl ibn Sa'd Sa'adi رضی اللہ عنہ narrated that (a sahabi) Sayyiduna Uwaymir al Ajlami رضی اللہ عنہ (came to the Prophet صلی اللہ علیہ وسلم and) submitted. "O Messenger of Allah tell me about a man who finds his wife with a man. Should he kill him? Then his heirs would slay him in retaliation, or what should he do?" (Or, should he show patience?) Allah's Messenger صلی اللہ علیہ وسلم said, "A revelation had been sent down concerning you and your wife. So, go and bring her here."
Sahl said that (he brought her to the mosque and) they cursed one another in the mosque (Masjid Nabawi), and that he was present there alongwith other people near Allah's Messenger صلی اللہ علیہ وسلم When they had finished cursing (one another) , Uwaymir رضی اللہ عنہ said, "I would be lying if I retained her, O Messenger of Allah, and he uttered divorce to her three times. Then, Allah's Messenger صلی اللہ علیہ وسلم said, "Observe! If she bears a child that is dark with very black eyes, large buttocks and thick legs, I will not but presume that Uwaymir has spoken the truth about her. But, if she delivers a child bright red as though the colour of wahrah (which is a kind of a lizard), I shall only presume that Umaymir has lied against her."
She gave birth to a child that matched the description Allah's Messenger صلی اللہ علیہ وسلم had given if Uwaymir had spoken the truth. Thereafter, the child's linage was traced to its mother.[1]

COMMENTARY: If anyone finds a stranger with his wife, then the ulama (Scholars) differ on whether he may kill the stranger. Most of them say that he will be awarded a death penalty unless he presents four witnesses (that the stranger was with her alone) or the stranger's heirs confirm (that he had committed sin) in which case he will not be killed. If the witnesses are not found and the heirs of the dead man do not blame him and this man is given the death penalty for murdering the stranger and he was true in accusing him. Then he is not a sinner in the sight of Allah.
The saying, "A revelation has been sent down concerning you and your wife refers to these verses:

وَالَّذِيْنَ يَرْمُوْنَ اَزْوَاجَهُمْ وَلَمْ يَكُنْ لَّهُمْ شُهَدَآءُ اِلَّآ اَنْفُسُهُمْ فَشَهَادَةُ اَحَدِهِمْ اَرْبَعُ شَهٰدٰتٍ بِاللّٰهِ اِنَّهٗ لَمِنَ الصّٰدِقِيْنَ * وَالْخَامِسَةُ اَنَّ لَعْنَتَ اللّٰهِ عَلَيْهِ اِنْ كَانَ مِنَ الْكٰذِبِيْنَ۔ الاٰيةُ۔ (النساء٢٤:٦، ٧)

{And those who accuse their wives and there are no witnesses for them except themselves, the testimony of one of them shall be swearing by Allah four times that he is of the truthful. And a fifth time, that the curse of Allah shall be upon him, if he should be of the liars....} (24: 607 and following)

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[1] Bukhari # 5308, Muslim # 1-1492, Abu Dawud # 2245, Nasa'i # 3466, Ibn Majah # 2066, Muwatta Maalik # 34 (Talaq) Musnad Ahmad 5-334.

Some exegetes say that these verses were revealed in 9 AH in the month of Sha'ban.
Ibn Maalik رحمه الله said that it appears from this hadith that these verses on invoking curses were revealed about the case of Uwaymir رضی الله عنه and the first li'an in Islam was observed by him.
Some other exegetes says that these verses were revealed concerning Hilal ibn Umayyyah رضی الله عنه and the first li'an in Islam was observed by Hilal رضی الله عنه. A subsequent hadith (# 3307) of Ibn Abbas رضی الله عنه names him. Accordingly, the prophet's رضی الله عنه saying to Uwaymis رضی الله عنه. A revelation has been sent down concerning you and your wife. Refers to the verses already revealed about a similar case.
Some people say that the verses was revealed about both who presented their case to the Prophet صلی الله علیه وسلم. But Hilal رضی الله عنه was the first man to observe li'an.
Uwaymir رضی الله عنه said after observing the li'an that if he continued to keep his wife then it would imply that he was accusing her falsely.
(In the text of the hadith in its first few lines, Uwaymir said, "Then his heirs will kill him," for the Arabic (فيقتلونه), but Bukhari has quoted him to say, 'whereupon you would kill him, or what would he do?" for the Arabic (فتقتلونه). Muslim also has the same words as Bukhari. Maalik # 29. 13-34 has 'and be killed himself.' Mishkat has as given here in the text.)

SEPARATING THE COUPLE AFTER LI'AN

(٣٣٠٥) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا عَنَ بَيْنَ رَجُلٍ وَامْرَأَتِهٖ فَانْتَفٰى مِنْ وَلَدِهَا فَفَرَّقَ بَيْنَهُمَا وَاَلْحَقَ الْوَلَدَ بِالْمَرْأَةِ مُتَّفَقٌ عَلَيْهِ وَفِيْ حَدِيْثِهٖ لَهُمَا اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَظَهٗ وَذَكَّرَهٗ وَاَخْبَرَهٗ اَنَّ عَذَابَ الدُّنْيَا اَهْوَنُ مِنْ عَذَابِ الْاٰخِرَةِ ثُمَّ دَعَاهَا فَوَعَظَهَا وَذَكَّرَهَا وَاَخْبَرَهَا اَنَّ عَذَابَ الدُّنْيَا اَهْوَنُ مِنْ عَذَابِ الْاٰخِرَةِ۔

3305. Sayyiduna Ibn Umar رضی الله عنه narrated that the Prophet صلی الله علیه وسلم made a man and his wife invoke curses (about another). He disowned her child. The Prophet صلی الله علیه وسلم (also) separated the two of them and handed over the child to the woman. According to another of his hadith. Allah's Messenger صلی الله علیه وسلم admonished the man and reminded him and informed him that the punishment in this world is milder than the punishment in the hereafter (so that he might not accuse her falsely). Then, he summoned the woman and admonished her and reminded her and informed her that the punishment in this world is milder than the punishment in the hereafter.[1]

COMMENTARY: Man and woman are separated not simply because of li'an (or curses) but the ruler of judge separates them, otherwise there was no point in making three pronouncements of divorce as Uwaymir رضی الله عنه did (see hadith # 3304).
The punishment in the world is the hadd (or the prescribed). It is according to Shari'ah (divine law). If a man accuses a woman (whether his wife or another) of adultery, and is proved to be false, then Shari'ah (divine law) awards him the hadd. He will be awarded

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[1] Bukhari # 5315, Muslim # 8-1494, Tirmidhi # 1203, Abu Dawud # 2259, Nasa'i # 3477, Ibn Majah # 2069, Muwatta Maalik # 35 (Talaq).

eighty stripes for accusing an innocent woman of infidelity. If he is proven true that the woman had committed adultery then she will be awarded the hadd which is

(i) Stoning to death of a married woman, or

(ii) One hundred stripes if she is an unmarried woman.

There is a possibility that the man had misunderstood facts or was driven by emotion at the moment. Later, he was satisfied that his accusation was baseless. However, he could not retract his statement because of fear of worldly punishment, so resorted to li'an.

Or, the woman had committed indecency but did not confess lest she would be punished and preferred to resort to li'an.

This is why the Prophet صلی اللہ علیہ وسلم told each of them what the punishment in this world more bearable than that of the next world. He advised them to speak the truth and preserve themselves from terrible punishment of the hereafter.

RECKONING IN ALLAH'S HANDS

(٣٣٠٦) وَعَنْهُ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْمُتَلَاعِنَيْنِ حِسَابُكُمَا عَلَى اللّٰهِ أَحَدُكُمَا كَاذِبٌ لَا سَبِيْلَ لَكَ عَلَيْهَا قَالَ يَا رَسُوْلَ اللّٰهِ مَالِي قَالَ لَا مَالَ لَكَ إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَذَاكَ أَبْعَدُ وَأَبْعَدُ لَكَ مِنْهَا۔ (متفق عليه)

3306. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said to the two (man and woman) who had observed li'an, "(We can go only by the apparent and that is li'an, but) your reckoning is in Allah's hand, because (given the facts) one of you is lying." (And he said to the man,) "You have no option about the woman (for, now she is forbidden to you, always)." The man submitted, "O Messenger of Allah! My property (what about t: the dowry that I have given her)." He said, "You have no (right to the) property. If you have spoken the truth then it is (hers) against the sexual intercourse you had with her (making it lawful for you). If you have lied against her, then that is more distant (that you claim it back). And, further away from you than she is."[1]

COMMENTARY: In this world, the dispute between them was settled through li'an, but true reckoning will take place in the hereafter. The liar will be known and punished.

If the man who observes li'an did have sexual intercourse with his wife whom he blames for infidelity, then the ulama (Scholars) are agreed that he cannot claim back the dower. However, if they had not had a sexual intercourse then the imam differ on the issue. Imam Abu Hanifah رحمہ اللہ Imam Shafi'I رحمہ اللہ and Imam Maalik رحمہ اللہ hold that in such cases the man will be eligible to get back half of the dower.

BACK GROUND OF VERSE ON LI'AN

(٣٣٠٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ إِنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشَرِيْكِ بْنِ سَحْمَاءَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْبَيِّنَةَ أَوْ حَدًّا فِيْ ظَهْرِكَ فَقَالَ يَا رَسُوْلَ اللّٰهِ إِذَا رَأَى أَحَدُنَا عَلَى امْرَأَتِهِ رَجُلًا يَنْطَلِقُ يَلْتَمِسُ الْبَيِّنَةَ فَجَعَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْبَيِّنَةُ وَإِلَّا حَدٌّ فِيْ ظَهْرِكَ

[1] Bukhari # 5350, Muslim # 5-1493, Abu Dawud # 2257, Nasa'i # 3476, Musnad Ahmad 2-11.

فَقَالَ هِلَالٌ وَالَّذِيْ بَعَثَكَ بِالْحَقِّ إِنِّيْ لَصَادِقٌ فَلَيُنْزِلَنَّ اللّٰهُ مَا يُبَرِّئُ ظَهْرِيْ مِنَ الْحَدِّ فَنَزَلَ جِبْرِيْلُ وَاَنْزَلَ عَلَيْهِ وَالَّذِيْنَ يَرْمُوْنَ اَزْوَاجَهُمْ فَقَرَأَ حَتّٰى بَلَغَ إِنْ كَانَ مِنَ الصَّادِقِيْنَ فَجَاءَ هِلَالٌ فَشَهِدَ وَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ اللّٰهَ يَعْلَمُ اَنَّ اَحَدَكُمَا كَاذِبٌ فَهَلْ مِنْكُمَا تَائِبٌ ثُمَّ قَامَتْ فَشَهِدَتْ فَلَمَّا كَانَتْ عِنْدَ الْخَامِسَةِ وَقَفُوْهَا وَقَالُوْا إِنَّهَا مُوْجِبَةٌ قَالَ ابْنُ عَبَّاسٍ فَتَلَكَّأَتْ وَنَكَصَتْ حَتّٰى ظَنَنَّا اَنَّهَا تَرْجِعُ ثُمَّ قَالَتْ لَا اَفْضَحُ قَوْمِيْ سَائِرَ الْيَوْمِ فَمَضَتْ وَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَبْصِرُوْهَا فَإِنْ جَاءَتْ بِهٖ اَكْحَلَ الْعَيْنَيْنِ سَابِغَ الْاِلْيَتَيْنِ خَدَلَّجَ السَّاقَيْنِ فَهُوَ لِشَرِيْكِ ابْنِ سَحْمَاءَ فَجَاءَتْ بِهٖ كَذٰلِكَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْلَا مَا مَضٰى مِنْ كِتَابِ اللّٰهِ لَكَانَ لِيْ وَلَهَا شَانٌ۔ (رواه البخاری)

3307. Sayyiduna Ibn Abbas رضی الله عنه narrated that Sayyiduna Hilal ibn Umayyah رضی الله عنه accused his wife of committing adultery with Sharik ibn Sahma رضی الله عنه. Allah's Messenger صلی الله علیه وسلم said, "Produce evidence or get the punishment (hadd) on your back." He submitted, "If one of us sees a man over his wife, shall he go and fetch evidence?" But, the Prophet صلی الله علیه وسلم insisted, "Evidence, or the prescribed punishment on your back." So, Hilal submitted, "By Him who has sent you with the truth, I speak the truth. May Allah reveal (for me) what will free my back reveal (for me) that will free my back from punishment." Then, Jibril علیه السلام did come down and brought to him:

وَالَّذِيْنَ يَرْمُوْنَ اَزْوَاجَهُمْ۔ الاٰیۃُ

and he recited up to

إِنْ كَانَ مِنَ الصَّادِقِيْنَ

{And those who accuse their wives and there are no witnesses for them except themselves, the testimony of one of them shall be swearing by Allah four times that he is of the truthful....}

{And a fifth time, that the curse of Allah shall be upon him, if he should be of the liars. And it shall avert from her the chastisement if she testifies by wearing by Allah four times that he is of the liar, and a fifth time, that the wrath of Allah be upon her if he should be of the truthful} (24: 6-9)

Then Hilal stood up and gave testimony. The Prophet صلی الله علیه وسلم said, "Surely, Allah knows that one of you lies. So, is there one of you who will repent?" Then, the woman stood and gave the testimony, but when she was about to give the fifth, the sahabah persuaded her to stop telling her that the punishment would become definite with that.

Ibn Abbas said that she hesitated and withdrew, so they presumed that she would retract her statement. But she said after that, "I shall not fail my people ever," and completed her oath.

The Prophet صلی الله علیه وسلم said to them, "watch her! If she bears a child with (large black) eyes antimony-coloured, fat hips and thick legs then that child's father is Sharik ibn Sahma. Indeed, she gave birth to a child as was described. The Prophet

صلی اللہ علیہ وسلم said, "If what has been prescribed in Allah's Books was not there (before us) , there would have been something else between us and her."[1]

COMMENTARY: This hadith tells us that the first person to observe li'an in Islam was Hilal. The foregoing verses of the Qur'an (24: 6-9) were revealed. A detailed commentary has preceded against the hadith of Sahl ibn Sa'd (# 3304).

The Prophet صلی اللہ علیہ وسلم told both of them that indeed, Allah knows the liar. Some scholars say that he spoke these words after they were over with li'an to caution and encourage them to repent and retract their falsehood. Some others say that he spoken these words before they set to observe li'an to warn them of the punishment awaiting the liar.

This hadith instructs the ruler not to judge on his personal whims, but to go by evidences.

FOUR WITNESSES TO ESTABLISH ADULTERY

(٣٣٠٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ سَعْدُ بْنُ عُبَادَةَ لَوْ وَجَدْتُ مَعَ أَهْلِي رَجُلًا لَمْ أَمَسَّهُ حَتَّى آتِيَ بِأَرْبَعَةِ شُهَدَآءَ؟ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَعَمْ قَالَ كَلَّا وَالَّذِيْ بَعَثَكَ بِالْحَقِّ إِنْ كُنْتُ لَأُعَاجِلُهُ بِالسَّيْفِ قَبْلَ ذَالِكَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسْمَعُوْا إِلٰى مَا يَقُوْلُ سَيِّدُكُمْ إِنَّهُ لَغَيُوْرٌ وَّأَنَا أَغْيَرُ مِنْهُ وَاللّٰهُ أَغْيَرُ مِنِّي - (رواه مسلم)

3308. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Sayyiduna Sa'd ibn Ubadah رضی اللہ عنہ asked (the Prophet) صلی اللہ علیہ وسلم , "Were I to find a stranger with my wife is it that I must not touch him till I bring four witnesses? (I should not kill him?) " Allah's Messenger صلی اللہ علیہ وسلم said, "Yes." He said, "Certainly not! By him who has sent you with the truth, I shall first hasten to him with the sward, before that." Allah's Messenger صلی اللہ علیہ وسلم said, "Listen to what your chief says. He certainly is very conscious of his honour. But, I am more conscious of my honour that he is (of his) and Allah is more conscious of His Honour than I am (of mine)."[2]

COMMENTARY: Sayyiduna Sa'd رضی اللہ عنہ did not mean to disobey the Prophet صلی اللہ علیہ وسلم when he insisted that he would rather make short work of the intruder than fetch four witnesses. He expressed his sentiments and anger if such a thing were to happen in his house.

Shari'ah (divine law), however, commands that one must first fetch four witnesses before tackling the intruder and one's wife.

The Prophet's صلی اللہ علیہ وسلم words, "Listen to what your chief says" actually command Sa'd's رضی اللہ عنہ says" actually commend Sa'd رضی اللہ عنہ sense of honour. Pious people must possess it, though it is necessary to prefer obedience to the command of Shari'ah (divine law).

The Prophet صلی اللہ علیہ وسلم did not praise Sa'd رضی اللہ عنہ but pointed out that he could not help but utter what he had in his mind.

Mazhar رحمہ اللہ said that Sayyiduna Sa'd رضی اللہ عنہ meant that a man with a sense of honour thought that he should be permitted to slay a stranger when he is found with his in a disagreeable manner. But, the prophet صلی اللہ علیہ وسلم denied such permission in a very persuasive manner. Then, Sa'd رضی اللہ عنہ did not say anything.

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[1] Bukhari # 4747, Abu Dawud # 2254, Ibn Majah # 2067, Musnad Ahmad 1-238, 239.

[2] Muslim # 16. 1498.

The word in the Arabic is (عیوب غیره) (ghayrah). It is a change coming over a person's internal condition on seeing something objectionable in the family. But this meaning cannot be applied to Allah's ghayrah (غيرة). His ghayrah is that He prevents His creatures from committing sin so that they do not distance themselves from His (mercy and) nearness and acceptance.

NO ONE HAS MORE GHAYRAH THAN ALLAH

(٣٣٠٩) وَعَنِ الْمُغِيْرَةِ قَالَ قَالَ سَعْدُ بْنُ عُبَادَةَ لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتِيْ لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ مُصْفِحٍ فَبَلَغَ ذٰلِكَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَتَعْجَبُوْنَ مِنْ غَيْرَةِ سَعْدٍ وَاللّٰهِ لَاَنَا اَغْيَرُ مِنْهُ وَاللّٰهُ اَغْيَرُ مِنِّيْ وَمِنْ اَجْلِ غَيْرَةِ اللّٰهِ حَرَّمَ اللّٰهُ الْفَوَاحِشَ مَاظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا اَحَدٌ اَحَبَّ اِلَيْهِ الْعُذْرُ مِنَ اللّٰهِ مِنْ اَجْلِ ذٰلِكَ بَعَثَ الْمُنْذِرِيْنَ وَالْمُبَشِّرِيْنَ وَلَا اَحَدٌ اَحَبَّ اِلَيْهِ الْمِدْحَةُ مِنَ اللّٰهِ وَمِنْ اَجْلِ ذٰلِكَ وَعَدَ اللّٰهُ الْجَنَّةَ۔

(متفق علیه)

3309. Sayyiduna Mughirah رضی الله عنه said that Sayyiduna Sa'd ibn Ubadah رضی الله عنه declared. "Where I to see a stranger with my wife, I would slay him with my sword, not with the flat of it (but with its sharp edge)." This was conveyed to Allah's Messenger صلی الله علیه وسلم and he asked (his sahabah) رضی الله عنه. "Are you surprised at the jealously of Sa'd? By Allah, I am more jealous than he is and Allah is more jealous than I am. It is because of His ghayrah that Allah has forbidden indecencies whether open or secret. No one likes to be asked to be excused then Allah does which is why He sent warners and givers of glad tidings. (They are the Messenger) And, no one likes to be praised more than Allah does which is why Allah has promised paradise."[1]

COMMENTARY: (The word ghayrah has been explained in he commentary on the previous hadith # 3308) Allah prevents and has forbidden sin and indecency and has prescribed punishment to any who perpetrates that.

The real meaning of ghayrah is that a person dislikes and gets angry when another person encroaches on his property or intrudes into his affairs and domain.

The generally understood meaning of ghayrah is that a man gets provoked when another man takes liberties with his wife or ogles at her. So. Allah's ghayrah is that he punishes one who perpetrates sin.

Imam Nawawi رحمه الله said about liking excuses, that it means 'liking to put an end to excuses.' No one other than Allah likes to remove possibilities of excuses being presented. So, He sent prophets and Messengers to the world. Thus, he may have provided every kind of proof and evidence and people may have no plea against Him and no opportunity to present excuses. This is as Allah says:

لِئَلَّا يَكُوْنَ عَلَى اللّٰهِ حُجَّةٌ بَعْدَ الرُّسُلِ

{In order that mankind may have no excuse against Allah after (the coming of) the Messengers} (4: 165)

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[1] Bukhari # 7416, Muslim # 17-1499, Darimi # 2227, Musnad Ahmad 4-248.

No one likes praise to be made as Allah does. This is why Allah has praised himself and also His dear creatures. And He has promised to admit to paradise those who praise Him and obey Him.

ALLAH'S GHAYRAH DEMANDS THAT MANKIND COMMIT NO SIN

(٣٣١٠) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى يُغَارُ وَاِنَّ الْمُؤْمِنَ يُغَارُ وَغَيْرَةُ اللّٰهِ اَنْ لَا يَاْتِيَ الْمُؤْمِنُ مَا حَرَّمَ اللّٰهُ۔ (متفق عليه)

3310. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah, the Exalted, has ghayrah and the believers (too) possess ghayrah. (It is Allah's attribute that is also found in the believers.) And, Allah's ghayrah demands that a believer should not do what Allah has forbidden."[1]

DO NOT DISOWN CHILD ON SUPERFICIAL VARIATIONS

(٣٣١١) وَعَنْهُ اَنَّ اَعْرَابِيًّا اَتٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّ امْرَأَتِيْ وَلَدَتْ غُلَامًا اَسْوَدَ وَاِنِّيْ اَنْكَرْتُهٗ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ لَكَ مِنْ اِبِلٍ قَالَ نَعَمْ قَالَ فَمَا اَلْوَانُهَا قَالَ حُمْرٌ قَالَ هَلْ فِيْهَا مِنْ اَوْرَقٍ قَالَ اِنَّ فِيْهَا لَوُرْقًا قَالَ فَاَنّٰى تَرٰى ذٰلِكَ جَاءَهَا قَالَ عِرْقٌ نَزَعَهَا قَالَ فَلَعَلَّ هٰذَا عِرْقٌ نَزَعَهٗ وَلَمْ يُرَخِّصْ لَهٗ فِي الْاِنْتِفَاءِ مِنْهُ۔ (متفق عليه)

3311. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a villager came to Allah's Messenger صلی اللہ علیہ وسلم and said, "My wife has given birth to a son with a black complexion. I disown him." So, Allah's Messenger صلی اللہ علیہ وسلم asked him, "Do you have camels?" He said, "Yes." He asked, "What colour are they?" He said, "Red!" He asked, "Is there among them a leaf coloured one?" He confirmed, "There are indeed among them some leaf coloured." He asked, "What do you say from where have they come?" He explained. "Perhaps a vein resembled (or a strain that had come down)." He said, "Then, here too, there is a resemblance to an ancestor (Or, a strain that had come down)." And, he did not permit him to disown the child.[2]

COMMENTARY: Teebi رحمہ اللہ said that this hadith disallows any father to disown his child on flimsy grounds. To do any such thing, one must have strong evidences, like a man may not have had sexual intercourse wit h his wife, yet she conceived a child, or she delivered child within six months of their having had a sexual intercourse. It is allowed to disown the child in such cases.

CHILD IS NOT ATTRIBUTED TO FORNICATOR

(٣٣١٢) وَعَنْ عَائِشَةَ قَالَتْ كَانَ عُتْبَةُ بْنُ اَبِیْ وَقَّاصٍ عَهِدَ اِلٰى اَخِيْهِ سَعْدِ بْنِ اَبِیْ وَقَّاصٍ اَنَّ ابْنَ وَلِيْدَةِ زَمْعَةَ مِنِّيْ فَاقْبِضْهُ اِلَيْكَ فَلَمَّا كَانَ عَامُ الْفَتْحِ اَخَذَهٗ سَعْدٌ فَقَالَ اِنَّهُ ابْنُ اَخِيْ وَقَالَ عَبْدُ بْنُ زَمْعَةَ اَخِيْ فَتَسَاوَقَا اِلٰى

[1] Bukhari # 5223, Muslim # 36-2761, Tirmidhi # 1168, Musnad Ahmad 2-343.

[2] Bukhari # 7314, Muslim # 18-1500, Tirmidhi # 2135, Abu Dawud # 2260, Nasa'i # 3478, Ibn Majah # 2002, Musnad Ahmad 2-233.

رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ سَعْدٌ يَا رَسُوْلَ اللّٰهِ اِنَّ اَخِيْ كَانَ عَهِدَ اِلَيَّ فِيْهِ وَقَالَ عَبْدُ ابْنُ زَمْعَةَ اَخِيْ وَابْنُ وَلِيْدَةِ اَبِيْ وُلِدَ عَلٰى فِرَاشِهٖ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هُوَ لَكَ يَا عَبْدَ ابْنَ زَمْعَةَ اَلْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ ثُمَّ قَالَ بِسَوْدَةَ بِنْتِ زَمْعَةَ اِحْتَجِبِيْ مِنْهُ لِمَا رَاٰى مِنْ شِبْهِهٖ بِعُتْبَةَ فَمَا رَاٰهَا حَتّٰى لَقِيَ اللّٰهَ وَفِيْ رِوَايَةٍ قَالَ هُوَ اَخُوْكَ يَا عَبْدُ ابْنُ زَمْعَةَ مِنْ اَجْلِ اَنَّهٗ وُلِدَ عَلٰى فِرَاشِ اَبِيْهِ۔ (متفق عليه)

3312. Sayyidah Ayshah رضى الله عنها narrated that Utbah ibn Abu Waqas (a disbeliever) instructed his brother Sayyiduna Sa'd ibn Abu Waqas رضى الله عنه that the son of the slave girl of zamah was his, so he must take care of him. Sa'd رضى الله عنه accordingly took him in the year of conquest, saying that he was his brother's son, but Abd ibn Zamah رضى الله عنه claimed him as his brother. Both of them took their case to Allah's Messenger صلى الله عليه وسلم. Sa'd رضى الله عنه pleaded, "O Messenger of Allah, my brother had instructed me concerning him." And, Abd ibn Zamah رضى الله عنه pleaded, "He is my brother and son of my father's female slave. He was born on his bed." So, Allah's Messenger صلى الله عليه وسلم said, "He belongs to you, O Abd ibn Zam'ah The child is attributed to the (owner of the) bed (on which it is born). And for the fornicator is deprival (or stoning to death)." Then, he said to Sayyidah Sawdah bint Zam'ah, "Veil yourself before him." Because of the resemblance to Utbah that he saw in him. So, he never saw her till he met Allah (meaning till he died).

According to another version, the Prophet صلى الله عليه وسلم said, 'He is your brother, O Abd ibn Zamah," because he was born on his father's bed.[1]

COMMENTARY: We must first introduce some people named in this hadith.

Utbah was the real brother of Sa'd ibn Abu Waqqas رضى الله عنه. While Allah had guided Sa'd رضى الله عنه to Islam and he was a glorious sahabi رضى الله عنه Utbah could not find himself out of labyrinth of disbelief and died an infidel. He was the wretched who had broken the teeth of the Prophet صلى الله عليه وسلم during the battle of Uhud.

Zam'ah رضى الله عنه was the father of Sayyidah Sawdah رضى الله عنها and Abd رضى الله عنه was Zam'ah's son, and real brother of Sayyidah Sawdah رضى الله عنها. She was the wife of the Prophet صلى الله عليه وسلم. She was the wife of the Prophet صلى الله عليه وسلم.

During the pre-Islamic days, the adulterer could claim that a child born through adultery should be attributed to him. Accordingly, Utbah claimed percentage of the child, and instructed his brother Sa'd to raise his son. However, the Prophet صلى الله عليه وسلم ruled that the child was Abd's brother who may raise him up. The fornicator gets nothing but stones. (A comprehensive commentary precedes against hadith # 3073 of Abu Umamah) رضى الله عنه.

The Prophet صلى الله عليه وسلم instructed Sayyidah Sawdah رضى الله عنها the mother of the believers, to observe the veil before the child of the female slave. Though according to Shari'ah (divine law), he was her brother because his lineage is attributed to her father Zam'ah and Shariah does not recognize resemblance, physiognomy and analogy, yet the boy had a similarity to Utbah who had claimed to have sired him, so it was better to be on the safe side that she should not meet him.

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[1] Bukhari # 2745, Muslim # 36-1457.

The words of the second version at the conclusion: 'because he was born on his father's bed' are a narrator's words to explain the reason of the prophet's صلی اللہ علیہ وسلم decision. It means that he was conceived on his father's bed and when he was born the female slave had belonged to Zam'ah. Also the child was born in his house.

IN PHYSIOGNOMY ACCEPTABLE

(٣٣١٣) وَعَنْهَا قَالَتْ دَخَلَ عَلَيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ وَهُوَ مَسْرُوْرٌ فَقَالَ أَيْ عَائِشَةُ أَلَمْ تَرَ أَنَّ مُجَزِّزًا الْمُدْلِجِيَّ دَخَلَ فَلَمَّا رَأَى أُسَامَةَ وَزَيْدًا وَعَلَيْهِمَا قَطِيْفَةٌ قَدْ غَطَّيَا رُؤُوْسَهُمَا وَبَدَتْ أَقْدَامُهُمَا فَقَالَ إِنَّ هٰذِهِ الْأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ۔ (متفق علیه)

3313. Sayyidah Ayshah رضی اللہ عنہا narrated that one day Allah's Messenger صلی اللہ علیہ وسلم came home. He looked very pleased and asked. "O Ayshah do you not know that Mujazziz al Mudliyi came (to the Masjid Nabawi). When he saw Usamah and Zayd, who had a rug over them covering their heads but leaving their feet open, he remarked, "These feet are like one another (of related men)."[1]

COMMENTARY: Sayyiduna Zayd ibn Harithan رضی اللہ عنہ who was the prophet's صلی اللہ علیہ وسلم adopted son was very fair and handsome. His son, Sayyiduna Usamah, رضی اللہ عنہ however, was black like his mother, Sayyidah Umm Ayman رضی اللہ عنہا she was a female slave, black complexioned. The hypocrites used to pick fault with Usmah's رضی اللہ عنہ lineage. The prophet صلی اللہ علیہ وسلم was very grieved with this attitude of the hypocrites. Suddenly, this thing happened.

Mujazziz alMudliji was a noted physiognomist. He could tell about a person from his creatures and trace his relationship. The Arabs relied on the readings of physionomists, so that prophet was very pleased when he spoke of Zayd and Usamah giving a lie to the hypocrites. He knew that they would no more dare to question relationship of father and son.

However, it does not follow that Shari'ah (divine law) recognizes physiognomy nor is lineage necessarily confirmed and verified through this art. Imam Abu Hanifah رحمہ اللہ contends according to this but Imam Shafi'I رحمہ اللہ, Imam Maalik رحمہ اللہ and Imam Ahmad رحمہ اللہ place reliance on the judgment and deduction of a physiognomist. They go so for as to say that if a female slave is owned by two men together and bears a child whose parentage both man claim then both of them should consult a physiognomist. They are bound to accept his deduction.

According to Imam Abu Hanifah رحمہ اللہ, the child will belong to both men eyes of Shari'ah (divine law) though practically the child may belong to one of them, and the female slave will be the Umm walad of both of them.

DISOWNING PARENTAGE

(٣٣١٤) وَعَنْ سَعْدِ بْنِ أَبِيْ وَقَّاصٍ وَأَبِيْ بَكْرَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ ادَّعٰى إِلٰى غَيْرِ أَبِيْهِ وَهُوَ يَعْلَمُ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ۔ (متفق علیه)

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[1] Bukhari # 6771, Muslim # 38-1459.

3314. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ and Sayyiduna Abu Bakrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone ascribes his parentage to one other than his father, knowing that he is not his father, then paradise is forbidden to him."[1]

COMMENTARY: If anyone intentionally relates his parentage to a man other than his father to a man other than his father and does not regard it as wrong but believes that such false description of lineage is lawful then he falls in the ambit of disbelief because he makes lawful what is unlawful. If he lies in the limits of disbelief and dies as such then the gates of paradise are shut on him for ever. But, if he does not regard what he is doing as lawful act and knows it to be unlawful, then the gates of paradise will be shut on him till he has gone through the punishment for his sin.

Or these words of the Prophet صلی اللہ علیہ وسلم that paradise is forbidden to him are a reproof meant to keep people away from this wrong.

(٣٣١٥) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَرْغَبُوْا عَنْ اٰبَائِكُمْ فَمَنْ رَغِبَ عَنْ اَبِيْهِ فَقَدْ كَفَرَ۔ (متفق علیه)

3315. Sayyiduna Abu Hurayrah narrated that Allah's Messenger narrated that Allah's Messenger said, "Do not turn against your father's (by ascribing you parentage to other man) , for, he who turns against his father, shows ingratitude for blessings."[2]

COMMENTARY: It was a common ill during the jihiliyah (ignorance period) for people to reject their own fathers and to call other men as their parents.

It is forbidden to do such a thing knowingly and if anyone does it and regards it as lawful then he becomes a disbelievers. In this case concluding words of the hadith will be translated litrally: 'he disbelieves.' If he does not regard what he does as permitted, then the words would mean 'he does what resembles disbelief.' or 'he shows ingratitude...'

وَقَدْ ذُكِرَ حَدِيْثُ عَائِشَةَ مَا مِنْ اَحَدٍ اَغْيَرُ مِنَ اللّٰهِ فِيْ بَابِ صَلٰوةِ الْخُسُوْفِ

Indeed the hadith of Sayyidah Ayshah "No one is more displeased than Allah..." has been mentioned in the chapter on solar eclipse Hadith # 1483.

SECTION II اَلْفَصْلُ الثَّانِیْ

HE WHO DISOWNS HIS CHILD WILL BE DEPRIVED OF ALLAH'S SIGHT

(٣٣١٦) وَعَنْ اَبِىْ هُرَيْرَةَ اَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَمَّا نَزَلَتْ اٰيَةُ الْمُلَاعَنَةِ اَيُّمَا امْرَأَةٍ اَدْخَلَتْ عَلٰى قَوْمٍ مَنْ لَيْسَ مِنْهُمْ فَلَيْسَتْ مِنَ اللّٰهِ فِيْ شَيْءٍ وَلَنْ يُدْخِلَهَا اللّٰهُ جَنَّتَهُ وَاَيُّمَا رَجُلٍ جَحَدَ وَلَدَهُ وَهُوَ يَنْظُرُ اِلَيْهِ احْتَجَبَ اللّٰهُ مِنْهُ وَفَضَحَهُ عَلٰى رُءُوْسِ الْخَلَائِقِ فِي الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ۔ (رواه ابوداؤد والنسائی والدارمی)

3316. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he heard the Prophet صلی اللہ علیہ وسلم say whⁿn trhe verse about li'an (or invoking curses) was revealed, "If a woman brings to a peopl. one who does not belong to them (by committing adultery and

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[1] Bukhari # 6756, Muslim # 63-1154, Ibn Majah # 2610, Musnad Ahmad 5-46.

[2] Muslim # 13-62, Abu Dawud # 6768, Musnad Ahmad 2-526.

attributing the child conceived to her husband) then she stands nowhere in Allah's sight and Allah will not admit her to paradise. And, if any man disowns his child (whom his wife bears) while it looks at him (and he knows that it belongs to him), then Allah's will veil Himself from him and disgrace him in the presence of all creatures, the first and the last (exposing his evil deeds to them)."[1]

COMMENTARY: The hadith says clearly that neither should a woman attribute an illicit child to her husband nor should a man accuse her falsely of adultery.

PREFERABLE TO DIVORCE AN INDECENT WOMAN

(٣٣١٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ لِي امْرَأَةً لَا تَرُدُّ يَدَ لَامِسٍ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَلِّقْهَا قَالَ إِنِّي أُحِبُّهَا قَالَ فَأَمْسِكْهَا إِذًا۔ رَوَاهُ أَبُوْدَاوُدَ وَالنَّسَائِيُّ وَقَالَ النَّسَائِيُّ رَفَعَهُ أَحَدُ الرُّوَاةِ إِلَى ابْنِ عَبَّاسٍ وَأَحَدُهُمْ لَمْ يَرْفَعْهُ قَالَ وَهٰذَا الْحَدِيْثُ لَيْسَ بِثَابِتٍ۔

3317. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that a man come to the Prophet صلی اللہ علیہ وسلم submitted that he had a wife who never rejected a touch (meaning, advances by men to comit evil). So, the Prophet صلی اللہ علیہ وسلم said to him, "Divorce her," but he submitted, "(How can I because) I love her." "Then", he said, "keep her." (And restrain her.") Nasai said: one narrator traced it up to Ibn Abbas رضی اللہ عنہ while another did not, and that this his hadith is not well established.[2]

COMMENTARY: This hadith is evidence that a woman of bad character must be divorce. However, if it is not easy to do that then it is allowed to keep her but she must be restrained from committing evil. If she does not desist, and the husband is unwilling to divorce her then he will be committing a sin.

CONFIRMING SOMEONE AS A FAMILY MEMBER

(٣٣١٨) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَضٰى أَنَّ كُلَّ مُسْتَلْحَقٍ اسْتُلْحِقَ بَعْدَ أَبِيْهِ الَّذِيْ يُدْعٰى لَهٗ ادَّعَاهُ وَرَثَتُهٗ فَقَضٰى أَنَّ كُلَّ مَنْ كَانَ مِنْ أَمَةٍ يَمْلِكُهَا يَوْمَ أَصَابَهَا فَقَدْ لَحِقَ بِمَنِ اسْتَلْحَقَهٗ وَلَيْسَ لَهٗ مِمَّا قُسِمَ قَبْلَهٗ مِنَ الْمِيْرَاثِ شَيْءٌ وَمَا أَدْرَكَ مِنْ مِيْرَاثٍ لَمْ يُقْسَمْ فَلَهٗ نَصِيْبُهٗ وَلَا يُلْحَقُ إِذَا كَانَ أَبُوْهُ الَّذِيْ يُدْعٰى لَهٗ أَنْكَرَهٗ فَإِنْ كَانَ مِنْ أَمَةٍ لَمْ يَمْلِكْهَا أَوْ مِنْ حُرَّةٍ عَاهَرَ بِهَا فَإِنَّهٗ لَا يَلْحَقُ وَلَا يَرِثُ وَإِنْ كَانَ الَّذِيْ يُدْعٰى لَهٗ هُوَ الَّذِيْ ادَّعَاهُ فَهُوَ وَلَدُ زِنْيَةٍ مِنْ حُرَّةٍ كَانَ أَوْ أَمَةٍ۔ (رواہ ابوداؤد)

3318. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ narrated on the authority of his father from his grandfather that the Prophet صلی اللہ علیہ وسلم said about one whose lineage is confirmed to a family after the death of his (her) father to whom he is attributed and the (father's) heirs confirm him to be one of them, that if he is the child of a female slave who was owned by the father on the day he had had intercourse with her, then he is joined with those who call for his inclusion (and will have right of

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[1] Abu Dawud # 2263, Nasa'i # 3481, Ibn Majah # 2743, Darimi # 2238.

[2] Abu Dawud # 2049, Nasa'i # 3464.

inheritance with those only who include him).[1]
But he will get no share of the inheritance that has been divided beforehand. He will, nevertheless, get his portion of inheritance that has not been divided till then. However, if the father to whom he is attributed had disowned him (in his lifetime) then he is not joined to the heirs (even if they seek to join him and he will not be his heir). Again, if he is the child of a female slave whom the father had not owned (but had committed adultery with someone else's female slave) , or (the child) of a free woman with whom he had committed adultery, then he is not joined to the heirs and will not inherit even if the man (meaning the father) to whom he is attributed had claimed (paternity of) him, because he is a child of adultery whether his mother was a free woman or a slave.[2]

COMMENTARY: Khattabi رحمه الله said that the Prophet صلى الله عليه وسلم had imposed these command in early Islam. The female slave in those days were lewd and salacious. They had illicit sexual relationship with different men and also their master, When they bore a child there were many claimants to it. The prophet صلى الله عليه وسلم imposed these commands to put an end to these bickerings.

The hadith may be explained by a example. Suppose that Zayd died. His heirs joined a boy with him. Their claim would be accepted and the boy would be attributed to Zayd and he will regarded as eligible to his portion of inheritance. However, this will be done only

(i) if the boy was born to a female slave who has been owned by Zayd who must have had a sexual intercourse in a legal manner. Or,
(ii) if the boy was born to a free woman who was Zayd's wife, and,
(iii) Zayd, too, may have confirmed during his life time, "This is my son."

Moreover, as stated in the hadith, the boy will have right of inheritance only with those heirs who have made the claim to include him. If all of them have made this claim then he will have the right of inheritance from all of the heirs. If only some had made the claim then he will have the right from these some heirs.

Furthermore, the boy will have a share of inheritance only in what which has not been distributed. He will have no share in that which has been divided before the claim to include him.

On the contrary, if Zayd had disowned this boy during his life time and had said, "He is not my son." Then even if the heirs agree to include him with them then too he will not be eligible to join them and he will get no share of inheritance.

In the same way, if the boy was born to a female slave whom Zayd did not own (as in the hadith # 3312 of Sayyidah Ayshash رضى الله عنها about the son of Zam'ah), or to a free woman who was not Zayd's wife - meaning, he was born out wedlock because of Zayd's adultery - then too he will not be included with Zayd's heirs and he will not be eligible to get any part of Zayd's inheritance.

In fact, even if Zayd had, in his life, included him among his heirs as his son, then too he will not be regarded as an heir because a child born out of wedlock is not recognized as a fornicator's relative or included in his lineage and he cannot be a fornicator's heirs.

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[1] See commentary on this hadith for this portion.

[2] Abu Dawud # 2265, Ibn Majah # 2746, Musnad Ahmad 2-219, Darimi # 3112.

JEALOUSY & PRIDE

(٣٣١٩) وَعَنْ جَابِرِ بْنِ عَتِيْكٍ اَنَّ نَبِيَّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنَ الْغَيْرَةِ مَا يُحِبُّ اللّٰهُ وَمِنْهَا مَا يُبْغِضُ اللّٰهُ فَاَمَّا الَّتِيْ يُحِبُّهَا اللّٰهُ فَالْغَيْرَةُ فِي الرِّيْبَةِ وَاَمَّا الَّتِيْ يُبْغِضُهَا اللّٰهُ فَالْغَيْرَةُ فِيْ غَيْرِ رِيْبَةٍ وَاِنَّ مِنَ الْخُيَلَاءِ مَا يُبْغِضُ اللّٰهُ وَمِنْهَا مَا يُحِبُّ اللّٰهُ فَاَمَّا الْخُيَلَاءُ الَّتِيْ يُحِبُّ اللّٰهُ فَاخْتِيَالُ الرَّجُلِ عِنْدَ الْقِتَالِ وَاخْتِيَالُهُ عِنْدَ الصَّدَقَةِ وَاَمَّا الَّتِيْ يُبْغِضُ اللّٰهُ فَاخْتِيَالُهُ فِي الْفَخْرِ وَفِيْ رِوَايَةٍ فِي الْبَغْيِ۔ (رواه احمد وابوداؤد والنسائی)

3319. Sayyiduna Jabir ibn Atik رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم of Allah said, "Of jealously (concerning one's wife and one's female slave) there is what Allah loves and there is what Allah detests. As for the kind that He loves, it rises about a matter of doubt. And, as for the one that Allah detests, it rises without a cause of doubt. (The former is like when a husband sees his wife or female slave with a stranger and the latter is when he does not see such a thing, but lets his imagination run wild.)

Also, there is pride that Allah loves and pride that Ailah detests. As for the pride that Allah loves it is a man's pride when he fights (in jihad against the infidel to demonstrate his strength and courage) and man's pride when giving sadaqah (charity) (for Allah's sake happily). And, as for the pride that Allah detests, it is boasting (on one's lineage)."

According to another version:

(instead of 'boasting) 'it is oppression (and cruelty to others).'[1]

COMMENTARY: If a man goes on boasting on his high pedigree, Allah does not like it. Allah likes excellence and superiority in only religion. He says:

اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقَاكُمْ

{Surely, the most honourable of you in the sight of Allah is the most reverential (pious) of you} (49: 13)

PROUD POOR: In one copy of the Mishkat the words are (فی الفقر) instead of (فی الفخر). The pride that Allah does not like is the arrogance of the poor. He detests that a poor man should be proud over his contentment, patience and trust in Allah. The ulama (Scholars) say that this kind of pride is worse than the arrogance of the rich on his wealth. However, a poor man's pride is disliked by Allah when it is displayed against the poor people. But if it is shown to the rich, or the arrogant, then it is desirable because this kind of pride is called sadaqh.

SECTION III اَلْفَصْلُ الثَّالِثُ

FORNICATOR HAS NO RIGHT TO THE CHILD

(٣٣٢٠) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَامَ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ فُلَانًا ابْنِيْ عَاهَرْتُ بِاُمِّهٖ فِي الْجَاهِلِيَّةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا دِعْوَةَ فِي الْاِسْلَامِ ذَهَبَ اَمْرُ الْجَاهِلِيَّةِ اَلْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ۔ (رواه ابوداؤد)

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[1] Abu Dawud # 2659, Nasa'i # 2558, Darimi # 2226, Musnad Ahmad 5-445.

3320. Sayyiduna Amr ibn Shu'ayb reported from his father (Shu'ayb) رحمه الله from his grandfather (Abdullah ibn Amr) صلى الله عليه وسلم that a man stood up and said, 'O Messenger of Allah, so and so is my son. I did have illicit intercourse with his mother during the jahiliyan." Allah's Messenger صلى الله عليه وسلم said, "There is no claim in Islam for what has passed during the jahliyah. (That may have been a valid claim in the pre-Islamic period but it is not recognised in Islam.) The child belongs to him on whose bad it is born (or was conceived). And, for the fornicator is deprival or stoning to death."[1]

COMMENTARY: The Sahib ul firash (صاحب الفراش) owner of the bed refers to the husband or master of the mother of the illicit child. When she bears a child, it is attributed to her husband or master. If she is not married to anyone and is not anyone's slave, then the child will be attributed to herself. The fornicator has no relation at all with the child.

LI'AN IS NOT OBSERVED WITH FOUR WOMEN

(٣٣٢١) وَعَنْهُ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ أَرْبَعٌ مِنَ النِّسَاءِ لَا مُلَاعَنَةَ بَيْنَهُنَّ النَّصْرَانِيَّةُ تَحْتَ الْمُسْلِمِ وَالْيَهُوْدِيَّةُ تَحْتَ الْمُسْلِمِ وَالْحُرَّةُ تَحْتَ الْمَمْلُوْكِ وَالْمَمْلُوْكَةُ تَحْتَ الْحُرِّ۔ (رواه ابن ماجة)

3321. Sayyiduna Amr ibn Shu'ayb رحمه الله reported from his father from his grand father (Abdullah ibn Amr) رضی الله عنه that the prophet صلى الله عليه وسلم said that there are four kinds of women between whom (and their husbands) li'an is not observed. (They are:) a Christian woman who is married to a Muslim, a Jewess who is married to a Muslim, a freewoman who is married to a slave and a slave woman who is married to a freeman."[2]

COMMENTARY: If a husband accuses his wife of having had illicit sexual relationship with another man and she is a Christian woman, a Jewess or a slave woman then li'an cannot be observed between them. Similarly, if he is a slave and his wife is a freewoman, li'an cannot be observed between them. The reason is that li'an is a testimony. So both partners must be such that their testimony is recognized in Shari'ah (divine law). However a male or female slave and a disbeliever are not of this category. Their testimony is not reliable in Shari'ah (divine law).

PROPHET صلى الله عليه وسلم TRIED TO PUT OFF LI'AN

(٣٣٢٢) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَمَرَ رَجُلًا حِيْنَ أَمَرَ الْمُتَلَاعِنَيْنِ أَنْ يَتَلَاعَنَا أَنْ يَّضَعَ يَدَهُ عِنْدَ الْخَامِسَةِ عَلٰى فِيْهِ وَقَالَ إِنَّهَا مُوْجِبَةٌ۔ (رواه النسائی)

3322. Sayyiduna Ibn Abbas رضی الله عنه narrated that the Prophet صلى الله عليه وسلم ordered two people (husband and wife) to invoke curses on one another. Then he instructed a man to put his hand on the mouth of the husband observing the li'an when he would make the fifth testimony. He said, "It is what makes it *wajib (obligatory)*." (He mean that the fifth testimony decides the case.)[3]

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[1] Abu Dawud # 2274.

[2] Ibn Majah # 2076.

[3] Abu Dawud # 2255, Nasa'i # 3472.

COMMENTARY: The aim was to caution the man by placing a hand on his mouth of serious consequences, so the truth might came out. In this way, li'an would not be observed. This, shows that the Prophet صلى الله عليه وسلم wished to keep off from the extreme course of li'an and he wished that husband and wife should come out with the truth and settle for the worldly punishment which is wilder than the severe chastisement of the hereafter. The worldly punishment is the hadd.

DEVIL IS WITH EVERYONE

(٣٣٢٣) وَعَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا لَيْلًا قَالَتْ فَغِرْتُ عَلَيْهِ فَجَاءَ فَرَأٰى مَا اَصْنَعُ فَقَالَ مَالَكِ يَا عَائِشَةُ اَغِرْتِ فَقُلْتُ وَمَالِيَ لَا يَغَارُ مِثْلِيْ عَلٰى مِثْلِكَ فقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ جَاءَكِ شَيْطَانُكِ قَالَتْ يَارَسُوْلَ اللّٰهِ اَمَعِيْ شَيْطَانٌ قَالَ نَعَمْ قُلْتُ وَ مَعَكَ يَا رَسُوْلَ اللّٰهِ قَالَ نَعَمْ وَلٰكِنْ اَعَانَنِي اللّٰهُ عَلَيْهِ حَتّٰى اَسْلَمَ۔ (رواه مسلم)

3323. Sayyidah Ayshah رضى الله عنها narrated that once during the night of (Sha'ban). Allah's Messenger صلى الله عليه وسلم went out from her. She felt jealous concerning him. So, when he returned and observed her condition, he asked, "What is wrong with you, O Ayshah? Are you jealous?" She said "Shall not one like me be jealous about one like you?" He said, "your devil has come to you (and pushed you in doubt)." She asked, "O Messenger of Allah, do I have a devil?" He said, "Yes!" She asked. O Messenger of Allah, is there a devil with you too? He said, "Yes, but Allah helps me against him so that I am safe from him (or, so that he has become a Muslim subservient to me)."

COMMENTARY: On the night of the fifteenth Sha'ban the prophet صلى الله عليه وسلم went out from the house of Sayyidah Ayshah رضى الله عنها to the Jannatul Baqi, the graveyard in Madinah, to consign reward to the dead and pray for their forgiveness.

However, Sayyidah Ayshah رضى الله عنها thought that he had gone to another of his wives. The devil had put this idea into her mind. She turned jealous, got up and followed him till she realized where he was headed. She hurried back home and was panting when the Prophet صلى الله عليه وسلم returned find her gasping for breath. Then he exchange of conversation, as in the hadith, followed.

CHAPTER - XVI

IDDAH

بَابُ الْعِدَّةِ

(*Iddah* is a period after divorce or the death of her husband for which a woman must wait before re-marrying (to ensure that there is no confusion about the paternity of children).] - Muwatta Imam Maalik.

The dictionary meaning of *iddah* is 'to count.' In the terminology of Shariah, *iddah* is a specified period (which will be explained in the following lines) for which a widow or a divorcee must stay in her home. Till such time as this period is over, she must not get any where not meet any (stranger) man, but after the period expires, she may go wherever she likes and remarry at will. This period begins when her husband divorces her or their

marriage breaks because of Khula, eela or otherwise, or any thing like marriage (e.g. nikkah fasid) breaks, provided the husband and wife must have had sexual intercourse or been alone in the true sense. Or, the period begins when the husband dies.

THE PERIOD OF *IDDAH*: The period of waiting of a freewoman whom her husband has divorced, or whose marriage is annulled (*nikah (wedlock)* fasid) , and she experiences menstruation, is till she gets three menses. She will reside in her husband house where she was divorced, and she will not go out of it nor marry any other man. Similarly, if sexual intercourse is had with a woman in doubt (by mistake) , then her *iddah* too is till she experiences three menstruations. It means that if a man mistakes a woman for his wife and has sexual intercourse with her, then she too will have to observe *iddah* till she experiences three menstruations and will not let her husband have sexual intercourse with her till her *iddah* is over.

The *iddah* of the woman whose invalid marriage is terminated, like a time-defined marriage, and they are separated, or her husband dies before they are separated, is also till she experiences three menstruations. The *iddah* is the same - till three menses are experienced - of an umm walad when she is set free or her master expires.

If a woman does not get menses because she is undergo, or barren, or old, then her *iddah* is three months.

If the husband of a free woman dies, then her *iddah* is four months and ten days. This is irrespective of:

- whether they have had sexual intercourse or not,
- whether she is a Muslim or a Jewess or a Christian woman married to a Muslim,
- whether she is adult or minor,
- or she is in menopause,
- whether her husband is a freeman or a slave,
- or, she experiences menses during her waiting period or not.

The *iddah* of a pregnant woman is till she bears the child, whether her husband has divorced her or has died, whether she is a free woman or a female slave. Her *iddah* expires the moment a child is born to her, even if it is immediately after her husband divorces her or dies. In fact, it is stated in kitab Mabsut that if the husband of a pregnant woman dies and is being given a bath or is being shrouded, and she delivers a child, then her *iddah* is deemed to be over.

A SLAVE WOMAN: If a woman is not a free woman but someone's female slave and her husband divorces her then her *iddah* if she gets her menses is till she get them twice, but if she does not menstruate, then her *iddah* is a month and a half. If her husband dies, then her *iddah* is for two months and five days whether she gets the menses or not.

THE COMMENCEMENT OF *IDDAH*: When a woman is divorced, her *iddah* begins after the divorce. The three menstruations after that will be counted. If any one divorces his wife while she is menstruating, then that menstruation will not be counted, but the three menstruations after that will be reckoned.

When a woman's husband dies, then *iddah* will be reckoned from the death of the husband.

If a woman does not learn of her divorce or her husband's death and the period of *iddah* is over then her *iddah* will be deemed to have been observed. Books of figh may be consulted for further information.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

MAINTENANCE DURING *IDDAH*

(٣٣٢٤) عَنْ اَبِي سَلَمَةَ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ اَنَّ اَبَا عَمْرِو بْنَ حَفْصٍ طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ فَاَرْسَلَ اِلَيْهَا وَكِيْلُهُ الشَّعِيْرَ فَسَخِطَتْهُ فَقَالَ وَاللّٰهِ مَا لَكِ عَلَيْنَا مِنْ شَيْءٍ فَجَاءَتْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذٰلِكَ لَهُ فَقَالَ لَيْسَ لَكِ نَفَقَةٌ فَاَمَرَهَا اَنْ تَعْتَدَّ فِيْ بَيْتِ اُمِّ شَرِيْكٍ ثُمَّ قَالَ تِلْكَ امْرَأَةٌ يَغْشَاهَا اَصْحَابِيْ اِعْتَدِّيْ عِنْدَ ابْنِ اُمِّ مَكْتُوْمٍ فَاِنَّهُ رَجُلٌ اَعْمٰى تَضَعِيْنَ ثِيَابَكِ فَاِذَا اَحْلَلْتِ فَاٰذِنِيْنِيْ قَالَتْ فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ اَنَّ مُعَاوِيَةَ ابْنَ اَبِيْ سُفْيَانَ وَاَبَا جَهْمٍ خَطَبَانِيْ فَقَالَ اَمَّا اَبُو الْجَهْمِ فَلَا يَضَعُ عَصَاهُ عَنْ عَاتِقِهٖ وَاَمَّا مُعَاوِيَةُ فَصُعْلُوْكٌ لَا مَالَ لَهُ اِنْكِحِيْ اُسَامَةَ بْنَ زَيْدٍ فَكَرِهْتُهُ ثُمَّ قَالَ اِنْكِحِيْ اُسَامَةَ فَنَكَحْتُهُ فَجَعَلَ اللّٰهُ فِيْهِ خَيْرًا وَّاغْتُبِطْتُ، وَفِيْ رِوَايَةٍ عَنْهَا فَاَمَّا اَبُوْ جَهْمٍ فَرَجُلٌ ضَرَّابٌ لِلنِّسَاءِ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ اَنَّ زَوْجَهَا طَلَّقَهَا ثَلَاثًا فَاَتَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا نَفَقَةَ لَكِ اِلَّا اَنْ تَكُوْنِيْ حَامِلًا۔

3324. Sayyiduna Abu Salamah رضی اللہ عنہ narrated that (Sayyidah) Fatimah bint Qayss رضی اللہ عنہا informed him that (Sayyiduna) Abu Amr ibn Hafs رضی اللہ عنہ divorced her al-Battah (which is an absolute divorce with three pronouncement) while he himself was not present (being away and having conveyed the message at the hands of someone else). Then his agent (or representative) sent her some barley. She was angry at him (because she regarded it as not enough) , but he swore by Allah that she had no right on them (and whatever she was given an act of kindness). She came to Allah's Messenger صلی اللہ علیہ وسلم and related to him all that. He said, "You have no claim to maintenance," and he instructed her to spend her *iddah* at the house of Umm Sharik رضی اللہ عنہ. But, again, he said, "That is a woman at whose house my companions meet (being her relatives and children). So, spend the *iddah* at the house of Ibn Umm Maktum. He is a blind man and you can keep your garments there. When it becomes lawful for you to remarry (on completion of your *iddah*) , inform me."

She added, "when I was out of the *iddah,* I mentioned it to him that Mu'awiyah ibn Abu Sufyan رضی اللہ عنہما and Abu Jahm رضی اللہ عنہ had proposed marriage to me. And, he said, 'Abu Jahm never puts his stick aside from his shoulder and Mu'awiyah is a poor man without any property. So, marry Usmah ibn Zayd. 'But, I expressed my dislike, and he persisted, 'Marry Usamah.' So, I married him." Allah caused blessing in it and she was envied. (The two of them loved one another and were an 'ideal couple, so people envied them).

According to another version she reported: (The Prophet صلی اللہ علیہ وسلم said:) "Abu Jahm is a man who beats woman."

According to another version: Her husband divorced her with three pronouncements of divorce. When she came to the Prophet صلی اللہ علیہ وسلم he said, "There is no maintenance for you unless you are pregnant." (In that case

maintenance will be *wajib (obligatory)*)[1]

COMMENTARY: The Prophet صلى الله عليه وسلم said to her that she might be able to keep her garments at the house of Sayyiduna Ibn Umm Maktum رضى الله عنه , because he was a blind man. This because he was a blind man. This means that she would not have to be careful about observing the veil. Or, "as long as you observe the *iddah* there, do not don garments of adornment." Or, it is a figurative way of saying. "Do not go out of the house during your *iddah*, for, it is not allowed to do so."

Allamah (The learned Scholar) Imam Nawawi رحمه الله said that some scholars have deduced from this hadith that a woman is permitted to look at strangers (men), provided they do not see her, but, this deduction is weak and the correct thing is what most ulama (Scholars) say, 'it is forbidden both t o men and to women to look at the strangers among each other.' Allah has given the same command to both men and woman:

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ (الاية)

{Say to the believing men that they should lower their gaze....} (24: 30)

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ

{And say to the believing woman that they should lower their gaze...} (28: 31)

Moreover, the hadith of Sayyidah Umm Salamah رضى الله عنها concerning Sayyiduna Ibn Umm Maktum رضى الله عنه relative to this subject is a very strong evidence. She narrated that she and Sayyiduan Maymunah رضى الله عنه were both seated with the Prophet صلى الله عليه وسلم when Ibn Umm Maktum رضى الله عنه came towards him. So, he said to both of them, his wives, "veil yourselves." Sayyidah Umm Salamah رضى الله عنها submitted, "He is blind!" She meant that he would not be able to see them. The Prophet صلى الله عليه وسلم asked them:

اَفَعَمْيَاوَانِ اَنْتُمَا اَلَسْتُمَا تُبْصِرَانِهِ

"Are the two of you blind? Do you not see him?"

Given these evidences, certainly, the prophet صلى الله عليه وسلم had never made it lawful for Sayyidah Fatimah رضى الله عنها to look at Ibn Umm Maktum رضى الله عنه. His only aim was that she would be safe there because no one would look at her there. At for her, she knew the command of Allah that a woman must not look at strangers (men). Hence, she would not look at Ibn Umm Maktum رضى الله عنه.

Anyway, as for the contention of some ulama (Scholars) on the basis of the hadith about Sayyidah Fatimah رضى الله عنه that a woman may see unknown men, most of the ulama (Scholars) have given this rejoinder (as in the foregoing lines).

Imam Abu Hanifah رحمه الله holds that a woman may look at a stranger but not at the portion from his navel to his knees, provided she is safe from being t empted sexually. If she is not sae from her sexual desires being aroused then it is forbidden to her to look at the entire body of a stranger man.

The reference to Abu Jahm رضى الله عنه never putting aside his stick means that he was very strict and severe and short tempered. He beat women and it was not possible for Sayyidah

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[1] Muslim # 36-1480, Abu Dawud # 2784, Nasa'i # 3245, Musnad Ahmad 6-413, Muwatta Maalik # 67 (Tallaq).

Fatimah رضی اللہ عنہا to adjust and adopt herself to his temperament. We learn from this that if anyone is aware of a shortcoming or defect in someone then it is proper for him to disclose it to the man or woman who contemplates marriage with him or her so that none of them goes through an ordeal after their marriage.

Sayyidah Fatimah رضی اللہ عنہا first declined to marry Sayyiduna Usamah رضی اللہ عنہ because he was the son of the Prophet's صلی اللہ علیہ وسلم slave and he was black while she was a beautiful Quraysh woman. But, Sayyiduna Usamah رضی اللہ عنہ was dear to the Prophet and was very near to him, so he asked her again to marry him. Thus, she did not think it proper to decline a second time. She obeyed the Prophet صلی اللہ علیہ وسلم and married him. Allah caused their marriage to prosper and she found peace and comfort in their married life.

The ulama (Scholars) differ on whether a woman who has been divorced absolutely (with three pronouncements) is entitled to maintenance and lodging from her husband if she is not pregnant.

Imam Abu Hanifah رحمہ اللہ and some other ulama (Scholars) hold that it is *wajib (obligatory)* for the husband to provide her provision and lodging. Lodging is established from this verse:

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ

{House them where you house yourselves according to your means} (65: 6)

It is wjib to do so, in the sight of fiqh (Islamic jurisprudence), because that woman sits through the *iddah* enduring all restrictions for the sake of her husband.

Sayyiduna Umar رضی اللہ عنہ also held this contention. In fact he said of this hadith, "We cannot neglect the Book of Allah and the Prophet's صلی اللہ علیہ وسلم *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* (which assert that maintenance and lodging are *wajib (obligatory)*, on the man divorces, for the divorcee) simply because a woman (Fatimah bint Qays) says so (that the Prophet صلی اللہ علیہ وسلم said to her that her husband was not liable to provide her the maintenance and residence). Perhaps, she may have misunderstood his words or may have forgotten what he had said, Indeed, I have myself heard the Prophet صلی اللہ علیہ وسلم say that the maintenance and lodging of this woman is the responsibility of the husband."

However, Ibn Maalik رحمہ اللہ said this had happened in the knowledge of the sahabah (Prophet's Companions) رضی اللہ عنہم (none of whom renounced her statement). So, it amounts to consensus.

Imam Ahmad رضی اللہ عنہ says that neither is maintenance nor lodging for the woman *wajib (obligatory)* on the husband. He cites this hadith.

Imam Maalik رحمہ اللہ Imam Shafi'I رحمہ اللہ and some ulama (Scholars) rule that on the basis of this verse (65: 6) ... (اسکنوھن) {House them.....}, it is *wajib (obligatory)* to provide residence to the woman, but not *wajib (obligatory)* to provide maintenance.

If the woman is divorced while she was pregnant, then maintenance for her will be *wajib (obligatory)* in the light of this hadith.

(٣٣٢٥) وَعَنْ عَائِشَةَ قَالَتْ إِنَّ فَاطِمَةَ كَانَتْ فِي مَكَانٍ وَحْشٍ فَخِيفَ عَلَى نَاحِيَتِهَا فَلِذَالِكَ رَخَّصَ لَهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعْنِي فِي النُّقْلَةِ وَفِي رِوَايَةٍ قَالَتْ مَالِفَاطِمَةَ أَلَا تَتَّقِي اللّٰهَ تَعْنِي فِي قَوْلِهَا لَا سُكْنَى وَلَا نَفَقَةَ۔ (رواه البخاری)

3325. Sayyidah Ayshash رضی اللہ عنہا narrated that (Sayyidah) Fatimah رضی اللہ عنہا was (lodged) in a desolate place. There always was fear concerning the neighbourhood of her. For that reason the Prophet صلی اللہ علیہ وسلم gave her permission, meaning to move (during her *iddah* to the house of Ibn Umm Maktum) رضی اللہ عنہ.

According to another version: She wondered, "what is wrong with Fatimah? Does she not fear Allah?" neither was lodging *wajib (obligatory)* nor maintenance.[1]

COMMENTARY: Sayyidah Fatimah bint Qays رضی اللہ عنہا lodged after her divorce in the house that was situated in a very lonely place. Since there was a constant fear or prowlers, so the Prophet صلی اللہ علیہ وسلم allowed her to shift to the house of Ibn Umm Maktum رضی اللہ عنہ.

Sayyidah Ayshah رضی اللہ عنہا said about it, "Let no one presume by this that there is no residence for a divorced woman (who is divorced with three pronouncements) and she might spend her *iddah* at any place she liked. Rather, Fatimah had a reason to do so."

The second version quotes Sayyidah, Ayshah رضی اللہ عنہا as saying that Fatimah رضی اللہ عنہ was mistaken in ascribing the words to the Prophet صلی اللہ علیہ وسلم that there is no maintenance and no lodging for a divorced woman.

In other words, Sayyidah Ayshah رضی اللہ عنہا had the same view as Sayyiduna Umar رضی اللہ عنہ had. Imam Abu Hanifah رحمہ اللہ abides by their opinion that a woman who is divorced with talaq ba'in is entitled to residence and maintenance.

(٣٣٢٦) وَعَنْ سَعِيْدِ بْنِ الْمُسَيِّبِ قَالَ اِنَّمَا نُقِلَتْ فَاطِمَةُ لِطُوْلِ لِسَانِهَا عَلٰى اَحْمَائِهَا۔ (رواه فی شرح السنة)

3326. Sayyiduna Sa'eed ibn Al-Musayyib رضی اللہ عنہ said, "Fatimah was moved (from her husband's home during her *iddah*) only because she was sharp tongued against her husband's relatives."[2]

COMMENTARY: This there were two reasons for Sayyidah Fatimah رضی اللہ عنہا to be moved out from from her husband's residence. These are outlined in the hadith (# 3325 and 3226)

WHAT IF THERE IS A PRESSING NEED TO GO OUT DURING *IDDAH*

(٣٣٢٧) وَعَنْ جَابِرٍ قَالَ طُلِّقَتْ خَالَتِيْ ثَلَاثًا فَاَرَادَتْ اَنْ تَجُدَّ نَخْلَهَا فَزَجَرَهَا رَجُلٌ اَنْ تَخْرُجَ فَاَتَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَلٰى فَجُدِّيْ نَخْلَكِ فَاِنَّهٗ عَسٰى اَنْ تَصَدَّقِيْ اَوْ تَفْعَلِيْ مَعْرُوْفًا۔ (رواه مسلم)

3327. Sayyiduna Jabir رضی اللہ عنہ narrated that his maternal aunt was divorced with three pronouncements (so she restrained herself in the *iddah*). She intended (one day) to cut down dates from her palm trees. But, one man forbade her to go out. So, she came to the Prophet صلی اللہ علیہ وسلم (and told him about it). He said, "Of course, cut down dates from your palm trees because you may perhaps make a sadaqah (charity) (and give them in charity) , or perform a kind deed."[3]

COMMENTARY: The prophet صلی اللہ علیہ وسلم meant to say that if the dates were enough to attract zakah (Annual due charity), then 'you will pay their zakah (Annual due charity). If

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[1] Bukhari # 5323, 5324, 5325 Muslim # 54-1471, Abu Dawud # 2292.

[2] Baghawi in Sharh in *Sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* # 2384.

[3] Muslim # 55-1483, Abu Dawud # 2297, Nasa'i # 3550, Ibn Majah # 2034, Darimi # 2288.

they are below the nisab, then 'you will show kindness to your neighbour and the poor by given them optional sadaqah (charity),' or 'you will present them as gifts to them.'
In other words, if she were not to give the sadaqah (charity), then it was not allowed to her to go out of the house.
Imam Nawawi رحمه الله said that a woman who observes *iddah* after being divorced wit h three pronouncements is allowed to go out of the house to attend to any need.
The ruling of the Hanafis in this regard will be mentioned against the hadith of Sayyidah Umm Atiyah رضى الله عنها (hadith # 3331).

PREGNANT WOMAN'S *IDDAH*

(٣٣٢٨) وَعَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ أَنَّ سُبَيْعَةَ الْأَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ فَجَاءَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنَتْهُ أَنْ تَنْكِحَ فَأَذِنَ لَهَا فَنَكَحَتْ۔ (رواه البخاری)

3328. Sayyiduna Al-Miswar ibn Makhramah رضى الله عنه narrated that some nights after the death of her husband, Sayyidah Sabi'ah Al-Aslamiyah رضى الله عنها gave birth to a child. After that, she went to the Prophet صلى الله عليه وسلم and sought his permission to marry. He gave her permission and she married.[1]

COMMENTARY: Sayyidah Sabi'ah Al-Aslamiyah was pregnant when her husband died. However, a few days thereafter, she gave birth to a child.
The Prophet صلى الله عليه وسلم gave her permission to marry again when she sought his permission.
The ulama (Scholars) say that when a woman is pregnant and her husband dies or divorces her, then the *iddah* is over the moment she gives birth to a child. She is then at liberty to marry, if she so desires. In fact, this may happen shortly after her husband's death or his divorcing her.

COLLYRIUM MUST NOT BE APPLIED DURING *IDDAH*

(٣٣٢٩) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ إِنَّ بِنْتِيْ تُوُفِّيَ عَنْهَا زَوْجُهَا وَقَدِ اشْتَكَتْ عَيْنُهَا أَفَنَكْحُلُهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا مَرَّتَيْنِ أَوْثَلَاثًا كُلُّ ذٰلِكَ يَقُوْلُ لَا ثُمَّ قَالَ إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِيْ بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ۔ (متفق علیه)

3329. Sayyidah Umm Salamah رضى الله عنها narrated that a woman came to the Prophet صلى الله عليه وسلم and said, "O Messenger of Allah, my daughter! Her husband has died (so that she is observing the *iddah*) and her eyes ache. May we apply collyrium to it?" He said, "No!" - twice or thrice (on her repeated asking) , "No" each time. Then he exclaimed, "That is merely for four months and ten days while, indeed, during the jahiliyah (ignorance period). One of you could throw away the piece of dung only after one year had passed."[2]

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[1] Bukhari # 5320, Nasa'i # 3506, Ibn Majah # 2029, Musnad Ahmad 4. 327.

[2] Bukhari # 5336, Muslim # 1488, Abu Dawud # 2299, Nasa'i # 3138, Ibn Majah # 2084, (The Arabic copy of Mishkat has the words at the end (بعدلات زوجها) (After the death of her husband).

COMMENTARY: Imam Ahmad رحمه الله hold that a woman who observes the *iddah* may not apply collyrium, if the *iddah* is after her husband's death – not even if her eyes ache and not for adornment.

Imam Abu Hanifah رحمه الله and Imam Maalik رحمه الله hold that if there is a compulsion, like an ailment, then it is allowed to apply collyrium.

Imam Shafi'I رحمه الله holds that when there is some trouble in the eyes, a woman may apply collyrium in her eyes at night but clean it off during the day.

The Hanafis say about this hadith that this woman had pretended that her eyes pained. Actually, she wished to grace herself with collyrium and the Prophet صلى الله عليه وسلم know the facts, so he disallowed her.

In pre-Islamic days, when a man died, his wife was consigned to a narrow and dark cell. She wore very rough, coarse clothing and could use no kind of make up, not even perfume. When, after one year, the day of her release arrived, a donkey, a goat or any other animal or a bird was brought to her and she scratched her vagina with one of these animals or birds. Then she was brought out of the cell and she was handed over some dung which she had to throw away that marked the end of her *iddah*.

So, considering that, the *iddah* in Islam is meager.

MOURNING DURING *IDDAH*

(٣٣٣٠) وَعَنْ أُمِّ حَبِيْبَةَ وَزَيْنَبَ بِنْتِ جَحْشٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اَنْ تُحِدَّ عَلٰى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ اِلَّا عَلٰى زَوْجٍ اَرْبَعَةَ اَشْهُرٍ وَعَشْرًا۔ (متفق عليه)

3330. Sayyiduna Umm Habibah رضى الله عنها and Sayyidah Zaynab bint Jahsh رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "It is not lawful for the woman who believes in Allah and the Last Day that she should mourn for more than three nights over any one who has died, except over husband for four months and ten days."[1]

COMMENTARY: To mourn is to abstain from adorning oneself, applying perfume, collyrium, etc. It is not allowed to mourn for anyone, other than a husband, for more than three days. A woman must, however, mourn for her husband for four months and ten days, that is, during the *iddah (waiting period)*, it being *wajib (obligatory)* on her.

Most scholars say that a woman's *iddah (waiting period)* begins with her husband's death. Sayyiduna Ali رضى الله عنه however, said that *iddah (waiting period)* will commerce when a woman learns of her husband's death.

Accordingly, if a woman's husband dies and she does not know of it so that four months and ten day s go by too, then the majority of the ulama (Scholars) hold that her *iddah (waiting period)* is over. However, according to what Sayyiduna Ali رضى الله عنه says, her *iddah (waiting period)* will not have been observed at all. Rather, when she learns of his death, it will commence and last for four months and ten days from that time.

(٣٣٣١) وَعَنْ أُمِّ عَطِيَّةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُحِدُّ امْرَأَةٌ عَلٰى مَيِّتٍ فَوْقَ ثَلَاثٍ اِلَّا عَلٰى زَوْجٍ اَرْبَعَةَ اَشْهُرٍ وَعَشْرًا وَلَا تَلْبَسُ ثَوْبًا مَصْبُوْغًا اِلَّا ثَوْبَ عَصْبٍ وَلَا تَكْتَحِلُ وَلَا تَمَسُّ طِيْبًا اِلَّا اِذَا

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[1] Bukhari # 5334, Muslim # 58-486, Abu Dawud # 2999, Tirmidhi # 1196, Nasa'i # 3537, Darimi # 2284, Muwatta Maalik # 101 (Talaq).

طَهُرَتْ نُبْذَةً مِنْ قُسْطٍ اَوْ اَظْفَارٍ۔ متفق علیه وزاد ابوداؤد وَلَا تَخْتَضِبُ۔

3331. Sayyidah Umm Atiyah رضی اللہ عنہا narrated that Allah's Messenger said, "A woman must not observe mourning for a dead person more than three days, except for a husband for (whom she must mourn for) four months and ten days. And, she must not wear (during these day s of *iddah (waiting period)*) any dyed garment other than 'asb nor apply collyrium not touch perfume, except, when she is purified (from menses). Some qust or azfar." Abu Dawud adds: "And not apply henna."[1]

COMMENTARY: Dyed garments are those that are dyed in bright colours and are very showy - of Saffron, Safflower, r ed-dyed, etc. Those are generally worn to adorn oneself. But, if a woman does not have any other garment then she may wear these colours because she has to over her body anyway At any rate she must not use them to adorn herself 'Asb was a particular kind of clock during those days. It was from Yemen. The cloth was dyed before being woven. It was dyed in Safflower so that it turned red and had white stripes because the portion that was fastened at an end before being dyed turned white. So, this kind of dyed garment is allowed to the woman in her *iddah (waiting period).*

If a cloth is dyed after being woven then it turns into bright red safflower and it is disallowed by Shari'ah (divine law).

Ibn Hammam رحمہ اللہ says that our (Hanafi) Ulama (Scholars) say that for a woman observing the *iddah (waiting period),* it is not proper to wear the asb too.

Imam Shafi'I رحمہ اللہ says that she is allowed to wear it (asb) whether it is thick or fine.

Imam Maalik رحمہ اللہ permits thick asb but not fine asb.

The different opinions of the scholars about applying collyrium have been presented in a commentary against the hadith of Sayyidah Umm Salamah رضی اللہ عنہا (# 3329)

Ibn Hammam رحمہ اللہ that (according to the Hanafis) a woman observing idah may apply collyrium when it is absolutely unavoidable but not otherwise.

Qut, and azfar are perfumes of a kind. Qust is costus or an aromatic wood - awd or aloes wood. Generally, woman and children use it as incense. Kirmani said that qust is awd hindi. Azfar is a perfume.

In those days, women used both these perfumes after purifying themselves from menstruation, to remove the bad odour. Thus, the Prophet صلی اللہ علیہ وسلم allowed such a woman to use it on purifying herself but apart from that a woman observing *iddah (waiting period)* is disallowed to use these perfumes.

MOURNING: This hadith says that it is *wajib (obligatory)* for the woman observing the *iddah (waiting period)* on the death of her husband to keep in mourning. The ulama (Scholars) are unanimous about it, but their opinion differ on the nature of the mourning.

Imam Shafi'I رحمہ اللہ and the majority of the ulama (Scholars) say that it is *wajib (obligatory)* on every woman who is in *iddah (waiting period)* to mourn her husband after his death. This applies to every woman with whom he did have sexual intercourse or did not have it whether she is minor or major, virgin or not, freewoman or slave girl, Muslim or infidel.

Imam Abu Hanifah رحمہ اللہ said that mourning is not *wajib (obligatory)* on seven kinds of women. According to Durr ul Mukhtar, they are:

(i) a disbelieving woman,

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[1] Bukhari # 5341, Muslim # 66-938, Abu Dawud # 2302, Nasa'i # 3536, Musnad Ahmad 5. 85

(ii) an insane woman,
(iii) a minor,
(iv) an umm walad who is in *iddah (waiting period)* because her master has set her free, or he has died,
(v) a woman whose marriage was invalid (so observes the *iddah (waiting period)*) ,
(vi) a woman with whom a stranger had sexual intercourse out of doubt (or by mistake) taking her to be his wife.
(vii) a woman who observes talq raj'I (revocable divorce).

OTHER THAN HUSBAND: As mentioned in the hadith, a woman is not permitted to mourn any man other than her husband more than three days, Besides, even these many days, it is merely permitted but not *wajib (obligatory)* to mourn him for three days. Moreover, if her husband does not permit her in mourn any man even the three days, then he has a right to do so because a wife's adornment is for her husband only. If she does not abandon mourning and does not adorn herself when he asks her to do that, hen he is allowed to beat her because if she mourns, the husband's right is ignored.

COMMANDS & RULINGS FOR MOURNING: As for a woman who is divorced with a talaq raj'I (revocable divorce) , her *iddah (waiting period)* is merely to confine herself at home for the specified period and not marry any other man. She may adorn and beautify herself.

The woman who is adult and sane and a Muslim must confine herself in her house all through her *iddah (waiting period)*, not contract another marriage and not beautify herself, if she has been divorced by three pronouncements, or one talaq ba'in (irrevocable and final divorce) , or their marriage breaks in some way or other, or her husband dies. All the things mentioned here (for her not to do) are forbidden to her.

Mourning is to not beauty and to don dirty clothing.

These things are forbidden to a woman during her *iddah (waiting period)* till it lasts: applying perfume, wearing jewelery and ornaments and flowers, applying collyrium, eating betel leaves to redden the lips, rubbing red lead to darken the lips, applying oil to hair, combing hair, applying henna, donning nice garment and dyed, silken and bright clothing.

However, when there is a dire need, or it is unavoidable, then there is no harm if any of these things is done. If she has a headache and it is necessary to apply hair oil then she may do so but should not use perfumed hair oil. In the same way, she may apply collyrium when her eyes ache.

If any woman's marriage was not valid and was annulled, or her husband dies, then it is not *wajib (obligatory)* for this woman to go into mourning.

If a woman observed *iddah (waiting period)* on being set free, like an umm walad whose master sets her free so she confines herself in an *iddah (waiting period)*, then it is not *wajib (obligatory)* on her to mourn.

If an woman observes *iddah (waiting period)*, then it is not allowed to send her proposal of marriage. But, it is allowed to make a reference to it, like saying. "I wish to marry her," provided the woman is observing the *iddah (waiting period)* for death of her husband. But, if have *iddah (waiting period)* follows a divorce then it is not allowed to even make a hint of one's desire to marry her.

A woman who observes an *iddah (waiting period)* following a divorce is never permitted to go out of her house, at all. But, she whose *iddah (waiting period)* follows her husband's death may go out of the house during the day and up to same of the night, she must not spend

the night anywhere other than her house.
A female slave is allowed to go out of the house to attend to her master's work.
The woman who observes the *iddah (waiting period)* must spend the days of her *iddah (waiting period)* in the same house where she was residing at the time of annulment (of marriage) , divorce or death of her husband. However, if she is forced to vaccate the house or there is fear losing her property in that house or the house is likely to collapse, or she is unable to pay the rent of the house - then, in these cases, it is allowed to spend the *iddah (waiting period)* in another house.
There is no harm if husband and wife stay in he same house even of she is observing *iddah (waiting period)* after talaq ba'in (irrevocable divorce), provided they are separated by a screen. If the husband is a sinner and an unreliable man or the house is small, then the woman may shift from the house, though it is preferable for the husband to move to another house. If the two of them, when staying in the same house, keep a reliable woman with them who is capable of keeping them apart then it is very good.
If husband and wife are travelling together and he divorces her during the journey (a talaq ba'in or with three pronouncements of divorce) or he dies and her home town is at a distance of less than three days journey which is called a Shari'ah (divine law) journey) , then she may return to her home town. However, if her place is at a distance of three day s journey or more than that, but her destination (where they had intended to go when they began their journey) is at a shorter distance then she must go to the destination instead of going to her home town. In both these options, her guardian may or may not be with her. The better course, in any case, would be for the woman, if she is in a city at the time of divorce or widowhood, not to depart from it without spending her *iddah (waiting period)* there. If she departs then it is imperative that she has a mahram with her.
However, the sahibayn, meaning Imam Abu Yusuf and Imam Muhammad رحمه الله contend that if she has a mahram with her, then she may depart from there even before her *iddah (waiting period)*.

SECTION II اَلْفَصْلُ الثَّانِي

NOT ALLOWED TO MOVE UNNECESSARILY DURING *IDDAH (WAITING PERIOD)*

(٣٣٣٢) وَعَنْ زَيْنَبَ بِنْتِ كَعْبٍ اَنَّ الْفُرَيْعَةَ بِنْتَ مَالِكِ بْنِ سِنَانٍ وَهِيَ اُخْتُ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ اَخْبَرَتْهَا اَنَّهَا جَاءَتْ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَسْاَلُهُ اَنْ تَرْجِعَ اِلٰى اَهْلِهَا فِيْ بَنِيْ خُدْرَةَ فَاِنَّ زَوْجَهَا خَرَجَ فِيْ طَلَبِ اَعْبُدٍ لَهُ اَبَقُوْا فَقَتَلُوْهُ قَالَتْ فَسَاَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اَرْجِعَ اِلٰى اَهْلِيْ فَاِنَّ زَوْجِيْ لَمْ يَتْرُكْنِيْ فِيْ مَنْزِلٍ يَمْلِكُهُ وَلَا نَفَقَةٍ فَقَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَعَمْ فَانْصَرَفْتُ حَتّٰى اِذَا كُنْتُ فِي الْحُجْرَةِ اَوْ فِي الْمَسْجِدِ دَعَانِيْ فَقَالَ اُمْكُثِيْ فِيْ بَيْتِكَ حَتّٰى يَبْلُغَ الْكِتَابُ اَجَلَهُ قَالَتْ فَاعْتَدَدْتُ فِيْهِ اَرْبَعَةَ اَشْهُرٍ وَعَشْرًا۔ (رواه مالك والترمذى وابوداؤد والنسائى وابن ماجة والدارمى)

3332. Sayyidah Zaynab bint رضى الله عنها Ka'b reported that Sayyidah Fari'ah bint Maalik ibn Sinan رضى الله عنها the sister of Abu Sa'eed Khudri رضى الله عنه informed her: I went to Allah's Messenger صلى الله عليه وسلم t o ask him whether I could return to my family, the Banu Khudrah (to spend my *iddah (waiting period)* with them)

because my husband had gone to search for his runaway slaves but they had killed him. So, I asked Allah's Messenger صلى الله عليه وسلم if I may return to my folk, for, my husband had not left me in a house belonging to him and he had not left any sustenance. Allah's Messenger صلى الله عليه وسلم said, "Yes," So, I went back but while I was yet in the courtyard of the room or the mosque, he called me back and said, "Stay in your home till the prescribed period (*iddah (waiting period)*) is over." So, I (obey his command and) observed the *iddah (waiting period)* in it for four month and ten days.[1]

COMMENTARY: This hadith emphasizes that a woman observing the *iddah (waiting period)* must not move from one house to another.

Shaykh us *Sunnah (Prophet's* صلى الله عليه وسلم *practice)* has it that the ulama (Scholars) differ on whether it is necessary *iddah (waiting period)* after her husband's death to stay in the house of her husband, or not.

Imam Shafi'I رحمه الله gave two verdicts, the more correct of which says that it is necessary for her to stay in her husband's house.

Sayyiduna Umar رضى الله عنه Uthman رضى الله عنه, Abdullah ibn Mas'ud رضى الله عنه and Abdullah ibn Umar رضى الله عنه also held this opinion. They cite this very hadith. The Prophet صلى الله عليه وسلم first permitted Sayyidah Fari'ah رضى الله عنها to move to another house, but then he forbade her to do so and commanded her to spend the *iddah (waiting period)* in her husband's house. In other words, he abrogated his first approval.

The second verdict of Imam Shafi رحمه الله is that a woman who observes *iddah (waiting period)* for the death of her husband need stay in the same house. Rather, she may spend the *iddah (waiting period)* wherever she likes. This is also the opinion of Sayyiduna Ali رضى الله عنه. Ibn Abbas رضى الله عنه and Sayyidah Ayshah رضى الله عنها. They rely on the permission that the prophet صلى الله عليه وسلم had first granted to Sayyidah 'Fari'ah رضى الله عنها.The second revised command that he gave was of the kind of recommendation.

The ruling of Imam Abu Hanifah رحمه الله will be presented, insha Allah in the chapter on an-Nafaqat in its Introduction (Chapter XVIII).

NO ADORNMENT DURING *IDDAH (WAITING PERIOD)*

(٣٣٣٣) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ دَخَلَ عَلَيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ تُوُفِّيَ اَبُوْسَلَمَةَ وَقَدْ جَعَلْتُ عَلَيَّ صَبِرًا فَقَالَ مَا هٰذَا يَا اُمَّ سَلَمَةَ قُلْتُ اِنَّمَا هُوَ صَبِرٌ لَيْسَ فِيْهِ طِيْبٌ فَقَالَ اِنَّهُ يَشُبُّ الْوَجْهَ فَلَا تَجْعَلِيْهِ اِلَّا بِاللَّيْلِ وَتَنْزَعِيْهِ بِالنَّهَارِ وَلَا تَمْتَشِطِيْ بِالطِّيْبِ وَلَا بِالْحِنَّاءِ فَاِنَّهُ خِضَابٌ قُلْتُ بِاَيِّ شَيْءٍ اَمْتَشِطُ يَا رَسُوْلَ اللّٰهِ؟ قَالَ بِالسِّدْرِ تُغَلِّفِيْنَ بِهٖ رَاسَكِ۔ (رواه ابوداؤد والنسائی)

3333. Sayyidah Umm Salamah رضى الله عنها narrated: Allah's Messenger صلى الله عليه وسلم paid me a visit when Abu Salamah رضى الله عنه (my first husband) died. (I was observing the *iddah (waiting period)*.) I had applied on my ace (the juice of) aloes. He asked, "O Umm Salamah, what is it?" I submitted, "It is only (juice of) aloes and it has no

[1] Tirmidhi # 1204, Abu Dawud # 2300, Nasa'i # 3532 (or 3537) , Ibn Majah # 2031, Maalik Muwatta # 87 (Talaq) , Darimi # 2287.

scent in it." He said, "But, it brightens the face, so (if you must, then) apply it at night only and wipe it off at day time (because it gives an impression of adornment. Do not comb yourself with scent or with henna, for it is a dye (of red colour)." I submitted, "With what may I comb myself, O Messenger of Allah?" (How may I clean my hair?" He said, "With lote-tree leaves and smear your head with them generously (encasing them as though with a cover)."[1]

COMMENTARY: While the ulama (Scholars) are u nanimous that a woman observing *iddah (waiting period)* is not allowed to use scented hair oil, they differ on the use of plain, un perfumed oil, like olive oil and sesame seed.

Imam Abu Hanifah رحمه الله and Imam Shafi'I رحمه الله disallow oil of all kinds, perfumed or not perfumed. However, they relax the prohibition when it becomes absolutely necessary.

Imam Maalik رحمه الله Imam Ahmad رحمه الله and the Zawahir (or Zuhiris) hold that a woman observing *iddah (waiting period)* is allowed to use un perfumed oil.

(٣٣٣٤) وَعَنْهَا عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُتَوَفّٰى عَنْهَا زَوْجُهَا لَا تَلْبَسُ الْمُعَصْفَرَ مِنَ الثِّيَابِ وَلَا الْمُمَشَّقَةَ وَلَا الْحُلِيَّ وَلَا تَخْتَضِبُ وَلَا تَكْتَحِلُ۔ (رواه ابوداؤد والنسائی)

3334. Sayyidah Umm Salamah رضی الله عنها narrated that the Prophet صلی الله علیه وسلم said, "She whose husband has died must not wear garments dyed with saffron or red ochre, nor may she wear jewellery, nor may she apply henna (on hand, feet and hair) , and collyrium (in the eyes)."[2]

COMMENTARY: If a woman wears dark black or ash coloured clothing the there is no harm in it. It is also allowed to wear garments dyed with saffron over a long period which leaves no perfume. According to the HIdayah, if this woman (observing the *iddah (waiting period)*) has some problem, like itches, lice, etc. then she is allowed to wear silk too.

SECTION III اَلْفَصْلُ الثَّالِثُ

MORE ABOUT THE *IDDAH (WAITING PERIOD)* OF THE DIVORCED

(٣٣٣٥) عَنْ سُلَيْمَانَ ابْنِ يَسَارٍ اَنَّ الْاَحْوَصَ هَلَكَ بِالشَّامِ حِيْنَ دَخَلَتِ امْرَاَتُهُ فِي الدَّمِ مِنَ الْحَيْضَةِ الثَّالِثَةِ وَقَدْ كَانَ طَلَّقَهَا فَكَتَبَ مُعَاوِيَةُ بْنُ اَبِيْ سُفْيَانَ اِلٰى زَيْدِ بْنِ ثَابِتٍ يَسْأَلُهُ عَنْ ذٰلِكَ فَكَتَبَ اِلَيْهِ زَيْدٌ اَنَّهَا اِذَا دَخَلَتْ فِي الدَّمِ مِنَ الْحَيْضَةِ الثَّالِثَةِ فَقَدْ بَرِئَتْ مِنْهُ وَبَرِئَ مِنْهَا لَا يَرِثُهَا وَلَا تَرِثُهُ۔ (رواه مالك)

3335. Sayyiduna Sulayman ibn Yasar رضی الله عنه narrated that Al-Ahwas رضی الله عنه died in Syria and at (about) that time, his wife had begun her third menstrual discharge after he had divorced her. So, Mu'awiyah ibn Abu Sufyan رضی الله عنه wrote and asked Zayd ibn Thabit رضی الله عنه about that. Zayd رضی الله عنه wrote to him, "When she began her third menstrual bleeding, she became free from him and he became free from her. He will not inherit from her and she will not inherit from him."[3]

COMMENTARY: Sayyiduna Ahwas رضی الله عنه had divorced his wife who was observing her

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[1] Abu Dawud # 2305, Nasa'i # 3537, Muwatta Maalik # 108 (Talaq).

[2] Abu Dawud # 2304, Nasa'i # 3535, Musnad Ahmad 6-302.

[3] Muwatta Maalik # 56 (Talaq) – 29. 21-56.

iddah (waiting period) after that. When her third menstrual period began, Ahwas رضى الله عنه died and otherwise she ought to have observed the *iddah (waiting period)* for four months and ten days on his death. So, Mu'awiyah رضى الله عنه sought counsel from Zayd ibn Thabit رضى الله عنه on whether she would inherit from her husband or not.

Zayd رضى الله عنه replied that when the third menstruation began, her relationship with him terminated the moment the observed blood of her third period and she was liberated from the restrictions of marriage. She was not liable to observe *iddah (waiting period)* on his death because either her *iddah (waiting period)* on her divorce had been observed for most of its period or the third (and final) menstruation had begun, and so her *iddah (waiting period)* was presumed to be over. Hence, if the man alive, he would not have been her heir when the *iddah (waiting period)* was over, so too when he has died, she cannot inherit him.

Mu'awiyah's رضى الله عنه intention was

(i) either to know if the woman would inherit from Ahwas رضى الله عنه or not,

(ii) or, to know if the woman should finish her *iddah (waiting period)* when her third menses commenced or she was bound to begin her *iddah (waiting period)* for the man's death

Mulla Ali Qari رحمه الله cites Teebi رحمه الله as saying that this hadith establishes the meaning of (قروء) (Quru) in the verses (2: 228).

وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْءٍ۔ (البقرة ٢: ٢٢٨)

{Divorced woman shall keep themselves waiting for three periods....} (2: 228)

Teebi رحمه الله says that Quru means 'purity' (In other words, he claims that the Shafi'I interpretation is correct that the *iddah (waiting period)* of a divorced woman is not three menstrual periods, but three purifications after menses.

However, the ruling given was by a sahabi, Zayd ibn Thabit رضى الله عنه. Moreover, his opinion differs at another place when he says that the *iddah (waiting period)* of a female slave is two menstruations.

Besides, it is also not known definitely whether Mu'awiyah رضى الله عنه abides by Zayd's رضى الله عنه verdict, or not

The Hanafis say that the ruling (as per the verse) (للله مرءة) is three periods of menstruations). The righteous caliphs and most of the sahabah (Prophet's Companions) رضى الله عنهم had the same opinion. Thirteenof the sahabah (Prophet's Companions) رضى الله عنهم used to say that unless a woman is not purified from the third menses, the man (her husband) has more right over her. (Hence, the *iddah (waiting period)* is completed only after she purifies from her third menses since she was divorced, and the relationship of the man with her snaps completely.)

This establishes that (قروء) (quru) means menstruation.

Mulla Ali Qari has written about it in detail in his book (Mirqat). He has presented many argument of the Hanafis.

THE *IDDAH (WAITING PERIOD)* OF THE DIVORCED

(٣٣٣٦) وَعَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ اَيُّمَا امْرَأَةٍ طُلِّقَتْ فَحَاضَتْ حَيْضَةً اَوْحَيْضَتَيْنِ ثُمَّ رُفِعَتْهَا حَيْضَتُهَا فَاِنَّهَا تَنْتَظِرُ تِسْعَةَ اَشْهُرٍ فَاِنْ بَانَ بِهَا حَمْلٌ فَذٰلِكَ وَاِلَّا اعْتَدَّتْ بَعْدَ التِّسْعَةِ الْاَشْهُرِ

ثُمَّ حَلَّتْ۔ (رواه مالك)

3336. Sayyiduna Sa'eed ibn al-Musayyib رضی اللہ عنہ narrated that Sayyiduna Umar ibn al-Khattab رضی اللہ عنہ said, "If a woman who is divorced experiences one or two menstrual periods and after that stops menstruating then she must wait nine months. If it is clear that she is pregnant, then the command is obvious (that *iddah (waiting period)* would end with the birth of child). If not, she must observe an *iddah (waiting period)* of three months after the nine months. Thereafter, she is free to marry."[1]

CHAPTER - XVII

ISTIBRA : LETTING A NEW ACQUIRED SLAVE WOMAN PURIFY FROM ONE MENSTRUATION, OR BEAR A CHILD

بَابُ الْاِسْتِبْرَاءِ

In Shari'ah (divine law) istibra is 'the purification of the womb.' When a man receives a female slave by purchasing her or through inheritance or gift, then he is forbidden to have sexual intercourse with her, touch her, kiss her or do any such thing to her. This is observed till her womb is known to be void of pregnancy. And, this is ascertained when she gets one menstruation. Experiencing this menstruation is called istibra of the womb. This definition will apply only when the woman gets menstruation.

If the woman does not experience menses then istibra is to let one month pass, or, if one is pregnant then istibra is when she bears a child.

Istibra is necessary in all conditions. She may be a virgin, on may have bought her from a woman or a man, or he may have received her as an inheritance from minor but intibra is necessary in all these cases. ON the face of it an analogical analysis suggests that istibra should not be necessary in these cases, because the wisdom behind it is that the womb should be free of any one else's sperm so that it may not combine with the other man's sperm and make the parentage doubtful. In all the foregoing cases, there is no possibility of the sperm of any one else being in the womb.

However, analogy must be ignored against text (of hadith). This is done here.

The Prophet صلی اللہ علیہ وسلم had said about the female slave taken captive in the Battle of Awtas. "Beware! Do not have sexual intercourse with a pregnant slave woman till she gives birth to her child. And, do not indulge in a sexual relationship with one who is not pregnant till she gets one menstruation." Clearly, there will have been among the slave women virgins and those like them, not liable to be carrying someone's sperm. This is why analogy is ignored and in there (safe) case too istibra is made *wajib (obligatory)*.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

ACCURSED IS HE WHO FORGOES ISTIBRA & COHABITS WITH SLAVE GIRL

(٣٣٣٧) عَنْ اَبِي الدَّرْدَاءِ قَالَ مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِامْرَأَةٍ مُجِحٍّ فَسَأَلَ عَنْهَا فَقَالُوْا اَمَةٌ لِفُلَانٍ قَالَ

أَيُلِمُّ بِهَا قَالُوْا نَعَمْ قَالَ لَقَدْ هَمَمْتُ اَنْ اَلْعَنَهُ لَعْنًا يَدْخُلُ مَعَهُ فِيْ قَبْرِهٖ كَيْفَ يَسْتَخْدِمُهُ وَهُوَ لَا يَحِلُّ لَهُ اَمْ

[1] Muwatta Maalik # 70 (Talaq)

كَيْفَ يُوَرِّثُهُ وَهُوَ لَا يَحِلُّ لَه۔ (رواه مسلم)

3337. Sayyiduna Abu Ad-Darda رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم passed by a woman who was in a very advanced state of pregnancy. He asked about her and they said to him that she was the female slave of a certain man. He asked, "Does he have sexual intercourse with her?" They said, "Yes!" He said, "Indeed, I had resolved to invoke on him a curse that would go with him inside his grave. How will he get the child to serve him when it is not lawful to get him to serve him (or make him a slave) ? Or, how will he make him on their when it is not lawful for him (to make another's son an heir)?"[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم had intended to invoke a curse on that man because he had sexual intercourse with a female slave whom he had acquired while she was pregnant. He had dropped istibra though it is *fard (compulsory).*

When the female slave bears a child, there could be two possibilities.

(i) The child would belong to the previous owner who had cohabited with her and sold her. So he would make another's child his heir if he acknowledge his parenthood. Or

(ii) The child would belong to him and he might not accept him as his own and make his own child his slave.

Making another's child one's heir is unlawful and deserves curse.

So, too, making one's own child a slave deserves curse.

Hence, istibra is very essential.

SECTION II اَلْفَصْلُ الثَّانِي

ISTIBRA' SHOULD NOT BE IGNORED BEFORE APPROACHING SLAVEGIRL

(٣٣٣٨) عَنْ اَبِي سَعِيْدِ الْخُدْرِيِّ رَفَعَهُ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيْ سَبَايَا اَوْطَاسٍ لَا تُوْطَأُ حَامِلٌ حَتّٰى تَضَعَ وَلَا غَيْرُ ذَاتِ حَمْلٍ حَتّٰى تَحِيْضَ حَيْضَةً۔ (رواه احمد وابوداؤد والدارمی)

3338. Sayyiduna Abu Sa'eed al-Khudri رضی اللہ عنہ narrated in a marfu manner that the Prophet صلی اللہ علیہ وسلم said about the (female) captives of (the battle of) Awtas, "Sexual intercourse may not be had with a pregnant woman till she gives birth to a child and not with one who is not pregnant till she has experienced one menstrual period."[2]

COMMENTARY: If a woman is not pregnant and also does not get menstruation, then istibra in her case is to abstain from approaching her for one month.

If a female slave is acquired while she gets menstruation then this discharge will not be counted but the next complete menstruation will be reckoned.

According to this hadith, if a female slave goes to new owners then it makes istibra *Wajib (obligatory)*. All the four imams hold this contention.

Also, if a female captive is brought from enemy land and she is a disbeliever then her previous marriage is annulled. This is an absolute ruling and applies even if their husbands are not with them. This is to what Imam Shafi'I رحمہ اللہ and Imam Maalik رحمہ اللہ subscribe, but

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[1] Muslim # 139-1441, Abu DAwud # 2156, Darimi # 2478, Musnad Ahmad 6-446.

[2] Abu Dawud # 21`57, Musnad Ahmad 3-62.

Imam Abu Hanifah رحمه الله says that if both husband and wife are taken captives then their marriage remains intact.

(٣٣٣٩) وَعَنْ رُوَيْفِعِ بْنِ ثَابِتٍ الْاَنْصَارِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ لَا يَحِلُّ لِامْرِئٍ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اَنْ يَسْقِيَ مَاءَهُ زَرْعَ غَيْرِهٖ يَعْنِيْ اِتْيَانَ الْحُبَالٰى وَلَا يَحِلُّ لِامْرِئٍ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اَنْ يَقَعَ عَلَى امْرَأَةٍ مِنَ السَّبْيِ حَتّٰى يَسْتَبْرِءَهَا وَلَا يَحِلُّ لِامْرِئٍ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اَنْ يَبِيْعَ مَغْنَمًا حَتّٰى يُقْسَمَ۔ رَوَاهُ اَبُوْدَاوٗدَ وَرَوَاهُ التِّرْمِذِيُّ اِلٰى قَوْلِهٖ زَرْعَ غَيْرِهٖ۔

3339. Sayyiduna Ruwayfi ibn Thabit رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said on the day of Hunayn, "It is not lawful for a man who believes in Allah and the Last Day to water another's form (meaning to have sexual intercourse with a woman, who is pregnant with another man's sperm). It is not lawful for a man who believes in Allah and the Last Day to have a sexual intercourse with a captive woman (taken captive in battle with the disbelievers) till she has had one menstruation (or till one month has passed and he has observed the istibra). It is not lawful for a man who believes in Allah and the Last Day to sell the booty till it is divided."[1]
(Tirmidhi has it till 'to water another's form.')

SECTION III اَلْفَصْلُ الثَّالِثُ

ISTIBRA' FOR FEMALE SLAVE WHO IS PREGNANT

(٣٣٤٠) عَنْ مَالِكٍ قَالَ بَلَغَنِيْ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُ بِاسْتِبْرَاءِ الْاِمَاءِ بِحَيْضَةٍ اِنْ كَانَتْ مِمَّنْ تَحِيْضُ وَثَلَاثَةِ اَشْهُرٍ اِنْ كَانَتْ مِمَّنْ لَا تَحِيْضُ وَيَنْهٰى عَنْ سَقْيِ مَاءِ الْغَيْرِ۔

3340. Imam Maalik رحمه الله reported that he learnt that Allah's Messenger صلى الله عليه وسلم often commanded that istibra should be observed for female slaves (refraining from sexual intercourse with them) till they had had a menstrual discharge if they were among those who experienced menstruation, or till three months had passed if they were among those who did not get menses. And, he often forbade that one should water another's water (by mixing with it).[2]

COMMENTARY: The last words imply that istibra should be observed with a pregnant female slave too. If one acquired a female slave who is pregnant, then sexual intercourse should not be had with her till she gives birth to her child so that one's sperm does not adulterate another man's that lies in her womb.

The ulama (Scholars) agree about a female slave who does not get menstruation, her istibra is that sexual intercourse must be had with her not before she had been in one's possession for one month or more. However, some people go by this hadith and say that her istibra is to wait for three months or more before having sexual intercourse with her.

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[1] Tirmidhi # 1131, Abu Dawud # 2158, Musnad Ahmad 4-108.

[2] Razin.

IS ISTIBRA *WAJIB (OBLIGATORY)* FOR A VIRGIN

(٣٣٤١) وَعَنِ ابْنِ عُمَرَ اَنَّهُ قَالَ اِذَا وُهِبَتِ الْوَلِيْدَةُ الَّتِي تُوْطَأُ اَوْبِيْعَتْ اَوْ اُعْتِقَتْ فَلْتَسْتَبْرِأْ رَحْمَهَا بِحَيْضَةٍ وَلَا تَسْتَبْرِءُ الْعَذْرَاءُ رَوَاهُمَا رَزِيْنٌ۔

3341. Sayyiduna Ibn Umar رضی اللہ عنہ said that when a slave girl with whom sexual intercourse was possible, was given as a gift, or sold, or set free, she must observe istibra (by waiting till she experiences one menstruation and clear her womb thereby). However, a virgin need not observe an istibra (to cleanse her womb).[1]

COMMENTARY: Ibn Shurayh رحمہ اللہ goes by this hadith and maintains that istibra is not *wajib (obligatory)* with a virgin female slave. However, the majority of the ulama (Scholars) say that istibra must be observe with her too, as a *wajib (obligatory)*. The command that the Prophet صلی اللہ علیہ وسلم had given at the Battle of Awtas about observing istibra with female captives was absolute. The virgins were not excluded from that command.

IDDAH (WAITING PERIOD) **OF UMM WALAD:** The compiler of the Hidayah has written that the umm Walad whose master has died or has set her free must observe an *iddah (waiting period)* till she gets three menstruations. If she does not experience menstruation then she must wait for three months.

Ibn Hamman رحمہ اللہ said that this ruling applies if that umm walad is not pregnant, or married to another man, or observes the *iddah (waiting period)* because of some other man. If she is pregnant then her *iddah (waiting period)* is till she gives birth to a child. If she is married to someone else or observes *iddah (waiting period)* because of another man then, in these cases, no question arises of her sexual relationship with her master. So when he sets her free or dies, *iddah (waiting period)* will not be *wajib (obligatory)* for her.

The Hanafis follow this ruling. Imam Shafi'I رحمہ اللہ and Imam Maalik رحمہ اللہ contend that in these cases (when her master sets her free or dies) , the *iddah (waiting period)* of the Umm walad is till she gets one menstrual discharge. Of the Hanafis Imam Muhammad agrees with them.

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[1] Razin.

CHAPTER - XVIII

MAINTENANCE & RIGHTS OF THE SLAVES (MALE OR FEMALE)

بَابُ النَّفَقَاتِ وَحَقِّ الْمَمْلُوْكِ

The word nafaqat (نفقات) is the plural of nafqah (نفقة) Nafqah is that which is spent. In the terminology of Shari'ah (divine law), nafqah includes food, clothing, residence.

The plural form has been used in the caption because there are many kinds of nafqah, like wife's nafqah, children's nafqah, parent's nafqah, and nafqah of r elatives Besides, it cover its general senses, *wajib (obligatory)* or non-*wajib (obligatory)*.

(The second portion of the caption:) 'Rights of the slaves include food and clothing, and not compelling them to do what is beyond their power and courage.

CONCERNING NAFQAH OF WIFE: The nafqah of the wife is *wajib (obligatory)* on the husband. He must provide her food, clothing and residence. It is irrespective of whether he is younger than her or older, whether she is a Muslim or an infidel. Whether she is an adult or a minor with whom sexual intercourse is not possible.

However, nafqah is *wajib (obligatory)* on the husband provided the wife has submitted herself to him in his house, or, though she has not given herself to his charge, yet there is either a right of hers (that he refuses to give) or he himself does not ask her to submit herself (to his charge) to him.

AS FRIENDS: It is proper that the husband must make his wife his intimate e friend. They must live together in close intimacy and content themselves with whatever is easily available to them. They must follow the custom of noble families whereby the husband must work for a living and the wife must take care of the house. The husband must provide the necessities according to his means. Then the wife must employ her skill to put these things to optimum benefit for the family and associated people.

UNFRIENDLY: If the couple do not see eye to eye, the wife may approach the judge or ruler to compel her husband to give her a regular allowance. He will order the husband to provide her maintenance every month, clothing twice a year. These things will be handed over to her respectively every month and every six months.

In the judge fixes a monthly allowance and the husband fails to pay every month and she demands a daily allowance, then she may demand it every evening.

STATUS: As for the standard, it depends on their status. If they are well-off then a high standard of maintenance is *wajib (obligatory)*. If they are hard pressed then the maintenance will be in keeping wit h their status. If one of them is well off and the other is hard-pressed then an average kind of maintenance is payable - such as lesser than that for the well off but more than that for the hard-pressed. However, some authorities maintain that in every case, the husband's status will be the determining factor. Maintenance allowance will be paid according to this status, irrespective of the position of the wife.

If the spouses disagree on the question of the husband's status then the wife may take the case to the judge and present her wit nesses. If he is convinced then he will judge the husband's status as claimed by the wife. If she does not present witnesses, her petition will be rejected.

SERVANT: If the wife has a servant for her and the husband is well-off, then he will

provide maintenance to his wife and to her servant too. But, if he is not well off, then he is not bound to give allowance to the servant too.

PROSPERS: If, after the judge fixes a maintenance allowance for the wife, the status of the husband improves or worsens, then the judge will review that on a petition filed by either of the spouses, and revise the allowance accordingly.

IDDAH (WAITING PERIOD): If a woman observes *iddah (waiting period)* after her husband's death then she is not entitled to a maintenance.

DISOBEYS: So, too, if a woman disobeys her husband and goes away from his house without his permission and for no reason whatsoever, then her maintenance is not *wajib (obligatory)* on the husband.

OTHER REASONS: Maintenance is not *wajib (obligatory)* on the husband for his wife
if she is in prison for non-payment of a debt, or
if she is so sick after marriage that she has not been sent to her husband's house, or
if she is such a minor that sexual intercourse cannot be had with her, or
if she departs to perform Hajj (pilgrimage) without her husband.

HAJJ (PILGRIMAGE): If a wife is accompanied by her husband for the pilgrimage then her maintenance at home is *wajib (obligatory)* on him. But the expenses of the journey and passage are not *wajib (obligatory)* on him.

ILLNESS: If a man's wife was taken ill at her parent's house and was sent to his home in that (ill) condition after their marriage, then her maintenance is not *wajib (obligatory)* on the husband. However, if a wife falls ill at her husband's house then her maintenance is *wajib (obligatory)* on him.

HOUSE: The husband must provide his wife a house suitable to live in keeping in view the demands of Shari'ah (divine law) and his own means. The house must be for her alone and his own folk or his wife's folk should not live there. If she herself wishes to live alongwith then then he is not bound to get her a separate home.

If a husband house has many rooms and he gives his wife a separate room with its own door and lock then that is enough. She has no right to ask for another room.

WIFE'S RELATIVES VISITING HER: The husband is within his rights to disallow his wife's relatives from visiting her (even her son from a previous marriage). But, he has no right to prevent her mahram relative to meet her and converse with her. He also has no right to disallow her to visit her parents once in a month and to stop them from visiting her once a month. (He may forbid mutual visits beyond once a week). He also has no right to disallow her to visit her paternal relatives or them to visit her. Once a year. (He can prevent their mutual visit beyond once a year.)

DIVORCEE: A divorced woman, in her *iddah (waiting period)* is entitled to claim from her husband maintenance and residence whet ever the kind of divorce (raji, ba'in or mughallazah) whether she is pregnant or not.

SEPARATIONS: Similarly, the husband is responsible for maintenance and lodging of a woman who observes an *iddah (waiting period)* for separation (apart from divorce) brought about because of a right of Shari'ah (divine law), but not because of disobedience, for example, an umm walad or a mudabbarah who was married to a man and was set free, and exercised her option to separate from her husband, or a minor who has been married to someone by her guardian attains majority and exercise her right to separate from her

husband. In such cases, the woman is entitled to receive maintenance and lodging.

DISOBEDIENT: If a woman observes an *iddah (waiting period)* after separation brought about because of sin or disobedience, then her husband is not responsible for her maintenance and lodging. For example, (we seek refuge in Allah) a woman apostates, or commit indecency with her husband's son because of which she stands forbidden to him by law, like having intercourse with him, touching him with lustful desire or kissing him; - these things bring about a separation between husband and .wife and she has to seclude herself in *iddah (waiting period)*, and she is not entitled to ask him for maintenance and lodging.

SIN DURING *IDDAH (WAITING PERIOD)*: If a divorced woman who observes *iddah (waiting period)* and duly receives maintenance and lodging appostates while she is in *iddah (waiting period)* then her right to maintenance and lodging ceases. And, if during her *iddah (waiting period)*, she commit indecency with her husband's son or father then she continues to be eligible for maintenance and residence provided she was not divorced with a talaq raj'I (revocable divorce) but with ba'in mughallazah (irrevocable).

MAINTENANCE OF CHILDREN: The expenses of minor children who have no personal property are to be borne by their father even if he is poor. No one else will be liable to share this responsibility with him.

SUCKLING: If a new born who has not been weaned and its mother is married to its father but does not wish to suckle it and it does suckle another woman then its mother should not be compelled to suckle her child. But, if the infant will not take another woman's milk, or there is no other wet nurse, then the mother will be compelled to suckle her child.

MOTHER WILL NOT SUCKLE: If the mother declines to suckle her child and there is a wet nurse willing to suckle the child then the father must hire her to suckle the child in the presence of its mother. The wages of the wet nurse will be paid from the child's property, if any, but if it has nothing of its own then the father will pay the wet nurse her wages

HIRING THE MOTHER: If the father hires the child's mother to suckle it and she is his wife or undergoes *iddah (waiting period)* for a revocable divorce, then this is not allowed. If she has been divorced irrevocably or absolutely then authorities differ on whether she may be hired or not during her *iddah (waiting period)*. However, on expiry of her *iddah (waiting period)*, it is allowed to hire the child's mother to suckle her. Rather, in this case, if she does not demand higher wages than other woman, then she would be stupid.

HIRING WIFE: If a man hires his wife or (divorced wife) who is in her *iddah (waiting period)* to suckle his child from his another wife then this hiring is allowed.

HELPLESS OFFSPRING: If a man' adult daughter is extremely poor and needy or an adult son handicapped and invalid, then their father is responsible for the expenses on them. The edict is given in this way. However, some people say that the father is responsible for two-thirds of their expenses and the mother for one-third of the expenses.

MAINTENANCE OF PARENTS: If one's ancestors (like, father, mother, grandfather, grandmother, so on up the ladder) are poor than the children are responsible to maintain them and bear their expenses provided they are affluent. Affluence stands for children being sufficiently well-off so that they are not eligible to receive sadaqah (charity) and zakah (Annual due charity). If both male and female offspring are well-off then the responsibility rests on both to support their forebears, equally.

NEARNESS NOT INHERITANCE: In regard to the maintenance of needy being *wajib (obligatory)*, the determining factor is nearness and wholeness but not line of inheritance. For example, if the daughter and grandson (meaning, son's son) of a poor, needy man are both rich, then maintaining him is *wajib (obligatory)* on his daughter though both of them are entitled to inheritance. Or, if the granddaughter (meaning, daughter's daughter) and brother of a needy man are rich, then his grand daughter (on his daughter's side) is bound to maintain him though only his brother is deserving of his inheritance.

MAINTENANCE OF DHAWIL ARHAM:[1] It is *wajib (obligatory)* on every rich man to provide maintenance to all his mahram relatives on his mother's side provided this relative is needy, or a minor, or a poor woman, or handicapped and helpless, or blind, or a student. Or unable to make a living because of ignorance of stupidity. If the rich man does not spend on these relatives then he must be forced to spend on these relatives then he must be forced to spend on them.

The maintenance of these relatives on the mother's side is *wajib (obligatory)* according to the amount of inheritance.

The meaning of these words 'according of amount of inheritance' is explained in this example. If a man deserves to receive maintenance because of his need and poverty from his relatives on his mother's side then he may be presumed to be dead, and his inheritance be thought to have been distributed to these heirs (relatives on mother's side) Now, whatever share of inheritance an heir is eligible to receive, he will contribute that share towards his maintenance as *wajib (obligatory)* on him. For example, Zayd is a hard passed, poor man. He has only three close relatives: one real sister, one stop sister and one half sister. It is *wajib (obligatory)* on the three sisters to provide maintenance to Zayd. They will contribute to it by dividing Zayd's total maintenance into five equal portions. Then three fifths will be the responsibility of the real sister. One fifth will be due from the step sister and one fifth from the half sister. This ratio of distribution of their responsibilities is exactly how Zayd's inheritance would go to each one of them when he dies (and if he leaves a legacy).

However, it is not necessary always to know the amount of inheritance receivable or payable. What is necessary is to be eligible and deserving to receive or pay the inheritance. Suppose that Zayd is poor and needy. He has a maternal uncle and a paternal uncle's son (cousin) both of whom are rich. It will be *wajib (obligatory)* on his maternal uncle to provide him his maintenance, not his cousin.

The maintenance of father's wife is *wajib (obligatory)* on his son. And the maintenance of the daughter in law (son's wife) is *wajib (obligatory)* on her father in law, provided his son is a minor or handicapped.

NOT RESPONSIBLE: A poor and incapacitated man is not responsible for anyone's maintenance, whether parents or uterine relatives. However, it is always *wajib (obligatory)* on him to provide maintenance to his wife and children.

DIFFERENT RELIGIONS: Maintenance is not *wajib (obligatory)* on each other if they are of different religion. However, one's wife, parents ancestors and offspring down the line, male or female, are excepted from this ruling and it is *wajib (obligatory)* to provide them maintenance in spite of different of religion.

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[1] Cognate. Relatives on the mother's side.

SON'S PROPERTY MAY BE SOLD: A handicapped or needy father may sell his son's property to get his maintenance from him, but he is not allowed to sell his immovable property, like land, gardens etc. However, he is not allowed to sell his son's movable property too if the son is in debt.

A mother I not allowed to sell any kind of her son's property, movable or immovable.

Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله hold that even a father is not allowed to sell his son's movable property.

MAINTENANCE OF MALE & FEMALE SLAVES: The master is bound to guarantee complete expenses of his slaves. This is so whether his ownership is complete, as over a slave completely subservient, or over a mudabbarah or an Umm walad, whether minor or adults, whether handicapped or sound and healthy.

If a master refuses to bear the maintenance of his slaves then they are at liberty to work and toil for their living. If they do not find a living. If they do not find a living then the judge will order their maser to sell them to others.

If anyone buy some animals but does not feed them, then he cannot be compelled by law to sell them. However, a moral pressure can be built on him to either sell the animals or feed, and look after, them.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

MAINTENANCE OF WIFE & CHILDREN

(٣٣٤٢) عَنْ عَآئِشَةَ قَالَتْ اِنَّ هِنْدًا بِنْتَ عُتْبَةَ قَالَتْ يَا رَسُوْلَ اللّٰهِ اِنَّ اَبَا سُفْيَانَ رَجُلٌ شَحِيْحٌ وَّلَيْسَ يُعْطِيْنِيْ مَا يَكْفِيْنِيْ وَوَلَدِيْ اِلَّا مَا اَخَذْتُ مِنْهُ وَهُوَ لَا يَعْلَمُ فَقَالَ خُذِيْ مَا يَكْفِيْكِ وَوَلَدَكِ بِالْمَعْرُوْفِ۔

(متفق علیه)

3342. Sayyidah Ayshah رضى الله عنها narrated that (Sayyidah) Hind bint Utbah رضى الله عنها said, "O Messenger of Allah, (my husband) Abu Sufyan is a miser. He does not give me and my son enough (towards our needs) , except what I take from him without his knowing." (She meant to ask whether she could do that) He said, "You may take from his money) what suffices you and your son and (as much as) is approved by Shari'ah (divine law)."[1]

COMMENTARY: This hadith is evidence that it is *wajib (obligatory)* to provide maintenance to the extent that it necessary.

Imam Nawawi رحمه الله said that this hadith establishes that:

(i) It is *wajib (obligatory)* on man to provide maintenance to his wife and (such) minor children (who have no personal property).

(ii) Maintenance should be to the extent of what is necessary.

(iii) It is allowed to listen to a stranger woman while issuing an edict and enforcing a command of Shari'ah (divine law).

(iv) It is permitted to say something about another person which he may not be pleased to hear, provided it is done to find out a solution or an edict.

(v) If anyone has a monetary demand on another and he does not pay it, then the

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[1] Bukhari # 5364, Muslim # 7-1714, Abu Dawud # 2259, Ibn Majah # 2293.

claimant is allowed to take from that person's property as much as equals his demand without his permission.

(vi) A wife is also responsible to spend on her children and support them from her husband's property.

(vii) A wife is allowed to go out of her house for her needs whether her husband has given her express permission or she is aware of his willingness.

(viii) A judge and a ruler may decide a case on the basis of their knowledge or information, as we see that the prophet صلی اللہ علیہ وسلم did not call for witnesses but gave instructions on the basis his information.

SPEND ALLAH'S BOUNTY ON YOURSELF & YOUR FAMILY

(٣٣٤٣) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَعْطَى اللّٰهُ اَحَدَكُمْ خَيْرًا فَلْيَبْدَأْ بِنَفْسِهٖ وَاَهْلِ بَيْتِهٖ۔ (رواه مسلم)

3343. Sayyiduna Jabir ibn Samurah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When Allah grants any of you the good things (wealthy and property or prosperity), then he should spend it first on himself and his family" (before spending on others according to their standing).[1]

OWNER IS RESPONSIBLE FOR SLAVE'S MAINTENANCE

(٣٣٤٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلْمَمْلُوْكِ طَعَامُهٗ وَكِسْوَتُهٗ وَلَا يُكَلَّفُ مِنَ الْعَمَلِ اِلَّا مَا يُطِيْقُ۔ (رواه مسلم)

3344. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said about the slave, 'for him is his food and his clothing. And he should be given only such work as is within his capability."[2]

COMMENTARY: This hadith gives two instructions about slaves to their masters:

(i) They should be given food and clothing as per their requirement and custom.

(ii) They should not be burdened with any task that is beyond them and liable to harm them.

It is just as the True Master, Allah, has not burdened His creatures with anything that is beyond their capabilities, so too the worldly master must care for their slave. They are human beings like them.

Sayyiduna Ibn Abbas رضی اللہ عنہ has narrated in a marfu form that the master is responsible for three things concerning his slaves.

(i) When a slave is offering *salah (prayer)*, he should not ask him to hurry up.

(ii) When he is having his meal, he should not assign him any task.

(iii) He should give him enough food to satiate him.

BE KIND TO SLAVES

(٣٣٤٥) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِخْوَانُكُمْ جَعَلَهُمُ اللّٰهُ تَحْتَ اَيْدِيْكُمْ فَمَنْ

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[1] Muslim # 10-1822.

[2] Muslim # 41-1662, Musnad Ahmad 2-247, Muwatta Maalik # 40 (Isti'dhan)

جَعَلَ اللّٰهُ اَخَاهُ تَحْتَ يَدَيْهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ وَلَا يُكَلِّفْهُ مِنَ الْعَمَلِ مَا يَغْلِبُهُ فَإِنْ كَلَّفَهُ

مَا يَغْلِبُهُ فَلْيُعِنْهُ عَلَيْهِ۔ (متفق عليه)

3345. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "They (the slaves) are your brothers. Allah has put them under your authority (to try you). So, he whose brother Allah has placed under his authority must feed him from what he himself eats and clothe him from what he wears. And he must not charge him with a work that is beyond his strength, but If he assigns to him a (heavy) task that is out of his capability, then he must help him do it."[1]

COMMENTARY: Imam Nawawi رحمہ اللہ said that the command to the master to feed and clothe his slave as he eats and wears is of the nature of *mustahab (desirable)* not *wajib (obligatory)*. However, it is *wajib (obligatory)* on him to provide these things to him according to custom and usage, whether it matches his own standard, is better than it or is of a lesser degree. If the owner acts miserly himself, he should not cut on his slave's feeding and clothing compared to usage.

As regards tasks that are not within a slave's ability, the master must help him out himself or engage someone else to help him, pious, saintly men are known to have helped out their slave girls or waids with the hand mill.

SIN TO WITHHOLD FOOD OF SLAVES

(٣٣٤٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو جَاءَهُ قَهْرَمَانٌ لَهُ فَقَالَ لَهُ اَعْطَيْتَ الرَّقِيْقَ قُوْتَهُمْ قَالَ لَا قَالَ فَانْطَلِقْ

فَأَعْطِهِمْ فَإِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كَفٰى بِالرَّجُلِ اِثْمًا اَنْ يَحْبِسَ عَمَّنْ يَمْلِكُ قُوْتَهُ وَفِيْ

رِوَايَةٍ كَفٰى بِالْمَرْءِ اِثْمًا اَنْ يُضَيِّعَ مَنْ يَقُوْتُ۔ (رواه مسلم)

3346. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that when an overseer of his (property) came to him, he asked him, "Have you given the slaves their food?" He said, "No!" So, he instructed him to go and give it to them, for, Allah' Messenger صلی اللہ علیہ وسلم had emphasized, "Enough sin it is on a man to hold back from his slave his food."

According to another version (he said:) Enough sin it is for a man to destroy the sustenance of those under his care (his family and slaves)."[2]

INVITE YOUR SERVANT TO JOIN YOU

(٣٣٤٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَنَعَ لِاَحَدِكُمْ خَادِمُهُ طَعَامَهُ ثُمَّ جَاءَهُ

بِهٖ وَقَدْ وَلِيَ حَرَّهُ وَدُخَانَهُ فَلْيُقْعِدْهُ مَعَهُ فَلْيَأْكُلْ فَإِنْ كَانَ الطَّعَامُ مَشْفُوْهًا قَلِيْلًا فَلْيَضَعْ فِيْ يَدِهٖ مِنْهُ اُكْلَةً

اَوْ اُكْلَتَيْنِ۔ (رواه مسلم)

3347. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the servant of one of you prepares food for him and brings it

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[1] Bukhari # 6050, Muslim # 38-1661, Tirmidhi # 1945, Abu Dawud # 5158, Musnad Ahmad 5-161.

[2] Muslim # 40. 996, Abu Dawud # 1692, Musnad Ahmad 2-193.

him, enduring its heat and smoke, he must make him sit with him and eat. If the food is little and partakers are many, then he must put one or two mouthfuls of it in his hand."[1]

COMMENTARY: No one must feel shy of eating with his servants. They too are human being like him. There is wisdom in it too. The more the people together at meal, the more the blessing in it, It is what one tradition suggests: "The best meal is one which many hands partake."

The command in the hadith to invite the servant to the meal is of the *mustahab (desirable)* kind.

DUAL REWARD FOR SLAVE

(٣٣٤٨) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْعَبْدَ اِذَا نَصَحَ لِسَيِّدِهٖ وَاَحْسَنَ عِبَادَةَ اللّٰهِ فَلَهٗ اَجْرُهٗ مَرَّتَيْنِ۔ (متفق عليه)

3348. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely the slave when he work whole heartedly for his master and worships Allah devotedly, for him is a dual reward."[2]

COMMENTARY: The slave gets two reward because he is well-wishing to his master and he worships Allah sincerely.

To work sincerely for ones master is also a form of worship of Allah, because it is being obedient to Allah who has commanded that one must serve one's master.

It is like being obedient to one's parents is a form of worship. This is because Allah has commanded us to obey and serve our parents.

Some authority interpret the hadith to mean that a slave gets a two-fold reward for all his deeds.

THE BEST THING FOR A SLAVE

(٣٣٤٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نِعِمَّا لِلْمَمْلُوْكِ اَنْ يَتَوَفَّاهُ اللّٰهُ بِحُسْنِ عِبَادَةِ رَبِّهٖ وَطَاعَةِ سَيِّدِهٖ نِعِمَّا لَهٗ۔ (متفق عليه)

3349. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "What can be better for a slave than to be taken away by Allah (in death) while worshipping his Lord well and obeying his master! It is excellent for him!"[3]

SALAH (PRAYER) OF RUNAWAY SLAVE IS NOT APPROVED

(٣٣٥٠) وَعَنْ جَرِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَبَقَ الْعَبْدُ لَمْ تُقْبَلْ لَهٗ صَلَاةٌ وَفِيْ رِوَايَةٍ عَنْهُ قَالَ اَيُّمَا عَبْدٍ اَبَقَ فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ وَفِيْ رِوَايَةٍ عَنْهُ قَالَ اَيُّمَا عَبْدٍ اَبَقَ مِنْ مَوَالِيْهِ فَقَدْ كَفَرَ حَتّٰى يَرْجِعَ اِلَيْهِمْ۔ (رواه مسلم)

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[1] Bukhari # 5460, Muslim # 42-1663, Tirmidhi # 1860, Abu Dawud # 3846, Darimi # 2074, Musnad Ahmad 2-409.

[2] Bukhari # 2546, Muslim # 43-1664, Abu Dawud # 5169, Muwatta Maalik # 43 (Ishidhan) Musnad Ahmad 2-102.

[3] Bukhari # 2549, Muslim # 46. 667, Musnad Ahmad 2-270.

3350. Sayyiduna Jarir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When a slave absconds, his *salah (prayer)* is not accepted from him."
According to another version from him: He said, "Responsibility is absolved in regard to a run away slave."
Another version from him has; He said, "any slave who escapes from his masters has indeed, disbelieved till he comes back to them."[1]

COMMENTARY: If the slave flees to enemy territory and apostates then he loses the protection of Islam. It is permitted to kill him. But, if he stays in one of the Muslim localities after running away from his masters and does not apostate then it is not allowed to kill him. In this case, Islamic law will not protect him against punishment for fleeing.
As for the final version, he is said to have disbelieved, if he regards that running away is lawful and is not sinful in the real sense. If he does not regard running away lawful, then it means that he has approached do, or he has been ungrateful to his masters.

ACCUSING SLAVE FALSELY OF FORNICATION

(۳۳۵۱) وَعَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ أَبَا الْقَاسِمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ قَذَفَ مَمْلُوْكَهُ وَهُوَ بَرِيءٌ مِمَّا قَالَ جُلِدَ يَوْمَ الْقِيَامَةِ إِلَّا أَنْ يَكُوْنَ كَمَا قَالَ۔ (متفق علیه)

3351. Sayyiduna Abu Hurayrah رضی الله عنه narrated that he heard Abu Al-Qasim صلی الله علیه وسلم (the prophet) say, "If anyone accuses his slave of adultery while he is innocent of what he says, them he will be awarded stripes on the day of resurrection, unless he is as he said (in which case he will not be striped)."[2]

COMMENTARY: A slave also deserves as much respect as a free man. Those people are very foolish who unleash abuses on their subordinates and fear not the chastisement of the hereafter.

ATONEMENT FOR BEATING SLAVE UNNECESSARILY

(۳۳۵۲) وَعَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ ضَرَبَ غُلَامًا لَهُ حَدًّا لَمْ يَأْتِهِ أَوْ لَطَمَهُ فَإِنَّ كَفَّارَتَهُ أَنْ يُعْتِقَهُ۔ (رواہ مسلم)

3352. Sayyiduna Ibn Umar رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "If anyone beats a slave for something that he had not done, or slaps him, then the atonement for it is that he should set him free."[3]

COMMENTARY: As it is, to slap any one for no reason is forbidden. This hadith mentions a slave particularly. If he is beaten unnecessarily then he must be set free as an expiation.

(۳۳۵۳) وَعَنْ أَبِي مَسْعُوْدِنِ الْأَنْصَارِيِّ قَالَ كُنْتُ أَضْرِبُ غُلَامًا لِي فَسَمِعْتُ مِنْ خَلْفِي صَوْتًا اِعْلَمْ أَبَا مَسْعُوْدٍ لَلّٰهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ فَالْتَفَتُّ فَإِذَا هُوَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ هُوَ حُرٌّ لِوَجْهِ اللّٰهِ فَقَالَ أَمَا لَوْ لَمْ تَفْعَلْ لَلَفَحَتْكَ النَّارُ أَوْ لَمَسَّتْكَ النَّارُ۔ (رواہ مسلم)

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[1] Muslim # 70. 124, Nasa'i # 4049, Musnad Ahmad 4-365.
[2] Bukhari # 6858, Muslim # 37-1660, Abu Dawud # 3165, Tirmidhi # 1947, Musnad Ahmad 2-500.
[3] Muslim # 30. 1657, Musnad Ahmad 2-61.

3353. Sayyiduna Abu Mas'ud Al-Ansari رضی الله عنہ narrated: (One day) I was beating one of my slaves when I heard a voice behind me alerting me, "know, O Abu Mas'ud! Allah has more power over you than you have over him." So, I turned round, and behold! He was Allah's Messenger صلی الله علیه وسلم. I submitted, "O Messenger of Allah, he is free for Allah's sake." He said, "Had you not done it, the fire (of hell) would have burned you." Or, (he said,) "the fire (of hell) would have touched you."[1]

COMMENTARY: The implication is that he was committing a grave sin by beating his slave. If he had not forgiven him (Abu Mas'ud) رضی الله عنہ and he had not set him free, then he would have been consigned to hell.

Imam Nawawi رحمہ الله said that by his words the Prophet صلی الله علیه وسلم teaches us to be kind to our servants. The ruling is that if a slave is beaten it is not *wajib (obligatory)* to set him free. Rather, it is *mustahab (desirable)* and that too with an expectation that the sin for beating the slave unnecessarily should be atoned.

SECTION II اَلْفَصْلُ الثَّانِي

FATHER HAS RIGHT OVER SON'S EARNINGS

(٣٣٥٤) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ لِيْ مَالًا وَإِنَّ وَالِدِيْ يَحْتَاجُ إِلَى مَالِيْ قَالَ أَنْتَ وَمَا لُكَ لِوَالِدِكَ إِنَّ أَوْلَادَكُمْ مِنْ أَطْيَبِ كَسْبِكُمْ كُلُوْا مِنْ كَسْبِ أَوْلَادِكُمْ۔ (رواه ابوداؤد وابن ماجة)

3354. Sayyiduna Amr ibn Shu'ayb رحمہ الله reported from his father who from his grandfather that a man came to the Prophet صلی الله علیه وسلم and submitted, "I have wealth and my father needs (from) my property." He said, "You and your property are for your father. Your offspring are the best of your earnings. So, consume from the earning of your offspring."[2]

COMMENTARY: It is *wajib (obligatory)* on the son to serve and obey his father. So, too, it is *wajib (obligatory)* on him to spend his wealth on his father. A father is allowed to spend his son's wealth.

It is *wajib (obligatory)* for a son to provide maintenance to his father.

It is also deduced from these ruling that if a father steals something from his son's property, or has sexual intercourse with his slave woman, then he will not be awarded the prescribed punishment.

Children are the most lawful earning of their father.

ORPHAN'S PROPERTY FOR GUARDIAN

(٣٣٥٥) وَعَنْهُ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّيْ فَقِيْرٌ لَيْسَ لِيْ شَيْءٌ وَلِيْ يَتِيْمٌ فَقَالَ كُلْ مِنْ مَالِ يَتِيْمِكَ غَيْرَ مُسْرِفٍ وَلَا مُبَادِرٍ وَلَا مُتَأَثِّلٍ۔ (رواه ابوداؤد والنسائی وابن ماجة)

3355. Sayyiduna Amr ibn Shu'ayb رحمہ الله reported from his father from his

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[1] Muslim # 35-1659, Tirmidhi # 1948, Abu Dawud # 5159.

[2] Abu Dawud # 3530, Ibn Majah # 2292, Musnad Ahmad 2-214.

grandfather that a man came to the Prophet صلی الله علیہ وسلم and submitted, "I am poor and have nothing of my own. I have under my care an orphan." (May I use his wealth?) He said, "Eat from the property of your orphan, but do not be a profligate, and do not be hasty in spending (before the need arises) , and do not hoard for yourself (from it)."[1]

COMMENTARY: The prophet صلی الله علیه وسلم gave the man permission to consume an orphan's property on three conditions as outlined in the hadith.

The hadith allows an orphan's guardian, if he is poor, to take from the orphan's property what he needs. But, if he is well-off then he is not allowed to take anything from it.

This subject is also established from the Quran.

EMPHASIS ON RIGHTS OF SLAVES

(۳۳۵۶-۳۳۵۷) وَعَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُوْلُ فِيْ مَرَضِهِ اَلصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ - رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ وَرَوٰى أَحْمَدُ وَأَبُوْدَاوُدَ عَنْ عَلِيٍّ نَحْوَهُ -

3356. Sayyidah Umm Salamah رضی اللہ عنہا narrated that the prophet صلی اللہ علیہ وسلم used to say during his illness (that led to his death), "The *salah (prayer)*!" (stick to it,) "And your slaves!" (Give them their rights.)[2]

3357. Sayyiduna Ali رضی اللہ عنہ narrated that the like of it.[3]

COMMENTARY: The prophet صلی اللہ علیہ وسلم placed stress on *salah (prayer)*. It should not be neglected or missed without a valid reason recognized by Shari'ah (divine law). It should be offered correctly observing every little detail.

The slave should be given their rights. These include feeding and clothing them and being kind to them.

Similarly, animals also must be given their rights.

The ulama (Scholars) say that, on the day of resurrection, the contention of the dhimmis and animals will be more severe than the contention of the Muslims.

WARNING AGAINST MISTREATMENT OF SLAVES

(۳۳۵۸) وَعَنْ أَبِيْ بَكْرٍ الصِّدِّيْقِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْجَنَّةَ سَيِّئُ الْمَلَكَةِ -

(رواه الترمذی وابن ماجة)

3358. Sayyiduna Abu Bakr As Siddiq رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم said, "He who is wicked and unjust to his slaves will not enter paradise." (in the beginning with those who are admitted directly).[4]

KIND TREATMENT TO SLAVES SPELLS PROSPERITY

(۳۳۵۹) وَعَنْ رَافِعِ بْنِ مَكِيْثٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ حُسْنُ الْمَلَكَةِ يُمْنٌ وَسُوْءُ الْخُلُقِ شُؤْمٌ - رَوَاهُ أَبُوْدَاوُدَ وَلَمْ أَرَ فِيْ غَيْرِ الْمَصَابِيْحِ مَا زَادَ عَلَيْهِ فِيْهِ مِنْ قَوْلِهِ وَالصَّدَقَةُ تَمْنَعُ مَيْتَةَ السُّوْءِ وَالْبِرُّ زِيَادَةٌ فِي الْعُمُرِ -

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[1] Abu Dawud # 2872, Nasa'i # 3668, Ibn Majah # 2718.

[2] Bayhaqi in Shu'ab ul Eeman # 8553, Ibn Majah # 1625.

[3] Ibn Majah # 1625, Musnad Ahmad 6-290.

[4] Tirmidhi # 1946, Ibn Majah # 3691, Musnad Ahmad 1-4.

3359. Sayyiduna Rafi ibn Makith رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, 'kindness to slave spells prosperity. And, (conversely) a wicked nature spells disaster."[1] (The compiler of Mishkat says:) 'I have not seen the additional words to his saying anywhere other than al-Masabih uiz. "And Sadaqah (charity) prevents an evil death and piety lengthens life."

COMMENTARY: When a master is kind and good-natured to his slaves (and subordinates) , mostly they reciprocate the gesture and are very loyal to him. This results in prosperity and blessings.

If it is the other way about and the master is rude and harsh to them, they detest him and, in the end, they do not hesitate to kill him and destroy his property.

An evil death could be a sudden death or a death when the dying person is not aware of monotheism and the true One. He does not get a chance to give the rights of fellow creatures and make amends for violation of rights of the creator by making a repentance.

Anyone's lifespan may be prolonged. Allah may have decreed a person's age to be a certain number of years, but if he is pious then 'so many more years.'

But, apart from the literal meaning, 'lengthens life' could mean that it would bring prosperity and blessing in life. Or, people would continue to remember him after his death.

As for the concluding remarks of the compiler of the Mishkat, Mirak رحمہ اللہ has pointed out that shaykh Jazri رضی اللہ عنہ has also reproduced the hadith as in the Masabih and Imam Ahmad رحمہ اللہ too has transmitted the complete hadith.

SLAVE ADJURING BY ALLAH TO BE SPARED

(٣٣٦٠) وَعَنْ اَبِیْ سَعِیْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا ضَرَبَ اَحَدُكُمْ خَادِمَهٗ فَذَكَرَ اللّٰهَ فَارْفَعُوْا اَيْدِيَكُمْ۔ رَوَاهُ التِّرْمِذِیُّ وَالْبَيْهَقِیُّ فِیْ شُعَبِ الْاِيْمَانِ لٰكِنْ عِنْدَهٗ فَلْيُمْسِكْ بَدَلَ فَارْفَعُوْا اَيْدِيَكُمْ۔

3360. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you beats his servant and he remembers Allah, then take away your hand (from him, and stop beating him)."

But, Bayhaqi has : Yamasik instead of farfa'u aydikum (he must hold) instead of (take away your hand) , the sense is identical.[2]

COMMENTARY: Teebi رحمہ اللہ said that 'hold or take away your hand' applies when the master beats him to discipline him. It does not apply when a prescribed punishment is award ed as for consuming wine etc.

DO NOT SEPARATE CHILD FROM MOTHER

(٣٣٦١) وَعَنْ اَبِیْ اَيُّوْبَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ فَرَّقَ بَيْنَ وَالِدَةٍ وَوَلَدِهَا فَرَّقَ اللّٰهُ بَيْنَهٗ وَبَيْنَ اَحِبَّتِهٖ يَوْمَ الْقِيَامَةِ۔ (رواه الترمذی والدارمی)

3361. Sayyiduna Abu Ayyub رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any separates a mother from her child then Allah will separate him from his dear ones on the day of resurrection."[3]

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[1] Abu Dawud # 5162.

[2] Tirmidhi # 1950, Bayhaqi in Shawbul Eeman.

[3] Tirmidhi # 1253, Ibn Majah # 2479, Musnad Ahmad 5-413.

COMMENTARY: This refers to a female slave and her child. It is not allowed to sell a women slave but retain her child, or sell the child and keep its mother. He who does such a thing will be kept away by Allah on the day of resurrection from his dear ones, like parents or children, etc.

The ulama (Scholars) say that though the hadith mentions a mother, it applies to every near relative like father, grandfather brother, sister, etc. from whom a child is separated. According to the Hanafis, it is allowed to separate two young brothers from one another.
It is allowed to separate an elder child from his relatives. But, what an elder child means?
Imam Shafi'I رحمه الله says it is seven years, or eight.
Imam Abu Hanifah رحمه الله says that an adult is elder.
Imam Abu Hanifah رحمه الله and Imam Muhammad رحمه الله say that it is *makruh (disapproved)* to separate a child from its mother or other such relatives. But, Imam Abu Yusuf رحمه الله says that it is simply not allowed to separate a child from its mother or any other dhurahm relative (Like father, etc.) He says that it applies to all relative of dhurahm mahrams even if not related through parentage.

(٣٣٦٢) وَعَنْ عَلِيٍّ قَالَ وَهَبَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غُلَامَيْنِ اَخَوَيْنِ فَبِعْتُ اَحَدَهُمَا فَقَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ مَا فَعَلَ غُلَامُكَ فَاَخْبَرْتُهُ فَقَالَ رُدَّهُ رُدَّهُ۔ (رواه الترمذی وابن ماجة)

3362. Sayyiduna Ali رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم gave him as gift two slave both brothers. He sold one of them. When Allah's Messenger صلی الله علیه وسلم asked him "O Ali, what did your slave do?" HE informed him (of what he had done), so he said, "Bring him back! Bring him back!"[1]

COMMENTARY: Sayyiduna Ali رضی الله عنه was instructed to annul the transaction so that the two brothers may not be separated. The command was repeated to show that it is *wajib (obligatory)* to do so and such a sale is *makruh (disapproved)* tahrimi. The command not to separate the two brothers shows that not merely mother and child butother relatives too must not be put apart.

(٣٣٦٣) وَعَنْهُ اَنَّهُ فَرَّقَ بَيْنَ جَارِيَةٍ وَوَلَدِهَا فَنَهَاهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَالِكَ فَرَدَّ الْبَيْعَ۔ رَوَاهُ اَبُوْدَاؤدَ مُنْقَطِعًا۔

3363. Sayyiduna Ali رضی الله عنه is reported to have separated a female slave from her child (by selling one and retaining the other). The Prophet صلی الله علیه وسلم forbade him to do that, so he annulled the transaction.[2]

COMMENTARY: Both the foregoing traditions uphold the contention of Imam Abu Yusuf رحمه الله that it is not allowed to separate a child slave from its mother or father.

KINDNESS IS REWARDED

(٣٣٦٤) وَعَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ مَنْ كُنَّ فِيْهِ يَسَّرَ اللّٰهُ حَتْفَهُ وَاَدْخَلَهُ جَنَّتَهُ رِفْقٌ بِالضَّعِيْفِ وَشَفَقَةٌ عَلَى الْوَالِدَيْنِ وَاِحْسَانٌ اِلَى الْمَمْلُوْكِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

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[1] Tirmidhi # 1284, Ibn Majah # 2249, Musnad Ahmad 1-97.
[2] Abu Dawud # 2696.

3364. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "He who possesses three characteristics will have Allah giving him an easy death and admitting him to his paradise:
- **(i) kindness to the weak,**
- **(ii) affection and love towards parents, and**
- **(iii) kindness to slaves."[1]**

COMMENTARY: The weak may be weak in physique, financially weak mentally weak. Slaves should be shown kindness by treating them well, better than what is du to them.

DO NOT BEAT WORSHIPPERS

(٣٣٦٥-٣٣٦٦) وَعَنْ اَبِيْ أُمَامَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهَبَ لِعَلِيٍّ غُلَامًا فَقَالَ لَا تَضْرِبْهُ فَاِنِّيْ نُهِيْتُ عَنْ ضَرْبِ اَهْلِ الصَّلٰوةِ وَقَدْرَأَيْتُهُ يُصَلِّيْ هٰذَا لَفْظُ الْمَصَابِيْحِ وَفِي الْمُجْتَبٰى لِلدَّارِ قُطْنِيْ اَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ نَهَانَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ ضَرْبِ الْمُصَلِّيْنَ۔

3365. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم presented to (Sayyiduna) Ali رضی اللہ عنہ a slave and instructed him, "Do not beat him, for, I have been forbidden to beat those who offer *salah (prayer)*, and, indeed, I did see him offering *salah (prayer)*."[2]

3366. Sayyiduna Umar ibn Khattab رضی اللہ عنہ said, "Allah's Messenger صلی اللہ علیہ وسلم has forbidden us to beat those who offer *salah (prayer)*."[3]

COMMENTARY: The people who offer *salah (prayer)* are noble and meritorious in Allah's sight and are distinct among His creatures.

Teebi رحمہ اللہ has pointed out that since Allah has forbidden the people to beat those who offer *salah (prayer)*, ion this word, so we have high hopes in His mercy that, in the hereafter, he will not punish them, insha Allah.

FORGIVE THE SLAVES

(٣٣٦٧-٣٣٦٨) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ كَمْ نَعْفُوْ عَنِ الْخَادِمِ فَسَكَتَ ثُمَّ اَعَادَ عَلَيْهِ الْكَلَامَ فَصَمَتَ فَلَمَّا كَانَتِ الثَّالِثَةُ قَالَ اُعْفُوْا عَنْهُ كُلَّ يَوْمٍ سَبْعِيْنَ مَرَّةً رَوَاهُ اَبُوْدَاوٗدَ وَرَوَاهُ التِّرْمِذِيُّ عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو۔

3367. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that a man came to the Prophet صلی اللہ علیہ وسلم and asked, "O Messenger of Allah, how often may we forgive (our) servant (and slaves)?" But, he said nothing. Then the man repeated the words to him but he maintained silence. When he asked the third time. When he asked the third time, he said, "Forgive him seventy times every day."[4]

3368. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated...[5] (the same hadith).

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[1] Tirmidhi # 2494.

[2] Musnad Ahmad 5-258.

[3] Daraqutni # 8 (Tashdid fit ark as*alah*)

[4] Abu Dawud # 5164, Musnad Ahmad 2-111.

[5] Tirmidhi # 1949, (By both Ibn Umar & Ibn Amr)

COMMENTARY: The word 'seventy times' do not limit the number to seventy. The Arabs use this figure to denote 'very many.' Hence, the servants must be pardoned very often, innumerable times.
The prophet صلی اللہ علیہ وسلم did not answer the question straightaway because it was an inappropriate enquiry. Forgiving someone is a *mustahab (desirable)* and desirable thing and should not be limited t o any number of times.
Or, perhaps the Prophet صلی اللہ علیہ وسلم awaited a revelation in this regard.

AN ADVICE CONCERNING SLAVES

(٣٣٦٩) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَائَمَكُمْ مِنْ مَمْلُوْكِكُمْ فَاَطْعِمُوْهُ مِمَّا تَأْكُلُوْنَ وَاكْسُوْهُ مِمَّا تَكْسُوْنَ وَمَنْ لَا يُلَائِمُكُمْ مِنْهُمْ فَبِيْعُوْهُ وَلَا تُعَذِّبُوْا خَلْقَ اللّٰهِ۔ (رواه احمد وابوداؤد)

3369. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'Those of your slave who obey and serve you (as you desire, and are suited to your desire, and are suited to your temperament) , feed them from what you eat and clothe them from what you wear. Those of them who do not suit your temperament, sell them and do not punish (and do not hurt) the creatures or Allah."[1]

BE KIND TO ANIMALS

(٣٣٧٠) وَعَنْ سَهْلِ بْنِ الْحَنْظَلِيَّةِ قَالَ مَرَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِبَعِيْرٍ قَدْ لَحِقَ ظَهْرُهٗ بِبَطْنِهٖ فَقَالَ اتَّقُوا اللّٰهَ فِيْ هٰذِهِ الْبَهَائِمِ الْمُعْجَمَةِ فَارْكَبُوْهَا صَالِحَةً وَاتْرُكُوْهَا صَالِحَةً۔ (رواه ابوداؤد)

3370. Sayyiduna Sahl ibn Al-Hanzaliyah narrated that Allah's Messenger صلی اللہ علیہ وسلم passed by a camel that was skin-and-bones. So, he said, "Fear Allah concerning these dumb animals. Ride them when they are strong and capable; (of carrying riders) and let them go about when they are sound (and not tired)."[2]

COMMENTARY: It is *wajib (obligatory)* on the owner to provide enough thay and water to his animals who cannot complain or ask for anything
The animals should be mounted only when they are strong enough to take a rider. Before they get tired, they must be allowed to graze and drink and rest. In that way, they will become strong.

SECTION III اَلْفَصْلُ الثَّالِثُ

ABOUT AN ORPHAN'S PROPERTY

(٣٣٧١) وَعَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَ قَوْلُهٗ تَعَالٰى وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ وَقَوْلُهٗ تَعَالٰى اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اَلْاٰيَةُ اِنْطَلَقَ مَنْ كَانَ عِنْدَهٗ يَتِيْمٌ فَعَزَلَ طَعَامَهٗ مِنْ طَعَامِهٖ وَشَرَابَهٗ مِنْ شَرَابِهٖ فَاِذَا فَضَلَ مِنْ طَعَامِ الْيَتِيْمِ وَشَرَابِهٖ شَيْءٌ حُبِسَ لَهٗ حَتّٰى يَاْكُلَهٗ اَوْ يَفْسُدَ فَاشْتَدَّ ذَالِكَ عَلَيْهِمْ فَذَكَرُوْا ذٰلِكَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَنْزَلَ اللّٰهُ تَعَالٰى وَيَسْاَلُوْنَكَ عَنِ الْيَتٰمٰى قُلْ اِصْلَاحٌ

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[1] Abu Dawud # 5157, Musnad Ahmad 5-168.
[2] Abu Dawud # 2548, Musnad Ahmad 4-180.

لَّهُمْ خَيْرٌ، وَإِنْ تُخَالِطُوْهُمْ فَإِخْوَانُكُمْ، فَخَلَطُوا طَعَامَهُمْ بِطَعَامِهِمْ وَشَرَابَهُمْ بِشَرَابِهِمْ۔

(رواہ ابوداؤد والنسائی)

3371. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that when Allah's words were revealed.

وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ(6: 152)

And his words:

اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اَلْاٰيَةُ(4: 10)

any one who had an orphan in his care (became extremely cautions and) went and separated his food and drink from his. So much so that if any of the food and drink of the orphan was left over, he kept that aside for him until he ate it (the test time) or it rotted (However,) they (these guardians) found this thing very taxing or them and told Allah's Messenger صلی اللہ علیہ وسلم about it and Allah revealed the verse:

وَيَسْئَلُوْنَكَ عَنِ الْيَتٰمٰى قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ، وَاِنْ تُخَالِطُوْهُمْ فَاِخْوَانُكُمْ(۲:۲۲۰)

So they put together their food and their drink with theirs.
The translation of the verse respectively are:

وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ

{And approach not the wealth of the orphan, save with that which is best...} (6: 152)

اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيْرًا۔ (النساء ۴: ۱۰)

{Surely those who devour the possessions of orphans wrongfully, devour fire in their bellies. And they shall enter a blazing fire} (4: 10)

وَيَسْئَلُوْنَكَ عَنِ الْيَتَامٰى قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ وَاِنْ تُخَالِطُوْهُمْ فَاِخْوَانُكُمْ وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ

وَلَوْ شَاءَ اللّٰهُ لَاَعْنَتَكُمْ۔ (البقرہ ۲: ۲۲۰)

{And they ask your concerning the orphans. Say "To set their (affairs) aright is good." And yet if you intermix with them, they are your brethren. And Allah knows well the mischief maker from the right doer. And had Allah willed, he would have been hard upon you.}[1] (2: 220)

COMMENTARY: The gist of the hadith is that when the verses of the Quran (6: 152 and 4: 10) were revealed, the word of the guardians increase and become difficult. At the same time, the property of the orphans was wasted.

The guardians brought their predicament to the notice of the prophet صلی اللہ علیہ وسلم and Allah alleviated their difficulty but warned them that they must remain honest and well-wishing. Allah knows well the mischief maker from the right doer. If anyone was dishonest then he would be punished severely.

It is reported that a student of Imam Muhammad رحمہ اللہ died. He sold the student's books and paid for his shrouding and burial. Some people asked him, "Your student had not given instructions for this action. Why did you do it?" In answer, he recited this verse up to:

[1] Abu Dawud # 2548, Musnad Ahmad 4-180.

وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ

{And Allah knows well the mischief-maker from the right-doer} (2: 220)

DO NOT SEPARATE FATHER & SON

(٣٣٧٢) وَعَنْ اَبِيْ مُوْسٰى قَالَ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ فَرَّقَ بَيْنَ الْوَالِدِ وَوَلَدِهٖ وَ بَيْنَ الْاَخِ وَبَيْنَ اَخِيْهِ۔ (رواه ابن ماجة والدارقطني)

3372. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger invoked a curse on him who separates father from his son and a brother from his brother.[1]

COMMENTARY: To 'separate the two means to sell one of them or give him as a gift to someone, the son or one of the brothers is a child. This has been explained in the hadith of Abu Ayyub رضی اللہ عنہ (# 2361)

Of course, 'to separate' them could also mean 'to set one against another' so that they sever ties of kinship.

(٣٣٧٣) وَعَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اُتِيَ بِالسَّبْيِ اَعْطٰى اَهْلَ الْبَيْتِ جَمِيْعًا كَرَاهِيَةَ اَنْ يُفَرِّقَ بَيْنَهُمْ۔ (رواه ابن ماجة)

3373. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that when captives were brought to the prophet صلی اللہ علیہ وسلم (from a battle, for example) , he gave whole families (to anyone) out of dislike for separating them.[2]

(Meaning, he did not separate their members by giving them to different people.)

THE BAD PEOPLE

(٣٣٧٤) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلَا اُنَبِّئُكُمْ بِشِرَارِكُمُ الَّذِيْ يَاْكُلُ وَحْدَهٗ وَيَجْلِدُ عَبْدَهٗ وَيَمْنَعُ رِفْدَهٗ۔ (رواه رزين)

3374. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, "Shall I not tell you who your evil ones are? They are those who eat alone, beat their slaves and deny favours (to others)."[3]

COMMENTARY: This hadith lists some things that are disliked and bad. So, those people who have them as their traits are evil. The bad mannered and the niggardly are evil.

Ibn Asakir has presented a tradition from Mu'awiyah رضی اللہ عنہ in Jami Saghir that the prophet صلی اللہ علیہ وسلم asked, "Shall I not inform of the evil people?" He is bad who eats alone, does not let anyone derive benefit from him, travels alone and beats his slave (unjustly). Shall I not tell you who is worse than him? He is worse who detests people and people dislike him. And, shall I not tell you of one who is worse than him? He is worse than him of whose mischief people are scared and except no good from him. And, Shall I not tell you of one who is worse than him? He is who barters his hereafter for the present world. And

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[1] Ibn Majah # 2250, Daraqutni.

[2] Ibn Majah # 2248.

[3] Razin.

shall I not tell you who is worse than this man? He is the one who earns the worldly possessions through religion.

TREAT SLAVES AS CHILDREN & BROTHERS

(٣٣٧٥) وَعَنْ اَبِيْ بَكْرِنِ الصِّدِّيْقِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ سَيِّئُ الْمَلَكَةِ قَالُوْا يَا رَسُوْلَ اللّٰهِ اَلَيْسَ اَخْبَرْتَنَا اَنَّ هٰذِهِ الْاُمَّةَ اَكْثَرُ الْاُمَمِ مَمْلُوْكِيْنَ وَيَتَامٰى قَالَ نَعَمْ فَاَكْرِمُوْهُمْ كَكَرَامَةِ اَوْلَادِكُمْ وَاَطْعِمُوْهُمْ مِمَّا تَاْكُلُوْنَ قَالُوْا فَمَا تَنْفَعُنَا الدُّنْيَا قَالَ فَرَسٌ تَرْتَبِطُهُ تُقَاتِلُ عَلَيْهِ فِيْ سَبِيْلِ اللّٰهِ وَمَمْلُوْكٌ يَكْفِيْكَ فَاِذَا صَلّٰى فَهُوَ اَخُوْكَ۔ (رواه ابن ماجة)

3375. Sayyiduna Abu Bakr as Saddiq رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He shall not enter paradise who treats his slaves badly." They (the sahabah) رضی اللہ عنہ asked, "O Messenger of Allah, did you not tell us that this (your) umah will have more slaves and orphans than other *ummah*?" He said, "Yes, So keep them dear to you as you Have your children dear to you, and feed them out of what you eat." Then they asked, "O Messenger of Allah, what is it that would benefit us in this world?" He said, "A horse that you keep tethered (ad ready) to fight on it in Allah's path, and a slave who suffices (caring for your worldly tasks so that you may find time to devote to tasks of the hereafter). When he offers *salah (prayer)*, he is your brother."[1]

COMMENTARY: Jihad would be waged often, So very many captives would be taken. So, too, Muslims would be martyred and their children will be orphaned.

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[1] Ibn Majah # 3691.

CHAPTER - XIX

ADOLESCENCE (OR PUBERTY) & BRINGING UP CHILDREN

بَابُ بُلُوْغِ الصَّغِيْرِ وَحِضَانَتِهِ فِي الصِّغَرِ

In this chapter we shall mention the signs of puberty in a boy and a girl. We shall also point out who is responsible to train and raise a child.

SIGNS & AGE OF PUBERTY: The sign of boy's adolescence is that he gets nocturnal emissions and becomes capable for reproduction and of ejaculation.

The sign of a girl's maturity is that she experiences menstruation, get nocturnal dreams and can become pregnant.

If these signs are not fund, then they are treated as nature at the age of fifteen years. The edict is according to this and the minimum age of which a boy matures is twelve years, and a girl at nine years.

If they are near attaining puberty and they say that they are mature, then they will be believed. They will be regarded as such in Shari'ah (divine law).

WHO BRINGS UP A CHILD: The mother has the greatest right to bring up her child, irrespective of whether her marriage is intact or she is divorced. But, if she has apostated or is wicked and bad charactered then she does not have the greatest right. If she is divorced and refuses to rear her child, then she will not be compelled because she might be unable and helpless to do it, but if there are no uterine relatives then she must be forced to bring up the child rather than let the child get lost.

If the mother (who is divorced or widowed) marries another man who is not a mahram relative of the child, then she will be have the greatest right to bring up the child. If she marries a mahram (of the child), like its paternal uncle then her right will not be withdrawn.

Again, if the mother marries a man who is not the child's mahram and loses the (greatest) right to rear the child and afterwards is divorced by her second husband or is widowed and marries a man who is the child's mahram then she acquires back the right to raise the child, more than anyone else.

If a child's mother loses her right to raise it, or dies, then the next greatest right to rear the child rests with its maternal grandmother. If she is not alive, then it will go to the maternal great grandmother and so on up the ladder. After them, the right rests with the paternal grand mother and so on.

In their absence, the right to raise the child rest with its sister (real) followed by half sister, step sister, maternal aunt, paternal aunt and sisters daughters and brother's daughters. The daughters of the sister will have a greater right than paternal aunts (father's sister).

The relatives enumerated here as eligible to raise a child must necessarily be free woman. A female slave and an umm walad have no right to raise a child. However, a dhimmi woman has a right to raise a child provided it has not attained an age of understanding religion.

When there is no woman eligible to raise the child, then the right rests with the asbah (male relatives on the father's side) according to the same sequence as their eligibility for inheritance. However, a girl will not be handed over (to be raised) to a paternal relative who is not a mahram, like a paternal cousin, or to an indecent or careless boy.

LIMIT OF RIGHT TO RAISE CHILD: The limit of the right to raise a child is its age of nine or seven years.

According to Quduri, the right to raise a male child ends when the child can eat and drink by himself, wear his garments and make istinja, or cleanse himself. Thereafter, his father can take the child in his custody forcibly. As for a female child, her mother and maternal grandmother will remains eligible to raise her till she begins to have monthly periods.
Imam Muhammad says that her mother and grandmother remain eligible to raise daughter till she can have sexual intercourse. When that happens, her mother, maternal and paternal grandmothers and other women lose the right to raise her.

SECTION I اَلْفَصْلُ الْاَوَّلُ

ADULTHOOD AT FIFTEEN YEARS

(٣٣٧٦) وَعَنِ ابْنِ عُمَرَ قَالَ عُرِضْتُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَامَ اُحُدٍ وَاَنَا ابْنُ اَرْبَعَ عَشْرَةَ سَنَةً فَرَدَّنِيْ ثُمَّ عَرَضْتُ عَلَيْهِ عَامَ الْخَنْدَقِ وَاَنَا ابْنُ خَمْسَ عَشْرَةَ سَنَةً فَاَجَازَنِيْ فَقَالَ عُمَرُ ابْنُ عَبْدِالْعَزِيْزِ هٰذَا فَرْقٌ مَا بَيْنَ الْمُقَاتِلَةِ وَالذُّرِيَّةِ۔ (متفق عليه)

3376. Sayyiduna Ibn Umar رضی الله عنه said: I was taken to Allah's Messenger صلی الله علیه وسلم in the year of Uhud (3 AH to participate in jihad) when I was fourteen years old, but he sent me back. Then, I was taken to him in the year of Khundaq (battle of Trenches) when I was fifteen years old and he permitted me (to participated in the battle – the jihad).
Sayyiduna Umar ibn Abdul Aziz رحمه الله said, "This distinguishes the warriors from the children."[1]

COMMENTARY: This is evidence that the age of adult hood is fifteen years.

THE QUESTION OF RAISING DAUGHTER OF HAMZAH رضی الله عنه

(٣٣٧٧) وَعَنِ الْبَرَاءِ ابْنِ عَازِبٍ قَالَ صَالَحَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَةِ عَلٰى ثَلَاثَةِ اَشْيَاءَ عَلٰى اَنَّ مَنْ اَتَاهُ مِنَ الْمُشْرِكِيْنَ رَدَّهُ اِلَيْهِمْ وَمَنْ اَتَاهُمْ مِنَ الْمُسْلِمِيْنَ لَمْ يَرُدُّوْهُ وَعَلٰى اَنْ يَدْخُلَهَا مِنْ قَابِلٍ وَيُقِيْمُ بِهَا ثَلَاثَةَ اَيَّامٍ فَلَمَّا دَخَلَهَا وَمَضَى الْاَجَلُ خَرَجَ فَتَبِعَتْهُ اِبْنَةُ حَمْزَةَ تُنَادِيْ يَا عَمِّ يَا عَمِّ فَتَنَا وَلَهَا عَلِيٌّ فَاَخَذَ بِيَدِهَا فَاخْتَصَمَ فِيْهَا عَلِيٌّ وَزَيْدٌ وَجَعْفَرٌ فَقَالَ عَلِيٌّ اَنَا اَخَذْتُهَا وَهِيَ بِنْتُ عَمِّيْ وَقَالَ جَعْفَرٌ بِنْتُ عَمِّيْ وَخَالَتُهَا تَحْتِيْ وَقَالَ زَيْدٌ بِنْتُ اَخِيْ فَقَضٰى بِهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِخَالَتِهَا وَقَالَ الْخَالَةُ بِمَنْزِلَةِ الْاُمِّ وَقَالَ لِعَلِيٍّ اَنْتَ مِنِّيْ وَاَنَا مِنْكَ وَقَالَ لِجَعْفَرٍ اَشْبَهْتَ خَلْقِيْ وَخُلُقِيْ وَقَالَ لِزَيْدٍ اَنْتَ اَخُوْنَا وَمَوْلَانَا۔ (متفق عليه)

3377. Sayyiduna Al-Bara ibn Aazib رضی الله عنه narrated that on the day of al Hudaybiyah the Prophet صلی الله علیه وسلم made peace (with the infidels of Makkah) on three conditions that:
(i) If any of the polytheists came to him, he would send him back to them (the Makkans).
(ii) If any of the Muslim came to them, they would not send him back (to him), and,

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[1] Bukhari # 2664, Muslim # 91-1868, Tirmidhi # 1366, Ibn Majah 2543.

(iii) He would be allowed to enter Makkah next year and stay in it for (only) three days (and perform the redeeming umrah).

So, when he entered it and the (agreed) period was over and he set out, the daughter of (Sayyiduna) Hamzah رضی اللہ عنہ followed him, calling "Uncle! O Uncle!" Ali رضی اللہ عنہ held her hand (to take her along). Then Abu رضی اللہ عنہ, Zayd رضی اللہ عنہ and Ja'far رضی اللہ عنہ disputed about her (each claiming right to raise her). So, Ali رضی اللہ عنہ said, "I have taken her (already) and she is the daughter of my paternal uncle (and I have a greater night to raise her)." Ja'far رضی اللہ عنہ said, 'She is the daughter of my brother and her maternal aunt is my wife (so I have more right to raise her)." And, Zayd رضی اللہ عنہ said, "She is the daughter of my brother." (And, he too claimed the night to bring her up.) Then, the Prophet صلی اللہ علیہ وسلم decided about her in favour of her maternal aunt (who was the wife of Jafar) رضی اللہ عنہ. He said, "The maternal aunt is like the mother." Then, he said to Ali رضی اللہ عنہ You belong to me are I belong to you." (He meant that both of them were perfectly sincere and of one mind). And, he said to Jafar رضی اللہ عنہ, "you resemble me in appearance and nature." And, to Zayd رضی اللہ عنہ, so said, 'You are our brother and our dear one."[1]

COMMENTARY: Hudaybiyah is about fifteen miles from Makkah towards *jiddah (waiting period)*. In 6 AH, the prophet صلی اللہ علیہ وسلم left Madinah, alongwith his sahabah (Prophet's Companions) رضی اللہ عنہم, to performs umrah at Makkah. However, at Hudaybiyah, the idolaters obstructed his passage.

There, the peace treaty of Hudaybiyah was concluded between the prophet صلی اللہ علیہ وسلم and the idolaters of Makkah as stated in the hadith in brief.

We shall speak on it at length in the Book of jihad, Insha Allah.

Hamza رضی اللہ عنہ was the Prophet's رضی اللہ عنہ paternal uncle and faster brother. Both of them had been suckled by Thawbiyah, the female slave of Abu Lahab. This is why the daughter of Hamzah رضی اللہ عنہ called the prophet صلی اللہ علیہ وسلم uncle.

Jafar رضی اللہ عنہ was the paternal cousin of the prophet صلی اللہ علیہ وسلم. He was the son of Abu Talib and brother of Ali رضی اللہ عنہ, ten years his senior.

Zayd ibn Thabit رضی اللہ عنہ was a slave whom the Prophet صلی اللہ علیہ وسلم has set free, and adopted him as a son. The Prophet صلی اللہ علیہ وسلم loved him very much. The Prophet صلی اللہ علیہ وسلم had established bonds of fraternity between Hamzah رضی اللہ عنہ and Zayd رضی اللہ عنہ. Hence, Zayd رضی اللہ عنہ called the daughter of Hamzah رضی اللہ عنہ his niece.

Ali رضی اللہ عنہ took the daughter of Hamzah رضی اللہ عنہ to Madinah but the three men contended with each other on he question of the custody of the child and her maintenance. The Prophet صلی اللہ علیہ وسلم entrusted her to her maternal aunt who was Ja'far's رضی اللہ عنہ wife and he spoke words of encouragement to each of them.

SECTION II — اَلْفَصْلُ الثَّانِي

MOTHER HAS MORE RIGHT

(٣٣٧٨) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِاللّٰهِ بْنِ عَمْرٍو أَنَّ امْرَأَةً قَالَتْ يَا رَسُوْلَ اللّٰهِ إِنَّ

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[1] Bukhari # 2700, Muslim # 90-1783, Tirmidhi # 1911.

ابْنِي هٰذَا كَانَ بَطْنِي لَهُ وِعَاءً وَثَدْيِي لَهُ سِقَاءً وَحِجْرِي لَهُ حِوَاءً وَإِنَّ أَبَاهُ طَلَّقَنِي وَأَرَادَ أَنْ يَنْزِعَهُ مِنِّي فَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْتِ أَحَقُّ بِهِ مَا لَمْ تَنْكِحِي۔ (رواه احمد وابوداؤد)

3378. Sayyiduna Amr ibn Shu'ayb رحمه الله reported from his father (Shu'ayb) رحمه الله from his grandfather Abdullah ibn Amr رضى الله عنه that a woman submitted, "O Messenger of Allah, this my son! My womb was a vessel for him (for a period of time) , my breasts were a water-skin for him (and I suckled him) and my lap was a cradle for him. His father has (now) divorced me and intends to snatch him from me." Allah's Messenger صلى الله عليه وسلم said, "You have more right to him (than anyone else has) as long as you do not marry."[1]

COMMENTARY: The hadith that follows (# 3379) quotes the Prophet صلى الله عليه وسلم as giving option to the boy of stay with his father or with his mother. Teebi explains that perhaps the son mentioned in this hadith may have been a minor child not of understanding age and the one in the next could have been of a discerning age.

As for the condition 'as long as you do not marry.' The ulama (Scholars) say that it means marriage to a non mahram of the child. If she marries a man who is a mahram relative of the child, like his paternal uncle, then she retains the right to raise her son because this man is expected to b kind to the child.

CHOICE TO CHILD

(٣٣٧٩) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيَّرَ غُلَامًا بَيْنَ أَبِيهِ وَأُمِّهِ۔ (رواه الترمذى)

3379. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's messenger gave choice to a boy (to choose) between his father and his mother (to stay with either of them).[2]

COMMENTARY: This has been explained in the commentary against the previous hadith. In that case, the question was about a child being raised and nurtured. So, the Prophet صلى الله عليه وسلم gave preference to the mother.

Imam Abu Hanifah رحمه الله rules accordingly. He says that during the period of nurturing the child has no choice.

Imam Shafi'I رحمه الله says that the child may exercise the option even during the time he is fostered.

(٣٣٨٠) وَعَنْهُ قَالَ جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنَّ زَوْجِي يُرِيدُ أَنْ يَذْهَبَ بِابْنِي وَقَدْ سَقَانِي وَنَفَعَنِي فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا أَبُوكَ وَهٰذِهِ أُمُّكَ فَخُذْ بِيَدِ أَيِّهِمَا شِئْتَ فَأَخَذَ بِيَدِ أُمِّهِ فَانْطَلَقَتْ بِهِ۔ (رواه ابوداؤد والنسائى)

3380. Sayyiduna Abu Hurayrah رضى الله عنه narrated that a woman came to Allah's Messenger صلى الله عليه وسلم and complained that her husband intended to take away from her their son and, 'indeed, he provided him water and other benefits (having attained such age). The Prophet صلى الله عليه وسلم said, "This is your father and this is your mother. Take the hand of whichever of the too you wish (to go with)." He took the

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[1] Abu Dawud # 2276, Musnad Ahmad 2-182.

[2] Tirmidhi # 1362, Musnad Ahmad 2-246.

hand of his mother. She then went away with him.[1]

SECTION III الفصل الثالث

(٣٣٨١) وَعَنْ هِلَالِ بْنِ اُسَامَةَ عَنْ اَبِي مَيْمُوْنَةَ سُلَيْمَانَ مَوْلًى لِاَهْلِ الْمَدِيْنَةِ قَالَ بَيْنَمَا اَنَا جَالِسٌ مَعَ اَبِي هُرَيْرَةَ جَاءَتْهُ اِمْرَاَةٌ فَارِسِيَّةٌ مَعَهَا اِبْنٌ لَهَا وَقَدْ طَلَّقَهَا زَوْجُهَا فَادَّعَيَاهُ فَرَطَنَتْ لَهُ تَقُوْلُ يَا اَبَاهُرَيْرَةَ زَوْجِيْ يُرِيْدُ اَنْ يَذْهَبَ بِابْنِيْ فَقَالَ اَبُوْهُرَيْرَةَ اسْتَهِمَا عَلَيْهِ رَطَنَ لَهَا بِذَالِكَ فَجَاءَ زَوْجُهَا وَقَالَ مَنْ يُحَاقُّنِيْ فِيْ ابْنِيْ فَقَالَ اَبُوْهُرَيْرَةَ اَللّٰهُمَّ اِنِّيْ لَا اَقُوْلُ هٰذَا اِلَّا اِنِّيْ كُنْتُ قَاعِدًا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَتَتْهُ امْرَاَةٌ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اِنَّ زَوْجِيْ يُرِيْدُ اَنْ يَذْهَبَ بِابْنِيْ وَقَدْ نَفَعَنِيْ وَسَقَانِيْ مِنْ بِئْرِ اَبِيْ عِنَبَةَ وَعِنْدَ النَّسَائِيِّ مِنْ عَذْبِ الْمَاءِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسْتَهِمَا عَلَيْهِ فَقَالَ زَوْجُهَا مَنْ يُحَاقُّنِيْ فِيْ وَلَدِيْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا اَبُوْكَ وَهٰذِهٖ اُمُّكَ فَخُذْ بِيَدِ اَيِّهِمَا شِئْتَ فَاَخَذَ بِيَدِ اُمِّهٖ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالنَّسَائِيُّ لٰكِنَّهٗ ذَكَرَ الْمُسْنَدَ وَرَوَاهُ الدَّارِمِيُّ عَنْ هِلَالِ بْنِ اُسَامَةَ۔

3381. Sayyiduna Hilal ibn Usamah رضى الله عنه narrated from Abu Maymunah Sulayman, رضى الله عنه the freedman of (one of) the people of Madinah. He said that while he was seated with Abu Hurayrah رضى الله عنه a Persian woman came to him. She had her son with her. Her husband had divorced her, and both of them claimed (custody of) the child. She spoke to him in Persian that her husband wished to take away their son from her. So, Abu Hurayrah رضى الله عنه advised her to cast lots, speaking in alien language. Then her husband came and protested, "who is disputing with me about my son?" Abu Hurayrah رضى الله عنه said, "O Allah! I do not say so (on my own) , but I was sitting with Allah's Messenger صلى الله عليه وسلم when a woman came to him and pleaded, 'O Allah's Messenger, my husband intends to take away my son who benefits me and draws water for me from the well of Abu 'Inaba' (Here, Nasa'I has 'from sweet water.') Allah's Messenger صلى الله عليه وسلم said (The two of you) cast lots for him. The husband protested, 'who disputes with me about my son?' Allah's Messenger صلى الله عليه وسلم said (the boy). 'This is your father and this is your mother. Take whichever of the two you wish by the hand, He took the hand of his mother."[2]

COMMENTARY: This hadith discloses that some of the sahabah (Prophet's Companions) رضى الله عنهم did know the languages of the non Arabs.

The boy mentioned in this hadith was also an adult so he was given the choice. It is clear that he was an adult because he fetched water from a far off place, outside the city. No mother would send a minor to fetch water from a distant place.

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[1] Abu Dawud # 2277, Nasa'i # 3496, Ibn Majah # 2351, Darimi # 2293.

[2] Abu Dawud # 2277, Nasa'i # 3526, Darimi # 2293.

بسم الله الرحمٰن الرحيم

BOOK - XIV

(AL-ITQ) EMANCIPATION كِتَابُ الْعِتْقِ

SETTING A SLAVE FREE

STATUS OF EMANCIPATION IN SHARI'AH (DIVINE LAW): From the point of view of Shari'ah (divine law), freedom is a faculty of wisdom that lets man have his inherent right. He thus becomes eligible to take over as master, leader or one worthy of bearing testimony. If this inherent right of anyone is taken away from him when he is enslaved and then he is set free and the right is restored to him the faculty of wisdom enables him to be eligible to act as a master, leader and witness. Also he gets the ability to dictate others and prevent others from dictating to him. He stands among the independent men.

PREREQUISITE FOR SETTING FREE: To set a slave free, the person who sets him or her free must be reposed with authority, be independent, adult sane and owner of the slave he sets free.

KINDS OF FREEDOM: In some cases it is *wajib (obligatory)* to set a slave free, like when making an expiation.

In some cases it is a sin. Examples are when there is a likelihood of his fleeing to enemy territory, or apostating, or turning into a thief or robber.

In some cases, it is permissible, like a slave is released to consign reward to someone.

In some cases, it is a worship. It is when a slave is set free for Allah's sake, to please him.

SECTION I اَلْفَصْلُ الْاَوَّلُ

REWARD ON EMANCIPATING SLAVE

(٣٣٨٢) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَعْتَقَ رَقَبَةً مُسْلِمَةً اَعْتَقَ اللّٰهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنَ النَّارِ حَتّٰى فَرْجَهُ بِفَرْجِهٖ. (متفق عليه)

3382. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If any one set free a Muslim slave, then Allah will set free from hell against every limb of the slave a limb of his, so much so that against his sexual organs his sexual organs."[1]

COMMENTARY: The slave has been defined as Muslim because the reward would increase, for, otherwise there is a reward in releasing from slavery any slave.

The ulama (Scholars) say because of the specific mention of sexual organs that it is better for a man to set free a man slave and for a woman to set free a woman slave.

BETTER TO FREE EXPENSIVE & FAVOURITE SLAVE

(٣٣٨٣) وَعَنْ اَبِيْ ذَرٍّ قَالَ سَاَلْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ الْعَمَلِ اَفْضَلُ؟ قَالَ اِيْمَانٌ بِاللّٰهِ وَجِهَادٌ فِيْ

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[1] Bukhari # 6715, Muslim # 23-1509, Tirmidhi # 1541, Musnad Ahmad 2-447.

سَبِيْلِهٖ- قَالَ قُلْتُ فَاَيُّ الرِّقَابِ اَفْضَلُ قَالَ اَغْلَاهَا ثَمَنًا وَاَنْفَسُهَا عِنْدَ اَهْلِهَا قُلْتُ فَاِنْ لَّمْ اَفْعَلْ قَالَ تُعِيْنُ صَانِعًا اَوْ تَصْنَعُ لِاَخْرَقَ قُلْتُ فَاِنْ لَّمْ اَفْعَلْ قَالَ تَدَعُ النَّاسَ مِنَ الشَّرِّ فَاِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلٰى نَفْسِكَ- (متفق عليه)

3383. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that he asked the Prophet صلی اللہ علیہ وسلم, "Which deed is best?" He said, "Faith in Allah and waging jihad in his path." He then asked, "Which slave is best (to set free)?" He said, "The most expensive and the dearest to the owner." He asked, "And, if I am unable to do that?" (Because I may not afford such a slave?) He said, "Help one who makes (something), or make (something) or one who cannot make it." He asked, "And, if I cannot do it?" He said, "Spare the people from (Your) mischief. It is a charity that you make to yourself.[1]

COMMENTARY: It is very obvious that faith is the best deed. Without it no deed would be worthwhile.

Jihad gives strength to religion. Muslim become supreme through it.

As for *salah (prayer)* and fasting they are excellent from another angel. This hadith does not mean to compare jihad with them. Jihad could also mean 'to toil heard, 'strive to the utmost, 'effort,' 'exertion.' And it is applied both to jihad in Allah's path, war, and also to other forms of worship. Thus doing what we are commanded to do and obstaining from what we are forbidden entails strenuous effort and this is jihad akbar (the greatest from of jihad).

The meaning of the Prophet's صلی اللہ علیہ وسلم saying, therefore, is that the best action is to have faith and to act on the demands of faith. It is as we are told

قُلْ اٰمَنْتُ بِاللّٰهِ ثُمَّ اسْتَقِمْ

(Say 'I believe in Allah then be steadfast).

Help one who does something: The something done is everything that is a means of a man's livelihood. It can be industry, skilled work, trading or any profession. This looks after needs of his family. If a person cannot do that because of his weakness then he should be helped.

If anyone does not know how to make something necessary for his livelihood then others should make it or do it for him. On that support, he will subsist.

Abstain from causing harm to others: Do not involve them in evil. Do not hurt other with your tongue and hands and do not cause them loss of any kind. Abstaining from these things is also being good and spreading blessings, more so when one abstains from evil in spite of having power to do it.

Instead of saying in the conclusion, 'this is being good to other, the prophet صلی اللہ علیہ وسلم reminded us that this conduct is a charity to ourselves.

SECTION II اَلْفَصْلُ الثَّانِیْ

MERIT OF HELPING A SLAVE GET FREEDOM

(٣٣٨٤) عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ جَاءَ اَعْرَابِيٌّ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَلِّمْنِي عَمَلًا يُدْخِلُنِي الْجَنَّةَ

[1] Bukhari # 2518, Muslim # 84-136.

قَالَ لَئِنْ كُنْتَ اَقْصَرْتَ الْخُطْبَةَ لَقَدْ اَعْرَضْتَ الْمَسْئَلَةَ اَعْتِقِ النَّسَمَةَ وَفُكَّ الرَّقَبَةَ قَالَ اَوَلَيْسَا وَاحِدًا قَالَ لَا عِتْقُ النَّسَمَةِ اَنْ تَفَرَّدَ بِعِتْقِهَا وَفَكُّ الرَّقَبَةِ اَنْ تُعِيْنَ فِيْ ثَمَنِهَا وَالْمِنْحَةَ الْوَكُوْفَ وَالْفَيْءُ عَلٰى ذِى الرَّحِمِ الظَّالِمِ فَاِنْ لَمْ تُطِقْ ذٰلِكَ فَاَطْعِمِ الْجَائِعَ وَاسْقِ الظَّمْاٰنَ وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ فَاِنْ لَمْ تُطِقْ ذٰلِكَ فَكُفَّ لِسَانَكَ اِلَّا مِنْ خَيْرٍ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

3384. Sayyiduna al Bara ibn Aazib رضى الله عنه narrated that a villager came to the prophet صلى الله عليه وسلم and submitted. "Teach me a deed that will get me admittance to paradise." He said, Though you have used few words, yet you have presented a significant enquiry. Set free a soul and deliver a slave (from slavery)." He asked, 'Are they not the same thing?" He said, "No. To set a soul face is to do it by yourself while to deliver a slave (from bonds of slavery) is to help him pay the price (for buying freedom). And (more deeds leading to paradise include) you should lend (to a needy person) a milch camel or sheep that has much milk for milking. And, you must be kind to a cruel relative (who does wrong to you). If you are unable to do that, then feed the hungry and give drink to the thirsty. And enjoin piety and forbid evil. And, if you are unable to do that, then hold your tongue (from everything) except from what is good."[1]

COMMENTARY: One sets his own slave from or help another's slave pay for his freedom when he has contracted with his master to buy it at a certain price. This kind of slave is called a mukatab.

The Arabic word in the text is (المنحة) (alminhah). It stands for a she-camel or sheep that has plenty of milk. The poor person to whom it is lent may use its milk or hair.

As for the final edict 'shut your tongue from everything but good words.' There is another hadith of the same purport:

مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلْيَقُلْ خَيْرًا اَوْلِيَصْمُتْ

"He who believes in Allah and the Last Day must speak what is good or observe silence."

In other words, one must exercise full control over one's tongue. Nothing bad must come on the tongue. Whenever the tongue carps, only good must it utter. If this advice is observed, one can preserve oneself from many kind of less in the word and religion. Misused words generate misleading thoughts.

The ulama (Scholars) say of these too hadith that speaking what is 'good' is that which is contrary to evil and has reward for it. Whatever speech is permitted falls in the category of 'good' (If unnecessary speech is repressed many regret could be averted.)

(٣٣٨٥) وَعَنْ عَمْرِو بْنِ عَبَسَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ بَنٰى مَسْجِدًا لِيُذْكَرَ اللّٰهُ فِيْهِ بُنِيَ لَهٗ بَيْتٌ فِي الْجَنَّةِ وَمَنْ اَعْتَقَ نَفْسًا مُسْلِمَةً كَانَتْ فِدْيَتُهٗ مِنْ جَهَنَّمَ وَمَنْ شَابَ شَيْبَةً فِيْ سَبِيْلِ اللّٰهِ كَانَتْ لَهٗ نُوْرًا يَوْمَ الْقِيَامَةِ۔ (رواه فى شرح السنة)

3385. Sayyiduna Amr ibn Abasah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم

[1] Bayhaqi in Shu'ab ul Eeman # 43350, Musnad Ahmad 4-299.

said, "He who build a mosque so that Allah may be remembered therein will have a house built for him in paradise. He who emancipates Muslim slave will have that (action) as his ransom from hell. He who grows old in Allah's path (in jihad, pilgrimage, acquiring knowledge or in Islam) will have that (old age) as a light for him on the day of resurrection. (He will find deliverance with it in the darkness of that day.)[1]

SECTION III — اَلْفَصْلُ الثَّالِثُ

(٣٣٨٦) عَنِ الْغَرِيْفِ ابْنِ عَيَّاشٍ الدَّيْلَمِيِّ قَالَ اَتَيْنَا وَاثِلَةَ بْنِ الْاَسْقَعِ فَقُلْنَا حَدِّثْنَا حَدِيْثًا لَيْسَ فِيْهِ زِيَادَةٌ وَلَا نُقْصَانٌ فَغَضِبَ وَقَالَ اِنَّ اَحَدَكُمْ لَيَقْرَأُ وَمُصْحَفُهُ مُعَلَّقٌ فِيْ بَيْتِهِ فَيَزِيْدُ وَيَنْقُصُ فَقُلْنَا اِنَّمَا اَرَدْنَا حَدِيْثًا سَمِعْتَهُ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَتَيْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ صَاحِبٍ لَنَا اَوْجَبَ يَعْنِي النَّارَ بِالْقَتْلِ فَقَالَ اَعْتِقُوْا عَنْهُ يُعْتِقِ اللّٰهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ مِنَ النَّارِ۔ (رواه ابوداؤد والنسائی)

3386. Sayyiduna al-Gharif ibn Ayyash ad-Daylamy رحمه الله said that they went to (Sayyiduna) Wathilah ibn Al-Asqa رضی الله عنه and requested him to narrate to them a hadith without any addition or deduction. So he got angry and said. "Any one of you does recite the Quran while its copy is hung up in his house, yet he adds and omits (by mistake. So, in spite of immense care, there can be some error in narrating hadith)." They said, "We only intended (to hear) a hadith you may have heard from the Prophet صلی الله علیه وسلم." So, he said, "We had gone to Allah's Messenger صلی الله علیه وسلم concerning a friend of ours who had made hell certain for himself because of a murder (of someone he committed or suicide). He said, 'Set a slave free on his behalf, Allah will deliver from hell a limb of his for every limb of his."[2]

COMMENTARY: Sayyiduna Wathilah رضی الله عنه thought that Gharif رحمه الله had asked him to narrated the exact words of the Prophet صلی الله علیه وسلم. Then Gharif رحمه الله explained that they only wished to know the meaning of the Prophet's صلی الله علیه وسلم words.

This means that it is allowed to narrate the hadith with some changes in its words but the meaning and message must not change.

RECOMMENDING A SLAVE'S RELEASE IS AN EXCELLENT SADAQAH (CHARITY)

(٣٣٨٧) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الصَّدَقَةِ الشَّفَاعَةُ بِهَا تُفَكُّ الرَّقَبَةُ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

3387. Sayyiduna Samurah ibn Jundub رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The best sadaqah (charity) is the recommendation that gets a slave his freedom."[3]

COMMENTARY: The recommendation may lead to the slave's emancipation or deliverance from a punishment.

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[1] Nasa'i # 688 (691) Baghawi in Sharhus *sunnah (Prophet's صلی الله علیه وسلم practice)* # 2420, Musnad Ahmad 4-113.

[2] Abu Dawud # 3964, Musnad Ahmad 3-491, 4-102.

[3] Bayhaqi in Sha'b ul Eeman # 7682.

CHAPTER - II

(I) EMANCIPATING A SLAVE WHO IS OWNED JOINTLY,
(II) BUYING A RELATIVE &
(III) EMANCIPATING DURING AN ILLNESS

بَابُ إِعْتَاقِ الْعَبْدِ الْمُشْتَرَكِ وَشِرَاءِ الْقَرِيْبِ وَالْعِتْقِ فِي الْمَرَضِ

ABOUT SETTING FREE: Among the ahadith of this chapter, some are on the subject of slaves who are owned jointly by two (or more) masters, If one of them sets free his share of the slave, what should the other do? Is part of slave continuing in ownership allowed or not? There are differing opinions about it and even the Hanafi scholars are not u unanimous on this subject.

Imam Abu Hanifah رحمه الله recognizes part freedom. But, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله do not recognize part freedom. This raises many other questions, commands and ruling also arise. These are mentioned in the lines that follow.

The second portion of this chapter is about buying a slave who is a relative. The ruling in such cases is that merely buying a relative gets him his freedom irrespective of whether the buyer set him free or not. However, here too. Opinions differ on which relatives are covered by this ruling. This issue is also discussed in detail in the lines that follow.

The third portion of this chapter concerns a person who sets a slave free while he is ill. What is the ruling about it? This will be elaborated at appropriate places in the ahadith.

SECTION I الفصل الأوّل

FREEDOM OF SLAVE OWNED COMMONLY

(٣٣٨٨) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ وَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ قُوِّمَ الْعَبْدُ عَلَيْهِ قِيْمَةَ عَدْلٍ فَأُعْطِيَ شُرَكَاءُهُ حِصَصَهُمْ وَعَتَقَ عَلَيْهِ الْعَبْدُ وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ۔

(متفق عليه)

3388. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If any one sets free his share in a slave (who is owned jointly) and has enough money to pay the full (remaining) price of the slave, then a reasonable price of the slave should be determined and his partners) should be paid their portions, the slave will be set free in this manner. If not, then he will be emancipated only to the extend of his share that he has set free. (The share of the others) will remain in the slave)."[1]

COMMENTARY: If a slave belongs to two owners and one of them frees him to the extent of his share and the other does not, then the first one should buy the share of the second and set the slave free. However, if he is unable to buy the other share then the slave would remain in slavery to that extent and be part free.

This mean that freedom and slavery can be divided in a single person. The second partner cannot be compelled to set the slave free to the extent he owns. Also the slave cannot be made to toil (to earn his freedom). This is also the ruling of imam Shafi'I رحمه الله

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[1] Bukhari # 2522, Muslim # 1-1501, Tirmidhi # 1301, Abu Dawud # 3940, Nasa'i # 4699, Ibn Majah # 2528.

As for Imam Abu Hanifah رحمه الله, he concedes that (slavery and freedom may combine in a single person, and if the partner who releases his share can buy off the other partner he may do so, or the second may make him toil to the extend of his share or set him free to the extent of his share (so he will be completely free). If the first partner who frees the slave his own portion is unable to buy the remaining share he must not turn over his share to the other partner. Rather, this partner must get the price of his share from the slave through making him toil (for his freedom), or he may emancipate his share. In this case the right of wila (ولا) will be available to both the owners (meaning, they would inherit from the slave.) The opinion of Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله in this regard is that (if the partner who sets the slave free to the extend of his share can afford to buy off the other partner then he must do that otherwise the other partner must get the slave to toil for his freedom to the extent of his share and thus get his price from the slave. Since freedom cannot be partial, the right of wila (ولا) will rest only with him who sets free.)

TOIL FOR FREEDOM

(٣٣٨٩) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَعْتَقَ شِقْصًا فِيْ عَبْدٍ اُعْتِقَ كُلُّهُ اِنْ كَانَ لَهُ مَالٌ فَاِنْ لَمْ يَكُنْ لَهُ مَالٌ اُسْتُسْعِيَ الْعَبْدُ غَيْرَ مَشْقُوْقٍ عَلَيْهِ۔ (متفق عليه)

3389. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "If a person emancipates one share in a slave (who is jointly owned), the slave is free completely (and he will be credited with his freedom), and if he had the wherewithal (he may buy the other shares too). If he does not possess enough resources, then the slave will be made to toil to pay for his freedom, but he should not be made to overwork."[1]

DO NOT DEPRIVE HEIRS BY EMANCIPATING SLAVE ON DEATH BED

(٣٣٩٠) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّ رَجُلًا اَعْتَقَ سِتَّةَ مَمْلُوْكِيْنَ لَهُ عِنْدَ مَوْتِهٖ وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ فَدَعَا بِهِمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَزَّأَهُمْ اَثْلَاثًا ثُمَّ اَقْرَعَ بَيْنَهُمْ فَاَعْتَقَ اثْنَيْنِ وَاَرَقَّ اَرْبَعَةً وَقَالَ لَهُ قَوْلًا شَدِيْدًا رَوَاهُ مُسْلِمٌ وَرَوَاهُ النَّسَائِيُّ عَنْهُ وَذَكَرَ لَقَدْ هَمَمْتُ اَنْ لَا اُصَلِّيَ عَلَيْهِ بَدَلَ وَقَالَ لَهُ قَوْلًا شَدِيْدًا۔ وَفِيْ رِوَايَةِ اَبِيْ دَاوٗدَ قَالَ لَوْ شَهِدْتُهُ قَبْلَ اَنْ يُدْفَنَ لَمْ يُدْفَنْ فِيْ مَقَابِرِ الْمُسْلِمِيْنَ۔

3390. Sayyiduna Imran ibn Husayn رضى الله عنه narrated that a man set free six slaves that he had at the time of his death. He had no property other than them. Allah's Messenger صلى الله عليه وسلم called them and divided them into three batches. Then he drew lots among them and set two (of them) free and retained four in slavery. And he spoke severely of the man.
Another version also from Imran R) in Nasa'i has instead of 'and he spoke severely of the man, (The Prophet صلى الله عليه وسلم said, "Indeed, I had resolved not to offer (the funeral) *salah (prayer)* over him." And he spoke severely of the man.)

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[1] Bukhari # 2504, Muslim # 3-1503, Tirmidhi # 1353, Abu Dawud # 3937, Ibn Majah # 2527, Musnad Ahmad 2. 255.

Another version in Abu Dawud has: He said, "Where I there before his burial, he would not have been buried in a Muslim graveyard. (These statements are by way of warning and to correct people).[1]

COMMENTARY: The Prophet set free two slaves out of six because the dying man can draw a will his heirs are entitled to inheritanc of the rest of his property. A will may be drawn in the same way for other things like sadaqah (charity), gifts, etc up to one third.

Zayd ul Arab رضی الله عنه said that the Prophet صلی الله علیه وسلم issued this command because generally the slave were Negros and they were of the same value. Nawawi has quoted Imam Abu Hanifah رضی الله عنه as saying that in such a situation (when equal treatment is offered), every slave will be presumed to be free up to one third of his person and he will be made to toil for his emancipation for up to the remaining two-thirds of his person.

The Prophet صلی الله علیه وسلم was displeased with this man because he deprived his heirs of their inheritance. This was a very disliked action. The Prophet صلی الله علیه وسلم showed kindness to the man's heirs by giving them four of the slave and so their right. The hadith discloses that a dead person may be criticized for this cruel action and contravention of Shari'ah (divine law). This does not contradict the Prophet's صلی الله علیه وسلم saying:

أُذْكُرُوا اَمْوَاتَكُمْ بِالْخَيْرِ

(Remember your dead with goodness)

PURCHASING A SLAVE WHO IS ONE'S FATHER

(٣٣٩١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَجْزِىْ وَلَدٌ وَالِدَهٗ اِلَّا اَنْ يَجِدَهٗ مَمْلُوْكًا فَيَشْتَرِيَهٗ فَيُعْتِقَهٗ ـ (رواه مسلم)

3391. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "No son can repay his father (for the things he has done for him) except that if he finds him in slavery, he buys him and sets him free."[2]

COMMENTARY: It seems from this hadith that a father does not become free only on his son purchasing him. Rather, after buying him he must set him free.

The Zawahir abide by this opinion. However, the consensus of the ulama (Scholars) is that when a father comes under his son's ownership, he becomes free. This is stated explicitly in a hadith that follows in section II (#3393), and this hadith too means the same thing as Mazhar explains that the word (فيعتقه) in this hadith under discussion has the latter fa (ف) to denote cause. In this case the concluding portion of this hadith would mean:

(When he finds his father as someone's slave and buys him to get him his freedom.)

Hence, it will not be necessary for him to say after buying him, "I have set you free." He is set free simply on his son's buying him.

MAY A MUDABBAR BE SOLD

(٣٣٩٢) وَعَنْ جَابِرٍ اَنَّ رَجُلًا مِنَ الْاَنْصَارِ دَبَّرَ مَمْلُوْكًا وَلَمْ يَكُنْ لَهٗ مَالٌ غَيْرُهٗ فَبَلَغَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

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[1] Muslim # 56. 1668, Tirmidhi # 1369, Nasa'i # 1958, Abu Dawud # 3918, Ibn Majah # 2345, Musnad Ahmad 4-428.

[2] Muslim # 25-1510, Tirmidhi # 1906, Abu Dawud # 5137, Ibn Majah # 3659, Musnad Ahmad 2-230.

فَقَالَ مَنْ يَشْتَرِيْهِ مِنِّي فَاشْتَرَاهُ نُعَيْمُ بْنُ النَّحَّامِ بِثَمَانِ مِائَةِ دِرْهَمٍ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِاللّٰهِ الْعَدَوِيّ بِثَمَانِ مِائَةِ دِرْهَمٍ فَجَاء بِهَا اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَدَفَعَهَا اِلَيْهِ ثُمَّ قَالَ ابْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا فَإِنْ فَضَلَ شَيْءٌ فَلِاَهْلِكَ فَإِنْ فَضَلَ عَنْ اَهْلِكَ شَيْءٌ فَلِذِيْ قَرَابَتِكَ فَإِنْ فَضَلَ عَنْ ذِيْ قَرَابَتِكَ شَيْءٌ فَهٰكَذَا وَهٰكَذَا يَقُوْلُ فَبَيْنَ يَدَيْكَ وَعَنْ يَمِيْنِكَ وَعَنْ شِمَالِكَ۔

3392. Sayyiduna Jabir رضی الله عنه narrated that a man of the Ansar made a slave a mudabbar (to be free after his death). He owned no other property. When the prophet صلی الله علیه وسلم heard of it, he asked, "who would buy this slave from me?" Nu'aym ibn an Nahham رضی الله عنه bought him for eight hundred dirhams.

Another version (on Muslim) has that Nu'aym ibn Abdullah al Adawi رضی الله عنه bought him for eight hundred dirhams and he brought that (eight hundred dirhams) to the Prophet صلی الله علیه وسلم who gave them to the man (whose slave it was) and said, "Spend (this money) first on yourself, giving sadaqah (charity) (of it) to your own self. If something is spared, give it to your family. If something is spared after they are given, then provide something to your relatives. If, after they are given, something remains, then do like this and do like that." (the narrator said) meaning that it may be disbursed if front of him, to his right and to his left.[1]

COMMENTARY: To make a slave a mudabbar is saying to one's slave "you are free after my death." The apparent meaning of this hadith is that it is allowed to sell this kind of a slave. Imam Shafi'i رحمه الله and Imam Ahmad رحمه الله hold that it is allowed to sell a mudabbar. Imam Abu Hanifah رحمه الله said that there are two kinds of mudabbar: mudabbar mutlaq and mudabbar muqid. The former is one whose master says to him, "After my death you are free." The latter is he who is told by this master, "If I die of this illness, you are free." The former can only be set free and there is no other way of giving up ownership over him. The owner can emancipate him but cannot sell him or give him as a gift to another, but he can ask him to serve him. If the salve is female, the owner may have sexual intercourse with her and even give the slave in marriage to any, even without the slave's consent. Such a slave is free after the master's death from one third of his (master's) property. If he cannot be ser free from the master's one third property, then he will be released in part to the equivalent of the third of the third of the master's property.

As for mudabbar muqid, he may be sold. It is allowed. If the pre-requisite is met and the owner dies in that illness, then mudabbar muqid will also be free like mutlaq Hence. Imam Abu Hanifah رحمه الله says that the prophet صلی الله علیه وسلم has sold the mudabbar muqid.

The Mishkat has the name as Nu'aym ibn Nahham. But this is an error of the scribe. Actually Nu'ayum and Nahham are names of one and the same person. The reason why he got the name nahham was that the Prophet صلی الله علیه وسلم said, "When I entered paradise, I heard Nu'aym's nahmah (sound). So, he began to be called Nahham.

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[1] Bukhari # 6716, Muslim # 58-997, Tirmidhi # 1219.

SECTION II اَلْفَصْلُ الثَّانِیْ

MAHRAM RELATIVE IS FREE THE MOMENT HE IS ENSLAVED

(٣٣٩٣) وَعَنِ الْحَسَنِ عَنْ سَمُرَةَ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَلَكَ ذَارَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ۔

(رواه الترمذی وابن ماجة)

3393. Sayyiduna (Al) Hasan رحمه الله (Busri) reported from (Sayyiduna) Samurah رضی الله عنه that Allah's Messenger صلی الله علیه وسلم said, "If anyone happens to own a dhu rahm (relative) who is a mahram then he becomes emancipated" (however he owns him (by buying receiving a gift or through inheritance).[1]

COMMENTARY: Examples are father acquiring son, or son acquiring father, or brother acquiring brother. Even if their intention was to get a slave, because of the relationship the slave will become emancipated.

The word in the Arabic text is dhu rahm. It is applied to a relative through the womb and includes son, father brother, paternal uncle, nephew (brother's son) and such. The word mahram is a relative with whom marriage is never allowed. Thus, the son of paternal uncle and such other relatives are not dhurahm mahram (relatives who are mahram, or mahram is of the prohibited degrees).

The question whether a relative mahram whom one gets to possess becomes free automatically or has to be set free has been discussed against hadith # 3391 of Abu Hurayrah رضی الله عنه.

The majority of the ulama (Scholars) hold that relatives of the kind of usul (ancestors, like father, grandfather and up the line) and furu (descendants, like son, grandson, etc) become free simply on acquiring them. As for the others, the ulama (Scholars) differ. Imam Shifi'I رحمه الله hold that this distinction (of becoming free on being acquired) is available only to the usul and furu (ancestors and descendants). Imam Maalik رحمه الله includes brothers in this distinction but he has also said that all du rahm (relatives through the womb) are included in it. He also has a third ruling that conforms to Imam Shafi's ruling.

Imam Abu Hanifah رحمه الله holds that every such relative mahram becomes free when he is acquired as a slave.

UMM WALAD GAINS FREEDOM ON MASTER'S DEATH

(٣٣٩٤) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا وَلَدَتْ اَمَةُ الرَّجُلِ مِنْهُ فَهِيَ مُعْتَقَةٌ عَنْ دُبُرٍ

مِنْهُ اَوْ بَعْدَهُ۔ (رواه الدارمی)

3394. Sayyiduna Ibn Abbas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "when the female slave of a man bears his child, she becomes free on the heels of his death." Or he said, "After his death."[2]

COMMENTARY: During the life time of her master whose child she bears, the slave woman does not become free, but after his death she is free. During his life time, he cannot sell her, nor give her to someone as a gift. The ulama (Scholars) are unanimous about it.

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[1] Tirmidhi # 1365, Abu Dawud # 3949, Ibn Majah # 2524, Musnad Ahmad 5-20.

[2] Ibn Majah # 2515, Darimi # 2274, Musnad Ahmad # 1-363.

The hadith that contradicts it is abrogated and will be explained against the next hadith (# 3395).

(٣٣٩٥) وَعَنْ جَابِرٍ قَالَ بِعْنَا أُمَّهَاتِ الْأَوْلَادِ عَلَى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ فَلَمَّا كَانَ عُمَرُ نَهَانَا عَنْهُ فَانْتَهَيْنَا۔ (رواه ابوداؤد)

3395. Sayyiduna Jabir رضی اللہ عنہ said, "We used to sell the *ummah*at ul walaḍ (slave women who bore their master's children, plural of umm walad) in the time of Allah's Messenger صلی اللہ علیہ وسلم and of Abu Bakr رضی اللہ عنہ. When Umar رضی اللہ عنہ (become Khalifah and) forbade us to do so, we desisted.[1]

COMMENTARY: The question arises: why Umar رضی اللہ عنہ disallowed it when the Prophet صلی اللہ علیہ وسلم and the first caliph Abu Bakr رضی اللہ عنہ had not stopped it? The answer is that the people may not have known that the prophet صلی اللہ علیہ وسلم had forbidden the sale of Umm walad, or they may have been selling before the Prophet صلی اللہ علیہ وسلم forbade them to do so. As for Abu Bakr رضی اللہ عنہ, his Khilafah (caliphate) (caliphate) was short and he was engaged mostly in other important affairs and could not have known of the sale of a Umm Walad otherwise he too would have curbed this activity.

SLAVE'S PROPERTY AFTER HIS RELEASE

(٣٣٩٦) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَعْتَقَ عَبْدًا وَلَهُ مَالٌ فَمَالُ الْعَبْدِ لَهُ اِلَّا اَنْ يَشْتَرِطَ السَّيِّدُ۔ (رواه ابوداؤد وابن ماجة)

3396. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone sets free a slave and he owns property, then the property of the slave belongs to the master unless he stipulates otherwise."[2]

(In that case it will remain with the slave.)

COMMENTARY: Clearly no slave can have any property. Where will he get any property? Whatever he has, he may have earned by doing some work with his master's permission. So that too will belong to the master because the slave and all that he possesses are his master's property. Therefore, when he is set free and his master says, "This property belongs to you," then that property will be deemed to be a charity or gift from his master. Therefore, on being free, he will be its owner.

PART FREEDOM

(٣٣٩٧) وَعَنْ اَبِي الْمَلِيْحِ عَنْ اَبِيْهِ اَنَّ رَجُلًا اَعْتَقَ شِقْصًا مِنْ غُلَامٍ فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَيْسَ لِلّٰهِ شَرِيْكٌ فَاَجَازَ عِتْقَهٗ۔ (رواه ابوداؤد)

3397. Sayyiduna Abu Malih رحمہ اللہ reported from his father (Sayyiduna Usamah ibn Umayr) رضی اللہ عنہ that a man set free a portion of a slave. That was mentioned to the Prophet صلی اللہ علیہ وسلم and he said, "Allah has no partner." Then he instructed him to set him free.

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[1] Abu Dawud # 3954, Ibn Majah # 2517.

[2] Abu Dawud # 3962, Ibn Majah # 2529.

COMMENTARY: The Prophet's صلى الله عليه وسلم words mean that if any thing is done for Allah's sake and it is a form of worship then one must not divide one's share. Hence, it is not proper to emancipate part of a salve and leave the rest in slavery.
The concluding words of the hadith establish that slavery and freedom cannot be combined in one person. However, since Imam Abu Hanifah رحمه الله contends that slavery and freedom may combine, he explains these words to mean that the prophet صلى الله عليه وسلم commanded the man to set the slave free outright.

AN EXAMPLE OF CONDITIONAL FREEDOM

(٣٣٩٨) وَعَنْ سَفِينَةَ قَالَ كُنْتُ مَمْلُوكًا لِأُمِّ سَلَمَةَ فَقَالَتْ أُعْتِقُكَ وَأَشْتَرِطُ عَلَيْكَ أَنْ تَخْدُمَ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا عِشْتَ فَقُلْتُ إِنْ لَمْ تَشْتَرِطِي عَلَيَّ مَا فَارَقْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا عِشْتُ فَأَعْتَقَتْنِي وَاشْتَرَطَتْ عَلَيَّ۔ (رواه ابوداؤد وابن ماجة)

3398. Sayyiduna Safinah رضى الله عنه said, I was a slave of Sayyidah Umm Salamah, She said (to me one day) 'I shall set you free but with the stipulation that you shall serve Allah's Messenger صلى الله عليه وسلم as long as you live.' I submitted, Even if you had not placed this condition on me, I shall not separate from him as long as I live, (Because serving him is a great honour and happiness for me). She then set me free and retained the condition on me."[1]

COMMENTARY: Safinah رضى الله عنه was the freedman of the Prophet صلى الله عليه وسلم or of Sayyidah Salamah رضى الله عنها.
His name was Mahran or Ruman or Ribah. His kunyah was Abu Abdur Rahman or Abu al-Bakhtari, But he was known as Safinah which was his epithet.
He used to serve the Prophet صلى الله عليه وسلم and his sahabah (Prophet's Companions) رضى الله عنهم. During battles, he carried their luggage on his back and transferred that from place to place.
Safinah means ship. So he was called safinah that conveys goods from place to place.
It is reported that once he got lost in a desert from the rest of the caravan. Suddenly, a lion came before him and roared at him. He said to the lion, "O Abu al-Harith! I am Safinah the freedman of Allah's Messenger صلى الله عليه وسلم." The lion wagged its tail and led him to destination.

MUKTABAH IS SLAVE TILL HE PAYS

(٣٣٩٩) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُكَاتَبُ عَبْدٌ مَا بَقِيَ عَلَيْهِ مِنْ مُكَاتَبَتِهِ دِرْهَمٌ۔ (رواه ابوداؤد)

3399. Sayyiduna Amr ibn Shu'ayb رحمه الله reported from his father that his grandfather narrated that the Prophet said, 'A mukatab (a slave who has contracted with his master to buy his own freedom) remains a slave as long as even a dirham of the kitabah (agreed price) remains unpaid."[2]

COMMENTARY: Mukatab is a slave whose master writes down to him, "When you will pay so much money you shall be free." When he pays the full amount, leaving nothing due,

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[1] Abu Dawud # 3932, Ibn Majah # 2526, Musnad Ahmad 5-221.
[2] Abu Dawud # 3926.

he becomes free. There will not be any part freedom.

WOMEN MUST OBSERVE VEIL BEFORE THEIR MUKATAB SLAVES

(٣٤٠٠) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ عِنْدَ مُكَاتَبِ إِحْدَاكُنَّ وَفَاءٌ فَلْتَحْتَجِبْ مِنْهُ۔ (رواه الترمذی وابوداؤد وابن ماجة)

3400. Sayyiduna Umm Salamah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said (to the woman), "When a mukatab of any of you has enough to buy his fr eedom, she must observe the veil before him."[1]

COMMENTARY: As long as a mukatab does not pay the full agreed price for his freedom he remains a slave and is a mahram. It is not necessary for a woman owner to veil herself before him.

The correct thing about this hadith is that the Prophet صلی اللہ علیہ وسلم had said this to his wives because Allah says about them in the Quran that they are not like other woman. Their need to veil themselves was stronger.

ABOUT PART PAYMENT BY MUKATAB

(٣٤٠١) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَاتَبَ عَبْدَهٗ عَلٰى مِائَةِ أُوْقِيَّةٍ فَأَدَّاهَا إِلَّا عَشَرَةَ أَوَاقٍ أَوْقَالَ عَشَرَةَ دَنَانِيْرَ ثُمَّ عَجَزَ فَهُوَ رَقِيْقٌ۔ (رواه الترمذی وابوداؤد وابن ماجة)

3401. Sayyiduna Amr ibn Shu'ayb رضی اللہ عنہ reported from his father (Shu'ayub) رحمہ اللہ that his grandfather narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any one agrees to set free his slave for one hundred ooqiyah as he pays that except ten ooqiyah, " or he said, "ten dirhams and is helpless, then he continues to be a slave."[2]

COMMENTARY: Ibn Maalik رحمہ اللہ say s that such cases the owner may annul the contract and forfeit the amount paid to him by the slave, for, that has become his property.

(٣٤٠٢) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَصَابَ الْمُكَاتَبُ حَدًّا أَوْمِيْرَاثًا وَرِثَ بِحِسَابِ مَا عَتَقَ مِنْهُ۔ رَوَاهُ أَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَفِيْ رِوَايَةٍ لَهٗ قَالَ يُوْدَى الْمُكَاتَبُ بِحِصَّةِ مَا أَدّٰى دِيَةَ حُرٍّ وَمَا بَقِيَ دِيَةَ عَبْدٍ وَضَعَّفَهٗ۔

3402. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When a slave who has bound himself to buy his freedom receives blood money or an inheritance, he will inherit only." To the extent he has been set free."

According to a version, he said, "Blood wit will be paid for a mukatab at the rate that is payable for a free man for so much as he has paid his purchase price but at the rate that is payable for a slave for much as remains to be paid."[3]

COMMENTARY: The slave will get from his inheritance, accordings what he has paid for

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[1] Tirmidhi # 1264, Abu Dawud # 3928, Ibn Majah # 2520.

[2] Tirmidhi # 1264, Abu Dawud # 3927, Ibn Majah # 2519, Musnad Ahmad 2-179.

[3] Tirmidhi # 1263, Abu Dawud # 4582, Nasa'i # 4811.

his freedom.
As for blood wit his heirs will get when he is killed only the extent he had paid for his freedom. That which he had not paid will represent his slavery. Bloodwit on that portion will be half of what free man's heirs get. So, his master will get that amount at half that of a freeman's rate In other words, the mukatab is deemed to be free to the extend he has paid towards his price. Only Imam Wakh'ee رحمه الله abides by this hadith. Majority of the ulama (Scholars) say that this hadith is weak and contradicts the two sahih ahadith (# 3399, and 3401) narrated by Amr ibn Shu'ayb رحمه الله that a mukatab remains a slave till he pays his full price.

SECTION III — اَلْفَصْلُ الثَّالِثُ

REWARD CONSIGNED TO THE DEAD

(٣٤٠٣) عَنْ عَبْدِالرَّحْمٰنِ بْنِ اَبِي عُمْرَةَ الْاَنْصَارِيِّ اَنَّ اُمَّهُ اَرَادَتْ اَنْ تُعْتِقَ فَاَخَّرَتْ ذٰلِكَ اِلٰى اَنْ تُصْبِحَ فَمَاتَتْ قَالَ عَبْدُالرَّحْمٰنِ فَقُلْتُ لِلْقَاسِمِ بْنِ مُحَمَّدٍ اَيَنْفَعُهَا اَنْ اُعْتِقَ عَنْهَا فَقَالَ الْقَاسِمُ اَتٰى سَعْدُ بْنُ عُبَادَةَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّ اُمِّي هَلَكَتْ فَهَلْ يَنْفَعُهَا اَنْ اَعْتِقَ عَنْهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَعَمْ۔ (رواه مالك)

3403. Sayyiduna Abdur Rahman ibn Amrah al-Ansari رحمه الله said that his mother had wanted to set free a slave but put if off till morning. (Before she could do that) she died.
Abdur Rahman رحمه الله said "I asked al-Qasim ibn Muhamamd رحمه الله, 'will it benefit her if I set free a slave on her behalf?'"
Al-Qasim رحمه الله informed him that Sa'd ibn Ubadah رضى الله عنه had met Allah's Messenger صلى الله عليه وسلم and said, "My mother had died. Will it benefit her if I set free a slave on her behalf?" Allah's Messenger صلى الله عليه وسلم had said, "Yes."[1]

COMMENTARY: Sayyiduna Qasim ibn Muhammad رحمه الله was the grandson of Sayyiduna Abu Bakr رحمه الله.
He was one of seven well. Known jurists of Madinah.
The ulama (Scholars) agree that a dead person may be consigned reward for monetary worship. But they differ on whether reward can be consigned to them for physical worship. The more correct thing, however, is that reward against physical worship may also be consign to the dead.

(٣٤٠٤) وَعَنْ يَحْيٰى بْنِ سَعِيْدٍ قَالَ تُوُفِّيَ عَبْدُالرَّحْمٰنِ بْنُ اَبِي بَكْرٍ فِيْ نَوْمٍ نَامَهُ فَاَعْتَقَتْ عَنْهُ عَائِشَةُ اُخْتُهُ رِقَابًا كَثِيْرَةً۔ (رواه مالك)

3404. Sayyiduna Yahya ibn Muhammad رحمه الله said that (Sayyiduna) Abdur Rahman ibn Abu Bakr رضى الله عنه died in his sleep. (Sayyidah) Ayshah رضى الله عنها his sister, set free may slaves on his behalf.[2]

COMMENTARY: Perhaps Sayyidah Ayshah رضى الله عنها knew that Abdur Rahman رضى الله عنه

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[1] Muwatta Maalik 38. 8-13.
[2] Muwatta Maalik # 38. 8-14.

could not release some slaves during his life time which ended abruptly, which it may have been *wajib (obligatory)* on him set free.
Another possibility is that his sudden death may have upset her. So the decided to consign reward to him by emancipating many slaves on his behalf.

WHEN SLAVES ARE BOUGHT WITHOUT MY PRE-REQUISITE

(٣٤٠٥) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اشْتَرٰى عَبْدًا فَلَمْ يَشْتَرِطْ مَالَهُ فَلَا شَيْءَ لَهُ۔ (رواه الدارمی)

3405. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who buy a slave without placing any condition about his property will get nothing of it."[1]

COMMENTARY: If anyone buys a slave and strikes a bargain but omits to include the slave's property then he will get nothing of it because it will not come to him with the slave. Any property of the slave will remain with the person from whom he buys the slave, his previous owner.

CHAPTER - III

OATHS & VOWS

بَابُ الْاَيْمَانِ وَالنُّذُوْرِ

KINDS OF OATHS & COMMAND ABOUT THEM: There are three kind of oath:

(i) Ghumus(غموس)
(ii) Laghw(لغو)
(iii) Mun'aqidah(منعقدة)

GHAMUS is a false oath on something past or present like saying, "By Allah's I have done it." But in truth, it was not done. It is also accusing someone on oath, "By Allah Khalid owes me one thousand rupees." Such a person is a sinner but no expiation is due against it though the liar must repent and seek forgiveness of Allah.

LAGHW is an oath about something past or present and the person who swears believes himself to be true but the facts are not as he says, For instance, he may say, "By Allah, I did not do it!" though, in fact, he had done it but presumes to the contrary. Or, he sees someone from a distance and says on oath that he had seen 'zayd.' But, in fact, that man was not 'Zayd' we may hope about this kind of oath that no reckoning will be taken from him.

MUN'AQIDAH is an oath about something in the future, like, to do, or not to do something. It is a promise. If it is not fulfilled then an expiation will be due, as *wajib (obligatory)*. For instance, a man may promise to do something, "I shall give you one hundred rupees, tomorrow, by Allah." If he fails to do so then he will have to make an expiation, as a *wajib (obligatory)* duty on him. Something, it becomes *wajib (obligatory)* to fulfil the mun'aqidah. oath, like promising to perform the *fard (compulsory)* duties or to abstain from sin. One may say, "By Allah, I shall offer the *salah (prayer)* of zuhr," or "by Allah, I shall give up committing adultery." It is *wajib (obligatory)* to fulfil these promises.

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[1] Darimi # 2561.

WHEN PROMISES MUST NOT BE FULFILLED: In some cases, it is *wajib (obligatory)* not to fulfil promises. Examples are when a foolish person promises to commit a sin, or to neglect a *wajib (obligatory)* deed, then it becomes *wajib (obligatory)* to break the promise.

Similarly, there are some oaths of the mun'aqidah class that though it is not *wajib (obligatory)* to break yet it is better to do so. For example, if anyone says, "By Allah, I shall not meet any Muslim, then it is better not to fulfil the promise.

There are other cases, when in order to honour promises, it is better to fulfil one's oath.

EXPIATION: It must be understood that, under all circumstances, it is *wajib (obligatory)* to make an expiation for breaking an oath of munaqidah type. The oath may have been taken deliberately or under compulsion, or one may have been forced to break an oath.

(A promise made is a debt unpaid. -Robert W Service)

EXPIATION OF OATHS: The expiation for breaking an oath is

- (i) to set a slave free or
- (ii) to feed ten needy people. In both these options, the conditions and rules will apply that have been mention for zihar by setting free a slave or feeding the poor.
- (iii) Or, ten needy people may be provided clothing to wear to each of them, such that most of the body is covered. So, if only trousers are given then that is not enough.
- (iv) If a person is unable to follow any of these three options, then he must fast three days in succession.

ADVANCE EXPIATION: It is allowed to make an expiation before breaking the promise.[1]

WHEN NOT *WAJIB (OBLIGATORY)*: Expiation is not *wajib (obligatory)* for a promise made by a disbeliever, even if he breaks it after becoming a Muslim. Also, no expiation is *wajib (obligatory)* for the promise of a child, a sleeping person and a mad man because their oath or promise is not valid.

OTHER RULINGS OF OATH: Three letters are used I Arabic for oath:

(i)(و) (waw), e.g.(والله) (wallah)

(ii)(ب) (ba), e.g(بالله) (billah)

(iii)(ت) (ta), e.g.(تالله) (tallah).

Each of these three means, "By Allah" or "I swear by Allah."

In Arabic parlance, these letters are not always used but, nevertheless are implicit, for example, if anyone says (الله افعله), he means (والله افعله) (By Allah, I shall do it)

ON ALLAH: The oath is taken by the personal name of the creator, Allah, or by one of His attributes, like Ar-Rahman, Ar-Rahim, Al-Haq. It is not necessary to form an intention unless those attributes are used as are also applies to others besides Allah, like Aleem, Hakeem and so on, in which case it is necessary to form an intention. In the same way, it is also proper to take oath by those attributes of Allah as is commonly done, like 'By Allah's Might and Glory! Or 'by Allah's Greatness and power!' However, it is not proper to take on oath by such attributes with which it is not normally done, like His mercy, knowledge, pleasure, wrath and punishment.

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[1] However elsewhere it is stated that if expiation is made and then perjury is committed then expiation will have to be made all over again.

NOT ON OTHERS: It is not allowed to swear on anyone besides Allah, like 'By my father.' 'By my granny,' 'By the Quran,' or on the prophets, angel, the Ka'bah *salah (prayer)*, fasting, masjid Haram (sacred Mosque), zamzam and other symbols.

IGNORANT OATHS: It is also disallowed to swear, as some people do out of ignorance "By my youth, By my head, By your life" "By you!" Or, as some swear on their children. All these oaths are forbidden. However, if one swears in any of these forms and then fails to act in it then he will have to atone for breaking his promise.

OTHER FORMS: In Arabic: (عمر الله) (By the Ever Lasting Allah) (عمرک الله) (I adjure you by Allah...), In Hindi (سوگند خدا) so ghand khuda or (خدا کی سوگند) Khuda ki soghand Khata hun - these are forms of oath. More kinds of oath include Abdullah, Mithaqullah, I swear, I take on oath, Ash hadu (even without the word 'Allah'.

In the same way, if any one says, 'I am under a vow' or 'I am under an oath'....(even without saying Allah) these are forms of oath. If anyone says, "If I do such a thing then I will become a disbeliever, or a Jew, or a Christian." Or he says, "If) do that, I am absolved of Allah." These are all forms of oath and if anyone does against what he says then it is breaking an oath, but he does not become a disbeliever, Jew or Christian. The promise he makes or oath he takes may be about the past or the future but he should be aware that such a statement amounts to an oath. However, if he had no mind of swearing but did really have disbelief in mind then because he himself adopted disbelief, he will become a disbeliever.

If anyone says about another, If he does such a thing then may Allah's wrath be on him" - or such words - then this is not classified as on oath. Saying (حقا) (truthfully) or (وحق الله) (wa haqq Allah) are also not oaths. However, Imam Abu Yusuf رحمه الله differs about it.

To say, "May I swear on Allah." or "May I swear on divorce to my wife," are also not oaths.

If anyone says about something that he owns that it is forbidden to him, then that doest not become forbidden to him. However when he uses it, he will be bound to make an expiation.

If anyone says that all lawful things are forbidden to me lawful it will apply to all eatables and drinks. So, if he will eat anything that is lawful then he will have to make an expiation for breaking a promise, as *wajib (obligatory)*. An edict (fatwa) is also given that if he says in this way then his wife will have been divorced even if he had not formed such an intention. The same ruling will apply if he says "Lawful things are forbidden to me." Or "whatever I take in my right hand is forbidden to me."

`If anyone adds to his oath, the words insha Allah[1] then he will not be a perjurer. Because this is not an oath at all, so doing any thing contrary to it will not make an expiation *wajib (obligatory)*.

This far we spoke on oaths to some extent. Now let us discuss about the second portion of the chapter, vows.

VOWS & RELATED COMMANDS

The words (نذر) (nadhar) is a vow. It is to make something *wajib (obligatory)* on oneself though it was not *wajib (obligatory)*. For example, a man may say, "O Allah, if that takes place, then I shall fast five days."

Some ulama (Scholars) say that all the scholars agree that it is correct to vow to do something and *wajib (obligatory)* to fulfil it once made, provided one does not vow to

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[1] If Allah will.

commit a sin. If the vow pertains to something sinful, then Imam Shafi'I رحمه الله and the majority of the ulama (Scholars) hold that the vow is not correct. Imam Abu Hanifah رحمه الله and Imam Ahmad رحمه الله say that not only will the vow not be correct but also he who makes this kinds of a vow will have *wajib (obligatory)* on him the expiation of an oath (perjury), Their contention is based on the saying of the Prophet صلى الله عليه وسلم

لَا نَذْرَ فِيْ مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ يَمِيْنٍ

"There is no vow of disobedience and its expiation is the expiation of an oath."[1]

It is stated in Multaqi that if anyone makes an unspecified vow, meaning without any condition and says only, "I will fast to please Allah," then it is binding on him to fulfil his vow. Or, he vows specifying a condition which he likes to be fulfilled, like saying, "If I regain health, I shall fast." Then, he regains health. So, (in both these situations) he will have to fulfil his vow.

If he specifies his vow with a condition which he is not eager to get fulfilled like, "If I commit adultery then it will *wajib (obligatory)* on me to set a slave free," then he has option either to make an expiation for the oath or fulfil his view, meaning emancipating a slave.

OTHER BOOKS: For a comprehensive study of the subject of vows, books of fiqh (Islamic jurisprudence) may be consulted as also Fatawa Alamgiri. However, it is very necessary to mention a very significant and beneficial ruling about vows. It is that it is not allowed to make a vow to anyone at all other than Allah, not a prophet, an angel, a very pious religions man or anyone else. Examples are to say, "If my wish is granted, I shall held a mawlud. (Mawlud is a gathering organized to celebrate the Prophet's صلى الله عليه وسلم birthday.) Or, 'If my work is done, I shall lay a wreath at the grave of so and so holy man." It is very sinful to do such things. Here, we reproduced the very useful information from matah masa'il of Mawlana Muhammad Ishaq رحمه الله which he has compiled from reliable and authentic sources. He writes:

{It is not correct to make a vow "If Allah grant me my wish, I shall shower 'So much money' or 'so many vessels of food' at the grave of a certain religious man." A vow is correct if made to Allah only when certain conditions are fulfilled. If those conditions are not met then the vow is not correct. These conditions are:

(i) What one vows to do must be of the nature of *wajib (obligatory)* in Shariah (like optional *salah (prayer)*, fasting, and so on). Thus, if one vows to pay a sick visit when his wish is granted then this vow is not correct because it is not *wajib (obligatory)* in Shari'ah (divine law) to pay a sick visit.

(ii) What one vows to do should not be *wajib (obligatory)* at that time or at any other time, like the five times *salah (prayer)* (or fasting in Ramadan or Zakah (Annual due charity), etc).[2]

(iii) What one vows to do should be a form of worship itself that is aimed at, and not a means to achieve that aim. Thus, a vow to make wadu (or ablution) is not correct because wadu is not an aimed (or ultimate form of) worship. It is a means to an ultimate form of worship.

(iv) What one vows to do to get something that 'something' or the wish must not

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[1] Tirmidhi # 1529, Darul Isha'at Karachi. Abu Dawud # 3290.

[2] any prescribed worship.

be a sin.

Keeping these conditions in mind, it is clearly not correct to vow to shower so much money or vessels of food at the grave of a righteous man because this act is not a form of ultimate worship as recognized by Shari'ah (divine law). However, this vow can become correct if one declare 'to feed the servants and poor people at the grave of the righteous man if one's wish is granted.' It will be correct and must be honoured and fulfilled. It is not necessary to distinguish between the servant and the poor at that grave. Rather, any servant or poor may be fed to fulfil the vow.

If on the other hand, anyone vows to feed in the name, or for the sake of, a certain righteous man if his wish is granted, then it is not allowed. This kind of a vow is void and wrong and also it is forbidden to use the offerings of the vow whether food or money.

This issue is elaborated in Bahr ur Ra'iq in these words:

وَاَمَّا النَّذَرُ الَّذِیْ يَنْذُرُهٗ اَكْثَرُ الْعَوَامِ عَلٰى مَا هُوَ مُشَاهَدٌ كَاَنْ يَكُوْنَ لِلْاِنْسَانِ غَائِبٌ اَوْ مَرِيْضٌ اَوْلَهٗ حَاجَةٌ ضَرُوْرِيَّةٌ فَيَاتِيْ فِيْ بَعْضِ مَزَارَاتِ الصُّلَحَاْ فَيَجْعَلُ سِتْرَهٗ عَلٰى رَاْسِهٖ وَيَقُوْلُ يَا سَيِّدِیْ فُلَانٌ اِنْ رَدَّغَائِبِیْ اَوْعُوْفِیَ مَرِيْضِیْ اَوْ قَضَيْتَ حَاجَتِیْ فَلَكَ مِنَ الذَّهَبِ كَذَا اَوْ مِنَ الْفِضَّةِ كَذَا اَوْ مِنَ الطَّعَامِ كَذَا اَوْ مِنَ الْمَاءِ كَذَا اَوْ مِنَ الْقَمْحِ كَذَا اَوْ مِنَ الزَّيْتِ كَذَا فَهٰذِهِ النُّذُرُ بَاطِلٌ بِالْاِجْمَاعِ لِوُجُوْهٍ مِنْهَا اَنَّهٗ نَذَرٌ لِمَخْلُوْقٍ وَالنَّذَرُ لِلْمَخْلُوْقِ لَا يَجُوْزُ لِاَنَّهٗ عِبَادَةٌ وَالْعِبَادَةُ لَا يَكُوْنُ لِمَخْلُوْقٍ وَمِنْهَا اَنَّ الْمَنْذُوْرَ لَهٗ مَيِّتٌ وَالْمَيِّتُ لَا يَمْلِكُ وَمِنْهَا اِنْ ظَنَّ اَنَّ الْمَيِّتَ يَتَصَرَّفُ فِی الْاُمُوْرِ دُوْنَ اللّٰهِ فَاِعْتِقَادُهٗ بِهٖ ذٰلِكَ كُفْرٌ اَللّٰهُمَّ اِلَّا اَنْ يُقَالَ يَا اللّٰهُ اِنِّیْ نَذَرْتُ لَكَ اِنْ شَفَيْتَ مَرِيْضِیْ اَوْ رَدَدْتَ غَائِبِیْ اَوْ قَضَيْتَ حَاجَتِیْ اَنْ اُطْعِمَ الْفُقَرَاءَ الَّذِيْنَ بِبَابِ السَّيِّدَةِ نَفِيْسَةَ اَوِالْفُقَرَاءَ الَّذِيْنَ بِبَابِ الْاِمَامِ الشَّافِعِیِّ اَوِالْاِمَامِ اَبِی اللَّيْثِ اَوِاشْتَرٰی حَصِيْرًا لِمَسَاجِدِهِمْ اَوْزَيْتًا بِوَقُوْدِهَا اَوْ دَرَاهِمَ لِمَنْ يَقُوْمُ بِشَعَائِرِهَا اِلٰى غَيْرِ ذٰلِكَ مِمَّا يَكُوْنُ فِيْهِ النَّفْعُ لِلْفُقَرَاءِ وَالنَّذْرُ لِلّٰهِ عَزَّوَجَلَّ وَذِكْرُ الشَّيْخِ اِنَّمَا هُوَ لِبَيَانِ مَحَلِّ تَصَرُّفِ النَّذْرِ لِمُسْتَحِقِّيْهِ الْقَاطِنِيْنَ بِرِبَاطِهٖ اَوْ مَسْجِدِهٖ اَوْ جَامِعِهٖ فَيَجُوْزُ بِهٰذَا الْاِعْتِبَارِ اِذْ مَصْرَفُ النَّذْرِ الْفُقَرَاءُ وَقَدْ وُجِدَ الْمَصْرَفُ وَلَا يَجُوْزُ اَنْ يُصْرَفَ ذٰلِكَ لِغَنِیٍّ غَيْرِ مُحْتَاجٍ وَلَا لِشَرِيْفِ النَّسَبِ لِاَنَّهٗ لَا يَحِلُّ لَهُ الْاَخْذُ مَالَمْ تَكُنْ مُحْتَاجًا وَلَا لِذِیْ مَنْصَبٍ لِاَجْلِ مَنْصَبِهٖ مَا لَمْ يَكُنْ فَقِيْرًا وَلَا لِذِیْ عِلْمٍ لِاَجْلِ عِلْمِهٖ مَا لَمْ يَكُنْ فَقِيْرًا وَلَمْ يَثْبُتْ فِی الشَّرْعِ جَوَازُ التَّصَرُّفِ لِلْاَغْنِيَاءِ لِلْاَجْمَاعِ عَلٰى حُرْمَةِ النَّذْرِ لِلْمَخْلُوْقِ وَلَا يَنْعَقِدُ وَلَا يَشْتَغِلُ الذِّمَّةُ بِهٖ وَاِنَّهٗ حَرَامٌ بَلْ سُحْتٌ فَلَا يَجُوْزُ لِخَادِمِ الشَّيْخِ اَخْذُهٗ وَلَا اَكْلُهٗ وَلَا التَّصَرُّفُ فِيْهِ بِوَجْهٍ مِنَ الْوُجُوْهِ اِلَّا اَنْ يَكُوْنَ فَقِيْرًا وَلَهٗ عِيَالٌ فُقَرَاءُ عَاجِزُوْنَ عَنِ الْكَسْبِ وَهُمْ مُضْطَرُّوْنَ فَيَاخُذُوْنَهٗ عَلٰى سَبِيْلِ الصَّدَقَةِ الْمُبْتَدَأَةِ وَاَخْذُهٗ اَيْضًا مَكْرُوْهٌ مَا لَمْ يَقْصُدْ بِهِ النَّاذِرُ التَّقَرُّبَ اِلَى اللّٰهِ تَعَالٰى وَصَرْفَهٗ اِلَى الْفُقَرَاءِ وَيَقْطَعُ النَّظَرَ عَنْ نَذْرِ

الشَّيْخِ فَإِذَا عَلِمْتَ هٰذَا فَمَا يُؤْخَذُ مِنَ الدَّرَاهِمِ وَالشَّمْعِ وَالزَّيْتِ وَغَيْرِهَا وَيُنْقَلُ إِلَى ضَرَائِحِ الْأَوْلِيَاءِ تَقَرُّبًا

إِلَيْهِمْ فَحَرَامٌ بِإِجْمَاعِ الْمُسْلِمِيْنَ مَا لَمْ يُقْصَدْ بِصَرْفِهَا الْفُقَرَاءُ الْأَحْيَاءُ قَوْلًا وَاحِدًا وَكَذَا فِي النَّهْرِ وَالدُّرِّ۔

(As for as vow in concerned, the ignorant people generally make a vow when they face a problem or have a need by visiting the grave or shrine of a pious man and put its covering on their head or hold the wreath (of the grave) and plead:
"O my master (so and so) If my problem (this and that) is solved or my need (such and such) is met, I shall shower on this shrine (so much) gold (or silver, or food, or water, or candles, or oil....)"
This kind of vow is invalid in the sight of all the ulama (Scholars). There are many reasons why it is invalid.
(i) This is a vow invoking someone (other than Allah) who is a creature. It is forbidden to invoke others than Allah because a vow is a form of worship and it is not allowed to worship creatures.
(ii) The vow is made in the name of the grave dweller who is lifeless who is not an owner or master of anything.
(iii) If at the time of making the vow it is believed that the dweller of the grave also has a say in people affairs just as Allah has, then this kind of conviction is disbelief.
Hence, O Allah, instead of making such vows, guide us to make a vow in this manner: 'O Allah I make a vow before you that if you solve my problem (or give me my need), then I shall feed these poor people at the shrine of Sayyidah Nafisah رحمه الله or those at the grave of Imam Shafi'I رحمه الله or Imam Abu al Layth رحمه الله, or I shall provide for their mosques sackcloth (mats, prayer rugs, etc), or for their mosque oil for lamps, or I shall give money to those who serve at the mosques of these righteous men and who maintain the symbols (meaning the mu'adhdhins and the imam).
Or, he may mention some other things which would benefit the poor and the needy. This kind of a vow will be for Allah and before him and he mention of the pious man or of the servants at his grave will be in connection with the spending towards the vow. The spending is on the deserving people who reside at the retreat or mosque of the righteous people.
It is correct to make a vow in this manner because its beneficiaries are the poor people who are found there. It is not allowed to spend that (which is vowed to be spend) on those who are not needy or on those who are of noble descent. It is not proper for anyone who is not poor (and destitute or in need) to accept that which is vowed to be spend. It is also not allowed to use it on anyone holding an office because of his position unless he is needy. It is also forbidden to spend on a learned man because of his knowledge unless he is poor.
Shariah does not condone the spending of that which one has vowed (as an offering) on such people as are well off and not poor or needy.
Further, the ulama (Scholars) agree that it is forbidden to make a vow before any creature or in his name. If any one does so then it is not correct even if that creature whose name the vow is made is righteous and it is not *wajib (obligatory)* to fulfil the vow. Apart from being forbidden, the vow will be regarded as bribery. It is not allowed to the keepers and servant of that righteous person to take what is offered against the vow and eat any food offered or use any other thing offered. However, if

any one of them in desperate and guardian of children who are unable to earn a living for themselves and are in dire need then they are allowed to take from the offering against the vow at the initial stage as a sadaqah (charity), but even in that case it will be makruh (disapproved) to take it till the intention of the person making the vow is not to earn nearness to Allah and he is not motivated to earn the pleasure of the righteous man, but seeks to spend on the deserving.

Having know the facts in detail, you must realize that whatever money and other things are showered on the graves of the awliya (Allah's friends, righteous men) to gain nearness to them are forbidden in the sight of all Muslims. The person making the vow should form an intention to spend on the poor. (Only then will it be correct.)

This piece is from bahr ur Ra'iq and is also found in an Nahrul fa'iq nad ad Dar ul mukhtar}[1]

Apart from the foregoing extract from the sayings of Mawlana Muhamad Ishaq, we reproduce here the answer of Mawlana Rashiduddin Khan رحمه الله.

QUESTION: When people make a vow in the name of righteous people, they make an offering of food. Is it allowed to eat from it and is it allowed to make vows in their names (and to make invocation to them)? Or, is it not allowed? If it is proper, then how?

Besides, some vows are conditional to granting of prayers for need and some are without condition. Is there a difference between the two.

ANSWER: The meaning of nadhar (vow) in the terminology of Shariah is to make something that is not *wajib (obligatory)* as *wajib (obligatory)* on oneself. It is written in Jami ur Rumuz:

اَلنَّذْرُ اِيْجَابٌ عَلَى النَّفْسِ مَا لَيْسَ عَلَيْهَا بِالْقُبُوْلِ

(A nadhar is to make obligatory on oneself that which was not necessary to do before that.)

writes in his Tafseer Kabir against the verse {Whatever vow you make} رحمه الله Imam Razi

اَلنَّذْرُ مَا اَلْزَمَهُ الْاِنْسَانُ عَلٰى نَفْسِهٖ

that it means:

(Nadhar is what a person makes obligatory on himself).

This is a brief explanation of nadhr (vow). A full explanation may be seen in books of fiqh (Islamic jurisprudence) and usul.

The word niyaz (that is often used wit h nadhar) has many meanings and it is a Persian word. One of its meanings is that which is given to the darwaysh (dervish) or mendicant as a gift. (Al-Burhan al-Qati)

After knowing the literal and technical meaning of these two words nadhar and niyaz, we must obey the command of Shari'ah (divine law) about them: nadhar (or vow) is not allowed for anyone other than Allah. Making a vow for anyone else is not only not correct but also it is contrary to reliable jurists traditions to take or eat anything from it.

ABOUT NIYAZ: This far was our discussion about nadhar. Now let us touch on niyaz. We learnt the meaning of niyaz as a gift to a dervish. It is kindness and joining. Hence, if

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[1] Matah Masail (Mawlana Muhammad Ishaq).

anyone sends to a righteous living person something as a niyaz, meaning gift, then it is allowed. The righteous person is permitted to eat or use it. Also, if niyaz, meaning fatihah (Prayer and recital) is held to consign reward to a deed righteous man, then that too is permitted, but some clarification is necessary, concerning eating and use of this niyaz. If the person who makes the niyaz does it with intention to consign to the dead righteous man reward for sadaqah (charity) of the eatables then only the poor are permitted to eat from that. The well to do are not allowed to eat. If this intention is to consign the reward (of its permissibility to all Muslims) to the righteous man than every hungry person may eat from it, whether rich or poor.

In short, if a nadhar is made for the righteous to gain his pleasure or to get one's need from him then it is not allowed in the light of the foregoing discourse. And it is not allowed to eat or use its offering

If a nadhr (or vow) is not intended to gain nearness to the righteous and has no condition attached to it of gating one's need thereby, but is aimed only to earn Allah's pleasure and then to consign reward to the righteous person then while the rich are not allowed to partake of it or use it the poor are allowed as long as reward of sadaqah (charity) of the offerings is consigned. But, if reward of its permissibity to all Muslim is consigned the everyone rich and poor may eat, or use it.

The ruling for niyaz is also similar. If the niyaz for the righteous is only to consign reward then it is allowed. But, it is not allowed to bind oneself to do something in order to gain nearness to them or their pleasure whether with intention of getting one's needs granted or with no such intention. The reason is that it is a nadhar (vow) which is not allowed for any one but for Allah.

We learn, therefore, that whether one makes the condition of a need being fulfilled or not, it is forbidden to make *wajib (obligatory)* on oneself anything in the name of any one other than Allah.

Niyaz for a righteous person is permitted only when there is intention to gain nearness to him and to get one's desire, but the aim is merely to please Allah and to convey the reward to the righteous man. As for the offering of the niyaz, it is allowed to eat and use according to the foregoing clarification.

It is stated in Dalil ud dallean that nadhar made only for Allah's sake and not for anyone else. Hence, if anyone vows in the name of a prophet or wali (man of Allah), then he is bound to do nothing. Nothing is *wajib (obligatory)* on him, and he is not liable to fulfil the vow. If he gives the thing (or offering) of the nadhar to someone with the same intention, then it is not allowed to that man to take it or to eat it. If that thing is a slaughtered animal then it falls in the category of a dead animal or a carrion. Rather, if people eat it after saying (بسم الله) (Bismillah - In the name of Allah) then all of them will have done an act of disbelief.

If any one makes a nadhar (vow) for Allah's sake and then people eat from the offering and consign its reward to the dead then it is allowed:

SEE ALSO:

(1)Heavenly ornaments (Bahishti Zewer) by Mawlana Muhammad Ashraf Ali Thanawi رحمه الله (English translation) on vows pp 431-434 and on Oaths pp 435-441. (Darul Isha'at Karachi)

(2)The Hidayah commentary on Islamic laws by Al-Murghinani (English translation on vows anyman pp 304 to 352 (Darul Isha'at Karachi)

SECTION I اَلْفَصْلُ الْاَوَّلُ

(٣٤٠٦) عَنِ ابْنِ عُمَرَ قَالَ قَالَ اَكْثَرُ مَا كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْلِفُ لَا وَ مُقَلِّبَ الْقُلُوْبِ۔ (رواه البخاری)

3406. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that often the Prophet صلی اللہ علیہ وسلم used the oath

وَ مُقَلِّبَ الْقُلُوْبِ

"Be the Turnur of the hearts!"[1]

COMMENTARY: This hadith is evidence that oath may be taken by any of the attributes of Allah.

NO SWEARING ON OTHERS THAN ALLAH

(٣٤٠٧) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ يَنْهَاكُمْ اَنْ تَحْلِفُوا بِآبَائِكُمْ مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللّٰهِ اَوْلِيَصْمُتْ۔ (متفق علیه)

3407. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah forbids you that you should swear by your fathers. If anyone must swear then he should swear by Allah (or by this attributes), or he should observe silence."[2]

COMMENTARY: The prohibition to swear by the father is by way of example, for actually, it is disallowed to swear by anyone others than Allah. Only father is named because it is the habit of the people to swear by their fathers.

The reason is that no one should be brought at par with Allah and regarded as comparable to him.

Sayyiduna Ibn Abbas رضی اللہ عنہ said, "If I swear by Allah one hundred times and break the oath each time, then it is better then swearing by anyone else just and honouring that promise."

As for Allah, Mighty and Glorious, is concerned, it is proper for him that he declare His Greatness and Glory, by Swearing on whoever he wishes of His creatures.

There can arise a question on this hadith because once the prophet صلی اللہ علیہ وسلم had sworn on his father (اَفْلَحَ وَاَبِيْهِ) while here he disallows it. We might say that he may have done that before it was forbidden to do so, Or, he may not have taken that oath but he may have uttered the words out of old habit.

(٣٤٠٨) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَحْلِفُوا بِالطَّوَاغِيْ وَلَا بِآبَائِكُمْ۔ (رواه مسلم)

3408. Sayyiduna Abdur Rahman ibn Samurah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not swear by idols and not by your fathers."[3]

COMMENTARY: During the jahiliah, people generally swore on the idols and fathers. The prophet صلی اللہ علیہ وسلم therefore, advised the people to give up the old custom, after they had

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[1] Bukhari # 7391, Abu Dawud # 3263, Darimi # 2350, Musnad Ahmad 2-26.

[2] Bukhari # 6646, Muslim # 3-1646, Tirmidhi # 1543, Abu Dawud # 3249, Nasa'i # 3767, Ibn Majah # 2094, Darimi # 2341, Muwatta Maalik # 14 (Mudhur vows), Musnad Ahmad 2-7.

[3] Muslim # 6-1648, Nasa'i # 3774, Ibn Majah # 2095, Musnad Ahmad 5-62.

embraced Islam.

(٣٤٠٩) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَلَفَ فَقَالَ فِيْ حَلِفِهٖ بِاللَّاتِ وَالْعُزّٰى فَلْيَقُلْ لَا اِلٰهَ اِلَّا اللّٰهُ وَمَنْ قَالَ لِصَاحِبِهٖ تَعَالَ اُقَامِرْكَ فَلْيَتَصَدَّقْ (متفق عليه)

3409. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If anyone swears and says his oath, 'By Laat and Uzza, then he must say (لا الٰہ الا اللہ) (There is no God but Allah). And, if any one says to his friend, 'Come, I shall gamble with you!' he must rather give charity."[1]

COMMENTARY: That person who swears by Allah should declare 'There is no God but Allah.' This means that he must make a repentance and seek forgiveness of Allah. This could mean two things.

(i) If a neo Muslims happens to take the names of the two idols then he must atone for that by reciting the kalimah because Allah says

فَاِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّاٰتِ۔ (ہود ۱۱: ۱۱۴)

{Surely good does will drive away the evil deeds.} (11: 114)

Hence, repentance will correct the negligence.

(ii) If he took the names of Laat and Uzza intentionally to honour them then that clearly is apostasy and disbelief. Hence, he must renew his faith which he must do by reciting the Kalimah. This will mean repentance from sin.

For inviting his friends to gamble, which is a grave sin, he must make an atonement by giving sadaqah (charity) (Which is charity). Thus he will spend some of his wealth in Allah's path. Same people say that he is required to give in charity that which he had intended to use to gamble.

This man merely invited his friend to gamble so he is asked to give charity. What would have been his fate if he had gone ahead and gambled?

FALSE OATH & FALSE CLAIM

(٣٤١٠) وَعَنْ ثَابِتِ بْنِ الضَّحَّاكِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلَفَ عَلٰى مِلَّةٍ غَيْرِ الْاِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ وَلَيْسَ عَلَى ابْنِ اٰدَمَ نَذْرٌ فِيْمَا لَا يَمْلِكُ وَمَنْ قَتَلَ نَفْسَهٗ بِشَيْءٍ فِي الدُّنْيَا عُذِّبَ بِهٖ يَوْمَ الْقِيَامَةِ وَمَنْ لَعَنَ مُؤْمِنًا فَهُوَ كَقَتْلِهٖ وَمَنِ ادَّعٰى دَعْوًى كَاذِبَةً لِيَتَكَثَّرَ بِهَا لَمْ يَزِدْهُ اللّٰهُ اِلَّا قِلَّةً (متفق عليه)

3410. Sayyiduna Thabit ibn ad-Dahhak رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone swears by a religion other than Islam falsely, then he becomes as he says. And, it is not *wajib (obligatory)* on a son of Aadam علیہ السلام to fulfill a vow about something that he does not possess. And, if anyone kills himself (in this world) with something then, on the day of resurrection, he will suffer punishment with that very thing (meaning, if he had thrust a knife in his body, he will continue to do it till Allah delivers him from that). And, if anyone curses a believer, then it is like killing him And, if a person presents a false claim

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[1] Bukhari # 6450, Muslim # 5-1647, Tirmidhi # 1545, Abu Dawud # 1247, Nasa'i # 3775, Musnad Ahmad 2-309.

with which to earn plenty, then Allah will cause his property to diminish."[1]

COMMENTARY: The first portion of the hadith means that if anyone says on oath, "If I do that, I will be an unbeliever," and he does that work, then he becomes an unbeliever. Thus, for an oath to be true, he must not do that. If he does what he promises not to do then he will have made a false promise.

By swearing as he does, he perpetrates an unlawful thing and, to add to it, he belies it and chooses disbelief willingly.

However, the hadith could also mean that he does not become an unbeliever, but it warns that such a person might undergo the same punishment as the unbeliever will face. We find an example of it in the Prophet's صلى الله عليه وسلم words (من ترک الصلوة فقد کفر) (He who neglects *salah (prayer)* has, indeed, disbelieved). They mean that a person who does not offer *salah (prayer)* is liable to receive the same punishment as a disbeliever will face.

Apart from that, the question remains whether it will be *wajib (obligatory)* or not to make an expiation for breaking this kind of an unlawful oath.

Imam Abu Hanifah رحمه الله is among those ulama (Scholars) who say that if anyone breaks the oath then he will have to make an expiation.

Imam Maalik رحمه الله and Imam Shafi'i رحمه الله hold that if anyone speaks in this manner then it is not recognized as an oath by Shariah. So, no expiation is due. But, one who says in this manner commits a sin, whether he does what he says or not.

Durr ul Mukhtar states that if anyone takes an oath in this manner and breaks it then he does not become a disbeliever whether it concerns the past or the future, and he is conscious that he is swearing. But if he is not aware of its being an oath and he knows that if he lies he will certainly become an unbeliever, then it makes no difference whether it concerns the past or the future., immediately with the condition being met, he becomes a disbeliever because he chooses it willingly.

WHAT HE DOES NOT POSSESS: It is not *wajib (obligatory)* for a man to fulfill his vow if he does not possess that about which he vows. If he says "I will emancipate a certain slave if my wish is granted," then he is not obliged to fulfill his vow because he does not possess that slave, even if he gets ownership of the slave later on. But, if he stipulates 'I will emancipate him when I get possession of him,' then he will have to fulfill his vow on owning him.

FLASE CLAIM: Often people make false claims to augment their wealth. Some people relate telltale to give a false impression of their standing. In either case, Allah causes them to fall down in wealth and reputation. This is what the so-called Sufis and peers[2] do to gain fame.

IF IT IS GOOD TO BREAK AN OATH:

(٣٤١١) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ وَاللّٰهِ اِنْ شَاءَ اللّٰهُ لَا اَحْلِفُ عَلٰى يَمِيْنٍ فَاَرٰى غَيْرَهَا خَيْرًا مِنْهَا اِلَّا كَفَّرْتُ عَنْ يَمِيْنِيْ وَاَتَيْتُ الَّذِيْ هُوَ خَيْرٌ۔ (متفق علیه)

3411. Sayyiduna Abu Musa رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said,

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[1] Bukhari # 6047, Muslim # 176-110, Tirmidhi # 1548, Nasai # 3770, Ibn Majah # 2098, Musnad Ahmad 4-33.

[2] Sufi are mystics and peers are they who as religious elder, a murshid.

"By Allah, insha Allah, if I take an oath and realize, afterwards, that something other than it is better, then I shall (break the oath and) make an expiation for it and adopt the better thing."[1]

COMMENTARY: If one realizes after swearing that a better course is to forsake what he had intended to do then he must give up the oath and do what he thinks is better.
Examples of this will be presented in the next commentary on hadith # 3412

(٣٤١٢) وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَبْدَ الرَّحْمٰنِ بْنَ سَمُرَةَ لَا تَسْئَالِ الْاِمَارَةَ فَاِنَّكَ اِنْ اُوْتِيْتَهَا عَنْ مَسْئَلَةٍ وُكِلْتَ اِلَيْهَا وَاِنْ اُوْتِيْتَهَا عَنْ غَيْرِ مَسْئَالَةٍ اُعِنْتَ عَلَيْهَا وَاِذَا حَلَفْتَ عَلٰى يَمِيْنٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَكَفِّرْ عَنْ يَمِيْنِكَ وَاْتِ الَّذِىْ هُوَ خَيْرٌ وَفِىْ رِوَايَةٍ فَأْتِ الَّذِىْ هُوَ خَيْرٌ وَكَفِّرْ عَنْ يَمِيْنِكَ۔ (متفق عليه)

3412. Sayyiduna Abdur Rahman ibn Samurah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "O Abdur Rahman ibn Samurah, do not ask for an office of authority, for, if you are given it on your asking, then you will be left to yourself to tackle the affairs. But , if you get it without your asking for it then you will be helped. And, when you take an oath and find something else better than that then make expiation for your oath and opt for that which is better. According to another version: "Do that which is better and make an expiation for your oath."[2]

COMMENTARY: The office of a ruler of chief is not something ordinary but a very difficult proposition. Not everyone is qualified to discharge its responsibilities. Hence, one must not crave for it. If anyone hankers after it then Allah's help will be withdrawn from him with the result that there would be chaos all round and he will be disgraced.
However, if anyone gets this office without yearning for it, then Allah will help him and his affairs will be well done. He will be respected and honoured.

OPT FOR THE BETTER COURSE: If you take an oath to do something wrong, like not offering *salah (prayer)*, severing ties with father, then it is *wajib (obligatory)* to break the oath and make an expiation.
If you take an oath to do something and then realize that you have a better alternative, then it will only be preferable to break your oath, not *wajib (obligatory)*.
These things have been discussed in the introduction to this chapter.
The two versions of this hadith differ in the order of their words and therefore the command to make an expiation before doing the better thing, or to do that and then make an expiation. Three of the imam رحمه الله hold that it is allowed to make an expiation before breaking the oath, but among them, Imam Shafi'i رحمه الله hold that:

(i) if the expiation is made be fasting then it is not allowed to make the expiation before breaking the oath; but,
(ii) if the expiation is made by setting free slaves or feeding or clothing the needy, then it is allowed to make the expiation before breaking the oath.

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[1] Bukhari # 6718, Muslim # 7-1649, Abu Dawud # 3276, Nasai # 3780, Ibn Majah # 2107, Musnad Ahmad # 4-398

[2] Bukhari # 6622, Muslim # 19-1652, Nasai # 3791, Tirmidhi # 1534, Abu Dawud # 3273, Musnad Ahmad 5-62.

Imam Abu Hanifah رحمه الله contends that making an expiation before breaking the oath is not allowed under any circumstances, at all. He says about the ahadith that speak of expiation before perjury that the word (و) (waw - and) is merely a conjunction, joining two phrases and does not imply sequence of the two actions. And, indeed, the ahadith do not suggest any kind of sequence of the two commands.

(٣٤١٣) وَعَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَلَفَ عَلٰى يَمِيْنٍ فَرَاٰى خَيْرًا مِنْهَا فَلْيُكَفِّرْ عَنْ يَمِيْنِهٖ وَلْيَفْعَلْ (رواه مسلم)

3413. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone takes an oath and then finds a better proposition then let him make an expiation for his oath and undertake the better preposition"[1]

(and break the oath)

(٣٤١٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاللّٰهِ لَاَنْ يَلَجَّ اَحَدُكُمْ بِيَمِيْنِهٖ فِيْ اَهْلِهٖ اٰثَمُ لَهٗ عِنْدَ اللّٰهِ مِنْ اَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِيْ افْتَرَضَ اللّٰهُ عَلَيْهِ (متفق عليه)

3414. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "By Allah, for any of you to insist on his oath concerning his family is more sinful in Allah's sight than (breaking it and) giving an expiation that Allah has prescribed (for it)."[2]

COMMENTARY: To commit perjury is very bad. But, if there is good in it for the family members, it is better to negate the oath and to make an atonement for it.

ONE WHO ADJURES SHOULD BE BELIEVED

(٣٤١٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمِيْنُكَ عَلٰى مَا يُصَدِّقُكَ عَلَيْهِ صَاحِبُكَ (رواه مسلم)

3415. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Your oath will be correct only when your companion (who adjures you) confirms you to be true."[3]

COMMENTARY: The person who takes the oath is not the central figure but confirmation is required from him who gets him to swear. However, it depends on a right of the latter on the person who takes the oath.

If there is no right likely to be violated then there is no harm if a vague or a symbolic statement is made. This is Prophet Ibrahim عليه السلام meant to say (about his wife). "She is my sister in religion."

(٣٤١٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْيَمِيْنُ عَلٰى نِيَّةِ الْمُسْتَحْلِفِ (رواه مسلم)

3416. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The oath will be dependant on the intention of him who gets it taken."[4]

(This is according to the Urdu translation, but elsewhere and Muslim have: 'the

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[1] Muslim # 12-1650, Musnad Ahmad 8742, Muwatta Maalik # (Nuzur).

[2] Bukhari #6625, Muslim # 26-1655, Musnad Ahmad 2-317.

[3] Muslim # 20-1653, Tirmidhi # 1359, Abu Dawud # 3255, Ibn Majah # 2121, Musnad Ahmad 2-228.

[4] Muslim # 21-1653, Ibn Majah # 2120.

intention of one who takes it.')

VAIN OATHS WILL NOT BE RECKONED

(٣٤١٧) وَعَنْ عَائِشَةَ قَالَتْ أُنْزِلَتْ هٰذِهِ الْآيَةُ لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْ أَيْمَانِكُمْ فِيْ قَوْلِ الرَّجُلِ لَا وَاللّٰهِ وَبَلٰى وَاللّٰهِ رَوَاهُ الْبُخَارِيُّ وَفِيْ شَرْحِ السُّنَّةِ لَفْظُ الْمَصَابِيْحِ وَقَالَ رَفَعَهُ بَعْضُهُمْ عَنْ عَائِشَةَ۔

3417. Sayyidah Ayshah رضی اللہ عنہا narrated that the verse

لَا يُؤَاخِذُكُمُ اللهُ بِاللَّغْوِ فِيْ إِيْمَانِكُمْ

{Allah will not take you to task for what is vain in your oaths} (2: 225) was revealed concerning the saying of the man: (بلی واللہ۔ لا واللہ) (which are forms of oath).[1]

COMMENTARY: The Arabs often interspersed their conversation with (لا واللہ) (No, by Allah) or (بلی واللہ) (Of course, by Allah). They did not mean to swear but this had come to be accepted by them as a way of emphasizing what they wanted to say. With some, it was their oddity. It was not an oath, but a laghw (meaningless) oath.

Imam Shafi'I رحمہ اللہ said that a laghw oath is uttered by the tongue unintentionally about the past or the future.

Imam Abu Hanifah رحمہ اللہ said that a laghw oath is what the person taking it presumes to be true. In reality it is not true.

Who have spoken on it at length in the introduction to this chapter.

SECTION II اَلْفَصْلُ الثَّانِیْ

DO NOT TAKE OATH ON OTHERS THAN ALLAH

(٣٤١٨) عَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَحْلِفُوْا بِآبَائِكُمْ وَلَا بِأُمَّهَاتِكُمْ وَلَا بِالْأَنْدَادِ وَلَا تَحْلِفُوْا بِاللّٰهِ إِلَّا وَأَنْتُمْ صَادِقُوْنَ۔ (رواه ابوداود والنسائی)

3418. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not swear by your fathers, not by your mothers, not by idols, and swear by Allah only while you are truthful."[2]

(Do not take a false oath.)

(٣٤١٩) وَعَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ حَلَفَ بِغَيْرِ اللّٰهِ فَقَدْ أَشْرَكَ (رواه الترمذی)

3419. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a person swear by anyone other than Allah, then he has associated (Partner with Allah).[3]

COMMENTARY: If anyone takes a oath on anyone other than Allah believing him to be great then he commits polytheism that is conspicuous or if he regards him with greatness

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[1] Bukhari # 6663, Abu Dawud # 3254, Muwatta Maalik 22. 5-9 (Nudhur)

[2] Abu Dawud #3248, Nasai # 3769.

[3] Tirmidhi #1540, Abu Dawud # 3251, Musnad Ahmad 6179(2-86)

and respect as is due only to Allah then he commits polytheism of the Khafi type (concealed type).
Generally, people swear on those who are dear to them, like 'I swear by my son, etc. This is a sin even if it may not amount to polytheism. However, if one does it out of an old habit and utters it unintentionally, then it is neither sin nor polytheism.

(٣٤٢٠) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلَفَ بِالْاَمَانَةِ فَلَيْسَ مِنَّا (رواه ابوداود)

3420. Sayyiduna Buraydah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "One who swears by amanah is not among us." (Amanah is trust or faithfulness.)[1]

COMMENTARY: If anyone does not use this word additionally with Allah's name but swears merely on amanah then he will not be counted among the followers, because this is one of customs of the people of the Book and falls under 'oath by other than Allah.'
Some people say that amanah means the obligatory duties, like *salah (prayer)*, etc. The Prophet صلی اللہ علیہ وسلم forbade that one should swear by these prescribed duties.
In either case, the ulama (Scholars) agree that expiation does not become *wajib (obligatory)* on breaking this oath.
If anyone swears by amanat Allah, then most ulama (Scholars) maintain that even then no expiation is *wajib (obligatory)* on breaking the oath. However, Imam Abu Hanifah رحمہ اللہ holds that in this case expiation will be *wajib (obligatory)* because Amin is a name of Allah and amanah, therefore, an attribute.
We may also say that amantullah refers to the kalimah tawhid.

ABSOLVING ONESELF FROM ISLAM

(٣٤٢١) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ إِنِّي بَرِيءٌ مِنَ الْإِسْلَامِ فَإِنْ كَانَ كَاذِبًا فَهُوَ كَمَا قَالَ وَإِنْ كَانَ صَادِقًا فَلَنْ يَرْجِعَ إِلَى الْإِسْلَامِ سَالِمًا۔ (رواه ابوداود والنسائي وابن ماجة)

3421. Sayyiduna Buraydah رضی اللہ عنہ narrated that Allah's Messenger said that if anyone says, "(if I am responsible for it, then) I am free from Islam" and he lies, then he will be as he says. But if he speaks the truth, then he will not return to Islam safely. (or, soundly, or perfectly).[2]

COMMENTARY: The person who says "I am free from Islam" (if I have done or not done such-and such) and he lies in saying 'I have done' or 'not done' then he is absolved of Islam. In other words, it is strongly disallowed to swear in this way.
If that person has spoken the truth and had really done or not done as he says then too he is a sinner because Muslims are forbidden from swearing in this way.
Shaykh Abdul Haq Dahlawi رحمہ اللہ has classified this oath as mun'aqidah. He classifies the hadith (#3410) of Thabit ibn ad-Dahhak رضی اللہ عنہ too as mun'aqidah, But, Mullah Ali Qari رحمہ اللہ classifies it was ghamus. The complier of this book contends that this hadith may be classified in both ways: mun'aqidah and ghamus.
(Definition of these words have been given in the introductory words of this chapter.)

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[1] Abu Dawud # 3253, Musnad Ahmad 5-352.

[2] Abu Dawud #3258, Nasai # 3772, Ibn Majah # 2100, Musnad Ahmad 5-355.

SOME FORMS OF THE OATHS THE PROPHET صلى الله عليه وسلم TOOK

(٣٤٢٢) وَعَنْ أَبِي سَعِيْدِنِ الْخُدْرِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اجْتَهَدَ فِي الْيَمِيْنِ قَالَ

وَالَّذِيْ نَفْسُ أَبِي الْقَاسِمِ بِيَدِهٖ(رواه ابوداود)

3422. Sayyiduna Abu Sa'eed al-Khudri رضی الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم wished to emphasize his oath, he would say, "No! By Him in Whose hand is the soul of Abu al-Qasim."[1]

COMMENTARY: Abu al-Qasim is the Kunyah of the Prophet صلى الله عليه وسلم.

(٣٤٢٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ كَانَتْ يَمِيْنُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا حَلَفَ لَا وَأَسْتَغْفِرُ اللّٰهَ۔

(رواه ابوداؤد وابن ماجة)

3423. Sayyiduna Abu Hurayrah رضی الله عنه narrated that when Allah's Messenger took an oath, he would say, "No, and I seek forgiveness of Allah."[2]

COMMENTARY: These words resemble an oath. They imply, "If this is not the truth then I ask for Allah's forgiveness." This is a form of emphasis.

SAYING "INSHA ALLAH"WITH AN OATH

(٣٤٢٤) وَعَنِ ابْنِ عُمَرَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَلَفَ عَلَى يَمِيْنٍ فَقَالَ إِنْ شَاءَ

اللّٰهُ فَلَا حِنْثَ عَلَيْهِ۔ رَوَاهُ التِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَذَكَرَ التِّرْمِذِيُّ جَمَاعَةً

وَقَّفُوْهُ عَلَى ابْنِ عُمَرَ۔

3424. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who swears an oath and includes (the words) 'insha Allah' (if Allah will) then he would not commit perjury (if he breaks his oath)."[3]

COMMENTARY: When one says 'insha Allah' then the oath becomes conditional. Hence, no question arises of making an expiation on breaking it.

The same applies to contracts, marriage contracts and dealings. If insha Allah is added with the same breath, when making them, they become conditional. Imam Abu Hanifah رحمه الله and others hold this view, but Ibn Abbas رضی الله عنه said that even with the words 'insha Allah,' they would be final and duly contracted, even if spoken without pause or intervening words.

The word used is (متصل) mutlasil which means 'to say insha Allah, without engaging in any other speech, immediately after the oath.'

If anyone engages himself in any other speech after taking the oath and then says insha Allah, then it is called (منتصل) (muntasil), separated.

Mirqat may be seen for other opinions of muttasil.

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1 Abu Dawud # 3264, Musnad Ahmad 3-48.

2 Abu Dawud #3265, Ibn Majah # 2093, Musnad Ahmad # 2-288.

3 Tirmidhi # 1516, Abu Dawud #3261, Nasai # 3830, Ibn Majah # 2105, Darimi # 2342, Muwatta malik # 10(Nudhur), Musnad Ahmad # 2-10. .

SECTION III الفصل الثالث

BREAK UNREASONABLE OATH & MAKE AN EXPIATION FOR IT

(٣٤٢٥) عَنْ اَبِي الْاَحْوَصِ عَوْفِ بْنِ مَالِكٍ عَنْ اَبِيْهِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَرَأَيْتَ ابْنَ عَمٍّ لِي اٰتِيْهِ اَسْأَلُهُ فَلَا يُعْطِيْنِي وَلَا يَصِلُنِيْ ثُمَّ يَحْتَاجُ اِلَيَّ فَيَأْتِيْنِي فَيَسْأَلُنِيْ وَقَدْ حَلَفْتُ اَنْ لَا اُعْطِيَهُ وَلَا اَصِلَهُ فَاَمَرَنِيْ اَنْ اٰتِيَ الَّذِي هُوَ خَيْرٌ وَاُكَفِّرَ عَنْ يَمِيْنِي رَوَاهُ النَّسَائِيُّ وَابْنُ مَاجَةَ وَفِيْ رِوَايَةٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ يَاتِيْنِي ابْنُ عَمِّي فَاَحْلِفُ اَنْ لَا اُعْطِيَهُ وَلَا اَصِلَهُ قَالَ كَفِّرْ عَنْ يَمِيْنِكَ۔

3425. Sayyiduna Abu Al-Ahwas ibn Maalik رضی الله عنه narrated on the authority of his father that he said (to the Prophet صلی الله علیه وسلم), "O Messenger of Allah, what do you say about my cousin (paternal) who, when I go to him for something (that I need), does not give me anything, and does not treat me kindly? When he needs (anything from) me, he comes to me and asks me for something. I have sworn not to give him anything and not to treat him kindly."
He commanded him to do that which is better (and help him and treat him kindly) and make an expiation for his oath.
According to the version in Ibn Majah, he said, "O Messenger of Allah, my cousin comes to me but I swear that I shall give him nothing nor treat him kindly." He said, "Make an expiation for your oath."[1]

CHAPTER - IV

(AN-NUDHUR) VOWS بَابٌ فِي النُّذُوْرِ

SECTION I الفصل الأول

VOWS ARE INEFFECTIVE

(٣٤٢٦) عَنْ اَبِيْ هُرَيْرَةَ وَابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُنْذِرُوْا فَاِنَّ النَّذْرَ لَا يُغْنِيْ مِنَ الْقَدَرِ شَيْئًا وَاِنَّمَا يُسْتَخْرَجُ بِهٖ مِنَ الْبَخِيْلِ۔ (متفق علیه)

3426. Sayyiduna Abu Hurayrah رضی الله عنه and Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Do not make vows, for, a vow removes nothing of the decree. And, it only causes something to be spent from the (property of the) miser."[2]

COMMENTARY: The concluding words of the hadith, define very delicate difference between the generous and the miser in spending in Allah's path. The former does not need a vow to get him to spend while the latter will not part with his money easily, but only make it conditional to having his wish fulfilled. The generous walks on the path of sacrifice and the miser takes the path of selfishness.
Some ulama (Scholars) cite this hadith to say that it is makruh (disapproved) to make a vow. But Qadi رحمه الله has explained that generally people link a vow to getting something

[1] Nasai #3788, Ibn Majah # 2109, Musnad Ahmad 4-136.

[2] Bukhari # 6609, Muslim # 5-1640, Nasai # 3805, Ibn Majah # 2123, Musnad Ahmad # 2-118.

and fulfilling their need (and they spend in Allah's path with this in mind). The Prophet صلی اللہ علیہ وسلم forbade such kind of spending because it is what the niggardly does. The generous hastens to spend in Allah's path and gains nearness to Him and His pleasure. The miser will not part with his money unless his selfish ends are met, and he makes a vow but decree cannot change because of that.

Some people say that this hadith disallows making a vow so that one may not be lethargic in fulfilling it because to honour it is *wajib (obligatory)*.

Some others say that the disallowance is to prevent the belief that a vow alters Divine decree. It is only from this point of view that vows are disallowed. They are not prohibited absolutely.

DO NOT FULFILL VOW IF IT CALLS FOR SIN

(٣٤٢٧) وَعَنْ عَائِشَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَذَرَ أَنْ يُطِيْعَ اللّٰهَ فَلْيُطِعْهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلَا يَعْصِهِ۔ (رواہ البخاری)

3427. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who vows to obey Allah (by doing what entails obedience to Him) must obey Him. But, he who vows to disobey Allah must not disobey Him" (meaning that he should not fulfill the vow).

(٣٤٢٨) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا وَفَاءَ لِنَذْرٍ فِيْ مَعْصِيَةٍ وَلَا فِيْ مَا لَا يَمْلِكُ الْعَبْدُ۔ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لَا نَذْرَ فِيْ مَعْصِيَةِ اللّٰهِ۔

3428. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A vow that is a means to disobedience to Allah should not be honoured, and so a vow should not be fulfilled to do what one has not power to do."

According to another version (in Muslim): "No vow must be taken to disobey Allah."[1]

COMMENTARY: If anyone vows to organize a musical function if his prayer is granted, or to please Allah by having a qawwali sung, then it is not allowed to fulfill this vow. Also, no expiation is *wajib (obligatory)* for not fulfilling the vow. This is to what Imam Maalik رحمہ اللہ and Imam Shafi'I رحمہ اللہ subscribe, but according to Imam Abu Hanifah رحمہ اللہ expiation for this oath is *wajib (obligatory)*, nevertheless.

The second portion of the hadith says that it is not allowed to fulfill a vow for something which one does not possess or cannot exercise control over it. For example, if a person makes a vow to set free a slave who belongs to someone else or to give away something that is another's property, then, because the vow is not correct, it is not binding on him to free the slave or give that thing.

EXPIATION FOR A VOW

(٣٤٢٩) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كَفَّارَةُ النَّذْرِ كَفَّارَةُ الْيَمِيْنِ۔ (رواہ مسلم)

3429. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ

[1] Muslim # 8-1641, Abu Dawud #3316, Ibn Majah # 2124, Darimi # 2337, Musnad Ahmad 4-430.

وسلم said, "The expiation for a vow is like the expiation for an oath."[1]

COMMENTARY: If anyone does not specify anything when making a vow, saying only. "I make a vow," then an expiation will be *wajib (obligatory)* on him. If he takes a vow to fast without specifying how many, then it will be *wajib (obligatory)* on him to fast three days. If he takes a vow to give sadaqah (charity) but does not say how much, then it will be *wajib (obligatory)* on him to feed ten people as against sadaqat ul fitr.

THE PART OF VOW THAT IS IMPOSSIBLE MAY BE LEFT OUT

(٣٤٣٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ بَيْنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ إِذَا هُوَ بِرَجُلٍ قَائِمٍ فَسَأَلَ عَنْهُ فَقَالُوا أَبُوْإِسْرَائِيْلَ نَذَرَ أَنْ يَقُوْمَ وَلَا يَقْعُدَ وَلَا يَسْتَظِلَّ وَلَا يَتَكَلَّمَ وَيَصُوْمَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُرُوْهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَقْعُدْ وَلْيُتِمَّ صَوْمَهُ۔ (رواه البخاری)

3430. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that while the Prophet صلی اللہ علیہ وسلم was delivering a sermon, he beheld a man standing. So, he asked about him. They (the sahabah رضی اللہ عنہم) said, "He is Abu Israil. He has taken a vow that he would stand and not sit and not go into the shade and not speak, but would fast (perpetually)." The Prophet صلی اللہ علیہ وسلم said, "Instruct him to speak, go into the shade, sit and complete his fast."[2]

COMMENTARY: The prophet commanded the man to complete that part of his vow as was possible for him ,and to give up that which was not possible to do. He was commanded to fast as per his vow always because it is necessary to fulfill a vow to obey and worship. To fast always is a better deed for one who is able to do it, but this excludes the five fasts that are forbidden by shariah. If anyone forms an intention to fast on these five days too then it is *wajib (obligatory)* on him to break these fasts, and according to the hanafis it is *wajib (obligatory)* on him to make an expiation for that. Among the things that it was not possible for him to do at all was 'not to speak.' According to Shari'ah (divine law), it is simply impossible not to speak always because sometimes it is *wajib (obligatory)* to speak. Examples are: recitation of the Qur'an in the *salah (prayer)*, giving a response to the greeting (of salaam), to neglect which is a sin. Similarly, it is not within a man's power to never sit and never go in the shade.

(٣٤٣١-٣٤٣٢) وَعَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَأَى شَيْخًا يُهَادَى بَيْنَ ابْنَيْهِ فَقَالَ مَا بَالُ هٰذَا قَالُوْا نَذَرَ أَنْ يَمْشِيَ إِلَى بَيْتِ اللّٰهِ قَالَ إِنَّ اللّٰهَ تَعَالَى عَنْ تَعْذِيْبِ هٰذَا نَفْسَهُ لَغَنِيٌّ وَأَمَرَهُ أَنْ يَرْكَبَ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ عَنْ أَبِيْ هُرَيْرَةَ قَالَ ارْكَبْ أَيُّهَا الشَّيْخُ فَإِنَّ اللّٰهَ غَنِيٌّ عَنْكَ وَعَنْ نَذْرِكَ۔

3431. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم saw an old man being led, supported (on their shoulders) by his two sons. He asked, "What is wrong with him?" They (the sahabah (Prophet's Companions) رضی اللہ عنہم) said, "He has taken a vow that he would walk to BaytAllah." He said, "Allah, the Exalted, has

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[1] Muslim # 13-1645, Tirmidhi # 1528, Nasai # 3832.

[2] Bukhari # 6704, Abu Dawud # 3300, Ibn Majah # 2136

no need that this man should punish himself," and he instructed him to side.[1]
According to a version in Muslim:
3432. Sayyiduna Abu Hurayrah رضى الله عنه narrated that he said, "O you shaykh! (old man) Ride, for Allah is not in need of (putting) you (to trouble) and of your vow.[2]

COMMENTARY: That man was unable to walk because he was feeble and old. This is why the Prophet صلى الله عليه وسلم instructed him to ride.
Imam Shafi'I رحمه الله abides by the hadith and says that a person who makes a vow to walk and breaks it, to ride, will not have to make an expiation for breaking the vow.
Imam Abu Hanifah رحمه الله says that he will be bound to slaughter an animal (meaning, like a sheep) because he is unable to fulfill what he had bound himself to do. Imam Shafi'I رحمه الله gave a second verdict similar to it.
Mazhar رحمه الله said that the ulama (Scholars) differ on the edict for a man who vows to go to BaytAllah on foot. Imam Shafi'i رحمه الله says that if he has the strength to undertake the journey then he must walk the distance otherwise he must slaughter an animal towards expiation and ride to it. Imam Abu Hanifah رحمه الله says that whether he is able or unable to walk (throughout), he must ride a beast and slaughter an animal.

PILGRIMAGE *WAJIB (OBLIGATORY)*: According to the Hanafis, if anyone pledges, 'I bind myself to walk to BaytAllah,' then Hajj (pilgrimage) or umrah becomes *wajib (obligatory)* on him. He may perform one of these based on the intention (he had formed). If he pledges, "I bind myself to walk upto the Haram - or up to walk Masjid Haraam," then according to Iman Abu Hanifah رحمه الله pilgrimage is not *wajib (obligatory)* on him, but according to Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله Hajj (pilgrimage) or umrah remains *wajib (obligatory)* on him. If he says, "I bind myself to go to BaytAllah," then the unanimous verdict is that he is not clear and nothing is *wajib (obligatory)* on him, neither Hajj (pilgrimage) nor umrah.
If anyone vows to perform Hajj (pilgrimage) on foot, then it is *wajib (obligatory)* on him to walk from his home and use no kind of conveyance till he has performed tawaf ziyarat.
If a person vows to perform umrah on foot, he must not use any kind of conveyance till he has showed his hed (as the final action).
If one who vows to walk uses a conveyance all through or part of the distance, with or without an excuse, then it is *wajib (obligatory)* on him to make a sadaqah (charity) equivalent to the price of a goat.

ARE HEIRS LIABLE TO FULFILL VOW OF PREDECESSOR

(٣٤٣٣) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ سَعْدَ بْنَ عُبَادَةَ اِسْتَفْتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ فَتُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ فَأَفْتَاهُ أَنْ يَقْضِيَهُ عَنْهَا۔ (متفق عليه)

3433. Sayyiduna Ibn Abbas رضى الله عنه narrated that (Sayyiduna) sa'd ibn Ubadah رحمه الله requested the Prophet صلى الله عليه وسلم for an edict about a vow that his mother had taken but had died before fulfilling it. He pronounced the edict for him that he should fulfill the vow on her behalf.[3]

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[1] Bukhari # 1865, Muslim # 9-1642, Nasai # 3854, Musnad Ahmad 3-114.
[2] Muslim # 1-1643, Ibn Majah # 2135
[3] Bukhari # 6698, Muslim # 1-1638, Tirmidhi # 1546, Nasai # 3817, Ibn Majah # 2132, Musnad Ahmad 1-370.

COMMENTARY: The ulama (Scholars) have different views on the nature of the vow taken by the mother of Sayyidiuna Sa'd رضی الله عنه. She may have not specified it, or vowed to fast, or to set a slave free or to make a sadaqah (charity). According to the version in daraqutni, the Prophet صلی الله علیه وسلم instructed Sa'd رضی الله عنه, "Provide water to drink on her behalf."

The majority of the scholars say that if anyone takes a vow but dies before fulfilling it, then his heirs are not bound to honour it on his behalf, if it is for something other than a monetary pledge. Also, if he had vowed to make a monetary contribution but had left nothing behind then too it is not *wajib (obligatory)* on the heirs to fulfill the vow. However, if they honour it, that is *mustahab (desirable).*

The Zawahir say, however, that it is *wajib (obligatory)* on the heirs to fulfill the vow basing their verdict on this hadith. Most of the ulama (Scholars) contend that the heir has not made the vow *wajib (obligatory)* on himself so he is not liable to fulfill it. It will only be *mustahab (desirable)* for him to fulfill it. As for this hadith, it does not make it *wajib (obligatory),* Secondly, it is possible that the mother or Sayyiduna Sa'd رضی الله عنه may have left a legacy and he could have been commanded by the Prophet's صلی الله علیه وسلم command to do it voluntarily.

DO NOT GIVE AWAY EVERYTHING IN CHARITY

(٣٤٣٤) وَعَنْ كَعْبِ بْنِ مَالِكٍ قَالَ قُلْتُ يَا رَسُولَ اللّٰهِ إِنَّ مِنْ تَوْبَتِيْ أَنْ أَنْخَلِعَ مِنْ مَالِيْ صَدَقَةً إِلَى اللّٰهِ وَإِلَى رَسُوْلِهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَمْسِكْ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ قُلْتُ فَإِنِّي أُمْسِكُ سَهْمِيَ الَّذِيْ بِخَيْبَرَ- مُتَّفَقٌ عَلَيْهِ وَهٰذَا طَرَفٌ مِنْ حَدِيْثٍ مُطَوَّلٍ-

3434. Sayyiduna Ka'b ibn Maalik رضی الله عنه narrated that he submitted, "O Messenger of Allah a perfect repentance from me demands of me that I should give away all my property as sadaqah (charity) for Allah and His Messenger." There upon, Allah's Messenger صلی الله علیه وسلم said, "Keep with you some of your property. That will be better for your." He submitted, "I withhold the share that I had received at Khaybar" (of the booty of war).[1]

COMMENTARY: When the Prophet صلی الله علیه وسلم advanced with his army to the battle of tabuk, three of the sahabah (Prophet's Companions) رضی الله عنهم did not accompany him. They were: Ka'b رضی الله عنه, Murarah ibn Rabi رحمه الله and Hilal ibn Umayyah.

When he returned, he was very displeased with them and he instructed everyone to refrain from speaking to them. They were very worried and repentance was accepted after some days and this verse was revealed pardoning them:

وَعَلَى الثَّلَاثَةِ الَّذِيْنَ خُلِّفُوا- الآية

{And (He relented) towards the three who were left behind.} (9: 118)

In gratitude thereof and to make his repentance perfect, Ka'b ibn Maalik رضی الله عنه offered all

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[1] Bukhari # 6690, Muslim # 53,-2769, Tirmidhi # 3102, Nasai # 3836, Musnad Ahmad 3—454, Abu Dawud # 3317.

his property towards sadaqah (charity) in Allah's name. He was instructed to retain some of it for himself. The meaning was that he should keep two-thirds of his property with himself and give away one-third towards charity.

The Prophet صلى الله عليه وسلم did not allow him to give away everything because he might need some for himself and then find it difficult to endure. The Prophet صلى الله عليه وسلم always kept the interest of all concerned in mind before giving any command.

Apart from this example of Ka'b رضى الله عنه, there also is the example of Abu Bakr رضى الله عنه. When he too brought all his property and presented it to the Prophet صلى الله عليه وسلم once, he did not forbid him to do that because his nature was entirely different. We cannot even imagine in the least at how high a degree of patience and trust in Allah he was. He was pleased at Allah's pleasure. Howsoever difficult the circumstances, he was a paragon of patience and reliance on Allah.

The complier of Mishkat has placed this hadith in this chapter of his book because Ka'b's رضى الله عنه saying resembles a vow that he had made something *wajib (obligatory)* on himself though it was not binding on him in the peculiar circumstances (when his repentance was accepted).[1]

SECTION II اَلْفَصْلُ الثَّانِي

VOW TO SIN SHOULD NOT BE FULFILLED

(٣٤٣٥) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا نَذْرَ فِيْ مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ الْيَمِيْنِ۔

(رواه ابوداؤد والترمذی والنسائی)

3435. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "There is no vow of disobedience (to Allah), and the expiation for it is as the expiation for an oath."[2]

COMMENTARY: See hadith # 2427, 2428. As regards expiation, Imam Abu Hanifah رحمه الله goes by this hadith. Imam Sahfi'I رحمه الله holds that no expiation is liable.

EXPIATION FOR UNSPECIFIED VOW

(٣٤٣٦) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَذَرَ نَذْرًا لَمْ يُسَمِّهٖ فَكَفَّارَتُهُ كَفَّارَةُ يَمِيْنٍ وَمَنْ نَذَرَ نَذْرًا فِيْ مَعْصِيَةٍ فَكَفَّارَتُهُ كَفَّارَةُ يَمِيْنٍ وَمَنْ نَذَرَ نَذْرًا لَا يُطِيْقُهُ وَكَفَّارَتُهُ كَفَّارَةُ يَمِيْنٍ وَمَنْ نَذَرَ نَذْرًا اَطَاقَهُ فَلْيَفِ بِهٖ۔ رَوَاهُ اَبُوْدَاؤدَ وَابْنُ مَاجَةَ وَوَقَّفَهُ بَعْضُهُمْ عَلَى ابْنِ عَبَّاسٍ۔

3436. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone takes a vow but does not specify it (whether he will fast or give sadaqah (charity)), then the expiation for it as the expiation for an oath (when it is broken). If anyone takes a vow to be disobedient (or sinful), then (it must not be fulfilled and) the expiation for it is as the expiation for an oath. If anyone takes a vow to do something beyond his power, then the expiation for it is as the expiation for an

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[1] See Tirmidhi V2 P 334 Hadith # 3113for a fuller hadith and Ka'b's account. (Darul Isha'at, Karachi)

[2] Tirmidhi # 1529, Abu Dawud # 3290, 3292, Nasai # 3834, Musnad Ahmad 6-247.

oath. And, if anyone takes a vow which he can fulfill then he must fulfill it."[1] Some narrators make it mawquf at Ibn Abbas رضی الله عنه.

COMMENTARY: The unspecified vow is when he says simply. "I take a vow."

ONLY THE VOW THAT IS LAWFUL

(٣٤٣٧) وَعَنْ ثَابِتِ بْنِ ضَّحَاكٍ قَالَ نَذَرَ رَجُلٌ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّنْحَرَ اِبِلًا بِبُوَانَةَ فَاَتٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرَهٗ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ كَانَ فِيْهَا وَثَنٌ مِنْ اَوْثَانِ الْجَاهِلِيَّةِ يُعْبَدُ قَالُوْا لَا قَالَ فَهَلْ كَانَ فِيْهَا عِيْدٌ مِنْ اَعْيَادِهِمْ قَالُوْا لَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْفِ بِنَذْرِكَ فَاِنَّهٗ لَا وَفَاءَ لِنَذْرٍ فِيْ مَعْصِيَةِ اللّٰهِ وَلَا فِيْمَا لَا يَمْلِكُ ابْنُ اٰدَمَ۔ (رواه ابوداؤد)

3437. Sayyiduna Thabit ibn Dahhak رضی الله عنه narrated that in the time of Allah's Messenger صلی الله علیه وسلم a man took a vow to slaughter camels at Buwanah (a low-lying area in Makkah). He came to Allah's Messenger صلی الله علیه وسلم and informed him (of his vow). Allah's Messenger صلی الله علیه وسلم asked (the Sahabah (Prophet's Companions) رضی الله عنهم around him), "Was there an idol there during the jahiliyah (ignorance period) that was being worshipped?" The Sahabah (Prophet's Companions) رضی الله عنهم said, "No!" Then he asked, "Was any of their festivals being observed there (then)?" They submitted, "No." So, Allah's Messenger صلی الله علیه وسلم said to the man, "Fulfill your vow. Indeed, a vow calling for disobedience to Allah must not be fulfilled, and so not that over which the son of Aadam has no control."[2]

COMMENTARY: If there had been an idol at the place or any kind of festival was being organized there during the jahiliyah (ignorance period) then the man would not have been given permission to slaughter camels there lest it resemble the offerings of the idol worshippers.

VOW TO BEAT THE DUFF (TAMBOURINE)

(٣٤٣٨) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ اِمْرَاَةً قَالَتْ يَا رَسُوْلَ اللّٰهِ اِنِّيْ نَذَرْتُ اَنْ اَضْرِبَ عَلٰى رَأْسِكَ بِالدُّفِّ قَالَ اَوْفِيْ بِنَذْرِكِ۔ رَوَاهُ اَبُوْدَاوٗدَ وَزَادَ رَزِيْنٌ قَالَتْ وَنَذَرْتُ اَنْ اَذْبَحَ بِمَكَانِ كَذَا وَكَذَا مَكَانٌ يَذْبَحُ فِيْهِ اَهْلُ الْجَاهِلِيَّةِ فَقَالَ هَلْ كَانَ بِذٰلِكَ الْمَكَانِ وَثَنٌ مِنْ اَوْثَانِ الْجَاهِلِيَّةِ يُعْبَدُ قَالَتْ لَا قَالَ هَلْ كَانَ فِيْهِ عِيْدٌ مِنْ اَعْيَادِهِمْ قَالَتْ لَا قَالَ اَوْفِيْ بِنَذْرِكِ۔

3438. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated from his father that his grandfather (Abdullah ibn Amr رضی الله عنه) said that a women submitted. "O Messenger of Allah, I have taken a vow to beat a duff before you (when you return after waging jihad)." He said, "Fulfill your vow."

The version of Razin has that he (Abdullah) said that the woman submitted (also), "And, I have taken a vow to make a sacrifice at such-and-such a place where people used to slaughter during the jahiliyah (ignorance period)." He asked, "Was there at

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[1] Abu Dawud # 3322, Ibn Majah # 2128

[2] Abu Dawud # 3313

that place any of the idols worshipped during the jahiliyah (ignorance period)?" She said, "No." He asked, "Was there any of their festivals observed?" She said "No." He said, "Fulfill your vow."[1]

COMMENTARY: This hadith informs us that it is permitted to play the tambourine. Those authorities, who say that a vow must be for something relating to obedience, say that this woman expressed her sentiments of belief and love. She awaited the safe return of the Prophet صلی اللہ علیہ وسلم from jihad when she vowed to beat the duff. Hence, that, too, was a kind of obedience.

SADAQAH (CHARITY) OF NOT MORE THAN ONE-THIRD PROPERTY

(٣٤٣٩) وَعَنْ اَبِي لُبَابَةَ اَنَّهُ قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ تَوْبَتِيْ اَنْ اَهْجُرَ دَارَ قَوْمِي الَّتِي اَصَبْتُ فِيْهَا الذَّنْبَ وَاَنْ اَنْخَلِعَ مِنْ مَالِي كُلِّهِ صَدَقَةً قَالَ يُجْزِئُ عَنْكَ الثُّلُثُ- (رواہ رزین)

3439. Sayyiduna Abu Lubabah رضی اللہ عنہ narrated that he submitted to the Prophet صلی اللہ علیہ وسلم. "My repentance I hope to make perfect by abandoning the house of my people where I had committed sin and by giving away all my property towards sadaqah (charity)." He said, "It will be enough for you to give one-third (as sadaqah (charity))."[2]

COMMENTARY: The case of Sayyiduna Abu Lubabah رضی اللہ عنہ was an amazing incident in Islamic history. It is lesson-bearing and unique.

The Prophet صلی اللہ علیہ وسلم had besieged the Banu Qurayzah, a tribe of the Jews. They sent message to him that he should send his companion Abu Lubabah رضی اللہ عنہ to them so that they might consult him.

The Prophet صلی اللہ علیہ وسلم agreed to their request and sent Abu Lubabah رضی اللہ عنہ to them. When they saw him, all their men and women, old and young began to weep and sob before him. Seeing that, Abu Lubabah رضی اللہ عنہ was moved and he felt pity for them. They asked him, "If we obey the command of Muhammad and surrender ourselves him, how will he treat us?" In reply, he put his hand to his throat to suggest that they would be killed.

Abu Lubabah رضی اللہ عنہ said, "I had barely done that and not yet taken a step from there when I felt remorse. I repented saying to myself, 'You have committed treachery with Allah and His Messenger صلی اللہ علیہ وسلم.

Then, this verse was revealed:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ وَالرَّسُوْلَ وَتَخُوْنُوْٓا اَمٰنٰتِكُمْ

{O you who believe! Violate not (the promise of) Allah and the Messenger, and violate (not) the trusts (amongst) yourselves...} (8: 27) (the promise of Allah and His Messenger صلی اللہ علیہ وسلم is their message and commands.)

Abu Lubabah رضی اللہ عنہ was terribly upset. It was as though his heart and mind had been struck by a bolt. Completely restless, and as though insane, he came to the Masjid Nabawi and tied himself to a pillar of the mosque. He declared that food and drink was forbidden to him till he made a repentance and Allah accepted it from him. As the time of *salah*

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[1] Abu Dawud # 3312

[2] Razin, Abu Dawud # 1319, Muwatta Maalik # 16(Nudhur) Musnad Ahmad 3-502

(prayer) drew near, his son would come and unite him. When he finished praying, he would again tie his hands. People would advise him to release himself but he would say, "No. Not until Allah's Messenger صلى الله عليه وسلم united me with his hands."
He remained in that condition for seven days when he swooned and fell down. Allah then accepted his repentance and the people informed him of that, but he insisted that he would not undo himself unless Allah's Messenger صلى الله عليه وسلم untied him with his hands. So, the Prophet صلى الله عليه وسلم came and undid the knots to release him.
It was at this moment that Abu Lubabah رضى الله عنه submitted that he felt that he must dispossess himself of all his wealth and property for his repentance to be perfect. He included his ancestral home that was among the Banu Qurayzah. He wished to move far away from the place where the devil had tempted and misled him. He had sympathized with the Banu Qurayzah because his family was among them and he had his properties there.
The hadith does not say what the Prophet صلى الله عليه وسلم said about abandoning his home. Perhaps, he let him do it. As for his property, the Prophet صلى الله عليه وسلم instructed him to give one third as charity. That was enough to get him his ambition. (The account as in the Siratur Rasul by Ibn Kathir is appended as a supplement at the end of this chapter.)

VOW TO OFFER *SALAH (PRAYER)* AT BAYT UL MUQADDAS BUT COULD NOT

(٣٤٤٠) وَعَنْ جَابِرِ بْنِ عَبْدِاللّٰهِ اَنَّ رَجُلًا قَامَ يَوْمَ الْفَتْحِ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّيْ نَذَرْتُ لِلّٰهِ عَزَّوَجَلَّ اِنْ فَتَحَ اللّٰهُ عَلَيْكَ مَكَّةَ اَنْ اُصَلِّيَ فِيْ بَيْتِ الْمَقْدِسِ رَكْعَتَيْنِ قَالَ صَلِّ هٰهُنَا ثُمَّ اَعَادَ عَلَيْهِ فَقَالَ صَلِّ هٰهُنَا ثُمَّ اَعَادَ عَلَيْهِ فَقَالَ شَاْنُكَ اِذًا۔ (رواه ابوداؤد والدارمی)

3440. Sayyiduna Jabir ibn Abdullah رضى الله عنه narrated that, on the day of the Conquest (of Makkah), a man got up and submitted, "O Messenger of Allah, I had vowed to Allah, Mighty and Glorious, that if Allah grants you victory over Makkah, I shall offer two raka'at *salah (prayer)* in Bayt ul-Muqaddis." He said, "Offer here, at this place." (He meant: the Masjid Haram where it is better to offer *salah (prayer)* and easier than going all the way there.) Then he repeated (the question) to him and he said again, "offer here, at this place!" Then he repeated again (the question) to him and he said, "As you please!"[1]
(If you wish you may go there.)

COMMENTARY: It is stated in Sharah us-*Sunnah (Prophet's* صلى الله عليه وسلم *practice)* that if anyone takes a vow to offer *salah (prayer)* in Masjid Nabawi but offers it in Masjid Haram then his vow will be fulfilled. But, if he offers it in Masjid Haram then his vow will be fulfilled. But, if he offers it in Masjid Aqsa, meaning Bayt ul-Maqdis then his vow will remain unfulfilled. If anyone takes a vow to offer *salah (prayer)* in Masjid Aqsa but offers the *salah (prayer)* in Masjid Haram or Masjid Nabawi then his vow will be fulfilled.
In other words, if a vow is taken to offer *salah (prayer)* at some place and then the *salah (prayer)* is offered at a place more excellent than that then the vow will have been fulfilled. The Hanafis say, however, that even if he offers *salah (prayer)* at a place less excellent than that, his vow will have been fulfilled.

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[1] Abu Dawud # 3305, Darimi # 2339, Musnad Ahmad 3-363.

IF PART OF VOW IS IMPOSSIBLE

(٣٤٤١) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ اُخْتَ عُقْبَةَ بْنَ عَامِرٍ نَذَرَتْ اَنْ تَحُجَّ مَاشِيَةً وَاَنَّهَا لَا تُطِيْقُ ذٰلِكَ فقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ لَغَنِيٌّ عَنْ مَشْيِ اُخْتِكَ فَلْتَرْكَبْ وَلْتُهْدِ بَدَنَةً۔ رَوَاهُ اَبُوْدَاوُدَ وَالدَّارِمِيُّ وَفِيْ رِوَايَةٍ لِاَبِيْ دَاوُدَ فَاَمَرَهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ تَرْكَبَ وَتُهْدِيَ هَدْيًا وَفِيْ رِوَايَةٍ لَهُ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ لَا يَصْنَعُ بِشِقَاءِ اُخْتِكَ شَيْئًا فَلْتَرْكَبْ وَلْتَحُجَّ وَتُكَفِّرْ يَمِيْنَهَا۔

3441. Sayyiduna Ibn Abbas narrated that the sister of Uaqbah ibn Aamir رضی اللہ عنہ took a vow to perform Hajj (pilgrimage) on foot but she did not have the strength to do it. So, Allah's Messenger صلی اللہ علیہ وسلم said (to Uqbah رضی اللہ عنہ), "Surely, Allah does not need that your sister walk. So; she must ride (when she cannot walk) and (by way of an expiation) she should sacrifice a badanah." (The Hanafis say that a badanah is a camel or a cow but the Shafi'is say that it is a camel.)

According to another version the Prophet صلی اللہ علیہ وسلم commanded her, "Ride and offer the hady." (sacrificial animals)

And yet another version has that the Prophet صلی اللہ علیہ وسلم said, "Surely, Allah will not reward your sister for the hardship to which she subjects herself. So, let her perform the pilgrimage riding (when she cannot walk) and make an expiation for her oath."[1]

COMMENTARY: Hady is the animal that is sent to Haram to be sacrificed. The smallest of it is a goat and the best of it is a badanah (camel or cow).

The command to sacrifice a badanah is *mustahab (desirable).*

Qadi رحمہ اللہ said that to perform Hajj (pilgrimage) on foot is a form of obedience, so it is *wajib (obligatory)* to fulfill a vow to do that, and this includes every such deed that one is not allowed to neglect, unless one is unable to do it. Hence, a fidyah (or expiation) becomes *wajib (obligatory)* when it is neglected or omitted. However, opinions differ on the animal that it is *wajib (obligatory)* to offer as an expiation. Sayyiduna Ali رضی اللہ عنہ goes by this hadith and says that a badanah is *wajib (obligatory)*. Some others say that it is like over crossing the miqat when it is *wajib (obligatory)* to sacrifice a goat, so in this case too a goat becomes *wajib (obligatory)*, and they hold that the badanah mentioned in this hadith is *mustahab (desirable)* to sacrifice. Imam Maalik رحمہ اللہ agrees with this opinion and Imam Shafi'i رحمہ اللہ also agrees with it.

The words 'make an expiation for your oath' are more correctly interpreted to mean expiation for jinayah(کفارۃ جنایۃ) meaning 'for an offence.' And, it is a hady, or fasting instead of hady. The expiation is interpreted in this case to reconcile this hadith with the others. In short, in this hadith, 'the expiation for an oath' does not mean the expiation for breaking an oath.

(٣٤٤٢) وَعَنْ عَبْدِاللّٰهِ بْنِ مَالِكٍ اَنَّ عُقْبَةَ بْنِ عَامِرٍ سَاَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اُخْتٍ لَهُ نَذَرَتْ اَنْ تَحُجَّ حَافِيَةً غَيْرَ مُخْتَمِرَةٍ فَقَالَ مُرُوْهَا فَلْتَخْتَمِرْ وَلْتَرْكَبْ وَلْتَصُمْ ثَلَاثَةَ اَيَّامٍ۔ (رواہ ابوداؤد والترمذی والنسائی وابن ماجۃ والدارمی)

3442. Sayyiduna Abdullah ibn Maalik رحمہ اللہ narrated that (Sayyiduna) Uqbah ibn

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[1] Abu Dawud # 3303, 3304, Darimi # 2335, Musnad Ahmad 1-253

Aamir رضی اللہ عنہ asked the Prophet صلی اللہ علیہ وسلم about a sister of his who had taken a vow to perform Hajj (pilgrimage) on foot, barefooted and bareheaded. He said. "Command her to cover her head and to ride, and to fast three days."[1]

COMMENTARY: A woman's hair on the head are part of her satr (private parts) meaning, the portion of the body that must be covered at all times, it being *wajib (obligatory)* to do so. It is a sin to bare the head.

He also commanded her to ride because she was unable to walk. She had imposed on herself tremendous hardship.

The previous hadith mentions hady so, here, it might imply that if she is unable to offer a hady (meaning, sacrifice an animal) then she must fast three days.

Or, he commanded her to fast because there are many kinds of an expiation and he merely named one of them, so, if anyone is unable to observe the other kinds, he must fast three days.

As for the fasts, if they are by way of expiation then it is *wajib (obligatory)* to fast on three successive days. In other cases, one may fast as one chooses.

WAJIB (OBLIGATORY) TO MAKE EXPIATION FOR UNLAWFUL VOW

(٣٤٤٣) وَعَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ اَنَّ اَخَوَيْنِ مِنَ الْاَنْصَارِ كَانَ بَيْنَهُمَا مِيْرَاثٌ فَسَأَلَ اَحَدُ هُمَا صَاحِبَهُ الْقِسْمَةَ فَقَالَ اِنْ عُدْتَ تَسْئَالُنِي الْقِسْمَةَ فَكُلُّ مَالِيْ فِيْ رِتَاجِ الْكَعْبَةِ فَقَالَ لَهُ عُمَرُ اِنَّ الْكَعْبَةَ غَنِيَّةٌ عَنْ مَالِكَ كَفِّرْ عَنْ يَمِيْنِكَ وَكَلِّمْ اَخَاكَ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا يَمِيْنَ عَلَيْكَ وَلَا نَذْرَ فِيْ مَعْصِيَةِ الرَّبِّ وَلَا فِيْ قَطِيْعَةِ الرَّحِمِ وَلَا فِيْمَا لَا يَمْلِكُ۔ (رواه ابوداؤد)

3443. Sa'eed ibn Musayyib رضی اللہ عنہ narrated that two brothers who were of the ansars inherited from someone (but had not divided the inheritance). One of them asked the other for his portion from it. He said, "If you repeat and ask me again for your portion, (I take a vow that) all my property will be spent on the Ka'bah is in no need of your property that you take a vow for it). Make an expiation for your oath (which you made *wajib (obligatory)* on yourself through the vow) and speak to your brother (concerning) the sharing of the inheritance and meet his demand), for, I had heard Allah's Messenger say, "It is not *wajib (obligatory)* on you to fulfill this oath (or vow), nor to take a vow to disobey the Lord, or to sever ties of kinship, or about something over which one has no control." (It is *wajib (obligatory)* to make an expiation for a vow that is not fulfilled for such reasons.)[2]

COMMENTARY: The words in the Arabic text are (رتاج الكعبة) (ritaj ul Ka'bah). The literal meaning of these words is 'the door of the Ka'bah.' Ritaj is used for a main or large gate. Here, however, to phrase stands for the Ka'bah itself.

SECTION III اَلْفَصْلُ الثَّالِثُ

VOWS - THE LAWFUL & THE UNLAWFUL

(٣٤٤٤) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ النَّذْرُ نَذْرَانِ فَمَنْ

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[1] Tirmidhi # 1549, Abu Dawud # 3293, Nasai # 3815, Ibn Majah # 2124, Darimi # 2334, Musnad Ahmad 4-149.

[2] Abu Dawud # 3272

كَانَ نَذَرَ فِيْ طَاعَةٍ فَذٰلِكَ لِلّٰهِ فِيْهِ الْوَفَاءُ وَمَنْ كَانَ نَذَرَ فِيْ مَعْصِيَةٍ فَذٰلِكَ لِلشَّيْطَانِ وَلَا وَفَاءَ فِيْهِ وَيُكَفِّرُهُ مَا يُكَفِّرُ الْيَمِيْنَ۔ (رواه النسائى)

3444. Sayyiduna Imran ibn Husayn رضی الله عنه narrated: I heard Allah's Messenger صلی الله علیه وسلم say, "Vows are of two kinds. (They are:) If a person vows to obey (and worship Allah) then it is purely for Allah, so it (is *wajib (obligatory)* and) must be fulfilled. And if a person vows to do an act of disobedience then it is for the devil and it must not be fulfilled, but atonement must be made for it like an atonement for breaking the oath."[1]

ABOUT VOW TO SACRIFE ONESELF

(٣٤٤٥) وَعَنْ مُحَمَّدِ بْنِ الْمُنْتَشِرِ قَالَ إِنَّ رَجُلًا نَذَرَ أَنْ يَنْحَرَ نَفْسَهُ إِنْ نَجَّاهُ اللّٰهُ مِنْ عَدُوِّهٖ فَسَئَلَ ابْنَ عَبَّاسٍ فَقَالَ لَهُ سَلْ مَسْرُوْقًا فَسَئَالَهُ فَقَالَ لَهُ لَا تَنْحَرْ نَفْسَكَ فَإِنَّكَ إِنْ كُنْتَ مُؤْمِنًا قَتَلْتَ نَفْسًا مُؤْمِنَةً وَإِنْ كُنْتَ كَافِرًا تَعَجَّلْتَ إِلَى النَّارِ وَاشْتَرِ كَبْشًا فَاذْبَحْهُ لِلْمَسَاكِيْنِ فَإِنَّ إِسْحَاقَ خَيْرٌ مِنْكَ وَفُدِيَ بِكَبْشٍ فَأَخْبَرَا ابْنَ عَبَّاسٍ فَقَالَ هٰكَذَا كُنْتُ أَرَدْتُ أَنْ أُفْتِيَكَ۔ (رواه رزين)

3445. Sayyiduna Muhammad ibn al-Muntashir رحمه الله narrated that a man vowed that he would slaughter himself if Allah saved him from his enemy. (when he was delivered from them,) he asked Ibn Abbas رضی الله عنه and he advised him to ask Masruq رحمه الله (who was a tabi'i). So, he asked him and he said, "Do not slaughter yourself, for, if you are a believer, you will be slaying a believing soul, and if you are a disbeliever, you will be hastening yourself to hell. (The ruling is that you) buy a ram and slaughter it (for the poor). Indeed, (Sayyiduna) Ishaq علیه السلام was better than you and he was replaced (ransomed) with a ram." Then he (the man) in formed Ibn Abbas رضی الله عنه (about it) and he said, "This is how I had intended to enlighten you."[2]

COMMENTARY: Masruq رحمه الله ibn Ajda was a top-ranking tabi'i. He was a great scholar and a jurist. Murrah ibn Sharahbil رحمه الله said that no Hamdani woman ever gave birth to a dutiful son like Masruq رحمه الله. He had embraced Islam before the death of the Prophet صلی الله علیه وسلم but was unable to come to his presence. But, he acquired knowledge from the four caliphs and from Sayyidah Ayshah رضی الله عنها. This is why Ibn Abbas رضی الله عنه directed that man to consult Masruq رحمه الله though he himself was a great scholar.

In this way, not only is the excellence of Masruq رحمه الله known but also the carefulness, patience and honesty of Ibn Abbas رضی الله عنه is highlighted.

The man mentioned in the hadith would have been disgraced if he had succumbed to an enemy and that would have been terrible for him. He was not afraid of death, so he beseeched Allah to relieve him of the enemy's threat. However, he was not aware that killing oneself was worse than that and unlawful too.

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[1] Nasai # 3845

[2] Razin.

Masruq رحمه الله made him realize that if he killed himself, he would be killing a believer. The Quran says about it:

وَلَا تَقْتُلُوا اَنْفُسَكُمْ ....

{And kill not yourselves...} (4: 29)

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا الخ

{Whose slays a believer of set purpose...} (4: 93)

And those who kill believers are warned of hell.

As for a disbeliever, his death would take him to hell. So, if he survives, there is a possibility of his being guided to Islam.

In either case, his killing himself was illegal and senseless.

The hadith speaks of a ram being slaughtered to ransom sayyiduna Ishaq عليه السلام. Some ulama (Scholars) say that Prophet Ibrahim عليه السلام had dreamt of Prophet Ishaq عليه السلام as the son he was sacrificing. But, the better known and correct opinion is that Prophet Ibrahim عليه السلام had dreamt that he should sacrifice Prophet Isma'il عليه السلام.

Jalaluddin Suyuti رحمه الله has explained that the peoples of the Book have made grave changes about this event and have lied. The earlier heavenly Books had the name Isma'il and they have removed it and introduced Ishaq.

Durr Mukhtar writes that if anyone takes a vow to sacrifice his son then he will have to follow the event of Prophet Ibrahim عليه السلام and it will be *wajib (obligatory)* on him to slaughter a goat. But, Imam Abu Yusuf رحمه الله and Imam Shafi'i رحمه الله say that this kind of a vow is absurd. Similarly, a vow to kill oneself or one's own slave is absurd. On the other hand, Imam Muhammad رحمه الله hold that it will be *wajib (obligatory)* to slaughter a goat in such cases.

If anyone takes a vow to slaughter one's father, grand-father or mother, then the ulama (Scholars) say unanimously that the vow is laghw (absurd or thoughtless).

The following is an extract from siratun Nabi صلى الله عليه وسلم (Life of Prophet Muhammad صلى الله عليه وسلم) by Ibn Kathir (published by Darul Isha'at Karachi pp 408-409 and 581.) It is about Abu Lubabah رضى الله عنه

ABU LUBABAH

When they (the Banu Qurayzah) found the siege unbearable they called Abu Lubabah ibn Abdul Munzir who was their ally. He said, "Only when Allah's Messenger صلى الله عليه وسلم permits me will I meet you"' and he gave him permission to go. When he went there they wept before him and asked him. "What do you suggest? We are not even able to fight Allah's Messenger صلى الله عليه وسلم. "He pointed with his hand to his throat to say that they would be executed. Then he was very sorry for having said that. He realized that he was involved in a trail. He said, "By Allah will not go to Allah's Messenger صلى الله عليه وسلم till I make a sincere repentance." He came straight to a pillar there. He remained in that state for about twenty days. Here Allah's Messenger صلى الله عليه وسلم enquired about him and was informed what he had done. He said. "After having gone he put to trail. If he had come to me straightaway then I would have sought forgiveness for him, but since he has decided for himself. I will not release him till Allah gives the judgment for him.

KA'B'S FAILURE

According to Ibn Ishaq, Allah's Messenger صلى الله عليه وسلم encamped it the well Ana and besieged them for twenty five days. They were tired after all. Hence, Ka'b ibn Asad their chief proposed to them that they should adopt one of three options:

1. We should obey this Prophet and confirm his religion. Indeed, he is a Prophet whose characteristics are found in our books. Then we will save our life and property. The people said that they would not give up Torah or change the religion.
2. Let us kill our women and children and thus have no anxiety behind so that we can take the swords and attack Muhammad and his Companions. If we are killed there is nothing for us to worry about, but if we succeed then, indeed we will get other wives and children. They said that they would not kill the innocent people to enjoy life afterwards.
3. Then, today is Saturday night. Perhaps, Muhammad صلى الله عليه وسلم and his companions رضى الله عنه are off-guard. Come, let us attack them. We might take them unaware and win the battle. However, they were unwilling to violate the Sabbath.

They knew that whoever had done that before them was transfigured. Ka'b said, "You are very foolish and none of you has spent even one night in intelligence."
It was then that they had requested that Abu Lubabah رضى الله عنه should be sent to them. They had to consult him. We have seen easier what happened after that Ibn Hisham said that Allah revealed concerning him:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوا لَا تخونوا الله والرسول وتخونوا امنتكم وَاَنْتُمْ تَعْلَمُوْنَ

{O you who believe betray not Allah and the Messenger, nor betray your trusts, while you know.} (8: 27)

Ibn Hisham said that he was tied to the pillar for six nights. His wife would come and untie him for prayers after which he was re-tied to the pillar. Finally his repentance was accepted and this verse was revealed:

وَاٰخَرُوْنَ مُرْجَوْنَ لِاَمْرِ اللّٰهِ اِمَّا يُعَذِّبُهُمْ وَاِمَّا يَتُوْبُ عَلَيْهِمْ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ

{And (there are) others who await Allah's commandment, whether He chastises them or He relents towards them. And Allah's knower, Wise.} (9: 106)

However, Musa Ibn Uqbah said that he was bound there for twenty nights.

IN UMM SALMAH'S رضى الله عنه HOME

While the Prophet صلى الله عليه وسلم was in Sayyidah Umm Salamah's رضى الله عنها home, he learnt that Allah had accepted Abu Lubabah's رضى الله عنه repentance. He smiled and told her why he had smiled. She requested to be allowed to convey the tidings to him and he consented. So, she gave him the glad tidings and all people rushed to congratulate him and give him freedom but he said, "By Allah! His Messenger will untie me with his hands." So, when he came for the *salah (prayer)* of Fajr, he set him free.
Another extract:

ABU LUBABAH رضى الله عنه

Sa'eed ibn Musayyab, Mujahid and Ibn Ishaq have mentioned in the account of Banu

Qurayzah that Abu Lubabah رضی الله عنه had bound himself to a pillar till is repentance was accepted. Again, he stayed behind in the Battle of Tabuk and tied himself again to a pillar. Allah accepted his repentance and he decided to give away all his wealth in charity. The Prophet صلی الله علیه وسلم advised him to give only one-third of that. The verse 9: 102 was revealed about him. I hereafter, he only acted sincerely.

I believe that the named-authorities have not mentioned other people because Abu Lubabah رضی الله عنه may have been their chief. This is inferred from Ibn Abbas' رضی الله عنه account.

بسم الله الرحمٰن الرحيم

BOOK - XV

QISAS كِتَابُ القِصَاصِ

RETALIATION

In the terminology of Shari'ah (divine law), qisas implies: 'taking the life of the murderer.' If anyone has killed someone unjustly, then qisas is to kill him against the murdered.

The word is derived from (قص) and (قصص)(qis and qisas), the literal meaning of which is 'to follow someone.'(1) To track, to trace. The guardian of the murdered person follows the murderer to kill him in retaliation for the murdered. This is why to take the life of the murderer is called qisas.

(قصاصات)(qisasat) means 'equlaity.' It is in the sense that when the murderer is killed in revenge for the murdered then the guardian gets even with the murderer, or the murdered and the murderer are quits with one another.

In qisas the murderer is treated in the same way as the murderer had treated the murdered.

SECTION I اَلْفَصْلُ الْاَوَّلُ

BLOOD OF MUSLIM IS SACRED

(٣٤٤٦) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَنِّي رَسُوْلُ اللّٰهِ اِلَّا بِاِحْدٰى ثَلَاثٍ النَّفْسُ بِالنَّفْسِ وَالثَّيِّبُ الزَّانِي وَالْمَارِقُ لِدِيْنِهِ التَّارِكُ لِلْجَمَاعَةِ۔ (متفق عليه)

3446. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "It is not lawful to shed the blood of a Muslim who testifies that there is no God but Allah and that I am Allah's Messenger, except for one of three things: (i) life for life (which is retaliation but according to the laws of Shari'ah (divine law)), (ii) a married man (responsible and free) who commits fornication, and (iii) a person who abandons his religion and deserts the community."[1]

COMMENTARY: The Muslim is defined as one who testifies to Allah's unity and to Prophet Muhammad's صلی الله علیه وسلم messengership. Anyone who simply recites the Kalimah shahadah (the words of testimony) is one whose blood is sacred and so unlawful to shed.

If anyone who is not a Muslim, or who was not known to be a Muslim, merely gives a verbal testimony of Allah's unity and the messengership of Prophet Muhammad صلی الله علیه وسلم, then it is unlawful to shed his blood unjustly in the same way as of any known Muslim.

The gist of the hadith is that it is never allowed to shed blood of a Muslim unless one of these three reasons is found.

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[1] Bukhari # 6878, Muslim # 25-1676.

(i) If a Muslim kills his Muslim brother unjustly then the principle of 'life for life' will apply.
(ii) If a married Muslim who is responsible and free commits fornication then he is stoned to death. And,
(iii) If a Muslim apostates then he is killed.

The words in the hadith 'and deserts the community' emphasize the preceding words. If anyone apostates verbally, by deeds and by belief and so abandons Islam because of which he separates from the body of the Muslims then it is *wajib (obligatory)* to kill him unless he repents from his apostasy. The hadith mentions him as a Muslim because of his orginal outward appearance. It must be known that if a woman apostates then according to the Hanafis, she must not be killed.

MURDERER DEPRIVES HIMSELF OF DIVINE MERCY

(٣٤٤٧) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِيْنِهِ مَا لَمْ يُصِبْ دَمًا حَرَامًا۔ (رواه البخاری)

3447. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "A believer does not cease to remain in the wide confines of his religion till he sheds anyone's blood unjustly."[1]

COMMENTARY: While every kind of sin and evil heads to a man's downfall in religion and manners and earns him Allah wrath, this hadith emphasizes that when he kills anyone unjustly, he comes out of the sphere of Allah's mercy. He then joins those who have no hope of the mercy of Allah.

RECKONING WILL BEGIN WITH BLOOD SHED

(٣٤٤٨) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوَّلُ مَا يُقْضٰى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ۔ (متفق علیه)

3448. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The first thing for which reckoning will take place of the people on the day of resurrection will be blood shed.[2]

COMMENTARY: Of the rights of fellow men, the first thing that will be taken into account and brought for judgment will be killing others. And, of the rights of Allah, the first thing to be judged will be *salah (prayer)*. The more correct way to say this is that the first of the forbidden things to be judged on the day of resurrection will be bloodshed and of the prescribed things to be done will be *salah (prayer)*.

RECITER OF KALIMAH MAY NOT BE KILLED

(٣٤٤٩) وَعَنِ الْمِقْدَادِ بْنِ الْاَسْوَدِ اَنَّهُ قَالَ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ اِنْ لَقِيْتُ رَجُلًا مِنَ الْكُفَّارِ فَاقْتَتَلْنَا فَضَرَبَ اِحْدٰى يَدَيَّ بِالسَّيْفِ فَقَطَعَهَا ثُمَّ لَاذَ مِنِّيْ بِشَجَرَةٍ فَقَالَ اَسْلَمْتُ لِلّٰهِ وَفِيْ رِوَايَةٍ فَلَمَّا اَهْوَيْتُ لِاَقْتُلَهُ

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[1] Bukhari # 6862.

[2] Bukhari # 6864, Muslim # 28-1678.

قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ أَقْتُلُهُ بَعْدَ اَنْ قَالَهَا قَالَ لَا تَقْتُلْهُ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّهُ قَطَعَ اِحْدٰى يَدَيَّ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَقْتُلْهُ فَاِنْ قَتَلْتَهُ فَاِنَّهُ بِمَنْزِلَتِكَ قَبْلَ اَنْ تَقْتُلَهُ وَاِنَّكَ بِمَنْزِلَتِهِ قَبْلَ اَنْ يَقُوْلَ كَلِمَتَهُ الَّتِيْ قَالَ۔ (متفق عليه)

3449. Sayyiduna Miqdad ibn Al-Aswad رضى الله عنه narrated that he asked, "O Messenger of Allah, what do you say: if I meet a disbeliever and we being to grapple one another and he strikes a hand of mine with his sword severing it, then he retreats to a tree for refuge from me and says, 'I have submitted myself to Allah' (or, 'I am a Muslim for Allah's sake')" - and, according to another version: "Just as I intend to kill him, he utters 'there is no God but Allah' (لااله الاالله) - shall I kill him after he utters these words?" He said, "Do not kill him.' But, he pleaded, "O Messenger of Allah, he did sever one of my hands." Allah's Messenger صلى الله عليه وسلم said, "Do not kill him. If you kill him, then he will gain the place which you were occupying before killing him, and you will go down to the place which he was occupying before he spoke the Kalimah (or the testimony that he made)."[1]

COMMENTARY: The Prophet's صلى الله عليه وسلم words meant: "If you kill him after he recites the Kalimah (لااله الاالله محمد رسول الله) - there is no God but Allah) then just as you were innocent of killing before killing him, he becomes innocent of bloodshed after embracing Islam. And, you would take his place and would become 'not innocent of blood.'" Or, formerly, it was allowed to kill him, but not now. And it would be correct to kill you!

(٣٤٥٠-٣٤٥١) وَعَنْ اُسَامَةَ بْنِ زَيْدٍ قَالَ بَعَثَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلٰى اُنَاسٍ مِنْ جُهَيْنَةَ فَاَتَيْتُ عَلٰى رَجُلٍ مِنْهُمْ فَذَهَبْتُ اَطْعَنُهُ فَقَالَ لَا اِلٰهَ اِلَّا اللّٰهُ فَطَعَنْتُهُ فَقَتَلْتُهُ فَجِئْتُ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرْتُهُ فَقَالَ اَقْتَلْتَهُ وَقَدْ شَهِدَ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ؟ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّمَا فَعَلَ ذٰلِكَ تَعَوُّذًا قَالَ فَهَلَّا شَقَقْتَ عَنْ قَلْبِهِ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةِ جُنْدُبِ بْنِ عَبْدِاللّٰهِ الْبَجَلِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كَيْفَ تَصْنَعُ بِلَا اِلٰهَ اِلَّا اللّٰهُ اِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ قَالَهُ مِرَارًا۔ (رواه مسلم)

3450. Sayyiduna Usamah ibn Zayd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم sent them to some people of (the tribe) Juhaynah (to fight them). (And, Usamah رضى الله عنه said:) I came upon one of them and was about to strike him with the spear when he declared (لا اله الا الله) there is no God but Allah). But, I pierced him with the spear and killed him. Then when I came to the Prophet صلى الله عليه وسلم, I informed him (about it) and he asked, "Did you kill him after he did testify that there is no God but Allah?" I said, "O Messenger of Allah, he did that as an excuse to protect himself." He asked, "Then why did you not split his heart?" (and see).[2]

3451. The version of Jundub ibn Abdullah Bajali رضى الله عنه is that Allah's Messenger صلى الله عليه وسلم asked, "How will you cope with (لا اله الا الله) (the testimony) when it comes

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[1] Bukhari # 6865, Muslim # 95-155.

[2] Bukhari # 6872, Muslim # 96-158.

(to you) on the day of resurrection?" (on behalf of him to contend with you?) He spoke these words very often.[1]

COMMENTARY: When Sayyiduna Usamah رضی اللہ عنہ said that the man had recited the kalimah to save his skin, the Prophet صلی اللہ علیہ وسلم asked him, "Why did you not find out what he had in his heart? You ought to have seen what his intentions were? You could not do that, so you should have gone by the apparent. The man's reciting the Kalimah was enough. However, bloodwit was not binding on Usamah because he had erred in ijtihad (extracting rulling of Islamic law).

DO NOT KILL ONE WHO IS PROTECTED

(٣٤٥٢) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرَحْ رَائِحَةَ الْجَنَّةِ وَاِنَّ رِيْحَهَا تُوْجَدُ مِنْ مَسِيْرَةِ اَرْبَعِيْنَ خَرِيْفًا۔ (رواه البخاری)

3452. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who kills anyone under a treaty of protection will not perceive the fragrance of paradise though its odour may be perceived at a distance of forty years journey."[2]

COMMENTARY: The Arabic text has the word muahid. He is disbeliever who has covenanted with the ruler of the Islamic territory not to engage in hostilities. He may be a dhimmi or otherwise.

This hadith says of the fragrance of paradise that it is perceived to a distance of forty years. But, there are other ahadith that give different years: seventy, one hundred, five hundred and one thousand years. It seems that they depend on people, deeds and ranks. Thus, in the place of gathering, some people will get the odour from a distance of one thousand years, some five hundred years, some one hundred years some seventy years and some forty years.

Moreover, these numbers do not mean to restrict the limit. They simply show the length to which the smell will reach. Besides, if anyone does not perceive its fragrance then it does not follow that the person will never sense it. Only in the beginning, he will not get it but after the ones near and dear to Allah and the scholars get it, he will perceive it.

This hadith severely condemns the killing of a person who is under a treaty of protection.

SUICIDE SEVERELY PUNISHABLE ACT

(٣٤٥٣) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَدّٰى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهٗ فَهُوَ فِیْ نَارِ جَهَنَّمَ يَتَرَدّٰى فِيْهَا خَالِدًا مُخَلَّدًا فِيْهَا اَبَدًا وَمَنْ تَحَسّٰى سُمًّا فَقَتَلَ نَفْسَهٗ فَسُمُّهٗ فِیْ يَدِهٖ يَتَحَسَّاهُ فِیْ نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيْهَا اَبَدًا وَمَنْ قَتَلَ نَفْسَهٗ بِحَدِيْدَةٍ فَحَدِيْدَتُهٗ فِیْ يَدِهٖ يَتَوَجَّاُ بِهَا فِیْ بَطْنِهٖ فِیْ نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيْهَا اَبَدًا۔ (متفق علیه)

3453. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who flings himself down from a mountain and so kills himself will continue to be flung down in hell-fire and will abide therein for ever and ever. He

[1] Muslim # 97-160.

[2] Bukhari # 3166, Ibn Majah # 2686.

who sips poison and so commits suicide will have his poison in his hand and will sip it for ever and ever in the fire of hell. He who slays himself with a piece of iron (like a knife) will have that weapon in his hand and with it he will stab himself in the belly in the fire of hell for ever and ever. (He will abide therein forever.)[1]

COMMENTARY: The words (خلدا) and (ابدا) and (مخلد) are synonyms used for emphasis, meaning forever, always.

The hadith says that if a person commits suicide in this world with anything then he will be punished with the same thing in the hereafter forever. Of course, this applies to those who do it with the conviction that suicide is lawful. So, they will be punished for ever and ever. Or, it could mean that they who commit suicide will suffer punishment for a long time.

(٣٤٥٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَّذِى يَخْنُقُ نَفْسَهٗ يَخْنُقُهَا فِي النَّارِ وَالَّذِى يَطْعَنُهَا يَطْعَنُهَا فِي النَّارِ۔ (رواه البخارى)

3454. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who strangles himself (to commit suicide) will strangle himself in hell too. He who stabs himself with a spear will spear himself in hell too."[2]

(٣٤٥٥) وَعَنْ جُنْدُبِ بْنِ عَبْدِاللّٰهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ فِيْ مَنْ كَانَ قَبْلَكُمْ رَجُلٌ بِهٖ جُرْحٌ فَجَزِعَ فَاَخَذَ سِكِّيْنًا فَحَزَّ بِهَا يَدَهٗ فَمَا رَقَأَ الدَّمُ حَتّٰى مَاتَ قَالَ اللّٰهُ تَعَالٰى بَادَرَنِيْ عَبْدِيْ بِنَفْسِهٖ فَحَرَّمْتُ عَلَيْهِ الْجَنَّةَ۔ (متفق عليه)

3455. Sayyiduna Jundub ibn Abdullah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Among those who were before you was a man who suffered a wound (some how) by he had little patience to endure it (the pain seemingly unbearable to him). He took a knife and cut off the (wounded) hand. The blood did not stop flowing out till he died. Allah, the Exalted, said, 'My slave strove to be first ahead of me in taking his life (and killed himself). So, I have forbidden to him paradise."[3]

COMMENTARY: Allah will forbid him entry into paradise if he had believed that suicide is lawful. In that case, he considered an unlawful thing to be lawful which amounts to disbelief and so admittance to paradise is forbidden to him. Or, he will first undergo punishment in hell and will be deprived of the company of the successful in paradise till he has gone through his punishment.

SUICIDE IS UNLAWFUL & FORBIDDEN: Suicide is not permissible in any civilized society. For, is man the owner of himself, his visible and invisible self? Or, somebody else owns these things?

It is a confirmed fact that man is not his own master. His existence in this world is a trust for himself and for the people of the world. His Master is the Being who created him and brought him into this world. Then, is it not treachery that man hurts his own existence? It

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[1] Bukhari # 5778, Muslim # 175-109, Tirmidhi # 2044, Nasai # 1965, Darimi # 2362, Musnad Ahmad 2-254.

[2] Bukhari # 1365, Musnad Ahmad 2-435.

[3] Bukhari # 3463, Muslim # 18-113

is a great crime, and a grave sin. No creature has a right to misuse the Lord's property.

This is why Shari'ah (divine law) has forbidden suicide and termed it as a grave sin. It says that one who perpetrates it will undergo a painful chastisement.

A DIDACTIC EVENT ABOUT SUICIDE

(٣٤٥٦) وَعَنْ جَابِرٍ اَنَّ الطُّفَيْلَ بْنَ عَمْرٍو الدَّوْسِيّ لَمَّا هَاجَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَى الْمَدِيْنَةِ هَاجَرَ اِلَيْهِ وَهَاجَرَ مَعَهُ رَجُلٌ مِنْ قَوْمِهٖ فَمَرِضَ فَجَزِعَ فَاَخَذَ مَشَاقِصَ لَهُ فَقَطَعَ بِهَا بَرَاجِمَهُ فَشَخَبَتْ يَدَاهُ حَتّٰى مَاتَ فَرَآهُ الطُّفَيْلُ بْنُ عَمْرٍو فِيْ مَنَامِهٖ وَهَيْئَتُهُ حَسَنَةٌ وَرَآهُ مُغَطِّيًا يَدَيْهِ فَقَالَ لَهُ مَا صَنَعَ بِكَ رَبُّكَ فَقَالَ غَفَرَ لِيْ بِهِجْرَتِيْ اِلٰى نَبِيِّهٖ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا لِيْ اَرَاكَ مُغَطِّيًا يَدَيْكَ قَالَ قِيْلَ لِيْ لَنْ نُصْلِحَ مِنْكَ مَا اَفْسَدْتَ فَقَصَّهَا الطُّفَيْلُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ وَلِيَدَيْهِ فَاغْفِرْ۔ (رواه مسلم)

3456. Sayyiduna Jabir رضی الله عنه narrated that when the Prophet صلی الله علیه وسلم emigrated to Madinah, Tufayl ibn Amir Dawsi رضی الله عنه also emigrated to it. With him a man of his tribe also emigrated but (by a coincidence) he fell ill and became impatient and taking some of his arrowheads, he cut his knuckles. Because of that both of his hands bled profusely till he died. Later, Tufayl ibn Amir رضی الله عنه saw him in a dream. He had a good outlook, but he saw him concealing his hands. He asked him, "How did your Lord treat you?" He said, "He forgave me because of my hijrah (emigration) to His Prophet صلی الله علیه وسلم." Then, he asked, "Why do I see you concealing your hands?" He said, "I was told, 'We shall not set right what you had spoilt yourself."

Tufayl رضی الله عنه narrated it to Allah's Messenger صلی الله علیه وسلم. And, Allah's Messenger صلی الله علیه وسلم prayed, "O Allah, and his hands too, do forgive."[1]

COMMENTARY: There is great blessing in emigrating to Madinah. Allah forgives the person emigrating. If he has committed sin, he is forgiven that too because of the Prophet's صلی الله علیه وسلم seeking forgiveness for him.

It is established through authentic ahadith that if anyone visits his grave then it is tantamount to having seen him physically during his life-time. Therefore, the blessing and mercy of Allah that were bestowed on those who visited him when he was alive should be expected also by those who visit his grave.

This hadith also discloses that perpetrating a grave sin neither classifies one as a disbeliever nor consigns one to the perpetual punishment of hell. It is the conviction of the ahl us-*sunnah (Prophet's صلی الله علیه وسلم practice)* wa al-jama'ah that, after serving punishment for his major sin, a person is admitted to paradise.

QISAS OR DIYAH FOR HEIRS OF MURDERED

(٣٤٥٧-٣٤٥٨) وَعَنْ اَبِيْ شُرَيْحٍ الْكَعْبِيِّ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ثُمَّ اَنْتُمْ يَاخُزَاعَةُ قَدْ قَتَلْتُمْ هٰذَا الْقَتِيْلَ مِنْ هُذَيْلٍ وَاَنَا وَاللّٰهِ عَاقِلُهُ مَنْ قَتَلَ بَعْدَهُ قَتِيْلًا فَاَهْلُهُ بَيْنَ خِيَرَتَيْنِ اِنْ اَحَبُّوْا قَتَلُوْا

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[1] Muslim # 184-116.

وَإِنْ أَحَبُّوا أَخَذُوا العَقْلَ- رَوَاهُ التِّرْمِذِيُّ وَالشَّافِعِيُّ وَفِيْ شَرْحِ السُّنَّةِ بِإِسْنَادِهِ وَصَرَّحَ بِأَنَّهُ لَيْسَ فِي

الصَّحِيْحَيْنِ عَنْ أَبِي شُرَيْحٍ وَقَالَ وَأَخْرَجَاهُ مِنْ رِوَايَةِ أَبِي هُرَيْرَةَ يَعْنِي بِمَعْنَاهُ-

3457. Sayyiduna Abu Shurayh al-Ka'bi رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said (during the sermon on the day of the conquest of Makkah and its initial portion has been presented in the chapter on the Haram of Makkah and its concluding words, "O Khuza'ah, you have killed this man of Hudhayl. By Allah, I shall pay his blood wit. But, henceforth, if anyone kills a man, his people (meaning, his heirs) will have a choice (between two things):
(i)to kill him, if they wish (in retaliation, or
(ii)to accept blood wit, if they wish."[1]
(Sharh us *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* states that it does not occur in Bukhari and Muslim from Abu Shurayh رضی اللہ عنہ)

3458. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated something similar.[2]

COMMENTARY: During the pre-Islamic days, the tribe Hudhayl had killed a man of the tribe khuza'ah. In retaliation, they killed a man of the Hudhayl. To prevent further trouble between the two tribes, the Prophet صلی اللہ علیہ وسلم paid the blood wit for this murdered man as he said (and is quoted in the hadith). Then he mentioned the Sahri'ah law for this kind of thing, which is to choose one of two things: retaliation or blood wit. Imam Shafi'I رحمہ اللہ and Imam Ahmad رحمہ اللہ abide by this hadith. Imam Abu Hanifah رحمہ اللہ and Imam Maalik رحمہ اللہ say that the heirs of the dead person will have a right to claim blood wit from the murderer, only if he is willing to pay it. But, should he refuse to pay it, then they have no choice other than killing him. It is said that Imam Shafi'I رحمہ اللہ also holds this opinion.

In the end the compiler of Mishkat objects to Imam Baghavi رحمہ اللہ, the comiler of the Masabih for presenting this hadith in section I though it is not found in Bukhari or Muslim. Only ahadith of these two, or one of them, are reproduced in Section I.

MALE MURDERER OF WOMAN MAY BE KILLED

(٣٤٥٩) وَعَنْ أَنَسٍ أَنَّ يَهُوْدِيًا رَضَّ رَأسَ جَارِيَةٍ بَيْنَ حَجَرَيْنِ فَقِيْلَ لَهَا مَنْ فَعَلَ بِكَ هٰذَا أَفُلَانٌ؟

أَفُلَانٌ؟ حَتّٰى سُمِّيَ اليَهُوْدِيُّ فَأَوْمَأَتْ بِرَأسِهَا فَجِيءَ بِالْيَهُوْدِيِّ فَاعْتَرَفَ فَأَمَرَبِهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ فَرُضَّ رَأْسُهُ بِالْحِجَارَةِ- (متفق عليه)

3459. Sayyiduna Anas رضی اللہ عنہ narrated that a Jew crushed a girl's head between two stones. She was asked (for her dying testimony), "Who did it to you?" Some names (of the suspects) were taken and when the Jew was named, she beckoned confirmation with her head. The Jew was brought and he confessed to it. Allah's Messenger صلی اللہ علیہ وسلم commanded that his head should be crushed with stones.[3]

COMMENTARY: If a woman murders a man, she may be killed in retaliation and if a man

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[1] Tirmidhi # 1411, Abu Dawud # 4504,Shafia in his musnad p 343 (diyat, qisas) Musnad Ahmad 4-23.

[2] Bukhari # 112, Muslim # 446-1355

[3] Bukhari # 6884, Muslim # 15-1672, Tirmidhi # 1394, Abu Dawud # 4527, Nasai # 2742, Ibn Majah # 2665, Darimi # 2355, Musnad Ahmad 3-193.

slays a woman, he may be put to death in retaliation. Killing someone with a heavy stone makes retaliation liable. Imam Abu Hanifa رحمه الله does not agree with the three other imams and says that here qisas does not become liable. He says about the Jew that his case had some transient reasons behind it.

PUNISHMENT COMMENSURATE WITH WRONG DONE

(٣٤٦٠) وَعَنْ اَنَسٍ قَالَ كَسَرَتِ الرُّبَيِّعُ وَهِيَ عَمَّةُ اَنَسِ بْنِ مَالِكٍ ثَنِيَّةَ جَارِيَةٍ مِنَ الْاَنْصَارِ فَاَتَوُا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَمَرَ بِالْقِصَاصِ فَقَالَ اَنَسُ بْنُ النَّضْرِ عَمُّ اَنَسِ بْنِ مَالِكٍ لَا وَاللّٰهِ لَا تُكْسَرُ ثَنِيَّتُهَا يَا رَسُوْلَ اللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَنَسُ كِتَابُ اللّٰهِ الْقِصَاصُ فَرَضِيَ الْقَوْمُ وَقَبِلُوا الْاَرْشَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ عِبَادِ اللّٰهِ مَنْ لَوْ اَقْسَمَ عَلَى اللّٰهِ لَاَبَرَّهُ۔ (متفق عليه)

3460. Sayyiduna Anas رضی الله عنه narrated that (Sayyidah) Rubaiyi رضی الله عنه, the paternal aunt of (Sayyiduna) Anas ibn Maalik رضی الله عنه broke the front tooth of a girl of the ansar. They (her family) went to the Prophet صلی الله علیه وسلم (with the complaint). He ordered that retaliation must be taken. Anas ibn Nadr رضی الله عنه the paternal uncle of Anas ibn Maalik رضی الله عنه said, "O Messenger of Allah! No, by Allah, her tooth will not be broken." He said, "O Anas, the Book of Allah prescribes qisas (retaliation)." But, (Allah decreed that) the family (or the girl) were willing to accept the diyah (Monetary compensation). So, Allah's Messenger صلی الله علیه وسلم said, "Surely, there are among the slaves of Allah, they who adjure Allah and He agrees to it."[1]

COMMENTARY: Rubaiyi رضی الله عنه, Anas رضی الله عنه and Maalik رضی الله عنه were three brothers and sisters. Their father was Nadr. The son of Maalik رضی الله عنه was also named Anas.

Anas ibn Nadr رضی الله عنه hoped for Allah's mercy and favour that He would put into the hearts, of the girl's family to accept monetary compensation. Indeed, that is what happened. So, the Prophet صلی الله علیه وسلم said of him that he was among those whose prayers Allah accepts.

The reference to Allah's Book about retaliation is about this verse:

وَكَتَبْنَا عَلَيْهِمْ فِيْهَا اَنَّ النَّفْسَ بِالنَّفْسِ۔ تا۔ وَالسِّنَّ بِالسِّنِّ

{And therein we prescribed for them: a life for a life, an eye for an eye, a nose for a nose, an ear for a ear, a tooth for a tooth...} (5: 45)

This hadith says that it is allowed to take an oath for such things as one is hopeful would come true.

It also says that it is allowed to praise anyone in his presence, provided he is not likely to get it into his head.

This hadith teaches us also that it is *mustahab (desirable)* to for give qisas.

MUSLIM WHO KILLS A DISBELIEVR - MAY OR MAY NOT BE KILLED

(٣٤٦١) وَعَنْ اَبِي جُحَيْفَةَ قَالَ سَاَلْتُ عَلِيًّا هَلْ عِنْدَكُمْ شَيْءٌ لَيْسَ فِي الْقُرْآنِ فَقَالَ وَالَّذِيْ فَلَقَ الْحَبَّةَ وَبَرَاَ

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[1] Bukhari # 1806, 2703, Muslim # 24-1675, Abu Dawud # 4595, Nasai # 4757, Musnad Ahmad # 3-128.

النَّسَمَةَ مَا عِنْدَنَا اِلَّا مَا فِي الْقُرْاٰنِ اِلَّا فَهْمًا يُعْطٰى رَجُلٌ فِيْ كِتَابِهٖ وَمَا فِي الصَّحِيْفَةِ قُلْتُ وَمَا فِي الصَّحِيْفَةِ قَالَ الْعَقْلُ وَفِكَاكُ الْاَسِيْرِ وَاَنْ لَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ۔ (رواه البخارى)

3461. Sayyiduna Abu Juhayfah رضى الله عنه narrated that he asked (Sayyiduna) Ali رضى الله عنه, "Do you have anything that is not found in the Quran?" He said, "By Him Who split the seed and created the soul, I have noting that is not found in the Qur'an, beyond an understanding of His Book that a man is given (and which I am given) and that which is (written) on sheets of paper (which we have)" He (Abu Juhayfahرضى الله عنه) asked, "And what is (written) on the sheets of paper?" He said, "Blood wit (for unjust killing), setting free of a prisoner and not killing a Muslim for a disbeliever (who is a dhimmi - these things are written on the sheets of paper).[1]

COMMENTARY: Sayyiduna Ali رضى الله عنه said that he had an understanding of the Qur'an and could fathom its deep mystic meanings. He could deduce from it commands and rulings such as learned ulama (Scholars) could uncover.

He had written down about blood wit and other things and kept the parchment in the sheath of his sword. Many commands and rulings were recorded on those sheets of paper. Not all are mentioned here.

MUSLIM KILLER: It is the contention of many of the sahabah (Prophet's Companions) رضى الله عنهم, the tabi'un رحمه الله, the tabi tabi'un [2]رحمه الله And three of the imams رحمه الله that if a Muslim kills an infidel then he will not be killed in retaliation for the slain infidel, whether he is dhimmi or an enemy at war. But, Imam Abu Hanifah رحمه الله and most of the ulama (Scholars) contend that if the slain infidel was a dhimmi then the murderer Muslim may be killed. The hadith which they cite is mentioned in the Mirqat.

WHY DID HE ASK: The reason Sayyiduna Abu Juhayfah رضى الله عنه asked Sayyiduna Ali رضى الله عنه was that the shiah who were found in those times in different forms used to allege that the Prophet صلى الله عليه وسلم had disclosed to his ahlul bayt (people of the house), particularly Ali, certain secrets and details of the science of revelation that have not been disclosed to anyone else.

Another possibility why he put that question was that in those days of Sayyiduna Ali رضى الله عنه there was no one who could match him in learning and knowledge.

Anyway, Sayyiduna Ali رضى الله عنه said on oath that there was no such thing as they imagined. The prophet صلى الله عليه وسلم had not taught him anything at the exclusion of others and had not preached to him more than he had preached anyone else. He said that he had the same Qur'an which everyone read and he had those written down instructions. Apart from that, he had a power of understanding that Allah had bestowed on him. With that he could get to the inner meaning of the Qur'an. This was not his own achievement but Allah enabled him and gave him wisdom to fathom that.

In short, the base of all sciences and meanings is the Qur'an. So if anyone is bestowed

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[1] Bukhari # 6903, Tirmidhi # 1417, Nasai # 4744, Darimi # 2356, Musnad Ahmad # 1-79, Muslim # 967-1370, Abu Dawud # 4530

[2] Respectively, the companions, their successors and their successors

power to understand it them the gates of all sciences and wisdom are opened to him. But, Allah bestows this blessing on very few people.
Sayyiduna Ibn Abbas رضی اللہ عنہ used to say that all the sciences are found in the Qur'an, but people generally do not reach to that level of understanding.

وَذُكِرَ حَدِيْثُ بْنِ مَسْعُوْدٍ لَا تُقْتَلُ نَفْسٌ ظُلْمًا فِيْ كِتَابِ الْعِلْمِ

And the hadith of Ibn Mas'ud رضی اللہ عنہ on no life may be taken unjustly may be found in the Book of knowledge (#211)

SECTION II اَلْفَصْلُ الثَّانِيْ

BLOOD OF MUSLIM IS SACRED

(٣٤٦٢-٣٤٦٣) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَزَوَالُ الدُّنْيَا اَهْوَنُ عَلَى اللّٰهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ۔ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَوَقَفَهُ بَعْضُهُمْ وَهُوَ الْاَصَحُّ وَرَوَاهُ ابْنُ مَاجَةَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ۔

3462. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said. "The end of the world is less serious in the sight of Allah than the killing of a Muslim man."[1]

3463. Sayyiduna Bara ibn Aazib رضی اللہ عنہ narrated it.[2]

COMMENTARY: Allah has created everything of the world, the earth, the heaven and the entire universe for the Muslims. They may, therefore, worship their Lord and believe in His Omnipotence.
In the light of this, if anyone kills a Muslim for whom this universe is created then he is like one who consigns the entire world to destruction. It is to this that a verse of the Qur'an points out:

وَمَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ اَوْ فَسَادٍ فِي الْاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا

{And whoever slays a human being for other than manslaughter, or for (spreading) corruption in the land, it shall be as if he had slain all mankind.} (5: 32)

(٣٤٦٤) وَعَنْ اَبِيْ سَعِيْدٍ وَاَبِيْ هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ اَنَّ اَهْلَ السَّمَاءِ وَالْاَرْضِ اِشْتَرَكُوْا فِيْ دَمِ مُؤْمِنٍ لَاَكَبَّهُمُ اللّٰهُ فِي النَّارِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

3464. Sayyiduna Abu Sa'eed رضی اللہ عنہ and Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If (it is confirmed that) the inhabitants of the heaven and earth have combined to shed blood of a believer, then Allah would cast them face down in hell."[3]

COMMENTARY: Some exponents suggest that the word in the Arabic text (لاکبهم) should have been (لکبهم) but, Mulla Ali Qari رحمہ اللہ says that it is correct. The words in Jami Saghir are:

لَكَبَّهُمُ اللّٰهُ عَزَّوَجَلَّ فِي النَّارِ

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[1] Tirmidhi # 1395, Nasai # 3986
[2] Ibn Majah # 2619.
[3] Tirmidhi # 1398

COMPLAINT OF THE MURDERED ON THE DAY OF RESURRECTION

(٣٤٦٥) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَجِيءُ الْمَقْتُوْلُ بِالْقَاتِلِ يَوْمَ الْقِيَامَةِ نَاصِيَتُهُ وَرَأْسُهُ بِيَدِهٖ وَ أَوْدَاجُهُ تَشْخُبُ دَمًا تَقُوْلُ يَا رَبِّ قَتَلَنِيْ حَتّٰى يُدْنِيَهُ مِنَ الْعَرْشِ۔ (رواه الترمذی والنسائی وابن ماجة)

3465. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "On the day of resurrection the murdered person will bring the murderer with his forelock and his head in his hand, blood dripping from his own jugular vein. He will complain, "O my Lord, he killed me." (Get me justice.) He will bring him (draggim him like that) till he is near the throne."[1]

COMMENTARY: On the day of resurrection, the slain person will claim his right and Allah will please him.

UTHMAN'S رضی اللہ عنہ SPEECH ON THE DAY HE WAS OPPRESSED

(٣٤٦٦) وَعَنْ أَبِيْ أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَشْرَفَ يَوْمَ الدَّارِ فَقَالَ أَنْشُدُكُمْ بِاللّٰهِ أَتَعْلَمُوْنَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِإِحْدٰى ثَلَاثٍ زِنًى بَعْدَ إِحْصَانٍ أَوْ كُفْرٍ بَعْدَ إِسْلَامٍ أَوْ قَتْلِ نَفْسٍ بِغَيْرِ حَقٍّ فَقُتِلَ بِهٖ فَوَاللّٰهِ مَا زَنَيْتُ فِيْ جَاهِلِيَّةٍ وَلَا إِسْلَامٍ وَلَا ارْتَدَدْتُ مُنْذُ بَايَعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَا قَتَلْتُ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ فَبِمَ تَقْتُلُوْنَنِيْ۔ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَلِلدَّارِمِيِّ لَفْظُ الْحَدِيْثِ۔

3466. Sayyiduna Abu Umamah رضی اللہ عنہ ibn Sahl ibn Hunayf narrated that (Sayyiduna) Uthman ibn Affan رضی اللہ عنہ climbed up the roof top of his house on the day of ad-dar (when he was besieged by those who wrought mischief). He asked (the besiegers), "I adjure you by Allah, do you know that Allah's Messenger صلی اللہ علیہ وسلم said, "The blood of a Muslim is forbidden except for one of three reasons:

(i) Fornication committed by a married man,
(ii) apostatising after embracing Islam,
(iii) slaying someone without just cause,

he may be killed for one of these reasons?' By Allah, I have not committed fornication either during jahiliyah (ignorance period) or after the coming of Islam. I have not apostatised since having sworn allegiance to Allah's Messenger صلی اللہ علیہ وسلم. And, I have not slain any soul whom Allah has declared sacred."[2]

COMMENTARY: The day of (or yawn) ad-dar means the day of the house. It refers to the days on which the rebels had besieged the house of the third caliph Sayyiduna Uthman ibn Affan رضی اللہ عنہ. One of those days, he went up the roof of his house and spoke the foregoing words to the rebels.

As for committing fornication after marriage, if a married person commits adultery then Shari'ah (divine law) prescribes that he should be stoned to death. The Arabic word for a married person'

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[1] Tirmidhi # 3040, 3029, Nasai # 3999, Ibn Majah # 2621, Musnad Ahmad 1-240

[2] Tirmidhi # 2165, Abu Dawud # 4502, Ibn Majah # 2533, Nasai # 4024, Darimi # 2497, Musnad Ahmad 1-61.

as used in the hadith is (احصان) (ihsan and (محصن) - (Muhsin) stands for a Muslim, freeman, responsible who has married legally and consummated marriage with his wife.
The actual words of the hadith meaning what Allah's Messenger صلی اللہ علیہ وسلم said ... (لایحل دم) (The blood of a Muslim ... one of these reasons) are the only ones in Darimi, but not Uthman's رضی اللہ عنہ words in the beginning or the end.[1]

KILLER IS DEPRIVED OF GOOD

(٣٤٦٧) وَعَنْ أَبِي الدَّرْدَاءِ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَزَالُ الْمُؤْمِنُ مُعْنِقًا صَالِحًا مَا لَمْ يَصِبْ دَمًا حَرَامًا فَإِذَا أَصَابَ دَمًا حَرَامًا بَلَّحَ۔ (رواه ابوداؤد)

3467. Sayyiduna Abu darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The believer does not cease to go ahead reapidly towards piety (engaged in giving the rights of Allah and of His slaves) till he does not shed blood unjustly. But, when he sheds blood unjustly he is fatigued."[2]

COMMENTARY: As long as a believer does not stain his hands with blood of someone, Allah keeps him engaged in piety and goodness, outstripping other. If he kills anyone then he loses the ability to do pious work. The heart of the murderer becomes dark with black stains. While all sins are punishable, this sin is more grave.

UNJUST KILLING IS UNFORGIVABLE

(٣٤٦٨-٣٤٦٩) وَعَنْهُ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ ذَنْبٍ عَسَى اللّٰهُ أَنْ يَغْفِرَهُ إِلَّا مَنْ مَاتَ مُشْرِكًا أَوْ مَنْ يَقْتُلُ مُؤْمِنًا مُتَعَمِّدًا۔ رَوَاهُ أَبُوْدَاوُدَ وَرَوَاهُ النَّسَائِيُّ عَنْ مُعَاوِيَةَ۔

3468. Sayyiduna Abu Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It may be hoped that Allah will forgive every sin, except (the sin of) one who dies a polytheist, or one who kills a Muslim deliberately."[3]

3469. Sayyiduna Muawiyah رضی اللہ عنہ also narrated this hadith.[4]

COMMENTARY: According to this hadith just as polytheism is unforgivable, so too wilful killing is unforgivable. However, the ahlus-*sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* wa al-jama'ah say that a killer would undergo severe punishment for a long time before being forgiven. They cite this verse:

إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ

{Surely Allah forgives not the setting up of peers for Him; for anything less than this, He forgives whomsoever He pleases.} (4: 48)

As for this hadith, it means to emphasize how serious a crime it is to kill someone and what a severe chastisement it invites. It could also mean that if anyone kills a Muslim believing it to be lawful, then he will not be pardoned. Besides, the word (متعمدا) (deliberately) could also imply killing a believer because he is a believer. If anyone does that then he will not be forgiven.

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[1] See the lives of the Noble Caliphs, Ibn Kathir Dimishiqi, (Darul Ish'at, Karachi) PP 260 to 283.

[2] Abu Dawud # 4270 (This and the next are come together in Abu Dawud)

[3] Abu Dawud # 4270 (This previous are one in Abu Dawud)

[4] Nasai # 3984, Musnad Ahmad 4-99.

RETALIATION MAY NOT BE SOUGHT FROM FATHER FOR HIS CHILDREN

(٣٤٧٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُقَامُ الْحُدُوْدُ فِي الْمَسَاجِدِ وَلَا يُقَادُ بِالْوَلَدِ الْوَالِدُ۔ (رواه الترمذی والدارمی)

3470. Sayyiduna Ibn abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "The prescribed punishment must not be imposed in mosques and a father must not be killed for (killing) a son."[1]

(Rather, diyah may be imposed on him. It is a monetary penalty.)

COMMENTARY: No punishment for adultery, theft, etc may be enforced in the mosques. The same applies to qisas or retaliation for murder. The reason is that mosques are meant to offer *salah (prayer)* or to make dhikr or acquire or impart religious knowledge.

If a father kills his son then he should not be killed in retaliation.

The juristic verdict is that if a son kills his parents then he maybe killed in retaliation. This is the unanimous verdict of all the ulama (Scholars).

But, if any of the parents kill their son then the ulama (Scholars) differ on the verdict. Imam Abu Hanifah رحمہ اللہ, Imam Shafi'I رحمہ اللہ and Imam Ahmad رحمہ اللہ hold that a father must not be killed in retaliation. But, Imam Maalik رحمہ اللہ holds that if a father slaughters his son then he may be killed in retaliation, and if he kills him with a sword then retaliation must not be seized from him. It must be remembered that the same command applies to a mother as to a father. Grand parents whether paternal or maternal attract the same command as father and mother do.

NEITHER FATHER NOR SON WILL BE PUNISHED FOR OTHER'S WRONG

(٣٤٧١) وَعَنْ اَبِي رِمْثَةَ قَالَ اَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَعَ اَبِي فَقَالَ مَنْ هٰذَا الَّذِيْ مَعَكَ قَالَ ابْنِيْ اِشْهَدْ بِهٖ قَالَ اَمَا اِنَّهٗ لَا يَجْنِيْ عَلَيْكَ وَلَا تَجْنِيْ عَلَيْهِ۔ رَ اَبُوْدَاوُدَ وَالنَّسَائِيُّ وَزَادَ فِيْ شَرْحِ السُّنَّةِ فِيْ اَوَّلِهٖ قَالَ دَخَلْتُ مَعَ اَبِي عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَاٰى اَبِي الَّذِيْ بِظَهْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ دَعْنِيْ اُعَالِجُ الَّذِيْ بِظَهْرِكَ فَاِنِّيْ طَبِيْبٌ فَقَالَ اَنْتَ رَفِيْقٌ وَاللّٰهُ الطَّبِيْبُ۔

3471. Sayyiduna Abu Rimthah رضی اللہ عنہ narrated: I came to Allah's Messenger صلی اللہ علیہ وسلم with my father. He asked, "Who is he with you?" He said, "My son! Be witness to it." He said, "Know! He will not involve you (in punishment) because of his sins, nor will you involve him because of your sins."

The version in Sharh us-*sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* has these words too in the beginning: Abu Rimthah رضی اللہ عنہ narrated: I went in with my father to meet Allah's Messenger صلی اللہ علیہ وسلم. When my father observed what was on the back of Allah's Messenger صلی اللہ علیہ وسلم, (he did not realize that it was the seal of Prophet hood, so) he said, "Let me treat what is on your back, because I am a physician." He said, "You are but a rafiq. The Physician is only Allah."[2]

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[1] Tirmidhi # 1401, Ibn Majah # 2661, Darimi # 2357, Musnad Ahmad 1-16.

[2] Abu Dawud # 4495, Nasai # 4832, Darimi # 2388, Musnad Ahmad 4-163, Sharh *Sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)*

COMMENTARY: Ibn Rimthah رضی الله عنه asked the Prophet صلی الله علیه وسلم to bear witness that the boy was his son. His purpose was to say that if he committed a wrong then his son could be taken to task as was the custom during the jahiliyah (ignorance period). Father and son could be called to account for one another's wrongs. But, Allah's Messenger صلی الله علیه وسلم made it clear to him that neither of them will have to answer for the other's wrongs. That was an unjust custom during the jahiliyah (ignorance period).

Abu Rimthah's رضی الله عنه father claimed to be a physician and a wise man. His words smacked of poor intelligence and bad manners. The Prophet صلی الله علیه وسلم corrected him, "You are only a rafiq," meaning, 'you only give a prescription on the outward condition and are mild the patient and suggest what he should do and from what he should abstain. But you have nothing in your power. Only Allah is the True Physician. He heals and knows the inner condition. No one else, howsoever great, can give cure.'

SON LIABLE FOR FATHER'S QISAS

(٣٤٧٢) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ عَنْ سُرَاقَةَ بْنِ مَالِكٍ قَالَ حَضَرْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقِيْدُ الْأَبَ مِنِ ابْنِهٖ وَلَا يُقِيْدُ الْإِبْنَ مِنْ أَبِيْهِ۔ رَوَاهُ التِّرْمِذِيُّ وَضَعَّفَهُ۔

3472. Sayyiduna Amr ibn Shuayb رحمه الله narrated from his father, from his grand father that suraqah ibn Maalik رضی الله عنه narrated that he was present when Allah's Messenger صلی الله علیه وسلم would take retaliation from a son for his father, but he did not take retaliation from a father for his son.[1]

COMMENTARY: If a son killed his father, then in retaliation the son was killed. But, if a father killed his son, then he was not killed in retaliation but blood wit (or monetary penalty) was taken from him.

IS THERE QISAS FROM FREEMAN FOR SLAVE

(٣٤٧٣) وَعَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَتَلَ عَبْدَهٗ قَتَلْنَاهُ وَمَنْ جَدَعَ عَبْدَهٗ جَدَعْنَاهُ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَزَادَ النَّسَائِيُّ فِيْ رِوَايَةٍ أُخْرىٰ وَمَنْ خَصٰى عَبْدَهٗ خَصَيْنَاهُ۔

3473. Sayyiduna Hasan (Busri) رحمه الله reported that (Sayyiduna) Samurah رحمه الله narrated that Allah's Messenger صلی الله علیه وسلم said. "If anyone kills his slave, then we shall kill him (in retaliation) and if anyone maims his slave then we shall maim him.[2]

COMMENTARY: The prophet صلی الله علیه وسلم said this by way of a severe warning so that people may desist from killing their slaves. It is like when a man did not give up wine in spite of severe warning, so the Prophet صلی الله علیه وسلم said, "Kill him!" But when he was brought to him, he did not kill him.

Some people say that the slave mentioned in this hadith is the one who was set free after slavery. He is no more called a slave, but, here, reference is to his previous life.

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[1] Tirmidhi # 1405

[2] Tirmidhi # 1419, Abu Dawud # 4516, Ibn Majah # 2664, Nasai # 4736, Darimi # 4736, Musnad Ahmad 5-10.

Some others say that this hadith stands abrogated by the verse:

اَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ الخ

{...the free man for the free man and the slave for the slave...}(2: 178)

Imam Abu Hanifah رحمه الله said that if anyone kills someone else's slave than he will be killed in retaliation. But, he will not be killed in retaliation if he kills his own slave. The other three imams hold that no free man will be killed in retalian for a slave whether his own or another's. They cite the verse (2: 178) mention in the preceding lines.

Ibrahim Nakha'I رحمه الله and Sufyan Thawri رحمه الله contend that a free man will be executed for killing a slave belonging to him or to anyone else.

As for maiming, it is stated in Sharh us-*sunnah (Prophet's* صلى الله عليه وسلم *practice)* that all the ulama (Scholars) agree that if a free man maims a slave then the free man will not be maimed in retaliation.

This means that the words of the Prophet صلى الله عليه وسلم in this hadith were either by way of a serious warning or are abrogated.

MURDERER BE GIVEN IN THE CUSTODY OF HEIRS

(٣٤٧٤) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ مُتَعَمِّدًا دُفِعَ إِلٰى أَوْلِيَاءِ الْمَقْتُوْلِ فَإِنْ شَاءُوْا قَتَلُوْا وَإِنْ شَاءُوْا أَخَذُوا الدِّيَةَ وَهِيَ ثَلَاثُوْنَ حِقَّةً وَثَلَاثُوْنَ جَذَعَةً وَأَرْبَعُوْنَ خَلِفَةً وَمَا صَالَحُوْا عَلَيْهِ فَهُوَ لَهُمْ۔ (رواه الترمذى)

3474. Sayyiduna Amr ibn Shuayb رحمه الله narrated from his father who from his grand father that Allah's Messenger صلى الله عليه وسلم said, "If anyone slays a believer willfully then he must be handed over to the heirs of the slain. They may kill him (in retaliation) or take blood money (from him). It (blood money) is thirty she-camels in their fourth year, thirty she-camels in their fifth year and forty pregnant camels, and that which the heirs have decided with him. (The right of the heirs is as mentioned but if they consent to a smaller amount then only that will be *wajib (obligatory)* on the murderer.)[1]

COMMENTARY: Diyah, or blood wit is the compensation paid to the heirs for killing their relative. Imam Shafi'I رحمه الله and Imam Ahmad رحمه الله go by this hadith. Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله say that the one hundred camels of diyah should be made up in this manner:

- Twenty five bint makhad,
- Twenty five bint labun
- Twenty five bint hiqqah, and
- Twenty five bint jaza'ah.

They go by the hadith of Sayyiduna Sa'ib ibn Yazid رضى الله عنه that the Prophet صلى الله عليه وسلم had commanded that four kinds of camels should be given (against blood money). If this hadith was sound, the sahabah (Prophet's Companions) رضى الله عنهم would have acted on it unanimously.

(The terms used in this commentary are explained hère under:)

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[1] Tirmidhi # 1392, Abu Dawud # 4506, Ibn Majah # 2626, Musnad Ahmad 2-193.

Bint makhad: she-camel in 2nd year.
Bint labun: she-camel in 3rd year
Hiqqah: She-camel in 4th year.
Jaza'ah: She-camel in 5th year
Ibn makhad: (he) camel in 3nd year
Khalifah: pregnant camel.

ALL MUSLIMS ARE EQUAL AS REGARDS QISAS & DIYAH

(٣٤٧٥-٣٤٧٦) وَعَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُوْنَ تَتَكَافَأُ دِمَاءُ هُمْ وَيَسْعٰى بِذِمَّتِهِمْ اَدْنَاهُمْ وَيَرُدُّ عَلَيْهِمْ اَقْصَاهُمْ وَهُمْ يَدٌ عَلٰى مَنْ سِوَاهُمْ اَلَا لَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ وَلَا ذُوْ عَهْدٍ فِيْ عَهْدِهٖ رَوَاهُ اَبُوْدَاوُدَ وَالنَّسَائِيُّ وَرَوَاهُ ابْنُ مَاجَةَ عَنِ ابْنِ عَبَّاسٍ۔

3475. Sayyiduna Ali رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "All Muslims are equal in (the application of) qisas and diyah (retaliation and blood money). The humblest of them may offer protection and the most distant holds a right, and all Muslims are like one hand. (This means that all Muslims are helpers of each other against non-Muslims. They must remain united against others as though parts of one hand that work together.) And, beware! A Muslim must not be killed for an unbeliever, and one who is under a covenant (meaning, a dhimmi) must not be killed as long as he is under the covenant (and protection).:[1]

3476. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated the same hadith.[2]

COMMENTARY: In seizing retaliation or paying blood money, all the Muslims are equal: the noble and the humble, the young and the old, the learned and the ignorant, the rich and the poor, and the male or female. There is no distinction in applying qisas and diyah. It is not as was done during the jahiliyah (ignorance period) when an influential person could not be executed in retaliation if he had killed a humble man, but a few men of his tribe who were subordinate to him were put to death instead of him.

As for giving protection, even a humble Muslim may give protection to an infidel. This humble Muslim may be a slave or a woman. When he extends protection to a non-Muslim, all other Muslims are bound to honour it and protect the life and property of the non-Muslim. They must not break the protection.

THE MOST DISTANT....: The next sentence about the most distant holding a right could be interpreted in two ways.

(i) If a Muslim who resides far away from enemy territory has given protection to an infidel, then it is not allowed to the Muslims who reside near the enemy territory to violate this man's (covenant of) protection.

(ii) When an army of the Muslims enters enemy territory and their amir(Commander) dispatches one unit to another side and they (win and collect some booty then that booty will not belong only to this unit but will be shared by the entire army.

TILL UNDER COVENANT: The concluding words are 'as long as he is under the

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[1] Abu Dawud # 4530, Nasai # 4746, Musnad Ahmad 1-122.
[2] Ibn Majah # 2683

covenant' mean that till the infidel goes on paying the jizyah and remains a faithful citizen of the Islamic state, he will be protected. No Muslim should kill him but must regard it as a responsibility to protect him. This shows that in Islamic law a dhimmi's blood is as precious as a Muslims. Hence, if a Muslim kills a dhimmi unjustly then the murderer Muslim must be killed in retaliation. This is the contention of Imam Abu Hanifah رحمه الله.

The words of the hadith that a Muslim may not be killed for an unbeliever refer to the unbeliever at war not a dhimmi.

Thus, according to Imam Abu Hanifah رحمه الله, a Muslim must not be killed in retaliation for a disbeliever at war (an enemy disbeliever), but a Muslim may be executed for a dhimmi (in retaliation).

Imam Shafi'i رحمه الله said that a Muslim may not be killed in retaliation for any disbeliever, enemy at war or dhimmi.

RIGHT OF HEIRS OF THE SLAIN OR THE WOUNDED.

(٣٤٧٧) وَعَنْ اَبِي شُرَيْحٍ الْخُزَاعِيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ اُصِيْبَ بِدَمٍ اَوْ خَبْلٍ وَالْخَبْلُ الْجُرْحُ فَهُوَ بِالْخِيَارِ بَيْنَ اِحْدٰى ثَلَاثٍ فَاِنْ اَرَادَ الرَّابِعَةَ فَخُذُوْا عَلٰى يَدَيْهِ بَيْنَ اَنْ يَقْتَصَّ اَوْيَعْفُوَا اَوْ يَاخُذَ الْعَقْلَ فَاِنْ اَخَذَ مِنْ ذٰلِكَ شَيْئًا ثُمَّ عَدَا بَعْدَ ذٰلِكَ فَلَهُ النَّارُ خَالِدًا فِيْهَا مُخَلَّدًا اَبَدًا۔

(رواه الدارمی)

3477. Sayyiduna Abu Shurayh al-Khuza'I رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "If anyone is afflicted with a (relative's) killing (unjustly) or a wound (by severing a limb, for instance), then he may choose one of three things but if he demands (apart from these) a fourth thing, then hold him by his hand (and prevent him from demanding the fourth thing. The three things are:) (i) he may seize retaliation, (ii) he may forgive, or (iii) he may accept (monetary) compensation. If he chooses one of these and afterwards asks for more (like having forgiven, he then demands retaliation or compensation), he will go to hell to abide therein for ever, never to be taken out."[1]

COMMENTARY: The concluding words in the Arabic text are (خَالِدًا فِيْهَا مُخَلَّدًا). They convey a strong emphasis: for ever, abiding, never to come out. The emphasis is to warm strongly. The same words were used in an earlier hadith (#3453).

ACCIDENTAL KILLING

(٣٤٧٨) وَعَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قُتِلَ فِيْ عِمِّيَّةٍ فِيْ رَمْيٍ يَكُوْنُ بَيْنَهُمْ بِالْحِجَارَةِ اَوْجَلْدٍ بِالسِّيَاطِ اَوْ ضَرْبٍ بِعَصًا فَهُوَ خَطَأٌ وَعَقْلُهُ عَقْلُ الْخَطَأِ وَمَنْ قَتَلَ عَمْدًا فَهُوَ قَوَادٌ وَمَنْ حَالَ دُوْنَهُ فَعَلَيْهِ لَعْنَةُ اللّٰهِ غَضَبُهُ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ۔ (رواه ابوداؤد والنسائی)

3478. Sayyiduna Tawus رحمه الله reported that Ibn Abbas رضی الله عنه said that Allah's Messenger صلی الله علیه وسلم said, "If anyone is killed by mistake when people throw stones, or beat with whips, or strike with a stick (and the killer cannot be

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[1] Abu Dawud # 4496, Ibn Majah # 2623, Darimi # 2351

identified), then this is an accidental death (and there is no sin committed because it is not intentional). The diyah for it is as for an accidental killing.
And, if anyone kills deliberately, then retaliation becomes *wajib (obligatory)*. If anyone hinders the seizing of retaliation, then on him is Allah's curse and wrath and neither his supererogatory acts nor his prescribed acts will be accepted from him.[1]

COMMENTARY: If anyone is surrounded by two warring groups or is a passerby, for instance, and happens to be killed by a stone thrown by the disputants then no retaliation is due but diyah as for accident will be payable. Here, stoning is mentioned as an example. It could be anything else that causes death. The jurists call it (شبه عمد)(shibh amd) or a quasi-deliberate intent, Imam Abu Hanifah رحمه الله defines it thus; 'The killing that occurs with something that is not sharp and such as normally death does not result from it.'
The two disciples.[2]
(of his) and Imam Shafi'I رحمه الله, however, define shibh amd as a killing that results with intent with such a thing which does not normally cause death. If death occurs with such a thing that is used to kill generally then that is (قتل عمد)(intentional killing - qatl amd).
Imam Abu Hanifah رحمه الله says of the things mentioned in the hadith, (stone, stick) that they are mentioned in their literal sense and maybe light weight or heavy. The two disciples and Imam Shafi'I رحمه الله maintain that these things mentioned in the hadith stand for lightweight objects (not heavy).
In other words, if anyone is killed with something that is heavy, then according too:

(i) Imam Abu Hanifah رحمه الله qisas (or retaliation) is not *wajib (obligatory)*, but & according to
(ii) The two disciples and Imam Shafi'i رحمه الله the forgoing explanation is valid.

If anyone obstructs the heirs of the slain person from demanding retaliation then he is warned seriously that he calls for Allah's anger.

KINDS OF MURDER: The jurists say that there are five kinds of murder:

(i) Qatl amd or willful killing.
(ii) Qatl shibh amd or quasi-deliberate intent or murder that resembles intentioned murder.
(iii) Qatl Khata or accidental murder.
(iv) Qatl jari mujri khata or accidental murder unknowingly.
(v) Qatl bisabab or indirect murder.

These are elaborated here:

(I)WILLFUL OR DELIBERATE KILLING: A person is murdered with something that snaps off the limbs. It may be a weapon or a stone, stick or a sharp-edged weapon with a spark. The two disciples define willful killing thus: A person is slain intentionally with such a thing with which a person is generally killed. One who commits wilful murder is a great sinner. The punishment of this murder is qisas (which is to execute the murderer in retaliation of the murdered) unless the heirs of the murdered person forgive him, or agree to take the diyah (or monetary compensation). In this expiation does not become *wajib (obligatory)*.

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[1] Abu Dawud # 4540, Ibn Majah # 2635, Nasai # 4789
[2] Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله

(II)QUASI-DELIBERATE INTENT OR MURDER THAT RESEMBLES INTENTIONAL MURDER: It is to deliberately strike someone with something other than the aforementioned things (like a weapon or a sharp-edged thing, etc.). Even this kind of killing (because of neglecting the best course and lack of prudence) is sinful. In this, there is no retaliation but it is *wajib (obligatory)* on the tribe of the slayer to pay diyah mughallazah (which is paying one hundred camels of four kinds.). However, if no one is killed, but the person concerned is wounded then qisas is *wajib (obligatory)* in the sense that if any limb of that person is severed then a corresponding limb of the person striking him will be cut off.

(III)ACCIDENTAL MURDER: It is of two kinds.

(a) Accident is related to intention. For example, a hunter aimed at a game but that turned out to be a man, or he aimed at an enemy but he was his own co-religionist, a Muslim.

(b) Accident is related to a (wrong) action. For instance, a man aims at a target, but misses and hits a man.

(IV)ACCIDENTAL MURDER UNKNOWINGLY: For example, a man might fall in his sleep over another man who dies because of the crash. Expiation is binding in both cases: (iii) accidental murder and (iv) accidental murder unknowingly. Also, diyah is *wajib (obligatory)* on the tribe of the (accidental) murderer in both cases. Moreover, in these cases (because of negligence) sin also is committed.

(V)INDIRECT MURDER: An example of this kind is that man has a well dug on another person's land without his permission, or places a stone thereon. A passerby falls in the well or stumbles on the stone and happens to die. In this case, diyah becomes *wajib (obligatory)* on the tribe (of the man responsible for the accident). However, no expiation is payable.

INHERITANCE: It must be known that in the first four cases, namely amd, shibh amd, khata and jari mujri khata, the murderer is deprived of the inheritance of the murdered (if he is an heir).

In the fifth kind, qatl bisabab, the murderer will not be deprived of inheritance of the murdered.

KILLING THE MURDERER AFTER RECEIVING DIYAH IS UNPARDONABLE SIN

(٣٤٧٩) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا أُعْفِي مَنْ قَتَلَ بَعْدَ أَخْذِ الدِّيَةِ۔ (رواه ابوداؤد)

3479. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "I shall not forgive anyone (of the slain person's guardians or heirs) who kills (the murderer) after receiving (from him) the diyah (blood money)." (Rather I shall kill him in retaliation.)[1]

REWARD FOR FORGIVING ONE WHO WOUNDS

(٣٤٨٠) وَعَنْ أَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ رَجُلٍ يُصَابُ بِشَيْءٍ فِي جَسَدِهٖ فَتَصَدَّقَ بِهٖ إِلَّا رَفَعَهُ اللّٰهُ بِهٖ دَرَجَةً وَحَطَّ عَنْهُ خَطِيْئَةً۔ (رواه الترمذی وابن ماجة)

[1] Abu Dawud # 4507, Musnad Ahmad 3-363

3480. Sayyiduna Abu Ad-Darda رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "If anyone is wounded on his body and pardons it, then Allah raises him a degree for it and removes from him a sin.[1]
(Tirmidhi part of lengthy hadith)

SECTION III الفصل الثالث

IT MUCH KILL RETRIBUTION WILL BE IMPOSED ON ALL

(٣٤٨١-٣٤٨٢) عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ اَنَّ عُمَرَ بْنَ الْخَطَّابِ قَتَلَ نَفَرًا خَمْسَةً اَوْ سَبْعَةً بِرَجُلٍ وَاحِدٍ قَتَلُوْهُ قَتْلَ غِيْلَةٍ وَقَالَ عُمَرُ لَوْ تَمَالَأَ عَلَيْهِ اَهْلُ صَنْعَاءَ لَقَتَلْتُهُمْ جَمِيْعًا۔ رَوَاهُ مَالِكٌ وَرَوَى الْبُخَارِيُّ عَنِ ابْنِ عُمَرَ نَحْوَهُ۔

3481. Sayyiduna Sa'eed ibn Musayyib narrated that (Sayyiduna)Umar ibn Khattab رضی اللہ عنہ executed five or seven men who had killed one man treacherously. And he said, "If the people of San'a had colluded to kill him, surely I would have killed them all."[2]

3482. Sayyiduna Ibn Umar رضی اللہ عنہ narrated the like of it.[3]

COMMENTARY: Perhaps those killers belonged to San'a the present capital of Yemen. Besides, the Arabs were used to name it to express a large number. This hadith is evidence that all killers of one man will be subject to retribution.

THE MURDERED WILL NAB THE MURDERER & COMPLAIN TO ALLAH

(٣٤٨٣) وَعَنْ جُنْدُبٍ قَالَ حَدَّثَنِيْ فُلَانٌ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَجِيْءُ الْمَقْتُوْلُ بِقَاتِلِهٖ يَوْمَ الْقِيَامَةِ فَيَقُوْلُ سَلْ هٰذَا فِيْمَ قَتَلَنِيْ فَيَقُوْلُ قَتَلْتُهٗ عَلٰى مُلْكِ فُلَانٍ قَالَ جُنْدُبٌ فَاتَّقِهَا۔ (رواه النسائی)

3483. Sayyiduna Junbub رضی اللہ عنہ narrated tht a certain sahabi رضی اللہ عنہ narrated to him that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, the slain man will bring the one who had slain him and say (to Allah), 'Ask him why he had slain me?' He (the slayer) will say, 'I had killed him for the property of so-and-so.'" Jundubرضی اللہ عنہ said, "Keep away from it!"[4]

COMMENTARY: The slayer's words could also mean 'I had killed him in the territory of so-and-so, but then the answer is not according to the question.
Jundub رضی اللہ عنہ advised people to refrain from killing Teebiرضی اللہ عنہ said that Jundub رضی اللہ عنہ had narrated this hadith to a king and had advised him to refrain from killing or abetting in that.

WARNING AGAINST ASSISTING SLAYER

(٣٤٨٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَعَانَ عَلٰى قَتْلِ مُؤْمِنٍ شَطْرَ كَلِمَةٍ لَقِيَ اللّٰهَ مَكْتُوْبٌ بَيْنَ عَيْنَيْهِ اٰيِسٌ مِنْ رَحْمَةِ اللّٰهِ۔ (رواه ابن ماجة)

3484. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم

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[1] Tirmidhi # 1398, Ibn Majah # 2693, Musnad Ahmad # 6899.

[2] Mawatta Maalik # 13 (Uqul)

[3] Bukhari # 6896

[4] Nasai # 3998 (See commentary for alternative meaning

said, "He who helps in killing a believer even by exhorting (the killer) by half a word (saying only ki instead of kill), will meet Allah with the inscription on his forehead, 'Despairs of Allah's mercy.'"[1]

COMMENTARY: Killing a Muslim is like disbelief in the gravity of sin it invites. The words, 'despairs of Allah's mercy' suggest it, because of the verse:

لَا يَيْئَسُ مِنْ رَّوْحِ اللّٰهِ إِلَّا الْقَوْمُ الْكَافِرُوْنَ

{...none but the unbelieving despair of the mercy of Allah.}(12: 37)

This man will be disgraced with this symbol among the people on the day of resurrection. We must bear in mind that either these words spell a severe warning against such action or they apply to one who abets in this crime and regards his doing as lawful.

HELPER OF KILLER BE ARRESTED

(٣٤٨٥) وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَمْسَكَ الرَّجُلُ الرَّجُلَ وَقَتَلَهُ الْآخَرُ يُقْتَلُ الَّذِيْ قَتَلَ وَيُحْبَسُ الَّذِيْ أَمْسَكَ۔ (رواه الدار قطني)

3485. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When a man clutches another man and yet another kills him, he who kills will be killed and he who clutches him will be imprisoned."[2]

COMMENTARY: If a man holds a woman and another man rapes her, then the prescribed punishment will not be imposed on the man who grabs her. In the same way, one who clutches a person being killed is not awarded the punishment of qisas but he will be awarded a discretionary punishment and put in prison for a length of time decided by the judge or ruler. This is as some exponents say. But, to hold a man so that he may be killed is in fact abetting and helping in the crime and, in the light of another hadith, the punishment for helping a killer is also qisas (retaliation). So, we might say that this hadith(# 3485) is abrogated.

Shamni رضی اللہ عنہ has written in Multaqa: If anyone throws a man before a lion or another wild beast who kills him then neither qisas, nor diyah will be binding on the person who throws him, but he will be imprisoned till he repents and will be beaten till his body aches.

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[1] Ibn Majah # 2620

[2] Daraqytrin # 176

CHAPTER - II

AD-DIYAAT(BLOOD WIT) بَابُ الدِّيَاتِ

MEANING & KINDS OF DIYAH: The word diyaat is the plural form of diyah. It means 'monetary compensation.' Hence, diyah is the money that is paid in compensation for ending someone's life or for wounding him physically, cutting off his limb (s). The caption has the plural form diyaat to cover the many kinds of diyah.
There is a diyah to compensate for killing someone, or diyah nafs.
There is another diyah to compensate for wounding someone's limbs, or diyah a'da.
They are further classified as:

(1) diyah mughallazah, and
(2) diyah mukhaffafah.

(1)DIYAH MUGHALLAZAH: It is as described here.
They are one hundred she-camels as in this chart:

(i) Bint Makhad (she-camel) of one year, begins her second year) - 25.
(ii) Bint Labun (she-camel two years old in her third year) - 25.
(iii) Hiqqah (she-camel three years old in her fourth year) - 25.
(iv) Jadha'ah (she-camel four years old in her fifth year) - 25.

This is as Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله say.
However, Imam Shafi'i رحمه الله and Imam Muhammad رحمه الله describe the diyah mughallazah in this way:

(i) Hiqqah - 30 (she-camels in 4th year)
(ii) Jadha'ah - 30 (she-camels in 5th year)
(iii) Muthannah - 40 (she camels who have completed 5 years and are in their 6th year).

They must all be pregnant.
Diyah mughallazah is *wajib (obligatory)* on the person who has perpetrated qatl shibh 'and or quasi deliberate intent or murder that resemble intentional murder.

(2)DIYAH MUKHAFFAFAH: is that if it is paid in gold then it is one thousand dinars. It is paid in silver, then ten thousand dinars are paid. If camels are paid for it, then five kinds of camels are paid to a total of one hundred, as in this chart:
(i)Ibn Makhad (He-camel in second year) - 20.
(ii)Bint Makhad (she-camel in 2nd year) - 20
(iv) Bint Labun (she camel in 3rd year) - 20
(v) Hiqqah (she camel in 4th year) - 20
(vi) Jadha'ah (she camel in 5th year) - 20

Diyah mukhaffafah is *wajib (obligatory)* on a person who commits qatl khata or accidental murder, or qatl jari mujri khata (accidental murder unknowingly) or qatl bisabab(indirect murder).

SECTION I اَلْفَصْلُ الْاَوَّلُ

DIYAH FOR CUTTING OFF FINGER

(٣٤٨٦) عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ هٰذِهٖ وَهٰذِهٖ سَوَاءٌ يَعْنِي الْخِنْصَرَ وَالْاِبْهَامَ۔ (رواه البخاری)

3486. Sayyiduna Ibn Abbas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "This and this (meaning the little finger and the thumb to which he pointed) are equal," (as for as diyah is concerned.[1]

COMMENTARY: If anyone cuts off all the fingers or all the toes of a person, it will be *wajib (obligatory)* on him to pay the entire diyah (one hundred camels). It comes to one-tenth for each finger. There is no difference between thumb and little finger though it has three pores against two of the thumb. There also is no difference in diyah of the right and left hands. The diyah for each pore will be one-third of one-tenth, (for each finger) and the diyah for each pore of a thumb will be half of one-tenth.

DIYAH FOR CHILD IN WOMB

(٣٤٨٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ جَنِيْنِ امْرَاَةٍ مِنْ بَنِيْ لِحْيَانَ سَقَطَ مَيِّتًا بِغُرَّةٍ عَبْدٍ اَوْ اَمَةٍ ثُمَّ اِنَّ الْمَرْاَةَ الَّتِيْ قَضٰى عَلَيْهَا بِالْغُرَّةِ تُوُفِّيَتْ فَقَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاَنَّ مِيْرَاثَهَا لِبَنِيْهَا وَزَوْجِهَا وَالْعَقْلَ عَلٰى عَصَبَتِهَا۔ (متفق علیه)

3487. Sayyiduna Aby Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم passed judgment when the child of a woman of Banu lihyan wa miscarried (or was born dead) that it is *wajib (obligatory)* (on the tribe) to set free a ghurrah (which is a slave, male or female of the best kind). Then, the woman on whom he had made it binding (through her tribe) to emancipate a ghurrah died. So, he decreed that her sons and husband should inherit from her but the diyah should be paid by her asabah (paternal relatives).[2]

COMMENTARY: Two women quarrelled bitterly. One of them threw a stone at the other who was pregnant. The stone hit her on her belly and should had a miscarriage.

As a consequence, diyah was imposed on the striker's aaqilah (tribe or family). If the child was born alive and then died, or was born alive and she had struck the stone afterwards and it had hit the child, killing him, then the entire diyah would have been *wajib (obligatory)*.

Ghurrah is the whiteness on a horse's forehead. This word is applied also to a slave male or female of white colour. In this hadith, it means simply a male or female slave. The jurists say that ghurrah is one-twentieth of a diyah, or five hundred dirhams.

The word asabah in the hadith refers to aaqilah. They did not qualify for an inheritance on account of that because if anyone is responsible to pay the diyah of a person it does not entitle him to his legacy. Only the legal heir will get that.

Only the woman's sons and husband are named as her heirs. It is perhaps only they were her surviving heirs, otherwise all living heirs are entitled to the inheritance as explicit in the next hadith.

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[1] Bukhari # 6895, Tirmidhi # 1396, Abu Dawud # 4558, Ibn Majah # 2652, Nasai # 4837, Darimi # 2370.

[2] Bukhari # 6909, Tirmidhi # 1410, Abu Dawud # 2597 Nasai # 4817.

DIYAH (BLOOD WIT) IS *WAJIB (OBLIGATORY)* IF KILLED BY STONING

(٣٤٨٨) وَعَنْهُ قَالَ اِقْتَتَلَتْ اِمْرَأَتَانِ مِنْ هُذَيْلٍ فَرَمَتْ اِحْدٰهُمَا الْاُخْرٰى بِحَجَرٍ فَقَتَلَتْهَا وَمَا فِيْ بَطْنِهَا فَقَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ دِيَةَ جَنِيْنِهَا غُرَّةٌ عَبْدٌ اَوْ وَلِيْدَةٌ وَقَضٰى بِدِيَةِ الْمَرْاَةِ عَلٰى عَاقِلَتِهَا وَوَرَّثَهَا وَلَدَهَا وَمَنْ مَعَهُمْ۔ (متفق عليه)

3488. Sayyiduna Abu Hurayrah رضى الله عنه narrated that two women of Hudhayl quarrelled one with the other. One of them threw a stone at the other killing her and what was in her womb. Allah's Messenger صلى الله عليه وسلم judged that the blood-wit for the child miscarried by her should be a ghurrah (male or female slave). He also judged that the woman who was bound to pay the bloodwit should pay it and that her suns and those with them would inherit her.[1]

COMMENTARY: Perhaps the previous hadith (# 3487) and this one speak of two different events.

If anyone is killed on throwing a stone then diyah (bloodwit) becomes *wajib (obligatory)* not qisas (retaliation). This killing was of the kind shibh amd (one that resembles intentional murder). This is what Imam Abu Hanifahرضى الله عنه said. He believes that the stone was a small stone. The other imams disagree with him.

(٣٤٨٩) وَعَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ اَنَّ امْرَاَتَيْنِ كَانَتَا ضَرَّتَيْنِ فَرَمَتْ اِحْدٰهُمَا الْاُخْرٰى بِحَجَرٍ اَوْ عَمُوْدِ فُسْطَاطٍ فَاَلْقَتْ جَنِيْنَهَا فَقَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنِيْنِ غُرَّةً عَبْدًا اَوْ اَمَةً وَجَعَلَهُ عَلٰى عَصَبَةِ الْمَرْاَةِ۔ هٰذِهٖ رِوَايَةُ التِّرْمِذِيِّ وَفِيْ رِوَايَةِ مُسْلِمٍ قَالَ ضَرَبَتِ امْرَاَةٌ ضَرَّتَهَا بِعَمُوْدِ فُسْطَاطٍ وَهِيَ حُبْلٰى فَقَتَلَتْهَا قَالَ وَاحِدٰهُمَا لِحْيَانِيَّةٌ قَالَ فَجَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دِيَةَ الْمَقْتُوْلَةِ عَلٰى عَصَبَةِ الْقَاتِلَةِ وَغُرَّةً لِمَا فِيْ بَطْنِهَا۔

3489. Sayyiduna Mughirah رضى الله عنه ibn Shubah رضى الله عنه narrated that two women were co-wives (of the same man). One of them threw a stone or a tent-pole on the other (who was pregnant). She suffered a miscarriage. So, Allah's Messenger صلى الله عليه وسلم judged that diyah be paid for the miscarried child: a ghurrah (which is a female or a male slave), making it *wajib (obligatory)* on the asabah (relatives on the father's side) of the woman (who had struck the stone or tent pole).

According to another version: He (Mughirahرضى الله عنه) narrated that a woman struck her fellow-wife who was pregnant with a tent-pole causing her death (and her unborn child too). He said that one of the two women belonged to the Libyan (a branch of the tribe Hudhayl). He (Mughirabرضى الله عنه) said that Allah's Messenger صلى الله عليه وسلم made the diyah for the slain woman *wajib (obligatory)* on the paternal relatives of the woman who had killed and made the diyah of the child who was in the womb of the woman (who was killed) a ghurrah (a male of female slave).[2]

COMMENTARY: This hadith also supports the contention of Imam Abu Hanifahرحمه الله. The killing was not classified as intentional, but one resembling intentional.

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[1] Bukhari # 6910, Muslim # 26-1681, Abu Dawud # 4576, Nasai # 4818, Musnad Ahmad 2-535, Darimi # 2382, Duwatta Maalik # 5 uqul

[2] Bukhari # 6905, Tirmidhi # 1411, Muslim # 28-1682 (second version)

Imam Shafi'i رحمه الله said that the stone mentioned here was a small stone, and normally one does not decide to kill anyone with a tent pole.

SECTION II الفصل الثاني

THE DIYAH PAYABLE AGAINST QATL KHATA & SHIBH AMD

(٣٤٩٠-٣٤٩١) عَنْ عَبْدِاللّٰهِ ابْنِ عَمْرٍو وَاَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلَا اِنَّ دِيَةَ الْخَطَاِ شِبْهِ الْعَمْدِ مَا كَانَ بِالسَّوْطِ وَالْعَصَا مِائَةٌ مِنَ الْاِبِلِ مِنْهَا اَرْبَعُوْنَ فِيْ بُطُوْنِهَا اَوْلَادُهَا۔ رَوَاهُ النَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَرَوَاهُ اَبُوْدَاوُدَ عَنْهُ وَعَنِ ابْنِ عُمَرَ وَفِيْ شَرْحِ السُّنَّةِ لَفْظُ الْمَصَابِيْحِ عَنِ ابْنِ عُمَرَ۔

3490. Sayyiduna Abdullah رضی الله عنه ibn Amr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Know! The bloodwit for murder that resembles intentional, as is committed with a whip or a stick, is one hundred camels, of which forty must be pregnant."[1]

3491. Sayyiduna Ibn Umar رضی الله عنه (the same hadith.)[2]

COMMENTARY: This hadith in the masabih has these words:

اَلَا اِنَّ فِيْ قَتْلِ الْعَمَدِ الْخَطَاِ بِالسَّوْطِ وَالْعَصَاءِ مِائَةٌ مِنَ الْاِبِلِ مُغَلَّظَةً مِنْهَا اَرْبَعُوْنَ خَلِفَةً فِيْ بُطُوْنِهَا اَوْلَادُهَا

[Know! The accidental murder resembling the intentional that was perpetrated by a whip or a stick has a blood wit of one hundred camels - diyah mughallazah. Forty of the she-camels among them must be pregnant.]

In other words, the qatl 'amd khata' mentioned here means qatl khata' shibh 'aml as in the foregoing version.

Murder is perpetrated deliberately, or by accident resembling intentionally.

(i) Deliberate murder is by intention with a weapon or a sharp-edged tool severing a limb, or collapsing.

(ii) That which 'resembles the intentional' means to kill someone knowingly with something that is not sharp-edged and not a weapon, whether it is used generally to kill man or not.

(iii) The accidental murder is to kill someone without intention or aim. These three have found mention in the previous pages. This is to which the opinion of Imam Abu Hanifah رحمه الله conforms. He says that the stick mentioned in the hadith is any kind of stick. It could be light-weight or heavy-weight.

Other imams say that it is a light-weight stick with which generally a person does not commit murder. This is because they hold that to kill anyone with a heavy object with which one can be killed is intentional killing.

In some versions, as in the foregoing one of Masabih, the word diyah is qualified by mughallazah. Therefore, the-diyah of shibh amd (resembling deliberate) killing is (mughallazah) severe: of four kinds of one hundred camels as *wajib (obligatory)*. Their detail is mentioned in the introductory portion of this chapter and it is the opinion of Ibn

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[1] Nasai # 4799, Ibn Majah # 2628, Daraqutai # 8(Diyat) Musnad Ahmad 2-11

[2] Abu Dawud # 4547, (Ibn Amir), # 4548(Ibn Umar).

Masud رضی الله عنه, Imam Abu Hanifah رحمه الله, Imam Abu Yusuf رحمه الله and Imam Ahmad. But, Imam Shafi'I رحمه الله and Imam Muhammad رحمه الله hold that mughallazah is one hundred camels of three kinds as *wajib (obligatory)*, details of which too have been mentioned in the introductory portion of this chapter.

However, it is agreed that diyah mughallazah is not *wajib (obligatory)* in qatl khata (accidental killing). Rather, the *wajib (obligatory)* is one hundred camels of five kinds:

(i) Ibn Makhad - 20
(ii) Bint Makhad - 20
(iii) Bint Labun – 20
(iv) Hiqqah – 20
(v) Jadha'ah - 20

This hadith uphold the view of Imam Shafi'I رحمه الله and Imam Muhammad رحمه الله concerning diyah mughallazah.

The Hanafis point out that this hadith is contrary to the one reported by Ibn Masud رضی الله عنه and Sa'ib رضی الله عنه ibn Yazid.

(٣٤٩٢) وَعَنْ اَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَتَبَ اِلٰى اَهْلِ الْيَمَنِ وَكَانَ فِيْ كِتَابِهٖ اَنَّ مَنِ اعْتَبَطَ مُؤْمِنًا قَتْلًا فَاِنَّهٗ قَوَدُيَدِهٖ اِلَّا اَنْ يَّرْضٰى اَوْلِيَاءُ الْمَقْتُوْلِ وَفِيْهِ اَنَّ الرَّجُلَ يُقْتَلُ بِالْمَرْاَةِ وَفِيْهِ فِي النَّفْسِ الدِّيَةُ مِائَةٌ مِّنَ الْاِبِلِ وَعَلٰى اَهْلِ الذَّهَبِ اَلْفُ دِيْنَارٍ وَفِي الْاَنْفِ اِذَا اُوْعِبَ جَدْعُهُ الدِّيَةُ مِائَةٌ مِّنَ الْاِبِلِ وَفِي الْاَسْنَانِ الدِّيَةُ وَفِي الشَّفَتَيْنِ الدِّيَةُ وَفِي الْبَيْضَتَيْنِ الدِّيَةُ وَفِي الذَّكَرِ الدِّيَةُ وَفِي الصُّلْبِ اَلدِّيَةُ وَفِي الْعَيْنَيْنِ الدِّيَةُ وَفِي الرِّجْلِ الْواحِدَةِ نِصْفُ الدِّيَةِ وَفِي الْمَاْمُوْمَةِ ثُلُثُ الدِّيَةِ وَفِي الْجَائِفَةِ ثُلُثُ الدِّيَةِ وَفِي الْمُنَقِّلَةِ خَمْسَ عَشْرَةَ مِنَ الْاِبِلِ وَفِيْ كُلِّ اِصْبَعٍ مِّنْ اَصَابِعِ الْيَدِ وَالرِّجْلِ عَشْرٌ مِنَ الْاِبِلِ وَفِي السِّنِّ خَمْسٌ مِّنَ الْاِبِلِ۔ رَوَاهُ النِّسَائِيُّ وَالدَّارِمِيُّ وَفِيْ رِوَايَةِ مَالِكٍ وَفِي الْعَيْنِ خَمْسُوْنَ وَفِي الْيَدِ خَمْسُوْنَ وَفِي الرِّجْلِ خَمْسُوْنَ وَفِي الْمُوْضِحَةِ خَمْسٌ۔

3492. Sayyiduna Abu Bakr ibn Muhammad ibn Amr ibn Hazm رحمه الله reported on the authority of his father (Muhammad ibn Amr رحمه الله) that his grandfather (Amr ibn Hazm رضی الله عنه) narrated that Allah's Messenger صلی الله علیه وسلم wrote to the people of Yemen. His letter had these (instructions): [He who deliberately kills a Muslim for no reason at all (which is qatl amd) must bear retaliation for what his hands have wrought (and he will be killed for the doing of his hands) unless the heirs of the person killed are willing (to pardon him or to accept pecuniary compensation).]

The letter also said: [A man (who has killed her) may be killed in retaliation for a woman (he killed).]

And it had: [the bloodwit for life is one hundred camels (so he who has them may give them as per guidelines mentioned previously).

And whoso has gold, may give one thousand dinars.

The bloodwit for the complete cutting off of a nose is nose hundred camels that must be paid.

A full bloodwit is payable for the teeth.

And so full bloodwit for the lips (when they are completely sundered).
And a full bloodwit for both the testicles
And a full bloodwit for the penis. And a full bloodwit for the backbone
And a full blood wit for the eyes. And a half bloodwit is payable for one foot.
And one-third of the bloodwit for wounding the scalp.
And one-third of the bloodwit for a stab wound that pierces the body.
And fifteen camels are paid for a wound in the head that displaces the bone.
And ten camels for each finger and each toe.
And five camels for a tooth.]
A version in (Muwatta of) Maalik رحمه الله, the words are: [for an eye, (the bloodwit is) fifty (camels),
for a hand, fifty (camels),
for a foot, fifty (camels),
and, for a wound that lays bare (or dislodges) a bone, (the bloodwit is) five (camels).][1]

COMMENTARY: If anyone commits deliberate murder and the heirs of the person who he kills do not kill him in retaliation and, if they are willing, bloodwit will be *wajib (obligatory)*. As for the perpetrator of accidental murder or murder resembling deliberate murder, he is never punishable by retaliation, but only bloodwit is *wajib (obligatory)* on him.

Diyah or bloodwit may be paid by camels, or in gold at one thousand dinars, or in silver at ten thousand dirhams. However, here silver is not mentioned, sufficing on conjecture, so it does not imply that payment of bloodwit in silver is not allowed. Rather, whatever the heirs of the murdered person and the killer decide between themselves should be the unit of bloodwit.

As for the jurists, they differ on the validity of dirhams and dinars. Imam Abu Hanifah رحمه الله and Imam Ahmad رحمه الله rule that if the giver has camels but wishes to pay the diyah in monetary units, then it is allowed to receive that from him, Imam Shafi'i رحمه الله, however, rules that if he has camels then monetary compensation should not be made, unless both sides agree to it.

The hadith prescribes a full bloodwit for both eyes (when they are blinded). The basic rule concerning bloodwit for cutting off a limb is that a full boodwit becomes *wajib (obligatory)* when the usefulness of the limb is lost completely or its look and beauty is impaired fully. The reason is that it is a kind of killing or making someone's life useless. More than that, Allah's Messenger has commanded that a full bloodwit may be paid for these limbs.

Further, from this base, other related rules are deduced. It is reported that Sayyiduna Umar رضى الله عنه had made four bloodwits *wajib (obligatory)* on a man who had struck another man with a single blow that had deprived him of his brain-power, hearing, sight and speech, all four things.

Moreover, if a person shaves off a man's beard and it does not grow again then diyah or blood wit will be binding on him who has deprived him of his beard because he impaired the beauty of a human face. The same rule applies to the hair on one's head.[2]

(٣٤٩٣) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَوَاضِحِ خَمْسًا

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[1] Nasai # 4853, Darimi # 2366, Bayhaqi 4-89, 90, Ibn Hibban # 793,Muwat5ta Maalik # 1 (uqul)..

[2] See also the Hidaya-Commentary on the Islamic Laws v2 p 595 (beard & Scalp) and 5946 (Darul Isha'at Karachi)

خَمْسًا مِنَ الْإِبِلِ وَفِي الْأَسْنَانِ خَمْسًا خَمْسًا مِنَ الْإِبِلِ۔ رَوَاهُ أَبُودَاوُدَ وَالنَّسَائِيُّ وَالدَّارِمِيُّ وَرَوَى التِّرْمِذِيُّ

وَابْنُ مَاجَةَ الْفَصْلَ الْأَوَّلَ۔

3493. Sayyiduna Amr ibn Shu'aub رحمه الله narrated from his father from his grand father that Allah's Messenger صلى الله عليه وسلم decided that (as blood wit) five camels should be paid for every such wound that bares a bone, and (also) five camels for every tooth.[1]

COMMENTARY: The diyah of all teeth is one hundred camels but of one tooth is five, so this does not seem correct mathematically. The fact is that it is not necessary that our reasoning should encompass all the commands and directions given to us by the noble Prophet صلى الله عليه وسلم. Many commands there are that belie reasoning. It is enough for him to give a command and for us to obey it.

BLOOD WIT FOR DIGITS IS AT PAR

(٣٤٩٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ جَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَصَابِعَ الْيَدَيْنِ وَالرِّجْلَيْنِ سَوَاءً۔

(رواه الترمذی)

3494. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم made the fingers and toes equal (in respect of blood wit, even thumb and little finger).[2]

(٣٤٩٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْأَصَابِعُ سَوَاءٌ وَالْأَسْنَانُ سَوَاءٌ الثَّنِيَّةُ وَالضِّرْسُ

سَوَاءٌ هٰذِهِ وَهٰذِهِ سَوَاءٌ۔ (رواه ابوداؤد)

3495. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "(In respect of blood wit,) the digits are equal, the teeth are equal, the front tooth and the molar tooth are equal, this and this (little finger and thumb) are equal."[3]

BLOOD WIT FOR DHIMMI INFIDEL IS HALF THAT FOR MUSLIM

(٣٤٩٦) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ خَطَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ ثُمَّ

قَالَ أَيُّهَا النَّاسُ إِنَّهُ لَا حِلْفَ فِي الْإِسْلَامِ وَمَا كَانَ مِنْ حِلْفٍ فِي الْجَاهِلِيَّةِ فَإِنَّ الْإِسْلَامَ لَا يَزِيدُهُ إِلَّا شِدَّةً

الْمُؤْمِنُونَ يَدٌ عَلَى مَنْ سِوَاهُمْ يُجِيرُ عَلَيْهِمْ أَدْنَاهُمْ وَيَرُدُّ عَلَيْهِمْ أَقْصَاهُمْ يَرُدُّ سَرَايَا هُمْ عَلَى قَعِيدَتِهِمْ لَا

يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، دِيَةُ الْكَافِرِ نِصْفُ دِيَةِ الْمُسْلِمِ لَا جَلَبَ وَلَا جَنَبَ وَلَا تُؤْخَذُ صَدَقَاتُهُمْ إِلَّا فِي دُوْرِهِمْ

وَفِي رِوَايَةٍ قَالَ دِيَةُ الْمُعَاهِدِ نِصْفُ دِيَةِ الْحُرِّ۔ (رواه ابوداؤد)

3496. Sayyiduna Amr ibn Shuayb رحمه الله narrated from his father (Shuayb رحمه الله) from his grand father that in the year of the conquest (of Makkah), Allah's Messenger صلى

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[1] Tirmidhi # (only first part) # 1390, Abu Dawud # 4566, Ibn Majah (only first part), Nasai #, Darimi # 2372, Musnad Ahmad 2-215

[2] Tirmidhi # 1391, Abu Dawud # 4561

[3] Abu Dawud # 4459, Ibn Majah # 2650

عليه وسلم الله delivered a sermon and (after praise and glory of Allah) said, "O you people! There is no confederacy in Islam but the ones that existed during the jahiliyah (ignorance period), surely Islam makes it stronger. The believers are like one hand against those besides them (in spreading good and helping each other). The humblest of them extends protection and the must distant of them has (as much) right. Their army regards also as rightful (to who spoils as are not with it, but) who are at home.

No believer may be killed for an (enemy) infidel. The blood wit for an infidel (dhimmi) is half that for a Muslim.

(The collectors of zakah (Annual due charity) may pay heed!) Animals are not to be brought to be valued for zakah (Annual due charity). (And, the assesses for zakah (Annual due charity) may also pay heed!) Animals must not be taken away (far off) to their pastures. But, Zakah (Annual due charity) will be collected only in their residences."

And according to a version, he said, "The blood wit for the covenant holder is half that for a freeman."[1]

COMMENTARY: The Arabic word in the text is (حلف)(hilf). It means to make an agreement, to bind into a contract. In pre-Islamic times, people used to bind each other with covenants, like agreeing to inherit one from the other, helping each other in disputes and fighting and if one of them was penalized, the other would help pay the penalty.

Allah's Messenger صلى الله عليه وسلم forbade the making of such contracts because it was an unjust custom and has no place in Islam. Apart from that, the people of the jahiliyah (ignorance period) also agreed to help the oppressed, treat relatives with kindness and uphold human rights. This was an excellent form of mutual love and co-operation, so the Prophet صلى الله عليه وسلم permitted this kind of covenants in Islam, too.

The words 'most distant of them has right and their army regards as rightful (to spoils) who are at home' This portion has been elaborated in the commentary on hadith (#3475) of Sayyiduna Ali رضى الله عنه. Also, the words that a believer will not be killed for an infidel have been explained there.

As for the blood wit for an infidel being half of the for a believer, this is what Imam Maalik رحمه الله follows. Imam Shafi'I رحمه الله (according to one opinion) and Imam Ahmad رحمه الله say that the blood wit for an infidel is one-third the blood wit for a Muslim. Imam Abu Hanifah رحمه الله holds that the blood wit for an infidel is equal to that of a Muslim. It must be remembered that this entire discussion is about a disbelieving dhimmi. The enemy disbeliever is not entitled to a blood wit. According to a haidth quoted in the Hidayah, "Every dhimmi who has a covenant with the Islamic state is entitled to a blood wit of one thousand dinars as long as the covenant is valid." After that it is stated that Abu Bakr رضى الله عنه, Umar رضى الله عنه and Uthman رضى الله عنه abided by this hadith but when Muawiyah رضى الله عنه came he made it half.

The Hidayah has also quoted Sayyiduna Ali رضى الله عنه as saying, "The dhimmis pay the jizyah to us so that their blood and their properties may be safe and protected like our own are."

In other words, the compiler of the Hidayah wishes to establish that the blood wit for a dhimmi is like that for a Muslim. He writes that whatever is ascribed to the other sahabah رضى

[1] Abu Dawud # 4583, Ibn Majah # 2652, Nasai # 4837, Darimi # 2370.

رضی اللہ عنہم against this cannot contradict these well-known and authentic aathar and sayings.
The instructions to the collectors of zakah (Annual due charity) and payers of zakah (Annual due charity) have been treated very exhaustively in the Book of zakah (Annual due charity). We suffice here with a brief explanation. Jalab (جلب) is the zakah (Annual due charity)-collector who halts at a place distant from the owners of the animals and instructs them to bring their animals to him. And janab (جنب) is the owner of the animals who takes his animals to a place very far away from the zakah (Annual due charity). Collector and asks him to come to the animals land assess them.
The Prophet صلی اللہ علیہ وسلم forbade both of them to behave in such way. Thus, by following his directions, neither of them would face inconvenience. The zakah (Annual due charity) would be received at the residences of the owners.

BLOOD WIT ON ACCIDENTAL KILLING

(٣٤٩٧) وَعَنْ خِشْفِ بْنِ مَالِكٍ عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ دِيَةِ الْخَطَاِ عِشْرِيْنَ بِنْتَ مَخَاضٍ وَعِشْرِيْنَ ابْنَ مَخَاضٍ ذُكُوْرٍ وَعِشْرِيْنَ بِنْتَ لَبُوْنٍ وَعِشْرِيْنَ جِذْعَةً وَعِشْرِيْنَ حِقَّةً۔ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَالنِّسَائِيُّ وَالصَّحِيْحُ اَنَّهٗ مَوْقُوْفٌ عَلَى ابْنِ مَسْعُوْدٍ وَخِشْفٌ مَجْهُوْلٌ لَا يُعْرَفُ اِلَّا بِهٰذَا الْحَدِيْثِ وَرَوٰى فِيْ شَرْحِ السُّنَّةِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَدٰى قَتِيْلَ خَيْبَرَ بِمِائَةٍ مِنْ اِبِلِ الصَّدَقَةِ وَلَيْسَ فِيْ اَسْنَانِ اِبِلِ الصَّدَقَةِ ابْنُ مَخَاضٍ اِنَّمَا فِيْهَا ابْنُ لَبُوْنٍ۔

3497. Sayyiduna Khishf ibn Maalik رحمہ اللہ reported that (Sayyiduna) Ibn mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم gave his decision in case of accidental killing that blood money should be paid thus: twenty she-camels and twenty male in their second year, twenty she-camels in their third year, twenty she-camels in their fifth year and twenty she-camels in their fourth year.
The sound opinion is that this hadith is mawquf at Ibn Mas'ud رضی اللہ عنہ and not traced to the Prophet صلی اللہ علیہ وسلم).
It is reported in Sharh us-*sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* that the Prophet صلی اللہ علیہ وسلم paid blood money for a man who was slain at Khaybar from the camels received for zakah (Annual due charity), one hundred camels, none of them being ibn Makhad (or lin its second year). Rather, there only were ibn Labun (in their third year), and they were all of them males.[1]
(Detailed account will follow in the chapter al-Qasamat, about the blood money payment at Khaybar)

COMMENTARY: The hundred camels of blood wit of accidental killing should be of five kinds. There is no disagreement about it but the scholars differ on how they are to be made up. Imam Abu Hanifah رحمہ اللہ abides by this hadith in their composition but Imam Shafi'I رحمہ اللہ includes Ibn Labun (Camels of two years complete) instead of Ibn Makhad (of one year complete).
Mulla Ali Qari's book Mirqat maybe seen on this question of disagreement on the

[1] Tirmidhi # 1387, 1391, Abu Dawud # 4545, Nasai # 4802 (4816), Ibn Majah # 2631, Musnad Ahmad 1-486.

composition of the one hundred camels. In considering this, it must be remembered that the Prophet صلى الله عليه وسلم had paid the blood money to that man only as a gesture of goodwill, not because of an obligation.

The other version (of Sharh us-*sunnah (Prophet's* صلى الله عليه وسلم *practice)*) is contradictory to the first in that it replaces Ibn Makhad with Ibn Labun, and so upholds the view of Imam Shafi'i رحمه الله. This too, has been covered by Mulla Ali Qari رحمه الله in Mirqat.

BLOOD WIT IS BASED ON CAMELS

(٣٤٩٨) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ كَانَتْ قِيْمَةُ الدِّيَةِ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَمَانَ مِائَةِ دِيْنَارٍ اَوْ ثَمَانِيَةَ اٰلَافِ دِرْهَمٍ وَدِيَةُ اَهْلِ الْكِتَابِ يَوْمَئِذٍ نِصْفٌ مِنْ دِيَةِ الْمُسْلِمِيْنَ قَالَ فَكَانَ كَذٰلِكَ حَتّٰى اُسْتُخْلِفَ عُمَرُ فَقَامَ خَطِيْبًا فَقَالَ اِنَّ الْاِبِلَ قَدْ غَلَتْ قَالَ فَفَرَضَهَا عُمَرُ عَلٰى اَهْلِ الذَّهَبِ اَلْفَ دِيْنَارٍ وَعَلٰى اَهْلِ الْوَرِقِ اِثْنَيْ عَشَرَ اَلْفًا وَعَلٰى اَهْلِ الْبَقَرِ مِائَتَيْ بَقَرَةٍ وَعَلٰى اَهْلِ الشَّاءِ اَلْفَيْ شَاةٍ وَعَلٰى اَهْلِ الْحُلَلِ مِائَتَيْ حُلَّةٍ قَالَ وَتَرَكَ دِيَةَ اَهْلِ الذِّمَّةِ لَمْ يَرْفَعْهَا فِيْمَا رَفَعَ مِنَ الدِّيَةِ۔ (رواه ابوداؤد)

3498. Sayyiduna Amr ibn Shuayb رحمه الله narrated from his father from his grandfather that the time of Allah's Messenger صلى الله عليه وسلم the value of the (one hundred camels of) blood wit was eight hundred dinars or eight thousand dirhams. And, those days, the blood wit for the people of the Book (the Christians and Jews) was half the blood wit for the Muslims.

He said (further) that it continued (to be practiced) in this way till Umar رضى الله عنه became Khalifah and delivered a sermon in which he said, "The camels have become dear!"

The narrator went on to say: Umar رضى الله عنه fixed the value for those who had gold at one thousand dinars, for those who had silver at twelve thousand (dirhams), for those who had cows at two hundred cows, for those who had sheep at two thousand sheep, and for those who had suits of clothing (as trade merchandise) at two hundred pairs of clothing.

The narrator added: He left the blood wit for the dhimmi unchanged (at four thousand dirhams as during the time of the Prophet صلى الله عليه وسلم without raising it in proportion to the increase he made in the (other) blood wit.[1]

COMMENTARY: Some people say that this hadith is evidence that the measure of blood wit is camels. The amounts of gold and of silver were calculates relative to one hundred camels. Hence, Imam Shafi'I رحمه الله opines that the value of these two metals can differ relative to appreciation (or depreciation) of the price (of camel).

Ibn Maalik رحمه الله said that pairs (or suits) of clothing mean a lower wrapper and a sheet of cloth (for the upper torso).

Teebi رضى الله عنه said that the blood wit for a Muslim was fixed at twelve thousand dirhams but that for a dhimmi was unchanged at four thousand dirhams, so it became one-third of the blood wit for a Muslim. So, the Shafi'is رحمه الله and their like-minded hold that the blood wit for the dhimmis is one-third that of Muslims, but the Hanafis رحمه الله say that both are at

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[1] Abu Dawud # 4542

par. Shamni رحمه الله gives (the juristic ruling that is in practice as) value of blood wit in: Gold at one thousand dinars, silver at ten thousand dirhams, and camels at one hundred camels. However, Imam Shafi'i رحمه الله contends that blood wit in silver is at twelve thousand dirhams.

(٣٤٩٩) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ جَعَلَ الدِّيَةَ اِثْنَيْ عَشَرَ أَلْفًا۔ (رواه الترمذى وابوداؤد والنسائى والدارمى)

3499. Sayyiduna Ibn Abbas رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم fixed the blood wit at twelve thousand (dirhams).[1]

BLOOD WIT BELONGS TO HEIRS OF THE MURDERED

(٣٥٠٠) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهٖ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَوِّمُ دِيَةَ الْخَطَأِ عَلٰى أَهْلِ الْقُرٰى أَرْبَعَ مِائَةِ دِيْنَارٍ أَوْ عَدْلَهَا مِنَ الْوَرِقِ وَيُقَوِّمُهَا عَلٰى أَثْمَانِ الْإِبِلِ فَإِذَا غَلَتْ رَفَعَ فِيْ قِيْمَتِهَا وَإِذَا هَاجَتْ رُخْصٌ نَقَصَ مِنْ قِيْمَتِهَا وَبَلَغَتْ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ أَرْبَعَ مِائَةِ دِيْنَارٍ إِلٰى ثَمَانِ مِائَةِ دِيْنَارٍ وَعِدْلُهَا مِنَ الْوَرِقِ ثَمَانِيَةُ آلَافِ دِرْهَمٍ قَالَ وَقَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى أَهْلِ الْبَقَرِ مِائَتَيْ بَقَرَةٍ وَعَلٰى أَهْلِ الشَّاءِ أَلْفَيْ شَاةٍ وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْعَقْلَ مِيْرَاثٌ بَيْنَ وَرَثَةِ الْقَتِيْلِ وَقَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّ عَقْلَ الْمَرْأَةِ بَيْنَ عَصَبَتِهَا وَلَا يَرِثُ الْقَاتِلُ شَيْئًا۔ (رواه ابوداؤد والنسائى)

3500. Sayyiduna Amr ibn Shuayb رضی اللہ عنہ narrated from his father from his grand father that Allah's Messenger صلی اللہ علیہ وسلم used to fix the blood wit against accidental death at four hundred dinars or their value in silver (which was four thousand dirhams) for villagers (or urban dwellers) and he based it on the price of camels. Thus, when the camels became costly, he raised the amount (of blood wit) to be paid, but when they became cheaper, he reduced the amount (of blood wit) payable. (This is why) in the time of Allah's Messenger صلی اللہ علیہ وسلم, the amount (of blood wit) was between four hundred and eight hundred dinars whose value in silver was eight thousand dirhams.
The narrator added: Allah's Messenger صلی اللہ علیہ وسلم decided that those who had cow should pay two hundred cows and those who had sheep should pay two thousand sheep. Allah's Messenger صلی اللہ علیہ وسلم (also) said that the amount of blood wit is the right of the heirs of the person who is killed.
And, Allah's Messenger صلی اللہ علیہ وسلم decided (also) that the blood wit payable by a woman is to be divided among her paternal relatives and the killer should be deprived of ;inheritance (if he has killed one from whom he is eligible to inherit and will get neither from his blood wit nor from his legacy).[2]

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[1] Tirmidhi # 1388, Abu Dawud # 4546, Nasai # 4803, Ibn Majah # 2632, Darimi # 2363.
[2] Abu Dawud # 4564, Nasai # 4801, Ibn Majah # 2630, Musnad Ahmad # 2-224

COMMENTARY: Teebi رحمه الله said that this hadith too is evidence that the measure of blood wit is camels. It is fixed on the basis of camels and is *wajib (obligatory)* to pay at the number of camels fixed. This is the opinion of Imam Shafi'i رحمه الله.

The blood wit on a woman who commits a murder will be paid by her asabat, meaning, her helpers and family. This is as the command for a man.

A woman will not be responsible as a slave is, for, while it is *wajib (obligatory)* on a slave to pay the blood wit imposed on him on his own and is not payable by his asabat, the bloodwit imposed on a woman is not *wajib (obligatory)* on her to pay but payable by her asabat.

PERPETRATOR OF MURDER RESEMBLING DELIBERATE MURDER IS NOT EXECUTED

(٣٥٠١) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ عَقْلُ شِبْهِ الْعَمَدِ مُغَلَّظٌ مِثْلُ عَقْلِ الْعَمَدِ وَلَا يُقْتَلُ صَاحِبُهٗ۔ (رواه ابوداؤد)

3501. Sayyiduna Amr ibn Shuayb رحمه الله narrated fromhis father from his grandfather that the Prophet صلى الله عليه وسلم said, "Blood wit for murder that resembles deliberate murder is as severe as blood wit for deliberate murder, but the perpetrator of murder resembling deliberate murder is not be killed."[1]

COMMENTARY: While diyah or blood wit against deliberate murder and against murder resembling deliberate murder resemble, qisas is liable on the former but not on murder that seems like deliberate. There should be no confusion that qisas (or retaliation) is also imposed on the perpetrator of murder that looks like deliberate, but it is imposed only on the former.

BLOOD WIT FOR LOSS OF SIGHT

(٣٥٠٢) وَعَنْهُ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْعَيْنِ الْقَائِمَةِ السَّادَّةِ لِمَكَانِهَا بِثُلُثِ الدِّيَةِ۔ (رواه ابوداؤد والنسائى)

3502. Sayyiduna Amr ibn Shuayb رحمه الله narrated from his father from his grandfather that Allah's Messenger صلى الله عليه وسلم gave verdict for an eye that (is wounded but) is in its place yet has lost sight that one-third of blood wit is payable.[2]

COMMENTARY: If a person strikes another so that he loses his eyesight though the eye stands in its socket and the face retains its character then one-third blood wit will be *wajib (obligatory)* on the man responsible for the damage. It has been mentioned previously that if both eyes are lost the full blood wit is payable (one hundred camels), and if one is lost then half blood wit is payable.

Some Ulama (Scholars) say that the usefulness is not taken away completely in this case. So the blood wit for it should be as for a man who is beaten (but he loses no limb and suffers no wound) but he only gets a black body. The blood wit for it should be a proportionate hukhumah(حكومة).

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[1] Abu Dawud # 4565, Musnad Ahmad 2-224

[2] Abu Dawud # 4567, Nasai # 4840

The word hukumah is a terminology concerning blood wit, the valuation is called arbitration. It supposes the man to be a slave and calculates the depreciation in his value because of the wound. The amount of this decrease is the blood wit that is *wajib (obligatory)* of the man responsible to wound him. They maintain that the Prophet's صلی اللہ علیہ وسلم verdict of one-third blood wit means not the regular blood wit but that deduced through hukumah.
Toorpushti رحمہ اللہ has concluded in a discussion on this hadith that it is questionable.

BLOOD WIT FOR THE UNBORN CHILD

(٣٥٠٣) وَعَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ اَبِيْ سَلَمَةَ عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنِيْنِ بِغُرَّةٍ عَبْدٍ اَوْ اَمَةٍ اَوْ فَرَسٍ اَوْ بَغْلٍ۔ رَوَاهُ اَبُوْدَاوُدَ وَقَالَ رَوٰى هٰذَا الْحَدِيْثَ حَمَّادُ بْنُ سَلَمَةَ وَخَالِدُ الْوَاسِطِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو وَلَمْ يَذْكُرْ اَوْ فَرَسٍ اَوْ بَغْلٍ۔

3503. Sayyiduna Muhammad ibn Amr رحمہ اللہ reported from Abu salmah who said that Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم decided that the blood wit for miscarriage is a ghurrah. And a ghurrah is a male or a female slave, or a horse, or a mule.
Abu Dawud who transmitted it pointed out that Hammad ibn Salamah and Khalid Wasti transmitted this hadith from Muhammad ibn Amr but neither mentioned 'horse or mule'.[1]

COMMENTARY: Allamah Nawawi رحمہ اللہ said that the ghurrah is something very exquisite. It is applied to man in the sense that Allah created him in the best of forms.
Some scholars say that a narrator included horse and mule in ghurrah in this hadith on his own. Ghurrah is applied only to a human being who belongs to someone.

QUACK IS LIABLE TO PAY FOR PATIENT'S DEATH

(٣٥٠٤) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَطَبَّبَ وَلَمْ يُعْلَمْ مِنْهُ طِبٌّ فَهُوَ ضَامِنٌ۔ (رواه ابوداؤد والنسائی)

3504. Sayyiduna Amr ibn Shuayb رحمہ اللہ narrated from his father from his grandfather that Allah's Messenger صلی اللہ علیہ وسلم said, "He who practices medicine but is not known as a physician (and someone dies at his hands) will be held responsible."[2]

COMMENTARY: If anyone who is not a physician pretends to be one and treats patients one of whom dies, then all the ulama (Scholars) agree that blood wit will be *wajib (obligatory)* on his paternal relatives. However, he will not be killed in retaliation because he had the patient's permission to treat him.

BLOOD WIT WAS FORGIVEN TO THE POOR

(٣٥٠٥) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّ غُلَامًا لِاُنَاسٍ فُقَرَاءَ قَطَعَ اُذُنَ غُلَامٍ لِاُنَاسٍ اَغْنِيَاءَ فَاَتٰى اَهْلُهُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا اِنَّا اُنَاسٌ فُقَرَاءُ فَلَمْ يَجْعَلْ عَلَيْهِمْ شَيْئًا۔ (رواه ابوداؤد والنسائی)

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[1] Abu Dawud # 4579, Tirmidhi # 1410, Musnad Ahmad 2-498
[2] Abu Dawud # 4586, Ibn Majah # 3466, Nasai # 4830

3505. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that a boy who belonged to a poor family cut off the ear of a boy belonging to a rich family. His family members came to the Prophet صلی اللہ علیہ وسلم and pleaded, "We are, indeed, poor people (so we may not be asked to pay the blood wit)." So, he did not impose anything on them.[1]

COMMENTARY: If a boy happens to cause loss or damage to anyone then because of neglect of a correct way, he will be classified as perpetrator of accidental wrong. The penalty for it will be imposed on his relatives as *wajib (obligatory)*. If a boy kills someone, then retaliation shall not be liable on him.

In this, case penalty was *wajib (obligatory)* on the boy's parents. However, the Prophet صلی اللہ علیہ وسلم condoned that because of their poverty and made no blood wit *wajib (obligatory)* on them. The boy who cut off the ear of the rich boy was not a slave but a freeman. If he was a slave then he would have had to pay the blood wit himself and the poverty of his masters would not have absolved him of the fine.

SECTION III اَلْفَصْلُ الثَّالِثُ

KILLING RESEMBLING DELIBERATE & ACCIDENTAL KILLING

(٣٥٠٦) عَنْ عَلِيٍّ اَنَّهُ قَالَ دِيَةُ شِبْهِ الْعَمَدِ اَثْلَاثًا ثَلَاثٌ وَّثَلَاثُوْنَ حِقَّةٌ وَّثَلَاثٌ وَّثَلَاثُوْنَ جَذَعَةٌ وَاَرْبَعٌ وَّثَلَاثُوْنَ ثَنِيَّةٌ اِلٰى بَازِلِ عَامِهَا كُلُّهَا خَلِفَاتٌ وَفِيْ رِوَايَةٍ قَالَ فِي الْخَطَاِ اَرْبَاعًا خَمْسٌ وَّعِشْرُوْنَ حِقَّةٌ وَخَمْسٌ وَّعِشْرُوْنَ جَذَعَةٌ وَخَمْسٌ وَعِشْرُوْنَ بِنَاتِ لَبُوْنٍ وَخَمْسٌ وَعِشْرُوْنَ بَنَاتِ مَخَاضٍ۔ (رواه ابوداؤد)

3506. Sayyiduna Ali رضی اللہ عنہ said that the blood-wit for murder that resembles deliberate murder is (one hundred she-camels as *wajib (obligatory)*) of three kinds: thirty-three she-camels in their fourth year, thirty-three she-camels in their fifth year and thirty-four she-camels in their sixth year. All of them must be pregnant. According to another version, he said that blood-wit for accidental murder is four kinds of (one hundred she-camels as *wajib (obligatory)*): twenty-five she-camels in their fourth year, twenty-five she-camels in their third year, and twenty-five she camels in their second year.[2]

(٣٥٠٧) وَعَنْ مُجَاهِدٍ قَالَ قَضٰى عُمَرُ فِيْ شِبْهِ الْعَمَدِ ثَلَاثِيْنَ حِقَّةً وَثَلَاثِيْنَ جَذَعَةً وَاَرْبَعِيْنَ خِلْفَةً مَا بَيْنَ ثَنِيَّةٍ اِلٰى بَازِلِ عَامِهَا۔ (رواه ابوداؤد)

3507. Sayyiduna Mujahid رحمہ اللہ said that Umar رضی اللہ عنہ decided that the blood wit for murder that resembles deliberate murder is thirty she-camels in their fourth year, thirty she-camels in their fifth year and forty pregnant she-camels in their sixth year.[3]
(This hadith # 3507 upholds the contention of Imam Shafi'i رحمہ اللہ)

BLOOD WIT FOR THE UNBORN

(٣٥٠٨-٣٥٠٩) وَعَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَضٰى فِي الْجَنِيْنِ يُقْتَلُ فِيْ بَطْنِ

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[1] Abu Dawud # 4590, Nasai #4751.
[2] Abu Dawud # 4551
[3] Abu Dawud # 4550,Musnad Ahmad 1-49.

أُمِّهِ بِغُرَّةٍ عَبْدٍ أَوْ وَلِيْدَةٍ فَقَالَ الَّذِىْ قُضِىَ عَلَيْهِ كَيْفَ أَغْرَمُ مَنْ لَا شَرِبَ وَلَا أَكَلَ وَلَا نَطَقَ وَلَا اسْتَهَلَّ وَمِثْلُ ذٰلِكَ يُطَلُّ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا هٰذَا مِنْ إِخْوَانِ الْكُهَّانِ۔ رَوَاهُ مَالِكٌ وَالنِّسَائِىُّ مُرْسَلًا وَرَوَاهُ أَبُوْدَاوُدَ عَنْهُ عَنْ أَبِىْ هُرَيْرَةَ مُتَّصِلًا۔

3508. Sayyiduna Sa'eed ibn Musayyib رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم decided that a ghurrah be paid as blood wit for a child that is killed in its mother's womb. (Ghurrah is a male or female slave.) The man who was the recipient of this decision asked, "why should I be penalized for one who has not eaten or drunk, or spoken, or cried? The like of it is dropped." Allah's Messenger صلى الله عليه وسلم said, "This man belongs merely to the kahin (soothsayers)."[1]

3509. Sa'eed رضی الله عنه reported like it from Abu Hurayrah رضی الله عنه [2]

COMMENTARY: The kahin is a soothsayer. He speaks in rhyming verse to chant his listeners. However, it is eloquence and fluency that appeals to the listeners. The Prophet's صلى الله عليه وسلم speech was such, more particularly his supplications. For example, this prayer:

اَللّٰهُمَّ إِنِّىْ أَعُوْذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ الخ

O Allah, I seek refuge in You from the learning that is of no profit, and a heart that is not fearful.....

Shamni رحمه الله said that if anyone strikes a pregnant woman and she suffers a miscarriage, then the blood wit is a ghurrah, meaning five hundred dirhams payable by the tribe of the person striking the woman. He said that ghurrah is five hundred dirhams according to the ulama (Scholars).

If a pregnant woman is struck on her belly and a living child emerges from her womb and after that dies, then a full blood wit becomes *wajib (obligatory)*.

[1] Nasai # 5820, Muwatla 6 (equal).

[2] Abu Dawud # 4576, Muslim # 36-168, Musnad Ahmad # 2-274.

CHAPTER - III

OFFENCES THAT DO NOT MAKE PENALTY LIABLE بَابُ مَالَا يُضْمَنُ مِنَ الْجِنَايَاتِ

The word (جنایات) (Jinayat)[1] is the plural of (جنایه)(jinayah). The word jinayah means 'offences committed against persons such as murder, wounding, drowning,' 'felony.'
The preceding chapter mentioned the punishments, blood wit, retaliation etc. that are imposed on jinayah. In this chapter such kinds of jinayah are mentioned for which no punishment becomes *wajib (obligatory).*

SECTION I اَلْفَصْلُ الْاَوَّلُ

NO RESPONSIBILITY FOR AN ANIMAL'S ACTION

(۳۵۱۰) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعُجْمَاءُ جُرْحُهَا جُبَارٌ وَالْمَعْدِنُ جُبَارٌ وَالْبِئْرُ جُبَارٌ۔ (متفق علیه)

3510. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The dumb animals! A wound caused by them is forgiven. (Falling in) a mine is forgiven. (Falling down) a well is forgiven."[2]

COMMENTARY: If an animal tramples, gores its horns, slaps with its tail or bites someone wounding or killing him, or it damages property then no compensation is payable, provided its keeper is not with it. If someone drives it, rides it or leads it, then that person will be liable for whatever damage to life or property the animal causes. This is what Imam Abu Hanifah رحمہ اللہ says.

Imam Shafi'i رحمہ اللہ contends that if the animal causes these things during day then nothing is payable or *wajib (obligatory)* on its owner. However, if any damage is caused by the animal at night then its owner is responsible and it is *wajib (obligatory)* on him to pay damages. It is the responsibility of the owners to lock or tether their animals in the night. By day, the fields, gardens and other things must be taken care of by their owners.

FORELEGS & HIND LEGS: It is stated in the Hidayah that one who drives the animal will be responsible for any damage that may be occasioned by its fore or hind legs. But, a person who leads the an animal behind him will be responsible for any damage caused by its fore legs only, not by its hind legs. The rider of an animal is answerable for anything the animal destroys by treading it down, striking it with its head, forelegs or body, But not its hind legs or tail.
If there is a rider on an animal and also one who drives it then damages will be *wajib (obligatory)* on both.[3]

MINE: If anyone falls into a mine or is buried in it then no damages are *wajib (obligatory)* on

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[1] Both 'a's are prolonged in the plural and only the first in the singular

[2] Bukhari # 6913, Muslim # 45-1710, Tirmidhi # 1377, Abu Dawud # 4593, Nasai # 2496, Ibn Majah # 2673, Darimi # 1668, Muwalto Maalik # 12 (Ugul), Musnad Ahmad # 2-728.

[3] Hidayah (English translation) v2 pp 619-620. The Urdu text (of Mazahir Haq) has that the rider is responsible for its hind legs also. (Dar ul-Isha'at Karachi.)

one who has dug the mine. If a person hires a labourer to dig a mine and he is buried when the mine collapses on him then no responsibility rests on the owner of the mine. This second possibility is not restricted hiring anyone to dig mines only but this rule applies also to other forms of hiring. The first possibility applies also to digging wells. If anyone digs a well on his own land or on a place where it is permitted then he is not responsible for damages when a passer-by falls into it.[1]

NO DAMAGES PAYABLE WHEN DEFENDING ONESELF

(٣٥١١) وَعَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ غَزَوْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَيْشَ الْعُسْرَةِ وَكَانَ لِي أَجِيْرٌ فَقَاتَلَ إِنْسَانًا فَعَضَّ أَحَدُهُمَا يَدَ الْآخَرِ فَانْتَزَعَ الْمَعْضُوْضُ يَدَهُ مِنْ فِي الْعَاضِ فَأَنْدَرَ ثَنِيَّتَهُ فَسَقَطَتْ فَانْطَلَقَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَهْدَرَ ثَنِيَّتَهُ وَقَالَ أَيَدَعُ يَدَهُ فِي فِيْكَ تَقْضِمُهَا كَالْفَحْلِ۔ (متفق عليه)

3511. Sayyiduna Ya'la ibn Umayyah رضى الله عنه narrated that he had participatedwith Allah's Messenger صلى الله عليه وسلم in the battle of the jaysh ul-usrah (army of distress which was the Battle of Tabuk in 9AH) and he had a servant (with him). He (the servant) had a dispute with another man and they fought one another (over something). One of them bit another's hand, and he pulled out his hand from the mouth of the other who bit him. This (action) dislodged his front tooth which fell out and he went to the Prophet صلى الله عليه وسلم (to complain) but He did not impose any damage for the front tooth, saying "Should he leave his hand in your mouth while you munched it like a male camel?"[2]

COMMENTARY: The Prophet صلى الله عليه وسلم did not agree to get the man who bit another's hand and lost his tooth in the process any compensation because the other man was defending himself. He had no option but to pull out his hand from the other's mouth.
It is stated in sharh us-*sunnah (Prophet's* صلى الله عليه وسلم *practice)* that it a man tries to assault a woman and she attacks him to save herself and he dies, then nothing will be *wajib (obligatory)* on the woman who was engaged in self-defence.

PRESERVING CHASTITY: Sayyiduna Umar رضى الله عنه was asked to decide about a girl who was collecting wood in a desolate place when a man followed her to molest her. She picked up a stone and flung it at the rascal who died on being hit by it. Umar رضى الله عنه gave judgment, "This killing is from Allah (who punished him to preserve the chastity of an innocent girl). By Allah, no blood wit will be imposed because of it." Imam Shafi'i رحمه الله held the same opinion.
Similarly, it is also allowed to defend oneself and protect one's property against bandits and miscreants. One must first try to make them see reason. If they do not desist and one has to kill them to protect oneself (or one's property) then their blood is forgiven to him. (There will be no retaliation.)

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[1] The word in the hadith is (جبار) Jubar. According to the LEXICON of Lanes (vz p 374) it mean: 'a thing of which no account, or for which no retaliation is taken.'
[2] Bukhari # 2265, Muslim # 23-1674, Nasa'i # 4764, Ibn Majah # 2656, Musnad Ahmad 4-223.

DEFENDER IS MARTYR IF KILLED IN THE PROCESS

(٣٥١٢) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ قُتِلَ دُوْنَ مَالِهٖ فَهُوَ شَهِيْدٌ۔ (متفق عليه)

3512. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "He who is killed for his property (protecting it) is a martyr."[1]

COMMENTARY: If anyone guards his property and someone kills him then he is a martyr. The same ruling applies to one who is killed while protecting his family members.

(٣٥١٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ اَرَأَيْتَ اِنْ جَآءَ رَجُلٌ يُرِيْدُ اَخْذَ مَالِيْ قَالَ فَلَا تُعْطِهٖ مَالَكَ قَالَ اَرَأَيْتَ اِنْ قَاتَلَنِيْ قَالَ قَاتِلْهُ قَالَ اَرَأَيْتَ اِنْ قَتَلَنِيْ قَالَ فَاَنْتَ شَهِيْدٌ قَالَ اَرَأَيْتَ اِنْ قَتَلْتُهٗ قَالَ هُوَ فِي النَّارِ۔ (رواه مسلم)

3513. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man (came to the Prophet صلی اللہ علیہ وسلم and) submitted, "O Messenger of Allah, do tell me what (should I do) if a man comes to snatch my property?" He said, "Do not give him your property." He asked, "Tell me, what if he fights with me?." He said, "Fight with him." He asked, "Tell me, what if he kills me?" He said, "Then you become a martyr." He asked, "Tell me,, what if I kill him?" He said, "He will go to hell." (And you will not be responsible for anything.)[2]

COMMENTARY: This hadith urges the Muslims to resist strongly anyone who tries to hert them or cause them damage. This hadith arouses in the believers the spirit of courage. They should not show cowardice against anyone who tries to deprive them of their property and destroy them. A Muslim who has the strength of faith and trust in Allah is expected to face boldly the attacker, miscreant and mugger. He should prefer a death in an honourable manner than a disgraced life, and earn martyrdom. Or, he should get rid of the evil man consigning him to hell.

This hadith is evidence that even if the evil man is a Muslim then it is allowed to resist him and to kill him if that becomes necessary.

PEEPING EYES MAY BE PUT OUT

(٣٥١٤) وَعَنْهُ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَوِاطَّلَعَ فِيْ بَيْتِكَ اَحَدٌ وَلَمْ تَأْذَنْ لَهٗ فَخَذَفْتَهٗ بِحَصَاةٍ فَفَقَأْتَ عَيْنَهٗ مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ۔ (متفق عليه)

3514. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "If anyone peeps into your house (through a hole while the door is shut) and you have not given him permission (to enter) and you throw a pebble at him blinding his eyes thereby, then there will be no sin on you."[3]

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[1] Bukhari # 2480, Muslim # 226-141, Abu Dawud # 4771, Tirmidhi # 1419, Nasai # 4087, Musnad Ahmad 2-163 (Abu Dawud is similar to it.)

[2] Muslim # 225-140

[3] Bukhari # 6888, Muslim # 44-2158, Nasai # 4861, Musnad Ahmad 2-243.

COMMENTARY: Imam Shafi'i رحمه الله abides by the haidth in toto. Imam Abu Hanifah رحمه الله says that it is a strong warning against peeping into any house and says that anyone who incapacitates an eye will have to pay damages.

(٣٥١٥) وَعَنْ سَهْلِ بْنِ سَعْدٍ اَنَّ رَجُلًا اطَّلَعَ فِيْ جُحْرٍ فِيْ بَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِدْرًى يَحُكُّ بِهِ رَأْسَهُ فَقَالَ لَوْ اَعْلَمُ اَنَّكَ تَنْظُرُنِيْ لَطَعَنْتُ بِهِ فِيْ عَيْنَيْكَ اِنَّمَا جُعِلَ الْاِسْتِئْذَانُ مِنْ اَجْلِ الْبَصَرِ۔ (متفق عليه)

3515. Sayyiduna sahl ibn Sa'd رضى الله عنه narrated that a man peeped through a hole in the door of (the house of) Allah's Messenger صلى الله عليه وسلم and Allah's Messenger صلى الله عليه وسلم had a spike (in his hand) with which he scratched his head. He (saw him peeping (into his house and) said, "If I had known that you were looking at me (deliberately) then I would have poked your eyes with it" (pointing to the spike). Seeking permission has been prescribed only because of the sight (that might not fall on non-mahrams)."[1]

COMMENTARY: It is as bad to peep into another's house as it is to enter it without permission. Teebi رضى الله عنه said that this hadith suggests that if anyone glances into someone's house unintentionally while passing before it, then he is not to be blamed.

THROWING PEBBLES UNNECESSARILY

(٣٥١٦) وَعَنْ عَبْدِاللّٰهِ بْنِ مُغَفَّلٍ اَنَّهُ رَاٰى رَجُلًا يَخْذِفُ فَقَالَ لَا تَخْذِفْ فَاِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الْخَذْفِ وَقَالَ اَنَّهُ لَا يُصَادُبِهِ صَيْدٌ وَّلَا يُنْكَأُ بِهِ عَدُوٌّ وَلٰكِنَّهَا قَدْ تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ۔ (متفق عليه)

3516. Sayyiduna Abdullah ibn Mughaffal رضى الله عنه said that he saw a man throw pebbles holding (and aiming) them between his thumb and (fore) finger. So he said, "Do not throw pebbles because Allah's Messenger صلى الله عليه وسلم has forbidden that pebbles be thrown in this manner, saying, 'Game cannot be caught by this thing nor may an enemy be wounded. Rather (it is a vain pursuit whereby) you might break a tooth or slash an eye.'"[2]

COMMENTARY: The Prophet صلى الله عليه وسلم disallowed this pursuit because nothing is gained from it but disputes may arise. People may quarrel unnecessarily. The same ruling applies to every such vain, meaningless thing.

DO NOT DISPLAY WEAPONS IN PUBLIC

(٣٥١٧) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا مَرَّ اَحَدُكُمْ فِيْ مَسْجِدِنَا وَفِيْ سُوْقِنَا وَمَعَهُ نَبْلٌ فَلْيُمْسِكْ عَلٰى نِصَالِهَا اَنْ يُّصِيْبَ اَحَدًا مِّنَ الْمُسْلِمِيْنَ مِنْهَا بِشَيْءٍ۔ (متفق عليه)

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[1] Bukhari # 6901, Muslim # 4-2156, Tirmidhi # 2709, Nasai # 4859, Darimi # 2384, Musnad Ahmad 5-330.

[2] Bukhari # 5479, Muslim # 54-1924, Abu Dawud # 5270, Nasai # 4815, Ibn Majah # 3226, Darimi # 44, Musnad Ahmad 4-86.

3517. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you comes to our mosque or our market, or passes along, and has with him arrows, he must keep them covered (in their quiver, or hold them in his hand) lest he cause injury to any Muslim by them."[1]

COMMENTARY: Not only in the mosques and markets but in every such place as there is a gathering of Muslims, one must carry his weapons carefully. They could be arrows, swords, guns, or whatever kind. A slight negligence could wound a Muslim.

DO NOT POINT A WEAPON AT A MUSLIM

(٣٥١٨) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُشِيْرُ اَحَدُكُمْ عَلٰى اَخِيْهِ بِالسِّلَاحِ فَاِنَّهٗ لَا يَدْرِیْ لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِیْ يَدِهٖ فَيَقَعُ فِیْ حُفْرَةٍ مِّنَ النَّارِ۔ (متفق عليه)

3518. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Let not any of point a weapon at his (Muslim) brother, for, he cannot say perhaps the devil might take it away from his hand and (because of it,) he might land in a pit in hell."[2]

COMMENTARY: The devil is always on the qui vive. If a person make a mistake, the devil tempts him to commit sin. If he points a weapon at his Muslim brother, he might be careless and hurt him. That might mean hell.

(٣٥١٩) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَشَارَ اِلٰى اَخِيْهِ بِحَدِيْدَةٍ فَاِنَّ الْمَلٰٓئِكَةَ تَلْعَنُهٗ حَتّٰى يَضَعَهَا وَاِنْ كَانَ اَخَاهُ لِاَبِيْهِ وَاُمِّهٖ۔ (رواه البخاری)

3519. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone points (a weapon or something of) iron at his (Muslim) brother then the angels curse him till he puts it aside, even if he is his brother having the same father and mother.[3]

COMMENTARY: If anyone points at his brother a piece of iron, clearly he may not be meaning to threaten him. He might be jesting. But, even then the angels curse him. Thus it is emphasized that anything of iron or a weapon must not be pointed at a Muslim.

(٣٥٢٠) وَعَنِ ابْنِ عُمَرَ وَاَبِیْ هُرَيْرَةَ عَنِ النَّبِیِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا۔ رَوَاهُ الْبُخَارِیُّ وَزَادَ مُسْلِمٌ وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا۔

3520. Sayyiduna Ibn Umar رضی اللہ عنہ and Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "He who picks up a weapon against us (even in jest) does not belong to us." (Meaning, 'he does not follow our ways.')
The version (of Muslim) adds: "He who cheats us (by not disclosing defect of what he sells) does not belong to us."[4]

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[1] Bukhari # 7075, Muslim # 124-2615, Abu Dawud # 2587, Ibn Majah # 2778, Musnad Ahmad 4-418.

[2] Bukhari # 7072, Muslim # 126-2617, Musnad Ahmad 2-317.

[3] Muslim # 125-2616, Tirmidhi # 2162, Musnad Ahmad 2-256.

[4] Bukhari # 7070, Muslim # 164-101, Nasai'i # 4100, Ibn Majah # 2575 and 2576, Musnad Ahmad 2-417 & 2-3.

(٣٥٢١) وَعَنْ سَلَمَةَ بْنِ الْاَكْوَعِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَلَّ عَلَيْنَا السَّيْفَ فَلَيْسَ مِنَّا۔
(رواه مسلم)

3521. Sayyiduna Salamah ibn Al-Akwa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who draws a sword against us (even in jest) does not belong to us."[1]

DO NOT PUNISH ANYONE

(٣٥٢٢) وَعَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ اَبِيْهِ اَنَّ هِشَامَ بْنَ حَكِيْمٍ مَرَّ بِالشَّامِ عَلٰى اُنَاسٍ مِنَ الْاَنْبَاطِ وَقَدْ اُقِيْمُوْا فِي الشَّمْسِ وَصُبَّ عَلٰى رُءُوْسِهِمُ الزَّيْتُ فَقَالَ مَا هٰذَا قِيْلَ يُعَذَّبُوْنَ فِي الْخَرَاجِ فَقَالَ هِشَامٌ اَشْهَدُ لَسَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللّٰهَ يُعَذِّبُ الَّذِيْنَ يُعَذِّبُوْنَ النَّاسَ فِي الدُّنْيَا۔ (رواه مسلم)

3522. Hisham ibn Urwah رحمہ اللہ said that his father narrated that Hisham ibn Hakim passed by certain people in Syria from the Anbath (Nabateans) who were made to stand in the sun and olive oil was poured on their heads. He asked, "What is this?" He was told, "They are being punished for (not paying) the kharaj (homage revenue)" (land tax). Hisham said, "I bear witness that I had heard Allah's Messenger صلی اللہ علیہ وسلم say. "Surely, Allah will punish in the hereafter, those who punish the people, in this world."[2]

ALLAH'S WRATH ON THE OPPRESSORS

(٣٥٢٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ اِنْ طَالَتْ بِكَ مُدَّةٌ اَنْ تَرٰى قَوْمًا فِيْ اَيْدِيْهِمْ مِثْلُ اَذْنَابِ الْبَقَرِ يَغْدُوْنَ فِيْ غَضَبِ اللّٰهِ وَيَرُوْحُوْنَ فِيْ سَخَطِ اللّٰهِ وَفِيْ رِوَايَةٍ يَرُوْحُوْنَ فِيْ لَعْنَةِ اللّٰهِ۔ (رواه مسلم)

3523. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If you live long, you shall see soon people holding in their hands something like oxtails (meaning, whips). They will begin the morning and the wrath of Allah will be on them and in the evening Allah's severe anger will be on them."
Another version has: 'in the evening Allah's curse is on them.'[3]

COMMENTARY: The 'people you will see' will be the stooges of the oppressors or cruel rulers.

CLOTHED BUT NAKED

(٣٥٢٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ اَهْلِ النَّارِ لَمْ اَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَاَذْنَابِ الْبَقَرِ يَضْرِبُوْنَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيْلَاتٌ مَائِلَاتٌ رُءُوْسُهُنَّ كَاَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيْحَهَا وَاِنَّ رِيْحَهَا لَتُوْجَدُ مِنْ مَسِيْرَةِ كَذَا وَكَذَا۔ (رواه مسلم)

3524. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم

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[1] Muslim # 112-99, Tirmidhi # 2520, Musnad Ahmad 4-46.
[2] Muslim # 118-2613, Musnad Ahmad 4-403
[3] Muslim # 53-2856, Musnad Ahmad 2-323.

said, "Two kinds of the inmates of hell there are whom I have not seen: (i) A people who have with them whips resembling ox-tails with which they will strike people (unjustly). And (ii) women (who will be) clothed but (be nearly) naked. They will incite men and be disposed to them. Their heads will sway like the humps of bukht camels. These inciting women will not enter paradise and will not experience its fragrance though its fragrance can be perceived at a distance this-far-and-that-far."[1]

COMMENTARY: The women mentioned will wear very fine see-through garments. Or, they will leave part of their body bare. Or, they will not put their scarf on their chest and belly but put it round their necks.

This could also refer to women who don different kinds of costly garments in this world but neglect the garment of taqwa (piety) (righteousness). It is only the garment of taqwa (piety) that will entitle them to paradise.

These women will incline men to themselves by their adornment, behaviour and walk and will lean toward men.

The bukht camels are the camels of khurasan with two humps (also known as Bactrian camels). The women arrange their hair in the manner of humps.

The women described in this hadith did not exist in the time of the Prophet صلى الله عليه وسلم. He did, however, forewarn of this kind of women. It is one of his miracles.

The hadith says that these women will not enter paradise but there are such men too who have not been mentioned here. Qari Iyad رحمه الله said that they will be admitted to paradise after going through their punishment, but not those women who perpetrate these things and maintain that whatever they do is lawful and not wrong at all.

DO NOT STRIKE AT THE FACE

(٣٥٢٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَاتَلَ اَحَدُكُمْ فَلْيَجْتَنِبِ الْوَجْهَ فَإِنَّ اللّٰهَ خَلَقَ اٰدَمَ عَلٰى صُوْرَتِهٖ۔ (متفق عليه)

3525. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When one of you fights (and beats another), he must spare the face because Allah created Aadam in His own likeness."

COMMENTARY: Creating Aadam عليه السلام in His likeness means bestowing on him His attributes of majesty and beauty. Or, it could mean a form that Allah has given only to human beings and described it as 'His' to bestow honour on Aadam عليه السلام. It is as He says (نفخت فيه من روحى) {blow into him My spirit}(15: 29) and ascribes the spirit to Himself to honour and show the excellence of mankind.

Some scholars say that the pronominal suffix in (صورته)(Surathi, his likeness or his form) stands for Aadam's form. This form is distinct from the forms of all other creatures. It is full of excellence and beauty.

It will mean that Allah created mankind nobler lthan all creatures. Of all man's limbs, his face is the noblest and most honourable. It is the index of his form and perfection. Hence,

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[1] Muslim # 52-2128.

one must refrain from striking it. The ulama (Scholars) say that this command is by way of *mustahab (desirable)*.

SECTION II الفصل الثانى

FORBIDDEN TO LOOK INTO HOUSES

(٣٥٢٦) عَنْ اَبِي ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَشَفَ سِتْرًا فَاَدْخَلَ بَصَرَهٗ فِي الْبَيْتِ قَبْلَ اَنْ يُّؤْذَنَ لَهٗ فَرَاٰى عَوْرَةَ اَهْلِهٖ فَقَدْ اَتٰى حَدًّا لَا يَحِلُّ لَهٗ اَنْ يَّاْتِيَهٗ وَلَوْ اَنَّهٗ حِيْنَ اَدْخَلَ بَصَرَهٗ فَاسْتَقْبَلَهٗ رَجُلٌ فَفَقَأَ عَيْنَهٗ مَا عَيَّرْتُ عَلَيْهِ وَاِنْ مَرَّ الرَّجُلُ عَلٰى بَابٍ لَا سِتْرَ لَهٗ غَيْرُ مُغْلَقٍ فَنَظَرَ فَلَا خَطِيْئَةَ عَلَيْهِ اِنَّمَا الْخَطِيْئَةُ عَلٰى اَهْلِ الْبَيْتِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

3526. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone slides a curtain and peeps into a house before receiving permission (to enter) and sees that which ought not to be seen of his family, then he touches the limit that is not lawful for him to touch. If a man (from the house) challenges him when he looks in and puts out his eye, I will not hold him responsible. (And, I will not impose any penalty on him.) However, if a man goes by a door that has not curtain and is not shut and he looks in, then he has not committed a sin. Rather, sin is committed by the people of the house.[1]
(They ought to have shut the door and drawn the curtain)

COMMENTARY: It is *wajib (obligatory)* for the family to keep the door of their house shuts or draw a curtain over it.

DO NOT HAND OVER OR TAKE UNSHEATHED SWORD

(٣٥٢٧) وَعَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُّتَعَاطَى السَّيْفُ مَسْلُوْلًا۔ (رواه الترمذی وابوداؤد)

3527. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade the handling of an unsheathed sword.[2]

THONG OF SANDAL MUST NOT BE SNAPPED BETWEEN TOES

(٣٥٢٨) وَعَنِ الْحَسَنِ عَنْ سَمُرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى اَنْ يُّقَدَّ السَّيْرُ بَيْنَ اِصْبَعَيْنِ۔

(رواه ابوداؤد)

3528. Al-Hasan (رحمہ اللہ reported that Samurah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم disallowed the snapping of the strap of a sandal between two toes.[3]

COMMENTARY: These two hadith forbid the two things by way of compassion.

BEING KILLED WHILE PROTECTING RELIGION, LIFE & PROPERTY

(٣٥٢٩) وَعَنْ سَعِيْدِ بْنِ زَيْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قُتِلَ دُوْنَ دِيْنِهٖ فَهُوَ شَهِيْدٌ وَمَنْ

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[1] Tirmidhi # 2709, Musnad Ahmad 5-81.
[2] Tirmidhi # 2163(2170), Abu Dawud # 2588
[3] Abu Dawud # 2589

قُتِلَ دُوْنَ دَمِهٖ فَهُوَ شَهِيْدٌ وَمَنْ قُتِلَ دُوْنَ مَالِهٖ فَهُوَ شَهِيْدٌ وَمَنْ قُتِلَ دُوْنَ اَهْلِهٖ فَهُوَ شَهِيْدٌ۔

(رواہ الترمذی وابوداؤد والنسائی)

3529. Sayyiduna Sa'eed ibn Zayd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who is killed while defending his religion is a martyr. He who is killed while defending himself is a martyr. He who is killed while protecting his property is a martyr. And, he who is killed while protecting his family is a martyr.[1]

COMMENTARY: If a disbeliever or an innovator ridicules Islam on the face of Muslim who contends with him over that but is slain then in this case the Muslim attains martyrdom.

The ulama (Scholars) say generally that if anyone has evil intentions against a person's life, property or family, then he must first try to convince him out of it. If he does not see sense, then, he may use force and if he kills the evil man then no penalty is due from him. But, if he himself is slain then that is martyrdom for him.

DO NOT RAISE SWORD AGAINST A MUSLIM

(٣٥٣٠) وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِجَهَنَّمَ سَبْعَةُ اَبْوَابٍ بَابٌ مِنْهَا لِمَنْ سَلَّ السَّيْفَ عَلٰى اُمَّتِيْ اَوْقَالَ عَلٰى اُمَّةِ مُحَمَّدٍ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

3530. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "There are seven gates of hell. One of these gates is for him who draws a sword against my *ummah*," or, he said, "against Muhammad's *ummah*."[2]

وَحَدِيْثُ اَبِيْ هُرَيْرَةَ الرِّجْلُ جُبَارٌ ذُكِرَ فِيْ بَابِ الْغَصَبِ

And the hadith of Abu Hurayrah رضی اللہ عنہ: "The treading of the foot is forgiven..." is mentioned in the chapter on al-ghasab (wrongful appropriation) hadith # 2952.

And this chapter has no section-III

[1] Tirmidhi # 1431, Abu Dawud # 4772, Nasa'i # 4090, Ibn Majah # 2580, Musnad Ahmad 1-190.

[2] Tirmidhi # 3123, Musnad Ahmad 2-94.

CHAPTER - IV

AL-QASAMAH - OATHS بَابُ الْقَسَامَةِ

The Arabic word is al-Qasamah (القيامة). It is to take an oath. In Sari'ah, it refers to a murder in a village or neighbourhood, or anywhere near to it, when the murderer is not traced, then the state or government should investigate. If the murderer is traced, then the law will take its course against him. If not, then fifty men of that place (selected by the next of kin of the slain man) will be put to oath. Each of them shall depose in this way, "By Allah (or, I swear by Allah), neither have I killed him nor do I know who has slain." This is as Imam Abu Hanifah رحمه الله contends and it is based on the well-known hadith.

اَلْبَيِّنَةُ عَلَى الْمُدَّعِيْ وَالْيَمِيْنُ عَلٰى مَنْ اَنْكَرَ

(The plaintiff should present a witness while the defendant must take an oath.)[1]

It is suggested also by the haidth # 3531.

The contention of Imam Shafi'i رحمه الله and Imam Ahmad رحمه الله is that if there was animosity between the inhabitants of the village or locality, or of its surroundings. (Where the body is found and the murdered man, or some strong pointers are found suggesting that someone there could have been the murderer, then the next of kin of the murdered man will be put to oath. They will depose, "We swear by Allah, you have killed him." If they refuse to take the oath, then the accused will be made to swear. This is indicated by the first hadith of this chapter (#3532)

Qisas, or retaliation is not *wajib (obligatory)* when resorting to qasamah, even if the accusation is of deliberate murder. But, diyah or blood wit is *wajib (obligatory)* in this case (oath-taking) whether the accusation is of deliberate murder or of accidental murder.

However, Imam Maalik رحمه الله said that if it is an accusation of deliberate killing then qisas should be imposed. Imam Shafi'i رحمه الله also said the same thing in his ancient ruling.

It must be known that this form of qasamah was prevalent during the jahiliyah (ignorance period) too. The Prophet صلى الله عليه وسلم retained it. He passed judgment according to it for the slain Ansar whose murder the ansars had blamed on the Jews of the Khaybar.

SECTION I اَلْفَصْلُ الْاَوَّلُ

WHO WILL BE PUT TO OATH

(٣٥٣١) وَعَنْ رَافِعِ بْنِ خَدِيْجٍ وَسَهْلِ بْنِ اَبِيْ حَثْمَةَ اَنَّهُمَا حَدَّثَا اَنَّ عَبْدَاللّٰهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ بْنَ مَسْعُوْدٍ اَتَيَا خَيْبَرَ فَتَفَرَّقَا فِي النَّخْلِ فَقُتِلَ عَبْدُاللّٰهِ بْنُ سَهْلٍ فَجَاءَ عَبْدُالرَّحْمٰنِ بْنُ سَهْلٍ وَحُوَيِّصَةُ وَمُحَيِّصَةُ ابْنَا مَسْعُوْدٍ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَتَكَلَّمُوْا فِيْ اَمْرِ صَاحِبِهِمْ فَبَدَاَ عَبْدُالرَّحْمٰنِ وَكَانَ اَصْغَرَ الْقَوْمِ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَبِّرِ الْكُبْرَ قَالَ يَحْيَى بْنُ سَعِيْدٍ يَعْنِيْ لِيَلِيَ الْكَلَامَ الْاَكْبَرُ فَتَكَلَّمُوْا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسْتَحِقُّوْا قَتِيْلَكُمْ اَوْقَالَ صَاحِبَكُمْ بِاَيْمَانِ خَمْسِيْنَ مِنْكُمْ قَالُوْا يَا رَسُوْلَ

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[1] Tirmidhi # 1341(1346)

اللّٰهِ اَمْرٌ لَمْ نَرَهُ قَالَ فَتُبَرِّئُكُمْ يَهُوْدُ فِيْ اَيْمَانِ خَمْسِيْنَ مِنْهُمْ قَالُوْا يَا رَسُوْلَ اللّٰهِ قَوْمٌ كُفَّارٌ فَفَدَاهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ قِبَلِهٖ وَفِيْ رِوَايَةٍ تَحْلِفُوْنَ خَمْسِيْنَ يَمِيْنًا وَتَسْتَحِقُّوْنَ قَاتِلَكُمْ اَوْصَاحِبَكُمْ فَوَدَاهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ عِنْدِهٖ بِمِائَةِ نَاقَةٍ۔ (متفق عليه)

3531. Sayyiduna Rafi ibn Khadij رضی اللہ عنہ and Sayyiduna Sahl ibn Abu hathmah رضی اللہ عنہ narrated that Abdullah ibn sahl (رضی اللہ عنہ and Muhayyisah ibn Mas'ud رضی اللہ عنہ came to Khaybar. When they separated from one another (one day) among the palm trees and (finding him alone) someone killed Abddullah ibn Sahl رضی اللہ عنہ. (Thereafter) Abdur Rahman ibn Sahl رضی اللہ عنہ (the real brother of the slain Abdullah) and the (two) sons of Mas'ud, Huwayyisah and Muhayyisah (paternal cousins of the slain man) came to the Prophet صلی اللہ علیہ وسلم and informed him of what had happened to their relative. Abdur Rahman رضی اللہ عنہ (the brother of the slain man) who was the youngest of the lot was the first to speak. The Prophet صلی اللہ علیہ وسلم said to him, "Kabbir al-Kubr" (Respect the eldest of you. Let him speak.) Yahya ibn Sa'eed رحمہ اللہ (a narrator of this hadith) said that the Prophet's صلی اللہ علیہ وسلم words meant, 'Let the eldest take charge of speaking.' Then, they spoke (meaning the eldest of them). The Prophet صلی اللہ علیہ وسلم said, "If fifty of you take oaths then you will be eligible to seek blood wit or retaliation for your man who is murdered." Or, he said, "your companion." They submitted, "O Messenger of Allah, it is something that we had not seen. (We cannot say definitely who had killed.)" He said, "fifty of the Jews will take oaths and acquit themselves." (Their oaths will prove them innocent.) They said, "O Messenger of Allah, they are disbelievers. (Their oaths are meaningless and unreliable.)" So (to bury the mischief) Allah's Messenger صلی اللہ علیہ وسلم paid the blood wit himself (to the heirs of the slain man).

According to another version: he said, "Swear fifty oaths and be entitled to the blood wit of your man who is murdered," or, he said, "Your companion." Then Allah's Messenger صلی اللہ علیہ وسلم himself paid his blood wit amounting to one hundred she-camels.[1]

COMMENTARY: The person who is the eldest must be honoured. He should initiate conversation.

This hadith is evidence that it is allowed to plead in matters of hudud or prescribed punishments, even for those who are present the guardian of the deceased was his real brother, Abdur Rahman ibn Sahl رضی اللہ عنہ, while Huwayyisah and Muhayyisah were his paternial cousins.

Ths hadith says that the plaintiff should be put to oath first. But, the Hanafis say that the defendant is to be made to swear initially.

وَهٰذَا الْبَابُ خَالٍ عَنِ الْفَصْلِ الثَّانِيْ

And this chapter is without section-II

[1] Bukhari # 6142, 6143, Muslim # 2-1669, Tirmidhi # 1422, Nasa'i # 4712, Musnad Ahmad 4-142

SECTION III الفصل الثالث

DEFENDANT SHOULD BE PUT TO OATH FIRST

(٣٥٣٢) عَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ اَصْبَحَ رَجُلٌ مِّنَ الْاَنْصَارِ مَقْتُوْلًا بِخَيْبَرَ فَانْطَلَقَ اَوْلِيَاءُهُ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرُوْا ذٰلِكَ لَهُ فَقَالَ اَلَكُمْ شَاهِدَانِ يَشْهَدَانِ عَلٰى قَاتِلِ صَاحِبِكُمْ قَالُوْا يَا رَسُوْلَ اللّٰهِ لَمْ يَكُنْ ثَمَّ اَحَدٌ مِنَ الْمُسْلِمِيْنَ وَاِنَّمَا هُمْ يَهُوْدُ وَقَدْ يَجْتَرِؤُوْنَ عَلٰى اَعْظَمَ مِنْ هٰذَا قَالَ فَاخْتَارُوْا مِنْهُمْ خَمْسِيْنَ فَاسْتَحْلِفُوْهُمْ فَاَبَوْا فَوَدَاهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ عِنْدِهٖ۔ (رواه ابوداؤد)

3532. Sayyiduna Rafi ibn Khadij رضی الله عنه narrated that a man of the Ansar was killed (and he was Abdullah ibn Sahl رضی الله عنه). His relatives went to the Prophet صلی الله علیه وسلم and mentioned to him what had happened. He asked them, "Do you have two witnesses who might testify to the murderer of your man?" They submitted, "O Messenger of Allah, no Muslim was there at the time. Only Jews were there (and they are known to create mischief) and they are impudent enough to perpetrate things more grave than that." He said, "Then select fifty of them and put them to oath." But, they did not agree (to put the Jews to oath knowing that they would not hesitate to take false oath). So, Allah's Messenger صلی الله علیه وسلم paid his blood wit himself.[1]

COMMENTARY: Mulla Ali Qari رحمه الله points out that the defendants are called upon to swear first. The Hanafis observe this practice. He has mentioned all arguments of different imams and concluded that the Hanafi practice is correct.

CHAPTER - V

KILLING APOSTATES & THOSE WHO STRIVE TO CAUSE CORRUPTION بَابُ قَتْلِ اَهْلِ الرِّدَّةِ وَالسُّعَاةِ بِالْفَسَادِ

WHO IS A MURTAD: Murtad is an apostate. He turns away from the folds of the religion of Islam. He exits from the light of faith and Islam and enters the dark recesses of disbelief and polytheism.

COMMAND ABOUT AN APOSTATE: (We seek refuge in Allah from such thought). If a Muslim apostates, then, first, he must be invited to Islam and if he has some confusion and queries then they must be clarified for him. This is not, however, *wajib (obligatory)* but merely *mustahab (desirable)* because he already has received the invitation to Islam and it is not necessary to renew it. However, such a person should be put in prison for three days. If he repents and returns to the fold of Islam in three days, that is good for him, otherwise Islam prescribes a death penalty for an apostate. Some ulama (Scholars) hold that respite should be given to him if he requests for a deferment otherwise there is no need to defer the punishment, but ImamShafi'i رحمه الله holds that it is *wajib (obligatory)* that the ruler grant him a three day breather. But, the Quran says:

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[1] Abu Dawud # 4524

أُقْتُلُوا الْمُشْرِكِيْنَ

{kill the polytheists}(9. 5)

And, the Prophet صلى الله عليه وسلم said'

مَنْ بَدَّلَ دِيْنَهُ فَاقْتُلُوْهُ

(He who changes his religion Islam, kill him.)

This means that it is not *wajib (obligatory)* to give an opportunity to the apostate to think over.

WHO STRIVES TO CAUSE CORRUPTION: The second portion of the caption concerns those who strive to create mischief. Generally, this refers to those who make mischief on land, commit robbery and indulge in killing and man-salughter, and disturb the peace and comfort of the people. However, here reference is made specifically to robbery, and to highway robbery. The prescribed punishment for these crimes too is killing. The Quran says:

إِنَّمَا جَزَآءُ الَّذِيْنَ يُحَارِبُوْنَ اللّٰهَ وَرَسُوْلَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُّقَتَّلُوْا

{The only recompense of those who wage war against Allah and His Messenger and strive to do corruption in the land is that they should be slain....} (5 : 33)

MORE COMMANDS ABOUT APOSTACY & APOSTATES: Our lives these days are very unbridled. We speak carelessly and we do not conform to our beliefs and ideologies. Our deeds belie our faith. The result is that we often utter with our tongues such things as we consider insignificant but they cast us nearer to the borders of disbelief. We do many such deeds which we give no thought but they lead us to the brink of disaster and cause us loss in the hereafter. Hence, some explanation follows in the next lines.

FATAWA ALAMGIRI: The Fatawa Alamgiri has set aside a complete chapter on the commands and rules concerning apostates. Except for some part of it treating rare issues, we reproduce the entire chapter here. It is essential for every Muslim to know them so that he is careful in his speech and does not utter what might lead him to infidelity, and he does not do that which smacks of disbelief.

APOSTATE: In general parlance, a murtad is one who turns away from the religion of Islam. Its essence is to utter with the tongue words of disbelief after possessing faith and the term apostate may be applied to anyone correctly if he is sane.

INSANE: Hence, it is not proper to apply the commands of apostasy to a mad person and an insensible child. If anyone gets fits of madness then he will be termed an apostate only when he is in a sane condition and does acts of apostasy. But, if he performs deeds of apostasy only when he is out of his senses then he will not be termed an apostate.

INTOXICATED: Similarly, if anyone is always intoxicated and his mind and senses do not function the command of apostasy does not apply to him.

MINOR: For a command of apostasy to apply, it is not necessary that the person should be an adult. Anyone, adult or minor, who commits an act of apostasy, would be subject to the commands of apostasy.

WOMEN TOO: It is not necessary that only men can be apostates, even women, if they perform such acts, will be termed apostates.

NOT FORCED: The command will apply only when a person apostates willingly of his own accord. If anyone is compelled to apostate then he will not come under the purview of

the command of apostasy.

ILL: If anyone suffers from pleurisy and is fed something that impairs his mind and he speaks incoherently and turns apostate in this condition, then the command of apostasy will not be applied to him.

WEAK MINDED: If anyone is insane or given to suspicion or of unsound mind of any reason whatsoever then he too will not be subject to the commands of apostasy.

PREACHING: It has been stated earlier in this chapter that if anyone apostates, Islam should be presented to him and if he has any doubts or confusion they should be removed. If he wishes to enter the folds of Islam, then he must recite the kalimah shahadah (the expression of testimony)[1] and he must declare that he has nothing to do with every religion other than Islam. But, if he names merely the religion that he had adopted on giving up Islam and declares that he has nothing to do with it, then that too will suffice.

THREE CHANCES: If anyone apostates and returns to Islam and again apostates, doing that three times, and each time the ruler gives him respite of three days to repent and return, then the ruler may give him an opportunity three times of three days each but if he apostates a fourth time and asks for another respite of three days, the ruler must not allow him an opportunity the fourth time. If he does not return to the folds of Islam finally, he must be killed.

BOY: If a sensible boy turns apostate then according to Imam Abu Hanifah رحمه الله and Imam Ahmad رحمه الله the commands (of apostasy) will apply to him. He should be compelled to return to the folds of Islam, but he should not be killed. The same command applies to the boy who approaches adulthood. A boy is said to be sensible when he knows that Islam is a means of deliverance and can differentiate between good and bad, and sweet and sour. Some scholars say that it is a boy of age of seven years.

WOMAN NOT KILLED: If a woman apostates, then she should not be killed but she should be imprisoned till she relents and becomes a Muslim. Every third day she should be beaten by way of a warning to get her to repent her apostasy and revrrt to Islam. If, however, anyone kills a woman who has apostated then nothing is *wajib (obligatory)* on the killer. (He is not responsible for anything.)

FEMALE SLAVE: If a female slave apostates, then her owner must restrict her to his house to compel her to accept Islam. He should impose on her additional work (to what is her regular duty) as a punishment. And, he must not have sexual intercourse with her.

GIRL: The same command applies to a sensible girl as to an adult woman.

EUNUCH: The same command applies to an eunuch as to a woman.

FREE WOMAN: If a free woman apostates, she cannot be enslaved as a female slave as long as she is in the Islamic territory. If she goes away to an enemy territory and is then brought as a prisoner (or captive of the Muslim army) then she may be enslaved.

ENSLAVE HER: However, Imam Abu Hanifah رحمه الله says in one of his rare sayings that an apostate woman may be enslaved even in an Islamic state. Some ulama (Scholars) say that an edict should be issued about this woman on this opinion. If she is married then there is

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[1] It is (اشهد ان لا اله الا الله واشهد ان محمدا رسول الله) (I bear testimony that there is not God but Allah and I bear testimony that Muhammad is Allah's Messenger صلى الله عليه وسلم)

no harm. Rather her husband should preferably request the ruler to let him make her a female slave. If he is responsible for the livelihood (a Muslim) then the ruler may give her to him as a gift in which case he will be responsible to restrict her movement and beat her as a punishment to get her to embrace Islam.

DENIAL OF APOSTACY: If an apostate denies that he has apostated then he must declare the unity of Allah, the Messenger ship of Muhammad صلى الله عليه وسلم and the truth of the religion of Islam. This will be deemed to be repentance from him and he will be counted among the Muslims.

PROPERTY: When anyone apostates he loses right of ownership over his property, but this loss of ownership is held in abeyance. If he is motivated to repent and becomes a Muslim again then his ownership is restored to him. But, if he dies as an apostate or is killed, then the property that he had collected as a Muslim will be inherited by his heirs and relatives who are professors of Islam. They will get their share after deducting the debts that he had incurred while he was a Muslim. And, whatever property that he may have earned during his apostacy from that his debts incurred while he was an apostate would be paid and the balance of that property disregarded. This is the ruling of Imam Abu Hanifah رحمه الله, but his two students Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله hold that the property of an apostate is not unutilized.

INHERITORS: Imam Abu Hanifah رحمه الله has given different views about the inheritors of an apostate. The most correct of these views is what Imam Muhammad رحمه الله has attributed to him. If an apostate dies or is killed or he flees to the enemy land, then his Muslim heir will get his legacy. Similarly, when he dies or is killed or flees to the enemy land then his Muslim wife will also become the heir of his property, provided at that time (when he dies or is killed or flees), she observes the iddah. The reason is that the apostate means by his apostacy to deprive his wife (of her right to inheritance), so his apostacy is like illness before death. (When a man who is on his death bed divorces his wife with the talaq mughallazah, Shari'ah (divine law) looks at it as his conspiracy to deprive her of her inheritance, so it retains her right to his legacy. So it is with the apostate, he conspires to deprive his wife of his legacy through his apostacy. Hence, in spite of his intentions, Shari'ah (divine law) recognizes her as eligible for inheritance from his legacy.

HUSBAND NOT HEIR: If a woman apostates, then her husband is not eligible to her legacy (after her death). But, if she apostates when she is ill (and dies), then her husband will get her legacy, as also all her relatives. In fact, whatever property she collects during her apostacy will also go to these heirs.

SLAVES ARE FREE: If anyone apostates and goes away to enemy territory, or the ruler decides that he should go to enemy land then his mudabbar slave will become free. And his umm walad (as many as there are) will also become free. His deferred[1] debts will be payable promptly. The property that he had earned while he was a Muslim will be turned over to his Muslim heirs. If an apostate had drawn a will while he was an adherent of Islam then, according to the apparent versions of Mabsut and others, that will be invalid. It will not be executed whether it was in favour of a relative or a stranger. However, as long as an apostate is found moving about in the Islamic state, the judge must not impose any of

[1] elsewhere it is mature debts (معجل) instead of (مؤجل)

these directives about him a have been mentioned in these lines.

DEALINGS & CONTRACTS: An apostate's apostacy calls for actions on his deals in four ways:

(i) That which is enforced in toto as per unanimous ruling. Examples are:
- when he is given a gift and he accepts it,
- he makes his female slave an umm walad,
- he claims parentage of a child born to his female slave then the child would be attributed to him and will become entitled to his legacy along with his other heirs, that particular female slave will be his umm walad,
- his acceptance of Shuf'ah (pre-emption) will be approved and enforced and
- His imposition of an interdiction on his permitted slave will be valid.

(ii) That which is unanimously in valid. Shari'ah (divine law) does not recognize it at all. Examples are:
- to marry him is absolutely disallowed to all women. The woman may be a Muslim, an apostate, a dhimmi, a slave;
- his slaughtered animal is unlawful; and
- his game is unlawful whether hunted with dogs or hawks, or shot with a gun.

(iii) That which is held in abeyance (neither revoked nor imposed), like a general partnership (shirkah mufawadah). If an apostate concludes it with a Muslim then it remains suspended till he reverts to Islam when that partnership will be effective. However, if he dies an apostate, or he is killed or he goes away to enemy territory and the judge or ruler issues directives about it, then the shirkah mufawadah will be turned right from its inception to shirkah inan (partnership of equal or unequal contribution of wealth or labour). This is what Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله say but Imam Abu Hanifah رحمه الله holds that shirkah mufawadah is not invalidated at all.

(iv) That about which the ulama (Scholars) are divided: whether its operation is suspended or not. Examples are: buying and selling, hiring, emancipating a slave, making a slave a mudabbar or a mukatab, making a will, repaying debts, etc. Imam Abu Hanifah رحمه الله contends that operation of all these things of an apostate are held in abeyance and if he accepts Islam then they are enforced but if he dies or is killed or the judge or ruler declares him an absconder to enemy territory then their operations become invalid.

- During apostacy, all the actions of a mukatab are enforced.
- If anyone sells his apostate male or female slave then this sale is allowed.

REPENTANCE: If an apostate repents and returns to Islamic territory before the command of the ruler is enforced that he has gone away to enemy territory then the command concerning his property and his apostacy becomes invalid and he is treated as though he has been a Muslim all through. None of his umm walad or mudabbar is set free.

If he returns after the command of the ruler and judge is enforced that he has gone to enemy land, then he may take back from his heirs whatever of his property he finds but he has no right to demand that part of his property which his heirs have disposed of, gifted, etc and have no right over their ownership. He cannot even demand a compensation for that.

BORN MUSLIMS: If a man was a Muslim emulating his parents (meaning, he was a child who followed the precedence of his parents or was bracketed with them in general

consideration) but attained maturity as an apostate then though reasoning demands that he should be slain, yet the command concerning him, out of kindness, is that he should not be killed (because before he matured he was not a Muslim directly by himself but was regarded as one because of his parents).

MUSLIM AT YOUNG AGE: The same command as the foregoing applies to a man who became a Muslim at a young age but apostated when he matured.

COMPELLED TO SUBMIT: Also, if anyone is forced to embrace Islam and he turns away from it afterwards then he too will not be killed out of kindness.
However, in each of the foregoing cases, the command is that the man should be pressurized to accept Islam. If anyone kills him before he embraces Islam then the killer will not be questioned, nothing is *wajib (obligatory)* on him.

LAQIT: (The child who is found unclaimed somewhere.) If he is in an Islamic state then the command of his being a Muslim should be applied. If he attains adulthood as a disbeliever then he should be compelled to embrace Islam, but he should not be killed.
Thus far, some commands and rules were mentioned about apostates. It is now deemed necessary to disclose those things whose perpetrator becomes a disbeliever.

DIFFERENT REASONS: There can be various reasons for anyone to be considered a disbeliever. There could be related

- to faith and Islam,
- to the Being of Allah and His attributes, etc,
- to the prescribed acts in Islam, like *salah (prayer)*, fasting, zakah (Annual due charity),
- to learning and the ulama (Scholars) (Scholars),
- to the lawful and the forbidden,
- to the Last Hour, etc., and,
- to encouraging disbelief.

This is a lengthy discourse. So these things - the motives of disbelief - are enumerated in sequence under their relative captions.

(I)THE MEANS TO DISBELIEF CONCERNING FAITH & ISLAM:
The disrespect that turns a man into a disbeliever as are related to faith and Islam are these:

- If anyone says, "I do not know whether I have faith or not," then this is a grave sin unless he intends by that to reject his uncertainty
- If anyone doubts his faith and says, "I am a believer, insha Allah," then he is a disbeliever. But, if he means to say, "I do not know if I shall depart from this world as a believer or not," then he is not a disbeliever.
- If anyone says, "The Qur'an is a creation," or "faith is a creation," then he becomes a disbeliever.
- He who believes that faith and infidelity are one then he is a disbeliever.
- He who is not pleased and content with faith is a disbeliever.
- He who is content with the infidelity of his soul is a disbeliever.
- The ulama (Scholars) differ on one who is pleased with another's disbelief and their edict is: if he is pleased at another's disbelief because he (the disbeliever) will be involved in punishment perpetually then he is not a disbeliever. But, it he is pleased with his infidelity that the other man may say about Allah that which is not worthy of His attributes then he is a disbeliever.

- He who says that he does not know the attributes (or description) of Islam is a disbeliever. Shamsul ulama (Scholars), Tawa'i رحمه الله, has used strong words about this issue. He said, "One who says so has no religion, no *salah (prayer)*, no fasting, no obedience, no worship and no marriage. His children are born out of wedlock in adultery."
- A Muslim man married a Christian girl whose parents were also Christian. She grew up not recognizing any religion. She did not know what religion is in her mind and could not describe it by word of mouth, and she was not insane. In this case, she and her husband will be separated.
- Someone married a Muslim girl child. When she matured as a sane young woman, she did not know in her mind what Islam is and could not describe it orally, and she was not insane. In this case, too, she and her husband will be separated.
- If a woman is asked what tawheed (monotheism) is and she says. "I do not know" and she means that she does not know the Kalimah tawheed that is taught to children in madrasahs (religious schools) then there is not harm in that. But, if she means that she does not know Allah's unity then she is not a believer any more and her marriage becomes void.
- If a man dies in such a way that he did not know that there was his Creator, there is another house with Allah for him and that wrong-doing and oppression are forbidden, then he was not a believer.
- If anyone commits sin and asserts that Islam must be demonstrated (through sin) then he is a disbeliever.
- A man tells another that he is a Muslim. The other says, "Curse be on you and on your being a Muslim." Then, this other man becomes a disbeliever.
- A Christian embraced Islam. After some time his father died and he lamented, "Would that I had not become a Muslim! In that case I would have acquired my father's property!" He becomes a disbeliever on having such ideas.
- A Christian man met a Muslim and asked him to preach to him that he might embrace Islam at his hands. The Muslim advised him to go to a certain scholar who would present to him Islam and he might embrace Islam at his hands. The ulama (Scholars) differ on one who gives such advice instead of himself presenting Islam to the non-Muslim. Abu Ja'far رحمه الله, however, says that this man does not become a disbeliever.
- An infidel embraced Islam. One of the Muslims asked him "what was wrong with your religion?" (Why did you have to embrace Islam?) The Muslim who says so becomes a disbeliever.

(II)THE MEANS TO DISBELIEF THAT CONCERN ALLAH'S BEING & ATTRIBUTES

These things make one who is disrespectful to Allah and His attributes a disbeliever:

- Ascribing to Allah an attribute that is not worthy of Him makes one who does it a disbeliever,
- Or attributing to Him a partner or a son, or a wife,
- Or describing Him with some kind of ignorance or helplessness or shortcoming.
- One who says, "It is proper that Allah do something that has no wisdom in it," is a disbeliever.
- If a person believes that Allah is pleased with disbelief then he is a disbeliever.

- He who says, "Even if Allah will command me to do this piece of work, I shall not do it," is a disbeliever.
- The noble Qur'an speaks of Allah's hand and face, but they are not limbs. The question arises whether these things may be translated as they are in other languages? Some ulama (Scholars) say that it is allowed to do so, provided they are not understood (in the literal sense) as limbs. Most ulama (Scholars), however, insist that it is not allowed and this is the authentic opinion.
- If anyone ridicules Allah's attributes or His commands or rejects His promises and warnings, then he is a disbeliever.[1]
- If a man says abut someone, "In my sight he is as a Jew is in Allah's sight," then the majority of the scholars say that he is a disbeliever. (The reason is that he refers to Allah's sight in the real sense of an eye, meaning a human limb.) But, some authorities say that if the speaker's intention was to bring out that certain person's bad qualities, then he is not a disbeliever.
- A man died. Another man lamented, "Allah should not have done that." On this the second man (the speaker) becomes a disbeliever.
- A man said to his enemy, "By the command of Allah, I shall do that to you." His enemy said, "I do not recoquise Allah's command" Or, he said, "Here Allah's command is not respected." Or, he said, "Here, no command works." On, he said, "Allah does not deserve to command." Or, he said, "Here the command of David only is obeyed." All these words smack of disbelief
- Haakim Abdur Rahman رحمه الله was asked about a man who says, "I do a certain work because of custom, not in obedience of Allah's command." Is he a disbeliever? Haakimرحمه الله said, "If he only means corruption of truth, abandoning of Shari'ah (divine law) and following custom, but does not mean to reject Allah's command then he is not a disbeliever."
- If a man says about one who never falls ill, "Allah has forgotten him," or "He is one of those whom Allah has forgotten," then this is disbelief.
- If a man says to another, "Even Allah cannot be safe from your tongue. How will be safe?" Or, "How will I confront you?" then he is a disbeliever.
- If a man tells his wife, "You are dearer to me than Allah," then he becomes a disbeliever.
- To say about someone that he is trapped badly(or miserably) in destiny is a grave sin.
- To say that Allah has a place (to reside) is disbelief. He who says, "No place is without Allah," is a disbeliever.
- If anyone says that Allah is in the heaven then it depends on what prompted him to say so. If he means to repeat what is apparently stated (in the Qur'an or *sunnah (Prophet's* صلى الله عليه وسلم *practice)*) then he will not be a disbeliever. But, if he means to describe the place as Allah's then he will become a disbeliever, and most of the ulama (Scholars) say that if he did not have any intention then too he will become a disbeliever.
- He will become a disbeliever who says, "Allah is sitting (or standing) to pass judgment because this necessitates something above and below Allah.

[1] This ought to have come earlier but is overlooked in the urdu

- It is disbelief to say, "(My Helper) in the heaven is Allah and on the earth is so-and-so."
- Most ulama (Scholars) say that it is disbelief to say, "Allah looks down from the heaven," or "Allah looks from the heaven," or "Allah looks from the throne."
- He is a disbeliever who attributes injustice to Allah.
- If anyone says, "O Allah do not approve this injustice," then some ulama (Scholars) say that he is a disbeliever.
- If anyone tells another, "If Allah dispenses justice on the day of resurrection then I shall get my right from you," then he is a disbeliever. But, he will not be an infidel on saying, "When Allah dispenses justice..." instead of "If..."
- A person will become a disbeliever on telling another, "If Allah decides in truth and justice then I will get my right from you."
- If anyone says, "O Allah, when a cruel person oppresses, do not accept his oppression. If you accept his oppression, I shall not accept it, "then it is disbelief because he seems to say, "O Allah, if you are pleased with his oppression then I shall not be pleased."
- A man says to another, "Do not lie!" The other says, "Why is falsehood there? It is that one may lie." This is disbelief.
- Someone is advised to seek Allah's pleasure. He says, "I do not want it,"
- or, he says, "If Allah admits me to paradise, I shall ravage it,"
- or, when someone is told not to disobey Allah lest He consign him to hell, he says, "I am not afraid of hell,"
- or, someone boasts on being told that Allah does not befriend one who overeats, "I shall eat whether he antagonizes me or befriends me," - all these words make the speaker a disbeliever.
- If anyone is advised not to laugh much or sleep much and he says, "I shall eat as much, sleep as much, and laugh as much as I like," then it is disbelief.
- If someone is warned not to commit sin lest Allah punish him and he says, "I shall carry punishment in one hand," then this is disbelief.
- When someone is advised not to upset his parents and he says, "They have no right over me," though this is not disbelief yet it is a grave sin.
- If anyone says to Iblis (the devil), "O Iblis, get my work done so that I might obey you and grieve my father and keep away, from that which you forbid me, "then he disbelieves.
- If a man tells another, "If Allah had not created these two worlds then I would have taken my right from you," then this is disbelief.
- Someone tells a lie. His listener says, "May my God make your lie true!" Or, he says, "May Allah bless you with this lie!" This is near disbelief.
- If anyone lies and a listener says, "May Allah bless you in your lie!" then this is disbelief.
- Someone points out to a man about another person, "He does not behave well with you." He replies, "Even Allah will not behave well with him." The speaker becomes a disbeliever.
- If someone says, "Allah loves riches. This is why He has not given me riches," - then he is a disbeliever, provided he means to attribute miserliness to Allah. But if he says merely, "Allah does not like riches" then it does not make him a disbeliever.

- A man says to another, "Insha Allah, do this work." The other says, "I shall do this task without insha Allah. This is disbelief.
- An oppressed man sighed. "This (whatever happens to me) is as decreed by Allah." The oppressor boasts on hearing him, whatever I am doing is not part of Divine decree." This is disbelief.
- If someone says, "O Allah, do not refrain from having mercy on me," then these are words of disbelief.
- A husband and wife were conversing with one another. When their conversation became lengthy, the husband said, "Fear Allah and observe taqwa (piety) "(which is righteousness). She retorted, "I do not fear Allah." On saying this, she becomes an apostate, and they stand separated provided the husband had reprimanded her on a dear sin (and she had said so in response). But, if he had rebuked her without there being any need for it (and she had done nothing wrong) then she does not become a disbeliever yet if she meant to belittle fear of Allah and ataqwa (piety) then both of them stand separated.
- A man decided to beat another man, saying, "You are not afraid of Allah." The man confirmed, "Yes," This is not disbelief because he has a right to say, "The question on fearing Allah arises when I was the doer."
- A man was committing a sin when someone rebuked him, "Do you not fear Allah?" He answered, "No!" Then he becomes a disbeliever because there is no doubt in what he meant.
- Similarly, if a man is asked, "Do you not fear Allah?" and he retorts angrily, "No!" then he becomes a disbeliever.
- If someone dislikes a command of Allah or of the Shari'ah (divine law) of his Messenger صلى الله عليه وسلم like, his saying that he does not like the making lawful to a man to have for wives, then it is disbelief.
- If anyone suggests, "Only Allah should exist and nothing else should exist," then he is a disbeliever.
- If anyone says, "Allah has created all pieties for me. And I am the creator of evil." Then he becomes a disbeliever.
- A man was told 'You fail to come to the expectation of your wife." He said, "Even Allah does not meet the expectations of women. How may I achieve that?" This is disbelief.
- If a man pleads to another, "I look to Allah and I look to you," (meaning what I have got is from Allah and from you) or, he says, "I have hope in Allah and I have hope in you," then this is bad. But, if he says, "I look to Allah and regard you as the outward means of it," then it is a good thing to say.
- A man asked his adversary to take on oath over something. He swore by Allah, but his adversary said, "I do not want you take the oath on Allah. I ask you to take an oath on divorce or release." Some ulama (Scholars) say that he becomes a disbeliever (on making this demand), but most say that it is not so and this opinion is more correct.
- If a man says to another, "Allah knows that I remember you always with prayer," then the ulama (Scholars) give different opinions about his disbelief.
- If any one jests and says in Persian (من خدایم) while he was supposed to say (خدا آئیم)

then he will be disbeliever.[1]

- A man asked his wife, "Do you have no care for right of your neighbours?" She said. "No!" then he asked, "Do you not care for rights of your husband?" Again, she replied in the negative. Next, he asked, "Don't you have care for Allah's rights?" She repeated, "No." She becomes a disbeliever.
- If a man is fed up with his illness or his straitened circumstances and exclaims, "why did Allah create me? I am deprived of the pleasures and comforts of this world." Then some ulama (Scholars) say that he will not be a disbeliever but what he says is a grave sin.
- A man warned another, "Because of the sins that you have committed, Allah will inflict punishment on you!" He asked, "Have you appointed Him as God that He will do as you say?" Then he becomes a disbeliever.
- If anyone asks, "what can Allah do besides creating hell?" then he becomes a disbeliever.
- If on seeing an ugly animal or an ugly man, someone asks "Has Allah no designer that He made this kind of animal (or man)?" – then he become a disbeliever.
- A poor man got fed up with his poverty and said, "So and so is Allah's creature whom He has showered with blessings. I too am His creature but I am involved in grief and pain. Is this just?" He becomes a disbeliever on saying this.
- Someone was advised to fear Allah. He asked in retort, "Where is Allah?" So, he becomes a disbeliever.
- If anyone asserts the Messenger صلی اللہ علیہ وسلم is not in his grave, or he says, "Allah knowledge is not ancient," or "Allah has no knowledge of what does not exist," then he is a disbeliever.
- If anyone's name is Abdullah and someone calls by adding a Kaaf (ک) (ka) before Allah, and he is a learned man, then he becomes a disbeliever.
- So, too, if a learned man mispronounces the word Khaliq (خالق) intentionally as Khaleeq (خلیق)[2] then he becomes a disbeliever.
- If anyone says to another, "May Allah have mercy on your heart, not on mine heart," then he becomes a disbeliever provided he says that in a sense of dispensability of Allah's mercy. But, if he means that his heart is not wavering but perfect with faith in Allah then he is not a disbeliever.
- If anyone takes an oath, "by Allah and by the dust of your feet," then he becomes a disbeliever. But if he says, "By Allah and by your head and your live," then the u lama differ about it.

(III)THE MEANS TO DISBELIEF THAT CONCERN THE PROPHETS علیہ السلام

- If anyone does not confirm any of the prophets, علیہ السلام
- Or shows displeasure, or lack of belief, and satisfaction over, any of the *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* of any of the Messengers, - then he is a disbeliever.
- Ibn Muqatil was asked about a man who denies the prophethood of Sayyiduna Khidr علیہ السلام or Sayyiduna Dhul Kifl علیہ السلام. He said, "Denial of the prophethood of a prophet members of whose *ummah* had not confirmed his prophethood

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[1] meaning 'I will come myself' but saying. (God preserve us from evil) 'I am God'.

[2] Khaleeq instead of Khaaliq (creature instead of creator)

unanimously is (condoned) not harmful.

- If anyone says, "If so and so was a prophet then I would have believed him," then he becomes a disbeliever.
- And, Ja'far رحمه الله said that if anyone professes belief in all the Prophets عليه السلام of Allah but says, "I do not know whether Aadam عليه السلام was a Prophet or not," then he becomes a disbeliever.
- Ja'far رحمه الله was asked about one who blames the Prophet عليه السلام of indecency. For instance, some accuse a prophet عليه السلام of resolve to commit adultery, or any such evil; as the Hashwiyah (an evil, condemned sect) say such things about Prophet Yusuf عليه السلام. He said, "Such a person is a disbeliever because it is an evil suggestion about the Prophets عليه السلام and is tantamount to insulting them.
- Abu Dharr رضى الله عنه said that if anyone says, "Every disobedience is disbelief" and then accuses the Prophet عليه السلام of disobedience, then he is a disbeliever because he spoke ill of the Prophets عليه السلام. And he said that
- If he says that the Prophet عليه السلام never disobeyed neither during prophethood not before being commissioned, then too he is a disbeliever because by saying this he rejects the texts (the verse of the Quran!

وَعَصٰۤى اٰدَمُ رَبَّهٗ

{And Aadam disobeyed his Lord....} **(20: 121)**

- Some ulama (Scholars) say that if a person does not believe that Muhammad is the last (and seal) of the Prophets عليه السلام then he is not a Muslim.
- He who harbous a grudge against a Prophet عليه السلام is a disbeliever.
- If anyone says about a person that if he were Allah's Messenger صلى الله عليه وسلم then he would never believe him, then he is a disbeliever. So, too,
- One who says, "If Allah Himself commands me to do that work, even so I would never do it," is a disbeliever.
- If anyone says, "If whatever the Prophets صلى الله عليه وسلم have said was true and based on facts, then he is a disbeliever, and,
- If anyone says I am Allah's Messenger, or he says in Persian من پیغمبرم to mean the same thing, then he is a disbliever and,
- If another person demands of him that he show a miracle, then some ulama (Scholars) say that he too is a disbeliever who demands a miracle, but the latter day ulama (Scholars) say that if means to disgrace him and fail him then he is not a disbeliever.
- If anyone says of the blessed hair of the Prophet صلى الله عليه وسلم that it is a little strand of hair, then some ulama (Scholars) say that he becomes a disbeliever. But some others say that he will not be a disbeliever; yet if he means to belittle that then he will be a disbeliever according to them, too.
- If anyone says, "I do not know whether Muhammad صلى الله عليه وسلم was a human being or a jinn," then he becomes an unbeliever.
- He is not a disbeliever who says, "If so and so is a Messenger, then I shall get my right from him."
- If anyone says (in Persian) (محمد درویشک بود) (Muhammad was a small mendicant), or that
- The garment of the Messenger is bad-smelling and dirty, or, that

- The nails of the Prophet صلى الله عليه وسلم were growing, then - some ulama (Scholars) say that he becomes a disbeliever without any reservation, but some others say that if he says these things out of contempt only then will he become a disbeliever.
- If a man abuses another whose name is Muhammad or Ahmad, or whose kunyah is Abu al-Qasim, saying, "O son of an adulteress!" then he becomes a disbeliever provided he meant to abuse everyone of the name of Muhammad or Ahmad or of the kunya Abu al-Qasim, having in mind the noble Prophet عليه السلام too.
- One does not become a disbeliever on saying, "Every sin is Kabirah (grave) but the sins of the Prophet are saghirah (minor)."
- If anyone says, "Every bad thing done intentionally is a major or grave sin and the doer is fasiq (a sinner)" and he adds, "the disobedience of the Prophet عليه السلام was deliberate," then he is a disbeliever because he spoke ill of the Prophets عليه السلام. But, if he says, "The disobedience of the Prophet عليه السلام was not intentional," then he is not a disbeliever.

(IV)THE MEANS OF DISBELIEF CONCERNING THE SAHABAH (PROPHET'S COMPANIONS) رضى الله عنهم

- A rafidi who speaks ill of Abu Bakr رضى الله عنه and Umar رضى الله عنه and (we seek refuge in Allah from it) curses them, is a disbeliever. But,
- If he says that Ali رضى الله عنه is more excellent then Abu Bakr رضى الله عنه then he will not be a disbeliever, yet he will be called a mubtada,' And,
- a mu'tazalllah is also a mubtada' (an innovator). But,
- if anyone says that the vision of Allah is not possible, then he becomes a disbeliever.
- Anyone who accuses Sayyidah Ayshah رضى الله عنها of adultery comits infidelity with Allah, but
- Anyone who accesses any of the other noble wives رضى الله عنه of the Prophet صلى الله عليه وسلم of adultery is not an infidel, but is deserving of cure, and so
- anyone who says that Umar رضى الله عنه Uthman رضى الله عنه and Ali رضى الله عنه are not the sahabah of the Prophet صلى الله عليه وسلم is not a disbeliever but deserves to be cursed.
- One who rejects the imamah and Khalifah (leadership and caliphate) of Abu Bakr رضى الله عنه is a disbeliever according to some ulama (Scholars), but a mubtada according to others (who do not classify him as a disbeliever). The correct opinion, however, is that he is a disbeliever.
- One who rejects the Khilafah (caliphate) of Uamr رضى الله عنه also becomes a disbeliever according to the correct opinion.
- Those who call Uthman رضى الله عنه, Ali رضى الله عنه, Talhah رضى الله عنه, Zubayr رضى الله عنه and (Sayyidah) Ayshah رضى الله عنها disbelievers (we seek refuge in Allah from such thought) are themselves disbelievers. And, so too:
- It is *wajib (cbligatory)* to classify as infidels all the People of the sect Zaydiyah because they contend that (may Allah preserve us from such thought) a prophet would arise in a non-Arabic land who will replace our prophet's صلى الله عليه وسلم religion and annul the Messenger ship of our chief. (Sayyiduna) Muhammad صلى الله عليه وسلم, Allah's Messenger.

- It is *wajib (obligatory)* to classify as disbelievers those rawafid who believe in reincarnation. They say that one who dies returns to this world, Allah's spirit dwells in the imam, the hidden imam will manifest himself and till he does not appear the operation of the commands and prohibitions are suspended, and Jibril عليه السلام had erred in passing on the revelation to Muhammad صلى الله عليه وسلم instead of Ali رضى الله عنه (to whom he ought to have conveyed the wahy or revelation from Allah).This sect is an outcast and alien to the community of Islam. The same commands apply to the members of this sect as to the apostates.

(V)MEANS OF DISBELIEF CONCERNING PROPHET عليه السلام AS WELL AS PROPHET MUHAMMAD عليه السلام (CONTD)

- If anyone is compelled to speak ill of prophet Muhammad صلى الله عليه وسلم, there can be three possibilities of it.
  - (a) He affirms that he has no semblance of doubt about the prophet صلى الله عليه وسلم in his heart but he uttered only those words that he had been compelled to utter, and even speaking that much was tremendously painful to him. In t his case he will not be called a disbeliever and he will be like one who is compelled to utter words of disbelief and he does that only with his tongue while his heart stands firm and convinced on faith.
  - (b) He declares that when he was compelled (to speak ill of Muhammad), he pictured in his mind the Christian by the name of Muhammad when he spoke ill of him, he meant that Christian man who had this name. In this case, too, he will not become a disbeliever.
  - (c) He declares that when he was forced (to speak ill of Muhammad), he had in his mind that Christian too whose name was Muhammad, but the evil words that he uttered were not about the Christian but were about Muhammad صلى الله عليه وسلم. In this case, he will be a disbeliever in law as well as in the sight of Allah.
- If any one says that Muahammad صلى الله عليه وسلم was mad, he is a disbeliever. But,
- if he says that Muhammad صلى الله عليه وسلم swooned, then he is not a disbeliever (because of that).
- If anyone says, "If Aadam عليه السلام had not eaten wheat (in paradise), we would not have been miserable," then he is a disbeliever.
- He is a disbeliever who r ejects the hadith mutawatar, and
- if he rejects the hadith mashhur, some scholars place him among the disbelievers and some say that he is misled, not a disbeliever.
- If he rejects Khabar wahid, he is not a disbeliever (on that account) but a sinner because he does not accept it.
- If anyone says about a Prophet عليه السلام, "I wish that he was not a Prophet," then the ulama (Scholars) say that if he does not question the wisdom behind sending him as a Prophet, he will not become a disbeliever. But,
- if he means to insult the Prophet and give vent to his dislike for him then he will become a disbeliever.
- When someone is told of what the Prophet صلى الله عليه وسلم liked (for example, pumpkin, gourd) and he says, "I do not like it," then it is disbelief and Imam Abu

Yusuf رحمه الله also holds this opinion. However, some latter day scholars say that if the man spoke contemptuously then he will become a disbeliever, otherwise not.

- If anyone says that Prophet Aadam عليه السلام had woven cloth and on that basis we are children of a weaver, then he becomes a disbeliever.
- If anyone is told that the Prophet صلى الله عليه وسلم licked his three fingers on eating his food and he comments, "If is not something good," then he becomes a disbeliever.
- If any one remarks that ignorant do not wash their hands when they have their meals and he meant to look down upon the Prophet's صلى الله عليه وسلم practice, then he becomes a disbeliever.
- If a person question the practice of clipping the moustaches and drawing the flap of the turban forward below the neck and he has in mind the *sunnah (Prophet's* صلى الله عليه وسلم *practice)* of the Prophet صلى الله عليه وسلم which he mocks then he becomes a disbeliever.
- If a listener tells the speaker, you lie though all you say is from the Messenger," then these words are expression of disbelief.
- If he says, "I will not believe what he says though it is as the Messenger say," then this too is disbelief.
- A man prepared to beat his slave. Someone else advised him not to beat him on which he roared, "Who are you? Even if Muhammad صلى الله عليه وسلم were to forbid me, I would not spare the slave." Or, 'If I hear a command from the heaven not to beat him, I would not obey it. I shall beat him." He becomes a disbeliever.
- Someone read out a hadith. One of the listeners remarked in Persian, "Every day he reads out something that is problematic." Even though he did not name the Prophet صلى الله عليه وسلم and alluded to the speaker, he becomes a disbeliever provided the hadith concerns a command of Shari'ah (divine law) or religion itself. But, if the hadith did not speak of Shari'ah (divine law) or religion, then he will not have committed disbelief. It will be presumed that he means that it was not a better selection (that was read).
- If anyone says (بحرمت جوانک عربی) and he referred to the prophet صلى الله عليه وسلم then he perpetrates disbelief.
- He who says, "the Prophet صلى الله عليه وسلم was a Messenger sometimes and there was a time when he was not a Messenger," or he says,
- "I do not know if the Prophet صلى الله عليه وسلم is a believer in his grave or a disbeliver."

Then he becomes a disbeliever on saying such things.

- A man says to his wife, "Do not speak what contradicts." She retorted, "Even the Messenger spoke against..." These words are disbelief. She must repent and they must re-marry one another.

(VI)MEANS OF DISBELIEF CONCERNING ANGELS

- A man says to another, "Looking at you seems like looking at the angel of death." This is a serious mistake and the elders differ on whether he becomes a disbeliever or not. Some say that he becomes a disbeliever, but others say, 'he does not.'
- Fatawa Qadi Khan quotes some scholars to say that if he spoke out of hatred for the angel of death then he become a disbeliever. But, if he spoke in dislike of death then he will not become a disbeliever.

- If he says, "I regard his face as an enemy like the angel of death, "then most scholars say that he is a disbeliever.
- If someone rejects another's testimony and he refers to Jibril عليه السلام or Mika'il عليه السلام then he becomes a disbeliever.
- If anyone describes an angel with defect, then he becomes a disbeliever.
- If a person claims to be an angle then he does not become a disbeliever, but
- If he claims to be a Prophet, then he becomes a disbeliever.
- A man marries a woman without the presence of witnesses, saying, "I call upon Allah and His Messenger to be witnesses," Or,
- he says, "I call upon Allah and the angels to bear testimony."

then, in the cases, he becomes a disbeliever. But,

- If he says, I have the angels on the right and the left as witnesses," then, in this case, he does not become a disbeliever.

(VII)MEANS OF DISBELIEF THAT CONCERN THE QURAN

- If anyone says that the quran is a creation then he will become a disbeliever.
- If any one rejects a verse of the Quran, or
- ridicules it, or
- find defect with it,
- then, in all these cases, he becomes a disbeliever.
- If anyone recites the Quran on the beat of a tambourine, or against the trill of a flute, then he has disbelieved.
- A man was reciting the Quran and another commented. "what is this sound of a storm?" This other man has disbelieved.
- If a man says, "I recited much of the Quran but sins were not forgiven to me." Then he becomes a disbeliever on saying that.
- If a man says to another, "You have pulled out the hide of (قُلْ هُوَ اللهُ اَحَدٌ) (Surah al-IKhlas), or you have held the collar of اَلَمْ نَشْرَحْ surah-al-Inshirah)or
- to one who recited surah Yasin to a sick person, "Do not insert it in the mouth of the dead," or,
- he says to another, "O you, shorter than (اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ) (surah al-Kawthar)!" or,
- to one who recited the Quran but could not recollect a word, (والتفت الساق بالساق), or,
- he brought a bowlful of something and said: (كَاْسًا دِهَاقًا), or,
- said to another in jest (فَكَانَتْ سَرَابًا), or,
- joked when weighing or measuring: (وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ), or
- to someone, "You have put on turban of (الم نشرح)," meaning, he has shown off his knowledge, or,
- he assembled some people and said: (فَجَمَعْنٰهُمْ جَمْعًا), or
- he said to them: (وَحَشَرْنٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ اَحَدًا), or,
- he said to someone, "How do you recite (والنازعات غرقا) with a dumma or a fathah or a kasra?" meaning to ridicule, or,
- he said to a bald man, "I call you great, for, Allah, says: (كلا بل ران)," or,
- someone was told, "come to offer the *salah (prayer)*," or "come to the congregational *salah (prayer)*." He replied, "I will offer the *salah (prayer)* by myself

for, Allah, says: (إِنَّ الصَّلٰوةَ تَنْهٰى)"[1]

- in all these cases he becomes a disbeliever.

- A man says to another that he has kept his house neat and tidy as: (والسماء والطارق). Some scholars said that he will become a disbeliever because of that. But, Imam Abu Bakr Ishaq رحمه الله said that if this man who made this remarks is ignorant then he will not be called a disbeliever, but if he is a scholar then he will be become one.
- If someone says (قاعا صفصفا) to compare it as spotless, then there is much risk that he becomes a disbeliever.
- If something remains in he vessel and he remarks (وَالْبَاقِيَاتُ الصَّالِحَاتُ) then this too is very risky.
- If anyone says that the Quran is ajami (non Arabic), then he becomes a disbeliever.
- If he says that one word of the Quran is ajami then we must not hasten to call him a disbeliever.
- Someone was asked why he did not recite the Quran. He replied, "I am fed up of the Quran." So, he becomes a disbeliever.
- A man has committed to memory one surah of the Quran that he recites very often. Someone else remarked, "You have found this surah as weak and helpless." Because of these words, he will become a disbeliever.
- If any one rhymes the Quran in Persian, for instance, then he would be killed because he become an unbeliever.

(VIII)MEANS OF DISBELIEF THAT CONCERN *SALAH (PRAYER)* FASTING & ZAKAH (ANNUAL DUE CHARITY)

- Someone instructed a sick man to offer the *salah (prayer)*. He said, "By Allah, I shall never offer *salah (prayer)*." Indeed, he never again offered *salah (prayer)* all his life. He died that way. Hence, he will be counted among the disbelievers.
- If he had said merely. "I shall not offer *salah (prayer)*, then there would be four possibilities of what he said.

(a) I have offered *salah (prayer)* already so will not offer it again (meaning, the *salah (prayer)* of that hour).

(b) I will be not offer it at your saying because one who is better than you has already commanded me to offer it.

(c) I will not offer it, saying it badly and as a sin.

In these cases, he does not become a disbeliever. And,

(d) I will not offer because *salah (prayer)* is not *wajib (obligatory)* on me. And I am not commanded to offer it. In this case, he become a disbeliever.

- If his answer is a clear, "I do not offer the *salah (prayer)* 'then he will not be a disbeliever for these (fore going) reasons.
- A man is reminded to offer the *salah (prayer)*. He asked, "Am I insane that I should offer *salah (prayer)* and add to my duties?" Or, he says:
- "It has been a long time that I have not done something futile," Or,
- "who can fulfil this task after all?" Or,
- "The intelligent should not indulge in such pursuits as cannot be carried on t ill the

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[1] The word tanha in Urdu is alone 'by myself' in Arabic 'it forbids' (indecency). Other words are also so used in dual manner and meaning.

end," or,

- "Other people do it instead me", or,
- "Nothing is gained of fame by offering *salah (prayer),*" Or,
- "Did you get distinction on offering *salah (prayer)*?" or,
- "Why should I offer *salah (prayer)*? My parents are dead," or,
- "It is the same whether one offers *salah (prayer)* or does not offer," or,
- "I have offered *salah (prayer)* for so long that I feel tired," or,
- "*Salah (prayer)* is such a thing that if it is preserved it becomes stale,"
  -all these responses are words of a disbeliever.
- A man advised another to offer *salah (prayer)* and pray, together with him, for redress of their need. He taunted, "I have offered many *salah (prayer)* but could not get anything at all" and showed extreme disrespect for it. He becomes a disbeliever because of it.
- If a sinner addresses the Muslims saying, "Look, what Muslims are!" and points out to the gathering of the sinners, then he becomes a disbeliever.
- If someone says, "How better it is to be among those who do not offer *salah (prayer),*" then because of these words he becomes a disbeliever.
- A man preacned to another saying, "offer *salah (prayer)* that you might savour the taste of worship." He gave a derogatory response, "You should not offer *salah (prayer)* so that you relish the sweetness of not offering it." These words land him in disbelief.
- A slave was recommended to offer *salah (prayer)* but he declined to do so on the plea that the reward for it would go to his master. He becomes a disbeliever on account of that.
- When a man was told that he should offer *salah (prayer),* he said, "Allah has caused me to suffer loss in my property. Now, I shall withhold his rights to cause Him loss." This response too throws him into disbelief.
- One man offers *salah (prayer)* only in the month of Ramadan, saying, "that is enough," or "This will be too much because each *salah (prayer)* in Ramadan is equal to seventy." He becomes a disbeliever because of that.
- If any one deliberately turns away from the qiblah while offering the *salah (prayer)* though happens to be correctly oriented to it, then, according to Imam Abu Hanifah رحمه الله, he becomes a disbeliever (because of his intention). The jurist Abu al-Layth رحمه الله concurs with him.
- If any offers *salah (prayer)* without making ablution or while his clothing is impure then he will become an infidel.
- If any one is accustomed to offer in this manner deliberately then he too becomes a disbeliever.
- If a man cannot determine the direction of the qiblah and he contemplated over it and reasoned out a direction but did not face that direction and faced another side and offered *salah (prayer),* Imam Abu Hanifah رحمه الله said, "I fear for him that disbelief may overtake him, because he turned away from the qiblah. Other scholars, differ on whether he becomes a disbeliever or not. The shams ul ulama (Scholars), Halawi رحمه الله, said, "If he gave up the qiblah ad by way of ridicule faced another direction towards which he offered the *salah (prayer)* then clearly he is a

disbeliever.

- If anyone was offering *salah (prayer)* in the presence of some people and happened to pass wind (or his ablution was nullified in some way) and he felt embarrassed so continued to offer *salah (prayer)* without making fresh ablution, or
- he was close to enemies and stood up and offered *salah (prayer)* though he was not in a pure condition - some scholars rule he will not become a disbeliever because he did not do it to make fun.

  However, if anyone finds himself in such an embarrassing situation then he must not from an intention to offer *salah (prayer)* while he is standing and he must not recite any thing nor must he resolve to make ruku' when he bows and must recite nothing in that posture. In this way, he will not be regarded as a disbeliever in any one's opinion. Some scholars maintain that if a person offers *salah (prayer)* in impure clothing, he does not become an unbeliever.
- If anyone says that while *salah (prayer)* is *fard (compulsory)*, ruku (bowing) and sajdah (prostration_ are not *fard (compulsory)* then he will not become a disbeliever because of that saying because this may refer to the funeral *salah (prayer)* in which ruku' and sajdah are not *fard (compulsory)*. But,
- If any one denies absolutely that ruku' and sajdah are *fard (compulsory)* in all cases then he becomes a disbeliever, and even
- if he rejects the *fard (compulsory)* nature of the second sajdah (in the *salah (prayer)*) then he becomes a disbeliever, because he rejects the consensus and the continuously observed practice.
- If any one says that were the ka'bah not the qiblah but Bayt ul Maqdis was the qiblah, he would continue to face the kabah and offer *salah (prayer)* and not face Bayut ul Maqdis, or,
- he name any other place as qiblah and says, "I would not offer *salah (prayer)* towards it but only towards the ka'bah," or
- "if the Ka'bah was in certain other direction, I would not have returned myself there," or,
- he said that there are two qiblahs - the ka'bah and the Bayt ul Maqdis, - in all these cases, he is a disbeliever.
- Ibrahim ibn Yusuf رحمه الله said that if any one offers *salah (prayer)* merely to be seen by others then he will get no reward for it but sin will be recorded against him. Some others say that he becomes a disbeliever because of that. Yet others say that he earns neither a reward nor a sin and he is as one who has not offered *salah (prayer)*.
- A man went to a disbeliever and neglected *salah (prayer)* of a couple of times. If he did it out of respect for the disbeliever then he becomes a disbeliever and he will not be bound to redeem these *salah (prayer)*, but
- if he did it because of his sinful and corrupt nature then he will not be a disbeliever and will have to redeem the *salah (prayer)* he neglected.
- A man embraced Islam in Dar ul Islam (meaning, Islamic territory) one month later, he was asked about the five time *salah (prayer)* and he said, "I do not know if they are prescribed (*fard (compulsory)*) on me." He will become an disbeliever because of that. But if he resides among neo Muslims, then he will not be a disbeliever.

- If anyone tells a mu'adhdhin when he calls the adhan, "You lie," then he becomes a disbeliever.
- If anyone says on hearing the adhan, "This is the sound of the bell," then he is a disbeliever.
- Someone was reminded that he should pay the zakah (Annual due charity). He replies, "I do not pay zakah (Annual due charity)." In that case, he is a disbeliever. Some ulama (Scholars) say that simply on the basis of this reply he will become a disbeliever. But, others say that he will be a disbeliever on the outward conditions but not on the inward, by his reply in this way. Rather, there should be four possibilities here too, like in *salah (prayer)* so that he will not be a disbeliever in three case but will become a disbeliever in one case.
- If anyone yearns that fasting in Ramadan was not *fard (compulsory)*, the ulama (Scholars) differ on the ruling. But, the correct thing is that it will on the intention of the speaker;
- if he meant that he would not be able to give the rights of the month of Ramadan, then he would not be a disbeliever, but,
- if he says, when the month begins, 'A burdensome month," or "a burdensome visitor has come!" then he will be a disbeliever.
- When the month of Rajab comes and any one says, "After this we shall face disaster," and casts aspersion on the sacred month of Ramadan then he becomes a disbeliever, but,
- if he refers to the arduous nature of fasting on his self, then he does not become a disbeliever.

  The answer to the previous issue is based on the same explanation.
- If any one says that the fasts of Ramadan must and soon, then some scholars say that he becomes disbeliever on saying that. Some others say that he does not become a disbeliever.
- If anyone says, "How many more fasts? I am tired," then this expresses disbelief."
- If anyone says, "Allah has made obedience a punishment for us" and these words are interpreted then he will not be a disbeliever.
- If he says, "If Allah had not made obedience *fard (compulsory)* (obligatory), that would have been better for us," and these words and interpreted by any one then he would not be a disbeliever.
- If anyone says, "*Salah (prayer)* not worthy of me," or,
- "the lawful is not compatible with me," or,
- "why should I offer *salah (prayer)*, I have no wife and children?" or,
- "I have placed *salah (prayer)* on the shelf," -

  then in all these cases he becomes a disbeliever.

(IX)MEANS TO DISBELIEF THAT CONCERN LEARNING & THE LEARNED

- If, for no apparent reason, a person bears hatred for a scholar of religion, then he is likely to become a disbeliever.
- A man commented about one who reconciled (differing) people, "to at look at him is to me like looking swine." Then he is likely to become a disbeliever.
- If any, without reason, calls a scholar or jurist an evil man then too there is likelihood of his becoming a disbeliever.

- He becomes a disbeliever who tells any one, "A donkey's sex organ be in the seat of your knowledge," meaning thereby religious knowledge.
- An ignorant man said about those who acquire knowledge, "what they learn is merely stories and tales," or
- "That is fraud," or
- "I reject learning of causes," - it must be understood that these words are all expressive of disbelief.
- If a man sits on a raised place around people who put to him questions in jest and then begin to throw pillows at him and all laugh heartily, then all of them become disbelievers.
- A man was returning from a gathering of learning. Someone remarked, "You are coming from a pagan house," and this joker becomes a disbeliever.
- If he says, 'What have I to do with places of learning?" or
- "who is capable of doing what the scholars preach?" - then he is a disbeliever in each case.
- If anyone says that learning cannot be put in a vessel or a purse (meaning, a container of food and of money , and both these things are necessary), or,
- 'what shall I do of learning? I want silver in my pocket." - then he becomes a disbeliever.
- If anyone claims to be preoccupied with his family so says sarcastically, "I cannot attend places of learning," thereby ridiculing knowledge, then he is likely to become a disbeliever.
- A scholar jurist was speaking of knowledge of narrating a sound hadith. One of his listeners remarked, "This is nothing" and rejected whatever he said, Or,
- he said, "How will this help? I need money. That rules everyone. Of what use is knowledge?" - these things express disbelief.
- Saying that making mischief is better than sagacity lands one into disbelief
- If a woman whose husband is a scholar remarks, "Curse be upon a husband who is a scholar," then she become a disbeliever.
- If anyone says that the doings of the scholars resemble those of the disbelievers then he will become a disbeliever then he demonstrates their all deeds to be at par in which case he says that truth and falsehood are equal.
- Someone had a dispute with a jurist over a reasoning put forward by the jurist. The man said, "Do not behave like a scholar. You cannot get anything here." There is likelihood of this man falling into disbelief.
- If anyone calls a jurist, "O wise man!" or,
- "O high one!" - then he will not be a disbeliever if he did not intend to belittle religion.
- It is reported that a jurist left his book in a shop. When we passed by it later, the shopkeeper called out, "You have forgotten the saw here." The jurist said, "It is my book in your shop, not a saw." But, he shopkeeper, insisted, "The carpenter cuts wood with the saw and you cut wood with the saw and you cut the necks of people with the book." The jurist complained to shaykh Imam Abu Bakr Muhammad ibn Fadl رحمه الله about it and he passed judgement that the shopkeeper should be executed.
- A man scolded his wife and said, "Obey Allah" and he forbad her from committing

sin. She said, "What do I know of Allah and knowledge. I have placed myself in hell." Because of these words, she become a disbeliever.

- A man was told that those who seek knowledge walk on the wings of the angels. He said, "This (is not so It) in a lie." He become a disbeliever because of it.
- If anyone says that the deduction and reasoning of Imam Abu Hanifah رحمه الله is not correct, then he is a disbeliever. Because he has rejected his deduction outright.
- If anyone says that the bowl of tharid and rice is better then learning then he becomes a disbeliever.
- If he says that the bowl of rice is better from Allah then he will not become a disbeliever, because it could mean 'coming from Allah.' the same interpretation cannot apply to knowledge or learning. [The point is that we must look at the Urdu words which are respectively (علم سے بہتر) and (اللہ سے بہتر) (Allah say bahtar) the words say can mean 'then' as well as 'from' the message cannot be conveyed in English]
- A man said to his enemy, "Come with me on the path of Shari'ah (divine law)." He said, "Bring a policemen. I will come along. I cannot come by force." He will become a disbeliever because he contends with Shari;ah. But,
- If he says, "Come with me to the judge" and the other gives the same answer as the one he gave for Shari'ah (divine law) then he will not be disbeliever.
- If he were to say, "Speaking of Shari'ah (divine law) and excuses to me will not profit anyone." Or,
- They will not go ahead. Or,
- There is a sweet dish of dates for me. What shall I do with Shari'ah (divine law)?" – all these things express disbelief.
- If he says, 'when you had taken silver, where was the judge and Shari'ah (divine law)?" then he becomes a disbeliever. Later day scholars say that if by judge he means the (local judge or) city magistrate then he will not be a disbeliever.
- Some was told about the command of Shari'ah (divine law) on something. He said, "I follow custom, not Shari'ah (divine law)." Then, according to some he becomes a disbeliever.
- A man asked his wife, "what do you say? What is the command of Shari'ah (divine law)?" She said in a raised voice after giving a loud belch, (اینک شرعزا).[1]
  She becomes a disbeliever. And her marriage stands dissolved.
- A man presented a religious edict to his adversary. He rejected it, saying, "Have you brought a pile of edicts?" According to some, he becomes a disbeliever because he rejected the command of Shari'ah (divine law).
- But, if he said nothing about the edict, yet taking it, he put it down on the earth, saying, "Is this Shari'ah (divine law)?" So, he will become a disbeliever.
- A man asked a scholar for an edict about his wife. He replied. "Your wife stands divorced." The man protested "I do not believe in divorce. Mother and children must be at home." He will become a disbeliever because of these words.
- Two men quarrelled. One of them brought a religious edict to the other, who said, "Not like it says in the edit." Or,

[1] She made fun of Shari'ah (divine law) by using its letters individually (شریعہ) in a ridiculous expression.

- "I do not follow it." Then - he will be awarded a ta'zir (punishment)

(X)MEANS TO DISBELIEF THAT CONCERN THE LAWFUL & UNLAWFUL AND THE WORDS OF THE SINNERS & INDECENT

- If anyone believes the lawful to be forbidden and the unlawful to be lawful then he becomes a disbeliever.
- But, if he declares the forbidden to be lawful in order to sell his merchandise or out of ignorance then he will not be a disbeliever. But, the condition applies: the forbidden (or unlawful is exactly (or directly) forbidden (bi'aynihi)[1] and he believes (regards) that to be lawful in which case he will be a disbeliever. But if he unlawful is forbidden for another reason (lighayrihi)[2] and he calls it lawful then he will not be a disbeliever.
- And he will be a disbeliever concerning any thing that is unlawful (بعينه) (biaynihi) and he calls It lawful when its being unlawful is established by categorical evidence or argument, but,
- if its being unlawful is not established by categorical evidence and is proved by Khabar wahid then he will not be disbeliever for regarding it as lawful.
- A man was asked, "would you prefer one lawful thing over two unlawful?" He said, "whichever of the two kinds (lawful or u nlawful), arrives faster." In this case, he is likely to fall into disbelief.
- If he says, "I want property whether lawful or unlawful" then disbelief is feared for him too.
- If he says, "As long as I get the unlawful, I shall not hanker after the lawful then he does not become a disbeliever.
- If anyone gives something unlawful to a poor man with intention to be rewarded for that (by Allah) then he becomes a disbeliever. And,
- if the poor man knows that what he gives is unlawful yet he takes it and prays for the giver who says aameen on his prayer then he too becomes a disbeliever
- A man is told to consume only what is lawful. He retorts, But the unlawful is verydean to me." So, he becomes a disbeliever on that. And,
- if he says in answer, "Bring to me even one person in this world who consumes the lawful then I shall prostrate myself before him." Then too he will become a disbeliever because of that.
- A man was advised to consume the lawful. But he said, "I wish to have the unlawful." He becomes a disbeliever.
- The son of a sinner consumed wine. His relatives came to him and showered money on him. Because of this all of them become disbelievers. Or,
- The relatives did not offer money but merely congratulated the man. In this case too they become infidels.
- If any one asserts that the prohibition of wine is not established by the Quran, then he will become a disbeliever.
- Someone reminded a man who consumed wine that the Quran forbids wine. "Why do you drink it? Why do you not repent?" The alcoholic quipped, "Can one be satiated

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[1] directly as prescribed.

[2] indirectly for other reasons.

with mother's milk He will not become a disbelieved on that , because this is either a question, or an expression of love of wine and milk as being equal in his mind.

- If a man believes that it is lawful to have sexual intercourse with his wife when she is having her menses, then he is a disbeliever. Also,
- he is regarded as an infidel who considers it as permitted to go into the anus of his wife. And,

It is stated in Nawadir from Imam Muhammad رحمه الله that in both cases he will not become a disbeliever. This ruling is stated to be correct.

- A man consumed wine and blurted out, "He who associates with us in this our delight, to him belongs the true delight. And he who is unhappy with this our state and delight - is in great loss." This man is a disbeliever.
- When a man was engaged in drinking wine, he poured forth, "I am showing off that I am a Muslim," or "I make it evident that I am a Muslim." He becomes a disbeliever.
- If an evil and alcoholic man utters "If a drop of wine trickles down, JIbril will pick it up with his feet," then he becomes a disbeliever.
- Someone rebuked a sinner, "you begin every morning by displeasing Allah and His creatures." He said, "I do well," this man becomes a disbeliever.
- A man says about sins that it is a religion. He becomes disbeliever because of that. This is as written in al-Muheet. However, it is stated in Tajnees Natiqi that the correct thing is that he will not become a disbeliever.
- **JEST WITH TASBIH & TAHLIL:** A man says (سبحان الله) subhan Allah (Allah is without blemish). Another remarks, "you have extinguished the light of subhan Allah," or
- "you have ripped open its hide" then - they become disbelievers
- Someone said a man that he should say (لا اله الا الله) (There is no God but Allah). He said, "I shall not say so." Some scholars say that he becomes disbeliever. Other say that if he means, "I shall not say so at your command, then he does not become a disbeliever. Yet other say that he will become a disbeliever in any case.
- If he asks, "What could you achieve by reciting this Kalimah (لا اله الا الله) that I should recite it?" then he will become a disbeliever.
- A king sneezed. One of those around him said (يرحمك الله) (may Allah have mercy on you!) Another man rebuked him, "Do not say so for the king." This man who rebuked him becomes a disbeliever.

(XI)MEANS OF DISBELIEF THAT CONCERN THE LAST DAY & RELATED MATTERS

- Anyone who denies the fact of the Last Day, the day of resurrection, paradise, hell, the scales. The sirat (bridge) and the record of deeds is a disbeliever.
- He who denies resurrection after death is a disbeliever.
- He who says that he does not know whether the Jews and the Christians would be punished in hell fire on being resurrected or not becomes a disbeliever.
- He also becomes a disbeliever who rejects that the dwellers of paradise will have a vision of Allah, or
- he denies that the dead would be punished in the grave, or
- he denies that mankind would be gathered for reckoning, - in All these cases he

becomes a disbeliever, but,

- If he denies the gathering and reckoning of other creatures then he wil not be disbeliever.
- If he says that reward and punishment applies only to the soul then too he does not become a disbeliever.
- A man preached to another that sins should not be committed otherwise reckoning in the other world would be very stiff. The other retort ed, "Who knows about the other world?"
- A debtor was warned by his creditor, "If you do not repay your debt in this world, I shall get it from you on the day of resurrection." He asked, "Of course, will there be a day of resurrection?" If he means to make fun of the day of resurrection, then he will be a disbeliever.
- A man wreaked tremendous oppression on another. The wronged one pleaded, "There finally will be of resurrection, then he will be disbeliever.
- A man wreaked tremendous oppression on another. The wronged one pleaded, "There finally will be the day of resurrection. Do fear its coming." The cruel man joked "A certain donkey will be there." This oppressor is a disbeliever.
- A creditor reminded his debtor to repay him in this world otherwise there would not be any money in the next world (but deeds). The debtor said, "Okey give me ten rupees more. You may take it back from me here or I will repay you there." He becomes a disbeliever because of that.
- If someone says, "What have I to do with the gathering (day)?" or
- "I am not afraid of the day of resurrection." - then he becomes a disbeliever in either case.
- A man said to his enemy. "I shall avenge myself on you in the hereafter." He retorted, "How will you find me in the huge crowd?" The scholars defer on the verdict of disbelief on this man and the jurist Abu Layth رحمه الله ruled that he does a not become a disbeliever.
- Someone commented that everything in this world must be good. Whatever happens here will happen (as final). He becomes a disbeliever.
- A man was advised to abstain from the worldly things keeping in view the hereafter. He remarked, "who would forsake that which is accessible (and in hand) for the sake of what is promised and unseen?" He becomes a disbeliever.
- Someone said that if any one is foolish in this world then he will be like one whose bag has a big hole, meaning that he will be useless. Imam Abu Bakr Muhammad ibn Fadl رحمه الله said that if he means to make fun of the hereafter then it spell disbelief.
- A man said to another, "I shall go with you to hell but I cannot come inside." Then he becomes a disbeliever.
- If someone says, "unless you bring something for the ridwan (keeper) of paradise, he will not open the gate." He becomes a disbeliever.
- A man said to those who enjoin piety, "what is the noise that you create?" If he means to reject, then there is likelihood that he becomes a disbeliever.
- Someone instructed a man to go to certain house and enjoin piety. He asked, "what has he done to me?' or, "Why should I hurt him?" or "I am by myself. I have no concern with this futile business." These are all words of disbelief.

- If a man condoles with another and says, "what is last through his life, may you find an increase in yourself." This is very likely to land him in disbelief, Or,
- "May you get an increase." Then, this is ignorance and a mistake. Or,
- "The lifespan of that person decreased and it come to you." This too is ignorance. Or,
- "If he had died, he has entrusted his life to you." This is disbelief.
- A man was ill. When he recovered, someone else remarked, "That donkey is sent again." This is also disbelief.
- A man fell ill and his sickness grew worse and prolonged. The sick man was fed up and said to Allah, "Give me death whether on Islam or on disbelief." This too is a step to disbelief.

(XII)MEANS TO DISBELIEF THAT CONCERN INVITATION TO DISBELIEF & APOSTACY

- If anyone urges another to recite the expression of disbelief, he becomes a disbeliever himself, even if it is done in play and jest.
- If a man incites another's wife to turn apostate and separate from her husband then he becomes a disbeliever. This is the verdict of Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله.
- A man instructed another that he should become a disbeliever. He himself become a disbeliever whether the one who is instructed follows his instruction or not.
- Imam Abu Layth رحمه الله said that the moment any one gives another advice to become a disbeliever or express disbelief, he himself becomes on infidel.
- Similarly, when he urges anyone to become an apostate, he himself becomes a disbeliever.
- Imam Muhammad رحمه الله said that a person was compelled to utter the expression of disbelief under threat of life or severance of limbs. There can be a few possibilities for that:

(a) He uttered words of disbelief but was a believer at heart and there was not even a semblance of disbelief in his mind. So, he will neither be judged to be a disbeliever nor be one in Allah's Sight.

(b) He gives false information of his disbelief in the past and had no intention to become a disbeliever for always. In this case, he will be judged in law to have adopted disbelief and the judge will separate him and his wife.

(c) He says that while expressing disbelief he decided to give false information of disbelief in the past but had never had such in intention previously. Rather, did have that intention in future. In this case, he will be a disbeliever in Allah's sight and in the law of the land too.

- A man was compelled to offer *salah (prayer)* facing the cross. So, he did that. There can be three possibilities of that.

(a) If he affirms that though he was compelled to offer *salah (prayer)* facing the cross he had not an inkling of conviction for that, then he will not be a disbeliever in law and between himself and Allah.

(b) If he had resolved to offer *salah (prayer)* for Allah's sake and not for the cross, in this cast too, he will not be a disbeliever.

(c) If he thought of offering *salah (prayer)* for Allah's sake but he gave that up and offered *salah (prayer)* for the cross, then he is a disbeliever in law and between himself and Allah.

- If a Muslim is asked to prostrate himself before a king then it is better for him not to make the prostration, even if threatened.
- A man uttered the expression of disbelief with the tongue deliberately but had no conviction of disbelief. Some people say that he is not a disbeliever, but some others say that he is a disbeliever, and this latter is correct.
- Someone spoke.the words of disbelief without knowing that it was an expression of disbelief but he had spoken them voluntarily, then all the scholars rule unanimously that he is a disbeliever. Ignorance will not count as an excuse. However, some people do say that he will not become a disbeliever.
- A man, who jests or blabbers non-serious words, utters to show-off and have himself praised, words of disbelief. He then becomes a disbeliever in the view of all scholars though he may not have a conviction of that.
- Someone uttered an expression of disbelief by mistake. He intended to say something else but happened to utter the wrong words (by a slip of tongue). He will not become a disbeliever.
- If a Muslim puts on the cap of the Majusis (Magians) then he becomes a disbeliever. However, if he does it to protect himself from heat or cold then he will not become a disbeliever.
- A Muslim becomes a disbeliever if he wears the zunnar unless he puts it on for espionage during warfare. (zunnar is a thread that Hindus wear.)
- If someone says, "Better then what you do is one who disbelieves." And he means to regard disbelief as better, then he becomes a disbeliever. But, some scholars, Abu Layth رحمه الله, among them, maintain that merely saying so makes one a disbeliever whatever his internal intention.
- If a Muslim emulates the Majusis in what they do on their Nawruz then he becomes a disbeliever.
- If he buys on Wawruz what he never buys and this thing is bought specifically to celebrate Nawruz then he becomes a disbeliever. But he will not become a disbeliever on buying eatables and necessities of life.
- If a Muslim gives some gift to the polytheists on this day as a mark of respect for it, even an ordinary gift, then he becomes a disbeliever.
- If he accepts their invitation to their custom of mundan of their children then he will not become a disbeliever.
- If anyone regards the traditions and affairs of the disbelievers as good then he becomes a disbeliever himself. For example, if he praises the custom of the Majusis of not speaking at meals or of not lying down with one's wife when she menstruates then he becomes a disbeliever.
- If a Muslim slaughters an animal when a man dons garments on being honoured then he becomes a dibeliever.
- If a Muslim slaughterers an animal when a man dons garments on being honoured then he becomes a disbeliever, and
- The sacrifice is regarded as carrion which it is not allowed to eat.
- It is an act of disbelief to slaughter an animal in honour of any one other then Allah and also
- in honour of the warriors and pilgrims on their return. (slaughtering an animal on

that occasion is an act of disbelief.)

- An animal is let loose in the name of a false deity and is assigned the name of the deity to make it well-known. For example after some pious man's name or anyone other than Allah. These things are acts of disbelief.
- Similarly slaughtering animals at graves of pious men or at banks of rivers, or making offerings to gods and goddesses are all acts of disbelief.
- Animals slaughtered in this way fall in the category of carrion which one is not allowed to eat. It does not make any difference whether bismillah was recited at the time of slaughter or not In either case it is unlawful to eat it. If anything is devoted to other than Allah then it is no use reciting bismillah. This or the like of this, is written in various books like Tanveer ul Absar, Durr Mukhtar, etc.
- Some of these books say that one who slaughters animals set free in names for others than Allah is a disbeliever. Also, such animals are forbidden and unlawful. Among the ulama (Scholars) who have said so are Abu Hasas Kabir Abu Ali Daqqaq رحمه الله Abdullah Katib, رحمه الله, Abdul Wahid رحمه الله, Abu al Hasan Nawwawi رحمه الله etc. They have classified the verdict as correct.

  It is stated in Tafsir Nayshapuri that the ulama (Scholars) agree that if a Muslim slaughters an animal to gain nearness to anyone other than Allah and to honour him then he is an apostate. The same command applies to his slaughter as to the slaughter of an apostate.
- According to a sahih hadith, he who slaughters an animal to gain nearness to anyone other than Allah is accursed. This is as in Mishkat.[1]
- Shah Abdul Aziz Muhadith Dhalawi رحمه الله has explained in his Tafsir Azizi against the verse:

وَمَا أُهِلَّ لِغَيْرِ اللَّهِ

{and that over which a name other than Allah's is invoke} (2: 23)

He writes that such animal is worse than a swine and a carrion. The tafsir may be seen for an exhaustive commentary.

- A woman fastened a rope round her waist and said, "This is zunnar." She becomes a disbeliever.
- A man said that better then treachery is disbelief. Most ulama (Scholars) say that he becomes a disbeliever. Abu al Qasim Sighar رحمه الله ruled accordingly.
- A man beat a woman who exclaimed, "You are not a Muslim." He said, "Yes, I am not a Muslim." He becomes a disbeliever because of that.
- Someone asked another, "Are you not a Muslim?" He said, "No," so he becomes an infidel.
- A woman asked her husband, "Do you have no religious integrity and sense of honour of a Muslim that you wish me to mingle with men?" He said, "Yes I do not possess religious integrity and Islamic sense of honour." He becomes a non-Muslim.
- A man called his wife, "O Jewess!" or "O Majusi!" or "O disbeliever!" She responded, "I am like that." Or, "If I am like that, divorced me." Or, "If I was not like that, how would I live with you?" Or, "...not live with you?" Or, "If I was not

[1] Mishkat ul Hasabih # 4070, Muslim # 45-1978, Nasa'i # 4422

that I would not have had sexual intercourse with you." Or, "....you would not have kept me with you." - then because of these words, she become a disbeliever.

- If, instead of those words, she had responded, "If I am like that, Do not keep me with you," then she would not be a disbeliever.
- If a woman calls her husband, "O disbeliever!" or "O Jew," or, "O Majusi," He says in reply. If that were not so, I would not have kept you with me," then he becomes a disbeliever because of that. But,
- if he says, "In that case, do not live with me, then he will not be a disbeliever.
- If someone is called a disbeliever Jew and he says, "I am like that. Do not live with me." or "If I was not as you say, I would not have lived with you," or he said something like that, then he becomes a disbeliever.
- A man decided to do something. His wife said, "If you do it, you will become a disbeliever." But, he went ahead and did what he had decided to do, disregarding her wife's imprecation. So he does not become a disbeliever because of that.
- A man addressed his wife with the words, "O disbeliever!" She retorted, "Not I, but you!" Or,
- A woman called her husband, "O disbeliever!" He said, "Not I you!" - then, this will not separation between them.
- If a stranger man is called, "O disbeliever!" Or,
- a stranger woman, "O disbeliever!" - and, the addressee gave no response, Or,
- a husband said to his wife, "O disbeliever! And she did not reply, or,
- a wife called her husband, "O disbeliever! and he did not reply, - then Abu Bakr A'mash Balkhi رحمه الله said that the one who addresses in this manner becomes a disbeliever. Bur, other scholars of Balkh say that he (or she) does not become an infidel. The correct answer is that if the addressors merely meant to call the addressee as bad then they do not become disbelievers. But, if they are convinced that the (addressee) Muslim is a disbeliever and call him (or her) "O disbeliever," then they will become disbelievers because of that.
- If a woman calls her child a disbelieving child then it does not make any one a disbeliever. But, some do say that it is disbelief.
- If a man calls his child a disbeliever then he too is not a disbeliever.
- If anyone calls one's animal, "O disbeliever!" then no one becomes a disbeliever.
- If a man calls a Muslim, "O disbeliever!" "O Jew!" or "O Majusi!" and the Muslim responds with labyak (here am I), then he becomes a disbeliever. But,
- if he says, "I was fearful lest I become a disbeliever" then he will not be a disbeliever.
- If a man says to another, "You caused me so much trouble that I wished I should become a disbeliever," then he will be a disbeliever.
- Someone remarked, "This is not a time to remain a Muslim. Rather it is a time of disbelief." Some people said that he becomes a disbeliever, but the authority of al-Muhit wrote that he does not become a disbeliever.
- A Majusi and a Muslim were together at one place. Someone called the Majusi, "O Majusi!" If the Muslim presumes that he calls him and responds then he will not become a disbeliever provided both of them were occupied in an assignment of the one who calls. Or,
- if they were occupied in different assignment, then it is feared that he might be

involved in disbelief.

- If a Muslim says, "I am an apostate," then he becomes a disbeliever, but
- if he says that he did not know that one become disbeliever by those words, then he will not be excused.
- A man said something which his listeners took to be words of disbelief though it was no such thing. However, they insisted that he had become a disbeliever and a separation had taken place between him and his wife because of that. He rebounded on them with, "A disbeliever, I have become! My wife stands divorced!" When he speaks thus he does bocome a disbeliever and a separation does take place between him and his wife.
- A man said, "I am Fir'awn" (the Pharoah), or "I am Iblis" (the devil). He becomes a disbeliever because of that saying.
- Someone advised an evil man to mend his ways and encouraged him to repent. But, the evil man taunt ed him, "I put wine on all the heads under these turbans." So, he becomes a disbeliever.
- A woman says to her husband, "It is better to become a disbeliever than to live with you/" She becomes a disbeliever because of that.
- Another woman vowed, "If I do such a thing, I am a disbeliever." Abu Bakr Muhammad ibn Fadl رحمه الله said, "She becomes a disbeliever on saying that and her marriage stands revoked." But, Qadi Ali Sa'di رحمه الله said, "These words are words of a vow, not of disbelief."
- A woman says to her husband, "If you oppress me after this," or
- "If you do not buy that for me, then I shall become a disbeliever." She becomes an infidel the moment she speaks those words.
- A man said by way of an example, "I was a Majusi, but I became a Muslim." He merely spoke these words without any conviction whatsoever. In spite of that he becomes a disbeliever
- If a Muslim makes a prostration of greeting before someone, then he will not become a disbeliever because of that.
- A man said to another, "May Allah seize from you your faith." He said, "Aameen!" On that, both of them will become disbelievers.
- A man caused difficulty to another man who pleaded, "Do not trouble me I am a Muslim. The trouble maker exclaimed "whatever you be; A Muslim or a disbeliever!" On this, the trouble maker becomes a disbeliever. Or, he said,
- "Even if you become a disbeliever, I lose nothing." Even in this case, he becomes a disbeliever.
- An infidel embraced Islam. So people presented to him gifts. One of the Muslims ejaculated. "would that I was a disbeliever and had embraced Islam! People would have given me gifts." Or,
- he said nothing but hoped in his heart that this would have happened, - in either case he becomes a disbeliever.
- A man yearned that Allah had not forbidden wine. He does not become a disbeliever because of that.
- If anyone wishes that Allah had not forbidden oppression and adultery, or unjust killing and bloodshed, then he becomes a disbeliever because of this wish. The

reason is that these things have never been lawful through his first wish is not impossible while his second wish is impossible. (The second four things oppression, adultery, killing and bloodshed have never been lawful in any Shari'ah (divine law))

- If anyone wishes that a brother and sister marriage was not unlawful then he does not become a disbeliever because it is not impossible and was lawful in the beginning.
- In short, if any thing had been lawful at any time and was made unlawful later then (it is not impossible and) hoping for it to become lawful is not a means to disbelief.
- A Muslim man saw a beautiful Christian woman and wished, "How I wish I was a Christian! I would have married her." He becomes a disbeliever.
- A man requested another to help him in his rightful, just cause. The other asked, "Does anyone help achieve a night cause? Rather, I will help you in an unjust, wrong cause." Because of this he becomes a disbeliever.
- If anyone claims, "I have created this tree," he does not become a disbeliever, because he will be presumed to have referred to planting the tree. But,
- If he means to have created it in the true sense of the word then he will become a disbeliever.
- Someone boasted, "As long as I have arms, I will have no problem, earning my livelihood." Some scholars say that he becomes an infidel. Other say that he qualifies for disbelief.
- If anyone calls sufiosm an unfortunate thing then it is a very bad utterance.
- A man observed a circle round the moon and predicted rain fall and he meant to know the unseen. So, he becomes a disbeliever.
- An astrologer said to a man, "your wife is pregnant. He believed him and so becomes a disbeliever.
- A man heard an owl and said, "The patient will die." Or, "A calamity will befall," or,
- He heard a crow and said, "A traveller is about to arrive," then - the scholars differ on whether he is disbeliever or not.
- Someone uttered what is not proper to say. Another man reminded him, "Why do you say such things? These words will make you a disbeliever." He said, "what may I do? If I have to become a disbeliever in that way, : I shall become one." So, he is an infidel.
- If someone recites (ز) zaa instead of (ض) daad (the letters of the Arabic alphabet), or
- he recites (أصحاب النّار) (People of the fire) instead of (أصحاب الجنّة) (people of paradise), - then such a man cannot be retained as an imam, and,
- if anyone does not becomes a disbeliever.
- If any one takes an oath, By your life." "By my life," or any such oath, then he is likely to full into disbelief.
- Someone said, "Allah gives sustenance but He wants the creatures to work," some scholars say that such speech is polytheism.
- A man said, "I am relieved of reward and punishment." He will become a disbeliever because of that.
- A man asserts that he would do whatever another would ask him to do, even an act of disbelief. He will become a disbeliever because of that.
- If anyone says, "I am fed up of being a Muslim." He becomes a disbeliever.

- The caliph Mamun Rashid asked a jurist what should be done to a man who had killed a weaver. The jurist said t hat ta'zir (discretionary punishment) was *wajib (obligatory)*, but Ma'mun ordered that the jurist should be beaten. So, he was beaten till he died. Ma'mun explained that the jurist had made fun of Shari'ah (divine law) which amounted to disbelief.
- A beggar had a black blanket on his shoulders. Someone called him Muddaththir. This is disbelief. (The reason is that 'one with the black blanket or robe' is the appellation of the prophet صلى الله عليه وسلم and Muddaththir is one of his name صلى الله عليه وسلم
- If anyone calls an unjust king 'just then he is a disbeliever, but some authorities say that he is not a disbeliever.
- If anyone calls an oppressor, "O God!" then he is a disbeliever.
- If he calls him, "O baar khuda" (O great god) then most scholars say that he will not become a disbeliever.
- A scholar named sighar was asked about the Khatibs who deliver the sermons on Friday from the pulpits and refer to the kings as; the great just (king), the great king of kings, master of the necks of the people, king of the land of Allah, king of the countries of Allah, or mu'in Khalifah Allah (helper of Allah's caliphs). It is allowed to refer to kings with these titles in the sermon? He said, "It is not allowed. Some of these words express disbelief and some are sinful and lies. The words shah-in shah (King of kings) without the qualification 'great' is specifically for Allah as one of his names and attributes and it is not allowed to qualify it with an attributes of the creatures. And the words Maalik riqab ul Umam (master of the necks of the people is clearly a lie when a king is addressed as such. So it is with the title 'king of the land of Allah or such others when applied to a king. That, too, is a lie.
- Imam Abu Mansur said that if any one kisses the land in front of someone or bows down before him or bows his head, then he does not become a disbeliever. The reasons is that he does it out of respect and not to worship him. Other scholars say that it is a grave sin to prostrate oneself before tyrants or dictators. Some scholars say, indeed, that one who does so becomes a disbeliever. Some others say that if he intends by that to worship him then he becomes a disbeliever but if he intends to respect and honour him then he will not be a disbeliever but what he does is forbidden. And, if he has no intention at all, then, too, most say that he becomes a disbeliever.
- To kiss the earth is tantamount to prostration though placing ones forehead or cheeks on the earth is a lighter crime.
- If anyone believes that Kharaj (homage revenue) belongs to the king then it is disbelief.
- If any one teats another badly and he says that all the trouble emanated from him and Allah has so say in it then this is disbelief.
- If anyone is awarded a king's robe and he makes an offering while putting it one to please the king then he becomes a disbeliever. The slaughtered animal will be regarded as carrion which it is not allowed to eat.
- In some places, the custom of the Hindus is observed. When a child get small, women name a stone by its local name cheechak and begin to worship it expecting it to heal their child of small pox. They have the conviction that their child would

recover in this manner. This is a form of disbelief and the woman who observe it are disbelievers. If their husbands approve it, then they too are infidels.

- Similarly, it is an act of disbelief to go to the banks of a river and worship its water and to slaughter an animal there. The animal is as disallowed as carrion is. Its flesh in forbidden.
- So, it is disbelief to keep a picture in the house and to worship it as the fire-worshippers do.
- When a child is born, a chart is drawn with cinnabar and oil is poured into it. Then it is worshipped in the name of bhuwani idol (Or an outline is drawn on the where after it is worshipped as bhuwani idol)
- Similarly, other such doings are polytheistic customs and liable to disbelief. The woman who practice them are all disbelievers and the marriage of each of them stands annulled.
- If anyone says that in the present age, you cannot survive unless you cheat and speak lies, or,
- you cannot earn a living unless you resort to falsehood in buying and selling, or,
- when advised not to cheat and lie they put forward the excuse that these things cannot be avoided.

  - these words make the speaker a disbeliever.
- If a man is advised not to lie and he says in answer, "This is more correct then the Kalimah (لاالہ الااللہ محمد رسول اللہ) then he becomes a disbeliever.
- If anyone becomes angry and another person says, "It is better to be a disbeliever than to fly into a rage," then this adviser becomes a disbeliever.
- If a man speaks something that is not proper and another terminal him to be careful lest he fall into disbelief and he is tenacious. "If I fall into disbelief, what is it to you," then he becomes a disbeliever.
- If anyone gets an evil thought that could lead to disbelief and he thinks bad of it as he brings it to his tongue then it is a sign of faith, but
- if he brings it to his tongue with intention of disbelief then he becomes a disbeliever forthwith even if he adopts disbelief after one hundred years.
- If any one brings words of disbelief to his tongue willingly though his heart is firm with faith then he becomes a disbeliever (nevertheless). He will not remain a believer (nevertheless). He will not remains a believer in Allah's sight.
- If anyone utter forgetfully such words as are not liable to lead him to disbelief (but are wrong) then he remains a believer as he was and he need not make a repentance nor reaffirm his marriage ties.

A GENERAL CRITERION

If a person says or does something in which there are many responsibilities of disbelief and one in which disbelief is not possible, then the jurist is bound to learn towards this one that does not necessitate disbelief. But, if the person clearly chooses the possibility that leads to disbelief then the jurist does not have any option to resort to interpretation. If, however, his intention is based on the aspect that does not make a disbeliever, then he is a Muslim. And if, anyway, he chooses what leads to disbelief then no edict will benefit him. He will be instructed to make a repentance and revert from the wrong course that he has adopted and he must remarry his wife.

SUPPLICATION: It is proper for a Muslim to make his supplication every day, morning and evening. Insha Allah, he will be safe from every aspect of disbelief because this is what the prophet صلى الله عليه وسلم has said, (He is as-Sadiq and al Masduq – the truthful whom people have confirmed as such.)

The supplication is:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا وَاَنَا اَعْلَمُ بِهٖ وَ اَسْتَغْفِرُكَ لِمَا لَا اَعْلَمُ بِهٖ

(O Allah, I seek refuge in you from that I should associate anything with you while I know it. And I seek forgiveness for that which I do not know).

Praise belongs to Allah, we have completed the discourse on the means of disbelief that we reproduced from Alamgiri.

SECTION I اَلْفَصْلُ الْاَوَّلُ

APOSTATE IS PUT TO DEATH

(٣٥٣٣) عَنْ عِكْرِمَةَ قَالَ اُتِيَ عَلِيٌّ بِزَنَادِقَةٍ فَاَحْرَقَهُمْ فَبَلَغَ ذٰلِكَ ابْنَ عَبَّاسٍ فَقَالَ لَوْ كُنْتُ اَنَا لَمْ اُحْرِقْهُمْ لِنَهْيِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُعَذِّبُوْا بِعَذَابِ اللّٰهِ وَلَقَتَلْتُهُمْ لِقَوْلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ بَدَّلَ دِيْنَهٗ فَاقْتُلُوْهُ۔ (رواه البخارى)

3533. Sayyiduna Ikrimah رضى الله عنه narrated that some Zindiqs were brought to (Sayyiduna) Ali رضى الله عنه who had them burned. This news was conveyed to (Sayyiduna) Ibn Abbas رضى الله عنه who said, "Were I there, I would not have burned them because of the prohibition of Allah's Messenger صلى الله عليه وسلم, 'Do not inflict anyone with the punishment of Allah' (like consigning anyone to the fire). Rather, I would have killed them because of the saying of Allah's Messenger صلى الله عليه وسلم, "Those who change their religion, kill them.'"[1]

COMMENTARY: In reality, the zindiqs were a section of the Majusis who follow the book zand of Zardasht Majus as corrupted. However, in common parlance, every one who has apostated from his religion is called a zindiq (an atheist or a hertic, too).

In this hadith, too, the zindiq are those people apostated from Islam. Some ulama (Scholars) say that they were some of the followers of Abdullah ibn Sabsa. They pretended to be Muslims in order to create mischief and disorder in Islam and to mislead the Muslims. They claimed that Sayyiduna Ali رضى الله عنه was divine. Hence, he had all of them arrested and demanded of them that they should repent and refrain from creating mischief. But, they did not submit.

Sayyiduna Ali رضى الله عنه then had a large pit dug and had a fire kindled in it. Then he had them cast into the pit of fire.

It is reported that when Sayyiduna Ali رضى الله عنه learnt of the statement of Sayyiduna Ibn Abbas رضى الله عنه he confirmed, "indeed Ibn Abbas has spoken the truth."

This means that Sayyiduna Ali رضى الله عنه had used his ijtihad (discretion) and there was wisdom in having all of them burnt. He wanted that to serve as a warning to other people

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[1] Bukhari # 6922, Tirmidhi # 1458, Abu Dawud # 4351, Nasa'i # 4059, Ibn Majah # 2535, Musnad Ahmad 1-217.

to refrain from such mischievous activities.

DO NOT INFLICT PUNISHMENT OF BURNING

(٣٥٣٤) وَعَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ النَّارَ لَا يُعَذِّبُ بِهَا إِلَّا اللّٰهُ۔

(رواه البخاری)

3534. Sayyiduna Abdullah ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said "The fire! No one punishes with it, but Allah."[1]

(It is not fitting for any man to punish another for a crime whatever kind it be with fire).

THE KHAWARIJ PIN POINTED

(٣٥٣٥) وَعَنْ عَلِيٍّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ سَيَخْرُجُ قَوْمٌ فِيْ اٰخِرِ الزَّمَانِ حُدَّاثُ الْاَسْنَانِ سُفَهَاءُ الْاَحْلَامِ يَقُوْلُوْنَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ لَا يُجَاوِزُ اِيْمَانُهُمْ حَنَاجِرَهُمْ يَمْرُقُوْنَ مِنَ الدِّيْنِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ فَاَيْنَمَا لَقِيْتُمُوْهُمْ فَاقْتُلُوْهُمْ فَاِنَّ فِيْ قَتْلِهِمْ اَجْرًا لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ۔ (متفق علیه)

3535. Sayyiduna Ali رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "Towards the end of this age, a people will arise who will be young but foolish. They will speak good words of the people with their tongues but faith will not go past their throats. (This means that their *salah (prayer)* will not be accepted.) They will exit from religion (meaning, obedience to the ruler and the ulama (Scholars)) as an arrow gets past the game. So wherever you come across them, kill them, for a reward for killing them awaits on the day of resurrection those who kill them."[2]

COMMENTARY: They will speak good words of the people like the Quran. The Mishkah has it as translated (من خیر قول البریه) but the Masabih has that they will speak words of the good people (من قول خیر البریه) like the ahadith of Allah's Messenger صلی الله علیه وسلم. The ulama (Scholars) say that the construction of the sentence as in the Mishkah is more correct because the ahadith say that the Khawarij will recite the verses of the Quran and give them their own wrong meaning to uphold their own false beliefs.

These people will get away from the obedience to the Imam (religious leader) and true scholars instantly without learning anything from them just as an arrow shoots past spotless. Teebi رحمه الله said that the similitude of these people, when they enter religion and withdraw from it, is like the arrow that strikes a game from one side and withdraws from the other without receiving anything from its blood or flesh. They receive no influence of religion at all. They are disobedient to the ruler and the state and they do not hesitate to pick up arms against the people. The emerged first in the time of Sayyiduna Ali رضی الله عنه and he annihilated most of them.

RULING OF ULAMA (SCHOLARS) ABOUT THE KHAWARIJ: Khattabi رحمه الله said that the ulama (Scholars) of this *ummah* agree that the community of the Khawarij are misled but, in spite of that, they are one of the sects of the Muslims. Hence, intermarriage is

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[1] Bukhari # 2954.

[2] Bukhari # 6930, Muslim # 154-1066, Abu Dawud # 4767, Musnad Ahmad 1-131.

allowed with them, it is proper to eat animals slaughtered by them and their testimony is acceptable. It is reported that Sayyiduna Ali رضى الله عنه was asked whether they are disbelievers. He said, "Indeed, they have fled to us from disbelief. How then may we call them disbelievers?" He was then asked, "Are they hypocrites?" He said, "A hypocrite remembers Allah but a little. So, we cannot call them hypocrites too," Then he was asked, "After all, what are they?" Sayyiduna Ali رضى الله عنه said, "They are a sect of the Muslims who have succumbed to error and mischief. They have turned blind and dumb."
In short, the Khawarij are a sect of the Muslims. They have gone astray. Their fundamental belief is that a person becomes an infidel not only by committing a major sin but also when he perpetrates a minor sin.

PROPHET صلى الله عليه وسلم HAD FORETOLD THE COMING OF KHAWARIJ

(٣٥٣٦) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكُوْنُ اُمَّتِيْ فِرْقَتَيْنِ فَيَخْرُجُ مِنْ بَيْنِهِمَا مَارِقَةٌ يَلِيْ قَتْلَهُمْ اَوْلَاهُمْ بِالْحَقِّ۔ (رواه مسلم)

3536. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "My *ummah* will divide (soon) into two groups. From among them such a (third) group will arise as will secede (from obedience and truth). They (of the two groups) who are nearest to the truth will assume the responsibility to eliminate them."[1]

COMMENTARY: One of the two groups are supporters of Sayyiduna Ali رضى الله عنه and the second of Sayyiduna Mu'awiyah رضى الله عنه. A third emerged from them. They are called the Khawarij. Sayyiduna Ali رضى الله عنه was the nearest to the truth and he shouldred responsibility to annihilate them and to nip their mischief in the bud.

MUSLIM KILLING A MUSLIM IS NEAR DISBELIEF

(٣٥٣٧) وَعَنْ جَرِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حَجَّةِ الْوَدَاعِ لَا تَرْجِعُنَّ بَعْدِيْ كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ۔ (متفق عليه)

3537. Sayyiduna Jareer narrated that Allah's Messenger صلى الله عليه وسلم said during the Farewell Pilgrimage (known as Hajj (pilgrimage)atul wada), "Beware! Do not revert to disbelief after me, "striking off each other's neck."[2]

COMMENTARY: Perhaps someone had asked, "How could one revert to disbelief?" So, the prophet صلى الله عليه وسلم said, "By striking each other's necks" This crime resembles what the disbelievers do and it takes one near to disbelief.

(٣٥٣٨) وَعَنْ اَبِيْ بَكْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا الْتَقَى الْمُسْلِمَانِ حَمَلَ اَحَدُهُمَا عَلٰى اَخِيْهِ السَّلَاحَ فَهُمَا فِيْ جُرُفِ جَهَنَّمَ فَاِذَا قَتَلَ اَحَدُهُمَا صَاحِبَهٗ دَخَلَاهَا جَمِيْعًا وَفِيْ رِوَايَةٍ عَنْهُ قَالَ اِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُوْلُ فِي النَّارِ قُلْتُ هٰذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُوْلِ قَالَ اِنَّهٗ كَانَ

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[1] Muslim # 151-1064, Musnad Ahmad 3-32.

[2] Bukhari # 7080, Muslim # 118-65, Tirmidhi # 2193, Abu Dawud # 4686, Nasa'i # 4131, Ibn Majah # 3942, Darimi # 1921, Musnad Ahmad 4-366.

حَرِيْصًا عَلٰى قَتْلِ صَاحِبِهٖ (متفق عليه)

3538. Sayyiduna Abu Bakrah رضی الله عنه narrated that the Prophet صلى الله عليه وسلم said, "When two Muslims met and (in such a way that) one of them raises arms against his (Muslim) brother, they both come to the border of hell. Then, if one of them kill the other, both of them will enter it."

According to another version from him, he narrated that the Prophet صلى الله عليه وسلم said: "When two Muslims meet one another with their swords, the killer and the killed will go to hell." He asked, "This one is the killer (and one understands why he goes to hell) but what causes the one killed (to go to hell)?" He said, "He too was as keen to kill his companion[1] (through he did not succeed).

COMMENTARY: The ulama (Scholars) say that both of them will be sent to hell when neither of them is justified. If one of them is right then only the unjust will be consigned to hell. It applies only if murder is premeditated and is not omitted in confusion.

The words, "He too was keen to kill his companion," show, as Ibn Malik رضی الله عنه says, that even intention to commit an unlawful thing makes one liable to reckoning. However, if one of them had merely defended himself and did not have any intention to kill the other, then he will not be questioned because Shari'ah (divine law) permit defensive measure.

FATE OF APOSTATES & BANDITS

(٣٥٣٩) وَعَنْ اَنَسٍ قَالَ قَدِمَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَفَرٌ مِنْ عُكْلٍ فَاَسْلَمُوْا فَاجْتَوَوُا الْمَدِيْنَةَ فَاَمَرَهُمْ اَنْ يَّاتُوْ اِبِلَ الصَّدَقَةِ فَيَشْرَبُوْامِنْ اَبْوَالِهَاوَاَلْبَانِهَا فَفَعَلُوْا فَصَحُّوْا فَارْتَدُّوْاوَقَتَلُوْا رُعَاتَهَا وَاسْتَاقُوا الْاِبِلَ فَبَعَثَ فِيْ اٰثَارِهِمْ فَاُتِيَ بِهِمْ فَقَطَعَ اَيْدِيَهِمْ وَاَرْجُلَهُمْ وَسَمَلَ اَعْيُنَهُمْ ثُمَّ لَمْ يَحْسِمْهُمْ حَتّٰى مَاتُوْ وَفِيْ رِوَايَةٍ فَسَمَّرُوْا اَعْيُنَهُمْ وَفِيْ رَوَايَةٍ اَمَرَبِمَسَا مِيْرَ فَاُحْمِيَتْ فَكَحَلَهُمْ بِهَا وَطَرَحَهُمْ بِالْحَرَّةِ يَسْتَسْقُوْنَ فَمَايُسْقَوْنَ حَتّٰى مَاتُوْا (متفق عليه)

3539. Sayyiduna Anas رضی الله عنه narrated that some people of 'Ukl come to the prophet صلى الله عليه وسلم and embraced Islam. The climate of Madinah did not suit them (and they had swollen bellies and they turned pale). Therefore, he instructed them to go (outside the city) to (the place of) the camels of sadaqah (charity) and drink from their urine and their milk. They did that and recovered. After that they (strayed and) apostatized and (to add to that) they killed the herdsman and drove off (with) the camels. So (on learning of it), the Prophet صلى الله عليه وسلم sent (some) men behind them. They were brought. He had their hands and feet severed and their eyes blinded. Then he did not have them cauterized (to disinfect and) to stop flow of blood (as was the custom to prevent bleeding). So, they died finally.

According to another version: Hot needles were scratched in their eyes.

According to yet another version: He ordered that needles should be heated and they were driven in their eyes. Then he had them cast out on the harrah (a rocky

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[1] Bukhari # 6875, Musim # 16. 2888, Abu Dawud # 4268, Nasa'i # 4120, Ibn Majah # 3965, Musnad Ahmad 5-41.

land to the rest of Madinah). They asked for water but nothing of it was given to them till they died.[1]

COMMENTARY: Imam Muhammad رحمه الله has concluded from this hadith that the urine is pure of those animals whose flesh is lawful to eat. Imam Maalik رحمه الله and Imam ahmad رحمه الله also say the same thing: But, Imam Abu Hanifah رحمه الله and Imam Abu Yusuf رحمه الله hold that the urine of these animals is impure any way for those people, the two Imams contend that the Prophet صلى الله عليه وسلم was informed by revelation that the cure of their malady by in urine of camels. So he gave that command to these people specifically.

Imam Abu Hanifah رحمه الله said that the urine of camels is not lawful to drink at all, not even as medicine, for, no one agrees that cure lies in urine. But, Imam Abu Yusuf رحمه الله said that camel's urine is lawful for medical treatment.

Ibn Maalik رحمه الله said that the Prophet رضى الله عنه has forbidden mutilation, yet he awarded these apostates and bandits, this kind of punishment. Perhaps they had done the same thing to at the keepers of the camels, so the Prophet صلى الله عليه وسلم gave them this punishment in qisas (or retaliation). Or, their crime was great and warranted this kind of punishment, for they had turned apostates and had killed the keepers of the camels and had plundered the property of zakah (Annual due charity). The Imam (or ruler) has right to punish the criminal with different punishments to keep off others and to restore peace. Hence, the prophet صلى الله عليه وسلم had this in mind when he awarded them to punishment.

Imam Nawawi رحمه الله said that the ulama (Scholars) have different opinions about the significance of this hadith.

Some scholars say that the event referred to in this hadith had taken place before the verses were revealed prescribing punishment under hudud and for bandits and robbers.

Also, the Prophet صلى الله عليه وسلم forbade mutilation after this event.

In this sense, this hadith is abrogated.

Other scholars, however, insist that this hadith is not abrogated. Rather, the verse was revealed on this occasion that the bandits should be awarded these punishment;

they should be killed or hanged, or

one hand and one foot of theirs should be severed.

But, the prophet صلى الله عليه وسلم had awarded them the punishment under qisas (or retaliation). The same thing was done to them as they had done to the herds of the camels.

The question remains: why were these bandits not given water when they were dying? The ulama (Scholars) say that this too was in retaliation. They too had denied water to the keepers of the camels and had tortured them to death;

Some other scholars say that the Prophet صلى الله عليه وسلم had not forbidden them water. Rather, the people had expressed and demonstrated their extreme hatred for these criminal and they were they denied them water on their own.

As for the ruling, the ulama (Scholars) rule unanimously that it is *wajib (obligatory)* to kill one who is awarded the death penalty. But, if he asks for water, then it should not be denied to him.

We reproduce here a relative portion from Tirmidhi hadith # 72 (Darul Isha'at Karachi)

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[1] Bukhari # 1501, 6804, Muslim # 9-1671, Tirmidhi # 72, Abu Dawud # 4364, Nasai # 4031, 4032, Ibn Majah # 2578, Musnad Ahmad 3-163.

RULING: This hadith touches on two juristic question: the urine of lawful animals and use of unlawful things as medicine. The contention of Imam Abu Hanifah رحمه الله in the first issue is that it is impure, but a mild (light) impurity. The reason is that when the scholars differ on the question, it calls for flexibility in commands. The reason is that when the scholars differ on a question, it calls for flexibility in commands. The Hanafis rely on the hadith which calls upon Believer to guard themselves against drops of urine because generally it lead to chastisement in the grave. Their second evidence is the hadith # 70 (above) about the Prophet صلى الله عليه وسلم coming across two graves.

Both these ahadith do not specify and kind for urine. One has to keep himself away from being defiled by urine itself.

When two narrations seem to be contradictory then one must resort to sunrise to reconcile them. Hence, the Hanafi thought seems more agreeable, for, urine of a lawful animal and of an unlawful animal are the same. If one impure then the other is too.

Further, the hadith keep away from being defiled by urine is qawli (by word of mouth) and a prohibitive command. According to principle, the prohibitive one is preferred as a precautionary measure.

The Hanafis forward many explanations of the hadith of this chapter (under discussion).

1. The prophet صلى الله عليه وسلم may have been informed by wahy that their cure lay in doing that (consuming camel urine).
2. He may not have instructed them to consume it but apply it externally.
3. He may have known that they were in reality disbelievers as, indeed, they apostatized thereafter.

THE SECOND QUESTION: Use of unlawful things as medicine. It is allowed to use them if it is an unavoidable situation. But, if there is no danger to life then there is a difference of opinion on the question. (Fadl Ahmad).

SECTION II — اَلْفَصْلُ الثَّانِيْ

MUTILATION IS DISALLOWED

(٣٥٤٠-٣٥٤١) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحُثُّنَا عَلَى الصَّدَقَةِ وَيَنْهَانَا عَنِ الْمُثْلَةِ۔ رَوَاهُ اَبُوْدَاوٗدَ وَرَوَاهُ النَّسَائِيُّ عَنْ اَنَسٍ۔

3540. Sayyiduna Imran ibn Husayn رضى الله عنه narrated: Allah's Messenger صلى الله عليه وسلم used to encourage us to give sadaqah (charity) and (used to) forbid us to mutilate any body.[1]

3541. Sayyiduna Anas رضى الله عنه narrated the same hadith.[2]

COMMENTARY: Muthlah (مثلة) is to mutilate or sever any limb of a body. Some say that it is forbidden to cut any limb of anybody. Others say that the Prophet صلى الله عليه وسلم forbade it by way of makruh tanzihi (disapproved for purification), but the more correct is that to meant that it is unlawful to do so.

As for the mutilation mentioned in the previous hadith (# 3539), we have explained there that it was done in retaliation.

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[1] Abu Dawud # 2667, Darimi # 1656, Musnad Ahmad # 4-440.

[2] Nasa'i # 4047.

PROPHET'S MERCY رضی اللہ عنہ TO ANIMALS

(٣٥٤٢) وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللّٰهِ عَنْ اَبِيْهِ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سَفَرٍ فَانْطَلَقَ لِحَاجَتِهِ فَرَأَيْنَا حُمَّرَةً مَعَهَا فَرْخَانِ فَاَخَذْنَا فَرْخَيْهَا فَجَاءَتِ الْحُمَّرَةُ فَجَعَلَتْ تُفَرِّشُ فَجَاءَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ فَجَعَ هٰذِهٖ بِوَلَدِهَا رُدُّوْا وَلَدَهَا اِلَيْهَا وَرَاٰى قَرْيَةَ نَمْلٍ قَدْحَرَّقْنَاهَا قَالَ مَنْ حَرَّقَ هٰذِهٖ فَقُلْنَا نَحْنُ قَالَ اِنَّهٗ لَا يَنْبَغِيْ اَنْ يُّعَذِّبَ بِالنَّارِ اِلَّا رَبُّ النَّارِ۔ (رواہ ابوداؤد)

3542. Sayyiduna Abdur Rahman ibn Abdullah رحمہ اللہ reported that his father narrated that they were on a journey with Allah's Messenger صلی اللہ علیہ وسلم. He went to relieve himself (at one point during the journey).They observed a hummarah (a small bird) and two young ones with it. They took away the young birds. The hummarah came and began to spread out its wings (in protest). When the Prophet صلی اللہ علیہ وسلم came (and saw it), he asked, "who has troubled this bird by removing its young? Give back to it its young ones." Then he observed the anthill that they had burned and asked "Who has burnt it?" They said, "We." He said, "It does not behave any one, but the Lord of the fire, that He should punish with the fire."[1]

COMMENTARY: The hummarah is a bird of red colour, small like a sparrow.
The hadith concludes with the message that no human being has a right to burn anyone in fire. As for ants, if they sting people without provocation, then they may be killed, otherwise it is not proper to kill them. It is forbidden to burn down the ant hills and it is makruh (disapproved) to put them in water. If only one ant stings, then only that one should be killed. It is forbidden to kill the others with it.

WORST OF MANKIND FORETOLD BY THE PROPHET صلی اللہ علیہ وسلم

(٣٥٤٣) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ وَاَنَسِ بْنِ مَالِكٍ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ سَيَكُوْنُ فِيْ اُمَّتِيْ اِخْتِلَافٌ وَ فُرْقَةٌ قَوْمٌ يُحْسِنُوْنَ الْقِيْلَ وَيُسِيْئُوْنَ الْفِعْلَ يَقْرَءُوْنَ الْقُرْاٰنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُوْنَ مِنَ الدِّيْنِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ لَا يَرْجِعُوْنَ حَتّٰى يَرْتَدَّ السَّهْمُ عَلٰى فُوْقِهٖ هُمْ شَرُّ الْخَلْقِ وَالْخَلِيْقَةِ طُوْبٰى لِمَنْ قَتَلَهُمْ وَقَتَلُوْهُ يَدْعُوْنَ اِلٰى كِتَابِ اللّٰهِ وَلَيْسُوْا مِنَّا فِيْ شَيْءٍ مَنْ قَاتَلَهُمْ كَانَ اَوْلٰى بِاللّٰهِ مِنْهُمْ قَالُوْا يَا رَسُوْلَ اللّٰهِ مَا سِيْمَاهُمْ قَالَ التَّحْلِيْقُ۔ (رواہ ابوداؤد)

3543. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ, and Sayyiduna Anas ibn Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There will arise disagreement and dissension among my *ummah*. Some of them will be good at speech but evil in deeds. They will recite the Quran but it will not go beyond their throats. They will exit from the religion (meaning from obedience to the ulama (Scholars) and the imam) just as an arrow shoots past the game, not to return till the arrow returns to its notch. And, they are the worst of mankind and animals. Glad tidings are for them who kill them or who are killed by them! (Thus, those who contend against

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[1] Abu Dawud # 2675, Musnd Ahmad 1-404.

them to put on end to mischief and kill them or one killed have glad tidings in either way - as ghazis or as martyrs.) They (seem to) invite people to Allah's Book but are not among us (because they call for giving up the *sunnah (Prophet's* صلى الله عليه وسلم *practice)* which are the base of exegesis of the Quran) He who fights against them is nearer to Allah then they are." Allah's Messenger صلى الله عليه وسلم was asked (by his sahabah) رضى الله عنهم, "O Messenger of Allah, what distinguishes them (from the others)?" He said, "At-tahleeq!" (shaving the heads). [1]

COMMENTARY: The Prophet's صلى الله عليه وسلم words means that three will be some people in his *ummah* who spread dissension and create disunity among the Muslims. Their symbol is that they will speak well but their deeds will be very bad. They will seem to be the only one who wish well for the religion an are sincere to Allah and His Messenger صلى الله عليه وسلم and the Muslims but their deeds will be compatible with those who are tools of Islam's enemy, aspirants of wealth and fame and slaves to base desires.

The words that they would recite the Quran...could be an elaboration of the previous words. Or, as Shatbi says, a separate phrase of substitution. Or, it explains the dissension itself; two sections will arise, one will be on the right and the other will be false. Teebi said that this opinion is supported by the hadith (# 3536) and in this case the word (قوم) (people) will be the qualified noun of the next sentence. The predicate is (يقرون القران) (will recite the Quran) and it describes the false sect. The true sect is then known (by itself) automatically.

Their recital will be mere delivery and pronunciation of words. They will not derive any benefit from the verses of the Quran. Therefore, they will not believe in them and will not conduct themselves on the commands of the Quran.

The words could also mean that their recital will not be accepted by Allah and be accepted by Allah and will not go beyond their throats.

The hadith says that these dissenters and apostates will not return to religion till the arrow that is shot returns to its notch from where it was shot. Now, the arrow cannot do that so it is clear that the return of these people to religion is impossible. This particular sentence recalls the words of the Quran:

حَتّٰى يَلِجَ الْجَمَلُ فِىْ سَمِّ الْخِيَاطِ

{....until the camel passes through the eye of the needle.} (7: 40)

The message of the hadith is that those people are utterly ignorant and misled and are in a false impression that they are on the straight path already, so it is impossible for them to come to the folds of religion.

As for the final word (التحليق) (at-tahleeq - 'shaving the heads'), the Prophet صلى الله عليه وسلم mentioned it because, in that time, the Arabs were not accustomed to shave their heads. This saying in no way detracts from shaving head because it is a symbol of religion and obedience to Allah. It is the practice of the pious and the righteous.

Some scholars say that tahleeq does not mean 'shaving head' Rather, it means to get people to sit in circles as these apostates used to make them do to show off.

THREE POSSIBILITIES OF DEATH PENALTY

(٣٥٤٤) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ دَمُ امْرِءٍ مُسْلِمٍ يَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا

[1] Abu Dawud # 4765, Musnad Ahmad 3-224.

اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ اِلَّا بِاِحْدٰى ثَلَاثٍ زِنًى بَعْدَ اِحْصَانٍ فَاِنَّهٗ يُرْجَمُ وَرَجُلٌ خَرَجَ مُحَارِبًا لِلّٰهِ وَرَسُوْلِهٖ فَاِنَّهٗ يُقْتَلُ اَوْيُصَلَّبُ اَوْيُنْفٰى مِنَ الْاَرْضِ اَوْيَقْتُلُ نَفْسًا فَيُقْتَلُ بِهَا۔ (رواه ابوداؤد)

3544. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is not lawful to shed the blood of a Muslim person who testifies that there is no God but Allah and that Muhammad is Allah's Messenger, except for one of three reasons: Fornication after marriage which is punishable by stoning to death. One who comes out to fight with Allah and His Messenger (by resorting to robbery and rebellion), so he must be killed, or hanged, or imprisoned. And, one who kills someone (deliberately), so he must be killed in retaliation."[1]

COMMENTARY: The Arabic word is (محصن) (muhsin). He is a Muslim freeman, responsible and married who has had sexual intercourse with his wife. If he commits fornication then he is stoned to death.

The qazzaq (or robber) is given one of three punishments:

(i) killing,
(ii) hanging, or
(iii) imprisonment.

If he could not rob but did kill someone in the process then he should be killed. And if he robbed as well as killed someone then he should be hanged. Imam Maalik رحمه الله said that he should be killed by hanging, but Imam Shafi'I رحمه الله said that he should be killed first and his body must be hanged for others to see and take heed.

As for the third kind which is imprisonment, Imam Shafi'I رحمه الله interprets the words of the hadith to mean that he should be exiled from place to place and never allowed to stay at any one place to deny him peace and comfort.

Imam Abu Hanifah رحمه الله interprets the words to mean that he should be imprisoned.

The punishment of imprisonment (or exile) is enforced when he neither robs nor kills but he pesters the passers by instilling fear in them and creating chases.

This portion about punishment to robbers is derived from the verse of the Quran.

اِنَّمَا جَزٰٓؤُا الَّذِيْنَ يُحَارِبُوْنَ اللّٰهَ وَرَسُوْلَهٗ وَيَسْعَوْنَ فِي الْاَرْضِ فَسَادًا اَنْ يُّقَتَّلُوْٓا اَوْيُصَلَّبُوْٓا اَوْتُقَطَّعَ اَيْدِيْهِمْ وَاَرْجُلُهُمْ مِّنْ خِلَافٍ اَوْيُنْفَوْا مِنَ الْاَرْضِ۔ (المائدہ ۵: ۳۳)

{Those who fight with Allah and His Messenger and run about trying to spread disorder on earth, their punishment is no other than that they shall be killed, or be crucified, or their hands and legs cut off from different sides, or they be kept away from the land (they live in)} (5: 33)

The words [their hands and legs must be cut off from different sides] ought to have been in the hadith to make it agree with the verse. It is strongly possible that they were there originally in the hadith before the words 'or banished from the land' (or imprisoned) but the narrator may have forgotten to mention them, or he may not have included them preferring brevity.

The word (او) (or) is found in the hadith as well as the Quran to elaborate but some scholars

[1] Abu Dawud # 4353, Nasa'i # 4048, Musnad Ahmad 6-205,

say that it suggest an option. The ruler was exercise his discretion to award any one of these punishments to the robber.

DO NOT FRIGHTEN A MUSLIM

(٣٥٤٥) وَعَنِ ابْنِ اَبِيْ لَيْلٰى قَالَ حَدَّثَنَا اَصْحَابُ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُمْ كَانُوْا يَسِيْرُوْنَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَنَامَ رَجُلٌ مِّنْهُمْ فَانْطَلَقَ بَعْضُهُمْ اِلٰى حَبْلٍ مَعَهُ فَاَخَذَهُ فَفَزِعَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِمُسْلِمٍ اَنْ يُّرَوِّعَ مُسْلِمًا۔ (رواہ ابوداؤد)

3545. Sayyiduna Ibn Abu Layla رحمه الله said that some of the sahabah (Prophet's Companions) رضي الله عنهم of Muhammad رضي الله عنه narrated that they were on a journey one night with Allah's Messenger. One of them went to sleep and another approached him and placed a rope (round him). He took it and was alarmed. Allah's Messenger صلى الله عليه وسلم (observed it and) said, "It is not lawful for a Muslim to frighten another Muslim."[1]

DO NOT SURRENDER YOUR HONOUR TO BUY A NON MUSLIM'S IGNOMINY

(٣٥٤٦) وَعَنْ اَبِي الدَّرْدَاءِ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَخَذَ اَرْضًا بِجِزْيَتِهَا فَقَدِ اسْتَقَالَ هِجْرَتَهُ وَمَنْ نَزَعَ صَغَارَ كَافِرٍ مِنْ عُنُقِهِ فَجَعَلَهُ فِيْ عُنُقِهِ فَقَدْ وَلَّى الْاِسْلَامَ ظَهْرَهُ۔ (رواہ ابوداؤد)

3546. Sayyiduna Abu Darda رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone buys a land on which jizyah is imposed, then, indeed, he has revoked hijrah. And, if anyone removes an infidel's ignominy from his neck and puts it on his own, then, indeed, he has put Islam behind his back."[2]

COMMENTARY: (JIzyah is a head-tax or a poll-tax imposed on non-Muslims in Islamic country against protection to them and they are called dhimmis. And hijrah is migration to Muslim land.)

If a Muslim buys from a dhimmi a land on which jizyah is payable then he will be liable to pay the jizyah that the seller had been paying. Because of this the Muslim will loss the honour and rights that he had acquired on emigrating to Islamic territory and will burden himself with the disgrace of a non Muslim by shouldering the severity of the jizyah.

In other words, he puts on his neck the ignominy of the infidel and pays for it by surrendering his honour. Thereby, he makes disbelief stand for Islam.

Khattabi رحمه الله said that in this hadith jizyah stands for kharaj (homage revenue) (which is a tax imposed on non-Muslims on land revenue). When a Muslim buys from an infidel a land on which Kharaj (homage revenue) is payable, then kharaj (homage revenue) will not be waived. The Muslim buyer will have to pay it.

Imam Abu Hanifah رحمه الله rules accordingly.

MUSLIMS MUST NOT MINGLE WITH THE DISBELIEVERS

(٣٥٤٧) وَعَنْ جَرِيْرِ بْنِ عَبْدِاللّٰهِ قَالَ بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً اِلٰى خَثْعَمَ فَاعْتَصَمَ نَاسٌ

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[1] Abu Dawud # 5004, Musnad Ahmad 5-362.

[2] Abu Dawud # 3082.

مِنْهُمْ بِالسُّجُوْدِ فَأُسْرِعَ فِيْهِمُ الْقَتْلُ فَبَلَغَ ذٰلِكَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ لَهُمْ بِنِصْفِ الْعَقْلِ وَقَالَ أَنَا بَرِيْءٌ مِنْ كُلِّ مُسْلِمٍ مُقِيْمٍ بَيْنَ أَظْهُرِ الْمُشْرِكِيْنَ قَالُوْا يَا رَسُوْلَ اللّٰهِ لِمَ؟ قَالَ لَا تَتَرَاءٰى نَارَاهُمَا۔ (رواه ابوداؤد)

3547. Sayyiduna Jarir ibn Abdullah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم sent an expedition to Khath'am. Some of them sought protection by making prostration (meaning, offering *salah (prayer)* to make clear to the Muslim any that they were Muslims who had mingled with the disbelievers). But, their killing was hastened (for, the Muslim army did not trust them, imagining that they were deceiving them to save their skin, so they killed them too with the others). When the Prophet صلی اللہ علیہ وسلم learnt of that, he ordered that half the bloodwit should be paid for them (to their heirs). And, he said, "I am absolved of responsibility for every Muslim who resides among the polytheists." The sahabah (Prophet's Companions) رضی اللہ عنہم asked, "O Messenger of Allah, why (is it so)?" He said, "Their fires should not be seen by one another."[1]

(Muslims should stay so far away from the disbelievers for the fire to not be visible. If any Muslim mingles with them then its is as though he does not care for the command.)

COMMENTARY: The Prophet صلی اللہ علیہ وسلم decided to give half bloodwit for the Muslim to their heirs and not the full. The reason was that they had chosen to reside among the polytheists and had sort of abetted in their own killing.

It is to this that the Prophet صلی اللہ علیہ وسلم hinted when he declared that he was absolved of responsibility over Muslims who mingled with non Muslims.

He said that Muslims should reside so far away from the polytheists that their respective fires should not be visible to one another.

DO NOT KILL ANYONE WITHOUT FIRST FINDING OUT FACTS

(٣٥٤٨) وَعَنْ أَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْإِيْمَانُ قَيَّدَ الْفَتْكَ لَا يَفْتِكُ مُؤْمِنٌ۔ (رواه ابوداؤد)

3548. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said "faith forbids a sudden assault. So, a believer does not kill anyone suddenly."[2]

COMMENTARY: A Muslim must not take anyone's life of a sudden and without ascertaining who the other is: a Muslim or an infidel. This same command applies for a dhimmi because he is under protection of the Muslim state. He should not be killed. Of course, this command does not apply to one who creates mischief in the Islamic state. Examples of this are ka'b ibn Ashraf the Jew and Abu Rafi they were killed spontaneously. The Prophet صلی اللہ علیہ وسلم was commanded by Allah to kill these two men. Some people say that these two men were killed before the prohibition (in this hadith) to kill anyone suddenly.

KILLER OF SLAVE WHO FLEES TO ENEMY TERRITORY WILL NOT BE QUESTIONED

(٣٥٤٩) وَعَنْ جَرِيْرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَبَقَ الْعَبْدُ إِلَى الشِّرْكِ فَقَدْ حَلَّ دَمُهُ۔ (رواه ابوداؤد)

3549. Sayyiduna Jarir narrated that the Prophet صلی اللہ علیہ وسلم said, "When a slave runs away to polytheism (meaning, enemy territory), his blood becomes lawful."[3]

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[1] Abu Dawud # 2645, Tirmidhi # 1604.

[2] Abu Dawud # 22269.

[3] Abu Dawud # 4360, Musnad Ahmad 4. 362.

COMMENTARY: The hadith means that if anyone kills such a slave then he will not be answerable. The slave preferred to take refuge with the polytheists and leave the Islamic territory. And if a slave not only flees to ·nemy land but also renegades then his blood is lawful to a great degree.

KILLING ONE WHO IS DISRESPECTFUL TO THE PROPHET صلى الله عليه وسلم

(٣٥٥٠) وَعَنْ عَلِيٍّ أَنَّ يَهُودِيَّةً كَانَتْ تَشْتِمُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَتَقَعُ فِيهِ فَخَنَقَهَا رَجُلٌ حَتَّى مَاتَتْ فَأَبْطَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَمَهَا۔ (رواه ابوداؤد)

3550. Sayyiduna Ali narrated that a Jewess used to revile the prophet صلى الله عليه وسلم and to find fault with him. One man (could not tolerate her words of insult of the Prophet صلى الله عليه وسلم and he) strangled her to death. The Prophet صلى الله عليه وسلم forgave him her blood.[1]

COMMENTARY: If a disbelieving dhimmi is disrespectful to the prophet صلى الله عليه وسلم then he violates the covenant which allows him protection by the Islamic state. He becomes like an enemy disbeliever whose blood may be shed lawfully. This is as Imam Shafi'I says.
Imam Abu Hanifah رحمه الله says that his covenant does not become invalid because of it. This question may be found in books of fiqh (Islamic jurisprudence) toward the end of the Kitab ul jizyah. The Hidayh has also reproduced relative arguments.

SORCERER MAY BE KILLED

(٣٥٥١) وَعَنْ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَدُّ السَّاحِرِ ضَرْبَةٌ بِالسَّيْفِ۔ (رواه الترمذی)

3551. Sayyiduna Jundub رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The hadd (or the prescribed punishment) awarded to a sorcerer is to put him the he sword."[2]

COMMENTARY: The scholars say that it is forbidden to practice sorcery.
They have different opinions about it. Imam Shafi'I رحمه الله said that a sorcerer should be put to death if his sorcery leads to disbelief and he does not repent.
Imam Maalik رحمه الله and some other scholars maintain that a sorcerer is an infidel, sorcery is disbelief, to learn and teach sorcery is disbelief. The sorcerer must be killed and he (or she) should not be asked to repent whether he has cast a spell on a Muslim or on a dhimmi.
The Hanafis hold that if the sorcerer's conviction is that the devil is the doer and does for him whatever he (the devil) likes, then the sorcerer is a disbeliever. If his conviction is that sorcery is merely an imagination or a thought of the mind, then he is not a disbeliever but a sinner. It is forbidden to learn sorcery.
In the marginal notes of Dhur Mukhtar, Tahtawi, it is written that sorcery is of three kinds:
(i) *fard (compulsory)*, (ii) haram,(iii) Ja'iz.

- (i) If anyone learn it to remove the effects of the witchcraft of the enemy then it is *fard (compulsory)* (obligatory).
- (ii) If anyone learns it to grow discord between husband and wife then it is haram (forbidden).
- (iii) If anyone learns it to grow love between husband wife then it is Ja'iz

[1] Abu Dawud # 4362.
[2] Tirmidhi # 1460.

(allowable).

The Hanbali scholars have differing views on magic being disbelief but their books are cited in Tanqih that the repentance of a sorcerer is not reliable. He becomes a disbeliever because of his sorcery.

He who practices sorcery on a Muslim must be killed.

Other things that are forbidden like sorcery are:

Soothsaying, astrology, divination and sleight of hand.

Not only learning and teaching but also earning through these things are forbidden.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٣٥٥٢) عَنْ أُسَامَةَ بْنِ شَرِيْكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّمَا رَجُلٍ خَرَجَ يُفَرِّقُ بَيْنَ أُمَّتِيْ فَاضْرِبُوْا عُنُقَهٗ۔ (رواه النسائی)

3552. Sayyiduna Usamah ibn Sharik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Any man who goes out (against the imam of the time) and creates division among my *ummah* strike his neck off."[1]

COMMENTARY: The imam is the axis on which the unity of the *ummah* is based. Every Muslim is bound to obey and be faithful to him. He brings all Muslims under one banner as a united force against the enemy of Islam. He keeps alive the glory of Islam.

If anyone goes out of this united sphere, then he is not the perpetrator of just one evil but he tries to disturb the unity of the whole *ummah*.

Hence, if anyone has any misgivings, then they may be removed to his satisfaction. But, if he does not desist and no amount of effort to correct him works, then he must be killed. This is as Sayyiduna Ali رضی اللہ عنہ had done with the Khawarij.

KHAWARIJ WERE FORETOLD

(٣٥٥٣) وَعَنْ شَرِيْكِ ابْنِ شِهَابٍ قَالَ كُنْتُ اَتَمَنّٰى اَنْ اَلْقٰى رَجُلًا مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْأَلُهٗ عَنِ الْخَوَارِجِ فَلَقِيْتُ اَبَابَرْزَةَ فِيْ يَوْمِ عِيْدٍ فِيْ نَفَرٍ مِنْ اَصْحَابِهٖ فَقُلْتُ لَهٗ هَلْ سَمِعْتَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ الْخَوَارِجَ قَالَ نَعَمْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاُذُنَيَّ وَرَاَيْتُهٗ بِعَيْنَيَّ اُتِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَالٍ فَقَسَمَهٗ فَاَعْطٰى مَنْ عَنْ يَمِيْنِهٖ وَمَنْ عَنْ شِمَالِهٖ وَلَمْ يُعْطِ مَنْ وَرَائَهٗ شَيْئًا فَقَامَ رَجُلٌ مِنْ وَّرَائِهٖ فَقَالَ يَا مُحَمَّدُ مَا عَدَلْتَ فِي الْقِسْمَةِ رَجُلٌ اَسْوَدُ مَطْمُوْمُ الشَّعْرِ عَلَيْهِ ثَوْبَانِ اَبْيَضَانِ فَغَضِبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَضَبًا شَدِيْدًا وَقَالَ وَاللّٰهِ لَاتَجِدُوْنَ بَعْدِيْ رَجُلًا هُوَ اَعْدَلُ مِنِّيْ ثُمَّ قَالَ يَخْرُجُ فِيْ اٰخِرِ الزَّمَانِ قَوْمٌ كَانَ هٰذَا مِنْهُمْ يَقْرَءُوْنَ الْقُرْاٰنَ لَايُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُوْنَ مِنَ الْاِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ سِيْمَا هُمُ التَّحْلِيْقُ لَايَزَالُوْنَ يَخْرُجُوْنَ حَتّٰى يَخْرُجَ اٰخِرُهُمْ مَعَ الْمَسِيْحِ الدَّجَّالِ فَاِذَا لَقِيْتُمُوْهُمْ هُمْ شَرُّ الْخَلْقِ وَالْخَلِيْقَةِ۔ (رواه النسائی)

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[1] Nasa'i # 4023, (4028), Tabarani Kabir # 487, Kubra # 3486.

3553. Sayyiduna Sharik ibn Shihab رحمه الله narrated that he cherished a desire to meet one of the sahabah (Prophet's Companions) رضى الله عنهم of the Prophet صلى الله عليه وسلم and to ask him about the Khawarij. (He wanted to know whether the Prophet صلى الله عليه وسلم had foretold the ones that had begun to appear.) He met Abu Barzah رضى الله عنه on the day of eed among some of his companions, and asked him, "Had you heard Allah's Messenger صلى الله عليه وسلم mention the Khawarij?" He said, Yes! I did hear Allah's Messenger صلى الله عليه وسلم with my ears and saw him with my eyes. Some property was brought to Allah's Messenger صلى الله عليه وسلم. He divided it. He gave to those on his right and to those on his left, but he gave nothing to those who were behind him. A man (among those) behind him got up and complained, 'O Muhammad, you have not been fair in dividing." He was a black man with all his hair shaved off and he was wearing a pair of white garments. This made Allah's Messenger صلى الله عليه وسلم very angry. He said, 'who will you find after me more just then I am?' Then, he added, 'toward the end of time, a people will emerge and this one seems to be one of them. They will recite the Quran but it will not go past their throats. They will (rebel against the ruler and) turn away from Islam (as rapidly) as an arrow shoots past the game at which it is shot. Their peculiar sign will be at tahleeq (their shaved heads). They will not cease to appear (in every age) till the last of them emerges with al-masih ad-dajjah. (He will come out against Easa عليه السلام when he descends on earth before the Last day). When you meet them, (kill them, for) they and the worst of man and animals."[1]

FACES OF THE DAY OF RESURRECTION

(٣٥٥٤) وَعَنْ اَبِيْ غَالِبٍ رَأَى اَبُوْ اُمَامَةَ رُءُوْسًا مَنْصُوْبَةً عَلٰى دَرَجِ دِمَشْقَ فَقَالَ اَبُوْ اُمَامَةَ كِلَابُ النَّارِ شَرُّ قَتْلٰى تَحْتَ اَدِيْمِ السَّمَاءِ خَيْرُ قَتْلٰى مَنْ قَتَلُوْهُ ثُمَّ قَرَأَ يَوْمَ تَبْيَضُّ وُجُوْهٌ وَ تَسْوَدُّ وُجُوْهٌ۔ الْاٰيَة۔ قِيْلَ لِاَبِيْ اُمَامَةَ اَنْتَ سَمِعْتَ مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْلَمْ اَسْمَعْهُ اِلَّا مَرَّةً اَوْمَرَّتَيْنِ اَوْثَلَاثًا حَتّٰى عَدَّسَبْعًا مَا حَدَّثْتُكُمُوْهُ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ۔

3554. Sayyiduna Abu Ghalib رحمه الله narrated that Abu Umamah رضى الله عنه saw some heads (of the Khawarij) hanging on the road of Damascus - or they were placed thereon. He remarked, "Dogs of hell! The worst of those slain under the sky (on the surface of the earth)! The best of those slain were the ones they have killed!" then he recited:

يَوْمَ تَبْيَضُّ وُجُوْهٌ وَ تَسْوَدُّ وُجُوْهٌ۔ الْاٰيَةُ

{On the day when (some) faces are brightened and other faces are blackened...} (3: 106, to the end)

Someone asked Abu Umamah, "Did you hear it from Allah's Messenger صلى الله عليه وسلم He said, "If I had not heard it once, twice, thrice," (four times....) till he counted up to seven times. "I would not have mentioned it to you."[2]

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[1] Nasa'i # 4103.

[2] Tirmidhi # 3000 (3011), Ibn Majah # 176, Musnad Ahmad 5-256.

(He meant that he had heard it very often from the Prophet.) صلى الله عليه وسلم

COMMENTARY: The verse that Sayyiduna Abu Umamah رضی الله عنه recited is in full:

يَوْمَ تَبْيَضُّ وُجُوْهٌ وَّتَسْوَدُّ وُجُوْهٌ فَاَمَّا الَّذِيْنَ اسْوَدَّتْ وُجُوْهُهُمْ اَكَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ۔ (آل عمران ٣: ١٠٦)

{On the day when (some) faces are brightened and other faces are blackened, then as for those whose faces are blackened (it will be said to them), "Did you disbelieve after your belief? So taste the chastisement because of what you disbelieved.} (3: 106)

Then ulama (Scholars) say about the heads mentioned in the hadith that they belonged to the apostates. Some others say that they be longed to the innovators. But, Sayyiduna Abu Umamah رضی الله عنه said that they belonged to the Khawarij.

{The name of Abu Ghalib رحمه الله was Hazawwar and of Abu Umamah Bahili رضی الله عنه was Sudayy ibn Ajlan, the chief of the Bahilah tribe}.

بسم الله الرحمن الرحيم

BOOK - XVI

KITAB-UL-HUDUD كِتَابُ الْحُدُوْدِ

PRESCRIBED PUNISHMENT

MEANING OF *HADD (PRESCRIBED PUNISHMENT)*: the word *hudud* is the plural of the word *hadd (prescribed punishment)*. The true meaning of *hadd (prescribed punishment)* is 'forbidden.' It also stands for 'obstruction. In Shari'ah (divine law), *hudud* are the punishments that are prescribed by Allah's Book and the sun nah of Allah's Messenger صلی اللہ علیہ وسلم and are defined, too. Examples are punishment for robbery, adultery, drinking wine.

If the basic meaning of *hadd (prescribed punishment)* 'obstruction' or' prohibition, is remembered then it will be clear why the prescribed punishments are so-called. It is because these punishments hinder the creatures from committing sin, for, fear of them comes between man and crime.

*Hudud*ullah are also the maharim or a degree of consequently.[1]

It is as Allah, the Exalted, says:

تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَقْرَبُوْهَا

{They are the limits of Allah, so do not go near them} (2: 187)

It must be borne in mind that *'hudud'* applies in both cases in its basic sense of 'forbidden' or 'prohibited' because marriage and being alone with the maharim is also forbidden and prohibited, as is to exceed the decrees or maqadir of *Shariah*.

DETAILS OF PUNISHMENT: If we look at the law relating to 'crime and punishment' in Shari'ah (divine law), we find that here are three kinds of punishments in Shari'ah (divine law). They are:

(1) The punishment that are prescribed and defined by Allah but they are enforced by the creatures. No outside power, like the ruler or the state, can interfere to prescribe them. This kind of punishment is termed by Shari'ah (divine law) as Kaffarah (expiation or atonement). Examples of its application are expiation for breaking an oath, breaking a prescribed fast in Ramadan.

(2) The punishments that are prescribed by the Book of Allah and the *sunnah (Prophet's صلی اللہ علیہ وسلم practice)* of Allah's Messenger صلی اللہ علیہ وسلم and are defined too (for the defined crimes). While the ruler and the state have the right to enforce them, yet no one can enact them. Shari'ah (divine law) terms this kind of punishment *'hadd (prescribed punishment)*; (Prescribed punishments or limits). Examples of their application are punishment for robbery, adultery, drinking wine.

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[1] relations that cannot marry one another.

(3) The book and the *sunnah (Prophet's صلى الله عليه وسلم practice)* have not prescribed these punishment but they have defined the evil things call for these punishments as crimes. The ruler and the state are authorized to prescribe the punishment at their discretion according to the circumstances. They have the right to enact the law but within the limits prescribed by Shari'ah (divine law). This kinds of punishment are termed by Shari'ah (divine law) as Ta'zeer (also spelt tazir), or dictionary punishment

DIFFERENCE BETWEEN *HADD (PRESCRIBED PUNISHMENT)* & TAZEER: The basic difference between *hadd (prescribed punishment)* and ta'zeer is that the former are punishments for violations of rights of Allah. No creature has a say in it. Ta'zeer is a term for punishments at the discretion of the creatures. The ruler may even forgive a person who is otherwise liable to receive this punishment. He may, depending on the circumstance and wisdom, reduce or increase or even change the punishment.

In short, *hadd (prescribed punishment)* is defined by Allah and no one is authorized to alter it. Ta'zeer is entrusted to the judge or the state. It is because of the lack of its determined nature that ta'zeer is not called *hadd (prescribed punishment)*.

Qisas is also a creature's right. He is authorized to forgive the culprit. So, it cannot be called *hadd (prescribed punishment)*.

CHAPTER - I

SECTION I

PROPHET'S JUDGEMENT IN A CASE OF ADULTERY[1]

(٣٥٥٥) عَنْ اَبِيْ هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ اَنَّ رَجُلَيْنِ اِخْتَصَمَا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَحَدُهُمَا اقْضِ بَيْنَنَا بِكِتَابِ اللّٰهِ وَقَالَ الْاٰخَرُ اَجَلْ يَا رَسُوْلَ اللّٰهِ فَاقْضِ بَيْنَنَا بِكِتَابِ الله وَائْذَنْ لِيْ اَنْ اَتَكَلَّمَ قَالَ تَكَلَّمْ قَالَ اِنَّ ابْنِيْ كَانَ عَسِيْفًا عَلٰى هٰذَا فَزَنٰى بِامْرَأَتِهٖ فَاَخْبَرُوْنِيْ اَنَّ عَلٰى ابْنِي الرَّجْمَ فَافْتَدَيْتُ مِنْهُ بِمَائَةِ شَاةٍ وَبِجَارِيَةٍ لِّيْ ثُمَّ اِنِّيْ سَاَلْتُ اَهْلَ الْعِلْمِ فَاَخْبَرُوْنِيْ اَنَّ عَلٰى ابْنِىْ جَلْدَ مِائَةٍ وَ تَغْرِيْبُ عَامٍ وَاِنَّمَا الرَّجْمُ عَلَى امْرَاتِهٖ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَّا و الَّذِىْ نَفْسِيْ بِيَدِهٖ لَاَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ الله اَمَّا غَنَمُكَ وَجَارِيَتُكَ فَرَدٌّ عَلَيْكَ وَاَمَّا ابْنُكَ فَعَلَيْهِ جَلْدُ مِائَةٍ وَتَغْرِيْبُ عَامٍ وَاَمَّا اَنْتَ يَا اُنَيْسُ فَاغْدُ عَلَى امْرَاَةِ هٰذَا فَاِنِ اعْتَرَفَتْ فَارْجُمْهَا فَاعْتَرَفَتْ فَرَجَمَهَا۔ (متفق عليه)

3555. Sayyiduna Abu Hurayrah رضى الله عنه and Sayyiduna Zayd ibn Khalid رضى الله عنه narrated that two man brought a dispute before Allah Messenger صلى الله عليه وسلم. One of them submitted, "Judge between us in accordance with Allah's Books." The other submitted, "Yes, O Messenger of Allah, judge between us in accordance with the Book of Allah, And, permit me to speak." He said, "Speak!" So, the man said, "My son was hired labourer with this man and committed adultery with his wife I was

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[1] Generally zina is translated but sometimes the word fornication is used for the un married, but not necessarily.

told that my son would be stoned to death. So, I ransomed him with one hundred sheep and my female slave. Then, I asked the scholars and they informed me that my son was liable to receive one hundred stripes and to be banished for one year (because he was an unmarried man) and that this man's wife was liable to stoning to death (being a married woman). Allah's Messenger صلى الله عليه وسلم said, "By Him in whose hand is my soul, indeed, I shall judge between you in accordance with the Book of Allah. As for your sheep and your female slave they ought to be returned to you. Your son will be awarded one hundred lashes and will be exalted for one year (if he confesses his son, or there are four witnesses to establish the crime of fornication.)" Then he said to Unays رضى الله عنه. "O Unays, go to this man's wife. If she confesses, stone her to death." She did confess and he stoned her to death.[1]

COMMENTARY: The 'Book of Allah' does not refer to the noble Quran but to the command of Allah. The reason is that the Quran does not have the command of rajm or stoning to death mentioned in it. However, it is possible that this incident had taken place when the verse of rajm had not been abrogated from the Quran for recital and the words Book of Allah in the hadith refer to the Quran itself.

Imam Shafi رحمه الله contends that banishment for one year is part of *hadd (prescribed punishment)*. He says that if an unmarried commits fornication then the punishment is one hundred stripes and being exiled for one year.

Imam Abu Hanifah رحمه الله said that one year's banishment is not part of *hadd (prescribed punishment)* but part of exigencies at the option of the ruler.

Some others maintain that in the inception of Islam, this rule applied but was abrogated when the verse 2 of surah an-Nur was revealed:

اَلزَّانِيَةُ وَالزَّانِىْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ

{The adulteress and the adulterer scourge each one of the twian a hundred stripes.} (24: 2)

As for the woman, she confessed and Sayyiduna Unays رضى الله عنه stoned her to death. It seems that one confession is enough for the prescribed punishment to be imposed, and Imam Shafi'I رحمه الله goes by this. But, Imam Abu Hanifah رحمه الله holds that it is necessary to confess four times in four sittings. He says that the confession in this hadith is the same, meaning four time. It is authentic and reliable and is clearly borne out by other ahadith.

UNMARRIED PERSON'S PUNISHMENT

(٣٥٥٦) وَعَنْ زَيْدِ بْنِ خَالِدٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُفِيْمَنْ زَنٰى وَلَمْ يُحْصِنْ جَلْدَ مِائَةٍ وَتَغْرِيْبَ عَامٍ۔ (رواه البخارى)

3556. Sayyiduna Zayd ibn Khalid رضى الله عنه narrated that he heard the Prophet صلى الله عليه وسلم give command about an unmarried man who commits fornication that he should be awarded one hundred lashes and be exiled for one year.[2]

COMMENTARY: The word in the text (محصن) (muhsin) is the sensible, adult Muslim who is married and had has a sexual relationship with his wife. If an unmarried man (ghayr muhsin)

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[1] Bukhari # 6633, Muslim # 25-1697, Tirmidhi # 1433 (1438), Abu Dawud # 4445, Nasa'i # 5410, Ibn Majah # 2549, Darimi # 2317, Muwatta Maalik # 6 (*Hudud*), Musnad Ahmad 4. 115.

[2] Bukhari # 6831.

has illicit sex then he is punished as mentioned in this hadith: one hundred stripes and a year's banishment. The punishment of banishment has been explained previously. As for the stripes, they should not be hit on the head, face and concealed portions.

PUNISHMENT AWARDED TO MARRIED PERSON

(٣٥٥٧) وَعَنْ عُمَرَ قَالَ إِنَّ اللّٰهَ بَعَثَ مُحَمَّدًا (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) بِالْحَقِّ وَاَنْزَلَ عَلَيْهِ الْكِتَابَ فَكَانَ مِمَّا اَنْزَلَ اللّٰهُ تَعَالٰى اٰيَةُ الرَّجْمِ رَجَمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرَجَمْنَا بَعْدَهٗ وَالرَّجْمُ فِيْ كِتَابِ اللّٰهِ حَقٌّ عَلٰى مَنْ زَنٰى اِذَا اَحْصَنَ مِنَ الرِّجَالِ وَالنِّسَاءِ اِذَا قَامَتِ الْبَيِّنَةُ اَوْكَانَ الْحَبَلُ اَوِ الْاِعْتِرَافُ۔ (متفق عليه)

3557. Sayyiduna Umar رضی اللہ عنہ narrated: "Surely Allah sent Muhammad with the truth and revealed to him the Book, and among that which Allah, the Exalted, revealed is the verse of rajm (stoning). So, Allah's Messenger صلی اللہ علیہ وسلم had the adulterers stoned to death and, after him, we have stoned them to death. And, stoning to death is established as a duty in Allah's Book, for married men and women, who perpetrate adultery once it is proved, or here is pregnancy, or a confession."[1]

COMMENTARY: The previous hadith mentioned the punishment imposed on an unmarried adulterer or adulteress. This hadith mentions the punishment a married man or woman faces when they commit adultery. Here again the word muhsin is used and it has been explained previously.

The verse of stoning to death was found in the Quran but subsequently abrogated for recital. The words have been removed but the command is retained. The verse was:

اَلشَّيْخُ وَالشَّيْخَةُ اِذَا زَنَيَا فَارْجُمُوْهُمَا اَلْبَتَّةَ نَكَالًا مِّنَ اللّٰهِ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ

The hadith concludes with the enumeration of three things as essential to establish that adultery is committed. They are:

(1) Witnesses,
(2) Pregnancy, and
(3) Confession.

Pregnancy is proof of illicit sex against an unmarried woman, but this command, too, has been rescinded. The requirement of testimony and confession stands. A married person who engages in illicit sexual intercourse will be stoned to death only when the crime is proved through witnesses or confession of the perpetrator.

ADULTERERS MUST BE STONED TO DEATH

(٣٥٥٨) عَنْ عُبَادَةَ بْنِ الصَّامِتِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خُذُوْا عَنِّيْ خُذُوْا عَنِّيْ قَدْ جَعَلَ اللّٰهُ لَهُنَّ سَبِيْلًا اَلْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَتَغْرِيْبُ عَامٍ وَالثَّيِّبُ بِالثَّيِّبِ جَلْدُ مِائَةٍ وَالرَّجْمُ۔ (رواه مسلم)

3558. Sayyiduna Ubadah ibn Samit رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Take from me (the command)! Take from me (the command)! Allah has appointed for those women a way! When unmarried people commit adultery, they should be awarded

[1] Bukhari # 6829, Muslim # 15-1691, Tirmidhi # 1432 (1432), Abu Dawud # 4418, Ibn Majah # 2553, Darimi # 2322, Muwatta Maalik # 10 (*Hudud*), Musnad Ahmad 1-40.

one hundred stripes and banished for one year. When married people commit adultery they should be awarded one hundred stripes and be stoned to death."[1]

COMMENTARY: This hadith actually explains the verse (4;15); (اَوْ يَجْعَلَ اللّٰهُ لَهُنَّ سَبِيْلًا) {or Allah prescribes for them a way}

Allamah Turpushti رحمه الله said that the Prophet صلى الله عليه وسلم made this declaration when *hadd (prescribed punishment)* was prescribed for the (married) adulterer and adulteress. Hence, 'a way' means the *hadd (prescribed punishment)* that was not prescribed before that, but the command was valid that is prescribed in this versse:

وَالّٰتِيْ يَاْتِيْنَ الْفَاحِشَةَ مِنْ نِّسَآئِكُمْ فَاسْتَشْهِدُوْا عَلَيْهِنَّ اَرْبَعَةً مِّنْكُمْ فَاِنْ شَهِدُوْا فَاَمْسِكُوْهُنَّ فِي الْبُيُوْتِ حَتّٰى يَتَوَفّٰهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللّٰهُ لَهُنَّ سَبِيْلًا *۔ (النساء ۴: ۱۵)

{As for those of your women who commit indecency, call against them four witness from among you, then if they testify, confine them to (their) houses until death takes them or Allah appoints for them a way} (4: 15)

In short, if woman commit illicit sex and their sin is proved through witnesses, then they should be confined to their houses till they die, or Allah causes them to have a way, meaning, the *hadd (prescribed punishment)*. Hence, when Allah revealed the command of *hadd (prescribed punishment)*, the Prophet صلى الله عليه وسلم said, "Allah has appointed a way for women," meaning the *hadd (prescribed punishment)*. Then, he explained what *hadd (prescribed punishment)* is.

This hadith prescribes for a married man who commits indecency one hundred stripes and stoning to death. The zawahir and some of the sahabah (Prophet's Companions) رضى الله عنهم and tabi'un رحمه الله abided by it, but the majority of the scholars say that if an adulterer or adultererss deserves to be stoned to death then the punishment of one hundred lashes is redundant. He will be stoned to death and the other punishments are superfluous. It is reported that one man Ma'iz had indulged in illicit sex in spite of being married. The prophet صلى الله عليه وسلم did not award him the stripes but only stoned him to death. The same thing is known from the hadith about Ghamidiyah which we shall read and the hadith of Unays رضى الله عنه (#3555).

(۳۵۵۹) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ اَنَّ الْيَهُوْدَ جَاءُوْا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرُوْا لَهُ اَنَّ رَجُلًا مِنْهُمْ وَامْرَأَةً زَنَيَا فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاتَجِدُوْنَ فِي التَّوْرَاةِ فِيْ شَأْنِ الرَّجْمِ قَالُوْا نَفْضَحُهُمْ وَيُجْلَدُوْنَ قَالَ عَبْدُاللّٰهِ بْنُ سَلَامٍ كَذَبْتُمْ اِنَّ فِيْهَا الرَّجْمَ فَاْتُوْا بِالتَّوْرٰةِ فَنَشَرُوْهَا فَوَضَعَ اَحَدُهُمْ يَدَهٗ عَلٰى اٰيَةِ الرَّجْمِ فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا فَقَالَ عَبْدُاللّٰهِ بْنُ سَلَامٍ اِرْفَعْ يَدَكَ فَرَفَعَ فَاِذَا فِيْهَا اٰيَةُ الرَّجْمِ فَقَالُوْا صَدَقَ يَا مُحَمَّدُ فِيْهَا اٰيَةُ الرَّجْمِ فَاَمَرَ بِهِمَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرُجِمَا وَفِيْ رِوَايَةٍ قَالَ ارْفَعْ يَدَكَ فَرَفَعَ فَاِذَا اٰيَةُ الرَّجْمِ تَلُوْحُ فَقَالَ يَا مُحَمَّدُ اِنَّ فِيْهَا اٰيَةَ الرَّجْمِ وَلٰكِنَّا

[1] Muslim # 12-1690, Abu Dawud # 4413, Tirmidhi # 1434 (1439), Ibn Majah # 2550, Darimi # 2327, Musnad Ahmad 5-313.

نَتَكَاتَمُهُ بَيْنَنَا فَاَمَرَ بِهِمَا فَرُجِمَا۔ (متفق عليه)

3559. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that some Jews came to Allah's Messenger صلی اللہ علیہ وسلم and stated that one of their (married) man and (married) woman had committed adultery. He asked them what the Torah said about stoning to death and they said that they ought to disgrace them and to give them stripes. But, Abdullah ibn Salaam رضی اللہ عنہ (who was there) interjected, "You lie. It says that they should be stoned to death. Bring the Torah." (I shall show you the command.) They (brought it and) placed it open. One of them put his hand on the verse of rajm and recited what preceded it and what followed it. Abdullah ibn Salaam رضی اللہ عنہ instructed him to lift his hand from there. He did so and the verse of stoning was disclosed. They said, "O Muhammad, he has spoken the truth. The verse of stoning is there in it." Then, the prophet صلی اللہ علیہ وسلم commended (accordingly) about both of them. They were stoned to death. According to another version: He (Abdullah ibn Salaam) رضی اللہ عنہ said to the man, "Remove your hand." So he lifted it up and as he did so, the verse of rajm was clearly (disclosed) in it. The man then conceded, "O Muhammad, there is the verse of stoning in it, but we have been keep it undisclosed among ourselves." He then gave orders about them (that they should be stoned to death) and they were stoned to death. [1]

COMMENTARY: Abdullah ibn Salaam رضی اللہ عنہ was a Jew previously but when Allah guided him, he become a Muslim. He was a front ranking scholar among the Jews. He had abundant knowledge of the Torah.

The Jew who had put his hand on the verse of rajm in the Torah was Abdullah ibn Suriya.

The punishment of rajm is awarded to married adulterers who are Muslim. Here, they were not Muslims, but the punishment was awarded to them according to their Book, the Torah, which also did not make it binding for it to be awarded only to married people. The Prophet صلی اللہ علیہ وسلم began to follow the Quran when the command was revealed in it and the command of the Torah was abrogated.

Moreover, Imam Shafi'I رحمہ اللہ des not apply the word muhsin (married) only to Muslims. Any married man, Muslim or not Muslim, is liable to rajm if he commits fornication. Imam Abu Yusuf رحمہ اللہ also says the same thing. He is among the Hanafis.

One should not doubt that the Prophet صلی اللہ علیہ وسلم merely relied on the testimony of the Jews which is not worth while. It is not necessary that he did not have the confession of the accused for, he may have had the testimony of four Muslim too.

The book Mirqat of Mulla Ali Qari may be seen. Here, we have merely presented a synopsis from it.

RAJM FOR WHO CONFESSED TO INDECENCY

(٣٥٦٠) وَعَنْ اَبِي هُرَيْرَةَ قَالَ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ وَهُوَ فِي الْمَسْجِدِ فَنَادَاهُ يَارَسُوْلَ اللّٰهِ اِنِّيْ زَنَيْتُ فَاَعْرَضَ عَنْهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَتَنَحّٰى لِشَقِّ وَجْهِهِ الَّذِيْ اَعْرَضَ قِبَلَهُ فَقَالَ اِنِّيْ زَنَيْتُ فَاَعْرَضَ

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[1] Bukhari # 6841, Muslim # 26. 1699, Abu Dawud # 4446, Darimi # 2321, Muwatta Maalik # 1 (*Hudud*), Musnad Ahmad 2-5.

عَنْهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا شَهِدَ اَرْبَعَ شَهَادَاتٍ دَعَاهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَبِكَ جُنُوْنٌ؟ قَالَ لَا فَقَالَ اَحْصَنْتَ؟ قَالَ نَعَمْ يَا رَسُوْلَ اللّٰهِ قَالَ اذْهَبُوْا بِهٖ فَارْجُمُوْهُ۔ قَالَ ابْنُ شِهَابٍ فَاَخْبَرَنِيْ مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِاللّٰهِ يَقُوْلُ فَرَجَمْنَاهُ بِالْمَدِيْنَةِ فَلَمَّا اَذْلَقَتْهُ الْحِجَارَةُ هَرَبَ حَتّٰى اَدْرَكْنَاهُ بِالْحَرَّةِ فَرَجَمْنَاهُ حَتّٰى مَاتَ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ عَنْ جَابِرٍ بَعْدَ قَوْلِهٖ قَالَ نَعَمْ فَاَمَرَبِهٖ فَرُجِمَ بِالْمُصَلّٰى فَلَمَّا اَذْلَقَتْهُ الْحِجَارَةُ فَرَّ فَاُدْرِكَ فَرُجِمَ حَتّٰى مَاتَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرًا وَصَلّٰى عَلَيْهِ۔

3560. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man came to the Prophet صلی اللہ علیہ وسلم when he was in the mosque (Masjid Nabawi). He called, "O Messenger of Allah, I have committed fornication. The Prophet صلی اللہ علیہ وسلم turned (his face) away from him. He came to where he had turned his face and standing opposite to him, repeated, "I have committed fornication." The Prophet صلی اللہ علیہ وسلم turned away from him. When he testified (against himself) four times, the Prophet صلی اللہ علیہ وسلم called him (closer) and asked him, "Are you mad?" He said, "No!" He asked, "Are you married?" He said, "Yes, O Messenger of Allah," He said, "Take him away and stone him to death."

Ibn Shihab (a sub narrator) said that he who had heard from Jabir ibn Abdullah رضی اللہ عنہ said that he said, "We stoned him in Madinah. As the stones hurt him, he run away. But, we caught up with him in the harrah and stoned him to death."

According to another version in Bukhari, Jabir رضی اللہ عنہ said that after his saying, "Yes!" the prophet صلی اللہ علیہ وسلم ordered that he should be stoned to death. He was stoned at al-musallla (the place of *salah (prayer)* of Eed). When the stones struck him he fled, but he was nabbed and stoned to death. The Prophet صلی اللہ علیہ وسلم prescribed him highly and offered his funeral *salah (prayer)*. (Or, the words mean that he prayed for him).[1]

COMMENTARY: The man confessed four times, each time from a different direction. In other words, they were four testimonies in four different sittings. Imam Abu Hanifah رحمہ اللہ has deduced from it that for adultery to be established, the accused must make four confessions in four sittings. This according to him, is a condition.

The Prophet صلی اللہ علیہ وسلم asked him whether he was mad. He meant that to sane person would pave a way for his own stoning to death. He should have, rather, made a repentance to Allah and sought His forgiveness, and made a resolve never to commit sin again. Nawawi رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم intended to make it certain because generally no one so readily confesses to his sins and no one insists on that knowing that the punishment for it is death. Rather, a person finds it safe to get deliverance through repentance and have his sins forgiven.

It also shows that legal avenues must not be left unexplored to allow benefit of doubt to every Muslim. If a Muslim's life may be saved lawfully, then that must be done.

Further, if a mad man says that he has committed adultery then he must not be believed. Also, he must not be exposed to *hadd (prescribed punishment)*.

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[1] Bukhari # 5270, Muslim # 1601691, Bukhari # 5271. (Second version) # 6820.

Imam Nawawi رحمه الله also said that the ruler must also investigate if all the conditions are fulfilled before imposing the *hadd (prescribed punishment)*, for example, the accused must be a married person to be subject to *hadd (prescribed punishment)*. It is the same if he makes a confession himself or witnesses testify against him. It may be presumed from the Prophet صلى الله عليه وسلم words that if such a person retracts his confession then he must be forgiven and the *hadd (prescribed punishment)* for adultery must be withdrawn.

Ibn Hammam رحمه الله said that when a man is stoned to death, he must be made to stand and face the stoning. He must not be made to hang on something or be suspended in the air. A woman who is stoned must be made to sit down and it is better if she is made to stand in a ditch and buried up to her chest so that her body is not bared. The Prophet صلى الله عليه وسلم had a ditch dug for ghamidiyh.

The ruling is that if a person who is being stoned to death runs away during the stoning then this person must not be chased if it is a punishment on voluntary confession. If the indecency is established through witnesses then the person must be chased and stoned to death.

Nawawi رحمه الله said about being stoned at al-Musalla that it was the place where funeral *salah (prayer)* used to be offered (not eed as in the text). This is corroborated by another version.

Bukhari رحمه الله and others say that if the place where the funeral *salah (prayer)* is offered or the eed *salah (prayer)* is offered is not designated as a mosque, then it will not come under the purview of rules applicable to mosques. However, generally the place where funeral *salah (prayer)* or eed *salah (prayer)* is offered attracts the same commands as apply to mosques. This means that blood must not be shed there, and it should be sanctified, Hence, the fornicator must not be stoned to death at these places meaning mosques.

***HADD (PRESCRIBED PUNISHMENT)* & TA'ZEER MUST NOT BE IMPOSED IN MOSQUES:** Ibn Hammam رحمه الله said that neither *hadd (prescribed punishment)* nor ta'zeer must be enforced on any one in the mosques. All the ulama (Scholars) are unanimous about it. It is based on the saying of the Prophet صلى الله عليه وسلم.

قَالَ جَنِّبُوا مَسَاجِدَكُمْ صِبْيَانَكُمْ وَمَجَانِيْنَكُمْ وَرَفْعَ اَصْوَاتِكُمْ وَشِرَائِكُمْ وَبَيْعَ وَاِقَامَةِ حُدُوْدِكُمْ وَجَمِّرُوْهَا فِيْ جُمَعِكُمْ وَضَعُوا عَلٰى اَبْوَابِهَا الْمَطَاهِرَ۔

[Preserve your mosques from your children, your madmen, raising of your voices, Your trading (buying and selling) and enforcing your *hudud*. On Friday, let there be incense in your mosques and make places of ablution at their gates.]

DO NOT PUNISH BEFORE PROBING

(٣٥٦١) وَعَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا اَتٰى مَاعِزُ بْنُ مَالِكٍ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهٗ لَعَلَّكَ قَبَّلْتَ اَوْ غَمَزْتَ اَوْ نَظَرْتَ قَالَ لَا يَا رَسُوْلَ اللّٰهِ قَالَ اَنِكْتَهَا لَا يَكْنِيْ قَالَ نَعَمْ فَعِنْدَ ذٰلِكَ اَمَرَ بِرَجْمِهٖ۔ (رواه البخاری)

3561. Sayyiduna Ibn Abbas رضى الله عنه narrated that when (Sayyiduna) Ma'iz ibn Maalik رضى الله عنه came to the Prophet صلى الله عليه وسلم (and submitted, "I have committed adultery,") he asked, "Perhaps, you merely kissed (her), or touched (her) with sexual intent, or looked (at her)?" But, he submitted, "No, O Messenger of Alalh!" So, he asked, "Did you have sexual intercourse with her?" He asked this question directly not by allusion. He confirmed, "Yes!" At that, he commended that he

(Ma'iz) should be stoned to death.[1]

SIN IS CEASED AFTER RECEIVING PRESCRIBED PUNISHMENT

(٣٥٦٢) وَعَنْ بُرَيْدَةَ قَالَ جَاءَ مَاعِزُ بْنُ مَالِكٍ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ طَهِّرْنِيْ فَقَالَ وَيْحَكَ ارْجِعْ فَاسْتَغْفِرِ اللّٰهَ وَتُبْ إِلَيْهِ قَالَ فَرَجَعَ غَيْرَ بَعِيْدٍ ثُمَّ جَاءَ فَقَالَ يَا رَسُوْلَ اللّٰهِ طَهِّرْنِيْ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذٰلِكَ حَتّٰى إِذَا كَانَتِ الرَّابِعَةُ قَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْمَ أُطَهِّرُكَ قَالَ مِنَ الزِّنَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَبِهِ جُنُوْنٌ فَأُخْبِرَ أَنَّهُ لَيْسَ بِمَجْنُوْنٍ فَقَالَ أَشَرِبَ خَمْرًا فَقَامَ رَجُلٌ فَاسْتَنْكَهَهُ فَلَمْ يَجِدْ مِنْهُ رِيْحَ خَمْرٍ فَقَالَ أَزَنَيْتَ قَالَ نَعَمْ فَأَمَرَ بِهِ فَرُجِمَ فَلَبِثُوْا يَوْمَيْنِ أَوْ ثَلَاثَةً ثُمَّ جَاءَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اسْتَغْفِرُوْا لِمَاعِزِ بْنِ مَالِكٍ لَقَدْ تَابَ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ أُمَّةٍ لَوَسِعَتْهُمْ ثُمَّ جَاءَتْهُ امْرَأَةٌ مِّنْ غَامِدٍ مِنَ الْأَزْدِ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ طَهِّرْنِيْ فَقَالَ وَيْحَكِ ارْجِعِيْ فَاسْتَغْفِرِيْ اللّٰهَ وَتُوْبِيْ إِلَيْهِ فَقَالَتْ تُرِيْدُ أَنْ تُرَدِّدَنِيْ كَمَا رَدَدْتَّ مَاعِزَ بْنَ مَالِكٍ إِنَّهَا حُبْلٰى مِنَ الزِّنٰى فَقَالَ أَنْتِ؟ قَالَتْ نَعَمْ قَالَ لَهَا حَتّٰى تَضَعِيْ مَا فِيْ بَطْنِكِ قَالَ فَكَفَلَهَا رَجُلٌ مِنَ الْأَنْصَارِ حَتّٰى وَضَعَتْ فَأَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ قَدْ وَضَعَتِ الْغَامِدِيَّةُ فَقَالَ إِذًا لَا نَرْجُمُهَا وَنَدَعُ وَلَدَهَا صَغِيْرًا لَيْسَ لَهُ مَنْ يُّرْضِعُهُ فَقَامَ رَجُلٌ مِّنَ الْأَنْصَارِ فَقَالَ إِلَيَّ رَضَاعُهُ يَا نَبِيَّ اللّٰهِ قَالَ فَرَجَمَهَا وَفِيْ رِوَايَةٍ إِنَّهُ قَالَ لَهَا اذْهَبِيْ حَتّٰى تَلِدِيْ فَلَمَّا وَلَدَتْ قَالَ اذْهَبِيْ فَأَرْضِعِيْهِ حَتّٰى تَفْطِمِيْهِ فَلَمَّا فَطَمَتْهُ أَتَتْهُ بِالصَّبِيِّ وَفِيْ يَدِهٖ كِسْرَةُ خُبْزٍ فَقَالَتْ هٰذَا يَا نَبِيَّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ فَطَمْتُهُ وَقَدْ أَكَلَ الطَّعَامَ فَدَفَعَ الصَّبِيَّ إِلٰى رَجُلٍ مِنَ الْمُسْلِمِيْنَ ثُمَّ أَمَرَ بِهَا فَحُفِرَ لَهَا إِلٰى صَدْرِهَا وَأَمَرَ النَّاسَ فَرَجَمُوْهَا فَيُقْبِلُ خَالِدُ بْنُ الْوَلِيْدِ بِحَجَرٍ فَرَمٰى رَأْسَهَا فَتَنَضَّحَ الدَّمُ عَلٰى وَجْهِ خَالِدٍ فَسَبَّهَا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَهْلًا يَا خَالِدُ فَوَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَقَدْ تَابَتْ تَوْبَةً لَوْ تَابَهَا صَاحِبُ مَكْسٍ لَغُفِرَ لَهُ ثُمَّ أَمَرَ بِهَا فَصَلّٰى عَلَيْهَا وَدُفِنَتْ۔ (رواه مسلم)

3562. Sayyiduna Buraydah رضی الله عنه narrated (Sayyiduna) Ma'iz ibn Maalik رضی الله عنه came to the Prophet صلی الله علیه وسلم and submitted, "O Messenger of Allah, purify me!" (He meant that he should be punished in order to have his sin erased.) He said, "How Sad! Go away! Seek Allah's forgiveness and repent to Him!"
He narrated further that he went away but not far and came back only to repeat, "O Messenger of Allah, purify me!' The prophet صلی الله علیه وسلم said (to him) like what he had said before, till when it happened (like that) the fourth time, Allah's Messenger صلی الله علیه وسلم said to him, "Of what shall I purify you?" He submitted, "Of adultery." (by imposing *hadd (prescribed punishment)* over me). Allah's Messenger صلی الله علیه وسلم asked (his sahabah)رضی الله عنه. "Is he mad?" He was told, "He is not insane." He asked,

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[1] Bukhari # 6824, Abu Dawud # 4427.

"Has he drunk wine?" A man got up and sniffed at his breath but perceived not the smell of wine.
So, he asked, him, "Have you committed adultery. He said, "Yes!" So, he gave a command about him and he was stoned to death.
After two or three days, Allah's Messenger صلى الله عليه وسلم came and said, "Seek forgiveness for Ma'iz ibn Maalik. He has made so much repentance that if it were divide among an *ummah,* it would suffice them all."
Later, a woman of Ghamid of the tribe Azd came to him and submitted, "O Allah's Messenger, purify me." He said, 'Pity on you! Go back and seek Allah's forgiveness and repent to him." She asked, "would you like to send me back as you did send back Ma'iz ibn Maalik (while I am) a woman who is pregnant through adultery?" (There is no possibility of a denial any more) He asked, "You?" She Said, "Yes!" He said to her, "wait till you give birth to what you carry in your womb."
The narrator went on: An Ansar took responsibility for her till she had given birth to a child. Then, he went to the prophet صلى الله عليه وسلم and informed him that the woman of Ghamid had delivered a child. He said, "We shall not stone her and so leave her child without any one to suckle it." Thereupon another of the Ansar got up and submitted, "O Prophet of Allah. I take responsibility for the child's suckling."
The narrator added: He had her stoned to death.
According to another version: He instructed her to go and wait till she gave birth to the child when she did (and came to him), he instructed her to go and suckle the child and wait till she had weaned it. When she had done that, she came with the child holding a slice of bread in its hand and she submitted, "I have weaned this child, O Prophet of Allah, and he has eaten food." He handed over the child to one of the Muslims. He gave an order about her and she was put in a pit up to her chest. Then he instructed the people (to stone her) and they stoned her. Khalid ibn walid رضى الله عنه stepped forward with a stone that he flung at her head. Blood from it flew on his face, so he cursed her the Prophet صلى الله عليه وسلم said, "Be calm, O Khalid! By Him in whose hand is my soul! She has repented so much that if he who charges an unjust tax repents in like manner then he would be forgiven."
Then he gave an order about her and the funeral *salah (prayer)* was offered over her. Then she was buried.[1]
(the passive voice is as per the urdu translation.)

COMMENTARY: Certainly, the repentant of Ma'iz رضى الله عنه was such that the prophet صلى الله عليه وسلم spoke highly of his good fortune and excellence. It brought a forgiveness and mercy that covered a very large sanction of Allah's creation.

The enforcement of *hadd (prescribed punishment)* is called tawbah (repentance) because like repentance, it also washes off all sins.

Ibn Maalik رحمه الله deduces from the hadith that a pregnant woman should not be awarded the *hadd (prescribed punishment)* Prescribed punishment) till she gives birth to her child. In this way an innocent life will not be taken away. She should also be given respite till her child is weaned and is no more dependant on her if there is someone to look after the child. This is also the contention of Imam Abu Hanifah. رحمه الله.

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[1] Muslim # 22, 23-1695, Abu Dawud # 4442, Musnad Ahmad 5-348, Darimi # 2324.

The hadith is evidence that to charge unjust tax and other levies are very sinful. It is like snatching someone's property.

The word at the end of the hadith is salla (he offered *salah (prayer)* - (صلى) in sahih Muslim from all the narrators. This means that the Prophet صلى الله عليه وسلم offered the funeral *salah (prayer)* over the woman. However, in the view of Tabari and in the versions of Ibn Abu Shayban and Abu Dawud the word is sulli (سلى) - in the passive voice) to imply that while the others offered the funeral *salah (prayer)*, Allah's Messenger صلى الله عليه وسلم did not offer it. Indeed, the version of Abu Dawud states very clearly that he did not offer it (لم يصل عليها) but instructed the people to offer it. This is why the imams differ on whether funeral *salah (prayer)* is offered over one who is stoned. Imam Maalik رحمه الله regards it to be makruh (disapproved).

Imam Ahmad says that the ruler and dignitaries must not offer it but the common people may offer the funeral *salah (prayer)* over such a person.

Imam shafi'I رحمه الله and Imam Abu Hanifah رحمه الله hold this person's funeral *salah (prayer)* should be offered as, in fact, of every such person who recites the kalimah, even if he was a sinner and indecent, and the *hadd (prescribed punishment)* was enforced on him.

According to another report, Imam Ahmad also gave the same opinion.

Qadi Iyad رحمه الله also outlined the two forms of the word salla and sulli (active and passive voice) in different books. He says that it is more proper that the word is in the active voice salla, If read with the preceding (ثم امربها) (then he gave a command concerning her). This means that he instructed them to give her body a bath and to enshroud it and to bring it to the place of the funeral *salah (prayer)*. This is upheld by the words in sahih Muslim (# 64. 1696):

أَمَرَ بِهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ فَرَجَمْتُ ثُمَّ صَلَّى عَلَيْهَا فَقَالَ لَهُ عُمَرُ تُصَلِّي عَلَيْهَا يَا نَبِيَّ اللّٰهِ وَقَدْ زَنَتْ

{...then the Prophet pronounced judgment about her and her clothes were tied around her and he commanded and she was stoned to death. He then offered the funeral *salah (prayer)* over her. Umar رضى الله عنه submitted to him, "O Prophet of Allah you offer *salah (prayer)* over her while she had committed fornication..."}

It is stated explicitly in this hadith that the prophet صلى الله عليه وسلم did offer the funeral *salah (prayer)* of this woman.

Qadi Iyad has made it clear too that though Muslim has not mentioned the Prophet's صلى الله عليه وسلم offering the funeral *salah (prayer)* over Ma'iz ib Maalik رحمه الله Bukhari has mentioned it.

The Question arises that since most of the versions of Muslim has the active voice of the word (صلى) (salla), why do the authentic copies of Mishkat use the passive voice of this word (صُلِّى) (sulli)? He (the compiler) ought to have preferred the active voice because the positive is always chosen over the negative. But, since some reliable texts had the passive voice and there was a difference of opinion whether the funeral *salah (prayer)* was offered by the Prophet رضى الله عنه or not, the compiler of mishkat opted for the passive voice because it allows for both options. But, we must go by the majority and use the active voice to state that:

{The prophet صلى الله عليه وسلم did offer the funeral *salah (prayer)* over her.}

DEDUCTION: This hadith proves that *hadd (prescribed punishment)* (prescribed punishment) wipes out the sin for which it is imposed. In the hereafter t his person who is

punished will not be questioned about the sin for which he is punished.

APPARENT DIFFERENCE: Finally, Nawawi رحمه الله has pointed out that of the two versions, the second makes it very clear that the woman had weaned the child before she was stoned to death. However, the first implies that she was punished when the Ansar man offered to shoulder responsibility for the suckling of the child. This may be explained by suggesting that even in the first version, it does not specify that the child was not weaned. The responsibility that the Ansar had taken to suckle the child was a figurative way of caring for it, because the child was an infant after all. He took responsibility to raise and nurture the child.

PUNISHMENT GIVEN TO INDECENT SLAVE GIRL

(٣٥٦٣) وَعَنْ اَبِي هُرَيْرَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِذَا زَنَتْ اَمَةُ اَحَدِكُمْ فَتَبَيَّنَ زِنَاهَا فَلْيَجْلِدْهَا الْحَدَّ وَلَا يُثَرِّبْ عَلَيْهَا ثُمَّ إِنْ زَنَتْ فَلْيَجْلِدْهَا الْحَدَّ وَلَا يُثَرِّبْ ثُمَّ إِنْ زَنَتِ الثَّالِثَةَ فَتَبَيَّنَ زِنَاهَا فَلْيَبِعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعْرٍ. (متفق عليه)

3563. Sayyiduna Abu Hurayrah رضى الله عنه narrated that he heard the Prophet صلى الله عليه وسلم say, "when the female slave of any of you commits adultery and it is obvious (that she had done so), he must impose the *had* (prescribed punishment) on her of flogging. But, he must not disgrace her. When she commits adultery again, he must impose the *hadd (prescribed punishment)* on her of flogging. But, he must not disgrace her. Then, when she commits adultery a third time and it is obvious (that she has done so), he must sell her, even if only for a string of hair (meaning, the most insignificant thing).[1]

COMMENTARY: The *hadd (prescribed punishment)* that the master must impose on his earning female slave is to give her fifty stripes. The *hadd (prescribed punishment)* of male and female slave is half of that of free man. Moreover stoning to death is not prescribed for them.

Imam Shafi رحمه الله says on the basis of this hadith that a master may carry on and execute the *hadd (prescribed punishment)* himself.

The Hanafis, however, say that this is not allowed. They say that the hadith makes him responsible to present her to the ruler that he might impose the *hadd (prescribed punishment)*. Once the female slave is awarded the punishment, she must not be taunted and disgraced. The *hadd (prescribed punishment)* wipes off her sins. This command is not only for female slave but also for the free woman, etc. since female slave are generally prone insults on sight faults, therefore this hadith mentions them particularly.

As for selling his erring female slave, he may sell her after imposing the *hadd (prescribed punishment)* on her, or without imposing it. However, the words of the hadith seem to suggest that he should dispose of her before imposing on her the *hadd (prescribed punishment)*.

Imam Nawawi رحمه الله points out that the hadith discourage living with sinners and indecent people. He said that it is *mustahab (desirable)* to sell a female slave to this nature, but the Zawahir scholars say that it is *wajib (obligatory)* to part with her.

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[1] Bukhari # 2234, Muslim # 3-1703, Tirmidhi # 1433 (1433) Abu Dawud # 4470, Ibn Majah 2565, Darimi # 2326, Muwatta Maalik # 14 (*Hudud*), Musnad Ahmad 2-249, (Tirmidhi has it is notes to hadith 1433 (14387) 2-376.

ABOUT THE *HADD (PRESCRIBED PUNISHMENT)* ON THE SICK

(٣٥٦٤) وَعَنْ عَلِيٍّ قَالَ يَا أَيُّهَا النَّاسُ أَقِيْمُوْا عَلٰى أَرِقَّائِكُمُ الْحَدَّ مَنْ أَحْصَنَ مِنْهُمْ وَمَنْ لَمْ يُحْصِنْ فَإِنَّ أَمَةً لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَنَتْ فَأَمَرَنِيْ أَنْ أَجْلِدَهَا فَإِذَا هِيَ حَدِيْثُ عَهْدٍ بِنِفَاسٍ فَخَشِيْتُ إِنْ أَنَا جَلَدْتُّهَا أَنْ أَقْتُلَهَا فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَحْسَنْتَ۔ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةِ أَبِيْ دَاوُدَ قَالَ دَعْهَا حَتّٰى يَنْقَطِعَ دَمُهَا ثُمَّ أَقِمْ عَلَيْهَا الْحَدَّ وَأَقِيْمُوا الْحُدُوْدَ عَلٰى مَا مَلَكَتْ أَيْمَانُكُمْ۔

3564. Sayyiduna Ali رضی اللہ عنہ said, "O you people! Do enforce the *hadd (prescribed punishment)* on your (male and female) slaves (if they perpetrate adultery or fornication, fifty stripes), the married among them or the unmarried. Indeed, a female slave belonging to Allah's Messenger صلی اللہ علیہ وسلم had committed fornication. So, he commanded me to impose the *hadd (prescribed punishment)* (of lashes) on her. But, behold! She had given birth to a child recently. That caused me apprehension that if I whipped her then I might kill her Hence. I spoke of that with the noble prophet صلی اللہ علیہ وسلم and he agreed, saying. "You did well!"[1]
According to another version: He said, "Let her alone till her blood stops to flow. Then impose the *hadd (prescribed punishment)* on her. And impose the prescribed punishment on your slave (male and female)."[2]

COMMENTARY: According to this hadith a woman experiencing post -birth bleeding must be given respite from punishment till she stop bleeding. This is a kind of sickness and a sick person is not punished till he recovers.

Ibn Hamam رضی اللہ عنہ says that if a sick married person has committed fornication and is liable to stoning to death then he should be given that punishment during his sickness. If he is unmarried and has committed adultery and is liable to be lashed then he should not be awarded the lashes is his sickness but the punishment should be deferred till he recovers. However, if he suffers such an illness from which he might not recover or is infirm and feeble, then Imam Abu Hanifah رحمہ اللہ and Imam Shafi'I رحمہ اللہ say that the punishment must be carried out to fulfil the requirements of law by getting a branch of the date palm tree that has one hundred small twigs. He should be hit with that branch once in such a way that each of its one hundred twigs touches his body. It is necessary to use a wide, stretched out branch.

Moreover, the flogging should not be carried out in severe summer or in harsh winter. It should be enforced in a moderate climate (see hadith # 3574 about a sick punishment).

SECTION II اَلْفَصْلُ الثَّانِيْ

ADULTERER (LESS) RETRACTS CONFESSION

(٣٥٦٥) عَنْ أَبِيْ هُرَيْرَةَ قَالَ جَاءَ مَاعِزٌ الْأَسْلَمِيُّ إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّهُ قَدْ زَنٰى فَأَعْرَضَ عَنْهُ ثُمَّ جَاءَ مِنْ شِقِّهِ الْآخَرِ فَقَالَ إِنَّهُ قَدْ زَنٰى فَأَعْرَضَ عَنْهُ ثُمَّ جَاءَ مِنْ شِقِّهِ الْآخَرِ فَقَالَ يَا رَسُوْلَ اللّٰهِ إِنَّهُ قَدْ زَنٰى فَأَمَرَ بِهِ فِي الرَّابِعَةِ فَأُخْرِجَ إِلَى الْحَرَّةِ فَرُجِمَ بِالْحِجَارَةِ فَلَمَّا وَجَدَ مَسَّ الْحِجَارَةِ فَرَّ يَشْتَدُّ حَتّٰى

[1] Muslim # 1705.
[2] Abu Dawud # 4473, Tirmidhi # 1441, Musnad Ahmad 1-156.

مَرَّبِرَ جُلٍ مَعَهُ لَحْيُ جَمَلٍ فَضَرَبَهُ بِهِ وَضَرَبَهُ النَّاسُ حَتّٰى مَاتَ فَذَكَرُوْا ذٰلِكَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ فَرَّحِيْنَ وَجَدَ مَسَّ الْحِجَارَةِ وَمَسَّ الْمَوْتِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلَّا تَرَكْتُمُوْهُ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَفِيْ رِوَايَةٍ هَلَّا تَرَكْتُمُوْهُ لَعَلَّهُ اَنْ يَّتُوْبَ اللّٰهُ عَلَيْهِ۔

3565. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated: Ma'iz Aslami رضی اللہ عنہ came to Allah's Messenger صلی اللہ علیہ وسلم and submitted that he had commit adultery, but he turned away from him. He came over to the other side and submitted, "I have committed adultery." But he turned away from him. He came over again and submitted. "O Messenger of Allah, I have committed adultery." When he repeated it the fourth time, he gave an order about him and he was taken to Harrah and was being stoned, when he felt the pair the stones caused, he fled till he come to a man who had the jawbone of a camel (in his hand). He struck him with it and (other) people (also resumed to) hit him till he died. They reported that to Allah's Messenger صلی اللہ علیہ وسلم saying, "He fled on feeling the pain of the stones and the sense of death." He said, "Why did you not spare him?"

According to another version: He said, "why did you not spare him? He might have made a repentance and gained pardon from Allah."[1]

COMMENTARY: The final words mean that he could have repented and Allah would have relented to him.

According to this hadith if any one confesses having committed a sin but retracts his confession or says that he had lied or says that he takes back his confession, then the prescribed punishment of *hadd (prescribed punishment)* will become invalid. If he does the same thing while he is being punished then the remaining portion of the punishment will be waived. Some authorities say, however, that *hadd (prescribed punishment)* will not be waived nor become invalid.

CONFESSION OF MA'IZ رضی اللہ عنہ

(۳۵٦٦) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِمَاعِزِ بْنِ مَالِكٍ اَحَقٌّ مَابَلَغَنِيْ عَنْكَ قَالَ وَمَا بَلَغَكَ عَنِّيْ قَالَ بَلَغَنِيْ اَنَّكَ قَدْوَقَعْتَ عَلٰى جَارِيَةِ اٰلِ فُلَانٍ قَالَ نَعَمْ فَشَهِدَ اَرْبَعَ شَهَدَاتٍ فَاَمَرَبِهٖ فَرُجِمَ۔ (رواه مسلم)

3566. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم asked (Sayyiduna) Ma'iz ibn Maalik رضی اللہ عنہ, "Is what is conveyed to me about you true?' He asked, "And what has been conveyed to you about me?" He said, It has been conveyed to me that you have had sexual intercourse wit h the slave girl belonging to so and so people." He said, "Yes" and he admitted it four times (in four meetings) so, he ordered that he should be s toned to death. And he was stoned to death.

COMMENTARY: The compiler of the Masabih has placed this hadith here in Section II though it ought to have been placed in Section I.

There is no contradiction between this hadith and the previous ahadith on this subject. Here, the mian subject is mentioned briefly and the initial confession of Ma'iz رضی اللہ عنہ is not

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[1] Tirmidhi # 1438 (1433), Ibn Majah # 2554, Musnad Ahmad 2-150. (See also hadith # 3561, 3562).

mentioned. It is very much likely that the prophet صلى الله عليه وسلم had known of Ma'iz' رضى الله عنه guilt beforehand and had him admit it in the manner mentioned in the other ahadith (# 3561, 3562, 3565). He had him do that four times in four positions.

CONCEAL FAULTS OF OTHER PEOPLE

(٣٥٦٧) وَعَنْ يَزِيْدَ بْنِ نُعَيْمٍ عَنْ أَبِيْهِ أَنَّ مَاعِزًا أَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَقَرَّ عِنْدَهُ أَرْبَعَ مَرَّاتٍ فَأَمَرَ بِرَجْمِهِ وَقَالَ لِهَزَّالٍ لَوْ سَتَرْتَهُ بِثَوْبِكَ كَانَ خَيْرًا لَكَ قَالَ ابْنُ الْمُنْكَدِرِ إِنَّ هَزَّالًا أَمَرَ مَاعِزًا أَنْ يَأْتِيَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيُخْبِرَهُ۔ (رواه ابوداؤد)

3567. Sayyiduna Yazid ibn Nu'aym رحمه الله reported on the authority of his father, that Ma'iz رضى الله عنه came to the prophet صلى الله عليه وسلم and confessed before him four times (in four positions to having perpetrated illicit sexual intercourse). So he ordered that he should be stoned to death. (That was done) And he said to Hazzal. رضى الله عنه "Had you covered him with our garment, that would have been better for you." (meaning, if you had concealed his sin of extra marital sex).
Ibn Munkadir رحمه الله (a narrator of this hadith) said that it was Sayyidah Hazzal رضى الله عنها who had induced Ma'iz رضى الله عنه to go to the Prophet صلى الله عليه وسلم and disclose to him what he had perpetrated.[1]

COMMENTARY: Sayyiduna Hazzal رضى الله عنه had a female slave by the name of Fatimah رضى الله عنه whom he had set free. Mu'iz رضى الله عنه had illicit sex with Fatimah رضى الله عنه. When Hazzal رضى الله عنه learnt of it, he induced Ma'iz رضى الله عنه to disclose his affair to the Prophet صلى الله عليه وسلم. This is the reason the prophet صلى الله عليه وسلم advised Hazzal رضى الله عنه that it would have been better for him not to disclose the sin of Ma'iz رضى الله عنه. "Allah would have concealed your faults."
(In this regard the hadith of Ibn Umar رضى الله عنه may be borne in mind: "A Muslim is a brother of another Muslim... and whoever conceals (faults of) a Muslim, Allah will conceal (his faults for) him on the day of resurrection.")[2]

NO RULER MAY CONDONE THE PRESCRIBED PUNISHMENT

(٣٥٦٨) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهِ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ تَعَافَوا الْحُدُوْدَ فِيْمَا بَيْنَكُمْ فَمَا بَلَغَنِيْ مِنْ حَدٍّ فَقَدْ وَجَبَ۔ (رواه ابوداؤد و النسائى)

3568. Sayyiduna Amr ibn Shu'ayb رحمه الله reported from his father, Shuayb رحمه الله that his grandfather, Abdullah ibn Amr ibn Aas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "Forgive the enforcement of the prescribed punishment amongst yourselves (before I learn of them). If I learn of any crime calling for the prescribed punishment then it become *wajib (obligatory)* (to enforce it)."[3]

COMMENTARY: The people are advised to forgive each other and avert their punishment.

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[1] Abu Dawud # 4378.
[2] Bukhari # 2442, Muslim # 58-2580, Tirmidhi # 1426, Abu Dawud # 4893, Musnad Ahmad 2-68. (This book hadith # 4958)
[3] Abu Dawud # 4376, Nasai $ 4885.

They are urged to be kind and not to bring cases against each other before rulers. Once it comes to the ruler then it is not allowed to him to forgive the accused and he must enforce the punishment.
The master of a slave may not enforce the *hadd (prescribed punishment)* on his slave himself nor is it proper for him to bring him to the ruler. Rather, he must forgive him.
Moreover, the advice to forgive is not a command of a *wajib (obligatory)* nature but is a *mustahab (desirable)* (recommended) course.

OVERLOOK THE MISTAKES OF THE RESPECTABLE

(٣٥٦٩) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَقِيْلُوْا ذَوِى الْهَيْئَاتِ عَثَرَاتِهِمْ اِلَّا الْحُدُوْدَ۔ (رواه ابوداؤد)

3569. Sayyiduna Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم said, "Overlook the mistake of the people of distinction, but not such acts as invite the prescribed punishment (on them)."[1]

COMMENTARY: If they commit a sin by mistake or fall into an error suddenly an unexpectedly then they must be forgiven. They should not be disgraced by subjecting them to punishment whether their slip or sin concerns rights of Allah or rights of fellow men. Of course, it Is not allowed to forgive them such sins as make them liable to the *hadd (prescribed punishment)*, whether they concern rights of Allah or rights of human beings.
This command is directed to all people. Moreover, it is of the nature of *mustahab (desirable)*.

BENEFIT OF DOUBT BE GIVEN TO THE ACCUSED

(٣٥٧٠) وَعَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِدْرَءُوا الْحُدُوْدَ عَنِ الْمُسْلِمِيْنَ مَا اسْتَطَعْتُمْ فَاِنْ كَانَ لَهٗ مَخْرَجٌ فَخَلُّوْا سَبِيْلَهٗ فَاِنَّ الْاِمَامَ اَنْ يُّخْطِئَ فِى الْعَفْوِ خَيْرٌ مِّنْ اَنْ يُّخْطِئَ فِى الْعُقُوْبَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ قَدْ رُوِىَ عَنْهَا وَلَمْ يَرْفَعْ وَهُوَ اَصَحُّ۔

3570. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Mssenger صلی اللہ علیہ وسلم said, "As for as you possibly can, preserve the Muslims from the imposition of the prescribed punishment. If there is any possibility of escape for a person then let him go, for it is better for a ruler or judge to err in forgiving then to err in punishing."[2]

COMMENTARY: These words are addressed primarily to the rulers. They should give benefit of doubt to the accused and to their best to ward off the punishment from him. In fact, they must encourage the accused to present an excuse, like asking him if he is mad. Examples are found in the case of Ma'iz رضی اللہ عنہ whom the prophet صلی اللہ علیہ وسلم prompted a number of possibilities.
As for a ruler or judge making a mistake, this does impair the judgement. However, if the mistake is in favour of the accused then a Muslim's life is saved and his honour protected. Hence this mistake is better than committing one which plays with his life.

HADD (PRESCRIBED PUNISHMENT) IS IMPOSED ON MAN WHO RAPES

(٣٥٧١) وَعَنْ وَائِلِ بْنِ حُجْرٍ قَالَ اسْتُكْرِهَتِ امْرَاَةٌ عَلٰى عَهْدِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَدَرَاَ عَنْهَا الْحُدُوْدَ

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[1] Abu Dawud # 4375, Musnad Ahmad 6. 181.
[2] Tirmidhi # 1424.

وَاَقَامَهُ عَلَى الَّذِى اَصَابَهَا وَلَمْ يَذْكُرْ اَنَّهُ جَعَلَ لَهَا مَهْرًا۔ (رواه الترمذى)

3571. Sayyiduna Wa'il ibn Hujr رضى الله عنه narrated that, in the time of Prophet صلى الله عليه وسلم, a woman was compelled (to submit to a man's evil desire against her will. He absolved her of punishment, but imposed the *hadd (prescribed punishment)* on the man who had raped her. The narrator did not say any thing about whether the Prophet صلى الله عليه وسلم made a dower payable to the woman (by the man).[1]

COMMENTARY: If the narrator did not mention it, it does not fellow that a dower was not paid. Other ahadith do confirm that it is *wajib (obligatory)* to pay the mahr (dower) to women who are forced to submit to a man's evil desire against her will. The word mahr is actually used uqr[2] (عقر) which is a penalty payable to a woman who is subjected to illicit sexual intercourse. The amount is calculated according to what dower would have been *wajib (obligatory)* in a lawful relationship of marriage.

It is stated in fatawa Alamgiri that uqr is mahr mithl (proper dower). In other words, the rapist must be made to pay to the woman the amount equal to the dower proper to her status.

(٣٥٧٢) وَعَنْهُ اَنَّ امْرَاَةً خَرَجَتْ عَلٰى عَهْدِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُرِيْدُ الصَّلٰوةَ فَتَلَقَّهَا رَجُلٌ فَتَجَلَّلَهَا فَقَضٰى حَاجَتَهُ مِنْهَا فَصَاحَتْ وَانْطَلَقَ وَمَرَّتْ عِصَابَةٌ مِنَ الْمُهَاجِرِيْنَ فَقَالَتْ اِنَّ ذٰلِكَ الرَّجُلَ فَعَلَ بِىْ كَذَا وَكَذَا فَاَخَذُوا الرَّجُلَ فَاَتَوْا بِهٖ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهَا اذْهَبِىْ فَقَدْ غَفَرَ اللّٰهُ لَكِ وَقَالَ لِلرَّجُلِ الَّذِىْ وَقَعَ عَلَيْهَا اُرْجُمُوْهُ وَقَالَ لَقَدْ تَابَ تَوْبَةً لَوْتَابَهَا اَهْلُ الْمَدِيْنَةِ لَقُبِلَ مِنْهُمْ۔ (رواه ابوداؤد الترمذى)

3572. Sayyiduna Wa'il ibn Hujr رضى الله عنه narrated that, in the time of the Prophet صلى الله عليه وسلم, a woman went out to go and offer the *salah (prayer)*. On the way, a man met her and putting a sheet of cloth over her, (molested her and) had his desire fulfilled with her. She shouted and he fled. A group of the mujahirs passed by. She told them that the man had done wrong to her. They got hold of him and took him to Allah's Messenger صلى الله عليه وسلم who instruct ed the woman to go away, "Allah has forgiven you." And, he said about the man who had raped her. "Stone him to death.' Then he said, "He has repented so much (by enduring the *hadd (prescribed punishment)*) that if the inhabitants of Madinah had repented in this way, their repentance would have been accepted from them."[3]

COMMENTARY: The concluding words mean that the man endured punishment for his crime and thereby made a repentance. If that repentance was shared by the people of Madinah then not only would their repentance have been accepted but also its reward would have sufficed all of them. The prophet صلى الله عليه وسلم made clear through these words that the man had committed a heinous crime but the punishment had purified him of his sin and he was forgiven.

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[1] Tirmidhi # 1453 (1458) Musnad Ahmad 4. 318.

[2] In such cases the word used is uqr (not mahr which is a dower.

[3] Tirmidhi # 1459, (slightly additional), Abu Dawud # 4379.

DUAL PUNISHMENT

(٣٥٧٣) وَعَنْ جَابِرٍ اَنَّ رَجُلًا زَنٰى بِامْرَاَةٍ فَاَمَرَبِهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجُلِدَ الْحَدَّثُمَّ اُخْبِرَ اَنَّهُ مُحْصِنٌ فَاَمَرَ بِهٖ فَرُجِمَ۔ (رواه ابوداؤد)

3573. Sayyiduna Jabir رضی اللہ عنہ narrated that a man had illicit sexual intercourse with a woman, so the prophet صلی اللہ علیہ وسلم gave command about him. He was awarded to stripes. Later, he was told that the man was married, so he gave command and the man was stoned to death.[1]

COMMENTARY: This hadith shows that a ruler must amend his command when he learns that a culprit has been given a lighter punishment instead of what he ought to have been given.

HADD (PRESCRIBED PUNISHMENT) ON A SICK CULPRIT

(٣٥٧٤) وَعَنْ سَعِيْدِ بْنِ سَعْدِ بْنِ عُبَادَةَ اَنَّ سَعْدَ بْنَ عُبَادَةَ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِرَجُلٍ كَانَ فِي الْحَيِّ مُخْدَجٌ سَقِيْمٌ فَوُجِدَ عَلٰى اَمَةٍ مِنْ اِمَائِهِمْ يَخْبُثُ بِهَا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُذُوْالَهُ عِثْكَالًا فِيْهِ مِائَةُ شِمْرَاخٍ فَاضْرِبُوْهُ ضَرْبَةً۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَفِيْ رِوَايَةِ ابْنِ مَاجَةَ نَحْوُهُ۔

3574. Sayyiduna Sa'eed ibn Sa'd ibn Ubadah رضی اللہ عنہ reported that Sa'd ibn Ubadah رضی اللہ عنہ took to the Prophet صلی اللہ علیہ وسلم, from his neighbourhood on incompletely built, sick man (having no hopes of recovery). He was found having illicit sexual intercourse with a female slave of the neighbourhood. The Prophet صلی اللہ علیہ وسلم said, "Get for him a branch of a palm tree that has one hundred twigs. Then strike him with the branch once."[2]

The Majahj has transmitted a similar hadith.[3]

COMMENTARY: The prophet صلی اللہ علیہ وسلم said that the man should be struck once with the branch. The strike was to be such as to cause every thing to hit his person.

Previously, we have touched on this subject (hadith # 3564)

The ruler is bound to consider all aspects of the case when he passes the judgement.

HOMOSEXUALITY

(٣٥٧٥) وَعَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ وَجَدْ تُّمُوْهُ يَعْمَلُ عَمَلَ قَوْمِ لُوْطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُوْلَ بِهٖ۔ (رواه الترمذى وابن ماجة)

3575. Sayyiduna Ikrima reported from (Sayyiduna) Ibn Abbas رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم said, "If you see anyone do the deed done by the people of Lut علیہ السلام then kill the doer and the one to whom it is done."[4]

COMMENTARY: It is stated in sharh us *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* that the ulama (Scholars) differ on the issue of *hadd (prescribed punishment)* enforced on a homosexual.

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[1] Abu Dawud # 4438.

[2] Sharh us *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice).*

[3] Ibn Majah # 2574, Musnad Ahmad 5-222.

[4] Tirmidhi # 1456 (1461), Abu Dawud # 4462, Ibn Majah # 2561, Musnad Ahmad 1-300.

Imam Shafi'I رحمه الله gave two verdicts. His stronger verdict, and the verdicts of Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله, is that the *hadd (prescribed punishment)* of the doer is that of the fornicator of adulterer. If he is married then he should be stoned to death. If he is not married then he should be given one hundred stripes and banished for one year. The same punishment applies to a lesbian.
Others say that the doer must be stoned to death in any case, married or unmarried. Imam Maalik رحمه الله and Imam Ahmad رحمه الله hold the same opinion.
The second verdict of Imam Shafi'I رحمه الله is that both the doer and one who get it done should be killed. This is as the obvious meaning of this hadith.
As for how they should be killed, some authorities say that they must be crushed under a falling house to die under its debris. Others say that they must be crushed under a falling house to die under its debris. Others say that they must be thrown down from a mountain peak.
Imam Abu Hanifah رحمه الله said that their punishment should be at the ruler's discretion. If it has become their habit, then he may, if he wishes, kill them. He may beat them or he may imprison them.

COMMITTING UNNATURAL ACT WITH ANIMALS

(٣٥٧٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَتٰى بَهِيْمَةً فَاقْتُلُوْهُ وَاقْتُلُوْهَا مَعَهُ قِيْلَ لِابْنِ عَبَّاسٍ مَاشَأْنُ الْبَهِيْمَةِ قَالَ مَاسَمِعْتُ مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذٰلِكَ شَيْئًا وَلٰكِنْ اَرَاهُ كَرِهَ اَنْ يُؤْكَلَ لَحْمُهَا اَوْيُنْتَفَعَ بِهَا وَقَدْ فُعِلَ بِهَا ذٰلِكَ۔ (رواه الترمذی وابوداؤد وابن ماجة)

3576. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger said, "If any one has sexual intercourse with an animal, kill him and kill the animal with him." Ibn Abbas رضى الله عنه was asked, 'what wrong does the animal do?" He said, 'I had heard nothing about it from Allah's Messenger صلى الله عليه وسلم. I suppose that he did not like that its flesh may be eaten or any benefit be derived from it once this act is done to it."[1]

COMMENTARY: The words of the hadith 'kill him' do not mean that he should be killed in fact. Rather, he must be thrashed severely.
As for killing the animal, some people imagine that if the animal is spared, it might conceive from the man's sperm and a deformed animal might be born having some human features. So, to avert that, the animal must be put to death. Or, the living animal might cause embracement to its owner before other people.
It is stated in Sharh Mazhar that the four imams agree that the savage, sadistic man who has perpetrated an unnatural act with an animal must not be killed, but he must be awarded some discretionary punishment. As for this hadith, it strongly condemns the brutal act of the sadistic man.
Where the animal is concerned, some scholars hold that an animal whose flesh is eaten and has been subjected to the unnatural act. Must be killed. If its meat is not eaten, then both options are open. We abide by the apparent meaning of this hadith, then it may be killed, If it is not the desire to eat its flesh and it is not lawful then it is forbidden to slaughter it and hence it must not be killed.

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[1] Tirmidhi # 1460, Abu Dawud 4464, Ibn Majah # 2561, Musnad Ahmad 1-300.

HOMOSEXUALITY IS WORST KIND OF SIN

(٣٥٧٧) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَخْوَفَ مَا اَخَافُ عَلٰى اُمَّتِيْ عَمَلُ قَوْمِ لُوْطٍ۔ (رواہ ترمذی و ابن ماجه)

3577. Sayyiduna Jabirt رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "That which I fear most for my *ummah* is that they might do what the people of Lut علیہ السلام did."[1]

COMMENTARY: He feared that his people might succumb to sexual desires and become agitated. Because of that, they might began to do the unnatural act. This is a very dirty and greatly unlawful deed. If they do it, then they will face a very grave punishment.

SEPARATE PUNISHMENT FOR ADULTERY AND FOR FALSE ACCUSATION

(٣٥٧٨) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَجُلًا مِنْ بَنِيْ بَكْرِ بْنِ لَيْثٍ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَقَرَّ اَنَّهُ زَنٰى بِامْرَأَةٍ اَرْبَعَ مَرَّاتٍ فَجَلَدَهُ مِائَةً وَكَانَ بِكْرًا ثُمَّ سَاَلَهُ الْبَيِّنَةَ عَلَى الْمَرْاَةِ فَقَالَتْ كَذَبَ وَاللّٰهِ يَارَسُوْلَ اللّٰهِ فَجُلِدَ حَدَّ الْفِرْيَةِ۔ (رواہ ابوداؤد)

3578. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that a man of Banu Bakr ibn Layth came to the Prophet صلی اللہ علیہ وسلم and asserted that he had committed adultery with a woman four times.[2]

So, he awarded one hundred lashes to him because he was unmarried. Then he asked him to bring witnesses against the woman, but she declared, "He lies, by Allah. O Messenger of Allah." So, he had him get the *hadd (prescribed punishment)* (prescribed lashes) for falsehood.[3]

COMMENTARY: The man was punished on the basis of his own confession that he had committed adultery. But, he also accused a woman with whom he claimed to have had sexual intercourse. So, the Prophet صلی اللہ علیہ وسلم asked him to produce witnesses against her. He could not do that, so the woman took oath that he was a liar. She established in that way that he had accused her falsely. Hence, the Prophet صلی اللہ علیہ وسلم ordered that he should be given eighty lashes for calumny.

PUNISHMENT TO THOSE WHO CAST SLANDER ON SAYYIDAH AYSHAH رضی اللہ عنہا

(٣٥٧٩) وَعَنْ عَآئِشَةَ قَالَتْ لَمَّا نَزَلَ عُذْرِيْ قَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ فَذَكَرَ ذٰلِكَ فَلَمَّا نَزَلَ مِنَ الْمِنْبَرِ اَمَرَ بِالرَّجُلَيْنِ وَالْمَرْاَةِ فَضُرِبُوْا حَدَّهُمْ۔ (رواہ ابوداؤد)

3579. Sayyidah Ayshah رضی اللہ عنہا narrated: when my acquital was revealed (through verses of the Quran establishing my innocence) the Prophet صلی اللہ علیہ وسلم ascended the pulpit and mentioned that (in a sermon). When he came down from the pulpit, he gave command about the two men and the woman. So, they were awarded the

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[1] Tirmidhi # 1462, Ibn Majah # 2563, Musnad Ahmad # 15095.

[2] at four places. Elsewhere it is that he asserted four times that he committed adultery.

[3] Abu Dawud # 4467.

hadd (prescribed punishment) **(for calumny).**[1]

COMMENTARY: Some people had accused Sayyidah Ayshah رضی الله عنها of committing fornication (we seek refuge in Allah from such thought). In fact, the Prophet صلى الله عليه وسلم had also begun to have some doubts. But, Allah revealed verses exonerating her. This proved that the accusations were part of a conspiracy to malign her, and some people were involved in it, Her innocence was established in the verses of surah an-Nur. The Prophet صلى الله عليه وسلم declared that from the pulpit, and, on alighting from it, he passed judgement against the slanders the *hadd (prescribed punishment)* qadhaf (قذف) which is eighty stripes. The conspirators included two men, Mistah رضی الله عنه and Hassan ibn Thabit رضی الله عنه and one woman, Hammah bint Jahsh who was the most mischievous of all. Fach of them was given eighty stripes.

Here we reproduce hadith (# 3191) from Tirmidhi concerning the enter case of ifk (Slander). Sayyidah Ayshah narrated: when whatever was said about me and I was unaware of it, Allah's Messenger صلى الله عليه وسلم got up to address the people about me. He began with the tashahhud (testimony of Allah's unity and of the messenger ship). He praised Allah and glorified Him as He is worthy of it. He then said, "To proceed: Give me advice about those people who slander my wife. By Allah, I do not know of any evil in my wife, not at all! And they accuse her of being with a man of whom I know no evil, not at all he never enters my house except when I am there. He never undertook a journey except with me." Sa'dibn Mu'adh stood up and said, "Permit me, O Messenger of Allah that I may sever their necks." A man from the Khazraj also got up the mother of Hassan ibn Thabit was of the same tribe are this man-and he said, "You lie. By Allah, if those people were from the Aws, you would not have loved to strike at their necks." This went to far that there nearly was evil between Aws and Khazraj in the mosque. But I did not know of it. When it was evening of that day, I went out to attend to one of my needs with Umm Mistah. She stumbled and exclaimed, "May Mistah perish." I said to her, "O Mother, do you revile your son?" But she did not say anything. She stumbled a second time and said, "May Mistah be ruined." I said to her, "O Mother, do you revile your son?" She did not answer. Again, she stumbled the third time and said, "May Mistah perish!" So, I rebuked her for that, saying, "O Mother, you revile your son?" She said, "By Allah, I do not revile him except for your sake." I asked her, "What about me?" She narrated the hadith (account of what had transpired). I asked "And is that really so?" She confirmed that it was so, I returned home not at all being pressed to follow that for which I had gone out. I fell ill and the said to Allah's Messenger, صلى الله عليه وسلم, "send me to the house of my father." He sent me there and sent a slave with me. I entered the house and found Umm Ruman (my mother) downstairs and Abu Bakr upstairs reciting (the Qu'ran). She asked me "what is with you, O daughter?" I informed her, relating the entire account but she was not as hurt by it as I was. said to me, "O my daughter, do not take it too hard. It is always that a beautiful woman who is loved by her husband and she had co-wives will find jealously surrounding her. Her faults are picked." But she was not as hurt about it as I was. I asked her if my father know about it. She said, "Yes." I was more grieved at that and wept loudly. Abu Bakr heard my voice. He was upstairs reciting the Quran. He came down and asked my mother how it was with me. She told him that I had learnt of the matter. Tears came to his

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[1] Abu Dawud # 4474, Tirmidhi # 3181 (3192), Ibn Majah # 2567, Musnad Ahmad 6-35.

daughter, go back to your home." So, I went back eyes. He said, "I adjure you, O home. Allah's Messenger صلى الله عليه وسلم had already come home and asked my maidservant about me she said, "By Allah, I do not know to any defect in her except that she goes to sleep and the sheep enter the house devouring her flour or her dough." Some of the Prophet's صلى الله عليه وسلم sahabah scolded her, saying. "Speak the truth before Allah's Messenger صلى الله عليه وسلم." they were rude to her and she said," Subhan Allah. By Allah, I know about her as a jeweller knows pure gold." When that man of whom the accusation was made learnt of this, he said, "Subhan Allah! I have never seen a woman's satr (private parts) (concealed body)." He was then martyred in Allah's cause (in a battle). In the morning my parents came to me. They remained with me till Allah's Messenger صلى الله عليه وسلم came, having offered the *salah (prayer)* of asr. He came in and my parents were sitting on either side of me. The Prophet صلى الله عليه وسلم recited the tashahhud, glorified Allah in words worthy of Him. Then he said, "Ammah ba'd (to proceed), O Ayshah! If you have committed an evil deed or wronged (yourself) then repent to Allah, for, indeed Allah accepts repentance from His slaves." Meanwhile, an Ansar woman came and sat down by the door. I said (to him), "Do you not feel shy to speak so in the presence of this woman?" And he did deliver words of advice and admonition. I turned to my father and requested him to answer him, but he said, "What may I say?" Then I turned to my mother and asked her to say something, but she said, "Say what?" When they gave no reply, I recited the tashahhud, praised Allah and glorified Him with words worthy to Him. Then I said, "Now, if I were to tell you that I have done no such thing and Allah is witness that I am truthful that would be of no avail to me before you because you have spoken about it and your hearts have already accepted that. But if I say that I have done it, and Allah knows that I have not done it, you would say surely that I have confessed to the crime. By Allah, I do not find an example for myself and for you," and I intended to take the name of Ya'qub but could not recall it except Abu Yusuf (father of Yusuf) when he said:

فَصَبْرٌ جَمِيلٌ وَاللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ

"(For me) goodly patience and Allah is He whose help is ever there to seek against that which you describe. (12: 18)

At that very instant, revelation descended on Allah's Messenger صلى الله عليه وسلم. We kept silent, When it was over, I detected signs of relief on the Prophet's صلى الله عليه وسلم face. He was wiping his forehead when he said, "Good things to you, O Ayshah! Allah has indeed revealed your acquittal." But I was in sever anger. My parents said to me, "Get up and go to him," but I refused. "No, by Allah! By Allah, I will not go to him."

Neither do I praise him nor do I praise you two, but I praise Allah who has revealed my innocence. You all did hear it, yet you did not deny or change it." Sayyidah Ayshah used to say. "As for Zaynab bint Jahsh, Allah protected her because of her religious attitude and she did not say any thing but good (words). As for her sister, Hammah, she was ruined alongwith those who were ruined. And those who spoke about the affair (a erogatory speech) were Mistah, Hassan ibn Thabit and the hypocrite Abdullah ibn Ubayy, who circulated the rumour and incited others to do likewise. He and Hammah were in the lead in this affair." She added that Abu Bakr swore never to show favour to Mistah (with help), but Allah revealed the verse.

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ

Let not the possessors of bounty and abundance among you: that is Abu Bakr

أَنْ يُّؤْتُوْا أُولِي الْقُرْبٰى وَالْمَسَاكِيْنَ وَالْمُهَاجِرِيْنَ فِي سَبِيْلِ اللّٰهِ

Swear off giving to the kinsmen and the needy and the emigrants in the way of Allah:

إِلٰى قَوْلِهٖ أَلَا تُحِبُّوْنَ أَنْ يَّغْفِرَ اللّٰهُ لَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ

Let them pardon and overlook. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful (24: 22)

Abu Bakr said, "Certainly, by Allah, O our Lord! We love that you forgive us." And he to him (mistah) whatever he was accustomed to give.
(Trimidhi published by Dar ul Isha'at, Karachi)

SECTION III الفصل الثالث

ONLY THE RAPIST IS GIVEN THE *HADD (PRESCRIBED PUNISHMENT)*

(٣٥٨٠) عَنْ نَافِعٍ أَنَّ صَفِيَّةَ بِنْتَ أَبِيْ عُبَيْدٍ أَخْبَرَتْهُ أَنَّ عَبْدًا مِنْ رَقِيْقِ الْإِمَارَةِ وَقَعَ عَلٰى وَلِيْدَةٍ مِنَ الْخُمُسِ فَاسْتَكْرَهَهَا حَتّٰى اقْتَضَّهَا فَجَلَدَهُ عُمَرُ وَلَمْ يَجْلِدْهَا مِنْ أَجْلِ أَنَّهُ اسْتَكْرَهَهَا۔ (رواه البخاری)

3580. Sayyiduna Nafi رحمه الله reported that (Sayyidah) Safiyah bint Abu Ubayd رضی الله عنها informed him that one of the slave of the state (meaning of Khalifah Umar) رضی الله عنه had sexual intercourse with a captive girl, who was part of the fifth of the booty, compelling her to submit to it though she was unwilling, thereby spoiling her virginity (meaning, he deflowered her). Umar رضی الله عنه had him beaten fifty stripes, but did not have the girl get any stripes because he had compelled her (to have sexual intercourse) against her will.[1]

COMMENTARY: The slave girl is exonerated and not punished. In this connexion, we may cite the verse (24: 33) of the Quran about one who is compelled to illicit sexual intercourse by her master.

وَلَا تُكْرِهُوْا .... رَحِيْمٌ

{And do not compel your maids to prostitution, if they wish to observe chastity in order that you may seek the temporary benefit of the worldly life. If one compels them, then after their being compelled, Allah is Most Forgiving, Most Merciful}

ANOTHER HADITH ABOUT MO'IZ رضی الله عنه FALL INTO SIN

(٣٥٨١) وَعَنْ يَزِيْدَ بْنِ نُعَيْمِ بْنِ هَزَّالٍ عَنْ أَبِيْهِ قَالَ كَانَ مَاعِزُ بْنُ مَالِكٍ يَتِيْمًا فِيْ حَجْرِ أَبِيْ فَأَصَابَ جَارِيَةً مِنَ الْحَيِّ فَقَالَ لَهُ أَبِي ائْتِ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَخْبِرْهُ بِمَا صَنَعْتَ لَعَلَّهُ يَسْتَغْفِرُ لَكَ وَإِنَّمَا يُرِيْدُ بِذٰلِكَ رَجَاءَ أَنْ يَّكُوْنَ لَهُ مَخْرَجًا فَأَتَاهُ فَقَالَ يَا رَسُوْلَ اللّٰهِ إِنِّيْ زَنَيْتُ فَأَقِمْ عَلَيَّ كِتَابَ اللّٰهِ فَأَعْرَضَ عَنْهُ فَعَادَ فَقَالَ يَا رَسُوْلَ اللّٰهِ إِنِّيْ زَنَيْتُ فَأَقِمْ عَلَيَّ كِتَابَ اللّٰهِ حَتّٰى قَالَ أَرْبَعَ مَرَّاتٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ قَدْ قُلْتَهَا أَرْبَعَ مَرَّاتٍ فَبِمَنْ قَالَ بِفُلَانَةٍ قَالَ هَلْ ضَاجَعْتَهَا قَالَ نَعَمْ قَالَ هَلْ

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[1] Bukhari # 6949.

بَاشَرْتَهَا قَالَ نَعَمْ قَالَ هَلْ جَامَعْتَهَا قَالَ نَعَمْ قَالَ فَأُمِرَبِهِ اَنْ يُرْجَمَ فَأُخْرِجَ بِهِ اِلَى الْحَرَّةِ فَلَمَّا رُجِمَ فَوَجَدَ مَسَّ الْحِجَارَةِ فَجَزِعَ فَخَرَجَ يَشْتَدُّ فَلَقِيَهُ عَبْدُاللّٰهِ بْنُ اُنَيْسٍ وَقَدْ عَجَزَ اَصْحَابُهُ فَنَزَعَ لَهُ بِوَظِيْفِ بَعِيْرٍ فَرَمَاهُ بِهٖ فَقَتَلَهُ ثُمَّ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذٰلِكَ لَهُ فَقَالَ هَلَّاتَرَكْتُمُوْهُ لَعَلَّهُ اَنْ يَّتُوْبَ فَيَتُوْبَ اللّٰهُ عَلَيْهِ۔ (رواه ابوداؤد)

3581. Sayyiduna Yazid ibn Nu'ayun ibn Hazzaal رضی اللہ عنہ reported from his father (Nu'aym ibn Hazzal) رضی اللہ عنہ who narrated: Ma'iz ibn Maalik رضی اللہ عنہ was an orphan under my father's (Hazzal's) رضی اللہ عنہ care. He had sexual intercourse with a female slave of the neighbourhood my Father instructed him to go and tell Allah's Messenger صلی اللہ علیہ وسلم what he had done. "Perhaps he might seek forgiveness for you." His intention in that was merely a hope that It might be a means of escape for him. (My father had no intention to get him punished.) Thus, he came to him and submitted. "O Messenger of Allah, I have committed fornication. Enforce on me the punishment prescribed by Allah.' He turned away from him, but he came back and repeated. "O Messenger of Allah, I have committed fornication. Do enforce the punishment prescribed by Allah on me." He said this four times (in four positions) after which Allah's Messenger صلی اللہ علیہ وسلم said, "You have said this four times, indeed (and this confirms your crime). With whom did you have the intercourse.?" He named the woman and he asked, "Did you lie wit h her?" He said, "Yes." He asked, "Did you touch your body with hers.?" He said, "Yes," Then, he asked, "Did you have sexual intercourse with her?" He said, "Yes."

Then he gave order about him that he should be stoned to death. So, he was taken to Harrah. (when he was stoned) he felt the pain caused by the stones and (become panicky and) could not endure it, so he ran away quickly. On the way, he met Abdullah ibn Unays رضی اللہ عنہ while those who had been stoning him (almost gave up and) could not overtake him. So, Abdullah hurled the bone of the foreleg of a camel at him. He hit him (on target) and killed him. Then he came to the Prophet صلی اللہ علیہ وسلم and mentioned that to him. But, he said, "Why did you not spare him? He might have (retracted from his confession or) repented and Allah would have relented to him (and forgiven him)."[1]

COMMENTARY: Ibn Hammam points out that he place he was taken to it Harrah while Bukhari names it as Musalla and Muslim and Abu Dawud name it, in one version, as Baqi Gharqad. Now, Musalla, as we said previously, is the place of funeral *salah (prayer)*. It was in Baqi Gharqad. Tirmidhi Names it as Harrah as in this version of Abu Dawud. We might say that when he ran away on feeling the plain of toning, he was caught up at Harrah. Or, we might suppose that musalla was around Harrah. So, the narrators took either of the names. This reconciles the ahadith.

WHEN ADULTERY SPREADS, FAMINE TOO SPREADS

(٣٥٨٢) وَعَنْ عَمْرِو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَامِنْ قَوْمٍ يَظْهَرُ فِيْهِمُ

[1] Abu Dawud # 4419.

الزِّنَا اِلَّا اُخِذُوْا بِالسَّنَةِ وَمَا مِنْ قَوْمٍ يَظْهَرُ فِيْهِمُ الرُّشَا اِلَّا اُخِذُوْا بِالرُّعْبِ۔ (رواه احمد)

3582. Sayyiduna Amr ibn Aas رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "When fornication spreads among a people, famine befalls them and when bribery becomes common among a people, terror grips them."[1]

COMMENTARY: Bribery is a payment or inducment to someone to get him to act in one's favour. Some people qualify it with the addition: 'the favour is not worth that much payment as would normally call for wages over it.' It could ask for a recommendation to an authority.
This means that if payment to anyone is commensurate with labour put in to get the thing done, then it is not bribery.
So, too, if anything is paid without a precondition then it is not bribery.
Bribery is a social evil and a sin in *Shariah*. It also is a Moral injustice. It will be punished in the hereafter, but even in this world it is punished in different ways. The hadith says, for instance, that its inauspicious nature effects all people and makes them cowards and they are overawed by other people and they fear their own. The corrupt who takes bribe sells his conscience and his faith. The result is that his energy, boldness and strength sap. Unlike one who cannot be bribed and because of that commands obedience of his subordinates, the man who takes bribe is afraid of everyone and is unable to discharge his duties honestly and is cowed down easily by other men.
Therefore, when rulers also become corrupt and can be bribed then the government is shaky. Lawlessness prevails. The subjects are not happy and face innumerable problems.

HOMOSEXUALITY IS A CURSE

(٣٥٨٣-٣٥٨٤) وَعَنِ ابْنِ عَبَّاسٍ وَاَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَلْعُوْنٌ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوْطٍ۔ رَوَاهُ رَزِيْنٌ وَفِيْ رِوَايَةٍ لَهُ عَنِ ابْنِ عَبَّاسٍ اَنَّ عَلِيًّا اَحْرَقَهُمَا وَاَبَا بَكْرٍ هَدَمَ عَلَيْهِمَا حَائِطًا۔

3583. Sayyiduna Ibn Abbas رضی اللہ عنہ and Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who does what the people of (Prophet) Lu't علیہ السلام practiced is accursed."[2]

3584. And Ibn Abbas رضی اللہ عنہ narrated that Ali رضی اللہ عنہ had both the doer and the one who had it done burned, and Abu Bakr رضی اللہ عنہ had a wall demolished on both of them (the active and the passive partner).[3]

COMMENTARY: The Jami Saghir has a version transmitted by Imam Ahmad رحمہ اللہ from Hasan رحمہ اللہ as narrated by Ibn Abbas رضی اللہ عنہ. It says:
"Accursed is he who denounces his own mother. Accursed is he who slaughters an animal calling a name other than Allah's. Accursed is he who alters the frontiers of an Islamic territory. Accursed is he who misguides a blind man. Accursed is he who commits an unnatural act with an animal. And accursed is he who does what the people lu't علیہ السلام did."

(٣٥٨٥) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَنْظُرُ اللّٰهُ عَزَّوَجَلَّ اِلٰى رَجُلٍ اَتٰى رَجُلًا

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[1] Musnad Ahmad 4. 205
[2] Razin.
[3] Razin.

اَوْ اِمْرَأَةً فِيْ دُبُرِهَا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

3585. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah Mighty and Glorious, will not look with mercy at a man who (commits an unnatural act and) has intercourse with a man or a woman through their anus."[1]

HADD (PRESCRIBED PUNISHMENT) IS NOT IMPOSED ON ONE WHO HAS INTERCOURSE WITH ANIMALS

(٣٥٨٦) وَعَنْهُ اَنَّهُ قَالَ مَنْ اَتٰى بَهِيْمَةً فَلَاحَدَّ عَلَيْهِ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَقَالَ التِّرْمِذِيُّ عَنْ سُفْيَانَ

الثَّوْرِيِّ اَنَّهُ قَالَ وَهٰذَا اَصَحُّ مِنَ الْحَدِيْثِ الْاَوَّلِ وَهُوَ مَنْ اَتٰى بَهِيْمَةً فَاقْتُلُوْهُ وَالْعَمَلُ عَلٰى هٰذَا عِنْدَ اَهْلِ الْعِلْمِ۔

3586. Ibn Abbas رضی اللہ عنہ is reported to have narrated the hadith in a marfu form: "He who has intercourse with an animal is not given the prescribed punishment. Tirmidhi cited Sufyan Thawri as saying that this hadith is more sahih than the previous (# 3576): 'If anyone has intercourse with an animal, kill him and kill the animal.' The ulama (Scholars) abide by this (but he is given a discretionary punishment).[2]

COMMENTARY: This hadith is not the personal opinion of Ibn Abbas رضی اللہ عنہ but these are the Prophet صلی اللہ علیہ وسلم's words. It was not so then Sufyan Thawri رحمہ اللہ would not have compared it as better than the previous hadith.

DO NOT BE PARTIAL IN IMPOSING THE *HADD (PRESCRIBED PUNISHMENT)*

(٣٥٨٧) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقِيْمُوْا حُدُوْدَ اللّٰهِ فِي الْقَرِيْبِ

وَالْبَعِيْدِ وَلَا تَاْخُذْكُمْ فِي اللّٰهِ لَوْمَةُ لَائِمٍ۔ (رواه ابن ماجة)

3587. Sayyiduna Ubadah ibn Samit رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Impose the prescribed punishments (*hudud*) of Allah on these who are near as also on those who are distant. And, let not anyone's reproach hinder you in executing the commands of Allah.[3]

COMMENTARY: 'The near ones and the distant ones refers to the relatives. The punishment must be imposed on the culprit whether he is a close relative or a distant acquaintance.

It could also mean that the *hadd (prescribed punishment)* must be imposed whether it is easy or difficults. In this case the words near and dîstant are used in this sense of ease and difficulty, or on the weak and the strong, equally.

In short *hadd (prescribed punishment)* must be imposed on every culprit: rich or poor king or subject, strong or weak, relatives or stranger.

LONG TERM BENEFITS OF ENFORCING THE *HADD (PRESCRIBED PUNISHMENT)*

(٣٥٨٨-٣٥٨٩) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِقَامَةُ حَدٍّ مِّنْ حُدُوْدِ اللّٰهِ خَيْرٌ مِّنْ

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[1] Timidhi # 1165, Musnad Ahmad 2-344.

[2] Tirmidhi # 1455 (1460). Abu Dawud # 4425.

[3] Ibn Majah # 2540, Musnad Ahmad 5-330.

قَطْرِ أَرْبَعِيْنَ لَيْلَةً فِيْ بِلَادِ اللّٰهِ۔ رَوَاهُ ابْنُ مَاجَةَ وَرَوَاهُ النِّسَائِي عَنْ أَبِيْ هُرَيْرَةَ۔

3588. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "To enforce one of the (many) prescribed punishment (*hudud*) of Allah is better than having rain fall for forty nights in the lands of Allah."[1]

3589. Sayyiduna Abu Hurayrah رضی اللہ عنہ also narrated this hadith.[2]

COMMENTARY: To enforce the *hadd (prescribed punishment)* is to prevent people from sin and disobedience. It is a means to the gates of heaven being opened for the descent of blessings.

In contrast, to forgive the *hadd (prescribed punishment)* or prescribed punishment, or to be lazy in imposing it is like giving an opportunity to the people to commit Sin and disobediences. When too many sins are committed, people are subjected to famine and mankind and other creatures comes on the verge of destruction. Indeed, it is said that the Hubari (bustard) dies because of the sins of the children of Aadam علیہ السلام after becoming emaciated.

Generally man falls into evil ways. Then there is a strong tendency to commit sin. When this happens, Allah withholds rain and draught takes in its wake not only mankind but birds and animals. They are deprived of sustenance and die.

Bustard is named here specifically because it flies to distant places to find food.

CHAPTER - II

AMPUTATING THE THIEF

بَابُ قَطْعِ السَّرِقَةِ

Teebi رحمہ اللہ said that the caption (باب قطع السرقة) should be (باب اهل السرقة) the word (اهل) being understood. As it stands, it means 'amputation for theft' but when the word (اهل) (people) is inserted, the caption would read 'Amputating the thief,' or 'Serving the hand of the thief.'

THE WORD SARIQAH (سرقة): This words means theft. In *Shariah,* it is the taking away by a sane, adult Muslim of some or all of a preserved property in a secret manner without permission in which he has no ownership or claim to ownership. He takes it away from such a place to which no one else has access, and which is protected, guarded or not guarded. (Muhriz) See Hidayeh.VI p 416 folly for Hirz.

CLAIM TO OWNERSHIP: It means that the ownership is not certain and there is some doubt about it.

PUNISHMENT AND MINIMUM AMOUNT OF THEFT: The jurists differ on what is the minimum amount of theft on which a thief's hand should be severed.

Imam Abu Hanifah رحمہ اللہ says that it is a minimum of ten dirhams. There is no amputation on stealing anything of a lesser value.

Imam Shafi'I رحمہ اللہ says that the minimum on which a hand should severed is one-fourth dinar of gold or three dirhams of silver or any other thing of equivalent value. He cites the ahadith that mention that a hand was cut off on stealing one-fourth dinar. That was equal to three dirhams at that time and one dinar was worth twelve dirhams.

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[1] Ibn Majah # 2537.

[2] Nasaii # 4905.

Imam Abu Hanifah رحمه الله cites the Prophet صلى الله عليه وسلم saying:

لَاقَطْعَ اِلَّا فِيْ دِيْنَارٍ اَوْعَشَرَةِ دَرَاهِمَ

"Hand is not cut off except for a value of one dinar or ten dirham."

According to Hidayah, it is better to act on the higher value than on the lower because it is the question of severing a human limb and in the lesser value there is likelihood of lack of jinayah (offences).

WHY THE DISAGREEMENT: The jurists differ on this issue because in the time of the Prophet صلى الله عليه وسلم a hand was amputated for stealing a shield. Hence, Imam Shafi'I رحمه الله says that the price of a shield at that time was three dirhams while the Hanafis put it at ten dirhams and this is as reported by Ibn Abu Shaybah رحمه الله from Abdullah ibn Amr ibn al-Aas رحمه الله. The same value of ten dirhams is mentioned in Kafi of the value of the shield stolen in the time of the Prophet صلى الله عليه وسلم.[1]

SECTION I — اَلْفَصْلُ الْاَوَّلُ

IMAM SHAFI'I UPHELD

(٣٥٩٠) عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُقْطَعُ يَدُ السَّارِقِ اِلَّا بِرُبُعِ دِيْنَارٍ فَصَاعِدًا۔ (متفق عليه)

3590. Sayyiduna Ayshah رضى الله عنها narrated That the Prophet صلى الله عليه وسلم said, "Do not cut off the hand of a thief unless (it is) for (the worth of) one-fourth of dinar and more."[2]

COMMENTARY: Imam Shafi'I cities this hadith to support his contention.

Mulla Ali Qari رحمه الله has examined this hadith in great detail in his book and has established that the point of view of the Hanafis is sound.

DIFFERING VALUATIONS OF THE SHIELD

(٣٥٩١) وَعَنِ ابْنِ عُمَرَ قَالَ قَطَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدَ سَارِقٍ فِيْ مِجَنٍّ ثَمَنُهُ ثَلَاثَةُ دَرَاهِمَ۔ (متفق عليه)

3591. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم had a thief's (right) hand cut off for (stealing) a shield worth three dirhams.[3]

COMMENTARY: Shamni رحمه الله said that this hadith contradicts the hadith transmitted by Ibn Abu Shaybah from Abdullah ibn Amr ibn Aas رضى الله عنه who has given the value of the shield as ten dirhams. The same thing is reported from Ibn Abbas رضى الله عنه and Amr ibn Shu'ayb. Also, Ibn Hummam رحمه الله reported the same thing from Ibn Umar رضى الله عنه and Ibn Abbas رضى الله عنه. This is what Ayni رحمه الله has written in the marginal notes of Hidayah. It is on this that the Hanafi contention is based that the punishment of cutting off the hand of a thief may be enforced on him who has stolen what is worth at least ten dirhams. No punishment will be awarded to one who has stolen property worth less than that.

As for the hadith of Ibn Umar رضى الله عنه in which he has said that the shield was worth three dirhams Shaykh Abdul Haq رحمه الله and Mulla Ali Qari رحمه الله have spoken at length in their

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[1] See also The Hidayah, VI pp 405 to 440, English Translation (Dar ul- Isha'at, Karachi).

[2] Bukhari # 6789, Muslim # 2-1684, Tirmidhi # 1445 (1450), Abu Dawud # 4383, Nasai'I # 4928, Ibn Majah # 2585, Musnad Ahmad 6-104.

[3] Bukhari # 6798, Muslim # 6-1686, Tirmidhi # 1446 (1451) Abu Dawud # 4385, Ibn Majah # 2584. (See notes in Tirmidhi).

commentaries on this subject. Scholars may study their books.

ANOTHER HADITH WITH OTHER MESSAGE

(٣٥٩٢) وَعَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَعَنَ اللّٰهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهٗ وَيَسْرِقُ الْحَبْلَ فَتُقْطَعُ يَدُهٗ۔ (متفق عليه)

3592. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "May Allah's curse be on the thief who steals an egg and his hand is cut off and who steals a rope and his hand is cut off."[1]

COMMENTARY: Imam Nawawi رحمہ اللہ said that it is clear from this hadith that it is permitted to call a curse on the sinners in general without specifying any. This is as in Allah's words

اَلَا لَعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ

{Behold! The curse of Allah Shall be upon the evil-doers} (11: 18)

However, it is not allowed to name a person and curse him.

This hadith is evidence that cutting off the hand in punishment for stealing less than one fourth dinar or three dirhams is allowed. However, none of the four imams contends that punishment of cutting off hands is enforced when the worth of the stolen property is less than one-fourth dinar or three dirhams. They explain the hadith that the word (بیضۃ) (in the hadith) translated egg could mean a 'a helmet' worn by the warriors on their head, and the word rope (حبل) could be the sailor's rope fastened on boats and which is very costly.

Some scholars maintain that in early Islam, the punishment of amputating a hand was awarded for stealing eggs and ropes, but it was revoked later.

Some other scholars say that the thief of these little things becomes hardened gradually. He begins to steal castlier things and turns liable to receive the punishment of cutting off hands.

SECTION II اَلْفَصْلُ الثَّانِي

STEALING FRUIT, ETC & CUTTING OFF HAND

(٣٥٩٣) عَنْ رَافِعِ بْنِ خَدِيْجٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا قَطْعَ فِيْ ثَمَرٍ وَلَا كَثَرٍ۔ (رواه مالك والترمذی وابوداؤد والنسائی والدارمی وابن ماجة)

3593. Sayyiduna Rafi' ibn Khadij رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The punishment of cutting off hand is not awarded for stealing fruit and the spadix of a palm tree.[2]

COMMENTARY: Imam Abu Hanifah رحمہ اللہ says that hand is not cut off for stealing fresh fruit, whether it is protected or not, in custody or not. The same applies to dried fruit on the trees and the cultivation and harvest that has not been reaped. Those things that are perishable and have a short life like meat, milk, etc. are subjected to anology on the same basis.

However, others apart from Imam Abu Hanifah رحمہ اللہ have ruled that punishment is *wajib*

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[1] Bukhari # 6799, Muslim # 7-1687, Nasai'I # 4873, Ibn Majah # 2583, Musnad Ahmad 2-253.

[2] Tirmidhi # 1449 (1454), Abu Dawud # 4388, Nasai # 4960, Ibn Majah # 2593, Darimi # 2304, Muwatta Maalik # 32 (*Hudud*), Musnad Ahmad 3-463, Nasai Kubra # 7460.

(obligatory) on stealing any of these things, and hand of the thief will be cut off. Imam Maalik رحمه الله and Imam Shafi'I رحمه الله are among them.
Imam Abu Hanifah رحمه الله also said that hand will not be cut off on stealing very ordinary things and very insignificant and which are permitted to everyone in an Islamic state. Examples are hay, grass, wood, reed, fish, bird, sulphurate of arsenic, lime, etc.

(٣٥٩٤) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سُئِلَ عَنِ الثَّمَرِ الْمُعَلَّقِ قَالَ مَنْ سَرَقَ مِنْهُ شَيْئًا بَعْدَ أَنْ يُؤْوِيَهُ الْجَرِيْنُ فَبَلَغَ ثَمَنَ الْمِجَنِّ فَعَلَيْهِ الْقَطْعُ۔ (رواه ابوداؤد والنسائی)

3594. Sayyiduna Amr ibn Shuayb narrated from his father from his grandfather Abdullah ibn Amr ibn Aas رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم was asked about fruit that is hung (on trees). He said, "If anyone steals some of them after they are plucked and stored in a place to dry and the value as much as a shield is worth, then his hand will be cut off.[1]

COMMENTARY: The hands are not amputated on stealing the fruit from the trees because they are not protected or in custody. But, once they are taken down and put together in place to dry, stealing them will make the thief liable to have his hand cut off because in this case they are protected. Except for Imam Abu Hanifah رحمه الله, the majority of the ulama (Scholars) go by this hadith, because he says that until the fruit dries, hands will not be cut off on stealing it, whether it is protected or not.
As for this hadith, the Hanafis says that 'storing them to dry' refers to stealing after fruit has dried. This was a custom observed by the Arabs. The Hanafis also agree that the punishment of cutting off hand is awarded to one who steals fruit collected after having been dried, but punishment of cutting off hand is not awarded if fruit has not dried whether it is on the tree or plucked and collected together at one place. It is as about fresh fruit in the previous hadith.
This hadith not only contradicts the previous hadith but also runs different from the Prophet's صلی اللہ علیہ وسلم words

وَلَا قَطْعَ فِي الطَّعَامِ

(There is no cutting off hands for stealing food).
It is necessary in awarding the *hadd (prescribed punishment)* to be careful as for as possible and to be lenient in all respects. Every avenue should be explored to see that the *hadd (prescribed punishment)* is enforced as little as possible. Hence, in the event of contradiction in ahadith that hadith will be abided by whose meaning in respect of stealing of fruit is absolute.
In this case, two scholars may refer to mirqat of Mulla Ali Qari for an exhaustive treatment of this subject.

UNOWNED MOUNTAINOUS ANIMALS

(٣٥٩٥) وَعَنْ عَبْدِاللّٰهِ بْنِ عَبْدِالرَّحْمٰنِ بْنِ أَبِي حُسَيْنِ الْمَكِّيِّ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا قَطْعَ فِي ثَمَرٍ مُعَلَّقٍ وَلَا فِي حَرِيْسَةِ جَبَلٍ فَإِذَا آوَاهُ الْمُرَاحُ وَالْجَرِيْنُ فَالْقَطْعُ فِيْمَا بَلَغَ ثَمَنَ الْمِجَنِّ۔ (رواه مالك)

[1] Abu Dawud # 1710, Nasa'I # 4957, Tirmidhi (similar) # 1289 (1293), Musnad Ahmad 2-207.

3595. Sayyiduna Abdullah ibn Abdur Rahman ibn Abu Husayn Makki رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "A hand must not be cut off for (taking) fruit hanging on the tree and for animals grazing on the mountain. But, once they are taken away from their fold, or the fruit from where it is dried, a hand is cut off for what is worth the value of a shield."[1]

COMMENTARY: Teebi رحمه الله explained the word of the hadith (حریسة) (hurisah) to imply an animal that grazes on a mountain without anyone protecting it meaning that it is not anyone's property. If anyone takes such an animals, he will not be accused of stealing. But, if anyone takes away an animal from its enclosure then it is stealing because the animal belongs to someone else. Its price is the equivalent of the value of a shield, or more. So a hand will be cut off.

THE PLUNDERER IS NOT ONE OF US

(٣٥٩٦) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ عَلَى الْمُنْتَهِبِ قَطْعٌ وَمَنِ انْتَهَبَ نُهْبَةً مَشْهُوْرَةً فَلَيْسَ مِنَّا۔ (رواه ابوداؤد)

3596. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The bandit is not subject to amputation of hand. But one who plunders does not belong to us." (He does not follow our ways.)[2]

COMMENTARY: A bandit robs people brazenly while a thief steals stealthily. Though the crime of the bandit is worse, his hand is not cut off because this punishment is given to a thief whose crime is clandestine.

SWINDLER'S HAND IS NOT CUT OFF

(٣٥٩٧-٣٥٩٨-٣٥٩٩-٣٦٠٠) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ عَلَى خَائِنٍ وَلَا مُنْتَهِبٍ وَلَا مُخْتَلِسٍ قَطْعٌ۔ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَرَوى فِيْ شَرْحِ السُّنَّةِ اَنَّ صَفْوَانَ بْنَ اُمَيَّةَ قَدِمَ الْمَدِيْنَةَ فَنَامَ فِي الْمَسْجِدِ وَتَوَسَّدَ رِدَاءَهُ فَجَاءَ سَارِقٌ وَ اَخَذَ رِدَاءَهُ فَاَخَذَهُ صَفْوَانُ فَجَاءَ بِهِ اِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَمَرَ اَنْ تُقْطَعَ يَدُهُ فَقَالَ صَفْوَانُ اِنِّيْ لَمْ اُرِدْ هٰذَا هُوَ عَلَيْهِ صَدَقَةٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَهَلَّا قَبْلَ اَنْ تَاْتِيَنِيْ بِهِ وَرَوى نَحْوَهُ ابْنُ مَاجَةَ عَنْ عَبْدِ اللّٰهِ بْنِ صَفْوَانَ عَنْ اَبِيْهِ وَالدَّارِمِيُّ عَنِ ابْنِ عَبَّاسٍ۔

3597. Sayyiduna Jabir رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Hand is not amputated of one who is treacherous, one who plunders or one who pilfers."[3]

3598. Sayyiduna Safwan ibn Umayyah رضی الله عنه came to Madinah and went to sleep in the mosque. He put his cloak under his head for a pillow. A thief came and steahily pulled out his cloak, but Safwan رضی الله عنه nabbed him and took him to

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[1] Muwatta Maalik # 22 (*Hudud*) or 41. 7-22.

[2] Abu Dawud # 4391, Musnad Ahmad 3-380.

[3] Tirmidhi # 1448 (1453), Abu Dawud # 4393 (4391), Musnad Ahmad 3. 38 Nas'I # 4912, Ibn Majah # 2591, Darimi # 2310.

Allah's Messenger صلى الله عليه وسلم. He ordered that his hand should be cut off. But, Safwan رضى الله عنه pleaded, "I have not intended this thing." (I request that he should be forgiven). "It is a sadaqah (charity) (charity) to him." So, Allah's Messenger صلى الله عليه وسلم asked, "Why not before you brought him to me?"[1]

3599. Sayyiduna Abdullah ibn Safwan رحمه الله reported the like of it from his father.[2]

3600. Sayyiduna Ibn Abbas رضى الله عنه also narrated it.[3]

COMMENTARY: A treacherous person misappropriates a trust placed with him, either all of it or part of it. He commits a grave sin but is not lisble to be punished with amputation of hand. What he embezzles is not a fully protected property or muhriz. It is discussed in detail in the Hidayah.[4]

(see VI p416 etc and Safwan's رضى الله عنه guilt VI p417).

The same applies to a bandit and a swindler and a pilferer. They do not steal in secret.

As for Safwan's رضى الله عنه cloak, the Hidayah (VI p417) says that the most correct thing is that keeping the cloak under the head is hirz (protective custody). The Prophet's صلى الله عليه وسلم words imply, "Why did you not forgive him earlier and surrender your right?" He had given the order to have his hand cut off after the man's guilt was established. So, that become *wajib (obligatory)*, and the complainant had no right to say or do anything in that matter. It was Allah's right after that.

This makes it clear that once a thief is before a ruler and his guilt is established, then the punishment cannot be averted from him, not even if the complainant forgives him. But, it may be done before presenting the case to the ruler.

Ibn Hammam رحمه الله, however, says that if after judgement is passed for a thief's hand to be cut off, the owner of the things stolen makes a gift of those things to him, or sells them to him, then his hand will not be cut off, But, Imam Zufar رحمه الله, Imam Shafi'I رحمه الله and Imam Ahmad رحمه الله maintain that his hand will be cut off. And, one verdict of Imam Abu Yusuf رحمه الله is like theirs. The hadith of Safwan رضى الله عنه also uphold this verdict. However, this hadith is not in this very form in Haakim and some other sources.Rather, there is some additional material in that which causes a confusion and that makes the hadith weak.

THIEF'S HAND NOT CUT OFF DURING EXPEDITION FOR JIHAD

(٣٦٠١) وَعَنْ بُسْرِ بْنِ اَرْطَاةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَاتُقْطَعُ الْاَيْدِىْ فِىْ الْغَزْوِ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ اِلَّا اَنَّهُمَا قَالَا فِى السَّفَرِ بَدَلَ الْغَزْوِ۔

3601. Sayyiduna Busr ibn Artah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "The hand is not cut off during a battle."[5]

According to another version: 'during a journey' instead of 'a battle'[6]

COMMENTARY: Ibn Maalik رحمه الله explains this hadith thus: When the Muslim army

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[1] Muwatta Maalik # 28 (*Hudud*) Sharh ur *Sunnah (Prophet's* صلى الله عليه وسلم *practice)*, Hidayah VI p 417

[2] Ibn Majah # 2595, Musnad Ahmad 3. 401 (see the previous hadith).

[3] Darimi # 2299, Nasa'I # 4882.

[4] Darul-Isha'at Karachi (English translation)

[5] Tirmidhi # 1450, Darimi # 2492.

[6] Abu Dawud # 4408, Nasa'I # 4979.

fights the enemy in enemy land and the ruler himself is not among them but the command of the army heads them and someone steals something then his hand should not be cut off. Also, other prescribed punishments must not be enforced.

Some jurists go by this ruling. The reason is that the man who is guilty may take up residence in enemy territory (to avoid the punishment) and thus go astray.

It may also happen that the warriors lose heart and become disunited. According to Teebi رحمه الله, this is the contention of Imam Abu Hanifah رحمه الله

Some authorities say that if one of the warriors steals from the spoils, his hand must not be cut off because he also owns a share in it.

Teebi رحمه الله said about the second version (of Abu Dawud and Nasa'i), that journey means 'journey to battle'.

STEALING MORE THAN ONCE

(٣٦٠٢) وَعَنْ اَبِيْ سَلَمَةَ عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي السَّارِقِ اِنْ سَرَقَ فَاقْطَعُوْا يَدَهٗ ثُمَّ اِنْ سَرَقَ فَاقْطَعُوْا رِجْلَهٗ ثُمَّ اِنْ سَرَقَ فَاقْطَعُوْا يَدَهٗ ثُمَّ اِنْ سَرَقَ فَاقْطَعُوْا رِجْلَهٗ۔

(رواه في شرح السنة)

3602. Sayyiduna Abu Salamah رضى الله عنه narrated on the authority of (Sayyiduna) Abu Hurayrah رضى الله عنه that Allah's Messenger صلى الله عليه وسلم said about a thief, "If he steals cut off his (right) hand. If he steals again, cut off his (left) foot. And if he steals again, cut off his (right) foot."[1]

COMMENTARY: The ulama (Scholars) are unanimous about the first two punishments, but they differ about the third and the fourth. Imam Shafi'I goes by this hadith, but Imam Abu Hanifah رحمه الله hold that if he steals the third time, his hand will not be cut off but he will be imprisoned till he dies, or makes a repentance to Allah. Imam Abu Hanifah رحمه الله said that this was the practice of the sahabah (Prophet's Companions) رضى الله عنهم unanimously and, moreover, if all his hands and feet were severed, his survival would be difficult and this would amount to an in justice with him. As for this hadith, it is an expression of warning to forestall further crime by the thief and, secondly, the scholars question the soundness of this hadith. Indeed, Tahawi رحمه الله went so far as to say that he had examined very many of the sahabah (Prophet's Companions) رضى الله عنهم's aathar and judgements, but, in spite of deep examination and search, he could not find a correct source of this hadith. He met many scholars of hadith who had memorized ahadith but all of them denied (knowledge) of this hadith.

Ibn Hammam رحمه الله said that many ulama (Scholars) say, about severing the foot, that the leg is severed from near the knee.

(٣٦٠٣-٣٦٠٤) وَعَنْ جَابِرٍ قَالَ جِيْءَ بِسَارِقٍ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِقْطَعُوْهُ فَقُطِعَ ثُمَّ جِيْءَ بِهٖ الثَّانِيَةَ فَقَالَ اِقْطَعُوْهُ ثُمَّ جِيْءَ بِهٖ الثَّالِثَةَ فَقَالَ اقْطَعُوْهُ فَقُطِعَ ثُمَّ جِيْءَ بِهِ الرَّابِعَةَ فَقَالَ اِقْطَعُوْهُ فَقُطِعَ فَأُتِيَ بِهِ الْخَامِسَةَ فَقَالَ اقْتُلُوْهُ فَانْطَلَقْنَا بِهٖ فَقَتَلْنَاهُ ثُمَّ اجْتَرَرْنَاهُ فَاَلْقَيْنَاهُ فِيْ بِئْرٍ وَرَمَيْنَا عَلَيْهِ الْحِجَارَةَ۔ رَوَاهُ اَبُوْدَاوُدَ

[1] Sharh us-*Sunnah (Prophet's* صلى الله عليه وسلم *practice)*, Bayhaqi in *sunnah (Prophet's* صلى الله عليه وسلم *practice)* # 292.

وَ النَّسَائِيُ وَرَوى فِي شَرْحِ السُّنَّةِ فِي قَطْعِ السَّارِقِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اقْطَعُوْهُ ثُمَّ احْسِمُوْهُ۔

3603. Sayyiduna Jabir رضی اللہ عنہ narrated that a thief was brought to the Prophet صلی اللہ علیہ وسلم. He said, "Cut off (his right hand)". SO, his hand was severed. He was brought a second time , and he commanded, " Cut off his left foot)." So, his foot was severed. Then, he was brought a third time and he commanded, "Cut off (his left hand)." That was cut. Again, he was brought a fourth time and he commanded, "Cut off (his right foot). "That was cut. He was brought again a fifth time and he commanded, "Kill him". They took him away, killed him and dragging him down, they cast him into a well. Then they threw stones over him. [1]

3604. Baghawi has added in Sharh us-*sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* that the Prophet صلی اللہ علیہ وسلم said about maiming the thief, "Cut off (his hand) and cauterize it."[2]

COMMENTARY: He instructed that the severed hand should be cauterized to stop bleeding, otherwise he would have bled to death.

Khattabi رحمہ اللہ said that this hadith is abrogated by the Prophet's صلی اللہ علیہ وسلم words:

لَا يَحِلُّ دَمُ امْرَءٍ إِلَّا بِإِحْدٰى ثَلٰثٍ

(Blood of a Muslim is not lawful except for one of three reasons.)

Some authorities say that the Prophet صلی اللہ علیہ وسلم command to kill the thief was based on some administrative reasons. The ruler has a right to use his wisdom in enforcing punishment to maintain law and order.

Some authorities say that the Prophet صلی اللہ علیہ وسلم may have known that the man was an apostate. So he had him killed.

Some other authorities say that the man might have regarded stealing as lawful. Hence, he stole again and again.

We must choose one of these explanations, because if he were a Muslim, then it was not at all lawful to drag his corpse and drop it into the well.

SUSPENDING SEVERED HAND IN NECK OF THIEF

(٣٦٠٥) وَعَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ أُتِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِسَارِقٍ فَقُطِعَتْ يَدُهٗ ثُمَّ أَمَرَ بِهَا فَعُلِّقَتْ فِي عُنُقِهٖ۔ (رواه الترمذی وابوداؤد والنسائی وابن ماجة)

3605. Sayyiduna Fudalah ibn Ubayd رضی اللہ عنہ narrated that a thief was brought to Allah's Messenger صلی اللہ علیہ وسلم. So (at his command), his hand was cut off. Then he commanded about it, and it was suspended on his neck. (The other people may take a lesson from it.)[3]

COMMENTARY: Imam Shafi'I رحمہ اللہ and Imam Ahmad رحمہ اللہ hold that it is *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* to hang a thief's hand on his neck after cutting it off. Imam Abu Hanifah رحمہ اللہ said that it is at the discretion of the ruler. He may have it hung on his neck, but it is not a *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* because it is not proved that the Prophet صلی اللہ علیہ وسلم had it done.

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[1] Abu Dawud # 4410.

[2] Baghawi Sharh us-*sunnah (Prophet's* صلی اللہ علیہ وسلم *practice).*

[3] Tirmidhi # 1447, Abu Dawud # 4411, Nasa'I # 4982, Ibn Majah # 2587, Musnad Ahmad 6. 190.

SELL THE SLAVE WHO STEALS

(٣٦٠٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَرَقَ الْمَمْلُوْكُ فَبِعْهُ وَلَوْ بِنَشٍّ۔

(رواہ ابوداؤد والنسائی وابن ماجة)

3606. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a slave steals, sell him, even if it is for a nashsh."[1]
(A nashsh is half an ooqiyah or twenty dirhams).

COMMENTARY: A slave who steals must be disposed of even for a paltry sum of money because he becomes defective after stealing. It is not proper to keep an imperfect slave.
Imam Maalik رحمہ اللہ, Imam Shafi'I رحمہ اللہ and most (earned men say that if a slave steals then his hand must be cut off whether he is a fugitive or not.
Imam Abu Hanifah رحمہ اللہ said that if a husband or a wife steals one another's property, or a slave steals the property of his master, or of his owner's wife, or husband, them no hand is cut off. The reason is that the spouses generally have access and permission to use one another's property and the slave, too has this kind of privilege over his owner's and over his owner's family's property, with their tacit permission. In this case the condition of hirz is not met in the full sense and which is necessary for cutting off a hand.

SECTION III اَلْفَصْلُ الثَّالِثُ

RULER CANNOT FORGIVE THE GUILTY

(٣٦٠٧) عَنْ عَائِشَةَ قَالَتْ اُتِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِسَارِقٍ فَقَطَعَهُ فَقَالُوْا مَا كُنَّا نَرَاكَ تَبْلُغُ بِهٖ هٰذَا قَالَ لَوْ كَانَتْ فَاطِمَةُ لَقَطَعْتُهَا۔ (رواہ النسائی)

3607. Sayyidah Ayshah رضی اللہ عنہا narrated that a thief was brought to Allah's Messenger صلی اللہ علیہ وسلم. He had his hand cut off. (When he gave the command to do that) the sahabah (Prophet's Companions) رضی اللہ عنہم said, "We had not presumed that you would go as far as (to give) this (command rather, we had thought that you would forgive him)." He said, "If it had been Fatimah (bint Muhammad), I would have had her hand cut off."[2]

COMMENTARY: That thief was perhaps a relative or an acquaintance. The Prophet صلی اللہ علیہ وسلم made it very clear that the prescribed punishment was Allah's right which cannot be violated. He said that it was *wajib (obligatory)* on him to enforce it. He made it clear that he had no say in it.

SLAVE'S HAND IS NOT CUT OFF

(٣٦٠٨) وَعَنِ ابْنِ عُمَرَ قَالَ جَاءَ رَجُلٌ اِلٰى عُمَرَ بِغُلَامٍ لَهٗ فَقَالَ اقْطَعْ يَدَهٗ فَاِنَّهٗ سَرَقَ مِرْآةً لِاِمْرَأَتِيْ فَقَالَ عُمَرُ لَا قَطْعَ عَلَيْهِ وهُوَ خَادِمُكُمْ اَخَذَ مَتَاعَكُمْ۔ (رواہ مالک)

3608. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that a man brought his slave to Umar رضی

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[1] Abu Dawud # 4412, Nasa'I # 4980, Ibn Majah # 2589, Musnad Ahmad 2-337.
[2] Nasa'I # 4896, Musnad Ahmad 6-41 Nasa'I Kubra # 7378, Muslim # 1689.

عنه الله and said, "Have his hand cut off, because he stole a mirror belonging to my wife." Umar رضی الله عنه said, "He is not liable to have his hand cut off, for he is your servant who took from your belongings."[1]

COMMENTARY: Sayyiduna Umar رضی الله عنه made it to that man, "As your servant, he resides with you and is charged with looking after your property. It is with your consent that he has power over your belongings and so no hirz applies in his case. Since that is so the Punishment of cutting off his hand does not arise."

This, indeed is the contention of Imam Abu Hanifah رحمه الله and Imam Ahmad رحمه الله. Others, however, hold a different opinion.

ONE WHO STEALS SHROUD

(٣٦٠٩) وَعَنْ اَبِيْ ذَرٍّقَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَاذَرٍّ قُلْتُ لَبَّيْكَ يَا رَسُوْلَ اللّٰهِ وَسَعْدَيْكَ قَالَ كَيْفَ اَنْتَ اِذَا اَصَابَ النَّاسَ مَوْتٌ يَكُوْنُ الْبَيْتُ فِيْهِ بِالْوَصِيْفِ يَعْنِي الْقَبْرَ قُلْتُ اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ عَلَيْكَ بِالصَّبْرِ قَالَ حَمَّادُ بْنُ اَبِيْ سُلَيْمَانَ تُقْطَعُ يَدُ النَّبَّاشِ لِاَنَّهٗ دَخَلَ عَلَى الْمَيِّتِ بَيْتَهٗ۔

(رواه ابوداؤد)

3609. Sayyiduna Abu Dharr رضی الله عنه said: Allah's Messenger صلی الله علیه وسلم said to me, "O Abu Dharr". I said, "Here am I, O Messenger of Allah, at your service!" He asked, "What will you do when death (meaning a pestilence) comes over the people and a house, meaning a grave, will cost as much as a slave?" (The severe pestilence will result in many deaths causing a shortage of places of graves.) I submitted, "Allah and His Messenger knows best." He said, "You must show patience."

Hammad ibn Abu Sulayman said, "The hand of one who steals shroud should be cut off because he enters the house of the dead person (to rummage it)."[2]

COMMENTARY: Hammad ibn Abu Sulayman deduced from the Prophet صلی الله علیه وسلم's words calling the grave a house that since a house is hirz (a protected place) anyone who steals from it will have his hand cut off. So, if he steals from a grave he will have his hand cut off. However, this deduction of hammad is not strong because it is not necessary that the place would attract the command of hirz though it is a house. For instance, if a man steals from a house whose gate is open or there is no guard over it, then, all the ulama (Scholars) agree that the hands of a thief would not be cut though he steals from the house. This house was not safe, so not a hirz. In the same way, though agrave may be described as a home, yet it is not hirz or protected. So, one who steals a shroud from a grave is not liable to have his hand cut off.

Ibn Hummam رحمه الله said that the contention of Imam Abu Hanifah رحمه الله and IMAM Ahmad رحمه الله is that one who steals a shroud will not be punished by having his hand cut off. However, the other two Imams and Imam Abu Yusuf رحمه الله (of the Hanafis) opine that his hand will be cut off. For more information on this, see Mirqat.

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[1] Muwatta Maalik # 33 (*Hudud*)

[2] Abu Dawud # 4409.

CHAPTER - III

INTERCESSION REGARDING *HUDUD* (OR, PRESCRIBED PUNISHMENTS)

بَابُ عِيَادَةِ الْمَرِيْضِ وَثَوَابِ الْمَرَضِ

Such ahadith are presented in this chapter as tell us whether it is permitted to intercede with the ruler for an accused or not. May he be requested not to impose the *hadd (prescribed punishment)* on him? Does the ruler have authority to accede to the recommendation?

SECTION I

اَلْفَصْلُ الْاَوَّلُ

INTERCESSION REGARDING *HUDUD* MAY NOT BE ACCEPTED

(٣٦١٠) عَنْ عَائِشَةَ اَنَّ قُرَيْشًا اَهَمَّهُمْ شَانُ الْمَرْاَةِ الْمَخْزُوْمِيَّةِ الَّتِيْ سَرَقَتْ فَقَالُوْا وَمَنْ تَكَلَّمَ فِيْهَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا وَمَنْ يَجْتَرِئُ عَلَيْهِ اِلَّا اُسَامَةُ بْنُ زَيْدٍ حِبُّ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَهُ اُسَامَةُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَشْفَعُ فِيْ حَدٍّ مِّنْ حُدُوْدِ اللّٰهِ ثُمَّ قَامَ فَاخْتَطَبَ ثُمَّ قَالَ اِنَّمَا اَهْلَكَ الَّذِيْنَ قَبْلَكُمْ اَنَّهُمْ كَانُوا اِذَا سَرَقَ فِيْهِمُ الشَّرِيْفُ تَرَكُوْهُ وَاِذَا سَرَقَ فِيْهِمُ الضَّعِيْفُ اَقَامُوْا عَلَيْهِ الْحَدَّ وَ اَيْمُ اللّٰهِ لَوْ اَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَتْ كَانَتِ امْرَاَةٌ مَخْزُوْمِيَّةٌ تَسْتَعِيْرُ الْمَتَاعَ وَتَجْحَدُهُ فَاَمَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَطْعِ يَدِهَا فَاَتَى اَهْلُهَا اُسَامَةَ فَكَلَّمُوْهُ فَكَلَّمَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْهَا ثُمَّ ذَكَرَ الْحَدِيْثَ بِنَحْوِ مَا تَقَدَّمَ۔

3610. Sayyidah Ayshah رضی اللہ عنہا narrated that the Quraysh (sahabah) رضی اللہ عنہ were very worried about a Makhzumi woman. She had stolen something (and she used to borrow different things from people and then would refuse to acknowledge that she had borrowed anything. The Prophet صلی اللہ علیہ وسلم had decided that her hand should be cut off). They consulated (among themselves), "Who shall speak to Allah's Messenger صلی اللہ علیہ وسلم about her (to make a recommendation)?" Then they said, "Only Usamah ibn Zayd (is one whom he loves dearly so he) will make bold to speak. He is the friend of Allah's Messenger صلی اللہ علیہ وسلم." (Hence, they all persuaded Usamah رضی اللہ عنہ to speak to the Prophet صلی اللہ علیہ وسلم about the woman). Usamah spoke to him. And, Allah's Messenger صلی اللہ علیہ وسلم asked, "Do you intercede concerning a *hadd (prescribed punishment)* of Allah's *hudud*?" (Meaning a prescribed punishment). Then, he got up and delivered a sermon and (after praising and glorifying Allah) he said, "Those who preceded you were ruined only because when anyone of position among them stole something, they let him go free (unpunishment). But when a weak man among them stole something, they enforced the prescribed punishment on him. And, I swear by Allah, were Fatimah bint Muhammad to steal, I would have her hand cut off."
According to another version: She (sayyidah Ayshah رضی اللہ عنہا) narrated: A Makhzumi woman used to borrow things but refuse to acknowledge receipt of those things. The Prophet صلی اللہ علیہ وسلم gave an order to have her hand cut off. Her

family members came to (Sayyiduna) Usamah رضى الله عنه and spoke to him (about it, requesting him to intercede in the matter). So, he spoke to Allah's Messenger صلى الله عليه وسلم about her...The rest of the hadith is like the preceding words.[1]

COMMENTARY: The woman mentioned in the hadith was Fatimah bint Aswad ibn Abdul Asad. She was the daughter of the brother of Abu Salamah رضى الله عنه. She was called Makhzumiyah because she belonged to the tribe of Makhzum a prominent tribe of the Quraysh.

The ulama (Scholars) agree, on the basis of this hadith, that it is forbidden to make a recommendation to the ruler for an accused after the case of *hadd (prescribed punishment)* is presented to him. It is also forbidden to get anyone else make a recommendation. However, most ulama (Scholars) say that it is allowed to make a recommendation, or get someone else do it, before the case is forwarded to the ruler, provided the person for whom it is made is good, virtuous one who does not hurt people.

If a person has committed a wrong that does not make him liable to *hadd (prescribed punishment)* but to tazeer then it is allowed to make a recommendation for him in all instances irrespective of whether the case is sent to the ruler or not. The reason is that it is not only easy but also *mustahab (desirable)* to make a recommendation in such cases. However, the recommendation must be made for one who is an upright person who hurts no one.

The second version is from sahih Muslim and though it seems from it that the Prophet صلى الله عليه وسلم punished her because she borrowed things from different people and then denied altogether that she had done that, the correct thing is that the punishment of cutting off hands was because she stole things from other people. The hadith only mentions her habit. Besides she could not have been given that punishment for denying that she had borrowed something. The words 'she stole' (فسرقت) are understood in the second version after 'she denied' (وتجحده).

A majority of the scholars say that anyone who borrows something but denies having borrowed anything is not awarded a punishment of having his hand cut off. However, Imam Ahmad رحمه الله and Ishaq رحمه الله assert that it is *wajib (obligatory)* to cut off hand of such person too. This chapter is without section II

SECTION III اَلْفَصْلُ الثَّالِثُ

ONE WHO INTERCEDES REGARDING *HADD (PRESCRIBED PUNISHMENT)* REJECTS ALLAH'S COMMAND

(٣٦١١) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ حَالَتْ شَفَاعَتُهُ دُوْنَ حَدٍّ مِنْ حُدُوْدِ اللّٰهِ فَقَدْ ضَادَّ اللّٰهَ وَمَنْ خَاصَمَ فِيْ بَاطِلٍ وَهُوَ يَعْلَمُهُ لَمْ يَزَلْ فِيْ سَخَطِ اللّٰهِ تَعَالٰى حَتّٰى يَنْزِعَ وَمَنْ قَالَ فِيْ مُؤْمِنٍ مَالَيْسَ فِيْهِ اَسْكَنَهُ اللّٰهُ رَدْغَةَ الْخَبَالِ حَتّٰى يَخْرُجَ مِمَّا قَالَ۔ رَوَاهُ اَحْمَدُ وَاَبُوْدَاوُدَ وَفِيْ رِوَايَةٍ لِلْبَيْهَقِيِّ فِيْ شُعَبِ الْاِيْمَانِ مَنْ اَعَانَ عَلٰى خُصُوْمَةٍ لَا يَدْرِيْ اَحَقٌّ اَمْ بَاطِلٌ فَهُوَ فِيْ سَخَطِ اللّٰهِ حَتّٰى يَنْزِعَ۔

3611. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that he heard Allah's

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[1] Bukhari # 3475, Muslim # 8-1688, Tirmidhi # 1430 (1435) Nasaii # 4899, Ibn Majah # 4547, Darimi # 2302.

Messenger صلى الله عليه وسلم say, "If anyone's intercession hinders the execution of one of the punishments prescribed by Allah then he has contradicted Allah. (In this way he opposes Allah.) If anyone disputes about something knowing that it is unjust and false, then he remains in Allah's displeasure till he ceases (to dispute). If anyone falsely accuses a believer (of something that is not found in him), then Allah will make him lie in the corrupt fluid (of puss and blood) flowing from the inmates of hell till he retracts what (false words) he had spoken." (it means that he will continue to remain like the inmates of hell till he makes a repentance, or till he undergoes the torment of hell.) Bayhaqi also has: "He who helps in a dispute without knowing it to be true or false, will continue to remain in Allah's displeasure till he ceases (to aid in the dispute)."[1]

PUNISHMENT FOR STEALING ON CONFESSION

(٣٦١٢-٣٦١٣) وَعَنْ اَبِي اُمَيَّةَ الْمَخْزُوْمِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُتِيَ بِلِصٍّ قَدِ اعْتَرَفَ اعْتِرَافًا وَلَمْ يُوْجَدْ مَعَهُ مَتَاعٌ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اِخَالُكَ سَرَقْتَ قَالَ بَلٰى فَاَعَادَ عَلَيْهِ مَرَّتَيْنِ اَوْثَلَاثًا كُلَّ ذٰلِكَ يَعْتَرِفُ فَاَمَرَبِهٖ فَقُطِعَ فَجِئَ بِهٖ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْتَغْفِرِ اللّٰهَ وَتُبْ اِلَيْهِ فَقَالَ اَسْتَغْفِرُ اللّٰهَ وَاَتُوْبُ اِلَيْهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ تُبْ عَلَيْهِ ثَلَاثًا۔ رَوَاهُ اَبُوْدَاوُدَ وَالنِّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ هٰكَذَا وَجَدْتُ فِي الْاُصُوْلِ الْاَرْبَعَةِ وَجَامِعِ الْاُصُوْلِ وَشُعَبِ الْاِيْمَانِ وَمَعَالِمِ السُّنَنِ اَبِي اُمَيَّةَ وَفِيْ نُسَخِ الْمَصَابِيْحِ عَنْ اَبِي رِمْثَةَ بِالرَّاءِ وَالثَّاءِ الْمُثَلَّثَةِ بَدَلَ الْهَمْزَةِ وَالْيَاءِ۔

3612. Sayyiduna Abu Umayyah Makhzumi رضى الله عنه narrated that a thief was brought to the Prophet صلى الله عليه وسلم. He had confessed to his crime, but no stolen property was found on him. Allah's Messenger صلى الله عليه وسلم said to him, "I do not suppose that you have stolen anything?" He said, "Yes, I have! " He (the Prophet صلى الله عليه وسلم) asked him (the same question) twice or thrice but he insisted, "I have !" So, he gave an order and his hand was cut off. After that, he was brought to him and Allah's Messenger صلى الله عليه وسلم said to him, "Seek forgiveness of Allah and repent to Him." He said, "I seek forgiveness of Allah and I repent to Him." Then, Allah's Messenger صلى الله عليه وسلم prayed, "O Allah accept his repentance."[2]

(The compiler of the Mishkat says:) I found this tradition in all the four books (Abu Dawud, Nasa'i, Ibn Majah and Darimi), in Jami ul-Usul, in Shabul ul - Eaman of Bayhaqi and in Mualim us-*Sunnah (Prophet's صلى الله عليه وسلم practice)* of Khattabi as narrated by Abu Umayyah, but by:

3613. Abu Rimthah رضى الله عنه in the texts of Masabih.[3]

Hafiz Ibn Hajar Asqalani رحمه الله said that though Abu Rimthah رضى الله عنه was a sahabi, this tradition is not narrated by him.

COMMENTARY: The Prophet صلى الله عليه وسلم gave to man an opportunity to retract his

[1] Abu Dawud # 3597, Ibn Majah # 2320, Musnad Ahmad 2-70, Bayhaqi # 2676 Shab ul Eaman.

[2] Abu Dawud # 4380, Nasa'I # 4877, Ibn Majah # 2597, Musnad Ahmad 5-293, Nasa'i Kubra # 7363.

[3] Masabih us-*sunnah (Prophet's صلى الله عليه وسلم practice)* # 2721.

confession in order that *hadd (prescribed punishment)* may be averted from him. This is like he had done with those who were accused of adultery.
Of the two verdicts of Imam Shafi'i رحمه الله, one is according to this hadith. But, Imam Abu Hanifah رحمه الله and the other Imams hold that encouragement to provide an excuse or to retract confession is given only in cases of adultery.
The Prophet صلى الله عليه وسلم instructed this man to repent which means that while that particular sin is forgiven on undergoing the prescribed punishment for it, other sins are not forgiven. So an istighfar should be made.

CHAPTER - IV

THE *HADD* (OR THE PRESCRIBED PUNISHMENT) FOR CONSUMING WINE

بَابُ حَدِّ الْخَمْرِ

PROHIBITION OF WINE: Wine or alchohol is called the Ummul-khabaith. Before the Prophet صلى الله عليه وسلم was sent, wine was considered a part, or a necessity, of life. Even after the Prophet صلى الله عليه وسلم was commissioned, the custom of wine was retained and, generally, people served it to each other, but, its evil and bad repercussions did prick the conscience of the Muslims. Indeed, Sayyiduna Umar رضى الله عنه remarked:

إِنَّهَا تَذْهَبُ الْمَالَ وَتَذْهَبُ الْعَقْلَ

"It takes away property and it takes away intelligence,"
Day by day, people's desire grew that the permissibility of wine should be withdraw soon. However, it was a deep rooted evil that had gripped the whole society. So, *Shariah* did not do away with it at once, but prohibited it in stages, gradually. The common men were made to detest it in piecemeal so that be achieved of this curse. When some of the Sahabah (Prophet's Companions) رضى الله عنهم asked the Prophet صلى الله عليه وسلم about it, the first verse to be revealed in this connection was:

يَسْئَلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيْهِمَا إِثْمٌ كَبِيْرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا

{They ask you concerning wine and gambling. Say, "In both is a grievous sin, and some benefits for people, but the sin in them is more grievous than their benefits."} (2: 219)
The auspicious people who realized already that wine was harmful, and those who were inherently fed up with it, found it enough that the Quran declared that there was sin in wine. They gave up drinking wine. However, since this verse does not give a clear command of prohibition, many people continued to drink wine as was their habit.
Then another verse was revealed:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكَارٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ

{O you who believe, draw not near *salah (prayer)* while you are intoxicated, until you know what you are saying...} (4: 43)
This was one more step against consumption of wine. It was prohibited completely at the hours of *salah (prayer)*. However, not all people gave it up at times other than *salah (prayer)*. Finally, the third verse was revealed and it made the prohibition very clear. It was in 3AH.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ

{O you who believe, wine and gambling, and (sacrificing) to idols and divining arrows are an abomination of satan's handiwork, so abstain from it, that you may prosper.} (5: 90)

After this verse, consumption of wine was stopped totally. The containers of wine were broken and wine flowed in the streets of Madinah as water flows. The prohibition of wine was enforced.

PUNISHMENT FOR CONSUMING WINE: All the ulama (Scholars) are agreed that according to the command of the Quran and *sunnah (Prophet's* صلى الله عليه وسلم *practice)* and the consensus of the *ummah* wine is forbidden. If anyone drinks it, then the *hadd (prescribed punishment)* will be imposed on him, as *wajib (obligatory)*. The ulama (Scholars) say that it is eighty stripes. This is what Imam Abu Hanifah رحمه الله also says, but Imam Shafi'i and some other ulama (Scholars) say that it is forty stripes.

ENFORCEMENT OF THE PUNISHMENT: If anyone drinks wine, even one drop of it, and he is brought to the ruler or judge and the adour of wine is perceivable from his mouth, or he is intoxicated, though the intoxication is because of nabidh, and two persons bear testimony to his consuming wine, or he himself makes a confession once and according to Imam Abu Yusuf رحمه الله twice and it is confirmed that he compelled by anyone- then the *hadd (prescribed punishment)* will be imposed on him. If he is a freeman then eighty stripes will be awarded to him and if he is a slave then forty stripes. He will be given the stripes when he gets sober.

As for the stripes, whether it is *hadd (prescribed punishment)* concerning adultery or consuming wine, they will be struck in such a manner that they land on different parts of the body. All the number of stripes should not be struck on any single part of the body.

If anyone confesses to drinking wine when the odour is no more perceived, or two men testify against him when the odour is not perceived, then the *hadd (prescribed punishment)* will not be imposed on him.

The *hadd (prescribed punishment)* is also not be imposed when:

- Only the odour of wine is discerned.
- Only he vomited wine.
- He retracts his confession, or
- He confessed when he was intoxicated.

The intoxication that makes the imposition of *hadd (prescribed punishment) wajib (obligatory)* on anyone is when the drunkard cannot distinguished between man and woman and earth and heaven. But, according to Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله intoxication implies that the drunkard is in a state of delirium and speaks incoherently.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

PUNISHMENT FOR DRINKING WINE IN PROPHET'S TIMES

(٣٦١٤-٣٦١٥) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَرَبَ فِي الْخَمْرِ بِالْجَرِيْدِ وَالنِّعَالِ وَجَلَدَ اَبُوْ بَكْرٍ اَرْبَعِيْنَ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ عَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَضْرِبُ فِي الْخَمْرِ بِالنِّعَالِ وَالْجَرِيْدِ اَرْبَعِيْنَ۔

3614. Sayyiduna Anas رضی اللہ عنہ narrated that the Propeht صلی اللہ علیہ وسلم used (to order) a beating with branches of palm trees and sandals (as prescribed punishment) for consuming wine and (Sayyiduna) Abu Bakr رضی اللہ عنہ awarded forty lashes.[1]

3615. (According to another version) from Sayyiduna Anas رضی اللہ عنہ the Prophet صلی اللہ علیہ وسلم used to award forty stripes with branches of palm trees and sandals (as prescribed punishment) for consuming wine.[2]

COMMENTARY: The second version explains the first by giving the number of stripes. Imam Shafi'i رحمہ اللہ follows this hadith. Imam Abu Hanifah رحمہ اللہ goes by those ahadith that give the number of stripes as eighty. Mulla Ali Qari رحمہ اللہ has commented on these ahadith in details in Mirqat.

EIGHTY STRIPES WERE AWARDED BY THE SAHABAH (PROPHET'S COMPANIONS) رضی اللہ عنہم IN THEIR TIMES

(٣٦١٦) وَعَنِ السَّائِبِ بْنِ يَزِيْدَ قَالَ يُؤْتٰى بِالشَّارِبِ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاِمْرَةِ اَبِيْ بَكْرٍ وصَدْرًا مِنْ خِلَافَةِ عُمَرَ فَنَقُوْمُ عَلَيْهِ بِاَيْدِيْنَا وَنِعَالِنَا وَاَرْدِيَتِنَا حَتّٰى كَانَ اٰخِرُ اِمْرَةِ عُمَرَ فَجَلَدَ اَرْبَعِيْنَ حَتّٰى اِذَا عَتَوْا وَفَسَقُوْا جَلَدَ ثَمَانِيْنَ۔ (رواه البخاری)

3616. Sayyiduna Sa'ib ibn Yazid رضی اللہ عنہ narrated, "In the time of Allah's Messenger صلی اللہ علیہ وسلم and of Abu Bakr's رضی اللہ عنہ Khilafah (caliphate) and in the beginning of Umar's Khilafah (caliphate), when a drunk was brought, we got up and beat him with our hands, sandals and cloaks (using them as whips). At the end of Umar's Khilafah (caliphate), he awarded forty stripes, but when they (alcoholics) transgressed and increased in number, he awarded eighty stripes."[3]

COMMENTARY: Sa'ib ibn Yazid رضی اللہ عنہ meant that the punishment to a person who consumed wine without defining number of beatings and it was less than forty stripes. Anyway, in the time of the Prophet صلی اللہ علیہ وسلم, the punishment was not eighty stripes. Rather, eighty lashes were determined in the time of the sahabah (Prophet's Companions) رضی اللہ عنہم. Umar رضی اللہ عنہ imposed it when the evil began to spread and had to be curbed. The sahabah (Prophet's Companions) رضی اللہ عنہم concurred with him. So now no one is allowed to contradict it. Sayyiduna Ali رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم and Sayyiduna Abu Bakr رضی اللہ عنہ had awarded forty stripes. Then Sayyiduna Umar رضی اللہ عنہ made it *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)*, yet the consensus is on eighty stripes.

SECTION II اَلْفَصْلُ الثَّانِيْ

COMMAND TO KILL DRUNKARD IS WITHDRAWN

(٣٦١٧-٣٦١٨-٣٦١٩) عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ شَرِبَ الْخَمْرَ فَاجْلِدُوْهُ فَاِنْ عَادَ فِيْ

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[1] bukhari # 2773, Muslim # 36-1706, Abu Dawud # 4479, Ibn Majh # 2570, Musnad Ahmad 3. 176.

[2] Muslim # 37-1706.

[3] Bukhari # 6779.

الرَّابِعَةِ فَاقْتُلُوْهُ قَالَ ثُمَّ أُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذٰلِكَ بِرَجُلٍ قَدْ شَرِبَ فِي الرَّابِعَةِ فَضَرَبَهُ وَلَمْ يَقْتُلْهُ۔

رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ أَبُوْدَاوُدَ عَنْ قَبِيْصَةَ بْنِ ذُؤَيْبٍ وَفِيْ أُخْرٰى لَهُمَا وَلِلنِّسَائِيِّ وَابْنِ مَاجَةَ وَالدَّارِمِيِّ عَنْ نَفَرٍ مِنْ

أَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ ابْنُ عُمَرَ وَمُعَاوِيَةُ وَأَبُوْهُرَيْرَةَ وَالشَّرِيْدُ إِلٰى قَوْلِهِ فَاقْتُلُوْهُ۔

3617. Sayyiduna Jabir (ibn Abdullah) narrated that the Prophet صلى الله عليه وسلم said, "If anyone drinks wine, give him the lashes, and if he does it a fourth times then kill him." Jabir رضى الله عنه added that thereafter a man who had brought to the Prophet صلى الله عليه وسلم but he awarded him the lashes and did not kill him.[1]

3618. Sayyiduna Qabisah ibn Dhu'ayb رضى الله عنه narrated it too. [2]

3619. Some of the sahabah (Prophet's Companions) رضى الله عنهم, among them Ibn Umar, Mu'awiyah, Abu Hurayrah and Sharid رضى الله عنه narrated it too but up to the words 'kill him' (without mentioning the man who had drunk wine four times and was brought to him).[3]

COMMENTARY: The words 'kill him' perhaps mean that he should be beaten severely. Or, the prophet صلى الله عليه وسلم said that merely to give a warning to habitual drunkards. He did not mean to enact a law or to make it *wajib (obligatory)*. Some authorities maintain that in the beginning, this command was in force and then it was rescinded.

The fact that the Prophet صلى الله عليه وسلم did not not have the drunkard who was brought to him killed proves that his command was only to warn, or he withdrew the command.

Nawawi رحمه الله has quoted Tirmidhi رحمه الله that, apart from two hadith in his book, there is no third which the entire *ummah* agrees that should not be put in practice. One of the two is that which permits offering two *salah (prayer)* (of different hours) together without a valid reason like fear or rain and the second is this one about a drunked being killed if he does it a fourth time. (Ahadith # 187, 188 and 1499, this one under discussion in Tirmidhi.)

DRINKER DISGRACED

(٣٦٢٠) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ أَزْهَرٍ قَالَ كَأَنِّيْ أَنْظُرُ إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أُتِيَ بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ فَقَالَ لِلنَّاسِ اضْرِبُوْهُ فَمِنْهُمْ مَنْ ضَرَبَهُ بِالنِّعَالِ وَمِنْهُمْ مَنْ ضَرَبَهُ بِالْعَصَا وَ مِنْهُمْ مَنْ ضَرَبَهُ بِالْمِيْتَخَةِ قَالَ ابْنُ وَهْبٍ يَعْنِي الْجَرِيْدَةَ الرَّطْبَةَ ثُمَّ أَخَذَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُرَابًا مِنَ الْأَرْضِ فَرَمٰى بِهِ فِيْ وَجْهِهِ۔ (رواه ابوداؤد)

3620. Sayyiduna Abdur Rahman ibn Azhar رضى الله عنه narrated, "It seems as if I still see Allah's Messenger صلى الله عليه وسلم, when a man who had drunk wine was brought to him. He instructed the men to beat him. Scme of them beat him with sandals. Some of them beat hit him with sticks and some more of them struck him mitakhah." Ibn Wahb (a sub-narrator of this hadith) explained that mitakhah is a green twig of a palm tree without any leaf on it.

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[1] Tirmidhi # 1444 (1449).

[2] Abu Dawud # 4485, Tirmidhi # (1449).

[3] Abu Dawud # 4482, 4483, 4484, Tirmidhi # (1449), Ibn Majah # 2573, Darimi # 2313.

(Abdur Rahman continued:) "Then Allah's Messenger صلى الله عليه وسلم took some dust from the ground and cast it on his face." He said that in this way he expressed a dislike for his habit because it was a very repulsive deed.[1]

DO NOT CURSE THE DRUNKARD

(٣٦٢١) وَعَنْ اَبِي هُرَيْرَةَ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِرَجُلٍ قَدْشَرِبَ الْخَمْرَ فَقَالَ اضْرِبُوْهُ فَمِنَّا الضَّارِبُ بِيَدِهٖ والضَّارِبُ بِثَوْبِهٖ وَالضَّارِبُ بِنَعْلِهٖ ثُمَّ قَالَ بَكِّتُوْهُ فَاقْبَلُوْا عَلَيْهِ يَقُوْلُوْنَ مَا اتَّقَيْتَ اللّٰهَ مَاخَشِيْتَ اللّٰهَ وَمَا اسْتَحْيَيْتَ مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَعْضُ الْقَوْمِ اَخْزَاكَ اللّٰهُ قَالَ لَاتَقُوْلُوْا هٰكَذَا لَا تُعِيْنُوْا عَلَيْهِ الشَّيْطَانَ وَلٰكِنْ قُوْلُوْا اَللّٰهُمَّ اغْفِرْلَهٗ اَللّٰهُمَّ ارْحَمْهُ۔ (رواه ابوداؤد)

3621. Sayyiduna Abu Hurayrah رضى الله عنه narrated that a man who had drunk wine was brought to Allah's Messenger صلى الله عليه وسلم. He instructed them to beat him. So, among them was the striker with his hand, striker with his garment striker with his shoe. Then, he instructed them to reproach him (with their tongue). So, they turned to him and scolded him, saying, "You are not afraid of Allah. You do not fear Him. You do not feel ashamed before Allah's Messenger." Some of them rebuked him, "May Allah shame you!" But, he said to them, "Do not say so and thereby do not help the devil overcome him. Rather, Pray, 'O Allah, forgive him! O Allah, have mercy on him.'[2]

COMMENTARY: The command to reproach the drunkard is of a *mustahab (desirable)* nature. But, the first command to beat him was *wajib (obligatory)*

They were instructed not to curse him because if Allah disgraced him then the devil would have power over him. Besides, if he was cursed, he could lose hope in Allah's mercy. In that way, the devil would achieve his wish, and if he commits more sin, Allah's wrath would fall on him.

PUNISHMENT ONLY AFTER PROOF

(٣٦٢٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ شَرِبَ رَجُلٌ فَسَكِرَ فَلُقِيَ يَمِيْلُ فِي الْفَجِّ فَانْطُلِقَ بِهٖ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا حَاذٰى دَارَالْعَبَّاسِ اِنْفَلَتَ فَدَخَلَ عَلَى الْعَبَّاسِ فَالْتَزَمَهٗ فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَضَحِكَ فَقَالَ اَفَعَلَهَا وَلَمْ يَاْمُرْ فِيْهِ بِشَيْءٍ۔ (رواه ابوداؤد)

3622. Sayyiduna Ibn Abbas رضى الله عنه narrated that a man drank (wine) and became intoxicated. He was seen on the road (by the people) walking unsteadily (and screaming nonsense). He was being taken to Allah's Messenger صلى الله عليه وسلم but when he was near the house of (Sayyiduna) Abbas رضى الله عنه, he broke free (from them) and went to Abbas رضى الله عنه and clasped him (intending to get his intercession). The Prophet صلى الله عليه وسلم was told of that. He laughed and asked, "He did it, is that so?" And he did not give any command about him.[3]

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[1] Abu Dawud # 4489, Musnad Ahmad 4-88.

[2] Abu Dawud # 4477.

[3] Abu Dawud # 4476.

COMMENTARY: The Prophet صلی اللہ علیہ وسلم did not punish this man because neither did he receive his confession nor did anyone testify against him. If he had come to the Prophet صلی اللہ علیہ وسلم and confessed to his sin or witness had borne out against him, then the *hadd (prescribed punishment)* would have been enforced against him.
As for his walking unsteadily on the road, this observation is not enough for a *Shariah* rule to be applied punishing anyone for drinking wine.

SECTION III اَلْفَصْلُ الثَّالِثُ

DIYAH IS NOT *WAJIB (OBLIGATORY)* IF ONE DIES WHILE RECEIVING STRIPES

(٣٦٢٣) عَنْ عُمَيْرِ بْنِ سَعِيْدٍ النَّخْعِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ اَبِيْ طَالِبٍ يَقُوْلُ مَا كُنْتُ لِأُقِيْمَ عَلٰى اَحَدٍ حَدًّا فَيَمُوْتُ فَاَجِدُ فِيْ نَفْسِيْ مِنْهُ شَيْئًا اِلَّا صَاحِبَ الْخَمْرِ فَاِنَّهٗ لَوْمَاتَ وَدَيْتُهٗ وَ ذٰلِكَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَسُنَّهٗ۔ (متفق علیه)

3623. Sayyiduna Umayr ibn Saeed Nakha'ee رحمه الله narrated that he heard (Sayyiduna) Ali ibn Abu Talib رضی اللہ عنہ say, "If I were to award the *hadd (prescribed punishment)* to anyone and he were to die (while he is being flogged) then I shall have no regrets about him (because that would be in compliance with *Shariah*). But, this Excludes one who has drunk wine. If he were to die (while being flogged), I shall pay the bloodwit for him. That is because Allah's Messenger صلی اللہ علیہ وسلم had not specified the *hadd (prescribed punishment)* about him, as a *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)*."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم did not specify how many stripes should be awarded to one who drinks wine. Some ahadith, however, say that forty, or about forty, stripes are to given to a drunkard.
Sayyiduna Ali رضی اللہ عنہ was apprehensive lest the number of lashes that he awarded to the man (and he died) was in excess of the prescribed then he would have to make a retaliation. This action was a caution approach by Ali رضی اللہ عنہ because when Umar رضی اللہ عنہ decided to specify the number of stripes to a drinker of wine and consulated the sahabah (Prophet's Companions) رضی اللہ عنہم, Ali رضی اللہ عنہ had said that he considered right stripes to be proper.

UMAR رضی اللہ عنہ SPECIFIED THE NUMBER OF STRIPES TO DRUNKARD

(٣٦٢٤) وَعَنْ ثَوْرِبْنِ زَيْدٍ الدِّيْلِيِّ قَالَ اِنَّ عُمَرَ اسْتَشَارَ فِيْ حَدِّ الْخَمْرِ فَقَالَ لَهٗ عَلِيٌّ اَرٰى اَنْ تَجْلِدَهٗ ثَمَانِيْنَ جَلْدَةً فَاِنَّهٗ اِذَا شَرِبَ سَكِرَ وَاِذَا سَكِرَ هَذٰى وَاِذَا هَذٰى افْتَرٰى فَجَلَدَ عُمَرُ فِيْ حَدِّ الْخَمْرِ ثَمَانِيْنَ۔ (رواه مالك)

3624. Sayyiduna Thawr ibn Zayd Daylami رحمه الله said that Umar رضی اللہ عنہ sought advice (of the sahabah (Prophet's Companions) رضی اللہ عنہم) about the prescribed punishment for drinking wine. Ali رضی اللہ عنہ said to him, "I suggested that you should award him (drinker of wine eighty stripes because when he drinks (wine), he becomes intoxicated. When he is intoxicated, he talks incoherently. When he talks

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[1] Bukhari # 6778, Muslim # 739-170.

incoherently he slanders." So, Umar prescribed eighty stripes as punishment for drinking wine.[1]

COMMENTARY: The punishment to one who slanders, accuses falsely or defames innocent women is eighty lashes. So on the same premise a drinker of wine should be lashed eighty times.

This punishment is given to everyone who drinks wine whether he slanders others or not. Umar رضی اللہ عنہ accepted this opinion of Ali رضی اللہ عنہ and fixed eighty stripes for drinking wine. The sahabah (Prophet's Companions) رضی اللہ عنہم unanimously agreed to that.

[The name of the narrator Thawr ibn Zayd Daylami appears in the Muwatta as Thawr ibn Zayd Dilli.]

CHAPTER - V

CURSE MAY NOT BE INVOKED ON ONE WHO HAS BEEN AWARDED THE PRESCRIBED PUNISHMENT

بَابُ مَالَا يُدْعٰى عَلَى الْمَحْدُوْدِ

In this chapter, we shall speak of a person who has become liable to receive a prescribed punished. Then, it is awarded to him. After that, is it proper to curse him and pray against him? For instance, a man cursed a drunk, (اخزاک اللہ) may Allah disgrace and deprive you!" Allah's Messenger صلی اللہ علیہ وسلم said to him that he must not do that, but he must pray for him to be forgiven and shown mercy.

SECTION I اَلْفَصْلُ الْاَوَّلُ

DISALLOWED TO CURSE A SINNER

(٣٦٢٥) عَنْ عُمَرَ بْنِ الْخَطَّابِ اَنَّ رَجُلًا اسْمُهٗ عَبْدُاللّٰهِ تُلَقَّبُ حِمَارًا كَانَ يُضْحِكُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ جَلَدَهٗ فِي الشَّرَابِ فَاُتِيَ بِهٖ يَوْمًا فَاَمَرَ بِهٖ فَجُلِدَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ اَللّٰهُمَّ الْعَنْهُ مَا اَكْثَرَ مَايُؤْتٰى بِهٖ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَلْعَنُوْهُ فَوَاللّٰهِ مَاعَلِمْتُ اَنَّهٗ يُحِبُّ اللّٰهَ وَرَسُوْلَهٗ۔ (رواه البخارى)

3625. Sayyiduna Umar ibn Khattab رضی اللہ عنہ narrated that a man whose name was Abdullah and sobriquet was Himar (meaning, Ass, because of his foolishness) used to make the Prophet صلی اللہ علیہ وسلم laugh. The Prophet صلی اللہ علیہ وسلم had awarded him lashes for drinking wine. One day, he was brought (again) and he gave an order about him, and he was flogged. One of the men there prayed against him, "O Allah, curse him! How often he is brought (here for drinking wine)!" The Prophet صلی اللہ علیہ وسلم said, "Do not invoke a curse on him, for by Allah, I do know that he loves Allah and His Messenger!"[2]

COMMENTARY: It is not permitted to curse a sinner by name, specifically. And, love of Allah and His Messenger صلی اللہ علیہ وسلم are a means to drawing near Allah, so it is never

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[1] Muwatta Maalik # 42. 1-2, Muwatta Imam Muhammad # 709.

[2] Bukhari # 6780.

allowed to invoke a curse on those who love Allah and His Messenger صلی اللہ علیہ وسلم because the word (لعنۃ) (lanat-curse) implies deprivation of Allah's mercy.

(٣٦٢٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِرَجُلٍ قَدْ شَرِبَ فَقَالَ اضْرِبُوْهُ فَمِنَّا الضَّارِبُ بِيَدِهٖ وَالضَّارِبُ بِنَعْلِهٖ وَالضَّارِبُ بِثَوْبِهٖ فَلَمَّا انْصَرَفَ قَالَ بَعْضُ الْقَوْمِ اَخْزَاكَ اللّٰهُ قَالَ لَا تَقُوْلُوْا هٰكَذَا لَا تُعِيْنُوْا عَلَيْهِ الشَّيْطَانَ۔ (رواه البخاری)

3626. Sayyiduna Abu Hurayrah رضی اللہ عنہ said, "A man who had drunk wine was brought to the Prophet صلی اللہ علیہ وسلم. He instructed (the men around) to beat him. So among us was the striker with his hand, the striker with his shoe, and the striker with his garment. As he was going away (after the punishment), someone among the people said (اخزاک اللہ) (may Allah disgrace you!). The Prophet صلی اللہ علیہ وسلم said, 'Do not say so and do not support the devil in over whelming him.' "[1]

SECTION II اَلْفَصْلُ الثَّانِيْ

DEFAMING ONE WHO IS PUNISHED IS LIKE EATING CARRION

(٣٦٢٧) عَنْ اَبِيْ هُرَيْرَةَ قَالَ جَاءَ الْاَسْلَمِيُّ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَشَهِدَ عَلٰى نَفْسِهٖ اَنَّهٗ اَصَابَ امْرَاَةً حَرَامًا اَرْبَعَ مَرَّاتٍ كُلَّ ذٰلِكَ يُعْرِضُ عَنْهُ فَاَقْبَلَ فِي الْخَامِسَةِ فَقَالَ اَنِكْتَهَا؟ قَالَ نَعَمْ وَقَالَ حَتّٰى غَابَ ذٰلِكَ مِنْكَ فِيْ ذٰلِكَ مِنْهَا قَالَ نَعَمْ قَالَ كَمَا يَغِيْبُ الْمِرْوَدُ فِي الْمُكْحُلَةِ وَالرِّشَاءُ فِي الْبِئْرِ قَالَ نَعَمْ قَالَ هَلْ تَدْرِيْ مَا الزِّنَا قَالَ نَعَمْ اَتَيْتُ مِنْهَا حَرَامًا مَا يَاْتِي الرَّجُلُ مِنْ اَهْلِهٖ حَلَالًا قَالَ فَمَا تُرِيْدُ بِهٰذَا الْقَوْلِ قَالَ اُرِيْدُ اَنْ تُطَهِّرَنِيْ فَاَمَرَ بِهٖ فَرُجِمَ فَسَمِعَ النَّبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلَيْنِ مِنْ اَصْحَابِهٖ يَقُوْلُ اَحَدُهُمَا لِصَاحِبِهٖ اُنْظُرْ اِلٰى هٰذَا الَّذِيْ سَتَرَ اللّٰهُ عَلَيْهِ فَلَمْ تَدَعْهُ نَفْسُهٗ حَتّٰى رُجِمَ رَجْمَ الْكَلْبِ فَسَكَتَ عَنْهُمَا ثُمَّ سَارَ سَاعَةً حَتّٰى مَرَّ بِجِيْفَةِ حِمَارٍ شَائِلٍ بِرِجْلِهٖ فَقَالَ اَيْنَ فُلَانٌ وَفُلَانٌ فَقَالَا نَحْنُ ذَانِ يَا رَسُوْلَ اللّٰهِ فَقَالَ انْزِلَا فَكُلَا مِنْ جِيْفَةِ هٰذَا الْحِمَارِ فَقَالَا يَا نَبِيَّ اللّٰهِ مَنْ يَاْكُلُ مِنْ هٰذَا قَالَ فَمَا نِلْتُمَا مِنْ عِرْضِ اَخِيْكُمَا اٰنِفًا اَشَدُّ مِنْ اَكْلٍ مِنْهُ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ اِنَّهُ الْاٰنَ لَفِيْ اَنْهَارِ الْجَنَّةِ يَنْغَمِسُ فِيْهَا۔ (رواه ابوداؤد)

3627. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that (Ma'iz) Aslami came to the Prophet صلی اللہ علیہ وسلم and testified against himself four times that he had committed adultery with a woman. Each time the Prophet صلی اللہ علیہ وسلم turned away from him (allowing him an opportunity to retract and avert the *hadd (prescribed punishment)*). But, the fifth time, he faced him and asked, "Did you have intercourse with her?" He said, "Yes!" He asked, "Till that from you (your sexual organ) disappeared in that of hers?" He said, "Yes!" Then, he asked, "Like a collyrium stick disappears in the case and a rope in the well?" He said, "Yes!" He asked, "Do you know what adulters is?" He said, "Yes, I did with her unlawfully what a man does with his

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[1] Bukhari # 6777

wife lawfully." He asked, "What do you intend (to get) by this confession?" He said, "I intend that you (punish and so) purify me." SO (having thus established his guilt) he gave command about him and he was stoned to death.
Then Allah's Prophet صلى الله عليه وسلم heard two of his sahabah (Prophet's Companions) رضى الله عنهم say, one to his companion, "Look at this man! Allah did conceal his fault but his self did not spare him (from confessing to his sin) till he was stoned (to death), the stoning of a dog." But, he (the Prophet صلى الله عليه وسلم said nothing to them. He walked a while till he came to the corpse of an ass (lying upside down) with its legs raised in the air (its body puffed up). He asked, "Where are so-and-so and so-and-so?" (He meant the two men.) They exclaimed, "Here we are! O Messenger of Allah!" He said, "Alight, and eat from the corpse of this ass." They submitted, "O Prophet of Allah, who can eat any of that (flesh)?" He said, What the two you have just now spoken in defaming your brother is more repulsive than eating from it. By Him who has my soul in His hand. He (Ma'iz) is now in the rivers of paradise, diving into them."

(٣٦٢٨) وَعَنْ خُزَيْمَةَ بْنِ ثَابِتٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَصَابَ ذَنْبًا اُقِيْمَ عَلَيْهِ حَدُّ ذٰلِكَ الذَّنْبِ فَهُوَ كَفَّارَتُهٗ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ۔

3628. Sayyiduna Khuzaymah ibn Thabit رضى الله عنه narrated, "If a person commits a sin and receives the prescribed punishment for that sin (like lashes for adultery and cutting off hand for stealing) then it is expiation for his sin."[1]

PUNISHMENT AVERTS RECKONING IN THE HEREAFTER

(٣٦٢٩) وَعَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَصَابَ حَدًّا فَعُجِّلَ عُقُوْبَتُهٗ فِي الدُّنْيَا فَاللّٰهُ اَعْدَلُ مِنْ اَنْ يُّثَنِّيَ عَلٰى عَبْدِهِ الْعُقُوْبَةَ فِي الْاٰخِرَةِ وَمَنْ اَصَابَ حَدًّا فَسَتَرَهُ اللّٰهُ عَلَيْهِ وَعَفَا عَنْهُ فَاللّٰهُ اَكْرَمُ مِنْ اَنْ يَّعُوْدَ فِيْ شَيْءٍ قَدْ عَفَا عَنْهُ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

3629. Sayyiduna Ali narrated that the Prophet صلى الله عليه وسلم said, "If anyone is liable to receive the *hadd (prescribed punishment)* (having committed a sin that makes *hadd (prescribed punishment) wajib (obligatory)* on him or a tazeer *wajib (obligatory)* on him), then Allah is too Just to punish His slave in the hereafter a second time. And as for him, who commits a sin (and is liable to receive a punishment of *hadd (prescribed punishment)*) and Allah conceals his crime and pardons him then Allah is too kind to return to something that He has forgiven.[2]

COMMENTARY: The man made a sincere repentance seeking Allah's forgiveness. So, Allah forgives him in this world and conceals his sin. It is expected of Him, therefore, that He will be kind and forgive him in the hereafter, too.

BETTER TO CONCEAL ONE'S SINS THAN TO DISCLOSE THEM

The majority of the ulama (Scholars) hold that if a person commits a sin then rather than disclose it (with a confession before the rulers to get the punishment in this world), it is

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[1] Musnad Ahmad 5-215, Shah us-*sunnah (Prophet's* صلى الله عليه وسلم *practice).*

[2] Tirmidhi # 2626 (2635), Ibn Majah # 2604, Musnad Ahmad 1-199.

better for him and a preferable course that he conceal his sin and make a repentance to Allah and seek forgiveness from Him. Of course, submitting himself before the ruler and making a confession of his sin is a sign of his strong faith, of soundness of his heart and his fear of Allah, but concealing it is better.

CHAPTER - VI

TAZEER (DISCRETIONARY PUNISHMENT) بَابُ التَّعْزِيْرِ

The root of the word (تعزیر) tazeer is (عذر) azzar. It means to forbid,' 'to stop', 'to blame'. In the terminology of *shariah*, this word (tazeer) is used in the sense of the punishment that is milder than *hadd (prescribed punishment)* and is awarded by way of a warning and a deterrent. It is called tazeer because it is aimed to prevent one from committing the deed (sin or crime) again because of which one had to undergo the punishment (tazeer).

DIFFERENCE BETWEEN *HADD (PRESCRIBED PUNISHMENT)* & TAZEER: *Hadd (prescribed punishment)* is the punishment prescribed by Allah's Book and the *sunnah (Prophet's* صلى الله عليه وسلم *practice)* of His Messenger and it is also specified. The ruler has authority only to enforce it but he is not allowed to enact it or to amend it.
On the other hand, tazeer is punishment that is not specified by Allah's Book or the *sunnah (Prophet's* صلى الله عليه وسلم *practice)* of His Messenger صلى الله عليه وسلم. Rather, it is enforced at the discretion of the ruler. He may determine it according to circumstances and exigencies of the time and need of the moment.

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE MAXIMUM PUNISHMENT AS TAZEER

(٣٦٣٠) عَنْ اَبِيْ بُرْدَةَ بْنِ نِيَارٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُجْلَدُ فَوْقَ عَشْرِ جَلَدَاتٍ اِلَّا فِيْ حَدٍّ مِّنْ حُدُوْدِ اللّٰهِ۔ (متفق عليه)

3630. Sayyiduna Abu Bardah ibn Niyar رضی الله عنه narrated that the Prophet صلى الله عليه وسلم said, "More than ten lashes must not be awarded (in punishment to anyone), except in one of the *hadd (prescribed punishment)* (prescribed punishment of the) of the *hudud* of Allah."[1]

COMMENTARY: Though this hadith says that it is not allowed to award more than ten lashes in the cases of discretionary punishments or tazeer yet the ulama (Scholars) say that this hadith is abrogated.

As for the maximum number of lashes to be awarded in case of tazeer, the jurists have different opinions about it. Imam Abu Hanifah رحمه الله and Imam Muhammad رحمه الله say that more than thirty-nine lashes must not be awarded to anyone. Imam Abu Yusuf رحمه الله says that a maximum of seventy lashes may be awarded.

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[1] Bukhari # 8648, Muslim # 40. 1708, Tirmidhi # 1463, Abu Dawud # 4491, Ibn Majah # 2601, Darimi # 2314, Musnad Ahmad 4-45.

As for the minimum number of lashes, all of them agree that they should be three. Moreover, they agree too that the number of lashes awarded in case of tazeer should not be as many as the number awarded against *hadd (prescribed punishment)*. However, if they are more severe than that then there is no harm.

SECTION II اَلْفَصْلُ الثَّانِي

DO NOT BEAT ON FACE OF THE GUILTY

(٣٦٣١) عَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا ضَرَبَ اَحَدُكُمْ فَلْيَتَّقِ الْوَجْهَ۔(رواه ابوداؤد)

3631. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When any one of you enforces a beating (on the guilty), he should keep away from (striking) the face."[1]

PUNISHMENT FOR RUDENESS

(٣٦٣٢) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا قَالَ الرَّجُلُ لِلرَّجُلِ يَايَهُوْدِيُّ فَاَضْرِبُوْهُ عِشْرِيْنَ وَاِذَا قَالَ يَا مُخَنَّثُ فَاضْرِبُوْهُ عِشْرِيْنَ وَمَنْ وَقَعَ عَلٰى ذَاتِ مَحْرَمٍ فَاقْتُلُوْهُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

3632. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If anyone calls another person, 'O Jew' then give him twenty lashes. If he calls him 'O mukhannath,' then give him twenty lashes.If a man has (illicit) sexual intercourse then kill him.[2]

COMMENTARY: Mukhannath are effeminate men. Their limbs and their speech are like women's. If anyone accuses a slave or an infidel of committing illicit sex though he is innocent, then the false accuser is awarded the tazeer (some kind of punishment). So too, if anyone falsely accuses a Muslim a crime other than adultery then he is awarded a tazeer (or discretion any punishment. A *hadd (prescribed punishment)* is awarded for false accusation of adultery). Examples of these false accusations are calling him: O sinner, O disbeliever, O evil one, O thief, O hypocrite, O homosexual, O Jew, O mukhannath, O cheater, O son of an adulteress, O zindiq, (o dog), O supporter of adulterers or thieves, (O bastard).

Tazeer will not be liable on one who calls a Muslim: O donkey, (O dog), O monkey, and other animals, O barber, (O bastard), O deformed one, O worthless, O joker, O swindler, O knave, O fool, O doubter. However, the ulama (Scholars) say that the tazeer will be awarded to one who addresses these words to a virtuous, respectable person. (The words in parenthesis are repeated in both places in the original urdu.)

HUSBAND'S RIGHT: A husband has a right to punish his wife if she disobeys him when he asks her to adorn herself for him (when they are together alone), or when she does not respond to his advances, or if she does not offer the (prescribed) *salah (prayer)*, or if she does not have a purifying bath (after sexual intercourse), or if she goes out of his house without his permission.

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[1] Abu Dawud # 4493, Musnad Ahmad 2-244.

[2] Tirmidhi # 1467, Ibn Majah # 2568 (2564).

SEX WITH MAHRAM: If anyone has a sexual intercourse within the forbidden degrees (mahram), then he should be killed. Imam Ahmad رحمه الله goes by this command but the majority of the ulama (Scholars) hold that the apparent meaning is not to be observed. This statement merely means to discourage such acts. Some others say that if a person regards sexual intercourse with a mahram as lawful then he should be killed, otherwise the same command as for adultery applies in this case too (as with any woman): the married fornicator is to be stoned to death while the unmarried adulterer is to be flogged.

STEALING SPOILS

(٣٦٣٣) وَعَنْ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا وَجَدْتُّمُ الرَّجُلَ قَدْ غَلَّ فِيْ سَبِيْلِ اللّٰهِ فَاَحْرِقُوْا مَتَاعَهُ وَاضْرِبُوْهُ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

3633. Sayyiduna Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When you detect a man who is treacherous (concerning spoils) in Allah's path, then burn his possessions and give him a beating."[1]

COMMENTARY: Some ulama (Scholars) say that the command to burn his property is no more valid. It is abrogated.

Imam Ahmad رحمه الله, however, goes by the apparent meaning of this hadith. He says that all property and belongings of this man who misappropriates the spoils should be burnt, except copies of the Quran, weapons and animals.

Also, this man should be beaten as a discretionary punishment. However, as stated earlier, he is not liable to have his hand cut off.

[And this chapter is without setion III]

CHAPTER - VII

ABOUT WINE & THE WARNING TO ONE WHO DRINKS IT

بَابُ بَيَانِ الْخَمْرِ وَوَعِيْدِ شَارِبِهَا

In this chapter, wine is defined, and to what the drinker makes himself liable and a warning is sounded to the drinker.

WHAT IS KHAMR: According to the Qamus, Khamr (wine) is that which intoxicates when it is drunk. It may be the crude juice of grapes or of any other thing. The more correct approach is to go by the generally understood meaning of the word whatever intoxicates whether juice of grapes or of anyother thing, because wine was forbidden in Madinah when wine from grapes was unknown. Rather, Khamr was produced only from dates at that time.

WHY SO CALLED: In the opinion of the lexicographers, Khamr means 'to cover', 'to conceal', 'to confound'. Since wine covers the drinker's mind and confuses and confound his senses, so it is called Khamr.

KINDS OF INTOXICANTS: There are many kinds of things that intoxicate.

(1) One of these is wine. It is produced from grapes. Juice of grapes is placed in a vessel for a few days till it thickens and ferments and becomes ebullient and spirituous. In

[1] Tirmidhi # 1461 (1466), Abu Dawud # 2713.

this way, it becomes an intoxicant. The correct opinion which is observed is that it is not necessary for it to gather foam. It is called Khamr in Arabic.

(2) The second kind is to boil the juice of grapes to some extent and store (for some time). It is called (باذق) badhiq (in Arabic) and (باده) badah (in Persian).When the juice of grapes is boiled till one-fourth of it evaporates and three-fourths remains, it is called (طلاء) Tila.

(3) The third kind is called (نقيع التمر) naqi-ut-tamr also called (سكر) sikkir. It is the thickened juice of dates it gathers foam.

(4) The fourth kind is called (نقيع الزبيب) naqi-uz-zabib.[1]

It is the juice of raisins (large and small) that is boiled and produced foam.

RULING: Of these four kinds, the first kind is absolutely prohibited. There is no doubt about it. The remaining three kinds are prohibited in the unanimous opinion of the ulama (Scholars) when they are kept in a vessel after boiling them and they thicken, because in this way they become intoxicants. But, if they do not intoxicate then they are not forbidden. For instance, if dates are immersed in water for some time till the water looks like a sherbet (or juice) without any kind of change in it , then it is proper to drink it.

OTHER DRINKS: There are four other drinks which, according to Imam Abu Hanifah, are lawful to drink provided they are boiled in a simple way such that they do not intoxicate, but if they become intoxicants then these kinds also become forbidden Again, if they are kept aside for along time without boiling them and they gather foam, then too it is forbidden to drink them.

NABIDTH: One of these four kinds is nabidth. It is produced from dates and is boiled to some extent. Even if it becomes dense then too it is allowed to drink it.

KHALEET: It is a juice prepared by boiling for a little.

THIRD KIND: It is nabidh prepared with honey, wheat, barley and corn or millet boiled in water to some extent to produce a drink.

MUTHALLITH YAMAN: It is the fourth kind. The juice of grape is boiled till two parts of it evaporate and one part (or one-third) of it remains as a drink.

RULING ON THESE FOUR: Imam Abu Hanifah رحمه الله said that if anyone drinks any of them to gain strength to be able to worship well then it is allowed. But, if it is drunk to enjoy and get sexual pleasure then it is prohibited.

However, Imam Muhammad رحمه الله held that is forbidden even to obtain energy for worship. The Hanafis, therefore, go by the ruling of Imam Muhammad رحمه الله. It is stated in the Ayni Sharh Kanz that Imam Maalik رحمه الله. Imam Shafi'i and Imam Ahmad رحمه الله and from the Hanafis Imam Muhammad رحمه الله rule: If a greater part of anything is an intoxicant and inebriates and befuddles, then even a small quantity of it is forbidden, whatever the way it goes into the drinker's head.[2]

The evidence lies in the hadith in Ibn Majah and Daraqutni that Allah's Messenger صلى الله عليه وسلم said, "Whatever is an intoxicant is wine and all intoxicants are forbidden."[3]

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[1] Hidayah has it noogoo zabib

[2] Ibn Majah # 3392 to 3394.

[3] Ibn Majah # 3390 and (similar) # 3386 to 3391, Daraqutni.

Hence, the Hanafi abide by the ruling of Imam Muhammad رحمه الله.

We know, therefore that every thing spirituous and intoxicant is wine and forbidden whether it is a drink prepared from grapes, dates, raisin, honey, wheat, barley, millet or corn or it may be the extract or juice of any tree, or it may be a kind of grass. It is forbidden irrespective of the quantity consumed, small or great.

DIVORCE: If anyone divorces his wife in a state of intoxication, then, according to the jurists, divorce will be effective whether the intoxicant had resulted from wine or nabidh, etc.

We stated in the foregoing lines that the Imams Maalik رحمه الله, Shafi'i رحمه الله and Ahmad ibn Hanbal رحمه الله as also from the Hanafis Imam Muhammad رحمه الله and, besides them, the scholars of hadith, hold that every intoxicant is forbidden, little or much. Imam Abu Hanifah رحمه الله holds that a drink is filthy and forbidden and falls under the same command as wine which boils, thickens and gathers foam. And, he says that apart from these, unless they intoxicate, other things are not forbidden. However, the research scholars of the Hanafis who prefer to exercise caution, follow the verdict of Imam Muhammad رحمه الله. It is stated so in the Nihayah, Ayni, Zayl'i, Durr Mukhtar, Al Ishabah wa an-Naza'ir , Fatawa Alamgiri, Fatawa Hummadiyah and Sharh Mawahibur Rahman. In fact, some of these assert the Imam Abu Hanifah رحمه الله concurred with Imam Muhammad رحمه الله. In this case, all the imams are one on this issue.

Muwlana Abul Hayyi Lakhnowi رحمه الله had answered a question that 'leaved bread' is forbidden. He delved exhaustively on the forgoing issue too and attested confirmation from nearly forty scholars of the Hanafis and the Shafi'is.

Among things that cause intoxication, are cannabis, intoxicating grass, herbal plants and opium. It is forbidden to eat or drink them because they completely disrupt the human mind and hinder man from worship. The Ulama (Scholars) state that if anyone says that cannabis etc are lawful (to consume) then he is zindiq and a bid'ati (innovator). Rather, the jurist Najmuddin Zahidi رحمه الله has called him a disbeliever,and said that it is permissible to kill him.

TOBACCO: Also, tobacco is forbidden as stated in Durr Mukhtar. Shah Abdul Aziz Mu*hadd (prescribed punishment)*ith Dahlawi رحمه الله has classified puffing at a hookah[1] (or a hubble.bubble) as makruh tanzihi (disapproved for purification). This is because the mouth of one who puffs at the hookah smells of onion and garlic and not only that it also resembles the inmates their mouths and it does also from this man's mouth. Besides, sound nature dislikes this habit. Also, it causes extreme lethargy, and it causes some people to swoon. This thing is among the (مفتر) muftar, meaning that which creates sloth and neglect. According to a hadith transmitted by Imam Ahmad رحمه الله and others:

"Whatever makes one lazy and neglectful is forbidden."

The compiler of Sirah and Sahah say muftar means to grow laziness. Imam Raghib has written in Mufradat ul-Quran that fatar and future mean to 'slow down after being active,' 'becoming mild after fervour,' 'turning feeble after good health.' These things are found in one who puffs at the hookah.

As for the meaning of muftar given by some as 'heating of the body,' this is a rare meaning

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[1] an oriental tobacco pipe with a long, flexible tube draws smoke through water in a bowl. (Oxford concise Dictionary)

and it is contrary to what most lexicographers say unless it refers to an internal heat. Anyway, puffing at the hookah takes one away from Allah's pleasure because it defies the *sunnah (Prophet's* صلى الله عليه وسلم *practice)* of siwak. While the siwak (cleanses the teeth and) removes the bad odour from the mouth, the hookah makes the mouth bad smelling. This hadith is found in the books of hadith Sahah, etc. about siwak:

اَلسِّوَاكُ مَطْهَرَةٌ لِلْفَمِ وَمَرْضَاتٌ لِلرَّبِّ

"The siwak is a means of purifying the mouth and it earns the pleasure of the lord."[1] (siwak is a piece of a twig used to brush and clean teeth.)

[For more information see the English translation the Hidayah v2 pp 480 etc. Published in volumes by Darul-Isha'at, Karachi.]

SECTION I اَلْفَصْلُ الْاَوَّلُ

INGREDIENTS OF WINE

(٣٦٣٤) عَنْ اَبِي هُرَيْرَةَ عَنْ رَّسُوْلِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْخَمْرُ مِنْ هَا تَيْنِ الشَّجَرَ تَيْنِ: النخلةِ وَالْعِنَبَةِ۔ متفق عليه۔

3634. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Wine is produced from these two trees: the date-palm and the grape-vine."[2]

COMMENTARY: The meaning is that these two things: dates and grapes are the main source of wine. It does not limit the sources to these two things because of the Prophet صلى الله عليه وسلم's saying (كل مسكر خمر) "Every intoxicant is wine" (in that the same command applies to all).

(٣٦٣٥) وَعَنِ ابْنِ عُمَرَ قَالَ خَطَبَ عُمَرُ عَلٰى مِنْبَرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّهُ قَدْ نَزَلَ تَحْرِيْمُ الْخَمْرِ وَهِيَ مِنْ خَمْسَةِ اَشْيَاءَ الْعِنَبِ وَالتَّمْرِ وَالْحِنْطَةِ وَالشَّعِيْرِ وَالْعَسَلِ والْخَمْرُ مَاخَامَرَ الْعَقْلَ۔ (رواه البخارى)

3635. Sayyiduna Ibn Umar رضى الله عنه said that (Sayyiduna) Umar رضى الله عنه delivered a sermon from the pulpit of Allah's Messenger صلى الله عليه وسلم and he said, "Prohibition of wine has been revealed. And it is produced from five things: grapes, dates, wheat, barley and honey. Wine is what covers and confounds the mind."[3]

COMMENTARY: The ulama (Scholars) explain that the concluding words describe wine as what confounds the mind. Hence, these five things are not all from which wine is prepared. There are other things too (Prohibition was with verse 90 of sunah al-Ma'idah).

KHAMR WAS FROM DATES

(٣٦٣٦) وَعَنْ اَنَسٍ قَالَ لَقَدْ حُرِّمَتِ الْخَمْرُ حِيْنَ حُرِّمَتْ وَمَا نَجِدُ خَمْرَ الْاَعْنَابِ اِلَّا قَلِيْلًا وَعَامَّةُ خَمْرِنَا الْبُسْرُ وَالتَّمْرُ۔ (رواه البخارى)

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[1] Nasai # 5, Musnad Ahmad 6-124, Abu Yala # 4916, Nasai Kubra # 4, Bukhari before # 1934 as chapter heading.

[2] Musnad Ahmad 2-279, Muslim # 13. 1985, Tirmidhi # 1875 (1882), Abu Dawud # 3678, Nasai # 5572, Ibn Majah # 3378

[3] Bukhari # 5588, Muslim # 33-3032, Abu Dawud # 3669, Nasai # 5578.

3636. Sayyiduna Anas رضى الله عنه said, "Prohibition of wine was (enforced promptly) when it was forbidden (by a revelation). We did not (at that time) get wine from grapes but a little. Most of our wine was from busr (unripe dates) and tamr (dry dates)."[1]

COMMENTARY: The fresh bud, or plumule, on a palm tree is called (طلع) tala in Arabic. It is the spadix which is the initial form of dates where after (خلال) Khalal or green dates, (بسر) busr or unripe dates, (رطب) rutb or fresh, moist dates, are followed by dried dates and the final form (تمر) tamr or ripe dates.

SPIRITUOUS DRINK IS FORBIDDEN

(٣٦٣٧) وَعَنْ عَآئِشَةَ قَالَتْ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِتْعِ وَهُوَ نَبِيْذُ الْعَسَلِ فَقَالَ كُلُّ شَرَابٍ اَسْكَرَ فَهُوَ حَرَامٌ۔ (متفق عليه)

3637. Sayyidah Ayshah رضى الله عنها said that Allah's Messenger صلى الله عليه وسلم was asked about bit (بتع) or mead which is nabidh from honey. He said, "Every drink that intoxicates is forbidden."[2]

COMMENTARY: The word bit is also biti. Honey is kept in a vessel for some days till it becomes strong like the nabidh from dates. Both kinds are forbidden if they cause intoxication. It is said that bit was common among the people of Yemen.

DEPRIVED OF PURE WINE OF NEXT WORLD

(٣٦٣٨) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ وَمَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْ مِنُهَا لَمْ يَتُبْ لَمْ يَشْرَبْهَا فِي الْاٰخِرَةِ۔ (رواه مسلم)

3638. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Every intoxicant is (under the same command as) wine and every intoxicant is forbidden. He who drinks wine in this world and dies as a habitual drinker, without making a repentance, will not drink it in the hereafter."[3]

COMMENTARY: The habitual drinker drinks wine taking it to be lawful, or these words are meant to keep him away from drinking, or he will not get the pure wine of the next world with those who enter paradise straightaway.

WARNING TO DRINKERS

(٣٦٣٩) وَعَنْ جَابِرٍ اَنَّ رَجُلًا قَدِمَ مِنَ الْيَمَنِ فَسَأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ شَرَابٍ يَشْرَبُوْنَهُ بِاَرْضِهِمْ مِنَ الذُّرَةِ يُقَالُ لَهُ الْمِزْرُ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوَ مُسْكِرٌ هُوَ؟ قَالَ نَعَمْ قَالَ كُلُّ مُسْكِرٍ حَرَامٌ اِنَّ عَلَى اللّٰهِ عَهْدًا لِمَنْ يَشْرَبُ الْمُسْكِرَ اَنْ يَّسْقِيَهُ مِنْ طِيْنَةِ الْخَبَالِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَمَا طِيْنَةُ

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[1] Bukhari # 5580, Muslim (like it) # 7-1980, Nasai # 5543.

[2] Bukhari # 5586, Muslim # 67-2001, Abu Dawud # 3682, Tirmidhi # 1863 (1870), Nasai # 5594, Ibn Majah # 3386, Muwatta Maalik # 9 (Ashribah), Musnad Ahmad 6-190.

[3] Muslim # 73-2003, Bukhari (second partonly) # 5575, (and so) Tirmidhi # 1868 (1871), Ibn Majah # 3373, Darimi # 2090, Muwatta Maalik # 11 (Ashribah), Musnad Ahmad 2-19

الْخَبَالِ قَالَ عَرَقُ أَهْلِ النَّارِ أَوْ عُصَارَةُ أَهْلِ النَّارِ۔ (رواه مسلم)

3639. Sayyiduna Jabir رضی اللہ عنہ narrated that a man arrived from Yemen. He asked the Prophet صلی اللہ علیہ وسلم about a kind of liquor they consumed in Yemen which was produced from corn and is called mizr. The Prophet صلی اللہ علیہ وسلم asked him, "Is it intoxicating?" He said, "Yes!" So, he said, "Every intoxicant is forbidden. And (remember) about one who drinks intoxicants that he will give him to drink from tinat ul-Khabal." They (the sahabah (Prophet's Companions) رضی اللہ عنہم) asked, "O Messenger of Allah, what is tinat ul-Khabal?" He said, "The perspiration of the inmates of hell." Or, he said, "The puss from the wounds of the inmates of hell."[1]

COMMENTARY: The translation of Shaykh Abdul Haq Mu*hadd (prescribed punishment)*ith Dahlawi رحمہ اللہ gives the meaning of Khabal as the 'sweat' or 'puss or blood' of the inmates of hell, and tinat as 'sediment'.

ABOUT NABIDH

(٣٦٤٠) وَعَنْ أَبِي قَتَادَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ خَلِيطِ التَّمْرِ وَالْبُسْرِ وَعَنْ خَلِيطِ الزَّبِيبِ وَالتَّمْرِ وَعَنْ خَلِيطِ الزَّهْوِ وَالرُّطَبِ وَقَالَ انْتَبِذُوا كُلَّ وَاحِدٍ عَلَى حِدَةٍ۔ (رواه مسلم)

3640. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم forbade that dried date and unripe dates should be mixed (to prepare nabidh), that raisins and dried dates should be mixed (to prepare nabidh), that zahwi (زھو) which is unripe date that takes yellow and red colour) should be mixed with fresh dates (to prepare nabidh). But, he said, "Prepare nabidh of each (by soaking it) separately."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم forbade the soaking of two kinds of fruit together (to make nabidh from them), but he allowed each to be soaked separately (to make nabidh from it). The reason is that one of the two kinds of fruit may respond to water more quickly than the other and become an intoxicant casting an influence on the other, The nabidh will cause intoxication and it will not be possible to identify the intoxicant. So, drinking it will be unlawful.

Imam Maalik رحمہ اللہ and Imam Ahmad رحمہ اللہ abide by this hadith. They say that it is unlawful to drink this nabidh whether it intoxicates or not. Other say that it is forbidden only if there is intoxicant from it.

ALLOWED TO CONSUME VINEGAR FROM WINE OR NOT?

(٣٦٤١) وَعَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ الْخَمْرِ يُتَّخَذُ خَلًّا؟ فَقَالَ لَا۔ (رواه مسلم)

3641. Sayyiduna Anas رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم was asked about wine being processed into vinegar (by immersing salt and onion into it). He said, "No." (It is not lawful).[3]

COMMENTARY: The Hanafis say that if wine is transformed into vinegar then it is allowed to use it for eating and drinking. The vinegar may be prepared by mixing

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[1] Muslim # 72-2002, Nasai # 5712, Nasai Kubra 5218, Musnad Ahmad 3-361.

[2] Bukhari # 5602, Muslim # 26-1988, Abu Dawud # 3704, Nasai # 5551, Ibn Majah # 3397, Darimi # 2113, Musnad Ahmad 5-309.

[3] Muslim # 11-1983, Tirmidhi # 1294 (1298), Darimi # 2115, Musnad Ahmad 3-260.

something in wine or without adding anything to it, by putting it aside for many days, or by leaving it in the sun after which it turns into vinegar automatically.
Imam Shafi رحمه الله says that if vinegar is processed by mixed something with wine, then it is not lawful to consume. If it is left in sun and it turns into vinegar without anything being added to it then he gave two verdicts about it and the more approved is that the wine is no more wine but will become pure and it will be allowed to consume it.
The Hanafis say that the Prophet صلى الله عليه وسلم had said unreservedly:

نِعْمَ الْإِدَامُ الْخَلُّ

(The best of seasoning is vinegar.) Hence, vinegar is lawful. Secondly, if the impurity is removed from wine because of which it was unlawful and a pure state is introduced into it then becomes lawful to consume.
As for this hadith (under discussion) the Hanafis say that the Prophet صلى الله عليه وسلم had denied that it was lawful because this question was asked after wine was forbidden and people had long been used to drinking it. Naturally, any habit that has been given up after a very long practice does not go out of minds suddenly. Minds do incline toward it for a long time afterwards. Therefore, the Prophet صلى الله عليه وسلم forbade the use of vinegar processed from wine lest the devil tempt the people to drink wine in the name of vinegar. Later, when the people were used to the prohibition of wine and there was no likelihood of their returning to it, the consumption of vinegar was permitted, processed from wine. The compiler of Hidayah has transmitted a hadith from Jabir رضى الله عنه in a marfa form:

خَيْرُ خَلِّكُمْ خَلُّ خَمْرِكُمْ۔ (بیہقی)

(The best of your vinegar is that which is produced from wine). Bayhaqi, Kitab Marifah.

NOT TO BE USED AS MEDICINE

(٣٦٤٢) وَعَنْ وَائِلِ الْحَضْرِمِيِّ أَنَّ طَارِقَ بْنَ سُوَيْدٍ سَأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَمْرِ فَنَهَاهُ فَقَالَ إِنَّمَا أَصْنَعُهَا لِلدَّوَاءِ فَقَالَ إِنَّهُ لَيْسَ بِدَوَاءٍ وَلٰكِنَّهُ دَاءٌ۔ (رواه مسلم)

3642. Sayyiduna Wa'il al-Hadrami رضى الله عنه narrated that (Sayyiduna) Tariq ibn Suwayd رضى الله عنه asked the Prophet رضى الله عنه about wine. He forbade him. Then he submitted, "We (will) only use it as a medicine." He said, "It is not a medicine but is (itself) a malady."[1]

COMMENTARY: Most ulama (Scholars) say that wine must not be used as medicine. Some ulama (Scholars) maintain, however, that if a physician says that there is no remedy for an illness but wine, then it is allowed to use it, but the physician must be skilled.
Similarly, if a morsel or something else gets stuck in a person's throat and cannot be swallowed and there is no water or any liquid to gulp it down so that he might die of suffocation, then all the ulama (Scholars) say, unanimously, that it is lawful to drink only so mush wine as is enough to get that thing down the throat.

ALLAH HAS NOT PLACED CURE IN THE UNLAWFUL THINGS: It has been mentioned earlier in the beginning of the previous chapter, that the prohibition of wine was not sent down (in the verses of the Quran) all of a sudden but was sent down

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[1] Muslim # 12-1984, Daimi # 2095, Musnad Ahmad 4-331.

gradually. The first of these verses was cited there. It also says: (وَمَنَافِعُ لِلنَّاسِ) {and there is some benefit in it for the people}
The exegetes have written much on what these benefits could be. Some of them have pointed out that benefits refer to the soundness of the human body but can wine benefit the human body in any way, or be a means of cure of some illness? We must remember the words of the Prophet صلى الله عليه وسلم that Allah has not placed cure in anything that is unlawful.

SECTION II اَلْفَصْلُ الثَّانِي

PUNISHMENT FOR DRINKING WINE

(٣٦٤٣-٣٦٤٤) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ شَرِبَ الْخَمْرَ لَمْ يَقْبَلِ اللّٰهُ لَهُ صَلَاةً اَرْبَعِيْنَ صَبَاحًا فَإِنْ تَابَ تَابَ اللّٰهُ عَلَيْهِ فَإِنْ عَادَ لَمْ يَقْبَلِ اللّٰهُ لَهُ صَلَاةً اَرْبَعِيْنَ صَبَاحًا فَإِنْ تَابَ تَابَ اللّٰهُ عَلَيْهِ فَإِنْ عَادَ لَمْ يَقْبَلِ اللّٰهُ لَهُ صَلَاةً اَرْبَعِيْنَ صَبَاحًا فَإِنْ تَابَ تَابَ اللّٰهُ عَلَيْهِ فَإِنْ عَادَ فِي الرَّابِعَةِ لَمْ يَقْبَلِ اللّٰهُ لَهُ صَلَاةً اَرْبَعِيْنَ صَبَاحًا فَإِنْ تَابَ لَمْ يَتُبِ اللّٰهُ عَلَيْهِ وَسَقَاهُ مِنْ نَّهْرِ الْخَبَالِ۔ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ النَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو۔

3643. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone drinks wine (and does not repent) then Allah does not accept his *salah (prayer)* for forty days. If he repents then Allah relents to him. If he reverts (to it), then Allah does not accept his *salah (prayer)* for forty days, but if he repents then Allah relents to him. Again, if he reverts (to it), then Allah does not accept his *salah (prayer)* for forty days, but if he repents then Allah relents to him. Then, if he reverts to it a fourth time, Allah does not accept his *salah (prayer)* over forty days and even if he repents, Allah does not relent to him, and He will give him to drink from the river of Khabal (which is the pus of the inmates of hell)."[1]

3644. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated (the same hadith # 3463).[2]

COMMENTARY: The man will not get reward for offering *salah (prayer)* but he will have discharged his duty to offer it. The worship of *salah (prayer)* has been mentioned here specifically to make realize that when *salah (prayer)* is not approved which is the superior most of all physical forms of worship then what way be said of the other forms of worship.
The number of forty days is perhaps mentioned because a drunkard retains the effect of wine in different ways for as many days.
The Prophet's صلى الله عليه وسلم words that Allah will not relent to him the fourth time are by way of warning and are meant to keep him away from sin. In fact, he has said elsewhere, "If anyone sins and regrets and makes a repentance and hopes that Allah will forgive him then he is not defiant even if commits the same sin seventy times in a day."
Or, the Prophet's صلى الله عليه وسلم words mean that he who drinks wine the essence of all sins is so much under its bleak influence that he is unable to make a sincere repentance. He is lost

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[1] Tirmidhi # 1862, Musnad Ahmad 2-153

[2] Nasia # 5669, Ibn Majah # 3377, Darimi # 2091, Musnad Ahmad 2-189.

to the extent that he dies in his obstinacy.

LITTLE OF INTOXICANT IS ALSO HARAAM

(٣٦٤٥) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا اَسْكَرَ كَثِيْرُهٗ فَقَلِيْلُهٗ حَرَامٌ۔ (رواه الترمذی وابوداؤد وابن ماجة)

3645. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If much of anything intoxicates, then a little of it is (also) prohibited."[1]

COMMENTARY: If there is a liquor whose large amount causes intoxication but a small amount does not intoxicates then it does not follow that its small amounts may be consumed . Rather, even a little of it is haraam (prohibited), for, it is with man that he goes on increasing the amount of whatever he uses. Hence, we must abstain from small amounts, too.

HANDFUL OF INTOXICANT IS ALSO FORBIDDEN

(٣٦٤٦) وَعَنْ عَآئِشَةَ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا اَسْكَرَ مِنْهُ الْفَرَقُ فَمَلْأُ الْكَفِّ مِنْهُ حَرَامٌ۔

(رواه احمد والترمذی وابوداؤد)

3646. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger said, "If a faraq of anything intoxicates, then a handful of it is forbidden (too)."[2]

COMMENTARY: A faraq is three sa's (eight seers). The hadith means that whatever causes intoxication is forbidden irrespective of quantity.

WHAT MAKES WINE

(٣٦٤٧) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنَ الْحِنْطَةِ خَمْرًا وَمِنَ الشَّعِيْرِ خَمْرًا وَمِنَ التَّمْرِ خَمْرًا وَمِنَ الزَّبِيْبِ خَمْرًا وَمِنَ الْعَسَلِ خَمْرًا۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

3647. Sayyiduna Numan ibn Bashir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed, from wheat wine is had, from barley wine is had, from dates wine is had, from grapes wine is had and from honey wine is had."[3]

COMMENTARY: the ulama (Scholars) say that the hadith does not mean that wine is made from only these things. They are, however, the sources of wine, generally. Ibn Maalik said that wine (Khamr) is from grapes but the word is used for other sources too because the wine from them (as from nabidh) also knocks out the mind.

WINE IS NOT A PRECIOUS COMMODITY

(٣٦٤٨) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ كَانَ عِنْدَنَا خَمْرٌ لِيَتِيْمٍ فَلَمَّا نَزَلَتِ الْمَائِدَةُ سَاَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْهُ وَقُلْتُ اِنَّهٗ لِيَتِيْمٍ فَقَالَ اَهْرِيْقُوْهُ۔ (رواه الترمذی)

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[1] Tirmidhi # 1865 (1872), Abu Dawud # 3681, Ibn Majah # 3393, Musnad Ahmad 3-343.

[2] Tirmidhi # 1866 (1873), Abu Dawud # 3681, Musnad Ahmad 6-131.

[3] Tirmidhi # 1879, Abu Dawud # 3676, ibn Majah # 3479, Musnad Ahmad 4-267.

3648. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ said, "We had with us wine belonging to an orphan (who was under our care and whose miscellaneous property was entrusted to us). When surah al- Ma'idah (meaning its verse 90 was revealed), I asked Allah's Messenger صلی اللہ علیہ وسلم about it and informed him that it belonged to an orphan (whose property should be preserved). He said, "pour it out."[1]

COMMENTARY: Wine is not a property of value. It is not lawful to earn a profit from it and we must despise it. Hence it must be spilled out.

(٣٦٤٩) وَعَنْ أَنَسٍ عَنْ أَبِي طَلْحَةَ أَنَّهُ قَالَ يَا نَبِيَّ اللّٰهِ إِنِّي اشْتَرَيْتُ خَمْرًا لِأَيْتَامٍ فِي حِجْرِي فَقَالَ أَهْرِقِ الْخَمْرَ وَاكْسِرِ الدِّنَانَ۔ رَوَاهُ التِّرْمِذِيُّ وَضَعَّفَهُ وَفِي رِوَايَةِ أَبِي دَاوُدَ أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ أَيْتَامٍ وَرِثُوا خَمْرًا قَالَ أَهْرِقْهَا قَالَ أَفَلَا أَجْعَلُهَا خَلًّا قَالَ لَا۔

3649. Sayyiduna Anas رضی اللہ عنہ reported about (Sayyiduna) Abu Talhah رضی اللہ عنہ that he asked, "O Prophet of Allah, I had bought wine for the orphans in my charge." He said, "Pour out the wine and smash the vessels.[2]

According to another version: He asked the Prophet صلی اللہ علیہ وسلم anout the orphans who had inherited wine. He said, "Throw it away!" He asked, "May I not make vinegar out of it?" He said, "No!"[3]

COMMENTARY: Abu Talhah رضی اللہ عنہ had bought wine for the orphans in his care when it was not prohibited When he asked him about it, the Prophet صلی اللہ علیہ وسلم instructed him to spill out the wine and break the vessels that contained it because wine may have seeped through into them. There was no way they could be purified. Or, the Prophet صلی اللہ علیہ وسلم may have meant to emphasise the prohibition of wine. It was so serious that the vessels associated with wine may also be eliminated.

He also disallowed the making of vinegar from it. Perhaps this was also to emphasise the dislike for wine. Or, the forbidding was by way of makruh tanzihi (disapproved for purification).

SECTION III — اَلْفَصْلُ الثَّالِثُ

WHAT INTOXICATES & CAUSES LETHARGY & WEAKNESS IS FORBIDDEN

(٣٦٥٠) عَنْ أُمِّ سَلَمَةَ قَالَتْ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ كُلِّ مُسْكِرٍ وَمُفْتِرٍ۔ (رواه ابوداؤد)

3650. Sayyiduna Umm Salamah رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade everything that causes intoxication and renders (the drinker) languid.[4]

COMMENTARY: The word rendered 'languid' is (مفتر) (muftir). It is said of a man (مفتر الرجل) when his eye lashes become weak and the eye balls seem to have been raised. It is used for something that heats the heart and mind and then makes them remiss, faint and become allayed.

On the basis of this interpretation, the dill (or dill weed) of Khurasan and such other culinary herbs that cause weakness and laxity (after initial heat) are deduced to be forbidden.

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[1] Tirmidhi # 1263, Musnad Ahmad 3-26.

[2] Tirmidhi # 1297.

[3] Abu Dawud # 3675.

[4] Abu Dawud # 3686, Musnad Ahmad 6-309.

The aforementioned meaning is from the Nihayah.
[According to lane's lexicon. 'it is a beverage that renders languid the drinker... or which heats the body and occasions in it a languor, or laxity of the joints and weakness: such beverage is prohibited.][1]

WINE IS NEVER PERMITTED

(٣٦٥١) وَعَنْ دَيْلَمٍ الْحِمْيَرِيِّ قَالَ قُلْتُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا رَسُوْلَ اللّٰهِ إِنَّا بِأَرْضٍ بَارِدَةٍ وَنُعَالِجُ فِيْهَا عَمَلًا شَدِيْدًا وَإِنَّا نَتَّخِذُ شَرَابًا مِنْ هٰذَا الْقَمْحِ نَتَقَوّٰى بِهٖ عَلٰى أَعْمَالِنَا وَعَلٰى بَرْدِ بِلَادِنَا قَالَ هَلْ يُسْكِرُ قُلْتُ نَعَمْ قَالَ فَاجْتَنِبُوْهُ قُلْتُ إِنَّ النَّاسَ غَيْرُ تَارِكِيْهِ قَالَ إِنْ لَمْ يَتْرُكُوْهُ فَقَاتِلُوْهُمْ۔ (رواه ابوداؤد)

3651. Sayyiduna Daylam Himyariy رضی الله عنه narrated that he submitted, "O Messenger of Allah, we reside in a cold land where we have to undertake strenuous work (that requires tremendous physical exertion). So, we make wine from wheat to energise ourselves from it for our work and to withstand the it intoxicate?" He said, "Yes". He submitted, "The people will not refrain from it." He said, "If they do not give it up (and deem it to be lawful) then fight with them."[2]

WINE & GAMES OF CHANCE FORBIDDEN

(٣٦٥٢) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الْخَمْرِ وَالْمَيْسِرِ وَالْكُوْبَةِ وَالْغُبَيْرَاءِ وَقَالَ كُلُّ مُسْكِرٍ حَرَامٌ۔ (رواه ابوداؤد)

3652. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that the Prophet صلی الله علیه وسلم forbade (the consumption of) wine, (indulging in) gambling, (playing the) Kubah (game of chess or a kind of drum or the game backgammon or lute), and (drinking) ghubayra (a kind of wine). And he said, "Every intoxicant is prohibited."[3]

COMMENTARY: Kubah is the game of chess or backgammon, or a drum or a lute. (Maysir a game of chance). And ghubayra is a kind of wine prepared from corn or millet by the Ethiopians.

DRINKER WILL NOT ENTER PARADISE

(٣٦٥٣) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْجَنَّةَ عَاقٌّ وَلَا قَمَّارٌ وَلَا مَنَّانٌ وَلَا مُدْمِنُ خَمْرٍ۔ رَوَاهُ الدَّارِمِيُّ وَفِيْ رِوَايَةٍ لَهٗ وَلَا وَلَدُ زِنْيَةٍ بَدَلَ قَمَّارٍ۔

3653. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "A disobedient son and a gambler, and one who reminds of his favours and a habitual drinker will not enter paradise (with those who are admitted at an early stage after earning deliverance)."[4]
According to another version from him: "A disobedient son and a bastard, and one who reminds of his favours and a habitual drinker..." to the end.

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[1] Arabic- English lexicon EW. Lane (Book I part 6 pp 232. 33). translator.
[2] Abu Dawud # 3683, Musnad Ahmad 4-232.
[3] Abu Dawud # 3685.
[4] Nasai # 5675, Darimi # 2094, Musnad Ahmad -201.

COMMENTARY: Every play in which a bet is placed on something, or money is staked on something, is gambling. Speculation or forward trading is also gambling.

Teebi رحمه الله said that (منان) mannan could mean 'to brag about one's favour's. But, it could also mean one who' cut off.' So, he is who severs ties of relationship.

The hadith that a bastard will not enter paradise is neither sahih (or sound) nor may it be termed mawdu (or invented). Rather, it is a weak tradition. If it were to be said to be sound to some degree then it may be explained that normally a child born out of wedlock is deprived of its father's care and remains under the shadow of its mother's bad character, so it goes astray and falls into evil.

It may also be said that such a child is auspicious. Or, it is a warning to such people who indulge in unlawful intercourse to desist them they give birth to such children.

Some people say that walad uz-zina does not mean bastard but refers to those people who are habitual adulteres. It is like saying banu al-harb (children of war) or banu al-Islam (children of Islam), respectively, fighter, Muslims.

Hence, this hadith does not say that a bastard will go to hell because he is born out of wedlock. He was not at fault for the sin that was the means of his birth.

WARNING TO A DRUNKARD

(٣٦٥٤) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَنِيْ رَحْمَةً لِّلْعَالَمِيْنَ وَهُدًى لِّلْعَالَمِيْنَ وَاَمَرَنِيْ رَبِّيْ عَزَّوَجَلَّ بِمَحْقِ الْمَعَازِفِ وَالْمَزَامِيْرِ وَالاَوْثَانِ وَالصُّلُبِ وَاَمْرِ الْجَاهِلِيَّةِ وَحَلَفَ رَبِّيْ عَزَّوَجَلَّ بِعِزَّتِيْ لَا يَشْرُبُ عَبْدٌ مِنْ عَبِيْدِيْ جُرْعَةً مِنْ خَمْرٍ اِلَّا سَقَيْتُهُ مِنَ الصَّدِيْدِ مِثْلَهَا وَلَا يَتْرُكُهَا مِنْ مَخَافَتِيْ اِلَّا سَقَيْتُهُ مِنْ حِيَاضِ الْقُدُسِ۔ (رواه احمد)

3654. Sayyiduna Abu Umamah رضی الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Allah has sent me as a mercy to the worlds and as a guidance to the worlds. And my lord, Mighty and Glorious, has commanded me to eliminate (musical) stringed instruments and wind instruments, idols, crosses and customs of the jahiliyah (ignorance period) (pre-Islamic disbelief). And, my lord, Mighty and Glorious, has sworn, 'By My Mighty, if any of My slaves sips a mouthful of wine then I shall give him (in the next world) as much of pus (of the inmates of hell) to drink. But, if he abandons it (drinking wine) through fear of Me then I will give him (in the next world) drink from the sacred ponds (of paradise)."[1]

COMMENTARY: The (musical) instruments comprise every conceivable kind, like drums, flutes, etc. But the stringed and wind instruments are forbidden because they were used by the misled people since ancient times.

The jurists rule that humming tunes and singing songs with the musical instrument are unlawful, but without the musical instrument, they are makruh (disapproved). Moreover, to listen to songs and tunes sung by stranger women is strictly forbidden.

The cross is a sacred symbol of the Christians. It reminds them of their belief that Prophet Eesa عليه السلام was curified thecross depicts the manner in which he was put on it according to their belief. Hence, the Prophet صلى الله عليه وسلم was commanded to eliminate this symbol,

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[1] Musnad Ahmad 5-228.

too. The Muslims are forbidden to use any such thing on which this symbol is found, for, it resembles another people and it is unlawful in Islam.

As for the customs of the jahiliyah (ignorance period), they are those that are absolutely false and fake. They were practiced before the advent of Islam unrestrictedly. Examples are wailing, boasting on ancestors and family background and finding faults with lineages of other people.

DISOBEDIENT CHILDREN CUCKOLD & DRUNKARD

(٣٦٥٥) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثَةٌ قَدْحَرَّمَ اللّٰهُ عَلَيْهِمُ الْجَنَّةَ مُدْمِنُ الْخَمْرِ وَالْعَاقُّ وَالدَّيُّوْثُ الَّذِىْ يُقِرُّ فِىْ اَهْلِهِ الْخُبْثَ۔ (رواه احمد والنسائى)

3655. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Three there are to whom Allah has forbidden (admittance to) paradise (and they will not be admitted in the beginning with those who have succeeded). They are: the habitual drunkard, one who is disobedient to parents, and the cuckold who connives at his wife (and womenfolk) committing illicit sexual intercourse."[1]

COMMENTARY: The cuckold compels his wife and female slave, etc to commit sin with other men, or he connives at their being sinful with other men. This includes consuming wine, remaining impure without having a purifying bath. The cuckold does not make his wife stop drinking and he does not compel her to have a purifying bath.

The cuckold is (دیوث) dayyuth in Arabic. The Majma-ul-Bahrayn says that he is also called (کشخان) Kash Khan, and (قرنان) qarnan. Some people differ and say that while the dayyuth tolerates other men's them to visit his wife, Kash Khan allows them to visit his sisters and qarnan permits them to go to his daughters. (According to steingass Persian-English Dictionary: Kash Khan is 'wittol' and qarnan is 'cornute'.)

(٣٦٥٦) وَعَنْ اَبِىْ مُوْسَى الْاَشْعَرِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثَةٌ لَاتَدْخُلُ الْجَنَّةَ مُدْمِنُ الْخَمْرِ وَقَاطِعُ الرَّحِمِ وَمُصَدِّقٌ بِالسِّحْرِ۔ (رواه احمد)

3656. Sayyiduna Abu Musa Ashari رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "three kinds of people will not enter paradise (initially): one who is a habitual drinker, one who severs ties of relationship and one who believes in sorcery."[2]

COMMENTARY: The one who believes in sorcery believes that magic is effective by itself, otherwise it is proper to believe that sorcery is something, for it is created by Allah Himself. It works at Allah's command as stated: (اَلسِّحْرُ حَقٌّ) (sorcery is a fact).

LIKE IDOL-WORSHIP

(٣٦٥٧-٣٦٥٨-٣٦٥٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُدْمِنُ الْخَمْرِ اِنْ مَاتَ لَقِيَ اللّٰهَ تَعَالٰى كَعَابِدِ وَثَنٍ۔ رَوَاهُ اَحْمَدُ وَرَوَى ابْنُ مَاجَةَ عَنْ اَبِىْ هُرَيْرَةَ وَالْبَيْهَقِيُّ فِىْ شُعَبِ الْاِيْمَانِ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللّٰهِ عَنْ اَبِيْهِ وَقَالَ ذَكَرَ الْبُخَارِيُّ فِى التَّارِيْخِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ عَنْ اَبِيْهِ۔

3657. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said,

[1] Musnad Ahmad 2-134.

[2] Musnad Ahmad 1-272.

"One who is addicted to wine will, on his death, meet Allah the Exalted like an idol-worshipper."[1]

3658. Sayyiduna Abu Hurayrah رضی اللہ عنہ also narrated it.[2]

3659. Sayyiduna Muhammad ibn Ubaydullah رحمہ اللہ also narrated it from his father.[3] Bukhari also narrated it in his Tarikh from Muhammad ibn Abdullah رحمہ اللہ from his father, as Bayhaqi رحمہ اللہ said.

(٣٦٦٠) وَعَنْ اَبِيْ مُوْسٰى اَنَّهٗ كَانَ يَقُوْلُ مَا اُبَالِيْ شَرِبْتُ الْخَمْرَ اَوْعَبَدْتُّ هٰذِهِ السَّارِيَةَ دُوْنَ اللّٰهِ۔

(رواه النسائی)

3660. Sayyiduna Abu Musa رضی اللہ عنہ (Ashari) said, "I find no difference (at all) between consuming wine and worshipping this pillar (meaning the idol of stone) instead of Allah."[4]

COMMENTARY: Abu Musa رضی اللہ عنہ means to say that consumption of wine and idolatry are sins of identical degree.

[1] Musnad Ahmad 1-272.

[2] Ibn Majah # 3375.

[3] Bayhaqi in Shuab ul-eeman # 5597.

[4] Nasai # 5663 (5666), Nasai Kubra # 5173.

بسم الله الرحمن الرحيم

BOOK - XVII

KITAB UL-IMARAH WA AL-QADA كِتَابُ الْإِمَارَةِ وَالْقَضَاءِ

EMIRATES & JUDICIARY
(OFFICES OF THE AMIR OR RULER AND OF THE JUDGE)

The word (امارة) Imarah (emirate) means 'chieftanship and rule.' The word (قضاء) qada means 'judiciary under *shariah*.' These are the two basic pillars of the Islamic government.

The amir and imam (who is the head of the government) is the preserver of the basic laws of Islam. He is responsible for running the government and for enjoining the reputable and forbidding the disreputable. He is the trustee of the religion and the strength of the *ummah* of Islam. He oversees the general affairs of the state. He has an authority over the matters of concern to the members of the Islamic society.

The qadi (judge) is the chief of the judiciary. He is the preserver of the rights of the citizens. He is the final authority on behalf of *Shariah* to decide cases and his main responsibility is to decide, on the basis of *Shariah*, the disputes between people. And his duty, greater than that, is to respect justice, fairness and honesty in every case.

ISLAM & GOVERNANCE

Islam is the world's unparalled religion and also its most great power. It is the last and most perfect code of law of guidance for the success of mankind. It is also the eternal political power that dispenses its authority for the overall good of mankind and their general administration.

Islam is not merely a religion but as a religion is concerned with governance, rule politics and the state as with any significant reality. It is not what merely corrects the internal affairs but as a religion it lays claim to authority over the world's material life too. This is why the Quran the source of Islam's conceptions and theories, and the ahadith that are the explanations of the Quranic guidance, establish the relationship of Islam and the government, sometimes through history, sometimes through education and sometimes by recalling the blessings of Allah.

The earth belongs to Allah who has the right rule over it. So, one of the basic objectives of Islam is that Allah's rule should be established on earth and His law should be enforced.

Those of us who are obstinate and bull-headed wish to separate religion and politics and thereby to keep Islam away from politics and government with no concern for them. They have succumbed to the tactics of elements who oppose Islam but who themselves have been unable to keep the state aloof of religion. However, they are bent on preventing the Muslims from marching ahead in politics. So they have created a conception of separate entities of religion and politics. Thereby, they have poisoned Muslim minds and thought with their filthy ideas.

The initial ahadith of this Book of Al-imarah wa al-Qada bear out that Islam and government with politics are not two diverse subjects. These ahadith make clear that government and politics are part of Islam's sphere and they give ample guidance

concerning the amir (or ruler, chief), the Khalifah (caliph), the qadi (judge) and sub-judges, he masses and subjects, the state and the army, and the different fields of administration and governance. These ahadith provide guidance and commands about them.

CHAPTER - I

SECTION I ٱلْفَصْلُ الْأَوَّلُ

OBEDIENCE TO AMIR IS OBEDIENCE TO ALLAH & HIS MESSENGER صلى الله عليه وسلم

(٣٦٦١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللّٰهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللّٰهَ وَمَنْ يُطِعِ الْأَمِيْرَ فَقَدْ أَطَاعَنِي وَمَنْ يَعْصِ الْأَمِيْرَ فَقَدْ عَصَانِي وَإِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللّٰهِ وَعَدَلَ فَإِنَّ لَهُ بِذٰلِكَ أَجْرًا وَإِنْ قَالَ بِغَيْرِهِ فَإِنَّ عَلَيْهِ مِنْهُ۔ (متفق عليه)

3661. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Whoever obeys me has obeyed Allah, and whoever disobeys me has disobeyed Allah, whoever obeys the amir has obeyed me, and whoever disobeys the amir has disobeyed me. The imam is merely a shield behind whom fighting takes place (on his orders and strength) and protection is sought (from the enemy). If he enjoins (piety and) fear of Allah and dispenses justice, then he will earn a reward for that. But, if he enjoins otherwise, then he will bear the burden (of sin)."[1]

COMMENTARY: The imam (ruler of the state) is a shield in the sense that like a shield that keeps arrows and swords away from the body, so too the imam keeps the enemy at bay.

A SLAVE WHO IS AMIR MUST BE OBEYED

(٣٦٦٢) وَعَنْ أُمِّ الْحُصَيْنِ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ مُجَدَّعٌ يَقُوْدُكُمْ بِكِتَابِ اللّٰهِ فَاسْمَعُوْا لَهُ وَأَطِيْعُوْا۔ (رواه مسلم)

3662. Sayyiduna Umm Al-Husayn رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If a slave with a slit nose and a cut ear is made your ruler and he goes by the Book of Allah (in leading you) then listen to him and obey him."[2]

COMMENTARY: This hadith emphasises the importance of obeying the ruler. The relevance of the slave makes it more emphatic. It is like the Prophet's صلى الله عليه وسلم saying, "If anybody builds a mosque even like a birds nest...." Clearly a mosque is never like that. So, the Prophet صلى الله عليه وسلم only meant to emphasise the importance of building mosque: how excellent and meritorious it is! In this case too it is to show how important it is to obey the ruler. Otherwise, it is not allowed to make a slave an amir or an imam (meaning, head of state). He may become an assistant of the head of state.

Hence, it must be remembered that in all these ahadith the same interpretation will apply as mention a slave as the head of state.

The same explanation is made about a split nose and ear. It means that the ruler should be

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[1] Bukhari # 2957, Muslim # 33-1835, Nasai # 4193, 4196, Ibn Majah # 2859, Musnad Ahmad 2-252. Nasai Kubra # 7816, 7819.

[2] Muslim # 311-1298, Tirmidhi # 1706 (1712), Nasai # 4196, Ibn Majah # 2861, Musnad Ahmad 6-402.

obeyed howsoever he is personally of a low rank.

(٣٦٦٣) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْمَعُوْ وَاَطِيْعُوا وَ اِنِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبْشِيٌّ كَاَنَّ رَأْسَهٗ زَبِيْبَةٌ۔ (رواه البخارى)

3663. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Listen (to the command) and obey (what your ruler enjoins and forbids) even if an Ethiopian slave with a (small) head like a raisin is made your ruler."[1]

RULER MUST NOT BE OBEYED IF HE COMMANDS DISOBEDIENCE TO ALLAH

(٣٦٦٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيْمَا اَحَبَّ وَكَرِهَ مَالَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَاِذَا اُمِرَ بِمَعْصِيَةٍ فَلَاسَمْعَ وَلَا طَاعَةَ۔ (متفق عليه)۔

3664. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "To hear and to obey (his commands) are incumbent on a Muslim in what he likes and what he dislikes, as long as he is not commanded to commit sin. So, when a command is given (by the ruler) to do something sinful then he must neither hear nor obey."[2]

COMMENTARY: It is binding on every Muslim to need and obey what the ruler says whether it is to his liking or not, provided the ruler's command does not contravene the limits of *Shariah*. When he gives such a wrong command, it must not be obeyed but, even in this case it is not allowed to rebel against him.

(٣٦٦٥) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلِ للّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا طَاعَةَ فِي مَعْصِيَةٍ اِنَّمَا الطَّاعَةُ فِي الْمَعْرُوْفِ۔ (متفق عليه)

3665. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no obedience (to a command from the ruler, parents, teachers, religious mentors, etc.) If it calls to disobedience (or sin). Obedience is binding only in what is pious and reputable."[3]

PROMISE TO OBEY

(٣٦٦٦) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ بَا يَعْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَعَلٰى اَثَرَةٍ عَلَيْنَا وَعَلٰى اَنْ لَانُنَازِعَ الْاَمْرَ اَهْلَهٗ وَعَلٰى اَنْ نَقُوْلَ بِالْحَقِّ اَيْنَمَا كُنَّا لَا نَخَافُ فِي اللّٰهِ لَوْمَةَ لَائِمٍ وَفِي رِوَايَةٍ وَعَلٰى اَنْ لَانُنَازِعَ الْاَمْرَ اَهْلَهٗ اِلَّا اَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللّٰهِ فِيْهِ بُرْهَانٌ۔ (متفق عليه)

3666. Sayyiduna Ubadah ibn Samit رضی اللہ عنہ said, "We aware allegiance to Allah's

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[1] Bukhari # 7142, Ibn Majah # 2860, Musnad Ahmad 3-114.

[2] Bukhari # 7144, Muslim # 38-1839, Tirmidhi # 1713, Abu Dawud # 2626, Nasai 4206, Ibn Majah 2864, Musnad Ahmad 2-17.

[3] Bukhari # 7257, Muslim # 39-184, Abu Dawud # 2625, Nasai # 4205, Musnad Ahmad 1-12.

Messenger صلی اللہ علیہ وسلم (promising to observe these things:)

1. To hear (his instruction and in all conditions) to obey (his commands) in time of difficulty and time of ease, in happiness and in sorrow.

2. If others are preferred over us (we shall show patience)

3. not to dispute with authority about the commands

4. to speak the truth (and what is right) wherever we be (and in whatever situation)

5. and we shall not fear anyone who blames us whatever he says in our works for Allah's sake (in religious affairs and in speaking truth)."

According to another version: "Not to dispute with authority about the commands" (and the Prophet صلی اللہ علیہ وسلم said:) "unless you have an evidence from Allah" (like a verse of the Quran or a hadith and which is not subject to an alternate interpretation in such cases, it is allowed to reproach the authority).[1]

COMMENTARY: According to a tradition, the Prophet صلی اللہ علیہ وسلم had forewarned the ansars that after him, other people would be given preference over them. He had instructed them to show patience when that happened. Indeed, this did happen after the righteous caliphs. When the amirs ruled they gave the slip to the ansars so they kept their promise and tolerated the injustice without making any complaint.

As for the promise not to dispute with the authority about the command(s), it implies 'we shall not crave for rule and government and whoever is made our amir, we shall not depose him nor rebel against him.' However, the concluding words of the tradition say explicitly that if the words and dees of the ruler smack of disbelief then it is allowed to depose him and he may not be obeyed.

The question whether an imam and a qadi may be deposed if he is a sinner is as: imam Shafii رحمہ اللہ holds that he must be deposed but Imam Abu Hanifah رحمہ اللہ says that he cannot be deposed for that reason. Also, Imam Shafi رحمہ اللہ contends that he cannot be a guardian of anyone but Imam Abu Hanifah رحمہ اللہ says that he is eligible to be someone's guardian and a sinning father may give off his minor daughter in marriage.

OBEDIENCE ACCORDING TO ABILITY

(٣٦٦٧) وَعَنِ ابْنِ عُمَرَ قَالَ كُنَّا إِذَا بَايَعْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ يَقُوْلُ لَنَا فِيْمَا اسْتَطَعْتُمْ - (متفق علیه)

3667. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that whenever they pledged allegiance to Allah's Messenger صلی اللہ علیہ وسلم to hear (his words of guidance carefully) and to obey (his commands), he would say to them : In that which you are able."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم gave concession to the Sahabah (Prophet's Companions) رضی اللہ عنہم to hear and obey to the best of their ability. They must not lag behind in that.

DO NOT SEPARATE FROM THE *UMMAH* EVEN A BIT

(٣٦٦٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ رَاٰى مِنْ اَمِيْرِهٖ شَيْئًا يَكْرَهُهٗ فَلْيَصْبِرْ

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[1] Bukhari # 7200, Muslim # 42-1709, Nasai # 4151, ibn majah # 2866, Muwatta Maalik # 5 (Jihad) , Musnad Ahmad 5-314.

[2] Bukhari # 7202, Muslim # 90-1867, Nasai # 4187, Muwatta Maalik # (Bayah) Musnad Ahmad 2-139.

فَإِنَّهُ لَيْسَ اَحَدٌ يُفَارِقُ الْجَمَاعَةَ شِبْرًا فَيَمُوْتُ اِلَّامَاتَ مِيْتَةً جَاهِلِيَّةً۔ (متفق عليه)

3668. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone finds in his amir something that he does not approve (from the point of view of *Shariah* or naturally), then he must exercise patience. (He should not rebel against the amir) for if anyone separates from the community a span's distance and dies (without making a repentance) then he dies the death of the people of the jahiliyah (ignorance period)."[1]

COMMENTARY: The people of the pre-Islamic era were unconcerned with religion. They did not obey their amir or their imam. Rather, they openly absolved themselves of all responsibility to their leaders. They had no concept of a community and togetherness.

This hadith teaches us that Islam calls for a unified *ummah*, togetherness of the Muslims, a strong reliance on the leadership and obedience to the leaders and unity in affairs of the community. These things are essential to religion and for its strength.

PARTISANSHIP HAS NO PLACE IN ISLAM

(٣٦٦٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ فَمَاتَ مَاتَ مِيْتَةً جَاهِلِيَّةً وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عِمِّيَّةٍ يَغْضَبُ لِعَصَبِيَّةٍ اَوْيَدْعُو لِعَصَبِيَّةٍ اَوْيَنْصُرُ عَصَبِيَّةً فَقُتِلَ فَقِتْلَةٌ جَاهِلِيَّةٌ وَمَن خَرَجَ عَلٰى اُمَّتِي بِسَيْفِهٖ يَضْرِبُ بَرَّهَاوَفَاجِرَهَا وَلَايَتَحَاشٰى مِنْ مُؤْمِنِهَا وَلَا يَفِي لِذِيْ عَهْدٍ عَهْدَهٗ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ۔ (رواه مسلم)

3669. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "If anyone gives up obedience (to the ruler) and separates from the community (of Islam) and dies (in that condition) then he dies the death of the people of the jahiliyah (ignorance period). If anyone fights under a banner whose cause is not clear whether right or wrong and he is in a rage in favour of partisanship, or gathers people to factionalism, or promotes the cause of partisanship, and is killed (in the process not concerned with propagation of religion) then he dies the death of the people of the jahiliyah (ignorance period). If anyone comes out against my people with a raised sword killing the pious and the evil not aparing those who are believers (giving no thought to how grave it is to kill them) and (not sparing) those who observe covenants that have been agreed upon (not respecting these covenants), then he does not belong to my *ummah* (and is not among those who pursue my path) and I have no concern with him."[2]

THE BEST & THE WORST RULERS

(٣٦٧٠) وَعَنْ عَوْفِ بْنِ مَالِكٍ الْاَشْجَعِيِّ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خِيَارُ اَئِمَّتِكُمُ الَّذِيْنَ تُحِبُّوْنَهُمْ وَيُحِبُّوْنَكُمْ وَتُصَلُّوْنَ عَلَيْهِمْ وَيُصَلُّوْنَ عَلَيْكُمْ وَشِرَارُ اَئِمَّتِكُمُ الَّذِيْنَ تُبْغِضُوْنَهُمْ وَيُبْغِضُوْنَكُمْ وَتَلْعَنُوْنَهُمْ وَيَلْعَنُوْنَكُمْ قَالَ قُلْنَا يَارَسُوْلَ اللّٰهِ اَفَلَانُنَابِذُهُمْ عِنْدَ ذٰلِكَ قَالَ لَا مَا اَقَامُوْا

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[1] Bukhari # 7134, Muslim # 55-1819, Darimi # 2519, Musnad Ahmad 2-275.

[2] Muslim # 53-1848, Nasai # 4114, Ibn Majah # 3948, Musnad Ahmad 2-306, Nasai Kubra # 3579.

فِيْكُمُ الصَّلَاةَ لَا مَا اَقَامُوْا فِيْكُمُ الصَّلَاةَ إِلَّا مَنْ وُلِّيَ عَلَيْهِ وَالٍ فَرَآهُ يَاتِيْ شَيْئًا مِنْ مَعْصِيَةِ اللّٰهِ فَلْيَكْرَهْ مَا يَاتِيْ

مِنْ مَعْصِيَةِ اللّٰهِ وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ۔ (رواه مسلم)

3670. Sayyiduna Awf ibn Maalik Ashjai رضی اللہ عنہ narrated, "The best of your rulers are they whom you love and they love you. You pray for them and they pray for you. (This creates a mutual nearness and kind relationship.) And, the worst of your rulers are they whom you despise and they despise you. You invoke curse on them and they curse you."

He (Awf رضی اللہ عنہ) said that they (meaning, the sahabah (Prophet's Companions) رضی اللہ عنہم) asked him, : O Messenger of Allah , in that case, shall we revoke the promise made to them? (Shall we depose them?)" He said, "No! Not as long as they establish the *salah (prayer)* among you. No! Not as long as they establish the *salah (prayer)* among you. Beware! If one has a ruler over him and he observes him come up with an act of disobedience to Allah, then he must detest the act of disobedience to Allah, but must not take away his hand from obedience to him."[1]

COMMENTARY: The hadith makes us understand that if the head of state which is Islamic does not offer *salah (prayer)* then it makes it binding to revoke the promise and covenant of faithfulness and obedience to him. If he perpetrates a clear act of disbelief then the Muslims may revoke their promise of fidelity to him and depose him. So, If he gives up offering *salah (prayer)*, he deserves the same treatment and may be deposed, because *salah (prayer)* is a pillar of religion and it distinguishes Islam from disbelief.

In contrast, other sins are not as grave as neglect and abandoning of *salah (prayer)*, so if a ruler perpetrates them then it does not call for revoking the promise to obey him.

This saying of the Prophet صلی اللہ علیہ وسلم sounds a serious warning against abandoning *salah (prayer)*.

RESPONSIBILITY OF MUSLIMS TO EXPRESS DISAPPROVAL OF RULER'S WAYWARDNESS

(٣٦٧١) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكُوْنُ عَلَيْكُمْ اُمَرَاءُ تَعْرِفُوْنَ

وَتُنْكِرُوْنَ فَمَنْ اَنْكَرَ فَقَدْ بَرِئَ وَمَنْ كَرِهَ فَقَدْ سَلِمَ وَلٰكِنْ مَنْ رَضِيَ وَتَابَعَ قَالُوْا اَفَلَا نُقَاتِلُهُمْ قَالَ لَا

مَاصَلُّوا لا ما صَلُّوْا اَيْ مَنْ كَرِهَ بِقَلْبِهٖ وَاَنْكَرَ بِقَلْبِهٖ۔ (رواه مسلم)

3671. Sayyidah Umm Salamah رضی اللہ عنہا narrated thah Allah's Messenger صلی اللہ علیہ وسلم said, "You will have over you rulers whom you like and whom you dislike. He who speaks out what he disapproves (openly declaring what he does not accept) will be absolved (of hypocrisy and abetment). He who hates (in his heart but does not muster courage to declare openly) will be safe (from reckoning about it). But, he who is pleased (at heart and abides by the rulers in committing wrong) and follows them (will share the sin and punishment)... They said, "Shall we not fight with them?" He said, "No! Not as long as they offer *salah (prayer)*. No! Not as long as they offer *salah (prayer)*," meaning , he who considers it bad in his heart and rejects it in his heart.[2]

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[1] Muslim # 66-1855, Darimi # 2797, Musnad Ahmad 6-24.

[2] Muslim # 63-1854, Tirmidhi # 2265 (2272), Abu Dawud # 4760.

COMMENTARY: Shaykh Abdul haq Mu*hadd (prescribed punishment)*ith Dahlawi رحمه الله says that the last words of the hadith are the narrator's to explain 'He who hates will be safe.' But, Mulla Ali Qari رحمه الله says that the narrator there by expounds both sentences 'He who disapproves and speaks out,' and 'he who hates...'

RULERS WHO WILL TAKE AWAY THE BEST THINGS

(٣٦٧٢) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ لَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ سَتَرَوْنَ بَعْدِيْ أَثَرَةً وَأُمُوْرًا تُنْكِرُوْنَهَا قَالُوا فَمَا تَامُرُنَا يَا رَسُوْلَ اللّٰهِ قَالَ أَدُّوْا إِلَيْهِمْ حَقَّهُمْ وَسَلُوا اللّٰهَ حَقَّكُمْ۔ (متفق عليه)

3672. Sayyiduna Abdullah ibn Masud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said to them, "You will see, after me, partiality against you, and other things that you will not approve." The Sahabah (Prophet's Companions) رضى الله عنهم asked him, "O Messenger of Allah, what do you command us to do (against them)?" He said, "Give them their rights. And ask Allah for your rights."[1]

COMMENTARY: If your rulers deny you your rights, you must nevertheless continue to give them their rights. You must obey them and remain their supporter and helper. Exercise patience and pray to Allah to compensate you.

(٣٦٧٣) وَعَنْ وَائِلِ بْنِ حُجْرٍ قَالَ سَأَلَ سَلَمَةُ بْنُ يَزِيْدَ الْجُعْفِيُّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَانَبِيَّ اللّٰهِ أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمَرَاءُ يَسْأَلُوْنَا حَقَّهُمْ وَيَمْنَعُوْنَا حَقَّنَا فَمَا تَامُرُنَا قَالَ اسْمَعُوْا وَ أَطِيْعُوا فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ۔ (رواه مسلم)

3673. Sayyiduna Wail ibn Hujr رضى الله عنه narrated that (Sayyiduna) Salamah ibn Yazid Jufi رضى الله عنه asked Allah's Messenger صلى الله عليه وسلم, "O Prophet of Allah, what do you command us to do if such rulers rule over us as compel us to give them their rights but deny us our rights?" He said, "Listen (to them) and obey (them), for only they will carry their burden (of dispensing justice and giving rights of their subjects) and you will carry your burden (of obeying them)."[2]

COMMENTARY: The hadith apportions responsibility of the ruler and of the subjects. Each has to fulfil the responsibility on their shoulders irrespectives of whether the other is dutiful or derelict.

WARNING TO ONE WHO CEASES TO OBEY IMAM

(٣٦٧٤) وَعَنْ عَبْدِاللّٰهِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ لَقِيَ اللّٰهَ يَوْمَ الْقِيَامَةِ وَلَا حُجَّةَ لَهُ وَمَنْ مَاتَ وَلَيْسَ فِيْ عُنُقِهِ بَيْعَةٌ مَاتَ مِيْتَةً جَاهِلِيَّةً۔ (رواه مسلم)

3674. Sayyiduna Abdullah ibn umar رضى الله عنه said that he heard Allah's Messenger صلى الله عليه وسلم say, "If anyone withdraws himself from obedience (to the ruler of the Islamic state) then he will meet Allah on the day of resurrection without possessing any evidence (of faith). And if one dies without an oath of allegiance to the (true) imam, then his death will be like the death of (the people

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[1] Bukhari # 7052, Muslim # 45-1843, Tirmidhi # 2190, Musnad Ahmad 1-433.

[2] Muslim # 49-1856, Tirmidhi # 2199 (2206).

of) jahiliyah (ignorance period)."[1]

REJECT A CLAIMANT TO CULERSHIP WHEN ONE IS ALREADY RULING

(٣٦٧٥) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَتْ بَنُو اِسْرَائِيْلَ تَسُوسُهُمُ الْاَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَاِنَّهُ لَانَبِيَّ بَعْدِيْ وَسَيَكُونُ خُلَفَاءُ فَيَكْثُرُوْنَ قَالُوا فَمَاتَأْمُرُنَا قَالَ فُوْا بَيْعَةَ الْاَوَّلِ فَالْاَوَّلِ اَعْطُوهُمْ حَقَّهُمْ فَاِنَّ اللّٰهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ۔ (متفق عليه)

3675. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The Banu Isra'il were taught, trained and guided by the Prophets صلى الله عليه وسلم. Whenever one Prophet died another Prophet took his place (and in this way the Prophets صلى الله عليه وسلم succeeded each other). There will be no Prophet after me, but, there will be Khulafa (Caliphs), many of them." They asked, "What do you command us to do (if there are several claimants at one time)?" He said, "Fulfil the oath of allegiance to the first, (and after him) the first land if more aspire for the office, obey the first of them who takes over and reject the others). Give them their rights. Surely, Allah will Himself question them about what He has entrusted them with (of the responsibilities).[2]

COMMENTARY: The caliph who is appointed first must be given his right and each is called 'the first' in respect of the one who succeeds him. Oath of allegiance must be given to each in the same sequence as one succeeds the other. If more than one lay claim to the office, swear oath of allegiance to the first and reject the others as those hankering for power. The next hadith confirms it.

Give the rights of the ruler even if he does not give you your rights. In the next world, he will be made to make amends for his faults here and will be punished for that.

(٣٦٧٦) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا بُوْيِعَ لِخَلِيْفَتَيْنِ فَاقْتُلُوا الْاٰخِرَ مِنْهُمَا۔ (رواه مسلم)

3676. Sayyiduna Abu Sa'eed Khudri رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When allegiance is pledged to two cliphs, kill the second of them."[3]

COMMENTARY: If a second person lies claim to the first is in office, and begins to seek oath of allegiance for himself, then fight with him till he mends his ways and submits to Allah's command of respecting the first caliph, or is killed. This is necessary because he rebels against Allah's commands. A rebel must submit or be killed.

Some authorities say that 'Kill him' implies that those who have pledged allegiance to him must revoke their pledge and make him weak and unsupported so that he is unable to spread mischief against the caliph.

KILL HIM WHO CREATES DISCORD

(٣٦٧٧) وَعَنْ عَرفَجَةَ قَالَ سَمِعْتُ رَسُوْلَ الله صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّهُ سَيَكُونُ هَنَاتٌ وَهَنَاتٌ

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[1] Muslim # 58-1851, Musnad Ahmad 2-154.

[2] Bukhari # 3455, Muslim # 44-1842, Musnad Ahmad 2-297.

[3] Muslim # 61-1853.

فَمَنْ اَرَادَ اَنْ يُفَرِّقَ اَمْرَ هٰذِهِ الْاُمَّةِ وَهِيَ جَمِيْعٌ فَاضْرِبُوْ بِالسَّيْفِ كَائِنًا مَنْ كَانَ۔ (رواہ مسلم)

3677. Sayyiduna Arfajah narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Soon mischief and corruption will arise, So, strike with sword him who plots to disintegrate this *ummah* when they are united, be he anyone (whosoever)."[1]

COMMENTARY: With passing of time, the enemies of religion will intensify their mischief. They will employ various tactics to cause dissension in the ranks of the Muslims. Leadership is man's greatest weakness and he tries to seize it. So, some Muslims fall prey to the conspiracies of the enemies and go to extremes to oust the ruler and take his place. The result is a total collapse of law and order and spread of unrest with a rise of factions among the *ummah*.

In these circumstances, the Muslims must not cease to remain with the first leader whom they had instated originally, and must resist mischief among their ranks.

To maintain their unity, they must not hesitate to eliminate anyone who sows seeds of discord. He may be a great scholar too, seemingly a great Shaykh and honourable man. In fact, the ulama (Scholars) say that if the claimant is more deserving than the present ruler, even then he must be killed because he deserves to be eliminated being the cause of division in the *ummah*. Of course, there is a proviso that the present ruler is worthy of his responsibilities as ruler and there is no valid reason to depose him.

(٣٦٧٨) وَعَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ اَتَاكُمْ وَاَمْرُكُمْ جَمِيْعٌ عَلٰى رَجُلٍ وَاحِدٍ يُرِيْدُ اَنْ يَشُقَّ عَصَاكُمْ اَوْيُفَرِّقَ جَمَاعَتَكُمْ فَاقْتُلُوْهُ۔ (رواہ مسلم)

3678. Sayyiduna Arfajah narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say. "If anyone comes to you (as a rebel to overthrow your ruler) while you are united under one man (as your Khalifah) and he intends to split your Khalifah) and he intends to split your care, or cause division in your community, then kill him."[2]

COMMENTARY: The unity of the Muslims is spoken of as a "care" and division in their ranks as "splitting the cane'.

The next words 'and cause division in your community' are perhaps interjected by the narrator to expound the preceding. But, if they are spoken by the Prophet صلی اللہ علیہ وسلم, then the first phrase could refer to worldly affairs and to weakening the political strength of the Muslims, and this second phrase to their religious unity being disturbed.

(٣٦٧٩) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ بَايَعَ اِمَامًا فَاَعْطَاهُ صَفْقَةَ يَدِهٖ وَثَمَرَةَ قَلْبِهٖ فَلْيُطِعْهُ اِنِ اسْتَطَاعَ فَاِنْ جَاءَ اٰخَرُ يُنَازِعُهٗ فَاضْرِبُوْا عُنُقَ الْاٰخَرِ۔ (رواہ مسلم)

3679. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a person pledges allegiance to an imam (ruler) by giving him his hand to promise obedience and fidelity with sincere submission in his heart, then he must obey him as much as he can. If another man appears (declaring himself as

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[1] Muslim # 59-1852, Abu Dawud # 4762, Musnad Ahmad 4-341.

[2] Muslim # 60. 1852.

imam) and rebels against the imam then sever his (contender's neck."[1]

DO NOT SEEK RULERSHIP

(٣٦٨٠) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ قَالَ لِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِنْ أُعْطِيْتَهَا عَنْ مَسْئَلَةٍ وُكِلْتَ إِلَيْهَا وَإِنْ أُعْطِيْتَهَا عَنْ غَيْرِ مَسْئَلَةٍ أُعِنْتَ عَلَيْهَا۔ (متفق عليه)

3680. Sayyiduna Abdur Rahman ibn Samurah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to him, "Do not ask for the office of the ruler because if you are given it on your asking(for it), then it will be entrusted to you to run it yourself (while that is very difficult for anyone to handle without help). But, if you are given it while you have not asked (for it), then you will be helped (by Allah) to run it (smoothly and justly)."[2]

(٣٦٨١) وَعَنْ أَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّكُمْ سَتَحْرِصُوْنَ عَلَى الْإِمَارَةِ وَسَتَكُوْنُ نَدَامَةً يَوْمَ الْقِيَامَةِ فَنِعْمَ الْمُرْضِعَةُ وَبِئْسَتِ الْفَاطِمَةُ۔ (رواه البخاری)

3681. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "You will be keen to get the position of a ruler. But, on the day of resurrection, it will turn out to be a cause of regret. How excellent a provider of milk but how bad a weaner![3]

COMMENTARY: The office of the ruler is said to begin as a wet nurse who suckles but to end as a woman who stops suckling. So the assumption of rulership seems very good and pleasing but when the inevitable death comes and the office is surrendered, it feels very bad. Hence, it is not proper to be keen to get the relish which ends as regrettable.

(٣٦٨٢) وَعَنْ أَبِيْ ذَرٍّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ أَلَا تَسْتَعْمِلُنِيْ قَالَ فَضَرَبَ بِيَدِهٖ عَلَى مَنْكِبِيْ ثُمَّ قَالَ يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيْفٌ وَإِنَّهَا أَمَانَةٌ وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِيْ عَلَيْهِ فِيْهَا. وَفِيْ رِوَايَةٍ قَالَ لَهٗ يَا أَبَا ذَرٍّ إِنِّيْ أَرَاكَ ضَعِيْفًا وَإِنِّيْ أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِيْ لَا تَأَمَّرَنَّ عَلَى اثْنَيْنِ وَلَا تَوَلَّيَنَّ مَالَ يَتِيْمٍ۔ (رواه مسلم)

3682. Sayyiduna Abu Dhar رضی اللہ عنہ narrated that he submitted "O Messenger of Allah, why do you not make me governor (of some place? He added that he patted him on his shoulder and said, "O Abu Dhar, you are weak while this (governorship} is a trust (from Allah concerning rights of fellow-men). This will be a cause of embarrassment and regret on the day of resurrection, except for one who assumes it and handles it right fully to give the dues of the right-holders (namely, his subjects)."

According to another version, the Prophet صلی اللہ علیہ وسلم said to him, "O Abu Dharr, I find you weak (so that you will not be able to shoulder responsibilities of the office

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[1] Muslim # 46-1844, Nasa'i # 4191, Ibn Majah # 3956, Musnad Ahmad 2-161.

[2] Bukhari # 7146 Muslim # 13-1652, Tirmidhi # 1529(1534) Abu Dawud # 2929, Nasa'i # 5384, Darimi # 2346, Musnad Ahmad 5-62, Nasa'i Kubra # 5929, 5930.

[3] Bukhari # 7148, Nasa'I # 5385, Musnad Ahmad 2-448.

of governor). And, I like for you that I like for myself. Do not become ruler over even two people and do not act as guardian of an orphan's property.[1]

COMMENTARY: By saying, "I like for you what I like for myself," the Prophet صلى الله عليه وسلم made it clear that if he was weak like him, he would not have shouldered the responsibilities of leadership. But, Allah gave him enough strength and endurance. Without that, he would never have been able to take up the responsibility.

Imam Nawawi رضى الله عنه said that this hadith is the greatest guide and advice that the responsibilities of government should not be accepted, particularly by the weak.

DO NOT HAND OVER OFFICE TO ONE WHO SEEKS IT

(٣٦٨٣) وَعَنْ أَبِي مُوسٰى قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَا وَرَجُلَانِ مِنْ بَنِي عَمِّي فَقَالَ أَحَدُهُمَا يَا رَسُوْلَ اللّٰهِ أَمِّرْنَا عَلٰى بَعْضِ مَا وَلَّاكَ اللّٰهُ وَقَالَ الْآخَرُ مِثْلَ ذٰلِكَ فَقَالَ إِنَّا وَاللّٰهِ لَا نُوَلِّيْ عَلٰى هٰذَا الْعَمَلِ أَحَدًا سَأَلَهُ وَلَا أَحَدًا حَرَصَ عَلَيْهِ وَفِيْ رِوَايَةٍ قَالَ لَا نَسْتَعْمِلُ عَلٰى عَمَلِنَا مَنْ أَرَادَهُ۔ (متفق عليه)

3683. Sayyiduna Abu Musa رضى الله عنه said that he and two men from among the children of his paternal uncle visited the Prophet صلى الله عليه وسلم. One of them submitted, "O Messenger of Allah, appoint us as amir of some place from the territories over which Allah has made you leader." And, the other made a similar submission. He said, "By Allah, I shall not appoint over that work anyone who asks for such appointment and also not anyone who is keen for the appointment." According to another version, he said, "We shall not appoint in our work one (as a governor) who intends to get it."[2]

COMMENTARY: It was the practice of the Prophet صلى الله عليه وسلم that he did not appoint an applicant to the post he applied for without being asked to do so. Desiring such appointment implies love for recognition. In the end it causes the seeker a disadvantage.

WHO REJECTS OFFER OF RULERSHIP IS THE BEST

(٣٦٨٤) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَجِدُوْنَ مِنْ خَيْرِ النَّاسِ أَشَدَّهُمْ كَرَاهِيَةً لِهٰذَا الْأَمْرِ حَتّٰى يَقَعَ فِيْهِ۔ (متفق عليه)

3684. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "You will find him among the best of people who has the greatest of dislike of this office (of rulership) till he ends up in it."[3]

COMMENTARY: One who dislikes to take responsibility of leadership is the best of all people. But, if he does accepted it for some reason then in the end he too will be as regretful as is the fate of anyone else holding this responsibility.

Teebi رضى الله عنه said that one who dislikes rulership is the best of all people. However, if he succumbs to the temptation and seeks to become a ruler then he will turn into the worst kind of people.

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[1] Muslim # 16. 1825, Musnad Ahmad 5-173.

[2] Bukhari # 7149, Muslim # 14. 1733, Abu Dawud # 3579, Musnad Ahmad 4-409.

[3] Bukhari # 3588, Muslim # 199-2526, Musnad Ahmad 2-418.

EVERYONE ANSWERABLE FOR HIS RESPONSIBILITY

(٣٦٨٥) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِهٖ فَالْاِمَامُ الَّذِىْ عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُوْلٌ عَنْ رَعِيَّتِهٖ وَالرَّجُلُ رَاعٍ عَلٰى اَهْلِ بَيْتِهٖ وَهُوَ مَسْئُوْلٌ عَنْ رَعِيَّتِهٖ وَالْمَرْأَةُ رَاعِيَةٌ عَلٰى بَيْتِ زَوْجِهَا وَوَلَدِهٖ وَهِىَ مَسْئُوْلَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلٰى مَالِ سَيِّدِهٖ وَهُوَ مَسْئُوْلٌ عَنْهُ اَلَا فَكُلُّكُمْ رَاعٍ وَّكُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِهٖ۔ (متفق عليه)

3685. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Know! Everyone is an overseen and (on the day of resurrection,) each one of you will be questioned about his subjects. So, the imam (ruler) over a people is their overseen and will be questioned about them. A man is an overseen over the dwellers of his house and will be questioned about them; a woman is an overseen over the house of her husband and his children and will be questioned about them. A man's slave is an overseen over his master's property and will be questioned about it. Beware! Every one of you is an overseen and each one of you will be questioned about his subjects ."[1]

COMMENTARY: The Arabic word raiyah is that which is under the care of a(راع) shepherd, a custodian or an overseen. The people of a country are the subjects of the rulers of that country and are called his ra;'iyah because they are under his care. Hence, the hadith is a supervisor or an overseen or a shepherd. The ulama (Scholars) go so far as to say that every person is an overseen of the sense organs of his body. These organs are his subjects. So, on the day of resurrection, every person will be questioned about his sense organs and will be asked, "How did you use them? And, where?
This has not been included in the hqadith because it is very evident.

WARNING TO THE TREACHEROUS TO THE OPPRESSOR

(٣٦٨٦) وَعَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَامِنْ وَالٍ يَلِى رَعِيَّتَهٗ مِنَ الْمُسْلِمِيْنَ فَيَمُوْتُ وَهُوَغَاشٌّ لَهُمْ اِلَّا حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ۔ (متفق عليه)

3686. Sayyiduna Ma'qil ibn Yasar رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "If anyone who rules over the Muslim subjects dies while he was treacherous (and oppressive) towards them, then Allah will forbid to him (entry into) paradise.[2]

COMMENTARY: The words that Allah will forbid to him paradise could mean that he will not earn admittance at the initial stage with the successful ones, or he will not be admitted because he considered treachery and oppression as lawful, or the Prophet صلی اللہ علیہ وسلم spoke these words to deter rulers from cheating and oppression

RULER UNMINDFUL OF WELFARE OF SUBJECTS WILL NOT SMELL FRAGRANCE OF PARADISE

(٣٦٨٧) وَعَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَامِنْ عَبْدٍ يَسْتَرْعِيْهِ اللّٰهُ رَعِيَّةً فَلَمْ يَحُطْهَا

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[1] Bukhari # 7138, Muslim # 20. 1802, Tirmidhi # 1705(1711), Abu Dawud # 2928.

[2] Bukhari # 7151, Muslim # 22-142, Barimi # 2796, Musnad Ahmad 5-25.

بِنَصِيْحَةٍ إِلَّا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ۔ (متفق عليه)

3687. Sayyiduna Ma'qil ibn Yasar رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "If anyone is made by Allah to oversee the subjects (having made him their ruler) and he is not well-wishing to them in caring for them then he will not smell the fragrance of paradise.[1]

COMMENTARY: He will not smell the fragrance of paradise with those who do smell it though it is perceived at a distance of five hundred years of journey. Or he will not smell it with the successful people. But, if he dies as a disbeliever regarding his doings to be lawful then he will never get the fragrance of paradise.

OPPRESSOR OF SUBJECTS IS THE WORST OF RULERS

(۳٦٨٨) وَعَنْ عَائِذِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ شَرَّ الرِّعَاءِ الْحُطَمَةُ۔

(رواه مسلم)

3688. Sayyiduna Aaidh ibn Amr رضى الله عنه narrated he heard Allah's Messenger صلى الله عليه وسلم say, "The worst of the chiefs (or rulers) are they who are merciless and rough.[2] (The phrase translated "they who are merciless..." is (انّ شرّ الرعاء الحطمة) Lanes Lexicon translates (شرّ الرعاء الحطمة) thus: "the worst of pastors is the ungentle that causes beasts to crush, or bruise, one another.") (Book I Part 2 P.594.)

(۳٦٨٩) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اللّٰهُمَّ مَنْ وُلِّيَ مِنْ اَمْرِ اُمَّتِيْ شيئاً فَشَقَّ عَلَيْهِمْ فَاشْقُقْ عَلَيْهِ وَمَنْ وُلِّيَ مِنْ اَمْرِ اُمَّتِيْ شيئاً فَرَفَقَ بِهِمْ فَارْفُقْ بِهٖ۔

3689. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم prayed, "O Allah cause distress to him of authority over my *ummah* who causes them distress. And be mild to him of authority over my *ummah* who mild to them.[3]

GREAT RANK OF JUST RULER

(۳٦٩٠) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمُقْسِطِيْنَ عِنْدَاللّٰهِ عَلٰى مَنَابِرَمِنْ نُوْرٍ عَنْ يَمِيْنِ الرَّحْمٰنِ وَكِلْتَا يَدَيْهِ يَمِيْنٌ الَّذِيْنَ يَعْدِلُوْنَ فِيْ حُكْمِهِمْ وَاَهْلِيْهِمْ وَمَاوَلُوا۔ (رواه مسلم)

3690. Sayyiduna Abdullah ibn Amr ibn Aas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "Indeed, the just rulers will be near Allah on pulpits of nur (light) to the (side of the) right hand of Ar. Rahman. And, both His hands are right. They (the just rulers) are those who are just in their commands towards their people and the affairs that are under their charge.[4]

COMMENTARY: When a man is honoured he is offered to stand or sit on the right side.

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[1] Bukhari # 7150, Muslim # 21-142.
[2] Muslim # 23-1830, Musnad Ahmad 5-64.
[3] Muslim # 19-1828, Musnad Ahmad 6-93.
[4] Muslim #18-1828, Musnad Ahmad 2-160 Nasa'I # 5379.

So, this is a figurative manner of conveying the honour and high standing of a just ruler.
In order that there should be no confusion about hands being ascribed to Allah, it is stated that both hands of Allah are right. Thus no one may presume that the right hand is mentioned against the left, which is comparatively weak. Obviously, Allah is without any kind of weakness and shortcoming.
It must also be remembered that attributing a hand to Allah is merely a metaphoric speech. Only Allah knows the true, meaning of this, but it seems to represent strength.
These just rulers are fair and just in dispensing all affairs concerned with government and rule. They discharge these duties honestly and fairly. They do not fail to give the rights of all those who are under their influence or authority, like members of their own family or their subjects. They deal with them with full justice.
Their field also covers all affairs entrusted to them and under their charge, like the rights of the orphans and the poor, the trust properties, and so on.
A true wise man has said that man must be just to his own self too. He must not waste his time in such occupation as is not prescribed by Allah. He must spend all his time in things that are a means to earning Allah's pleasure, in fulfilling his duties to his fellow creatures, in obedience to Allah and in keeping away from the forbidden things. This is what the awliya (friends of Allah) and men of Allah do. Or, he may occupy himself in such things as keep the righteous believers busy.

TWO COMPANIONS WITH EVERY RULER

(٣٦٩١) وَعَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَابَعَثَ اللّٰهُ مِنْ نَبِيٍّ وَلَا اسْتَخْلَفَ مِنْ خَلِيْفَةٍ اِلَّا كَانَتْ لَهٗ بِطَانَتَانِ بِطَانَةٌ تَامُرُهٗ بِالْمَعْرُوْفِ وَتَحُضُّهٗ عَلَيْهِ وَبِطَانَةٌ تَامُرُهٗ بِالشَّرِّ وَتَحُضُّهٗ عَلَيْهِ وَالْمَعْصُوْمُ مَنْ عَصَمَهُ اللّٰهُ۔ (رواه البخارى)

3691. Sayyiduna Abu Sa'eed رضی الله عنه said, "Allah has sent no Prophet and has appointed no Khalifah (Caliph) without each having two unseen companions. One unseen companion instructs him to pursue the reputable (good things) and exhorts him to it, and the other unseen companion instructs him to pursue evil and exhorts him to it. And, the innocent one is he whom Allah protects (from sin)."[1]

COMMENTARY: The two unseen companions are the angel and the devil. They keep together with man. The angel exhorts him to good work but the devil tempts him to do bad.
The innocent are the Prophets صلى الله عليه وسلم, the righteous Caliphs رضی الله عنه and some other caliphs and rulers. Allah has kept them safe from the devil's mischief.
The two companions may also be the advisers and assistants who keep constant company of the caliphs. They are called bitanah(بطانة). Hence, the advisers who were with every Prophet and caliph had different views. Or, they had two groups of men whose opinions differed. This is normally observed with heads of states, chiefs and governors and sometimes their view points are poles apart, at opposite extremes and incompatible. Some who are good offer sound advice and exhort to what is good, but the bad natured people try to mislead their leader. But, Allah saves him from evil course whose He wishes.

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[1] Bukhari # 6611, 7198, Nasa'I # 4202,Musnad Ahmad 2-39, Nasa'i Kubra 7825.

PROPHET'S صلی اللہ علیہ وسلم CONSTANT ATTENDANT

(۳۶۹۲) وَعَنْ اَنَسٍ قَالَ كَانَ قَيْسُ بْنُ سَعْدٍ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَنْزِلَةِ صَاحِبِ الشُّرَطِ مِنَ الْاَمِيْرِ۔ (رواه البخاری)

3692. Sayyiduna Anas رضی اللہ عنہ narrated that (Sayyiduna) Qays ibn Sa'd رضی اللہ عنہ was in attendance with the Prophet صلی اللہ علیہ وسلم like an escort is with an amir.[1]

COMMENTARY: Sayyiduna Qays ibn Sa'd رضی اللہ عنہ was constantly in the company of the Prophet صلی اللہ علیہ وسلم. He implemented and forwarded the commands and directions of the Prophet صلی اللہ علیہ وسلم.

Here, we reproduce a relative passage from 'The Life of Muhammad صلی اللہ علیہ وسلم by Ibn Kathir رضی اللہ عنہ (P.767).[2]

QAYS IBN SA'D ANSARI, KHUZRAJI رضی اللہ عنہ

Bukhari has reported from Anas رضی اللہ عنہ that the position of Qays رضی اللہ عنہ with the Prophet صلی اللہ علیہ وسلم was exactly what a police officer is in he eyes of an ameer. He was a very tall man and had a very thin beard. The tallest of men would be covered up to his nose if he were to wear the trousers of Qays رضی اللہ عنہ. Ameer Mu'awiyah رضی اللہ عنہ sent his trousers to the ruler of Byzantine asking him. "Do you have such a tall man?" The king was dumbfounded.

Qays رضی اللہ عنہ was very kind and generous, wise and of sound judgement.

In the Battle of Siffin, he took the side of Sayyidina Ali رضی اللہ عنہ Qays رضی اللہ عنہ kept his index finger raised and made supplication continuously. He died during the last days of Ameer Mu'awiyah's رضی اللہ عنہ Khilafah (caliphate).

Bazzar reported from Anas رضی اللہ عنہ that twenty young men of the Ansar always stayed around to respond to the Prophet صلی اللہ علیہ وسلم whenever he needed them. He would send them where they were needed.

WOMAN RULER IS IN AUSPICIOUS FOR HER PEOPLE

(۳۶۹۳) وَعَنْ اَبِي بَكْرَةَ قَالَ لَمَّا بَلَغَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ اَهْلَ فَارِسَ قَدْ مَلَّكُوا عَلَيْهِمْ بِنْتَ كِسْرٰى قَالَ لَنْ يُفْلِحَ قَوْمٌ وَلَّوا اَمْرَهُمْ اِمْرَأَةً۔ (رواه البخاری)

3693. Sayyiduna Abu Bakrah رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم was informed that the citizens of Persia had enthroned Kisra's daughter as their queen, he said, "The People who entrust their affairs of government to a woman shall never prosper."[3]

COMMENTARY: It is clear from this hadith that only man is eligible to lead and rule. A woman may not act as head of state or governor.

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[1] Bukhari # 7155, Tirmidhi # 3876.

[2] Published by Darul-Ishaat, Karachi.

[3] Bukhari # 4425, Tirmidhi # 2262(2269), Nasa'i # 5388, Musnad Ahmad 5-38, Nasa'i Kubra # 5937.

SECTION II اَلْفَصْلُ الثَّانِي

DO NOT ABANDON THE COMMUNITY

(٣٦٩٤) عَنِ الحَارِثِ الْأَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اٰمُرُكُمْ بِخَمْسٍ بِالْجَمَاعَةِ وَالسَّمْعِ وَالطَّاعَةِ وَالْهِجْرَةِ وَالْجِهَادِ فِي سَبِيْلِ اللّٰهِ وَاِنَّهُ مَنْ خَرَجَ مِنَ الْجَمَاعَةِ قِيْدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ اِلَّا اَنْ يُرَاجِعَ وَمَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَهُوَ مِنْ جُثَى جَهَنَّمَ وَاِنْ صَامَ وَصَلّٰى وَزَعَمَ اَنَّهُ مُسْلِمٌ۔

(رواه احمد والترمذی)

3694. Sayyiduna Harithi Ashani's رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I command you to observe five things: to remain attached to the community, to hear, to obey, to make hijrah (which is to emigrate) and to wage jihad in Allah's path. If anyone separates from the main body even by a span, he takes off the rope of Islam from his neck unless he returns to it. And, if anyone invites (the people) to the beliefs of the people of jahiliyah (ignorance period) then he is a member of the communities of hell, even if he fasts, offers *salah (prayer)* and declares that he is a Muslim."[1]

COMMENTARY: To emigrate is to move out of enemy territory and settle in Islamic land. Or, if he lives in a city or country whose inhabitants are bidatis (innovators) then he must get out of that place and come to one where (true) *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* is practiced.

In the same way, hijrah is also to abandon sin and disobedience and make repentance and seek forgiveness of Allah. This is in the light of the saying of the Prophet صلی اللہ علیہ وسلم:

اَلْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللّٰهُ عَنْهُ

(The emigrant is he who abandons what Allah has forbidden to do).[2]

The command to wage jihad is to fight with the enemies of Islam and the disbelievers to propagate Islam and raise aloft its banner and to enforce Divine law in the land. It also means to suppress the desires of the soul and to deny them to it, for, nothing is more harmful to man than the enmity of his self.

"If anyone separates from the main body...' This part of the hadith means that if a Muslim abandons what the entire community observes, then he is like one who absolves himself of obedience to Islam, even if he abandons that to a very minute degree. He cedes his responsibility that was *Wajib (obligatory)* on him as a Muslim. It also means that Islam has nothing to assure him of. However, if he repents, then he will return to the folds of Islam as an obedient member.

Whose sounds the call of the jahiliyah (ignorance period) is one who calls for the customs and rites of the jahiliyah (ignorance period) to be re-introduced. He becomes instrumental in causing the people to adopt beliefs and convictions contrary to Islam.

Some scholars interpret it to mean that he summons people to help him at the time of an accident or attack in the same manner as pre-Islamic people did. They used to call out, "O family of so-and-so! O family of so-and-so!" At that, they would hurry and come to his aid even if he was an oppressor.

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[1] Tirmidhi # 2863(2872), Musnad Ahmad 4-130.

[2] Manner In Islam (Al Adebal Mufrad) Bulzh in # 1144 (Darul Isha'at, Karachi).

THIN GARMENTS NOT SUITABLE FOR AMIR

(٣٦٩٥) وَعَنْ زِيَادِ بْنِ كُسَيْبٍ العَدَوِيِّ قَالَ كُنْتُ مَعَ اَبِي بَكْرَةَ تَحْتَ مِنْبَرِ ابْنِ عَامِرٍ وَهُوَ يَخْطُبُ وَعَلَيْهِ ثِيَابٌ رِقَاقٌ فَقَالَ اَبُوبِلَالٍ اُنْظُرُوْا اِلَى اَمِيْرِنَا يَلْبَسُ ثِيَابَ الفُسَّاقِ فَقَالَ اَبُوبَكْرَةَ اسْكُتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ اَهَانَ سُلْطَانَ اللّٰهِ فِي الْاَرْضِ اَهَانَهُ اللّٰهُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

3695. Sayyiduna Ziyad ibn Kusayb رحمه الله Al-Adwi رحمه الله said, "I was sitting with Abu Bakrah رحمه الله at the foot of the pulpit of Ibn Aamir رضي الله عنه who was delivering a sermon wearing thin garments. Abu Bilal رحمه الله (a tabi'i) remarked, 'Look at our amir wearing garments of the sinners!' Abu Bakrah رضي الله عنه interrupted him, 'Quite! I had heard Allah's Messenger صلى الله عليه وسلم say that if anyone humiliaties Allah's ruler on earth then Allah will humiliate him."[1]

COMMENTARY: Perhaps Ibn Aamir رضي الله عنه had worn what is unlawful for men to wear like silk. Abu Bakrah رضي الله عنه prevented Bilal رحمه الله from insulting the amir lest discord was created among Muslims.

It is also possible that the amir was wearing very costly and very thin clothes similar to what the highly luxurious people wear. The ascetics and the worshippers shun such garments. This is why Abu Bilal رحمه الله described them as clothing of the sinners.

Some mystics, or those who have an intimate knowledge of Allah, say:

مَنْ رَقَّ ثَوْبُهٗ رَقَّ دِيْنُهٗ

(He whose clothing is thin textured makes his religion too very dilute and thin)

DO NOT OBEY RULER'S COMMAND TO SIN

(٣٦٩٦) وَعَنِ النَّوَّاسِ بْنِ سَمْعَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا طَاعَةَ لِمَخْلُوْقٍ فِيْ مَعْصِيَةِ الْخَالِقِ۔ (رواه فی شرح السنة)

3696. Sayyiduna Nawwas ibn Samah رضي الله عنه narrated that Allah's Messenger رضي الله عنه said, "There is no obedience to the creatures in what calls for disobedience to the creator."[2]

COMMENTARY: If any of the creatures, even a king, ruler or amir, gives a command that calls for doing something that contravenes Allah's command then it must not be done, and the creature must not be obeyed. But, if a person is compelled to obey such a command then there is no sin on him.

THE FINAL TREATMENT OF THE RULER

(٣٦٩٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اَمِيْرِ عَشْرَةٍ اِلَّا يُؤْتٰى بِهٖ يَوْمَ الْقِيَامَةِ مَغْلُوْلًا حَتّٰى يَفُكَّ عَنْهُ الْعَدْلُ اَوْيُوْبِقَهُ الْجَوْرُ۔ (رواه الدارمی)

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[1] Tirmidhi # 2231, Musnad Ahmad 5-42

[2] Baghawi in Shah-us *Sunnah (Prophet's* صلى الله عليه وسلم *practice)* # 2455.

3697. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Every ruler, even if he has ruled over ten people, will be brought on the day of resurrection with a chain on his neck till justice relaxes his chain (loose) or oppression ruins him." [1]

COMMENTARY: Every ruler, just or unjust, will necessarily be brought in shackles before the Mighty lord. If he was just then he will be released, but if proved unjust then he will be punished.

RULERS WILL BE REGRETFUL ON THE DAY OF RESURRECTION

(٣٦٩٨) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيْلٌ لِلْاُمَرَاءِ وَيْلٌ لِلْعُرَفَاءِ وَيْلٌ لِلْاُمَنَاءِ لَيَتَمَنَّيَنَّ اَقْوَامٌ يَوْمَ الْقِيَامَةِ اَنَّ نَوَاصِيَهُمْ مُعَلَّقَةٌ بِالثُّرَيَّا يَتَجَلْجَلُوْنَ بَيْنَ السَّمَاءِ وَالْاَرْضِ وَاَنَّهُمْ لَمْ يَلُوْا عَمَلًا۔ رَوَاهُ فِي شَرْحِ السُّنَّةِ وَرَوَاهُ اَحْمَدُ وَفِي رِوَايَتِهِ اَنَّ ذَوَائِبَهُمْ كَانَتْ مُعَلَّقَةً بِالثُّرَيَّا يَتَذَبْذَبُوْنَ بَيْنَ السَّمَاءِ وَالْاَرْضِ وَلَمْ يَكُوْنُوْا عُمِّلُوْا عَلَى شَيْءٍ۔

3698. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Alas for the rulers! Alas for the overseers! Alas for the trustees! Many people will sigh and yearn that their forelocks had been tied to the Pleiades leaving them suspended between heaven and earth, and (yearn) that they had never been given authority." [2]

Another version has this addition: "(will yearn) that their loose hair had been tied to the Pleiades pulling them up and down between heaven and earth and (will yearn) that they had never been governors over anything." [3]

COMMENTARY: The word (ویل) wayl means 'woe to you!' 'Alas!' 'How I wish!' It is spoken when one is grieved and is an expression of sigh.

It is also said that wayl is valley in hell. The infidel will be dropped into it but will continue to fall for forty years but not reach its bottom.

The trustee (or amin (امین)) is one whom the ruler has appointed over (receipts and payments of) charity and Kharaj (homage revenue). Or, he is appointed to handle other revenue of the Muslims. Or, someone other than the ruler may have appointed him to like after his properties.

Pleiades is star cluster about 370 light years away.

Those people would prefer to have been disgraced in the world rather than undergo the severity of reckoning in the next world.

The message of the hadith is that a ruler must dispense justice because there is great reward in that. Besides, that would save them from disgrace in the hereafter.

Thus, it is clear why sympathy is offered to rulers, overseers and trustees. They generally are liable to fail in honestly discharging their duties. There are, however, exceptions whom Allah protects and guides.

CHIEFS MOST LIKELY DISTINED TO HELL

(٣٦٩٩) وَعَنْ غَالِبٍ الْقَطَّانِ عَنْ رَجُلٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

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[1] Darimi # 2515.

[2] Sharh us-*sunnah (Prophet's* صلی الله علیه وسلم *practice)* # 2468, Musnad Ahmad 2-352.

[3] Musnad Ahmad 2-352.

إِنَّ الْعِرَافَةَ حَقٌّ وَلَا بُدَّ لِلنَّاسِ مِنْ عُرَفَاءِ وَلٰكِنَّ الْعُرَفَاءَ فِي النَّارِ۔ (رواه ابوداؤد)

3699. Sayyiduna Ghalib al-Qattan رضی اللہ عنہ reported from a man who from his father, from his grandfather that Allah's Messenger صلی اللہ علیہ وسلم said, "The need of a chief is real. And certainly, there ought to be chiefs for the people. But, the chiefs will go to hell."[1]

COMMENTARY: Of course, chiefs are a necessity to sort out affairs of the people and to administer them. People and to administer them, people need them and have recourse to them..

However, it is a fact that most of them will go to hell, because they will not be just and honest. In this sense, it is a very bad bargain to accept the office of a chief. It is a very risky thing, so the intelligent must be cautions. He must, as far as possible, refrain from accepting this office lest he fall into sin and become liable to go to hell.

SEEK REFUGE IN ALLAH FROM A FOOLISH LEADER

(٣٧٠٠) وَعَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ قَالَ لِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أُعِيْذُكَ بِاللّٰهِ مِنْ إِمَارَةِ السُّفَهَاءِ قَالَ وَمَاذَاكَ يَارَسُوْلَ اللّٰهِ قَالَ أُمَرَاءُ سَيَكُوْنُوْنَ مِنْ بَعْدِي مَنْ دَخَلَ عَلَيْهِمْ فَصَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسُوا مِنِّي وَلَسْتُ مِنْهُمْ وَلَنْ يَرِدُوْا عَلَيَّ الْحَوْضَ وَمَنْ لَمْ يَدْخُلْ عَلَيْهِمْ وَلَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ فَأُولٰئِكَ مِنِّي وَأَنَا مِنْهُمْ وَأُولٰئِكَ يَرِدُوْنَ عَلَيَّ الْحَوْضَ۔ (رواه الترمذى والنسائى)

3700. Sayyiduna Ka'b ibn Ujrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to him, "I place you in Allah's protection from the foolish rulers." He asked. "What is that, O Messenger of Allah? He elightened him, "There will come after me, chiefs (foolish and liars and cruel). He who goes to them and takes their lie as true and will assist them in their oppression (by word of mouth and by deed), (is not mine and) has nothing to do with me and I have nothing to do with him. (I do not like his doings and I am fed up with the likes of him.) People like him will not come to me at the Pond (the hawd). As for him who does not corroborate their falsehood as true and does not assist them in their oppression, he belongs to me and I belong to him and such people will come to me at the hawd."[2]

COMMENTARY: The Pond or hawd refers to hawd Kawthar. "These people will not be permitted to come to me at hawd Kawthar. It could mean 'paradise.' "They would not be allowed to come to me in paradise."

This is a strict warning I anyone becomes a member of such a government, helps and supports them while it is run by foolish people who oppress Allah's creatures then it is a sign that this man lacks faith and he does not deserve to be called a Muslim.

NEARNESS TO A RULER GETS ONE AWAY FROM ALLAH

(٣٧٠١) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ سَكَنَ الْبَادِيَةَ جَفَا وَمَنِ اتَّبَعَ الصَّيْدَ غَفَلَ وَمَنْ أَتَى السُّلْطَانَ أُفْتُتِنَ۔ رَوَاهُ التِّرْمِذِيُّ وَأَحْمَدُ وَالنَّسَائِيُّ وَفِي رِوَايَةِ أَبِي دَاوُدَ مَنْ لَزِمَ السُّلْطَانَ

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[1] Abu Dawud # 2934.

[2] Tirmidhi # 416, Nasa'I # 4207, Musnad Ahmad 4-243.

أُفْتُتِنَ وَمَا ازْدَادَ عَبْدٌ مِنَ السُّلْطَانِ دُنُوًّا إِلَّا ازْدَادَ مِنَ اللّٰهِ بُعْدًا۔

3701. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said. "He who resides in the desert is harsh and unfriendly. He who pursues game is careless and neglectful. And, he who visits the ruler is led astray."[1]

According to a version: "He who associates himself with a ruler is led astray. And the nearer a man gets to a ruler the farther he goes from Allah."[2]

COMMENTARY: The hadith does not mean to belittle the villagers or desert dwellers. Rather, since they do not get the company of the scholars, the pious and the men of Allah (awliya), they are hard-hearted. They lack knowledge, Divine awareness and understanding.

If anyone persistently occupies in hunting as a hobby then he is slack in obedience worship and offering *salah (prayer)* on Friday and with the congregation. Also, he lacks compassion and friendliness.

In other words this refers to those who constantly engage in hunting as a playful pursuit and not with the objective to procure a lawful subsistence, they spend most of their time in hunting for pleasure. Apart from that, there is no doubt whatsoever that hunting is permissible and lawful. Some of the sahabah (Prophet's Companions) رضی اللہ عنہم had, indeed, engaged in hunting. However, the ulama (Scholars) assert that the Prophet صلی اللہ علیہ وسلم never engaged in hunting himself but, at the same time, he never disallowed anyone to hunt game.

If anyone visits the rulers unnecessarily then he will invite trouble. If he emulates their deeds that contravene *Shariah* then he puts his religion at risk. But, if he contradicts them, then he puts his worldy life at stake. Mazhar رحمہ اللہ says that if anyone goes to a king and follows their practices (without trying to correct their he involves himself in irreligious conduct. If he does not do as they do but enjoins them piety and forbids evil, then his attendance in the king's (or ruler's) assembly will be more meritorious than participating in jihad.

Dahlawi رحمہ اللہ has presented in Musnad Firdaws'a hadith of Sayyiduna Ali رضی اللہ عنہ in a marfu form:

مَنِ ازْدَادَ عِلْمًا وَلَمْ يَزْدِدْ فِي الدُّنْيَا زُهْدًا لَمْ يَزْدَدْ مِنَ اللّٰهِ إِلَّا بُعْدًا

(He who increases his knowledge but does not expand his unconcern with the world truly increases his distance from Allah.)

ANONYMITY IS SOLACE WHILE RENOWN IS TROUBLESOME

(۳۷۰۲) وَعَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَرَبَ عَلٰى مَنْكِبَيْهِ ثُمَّ قَالَ

أَفْلَحْتَ يَاقُدَيْمُ إِنْ مُتَّ وَلَمْ تَكُنْ أَمِيْرًا وَلَا كَاتِبًا وَلَا عَرِيْفًا۔ (رواہ ابوداؤد)

3702. Sayyiduna Miqdam ibn Madikarab رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم patted him on his shoulders and said, "You have succeeded, O Qudaym, if you do not become a ruler, a clerk or an overseer till you die."[3]

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[1] Tirmidhi # 2256 (2263), Nasai # 4309, Musnad Ahmad 1-357.

[2] Abu Dawud # 2859.

[3] Abu Dawud # 2933.

COMMENTARY: This saying indicates that anonymity spells peace while limelight and fame bring trouble.

RULER WHO LEVIES UNJUST TAXES WILL BE DEPRIVED OF PARADISE

(٣٧٠٣) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ صَاحِبُ مَكْسٍ يَعْنِي الَّذِيْ يَعْشُرُ النَّاسَ۔ (رواه احمد وابوداؤد والدارمى)

3703. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The tax collector will not enter paradise." He is the one who impose or collects taxes or levies from people such as are not sanctioned by *Shariah.*[1]

MERIT OF A JUST IMAM

(٣٧٠٤) وَعَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَحَبَّ النَّاسِ اِلَى اللّٰهِ يَوْمَ الْقِيَامَةِ وَاَقْرَبَهُمْ مِنْهُ مَجْلِسًا اِمَامٌ عَادِلٌ وَاِنَّ اَبْغَضَ النَّاسِ اِلَى اللّٰهِ يَوْمَ الْقِيَامَةِ وَاَشَدَّهُمْ عَذَابًا وَفِيْ رِوَايَةٍ وَاَبْعَدَهُمْ مِنْهُ مَجْلِسًا اِمَامٌ جَائِرٌ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

3704. Sayyiduna Abu Saeed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The dearest of all men to Allah and the nearest of them in rank on the day of resurrection will be ajust imam (ruler, leader), and the most despised of all men to Allah on the day of resurrection who will be awarded the harshest of punishment," or according to a version, "Who will be farthest from Him in rank will be a cruel (oppressive) imam."[2]

CONVEYING TRUTH TO A TYRANT IS BEST JIHAD

(٣٧٠٥-٣٧٠٦) وَعَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الْجِهَادِ مَنْ قَالَ كَلِمَةَ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَرَوَاهُ اَحْمَدُ وَالنَّسَائِيُّ عَنْ طَارِقِ بْنِ شِهَابٍ۔

3705. Sayyiduna Abu Saeed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed, the mightiest of jihad is a just word before a tyrant ruler."[3]

3706. Sayyiduna Tariq ibn Shihab رضی اللہ عنہ narrated the same hadith.[4]

COMMENTARY: In jihad, the warrior may subdue the enemy or become a marty but when he speaks a just word before a cruel king, he has no semblance of hope of saving his skin. In spite of that, he dares to speak out the truth leaving himself at the mercy of the oppressor. He discharges his duty of enjoining the reputable and forbidding the disreputable. Hence, it calls for more patience to do something that may cause him to lose his life and property than to do what might spare his life.

Moreover, the oppressive and unjust ruler is liable to hurt all his subjects and if he is prevented from being unjust then a large number of people will be benefited. The same thing cannot be said about fighting with the enemy.

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[1] Abu Dawud # 2937, Darimi # 1666, Musnad Ahmad 4-143.

[2] Tirmidhi # 1329 (1334) , Musnad Ahmad 3-55.

[3] Tirmidhi # 2174 (2181), Abu Dawud # 4344, Ibn Majah # 4011.

[4] Nasai # 4214, Musnad Ahmad 3-19, 4-314, 5-251, Nasai Kubra # 7834.

THE WAY TO CORRECT THE EVIL MAN: Shaykh Abu Hamid رحمه الله has written in Ahya that enjoining the reputable to a ruler is to stop him from his waywardness, must be told of his deeds that are wrong, unjust and cruel, of his commands that are unlawful and of his actions that are contrary to the codes of *Shariah*. However, strong words and approach must be adopted calling him cruel or 'one who does not fear Allah' only when other people are not likely to be punished alongwith the reproacher. If they are likely to suffer his wrath, then it is not allowed to speak to him strongly. If only the reproacher is likely to be punished then it is allowed to reproach him in strong words. Rather, it is *mustahab (desirable)* to do so. The predecessors used to chide the rulers severely because they knew that if their wrath resulted in loss of their life that would be a great honour for them in that they would thereby attain the rank of martyrdom in jihad.

RIGHTEOUS ADVISERS LEAD THE RULERS TO SUCCESS

(٣٧٠٧) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ اللّٰهُ بِالْأَمِيْرِ خَيْرًا جَعَلَ لَهُ وَزِيْرَ صِدْقٍ إِنْ نَسِيَ ذَكَّرَهُ وَإِنْ ذَكَرَ أَعَانَهُ وَإِذَا أَرَادَ بِهٖ غَيْرَ ذٰلِكَ جَعَلَ لَهُ وَزِيْرَ سُوْءٍ إِنْ نَسِيَ لَمْ يُذَكِّرْهُ وَإِنْ ذَكَرَ لَمْ يُعِنْهُ۔ (رواه ابوداؤد والنسائی)

3707. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When Allah decides that a ruler should have good, He lets him have a righteous minister and adviser. Is he forgets, he reminds him and if he remembers, he helps him. But, when Allah decides for him otherwise, He causes him to have an evil minister and adviser so that if he forgets, he does not remind him and if he remembers, he does not help him."[1]

SUSPICION CAUSES UNREST IN SUBJECTS

(٣٧٠٨) وَعَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْأَمِيْرَ إِذَا ابْتَغَى الرِّيْبَةَ فِي النَّاسِ أَفْسَدَهُمْ (رواه ابوداؤد)

3708. Sayyiduna Abu Umamah رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم said, "When a ruler tries to attribute mischief to the subjects, he corrupts them."[2]

COMMENTARY: The rulers and the ruled must have complete harmony among themselves for the sake of peace in their country. The ruler must assure his subjects that he is confident of them. If he entertains doubts and accuses them and punishes them because of that, then he creates unrest and bad feelings.

This hadith teaches rulers that they must not search for faults in their subjects and must conceal their faults. They must pardon them any lapses.

(٣٧٠٩) وَعَنْ مُعَاوِيَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّكَ إِذَا اتَّبَعْتَ عَوْرَاتِ النَّاسِ أَفْسَدْتَهُمْ رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيْمَانِ۔

3709. Sayyiduna Muawiyah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ

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[1] Abu Dawud # 2932, Nasai # 4204, Bayhaqi, Nasai Kubra # 7827.

[2] Abu Dawud # 4889, Musnad Ahmad 6-4.

عليه وسلم say, "If you look into the secrets of the people (to find their faults), then you will corrupt them."[1]

COMMENTARY: Like the previous hadith this too stresses that secrets should not be disclosed lest it becomes difficult to live peacefully.

(٣٧١٠) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَنْتُمْ وَائِمَّةٌ مِنْ بَعْدِي يَسْتَاثِرُوْنَ بِهٰذَا الْفَيْءِ قُلْتُ أَمَا وَالَّذِيْ بَعَثَكَ بِالْحَقِّ أَضَعُ سَيْفِي عَلٰى عَاتِقِي ثُمَّ أَضْرِبُ بِهٖ حَتّٰى أَلْقَاكَ قَالَ أَوَلَا أَدُلُّكَ عَلٰى خَيْرٍ مِنْ ذٰلِكَ تَصْبِرُ حَتّٰى تَلْقَانِيْ۔ (رواه ابوداؤد)

3710. Sayyiduna Abu Dharr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked him, "How will you conduct yourselves, after me with the rulers who will retain the fa'I (booty) with themselves?" He said, "Indeed, by him who sent you with the truth, I shall put my sword on my shoulder and smite (them) with it till I meet you." He asked, "Shall I not guide you to what is better than that? Be patient till you meet me."[2]

COMMENTARY: Fa'i is what is acquired from the disbelievers without fighting with them. Examples are Kharaj (tribute), jizyah (homage revenue) or any kind of tax which the Islamic state takes from the non-Muslims. As for the property acquired from the disbelievers after fighting with them, that is called ghanimah (booty). One fifth of the fa'I goes to the state treasury while four-fifth is the right of all Muslims and disbursed among them. If the ruler does not give anything of the fa'i to the Muslims then though he denies them their right yet, merely for this property, they must not revolt against him. It is better to show patience.

The ulama (Scholars) say that this saying of the Prophet صلى الله عليه وسلم includes both fa'I and ghanimah. The ruler who appropriates all of fa'I or ghanimah (booty) is a wrongdoer. (fa'i is booty acquired without fighting. Ghanimah is booty acquired after defeating the enemy in war.)

SECTION III — اَلْفَصْلُ الثَّالِثُ

MERIT OF A JUST IMAM (RULER)

(٣٧١١) عَنْ عَائِشَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَدْرُوْنَ مَنِ السَّابِقُوْنَ إِلٰى ظِلِّ اللّٰهِ عَزَّوَجَلَّ يَوْمَ الْقِيَامَةِ قَالُوا اللّٰهُ وَ رَسُوْلُهٗ أَعْلَمُ قَالَ الَّذِيْنَ إِذَا أُعْطُوا الْحَقَّ قَبِلُوْهُ وَإِذَا سُئِلُوْهُ بَذَلُوْهُ وَحَكَمُوْا لِلنَّاسِ كَحُكْمِهِمْ لِأَنْفُسِهِمْ۔

3711. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم asked, "Do you know who will be the first ones, on the day of resurrection, to the shade of (the throne of) Allah, Mighty and Glorious (or to His kindness and mercy)?" They (the sahabah (Prophet's Companions) رضى الله عنهم) said, "Allah and His Messenger صلى الله عليه وسلم know best." He said. "They (who will be the first) are the ones who accept when the truth is placed before them. When they are asked for

[1] Abu Dawud # 4888, Bayhaqi in Shuab ul-Eeman # 9659.

[2] Abu Dawud # 4759, Musnad Ahmad 5-180.

something justified, they spend without hesitation. And, they judge for the people as they judge for themselves."

COMMENTARY: This hadith describes the just rulers as possessing three characteristics because of which they will be the first to deserve the favours of Allah and the shade on the day of resurrection. (1) they readily accept every proposal concerning the betterment of their subjects and justice towards them, and they put that into action promptly. (2) They give the rights of their subjects when they demand them, and they do not procrastinate in spending on the needs of the people and the good of them. And, (3) They like for their subjects what they like for themselves. Just as they wish for their own selves comfort, they wish comfort for their people, too. They are not like selfish rulers who do not care for the general masses.

FEAR OF THREE THINGS FOR THE *UMMAH*

(٣٧١٢) وَعَنْ جَابِرِ ابْنِ سَمُرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ ثَلَاثٌ اَخَافُ عَلٰى اُمَّتِيْ الْإِسْتِسْقَاءُ بِالْاَنْوَاءِ وَحَيْفُ السُّلْطَانِ وَتَكْذِيْبٌ بِالْقَدَرِ۔

3712. Sayyiduna Jabir ibn Samurah رضی الله عنه narrated, "I heard Allah's Messenger صلی الله علیه وسلم say, 'I fear three things for my *ummah* (lest they adopt them and go astray. They are): (i) seeking rain by al-anwa (the phases of the moon), (ii) a king's being unjust and (iii) denying the decree of Allah."[1]

COMMENTARY: The word anwa (in the hadith with the definite article) is the plural of (نوء) naw which means to 'rise and fall'. Generally, it is used for the phases of the moon. The ancient astronomers said that the moon has twenty-eight phases. It is in a different phase every night. So, perhaps, 'rise and fall' are used for the rising and setting of the moon and the word anwa is used for the phases of the moon.

The Arab idolaters ascribed rain to these phases of the moon. This is a false belief and other ahadith forbid the holding of such beliefs. It is called disbelief to emphasise the significance of tawhid (monotheism) and to remove doubts of polytheism.

DO NOT BECOME A TRUSTEE OR A JUDGE UNNECESSARILY

(٣٧١٣) وَعَنْ اَبِي ذَرٍّ قَالَ قَالَ لِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سِتَّةَ اَيَّامٍ اَعْقِلْ يَا اَبَا ذَرٍّ مَا يُقَالُ لَكَ بَعْدُ فَلَمَّا كَانَ الْيَوْمُ السَّابِعُ قَالَ اُوْصِيْكَ بِتَقْوَى اللّٰهِ فِي سِرِّ اَمْرِكَ وَعَلَانِيَتِهِ وَاِذَا اَسَأْتَ فَاَحْسِنْ وَلَا تَسْأَلَنَّ اَحَدًا شَيْئًا وَاِنْ سَقَطَ سَوْطُكَ وَلَا تَقْبِضْ اَمَانَةً وَلَا تَقْضِ بَيْنَ اثْنَيْنِ۔

3713. Sayyiduna Abu Dharr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said to him (every day) for six days, "Bear in mind, O Abu Dharr, what is to be told to you." (He was asked to prepare himself for a guidance to be given to him which he must remember and follow.) Then, on the seventh day, he said, "I instruct you to fear Allah in your secret affairs and the open ones. And, when you commit a wrong, follow it with a good deed. Do not ask anyone (of the creatures) for anything, even if your whip drops down (from your hand, do not request anyone to pick it up for you). Do not accept a trust and do not act as an arbitrator between two people."[2]

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[1] Musnad Ahmad 5-90.

[2] Musnad Ahmad 5-172.

COMMENTARY: To keep anyone's trust for safe-keeping is not wise. One cannot trust oneself and the devil may tempt one at any time to commit treachery. Besides, there is a possibility of being accused of breach of trust by the owner of the trust or anyone else.

THREE STAGES OF A RULER DURING HIS RULE

(٣٧١٤) وَعَنْ اَبِي اُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ قَالَ مَا مِنْ رَجُلٍ يَلِي اَمْرَ عَشْرَةٍ فَمَا فَوْقَ ذٰلِكَ اِلَّا اَتَاهُ اللّٰهُ عَزَّوَجَلَّ مَغْلُوْلًا يَومَ الْقِيَامَةِ يَدُهٗ اِلٰى عُنُقِهٖ فَكَّهٗ بِرُّهٗ اَوْ اَوْبَقَهٗ اِثْمُهٗ اَوَّلُهَا مَلَامَةٌ وَ اَوْسَطُهَا نَدَامَةٌ وَاٰخِرُهَا خِزْيٌ يَومَ الْقِيَامَةِ۔

3714. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If a man has ruled over ten people or more, then he will be brought to Allah, Mighty and Glorious, on the day of resurrection (in the place of gathering), with his hand chained to his neck. Then, he will be set free by his piety (which is his justice and kindness to his subjects in the world), or he will be ruined because of his sin (which is his tyranny over his subjects in the world). The beginning of it (meaning, ruler ship) brings blame, the middle of it causes regret and the end of it is disgrace on the day of resurrection."[1]

COMMENTARY: Very few people there are who do not crave for high offices and ruler ship. In the initial stages, a ruler is blamed from all sides for misrule, partisanship, negligence etc. Then, he himself regrets having taken up the office and put himself to unnecessary bother. If he is deposed then he is disgraced otherwise he is despised. Then, in the hereafter, he will have to give account to the Judge of all judges and undergo punishment for his misdeeds. So take heed, O you possessed of sight!

PROPHET'S صلی اللہ علیہ وسلم ADVICE TO MUAWIYAH رضی اللہ عنہ

(٣٧١٥) وَعَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا مُعَاوِيَةُ اِنْ وُلِّيْتَ اَمْرًا فَاتَّقِ اللّٰهَ وَاعْدِلْ قَالَ فَمَازِلْتُ اَظُنُّ اَنِّي مُبْتَلًى بِعَمَلٍ لِقَوْلِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى ابْتُلِيْتُ۔

3715. Sayyiduna Muawiyah رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم said to him, "Muawiyah, if you are made a ruler or given authority, fear Allah (always) and dispense justice." He said, "I continued to think that I would be tried with some kind of authority in the light of the Prophet's صلی اللہ علیہ وسلم saying till I was (finally) tried. (His words did come true and I was made an amir.)"[2]

REFUGE IN ALLAH FROM TRIAL IN FUTURE

(٣٧١٦) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَوَّذُوْا بِاللّٰهِ مِنْ رَأْسِ السَّبْعِيْنَ وَاِمَارَةِ الصِّبْيَانِ۔ رَوَى الْاَحَادِيْثَ السِّتَّةَ اَحْمَدُ وَرَوَى الْبَيْهَقِيُّ حَدِيْثَ مُعَاوِيَةَ فِي دَلَائِلِ النُّبُوَّةِ۔

3716. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Seek refuge in Allah from the beginning of the year seventy and from the rule of boys."[3]

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[1] Musnad Ahmad 5-267

[2] Bayhaqi in Dalail un Nabuwah

[3] Musnad Ahmad 2-326.

COMMENTARY: Beginning of the year seventy is the seventh decade of the hijri year which began in 61AH.At the end of 60AH, Muawiyah رضی اللہ عنہ died and his era was over. Yazid ibn Mu'awiyah began his rule. At the same time the auspicious era of the Sahabah (Prophet's Companions) رضی اللہ عنہم came to an end completely.

Thereafter, the *ummah*'s history is replete with discord, in-fighting, injustice and oppression and rivalry for rulership. Yazid ruled for three years and eight months and the most shameful tragedy during his rule was the very unfortunate incident at Karbala. After Zazid, his son, Mu'awiyah ivbn Zazid ibn Mu'amiyah succeeded him only in name and rulership shipped out of the hands of the Sufyani clan of Banu Umayyah ito the hands of Banu Marwan.

The hadith refers to these Banu Marwan as the boys. During their time, there was much of tug of war for rulership, oppression, religious unrest, ethnic wars, neglect of symbols of Islam and harsh treatment or religious elders. This turned the entire administration to children's playground. The most disgraceful man of history was the cruel Hajj (pilgrimage)aj ibn Yusuf, the prominent ruler of Banu Marwan. He did not lag behind Chengez and Halaku in his cruelty and tyranny.

The Prophet صلی اللہ علیہ وسلم had foreseen these troublesome years of the seventh decade of hijri which began with the rule of Yazid ibn Mu'awiyah and reached their peak in the time of the Banu Marwan. His sight had seen them years before they transpired like a clearly read book. Therefore, he had advised his Sahabah (Prophet's Companions) رضی اللہ عنہم to seek refuge from that time and asked them to pray that Allah way not show them that period.

RULERS WILL BE APPOINTED COMMENSURATE TO YOUR DEEDS.

(٣٧١٧) وَعَنْ يَحْيَى بْنِ هَاشِمٍ عَنْ يُونُسَ ابْنِ أَبِي إِسْحَاقَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَمَا تَكُونُونَ كَذٰلِكَ يُؤَمَّرُ عَلَيْكُمْ۔

3717. Sayyiduna Yahya ibn Hashim narrated from Yunus ibn Abu Ishaq رضی اللہ عنہ who from his father that Allah's Messenger صلی اللہ علیہ وسلم said, "As you will be so shall you have rulers put over you."[1]

COMMENTARY: Your rulers and governors will be appointed over you according to how you are, how you conduct yourselves. If your deeds are good they too will be good. If you do bad deeds, then you will have evil leaders over you.

KING IS ALLAH'S SHADE ON EARTH

(٣٧١٨) وَعَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ السُّلْطَانَ ظِلُّ اللّٰهِ فِي الْأَرْضِ يَأْوِي إِلَيْهِ كُلُّ مَظْلُومٍ مِنْ عِبَادِهِ فَإِذَا عَدَلَ كَانَ لَهُ الْأَجْرُ وَعَلَى الرَّعِيَّةِ الشُّكْرُ وَإِذَا جَارَ كَانَ عَلَيْهِ الْإِصْرُ وَعَلَى الرَّعِيَّةِ الصَّبْرُ۔

3718. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The King is Allah's shade on the earth. Every wronged one of the slaves of Allah comes to it (to seek redress). So, when he is just, there is a reward for him and it is *wajib (obligatory)* on the subjects to be thankful. But, when he is oppressive sin rests on him and the subjects must exercise patience.[2]

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[1] Bayhaqi in Shabul Eeman # 3792.

[2] Bayhaqi in Shaabul Eeman # 7399.

COMMENTARY: The King is said to be Allah's shade on earth. He is so called because people retire to the shade to get protection. The Kind protects his subjects from hardship and oppression. Also, sometimes the word shade stands for 'protection and support.' The words (ظل الله) Allah's shade, denote the greatness of the shade and its blessings relative to other shades. It is like (بيت الله) Bayt Allah - Allah's House. This House is greater and more blessed than other houses. It indicates that the particular shade, meaning King is not like other shades. Rather, it is more glorious and exclusive because the King is Allah's caliph (deputy) on earth.

THE HIGHEST RANK WILL BELONG TO A MILD AND JUST RULER.

(٣٧١٩) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَفْضَلَ عِبَادِ اللّٰهِ عِنْدَ اللّٰهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ اِمَامٌ عَادِلٌ رَفِيْقٌ وَاِنَّ شَرَّ النَّاسِ عِنْدَ اللّٰهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ اِمَامٌ جَائِرٌ خَرِقٌ۔

3719. Sayyiduna Umar ibn Khattab رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Surely, the most excellent of Allah's slaves in Allah's sight on the day of resurrection will be a just and a soft-hearted ruler. And, indeed, the worst of all people in Allah's sight on the day of resurrection will be a brutal and intolerant ruler."[1]

TO FRIGHTEN A MUSLIM IS PUNISHABLE OFFENCE.

(٣٧٢٠) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَظَرَ اِلٰى اَخِيْهِ نَظْرَةً يُخِيْفُهُ اَخَافَهُ اللّٰهُ يَوْمَ الْقِيَامَةِ۔ رَوَى الْاَحَادِيْثَ الْاَرْبَعَةَ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَقَالَ فِيْ حَدِيْثِ يَحْيٰى هٰذَا مُنْقَطِعٌ وَرِوَايَتُهُ ضَعِيْفٌ۔

3720. Sayyiduna Abdullah ibn Amr رضی الله عنه said that Allah's Messenger صلی الله علیه وسلم said, "He who looks at his brother with a look that frightens will be frightened by Allah on the day of resurrection."[2]

COMMENTARY: If merely frightening a Muslim is punishable on the day of resurrection then what will happen to one who oppresses a Muslim?

BETTER TO CORRECT YOURSELVES THAN CURSE RULERS

(٣٧٢١) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ اَنَا اللّٰهُ لَا اِلٰهَ اِلَّا اَنَا مَالِكُ الْمُلُوْكِ وَ مَلِكُ الْمُلُوْكِ قُلُوْبُ الْمُلُوْكِ فِيْ يَدِيْ وَ اِنَّ الْعِبَادَ اِذَا اَطَاعُوْنِيْ حَوَّلْتُ قُلُوْبَ مُلُوْكِهِمْ عَلَيْهِمْ بِالرَّحْمَةِ وَالرَّأْفَةِ وَاِنَّ الْعِبَادَ اِذَا عَصَوْنِيْ حَوَّلْتُ قُلُوْبَهُمْ بِالسَّخْطَةِ وَالنِّقْمَةِ فَسَامُوْهُمْ سُوْءَ الْعَذَابِ فَلَا تَشْغَلُوْا اَنْفُسَكُمْ بِالدُّعَاءِ عَلَى الْمُلُوْكِ وَلٰكِنِ اشْغَلُوْا اَنْفُسَكُمْ بِالذِّكْرِ وَالتَّضَرُّعِ كَيْ اَكْفِيَكُمْ مُلُوْكَكُمْ۔ رَوَاهُ اَبُوْنُعَيْمٍ فِي الْحِلْيَةِ۔

3721. Sayyiduna Abu Darda رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said. "Surely, Allah, the Exalted, says, 'I am Allah. There is no God but I, Master of Kings, and King of Kings. The hearts of the Kings are in My hand. When the slaves

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[1] Bayhaqi in Shaabul Eeman # 7371-7370.

[2] Bayhaqi in Shuabul Eeman # 7468.

(creatures) obey Me, I turn the heatrs of their Kings toward them with merecy and Mildness. But, when the slaves disobey Me, I turn their hearts against them with anger and vengean so they punish them with a terrible punishment. So, do not occupy yourself with praying against the Kings, but occupy yourself in dhikr (remembrance of Me) and humble petition that I may preserve you from your Kings'[1]

COMMENTARY: This hadith says that the way the rulers treat their subjects depends inwardly on the deeds and manners of the masses. If they are righteous then even an unjust ruler turns just, mild and kind to them. But if they are wicked and disobedient to Allah, then even a just and kind ruler treats them harshly.

Therefore, instead of blaming the ruler and cursing him, the masses must turn to Allah, repent for their bad deeds and seek Allah's forgiveness. They must plead to him with humility and mould their deeds and affairs strictly according to the commands of Allah and His Messenger so that His mercy embraces them and He turns their ruler toward them in justice and kindness.

CHAPTER - II

RULERS MUST FACILITATE THINGS AS *WAJIB (OBLIGATORY)*

بَابُ مَا عَلَى الْوُلَاةِ مِنَ التَّيْسِيْرِ

The previous chapter prescribed on the subjects obedience to their rulers. This calls on the rulers to make things easy for their subjects.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

RULERS MUST BE CONSIDERATE

(٣٧٢٢) عَنْ اَبِيْ مُوسٰى قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا بَعَثَ اَحَدًا مِنْ اَصْحَابِهٖ فِيْ بَعْضِ اَمْرِهٖ قَالَ بَشِّرُوْا وَلَا تُنَفِّرُوا وَيَسِّرُوا وَلَا تُعَسِّرُوْا۔ (متفق عليه)

3722. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to whichever of his Sahabah رضی اللہ عنہ whom he sent to oversee some of his affairs (like taking over as governor of a place), "Give them good tidings and do not frighten them. And make things easy. Do not make things difficult[2]

(٣٧٢٣) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسِّرُوْا وَلَا تُعَسِّرُوا وَسَكِّنُوْا وَلَا تُنَفِّرُوا۔ (متفق عليه)

3723. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said (to his governors and revenue collectors),"Make things easy (for the people). Do not put them to difficulty. Let them be serene (by conveying to them glad-tidings of Allah's blessings) and do not frighten them (much, of Allah's punishment causing them to dislike and disobey).[3]

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[1] Abu Nu'aym in Hilyatul Awliya 2-389.

[2] Muslim # 6-1732, Abu Dawud # 4835, Musnad Ahmad 4. 399. (Bukhari # 69 from Anas رضی اللہ عنہ similar.)

[3] Bukhari # 6125, Muslim # 8-1724,Musnad Ahmad 3-131.

(٣٧٢٤) وَعَنْ أَبِي بُرْدَةَ قَالَ بَعَثَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَدَّهُ أَبَا مُوسٰى وَمُعَاذًا إِلَى الْيَمَنِ فَقَالَ يَسِّرَا وَلَا تُعَسِّرَا وَبَشِّرَا وَلَا تُنَفِّرَا وَتَطَاوَعَا وَلَا تَخْتَلِفَا۔ (متفق عليه)

3724. Sayyiduna Abu Burdah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم sent his grandfather, abu Musa رضى الله عنه (Ash'ari) and Mu'adh رضى الله عنه to Yemen, saying to them, "Make things easy and do not make them difficult. Give glad tidings and do not frighten. Be united (compliant with one another) and do not disagree.[1]

COMMENTARY: The narrator's name should be Ibn Abu Burdah. Abu Burdah رضى الله عنه was the son of Abu Musa رضى الله عنه. Ibn Abu Burdah رضى الله عنه who narrated this hadith was sa'eed رضى الله عنه. His other brothers who narrated ahadith from their father, Abu Burdah رضى الله عنه were Abdullah, Yusuf and Bilal رضى الله عنه Bukhari has the name of saeed ibn Abu Burdah رضى الله عنه as the narrator of this hadith. He heard from his father abu Burdah رضى الله عنه that the Prophet had sent to Yemen his father, Abu Musa رضى الله عنه, and Mu'adh رضى الله عنه.

DECEITFUL WILL BE DISGRACED

(٣٧٢٥) وَعَنِ ابْنِ عُمَرَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْغَادِرَ يُنْصَبُ لَهُ لِوَاءٌ يَوْمَ الْقِيَامَةِ فَيُقَالُ هٰذِهٖ غَدْرَةُ فُلَانِ بْنِ فُلَانٍ۔ (متفق عليه)

3725. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of resurrection, the deceitful man will have a standard set up for him (to disgrace him). An announcement will be made, "This is the (sign of) deceit of so-and-so son of so-and-so.[2]

(٣٧٢٦) وَعَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهٖ۔ (متفق عليه)

3726. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "On the day of resurrection everydeceitful person will have a standard. He will be recognized by it.[3]

(٣٧٢٧) وَعَنْ أَبِي سَعِيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِكُلِّ غَادِرٍ لِوَاءٌ عِنْدَ اِسْتِهٖ يَوْمَ الْقِيَامَةِ وَفِيْ رِوَايَةٍ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُرْفَعُ لَهُ بِقَدْرِ غَدْرِهٖ أَلَا وَلَا غَادِرَ أَعْظَمُ غَدْرًا مِنْ أَمِيْرِ عَامَّةٍ۔ (رواه مسلم)

3727. Sayyiduna Abu Saeed رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "On the day of resurrection, every deceitful person will have a standard set up near his anus." According to another version: "On the day of resurrection, every deceitful person will have a standard set up aloft for him commensurate with the amount of deceit he committed. Know! None is more deceitful than (a deceitful) leader of a people.[4]

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[1] Bukhari # 6124, Muslim # 1723, Musnad Ahmad 4-412.

[2] Bukhari # 6178, Muslim # 10-1735, Tirmidhi # 1581, Abu Dawud # 2756, Ibn Majah # 2872, Darimi # 2542, Musnad Ahmad 1-411.

[3] Bukhari # 3186, Muslim # 14-1737, Musnad Ahmad 3-270.

[4] Muslim # 15-1738.

SECTION II اَلْفَصْلُ الثَّانِي

WARNING TO RULERS WHO DO NOT SATISFY NEEDS OF THEIR SUBJECTS

(٣٧٢٨) عَنْ عَمْرِو بْنِ مُرَّةَ اَنَّهُ قَالَ لِمُعَاوِيَةَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ وَلَّاهُ اللّٰهُ شَيْئًا مِنْ اَمْرِ الْمُسْلِمِيْنَ فَاحْتَجَبَ دُوْنَ حَاجَتِهِمْ وَخَلَّتِهِمْ وَفَقْرِهِمْ اِحْتَجَبَ اللّٰهُ دُوْنَ حَاجَتِهٖ وَخَلَّتِهٖ وَفَقْرِهٖ فَجَعَلَ مُعَاوِيَةُ رَجُلًا عَلٰى حَوائِجِ النَّاسِ۔ رَوَاهُ اَبُوْدَاوُدَ وَالتِّرْمِذِيُّ۔ وَفِيْ رِوَايَةٍ لَهٗ وَلِاَحْمَدَ اَغْلَقَ اللّٰهُ لَهٗ اَبْوَابَ السَّمَاءِ دُوْنَ خَلَّتِهٖ وَحَاجَتِهٖ وَمَسْكَنَتِهٖ۔

3728. Sayyiduna Amr ibn Murrah رضی اللہ عنہ reported his saying to Mu'awiyah رضی اللہ عنہ "I had heard Allah's Messenger صلی اللہ علیہ وسلم say that if Allah puts someone in authority over some affairs of the Muslims but he shuts his door from redressing their need, helplessness and poverty then Allah will turn away from redressing his need, helplessness and poverty." On that Mu'awiyah placed a man to look after the needs of the People.[1]
According to a version: "Allah will shut the gates of heaven on his helplessness, needs and poverty."[2]

SECTION III اَلْفَصْلُ الثَّالِثُ

RULER WHO SHUTS HIS GATES WILL FIND GATES OF DIVINE MERCY SHUT

(٣٧٢٩) عَنْ اَبِي الشَّمَّاخِ الْاَزْدِيِّ عَنِ ابْنِ عَمٍّ لَهٗ مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ اَتٰى مُعَاوِيَةَ فَدَخَلَ عَلَيْهِ فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ وَلِيَ مِنْ اَمْرِ النَّاسِ شَيْئًا ثُمَّ اَغْلَقَ بَابَهٗ دُوْنَ الْمُسْلِمِيْنَ اَوِالْمَظْلُوْمِ اَوْذِی الْحَاجَةِ اَغْلَقَ اللّٰهُ دُوْنَهٗ اَبْوَابَ رَحْمَتِهٖ عِنْدَ حَاجَتِهٖ وَفَقْرِهٖ اَفْقَرَ مَايَكُوْنُ اِلَيْهِ۔

3729. Sayyiduna Abu Shammakh Azdi رضی اللہ عنہ reported that one of his paternal cousins who was a sahabi رضی اللہ عنہ of the Prophet صلی اللہ علیہ وسلم said that he visited Mu'awiyah رضی اللہ عنہ. He met him and said to him that he had heard Allah's Messenger صلی اللہ علیہ وسلم say, "He who is placed in some authority over the people and shuts his gate against the Muslims, or the oppressed, or a needy person(denying them their need),will find that Allah will shut against him the gates of His Mercy when he in need or in poverty, howsoever much he may be in need of Him."[3]

UMAR'S رضی اللہ عنہ ADVICE TO HIS GOVERNORS

(٣٧٣٠) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ اَنَّهٗ كَانَ اِذَا بَعَثَ عُمَّالَهٗ شَرَطَ عَلَيْهِمْ اَنْ لَاتَرْكَبُوا بِرْذَوْنًا وَلَا تَاْكُلُوْا نَقِيًّا وَلَا تَلْبَسُوا رَقِيْقًا وَلَا تُغْلِقُوا اَبْوَابَكُمْ دُوْنَ حَوَائِجِ النَّاسِ فَاِنْ فَعَلْتُمْ شَيْئًا مِنْ ذٰلِكَ فَقَدْ حَلَّتْ بِكُمُ الْعُقُوْبَةُ ثُمَّ يُشَيِّعُهُمْ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

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[1] Abu Dawud # 2948.
[2] Tirmidhi # 332(1337), Musnad Ahmad 4. 231.
[3] Bayhaqi in Shu'ab ul-Eeman # 7384.

3730. Sayyiduna Umar ibn Khattab رضی اللہ عنہ is reported to have stipulated on his governors when he sent them (to their assignments) that:
They should not ride Turkish horses, eat white bread, wear fine clothing, or shut their gates against the needs of the people.
He warned them that if they did any of these things, then they would be liable to punishment. After that (having given these instructions,) he walked with them some distance.[1]

COMMENTARY: He forbade them to ride Turkish horses that they might not be arrogant. On this basis, it is more proper not to ride the Arabian horses which are of a high breed. Teebi رضی اللہ عنہ said that the governors were disallowed those things becausae they smacked of arrogance.

CHAPTER - III

CONDUCTING THE OFFICE OF THE QADI (JUDGE) & FEAR OF IT

بَابُ العَمَلِ فِي الْقَضَاءِ وَالْخَوْفِ مِنْهُ

We had stated in the introductory passages of this book XVII (office of the commander & of the Qadi) that the pivot of Islamic manner of government are the head of state and the qadi and in the previous two chapters, matters concerning the ruler were treated.
In this chapter, we shall deal with the office of the judge. We shall mention:

(i) The judge must rely merely on the Islamic code of law which is drived from the book and the *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)*, and his ijtihad as his guide. His decision should not contravence these sources of Islamic law.

(ii) This office is so very high and significant that not everyone should try to attain it. Rather, as far as possible, one must try to avoid taking this responsibility and must be fearful of holding it.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

JUDGEMENT NOT WHEN ANGRY

(٣٧٣١) عَنْ اَبِي بَكْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا يَقْضِيَنَّ حَكَمٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ۔ (متفق عليه)

3731. Sayyiduna Abu Bakrah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "A judge must not give judgement between two people when he is angry."[2]

COMMENTARY: When a person is angry, he loses ability to ponder and decide. So, he cannot pass a fair judgement. Also, no judgement may be passed when it is very cold or very hot, when one is hungry or thirsty and when one is ill. Any judgement given in such condition will be implemented with dislike.

JUDGE MAY RESORT TO IJTIHAD

(٣٧٣٢) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو وَاَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا حَكَمَ الْحَاكِمُ

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[1] Bayhaqi Shu'ab ul-Eeman # 7394.

[2] Bukhari # 7258, Muslim # 16-1717, Tirmidhi # 1334, Nasai # 5421, Ibn Majah # 2316, Majah Ahmad 5-36.

فَاجْتَهَدَ وَاَصَابَ فَلَهُ اَجْرَانِ وَاِذَا حَكَمَ فَاجْتَهَدَ وَاَخْطَأَ فَلَهُ اَجْرٌ وَاحِدٌ۔ (متفق عليه)

3732. Sayyiduna Abdullah ibn Amr رضى الله عنه and Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When a ruler (or judge) passess judgement and resorts to ijtihad (pondering deeply over the case) and is correct(in making it), he will get two rewards (one for his ijtihad and the other for the correct decision). And, when he passess judgement having resorted fo ijtihad but is wrong, he will get one reward."[1]

COMMENTARY: When a judge finds no answer to the case before him in the Book and *Sunnah (Prophet's* صلى الله عليه وسلم *practice)* or in fiqh (Islamic jurisprudence), he may make an ijtihad by pondering over the Book and *Sunnah (Prophet's* صلى الله عليه وسلم *practice)* and parallel rulings in similar cases and in the books of fiqh (Islamic jurisprudence). His judgement will be regarded as correct in law, but in terms of the hereafter, there are two possibilities. If his judgement is correct by the Book and *Sunnah (Prophet's* صلى الله عليه وسلم *practice)* then he gets a dual reward and, if it is wrong, he nevertheless gets one reward for trying honestly. So, a mujtahid is liable to err, but he gets a reward anyaway.

Mulla Ali Qari رحمه الله said that if a ruling is not found in the regular texts or precedent then one may resort to qiyas (analogy). It is like finding out the qiblah. When one has no means to find it out, one may make an assumption to the best of one's ability before offering *salah (prayer)*. His effort will be deemed to have produced a correct result even if he did not face the qiblah in fact.

SECTION II — اَلْفَصْلُ الثَّانِي

OFFICE OF QADI IS A TRIAL

(٣٧٣٣) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ جُعِلَ قَاضِيًا بَيْنَ النَّاسِ فَقَدْ ذُبِحَ بِغَيْرِ سِكِّيْنٍ۔ (رواه احمد والترمذى وابوداؤد وابن ماجة)

3733. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who has been made a judge over the people has indeed been slaughtered without a Knife."[2]

COMMENTARY: He is slaughtered because he is ruined mentally and spiritually. A judge is always upset and in agony. He is ill without medicine and is worried about spoiling his hereafter. If anyone is killed with a Knife that is painful for a moment while a judge's pain is for a lifetime.

DO NOT ASPIRE TO BE A QADI

(٣٧٣٤) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ ابْتَغَى الْقَضَاءَ وَسَأَلَ وُكِّلَ اِلٰى نَفْسِهٖ وَمَنْ اُكْرِهَ عَلَيْهِ اَنْزَلَ اللّٰهُ عَلَيْهِ مَلَكًا يُسَدِّدُهٗ۔ (رواه الترمذى ابوداؤد وابن ماجة)

3734. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who craves for the office of a judge and applies for it (to the authority, and gets it), then it will be entrusted to him (to sort out his problems). But, if anyone is

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[1] Bukhari # 7352, Muslim # 15-1716, Tirmidhi # 1336, Nasai # 5381.

[2] Tirmidhi # 1332, Abu Dawud # 3571, Ibn Majah # 3208, Musnad Ahmad 2. 230.

compelled to accept it (without his craving for it) then Allah sends down an angel who directs him to the right course (in running it)."[1]

JUDGES OF PARADISE AND OF HELL

(٣٧٣٥) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْقُضَاةُ ثَلَاثَةٌ وَاحِدٌ فِي الْجَنَّةِ وَاثْنَانِ فِي النَّارِ فَاَمَّا الَّذِى فِي الْجَنَّةِ فَرَجُلٌ عَرَفَ الْحَقَّ فَقَضٰى بِهٖ وَرَجُلٌ عَرَفَ الْحَقَّ فَجَارَ فِي الْحُكْمِ فَهُوَ فِي النَّارِ وَرَجُلٌ قَضٰى لِلنَّاسِ عَلٰى جَهْلٍ فَهُوَ فِي النَّارِ۔ (رواه ابوداؤد وابن ماجة)

3735. Sayyiduna Buraydah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Judges are of three Kinds. One of these Kinds comprises those who will be admitted to paradise and two Kinds are made up of those who will be consigned to hell. As for the one who will enter paradise, he is the man who knows what is right and gives judgement on that basis. And the man who knows (the truth and) what is right yet transgresses in his judgement will be sent to hell. And, so a man who gives judgement to the people though he is ignorant will be sent to hell."[2]

(٣٧٣٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ طَلَبَ قَضَاءَ الْمُسْلِمِيْنَ حَتّٰى يَنَالَهٗ ثُمَّ غَلَبَ عَدْلُهٗ جَوْرَهٗ فَلَهُ الْجَنَّةُ وَمَنْ غَلَبَ جَوْرُهٗ عَدْلَهٗ فَلَهُ النَّارُ۔ (رواه ابوداؤد)

3736. Sayyiduna abu Hurayrah رضي الله عنه narrated that Allah's Messenger said, "If anyone seeks the office of judge over the Muslims so that he gets it and his justice overwhelmns his injustice (and tyranny), then he will go to paradise. But, if anyone's injustice dominates his justice then he will go to hell."[3]

COMMENTARY: The apparent meaning is that both these Kinds of judges will dispense both justice and
Injustice. Since their fate will be decided according to what overwhelms, the one whose justice prevails will go to paradise. If he is move unjust in giving judgement than just, then he will go to hell. In both cases, there is predominance of one trait over the other.

QIYAS AND IJTIHAD ARE ALLOWED

(٣٧٣٧) وَعَنْ مُعَاذِ بْنِ جَبَلٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَعَثَهٗ اِلَى الْيَمَنِ قَالَ كَيْفَ تَقْضِيْ اِذَا عَرَضَ لَكَ قَضَاءٌ؟ قَالَ اَقْضِيْ بِكِتَابِ اللّٰهِ قَالَ فَاِنْ لَمْ تَجِدْ فِيْ كِتَابِ اللّٰهِ قَالَ فَبِسُنَّةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فَاِنْ لَمْ تَجِدْ فِيْ سُنَّةِ رَسُوْلِ اللّٰهِ قَالَ اَجْتَهِدُ رَائِيْ وَلَا اٰلُوْ قَالَ فَضَرَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى صَدْرِهٖ وَقَالَ اَلْحَمْدُ لِلّٰهِ الَّذِىْ وَفَّقَ رَسُوْلَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِمَا يَرْضٰى بِهٖ رَسُوْلُ اللّٰهِ۔ (رواه الترمذى وابوداؤد والدارمى)

3737. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that when Allah's Messenger صلی

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[1] Tirmidhi # 1324, Abu Dawud # 3578, Ibn Majah # 2309.
[2] Tirmidhi # 1322, Abu Dawud # 2573, Ibu Majah # 2315.
[3] abu Dawud # 3575.

صلى الله عليه وسلم sent him to Yemen (as a judge and ruler), he asked him, "How will you judge when a case is brought to you?" He said, "I shall decide according to Allah's Book." He asked, "And if you do not find an answer in Allah's Book? He said, "Then I will follow the *sunnah (Prophet's* صلى الله عليه وسلم *practice)* of Allah's Messengerصلى الله عليه وسلم." He asked, "And if you find no answer in the *sunnah (Prophet's* صلى الله عليه وسلم *practice)* of Allah's Messengerصلى الله عليه وسلم." He said, "I shall use my opinion and make ijtihad and not lag behind in it." So, Allah's Messengerصلى الله عليه وسلم patted him on his breast and said, "Praise belongs to Allah who has made the messenger of the Messenger of Allah consistent with what pleases him."[1]

COMMENTARY: He said that he would deduce from the relevant rulings and similar cases and laws in the Quran and the *Sunnah (Prophet's* صلى الله عليه وسلم *practice).*

Mazhar also explained the hadith in the same way. The imams, who are mujtahids have deduced many judgements on qiyas. However, they have differed on its application and recourse to it. For example, Imam Shafi'I compares interest on barter of wheat for wheat to interest on watermelon for watermelon because both are eatables. Imam Abu Hanifah رضى الله عنه compares wheat for wheat to lime for lime, both being weighable commodities. Interest is forbidden in any case (when more of same commodity is exchanged for less of it).

In short, this hadith is a strong evidence that qiyas and ijtihad are allowed and lawful. It rejects the zawahir (ghayr muqallidin) who reject qiyas and ijtihad.

AFTER PLAINTIFF DEFENDANT MUST BE HEARD TOO

(٣٧٣٨) وَعَنْ عَلِيٍّ قَالَ بَعَثَنِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ قَاضِيًا فَقُلْتُ يَا رَسُوْلَ اللّٰهِ تُرْسِلُنِيْ وَأَنَا حَدِيْثُ السِّنِّ وَلَا عِلْمَ لِيْ بِالْقَضَاءِ فَقَالَ إِنَّ اللّٰهَ سَيَهْدِيْ قَلْبَكَ وَيُثَبِّتُ لِسَانَكَ إِذَا تَقَاضٰى إِلَيْكَ رَجُلَانِ فَلَاتَقْضِ لِلْأَوَّلِ حَتّٰى تَسْمَعَ كَلَامَ الْاٰخَرِ فَإِنَّهُ أَحْرٰى أَنْ يَتَبَيَّنَ لَكَ الْقَضَاءُ قَالَ فَمَاشَكَكْتُ فِيْ قَضَاءٍ بَعْدُ رَوَاهُ التِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَسَنَذْكُرُ حَدِيْثَ أُمِّ سَلَمَةَ إِنَّمَا أَقْضِيْ بَيْنَكُمْ بِرَأْيِيْ فِيْ بَابِ الْأَقْضِيَةِ وَالشَّهَادَاتِ إِنْ شَاءَ اللّٰهُ تَعَالٰى۔ (رواه الترمذی وابوداؤد وابن ماجة)

3738. Sayyiduna Ali رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم decided to send him to Yemen as a qadi, so he submitted, "O Messenger of Allah, you send me while I am young and do not possess (enough) knowledge of the office of qadi." He said, "Surely, Allah will guide your heart (to rectitude) and cause your tongue to be true (in making judgement)." (Then he gave him instructions, saying) "When two men bring to you their case, do not decide in favour of the first (the plaintiff) till you have heard the argument of the second (the defendant), for this will help you arrive at a correct decision."

He narrated (further), "After that I (followed) his instructions and) did not have any doubt (or hesitation) in deciding (a case before me)."[2]

وَسَنَذْكُرُ حَدِيْثَ أُمِّ سَلَمَةَ إِنَّمَا أَقْضِيْ بَيْنَكُمْ بِرَأْيِيْ فِيْ بَابِ الْأَقْضِيَةِ وَالشَّهَادَاتِ إِنْ شَاءَ اللّٰهُ تَعَالٰى

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[1] Tirmidhi # 1327(1332), Abu Dawud # 3592, Musnad Ahmad 5-230, Darimi # 168.

[2] Tirmidhi # 1331, Abu Dawud # 3581, IBn Majah # 231, Musnad Ahmad 1-83

And we shall reproduce the hadith of Sayyidah Umm Salamah رضی اللہ عنہا (#3770) in the chapter about cases and testimonies (Chapter V).

SECTION III اَلْفَصْلُ الثَّالِثُ

THE FATE OF A TYRANT

(٣٧٣٩) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ حَاكِمٍ يَحْكُمُ بَيْنَ النَّاسِ اِلَّا جَاءَ يَوْمَ الْقِيَامَةِ وَ مَلَكٌ اٰخِذٌ بِقَفَاهُ ثُمَّ يَرْفَعُ رَاسَهُ اِلَى السَّمَاءِ فَاِنْ قَالَ اَلْقِهِ اَلْقَاهُ فِيْ مَهْوَاةٍ اَرْبَعِيْنَ خَرِيْفًا۔ (رواہ احمد وابن ماجة والبیھقی فی شعب الایمان)

3739. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Every ruler who rules and judges among the people will be brought on the day of resurrection (to the presence of the Judge of Judges and the Ruler of rulers), an angel holding his nape. The angel will raise his head to heaven (anticipating a command). If He commands, "Throw him down (in hell)," the he will throw him into a pit (that is) deep (to a distance covered in forty autumns (years)."[1]

COMMENTARY: The words forty autumns deep mean that the pit is like a bottomless pit but they do not determine the time taken to traverse it.
This command will be given for an oppressor and a cruel ruler. The just ruler will be sent to paradise, as we read against the hadith of Abu Umamah رضی اللہ عنہ (#3714).

(٣٧٤٠) وَعَنْ عَآئِشَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيَأْتِيَنَّ عَلَى الْقَاضِي الْعَدْلِ يَوْمُ الْقِيَامَةِ يَتَمَنّٰى اَنَّهُ لَمْ يَقْضِ بَيْنَ اثْنَيْنِ فِيْ تَمْرَةٍ قَطُّ۔ (رواہ احمد)

3740. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed, there will arise a deep longing to the just judge on the day of resurrection that he had never had to pass judgement between two people even a piece of date."[2]

JUST RULER HAS ALLAH'S SUPPORT

(٣٧٤١) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِي اَوْفٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ مَعَ الْقَاضِيْ مَالَمْ يَجُرْ فَاِذَا جَارَ تَخَلّٰى عَنْهُ وَلَزِمَهُ الشَّيْطَانُ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَفِيْ رِوَايَةٍ فَاِذَا جَارَ وَكَلَهُ اِلٰى نَفْسِهٖ۔

3741. Sayyiduna Abdullah ibn Abu Awfa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed, Allah is with the judge till he does not wrong (and be unjust and he has Allah's support and enablement till then). But when he wrongs (and becomes unjust). He departs from him and the devil sticks to him."
According to another version: "When he wrongs (and is unjust), He entrusts him to his own self."[3]

(٣٧٤٢) وَعَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ اَنَّ مُسْلِمًا وَيَهُوْدِيًّا اخْتَصَمَا اِلٰى عُمَرَ فَرَاٰى الْحَقَّ لِلْيَهُوْدِيِّ فَقَضٰى لَهٗ عُمَرُ بِهٖ

[1] Ibn Majah # 2311, Musnad Ahmad 1-430, Bayhaqi in Shuab-ul-Eeman # 7533.
[2] Tirmidhi # 1330.
[3] Ibn Majah # 2312.

فَقَالَ لَهُ الْيَهُودِيُّ وَاللّٰهِ لَقَدْ قَضَيْتَ بِالْحَقِّ فَضَرَبَهُ عُمَرُ بِالدِّرَّةِ وَقَالَ وَمَا يُدْرِيكَ فَقَالَ الْيَهُودِيُّ وَاللّٰهِ إِنَّا نَجِدُ فِي التَّوْرَاةِ أَنَّهُ لَيْسَ قَاضٍ يَقْضِي بِالْحَقِّ إِلَّا كَانَ عَنْ يَمِينِهِ مَلَكٌ وَعَنْ شِمَالِهِ مَلَكٌ يُسَدِّدَانِهِ وَيُوَفِّقَانِهِ لِلْحَقِّ مَادَامَ مَعَ الْحَقِّ فَإِذَا تَرَكَ الْحَقَّ عَرَجَا وَتَرَكَاهُ۔ (رواه مالك)

3742. Sayyiduna Saeed ibn Musayyab رضی اللہ عنہ narrated that a Muslim and a Jew brought a dispute (in which they were involved) before Umar رضی اللہ عنہ. He (heard them and) found that the Jew was justified, so he pronounced judgement in his favour. The Jew said to him, "By Allah, indeed, you judged justly." On that, Umar beat him with his whip and asked him, "How do you know it?" The Jew said, "By Allah, we do find in Torah that every judge who decides justly has an angel to his right and an angel to his left. They guide and urge him to that which is (right and) just till he sticks to the right. When he abondons the right they ascend (to the heaven) and leave him (to himself)."[1]

COMMENTARY: A question arises why did Umar رضی اللہ عنہ beat the Jew when he described his judgement as fair. Another question is how is the Jew's reply compatible with Umar's question, "How do you know it?"

The first answer is that he did not beat him angrily but struck him mildly with a good nature. The second answer is that the Jew knew that he was right, so if Umar رضی اللہ عنہ was not just, he would have favoured the Muslim, and been unjust.

DID NOT ACCEPT OFFICE OF JUDGE

(٣٧٤٣-٣٧٤٤) وَعَنِ ابْنِ مَوْهَبٍ أَنَّ عُثْمَانَ بْنَ عَفَّانَ قَالَ لِابْنِ عُمَرَ اقْضِ بَيْنَ النَّاسِ قَالَ أَوَتُعَافِيْنِي يَا أَمِيرَ الْمُؤْمِنِيْنَ قَالَ وَمَاتَكْرَهُ مِنْ ذٰلِكَ وَقَدْ كَانَ أَبُوكَ يَقْضِي قَالَ لِأَنِّي سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ كَانَ قَاضِيًا فَقَضَى بِالْعَدْلِ فَبِالْحَرِيِّ أَنْ يَنْقَلِبَ مِنْهُ كَفَافًا فَمَا رَاجَعَهُ بَعْدَ ذٰلِكَ۔ رَوَاهُ التِّرْمِذِيُّ. وَفِي رِوَايَةِ رَزِيْنٍ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ قَالَ لِعُثْمَانَ يَا أَمِيرَ الْمُؤْمِنِيْنَ لَا أَقْضِي بَيْنَ رَجُلَيْنِ قَالَ فَإِنَّ أَبَاكَ كَانَ يَقْضِي فَقَالَ إِنَّ أَبِي لَوْ أَشْكَلَ عَلَيْهِ شَيْءٌ سَأَلَ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَوْ أَشْكَلَ عَلَى رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ سَأَلَ جِبْرِيْلَ عَلَيْهِ السَّلَامُ وَإِنِّي لَا أَجِدُ مَنْ أَسْأَلُهُ وَسَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ عَاذَ بِاللّٰهِ فَقَدْ عَاذَ بِعَظِيمٍ وَسَمِعْتُهُ يَقُولُ مَنْ عَاذَ بِاللّٰهِ فَأَعِيذُوهُ وَإِنِّي أَعُوذُ بِاللّٰهِ أَنْ تَجْعَلَنِي قَاضِيًا فَأَعْفَاهُ وَقَالَ لَا تُخْبِرْ أَحَدًا۔

3743. Sayyiduna (Abdullah) Ibn Mawhib رضی اللہ عنہ reported that Uthman ibn Affan رضی اللہ عنہ said to Ibn Umar رضی اللہ عنہ, "Become judge among the people." But, he requested, "Will you not excuse me from it, O Amir -ul-Mumineen? "He asked, "Why do you dislike it while your father used to judge (among the people)?" He said, "It is because I heard Allah's Messenger صلی اللہ علیہ وسلم say, 'He who is a judge, and is just in his

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[1] Muwatta Maalik # 2 (Aqdiyah).

judgment it is hoped that he would manage to get over evens (without reward or blame)." Thereafter, he did not ask him again (to take the office).[1]

3744. Sayyiduna Nafi رحمه الله narrated[2] that Ibn Umar رضى الله عنه said to Uthman رضى الله عنه, "O Amir ul-Mumineen! I shall not act as judge between two men." He pointed out, "But your father used to judge." He submitted, "As for my father, if he was hesitant about something, then he would ask Allah's Messenger صلى الله عليه وسلم. And if Allah's Messenger صلى الله عليه وسلم wished to clarify something, he would ask Jibril عليه السلام. As for me, I do not find anyone whom I might ask. And, I had heard Allah's Messenger صلى الله عليه وسلم say, 'If anyone seeks refuge in Allah, he has sought refuge in a Mighty Being.' And, I had heard him say, 'If anyone seeks refuge in Allah, then grant refuge to him.' And I seek refuge in Allah lest you make me a qadi (judge)." Thus he excused him, but said to him, "Do not inform anyone (of this)."

He meant that if people shy away from this office then the working of the government would come to a standstill.

CHAPTER - IV

SALARY TO RULERS & GIFTS TO THEM — بَابُ رِزْقِ الْوُلَاةِ وَهَدَايَاهُمْ

This chapter will treat the subject of salaries and remuneration payable to rulers and governors. Should something be set aside from the state Treasury? Also, if anyone wishes to give the ruler a gift, what should be done?

SECTION I — اَلْفَصْلُ الْاَوَّلُ

DISTRIBUTION BY THE PROPHET صلى الله عليه وسلم

(٣٧٤٥) عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اُعْطِيْكُمْ وَلَا اَمْنَعُكُمْ اَنَا قَاسِمٌ اَضَعُ حَيْثُ اُمِرْتُ۔ (رواه البخارى)

3745. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Neither do I give you nor do I withhold from you. I am merely one who disburses. I put where I am command to put."[3]

COMMENTARY: The Prophet صلى الله عليه وسلم made this clear when distributing property among the Sahabah (Prophet's Companions) رضى الله عنهم so that they may not have any misgivings about receiving less or more when the distribution is made.

He explained that he had no say in giving or in withholding. He did not give to anyone or hold back from anyone at his will. He distributed only as Allah commanded.

WARNING TO THOSE WHO SPEND FROM STATE TREASURY UNNECESSARILY

(٣٧٤٦) وَعَنْ خَوْلَةَ الْاَنْصَارِيَّةِ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ رِجَالًا يَتَخَوَّضُوْنَ فِيْ مَالِ اللّٰهِ بِغَيْرِ حَقٍّ فَلَهُمُ النَّارُ يَوْمَ الْقِيَامَةِ۔ (رواه البخارى)

[1] Tirmidhi # 1326.

[2] Razin.

[3] Bukhari # 3117.

3746. Sayyiduna Khawlah al-Ansariyah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Men spend Allah's Property unjustly (such as receipts against zakat, spoils etc. which they use without the ruler's permission and draw more than they are entitled). But, on the day of resurrection,, they will have hell for them."[1]

RULER IS ENTITLED TO DRAW HIS SALARY FROM TREASURY

(٣٧٤٧) وَعَنْ عَائِشَةَ قَالَتْ لَمَّا اسْتُخْلِفَ اَبُوْ بَكْرٍ قَالَ لَقَدْ عَلِمَ قَوْمِي اَنَّ حِرْفَتِي لَمْ تَكُنْ تَعْجِزُ عَنْ مُؤْنَةِ اَهْلِي وَشُغِلْتُ بِاَمْرِ الْمُسْلِمِيْنَ فَسَيَاكُلُ اٰلُ اَبِي بَكْرٍ مِنْ هٰذَا الْمَالِ وَيَحْتَرِفُ لِلْمُسْلِمِيْنَ فِيْهِ۔ (رواہ البخاری)

3747. Sayyidah Ayshah رضی اللہ عنہا narrated that when (Sayyiduna) Abu Bakr رضی اللہ عنہ was made caliph, he said, "My people know that my trade was enough to support my family. Now, I have become engaged with the affairs of the Muslims. Hence, Abu Bakr's family will subsist on this property (of the state Treasury) and he will work for it (to increase and to protect it) for the Muslims (using it for their benefit)."[2]

COMMENTARY: Sayyiduna Abu Bakr رضی اللہ عنہ was a draper. He sold cloth in the market, but when he was made Khalifah, he consulted the Sahabah (Prophet's Companions) رضی اللہ عنہم and drew and emolument from the state Treasury.

TRADING OF THE SAHABAH (PROPHET'S COMPANIONS) رضی اللہ عنہم: Sayyiduna Abu Bakr رضی اللہ عنہ was a dealer in textile fabrics. Sayyiduna Umar رضی اللہ عنہ sold grain. Sayyiduna Uthman رضی اللہ عنہ was a merchant of dates and textile fabrics. Sayyiduna Abbas رضی اللہ عنہ dealt in perfume.

The Ulama (Scholars) say that the best kind of business is of cloth and the next is of perfumery. According to a hadith "If the dwellers of paradise were to engage in business, they would deal in textile fabrics. If the inmates of hell were to do it, they would do business of precious metals, gold and silver."

SECTION II اَلْفَصْلُ الثَّانِيْ

DRAWING MORE THAN SALARY IS DECEIT

(٣٧٤٨) وَعَنْ بُرَيْدَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنِ اسْتَعْمَلْنَاهُ عَلٰى عَمَلٍ فَرَزَقْنٰهُ رِزْقًا فَمَا اَخَذَ بَعْدَ ذٰلِكَ فَهُوَ غُلُوْلٌ۔ (رواہ ابوداؤد)

3748. Sayyiduna Buraydah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "He whom we have employed over some work and provided him a subsistence allowance (as his remuneration) will have committed treachery in the spoils if he draws more than that."[3]

(٣٧٤٩) وَعَنْ عُمَرَ قَالَ عَمِلْتُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَعَمَّلَنِيْ۔ (رواہ ابوداؤد)

3749. Sayyiduna Umar رضی اللہ عنہ said, "I was made a governor (or , an officer of some type) in the time of Allah's Messenger صلی اللہ علیہ وسلم and he paid me (a salary) for that."[4]

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[1] Bukhari # 3118.

[2] Bukhari # 2070.

[3] Abu Dawud # 2943.

[4] Abu Dawud # 2544, Nasai # 2604, Musnad Ahmad 1-52.

GUIDANCE TO MU`ADH رضی اللہ عنہ

(٣٧٥٠) وَعَنْ مُعَاذٍ قَالَ بَعَثَنِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ فَلَمَّا سِرْتُ أَرْسَلَ فِي أَثَرِي فَرُدِدْتُ فَقَالَ أَتَدْرِيْ لِمَ بَعَثْتُ إِلَيْكَ لَا تُصِيْبَنَّ شَيْئًا بِغَيْرِ إِذْنِي فَإِنَّهُ غُلُولٌ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ لِهٰذَا دَعَوْتُكَ فَامْضِ لِعَمَلِكَ۔ (رواه الترمذی)

3750. Sayyiduna Mu`adh رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم sent him to Yemen. When he had begun his journey, he sent for him and he was brought back. He asked, "Do you know why I sent for you? Do not take anything (during your tenure) without my permission. That would amount to treachery, and he who commits treachery will come on the day of resurrection with his treacherous deeds. This is why I had called you. Go now to your work!"[1]

STATE TREASURY WILL SUPPORT HONORARY RULER

(٣٧٥١) وَعَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ كَانَ لَنَا عَامِلًا فَلْيَكْتَسِبْ زَوْجَةً فَإِنْ لَمْ يَكُنْ لَهُ خَادِمٌ فَلْيَكْتَسِبْ خَادِمًا فَإِنْ لَمْ يَكُنْ لَهُ مَسْكَنٌ فَلْيَكْتَسِبْ مَسْكَنًا۔ وَفِيْ رِوَايَةٍ مَنِ اتَّخَذَ غَيْرَ ذٰلِكَ فَهُوَ غَالٌّ۔ (رواه ابوداؤد)

3751. Sayyiduna Mustawrid ibn S*hadd (prescribed punishment)*ad رضی اللہ عنہ narrated that he heard the Prophet صلی اللہ علیہ وسلم say, "He whom we appoint a governor (or administrator) must get himself a wife (if he has none). If he has no servant, then he must get a servant. And, if he has no house (of his own), then he must buy a house." According to another version: (He also said,)" He who takes anything other than that is one who betrays."[2]

COMMENTARY: The ruler who has no wife may draw from the state Treasury the dower payable to his wife when he takes one, as also her provision and clothing allowances (without being extravagant). He may also get from the Treasury enough for a buying a servant or to pay his salary, and to buy for himself a house. If he takes more than his need then that will be unlawful for him.

It seems that this command applies when no salary is fixed for the governor.

NOT EVEN A NEEDLE MAY BE MISAPPROPRIATED

(٣٧٥٢) وَعَنْ عَدِيِّ بْنِ عَمِيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّهَا النَّاسُ مَنْ عُمِّلَ مِنْكُمْ لَنَا عَلَى عَمَلٍ فَكَتَمَنَا مِنْهُ مِخْيَطًا فَمَا فَوْقَهُ فَهُوَ غَالٌّ يَاتِيْ بِهِ يَوْمَ الْقِيَامَةِ فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ يَا رَسُوْلَ اللّٰهِ اقْبَلْ عَنِّي عَمَلَكَ قَالَ وَمَا ذَاكَ قَالَ سَمِعْتُكَ تَقُوْلُ كَذَا وَكَذَا قَالَ وَأَنَا أَقُوْلُ ذٰلِكَ مَنِ اسْتَعْمَلْنَاهُ عَلَى عَمَلٍ فَلْيَأْتِ بِقَلِيْلِهِ وَكَثِيْرِهِ فَمَا أُوْتِيَ مِنْهُ أَخَذَهُ وَمَا نُهِيَ عَنْهُ انْتَهَى۔ رَوَاهُ مُسْلِمٌ وَأَبُوْدَاوُدَ وَاللَّفْظُ لَهُ۔

3752. Sayyiduna Adi ibn Ameerah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ

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[1] Tirmidhi # 1335 (1340).

[2] Abu Dawud # 2945, Musnad Ahmad 4-229

وسلم said, "O people! He among you who is employed by us over some work (as a governor, revenue collector, or such other) and he conceals from us (so much as) a needle, or more, is being unfaithful. He will bring it on the day of resurrection." A man from the ansars got up and submitted, "O Messenger of Allah, take away from me your task (that you have assigned to me)." He asked, "And, why so?" He submitted," I heard you say in this way. (Therefore, I am scared, for, one may err while doing this work.)" He said, "Yes! I do say. If we employ someone to some post, then he must bring (to us) little or much (Whatever he is given of it). And that which he is paid from it, he must take but he must desist from what he is denied."[1] (Given this guidance, he who is capable of handling this responsibility, may accept it. He who finds himself unable to discharge it may not take it.)

THE RECEIVER AND THE PAYER OF BRIBERY

(٣٧٥٣-٣٧٥٤-٣٧٥٥) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَ وَالْمُرْتَشِيَ۔ رَوَاهُ اَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَرَوَاهُ التِّرْمِذِيُّ عَنْهُ وَعَنْ اَبِي هُرَيْرَةَ وَرَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنْ ثَوْبَانَ وَزَادَ وَالرَّائِشَ يَعْنِي الَّذِيْ يَمْشِي بَيْنَهُمَا۔

3753. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم cursed the person who bribes and the person who receives bribe[2]

3754. Sayyidua abu Hurayrah رضی اللہ عنہ narrated (the same hadith). With the additional words: "in litigation."[3]

3755. Sayyiduna Thawban رضی اللہ عنہ narrated (the same hadith) with the words (after 'who receives bribe'): "and arra'ish, meaning, the person who is agent between them regarding a bribe (demanding more for this or less for this)."[4]

COMMENTARY: Bribery is offered to a ruler, a governor or a judge, etc. to legalise the illegal or to make the legal or lawful unlawful. However, there is no harm if it is done to establish one's own right as correct or to defend oneself.

(٣٧٥٦) وَعَنْ عَمْرِو بْنِ الْعَاصِ قَالَ اَرْسَلَ اِلَيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنِ اجْمَعْ عَلَيْكَ سِلَاحَكَ وَثِيَابَكَ ثُمَّ ائْتِنِي قَالَ فَاَتَيْتُهُ وَهُوَ يَتَوَضَّأُ فَقَالَ يَا عَمْرُو اِنِّي اَرْسَلْتُ اِلَيْكَ لِاَبْعَثَكَ فِيْ وَجْهٍ يُسَلِّمُكَ اللّٰهُ وَيُغْنِمُكَ وَاَزْعَبُ لَكَ زَعْبَةً مِنَ الْمَالِ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ مَا كَانَتْ هِجْرَتِي لِلْمَالِ وَمَا كَانَتْ اِلَّا لِلّٰهِ وَلِرَسُوْلِهِ قَالَ نِعِمَّا بِالْمَالِ الصَّالِحِ لِلرَّجُلِ الصَّالِحِ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَرَوَى اَحْمَدُ نَحْوَهُ وَفِيْ رِوَايَتِهِ قَالَ نِعْمَ الْمَالُ الصَّالِحُ لِلرَّجُلِ الصَّالِحِ۔

3756. Sayyiduna Amr ibn Aas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم sent for him with instructions to collect his weapons and his garments (to prepare for a journey) and to come to him. He came to him while he was performing

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[1] Muslim # 30. 1833, Abu Dawud # 3581, Musnad Ahmad 4-192.

[2] Abu Dawud # 3580, Tirmidhi # 1337(1342)..

[3] Tirmidhi #1336(1341).

[4] Musnad Ahmad 5-279,,Bayhaqi in Shu'ab ul-Eeman # 5503. Lane's Part 3, P.1091, under (rishwa).

ablution. He said, "Amr, I sent for you to send you to a place where Allah keep you safe and let you have the spoils. And, I too will give you a share from the property." He said, "O Messenger of Allah صلى الله عليه وسلم, my hijrah (emigration and embracing Islam) was not for the sake of property. It was only for the sake of Allah and for His Messenger." He said, "Excellent is lawful property for a righteous man![1]
Another version has the words:
"Excellent is good property for a righteous man."[2]

COMMENTARY: Sayyiduna Amr ibn Aas رضى الله عنه had embraced Islam in 5AH. He emigrated to Madinah from Ethiopia with Sayyiduna Khalid ibn Walid رضى الله عنه. some authorities say that he had embraced Islam in 8 AH. The Prophet صلى الله عليه وسلم had appointed him governor of Uman (Oman) and most probably this ha·iith concerns this appointment. Good property is what is earned lawfully and is spent on pious causes. The righteous man is he who respects the rights of Allah and the rights of His slaves.

SECTION III — اَلْفَصْلُ الثَّالِثُ

THE INTERCESSOR MUST ACCEPT NO GIFT

(٣٧٥٧) عَنْ اَبِي أُمَامَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ شَفَعَ لِاَحَدٍ شَفَاعَةً فَاَهْدَى لَهُ هَدِيَّةً عَلَيْهَا فَقَبِلَهَا فَقَدْ اَتَى بَابًا عَظِيْمًا مِنْ اَبْوَابِ الرِّبَا۔ (رواه ابوداؤد)

3757. Sayyiduna Abu Umamah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone makes a recommendation for another person who presents to him gift for that recommendation and he accepts it, then he comes to a great gate of the gates of interest."[3]

COMMENTARY: This kind of a gift is bribery, but here it is called interest. The one who recommends gets it in return for nothing.

CHAPTER - V

CASES AND TESTIMONIES — بَابُ الْاَقْضِيَةِ وَالشَّهَادَاتِ

This chapter concerns al-aqdiyah or disputes that are brought to rulers and judges for judgement between the disputing parties.
Shahadah or testimonies are to depose on behalf of one of the disputing parties.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

PLAINTIFF MUST PROVE HIS CASE

(٣٧٥٨) عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ لَادَّعَى نَاسٌ دِمَاءَ رِجَالٍ وَ اَمْوَالَهُمْ وَلٰكِنَّ الْيَمِيْنَ عَلَى الْمُدَّعٰى عَلَيْهِ رَوَاهُ مُسْلِمٌ وَفِي شَرْحِهِ لِلنَّوَوِيِّ اَنَّهُ قَالَ وَجَاءَ فِيْ رِوَايَةِ الْبَيْهَقِيِّ بِاِسْنَادٍ

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[1] Bayhaqi in Shu'ab ul-Eeman # 5503, Musnad Ahmad 5. 279, Baqhawi in Sharh as *Sunnah (Prophet's* صلى الله عليه وسلم *practice)* # 2495.

[2] Musnad Ahmad 4-197.

[3] Abu Dawud # 2495.

حَسَنٍ اَوْصَحِيْحٍ زِيَادَةٌ عَنِ ابْنِ عَبَّاسٍ مَرْفُوْعًا لٰكِنَّ الْبَيِّنَةَ عَلَى الْمُدَّعِي وَالْيَمِيْنُ عَلٰى مَنْ اَنْكَرَ۔

3758. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet said, "If people were granted their claim (without calling for witnesses or getting the defendant's response), they would make claims for lives and for the properties of others. But, the oath is binding on the defendant.

According to Nawawi, there is an addition in Bayhaqi's version from Ibn Abbas رضی اللہ عنہ in a marfu form:

"But it is the responsibility of the plaintiff to present proof (or witnesses) and the oath must be taken by him who rejects (the claim, meaning the defendant)."[1]

COMMENTARY: If the defendant rejects the claim of the plaintiff who then asks him to take an oath, it is imperative that he do so. This hadith of Muslim does not say that the plaintiff must bring witnesses, but it is an undeniable law of *Shariah* that he must support his claim with testimonies. If he does not present witnesses, then the defendant must indicate himself by taking an oath and rejecting the plaintiff's claim.

The second version of Ibn Abbasرضی اللہ عنہ makes this meaning very clear.

WARNING TO ONE WHO TAKES FALSE OATH

(٣٧٥٩) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلَفَ عَلٰى يَمِيْنِ صَبْرٍ وَهُوَ فِيْهَا فَاجِرٌ يَقْتَطِعُ بِهَا مَالَ امْرِءٍ مُسْلِمٍ لَقِيَ اللّٰهَ يَوْمَ الْقِيَامَةِ وَهُوَ عَلَيْهِ غَضْبَانُ فَاَنْزَلَ اللّٰهُ تَصْدِيْقَ ذٰلِكَ اِنَّ الَّذِيْنَ يَشْتَرُوْنَ بِعَهْدِ اللّٰهِ وَاَيْمَانِهِمْ ثَمَنًا قَلِيْلًا اِلٰى اٰخِرِ الْاٰيَةِ۔ (متفق عليه)

3759. Sayyiduna Ibn Mas'udرضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone takes an oath on being commanded to do so, and he is a liar in doing so, intending thereby to deprive a Muslim of his property, then, on the day of resurrection, Allah will be angry at him when he meets Him." Allah revealed the confirmation of that (in the verse 3: 77):

اِنَّ الَّذِيْنَ يَشْتَرُوْنَ بِعَهْدِ اللّٰهِ وَاَيْمَانِهِمْ ثَمَنًا قَلِيْلًا الى آخر الأية

{Surely those who barter Allah's covenant and their oaths, for a small price....} (to end of the verse).[2]

COMMENTARY: The hadith implies that the plaintiff is confined by the judge until he takes an oath to support his claim.

Some people say that it refers to one who swears falsely to intentionally appropriate a Muslim's property. This is as the words of the hadith (وهو فيها فاجر) (and he is a liar in doing so). The entire verse is:

اِنَّ الَّذِيْنَ يَشْتَرُوْنَ بِعَهْدِ اللّٰهِ وَاَيْمَانِهِمْ ثَمَنًا قَلِيْلًا اُولٰٓئِكَ لَا خَلَاقَ لَهُمْ فِي الْاٰخِرَةِ وَلَا يُكَلِّمُهُمُ اللّٰهُ وَلَا يَنْظُرُ اِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيْهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ۔ (ال عمران ٣: ٧٧)

{Surely those who barter Allah's covenant and their oaths for a small price – there

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[1] Bukhari # 4552, Muslim # 1-1711, Bayhaqi.

[2] Bukhari # 4549, Muslim # 220-138, Tirmidhi # 3012, Ibn Majah # 2323. (verse of surah Aal Imran 77).

shall be no share for them in the hereafter. And allah shall not speak to them, nor shall He look at them on the day of resurrection, nor shall He purify them, and for them is a painful chastisement.}

(٣٧٦٠) وَعَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اقْتَطَعَ حَقَّ امْرِءٍ مُسْلِمٍ بِيَمِيْنِهِ فَقَدْ أَوْجَبَ اللّٰهُ لَهُ النَّارَ وَحَرَّمَ عَلَيْهِ الْجَنَّةَ فَقَالَ لَهُ رَجُلٌ وَإِنْ كَانَ شَيْئًا يَسِيْرًا يَا رَسُوْلَ اللّٰهِ قَالَ وَإِنْ كَانَ قَضِيْبًا مِنْ أَرَاكٍ۔ (رواه مسلم)

3760. Sayyiduna Abu Umamah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If anyone takes away by his (false) oath the right of a Muslim, then Allah has made hell-fire *wajib (obligatory)* on him and has forbidden paradise to him." A man asked him, "Even if it is something in significant, O Messenger of Allah?" He said, "Even if is a (broken) twig of an arak tree."[1]

COMMENTARY: The words 'Allah has made hell-fire *wajib (obligatory)* on 'could be explained in two ways.

(i) This command applies to one who swears falsely to appropriate a Muslim's right and believes that what he does is lawful till he dies.

(ii) He will be punished in hell definitely but it is not unexpected that Allah will forgive him, being Kind and Compassionate.

Similarly, the second portion about his entry into paradise being forbidden means that he will not be admitted to it with the first successful people.

It must be clear that this warning applies also to one who deprives a dhimmi of his right by a false oath.

ADVICE TO PLAINTIFFS

(٣٧٦١) وَعَنْ أُمِّ سَلَمَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا أَنَا بَشَرٌ وَإِنَّكُمْ تَخْتَصِمُوْنَ إِلَيَّ وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُوْنَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِيْ لَهُ عَلَى نَحْوِ مَا أَسْمَعُ مِنْهُ فَمَنْ قَضَيْتُ لَهُ بِشَيْءٍ مِنْ حَقِّ أَخِيْهِ فَلَا يَأْخُذَنَّهُ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ۔ (متفق عليه)

3761. Sayyidah Umm Salamah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم said, "I am only a human being. You come to me with your disputes. It is possible that one of you is more persuasive in presenting his argument. I may give judgement in his favour being impressed by his argument. Therefore, if I decide for someone something that is the right of his brother, he must not take it, for, (it is as though) I give him only a piece of fire."[2]

COMMENTARY: The Prophet صلی الله علیه وسلم said that mistake and forgetfulness is not unexpected in any man. Besides, man goes only by the apparent and he meant, "I am human too and liable to the same tendencies and peculiarities as any human being." He made it clear, however, that he did receive Divine revelation and guidance which enabled

[1] Muslim # 218-137, Nasa'I # 5419, Darimi # 2603, Muwatta Maalik # 11 (Aqdiyah), Musnad Ahmad 5-260.

[2] Bukhari # 6967, Muslim # 4-1713, Tirmidhi # 1339, Abu Dawud # 3582, Nasai # 5401, Ibu Majah # 2317, Musnad Ahmad 6-290.

him to know facts and realities.

Hence, he said that if he happened to decide any case on its apparent aspects when the plaintiff proves his case, and if he is not rightful, then he must not regard what he gets as lawful to him but think of it as a flame of fire that he gets.

WARNING TO HIM WHO FILES CASES UNNECESSARILY

(٣٧٦٢) وَعَنْ عَآئِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اَبْغَضَ الرِّجَالِ إِلَى اللّٰهِ اَلْاَلَدُّ الْخَصِمُ- (متفق عليه)

3762. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم said, "Surely, the man most detested in Allah's sight is he who is very quarrel some (and disputes very much) unnecessarily."[1]

(The word for most quarrelsome is al-aladukhisam. It is found in surah al-Baqarah verse 204 and means 'most stubborn in altercation'. It is translated in 'Vocabulary of the Holy Quran'[2] compiled by Dr. Abdullah Abbas al-Nadwi as 'most contentions of the adversaries.')

MAY PLAINTIFF PRESENT ONE WITNESS AND TAKE AN OATH

(٣٧٦٣) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَضٰى بِيَمِيْنٍ وَشَاهِدٍ- (رواه مسلم)

3763. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم pronounced judgement (on a case) against an oath and (only) one witness.[3]

COMMENTARY: The obvious meaning of this hadith is that if a plaintiff is able to support his claim with only one witness then he must be asked to take an oath in place of a second witness. The oath may be regarded as a substitution for one witness, and his claim should be entertained. This is what is said by the three imams, Imam Shafi`I رحمه الله, Imam Maalik رحمه الله and Imam Ahmad رحمه الله. However, Imam Abu Hanifah رحمه الله said that it is not permitted to decide on the basis of one witness and one oath, rather two witnesses must support his claim as is established by the Quran. The command of the Quran may not be overridden by khabar wahid (which is narrated by only one narrator and transmitted by a single chain of narrators). Hence, no rulling can be given on the basis of this hadith that contradicts a command of the Quran.

Teebi رحمه الله said that when a dispute pertains to anything other than property, the imams are agreed that one witness and an oath will not be accepted as the basis of judgement. For dispute involving property, the imams differ on whether one witness and an oath (in lie of a second witness) will serve as basis of judgement.

DEFENDANT'S OATH MUST BE BELIEVED

(٣٧٦٤) وَعَنْ عَلْقَمَةَ بْنِ وَائِلٍ عَنْ اَبِيْهِ قَالَ جَاءَ رَجُلٌ مِنْ حَضْرَمَوتَ وَ رَجُلٌ مِنْ كِنْدَةَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الْحَضْرَمِيُّ يَا رَسُوْلَ اللّٰهِ إِنَّ هٰذَا غَلَبَنِي عَلَى اَرْضٍ لِيْ فَقَالَ الْكِنْدِيُّ هِيَ اَرْضِيْ وَفِيْ يَدِيْ لَيْسَ لَهُ فِيْهَا حَقٌّ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلْحَضْرَمِيِّ اَلَكَ بَيِّنَةٌ قَالَ لَا قَالَ فَلَكَ يَمِيْنُهُ قَالَ يَا رَسُوْلَ

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[1] Bukhari # 2457, Muslim # 5-2668, Tirmidhi # 2976, Nasa'I # 5423, Musnad 6-55.

[2] Published by Darul Ishaat, Karachi.

[3] Muslim # 1712, Abu Dawud # 3608, Ibn Majah # 2370, Musnad Ahmad 1-315.

اللّٰهِ إِنَّ الرَّجُلَ فَاجِرٌ لَا يُبَالِ عَلٰى مَا حَلَفَ عَلَيْهِ وَلَيْسَ يَتَوَرَّعُ مِنْ شَيْءٍ قَالَ لَيْسَ لَكَ مِنْهُ إِلَّا ذٰلِكَ فَانْطَلَقَ لِيَحْلِفَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَدْبَرَ لَئِنْ حَلَفَ عَلٰى مَالِهٖ لِيَأْكُلَهُ ظُلْمًا لَيَلْقَيَنَّ اللّٰهَ وَهُوَ عَنْهُ مُعْرِضٌ۔ (رواه مسلم)

3764. Sayyiduna Alqamah ibn Wa`il رضی اللہ عنہ narrated on the authority of his father that a man from Hadramawt and a man from Kinda came to the Prophet صلی اللہ علیہ وسلم The Hadrami pleaded, "O Messenger of Allah, this man has seized my land." The Kindi said, not have a right to it." The Prophet صلی اللہ علیہ وسلم asked the Hadrami (after listening to both), "Do you have a witness?" He said, "No!" He said, "Then you may ask him to state on oath. (If he does not then your plea is granted otherwise it will be turned down.)" He submitted, " O Messenger of Allah, this man is a profligate , an immoral. He will not mind to swear to anything, He is not righteous." He said, "You have no option but to get him to swear." So He (the Kindi) turned to take an oath and Allah's Messenger صلی اللہ علیہ وسلم said when he had turned his back, "If he swear over his property to seize it wrongly, he will certainly meet Allah (on the day of resurrection), while He turns away from him."[1]

COMMENTARY: The man turned to take oath. This could be as the Shafii believe that one who take oath must first make ablution and take oath at a specified hour which is after asr on Friday. Or this man may have turned his back on the plaintiff and walked towards the Prophet صلی اللہ علیہ وسلم to take the oath near him.

Nawawi رحمہ اللہ said that some rulings are derived from this hadith.

(1) The one who is the possessor is preferred over the claimant.

(2) The defendant must take an oath if he rejects the plaintiff's claim.

(3) The oath of the defendant is accepted irrespective of whether he is a sinner or a just, honest man.

(4) When the defendant swears the plaintiff's claim becomes void and is dismissed. (However, if true testimony bears out the falsehood of the oath of the defendant, then his oath will be invalid.)

HELL IS THE DESTINATION OF THE FALSE CLAIMANT

(٣٧٦٥) وَعَنْ أَبِي ذَرٍّ أَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنِ ادَّعٰى مَا لَيْسَ لَهُ فَلَيْسَ مِنَّا وَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ۔ (رواه مسلم)

3765. Sayyiduna Abu Dhar رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "He who lays claim to what does not belong to him is not one of us and he must find his seat in hell."[2]

THE BEST WITNESS

(٣٧٦٦) وَعَنْ زَيْدِ بْنِ خَالِدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَلَا أُخْبِرُكُمْ بِخَيْرِ الشُّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهٖ قَبْلَ أَنْ يُسْأَلَهَا۔ (رواه مسلم)

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[1] Muslim # 223-139, Tirmidhi # 1340 (1345), Abu Dawud # 3245.

[2] Muslim # 61-112, Ibn Majah # 2319.

3766. Sayyiduna Zayd ibn Khalid رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, "Shall I not inform you of the best of witnesses? He is the one who offers his testimony before being asked for it."[1]

COMMENTARY: To give testimony truly is the same thing as to state facts and it is not proper to disclose truth only when asked to do so. The ideal witness is he who does not wait to being asked, "Are you the one?" or, "Do you wish to testify?" He volunteers to disclose the truth and facts.

IS IT PROPER: However, according to another hadith, those who come forward to give testimony on their own are blamed. So, the Hanafis rule that no one must offer testimony until asked, It is *wajib (obligatory)* to give it when one is asked and it is better to conceal it in cases of hudood (prescribed punishments).

As for this hadith, the Hanafis explain that (1) it applies to one who is witness for someone's right but the plaintiff is not aware of his having withnessed it. So he must inform the plaintiff that he is his witness. (2) This hadith pertains to giving testimony for rights of Allah, like Zakah (Annual due charity), expiation, observing the new moon and inheritance, and such other things. For example, one who has observed the newmoon must bear witness to it before the ruler or relevant authority.

It is also said that the command in this hadith is by way of exhortation, meaning that one who is asked to testify, must then discharge his responsibility at the earliest. As for the condemnation of one who gives testimony without being asked, it condemns doing it before the demand.

FALSE TESTIMONIES BY LATER PEOPLE

(٣٧٦٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ النَّاسِ قَرْنِيْ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثُمَّ يَجِيْئُ قَوْمٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِيْنَهٗ وَيَمِيْنُهٗ شَهَادَتَهٗ۔ (متفق عليه)

3767. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best of the people are my generation (my sahabah). Then they who will come after them (the tabi'un). Then they who will come after them (the tab tabi'un). After that a people will come who will give testimony before taking an oath and will take an oath before giving testimony."[2]

COMMENTARY: These last people will be so hasty in swearing and bearing testimony that they will be careless in offering them to the extent that sometimes they would give oath before testifying and sometimes they would testify before they swear.

Majher رحمہ اللہ said that they would not even know what they have done and what sequence they had observed.

Same scholars say that this saying of the Prophet صلی اللہ علیہ وسلم is about false oaths and false testimonies. These things will become very common. There will be professional witnesses and people who will swear by habit as a superfluous word in their speech. This is what is common these days. These people ruin their hereafter in this way.

Some other people explain this saying to mean that someone will promote his testimony

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[1] Muslim # 19-1719, Tirmidhi # 2295 (2302), Abu Dawud # 3569, Ibn Majah # 2364, Musnad Ahmad 5-193, Muwatta Maalik # 3 (Aqdiyah).

[2] Bukhari # 3651, Muslim # 212-2533, Tirmidhi # 2303, Ibn Majah # 2362, Musnad Ahmad 1-442.

through his oath. At other times, he will promote his oath through his testimony. For example, in the first case, he will say, "By Allah, I am a true witness!" In the second case, he will say, "People do testify that I am true in my oath."

CASTING LOTS FOR THE OATH

(٣٧٦٨) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَرَضَ عَلٰى قَوْمٍ الْيَمِيْنَ فَاَسْرَعُوْا فَاَمَرَ اَنْ يُسْهَمَ بَيْنَهُمْ فِي الْيَمِيْنِ اَيُّهُمْ يَحْلِفُ۔ (رواه البخاری)

3768. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم called on some people to swear an oath (to belie the plaintiff if they rejected his claim). So, they made haste (vying with each other) to do so. Hence, he instructed them that lots should be cast among them to take the oath to decide which one should take the oath.[1]

COMMENTARY: It seems that someone had implicated a few people over something. They rejected his allegations. The Prophet instructed them to swear oaths and they made haste to comply. Every was prepared to swear at the sometime. So, the Prophet صلی اللہ علیہ وسلم did not let everyone swear but said that they should cast lots and he whose name was drawn should swear.

However, the exponents have suggested that perhaps two men had claimed something that was in the possession of the third man. But, both could not produce a witness. Or, though they had witnesses, the third man said that he did not know to whom the thing belonged. Hence, the two were to cast lots. The one whose name was drawn was to swear an oath and the thing was to be handed over to the person after that. The question arises that this situation calls for the plaintiff to swear an oath while this is the responsibility of the defendant. This is because each of the two plaintiffs rejected the other's claim and the rule is:

وَالْيَمِيْنُ عَلٰى مَنْ اَنْكَرَ

(The oath is to be taken by one who rejects).

Both these possibilities are from the apparent meaning of the hadith. As for the juristic point of view, Sayyiduna Ali رضی اللہ عنہ held these opinions, but Imam Shafi'i رضی اللہ عنہ ruled that in such cases the judge must let the third man retain that thing, and neither of the plaintiffs must be given anything. Imam Abu Hanifah رضی اللہ عنہ ruled that the disputed thing should be given to the two plaintiffs, half and half. But, some people assert that Imam Ahmad رضی اللہ عنہ and Imam Shafi'I رضی اللہ عنہ have two views one of which coincides with the opinion of Sayyiduna Ali رضی اللہ عنہ and the other with the ruling of Imam Abu Hanifah رضی اللہ عنہ.

The hadith of Sayyidah Umm Salamah رضی اللہ عنہا (#3770) that follows (after the next) upholds the ruling of Imam Abu Hanifah رضی اللہ عنہ and his disciples.

SECTION II اَلْفَصْلُ الثَّانِيْ

PLAINTIFF IS RESPONSIBLE FOR PRESENTING WITNESS AND DEFENDANT FOR TAKING OATH

(٣٧٦٩) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَيِّنَةُ عَلَى الْمُدَّعِيْ وَالْيَمِيْنُ عَلَى الْمُدَّعٰى عَلَيْهِ۔ (رواه الترمذی)

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[1] Bukhari #2674.

3769. Sayyiduna Amr ibn Shu'ayb رضی الله عنه reported from his father that his grandfather narrated that the Prophet صلی الله علیه وسلم said, "Providing testimony is the responsibility of the plaintiff while the oath is to be sworn by the defendant."[1]

WHEN TWO PEOPLE CLAIM SOMETHING

(٣٧٧٠) وَعَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي رَجُلَيْنِ اخْتَصَمَا إِلَيْهِ فِي مَوَارِيثَ لَمْ تَكُنْ لَهُمَا بَيِّنَةٌ إِلَّا دَعْوَاهُمَا فَقَالَ مَنْ قَضَيْتُ لَهُ بِشَيْءٍ مِنْ حَقِّ أَخِيهِ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ فَقَالَ الرَّجُلَانِ كُلُّ وَاحِدٍ مِنْهُمَا يَا رَسُولَ اللّٰهِ حَقِّي هٰذَا لِصَاحِبِي فَقَالَ لَا وَلٰكِنْ إِذْهَبَا فَاقْتَسِمَا وَتَوَخَّيَا الْحَقَّ ثُمَّ اسْتَهِمَا ثُمَّ لِيُحَلِّلْ كُلُّ وَاحِدٍ مِنْكُمَا صَاحِبَهُ وَفِي رِوَايَةٍ قَالَ إِنَّمَا أَقْضِي بَيْنَكُمَا بِرَائِي فِيمَا لَمْ يُنْزَلْ عَلَيَّ فِيهِ۔ (رواه ابوداؤد)

3770. Sayyidah Umm Salamah رضی الله عنها narrated from the Prophet صلی الله علیه وسلم about two men who brought to him a dispute about inheritances, neither of whom had any evidence except their (respective) claim. He said, "If I judge in favour of one (of you) concerning what (actually) is his brother's right, then I (really) apportion for him something of hell-fire (nothing more)." (In other words, if anyone knowingly files a false claim and I decide on the basis of the law going by his fake oath or testimony, then he gets a flame of hell-fire.) So (on hearing that), both the men said, "O Messenger of Allah, let my right go to my brother!" He said, "No! go and divide it, and (if there is disagreement on which portion should go to whom) draw lots and each of you should forgive his companion his own right (that may have gone to him)."

According to another version: He said, "I only decide between the two of you by my (opinion and) judgement concerning which no revelation is sent down to me."[2]

JUDGEMENT IN FAVOUR OF POSSESSOR

(٣٧٧١) وَعَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ أَنَّ رَجُلَيْنِ تَدَاعَيَا دَابَّةً فَأَقَامَ كُلُّ وَاحِدٍ مِنْهُمَا الْبَيِّنَةَ إِنَّهَا دَابَّتُهُ نَتَجَهَا فَقَضَى بِهَا رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلَّذِي فِي يَدِهِ۔ (رواه فی شرح السنة)

3771. Sayyiduna Jabir ibn Abdullah رضی الله عنه narrated that two men claimed an animal and each of them presented his evidence, (saying that) it was the offspring of one of his beasts. So, Allah's Messenger صلی الله علیه وسلم passed judgement that it should be retained by him who possessed it.[3]

COMMENTARY: Some ulama (Scholars) go by this hadith and say that of the disputants, he should be preferred in whose possession the thing disputed lies. However, this is not so. The correct thing is that this command applies only when the disputed thing is an animal to which the disputants lay claim to having been sired by their stallion or bull.

It is stated in Sharh us *sunnah (Prophet's* صلی الله علیه وسلم *practice)* that the ulama (Scholars) say, about an animal or a thing whose ownership is claimed by two people and it is in the hands of one of them, that the right of the possessor will be preferred and he will be asked

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[1] Tirmidhi # 1341.

[2] Abu Dawud # 3584, Musnad Ahmad 6-230. (Abu Dawud has only the second version)

[3] Baghawi in Sharh us-*Sunnah (Prophet's* صلی الله علیه وسلم *practice)* # 2504, Daraqutni #21.

to swear an oath. However, if the other person substantiates his claim by witnesses that the animal or thing belongs to him and not to the possessor, then it will be handed over to this other person. If both the disputants are equally vociferous and bring their evidences, then the possessor will be allowed to retain that animal or whatever it is.
According to the Hanafi point of view then both disputants present their witnesses, the witnesses of the possessor will not be entertained. Rather, those of the other claimant will be trusted. The possessor will be made to hand over the disputed property to the other claimant, if the dispute is not about siring of an animal in which case when each person claims and substantiates his claim with evidence that his stallion or bull had sired the disputed animal then the possessor will be permitted to retain it. Further, if they dispute about something that is in the hands of each of them and they both claim full ownership to it, then both will be asked to swear an oath and that thing will be divided between them according to what each holds in his hand. Similarly, if none of them holds the disputed thing while both of them claim if and produce enough evidence of ownership then it will be divided between the two.

TWO CLAIMANTS OF SAME THING

(٣٧٧٢) وَعَنْ اَبِي مُوْسَى الْاَشْعَرِيِّ اَنَّ رَجُلَيْنِ اِدَّعَيَا بَعِيْرًا عَلَى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَعَثَ كُلُّ وَاحِدٍ مِنْهُمَا شَاهِدَيْنَ فَقَسَمَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُمَا نِصْفَيْنِ رَوَاهُ اَبُوْدَاوُدَ- وَفِيْ رِوَايَةٍ لَهُ وَلِلنَّسَائِيِّ وَابْنِ مَاجَةَ اَنَّ رَجُلَيْنِ اِدَّعَيَا بَعِيْرًا لَيْسَتْ لِوَاحِدٍ مِنْهُمَا بَيِّنَةٌ فَجَعَلَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُمَا-

3772. Sayyiduna Abu Musa Ash'ary رضی الله عنه said that two men laid claim to a camel in the time of Allah's Messenger صلی الله علیه وسلم. Each of them presented two witnesses. So, the Prophet صلی الله علیه وسلم divided it into halves between them.
According to another version: Two men claimed ownership of a camel. But, neither of them had a witness (or proof). So, the Prophet صلی الله علیه وسلم decided that both of them should share it equally.[1]
(second version of) Abu Dawud # 3613.

COMMENTARY: Khattabi رضی الله عنه says that perhaps the camel may have been in possession of both men.
Mulla Ali Qari رضی الله عنه says that perhaps the camel was in the hands of a third man who may have had a dispute with these two about it.The two versions perhaps refer to two different incidents. The first says that they each had their witnesses while the second says that they had no witnesses. Or, it is the same incident but when they produced their witnesses, they turned hostile and in disagreement with one another, so the two men were at par with those who had no witnesses. Hence, none of the claimants qualified to be preferred.
Ibn Maalik رضی الله عنه says about the camel being shared that if two people claim the same thing and:

(i) none of them has witnesses, or,

[1] Abu Dawud # 3615(second version) Nasa'I # 5424, Ibn Majah # 2330,

(ii) both have witnesses and that disputed property is in the hands of both of them, or,

(iii) none of them holds it in his hands-

Then it should be divided between the two of them half and half (so they will use it equally).

(٣٧٧٣) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَجُلَيْنِ اِخْتَصَمَا فِيْ دَابَّةٍ وَلَيْسَ لَهُمَا بَيِّنَةٌ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسْتَهِمَا عَلَى الْيَمِيْنِ۔ (رواه ابوداؤد وابن ماجة)

3773. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that two men disputed about (the ownership of) an animal, but neither of them had a proof. So, the Prophet صلی اللہ علیہ وسلم said, "Cast lots about the oath." (He whose name is drawn will take an oath and the decision shall be made in his favour.)[1]

COMMENTARY: See hadith # 3768.

OATH OF THE DEFENDANT

(٣٧٧٤) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ حَلَّفَهُ اِحْلِفْ بِاللّٰهِ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ مَالَهُ عِنْدَكَ شَيْءٌ يَعْنِيْ لِلْمُدَّعِيْ۔ (رواه ابوداؤد)

3774. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said to a man whom he had instructed to take an oath, "Swear by Allah besides whom there is no God that you do not have anything belonging to him," meaning the plaintiff.[2]

COMMENTARY: As stated earlier, if the plaintiff does not produce evidence to substantiate his claim and the defendant challenges him then it is necessary for the latter to take an oath. He will swear, "I swear by Allah, the One other than whom no one is worthy of worship, that this man (the plaintiff) has made a claim on me that is not based on facts. He has no right pending on me."

The oath will be taken by the qadi (judge). A Muslim will be made to swear on Allah, the One; a Christian on the God of the Bible; a Jew on the God of the Torah; and a Majusi (Magian) and the others on God.

The oath of the defendant will be delieved in any case whether he is pious or a sinner, truthful or liar. But if the judge knows through true testimony that his oath is false, then his oath will become in valid.

EVEN A LIAR DEFENDANT HAS A RIGHT TO TAKE AN OATH

(٣٧٧٥) وَعَنِ الْاَشْعَثِ بْنِ قَيْسٍ قَالَ كَانَ بَيْنِيْ وَبَيْنَ رَجُلٍ مِنَ الْيَهُوْدِ اَرْضٌ فَجَحَدَنِيْ فَقَدَّمْتُهُ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَلَكَ بَيِّنَةٌ قُلْتُ لَا قَالَ لِلْيَهُوْدِيِّ اِحْلِفْ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِذَنْ يَحْلِفُ وَيَذْهَبُ بِمَالِيْ فَاَنْزَلَ اللّٰهُ تَعَالٰى اِنَّ الَّذِيْنَ يَشْتَرُوْنَ بِعَهْدِ اللّٰهِ وَاَيْمَانِهِمْ ثَمَنًا قَلِيْلًا۔ الاٰيَةُ۔ (رواه ابوداؤد وابن ماجة)

3775. Sayyiduna Ash`ath ibn Qays رضی اللہ عنہ said that he owned a piece of land in partnership with a Jew but he denied the right of Ash`ath رضی اللہ عنہ (to the land). So, he took him to the Prophet صلی اللہ علیہ وسلم who asked him, "Do you have witness (or

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[1] Abu Dawud # 3618, Ibn Majah # 2346, Musnad Ahmad 2-289.

[2] Abu Dawud # 3620.

proof)." He said, "No!" Then, he said to the Jew, "Take an oath." Ash`ath رضی اللہ عنہ submitted, "O Messenger of Allah in that case he will swear and go away with my property." But, Allah the Exalted (had) revealed (concerning a similar case mentioned in hadith # 3759) the verse:

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللّٰهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا (الاية)

{Surely, those who barter Allah's covenant and their oaths, for a small price...}[1]

COMMENTARY: The verse cited here was revealed at the time of the incident mentioned in the hadith # 3759 (of Ibn Mas`ud رضی اللہ عنہ).

WARNING TO USURPER THROUGH FALSE OATH

(٣٧٧٦) وَعَنْهُ أَنَّ رَجُلًا مِنْ كِنْدَةَ وَرَجُلًا مَنْ حَضْرَ مُوْتَ اخْتَصَمَا إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ أَرْضٍ مِنَ الْيَمَنِ فَقَالَ الْحَضْرَمِيُّ يَا رَسُوْلَ اللّٰهِ إِنَّ أَرْضِي اغْتَصَبَنِيْهَا أَبُوْ هٰذَا وَهِيَ فِيْ يَدِهٖ قَالَ هَلْ لَكَ بَيِّنَةٌ قَالَ لَا وَلٰكِنْ أُحَلِّفُهُ وَاللّٰهِ مَا يَعْلَمُ أَنَّهَا أَرْضِي اغْتَصَبَنِيْهَا أَبُوْهُ فَتَهَيَّأَ الْكِنْدِيُّ لِلْيَمِيْنِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَقْتَطِعُ أَحَدٌ مَالًا بِيَمِيْنٍ إِلَّا لَقِيَ اللّٰهَ وَهُوَ أَجْذَمُ فَقَالَ الْكِنْدِيُّ هِيَ أَرْضُهٗ ـ (رواه ابوداؤد)

3776. Sayyiduna Ash`ath ibn Qays رضی اللہ عنہ narrated that a man of Kindah and a man of Hadramawt brought to Allah's Messenger صلی اللہ علیہ وسلم a dispute about a piece of land in Yemen. The man of Hadramawt pleaded, "O Messenger of Allah, this man's father snatched my land from me and it is now in his hands." He asked, "Do you have witnesses?" He said, "No, but I do ask him to swear by Allah that he is not aware that it is my land that his father had taken from me by force. The man of Kindah prepared to take the oath, but Allah's Messenger صلی اللہ علیہ وسلم warned (him). "No one takes away (anyone's) property by a false oath but he will meet Allah with his hand cut off." The man of Kindah exclaimed, "That is his land."[2]

COMMENTARY: The Arabic words of the hadith are (الا لقی اللہ وھواجذم). The word (جذام) (judhaam) is the malady 'leprosy'. The climbs are dis figured and discoloured and decayed. But, the root word of (جذام) is (جذم) (jadham) which means 'to cut' and 'to cut quickly.' It also means' to sever the hand or 'amputated hand.' In this hadith it is used in this last sense, and it means 'to lack blessing' and 'to be without any good.' It is as in a hadith:

مَنْ تَعَلَّمَ الْقُرْاٰنَ ثُمَّ نَسِيَهٗ لَقِيَ اللّٰهَ وَهُوَ أَجْذَمُ

(He who learns the Quran but after that forgets it, will meet Allah while his hand is severd.)[3]

Some people however, say that here the word means (مقطوع الحجة) (having no proof, no argument). That man will meet Allah with nothing to prove his religion and fear of Allah to be able to get deliverance. He will not have a tongue to makes his submission and plea.

PERJURY IS A GRAVE SIN

(٣٧٧٧) وَعَنْ عَبْدِ اللّٰهِ بْنِ أُنَيْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ الشِّرْكَ

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[1] Tirmidhi # 2996, Abu dawud # 3621, Ibn Majah # 2322, Musnad Ahmad 5-211.

[2] Musnad Ahmad 5-212 Abu Dawud # 3622.

[3] The hadith in Abu Dawud is similar # 1474.

بِاللّٰهِ وَعُقُوْقَ الْوَالِدَيْنِ وَالْيَمِيْنَ الْغَمُوْسَ وَمَا حَلَفَ حَالِفٌ بِاللّٰهِ يَمِيْنَ صَبْرٍ فَأَدْخَلَ فِيْهَا مِثْلَ جَنَاحِ بَعُوْضَةٍ إِلَّا جُعِلَتْ نُكْتَةٌ فِيْ قَلْبِهٖ إِلٰى يَوْمِ الْقِيَامَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

3777. Sayyiduna Abdullah ibn Unays رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Among the gravest of the major sins are (i) to ascribe a partner to Allah, (ii)to displease parents (and disobey them), and (iii) to swear a false oath. Whoever swears an oath on Allah, a firm oath (or an oath under compulsion of some sort) including therein so much lie as a gnat's wing (which is very insignificant) then a spot grows in his heart till the day of resurrection" (for which he will have to account in the hereafter).[1]

COMMENTARY: The word (غموس) ghamus is from (غمس) ghams 'to dive' (يمين غموس) (yamin ghamus) is to take a false oath on something past intentionally.,

The Hanafis say that one who swears in this way does not have to make an atonement, but he must make a repentance and seek forgiveness, and resolve not to swear a false oath anymore, because this kind oath will lead to hell. This oath is called ghamus because one who swears it will be made to dive in hell. Further, the false oath that is taken to snatch someone's property is akin to this oath ghamus.

Yamin sabr (يمين صبر) is an oath under compulsion (when one is confined or is helpless) or it is a 'firm oath'. This has been explained against the hadith # 3759. It is as bad as yamin ghabus but no atonement is necessary for this oath, too. However, it makes one liable to punishment in hell like the ghamus.

A spot grows in the heart of one who swears a false oath. It is like rust that will remain till the last day. In the hereafter, this man will be punishment. One must ponder that when as infinitesimal lie can cause chastisement of this magnitude then what are the consequences of bold falsehood.

The Prophet صلی اللہ علیہ وسلم mentioned three things as among the gravest of the grave sins. Then he sounded a warning for the last mentioned to make it clear that it is one of the most serious sins so that people may not consider it to be lighter than attributing a partner to Allah and disobeying parents.

We shall see the same thing in the hadith of Sayyiduna khuzaymah ibn Fatik رضی اللہ عنہ (#3779) to follow. It puts false testimony at par with polytheism.

(٣٧٧٨) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَحْلِفُ أَحَدٌ عِنْدَ مِنْبَرِي هٰذَا عَلٰى يَمِيْنٍ اٰثِمَةٍ وَلَوْ عَلٰى سِوَاكٍ أَخْضَرَ إِلَّا تَبَوَّأَ مَقْعَدَهُ مِنَ النَّارِ أَوْ وَجَبَتْ لَهُ النَّارُ۔ (رواه مالك وابوداؤد وابن ماجة)

3778. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'If anyone swears a false oath near this my pulpit even for a green siwak, then he arranges for his seat in the fire (of hell)." Or, he said, 'The fire of hell becomes *wajib (obligatory)* for him."[2]

COMMENTARY: The pulpit of the Prophet صلی اللہ علیہ وسلم is mentioned specifically because that is a sacred place where the sin of a false oath is accentuated. However a false oath is a

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[1] Tirmidhi # 3020 (3031), Musnad Ahmad 3-495.

[2] Abu dawud # 3246, Ibn Majah # 2325, Muwatta Maalik # 36. 8-10.

sin wherever it is sworn and warrants punishment.
The green siwak is the most insignificant thing. When it dries, it appreciates in value. Anyway a siwak is a very cheap thing especially before it dries. So, if afalse oath over it is punishable in hell then what may be said of a daring false oath in the courts of law?

FALSE TESTIMONY IS LIKE ASCRIBING PARTNER TO ALLAH

(٣٧٧٩-٣٧٨٠) وَعَنْ خُرَيْمِ بْنِ فَاتِكٍ قَالَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ عُدِلَتْ شَهَادَةُ الزُّوْرِ بِالْإِشْرَاكِ بِاللّٰهِ ثَلَاثَ مَرَّاتٍ ثُمَّ قَرَأَ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّوْرِ حُنَفَاءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ۔ رَوَاهُ اَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَرَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ عَنْ اَيْمَنَ بْنِ خُرَيْمٍ اِلَّا اَنَّ ابْنَ مَاجَةَ لَمْ يَذْكُرِ الْقِرَاءَةَ۔

3779. Sayyiduna Khuraym ibn Fatik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم offered the *salah (prayer)* of the morning (fajr). When he finished he stood up (to address the Sahabah (Prophet's Companions) رضی اللہ عنہم and said three times, "False testimony is made equivalent to ascribing a partner to Allah." Then he recited:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّوْرِ حُنَفَاءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ

{So shun the abomination of the idols and shun the speaking of falsehood, being upright men of pure faith, not associating anything with Him.} Ibn Majah did not mention the recital.[1]

3780. Sayyiduna Ayman ibn Khuraym رضی اللہ عنہ also narrated it.[2]

COMMENTARY: To associated partner with Allah and to bear false witness are equally sinful. The reason is that associating a partner with Allah is to forge a lie against Him. Certainly this is not allowed. Thus, both these things are non-existent, so the same command applies to both.

TESTIMONY THAT ARE REJECTED

(٣٧٨١) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَجُوْزُ شَهَادَةُ خَائِنٍ وَلَا خَائِنَةٍ وَلَا مَجْلُوْدٍ حَدًّا وَلَا ذِيْ غِمْرٍ عَلٰى اَخِيْهِ وَلَا ظَنِيْنٍ فِيْ وَلَاءٍ وَلَا قَرَابَةٍ وَلَا الْقَانِعِ مَعَ اَهْلِ الْبَيْتِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَيَزِيْدُ بْنُ زِيَادٍ الدِّمَشْقِيُّ الرَّاوِيْ مُنْكَرُ الْحَدِيْثِ۔

3781. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The testimony of these people is not admissible:

- **(i) A deceitful man or a deceitful woman,**
- **(ii) One who has been awarded the lashes for violating the limits (*hadd (prescribed punishment)*) for slander,**
- **(iii) An enemy who hates his (Muslim) brother,**
- **(iv) One who is suspected regarding wala (allegiance) that he claims.**
- **(v) One who is suspected about relationship**

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[1] Abu Dawud # 3599,Ibn Majah # 2372.

[2] Tirmidhi # 2300 (2306), Musnad Ahmad 4-321.

(vi) One who is dependant on a family.[1]

COMMENTARY: According to Islam, it is as necessary for a witness to be just as it is for a judge and ruler to be just because testimony is such an important means as enables the court to arrive at a just decision. The people mentioned in the hadith do not measures to the standard of justice, so their testimony is termed unacceptable.

KHA`IN: The deceitful people are they who commit treachery when trusts are placed with them. They are notorious for this and commit this crime very often, for otherwise treachery is not generally detected by men though it cannot be concealed from Allah.

SINNER: Some authorities say that in this hadith (خائن) deceiver who commits (خیانۃ) Khiyanah deception or treachery is said to have committed sin whether a grave sin or a minor sin persistently, Or, he neglects to observe commands of *Shariah* and prescribes duties of religion.

AMANAH: Indeed, Allah has described the commands of religion as amanah (trust)as in the verse:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمٰوَاتِ وَالْأَرْضِ۔ (الاحزاب ۳۳: ۷۲)

{Surely, we offered the trust to the heavens and the earth...}

KHIYANAH: He has described failure to obey the commands of religion as Khiyanah (deception, betrayal, treachery) as in the verse:

لَا تَخُونُوا اللّٰهَ وَالرَّسُوْلَ وَتَخُوْنُوْآ أَمَانَاتِكُمْ۔ (الانفال ۸: ۲۷)

{Betray not Allah and the Messenger صلی اللہ علیہ وسلم nor betray your trusts.}

In this case, first, the hadith would mean that those who do not obey and observe the commands and duties of *Shariah* and religion, or who perptrate major sins, or persistently commit minor sins, their testimony is inadmissible.

Secondly a hadith that follow mentions illicit sexual intercourse (zina زنا) after treachery (خیانۃ). We may say about it that after 'generalising', it 'confines' or 'delimits'.

FISQ: The scholars maintain that it is better to understand Khiyanah (treachery) as (فسق) fisq (transgression, lasciviousness) otherwise all the other evils and sins will remain untreated, though their commission disqualifies the perpetrator from giving testimony. Mentioning only treachery does not cover the entire prohibition.

SLANDER: The person who is one awarded the lashes for slander is one who accuses an innocent woman of having committed adultery or fornication. The *hadd (prescribed punishment)* qadhf (which is punishment for false accusation of unchasitity) was imposed on him. His testimony is inadmissible even if he has repented from his sin.

RULINGS: Imam Abu Hanifah رحمہ اللہ rules that apart from *hadd (prescribed punishment)* qadhf (حد قذف), there is enough latitude for anyone who has been awarded any other *hadd (prescribed punishment)* (prescribed punishment) and has made a repentance for his sin that his testimony is admissible. As long as he does not repent, however, his testimony is not accepted. It is not so for one who has been awarded *hadd (prescribed punishment)* qadhf, for even after he repents, his testimony is never accepted.

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[1] Tirmidhi # 2298 (2305)

Other imams, however, rule that the same principle applies whatever kind of *hadd (prescribed punishment)* has been awarded to anyone. When he makes a repentance for his sin, his testimony will be accepted even if he was awarded punishment of lashes for slandering an innocent woman; or for any other sin.

ENEMY: When two people bear animosity to one another, their testimony for one another is not acceptable. This is applicable even if they are real brothers, or strangers, meaning brothers in religion.

WALA: If anyone is suspected regarding wala then it is a slave freed by his (or her) master but he (or she) attributes the freedom to a third person, not to the real master. This is a lie and it is well-known that he (or she) lies. People suspect him (or her) of a false attribution. The testimony of such a person is not accepted because he is a fasiq (sinner) on that account. Therefore, to cut off the wala (or right) of one who sets free and attribute it to someone else who has not set sin. A person who does so is severely warned and must desist from doing it.

FALSE RELATIONSHIP: The same applies to anyone who traces for himself a false relationship like calling another person his father who is not his father. His lie is a fisq. One who ascribes parentage to another falsely is cursed.

DEPENDENT ON ANY: The sixth kind could mean a beggar who is content with just satisfying his hunger or whose sustenance depends on a single family and/or he ha become of one house, meaning family.

However, this hadith does not mean any of these persons but refers to one who is dependant on someone for his provision. He depends on him for his living, like a servent. The testimony of such a person will not be admissible for his employers or benefactors. The reasons are: (i) He might be partial to them and favour them. (ii) He benefits from what they get by his giving testimony in their favour.

Hence, it is like the mutual testimony of father and son, or of the spouses. Their testimonies for one another are not acceptable, because any benefit that accrues to one spills over to the other too.

However, it must be known that the testimony of brothers for one another is correct and acceptable.

One of the narrators of this hadith Yazid ibn Ziyad Damishqi is munkar ul hadith. It implies that his hadith is munkar (unknown) and it is stated in Sharh Nakhbah that if a narrator commits a gross mistake, or is excessively negligent or forgetful, or is known for his fisq (sin) then the hadith that he narrates is called munkar.[1]

(٣٧٨٢) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَجُوْزُ شَهَادَةُ خَائِنٍ وَلَا خَائِنَةٍ وَلَا زَانٍ وَلَا زَانِيَةٍ وَلَا ذِیْ غِمْرٍ عَلٰی اَخِیْهِ وَرَدَّ شَهَادَةَ الْقَانِعِ لِاَهْلِ الْبَیْتِ۔ (رواہ ابوداؤد)

3782. Sayyiduna Amr Ibn Shu'ayb رحمه الله narrated from his father from his grandfather that the Prophet صلى الله عليه وسلم said, "The testimony is not acceptable of

(i) A deceitful man or a deceitful woman,

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[1] According to Mu'jam Lughat ul Fuqaha, munkar hadith is 'a denied hadith. According to Qamus al Alfaz al Islamiyan, it is a denied hadith whose weak narrator contradicts the narrations of a trusty narrator.

(ii) In adulterer or an adulteress (married or unmarried man or woman who have unlawful intercourse),

(iii) An enemy who has a grudge against an enemy." and, he rejected the testimony of one who was dependant on a family (for that family).[1]

VILLAGER'S TESTIMONY FOR A TOWNSMAN

(٣٧٨٣) وَعَنْ اَبِیْ هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَجُوْزُ شَهَادَةُ بَدَوِيٍّ عَلٰى صَاحِبِ قَرْيَةٍ۔

(رواہ ابوداؤد وابن ماجۃ)

3783. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "the testimony of a desert villager is not admissible for a city dweller."[2]

COMMENTARY: The desert dweller is generally ignorant of the commands of Shari'ah (divine law) and does not come up to the standards of a witness. Also, he is liable to forget and neglect. However if he is a responsible man, Just and measures to the standards of a witness then his testimony is acceptable.

Imam Maalik رحمہ اللہ goes by the apparent meaning of this hadith. He rules that the testimony of a villager is not acceptable for a townsman or city dweller, or against him. Other imams, however, hold what we have stated in the foregoing lines about a learned villager. They explain the hadith to be qualified with the exceptions we have mentioned.

PRESENT YOUR CASE WISELY

(٣٧٨٤) وَعَنْ عَوْفِ ابْنِ مَالِكٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَضٰى بَيْنَ رَجُلَيْنِ فَقَالَ الْمَقْضِيُّ عَلَيْهِ لَمَّا اَدْبَرَ حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى يَلُوْمُ عَلَى الْعَجْزِ وَلٰكِنْ عَلَيْكَ بِالْكَيْسِ فَاِذَا غَلَبَكَ اَمْرٌ فَقُلْ حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ۔ (رواہ ابوداؤد)

3784. Sayyiduna Awf ibn Maalik رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم pronounced judgement (in a case) between two men. He against whom he judgement was pronounced said as he turned to depart (from the place):

حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ

{Allah is sufficient for us and He is an excellent Guardian.} (3: 173)

On that, the prophet صلی اللہ علیہ وسلم said, "Allah blames the stupid and careless. Use common sense. When you are in difficulty say:

حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ

{Allah is sufficient for us and He is an Excellent Guardian}"[3]

COMMENTARY: Perhaps it was a debtor's case. He might have repaid the dept but had not procured a receipt of repayment or made anyone witness for it. The creditor had proof and presented his case before the Prophet صلی اللہ علیہ وسلم, so he decided in his favour. The debtor called out the words meaning, "Allah is sufficient..." to complain that the plaintiff

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[1] Abu Dawud # 3600, Ibn Majah # 2366, Musnad Ahmad 2-181.

[2] Abu Dawud # 3602, Ibn Majah # 2367.

[3] Abu Dawud # 3627, Musnad Ahmad 6-25.

had cheated him.

The Prophet صلی اللہ علیہ وسلم was displeased at that and remarked that is not good to be careless in one's affairs. Allah condemns such a person. He cautioned him to exercise good judgement in his dealings with people.

When any one is careless, Allah is displeased. He has blessed man with intellect and commonsense and this blessing calls on him to use them. If any one happens to commit a lapse because of carelessness then he must not sigh, "Allah is sufficient..." Rather, these words must be spoken when one has tried all ways to get his objective and used all options to achieve it. And, when he fails after that to get his ambition then he must say:

حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ

ACCUSED MAY BE IMPRISONED

(٣٧٨٥) وَعَنْ بَهْزِبْنِ حَكِيْمٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَبَسَ رَجُلًا فِي تُهْمَةٍ۔ رَوَاهُ اَبُوْدَاوُدَ وَزَادَ التِّرْمِذِيُّ وَالنَّسَائِيُّ ثُمَّ خَلّٰى عَنْهُ۔ (ابوداؤد)

3785. Sayyiduna Bahz ibn Hakim رحمہ اللہ reported from his father that his grandfather narrated that the Prophet صلی اللہ علیہ وسلم imprisoned a man on an accusation.[1]

According to another version: He then set him free.[2]

COMMENTARY: The man may have been accused by someone. So, the prophet صلی اللہ علیہ وسلم confined him till such time as he obtained the testimony of witnesses. When the plaintiff failed to produce any witness, the prophet صلی اللہ علیہ وسلم (set the man at liberty, and) acquitted him.We learnt from this hadith that it is allowed to imprison an accused.

SECTION III اَلْفَصْلُ الثَّالِثُ

BOTH PLAINTIFF & DEFENDANT MUST BE PRESENT BEFORE RULER

(٣٧٨٦) عَنْ عَبْدِاللّٰهِ بْنِ الزُّبَيْرِ قَالَ قَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ الْخَصْمَيْنِ يُقْعَدَانِ بَيْنَ يَدَيِ الْحَاكِمِ۔ (رواہ احمد وابوداؤد)

3786. Sayyiduna Abdullah ibn Zubayr رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم decreed that both contending parties (plaintiff and defendant) must sit before the judge (or ruler who judges).[3]

COMMENTARY: Teebi رحمہ اللہ said that nothing is more difficult for a judge than to be impartial to both the disputants and to treat them at par when their case is before him.

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[1] Abu Dawud # 3630.

[2] Tirmidhi # 1471 (1422), Nasa'i # 4891.

[3] Abu Dawud # 3588.

بسم الله الرحمن الرحيم

BOOK - XVIII

"JIHAD" كِتَابُ الْجِهَادِ

MEANING OF *JIHAD (CRUSADE)*: The dictionary meaning of (جهد) jahd, and (جهاد) *jihad (crusade)* is a 'bear pains' (or hardship) and 'endure more than one's strength' Imam Raghib gives this meaning:

اَلْجِهَادُ اِسْتِفْرَاغُ الْوُسْعِ فِيْ مُدَافَعَةِ الْعَدُوِّ

(*Jihad (crusade)* is to repulse on attacking enemy with extreme force).

In the terminology of Shari'ah (divine law), *jihad (crusade)* is to use one's strength in a battle fought against the disbelievers by offering one's life, or supporting with one's property, or suggesting a strategy with one's mind and acumen, or simply enlisting in the Muslim army and increasing its manpower, or helping and encouraging the Muslim army against the enemies of Islam in any way other than these.[1]

THE GOAL OF *JIHAD (CRUSADE)*: The aim of *jihad (crusade)* is to keep aloft the word of Allah always. The banner of Islam may fly on Allah's earth perpetually, and the claims of His rebels may be obliterated.

THE COMMAND OF *JIHAD (CRUSADE)*: *Jihad (crusade)* is *fard (compulsory)* Kifayah (which means if some take part in *jihad (crusade)*, other will be absolved of the duty). However, if a general call is made to enlist when the infidels attack a Muslim city or the Islamic state then *jihad (crusade)* is *fard (compulsory)* ayn on all Muslims (meaning that every individual will have to participate with the Muslim army). It makes no difference whether the one who issues the command to enlist is a virtuous, just man or a sinner. It becomes *wajib (obligatory)* on all citizens of the city and the state to fight the enemy and participate in *jihad (crusade)*. It will also become *wajib (obligatory)* on those people who reside in the neighbourhood of that city or state, if its own residents are not enough to tackle the enemy and protect their city and state, or they are sluggish and careless and sinful in discharging their responsibilities to fight the foe and defend their territory. It is like the case of a funeral. Preparing, bathing and shrouding the corpse and offering the funeral *salah (prayer)* is *wajib (obligatory)*, in the first instance, on the people of the neighbourhood of the dead person. If they are unable to bear this responsibility, then it is *wajib (obligatory)* on the citizen to do these things. It is the same when Muslims of a territory are faced against the infidels and cannot cope with them for lack of strength or courage, it is *wajib (obligatory)* on neighbouring Muslim to shoulder the responsibility of *jihad (crusade)*. Rather, it becomes *wajib (obligatory)* on all Muslims between the east and the west to join the *jihad (crusade)* and defend the dignity of Islam and Muslims and rout the enemy of religion.

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[1] The vocabulary of the Quran compiled by Dr Abdullah Abbas al Nadvi defines: *jihad* as 'struggle, strive. Jahd as 'to exert oneself, endeavor.' Dar ul Isha'at Karachi.

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE MOST EXCELLENT *JIHAD (CRUSADE)*

(۳۷۸۷) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اٰمَنَ بِاللّٰهِ وَرَسُوْلِهٖ وَاَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللّٰهِ اَنْ يُدْخِلَهُ الْجَنَّةَ جَاهَدَ فِىْ سَبِيْلِ اللّٰهِ اَوْجَلَسَ فِىْ اَرْضِهِ الَّتِىْ وُلِدَ فِيْهَا قَالُوْ اَفَلَا نُبَشِّرُبِهِ النَّاسَ قَالَ اِنَّ فِى الْجَنَّةِ مِائَةَ دَرَجَةٍ اَعَدَّهَا اللّٰهُ لِلْمُجَاهِدِيْنَ فِىْ سَبِيْلِ اللّٰهِ مَابَيْنَ الدَّرَجَتَيْنِ كَمَابَيْنَ السَّمَاءِ وَالْاَرْضِ فَاِذَا سَاَلْتُمُ اللّٰهَ فَسْاَلُوْهُ الْفِرْدَوْسَ فَاِنَّهٗ اَوْسَطُ الْجَنَّةِ وَاَعْلَى الْجَنَّةِ وَفَوْقَهٗ عَرْشُ الرَّحْمٰنِ وَمِنْهُ تَفَجَّرُ اَنْهَارُ الْجَنَّةِ۔ (رواه البخارى)

3787. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah' Messenger صلی اللہ علیہ وسلم said, "He who believes in Allah and His Messenger (and the Shari'ah (divine law) that he brought) and offers *salah (prayer)* and fasts in Ramadan, will be admitted by Allah to paradise as binding on Him (because of the assurance He had given out of compassion) whether he engages in *jihad (crusade)* (and emigrates) in Allah's path or remains in his land where he was born (without engaging in *jihad (crusade)* or hijrah - emigration)." They (the sahabah) رضی اللہ عنہ submitted, "Shall we not convey this glad tidings to the people?" He said, "Surely in paradise, there are one hundred degrees that Allah had prepared for the mujahids (crusaders) (crusaders) in Allah's path, between every two degrees is a distance as between heaven and earth. So, when you ask Allah (for a higher degree against *Jihad (crusade)*), ask Him for Firdaws. Indeed, it is the best (portion) of paradise and its highest portion. Above it is the throne of Ar-Rahman (The compassionate) and from it issue the rivers of paradise." (He meant the four things that are the essence of the rivers of paradise: Water, milk, wine and honey. They issue from Firdaws is paradise)[1] (Mujahid is a warrior who participates in *jihad (crusade)*).

COMMENTARY: Only *salah (prayer)* and fasting are mentioned in this hadith because they are the most important of all prescribed duties and also because they are binding on all Muslims whereas Hajj (pilgrimage) and zakah (Annual due charity) are obligatory only on the rich who can afford.
It is clear that the Prophet صلی اللہ علیہ وسلم spoke these words on the day of conquest of Makkah because before that hijarah because before that hijrah (migration) (or emigration) was *fard (compulsory)* on all Muslim.

(۳۷۸۸) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُجَاهِدِ فِىْ سَبِيْلِ اللّٰهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِاٰيَاتِ اللّٰهِ لَا يَفْتُرُ مِنْ صِيَامٍ وَلَا صَلَاةٍ حَتّٰى يَرْجِعَ الْمُجَاهِدُ فِىْ سَبِيْلِ اللّٰهِ۔ (متفق عليه)

3788. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The example of the mujahid in Allah's path is like the one who fasts and keeps vigil in the night in *salah (prayer)* and recites the verses of Allah thoroughly and does not desist from fasting and *salah (prayer)* until the mujahid (crusader) in

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[1] Bukhari # 2790. Musnad Ahmad 2-335.

Allah's path returns."[1]

COMMENTARY: From the time the mujahid leaves his home to participate in *jihad (crusade)* till he returns, obviously he is not occupied all this time in *jihad (crusade)*. He is not always engaged in battle for Allah's sake because he takes time to eat and drink and to sleep and to do other things. In spite of that, he is considered to be engaged in worship all the time. Whatever, he does, rests, sleeps, laughs or enjoys his record of deed is credited with reward.

(٣٧٨٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ انْتَدَبَ اللّٰهُ لِمَنْ خَرَجَ فِي سَبِيْلِهٖ لَا يُخْرِجُهٗ إِلَّا إِيْمَانٌ بِيْ وَتَصْدِيْقٌ بِرُسُلِيْ أَنْ أَرْجِعَهٗ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيْمَةٍ أَوْ أُدْخِلَهُ الْجَنَّةَ۔ (متفق عليه)

3789. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone goes out in His path, Allah is his guardian (and He says) 'He does not go out but because of faith in me and confirmation of My Messenger. (He does not go out to show or to earn worldly possessions) I shall bring him back with reward (or the hereafter), or booty. Or I shall admit him to paradise (if he is martyred, without reckoning, with the first batch to enter paradise or immediately on his death before the day of resurrection)."
(This is as found in the Quran:

ولا تقولوا لمن يقتل.........بل احياء

(And say not of those who are slain in the path of Allah, "dead.' Nay, they are alive.)[2]

PROPHET'S صلی اللہ علیہ وسلم DESIRE FOR MARTYRDOM

(٣٧٩٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَوْلَا أَنَّ رِجَالًا مِنَ الْمُؤْمِنِيْنَ لَا تَطِيْبُ أَنْفُسُهُمْ أَنْ يَتَخَلَّفُوْا عَنِّيْ وَلَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ مَا تَخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْزُوْ فِيْ سَبِيْلِ اللّٰهِ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَوَدِدْتُ أَنْ أُقْتَلَ فِيْ سَبِيْلِ اللّٰهِ ثُمَّ أُحْيٰى ثُمَّ أُقْتَلَ ثُمَّ أُحْيٰى ثُمَّ أُقْتَلَ ثُمَّ أُحْيٰى ثُمَّ أُقْتَلَ۔

(متفق عليه)

3790. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "By him I whose hand is my soul, if it was not that (those) man among the believers (who are poor) would not be pleased at remaining behind me (and separate from me) and I cannot find riding beasts for them, I would not stay behind when an army goes ahead in Allah's path. By him in whose hand is my soul, I long that I should be killed in Allah's path, then revived, again killed and revived, and again killed."[3]
(This may happen repeatedly that I may earn reward again and again).

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[1] Bukhari # 2787, Muslim # 11-1878, Muwatta Maalik # 1 (*Jihad*).

[2] (The verse is # 154 at Baqarah) Bukhari # 36, Muslim # 103-1870, Nasa'i # 5029, Darimi # 2391, Muwatta Maalik # 2 (*Jihad*), Musnad Ahmad 2-117.

[3] Bukhari # 2797, Muslim # 106. 1876, Nasa'i # 3152, Ibn Majah # 2753, Musnad Ahmad 2-273, "400 Ahadith Qudsiyah" # 174 (Darul Isha'at Karachi).

COMMENTARY: This saying demonstrates the Prophet's صلى الله عليه وسلم immense desire to take part in *jihad (crusade)*. It also discloses why he did not participate in most of the battles against the infidels. It was not possible to arrange enough beasts for all the Muslim who would have accompanied him if he had joined each army.

SYMBOLIC PARTICIPATION IN *JIHAD (CRUSADE)* BETTER THEN EVERYTHING

(٣٧٩١) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رِبَاطُ يَوْمٍ فِيْ سَبِيْلِ اللّٰهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا۔ (متفق عليه)

3791. Sayyiduna Sahl ibn Sa'd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "To stand guard at the frontier in Allah's path for a day is better than the world and what it has."[1]

COMMENTARY: There could be one of two meaning:
(i) One day's duty as a guard in *jihad (crusade)* is better then what is spent in Allah's name. Or,
(ii) The reward that will accrue for standing as guard in *jihad (crusade)* will surpass the worth of the world and what it contains.

(٣٧٩٢) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَغَدْوَةٌ فِيْ سَبِيْلِ اللّٰهِ اَوْرَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا۔ (متفق عليه)

3792. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "To participate in *jihad (crusade)* in Allah's path for a morning or an evening is better than the world and whatever it contains."[2]

COMMENTARY: If anyone goes along to wage *jihad (crusade)* merely one morning or an evening than the reward he gets is everlasting and is better than the blessings of the world which are ephemeral.

BETTER THAN FASTING ONE MONTH & VIGIL IN ITS NIGHTS

(٣٧٩٣) وَعَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ رِبَاطُ يَوْمٍ وَلَيْلَةٍ فِيْ سَبِيْلِ اللّٰهِ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهٖ وَاِنْ مَاتَ جَرٰى عَلَيْهِ عَمَلُهُ الَّذِىْ كَانَ يَعْمَلُهٗ وَاُجْرِىَ عَلَيْهِ رِزْقُهٗ وَاَمِنَ الْفَتَّانَ۔ (رواه مسلم)

3793. Sayyiduna Salman Farisi رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say. "To guard the frontier for a day and a night in Allah's path is better then fasting one month and standing during its night in worship. If he dies (while performing this duty) then he will be rewarded for the deeds he had been doing. He will be provided his sustenance (of food and drink of paradise) and he will be safe from the trial or mischief of the devil or the dajjal, or the trial of the angels of

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[1] Bukhari # 2892.
[2] Bukhari # 6415, Muslim # 113-1881, Musnad Ahmad 5-339.

punishment in the grave."[1]

PARTICIPATION IN *JIHAD (CRUSADE)* IS ASSURED PROTECTION FROM HELL

(٣٧٩٤) وَعَنْ اَبِي عَبْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اغْبَرَّتْ قَدَ مَا عَبْدٍ فِيْ سَبِيْلِ اللّٰهِ فَتَمَسَّهُ النَّارُ۔ (رواه البخاری)

3794. Sayyiduna Abu Abs Narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a man's feet become dusty in Allah's path, then the fire (of hell) will not touch them."[2]

COMMENTARY: This saying of the prophet صلی اللہ علیہ وسلم is about the merits of *jihad (crusade)*. When feet become dusty while waging *jihad (crusade)*, hell fire will not hurt them. We an understand what a great reward awaits a participant of *jihad (crusade)* who endures its difficulties.

WARRIOR WHO KILLS AN INFIDEL

(٣٧٩٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَجْتَمِعُ كَافِرٌ وَقَاتِلُهُ فِي النَّارِ اَبَدًا۔ (رواه مسلم)

3795. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The disbeliever and the (Muslim) one who killed him cannot be together in hell, at all."[3]

COMMENTARY: This is glad tidings for the Muslim who kills an infidel during *jihad (crusade)*. This Muslim will never go to hell. This saying highlights the merit of *jihad (crusade)*. The Muslim who kills an infidel in the battle will be safe from hell, though even if he is unable to lay an infidel, he will go to paradise because of his participation in *jihad (crusade)*, and full effort in it.

THE BEST KIND OF LIFE

(٣٧٩٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ رَجُلٌ مُمْسِكٌ عِنَانَ فَرَسِهٖ فِيْ سَبِيْلِ اللّٰهِ يَطِيْرُ عَلٰى مَتْنِهٖ كُلَّمَا سَمِعَ هَيْعَةً اَوْ فَزْعَةً طَارَ عَلَيْهِ يَبْتَغِي الْقَتْلَ وَالْمَوْتَ مَظَانَّهٗ اَوْ رَجُلٌ فِيْ غُنَيْمَةٍ فِيْ رَاْسِ شَعْفَةٍ مِنْ هٰذِهِ الشَّعَفِ اَوْ بَطْنِ وَادٍ مِنْ هٰذِهِ الْاَوْدِيَةِ يُقِيْمُ الصَّلٰوةَ وَيُؤْتِي الزَّكٰوةَ وَيَعْبُدُ رَبَّهٗ حَتّٰى يَاْتِيَهُ الْيَقِيْنُ لَيْسَ مِنَ النَّاسِ اِلَّا فِيْ خَيْرٍ۔ (رواه مسلم)

3796. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best kind of human life is of a man who holds the reins of his horse in Allah's path and sprints on its back heading towards places from where he hears frightening shout or cry for help expecting to be killed or looking for places where death is possible (to occur). Or, (the best kind of life is) of a man with some sheep on a peak of one of

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[1] Muslim # 163-1913, Nasa'i # 3167, Musnad Ahmad 5-440.

[2] Bukhari # 2811, Tirmidhi # 1632, Nasa'i # 3116.

[3] Muslim # 130-1981, Abu Dawud # 2495.

these mountains or down one of these valley standing in *salah (prayer)* and paying the zakah (Annual due charity) (when the sheep are enough for zakah (Annual due charity) to be paid on them), worshipping his Lord till death comes (to him). He is not among the people but spends life in a good way among them."[1]

COMMENTARY: Such a person lives apart from other people. So, he is safe from their wicked ways and mischief. He also keeps them away from his mischief.
This hadith is based on *jihad (crusade)* against the enemies of Islam, against one's own self and abstinence from the pleasures of the world and evil desires of the self.
If a person lives among people to further religion then it is better, otherwise (if he cannot be safe among them) he may keep in seclusion.

SOLITUDE OR MINGLING: Imam Nawawi رحمه الله said that this hadith upholds the view of those who prefer isolation or solitude to socializing or mingling.
Imam Shafi'I رحمه الله and most of the u lama hold that it is better to live among people and mingle with them provided there is hope of being safe from mischief and corruption (of religion).
On the other hand, the advocates of asceticism hold that one must keep away from the people and live a live of solitude which they say is better. They have deduced it from this hadith. However, the majority of the u lama hold that this hadith concerns either the time when there would be much mischief and trial, or such a person who cannot endure the trouble and hardship caused by people, or the people themselves are not secure form his mischief. Their strongest evidence is that the Prophet عليه السلام, most of the sahabah (Prophet's Companions) رضى الله عنهم the tabi'un, رحمه الله the ulama (Scholars) mshaikh (religious leaders) and Sufis (mysties) spent their lives among the people in this world without secluding themselves from them. Them continued to derive religious benefits which they could not have had by secluding themselves, like congregational *salah (prayer)*, Friday *salah (prayer)*, funeral *salah (prayer)*, sick visits and so on.

MERIT OF HELPING THE MUJAHID

(٣٧٩٧) وَعَنْ زَيْدِ ابْنِ خَالِدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ جَهَّزَ غَازِيًا فِي سَبِيْلِ اللّٰهِ فَقَدْ غَزَا وَمَنْ خَلَفَ غَازِيًا فِيْ اَهْلِهٖ فَقَدْ غَزَا۔ (متفق عليه)

3797. Sayyiduna Zayd ibn Khalid رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who equips a warrior in Allah's path has taken part in *jihad (crusade)*. (He is bracketed with the warrior and gets reward for it) And, he who represents a warrior (in looking after his family when he set out) has taken part in *jihad (crusade)*."[2]

WOMAN OF THE MUJAHIDS (CRUSADERS) (CRUSADERS) MUST BE RESPECTED

(٣٧٩٨) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حُرْمَةُ نِسَاءِ الْمُجَاهِدِيْنَ عَلَى الْقَاعِدِيْنَ كَحُرْمَةِ اُمَّهَاتِهِمْ وَمَا مِنْ رَجُلٍ مِنَ الْقَاعِدِيْنَ يَخْلُفُ رَجُلًا مِنَ الْمُجَاهِدِيْنَ فِيْ اَهْلِهٖ فَيَخُوْنُهُ فِيْهِمْ اِلَّا وُقِفَ لَهُ

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[1] Muslim # 125-1889, Ibn Majah # 3977.

[2] Bukhari # 2843, Muslim # 135-1895, Abu Dawud # 2509, Nasa'i # 3180, Ibn Majah # 2759, Musnad Ahmad 4-115.

يَوْمَ الْقِيَامَةِ فَيَأْخُذُ مِنْ عَمَلِهِ مَاشَاءَ فَمَا ظَنُّكُمْ۔ (رواه مسلم)

3798. Sayyiduna Burayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The respect to be shown to the woman of the mujahids (crusaders) by the stayers at home (who did not participate in *jihad (crusade)* for some reason) must be like the respect shown (by them) to their mothers. (They must not have evil intentions about the women) If any man among the stayers at home is made overseer of his family by a man of the mujahids (crusaders) and he betrays him (concerning his woman or female slaves), then he will be made to stand for him (the mujahid) on the day of resurrection so that he may pick up what he want s from his (pious) deeds. Then what do you think?"[1]

COMMENTARY: What do you suppose? Will the warrior spare any of the good deeds of the betrayer? Or, what do think Allah will do? Do you doubt that He will not reward the mujahid additionally? The mujahid will get high ranks.

MERIT OF EQUIPPING ARMY

(٣٧٩٩) وَعَنْ أَبِي مَسْعُوْدٍ الأَنْصَارِيِّ قَالَ جَاءَ رَجُلٌ بِنَاقَةٍ مَخْطُومَةٍ فَقَالَ هٰذِهِ فِي سَبِيْلِ اللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَكَ بِهَا يَوْمَ الْقِيَامَةِ سَبْعُ مِائَةِ نَاقَةٍ كُلُّهَا مَخْطُومَةٌ۔ (رواه مسلم)

3799. Sayyiduna Abu Ma'sud al Ansari رضی اللہ عنہ narrated that a man came (to the Prophet) صلی اللہ علیہ وسلم with a she-camel holding a hope through its nose-ring, saying "This is presented in Allah's path." (Meaning, I offer it for His pleasure to use in *jihad (crusade)*.) Allah's Messenger صلی اللہ علیہ وسلم said,, "On the day of resurrection, you will receive (in return) for this seven hundred she-camels each with a rope through its nose-ring."[2]

LOOKING AFTER MUJAHID'S FAMILY

(٣٨٠٠) وَعَنْ أَبِي سَعِيْدٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بَعْثًا إِلَى بَنِي لِحْيَانَ مِنْ هُذَيْلٍ فَقَالَ لِيَنْبَعِثْ مِنْ كُلِّ رَجُلَيْنِ أَحَدُهُمَا وَالأَجْرُ بَيْنَهُمَا۔ (رواه مسلم)

3800. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم sent an army against Banu LIhyan a branch of Hudhayl. He said, "Send one of every two men (to the battle so that half the male population of every tribe should go and the rest should look after the families). But, both would share the reward."[3]

COMMENTARY: The participants in the *jihad (crusade)* will get the reward, of course. But those remainders who care for their families will also earn a like reward.

JIHAD (CRUSADE) WILL BE WAGED TILL THE LAST HOUR

(٣٨٠١) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَنْ يَبْرَحَ هٰذَا الدِّيْنُ قَائِمًا يُقَاتِلُ عَلَيْهِ

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[1] Muslim # 139-1897, Abu Dawud # 2496, Nasa'i # 3191, 3193, Musnad Ahmad 5-355.

[2] Muslim # 132-1892, Nasa'i # 3187, Darimi # 2402, Musnad Ahmad 5-274.

[3] Muslim # 137-1896, Musnad Ahmad 3-49.

عِصَابَةٌ مِنَ الْمُسْلِمِيْنَ حَتّٰى تَقُوْمَ السَّاعَةُ۔ (رواه مسلم)

3801. Sayyiduna Jabir ibn Sumarah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "This religion shall not cease to remain. A section of the Muslim shall continue to fight in defence of it till the Last Hour is established."[1]

COMMENTARY: Teebi رحمہ اللہ says that the words "they will fight elaborate on the first portion of the prophet's صلی اللہ علیہ وسلم saying. The whole would mean that this religion would continue to prosper because a group of Muslim will always fight with the enemies of religion and debase the rebels.

THE WOUNDED MUJAHID WILL BE RAISED IN THE CONDITION

(٣٨٠٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُكْلَمُ اَحَدٌ فِيْ سَبِيْلِ اللّٰهِ وَاللّٰهُ اَعْلَمُ بِمَنْ يُكْلَمُ فِيْ سَبِيْلِهٖ اِلَّا جَاءَ يَوْمَ الْقِيَامَةِ وَجُرْحُهٗ يَثْعَبُ دَمًا اللَّوْنُ لَوْنُ الدَّمِ وَالرِّيْحُ رِيْحُ الْمِسْكِ۔ (متفق علیه)

3802. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone is wounded in Allah's path - and Allah knows best him who is wounded in His path - he will come on the day of resurrection with blood pouring out of his wound, the colour will be the colour of blood but the frongrance will be the fragrance of musk.[2]

MERIT OF MARTYRS

(٣٨٠٣) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اَحَدٍ يَدْخُلُ الْجَنَّةَ يُحِبُّ اَنْ يَرْجِعَ اِلَى الدُّنْيَا وَلَهٗ مَا فِي الْاَرْضِ مِنْ شَيْءٍ اِلَّا الشَّهِيْدُ يَتَمَنّٰى اَنْ يَرْجِعَ اِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ لِمَا يَرٰى مِنَ الْكَرَامَةِ۔ (متفق علیه)

3803. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "None of those who enter paradise would like to come back to the world and get anything in the earth. But the martyr! He will long to come back to the world and be martyred ten times (in Allah's path) because he has observed the honour (bestowed on a martyr, and the reward he gets).[3]

ABOUT LIFE OF MARTYRS

(٣٨٠٤) وَعَنْ مَسْرُوْقٍ قَالَ سَاَلْنَا عَبْدَاللّٰهِ بْنَ مَسْعُوْدٍ عَنْ هٰذِهِ الْاٰيَةِ وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا بَلْ اَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ الْاٰيَةُ قَالَ اِنَّا قَدْ سَاَلْنَا عَنْ ذٰلِكَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَرْوَاحُهُمْ فِيْ اَجْوَافِ طَيْرٍ خُضْرٍ لَهَا قَنَادِيْلُ مُعَلَّقَةٌ بِالْعَرْشِ تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ ثُمَّ تَاْوِيْ اِلٰى

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[1] Muslim # 172-1922.

[2] Bukhari # 2803, Muslim # 105-1876, Tirmidhi # 1656, Nasa'i # 3147, Ibn Majah # 2795, Darimi # 2406, Muwatta Maalik # 29 (*Jihad*) Musnad Ahmad 2-243.

[3] Bukhari # 2817, Muslim # 109-1877, Tirmidhi # 2109, Nasa'i # 3160, Musnad Ahmad 3-131, Darimi # 1643.

تِلْكَ الْقَنَادِيْلِ فَاطَّلَعَ اِلَيْهِمْ رَبُّهُمْ اِطِّلَاعَةً فَقَالَ هَلْ تَشْتَهُوْنَ شَيْئًا قَالُوْا اَيَّ شَيْءٍ نَشْتَهِيْ وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا فَفَعَلَ ذٰلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ فَلَمَّا رَاَوْا اَنَّهُمْ لَنْ يُتْرَكُوا مِنْ اَنْ يَسْئَالُوا قَالُوْا يَا رَبِّ نُرِيْدُ اَنْ تَرُدَّ اَرْوَاحَنَا فِيْ اَجْسَادِنَا حَتّٰى نُقْتَلَ فِيْ سَبِيْلِكَ مَرَّةً اُخْرٰى فَلَمَّا رَاٰى اَنْ لَيْسَ لَهُمْ حَاجَةٌ تُرِكُوْا۔ (رواه مسلم)

3804. Sayyiduna Masruq رحمه الله narrated that they asked Abdullah ibn Mas'ud رضى الله عنه about this verse:

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا بَلْ اَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ (الآية)

{Think not of those who were slain in Allah's way as dead. Nay. They are alive are provided with sustenance from their Lord} (3: 169)

He said that they had asked Allah's Messenger صلى الله عليه وسلم about it and he had said "Their (meaning the martyrs') souls are in the bodies of birds of green colour that have (as their nests) lamps suspended from the Throne. Then fly wherever they like in paradise and then return to those lamps. Their Lord looks down at them out of familiarity and asks 'Do you desire anything?' They submit, 'what (more) could we desire while we can fly wherever we like in paradise? He does that three times with them. So, they realize that they will not be spared till they ask for something, they say, 'O Lord, we wish that you return our souls to our bodies (and send us back to the world) that we might be slain in Your path once again,' He finds that they have no other) desire (and it is against His decree to send them again and besides, they have received their full reward for martyrdom), So He lets them alone (without asking again for their desires)."[1]

COMMENTARY: The martyrs desire to have their souls back in their bodies that they might be slain again in Allah's path is actually their desire to thank Him for His bounties and reward. They seem to say that it is *wajib (obligatory)* on them to show gratitude to Him by offering their lives once again in His path.

Or, they might imagine that the second time they would get more reward. But, Allah's decree is final and their reward remains unchanged.

OBSERVATION: The ulama (Scholars) say that the souls of the martyrs are placed in bodies of birds (or their cavities) as sign of respect for them. It is like placing jewellery in cases for safe-keeping. It is also the aim that they might move round paradise swiftly and enjoy the sweet fragrance and cool breeze. Besides that they also come near those angels who are very close to Allah. This itself is a great blessing This is what Allah says in the verse:

يُرْزَقُوْنَ فَرِحِيْنَ بِمَا اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ

{Rejoicing in the bounty (of martyrdom) which Allah has granted them...} (3: 170)

REINCARNATION: It must be understood that this hadith does not prove the theory of reincarnation. Those who believe in this theory, say that the soul returns to some body in

[1] Muslim # 121. 1887, Tirmidhi # 301 (3022) Darimi # 2401, Abu Dawud # 2520, Ibn Majah # 2800.

this world. They do not connect the theory of return of soul to the hereafter. Besides, they do not believer in the hereafter.

PARADISE EXISTS: This hadith establishes that paradise is created and it is there already. This is what the ahlus *sunnah (Prophet's* صلى الله عليه وسلم *practice)* wa al-jama'ah hold.

JIHAD (CRUSADE) GETS ALL SINS FORGIVEN BUT NOT RIGHTS OF FELLOW MEN

(٣٨٠٥) وَعَنْ اَبِي قَتَادَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَامَ فِيْهِمْ فَذَكَرَ لَهُمْ اَنَّ الْجِهَادَ فِيْ سَبِيْلِ اللّٰهِ وَالْاِيْمَانَ بِاللّٰهِ اَفْضَلُ الْاَعْمَالِ فَقَامَ رَجُلٌ فَقَالَ يَارَسُوْلَ اللّٰهِ اَرَأَيْتَ اِنْ قُتِلْتُ فِيْ سَبِيْلِ اللّٰهِ يُكَفِّرُ عَنِّيْ خَطَايَايَ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَعَمْ اِنْ قُتِلْتَ فِيْ سَبِيْلِ اللّٰهِ وَاَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبِلٌ غَيْرُ مُدْبِرٍ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ قُلْتَ فَقَالَ اَرَأَيْتَ اِنْ قُتِلْتُ فِيْ سَبِيْلِ اللّٰهِ اَيُكَفِّرُ عَنِّيْ خَطَايَايَ فقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَعَمْ وَاَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبِلٌ غَيْرُ مُدْبِرٍ اِلَّا الدَّيْنَ فَاِنَّ جِبْرِيْلَ قَالَ لِيْ ذٰلِكَ۔ (رواه مسلم)

3805. Sayyiduna Abu Qatadah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم got up among them (one day) and delivered a sermon in which he) mentioned, "*Jihad (crusade)* in Allah's path and faith in Allah are the best of deeds." A man got up and asked, "O Messenger of Allah do inform me, if I am killed in Allah's path will my sins be forgiven to me?" So, Allah's Messenger صلى الله عليه وسلم said to him, "Yes, if you are killed in Allah's Path and you are patient (in the face of the onslaught), hoping for reward and not showing your back." (But, contending against the enemy) Then, Allah's Messenger صلى الله عليه وسلم asked, "What did you say? He submitted "Inform me, if I am killed in Allah's path, will my sins be forgiven to me?" So, Allah's Messenger صلى الله عليه وسلم said, "Yes, if you are patient, hoping for reward and not showing your back (but facing) the enemy undauntedly), but (this does) not (include) a debt, for, indeed, Jibril عليه السلام told this to me."[1]

COMMENTARY: The fact that faith is the most excellent deed is self evident. No explanation is needed. As for *jihad (crusade)*, it is called the best because it is the only deed whereby the word of Allah is raised high. It put down the rebels and the enemies of the religion. The warrior offers his life and property and endures different kinds of hardships and anxieties.
As for the hadith that call *salah (prayer)* to be the best deed, it is because *salah (prayer)* is the only deed that is done constantly. It is one deed but is made up of many worships.
As for the exception (دين) dayn or debt, Allamah Toorpushti رحمه الله said that here dayn covers 'the rights of the Muslim. Hence, the saying means that performing *jihad (crusade)* erases all sins except rights of fellowmen.

(٣٨٠٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمرِو بْنِ الْعَاصِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْقَتْلُ فِيْ سَبِيْلِ اللّٰهِ يُكَفِّرُ

[1] Muslim # 117-1885, Tirmidhi # 1712, Nasa'i # 3156, Muwatta Maalik # 31 (*Jihad*/Musnad Ahmad 5-304)

كُلَّ شَيْءٍ إِلَّا الدَّيْنَ۔ (رواہ مسلم)

3806. Sayyiduna Abdullah ibn Amr ibn Aas رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم said, "To be killed in Allah's path (in *jihad (crûsade)*), gets all sins except depts. (meaning, rights of fellowmen) erased."[1]

THE KILLER & KILLED IN PARADISE

(۳۸۰۷) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَضْحَكُ اللّٰهُ تَعَالَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ يَدْخُلَانِ الْجَنَّةَ يُقَاتِلُ هٰذَا فِي سَبِيْلِ اللّٰهِ فَيُقْتَلُ ثُمَّ يَتُوْبُ اللّٰهُ عَلَى الْقَاتِلِ فَيُسْتَشْهَدُ۔ (متفق علیہ)

3807. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah the exalted laugh at two men. One of them kills the other, but both of them will enter paradise. One fight in Allah's path and is martyred. Then Allah relents to the slayer (and he embraces Islam and he too fights in Allah's path) and he becomes a martyr so (enter paradise)."[2]

DESIRE FOR MARTYRDOM

(۳۸۰۸) وَعَنْ سَهْلِ بْنِ حُنَيْفٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ اللّٰهَ الشَّهَادَةَ بِصِدْقٍ بَلَّغَهُ اللّٰهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهٖ۔ (رواہ مسلم)

3808. Sayyiduna Sahl ibn Hunayf رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who prays to Allah sincerely for martyrdom, Allah brings him to the ranks of the martyrs, even though he may die on his bed."[3]

MARTYRS IN FIRDOWS

(۳۸۰۹) وَعَنْ أَنَسٍ أَنَّ الرُّبَيِّعَ بِنْتَ الْبَرَاءِ وَهِيَ أُمُّ حَارِثَةَ بْنِ سُرَاقَةَ أَتَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَانَبِيَّ اللّٰهِ أَلَا تُحَدِّثُنِي عَنْ حَارِثَةَ وَكَانَ قُتِلَ يَوْمَ بَدْرٍ أَصَابَهُ سَهْمٌ غَرْبٌ فَإِنْ كَانَ فِي الْجَنَّةِ صَبَرْتُ وَإِنْ كَانَ غَيْرَ ذٰلِكَ اِجْتَهَدْتُ عَلَيْهِ فِي الْبُكَاءِ فَقَالَ يَا أُمَّ حَارِثَةَ إِنَّهَا جِنَانٌ فِي الْجَنَّةِ وَأَنَّ ابْنَكِ أَصَابَ الْفِرْدَوْسَ الْأَعْلٰى۔ (رواہ البخاری)

3809. Sayyiduna Anas رضی اللہ عنہ narrated that Rubaiyi bint رضی اللہ عنہ Barra, the mother of Harithah ibn Suraqah رضی اللہ عنہ came to the Prophet صلی اللہ علیہ وسلم and submitted, "O Prophet صلی اللہ علیہ وسلم of Allah, will you not tell me about Harithah." - He had been martyred on the day of Badr being hit by an arrow and it could not be known who shot it. "If he is in paradise, I shall be patient. But, if he is elsewhere, then I shall try to weep over him (Like a wailing woman). He said, "O Umm Harithah! There are gardens in paradise and, indeed, your son has made it to al-Firdows, the highest

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[1] Muslim # 120. 1886.

[2] Muslim 1283122, Bukhari # 2826, Nasa'i # 3166, Muwatta Maalik # 28 (*Jihad*), Musnad Ahmad 2-464.

[3] Muslim # 157-1909, Tirmidhi # 1653, Nasa'i # 3162, Abu Dawud # 1530, Ibn Majah # 2797, Darimi # 2407.

place in paradise)."[1]

(٣٨١٠) وَعَنْ أَنَسٍ قَالَ اِنْطَلَقَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَصْحَابُهُ حَتّٰى سَبَقُوا الْمُشْرِكِيْنَ اِلٰى بَدْرٍ وَجَاءَ الْمُشْرِكُوْنَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُوْمُوْا اِلٰى جَنَّةٍ عَرْضُهَا السَّمٰوَاتُ وَالْاَرْضُ قَالَ عُمَيْرُ بْنُ الْحُمَامِ بَخٍ بَخٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَايَحْمِلُكَ عَلٰى قَوْلِكَ بَخٍ بَخٍ قَالَ لَا وَاللّٰهِ يَا رَسُوْلَ اللّٰهِ اِلَّا رَجَاءَ اَنْ اَكُوْنَ مِنْ اَهْلِهَا قَالَ فَاِنَّكَ مِنْ اَهْلِهَا قَالَ فَاَخْرَجَ تَمَرَاتٍ مِنْ قَرَنِهٖ فَجَعَلَ يَاْكُلُ مِنْهُنَّ ثُمَّ قَالَ لَئِنْ اَنَا حَيِيْتُ حَتّٰى اٰكُلَ تَمَرَاتِيْ اِنَّهَا لَحَيَاةٌ طَوِيْلَةٌ قَالَ فَرَمٰى بِمَا كَانَ مَعَهٗ مِنَ التَّمْرِ ثُمَّ قَاتَلَهُمْ حَتّٰى قُتِلَ۔ (رواه مسلم)

3810. Sayyiduna Anas رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم and his sahabah (Prophet's Companions) رضی اللہ عنہم set out (from Madinah) and arrived at Badr before the idolaters. Then, the idolaters came and Allah's Messenger said, "Prepare to go to paradise whose breadth is as (the breadth of) the heavens and the earth." Umayr ibn Humam رضی اللہ عنہ (a sahabi) exclaimed, "Bakh, bakh!" (meaning 'bravo, bravo! 'excellent'). Allah's Messenger صلی اللہ علیہ وسلم asked him, "What led you to say, 'Bakh, bakh!?" He submitted "No (there is nothing), By Allah, O Messenger of Allah except a hope that I should be one of its dwellers!" He said, "Indeed, you are one of them!"
He narrator added that (no hearing the glad tidings) he took out some dates from his quiver and began to eat out of them. Then, he said, "were I to survive till I eat (all these) my dates, that will be a long life." He threw away whatever he had with him of the dates. Then he plunged to fight with them till he was martyred.[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم encouraged his sahabah (Prophet's Companions) رضی اللہ عنہم to prepare for paradise through *jihad (crusade).*
Paradise is vast, very large. It is compared to the span of heaven and earth because it is the greatest thing a human mind will fathom.
Umayr رضی اللہ عنہ assured the prophet صلی اللہ علیہ وسلم that he had not uttered 'Bakh, bakh' without purpose or out of fear. Then he wasted no time in advancing into enemy ranks to attain martyrdom.

MARTYRS ARE OF KINDS

(٣٨١١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاتَعُدُّوْنَ الشَّهِيْدَ فِيْكُمْ قَالُوْا يَا رَسُوْلَ اللّٰهِ مَنْ قُتِلَ فِيْ سَبِيْلِ اللّٰهِ فَهُوَ شَهِيْدٌ قَالَ اِنَّ شُهَدَاءَ اُمَّتِيْ اِذًا لَقَلِيْلٌ مَنْ قُتِلَ فِيْ سَبِيْلِ اللّٰهِ فَهُوَ شَهِيْدٌ وَمَنْ مَاتَ فِيْ سَبِيْلِ اللّٰهِ فَهُوَ شَهِيْدٌ وَمَنْ مَاتَ فِي الطَّاعُوْنِ فَهُوَ شَهِيْدٌ وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيْدٌ۔ (رواه مسلم)

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[1] Bukhari # 2807, Tirmidhi # 3174 (3105), Musnad Ahmad 2-124, (Tirmidhi names has a Rubay bin Nadr and she said, "If he has not found good, I shall engage in Supplication.")
[2] Muslim # 145-1901, Musnad Ahmad 3-137.

3811. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, "who among you do you count as a martyr?" They said, "O Messenger of Allah, he who is killed in Allah's path is a martyr." He said, "In that case, the martyrs of my ummah will be few. He who is killed in Allah's path is a martyr. He who dies (a natural death in *jihad (crusade)* without fighting) is a martyr. He who dies of pestilence is a martyr. He who dies of a disease in the belly diarhea dropsy) is a martyr. (They are in the same rank as a true martyr with as much reward.)[1]

REWARD OF WARRIORS

(٣٨١٢) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ غَازِيَةٍ اَوْ سَرِيَّةٍ تَغْزُوْ فَتَغْنَمَ وَتَسْلَمَ اِلَّا كَانُوا قَدْ تَعَجَّلُوا ثُلُثَيْ اُجُوْرِهِمْ وَمَا مِنْ غَازِيَةٍ اَوْ سَرِيَّةٍ تُخْفِقُ وَتُصَابُ اِلَّا تَمَّ اُجُوْرَهُمْ۔ (رواه مسلم)

3812. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a u nit of warriors or an army of fighters wages jhjad, gains booty and returns safely, then they earn two thirds of their rewards promptly (in this world). And, if a group of warriors or an army of fighters (wages jhad) fails to gain booty and are routed (with wounds and death), then they earn their rewards in full."[2]

COMMENTARY: The mujahids (crusaders) who set out to fight with the infidels for Islam can face three possibilities.

(i) They may return safe and sound with spoil which will belong to them. The hadith speaks of them as getting two thirds for their reward in this world which is their safe return and the spoils. The remaining one third is the reward for participating in *jihad (crusade)* which they shall get in the next world.

(ii) They return safe but could get no spoils. So, they have earned in this world one third, they will get on the day of resurrection.

(iii) The mujahids (crusaders) who took part in *jihad (crusade)* and were wounded or martyred in the battle field. They could not gain sp[oils at all. So, they will receive their full reward, that remains, in the next world in full.

BELIEVER WHO HAS NO LONGING FOR *JIHAD (CRUSADE)*

(٣٨١٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ بِهٖ نَفْسَهٗ مَاتَ عَلٰى شُعْبَةٍ مِنْ نِفَاقٍ۔ (رواه مسلم)

3813. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a (believing) person dies without having participated in *jihad (crusade)* or having thought of it (as an obligation) hen he has died with a kind of hypocrisy,"[3]

COMMENTARY: It is a characteristic of a hypocrite that not only does he not take part in

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[1] Muslim # 165-1915.

[2] Muslim # 154-1906, Abu Dawud # 2497.

[3] Muslim # 185-1910, Abu Dawud # 2502, Nasa'i # 3097.

jihad (crusade) but also he never resolves and never longs to do so. When a *jihad (crusade)* is to be fought, the hypocrites disappear in their homes and never feel guilty about it. So, going by the adage (مَن تَشَبَّهَ بِقَومٍ فَهُوَ مِنهُم) (whoso resembles a people is one of them), such believers are like hypocrites.

In his Sharh Muslim, Imam Nawawi رحمه الله writes that if anyone intends to make a worship but dies before doing it, then he will not be punished as much for not doing it as he would have been it if he had formed no intention to do it.

He also writes that if a man is able to offer *salah (prayer)* and also intends to offer but dies before offering it, and is also able to offer Hajj (pilgrimage) but procrastinates and dies before performing Hajj (pilgrimage), then some Shafi'I ulama (Scholars) say that in both cases he will have committed sin. Other say that he will not be a sinner in both cases. Yet others say that he will be sinner for not performing Hajj (pilgrimage), but not in the case of *salah (prayer)*.

The Hanafi point of view corresponds to the final view.

THE REAL MUJAHID

(٣٨١٤) وَعَنْ اَبِيْ مُوْسٰى قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ وَالرَّجُلُ يُقَاتِلُ لِلذِّكْرِ وَالرَّجُلُ يُقَاتِلُ لِيُرٰى مَكَانَهُ فَمَنْ فِيْ سَبِيْلِ اللّٰهِ قَالَ مَنْ قَاتَلَ لِتَكُوْنَ كَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا فَهُوَ فِيْ سَبِيْلِ اللّٰهِ۔ (متفق عليه)

3814. Sayyiduna Abu Musa رضى الله عنه narrated that a man came to the prophet صلى الله عليه وسلم and submitted, "One man fights, for booty, A man fights to be mentioned (as a fighter). A man fights to be seen as of (Great) rank (which is ostentation) which (of them) is in Allah's path?" He said, "He who fights that Allah's Word should be raised high is in Allah's path."[1]

KEPT BACK FROM *JIHAD (CRUSADE)* BY A VALID EXCUSE

(٣٨١٥-٣٨١٦) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجَعَ مِنْ غَزْوَةِ تَبُوْكَ فَدَنَا مِنَ الْمَدِيْنَةِ فَقَالَ اِنَّ بِا لْمَدِيْنَةِ اَقْوَامًا مَاسِرْتُمْ مَسِيْرًا وَلَا قَطَعْتُمْ وَادِيًا اِلَّا كَانُوْا مَعَكُمْ وَفِيْ رِوَايَةٍ اِلَّا شَرِكُوْكُمْ فِي الْاَجْرِ قَالُوْ يَا رَسُوْلَ اللّٰهِ وَهُمْ بِالْمَدِيْنَةِ قَالَ وَهُمْ بِالْمَدِيْنَةِ حَبَسَهُمُ الْعُذْرُ۔ رَوَاهُ الْبُخَارِيُّ وَرَوَاهُ مُسْلِمٌ عَنْ جَابِرٍ۔

3815. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم returned from the Battle of Tabuk and approached Madinah. He said, "There are some people in Madinah (who were not with you in your expedition outwardly, but), never did you traverse a path and cross a valley yet they were with you." (physically they may have been in Madinah but their prayer, their hearts and their desires were with you.)

According to another version (he said:) "But they have shared with you your reward." They expressed surprise, Messenger of Allah, while they had stayed in

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[1] Bukhari 2810, Muslim # 149-1901, Abu Dawud # 2517, Nasa'i # 3136, Ibn Majah # 2183, Musnad Ahmad 4-453.

Madinah" He said, "They remained in Madinah, detained by a (proper) excuse."[1]
3816. Sayyiduna Jabir رضی اللہ عنہ narrated it (too).[2]

COMMENTARY: Those people who could not participate in *jihad (crusade)* because of some reason and were detained in Madinah did share the reward with those who took part in *jihad (crusade)*. But, they had not the same rank as the mujahjids, be because those who participated in *jihad (crusade)* physically and offered their lives and property in Allah's path are superior, as Allah says:

فَضَّلَ اللّٰهُ الْمُجَاهِدِيْنَ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ عَلَى الْقَاعِدِيْنَ دَرَجَةً۔

{Allah has preferred in rank those who struggle hard with their riches and their lives over those who sit back at home} (4: 95)

KINDNESS TO PARENTS

(۳۸۱۷) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ جَاءَ رَجُلٌ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاسْتَاْذَنَهٗ فِى الْجِهَادِ فَقَالَ اَحَيٌّ وَالِدَاكَ قَالَ نَعَمْ قَالَ فَفِيْهِمَا فَجَاهِدْ۔ مُتَّفَقٌ عَلَيْهِ وَفِىْ رِوَايَةٍ فَارْجِعْ اِلٰى وَالِدَيْكَ فَاَحْسِنْ صُحْبَتَهُمَا۔ (بخاری ومسلم)

3817. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that a man came to Allah's Messenger صلی اللہ علیہ وسلم and requested him for permission to participate in *jihad (crusade)*. He asked, "Are your parents alive?" He said, "Yes" He said, "Then (stay with them and) exert yourself for them."
According to another version, he said: "Then return to your parents and give them good company."[3] (serve them and let them have their rights.)

COMMENTARY: It is stated in Sharh us *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* that this hadith concerns an optional *jihad (crusade)*. If it is *fard (compulsory)* or compulsory *jihad (crusade)* then it Is not necessary to obtain their permission. Rather, even if they forbid then they should not be obeyed but one must take part in *jihad (crusade)*. If the parents are non Muslims then it is not necessary to have their permission to take part in any kind of *jihad (crusade), fard (compulsory)* or optional.
The ulama (Scholars) say that if one's parents, or one of them, are not pleased then one must not proceed to do any optional worship, like optional Hajj (pilgrimage) or umrah, or observe such voluntary fasting.

AFTER CONQUEST OF MAKKAH, NO HIJRAH

(۳۸۱۸) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ الْفَتْحِ لَاهِجْرَةَ بَعْدَ الْفَتْحِ وَلٰكِنْ جِهَادٌ وَنِيَّةٌ وَاِذَا اسْتُنْفِرْتُمْ فَانْفِرُوْا۔ (متفق علیہ)

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[1] Bukhari # 4423, Ibn Majah # 2763.
[2] Muslim # 159-1911, Ibn Majah # 2765, Musnad Ahmad 3-300.
[3] Bukhari # 3004, Muslim # 5-2546, Tirmidhi # 1671, Abu Dawud # 2529, Nasa'i # 3013, Musnad Ahmad 2-188.

3818. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that on the day of the conquest, the Prophet صلی اللہ علیہ وسلم said, "There is no hijrah after the conquest (of Makah), but only *jihad (crusade)* and niyah (intention). So when you are called to join in fighting, join (and enlist yourselves because it is *fard (compulsory)* to respond positively on the call to enlist)."

COMMENTARY: Before the conquest of Makkah, it was *fard (compulsory)* ayn to emigrate to Madinah from Makkah and from every land of the infidels, because there were very few Muslims in Madinah and they were very weak. So, the convergence of the Muslim in Madinah strengthened the ummah and made the idolaters weak and helpless.

When Allah made the Muslims dominant after the conquest of Makkah, the need to make hijrah become redundant. So, it was no longer *fard (compulsory)* to make hijrah, except in a few cases in which it is *mustahab (desirable)*. Examples are to go out of one's native land to take part in *jihad (crusade)*, to emigrate to acquire knowledge. And to leave the land of the infidels and the place where mischief in rampant, goodness is given up and evil is commonly practiced.

As for the words: 'but only *jihad (crusade)* and niyah (intention) remain, they mean that the command is still operative to have the resolve to wage *jihad (crusade)* against the enemies of the religion and rebels against Allah. In short, it is no longer *fard (compulsory)* to leave one's country or homeland to emigrate to Madinah. But, the command is not abrogated to go out from the hub of disbelief, or ignorant innovators or mischief, or to acquire learning, to make *jihad (crusade)* or with pious intention.

SECTION II اَلْفَصْلُ الثَّانِیْ

THERE WILL ALWAYS BE *JIHAD (CRUSADE)*

(۳۸۱۹) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَزَالُ طَائِفَةٌ مِنْ أُمَّتِيْ يُقَاتِلُوْنَ عَلَى الْحَقِّ ظَاهِرِيْنَ عَلٰى مَنْ نَاوَاهُمْ حَتّٰى يُقَاتِلَ اٰخِرُهُمُ الْمَسِيْحَ الدَّجَّالَ۔ (رواہ ابوداؤد)

3819. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A section of my ummah will not cease to fight for the right (protecting and promoting it) and will overcome those who oppose them till the last of them (the ummah) fight with the masih ud dajjal"[1]
(the impostor of Essa, علیہ السلام the Masih).

COMMENTARY: This saying of the prophet صلی اللہ علیہ وسلم makes clear that those who appose the mujahids (crusaders), of Islam will be humiliated eventually, though initially the mujahids (crusaders) may face difficulty.

The last of this ummah refer to Imam Mahdi رحمہ اللہ prophet Essa علیہ السلام and their followers. They will fight with the progeny of the dajjal(imposter). Ultimately, Prophet Eesa علیہ السلام will eliminate him. Thereafter, there shall be no *jihad (crusade)*, because no one will be strong enough to fight with Yajuj and Majuj (Gag and Magog). When Allah causes them to die, Prophet Eesa علیہ السلام will be alive in the world and there would be no disbeliever remaining on earth. When he dies, some people will revert to disbelief and all Muslims will

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[1] Abu Dawud 2484, Musnad Ahmad 4-429.

die when a fresh sweet, pure wind blows. Only disbelievers will survive in the world and when the last Day comes, there will be no one on earth who calls on Allah. Thus, the ahadith that s tress that some people of this ummah will not some people of this ummah will not cease to fight for the right till the Last Day, mean till the approach of the Last day.' Their last battle will be against the dajjal whose coming is among the signs of the Last Day.[1]

WARNING TO NON PARTICIPANT IN *JIHAD (CRUSADE)*

(٣٨٢٠) وَعَنْ اَبِيْ اُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَّمْ يَغْزُ وَلَمْ يُجَهِّزْ غَازِيًا اَوْيَخْلُفْ غَازِيًا فِيْ اَهْلِهٖ بِخَيْرٍ اَصَابَهُ اللّٰهُ بِقَارِعَةٍ قَبْلَ يَوْمِ الْقِيَامَةِ۔ (رواه ابوداؤد)

3820. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If anyone does not take part in *jihad (crusade)* (himself), or equip a warrior, or take care of the family of a warrior in a good way, then Allah will cause him to suffer a calamity before the Last Day."[2]

(٣٨٢١) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ جَاهِدُوا الْمُشْرِكِيْنَ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ وَاَلْسِنَتِكُمْ۔ (رواه ابوداؤد و النسائی والدارمی)

3821. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Strive against the polytheist (the enemies of Islam) with your properties, your lives and your tongues (waging *jihad (crusade)* against them)."[3]

COMMENTARY: Life and property may be sacrificed against the enemy on the battlefield. The tongue may be used to condemn them, their idols and their beliefs and to pray against them. It may be used to threaten them and to pray for the Muslim to triumph. It may be used to encourage people to participate in *jihad (crusade)*.

HEIRS OF PARADISE

(٣٨٢٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْشُوا السَّلَامَ وَاَطْعِمُوا الطَّعَامَ وَاضْرِبُوا الْهَامَ تُوْرَثُوا الْجِنَانَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

3822. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Make salaam (the greeting of Islam) common, feed food (to the poor and needy) and kill the infidels." (Greeting every Muslim you meet, feeding the poor and striking at the heads of the infidels) "You will inherit paradise."[4]

GUARDING THE BORDERS

(٣٨٢٣-٣٨٢٤) عَنْ فَضَالَةَ بْنِ عُبَيْدٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ مَيِّتٍ يُخْتَمُ عَلٰى عَمَلِهٖ اِلَّا الَّذِيْ مَاتَ مُرَابِطًا فِيْ سَبِيْلِ اللّٰهِ فَاِنَّهٗ يُنْمٰى لَهٗ عَمَلُهٗ اِلٰى يَوْمِ الْقِيَامَةِ وَيَامَنُ فِتْنَةَ الْقَبْرِ۔ رَوَاهُ التِّرْمِذِيُّ

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[1] See 'Before & After the Last hour' Ibn Kathir, Darul Isha'at Karachi.

[2] Abu Dawud # 2503, Ibn Majah # 2762, Darimi # 2418.

[3] Abu Dawud # 3096, Darimi # 2431, Musnad Ahmad 3-124.

[4] Trimidhi # 1854 (1861).

وَأَبُوْدَاوُدَ وَرَوَاهُ الدَّارِمِيُّ عَنْ عُقْبَةَ بْنِ عَامِرٍ۔

3823. Sayyiduna Fudalah ibn Ubayd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Every dying person has his deeds sealed, except the one who dies while guarding the frontiers in Allah's path. His deed is grown for him till the day of resurrection, And, he is safe from the trial of the grave."[1]

3824. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ too narrated this hadith.[2]

COMMENTARY: When the man who guards the borders dies, he will continue to receive a fresh reward for his deed every moment. The reason is that he gave up his life while doing a deed that will help the Muslim always. His deed is meant to keep alive the religion.

MERIT OF PARTICIPANT OF *JIHAD (CRUSADE)*

(٣٨٢٥) وَعَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ قَاتَلَ فِيْ سَبِيْلِ اللّٰهِ فَوَاقَ نَاقَةٍ فَقَدْ وَجَبَتْ لَهُ الْجَنَّةُ وَمَنْ جُرِحَ جُرْحًا فِيْ سَبِيْلِ اللّٰهِ أَوْنُكِبَ نُكْبَةً فَإِنَّهَا تَجِئُ يَوْمَ الْقِيَامَةِ كَأَغْزَرِ مَا كَانَتْ لَوْنُهَا الزَّعْفَرَانُ وَرِيْحُهَا الْمِسْكُ وَمَنْ خَرَجَ بِهِ خُرَاجٌ فِيْ سَبِيْلِ اللّٰهِ فَإِنَّ عَلَيْهِ طَابَعَ الشُّهَدَاءِ۔

(رواہ الترمذی وابوداؤد والنسائی)

3825. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "If anyone fights in Allah's path for so long as the pause between two milkings of a she camel then he is assured of paradise. And if any one receives a wound in Allah's cause or is hurt somewhat then he will come on the day of resurrection with the largest of wounds whose colour will be safron and whose odour will be musk. And if anyone is afflicted with ulcers while in Allah's path, then he will get on him a seal of the martyrs.[3]

COMMENTARY: The pause between two milkings is very short. So, it means that the man participated in *jihad (crusade)* for the shortest possible time.

MERIT OF SPENDING TOWARDS *JIHAD (CRUSADE)*

(٣٨٢٦) وَعَنْ خُرَيْمِ بْنِ فَاتِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ أَنْفَقَ نَفَقَةً فِيْ سَبِيْلِ اللّٰهِ كُتِبَ لَهُ بِسَبْعِمِائَةِ ضِعْفٍ۔ (رواہ الترمذی)

3826. Sayyiduna Khuraym ibn Fatik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who spends anything from his property in the path of Allah (meaning *jihad (crusade)*) will have seven hundred times of that recorded for him (as reward)"[4]

COMMENTARY: This is the minimum reward mentioned here. Actually, it depends on

[1] Tirmidhi # 1021 (1627), Abu Dawud # 2500, Musnad Ahmad 6-20.

[2] Darimi # 2425.

[3] Abu Dawud # 2541, Tirmidhi # 1657, (1662) Nasa'i # 3141, Ibn Majah # 2792, Darimi # 2394, Musnad Ahmad # 5-230.

[4] Tirmidhi # 1625, Nasa'i # 3186, Musnad Ahmad 4-345.

Allah's will. He may give more than this if he will.

(۳۸۲۷) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الصَّدَقَاتِ ظِلُّ فُسْطَاطٍ فِيْ سَبِيْلِ اللّٰهِ وَمِنْحَةُ خَادِمٍ فِيْ سَبِيْلِ اللّٰهِ اَوْطَرُوْقَةُ فَحْلٍ فِيْ سَبِيْلِ اللّٰهِ۔ (رواه الترمذی)

3827. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The most excellent sadaqah (charity) is the shade of a tent in Allah's path (given to warrior, a pilgrim, a student of religion, or the like), the gift of a servant in Allah's path (outright or on delegation), or giving in Allah's path a she camel that is old enough to be covered by a stallion."[1]

MERIT OF THE MUJAHID

(۳۸۲۸) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَلِجُ النَّارَ مَنْ بَكٰى مِنْ خَشْيَةِ اللّٰهِ حَتّٰى يَعُوْدَ اللَّبَنُ فِي الضَّرْعِ وَلَا يَجْتَمِعُ عَلٰى عَبْدٍ غُبَارٌ فِيْ سَبِيْلِ اللّٰهِ وَدُخَانُ جَهَنَّمَ۔ رَوَاهُ التِّرْمِذِيُّ وَزَادَ النَّسَائِيُّ فِيْ اُخْرٰى فِيْ مَنْخِرَيْ مُسْلِمٍ اَبَدًا وَفِيْ اُخْرٰى لَهٗ فِيْ جَوْفِ عَبْدٍ اَبَدًا وَلَا يَجْتَمِعُ الشُّحُّ وَالْاِيْمَانُ فِيْ قَلْبِ عَبْدٍ اَبَدًا۔

3828. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A man who weeps from fear of Allah will not go to hell till the milk returns to the udder. And dust in Allah's path and smoke of hell will never come together on anyone."
In another version, Nasai'i added: "never in a Muslim's nostrils."
'Never in the belly of a slave of Allah, And miserliness and faith will never come together in the heart of a slave of Allah."[2]

COMMENTARY: Just as it is impossible for milk to return to the udder so too it is impossible that this man will go to hell.

TWO SAFE EYES

(۳۸۲۹) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَيْنَانِ لَاتَمَسُّهُمَا النَّارُ عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللّٰهِ وَعَيْنٌ بَاتَتْ تَحْرُسُ فِيْ سَبِيْلِ اللّٰهِ۔ (رواه الترمذی)

3829. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم, said, "Two eyes are such that the fire of hell shall never touch them: an eye that weeps for fear of Allah and an eye that keeps (guard) vigil in the night in Allah's path."[3]

EXCELLENCE OF *JIHAD (CRUSADE)*

(۳۸۳۰) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ مَرَّ رَجُلٌ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشِعْبٍ فِيْهِ عُيَيْنَةٌ مِنْ مَاءٍ عُذْبَةٍ فَاَعْجَبَتْهُ فَقَالَ لَوِ اعْتَزَلْتُ النَّاسَ فَاَقَمْتُ فِيْ هٰذَا الشِّعْبِ فَذَكَرَ ذٰلِكَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

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[1] Tirmidhi # 1627, Musnad Ahmad 5-270.
[2] Tirmidhi # 1633 (1639) Nasa'i # 3107, Ibn Majah # 2274, Musnad Ahmad 2-502.
[3] Tirmidhi # 1639.

وَسَلَّمَ فَقَالَ لَاتَفْعَلْ فَإِنَّ مَقَامَ اَحَدِكُمْ فِيْ سَبِيْلِ اللّٰهِ اَفْضَلُ مِنْ صَلَاتِهٖ فِيْ بَيْتِهٖ سَبْعِيْنَ عَامًا اَلَاتُحِبُّوْنَ اَنْ يَغْفِرَ اللّٰهُ لَكُمْ وَيُدْخِلَكُمُ الْجَنَّةَ اُغْزُوْا فِيْ سَبِيْلِ اللّٰهِ مَنْ قَاتَلَ فِيْ سَبِيْلِ اللّٰهِ فُوَاقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ۔ (رواہ الترمذی)

3830. Sayyiduna Abu Hurayrah narrated that one of the sahabah (Prophet's Companions) رضی اللہ عنہم came upon a mountain pass that had a spring of sweet water. He was over whelmed by it and thought. "Would that I keep away from people and retire to this place!" He mentioned that to Allah's Messenger صلی اللہ علیہ وسلم who said, "Do not do so, for the station of one of you in Allah's path (in *jihad (crusade)*) is more excellent than his *salah (prayer)* in his home for seventy years. Do you people must engage in *jihad (crusade)* in Allah's path not love that Allah should forgive you and admit you to paradise? So, you people. If anyone engaged in *jihad (crusade)* for only as long as the time between two milking of she came, paradise becomes *wajib (obligatory)* for him."[1] (with the first entrants)

COMMENTARY: Saying 'seventy years' does not specify the time but means a long time. This hadith does not contradict the one:

مَقَامُ الرَّجُلِ فِي الصَّفِ فِيْ سَبِيْلِ اللّٰهِ اَفْضَلُ عِنْدَاللّٰهِ مِنْ عِبَادَةِ الرَّجُلِ سِتِّيْنَ سَنَةً

"If a man stands in ranks in the path of Allah then it is better in Allah's sight then worship of a man for sixty years."

This hadith seems to say that if anyone isolates himself from the people and worships Allah in distant deserts or the like, then he does not get forgiveness of Allah merely by doing this. The ulama (Scholars) say that *jihad (crusade)* was *wajib (obligatory)* and it is a sin to neglect a *wajib (obligatory)* to do some nafl (optional) worship. So, the Prophet صلی اللہ علیہ وسلم impressed on that sahabi that though his aim to separate from people only to devote himself to Allah's worship, yet he would be committing a sin of neglecting the *wajib (obligatory)* and would be depriving himself of many benefits which he could avail by remaining among the people and discharging his religious obligation and responsibilities By remaining with them he could earn complete forgiveness and admission to paradise at the earliest stage.

Hence, it is better to mingle with people then to seclude oneself. However, sometimes when it is likely to fall into mischief and go astray by living with others, then it would be better to live a life of seclusion.

(۳۸۳۱) وَعَنْ عُثْمَانَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ رِبَاطُ يَوْمٍ فِيْ سَبِيْلِ اللّٰهِ خَيْرٌ مِنْ اَلْفِ يَوْمٍ فِيْمَا سِوَاهُ مِنَ الْمَنَازِلِ۔ (رواہ الترمذی والنسائی)

3831. Sayyiduna Uthman رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Ribat of a day in Allah's path is better then engaging in other worship for (even) one thousand days." Ribat is to guard the frontiers against infidels.)[2]

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[1] Tirmidhi # 1650 (1656), Musnad Ahmad 2-524.

[2] Tirmidhi # 1667, Nasa'i # 3169, Darimi # 2424, Musnad Ahmad # 1-65.

COMMENTARY: The words in other worship make an exception of exerting oneself towards protection of religion.
It is *wajib (obligatory)* on such a person to guard the borders. It is sinful for him to engage in other work while on this duty, even other forms of worship, like waiting for the next *salah (prayer)* in the mosque which is also called ribat. The translation in Tirmidhi has is better than being at home for one thousand days.

MARTYS WILL ENTER PARADISE DIRECTLY

(٣٨٣٢) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ عُرِضَ عَلَيَّ اَوَّلُ ثَلَاثَةٍ يَدْخُلُوْنَ الْجَنَّةَ شَهِيْدٌ وَعَفِيْفٌ مُتَعَفِّفٌ وَعَبْدٌ اَحْسَنَ عِبَادَةَ اللّٰهِ وَنَصَحَ لِمَوَالِيْهِ۔ (رواه الترمذى)

3832. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'Those people were presented to me who will be the first to enter paradise a martyr, an abstinent who refrains from the unlawful (and does not beg), and a slave who worship Allah sincerely and serves his master honestly.[1]

COMMENTARY: They will be the first to enter paradise but only after the prophet عليه السلام These are three kinds of people.

BEST MUJAHID & BEST MARTYR

(٣٨٣٣) وَعَنْ عَبْدِاللّٰهِ بْنِ حُبْشِيٍّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُئِلَ اَيُّ الْاَعْمَالِ اَفْضَلُ قَالَ طُوْلُ الْقِيَامِ قِيْلَ فَاَيُّ الصَّدَقَةِ اَفْضَلُ قَالَ جُهْدُ الْمُقِلِّ قِيْلَ فَاَيُّ الْهِجْرَةِ اَفْضَلُ قَالَ مَنْ هَجَرَ مَاحَرَّمَ اللّٰهُ عَلَيْهِ قِيْلَ فَاَيُّ الْجِهَادِ اَفْضَلُ قَالَ مَنْ جَاهَدَ الْمُشْرِكِيْنَ بِمَالِهٖ وَنَفْسِهٖ قِيْلَ فَاَيُّ الْقَتْلِ اَشْرَفُ قَالَ مَنْ اُهْرِيْقَ دَمُهٗ وَعُقِرَ جَوَادُهٗ۔ رَوَاهُ اَبُوْدَاوٗدَ وَفِيْ رِوَايَةِ النَّسَائِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُئِلَ اَيُّ الْاَعْمَالِ اَفْضَلُ قَالَ اِيْمَانٌ لَاشَكَّ فِيْهِ وَجِهَادٌ لَاغُلُوْلَ فِيْهِ وَحَجَّةٌ مَبْرُوْرَةٌ قِيْلَ فَاَيُّ الصَّلَاةِ اَفْضَلُ قَالَ طُوْلُ الْقُنُوْتِ ثُمَّ اتَّفَقَا فِي الْبَاقِيْ۔

3833. Sayyiduna Abdulalh ibn Hubashi رضى الله عنه narrated that the Prophet صلى الله عليه وسلم was asked,?"Which of the deed is the best?" He said, "A lengthy standing in *salah (prayer)*." He was asked which kind of sadaqah (charity) is the best?" He said, : "The effort of the poor," He was asked, "which jihah is the best?" He said, "The abstinence of one who keeps away from what Allah has forbidden." He was asked, "which *jihad (crusade)* is the best?" He said, "The struggle of one against the polytheists with his property and his life." He was asked, "which is the best way of being killed?" He said, "Of one whose blood is shed and whose horse is wounded (at the feet)."[2]

The version in Nasa'i is: The prophet صلى الله عليه وسلم was asked, "which of the deed is best?" He said, "Faith that is unwavering, *jihad (crusade)* that is without treachery in booty, and a Hajj (pilgrimage) that is approved." He was asked, "which kind of *salah (prayer)* is the best?" He said, 'one with a lengthy standing in it." Thereafter

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[1] Tirmidhi # 1641, Musnad Ahmad 2-425.
[2] Abu Dawud # 1449.

both version concur with one another.[1]

COMMENTARY: The most excellent *jihad (crusade)* is one in which the mujahid spends his property on himself and on other mujahid and offers his life too in the battlefield.

As for the most excellent deeds, the ahadith mention various actions as the best. The Prophet صلی اللہ علیہ وسلم described them depending on the situation and nature of the person who was asking. He named humility to those who were proud, generosity to the niggardly, the tahajjud *salah (prayer)* to one who seemed lethargic, and so on, so, he named a deed as best to imply that it was one of the best deeds.

ALLAH'S FAVOUR TO MARTYRS

(٣٨٣٤) وَعَنِ الْمِقْدَامِ بْنِ مَعْدِ يَكْرِبَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلشَّهِيْدِ عِنْدَاللّٰهِ سِتُّ خِصَالٍ يُغْفَرُلَهُ فِيْ اَوَّلِ دَفْعَةٍ وَيُرٰى مَقْعَدَهُ مِنَ الْجَنَّةِ وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ وَيَاْمَنُ مِنَ الْفَزَعِ الْاَكْبَرِ وَيُوْضَعُ عَلٰى رَاْسِهٖ تَاجُ الْوَقَارِ اَلْيَا قُوْتَةُ مِنْهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا وَيُزَوَّجُ ثِنْتَيْنِ وَسَبْعِيْنَ زَوْجَةً مِنَ الْحُوْرِ الْعِيْنِ وَيُشَفَّعُ فِيْ سَبْعِيْنَ مِنْ اَقْرِبَائِهٖ۔ (رواہ الترمذی وابن ماجة)

3834. Sayyiduna Miqdam ibn Madikarib رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There are for the martyr six blessings with Allah.

(1) He is forgiven with the first drop of blood.
(2) He is shown his abode in paradise.
(3) He is preserved from the torment of the grave, and will be safe from the great terror lal faza al akbar (الفزع الاکبر)
(4) A crown of honour will be placed on his head and it will be ingrained will pearl better than the world and what it contains.
(5) He will be married to seventy two huris (maidens) of paradise.
(6) His intercession for seventy of his relatives will be accepted."[2]

NEGLECTOR OF *JIHAD (CRUSADE)* WARNED

(٣٨٣٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَقِيَ اللّٰهَ بِغَيْرِ اَثَرٍ مِنْ جِهَادٍ لَقِيَ اللّٰهَ وَفِيْهِ ثُلْمَةٌ۔ (رواہ الترمذی وابن ماجہ)

3835. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he who meets Allah without any trace of *jihad (crusade)* (on him), will meet him with his religion imperfect."[3]

COMMENTARY: If anyone did not take part in *jihad (crusade)* all his life in person or by helping towards it, then his religion will be incomplete. This applies to one on who *jihad (crusade)* was *fard (compulsory)* but he did not taka part and had no intention to take part at all.

Teebi رحمہ اللہ said that the *jihad (crusade)* mentioned here could mean the battle against

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[1] Nasa'i # 2526, Musnad Ahmad 5-58.

[2] Tirmidhi # 1663 (1669), Ibn Majah # 2799, Musnad Ahmad # 12013.

[3] Tirmidhi # 1666, Ibn Majah # 2763.

the infidels. It could also mean one's own struggle with one's self and the devil. It is called mujahadah(struggle to purify). This is drawn from the hadith of Abu umamah رضی اللہ عنہ (# 3837).

MARTYR IS PRESERVED FROM PAIN

(٣٨٣٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الشَّهِيْدُ لَايَجِدُ اَلَمَ الْقَتْلِ اِلَّا كَمَا يَجِدُ اَحَدُكُمْ اَلَمَ الْقَرْصَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

3836. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The martyr experiences no pain on being killed except like what one of you feels on being stung by an ant."[1]

COMMENTARY: Teebi رحمہ اللہ says that it is about that martyr who gives his life in Allah's path willingly. It could also mean the feeling of the martyr after death on finding the blessings of Allah. Therefore, a believer must not shrink from offering his life for Allah's sake. He must embrace martyrdom happily.

DROP OF BELIEVERS BLOOD IN *JIHAD (CRUSADE)* IS DEAREST TO ALLAH

(٣٨٣٧) وَعَنْ اَبِيْ اُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ شَيْءٌ اَحَبَّ اِلَى اللّٰهِ مِنْ قَطْرَتَيْنِ وَاَثَرَيْنِ قَطْرَةُ دُمُوْعٍ مِنْ خَشْيَةِ اللّٰهِ وَقَطْرَةُ دَمٍ يُهْرَاقُ فِيْ سَبِيْلِ اللّٰهِ وَاَمَّا الْاَثَرَانِ فَاَثَرٌ فِيْ سَبِيْلِ اللّٰهِ وَاَثَرٌ فِيْ فَرِيْضَةٍ مِنْ فَرَائِضِ اللّٰهِ تَعَالٰى۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

3837. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Nothing is dearer to Allah thon two drops and two marks: a drop of tear from fear of Allah and a drop of blood shed in Allah's path. As for the two marks, one is a trace that a man gets in Allah's path (in *jihad (crusade)* from a wound, for instance) and the other is a trace on discharge of an obligatory duty."[2]

COMMENTARY: The marks in Allah's path are what a mujahid gets in *jihad (crusade)*, dust on his body, a wound, etc. or dirt on clothing or body of a student. Seeking knowledge of religion is also following in Allah's path and the seeker is a mujahid.

A mark may be seen on the body after performing a prescribed duty, like having cuts in the hands or the feet on performing ablution in winter, a mark on the forehead through prostrating oneself in *salah (prayer)* a burning of the forehead in hot whether after prostration leaving a spot, bad odour from the mouth of one who is fasting, or getting dust on the body while performing pilgrimage.

SEA VOYAGE ONLY WHEN NECESSARY

(٣٨٣٨) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَرْكَبِ الْبَحْرَ اِلَّا حَاجًّا اَوْ مُعْتَمِرًا اَوْ غَازِيًا فِيْ سَبِيْلِ اللّٰهِ فَاِنَّ تَحْتَ الْبَحْرِ نَارًا وَتَحْتَ النَّارِ بَحْرًا۔ (رواه ابوداؤد)

3838. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم

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[1] Tirmidhi # 1674, Ibn Majah # 2802, Nasa'i # 3161, Musnad Ahmad 8958.

[2] Tirmidhi # 1675.

said, "Do not sail on the sea except to (travel to) perform Hajj (pilgrimage) or umrah, or to fight in Allah's path, because there is a fire under the sea and there is a sea under the fire."[1]

COMMENTARY: Journey by sea is a risky undertaking. But, it is *mustahab (desirable)* to sail on the sea for a cause sanctioned by Shari'ah (divine law), for, it is then a mean of nearness to Allah.

The jurist Abu al-Layth رحمه الله samarqandi said that if it is safe to travel by sea, then it is *fard (compulsory)* to go by ship to perform Hajj (pilgrimage). But, if it is not safe then the pilgrim is authorized to decide. If he is fearful then he may not go. If the journey is not safe yet he intends to travel then he may go. There is no harm. Let us here explain this verse:

وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ

{And cast not yourselves by your own hands into ruin} (2: 195)

This verse applies when it does not involve a religious work. Baylawi رحمه الله wrote against this verse that there are some aspects of ruin, like wasting property employment, business, etc. by one's own hands, refraining from spending for *jihad (crusade)* or participating in it. It is tantamount to helping your enemy and to give him ability to crush you.

There is fire under the sea means it is very dangerous to travel by sea.

Some people say that Allah is All powerful the sentence may mean what it says.

MARTYRDOM FOR ONE WHO DIES ON SEA

(٣٨٣٩) وَعَنْ اُمِّ حَرَامٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمَائِدُ فِي الْبَحْرِ الَّذِي يُصِيْبُهُ الْقَيْءُ لَهُ اَجْرُ شَهِيْدٍ وَالْغَرِيْقُ لَهُ اَجْرُ شَهِيْدَيْنِ۔ (رواه ابوداؤد)

3839. Sayyiduna Umm Haram رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "If any one (travelling by sea) has nausea and vomits during a sea voyage, then he has the reward of martyr. He who drowns gets the reward of two martyrs."[2]

COMMENTARY: They will earn the reward only when their travel is to participate in *jihad (crusade)* acquire knowledge or perform Hajj (pilgrimage). It also applies if anyone's journey is to trade and the objective of trading is to survive and to meet the needs of one's family and there is no alternative means of travel.

DEATH DURING *JIHAD (CRUSADE)* IS MARTYRDOM

(٣٨٤٠) وَعَنْ اَبِيْ مَالِكٍ الْاَشْعَرِيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ فَصَلَ فِيْ سَبِيْلِ اللّٰهِ فَمَاتَ اَوْقُتِلَ اَوْ وَقَصَهُ فَرَسُهُ اَوْبَعِيْرُهُ اَوْلَدَغَتْهُ هَامَّةٌ اَوْمَاتَ عَلٰى فِرَاشِهِ بِاَيِّ حَتْفٍ شَاءَ اللّٰهُ فَاِنَّهُ شَهِيْدٌ وَاِنَّ لَهُ الْجَنَّةَ۔ (رواه ابوداؤد)

3840. Sayyiduna Abu Maalik Ash'ary رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say. "If anyone set forth (from his house) in Allah's path and

[1] Abu Dawud # 2428.

[2] Abu Dawud # 2493.

dies (of wounds) or is slain or is thrown down by his horse or his camel, or is stung by a poisonous creature, or dies on his bed any natural death Allah wills, then he is a martyr (or falls under the same command). For him is paradise."[1]
(He will go to it directly with martyr and the righteous).

MUJAHID GETS REWARD EVEN IF HE RETURNS SAFELY

(٣٨٤١) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قَفْلَةٌ كَغَزْوَةٍ۔ (رواه ابوداؤد)

3841. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'Returning home is like setting out of fight (*jihad (crusade)*).'[2]

COMMENTARY: A returnee home after battle earns as much rewards as he earned when he at out for *jihad (crusade)*. Because a mujahid is ever prepare to lay down his life for Allah's sake.

DUAL REWARD FOR WHO EQUIPS

(٣٨٤٢) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلْغَازِىْ اَجْرُهٗ وَلِلْجَاعِلِ اَجْرُهٗ وَاَجْرُ الْغَازِىْ۔ (رواه ابوداؤد)

3842. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger said, "The ghazi (warrior) (who engages in *jihad (crusade)*) gets his reward and the jail (who equips the ghazi (warrior)) gets his own reward and the reward of the ghazi (warrior)."[3]

COMMENTARY: Ja'il (جاعل) is one who equips a ghazi (warrior) (غازی) fighter in *jihad (crusade)* that he might engage in battle. He gets a reward for spending in Allah's path and for enabling the Ghazi (warrior) to wage *jihad (crusade)*. The ulama (Scholars) agree that this deed is allowed.
However, Ibn Maalik رحمہ اللہ says that a ja'il is one who pay a ghazi (warrior) for taking part in *jihad (crusade)*. The Hanafis say that it is allowed. In this case too, the ghazi (warrior) will earn one reward and the jail two rewards.
However, Imam Shafi رحمہ اللہ says that it is not allowed to pay someone to take part in *jihad (crusade)* He says that if a ghazi (warrior) has received wages for taking part in a battle then it is *wajib (obligatory)* for him to return that to the payer.

MERCENARY IS NEITHER GHAZI (WARRIOR) NOR MUJAHID

(٣٨٤٣) وَعَنْ اَبِىْ اَيُّوْبَ سَمِعَ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ سَتُفْتَحُ عَلَيْكُمُ الْاَمْصَارُ وَسَتَكُوْنُ جُنُوْدٌ مُجَنَّدَةٌ يُقْطَعُ عَلَيْكُمْ فِيْهَا بُعُوْثٌ فَيَكْرَهُ الرَّجُلُ الْبَعْثَ فَيَتَخَلَّصُ مِنْ قَوْمِهٖ ثُمَّ يَتَصَفَّحُ الْقَبَائِلَ يَعْرِضُ نَفْسَهٗ عَلَيْهِمْ مَنْ اَكْفِيْهِ بَعْثَ كَذَا اَلَاوَذٰلِكَ الْاَجِيْرُ اِلٰى اٰخِرِ قَطْرَةٍ مِنْ دَمِهٖ۔ (رواه ابوداؤد)

3843. Sayyiduna Abu Ayyub رضی اللہ عنہ narrated that he heard the prophet صلی اللہ علیہ وسلم say, "Soon, large cities will be conquered by you. You will have companies of the

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[1] Abu Dawud # 2499.
[2] Abu Dawud # 2487, Musnad Ahmad 2-174.
[3] Abu Dawud # 2526, Musnad Ahmad 2-174.

army under different banners. (If a man dislikes to enlist without remuneration and) a man will not be prepared to be sent with the army, then he will go away from his people (to avoid being sent). He will seek other tribes offering himself to them. Whom may I replace in such and such a battle?" (who will hire me that I may fight on his behalf?) He will remain a paid labourer to the last drop of his blood."[1] (Do not think of him as a ghazi (warrior) or mujahid. He is a hired or paid mercenary if he is killed in battle).

COMMENTARY: The head of a Islamic state will bind every tribe and group to raise their army and sent them to engage in *jihad (crusade).*
Mazhar (RH(says that when Islam will spread throughout the world, the head of state will send armies to different directions to put out the infidels on that side so that they may not raise their head against the Muslims.

(٣٨٤٤) وَعَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ اٰذَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْغَزْوِ وَاَنَا شَيْخٌ كَبِيْرٌ لَيْسَ لِي خَادِمٌ فَالْتَمَسْتُ اَجِيْرًا يَكْفِيْنِي فَوَجَدْتُ رَجُلًا سَمَّيْتُ لَهُ ثَلَاثَةَ دَنَانِيْرَ فَلَمَّا حَضَرَتْ غَنِيْمَةٌ اَرَدْتُ اَنْ اُجْرِيَ لَهُ سَهْمَهُ فَجِئْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ لَهُ فَقَالَ مَا اَجِدُ لَهُ فِي غَزْوَتِهِ هٰذِهِ فِي الدُّنْيَا وَالْاٰخِرَةِ اِلَّا دَنَانِيْرَهُ الَّتِي تُسَمّٰى۔ (رواه ابوداؤد)

3844. Sayyiduna Ya'la Ibn Umayyah رضی اللہ عنہ narrated, Allah's Messenger صلی اللہ علیہ وسلم proclaimed that they would set our for *jihad (crusade).* I was an old man and had no servant. So, I looked for a servant who might care for me during the fighting. I did find a man whose wages I fixed at three dinars. Afterwards (when the fighting was over) the booty arrived and intended to give him his portion. So I went to the Prophet صلی اللہ علیہ وسلم and spoke to him about the matter. He said, "I do not find (in the commands of Shari'ah (divine law)) anything for him in this fighting of his but the three dinars appointed for him, in the world and the next."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said that the hired servant would get no share of booty and no reward in the hereafter. The ulama (Scholars) say that this command applies to a servant hired by a mujahid or ghazi (warrior) during the battle to serve him. But, if anyone is hired to engage in *jihad (crusade),* then he will get a share from the booty though some ulama (Scholars) hold that he will be deprived of reward for fighting in *jihad (crusade),*
According to Sharh us *sunnah (Prophet's* صلی اللہ علیہ وسلم *practice),* the ulama (Scholars) differ on one who is hired on wages for kindred work or for caring of animals, and is then sent to the battlefield to fight. Will he get a share of the booty? Some of them deny him any portion of the booty whether he fights or not. Rather, he is entitled only to the wages determined for his service. This is as Awza'I رحمہ اللہ and Ishaq رحمہ اللہ say. Imam Shafi'I رحمہ اللہ agrees with them in one opinion of two known from him. Imam Maalik رحمہ اللہ and Imam Ahmad رحمہ اللہ say that he will be given a share even if he had not fought, but had been with the mujahids (crusaders) at the time of the fighting.

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[1] Abu Dawud # 2526, Musnad Ahmad 5-413.
[2] Abu Dawud # 2527, Musnad Ahmad 4. 223.

ENGAGING IN *JIHAD (CRUSADE)* FOR WORLDLY GAINS DEPRIVES OR REWARD

(٣٨٤٥) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ رَجُلٌ يُرِيْدُ الْجِهَادَ فِيْ سَبِيْلِ اللّٰهِ وَهُوَ يَبْتَغِيْ عَرَضًا مِنْ عَرَضِ الدُّنْيَا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا أَجْرَ لَهُ۔ (رواہ ابوداؤد)

3845. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man submitted, O Messenger of Allah, a man desires to take part in *jihad (crusade)* in Allah's path. But he (also) desires some worldly gains. The prophet صلی اللہ علیہ وسلم said, "He will get no reward."[1]

COMMENTARY: A person gets reward for his deeds of his intention is sincere to please Allah. This man's desire was not purely to please Allah but only to receive the spoils, so he will earn no reward. If anyone participates in *jihad (crusade)* for the pleasure of Allah and also hopes to get the spoils then he will get a reward but not as much as he gets whose intention is to please Allah only.

THE TRUE SPIRIT

(٣٨٤٦) وَعَنْ مُعَاذٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْغَزْوُ غَزْوَانِ فَأَمَّا مَنِ ابْتَغَى وَجْهَ اللّٰهِ وَأَطَاعَ الْإِمَامَ وَأَنْفَقَ الْكَرِيْمَةَ وَيَاسَرَ الشَّرِيْكَ وَاجْتَنَبَ الْفَسَادَ فَإِنَّ نَوْمَهُ وَنَبْهَهُ أَجْرٌ كُلُّهُ وَأَمَّا مَنْ غَزَا فَخْرًا وَرِيَاءً وَسُمْعَةً وَعَصَى الْإِمَامَ وَأَفْسَدَ فِي الْأَرْضِ فَإِنَّهُ لَمْ يَرْجِعْ بِالْكَفَافِ۔ (رواہ مالك وابوداؤد والنسائی)

3846. Sayyiduna Mu'adh رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "*Jihad (crusade)* is of two kinds. As for him who seeks Allah's pleasure, obeys the imam (meaning, the leader or ruler and the laws of the state), gives his pure property and pure life (in Allah's path) cooperates with his associates and refrains from making mischief, his sleep and his awakening will earn him reward continuously. But, as for him who fights to boast, ostentatiously and to earn fame, disobeys the imam and makes mischief, he will return neither with reward nor have his sins forgiven."[2]

ALLAH WILL RESURRECT ACCORDING TO INTENTION

(٣٨٤٧) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو أَنَّهُ قَالَ يَا رَسُوْلَ اللّٰهِ أَخْبِرْنِيْ عَنِ الْجِهَادِ فَقَالَ يَا عَبْدَ اللّٰهِ بْنَ عَمْرٍو إِنْ قَاتَلْتَ صَابِرًا مُحْتَسِبًا بَعَثَكَ اللّٰهُ صَابِرًا مُحْتَسِبًا وَإِنْ قَاتَلْتَ مُرَائِيًا مُكَاثِرًا بَعَثَكَ اللّٰهُ مُرَائِيًا مُكَاثِرًا يَا عَبْدَ اللّٰهِ بْنَ عَمْرٍو عَلٰى أَيِّ حَالٍ قَاتَلْتَ أَوْ قُتِلْتَ بَعَثَكَ اللّٰهُ عَلٰى تِلْكَ الْحَالِ۔ (رواہ ابوداؤد)

3847. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that he submitted, "O Messenger of Allah, enlighten me about *jihad (crusade)* (that fetches reward)." He said, "O Abdullah ibn Amr, if you fight as one patient and seeking reward, Allah will resurrect you (on the day of resurrection) showing patience and seeking reward (and He will give you reward just as another tradition says: كما تعيشون تموتون وكما تموتون تحشرون – 'the manner in which you live you will die and the manner in which you die

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[1] Abu Dawud # 2516, Musnad Ahmad 2-290.

[2] Abu Dawud # 2515, Nasai'i # 3188, Darimi # 2417 Muwatta Maalik # 21. 18-43, Musnad Ahmad 5-234.

you will be resurrected). And , if you fight to show off and take pride in your strength (and wealth and numbers), Allah will resurrect you showing off and taking pride in your strength. O Abdullah ibn Amr, in whether state you fight or are killed, Allah will resurrect you in that state."[1]

REPLACE THE AMIR

(٣٨٤٨) وَعَنْ عُقْبَةَ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَعَجَزْتُمْ إِذَا بَعَثْتُ رَجُلًا فَلَمْ يَمْضِ لِأَمْرِيْ أَنْ تَجْعَلُوْا مَكَانَهُ مَنْ يَمْضِيْ لِأَمْرِيْ۔ (رواه ابوداؤد) وَذُكِرَ حَدِيْثُ فَضَالَةَ وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِيْ كِتَابِ الْإِيْمَانِ۔

3848. Sayyiduna Uqbah ibn Maalik رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم asked, "Are you not able to replace a man whom I send out (as your amir) and he does not implement my command with one who will implement my command obeying what I ask to do and refraining from what I forbid)?"[2]

COMMENTARY: The prophet صلی اللہ علیہ وسلم told the people that when he sent any one out as a governor, or a representative, for instance, and he does not go there, or goes and disobeys his commands doing what he likes, then they should depose him and appoint another person in conformity with the command of the prophet صلی اللہ علیہ وسلم.

The ulama (Scholars) deduce from this command that if an amir or a governor is oppressive to the subjects and fails to give them their rights, then they may depose him and appoint another man in his place.

The hadith of Fadalah about the mujahid striving with himself may be seen in the book of Faith # 34.

SECTION III اَلْفَصْلُ الثَّالِثُ

MONASTICISM HAD NO PLACE IN ISLAM

(٣٨٤٩) عَنْ أَبِيْ أُمَامَةَ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سَرِيَّةٍ فَمَرَّ رَجُلٌ بِغَارٍ فِيْهِ شَيْءٌ مِنْ مَاءٍ وَبَقْلٍ فَحَدَّثَ نَفْسَهُ بِأَنْ يُقِيْمَ فِيْهِ وَيَتَخَلّٰى مِنَ الدُّنْيَا فَاسْتَأْذَنَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ ذٰلِكَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنِّيْ لَمْ أُبْعَثْ بِالْيَهُوْدِيَّةِ وَلَا بِالنَّصْرَانِيَّةِ وَلٰكِنِّيْ بُعِثْتُ بِالْحَنِيْفِيَّةِ السَّمْحَةِ وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ لَغُدْوَةٌ أَوْ رَوْحَةٌ فِيْ سَبِيْلِ اللّٰهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا وَلَمُقَامُ أَحَدِكُمْ فِي الصَّفِّ خَيْرٌ مِنْ صَلَاتِهٖ سِتِّيْنَ سَنَةً۔ (رواه احمد)

3849. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that they set out on an expedition with Allah's Messenger صلی اللہ علیہ وسلم during which one of their man came upon a cave that had some water and vegetables. It came to his mind that he should retire to it an withdraw from the world. So he sought permission of Allah's Messenger صلی اللہ علیہ

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[1] Abu Dawud # 2539.

[2] Abu Dawud # 2537, Musnad Ahmad 4-110.

وسلم for that, but he said, "I am not sent with Judism or with Christianity (that I should peach to you monasticism and put you to difficulty and away from People). But, I am sent with the easy hanif religion. By him in whose hand is the soul of Muhammad, a morning or an evening expedition in Allah's path is better than the world and what it contains. And, for one of you to stand in the row of battle (or of congregational *salah (prayer)* in the battlefield) is better than his *salah (prayer)* (by himself) for sixty years."[1]

DRIVING FORCE

(٣٨٥٠) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ غَزَا فِي سَبِيْلِ اللّٰهِ وَلَمْ يَنْوِ إِلَّا عِقَالًا فَلَهُ مَانَوٰى۔ (رواه النسائی)

3850. Sayyiduna Ubadah ibn Samit رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who fights in the path of Allah with no intention beyond receiving a rope (with which a camel is tethered then he) will get what he intended."[2]

COMMENTARY: If anyone wages *jihad (crusade)* and is driven by a desire to obtain a very base or insignificant thing then it is not a sincere intention. A very little thing like a rope is mentioned to emphasize that *jihad (crusade)* must be fought with no intention whatsoever to get the booty. One must develop sincerity to the extent that not even a semblance of desire for worldly possession drives the warrior. But, it must be remembered that this is the highest degree of sincerity.

As stated earlier, if *jihad (crusade)* is fought with intention to please Allah and to make religion dominant and also with a wish to get some booty then it is allowed. The reward will accrue. Moreover, if in this case, the warrior is also motivated to show off then not the entire reward will be forfeited because of that.

JIHAD (CRUSADE) GETS HIGHER RANKS IN PARADISE

(٣٨٥١) وَعَنْ أَبِي سَعِيْدٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَضِيَ بِاللّٰهِ رَبًّا وَبِالْإِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ رَسُوْلًا وَجَبَتْ لَهُ الْجَنَّةُ فَعَجِبَ لَهَا أَبُوْسَعِيْدٍ فَقَالَ أَعِدْهَا عَلَيَّ يَارَسُوْلَ اللّٰهِ فَأَعَادَهَا عَلَيْهِ ثُمَّ قَالَ وَأُخْرٰى يَرْفَعُ اللّٰهُ بِهَا الْعَبْدَ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ مَابَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ قَالَ وَمَا هِيَ يَارَسُوْلَ اللّٰهِ قَالَ الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ الْجِهَادُ فِي سَبِيْلِ اللّٰهِ۔ (رواه مسلم)

3851. Sayyiduna Abu Sa'eed رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who is pleased with Allah as Lord, with Islam as religion and with Muhammad as Messenger, (must know that) paradise is *wajib (obligatory)* for (assured to) him. This pleased Abu Sa'eed رضی الله عنه so he said, "Repeat it to me, O Messenger of Allah." He repeated the words to him. Then he said, "There is another (thing) whereby Allah will raise the slave (of Allah) in paradise one hundred degrees and between every two degrees is a distance like that between heaven and

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[1] Musnad Ahmad 5-266.

[2] Nasai'i # 3138, Darimi # 2416, Musnad Ahmad 5-315.

earth." He asked, "what is that, O Messenger of Allah?" He said, "*Jihad (crusade)* in Allah's path. *Jihad (crusade)* in Allah's path. *Jihad (crusade)* in Allah's path."[1]

GATE OF PARADISE IN SHADES OF SWORDS

(٣٨٥٢) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوْفِ فَقَامَ رَجُلٌ رَثُّ الْهَيْئَةِ فَقَالَ يَا اَبَا مُوْسٰى اَنْتَ سَمِعْتَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ هٰذَا قَالَ نَعَمْ فَرَجَعَ اِلٰى اَصْحَابِهٖ فَقَالَ اَقْرَاُ عَلَيْكُمُ السَّلَامَ ثُمَّ كَسَرَ جَفْنَ سَيْفِهٖ فَاَلْقَاهُ ثُمَّ مَشٰى بِسَيْفِهٖ اِلَى الْعَدُوِّ فَضَرَبَ بِهٖ حَتّٰى قُتِلَ۔ (رواه مسلم)

3852. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "the gates of paradise are under the shadow of the swords." (or hearing this,) a man with a shabby, ramshackle outlook stood up and asked, "O Abu Musa, did you hear Allah's Messenger صلی اللہ علیہ وسلم say this?" (Meaning, 'Are you sure?") He said, "Yes!" He got back to his companions and said, "I convey to you the salaam (salutation, my last)." Then, he broke the scabbard of his sword and cast it away (to make it clear that he would not return). He went with his sword towards the enemy and plied it (fighting them) till he was martyred.[2]

COMMENTARY: A warrior is in the battlefield in such a way that the sword of the infidels are pitted against him. They are the means of his admittance to paradise. The moment he is martyred by the sword of an infidel, he enters paradise.

GLAD TIDINGS FOR THE MARTYRS OF UHUD

(٣٨٥٣) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِاَصْحَابِهٖ اِنَّهٗ لَمَّا اُصِيْبَ اِخْوَانُكُمْ يَوْمَ اُحُدٍ جَعَلَ اللّٰهُ اَرْوَاحَهُمْ فِيْ جَوْفِ طَيْرٍ خُضْرٍ تَرِدُ اَنْهَارَ الْجَنَّةِ تَاْكُلُ مِنْ ثِمَارِهَا وَتَاْوِيْ اِلٰى قَنَادِيْلَ مِنْ ذَهَبٍ مُعَلَّقَةٍ فِيْ ظِلِّ الْعَرْشِ فَلَمَّا وَجَدُوْا طِيْبَ مَاْكَلِهِمْ وَمَشْرَبِهِمْ وَمَقِيْلِهِمْ قَالُوْا مَنْ يُبَلِّغُ اِخْوَانَنَا عَنَّا اَنَّنَا اَحْيَاءٌ فِي الْجَنَّةِ لِئَلَّا يَزْهَدُوْا فِي الْجَنَّةِ وَلَا يَنْكُلُوْا عِنْدَ الْحَرْبِ فَقَالَ اللّٰهُ تَعَالٰى اَنَا اُبَلِّغُهُمْ عَنْكُمْ فَاَنْزَلَ اللّٰهُ تَعَالٰى وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا بَلْ اَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ اِلٰى اٰخِرِ الْاٰيَةِ۔ (رواه ابوداؤد)

3853. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to his sahabah (Prophet's Companions) رضی اللہ عنہم "When your brothers were martyred at the battle of uhud, Allah put their souls in the craws (or gullets) of green birds that now come to the rivers o paradise, eat its fruit and settle down in lamps of gold in the shade of the Throne. (Later,) when they found the delight of their food, drink and rest, they asked (each other), 'who will convey to our brothers about us that we are alive in paradise (enjoying the blessings of our Lord) so that they might not give up a longing for paradise and not turn away from the battle.'

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[1] Muslim # 116-1884, Nasai # 3131.

[2] Muslim # 146-1902, Tirmidhi # 1659, Musnad Ahmad 4. 496.

So, Allah, the Exalted, said, 'I shall convey it to them from you.." And, Allah, the Exalted, revealed:

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا بَلْ اَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ

{Think not of those who are slain in Allah's way as dead. Nay, they live finding their sustenance in the presence of their Lord.}[1] (3: 169 and following)

COMMENTARY: The entire verse is:

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ★ فَرِحِيْنَ بِمَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ اَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ـ (ال عمران ۳: ۱۶۹، ۱۷۰)

{Think not of those who are slain in Allah's ways as dead. Nay, they live, finding their sustenance in the presence of their Lord. They rejoice in the bounty provided by Allah: and with regard to those left behind, who have not yet joined them (in their bliss), the (martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve} (3: 169-170)

THE BEST SECTION OF THE BELIEVERS

(٣٨٥٤) وَعَنْ اَبِيْ سَعِيْدِ بِ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُوْنَ فِي الدُّنْيَا عَلٰى ثَلَاثَةِ اَجْزَاءٍ، الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجَاهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَالَّذِيْ يَاْمَنُهُ النَّاسُ عَلٰى اَمْوَالِهِمْ وَاَنْفُسِهِمْ ثُمَّ الَّذِيْ اِذَا اَشْرَفَ عَلٰى طَمَعٍ تَرَكَهٗ لِلّٰهِ عَزَّوَجَلَّ ـ (رواه احمد)

3854. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The believers in the world are of three kinds:

1) **Those who believe in Allah and His Messenger and then do not fall in doubt. And they take part in *jihad (crusade)* with their properties and their lives in Allah's path. (They have perfected their faith and purified themselves and have strived to make Allah's creatures prosperous. They are the best and noblest).**
2) **He whom people trust for their properties and their lives. (He may not have striven for their prosperity but he does not hurt people in any way, and he keeps aloof without being greedy. And**
3) **He who when greed arises in him suppresses it for the sake of Allah, Mighty and Glorious (for fear of Him)."[2]**

COMMENTARY: This last kind of believer is such that when he feels a desire or greed for something worldly, he does not pursue it. Rather, he seeks Allah's pleasure. He is one of those who though he mingles with people and finds an urge for worldly things, Allah preserves him from succumbing to greed. This kind of people from a section lower in rank than the first two. There are other kinds of believers apart from these three, but they are without any rank or kind.

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[1] Abu Dawud # 2520, Musnad Ahmad 1-266.

[2] Musnad Ahmad 3-8.

LONGING OF A MARTYR

(٣٨٥٥) وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عَمِيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ نَفْسٍ مُسْلِمَةٍ يَقْبِضُهَا رَبُّهَا تُحِبُّ أَنْ تَرْجِعَ إِلَيْكُمْ وَأَنَّ لَهَا الدُّنْيَا وَمَا فِيْهَا غَيْرُ الشَّهِيْدِ قَالَ ابْنُ أَبِي عَمِيْرَةَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَأَنْ أُقْتَلَ فِي سَبِيْلِ اللّٰهِ أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُوْنَ لِي أَهْلُ الْوَبَرِ وَالْمَدَرِ۔ (رواه النسائی)

3855. Sayyiduna Abdur Rahman ibn Abu Amirah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Apart from the martyr, there is no Muslim soul that its Lord takes away and it wants to return to the world and what it contains." Ibn Abu Amirah narrated further that Allah's Messenger صلی الله علیه وسلم said, "That I should be killed in Allah's path is dearer to me that I should possess (as my slaves and subjects) the villagers (people of the tents) and the townsmen (people of building)."[1]

COMMENTARY: Ahl ul wabar wa al madur are people who live in tents and who live in castles. The former are deserts dwellers where tents are use to reside dwellers where tents are used to reside. The latter are townsmen or city dwellers. Both of them together make up the inhabitants of the entire world. The Prophet's صلی الله علیه وسلم words mean, "If I were made ruler of the world, and its peoples submitted to me, I would still prefer to take part in *jihad (crusade)* and be slain in Allah's path."

EVERY BELIEVER IS A MARTYR

(٣٨٥٦) وَعَنْ حَسْنَاءَ بِنْتِ مُعَاوِيَةَ قَالَتْ حَدَّثَنَا عَمِّي قَالَ قُلْتُ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ فِي الْجَنَّةِ قَالَ النَّبِيُّ فِي الْجَنَّةِ وَالشَّهِيْدُ فِي الْجَنَّةِ وَالْمَوْلُوْدُ فِي الْجَنَّةِ وَالْوَئِيْدُ فِي الْجَنَّةِ۔ (رواه ابوداؤد)

3856. Sayyidah Hasna bint Mu'awiyah رضی الله عنها said that her uncle (Aslam ibn Sulaym رضی الله عنه narrated to them that he asked the Prophet صلی الله علیه وسلم "who will be in paradise.?" The Prophet صلی الله علیه وسلم said, The Prophets will be in paradise. New borns will be in paradise. And, those children who are buried alive will be in paradise."[2]

COMMENTARY: Here the word shahid (martyr) does not merely mean he who is killed in Allah's path. Rather, it refers to mu'min (believer) whether he really is martyred or the word is just applied to him. It is as the noble Quran calls those who have believed as martyrs.

وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖٓ اُولٰٓئِكَ هُمُ الصِّدِّيْقُوْنَ وَالشُّهَدَآءُ عِنْدَ رَبِّهِمْ

{And those who believe in Allah and His Messenger, they are the siddiq (who become true to their life) and the Shuhada (martyrs) in the eyes of their Lord.} (57: 19) (Respectively: the most righteous after the prophet علیه السلام, and the martyrs.)[3]

In paradise will be the new born of believer and even of disbelievers. Also, every fotus will go to paradise whether belonging to a believer or to a disbeliever.

Those who are buried alive will be in paradise. During pre-Islamic days, people buried

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[1] Nasai'i # 3153, Musnad Ahmad 4-216.

[2] Abu Dawud # 2521.

[3] The Meanings of the Nobal Quran (Mufti Muhammad Taqi Usmani)

their living daughters in the earth. Some people who had difficulty to make two ends meet also buried their living sons. Such boys and girls will go to paradise too.
The hadith mentions only four people perhaps the first two are mentioned specially because of their merit and honour, and the last two are mentioned because they will be admitted to paradise without doing any deed or earning the merit.

EXCELLENCE OF PARTICIPATING IN *JIHAD (CRUSADE)* WITH PROPERTY AND LIFE

(٣٨٥٧) وَعَنْ عَلِيٍّ وَأَبِي الدَّرْدَاءِ وَأَبِي هُرَيْرَةَ وَأُمَامَةَ وَعَبْدِاللّٰهِ بْنِ عُمَرَ وَعَبْدِالله بْنِ عَمْرٍو وَجَابِرِ بْنِ عَبْدِاللّٰهِ وَعِمْرَانَ بْنِ حُصَيْنٍ كُلُّهُمْ يُحَدِّثُ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ أَرْسَلَ نَفَقَةً فِيْ سَبِيْلِ اللّٰهِ أَقَامَ فِيْ بَيْتِهِ فَلَهُ بِكُلِّ دِرْهَمٍ سَبْعُمِائَةِ دِرْهَمٍ وَمَنْ غَزَا بِنَفْسِهِ فِيْ سَبِيْلِ اللّٰهِ وَأَنْفَقَ فِيْ وَجْهِهِ ذٰلِكَ فَلَهُ بِكُلِّ دِرْهَمٍ سَبْعُمِائَةِ أَلْفِ دِرْهَمٍ ثُمَّ تَلَا هٰذِهِ الْاٰيَةَ وَاللّٰهُ يُضَاعِفُ لِمَنْ يَّشَاءُ۔ (رواه ابن ماجة)

3857. Sayyiduna Ali رضی اللہ عنہ Abu Darda رضی اللہ عنہ Abu Hurayrah رضی اللہ عنہ Umamah رضی اللہ عنہ Abdullah ibn Umar رضی اللہ عنہ. Abdullah ibn Amr رضی اللہ عنہ Jabir ibn Abdullah رضی اللہ عنہ and Imran ibn lusayn رضی اللہ عنہ – all of them narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who sends monetary help or equipment towards Allah's path (meaning *jihad (crusade)*) and himself stays in his home (not participating physically) will have seven hundred dirhams or each dirham (he gives). And he who fights physically (in person in *jihad (crusade)*) in Allah's path and also gives monetary help for His pleasure toward that (battle) will have seven hundred thousand dirhams for each dirham (he gives)." Then he recited this verses:

وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ

{And Allah gives manifold increase to whom He pleases} (2: 261)[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم recited the verse to show that there is no limit to the reward. Allah may, if he will, give much more reward than what is mentioned.

KINDS OF MARTYRS

(٣٨٥٨) وَعَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الشُّهَدَاءُ أَرْبَعَةٌ رَجُلٌ مُؤْمِنٌ جَيِّدُ الْاِيْمَانِ لَقِيَ الْعَدُوَّ فَصَدَّقَ اللّٰهَ حَتّٰى قُتِلَ فَذٰلِكَ الَّذِيْ يَرْفَعُ النَّاسُ إِلَيْهِ أَعْيُنَهُمْ يَوْمَ الْقِيَامَةِ هٰكَذَا وَرَفَعَ رَاسَهُ حَتّٰى سَقَطَتْ قَلَنْسُوَتُهُ فَمَا أَدْرِيْ أَقَلَنْسُوَةُ عُمَرَ أَرَادَ أَمْ قَلَنْسُوَةُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَرَجُلٌ مُؤْمِنٌ جَيِّدُ الْاِيْمَانِ لَقِيَ الْعَدُوَّ كَأَنَّمَا ضُرِبَ جِلْدُهُ بِشَوْكِ طَلْحٍ مِنَ الْجُبْنِ أَتَاهُ سَهْمٌ غَرْبٍ فَقَتَلَهُ فَهُوَ فِي الدَّرَجَةِ الثَّانِيَةِ وَرَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَاٰخَرَ سَيِّئًا لَقِيَ الْعَدُوَّ فَصَدَّقَ اللّٰهَ حَتّٰى قُتِلَ فَذٰلِكَ فِي الدَّرَجَةِ الثَّالِثَةِ وَرَجُلٌ مُؤْمِنٌ أَسْرَفَ عَلٰى نَفْسِهِ لَقِيَ الْعَدُوَّ فَصَدَّقَ اللّٰهَ حَتّٰى قُتِلَ فَذٰلِكَ فِي الدَّرَجَةِ الرَّابِعَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

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[1] Ibn Majah # 2761.

3858. Sayyiduna Fadalah ibn Ubayd رحمه الله said that he heard Sayyiduna Umar ibn Khattab رضی الله عنه narrate that he had heard Allah's Messenger صلی الله علیه وسلم say, 'Martyrs are of four kinds:

1) **A believing man, strong in faith, meets the enemy and demonstrates his sincerity to Allah till he is killed. For him, men will raise their eyes on the day of resurrection like this," - and he raised his head till his cap dropped. The sub narrator said that he could not say whose cap Fadalah رحمه الله meant: Umar's رضی الله عنه cap or the Prophet's صلی الله علیه وسلم cap. (Anyway, people will vie with each other to have a glimpse of him.)**
2) **A believing man of firm faith meets the enemy but fears him (and trembles) as though pricked by acacia thorns. A sudden arrow (whose shooter is not known) strikes him and kills him. He is of the second kind.**
3) **A believing man who has done good deeds and bad deeds. When he meets the enemy, he remains sincere to Allah till he is killed. He is of the third kind.**
4) **A believing man who has wronged himself (with sin and transgression. When he meets the enemy, he displays his sincerity to Allah till he is killed. He is of the fourth kind."[1]**

COMMENTARY: The words 'he demonstrates, or is sincere to Allah are the translation of (صدق الله). If the word is (صدَق) (Sadaqa) then it means that the man's courage was strong and proved that he was true in discharging his responsibility that Allah had placed on him. He was steadfast and did not show his back.

If the word is (صدّق) (saddaqah) then it means that he confirmed the truth of Allah though his courage and affirmed His words by participating in *jihad (crusade)* and enduring all kinds of hardships, seeking reward from Allah. This has reference to Allah's words about the mujahids (crusaders) which this man demonstrates to be true.

The kinds of martyrs named in the hadith include a martyr who was righteous as well as brave and courageous. The first kind was this martyr. Or, a martyr was righteous but not courageous as the second kind was. Or, he was courageous but not righteous and pious and this too is of two kinds one of which was a man with bad deeds but not to the point of transgression for him to be termed a fasiq (sinner, indecent). This was the third kind in the hadith. The second division of the 'courageous but not righteous; was such that his bad deeds outweighed his good, so he falls among the fasiq which is the fourth in the hadith.

Apart from the second kind, every other kind in the hadith displays sincerity to Allah and confirm His truth.

This explanation brings out the meaning of sadaqa Allah as:

'confirmation of the assurance of patience and seeking reward.'

This is also known in the second kind though it is not mentioned about him that he confirmed the truth of Allah.

EVEN THROUGH *JIHAD (CRUSADE)* A HYPOCRITE IS NO ENTITLED TO PARADISE

(٣٨٥٩) وَعَنْ عُتْبَةَ بْنِ عَبْدِ السُّلَمِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْقَتْلٰى ثَلَاثَةٌ مُؤْمِنٌ جَاهَدَ بِنَفْسِهٖ وَمَالِهٖ فِيْ سَبِيْلِ اللّٰهِ فَإِذَا لَقِيَ الْعَدُوَّ قَاتَلَ حَتّٰى يُقْتَلَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْهِ فَذَالِكَ الشَّهِيْدُ

[1] Tirmidhi # 1644 (1650), Musnad Ahmad # 146.

الْمُمْتَحَنُ فِيْ خَيْمَةِ اللّٰهِ تَحْتَ عَرْشِهٖ لَايَفْضُلُهُ النَّبِيُّوْنَ اِلَّا بِدَرَجَةِ النُّبُوَّةِ وَمُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَّاٰخَرَ سَيِّئًا جَاهَدَ بِنَفْسِهٖ وَمَالِهٖ فِيْ سَبِيْلِ اللّٰهِ اِذَا لَقِيَ الْعَدُوَّ قَاتَلَ حَتّٰى يُقْتَلَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْهِ مُمَصْمِصَةٌ مَحَتْ ذُنُوْبَهٗ وَخَطَايَاهُ اِنَّ السَّيْفَ مَحَّاءٌ لِلْخَطَايَا وَاُدْخِلَ مِنْ اَيِّ اَبْوَابِ الْجَنَّةِ شَاءَ وَمُنَافِقٌ جَاهَدَ بِنَفْسِهٖ وَمَالِهٖ فَاِذَا لَقِيَ الْعَدُوَّ قَاتَلَ حَتّٰى يُقْتَلَ فَذَاكَ فِي النَّارِ اِنَّ السَّيْفَ لَايَمْحُو النِّفَاقَ۔ (رواه الدارمی)

3859. Sayyiduna Utbah ibn Abd as Sulami رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Those who are slain (in *jihad (crusade)*) are of three kinds.

(i) A believer who participates (in *jihad (crusade)*) with his own self and his property in Allah's path and when he meets the enemy he fights till he is killed." The Prophet صلی اللہ علیہ وسلم said of him. "He is the martyr who has undergone trial and was patient. He will be in a tent under the Throne (and will attain nearness to Allah). The Prophet علیہ السلام will be higher than him in only their prophetic ranks."

(ii) "A believer whose deeds will be (of both kinds) good and bad and he participates (in *jihad (crusade)*) with his own self and his property in Allah's path and fight when he meets the enemy till he is killed." The Prophet صلی اللہ علیہ وسلم said of him, "Martyrdom purifies, him and erases his sins and lapses. The sword cleans lapses. He will be admitted to paradise by whichever gate he wishes."

(iii) "A hypocrite participates in *jihad (crusade)* with his own self and his property and when he meet the enemy, he fights till he is killed, (but) this man will go to hell. The sword does not erase hypocrisy."[1]

GUARDING FRONTIERS ATONES FOR BAD DEEDS AND DELIVERS FOREVER

(٣٨٦٠) وَعَنِ ابْنِ عَائِذٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ جِنَازَةِ رَجُلٍ فَلَمَّا وُضِعَ قَالَ عُمَرُ بْنُ الْخَطَّابِ لَاتُصَلِّ عَلَيْهِ يَا رَسُوْلَ اللّٰهِ فَاِنَّهٗ رَجُلٌ فَاجِرٌ فَالْتَفَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَى النَّاسِ فَقَالَ هَلْ رَآهُ اَحَدٌ مِنْكُمْ عَلٰى عَمَلِ الْاِسْلَامِ فَقَالَ رَجُلٌ نَعَمْ يَا رَسُوْلَ اللّٰهِ حَرَسَ لَيْلَةً فِيْ سَبِيْلِ اللّٰهِ فَصَلّٰى عَلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَحَثٰى عَلَيْهِ التُّرَابَ وَقَالَ اَصْحَابُكَ يَظُنُّوْنَ اَنَّكَ مِنْ اَهْلِ النَّارِ وَاَنَا اَشْهَدُ اَنَّكَ مِنْ اَهْلِ الْجَنَّةِ وَقَالَ يَا عُمَرُ اِنَّكَ لَاتُسْئَالُ عَنْ اَعْمَالِ النَّاسِ وَلٰكِنْ تُسْئَالُ عَنِ الْفِطْرَةِ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

3860. Sayyiduna Ibn Aa'idh رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم alongwith the funeral of a man (to offer his funeral *salah (prayer)*). When it was laid down, Sayyiduna Umar ibn Khattab رضی اللہ عنہ submitted, "Do not offer *salah (prayer)* over him, O Messenger of Allah, because he was a fasiq (Indecent man)." So, Allah's Messenger صلی اللہ علیہ وسلم turned to the people and asked them, "Has anyone of you seen him do any deed of Islam (that might indicate that he was a Muslim)?" A

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[1] Darimi # 2411.

man submitted, "Yes, O Messenger of Allah, he stood guard one night in Allah's path." So, Allah's Messenger صلى الله عليه وسلم offered his funeral *salah (prayer)* and scattered dust over him (at the time for his burial). Then he said (addressing the dead man), "your companions suppose that you are among those who will go to hell, but I testify that you are among those who will enter paradise." Then he said (to umar) رضى الله عنه. "O Umar you will not be questioned about deeds of the people, but you will be questioned about the fitrah (the religion of Islam)."[1]

COMMENTARY: Fitrah implies the symbols of Islam and conviction of faith.

The Prophet صلى الله عليه وسلم wished to check Umar رضى الله عنه for his boldness in questioning about the dead man's faith. It was undesirable thing. It is not proper to look at a Muslim's outward life and pass judgement about his hereafter. Rather, evidence is what his standard of faith and belief was and whether there was any shortcoming in his belief or in the basic tents of faith. As for deeds, Allah s independent and very Merciful on his slaves.

Teebi explained the Prophet's words to instruct, "Umar, you should not remind anyone of the dead man's bad deeds at this time. Rather, you should speak of his good deeds." He said elsewhere:

أُذْكُرُوا مَوْتَاكُمْ بِالْخَيْرِ

"Remember your dead people with good (qualities of theirs)."

This particular man had done such a deed as is one of the deeds of Islam. It is enough by itself to prove that the doer is a Muslim.

CHAPTER - II

ARRANGING EQUIPMENT FOR *JIHAD* — بَابُ إِعْدَادِ آلَةِ الْجِهَادِ

SECTION I — اَلْفَصْلُ الْأَوَّلُ

PROVIDING STRENGTH AS MUCH AS POSSIBLE FOR *JIHAD (CRUSADE)*

(٣٨٦١) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْمِنْبَرِ يَقُوْلُ وَاَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ۔ اَلَا اِنَّ الْقُوَّةَ الرَّمْيُ اَلَا اِنَّ الْقُوَّةَ الرَّمْيُ اَلَا اِنَّ الْقُوَّةَ الرَّمْيُ۔ (رواه مسلم)

3861. Sayyiduna Uqbah ibn Aamir رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say while he was on the pulpit. "Get ready for them shooting as much strength as you can. Strength is shooting! Strength is shooting (arrows)?"[2]

COMMENTARY: The Quran gives the command in these very words spoken by the Prophet صلى الله عليه وسلم in surah al-Anfal verse # 60. {Prepare against them whatever force you can} The force in his verse is archery.

Baydawi رحمه الله and others say that it is every such thing as gives man prowess to fight in war. Hence, in those days archery was the most powerful from of strength and most easy

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[1] Bayhaqi Shu'ab ul Eeman # 4297.

[2] Muslim # 167-1917, Tirmidhi # 3083, Abu Dawud # 2514, Ibn Majah # 2813, Musnad Ahmad 4-158, Dawud # 2404.

to use, so it was understood by 'force' or 'strength.'

OBTAIN PROFICIENCY IN THE FORCE USED BY THE ENEMY

(٣٨٦٢) وَعَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ سَتُفْتَحُ عَلَيْكُمُ الرُّوْمُ وَيَكْفِيْكُمُ اللّٰهُ فَلَا يُعْجِزُ اَحَدُكُمْ اَنْ يَلْهُوَ بِاَسْهُمِهٖ۔ (رواه مسلم)

3862. Sayyiduna Uqban ibn Aamir رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Soon Byzantine will be conquered by you. And, Allah will suffice you (from their mischief). So, none of you should be neglectful in practicing archery."[1]

COMMENTARY: The Byzantines normally used spears in those days, So, the Muslims were instructed to become perfect in archery to combat them. The Prophet صلی اللہ علیہ وسلم also said that they should not give up this practice even after up this practice even after their victory and they should not be arrogant that they had conquered the Byzantines, and stop practicing archery, because it will be necessary always. However, they did not have to resort to archery against the Byzantines because Allah gave them an easy victory.
The Arabic word fort practice of archery is law (Play). It is used in the sense of sport to encourage people to practice it because people are generally more drawn by the name of sport.

IMPORTANCE OF ARCHERY

(٣٨٦٣) وَعَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ عَلِمَ الرَّمْيَ ثُمَّ تَرَكَهٗ فَلَيْسَ مِنَّا اَوْ قَدْ عَصٰى۔ (رواه مسلم)

3863. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "If anyone learns archery but abandons it, then he is not one of us." Or (he said), "he has indeed disobeyed."[2]

COMMENTARY: One must learn archery and then keep up the practice, for, giving it up after leaning is worse than not learning.

PROPHET'S صلی اللہ علیہ وسلم ENCOURAGEMENT TO SHOOT ARROWS

(٣٨٦٤) وَعَنْ سَلَمَةَ بْنِ الْاَكْوَعِ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى قَوْمٍ مِنْ اَسْلَمَ يَتَنَا ضَلُوْنَ بِالسُّوْقِ فَقَالَ اِرْمُوْا بَنِيْ اِسْمَاعِيْلَ فَاِنَّ اَبَاكُمْ كَانَ رَامِيًا وَاَنَا مَعَ بَنِيْ فُلَانٍ لِاَحَدِ الْفَرِيْقَيْنِ فَاَمْسَكُوْا بِاَيْدِيْهِمْ فَقَالَ مَالَكُمْ قَالُوْا كَيْفَ نَرْمِيْ وَاَنْتَ مَعَ بَنِيْ فُلَانٍ قَالَ اِرْمُوْا وَاَنَا مَعَكُمْ كُلِّكُمْ۔ (رواه البخاری)

3864. Sayyiduna Salamah ibn Al-Akwa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم came to some people of (Banu) Aslam. They were practicing archery in the market place. He said, "Shoot, son of Ismail, for your ancestor was an archer. And, I am with the Banu so and so," one of the two parties (engaged in the practice). They (the others) then ceased (to carry on against them). He asked, 'What is with you?" They said, "How may we carry on shooting when you support the Banu so and so?"

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[1] Muslim # 168-1918, Tirmidhi # 3083, Musnad Ahmad 4-157.
[2] Muslim # 169-1919, Ibn Majah # 2814.

He said, "Shoot! I am with you, all of you!"[1]

SHOOTING BY ABU TALHAH رضی اللہ عنہ FOR THE PROPHET صلی اللہ علیہ وسلم

(٣٨٦٥) وَعَنْ اَنَسٍ قَالَ كَانَ اَبُوْطَلْحَةَ يَتَتَرَّسُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِتُرْسٍ وَاحِدٍ وَكَانَ اَبُوْطَلْحَةَ حَسَنَ الرَّمْيِ فَكَانَ اِذَا رَمٰى تَشَرَّفَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَنْظُرُ اِلٰى مَوْضِعِ نَبْلِهٖ۔ (رواه البخاری)

3865. Sayyiduna Anas رضی اللہ عنہ narrated that the Abu Talhah رضی اللہ عنہ and the Prophet صلی اللہ علیہ وسلم were using one shield together (in a battle). Abu Talhah رضی اللہ عنہ was an adept archer. (He shot at the enemy very wisely and also protected the Prophet) صلی اللہ علیہ وسلم when he shot (an arrow) the Prophet صلی اللہ علیہ وسلم looked over (the shield) and watched where his arrow landed (and who was struck).[2]

EXCELLENCE OF HORSES

(٣٨٦٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْبَرَكَةُ فِيْ نَوَاصِي الْخَيْلِ۔ (متفق علیه)

3866. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is blessing in the forelocks of horses."[3]

COMMENTARY: 'Forelocks' refers to the species. Horses are used in *jihad (crusade)* in which is the good of both the worlds.

(٣٨٦٧) وَعَنْ جَرِيْرِ بْنِ عَبْدِاللّٰهِ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَلْوِيْ نَاصِيَةَ فَرَسٍ بِاِصْبَعِهٖ وَهُوَ يَقُوْلُ الْخَيْلُ مَعْقُوْدٌ بِنَوَاصِيْهَا الْخَيْرُ اِلٰى يَوْمِ الْقِيَامَةِ الْاَجْرُ وَالْغَنِيْمَةُ۔ (رواه مسلم)

3867. Sayyiduna Jarir ibn Abdullah رضی اللہ عنہ (Bajali) narrated that he saw Allah's Messenger صلی اللہ علیہ وسلم twist the forelock of a horse with his finger and say, "Good is tied to the forelocks of the horses till the day of resurrection. (The honour of participating in *jihad (crusade)* fetches) reward and spoils."[4]

(٣٨٦٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ احْتَبَسَ فَرَسًا فِيْ سَبِيْلِ اللّٰهِ اِيْمَانًا بِاللّٰهِ وَتَصْدِيْقًا بِوَعْدِهٖ فَاِنَّ شِبْعَهٗ وَرِيَّهٗ وَرَوْثَهٗ وَبَوْلَهٗ فِيْ مِيْزَانِهٖ يَوْمَ الْقِيَامَةِ۔ (رواه البخاری)

3868. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any one keeps a horse (to use in Allah's path) with faith in Allah and belief in His promise, then (whatever the horse eats or drinks as) its food and drink and its dung and urine will be (weighed for him) in his scale (of deeds) on the day of resurrection."[5]

COMMENTARY: The man's intentions in keeping the horse is to use it in *jihad (crusade)* against the enemy to please Allah and to obey him and to seek the reward promised by Him.

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[1] Bukhari # 3507.
[2] Bukhari # 2907, Musnad Ahmad 3-286.
[3] Bukhari # 2815, Muslim # 100-1874, Nasai'i # 3571, Musnad Ahmad 2-114.
[4] Muslim # 17-1872, Nasai'i # 3572.
[5] Bukhari # 2853, Nasai'i # 3582, Musnad Ahmad 2-374.

The animal's food, drink dung and urine would turn into reward for this man.

HORSES WITH SHIKAL DISLIKED

(٣٨٦٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكْرَهُ الشِّكَالَ فِي الْخَيْلِ وَالشِّكَالُ اَنْ يَكُوْنَ الْفَرَسُ فِيْ رِجْلِهِ الْيُمْنٰى بَيَاضٌ وَفِيْ يَدِهِ الْيُسْرٰى اَوْفِيْ يَدِهِ الْيُمْنٰى وَرِجْلِهِ الْيُسْرٰى۔ (رواه مسلم)

3869. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم disliked horses with shikal. And shikal is a horse that has a white mark on its right hind leg and left foreleg, or on its right foreleg and left hind leg.[1]

COMMENTARY: The narrator has defined shikal as stated in the hadith. However, the compiler of the Qamus and other linguists say that shikal is a horse with three white legs and the one remaining leg of the same colour as its whole body. Or, it may be the other may about with one white leg and three legs of the same colour as the body.

Actually, shikal is the tether used to bind the horse. So, the horse is compared to it. Perhaps the prophet صلی اللہ علیہ وسلم did not like it because of the comparison, or he may have known from experience that such horses are not pedigreed.

Some people say that if the whiteness on a horses forehead is large enough not to be concealed by a thumb then its defect is removed and it is not disliked.

HORSE RACING

(٣٨٧٠) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَاَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَابَقَ بَيْنَ الْخَيْلِ الَّتِي اُضْمِرَتْ مِنَ الْحَفْيَاءِ وَاَمَدُهَاثَنِيَّةُ الْوَدَاعِ وَبَيْنَهُمَا سِتَّةُ اَمْيَالٍ وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضْمَرْ مِنَ الثَّنِيَّةِ اِلٰى مَسْجِدِ بَنِي زُرَيْقٍ وَبَيْنَهُمَا مِيْلٌ۔ (متفق علیه)

3870. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم organized race between the horses, that had been made lean through training, from al-Hafya to thaniyat ul wada, a distance of six miles. He also organized a race between the horses that had not gone through such training from the Thaniya (ul Wada) to the mosque of Banu Zurayq, a distance of one mile.

COMMENTARY: The 'training is used for the Arabic word (اضمار) or (المرت). The process is to feed the horse heavily hay and grains, etc, to make it strong and sturdy. Then it is given its normal diet. Then it is put in a place and a horse cloth is placed on it so that it feels hot and perspires. When the perspiration dries, it becomes lean but brisk, so its flesh turns light but its speed is swift.

Hafya is a place a few miles from Madina. Thaniyat ul Wada is a mountain. The people of Madinah go up to it to bid farewell to their travellers.

A SHE CAMEL OF THE PROPHET صلی اللہ علیہ وسلم

(٣٨٧١) وَعَنْ اَنَسٍ قَالَ كَانَتْ نَاقَةٌ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُسَمَّى الْعَضْبَاءُ وَكَانَتْ لَاتُسْبَقُ فَجَاءَ

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[1] Muslim # 102-1875, Tirmidhi # 1698, Abu Dawud # 2547, Nasai'i # 3567, Ibn Majah # 2790, Musnad Ahmad 2-250.

اَعْرَابِيٌّ عَلٰى قَعُوْدٍ لَهٗ فَسَبَقَهَا فَاشْتَدَّ ذٰلِكَ عَلَى الْمُسْلِمِيْنَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ حَقًّا عَلَى اللّٰهِ اَنْ لَايَرْتَفِعَ شَيْءٌ مِنَ الدُّنْيَا اِلَّا وَضَعَهٗ۔ (رواه البخاری)

3871. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم had a she-camel called Abda, she had never been outpaced by any other (camel). But a villager came (one day) on his young camel (and he raced it against Adba) and put it behind. That was hard on the Muslim, but Allah's Messenger صلی الله علیه وسلم consoled (them), "It is (a verdict of) Allah's right that whatever rises in the world, He lowers it down."[1]

COMMENTARY: Adba is a she came whose ears are slit or split. The ears of the Prophet's صلی الله علیه وسلم she camel were not slit or split, yet it was called Adba. But its ears were naturally short. This she camel was also called Qaswa: But, it is also possible that they were two different she camels

The villagers camel was (قعود) (Qa'ud). It is a young camel making its debut as a riding camel and is worthy of carrying a rider, it may between two years old and six years old. A camel above six years of age of called (جمل) (jaml)

SECTION II اَلْفَصْلُ الثَّانِیْ

MANUFACTURER OF WEAPONS OF *JIHAD (CRUSADE)* IN PARADISE

(۳۸۷۲) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللّٰهَ تَعَالٰى يُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةَ نَفَرٍ الْجَنَّةَ صَانِعَهٗ يَحْتَسِبُ فِيْ صَنْعَتِهِ الْخَيْرَ وَالرَّامِيَ بِهٖ وَمُنَبِّلَهٗ فَارْمُوْا وَارْكَبُوْا وَاَنْ تَرْمُوْا اَحَبُّ اِلَيَّ مِنْ اَنْ تَرْكَبُوْا كُلُّ شَيْءٍ يَلْهُوْ بِهِ الرَّجُلُ بَاطِلٌ اِلَّا رَمْيَهٗ بِقَوْسِهٖ وَتَادِيْبَهٗ فَرَسَهٗ وَمُلَاعَبَتَهُ اِمْرَاَتَهٗ فَاِنَّهُنَّ مِنَ الْحَقِّ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَزَادَ اَبُوْدَاوٗدَ وَ الدَّارِمِيُّ وَمَنْ تَرَكَ الرَّمْيَ بَعْدَ مَاعَلِمَهٗ رَغْبَةً عَنْهُ فَاِنَّهٗ نِعْمَةٌ تَرَكَهَا اَوْقَالَ كَفَرَهَا۔

3872. Sayyiduna Uqbah ibn Aamir رضی الله عنه said that he heard Allah's Messenger صلی الله علیه وسلم say, "Surely Allah, the Exalted, admits to paradise three people against one arrow (that is shot at the infidels); the maker whose intention is to earn (sustenance and) reward, the person who shoots it (during *jihad (crusade)*), and the person who hands it (to the shooter whether from the quiver or having retrieved it from a target). So, shoot and ride, but your shooting is dearer to me than your riding. Everything with which a man (plays and) cheers himself is vain, but not his shooting with his bow, his training of his horse and his playing with his wife, because they concern what is right."

The version of Abu Dawud and Darimi also has: "If anyone gives up archery after learning it well because of being fed up with it, then it is a blessing that he has given up." Or, he said, '(a blessing) for which he showed ingratitude."[2]

COMMENTARY: The saying, 'they concern what is right' includes every such thing as

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[1] Bukhari # 2872, Abu Dawud # 4802, Nasai'i # 3592, Musnad Ahmad 3-103.

[2] Musnad Ahmad 4-144, Tirmidhi # 1637, Abu Dawud # 2513, Nasai'i # 3578, Ibn Majah # 2811, Darimi # 2405.

helps in the path of right and goodness. It may be something to do with knowledge or with action. It may concern competition or contest of any kind.

REWARD FOR ARCHERY

(٣٨٧٣) وَعَنْ أَبِي نَجِيحٍ السُّلَمِيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ بَلَغَ بِسَهْمٍ فِيْ سَبِيْلِ اللّٰهِ فَهُوَلَهُ دَرَجَةٌ فِي الْجَنَّةِ وَمَنْ رَمٰى بِسَهْمٍ فِيْ سَبِيْلِ اللّٰهِ فَهُوَلَهُ عِدْلُ مُحَرَّرٍ وَمَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ نُوْرًا يَوْمَ الْقِيَامَةِ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ وَرَوٰى أَبُوْدَاوُدَ اَلْفَصْلَ الْأَوَّلَ وَالنَّسَائِيُّ الْأَوَّلَ وَالثَّانِيَ وَالتِّرْمِذِيُّ الثَّانِيَ وَالثَّالِثَ وَفِيْ رِوَايَتِهِمَا مَنْ شَابَ شَيْبَةً فِيْ سَبِيْلِ اللّٰهِ بَدَلَ فِي الْإِسْلَامِ۔

3873. Sayyiduna Abu Najih Sulami رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "He who shoots an arrow and hits the target in Allah's path will have it as a rank for him in paradise. He who shoots an arrow in Allah's path has it as though he set free someone (be he a male or a female slave). And, he who grows old in Islam (and dies), it is light for him on the day of resurrection." According to a version: instead of 'grows old in Islam,' it is 'grows old in Allah's path.'[1]

COMMENTARY: If anyone grows old having faith and belief in Islam, or gets the signs of old age on him, then these are tokens of his having a happy life in the next world. It is a great blessing and favour of Allah for anyone whose entire life to the end is in obedience to Islam.
It is reported about a great righteous man that one day he saw his own face in a mirror and observed sings of old age. His name was Abu Yazid رحمہ اللہ. On, observing that, he could not help say: ظَهَرَ الشَّيْبُ وَلَمْ يَظْهَرِ الْعَيْبُ وَمَا أَدْرِيْ مَا فِي الْغَيْبِ

"(Praise belongs to Allah) while old age had sown itself, no shortcoming has manifest itself and I know not what is there in the unseen."

STAKES ARE PERMITTED CONTRIBUTION TO *JIHAD (CRUSADE)*

(٣٨٧٤) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا سَبَقَ إِلَّا فِيْ نَصْلٍ أَوْخُفٍّ أَوْ حَافِرٍ۔

(رواہ الترمذی وابوداؤد والنسائی)

3874. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger رضی اللہ عنہ said, "Stakes are never permitted for anything, but (for three things): archery. camel-racing and horse racing."[2]

COMMENTARY: The word in the hadith (سبق) (sabaq) refers to the takings from bets. It is evident from this hadith that it is not allowed to bet or use its receipts except for the three things mentioned in this hadith.
However, the jurists expand the scope to other things too that fall in the purview of equipment for *jihad (crusade)*, like donkey, mule, elephant. Some have also included racing between men (on feet) and throwing stones, too.

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[1] Tirmidhi # 1638, Abu Dawud # 3965, Nasai'i # 3143, Musnad Ahmad 4-386, Bayhaqi in Shu'ab ul Eeman # 4341, (not all have the entire hadith).

[2] Tirmidhi # 1700 (1706) Abu Dawud # 2564, Nasai'i # 3585, Ibn Majah # 2878, Musnad Ahmad 2-474.

The aim behind this permission is to encourage participation in *jihad (crusade)* in some form or other. Apart from such things as help in *jihad (crusade)*, betting is disallowed in everything as also using receipts from bets

ABOUT LAYING A WAGES

It must be very clear that placing a bet on winning or losing in any kind of contest or racing is gambling in essence. The reason is that not only ownership but also profit or loss is always uncertain. Indeed, this is what gambling is. However, if a ruler or anyone else in authority or any third person offers to give to the winner some money or (property or) thing, then this is allowed. Similarly, if one of two contestants offers to give money or some thing to the other if he wins, then this is allowed. He may assure the other that if he does not sin, there will be no liability on him.

It will be disallowed if both sides make a bet. This is betting or gambling. But, this too can be lawful if there is a muhalil between the two, as we shall see in the next hadith.

A MUHALLIL INTERVENING IN A CONTEST

(٣٨٧٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَدْخَلَ فَرَسًا بَيْنَ فَرَسَيْنِ فَإِنْ كَانَ يُؤْمَنُ اَنْ يُسْبَقَ فَلَا خَيْرَ فِيْهِ فَإِنْ كَانَ لَا يُؤْمَنُ اَنْ يُسْبَقَ فَلَا بَأْسَ بِهِ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَفِيْ رِوَايَةِ اَبِيْ دَاوُدَ قَالَ مَنْ اَدْخَلَ فَرَسًا بَيْنَ فَرَسَيْنِ يَعْنِيْ وَهُوَ لَا يَامَنُ اَنْ يُسْبَقَ فَلَيْسَ بِقِمَارٍ وَمَنْ اَدْخَلَ فَرَسًا بَيْنَ فَرَسَيْنِ وَقَدْ اَمِنَ اَنْ يُسْبَقَ فَهُوَ قِمَارٌ۔

3875. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone puts a horse with two (other) horses and he is certain that it will outstrip then there is not any good in it. But, if he is not sure that it will get ahead then there is no harm in it."

According to another version: He said, "If anyone puts a horse with two (other) horses while he is not sure that it will outstrip (the others) then it is not gambling. But, if anyone puts a horse with two (other) horses and is certain that it will overtake (them), then it is gambling."[1]

COMMENTARY: If anyone enters his horse with two others then it is a kind of tahlil (which is to make lawful). It makes betting lawful in a contest. The man who does it by introducing his horse is a muhallil. For example, if Zayd and Bakr by a wager on their horses stipulating that the winner would take the money of the bet or something other than money, then this is gambling. But, if a third person intervenes, say, khalid enters his horse on condition that if his horse beats theirs then he would take from the two some money or some thing but if his horse loses, when he would pay nothing. This is tahlil and Khalid is the muhallil. He is so called because that arrangement becomes lawful with his introduction of his horse.

If his horse overtakes theirs, then he will receive the agreed amount from both of them but, if theirs outstrip his, he will not be liable to pay anything to them. As for the two,

[1] The first section is in Sharh us *Sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* # 2654. The next in Abu Dawud # 2579, Ibn Majah # 2876, Musnad Ahmad 2-505.

whichever horse beats the other, its owner will get the specified amount from the loser and it is allowed.

The ulama (Scholars) say, as this hadith makes clear, the muhallil must enter such a horse a sis as good, or nearly as good as the other two horses. However, if the muhallil's horse over takes the other two and he was aware of its superiority then not only is it disallowed but also his introducing his own horse in the contest will make no difference to the nature of the arrangement, for, it does not make it lawful. But, if he did not know that his horse would win or lose against the others two, then it is allowed and it will be tahlil.

In short, if the horse of the muhallil is such as may win or lose the contest then it will be lawful, if not, th n it will be unlawful.

JALAB & JANAB ARE DISALLOWED

(٣٨٧٦) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاجَلَبَ وَلَا جَنَبَ زَادَ يَحْيٰى فِيْ حَدِيْثِهٖ فِي الرِّهَانِ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَرَوَاهُ التِّرْمِذِيُّ مَعَ زِيَادَةٍ فِيْ بَابِ الْغَصَبِ۔

3876. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no jalab and no janab."

(One of the narrators), yahya added in his narration: fi ar rihan "(In racing horses for a wager)."[1]

COMMENTARY: Jalab refers to the zakah (Annual due charity) collector positioning himself at a distance from habitation and requiring the people to bring to him their properties for valuation.

Janab is that the property-holders take away their animals far away from the city and require the zakah (Annual due charity) collector to go to them for valuation.

Both these alternatives are disallowed, and makruh (disapproved).

In horse racing jalab is that a contestant gets another to follow his horse (that he rides) to shout at it to make it pick up speed. And, janab is to keep another horse at his horses side to enable him to switch horses when his hourse gets tired.

CHARACTERISTIC OF THE BEST HORSE

(٣٨٧٧) وَعَنْ اَبِي قَتَادَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ الْخَيْلِ الْاَدْهَمُ الْاَ قْرَحُ الْاَرْثَمُ ثُمَّ الْاَقْرَحُ الْمُحَجَّلُ طُلُقُ الْيَمِيْنِ فَاِنْ لَمْ يَكُنْ اَدْهَمَ فَكُمَيْتٌ عَلٰى هٰذِهِ الشِّيَةِ۔ (رواہ الترمذی والدارمی)

3877. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "the best kind of horse is the black horse with some whiteness on its forehead and whiteness near its nose. The next best is the horse with some whiteness on its forehead and white legs except its right foreleg (which may not be white). If he horse is not black then it must be a dark bay horse of those combinations (of white as mentioned).[2]

COMMENTARY: The dark bay horse has black tail and mane. The rest of its body is brown.

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[1] Tirmidhi # 1123, Abu Dawud # 2531, Nasai'i # 3591, Musnad Ahmad # 4-439.

[2] Tirmidhi # 1696, Ibn Majah # 2789, Darimi # 2478, Musnad Ahmad 5-300.

(۳۸۷۸) وَعَنْ اَبِي وَهْبٍ الْجُشَمِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِكُلِّ كُمَيْتٍ اَغَرَّ مُحَجَّلٍ اَوْ اَشْقَرَ اَغَرَّ مُحَجَّلٍ اَوْ اَدْهَمَ اَغَرَّ مُحَجَّلٍ۔ (رواہ ابوداؤد والنسائی)

3878. Sayyiduna Abu Wahb Jushamiy رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "You must keep every dark bay horse with a white forehead and white legs. (If you keep a horse, let it be of this description). Next (to that, you may keep) sorrel horse wit h a white forehead and white legs, or black with white forehead and white legs."[1]

COMMENTARY: Sorrel is also reddish brown but the difference between it and bay horse is that the tail and mane of the latter are black coloured while of the sorrel are red.

(۳۸۷۹) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُمْنُ الْخَيْلِ فِي الشُّقْرِ۔ (رواہ الترمذی وابوداؤد)

3879. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said." Blessings in horses are in the sorrel (reddish brown) horses."[2]

DO NOT CLIP OFF FORELOCKS, MANE & TAIL OF HORSES

(۳۸۸۰) وَعَنْ عُتْبَةَ بْنِ عَبْدٍ السُّلَمِيِّ اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تَقُصُّوا نَوَاصِيَ الْخَيْلِ وَلَا مَعَارِفَهَا وَلَا اَذْنَابَهَا فَاِنَّ اَذْنَابَهَا مَذَابُّهَا وَمَعَارِفُهَا دِفَاءُهَا وَنَوَاصِيْهَا مَعْقُوْدٌ فِيْهَا الْخَيْرُ۔ (رواہ ابوداؤد)

3880. Sayyiduna Utbah ibn Abd as Sulamiy رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "Do not cut the forelocks, manes and tails of horses. Indeed, their tails are their whisks to drive of flies (and the like), their manes give them warmth and blessing is attached to their forelocks."[3]

CARE FOR HORSES

(۳۸۸۱) وَعَنْ اَبِي وَهْبٍ الْجُشَمِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِرْتَبِطُوا الْخَيْلَ وَامْسَحُوا بِنَوَاصِيْهَا وَاَعْجَازِهَا اَوْ قَالَ اَكْفَالِهَا وَقَلِّدُوْهَا وَلَا تُقَلِّدُوْهَا الْاَوْتَارَ۔ (رواہ ابوداؤد والنسائی)

3881. Sayyiduna Abu Wahb Jushmiy رضی الله عنه said that Allah's Messenger صلی الله علیه وسلم said, "Keep the horses tied, stroke their forelocks and their rumps." (using the worlds (اعجاز) - both are identical in meaning) and put somethings (like a belt) on their necks but do not put bowstrings (on their necks)."[4]

COMMENTARY: To keep horses tied is to keep them ready for *jihad (crusade)* alert and strong. They should be fed well and trained and taken care of.

They should be kept dust free and clean. In this way, horses become familiar with their owners and find comfort.

During the jahiliyah (ignorance period) bowstrings were tied to a horse's neck to preserve it from evil eye. The prophet صلی الله علیه وسلم forbade it to show that a bowstring will not ward

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[1] Abu Dawud # 2543, Nasai'i # 3565, Musnad Ahmad 4-345.

[2] Tirmidhi # 1695, Abu Dawud # 2545, Musnad Ahmad 1-372.

[3] Abu Dawud # 2542, Musnad Ahmad 4-184.

[4] Abu Dawud # 2553, Nasai'i # 3565, Musnad Ahmad 4-145.

off what is destined. Besides, it could injure a horse.

THREE COMMANDS TO PROPHET'S FAMILY

(٣٨٨٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَبْدًا مَامُوْرًا مَا اخْتَصَّنَا دُوْنَ النَّاسِ بِشَيْءٍ إِلَّا بِثَلَاثٍ أَمَرَنَا أَنْ نُسْبِغَ الْوُضُوْءَ وَأَنْ لَا نَأْكُلَ الصَّدَقَةَ وَأَنْ لَا نُنْزِيَ حِمَارًا عَلٰى فَرَسٍ۔
(رواه الترمذی والنسائی)

3882. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated, "Allah's Messenger صلی اللہ علیہ وسلم was bound by command. He never distinguished us over other people except in three things. He commanded us (people of his house) to make ablution thoroughly, not to make sadaqah (charity) (zakah (Annual due charity)) and not to pair an ass with a mare."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم acted on and abided by Allah's command. He did not give instructions on his own. He never preferred any one howsoever close to him over the others, not even the people of his house. But, he gave them three commands to observe.
He disallowed pairing an ass with a mare because that makes a species extinct. Besides, a good things is replaced by a poorer breed. This is makruh (disapproved).
Here, a question arises that as far as sadaqah (charity) is concerned, we can understand why only the people of the house are disallowed and the rest of the ummah are permitted to receive it.
However, the other two commands are such that the entire ummah should abide by them:
- (i) perfecting ablution, and
- (ii) not pairing a male donkey with a mare.

Then, why say that only the people of the house are bound by these command.
The answer is that it is of the nature of *wajib (obligatory)* on the Prophet's صلی اللہ علیہ وسلم family. Or, this command is more emphatic in their case.

NOTHING MORE: This hadith rejects clearly the idea of the shi'a that the prophet صلی اللہ علیہ وسلم had bestowed certain extraordinary teachings to his people of the house (ahl ul bayt) as he had not taught the rest of the ummah.
Similarly, a previous hadith (# 3416) strongly rejects this idea of the Shi'a which says about Sayyiduna Ali: رضی اللہ عنہ

هَلْ عِنْدَكُمْ شَيْءٌ لَيْسَ فِي الْقُرْآنِ فَقَالَ وَالَّذِيْ فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ مَاعِنْدَنَا إِلَّا مَافِي الْقُرْآنِ إِلَّا فَهْمًا يُعْطِي الرَّجُلُ فِي كِتَابِهِ وَمَافِي الصَّحِيْفَةِ۔ الحديث۔

(Abu Juhayfah رضی اللہ عنہ asked him:) "Do you have anything in black and white that is not found in the Quran?" He said, "By Him who split the seed and created the soul, I am not aware of anything that is not in the quran. However, we are given an understanding of the Quran that Allah grants to any human being. Some things (rulings) are written down with us."(Bukhari # 111, Tirmidhi # 1417)

DISALLOWED TO PAIR ASS WITH MARE

(٣٨٨٣) وَعَنْ عَلِيٍّ قَالَ أُهْدِيَتْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَغْلَةٌ فَرَكِبَهَا فَقَالَ عَلِيٌّ لَوْ حَمَلْنَا الْحَمِيْرَ عَلٰى

[1] Tirmidhi # 1701 (1707), Abu Dawud # 808, Nasai'i # 3581, Musnad Ahmad 1-225.

الْخَيْلِ فَكَانَتْ لَنَا مِثْلُ هٰذِهٖ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا يَفْعَلُ ذٰلِكَ الَّذِيْنَ لَا يَعْلَمُوْنَ۔

(رواہ ابوداؤد والنسائی)

3883. Sayyiduna Ali رضی اللہ عنہ narrated that a female mule was presented to Allah's Messenger صلی اللہ علیہ وسلم. He rode it, so (Sayyiduna) Ali رضی اللہ عنہ submitted, "If we pair asses with mares, we can have animals of this breed." Allah's Messenger صلی اللہ علیہ وسلم said, "Only they do that who know not."[1]

COMMENTARY: People resort to this kind of cross-breeding because they do not realize horses are a superior breed. Or, the Prophet صلی اللہ علیہ وسلم meant that these people are unaware of the rules of Shari'ah (divine law).

This prohibition is by nature nahi karahat, meaning disliked.

SWORD MAY HAVE POMMEL OF SILVER

(٣٨٨٤) وَعَنْ اَنَسٍ قَالَ كَانَتْ قَبِيْعَةُ سَيْفِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ فِضَّةٍ۔ (رواہ الترمذی وابوداؤد والنسائی والدارمی)

3884. Sayyiduna Anas رضی اللہ عنہ said that the pommel of the sword of Allah's Messenger صلی اللہ علیہ وسلم was of silver.[2]

COMMENTARY: According to Sharh us *Sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)*, it is allowed to decorate the sword and helmet with some silver. But, it is not allowed to use gold to adorn them.

(٣٨٨٥) وَعَنْ هُوْدِ بْنِ عَبْدِاللّٰهِ بْنِ سَعْدٍ عَنْ جَدِّهٖ مَزِيْدَةَ قَالَ دَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْفَتْحِ وَعَلٰى سَيْفِهٖ ذَهَبٌ وَفِضَّةٌ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

3885. Sayyiduna Hud ibn Abdullah ibn Sa'd رحمہ اللہ reported that his grandfather, Mazidah رضی اللہ عنہ said that on the day of the conquest. Allah's Messenger صلی اللہ علیہ وسلم entered (Makkah) with his sword that had some gold and silver on it.[3]

COMMENTARY: It is not proper to declare on the basis of this hadith that gold may be used on weapons. The reason is that the line of transmission of this hadith is weak.

TO USE DEFENSIVE WEAPONS IN BATTLES IN ALLOWED SIDE BY SIDE WITH TRUST IN ALLAH

(٣٨٨٦) وَعَنِ السَّائِبِ بْنِ يَزِيْدَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلَيْهِ يَوْمَ اُحُدٍ دِرْعَانِ قَدْ ظَاهَرَ بَيْنَهُمَا۔ (رواہ ابوداؤد وابن ماجۃ)

3886. Sayyiduna Sa'ib ibn Yazid رضی اللہ عنہ said that during the battle of Uhud, the Prophet صلی اللہ علیہ وسلم wore two coats mail, one over the other.[4]

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[1] Abu Dawud # 2565, Nasai'i # 3580, Musnad Ahmad 1-100.

[2] Tirmidhi # 1697, Abu Dawud 2583, Nasai'i # 5374, Darimi # 2457, Musnad Ahmad.

[3] Tirmidhi # 1690 (1696).

[4] Abu Dawud # 2590, Ibn Majah # 2806, Musnad Ahmad 3-293.

COMMENTARY: It is allowed to employ materials useful in battle, as many as possible both for warfare and defence.

ABOUT THE STANDARDS IN BATTLE

(٣٨٨٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَتْ رَايَةُ نَبِيِّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَوْدَاءُ وَلِوَاؤُهُ اَبْيَضُ۔ (رواه الترمذی وابن ماجة)

3887. Sayyiduna Ibn Abbas رضی اللہ عنہ said that the rayah (standard) of the Prophet صلی اللہ علیہ وسلم was black and the liwa (banner or smaller flag) was white.[1]

(٣٨٨٨) وَعَنْ مُوْسَى بْنِ عُبَيْدَةَ مَوْلٰى مُحَمَّدِ بْنِ الْقَاسِمِ قَالَ بَعَثَنِي مُحَمَّدُ بْنُ الْقَاسِمِ اِلَى الْبَرَاءِ بْنِ عَازِبٍ لِيَسْأَلَهُ عَنْ رَايَةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَانَتْ سَوْدَاءُ مُرَبَّعَةً مِنْ نَمِرَةٍ۔ (رواه احمد والترمذی وابوداؤد)

3888. Sayyiduna Musa ibn Ubaydah رحمہ اللہ the freedman of Sayyiduna Muhammad ibn Qasim رحمہ اللہ (a tabi'ee) said, "Muhammad ibn Qasim sent me to Bara ibn Aazib رضی اللہ عنہ to ask him about the standard of Allah's Messenger صلی اللہ علیہ وسلم. He said, 'It was black, square and striped.'"[2]

COMMENTARY: The standard was mostly black, so it looked fully black from after. But it was not full black.
It had white and black stripes and lines. It is said to be nimrah, meaning like leopard that has stripes on its hide.

(٣٨٨٩) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ وَلِوَاؤُهُ اَبْيَضُ۔ (رواه الترمذی وابوداؤد وابن ماجة)

3889. Sayyiduna Jabir رضی اللہ عنہ narrated that when the Prophet صلی اللہ علیہ وسلم entered Makkah, his banner was white.[3]

SECTION III اَلْفَصْلُ الثَّالِثُ

MERIT OF HORSES

(٣٨٩٠) عَنْ اَنَسٍ قَالَ لَمْ يَكُنْ شَيْءٌ اَحَبَّ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْدَ النِّسَاءِ مِنَ الْخَيْلِ۔ (رواه النسائی)

3890. Sayyiduna Anas رضی اللہ عنہ said that, after women, nothing was dearer to Allah's Messenger صلی اللہ علیہ وسلم then horses (for the purpose of *jihad (crusade)*).[4]

TRUE STRENGTH IN BATTLE IS FROM ALLAH

(٣٨٩١) وَعَنْ عَلِيٍّ قَالَ كَانَتْ بِيَدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَوْسٌ عَرَبِيَّةٌ فَرَاٰى رُجُلًا بِيَدِهٖ قَوْسٌ

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[1] Tirmidhi # 1681, (1687), Ibn Majah # 2818.
[2] Tirmidhi # 1680 (1686), Abu Dawud # 2591, Musnad Ahmad 4-297.
[3] Tirmidhi # 1679 (1685), Abu Dawud # 2592, Ibn Majah # 2817, Nasai'i # 2866.
[4] Nasai'i # 3564.

فَارِسِيَّةٌ قَالَ مَاهٰذِهٖ اَلْقِهَا وَعَلَيْكُمْ بِهٰذِهٖ وَاَشْبَاهِهَا وَرِمَاحِ الْقَنَا فَاِنَّهَا يُؤَيِّدُ اللّٰهُ لَكُمْ بِهَا فِي الدِّيْنِ وَيُمَكِّنُ لَكُمْ فِي الْبِلَادِ۔ (رواه ابن ماجة)

3891. Sayyiduna Ali رضی اللہ عنہ reported that Allah's Messenger صلی اللہ علیہ وسلم had in his hand a bow of Arab origin. He saw a man (one of the sahabah) رضی اللہ عنہ hold a bow of Persian origin in his hand, so he asked, "What is this? Throw it away. You people must keep this kind of bows of this type (and like it), and spears with shafts. Allah will help you in (raising high the) religion with these things and establish you (in enemy land)."[1]

COMMENTARY: Perhaps that sahabi may have imagined that the Persian bow was stronger and more durable, so more useful in battle. The Prophet صلی اللہ علیہ وسلم made it clear to him and all sahabah (Prophet's Companions) رضی اللہ عنہم that real strength lied in Allah's favour and triumph in battle depended on Allah's will. Religion is raised high neither with your strength nor with your weapons.

CHAPTER - III

CONDUCT DURING JOURNEY

بَابُ اٰدَابِ السَّفَرِ

In this chapter, ahadith are narrated concerning manners during a journey. These will show how to behave during any kind of journey. It may pertain to an expedition for *jihad (crusade)*, travel for the pilgrimage, or for any other purpose.

There are many forms of conduct for travelling, beginning before the commencement of a journey, during the journey while travelling and while returning from the journey and after returning.

We have explained them. However, the best explanation is found in Ahya ul Uloom.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

THE PROPHET صلی اللہ علیہ وسلم PREFERRED TO SET OUT FOR *JIHAD (CRUSADE)* ON THURSDAY

(٣٨٩٢) عَنْ كَعْبِ بْنِ مَالِكٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمَ الْخَمِيْسِ فِيْ غَزْوَةِ تَبُوْكَ وَكَانَ يُحِبُّ اَنْ يَّخْرُجَ يَوْمَ الْخَمِيْسِ۔ (رواه البخاری)

3892. Sayyiduna Ka'b ibn Maalik رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم set out on Thursday for the Battle of Tabuk. He (always preferred to set out (on a journey for *jihad (crusade)*) on Thursday.[2]

COMMENTARY: Tabuk is a place between Madinah and Damascus, on the latitude of Khaybar and Al-Ula. It used to be in the territory of Shaam (Syria) but now is in the limits of al-HIjaz. It is 465 miles from Madinah and it took one month to travel to it from Madinah.

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[1] Ibn Majah # 2810.

[2] Bukhari # 2950, Abu Dawud # 2605, Darimi # 2426, Musnad Ahmad 3-455, 456.

In 9AH, the Prophet صلى الله عليه وسلم brought his army here. This is called the Battle of Tabuk. This was the Prophet's صلى الله عليه وسلم last battle.

The version in Abu Dawud Reads: "It was seldom that the Prophet صلى الله عليه وسلم did not begin his journey for *jihad (crusade)* on Thursday."

There could be many reasons why the Prophet صلى الله عليه وسلم usually began his expedition on Thursday.

(i) The pious deeds of the creatures are taken to Allah on Thursday. So the Prophet صلى الله عليه وسلم wished that the deed of *jihad (crusade)* should be presented to Allah on the same day.

(ii) The Arabic for Thursday is (خميس) (Khamis). This word is also used for an army. So the Prophet صلى الله عليه وسلم drew a good omen from it to get victory.

Anyway it is a *sunnah (Prophet's* صلى الله عليه وسلم *practice)* to begin a journey of *jihad (crusade)* on Thursday. But, the real thing is to make istikharah and place reliance on Allah.

It most be clear, that our predecessors did not begin their journey after consulting the stars, on the basis of astrology. It is stated about Sayyiduna Ali رضى الله عنه that a man who was sitting near him advised him to embark on a journey on a certain day and he named another day when he should not set out. Sayyiduna Ali رضى الله عنه said to him, "If I had a sword by me now, I would have severed your neck. We were regularly in the company of Abu al-Qasim صلى الله عليه وسلم but we never heard any suggestion that we should set out on any particular day or abstain from travelling on any day."

This also establishes that the traditions attributed to Sayyiduna Ali رضى الله عنه, about the moon in the sign of Zodiac, the scorpion and the 'life' or stages of the moon, are baseless and unsound.

DISALLOWED TO TRAVEL ALONE

(٣٨٩٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْيَعْلَمُ النَّاسُ مَافِي الْوَحْدَةِ مَا أَعْلَمُ مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهٗ۔ (رواه البخاری)

3893. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Were the people to know what I know about the risk of being alone (in a journey), no rider would venture to travel alone in the night."[1]

COMMENTARY: The risk of being alone involves religious as well as worldly losses. The lone traveller misses congregational *salah (prayer)* and has no sympathizer with him in times of difficulty. Compared to a traveller on foot, rider faces greater difficulty and this is more likely in the night

ANGEL KEEP AWAY IF A CARAVAN HAS A DOG AND A BELL

(٣٨٩٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيْهَا كَلْبٌ وَلَا جَرَسٌ۔ (رواه مسلم)

3894. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The angels do not accompany a group of travellers who have with them a dog

[1] Bukhari # 2998, Ibn Majah # 3768, Musnad Ahmad 2-23.

and a bell."[1]

COMMENTARY: These angels do not include those who record a person's deeds and those who give protection. So, the angels who keep away are the angels of mercy.
The dog, here, does not include the watch dog and the dog that guards the animals of the caravan. Both these kinds are allowed.
The bells that are put round the necks of animals are disallowed because they resemble the bells of gangs that summon worshippers. They are also among the garlands on necks of animals that are unlawful. The next two hadith confirm it.
According Sharh us Sunah, a girl came to Sayyidah Ayshah رضی الله عنها wearing tinkling anklets. She asked her to remove from her that which keeps the angels away.
The Prophet صلی الله علیه وسلم had said, "There is a devil with every bell."

DEVIL'S INSTRUMENTS

(٣٨٩٥) وَعَنْهُ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْجَرَسُ مَزَامِيْرُ الشَّيْطَانِ۔ (رواه مسلم)

3895. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The bell is the devil's flute (or, musical instrument)."[2]

COMMENTARY: The Arabic word Mazamir is the plural or mizmar. It is a flute (double reed pipe, flageot, fife). Zamara is to sing while playing the flute, and so is tazmir. The plural form is used in the hadith because the sound of the instrument seems unending and it reverbs rates. The bell is called the devil's flute (mazamir) because it keeps man away from remembrance of Allah and worship of him.

CAMELS MUST NOT BE GARLANDED

(٣٨٩٦) وَعَنْ أَبِي بَشِيْرٍ الْأَنْصَارِيِّ أَنَّهُ كَانَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ بَعْضِ أَسْفَارِهٖ فَأَرْسَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَسُوْلًا لَا تُبْقَيَنَّ فِيْ رَقَبَةِ بَعِيْرٍ قِلَادَةٌ مِنْ وَتَرٍ أَوْ قِلَادَةٌ إِلَّا قُطِعَتْ۔ (متفق علیه)

3896. Sayyiduna Abu Bashir Ansari رضی الله عنه narrated that he had accompanied Allah's Messenger صلی الله علیه وسلم on one of his journeys. (During it,) Allah's Messenger صلی الله علیه وسلم sent a messenger to proclaim (to the men), "Let no belt (or necklace or garland) of bowstring remain on a camel's neck." (Or,) "No being cut off."[3]

COMMENTARY: The sub narrator was unsure whether he spoke the first sentence or the second (without bowstring).
He instructed that the belt should be cut off so that people may not attach bells to it or may presume that it preserves the animals from misfortune. No such thing can avert Divine decree.

RIDING ANIMALS

(٣٨٩٧) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَافَرْتُمْ فِي الْخِصْبِ فَأَعْطُوا الْإِبِلَ حَقَّهَا

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[1] Muslim # 103-2113, Tirmidhi # 1703, Abu Dawud # 2555, Darimi # 2676, Musnad Ahamd 2-262.
[2] Muslim # 104-1214, Abu Dawud # 2556, Musnad Ahmad 2-372.
[3] Bukhari # 3005, Muslim # 105-2115, Abu Dawud # 2552, Muwatta Maalik # 49. 13-39 Musnad Ahmad 5-216.

مِنَ الْاَرْضِ وَاِذَا سَافَرْتُمْ فِي السَّنَةِ فَاَسْرِعُوا عَلَيْهَا السَّيْرَ وَاِذَا عَرَّسْتُمْ بِاللَّيْلِ فَاجْتَنِبُوا الطَّرِيْقَ فَاِنَّهَا طُرُقُ الدَّوَّابِ وَمَأْوَى الْهَوَامِّ بِاللَّيْلِ وَفِي رِوَايَةٍ اِذَا سَافَرْتُمْ فِي السَّنَةِ فَبَادِرُوْا بِهَا نِقْيَهَا۔ (رواه مسلم)

3897. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you travel in time of abundance, et the camels have their right from the ground (to graze for some time during your journey so that they regain their strength). But when you travel in time of drought, go quickly on them (without delaying on the way), When you stop-over in a night, keep to a distance from the roads for the beasts pass from there, and they are (also) frequented by reptiles and poisonous creatures."

Another version says: "when you travel in time of draught (on camels), travel quickly with them while they retain their marrow."[1]

CARE FOR A NEEDY FELLOW TRAVELLER

(٣٨٩٨) وَعَنْ اَبِي سَعِيْدِ نِ الْخُدْرِيِّ قَالَ بَيْنَمَا نَحْنُ فِي سَفَرٍ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْ جَاءَهُ رَجُلٌ عَلٰى رَاحِلَةٍ فَجَعَلَ يَضْرِبُ يَمِيْنًا وَشِمَالًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ مَعَهُ فَضْلُ ظَهْرٍ فَلْيَعُدْ بِهِ عَلٰى مَنْ لَا ظَهْرَ لَهُ وَمَنْ كَانَ لَهُ فَضْلُ زَادٍ فَلْيَعُدْ بِهِ عَلٰى مَنْ لَا زَادَ لَهُ قَالَ فَذَكَرَ مِنْ اَصْنَافِ الْمَالِ حَتّٰى رَأَيْنَا اَنَّهُ لَا حَقَّ لِاَحَدٍ مِنَّا فِي فَضْلٍ۔ (رواه مسلم)

3898. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ reported that while they were travelling (once) with Allah's Messenger صلی اللہ علیہ وسلم, a man appeared (suddenly) on a riding beast and kept turning to right and left. Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone has an extra mount, he should give it to one who does not have any. If any one has surplus provision, he should give it to one who does not have any." He reported that he méntioned many kinds of things (by name) so that they realized that none of them had a right to anything (he possessed) more (than his need and he must give it away to one who had none of it).[2]

COMMENTARY: That man's camel was very tired and hungry and could not stand still at any one place. The man also looked around to find what he needed. The man had nothing for his beast and nothing to eat or feed it and no kind of bedding etc. So the Prophet صلی اللہ علیہ وسلم urged the people to share their surplus with the needy.

RETURN HOME PROMPTLY ON ACCOMPLISHING YOUR OBJECTIVE

(٣٨٩٩) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ يَمْنَعُ اَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ فَاِذَا قَضٰى نَهْمَتَهُ مِنْ وَجْهِهِ فَلْيُعَجِّلْ اِلٰى اَهْلِهِ۔ (متفق عليه)

3899. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Travel is a piece of punishment. It deprives one of you of his sleep, his food

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[1] Muslim # 178-1926, Tirmidhi # 2858, Abu Dawud # 2569, Musnad Ahmad 2-378.

[2] Muslim # 18. 1728, Abu Dawud # 1663, Musnad Ahmad 3-34.

and his drink. Hence, when he achieves his objective for which he had set out, he should head (home) promptly to his family."[1]

COMMENTARY: Travel is a kind of the chastisement of hell. It is as Allah says:

سَاُرْهِقُهٗ صَعُوْدًا

{Soon will I visit him with a mount of calamities.} (74: 17)

A journey cannot be imagined without physical exertion and fatigue, and anxieties. This was more marked in the age when such means of conveyance as we know today were unheard of. We cannot imagine what travellers endured in those days.

The hadith mentions only two of the hardships. Actually, there are many difficulties that beset a traveller.

CHILDREN WELCOME THE TRAVELLER ON HIS RETURN

(٣٩٠٠) وَعَنْ عَبْدِاللّٰهِ بْنِ جَعْفَرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَدِمَ مِنْ سَفَرٍ تُلُقِّيَ بِصِبْيَانِ اَهْلِ بَيْتِهٖ وَاِنَّهٗ قَدِمَ مِنْ سَفَرٍ فَسُبِقَ بِيْ اِلَيْهِ فَحَمَلَنِيْ بَيْنَ يَدَيْهِ ثُمَّ جِيْءَ بِاَحَدِ ابْنَيْ فَاطِمَةَ فَاَرْدَفَهٗ خَلْفَهٗ قَالَ فَاُدْخِلْنَا الْمَدِيْنَةَ ثَلَاثَةً عَلٰى دَابَّةٍ۔ (رواه مسلم)

3900. Sayyiduna Abdullah ibn Ja'far رضی اللہ عنہ narrated, "when Allah's Messenger صلی اللہ علیہ وسلم returned after a journey, he was received by the children of the people of his house. (They would take their children to him.) So, once when he returned after a journey (and was near Madinah), I was presented to him and he picked me up (to sit) in front of him. Then, one of the two sons of Fatimah رضی اللہ عنہ (Hasan رضی اللہ عنہ or Husayn رضی اللہ عنہ was brought and he put him behind him. So, we entered Madinah, the three of us on one beast."[2]

(٣٩٠١) وَعَنْ اَنَسٍ اَنَّهٗ اَقْبَلَ هُوَ وَاَبُوْطَلْحَةَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَفِيَّةُ مُرْدِفُهَا عَلٰى رَاحِلَتِهٖ۔ (رواه البخاری)

3901. Sayyiduna Anas رضی اللہ عنہ narrated that he and Abu Talhah رضی اللہ عنہ came back with Allah's Messenger صلی اللہ علیہ وسلم (from Khaybar). With the Prophet صلی اللہ علیہ وسلم was (Sayyidah) Safiyah رضی اللہ عنہا. He had made her ride behind him on his beast.[3]

COMMENTARY: This was on their return from Khaybar. Sayyidah Safiyah رضی اللہ عنہا was part of the booty and she came to Sayyiduna Dihya Kalbi رضی اللہ عنہ as his share. The Prophet صلی اللہ علیہ وسلم acquired her from him and set her free to marry her. He brought her to Madinah as his co-rider.

THE HOUR AT WHICH THE PROPHET صلی اللہ علیہ وسلم RETURNED HOME

(٣٩٠٢) وَعَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَطْرُقُ اَهْلَهٗ لَيْلًا وَكَانَ لَا يَدْخُلُ اِلَّا غُدْوَةً

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[1] Bukhari # 3001, Muslim # 179-1927, Ibn Majah # 2882, Darimi # 2670, Muwatta Maalik # 39 (Isti-zan) Musnad Ahmad 2-496.

[2] Muslim # 66-2428, Abu Dawud # 2566, Ibn Majah # 3773, Musnad Ahmad 1-203.

[3] Bukhari # 6185, Muslim 329. 1345.

أَوْعَشِيَّةً۔ (متفق علیه)

3902. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم did not return (home) to his family during the night. Rather, he came (home in the morning or in the evening.[1]

DO NOT RETURN FROM JOURNEY IN THE NIGHT

(۳۹۰۳) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَطَالَ أَحَدُكُمُ الْغَيْبَةَ فَلَا يَطْرُقُ أَهْلَهُ لَيْلًا۔ (متفق علیه)

3903. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you has been away for long (from his home). Let him not return to his family (from the journey) during the night."[2]

COMMENTARY: According to a tradition in Sharh us *Sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)*, Sayyiduna Ibn Abbas رضی اللہ عنہ said that two men returned home during the night after a journey. They found strangers with each of their wives.

(۳۹۰٤) وَعَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دَخَلْتَ لَيْلًا فَلَا تَدْخُلْ عَلَى أَهْلِكَ حَتّٰى تَسْتَحِدَّ الْمُغِيْبَةُ وَتَمْتَشِطَ الشَّعِثَةُ۔ (متفق علیه)

3904. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If you return (to your city) during the night, do not enter (your home) to your family till the wife whose husband was absent cleans herself and she with dishevelled hair combs herself."[3]

COMMENTARY: It is not proper to return home (after a journey) during the night. It is better to enter in the evening before night in order not to disturb anyone sleeping. Or, ample time is given to them to prepare themselves for the returnee.
Nawawi رحمہ اللہ said that these things use for one who has been away for a long time but if a traveller returns home after a short absence then it does not mater. (see hadith # 3903). Similarly, if a man returns with an army or a caravan whose arrival has been announced for all to know, then he too may go home in the night. However, Mulla Ali Rari رحمہ اللہ said that even in this case, the man should knock at the door wait for a response before entering his home.

MASNUN TO INVITE PEOPLE ON RETURN

(۳۹۰۵) وَعَنْهُ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا قَدِمَ الْمَدِيْنَةَ نَحَرَ جَزُوْرًا أَوْبَقَرَةً۔ (رواه البخاری ومسلم)

3905. Sayyiduna Jabir رضی اللہ عنہ narrated that when the Prophet صلی اللہ علیہ وسلم came to Madinah, he slaughtered a camel or a cow.[4]

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[1] Bukhari # 1800, Muslim # 180. 1928.

[2] Bukhari # 2544, Muslim # 183-715, Tirmidhi # 2712, Abu Dawud 2776, Darimi # 2631, Musnad Ahmad 3-302.

[3] Bukhari # 5246, Muslim # 182-715, Abu Dawud # 2778, Darimi # 2216, Musnad Ahmad 3-103.

[4] Bukhari # 3089, Musnad Ahmad 3-301.

COMMENTARY: It is masnun to invite people to a meal after one returns home from a journey.

PROPHET'S HOUR OF RETURN FROM JOURNEY

(٣٩٠٦) وَعَنْ كَعْبِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَقْدَمُ مِنْ سَفَرٍ إِلَّا نَهَارًا فِي الضُّحٰى فَإِذَا قَدِمَ بَدَأَ بِالْمَسْجِدِ فَصَلّٰى فِيْهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ فِيْهِ لِلنَّاسِ۔ (متفق عليه)

3906. Sayyiduna Ka'b in Maalik رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم never came back home from a journey but in day time at the hour of duha (forenoon). When he arrived he first went to the mosque and offered two raka'at *salah (prayer)* (tahiyatul masjid or chaast). He sat there afterwards to meet the people.[1]

COMMENTARY: This was what he did generally but we have seen previously that he came in the morning or evening.

GO TO MOSQUE FIRST OF ALL

(٣٩٠٧) وَعَنْ جَابِرٍ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سَفَرٍ فَلَمَّا قَدِمْنَا الْمَدِيْنَةَ قَالَ لِي ادْخُلِ الْمَسْجِدَ فَصَلِّ فِيْهِ رَكْعَتَيْنِ۔ (رواه البخاری)

3907. Sayyiduna Jabir رضی اللہ عنہ said, "I was with the Prophet صلی اللہ علیہ وسلم on a journey. When we returned to Madinah, he instructed me to enter the mosque and offer two raka'at *salah (prayer)* in it."[2]

COMMENTARY: It is established by the Prophet's صلی اللہ علیہ وسلم deeds as well as words that one returning from a journey must first go to the mosque. It shows respect to the symbols of Allah and one who goes to the mosque visits Allah's house and meets Him who protected him during his journey and brought him to his home safely.

SECTION II اَلْفَصْلُ الثَّانِي

BLESSING OF PROPHET'S صلی اللہ علیہ وسلم PRAYER FOR THE UMMAH IN THE MORNING

(٣٩٠٨) عَنْ صَخْرِ بْنِ وَدَاعَةَ الْغَامِدِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ بَارِكْ لِأُمَّتِي فِيْ بُكُوْرِهَا وَ كَانَ إِذَا بَعَثَ سَرِيَّةً أَوْجَيْشًا بَعَثَهُمْ مِنْ أَوَّلِ النَّهَارِ وَكَانَ صَخْرٌ تَاجِرًا فَكَانَ يَبْعَثُ تِجَارَتَهُ أَوَّلَ النَّهَارِ فَأَثْرٰى وَكَثُرَ مَالُهُ۔ (رواه الترمذی و ابوداؤد والدارمی)

3908. Sayyiduna Sakhr ibn Wada'ah al Aamidiy narrated that Allah's Messenger صلی اللہ علیہ وسلم made this supplication: اَللّٰهُمَّ بَارِكْ لِأُمَّتِي فِيْ بُكُوْرِهَا
(O Allah, bless my people in their early morning.)
When he sent out a determent or an army, he sent them at the beginning of the day. Sakhr was a merchant. (He hoped to earn the blessing of this supplication, so) he always sent his merchandise as the day began. He become rich and had much wealth.[3]

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[1] Bukhari # 3088, Muslim # 74-716, Abu Dawud # 2781, Nasai'i # 731.

[2] Bukhari # 3087, Muslim # 72-715.

[3] Tirmidhi # 212, Abu Dawud # 2606, Ibn Majah # 2236, Darimi # 2435, Musnad Ahmad 3-416.

TRAVELLING BY NIGHT

(٣٩٠٩) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالدُّلْجَةِ فَإِنَّ الْأَرْضَ تُطْوٰى بِاللَّيْلِ۔ (رواه ابوداؤد)

3909. Sayyiduna Anas رضی الله عنه said that Allah's Messenger صلى الله عليه وسلم said, "You must travel by night because the earth is rolled up by night."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم meant that man must not content himself by travelling only during day time. Rather, he must travel somewhat during the night also because the earth is traversed easily by night. The distance seems to shrink and the journey seems shorter.

It does not mean that a traveller must not travel by day. Rather, other ahadith call upon him to begin his journey in the morning, and travel at end of the day. Some distance he may cover during the night, too.

MINIMUM OF THREE MUST TRAVEL TOGETHER

(٣٩١٠) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّاكِبُ شَيْطَانٌ وَالرَّاكِبَانِ شَيْطَانَانِ وَالثَّلَاثَةُ رَكْبٌ۔ رَوَاهُ مَالِكٌ وَالتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ۔

3910. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated from his father from his grandfather that Allah's Messenger صلى الله عليه وسلم said, "A lone rider is a devil. Two riders are two devils, but three are (a group of) riders."[2]

COMMENTARY: Three riders are safe from the deceit of the devil. In other words, it is not allowed to less than three riders to undertake a journey Three will be able to offer congregational *salah (prayer)*. If one of the three has to go somewhere, two will be together and if he is delayed, one of the two will try to find him and the other will look after their luggage.

MAKE ONE AMIR OUT OF TWO OR MORE CO-TRAVELLERS

(٣٩١١) وَعَنْ اَبِي سَعِيْدِ نِ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَانَ ثَلَاثَةٌ فِيْ سَفَرٍ فَلْيُؤَمِّرُوْا اَحَدَهُمْ۔ (رواه ابوداؤد)

3911. Sayyiduna Abu Sa'eed Khudri رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If (for example) there are three people on a journey, they should appoint one of them as their amir (leader)."[3]

COMMENTARY: This command applies to a group, the minimum of which is three. But, it also applies to two people travelling together.

The amir will be responsible to settle disputes during the journey. He should be the well

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[1] Abu Dawud # 2571, Musnad Ahmad 3-305.

[2] Abu Dawud # 2607, Tirmidhi # 1674, Muwatta Maalik # 35 (Isti'zah), Musnad Ahmad 2-186.

[3] Abu Dawud # 2608.

wisher of all members of the group and their sympathizer, but he should not take into his head that he is a leader and powerful. Rather, he should serve the others as their servant. It is as said:

سَيِّدُ الْقَوْمِ خَادِمُهُمْ

(The chief of a people is their servant).

THE BEST CO-TRAVELLERS

(٣٩١٢) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ الصَّحَابَةِ اَرْبَعَةٌ وَخَيْرُ السَّرَايَا اَرْبَعُمِائَةٍ وَخَيْرُ الْجُيُوْشِ اَرْبَعَةُ اٰلَافٍ وَلَنْ يُغْلَبَ اثْنَا عَشَرَ اَلْفًا مِنْ قِلَّةٍ۔ رَوَاهُ التِّرْمِذِيُّ وَابُوْدَاوٗدَ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

3912. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The best number of companions (in a journey) are (at least) four. The best number in a small army is four hundred (warriors). The best number in a large army is four thousand (warriors), and twelve thousand will not be trounced because of smallness of number."[1]

COMMENTARY: The four companions in a journey are preferred because if, say. One of them is near death, he may give final instructions to one and the other two will be witnesses. But, the ulama (Scholars) say that five are better than four, and, in fact, the more the better. Then hadith mentions four to give the minimum number.

An army of twelve thousand will not be defeated because of number, but say suffer defeat for some other reason, like arrogance.

THE PROPHET'S CONDUCT WITH HIS TRAVELLERS

(٣٩١٣) وَعَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَخَلَّفُ فِي الْمَسِيْرِ فَيُزْجِي الضَّعِيْفَ وَيُرْدِفُ وَيَدْعُوْلَهُمْ۔ (رواه ابوداؤد)

3913. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم kept to the near when traveling (out of humbleness and desire to help the weak). He encouraged the weak (by urging on their beasts). And, (if any weak one was without a riding beast,) he took up such a one behind him. And, he made supplication for all of them.[2]

ON ARRIVAL AT DESTINATION ALL TRAVELLERS MUST STOP SOMEWHERE

(٣٩١٤) وَعَنْ اَبِيْ ثَعْلَبَةَ الْخُشَنِيِّ قَالَ كَانَ النَّاسُ اِذَا نَزَلُوْا مَنْزِلًا تَفَرَّقُوْا فِي الشِّعَابِ وَالْاَوْدِيَةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ تَفَرُّقَكُمْ فِيْ هٰذِهِ الشِّعَابِ وَالْاَوْدِيَةِ اِنَّمَا ذٰلِكُمْ مِنَ الشَّيْطَانِ فَلَمْ يَنْزِلُوْا بَعْدَ ذٰلِكَ مَنْزِلًا اِلَّا انْضَمَّ بَعْضُهُمْ اِلٰى بَعْضٍ حَتّٰى يُقَالَ لَوْ بُسِطَ عَلَيْهِمْ ثَوْبٌ لَعَمَّهُمْ۔ (رواه ابوداؤد)

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[1] Abu Dawud # 2611, Tirmidhi # 1555, Darimi # 2438.

[2] Abu Dawud # 2639.

3914. Sayyiduna Abu Tha'labah Khushaniy رضی الله عنه said that when the people (meaning the sahabah) رضی الله عنه stopped at a manzil (a stage of journey), they scattered in a passes and valleys (each away from the other). Allah's Messenger صلی الله علیه وسلم said, "Your breaking up (in this way) in the passes and valleys is only (a suggestion) from the devil (to keep you apart)." After that, they stayed in close proximity to each other whenever they broke journey so much so that it was said, "were a piece of cloth to be spread over them it would cover all of them![1]

AN EXAMPLE OF THE PROPHET صلی الله علیه وسلم MODESTY

(٣٩١٥) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كُنَّا يَوْمَ بَدْرٍ كُلُّ ثَلَاثَةٍ عَلٰى بَعِيْرٍ فَكَانَ اَبُوْلُبَابَةَ وَعَلِيُّ بْنُ اَبِي طَالِبٍ زَمِيْلَيْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فَكَانَتْ اِذَا جَاءَتْ عُقْبَةُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَا نَحْنُ نَمْشِيْ عَنْكَ قَالَ مَا اَنْتُمَا بِاَقْوٰى مِنِّيْ وَمَا اَنَا بِاَغْنٰى عَنِ الْاَجْرِ مِنْكُمَا۔ (رواه فی شرح السنة)

3915. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه narrated that at the battle of Badr, they were three men to a camel. (they took turns to ride it) (Sayyiduna) Abu Lubabah رضی الله عنه and (Sayyiduna) Ali رضی الله عنه were co-travellers with Allah's Messenger صلی الله علیه وسلم. He added that when it was the turn of Allah's Messenger صلی الله علیه وسلم to alight, they would submit, 'we shall walk instead of you." He would say "Neither are you stronger than I am (in this world that I should not walk) not am I less in need of the reward (of the hereafter) then you are."[2]

COMMENTARY: This is an example of the Prophet's صلی الله علیه وسلم modesty and humbleness. He was very mindful of the comfort of his companions. He was innocent as Allah's Messenger and Prophet, yet he expressed need of Allah's reward as His servant.

BACKS OF ANIMALS ARE NOT PULPITS

(٣٩١٦) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَتَّخِذُوْا ظُهُوْرَ دَوَابِّكُمْ مَنَابِرَ فَاِنَّ اللّٰهَ تَعَالٰى اِنَّمَا سَخَّرَهَا لَكُمْ لِتُبَلِّغَكُمْ اِلٰى بَلَدٍ لَمْ تَكُوْنُوْا بَالِغِيْهِ اِلَّا بِشِقِّ الْاَنْفُسِ وَجَعَلَ لَكُمُ الْاَرْضَ فَعَلَيْهَا فَاقْضُوْا حَاجَاتِكُمْ۔ (رواه ابوداؤد)

3916. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Do not take the backs of your beast as pulpits, for, Allah, the exalted, has subjugated them to you only to convey you to a town (or place) where you could not have reached without hardship. He has created the earth for you. So on it get your needs fulfilled."[3]

COMMENTARY: Ride the animals but do not stand on their backs to talk. This command applies when the animal is mean only for riding and no other purpose. If it is kept for other uses, then there is no harm in it. The Prophet صلی الله علیه وسلم had delivered the sermon at the

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[1] Abu Dawud # 2618, Musnad Ahmad 4-193.

[2] Baghawi Sharh us *Sunnah (Prophet's صلی الله علیه وسلم practice)* # 2686, Musnad Ahmad 1-422.

[3] Abu Dawud # 2567.

Farewell pilgrimage while he was on his she camel's back, at Arafah.
Allah has created the earth for people to dispense their work on it and to move about thereon.

CARE FOR ANIMALS

(٣٩١٧) وَعَنْ اَنَسٍ قَالَ كُنَّا إِذَا نَزَلْنَا مَنْزِلًا لَا نُسَبِّحُ حَتّٰى نُحِلَّ الرِّحَالَ۔ (رواه ابوداؤد)

3917. Sayyiduna Anas رضی اللہ عنہ said that whenever they alighted at a manzil (during the journey or at the end of it), they did not offer (optional) *salah (prayer)* till they had unloaded the animals.[1]

COMMENTARY: The Arabic words (سبحہ) (sabbahah) and (تسبیح) (tasbih) are often applied to supererogatory *salah (prayer)*. Some authorities maintain that here the word (سبح) refers to the *salah (prayer)* of duha (or chaast) for, normally they halted at this hour. Anyway, the sahabah (Prophet's Companions) رضی اللہ عنہم were more careful of the animals though they were very particular about offering *salah (prayer)*.

RIGHTS OF PEOPLE

(٣٩١٨) وَعَنْ بُرَيْدَةَ قَالَ بَيْنَمَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمْشِي إِذْجَاءَهُ رَجُلٌ مَعَهُ حِمَارٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ ارْكَبْ وَتَأَخَّرَ الرَّجُلُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا أَنْتَ أَحَقُّ بِصَدْرِ دَابَّتِكَ إِلَّا أَنْ تَجْعَلَهُ لِي قَالَ جَعَلْتُهُ لَكَ فَرَكِبَ۔ (رواه الترمذی وابوداؤد)

3918. Sayyiduna Buraydah رضی اللہ عنہ narrated that while Allah's Messenger صلی اللہ علیہ وسلم was walking, a man came on his donkey and submitted, "O Messenger of Allah, come, ride!" At the same time he moved behind (to make space in the font for him). But, he said, "No! You have a greater right over the main seat (in front) of your animal unless you surrender that right to me." He submitted, "I have given the right to it to you."[2]

COMMENTARY: This again proves that the Prophet صلی اللہ علیہ وسلم cared for rights of other people and did not mind if he had to sit behind.

DEVIL'S CAMEL & DEVIL'S HOUSE

(٣٩١٩) وَعَنْ سَعِيْدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَكُوْنُ إِبِلٌ لِلشَّيَاطِيْنِ وَبُيُوْتٌ لِلشَّيَاطِيْنِ فَأَمَّا إِبِلُ الشَّيَاطِيْنِ فَقَدْ رَأَيْتُهَا يَخْرُجُ أَحَدُكُمْ بِنَجِيْبَاتٍ مَعَهُ قَدْ أَسْمَنَهَا فَلَا يَعْلُوْا بَعِيْرًا مِنْهَا وَيَمُرُّ بِأَخِيْهِ قَدِانْقُطِعَ بِهِ فَلَا يَحْمِلُهُ وَأَمَّا بُيُوْتُ الشَّيَاطِيْنِ فَلَمْ أَرَهَا كَانَ سَعِيْدٌ يَقُوْلُ لَا أُرَاهَا إِلَّا هٰذِهِ الْأَقْفَاصَ الَّتِي يَسْتُرُ النَّاسُ بِالدِّيْبَاجِ۔ (رواه ابوداؤد)

3919. Sayyiduna Sa'eed ibn Abu Hind رحمہ اللہ (atabi'ee) reported that (Sayyiduna)

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[1] Abu Dawud # 2551.
[2] Tirmidhi # 2773 (2782, Abu Dawud), Abu Dawud # 2472, Musnad Ahmad 5-352.

Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "som camels become camels of the devils and some houses become possessions of th devils. As for the camels of the devils, indeed, I have seen them. One of you goe out with excellent she-camels that he has fattered. But, he does not ride any of ther and does not offer to carry a tired (Muslim) brother he meet (on the way and wh has no means of conveyance). As for the houses of the devils, I have not seen them. The narrator Sa'eed رحمه الله said, "I suppose they are the cages that the people concea with brocade."[1]

COMMENTARY: The camels are meant to carry people and their belongings and to h people who have no conveyance of their own. But, if anyone keeps them as prize prope never to be used, then he obeys the devil and pleases him. So, the camel is said to belon the devil. This is evidence that it is disallowed to maintain a horse with the some purp of showing off it becomes the devil's horse.

Some people hold that the portion of the hadith from its words; "As for the camels of devil.." (to the end) are words of Abu Hurayrah رضی الله عنه and the Prophet's الله علیه وسلم hadith ends before that at his words. "..possessions of the devil." But, Mulla Ali Qari الله and some others disagree and say that the Prophet's صلی الله علیه وسلم words end at 'I have seen them,' (The full hadith.)

The houses of the devils are the houses, that are decorated with brocade or their walls. are adorned with brocade. The houses themselves are not condemned but it is disallov to adorn them with brocade. It is extravagance as well as arrogance.

DO NOT OCCUPY MUCH SPACE WHEN ENCAMPING.

٣٩٢٠) وَعَنْ سَهْلِ بْنِ مُعَاذٍ عَنْ اَبِيْهِ قَالَ غَزَوْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَضَيَّقَ النَّاسُ الْمَنَازِلَ وَقَطَعُوا لطَّرِيْقَ فَبَعَثَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُنَا دِيًا يُنَادِىْ فِى النَّاسِ اِنَّ مَنْ ضَيَّقَ مَنْزِلًا اَوْقَطَعَ طَرِيْقًا فَلَا جِهَادَ لَهٗ۔ (رواه ابوداؤد)

3920. Sayyiduna Sahl ibn Mu'adh رحمه الله reported from his father that they had gone on an expedition with the Prophet صلی الله علیه وسلم. The people occupied much spac (when they encamped) so that they encroached on the road. So, Allah's Messenge صلی الله علیه وسلم sent a crier to announce to the people, 'whoso makes the place crampe or encroaches on the road (to cause difficulty to others) will not earn reward fo *jihad (crusade)*."[2]

IDEAL TIME TO RETURN FROM JOURNEY

٣٩٢١) وَعَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اَحْسَنَ مَادَخَلَ الرَّجُلُ اَهْلَهٗ اِذَا قَدِمَ مِنْ سَفَرٍ وَّلُ اللَّيْلِ۔ (رواه ابوداؤد)

3921. Sayyiduna Jabir رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said. "Surely, th

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[1] Abu Dawud # 2568.

[2] Abu Dawud # 2629, Musnad Ahmad 3-441.

ideal time for a man to go to his family when he comes back from a journey is just as the night approaches."[1]

COMMENTARY: This applies when the journey is short. If it is a long journey, then the previous command applies, not to return home during the night unless, as Nawawi رحمه الله said, the family has been previously informed of their man's expected arrival.
Some people say that to go to his family means to go to his wife and have sexual intercourse with her in the early part of the night and then go to sleep and rest, having thereby given the right of his wife too.

SECTION III اَلْفَصْلُ الثَّالِثُ

MANNER OF PROPHET'S صلى الله عليه وسلم REST IN THE NIGHT DURING A JOURNEY

(٣٩٢٢) عَنْ اَبِيْ قَتَادَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ فِيْ سَفَرٍ فَعَرَّسَ بِلَيْلٍ اِضْطَجَعَ عَلٰى يَمِيْنِهٖ وَاِذَا عَرَّسَ قُبَيْلَ الصُّبْحِ نَصَبَ ذِرَاعَهٗ وَوَضَعَ رَأْسَهٗ عَلٰى كَفِّهٖ۔ (رواه مسلم)

3922. Sayyiduna Abu Qatadah رضی الله عنه said that when Allah's Messenger صلى الله عليه وسلم encamped (anywhere in (the last portion of) the night (before dawn), he say down on his right side. And when he encamped a little before dawn, he raised his (right) fore arm and put his head on its palm.[2]

MERIT OF BEGINNING JOURNEY IN THE MORNING

(٣٩٢٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ بَعَثَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَبْدَاللّٰهِ بْنَ رَوَاحَةَ فِيْ سَرِيَّةٍ فَوَافَقَ ذٰلِكَ يَوْمَ الْجُمُعَةِ فَغَدَا اَصْحَابُهٗ وَقَالَ اَتَخَلَّفُ وَاُصَلِّيْ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ اَلْحَقُهُمْ فَلَمَّا صَلّٰى مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰهُ فَقَالَ مَا مَنَعَكَ اَنْ تَغْدُوَ مَعَ اَصْحَابِكَ فَقَالَ اَرَدْتُ اَنْ اُصَلِّيَ مَعَكَ ثُمَّ اَلْحَقَهُمْ فَقَالَ لَوْ اَنْفَقْتَ مَا فِي الْاَرْضِ جَمِيْعًا مَا اَدْرَكْتَ فَضْلَ غَدْوَتِهِمْ۔ (رواه الترمذی)

3923. Sayyiduna Ibn Abbas رضی الله عنه narrated that the prophet صلى الله عليه وسلم sent (Sayyiduna) Abdullah Ibn Rawahah رضی الله عنه with a Sariyah (small army), that coincided with a Friday. His companions departed in the morning but he stayed behind (saying to himself or confiding with his companion that he had decided) to offer *salah (prayer)* with Allah's Messenger صلى الله عليه وسلم and then join them .when he had offered *salah (prayer)* with Allah' Messenger صلى الله عليه وسلم, he saw him and asked, "What prevented you from going out in the morning with your companions? "He submitted, "I intended to offer *salah (prayer)* with you and then join them. "He said, "were you too spend all that is on earth, you would not be able to earn as much reward as they earned by going out in the morning. "[3]

FORBIDDEN TO USE LEOPARD SKIN

(٣٩٢٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيْهَا جِلْدُ

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[1] Abu Dawud # 2777.

[2] Muslim # 313-683, Musnad Ahmad 5-309.

[3] Tirmidhi # 927, Muraad Ahmed 1-224

أَمِرَةٍ۔ (رواه ابوداؤد)

3924. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The angles (of mercy) do not accompany caravan that has a leopard skin in it."[1] (it may be used to sit on ,or for any other purpose, but its use has a smack of arrogance.)

AMIR SHOULD ACT AS SERVANT OF FELLOW-TRAVELLERS

(٣٩٢٥) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَيِّدُ الْقَوْمِ فِي السَّفَرِ خَادِمُهُمْ فَمَنْ سَبَقَهُمْ بِخِدْمَةٍ لَمْ يَسْبِقُوْهُ بِعَمَلٍ إِلَّا الشَّهَادَةَ۔ رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيْمَانِ۔

3925. Sayyiduna sahl ibn Saad رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The chief of the people on a journey is their servant. So he who overtakes them in serving them, no one else can overtake him through any deed, except through martyrdom."[2]

COMMENTARY: The Amir and the ruler must serve the people. He must keep an eye on what is to their advantage. He must make allowances for their apparent and unseen conditions. Some people says that who ever is occupied in service to his people or associates, is truly their chief because of the huge reward he earns though outwardly. He might be the meanest of the lot. The reason is that nothing is more excellent than service to the people, except martyrdom in Allah's path.

CHAPTER - IV

WRITING TO THE INFIDELS & INVITING THEM TO ISLAM

بَابُ الْكِتَابِ إِلَى الْكُفَّارِ وَدُعَائِهِمْ إِلَى الْإِسْلَامِ

Allah has placed the responsibility to propagate Islam and his commands on those people who believe in Him as the true master of this universe and its sovereign, and obey his revealed book. They are charged with bringing back the misled from the wrong path and ways if destruction to the obedience or the one God and to its straight path. They should thus raise aloft the standard of Allah' religion and His name.

Then, if the infidels do not heed the preaching and continue to be rebellious and obstinate and make bold to try to pull down the standard of this religion and obstruct the implementation of the command of Allah, arms should be taken up against them because they mean to spread mischief in the land. They should be fought till they give up obstinacy and rebellion and submit to the supreme rule of Allah, the one. Or, thev should become compelled to pay the jizyah to the Islamic State and agree to live as its faithful citizens. (Jizyah is a head tax imposed by Islam on non-muslims when they are under Muslim rule.)

IT IS *WAJIB (OBLIGATORY)* TO FIRST INVITE THE DISBELIEVER TO ISLAM BEFORE DECLARING WAR ON THEM

Islam has made it binding that war should not be declared against its opponents till they

[1] Abu Dawud # 4130

[2] Bayhagi in Shuab-ul-Eeman # 8407

are invited to Islam. It is *wajib (obligatory)* to do so and unlawful to fight them before that, provided they have not been previously invited to Islam. But, if they had been invited already then it is *mustahab (desirable)* to repeat the invitation.

There are many ways to invite people to Islam. Writing letter is one of the ways. Generally, heads of state, Kings and chiefs are invited to Islam by writing letters to them. The Prophet صلى الله عليه وسلم wrote to many non-muslim Kings and head of state, calling them to give up the wrong path of destruction and follow the straight path of Islam. Among those to whom he wrote these letters were the Emperor of Rome (Qaysar), the chosroes (Kisra of Persia) and the Negus (Najasi) of Ethiopia.

It is reported that when the Prophet صلى الله عليه وسلم came to Madina after the peace treaty of Hudabiyah, and decided to write these letters, the Sahabah (Prophet's Companions) رضى الله عنهم submitted to him that the Kings of Rome and Iran do not regard any epistle as authentic unless a seal is affixed to it. So he instructed that a ring of silver be prepared and that it should have an inscription in three lines (bearing the words Muhammad Messenger of Allah in this order):

(الله) Allah
(رسول) Messenger (of)
(محمد) Muhammad.

This is how he sent letters to the kings and put the seal of his name on them.
Tabarani has reported the saying of the Prophet صلى الله عليه وسلم:

بَابُ الْكِتَابِ إِلَى الْكُفَّارِ وَدُعَائِهِمْ إِلَى الْإِسْلَامِ۔

(The seal is the greatness of the letter).

SECTION I الفصل الاوّل

PROPHET'S صلى الله عليه وسلم LETTER TO QAYSAR OF ROME

(٣٩٢٦) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَتَبَ اِلٰى قَيْصَرَ يَدْعُوْهُ اِلَى الْاِسْلَامِ وَبَعَثَ بِكِتَابِهٖ اِلَيْهِ دِحْيَةَ الْكَلْبِيَّ وَاَمَرَهٗ اَنْ يَدْفَعَهٗ اِلٰى عَظِيْمِ بُصْرٰى لِيَدْفَعَهٗ اِلٰى قَيْصَرَ فَاِذَا فِيْهِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ مِنْ مُحَمَّدٍ عَبْدِاللّٰهِ وَرَسُوْلِهٖ اِلٰى هِرَقْلَ عَظِيْمِ الرُّوْمِ سَلَامٌ عَلٰى مَنِ اتَّبَعَ الْهُدٰى اَمَّا بَعْدُ فَاِنِّيْ اَدْعُوْكَ بِدَاعِيَةِ الْاِسْلَامِ اَسْلِمْ تَسْلَمْ وَاَسْلِمْ يُؤْتِكَ اللّٰهُ اَجْرَكَ مَرَّتَيْنِ وَاِنْ تَوَلَّيْتَ فَعَلَيْكَ اِثْمُ الْاَرِيْسِيِّيْنَ وَيَا اَهْلَ الْكِتَابِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ اَنْ لَا نَعْبُدَ اِلَّا اللّٰهَ وَلَا نُشْرِكَ بِهٖ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَ مِنْ مُحَمَّدٍ رَسُوْلِ اللّٰهِ وَقَالَ اِثْمُ الْيَرِيْسِيِّيْنَ وَقَالَ بِدِعَايَةِ الْاِسْلَامِ۔ (بخاری ومسلم)

3926. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم wrote to Qaysar (The Emperor of Rome) inviting him to Islam. He sent (Sayyiduna) Dihyah رضى الله عنه kalbi with his letter to him instructing him to hand it over to the governor of Busra to farward it to Qaysar (Heraclius)

It read: بسم الله الرحمن الرحيم

"In the name of Allah, the compassionate, the merciful."
From Muhammad صلى الله عليه وسلم, servant of Allah and his Messenger, to Heraclius, the chief of Rome (Byzantines).
Peace be on those who seek guidance! To proceed! I invite you to Islam (to give testimony).Accept Islam and you will be safe. Accept Islam. Allah will give you your reward twice over (for believing in your Prophet عليه السلام and for believing in me).But, if you veer (and do not accept Islam)you will bear the sin of your subjects(and your own, too).
{Say: O people of the book ! come now to aword common between us and you that we shall worship none but Allah and that we shall not associates anything with Him, and that none of us shall take others as Lord besides Allah.' If they turn back, then say, 'Bear witness that we are Muslims.'}" (3: 64)
Another version in muslim has 'Muhammad Messenger of Allah' instead of 'Muhammad servant of Allah and His Messenger', and 'sin of al-yarisiyin' instead of 'sin of alarsiyin', and 'bi-di ayatil Islam' instead of 'bidaiyatil Islam.'[1]

COMMENTARY: When the Prophet صلى الله عليه وسلم was sent, the Roman Empire was a sup power in the world. Its capital was Constantinople. Apart from different countries Europe, Syria, Palestine and Egypt were under its dominion.
Qaysar was the title of their Emperor just as the King of Persia (Iran) was Kisra (Chosroe of Ethiopia Najashi (Negus), of Turkey Khaqan, of Qubt firawn (Pharaol),of Egy Aziz,and of Himyar Taba. (تبع),
The Emperor of Rome when the Prophet صلى الله عليه وسلم was commissioned and to whom had written a letter was Heracluis (Hiraq).He was not only a great , glorious King but also was a scholar of Torah and the Injil.
Dihya Kalbi رضى الله عنه, companion of the Prophet صلى الله عليه وسلم,had the great distinction th jibril عليه السلام often came in his form.
Busra (بصرى) was a city in Shaam (Syria). It was a flourishing trade centre. Of the two tra journeys undertaken by the Prophet صلى الله عليه وسلم in his early years, one was made to this city.
The letter was carried by Sayyiduna Dihyah Kalbi رضى الله عنه,as an envoy, to the Qaysar in ea 6AH OR 7 AH. Traditions and historical accounts confirm that the Qaysar was high impressed by the letter and did bear witness to the Prophethood of Prophet Muhammad صلى الله عليه وسلم. His heart was brightened with the light of Islam, but fear of his courtiers and subjects and of losing the throne and the crown put off that light and he did not embra Islam. In fact, he did say to Dihyah رضى الله عنه, "Muhammad is truly the one whom we await.
Ibn Maalik رحمه الله said that this hadith gives an example of how a letter should be written. should begin with Bismillah followed by the writer's name.
Mulla Ali Qari رحمه الله said that the veise of the Quran (27: 30):

إِنَّهُ مِن سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Suggests it .

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[1] Bukhair # 7,Muslim# 74. 1773, Muraad Ahmed 1-263. (See also seerah Rasul Allah Engl translate: Life of Muhammad صلى الله عليه وسلم, Ibn khatir p 4941-Dar-ul-Isha at, Karachi) and also sirat nabi (Life the prophet) v1p369f, Darul Islam,Kardin.

Since Heraclius was a non Muslim, the Prophet صلى الله عليه وسلم did not write عليه السلام (Peace be on you). Rather, be adopted the eloquent style: (سلام على من اتبع الهدى)
(Peace be on him who follows guidance).
It indicates that a non-Muslim may be addressed initially with a suggestion of salaam.

KISRA'S BAD CONDUCT BROUGHT DESTRUCTION ON HIM

(٣٩٢٧) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بِكِتَابِهِ إِلٰى كِسْرٰى مَعَ عَبْدِاللّٰهِ بْنِ حُذَافَةَ السَّهْمِيِّ فَأَمَرَهُ أَنْ يَدْفَعَهُ إِلٰى عَظِيْمِ الْبَحْرَيْنِ فَدَفَعَهُ عَظِيْمُ الْبَحْرَيْنِ إِلٰى كِسْرٰى فَلَمَّا قَرَأَ مَزَّقَهُ قَالَ ابْنُ الْمُسَيَّبِ فَدَعَا عَلَيْهِمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ يُمَزَّقُوْا كُلَّ مُمَزَّقٍ۔ (رواه البخارى)

3927. Sayyiduna Ibn Abbas صلى الله عليه وسلم narrated that Allah's Messenger صلى الله عليه وسلم sent his letter to Kisra (Chosroes) at the hands of (Sayyiduna) Abdullah ibn Hudhafah صلى الله عليه وسلم Sahmi instructing him to give it to the governor of Bahrain. So, the governor of Bahrain delivered it to Kisra who on reading it tore it to pieces. Ibn Musayyib (a narrator of this hadith) said that Allah's صلى الله عليه وسلم Messenger then invoked a curse on them that they might be torn to bits.[1]

COMMENTARY: Like the Roman Empire, Persia too was an ancient monarchy and a great Kingdom of Asia. Its borders extended from Sinsh to Iraq and most of the Arab lands, Yemen, Bahrain and Oman (or Uman). Like its neighbours, it was Morally bankrupt. They had two goods, Yazdan and Ahaman, of piety and evil. Their main religion was fire worship. The King was called Khusru (Chosroes) for which the Arabic word was Kisra.
The letter of the Prophet صلى الله عليه وسلم was sent to the one named Parwez. He was the son of Harmuz ibn Nawshirwan.
It was their custom that letters addressed to the King had the King's name before all other matter, but since the letter of صلى الله عليه وسلم Prophet began with Allah's name (Bismillah) followed by the صلى الله عليه وسلم Prophet's name, Khusru Parwez was irritated and asked, "How dare my slave write to me in this manner?" And, in his rage, he tore up the letter. when the envoy of Allah's صلى الله عليه وسلم Messenger reported this conduct to him, he said, "His Kingdom will come to end in like manner". Shortly thereafter, as reported by Tabari, Parwez was Killed by his son Shiruyah on 13th Jumadiul Awwal 7AH (6296) in the night. Six months thereafter, he too died, and this collapse continued so that the ancient dynasty of thousands of years ended suddenly in tatters.

PROPHET صلى الله عليه وسلم WROTE TO EVERY HEAD OF STATE

(٣٩٢٨) وَعَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلٰى كِسْرٰى وَإِلٰى قَيْصَرَ وَإِلَى النَّجَاشِيِّ وَإِلٰى كُلِّ جَبَّارٍ يَدْعُوْهُمْ إِلَى اللّٰهِ وَلَيْسَ بِالنَّجَاشِيِّ الَّذِيْ صَلَّى عَلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه مسلم)

3928. Sayyiduna Anas رضى الله عنه narrated that the صلى الله عليه وسلم Prophet write letters to the Kisra (Chosroes of Iran), to the Qaysar of Rome),to the Najashi (Negus of

[1] Burhain# 2424, Musnad Ahmad 1-43. See also Shibli Numani's Siratun Nabi(Life of the Prophet) vi pp369t, Darul Ishrat Karachi.

Ethiopia) and to every dominant, proud ruler, inviting them to Allah (meaning to the religion of Islam). But, the Najashi was not the same Najashi whose funeral s.. *lah (prayer)* the صلى الله عليه وسلم Prophet had offered (in absentia, in Madinah).[1]

COMMENTARY: The concluding portion of the hadith makes clear that the letter of the صلى الله عليه وسلم Prophet was sent to a Najashi preceding the Najashi Ashamah who had accorded a warm welcome to the Muslim emigrants to Ethiopia, and had obeyed the Prophet صلى الله عليه وسلم said, "A righteous man, your brother Ashamah is dead. Get up. Offer his funeral *salah (prayer).*" And, he led his funeral *salah (prayer)* in absentia.

However, some scholars say that it is not necessary to make this clarification. The Prophet صلى الله عليه وسلم, they say, had written to both the Najashis. His first letter was to Ashamah and the next to his successor. But, it is not known for certain whether the second Najashi became a Muslim, or not.

We have spoken already about the Qaysar and Kisra. Let us now say something about the Najashi. Ethiopia (or Abyssinia) is to the south of Arabia in Eastern Africa. The King of this place when prophet hood was granted to the Prophet صلى الله عليه وسلم was named Ashamah. They were all Christians.

The Arabic name of their country is Habsh. The Greek version is Ethiopia. It is known presently too as Ethiopia. In their language (Habshi) the King is called Negus for which the Arabic is Najashi.

The Islamic history remember the Ethiopia of that time with respect and honour and gratitude. When the people of Makkah, the Quraysh, had made life difficult for the Muslims, the Prophet صلى الله عليه وسلمpermitted muslim to emigrate to Ethiopia and they opened their gates for the Muslims generously.

The first batch of the Muslim to emigrate to Ethiopia was led by Sayyiduna Uthman رضى الله عنه.The second batch followed under the leader ship of Sayyiduna Jafar Tayyar رضى الله عنه elder brother of Sayyiduna Ali رضى الله عنه.The Prophet صلى الله عليه وسلم sent a letter at Jafar,s رضى الله عنه hands address to the Najashi. Some historians say that this was the first of the letters of the prophet صلى الله عليه وسلم not only did it invite the Najashi to Islam but he was advice to shun arrogance as a ruler and treat the Muslims emigrants with humility and humbleness.

The Quraysh of Makkah were not willing to let Muslim live in peace even in Ethiopia. So they sent a high profile delegation. Under the leader ship of an astute man of the statesmanship of Amar Ibn Aas to request and convince the Najashi to throw out the Muslim emigrants. They said to him," Their people have strange beliefs which neither we know nor you."

He interviewed the emigrants and Sayyiduna Jafar Tayyar رضى الله عنه delivered a comprehensive speech outlining the beliefs of Islam. his speech was bold and is a precious asset of Islamic history and an elegant example of literacy composition. He said:

" O King! We were an ignorant people, uncivilised. we worshipped idols and we ate dead animals and perpetrated wicked deeds. We ill treated our neighbours. Brother tormented brother, and the stronger among us devoured the weak. Then Allah caused one. It grow amongst us of whose nobility, truth and trust worthiness. We were aware already. He invited us to Islam and taught us to renounce idol worship, to speak the truth, to desist

[1] Muslim # 75. 1774, Tirmidhi # 2716.

from bloodshed and from devouring the property of orphans, to let neighbours be at peace and to refrain from vilifying chaste women. He command us to offer *salah (prayer)*, observe fasting and pay zakat. We believed him and refrained from associating anything with Allah. We gave up idol-worship and all abominations. It is for this reason that our people became our enemies and they insist that we should return to the old misguided ways.[1]
The Najashi has deeply impressed by this speech. He gave a categorical answer to the men of Quraysh, saying," I shall not turn back these pure, righteous people or hand them over to the oppressors to oppress them."

AGAIN A LETTER: Toward the end of 6AH,the Prophet صلى الله عليه وسلم returned to Madinah from Hudaybiyah. In Muharram 7AH (corresponding to 629CE),he wrote letters to various Kings and once again to the Najashi of Ethiopia. It was carried by his envoy Amr Ibn Umayyah Damri رضى الله عنه.When he went to his court, he first delivered a speech expressing gratitude for kindness to the Muslim emigrants. He propagated Islam in a very strong manner. Then he said:
"Like me, there are other envoys whom the Prophet صلى الله عليه وسلم has sent to other sovereigns imiting them to Islam. But, the Prophet صلى الله عليه وسلم has more hopes from you than from any other King. He is convinced that you will maintain your piety and righteousness to aim for reward from Allah."
The Najashi who had heard the heart rendering speech of Jaffer Tayyar رضى الله عنه was also moved by Amir رضى الله عنه's preaching. He came down from the throne and sat on the floor. He took the letter, kissed it and touched it to his eyes. Then, he asked the interpreter to read it to him. he heard the letter and was very impressed. He took it in his hands, kissed it and placed it on his head. Then he exclaimed:

اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ

(I bear witness that there is no God but Allah and Muhammad is Allah's Messenger.)
Then he said," if I could go myself, I would have gone and met the Prophet صلى الله عليه وسلم."So, he sent his son, Aaraha with presents to the Prophet صلى الله عليه وسلم,but he died on the way and could not meet the Prophet صلى الله عليه وسلم.
After that the Prophet صلى الله عليه وسلم sent Amr Ibn Umayyah Damri رضى الله عنه with another letter. He preserved the letters in a chest of ivory saying,"As long as we have these letters, our people will be safe."
Every Najashi there after respected these letter. Indeed, their blessing enabled all their people, to live in peace.

GUIDANCE TO THOSE WHO ENGAGE IN *JIHAD (CRUSADE)*

(٣٩٢٩) وَعَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ اَبِيْهِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَمَّرَ اَمِيْرًا عَلٰى جَيْشٍ اَوْسَرِيَّةٍ اَوْصَاهُ فِيْ خَاصَّتِهٖ بِتَقْوَى اللّٰهِ وَمَنْ مَعَهٗ مِنَ الْمُسْلِمِيْنَ خَيْرًا ثُمَّ قَالَ اغْزُوْا بِاسْمِ اللّٰهِ فِيْ سَبِيْلِ اللّٰهِ قَاتِلُوْا مَنْ كَفَرَ بِاللّٰهِ اُغْزُوْا فَلَا تَغُلُّوْا وَلَا تَغْدِرُوْا وَلَا تَمَثِّلُوا وَلَا تَقْتُلُوْا وَلِيْدًا وَاِذَا لَقِيْتَ

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[1] Instead of translating from the Urdu text, I have reproduced this speech from the life of the Prophet صلى الله عليه وسلم (Siratun Nabi of Shibli Numani) VIpp199. 200 (Darul Isharat, Karachi).

عَدُوَّكَ مِنَ الْمُشْرِكِيْنَ فَادْعُهُمْ إِلٰى ثَلَاثِ خِصَالٍ اَوْ خِلَالٍ فَاَيَّتُهُنَّ مَا اَجَابُوْكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ فَإِنْ اَجَابُوْكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلٰى دَارِ الْمُهَاجِرِيْنَ وَاَخْبِرْهُمْ اَنَّهُمْ إِنْ فَعَلُوْا ذٰلِكَ فَلَهُمْ مَا لِلْمُهَاجِرِيْنَ وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِيْنَ فَإِنْ اَبَوْا اَنْ يَّتَحَوَّلُوْا مِنْهَا فَاَخْبِرْهُمْ اَنَّهُمْ يَكُوْنُوْنَ كَاَعْرَابِ الْمُسْلِمِيْنَ يَجْرِيْ عَلَيْهِمْ حُكْمُ اللّٰهِ الَّذِيْ يَجْرِيْ عَلَى الْمُؤْمِنِيْنَ وَلَا يَكُوْنُ لَهُمْ فِي الْغَنِيْمَةِ وَالْفَيْءِ شَيْءٌ إِلَّا اَنْ يُّجَاهِدُوْا مَعَ الْمُسْلِمِيْنَ فَإِنْ هُمْ اَبَوْا فَسَلْهُمُ الْجِزْيَةَ فَإِنْ هُمْ اَجَابُوْكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ فَإِنْ هُمْ اَبَوْا فَاسْتَعِنْ بِاللّٰهِ وَقَاتِلْهُمْ وَإِذَا حَاصَرْتَ اَهْلَ حِصْنٍ فَاَرَادُوْكَ اَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللّٰهِ وَذِمَّةَ نَبِيِّهٖ وَلَا تَجْعَلْ لَهُمْ ذِمَّةَ اللّٰهِ وَلَا ذِمَّةَ نَبِيِّهٖ وَلٰكِنِ اجْعَلْ لَهُمْ ذِمَّتَكَ وَذِمَّةَ اَصْحَابِكَ فَإِنَّكُمْ إِنْ تُخْفِرُوْا ذِمَمَكُمْ وَذِمَمَ اَصْحَابِكُمْ اَهْوَنُ مِنْ اَنْ تُخْفِرُوْا ذِمَّةَ اللّٰهِ وَذِمَّةَ رَسُوْلِهٖ وَإِنْ حَاصَرْتَ اَهْلَ حِصْنٍ فَاَرَادُوْكَ اَنْ تُنْزِلَهُمْ عَلٰى حُكْمِ اللّٰهِ فَلَا تُنْزِلْهُمْ عَلٰى حُكْمِ اللّٰهِ وَلٰكِنْ اَنْزِلْهُمْ عَلٰى حُكْمِكَ فَإِنَّكَ لَا تَدْرِيْ اَتُصِيْبُ حُكْمَ اللّٰهِ فِيْهِمْ اَمْ لَا۔ (رواہ مسلم)

3929. Sayyiduna Sulayman Ibn Buraydah رضی اللہ عنہ reported on the authority of his father (Sayyiduna Buraydahرضی اللہ عنہ) that when Allah's Messenger صلی اللہ علیہ وسلم sent a commander with an army, he would instruct him to fear Allah himself and to be mindful of the good of the Muslims under him. He would also say," Go fight in the name of Allah and in His path. Fight with those who disbelieve in Allah. Do not be unfaithful regarding the spoils, do not be treacherous and do not mutilate anyone and do not kill children. When you meet your enemy among the polytheists, invite them to one of the three things. To whichever of the three they agree, accept it from them and refrain from (fighting with) them. Invite them to Islam. If they agree, accept it from them and refrain from (fighting with) them.

Then, invite them to emigrate from their abodes to the abuse of the muhajir, assuming them that if they do so then they will get the same rights and will have the same responsibilities as the muhajirs (emigrants). If they refuse to emigrate from them then they will be like the Arabs of the desert who are Muslims, and the same injunctions will apply to them as to the believers. but they will have no share in booty or fai unless they take part in *jihad (crusade)*. If they refuse, then demand from them the jizyah and if they agree, accept it from them and refrain from (fighting with) them. If they refuse, seek Allah's help and fight with them. If you besiege a fort and they seek from you the protection of Allah and His Prophet صلی اللہ علیہ وسلم, do not give it to them, but give them your protection and the protection of your friends, then that is better than your breaking the protection of Allah and His Messenger.

And, if you besiege a people in a fort and they call on you to judge them according to Allah's command then do not do it but judge according your own judgement, because you do not know whether you will abide by Allah's command or not in

judging them."[1]

COMMENTARY: This hadith mentions the rule of Shairah regarding *jihad (crusade)* against Islam's enemies. It is to begin with inviting them to Islam.
If they do not accept the call then demand of them payment of the jizyah and to enlist as faithful citizens of the Islamic State. If they decline this proposal too then, as a final resort, make *Jihad (crusade)* against them.
The hadith has the words (ثم ادعهم) (then invite them to Islam),but (ثم) (then) is redundant and not translated. Some authorities explain why it is used but Qadi Iyad (رحمه الله said that the text is more correct without it. This is so in the book Kitab Abu Ubayd and in Sunan Abu Dawud, etc. Mazriرحمه الله said that though it seems superfluous yet it introduces the following text in the sentence. It is to bring out the first of three things, and it completes the sense at (مع المسلمين) (with the Muslims).The next two options are Jizyah and *Jihad (crusade)*.
The Prophet صلى الله عليه وسلم,s instructions that if they accept Islam, invite them to make hijrah, are interpreted by some people to mean that before the conquest of Makkah, it was a part of Islam to make hijrah.
They will have the same rights as the muhajirs (emigrants) of Madinah. They will earn as much reward and have the same merit and get fai too. In the time of the Prophet صلى الله عليه وسلم when the call for *Jihad (crusade)* was made and just as they set out, they became entitled to fai promptly.
If there were a large number of Muslims to participate in *Jihad (crusade)*, then it was not *wajib (obligatory)* on all of them to take part in *Jihad (crusade)*. The Prophet صلى الله عليه وسلم also said that they had the same responsibilities, and it is what is stated meaning *jihad (crusade)*.
The Muslim of the deserts are residents of villages and deserts of the Islamic State. They are not resident of deserts or villages of enemy land.
The same meaning applies to fai as to booty. It is the property that Muslims acquire from the infidels (in battle).However, some people differentiate between the two: ghanimah (or booty) is acquired from the infidels through battle toil and efforts, while fai is the property that is acquired from the infidels without battle and efforts.
If you conclude a covenant with them on behalf of Allah and His Messenger صلى الله عليه وسلم and they violate their commitment, then it will be difficult for you to make a proper decision. Until you receive an inspiration etc .or a judgement from Allah's Messenger صلى الله عليه وسلم.These things are no longer possible because you do not have access to him.
However, if you give them your pledge and covenant and they violate their promise then it would not be difficult for you to decide on a course of action. You will have complete option to besiege them all over again, or to kill them, or to demand from them jizyah, or to put them in prison, or to take any other action you deem fit.

WISDOM IN BEGINNING WARFARE AFTER SUNSET

(٣٩٣٠) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِيْ اَوْفٰى اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ بَعْضِ اَيَّامِهِ الَّتِيْ لَقِيَ فِيْهَا الْعَدُوَّ
اِنْتَظَرَ حَتّٰى مَالَتِ الشَّمْسُ ثُمَّ قَامَ فِي النَّاسِ فَقَالَ يَا اَيُّهَا النَّاسُ لَاتَتَمَنَّوْا لِقَآءَ الْعَدُوِّ وَاسْأَلُوا اللّٰهَ الْعَافِيَةَ

[1] Muslim# 3-1731, Tirmidhi # 1617 (1623), Abu Dawud # 2612, Ibn Majah # 2858, Musnad Ahmed 5-285.

فَإِذَا لَقِيْتُمُ فَاصْبِرُوْا وَاعْلَمُوْا اَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوْفِ ثُمَّ قَالَ اَللّٰهُمَّ مُنْزِلَ الْكِتَابِ وَ مُجْرِيَ السَّحَابِ وَهَازِمَ الْاَحْزَابِ اَهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ۔

3930. Sayyiduna Abdullah Ibn Abu Awta رضی اللہ عنہ narrated that on one his days (meaning, at one of his battles) when Allah's Messengers صلی اللہ علیہ وسلم was facing the enemy, he waited (to begin combat) till the sun had declined. Then he stood up before the people (to address them) (and he said," O you people Do not desire to meet the enemy because that is tantamount to inviting trial and hardship). Rather, pray to Allah for peace and security. But, when you do face them, be patient and know that paradise is under the shade of the words. (So, fight them bravely and be on your mettles.). Then, he pray

اَللّٰهُمَّ مُنْزِلَ الْكِتَابِ وَ مُجْرِيَ السَّحَابِ وَهَازِمَ الْاَحْزَابِ اَهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ

(O Allah, You are one who reveals the Book, makes the cloud move, routs the confederates. So, rout them and grant us victory over them.)[1]

COMMENTARY: The wait was to let the heat subside and the evening breeze to offer *salah (prayer)* and to supplicate.
According to another hadith: The gates of the heaven are opened at that hour. Deeds of mankind are taken up. So, the Prophet صلی اللہ علیہ وسلم chose that hour to begin *jihad (crusade)* the best of deeds.

THE PROPHET صلی اللہ علیہ وسلم DID NOT ATTACK ENEMY BEFORE MORNING

(٣٩٣١) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا غَزَابِنَا قَوْمًا لَمْ يَكُنْ يَغْزُوْبِنَا حَتّٰى يُصْبِحَ وَيَنْظُرَ اِلَيْهِمْ فَاِنْ سَمِعَ اَذَانًا كَفَّ عَنْهُمْ وَاِنْ لَمْ يَسْمَعْ اَذَانًا اَغَارَ عَلَيْهِمْ قَالَ فَخَرَجْنَا اِلٰى خَيْبَرَ فَانْتَهَيْنَا اِلَيْهِمْ لَيْلًا فَلَمَّا اَصْبَحَ وَلَمْ يَسْمَعْ اَذَانًا رَكِبَ وَرَكِبْتُ خَلْفَ اَبِيْ طَلْحَةَ وَاِنَّ قَدَمِيْ لَتَمَسُّ قَدَمَ نَبِيِّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فَخَرَجُوْا اِلَيْنَا بِمَكَاتِلِهِمْ وَمَسَاحِيْهِمْ فَلَمَّا رَاَوُا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالُوْا مُحَمَّدٌ وَاللّٰهِ مُحَمَّدٌ وَالْخَمِيْسُ فَلَجَأُوْا اِلَى الْحِصْنِ فَلَمَّا رَآهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ خَرِبَتْ خَيْبَرُ اِنَّا اِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِيْنَ۔ (متفق علیہ)

3931. Sayyiduna Anas narrated that when the صلی اللہ علیہ وسلم Prophet set out with them on an expedition against a people (on a populace of whom facts where not clear), he did not engage in battle till it was morning. He would then observe them and if reheard the adhan, he refrained from them, but if he did not hear the adhan, he launched the attack on them.
He narrated further that when they had set out to Khaybar (with him), they came to them during the night. When it was morning and he did not hear the adhan, he mounted and Anas رضی اللہ عنہ mounted behind Abu Talhah رضی اللہ عنہ so that (they were so close to him that) his foot kept touching the foot of Allah's صلی اللہ علیہ وسلم Prophet.

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[1] Bukhari # 2965, Muslim # 20. 7746, Abu Dawwood # 2631.

Those people came towards them with their baskets and their spades (unaware of the arrival of the صلی اللہ علیہ وسلم Prophet and intending to go to their fields), but when they (suddenly) saw the صلی اللہ علیہ وسلم Prophet, they cried, "Muhammad! By Allah, Muhammad (is here) and the army!" They rushed back to the refuge of the fortress. On seeing them, Allah's صلی اللہ علیہ وسلم Messenger said, Allah is the Greatest! Allah is the Greatest! Allah is the Greatest! Khayber Is Vanquished! Surely, when we descend on the ground or any people, hapless morn shall it be for those who are warned". (These last are quotation from the Quran 37: 177).[1]

COMMENTARY: Even if he knew that he was invading the land of the infidels, the صلی اللہ علیہ وسلم Prophet made it certain that there were no Muslims among them. If he heard the adhan, he deferred the invasion. In those days, Muslims were not known to forsake the adhan.
Khattabi said that this is a strong evidence that adhan (اللہ اکبر اللہ اکبر and so on) is one of the symbols of Islam and it is absolutely disallowed to abandon it. In fact, if people of a locality stop calling the adhan, the ruler must wage battle against them, as a *wajib (obligatory)* on him. He must prevent them from going astray. This is corroborated by the Hanafi jurists.
The Prophet صلی اللہ علیہ وسلم explain why he said "Khaybar is vanquished" by his words, "When we (meaning the Prophets or the entire Musim community) descend on any people, hapless morn shall it be for those who are warned."
The people who are warned are. Of course, the disbelievers. He referred to the invasion and the resultant killing and Allah's punishment causing their morning to be miserable. The Prophet صلی اللہ علیہ وسلم had this verse in mind when he said that:

اَفَبِعَذَابِنَا يَسْتَعْجِلُوْنَ. فَاِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ الْمُنْذَرِيْنَ۔ (الصافات ۳۷: ۱۷۶، ۱۷۷)

{Do they wish to hurry on our punishment? But when it descends into the open space before them, evil will be the morning for those who were warned (and needed not)!} (37: 176-177)
Nawawi said that in the light of this hadith ,it is *mustahab (desirable)* to call the takbir (Allahu Akbar, Allah is the Greatest), on reaching the battle field against the enemy. It is also allowed, at such times, to cite a reference from the noble Quran. Indeed, it was a similar case at the conquest of Makkah, when the Prophet صلی اللہ علیہ وسلم had recited:

جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ۔ (الاسراء ۱۷: ۸۱)

{The Truth has come and falsehood has vanished away.} (17: 84)
However, the ulama (Scholars) maintain that it is makruh (disapproved) to cite a reference from the noble Quran as a proverb or idiom, or a part of vain and meaningless conversation. In fact, Mulla Ali Qari said that some of our ulama (Scholars) hold that it is disbelief on the part of one who uses Allah's words from a verse or part of a verse to express what he wished to say instead of using his own words. For example, if a man gives a book to another man named Yahya and does not say "Yahya. Take your book", but says

قُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ۔ (الاسراء ۱۷: ۸۱)

{O Yahya hold fast the book with strength,} (19: 12) this is wrong.

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[1] Bukhari # 610, Muslim # 120. 1365, Tirmidhi # 1550. Nasa : # 547, Muwatta Maalik # 48 (*Jihad*), Musnad Ahmad 3. 263.

It is also wrong for anyone to say to another 'Bismillah" when he invites him to eat or to step forward instead of, 'Please, have some food,' or, 'Please step ahead.'
Any kind of use of the words of the Quran in such a situation is wrong.
Moreover, Mulla Ali Qari said that the Prophet صلى الله عليه وسلم did not cite reference from the Quran when he recited the verse (17: 81) but obeyed Allah's command to say:

قُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ

{Say (O Muhammad) that (the religion of) Truth has come (to prevail) and falsehood has vanished away.} (12: 81)

In the same, he said (رَبِّ زِدْنِيْ عِلْمًا) in obedience to Allah's command:

وَقُلْ رَّبِّ زِدْنِيْ عِلْمًا۔ (طه ٢٠: ١١٤)

{And say: "My Lord! Increase me in knowledge."} (20: 114)

In Short, every such quotation that is known from the Prophet صلى الله عليه وسلم was spoken only in obedience to a Divine command. And, it is *mustahab (desirable)*.

PROPHET صلى الله عليه وسلم COMMENCED BATTLE AT THE TIME OF ZUHR

(٣٩٣٢) وَعَنِ النُّعْمَانِ بْنِ مُقَرِّنٍ قَالَ شَهِدْتُ الْقِتَالَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَانَ إِذَا لَمْ يُقَاتِلِ الْقِتَالَ اَوَّلَ النَّهَارِ اِنْتَظَرَ حَتّٰى تَهُبَّ الْاَرْوَاحُ وَتَحْضُرَ الصَّلَاةُ۔ (رواه البخارى)

3932. Sayyiduna Numan Ibn Muqarrin رضى الله عنه said, I participated in battle (s) with Allah's Messenger صلى الله عليه وسلم. When he did not commence fighting at the beginning of the day (for some reason), he waited till the winds blew and the time of *Salah (prayer)* (of Zuhr) was at hand.[1]

COMMENTARY: The hadith explain that fighting in a battle may be deffered till the hour of Zuhr (*salah (prayer)*) if it was not begin in the morning.
It seems that conditions and reasoning dictated the hour of beginning of fighting, It could begin early morning or after declension of the sun at Zuhr.

SECTION II اَلْفَصْلُ الثَّانِيْ

BATTLE BEGINS AFTER DECLINE OF SUN

(٣٩٣٣) عَنِ النُّعْمَانِ بْنِ مُقَرِّنٍ قَالَ شَهِدْتُّ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَانَ إِذَا لَمْ يُقَاتِلْ اَوَّلَ النَّهَارِ اِنْتَظَرَ حَتّٰى تَزُوْلَ الشَّمْسُ وَتَهُبَّ الرِّيَاحُ وَيَنْزِلَ النَّصْرُ۔ (رواه ابوداؤد)

3933. Sayyiduna Numan Ibn Muqarrin رضى الله عنه said, I participated (in battle) with Allah's Messenger صلى الله عليه وسلم. When he did not commence fighting at the beginning of the day, he waited till the sun had passed the meridian, the winds blew and (Divine) help came down."[2]
(That was after the *salah (prayer)* of Zuhr when Muslims prayed for them.)

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[1] Bukhari # 3160.

[2] Tirmidhi # 1613 (1619), Abu Damid # 2655, Musnad Ahmad 5. 444 Bukhari # 3160.

THE PROPHET'S صلى الله عليه وسلم HOURS OF COMMENCING BATTLE

(٣٩٣٤) وَعَنْ قَتَادَةَ عَنِ النُّعْمَانِ بْنِ مُقَرِّنٍ قَالَ غَزَوْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَانَ إِذَا طَلَعَ الْفَجْرُ اَمْسَكَ حَتّٰى تَطْلُعَ الشَّمْسُ فَإِذَا طَلَعَتْ قَاتَلَ فَإِذَا نْتَصَفَ النَّهَارُ اَمْسَكَ حَتّٰى تَزُوْلَ الشَّمْسُ فَإِذَا زَالَتِ الشَّمْسُ قَاتَلَ حَتّٰى الْعَصْرِ ثُمَّ اَمْسَكَ حَتّٰى يُصَلِّيَ الْعَصْرَ ثُمَّ يُقَاتِلُ قَالَ قَتَادَةُ كَانَ يُقَالُ عِنْدَ ذٰلِكَ تَهِيْجُ رِيَاحُ النَّصْرِ وَيَدْعُو الْمُؤْمِنُوْنَ لِجُيُوْشِهِمْ فِيْ صَلَاتِهِمْ۔ (رواه الترمذی)

3934. Sayyiduna Qatadah reported that (Sayyiduna) Numan Ibn Muqarrin narrated: "I participated with Allah's Messenger صلى الله عليه وسلم in the battles, When it was dawn, he waited till the sun rose. When the sun had risen, he began fighting. At the declination of the sun, he creased (fighting), till the sun had passed the meridian. When the sun passed over the meridian, he resumed fighting till Asr (afternoon) when he ceased fighting till he had offered the (*salah (prayer)* of) Asr. Then he resumed fighting."

Qatadah said that it was said about this hour the helping winds blew and the believers made supplication in their *salah (prayer)* for their armies.[1]

(It is prayers after the *salah (prayer)*, or within the *salah (prayer)* like the qunoot about which ahadith are narrated.)

SPECIFIC INSTRUCTION TO THE WARRIORS

(٣٩٣٥) وَعَنْ عِصَامٍ الْمُزَنِيِّ قَالَ بَعَثَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سَرِيَّةٍ فَقَالَ إِذَا رَأَيْتُمْ مَسْجِدًا اَوْسَمِعْتُمْ مُؤَذِّنًا فَلَا تَقْتُلُوْا اَحَدًا۔ (رواه الترمذی وابوداؤد)

3935. Sayyiduna Isam Muzani رضی الله عنه narrated that Allah's Messenger sent them (for *jihad (crusade)*) in a detachment and instructed them, "When you see a mosque (at a place) or hear a muaddhin (call the adhan), do not kill anyone (there)."[2]

COMMENTARY: When you see any of the symbol of islam in word or deeds do not kill anyone till it is clear to you who the believer is and who the unbeliever.

SECTION III اَلْفَصْلُ الثَّالِثُ

KHALID'S LETTER TO THE IRANIAN LEADER

(٣٩٣٦) عَنْ اَبِيْ وَائِلٍ قَالَ كَتَبَ خَالِدُ بْنُ الْوَلِيْدِ إِلٰى اَهْلِ فَارِسَ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ مِنْ خَالِدِ بْنِ الْوَلِيْدِ إِلٰى رُسْتَمَ وَمِهْرَانَ فِيْ مَلَأِ فَارِسَ سَلَامٌ عَلٰى مَنِ اتَّبَعَ الْهُدٰى اَمَّا بَعْدُ فَإِنَّا نَدْعُوْكُمْ إِلَى الْإِسْلَامِ فَإِنْ اَبَيْتُمْ فَاَعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَاَنْتُمْ صَاغِرُوْنَ فَإِنَّ مَعِيْ قَوْمًا يُحِبُّوْنَ الْقَتْلَ فِيْ سَبِيْلِ اللّٰهِ كَمَا يُحِبُّ فَارِسُ الْخَمْرَ وَالسَّلَامُ عَلٰى مَنِ اتَّبَعَ الْهُدٰى۔ (رواه فی شرح السنة)

3936. Sayyiduna Abu Wail رضی الله عنه narrated that (Sayyiduna) Khalid Ibn Walid wrote (a letter) to the people of Iran (meaning to their chief and leader):

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[1] Tirmidhi # 1612 (1618)

[2] Tirmidhi # 9549, Abu Dawud # 2635.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

"In the name of Allah, the Beneficent, the Merciful. From Khalid Ibn Walid to Rustum and Mihran, among the cream of Persia (Iran).
Peace be to those who follow the guidance! To proceed! We invite you to (accept) Islam. If you do not accept, then pay the jizyah (as disgraced people) by your hands while you are humbled. If you refuse (to pay jizyah), then I have with me such people as love to be killed in Allah' path just as the Persians love wine (and be lost in intoxication). And , peace be to those who follow the guidance."[1]

CHAPTER - V

FIGHTING IN JIHAD (CRUSADE) بَابُ الْقِتَالِ فِى الْجِهَادِ

This chapter contains those ahadith in which the Prophet صلى الله عليه وسلم has encouraged participation in *jihad (crusade)* and enumerated merits and reward of that.

SECTION I بَابُ الْقِتَالِ فِى الْجِهَادِ

MARTYR'S DESTINATION IS PARADISE

(٣٩٣٧) عَنْ جَابِرٍ قَالَ قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ اَرَاَيْتَ اِنْ قُتِلْتُ فَاَيْنَ اَنَا قَالَ فِي الْجَنَّةِ فَاَلْقٰى تَمَرَاتٍ فِيْ يَدِهٖ ثُمَّ قَاتَلَ حَتّٰى قُتِلَ۔ (متفق عليه)

3937. Sayyiduna Jabir رضى الله عنه narrated that a man asked the Prophet صلى الله عليه وسلم on the day of uhud (in the battlefield), "What do you say if I am killed, where shall I be?" He said, "In paradise". He threw away the few dates that he had in his hand and (plunged among the enemy and) fought till he was killed."[2]

NATURE OF JOURNEY NOT DISCLOSED TILL LAST

(٣٩٣٨) وَعَنْ كَعْبِ بْنِ مَالِكٍ قَالَ لَمْ يَكُنْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُرِيْدُ غَزْوَةً اِلَّا وَرّٰى بِغَيْرِهَا حَتّٰى كَانَتْ تِلْكَ الْغَزْوَةُ يَعْنِيْ غَزْوَةَ تَبُوْكَ غَزَاهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حَرٍّ شَدِيْدٍ وَاسْتَقْبَلَ سَفَرًا بَعِيْدًا وَمَفَازًا وَعَدُوًّا كَثِيْرًا فَجَلّٰى لِلْمُسْلِمِيْنَ اَمْرَهُمْ لِيَتَاَهَّبُوْا اُهْبَةَ غَزْوِهِمْ فَاَخْبَرَهُمْ بِوَجْهِهِ الَّذِيْ يُرِيْدُ۔ (رواه البخارى)

3938. Sayyiduna Kab Ibn Maalik رضى الله عنه narrated that when ever Allah' Messenger صلى الله عليه وسلم intended to go to battle, he (did not disclose the destination but) appeared to be going elsewhere till it was that battle, meaning the battle of tabuk. Allah's Messenger صلى الله عليه وسلم set out for it in severe heat, having a long journey ahead through desert land and against countless number (this time, therefore.) he let the muslim know clearly what they were expected to do so that they might prepare the

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[1] Sharh ul *Sunnah (Prophet's* صلى الله عليه وسلم *practice).*

[2] Bukhari # 4046, Muslim # 43. 1899, Nasai # 3145, Musnad Ahmad 3-408.

equipment for their battle. So he informed them where he intended to go.[1]

COMMENTARY: The Arabic word (ورّى) (warra) or (تورية) (tawriyah) means to conceal the real objective and to allude to a different intention. So, as a battle maneuver, he did not disclose the destination but let it be surmised where he was going. These tactics were employed to keep of war maneuvers are very necessary to win battle and are part of battle strategy the world over. This is why Islam says:

اَلْحَرْبُ خُدْعَةٌ

(War is Deception)[2]

Thereby it allows use of war strategy and maneuver. Thus, This tactic of the Prophet صلى الله عليه وسلم was also a form of deceiving yet he never opted for it in clear outright words but alluded to it in figurative speech. When he intended to go to battle, through he did not name the place yet he never gave another name for that would be falsehood.

Kab Ibn Maalik رضى الله عنه referred to it as that battle. He spoke of the Battle of Tabuk which has a deep connection with him as is very well known. Kab Ibn Maalik رضى الله عنه did not himself participate in this battle. This thing is famous and is also mentioned in the Noble Quran.

The distance covered for the battle of Tabuk was very long. Tabuk is a place between Damascus (in Syria) and Madinah on the latitude of Khaybar and al-Bilad. It was fourteen manzil (stages) from Madinah in those days. By today's standard it is about 425 miles from Madinah.

During his lifetime the Prophet صلى الله عليه وسلم took part in certain battles. The Battle of Tabuk in 9 AH was his last battle. The Sahabah (Prophet's Companions) رضى الله عنهم faced heavy hardships and many difficulties during this battle.

WAR IS DECEPTION

(٣٩٣٩) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْحَرْبُ خُدْعَةٌ۔ (متفق عليه)

3939. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "War is deception.[3]

COMMENTARY: In battle, more than numbers, tactics pay off. A shrewd commander can defeat a larger army by his strategies.

Through it is allowed to deceive the infidels in war yet some limits are defined so that Islam's teachings of moral conduct are not violet. The first thing is that one should not break a covenant or protection given to anyone.

The ulama (Scholars) have specified how the enemy may be deceived. For instance, it may appear that the army is retreating or has halted hostilities, but suddenly they may take the enemy unawares and launch an attack into enemy ranks.

However, the words of the hadith (خدعة) could also mean war is unpredictable. So it deceives meaning one army may seem to have an upper hand but suddenly falls apart and is defeated. The results take a summersault.

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[1] Bukhari # 4418, Muslim # 53-569, Musnad Ahmad 3. 406.

[2] See hadith #3939. (Tirmidhi # 1681).

[3] Bukhari #3030, Muslim # 17-1739, Abu Dawud #2636, Tirmidhi # 1675 (1681) Musnad Ahmad 3. 408.

WOMEN BEING TAKEN ALONG IN *JIHAD (CRUSADE)*

(٣٩٤٠) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَغْزُوْ بِاُمِّ سُلَيْمٍ وَنِسْوَةٌ مِنَ الْاَنْصَارِ مَعَهُ اِذَا غَزَا يَسْقِيْنَ الْمَاءَ وَيُدَاوِيْنَ الْجَرْحٰى۔ (رواه مسلم)

3940. Sayyiduna Anas رضی اللہ عنہ said that when Allah's Messenger صلی اللہ علیہ وسلم went on *Jihad (crusade)*, he took (Sayyiduna) Umm Sulaym رضی اللہ عنہ and some women of the ansars with him who provided water and tended the wounded (warriors) when he fought.[1]

COMMENTARY: It is allowed to take along old women on an expedition to provide water to the warriors and to tend to the wounded among them.

If any of the warriors wishes to take along a spouse to have sexual intercourse then it is better to take a female slave with him than his wife. (This command applied when it was permitted to keep a female slave with whom sexual intercourse could be had.)

(٣٩٤١) وَعَنْ اُمِّ عَطِيَّةَ قَالَتْ غَزَوْتُ مَعَ رَسُوْلِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَبْعَ غَزَوَاتٍ اَخْلُفُهُمْ فِيْ رِحَالِهِمْ فَاَصْنَعُ لَهُمُ الطَّعَامَ وَاُدَاوِى الْجَرْحٰى وَاَقُوْمُ عَلَى الْمَرْضٰى۔ (رواه مسلم)

3941. Sayyidah Umm Atiyah رضی اللہ عنہا said that she had participated with Allah's Messenger in seven battles. She used to stay behind (the warriors in their camps) and she cooked food for them , tended the wounded and cared for the sick.[2]

WOMEN & CHILDREN OF THE ENEMY

(٣٩٤٢) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِ النِّسَآءِ وَالصِّبْيَانِ۔

(متفق علیه)

3942. Sayyiduna Abdullah Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade the killing of women and children.[3]

COMMENTARY: It is stated in the Hidayah that women, children, blind and decrepit and infirm men should not be killed. If a boy or a madman are engaged in fighting then they may be killed. A queen may be killed and so a boy who is king or chief. If an enemy's king or chief is killed then they are disgraced, so it is proper to kill them.

(٣٩٤٣) وَعَنِ الصَّعْبِ بْنِ جَثَّامَةَ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اَهْلِ الدِّيَارِ يُبَيَّتُوْنَ مِنَ الْمُشْرِكِيْنَ فَيُصَابُ مِنْ نِّسَائِهِمْ وَذَرَارِيْهِمْ قَالَ هُمْ مِنْهُمْ وَفِيْ رِوَايَةٍ هُمْ مِنْ اٰبَآئِهِمْ۔ (متفق علیه)

3943. Sayyiduna Sab ibn Jaththamah رضی اللہ عنہ narrated that someone asked Allah's Messenger صلی اللہ علیہ وسلم about those women and children of the polytheists who were (In their homes and) killed when their habitations were attacked at night. He said.

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[1] Muslim # 135. 1810, Tirmidhi # 1575, Abu Dawud # 2531.

[2] Muslim # 146. 1812 Ibn Majah 2856, Musnad Ahmad 4. 407.

[3] Bukhari # 3075, Muslim # 27. 1743.

"They are among them."
According to a version: "They are as their fathers."[1]

COMMENTARY: Women and childrens may not be kilied in *jihad (crusade)* deliberately. But, if they are killed incidentally then it is not possible to pick them out from their fighting men.

TREES OF THE ENEMY

(٣٩٤٤) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَطَعَ نَخْلَ بَنِي النَّضِيْرِ وَحَرَّقَ وَلَهَا يَقُوْلُ حَسَّانُ

3944. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم (had) the palm trees of the Banu Nadir cut down and burnt. Hassan (ibn Thabit) composed this complete about it.

وَهَانَ عَلٰى سَرَاةِ بَنِي لُؤَيٍّ حَرِيْقٌ بِالْبُوَيْرَةِ مُسْتَطِيْرُ

(It was easy to burn down the scattered Buwayrah on the chiefs of Banu liuayy.)
Also this veirse was revealed about it:

وَفِي ذٰلِكَ نَزَلَتْ۔ مَاقَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ۔ متفق عليه۔

{Whatever palm trees you cut down, or left standing upon their roots, it was by Allah's leave.}(59: 5)[2]

COMMENTARY: When the Prophet صلی اللہ علیہ وسلم emigrated to Madinah from Makkah,he had to cope with the jews here. three tribes of the jews resided here: Banu Nadir, Banu Qurayzah Banu Qaynqa. The Prophet صلی اللہ علیہ وسلم concluded a mutual covenant with them covering significant social and economic aspects, to live together in a friendly atmosphere. The jews were given equal rights as citizens and were allowed to practice their religion.
However, the Jews were not faithful to their pledge. In fact, the Banu Nadir conspired to kill the Prophet صلی اللہ علیہ وسلم but Allah made their evil designs known to him through a revelation. So, they were expelled from Madinah and sent to Khaybar. Their gardens of palm trees were burned down and houses were demolished.
Luayy was a descendant of Nadr Ibn Kinanah who was an ancestor of the Prophet صلی اللہ علیہ وسلم.Banu Luayy refers to the nobles of the Quraysh who were the Sahabah (Prophet's Companions) رضی اللہ عنہم of the Prophet صلی اللہ علیہ وسلم and had accompanied him to Madinah when he emigrated to it.
Burayrah was the place where the Jews had their gardens.
When the Prophet صلی اللہ علیہ وسلم instructed that their gardens should be burned down, they protested, "you forbid that mischief should be committed on earth, then why do you do it?"So, the verse of the Quran (59: 5) was revealed confirming the Prophet's صلی اللہ علیہ وسلم action.

ALLOWED TO CATCH THE ENEMY UNAWARES

(٣٩٤٥) وَعَنْ عَبْدِاللهِ بْنِ عَوْنٍ اَنَّ نَافِعًا كَتَبَ اِلَيْهِ يُخْبِرُهٗ اَنَّ ابْنَ عُمَرَ اَخْبَرَهٗ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَغَارَ عَلٰى بَنِي الْمُصْطَلِقِ غَارِّيْنَ فِيْ نَعَمِهِمْ بِالْمُرَيْسِيْعِ فَقَتَلَ الْمُقَاتِلَةَ وَسَبَى الذُّرِّيَّةَ۔ (متفق عليه)

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[1] Bukhari # 3012, Muslim # 26. 1745 Trimidhi # 1570, Abu Dawud # 2072, Ibn Majad # 2839.
[2] Bukhair # 4031, Muslim # 30-1746, Tirmidhi # 1552 (1557), Abu dawud # 2615, Ibn Majah # 2844,Darimi # 2460,Musnad Ahmed 2-8

3945. Sayyiduna Abdullah Ibn Awn رضی اللہ عنہ reported that Nafi رضی اللہ عنہ (the freedman of Ibn Umar رضی اللہ عنہ) wrote to him telling him that Ibn Umar رضی اللہ عنہ had informed him that the Prophet صلی اللہ علیہ وسلم had attacked the Banu Mustaliq who were cought unawares among their grazing animals at Muraysi. He killed the fighting men and took the (women and) children captives.[1] &[2]

COMMENTARY: The Banu Mustaliq were a branch of the tribe Khuza. Muraysi is a place between Makkah and Madinah over 70 miles from Madinah. It was a watering place with plenty of water. The Banu Mustaliq had control over it.

Their fighting men included those who were able to fight, sane and adults. And the dhurriyah were the women and children.

This hadith is evidence that it is allowed to launch a sudden attack on the enemy when they are heedless. They may be killed and their women, children and properties may be taken over as spoils of wars.

A WAR STRATEGY

(٣٩٤٦) وَعَنْ أَبِي أُسَيْدٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَنَا يَوْمَ بَدْرٍ حِيْنَ صَفَفْنَا لِقُرَيْشٍ وَصَفُّوْا لَنَا إِذَا أَكْثَبُوْكُمْ فَعَلَيْكُمْ بِالنَّبْلِ وَفِيْ رِوَايَةٍ إِذَا أَكْثَبُوْكُمْ فَارْمُوْهُمْ وَاسْتَبْقُوْا نَبْلَكُمْ۔ رَوَاهُ الْبُخَارِيُّ وَحَدِيْثُ سَعْدٍ هَلْ تُنْصَرُوْنَ۔ سَنَذْكُرُ فِيْ بَابِ فَضْلِ الْفُقَرَاءِ وَحَدِيْثُ الْبَرَاءِ بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَهْطًا فِيْ بَابِ الْمُعْجِزَاتِ إِنْ شَاءَ اللّٰهُ تَعَالٰى۔

3946. Sayyiduna Abu Usayd رضی اللہ عنہ narrated: The Prophet صلی اللہ علیہ وسلم instructed us on the day of badr when we formed ranks against the Quraysh and they formed ranks against us. "When they come nearer to you (within range of your arrows), shoot arrows at them."

According to a version: "When they come nearer to you, shoot at them, but do not use up all your arrows.(Keep some available to you.)[3]

وَحَدِيْثُ سَعْدٍ هَلْ تُنْصَرُوْنَ سَنَذْكُرُ فِيْ بَابِ فَضْلِ الْفُقَرَاءِ وَ حَدِيْثُ الْبَرَاءِ بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَهْطًا فِيْ بَابِ الْمُعْجِزَاتِ إِنْ شَآءَ اللّٰهُ تَعَالٰى۔

The hadith of Sa'd رضی اللہ عنہ (Are you helped '...)we shall narrate against#5232. And of Bara رضی اللہ عنہ (Allah's Messenger رضی اللہ عنہ dispatched a detachment ...) against # 5876.

SECTION II الفصل الثانی

FORMING RANKS ON THE BATTLEFIELD

(٣٩٤٧) عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ عَبَّانَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِبَدْرٍ لَيْلًا۔ (رواه الترمذی)

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[1] Bukhair# 254,Muslim#71. 1730,Abu Dawud#2633, Musnad Ahmed # 2-31.

[2] See also the life of Prophet Muhammad صلی اللہ علیہ وسلم (Ibn Khaybar) p 456 (Darul Isha'at Karachi) There were amassing of their troops.

[3] Bukhair# 2900.

3947. Sayyiduna Abdur Rehman Ibn Awf رضی اللہ عنہ said, "The Prophet صلی اللہ علیہ وسلم mobilized us on the night of Badr."[1] (The Arabic word is (عبانا) abbana)

COMMENTARY: The Arabic word means 'to prepare'. Hence, before the battle of Badr began, the Prophet صلی اللہ علیہ وسلم mobilized the sahabah in the night by equipping them with arms, arranging their rows and positioning everyone of them at a strategic post.

DISTINGUISHING MARK OF WARRIORS

(٣٩٤٨) وَعَنِ الْمُهَلَّبِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنْ بَيَّتَكُمُ الْعَدُوُّ فَلْيَكُنْ شِعَارُكُمْ حٰمٓ لَا يُنْصَرُوْنَ۔ (رواه الترمذی وابوداؤد)

3948. Sayyiduna Muhallab رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم said (at the battle of Trenches), "If the enemy attacks you at night, your code words should be Haa Meem Laa Yunsarun (Haa Meem, they will not be helped)"[2]

COMMENTARY: It is common practice with every army that they have cord words or signs by which their warriors recognize each other. The .commander tells them of it beforehand. The war cry or the code words in the battle of trenches meant 'O Revealer of Haa Meem, let not the enemy be helped.'

(٣٩٤٩) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ كَانَ شِعَارُ الْمُهَاجِرِيْنَ عَبْدُاللّٰهِ وَشِعَارُ الْاَنْصَارِ عَبْدُالرَّحْمٰنِ۔ (رواه ابوداؤد)

3949. Sayyiduna Samurah Ibn Jundub رضی اللہ عنہ said that the code words (or war cry) of the Muhajirs (emigrants) was Abdullah and of the ansars Abdur Rahman (in one of the battles).[3]

(٣٩٥٠) وَعَنْ سَلَمَةَ بْنِ الْاَكْوَعِ قَالَ غَزَوْنَا مَعَ اَبِيْ بَكْرٍ فِيْ زَمَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَيَّتْنَا هُمْ نَقْتُلُهُمْ وَكَانَ شِعَارُنَا تِلْكَ اللَّيْلَةَ اَمِتْ اَمِتْ۔ (رواه ابوداؤد)

3950. Sayyiduna Salamah Ibn Akwa رضی اللہ عنہ said, "We proceeded to a battle under Abu Bakr رضی اللہ عنہ in the time of the Prophet صلی اللہ علیہ وسلم (against the enemy).We attacked them by night and killed them. Our code words on That night were: Amit, amit! (Kill! Kill!)"[4]

NO SHOUTING

(٣٩٥١) وَعَنْ قَيْسِ بْنِ عُبَادٍ قَالَ كَانَ اَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكْرَهُوْنَ الصَّوْتَ عِنْدَ الْقِتَالِ۔ (رواه ابوداؤد)

3951. Sayyiduna Qays Ibn ubad رضی اللہ عنہ said that the sahabah of Allah's Messenger رضی اللہ عنہ did not like shouting while fighting (except calling Allah's name).[5]

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[1] Tirimidhi#1677(1683).

[2] Tirimidhi # 1682, Abu Dawud # 2597, Musnad Ahmed 4-65.

[3] Abu Dawud#2595.

[4] Abu Dawud#2638, Musnad Ahmed 4-46.

[5] Abu Dawud#2656.

COMMENTARY: Generally the warriors raise hue and cry on the battle-field, but the Sahabah (Prophet's Companions) رضی اللہ عنہم refrained from that. They only called for Allah's help.

KILL THE OLD BUT SPARE CHILDREN OF ENEMY

(٣٩٥٢) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اقْتُلُوْا شُيُوْخَ الْمُشْرِكِيْنَ وَاسْتَحْيُوْا شَرْخَهُمْ اَیْ صِبْیَانَهُمْ۔ (رواه الترمذی وابوداؤد)

3952. Sayyiduna Samurah ibn Jundub رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said. "Kill the old men of the polytheists (who are enemies) but let off their children.[1]

COMMENTARY: The old men could be the youth who are older than the children, or the strong fighting aged, as strong as youth. But, old infirm men must be spared except those aged who share their experience with their army. It is allowed to kill them.

ALLOWED TO PUT ENEMY PROPERTIES AND FIELDS ON FIRE.

(٣٩٥٣) وَعَنْ عُرْوَةَ قَالَ حَدَّثَنِیْ اُسَامَةُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ عَهِدَ اِلَيْهِ قَالَ أَغِرْ عَلٰى أُبْنٰى صَبَاحًا وَحَرِّقْ۔ (رواه ابوداؤد)

3953. Sayyidina Urwah صلی اللہ علیہ وسلم said "Usamah رضی اللہ عنہ narrated to me that Allah's Messenger صلی اللہ علیہ وسلم had instructed him (when he had sent him on an expedition), Attack Ubna in the morning and burn the place (like horses, fields, trees of the enemy)[2]

COMMENTARY: Ubna is a place in Syria, Usamah ibn Zayd رضی اللہ عنہ was sent there as commander of the Muslim army. It is allowed to devastate enemy land and all kind of their property.

ATTACK ENEMY WHEN HE IS VERY NEAR

(٣٩٥٤) وَعَنْ اَبِیْ اُسَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ اِذَا اَكْثَبُوْكُمْ فَارْمُوْهُمْ وَلَا تَسُلُّوا السُّيُوْفَ حَتّٰى يَغْشَوْكُمْ۔ (رواه ابوداؤد)

3954. Sayyiduna Abu Usayd صلی اللہ علیہ وسلم narrated that on the day of Badar Allah's Messenger صلی اللہ علیہ وسلم said, "When they (the enemy) are near you, shoot arrows at them, but do not unsheathe your swords till they are very close to you.[3]

DO NOT KILL LABOURERS OF ENEMY

(٣٩٥٥) وَعَنْ رَبَاحِ بْنِ الرَّبِيْعِ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِیْ غَزْوَةٍ فَرَاٰی النَّاسَ مُجْتَمِعِيْنَ عَلٰی شَیْءٍ فَبَعَثَ رَجُلًا فَقَالَ انْظُرْ عَلٰی مَا اجْتَمَعَ هٰؤُلَاءِ فَجَاءَ فَقَالَ عَلَی امْرَاَةٍ قَتِيْلٍ فَقَالَ مَا كَانَتْ هٰذِهٖ لِتُقَاتِلَ وَعَلَی الْمُقَدَّمَةِ خَالِدُ بْنُ الْوَلِيْدِ فَبَعَثَ رَجُلًا فَقَالَ قُلْ لِخَالِدٍ لَا تَقْتُلِ امْرَاَةً وَلَا عَسِيْفًا۔ (رواه ابوداؤد)

3955. Sayyiduna Rabah ibn Rabi رضی اللہ عنہ narrated: We were with Allah's Messenger

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[1] Tirmidhi# 1883,Abu Dawud # 2680, Musnad Ahmad 5-12.

[2] Abu Dawud 2612, Ibu Majah # 2843, Musnad Ahmad 5-205.

[3] Abu Dawud # 2684.

صلی اللہ علیہ وسلم in a battle. He saw some people gathered (at a place) near something. So he sent a man, saying, "See around what have they gathered." He came back and said, Around a woman who is killed." He asked, She was not fighting (then why was she killed)?"Khalid ibn Walid صلی اللہ علیہ وسلم was the commander of the forward bloc. He sent that man to instruct him not to Kill any woman or a labourer.[1]

COMMENTARY: The labourer who is brought to the battle field not to fight but to serve and do miscellaneous work should not be killed.

INSTRUCTIONS TO THE WARRIORS

(٣٩٥٦) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ انْطَلِقُوْا بِسْمِ اللّٰهِ وَبِاللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ لَا تَقْتُلُوْا شَيْخًا فَانِيًا وَلَا طِفْلًا صَغِيْرًا وَلَا امْرَاَةً وَلَا تَغُلُّوْا وَضُمُّوا غَنَائِمَكُمْ وَ اَصْلِحُوْا وَاَحْسِنُوْا فَاِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ۔ (رواہ ابوداؤد)

3956. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said (to the warriors going to battle),"Go with the name of Allah, with Allah's help and enablement and on the religion of Allah! (Remember!) Do not kill a decrepit old man or a little child or a woman. Do not commit treachery with the spoils but collect your spoils. And keep good ties mutually (or, Keep your affairs correct; or, if expedient, make peace with the enemy). Be Kind to each other, for, indeed, Allah loves the good-doers.[2]

COMMENTARY: The old man should be spared but if he has fighting ability or is an asset to the enemy as a commander or adviser then he may be done away with.
Similarly, a child is spared unless he is the king or chief of his people, or takes part in battle in any of the roles possible.
So, too, the woman who is not killed is one who has no part in the battle. But, if she is a queen or an adviser then she should be put to death.

MAKKANS THREW CHALLENGE TO DUEL AT BADR

(٣٩٥٧) وَعَنْ عَلِيٍّ قَالَ لَمَّا كَانَ يَوْمُ بَدْرٍ تَقَدَّمَ عُتْبَةُ بْنُ رَبِيْعَةَ وَتَبِعَهُ ابْنُهٗ وَ اَخُوْهُ فَنَادٰى مَنْ يُبَارِزُ فَانْتَدَبَ لَهٗ شَبَابٌ مِنَ الْاَنْصَارِ فَقَالَ مَنْ اَنْتُمْ فَاَخْبَرُوْهُ فَقَالَ لَا حَاجَةَ لَنَا فِيْكُمْ اِنَّمَا اَرَدْنَا بَنِي عَمِّنَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُمْ يَا حَمْزَةُ قُمْ يَا عَلِيُّ قُمْ يَا عُبَيْدَةُ بْنُ الْحَارِثِ فَاَقْبَلَ حَمْزَةُ اِلٰى عُتْبَةَ وَاَقْبَلْتُ اِلٰى شَيْبَةَ وَ اخْتَلَفَ بَيْنَ عُبَيْدَةَ وَالْوَلِيْدِ ضَرْبَتَانِ فَاَثْخَنَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهٗ ثُمَّ مِلْنَا عَلَى الْوَلِيْدِ فَقَتَلْنَاهُ وَاحْتَمَلْنَا عُبَيْدَةَ۔ (رواہ احمد وابوداؤد)

3957. Sayyiduna Ali رضی اللہ عنہ narrated that at the Battle of Badr, Utbah ibn Rabiah stepped forward. Then his son and his brother (Shaybah ibn Rabiah) followed him. He cried loudly. "Who will have a duel (with us)?" Many young men of the

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[1] Abu Dawud # 2669, MASNAD Ahmad 3-88.

[2] Abu Dawud # 2614.

ansar stepped forward (to take up the challenge). He asked, "Who are you ?" They informed him (that they were the ansar of Madinah).He shouted, "We have no need of you. We only intend to face (our cousins) the sons of our paternal uncle (meaning, the Quraysh Muslims who have emigrated from Makkah)".So, Allah's Messenger صلى الله عليه وسلم said "Arise Hamzah! Arise Ali ! Arise Ali! Arise ubaydah ibn Harith!" Hamzah رضى الله عنه met Utbah. Ali رضى الله عنه met Shaybah. (They Killed the two infidels.). Two blows were exchanged between Ubaydah رضى الله عنه and Walid and each wounded the other severely. So, they (Hamzah رضى الله عنه and Ali رضى الله عنه went to Walid and made short work of him and carried away Ubaydah رضى الله عنه (out of the battle field).[1]

ALLOWED TO RETREAT TO GET REINFORCEMENT

(٣٩٥٨) وَعَنِ ابْنِ عُمَرَ قَالَ بَعَثَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سَرِيَّةٍ فَحَاصَ النَّاسُ حَيْصَةً فَأَتَيْنَا الْمَدِيْنَةَ فَاخْتَفَيْنَا بِهَا وَ قُلْنَا هَلَكْنَا ثُمَّ أَتَيْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا يَارَسُوْلَ اللّٰهِ نَحْنُ الْفَرَّارُوْنَ قَالَ بَلْ أَنْتُمُ الْعَكَّارُوْنَ وَأَنَا فِئَتُكُمْ۔ رَوَاهُ التِّرْمِذِيُّ وَفِيْ رِوَايَةِ أَبِيْ دَاوٗدَ وَقَالَ لَا بَلْ أَنْتُمُ الْعَكَّارُوْنَ قَالَ فَدَنَوْنَا فَقَبَّلْنَا يَدَهٗ فَقَالَ أَنَا فِئَةُ الْمُسْلِمِيْنَ وَسَنَذْكُرُ حَدِيْثَ أُمَيَّةَ بْنِ عَبْدِاللّٰهِ كَانَ يَسْتَفْتِحُ وَحَدِيْثُ أَبِي الدَّرْدَاءِ اَبْغُوْنِيْ فِيْ ضُعَفَائِكُمْ فِيْ بَابِ فَضْلِ الْفُقَرَاءِ إِنْ شَاءَ اللّٰهُ تَعَالٰى۔

3958. Sayyiduna Ibn Umar رضى الله عنه narrated Allah's Messenger صلى الله عليه وسلم sent us on an expedition. (on reaching there) the people turned their backs. On coming to Madinah, we were ashamed and concealed ourselves (in our homes). "We are mined" (because of pretreatment and the incumbent sin). We met Allah's Messenger صلى الله عليه وسلم and submitted, "O Messenger of Allah, we are deserters." He said , "No, you are contenders (who will attack again). I am your helper." In another version the words are: "Rather you are the contenders who will launch the attack a fresh. So, they came near (him and kissed his hand he said "I am (by myself) a Muslim army."[2]

COMMENTARY: The Prophet صلى الله عليه وسلم assured his Sahabah (Prophet's Companions) رضى الله عنهم that since they had retreated because of their weaker strength and intended to get reinforcement before returning to the battlefield, they had committed no sin.

He declared himself a full-fledged section (or community) because of his greatness and blessing. It is as the Quran says of Prophet Ibrahim عليه السلام:

إِنَّ إِبْرَاهِيْمَ كَانَ أُمَّةً

{surely Ibrahim was an Ummah} (16: 120) (a whole community in himself).

He hereby pointed out to his being a source at strength and light for the Muslims.They got their help from him.

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[1] Abu Dawud # 2665, Musand Ahmad 1-117.

[2] Tirmidhi #1716 (1722) , Abu Dawud # 2647, Musnad Ahmad 2-111.

وَسَنَذْكُرُ حَدِيْثُ اُمَيَّةَ بْنِ عَبْدِاللّٰهِ كَانَ يَسْتَفْتِحُ وَحَدِيْثُ اَبِي الدَّرْدَاء اَبْغُوْنِي فِيْ ضُعَفَائِكُمْ فِيْ بَابِ فَضْلِ الْفُقَرَآءِ اِنْ شَآءَ اللّٰهُ تَعَالٰى

We shall reproduced the hadith of Ummayah Ibn Abdullah رضی الله عنه at #5247. And of Abu Darda رضی الله عنه at # 5246 (respectively (كَانَ يَسْتَفْتِحُ) he asked for help and (ابغوني في ضعفائكم) look for me among your weak).

SECTION III اَلْفَصْلُ الثَّالِثُ

USE OF CATAPULT AT BATTLE OF TAIF

(٣٩٥٩) عَنْ ثَوْبَانَ بْنِ يَزِيْدَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَصَبَ الْمَنْجَنِيْقَ عَلٰى اَهْلِ الطَّائِفِ

(رواه الترمذی مرسلا)

3959. Thawban Ibn Yazid رضی الله عنه said that at the battle of taif the prophet صلی الله علیه وسلم set up catapults (to attack its people).[1]
[The Arabic Mishkat hasit from Thawr Ibn Yazid رضی الله عنه.]

COMMENTARY: The ancient weapon catapult may be said to be like today's cannon. Stones were hurled at fortresses after they were besieged.
Ta'if is a large city of the Hijaz even today. It is between 40 and 45 miles from Makkah to its south-east However till recently there was no direct road to it. It can be reached after going round mountains and in this way it is 85 miles from Makkah. This road also leads to Mina and Arafat. The Prophet صلی الله علیه وسلم had gone to Taif by this road when he had propagated Islam there. That place was Mathnah which is the original Ta'if. There are two gardens each having a small Mosque, Masjid Ali and Al-Jatha, the valley Awj separates them. It is presumed that the Prophet صلی الله علیه وسلم had set up the catapults against Ta'if here.

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[1] Tirmidhi in a mursal form Siratun Nabi (Numani) English translation life of the Prophet صلی الله علیه وسلم VI p429. Tabain V3p1669 bydened, Tirmidhi #2771 (in notes to it from Thawr ibn Yazid)

CHAPTER - VI

COMMANDS CONCERNING THE PRISONERS

بَابُ حُكْمِ الْأُسَرَاءِ

SECTION I

اَلْفَصْلُ الْأَوَّلُ

DISBELIEVING PRISONERS WHO WILL ENTER PARADISE

(٣٩٦٠) عَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ عَجِبَ اللّٰهُ مِنْ قَوْمٍ يُدْخَلُوْنَ الْجَنَّةَ فِي السَّلَاسِلِ وَفِيْ رِوَايَةٍ يُقَادُوْنَ اِلَى الْجَنَّةِ بِالسَّلَاسِلِ۔ (رواه البخارى)

3960. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Allah is pleased with those people who will enter paradise in fetters." According to another version : " Who will be taken to paradise in fetters."[1]

COMMENTARY: The prisoners of war who are disbelievers are brought to Islamic state in fetters. Then Allah causes them to believe and admits them to paradise. In this sense they are said to have been admitted to paradise because of their fetters.

ENEMY'S SPY SHOULD BE KILLED

(٣٩٦١) وَعَنْ سَلَمَةَ بْنِ الْاَكْوَعِ قَالَ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَيْنٌ مِنَ الْمُشْرِكِيْنَ وَهُوَ فِيْ سَفَرٍ فَجَلَسَ عِنْدَ اَصْحَابِهٖ يَتَحَدَّثُ ثُمَّ انْفَتَلَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اطْلُبُوْهُ وَاقْتُلُوْهُ فَقَتَلْتُهٗ فَنَفَّلَنِيْ سَلَبَهٗ۔

(متفق عليه)

3961. Sayyiduna salamah ibn Akwa رضی اللہ عنہ said, : A spy of the idolaters (enemy) came to the Prophet صلی اللہ علیہ وسلم while he was on a journey. He sat down with his Sahabah (Prophet's Companions) رضی اللہ عنہم and then departed. The Prophet صلی اللہ علیہ وسلم (learnt of it and) said (to me), 'Look for him and kill him.' So I killed him and the Prophet صلی اللہ علیہ وسلم let me keep the spoils taken from him."[2]

(٣٩٦٢) وَعَنْهُ قَالَ غَزَوْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَوَازِنَ فَبَيْنَا نَحْنُ نَتَضَحّٰى مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْ جَاءَ رَجُلٌ عَلٰى جَمَلٍ اَحْمَرَ فَاَنَاخَهٗ وَجَعَلَ يَنْظُرُ وَفِيْنَا ضُعْفَةٌ وَرِقَّةٌ مِنَ الظَّهْرِ وَبَعْضُنَا مُشَاةٌ اِذْ خَرَجَ يَشْتَدُّ فَاَتٰى جَمَلَهٗ فَاَثَارَهٗ فَاشْتَدَّ بِهِ الْجَمَلُ فَخَرَجْتُ اَشْتَدُّ حَتّٰى اَخَذْتُ بِخِطَامِ الْجَمَلِ فَاَنَخْتُهٗ ثُمَّ اخْتَرَطْتُ سَيْفِيْ فَضَرَبْتُ رَاْسَ الرَّجُلِ ثُمَّ جِئْتُ بِالْجَمَلِ اَقُوْدُهٗ وَعَلَيْهِ رَحْلُهٗ وَسِلَاحُهٗ فَاسْتَقْبَلَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ فَقَالَ مَنْ قَتَلَ الرَّجُلَ قَالُوا ابْنُ الْاَكْوَعِ قَالَ لَهٗ سَلَبُهٗ اَجْمَعُ۔ (متفق عليه)

3962. Sayyiduna Salamah Ibn Akwa رضی اللہ عنہ said, "We set out with Allah's Messenger صلی اللہ علیہ وسلم to fight with the Hawazin (a branch of the tribe Qays). While

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[1] Bukhari # 3010, Abu Dawud # 2677, Musnad Ahmad 2. 302.

[2] Bukhari #3051, Muslim #45. 1754, Abu Dawud #2653, Ibn Majah # 2836, Musnad Ahmad 4. 51.

we were having our lunch in the forenoon with Allah's Messenger صلى الله عليه وسلم a man came on a red camel.(He seemed to be on an espionage mission for the enemy.) He made the camel kneel and kept glancing here and there. We were in a weak condition (very morn out). We had very few riding beasts and some of us were on foot. He (observed us well and) suddenly rushed out to his camel (mounted it) and rode away on it swiftly. I hastened out (from the people and pursued him). I caught the camel's nose-rein, made it kneel, drew my sword and hit the man's head with it. (I killed him thereby.) Then, I led the camel (to the Prophet صلى الله عليه وسلم with his saddle and weapons on it. Allah's Messenger صلى الله عليه وسلم and the people received me and he asked, ' Who killed the man?' They said, 'Ibn Akwa' . So he said 'Let him keep all his spoils.'[1]

JUDGEMENT ABOUT TREACHEROUS JEWS

(٣٩٦٣) وَعَنْ اَبِي سَعِيْدِ الْخُدْرِيِّ قَالَ لَمَّا نَزَلَتْ بَنُو قُرَيْظَةَ عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ عَلَى حِمَارٍ فَلَمَّا دَنَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُوْمُوْا اِلَى سَيِّدِكُمْ فَجَآءَ فَجَلَسَ فقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ هٰؤُلَاءِ نَزَلُوْا عَلَى حُكْمِكَ قَالَ فَاِنِّي اَحْكُمُ اَنْ تُقْتَلَ الْمُقَاتِلَةُ وَاَنْ تُسْبَى الذُّرِيَّةُ قَالَ لَقَدْ حَكَمْتَ فِيْهِمْ بِحُكْمِ الْمَلِكِ وَفِي رِوَايَةٍ بِحُكْمِ اللّٰهِ۔ (متفق عليه)

3963. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that when the Banu Qurayzah (Jews of Madinah) agreed to make Sa'd ibn Muadh رضى الله عنه the hakam (arbitrator to decide their fate), Allah's Messenger صلى الله عليه وسلم sent for him and he came on an ass. As he approached, Allah's Messenger صلى الله عليه وسلم said, "Stand up in respect to (or, to help) your chief." He came and sat down and Allah's Messenger صلى الله عليه وسلم said, "These people have agreed to have you as their hakam." He said, "I decide that the fighting men (among them) should be killed and their women and offspring should be taken captives." He (the Prophet صلى الله عليه وسلم) said, " You have passed about them a decision (like that) of a king."
According to another version: "A decision like that of Allah."[2]

COMMENTARY: Sayyiduna Sa'd ibn Muadh رضى الله عنه was a prominent, top ranking Sahabi and a well-known Ansar. He was acknowledged as the chief of the ansar of Madinah.
Banu Qurayzah was a tribe of Madinah allied to sa'd رضى الله عنه. Its Jews had his protection. The Jews had infringed their agreement with the Prophet صلى الله عليه وسلم of which we have spoken earlier. They began to conspire against the Muslims and to hurt them and Banu Qurayzah did not lag behind in this regard.
In 5AH, after the battle of the Trenches, the Prophet صلى الله عليه وسلم decided in obedience to Allah's command, to fight with them . He besieged them for twenty-five days when they found no way out, they said that they surrendered to the decision of sa'd رضى الله عنه about them. They had hoped that he would favour them. But he judged according to what they deserved. Nawawi cites this hadith to say that when a man of merit arrives, he should be respected

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[1] Bukhari # 3051, Muslim # 45. 1754, Abu Dawud # 2654.
[2] Bukhari #3043, Muslim # 64. 1769, Musnad Ahmad 3. 22.

and those present must standup for him. Most of the Ulama (Scholars) say the same thing. Some ulama (Scholars), however, differ and say that sa'd رضی اللہ عنہ had been wounded by an arrow on his thigh in the battle of Trenches, so the Prophet صلی اللہ علیہ وسلم instructed the people to help him alight from the ass.

RULER OF YAMAMAH EMBRACED ISLAM

(٣٩٦٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْلًا قِبَلَ نَجْدٍ فَجَاءَتْ بِرَجُلٍ مِنْ بَنِيْ حَنِيْفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ اُثَالٍ سَيِّدُ اَهْلِ الْيَمَامَةِ فَرَبَطُوْهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ فَخَرَجَ اِلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَاذَا عِنْدَكَ يَا ثُمَامَةُ فَقَالَ عِنْدِيْ يَا مُحَمَّدُ خَيْرٌ اِنْ تَقْتُلْ تَقْتُلْ ذَادَمٍ وَ اِنْ تُنْعِمْ تُنْعِمْ عَلٰى شَاكِرٍ وَاِنْ كُنْتَ تُرِيْدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَاشِئْتَ فَتَرَكَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى كَانَ الْغَدُ فَقَالَ لَهُ مَاعِنْدَكَ يَا ثُمَامَةُ فَقَالَ عِنْدِيْ مَا قُلْتُ لَكَ اِنْ تُنْعِمْ تُنْعِمْ عَلٰى شَاكِرٍ وَاِنْ تَقْتُلْ تَقْتُلْ ذَادَمٍ وَاِنْ كُنْتَ تُرِيْدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَاشِئْتَ فَتَرَكَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى كَانَ بَعْدَ الْغَدِ فَقَالَ لَهُ مَا عِنْدَكَ يَاثُمَامَةُ؟ فَقَالَ عِنْدِيْ مَا قُلْتُ لَكَ اِنْ تُنْعِمْ تُنْعِمْ عَلٰى شَاكِرٍ وَاِنْ تَقْتُلْ تَقْتُلْ ذَادَمٍ وَاِنْ كُنْتَ تُرِيْدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَطْلِقُوْا ثُمَامَةَ فَانْطَلَقَ اِلٰى نَخْلٍ قَرِيْبٍ مِنَ الْمَسْجِدِ فَاغْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَفَقَالَ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ يَا مُحَمَّدُ وَاللّٰهِ مَاكَانَ عَلٰى وَجْهِ الْاَرْضِ وَجْهٌ اَبْغَضُ اِلَيَّ مِنْ وَجْهِكَ فَقَدْ اَصْبَحَ وَجْهُكَ اَحَبَّ الْوُجُوْهِ كُلِّهَا اِلَيَّ وَاللّٰهِ مَاكَانَ مِنْ دِيْنٍ اَبْغَضَ اِلَيَّ مِنْ دِيْنِكَ فَاَصْبَحَ دِيْنُكَ اَحَبَّ الدِّيْنِ كُلِّهٖ اِلَيَّ وَ وَاللّٰهِ مَا كَانَ مِنْ بَلَدٍ اَبْغَضَ اِلَيَّ مِنْ بَلَدِكَ فَاَصْبَحَ بَلَدُكَ اَحَبَّ الْبِلَادِكُلِّهَا اِلَيَّ وَاِنَّ خَيْلَكَ اَخَذَتْنِيْ وَ اَنَا اُرِيْدُ الْعُمْرَةَ فَمَاذَ اتَرٰى فَبَشَّرَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَمَرَهٗ اَنْ يَعْتَمِرَ فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهٗ قَائِلٌ اَصَبَوْتَ فَقَالَ لَا وَ لٰكِنِّيْ اَسْلَمْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَا وَاللّٰهِ لَا يَاتِيْكُمْ مِنَ الْيَمَامَةِ حَبَّةُ حِنْطَةٍ حَتّٰى يَاْذَنَ فِيْهَارَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه مسلم واختصره البخاری)

3964. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah' Messenger صلی اللہ علیہ وسلم sent a group of horsemen to Najd. They brought a man of Banu Hanifah (to Madinah). He was named Thumamah ibn Uthal. He was the chief of the inhabitants of yamamah. They tied him to one of the columns of the mosque (Masjid Nabawi). Allah's Messenger صلی اللہ علیہ وسلم came to him and asked him, " What do you expect. O Thumamah? " (What do you have to say?) He said, "I expect what is good, O Muhammad. If you kill me you will kill one with blood on his head " (Who deserves to be killed. Or, he meant that his blood would be avenged, for his people would not forgives his killing). "If you show kindness to me, you will be doing it to one who is grateful. If you wish to have properly, ask for it, you will be given

whatever you wish."
Allah's Messenger صلى الله عليه وسلم left him till the next day when he asked him again, "What do you expect, O Thumamah?. He said, " I have the same thing to say as I told you earlier. If you are kind to one who is grateful. If you kill me, you will kill one with blood on him. If you want property, you may ask and you will be given what you ask." Again, Allah's Messenger صلى الله عليه وسلم left him as he was.
On the next (third) day. He asked him (as before), " What do you expect, O Thumamah? " He said, " I have (the same answers) as I have told you. If you are kind to me, you will be kind to one who is grateful. But, if you kill me, you will kill one with blood on him. If you wish to have property, you may ask and will be given what you ask."
Allah's Messenger صلى الله عليه وسلم said, "Set Thumamah free." He went away (on being released without saying anything) to the palm trees near the mosque (Masjid Nabawi). There he had a bath and came back to the mosque and testified:

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

"(I bear witness that there is no god but Allah. And, I bear witness that Muhammad is His slave and His Messenger)."
(Then he said:) "O Muhammad, I say by Allah. That there was no face on the surface of the earth more the surface of the earth more despised to me than yours. But, now your face is the dearest of all to me (in all the world) . By Allah, no religion was more despised to me than yours, but now your religion is the dearest to me of all (religion). By Allah, no town was more despised to me than yours, but now yours town is the dearest of all to me."
(Then he said:) " Your horsemen had seize me while I intended to perform umrah. So what do you say?"
Allah's Messenger صلى الله عليه وسلم gave him glad tidings (that all his sins were forgiven). Then he instructed him to perform Umrah.
When he reached Makkah, someone said to him, " You have become irreligious. " He said, "No. But ,I have embraced Islam at the hands of Allah's Messenger صلى الله عليه وسلم And, by Allah, not one grain of wheat will come to you from Yamamah unless Allah's Messenger صلى الله عليه وسلم permits me to release it."[1]

(٣٩٦٥) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيْ أُسَارٰى بَدْرٍ لَوْ كَانَ الْمُطْعِمُ بْنُ عَدِيٍّ حَيًّا ثُمَّ كَلَّمَنِيْ فِيْ هٰؤُلَاءِ النَّتْنٰى لَتَرَكْتُهُمْ لَهُ. (رواه البخاری)

3965. Sayyiduna Jubayr ibn Mut'im narrated that the Prophet صلى الله عليه وسلم said about the prisoners (of war) taken at Badr, " If Muslim ibn Adi was alive and had interceded with me concerning these dirty prisoners, I would have released them for his sake."[2]

COMMENTARY: Jubayr was one of the prisoners taken at badr. He heard this hadith from the Prophet صلى الله عليه وسلم as a disbeliever but narrated it as a Muslim رضی الله عنه.

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[1] Bukhari #4372, Muslim # 59. 1764, Abu Dawud # 2679.
[2] Bukhari #3139, Abu Dawud # 2689, Musnad Ahmad A-80.

His father, Mut'im ibn Adi رضی اللہ عنہ was the grandson of Nawfal ibn Abu Munaf. So he was a near relative of the Prophet صلی اللہ علیہ وسلم grandfather. Mut'im had shown a favour to the Prophet صلی اللہ علیہ وسلم_by giving him protection when he had returned from Ta'if after preaching there and the infidels of Makkah intended Persecute him.
Therefore, the Prophet صلی اللہ علیہ وسلم spoke those words to Jubayr. Thereby, he intended to win over his heart and get him inclined to Islam.

PERSECUTORS WERE LET OFF

(٣٩٦٦) وَعَنْ أَنَسٍ أَنَّ ثَمَانِيْنَ رَجُلًا مِنْ أَهْلِ مَكَّةَ هَبَطُوا عَلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ جَبَلِ التَّنْعِيْمِ مُتَسَلِّحِيْنَ يُرِيْدُوْنَ غِرَّةَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهٖ فَأَخَذَ هُمْ سِلْمًا فَاسْتَحْيَا هُمْ وَفِيْ رِوَايَةٍ فَأَعْتَقَهُمْ فَأَنْزَلَ اللّٰهُ تَعَالٰى وَهُوَ الَّذِيْ كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ۔ (رواہ مسلم)

3966. Sayyiduna Anas رضی اللہ عنہ narrated that (in the year of Hudaybiyah) eighty men of Makkah heavily armed came down from the mountain of tanim against Allah's Messenger صلی اللہ علیہ وسلم hoping to trap them suddenly. But, without fighting he took them captive disgraced and helpless then he let them go alive.
According to another version: He set them free. Allah, The Exalted, revealed:

وَهُوَ الَّذِيْ كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ

{And He is the one who restrained their hands from you and your hands from them in the valley of Makkah after He had let you prevail over them} (48: 24)[1]

THE PROPHET'S صلی اللہ علیہ وسلم ADDRESS TO THE IDOLATERS SLAIN AT BADR

(٣٩٦٧) وَعَنْ قَتَادَةَ قَالَ ذَكَرَ لَنَا أَنَسُ بْنُ مَالِكٍ عَنْ أَبِيْ طَلْحَةَ أَنَّ نَبِيَّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةٍ وَعِشْرِيْنَ رَجُلًا مِنْ صَنَادِيْدِ قُرَيْشٍ فَقُذِفُوْا فِيْ طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ خَبِيْثٍ مُخْبِثٍ وَكَانَ إِذَا ظَهَرَ عَلٰى قَوْمٍ أَقَامَ بِالْعَرْصَةِ ثَلَاثَ لَيَالٍ فَلَمَّا كَانَ بِبَدْرٍ الْيَوْمُ الثَّالِثُ أَمَرَ بِرَاحِلَتِهٖ فَشُدَّ عَلَيْهَا رَحْلُهَا ثُمَّ مَشٰى وَاتَّبَعَهٗ أَصْحَابُهٗ حَتّٰى قَامَ عَلٰى شَفَةِ الرَّكِيِّ فَجَعَلَ يُنَادِيْهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ يَا فُلَانُ ابْنُ فُلَانٍ وَيَا فُلَانُ بْنُ فُلَانٍ أَيَسُرُّكُمْ أَنَّكُمْ أَطَعْتُمُ اللّٰهَ وَرَسُوْلَهٗ فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا فَقَالَ عُمَرُ يَا رَسُوْلَ اللّٰهِ مَا تُكَلِّمُ مِنْ أَجْسَادٍ لَا أَرْوَاحَ لَهَا قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُوْلُ مِنْهُمْ وَفِيْ رِوَايَةٍ مَا أَنْتُمْ بِأَسْمَعَ مِنْهُمْ وَلٰكِنْ لَا يُجِيْبُوْنَ۔ مُتَّفَقٌ عَلَيْهِ وَزَادَ الْبُخَارِيُّ قَالَ قَتَادَةُ أَحْيَاهُمُ اللّٰهُ حَتّٰى أَسْمَعَهُمْ قَوْلَهٗ تَوْبِيْخًا وَتَصْغِيْرًا وَنِقْمَةً وَحَسْرَةً وَنَدَمًا۔

3967. Sayyiduna Qatadah رضی اللہ عنہ said that Anas ibn Maalik رضی اللہ عنہ narrated to them

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Muslim# 133. 1802, Tirmidhi # 3264, Abu Dawud # 2688, Musnad Ahmad 3. 124.

on the authority of Abu Talhah رضی اللہ عنہ that on the day of Badr, Allah's Prophet صلی اللہ علیہ وسلم gave instructions that twenty-four chiefs of the Quraysh (infidels of Makkah) should be thrown into one of the wells of Badr that was filthy and spread filth. When he vanquished an enemy (it was his practice that) he stayed three nights on the battlefield. So when the three days were over (or it was the third day), he asked for his riding-beast saddled. It was done. Then he went, followed by his Sahabah (Prophet's Companions) رضی اللہ عنہم, till he stood at the opening of the well. Here, he began to call them by their names and the names of their fathers, asking, "O so-and-so son of so-and-so and O so-and-so son of so-and-so, does it please you that you had (perhaps) obeyed Allah and His Messenger? Certainly we have found what our lord had promised us (and falsehood has perished) Did you find to be true what your Lord had promised you? " (Sayyiduna) Umar رضی اللہ عنہ submitted, " O Messenger of Allah. Do you address bodies that have no souls? "The Prophet صلی اللہ علیہ وسلم said, "By Him in whose hand is Muhammad's soul you people do not hear what I say better than they do."

According to another version: " You do not hear better than they do, but (while you can respond), they do not respond."

Bukhari: also has that Qatadah رضی اللہ عنہ said that Allah revided them to make them hear what he said so that they may feel humiliated, grieved and sense the punishment and regret (in this world).[1]

COMMENTARY: Shaykh Abdul Haq Muhaddith Dahlawi and others have cited this hadith to prove that the dead can hear Mast Hanafi scholars deny this possibility. See books of fiqh (Islamic jurisprudence) on this subject like Fath ul- Qadeer.

RETURN OF PRISONERS TAKEN AT HUNAYN

(٣٩٦٨) وَعَنْ مَرْوَانَ وَالْمِسْوَرِبْنِ مَخْرَمَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَامَ حِيْنَ جَاءَهُ وَفْدُهَوَازِنَ مُسْلِمِيْنَ فَسَأَلُوْهُ اَنْ يَرُدَّ اِلَيْهِمْ اَمْوَالَهُمْ وَسَبْيَهُمْ فَقَالَ فَاخْتَارُوْا اِحْدَى الطَّآئِفَتَيْنِ اِمَّا السَّبْيَ وَ اِمَّا الْمَالَ قَالُوْافَاِنَّا نَخْتَارُ سَبْيَنَا فَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَثْنٰى عَلَى اللّٰهِ بِمَاهُوَاَهْلُهٗ ثُمَّ قَالَ اَمَّابَعْدُ فَاِنَّ اِخْوَانَكُمْ قَدْجَآءُوْتَائِبِيْنَ وَاِنِّيْ قَدْرَأَيْتُ اَنْ اَرُدَّاِلَيْهِمْ سَبْيَهُمْ فَمَنْ اَحَبَّ مِنْكُمْ اَنْ يُّطَيِّبَ ذٰلِكَ فَلْيَفْعَلْ وَمَنْ اَحَبَّ مِنْكُمْ اَنْ يَّكُوْنَ عَلٰى حَظِّهٖ حَتّٰى نُعْطِيَهٗ اِيَّاهُ مِنْ اَوَّلِ مَايُفِيْءُ اللّٰهُ عَلَيْنَا فَلْيَفْعَلْ فَقَالَ النَّاسُ قَدْطَيَّبْنَا ذٰلِكَ يَارَسُوْلَ اللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّا لَانَدْرِيْ مَنْ اَذِنَ مِنْكُمْ مِمَّنْ لَمْ يَأْذَنْ فَارْجِعُوْا حَتّٰى يَرْفَعَ اِلَيْنَا عُرَفَاءُكُمْ اَمْرَكُمْ فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرَفَاءُهُمْ ثُمَّ رَجَعُوْا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرُوْهُ اَنَّهُمْ قَدْطَيَّبُوْاوَاَذِنُوْا۔ (رواه البخاری)

3968. (Sayyiduna) Marwan رضی اللہ عنہ and Miswar ibn Makhramah رضی اللہ عنہ narrated that a deputation of Hawazin Muslims (after they had embraced Islam) came to Allah's Messenger صلی اللہ علیہ وسلم and requested him to return to them their properties and their captives. He stood up and said, "Choose one of the two:

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[1] Bukhari# 3976, Muslim # 78 78. 2875, Musnad Ahmad 3. 145, See also the life of Prophet Muhammad صلی اللہ علیہ وسلم (Ibn Kathit's Search) p. 318F (DARUL Ishaat, Karachi)

either the captives or the property." They said, "We choose our captives." So, Allah's Messenger صلى الله عليه وسلم stood up (and delivered this sermon to the Sahabah (Prophet's Companions) رضى الله عنهم) and praised Allah and glorified Him as is His due and said " To proceed ! These (people of Hawazin) your brothers have come after repenting (from disbelief and Polytheism). I deem it proper to return their captives to them. So those of you who are prepared to release the captive may do so. But those who decide to keep them whom they have till I give them some of the next booty that Allah grants us may do so." The people submitted, "We are willing to do that, O Messenger of Allah (to release the captives)." He said, " We cannot make out in this gathering which not. So all of you return (to your homes and consult your leaders). Then your leaders (or chiefs) may inform us about your decision. "So, they went back and their leaders spoke to them. Then they came again to Allah's Messenger صلى الله عليه وسلم and informed him that they had agreed (to release the captives) and had given the permission.[1]

COMMENTARY: To the southeast of Makkah along the road that leads towards ta'if there is a large ground surrounded by a small mountain. Beyond it is a small village. It is said that the Hawazin lived near the spacious ground. It is have that after the conquest of Makkah the battle of hunayn or Hawazin was fought.

The Muslims got a very large booty in this battle and they captured very many women and children. They were given to the Sahabah (Prophet's Companions) رضى الله عنهم, since the property and captives belonged to the sahabah. The Prophet صلى الله عليه وسلم asked for their permission to return to the Hawazin Muslims their families.

PRISONER TAKEN FOR PRISONER

(٣٩٦٩) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ كَانَتْ ثَقِيْفٌ حَلِيْفًا لِبَنِي عُقَيْلٍ فَأَسَرَتْ ثَقِيْفٌ رَجُلَيْنِ مِنْ أَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مِنْ بَنِي عُقَيْلٍ فَأَوْثَقُوْهُ فَطَرَحُوْهُ فِي الْحَرَّةِ فَمَرَّبِهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَنَادَاهُ يَا مُحَمَّدُ يَا مُحَمَّدُ فِيْمَ أُخِذْتُ قَالَ بِجَرِيْرَةِ حُلَفَائِكُمْ ثَقِيْفٍ فَتَرَكَهُ وَمَضٰى فَنَادَاهُ يَا مُحَمَّدُ يَا مُحَمَّدُ فَرَحِمَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَجَعَ قَالَ مَاشَأْنُكَ قَالَ إِنِّيْ مُسْلِمٌ فَقَالَ لَوْ قُلْتَهَا وَأَنْتَ تَمْلِكُ أَمْرَكَ أَفْلَحْتَ كُلَّ الْفَلَاحِ قَالَ فَفَدَاهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالرَّجُلَيْنِ الَّذَيْنِ أَسَرَتْهُمَا ثَقِيْفُ. (رواه مسلم)

3969. Sayyiduna Imran ibn Husayn رضى الله عنه narrated that the Thaqif were allies of Banu Uqayl. So when the Thaqif captured two men from the companions of Allah' Messenger صلى الله عليه وسلم, took a man of Banu Uqayl as captives. They bound him and threw him on the lava plain. Allah's Messenger came that way and he called him, "O Muhammad, O Muhammad! Why have I been seized?" He said , "In retaliation for the crime of your allies the Thaqif." He left him (as he was) and went ahead, but he called again. "O Muhammad, O Muhammad ! Allah's Messenger صلى الله عليه وسلم had mercy on him and came to him again and asked, " What is it?" He said, "I am a Muslim." He said, " If you had said so when you were master of your own affairs,

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[1] Bukhari # 3207, Abu dawud # 2693, Musnad Ahmad 4-327

you would have succeeded thoroughly (in both the worlds).

The narrator added: Then, Allah's Messenger صلی الله علیه وسلم ransomed him for the two men whom the Thaqif had captured.[1]

COMMENTARY: Thaqif was a famous tribe of the Arabs. It was a branch of the Banu Hawazin and lived in Ta'if. Banu Uqayl was a tribe allied to them. During the jahiliyah (ignorance period), tribes used to form alliances to cooperate with one another in dealing with others. Friends of one were friends of the other and so the enemies. When Islam was preached, only lawful covenants were allowed and unlawful promise done away with. Only the oath to Islam was enough.

Hurrah or the lava plain was a black, pebbled plain in the surroundings of Madinah in the mountainous area.

The Prophet صلی الله علیه وسلم was very kind to the men who claimed to be a Muslim. A stranger's such claim may only be accepted if it is corroborated by evidence. This man could have meant to have accepted Islam at that time But, the Prophet صلی الله علیه وسلم did not accept his claim and let him go to enemy territory.

SECTION II اَلْفَصْلُ الثَّانِيْ

RELEASE OF PROPHET'S صلی الله علیه وسلم SON-IN LAW AS PRISONER AT BADR

(٣٩٧٠) عَنْ عَآئِشَةَ قَالَتْ لَمَّا بَعَثَ اَهْلُ مَكَّةَ فِيْ فِدَاءِ اُسَرَائِهِمْ بَعَثَتْ زَيْنَبُ فِيْ فِدَاءِ اَبِي الْعَاصِ بِمَالٍ وَبَعَثَتْ فِيْهِ بِقِلَادَةٍ لَهَا كَانَتْ عِنْدَ خَدِيْجَةَ اَدْخَلَتْهَا بِهَا عَلٰى اَبِي الْعَاصِ فَلَمَّا رَآهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَقَّ لَهَا رِقَّةً شَدِيْدَةً وَقَالَ اِنْ رَأَيْتُمْ اَنْ تُطْلِقُوْا لَهَا اَسِيْرَهَا وَتَرُدُّوا عَلَيْهَا الَّذِيْ لَهَا فَقَالُوْا نَعَمْ وَكَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخَذَ عَلَيْهِ اَنْ يُخَلِّيَ سَبِيْلَ زَيْنَبَ اِلَيْهِ وَبَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَيْدَ بْنَ حَارِثَةَ وَرَجُلًا مِنَ الْاَنْصَارِ فَقَالَ كُوْنَا بِبَطْنِ يَأْجِجَ حَتّٰى تَمُرَّ بِكُمَا زَيْنَبُ فَتَصْحَبَاهَا حَتّٰى تَاْتِيَا بِهَا۔ (رواه احمد وابوداؤد)

3970. Sayyidah Ayshah رضی الله عنها narrated that (when Allah gave victory to the Prophet صلی الله علیه وسلم at Badr over the infidels some of whom where Killed and some brought to Madinah as prisoners for whom the Prophet صلی الله علیه وسلم received ransom to release them,) the Makkans sent ransom to have their prisoners back. (Sayyidah) Zaynab رضی الله عنها (daughter of the Prophet صلی الله علیه وسلم also sent some property to ransom (her husband) Abu Aas that included her necklace which belonged to (Sayyidah) Khadijah رضی الله عنها and she had presented it to her on her marriage with Abu Aas. When Allah's Messenger صلی الله علیه وسلم saw it, he was moved emotionally (and felt sympathy for his daughter's loneliness and remembered the company of his wife Khadijah رضی الله عنها who used to wear it). He said (to his Sahabah رضی الله عنهم. "If you think it reasonable that you should release her prisoner for her and return to her all that belongs to her (that she has sent for his release)..."They submitted, "Yes". (He was set free). The Prophet صلی الله علیه وسلم took his promise that he would allow Zaynab رضی الله عنها a free, unhindered passage to come to him (to Madinah). He

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[1] Muslim # 8. 1641, Abu Dawud # 3316, Musnad Ahmad 4. 430.

sent Zayd ibn Harithah رضى الله عنه and a man of the ansars (supporters) (to Makkah) with instructions to wait in the valley of Yajij (near Tamim) for Zaynab رضى الله عنها to come then they were to bring her back (to Madinah).[1]

COMMENTARY: Sayyidah Zaynab رضى الله عنها was the eldest daughter of the Prophet صلى الله عليه وسلم. Abu Aas was her husband and his Son-in-law. He was the son of Rabi, the grandson of Abdul Uzza ibn Abd shams ibn Abd Manaf. He was a nephew of the mother of the believers, Sayyidah Khadijah رضى الله عنها.

She was the Prophet's صلى الله عليه وسلم first wife. All his children, apart from Ibrahim رضى الله عنه, were born to her. Ibrahim رضى الله عنه died in infancy and his Mother was Sayyidah Mariyah Qubtiyah.

Sayyidah Zaynab رضى الله عنها was married to an infidel, Abu Aas, because at that time it was allowed to a Muslim woman to marry a disbelieving man. The Prophet صلى الله عليه وسلم sent two men to bring her to him from Makkah, but they were not her mahram. This was an exceptional case because she was the Prophet's صلى الله عليه وسلم daughter and no suspicion may be attached to a stranger accompanying her. Of course, it is not allowed otherwise for a non-mahram to travel with a woman.

The valley Yajij is about eight miles away from Makkah. It is also spelt Najij. Earlier copies of Mishkat have it as Najij.

Sayyidah Zaynab رضى الله عنها returned to Madinah, but Abu Aas remained in Makkah as a disbeliever. However, he was scheduled to travel to Syria[2] with a trade caravan. The Muslims of Madinah learnt of it and decided to intercept him when he passed through the limits of Madinah and confiscate his property. Sayyidah Zaynab رضى الله عنها learnt of it and she was upset, She met Allah's Messenger صلى الله عليه وسلم and asked, "Is not a commitment of any Muslim reliable?. It a Muslim offers protection to a disbeliever, will all Muslims be bound to honour that?". He confirmed to her that a Muslim's promise was reliable. She said, "O Messenger of Allah, be witness that I give protection to Abu Aas". So, the Sahabah (Prophet's Companions) رضى الله عنهم withdrew their plan to intercept him. However, they did go to the thorough face of Madinah where Abu Aas was expected to arrive without carrying any arms or weapons. They met him and said to him, "Abu Aas, you are a noble, respected man of the Quraysh and an influential Man. You are the cousin of the Messenger صلى الله عليه وسلم of Islam. (on this basis, nothing is better for you than that) you must become a Muslim.(You will retain all this, your property with you.

Abu Aas, said, "Your saying (that it I become a Muslim then because of it my property will be safe with one) is very unreasonable. I seek refuge from such thought that I should soil my Islam with the (impurity of) property. He returned to Makkah and handed over everyone his trust. Then, he invited them to assemble and asked them, "O people of Makkah, have you received your properties?". They confirmed, "Yes, we have got our belongings." Then, Abu Aas declared before them, "I call upon you to be witnesses that I have embraced Islam "And he recited.

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

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[1] Abu Dawud # 2692, Musnad Ahmad 6-276.

[2] It was not the same area as today. Its limits have been changing with time. So it is also referred to with its Arabic name Shaam to distinguish from present Syria. (Mujam ul Buldan)

(I bear witness that no one is worthy of worship but Allah and I bear witness that Muhammad is Allah's Messenger صلى الله عليه وسلم.

After that, Abu Aas رضى الله عنه left (in Makkah) his house, properties, friends relatives, etc. – everything and set out to emigrate to Madinah. There, he met Allah's Messenger صلى الله عليه وسلم who welcomed him out of love and re-united Sayyidah Zaynab رضى الله عنها with him.

Opinions different whether the Prophet صلى الله عليه وسلم re-married Abu Aas رضى الله عنه when he arrived in Madinah with Zaynab رضى الله عنه or let their previous marriage continue.

The Prophet صلى الله عليه وسلم had a deep relationship with Abu Aas, particularly after he became a Muslim. He loved him much and was very pleased with him.

He was martyned in the Battle of Yamamah in the days of Abu Bakr رضى الله عنه.[1]

THE DISBELIEVING PRISONERS AT BADR WHO WERE KILLED

(٣٩٧١) وَعَنْهَا أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَسَرَ أَهْلَ بَدْرٍ قَتَلَ عُقْبَةَ بْنَ أَبِيْ مُعَيْطٍ وَالنَّضْرَ بْنَ الْحَارِثِ وَمَنَّ عَلَى أَبِيْ عَزَّةَ الْجُمَحِيِّ۔ (رواه فی شرح السنة)

3971. Sayyidah Ayshah رضى الله عنها narrated that when Allah's Messenger صلى الله عليه وسلم had taken prisoners at badr he killed Uqbah ibn Abu Mu'ayt and Nadr ibn Harith. But, he showed favour (mamnun) Abu Azzah Jumahi (whom he released without ransom).[2]

COMMENTARY: The ruler of the times is authorized to kill the non-Muslim prisoners in his custody who do not accept Islam. Or he may enslave them. Or, he may set them free because of protection granted to them by any Muslim. However it is not allowed to release them without ransom as favour (which is known as Mamnun), because this permission is abrogated.

(٣٩٧٢) وَعَنِ ابْنِ مَسْعُوْدٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَرَادَ قَتْلَ عُقْبَةَ بْنِ أَبِيْ مُعَيْطٍ قَالَ مَنْ لِلصِّبْيَةِ قَالَ النَّارُ۔ (رواه ابوداؤد)

3972. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم decided to kill Uqbah ibn Abu Mu'ayt, he asked, "who (will be responsible) for the children?" He said, "Hell-fire!"[3]

COMMENTARY: The Prophet's صلى الله عليه وسلم words meant that the children would be ruined because no one would look after them. The fire, of course, is not known to care for anyone. Its characteristic is to destroy

Or, the Prophet صلى الله عليه وسلم may have meant to tell him, "Think of yourself. Well is your abode. Do not worry about the children. Allah is their Guardian. He will raise them."

CHOICE GIVEN ABOUT PRISONERS AT BADR

(٣٩٧٣) وَعَنْ عَلِيٍّ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّ جِبْرِيْلَ هَبَطَ عَلَيْهِ فَقَالَ لَهُ خَيِّرْهُمْ يَعْنِي

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[1] See Ma'ariful Hadith (Mawlana Manzoor Numani) English translation pp515f: Sayyidah Zaynab رضى الله عنه, the Prophet's صلى الله عليه وسلم eldest daughter. Dar-ul-Isha'at Karachi.

[2] Sharh ur Junnah # 2711.

[3] Abu Dawud # 2686.

أَصۡحَابَكَ فِيۡ أُسَارٰى بَدۡرٍ الۡقَتۡلَ أَوِالۡفِدَاءَ عَلٰى أَنۡ يُّقۡتَلَ مِنۡهُمۡ قَابِلًا مِثۡلُهُمۡ قَالُوۡا الۡفِدَاءَ وَيُقۡتَلُ مِنَّا۔

(رواه الترمذی وقال هذا حديث غريب)

3973. Sayyiduna Ali رضی الله عنه narrated that Allah's Messenger صلی الله عليه وسلم said that Jibril عليه السلام had descended to him and said to him, "Give choice to your companions about the prisoners at Badr. They may kill them, or take ransom for them (and let them go) on condition that as many of them (the Sahabah (Prophet's Companions) رضی الله عنهم) would be killed the next year." (Their number was seventy.) They affirmed, "We shall take ransom and agree to have (a like number, seventy of) us killed (next year)."[1]

COMMENTARY: Seventy of the infidels were killed in the Battle of Badr. And, seventy were taken prisoners and brought to Madinah. The Prophet صلی الله عليه وسلم consulted his Sahabah (Prophet's Companions) رضی الله عنهم on what should be done to them. Abu Bakr رضی الله عنه suggested that they should be set free. Most possibly Allah may enable them to repent and embrace Islam. He said, "whatever ransom you receive might be spent on your friends to help them out in their worldly and religious needs."
However, Umar رضی الله عنه said, "Sever their necks because they are chiefs of the infidels. As for some monetary help, Allah has made you independent of that."
The Prophet صلی الله عليه وسلم gave choice to the Sahabah (Prophet's Companions) رضی الله عنهم on the condition placed by Jibril's عليه السلام message that if they opted for ransom then as many of them would be killed the next year. In spite of the stipulation, the Sahabah (Prophet's Companions) رضی الله عنهم chose to get the ransom. Hence, the next year in the battle of Uhud, the Muslims faced defeat on one occasion. They released that the Prophet صلی الله عليه وسلم had told them of that in the previous year. The Muslims lost seventy precious lives. These seventy martyrs included Hamzah ibn Abdul Muttalib and Mus'ab ibn Umayr رضی الله عنه the glorious Sahabah.
After the upset of the battle, Umar رضی الله عنه came to the Prophet صلی الله عليه وسلم and saw him and Abu Bakr رضی الله عنه weeping. He asked them, "Why do you weep? Tell me so that I may weep too." The Prophet صلی الله عليه وسلم said, "I may weep over your companion who had opted to get the ransom. " He pointed to a tree (standing near to him) and said, "I have been show their punishment from closer than this tree." According to a version he said "If they were punished then no one, apart from Umar and sa'd ibn Mu'adh, would have been spared." (sa'd رضی الله عنه too, had concurred with Umar رضی الله عنه that the prisoners should not be ransomed but should be killed.)
Anyway, the reasoning of the other Sahabah (Prophet's Companions) رضی الله عنهم was that if the prisoners were spared (against ransom), they might become Muslims some time later. Moreover, they themselves hoped to attain martyrdom next year. They also had sympathy for the families of the prisoners. So they suggested that the prisoners should not be killed.

A QUESTION ARISES: If the Muslims were given choice between two things and they chose one of the two, then why were they punished (for choosing one of them)? Clearly,

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[1] Tirmidhi # 1567.

the punishment is against the option.

The answer is that it really was a test and trial for them. The test was to examine them whether they chose that which is dear to Allah or what was dear to their hearts. Therefore, they did not succeed who chose what was dear to their hearts and so were punished.

Allamah toor Pushti, however, regards this hadith (giving choice) as far fetched because it seemingly contradicts what is understood from the Quran. Besides, Tirmidhi has termed this tradition as gharib. But, it is not blameworthy to uphold some thing through a gharib (strange) hadith because sometimes it also is Sahih (accurate).

EXAMINING THE PRISONERS

(٣٩٧٤) وَعَنْ عَطِيَّةَ الْقُرَظِيِّ قَالَ كُنْتُ فِيْ سَبْيِ قُرَيْظَةَ عُرِضْنَا عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَانُوْا يَنْظُرُوْنَ فَمَنْ اَنْبَتَ الشَّعْرَ قُتِلَ وَ مَنْ لَمْ يُنْبِتْ لَمْ يُقْتَلْ فَكَشَفُوْا عَانَتِيْ فَوَجَدُوْهَا لَمْ تُنْبِتْ فَجَعَلُوْنِيْ فِي السَّبْيِ۔ (رواه ابوداؤد وابن ماجة والدارمی)

3974. Sayyiduna Atiya Qurazi رضی اللہ عنہ said, : I was among the captives of Qurayzah we were presented to the Prophet صلی اللہ علیہ وسلم. The Sahabah (Prophet's Companions) رضی اللہ عنہم examined us. Those of us who had begun to grow hair (on their private parts) were slain and those who had not (grown hair) were spared (because they were counted among children and non-fighters). They undressed me to examine my georital organs and found that hair had not grown on my pubes so they cast me among the captives."[1]

COMMENTARY: Allamah Toor Pushti said that it was necessary to examine them for growth of hair to know if they had attained puberty, otherwise they would not have disclosed the truth.

SLAVES WHO BECAME MUSLIMS WERE NOT RETURNED TO DISBELIEVING MASTERS

(٣٩٧٥) وَعَنْ عَلِيٍّ قَالَ خَرَجَ عُبْدَانٌ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْنِيْ يَوْمَ الْحُدَيْبِيَّةِ قَبْلَ الصُّلْحِ فَكَتَبَ اِلَيْهِ مَوَالِيْهِمْ قَالُوْا يَا مُحَمَّدُ وَاللّٰهِ مَا خَرَجُوْا اِلَيْكَ رَغْبَةً فِيْ دِيْنِكَ وَاِنَّمَا خَرَجُوْا هَرَبًا مِنَ الرِّقِّ فَقَالَ نَاسٌ صَدَقُوْا يَا رَسُوْلَ اللّٰهِ رُدَّهُمْ اِلَيْهِمْ فَغَضِبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَ مَا اُرَاكُمْ تَنْتَهُوْنَ يَا مَعْشَرَ قُرَيْشٍ حَتّٰى يَبْعَثَ اللّٰهُ عَلَيْكُمْ مَنْ يَضْرِبُ رِقَابَكُمْ عَلٰى هٰذَا وَاَبٰى اَنْ يَرُدَّهُمْ وَقَالَ هُمْ عُتَقَاءُ اللّٰهِ۔ (رواه ابوداود)

3975. Sayyiduna Ali رضی اللہ عنہ narrated that some slaves came to Allah's Messenger صلی اللہ علیہ وسلم on the day of Hudaybiyah before the peace treaty was signed. Their masters wrote to him. "O Muhammad ! By Allah, they have not come to you through a longing for your religion. They have only gone away (from us) to flee from

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[1] Tirmidhi # 1584, Abu Dawud # 4404, Ibn Majah # 2541, Nasa'I # 4984, Musnad Ahmad 4. 383, Darimi # 2464.

slavery." Some people (of the Sahabah (Prophet's Companions) رضی الله عنهم) submitted, they have spoken the truth, O Messenger of Allah! Send them back to them." (On that) Allah's Messenger صلی الله علیه وسلم got angry and said , " I do not suppose that you will desist, O company of the Quraysh (!) till Allah sends over you one who cuts off your necks for this (suggestion that these Muslims should be sent back to enemy territory)." He declined to send them back. He said, "They are Allah's Freemen.[1]

COMMENTARY: The Prophet صلی الله علیه وسلم was displeased because the Sahabah gave their personal opinions on an issue that is decided by Shariah and seemed to have given testimony in favour of the masters of the slaves. The rule of Shariah is that the slaves became innocent and free on coming out of enemy land embracing Islam.

SECTION III اَلْفَصْلُ الثَّالِثُ

INDISCRETION ON THE PART OF KHALID IBN WALID رضی الله عنه

(٣٩٧٦) عَنِ ابْنِ عُمَرَ قَالَ بَعَثَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَالِدَبْنَ الْوَلِيْدِ اِلٰى بَنِي جَذِيْمَةَ فَدَعَاهُمْ اِلَى الْاِسْلَامِ فَلَمْ يُحْسِنُوْا اَنْ يَقُوْلُوْا اَسْلَمْنَا فَجَعَلُوْا يَقُوْلُوْنَ صَبَأْنَا صَبَأْنَا فَجَعَلَ خَالِدٌ يَقْتُلُ وَيَأْسِرُ وَدَفَعَ اِلٰى كُلِّ رَجُلٍ مِنَّا اَسِيْرَهٗ حَتّٰى اِذَا كَانَ يَوْمٌ اَمَرَ خَالِدٌ اَنْ يَقْتُلَ كُلُّ رَجُلٍ مِنَّا اَسِيْرَهٗ فَقُلْتُ وَاللّٰهِ لَا اَقْتُلُ اَسِيْرِيْ وَلَا يَقْتُلُ رَجُلٌ مِنْ اَصْحَابِيْ اَسِيْرَهٗ حَتّٰى قَدِمْنَا عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَاهُ فَرَفَعَ يَدَيْهِ فَقَالَ اَللّٰهُمَّ اِنِّيْ اَبْرَأُ اِلَيْكَ مِمَّا صَنَعَ خَالِدٌ مَرَّتَيْنِ۔ (رواه البخاری)

3976. Sayyiduna Ibn Umar رضی الله عنه said, "The Prophet صلی الله علیه وسلم sent Khalid ibn Walid رضی الله عنه to Banu Jadhimah. He invited them to accept Islam. They could not express themselves well (being frightened) and say, " We have believed " but began to say 'sabana, sabana!' (we have forsaken our religion , we have forsaken our religion) So, Khalid began to kill them and to take prisoners. He handed a prisoner to each of us . Then, one day, Khalid ordered everyone of us to kill his prisoner. But, I said 'by Allah, I shall not kill my prisoner nor will anyone of my companions kill his prisoner, till we come to the Prophet صلی الله علیه وسلم (and get his command).' So (when we came to him) we mentioned this case to him. He raised both his hands and exclaimed twice. "O Allah, I declare that I am absolved before you of what Khalid has done.'[2]

COMMENTARY: Khattabi said that the Prophet صلی الله علیه وسلم absolved himself of Kahlid's indiscretion because Khalid did not consider carefully what those people meant by sabana. It does also imply that they had accepted Islam and changed over to it. Khalid was only considered with a clear declaration of Islam by Aslamna. So he took a rash, strong action.

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[1] Abu Dawud # 2700.

[2] Bukhari #7189, Musnad Ahmad 2. 151.

CHAPTER - VII

PROTECTION بَابُ الْاَمَانِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

PROTECTION EXTENDED BY UMM HANI

(٣٩٧٧) عَنْ اُمِّ هَانِئٍ بِنْتِ اَبِي طَالِبٍ قَالَتْ ذَهَبْتُ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ فَوَجَدْتُّهٗ يَغْتَسِلُ وَ فَاطِمَةُ ابْنَتُهٗ تَسْتُرُهٗ بِثَوْبٍ فَسَلَّمْتُ فَقَالَ مَنْ هٰذِهٖ فَقُلْتُ اَنَا اُمُّ هَانِئٍ بِنْتُ اَبِي طَالِبٍ فَقَالَ مَرْحَبًا بِاُمِّ هَانِئٍ فَلَمَّا فَرَغَ مِنْ غُسْلِهٖ قَامَ فَصَلّٰى ثَمَانِيَ رَكَعَاتٍ مُلْتَحِفًا فِيْ ثَوْبٍ ثُمَّ انْصَرَفَ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ زَعَمَ ابْنُ اُمِّيْ عَلِيٌّ اَنَّهٗ قَاتِلٌ رَجُلًا اَجَرْتُهٗ فُلَانَ بْنَ هُبَيْرَةَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ اَجَرْنَا مَنْ اَجَرْتِ يَا اُمَّ هَانِئٍ قَالَتْ اُمُّ هَانِئٍ وَذٰلِكَ ضُحًى۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِلتِّرْمِذِيِّ قَالَتْ اَجَرْتُ رَجُلَيْنِ مِنْ اَحْمَائِيْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ اٰمَنَّا مَنْ اٰمَنْتِ۔

3977. Sayyidah Umm Hani رضی الله عنها (daughter of Abu Talib narrated that in the year of the conquest she went to Allah's Messenger صلی الله علیه وسلم. He was having a bath and (Sayyidah) Fatimah رضی الله عنها, his daughter, had screened him with a garment. She offered her salaam (the greetings) and he asked "who is it ? " She identified herself," I am Umm Hani bint Abu Talib". He said, "Welcome, Umm Hani". Then, after he had had his bath, he stood to offer eight raka'at *salah (prayer)* wrapped in a garment. When, he had finished, she submitted, "O Messenger of Allah, my mother's , son, Ali, has declared that he would kill a man whom I have given protection, so-and-so, son of Hubayrah."Allah's Messenger صلی الله علیه وسلم said , "We have given protection to him whom you have given protection , O Umm Hani." (She said that) it was in the forenoon.[1]
According to another version (in Tirmidhi), she said, "I have give protection to two men who are relatives of my husband." So, Allah's Messenger صلی الله علیه وسلم said, "We have given protection to whom you have given protection,"[2]

COMMENTARY: The name of Umm Hani was Faakhtah رضی الله عنه but some say Aatikah. She was Abu Talib's daughter and real sister of Sayyiduna Ali رضی الله عنه
Hubayrah was her husband. When she embraced Islam in the year of the Conquest of Makkah, he did not accept Islam, so they separated. She had given protection to a son of her husband, Hubayrah, perhaps from another of his wives.
Sayyiduna Ali رضی الله عنه had not approved her action, but the Prophet صلی الله علیه وسلم accepted the protection she had extended.
It is stated in the version of Tirmidhi that the Prophet صلی الله علیه وسلم had his bath in the house of Umm Hani رضی الله عنها but the version of Bukhari and Muslim mean 'his own house; or 'the

[1] Bukhari # 3171, Muslim # 82-336, Abu Dawud # 1290, Darimi # 1453, Mnwatla Maalik # 28
[2] Tirmidhi # 1585

house of Sayyidah Fatimah رضی اللہ عنہا.

SECTION II ٱلْفَصْلُ الثَّانِي

PROTECTION OFFERED BY A WOMAN IS RELIABLE

(٣٩٧٨) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْمَرْاَةَ لَتَاخُذُ لِلْقَوْمِ يَعْنِي تُجِيْرُ عَلَى الْمُسْلِمِيْنَ۔ (رواہ الترمذی)

3978. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said ., "A woman has a right to get from the Muslims protection for someone.[1]

COMMENTARY: If a Muslim woman extends protection to a disbeliever or a group of disbelievers then it is the responsibility of all muslims to honour her commitment. They must not violate the protection given by her.

WARNING TO ONE WHO DISHONORS THE PROTECTION EXTENDED BY HIM

(٣٩٧٩) وَعَنْ عَمْرِو بْنِ الْحَمِقِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ اٰمَّنَ رَجُلًا عَلٰى نَفْسِهٖ فَقَتَلَهٗ اُعْطِيَ لِوَاءَ الْغَدْرِ يَوْمَ الْقِيَامَةِ۔ (رواہ فی شرح السنۃ)

3979. Sayyiduna Amr in Hamiq رضی اللہ عنہ said that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "If anyone grants protection to someone for his life but after that Kills him, then, on the day of resurrection, he will be handed over a banner of treachery."[2]

COMMENTARY: The banner of treachery implies disgrace before the multitude in the place of gathering. Other ahadith say that he will be given a sign whereby all people will recognize him as one who betrayed his trust.

BE FAITHFUL TO YOUR COVENANT

(٣٩٨٠) وَعَنْ سُلَيْمِ بْنِ عَامِرٍ قَالَ كَانَ بَيْنَ مُعَاوِيَةَ وَبَيْنَ الرُّوْمِ عَهْدٌ وَكَانَ يَسِيْرُ نَحْوَ بِلَادِهِمْ حَتّٰى اِذَا انْقَضَى الْعَهْدُ اَغَارَ عَلَيْهِمْ فَجَاءَ رَجُلٌ عَلٰى فَرَسٍ اَوْبِرْ ذَوْنٍ وَهُوَ يَقُوْلُ اللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَفَاءٌ لَا غَدْرٌ فَنَظَرُوْا فَاِذَا هُوَ عَمْرُو بْنُ عَبَسَةَ فَسَاَلَهٗ مُعَاوِيَةُ عَنْ ذٰلِكَ فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ كَانَ بَيْنَهٗ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَحُلَّنَّ عَهْدًا وَلَا يَشُدَّنَّهٗ حَتّٰى يَمْضِيَ اَمَدُهٗ اَوْيَنْبِذَ اِلَيْهِمْ عَلٰى سَوَاءٍ قَالَ فَرَجَعَ مُعَاوِيَةُ بِالنَّاسِ۔ (رواہ الترمذی وابوداؤد)

3980. Sayyiduna Sulaym ibn Aamir رضی اللہ عنہ narrated that a covenant existed between Sayyiduna Muawiyah رضی اللہ عنہ and the Romans(Byzantines). He went towards their country with intent to attack them when the covenant ended, promptly. A man came sinfully on a horse - Arabian or Turkish - calling out, "Allhu Akbar, Allahu Akbar (Allah is the Greatest)! Faithfulness, not treachery!" They saw that he was

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[1] Tirmidhi # 1579(1585).

[2] Sharh us-*Sunnah (Prophet's* صلی اللہ علیہ وسلم *practice)* #2688, Musnad Ahmad 5-223.

Amr ibn Abasah رضی اللہ عنہ. Sayyiduna Muawiyah رضی اللہ عنہ asked him about that (how was it treachery?) and he said, I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'If anyone has a covenant with a people, then it is not lawful for him to make it soft or strong (meaning, to break it or alter it) till it expires, Or, he should throw it towards them that they might know that it is rescinded." Then, Sayyiduna Muawiyah رضی اللہ عنہ turned back.[1]

COMMENTARY: Making a covenant soft or strong means that the objective of the covenant must not be foiled at all of course, otherwise it is commendable to strengthen a covenant in the eyes of Shariah. (It was a manouvere on Mu'awiyad's رضی اللہ عنہ part within the validity of the treaty that was tantamount to treachery.)

RESPECT FOR ENVOY

(٣٩٨١) وَعَنْ اَبِي رَافِعٍ قَالَ بَعَثَنِيْ قُرَيْشٌ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُلْقِيَ فِيْ قَلْبِيَ الْاِسْلَامُ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ وَاللّٰهِ لَا اَرْجِعُ اِلَيْهِمْ اَبَدًا قَالَ اِنِّيْ لَا اَخِيْسُ بِالْعَهْدِ وَلَا اَحْبِسُ الْبُرُدَ وَلٰكِنِ ارْجِعْ فَاِنْ كَانَ فِيْ نَفْسِكَ الَّذِيْ فِيْ نَفْسِكَ الْاٰنَ فَارْجِعْ قَالَ فَذَهَبْتُ ثُمَّ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَسْلَمْتُ۔ (رواه ابوداؤد)

3981. Sayyiduna Abu Rafi رضی اللہ عنہ said, "The Quraysh sent me (as their envoy when the treaty of Hudaybiyah was being concluded) to Allah's Messenger صلی اللہ علیہ وسلم. When I saw Allah's Messenger صلی اللہ علیہ وسلم , Islam made home in my heart (voluntarily), so I submitted, 'O Messenger , of Allah, by Allah, I shall not go back to them, ever.' He said, I neither break a covenant, not detain envoys. So, go back now and if you have the same thing in your heart as you have now, come back.' Hence, I returned and later came to the Prophet صلی اللہ علیہ وسلم and embraced Islam.[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم advised Abu Rafi رضی اللہ عنہ to fulfil his responsibility first. Then he could return as an independent individual and declare his Islam.

(٣٩٨٢) وَعَنْ نُعَيْمِ بْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلَيْنِ جَاءَ مِنْ عِنْدِ مُسَيْلَمَةَ اَمَا وَاللّٰهِ لَوْ لَا اَنَّ الرُّسُلَ لَا تُقْتَلُ لَضَرَبْتُ اَعْنَاقَكُمَا۔ (رواه احمد و ابوداؤد)

3982. Sayyiduna Nu'aym ibn Mas'ud رضی اللہ عنہ reported that Allah's Messenger رضی اللہ عنہ said to two men who had come from Musaylamah, "By Allah, if it were not killed, I would sever your necks."[3]

COMMENTARY: Musaylamah had laid claim to Prophethood in the time of the Prophet صلی اللہ علیہ وسلم. So he was called Musaylamah Kadhdhab (liar). He had sent Abdullah ibn Nawwahah and Ibn Uthal to the Prophet صلی اللہ علیہ وسلم as his envoys who had testified before

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[1] Tirmishi # 1580 (1586) Abu Dawud # 2759, Musad Ahmad # 13012.

[2] Abu Dawud #2758, Musnad Ahmad 6-8.

[3] Musnad Ahmad 3-487, Abu Dawud # 2761.

him that Masaylamah was Allah's Messenger. Therefore, he spoke to them as in the hadith.

COVENANTS OF JAHILIYAH (IGNORANCE PERIOD) HAD TO BE HONOURED IF THEY DID NOT CONTRAVENE THE SHARI'AH (DIVINE LAW)

(٣٩٨٣) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيْ خُطْبَتِهٖ اَوْفُوْا بِحِلْفِ الْجَاهِلِيَّةِ فَاِنَّهٗ لَا يُزِيْدُهٗ يَعْنِي الْاِسْلَامَ اِلَّا شِدَّةً وَلَا تُحْدِثُوْا حِلْفًا فِي الْاِسْلَامِ۔ رَوَاهُ التِّرْمِذِيُّ مِنْ طَرِيْقِ حُسَيْنِ بْنِ ذَكْوَانَ عَنْ عَمْرٍو وَقَالَ حَسَنٌ۔

3983. Sayyiduna Amir ibn Shu'ayb رحمه الله reported from his father from his grand father that Allah's Messenger صلى الله عليه وسلم said while delivering a sermon, "Fulfil the oath of jahiliyah (ignorance period), for it (meaning, Islam) does not but give it (the oath) more strength. But, do not enter into new covenants in Islam".[1]

COMMENTARY: Only those oaths undertaken in pre-Islamic period ought to be honoured as are not contrary to Islamic teachings and beliefs, and as do not damage religion, for Allah says'.

وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ۔ (المائدة ٥: ٢)

{Cooperate with each other in virtue and piety and cooperate not in sin and transgression} (5: 2).

In short, Islam forbids that such covenants should be honoured as cause mischief and bloodshed. The Prophet صلى الله عليه وسلم had said (لاحلف فى الاسلام) (There is no half in Islam).As for oaths and covenants that call for helping the needy and poor, being kind to relatives, and such like pious work, Islam upholds them and makes them stronger, as the Prophet صلى الله عليه وسلم said,

اَيُّمَا حَلْفٍ كَانَ فِي الْجَاهِلِيَّةِ لَمْ يَزِدْهُ الْاِسْلَامُ اِلَّا شِدَّةً

However, Islam does not approve of new covenents. Mutual help and cooperation is *wajib (obligatory)* in Islam inherently and that is enough.

Teebi said that this prohibition could imply a prohibition of oaths by themselves. But Mulla Ali Qari رحمه الله prefers the second implication (which Teebi رحمه الله too has mentioned) and even Mazhar says so. It also explains the hadith under discussion. It says: If you had taken an oath in the jahiliyah (ignorance period) (before becoming a Muslim) that you will help each other then (as Muslims) you must fulfil your oaths and help each other, provided he who is helped pursues the right course. But, such alliances should not be promoted in Islam as make you heirs of each other; (It was done in pre-Islamic days that any two people could declare on oath that the one serving the other would be his heir.)

The hadith of Sayyiduna Ali on 'lives of all Muslims being equal' is as # 3475 previously (under Retaliation).

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[1] Tirmidhi # 1591, Musnad Ahmad # 6761, Muslim # 202-2530.

SECTION III اَلْفَصْلُ الثَّالِثُ

ENVOYS AND MESSENGERS MUST NOT BE KILLED

(٣٩٨٤) عَنِ ابْنِ مَسْعُوْدٍ قَالَ جَاءَ ابْنُ النَّوَاحَةِ وَ ابْنُ أُثَالٍ رَسُوْلَا مُسَيْلَمَةَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُمَا اَتَشْهَدَانِ اَنِّيْ رَسُوْلُ اللّٰهِ فَقَالَا نَشْهَدُ اَنَّ مُسَيْلَمَةَ رَسُوْلُ اللّٰهِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اٰمَنْتُ بِاللّٰهِ وَرَسُوْلِهٖ لَوْ كُنْتُ قَاتِلًا رَسُوْلًا لَقَتَلْتُكُمَا قَالَ عَبْدُاللّٰهِ فَمَضَتِ السُّنَّةُ اَنَّ الرَّسُوْلَ لَا يُقْتَلُ۔ (رواه احمد)

3984. Sayyiduna Ibn Masud رضی الله عنه narrated that Ibn Nawwahah and Ibn Uthal came to the Prophet صلی الله علیه وسلم as enjoys of Musaylamah (the false claimant to prophethood). He asked the two of them, "Do you bear witness that I am Allah's Messenger?. But, they said "No! We testify that Musaylamah is Allah's Messenger." So, the Prophet صلی الله علیه وسلم said, "I have believed in Allah and His Messenger.. And, if it was my practice to Kill envoys and messengers. I would have surely killed both of you."
Abdullah (ibn Masud) رضی الله عنه said, "The *sunnah (Prophet's* صلی الله علیه وسلم *practice)* came into force that envoys and messengers should not be Killed." (This, even if they commit a great wrong.)

COMMENTARY: These envoys clearly rejected the Prophet's صلی الله علیه وسلم prophethood and messenger ship. They rather declared Musaylamah as a Messenger and prophet of Allah. In his answer declaring his belief in Allah and in his Messenger ship, the Prophet صلی الله علیه وسلم demonstrated his resolve to seek the truth and his attribute of compassion and courage. He indicated that those false people would suffer Divine punishment. He also declared through his words that Musaylamah was false and had lied in claiming prophethood.

CHAPTER - VIII

DIVISION OF SPOILS & BEING TREACHEROUS IN THIS REGARD

بَابُ قِسْمَةِ الْغَنَائِمِ وَالْغُلُوْلِ فِيْهَا

SECTION I

اَلْفَصْلُ الْاَوَّلُ

SPOILS ARE LAWFUL FOR MUSLIMS

(٣٩٨٥) عَنْ اَبِيْ هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فَلَمْ تَحِلَّ الْغَنَائِمُ لِاَحَدٍ مِنْ قَبْلِنَا ذٰلِكَ بِاَنَّ اللّٰهَ رَأٰى ضَعْفَنَا وَعِجْزَنَا فَطَيَّبَهَا لَنَا۔ (متفق عليه)

3985. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم, "The spoils were not lawful to anyone before us. Allah looked on our weakness and helplessness and made them lawful for us.[1]

COMMENTARY: Teebi رحمه الله says his hadith is actually a conclusion of hadith # 4033. The whole is not mentioned here. Why it begins with Arabic "(So,) spoils were not lawful."

SPOILS BELONG TO HIM WHO SLAYS THE INFIDEL IN BATTLE

(٣٩٨٦) وَعَنْ اَبِيْ قَتَادَةَ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ عَامَ حُنَيْنٍ فَلَمَّا الْتَقَيْنَا كَانَتْ لِلْمُسْلِمِيْنَ جَوْلَةٌ فَرَأَيْتُ رَجُلًا مِنَ الْمُشْرِكِيْنَ قَدْ عَلَا رَجُلًا مِنَ الْمُسْلِمِيْنَ فَضَرَبْتُهُ مِنْ وَّرَائِهِ عَلٰى حَبْلِ عَاتِقِهِ بِالسَّيْفِ فَقَطَعْتُ الدِّرْعَ وَاَقْبَلَ عَلَيَّ فَضَمَّنِيْ ضَمَّةً وَجَدْتُ مِنْهَا رِيْحَ الْمَوْتِ ثُمَّ اَدْرَكَهُ الْمَوْتُ فَاَرْسَلَنِيْ فَلَحِقْتُ عُمَرَ بْنَ الْخَطَّابِ فَقُلْتُ مَا بَالُ النَّاسِ قَالَ اَمْرُ اللّٰهِ ثُمَّ رَجَعُوْا وَجَلَسَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ قَتَلَ قَتِيْلًا لَهٗ عَلَيْهِ بَيِّنَةٌ فَلَهٗ سَلَبُهٗ فَقُلْتُ مَنْ يَّشْهَدُ لِيْ ثُمَّ جَلَسْتُ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِثْلَهٗ فَقُمْتُ مَنْ يَّشْهَدُ لِيْ ثُمَّ جَلَسْتُ ثُمَّ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِثْلَهٗ فَقُلْتُ فَقَالَ مَا لَكَ يَا اَبَا قَتَادَةَ فَاَخْبَرْتُهٗ فَقَالَ رَجُلٌ صَدَقَ وَسَلَبُهٗ عِنْدِيْ فَاَرْضِهٖ مِنِّيْ فَقَالَ اَبُوْ بَكْرٍ لَاهَا اللّٰهِ اِذًا لَا يَعْمِدُ اِلٰى اَسَدٍ مِنْ اُسْدِ اللّٰهِ يُقَاتِلُ عَنِ اللّٰهِ وَرَسُوْلِهٖ فَيُعْطِيَكَ سَلَبَهٗ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَدَقَ فَاَعْطِهٖ فَاَعْطَانِيْهِ فَابْتَعْتُ بِهٖ مَخْرَفًا فِيْ بَنِيْ سَلِمَةَ فَاِنَّهٗ لَاَوَّلُ مَالٍ تَاَثَّلْتُهٗ فِي الْاِسْلَامِ۔ (متفق عليه)

3986. Sayyiduna Abu Qatadah رضی الله عنه narrated: We set out with Allah's Messenger صلی الله علیه وسلم in the year of Hunayn (after the conquest of Makkah). When we Muslims faced the infidels, the Muslims seemed (outwardly) to suffer a reverse. I saw that an idolater had overpowered a Muslim, so I struck the idolater with my sword from behind on his shoulder-blade and cut his chain armour. Now, he turned to me and squeezed me with such force that I was dying, but he died and his grip over me gave way. Then I met Umar ibn Khattab رضی الله عنه and asked him "What is

[1] Bukhari # 3124, Muslim # 32-1747, Musnad Ahmad 2-317.

wrong with the people?" (They are fleeing.) He said, "It is Allah's decree. Then the Muslims (regrouped and) returned. The Prophet صلى الله عليه وسلم sat down and said, "If anyone Kills an infidel and has a witness to it, even one witness, then he will get his spoils." I thought to myself, "Who will testify for me ?" and sat down. Again, the Prophet صلى الله عليه وسلم said the same and I stood up. He asked, "What is it with you Abu Qatadah ?" I told him (that I had Killed an idolater). A man said, "He speaks the truth. I have his spoils , Make him agreeable to exchange that for something else. Or get us to settle willingly." Abu Bakr رضى الله عنه said "By Allah, let him not do so. A brave warrior of Allah does not fight for Allah and His Messenger only to surrender his spoils to you." The Prophet صلى الله عليه وسلم said, "Abu Bakr is right. Five the idolater's belongings to Abu Qatadah." So, he gave me all the belongings of the idolater. I bought (against that) a garden situated among the Banu Salimah. This was the first property that I collected after accepting Islam.[1]

COMMENTARY: In this battle, the enemy appeared initially to be getting the upper hand and Muslims deserted the battlefield for some time. But, the Prophet صلى الله عليه وسلم stood his ground on a mule held by Abbas ibn Muttalib رضى الله عنه. While the Muslims were in utter disorder, the Prophet صلى الله عليه وسلم not only faced the enemy bravely but also decided to step forward to fight the enemy. He kept saying:

أَنَا النَّبِيُّ لَا كَذِبْ، أَنَا ابْنُ عَبْدِالْمُطَّلِبْ

I am the Prophet, no lies. I am the son of Abdul Muttalib.

These two men held the Prophet صلى الله عليه وسلم back. Then Allah caused the Muslims to be patient. They attacked the enemy and uprooted them completely to triumph in the battle.

DISTRIBUTION OF SPOILS

(٣٩٨٧) وَعَنِ ابْنِ عُمَرَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَسْهَمَ لِلرَّجُلِ وَلِفَرَسِهِ ثَلَاثَةَ أَسْهُمٍ سَهْمًا لَهُ وَسَهْمَيْنِ لِفَرَسِهِ۔ (متفق عليه)

3987. Sayyiduna Ibn Umar رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم apportioned (from the spoils) three shares for a warrior and his horse: one being for him and two for his horse.[2]

COMMENTARY: Most of the ulama (Scholars) go by this hadith but some of them give two portions to a warrior with horse. Imam Abu Hanifah رضى الله عنه also goes by it (2 portions) because a hadith # 4006 in Section II, discloses that the Prophet صلى الله عليه وسلم observed such distribution. The same thing is known from Sayyiduna Ali رضى الله عنه and Abu Musa رضى الله عنه and Abu Musa رضى الله عنه Ashary, and the Hidayah attributes this ruling to Ibn Abbas رضى الله عنه and to Ibn Umar رضى الله عنه whose second tradition is given preference to this one..

SLAVES & WOMEN HAVE NO SHARE IN SPOILS

(٣٩٨٨) وَعَنْ يَزِيْدَ بْنِ هُرْمُزَ قَالَ كَتَبَ نَجْدَةُ الْحَرُوْرِيُّ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ الْعَبْدِ وَ الْمَرْأَةِ يَحْضُرَانِ

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[1] Bukhari # 4321, <islim # 47-1751, Tirmidhi # 1562, Abu Dawid # 2117.

[2] Bukhari # 2863. Muslim # 57-1762, Tirmidhi # 1554, Abuy Dawud # 2733 Ibn Majah # 2854, Dawud # 2472, Musnad Ahmed 2-41.

الْمَغْنَمَ هَلْ يُقْسَمُ لَهُمَا فَقَالَ لِيَزِيْدَ اُكْتُبْ اِلَيْهِ اَنَّهُ لَيْسَ لَهُمَا سَهْمٌ اِلَّا اَنْ يُحْذَيَا- وَفِيْ رِوَايَةٍ كَتَبَ اِلَيْهِ ابْنُ عَبَّاسٍ اَنَّكَ كَتَبْتَ تَسْأَلُنِيْ هَلْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَغْزُوْا بِالنِّسَاءِ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ فَقَدْ كَانَ يَغْزُوْا بِهِنَّ يُدَاوِيْنَ الْمَرْضٰى وَيُحْذَيْنَ مِنَ الْغَنِيْمَةِ وَاَمَّا السَّهْمُ فَلَمْ يُضْرَبْ لَهُنَّ بِسَهْمٍ- (رواه مسلم)

3988. Sayyiduna Yazid ibn Hurmuz reported that Najdah Hururi wrote to (Sayyiduna) ibn Abbas رضی اللہ عنہ asking him, " If a slave and a women are present at the distribution of the spoils, may they be given a share? " He instructed Yazaid to wrote on his behalf to Najdah, "No share is specified for them but some amount may be given to them (on the moment)."
According to another version . Ibn Abbas رضی اللہ عنہ wrote to him, "You have written asking me whether Allah's Messenger صلی اللہ علیہ وسلم took women along to battles and did he give them a share (of the spoils). Yes, he did take them along for *jihad (crusade)* to tend to the sick (and the wounded). They were given something from the spoils but he fixed no share for them."[1]

COMMENTARY: Najdah was the chief of the Khawarij, the oppOnents of Ali رضی اللہ عنہ. Haruri is from Harura, a village near Kufah. The first meeting of the Khawarij is reported to have been held here.
Most Ulama (Scholars), including and Hanafis, agree that women, children and slaves may be given a small, unspecified (token) portion. The Hadiyah says that if a slave fight in the battle then he is given something and a women if she has attended to the sick and wounded.

SOME WARRIORS MAY BE GIVEN MORE THAN THEIR SHARES

(٣٩٨٩) وَعَنْ سَلَمَةَ بْنِ الْاَكْوَعِ قَالَ بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِظَهْرِهٖ مَعَ رَبَاحٍ غُلَامِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا مَعَهُ فَلَمَّا اَصْبَحْنَا اِذَا عَبْدُ الرَّحْمٰنِ الْفَزَارِيُّ قَدْ اَغَارَ عَلٰى ظَهْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُمْتُ عَلٰى اَكَمَةٍ فَاسْتَقْبَلْتُ الْمَدِيْنَةَ فَنَادَيْتُ ثَلَاثًا يَا صَبَاحَاهُ ثُمَّ خَرَجْتُ فِيْ اٰثَارِ الْقَوْمِ اَرْمِيْهِمْ بِالنَّبْلِ وَاَرْتَجِزُ اَقُوْلُ اَنَا ابْنُ الْاَكْوَعِ وَالْيَوْمُ يَوْمُ الرُّضَّعِ- فَمَا زِلْتُ اَرْمِيْهِمْ وَاَعْقِرُ بِهِمْ حَتّٰى مَا خَلَقَ اللّٰهُ مِنْ بَعِيْرٍ مِنْ ظَهْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَّا خَلَّفْتُهُ وَرَاءَ ظَهْرِيْ ثُمَّ اتَّبَعْتُهُمْ اَرْمِيْهِمْ حَتّٰى اَلْقَوْا اَكْثَرَ مِنْ ثَلَاثِيْنَ بُرْدَةً وَثَلَاثِيْنَ رُمْحًا يَسْتَخِفُّوْنَ وَلَا يَطْرَحُوْنَ شَيْئًا اِلَّا جَعَلْتُ عَلَيْهِ اٰرَامًا مِنَ الْحِجَارَةِ يَعْرِفُهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَصْحَابُهُ حَتّٰى رَاَيْتُ فَوَارِسَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَحِقَ اَبُوْ قَتَادَةَ فَارِسُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِعَبْدِ الرَّحْمٰنِ فَقَتَلَهُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ فُرْسَانِنَا الْيَوْمَ اَبُوْ قَتَادَةَ وَخَيْرُ رُجَّالَتِنَا سَلَمَةُ قَالَ ثُمَّ اَعْطَانِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

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[1] Muslim # 139-1812, Abu Dawud # 2727.

وَسَلَّمَ سَهْمَيْنِ سَهْمَ الْفَارِسِ وَسَهْمَ الرَّاجِلِ فَجَمَعَهُمَا لِيَ جَمِيعًا ثُمَّ اَرْدَفَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرَاءَهُ عَلَى الْعَضْبَاءِ رَاجِعِيْنَ اِلَى الْمَدِيْنَةِ۔ (رواه مسلم)

3989. Sayyiduna Salmah ibn Akwa رضی الله عنه narrated: (after the peace agreement at Hudaybiyah), Allah's Messenger صلی الله علیه وسلم sent his riding-beasts ahead with Rabah, who was his slave. I travelled with him. (We spent the night on the way.) In the morning. Abdur Rahman Fazari (a sworn enemy of the Muslims) raided (and took away) the riding beasts of Allah's Messenger صلی الله علیه وسلم. I climbed a hillock and called out thrice facing Madinah ' Ya Sabahah' (a morning raid). Then, I followed the people shooting arrows at them, humming the rajaz: (اَنَا ابْنُ الْاَكْوَعِ وَالْيَوْمُ يَوْمُ الرُّضَّعِ) (I am the son of Akwa' Today is the day of ruin for you).

I shot at them killing their beasts, compelling them to go on foot. Soon, I was ahead of every riding-beast of Allah's Messenger صلی الله علیه وسلم created by Allah. I continued to follow them shooting at them , so they cast aside more than thirty cloaks and thirty lances to make themselves light (of burden). I put stones on everything they cast aside to let Allah's Messenger صلی الله علیه وسلم and his companions observe them. Then I saw Allah's Messenger's صلی الله علیه وسلم horsemen (coming) and (I saw) Abu Qatadah, the horseman of Allah's Messenger صلی الله علیه وسلم. He nabbed Abdur Rahman and slew him. Allah's Messenger صلی الله علیه وسلم said, " Our best horseman (of all our horsemen) today is Abu Qatadah and the best of our footmen is Salamah."

Then (as he divided the property of those infidels) he gave me two portions: a horseman's and a footman's. He gave me the two portions together and make me sit behind him on (his she camel) Adba, We set back towards Madinah.[1]

COMMENTARY: When a traveller found anything that he could not carry at that time, he put a stone there as a marking. Later, he picked it up.

Since Salamah ibn Akwa رضی الله عنه was the man behind the achievement, the Prophet صلی الله علیه وسلم gave him a horseman's share too apart from a footman's. The ruler has authority to allot an extra share to anyone.

(٣٩٩٠) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُنَفِّلُ بَعْضَ مَنْ يَبْعَثُ مِنَ السَّرَايَا لِاَنْفُسِهِمْ خَاصَّةً سِوٰى قِسْمَةِ عَامَّةِ الْجَيْشِ۔ (متفق علیه)

3990. Sayyiduna Ibn Umar رضی الله عنه narrated that of the warriors that Allah's Messenger صلی الله علیه وسلم sent on an expedition, he gave spoils for themselves above the division set out for the entire army.[2]

COMMENTARY: The Prophet صلی الله علیه وسلم gave something more to some by way of encouragement to them.

(٣٩٩١) وَعَنْهُ قَالَ نَفَّلَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَفَلًا سِوٰى نَصِيْبِنَا مِنَ الْخُمُسِ فَاَصَابَنِيْ شَارِفٌ وَالشَّارِفُ الْمُسِنُّ الْكَبِيْرُ۔ (متفق علیه)

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[1] # 132-1807, Musnad Ahmad 4-52.

[2] Bukhari # 3135, Muslim # 40. 1350, Abu Dawud # 2746.

3991. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that (once) Allah's Messenger صلی اللہ علیہ وسلم gave them more than their due share from the Khums (one-fifth). He (Ibn Umar رضی اللہ عنہ) got an shaarif. It is an old and large she-camel.[1]

ABOUT ANIMALS RETAKEN FROM ENEMY

(٣٩٩٢) وَعَنْهُ قَالَ ذَهَبَتْ فَرَسٌ لَهُ فَاَخَذَهَا الْعَدُوُّ فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُوْنَ فَرُدَّ عَلَيْهِ فِيْ زَمَنِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِيْ رِوَايَةٍ اَبَقَ عَبْدٌ لَهُ فَلَحِقَ بِالرُّوْمِ فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُوْنَ فَرَدَّ عَلَيْهِ خَالِدُ ابْنُ الْوَلِيْدِ بَعْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه البخاری)

3992. Sayyiduna Ibn Umar رضی اللہ عنہ said that his horse wandered off and was seized by the enemy. When the Muslims defeated them (and collected spoils from them), it was returned to him (and it was not counted among the spoils). This had happened in the time of Allah's Messenger صلی اللہ علیہ وسلم

According to another version: One of his slaves fled and joined the Byzantines. When the Muslims gained victory over them Khalid ibn walid gave him back to him. This took place after the death of the Prophet صلی اللہ علیہ وسلم.[2]

COMMENTARY: Ibn Maalik رحمه الله says on the evidence of this hadith that if the disbelievers take away a Muslim's fleeing slave then they do not become his owners. Hence, when the Muslims defeat them and that slave comes to their hands as part of the spoils, is becomes *wajib (obligatory)* to return him to his owner, before or after the spoils are divided. According to Ibn Hammam رحمه الله, Imam Abu Hanifah رحمه الله says the same thing about a Muslim slave of a Muslim or a dhimmi, but his two students Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله hold that the disbelievers will become his owners. Imam Maalik رحمه الله and Imam Ahmad رحمه الله say the same thing as they say. If the slave had apostated before fleeing and is seized by the disbelievers, then all the imams say that they (the disbelievers) will become his owners.

Also, if a camel of a Muslim or a dhimmi runs away and the disbelievers seize it, they will become its owners.

BANU ABD SHAMS & BANU NAWFAL HAD NO SHARE IN KHUMS FROM KHYBAR

(٣٩٩٣) وَعَنْ جُبَيْرِ ابْنِ مُطْعِمٍ قَالَ مَشَيْتُ اَنَا وَعُثْمَانُ بْنُ عَفَّانَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا اَعْطَيْتَ بَنِيْ الْمُطَّلِبِ مِنْ خُمُسِ خَيْبَرَ وَتَرَكْتَنَا وَنَحْنُ بِمَنْزِلَةٍ وَاحِدَةٍ مِنْكَ فَقَالَ اِنَّمَا بَنُوْهَا شِمٍ وَ بَنُو الْمُطَّلِبِ شَيْءٌ وَاحِدٌ قَالَ جُبَيْرٌ وَلَمْ يَقْسِمِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِبَنِيْ عَبْدِ شَمْسٍ وَبَنِيْ نَوْفِلٍ شَيْئًا۔

(رواه البخاری)

3993. Sayyiduna Jubayr ibn Mut'im رضی اللہ عنہ narrated that he and Uthman ibn Affan went to the Prophet صلی اللہ علیہ وسلم and submitted, "You have given the Banu Muttalib a share from the fifth of Khaybar, but you did not give us anything though in

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[1] Muslim # 38-1750.

[2] Bukhari # 3076, Ibn Majah # 2847.

relationship to you we are all alike." He said, "The Banu Hashim and the Banu Muttalib are the same."
Jubayr رضی اللہ عنہ said, "The Prophet صلی اللہ علیہ وسلم did not apportion anything to the Banu Abd Shams (who were Uthman رضی اللہ عنہ and others)."[1]

COMMENTARY: They were alike in relationship because they were all descended from Abd Manaf. Hashim, Muttalib, Nawfal and Abd Shams were the four sons of Abd Manaf, their grand father fourth up in the line, in this way:

- Jubayr رضی اللہ عنہ ibn Mut'im ibn Adi ibn Nawfal ibn Abd Manaf.
- Uthman رضی اللہ عنہ ibn Affan ibn Abu al-Aas ibn Amir ibn Abd Shams ibn Abd Manaf.
- Muhammad صلی اللہ علیہ وسلم ibn Abdullah ibn Abdul Muttalib ibn Hashim ibn Abd Manaf.

However, the Prophet صلی اللہ علیہ وسلم told them that he knew only that the Banu Hashim and banu Muttalib were members of one rank and like the same thing, being supporters, friends and sympathizers of one another. They were never against one another during the jahiliyah (ignorance period) and even in Islam, but the Banu Abd Shams and the Banu Nawfal were antagonists to the Banu Hashim and the Banu Muttalib. When the Prophet صلی اللہ علیہ وسلم called the Makkans to Islam and the unity of Allah. And his messenger ship, the Banu Abd Shams and the Banu Nawfal opposed him tooth and nail. They did not even desist from hurting him and forming an alliance against him. They vowed to have nothing to do with the Banu Hashim as long as they did not over Muhammad صلی اللہ علیہ وسلم to them. On the other hand, the Banu Muttalib cooperated with the Banu Hashim in every possible way. They were united with them.
The Banu Abd Shams (of Uthman رضی اللہ عنہ and others) and the Banu Nawfal (of Jubayr رضی اللہ عنہ and others) were relations of the Prophet رضی اللہ عنہ but they had no unity with the Banu Hashim. Apparently, They were dis-united.

ABOUT FA'I

(٣٩٩٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّمَا قَرْيَةٍ اَتَيْتُمُوْهَا وَاَقَمْتُمْ فِيْهَا فَسَهْمُكُمْ فِيْهَا وَاَيُّمَا قَرْيَةٍ عَصَتِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ خُمُسَهَا لِلّٰهِ وَلِرَسُوْلِهٖ ثُمَّ هِيَ لَكُمْ۔ (رواه مسلم)

3994. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, " If you go to a habitation and stay there, then you have a portion in it. If any habitation disobeys Allah and His Messenger, then one fifth of it belongs to Allah and His Messenger and the rest is for you."[2]

COMMENTARY: Going to a town or habitation is to go to wage *jihad (crusade)* there and the inhabitants flee from there or reconcile with you, surrendering their place and themselves to you, and you reside there.
You have a portion in it. You do not have all of it but you will share even with the warriors who did not come with you but stayed home, because this kind of property (that is

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[1] # 4229.
[2] Muslim # 47-1756

acquired without fighting) is called fa'i. Fa'I is not distributed only among those who came out of their houses to fight. (It is for all warriors.)

As for those inhabitants who disobey Allah and His Messenger صلى الله عليه وسلم, they are those who neither accept Islam nor come to an understanding, but they show obstinacy. They fight with you. When you defeat them, the booty that you acquire from them is called Ghanimah (booty, spoils). One-fifth of it will be set aside for Allah and His Messenger صلى الله عليه وسلم.The remaining will be divided among the participant in the battle.

Thus, Khums (or one-fifth) is taken out only from ghanimah, not from fa'i. In this sense, this hadith rejects the opinion of Imam Shafi'I رحمه الله.

Some Hanafi scholars have interpreted this hadith to mean: The first portion implies that the Muslim conquered a place without the participation of Allah's Messenger صلى الله عليه وسلم. In this second condition, he did receive the Khums. The rest was shared by the warriors who participated in the battle.

WARNING TO THE DISHONEST WITH BOOTY

(٣٩٩٥) وَعَنْ خَوْلَةَ الْاَنْصَارِيَةِ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ رِجَالًا يَتَخَوَّضُوْنَ فِيْ مَالِ اللّٰهِ بِغَيْرِ حَقٍّ فَلَهُمُ النَّارُ يَوْمَ الْقِيَامَةِ۔ (رواه البخاری)

3995. Sayyidah Khawlah al-Ansariyah رضی الله عنها narrated that she heard Allah's Messenger صلى الله عليه وسلم say, "Surely some people use Allah's property (like booty, fa'I and zakah (Annual due charity) wrongfully (without authority and entitlement). They will go to hell on the day of resurrection."

COMMENTARY: If they used it regarding it to be lawful (and their right), then they will abide in hell for ever. If they used it but did not regard it to be their right, then they will dwell in hell till Allah punishes them in it.

(٣٩٩٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَامَ فِيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَذَكَرَ الْغُلُوْلَ فَعَظَّمَهُ وَعَظَّمَ اَمْرَهٗ ثُمَّ قَالَ لَا اُلْفِيَنَّ اَحَدَكُمْ يَجِيْءُ يَوْمَ الْقِيَامَةِ عَلٰى رَقَبَتِهٖ بَعِيْرٌ لَهٗ رُغَاءٌ يَقُوْلُ يَا رَسُوْلَ اللّٰهِ اَغِثْنِيْ فَاَقُوْلُ لَا اَمْلِكُ لَكَ شَيْئًا قَدْ اَبْلَغْتُكَ لَا اُلْفِيَنَّ اَحَدَكُمْ يَجِيْءُ يَوْمَ الْقِيَامَةِ عَلٰى رَقَبَتِهٖ فَرَسٌ لَهٗ حَمْحَمَةٌ فَيَقُوْلُ يَا رَسُوْلَ اللّٰهِ اَغِثْنِيْ فَاَقُوْلُ لَا اَمْلِكُ شَيْئًا قَدْ اَبْلَغْتُكَ لَا اُلْفِيَنَّ اَحَدَكُمْ يَجِيْءُ يَوْمَ الْقِيَامَةِ عَلٰى رَقَبَتِهٖ شَاةٌ لَهَا ثُغَاءٌ يَقُوْلُ يَا رَسُوْلَ اللّٰهِ اَغِثْنِيْ فَاَقُوْلُ لَا اَمْلِكُ لَكَ شَيْئًا قَدْ اَبْلَغْتُكَ لَا اُلْفِيَنَّ اَحَدَكُمْ يَجِيْءُ يَوْمَ الْقِيَامَةِ عَلٰى رَقَبَتِهٖ نَفْسٌ لَهَا صِيَاحٌ فَيَقُوْلُ يَا رَسُوْلَ اللّٰهِ اَغِثْنِيْ فَاَقُوْلُ لَا اَمْلِكُ لَكَ شَيْئًا قَدْ اَبْلَغْتُكَ لَا اُلْفِيَنَّ اَحَدَكُمْ يَجِيْءُ يَوْمَ الْقِيَامَةِ عَلٰى رَقَبَتِهٖ رِقَاعٌ تَخْفِقُ فَيَقُوْلُ يَا رَسُوْلَ اللّٰهِ اَغِثْنِيْ فَاَقُوْلُ لَا اَمْلِكُ لَكَ شَيْئًا قَدْ اَبْلَغْتُكَ لَا اُلْفِيَنَّ اَحَدَكُمْ يَجِيْءُ يَوْمَ الْقِيَامَةِ عَلٰى رَقَبَتِهٖ صَامِتٌ فَيَقُوْلُ يَا رَسُوْلَ اللّٰهِ اَغِثْنِيْ فَاَقُوْلُ لَا اَمْلِكُ لَكَ شَيْئًا قَدْ اَبْلَغْتُكَ۔ مُتَّفَقٌ عَلَيْهِ وَهٰذَا لَفْظُ مُسْلِمٍ وَهُوَ اَتَمُّ۔

3996. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger stood up

among them and mentioned treachery in spoils. He described it as a grave sin and spoke very seriously on it. Then he said, "Beware! I should not see any of you on the day of resurrection coming with a camel rumbling on his neck (to the gathering place) saying, 'O Messenger of Allah, help me!' I shall say, " I cannot help you in any way. I had indeed conveyed to you the message.' And I should not see any of you on the day of resurrection, carrying a horse whinnying on his neck coming (to the gathering ground), saying 'O Messenger of Allah, help me!' I shall say, 'I cannot help you in any way. I had indeed conveyed to you the message.' And, I should not see any of you on the day of resurrection, carrying on his neck a bleating sheep (coming to the gathering place), saying, 'O Messenger of Allah, help me!' I shall say, ' I cannot help you in any way. Indeed, I had conveyed to you the message.' And, I should not see any of you on the day of resurrection carrying a person (slave, male or female) yelling on his neck (coming to the gathering ground), saying, 'O Messenger of Allah, help me!' I shall say, 'I can do nothing for you. Indeed, I had conveyed the message to you.' And , I should not see any of you on the day of resurrection with flapping cloth on his neck (coming to the gathering ground), saying, 'O Messenger of Allah, help me!' I shall say, 'I cannot help you in any way. Indeed, I had conveyed the message to you.' And, I should not see any of you on the day of resurrection carrying gold and silver on his neck (coming towards the place of gathering), saying, 'O Messenger of Allah, help me!' I shall say,' I cannot do anything for you. Indeed, I had conveyed to you the message.'[1]
(The man would be carrying on his neck whatever he had misappropriated from the booty in spite of being warned by the Prophet صلی اللہ علیہ وسلم.)

WARNING AGAINST MISAPPROPRIATING PROPERTY ON WHICH MUSLIMS HAVE A RIGHT

(٣٩٩٧) وَعَنْهُ قَالَ اَهْدٰى رَجُلٌ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غُلَامًا يُقَالُ لَهٗ مِدْعَمٌ فَبَيْنَمَا مِدْعَمٌ يَحُطُّ رَحْلًا لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَصَابَهٗ سَهْمٌ عَائِرٌ فَقَتَلَهٗ فَقَالَ النَّاسُ هَنِيْئًا لَهُ الْجَنَّةُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَلَّا وَالَّذِىْ نَفْسِىْ بِيَدِهٖ اِنَّ الشَّمْلَةَ الَّتِىْ اَخَذَهَا يَوْمَ خَيْبَرَ مِنَ الْمَغَانِمِ لَمْ تُصِبْهَا الْمَقَاسِمُ لَتَشْتَعِلُ عَلَيْهِ نَارًا فَلَمَّا سَمِعَ ذٰلِكَ النَّاسُ جَاءَ رَجُلٌ بِشِرَاكٍ اَوْشِرَاكَيْنِ اِلَى النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ شِرَاكٌ مِنْ نَارٍ اَوْ شِرَاكَانِ مِنْ نَارٍ۔ (متفق عليه)

3997. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man presented to Allah's Messenger صلی اللہ علیہ وسلم a slave who was called Mid'am. While Mid'am was unsaddling a camel belonging to Allah's Messenger صلی اللہ علیہ وسلم (perhaps on a battlefield), an arrow from an unknown source struck him and he was killed. The people exclaimed, "Congratulations to Mid'am.(He is martyred while in the service of Allah's Messenger صلی اللہ علیہ وسلم.) He will go to paradise!" Allah's Messenger صلی اللہ علیہ وسلم said, however, "Not so! By Him in whose hand is my soul, the cloak he took away on the day of khaybar from the spoils before they were divided will flare up with fire on him." On hearing that, someone came with a Sandal-strap or two

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[1] Bukhari # 3073, Muslim # 24. 1831 (fuller hadith, here reproduced), Musnad Ahmad 2. 426.

sandal-straps to the Prophet صلى الله عليه وسلم, saying, "A sandal-strap of fire!" Or, two sandal-straps of fire!"[1]
(In short, people brought different things which they had considered to be two insignificant, even sandal-straps and laces.)

COMMENTARY: This hadith warns people who misappropriate property to which Muslims have a right. Examples are awqaf (trusts, endowments), bayt ul-maal (state Treasury), etc. It is possible to compensate one person for right usurped but it is impossible to redeem rights of several people and return their properties.

(٣٩٩٨) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ كَانَ عَلٰى ثَقَلِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ يُقَالُ لَهٗ كِرْكِرَةُ فَمَاتَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هُوَ فِي النَّارِ فَذَهَبُوْا يَنْظُرُوْنَ فَوَجَدُوْا عَبَاءَةً قَدْ غَلَّهَا۔ (رواه البخارى)

3998. Sayyiduna Abdullah Ibn Amr رضى الله عنه narrated that a man named Kirkirah was deputed to watch over the belongings of the prophet صلى الله عليه وسلم. When he died, Allah's Messenger صلى الله عليه وسلم said, "He is in hell." The people went and (on examining his property) found a striped blanket that he had misappropriated from the spoils.[2]

COMMENTARY: Yahya رحمه الله said that when the Sahabah (Prophet's Companions) رضى الله عنهم heard the Prophet صلى الله عليه وسلم, they understood that Kirkirah had taken something from the spoils on his own. So, they examined his belongings.

FOOD & DRINK MAY BE CONSUMED FROM SPOILS

(٣٩٩٩) وَعَنِ ابْنِ عُمَرَ قَالَ كُنَّا نُصِيْبُ فِيْ مَغَازِيْنَا الْعَسَلَ وَالْعِنَبَ فَنَأْكُلُهٗ وَلَا نَرْفَعُهٗ۔ (رواه البخارى)

3999. Sayyiduna Ibn Umar رضى الله عنه narrated: We used to get, (as spoils) in our battles, honey and grapes which we would consume and not carry them (to the Prophet صلى الله عليه وسلم).[3]

COMMENTARY: It means that the Prophet صلى الله عليه وسلم approved their action. The ulama (Scholars) agree that as long as the warriors are on the battle field they man consume eatables and drinks to the extent necessary from the spoils before they are divided.

(٤٠٠٠) وَعَنْ عَبْدِاللّٰهِ ابْنِ مُغَفَّلٍ قَالَ اَصَبْتُ جِرَابًا مِنْ شَحْمٍ يَوْمَ خَيْبَرَ فَالْتَزَمْتُهٗ فَقُلْتُ لَا اُعْطِي الْيَوْمَ اَحَدًا مِنْ هٰذَا شَيْئًا فَالْتَفَتُّ فَاِذَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَبَسَّمُ اِلَيَّ۔ (متفق عليه)

4000. Sayyiduna Abdullah Ibn Mughaffal رضى الله عنه said, "On the day of Khaybar, I found a packet of fat. (I picked it up and put it to my bossom and) I thought to myself that I would not give it to anyone anything from it today. As I turned round I saw Allah's Messenger صلى الله عليه وسلم smiling at me (over what I did)."[4]

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[1] Bukhari # 6707, Muslim # 183. 115.
[2] Bukhari # 3074.
[3] Bukhari # 3154.
[4] Bukhari # 3453, Muslim # 72. 1772.

COMMENTARY: It is as stated previously that the warriors are permitted to take provision from the spoils before division as much as is necessary.

وَذُكِرَ حَدِيثُ أَبِي هُرَيْرَةَ مَا أُعْطِيكُمْ فِي بَابِ رِزْقِ الْوُلَاةِ

And the hadith of Abu Hurayrah رضی اللہ عنہ about giving by the Prophet صلی اللہ علیہ وسلم is # 3745.

SECTION II اَلْفَصْلُ الثَّانِي

BOOTY IS ALLOWED TO THIS UMMAH ONLY

(٤٠٠١) وَعَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللّٰهَ فَضَّلَنِي عَلَى الْأَنْبِيَاءِ أَوْ قَالَ فَضَّلَ أُمَّتِي عَلَى الْأُمَمِ وَأَحَلَّ لَنَا الْغَنَائِمَ۔ (رواہ الترمذی)

4001. Sayyiduna Abu Umamah رضی اللہ عنہ reported that the Prophet صلی اللہ علیہ وسلم said, "Surely Allah has given me more excellence over the (other) Prophets علیہ السلام. Or, he said, "He has given more excellence to my ummah over the (other) ummahs. And he has made the spoils lawful to us."[1]

COMMENTARY: Among the various merits of this ummah is that booty or spoils ar made lawful to them.

KILLER GETS PROPERTY OF THE SLAIN

(٤٠٠٢) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ يَعْنِي يَوْمَ حُنَيْنٍ مَنْ قَتَلَ كَافِرًا فَلَهُ سَلَبُهُ فَقَتَلَ أَبُو طَلْحَةَ يَوْمَئِذٍ عِشْرِينَ رَجُلًا وَأَخَذَ أَسْلَابَهُمْ۔ (رواہ الدارمی)

4002. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger said on that the day of Hunayn, "He who kills a disbeliever will get his (the slain man's) belongings." That day, Abu Talhah رضی اللہ عنہ killed twenty men (of the enemy), and he got all their belongings.[2]

(٤٠٠٣) وَعَنْ عَوْفِ ابْنِ مَالِكٍ الْأَشْجَعِيِّ وَخَالِدِ بْنِ الْوَلِيدِ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَضَى فِي السَّلَبِ لِلْقَاتِلِ وَلَمْ يُخَمِّسِ السَّلَبَ۔ (رواہ ابوداؤد)

4003. Sayyiduna Awf Ibn Maalik Ashja رضی اللہ عنہ and Khalid ibn Walid رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم passed a ruling that the things taken from the man killed should be given to him who kills him. And, he did not take out Khams (one-fifth) from it (as is done from the spoils).[3]

(٤٠٠٤) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُودٍ قَالَ نَفَّلَنِي رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ سَيْفَ أَبِي جَهْلٍ وَكَانَ قَتَلَهُ۔ (رواہ ابوداؤد)

4004. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ said that on the day of Badr, Allah's Messenger صلی اللہ علیہ وسلم gave him the sword of Abu Jahl in excess (of his share). He

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[1] Tirmidhi # 1553 Musnad Ahmad 5. 248

[2] Abu Dawud # 2718, Darimi # 2884, Musnad Ahmad 3. 114

[3] Abu Dawud # 2721, Musnad Ahmad 6. 26.

had killed him.[1]

COMMENTARY: In the Battle of Badr, Abu Jahl was killed by two young boys of the ansars. Sayyiduna Ibn Mas'ud رضی اللہ عنہ also had a hand in killing him with the boys. He had severed his head from his torso. So, the Prophet صلی اللہ علیہ وسلم gave him the sword, one of the belonging of Abu Jahl.
(Bukhari and Muslim reported from Abdur Rahman ibn Awf رضی اللہ عنہ that two boys stood on either side of him and asked him to point out Abu Jahl to them. When he did so, they rushed to him and slew him and recounted their achievement to the Prophet صلی اللہ علیہ وسلم who gave them Abu Jahl's spoils. They were Mu'adh ibn Amr رضی اللہ عنہ and Mu'ad ibn Afra رضی اللہ عنہ. Ibn Mas'ud رضی اللہ عنہ severed his head when he was panting for breath.)[2]

SLAVE MAY BE GIVEN SOME BOOTY

(٤٠٠٥) وَعَنْ عُمَيْرٍ مَوْلَى آبِي اللَّحْمِ قَالَ شَهِدْتُ خَيْبَرَمَعَ سَادَتِيْ فَكَلَّمُوْا فِيَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَلَّمُوْهُ اَنِّيْ مَمْلُوْكٌ فَاَمَرَلِيْ فَقُلِّدْتُ سَيْفًا فَاِذَا اَنَا اَجُرُّهُ فَاَمَرَلِيْ بِشَيْءٍ مِنْ خُرْثِيِّ الْمَتَاعِ وَعَرَضْتُ عَلَيْهِ رُقْيَةً كُنْتُ اَرْقِيْ بِهَا الْمَجَانِيْنَ فَاَمَرَنِيْ بِطَرْحِ بَعْضِهَا وَحَبْسِ بَعْضِهَا۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ اِلَّا اَنَّ رِوَايَتَهُ انْتَهَتْ عِنْدَ قَوْلِهِ الْمَتَاعِ۔

4005. Sayyiduna Umayr رضی اللہ عنہ, the freedman of Abu Al-lahm رضی اللہ عنہ narrated: I did participate in the Battle of Khaybar with my masters. They had spoken about me with Allah's Messenger (that I could be assigned fighting or service). They told him that I was a slave. He gave command about me and a sword was girded on me and I trailed it (being young and short-statured and I was instructed to join the warriors. After the battle,) Allah's Messenger صلی اللہ علیہ وسلم ordered that I should be given some petty, miscellaneous things from the booty.
Then, I presented to him a spell that I used to chant over the insane and blow on them. (I asked him about it.) And, he instructed me to discard some of it and to retain the rest.[3]

COMMENTARY: Perhaps, some words of the spell were irreligious. So, the Prophet صلی اللہ علیہ وسلم instructed him to Discard them.

DIVISION OF SPOILS FROM KHAYBAR

(٤٠٠٦) وَعَنْ مُجَمِّعِ بْنِ جَارِيَةَ قَالَ قُسِمَتْ خَيْبَرَ عَلَى اَهْلِ الْحُدَيْبِيَّةِ فَقَسَمَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَمَانِيَةَ عَشَرَ سَهْمًا وَكَانَ الْجَيْشُ اَلْفًا وَخَمْسَ مِائَةٍ فِيْهِمْ ثَلَاثُمِائَةِ فَارِسٍ فَاَعْطَى الْفَارِسَ سَهْمَيْنِ وَالرَّاجِلَ سَهْمًا۔ رَوَاهُ اَبُوْدَاوُدَ وَقَالَ حَدِيْثُ ابْنِ عُمَرَ اَصَحُّ وَالْعَمَلُ عَلَيْهِ وَاَتَى الْوَهْمُ فِيْ حَدِيْثِ مُجَمِّعٍ اَنَّهُ قَالَ ثَلَاثُمِائَةِ فَارِسٍ وَاِنَّمَا كَانُوْا مِائَتَيْ فَارِسٍ۔

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[1] Abu Dawud # 2722.

[2] The life of Prophet Muhammad صلی اللہ علیہ وسلم (Ibn Kathir) p 316 – Darul-Isha'at, Karachi.

[3] Tirmidhi # 1557 (1563), Dawud (only the first portion) # 2730, Ibn Majah # 2855, Darimi # 2475, Musnad Ahmad 5-223.

4006. Sayyiduna Mujammi ibn Jariyah رضی اللہ عنہ narrated that (the spoils and land at) Khaybar was divided among those who had been at Hudaybiyah. Allah's Messenger صلی اللہ علیہ وسلم divided it into eighteen portions. The army (at Hudaybiyah) numbered one thousand five hundred warriors three hundred of whom were horsemen. He gave two portions to a horsemen and one to each footman.[1]
(Abu Dawud who has transmitted it says that the hadith of Ibn Umar is more sound and most ulama (Scholars) follow it. There is ambiginity in this tradition of Mujammi because he gives the number of horsemen as three hundred while there were only two hundred.) [However, Abu dawud does not mention Ibn Umar but names Abu Mu'awiyah both Arabii and English translation in their text: # 3987 is by Ibn Umar رضی اللہ عنہ.]

COMMENTARY: Imam Abu Hanifah رحمہ اللہ and others follow this hadith that allots two shares to a horse rider from the booty.
Those who hold that a horse-rider gets three shares do not find will call for twenty-one shares while there were eighteen shares.
Further, even Ibn Abbas رضی اللہ عنہ and Ibn Umar رضی اللہ عنہ have narrated traditions similar to this tradition of Mujammi. Those who insist that horse-riders had three shares cite the hadith # 3987 of this chapter. They say that Ibn Umar's Hadith is on one sound. But, see comments to it for the reason Imam Abu Hanifah رحمہ اللہ does not follow it.
As for the conclusion of Abu Dawud pointing to an error, the fact is that different accounts are given of the number of the Muslim army at Hudaybiyah Apart from Mujammi, there is one which gives the number as one thousand four hundred men, one thousand two hundred footmen and two hundred horsemen.

REWARD FOR THOSE WHO MAKE MORE EFFORTS IN *JIHAD (CRUSADE)*

(٤٠٠٧) وَعَنْ حَبِيْبِ بْنِ مَسْلَمَةَ الْفِهْرِيِّ قَالَ شَهِدْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَفَّلَ الرُّبُعَ فِي الْبَدْأَةِ وَالثُّلُثَ فِي الرَّجْعَةِ۔ (رواہ ابوداؤد)

4007. Sayyiduna Habib ibn Maslamah Fihri رضی اللہ عنہ said, "I observed (in a battle) that the Prophet صلی اللہ علیہ وسلم gave an extra one-fourth of the booty (to those who fought) in the beginning; and one-third more towards the return (to those who fought)".[2]

COMMENTARY: If a detachment of a Muslim army preceded the main body to engage the enemy, the Prophet صلی اللہ علیہ وسلم gave them one-fourth of the booty as a special case. Then when the remaining booty of three-fourths was divided, they again got their share with the whole army.
In the same way, when the main body returned from the battlefield and a detachment stood their ground to keep the enemy engaged, they were given, as a reward, one-third of the booty over and above their share in the remaining booty distributed to the whole army. This one-third was given to them as a reward because their task was very risky and required exceptional courage and bravery since the main army was not behind them to

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[1] Abu Dawud # 2736, Musnad Ahmad 3-430 (Abu Dawud # 2730.)
[2] Abu Dawud # 2749, Musnad Ahmad 4-160.

support them. As for the engagement before the rest of the forces arrived, that was not as risky since there was the knowledge of their advance and coming.
Therefore, the additional booty was in recognition of the exceptional struggle and effort and courage of the detachment.

(٤٠٠٨) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُنَفِّلُ الرُّبُعَ بَعْدَ الْخُمُسِ وَالثُّلُثَ بَعْدَ الْخُمُسِ إِذَاقَفَلَ۔ (رواه ابوداؤد)

4008. Sayyiduna Habib ibn Maslamah Fihri صلى الله عليه وسلم gave an additional one-fourth of the booty, after retaining the one-fifth, to the detachment (that initiated fighting before the arrival of the main body). And , he gave one-third of the booty, after retaining the one-fifth (Khums), to the detyachment (to engage the enemy) after (the main body) returned.[1]

COMMENTARY: This hadith clarifies the previous by saying that before giving the reward of one-fourth to the initiators of battle and one-third to those who kept the enemy engaged while returning, the Khums was deducted from the booty. Once the one-fourth and one-third reward was given, the booty was divided among the entire army.

NO EXCEPTIONAL SHARE FROM FA'I

(٤٠٠٩) وَعَنْ اَبِي الْجُوَيْرِيَةِ الْجَرْمِيِّ قَالَ اَصَبْتُ بِاَرْضِ الرُّومِ جَرَّةً حَمْرَاء فِيْهَادَنَا نِيْرُفِيْ إِمْرَةِ مُعَاوِيَةَ وَعَلَيْنَا رَجُلٌ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ بَنِيْ سُلَيْمٍ يُقَالُ لَهُ مَعْنُ بْنُ يَزِيْدَ فَاَتَيْتُهُ بِهَا فَقَسَمَهَا بَيْنَ الْمُسْلِمِيْنَ وَاَعْطَانِيْ مِنْهَا مِثْلَ مَا اَعْطٰى رَجُلًا مِنْهُمْ ثُمَّ قَالَ لَوْ لَا اِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا نَفَلَ اِلَّا بَعْدَ الْخُمُسِ لَاَعْطَيْتُكَ۔ (رواه ابوداؤد)

4009. Sayyiduna Abu al-Juwayriyah Jarmiy صلى الله عليه وسلم said, "When Muawiyah رضى الله عنه was the amir, I found a red jar containing dinars in the land of the Byzantine. Our commander was one of the Sahabah (Prophet's Companions) رضى الله عنهم of Allah's Messenger صلى الله عليه وسلم belonging to the Banu Sulaym by the name of Ma'n ibn Yazid رضى الله عنه. I took the jar to him and he divided it among the Muslims (the warriors of Islam). He give me the same amount as the portion of any other man (not more). He then said, Had I not heard Allah's Messenger صلى الله عليه وسلم say: Booty is divided only after the Khums (one-fifth) is retained, I would have given it to you meaning more than others).[2]

COMMENTARY: Sayyiduna Ma'n رضى الله عنه meant to say that the Prophet صلى الله عليه وسلم said that a warrior can be given an extra amount above his share only from that property from which the Khums has to be retained. That happens only from the spoils after battle against the infidels and which is called ghanimah (spoils. booty).
As for this red jar it was Fa'i. No additional amount is paid when Fa'i is divided. So this

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[1] Abu Dawud # 2753, Musnad Ahmad 3-470.
[2] Au Dawud # 2725.

man too was not given anything extra.

EXCLUSIVE GIFT TO NON-PARTICIPANTS OF BATTLE

(٤٠١٠) وَعَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ قَالَ قَدِمْنَا فَوَا فَقْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ افْتَتَحَ خَيْبَرَ فَاَسْهَمَ لَنَا اَوْقَالَ فَاَعْطَانَا مِنْهَا وَمَاقَسَمَ لِاَحَدٍ غَابَ عَنْ فَتْحِ خَيْبَرَ مِنْهَا شَيْئًا اِلَّا لِمَنْ شَهِدَ مَعَهُ اِلَّا اَصْحَابَ سَفِيْنَتِنَا جَعْفَرًا وَاَصْحَابَهُ اَسْهَمَ لَهُمْ مَعَهُمْ۔ (رواہ ابوداؤد)

4010. Sayyiduna Abu Musa Al-Ashary رضی اللہ عنہ narrated, We returned (from Ethiopia) and met Allah's Messenger صلی اللہ علیہ وسلم when he had just conquered Khaybar . He allotted to us a portion (from the spoils of Khaybar)." Or, he narrated, "He gave us some portion (from it).But, he did not give anything to any such person who was not present at the conquest of Khaybar. He gave shares (from the booty) only to those who were present with him (at the Battle of Khaybar) and to those who were in our ship, namely Jafar رضی اللہ عنہ and his companions. He gave to them (of the ship) as he gave to the others (who had participated in the Battle of Khaybar)."[1]

COMMENTARY: Sayyiduna Abu Musa Ashari رضی اللہ عنہ had come to Makkah from Yemen in the very beginning of the preaching of Islam and he embraced Islam. Then he had emigrated to Abyssinia (Ethiopia) where Sayyiduna Jafar ibn Abu Talib رضی اللہ عنہ and other Sahabah رضی اللہ عنہ had emigrated from Makkah. When they learnt there that the Prophet صلی اللہ علیہ وسلم had emigrated from Makkah to Madinah, they too boarded ships to depart from Ethopia for Madinah.

They arrived almost simultaneously with Prophet صلی اللہ علیہ وسلم conquest of Khaybar.

Some people say that they were given shares in the spoils from Khaybar, though they had arrived after the battle, because they had come before the spoils were collected and divided. This is suggested by those ulama (Scholars) who hold that if a warrior does not take part in a battle but is present when the spoils are collected and are in the process of distribution then he too will get a share with the warriors. Imam Shafi رضی اللہ عنہ gave one verdict on these lines.

As for the ulama (Scholars) who do not subscribe to this contention, they say that the grant of shares of the spoils from Khaybar was a gift of a special kind from the Prophet صلی اللہ علیہ وسلم. It was granted with the permission of the participants of the Battle of Khaybar.

This second opinion is more correct.

PROPHET صلی اللہ علیہ وسلم DID NOT OFFER FUNERAL *SALAH (PRAYER)* OF DISHONEST IN SPOILS

(٤٠١١) وَعَنْ يَزِيْدَ بْنِ خَالِدٍ اَنَّ رَجُلًا مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُوُفِّيَ يَوْمَ خَيْبَرَ فَذَكَرُوْا لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ صَلُّوْا عَلٰى صَاحِبِكُمْ فَتَغَيَّرَتْ وُجُوْهُ النَّاسِ لِذٰلِكَ فَقَالَ اِنَّ صَاحِبَكُمْ غَلَّ فِيْ سَبِيْلِ اللّٰهِ فَفَتَّشْنَا مَتَاعَهُ فَوَجَدْنَا خَرَزًا مِنْ خَرَزِ يَهُوْدَ لَا يُسَاوِيْ دِرْهَمَيْنِ(رواہ

[1] Abu Dawud # 2725.

مالك و ابوداؤد والنسائی)

4011. Sayyiduna Yazid ibn Khalid رضی اللہ عنہ narrated that a man among the companions رضی اللہ عنہ of Allah's Messenger صلی اللہ علیہ وسلم died on the day of Khaybar. They conveyed the news to Allah's Messenger صلی اللہ علیہ وسلم. He said, "Offer the *salah (prayer)* over your companion." The people changed colour on hearing that (for they understood that he would not offer the *salah (prayer)*). He said, "Your companion was dishonest about booty in Allah's path." They examined his belongings and found some beads of Jewsses (that they wear round their necks). They were worth not even two dirhams.[1]

WARNING TO ONE WHO PROCRASTINATES IN COLLECTING BOOTY FOR DISTRIBUTION

(٤٠١٢) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَصَابَ غَنِيْمَةً أَمَرَ بِلَالًا فَنَادٰى فِي النَّاسِ فَيَجِيْئُوْنَ بِغَنَائِمِهِمْ فَيُخَمِّسُهُ وَيُقَسِّمُهُ فَجَاءَ رَجُلٌ يَوْمًا بَعْدَ ذٰلِكَ بِزِمَامٍ مِنْ شَعْرٍ فَقَالَ يَا رَسُوْلَ اللّٰهِ هٰذَا فِيْمَا كُنَّا أَصَبْنَاهُ مِنَ الْغَنِيْمَةِ قَالَ أَسَمِعْتَ بِلَالًا نَادٰى ثَلَاثًا قَالَ نَعَمْ فَمَا مَنَعَكَ أَنْ تَجِيْئَ بِهٖ فَاعْتَذَرَ قَالَ كُنْ أَنْتَ تَجِيْئُ بِهٖ يَوْمَ الْقِيَامَةِ فَلَنْ أَقْبَلَهُ عَنْكَ۔ (رواه ابوداؤد)

4012. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that whenever Allah's Messenger صلی اللہ علیہ وسلم decided to gather together the booty, he would command (Sayyiduna) Bilal رضی اللہ عنہ to announce to the people so that they brought their spoils (to be collected before the Prophet صلی اللہ علیہ وسلم. Then he put apart the one-fifth and divided the rest (among the warriors). One day, a man came (after the division) with a halter of hair and submitted, "O Messenger of Allah, this is what came to our hands as part of the spoils." He asked, "Had you heard Bilal make the announcement three times?" He said, "Yes". He asked , "Then, what prevented you from bringing it (to me)?" He put forward some excuse (for the delay). So, he (Allah's Messenger صلی اللہ علیہ وسلم said, "Now, remain as you are (and keep it with you). Bring it on the day of resurrection by yourself. (And explain to Allah the delay.) I shall not take it from you."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم did not take it because all the warriors had a right over it. Since they had dispersed, it was impossible to deliver to everyone his right.

PUNISHMENT TO THE DISHONEST WITH BOOTY

(٤٠١٣) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَبَابَكْرٍ وَعُمَرَ حَرَّقُوْا مَتَاعَ الْغَالِّ وَضَرَبُوْهُ۔ (رواه ابوداؤد)

4013. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ reported from his father that his grand

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[1] Muwatta Maalik # 33 (*Jihad*), Abu Dawud # 2710, M=Nasaii # 1959, Ibn Majah # 2848, Musnad Ahmad 4-114.

[2] Abu Dawud # 2712, Musnad Ahmad 2-213.

father (Abdullah ibn Amr رضی اللہ عنہ) narrated that Allah's Messenger صلی اللہ علیہ وسلم, Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ used to burn the property of one who was dishonest with booty. And, they used to beat him.[1]

COMMENTARY: Imam Ahmad رحمہ اللہ and some others abide by this hadith in its strict sense. He says all his belongings in his house must be burned but not his animal and the copies of the Quran.Also that property which he had misappropriated must not be burned because it does not belong to him. It is the property of the warriors.

The other three imams, however, say that his belongings and property should not be burned. Rather, he should be awarded a discretionary punishment by the ruler or judge.They say of this hadith that it is based on serious warning and as a deterrent.

COVERING UP THE DISHONEST IS AS BAD

(٤٠١٤) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ يَكْتُمُ غَالًّا فَإِنَّهُ مِثْلُهُ۔ (رواہ ابوداؤد)

4014. Sayyiduna Samurah ibn Jundub رضی اللہ عنہ reported that Allah's Messenger صلی اللہ علیہ وسلم said often," He who conceal the dishonesty of one who is treacherous about the booty (and stiffles it before the rulers) is like him (as far as the sin he commits is concerned)[2]

BOOTY SHOULD NOT BE SOLD BEFORE IT IS DIVIDED

(٤٠١٥) وَعَنْ أَبِي سَعِيْدٍ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ شِرَى الْمَغَانِمِ حَتّٰى تُقْسَمَ۔ (رواہ الترمذی)

4015. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade buying booty before it was divided (because till then no one, even the seller, is its owner)[3]

(٤٠١٦) وَعَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى أَنْ تُبَاعَ السِّهَامُ حَتّٰى تُقْسَمَ۔ (رواہ الدارمی)

4016. Sayyiduna Abu Umamah رضی اللہ عنہ reported from the Prophet صلی اللہ علیہ وسلم that he forbade sale of shares (of booty) before they were divided.[4]

COMMENTARY: If anyone offers to sell his share of the booty before it is divided, it is not allowed because that portion is not his property and also because he does not know what he will get, how much and of what nature. Thus, it is unlawful because it is unknown and not determined.

USING BOOTY UNRIGHTFULLY IS PUNISHABLE.

(٤٠١٧) وَعَنْ خَوْلَةَ بِنْتِ قَيْسٍ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ هٰذِهِ الْمَالَ خَضِرَةٌ حُلْوَةٌ فَمَنْ أَصَابَهُ بِحَقِّهِ بُوْرِكَ لَهُ فِيْهِ وَرُبَّ مُتَخَوِّضٍ فِيْمَا شَاءَتْ بِهِ نَفْسُهُ مِنْ مَالِ اللّٰهِ وَرَسُوْلِهِ لَيْسَ

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[1] Abu Dawud # 2715.

[2] Abu Dawud#2715.

[3] Tirmidhi#1563,Musnad Ahmed 3-42,Ibn Majah#2196

[4] Dariui#2476.

لَهٗ يَوْمَ الْقِيَامَةِ إِلَّا النَّارُ۔ (رواه الترمذی)

4017. Sayyidah Khawlah bint Qays رضی اللہ عنہا narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say, "Surely, this weath is green and sweet (and is delightful to the heart and to the sight). He who gets it rightfully (in a lawful manner) finds blessing in it for him. But, many an encroacher there is who craves for himself from the wealth of Allah and His Messenger (meaning from the booty, using it as the heart wishes).
There is nothing for him on the day of resurrection but the fire (of hell)."[1]
Qays رضی اللہ عنہ was the wife of Sayyiduna Hamzah ibn Abdul Muttalib. رضی اللہ عنہ

DHUL FIQAR, SWORD

(٤٠١٨) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَنَفَّلَ سَيْفَهٗ ذَا الْفِقَارِ يَوْمَ بَدْرٍ۔ رَوَاهُ ابْنُ مَاجَةَ وَزَادَ التِّرْمِذِيُّ وَهُوَ الَّذِيْ رَاٰى فِيْهِ الرُّؤْيَا يَوْمَ اُحُدٍ۔

4018. Sayyiduna Ibn Abbas رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم took the sword, Dhulfiqar, on the day of Badr, over and above his share of the booty.
It was about it that he had a vision at the battle of Uhud[2]

COMMENTARY: This sword was part of the spoils at Badr. The Prophet صلی اللہ علیہ وسلم liked it and he took it for himself in excess of the share from the spoils. This thing is allowed only to him and to no one else. The sword word was identified as dhul faqaar (ذوالفقار) and it belonged to a disbeliever by the name of Munabbih ibn Hajj (pilgrimage)aj. He was killed in the Battle of Badr by the Muslims.

The Prophet صلی اللہ علیہ وسلم used this sword with many others during his battles. The Qamoos says that it belonged to Aas the son of Munabbih. Sayyiduna Ali رضی اللہ عنہ gave that sword to Sayyiduna Ali رضی اللہ عنہ.

The word فقار(faqaar) means the vertebrae of the back or the bones of the spin. This sword had small beautiful hollows for more easy cleaving of coats at mail. According to Lane's Arabic-English Lexicon it is called by some Dhul-fiqaar, but Khattabi رضی اللہ عنہ said that it is vulgar and dhulfaqaar is correct.)

As for the vision at Uhud, the Prophet صلی اللہ علیہ وسلم dreamt that he shook the sword dhulfaqaar and it split from the Middle. He shook it again and it became (stronger and) better than it had been. The dream is thus interpreted that after initial reverses the Muslims regrouped and came out victorious in the Battle of Uhud.

NOTHING OF BOOTY MAY BE USED BEFORE DIVISION

(٤٠١٩) وَعَنْ رُوَيْفِعِ بْنِ ثَابِتٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلَا يَرْكَبْ دَابَّةً مِنْ فَيْءِ الْمُسْلِمِيْنَ حَتّٰى اِذَا اَعْجَفَهَا رَدَّهَا فِيْهِ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلَا يَلْبَسْ ثَوْبًا مِنْ فَيْءِ الْمُسْلِمِيْنَ حَتّٰى اِذَا اَخْلَقَهٗ رَدَّهٗ فِيْهِ۔ (رواه ابوداؤد)

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[1] Tirmidhi # 2374(2381),Musnad Ahmad 6-378, Bukhari # 3118. (Sayyidah Khawlah bint

[2] Tirmidhi # 1501 (1567) complete, Ibn Majah # 2808 (only first portion), Musnad Ahmad 1-271.

4019. Sayyiduna Ruwayfi' in Thabit رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "He who believes in Allah and the Last Day should not ride a beast belonging to the booty of the Muslims (unless for a cause sanctioned by Shari'ah (divine law)) and then return it when he has (Fatigued and) made it very weak. He who believes in Allah and the Last Day should not wear a garment belonging to the booty of the Muslims and return it (to the booty) when he has worn it out "[1]

COMMENTARY: The riding beast must not be taken from the booty before division (or the garment or any other thing). The words about returning after use in a bad state do not imply that they may be used if taken care of. The point is they should not be taken at all.

EATABLES IN THE BOOTY

(٤٠٢٠) وَعَنْ مُحَمَّدِ بْنِ اَبِي الْمُجَالِدِ عَنْ عَبْدِاللّٰهِ بْنِ اَبِي اَوْفٰى قَالَ قُلْتُ هَلْ كُنْتُمْ تُخَمِّسُوْنَ الطَّعَامَ فِيْ عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَصَبْنَا طَعَامًا يَوْمَ خَيْبَرَ فَكَانَ الرَّجُلُ يَجِيْئُ فَيَأْخُذُ مِنْهُ مِقْدَارَ مَايَكْفِيْهِ ثُمَّ يَنْصَرِفُ۔ (رواه ابوداؤد)

4020. Sayyiduna Muhammad In Abu Al-Mujalid رضی اللہ عنہ reported from Abdullah ibn Abu Awfa رضی اللہ عنہ that the Muhammad ibn Abu Al-Mujalid رضی اللہ عنہ asked him, "Did you take out the one-fifth (Khums) from eatables too in the time of Allah's Messenger صلی اللہ علیہ وسلم?". Sayyiduna Abdullah رضی اللہ عنہ said "At the Battle of Khaybar we also collected the eatables (as booty). A man would come, take as much of it as sufficed him and then go away.[2]

COMMENTARY: Khums was not taken out from eatables but the principle was observed that only so much was taken from it as was necessary and enough.

(٤٠٢١) وَعَنِ ابْنِ عُمَرَ اَنَّ جَيْشًا غَنِمُوْا فِيْ زَمَنِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَعَامًا وَعَسَلًا فَلَمْ يُؤْخَذْ مِنْهُمُ الْخُمُسُ۔ (رواه ابوداؤد)

4021. Sayyiduna Ibn Umar رضی اللہ عنہ said that in the time of Allah's Messenger صلی اللہ علیہ وسلم an army got food and honey (on returning from *jihad (crusade)* as part of booty). No Khums (one-fifth) was taken from them (whether they were consumed by the men or preserved)[3]

(٤٠٢٢) وَعَنِ الْقَاسِمِ مَوْلٰى عَبْدِالرَّحْمٰنِ عَنْ بَعْضِ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنَّا نَاْكُلُ الْجَزُوْرَ فِي الْغَزْوِ وَلَا نَقْسِمُهُ حَتّٰى اِذَا كُنَّا نَرْجِعُ اِلٰى رِحَالِنَا وَاَخْرِجَتُنَا مِنْهُ مَمْلُوْئَةٌ۔ (رواه ابوداؤد)

4022. Sayyiduna Qasim رضی اللہ عنہ the free man of Abdur Rehman رضی اللہ عنہ reported from one of the Sahabah (Prophet's Companions) رضی اللہ عنہم the Prophet صلی اللہ علیہ وسلم that he said, "We would eat a camel during a battle without dividing it. (During the battle we would slaughter a camel and eat its flesh to satiate ourselves.)

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[1] Abu Dawud # 2159.
[2] Abu Dawud # 2704.
[3] Abu Dawud # 2701.

When we returned home, we would have camel flesh in our saddle-bags.[1]

COMMENTARY: Ibn Hammam رضی اللہ عنہ said that when the Muslims return (after *jihad (crusade)*) and cross over the borders of the enemy while coming to the Darul Islam, it is not allowed to them to feed their animals hay or fodder from the booty, or themselves consume its eatables, because the particular need associated with *jihad (crusade)* does not remain. Also, if anyone has any of these things that came to him before the division and it is surplus to his needs then he must deposit it with the booty.

THE TREACHEROUS WILL BE DISGRACED ON THE DAY OF RESURRECTION.

(٤٠٢٣-٤٠٢٤) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ أَدُّوا الْخِيَاطَ وَالْمِخْيَطَ وَإِيَّاكُمْ وَالْغُلُوْلَ فَإِنَّهُ عَارٌ عَلَى أَهْلِهِ يَوْمَ الْقِيَامَةِ۔ رَوَاهُ الدَّارِمِيُّ وَرَوَاهُ النَّسَائِيُّ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ۔

4023. Sayyiduna Ubadah in Samit رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم used to say, "Deliver (even so much) as thread and needle, and do not be dishonest about booty (or anything at all), because dishonesty will bring disgrace to the dishonest on the day of resurrection."[2]

4024. Amr ibn Shuayb رضی اللہ عنہ reported it from his father (Shuayb علیہ السلام who from the grandfather (Adullah ibn Amr رضی اللہ عنہ – the same hadith.[3]

DISHONESTY IS PUNISHABLE EVEN IF ABOUT LITTLE THINGS.

(٤٠٢٥) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ قَالَ دَنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ بَعِيْرٍ فَأَخَذَ وَبَرَةً مِنْ سَنَامِهٖ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ لِيْ مِنْ هٰذَا الْفَيْءِ شَيْءٌ وَلَا هٰذَا وَرَفَعَ إِصْبَعَهُ إِلَّا الْخُمُسَ وَالْخُمُسُ مَرْدُوْدٌ عَلَيْكُمْ فَأَدُّوا الْخِيَاطَ وَالْمِخْيَطَ فَقَامَ رَجُلٌ فِيْ يَدِهٖ كُبَّةٌ مِنْ شَعْرٍ فَقَالَ أَخَذْتُ هٰذِهٖ لِأُصْلِحَ بِهَا بَرْدَعَةً فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَمَّا مَا كَانَ لِيْ وَلِبَنِيْ عَبْدِ الْمُطَّلِبِ فَهُوَ لَكَ فَقَالَ أَمَّا إِذَا بَلَغَتْ مَا أَرٰى فَلَا أَرَبَ لِيْ فِيْهَا وَنَبَذَهَا (رواه ابوداؤد)

4025. Sayyiduna Amr ibn Shuayb رضی اللہ عنہ reported from his father who from the grandfather that the Prophetصلی اللہ علیہ وسلمcame near a cvamel (taken as fa'i) and took a hair from its hump, and said, "O people, I have no portion from this fa'I, not even this" and he raised the finger that had the hair. But I get the one-fifth and the one-fifth reverts to you (for your good, your weapons, etc.).

So (if you have them then) deliver needless and threads (too)." A man got up with a ball of hair in his hand and submitted, "I had taken it to men the cloth under a pack saddle." The Prophet صلی اللہ علیہ وسلم said, "You may have what is mine and the Banu Abd Muttlalib's." (But I cannot say about the shares of other people, whether they will forgive you or not.) The man exclaimed, "If it goes to that extent (of sin) as I see, then I have no need for it." He threw it away.[4]

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[1] Au Dawud # 2706.

[2] Nadith 4033): In Majah # 2850, Darimi # 2487,Musnad Ahmad 5-318.

[3] (Hadith 4024): Nasa'I # 3688.

[4] Abu Dawud # 2694. Musnad Ahmad 2-184.

KHUMS WAS SPENT FOR THE GOOD OF THE MUSLIMS.

(٤٠٢٦) وَعَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلٰى بَعِيْرٍ مِّنَ الْمَغْنَمِ فَلَمَّا سَلَّمَ اَخَذَ وَبَرَةً مِنْ جَنْبِ الْبَعِيْرِ ثُمَّ قَالَ وَلَا يَحِلُّ لِيْ مِنْ غَنَائِمِكُمْ مِثْلُ هٰذَا اِلَّا الْخُمُسِ وَالْخُمُسُ مَرْدُوْدٌ فِيْكُمْ۔

(رواه ابوداؤد)

4026. Sayyiduna Amr ibn Abasah رضی اللہ عنہ said, "Allah's Messenger صلی اللہ علیہ وسلم (once) led us in *salah (prayer)* using a camel that had been taken in booty as a sutrah. When (on finishing) he offered the salaam (salutation), he took a hair from the side of the camel and said, "I do not have even this much share from your booty apart from the one-fifth, and the one-fifth too reverts to you the be spent on your needs).[1]

COMMENTARY: If the camel's side refers to its hump then it is the same occasion to which the previous hadith (#4025) refers, other wise it is different case.

UTHMAN رضی اللہ عنہ & OTHERS WERE DENIED SHARE IN KHUMS

(٤٠٢٧) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ لَمَّا قَسَمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَهْمَ ذَوِي الْقُرْبٰى بَيْنَ بَنِيْ هَاشِمٍ وَبَنِي الْمُطَّلِبِ اَتَيْتُهُ اَنَا وَعُثْمَانُ بْنُ عَفَّانَ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ هٰؤُلَاءِ اِخْوَانُنَا مِنْ بَنِيْ هَاشِمٍ لَا نُنْكِرُ فَضْلَهُمْ لِمَكَانِكَ الَّذِيْ وَضَعَكَ اللّٰهُ مِنْهُمْ اَرَاَيْتَ اِخْوَانَنَا مِنْ بَنِي الْمُطَّلِبِ اَعْطَيْتَهُمْ وَتَرَكْتَنَا وَاِنَّمَا قَرَابَتُنَا وَقَرَابَتُهُمْ وَاحِدَةٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا بَنُوْ هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَيْءٌ وَاحِدٌ هٰكَذَا وَ شَبَّكَ بَيْنَ اَصَابِعِهٖ رَوَاهُ الشَّافِعِيُّ وَفِيْ رِوَايَةِ اَبِيْ دَاوٗدَ وَالنَّسَائِيِّ نَحْوَهٗ وَفِيْهِ اَنَا وَبَنُو الْمُطَّلِبِ لَا نَفْتَرِقُ فِيْ جَاهِلِيَّةٍ وَلَا اِسْلَامٍ وَاِنَّمَا نَحْنُ وَهُمْ شَيْءٌ وَاحِدٌ وَشَبَّكَ بَيْنَ اَصَابِعِهٖ۔

4027. Sayyiduna Jubayr ibn Mut'im رضی اللہ عنہ said, "When Allah's Messenger صلی اللہ علیہ وسلم divided the shares (from the booty) of the relatives among the Banu Hashim and the Banu AL-Muttalib, I and Uthman ibn Affan met him (on behalf of the Banu Nawful and Banu Abd Shams respectively).We submitted, "O Messenger of Allah, these our brothers of the Banu Hashim we do not deny their excellence because of your position in which Allah has placed you among them. (You and they have a common grandfather) But, do tell us why is it that you have allotted to our brothers of Banu Muttalib a share (from the portion for the relatives) but have not given us anything though our relationship is at par with them." Allah's Messenger صلی اللہ علیہ وسلم interwined his fingers and said, "The Banu Hashim and the Banu Muttalib are only one like this!" (He pointed to his finger).
Another version is like this and also has: "I and the Banu Al-Muttalib did not separate during jahiliyah (ignorance period) and in Islamic period, and we and they are only one," and he intervined his fingers.(see also hadith #3993.)[2]

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[1] Abu Dawud # 2755.

[2] Shafir (first portion) Abu Dawud # 2980, Nasaii # 4137 (the whole)

SECTION III اَلْفَصْلُ الثَّالِثُ

THE KILLING OF ABU JAHL

(٤٠٢٨) عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ إِنِّيْ لَوَاقِفٌ فِي الصَّفِّ يَوْمَ بَدْرٍ فَنَظَرْتُ عَنْ يَمِيْنِيْ وَعَنْ شِمَالِيْ فَإِذَا أَنَا بِغُلَامَيْنِ مِنَ الْأَنْصَارِ حَدِيْثَةٍ أَسْنَانُهُمَا فَتَمَنَّيْتُ أَنْ أَكُوْنَ بَيْنَ أَضْلَعَ مِنْهُمَا فَغَمَزَنِيْ أَحَدُهُمَا فَقَالَ أَيْ عَمِّ هَلْ تَعْرِفُ أَبَا جَهْلٍ قُلْتُ نَعَمْ فَمَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أَخِيْ قَالَ أُخْبِرْتُ أَنَّهُ يَسُبُّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَئِنْ رَأَيْتُهُ لَا يُفَارِقُ سَوَادِيْ سَوَادَهُ حَتّٰى يَمُوْتَ الْأَعْجَلُ مِنَّا قَالَ فَتَعَجَّبْتُ لِذٰلِكَ قَالَ وَغَمَزَنِي الْآخَرُ فَقَالَ لِيْ مِثْلَهَا فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلٰى أَبِيْ جَهْلٍ يَجُوْلُ فِي النَّاسِ فَقُلْتُ أَلَا تَرَيَانِ هٰذَا صَاحِبُكُمَا الَّذِيْ تَسْأَلَانِّيْ عَنْهُ قَالَ فَابْتَدَرَاهُ بِسَيْفَيْهِمَا فَضَرَبَاهُ حَتّٰى قَتَلَاهُ ثُمَّ انْصَرَفَا إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَاهُ فَقَالَ أَيُّكُمَا قَتَلَهُ فَقَالَ كُلُّ وَاحِدٍ مِنْهُمَا أَنَا قَتَلْتُهُ فَقَالَ هَلْ مَسَحْتُمَا سَيْفَيْكُمَا فَقَالَا لَا فَنَظَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى السَّيْفَيْنِ فَقَالَ كِلَاكُمَا قَتَلَهُ وَقَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِسَلَبِهٖ لِمُعَاذِ بْنِ عَمْرِو بْنِ الْجَمُوْحِ وَالرَّجُلَانِ مُعَاذُ بْنُ عَمْرِو بْنِ الْجَمُوْحِ وَمُعَاذُ بْنُ عَفْرَاءَ۔ (متفق عليه)

4028. Sayyiduna Abdur Rahman ibn Awf رضى الله عنه said, "At the Battle of Badr, I stood (against the enemy) in the row.I saw to my right and my left, (two ansar boys)seeing myself between two young boys of the ansar, I wished that I had been between stronger men than the boys. One of them poked me and asked, 'O uncle, do you recognize Abu Jahl?' I said, 'Yes. What do want with him, nephew?' He said, I have learnt that he reviles Allah's Messenger صلى الله عليه وسلم. By him in whose hand my soul is, if I see him, my body shall not separate from his till the one of us who has to die, dies first,' I was amazed at that. Then, the other boy poked me and said as the first had spoken. Soon, I spied Abu Jahl moving among the people and I pointed out, 'Here is the man you asked about!' They rushed to him swiftly with their swords and struck him till they killed him. Then, they went and informed Allah's Messenger صلى الله عليه وسلم. He asked,' Which of you has killed him?' Each of them said, 'I have killed him.' Then, Allah's Messenger صلى الله عليه وسلم decided that whatever was taken from him should go to Mu'adh ibn Amr ibn Jamuh. These two boys were Mu'adh ibn Amr ibn Jamuh and Mu'adh ibn Afra رضى الله عنه.[1]

COMMENTARY: The version of Bukhari names Mu'adh ibn Afra as Mu'adh ibn Afra رضى الله عنه Another tradition (4029) (to follow) names them as two sons of Afra. The ulama (Scholars) explain this difference by saying that both boys had a common mother but different fathers. Their mother's name was Afra. The father of one of them was Amr ibn Jamuh and the other, according to Qastalani, was Harith. So, one of them is ascribed to his

[1] Bukhari # 3141, Muslim, Musnad Ahmad 1-793.

father and the other to his mother.
The Prophet صلى الله عليه وسلم gave the spoils one of them who had decapacitated Abu Jahl. He was immobile and the other killed him, so the first deserved the spoils.
According to an earlier hadith (# 4004) Ibn Mas'ud رضى الله عنه killed Abu Jahl. Perhaps, Abu Jahl was panting for breath and he cut off his neck. So, he too got some share of the spoils, a sword.
Moreover some students of Imam Maalik رحمه الله assert that the ruler has authority to give the possessions of the slain man to whomsoever he choose. In this way, bi=oth the foregoing question are meaningless.

(٤٠٢٩) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ مَنْ يَنْظُرُ لَنَا مَاصَنَعَ اَبُوْجَهْلٍ فَانْطَلَقَ ابْنُ مَسْعُوْدٍ فَوَجَدَهٗ قَدْ ضَرَبَهُ ابْنَا عَفْرَاء حَتّٰى بَرَدَ قَالَ فَاَخَذَ بِلِحْيَتِهٖ فَقَالَ اَنْتَ اَبُوْجَهْلٍ فَقَالَ وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوْهُ وَفِيْ رِوَايَةٍ قَالَ فَلَوْ غَيْرًا كَّارٍ قَتَلَنِيْ۔ (متفق عليه)

4029. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked on the day of Badr, "Who will find out for us how has Abu Jahl fared?" Ibn Mas'ud went and found out that the two sons of Afra had struck him and he was on the point of death. He held him by his beard and asked, "Are you not Abu Jahl?" He retorted, "Have you killed anyone of a higher rank?" (He claimed thereby to be a great man among the Quraysh.)
According to another version: He said, "How I wish one other than a farmer had killed me!"[1]

COMMENTARY: Abu Jahl meant to say that he would not have been humiliated if any of them had killed him but he was pained that the ansar boys, the cultivators who tended to fields, had killed him. They had fields and gardens of date trees.

GIVING SOMETHING TO SOMEONE DOES NOT MEAN HE IS PIOUS

(٤٠٣٠) عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ اَعْطٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَهْطًا وَاَنَا جَالِسٌ فَتَرَكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ رَجُلًا هُوَ اَعْجَبُهُمْ اِلَيَّ فَقُمْتُ فَقُلْتُ مَالَكَ عَنْ فُلَانٍ وَاللّٰهِ اِنِّيْ لَاَرَاهُ مُؤْمِنًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْمُسْلِمًا ذَكَرَ ذٰلِكَ سَعْدٌ ثَلَاثًا وَاَجَابَهٗ بِمِثْلِ ذٰلِكَ ثُمَّ قَالَ اِنِّيْ لَاُعْطِي الرَّجُلَ وَغَيْرُهٗ اَحَبُّ اِلَيَّ مِنْهُ خَشْيَةَ اَنْ يُّكَبَّ فِي النَّارِ عَلٰى وَجْهِهٖ۔ مُتَّفَقٌ عَلَيْهِ. وَفِيْ رِوَايَةٍ لَهُمَا قَالَ الزُّهْرِيُّ فَنَرٰى اَنَّ الْاِسْلَامَ الْكَلِمَةُ وَالْاِيْمَانَ الْعَمَلُ الصَّالِحُ۔

4030. Sayyiduna Sa'd ibn Abu Waqqas رضى الله عنه narrated that he was with Allah's Messenger صلى الله عليه وسلم when he gave something to a group of people but overlooked one who seemed to him (Sa'd) to be more religious (than the others). So, he stood up and asked, "Why did you by pass so and-so?. By Allah, I think of him to be a Mumin (believer)." Allah's Messenger said, "Or, Muslim!" Sid رضى الله عنه mentioned that three times and he corrected him in like manner, and said, "I give something to someone

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[1] Muslim # 118-1800.

though I like another more than he, lest he be thrown upside down in hell."
According to another version, Zuhri رضی اللہ عنہ considered that Islam is the profession of belief and faith is righteous deeds.[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم corrected Sad رضی اللہ عنہ. Eeman or faith (of a Mumin or believer) has to do with his heart and it is deep down and cannot be gauged because there is no obvious sign of it. It is a person's internal condition and no one can judge to what degree he has developed it. In contrast, Islam is an outward trait like obedience and submission. If anyone's outward deeds are good, then you may say that he is a good Muslim, but no one can say of him with certainty that he is a true believer.
The Prophet صلی اللہ علیہ وسلم corrected Sad رضی اللہ عنہ when he testified that the man had true faith.
The Prophet صلی اللہ علیہ وسلم also made known that if anyone is given anything than he is not necessarily liked or superior. Also, it does not follow that he is more religious.
Rather, sometimes a person whose faith is weak has to be encouraged and won over, so that he may not despair and fall into disblelief and be thrown on his face into hell.
So, anyone who is given property does not qualify because of that to be a believer. O Sad, do not demand any property for anyone because you regard him be a perfect believer. No one can say so of another person with certainty.
The fact is that Zuhri ought to have said that Islam is (an expression of) righteous deeds, obedience to commands of Shari'ah (divine law) while eeman or faith is a confirmation at heart.But, he described Islam as Kalimah or testimony and eeman as righteous deeds. This is because declaration of Islam is to utter the Kalimah Shahadah (testimony with specific words) with the tongue. He who recites the Kalimah Shahadah (the expression of the testimony of faith) has sort of confirmed his Islam and that is enough to regard him as a Muslim in appearance.
This is what the Prophet صلی اللہ علیہ وسلم had said to Sa'd رضی اللہ عنہ "You can be certain that this man is a Muslim because he had recited the Kalimah Shahadah with his tongue and confirmed his Islam which is enough evidence that he is a Muslim. This is what Zuhri رضی اللہ عنہ meant when he said that Islam is the profession of belief. Anyone who recites the Kalimah Shahadah is a Muslim in law.
Now, let us look at his words that eeman (faith) is righteous deeds. We must first try to understand how righteous deeds are performed? Clearly, it depends on confirmation at heart. He who performs righteous deeds sincerely shows that faith has made home in his heart. He performs good deeds because of confirmation by his heart and his perfect faith. This is why Zuhri رضی اللہ عنہ explained eeman (faith) as righteous deeds.

UTHMAN رضی اللہ عنہ WAS GIVEN SHARE THOUGH HE DID NOT PARTICIPATE

(٤٠٣١) وَعَنِ ابْنِ عُمَرَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَامَ يَعْنِيْ يَوْمَ بَدْرٍ فَقَالَ إِنَّ عُثْمَانَ انْطَلَقَ فِيْ حَاجَةِ اللّٰهِ وَحَاجَةِ رَسُوْلِهِ وَإِنِّيْ أُبَايِعُ لَهُ فَضَرَبَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِسَهْمٍ وَلَمْ يَضْرِبْ لِأَحَدٍ غَابَ غَيْرَهُ۔ (رواه ابوداؤد)

4031. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم stood up meaning on the day of Badar (to deliver a sermon). He said, "Surely, Uthman has

[1] Byjgaru # 1478, Muslim # 131-150.

gone to attend to work on behalf of Allah and His Messenger. So, I shall take the oath of allegiance for him." Then, Allah's Messengerصلى الله عليه وسلم allotted a share (from the booty from the Battle of Badr) for him. But, he did not ever allot a share for anyone else who was not present[1]

COMMENTARY: When the Prophetصلى الله عليه وسلم came to Badr with his Sahabahرضى الله عنه, his daughter Sayyidah Ruqiyahرضى الله عنها wife of Uthman رضى الله عنه was seriously ill. So, the Prophet sent him back to Madinah to look after her, and, when the booty was being distributed, the share of Uthmanرضى الله عنه was included because he had gone to participate in the battle, but had to return.

ONE CAMEL IS LIKE TEN SHEEP.

(٤٠٣٢) وَعَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَجْعَلُ فِيْ قَسْمِ الْمَغَانِمِ عَشْرًا مِنَ الشَّاءِ بِبَعِيْرٍ۔ (رواه النسائى)

4032. Sayyiduna Rafi in Khadijرضى الله عنه said that while dividing the booty, Allah's Messengerصلى الله عليه وسلم counted ten sheep as equivalent to one camel.[2]

FIRE FROM HEAVEN WOULD BURN BOOTY BEFORE ISLAM.

(٤٠٣٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَزَا نَبِيٌّ مِنَ الْاَنْبِيَاءِ فَقَالَ لِقَوْمِهٖ لَا يَتْبَعْنِيْ رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ وَهُوَ يُرِيْدُ اَنْ يَبْنِيَ بِهَا وَلَمَّا يَبْنِ بِهَا وَلَا اَحَدٌ بَنٰى بُيُوْتًا وَلَمْ يَرْفَعْ سُقُوْفَهَا وَلَا رَجُلٌ اشْتَرٰى غَنَمًا اَوْ خَلِفَاتٍ وَهُوَ يَنْتَظِرُ اَوْلَادَهَا فَغَزَا فَدَنَا مِنَ الْقَرْيَةِ صَلَاةَ الْعَصْرِ اَوْ قَرِيْبًا مِنْ ذٰلِكَ فَقَالَ لِلشَّمْسِ اِنَّكِ مَأْمُوْرَةٌ وَاَنَا مَأْمُوْرٌ اَللّٰهُمَّ احْبِسْهَا عَلَيْنَا فَحُبِسَتْ حَتّٰى فَتَحَ اللّٰهُ عَلَيْهِ فَجَمَعَ الْغَنَائِمَ فَجَاءَتْ يَعْنِي النَّارُ لِتَأْكُلَهَا فَلَمْ تَطْعَمْهَا فَقَالَ اِنَّ فِيْكُمْ غُلُوْلًا فَلْيُبَايِعْنِيْ مِنْ كُلِّ قَبِيْلَةٍ رَجُلٌ فَلَزِقَتْ يَدُ رَجُلٍ بِيَدِهٖ فَقَالَ فِيْكُمُ الْغُلُوْلُ فَجَاءُوْا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ الذَّهَبِ فَوَضَعَهَا فَجَاءَتِ النَّارُ فَاَكَلَتْهَا وَزَادَ فِيْ رِوَايَةٍ فَلَمْ تَحِلَّ الْغَنَائِمُ لِاَحَدٍ قَبْلَنَا ثُمَّ اَحَلَّ اللّٰهُ لَنَا الْغَنَائِمَ رَاٰى ضُعْفَنَا وَعِجْزَنَا فَاَحَلَّهَا لَنَا۔ (متفق عليه)

4033. Sayyiduna Abu Hurayrahرضى الله عنه narrated that Allah's Messengerصلى الله عليه وسلم said. "A Prophet among the Prophetsصلى الله عليه وسلم (Yusha ibn Noonعليه السلام set out to engage in *jihad (crusade)*. He stipulated that no man should accompany him who had:

- **Married a woman with whom he wished to have sexual relations but had not done till then;**
- **built a house but had not put the roof on it till then;**
- **bought sheep or pregnant she-camels and they were about to deliver young.**

Then he set out to battle. He came near the town at the hour of (the *Salah (prayer)*

[1] Abu Dawud # 2726.

[2] Nasa # 4391, Musnad Ahmad 3-464.

of) asr or about that. He addressed the sun, "You are under command and I am under command (you to complete your revolution and I to conquer this town). And he prayed, O Allah, detain it over us!, So it was detained till Allah gave him victory. He collected the spoils and it came-meaning, the fire-to devour the spoils, but did not do so. He said, therefore, , there has been dishonesty about the spoils among you. So, a man from each tribe must pledge allegiance to me.' (They began to do that, each giving his hand till) one man's hand stuck in his hand. He said "There is dishonesty about the spoils among you (Meaning, your tribe) .' They brought to him a head of gold like an OX'S head. He put it down (in the pile) and the fire came and burned the spoils."
According to a version: (He said:) "Spoils were not lawful to anyone before us. Then Allah made the spoils lawful to us. He saw our weakness and helplessness and allowed us the spoils."[1]

COMMENTARY: Prophet Yushaعليه السلام did not take along those people on the expedition because their minds were occupied elsewhere and they would not have been able to fight in the battle correctly. This shows that the warriors must put off from their minds other concerns and devote entirely to fighting with the enemy.
It is stated in Mawahib lidunyah that, according to the hadith, the sun was never stopped in its movement(in the entire life of the solar system) for anyone except the Prophet. Sayyiduna Yusha ibn Noonعليه السلام [2].
According to Muwahib lidunyah, the sun's movement was stopped for the Prophet صلى الله عليه وسلم twice: on the night of the ascension to the heavens (miraj) and on the day of the Battle of the Trenches when the infidels engaged him in the Battle and the *salah (prayer)* of asr was delayed. The sun had set but was reversed till he could offer the *salah (prayer)* of asr on time.
Once again the sun was reversed for Sayyiduna Ali رضى الله عنه at the command of the Prophet صلى الله عليه وسلم. This had happened when the Prophet صلى الله عليه وسلم was resting and had put his head on the laps of Sayyiduna Ali رضى الله عنه. A revelation came down to him and he could not raise his head because of that so that the time of asr had lapsed without Ali رضى الله عنه offering the *salah (prayer)* of asr. So the Prophet صلى الله عليه وسلم prayed for him and the sun returned on its tracks. But, the ulama (Scholars) have questioned the truth of this account.
As for the spoils, past ummahs were not permitted to use the booty. They put all of it in the desert in a pile. A fire descended from heaven and burned down the pile. This was a sign of acceptance.

DISHONEST WITH BOOTY WILL NOT ENTER PARADISE

(٤٠٣٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ حَدَّثَنِي عُمَرُ قَالَ لَمَّا كَانَ يَوْمُ خَيْبَرَ اَقْبَلَ نَفَرٌ مِنْ صَحَابَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا فُلَانٌ شَهِيْدٌ وَ فُلَانٌ شَهِيْدٌ حَتّٰى مَرُّوْا عَلٰى رَجُلٍ فَقَالُوْا فُلَانٌ شَهِيْدٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَلَّا اِنِّيْ رَاَيْتُهُ فِي النَّارِفِيْ بُرْدَةٍ غَلَّهَا اَوْعَبَاءَةٍ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

[1] Bukhari # 3124, Muslim # 32. 1547, Musnad Ahmad 2-317.

[2] See stories of the Prophets Ibn Kattur p.245 (Darul Ishaat , Karachi) The hadith of Imam Ahmad (325) as narrated. But, it is also known that the sun was withheld for Prophet Muhammad صلى الله عليه وسلم (perhaps after his hadith about Prophet Yushaعليه السلام.

وَسَلَّمَ يَا ابْنَ الْخَطَّابِ إِذْهَبْ فَنَادِ فِي النَّاسِ أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُوْنَ ثَلَاثًا قَالَ فَخَرَجْتُ فَنَادَيْتُ أَلَا أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُوْنَ ثَلَاثًا۔ (رواه مسلم)

4034. Sayyiduna Ibn Abbas رضی الله عنه said that (Sayyiduna) Umar رضی الله عنه narrated to him that on the day of Khaybar (when the battle was over), some of the sahabah (Prophet's Companions). رضی الله عنهم of the Prophet صلی الله علیه وسلم came forward and discussed among themselves, : So-and-so is a martyr. So-and-so is a martyr." However, when they came to one and said of him that he too was a martyr, Allah's Messenger صلی الله علیه وسلم said, "Certainly not! I did see him in hell because of a mantle or a cloak that he stole (from the spoils)." Then Allah's Messenger صلی الله علیه وسلم said, "O Ibn Khattab go and announce to the people, three times, "only the believer will go to paradise (straightaway)."
He (Umar رضی الله عنه) said that he went to them and announced three times, "Know! Only the believers will enter paradise!"[1]

COMMENTARY: Ibn Maalik رحمه الله said that in the terminology of Shariah and common parlance a believer is the person who believes in the Prophet صلی الله علیه وسلم and his Shariah Hence, one who is dishonest is like one who rejects the Prophet صلی الله علیه وسلم and his Shariah because belief demands obedience to the commands of Shariah and he does not abide by them. But, it does not mean that a dishonest person is not a believer because he acts in contravention of confirmation of the Prophet صلی الله علیه وسلم. Hence, the announcement meant to sound a strong warning. Also, it implies that a dishonest person would not enter paradise without first being subject to punishment. The God-fearing and righteous believers will be the only ones to enter paradise without any punishment, straightaway. The sinning believers will first undergo appropriate punishment and then enter paradise.
The Prophet صلی الله علیه وسلم words that he saw him in hell are only an indication because aperson will be consigned to hell only after the day of judgement. The Prophet صلی الله علیه وسلم's words, therefore, mean that the man belonged to hell. It is like the saying of the Prophet صلی الله علیه وسلم about Bilal رضی الله عنه before Bilal رضی الله عنه died that he is in paradise.
The Prophet صلی الله علیه وسلم's words about that man could also mean that he had perpetrated a sin which makes hell *wajib (obligatory)* for him. Is is as the Quran says:

إِنَّ الْأَبْرَارَ لَفِي نَعِيْمٍ

{Surely the pious shall be in bliss} (82: 13)
This cannot be said to mean that the pious people are already in paradise. Rather, they possess such praiseworthy characteristics as will lead them to paradise.

[1] Muslim # 182-114, Tirmidhi # 1574, Musnad Ahmad 1-30, Darimi # 2489.

CHAPTER - IX

THE JIZYAH

بَابُ الْجِزْيَةِ

WHAT IS JIZYAH: Jizyah is an exclusive term of the Islamic law. It applies to the tribute payable by the non-Muslim resident of Islamic State (the dhimmis). It is levied according to an agreed formula.

The word jizyah is from jaza (جزاء) meaning a compensation. Hence, this form of tribute is called jizyah because it is a compensation for residing in an Islamic State and not observing Islam but living a life of disbelief. It assures the payers of protection of their lives, property and honour.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

MAJUSIS MAY BE MADE TO PAY JIZYAH

(٤٠٣٥) عَنْ بَجَالَةَ قَالَ كُنْتُ كَاتِبًا لِجَزْءِ بْنِ مُعَاوِيَةَ عَمِّ الْاَحْنَفِ فَاَتَانَا كِتَابُ عُمَرَ بْنِ الْخَطَّابِ قَبْلَ مَوْتِهٖ بِسَنَةٍ فَرِّقُوْا بَيْنَ كُلِّ ذِىْ مَحْرَمٍ مِنَ الْمَجُوْسِ وَلَمْ يَكُنْ عُمَرُ اَخَذَ الْجِزْيَةَ مِنَ الْمَجُوْسِ حَتّٰى شَهِدَ عَبْدُالرَّحْمٰنِ بْنُ عَوْفٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخَذَهَا مِنْ مَجُوْسِ هَجَرَ۔ (رواه البخارى)

4035. Sayyiduna Bajalah رحمه الله said that he was a clerk working for Jaz ibn Mu'awiyah رحمه الله, the paternal uncle of Ahnaf رضی الله عنه. They received a letter of Umar ibn Khattab رضی الله عنه one year before his death. In it, he gave instructions, "Separate every such married couple among the Majusis (Magians) who were mahrams (of one another, meaning those who were among degrees prohibited to marry one another)."

Umar رضی الله عنه had not been levying the jizyah on the Majusis till Abdur Rahman ibn Awf رضی الله عنه bore testimonly that Allah's Messenger صلی الله علیه وسلم had levied it on the Majusis of Hajar.[1]

(thereafter, Umar رضی الله عنه took the jizyah from the Majusis.)

COMMENTARY: Mahram is a close relative with whom marriage is prohibited, like mother, daughter, sister and so on. The Majusis were accustomed to marry their mahram relatives. Umar ibn Khattab رضی الله عنه gave orders that all marriages between mahrams should be revoked. Of course, Islam forbids interference in the religious matters of its non-Muslim citizens who are under the states protection. They must be allowed to practice their religion freely. Moreover, this kind of marriage (between mahrams) was permitted in their religion. However, the ruler of an Islamic State is authorized to prevent any such practice as is doubtlessly and directly opposed to the symbols of Islam its basic principles and laws. This practice of the Majusi was also to moral values and was a very blamedworthy and ugly custom.

The majority of the ulama (Scholars) hold that jizyah must be levied on the Majusis. Rather,

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[1] Bukhari # 3156,3157, Abu Dawud # 3043, Tirmidhi # 1586 (1592).

the Hanafis contend that the jizyah must also be collected from the non Arab idolaters. However, Imam Shafi'I رحمه الله
Has a note of dissent this subject.
Hajar (هجر) is a place located in Yemen near Bahrain, according to some people. However, modern day authorities say that the eastern coast of the Arabian peninsula that is presently called Ahsa (احصاء) was known previously as Hajar.[1] It is also called Bahrain.
The hadith of Sayyiduna Buraydah رضی الله عنه about when the Prophet صلی الله علیه وسلم appointed an army commander...' is narrated previously (#3929).

SECTION II اَلْفَصْلُ الثَّانِي

AMOUNT OF JIZYAH

(٤٠٣٦) عَنْ مُعَاذٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا وَجَّهَهُ اِلَى الْيَمَنِ اَمَرَهُ اَنْ يَاخُذَ مِنْ كُلِّ حَالِمٍ يَعْنِي مُحْتَلِمٍ دِيْنَارًا اَوْ عَدْلَهُ مِنَ الْمُعَافِرِيِّ ثِيَابٌ تَكُوْنُ بِالْيَمَنِ۔ (ابوداؤد)

4036. Sayyiduna Muadh رضی الله عنه narrated that when Allah's Messenger صلی الله علیه وسلم sent him to Yemen (as judge and ruler), he instructed him to take from every halim (there)-meaning, everyone who had attained puberty-one dinar, or Muafiri worth one dinar-meaning, garments of Yemen origin.[2]

COMMENTARY: Ibn Hammam رضی الله عنه said that jizah is not levied on a woman or a child (and so not on an insane, a blind and a paralysed person). Also, an old man who is not capable of any work or of fighting and the handicapped that cannot do any work are exempted and not required to pay the jizyah.
This hadith does not distinguish between the rich and poor and both are required to pay the same amount of jizyah .Imam Shaf'i'I رضی الله عنه cites this hadith and abides by it.
However the Hanaf is impose forty eight dirhams every year on the rich, payable at four dirhams a month. The middle class have to pay twenty-four dirhams every year, payable at two dirhams a month. The poor of the lowest strata who earn a livelihood are levied twelve dirhams every year at one dirham each month. These levies are *wajib (obligatory).*
The Hidayah writes that this schedule of levies is known from Sayyiduna Umar رضی الله عنه and Sayyiduna Uthman رضی الله عنه. None of the ansars or the muhajrin had shown disagreement to it.
As for this hadith making one dinar payable by every adult towards the jizyah, it is bound with peace and reconciliation. Since Yemen was taken over without battle and its people had surrendered through mutual reconciliation, so a conciliatory approach was adopted to apply the jizyah.
We may also presume that since the Yemenis were financially weak, so the same amount of jizyah was made *wajib (obligatory)* on them as is applied to the poor.

JIZYAH IS NOT *WAJIB (OBLIGATORY)* ON MUSLIMS

(٤٠٣٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَصْلُحُ قِبْلَتَانِ فِي اَرْضٍ وَاحِدَةٍ وَلَيْسَ

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[1] According to Mu'jam ul-Buldan (by Dr Ghulam Jilani Barq), hajar is (i) a village in the Himyar language, and (ii) a cluster of villages in the Arabic language. (p357)Chambers world Gazetteer: Hajar, coastal mountain range in N Oman SE Arabian peninsula extends about 480 km NW-SE parallel to coast of bulf of Oman.

[2] Tirmidhi # 623, Abu Dawud # 3038, Nasa'I # 2450, Musnad Ahmad 5-230.

عَلَى الْمُسْلِمِ جِزْيَةٌ۔ (رواہ احمد والترمذی وابوداؤد)

4037. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There cannot be two qiblas in one land and no jizyah may be levied on a Muslim."[1]

COMMENTARY: There should not be two religious in any one area on the basisof fraternity. Muslims are instructed hereby that they should not tale up residence in enemy territory. They must not disgrace themselves by living there.
Similarly, the Islamic State should not allow disbelievers to reside within its territory without paying the jizyah. Even after that, they must not be allowed to do anything against Islamic beliefs. If this is not done, then in both these cases Islam and disbelief will be deemed to be at par, but such a thing is not tolerated by Islam. In fact, Islam expects Muslims to reside wherever they are with dignity and strength and honour.
Enemies of Islam must be treated as weak and non-entities,
Some ulama (Scholars) say that this hadith hints at exiling the Jews and Christians from the Arabian Peninsula for, they are the peoples of the Book and also of the qiblah. They have different qiblahs and each of theirs is also different from the Muslims qiblah. In this way, there will not be two qiblahs in this area. Only Muslims would live there.
If a non-Muslim resides in a Muslim land as a dhimmi, but before paying the jizyah, he becomes a Muslim, then he will not be asked to pay a jizyah because he is a Muslim. Muslims have not to pay a jizyah.

REMISSION AGAINST JIZYAH

(٤٠٣٨) وَعَنْ اَنَسٍ قَالَ بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَالِدَ بْنَ الْوَلِيْدِ اِلٰى أُكَيْدِرِ دُوْمَةَ فَاَخَذُوْهُ فَأَتَوْا بِهٖ فَحَقَنَ لَهٗ دَمَهٗ وَصَالَحَهٗ عَلَى الْجِزْيَةِ۔ (رواہ ابوداؤد)

4038. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم sent Khalid ibn Walid to Ukaydir of Dumah. They seized him and brought him (to Allah's Messenger صلی اللہ علیہ وسلم. He forgave him and spared his life, and made peace with him against the jizyah he ought to pay.[2]

COMMENTARY: Dumah was the place whose King was Ukaydir. It was near Tabuk in Syria. Ukaydir was a Christian. The Prophet صلی اللہ علیہ وسلم had commanded Khalid to seize him alive. So, he was brought alive and he agreed to pay the jizyah. Later, when Allah guided him, he became a perfect Muslim.

TITHES ON NON-MUSLIMS

(٤٠٣٩) وَعَنْ حَرْبِ بْنِ عُبَيْدِ اللّٰهِ عَنْ جَدِّهٖ اَبِيْ أُمِّهٖ عَنْ اَبِيْهِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّمَا الْعُشُوْرُ عَلَى الْيَهُوْدِ وَالنَّصَارٰى وَلَيْسَ عَلَى الْمُسْلِمِيْنَ عُشُوْرٌ۔ (رواہ احمد و ابوداؤد)

4039. Sayyiduna Harb ibn Ubaydullah narrated on the authority of his (maternal) grandfather, from his father that Allah's Messenger صلی اللہ علیہ وسلم said, "The ushr (not

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[1] Tirmidhi # 633, Abu Dawud # 3953, Musnad Ahmad 1-223.

[2] Abu Dawud # 3037.

the land tax of one-tenth) is to be levied only on Jews and Christians. It is not to be levied on the Muslims.[1]

COMMENTARY: The ushr mentioned in this hadith concerns trade merchandise. It does not refer to *wajib (obligatory)* sadaqah (charity) (on produce of land), because the ushr (tithe, one-tenth) on land produce is *wajib (obligatory)* on the Muslims.
Khattabi رضی اللہ عنہ said that the form of ushr that is *wajib (obligatory)* on the Jews and Nasara (Christians) is the one on which peace was concluded with them when they were made dhimmis (non Muslim residents of a Muslim State). If no agreement was concluded with them when they were accepted as dhimmis (non Muslim residents of a Muslim State) then nothing will be *wajib (obligatory)* on them apart from jizyah. This is to which Imam Shafi'I رضی اللہ عنہ abides.
The contention of the Hanafis is that if the Jews and the Christians impose any kind of tax or duties on the trade merchandise of the Muslims at their borders, then it is also rightful on the part of the Muslims to impose a like levy when the Jews and Christians bring their merchandise to their borders.
If they do not levy any kind of impost, then the Muslims must do likewise.

DHIMMIS (NON MUSLIM RESIDENTS OF A MUSLIM STATE) MAY BE COMPELLED TO CONCLUDE TREATY

(٤٠٤٠) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ إِنَّا نَمُرُّ بِقَوْمٍ فَلَا هُمْ يُضَيِّفُوْنَا وَلَا هُمْ يُؤَدُّوْنَ مَا لَنَا عَلَيْهِمْ مِنَ الْحَقِّ وَلَا نَحْنُ نَأْخُذُ مِنْهُمْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنْ أَبَوْا إِلَّا أَنْ تَأْخُذُوْا كُرْهًا فَخُذُوْا۔ (رواه الترمذی)

4040. Sayyiduna Uqbah ibn Amir narrated that he submitted that he submitted, "O Messenger of Allah. (during our journey for *Jihad (crusade)*) we pass by a people who do not offer us hospitality nor let us have what is due to us from them (as imposed by Islam, like giving us a loan getting us what we need).We do not take anything from them (by force, so we are very desperate)."On that, Allah's Messenger صلی اللہ علیہ وسلم said," If they persist in denying unless you take by force. You may do so."[2]

COMMENTARY: The people against whom the complaint was ledged were dhimmis (non Muslim residents of a Muslim State). (They had not accepted Islam but had submitted to pay the jizyah and live us obedient subject of Islamic State) It had been agreed with them that they would be hospitable to the Muslims going through their land to engage in *jihad (crusade)*. They did not abide by the agreement and also refused to sell to them the provision they needed. So, the Prophet صلی اللہ علیہ وسلم allowed them to take what they needed by force.
However, it must be understood that if no agreement has been made with the dhimmis (non Muslim residents of a Muslim State) before hand then it is not allowed to the Muslims to take anything from them by force, without their willingness, if the Muslims are not desperate.

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[1] Abu Dawud # 3846, Musnad Ahmad 3-474.
[2] Tirmidhi # 1589

SECTION III اَلْفَصْلُ الثَّالِثُ

DHIMMIS (NON MUSLIM RESIDENTS OF A MUSLIM STATE) MAY BE BOUND TO BE HOSPITABLE TO MUSLIMS AND PAY THE JIZYAH

(٤٠٤١) وَعَنْ اَسْلَمَ اَنَّ عُمَرَبْنَ الْخَطَّابِ ضَرَبَ الْجِزْيَةَ عَلٰى اَهْلِ الذَّهَبِ اَرْبَعَةَ دَنَانِيْرَ وَعَلٰى اَهْلِ الْوَرَقِ اَرْبَعِيْنَ دِرْهَمًا مَعَ ذٰلِكَ اَرْزَاقُ الْمُسْلِمِيْنَ وَضِيَافَةُ ثَلَاثَةِ اَيَّامٍ۔ (رواه مالك)

4041. Sayyiduna Aslam said that (during his caliphate,) Sayyiduna Umar ibn Khattab imposed a jizyah of four dinars on those (dhimmis (non Muslim residents of a Muslim State))who possessed (abundant)gold, and of forty dirhams on those (dhimmis (non Muslim residents of a Muslim State))who possessed silver. Apart from that, he also fixed (on them) provisions for the Muslims and hospitality for three days.[1]

COMMENTARY: The condition of Hospitality for three days elaborates on the stipulation of provisions for the Muslims.
When the non-Muslims were given the status of dhimmis (non Muslim residents of a Muslim State) and the jizyah was imposed on them (at the rates mentioned),it was also agreed that they would provide hospitality to the Muslims for three days.
It is stated in Shah-un-*Sunnah (Prophet's* صلى الله عليه وسلم *practice)* that it is allowed to impose more than one dinar as jizyah on the dhimmis (non Muslim residents of a Muslim State) and to stipulate that they would be hospitable to Muslims who pass by them. The expenses of the hospitality would not be deducted from the jizyah. Rather, hospitality is additional to tha jizyah when concluding the agreement with them. Details may be seen in the Mirqat, etc.

CHAPTER - X

(AL-SULH) PEACE بَابُ الصُّلْحِ

Sulh is the noun of *salah (prayer)* صلاح and sulooh صلوح. It is the opposite of (fasaad فساد) destruction or spoiling.
The head of state is authorized by Islam to conclude a treaty of peace with the enemy nations in Keeping with the monotheistic belief to maintain and promote universal peace, to propagate Islam to protect and provide security and freedom to human beings and to meet the political and Military demands.
Accordingly, in 6AH, the Prophet صلى الله عليه وسلم made peace with his staunchest enemy, the Makkan disbelievers. It is known as Sulh Hudaybiyah or the peace Treaty of Hudaybiyah. Its term was determined for ten years. Hadith as well as history record unanimously that it is this very peace treaty of Hudaybiyah that made the propagation of Islam very easy. At the same time, the world learnt that Islam is the true standard-bearer of human values and peace. It was observed that Muslims faithfully abided and honoured the terms of the treaty in spite of the provocations of Makah idolaters.
Barely three years had passed when the polytheists of Makkah helped the Banu Bakr in

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[1] Muwatta Malik#43 (Zakah).

their war with the Banu Khuzaah the allies of the Prophet صلی اللہ علیہ وسلم and thus broke the peace treaty.

SECTION I   اَلْفَصْلُ الْاَوَّلُ

PEACE TREATY OF HUDAYBIYAH

(٤٠٤٢) عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَ مَرْوَانَ بْنِ الْحَكَمِ قَالَا خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَةِ فِيْ بِضْعَ عَشْرَةَ مِائَةٍ مِنْ اَصْحَابِهٖ فَلَمَّا اَتٰى ذَا الْحُلَيْفَةِ قَلَّدَ الْهَدْىَ وَاَشْعَرَ وَ اَحْرَمَ مِنْهَا بِعُمْرَةٍ وَ سَارَ حَتّٰى إِذَا كَانَ بِالثَّنِيَّةِ الَّتِي يُهْبَطُ عَلَيْهِمْ مِنْهَا بَرَكَتْ بِهٖ رَاحِلَتُهٗ فَقَالَ النَّاسُ حَلْ حَلْ خَلَأَتِ الْقَصْوَاءُ خَلَأَتِ الْقَصْوَاءُ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا خَلَأَتِ الْقَصْوَاءُ وَمَا ذَاكَ لَهَا بِخُلُقٍ وَلٰكِنْ حَبَسَهَا حَابِسُ الْفِيْلِ ثُمَّ قَالَ وَالَّذِىْ نَفْسِيْ بِيَدِهٖ لَا يَسْأَلُوْنِيْ خُطَّةً يُعَظِّمُوْنَ فِيْهَا حُرُمَاتِ اللّٰهِ إِلَّا اَعْطَيْتُهُمْ إِيَّاهَا ثُمَّ زَجَرَهَا فَوَثَبَتْ فَعَدَلَ عَنْهُمْ حَتّٰى نَزَلَ بِاَقْصَى الْحُدَيْبِيَةِ عَلٰى ثَمَدٍ قَلِيْلِ الْمَاءِ يَتَبَرَّضُهُ النَّاسُ تَبَرُّضًا فَلَمْ يُلَبِّثْهُ النَّاسُ حَتّٰى نَزَحُوْهُ وَ شُكِيَ إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعَطَشُ فَانْتَزَعَ سَهْمًا مِنْ كِنَانَتِهٖ ثُمَّ اَمَرَهُمْ اَنْ يَجْعَلُوْهُ فِيْهِ فَوَ اللّٰهِ مَا زَالَ يَجِيْشُ لَهُمْ بِالرِّيِّ حَتّٰى صَدَرُوْا عَنْهُ فَبَيْنَاهُمْ كَذٰلِكَ إِذْ جَاءَ بُدَيْلُ بْنُ وَرْقَاءَ الْخُزَاعِيُّ فِيْ نَفَرٍ مِنْ خُزَاعَةَ ثُمَّ اَتَاهُ عُرْوَةُ بْنُ مَسْعُوْدٍ وَسَاقَ الْحَدِيْثَ إِلٰى اَنْ قَالَ إِذْ جَاءَ سُهَيْلُ بْنُ عَمْرٍو فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُكْتُبْ هٰذَا مَا قَاضٰى عَلَيْهِ مُحَمَّدٌ رَسُوْلُ اللّٰهِ فَقَالَ سُهَيْلٌ وَاللّٰهِ لَوْ كُنَّا نَعْلَمُ اَنَّكَ رَسُوْلُ اللّٰهِ مَا صَدَدْنَاكَ عَنِ الْبَيْتِ وَلَا قَاتَلْنَاكَ وَلٰكِنِ اكْتُبْ مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ قَالَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاللّٰهِ إِنِّيْ لَرَسُوْلُ اللّٰهِ وَإِنْ كَذَّبْتُمُوْنِيْ اُكْتُبْ مُحَمَّدَ ابْنَ عَبْدِ اللّٰهِ فَقَالَ سُهَيْلٌ وَعَلٰى اَنْ لَا يَاْتِيَكَ مِنَّا رَجُلٌ وَإِنْ كَانَ عَلٰى دِيْنِكَ إِلَّا رَدَدْتَهٗ عَلَيْنَا فَلَمَّا فَرَغَ مِنْ قَضِيَّةِ الْكِتَابِ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَصْحَابِهٖ قُوْمُوْا فَانْحَرُوْا ثُمَّ احْلِقُوْا ثُمَّ جَاءَ نِسْوَةٌ مُؤْمِنَاتٌ فَاَنْزَلَ اللّٰهُ تَعَالٰى يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوْآ إِذَا جَآءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٌ الاٰيَةِ فَنَهَاهُمُ اللّٰهُ تَعَالٰى اَنْ يَرُدُّوْهُنَّ وَ اَمَرَهُمْ اَنْ يَرُدُّوا الصَّدَاقَ ثُمَّ رَجَعَ إِلَى الْمَدِيْنَةِ فَجَاءَ اَبُوْبَصِيْرٍ رَجُلٌ مِنْ قُرَيْشٍ وَهُوَ مُسْلِمٌ فَاَرْسَلُوْا فِيْ طَلَبِهٖ رَجُلَيْنِ فَدَفَعَهٗ إِلَى الرَّجُلَيْنِ فَخَرَجَا بِهٖ حَتّٰى إِذَا بَلَغَا ذَا الْحُلَيْفَةِ نَزَلُوْا يَاْكُلُوْنَ مِنْ تَمْرٍ لَهُمْ فَقَالَ اَبُوْبَصِيْرٍ لِاَحَدِ الرَّجُلَيْنِ وَاللّٰهِ إِنِّيْ لَاَرٰى سَيْفَكَ هٰذَا يَا فُلَانُ جَيِّدًا اَرِنِيْ اَنْظُرْ إِلَيْهِ فَاَمْكَنَهٗ مِنْهُ فَضَرَبَهٗ حَتّٰى بَرَدَ وَفَرَّ الْاٰخَرُ مِنْهُ حَتّٰى اَتَى الْمَدِيْنَةَ فَدَخَلَ الْمَسْجِدَ يَعْدُوْ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ رَاٰى هٰذَا ذُعْرًا فَقَالَ قُتِلَ وَاللّٰهِ صَاحِبِيْ وَإِنِّيْ لَمَقْتُوْلٌ فَجَاءَ اَبُوْبَصِيْرٍ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيْلُ اُمِّهٖ مِسْعَرُ

حَرْبٍ لَوْ كَانَ لَهُ اَحَدٌ فَلَمَّا سَمِعَ ذٰلِكَ عَرَفَ اَنَّهُ سَيَرُدُّهُ اِلَيْهِمْ فَخَرَجَ حَتّٰى اَتٰى سَيْفَ الْبَحْرِ قَالَ وَانْفَلَتَ اَبُوْجَنْدَلِ بْنُ سُهَيْلٍ فَلَحِقَ بِاَبِيْ بَصِيْرٍ فَجَعَلَ لَا يَخْرُجُ مِنْ قُرَيْشٍ رَجُلٌ قَدْ اَسْلَمَ اِلَّا لَحِقَ بِاَبِيْ بَصِيْرٍ حَتّٰى اجْتَمَعَتْ مِنْهُمْ عِصَابَةٌ فَوَاللّٰهِ مَايَسْمَعُوْنَ بِعِيْرٍ خَرَجَتْ لِقُرَيْشٍ اِلَى الشَّامِ اِلَّا اعْتَرَضُوْا لَهَا فَقَتَلُوْهُمْ وَاَخَذُوْا اَمْوَالَهُمْ فَاَرْسَلَتْ قُرَيْشٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُنَاشِدُهُ اللّٰهَ وَالرَّحِمَ لَمَّا اَرْسَلَ اِلَيْهِمْ فَمَنْ اَتَاهُ فَهُوَ اٰمِنٌ فَاَرْسَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَيْهِمْ۔ (رواه البخاری)

4042. (Sayyiduna) Miswar ibn Makhramah رضی الله عنه and Marwah ibn Hakam رضی الله عنه (both) narrated that in the year of Hudaybiyah, the Prophet صلی الله علیه وسلم went out (Madinah) with some more than one thousand of his Sahabah رضی الله عنه when he came to Dhul Hulayfah (about six miles south of Madinah, also called Abyar Ali), he garlanded and marked the hadyi (or the sacrificial animals), assumed the ihram (sheet of fabric) for umrah and set forth (from there). When he was at Thaniyah (the mountain pass) by which one descends to Makkah, his she-camel (Qaswa) Knelt down (with him). The people began to (rod it and to) say hal, hal حل (Go on, go on) ! Qaswa! Is reluctant! " But, the Prophet صلی الله علیه وسلم said, "Qaswa' is not reluctant. Such is not her habit. But .He who had held back the elephant, has held her back."
Then, he said, "By Him in whose hand is my soul, they shall not ask me for anything whereby they honour that which Allah has made sacred (His Haram) but I shall give it to them." Then, he got the she-camel to get up and she was quick at it. Turning aside from the road leading to Makkah, he went to the extreme limit of Hudaybiyah at a pool with little water. (Here, he alighted). The people took the water in small quantities but it was consumed soon. (though they took the minimum possible). They complained to Allah's Messenger صلی الله علیه وسلم at thirst, so he took out an arrow from his quiver and instructed them to immerse it in the pool. By Allah, water gushed out to them (in a never ending quantity) till the time they departed from it.
While they were in this state, Budayl ibn Waraqa Khuza'I came with some men of Khuzaah (on behalf of the infidels to strike peace). Urwah ibn Masud (also) arrived after him.
(Here, Bukhari presents the lengthy conversation between the Prophet صلی الله علیه وسلم and these two men, but the compiler of Masabih has omitted all that for the sake of brevity. Then the narration continues
Suhayl ibn Amr came afterwards (as their last envoy). The Prophet صلی الله علیه وسلم then said (to Sayyiduna Ali رضی الله عنه),"Write. This to what Muhammad Allah's Messenger has made peace..." Suhayl interrupted, "By Allah, if we accepted you as Allah's Messenger then we would neither turn you away from the Kabah nor fight with you. Write: Muhammad ibn Abdullah." The Prophet صلی الله علیه وسلم asserted, "By Allah, I am Allah's Messenger even if you believe me. (But in view of the need of the hour, I accept your demand.) Write (Ali!) Muhammad ibn Abdullah." Suhayl also said, "(Write also If any person belonging to you comes to us, we shall not send him back to you but) if anyone of us comes to you, even if he follows your religion, you will return him to us." (The Prophet صلی الله علیه وسلم agreed to that too.)

(Again, the compiler of the Masabih has abridged the narration from Bukhari. Any way) When he finished writing down the agreement, Allah's Messenger صلى الله عليه وسلم said to his Sahabah (Prophet's Companions) رضى الله عنهم, "Arise and sacrifice (the hady; and then shake (your head)."
After that, a number of believing women (of Makkah) came. Allah, the Exalted, revealed:

يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا جَآءَكُمُ الْمُؤْمِنٰتُ مُهٰجِرٰتٍ الخ۔ (الممتحنه ٦٠: ١٠)

{O you who believe, when believing women come to you as emigrants...}(60: 10)
Allah, the Exalted, forbade them (through this verse) to return them, but He ordered them to give back their dower.
The Prophet صلى الله عليه وسلم then came to Madinah. (Some days thereafter,) Abu Basir رضى الله عنه, one of the Quraysh and a Muslim, came to him (from Makkah). The Quraysh had sent two men after him. The Prophet صلى الله عليه وسلم returned him to the two men (in terms of the treaty). They took him (to Makkah). Abdul Hulayfah, they (stopped over and) alighted (if being their first stage of the journey) and ate the dates that they had. Abu Basir صلى الله عليه وسلم said to one or them, "O you! By Allah, your sword seems very good to me. Let me see it. " He handed it over to him and (in an instant) he struck him (so severely that he fell) and he died. The other man (was terrified and) fled from him. He reached Madinah and ran into the Mosque (Masjid Nabawi). The Prophet صلى الله عليه وسلم remarked, "This man is in a terrified state." He said, "(Yes!) By Allah, my companion has been killed and I am near to being killed,"
Then, Abu Basir صلى الله عليه وسلم also arrived. The Prophet صلى الله عليه وسلم said, "Alas for his mother!" (An expression of amazement.) "He will stir up war! Only if he had some relatives (to help him and give him shelter)." When he heard the Prophet صلى الله عليه وسلم, Abu Basirصلى الله عليه وسلم understood that the Prophetصلى الله عليه وسلم would again hand him over (to the Makkans). So, went out (of Madinah) and came to (a place near) the seashore.
(The narrator added Abu Jandal ibn Suhayl رضى الله عنه also escaped (from the idolaters) and teamed up with Abu Basir رضى الله عنه. Then, this was emulated by every Man of Quraysh who embraced Islam. He united with Abu Basir رضى الله عنه (and escaped from the Quraysh). Soon they were a sizeable team. Whenever they learnt of a caravan of the Quraysh proceeding to Syria, they intercepted it. They Kill the men and seized the merchandise (or whatever they carried). So, the Quraysh sent someone to the Prophet صلى الله عليه وسلم. (They had realized that they had erred in placing that condition and were paying for that.) They pleaded with him adjurning him by Allah and the ties of Kinship between them and the Prophetصلى الله عليه وسلم to command them (Abu Basir رضى الله عنه and others) to stop (harassing them). They agreed that (he should not return to them) anyone who came (to Madinah) to him and he would be safe.
The Prophet sent necessary instructions to them (They should not intercept the caravans of the Quraysh but should come to him in Madinah.)[1]

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[1] Bukhari # 2731, Abu Dawud # 2765, Musnad Ahmad 4. 331.

COMMENTARY: Hydaybiyah is about sixteen miles to the west of Makkah. The mountain Jabl ash-Shamisi is locatred here giving it its other name Shamisiyah. Most of this place is within the limits of the Haram.

The Sahabah (Prophet's Companions) رضی اللہ عنہم who had accompanied the Prophet صلی اللہ علیہ وسلم were more than one thousand, any number up to one thousand five hundred. They set out as one thousand and four hundred and people joined them on the way to raise the number to one thousand and five hundred.

When a pilgrim assumes the ihram for Hajj (pilgrimage) or umrah and is prevented from observing it, then it is called ihsar (احصار). In such a case, he must slaughter the animal he has with him for sacrifice and shave his head. This person is called mushir. Imam Shafii رحمہ اللہ says that he must slaughter his animal at the place where he is stopped, even if it is not within the Prophet's صلی اللہ علیہ وسلم action because Hudaybiyah is not within the limit of Haram.

Imam Abu Hanifah رحمہ اللہ, however, says that it cannot be sacrificed outside the Haram. He says about Hudaybiyah that not all of it outside the limits of the Haram. Most of it is within the limits and clearly the hadyi was slaughtered inside the limits of the Haram.

Referring to the believing women who had come to the Prophet صلی اللہ علیہ وسلم and of whom the Quran says that they should not be sent back and their dowers should be returned, it is that when their disbelieving husbands come and if they had paid them the dower then that must be returned to those men. According to Tafsir Madarik and others, this command applied only to that particular case. It was abrogated afterwards. The women were not sent back because the treaty stipulated that only men who came to the Prophet صلی اللہ علیہ وسلم from Makkah were to be returned, not the women.

The Prophet صلی اللہ علیہ وسلم words about there being someone to help Abu Basir رضی اللہ عنہ could also mean: "Would that someone advised him not to come to me!"

However Abu Basir رضی اللہ عنہ understand that the Prophet صلی اللہ علیہ وسلم would abide by the treaty and hand him over to the Qurayrah. So, he found out an alternative arrangement.

Abu Jandal رضی اللہ عنہ was the son of the same Suhayl who had come as envoy and negotiator on behalf of the Quraysh. He had locked Abu Jandal رضی اللہ عنہ who had embraced Islam before hand in Makkah but he escaped from the confinement and came to Hudaybiyah at first. Here the Prophet صلی اللہ علیہ وسلم convinced him that he could not contravene the treaty and consoled with him. So he went back to Makkah and fled from there a second time, to join Abu Basir رضی اللہ عنہ.

THREE CONDITIONS OF PEACE TREATRY OF HUDAYBIYAH

(٤٠٤٣) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ صَالَحَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمُشْرِكِيْنَ يَوْمَ الْحُدَيْبِيَةِ عَلٰى ثَلَاثَةِ اَشْيَاءَ عَلٰى اَنَّ مَنْ اَتَاهُ مِنَ الْمُشْرِكِيْنَ رَدَّهُ اِلَيْهِمْ وَمَنْ اَتَاهُمْ مِّنَ الْمُسْلِمِيْنَ لَمْ يَرُدُّوْهُ وَعَلٰى اَنْ يَدْخُلَهَا مِنْ قَابِلٍ وَيُقِيْمُ بِهَا ثَلَاثَةَ اَيَّامٍ وَلَا يَدْخُلَهَا اِلَّا بِجُلُبَّانِ السِّلَاحِ وَالسَّيْفِ وَالْقَوْسِ وَنَحْوِهٖ فَجَاءَ اَبُوْجُنْدَلٍ يَحْجُلُ فِيْ قُيُوْدِهٖ فَرَدَّهُ اِلَيْهِمْ۔ (متفق علیه)

4043. Sayyiduna Bar'a ibn Aazib رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم concluded the treaty with the polytheists on the day of Hudaybiyah concerning three things (in particular).

(i) If anyone of the Polytheists (of Makkah) came to the Prophet صلى الله عليه وسلم (after embracing Islam), he should send him back to the polytheists, and if any of the Muslims came to the polytheists, they would not return him.
(ii) The Prophet صلى الله عليه وسلم should (not enter Makkah that year but) enter Makkah the next year and stay only three days in it. And,
(iii) He should carry only such weapons as sword and bows in their (cases or appropriate) coverings.

At this point, Abu Jandal رضى الله عنه came to him in his fetters because of which he hobbled. But, the Prophet صلى الله عليه وسلم sent him back.[1]

COMMENTARY: The weapons were to kept in their leather casings. The Muslims were disallowed to enter Makkah with unsheathed weapons.

We have spoken about Abu Jandal رضى الله عنه in the previous hadith. The Prophet صلى الله عليه وسلم exhorted him to show patience and him for reward in the hereafter. Allah will surely create for you and other weak and helpeos men like you a way out."

Outwardly, the peace treaty seemed to be to the disadvantage of the Muslims. For one thing, at that time, they were not strong and, well- equipped. Besides, they had not come from Madinah with an intention to fight. They had to respect the sanctity of the Haram, and Allah had not revealed to them to fight with the pagans. There were many other reasons too.

Nevertheless actually the treaty proved to be very profitable to the Muslims. There were ample opportunities to propagate Islam. Many far flung places became receptive to Islam. Then Allah caused them to liberate Makkah and its people came within the bounds of Islam.

It became clear that by accepting the conditions of the people of Makkah, the Prophet صلى الله عليه وسلم had demonstrated his desire for peace and love for humanity and he also emerged as one with an exceptional political farsightedness. He showed, most of all, that he was sincere and obedient to Allah to the utmost.

(٤٠٤٤) وَعَنْ أَنَسٍ أَنَّ قُرَيْشًا صَالَحُوا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاشْتَرَطُوا عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّ مَنْ جَاءَنَا مِنْكُمْ لَمْ نَرُدَّهُ عَلَيْكُمْ وَمَنْ جَاءَكُمْ مِنَّا رَدَدْتُمُوهُ عَلَيْنَا فَقَالُوا يَا رَسُوْلَ اللّٰهِ أَنَكْتُبُ هٰذَا قَالَ نَعَمْ إِنَّهُ مَنْ ذَهَبَ مِنَّا إِلَيْهِمْ فَأَبْعَدَهُ اللّٰهُ وَمَنْ جَاءَنَا مِنْهُمْ سَيَجْعَلُ اللّٰهُ لَهُ فَرَجًا وَمَخْرَجًا۔ (رواه مسلم)

4044. Sayyiduna Anas رضى الله عنه narrated that the Quraysh concluded the peace treaty with the Prophet صلى الله عليه وسلم. They placed the condition that if anyone went to them from his side, they would not turn him back. But, if anyone went to him from their side, he would send him back (to them). They (the sahabah (Prophet's Companions) رضى الله عنهم) asked him (on seeing the apparent disparity). "O Messenger of Allah, shall we write this down?)" (Do you consent to this condition?)" He said, "Yes. He who goes away from us (has certainty apostated. So,) Allah has removed him far from His mercy. But, he of them who comes to us, Allah shall surely appoint for him a way out and an escape."[2]

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[1] Bukhari # 2700, Muslim # 92-1783, Abu Dawud # 1832.

[2] Muslim # 93-1784.

PLEDGE FROM WOMEN

(٤٠٤٥) وَعَنْ عَآئِشَةَ قَالَتْ فِيْ بَيْعَةِ النِّسَاءِ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَمْتَحِنُهُنَّ بِهٰذِهِ الْاٰيَةِ يٰٓاَيُّهَا النَّبِيُّ اِذَا جَآءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ فَمَنْ اَقَرَّتْ بِهٰذَا الشَّرْطِ مِنْهُنَّ قَالَ لَهَا قَدْ بَايَعْتُكِ كَلَامًا يُكَلِّمُهَا بِهٖ وَاللّٰهِ مَا مَسَّتْ يَدُهٗ يَدَ امْرَأَةٍ قَطُّ فِي الْمُبَايَعَةِ۔ (متفق عليه)

4045. Sayyidah Ayshah رضی اللہ عنہا narrated about the oath of allegiance received from women that Allah's Messenger صلی اللہ علیہ وسلم examined them (who came from Makkah and professed Islam) in the light of this verse:

يٰٓاَيُّهَا النَّبِيُّ اِذَا جَآءَكَ الْمُؤْمِنٰتُ يُبَايِعْنَكَ

{O Prophet, when believing women come to you to pledge allegiance to you } (9: 12) When a woman declared her acceptance of this condition, he said to her : I have accepted your pledge." He only communicated orally to her. (She said) "By Allah, his hand never touched a woman's hand when a pledge of allegiance was taken."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم used to get the women to declare that they would abide by the commands of this verse, the gist of the entire verse is that the Muslim women must pledge to abide by its commands: they would not associate anything with Allah.

They would not steal,

They would not commit adultery,

They would not kill their children (as female infants were buried alive during pre Islamic days),

They would not slander or accuse anyone falsely, and

They would not disobey (any command of Allah and his Messenger صلی اللہ علیہ وسلم)

In this sense this verse elaborates on the verse (60: 10) as reproduced in the hadith # 4042. The way the Prophet صلی اللہ علیہ وسلم took the pledge from women is the *sunnah (Prophet's صلی اللہ علیہ وسلم practice)*. It must be followed and it is not necessary to introduce formal procedures as some Shaykhs do. They take a vessel full of water and dip their hand into it and ask the woman to dipher hand too. Or, some of them hold a piece of cloth at,on e end and the woman is required to hold it at the other end. It is better and enough to follow the Prophet's صلی اللہ علیہ وسلم method.

The compiler of the Masabih has placed this hadith in this chapter(الصلح) (Peace) because at Hudaybiyah, it had become necessary to get the oath of allegiance from the Sahabah (Prophet's Companions) رضی اللہ عنہمthat is known as Bay't Ridwan. The Quran refers to in the verse of al-Fath (48: 18). This is why the hadith of pledge of allegiance from women is placed here though no such pledge was taken from them at Hudaybiyah.

SECTION II اَلْفَصْلُ الثَّانِيْ

SOME OTHER CONDITIONS OF THE TREATY OF HUDAYBIYAH

(٤٠٤٦) عَنِ الْمِسْوَرِ وَ مَرْوَانَ اَنَّهُمْ اَصْطَلَحُوْا عَلٰى وَضْعِ الْحَرْبِ عَشْرَ سِنِيْنَ يَأْمَنُ فِيْهِنَّ النَّاسُ وَعَلٰى اَنَّ بَيْنَنَا عَيْبَةً مَكْفُوْفَةً وَاَنَّهٗ لَا اِسْلَالَ وَلَا اِغْلَالَ۔ (رواه ابوداؤد)

[1] Bukhari # 2713, Muslim # 88-1866.

4046. (Sayyiduna) Miswar رضی اللہ عنہ and Marwah رضی اللہ عنہ said that (among other things, the Quraysh of Makkah) made peace (at Hudaybiyah, agreeing) to a no-war pledge for ten years so that the people could have security. (It was also agreed,) there should be a firm locked honest (pact) to banish theft and treachery (unobserved or openly).[1]

COMMENTARY: The locked honest pact' – (عيبة مكفوفة) – implies clearing hearts of deceit and cunning against each other and being faithful to the treaty. There should be no stealing by stealth and no usurpation of rights, etc.

PROMISES MADE TO NON-MUSLIMS MUST BE HONOURED.

(٤٠٤٧) وَعَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ عِدَّةٍ مِنْ أَبْنَاءِ أَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ آبَائِهِمْ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا مَنْ ظَلَمَ مُعَاهِدًا أَوِ انْتَقَصَهُ أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئًا بِغَيْرِ طِيْبِ نَفْسٍ فَأَنَا حَجِيْجُهُ يَوْمَ الْقِيَامَةِ۔ (رواه ابوداؤد)

4047. Sayyiduna Safwan ibn Sulaym رضی اللہ عنہ narrated on the authority of a number of the sons of the Sahabah رضی اللہ عنہ of Allah's Messenger صلی اللہ علیہ وسلم that their (respected) fathers (the Sahabah رضی اللہ عنہ said that Allah's Messdenger صلی اللہ علیہ وسلم said, "If anyone wrongs a (non-Muslim) person with whom a covenant has been concluded (like a dhimmi), or violates his rights, or burdens him beyond what he can tolerate (like imposing an unjust jizyah on a dhimmi, or an excessive ushr on an infidel who has brought his trade merchandise for sale), or he takes away from him something without his willing permission, then I shall argue against this person in the day of resurrection.[2]

PLEDGE OF ALLEGIANCE FROM A GROUP OF WOMEN

(٤٠٤٨) وَعَنْ أُمَيْمَةَ بِنْتِ رُقَيْقَةَ قَالَتْ بَايَعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ نِسْوَةٍ فَقَالَ لَنَا فِيْمَا اسْتَطَعْتُنَّ وَأَطَقْتُنَّ قُلْتُ اللّٰهُ وَرَسُوْلُهُ أَرْحَمُ بِنَا مِنَّا بِأَنْفُسِنَا قُلْتُ يَا رَسُوْلَ اللّٰهِ بَايِعْنَا تَعْنِيْ صَافِحْنَا قَالَ إِنَّمَا قَوْلِيْ لِمِائَةِ امْرَأَةٍ كَقَوْلِيْ لِامْرَأَةٍ وَاحِدَةٍ رَوَاهُ۔

4048. Sayyidah Umaymah bintRuqayqah narrated, "I swone allegiance to the Prophet صلی اللہ علیہ وسلم alongwith some women (all together in a group). He said, (I get the pledge from you) as far as you can and as much as is in your power. (Thus, the Prophet صلی اللہ علیہ وسلم was kind to us women to bind us only to the extent of our ability.) I submitted. 'Allah and His Messenger صلی اللہ علیہ وسلم are merciful to us more than we can be to ourselves.' I then requested, 'O Messenger of Allah, receive our pledge – meaning, shake hands with us.' He said. 'My words to one hundred women are like my words to one woman.' (He meant that an oral oath is enough for a woman and it is not necessary to get it individually from every woman separately. They may all pledge together.)[3]

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[1] Abu Dawud # 2766, Musnad Ahmad 4. 325.

[2] Abu Dawud # 3052.

[3] Tirmidhi # 1397. Nasa'I # 4181, Ibn Majah # 2874, Musnad Ahmad 6. 357m Muwatta Maalik.

COMMENTARY: The compiler of Mishkat has not named the books that transmit this hadith. However, they are located by others and mentioned in the marginal notes.

SECTION III الفصل الثالث

PEACE TREATY WRITTEN BY THE PROPHET صلى الله عليه وسلم

(٤٠٤٩) عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ اعْتَمَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي ذِي الْقَعْدَةِ فَأَبَى أَهْلُ مَكَّةَ أَنْ يَدَعُوْهُ يَدْخُلُ مَكَّةَ حَتَّى قَاضَاهُمْ عَلَى أَنْ يَدْخُلَ يَعْنِي مِنَ الْعَامِ الْمُقْبِلِ يُقِيْمُ بِهَا ثَلَاثَةَ أَيَّامٍ فَلَمَّا كَتَبُوا الْكِتَابَ كَتَبُوْا هٰذَا مَاقَاضٰى عَلَيْهِ مُحَمَّدٌ رَسُوْلُ اللّٰهِ وَقَالُوْا لَا نُقِرُّ بِهَا فَلَوْ نَعْلَمُ أَنَّكَ رَسُوْلُ اللّٰهِ مَامَنَعْنَاكَ وَلٰكِنْ أَنْتَ مُحَمَّدُبْنُ عَبْدِاللّٰهِ فَقَالَ أَنَا رَسُوْلُ اللّٰهِ وَأَنَا مُحَمَّدُ بْنُ عَبْدِاللّٰهِ ثُمَّ قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ امْحُ رَسُوْلَ اللّٰهِ قَالَ لَا وَاللّٰهِ لَا أَمْحُوْكَ أَبَدًا فَأَخَذَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَيْسَ يُحْسِنُ يَكْتُبُ فَكَتَبَ هٰذَا مَا قَاضٰى عَلَيْهِ مُحَمَّدُ ابْنُ عَبْدِاللّٰهِ لَا يَدْخُلُ مَكَّةَ بِالسَّلَاحِ إِلَّا السَّيْفَ فِي الْقِرَابِ وَأَنْ لَا يَخْرُجَ مِنْ أَهْلِهَا بِأَحَدٍ أَنْ أَرَادَ أَنْ يَتْبَعَهُ وَأَنْ لَا يَمْنَعَ مِنْ أَصْحَابِهِ أَحَدًا إِنْ أَرَادَ أَنْ يُقِيْمَ بِهَا فَلَمَّا دَخَلَهَا وَمَضَى الْأَجَلُ أَتَوْا عَلِيًّا فَقَالُوْا قُلْ لِصَاحِبِكَ اخْرُجْ عَنَّا فَقَدْ مَضَى الْأَجَلُ فَخَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (متفق عليه)

4049. Sayyiduna Bara ibn Aazib رضى الله عنه narrated that in Dhulqadah, Allah's Messenger صلى الله عليه وسلم went to perform an umrah, However, the Makkans did not allow him to enter Makkah unless he made an agreement with them to come next year and stay three days. So, while penning down the treaty, they wrote: "This is what Muhammad Messenger of Allah has agreed." The Makkans protested, "We do not consent to that. If we believed you to be Allah's Messenger, we should not have prevented you. You are Muhammad ibn Abdullah." (So, write accordingly.) He said, "I am Allah's Messenger as well as Muhammad ibn Abdullah," and he instructed Sayyiduna Ali ibn Abu Talib رضى الله عنه to erase Messenger of Allah, but he agreed. "No, by Allah, I shall never erase it." Allah's Messenger صلى الله عليه وسلم took it (from Ali). Though he did not know how to write, yet he (erased the words 'Allah's Messenger' and) wrote "This is what Muhammad ibn Abdullah has agreed" (and it had these conditions:) "The weapon that he will carry on entry into Makkah will be only a sword in the sheath. If any of the people of Makkah decides to go out with him, he shall not take him along. But if any of his companions wishes to stay behind in Makkah, he will not stop him."

Then after he came (to Makkah) and the agreed period was over, they went to Sayyiduna Ali رضى الله عنه and said, "Tell your friend to leave us. Indeed the time is over." So, the Prophet صلى الله عليه وسلم departed (from Makkah)[1]

COMMENTARY: Sayyiduna Ali رضى الله عنه did not take the Prophet صلى الله عليه وسلم instructions to

[1] Bukhari # 2699, Muslim # 90-1793, Darimi # 2507, Musnad Ahmad 4. 2911.

erase the words as a command (*wajib (obligatory)* to be obeyed), otherwise he would not have refused to do so. Besides, it was not a refusal from him, at the base of it was his deep love for and extreme belief in, the Prophet صلى الله عليه وسلم that was his lone asset of life... He could not bring himself to delete the greatest (reality and) truth in life that his own pen had inscribed on the pages of the document. In fact, his aim of life and essence of faith was to imprint this truth on the heart and mind of everyone on earth.
The ulama (Scholars) differ on whether the Prophet صلى الله عليه وسلم himself penned down this peace treaty as this hadith tells us. Most of them assert that he did not write it and in fact, could not write at all because Allah, the Exalted, has called him ummi (unlettered). An ummi can neither read nor write.
Other scholars say that the Prophet صلى الله عليه وسلم did actually write it. Though he is called an ummi when his Prophethood and messenger ship were universally confirmed beyond doubt and he was clearly known to be Allah's Messenger, Allah enabled him to write. Or, his writing at time was a miracle. These scholars cite this hadith.
However, the first-mentioned ulama (Scholars) say that he is said to have written in the same sense as one says, "The king built that city." Clearly, this means that he had it built. So, here, too, the Prophet صلى الله عليه وسلم had the document written.

CHAPTER - XI

THE EXPULSION OF THE JEWS FROM (THE PENINSULA OF) ARABIA

بَابُ إِخْرَاجِ الْيَهُوْدِ مِنْ جَزِيْرَةِ الْعَرَبِ

The word Jazira is a piece or tract of land surrounded by water on all sides.
The jaziratul-Arab is the region surrounded by the Indian Ocean, Gulf Sea,Tigris and Euphrates.It extends from Aden to Syria,from Jeddah to the coasts of Iraq.(According to Al-Mawrid a peninsula is shibul jazirah and a jazirah is an island,so it is a semi-island)

SECTION I

اَلْفَصْلُ الْاَوَّلُ

EXPULSION OF JEWS FROM ARABIA

(٤٠٥٠) عَنْ اَبِيْ هُرَيْرَةَ قَالَ بَيْنَا نَحْنُ فِي الْمَسْجِدِ خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ انْطَلِقُوْا اِلٰى يَهُوْدَ فَخَرَجْنَا مَعَهُ حَتّٰى جِئْنَا بَيْتَ الْمِدْرَاسِ فَقَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مَعْشَرَ يَهُوْدَ اَسْلِمُوْا تَسْلَمُوْا اِعْلَمُوْا اَنَّ الْاَرْضَ لِلّٰهِ وَلِرَسُوْلِهِ وَاِنِّيْ اُرِيْدُ اَنْ اُجْلِيَكُمْ مِنْ هٰذِهِ الْاَرْضِ فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ۔ (متفق عليه)

4050. Sayyiduna Abu Hurayrah رضى الله عنه narrated that while they were sitting in the mosque, the Prophet صلى الله عليه وسلم came out to them (from his home) and said, "Come to the Jews." So, they went out with him till they came to their place of religious education. The Prophet صلى الله عليه وسلم stood (there) and said, "O company of Jews accept Islam and you will be safe (from worldly anxieties and punishment in the hereafter) Know! The land belongs to Allah and His Messenger (for Allah is the Creator and the Messenger is His vicegerent on earth). So, (if you refuse to accept

Islam) then I intend to expel you from this land (Arabia). If anyone of you has (immovable) property of any kind (that he cannot carry away), let him sell it."[1]

(٤٠٥١) وَعَنِ ابْنِ عُمَرَ قَالَ قَامَ عُمَرُ خَطِيْبًا فَقَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ عَامَلَ يَهُوْدَ خَيْبَرَ عَلٰى اَمْوَالِهِمْ وَ قَالَ نُقِرُّكُمْ مَا اَقَرَّكُمُ اللّٰهُ وَقَدْ رَأَيْتُ اِجْلَائَهُمْ فَلَمَّا اَجْمَعَ عُمَرُ عَلٰى ذٰلِكَ اَتَاهُ اَحَدُ بَنِىْ اَبِى الْحُقَيْقِ فَقَالَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ اَتُخْرِجُنَا وَقَدْ اَقَرَّنَا مُحَمَّدٌ وَعَامَلَنَا عَلَى الْاَمْوَالِ فَقَالَ عُمَرُ اَظَنَنْتَ اِنِّىْ نَسِيْتُ قَوْلَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ بِكَ اِذَا اُخْرِجْتَ مِنْ خَيْبَرَ تَعْدُوْ بِكَ قَلُوْصُكَ لَيْلَةً بَعْدَ لَيْلَةٍ فَقَالَ هٰذِهٖ كَانَتْ هُزَيْلَةً مِنْ اَبِى الْقَاسِمِ فَقَالَ كَذَبْتَ يَا عَدُوَّ اللّٰهِ فَاَجْلَاهُمْ عُمَرُ وَاَعْطَاهُمْ قِيْمَةَ مَا كَانَ لَهُمْ مِنَ الثَّمَرِ مَالًا وَاِبِلًا وَعُرُوْضًا مِنْ اَقْتَابٍ وَحِبَالٍ وَغَيْرِ ذٰلِكَ۔ (رواه البخارى)

4051. Sayyiduna Ibn Umar رضى الله عنه narrated: Umar رضى الله عنه stood up (one day) to deliver a sermon. He said, "(As you know,) Allah's Messenger صلى الله عليه وسلم had decided that the Jews of Khaybar should work on their property (and keep and own their gardens but give us half of their produce and income and they would also pay the Jizyah). HE had also said, "We would let you stay (in Khaybar) as long as Allah lets you stay." Indeed, now I perceive that there is good in expelling them.

When Umar رضى الله عنه decided on that, a man of there Banu Abul Huqayq (an old man and their chief) came to him and said, "O Amir ul-Mumin, will you expel us while Muhammad صلى الله عليه وسلم had let us stay and had retained us in our (gardens and) property?" Umar رضى الله عنه asked, "Do you suppose that I have forgotten the saying of Allah's Messenger صلى الله عليه وسلم asking you, 'How would you feel when you are expelled from Khaybar and your camel runs along with you, night after night?" He said, 'Abul Qasim had said that in a light-heated manner.' Umar رضى الله عنه said, 'You like O enemy of Allah.'

Then, he expelled them. He compensated them for their fruits by giving them the equivalent in money. Camels and miscellaneous things like saddles, ropes, etc.[2]

PROPHET'S INSTRUCTIONS TO OUST THE POLYTHEISTS FROM ARABIA

(٤٠٥٢) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْصٰى بِثَلَاثَةٍ قَالَ اَخْرِجُوا الْمُشْرِكِيْنَ مِنْ جَزِيْرَةِ الْعَرَبِ وَاَجِيْزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ اُجِيْزُهُمْ قَالَ ابْنُ عَبَّاسٍ وَسَكَتَ عَنِ الثَّالِثَةِ اَوْ قَالَ فَاُنْسِيْتُهَا۔ (متفق عليه)

4052. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger رضى الله عنه gave (them) three instructions (at the time of his death). He said, "Expel the polytheist's from Arabia (meaning, Makkah and Madinah). Threat the envoys and messengers as I treat them."

The narrator said that Ibn Abbas رضى الله عنه observed silence concerning the third

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[1] Bukhari # 3167, Muslim # 61-1765.

[2] Bukhari # 2730.

instruction or Ibn Abbas رضی اللہ عنہ said, "I have forgothen it."[1]

COMMENTARY: Qadi Iyad رضی اللہ عنہ suggested that the third thing could be the Prophet's صلی اللہ علیہ وسلم saying :

لا تتخذ واقبری وثنا یعبد

(Do not take my grave as an idol that is worshipped.)
Muwatta Imam Maalik

EXPULSION OF JEWS AND CHRISTIANS FROM ARABIA

(٤٠٥٣) وَعَنْ جَابِرِبْنِ عَبْدِاللّٰهِ قَالَ اَخْبَرَنِي عُمَرُبْنُ الْخَطَّابِ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَاُخْرِجَنَّ الْيَهُوْدَ وَالنَّصَارٰى مِنْ جَزِيْرَةِ الْعَرَبِ حَتّٰى لَا اَدَعَ فِيْهَا اِلَّا مُسْلِمًا۔ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لَئِنْ عِشْتُ اِنْ شَاءَ اللّٰهُ لَاُخْرِجَنَّ الْيَهُوْدَ وَالنَّصَارٰى مِنْ جَزِيْرَةِ الْعَرَبِ۔

4053. Sayyiduna Jabir ibn Abdullah رضی اللہ عنہ narrated that (Sayyiduna) Umar ibn Khattab رضی اللہ عنہ informed him that he had heard Allah's Messenger صلی اللہ علیہ وسلم say, "I shall certainly expel the Jews and the Christians from Arabia so that I shall leave no one in it but Muslims."
Another version is (he said): "If I live then insha Allah, I shall certainly expel the Jews and the Christians from Arabia."[2]

SECTION II — اَلْفَصْلُ الثَّانِيْ

لَيْسَ فِيْهِ اِلَّا حَدِيْثُ ابْنِ عَبَّاسٍ لَا يَكُوْنُ قِبْلَتَانِ وَقَدْ مَرَّ فِيْ بَابِ الْجِزْيَةِ۔

There is no hadith in it except the one of Ibn Abbas رضی اللہ عنہ on there being no two qiblas (#4037), mentioned already under jizyah.

SECTION III — اَلْفَصْلُ الثَّالِثُ

UMAR رضی اللہ عنہ WAS INSTRUMENTAL IN EXPELLING JEWS AND CHRISTIANS FROM ARABIA.

(٤٠٥٤) عَنِ ابْنِ عُمَرَ اَنَّ عُمَرَ ابْنَ الْخَطَّابِ اَجْلَى الْيَهُوْدَ وَالنَّصَارٰى مِنْ اَرْضِ الْحِجَازِ وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا ظَهَرَ عَلٰى اَهْلِ خَيْبَرَ اَرَادَ اَنْ يُخْرِجَ الْيَهُوْدَ مِنْهَا وَكَانَتِ الْاَرْضُ لَمَّا ظُهِرَ عَلَيْهَا لِلّٰهِ وَرَسُوْلِهٖ وَلِلْمُسْلِمِيْنَ فَسَاَلَ الْيَهُوْدُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَتْرُكَهُمْ عَلٰى اَنْ يَكْفُوا الْعَمَلَ وَلَهُمْ نِصْفُ الثَّمَرِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نُقِرُّكُمْ عَلٰى ذٰلِكَ مَاشِئْنَا فَاُقِرُّوا حَتّٰى اَجْلَاهُمْ عُمَرُ فِيْ اِمَارَتِهٖ اِلٰى تَيْمَاءَ وَاَرِيْحَاءَ۔ (متفق علیه)

4054. Sayyiduna Ibn Umar رضی اللہ عنہ reported that Umar ibn Khattab رضی اللہ عنہ expelled the Jews and the Christians from the land of the Hijaz. Indeed, when Allah's

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[1] Bukhari # 3053, Muslim # 20. 1637.
[2] Muslim # 63-1767.

Messenger صلى الله عليه وسلم had prevailed over the people of Khaybar, he had intended to expel the Jews from it, for when any land is conquered, it belongs to Allah, His Messenger and the Muslims (and only Allah's religion holds supreme).. But, the Jews requested the Messenger of Allah to spare them on condition that they should tend to the fields and cultivate them against half of the produce. So Allah's Messenger صلى الله عليه وسلم said, "We shall let you stay (at Khaybar) on that condition (which you propse) for as long as we wish" So, they were permitted to stay (at Khaybar) till Umar ousted them during his caliphate to Tayma and Ariha.[1]

CHAPTER - XII

THE FAI بَابُ الْفَيْئِ

What is fai: Fai is the property that the Muslims acquire from the infidels without engaging in battle. All of it belongs to the Muslims. Neither is the Khums (or one-fifth) taken from it, nor is it divided among the warriors. In the time of the Prophet صلى الله عليه وسلم, when an army returned with Fai, the Prophet صلى الله عليه وسلم used his discretion to give it to whomsoever he wished. He gave and withheld as he deemed best, and also bestowed much to some and little to others.

As for the property acquired by the Muslims from the infidels after battle, it is called ghanimah; or booty (or spoils). One-fifth is taken from it. Then it is divided among the warriors, the footman getting one share and the horseman getting two shares.

SECTION I اَلْفَصْلُ الْاَوَّلُ

WHERE IS FAI SPENT

(٤٠٥٥) عَنْ مَالِكِ بْنِ اَوْسِ بْنِ الْحَدَثَانِ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ اِنَّ اللّٰهَ قَدْ خَصَّ رَسُوْلَهٗ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ هٰذَا الْفَيْءِ بِشَيْءٍ لَمْ يُعْطِهٖ اَحَدًا غَيْرَهٗ ثُمَّ قَرَاَ مَا اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ اِلٰى قَوْلِهٖ قَدِيْرٌ فَكَانَتْ هٰذِهٖ خَالِصَةً لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُنْفِقُ عَلٰى اَهْلِهٖ نَفَقَةَ سَنَتِهِمْ مِنْ هٰذَا الْمَالِ ثُمَّ يَاْخُذُ مَابَقِيَ فَيَجْعَلُهٗ مَجْعَلَ مَالِ اللّٰهِ۔ (متفق عليه)

4055. Sayyiduna Maalik ibn Aws ibnHadathan رضى الله عنه reported that Umar ibn Khattab رضى الله عنه said "Surely Allah bestowed on His Messenger صلى الله عليه وسلم an exclusive share in this Fai as He gave to no one else." Then, he recited.

مَا اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ ...... قَدِيْرٌ

{And whatsoever Allah has restored to His Messenger from them, for this you urged not any horse or any riding camel, but Allah gives authority to His Messengers over whomsoever He will. And Allah has power over everything.} (59: 6).

"It was only for Allah's Messenger صلى الله عليه وسلم. He gave his family their annual allowance from this property and took the remainder to (use and) spend as he used

[1] Bukhari # 3152, Muslim # 6-1551.

Allah's property."[1]

COMMENTARY: The verse cited is the sixth of Surah al-Hashr. Allah tells the Muslims in this verse that He let His Messenger صلى الله عليه وسلم have all the property of the Banu Nadir to manage and administer at his discretion. It was acquired without Fighting and strenuous effort.

The Bano Nadir was commended to get out of Madinah but they did not comply. So the Prophet صلى الله عليه وسلم and his Sahabah رضى الله عنه set pit against them on fast since they were about two miles from Madinah. But, there was no need to fight because the Banu Nadir gave up after a short siege. They departed with whatever they could carry on their camels up to Khaybar. All their properties were seized for the Prophet صلى الله عليه وسلم, all of it being regarded as Fai. The foregoing verse was revealed to let the Muslims know that whatever was taken was not divisible. It was not ghanimah (booty). It belonged to the Prophet صلى الله عليه وسلم and he could use it as he wished.

The Hanafis' Follow the same ruling as outlined in the foregoing lines. However, Teebi رضى الله عنه said that according to Imam Shafi رضى الله عنه Fai is divided into twenty-Five portions, twenty-one of which are used by the Prophet صلى الله عليه وسلم for his own self. The remaining four are used for his relatives who are orphans, the needy and the travellers.

It is stated in Tafsir Mu-a-lim ut Tanzil that the ulama (Scholars) differ on the management and administration of Fai after the death of the Prophet صلى الله عليه وسلم. Some say that it is the persuasive of the Islamic State. Imam Shafi رضى الله عنه gave two opinions:

(i) It is the right of the warriors and is divided among them.

(ii) It is used for the general good of the Muslims.

As for giving his family one year's allowances we know from other ahadith that the Prophet صلى الله عليه وسلم never kept aside anything for the morrow for himself. He never accumulated anything for himself at any time.

Also, he never gave his wives as annual allowances regularly.It was only sometimes that he gave them.

Imam Nawawi رضى الله عنه said that we learn from this that it is allowed to keep aside necessities of life for one year. It does not go against tawakkul (trust in Allah).

(٤٠٥٦) وَعَنْ عُمَرَ قَالَ كَانَتْ اَمْوَالُ بَنِي النَّضِيْرِ مِمَّا اَفَاءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِمَّا لَمْ يُوْجِفِ الْمُسْلِمُوْنَ عَلَيْهِ بِخَيْلٍ وَّلَا رِكَابٍ فَكَانَتْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَاصَّةً يُنْفِقُ عَلٰى اَهْلِهٖ نَفَقَةَ سَنَةٍ ثُمَّ يَجْعَلُ مَا بَقِيَ فِي السِّلَاحِ وَالْكُرَاعِ عُدَّةً فِيْ سَبِيْلِ اللّٰهِ۔ (متفق عليه)

4056. Sayyiduna Umar رضى الله عنه said that the properties of Banu Nadir were of the kind that Allah had granted to His Messenger صلى الله عليه وسلم (without effort) for which the Muslims did not have to ride on horses or camels. Hence, they belonged specifically to Allah's Messenger صلى الله عليه وسلم. (From this) he gave provision (and expenses) to his members of the household for one year. He allocated the remainder to buy weapons and horses to be used (in *jihad (crusade)*) in Allah's path.[2]

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[1] Bukhari # 3094, Muslim # 49-1775.

[2] Bukhari # 2904, Muslim # 48. 1754.

SECTION II ألفصل الثاني

DIVISION OF FAI BY THE PROPHET صلى الله عليه وسلم

(٤٠٥٧) عَنْ عَوْفِ بْنِ مَالِكٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَتَاهُ الْفَيْءُ قَسَمَهُ فِيْ يَوْمِهِ فَأَعْطَى الْآهِلَ حَظَّيْنِ وَأَعْطَى الْأَعْزَبَ حَظًّا فَدُعِيْتُ فَأَعْطَانِيْ حَظَّيْنِ وَكَانَ لِيْ أَهْلٌ ثُمَّ دُعِيَ بَعْدِيْ عَمَّارُ بْنُ يَاسِرٍ فَأُعْطِيَ حَظًّا وَاحِدًا۔ (رواه ابوداؤد)

4057. Sayyiduna Awf ibn Maalik رضى الله عنه narrated, "When Allah's Messenger صلى الله عليه وسلم received the Fai, he divided it that very day (among the needy). He gave two portions to a married man and one portion to an unmarried man. I was called and was given two portions, because I was a man with a family and Ammar ibn Yasir was called after me and given one portion."[1]

(٤٠٥٨) وَعَنِ ابْنِ عُمَرَ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ مَا جَاءَهُ شَيْءٌ بَدَأَ بِالْمُحَرَّرِيْنَ۔

(رواه ابوداؤد)

4058. Sayyiduna Ibn Umar رضى الله عنه narrated, "I observed that the first thing Allah's Messenger صلى الله عليه وسلم did promptly when Fai came to him was to give some of it to those who had been (recently) set free (from slavery)."[2]

COMMENTARY: The recently set free slaves deserved to be given from Fai straightaway because they had no proper refuge and support.

Some people say that the words of the hadith 'have been (recently) set free' refer to the Mukatib (who buy their own freedom). Some others say that it means: منفردين لطاعة الله (those who are singular in obedience to Allah)

(٤٠٥٩) وَعَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِظَبْيَةٍ فِيْهَا خَرَزٌ فَقَسَمَهَا لِلْحُرَّةِ وَالْأَمَةِ قَالَتْ عَائِشَةُ كَانَ أَبِيْ يَقْسِمُ لِلْحُرِّ وَالْعَبْدِ۔ (رواه ابوداؤد)

4059. Sayyidah Ayshah رضى الله عنها said that a pouch containing beads was brought to the Prophet صلى الله عليه وسلم. He divided them among the freewomen and female slaves. She said that her father (when he received anything) divided them between freemen and (male) slaves.[3]

COMMENTARY: The Prophet صلى الله عليه وسلم gave the beads to women only. But Abu bakr رضى الله عنه gave them to men too.

FA'I IS DIVIDED EQUALLY TO ALL

(٤٠٦٠) وَعَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ قَالَ ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ يَوْمًا الْفَيْءَ فَقَالَ مَا أَنَا بِأَحَقَّ بِهٰذَا الْفَيْءِ مِنْكُمْ وَمَا أَحَدٌ مِنَّا بِأَحَقَّ بِهِ مِنْ أَحَدٍ إِلَّا أَنَا عَلَى مَنَازِلِنَا مِنْ كِتَابِ اللّٰهِ عَزَّ وَجَلَّ وَقَسْمِ رَسُوْلِهِ صَلَّى اللّٰهُ

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[1] Abu Dawud # 2953.

[2] Abu Dawud # 2951.

[3] Abu Dawud # 2952.

عَلَيْهِ وَسَلَّمَ فَالرَّجُلُ وَقِدَمُهُ وَالرَّجُلُ وَبَلَاؤُهُ وَالرَّجُلُ وَعِيَالُهُ وَالرَّجُلُ وَحَاجَتُهُ۔ (رواه ابوداؤد)

4060. Sayyiduna Maalik ibn Aws ibn Hadathan رحمه الله narrated that one day Umar ibn Khattab رضی الله عنه mentioned the fa'i. He said, "I am not more deserving of this fa'I than you are. And none of us is more deserving of it than anyone else. However we are placed at our (position and) ranks as determined by the book of Allah, Mighty and Glorious, and the division made by His Messenger صلی الله علیه وسلم. Hence, there is this one who proceeded (in accepting Islam) and there is one who endures hardships (for religion), and there is one who has a family, and there is one who has his needs."[1]

COMMENTARY: Sayyiduna Umar ibn Khattab رضی الله عنه set doubts at rest that he was no more deserving of fa'I lest people thought that as a caliph of the Prophet صلی الله علیه وسلم who was most deserving of this property, the right passed down to him.It was not so. He also made it clear that no one could more deserving than anyone else. So this statement applied to all people as a general maxim.

The only principle to determine that was difference in ranks to find out the most deserving, this is clearly defined in Allah's Book in His words:

لِلْفُقَرَآءِ وَالْمُهَاجِرِيْنَ

{(It is) for the poor emigrants who were expelled from their homes and their possessions...

(upto) Our Lord, You are Gracious, Merciful} (59: 8-10) 3 verses.

And, also

وَالسَّابِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهَاجِرِيْنَ وَالْاَنْصَارِ

{And the foremost, the first of the Muhajirs (emigrants) and the ansars....

(upto) That is a mighty triumph} (9: 100)

The ranks of the Muslims differ and everyone should be given more or less than another depending on their ranks and standing.

These differences in ranks are mentioned in Allah's Book as well as the Prophet's صلی الله علیه وسلم division. He gave a greater share to the participants رضی الله عنه of the Battle of Badr. So, too, the Sahabah (Prophet's Companions) رضی الله عنهم who pledged at the Ba'yt Ridwan was preferred over the others.

Then, in his speech, Umar رضی الله عنه mentioned the different categories of people who get preference in the distribution of Fai. They are mentioned in the hadith.

(٤٠٦١) وَعَنْهُ قَالَ قَرَأَ عُمَرُ بْنُ الْخَطَّابِ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَآءِ وَالْمَسَاكِيْنِ حَتّٰى بَلَغَ عَلِيْمٌ حَكِيْمٌ فَقَالَ هٰذِهِ لِهٰؤُلَاءِ ثُمَّ قَرَأَ وَاعْلَمُوْا أَنَّمَا غَنِمْتُمْ مِّنْ شَيْءٍ فَأَنَّ لِلّٰهِ خُمُسَهُ وَلِلرَّسُوْلِ حَتّٰى بَلَغَ وَابْنِ السَّبِيْلِ ثُمَّ قَالَ هٰذَا لِهٰؤُلَاءِ ثُمَّ قَرَأَ مَا أَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهِ مِنْ أَهْلِ الْقُرٰى حَتّٰى بَلَغَ لِلْفُقَرَآءِ ثُمَّ قَرَأَ وَالَّذِيْنَ جَآءُوْا مِنْ بَعْدِهِمْ ثُمَّ قَالَ هٰذِهِ اسْتَوْعَبَتِ الْمُسْلِمِيْنَ عَامَّةً فَلَئِنْ عِشْتُ فَلَيَأْتِيَنَّ الرَّاعِيَ وَهُوَ بِسَرْوَ حِمْيَرَ يُصِيْبُهُ مِنْهَا لَمْ يَعْرَقْ

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[1] Abu Dawud # 2850.

فِيْهَا جَبِيْنُهُ۔ (رواہ فی شرح السنة)

4061. Sayyiduna Maalik ibn Aws Hadathan رضی اللہ عنہ narrated that (Sayyiduna) Umar ibn Khattab رضی اللہ عنہ (once) recited:

إِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسَاكِيْنِ...... عَلِيْمٌ حَكِيْمٌ

(Surah at Tawbah, verse so)
He said, "This verse is about these people" (who are eligible for Zakat). Then, he recited:

وَاعْلَمُوْٓا اَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَلِلرَّسُوْلِ...... وَابْنِ السَّبِيْلِ

(8: 41-al-Anfal, verse 41).
He said, "This verse is about these people" (who are the eligible for the Khums (one fifth)) Again, he recited:

مَا اَفَآءَ اللّٰهُ...... لِلْفُقَرَآءِ

(al Hashr, 59: 7-8) And, he then recited:

وَالَّذِيْنَ جَآءُوْا مِنْ بَعْدِهِمْ

(al Hashr, 59: 10)
He said, "This verse embraces all the Muslims. If I live (no Muslim will be there in my territories that will not get his share), even the sheered will get his share of Fai at Sarw and Himyar without an inkling of Sweat on his forehead." (Meaning that he will not have to work for it even a little.)[1]

COMMENTARY: At the last word recited by him, Sayyiduna Umar رضی اللہ عنہ said, "This verse embraces all the Muslims." He meant that the kinds of people mentioned in it as eligible to get do cover. All the Muslim .As against this, the first two verses mention only those who deserve the Khums (one fifth).
Sayyiduna Umar رضی اللہ عنہ was not in favour of drawing Khums (one fifth) from the Fai as is taken out from ghanimah ((booty). He held that all of the Fai must be spent on the good of the Muslims in accordance with the difference of ranks outlined in the Quran and hadith. It is their right. Most of the ulama (Scholars), with the notable exception of Imam Shafi رضی اللہ عنہ subscribe to this contention.
Moreover, Sayyiduna Umar رضی اللہ عنہ also held that Fai should be divided in keeping with ranks of the Muslims. However, Sayyiduna Abu Bakr رضی اللہ عنہ was of the opinion that every Muslim has an equal share. He did not consider it necessary to esteem anyone's ancient Islam or lineage, etc. He would say, "These things will be valued in the hereafter. If anyone has become a Muslim before others and if anyone has shown more courage in religion and endured more hardship, then these deeds were done for Allah's sake. So, only Allah will give reward for that. These things should not be made standard for more monetary benefits.
As for Sayyiduna Umar رضی اللہ عنہ, he respected differences in ranks. So when he divided the property, he gave more to Sayyidah Ayshah رضی اللہ عنہا than he gave to Sayyidah Hafsah رضی اللہ

[1] Sharh us-Sannah # 2740.

عنها. He explained to her, "Daughter I give more to Ayshah because she was dearer to the Prophet صلى الله عليه وسلم. And her father was dearer to him than your father.
Similarly, he gave more to Usamah ibn Zayd رضى الله عنه than to his son Abdullah ibn Umar رضى الله عنه, saying that the Prophet صلى الله عليه وسلم loved him more that Ibn Umar رضى الله عنه and that Usamah's رضى الله عنه Father was dearer to him than Ibn Umar's father.
Himyar is a place in Yemen. It is known after the tribe that resides here and bears this name.
Sarw was a place in Himyar. (But Mu'jamut Buldan says that sarw(سرو) is the name of different manzils (stages of journey) in Yemen. Sarw al-ala, Sarw al-mandad, Sarw Sabin, Sarw al-Mala and Sarw ar-ra'l (between Tay and Ard Kalb).
In conclusion, Umar رضى الله عنه expressed hope and determination that if he lived and his caliphate grew larger, he would not fail to let every Muslim in his territories, even in far flung areas, have his share of Fa'i. They will not have to make any efforts.

THREE THINGS EXCLUSIVELY FOR THE PROPHET صلى الله عليه وسلم

(٤٠٦٢) وَعَنْهُ قَالَ كَانَ فِيمَا احْتَجَّ بِهِ عُمَرُ أَنْ قَالَ كَانَتْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثُ صَفَايَا بَنُو النَّضِيْرِ وَ خَيْبَرُ وَفَدَكُ فَأَمَّا بَنُو النَّضِيْرِ فَكَانَتْ حُبُسًا لِنَوَائِبِهِ وَأَمَّا فَدَكُ فَكَانَتْ حُبُسًا لِأَبْنَاءِ السَّبِيْلِ وَأَمَّا خَيْبَرُ فَجَزَّأَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ أَجْزَاءٍ جُزْئَيْنِ بَيْنَ الْمُسْلِمِيْنَ وَجُزْءٍ نَفَقَةً لِأَهْلِهِ فَمَا فَضَلَ عَنْ نَفَقَةِ أَهْلِهِ جَعَلَهُ بَيْنَ فُقَرَاءِ الْمُهَاجِرِيْنَ(رواه ابوداؤد)

4062. Sayyiduna Maalik ibn Aws ibn Hadathan رضى الله عنه said that among the arguments presented by Umar رضى الله عنه was his contention that for Allah's Messenger صلى الله عليه وسلم three kinds of property were exclusive. (They were). The Banu Nadir, Khaybar and Fadak. The properties of the Banu Nadir were solely at his disposal (after they were exiled, to spend on hospitality to guests, for providing weapons, buying horses, and so on). The revenue from Fadak was (spent) for travellers (who had exhausted their funds during travel). And (the revenues from) Khaybar were divided into three portions by Allah's Messenger صلى الله عليه وسلم: two or which he set aside for the Muslims and one for his family. If anything remained after providing his family, he spent that on the poor Muhajirs (emigrants) (emigrants).[1]

COMMENTARY: (When the Prophet صلى الله عليه وسلم died) Sayyiduna Abbas رضى الله عنه and Ali رضى الله عنه came } To Umar رضى الله عنه for the property at Fadak. He did not accept their demand. He explained to them as stated in the hadith about the properties to which the Prophet صلى الله عليه وسلم had exclusive right. Other Sahabah (Prophet's Companions) رضى الله عنهم was present at the time and no one questioned his explanation, so this was the base of his evidence. Then, Umar رضى الله عنه appointed both of them as trustees over the revenue from Fadak to use it in the same way as the Prophet صلى الله عليه وسلم had spent it on different heads of account.
The Arabic word Safaya in the text refers to the prerogative of the Prophet صلى الله عليه وسلم to take anything from the spoils over and above the one-fifth(Khams), like a slave, sword, horse, etc. After him, no other ruler is allowed to do so.

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[1] Abu Dawud # 2967.

Fadak was an inhabitation in the neighbourhood of Khaybar. It was at a distance of two days from Madinah, a fertile land known for its dates and other fruits. Allah's Messenger صلى الله عليه وسلم got it through negotiations for peace. The residents had half of its lands while the Prophet صلى الله عليه وسلم got the remaining half. He used its income and produce as mentioned in the hadith.

The Prophet صلى الله عليه وسلم divided the revenue of Khaybar in three portions because it was to collection of many villages and towns. Some were taken after fighting and some surrendered peacefully. The collection from the former was booty, So the Prophet صلى الله عليه وسلم took the one-fifth from it. The recipts from the latter were Fa'I, so they were at his sole discretion. He used the Fa'i for his family and the welfare of the Muslim community.

SECTION III اَلْفَصْلُ الثَّالِثُ

THE BACKGROUND OF FADAK

(٤٠٦٣) عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ اِنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيْزِ جَمَعَ بَنِي مَرْوَانَ حِيْنَ اسْتُخْلِفَ فَقَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَتْ لَهُ فَدَكُ فَكَانَ يُنْفِقُ مِنْهَا وَ يَعُوْدُ مِنْهَا عَلٰى صَغِيْرِ بَنِي هَاشِمٍ وَيُزَوِّجُ مِنْهَا اَيِّمَهُمْ وَاِنَّ فَاطِمَةَ سَأَلَتْهُ اَنْ يَجْعَلَهَا لَهَا فَاَبٰى فَكَانَتْ كَذٰلِكَ فِيْ حَيَاتِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى مَضٰى لِسَبِيْلِهِ فَلَمَّا اَنْ وُلِّيَ اَبُوْبَكْرٍ عَمِلَ فِيْهَا بِمَا عَمِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا اَنْ وُلِّيَ عُمَرُ بْنُ الْخَطَّابِ عَمِلَ فِيْهَا بِمِثْلِ مَا عَمِلَ حَتّٰى مَضٰى لِسَبِيْلِهِ ثُمَّ اقْتَطَعَهَا مَرْوَانُ ثُمَّ صَارَتْ لِعُمَرَ بْنِ عَبْدِ الْعَزِيْزِ فَرَاَيْتُ اَمْرًا مَنَعَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ لَيْسَ لِي بِحَقٍّ وَاِنِّي اُشْهِدُكُمْ اَنِّي رَدَدْتُهَا عَلٰى مَا كَانَتْ يَعْنِي عَلٰى عَهْدِ رَسُوْلِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَبِي بَكْرٍ وَعُمَرَ۔ (رواه ابوداؤد)

4063. Sayyiduna Mughirah ibn Shubah said that when Umar ibn Abdul Aziz رحمه الله became caliph, he gathered the children of Marwan and said, "Allah's Messenger صلى الله عليه وسلم had an exclusive right on Fadak. He spent its revenues (income and produce) on his family, the poor and the needy. He showed kindness to the young children of the Banu Hashim and bore the expenses of the marriage of the unmarried women (and men). Sayyidah Fatimah رضى الله عنها had asked him to give it (Fadak) to her, but he refused. It continued in that way during the lifetime of Allah's Messenger صلى الله عليه وسلم till he went his way (meaning, he died (مَضٰى لِسَبِيْلِهِ) when (after his death) Abu Bakr رضى الله عنه was made Khalifah (caliph), he did with it as Allah's Messenger صلى الله عليه وسلم had been doing (during his lifetime. He spent on the same heads as he had done). When Umar ibn Khattab رضى الله عنه was made Khalifah, he did with it as they had done till he (too) went his way. Then (in the time Uthman رضى الله عنه as Khalifa, or in his own rule as king,) Marwan appropriated it for himself (as his property and of his heirs). Then, after that, it has come to Umar ibn Abdul Aziz (ibn Marwan). But, I conclude that I do not deserve to possess that which Allah's Messenger صلى الله عليه وسلم had denied (his daughter, Sayyidah) Fatimah رضى الله عنها. Hence, I ask you to bear witness that I have restored it (Fadak) to its condition at which it was meaning in the days of Allah's Messenger صلى الله عليه وسلم , Abu Bakr رضى الله

عنه and Umar رضی الله عنه. (Its revenue will be spent in the same way as they had been spending and allocating it.)[1]

COMMENTARY: As stated earlier (particularly hadith # 4062), the properties of Banu Nadir, Fadak and Khaybar were exclusively for the Prophet صلى الله عليه وسلم. Since he had died while they were in his possession, some of his ahlulbayt (people of his house and family) claimed in heritance and demanded their portion of these properties some of them dispute over them among themselves too. But, this was a passing phase based on a misunderstanding. However, some perverse minds of succeeding generations have begun to nead mischief in this dispute. They invent long stories and have misled many people.. So, we deem it proper to select relative material from the sihah sittah (six authentic books) to throw some light on this disagreement (to remove the misunderstanding).

Sahih Bukhari has the hadith of Maalik ibn Aws ibn Hadathan رحمه الله . He was called by Umar ibn Khattab رضی الله عنه. While he was there, his slave Yarfa رضی الله عنه announced the arrival of Uthman ibn Affan رضی الله عنه, Abdur Rahman ibn Awf رضی الله عنه, Zubayr ibn Awam and sa'd ibn Abu Waqar رضی الله عنه. Umar رضی الله عنه instructed him to let them in. After a while, he announced the arrival of Abbas رضی الله عنه and Ali رضی الله عنه and they too were led to Umar رضی الله عنه. Abbas رضی الله عنه said to him, "O Amir ul-Muminin, decide between us. Ali quarrels with me about the property of Banu Nadir which Allah had allotted to His Messenger صلى الله عليه وسلم as fa'i." Then Abbas رضی الله عنه and Ali رضی الله عنه raised their voices and argued with one another. Those people who were around recommended to Umar رضی الله عنه that he should get the two men to reconcile. Umar رضی الله عنه asked them to show patience and adjured them by Allah to affirm whether Allah's Messenger صلى الله عليه وسلم had not said, "We Prophets are not inherited. What ever we leave behind is sadaqah (charity) (charity)." They turned to Ali رضی الله عنه and Abbas رضی الله عنه and asked them whether they knew that and they too confirmed, "Yes!" He then reminded them that Allah had granted the fa'I exclusively to His Messenger صلى الله عليه وسلم and to no one else and he recited the verse (59: 6). He added, "He did not take it at the exclusion of you people but gave it to all of you... He gave his family their annual allowances and spent on Allah's cause from it. He continued to do it all his life. Don't you Know?" They affirmed, "Yes! He asked Ali رضی الله عنه and Abbas رضی الله عنه too. They confirmed, too. He went on to remind them that after the Prophet's death, Abu Bakr رضی الله عنه administered and managed that property in the same way as he had done. He said to them that they had not approved of Abu Bakr's رضی الله عنه actions at that time, saying, It was not as you had been saying. But he was a pious and a righteous man, pursuing the right course." When he died and I succeeded him, I have managed that property as they had done and Allah knows that I am honest in this regard. Now, after about two years you have come to me with the same demand. Abbas you had come asking for share from your nephew's property and he for his wife's share from her father's property. I had reminded you of his words, "We Prophets do not inherit. "He said that he then offered to hand over the property to them if they pledged to manage it as Allah's Messenger صلى الله عليه وسلم and Abu Bakr رضی الله عنه had done and as he had been doing. He said, "You agreed to abide by that condition and I handed it over to you." He asked them it that was so and they said,

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[1] Abu Dawud # 2972.

"Yes!" He asked (Sayyiduna) Ali رضی اللہ عنہ and Abbas رضی اللہ عنہ and they too said, "Yes!" He said, "If you ask for a different decision, I will not do that. If you are unable administer it, then let me have it back, I shall do it for you."[1]

Zuhri رضی اللہ عنہ said that he asked Urwah ibn Zubayr رضی اللہ عنہ about this hadith and he confirmed that it is very correctly reported. He had heard Sayyidah Ayshah رضی اللہ عنہا say that after the Prophet's صلی اللہ علیہ وسلم death, some of his wives approached Uthman رضی اللہ عنہ to ask Abu Bakr رضی اللہ عنہ for their inheritance from the Fa'I that Allah had bestowed on the Prophet صلی اللہ علیہ وسلم. When she learnt of it, she reminded them of the Prophet's صلی اللہ علیہ وسلم saying that the Prophet's صلی اللہ علیہ وسلم do not leave behind anything to inherit. What they leave behind is Sadaqah (charity). They remembered and withdrew their demand.

Urwah رضی اللہ عنہ said that when Umar رضی اللہ عنہ handed over the property of Banu Nadir to Ali رضی اللہ عنہ and Abbas رضی اللہ عنہ concerning which they had wrangled, Ali رضی اللہ عنہ took it away from Abbas رضی اللہ عنہ after some days. Then it went to Hasanibn Ali رضی اللہ عنہ and then to Husayn ibn Ali رضی اللہ عنہ. After that, ,it went to Ali ibn Husyan رضی اللہ عنہ and Hasan ibn Husayn رضی اللہ عنہ. They administed it by turns. Then it went to Zayd ibn Hasan. "Honestly this (property) is a Sadaqah (charity). It is not anyone's legacy or personal property."[2]

Sayyidah Ayshah رضی اللہ عنہا also narrated that Sayyidah Fatimah رضی اللہ عنہا and Abbas رضی اللہ عنہ met Abu Bakr رضی اللہ عنہ asking for a share in the lands of Fadak and property of Khyber as inheritance. He remanded them of the Prophet's صلی اللہ علیہ وسلم words that the Prophets leave no heirs. What the Prophets صلی اللہ علیہ وسلم leaves no heirs. What they leave is Sadaqah (charity) from which the Prophet's family gets their provision. He also said, "By Allah, it is dearer to me to look after the relatives of the Prophet صلی اللہ علیہ وسلم than to look after my own family."[3]

The compiler of Jami' ul Usul has pointed about the hadith of Bukhari about Ali رضی اللہ عنہ and Abbas رضی اللہ عنہ meeting Umar رضی اللہ عنہ (#3094) that they were not unaware of the Prophet's صلی اللہ علیہ وسلم saying. They only wanted him to separate the administration of the property between both of them to manage each on his own. But Umar رضی اللہ عنہ did not agree to do that. (The intention of each of them was honest.)

Sayyidah Ayshah رضی اللہ عنہا also narrated that Sayyidah Fatimah رضی اللہ عنہا met Abu Bakr رضی اللہ عنہ and asked for her inheritance from the Prophet صلی اللہ علیہ وسلم from the Fa'I property. He told her that it was not possible in view of the Prophet's صلی اللہ علیہ وسلم saying:

لَا نُوْرَثُ مَاتَرَكْنَاهُ صَدَقَةٌ

(We are not inherited and what we leave behind is Sadaqah (charity).)[4]

According to a version, he also said, "The property is under my management. After me, it will be managed by the next Khalifah." Sayyidah Fatimah رضی اللہ عنہا was much displeased with Abu Bakr رضی اللہ عنہ so much so that she stopped exchange of salutations with him till her death which was within six months of the Prophet's صلی اللہ علیہ وسلم demise.

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[1] Bukhari # 3094, Muslim # 49-1757, Abu Dawud # 2693, Musnad Ahmad 1-47, Nasa'I (Fa'i)

[2] Bukhari # 4034.

[3] Bukhari # 4035, 4036.

[4] Bukhari # 3092.

Sayyidah Ayshah رضی اللہ عنہا also narrated that Sayyidah Fatimah رضی اللہ عنہا constantly made her demands of her share of the Prophet's صلی اللہ علیہ وسلم land and gardens in Khaybar and Fadak and her Sadaqah (charity) in Madinah (property of Banu Nadir). But Abu Bakr رضی اللہ عنہ told her all the time that he would not stop to do what the Prophet had been doing; otherwise he would be guilty of giving up the *Sunnah (Prophet's* صلی اللہ علیہ وسلم *practice).*
After him, Umar رضی اللہ عنہ handed over the Sadaqah (charity)(left by the Prophet صلی اللہ علیہ وسلم) in Madinah to Ali رضی اللہ عنہ and Abbas رضی اللہ عنہ to manage it. He retained management of the lands of Fadak and Khaybar. It was the Sadaqah (charity) left by Allah's Messenger صلی اللہ علیہ وسلم with which his rights were attached. He also made it known that only he would manage these places who would be the Khalifah and ruler. This arrangement continues to this day.
In short, these ahadith and others of the same purport in the six books of hadith are explicit that the words "We leave no legacy and are not inherited). What we leave behind is Sadaqah (charity)," mean: Whatever the Prophet صلی اللہ علیہ وسلم has left belongs to all Muslims. That has to use for their good. Management and administration will rest with the surviving and ruling caliph. All the Sahabah (Prophet's Companions) رضی اللہ عنہم, including Sayyiduna Abbas رضی اللہ عنہ, agrees to it unanimously.
As for the property not being handed over to (Sayyiduna) Abbas رضی اللہ عنہ and (Sayyiduna Ali رضی اللہ عنہ in the beginning, their original demand was on the ownership of all that property. Later, they agreed to act as administrators and managers, and to spend and use exactly as the Prophet صلی اللہ علیہ وسلم had done.
However, the question remains why there was discord between them when all of them were aware of the Prophet's صلی اللہ علیہ وسلم saying about no one inheriting from the Prophets.
The answer is that they were finding combined management difficult, so they wished for management of divided property. But Umar رضی اللہ عنہ did not agree to that because that would have resembled ownership if not at that time, then after some time, for sure. Their argument was that each would manage his own portion without consulting the other more efficiently.
However, the conduct of Sayyidah Fatimah رضی اللہ عنہا is more puzzling then that of Abbas رضی اللہ عنہ and Ali رضی اللہ عنہ. She could not have been unaware of the Prophet's صلی اللہ علیہ وسلم saying that they are not inherited. Yet it we grant that she truly did not know about it, then why did she not accept it when she was told of it and all the Sahabah (Prophet's Companions) رضی اللہ عنہم confirmed it? Kirmani رضی اللہ عنہ explains that her displeasure was human nature. As for not exchanging greetings with Abu Bakr رضی اللہ عنہ, it was only that she was unwilling to meet him on purpose and she avoided him. (It is not the same as severing ties of relationship.)
Besides, some traditions say that when she was displeased, Abu Bakr رضی اللہ عنہ went to her home one day. In spite of the severe heat, he stood at her door and continued to apologize to her. He said, "By Allah, the relatives of the Prophet صلی اللہ علیہ وسلم are dearer to me than mine own relatives (to give them their rights). But, I do not know what else I may do after hearing this hadith and having the testimony of the other Sahabah on it." On that, Sayyidah Fatima's رضی اللہ عنہا displeasure was removed.

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بسم الله الرحمٰن الرحيم

BOOK - XIX

كتاب الصيد والذبائح

GAME & ANIMALS THAT MAY BE SLAUGHTERED

RULING: It is lawful to hunt game anywhere outside the limit of the Haram (sacred territory) provided the hunter has not assumed the ihram.

The permissibility of game is established from the Book and the *sunnah (Holy Prophet's practice)* (meaning, Quran and ahadith) There is also a consensus of the ummah on it. However, it is stated in a book Ri*salah (prayer)* Ibn Abu Zayd which is on the school of Imam Maalik رحمه الله, that it is makruh (disapproved) to hunt game merely for pleasure and play but allowed otherwise.

As for as the Prophet صلى الله عليه وسلم is concerned, it is not known that he ever took active part in hunting game. It is known however, that when any one was engaged in hunting, he did not forbid him to do so.

SECTION I الفصل الاول

TRAINED DOGS & ARROWS

(٤٠٦٤) عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ قَالَ لِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَرْسَلْتَ كَلْبَكَ فَاذْكُرِ اسْمَ اللّٰهِ فَإِنْ اَمْسَكَ عَلَيْكَ فَأَدْرَكْتَهُ حَيًّا فَاذْبَحْهُ وَإِنْ اَدْرَكْتَهُ قَدْ قُتِلَ وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ وَإِنْ اَكَلَ فَلَا تَأْكُلْ فَإِنَّمَا اَمْسَكَ عَلٰى نَفْسِهٖ فَإِنْ وَجَدْتَّ مَعَ كَلْبِكَ كَلْبًا غَيْرَهٗ وَقَدْ قَتَلَ فَلَا تَأْكُلْ فَإِنَّكَ لَا تَدْرِي اَيُّهُمَا قَتَلَ وَإِذَا رَمَيْتَ بِسَهْمِكَ فَاذْكُرِ اسْمَ اللّٰهِ فَإِنْ غَابَ عَنْكَ يَوْمًا فَلَمْ تَجِدْ فِيْهِ إِلَّا اَثَرَ سَهْمِكَ فَكُلْ إِنْ شِئْتَ وَإِنْ وَجَدْتَهٗ غَرِيْقًا فِي الْمَاءِ فَلَا تَأْكُلْ۔ (متفق عليه)

4064. Sayyiduna Adi ibn Hatim رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said to him, "when you set off your (trained) dog (to hunt) mention Allah's name (saying, Bismillah Allahu Akbar). If it catches anything for you and you get it alive, slaughter it. (If you do not mention Allah deliberately, then it is unlawful to eat it). If you get it while the dog has killed it but has eaten nothing of it, then you may eat it. If it has eaten some of it, then do not eat it, for it caught it only for itself. (Nothing else can be presumed in this case). If you find another dog with yours and the game is killed, do not eat it, for you cannot know which of them has killed the game.

When you shoot your arrow, mention the name of Allah. If the game evades your sight for one day and you find on it (nothing else but) only the mark of your arrow, then you may eat it, if you wish. If you find it drowned in water, then do not eat it

(even though there is on it the mark of your arrow for it may have died of drawing).[1]

COMMENTARY: To set off the dog is tantamount to using the knife. The name of Allah is mentioned in each case, bismillah AllahuAkbar. If anyone forgets to mention it, then it is lawful to eat the game but if he deliberately omits to say so on sending the dog and stops it after it goes and he mentions Allah's name, after which the dog catches the game and kill it, then it is unlawful to eat it.

The person who set off the dog must be a Muslim or one of the people of the Book (Jew or Christian).

If the dog goes on its own and brings the game in a wounded condition then it is not lawful to eat it. If anyone does not mention Allah's name on sending the dog but gets the animal alive and slaughters it, then it is not a game.

Just as game hunted by trained dhunaab animals, like dog, cheetah (panther) is lawful, so too game hunted by trained dhu mukhlab, birds, like hawk, eagles, etc is lawful.

The sign of dhunaab being trained is that it nabs the game three times and lets go without eating it.

The sign that a dhu mukhlab is trained is that when it is called after it releases the game, it comes back promptly. Hence, if the dhu makhlab, like the hawk etc, eats from the game, some of it, the game remains lawful to eat. But, if a dhunaab, like the dog, eats something of the game then it does not remain lawful.

If a trained dog (or any other) catches the game and lets go and eats something of it even once, then it is like an untrained dog till it is trained again.

The Hanafi ulama (Scholars) say that a game is lawful only if the name of Allah is mentioned when shooting an arrow and the animal is wounded with that. If it runs away out of sight the hunter must not give up search. Musannaf Ibn Abu Shjaybah and Tabarani have the hadith of Abu Razin رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم said about the game that evades the sight of the hunter: (لعل هوام الارض قتله) (Perhaps, the warms of the earth killed it). Musannaf Abdul Razzaq has a similar hadith from Sayyidah Ayshah رضی اللہ عنہا too.

We learn from this hadith that it a dog (or any hunting animal) or a hawk, etc is set off on a game and it kills it, then the game is lawful, provided the dog, etc. was trained. The game is lawful, provided the dog, etc was trained. The game hunted by an untrained animal is not lawful.

(٤٠٦٥) وَعَنْهُ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ إِنَّا نُرْسِلُ الْكِلَابَ الْمُعَلَّمَةَ قَالَ كُلْ مَا أَمْسَكْنَ عَلَيْكَ قُلْتُ وَإِنْ قَتَلْنَ قَالَ وَإِنْ قَتَلْنَ قُلْتُ إِنَّا نَرْمِي بِالْمِعْرَاضِ قَالَ كُلْ مَا خَزَقَ وَمَا أَصَابَ بِعَرْضِهِ فَقَتَلَ فَإِنَّهُ وَقِيْذٌ فَلَا تَأْكُلْ۔ (متفق عليه)

4065. Sayyiduna Adi ibn Hatim رضی اللہ عنہ narrated that he submitted, "O Messenger of Allah, we set of trained dogs (to hunt). He said, "You may eat what they catch for you." He asked, "Even if they kill the game?" He confirmed, "Yes, even if they have killed the game." Then he submitted, "We shoot the mu'rad (featherless arrows)." He said, "You may eat what the arrow wounds (meaning, strikes straight with its points and pierces and it dies). If the arrow strikes with its middle or side

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[1] Bukhari # 5484, Muslim # 6. 1929, Tirmidhi # 1470 (1472 to 1475), Nasa'i # 4269, Darimi # 2002, Musnad Ahmad 4-456, (Bukhari also # 5414, 54838-175).

(but not the point without wounding it) and kill it then it is waqidh (beaten to death). Do not eat it."[1]

[mi'rad (معراض): a heavy stick with a sharp pointed end and thick middle used for hunting] (from glossary of Tirmidhi p 750 02 – Darul Isha'at Karachi)

COMMENTARY: In fact, waqidh or mawqudh is the animal that is killed with the broad side of a stick or weapon, not with its sharp point or with a stone or any other thing. The ulama (Scholars) go by this hadith and deduce from it that any game killed by a gun, meaning a bullet, or a catapult is not lawful.

The animal is also not lawful to eat if it is struck by the broad side of a mi'rad and killed because it is necessary to wound it so that it bleeds and the sense of slaughtering is upheld. The broad side of the mi'rad does not wound the animal. A bone may be broken by it but it does no cause a bleeding wound. If a bullet has a fine edge and kills the animal through a bleeding wound then the animal is not unlawful to eat.

If anyone throws a knife or a sword on an animal and it strikes it from the pointed side and the animal dies then it is lawful to consume. If it does not strike from the pointed edge then the animal is not lawful to eat.

If a sharp-edged stone is thrown on a game and it kills it after wounding it, then it is allowed to eat the animal. Its death occurred through bleeding. But, if a heavy stone is thrown and it kills the animal then it is not allowed to eat the animal even if it bleeds because it may have died of the blow (like a bone breaking).

(٤٠٦٦) وَعَنْ اَبِي ثَعْلَبَةَ الْخُشَنِيِّ قَالَ قُلْتُ يَا نَبِيَّ اللّٰهِ اِنَّا بِاَرْضِ قَوْمٍ اَهْلِ الْكِتَابِ اَفَنَأْكُلُ فِي اٰنِيَتِهِمْ وَبِاَرْضِ صَيْدٍ اَصِيْدُ بِقَوْسِيْ وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ وَبِكَلْبِي الْمُعَلَّمِ فَمَا يَصْلُحُ لِي قَالَ اَمَّا مَا ذَكَرْتَ مِنْ اٰنِيَةِ اَهْلِ الْكِتَابِ فَاِنْ وَجَدْتُمْ غَيْرَهَا فَلَا تَأْكُلُوْا فِيْهَا وَاِنْ لَّمْ تَجِدُوْا فَاغْسِلُوْهَا وَكُلُوْا فِيْهَا وَمَا صِدْتَّ بِقَوْسِكَ فَذَكَرْتَ اسْمَ اللّٰهِ فَكُلْ وَمَا صِدْتَّ بِكَلْبِكَ الْمُعَلَّمِ فَذَكَرْتَ اسْمَ اللّٰهِ فَكُلْ وَمَا صِدْتَّ بِكَلْبِكَ غَيْرَ مُعَلَّمٍ فَاَدْرَكْتَ ذَكَاتَهُ فَكُلْ۔ (متفق عليه)

4066. Sayyiduna Abu Tha'labah Khushani رضی الله عنه narrated that he asked, "O Prophet of Allah, we reside in a land whose folk are the people of the Book. May we eat out of their vessels? We are in a land where there is plenty of game, I hunt with my bow, my untrained dog and my trained dog. What is proper for me?" He said, "As for your question about the vessels of the people of the Book, if you find other (vessels) then that, then do not eat out of them. But, if you cannot find (other vessels), then wash them and eat out of them. (As for hunting,) the animal that you hunt with your bow and mention Allah's name (when you shoot it), you may eat that. Eat also the animal that you have caught by your trained dog if you have mentioned Allah's name (on sending dog after it). As for the game you catch with your untrained dog and get it when you can slaughter it (meaning, when it is alive and you slaughter it), then you may eat it."[2]

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[1] Bukhari # 5477, Muslim # 1-1929, Abu Dawud # 2847, Nasa'i # 4205, Ibn Majah # 3214, Musnad Ahmad 4-380.

[2] Bukhari # 5478, Muslim # 8-1930, Abu Dawud # 2855, Nasa'i # 4266.

COMMENTARY: The command not to use their vessels was only to observe the best course in the light of the Prophet's صلى الله عليه وسلم saying. "Leave what causes you doubt." Secondly, even if the vessels are washed, it is better to abstain from them as far as possible. Thirdly, it should be ingrained in the minds of the Muslim that they should abhor mingling with the people of the Book. At the same time, this command to not use their vessels is to observe taqwa (piety)(righteousness). But, the ruling is as the hadith says; they must be washed and scrubbed. It will be *wajib (obligatory)* to observe this command if one is more inclined to believe that the vessels are impure. But it will be of the kind of *mustahab (desirable)* when there is no likelihood of the vessels being impure.

Ibn Maalik رحمه الله said that if one is not sure that the vessels are impure then using them unwashed is makruh tanzihi (disapproved nearer to lawful) (nearer lawful than unlawuful).

Burmadi رحمه الله said that the apparent meaning of this hadith is that if other vessels are to be had, then their vessels (of the people of the Book) must not be used at all (even after washing).

However, jurists say that it is allowed to use these vessels after washing, in any case, whether other vessels are available or not. They say that the dislike is when the vessels have been used for cooking pork and consuming pork or wine.

FLESH THAT STINKS

(٤٠٦٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا رَمَيْتَ بِسَهْمِكَ فَغَابَ عَنْكَ فَأَدْرَكْتَهُ فَكُلْ مَالَمْ يُنْتِنْ۔ (رواه مسلم)

4067. Sayyiduna Abu Tha'labah Khushani رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم said, "If you shoot your arrow (mentioning the name of Allah) and (after being struck) the animal vanishes out of sight (dying somewhere), when you find it, you may eat it provided it does not change its adour (into a stench)."[1]

COMMENTARY: The Hanafi ulama (Scholars) say that the commanding the hadith 'provided…' is by way of *mustahab (desirable)*, for, if flesh has a stench then it does not become unlawful.

According to a tradition, the Prophet صلى الله عليه وسلم had eaten flesh that had a stench.

Nawawi رحمه الله said that the disallowance to eat bad-smelling meat is merely nahi tanzihi (forbidden nearer to lawful) (nearer lawful than unlawful). The same command applies to every such food that has a stench, unless eating it might cause harm.

(٤٠٦٨) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الَّذِيْ يُدْرِكُ صَيْدَهُ بَعْدَ ثَلَاثٍ فَكُلْهُ مَالَمْ يُنْتِنْ (رواه مسلم)

4068. Sayyiduna Abu Tha'labha Khushani رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said about the hunter who finds his game after three days. "(He may) eat it unless it stinks."[2]

WHEN UNCERTAIN ABOUT SLAUGHTER

(٤٠٦٩) وَعَنْ عَائِشَةَ قَالَتْ قَالُوْا يَا رَسُوْلَ اللّٰهِ إِنَّ هُنَا أَقْوَامًا حَدِيْثٌ عَهْدُهُمْ بِشِرْكٍ يَأْتُوْنَنَا

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[1] Muslim # 9-1431, Musnad Ahmad 4-194.

[2] Muslim # 10-1930, Nasa'i # 3404.

بِلُحْمَانٍ لَاندْرِیْ اَیَذْکُرُوْنَ اسْمَ اللّٰهِ عَلَیْهَا اَمْ لَا قَالَ اُذْکُرُوْا اَنْتُمْ اسْمَ اللّٰهِ وَکُلُوْا۔ (رواہ البخاری)

4069. Sayyidah Ayshah رضی اللہ عنہا narrated that the sahabah (Prophet's Companions) رضی اللہ عنہم submitted. "O Messenger of Allah, some people here have been polytheists till recently. They bring to us meat but we do not know whether they had mentioned the name of Allah over it, or not." (For, they are not very familiar with the commands of Islam. So, may we eat that or not?) He said "you should mention the name of Allah yourselves and then you may eat."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم told the Sahabah (Prophet's Companions) رضی اللہ عنہم that they might mention the name of Allah before eating meat sent to them by those who were until recently polytheists. It will be as good as having taken Allah's name at the time of the slaughter. In fact, he said that it is *mustahab (desirable)* to say bismillah at the time of eating food.

As for the uncertainly whether Allah's name was mentioned at the time of slaughter, it is allowed to eat such meat provided he who slaughtered it is one of those whose slaughter is allowed to be eaten, by Shari'ah (divine law). The essential point is that one must have a good opinion of Muslims always. A Muslim is surely expected to have mentioned Allah at the time of slaughter.

MENTIONING NAME OTHER THAN ALLAH'S

(٤٠٧٠) وَعَنْ اَبِي الطُّفَيْلِ قَالَ سُئِلَ عَلِيٌّ هَلْ خَصَّكُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ فَقَالَ مَا خَصَّنَا بِشَيْءٍ لَمْ يَعُمَّ بِهِ النَّاسَ اِلَّا مَا فِي قِرَابِ سَيْفِيْ هٰذَا فَاَخْرَجَ صَحِيْفَةً فِيْهَا لَعَنَ اللّٰهُ مَنْ ذَبَحَ لِغَيْرِ اللّٰهِ وَلَعَنَ اللّٰهُ مَنْ سَرَقَ مَنَارَ الْاَرْضِ وَفِيْ رِوَايَةٍ مَنْ غَيَّرَ مَنَارَ الْاَرْضِ وَلَعَنَ اللّٰهُ مَنْ لَعَنَ وَالِدَهٗ وَلَعَنَ اللّٰهُ مَنْ اٰوٰى مُحْدِثًا۔

(رواہ مسلم)

4070. Sayyiduna Abu Tufayl رحمہ اللہ said that (Sayyiduna) Ali رضی اللہ عنہ was asked, "Has Allah's Messenger صلی اللہ علیہ وسلم given you (people of his family) any specific thing (at the exclusion of the others)?" He said, "He did not distinguish us with any thing that was not common to all people. Only that which is in the scabbard of my sword (is what he gave us. But, I do not know if they are for us exclusively or common to all people)." Then he took out (from the scabbard of his sword) a piece of paper. It read; "May Allah curse him who slaughters an animal and mentions over it a name other than Allah's. May Allah curse him who steals a landmark." According to a version. "(May Allah curse him) who changes a landmark. May Allah curse him who curses his father. May Allah curse him who shelters an innovator." (1)

COMMENTARY: The landmarks are the tablets erected on land to mark the limits and to identify different plots of land. One who steals them or changes them is one who usurps neighbouring land.

A person who curses his father may do it directly or he may curse someone else's father who then retaliates and curses his father. So, he gets another person to curse his father.

The innovator is a bid'ati. He introduces novel ideas is religion such as alter Shari'ah (divine law) and *sunnah (Holy Prophet's practice)*. If anyone shelters an innovator then he

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[1] Bukhari # 5007, Muwatta Maalik # 1 (Bukhari)

honours him and helps him. So, he is answerable for it.

ENOUGH TO SLAUGHTER WITH WHAT CAUSES BLEEDING

(٤٠٧١) وَعَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! إِنَّا لَاقُوا الْعَدُوِّ غَدًا وَلَيْسَتْ مَعَنَا مُدًى أَفَنَذْبَحُ بِالْقَصَبِ قَالَ مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللّٰهِ فَكُلْ لَيْسَ السِّنَّ وَالظُّفُرَ وَسَأُحَدِّثُكَ عَنْهُ أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشِ وَأَصَبْنَا نَهْبَ إِبِلٍ وَغَنَمٍ فَنَدَّ مِنْهَا بَعِيْرٌ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِهٰذِهِ الْإِبِلِ أَوَابِدُ كَأَوَابِدِ الْوَحْشِ فَإِذَا غَلَبَكُمْ مِنْهَا شَيْءٌ فَافْعَلُوْا بِهِ هٰكَذَا۔

(متفق عليه)

4071. Sayyiduna Rafi' ibn Khadij رضى الله عنه narrated that he submitted, "O Messenger of Allah, we shall meet the enemy tomorrow and we do not have a knife (with us to slaughter an animal). May we kill animals with reeds or canes?"[1]
He said, "Mention the name of Allah and use any thing that shed blood and you may eat – but not tooth or claw. I shall tell you about that A tooth is a bone and a claw is the knife of the Ethiopians." They got some booty consisting of camels and sheep. One of the camels ran away. So a man shot an arrow and (Allah) restricted the camel. Allah's Messenger صلى الله عليه وسلم said, "Indeed among these beasts are some that run wild. So, when any of them escapes from you, do this to them (as this man did)."[2]

COMMENTARY: A tooth is a bone. It is not allowed to kill with a bone, so anything slaughtered with it may not be eaten.

Shaykh Ibn *Salah (prayer)* رحمه الله and Shaykh Abdus Salaam رحمه الله have said that they could not find out the sense of disallowing slaughter with a bone. But Imam Nawawi رحمه الله said that the bone will become impure with blood and we are disallowed to do it because the bone is provision for the jinns.

Claws may not be used to slaughter an animal because that will resemble the Ethiopian non Muslims. They tore up the animals with their nails. Muslims must not adopt the ways of non-Muslims.

While the other three imams go by the hadith to the latter, Imam Abu Hanifah رحمه الله maintains that it is disallowed to slaughter with teeth and nails (claws) as long as they are in their places (in the mouth and fingers) but if they are outside their positions and independent (or extracted), it is allowed to use them to slaughter but even this permission is not without dislike. But, the meat of such animal may be eaten. He cites the words of the Prophet صلى الله عليه وسلم: 'use any thing that sheds blood.' He says that the Ethiopians slaughtered with teeth and nails when they were in their places.

When a domesticated animal flees be it a camel, cow or sheep, it may be slaughtered in the same way as a wild animal. Recite bismillah and shoot an arrow at it. When the arrow strikes it anywhere on its body and kills it, the animal will be deemed to have been slaughtered. Its meat will be lawful to eat.

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[1] Bukhari has reeds

[2] Bukhari # 2488, 5509, Muslim # 20. 1968, Tirmidhi # 1496, 1497 Abu Dawud # 2821, Musnad Ahmad 3-463.

The same command applies when animals falls in a well or a pit. Only the camel is mentioned here perhaps because it is more wild then other.
There are two kinds of slaughtering. (i) voluntary and (ii) imposed. In the first kind the animal's jugular vein is cut with a sharp knife or any other sharp object, or by hitting a spear, etc in the camel's chest. The second kind is to cause a wound an any part of the animal's body.

SLAUGHTERING WITH STONE

(٤٠٧٢) وَعَنْ كَعْبِ بْنِ مَالِكٍ أَنَّهُ كَانَ لَهُ غَنَمٌ تَرْعىٰ بِسَلْعٍ فَأَبْصَرَتْ جَارِيَةٌ لَنَا بِشَاةٍ مِنْ غَنَمِنَا مَوْتًا فَكَسَرَتْ حَجَرًا فَذَبَحَتْهَا بِهِ فَسَأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهُ بِأَكْلِهَا۔ (رواه البخاری)

4072. Sayyiduna Ka'b ibn Maalik رضی اللہ عنہ said that he had (a herd of) sheep that were pastured at sale (a hillock near Madinah). One of his slave girls observed (One day) that a sheep was dying, so she broke a stone and severed its throat with it. Ka'b رضی اللہ عنہ then asked the Prophet صلی اللہ علیہ وسلم about it. He ordered him to eat it.[1]

DO NOT SLAUGHTER WILDLY

(٤٠٧٣) وَعَنْ شَدَّادِ بْنِ أَوْسٍ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللّٰهَ تَبَارَكَ وَتَعَالىٰ كَتَبَ الْإِحْسَانَ عَلىٰ كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيْحَتَهُ۔ (رواه مسلم)

4073. Sayyiduna Shaddad رضی اللہ عنہ ibn Aws narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely Allah, blessed and Exalted, has decreed kindness in everything (that you do). Hence, (even) when you kill, show kindness (and do it in a good, civil manner - even when awarding a punishment). When you cut an animal's throat. Show kindness (and be gentle). Each of you should sharpen his knife and cause the animal the minimum of pain."[2]

COMMENTARY: The animal may be killed with a sharp knife and it must be done rapidly. After slaughtering the animal it must be left to cool down (before removing its hide, etc). The Hanafis say that it is makruh (disapproved) to skin the animal before it cools down well. The *mustahab (desirable)* way it not to sharpen the knife within sight of the animal. It should not be slaughtered in front of other animals and it should not be pulled by its legs to the place where it will be slaughtered.

ANIMALS MAY NOT BE FETTERED & USED AS TARGET

(٤٠٧٤) وَعَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهىٰ أَنْ تُصْبَرَ بَهِيْمَةٌ أَوْغَيْرُهَا لِلْقَتْلِ۔ (متفق علیہ)

4074. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم forbid binding an animal or any other thing before being killed and using it as

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[1] Bukhari # 2304, Ibn Majah # 3182.
[2] Muslim # 1955, Tirmidhi # 1409.

target.[1]

COMMENTARY: the hadith could mean:

(i) It is disallowed to tie an animal and strike it with arrows, stones or bullets. Or,

(ii) It is disallowed to tie an animal and deny it fodder and water till it is killed.

(٤٠٧٥) وَعَنْهُ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَعَنَ مَنِ اتَّخَذَ شَيْئًا فِيْهِ الرُّوْحُ غَرَضًا۔ (متفق عليه)

4075. Sayyiduna Ibn Umar رضی الله عنه narrated that the Prophet صلی الله علیه وسلم cursed him who (fetters and) uses a living being as a target.[2]

(٤٠٧٦) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَتَّخِذُوْا شَيْئًا فِيْهِ الرُّوْحُ غَرَضًا (رواه مسلم)

4076. Sayyiduna Ibn Abbas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Do not use a living being as a target."[3]

COMMENTARY: It is disallowed to the point of being unlawful. The animal is made to suffer. Also it is wasteful pursuit.

DO NOT BRAND THE FACE

(٤٠٧٧) وَعَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الضَّرْبِ فِي الْوَجْهِ وَعَنِ الْوَسْمِ فِي الْوَجْهِ۔

(رواه مسلم)

4077. Sayyiduna Jabir رضی الله عنه said that Allah's Messenger صلی الله علیه وسلم forbade that any one should strike another's face and brand anyone on the face.[4]

(٤٠٧٨) وَعَنْهُ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَيْهِ حِمَارٌ وَقَدْ وُسِمَ فِي وَجْهِهِ قَالَ لَعَنَ اللّٰهُ الَّذِيْ وَسَمَهٗ۔

(رواه مسلم)

4078. Sayyiduna Jabir رضی الله عنه narrated that an ass passed the Prophet صلی الله علیه وسلم. It had been branded on its face. He said, "Allah's curse be on him who has branded it."[5]

COMMENTARY: It is not allowed to curse a Muslim, so the man may not have been a Muslim. Or, the Prophet صلی الله علیه وسلم may have conveyed to us that the man deserve Allah's wrath.

No living being – man or animal – should be branded on the face. It is disallowed. As for animals being branded on other portions of their body some ulama (Scholars) say that it is *mustahab (desirable)* in order to distinguish them as animals of zakah (Annual due charity) and jizyah (tribute). As for other animals, it is merely allowed to do so.

As for human being branding themselves, we have different akhbar[6] and asthar[7] of the Prophet صلی الله علیه وسلم and the sahabah (Prophet's Companions) رضی الله عنهم and others about this, both oral and practical examples. Some sayings call it as not a good deed, some laud

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[1] Bukhari # 5514.

[2] Bukhari # 5515, Muslim # 59-1958.

[3] Muslim # 58-967.

[4] Muslim # 106-2116.

[5] Muslim # 107-2117.

[6] Plural of Khabar: traditions.

[7] Traditions that come to us as originating from the sahabah (Prophet's Companions) رضی الله عنهم as distinguished from hadith that originate from the Prophet صلی الله علیه وسلم. (plural of athar.)

giving it up and some clearly disallow this practice. But, the Prophet's صلى الله عليه وسلم action suggests permissibility. He sent a physician to Sayyiduna Ubayy ibn Ka'b who opened this vein (to make it bleed) and branded him. When Sayyiduna Sa'd ibn Mu'adh رضى الله عنه was wounded, the Prophet صلى الله عليه وسلم gave permission for him to be branded. When there was a swelling on him, after that, he was branded again.

Also, Sayyiduna Jabir رضى الله عنه and Sayyiduna Abu Zurarah رضى الله عنه are known to have been branded.

The ulama (Scholars) explain that the sayings that disallow branding pertain to deliberate and necessary branding. It is allowed when branding becomes essential to cure a disease, etc.

The ulama (Scholars) also say that branding a human body (with intention to cure) is a kind of superstition. It is not reasonable to adopt it because it defeats reliance on Allah while other remedies are not against reliance on Allah being conventional means. But, if there is a strong presumption that branding is a beneficial remedy for a particular disease then it is not unreasonable to u se it. Hence, the jurists rule that by itself branding is makruh (disapproved) tahrimi (disliked to the point of being unlawful) but when there is a strong presumption reported by an adept physician that there is no other remedy for an ailment, then branding is not makruh (disapproved) tahrimi.

Some people say that branding is disallowed because the Arabs of pre-Islamic period believed in it firmly. They regarded it as a definite, unfailing remedy, Islam does not tolerate such belief. So, Muslims are disallowed to use branding and thus keep away from concealed polytheism.

ANIMALS MAY BE BRANDED WHEN NECESSARY

(٤٠٧٩) وَعَنْ اَنَسٍ قَالَ غَدَوْتُ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِعَبْدِ اللّٰهِ بْنِ اَبِیْ طَلْحَةَ لِيُحَنِّكَهُ فَوَافَيْتُهُ فِیْ يَدِهِ الْمِيْسَمَ يَسِمُ اِبِلَ الصَّدَقَةِ۔ (متفق عليه)

4079. Sayyiduna Anas رضى الله عنه narrated that one morning he took Abdullah son of Abu Talhah رضى الله عنه to Allah's Messenger صلى الله عليه وسلم that he might perform his tahneek (by chewing a place of date and applying the juice to the child's palate). He found him holding a branding iron and branding the camels of sadaqah (charity) (or zakah (Annual due charity)).[1]

COMMENTARY: Abdullah ibn Talhah رضى الله عنه was the brother of Anas رضى الله عنه from his other's side. The practice of tahneek is *sunnah (Holy Prophet's practice).*

The camels of zakah (Annual due charity) were being branded to distinguish them from other camels.

(٤٠٨٠) وَعَنْ هِشَامِ بْنِ زَيْدٍ عَنْ اَنَسٍ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِیْ مِرْبَدٍ فَرَاَيْتُهُ يَسِمُ شَاءً حَسِبْتُهُ قَالَ فِیْ اٰذَانِهَا۔ (متفق عليه)

4080. Sayyiduna Hisham ibn Zayd رضى الله عنه narrated that from (Sayyiduna) Anas رضى الله عنه that when he visited the prophet صلى الله عليه وسلم one day, he was in the shed of the

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[1] Bukhari # 1502, Muslim # 109-2119.

animals branding sheep. Hisham رحمه الله thought that he said, "On their ears."[1]

COMMENTARY: The ears are not included in the face otherwise they would not have been branded.

SECTION II الفصل الثانی

MAY SLAUGHTER WITH THAT WHICH SHEDS BLOOD

(٤٠٨١) عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ اَحَدُنَا اَصَابَ صَيْدًا وَلَيْسَ مَعَهُ سِكِّيْنٌ اَيَذْبَحُ بِالْمَرْوَةِ وَشِقَّةِ الْعَصَا فَقَالَ اَمْرِرِ الدَّمَ بِمَا شِئْتَ وَاذْكُرِ اسْمَ اللّٰهِ۔ (رواه ابوداؤد والنسائی)

4081. Sayyiduna Adi ibn Hatim رضی الله عنه said that he asked, "O Messenger of Allah, if one of us catches a game but possesses no knife then may be slaughter it with a piece of stone or a reed?" He said, "You may shed blood with whatever you like and mention the name of Allah."[2]

SLAUGHTERING WHEN COMPELLED

(٤٠٨٢) وَعَنْ اَبِي الْعُشَرَاءِ عَنْ اَبِيْهِ اَنَّهُ قَالَ يَا رَسُوْلَ اللّٰهِ اَمَاتَكُوْنُ الذَّكَاةُ اِلَّافِي الْحَلْقِ وَاللَّبَّةِ فَقَالَ لَوْ طَعَنْتَ فِي فَخِذِهَا لَاَجْزَاَ عَنْكَ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ اَبُوْدَاوُدَ هٰذَا ذَكَاةُ الْمُتَرَدِّيِّ وَقَالَ التِّرْمِذِيُّ هٰذَا فِي الضَّرُوْرَةِ۔

4082. Sayyiduna Abu Urshara رحمه الله reported that his father said that he asked, "O Messenger of Allah, must the slaughtering be restricted to the throat and the upper portion of the breast?" He said, "If you pierce the thigh (of the game) that would suffice you." Abu Dawud explained that this kind for slaughter is resorted to when an animal falls into a well.

Tirmidhi explained that it is done when it becomes necessary.[3]

WHEN GAME DIES

(٤٠٨٣) وَعَنْ عَدِيِّ بْنِ حَاتِمٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَاعَلَّمْتَ مِنْ كَلْبٍ اَوْبَازٍ ثُمَّ اَرْسَلْتَهُ وَذَكَرْتَ اسْمَ اللّٰهِ فَكُلْ مِمَّا اَمْسَكَ عَلَيْكَ قُلْتُ وَاِنْ قَتَلَ قَالَ اِذَا قَتَلَهُ وَلَمْ يَاكُلْ مِنْهُ شَيْأً فَاِنَّمَا اَمْسَكَهُ عَلَيْكَ۔ (رواه ابوداؤد)

4083. Sayyiduna Adi ibn Hatim رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "When you train a dog or a hawk and set it off on mentioning the name of Allah, eat the animal they have caught for you." He asked, "Even if they have killed the animal?" He said, "When they have killed but not eaten any of it for they have caught it for you alone."[4]

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[1] Bukhari # 5542, Muslim # 111-2119.

[2] Abu Dawud # 2824, Nasa'i # 3404.

[3] Tirmidhi # 1481, Abu Dawud # 2825, Nasa'I, Ibn Majah.

[4] Abu Dawud # 2851.

WHEN AN ARROW IS SHOT

(٤٠٨٤) وَعَنْهُ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ أَرْمِي الصَّيْدَ فَأَجِدُ فِيْهِ مِنَ الْغَدِ سَهْمِي قَالَ إِذَا عَلِمْتَ أَنَّ سَهْمَكَ قَتَلَهُ وَلَمْ تَرَ فِيْهِ أَثَرَ سَبُعٍ فَكُلْ۔ (رواه ابوداؤد)

4084. Sayyiduna Adi ibn Hatim رضی اللہ عنہ narrated that he asked, "O Messenger of Allah, I shoot (my arrow) at a game and find (it with) my arrow in it the next day (may I eat it)?" He said, "If you are sure your arrow killed it and find no mark of a beast of prey on it, then you may eat it." (But, if you see marks of teeth or claws on it, or another arrow. Then do not eat it.)[1]

(٤٠٨٥) وَعَنْ جَابِرٍ قَالَ نُهِيْنَا عَنْ صَيْدِ كَلْبِ الْمَجُوْسِ۔ (رواه الترمذی)

4085. Sayyiduna Jabir رضی اللہ عنہ narrated: "We were forbidden to eat the animal caught by a dog belonging to the Majusis (Majians)."[2]

COMMENTARY: Any game caught by a Magian with his dog or a Muslim's dog is disallowed to Muslims but, if game is caught alive and slaughtered then it is allowed to eat it. If a Muslim kills game with a dog belonging to a Majusi then it is allowed to eat it. But, if both Muslims and Majusis are together and shoot arrows or set off dogs then that game is not lawful.

If game of any non Muslim is not lawful then the game that he kills with dogs etc is also not lawful.

VESSELS OF NON-MUSLIMS

(٤٠٨٦) وَعَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ إِنَّا أَهْلُ سَفَرٍ نَمُرُّ بِالْيَهُوْدِ وَالنَّصَارٰى وَالْمَجُوْسِ فَلَا نَجِدُ غَيْرَ آنِيَتِهِمْ قَالَ فَإِنْ لَمْ تَجِدُوْا غَيْرَهَا فَاغْسِلُوْهَا بِالْمَاءِ ثُمَّ كُلُوْا فِيْهَا وَاشْرَبُوْا۔ (رواه الترمذی)

4086. Sayyiduna Abu Tha'labah Kushani رضی اللہ عنہ said that he asked. "O Messenger of Allah, we travel often. We come across (habitations of) Jews, Christians and Magians. We do not have any vessels but theirs." (May we use them?) He said, "If you can get nothing else, wash them with water and eat and drink from them."[3]
(See hadith # 4066)

EATING WITH NON-MUSLIMS

(٤٠٨٧) وَعَنْ قَبِيْصَةَ بْنِ هُلْبٍ عَنْ أَبِيْهِ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ طَعَامِ النَّصَارٰى، وَفِي رِوَايَةٍ سَأَلَهُ رَجُلٌ فَقَالَ إِنَّ مِنَ الطَّعَامِ طَعَامًا أَتَحَرَّجُ مِنْهُ فَقَالَ لَا يَتَخَلَّجَنَّ فِي صَدْرِكَ شَيْءٌ ضَارَعْتَ فِيْهِ النَّصْرَانِيَّةَ۔ (رواه الترمذی و ابوداؤد)

4087. Sayyiduna Qabisah ibn Hulb رضی اللہ عنہ narrated that from his father that he asked the Prophet صلی اللہ علیہ وسلم about the food of the Christians. {According to a version a man asked about it.} He asked, "There is a kind of food from which I

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[1] Tirmidhi # 1468, Nasa'i # 4300.

[2] Tirmidhi # 1466.

[3] Tirmidhi # 1464.

abstain.: He (the Prophet) صلى الله عليه وسلم said, Let not doubt enter your mind (or heart) about any thing. By this deed, you have adopted resembles to Christianity."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم said to him, "Your abstaining from food prepared by the Christians itself makes you resemble them, because it is with them that they have burdened themselves with unnecessary restrictions concerning food and drink. Their priests have made their religion difficult for them. Hence, you must not declare any thing unlawful without investigating. Your religion is straightforward and easy.

The concluding words are translated by some: 'Let not doubt arise in you that by eating food of the Christians you would resemble them." In this case, it would mean that you should not abstain from food of non Muslims for fear that you would resemble them. This cannot happen with food unless the intention to resemble is there.

Only Christianity is mentioned simply because the Sahabi رضى الله عنه asking the question was Adi ibn Hatim رضى الله عنه who had been a Christian before embracing Islam.

In short, a Muslim should not abstain from food of a non Muslim. He should not fear that food becomes impure on anyone touching it. But, of course, if he knows that forbidden things are mixed in it then he should refrain from that. Also, he must keep away from every unlawful food, impure vessels, meat of un slaughtered animals and carrion, swine, wine, etc. - all that which is forbidden.

MUJATHTHAMAH IS FORBIDDEN

(٤٠٨٨) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اَكْلِ الْمُجَثَّمَةِ وَهِيَ الَّتِيْ تُصْبَرُ بِالنَّبْلِ۔ (رواه الترمذى)

4088. Sayyiduna Abu Darda رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم forbade eating mujaththamah. It is the animal that is tied and made to stand as a target on which arrows are shot.[2]

COMMENTARY: The definition of mujaththamah in the hadith is in the words of a narrator. The foolish and merciless people bound animals and birds and used them for target practice. Shari'ah (divine law) forbids this deed as also the meat of the animal that is targeted in this manner. The reason is that such an animal is not slaughtered according to Shari'ah (divine law), so its meat is unlawful.

THE ANIMALS THAT ARE FORBIDDEN TO EAT

(٤٠٨٩) وَعَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى يَوْمَ خَيْبَرَ عَنْ كُلِّ ذِيْ نَابٍ مِنَ السِّبَاعِ وَعَنْ كُلِّ ذِيْ مِخْلَبٍ مِنَ الطَّيْرِ وَعَنْ لُحُوْمِ الْحُمُرِ الْاَهْلِيَّةِ وَعَنِ الْمُجَثَّمَةِ وَعَنِ الْخَلِيْسَةِ وَاَنْ تُوْطَاَ الْحَبَالٰى حَتّٰى يَضَعْنَ مَا فِيْ بُطُوْنِهِنَّ قَالَ مُحَمَّدُ بْنُ يَحْيٰى سُئِلَ اَبُوْعَاصِمٍ عَنِ الْمُجَثَّمَةِ فَقَالَ اَنْ يُنْصَبَ الطَّيْرُ اَوِالشَّيْءُ فَيُرْمٰى وَسُئِلَ عَنِ الْخَلِيْسَةِ فَقَالَ الذِّئْبُ اَوِالسَّبُعُ يُدْرِكُهُ الرَّجُلُ فَيَاْخُذُ مِنْهُ فَيَمُوْتُ فِيْ يَدِهٖ قَبْلَ اَنْ يُذَكِّيَهَا۔ (رواه الترمذى)

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[1] Tirmidhi # 1565 (1571), Abu Dawud # 3784.

[2] Tirmidhi # 1473 (1478)

4089. Sayyiduna Irbad ibn Sariyah رضی الله عنه narrated that, on the day of Khybar, Allah's Messenger صلی الله علیه وسلم forbade every carnivorous beast with canine teeth (with a fang), every bird with a claw, flesh of domestic asses, the mujaththannah and the Khalisah. And (he forbade) sexual intercourse with pregnant slave women till they had given birth to their child.

Muhammad ibn Yahya رحمه الله said that Abu Aasim رحمه الله was asked about the mujaththamah. He said, "A bird or something (grazing animal) is tied up and used as a target. And he was asked about Khalisah. He said, "An animal, snatched by a man from a wolf or a beast of prey that dies before he can slaughter it."

(Muhammad ibn Yahya رحمه الله was the Shaykh and teacher of Imam Tirmidhi رحمه الله and he was one of the narrators of hadith. Abu Aasim رحمه الله was his teacher.)[1]

COMMENTARY: The day of Khaybar refers of the year in which khaybar was conquered. Or, it could refer to the time when it was conquered. Or it might refer to the days when the jihad was going on.

The beast that the Prophet صلی الله علیه وسلم forbade have carnine teeth with which they tear open their pray. They include the lion, wolf, cheetah (panther or a small leopard), bear, monkey, pig. Fox and badger (hyena). Some authorities say that if the ox and badger are not carnivous then their meat is lawful (to eat).

The birds with claws hunt with their feet. They include the hawk, sea hawk or falcon, hyena, bat or owl, eagle, vulture, etc.

The domesticated asses are those that frequent human habitation. The meat of wild asses is lawful to eat. Before this disallowance, the meat of domesticated asses was permitted.

Sexual intercourse was forbidden with pregnant female captives. It was not allowed with other female captives till they experienced their first menstruation.

DISALLOWED TO CONSUME SHARITAH

(٤٠٩٠) وَعَنِ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ شَرِيْطَةِ الشَّيْطَانِ

زَادَ ابْنُ عِيْسٰى هِيَ الذَّبِيْحَةُ يُقْطَعُ مِنْهَا الْجِلْدُ وَلَا تُفْرَى الْاَوْدَاجُ ثُمَّ تُتْرَكُ حَتّٰى تَمُوْتَ۔ (رواه ابوداؤد)

4090. (Sayyiduna) Ibn Abbas رضی الله عنه and Abu Hurayrah رضی الله عنه said that Allah's Messenger صلی الله علیه وسلم forbade the Sharitah of the devil.

Ibn Easa (a sub narrator) said further that it is to slit the animal's hide (above the jugular vein) and not to sever the jugular vein and to leave it till it dies.[2]

COMMENTARY: During the jahiliyah (ignorance period), the idolaters caused an animal such cruelty so that it went through severe pain before it died. It is called Sharitah because it is from the word *shart* (شرط) meaning 'incision' or 'scarification'. Shart also means 'a mark.'

It is ascribed to the devil because he is the one behind this savage act. He feels elated when any one slaughters in this manner.

THE EMBRYO & ITS MOTHER

(٤٠٩١-٤٠٩٢) وَعَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَكَاةُ الْجَنِيْنِ ذَكَاةُ أُمِّهِ (رَوَاهُ أَبُوْدَاؤد

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[1] Tirmidhi # 1474 (1579)

[2] Abu Dawud # 2816.

وَالدَّارِمِيُّ) وَرَوَاهُ التِّرْمِذِيُّ عَنْ أَبِي سَعِيْدٍ۔

4091. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When the mother is slaughtered, its unborn offspring is (also) including in the slaughter."[1]

4092. Sayyiduna Abu Sa'eed narrated the same hadith.[2]

COMMENTARY: While Imam Shafi'I رحمہ اللہ holds that is lawful to eat the unborn whether it has grown hair or not, Imam Maalik رحمہ اللہ said that it will be lawful to eat the unborn offering only if it has developed the physical structure, and hair have grown on its body.
Imam Abu Hanifah رحمہ اللہ said that it is not lawful to eat this urborn child unless it is alive in its mother's womb, then it may be eaten after slaughtering it. Of the Hanafis, Imam Zufar رحمہ اللہ and Imam Hasan ibn Ziyad رحمہ اللہ hold the same opinion. Their argument is that the Prophet صلی اللہ علیہ وسلم disallowed eating game that fell into water after being struck and was retrieved dead, because it could not be ascertained whether the unborn died when its mother was slaughtered or because of suffocation.
Also, Imam Abu Hanifah رحمہ اللہ said that it is debatable whether this hadith is sahih or not.

(٤٠٩٣) وَعَنْ أَبِي سَعِيْدِنِ الْخُدْرِيِّ قَالَ قُلْنَا يَا رَسُوْلَ اللّٰهِ نَنْحَرُ النَّاقَةَ وَنَذْبَحُ الْبَقَرَةَ وَالشَّاةَ فَنَجِدُ فِي بَطْنِهَا الْجَنِيْنَ أَنُلْقِيْهِ أَمْ نَأْكُلُهُ قَالَ كُلُوْهُ إِنْ شِئْتُمْ فَإِنَّ ذَكَاتَهُ ذَكَاةُ أُمِّهِ۔ (رواہ ابوداؤد وابن ماجۃ)

4093. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that they asked, "O Messenger of Allah, we sacrifice a she camel and slaughter a cow and goat. It happens that we find in its womb an urborn offspring. Shall we throw it away or eat it?" He said, "You may eat it, if you wish because slaughtering its mother amounts to slaughtering it."[3]

COMMENTARY: This hadith has the same comments as the preceding.

NEHR & SLAUGHTER: We have stated earlier that slaughter is of two kinds: the voluntary or by choice, and the necessary or driven by compulsion. The voluntary too has two aspects: *nehr* and *dhabh* (نحر وذبح)

Nahr is to strike a spear in the hollow of the throat, near the breast bone of a camel. It is *mustahab (desirable)* to use this method for the camel though dhabh is also allowed, but with a dislike.

Dhabh, is to cut the veins of the animal. The veins that are cut in this case are four. They are: *narkharah* or *hulqum* (the windpipe), mari (the gullet). Waridan or wadajan (the two jugular veins) to the left and right of *narkharah*. The cutting of these four veins is dhabh in Shari'ah (divine law), even if three of these four are cut off, the dhibh is correctly performed, and it is lawful to eat the meat of this animal. But, if only two veins are cut then the animal is carrion and it is unlawful to eat its meat.

Just as it is musthab to make nahr for camels, it is *mustahab (desirable)* to resort to dhabh for cows and sheep, but nahr is also allowed with a dislike.

If anyone slaughters a sheep or any animal at the nape and it remained alive till it veins were cut by him then it is allowed to eat its meat but it is disliked because this is not a

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[1] Abu Dawud # 1828, Darimi # 1979.

[2] Tirmidhi # 1476.

[3] Abu Dawud # 2827, Ibn Majah # 3199.

sunnah (Holy Prophet's practice) method. If the animal died before the veins could be cut then it is disallowed to eat its meat.

If anyone slaughters an animal, like a hen and takes the knife right up to the care be llum, cut ting its head, then it is allowed to eat its flesh. It is allowed to eat its flesh. It is not mukruh (disliked). But, if he overdoes it and separates its head then it is makruh (disapproved).

DISALLOWED TO KILL ANIMAL OR BIRD UNNECESSARILY

(٤٠٩٤) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو وابْنِ الْعَاصِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ عُصْفُوْرًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا سَأَلَهُ اللّٰهُ عَنْ قَتْلِهٖ قِيْلَ يَا رَسُوْلَ اللّٰهِ وَمَا حَقُّهَا قَالَ اَنْ يَذْبَحَهَا فَيَاكُلَهَا وَلَا يَقْطَعَ رَأْسَهَا فَيَرْمِيَ بِهَا۔ (رواه احمد والنسائی والدارمی)

4094. Sayyiduna Abdullah ibn Amr ibn Aas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone kills a sparrow or any bird or animal (smaller or) greater than it for no reason (whatsoever) then Allah will question him about killing it (unnecessarily)." He was asked, "O Messenger of Allah, what is reasonable (in this matter)" He said, "It should be slaughtered (at the throat as in dhabh) and eaten. But, its head should not be severed and thrown apart."[1]

COMMENTARY: Islam teaches us that every creature in this wide universe of Allah has a right to survive and protect its life, be he the noblest of the creatures - man - or an animal. Just as it is a grave sin to kill a human being, so too it is most unreasonable and extremely merciless to take the life of an animal.

If Allah the Omnipotent, has given man power and subjugated the animals to him, it does not follow that he must make it his pastime to hurt and kill them.

If he slaughters or hunts the animal whose meat Allah has made lawful for him and eats it then he uses his authority in a permitted manner. But, if he plays with the life of an animal only to enjoy and does not use its flesh but throws it away, then he uses his authority in a wrong, disallowed way and shows cruelty to a living creature. As the hadith says, for this deed, he will be answerable to Allah. On the day of resurrection, Allay will punish him for that.

Ibn Maalik رحمہ اللہ said that in the light of this hadith, it is makruh (disapproved) to kill an animal for any reason other than its meat for eating. Other scholars say that the dislike is to the point of being unlawful This is why the Prophet صلی اللہ علیہ وسلم disallowed the killing of such animals as are not eaten, or whose meat is not lawful, as we shall see later.

Teebi رحمہ اللہ said that the right of an animal is attached to deriving benefit from it just as it is to violate an animal's right when its head it cut off and thrown away. This is what this hadith disallows: 'Its head should not be severed and thrown apart.'

ANYTHING CUT OFF FRO A LIVING ANIMAL IS DEAD

(٤٠٩٥) وَعَنْ اَبِي وَاقِدٍ اللَّيْثِيِّ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ وَهُمْ يَجُبُّوْنَ اَسْنِمَةَ الْاِبِلِ وَيَقْطَعُوْنَ اَلْيَاتِ الْغَنَمِ فَقَالَ مَا يُقْطَعُ مِنَ الْبَهِيْمَةِ وَهِيَ حَيَّةٌ فَهِيَ مَيْتَةٌ لَا تُؤْكَلُ (رواه الترمذی وابوداؤد)

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[1] Nasa'i # 4445, Musnad Ahmad 2-166.

4095. Sayyiduna Abu Waqid Laythi رضی اللہ عنہ said that when the Prophet صلی اللہ علیہ وسلم came to Madinah (on emigrating from Makkah), its people used to cut off humps of camels and sever the fat tails of sheep. He said, "That which is cut off a living animal is (forbidden like) dead. It must not be eaten."[1]

COMMENTARY: In pre Islamic days, of the many savage practices that belied common sense, the people of Madinah cut off Humps of camels and fat tails of rams whenever they wished to do so. They roasted them to eat. This was extremely cruel to the animal and a very unnatural act. The Prophet صلی اللہ علیہ وسلم told them that they were eating that which was dead and hence unlawful.

SECTION III اَلْفَصْلُ الثَّالِثُ

ESSENCE OF SLAUGHTER IS TO DRAIN OUT BLOOD

(٤٠٩٦) عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ رَجُلٍ مِنْ بَنِي حَارِثَةَ أَنَّهُ كَانَ يَرْعٰى لِقْحَةً بِشِعْبٍ مِنْ شِعَابِ أُحُدٍ فَرَأَى بِهَا الْمَوْتَ فَلَمْ يَجِدْ مَا يَنْحَرُهَا بِهِ فَأَخَذَ وَتِدًا فَوَجَأَ بِهِ فِي لَبَّتِهَا حَتّٰى أَهْرَاقَ دَمَهَا ثُمَّ أَخْبَرَ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهُ بِأَكْلِهَا رَوَاهُ أَبُوْدَاوُدَ وَمَالِكٌ۔ وَفِيْ رِوَايَتِهِ قَالَ فَذَكَّاهَا بِشِظَاظٍ۔

4096. Sayyiduna Ata ibn Yasar رضی اللہ عنہ narrated from a man of the tribe of the Banu Harithah that he was pasturing a pregnant she camel in a pass of the several passes of the Uhud (mountain). He observed that she was on the point of death but he could not find anything with which to nahr (slaughter) her (as prescribed), so he picked up a peg and (with its pointed end) he stabbed her near her breast bone till he caused her blood to flow. Then he informed the Prophet صلی اللہ علیہ وسلم who instructed him to eat its meat.[2]

According to a version; he slaughtered it with a pointed piece of wood.[3]

COMMENTARY: It was a piece of wood (وتد) (watid) that is pitched in the earth or a wall, while (shizaz) (شظاظ) is one with both its ends pointed. The latter is used to keep the bags on the camel intacts.

OF SEA ANIMALS ONLY FISH IS LAWFUL

(٤٠٩٧) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ دَابَّةٍ فِي الْبَحْرِ إِلَّا وَقَدْ ذَكَّاهَا اللّٰهُ لِبَنِيْ آدَمَ۔ (رواه الدارقطنی)

4097. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no animal of the sea that Allah has not slaughtered for the children of Aadam. علیہ السلام"[4]

COMMENTARY: It is lawful to eat the creatures of the sea without slaughtering them. It is enough to catch them and bring them out of water alive. That is their slaughter.

The hadith does not specify, But the ulama (Scholars) agree only on fish that it is lawful

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[1] Tirmidhi # 1480, Abu Dawud # 2858, Musnad Ahmad 5-218.

[2] Abu Dawud # 2823.

[3] Muwatta Maalik # 24. 2-3.

[4] Daraqutni # 4 (Sayd - Dhaba'ih)

whether it dies by itself or is killed. But there are differing opinions about other creatures of the sea.

Imam Abu Hanifah رحمه الله says that none of the creatures of the sea other than fish is lawful. And, that fish is not lawful too which dies its own death and comes to the surface of water without the ordours of the climate. The fish that dies of the severity of the climate and surfaces is lawful food.

SOME RULINGS ABOUT THE SACRIFICE: It is not allowed to eat the animals or birds that hunt for themselves and eat their prey or feed merely on filth. Example are lion, wolf, fox, cat, dog, monkey, hawk, falcon, etc.

Other animals or birds that are not like this are lawful to eat. Example are parrot, starling, dove, sparrow, wild-duck, pigeon, deer, duck, rabbit, etc.

It is not allowed to eat the meat of hyena, iguana, tortoise, mule, ass, etc and to drink milk of the she ass. While the horse is a lawful animal and its meat may be eaten yet it is better not to eat it. Apart from fish and locust, it is not proper to eat any animal or bird without slaughtering it.

Any animal that is otherwise lawful and dies a natural death is carrion and it is forbidden to eat it.

If ants fall in some food and die then it is not proper to eat that food without removing the ants, If anyone swallows even one and deliberately then it is a sin of eating carrion.

Slaughtering by a Muslim is correct always. A Muslim man or woman may slaughter. They may be in a pure state or impure. It is lawful to eat the animal slaughtered by them in any condition.

It is forbidden to eat an animal slaughtered by a disbeliever, an apostate, fire-worshiper, idol - worshipper, etc.

If any disbeliever sells meat saying that he has had it sacrificed by a Muslim then he must not be believed and his meat must not be bought nor eaten if a Muslim has slaughtered an animal and another Muslim was present at the time and is constantly there himself or if he goes then another Muslim takes his place, then that meat may be eaten.

If an animal that is not lawful to eat is slaughtered then its hide and meat become lawful (so that it is proper without dislike to use them for anything but not as food to eat). This of course, excludes a human being and a swine. The hide of a human being is impure because of his dignity and of a swine is impure because it is filthy and no amount of exercise to purify can purify it.

If a hen has been eating filthy things around then it must be enclosed for three days before slaughtering it. It is makruh (disapproved) to eat its meat without placing it in an enclosure for three days.

It is makruh (disapproved) and disallowed to slaughter an animal with a blunt knife because it will cause the animal much pain.

It is makruh (disapproved) to begin to remove the hide break its limbs, continue to cut its throat even after the four veins are cut, before the animal has cooled down.

It is allowed to eat locusts. It is not necessary to slaughter it just as fish is not slaughtered.

It is allowed to hunt all animals whether their meat is lawful or not. But, hunting should not be merely in vain, to play and to amuse oneself. Rather, the aim should be to derive some benefit from it. The greatest benefit from the lawful animal is its meat. As for the unlawful animal, there is no harm if the hunter aims to use its hide.

In short, the lives of the animals must be valued. It is not good to kill them unnecessarily or

to hunt them with no purpose.
The masnun method of slaughtering an animal is to turn its face, towards the qiblah, to take a sharp knife, to recite *Bismillah Allahu Akbar* and cut at its throat till the four veins are severed.

CHAPTER - II

ABOUT DOGS

بَابُ ذِكْرِ الْكَلْبِ

This chapter has ahadith concerning commands about dogs;
- for what purpose may dogs be kept,
- what kind of dog is it allowed to keep,
- what kind is disallowed,
- what dog is it permitted to kill,
- and, what may not be killed.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

DO NOT KEEP DOG UNNECESSARILY

(٤٠٩٨) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اقْتَنٰى كَلْبًا اِلَّا كَلْبَ مَاشِيَةٍ اَوْضَارٍ نُقِصَ مِنْ عَمَلِهٖ كُلَّ يَوْمٍ قِيْرَاطَانِ۔ (متفق عليه)

4098. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who keeps a dog - other than a sheepdog or a trained hunting dog will have two qirats deducted from (the reward of) his deeds, every day."[1]

COMMENTARY: Qirat is a measure of weight (.248 grams). However, the sense in the hadith is known only to Allah. Some ahadith say that it is like Mount Uhud.
Dogs may be kept for protection of animals (houses, fields) and for hunting. They may not be kept for any other purpose. If anyone does that he will lose two qirat of his deeds every day and that night mean two shares from a large share of reward daily.
The ulama (Scholars) say that the reasons include: angels of mercy do not come to that home where a dog is kept. He who keeps dogs hurts other people. Also, the dog may lick vessels in the house unknown to the owners.

(٤٠٩٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اتَّخَذَ كَلْبًا اِلَّا كَلْبَ مَاشِيَةٍ اَوْصَيْدٍ اَوْزَرْعٍ اِنْتَقَصَ مِنْ اَجْرِهٖ كُلَّ يَوْمٍ قِيْرَاطٌ۔ (متفق عليه)

4099. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He, who keeps a dog - others than a sheep dog, a hunting dog or a farm dog, will have one qirat deducted from his reward every day."[2]

COMMENTARY: the measure of qirat is as known to Allah so, deduction is rewara may be one qirat or two.

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[1] Bukhari # 5400, Muslim # 50. 1574, Tirmidhi # 1487.
[2] Bukhari # 2322, Muslim # 58-1575.

KILLING DOGS

(٤١٠٠) وَعَنْ جَابِرٍ قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَتْلِ الْكِلَابِ حَتّٰى اِنَّ الْمَرْأَةَ تَقْدَمُ مِنَ الْبَادِيَةِ بِكَلْبِهَا فَنَقْتُلُهُ ثُمَّ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِهَا وَقَالَ عَلَيْكُمْ بِالْاَسْوَدِ الْبَهِيْمِ ذِى النُّقْطَتَيْنِ فَاِنَّهٗ شَيْطَانٌ۔ (رواه مسلم)

4100. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم commanded them to kill dogs, (so they killed dog in Madinah and its surrounding areas) they killed even the dog that any woman brought with her from the desert. Thereafter, Allah's Messenger صلی الله علیه وسلم forbade them to kill dogs telling hem, "You must only kill the pure black with two spots on it, for it is the devil."[1]

COMMENTARY: The ulama (Scholars) say that the command to kill dogs was restricted to Madinah only. The city was sacred. The prophet صلی الله علیه وسلم lived there. Revelation descended on him there. And angels also came to him there.

Women who cared for sheep had a dog with them.

Beside, they are mentioned in passing otherwise dogs carried by anyone were killed.

The dog with two spots is very naughty and harmful. So it is called a devil such a dog it not useful to look after sheep and to hunt. Imam Ahmad رحمه الله and Ishaq رحمه الله said that game caught by this kind of a dog is not lawful.

Nawawi رحمه الله said that the ulama (Scholars) are unanimous about the dog that bites whether it is black coloured or otherwise.

Imam of the Harmayn said that eventually the Prophet صلی الله علیه وسلم forbade killing of dogs, even the black dogs, unless a dog is harmful and bites.

(٤١٠١) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ بِقَتْلِ الْكِلَابِ اِلَّا كَلْبَ صَيْدٍ اَوْكَلْبَ غَنَمٍ اَوْمَاشِيَةٍ۔ (متفق علیه)

4101. Sayyiduna Ibn Umar رضی الله عنه narrated that the Prophet صلی الله علیه وسلم commanded them to kill dogs except hunting dogs or sheep dogs, or dogs to look after animals.[2]

COMMENTARY: The specified command to spare sheep dogs is followed by the general command to spare dogs that watch over all animals. This could also be the narrator's doubt whether the prophet صلی الله علیه وسلم said sheep dogs or dogs looking after animals.

SECTION II اَلْفَصْلُ الثَّانِی

REASON WHY ALL DOGS MAY NOT BE KILLED

(٤١٠٢) عَنْ عَبْدِ اللّٰهِ بْنِ مُغَفَّلٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْلَا اَنَّ الْكِلَابَ اُمَّةٌ مِنَ الْاُمَمِ لَاَمَرْتُ بِقَتْلِهَا كُلِّهَا فَاقْتُلُوْا مِنْهَا كُلَّ اَسْوَدَ بَهِيْمٍ رَوَاهُ اَبُوْدَاوٗدَ وَالدَّارِمِيُّ وَ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَمَا مِنْ اَهْلِ بَيْتٍ يَرْتَبِطُوْنَ كَلْبًا اِلَّا نُقِصَ مِنْ عَمَلِهِمْ كُلَّ يَوْمٍ قِيْرَاطٌ اِلَّا كَلْبَ صَيْدٍ اَوْكَلْبَ حَرْثٍ اَوْكَلْبَ غَنَمٍ۔

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[1] Muslim # 47. 1572, Tirmidhi # 1486.

[2] Bukhari # 3323, Muslim # 16. 157.

4102. Sayyiduna Abdullah ibn Mughaffal رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Were dogs not among the communities (of creatures of Allah).I would have commanded that they should be exterminated. But kill the black dogs among them." "And, there are no people in a house who have a dog other than a hunting dog, a farm dog, or a sheep dog, but a qirat of their good deeds is deducted every dog."[1]

COMMENTARY: The prophet صلی اللہ علیہ وسلم refers to this verse of the Quran when he says about the dogs being one community of creatures:

وَمَا مِنْ دَآبَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ

{And there is not an animal in the earth, not a bird that flies on its two wings, but they are communities like yourselves} (6: 38)

Like human beings, animals and birds too are different ummahs (or, communities). They too get their provision, and their lives are also worthy. They must not be killed unnecessarily. The Prophet صلی اللہ علیہ وسلم went by this verse and said that not all dogs must be eliminated. Only the black dogs who cause damage everywhere and hurt people must be killed.

STAGING ANIMAL FIGHTS DISALLOWED

(٤١٠٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّحْرِيْشِ بَيْنَ الْبَهَائِمِ۔ (رواه الترمذی وابوداؤد)

4103. Sayyiduna Ibn Abbas رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade putting animals to fight one another.[2]

COMMENTARY: People must not get animal to fight one another. They should not stage camel fights, elephant fights, etc. or cock fights and other birds fights.

CHAPTER - III

ANIMALS THAT ARE LAWFUL TO EAT & ANIMALS THAT ARE UNLAWFUL

بَابُ مَا يَحِلُّ أَكْلُهُ وَمَا يَحْرُمُ

Those things that are knows to be forbidden and unlawful from the Quran – the Book of Allah are:

(i) Carrion or dead creature.
(ii) Blood that flows.
(iii) Park, or flesh of swine.
(iv) Meat of animal that is slaughtered in the name of other than Allah.

This is established from this verse too:

قُلْ لَّآ أَجِدُ فِيْ مَآ أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلٰى طَاعِمٍ يَّطْعَمُهٗٓ إِلَّآ أَنْ يَّكُوْنَ مَيْتَةً أَوْ دَمًا مَّسْفُوْحًا أَوْ لَحْمَ خِنْزِيْرٍ فَإِنَّهٗ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ ط (سوره الانعام)

{Say: I find not that which is revealed to me anything forbidden to an eater who eats thereof, except it be carrion, or blood poured forth, or the flesh of swine – for

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[1] Abu Dawud # 2845, Darimi (only the first part) Tirmidhi # 1489, 1495 (both parts).
[2] Tirmidhi # 1708, Abu Dawud # 2562.

that surely is foul, or the profaned (flesh of an animal) which has been immolated to the name of other than Allah.} (6: 145)

The Prophet's صلى الله عليه وسلم *sunnah (Holy Prophet's practice)* then included some other things in the list of the forbidden or unlawful things. Examples are dhu naab with (canine teeth) and dhu makhlab (with claws), domesticated donkey, and so on. Therefore, where the ahadith are categorical about certain animals being forbidden, the ulama (Scholars) are unanimous about their being unlawful. But, the ulama (Scholars) differ about the unlawfulness of certain animals because the ahadith do not declare them forbidden categorically. Further, the ulama (Scholars) differ about certain animals because of this verse:

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَآئِثَ۔

{and make lawful for them the good things, and prohibits for them the corrupt things} (7: 157)

On the basis of this verse, the Hanafis declare every creature of the sea unlawful except the fish, because they think that everything of the sea, apart from the fish, is corrupt. Sound nature is repulsed by them and regards them as filthy.

According to the Hidayah, Imam Maalik رحمه الله and some ulama (Scholars) hold that all living creatures of the sea are lawful to eat. But, some of these ulama (Scholars) make an exception of the sea hog. Sea hound[1] [and (perhaps) mermaid. (and merman)}[2]

Imam Shafi'I holds that all sea creatures are lawful food. He cites this verse:

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ۔

{Lawful to you is the game of the sea and the eating thereof.} (5: 96)

He also cites the Prophet's صلى الله عليه وسلم words about the sea;

هو الطهور ماؤه والحل ميتته۔

'Its water is pure (and purifies) and its dead (creatures) are lawful." (Tirmidhi # 69)

SECTION I اَلْفَصْلُ الْاَوَّلُ

DHU NAAB BEAST IS FORBIDDEN

(٤١٠٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ ذِي نَابٍ مِنَ السِّبَاعِ فَاَكْلُهُ حَرَامٌ۔

(رواه مسلم)

4104. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Every dhunaab (fanged) beast of prey is forbidden (to eat)."[3]

DHU MUKHLAB BIRD IS FORBIDDEN

(٤١٠٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ كُلِّ ذِيْ نَابٍ مِنَ السِّبَاعِ وَكُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ۔ (رواه مسلم)

4105. Sayyiduna Ibn Abbas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم forbade

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[1] fabled natures

[2] Narman (after from funk 2 Wagnall's new standard Buttoning of the English Language Vos LP.

[3] Muslim # 15-1933 Tirmidhi # 1476.

every beast of prey with a fang and every bird with a talon (or claw, dhu makhlab).[1]

DOMESTIC ASS IS FORBIDDEN

(٤١٠٦) وَعَنْ اَبِيْ ثَعْلَبَةَ قَالَ حَرَّمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لُحُوْمَ الْحُمُرِ الْاَهْلِيَّةِ۔ (متفق عليه)

4106. Sayyiduna Abu Tha'labah رضی الله عنه said that Allah's Messenger صلی الله عليه وسلم forbade the flesh of domestic asses.[2]

COMMENTARY: However, he allowed the flesh of wild asses. All the ulama (Scholars) are unanimous about it.

HORSE'S MEAT IS PERMITTED

(٤١٠٧) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى يَوْمَ خَيْبَرَ عَنْ لُحُوْمِ الْحُمُرِ الْاَهْلِيَّةِ وَاَذِنَ فِيْ لُحُوْمِ الْخَيْلِ۔ (متفق عليه)

4107. Sayyiduna Jabir رضی الله عنه narrated that, on the day of Khaybar, Allah's Messenger صلی الله عليه وسلم forbade the flesh of domestic asses, but he permitted horseflesh.[3]

COMMENTARY: While other imams say that it is permitted to eat horseflesh, Imam Abu hanifah رحمه الله and Imam Maalik رحمه الله say that it is makruh (disapproved) to eat horseflesh. According to Kifayah ul Muntaha, some ulama (Scholars) assert that three days before his death, Imam Abu Hanifah رحمه الله had reversed his first opinion to say that it is allowed to eat horseflesh. The Hanafis go by this verdict. The Durr Mukhtar also confirms that Imam Abu Hanifah رحمه الله had reversed his precious verdict and confirmed that horse meat is permitted. Imam Shafi'I رحمه الله, and of the Hanafis Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله, had already said that horse flesh is permitted and is lawful. Mawlana Shah Muhammad Ishaq رحمه الله also confirmed that Imam Abu Hanifah رحمه الله had revised his verdict to say that horseflesh is lawful.

WILD ASS IS PERMITTED

(٤١٠٨) وَعَنْ اَبِيْ قَتَادَةَ اَنَّهٗ رَاٰى حِمَارًا وَحْشِيًّا فَعَقَرَهٗ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ مَعَكُمْ مِنْ لَحْمِهٖ شَيْءٌ قَالَ مَعَنَا رِجْلُهٗ فَاَخَذَهَا فَاَكَلَهَا۔ (متفق عليه)

4108. Sayyiduna Abu Qatadah رضی الله عنه narrated that he saw a wild ass and killed it (They asked Allah's Messenger صلی الله عليه وسلم about eating its flesh whether it was lawful.) So, the Prophet صلی الله عليه وسلم asked them, "Do you have some flesh of it?" He (Abu Qatadah) رضی الله عنه said, "We have a leg piece." So, he took it and ate it.[4]

RABBIT IS LAWFUL FOOD

(٤١٠٩) وَعَنْ اَنَسٍ قَالَ اَنْفَجْنَا اَرْنَبًا بِمَرِّ الظَّهْرَانِ فَاَخَذْتُهَا فَاَتَيْتُ بِهَا اَبَا طَلْحَةَ فَذَبَحَهَا وَبَعَثَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِوَرِكِهَا وَفَخِذَيْهَا فَقَبِلَهٗ۔ (متفق عليه)

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[1] Muslim # 16. 1934, Abu Dawud # 3603.

[2] Bukhari # 5527, Muslim # 23. 1936.

[3] Bukhari # 5524, Muslim # 1941, Abu Dawud # 3808.

[4] Bukhari # 1921, 5490, Muslim # 63-1196.

4109. Sayyiduna Anas رضی اللہ عنہ said that at Mar az-Zahran (a valley near Makkah) they chased a hare and he caught it and took it to Abu Tahah رضی اللہ عنہ He slaughtered it and sent its hipbone and two hind legs to Allah's Messenger صلی اللہ علیہ وسلم who accepted that.[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم accepted the flesh of hare. Hence, it is clear that this flesh is lawful to eat.

FLESH OF LIZARD

(٤١١٠) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلضَّبُّ لَسْتُ اٰكُلُهٗ وَلَا اُحَرِّمُهٗ (متفق علیه)

4110. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Neither do I eat lizards nor forbid eating them."[2]

COMMENTARY: It is said that the lizard lives for seven hundred years. It does not drink water and subsist s on air. It passes only one drop of urine in forty days and it never loses its teeth.

The Prophet صلی اللہ علیہ وسلم did not eat it because he did not like it and he did not forbid it because till then he had not received revelation prohibiting it. Another hadith (# 4119, 4120) which we shall narrate later disallows the eating of lizards. So, Imam Abu Hanifah رحمہ اللہ goes by it and says t hat lizards are forbidden.

Imam Ahmad رحمہ اللہ and Imam Shafi'I رحمہ اللہ say that there is no harm in eating lizards. They go by this hadith.

(٤١١١) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ خَالِدَ بْنَ الْوَلِيْدِ اَخْبَرَهٗ اَنَّهٗ دَخَلَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى مَيْمُوْنَةَ وَهِيَ خَالَتُهٗ وَخَالَةُ ابْنِ عَبَّاسٍ فَوَجَدَ عِنْدَهَا ضَبًّا مَحْنُوْذًا فَقَدَّمَتِ الضَّبَّ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَفَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدَهٗ عَنِ الضَّبِّ فَقَالَ خَالِدٌ اَحَرَامٌ الضَّبُّ يَارَسُوْلَ اللّٰهِ قَالَ لَا وَلٰكِنْ لَمْ يَكُنْ بِاَرْضِ قَوْمِيْ فَاَجِدُنِيْ اَعَافُهٗ قَالَ خَالِدٌ فَاجْتَرَرْتُهٗ فَاَكَلْتُهٗ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْظُرُ اِلَيَّ۔ (متفق علیه)

4111. Sayyiduna Ibn Abbas رضی اللہ عنہ reported that Khalid bin Walid رضی اللہ عنہ informed him that he visited Sayyidah Maymunah رضی اللہ عنہ with Allah's Messenger صلی اللہ علیہ وسلم. She was his maternal aunt and also of Ibn Abbas رضی اللہ عنہ. He found that she had a roasted lizard. She presented the lizard to Allah's Messenger صلی اللہ علیہ وسلم, but the withdraw his hand from it. So, Khalid رضی اللہ عنہ asked, "Are lizards forbidden, O Messenger of Allah? He said. "No! but there were not any in the land of my people (the Hijaz), so I find a repulsion within myself for it." Khalid رضی اللہ عنہ said, "I drew it nearer to myself and ate it Allah's Messenger صلی اللہ علیہ وسلم looked at me."[3]

COMMENTARY: A hadith (# 4119 &4127) following prohibits eating of lizards. The present hadith, there fore, stands abrogated.

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[1] Bukhari # 2572, Muslim # 53. 1953, Tirmidhi # 1789.

[2] Bukhari # 5536, Muslm # 40. 1943, Tirmidhi # 1790.

[3] Bukahri # 7735, Muslim # 44. 1946.

HEN MAY BE EATEN

(٤١١٢) وَعَنْ اَبِيْ مُوْسٰى قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْكُلُ لَحْمَ الدَّجَاجِ۔ (متفق عليه)

4112. Sayyiduna Abu Musa رضی اللہ عنہ narrated that he saw Allah's Messenger صلی اللہ علیہ وسلم eat fowl.[1]

LOCUSTS MAY BE EATEN

(٤١١٣) وَعَنِ ابْنِ اَبِيْ اَوْفٰى قَالَ غَزَوْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَبْعَ غَزَوَاتٍ كُنَّا نَاْكُلُ مَعَهُ الْجَرَادَ۔ (متفق عليه)

4113. Sayyiduna Ibn Abu Awfa رضی اللہ عنہ narrated, "We participated in seven battles along with Allah's Messenger صلی اللہ علیہ وسلم. We used to eat locusts along with him."[2]

COMMENTARY: The words (معه) (with him) are not found in Muslim and Tirmidhi and in most narrations. Hence, wherever they are found (we used to eat locusts along with him), they mean that while they were in his company, they ate locusts in his knowledge. He did not eat them and did not forbid them to eat.

EATING A DEAD WHALE

(٤١١٤) وَعَنْ جَابِرٍ قَالَ غَزَوْتُ جَيْشَ الْخَبَطِ وَ اُمِّرَ اَبُوْ عُبَيْدَةَ فَجُعْنَا جُوْعًا شَدِيْدًا فَاَلْقَى الْبَحْرُ حُوْتًا مَيِّتًا لَمْ نَرَ مِثْلَهُ يُقَالُ لَهُ الْعَنْبَرُ فَاَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ فَاَخَذَ اَبُوْ عُبَيْدَةَ عَظْمًا مِنْ عِظَامِهِ فَمَرَّ الرَّاكِبُ تَحْتَهُ فَلَمَّا قَدِمْنَا ذَكَرْنَا لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كُلُوْا رِزْقًا اَخْرَجَهُ اللّٰهُ اِلَيْكُمْ وَ اَطْعِمُوْنَا اِنْ كَانَ مَعَكُمْ قَالَ فَاَرْسَلْنَا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْهُ فَاَكَلَهُ۔ (متفق عليه)

4114. Sayyiduna Jabir رضی اللہ عنہ narrated that he had participated in a battle with the jaysh al-khabt (who beat leaves off trees to eat) which was under the command of Abu Ubaydah رضی اللہ عنہ. They faced severe hunger till the sea threw out a dead fish. They had never seen such a large fish. It was called Anbar (العنبر) or spermaceti whale. They ate from it for half a month (very lavishly). Abu Ubaydah رضی اللہ عنہ then took one of its bones (and put it up) so that a camel rider passed under it (without difficulty). When returned (to Madinah) they mentioned the experience to the Prophet صلی اللہ علیہ وسلم. He said, "Eat from the sustenance that Allah brought out for you. (you did well and if you find such, eat it). If you have (saved) any (of it), let us have some of it." (He meant to please them and to let them know that the fish was definitely lawful, lest they presumed that it was permitted only because of there peculiar necessity.)

Jabir رضی اللہ عنہ said that they sent some of the fish to Allah's Messenger صلی اللہ علیہ وسلم and he ate it.[3]

COMMENTARY: This took place in 6 AH before the Peace treaty of Hudaybiyah. These people had exhausted all provision and were driven to beat leaves off trees. Their lips were

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[1] Bukhari # 5517, Muslim # 9-1649, Tirmidhi # 1827.

[2] Bukhari # 5595, Muslim # 52. 1952, Tirmidhi # 1822, Abu Dawud # 3812, Musnad Ahmad 4. 380.

[3] Bukhari # 4363, Muslim # 1735, Musnad Ahmad 3. 378.

bruised because of their eating.

Anbar (ambergris) - according to the Qamus (and the lexicon of lane's) in an odoriferous substance; also, an excrement in the belly of a great fish (the spermaceti whale); also, a vegetable found in the bottom of the sea and driven to the shores by the waves.. (there are other opinions). Shields are made of the skin of the fish.

They ate the fish for half a month. But, some versions have 'one month' and some 'eighteen days.' The fact is that different men of the army ate it for different periods of time.

WHEN A FLY LANDS IN SOMEONE'S FOOD OR DRINK

(٤١١٥) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا وَقَعَ الذُّبَابُ فِيْ اِنَاءِ اَحَدِكُمْ فَلْيَغْمِسْهُ كُلَّهُ ثُمَّ لِيَطْرَحْهُ فَاِنَّ فِيْ اَحَدِ جَنَاحَيْهِ شِفَاءً وَفِي الْاٰخِرِ دَاءً۔ (رواه البخاری)

4115. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a fly lands in the vessel (containing food or drink) of any of you, let him immerse all of it inside before throwing it away, for, in one of its wings is cure and in the other disease."[1]

COMMENTARY: See also hadith # 4143. It is said there that the fly lands on the wing tha carries disease. So, if all of it is immersed, the adverse effects of the wing will be offset b the other wing. (See hadith # 4143)

MOUSE FALLING IN GHEE (CLARIFIED BUTTER)

(٤١١٦) وَعَنْ مَيْمُوْنَةَ اَنَّ فَاْرَةً وَقَعَتْ فِيْ سَمْنٍ فَمَاتَتْ فَسُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْهَا فَقَالَ اَلْقُوْهَا وَمَا حَوْلَهَا وَكُلُوْهُ۔ (رواه البخاری)

4116. Sayyidah Maymunah رضی اللہ عنہا narrated that a mouse landed in some clarified butter and died. Allah's Messenger صلی اللہ علیہ وسلم was asked about it and he said. "Throw it and (throw) the clarified butter around it. You may eat (the rest of) it."[2]

COMMENTARY: This applies to the thick frozen clarified butter. If it is thin and liquefied and melted then all of it will become impure and it will be disallowed to eat it or to sell it too. Imam Abu Hanifah رحمہ اللہ however, said, that it is allowed to sell it.

While most authorities assert that such an impure clarified butter must not be used for any purpose whatsoever, some say that it might be used to burn in lanterns, to rub on boats, or to do some other such things. This is what Imam Abu Hanifah رحمہ اللہ said and Imam Shafi'I رحمہ اللہ in one of his verdicts. But, this permission is with dislike. Imam Maalik رحمہ اللہ and Imam Ahmad رحمہ اللہ have also two opinions and the former has also said that it cannot be used to burn the lanterns of a mosque.

KILLING THE SNAKES KILLING SNAKES

(٤١١٧) وَعَنِ ابْنِ عُمَرَ اَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اقْتُلُوا الْحَيَّاتِ وَاقْتُلُوا ذَا الطُّفْيَتَيْنِ وَالْاَبْتَرَ فَاِنَّهُمَا يَطْمِسَانِ الْبَصَرَ وَيَسْتَسْقِطَانِ الْحَبَلَ قَالَ عَبْدُ اللّٰهِ فَبَيْنَا اَنَا اُطَارِدُ حَيَّةً اَقْتُلُهَا نَادَانِيْ اَبُوْ لُبَابَةَ

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[1] Bukahri # 5782, Musnad Ahmad 2-229.

[2] Bukhari # 5538, Tirmidhi # 1805.

لَا تَقْتُلْهَا فَقُلْتُ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ بِقَتْلِ الْحَيَّاتِ فَقَالَ اِنَّهُ نَهٰى بَعْدَ ذٰلِكَ عَنْ ذَوَاتِ الْبُيُوتِ وَهُنَّ الْعَوَامِرُ۔ (متفق عليه)

4117. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that he heard the Prophet صلی اللہ علیہ وسلم say, "kill snakes. And kill (particularly) those that have two black stripes (on their backs) and the abtar (that have a short tail), for, they impair the eyesight and cause miscarriage." (One who sees them turns blind and a pregnant woman who sees them suffers miscarriage.)

Abdullah (ibn Umar رضی اللہ عنہ) said that (once) he chased a snake to kill it, but Abu Lubabah رضی اللہ عنہ called him, "Do not kill it." He said, "Allah's Messenger صلی اللہ علیہ وسلم has commanded that snakes should be killed." He said, "After that, he had disallowed killing of house snakes. For they inhabit homes."[1]

COMMENTARY: These snakes have a long life and inhabit homes for a long time – all their lives. Turpushti رحمہ اللہ said that the word translated 'live long' (awamir) applies to the jinns. The snakes found to the jinns. The snakes found in homes are actually jinns in the form of snakes. So snakes in the house are not allowed to be killed for the night really be jinns. Tabarani رحمہ اللہ has transmitted a marfu hadith from Ibn Abbas رضی اللہ عنہ.

اُقْتُلُوا الْحَيَّةَ وَالْعَقْرَبَ وَاِنْ كُنْتُمْ فِي الصَّلٰوةِ۔

(kill the snake and the scorpion even if you are engaged in *salah (prayer)*).

Abu Dawud and Nasa'i have transmitted from Ibn Mas'ud رضی اللہ عنہ and Tabarani from Jamir رضی اللہ عنہ who from Uthman ibn Abu Aas رضی اللہ عنہ in a marfu form:

اقتلوا الحيات كلهن فمن خاف ثارهن فليس مني۔

(kill all snakes. He who fears their retaliation – so does not kill them – does not belong to me.)

However, these traditions that call for killing snakes exclude the snakes in the houses. This is clear from the hadith of Ibn Umar رضی اللہ عنہ and from the ahadith to follow.

(٤١١٨) وَعَنْ اَبِي السَّائِبِ قَالَ دَخَلْنَا عَلٰى اَبِي سَعِيْدِ الْخُدْرِيِّ فَبَيْنَمَا نَحْنُ جُلُوْسٌ اِذَا سَمِعْنَا تَحْتَ سَرِيْرِهِ حَرَكَةً فَنَظَرْنَا فَاِذَا فِيْهِ حَيَّةٌ فَوَثَبْتُ لِاَقْتُلَهَا وَاَبُوْ سَعِيْدٍ يُصَلِّي فَاَشَارَ اِلَيَّ اَنِ اجْلِسْ فَجَلَسْتُ فَلَمَّا انْصَرَفَ اَشَارَ اِلٰى بَيْتٍ فِي الدَّارِ فَقَالَ اَتَرٰى هٰذَا الْبَيْتَ فَقُلْتُ نَعَمْ فَقَالَ كَانَ فِيْهِ فَتًى مِنَّا حَدِيْثُ عَهْدٍ بِعُرْسٍ قَالَ فَخَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَى الْخَنْدَقِ فَكَانَ ذٰلِكَ الْفَتٰى يَسْتَاْذِنُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاَنْصَافِ النَّهَارِ فَيَرْجِعُ اِلٰى اَهْلِهِ فَاسْتَاْذَنَهُ يَوْمًا فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُذْ عَلَيْكَ سِلَاحَكَ فَاِنِّي اَخْشٰى عَلَيْكَ قُرَيْظَةَ فَاَخَذَ الرَّجُلُ سِلَاحَهُ ثُمَّ رَجَعَ فَاِذَا امْرَاَتُهُ بَيْنَ الْبَابَيْنِ قَائِمَةٌ فَاَهْوٰى اِلَيْهَا بِالرُّمْحِ لِيَطْعَنَهَا بِهِ وَاَصَابَتْهُ غَيْرَةٌ فَقَالَتْ لَهُ اُكْفُفْ عَلَيْكَ رُمْحَكَ وَادْخُلِ الْبَيْتَ حَتّٰى تَنْظُرَ مَا الَّذِي

[1] Bukhari # 3297, Muslim # 128. 233, Tirmidhi # 1483.

أَخْرَجَنِي فَدَخَلَ فَإِذَا بِحَيَّةٍ عَظِيمَةٍ مُنْطَوِيَةٍ عَلَى الفِرَاشِ فَأَهْوَى إِلَيْهَا بِالرُّمْحِ فَانْتَظَمَهَا بِهِ ثُمَّ خَرَجَ فَرَكَزَهُ فِي الدَّارِ فَاضْطَرَبَتْ عَلَيْهِ فَمَا يُدْرَى أَيُّهُمَا كَانَ أَسْرَعُ مَوْتًا الحَيَّةُ أَمِ الْفَتٰى قَالَ فَجِئْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَذَكَرْنَا ذٰلِكَ لَهُ وَقُلْنَا أُدْعُ اللّٰهَ يُحْيِيْهِ لَنَا فَقَالَ اسْتَغْفِرُوْا لِصَاحِبِكُمْ ثُمَّ قَالَ إِنَّ لِهٰذِهِ الْبُيُوْتِ عَوَامِرَ فَإِذَا رَأَيْتُمْ مِنْهُمْ شَيْئًا فَحَرِّجُوْا عَلَيْهَا ثَلَاثًا فَإِنْ ذَهَبَ وَإِلَّا فَاقْتُلُوْهُ فَإِنَّهُ كَافِرٌ وَقَالَ لَهُمُ اذْهَبُوْا فَادْفِنُوْا صَاحِبَكُمْ وَفِي رِوَايَةٍ قَالَ إِنَّ بِالْمَدِيْنَةِ جِنًّا قَدْ أَسْلَمُوا فَإِذَا رَأَيْتُمْ مِنْهُمْ شَيْئًا فَآذِنُوْهُ ثَلَاثَةَ أَيَّامٍ فَإِنْ بَدَا لَكُمْ بَعْدَ ذٰلِكَ فَاقْتُلُوْهُ فَإِنَّمَا هُوَ شَيْطَانٌ۔ (رواه مسلم)

4118. Sayyiduna Abu Sa'ib رحمه الله (the freedman of Hisham ibn Zahrah) رضى الله عنه said that they visited Abu Sa'eed رضى الله عنه. While they were sitting, they detected something stir under his couch. They looked and found a snake under it. He (Abu Sa'ib) got up to kill it but Abu Sa'eed رضى الله عنه who was engaged in *salah (prayer)* gestured to him that he should sit down. So, he sat down. On finishing (his *salah (prayer)*), he pointed to a room there and asked, "Have you seen the room?" He said, "Yes!" He said, "A young man of ours who had married recently lived in it we set out along with Allah's Messenger صلى الله عليه وسلم to the Battle of the Trenches (the young man, also). Everyday in the noon (after half the day), he got permission from Allah's Messenger صلى الله عليه وسلم to go and remain with his wife. One day, when he asked permission of Allah's Messenger صلى الله عليه وسلم, he instructed him to carry with him his weapons lest the Banu Qurayzah hurt him. He took his weapons and went home only to find his wife standing between the two doors. He was filled with jealousy and prepared to stab her with his lance. However, she asked him to put it down, come in and see (for himself) why she was outside. He went in and saw a huge snake coiled on the bed. He attacked it with his lance and pierced it with the lance. Then, he came out and fixed the lance in the ground (of the courtyard) of the house. The (dying) snake trembled and attacked him. But, no one could say who died first, the snake or the young man."
Abu Sa'eed said that they went to Allah's Messenger صلى الله عليه وسلم and reported to him what had happened. They requested him to pray to Allah to restore the young man to life for them. He said, "Seek forgiveness for your man." Then, he said, "There are in these houses (of Madinah) the awamir (the jinns who reside in them). When you see one of them, main him three times. If he goes away, that is good. If not, then kill him, for, he is an infidel." (Actually, make if difficult for him.)
Then, he said, "Go and bury your companion."
According to another version, he said: There are jinns in Madinah, who have accepted Islam. When you see any of them, warn him for three days. If he comes to you after that, then kill him, for, it is nothing but a devil."[1]

COMMENTARY: The ulama (Scholars) say that the sahabah (Prophet's Companions) رضى الله عنهم were not of such mind as to request the prophet صلى الله عليه وسلم to pray for his revival. Rather, they were under the impression that he was preconscious because of the poisoning. So they asked him to pray.

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[1] Muslim # 140. 2236.

This is why he instruct ed them to seek forgiveness for him, for , he was dead.
According to one version, on seeing a snake, you must say:

أُنْشِدُكُمْ بِالْعَهْدِ الَّذِيْ اَخَذَ عَلَيْكُمْ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ لَا تَأْذُوْنَا وَلَا تَظْهَرُ وَالَنَا۔

(We adjure you by the covenant that Sulayman ibn Dawud عليه السلام had got from you, do not hurt us and do not come before us).

If he does not disappear even after that then he is not a Muslim. He is either an infidel jinn or a real snake. Or, he may be an offspring of Iblis. In any of these cases, he must be killed forthwith. He was called a devil because of his disobedience and unruly behaviour. Such conduct is called devilish.

KILL THE GECKOS

(٤١١٩) وَعَنْ أُمِّ شَرِيْكٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ بِقَتْلِ الْوَزَغِ وَقَالَ كَانَ يَنْفَخُ عَلٰى اِبْرَاهِيْمَ۔ (متفق عليه)

4119. Sayyidah Umm Sharik رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم commanded them to kill the geckos. He said "It had blown on Ibrahim." عليه السلام [1]

COMMENTARY: When Prophet Ibrahim عليه السلام was thrown in to the fire by Nimrud, the gecko blow on it to stir it up.
This creature is very poisonous. It can poison eatable and cause great damage to people.

(٤١٢٠) وَعَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ بِقَتْلِ الْوَزَغِ وَسَمَّاهُ فُوَيْسِقًا۔ (رواه مسلم)

4120. Sayyiduna Sa'd ibn Abu Waqqas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم Commanded that geckos should be killed. He called them fuwaysiqah (mischievous creature).[2]

COMMENTARY: The gecko is called fuwaysiqah (small fasiq) because it is one of the five evil animals and reptiles. They should be killed under any circumstances, even within the limits of the Haram.
Actually, fisq (from which this word is derived) is to 'go out.' In Shari'ah (divine law) it is 'to go out of obedience.'

(٤١٢١) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ وَزَغًا فِيْ اَوَّلِ ضَرْبَةٍ كُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ وَفِي الثَّانِيَةِ دُوْنَ ذٰلِكَ وَفِي الثَّالِثَةِ دُوْنَ ذٰلِكَ۔ (رواه مسلم)

4121. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who kills the gecko with the first blow, one hundred good deeds are recorded for him. If he kills at the second blow then fewer (are recorded), and at the third blow fewer than that."

COMMENTARY: In other words, one is encouraged to kill it as quickly as possible.

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[1] Bukhari # 3359, Muslim # 142-2237.
[2] Muslim # 144. 2238.

KILLING ANTS

(٤١٢٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرَصَتْ نَمْلَةٌ نَبِيًّا مِنَ الْاَنْبِيَاءِ فَاَمَرَ بِقَرْيَةِ النَّمْلِ فَاُحْرِقَتْ فَاَوْحَى اللّٰهُ تَعَالٰى اِلَيْهِ اَنْ قَرَصَتْكَ نَمْلَةٌ اَحْرَقْتَ اُمَّةً مِنَ الْاُمَمِ تُسَبِّحُ۔ (متفق عليه)

4122. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A Prophet of the Prophets (who have gone by) was stung by an ant. So, he ordered that the (entire) colony of the ants should be burned. That was done. So, Allah, the exalted, revealed to him: One ant bit you, but you burned an ummah community that glorifies me."[1]

COMMENTARY: The ulama (Scholars) say that the Prophet علیہ السلام had got the tree burned in which the ants resided. This particular Prophet علیہ السلام had prayed to Allah, "O Allah, you eliminate a whole community of people because of their sin, but among them there are pious people too..." Allah made him rest in the shade of a tree when it was very hot. He fell asleep there and ant stung him. So, he got all the ants burned because he could not locate the one that had stung him. He thought perhaps that all the ants were harmful so he eliminated them all.

Allah then sent him a revelation to reprimand him. In the Shari'ah (divine law) of Islam, it is not allowed to burn any animal or insect, any living creature, not even lice and bed bugs. Ibn Abbas رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade that any living creature should be burned unless it causes harm and hurts.

Muhammad ibn Muslim رحمہ اللہ wrote in Mutalib ul Muminin that if an ant has hurt you then you may kill it. But, if it has not hurt you, then do not kill it. The jurists have issued an edict accordingly in this manner.

It is makruh (disapproved) to put ants in water. Moreover, if one ant has hurt you, you must not take revenge from all by burning them or destroying them.

SECTION II — اَلْفَصْلُ الثَّانِي

RAT LANDING IN GHEE

(٤١٢٣) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وَقَعَتِ الْفَارَةُ فِي السَّمْنِ فَاِنْ كَانَ جَامِدًا فَاَلْقُوْهَا وَمَا حَوْلَهَا وَاِنْ كَانَ مَائِعًا فَلَا تَقْرَبُوْهُ (رَوَاهُ اَحْمَدُ وَاَبُوْ دَاوٗدَ)

4123. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a mouse falls into ghee (which is clarified butter) when it is in a solid state, throw away the mouse and the portion that is around it. But, if it is in a liquid state then do not go near it."[2]

(٤١٢٤) وَرَوَاهُ الدَّارِمِيُّ عَنْ اِبْنِ عَبَّاسٍ۔

4124. Sayyiduna Ibn Abbas رضی اللہ عنہ also narrated it.[3]

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[1] Bukhari # 3019, Muslim # 148-2241, Musnad Ahmad 2-402.

[2] Abu Dawud # 842, Musnad Ahmad 2-32.

[3] Darimi # 2085.

BUSTARD IS LAWFUL

(٤١٢٥) وَعَنْ سَفِينَةَ قَالَ أَكَلْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَحْمَ حُبَارَى- (رواه ابوداؤد)

4125. Sayyiduna Safinah رضی اللہ عنہ said, "I and the messenger of Allah صلی اللہ علیہ وسلم ate the flesh of a bustard."[1]

COMMENTARY: The bustard (Hubara) is the most foolish of all birds.

FLESH OF JALALAH IS FORBIDDEN

(٤١٢٦) وَعَنِ ابْنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اَكْلِ الْجَلَّالَةِ وَاَلْبَانِهَا رَوَاهُ التِّرْمِذِيُّ وَفِي رِوَايَةِ اَبِي دَاوُدَ قَالَ نَهٰى عَنْ رُكُوْبِ الْجَلَّالَةِ-

4126. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade eating al-jalalah (the animal that feeds on filth) and drinking its milk. According to a version: he forbade riding al-jalalah.[2]

COMMENTARY: Jalalah is the animal whose flesh may be lawful to eat, but it is accustomed to eat filth. So, if it eats filth rarely then it is not called jalalah and its flesh is not forbidden. Examples are hen. But, if this animal eats filth always and it's meat and milk have the stench, then it is not allowed to eat its meat, unless it is enclosed and given good things to eat till its flesh and milk become pure, in which case it is lawful to eat it. Imam Abu Hanifah رحمہ اللہ. Imam Shafi'I رحمہ اللہ and Imam Ahmad رحمہ اللہ have given this opinion. Imam Maalik رحمہ اللہ said that even after keeping it enclosed, its meat should be washed to the point of exaggeration.

Fatawa Kubra has the edict that it is allowed to eat flesh of enclosure for three days and the jalalah for ten days. It is disallowed to ride a jalalah because its perspiration too has a bad odour. The rider will get on him.

LIZARDS ARE DISALLOWED

(٤١٢٧) وَعَنْ عَبْدِ الرَّحْمٰنِ ابْنِ شِبْلٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ اَكْلِ لَحْمِ الضَّبِّ (رواه ابوداؤد)

4127. Sayyiduna Abdur Rahman ibn Shabl رضی اللہ عنہ said that the prophet صلی اللہ علیہ وسلم forbade the eating of the flesh of lizards.[3]

COMMENTARY: Perhaps it was allowed to eat lizards (see hadith # 4111). Later the permission was revoked. Imam Abu Hanifah رحمہ اللہ abides by this hadith.

CAT IS FORBIDDEN

(٤١٢٨) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ اَكْلِ الْهِرَّةِ وَاَكْلِ ثَمَنِهَا (رواه ابوداؤد والترمذی)

4128. Sayyiduna Jabir رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم forbade eating cats and consuming its price.[4]

COMMENTARY: While it is forbidden to eat flesh of cat, it is makruh (disapproved) to spend its price on eatables and drinks.

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[1] Tirmidhi # 1828, Abu Dawud # 3797.

[2] Tirmidhi (first portion) 1823, Abu Dawud # 3785.

[3] Abu Dawud # 3796, Tirmidhi # 1824.

[4] Abu Dawud # 3796, Tirmidhi.

WHAT WAS FORBIDDEN ON THE DAY OF KHAYBAR

(٤١٢٩) وَعَنْهُ قَالَ حَرَّمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْنِي يَوْمَ خَيْبَرَ الْحُمُرَ الْاِنْسِيَّةَ وَلُحُوْمَ الْبِغَالِ وَكُلَّ ذِيْ نَابٍ مِنَ السِّبَاعِ وَكُلَّ ذِيْ مِخْلَبٍ مِّنَ الطَّيْرِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

4129. Sayyiduna Jabir رضی اللہ عنہ said that on the day of Khaybar, Allah's Messenger صلی اللہ علیہ وسلم forbade domestic asses, the flesh of mules, every beast of prey having a fang and every bird of prey having a talon.[1]
(Their meat is unlawful to eat.)

HORSE FLESH DISALLOWED

(٤١٣٠) وَعَنْ خَالِدِبْنِ الْوَلِيْدِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ اَكْلِ لُحُوْمِ الْخَيْلِ وَ الْبِغَالِ وَالْحَمِيْرِ۔ (رواه ابوداؤد والنسائی)

4130. Sayyiduna Khalid ibn Walid رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade the eating of the meat of horses, mules and asses.[2]

COMMENTARY: This hadith is da'if. It cannot contradict the hadith of Jabir رضی اللہ عنہ (# 4107). See the comments against it. Most ulama (Scholars) say that the hadith of Jabir رضی اللہ عنہ overrides this hadith.

PROPERTY OF THOSE UNDER COVENANT

(٤١٣١) وَعَنْهُ قَالَ غَزَوْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ خَيْبَرَ فَاَتَتِ الْيَهُوْدُ فَشَكَوْا اَنَّ النَّاسَ قَدْ اَسْرَعُوْا اِلٰى خَضَائِرِهِمْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا لَا يَحِلُّ اَمْوَالُ الْمُعَاهِدِيْنَ اِلَّا بِحَقِّهَا۔

(رواه ابوداؤد)

4131. Sayyiduna Khalid ibn Walid رضی اللہ عنہ said that he went with the Prophet صلی اللہ علیہ وسلم to fight on the day of Khaybar. The Jews came (to him) with the complaint that the people had hastened to pick up their dates (from the trees against the covenant). So, Allah's Messenger صلی اللہ علیہ وسلم said, "Beware! The Property of those with whom a covenant is concluded is not lawful, except for the right on the property (towards any kind of levy on it)."[3]

COMMENTARY: The right on the property can be the jizyah (tribute) on dhimmis or the ushr on trade merchandise of one given protection.

FISH, LOCUST, LIVER & SPLEEN

(٤١٣٢) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُحِلَّتْ لَنَا مَيْتَتَانِ وَدَمَانِ اَلْمَيْتَتَانِ الْحُوْتُ وَالْجَرَادُ وَالدَّمَانِ الْكَبِدُ وَالطِّحَالُ۔ (رواه احمد وابن ماجة والدار قطنی)

4132. Sayyiduna Ibn Umar رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم said,

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[1] Tirmidhi # 1478.
[2] Abu Dawud # 3790.
[3] Abu Dawud # 3806.

"Two kinds of animals that have died (without being slaughtered) and two kinds of blood are made lawful for us. The two kinds of unslaughtered dead animals are the fish and the locust. The two kinds of blood are the liver and the spleen."[1]

FISH THAT DIES IN WATER DIES IN WATER & SURFACES

(٤١٣٣) وَعَنْ اَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَلْقَاهُ الْبَحْرُ وَجَزَرَ عَنْهُ الْمَآءُ فَكُلُوْهُ وَمَا مَاتَ فِيْهِ وَطَفَا فَلَا تَأْكُلُوْهُ رَوَاهُ اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَقَالَ مُحْيُ السُّنَّةِ الْاَكْثَرُوْنَ عَلٰى اَنَّهٗ مَوْقُوْفٌ عَلٰى جَابِرٍ۔

4133. Sayyiduna Abu Zubayr رضی اللہ عنہ reported that (Sayyiduna) Jabir narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "That (fish) which the sea throws (at the shore) or is left without water (when it dries up or changes course), you may eat (that fish). But that (fish which dies in the sea and surfaces, do not eat it."

Muhyi us *sunnah (Holy Prophet's practice)* says that many (scholars) have contended that this hadith is mawqit at Jabir رضی اللہ عنہ (meaning, these are not words of the Prophet صلی اللہ علیہ وسلم [2]

COMMENTARY: Imam Abu Hanifah رحمہ اللہ abides by this hadith and rules that the fish that dies in water (and surfaces) is unlawful. But, Imam Maalik رحمہ اللہ and Imam Shafi'I رحمہ اللہ contend that this fish may be eat en because of the categorical statement (without making an exception) of the Prophet صلی اللہ علیہ وسلم:

اُحِلَّ لَكُمُ الْمَيْتَتَانِ

(Two dead animals that have died without being slaughtered are lawful to you – previous hadith).

The Hanafis contend that these words mean the fish that the sea throws and they die because of that. Those that die a natural death in the water are not included in the Prophet's صلی اللہ علیہ وسلم saying.

ABOUT LOCUSTS

(٤١٣٤) وَعَنْ سَلْمَانَ قَالَ سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْجَرَادِ فَقَالَ اَكْثَرَ جُنُوْدِ اللّٰهِ لَا اٰكُلُهٗ وَلَا اُحَرِّمُهٗ رَوَاهُ اَبُوْدَاوٗدَ وَقَالَ مُحْيُ السُّنَّةِ ضَعِيْفٌ۔

4134. Sayyiduna Salman رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم was asked about the locusts (whether they may be eaten). He said, "They are the largest of Allah's hosts (among birds). Neither do I eat them (for personal tastes) not do I declare them to be unlawful." (For Allah has made them lawful in the light of the hadith # 4132).[3]

COMMENTARY: Locusts are Allah's hosts because when He is angry at any people, He sends swarms of locusts on them. They devour their fields and trees bringing in their wake famine and drought. Entire habitations have been wiped out previously.

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[1] Ibn Majah # 3815, Musnad Ahmad.

[2] Abu Dawud # 3813.

[3] Abu Dawud # 3813.

As for eating them, all the four imams rule that it is allowed to eat locusts. They go by most ahadith. The locust may have died a natural death, or may been slaughtered, or died during hunting by Muslims or the Majusis. Also, something may or may not have been cut off from them.

COCK MAY NOT BE REVILED

(٤١٣٥) وَعَنْ زَيْدِ بْنِ خَالِدٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ سَبِّ الدِّيْكِ وَقَالَ اِنَّهٗ يُؤَذِّنُ لِلصَّلٰوةِ۔ (رواه فی شرح السنة)

4135. Sayyiduna Zayd ibn Khalid رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade that the cock should be reviled. He said, "Certainly, it calls (men) for the *salah (prayer)*."[1]

COMMENTARY: This refers to the *salah (prayer)* of taHajj (pilgrimage)ud (super erogatory prayer). The Prophet صلی اللہ علیہ وسلم woke up for taHajj (pilgrimage)ud (super erogatory prayer) when the cock crowed.

But this might also refer to the *salah (prayer)* of fajr.

We may ponder how bad it is to revile a human being when a good quality in a bird or animal precludes one from reviling it.

(٤١٣٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا الدِّيْكَ فَاِنَّهٗ يُوْقِظُ لِلصَّلٰوةِ (رواه ابوداؤد)

4136. Sayyiduna Zayd ibn Khalid رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not revile the cock, for, it wakens (us) for *salah (prayer)*."[2]

ON FINDING SNAKE IN THE HOUSE

(٤١٣٧) وَعَنْ عَبْدِ الرَّحْمٰنِ ابْنِ اَبِي لَيْلٰى قَالَ قَالَ اَبُوْ لَيْلٰى قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا ظَهَرَتِ الْحَيَّةُ فِي الْمَسْكَنِ فَقُوْلُوْا لَهَا اِنَّا نَسْئَلُكَ بِعَهْدِ نُوْحٍ وَّ بِعَهْدِ سُلَيْمَانَ ابْنِ دَاوٗدَ اَنْ لَا تُؤْذِيْنَا فَاِنْ عَادَتْ فَاقْتُلُوْهَا۔ (رواه الترمذی وابوداؤد)

4137. Sayyiduna Abdur Rahman ibn Abu Layla رحمہ اللہ reported that (Sayyiduna) Abu Layla رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم said, "when a snake is seen in the house, say to it, 'we ask you by the covenant made with Nuh علیہ السلام and the covenant made with Sulayman علیہ السلام son of Dawud علیہ السلام, do not harm us.' If it comes back then kill it."[3]

COMMENTARY: Prophet Nuh علیہ السلام had got an assurance from the snakes, when he had taken them on his ship, that they would not hurt anyone.

WARNING AGAINST SPARING SNAKE FOR FEAR OF REPRISAL

(٤١٣٨) وَعَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ لَا اَعْلَمُهٗ اِلَّا رَفَعَ الْحَدِيْثَ اَنَّهٗ كَانَ يَاْمُرُ بِقَتْلِ الْحَيَّاتِ وَقَالَ مَنْ

[1] Baghawi in Sharh us *sunnah (Holy Prophet's practice)* # 327, Musnad Ahmad 5-192.

[2] Abu Dawud # 1510, Musnad Ahmad 5-192.

[3] Abu Dawud # 5260, Tirmidhi # 1485.

تَرَكَهُنَّ خَشْيَةَ ثَائِرٍ فَلَيْسَ مِنَّا۔ (رواه فی شرح السنة)

4138. Sayyiduna Ikrimah رحمه الله reported from Sayyiduna Ibn Abbas رضی الله عنه saying. "I do not know but he traced it back to the Prophet صلی الله علیه وسلم that he commanded that snakes should be killed and he would say, "If anyone spares them fearing a reprisal, then he does not belong to us." (He does not eliminate a harmful animal and does not rely on Allah.)[1]

COMMENTARY: Fearing a reprisal means one may be afraid lest other snakes seize revenge for killing their mate. During the jahiliyah (ignorance period), the Arabs believed that if they killed a snake, its mate would sting the killer. So they refrained from killing snakes.

(٤١٣٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا سَالَمْنَاهُمْ مُنْذُ حَارَبْنَاهُمْ وَمَنْ تَرَكَ شَيْئًا مِّنْهُمْ خِيفَةً فَلَيْسَ مِنَّا۔ (رواه ابوداؤد)

4139. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, 'We have not made peace with them (snakes) ever since we began to fight with them. Hence, if any one spares any of them because of fear (of reprisal by itself or its mate) then he does not belong to us."[2]

COMMENTARY: The words in another version are: 'ever since the snakes and we have antagonized one another.' Their antagonism is natural. Each tries to hurt the other. The ulama (Scholars) say that this fight and enimity dates back to the hostility between Sayyiduna Aadam علیه السلام and the snake. When the accursed Iblis decided to enter paradise to entice Sayyiduna Aadam, علیه السلام, he was prevented to go in by the gate keeper. So, the snake come to the aid of Iblis. It took him in its mouth and conveyed him into paradise.

There, Iblis trapped both Sayyiduna Aadam علیه السلام and Sayyidah Hawwa علیها السلام in his net. He lured them into eating from the tree to approach which they were forbidden. Consequently, they were expelled from paradise. Allah told them -meaning Sayyiduna Aadam علیه السلام, Sayyidah Hawwa علیها السلام and Iblis and the snake:

اِهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

{Get you down, all with enmity between yourselves...} (2: 36)

It is said that the snake used to be good looking. When he became a tool in the hands of Iblis, his appearance was transformed. So, the snake deserves to be despised and antagonized.

The pronominal suffix used for snakes is the one reserved for intelligent beings. This is because peace is ascribed to them: 'we have not made peace with them.'

(٤١٤٠) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُقْتُلُوا الْحَيَّاتِ كُلَّهُنَّ فَمَنْ خَافَ ثَارَهُنَّ فَلَيْسَ مِنِّيْ۔ (رواه ابوداؤد والنسائی)

4140. Sayyiduna Ibn Mas'ud رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم

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[1] Musnad Ahmad 1-348.

[2] Abu Dawud # 5248.

said, "kill the snakes - all of them! He who apprehends their retribution does not belongs to me."[1]

COMMENTARY: While this hadith calls for killing all snakes, the awamir must be spared. The awamir are they who live in homes. Or, we may say that this hadith calls for killing them after first sounding a warning as stated in a previous hadith of Abu Sa'ib رضی اللہ عنہ (# 4118)

(٤١٤١) وَعَنِ الْعَبَّاسِ قَالَ يَا رَسُوْلَ اللّٰهِ إِنَّا نُرِيْدُ أَنْ نَكْنُسَ زَمْزَمَ وَإِنَّ فِيْهَا مِنْ هٰذِهِ الْجِنَّانِ يَعْنِي الْحَيَّاتِ الصِّغَارِ فَأَمَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَتْلِهِنَّ۔ (رواہ ابوداؤد)

4141. Sayyiduna Abbas رضی اللہ عنہ is reported to have said (one day), "O Messenger of Allah, we intend to clean the (well of) zamzam, but there are in it the jinan, meaning the small snakes. So, Allah's Messenger صلی اللہ علیہ وسلم commanded that the snakes should be killed.[2]

COMMENTARY: Since the well could be cleaned only when all the snakes were eliminated, the Prophet صلی اللہ علیہ وسلم had that done. When it was possible to make an exception of some, he mentioned that as we shall see in the next hadith.

DO NOT KILL THE WHITE SMALL SNAKES

(٤١٤٢) وَعَنِ ابْنِ مَسْعُوْدٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اُقْتُلُوا الْحَيَّاتِ كُلَّهَا إِلَّا الْجَانَّ الْأَبْيَضَ الَّذِيْ كَأَنَّهُ قَضِيْبُ فِضَّةٍ۔ (رواہ ابوداؤد)

4142. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'Kill all the snakes but not white jaan, meaning the small that looks like a silver wand."[3]

COMMENTARY: Perhaps this snake was made an exception because they did not hurt anyone.

WHEN A FLY DROP IN FOOD & DRINK

(٤١٤٣) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا وَقَعَ الذُّبَابُ فِيْ إِنَاءِ أَحَدِكُمْ فَامْقُلُوْهُ فَإِنَّ فِيْ أَحَدِ جَنَاحَيْهِ دَاءً وَفِي الْأُخْرِ شِفَاءً فَإِنَّهُ يَتَّقِيْ بِجَنَاحِهِ الَّذِيْ فِيْهِ الدَّاءُ فَلْيَغْمِسْهُ كُلَّهُ۔ (رواہ ابوداؤد)

4143. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a fly lands in the vessel of one of you, immense it in it (completely), for, in one of its wings is disease and in the other healing. Since it lands on the diseased wing, put all of it in."[4] (See hadith # 4115)

(٤١٤٤) وَعَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا وَقَعَ الذُّبَابُ فِي الطَّعَامِ فَامْقُلُوْهُ فَإِنَّ فِيْ أَحَدِ جَنَاحَيْهِ سَمًّا وَّفِي الْأُخْرِ شِفَاءً فَإِنَّهُ يُقَدِّمُ السَّمَّ وَيُؤَخِّرُ الشِّفَاءَ۔ (رواہ فی شرح السنۃ)

4144. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم

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[1] Abu Dawud # 5249.
[2] Abu Dawud # 5251.
[3] Abu Dawud # 5261.
[4] Abu Dawud # 3844.

said, "If a fly drop in food, put it in (completely), for, one of its wings has poison and the other an antidote. It lands on poison first and defers the antidote."[1]

FOUR CREATURES MUST NOT BE KILLED

(٤١٤٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِ اَرْبَعٍ مِنَ الدَّوَابِّ النَّمْلَةِ وَالنَّحْلَةِ وَالْهُدْهُدِ وَالصُّرَدِ۔ (رواه ابوداؤد والدارمی)

4145. Sayyiduna Ibn Abbas رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade the killing of four creatures: Ants, bees, hoopoes sparrow hawks.[2]

COMMENTARY: The ants should be killed only when they sting. That is allowed. Some people say that the disallowance is to kill the ants that have long legs because they do not cause harm.

The bees or honey bees are beneficial to man. They provide honey and wax.

The hoopoe and the sparrow hawks are forbidden to be killed because their meat is forbidden to eat, anyway. Besides, the former is bad-smelling and comes under the category of jalalah.

The Arabs used to attach bad omen to the cry of these two birds. The Prophet صلی اللہ علیہ وسلم disallowed that these two creatures should be killed so that the people may give up their superstion about them.

SECTION III اَلْفَصْلُ الثَّالِثُ

PERSONAL WHIMS DO NOT DICTATE WHAT IS LAWFUL & UNLAWFUL

(٤١٤٦) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ اَهْلُ الْجَاهِلِيَّةِ يَاْكُلُوْنَ اَشْيَاءَ وَيَتْرُكُوْنَ اَشْيَاءَ تَقَذُّرًا فَبَعَثَ اللّٰهُ نَبِيَّهٗ وَاَنْزَلَ كِتَابَهٗ وَاَحَلَّ حَلَالَهٗ وَحَرَّمَ حَرَامَهٗ فَمَا اَحَلَّ فَهُوَ حَلَالٌ وَمَا حَرَّمَ فَهُوَ حَرَامٌ وَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ وَتَلَا قُلْ لَّا اَجِدُ فِيْمَآ اُوْحِيَ اِلَيَّ مُحَرَّمًا عَلٰى طَاعِمٍ يَّطْعَمُهٗ اِلَّا اَنْ يَّكُوْنَ مَيْتَةً اَوْدَمًا اَلْاٰيَة (رواه ابوداؤد)

4146. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the people of the jahiliyah (ignorance period) ate some things and gave up some other things (going by their personal likes and dislikes). Then Allah sent His prophet صلی اللہ علیہ وسلم and revealed His Book (to His Prophet صلی اللہ علیہ وسلم for his ummah) declaring His lawful as lawful and His unlawful as unlawful. So that He declared as lawful and what He declared unlawful is unlawful is unlawful and when He said nothing about something, it is permitted. And, Ibn Abbas رضی اللہ عنہ recited:

قُلْ لَّا اَجِدُ فِيْمَآ اُوْحِيَ اِلَيَّ مُحَرَّمًا عَلٰى طَاعِمٍ يَّطْعَمُهٗ اِلَّا اَنْ يَّكُوْنَ مَيْتَةً اَوْدَمًا اَلْاٰيَة

{Say: 'I find not in the Message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth...}[3] (6: 145)

COMMENTARY: Through His Prophet whom He sent and His Book that He revealed,

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[1] Sharh us *Sunnah (Holy Prophet's practice)* # 2815, Ibn Majah # 3504.

[2] Abu Dawud # 5267, Darimi.

[3] Abu Dawud # 3800.

Allah made clear what is lawful.
The entire verse that Ibn Abbas رضی اللہ عنہ had recited is:

قُلْ لَّا اَجِدُ فِيْمَآ اُوْحِيَ اِلَيَّ مُحَرَّمًا عَلٰى طَاعِمٍ يَّطْعَمُهٗٓ اِلَّآ اَنْ يَّكُوْنَ مَيْتَةً اَوْ دَمًا مَّسْفُوْحًا اَوْ لَحْمَ خِنْزِيْرٍ

فَاِنَّهٗ رِجْسٌ اَوْ فِسْقًا اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ۔ (الانعام ٦: ١٤٥)

{Say, I find not in the Message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat or blood poured forth, or the flesh of swine for it is an abomination - or what is impious (meat) on which a name has been invoked other than Allah's But (even so), if a person is forced by necessity, without willful disobedience, nor transgressing due limits - Your Lord is Oft for giving, Most Merciful} (6: 145)

Ibn Abbas رضی اللہ عنہ recited this verse to refute those people who make something lawful or unlawful at their personal whim. Only the animals named in this verse are unlawful. Other things that are known through the Prophet's صلی اللہ علیہ وسلم *sunnah (Holy Prophet's practice)* to be unlawful are not mentioned by him because they are numerous.

FLESH OF ASS FORBIDDEN

(٤١٤٧) وَعَنْ زَاهِرِ الْاَسْلَمِيِّ قَالَ اِنِّيْ لَاُوقِدُ تَحْتَ الْقُدُوْرِ بِلُحُوْمِ الْحُمُرِ اِذْ نَادٰى مُنَادِيْ رَسُوْلِ اللّٰهِ صَلَّى

اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهَاكُمْ عَنْ لُحُوْمِ الْحُمُرِ۔ (رواه البخاری)

4147. Sayyiduna Zahir al Aslamiy رضی اللہ عنہ said, "I was kindling fire under the vessel containing flesh of ass (to cook it) when the crier from Allah's Messenger صلی اللہ علیہ وسلم announced, "Surely Allah's Messenger صلی اللہ علیہ وسلم forbids you (to eat) the flesh of asses."[1]

KINDS OF JINNS

(٤١٤٨) وَعَنْ اَبِيْ ثَعْلَبَةَ الْخُشَنِيِّ يَرْفَعُهُ الْجِنُّ ثَلَاثَةُ اَصْنَافٍ صِنْفٌ لَهُمْ اَجْنِحَةٌ يَطِيْرُوْنَ فِي الْهَوَاءِ وَصِنْفٌ

حَيَّاتٌ وَكِلَابٌ وَصِنْفٌ يَحُلُّوْنَ وَيَظْعَنُوْنَ۔ (رواه فی شرح السنة)

4148. Sayyiduna Abu Tha'labah Khushaniy رضی اللہ عنہ narrated in a marfu manner (that Allah's Messenger said:) "The jinns of three kinds.

1. **a kind that have wings and fly in the air,**
2. **another that take the form of snakes and dogs, and,**
3. **another that halt at places and travel ahead."[2]**

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[1] Bukhari # 4173.

[2] Sharh us *sunnah (Holy Prophet's practice).*

CHAPTER - IV

THE 'AQIQAH' بَابُ الْعَقِيْقَةِ

The word 'aqiqah (عقيقة) is derived from 'aqq (عق) which means 'to rip,' 'to tear' In the terminology of Shari'ah (divine law), aqiqah means the hair on the head of the new-born. These hair are shaved off on the seventh day. Accordingly, this word, aqiqah, is also applied to the sheep or goat that is sacrificed on the day when the hair is shaved off.

SHARI'AH (DIVINE LAW) POSITION: According to Imam Ahmad رحمه الله, Imam Maalik رحمه الله and Imam Shafi'I رحمه الله aqiqah is a *sunnah (Holy Prophet's practice)*. Most ahadith also say so. Imam Ahmad رحمه الله is also known to have called it *wajib (obligatory)*. Imam Abu Hanifah رحمه الله is said to have termed it *mustahab (desirable)*, not a *sunnah (Holy Prophet's practice)* and he said that his verdict is based on the Prophet's صلى الله عليه وسلم traditions.

The well known mujtahid of the Hanafis, Imam Muhammad رحمه الله, has stated in his muwatta:

"As for the aqiqah, it has reached us that it used to be done in the jahiliyah (ignorance period) and was done in the beginning of Islam, but that later the adha (sacrifice of the Hajj (pilgrimage)) abrogated every sacrifice that had been before it, and fasting the month of Ramadan abrogated every fast which there had been before it, and the ghusl (bath) after sexual activity abrogated every ghusl which used to be done before it, and zakah (Annual due charity) abrogates every sadaqah (charity) that was done before it. That is how it has reached us."[1]

COMMENTARY: The same commands and conditions apply to aqiqah as the commands and conditions that apply to sacrifice.

SECTION I اَلْفَصْلُ الْاَوَّلُ

COMMAND TO OBSERVE AQIQAH

(٤١٤٩) عَنْ سَلْمَانَ بْنِ عَامِرِ الضَّبِّيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَعَ الْغُلَامِ عَقِيْقَةٌ فَاهْرِيْقُوْا عَنْهُ دَمًا وَّاَمِيْطُوْا عَنْهُ الْاَذٰى۔ (رواه البخاری)

4149. Sayyiduna Salman ibn Aamir Dabbiy رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "There is along with a son an aqiqah. So, shed blood on his behalf (by slaughtering an animal for him) and remove from him the harm (meaning, the hair on the head and the impurities)."[2]

TAHNEEK IS MASNUN (HOLY PROPHET'S PRACTICE)

(٤١٥٠) وَعَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتٰى بِالصِّبْيَانِ فَيُبَرِّكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ۔ (رواه مسلم)

4150. Sayyidah Ayshah رضى الله عنها narrated that new born were brought to Allah's

[1] The Muwatta of Imam Muhammad, p 285, Darul Isha'at Karachi.
[2] Bukhari # 5469, Tirmidhi # 1515.

Messenger and he invoked blessings on them (by praying (بارک اللہ علیک) - may Allah shower blessing and mercy on you). And he performed their tahneek (by chewing and softening some dates and rubbing their palates with their juice).[1]

COMMENTARY: Dates or anything sweet is chewed and applied to the child's palate. It is musnun and it is preferable if a pious and righteous man does it.

(٤١٥١) وَعَنْ اَسْمَاءَ بِنْتِ اَبِيْ بَكْرٍ اَنَّهَا حَمَلَتْ بِعَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ بِمَكَّةَ قَالَتْ فَوَلَدْتُ بِقُبَاءٍ ثُمَّ اَتَيْتُ بِهٖ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَوَضَعْتُهٗ فِيْ حَجْرِهٖ ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا ثُمَّ تَفَلَ فِيْ فِيْهِ ثُمَّ حَنَّكَهٗ ثُمَّ دَعَا لَهٗ وَبَرَّكَ عَلَيْهِ وَكَانَ اَوَّلُ مَوْلُوْدٍ وُلِدَ فِي الْاِسْلَامِ۔ (متفق علیه)

4151. Sayyidah Asma bint Abu Bakr رضی اللہ عنہا narrated that she conceived Abdullah ibn Zubayr رضی اللہ عنہ in Makkah. She said that she gave birth to him in Quba. She took him to Allah's Messenger صلی اللہ علیہ وسلم and put him in his lap. Then he asked for a date, chewed it and inserted his saliva in his mouth (after it was moist with his saliva). Then he rubbed his palate (with it). After that, he made supplication for him and prayed for blessing on him. He (Abdullah) was the first child born in (the time of) Islam.[2]

COMMENTARY: Quba is about 1. 5 miles to the south west of Madinah. The Prophet صلی اللہ علیہ وسلم had made his final stop here before proceeding to Madinah when he emigrated from Makkah. He stayed here for three or four days and built the mosque, Masjid Quba; where he had stayed. Though it is outside the limits of Madinah, yet it is regarded as part of it. It is a fertile place producing much fruit. The well, Bir Aris, is situated her. It is at this place that the Prophet صلی اللہ علیہ وسلم had given glad tidings of paradise to some sahabah (Prophet's Companions) رضی اللہ عنہم. the Prophet صلی اللہ علیہ وسلم ring that he and the caliphs after him used as a seal had dropped in this well in the time of Sayyiduna Uthman رضی اللہ عنہ. Its water was very brackish but after the Prophet صلی اللہ علیہ وسلم put his saliva into it, the water become very sweet. Now a days, however, it is dry.

The first child born to a muhajir (emigration) from Makkah was Abdullah ibn Zubair رضی اللہ عنہ, But, even before his birth, the first Muslim child, after hijrah, was to an ansar. The child was Nu'man ibn Bashir رضی اللہ عنہ.

SECTION II الفصل الثانی

NUMBER OF ANIMALS FOR AQIQAH

(٤١٥٢) عَنْ اُمِّ كُرْزٍ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَقِرُّوا الطَّيْرَ عَلٰى مَكِنَاتِهَا قَالَتْ وَسَمِعْتُهٗ يَقُوْلُ عَنِ الْغُلَامِ شَاتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ وَلَا يَضُرُّكُمْ ذُكْرَانًا كُنَّ اَوْ اِنَاثًا رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ مِنْ قَوْلِهٖ يَقُوْلُ عَنِ الْغُلَامِ اِلٰى اٰخِرِهٖ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ صَحِيْحٌ۔

4152. Sayyidah Umm Karz رضی اللہ عنہا narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say, "Let the birds be peaceful in their nests." She said that she heard him say

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[1] Muslim # 101-286, Abu Dawud # 5106.

[2] Bukhari # 5469, Muslm # 26. 2146, Musnad Ahmad 6-347,

also, "Two sheep may be sacrificed on behalf of a male child (in aqiqah), and one on behalf of a female child. But, it does not harm you if the sheep are male or female." Tirmidhi and Nasa'i transmitted it from "two sheep" to the end.[1]

COMMENTARY: Birds must not be disturbed in their nests, nor when they are hatching their eggs. It could also mean, 'do not take ill omen from them.' The Arabs used to come to a nest and disturb it. If the bird inside took flight to the right side that was a good omen and the man went ahead with the work in his mind. If it flew to the left side, he abandoned his plans. This is called tatayyur (تطير). The Prophet صلى الله عليه وسلم said that the bird must be left to itself and not made to fly away.

IMPORTANCE OF AQIQAH

(٤١٥٣) وَعَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ اَلْغُلَامُ مُرْتَهَنٌ بِعَقِيْقَتِهٖ يُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ وَيُسَمّٰى وَيُحْلَقُ رَأْسُهٗ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ لٰكِنَّ فِيْ رِوَايَتِهِمَا رَهِيْنَةٌ بَدَلَ مُرْتَهَنٌ وَفِيْ رِوَايَةٍ لِاَحْمَدَ وَاَبِيْ دَاوُدَ وَيُدَمّٰى مَكَانَ وَيُسَمّٰى وَقَالَ اَبُوْدَاوُدَ وَيُسَمّٰى اَصَحُّ۔

4153. Sayyiduna Hasan رحمه الله (Busri) reported that (Sayyiduna) Samurah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'Every child is in pledge for its aqiqah. On the seventh day a sacrifice is made for it (for its aqiqah), a name is given to it and its head is shaved."

A version is: "Every child is a pledge" (رهينة) instead of 'in pledge' (مرتهن). Another version is: "is smeared with blood" (ويدمى) instead of 'a name is given' (يسمى). Abu Dawud, however, says that (يسمى) is correct.[2]

COMMENTARY: The new born is not responsible in any way. So, if his aqiqah is not performed he cannot be blamed on punished. As for being pledged, Imam Ahmad رحمه الله said that if his aqiqah is not performed and he dies in infancy, then he will not be allowed to intercede for his parents unless they perform his aqiqah.

Some others say that if they do not perform his aqiqah, he is precluded from everything good, peace and ideal growth. The evil consequences are borne by the parents.

Yet others say that the child will continue to remain in filth and injury or harm.

According to a hadith:

فَاَمِيْطُوْا عَنْهُ الْاَذٰى

(Remove from him the impurity, meaning hair, dirt, blood, etc.)

When a child's aqiqa is performed, he is relieved from harm and injury.

The child is also given a name. Some versions say the child is smeared with blood. Abu Dawud رحمه الله says that the former version is correct. But Qatadah رحمه الله said that some hair of the child may be soaked in the blood of the animal when it is slaughtered. Then the hair must be placed on the crown of the child's head so that the blood forms a streak on the crown of its head. Then the child's hair must be shaved off. However, the compiler of safar us Sa'adah writes that this practice should not be followed and the word (يدمى) in the

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[1] Abu Dawud # 2835, Tirmidhi # 1516, Nasa'i # 4217, Ibn Majah # 3162, Darimi # 1966, Musnad Ahmad 6. 381.

[2] Musnad Ahmad 5-7, Abu Dawud # 2837, Tirmidhi # 1522, Nasa'i # 4220.

version is a narrator's slip. It is not known at all from the Prophet صلى الله عليه وسلم and he never did it too. He performed the aqiqah of Imam Hasan رحمه الله and Imam Husayn رحمه الله but he did not do this thing. This practice pertains to the jahiliyah (ignorance period) and was abrogated as is evident from the hadith # 4158 (to follow).

Khattabi رحمه الله said that filth and injury must be removed from the child, then how will he condone smearing of blood on his head? Some ulama (Scholars) say that, instead fragrance like saffron (or Khuluq) should e applied to the child.

ONE SHEEP/GOAT ON BEHALF OF MALE CHILD

(٤١٥٤) وَعَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ حُسَيْنٍ عَنْ عَلِيِّ بْنِ اَبِيْ طَالِبٍ قَالَ عَقَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْحَسَنِ بِشَاةٍ وَقَالَ يَا فَاطِمَةُ اَحْلِقِيْ رَأْسَهٗ وَ تَصَدَّقِيْ بِزِنَةِ شَعْرِهٖ فِضَّةً فَوَزَنَّاهُ فَكَانَ وَزْنُهٗ دِرْهَمًا اَوْبَعْضَ دِرْهَمٍ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ وَاِسْنَادُهٗ لَيْسَ بِمُتَّصِلٍ لِاَنَّ مُحَمَّدَ بْنَ عَلِيِّ بْنِ حُسَيْنٍ لَمْ يُدْرِكْ عَلِيَّ بْنَ اَبِيْ طَالِبٍ۔

4154. Sayyiduna Muhammad ibn Husayn رحمه الله reported that (Sayyiduna) Ali ibn Abu Talib رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم sacrificed one sheep for the aqiqah of Hasan رضى الله عنه (his grandson and Ali's رضى الله عنه son). He said (at the time), "O Fatimah shave his head and give silver of the weight of his hair as sadaqah (charity)." They weighed it and it came to a dirham or part of a dirham.[1]

COMMENTARY: This hadith confirms that one sheep or goat may be slaughtered for a boy's aqiqah. The next hadith upholds this point, but Nasa'i mentions two vams in its version of the next hadith. However, the compiler of Safar us Sa'adah says that while one animal is allowed, the stronger opinion, and more correct, is about the Prophet's directive to slaughter two sheep on behalf of a male child. So, what is known as his saying is stronger and preferable than what he is said to have done, for, it may have been an exceptional case. Oral directive means both permissibility and a preferred course while an action is mere evidence of permissibility. Tirmidhi رحمه الله states that in this case the traditions are narrated that by these sahabah: رضى الله عنه (Sayyiduna) Ali, رضى الله عنه Ayshah رضى الله عنها Umm Kurz, رضى الله عنه Buraydah رضى الله عنه, Samurah رضى الله عنه, Abu Hurayrah رضى الله عنه, Abdullah ibn Umar رضى الله عنه, Anas رضى الله عنه, Salman ibn Aamir رضى الله عنه and ibn Abbas رضى الله عنه.

Mulla Ali Qari رضى الله عنه said that perhaps the *mustahab (desirable)* course for a male child may be one sheep and the perfectly *mustahab (desirable)* two goats. Besides, it is not necessary that both the sheep or goats must be sacrificed on the same day. Hence, the Prophet صلى الله عليه وسلم may have sacrificed one sheep or ram on the birth of his grandson and the second on the seventh day. Or, he may have sacrificed only one and may have instructed his son-in-law (Ali) رضى الله عنه or his daughter to sacrifice the second sheep or ram. Hence, the traditions that mention that he sacrificed sheep or one ram state the facts and those that say that he sacrificed two. State the legal position figuratively (one by himself and the other by his son-in-law or daughter).

Then he instructed his daughter to have child's hair shaved off and weighed against silver.

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[1] Tirmidhi # 1519.

(٤١٥٥) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ عَقَّ عَنِ الْحَسَنِ وَالْحُسَيْنِ كَبْشًا كَبْشًا رَوَاهُ اَبُوْدَاوُدَ وَعِنْدَ النَّسَائِيِّ كَبْشَيْنِ كَبْشَيْنِ۔

4155. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم sacrificed for the aqiqah of (his grandsons) Hasan رضی اللہ عنہ and Husayn رضی اللہ عنہ one ram, each.[1] Accordingly to the other version of Nasa'i: (he sacrificed) two rams, each.[2]

AQIQAH TO PREVENT UQUQ

(٤١٥٦) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْعَقِيْقَةِ فَقَالَ لَا يُحِبُّ اللّٰهُ الْعُقُوْقَ كَاَنَّهٗ كَرِهَ الْاِسْمَ وَقَالَ مَنْ وُلِدَ لَهٗ وَلَدٌ فَاَحَبَّ اَنْ يَنْسُكَ عَنْهُ فَلْيَنْسُكْ عَنِ الْغُلَامِ شَاتَيْنِ وَعَنِ الْجَارِيَةِ شَاةً۔ (رواه ابوداؤد والنسائی)

4156. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ reported on the authority of his father that his grandfather narrated: Allah's Messenger صلی اللہ علیہ وسلم was asked about the aqiqah. He said Allah does not like Uquq. Perhaps, Allah's Messenger صلی اللہ علیہ وسلم did not like this deed to be ascribed to the noun (or name) aqiqah. Then, he said, "He who has a child born to him, it is desirable that he must offer a sacrifice on its behalf. He must offer two sheep for a boy and one for a girl."[3]
(uquq is breaking ties of kinship.)

COMMENTARY: Allah does not like uquq because if anyone does not perform the aqiqah of his child then he is severing ties of kinship with his child (making uquq with him) and then the child will grow up and be disobedient to his parents and keep away from them. That will be his uquq. Hence, the first portion of the hadith is a warning.

The words 'perhaps Allah's Messenger صلی اللہ علیہ وسلم did not like this deed to be ascribed to aqiqah' are the sub narrator's. He meant that the Prophet صلی اللہ علیہ وسلم did not like the word aqiqah lest anyone be confused with its being derived from uquq (and aq) (عق), which means being rebellious to parents. He preferred to call it by the name (ذبیحة) (dhabihah) or (نسیکة) (nasikah) - Nihayah.

Toorpushti رحمہ اللہ however, said that it is not proper to attribute these words to Allah's Messenger صلی اللہ علیہ وسلم because he has mentioned aqiqah in many of his sayings. He said that it is possible that the man who had put the question was concerned about the root word of both aqiqah and uquq being common. He may have been confused that, in this case. Aqiqah was not much important. The Prophet صلی اللہ علیہ وسلم set his confusion at rest.

Shaykh Abdul Haq Muhaddith Dahlawi رحمہ اللہ has explained the foregoing words of Nihayah that the Prophet صلی اللہ علیہ وسلم may have used the word aqiqah in certain ahadith before he disliked its connexion with uquq.

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[1] Abu Dawud # 2841.

[2] Nasa'i # 4219.

[3] Abu Dawud # 2842, Nasa'i # 4212, Musnad Ahmad 2-182.

MASNUN TO CALL THE ADHAN IN CHILD'S EAR

(٤١٥٧) وَعَنْ اَبِيْ رَافِعٍ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ اَذَّنَ فِيْ اُذُنِ الْحَسَنِ بْنِ عَلِيٍّ حِيْنَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلٰوةِ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

4157. Sayyiduna Abu Rafi رضی اللہ عنہ said that he saw Allah's Messenger صلی اللہ علیہ وسلم call the adhan in the ear of Hasan ibn Ali رضی اللہ عنہ when Sayyidah Fatimah رضی اللہ عنہ gave birth to him. It was the adhan (that is called) for the *salah (prayer)*.[1]

COMMENTARY: It is *sunnah (Holy Prophet's practice)* to call the adhan in the ear of the new-born. Sayyiduna Husayn رضی اللہ عنہ narrated that in a marfu form (the words of the Prophet) صلی اللہ علیہ وسلم as transmitted by Musnad Abu Yala that if the adhan is pronounced in the right ear of a new born and the iqamah in its left ear then umm Sibyan will not cause it harm. (Umm sibyan is a kind of epilepsy. The child gets nocturnal fright.)

Imam Nawawi رحمہ اللہ wrote in Kitab-ur Rawdah that it is *mustahab (desirable)* to utter these words in the child's ear:

اِنِّيْ اُعِيْذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطٰنِ الرَّجِيْمِ

(I seek protection for her and for her progeny with you from the accursed satan) - These are words of supplication for Sayyidah Maryam علیہ السلام by her mother, the wife of Imran (maternal grandfather of Prophet Easa علیہ السلام. (Aal Imran, 3: 36)

SECTION III — اَلْفَصْلُ الثَّالِثُ

THE DAY OF AQIQAH

(٤١٥٨) عَنْ بُرَيْدَةَ قَالَ كُنَّا فِي الْجَاهِلِيَّةِ اِذَا وُلِدَ لِاَحِدِنَا غُلَامٌ ذَبَحَ شَاةً وَلَطَخَ رَاسَهُ بِدَمِهَا فَلَمَّا جَآءَ الْاِسْلَامُ كُنَّا نَذْبَحُ الشَّاةَ يَوْمَ السَّابِعِ وَنَحْلِقُ رَأْسَهُ وَنَلْطَخُهُ بِزَعْفِرَانٍ رَوَاهُ اَبُوْدَاوُدَ وَزَادَ رَزِيْنٌ وَنُسَمِّيْهِ۔

4158. Sayyidah Buraydah رضی اللہ عنہا narrated: when a boy was born to any of us during the `jahiliyan, he slaughtered a sheep and daubed his head with its blood. When Islam was here, we slaughtered a sheep on the seventh day, shaved his head and spread saffron on it.

Razin added: And we named him (on the seventh day).[2]

COMMENTARY: According to most ahadith, a new born's aqiqah must be preformed on the seventh day of its birth.

Imam Shafi'I رحمہ اللہ and Imam Ahmad رحمہ اللہ say that if it is not possible on the seventh day then it may be performed on the fourteenth day and so on in weekly additions: 21st, 28th, 35th....

According to a tradition, the Prophet صلی اللہ علیہ وسلم performed his own aqiqah after he was commissioned as Prophet because he could not know if his aqiqah had been performed on the day of his birth, or not. However, the sanad (line of transmission) of this tradition is

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[1] Tirmidhi # 1514, Abu Dawud # 5105.

[2] Abu Dawud # 2843.

weak. Besides, it seems for fetched.
According to Imam Maalik, it is not proper to break the bones of the aqiqah. Rather, the flesh must be separated and the bones must be buried.
Imam Shafi'I رحمه الله said that it is proper to break the bones. It is written in the books of the Shafi'is that if the meat of aqiqah is cooked and given away as sadaqah (charity) then it is better. If something sweet is prepared with it and given in charity that is best. It augurs well for the child's good character.[1]

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[1] See Bringing up children in Islam abridge by Mawlana Doctor Habibullah Mukhtar, pp 22 following Dar ul Isha'at, Karachi.

بسم الله الرحمٰن الرحيم

BOOK - XX

"FOODS" كتاب الاطعمة

In these chapter, such ahadith are narrated as disclose the things that the Prophet صلى الله عليه وسلم ate and those that he did not eat.
These ahadith also speak of manners of eating and drinking.

SECTION I الفصل الاول

THREE THINGS TO REMEMBER WHEN EATING

(٤١٥٩) عَنْ عُمَرَ بْنِ اَبِي سَلَمَةَ قَالَ كُنْتُ غُلَامًا فِي حَجْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِيْ تَطِيْشُ فِي الصَّحْفَةِ فَقَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِّ اللّٰهَ وَكُلْ بِيَمِيْنِكَ وَكُلْ مِمَّا يَلِيْكَ۔ (متفق عليه)

4159. Sayyiduna Umar ibn Abu Salamah رضى الله عنه narrated that he was a boy under the care and guardianship of Allah's Messenger صلى الله عليه وسلم (While eating with him,) his hand stretched all around the dish (one day). So, he said to him, "Say bismillah (meaning, begin with Allah's name), eat with right hand. Eating from what is nearest to you."[1]

COMMENTARY: Three basic manners of eating are mentioned in this hadith. The ulama (Scholars) say that they are of the kind of *mustahab (desirable)*. Other ahadith say that after eating are must say al-hamdulillah (praise belongs of Allah).
Imam Shafi'I رحمه الله and others say that if one says bismillah when many are seated then it is enough for all. Bismillah is also recited when drinking water and taking medicine. Some ulama (Scholars) say that the command to eat with the right hand is *wajib (obligatory)*.

SIGNIFICANCE OF SAYING BISMILLAH

(٤١٦٠) وَعَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ اَنْ لَّايُذْكَرَ اسْمُ اللّٰهِ عَلَيْهِ۔ (رواه مسلم)

4160. Sayyiduna Hudhayfah رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم said, "Surely, the devil regards such food lawful for him on which the name of Allah is not mentioned."[2]

COMMENTARY: When bismillah is not recited the devil becomes capable of eating that food. Or, it is as if the devil devoured it. Or, the food was wasted against Allah's will.

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[1] Bukhari # 5376, Muslim # 108-2022, Tirmidhi # 1857, Abu Dawud # 3777, Ibn Majah # 3267, Darimi # 2019, Muwatta Maalik 32 (Sifatun Nabi).
[2] Muslim # 102-2017.

(٤١٦١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ فَذَكَرَ اللّٰهَ عِنْدَ دُخُوْلِهِ وَعِنْدَ طَعَامِهِ قَالَ الشَّيْطَانُ لَا مَبِيْتَ لَكُمْ وَلَا عَشَاءَ وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللّٰهَ عِنْدَ دُخُوْلِهِ قَالَ الشَّيْطَانُ أَدْرَكْتُمُ الْمَبِيْتَ وَإِذَا لَمْ يَذْكُرِ اللّٰهَ عِنْدَ طَعَامِهِ قَالَ أَدْرَكْتُمُ الْمَبِيْتَ وَالْعَشَاءَ۔ (رواه مسلم)

4161. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a man enters his house (meaning, his bedroom) and mentions Allah's name and so when he eat s his food, the devil says (to his associates), 'There is no place for you (in this house) for the night and no dinner.' But, when he enters and fails to mention Allah, the devil says (to them). 'You have found a place here to spend the night.' When he does not mention Allah at his meal, the devil says (to them), 'you have found here a place for the night and food too for dinner."[1]

USING THE RIGHT HAND TO EAT & DRINK

(٤١٦٢) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِيْنِهٖ وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِيْنِهٖ۔ (رواه مسلم)

4162. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you eats, he must eat with his right hand. When he drinks, he must drink with his right hand."[2]

COMMENTARY: The command in the hadith seems to be of the nature of *wajib (obligatory).* A tradition in Muslim supports it. Sayyiduna Salamah ibn Akwa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم saw a man partaking food with his left hand, so he instructed him to eat with his right hand. The man pleaded that he was unable to use his right hand to eat. (The narrator said that his right hand was unimpaired and strong. He merely boasted and was haughty.) so, the Prophet صلی اللہ علیہ وسلم said, "May you never be able to use your right hand." Thereafter this man could not use his right hand at all.
Tabarani has a tradition that the Prophet صلی اللہ علیہ وسلم saw salbiyah Aslamiyah eating with his left land. So he prayed for his downfall. As a result, he fell a victim to plague and died of it.
In spite of that, the majority of the ulama (Scholars) say that the command to eat and drink with the right hand is of the nature of *mustahab (desirable)*, not *wajib (obligatory)*. They say of these traditions that they are to encourage and to warn.

DO NOT USE LEFT HAND FOR FOOD & DRINK

(٤١٦٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَأْكُلَنَّ أَحَدُكُمْ بِشِمَالِهٖ وَلَا يَشْرَبَنَّ بِهَا فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهٖ وَيَشْرَبُ بِهَا۔ (رواه مسلم)

4163. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Let not any of you eat with his left hand, nor drink with it, for surely the devil eats with his left hand and drinks with it."[3]

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[1] Muslim # 103-2018.
[2] Muslim # 105. 2020, Tirmidhi # 1800.
[3] Muslim # 105-2020, Tirmidhi # 1799.

COMMENTARY: Toorpushti رحمه الله said that the hadith means that those who eat and drink with the left hand are influenced by the devil and follow him. He entices them to eat and drink with their left hand.
Teebi رحمه الله however, said that the meaning is exactly as the hadith says.
Hasan ibn Sufyan رحمه الله reported from Abu Hurayrah رضي الله عنه this tradition "When any of you eats, he must eat with his right hand and he must drink with his right hand. He must take something from another with his right hand and give with his right hand, because the devil eats and drinks and takes and gives with his left hand."

USING THREE FINGERS TO EAT

(٤١٦٤) وَعَنْ كَعْبِ بْنِ مَالِكٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ بِثَلَاثَةِ أَصَابِعَ وَيَلْعَقُ يَدَهُ قَبْلَ أَنْ يَّمْسَحَهَا۔ (رواه مسلم)

4164. Sayyiduna Ka'b ibn Maalik رضي الله عنه said that Allah's Messenger صلى الله عليه وسلم ate with three fingers and (after eating, he) licked his hand before wiping it (or washing it).[1]

COMMENTARY: Nawawi رحمه الله said that it is *sunnah (Holy Prophet's practice)* to eat with these three fingers. So one must not use the remaining two fingers.
The fingers that must be used to eat are: the thumb, the index finger and the middle finger. The other two fingers must be used only when necessary.
To lick the hand is to lick the fingers that were used to eat beginning with the middle finger and ending with the thumb.
Tabarani رحمه الله has transmitted from Aamir ibn Rabi'ah رضي الله عنه that the Prophet صلى الله عليه وسلم used to eat with three fingers but also joined the fourth finger to support them.
According to a mursal hadith, the Prophet صلى الله عليه وسلم ate with all five fingers. Perhaps he did it to show admissibility. However, he often ate with only three fingers.
Some versions have 'wiped it (his hand) with something.' And also: 'then he washed it.'

(٤١٦٥) وَعَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِلَعْقِ الْأَصَابِعِ وَالصَّحْفَةِ وَقَالَ إِنَّكُمْ لَا تَدْرُوْنَ فِيْ أَيِّهِ الْبَرَكَةُ۔ (رواه مسلم)

4165. Sayyiduna Jabir رحمه الله said that the Prophet صلى الله عليه وسلم commanded them to lick their fingers and the plate (after eating). He said, "You cannot say in which portion blessing lies."[2]

You cannot say where blessing lies and in what food, the one you have eaten or that which you will lick. So, the *sunnah (Holy Prophet's practice)* is to lick the fingers and clean up what lies on them, not merely to put the fingers in the mouth.

(٤١٦٦) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَكَلَ أَحَدُكُمْ فَلَا يَمْسَحْ يَدَهُ حَتّٰى يَلْعَقَهَا أَوْ يُلْعِقَهَا۔ (متفق عليه)

4166. Sayyiduna Ibn Abbas رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said. "When any of you has eaten (his food), let him not wipe his hand (or wash it) till he licked

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[1] Muslim # 131-2032, Musnad Ahmad 3-454.
[2] Muslim # 133-2033.

it (meaning its fingers), or has someone else lick them."[1]

COMMENTARY: If he does not himself lick his fingers then he must get one who is not repulsed by it to do it. Examples are family members and slaves who will not repulsed but will be happy to do it. Student and those who deem it to be an honour will also be happy to do it.

IF ANY FOOD YOU DROP, CLEAN & EAT IT

(٤١٦٧) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ الشَّيْطَانَ يَحْضُرُ اَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِنْ شَأْنِهِ حَتّٰى يَحْضُرَهُ عِنْدَ طَعَامِهِ فَاِذَا سَقَطَتْ مِنْ اَحَدِكُمُ اللُّقْمَةُ فَلْيُمِطْ مَا كَانَ بِهَا مِنْ اَذًى ثُمَّ لِيَاْكُلْهَا وَلَا يَدَعْهَا لِلشَّيْطَانِ فَاِذَا فَرَغَ فَلْيَلْعَقْ اَصَابِعَهُ فَاِنَّهُ لَا يَدْرِيْ فِيْ اَيِّ طَعَامِهِ يَكُوْنُ الْبَرَكَةُ۔ (رواه مسلم)

4167. Sayyiduna Jabir رضی اللہ عنہ narrated that he heard the Prophet صلی اللہ علیہ وسلم say, "Surely, the devil remains with one of you in whatever he does; even when he eats, the devil is (with him) there. Thus, if one of you drops a morsel, he must dust off anything harmful that has come on it and then eat it. But, he must not leave it for the devil. When he finishes (eating), he must lick his fingers, for, he cannot know in what portion of the food blessing rests."[2]

COMMENTARY: He must wipe clean and eat that which he had dropped. If it has dropped on an impurity then he must wash it and eat it, if it is possible to wash it and one is inclined to eat it, otherwise he must feed it to a dog or cat.

To leave the food that one has dropped is to waste that food and to regard it as poor. It is a sign of arrogance. Proud people will not pick up what has fallen down to eat because that will be below their standing and dignity.

Similarly, to lick fingers after eating is a symbol of humbleness and contrary to arrogance. It is also an admission of one's dependence on Allah's blessing and bounty.

DO NOT RECLINE WHILE EATING

(٤١٦٨) وَعَنْ اَبِيْ جُحَيْفَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا اٰكُلُ مُتَّكِئًا۔ (رواه البخاری)

4168. Sayyiduna Abu Juhayfah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When I eat (my meals), I do recline."[3]

COMMENTARY: The writer of Safar us Sa'adat writes that there are three kinds of reclining while having one's meals. The side may be rest ed on the floor. One may squat down. Sit, with one hand resting, and eat with the other hand. All these three kinds are condemned. The fourth kinds, described by some, is to sit leaning on a pillow, a wall or some such support.

The masnun method is to sit bowing towards the food and turned to it.

Most people define 'reclining' as bowing to one of one's two sides and supporting oneself on it. This is not *sunnah (Holy Prophet's practice)* because eating in this way is harmful. The food is not digested well.

Suyuti has written in Amal alyawn wal layl that one must not eat reclining, lying face down or in a standing posture. Rather one must sit on the hams or squat or sit on his

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[1] Bukhari # 5456, Muslim # 129-2031.

[2] Muslim # 135. 2033.

[3] Bukhari # 5399.

bottom with legs raised, or sit on his legs in an erect posture, or sit on his left leg (side) with the right leg erect.

EATING AT TABLES

(٤١٦٩) وَعَنْ قَتَادَةَ عَنْ اَنَسٍ قَالَ مَا اَكَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى خِوَانٍ وَلَا فِىْ سُكُرُّجَةٍ وَلَا خُبِزَلَهٗ مُرَقَّقٌ قِيْلَ لِقَتَادَةَ عَلٰى مَا يَاْكُلُوْنَ قَالَ عَلَى السُّفَرِ۔ (رواه البخاری)

4169. Sayyiduna Qatadah رحمه الله narrated that (Sayyiduna) Anas رضى الله عنه said that the Prophet صلى الله عليه وسلم did not ever eat at a low table (khawan), and he never ate from a small bowl (sukurrujah). And never was fine bread baked for him.
Qatadah رحمه الله was asked, "At what did they eat?" He said, "At dining mats (as saufar, as leather cloth spread out on the floor)."[1]

COMMENTARY: Here Khawan means a low table at which one may dine. Actually, it is a mat or cloth spread on the ground on which food is laid.
The (low) table is a symbol of the arrogant and luxurious people. It is an un Islamic practice.
Sukurrujah is a small dish or plate in which appetisers (like sauce, pickles, etc) are kept. The Prophet صلى الله عليه وسلم did not have any such thing at his meals.
The Prophet صلى الله عليه وسلم never had fine bread baked for him and he never ate it. But, Shaykh Abdul Haq رحمه الله has written that when it was baked for someone else and he presented it to the Prophet صلى الله عليه وسلم he ate from it and did not decline. However, this opinion is not supported by evidence and the next hadith (# 4170) states categorically that the Prophet صلى الله عليه وسلم never ate fine bread.
The masnun method of having meals is to spread out a piece of cloth or leather mat at which one may eat.
To eat at a table is bid'ah (innovation) and a non Islamic practice. However, if one is not arrogant then he may eat at it out of compulsion.

NEVER ATE FINE BREAD

(٤١٧٠) وَعَنْ اَنَسٍ قَالَ مَا اَعْلَمُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى رَغِيْفًا مُرَقَّقًا حَتّٰى لَحِقَ بِاللّٰهِ وَلَا رَاٰى شَاةً سَمِيْطًا بِعَيْنِهٖ قَطُّ۔ (رواه البخاری)

4170. Sayyiduna Anas رضى الله عنه said, "I do not know whether the Prophet صلى الله عليه وسلم had ever seen a fine loaf till he met Allah. And he never saw with his eyes a sheep roasted in its skin."[2]

COMMENTARY: Samit (سميط) is a sheep, or its kid, that is roasted on steam after shaving off its hair. Those days, it was a Chinese relish.
The words 'with his eyes' are used for emphasis. The meaning is that he never saw these things all his life.

NOTHING PREPARED WITH FINE FLOUR

(٤١٧١) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ مَا رَاٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ النَّقِيَّ مِنْ حِيْنَ ابْتَعَثَهُ اللّٰهُ حَتّٰى قَبَضَهٗ

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[1] Bukhari # 5386, Tirmidhi # 1788 (1792), Ibn Majah # 3292.
[2] Bukhari # 4385.

اللّٰهُ وَقَالَ مَارَاىٰ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُنْخُلًا مِنْ حِيْنَ اَنْبَعَثَهُ اللّٰهُ حَتّٰى قَبَضَهُ اللّٰهُ قِيْلَ كَيْفَ كُنْتُمْ تَاكُلُوْنَ الشَّعِيْرَ غَيْرَ مَنْخُوْلٍ قَالَ كُنَّا نَطْحَنُهُ وَنَنْفُخُهُ فَيَطِيْرُ مَاطَا رَوَمَا بَقِيَ ثَرَّيْنَا فَاَكَلْنَاهُ۔ (رواه البخاری)

4171. Sayyiduna Sahl ibn Sa'd رضی اللہ عنہ said that from the time Allah commissioned him till Allah took him away, Allah's Messenger صلی اللہ علیہ وسلم did not see superfine flour (or white bread). He added that from the time Allah commissioned him till Allah took him away, Allah's Messenger صلی اللہ علیہ وسلم did not see a sieve. Someone asked him, "How could you eat barley without sifting it?" He said, "We ground it and blew on it. Some of (what should be blown away from) it flew off. Then we moistened (and kneaded) and ate what remained."[1]

COMMENTARY: Asqalani said that perhaps the narrator did not mean to include the period of the Prophet's صلی اللہ علیہ وسلم life before he was commissioned. The reason is that before he was made Prophet he travelled with trade caravans twice to Syria. During the journey, he was invited to a meal by the monk Bahirah. The Prophet صلی اللہ علیہ وسلم may have seen these things there. But, his life from the time he was made a prophet till he died was not an easy life. He went through a very difficult time.

He did not live a life of comfort, not even so much as a man of ordinary means lives. His life is a message to us that it is foolish to keep food and drink on one's mind constantly. It is the pursuit of the negligent.

PROPHET صلی اللہ علیہ وسلم NEVER FOUND FAULT WITH ANY FOOD

(٤١٧٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ مَا عَابَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَعَامًا قَطُّ اِنِ اشْتَهَاهُ اَكَلَهُ وَاِنْ كَرِهَهُ تَرَكَهُ۔ (متفق علیہ)

4172. Sayyiduna Abu Hurayrah رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم never found fault with any food. If he had an appetite for it, he ate it. If he did not like it, he did not eat it.[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم did not criticize or say of any food that it was not good. If it was to his liking he ate it, otherwise not.

UN BELIEVER EATS VORACIOUSLY

(٤١٧٣-٤١٧٤-٤١٧٥-٤١٧٦) وَعَنْهُ اَنَّ رَجُلًا كَانَ يَاْكُلُ اَكْلًا كَثِيْرًا فَاَسْلَمَ وَكَانَ يَاْكُلُ قَلِيْلًا فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّ الْمُؤْمِنَ يَاْكُلُ فِيْ مِعًا وَاحِدٍ وَاِنَّ الْكَافِرَ يَاْكُلُ فِيْ سَبْعَةِ اَمْعَاءٍ رَوَاهُ الْبُخَارِيُّ وَرَوٰى مُسْلِمٌ عَنْ اَبِيْ مُوْسٰى وَابْنِ عُمَرَ الْمُسْنَدَ مِنْهُ فَقَطْ وَفِيْ اُخْرٰى لَهُ عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَافَهُ ضَيْفٌ وَهُوَ كَافِرٌ فَاَمَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشَاةٍ فَحُلِبَتْ فَشَرِبَ حِلَابَهَا ثُمَّ اُخْرٰى فَشَرِبَهُ ثُمَّ اُخْرٰى فَشَرِبَهُ حَتّٰى شَرِبَ حِلَابَ سَبْعِ شِيَاهٍ ثُمَّ اِنَّهُ اَصْبَحَ فَاَسْلَمَ فَاَمَرَ

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[1] Bukhari # 5413.

[2] Bukhari # 5409, Muslim # 187-2064.

لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشَاةٍ فَحُلِبَتْ فَشَرِبَ حِلَابَهَا ثُمَّ اَمَرَ بِاُخْرٰى فَلَمْ يَسْتَتِمَّهَا فَقَالَ

رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُؤْمِنُ يَشْرَبُ فِيْ مِعًا وَّاحِدٍ وَّالْكَافِرُ يَشْرَبُ فِيْ سَبْعَةِ اَمْعَاءٍ۔

4173. Sayyiduna Abu Hurayrah رضی الله عنه narrated that a man ate too much (as long as he disbelieved. Then, he embraced Islam and began to eat little. The Prophet صلى الله عليه وسلم was told of this and he said, "The believer eats in one intestine but the unbeliever in seven."[1]

4174. Sayyiduna Abu Musa رضی الله عنه (also) narrated the same hadith.[2]

4175. Sayyiduna Ibn Umar رضی الله عنه (also) narrated (it but) only the saying of Allah's Messenger صلى الله عليه وسلم.[3]

4176. According to another version: Sayyiduna Abu Hurayrah رضی الله عنه narrated that a disbelieving man was the guest of Allah's Messenger صلى الله عليه وسلم. He had a sheep milked (for him) and he drank all that was milked. Then a second sheep was milked at his (the Prophet) صلى الله عليه وسلم command and he drank all of it. Again, he commanded and a third was milked and he drank all of it. In all, he drank milk drawn from seven sheep. In the morning, the man embraced Islam, and when Allah's Messenger صلى الله عليه وسلم had a sheep milked for him, he dank all of that but could not finish all the milk from the second sheep Allah's Messenger صلى الله عليه وسلم had commanded for him. So, he said, "The believer drink in one intestine but the disbeliever drink in seven."[4]

COMMENTARY: The seven intestines against one signify the greed of the infidel. This statement applies to a majority of them, or it described the particular man only. Or, it refers to a perfect Muslim who is engaged in remembering Allah constantly. Because of blessing and an awareness of faith, he is satiated all the time so he has no craving for food and drink.

In fact, this hadith prepares a believer to be patient and content. He must pursue the path of piety and abstinence. In food and drink, he must stop at what is enough to survive. He must keep his intestine empty enough to permit radiance of heart, a clean inside quality, vigil in the right and other devotional exercises.

A bagger came to Sayyiduna Umar رضی الله عنه and when he gave him food, he ate very heavily before departing. Umar رضی الله عنه said, "Do not let him come to me again." The ulama (Scholars) explain that the beggar resembled the infidels in his eating habits. Anyone who emulates then must be kept at a distance.

The intelligent, the brave and the realistic people regard eating little as a good and praiseworthy habit. The opposite of it is condemned.

However, such hunger and deprival as reaches the extremes and causes exhaustion and prevents proper working of the affairs of religion and the world is disallowed. It is contrary to the wise course.

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[1] Bukhari # 5396.

[2] Muslim # 184. 2061.

[3] Muslim # 185. 2062.

[4] Muslim # 186. 2063.

SHARE FOOD WITH OTHERS EVEN IF LITTLE

(٤١٧٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَعَامُ الْاِثْنَيْنِ كَافِي الثَّلَاثَةِ وَطَعَامُ الثَّلَاثَةِ كَافِي الْاَرْبَعَةِ۔ (متفق عليه)

4177. Sayyiduna Abu Hurayrah رضی اللہ عنہ reported that Allah's Messenger صلی اللہ علیہ وسلم said, "Food of two is enough for three and food of three is enough for four people.[1]

COMMENTARY: When two people can eat some food to satisfaction, that should be enough to remove the hunger of three people; They would get strength to worship and obey Allah's commands. The message of the hadith is that if you have sufficient food, observe contentment and feed something of it to one who is in need.

(٤١٧٨) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ طَعَامُ الْوَاحِدِ يَكْفِي الْاِثْنَيْنِ وَطَعَامُ الْاِثْنَيْنِ يَكْفِي الْاَرْبَعَةَ وَطَعَامُ الْاَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ۔ (رواه مسلم)

4178. Sayyiduna Jabir رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Food of one person is enough for two. Food of two is enough for four. And, food of four is enough for eight."[2]

COMMENTARY: The same interpretation applies to this hadith as to the previous. This hadith has double the numbers to show that natures differ. All people do not need the same amount and also some can offer a greater sacrifice.

During drought conditions and scarcity once, Sayyiduna Umar رضی اللہ عنہ declared that he intended to bind every family to feed as many poor and needy people as their own numbers because leaving half the stomach empty will not kill anyone.

Anyway, these ahadith teach us to look after the poor and to practice contentment. Of course, the evil in man might lead him to be gluttonous, but humanity expects him to share blessings with the deprived.

TALBINAH IS EXCELLENT FOR THE SICK

(٤١٧٩) وَعَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَلتَّلْبِيْنَةُ مُجِمَّةٌ لِفُوَادِ الْمَرِيْضِ تَذْهَبُ بِبَعْضِ الْحُزْنِ۔ (متفق عليه)

4179. Sayyidah Ayshah رضی اللہ عنہا narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say, "At-Tabinah gives comfort and strength to the heart of the sick and removes some for the grief."[3]

COMMENTARY: Talbinah is meal prepared from flour and milk. (According to the Advanced Learner's Arabic English Dictionary, it is a dish of meal, milk and honey.) It gets its name from milk (laban) which is its chief ingredient.

(٤١٨٠) وعن اَنَسٍ اَنَّ خَيَّاطًا دَعَا النَّبِيَّ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ لِطَعَامٍ صَنَعَهُ فَذَهَبْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَرَّبَ خُبْزَ شَعِيْرٍ وَمَرَقًا فِيْهِ دُبَّاءٌ وَقَدِيْدٌ فَرَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالِي

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[1] Bukhari # 5392, Muslim # 178-2058, Tirmidhi # 1820.

[2] Muslim # 179-2057.

[3] Bukhari # 5417, Muslim # 90. 2216.

الْقَصْعَةِ فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ بَعْدُ يَوْمَئِذٍ۔ (متفق عليه)

4180. Sayyiduna Anas رضی الله عنه narrated: "A tailor invited the Prophet صلی الله علیه وسلم to a meal that he had prepared. I went along with the Prophet صلی الله علیه وسلم. He placed barley bread and stew containing pumpkin and dried sliced meat. I saw the Prophet صلی الله علیه وسلم pick up the pumpkin from around the dish. Since that day, I have not ceased to like pumpkin."[1]

COMMENTARY: As the person servant of the Prophet صلی الله علیه وسلم. Sayyiduna Anas رضی الله عنه went along with the Prophet صلی الله علیه وسلم. An invitee is permitted to bring him along. We learn from this hadith:

(i) If a bowl or dish contains miscellaneous items, it is not necessary to take only what is nearest to the eater. He may stretch his hand to pick up what he desires from the other end, provided other guests are not irritated by this conduct.

(ii) The invitation of the poor and skilled workers must be accepted and whatever is presented by them must be eaten.

(iii) If a servant accompanies, he must be made to sit along with oneself.

(iv) Pumpkin should be taken as one's favourite food as also every thing else that the prophet صلی الله علیه وسلم liked. This is masnun to like everything he liked.

USING KNIFE AND FORK

(٤١٨١) وَعَنْ عَمْرِو بْنِ أُمَيَّةَ أَنَّهُ رَاى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْتَزُّ مِنْ كَتِفِ شَاةٍ فِيْ يَدِهٖ فَدُعِيَ إِلَى الصَّلٰوةِ فَأَلْقَاهَا وَالسِّكِّيْنَ الَّتِيْ يَحْتَزُّ بِهَا ثُمَّ قَامَ فَصَلّٰى وَلَمْ يَتَوَضَّاْءَ۔ (متفق عليه)

4181. Sayyiduna Amr ibn Umayyah رضی الله عنه narrated that he saw the prophet صلی الله علیه وسلم cut slices from shoulder of mutton that he had in his hand. Suddenly, he was called for the *salah (prayer)*, So, he dropped the shoulder and the knife with which he was cutting it and stood up and offered the *salah (prayer)*. He did not perform (a fresh) ablution (because he was in a state of ablution).[2]

COMMENTARY: While eating, it is allowed to cut meat or anything into slices with a knife, if that is necessary. But if the meat, etc. is soft or malleable, then it is makruh (disapproved) to use a knife because of its resemblance to non Muslims. We shall read about it in a hadith in the next section.

When one is called for *salah (prayer)* and one is eating, one may suspend eating and go for the *salah (prayer)* unless there is possibility of food being wasted or one is more covetous to eat, and hungry. Otherwise he will not concentrate on the *salah (prayer)*.

The hadith clarifies that ablution does not nullify on eating anything cooked on fire. Some people have a wrong conception of this and say that ablution breaks in this case.

THE PROPHET صلی الله علیه وسلم LIKED SWEETMEAT

(٤١٨٢) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ الْحَلْوَآءَ وَالْعَسَلَ۔ (رواه البخارى)

4182. Sayyiduna Ayshah رضی الله عنها said that Allah's Messenger صلی الله علیه وسلم loved

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[1] Bukhari # 5379, Muslim # 144-2041.

[2] Bukhari # 5363, Muslim # 93-355.

sweetmeats and honey (considerably).[1]

COMMENTARY: The word in the text halwa (حلواء) means sweetmeat, as also any sweet food. Khattabi رحمه الله said that it does not mean that he craved for sweet dish. Rather when it was there with other food, he liked to eat it.

VINEGAR IS GOOD CONDIMENT

(٤١٨٣) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَأَلَ اَهْلَهُ الْاُدُمَ فَقَالُوا مَاعِنْدَنَا اِلَّا خَلٌّ فَدَعَابِهٖ فَجَعَلَ يَأْكُلُ بِهٖ وَيَقُوْلُ نِعْمَ الْاِدَامُ الْخَلُّ نِعْمَ الْاِدَامُ الْخَلُّ۔ (رواه مسلم)

4183. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم asked his family for condiments. They said, "we do not have anything but vinegar." So, he asked for that. Then, he began to eat it with his food, saying the while, "Vinegar is a good condiment vinegar is a good condiment."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم meant to praise vinegar. This hadith emphasizes that one must exercise moderation in eating habits and check oneself from rich food.

If anyone vows not to eat bread with condiments and then eats with vinegar then he will be guilty of breaking his vow.

Before him the Prophets علیہ السلام used vinegar, all of them, always. Also, there are many benefits of vinegar even medically. The physicians confirm it in their books.

EXCELLENCE OF TRUFFLES (MASHROOMS)

(٤١٨٤) وَعَنْ سَعِيْدِ بْنِ زَيْدٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْكَمْأَةُ مِنَ الْمَنِّ وَ مَاؤُهَا شِفَآءٌ لِلْعَيْنِ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ مِنَ الْمَنِّ الَّذِيْ اَنْزَلَ اللّٰهُ تَعَالٰى عَلٰى مُوْسٰى عَلَيْهِ السَّلَامُ۔

4184. Sayyiduna Sa'eed ibn Zayd رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم said, "Truffles are a kind of manna. Their juice is an elixir for the eye."

Another version is: "It is from the manna that Allah, the exalted, had sent down to Musa. علیہ السلام"[3]

COMMENTARY: Truffles are a kind of vegetables. They are like fat and grow in rain by themselves. They are also called shahmul-ard besides kamah (شحم الأرض). It is lawful food, but at many places it is thought to be makruh (disapproved).

It is like the manna that Allah had sent to the Banu Isra'il the people of Prophet صلی اللہ علیہ وسلم Musa علیہ السلام. The verse about it is:

وَاَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى

{and we sent down to you manna and quails} (2: 57)

Manna came down from the heaven while truffles grows on the earth and is a kind of manna. Manna was a blessing of Allah which they got without effort and so is truffle had without any kind of work from the earth. It resembles manna because of its advantages too. It is good for eyes when its juice is applied to them. It make poor eye sight better.

Sayyiduna Abu Hurayrah رضی اللہ عنہ said that he had kept some of its juice in a phial. One girl put it in her eyes and she recovered.

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[1] Muslim # 11-1474.

[2] Muslim # 166. 2052.

[3] Bukhari # 5708, Muslim # 157. 2049, (2nd version also Muslim)

We shall discuss it in the chapter on at-tabb (medicine), insha Allah.

EATING DATES & CUCUMBER

(٤١٨٥) وَعَنْ عَبْدِاللّٰهِ بْنِ جَعْفَرٍ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ الرُّطَبَ بِالْقِثَّاءِ (متفق عليه)

4185. Sayyiduna Abdullah ibn Jafar رضی الله عنه narrated that he saw Allah's Messenger صلی الله علیه وسلم eat fresh dates with cucumber.[1]

COMMENTARY: He ate them together so that cucumber could offset the heat of dates. The mixture produces moderation and is very beneficial.

The hadith shows that it is allowed to prepared and eat more than one thing for one meal. However, some ulama (Scholars) say that it is makruh (disapproved) to have many kinds of food at one time as a habit and that not being motivated by a religions exigency, but merely to enjoy delicious meals.

RIPE FRUIT OF THE ARAK TREE

(٤١٨٦) وَعَنْ جَابِرٍ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَرِّ الظَّهْرَانِ نَجْنِي الْكَبَاثَ فَقَالَ عَلَيْكُمْ بِالْاَسْوَدِ مِنْهُ فَاِنَّهٗ اَطْيَبُ فَقِيْلَ اَكُنْتَ تَرْعِي الْغَنَمَ قَالَ نَعَمْ وَهَلْ مِنْ نَبِيٍّ اِلَّا رَعَاهَا۔ (متفق عليه)

4186. Sayyiduna Jabir رضی الله عنه said that they were at Murr az zuahran with Allah's Messenger صلی الله علیه وسلم. They were plucking the ripe fruit of the arak tree. He said (to them), "collect its black fruit. They are the best." Someone asked him, "Had you shepherded sheep?" He said, "Yes, And, he there a Prophet who has not shepherded them?"[2]

COMMENTARY: The fruit of the arak tree is the diet of those people who live in the desert or herd sheep. So they know its worth.

The prophet صلی الله علیه وسلم made clear that every Prophet علیه السلام has been shepherd. Allah has never commissioned as a Prophet anyone associated with the world, a king or an arrogant man. He has handed down this responsibility to one who has looked after sheep, the poor and the humble, and who did handiwork, Prophet Ayyub علیه السلام was a tailor. Prophet Zakariya علیه السلام was a carpenter. Prophet Musa علیه السلام worked on wages for Prophet Shu'ayb علیه السلام looking after his sheep.

Allah choosen this section of the people for His Prophet because they live on the lawful sustenance. This is not achieved without strong effort. There are many opportunities to do righteous work. A shepherd is able to concentrate and gets more time to be alone with Allah. He learns how to deal with people and be kind and compassionate with the weak.

According to a tradition, Allah asked Prophet Musa علیه السلام, "Do you know why have I granted you prophethood?" He said, "My Lords, only you know it." Allah reminded him of the day he was shepherding sheep in the valley Al-Ayman and one of his sheep disappeared. He chased it and was fatigued beyond endurance. Finally, he found it but he did not beat it or show displeasure over it. Rather, he treated it with kindness and addressed it, "O poor one! You put yourself to unnecessary trouble and caused me fatigue Allah then commissioned him as a Prophet and His chosen slave.

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[1] Bukhari # 5440, Muslim # 147. 2043.

[2] Bukhari # 5453, Muslim # 163-1605.

PROPHET'S صلى الله عليه وسلم MANNER OF SITTING

(٤١٨٧) وَعَنْ اَنَسٍ قَالَ رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُقْعِيًا يَأْكُلُ تَمْرًا وَفِيْ رِوَايَةٍ يَأْكُلُ مِنْهُ اَكْلًا ذَرِيْعًا۔

(رواه مسلم)

4187. Sayyiduna Anas رضى الله عنه said that he saw the Prophet صلى الله عليه وسلم sitting in the form of iqa and eating dates.

According to a version: He was eating some of them quickly.[1]

COMMENTARY: Iq'a (اقعاء) is to sit on the hips with both legs resting on their soles and bent at the knees.

DO NOT EAT TWO DATES TOGETHER

(٤١٨٨) وَعَنِ ابْنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ اَنْ يُّقْرِنَ الرَّجُلُ بَيْنَ التَّمْرَتَيْنِ حَتّٰى يَسْتَأْذِنَ اَصْحَابَهٗ۔ (متفق عليه)

4188. Sayyiduna Ibn Umar رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم forbade that a man should take two dates together unless he has the permission of his companions.[2]

COMMENTARY: Suyuti رحمه الله said that the Prophet صلى الله عليه وسلم forbade taking two dates together when the Muslims were poor and faced difficult times. When their condition improve and they were strong economically, the Prophet صلى الله عليه وسلم revoked this prohibition with his words, "I used to disallow you together dates (and eat more than one together), but now Allah has bestowed on you a large provision, you may collect them. It is not disallowed or makruh (disapproved) to eat more dates then one at one time."

However, where few people are concerned and food is shared by them, then it is good manners to be mindful of their needs and not eat more unless the others express their willingness.

Hence, the prohibition persists (both in poverty and affluence) and the permission applies in cases other than (partnership) being in a group of people.

EXCELLENCE OF DATES

(٤١٨٩) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَجُوْعُ اَهْلُ بَيْتٍ عِنْدَ هُمُ التَّمْرُ وَفِيْ رِوَايَةٍ قَالَ يَا عَائِشَةُ بَيْتٌ لَا تَمْرَ فِيْهِ جِيَاعٌ اَهْلُهٗ قَالَهَا مَرَّتَيْنِ اَوْ ثَلَاثًا۔ (رواه مسلم)

4189. Sayyidah Ayshah رضى الله عنها narrated that the Prophet صلى الله عليه وسلم said, "The people of a house that has dates do not remain hungry." According to a version, he said, "O Ayshah, a house that has no date s, its people are hungry."[3]

COMMENTARY: The ulama (Scholars) say that this refers to the people of Madinah and the people whose diet is date s. Nawawi رحمه الله said that this hadith actually describes the merit of dates and permits the stocking of dates to satisfy the needs of the house.

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[1] Muslim # 148, 149-2044.

[2] Bukhari # 2488, Muslim # 151-2045.

[3] Muslim # 153. 2046

AJWAH DATES HAVE NUTRITIONAL VALUE

(٤١٩٠) وَعَنْ سَعِيْدٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ تَصَبَّحَ بِسَبْعِ تَمَرَاتٍ عَجْوَةٍ لَمْ يَضُرُّهُ ذٰلِكَ الْيَوْمَ سَمٌّ وَلَا سِحْرٌ۔ (متفق عليه)

4190. Sayyiduna Sa'eed narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "If anyone begins his morning by having seven ajwah (dates, before eating any other thing) then poison or magic will not harm him that day."[1]

COMMENTARY: Ajwah is the best kind of the dates of Madinah. It is said that the Prophet صلى الله عليه وسلم had planted its tree.

This is an antidote for poison even from the sting of poisonous creatures. It also prevents effects of magic. Allah has put these qualities into it as He has put certain characteristics in some plants and herbs.

The prophet صلى الله عليه وسلم learnt of this through revelation. Or, he made a supplication for this and it was through its blessings that these qualities were put into it.

As for the number of seven dates, only the Prophet صلى الله عليه وسلم knows the reason for it. He did not tell any one about it.

(٤١٩١) وَعَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ فِي عَجْوَةِ الْعَالِيَةِ شِفَاءٌ وَ اِنَّهَا تِرْيَاقٌ اَوَّلَ الْبُكْرَةِ۔ (رواه مسلم)

4191. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, in the ajwah dates of Aaliyah there is healing. They are an antidote (against poison, if eaten) first thing in the morning (on an empty stomach)."[2]

COMMENTARY: Aaliyah - or Awali as it is also called - is a high place near Madinah, towards Quba. On this basis, the villages around are called Aaliyah or Awali. Najd too is in this direction. On its opposite side is a lowland called Safilah. Tahamah lies in this direction. The nearest of the villages of Aaliyah to Madinah was about three or four miles and the farthest was seven or eight miles.

The ajwah dates of Aaliyah may be having more healing power than the others, or this hadith specifies that the particular characteristic of ajwah lies in the ajwah of Aaliyah.

HARD TIMES THROUGH WHICH THE PROPHET صلى الله عليه وسلم WENT

(٤١٩٢) وَعَنْهَا قَالَتْ كَانَ يَأْتِيْ عَلَيْنَا الشَّهْرُ مَا نُوْقِدُ فِيْهِ نَارًا اِنَّمَا هُوَ التَّمْرُ وَالْمَاءُ اِلَّا اَنْ يُؤْتٰى بِاللُّحَيْمِ۔ (متفق عليه)

4192. Sayyidah Ayshah رضى الله عنها narrated that, "There would come upon us a month when we would not kindle a fire (during all of it and cook nothing) but have only dates and water (to subsist) unless a little meat was brought (to us)."[3]

COMMENTARY: If they received some cooked meat they ate it. Or, if they received some raw meat, they cooked it.

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[1] Bukhari # 5445, Muslim # 155-2097.

[2] Muslim # 156. 2048.

[3] Bukhari # 6458, Muslim # 26. 297.

(٤١٩٣) وعنها قَالَتْ قَالَتْ مَا شَبِعَ آلُ مُحَمَّدٍ يَوْمَيْنِ مِنْ خُبْزِ بُرٍّ إِلَّا وَاحِدُهُمَا تَمْرٌ۔ (متفق عليه)

4193. Sayyidah Ayshah رضی الله عنها said, Never did Muhammad's family satiate themselves with wheat bread on two successive days, but on one of those they had (to subist on) dates."[1]

COMMENTARY: Perhaps they did get barley bread.

(٤١٩٤) وَعَنْهَا قَالَتْ تُوُفِّيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَا شَبِعْنَا مِنَ الْأَسْوَدَيْنِ۔ (متفق عليه)

4194. Sayyidah Ayshah رضی الله عنها said, "Allah's Messenger صلی الله علیه وسلم died and we did not have (while he was alive) the two black things (date and water) for a full meal."[2]

COMMENTARY: The Prophet and his family lives in straitened circumstances though he could have had all the means of a happy, comfortable life at his command. But, he practiced self sacrifice and abstinence.

The two black things are aswadayn, water is mentioned with dates. This is common usage in Arabic language and is termed taghlib other examples are abawayn (for father and mother). Qamarayn (for moon and sun).

(٤١٩٥) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ أَلَسْتُمْ فِي طَعَامٍ وَّشَرَابٍ مَا شِئْتُمْ لَقَدْ رَأَيْتُ نَبِيَّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلَأُ بَطْنَهُ۔ (رواه مسلم)

4195. Sayyiduna Nu'man ibn Bashir رضی الله عنه asked (once). Have you not available to you) he food and drink that you desire? Indeed, I did observe that your Prophet could not find enough poor dates to fill his belly."[3]

COMMENTARY: Sayyiduna Nu'man ibn Bashir رضی الله عنه spoke these words to the Tabi'un. Or, he may have recollected the life of the Prophet صلی الله علیه وسلم to the sahabah (Prophet's Companions) رضی الله عنهم.

He rebuked them for having given up the ways of the Prophet صلی الله علیه وسلم and having adopted a life of luxury.

These consecutive ahadith tell us that the Prophet صلی الله علیه وسلم did not give any importance to the luxuries of life. In fact, he was not even interested in living a life of ordinary comfort too. Allah made him steadfast on a life of strict abstinence, even when the Muslims became affluent. He gave away to others whatever was brought to his house, or presented to him, by others. He was mindful of the comfort of other people. He sought the pleasure of his Lord. His aim was to teach his ummah to lead a simple life of contentment and reliance on Allah, to practice abstinence and to endure hardship.

GARLIC MAY BE EATEN

(٤١٩٦) وَعَنْ أَبِي أَيُّوْبَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أُتِيَ بِطَعَامٍ أَكَلَ مِنْهُ وَ بَعَثَ بِفَضْلِهِ إِلَيَّ وَإِنَّهُ بَعَثَ إِلَيَّ يَوْمًا بِقَصْعَةٍ لَمْ يَأْكُلْ مِنْهَا لِأَنَّ فِيْهَا ثُوْمًا فَسَأَلْتُهُ أَحَرَامٌ هُوَ قَالَ لَا وَلٰكِنْ أَكْرَهُهُ مِنْ أَجْلِ رِيْحِهِ

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[1] Bukhari # 455, Muslim # 25-2971, Musnad Ahmad 6. 159.

[2] Bukhari # 5383, Muslim # 31..2975.

[3] Muslim # 34. 2977.

قَالَ فَاِنِّي اَكْرَهُ مَا كَرِهْتَ۔ (رواه مسلم)

4196. Sayyiduna Abu Ayyub رضی الله عنه said, "whenever food was brought to the Prophet صلی الله علیه وسلم he ate from it and sent to what was left over. One day, he sent to me a dish from which he has not eaten any thing, because it had garlic. I asked him, 'Is garlic unlawful.' He said, 'No. I only dislike it because of its odour.' So, I said, 'I dislike what you dislike."[1]

COMMENTARY: Sayyiduna Abu Ayyub Ansari رضی الله عنه was a great, glorious companion of the Prophet صلی الله علیه وسلم. He was an ansar. He has the similar distinction that when the Prophet صلی الله علیه وسلم emigrated to Madinah from Makkah, he stayed with Abu Ayyub رضی الله عنه at his house. He had the honour of being the host of Allah's Messenger صلی الله علیه وسلم. Perhaps, it was during these days that the Prophet صلی الله علیه وسلم sent to him what was left over from his meals.

The Prophet صلی الله علیه وسلم did not express dislike of food but said that he did not like to go to the mosque and before the angels with the odour.

Nawawi رحمه الله said that this hadith makes clear that garlic is permitted food. However, it is makruh (disapproved) (to eat) for one who intends to join the congregational *salah (prayer)*. The same ruling applies to everything that gives out a bad smell.

As for the prophet صلی الله علیه وسلم, he anticipated revelation every moment. So, he abstained from garlic (and every such thing with a bad odour).

The ulama (Scholars) are divided on whether garlic, onion, etc were unlawful to the prophet صلی الله علیه وسلم alone or not. Some Hanafi ulama (Scholars) say that these thing were forbidden only to him. Some others say that they were makruh tanzihi (disapproved nearer to lawful).

It is *mustahab (desirable)* for a person to leave something from what he eats or drinks for those in his neighbourhood who are needy.

Sayyiduna Abu Ayyub رضی الله عنه and either vowed never to eat garlic in emulation of the Prophet صلی الله علیه وسلم or had said that he would not go to congregational *salah (prayer)* after eating garlic.

DO NOT GO TO MOSQUE & GATHERINGS AFTER EATING GARLIC

(٤١٩٧) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَكَلَ ثُوْمًا اَوْ بَصَلًا فَلْيَعْتَزِلْنَا اَوْ قَالَ فَلْيَعْتَزِلْ مَسْجِدَنَا اَوْ لِيَقْعُدْ فِي بَيْتِهٖ وَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُتِيَ بِقِدْرٍ فِيْهِ خَضِرَاتٌ مِنْ بُقُوْلٍ فَوَجَدَ لَهَا رِيْحًا فَقَالَ قَرِّبُوْهَا اِلٰى بَعْضِ اَصْحَابِهٖ وَقَالَ كُلْ فَاِنِّيْ اُنَاجِيْ مَنْ لَّا تُنَاجِيْ۔ (متفق عليه)

4197. Sayyiduna Jabir رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "He who eats garlic or (raw) onion must keep away from us." Or, he said, "he must not come to our mosque." Or, he said, 'Let him stay in his home."

A bowl (or vessel) full of green vegetables was brought to the Prophet صلی الله علیه وسلم. (It had garlic, onion and such things) He smelled an odour in it, so he gave instructions that it should be given to one of his sahabah (Prophet's Companions) رضی الله عنهم (pointing him out). He said to him, "Eat. (I shall; not eat it because) I

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[1] Muslim # 170-2053.

converse with whom you do not have secret conversation."[1]

COMMENTARY: The command applies to all mosques, not merely Masjid Nabawi, because the possessive pronoun is in the plural 'our mosque,' though 'mosque' is in a singular form. Other reasons are that this command applies to all gatherings of learning religious talk remembrance of Allah, discourses of righteous and saintly persons. Besides, some versions have 'mosques' in the plural.

The sentences introduced in the hadith with the word 'or' could be the narrator being unsure what the Prophet صلى الله عليه وسلم said, or the Prophet صلى الله عليه وسلم giving the alternative to the person who eats garlic or raw onion. "It is makruh (disapproved) to come to the mosque after eating garlic because Allah's Messenger صلى الله عليه وسلم the sahabah (Prophet's Companions) رضى الله عنهم and the (angels) عليه السلام are in the mosque."

The reference to one with whom the prophet صلى الله عليه وسلم converses is to Sayyiduna Jibril عليه السلام. So it was not proper for the Prophet صلى الله عليه وسلم to eat garlic and speak to him. This shows that man must have regard for the temperament of his companion. He must let him have his wishes.

WEIGHING & MEASURING PROVISION

(٤١٩٨) وَعَنِ الْمِقْدَامِ ابْنِ مَعْدِيكَرَبَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كِيلُوْا طَعَامَكُمْ يُبَارَكْ لَكُمْ فِيْهِ۔ (رواه البخارى)

4198. Sayyiduna Miqdam ibn Ma'di Karib رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Measure your food, for you will receive blessing in it."[2]

COMMENTARY: Such things as are measured or weighed should be subjected to that when borrowing or buying and selling or changing hands. There is good and blessing in it because of abiding by the command of the prophet صلى الله عليه وسلم if the intention is to follow the *sunnah (Holy Prophet's practice)*. (Shaykh Abdul Haq Muhaddith Dahlawi.)

Mulla Ali Qari رحمه الله reported the like of it from Mazhar. He also writes about the hadith of Sayyidah Ayshah رضى الله عنها in Bukhari the gist of which is that they only had barley bread from which they ate bits every day. It lasted as if unused because of the blessings till the one day she measured it. From that day blessings were removed from it. He explains that she had measured to see how long it lasted but the measurement mentioned in this hadith (under discussion) is for buying and selling, etc. to measure at the time of spending is a kind of miserliness.

The Prophet صلى الله عليه وسلم had said to Sayyiduna Bilal رضى الله عنه, "Go on spending, Bilal. Do not worry about decrease by the Lord of the Throne.

To conclude, Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله says that weighing and measuring is done both while buying and selling and changing hands, and also when spending. On the other hand, Mulla Ali Qari رحمه الله says that weighing and measuring is necessary only at the time of buying, selling and changing hands.

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[1] Bukhari # 855, Muslim # 73. 564.

[2] Bukhari # 2128.

PRAISE ALLAH AFTER EATING

(٤١٩٩) وَعَنْ اَبِي أُمَامَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رُفِعَ مَائِدَتُهُ قَالَ اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبٰرَكًا فِيْهِ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا۔ (رواه البخارى)

4199. Sayyiduna Abu Umamah رضى الله عنه narrated that when the mat (or cloth on which his food had placed) was removed from the Prophet صلى الله عليه وسلم, he would say:

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبٰرَكًا فِيْهِ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا

[Praise belongs to Allah – praise! Abundant, pure and blessed (with sincerity and no ostentation), never ending never cut off and never sufficient, with no indifference, O our Lord!][1]

COMMENTARY: Different meanings have been suggested for this prayer.

(i) The words 'never sufficient...' qualify Allah's Praise. Men must praise an glorify Allah in this way. Howsoever and to whatever degree he praises Allah, it is not sufficient, nor must he cease to praise Him, nor must he be inattentive (or aloof) to it. Rather, just as Allah turns towards, man with His mercy continuously and showers blessings on him ceaselessly, so too man must praise and glorify Allah every moment and at all times causelessly. This is an expression of gratitude to his true Benefactor and praise of his Lord, too.

(ii) Or, these words qualify the food, It is a great blessing of Allah and is never sufficient. One must know that one is always dependent on his blessing. Desire and demands for it can never be given up and one can never show indifference to it.

(iii) Or, these words express the glorious attributes of Allah. There is no Being like Him and noting like Him as might suffice this great, Mighty Being. Rather, He suffices the entire universe and all things. No one can give up the desire and need to seek nearness to Him and no one can become independent of His favours and mercy.

(٤٢٠٠) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ تَعَالٰى لَيَرْضٰى عَنِ الْعَبْدِ اَنْ يَأْكُلَ الْاَكْلَةَ فَيَحْمَدَهُ عَلَيْهَا اَوْيَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهَا رَوَاهُ مُسْلِمٌ وَسَنَذْكُرُ حَدِيْثَيْ عَائِشَةَ وَاَبِيْ هُرَيْرَةَ مَاشَبِعَ اٰلُ مُحَمَّدٍ وَخَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الدُّنْيَا، فِيْ بَابِ فَضْلِ الْفُقَرَاءِ إِنْ شَاءَ اللّٰهُ تَعَالٰى۔

4200. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely Allah the Exalted, is pleased with the man who eats a morsel and praises Him for it, or who drinks a little and praises him for it."[2]

COMMENTARY: The Arabic word (اكلة) (may be read) uklah (a morsel) or aklah (to a full belly). We shall mention the hadith of Sayyidah Ayshah رضى الله عنها and of Sayyiduna Abu Hurayrah رضى الله عنه about the Prophet's صلى الله عليه وسلم family not having sufficient (food) and the Prophet صلى الله عليه وسلم leaving the world at # 5237 and 5236.

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[1] Bukhari # 5458, Tirmidhi # 3456.

[2] Muslim # 89. 2734.

SECTION II اَلْفَصْلُ الثَّانِي

BISMILLAH BRINGS BLESSINGS

(٤٢٠١) عَنْ اَبِي اَيُّوْبَ قَالَ كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُرِّبَ اِلَيْهِ طَعَامٌ فَلَمْ اَرَطَعَامًا كَانَ اَعْظَمَ بَرَكَةً مِنْهُ اَوَّلَ مَا اَكَلْنَا وَلَا اَقَلَّ بَرَكَةً فِيْ اٰخِرِهٖ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ كَيْفَ هٰذَا قَالَ اِنَّا ذَكَرْنَا اسْمَ اللّٰهِ عَلَيْهِ حِيْنَ اَكَلْنَا ثُمَّ قَعَدَ مَنْ اَكَلَ وَلَمْ يُسَمِّ اللّٰهَ فَاَكَلَ مَعَهُ الشَّيْطَانُ۔ (رواه فی شرح السنة)

4201. Sayyiduna Abu Ayyub رضی الله عنه narrated: We were with the Prophet صلی الله علیه وسلم when food was brought to him (while we were eating I realised that) I had never seen food that had greater blessing when we began to eat. And (in the same food) at the end when we finished (I had not seen food that had) lesser blessing So, we submitted, "O Messenger of Allah, how is this?" He said, "We did mention Allah's name when we began to eat. Then, another person sat down who ate but did not mention the name of Allah, So, the devil also ate food with him."[1]

COMMENTARY: The *sunnah (Holy Prophet's practice)* of mentioning Allah's name is observed by saying simply (بسم الله) Bismillah. But, it is better to recite the full bismillah (بسم الله الرحمٰن الرحیم) (Bismillahir Rahmanir Rahim).

It is *mustahab (desirable)* to say bismillah at the beginning of eating food. Even if anyone is sexually defiled or a woman experiences menstruation or is subject to lochia, the recital of bismillah is *mustahab (desirable)* for them intention of reciting the Quran an intention of reciting the Quran, when saying bismillah. Their intention should be to remember Allah otherwise it will be unlawful (because bismillah, too, is part of the Quran and it is unlawful to recite it in an impure state).

If such things are eaten as Shari'ah (divine law) has termed makruh (disapproved) or unlawful then it is not *mustahab (desirable)* to recite bismillah. In fact, if anyone recites bismillah while consuming wine, then he will become a disbeliever. (Some ulama (Scholars) say that this applies to eating or drinking whatever is unlawful. If anyone recites bismillah at such times then he will become a disbeliever)

Most ulama (Scholars) of the past and present say that the devil's eating with the man is based on facts. The devil truly joins in he meal with a person who does not recite bismillah on beginning to eat, and this removes blessings from the food.

This hadith is evidence against the contention of those ulama (Scholars) who say that if one person recites bismillah before eating, then it is enough for all of them. Rather, everyone who sits down to eat must recite bismillah individually.

MAY RECITE BISMILLAH DURING MEALS

(٤٢٠٢) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَكَلَ اَحَدُكُمْ فَنَسِيَ اَنْ يَذْكُرَ اللّٰهَ عَلٰى طَعَامِهٖ فَلْيَقُلْ بِسْمِ اللّٰهِ اَوَّلَهٗ وَاٰخِرَهٗ۔ (رواه الترمذی وابوداود)

4202. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم said, "When any of you begins to eat but forgets to mention Allah's name over his food (and remembers it while eating), he must say

[1] Bayhaqi Sharh us *Sunnah (Holy Prophet's practice)* # 2844.

بِسْمِ اللّٰهِ اَوَّلَهٗ وَاٰخِرَهٗ

(In the name of Allah the first of it and the last of it - from beginning to end of it).[1]

COMMENTARY: It is enough to mention Allah's name when beginning to eat, but is better to say bismillah.

According to muhit, if anyone who performs ablution says (instead of saying bismillah):

(لاالٰه الاالله) (There is no God but Allah), or (الحمدلله) (Praise belongs to Allah), or (اشهدان لااله الاالله) (I bear witness that there is no God but Allah), then he will be deemed to have abided by the *sunnah (Holy Prophet's practice).*

The same ruling applies to sitting down to eat.

However, if anyone forgets to say bismillah while commencing the ablution but remembers it in the course of it and recites bismillah, then he will not be one who observes the *sunnah (Holy Prophet's practice).* As against this, if anyone remembers to say bismillah while eating and recites it, then it suffices him for observing the *sunnah (Holy Prophet's practice).*

(٤٢٠٣) وَعَنْ اُمَيَّةَ ابْنِ مَخْشِيٍّ قَالَ كَانَ رَجُلٌ يَأْكُلُ فَلَمْ يُسَمِّ حَتّٰى لَمْ يَبْقَ مِنْ طَعَامِهٖ اِلَّا لُقْمَةٌ فَلَمَّا رَفَعَهَا اِلٰى فِيْهِ قَالَ بِسْمِ اللّٰهِ اَوَّلَهٗ وَاٰخِرَهٗ فَضَحِكَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ مَازَالَ الشَّيْطَانُ يَأْكُلُ مَعَهٗ فَلَمَّا ذَكَرَ اسْمَ اللّٰهِ اسْتَقَآءَ مَافِيْ بَطْنِهٖ۔ (رواه ابوداؤد)

4203. Sayyiduna Umayyah ibn Makhshyi رضی الله عنه narrated that a man sat down to eat but did not mentions Allah's name till nothing remained from his food but one morsel. (He remembered that he had not called Allah's name.) So, when he raised it to his mouth, he said: (بسم الله اوله واخره) (In the name of Allah, the first of it and the last of it.) The Prophet صلى الله عليه وسلم laughed (on observing him do that). Then, he said, "The devil did not cease to eat with him, but, when he mentioned the name of Allah, the devil vomited what was in his belly."[2]

COMMENTARY: The devil's vomiting whatever he had eaten is a fact. It could also mean that the blessing that were lost because of forgetting to say bismillah, were recovered on saying bismillah and when the devil vomited.

GRATITUDE AFTER EATING

(٤٢٠٤) وَعَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا فَرَغَ مِنْ طَعَامِهٖ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ۔ (رواه الترمذی وابوداؤد وابن ماجة)

4204. Sayyiduna Abu Sa'eed Khudri رضی الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم had eaten his food, he would say:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ

(Praise belongs to Allah who gave us to eat and be drink and caused us to be Muslim).[3]

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[1] Tirmidhi # 1858 (1865), Abu Dawud # 3767.

[2] Abu Dawud # 3768.

[3] Tirmidhi # 3457, Abu Dawud # 3850, Ibn Majah # 5283, Musnad Ahmad # 11276.

(٤٢٠٥-٤٢٠٦) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الطَّاعِمُ الشَّاكِرُ كَالصَّائِمِ الصَّابِرِ

رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ ابْنُ مَاجَةَ وَالدَّارِمِيُّ عَنْ سِنَانِ بْنِ سَنَّةَ عَنْ اَبِيْهِ۔

4205. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who eats and expresses gratitude is like him who fasts and remains patient."[1]

4206. Sayyiduna Sinnan ibn Sanna رحمہ اللہ narrated the same hadith from his father.[2]

COMMENTARY: The least degree of expression of gratitude is to begin eating by saying bismillah and on finishing declaring praise of Allah.

The least degree of being patient while fasting is to keep away from everything that nullifies fasting.

Describing the grateful as the one who shows endurance while fasting is in their receiving similar rewards, but not identical rewards. There is a suggestion in this that a poor beggar who shows endurance is superior to a rich man who shows gratitude that to which anything is compared is stronger than that which is compared to it.

(٤٢٠٧) وَعَنْ اَبِیْ اَيُّوْبَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَكَلَ اَوْشَرِبَ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِیْ

اَطْعَمَ وَسَقٰى وَسَوَّغَهٗ وَجَعَلَ لَهٗ مَخْرَجًا۔ (رواه ابوداؤد)

4207. Sayyiduna Abu Ayyub رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم had eating or drink something, he would pray:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَ وَسَقٰى وَسَوَّغَهٗ وَجَعَلَ لَهٗ مَخْرَجًا

(All praise belongs to Allah who has fed (us) and given to drink, and made it easy to swallow, and caused for it a way out).

BLESSING LIES IN ABLUTION BEFORE & AFTER MEALS

(٤٢٠٨) وعَنْ سَلْمَانَ قَالَ قَرَأْتُ فِی التَّوْرَاةِ اِنَّ بَرَكَةَ الطَّعَامِ الْوُضُوْءُ بَعْدَهٗ فَذَكَرْتُ ذٰلِكَ لِلنَّبِیِّ صَلَّى

اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ بَرَكَةُ الطَّعَامِ الْوُضُوْءُ قَبْلَهٗ وَالْوُضُوْءُ بَعْدَهٗ۔ (رواه

الترمذی وابوداؤد)

4208. Sayyiduna Salman رضی اللہ عنہ said, "I read in the Torah that blessing of the food is through ablution after (eating it. So I mentioned that to the Prophet صلی اللہ علیہ وسلم. On that, he - Allah's Messenger صلی اللہ علیہ وسلم said, 'Blessing of food is through ablution before (eating) it and after (eating) it.'[3]

COMMENTARY: In this case wadu or ablution means washing hands before having a meal or eating something and washing hands and rinsing the mouth after eating. Allah causes the food to be plenty for one who washes his hands before eating. And, he gives peace and contentment to one who makes this kinds of ablution after eating food, also it gives energy to the man to worship, observe good manners and do righteous deeds. It also allow for

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[1] Tirmidhi # 2494.

[2] Ibn Majah # 1765, Darimi.

[3] Tirmidhi # 1846, Abu Dawud # 3851.

being steadfast in one's actions.

(٤٢٠٩) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنَ الْخَلَاءِ فَقُدِّمَ اِلَيْهِ طَعَامٌ فَقَالُوْا اَلَا تَأْتِيْكَ بِوُضُوْءٍ قَالَ اِنَّمَا اُمِرْتُ بِالْوُضُوْءِ اِذَا قُمْتُ اِلَى الصَّلٰوةِ (رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ).

4209. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that (once) the Prophet صلی اللہ علیہ وسلم came out of the privy and food was offered to him. The sahabah (Prophet's Companions) رضی اللہ عنہم asked him, "Shall we bring you water for ablution?" He said, "I have been commanded to perform (*wajib (obligatory)*) ablution (after it is nullified) when I stand up to offer *salah (prayer)*."[1]

(٤٢١٠) وَرَوَاهُ ابْنُ مَاجَةَ عَنْ اَبِيْ هُرَيْرَةَ۔

4210. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated the same hadith.[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم mentioned only *salah (prayer)* when it is obligatory to perform ablution because this is the predominant and most common case. Apart from it, ablution is also necessary (as *wajib (obligatory)*) to offer prostration on reciting a verse that calls for it to touch the Quran and to perform the tawaf (or circumambulation of the ka'bah). The Prophet صلی اللہ علیہ وسلم meant to remove any idea in the minds of the sahabah (Prophet's Companions) رضی اللہ عنہم that ablution was *wajib (obligatory)* to be made before eating. He did not deny that it is not only allowed to perform ablution before having meals but also *mustahab (desirable)*. Hence, the word wadu (ablution) here refers to the one that is performed for *salah (prayer)*, not that made for eating which his to wash hands and sense the mouth.

The hadith, therefore means: "If I neglect the ablution made for eating (which is to wash hands and mouth), then it is not a *wajib (obligatory)*. No harm will result. But, of course, the ablution for *salah (prayer)* is different and it is *wajib (obligatory)*."

EAT FROM THE SIDES

(٤٢١١) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ اُتِيَ بِقَصْعَةٍ مِنْ ثَرِيْدٍ فَقَالَ كُلُوْا مِنْ جَوَانِبِهَا وَلَا تَأْكُلُوْا مِنْ وَسَطِهَا فَاِنَّ الْبَرَكَةَ تَنْزِلُ فِيْ وَسَطِهَا (رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ) وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ وَفِيْ رِوَايَةِ اَبِيْ دَاوُدَ قَالَ اِذَا اَكَلَ اَحَدُكُمْ طَعَامًا فَلَا يَاْكُلْ مِنْ اَعْلَى الصَّحْفَةِ وَلٰكِنْ يَاْكُلْ مِنْ اَسْفَلِهَا فَاِنَّ الْبَرَكَةَ تَنْزِلُ مِنْ اَعْلَاهَا۔

4211. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that (once) a bowl of tharid was brought to the Prophet صلی اللہ علیہ وسلم. He said (to his shabah) رضی اللہ عنہ. "Eat from its sides, not from its middle, because blessing descends in its middle.

According to another version (in Abu Dawud). "When any of you eats food, let him not eat from the top of the dish. But, he must eat from the bottom of the dish because blessing descends from the top of the food."[3]

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[1] Tirmidhi # 1854, Abu Dawud # 3760.

[2] Ibn Majah # 3261.

[3] Tirmidhi # 1805, Abu Dawud # 3772.

COMMENTARY: *Tharid* is a meal prepared from meat and bread. The middle of the food in a dish should be left to be eaten last of all to let blessing remain till then.
The top of the dish is the middle of it and the bottom refers to its sides.

RECLINING WHILE EATING AGAINST *SUNNAH (HOLY PROPHET'S PRACTICE)*

(٤٢١٢) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ مَارَاٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ مُتَّكِئًا قَطُّ وَلَا يَطَأُ عَقِبَهُ رَجُلَانِ۔ (رواه ابوداؤد)

4212. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم was never seen reclined while eating (his food). And, never did two men walk behind him.[1]

COMMENTARY: See comments to hadith # 4168 and 4187 on the manner of sitting while eating.As for walking somewhere, the Prophet صلی اللہ علیہ وسلم did not have even two men at his heels. He walked with his sahabah (Prophet's Companions) رضی اللہ عنہم with extreme humility among them or behind them صلی اللہ علیہ وسلم According to a hadith: (ویسوق اصحابه) (he walked behind them).. He never walked ahead of his companions or fellow walkers in the fashion of the amirs, chiefs, kings and ostentatious men.
This hadith mentions two men because sometimes one man, like Sayyiduna Anas رضی اللہ عنہ, followed the Prophet صلی اللہ علیہ وسلم. Even that was for some necessity and not contrary to humble conduct.

HAVING MEALS IN THE MOSQUE

(٤٢١٣) وَعَنْ عَبْدِاللّٰهِ بْنِ الْحَارِثِ ابْنِ جَزْءٍ قَالَ أُتِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِخُبْزٍ وَلَحْمٍ وَهُوَ فِي الْمَسْجِدِ فَأَكَلَ وَاَكَلْنَا مَعَهُ ثُمَّ قَامَ فَصَلّٰى وَصَلَّيْنَا مَعَهُ وَلَمْ نَزِدْ عَلٰى اَنْ مَسَحْنَا اَيْدِيَنَا بِالْحَصْبَاءِ۔ (رواه ابن ماجة)

4213. Sayyiduna Abdullah ibn Harith ibn Jazz رضی اللہ عنہ said, "(A meal of) bread and meat was presented to Allah's Messenger صلی اللہ علیہ وسلم while he was in the mosque. He ate and we too ate with him. Then he got up and offered *salah (prayer)* and we too offered *salah (prayer)* with him. We did not go beyond wiping our hands with pebbles."[2]

COMMENTARY: The food was not sticky so they did not need to wash their hands. Besides, they had to hurry for the *salah (prayer)* and they took the advantage of the concession to do away with washing hands. When an act is not *wajib (obligatory)*, one may avail of the advantage sometimes. Allah likes it on he loves following a lofty, ambitious path most of the times.
It is stated in Ahya ul uloom that some of the sahabah (Prophet's Companions) رضی اللہ عنہم used their heels as handkerchiefs to dry their hands.
This hadith confirms that it is permitted to eat in mosques, particularly dates. The ulama (Scholars) say that it is allowed subject to the condition that mosques are not dirtied, for, if that is done then it is forbidden or makruh (disapproved) to eat in mosques. The books of fiqh say that is anyone is not observing I'tikaf in the mosque then he must not eat or drink

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[1] Abu Dawud # 3770.
[2] Ibn Majah # 3300.

in the mosque and he must not sleep there and must not buy or sell, for, these things are makruh (disapproved) (for one not observing I'tikaf). However, a traveller who has no other place besides the mosque is an exception to this edict.

The ulama (Scholars) say that one who enters the mosque must form an intention of observing I'tikaf. All these things will become permitted to him and he will earn the re ward of i'tikaf too.

PROPHET صلى الله عليه وسلم LIKED THE MEAT OF FOREARMS

(٤٢١٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اُتِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِلَحْمٍ فَرُفِعَ اِلَيْهِ الذِّرَاعُ وَ كَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا۔ (رواه الترمذی وابن ماجة)

4214. Sayyiduna Abu Hurayrah رضی الله عنه said that some meat was brought to Allah's Messenger صلى الله عليه وسلم. He was presented the foreleg and he took a bite of it, for he liked this part of it much.[1]

COMMENTARY: He bit off meat from the bones with his teeth. It is *mustahab (desirable)* to eat in this manner. He liked this part because it was away from impure parts of the body (like intestines).

Sayyidah Ayshah رضی الله عنها said that he did not like this piece very much but since he got meat after a long time and the foreleg could be cooked soon, he ate it. (Shama'il Tirmidhi)

NOT PREFERRED TO USE KNIFE

(٤٢١٥) وعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَقْطَعُوا اللَّحْمَ بِالسِّكِّيْنِ فَاِنَّهُ مِنْ صُنْعِ الْاَعَاجِمِ وَانْهَسُوْهُ فَاِنَّهُ اَهْنَأُ وَاَمْرَأُ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَ قَالَا لَيْسَ هُوَ بِالْقَوِيِّ۔

4215. Sayyiduna Ayshah رضی الله عنها said that Allah's Messenger صلى الله عليه وسلم said, "Do not cut meat with a knife (and eat in this manner) because it is alien practice. Rather, bite, for, that is more pleasing and more beneficial."[2]

COMMENTARY: The Arabs call all non. Arabs ajami (dumb), but here it refers to the Persians, If the meat is soft then it may be bit by the teeth but if it is hard then a knife may be used. Moreover, the disallowance is nahi tanzihi (forbidden nearer to lawful) (meaning, never lawfulness).

THE SICK MUST ABSTAIN

(٤٢١٦) وَعَنْ اُمِّ الْمُنْذِرِ قَالَتْ دَخَلَ عَلَيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ عَلِيٌّ وَلَنَا دَوَالٍ مُعَلَّقَةٌ فَجَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْكُلُ وَعَلِيٌّ مَعَهُ يَاْكُلُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ مَهْ يَا عَلِيُّ فَاِنَّكَ نَاقِهٌ قَالَتْ فَجَعَلْتُ لَهُمْ سِلْقًا وَشَعِيْرًا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ مِنْ هٰذَا فَاَصِبْ فَاِنَّهُ اَوْفَقُ لَكَ۔ (رواه احمد والترمذی وابن ماجة)

4216. Sayyidah Umm Mundhir رضی الله عنها narrated "Allah's Messenger صلى الله عليه وسلم visited me a commpanied by Ali. We had some ripening dates hung up. The

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1 (Bukhari # 4712, Muslim # 194, 3270 - Lengthy), Tirmidhi # 1837, Ibn Majah 3307.

2 Abu Dawud # 3778, Bayhaqi Shu'ab ul Eeman # 5898.

prophet صلى الله عليه وسلم began to eat (from these bunches). Ali too began to eat, but Allah's Messenger صلى الله عليه وسلم said to Ali, 'Not you, O Ali, for you are not yet recovered." Then, I prepared for them some beetroot and barley. So, the Prophet صلى الله عليه وسلم said (to him). 'Eat some of this, O Ali, This is more beneficial for you."[1]

COMMENTARY: The sick and he who is recovering must observe abstinence.

PROPHET'S صلى الله عليه وسلم LIKES

(٤٢١٧) وعَن اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ الثُّفْلُ (رَوَاهُ التِّرمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ)۔

4217. Sayyiduna Anas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم liked that which was at the bottom of the pot (stuck to it).[2]

COMMENTARY: It was the Prophet's صلى الله عليه وسلم habit to let other people have what they needed and he put aside his own needs and preferences. Thus, he let his family members, companions, guests, the poor and needy whoever was there with him have the top and cream of the dish. Then, he made do himself with what was at the bottom. People who throw away the ford at the bottom of the dish must take a lesson from this.

WIPING CLEAN THE DISH

(٤٢١٨) وَعَنْ نُبَيْشَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَكَلَ فِيْ قَصعَةٍ فَلَحِسَهَا إِسْتَغْفَرَتْ لَهُ الْقَصْعَةُ رَوَاهُ اَحْمَدُ وَالتِّرمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ التِّرمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

4218. Sayyiduna NubAyshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "He who eats from a dish and (on finishing) licks it (with his fingers) has the dish seek forgiveness for him."[3]

COMMENTARY: One who licks the dish clean demonstrates his humility. He has no pride in him. These things are a means to forgiveness of sins. The dish is said to ask for his forgiveness because it is the means for it.

WASHING HANDS AFTER EATING

(٤٢١٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ بَاتَ وَفِيْ يَدِهٖ غَمَرٌ لَمْ يَغْسِلْهُ فَاَصَابَهُ شَيْءٌ فَلَا يَلُوْمَنَّ اِلَّا نَفْسَهُ۔ (رواه الترمذى وابوداود وابن ماجة)

4219. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who passes the night with a greasy hand not having washed it (after meals), must blame only himself if he faces any trouble (if an animal, etc. is attracted to his greasy hand).[4]

[1] Tirmidhi # 2037, Musnad Ahmad 6. 364.

[2] Tirmidhi, Bayhaqi, Musnad Ahmad 3-220.

[3] Tirmidhi # 1804.

[4] Tirmidhi # 1860, Abu Dawud # 3852.

THE PROPHET صلى الله عليه وسلم LIKED THARID

(٤٢٢٠) وعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ اَحبَّ الطَّعَامِ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الثَّرِيْدُ مِنَ الْخُبْزِ وَالثَّرِيْدُ مِنَ الْحَيْسِ۔ (رواه ابوداود)

4220. Sayyiduna Ibn Abbas رضی الله عنه said that the food most liked by Allah's Messenger صلى الله عليه وسلم was tharid prepared from bread and tharid made from hays.[1]

COMMENTARY: Bread was soaked in stew or dates were mixed with butter oil or cheese to prepare tharid from bread or from hays.

EXCELLENCE OF OLIVE

(٤٢٢١) وَعَنْ اَبِي اُسَيْدٍ الْاَنْصَارِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُوا الزَّيْتَ وَادَّهِنُوْا بِهٖ فَاِنَّهٗ مِنْ شَجَرَةٍ مُّبَارَكَةٍ۔ (رواه الترمذی وابن ماجة والدارمی)

4221. Sayyiduna Abu Usayd Ansari رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Eat olive oil and used it to massage yourselves with it, for it comes from a blessed tree."[2]

COMMENTARY: There is much good in olives. The Quran speaks of this blessed tree in its verse (24: 35):

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ الخ

The best kind of it is found in Syria. Allah also mentions it in surah at-Teen (95). The Arabs, particularly the Syrians, used it in their food (as the sweet oil). They use its bitter oil to kindle their light and lanterns.

It is medically established that applying olive oil to the body is very beneficial to it.

MERIT OF VINEGAR

(٤٢٢٢) وَعَنْ اُمِّ هَانِئٍ قَالَتْ دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَعِنْدَكِ شَيْءٌ قُلْتُ لَا اِلَّا خُبْزٌ يَابِسٌ وَخَلٌّ فَقَالَ هَاتِيْ مَا اَقْفَرَ بَيْتٌ مِنْ اُدُمٍ فِيْهِ خَلٌّ (رَوَاهُ التِّرْمِذِيُّ وقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ)۔

4222. Sayyidah Umm Hani رضی الله عنه narrated that the Prophet صلى الله عليه وسلم come to her home (one day). He asked. "Do you have anything?" She said, "A stale (loaf of) bread and some vinegar." He said, "Bring that! A house that has vinegar is not without condiments."[3]

COMMENTARY: The Prophet صلى الله عليه وسلم asked Sayyidah Umm رضی الله عنه Hani for whatever she had to show that one must be content with even the little necessities of life. (She was the sister of Sayyiduna Ali رضی الله عنه.

DATES AS CONDIMENT

(٤٢٢٣) وعَنْ يُوسُفَ بْنِ عَبْدِ اللّٰهِ بْنِ سَلَامٍ قَالَ رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخَذَ كِسْرَةً مِّنْ خُبْزٍ

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[1] Abu Dawud # 3783.

[2] Tirmidhi # 1852.

[3] Tirmidhi # 1843.

الشَّعِيْرِ فَوَضَعَ عَلَيْهَا تَمْرَةً فَقَالَ هٰذِهٖ إِدَامُ هٰذِهٖ وَأَكَلَ۔ (رواه ابوداؤد)

4223. Sayyiduna Yusuf ibn Abdullah ibn Salaam رضی اللہ عنہ said, "I saw the Prophet صلی اللہ علیہ وسلم take a piece of barley bread and put a date on it. Then, he said, "This, is the condiment of this.' Then he ate it."[1]

MAY CONSULT A NON-MUSLIM PHYSICIAN

(٤٢٢٤) وَعَنْ سَعْدٍ قَالَ مَرِضْتُ مَرَضًا أَتَانِي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُنِي فَوَضَعَ يَدَهٗ بَيْنَ ثَدْيَيَّ حَتّٰى وَجَدْتُّ بَرْدَهَا عَلٰى فُؤَادِي وَقَالَ إِنَّكَ رَجُلٌ مَفْؤُوْدٌ ائْتِ الْحَارِثَ بْنَ كَلَدَةَ أَخَا ثَقِيْفٍ فَإِنَّهٗ رَجُلٌ يَتَطَبَّبُ فَلْيَأْخُذْ سَبْعَ تَمَرَاتٍ مِنْ عَجْوَةِ الْمَدِيْنَةِ فَلْيَجَأْهُنَّ بِنَوَاهُنَّ ثُمَّ لِيَلُدَّكَ بِهِنَّ۔ (رواه ابوداؤد)

4224. Sayyiduna Sa'd رضی اللہ عنہ recalled, "I fell very ill (once). The Prophet صلی اللہ علیہ وسلم paid me a sick visit and put his hand on my chest so that I sensed its coolness on my heart. He said, 'You are one who suffers from a heart disease. Go to Harith ibn Kaladah. He is from the tribe of) Thaqif. He (is a physician who) prescribes medicine. Let him take seven dates from the ajwah of Madinah and grind them together with their stones, and put them in your mouth."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم advised him to go to the healer and advised him of a cure that he had known for his malady. He was thus not left at the mercy of the physician. A sick person may consult a non Muslim physician in the light of this hadith. Harith ibn Kalabah had died in the early days of Islam and was not known to have become a Muslim.

LET ONE KIND OF FOOD OFFSET EFFECTS OF THE OTHER

(٤٢٢٥) وَعَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْكُلُ الْبِطِّيْخَ بِالرُّطَبِ (رَوَاهُ التِّرْمِذِيُّ وَزَادَ أَبُوْدَاوُدَ وَيَقُوْلُ يُكْسَرُ حَرُّ هٰذَا بِبَرْدِ هٰذَا وَبَرْدُ هٰذَا بِحَرِّ هٰذَا وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ)۔

4225. Sayyidah Ayshah رضی اللہ عنہا said that the Prophet صلی اللہ علیہ وسلم ate melon with fresh dates.[3]

Abu Dawud added: He would say, 'The heat of this (dates) is offset by the coolness of this (melon) and the coolness of this by the heat of this."[4]

COMMENTARY: Most ulama (Scholars) say that the Arabic word (بطیخ) (bitteekh) stands for water-melon not melon. Teebi رحمہ اللہ said that it could be unripe melon which is more cool (like water-melon).

WORMS IS EATABLES

(٤٢٢٦) وَعَنْ أَنَسٍ قَالَ أُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِتَمْرٍ عَتِيْقٍ فَجَعَلَ يُفَتِّشُهٗ وَيُخْرِجُ السُّوْسَ مِنْهُ (رواه ابوداؤد)

4226. Sayyiduna Anas رضی اللہ عنہ narrated that some old dates were brought to the Prophet صلی اللہ علیہ وسلم. He began to split them (to look closely at them) and cast out the

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[1] Abu Dawud # 3830.

[2] Abu Dawud # 3875.

[3] Tirmidhi # 1843.

[4] Abu Dawud # 3836 (full hadith).

worms from them.[1]

COMMENTARY: Tabarani رحمه الله has transmitted a hadith from Sayyiduna Ibn Umar رضى الله عنه that the Prophet صلى الله عليه وسلم before tearing open a date. So, perhaps the prohibition applies to fresh dates while old dates may be split. Or, the hadith of Anas رضى الله عنه merely means that it is allowed to tear open dates and of Ibn Umar رضى الله عنه that the disallowance is tanzihi (near permissibility).

Teebi رحمه الله said that the hadith is evidence that if worms are found in food items then the food does not become impure. According to Matalib ul Mumineen if there are worms in cheese or apple (and swallowed by the eater) then that is lawful because it cannot be avoided. But if the worms are taken out the food then the same command applies as for fly, wasp, flea and every creature with blood that does not flew. It is forbidden to eat it, but when it falls in water or food that does not become impure.

VENTRICLE OR GUT IS PURE

(٤٢٢٧)وعَنِ ابْنِ عُمَرَ قَالَ أُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِجُبْنَةٍ فِيْ تَبُوكَ فَدَعَا بِالسِّكِّيْنِ فَسَمّٰى وَقَطَعَ۔

(رواه ابوداؤد)

4227. Sayyiduna Ibn Umar رضى الله عنه said that a piece of cheese was presented to the Prophet صلى الله عليه وسلم in Tabuk. He asked for a knife, mentioned the name of Allah and cut it.[2]

COMMENTARY: The mentioning of Allah's name was to begin eating, not to cut anything, as some ignorant people imagine that when a pumpkin is cut bismillah must be recited as if for slaughter.

Mazhar says that this hadith is evidence that the gut of the young of a camel or sheep is pure otherwise cheese would be impure because cheese cannot be made without it.

THINGS ABOUT WHICH SHARI'AH (DIVINE LAW) IS SILENT ARE PERMISSIBLE

(٤٢٢٨) وَعَنْ سَلْمَانَ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ السَّمْنِ وَالْجُبْنِ وَالْفِرَاءِ فَقَالَ الْحَلَالُ مَا أَحَلَّ اللّٰهُ فِيْ كِتَابِهٖ وَالْحَرَامُ مَا حَرَّمَ اللّٰهُ فِيْ كِتَابِهٖ وَالْحَرَامُ مَا حَرَّمَ اللّٰهُ فِيْ كِتَابِهٖ وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ (رَوَاهُ ابْنُ مَاجَةَ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَ مَوْقُوْفٌ عَلَى الْأَصَحِّ)۔

4228. Sayyiduna Salman رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was asked about clarified butter, cheese and Zebra or wild asses (are they lawful food or unlawful). He said, "The lawful is that which Allah has declared lawful in His Book. The unlawful is that which Allah has declared unlawful in His Book. And that of which He has said nothing is such as He has forgiven (and it is allowed to use it)."[3]

COMMENTARY: The sahabah (Prophet's Companions) رضى الله عنهم had asked about ghee (clarified butter) because in early Islam much was not known about it and there were some doubts, perhaps. As for cheese, by itself it was a doubtful case because in those days it was prepared from ventricle or guts of camel or sheep)., They also asked about zebra. As for the

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[1] Abu Dawud # 3832.

[2] Abu Dawud # 3832.

[3] Tirmidhi # 1726, Ibn Majah # 3367, (Darul Isha'at edition of Tirmidhi # 1732)

Arabic word, it is (الفراء) which can be plural of (فرى) (zebra or wild ass), or of (مرو) (wearing apparel of animal's hide) which is why Tirmidhi has placed it in the chapter on clothing (libas) and said, they asked about four," which the infidels use for their coats, etc. without dying, so they may not do the some thing as the disbelievers did.

What Allah has declared an unlawful in His Book is either what He forbids clearly or has given a general statement in his verse.

وَمَا اٰتٰكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا

{And whatsoever he Messenger gives you, take it, and whatsoever he forbids, abstain (there from).} (59: 7)

This clarification is necessary because many things are forbidden, but not all are mentioned in the Quran as disallowed. The ahadith declare that they are forbidden.

The concluding sentence of the hadith is evidence that all thing are essentially allowed. So whatever Shari'ah (divine law) has not declared as forbidden is permitted.

This hadith is muwquf according to Tirmidhi, meaning that it is the saying of Salman رضی اللہ عنہ not of the Prophet صلی اللہ علیہ وسلم. In the terminology of hadith, the sayings of the sahabah are termed as mawquf just as the saying of the Prophet صلی اللہ علیہ وسلم, as also his deeds, are marfu.

PROPHET'S DESIRE FOR WHOLESOME FOOD

(٤٢٢٩) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَدِدْتُ اَنَّ عِنْدِيْ خُبْزَةً بَيْضَاءَ مِنْ بُرَّةٍ سَمْرَاءَ مُلَبَّقَةً بِسَمْنٍ وَّلَبَنٍ فَقَامَ رَجُلٌ مِنَ الْقَوْمِ فَاتَّخَذَهُ فَجَاءَ بِهِ فَقَالَ فِيْ اَيِّ شَيْءٍ كَانَ هٰذَا قَالَ فِيْ عُكَّةِ ضَبٍّ قَالَ ارْفَعْهُ رَوَاهُ اَبُوْدَاوُدَ وَابْنُ مَاجَةَ وَقَالَ اَبُوْدَاوُدَ وَهٰذَا حَدِيْثٌ مُنْكَرٌ۔

4229. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم expressed a wish to have a white loaf prepared from yellowish brown wheat softened with clarified butter and milk. One of the men of the assembly stood up and procured it and brought it. He asked him, "In what was it (meaning, clarified butter) placed?" He said, "In the skin of a lizard." He said, "Take it away (I shall not eat it)."[1]

(Abu Dawud said that this hadith is munkar).

COMMENTARY: The Prophet صلی اللہ علیہ وسلم had a natural dislike for lizards, so he had the bread removed from him. We have read in a hadith of khalid ibn Walid رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم did not like lizard because it was not found in his region (# 4111). He did not mean that lizard skin was impure. If it was impure, then he would have asked for the bread to be thrown away and forbidden others to eat it.

This particular incident of his asking for the bread and desiring what his soul wished is quite contrary to his temperament. Hence, Abu Dawud has called this hadith munkar. But, if we term it to be sound then we might suppose that he had expressed his desire only to show that it is allowed to do so.

UNCOOKED GARLIC IS FORBIDDEN

(٤٢٣٠) وَعَنْ عَلِيٍّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اَكْلِ الثُّوْمِ اِلَّا مَطْبُوْخًا۔ (رواہ الترمذی وابوداؤد)

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[1] Abu Dawud # 3818, Ibn Majah # 3341.

4230. Sayyiduna Ali رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade eating garlic u nless it was in a cooked form.[1]

COMMENTARY: In the cooked form, the odour disappears so it is allowed to eat it. The same ruling applies to onion and such other things. Besides, the disallowance of raw garlic is of the kind of nahi tanzihi (forbidden nearer to lawful) (forbidden but nearer to lawful).

ABOUT ONIONS

(٤٢٣١) وَعَنْ اَبِي زِيَادٍ قَالَ سَأَلْتُ عَائِشَةَ عَنِ الْبَصَلِ فَقَالَتْ اِنَّ اٰخِرَ طَعَامٍ اَكَلَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَعَامٌ فِيْهِ بَصَلٌ۔ (رواه ابوداؤد)

4231. Sayyidah Abu Ziyad رضی اللہ عنہ said that he asked Sayyidah Ayshah رضی اللہ عنہا about onion. She said, "Indeed the last food that Allah's Messenger صلی اللہ علیہ وسلم ate (in his life) had some (cooked) onions in it."[2]

COMMENTARY: The traditions say that the Prophet صلی اللہ علیہ وسلم did not eat garlic and onion. Some traditions say that he even forbade the ummah to eat them. In the light of this tradition of Sayyidah Ayshah رضی اللہ عنہا, we might say that the disallowance is about uncooked garlic, onion and the like, not such as cooked with the meal as an ingredient of food.

Moreover, the disallowance too is of the kind of nahi tanzihi (forbidden nearer to lawful), not nahi tahrimi. And Tahawi رحمہ اللہ has reproduced in Sharh Aathar such ahadith has prove that it is allowed to onion, garlic, leek, etc whether cooked or uncooked. This permission is for such a person who remain within his home after eating them and does not go to the mosque till its odour remains in his mouth. Because it is makruh (disapproved) to go to the mosque after eating these things. Imam Abu Hanafah, رحمہ اللہ Imam Abu Yusuf and Imam Muhammad also say the some thing.

Ibn Maalik رحمہ اللہ said that the last meal of the Prophet صلی اللہ علیہ وسلم in which he ate onion was too clarify that it is allowed and that the prohibition was not beyond nahi tanzihi (forbidden nearer to lawful).

BUTTER WAS DEAR TO THE PROPHET علیہ السلام

(٤٢٣٢) وعَنِ ابْنَيْ بُسْرِ السُّلَمِيَّيْنِ قَالَا دَخَلَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَدَّمْنَا زُبْدًا وَتَمْرًا وَكَانَ يُحِبُّ الزُّبْدَ وَالتَّمْرَ۔ (رواه ابوداؤد)

4232. The two sons of Busr who are Sulami(S), namely Abdullah and Atiyah رضی اللہ عنہ narrated, "Allah's Messenger صلی اللہ علیہ وسلم visited us (one day). We presented to him butter and dates. (He ate them). He did lie butter and dates (always)."[3]

A PLATTER WITH MANY VARIETIES OF FOOD

(٤٢٣٣) وعَنِ عِكْرَاشِ بْنِ ذُوَيْبٍ قَالَ أُتِيْنَا بِجَفْنَةٍ كَثِيْرَةِ الثَّرِيْدِ وَالْوَذْرِ فَخَبَطْتُ بِيَدِيْ فِيْ نَوَاحِيْهَا وَاَكَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ بَيْنِ يَدَيْهِ فَقَبَضَ بِيَدِهِ الْيُسْرٰى عَلٰى يَدِي الْيُمْنٰى ثُمَّ قَالَ يَا عِكْرَاشُ كُلْ

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[1] Tirmidhi # 1808, Abu Dawud # 3828.

[2] Abu Dawud # 3829, Musnad Ahmad 6-59.

[3] Abu Dawud # 3837.

مِنْ مَوْضِعٍ وَاحِدٍ فَإِنَّهُ طَعَامٌ وَاحِدٌ ثُمَّ أُتِيْنَا بِطَبَقٍ فِيْهِ أَلْوَانُ التَّمْرِ فَجَعَلْتُ اٰكُلُ مِنْ بَيْنِ يَدَيَّ وَجَالَتْ يَدُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الطَّبَقِ فَقَالَ يَا عِكْرَاشُ كُلْ مِنْ حَيْثُ شِئْتَ فَإِنَّهُ غَيْرُ لَوْنٍ وَاحِدٍ ثُمَّ اُتِيْنَا بِمَآءٍ فَغَسَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ وَمَسَحَ بِبَلَلِ كَفَّيْهِ وَجْهَهُ وَذِرَاعَيْهِ وَرَأْسَهُ وَقَالَ يَا عِكْرَاشُ هٰذَا الْوُضُوْءُ مِمَّا غَيَّرَتِ النَّارُ۔ (رواه الترمذی)

4233. Sayyiduna Ikrash ibn Dhuwayb رضی الله عنه narrated that: "A large platter containing tharid and boneless meat was brought to us. While eating, I let my hand travel all over the platter, but Allah's Messenger صلی الله علیه وسلم ate from what was nearest to him. With his left hand he held my right forearm and said, 'O Ikrash, from a single place, for, it is all one food.' After that, we were brought a dish containing a variety of dates (or fresh dates). I (followed his instructions and ate from that which was nearest to me, but the hand of Allah's Messenger صلی الله علیه وسلم moved all over the dish. He said, "O Ikrash, eat from wherever you like, for, it is not of one kind.' (He meant to teach by his action and words what one should do.) Then water was brought to us. Allah's Messenger صلی الله علیه وسلم washed his hands with it and, with his wet palms, he stroked his face, fore arms and head, saying, 'O Ikrash, this is the ablution for what is modified by fire.' (It is an ablution called wadu tu'am.)[1]

COMMENTARY: If all food on a dish is one kind then there is no point in picking up from different sides but if there is a variety of food then one may pick up from the sides of the dish. The centre may be untouched till the last because blessings descent there. However, it is also possible that if food is of different kinds, like dates many coloured, then there is no harm in eating from the centre too.

WHAT MAY THE SICK HAVE

(٤٢٣٤) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَخَذَ اَهْلَهُ الْوَعْكُ اَمَرَ بِالْحَسَآءِ فَصُنِعَ ثُمَّ اَمَرَهُمْ فَحَسَوْا مِنْهُ وَكَانَ يَقُوْلُ إِنَّهُ لَيَرْتُوْ فُؤَادَ الْحَزِيْنِ وَيَسْرُوْ عَنْ فُؤَادِ السَّقِيْمِ كَمَا تَسْرُوْ اِحْدَا كُنَّ الْوَسَخَ بِالْمَآءِ عَنْ وَجْهِهَا (رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ)۔

4234. Sayyidah Ayshah رضی الله عنها narrated that when any of his family members fell ill. Allah's Messenger صلی الله علیه وسلم instructed that hasa should be prepared and then he had the patient sip from it. He would say, "It enlivens the grieved and cleans the heart of the sick as one of you clears dirt away from her face with water."[2]

COMMENTARY: Hasa is prepared from flour, water and clarified butter. Sugar may or may not be added to it. The Makkans call it harirah and talbinah. This is mentioned in an earlier hadith in section I (# 4179).

The Prophet صلی الله علیه وسلم mentioned women in this saying because they are more particular about cleanliness and they were his listeners at that time.

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[1] Tirmidhi # 1848 (1855), Ibn Majah # 3274.

[2] Tirmidhi # 2039 (2046)

AJWAH BELONGS TO PARADISE

(٤٢٣٥) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعَجْوَةُ مِنَ الْجَنَّةِ وَفِيْهَا شِفَاءٌ مِّنَ السَّمِّ وَالْكُمْأَةُ مِنَ الْمَنِّ وَمَاءُ هَا شِفَاءٌ لِلْعَيْنِ۔ (رواه الترمذى)

4235. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that, Allah's Messenger صلی اللہ علیہ وسلم said, 'Ajwah is a date from paradise. It has an antidote for poison. Truffles are allied to manna and their juice is cure for the eye."[1]

COMMENTARY: Ajwah is a date from paradise. It is very beneficial and comforting. The remaining portion of the hadith is as explained in hadith # 4184.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٤٢٣٦) عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ ضِفْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَاَمَرَ بِجَنْبٍ فَشُوِيَ ثُمَّ اَخَذَ الشَّفْرَةَ فَجَعَلَ يَحُزُّ لِي بِهَا مِنْهُ فَجَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلَاةِ فَاَلْقَى الشَّفْرَةَ فَقَالَ مَا لَهُ تَرِبَتْ يَدَاهُ قَالَ وَكَانَ شَارِبُهُ وَفَاءً فَقَالَ لِي اُقُصُّهُ لَكَ عَلَى سِوَاكٍ اَوْ قُصَّهُ عَلَى سِوَاكٍ۔ (رواه الترمذى)

4236. Sayyiduna Mughirah ibn Shu'bah رضی اللہ عنہ narrated that he was a guest one night along with Allah's Messenger صلی اللہ علیہ وسلم. (The host had a sheep slaughtered for them.) He (the prophet) صلی اللہ علیہ وسلم asked for a side portion of the meat to be roasted. He then took a knife and began to cut off slice for him (Mughirah) رضی اللہ عنہ. At this moment, Bilal رضی اللہ عنہ came to inform him that it was time for the *salah (prayer)*. So, he put down the knife and remarked, 'what is wrong with him. May his hands be dusty!"

Mughirah رضی اللہ عنہ said, "My moustache had grown long, so he said, 'shall I clip them for you over a siwak?' Or, 'clip them over a siwak."[2]

COMMENTARY: The words 'may his hands be dusty; are not spoken in their literal sense. They are used to reproach the addressee. The prophet صلی اللہ علیہ وسلم did not like that Sayyiduna Bilal رضی اللہ عنہ should call him for *salah (prayer)* when there was ample time for it and he was having his meal. He also observed the disappointment of the host, so thought that Sayyiduna Bilal رضی اللہ عنہ could have waited.

The words that the moustache 'had grown long' are explained in many ways. They could be Mughirah's رضی اللہ عنہ (as translated in the hadith because the text is in the third person 'his moustaches' but Shama'il Tirmidhi and Abu Dawud call it 'my ...' meaning the narrator's). Allah's Messenger صلی اللہ علیہ وسلم asked him if he should trim them. Or, he instructed Mughirah رضی اللہ عنہ to trim them himself.

Some exponents say that the Prophet's صلی اللہ علیہ وسلم moustache had grown and he decided to trim them and let Mughirah رضی اللہ عنہ have the hair as a token. Or, he instructed Mughirah رضی اللہ عنہ to trim his (the Prophet's) صلی اللہ علیہ وسلم moustache.

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[1] Tirmidhi # 2066.

[2] Abu Dawud # 188, Tirmidhi (Shamail) # 167 description if the cury...

FAILING TO RECITE BISMILLAH BEFORE HAVING MEALS

(٤٢٣٧) وعَنْ حُذَيْفَةَ قَالَ كُنَّا إِذَا حَضَرْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَعَامًا لَمْ نَضَعْ أَيْدِيَنَا حَتّٰى يَبْدَأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُ يَدَهُ وَإِنَّا حَضَرْنَا مَعَهُ مَرَّةً طَعَامًا فَجَاءَتْ جَارِيَةٌ كَأَنَّهَا تُدْفَعُ فَذَهَبَتْ لِتَضَعَ يَدَهَا فِي الطَّعَامِ فَأَخَذَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِهَا ثُمَّ جَاءَ أَعْرَابِيٌّ كَأَنَّمَا يُدْفَعُ فَأَخَذَ بِيَدِهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لَّا يُذْكَرَ اسْمُ اللّٰهِ عَلَيْهِ وَإِنَّهُ جَاءَ بِهٰذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا فَأَخَذْتُ بِيَدِهَا فَجَاءَ بِهٰذَا الْأَعْرَابِيِّ لِيَسْتَحِلَّ بِهِ فَأَخَذْتُ بِيَدِهِ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ يَدَهُ فِي يَدِيَّ مَعَ يَدِهَا. زَادَ فِي رِوَايَةٍ ثُمَّ ذَكَرَ اسْمَ اللّٰهِ وَأَكَلَ۔ (رواه مسلم)

4237. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that whenever they were at a meal with the Prophet صلی اللہ علیہ وسلم they did not stretch their hands before he had begun and put his hands (in the food). Once, while they were at food with him, a girl came (to it) as though she was pushed (to the meal because of uncontrollable hunger). She stretched her hand to the food (without saying bismillah) but Allah's Messenger صلی اللہ علیہ وسلم seized her by her hand. Next, a villager came (in similar hurried, compelled fashion) as though he was pushed (to it, failing to mention Allah's name). He seized his hand (too).
Allah's Messenger صلی اللہ علیہ وسلم then said, "The devil considers (such) food lawful (to him) on which Allah's name is not mentioned. So, he brought this girl in order that it might be lawful (to him) because of her (not reciting bismillah) but I held her hand away. Then he brought this villager in order that it might be lawful (to him) because of him (forgetting to say bismillah), but I held his hand (too). By Him in whose hand is my soul, the devil's hand is in my hand along with hers (at this moment)."
According to a version, the narrator also said, "Then he mentioned the name of Allah (saying bismillah) and ate (the food).[1]

COMMENTARY: According to another version (the devil's hand is in mine) along with their (girl's and villager's) hands. But, even as it is in the hadith, it does not preclude the villager's hand also being these.

OVER EATING REMOVES BLESSING

(٤٢٣٨) وَعَنْ عَائِشَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَرَادَ أَنْ يَشْتَرِيَ غُلَامًا فَأَلْقٰى بَيْنَ يَدَيْهِ تَمْرًا فَأَكَلَ الْغُلَامُ فَأَكْثَرَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ كَثْرَةَ الْأَكْلِ شُؤْمٌ وَأَمَرَ بِرَدِّهٖ (رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيْمَانِ)۔

4238. Sayyidah Ayshah رضی اللہ عنہا said that Allah's Messenger صلی اللہ علیہ وسلم intended to buy a slave. So (to try him), he placed some dates before him, but he ate them all (greedily). Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, too much eating removes

[1] Muslim # 102-2017.

blessing (and is a sign of ill-omen)." Then, he had him sent back. [1]

SALT IS THE BEST SEASONING

(٤٢٣٩) وَعَنْ اَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَيِّدُ اِدَامِكُمُ الْمِلْحُ (رواه ابن ماجة)

4239. Sayyiduna Anas ibn Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best of your condiments is salt." [2]

COMMENTARY: Salt is available easily. Most men of Allah subsisted on it. The Prophet صلی اللہ علیہ وسلم also described meat as the best condiment in the two worlds.

REMOVE SANDALS BEFORE EATING

(٤٢٤٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وُضِعَ الطَّعَامُ فَاخْلَعُوْا نِعَالَكُمْ فَاِنَّهُ اَرْوَحُ لِاَقْدَامِكُمْ۔ (دارمی)

4240. Sayyiduna Anas ibn Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when food is placed (before you and you sit down to eat), take off your sandals, for, that is more of a relief to your feet." [3]

LET FOOD COOL DOWN BEFORE EATING

(٤٢٤١) وَعَنْ اَسْمَآءَ بِنْتِ اَبِيْ بَكْرٍ اَنَّهَا كَانَتْ اِذَا اُتِيَتْ بِثَرِيْدٍ اَمَرَتْ بِهٖ فَغُطِّيَ حَتّٰى تَذْهَبَ فَوْرَةُ دُخَانِهٖ وَتَقُوْلُ اِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ هُوَ اَعْظَمُ لِلْبَرَكَةِ رَوَاهُمَا الدَّارِمِيُّ۔

4241. Sayyidah Asma bint Abu Bakr رضی اللہ عنہا is reported to have instructed that tharid should be covered when it was brought to her till the force of its steam had gone. She said that she had heard Allah's Messenger صلی اللہ علیہ وسلم say, "It meaning, the subsiding of the heat from the food) is a great source of blessing." [4]

COMMENTARY: Though tharid is mentioned, the same may be said of all kinds of food. There is a tradition in jami us Saghir;

اَبْرِدُوْا بِالطَّعَامِ فَاِنَّ الْحَارَّ لَا بَرَكَةَ فِيْهِ

(Let food cool down – before you eat it – for there is not blessing in the hot).
There is a mursal tradition in Bayhaqi:

نَهٰى عَنِ الطَّعَامِ الْحَارِّ حَتّٰى يَبْرُدَ

"(The Prophet) صلی اللہ علیہ وسلم forbade eating hot food unless it has cooled down."

LICK THE VESSEL

(٤٢٤٢) وَعَنْ نُبَيْشَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَكَلَ فِيْ قَصْعَةٍ لَحِسَهَا تَقُوْلُ لَهُ الْقَصْعَةُ اَعْتَقَكَ اللّٰهُ مِنَ النَّارِ كَمَا اَعْتَقْتَنِيْ مِنَ الشَّيْطَانِ۔ (رواه رزين)

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[1] Bayhaqi in Shu'at ul Eeman # 5661.
[2] Ibn Majah # 3315.
[3] Darami # 2080.
[4] Darimi # 2037.

4242. Sayyiduna NubAyshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone eats from a dish and licks it (with his fingers), then the dish says to him, 'May Alah preserve you from hell just as you have protected me from the devil (eating out of me)"[1]

COMMENTARY: The version in Tirmidhi (# 1811), Musnad Ahmad, Ibn Majah (# 3271) and Darimi has the words; 'The dish seeks forgiveness for this person (who licks it)." Tabarani has reported from Irbad رضی اللہ عنہ to the effect that if anyone licks the dish (or plate) and licks his fingers (after eating) then Allah will give him to satiation point in this world and the next.

CHAPTER - II

HOSPITALITY بَابُ الضِّيَافَةِ

The word (ضاف) (Daaf) meaning; 'to be a guest.' (اضاف) (adaaf) is 'to entertain a guest.' (ضيف) is 'a guest' and (مضيف) (and (مضيف)) mudeef (and mudayif) is 'a host.'

These ahadith will emphasize the merits of hospitality. They will tell us merits as outlined by Shari'ah (divine law) and the positions of the host and guests relative to each other. How should one behave with the other?

COMMAND TO BE HOSPITABLE: Most of the ulama (Scholars) say that giving the rights of guests and observing the manners thereof are sings of possessing good manner and courteous behaviour. It is also *mustahab (desirable)*. Most ahadith lead us to it. Some authorities say that it is *wajib (obligatory)* to entertain a guest for one day, at least. After that it is *mustahab (desirable)*.

The eight, kinds of hospitality that the ulama (Scholars) have mentioned have been enumerated in the chapter on valimah or the wedding feast, in its initial portion. (Book XIII Marriage, Chapter IX)

SECTION I اَلْفَصْلُ الْاَوَّلُ

BEING HOSPITABLE IS SIGN OF PERFECT FAITH

(٤٢٤٣) عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْاٰخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلَا يُؤْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلَا يُؤْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلْيَقُلْ خَيْرًا اَوْ لِيَصْمُتْ وَفِيْ رِوَايَةٍ بَدَلَ الْجَارِ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلْيَصِلْ رَحِمَهُ (متفق عليه)

4243. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who believes in Allah and the last day must (honour and) serve his guest. He who believes in Allah and the last day must not inconvenience his neighbour. He who believes in Allah and the last day must speak what is good or keep quiet." According to another version: instead of mentioning the neighbour, (he said;) "He who believes in Allah and the last day must join ties of relationship." (He must be

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[1] Razin.

kind to his relatives and associates.)[1]

COMMENTARY: This does not mean that only these things are signs of faith and belief in anyone. It is not that if anyone does not abide by these things he is not a believer. The objective is to stress the importance of these things and to exhort Muslims to put them into practice. Anyone with a perfect faith will follow these things.

Honouring guests is to receive them warmly and with a good nature. The host must converse with them in good tones. He must feed a guest according to his ability for three days provided the people of his own house are not put to difficulty. If the guest stays beyond three days, then to serve him is a sadaqah (charity) which means that he may or may not entertain him. He may even refuse to show hospitality (beyond three days).

The least a man may do with his neighbour is not to inconvenience him, otherwise, rights of neighbours are very vast. According to a hadith of Bukhari and Muslim, a man must honour his guest. And, according to another, he must help his neighbour in such things as he requires his help and he must remove his difficulty. Imam Ghazali رحمه الله has reported a tradition in his Arba'een that Allah's Messenger صلى الله عليه وسلم asked, "Do you know what the rights of a neighbour are? If he asks you for help, help him. If he seeks a loan, give it to him. If he is needy, give him something, if he is il, visit him. If he receives something good, congratulate him. If he faces a calamity, console him. If it is death of someone, go to him and condole with him. Do not raise your house, above his lest he be deprived of sunlight and wind. If you buy fruit, sent some to him, but if it is not possible, then bring them to your house secretly and instruct your children not to go out while eating them. Do not cause him harm with the smoke of your cooking vessels but send some of it to him." He asked again, "Do you know what rights a neihghbour has? By him in whose hand my soul is, only he knows the rights of his neighbour on whom Allah's mercy descends."

One must utter only what one knows to be good on which reward may be expected. If there is no good in what one intends to say or it is forbidden or makruh (disapproved) then one must abstain from speaking such thins. It is best to keep quiet as for as possible but if it is necessary to speak then it is disallowed to engage in makruh (disapproved) and unlawful conversation. Rather, it is wise to abstain from permissible talk lest they lead one to what is disallowed.

It is emphasized that ties of relationships must be joined and not severed. If anyone breaks ties of kinship then he is as though he does not believe in Allah and the last day because he does not care about the punishment of which one who severs ties of kinship is warned.

GUEST MUST NOT STAY MORE THAN THREE DAYS

(٤٢٤٤) وَعَنْ اَبِي شُرَيْحٍ الْكَعْبِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ فَلْيُكْرِمْ ضَيْفَهٗ جَائِزَتُهٗ يَوْمٌ وَ لَيْلَةٌ وَالضِّيَافَةُ ثَلَاثَةُ اَيَّامٍ فَمَا بَعْدَ ذٰلِكَ فَهُوَ صَدَقَةٌ وَلَا يَحِلُّ لَهٗ اَنْ يَّثْوِيَ عِنْدَهٗ حَتّٰى يُحَرِّجَهٗ۔ (متفق عليه)

4244. Sayyiduna Abu Shurayh al Ka'bi رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who believes in Allah and the last day must honour his guest. The formal and kind treatment (with full provision or jaizah) is for one day and one

[1] Bukhari # 6018, Muslim # 75-47, Tirmidhi # 2500, Musnad Ahmad 2-267.

night. Then hospitality lasts for three days. (Whatever is given) after that is sadaqah (charity) (or gift and charity). It is not allowed to a guest to stay with the host (after three days) and become a nuisance (causing him difficulty and hardship)."[1]

COMMENTARY: According to Jazri, the guest should be served on the first day to the utmost possible and as best as can be. On the second and third days, whatever is easily available without being formal must be presented to him. After that provision may be given to him to suffice him for a day and a night during his journey.

The word Jaizah in the hadith (جائزة) has this very meaning. Its dictionary meaning is 'a present,' 'a gift' or 'a reward.' Here, however, it is provision for a day's journey enough to last him till he arrives at the manzil (a stage of the journey).

Whatever is given beyond that is an excess, a sadaqah (charity) and kindness. This implies that jaizah will be after hospitality (but the hadith mentions it before hospitality). This jaizah will be in excess of hospitality.

It is also possible that jaizah is nothing beyond being hospitable after three days. The hadith refers by it, perhaps, to the extraordinary reception for the guest on the first day. This is what is also deduced from the version of Abu Dawud - jaizah is the serving of the guest lavishly on the first day. Mawlana Shah Abdul Haq Muhaddith Dahlawi رحمه الله said the same thing.

The guest should not stay more then three days. But, if the host requests him to prolongs his stay then he may stay.

The ulama (Scholars) say that if a traveller has to stay with someone but is compelled - by illness or something else - to remain there for more then three days, then he must get his provision himself after three days and not force the host to hardship.

HOSPITALITY IS NOT *WAJIB (OBLIGATORY)*

(٤٢٤٥) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قُلْتُ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ تَبْعَثُنَا فَنَنْزِلُ بِقَوْمٍ لَا يَقْرُوْنَنَا فَمَا تَرٰى فَقَالَ لَنَا إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمَرُوْا لَكُمْ بِمَا يَنْبَغِيْ لِلضَّيْفِ فَاقْبَلُوْا فَإِنْ لَمْ يَفْعَلُوْا فَخُذُوْا مِنْهُ حَقَّ الضَّيْفِ الَّذِىْ يَنْبَغِيْ لَهُمْ۔ (متفق عليه)

4245. Sayyiduna Uqbah ibn Aamir رضی الله عنه said that he submitted to the Prophet صلى الله عليه وسلم, "When you send us out (for battle or any other mission), we come across some people (sometimes) who do not give us hospitality. What do you command us to do (at such time)?" He said, "If you meet such people who give you what is suitable for a guest, take it. If they do not do it (and do not give what is deserving for a guest), then you may take from them that which behaves them and is the right of a guest."[2]

COMMENTARY: Apparently this hadith says that a guest may get hospitality from a host by force if he does not receive him well. This means that those who say that it is *wajib (obligatory)* to be hospitable to a guest rely on this hadith. However, a majority of the ulama (Scholars) do not say that it is *wajib (obligatory)*. So they interpret this hadith in different ways.

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[1] Bukhari # 6019, Muslim # 15-48, Tirmidhi # 1907, Abu Dawud # 2748, Muwatta Maalik.

[2] Bukhari # 2461, Muslim # 17-1727, Tirmidhi # 1589 (1595)

(i) This hadith concerns one who is driven by extreme hunger and is on an empty stomach and so restless. It is *wajib (obligatory)* to serve this guest. If the host fails then he must seize his right forcibly.

(ii) This command was valid in early Islam. It was then *wajib (obligatory)* to look after the poor and needy. But, when poverty among Muslims gave way to abundance, this command was withdrawn.

(iii) This applies to the dhimmis who were under protection of the Muslims and bound, under agreement, to treat and serve the Muslims who visited them. In this sense, it was *wajib (obligatory)* on them to show hospitality to the Muslim guests. Hence, that right which is *wajib (obligatory)* may be seized by force.

(iv) This hadith is based on return and reimbursement. When some people (say, travellers) come to some people who do not welcome them as guests, they may offer to buy from them provision because they are driven by strict necessity and hunger. If they refuse to sell them those things then the visitors may take them from them by force.

MAY TAKE ALONG MORE GUEST S TO A FRIENDLY HOST

(٤٢٤٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ اَوْلَيْلَةٍ فَاِذَا هُوَبِاَبِيْ بَكْرٍ وَعُمَرَ فَقَالَ مَا اَخْرَجَكُمَا مِنْ بُيُوْتِكُمَا هٰذِهِ السَّاعَةَ قَالَا الْجُوْعُ قَالَ وَاَنَا وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَاَخْرَجَنِيَ الَّذِيْ اَخْرَجَكُمَا قُوْمُوْا فَقَامُوْا مَعَهٗ فَاَتٰى رَجُلًا مِنَ الْاَنْصَارِ فَاِذَا هُوَ لَيْسَ فِيْ بَيْتِهٖ فَلَمَّا رَاَتْهُ الْمَرْاَةُ قَالَتْ مَرْحَبًا وَّ اَهْلًا فَقَالَ لَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيْنَ فُلَانٌ؟ قَالَتْ ذَهَبَ يَسْتَعْذِبُ لَنَا مِنَ الْمَاءِ اِذْجَآءَ الْاَنْصَارِيُّ فَنَظَرَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَصَاحِبَيْهِ ثُمَّ قَالَ اَلْحَمْدُ لِلّٰهِ مَا اَحَدٌ الْيَوْمَ اَكْرَمُ اَضْيَافًا مِنِّيْ قَالَ فَانْطَلَقَ فَجَآءَهُمْ بِعِذْقٍ فِيْهِ بُسْرٌ وَتَمْرٌ وَرُطَبٌ فَقَالَ كُلُوْا مِنْ هٰذِهٖ وَاَخَذَ الْمُدْيَةَ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِيَّاكَ وَ الْحَلُوْبَ فَذَبَحَ لَهُمْ فَاَكَلُوْا مِنَ الشَّاةِ وَ مِنْ ذٰلِكَ الْعِذْقِ وَشَرِبُوْا فَلَمَّا اَنْ شَبِعُوْا وَرَوُوْا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَبِيْ بَكْرٍ وَعُمَرَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَتُسْأَلُنَّ عَنْ هٰذَا النَّعِيْمِ يَوْمَ الْقِيٰمَةِ اَخْرَجَكُمْ مِنْ بُيُوْتِكُمُ الْجُوْعُ ثُمَّ لَمْ تَرْجِعُوْا حَتّٰى اَصَابَكُمْ هٰذَا النَّعِيْمُ رَوَاهُ مُسْلِمٌ وَذُكِرَ حَدِيْثُ اَبِيْ مَسْعُوْدٍ كَانَ رَجُلٌ مِّنَ الْاَنْصَارِ فِيْ بَابِ الْوَلِيْمَةِ۔

4246. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that one day or night, Allah's Messenger صلی اللہ علیہ وسلم went out (of his house). He met Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ. He asked them, "What has brought you out of your houses at this hour?" They said, "Hunger!" He said, "And I* (too)! By Him in whose hand is my soul, that which has brought you out has brought me out. Get up!" They both up (and walked with him). He brought them to the house of a man of the ansars. He was not at home. His wife saw him and said, "Welcome!" Allah's Messenger صلی اللہ علیہ وسلم said to her, "Where is so and so?" (He was Abu Haytham) رضی اللہ عنہ She said, "He has gone to fetch some fresh water for us." At that very moment, the Ansari arrive. On seeing

Allah's Messenger صلی اللہ علیہ وسلم and his two companions (he was delighted and exclaimed, "Praise belongs to Allah! There is no one to day who has guests more honourable than I have!"
Then he went and brought them a bunch of dates - ripening, dried and fresh, saying, "Eat from these!" He took a knife. Allah's Messenger صلی اللہ علیہ وسلم said to him, "Beware, (do) not (slaughter) a milk yielding sheep!" He slaughtered a sheep. (when it was cooked) they ate from it and had eaten from the bunch and had drunk water till they were satiated. Allah's Messenger صلی اللہ علیہ وسلم said to Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ, "By Him in whose hand is my soul, you will be asked about this bounty on the day of resurrection! Hunger drove you out of your homes, but you had not (yet) returned that this bounty come to you (from Allah)."[1]

COMMENTARY: This hadith establishes many rulings.

(i) If one is confident of the host being friendly then one may take one's companions along to his home.

(ii) It is proper to disclose one's difficulty to one's friends and acquaintances provided it is not in the manner of a complaint, unwillingness, displeasure or impatience. If one is hungry and unable to devote to worship then it is not only allowed but also necessary to go out of the house and look for lawful means of sustenance. Not only may one go to one's such friends who are certain to help but it is also allowed to ask such people for food frankly, for this kind of informal request results in closer friendship.

When the poor sahabah (Prophet's Companions) رضی اللہ عنہم could get nothing to eat, they came to the Prophet صلی اللہ علیہ وسلم. When they saw his bright face and visited him, their hunger and affliction disappeared. The radiant light of truth made them independent of food and drink.

(iii) In times of need, it is allowed to speak to an unknown and unrelated woman and to listen to her.

(iv) A woman whose husband is not at home is allowed to let visitors. Into their home, provided there is no risk involved if the guest comes in, and provided she is confident of her husband's permission.

(v) It is *mustahab (desirable)* to praise Allah when a blessing of bounty descends on one. It is also *mustahab (desirable)* to express delight on the arrival of the guests in their presence.

(vi) It is *mustahab (desirable)* to present to the guests fruit or anything sweet before bringing them the meal.

Nawawi رحمہ اللہ said that even in the time of the prophet صلی اللہ علیہ وسلم people ate to a full stomach. It is allowed to eat in this way. However, as we know from many ahadith, it is not allowed to eat to satiation point regularly as a habit, for that will be tantamount to forgetting the plight of the needy and the poor and to be hard hearted towards them.

On the day of resurrection. Allah will ask His slaves about the blessings He gives them in this world. Some will find it difficult to account for them, if they had misused them. Some others will be reminded of the favours and blessings. In either case, He will get them to reckon for the favours and to say how they had used them.

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[1] Muslim # 140. 2038.

وَذُكِرَ حَدِيثُ أَبِي مَسْعُودٍ كَانَ رَجُلٌ مِّنَ الْأَنْصَارِ فِي بَابِ الْوَلِيْمَةِ۔

And the hadith of Abu Mas'ud رضی الله عنه ... is at # 3219 (in the chapter on valimah or wedding feast).

SECTION II اَلْفَصْلُ الثَّانِي

THE SIGNIFICANCE OF HOSPITALITY

(٤٢٤٧) وَعَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ أَيُّمَا مُسْلِمٍ ضَافَ قَوْمًا فَأَصْبَحَ الضَّيْفُ مَحْرُوْمًا كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ نَصْرُهُ حَتَّى يَأْخُذَ لَهُ بِقِرَاهُ مِنْ مَالِهِ وَزَرْعِهِ (رَوَاهُ الدَّارِمِيُّ وَأَبُوْدَاوُدَ وَفِيْ رِوَايَةٍ لَهُ وَأَيُّمَا رَجُلٍ ضَافَ قَوْمًا فَلَمْ يَقْرُوْهُ كَانَ لَهُ أَنْ يُعْقِبَهُمْ بِمِثْلِ قِرَاهُ)۔

4247. Sayyiduna Miqdam ibn Ma'dikarib رضی الله عنه narrated that he heard the Prophet صلی الله علیه وسلم say, 'If any Muslim is a guest of a people but morning finds him deprived of hospitality, then he has a right over every Muslim that he help him by taking for him from their property and fields the equivalent of the hospitality which he deserved to get (which is as much as a guest would eat and drink)."
Another version is: "If anyone is a guest of some people who do not serve him as a guest (giving him no hospitality), then he has the right to pursue them and take from them (meaning, from their properties) enough to equal the hospitality that was his due."[1]

COMMENTARY: This hadith also seems to say that hospitality is *wajib (obligatory)* on the hosts, however, the facts are otherwise and the same explanation is applicable in this case as was in the hadith of Uqbah ibn Aamir رضی الله عنه (# 4254).

EVIL IS NOT REPAID WITH EVIL

(٤٢٤٨) وَعَنْ أَبِي الْأَحْوَصِ الْجُشَمِيِّ عَنْ أَبِيْهِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ أَرَأَيْتَ إِنْ مَرَرْتُ بِرَجُلٍ فَلَمْ يَقْرِنِيْ وَلَمْ يُضِفْنِيْ ثُمَّ مَرَّبِيْ بَعْدَ ذٰلِكَ أَقْرِيْهِ أَمْ أَجْزِيْهِ قَالَ بَلْ أَقْرِهِ۔ (رواه الترمذی)

4248. Sayyiduna Abu Ahwas al-Jushami رحمه الله narrated that on the authority of his father (Maalik ibn Fudalah) رضی الله عنه that he submitted, "O Messenger of Allah, if I go to a man (as a guest) and he fails to give me a reception or hospitality, and (afterwards) he comes to me, shall I give him hospitality or repay him in the same coin?" He said, "No, let him have (your) hospitality."[2]

COMMENTARY: If anyone has treated you badly, it is not for you to treat him as he did. Rather, the best form of recompense is to do good to him. It is easy to pay back in the some coin but better to be kind to the unjust.[3]

ENTER NOT WITHOUT PERMISSION

(٤٢٤٩) وَعَنْ أَنَسٍ أَوْغَيْرِهِ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْتَأْذَنَ عَلَى سَعْدِ بْنِ عُبَادَةَ فَقَالَ اَلسَّلَامُ

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[1] Darimi # 2037, Musnad Ahmad 4-131, and (both version by) Abu Dawud # 3751.

[2] Tirmidhi # 2006 (2013)

[3] See Bringing up children in Islam, Darul Isha'at, Karachi p 141-144 for examples of Harun Rashid Zayaul Aabideen etc. on forgiving and overlooking.

عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ فَقَالَ سَعْدٌ وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَلَمْ يُسْمِعِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى سَلَّمَ ثَلَاثًا وَرَدَّ عَلَيْهِ سَعْدٌ ثَلَاثًا وَلَمْ يُسْمِعْهُ فَرَجَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاتَّبَعَهُ سَعْدٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ بِأَبِيْ أَنْتَ وَأُمِّيْ مَاسَلَّمْتَ تَسْلِيْمَةً إِلَّا وَهِيَ بِأُذُنَيَّ وَلَقَدْ رَدَدْتُ عَلَيْكَ وَلَمْ أُسْمِعْكَ أَحْبَبْتُ أَنْ أَسْتَكْثِرَ مِنْ سَلَامِكَ وَمِنَ الْبَرَكَةِ ثُمَّ دَخَلُوا الْبَيْتَ فَقَرَّبَ لَهُ زَبِيْبًا فَأَكَلَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا فَرَغَ قَالَ أَكَلَ طَعَامَكُمُ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمُ الْمَلٰئِكَةُ وَأَفْطَرَ عِنْدَكُمُ الصَّائِمُوْنَ (رواه فی شرح السنة)

4249. Sayyiduna Anas رضی اللہ عنہ or a sahabi رضی اللہ عنہ other than him narrated; Allah's Messenger صلی اللہ علیہ وسلم (on going to his house) asked permission to enter the house of Sa'd ibn Ubadah رضی اللہ عنہ. He said, (while standing at the door), "As salaam alaykum wa rahmatullah!" (peace be on you, and Allah's mercy.) Sa'd رضی اللہ عنہ did answer, "wa alaykum us salaam wa rahmatullah!" (And, on you be peace, and Allah's mercy), but he did not speak loud enough for the Prophet صلی اللہ علیہ وسلم to hear him. He offered the salaam three times and Sa'd رضی اللہ عنہ responded three times but did not let him hear. (He deliberately kept his voice down) So, the Prophet صلی اللہ علیہ وسلم turned back to go. Sa'd رضی اللہ عنہ follow him and submitted, "O Messenger of Allah, may my parents be ransomed to you, every time you gave the greeting of salam, my both ears heard you and I did, indeed, respond to you, but did not let you hear me because I loved to receive more of your (greeting of) salaam (peace) and blessings.

Then, they entered the house and he presented to him raisins. Allah's Prophet صلی اللہ علیہ وسلم ate them. When he had eaten, he prayed (for Sa'd) رضی اللہ عنہ:

'May (Allah's) pious people eat your food! May the angels invoke blessings on you! And may they who are fasting have iftar with you!'[1]

BETTER TO HAVE GUESTS WHO ARE RIGHTEOUS

(٤٢٥٠) وَعَنْ أَبِيْ سَعِيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلُ الْمُؤْمِنِ وَمَثَلُ الْإِيْمَانِ كَمَثَلِ الْفَرَسِ فِيْ آخِيَّتِهِ يَجُوْلُ ثُمَّ يَرْجِعُ إِلٰى آخِيَّتِهِ وَإِنَّ الْمُؤْمِنَ يَسْهُوْ ثُمَّ يَرْجِعُ إِلَى الْإِيْمَانِ فَأَطْعِمُوْا طَعَامَكُمُ الْأَتْقِيَاءَ وَأَوْلُوْا مَعْرُوْفَكُمُ الْمُؤْمِنِيْنَ (رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ وَأَبُوْنُعَيْمٍ فِي الْحِلْيَةِ)۔

4250. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The believer and faith are like the horse that is tethered to its stake. It circles round only to return to its stake. So, too, the believer errs and is negligent only to returns to faith. Let the pious partake of your food and let the believers have your favours."[2]

COMMENTARY: The Arabic word aakhiyah (آخية) is a hitching stake with a ring, or a post, to which animals are tethered. Fodder is placed around for them to graze. Just as a horse moves around the pole, a believer is attached to faith. He may go further or come closer to it but he never detaches himself from faith. Sometimes he attains nearness to Allah by performing righteous deeds and sometimes he is distanced because of his sins. But, he

[1] Sharh us *Sunnah (Holy Prophet's practice)*, Musnah Ahmad 3-138.

[2] Shu'ab ul Eeman of Byhaqi # 10964, Musnad Ahmad 3-55, Al Hilyah of Abu Nu'aym 8/179.

never separates from faith. If he falls into sin, he regrets and seeks forgiveness and makes amends for him missed acts of worship. Thereby, he regains the degree of perfect faith.
The next sentence; 'Let the pious partake of your food' is actually a resultant clause of a concealed conditional clause. It is Adopt means to reinforce such things as are links between you and faith. One of the best ways to do it is to be hospitable to guests and entertain them. While it is allowed to feed any hungry person, it is best to feed such a hungry person who is pious and God fearing. Moreover, when a pious person engages in worship after eating your food then some of the reward will be given to you too. Besides, he will pray for you and his supplication will be approved.
Apart from that, kindness and help may be extended to every Muslim. It is as the concluding sentence sums up: 'Let the believers have you favours.

SITTING ON THE KNEES

(٤٢٥١) وَعَنْ عَبْدِ اللّٰهِ ابْنِ بُسْرٍ قَالَ كَانَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَصْعَةٌ يَحْمِلُهَا اَرْبَعَةُ رِجَالٍ يُقَالُ لَهَا الْغَرَّاءُ فَلَمَّا اَضْحُوْا وَسَجَدُوا الضُّحٰى اُتِيَ بِتِلْكَ الْقَصْعَةِ وَقَدْ ثُرِدَ فِيْهَا فَالْتَفُّوْا عَلَيْهَا فَلَمَّا كَثُرُوْا جَثٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَعْرَابِيٌّ مَاهٰذِهِ الْجِلْسَةُ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ جَعَلَنِيْ عَبْدًا كَرِيْمًا وَلَمْ يَجْعَلْنِيْ جَبَّارًا عَنِيْدًا ثُمَّ قَالَ كُلُوْا مِنْ جَوَانِبِهَا وَدَعُوْا ذُرْوَتَهَا يُبَارِكْ فِيْهَا۔ (رواه ابوداؤد)

4251. Sayyiduna Abdullah ibn Busr رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم had a large (tub like) dish called gharra. Four men had to carry it. When it was past the hour of duha and people had offered the *salah (prayer)* of duha, that dish was brought, tharid having been prepared in it. The people gathered and sat around it. When their numbers were very many, Allah's Messenger صلی اللہ علیہ وسلم sat on his knees (because there was no enough space to sit on (once) a villager asked, "What kind of a sitting is this?" (It is not worthy of your station to sit in this manner). The Prophet صلی اللہ علیہ وسلم said, "Indeed, Allah has made me a humble servant (of His). He has not made me a rebellious tyrant." (This kind of a sitting posture is a means to observe humility). Then, he said (to those present), "Eat from its sides (the portion nearest to you) and leave its top (which is the middle portion, till the last). You will get blessing on it."[1]

COMMENTARY: Gharra means radiant and bright. The large dish was so called because it was wide-open and spacious.

EATING TOGETHER

(٤٢٥٢) وَعَنْ وَحْشِيِّ بْنِ حَرْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ اَصْحَابَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالُوْا يَا رَسُوْلَ اللّٰهِ اِنَّا نَاكُلُ وَلَا نَشْبَعُ قَالَ فَلَعَلَّكُمْ تَفْتَرِقُوْنَ قَالُوا نَعَمْ قَالَ فَاجْتَمِعُوْا عَلٰى طَعَامِكُمْ وَاذْكُرُوا اسْمَ اللّٰهِ يُبَارَكْ لَكُمْ فِيْهِ۔ (رواه ابوداؤد)

4252. Sayyiduna Wahshiy ibn Harb رحمہ اللہ reported from his father that his (Wahshiy's) رحمہ اللہ grandfather narrated that the sahabah (Prophet's Companions)

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[1] Abu Dawud # 3773.

رضی اللہ عنہم of Allah's Messenger صلی اللہ علیہ وسلم submitted. "O Messenger of Allah, we do eat (much) but we are not satiated. He asked, "Perhaps you eat separately." They submitted, "Yes!" He said, "So, sit together at your food and mention the name of Allah. There will be blessing in it for you."[1]

COMMENTARY: The grandfather of wahshiy ibn Harb رحمہ اللہ had also the same name, Wahshiy ibn Harab رضی اللہ عنہ. He is the same Wahshiy who had fought in the Battle of Uhud on the side of the infidels and had killed the uncle of the Prophet صلی اللہ علیہ وسلم, Sayyiduna Hamzah رضی اللہ عنہ son of Abdul Muttalib. He (Hamzah) رضی اللہ عنہ was the Sayyidus shuhada – chief of the martyrs.

Afterwards, Allah guided him and he embraced Islam. As a Muslim, he achieved a great things for Islam. He killed and consigned to hell thereby the notorious false claimant to prophethood, Musaylamah Kadhdhab.

It is established through, this hadith that eating all by oneself in isolation removes blessings from food. Eating in company with other people is a means of blessings. To sit together for a meal and mention Allah's name while eating by saying Bismillah is each by itself a means of attracting blessings. If both these things are done and people sit together to eat and also mention the name of Allah at the time of eating then together they will get more blessings. It will also be a means of making abundant dhikr of Allah.

However, Allah has said in the Quran:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا

{There is no blame on you whether you eat together or separately.} **(24: 61)**

This verse perhaps makes a concession or an exception to make it convenient at times. Also, it make allowance for those who are alone in life.

SECTION III الفصل الثالث

BASIC NEED & RIGHT OF MAN

(٤٢٥٣) عَنْ أَبِي عَسِيبٍ قَالَ خَرَجَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْلًا فَمَرَّبِي فَدَعَانِي فَخَرَجْتُ إِلَيْهِ ثُمَّ مَرَّبِأَبِي بَكْرٍ فَدَعَاهُ فَخَرَجَ إِلَيْهِ ثُمَّ مَرَّبِعُمَرَ فَدَعَاهُ فَخَرَجَ إِلَيْهِ فَانْطَلَقَ حَتّٰى دَخَلَ حَائِطًا لِبَعْضِ الْأَنْصَارِ فَقَالَ لِصَاحِبِ الْحَائِطِ أَطْعِمْنَا بُسْرًا فَجَاءَ بِعِذْقٍ فَوَضَعَهُ فَأَكَلَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ ثُمَّ دَعَا بِمَاءٍ بَارِدٍ فَشَرِبَ فَقَالَ لَتُسْأَلُنَّ عَنْ هٰذَا النَّعِيمِ يَوْمَ الْقِيٰمَةِ قَالَ فَأَخَذَ عُمَرُ الْعِذْقَ فَضَرَبَ بِهِ الْأَرْضَ حَتّٰى تَنَاثَرَ الْبُسْرُ قِبَلَ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا رَسُولَ اللّٰهِ إِنَّا لَمَسْئُولُونَ عَنْ هٰذَا يَوْمَ الْقِيَامَةِ قَالَ نَعَمْ إِلَّا مِنْ ثَلَاثٍ خِرْقَةٍ كَفَّ بِهَا الرَّجُلُ عَوْرَتَهُ أَوْكِسْرَةٍ سَدَّبِهَا جَوْعَتَهُ أَوْ حُجْرٍ يَتَدَخَّلُ فِيهِ مِنَ الْحَرِّ وَالْقَرِّ رَوَاهُ أَحْمَدُ وَالْبَيْهَقِيُّ فِي شُعَبِ الْإِيْمَانِ۔

4253. Sayyiduna Abu Aasib رضی اللہ عنہ narrated that: one night, Allah's Messenger صلی اللہ علیہ وسلم went out (of his house). He come to me and called one. So I went out to him.

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[1] Abu Dawud # 3763.

He next went to Abu Bakr رضی اللہ عنہ and called him, so he came out too. He then went to Umar رضی اللہ عنہ and called him and he too came out. Then he set off (with us) till he had entered a garden owned by an ansar. He said to the owner of the garden. "Give us some fresh dates to eat." He fetched a bunch and laid it down (before us). So, Allah's Messenger صلی اللہ علیہ وسلم ate as did his sahabah (meaning, we). Then he called for some cold water, and drank it (as did we drink). Then, he said, "On the day of resurrection, you will be questioned about this bounty." Umar took the bunch and struck it on the ground till the fresh dates were scattered in front of Allah's Messenger صلی اللہ علیہ وسلم and asked, "O Messenger of Allah, shall we be asked about this on the day of resurrection?" He said, "Yes (about every bounty small or large) but not about three things; a piece of cloth with which a man covers his private parts, a scarp of bread with which he alleviates his hunger and a room which he enters to escape heat and cold."[1]

COMMENTARY: The ansar could be Abu Haytham رضی اللہ عنہ mentioned in hadith# 4246 or someone else. Umar رضی اللہ عنہ was driven by awe of the day of requital when he would have to give account for every little blessing.

The word translated 'room' is (حجر) (hujr). In some copies of the Mishkat it is (جحر) (juhr) which means a burrow or a den. Hence, in either ease, we should see that it refers to the smallest possible refuge in which one may retire with difficulty to protect oneself from heat and cold.

STOP EATING NOT BEFORE OTHERS STOP

(٤٢٥٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وُضِعَتِ الْمَائِدَةُ فَلَا يَقُوْمُ رَجُلٌ حَتّٰى تُرْفَعَ الْمَائِدَةُ وَلَا يَرْفَعُ يَدَهٗ وَاِنْ شَبِعَ حَتّٰى يَفْرُغَ الْقَوْمُ وَلْيُعْذِرْ فَاِنَّ ذٰلِكَ يُخْجِلُ جَلِيْسَهٗ فَيَقْبِضُ يَدَهٗ وَعَسٰى اَنْ يَّكُوْنَ لَهٗ فِي الطَّعَامِ حَاجَةٌ۔ رَوَاهُ ابْنُ مَاجَةَ۔ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

4254. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the (dining) mat is placed (and people have sat to eat), no one must get up from it) till it is removed and no one must withdraw his hand (from eating) even if he is full, till the other people have finished. If (he has a valid reason and) he does, then he should present his excuse (for withdrawing from eating or getting up), for, his companion is embarrassed (when he withdraws) and he (too) will not stretch out his hand (to eat) though he may have need for more food."[2]

COMMENTARY: If anyone eats little habitually, then the best course for him is to eat slowly and with pauses. In this way, he will give company to the others till the end.

(٤٢٥٥) وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ اَبِيْهِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَكَلَ مَعَ قَوْمٍ كَانَ اٰخِرَهُمْ اَكْلًا (رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ مُرْسَلًا)۔

4255. Sayyiduna (Imam) Ja'far رحمہ اللہ (Sadiq) son of (Imam) Muhammad رضی اللہ عنہ narrated on the authority of his father that when Allah's Messenger صلی اللہ علیہ وسلم ate together with other people, he was the last of them to finish eating.[3]

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[1] Musnad Ahmad 5-81, Bayhaqi in Shu'ab ul Eeman $ 4601.

[2] Ibn Majah # 3295, Bayhaqi in Shu'abul Eeman # 5864.

[3] Bayhaqi in Shu'ab ul Eeman # 6037 in mursal form.

COMMENTARY: Imam Muhammad Baqir رحمه الله was a tabi and he had the honour of listening to ahadith from his honoured father, Imam Zaynul Aabideen رضى الله عنه and from Jabir ibn Abdullah رضى الله عنه. So, this hadith is mursal.
The Prophet صلى الله عليه وسلم timed his eating in such a way that he ate till the last of his companions ate at the meal. He was considerate to the others.

COMBINING FALSEHOOD WITH HUNGER

(٤٢٥٦) وَعَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ قَالَتْ أُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِطَعَامٍ فَعُرِضَ عَلَيْنَا فَقُلْنَا لَا تَشْتَهِيْهِ قَالَ لَا تَجْتَمِعْنَ جُوْعًا وَكِذْبًا۔ (رواه ابن ماجة)

4256. Sayyidah Asma bint Yazid رضى الله عنها narrated that some food was brought to the Prophet صلى الله عليه وسلم and then (it was) offered to them. They pleaded, 'We do not have a desire for it." He said, "Do not have a desire for it." He said, "Do not put together hunger and falsehood."[1]

COMMENTARY: If anyone is hungry and desires to eat food but pretends not to need it, then it is a lie. He is foolish and suffers hunger as well as subjects himself to punishment for speaking lies.

BLESSINGS DESCEND WHEN PEOPLE EAT TOGETHER

(٤٢٥٧) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُوْا جَمِيْعًا وَّلَا تَفَرَّقُوْا فَإِنَّ الْبَرَكَةَ مَعَ الْجَمَاعَةِ۔ (رواه ابن ماجة)

4257. Sayyiduna Umar ibn Khattab رضى الله عنه narrated that Allah's Messenger said, "Eat together. Do not eat separately, for blessing is with the company."[2]

RECEIVING & SEEING OFF GUEST

(٤٢٥٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ السُّنَّةِ اَنْ يَّخْرُجَ الرَّجُلُ مَعَ ضَيْفِهٖ اِلٰى بَابِ الدَّارِ (رَوَاهُ ابْنُ مَاجَةَ)

4258. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "It is one of the *sunnah (Holy Prophet's practice)* that a man should go to the door of the house alongwith his guest (to see him off and so to receive him)"[3]

(٤٢٥٩) وَرَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنْهُ وَعَنِ ابْنِ عَبَّاسٍ وَقَالَ فِيْ اِسْنَادِهٖ ضُعْفٌ۔

4259. Sayyiduna Abu Hurayrah رضى الله عنه and Sayyiduna Ibn Abbas رضى الله عنه narrated the same hadith.[4]

COMMENTARY: It is a way to honour and serve the guest to receive him at the door and see him off. In this way, other people of the house too will know that the guest is not a stranger. It is one of the *sunnah (Holy Prophet's practice)* in the sense that it is an ancient practice and

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[1] Ibn Majah # 3298.
[2] Ibn Majah # 3287.
[3] Ibn Majah # 3358.
[4] Bayhaqi in Shabul Eeman

part of sound human nature. Also, it is one of the *sunnah (Holy Prophet's practice)* of the prophet صلی اللہ علیہ وسلم.
Bayhaqi has pointed out to a weakness in the isnad but this hadith is transmitted through many lines of transmission, so it has a strong base. Even otherwise a weak transmission is accepted to bring out the merits of deeds.

EXCELLENCE OF FEEDING FOOD.

(٤٢٦٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْخَيْرُ اَسْرَعُ اِلَى الْبَيْتِ الَّذِىْ يُؤْكَلُ فِيْهِ مِنَ الشَّفْرَةِ اِلٰى سَنَامِ الْبَعِيْرِ۔ (رواه ابن ماجة)

4260. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Good comes rapidly to the house where food is served (to guests) - more rapidly then the knife comes to the hump of the camel."[1]

COMMENTARY: The hump is the part of the camel from which its meat is cut off. It is very delicious and eaten with pleasure. Blessings arrive in a house where a guests is served quicker than the knife arrives at the hump.

CHAPTER - III

MORE ON THE PREVIOUS CHAPTER باب

Some copies of Mishkat have the caption for this chapter:

CONCERNING THE EATING OF ONE WHO IS COMPELLED

But most have no caption at all.

وَهٰذَا الْبَابُ خَالٍ عَنِ الْفَصْلِ الْاَوَّلِ

(This chapter has no first section).

Some copies of Mishkat have "This chapter has no section I and III.
The correct thing is that he should write "There is no section I" As for section III that is not at the discretion of the compiler of the Masabih but the compiler of Mishkat himself decides that. We have examples of this elsewhere.

SECTION II اَلْفَصْلُ الثَّانِىْ

WHEN COMPELLED

(٤٢٦١) عَنِ الْفُجَيْعِ الْعَامِرِيِّ اَنَّهٗ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا يَحِلُّ لَنَا مِنَ الْمَيْتَةِ قَالَ مَا طَعَامُكُمْ قُلْنَا نَغْتَبِقُ وَنَصْطَبِحُ قَالَ اَبُوْنُعَيْمٍ فَسَّرَهٗ لِيْ عُقْبَةُ قَدَحٌ غُدْوَةً وَقَدَحٌ عَشِيَّةً قَالَ ذَاكَ وَاَبِي الْجُوْعُ فَاَحَلَّ لَهُمُ الْمَيْتَةَ عَلٰى هٰذِهِ الْحَالِ۔ (رواه ابوداؤد)

4261. Sayyiduna Fujay' Aamiri رضی اللہ عنہ narrated that he come to the Prophet صلی اللہ علیہ وسلم (once) and asked, "What is lawful for us (to eat from) among the animals that have died a natural death?" He asked, "What (quantity) do you eat?" They said,

[1] Ibn Majah # 3357.

"We get a cup of milk in the evening and one cup of milk in the morning.
Abu (Nu'aym said that his teacher Shaykh Uqbah explained the words of hadith naghtabiq and nastabih to mean these two cups.)
So, he (Allah's Messenger) صلى الله عليه وسلم said, "By my father, this is hunger." So, he made it lawful for them to eat what had died a natural death given the condition as they described.[1]

COMMENTARY: Food is necessary to keep man alive. If he does not get it, or gets it to such a low level as does not remove his hunger but threatens his very existence, then it creates a situation which in the terminology of Shari'ah (divine law) is called a condition of idtirar (compelled by necessity. It is compulsion through physical power). Shari'ah (divine law) gives permission to one who experiences the condition of idtirar and who can save his life by eating something forbidden, he must eat it.

In the hadith under discussion, the question asked pertained to this physical compulsion. What of carrion was lawful for them? The information sought was about the kind of compulsion that could be defined as a condition of idtirar when the compelled could eat a naturally dead animal or any other forbidden thing. What is the limit of idtirar and kind of hunger that would make it lawful to eat the forbidden things. Though the question was only about the animal that had died a natural death, it covered the forgoing aspects too. The Prophet صلى الله عليه وسلم gave him a complete answer.

The hadith is translated according to Abu Dawud's version (مايحل لنا الميتة) (the ya having a fathah). The version of Tabarani is (مايحل لنا الميتة) (the ya with a dummah): what condition will make it permissible to us to eat the forbidden? This makes the intention of the question very clear.

The Prophet صلى الله عليه وسلم asked him how much they got to eat, if at all. If they got nothing, then it was clearly a case of dire need and compulsion - idtirar. But, if they got something to eat in some quantity, then it should be seen how much they got to be able to judge whether that was enough to subsist or their hunger reached a level of compulsion. The plural form of you was used by the Prophet صلى الله عليه وسلم in asking this question to from out about the community concerned though only one man had asked the question. (He was fujah Aamiri) رضى الله عنه. The Prophet صلى الله عليه وسلم meant them to know that the ruling applied to all people experiencing such circumstances. In his reply, fujay رضى الله عنه, too used the same number: 'They said....'

The words nastabih, and naghtabiq are derived from (صبق) and ghabuq, eating in the morning and eating in the evening, respectively, one cup of milk each.

The Prophet's صلى الله عليه وسلم words, 'By my father...' may seen surprising but at that time, it was not forbidden to swear on others besides Allah. Or, since it had been a custom with the Arabs, the Prophet صلى الله عليه وسلم spoke these words out of habit, without intention.

Since they had only one cup of milk in the evening and one in the morning, the Prophet صلى الله عليه وسلم declared that it was lawful for them to eat an animal that had died of natural death. He meant that the two cups were not sufficient for them, and they were through a condition of idtirar.[2]

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[1] Abu Dawud # 3817.

[2] See verses: 2: 173, 5: 3 and 6: 138-144 and explanation thereon in the Ma'ariful Quran Mufti Muhammad Shafi رحمه الله

(٤٢٦٢) وَعَنْ اَبِيْ وَاقِدٍ اللَّيْثِيِّ اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ اِنَّا نَكُوْنُ بِاَرْضٍ فَتُصِيْبُنَا بِهَا الْمَخْمَصَةُ فَمَتٰى يَحِلُّ لَنَا الْمَيْتَةُ قَالَ مَالَمْ تَصْطَبِحُوْا اَوْ تَغْتَبِقُوْا اَوْ تَحْتَفِؤُا بِهَا بَقْلًا فَشَأْنُكُمْ بِهَا مَعْنَاهُ اِذَالَمْ تَجِدُوْا صَبُوْحًا اَوْغَبُوْقًا وَلَمْ تَجِدُوْا بَقْلَةً تَاْكُلُوْنَهَا حَلَّتْ لَكُمُ الْمَيْتَةُ۔ (رواه الدارمی)

4262. Sayyiduna Abu Waqid Laythi رضی الله عنه narrated that a man submitted, 'O Messenger of Allah, sometimes, we come to a land where we (do not get anything to eat and we) suffer hunger. When does it become lawful for us to eat animals that have died a natural death?" He said, "when you do not find anything (to eat or drink) till morning or till evening, or nothing is found there of vegetables (where you have landed), you are in the condition of idtirar (compulsion and it would be lawful for you to eat carrion."

(The narrator of the hadith expounds it briefly) This means that if you do not get anything to drink (or eat(during the day or during the night, and do not get vegetable (of any kind grass, leaves of trees) that you might eat from (and save your lives), then carrion is lawful to you.[1]

COMMENTARY: These two traditions, one after the other, have been interpreted by the imams in different ways.

Imam Abu Hanifah رحمه الله said that it will be lawful to eat the animals that have died a natural death when one is likely to die of hunger and it will be allowed to eat only enough to survive.

Imam Shafi'I رحمه الله says the same thing in one of his verdicts.

So, on the face of it, this ruling depends on severity and scarcity. But truly taqwa (piety)–righteousness – lies in observing it.

On the other hand, Imam Maalik رحمه الله Imam Ahmad رحمه الله and Imam Shafi'I رحمه الله, in his second verdict, say that if anyone does not get so much to eat (or drink) as would fill his belly and he has a desire for food then it is lawful to him to eat animals that have died a natural death, till he fulfils his need. This ruling is more lenient and more easy.

Thus according to Imam Abu Hanifah رحمه الله the criteria is extreme compulsion in which the compelled may eat only what will enable him to survive. The other imams say that the criteria is to gain strength or energy and to eat to the point of satiation. They rely on the first hadith (# 4261) in which the man could get a cup of milk in the morning and a cup of milk in the evening. Surely, that was not enough to Satiate though it could save his life. This means that when one is driven by compulsion, it becomes permissible to eat an animal that has died a natural death but it does not satiate yet it is lawful to eat enough to get energy.

Imam Abu Hanifah رحمه الله on his part, relies on the second hadith as explained in the foregoing lines. As for the first hadith, he says that the single cup of milk in the morning and in the evening was available to the entire community there, not to each person. The plural number in (طعامکم) (food of you all) makes it clear.

The question of Fujay رضی الله عنه Aamiri was not for himself. Rather, he had asked on behalf of all the people. This is why he too used the plural number (مایحل لنا) (what is lawful for us) and did not say (for me). Clearly, one cup cannot be enough to save lives of many people. In

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[1] Darimi # 1997, Musnad Ahmad 5-211.

fact, it is not sufficient to remove hunger of even one man unless each one of them gets one cup each. That can save the life of each.

CHAPTER - IV

DRINK — بَابُ الْأَشْرِبَةِ

SECTION I — اَلْفَصْلُ الْأَوَّلُ

DRINKING WITH THREE PAUSES FOR BREATH

(٤٢٦٣) عَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا۔ مُتَّفَقٌ عَلَيْهِ وَزَادَ مُسْلِمٌ فِي رِوَايَةٍ وَيَقُوْلُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهُ اَرْوىٰ وَاَبْرَأُ وَاَمْرَأُ۔

4263. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم paused three times to breath while drinking.

The version in Muslim adds: He used to say, "It quenches thirst better, gives more health (to the body) and is better digested."[1]

COMMENTARY: This is as the Prophet صلی اللہ علیہ وسلم did often. Sometimes, he took two breaths. At each breath, he removed his mouth from the glass.

NOT FROM MOUTH OF WATER SKIN

(٤٢٦٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الشُّرْبِ مِنْ فِيِّ السِّقَاءِ۔ (متفق علیه)

4264. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade that one should drink directly from the mouth of the water skin.[2]

COMMENTARY: To drink water from the mouth of water skin of any source means that more water is poured out than necessary, water will drop on garments, water will be swallowed suddenly in large gulps in the belly causing harm, and it is contrary to *sunnah (Holy Prophet's practice).*

(٤٢٦٥) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اِخْتِنَاثِ الْاَسْقِيَةِ وَزَادَ فِيْ رِوَايَةٍ وَاخْتِنَاثُهَا اَنْ يُقْلَبَ رَأْسُهَا ثُمَّ يُشْرَبَ مِنْهُ۔ (متفق علیه)

4265. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade the ikhtinath (which is to invert the heads) of water-skins (and drink from their heads).

In another version it is added that this means: to turn the mouth of the water skin and then to drink from it.[3]

COMMENTARY: This disallowance is with the reasons as mentioned against the previous hadith. Another reason is that there could be in the water skin at its mouth a poisonous insect and it might be swallowed with the water. According to another tradition, the prophet صلی اللہ علیہ وسلم did drink from the mouth of a water skin (# 4281). That sounds

[1] Bukhari # 5631, Muslim # 123-2028, Tirmidhi # 1884, Musnad Ahmad 3. 211.

[2] Bukhari # 5629, Musnad Ahmad 1-226.

[3] Bukhari # 4265, Muslim # 111-2023.

permission to drink in this way. The ulama (Scholars) explain that the prohibition applies to larger water skins that have a wider mouth. The Prophet صلى الله عليه وسلم had drunk from the mouth of a small water skin with a narrow head.

Some ulama (Scholars) say that the disallowance pertains to making a habit of it and drinking from the mouths of water skins regularly. If anyone drinks from their mouths regularly, a bad odour is created there. But, it is not disallowed to drink from them seldom. It is also suggested that permission pertains to necessity and emergency when there is no other means to drink. Once, a snake is reported to have emerged from mouth of a water skin. There also is a suggestion that in the beginning people drank from the mouth but it was forbidden thereafter.

DO NOT DRINK STANDING

(٤٢٦٦) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ نَهٰى اَنْ يَّشْرَبَ الرَّجُلُ قَائِمًا۔ (رواه مسلم)

4266. Sayyiduna Anas رضى الله عنه reported about the Prophet صلى الله عليه وسلم that he forbade that anyone should drink standing.[1]

(٤٢٦٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَشْرَبَنَّ اَحَدٌ مِّنْكُمْ قَائِمًا فَمَنْ نَسِيَ مِنْكُمْ فَلْيَسْتَقِئْ۔ (رواه مسلم)

4267. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "No one of you must drink standing. If any of you forgets then he must vomit."[2]

COMMENTARY: The command the vomit is not *wajib (obligatory)*. Rather, it is *mustahab (desirable)*.

Qadi رحمه الله said that the prohibition to drink standing is actually to encourage one to follow a better way (which is to sit and drink). This prohibition is not nahi tahrimi.

One must not imagine that is haram (unlawful) to drink standing. Hence, this hadith does not contradict the hadith that the Prophet صلى الله عليه وسلم drank standing once or twice.

PROPHET صلى الله عليه وسلم DRANK ZAM ZAM STANDING

(٤٢٦٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِدَلْوٍ مِنْ مَّاءِ زَمْزَمَ فَشَرِبَ وَ هُوَ قَائِمٌ۔ (متفق عليه)

4268. Sayyiduna Ibn Abbas رضى الله عنه said, "I brought the Prophet صلى الله عليه وسلم a bucket of zamzam water and he drank it standing."[3]

COMMENTARY: He drank it standing to respect the water of zamzam. Or there may have been a crowd of people making it impossible to sit. Or, the place may have been wet with water leaving no place to sit. Or, he merely wanted people to know that it is allowed to do so.

MUSTAHAB TO DRINK RESIDUE WATER OF ABLUTION & ZAMZAM STANDING

(٤٢٦٩) وَعَنْ عَلِيٍّ اَنَّهُ صَلَّى الظُّهْرَ ثُمَّ قَعَدَ فِيْ حَوَائِجِ النَّاسِ فِيْ رَحْبَةِ الْكُوْفَةِ حَتّٰى حَضَرَتْ صَلٰوةُ الْعَصْرِ ثُمَّ

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[1] Muslim # 113-2024, Tirmidhi # 1879.

[2] Muslim # 116. 2026.

[3] Bukhari # 5617, Muslim # 120-2027.

أُتِيَ بِمَاءٍ فَشَرِبَ وَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَذَكَرَ رَأْسَهُ وَرِجْلَيْهِ ثُمَّ قَامَ فَشَرِبَ فَضْلَهُ وَهُوَ قَائِمٌ ثُمَّ قَالَ إِنَّ أُنَاسًا يَكْرَهُوْنَ الشُّرْبَ قَائِمًا وَإِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَنَعَ مِثْلَ مَاصَنَعْتُ۔ (رواه البخاری)

4269. Sayyiduna Ali رضی اللہ عنہ is reported to have offered the *salah (prayer)* of zuhr and then sat down over an assembly to look into the problems of the people in a spacious and elevated ground Kufah (giving order and passing judgements) till it was time for the *salah (prayer)* of asr. The, water was brought to him. He drank some of it and (to perform ablution) washed his face and hands.
The narrator added (that he wiped) 'his head and' (washed) 'his feet.'
Then, he stood up and drank the remaining (water) while standing, saying, "Some people hold that it is disliked to drink while standing but thę prophet صلی اللہ علیہ وسلم had done what I have done (now to emulate him)."[1]

COMMENTARY: The sub-narrator may not have remembered whether the preceding narrator mentioned wiping of head and washing of feet or wiping feet. Sayyiduna Ali رضی اللہ عنہ may have washed his feet lightly. (One tradition mentions in this manner). Or, he was wearing socks that allowed him to wipe his feet.
He was already standing when he drank the remaining water and this is mentioned again for emphasis.
The Prophet صلی اللہ علیہ وسلم and the sahabah are known to have drunk water standing too. We have mentioned this about the Prophet صلی اللہ علیہ وسلم
It is reported by Jubayr ibn Mut'im رضی اللہ عنہ in Muwahib Ludayniyah that Abu Bakr (R0 also did so. Imam Maalik رحمہ اللہ has mentioned the same thing about umar رضی اللہ عنہ, Ali رضی اللہ عنہ and Uthman رضی اللہ عنہ.
So, the u lama rule that the disallowance to drink water standing is of the form of nahi tanzihi (forbidden nearer to lawful) (not unlawful, but nearer lawful). Or, it is disallowed to make a habit of drinking in a standing posture.
The water of zamzam and the residual water of ablution are exceptions. Rather, it is *mustahab (desirable)* to drink them standing. This is asserted in some juristic rulings.

MUKRUH TO PUT MOUTH ON THE VESSEL

(٤٢٧٠) وَعَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى رَجُلٍ مِّنَ الْأَنْصَارِ وَمَعَهُ صَاحِبٌ لَّهُ فَسَلَّمَ فَرَدَّ الرَّجُلُ وَهُوَ يُحَوِّلُ الْمَآءَ فِي حَائِطٍ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنْ كَانَ عِنْدِي مَآءٌ بَاتَ فِي شَنَّةٍ وَإِلَّا كَرَعْنَا فَقَالَ عِنْدِي مَآءٌ بَاتَ فِي شَنٍّ فَانْطَلَقَ إِلَى الْعَرِيْشِ فَسَكَبَ فِي قَدَحٍ مَآءً ثُمَّ حَلَبَ عَلَيْهِ مِنْ دَاجِنٍ فَشَرِبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ أَعَادَ فَشَرِبَ الرَّجُلُ الَّذِيْ جَآءَ مَعَهُ۔ (رواه البخاری)

4270. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم visited a man of the Ansar (once, meaning Abu Haytham رضی اللہ عنہ as stated previously) along with a companion of his (Abu Bakr) رضی اللہ عنہ He offered salam and the man who was watering his garden, gave a response. The Prophet صلی اللہ علیہ وسلم asked him, "If you have water left overnight in an old water skin, we would drink it, otherwise we

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[1] Bukhari # 5616.

shall sip some from a streamlet (or a river)." He submitted, "I do have water that has remained overnight in an old water skin." He went to a make shift shed (for plants, etc.) and poured some water into a jug and added some milk to it after milking a domestic sheep. (He presented it to the Prophet.) صلی اللہ علیہ وسلم And, the prophet صلی اللہ علیہ وسلم drank it. Then, he returned (with another of the same) and the man (Abu Bakr) رضی اللہ عنہ who was wit h the Prophet صلی اللہ علیہ وسلم drank it.[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said, "We shall drink water from a (کرع) (kura)." It is a pond where rain water accumulates. A streamlet is also so called. The meaning is that they would drink directly from the reservoir without a vessel. Some people say that (کرع) is to drink directly into the mouth as animals do without hands even.

Suyuti رحمہ اللہ says that, according to this hadith, it is allowed to drink in this manner. But, a hadith in Ibn Majah forbids (کرع) (drinking directly with the mouth).[2]

This means that the hadith in Ibn Majah is based on nahi tanzihi (forbidden nearer to lawful) while this hadith merely shows that in exigencies it is allowed to drink in this manner. (Normally, it is makruh (disapproved) to drink with the mouth, licking like animals but in times of need, it is allowed).

FORBIDDEN TO USE GOLD &SILVER UTENSILS

(٤٢٧١) وَعَنْ أُمِّ سَلَمَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الَّذِيْ يَشْرَبُ فِيْ اٰنِيَةِ الْفِضَّةِ إِنَّمَا يُجَرْجِرُ فِيْ بَطْنِهٖ نَارَ جَهَنَّمَ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ۔ إِنَّ الَّذِيْ يَأْكُلُ وَيَشْرَبُ فِيْ اٰنِيَةِ الْفِضَّةِ وَالذَّهَبِ۔

4271. Sayyidah Umm Salamah رضی اللہ عنہ narrated that Allah's Messenger رضی اللہ عنہ said, "He who drinks from silver vessels has nothing but the fire of hell bubble in his belly." Another version in Muslim has (his words): 'He who eats and drinks from vessels of silver and gold..' (the same thing happens to him).[3]

COMMENTARY: The ulama (Scholars) and the imams are unanimous that eating or drinking in silver vessels is forbidden to all, man and woman. It is also forbidden to use these vessels or containers, for ablution, to keep in them and apply there from scent (itr) to keep in them a huqqah and smoke from them, and to put them to other such uses. If any eatable or drink is preserved in a gold or silver vessel but taken out of it and put in another vessel from which it is eaten or drunk then it is allowed. If oil or scent is taken out (from the gold or silver container on to the left palm and thence applied with the right hand, then that is allowed. But, it is not allowed to take it out of the gold or silver container onto either hand and apply it there from directly.

According to the Hidayah, it is allowed to drink from a silver vessel, provided it is silver plated (and there is no silver) at the place on it that will touch the mouth. The same applies to a vessel of gold or silver on which the place that will touch the mouth is plated or gilt with gold or silver to strengthen it (not to decorate it).

(٤٢٧٢) وَعَنْ حُذَيْفَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تَلْبَسُوا الْحَرِيْرَ وَلَا الدِّيْبَاجَ وَلَا تَشْرَبُوْا فِيْ اٰنِيَةِ الذَّهَبِ وَالْفِضَّةِ وَلَا تَاْكُلُوْا فِيْ صِحَافِهَا فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَهِيَ لَكُمْ فِي الْاٰخِرَةِ۔(متفق علیه)

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[1] Bukhari # 5613.

[2] Ibn Majah # 3431.

[3] Bukhari # 5634, Muslim s# 1-2065.

4272. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Do not wear silk and do not wear brocade. And, do not drink from gold and silver vessels and do not drink from such (gold and silver) plates and dishes (or bowls). (This is because) they are for them (the disbelievers) in this world but you will have them in the hereafter."[1]

COMMENTARY: The prohibition to wear silk does not apply to such as forms the hem on other kinds of clothing and does not exceed a breadth of four fingers. It also does not apply to such clothing in weaving which silk was used crosswise but yarn lengthwise. But, if yarn forms the crosswise weaving and silk the lengthwise then such clothing is not allowed to wear. During war, however, one is permitted to wear it. He too is allowed to don it who has itching or is heavily infested with lice.

DISTRIBUTE FROM THE RIGHT SIDE

(٤٢٧٣) وَعَنْ اَنَسٍ قَالَ حُلِبَتْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَاةٌ دَاجِنٌ وَشِيْبَ لَبَنُهَا بِمَآءٍ مِنَ الْبِئْرِ الَّتِيْ فِيْ دَارِ اَنَسٍ فَأُعْطِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْقَدَحَ فَشَرِبَ وَعَلٰى يَسَارِهٖ اَبُوْبَكْرٍ وَعَنْ يَمِيْنِهٖ اَعْرَابِيٌّ فَقَالَ عُمَرُ اَعْطِ اَبَابَكْرٍ يَارَسُوْلَ اللّٰهِ فَاَعْطَى الْاَعْرَابِيَّ الَّذِيْ عَنْ يَمِيْنِهٖ ثُمَّ قَالَ الْاَيْمَنُ فَالْاَيْمَنُ وَفِيْ رِوَايَةٍ الْاَيْمَنُوْنَ الْاَيْمَنُوْنَ اَلَا فَيَمِّنُوْا۔ (متفق علیه)

4273. Sayyiduna Anas رضی اللہ عنہ said that (when he visited their home one day). A domestic sheep was milked for Allah's Messenger صلی اللہ علیہ وسلم and its milk was mixed with water from a well that was in the home of Anas رضی اللہ عنہ. Then Allah's Messenger صلی اللہ علیہ وسلم was presented a bowl (of it) and he drank some. On his left was Abu Bakr رضی اللہ عنہ and on his right a villager. Umar رضی اللہ عنہ requested, "O Messenger of Allah, give it to Abu Bakr رضی اللہ عنہ," but he gave it to the villager who was on his right. Then he said, "The one on the right. Then the one on the right (and soon)."

According to another version (he said): "Those on the right followed by those on the right! Know, begin with those on the right; (They have precedence)"[2]

COMMENTARY: While Sayyiduna Anas رضی اللہ عنہ narrated the hadith he did not use direct speech to say 'the well in my house' but he said in the house of Anas. In Arabic grammer, it is putting aside the explicit to let the subject be understood.

The direction was to let the person on the right have it followed by him who was on his right and so till the last man, to the right. In this case the word (الایمن) has a dummah on the (ن) but in some versions it has a fathah on the (ن) to mean; 'I shall give to him who is on my right. Then to the one on the right.' But, the second version with (الایمون) uphold the one with a dummah on the (ن).

It is *mustahab (desirable)* to give what is given first to one who is on the right side of the giver if the one on the left is a senior.

This hadith is evidence of the prophet's صلی اللہ علیہ وسلم perfect justice and his recognizing the

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[1] Bukhari # 5633, Muslim # 4-2067.

[2] Bukhari # 2352, Muslim # 125-2029.

right of the rightful.

As for the submission of Sayyiduna Umar رضی اللہ عنہ, he merely wished to remind to Prophet صلی اللہ علیہ وسلم of the presence of Sayyiduna Abu Bakr رضی اللہ عنہ.

(٤٢٧٤) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ أُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَدَحٍ فَشَرِبَ مِنْهُ وَعَنْ يَمِيْنِهِ غُلَامٌ اَصْغَرُ الْقَوْمِ وَالْاَشْيَاخُ عَنْ يَسَارِهِ فَقَالَ يَا غُلَامُ اَتَأْذَنُ اَنْ اُعْطِيَهُ الْاَشْيَاخَ فَقَالَ مَا كُنْتُ لِاُوْثِرَ بِفَضْلٍ مِنْكَ اَحَدًا يَا رَسُوْلَ اللّٰهِ فَاَعْطَاهُ اِيَّاهُ۔ (مُتَّفَقٌ عَلَيْهِ وَحَدِيْثُ اَبِيْ قَتَادَةَ سَنَذْكُرُ فِيْ بَابِ الْمُعْجِزَاتِ اِنْ شَآءَ اللّٰهُ تَعَالٰى)۔

4274. Sayyiduna Sahl ibn Sa'd narrated that a drink was presented to the Prophet صلی اللہ علیہ وسلم. He drank from the cup. To his right was a lad, youngest of all people present there while the old men sat to his left. He asked the young boy (who was Ibn Abbas) رضی اللہ عنہ, "O lad, do you permit that I give it to the Shaykhs (to my left side)?' He said, "I shall not give preference to anyone (over me) in a favour from you, O Messenger of Allah." So, he gave it to him alone.[1]

COMMENTARY: This case was different from the previous. There the man to the left of the prophet صلی اللہ علیہ وسلم was known to him and to the right was a villager. In this case, the man to the right was the young Ibn Abbas رضی اللہ عنہ and to the left were strangers, old man of the Quraysh who had to be won over.

In the previous case, if the villager had been asked, he might have been embarrassed and would have thought that he was being overlooked.

The jurists, hold that it is not allowed to give preference to anyone in religious affairs and worship. A more clear picture in this regard is that preference in what is *wajib (obligatory)* is forbidden. If it is given in any thing pertaining to merits or *mustahab (desirable)* things then it is mukruh to do so. We may see in more explicitly in an example. Support a man has just enough water with which only he may perform ablution. He gives that water to another person and himself makes tayammum (dry ablution), and offers the *salah (prayer)*. Or, he has just so much of garments as he may cover his body, yet he gives that to another person and himself offer *salah (prayer)* in the nude. This kind of sacrifice is not allowed. It is forbidden This was sacrifice of one's rights in the *wajib (obligatory)* things. An example of the same thing in the musthab or merits is that a man stands in the first row behind the imam for the congregational *salah (prayer)*. But, he surrenders his privileged place to another and goes behind to the second row. This kind of sacrifice is makruh (disapproved). However, in contrast, it is praiseworthy to make a sacrifice in worldly affairs.

As for some Sufis who are known to have made sacrifice in religious affairs, perhaps they may have done that when overcome by ecstasy.

And the hadith of Abu Qatadah رضی اللہ عنہ is reproduced at number 5878, insha Allah Ta'alah.

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[1] Bukhari # 2358, Muslim # 127-2030, also in bringing of children in Islam by Sh Abdullah Nasih ul waan, English translation Darul Isha'at Karachi p 116. The lad Ibn Abbas refused the sacrifice my fortune (of your left overs).

SECTION II الفصل الثاني

EATING & DRINKING WHILE MOVING ABOUT & STANDING ALLOWED IN ESSENCE

(٤٢٧٥) عَنِ ابْنِ عُمَرَ قَالَ كُنَّا نَأْكُلُ عَلَى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَمْشِيْ وَنَشْرَبُ وَنَحْنُ قِيَامٌ

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ۔

4275. Sayyiduna Ibn Umar رضی الله عنه said, "In the days of Allah's Messenger, صلی الله علیه وسلم we ate while walking about and drank while standing."[1]

COMMENTARY: The ulama (Scholars) say that in principle it is permitted to eat while walking and moving here and there. But, it is better to refrain from these things because it is against etiquette. This has been stated earliest.

(٤٢٧٦) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَشْرَبُ قَائِمًا

وَقَاعِدًا۔ (رواه الترمذی)

4276. Sayyiduna Amr ibn Shu'ayb reported from his father who from his grandfather that he said, "I did see Allah's Messenger صلی الله علیه وسلم drink both while standing and sitting."[2]

COMMENTARY: Perhaps he did observe him drink while standing a couple of time. This may have been to establish that it is allowed or may have been forced by circumstances. Apart from that he always drank sitting.

DO NOT BREATH IN THE DRINKING CUP

(٤٢٧٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُّتَنَفَّسَ فِي الْاِنَاءِ اَوْ يُنْفَخَ فِيْهِ(رواه

ابوداؤد وابن ماجة)

4277. Sayyiduna Ibn Abbas رضی الله عنه said that Allah's Messenger صلی الله علیه وسلم forbade breathing into a vessel (cup, bowl, etc.) or blowing into it.[3]

COMMENTARY: Breathing or blowing in a vessel will cause repulsion to another person. It might also create a bad odour in the drink if the drinker's mouth smells. Besides, breathing into a drink is what animals do.

Some authorities say that if the drink is hot, it must be put aside to cool down but not blown into. If anything drop into it, then it must be removed with something but not one's finger or by blowing it out.

DO NOT DRINK IN ONE GULP

(٤٢٧٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَشْرَبُوْا وَاحِدًا كَشُرْبِ الْبَعِيْرِ وَلٰكِنِ اشْرَبُوْا

مَثْنٰى وَثُلَاثَ وَسَمُّوْا اِذَا اَنْتُمْ شَرِبْتُمْ وَاحْمَدُوْا اِذَا اَنْتُمْ رَفَعْتُمْ۔ (رواه الترمذی)

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[1] Tirmidhi # 1880 (1887), Ibn Majah # 3301, Musnad Ahmad 2-12, Darami # 2125.

[2] Tirmidhi # 1883 (1890).

[3] Tirmidhi # 1888 (1895), Abu Dawud # 3228, Ibn Majah # 3428.

4278. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not drink in one gulp as the drinking of a camel, but drink in two or three sips. Mention the name of Allah when you (begin to) drink (Saying (بسم اللہ) bismillah) and praise him (saying (الحمد للہ) al Hamdulilillah) when you remove the vessel (after drinking)."[1]

COMMENTARY: It is better to drink in three sips but if anyone drinks in two, that is the minimum.

It is state in Ahya ul Uloom that, after the first sip,.one must say (الحمد للہ) (praise belongs to Allah), after the second, (رب العلمین) (Lord of the worlds) and, after the third, (الرحمن الرحیم) (The Beneficent, the Merciful). After finishing drink, this supplication is suggested:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ جَعَلَهٗ عَذْبًا فُرَاتًا بِرَحْمَتِهٖ وَلَمْ یَجْعَلْهُ مِلْحًا اُجَاجًا بِذُنُوْبِنَا۔

(Praise belongs to Allah who made it sweet palatable with His mercy and did not make it Saltish, bitter because of our sins),

REMOVING PARTICLES FROM DRINK

(٤٢٧٩) وَعَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ اَنَّ النَّبِیَّ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ نَهٰى عَنِ النَّفْخِ فِی الشَّرَابِ فَقَالَ رَجُلٌ الْقَذَاةَ اَرَاهَا فِی الْاِنَاءِ قَالَ اَهْرِقْهَا قَالَ فَاِنِّیْ لَا اَرْوٰی مِنْ نَفَسٍ وَاحِدٍ قَالَ فَاَبِنِ الْقَدَحَ فِیْكَ ثُمَّ تَنَفَّسْ۔

(رواه الترمذی والدارمی)

4279. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم forbade blowing into a drink. A man submitted, "what (may I do) if I see dirt in the vessel?" He said, "Pour them out" (by pouring out some of the water or any drink from the top). He then asked (thinking that he could not pause for breath while drinking). "I cannot quench my thirst without breathing (in between)." He said, "Remove the cup from your mouth and take a breath."[2]

NOT FROM A CHIPPED PORTION

(٤٢٨٠) وَعَنْهُ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ عَنِ الشُّرْبِ مِنْ ثُلْمَةِ الْقَدَحِ وَاَنْ یَنْفُخَ فِی الشَّرَابِ۔ (رواه ابوداؤد)

4280. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade drinking from a cup (or any vessel) at the place that is chipped and (he also forbade) blowing into a drink.[3]

COMMENTARY: This hadith does not forbid drinking from a broken vessel. But, it forbids drinking from the point that is chipped (and putting it to the lips).

MAY DRINK FROM MOUTH OF SKIN SOMETIMES

(٤٢٨١) وَعَنْ كَبْشَةَ قَالَ دَخَلَ عَلَیَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ فَشَرِبَ مِنْ فِیْ قِرْبَةٍ مُعَلَّقَةٍ قَائِمًا فَقُمْتُ

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[1] Tirmidhi # 1885.

[2] Tirmidhi # 1887 (1894), Darimi # 2121.

[3] Abu Dawud # 3722, Musnad Ahmad 3-80.

إِلَى فِيْهَا فَقَطَعْتُهُ۔ رَوَاهُ التِّرمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرمِذِيُّ هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ۔

4281. Sayyiduna Kabshah رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم visited her, he drank standing from the mouth of a water skin that was suspended (from top). She went up to it and cut off that portion (where he had drunk).[1]

COMMENTARY: She cut off the portion to keep it as a relic of the Prophet صلی اللہ علیہ وسلم. Or, she did it out of respect that no one else's mouth may touch that place as Sayyidah Umm رضی اللہ عنہ salamah had done and explained in her hadith.

PROPHET صلی اللہ علیہ وسلم LIKED COLD SWEET WATER

(٤٢٨٢) وَعَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ كَانَ أَحَبُّ الشَّرَابِ إِلَى رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْحُلْوُ الْبَارِدُ (رَوَاهُ التِّرمِذِيُّ وَقَالَ وَالصَّحِيحُ مَارُوِىَ عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا)۔

4282. Sayyiduna zuhri رحمہ اللہ reported that from Sayyiduna Urwah رحمہ اللہ that Sayyidah Ayshah رضی اللہ عنہا said, "The drink dearest to Allah's Messenger صلی اللہ علیہ وسلم was a sweet cold drink."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم like sweet drink be it water, milk or honey. This is like in the two other traditions that say that he liked most milk and (according to the other) he liked most honey.

This hadith in another version has been reported that by Sayyiduna Zuhri رحمہ اللہ without naming Sayyidah Ayshah رضی اللہ عنہا and not even Sayyiduna Urwah رحمہ اللہ. Tirmidhi (# 1896 or 1803) says about it that it is more sound.

MILK IS BEST FOOD

(٤٢٨٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلْيَقُلِ اللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ وَإِذَا سُقِيَ لَبَنًا فَلْيَقُلِ اللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْ نَا مِنْهُ فَإِنَّهُ لَيْسَ شَيْءٌ يُجْزِئُ مِنَ الطَّعَامِ وَالشَّرَابِ إِلَّا اللَّبَنُ۔ (رواه الترمذی وابوداؤد)

4283. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "When one of you eats food, let him pray:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ

(O Allah, bless us in it and give us food better then this).
And when he is given milk to drink, let him pray:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْ نَا مِنْهُ

(O Allah, bless us in it and give us more than this to drink)
There is nothing of food or drink that satisfies like milk. (So, he must not pray; 'give us better to drink)[3]

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[1] Tirmidhi # 1892 (1899), Ibn Majah # 3423, Musnad Ahmad 6-434.
[2] Tirmidhi # 1895 (1902)
[3] Tirmidhi # 3455, Abu Dawud # 3730.

SWEET WATER FOR THE PROPHET صلى الله عليه وسلم

(٤٢٨٤) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسْتَعْذَبُ لَهُ الْمَاءُ مِنَ السُّقْيَا قِيْلَ هِيَ عَيْنٌ بَيْنَهَا وَبَيْنَ الْمَدِيْنَةِ يَوْمَانِ۔ (رواه ابوداؤد)

4284. Sayyidah Ayshah رضى الله عنها said that water was brought for the prophet صلى الله عليه وسلم from Suqya. It was the sweetest water. Some people said that it is a spring between which and Madinah is two days' journey.[1]

SECTION III — اَلْفَصْلُ الثَّالِثُ

(٤٢٨٥) عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ شَرِبَ فِيْ اِنَاءِ ذَهَبٍ اَوْ فِضَّةٍ اَوْ اِنَاءٍ فِيْهِ شَيْءٌ مِنْ ذٰلِكَ فَاِنَّمَا يُجَرْجِرُ فِيْ بَطْنِهٖ نَارَ جَهَنَّمَ۔ (رواه الدارقطني)

4285. Sayyiduna Ibn Umar صلى الله عليه وسلم narrated that the Prophet صلى الله عليه وسلم said, "He who drinks from a vessel of gold or silver, or a vessel made of something of that, nothing but the fire of hell will bubble in his belly."[2]

COMMENTARY: A vessel made of something of that includes one whose spikes or pins are of gold or silver. Nawawi رحمه الله said that if they are tiny and not more than the necessary number then they are neither forbidden nor makruh (disapproved). If they are in excess or large then the vessels are forbidden.

The Hanafis say, however, that it is allowed to use such vessels for drinking that have nails, spikes, pins etc, of gold or silver provided there is no gold or silver where the lips are placed.

CHAPTER - V

NAQI' & NABIDH OF DIFFERENT KINDS — بَابُ النَّقِيْعِ وَالْاَنْبِذَةِ

The prophet used to drink naqi and nabidh. Both of these are of the kind of sweet drinks.

Naqi is made by soaking grapes or dates in water without boiling them. This turns the water to be sweet. It becomes a palatable drink that benefits the body.

Naqi made from dates improves digestion. Naqi from grapes cools drown the body temperature.

Nabidh is made in the same may except that the dates or grapes are left in water for some time so that a little sharpness and pungency is created and there is some change in it but not so much as to cause intoxication. However, that kind of *nabidh* is intoxicates is forbidden. That is why Allah's Messenger صلى الله عليه وسلم did not drink the nabidh that had been stored for more than three days. We shall read bout it shortly.

Naqi gives strength to the body and preserves normal health.

Nabidh is made from things other than grapes and dates too. It is stated in Nihayah that nabidh is made from dates, grapes honey, wheat barley, etc.

The compiler of Mishkat has used the plural form of nabidh in the heading - (الانبذة). The

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[1] Abu Dawud # 3735, Musnad Ahmad 6-100.

[2] Bukhari # 1 (Taharah).

word (انبذه) anbadhah is the plural of nabidh (نبيذ). This is done to indicate its many kinds and forms.

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE BOWL OF ANAS رضی الله عنه

(٤٢٨٦) عَنْ اَنَسٍ قَالَ لَقَدْ سَقَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَدَحِيْ هٰذَا الشَّرَابَ كُلَّهُ اَلْعَسَلَ وَالنَّبِيْذَ وَالْمَآءَ وَاللَّبَنَ۔ (رواه مسلم)

4286. Sayyiduna Anas رضی الله عنه said, "Indeed, I have served Allah's Messenger صلی الله علیه وسلم in this, my cup all kinds of drink: honey, nabidh, water and milk."[1]

COMMENTARY: Nasr رحمه الله the son of Anas رضی الله عنه had bought the cup from his inheritance at eight hundred thousand dirhams. Bukhari رحمه الله later saw it in Busrah and it was his great good fortune that he was honoured to drink water in this cup.

NABIDH FOR THE PROPHET صلی الله علیه وسلم

(٤٢٨٧) وَعَنْ عَائِشَةَ قَالَتْ كُنَّا نَنْبِذُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سِقَاءٍ يُوْكَأُ اَعْلَاهُ وَلَهُ عَزْلَاهُ نَنْبِذُهُ غُدْوَةً فَيَشْرَبُهُ عِشَآءً وَنَنْبِذُهُ عِشَاءً فَيَشْرَبُهُ غُدْوَةً۔ (رواه مسلم)

4287. Sayyidah Ayshah رضی الله عنها said, "We used to prepare nabidh for Allah's Messenger صلی الله علیه وسلم in a water skin that was fastened at the top and had a mouth (lower down). We would put dates (or such ingredients) in the morning into it) and he drank in the evening. Then we would put dates (etc.) in the night and he drank in the morning."[2]

COMMENTARY: The water skin had an opening on its top that was fastened and a mouth at the bottom.

The narrative that say that dates were soaked for a day and a night - or even three days and there nights - concerned the days of winter.

(٤٢٨٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُنْبَذُ لَهُ اَوَّلَ اللَّيْلِ فَيَشْرَبُهُ اِذَا اَصْبَحَ يَوْمَهُ ذٰلِكَ اللَّيْلَةَ الَّتِيْ تَجِيْءُ وَالْغَدَوَةَ اللَّيْلَةَ الْاُخْرٰى وَ الْغَدَ اِلَى الْعَصْرِ فَاِنْ بَقِيَ شَيْءٌ سَقَاهُ الْخَادِمَ اَوْ اَمَرَ بِهٖ فَصُبَّ۔ (رواه مسلم)

4288. Sayyiduna Ibn Abbas رضی الله عنه said that the nabidh that was prepared for Allah's Messenger صلی الله علیه وسلم in the beginning of the night (by soaking dates), he would drink from it in the morning and the night following, the next day and the next night, and again the next (meaning third) day up to asr. If there still remained something, he gave it to the servant to drink or had it poured out.[3]

COMMENTARY: On the third day, the preparation became somewhat strong, so the prophet صلی الله علیه وسلم did not drink it himself. If it turned into an intoxicant then he had it

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[1] Muslim # 89. 2008.

[2] Muslim # 85-2005.

[3] Muslim # 79-2004.

thrown out and did not allow anyone to drink it.
Mazhar said that the master may eat from the top and give the remaining food to the servant or slave.

(٤٢٨٩) وَعَنْ جَابِرٍ قَالَ كَانَ يَنْبَذُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي سِقَاءٍ فَإِذَا لَمْ يَجِدُوْا سِقَاءً يُنْبَذُ لَهُ فِيْ تَوْرٍ مِنْ حِجَارَةٍ۔ (رواه مسلم)

4289. Sayyiduna Jabir رضی اللہ عنہ said that nabidh was prepared for Allah's Messenger صلی اللہ علیہ وسلم in a water skin, but when they did not find a water skin, they prepared it for him in a stone vessel.[1]

VESSELS THAT MAY NOT BE USED FOR NABIDH

(٤٢٩٠) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيْرِ وَاَمَرَ اَنْ يُّنْبَذَ فِيْ اَسْقِيَةِ الْاَدَمِ۔ (رواه مسلم)

4290. Sayyiduna Ibn Umar رضی اللہ عنہ said, "Allah's Messenger صلی اللہ علیہ وسلم forbade the use of pumpkins (as containers), vessels smeared with pitch and hollow stumps (to prepare nabidh) but gave instructions that nabidh should be prepared in water-skins.[2]

COMMENTARY: The prophet صلی اللہ علیہ وسلم had forbidden preparation of nabidh in these containers in early Islam. The reason was the assumption that they would hasten the quality of intoxication of nabidh without anyone knowing it. When the people were well aware of the prohibition of intoxication, it was allowed to use these vessels as the next hadith (# 4291) tells us. We have also seen this in detail in the Book of faith.

PREVIOUS COMMAND WITHDRAWN

(٤٢٩١) وَعَنْ بُرَيْدَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ نَهَيْتُكُمْ عَنِ الظُّرُوْفِ فَاِنَّ ظَرْفًا لَا يُحِلُّ شَيْئًا وَّلَا يُحَرِّمُهُ وَكُلُّ مُسْكِرٍ حَرَامٌ وَفِيْ رِوَايَةٍ قَالَ نَهَيْتُكُمْ عَنِ الْاَشْرِبَةِ اِلَّا فِيْ ظُرُوْفِ الْاَدَمِ فَاشْرَبُوْا فِيْ كُلِّ وِعَاءٍ غَيْرَ اَنْ لَا تَشْرَبُوْا مُسْكِرًا۔ (رواه مسلم)

4291. Sayyiduna Buraydah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I had forbidden you (to prepare nabidh in) certain vessels. (you had presumed that permissibility or disallowance depends on vessels and containers but it is not so.) No vessel makes anything lawful or unlawful, but every intoxicant is unlawful." (It does not matter in what container it is kept.)

According to another version: (He said,) 'I had forbidden you (to prepare and drink nabidh from) certain vessels but not drinks from water skins. But now you may drink from water skins. But now you may drink from any kind of vessel, yet do not drink any intoxicant."[3]

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[1] Muslim # 62-1999.
[2] Muslim # 46. 1997.
[3] Muslim # 65-977.

SECTION II اَلْفَصْلُ الثَّانِیْ

EVERY INTOXICANT BY WHICHEVER NAME IS FORBIDDEN

(٤٢٩٢) عَنْ اَبِیْ مَالِكٍ الْاَشْعَرِيِّ اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَيَشْرَبَنَّ نَاسٌ مِنْ اُمَّتِي الْخَمْرَ يُسَمُّوْنَهَا بِغَيْرِ اِسْمِهَا۔ (رواه ابوداؤد وابن ماجة)

4292. Sayyiduna Abu Maalik Ash'ari رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Surely, (a time will come when) some people of my ummah will drink wine but call it by a name other than its name (wine)."[1]

COMMENTARY: People with a perverse mind will use different interpretations and take cover behind names. For instance, nabidh is permitted or sweet water prepared with honey is permitted but they will turn them into an intoxicant and convince themselves that they are not forbidden because grapes and dates are not used to prepare them. But, they deceive themselves and will be punished for consuming wine.

There will be those too who will drink wine but give it a different name. they will try to fool people, for the real thing is not the name but that which is named.[2]

اِنْ هِیَ اِلَّا اَسْمَآءٌ .... الٰهد

{These are nothing but name which you have devised... for which Allah has sent down no authority. They follow nothing but conjecture and what their own souls desire!....} (53: 23)

اَتُجَادِلُوْنَنِیْ ....سُلْطٰنٍ

{Dispute you with me over names which you have advised - you and you fathers - without authority from Allah} (7: 71)

There are other examples too, some of a lighter nature in 12: 40, 13: 33, 17: 73 (for example).

SECTION III اَلْفَصْلُ الثَّالِثُ

(٤٢٩٣) عَنْ عَبْدِ اللّٰهِ بْنِ اَبِیْ اَوْفٰى قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ نَبِيْذِ الْجَرِّ الْاَخْضَرِ قُلْتُ اَنَشْرَبُ فِي الْاَبْيَضِ قَالَ لَا۔ (رواه البخاری)

4293. Sayyiduna Abdullah ibn Abu Awfa رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade nabidh prepared in green jars. He asked, "May we drink it from the white jars?" He said, "No!"[3]

COMMENTARY: The green jars were mentioned only by a coincidence. Actually, this colour jar was more commonly used for nabidh. So, colour was immaterial. The command was to abstain from nabidh made in any jar.

However, as we have seen previously, this command is abrogated.

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[1] Abu Dawud # 3688, Ibn Majah # 4020, Musnad Ahmad # 5-342.

[2] It is worth citing the verse 23 of surah An Najm and 71 of Al-Araf about deceiving oneself with name.

[3] Bukhari # 5596, Musnad Ahmad 4-353.

CHAPTER - VI

COVERING VESSELS AND OTHER THINGS

بَابُ تَغْطِيَةِ الْأَوَانِيْ وَغَيْرِهَا

The hadith narrated in this chapter are about things to be done before going to sleep in the night, like covering vessels, shutting doors, extinguishing lights, and such other things.

SECTION I

اَلْفَصْلُ الْأَوَّلُ

THINGS TO DO WHEN IT IS MIGHT FALL

(٤٢٩٨-٤٢٩٧-٤٢٩٦-٤٢٩٥-٤٢٩٤) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ جُنْحُ اللَّيْلِ أَوْ أَمْسَيْتُمْ فَكُفُّوْا صِبْيَانَكُمْ فَإِنَّ الشَّيْطٰنَ يَنْتَشِرُ حِيْنَئِذٍ فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَخَلُّوْهُمْ وَأَغْلِقُوا الْأَبْوَابَ وَاذْكُرُوا اسْمَ اللّٰهِ فَإِنَّ الشَّيْطٰنَ لَا يَفْتَحُ بَابًا مُغْلَقًا وَأَوْكُوْا قِرَبَكُمْ وَاذْكُرُوا اسْمَ اللّٰهِ وَخَمِّرُوْا اٰنِيَتَكُمْ وَاذْكُرُوا اسْمَ اللّٰهِ وَلَوْ أَنْ تَعْرُضُوْا عَلَيْهِ شَيْئًا وَأَطْفِئُوْا مَصَابِيْحَكُمْ۔ (مُتَّفَقٌ عَلَيْهِ) وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ قَالَ خَمِّرُوْا الْآنِيَةَ وَأَوْكُوْا الْأَسْقِيَةَ وَأَجِيْفُوا الْأَبْوَابَ وَاكْفِتُوْا صِبْيَانَكُمْ عِنْدَ الْمَسَاءِ فَإِنَّ لِلْجِنِّ انْتِشَارًا وَخَطْفَةً وَأَطْفِئُوْا الْمَصَابِيْحَ عِنْدَ الرُّقَادِ فَإِنَّ الْفُوَيْسِقَةَ رُبَّمَا اجْتَرَّتِ الْفَتِيْلَةَ فَأَحْرَقَتْ أَهْلَ الْبَيْتِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَ غَطُّوا الْإِنَاءَ وَأَوْكُوا السِّقَاءَ وَأَغْلِقُوا الْأَبْوَابَ وَأَطْفِئُوا السِّرَاجَ فَإِنَّ الشَّيْطَانَ لَا يَحِلُّ سِقَاءً وَلَا يَفْتَحُ بَابًا وَلَا يَكْشِفُ إِنَاءً فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا أَنْ يَعْرِضَ عَلَى إِنَائِهِ عُوْدًا وَيَذْكُرُ اسْمَ اللّٰهِ فَلْيَفْعَلْ فَإِنَّ الْفُوَيْسِقَةَ تُضْرِمُ عَلَى أَهْلِ الْبَيْتِ بَيْتَهُمْ وَفِيْ رِوَايَةٍ لَهُ قَالَ لَا تُرْسِلُوْا فَوَاشِيَكُمْ وَصِبْيَانَكُمْ إِذَا غَابَتِ الشَّمْسُ حَتّٰى تَذْهَبَ فَحْمَةُ الْعِشَاءِ فَإِنَّ الشَّيْطَانَ يُبْعَثُ إِذَا غَابَتِ الشَّمْسُ حَتّٰى تَذْهَبَ فَحْمَةُ الْعِشَاءِ وَفِيْ رِوَايَةٍ لَهُ قَالَ غَطُّوا الْإِنَاءَ وَأَوْكُوا السِّقَاءَ فَإِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيْهَا وَبَاءٌ لَا يَمُرُّ بِإِنَاءٍ لَيْسَ عَلَيْهِ غِطَاءٌ أَوْ سِقَاءٍ لَيْسَ عَلَيْهِ وِكَاءٌ إِلَّا نَزَلَ فِيْهِ مِنْ ذٰلِكَ الْوَبَاءِ۔

4294. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When darkness of the night spreads - or when it is evening - keep your children indoors because the devil (or jinn) is all around when a little (or an hour) of the night passes, leave them alone (to themselves), mention the name of Allah (bismillah) and shut the doors, because the devil will not open any door that is shut (after mentioning the name of Allah). And, mention the name of Allah and fasten your water skins. And, mention the name of Allah and cover up your vessels, even putting something on them (crosswise if there is nothing to cover the full opening, even a piece of stick). And extinguish your lamps."[1]

4295. He said, "Cover up the vessels, fasten the water skins, shut the doors and detain your children in the evening because the jinns are all around and (may) take

[1] Bukhari # 3280, Muslim # 97. 2012.

them away, and extinguish the lamp because a mouse often (or sometimes) drags a wick and burns the people of the house."[1]

4296. He said, "Cover up the vessel, fasten the water skin, shut the doors and extinguish the lamp, because the devil does not unfasten a water skin, open a door or uncover a vessel (if the name of Allah is mentioned). If any of you cannot find but a piece of stick, he may put it across over his vessel, mentioning the name of Allah, (and he may extinguish the lamp) for a mouse may set a house on fire (by, dragging a wick) over its people."[2]

4297. He said, "Do not send your animals and children out when the sun sets till the intense darkness of the night has passed, because the devil is sent out when the sun sets till the intense darkness of the night has passed."[3]

4298. He said, "cover up the vessel, and fasten the water skin, because there is a night in the year when pestilence comes down. It does not go by an uncovered vessel or an unfastened water skin without some of that pestilence entering it."[4]

COMMENTARY: In the fist version, these things may be done with the onset of night, or, in the evening, the children may be detained indoors and the other things as night begins. These versions may differ in wording but they can be easily reconciled by interpretation.

As for devils picking up children, this is a fact and is borne out by experience; though there are rare cases of it. They also cause the children to lose their senses.

The jinns and the devils are alike. The rebellious jinns are devilish.

The word (فحمه) (fahmah) translated as intense darkness (Arabic English dictionary, wortabet) is the initial part between *maghrib* and *isha*. From isha to morning is (عسعسه) (as'asah). See the Quran (surah at-takwir, 81: 17).

These commands are not *wajib (obligatory)* to observe. They are a guidance and, at most *mustahab (desirable)* to follow.

Nawawi رحمه الله said that these are a set of manners and etiquette. The best teaching is to mention Allah's name at every action. This is a protection from every trial and mischief. It is a very easy way to get safety and protection.

CARRY A VESSEL WITH COVER ON IT IF FOOD IS INSIDE

(٤٢٩٩) وَعَنْهُ قَالَ جَآءَ اَبُوْ حُمَيْدٍ رَجُلٌ مِنَّ الْاَنْصَارِ مِنَ النَّقِيْعِ بِاِنَآءٍ مِنْ لَبَنٍ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَّا خَمَّرْتَهُ وَلَوْ اَنْ تَعْرِضَ عَلَيْهِ عُوْدًا۔ (متفق عليه)

4299. Sayyiduna Jabir رضی الله عنه narrated that Abu Humayd رضی الله عنه one of the ansar, came from Naqi with a vessel containing milk for the Prophet صلی الله علیه وسلم. The Prophet صلی الله علیه وسلم asked him, 'why did you not cover it up, even with a piece of wood across its top?"[5]

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[1] Bukhari # 3316.

[2] Muslim # 96. 2012.

[3] Muslim # 98. 2013.

[4] Muslim # 99. 2014.

[5] Bukhari # 5605, Muslim # 95-2011.

EXTINGUISH FIRE BEFORE SLEEPING

(٤٣٠٠) وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِيْنَ تَنَامُوْنَ۔

(متفق عليه)

4300. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "when you prepare to sleep, do not leave a fire burning in your houses.[1]

COMMENTARY: The fire that must be put off is the one that is likely to spread and burn the house. But, the fire in a Lenten that is suspended and not likely to break out may not be extinguished. So, the command does not apply to such things as are not likely to spread fire. Shaykh Abdul Haq Dahlawi رحمہ اللہ said that even a stove and a fire place may be left burning if they are safe.

(٤٣٠١) وَعَنْ اَبِيْ مُوْسٰى قَالَ احْتَرَقَ بَيْتٌ بِالْمَدِيْنَةِ عَلٰى اَهْلِهٖ مِنَ اللَّيْلِ فَحُدِّثَ بِشَأْنِهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ هٰذِهِ النَّارَ اِنَّمَا هِيَ عَدُوٌّ لَّكُمْ فَاِذَا نِمْتُمْ فَأَطْفِؤُهَا عَنْكُمْ۔ (متفق عليه)

4301. Sayyiduna Abu Musa رضی اللہ عنہ narrated that a house in Madinah caught fire during the night and tumbled over its dwellers. The Prophet صلی اللہ علیہ وسلم was informed of it and he said, "This fire is nothing but an enemy to you So when you prepare to sleep, extinguish it (and preserve yourselves from its rage)"[2]

SECTION II اَلْفَصْلُ الثَّانِي

ON HEARING DOGS BARK & DONKEYS BRAY

(٤٣٠٢) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِذَا سَمِعْتُمْ نُبَاحَ الْكِلَابِ وَنَهِيْقَ الْحَمِيْرِ مِنَ اللَّيْلِ فَتَعَوَّذُوْا بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ فَاِنَّهُنَّ يَرَيْنَ مَالَا تَرَوْنَ وَاَقِلُّوا الْخُرُوْجَ اِذَا هَدَاتِ الْاَرْجُلُ فَاِنَّ اللّٰهَ عَزَّوَجَلَّ يَبُثُّ مِنْ خَلْقِهٖ فِيْ لَيْلَةٍ مَا يَشَاءُ وَاَجِيْفُوا الْاَبْوَابَ وَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهِ فَاِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا اِذَا اُجِيْفَ وَذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ وَغَطُّوا الْجِرَارَ وَاكْفِئُوا الْاٰنِيَةَ وَاَوْكُوا الْقِرَبَ۔ (رواه في شرح السنة)

4302. Sayyiduna Jabir رضی اللہ عنہ narrated that he heard Allah's Messenger say, "When you hear the barking of dogs and the braying of the donkeys at night, seek refuge in Allah from the accursed devil because they see what you do not see (meaning, the devil and his offspring). And reduce your coming out (of Your house) when people outside are scarce because Allah who is Mighty and Glorious, scatters about at night such of His creatures as He wills (like the jinns, devils and harmful animals). And, shut the doors and mention the name of Allah while doing it), for, the devil will not open a door that has been shut while the name of Allah is mentioned. And, cover up the vessels (that contain food or drink). Invert (those)

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[1] Bukhari # 1293, Muslim # 100. 2015.

[2] Bukhari # 2694, Muslim # 101-2016.

vessels (that contain nothing). And fasten the mouths of water-skins."[1]

EXTINGUISH LAMPS AT NIGHT LEST A MOUSE MAKE MISCHIEF

(٤٣٠٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ جَآءَتْ فَارَةٌ تَجُرُّ الْفَتِيْلَةَ فَأَلْقَتْهَا بَيْنَ يَدَىْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْخُمْرَةِ الَّتِيْ كَانَ قَاعِدًا عَلَيْهَا فَأَحْرَقَتْ مِنْهَا مِثْلَ مَوْضِعِ الدِّرْهَمِ فَقَالَ إِذَا نِمْتُمْ فَأَطْفِؤُا سُرُجَكُمْ فَإِنَّ الشَّيْطَانَ يَدُلُّ مِثْلَ هٰذِهٖ عَلٰى هٰذِهٖ فَيُحْرِقُكُمْ۔ (رواه ابوداؤد)

4303. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that a mouse dragged a wick and dropped it in front of Allah's Messenger صلی اللہ علیہ وسلم on the mat on which he was sitting so it burned it through the like the size of a dirham. (on seeing that) he said, "when you are about to sleep, put off your lanterns, because the devil leads one like this to this thing and it puts you on fire."[2]

COMMENTARY: There is no third section in this chapter but it is not declared by the compiler of the mishkat. The reason for not declaring it is as we did explain earlier in the chapter III heading before the chapter 'on drinks'.

[1] Sharh us *Sunnah (Holy Prophet's practice)* 11-392, Abu Dawud # 5703, Musnad Ahmad 3-306.

[2] Abu Dawud # 3060.

بسم الله الرحمن الرحيم

BOOK - XXI

"CLOTHING" كتاب اللباس

The word (لباس) (libas) is a verbal noun but is used in the sense of (Mulbus) (ملبوس) (that which is worn). It is like (كتاب) (kitab - book) which is a verbal noun, yet used in the sense of (muktub) (مكتوب) (that which is written).
The post and present tense of libas are on the form of the chapter (يعلم-علم)
Its verbal noun is also lubisa and labasa, on the pattern (يضرب-ضرب).

SECTION I الفصل الأول

PROPHET'S صلى الله عليه وسلم CHOICE CLOTHING

(٤٣٠٤) عَنْ أَنَسٍ قَالَ كَانَ أَحَبُّ الثِّيَابِ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ يَّلْبَسَهَا الْحِبَرَةَ۔ (متفق عليه)

4304. Sayyiduna Anas رضى الله عنه said that the clothing the Prophet صلى الله عليه وسلم liked most to wear was hibrah (a yemini cloak with red stripes).[1]

COMMENTARY: Hibrah was one of the best cloaks made in yemen in those times. It has stripes mostly red or green. It was made of pure cotton.
The ulama (Scholars) say that the Prophet صلى الله عليه وسلم liked it because it was green coloured and green clothing will be worn by the people of paradise. Tabarani has written in Awsat. Nusay and Ibn Nusay and Abu Nu'aym in Muhib (the tradition):

إِنَّهُ كَانَ أَحَبُّ الْأَلْوَانِ إِلَيْهِ الْخُضْرَةُ۔

(The colour dearest to him was green).
Some authorities said that the Prophet صلى الله عليه وسلم liked it because it had red stripes. Red rejects dirt.

NARROW SLEEVED CLOAK

(٤٣٠٥) وَعَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَبِسَ جُبَّةً رُوْمِيَّةً ضَيِّقَةَ الْكُمَّيْنِ (متفق عليه)

4305. Sayyiduna Mughirah ibn Shu'bah رضى الله عنه said that the Prophet صلى الله عليه وسلم wore a Byzantine cloak that had narrow sleeves.[2]

COMMENTARY: During a journey, the Prophet صلى الله عليه وسلم was wearing this cloak. When he had to perform ablution he could not roll his sleeves higher, so he bought his arms from under the sleeves to wash them. It is mustahab (desirable) to have narrow sleeves during a journey but the sahabah (Prophet's Companions) رضى الله عنهم wore wide, flowing sleeves at home when not travelling. However, Ibn Hajar رحمه الله said that it is a bid'ah (innovation) to

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[1] Bukhari # 5813, Muslim # 32-2079.

[2] Bukhari # 363, Muslim # 77. 274.

wear wide sleeves and he interprets the sleeves of the sahabah being broad in a different way. His sharh may be consulted for that. However, we might say that if the sleeves are extraordinarily broad then they may be said to be a condemned bid'ah (innovation) (innovation) but the sahabah (Prophet's Companions) رضی اللہ عنہم wore sleeves wide within limits. It is stated in Muntaqa that it is mustahab (desirable) to have the sleeves one span wide.

CLOTHES IN WHICH THE PROPHET صلی اللہ علیہ وسلم DIED

(٤٣٠٦) وَعَنْ اَبِي بُرْدَةَ قَالَ اَخْرَجَتْ اِلَيْنَا عَائِشَةُ كِسَاءً مُلَبَّدًا وَإِزَارًا غَلِيْظًا فَقَالَتْ قُبِضَ رُوْحُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ هٰذَيْنِ۔ (متفق عليه)

4306. Sayyiduna Abu Burdah رضی اللہ عنہ said that Sayyidah Ayshah رضی اللہ عنہا brought out to them a patched cloak and a coarse lower garment and said "when the soul of Allah's Messenger صلی اللہ علیہ وسلم was taken away, he was wearing these (garments).[1]

COMMENTARY: The prophet صلی اللہ علیہ وسلم had prayed to Allah for himself:

اَللّٰهُمَّ اَحْيِنِيْ مِسْكِيْنًا وَاَمِتْنِيْ مِسْكِيْنًا

(O Allah, cause me to live like a needy, poor and cause me to die a needy, poor).

He died accordingly. It is commendable to be unconcerned of worldly things. So, the ummah is expected to emulate the Prophet صلی اللہ علیہ وسلم.

PROPHET'S صلی اللہ علیہ وسلم BEDDING

(٤٣٠٧) وَعَنْ عَائِشَةَ قَالَ كَانَ فِرَاشُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الَّذِيْ يَنَامُ عَلَيْهِ اَدَمًا حَشْوُهُ لِيْفٌ۔

(متفق عليه)

4307. Sayyidah Ayshah رضی اللہ عنہا narrated that the bedding on which Allah's Messenger صلی اللہ علیہ وسلم slept was made of leather stuffed with palm fibre (instead of cotton wool).[2]

COMMENTARY: Shama'il Tirmidhi has transmitted from Sayyidah Hafsah رضی اللہ عنہا that the prophet's صلی اللہ علیہ وسلم bedding was of sackcloth. So, he may have used both kinds of bedding.

PROPHET'S صلی اللہ علیہ وسلم PILLOW

(٤٣٠٨) وَعَنْهَا قَالَتْ كَانَ وِسَادُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الَّذِيْ يَتَّكِئُ عَلَيْهِ مِنْ اَدَمٍ حَشْوُهُ لِيْفٌ۔

(رواه مسلم)

4308. Sayyidah Ayshah رضی اللہ عنہا said that the pillow on which Allah's Messenger صلی اللہ علیہ وسلم leaned was of leather in which coir of the palm tree was stuffed.[3]

COMMENTARY: It is mustahab (desirable) to have a bed and a pillow without being extravagant. The Prophet صلی اللہ علیہ وسلم said that one must not turn down a gift of a pillow and of a scent.

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[1] Bukhari # 3185, Muslim # 34-2080.

[2] Bukhari # 6456, Muslim # 38-2082.

[3] Hadith # (312)-2

We learn from these ahadith that the Prophet صلى الله عليه وسلم lived a humble life. He was not concerned with worldly comfort and he had adopted a simple and unpretentious attitude to the affairs and things of the world he wore coarse and patched garments and wore whichever dress was available to him. He never was choosy about it, yet sometimes when he was presented nice clothing, he did put it on to make it clear that it is permitted only to remove it after a while and give it to someone else.

Thus it is contradictory to sunnah (Holy Prophet's practice) to bind oneself to wear only good clothing and be particular about it, though it is permitted. Nevertheless, if one can effort to wear good clothing but shows stinginess and keeps to torn, untidy garments, or pretends to be an ascetic then it means nothing. It is ostentatious. Rather, it is known of some pious, austere and self discipline people that they concealed their righteousness and high spiritual standing by donning elegant clothing, Some did it to make known the blessings of Allah on them.

In short, if Allah has made any one affluent and comfortable, then there is no harm if he wears elegant garments. But, he should not be wasteful and extravagant and arrogant. The desired course is to observe moderation in all affairs.[1]

PROPHET'S VISIT TO ABU BAKR'S رضى الله عنه HOUSE

(٤٣٠٩) وَعَنْهَا قَالَتْ بَيْنَ نَحْنُ جُلُوْسٌ فِيْ بَيْتِنَا فِيْ حَرِّ الظَّهِيْرَةِ قَالَ قَائِلٌ لِاَبِيْ بَكْرٍ هٰذَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُقِيْلًا مُتَقَنِّعًا۔ (رواه البخارى)

4309. Sayyidah Ayshah رضى الله عنها said, "While we were seated in our home at noon on a very hot day (before hijrah, in Makkah), someone said to Abu Bakr, رضى الله عنه 'This is Allah's Messenger صلى الله عليه وسلم coming (here) shading his head (with the edge of his cloak)."[2]

COMMENTARY: The Prophet صلى الله عليه وسلم may have intended to cover his head from the heat or to cover his face from enemies of Islam so as not to be recongnised by them.

This hadith is part of a lengthy hadith in which the hijrah is detailed. After the pledge of Aqabah, the Prophet صلى الله عليه وسلم awaited Divine command to set on the emigration to Madinah. Abu Bakr رضى الله عنه had requested him to let him accompany him on the journey. So, when the command was received to emigrate, the Prophet صلى الله عليه وسلم came to his house at noon in the heat and told him that he had been commanded to depart from Makkah and to take Abu Bakr رضى الله عنه along.

Then, in the night, the Prophet صلى الله عليه وسلم went with him from his house from the window that opened towards the low land of Makkah facing the Mount Thawr. They hid themselves in the cave Thawr.

KEEP ONLY THREE BEDDINGS

(٤٣١٠) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ فِرَاشٌ لِلرَّجُلِ وَفِرَاشٌ لِامْرَأَتِهِ وَالثَّالِثُ لِلضَّيْفِ وَالرَّابِعُ لِلشَّيْطَانِ۔ (رواه مسلم)

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[1] Shama'il Tirmidhi has transmitted thirteen ahadith on the humbles of the Prophet صلى الله عليه وسلم in the chapter on it (# 313, etc).

[2] Bukhari # 5807.

4310. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to him, "let there be a bedding for a man, a bedding for his wife and the third for the guest. The fourth (if there is) will be for the devil."[1]

COMMENTARY: When there is no one in the house besides husband and wife and they are well-off, they must keep three beddings. It is sunnah (Holy Prophet's practice) for them to sleep on one bed, but the second is in case she is unwell and prefers to sleep alone. The third bedding should be for a guest if he stays overnight. Any extra bedding will be extravagance and so is said to be for the devil. It will be ostentations and so blame worthy. Everything blameworthy is from the devil. However, if the man is generous and large hearted and many guests visit him, then excess of such things is not blameworthy.

DRAGGING LOWER GARMENT

(٤٣١١) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَنْظُرُ اللّٰهُ يَوْمَ الْقِيٰمَةِ اِلٰى مَنْ جَرَّ اِزَارَهٗ بَطَرًا۔ (متفق عليه)

4311. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, Allah will not look at one who drags his lower garment (below his ankles) out of pride and arrogance."[2]

COMMENTARY: If anyone trials his lower garment but is not arrogant, then it is not forbidden. However, it is makruh tanzihi (disapproved nearer to lawful) to do so. If he has an excuse for that like feeling cold or being ill, then it is not makruh (disapproved).

(٤٣١٢) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ جَرَّ ثَوْبَهٗ خُيَلَاءَ لَمْ يَنْظُرِ اللّٰهُ اِلَيْهِ يَوْمَ الْقِيٰمَةِ۔ (متفق عليه)

4312. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said. "On the day of resurrection, Allah will not look (with a merciful sight) at one who drags his garments (on the ground) arrogantly."[3]

COMMENTARY: It is general statement for any kind of garment whatsoever that one trials. It may even be a head scarf.

(٤٣١٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا رَجُلٌ يَجُرُّ اِزَارَهٗ مِنَ الْخُيَلَاءِ خُسِفَ بِهٖ فَهُوَ يَتَجَلْجَلُ فِي الْاَرْضِ اِلٰى يَوْمِ الْقِيٰمَةِ۔ (رواه البخاری)

4313. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A man was trailing his lower garment (proudly on the earth). So, he was swallowed by the earth and will continued to be swallowed it till the day of resurrection."[4]

COMMENTARY: Perhaps this person who is mentioned may have been a member of this very ummah. The Prophet صلی اللہ علیہ وسلم may have foretold about him. Or, the person may have been of one of the past ummah. Some people say that it is about Quran (Korah), but it does not seem plausible.

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[1] Muslim # 41-2080.

[2] Bukhari # 5788, Muslim # 48-2087.

[3] Bukhari # 5784, Muslim # 44-2085.

[4] Bukhari # 3485.

DISALLOWED TO USE EXCESS CLOTH

(٤٣١٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْاِزَارِ فِي النَّارِ(رواه البخاری)

4314. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The portion of the lower garment that extends below the ankles will be in hell."[1]

COMMENTARY: All the foot be'ow the ankle on which the lower garment flows will go to hell Some people interpret it to mean that this is a blame worthy deed and will lead to hell. Most of these ahadith mention trailing the izar (trousers, pyjamas, and the like), and they would a severe warning to these people. So much that when the Prophet صلی اللہ علیہ وسلم saw a man offer salah (prayer) while his izar was dragging below his ankles, he instructed him to make a fresh ablution and offer salah (prayer) all over again.

According to a tradition , all (Muslims) are forgiving on the night of 15th Sha'ban, but not one who is disobedient to parents, consumes wine, trials the izar. The truth, however, is that these warnings apply not merely to one who drags the izar but to these who trial any kind of garment. It means every excess cloth on the body more than necessary, and outside the limits of sunnah (Holy Prophet's practice). In fact, we have seen a hadith earlier the mentions garments in general, not merely izar. Also, we shall see another hadith of Ibn Umar رضی اللہ عنہ that mentions other apparel besides izar in Section II.

The best course is to keep the izar, or any kind of lower garment, down to half the shin. The Prophet's صلی اللہ علیہ وسلم lungi (waist wrapper reached half his shin. However, one is allowed to keep the izar, waist-wrapper or any garment down up to the ankles not more. The same command applies to the hens of shirt, aba, shirwani, coat, atc.

The length of the sleeves of the shirts, etc. should be up to the closed first. The trail of the turban should not exceed half of one's back. If it exceeds that will be bid'ah (innovation) and will be counted among the forbidden.

Thus, what some people do by using more than necessary cloth is against sunnah (Holy Prophet's practice). They have very long sleeves, very broad shoulders shirt with very broad sides, lower garments having many metrss of cloth at waist large turbans. If that is done out of arrogance then it is forbidden. If that is done to imitate other people then it is makruh (disapproved).

Woman too are forbidden to have excess length and breadth of garments. But, they are allowed to keep more length and breadth by one or two spans relative to men. Infect. So much is mustahab (desirable) as is necessary to observe the veil. We shall see it in the hadith of Sayyidah Umm Salamah رضی اللہ عنہا (# 4334)

DISALLOWED MANNERS OF DRESSING

(٤٣١٥) وَعَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّاْكُلَ الرَّجُلُ بِشِمَالِهِ اَوْ يَمْشِيَ فِيْ نَعْلٍ وَاحِدَةٍ وَاَنْ يَشْتَمِلَ الصَّمَّاءَ اَوْ يَحْتَبِيَ فِيْ ثَوْبٍ وَاحِدٍ كَاشِفًا عَنْ فَرْجِهٖ۔ (رواه مسلم)

4315. Sayyiduna Jabir رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade that a man should eat with his left hand, or walk with on (foot in a) sandal, or wrap

[1] Bukhari # 5787.

himself in a single garment thoroughly (with both hands enclosed), or sit with a single garment wrapped on him with his hands round his knees (that are erect), disclosing his private parts.[1]

COMMENTARY: It is nahi tanzihi (forbidden nearer to lawful) to eat with the left hand, but some people say nahi tahrimi.

To walk with one sandal only is a bad thing and below one's dignity. If the sandal has high heels, one may storable and fall. Hence, it is disallowed.

It is disallowed to wrap a single piece of cloth around oneself because that makes one immobile. One cannot even use one's hands Ibn Hammam رحمه الله said that his thing is makruh (disapproved) in salah (prayer) because that leaves no way for hands to move, but. Imam Muhammad رحمه الله said that it is makruh (disapproved) only when he has not worn an izar or a waist-wrapper. Others say however, that it is makruh (disapproved) all the same. Imam Nawawi رحمه الله has described this kind of wrapping oneself in a single garment (اشتمال صماء) as not having any other garment on oneself, and picking up the edge of this wrapped garment on one's shoulder. This thing is forbidden because it uncovers some portion of one's satr (that must be covered in all cases). So, in short if satr will be uncovered by using thing attire, then it is forbidden. But it is merely a possibility that satr will be uncovered then it is makruh (disapproved).

Sitting with knees raised and buttocks on the ground and hands round the knees is disallowed in certain cases. It is disallowed when only a single garment is used to cover oneself (and there is no other clothing on the body). It might uncover one's private parts. If any other clothing is worn then such kind of sitting is allowed. In fact, it is then mustahab (desirable) to sit in this manner apart from salah (prayer). It is said that the Prophet صلى الله عليه وسلم used to sit in this manner apposite the Ka'bah. If the cloth covering is large enough not to uncover the body then it is allowed to sit in this manner even with only one sheet of cloth round oneself.

MAN WEARING SILK

(٤٣١٦-٤٣١٧-٤٣١٨-٤٣١٩) وَعَنْ عُمَرَ وَأَنَسٍ وَابْنِ الزُّبَيْرِ وَأَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَبِسَ الْحَرِيْرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْاٰخِرَةِ۔ (متفق عليه)

4316 to 4319. (Sayyiduna) Umar رضى الله عنه, Anas رضى الله عنه, Ibn Zubayr رضى الله عنه and Abu Umamah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "He who wears silk in this world will not wear it in the next world."[2]

COMMENTARY: This applies to one who says that silk is lawful to men. Or, it might be by way of a warning. Or, this man will be prevented from entering paradise for some time because the dress of paradise includes silk. Suyuti رحمه الله said that the u lama interpret this hadith to mean that if a man wear silk in this world then he will not enter paradise with those people who will be eligible to enter it in the beginning and go to it. This is supported by the hadith of Sayyidah Juwayriyah رضى الله عنها in Musnad Ahmad:

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[1] Muslim # 30. 2099.

[2] Bukhari # 5832, 5833, 5834, Muslim # 21-2073, 11-2069, 22-2074, Ibn Majah # 3588 (Anas) رضى الله عنه, Musnad Ahmad 4-5 (Ibn Zahayr).

مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا أَلْبَسَهُ اللّٰهُ يَوْمَ الْقِيٰمَةِ ثَوْبًا مِنْ نَّارٍ

(He who wears silk in this world, Allah will make him wear a garment of fire on the day of resurrection.)

(٤٣٢٠) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا يَلْبَسُ الْحَرِيْرَ فِي الدُّنْيَا مَنْ لَا خَلَاقَ لَهُ فِي الْاٰخِرَةِ۔ (متفق عليه)

4320. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He alone wears silk in this world who has no portion in the hereafter."[1]

COMMENTARY: This is an indication that he who wears silk in t his world will not enter paradise because the Quran says that the dress of the dwellers of paradise will be silk. This means that the infidels will not enter paradise and the Muslim who wear silk in this world will enter paradise only when all sinners are admitted to it after their punishment is awarded to them, the chastisement of the fire of hell.

MEN DISALLOWED GOLD & SILVER VESSELS & SILK GARMENTS

(٤٣٢١) وَعَنْ حُذَيْفَةَ قَالَ نَهَانَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ نَشْرَبَ فِيْ اٰنِيَةِ الْفِضَّةِ وَالذَّهَبِ وَأَنْ نَأْكُلَ فِيْهَا وَعَنْ لُبْسِ الْحَرِيْرِ وَالدِّيْبَاجِ وَأَنْ نَجْلِسَ عَلَيْهِ۔ (متفق عليه)

4321. Sayyiduna Hudhayfah رضى الله عنه said, "Allah's Messenger صلى الله عليه وسلم forbade us to drink from a vessel of silver or gold and to eat there from, and to wear silk and brocade and to sit on them."

COMMENTARY: According to Fatawa Qadi Khan, even children are forbidden from wearing silk. One who gives them to wear commits sin. Imam Abu Hanifah رحمه الله said that there is no harm in using silk in beddings and sleeping on them. The same applies to pillow covers and curtains. But, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله said that these things are makruh (disapproved). So, taqwa (piety)demands that we must abstain from these things. One must keep away from what is doubtful too. A hadith says:

دَعْ مَا يُرِيْبُكَ إِلٰى مَا لَا يُرِيْبُكَ

(Abstain from what causes you doubt but do what is not doubtful to your mind).

(٤٣٢٢) وَعَنْ عَلِيٍّ قَالَ أُهْدِيَتْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حُلَّةٌ سِيَرَاءُ فَبَعَثَ بِهَا إِلَيَّ فَلَبِسْتُهَا فَعَرَفْتُ الْغَضَبَ فِيْ وَجْهِهٖ فَقَالَ إِنِّيْ لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتُشَقِّقَهَا خُمُرًا بَيْنَ النِّسَآءِ۔

(متفق عليه)

4322. Sayyiduna Ali رضى الله عنه narrated, "A hullah (striped pair of clothing) of silk was presented to Allah's Messenger صلى الله عليه وسلم. He sent it to me. I wore the hullah, but perceived displeasure on his face. He said, 'I did not send it to you that you might wear it but that you might cut the hullah into veils and give them

[1] Bukhari # 5835, Muslim # 7-2068.

to women." (veils or scarf's.)[1]

COMMENTARY: The pair of clothing was forbidden to wear if it was made of silk. Or, it was proper to keep away from if it was part silk, us a righteous person should have done. But, Sayyiduna Ali رضی اللہ عنہ thought that it was sent to him to wear.

(٤٣٢٣-٤٣٢٤) وَعَنْ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ لُبْسِ الْحَرِيْرِ اِلَّا هٰكَذَا وَرَفَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِصْبَعَيْهِ الْوُسْطٰى وَالسَّبَّابَةَ وَضَمَّهُمَا۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِّمُسْلِمٍ اَنَّهُ خَطَبَ بِالْجَابِيَةِ فَقَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ لُبْسِ الْحَرِيْرِ اِلَّا مَوْضِعَ اِصْبَعَيْنِ اَوْ ثَلَاثٍ اَوْ اَرْبَعٍ۔

4323. Sayyiduna Umar رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم forbade wearing silk except 'so much. Allah's Messenger صلی اللہ علیہ وسلم indicated that by raising his middle and forefinger and putting them together. (Thereby, he meant that only that much of silk was permitted to wear.)[2]

4324. According to a version: He (Umar) رضی اللہ عنہ delivered a sermon in Jabiyah during which he said that Allah's Messenger صلی اللہ علیہ وسلم forbade wearing silk garments except to the extent of two, three of four fingers.[3]

COMMENTARY: The maximum that men may wear of silk is as in the second version.

TIYALSIYAH MANTLE OF BROCADE OF THE PROPHET صلی اللہ علیہ وسلم

(٤٣٢٥) وَعَنْ اَسْمَاءَ بِنْتِ اَبِيْ بَكْرٍ اَنَّهَا اَخْرَجَتْ جُبَّةً طَيَالِسَةً كِسْرَوَانِيَّةً لَهَا لِبْنَةُ دِيْبَاجٍ وَفُرْجَيْهَا مَكْفُوْفَيْنِ بِالدِّيْبَاجِ وَقَالَتْ هٰذِهٖ جُبَّةُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَتْ عِنْدَ عَائِشَةَ فَلَمَّا قُبِضَتْ قَبَضْتُهَا وَكَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُهَا وَنَحْنُ نَغْسِلُهَا لِلْمَرْضٰى نَسْتَشْفِيْ بِهَا۔ (رواه مسلم)

4325. Sayyidah Asma bint Abu Bakr رضی اللہ عنہا brought out a tayalisah[4] Royal robe. Its collar had a piece of brocade stitched to it in the front and back. She said, "This is the robe of Allah's Messenger صلی اللہ علیہ وسلم that Ayshah رضی اللہ عنہا had. When she died, I inherited it. The Prophet صلی اللہ علیہ وسلم wore it (sometimes). We wash it for the sick (and give the water to them to drink) and seek a cure by means of it."[5]

COMMENTARY: Taylisan is the plural of tiyalisah. It is an Arabicised form of talisan (tط) with (t ت). It is a particular kind of robe of black colour made of wool. In ancient times, the Jews wore it. The Persian monarchs more this robe too. This is why the Arabic word kisrawaniyah (from kisra) or royal is used.

Generally, these robes had a slit in the front and the back at the level of the coller. Brocade was affixed on these two sides.

Sayyidah Asma رضی اللہ عنہ showed that she possessed this blessed robe. She also intended that people might know that it was permitted to wear this kind of robe with brocade.

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[1] Bukhari # 2614, Muslim # 107-2071.

[2] Bukhari # 5829, Muslim # 12-2069.

[3] Muslim # 15-2069.

[4] Taylisan is a long coat worn by learned men. The plural is tiyalisah.

[5] Muslim # 10-2069.

This hadith tells us that the Prophet صلى الله عليه وسلم wore a robe with brocade on it. But, we shall see the tradition of Sayyiduna Imran ibn Husayn رضى الله عنه (# 4354) in which the Prophet صلى الله عليه وسلم has said that he did not wear a silk shirt. Perhaps the robe in hadith may have had brocade less than four fingers on it and he shirt of which he said may have had more of it. Besides, a robe is not as impressive as a shirt. The hadith of Imran رضى الله عنه may have been based on taqwa (piety)and of Sayyidah Asma رضى الله عنه may have been motivated to show permissibility.

As for the robe being used to seek cure, perhaps the water on washing it was given to the patient to drink. Or, the robe itself was placed on the patient's head and eyes. Or, the robe has touched by the hands and they were then kissed. Cure was sought from blessings thereof.

SILK MAY BE WORN IF THERE IS A REASON FOR IT

(٤٣٢٦) وَعَنْ اَنَسٍ قَالَ رَخَّصَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلزُّبَيْرِ وَعَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ فِيْ لُبْسِ الْحَرِيْرِ لِحِكَّةٍ بِهِمَا مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَ اِنَّهُمَا شَكَوْا الْقُمَّلَ فَرَخَّصَ لَهُمَا فِيْ قُمُصِ الْحَرِيْرِ۔

4326. Sayyiduna Anas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم permitted Zubayr and Abdur Rahman ibn Awf رضى الله عنه to wear silk because they had an itch (from the lice that had infected them).[1]

According to another version: He said that they complained of lice and the Prophet صلى الله عليه وسلم permitted them to wear silk.[2]

COMMENTARY: It is stated in Mujiz (موجز) that if one wears silk, the lice disappear.

DO NOT WEAR CLOTHES DYED WITH SAFFRON

(٤٣٢٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو وابنِ العاصِ قَالَ رَاٰی رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ ثَوْبَيْنِ مُعَصْفَرَيْنِ فَقَالَ اِنَّ هٰذِهٖ مِنْ ثِيَابِ الْكُفَّارِ فَلَا تَلْبَسْهُمَا وَفِيْ رِوَايَةٍ قُلْتُ اَغْسِلُهُمَا قَالَ بَلْ اَحْرِقْهُمَا رَوَاهُ مُسْلِمٌ وَسَنَذْكُرُ حَدِيْثَ عَائِشَةَ خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ غَدَاةٍ فِيْ بَابِ مَنَاقِبِ اَهْلِ بَيْتِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

4327. Sayyiduna Abdullah ibn Amr ibn Aas رضى الله عنه said, "Allah's Messenger صلى الله عليه وسلم saw me donned in a pair of clothing dyed with saffron. He said, 'These are garments of the infidels. Do not wear them."

According to a version: "I asked, 'May I wash them?" He said, 'No burn them."[3]

COMMENTARY: The Prophet's صلى الله عليه وسلم saying 'Burn them' was an overstatement to mean 'Give them away to some woman; for woman are allowed to wear clothes dyed with saffron. According to a version, he did burn them. When on the next day, he told the prophet صلى الله عليه وسلم about it, he asked, "Why did you not give them to your woman? It is proper for them to wear these garments."

Anyway, he did not really mean that he should burn the garments.

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[1] Bukhari # 5839, Muslim # 5-2076, Tirmidhi # 1722.

[2] Muslim.

[3] Muslim # 27. 2077.

As for men wearing clothes dyed with saffron, some ulama (Scholars) say that it is altogether forbidden to men. Some say that it is permitted to them. Some say that if the cloth was dyed with saffron after weaving, then it is forbidden to men to wear it, but if cotton is dyed before being woven, then it is allowed to wear. Some say that it is odour (of Saffron) has disappeared then it is permitted wearing, otherwise it is forbidden. Others contend that it is makruh (disapproved) to wear clothing dyed with saffron in public but proper to wear at home.

The agreed opinion of the Hanafis is that is makruh (disapproved) tahrimi to wear clothing dyed with Saffron, and makruh (disapproved) to offer salah (prayer) with it. Opinions differ on other red colours. Shaykh Qasim Hanafi رحمه الله, a noted latter day Hanafi scholar of Egypt and teacher of Qastalani issued of fatwa (edict) that prohibition is based truly on colour. So every kind of red colour is haraam (forbidden) and makruh (disapproved) (disliked) to men.

We shall narrate the hadith of Sayyidah Ayshah رضی الله عنها (The Prophet صلی الله علیه وسلم went out one morning...") at # 6136.

SECTION II اَلْفَصْلُ الثَّانِي

SHIRT AS PREFERRED CLOTHING

(٤٣٢٨) عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ أَحَبُّ الثِّيَابِ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْقَمِيْصَ۔ (رواه الترمذی وابوداؤد)

4328. Sayyidah Umm Salamah رضی الله عنها said "The clothing Allah's Messenger صلی الله علیه وسلم liked most was a shirt."[1]

COMMENTARY: There are reasons why a shirt is preferred, but the main is that since the Prophet صلی الله علیه وسلم liked it, there must have been some exclusive reason for it as in everything that is mustahab (desirable).

(٤٣٢٩) وَعَنْ أَسْمَاءَ بِنْتِ يَزِيْدَ قَالَتْ كَانَ كُمُّ قَمِيْصِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى الرُّسْغِ رَوَاهُ التِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

4329. Sayyidah Asma bint Yazid رضی الله عنها said, "The sleeves of the shirt of Allah's Messenger صلی الله علیه وسلم were up to the wrists."[2]

COMMENTARY: Some traditions say that his sleeves come to the tips of his fingers. They say about his shirt that it was higher than his ankles.

BEGIN TO WEAR FROM THE RIGHT SIDE

(٤٣٣٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا لَبِسَ قَمِيْصًا بَدَأَ بِمَيَامِنِهِ (رواه الترمذی)

4330. Sayyiduna Abu Hurayrah رضی الله عنه said, "When Allah's Messenger صلی الله علیه وسلم wore a shirt, he began to wear from the right side."[3]

COMMENTARY: The hadith uses the plural form of 'right side.' This covers the sleeves

[1] Tirmidhi # 1762, Abu Dawud # 5316.
[2] Tirmidhi # 1765, Abu Dawud # 4025.
[3] Tirmidhi # 1766.

and the most of the shirt.

LOWER GARMENT SHOULD BETTER BE UPTO HALF SHIN, NO MORE

(٤٣٣١) وَعَنْ اَبِي سَعِيْدِنِ الْخُدْرِيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِزْرَةُ الْمُؤْمِنِ اِلٰى اَنْصَافِ سَاقَيْهِ لَا جُنَاحَ عَلَيْهِ فِيْمَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ وَمَا اَسْفَلَ مِنْ ذٰلِكَ فَفِي النَّارِ قَالَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ وَلَا يَنْظُرُ اللّٰهُ يَوْمَ الْقِيٰمَةِ اِلٰى مَنْ جَرَّ اِزَارَهُ بَطَرًا۔ (رواه ابوداؤد وابن ماجة)

4331. Sayyiduna Abu Sa'eed Khudri رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "The believers lower garment should be halfway down his legs (up to half shins). There is no sin if it extends to halfway between that and the ankles But, what portion goes lower than that (meaning, ankles) will be in hell." He said that three times. (And, he added:) "On the day of resurrection, Allah will not look at him (with a merciful look) who drags his lower garment arrogantly."[1]

DISALLOWED TO TRIAL ANY GARMENT

(٤٣٣٢) وَعَنْ سَالِمٍ عَنْ اَبِيْهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْاِسْبَالُ فِي الْاِزَارِ وَالْقَمِيْصِ وَالْعِمَامَةِ مَنْ جَرَّ مِنْهَا شَيْئًا خُيَلَاءَ لَمْ يَنْظُرِ اللّٰهُ اِلَيْهِ يَوْمَ الْقِيٰمَةِ۔ (رواه ابوداؤد والنسائی وابن ماجة)

4332. Sayyiduna Saalim رحمه الله reported that on the authority of his father (Abdullah ibn Umar) رضی الله عنه that the Prophet صلی الله علیه وسلم said, "Al-Isbaal is in the izar, shirt and turban. He who trials any of these (garments), arrogantly, Allah will not look at him (mercifully) on the day of resurrection."[2]

COMMENTARY: Isbal (isbaal) is to let a garment hand down more than the limit permitted by Shari'ah (divine law) or disliked by it. Apart from a lower garment, it can be done with a shirt turban and being extravagant with any cloth. We have elaborated on it against the hadith of Abu Hurayrah رضی الله عنه (# 4311).

COPS OF THE SAHABAH (PROPHET'S COMPANIONS) رضی الله عنهم

(٤٣٣٣) وَعَنْ اَبِي كَبْشَةَ قَالَ كَانَ كِمَامُ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بُطْحًا رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ مُنْكَرٌ۔

4333. Sayyiduna Abu Kabshah رضی الله عنه said that the caps of the sahabah (companions) رضی الله عنه of Allah's Messenger صلی الله علیه وسلم used to be attached to their heads (as though fixed on them).[3]

COMMENTARY: The word (کمام) (Kimam) is the plural of (کمه) (Kumah). It is a round cap (or hat).

The word (بطح) (buth) is the plural of (بطحا) (butha) which means a 'level pebbled land.'

Thus, their caps were round and wide, level with the head, not raised upward, high and long, like the current Turk and Iranian caps.

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[1] Abu Dawud # 4093, Ibn Majah # 3573.

[2] Abu Dawud # 4085, Nasa'i # 5334, Ibn Majah # 3526.

[3] Tirmidhi # 1782.

However, some scholars say that kimam is not the plural of kumah but of (kum) (كم) which means 'a sleeve.' This would imply that the sahabah wore broad sleeves, about one span wide, in their shirts.

WOMAN MAY USED MORE CLOTH

(٤٣٣٤-٤٣٣٥) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ ذَكَرَ الْإِزَارَ فَالْمَرْأَةُ يَا رَسُوْلَ اللّٰهِ قَالَ تُرْخِيْ شِبْرًا فَقَالَتْ إِذًا تَنْكَشِفُ عَنْهَا قَالَ فَذِرَاعًا لَا تَزِيْدُ عَلَيْهِ (رَوَاهُ مَالِكٌ وَأَبُوْدَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ - وَفِيْ رِوَايَةِ التِّرْمِذِيِّ وَالنَّسَائِيِّ عَنِ ابْنِ عُمَرَ فَقَالَتْ إِذًا تَنْكَشِفُ أَقْدَامُهُنَّ قَالَ فَيُرْخِيْنَ ذِرَاعًا لَا يَزِدْنَ عَلَيْهِ)-

4334. Sayyidah Umm Salamah رضى الله عنها said that when Allah's Messenger صلى الله عليه وسلم mentioned the izar (or the lower garment), she asked, "And what about a woman, O Messenger of Allah?" He said, "She may extend it down a span." She submitted, "Then, too, that would be uncovered." He said, "she might let it down a cubit (according to Shari'ah (divine law) standard), but not more (then that)."[1]

4335. (According to another version) Sayyiduna Ibn Umar رضى الله عنه narrated that she submitted, "Then their feet would be uncovered." He said, "Let them then extend it one cubit, but not more."[2]

THE SEAL OF PROPHETHOOD

(٤٣٣٦) وَعَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ أَبِيْهِ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ رَهْطٍ مِنْ مُزَيْنَةَ فَبَايَعُوْهُ وَإِنَّهُ لَمُطْلَقُ الْإِزَارِ فَأَدْخَلْتُ يَدِيْ فِيْ جَيْبِ قَمِيْصِهِ فَمَسِسْتُ الْخَاتَمَ - (رواه ابوداؤد)

4336. Sayyiduna Mu'awiyah ibn Qurrah رحمه الله reported about his father that he said, "I came to the Prophet صلى الله عليه وسلم with a group of people of Muzaynah. They swore allegiance to him. He had his buttons (of the shirt) open I put my hand inside his shirt and touched the seal (of Prophethood)."[3]

COMMENTARY: The collar of the Prophet's shirt was on his chest. Suyuti رحمه الله said about those people who say that it is bid'ah (innovation) to have the collar of a shirt on the chest, that they are ignorant. Many ahadith confirm that the prophet صلى الله عليه وسلم had it on the chest.

EXCELLENCE OF WHITE GARMENTS

(٤٣٣٧) وَعَنْ سَمُرَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَسُوا الثِّيَابَ الْبِيْضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ وَكَفِّنُوْا فِيْهَا مَوْتَاكُمْ - (رواه احمد والترمذى والنسائى و ابن ماجة)

4337. Sayyiduna Samurah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Wear white garments. They are purer and neater. And, should your dead in them."[4]

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[1] Muwatta Maalik # 13 (Libas - clothing), Abu Dawud # 4117, Nasa'i, Ibn Majah.

[2] Tirmidhi # 1713, Nasa'i # 5336, Abu Dawud # 4119.

[3] Abu Dawud # 4082.

[4] Musnad Ahmad 5-13, Tirmidhi # 2810, Nasa'i # 1896, Ibn Majah # 3567.

COMMENTARY: A white garment is pure because it is washed often. It is neat and is preferred by people of a good disposition and sound nature. However, there can be times when it is necessary to wear another colour. For example, some Sufis prefer blue (or any other colour) because they cannot wash white often.

The shroud must be of a white colour preferably because the dead person is among the angels. It is also better to wear white when going to mosque or the salah (prayer) and when going to meet the ulama (Scholars) and awliya. However, it is better on eed days to wear clothing that is more costly to demonstrate Allah's bounties. This is supported by the tradition that the prophet صلى الله عليه وسلم wore a cloak of red stripes on eed days and on Fridays.

LOOSE END OF TURBAN

(٤٣٣٨) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اعْتَمَّ سَدَلَ عِمَامَتَهُ بَيْنَ كَتِفَيْهِ (رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ)۔

4338. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم put on a turban, he let down the end between his shoulders.[1]

(٤٣٣٩) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ قَالَ عَمَّمَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَدَلَهَا بَيْنَ يَدَيَّ وَمِنْ خَلْفِيْ۔ (رواہ ابوداؤد)

4339. Sayyiduna Abdur Rahman ibn Awf رضی اللہ عنہ said, "Allah's Messenger صلی اللہ علیہ وسلم tied a turban on me, placing the ends in front of me and behind me (hanging on both sides)."[2]

COMMENTARY: He had both the ends of the turban hang loose on either side of him, the chest and back.

It is sunnah (Holy Prophet's practice) to put on a turban. Many ahadith mention its merits. One of them, though da'if (weak), says that a salah (prayer) of two raka'at with the turban is more excellent then seventy raka'at offered without the turban.

It is better to leave the end of the turban hanging but not always. The Prophet صلی اللہ علیہ وسلم is known to have left the end hanging and also to have not done so. Also, sometimes, he had the end loose at his neck and, sometimes he tuck one end within the turban, learning the other hanging.

Often he had the end on his back and sometimes on his right side. Sometimes, he had two ends on either side of him- on the chest and on the back. Since it is not known that he suspended it on his left side, so it is a bid'ah (innovation) to do so. According to kanz, it is mustahab (desirable) to leave the end between the shoulders.

The length of the end should be a minimum of one span and a maximum of one cubit. More then that is a bid'ah (innovation). It is also a disobedience to the command forbidden isbal. If it is out of arrogance then it will be haram (unlawful), otherwise makruh (disapproved). Also, to leave the end only for salah (prayer) is a contravention of the sunnah (Holy Prophet's practice).

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[1] Tirmidhi # 1736.

[2] Abu Dawud # 4079.

According to the jurists, it is mustahab (desirable) to leave the end of a turban and an optional sunnah (Holy Prophet's practice), not a guiding sunnah (Holy Prophet's practice). Hence, there is no harm in not leaving an end hanging, though doing it is rewarded and excellent. It is wrong of some people to say that to leave an end of the turban hanging is sunnah (Holy Prophet's practice) muwakkadah.

TURBAN ON CAP

(٤٣٤٠) وَعَنْ رُكَانَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فَرْقُ مَا بَيْنَنَا وَبَيْنَ الْمُشْرِكِيْنَ الْعَمَائِمُ عَلَى الْقَلَانِسِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَإِسْنَادُهُ لَيْسَ بِالْقَائِمِ۔

4340. Sayyiduna Rukanah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "A difference between us and the polytheists is (also) that we wear the turbans over caps."[1]

COMMENTARY: Tirmidhi calls this hadith gharib with a weak line of transmission, but Abu Dawud who has also narrated it says nothing of it.

The hadith could mean:

(i) We wear the turbans over caps, but the polytheists do not wear caps at all.

(ii) We wera the turbans over cap, but they do not wear turban at all, and only put on caps.

The exponents of the hadith prefer the first meaning because the polytheist were known to have worn the turbans.

Mulla Ali Qari رحمہ اللہ prefers the second meaning also (with the first) having cited khudri رضی اللہ عنہ. He has also said that some ulama (Scholars) contend that both cap and turban should be worn, only the cap is the symbol of the polytheists.

GOLD & SILK FORBIDDEN TO MEN

(٤٣٤١) وَعَنْ أَبِيْ مُوْسَى الْأَشْعَرِيِّ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ أُحِلَّ الذَّهَبُ وَالْحَرِيْرُ لِلْإِنَاثِ مِنْ أُمَّتِيْ وَحُرِّمَ عَلَى ذُكُوْرِهَا (رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ حَدِيْثٌ حَسَنٌ صَحِيْحٌ)۔

4341. Sayyiduna Abu Musa رضی اللہ عنہ Ash'ary رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم Said, "Gold and silk are permitted to the woman of my ummah, but forbidden to its men."[2]

COMMENTARY: The word 'man includes boys. Since boys are not responsible, the prohibition applies to those who give them to wear for they will be sinning.

As for gold, it means jewellery of gold, otherwise vessels of gold and silver are forbidden to both men and woman.

As for silver jewellery, it is allowed only to woman. Only a certain limit is permitted to men, like rings, etc.

PRAYER ON WEARING NEW GARMENTS

(٤٣٤٢) وَعَنْ أَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ

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[1] Tirmidhi # 1784.

[2] Tirmidhi # 1720, Nasa'i # 5148, Musnad Ahmad 4. 392.

بِاِسْمِهٖ عِمَامَةً اَوْقَمِيْصًا اَوْرِدَآءً ثُمَّ يَقُوْلُ اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيْهِ اَسْأَلُكَ خَيْرَهٗ وَخَيْرَ مَاصُنِعَ لَهٗ

وَاَعُوْذُ بِكَ مِنْ شَرِّهٖ وَشَرِّمَا صُنِعَ لَهٗ۔ (رواه الترمذی وابوداؤد)

4342. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ said that when Allah's Messenger صلی اللہ علیہ وسلم wore a new garment, he mentioned it by name (say) 'turban shirt, cloak. Then, he prayed:

اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيْهِ اَسْأَلُكَ خَيْرَهٗ وَخَيْرَ مَاصُنِعَ لَهٗ وَاَعُوْذُ بِكَ مِنْ شَرِّهٖ وَشَرِّمَا صُنِعَ لَهٗ

(O Allah praise is for you! Just as you have clothed me with it, I pray to you for its good and the good of that for which it was made. And I seek refuge in you from its evil and the evil of that for which it was made.)[1]

COMMENTARY: Ibn Hibban رحمہ اللہ Khatib رحمہ اللہ and Baghawi رحمہ اللہ have reported that when the Prophet صلی اللہ علیہ وسلم decided to wear a new garment he wore it on Friday.

The Prophet صلی اللہ علیہ وسلم mentioned the garment that he decided to wear. It could be one of there named or any other.

Before making the supplication he would say... (لامنی اللہ) or (اعطانی اللہ) or (کسانی اللہ) (Allah has provided me Allah has granted me... or Allah has clothed me with...) (لهذاالقمیص) (this shirt) Then he made the supplication.

(٤٣٤٣) وَعَنْ مُعَاذِ بْنِ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَكَلَ طَعَامًا ثُمَّ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنِيْ هٰذَا الطَّعَامَ وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّيْ وَلَا قُوَّةٍ غُفِرَ لَهٗ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ رَوَاهُ التِّرْمِذِيُّ وَزَادَ اَبُوْدَاوُدَ وَمَنْ لَبِسَ ثَوْبًا فَقَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ هٰذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّيْ وَلَا قُوَّةٍ غُفِرَ لَهٗ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ وَمَاتَأَخَّرَ۔

4343. Sayyiduna Mu'adh ibn Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who eats food and prays afterwards:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنِيْ هٰذَا الطَّعَامَ وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّيْ وَلَا قُوَّةٍ غُفِرَ لَهٗ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ

- is forgiven (all) his past (minor) sins.[2]

And, Abu Dawud Adds; He who puts on a dress and prays:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ هٰذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّيْ وَلَا قُوَّةٍ غُفِرَ لَهٗ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ وَمَاتَأَخَّرَ

- is forgiven (all) his past and latter (minor) sins.[3]

(Translation of both supplications follows:)

(i) Praise belongs to Allah who fed me this food and provided it to me without my possessing power or ability (to acquire it).

(ii) Praise belongs to Allah who clothed me with this and provided it to me without my possessing power on ability (to acquire it).

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[1] Tirmidhi # 1767, Abu Dawud # 4020, Musnad Ahmad 3-39.

[2] Tirmidhi # 3458, (3469).

[3] Abu Dawud # 4023.

LIVE LIKE A RIDER

(٤٣٤٤) وَعَنْ عَائِشَةَ قَالَتْ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ اِنْ اَرَدْتِّ اللُّحُوْقَ بِيْ فَلْيَكْفِكِ مِنَ الدُّنْيَا كَزَادِ الرَّاكِبِ وَاِيَّاكِ وَمُجَالَسَةَ الْاَغْنِيَاءِ وَلَا تَسْتَخْلِقِيْ ثَوْبًا حَتّٰى تُرَقِّعِيْهِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ لَا نَعْرِفُهُ اِلَّا مِنْ حَدِيْثِ صَالِحِ بْنِ حَسَّانٍ وَ قَالَ مُحَمَّدُ بْنُ اِسْمَاعِيْلَ صَالِحُ بْنُ حَسَّانٍ مُنْكَرُ الْحَدِيْثِ۔

4344. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said to her. "O Ayshah, if you wish to remain with me (in both the worlds), then be satisfied with only so much of worldly things as (are enough as) a riders provision, and abstain from sitting with the rich, and do not regard a garment as useless till you patch it (and it is wearable)."[1]
Tirmidhi has rated this hadith a gharib.

COMMENTARY: A rider's provision is just enough for his journey and he travel's rapidly so need little. Hence, we too must do with the ba.e minimum subsisting level.
The Prophet صلی اللہ علیہ وسلم said that one must avoid the company of the rich because that could make one crave for worldly possessions. This is why Allah says:

لَاتَمُدَّنَّ عَيْنَيْكَ (الآية)

{Strain out your eyes at what we have let some... enjoy} (15: 88)
Allah's Messenger صلی اللہ علیہ وسلم said, one day, "Avoid sitting with the dead." He was asked, "Who are the dead that we must avoid)?" He said. "The rich people."
A torn garment must not be thrown away as worthless. It may be patched up and re used at least once. In these words, we are urged to be content with old clothing by way of asceticism. Sayyiduna Umar, رضی اللہ عنہ during his caliphate, delivered a sermon while he as wearing a waist wrapper that had twelve patches on it.

(٤٣٤٥) وَعَنْ اَبِيْ اُمَامَةَ اِيَاسِ بْنِ ثَعْلَبَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا تَسْمَعُوْنَ اَلَا تَسْمَعُوْنَ اَنَّ الْبَذَاذَةَ مِنَ الْاِيْمَانِ اَنَّ الْبَذَاذَةَ مِنَ الْاِيْمَانِ ۔ (رواه ابوداؤد)

4345. Sayyiduna Abu Umamah Iyas ibn Tha'labah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, "Do you not hear? Do you not hear? To stick to worn out clothes is part of faith! To stick to worn out clothes is part of faith! (It is to thereby shun worldly luxuries.)"[2]

COMMENTARY: It does not behave men to be too particular about one's dress like woman. Muslim man should not do it. If Allah has enabled one to wear decent clothing, then one may do so but within the limits set by Shari'ah (divine law). Nevertheless, it is better to put on old, patched clothing sometimes. It is part of faith that the faithful show humility in matters of dress and shun worldly adornment and non-essentials. Righteousness is to believe in the hereafter and its adornments.

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[1] Tirmidhi # 1780.
[2] Abu Dawud # 4161.

HE WHO WEARS TO IMPRESS WILL BE DISGRACED

(٤٣٤٦) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا اَلْبَسَهُ اللّٰهُ ثَوْبَ مَذِلَّةٍ يَوْمَ الْقِيٰمَةِ۔ (رواه احمد و ابوداؤد و ابن ماجة)

4346. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who wears clothes in this world to impress, Allah will make him wear disgracing clothes on the day of resurrection."[1]

COMMENTARY: No one must dress elegantly to get people's respect. If anyone dresses to earn Allah's pleasure (though people might look down on him) then Allah will make him wear the dress of honour in the next world.

Some people say that the hadith means, by garments to impress, dress that is forbidden or unlawfully acquired. Some say that they are garments to tease the poor and boast over them. Some say that they are clownish garments, or garments to try to show one's piety and asceticism.

Some people interpret 'garment' or 'clothes' in the hadith to refer to deeds. So, if anyone behaves as a pious man only to impress the people and get their respect, then, on the day of resurrection, he will be disgraced.

However, the meaning given in the text and explained in the initial lines is more correct and appropriate.

TAKING UP RESEMBLANCE TO OTHERS

(٤٣٤٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ۔ (رواه ابوداؤد)

4347. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who adopts resemblance to a people will be placed among them."[2]

COMMENTARY: If anyone imitates non Muslims in dress and attire, for instance, then his record of deeds will have like their sin against him, too.

If he adopts the style of the ulama (Scholars), then good will be added to his record.

Resemblance can be in dress manners, speech, living style eating etc.

GIVING UP ELEGANCE IN THIS WORLD

(٤٣٤٨-٤٣٤٩) وَعَنْ سُوَيْدِ بْنِ وَهْبٍ عَنْ رَجُلٍ مِنْ اَبْنَاءِ اَصْحٰبِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ لُبْسَ ثَوْبِ جَمَالٍ وَهُوَ يَقْدِرُ عَلَيْهِ وَفِيْ رِوَايَةٍ تَوَاضُعًا كَسَاهُ اللّٰهُ حُلَّةَ الْكَرَامَةِ وَمَنْ تَزَوَّجَ لِلّٰهِ تَوَّجَهُ اللّٰهُ تَاجَ الْمُلْكِ (رَوَاهُ اَبُوْدَاؤدَ وَرَوَى التِّرْمِذِيُّ مِنْهُ عَنْ مُعَاذِ بْنِ اَنَسٍ حَدِيْثَ اللِّبَاسِ)۔

4348. Sayyiduna Suwayd ibn Wahb رحمہ اللہ reported from the son of a companion of Allah's Messenger صلی اللہ علیہ وسلم who from his father (the companion) رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone gives up wearing the garments of adornment though he has the ability – according to one version: "out of humility,

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[1] Musnad Ahmad 2-139, Abu Dawud # 4029. Ibn Majah # 3606.

[2] Musnad Ahmad 2-50, Abu Dawud # 4031.

then Allah will clothe him with a robe of honour. And, if anyone marries for the sake of Allah (to please him), then Allah will crown him with the crown of the kings."[1]

4349. Sayyiduna Mu'adh ibn Anas رضی الله عنه narrated that this hadith only about the clothing.[2]

COMMENTARY: The man who fears Allah, or seeks high ranks in the hereafter, or regards the adornment of the world as meaningless, so abandons elegant clothing of this world, will be honoured by Allah in both the worlds.

If a man marries a woman not for beauty or wealth but only to please Allah and keep away from sin, then Allah will give him a crown of royalty to wear in paradise.

PROCLAIM THE BLESSINGS OF ALLAH

(٤٣٥٠) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ يُحِبُّ اَنْ يُّرٰى اَثَرُ نِعْمَتِهٖ عَلٰى عَبْدِهٖ۔ (رواه الترمذی)

4350. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated on the authority of his father who from his grandfather that Allah's Messenger صلی الله علیه وسلم said, "Surely Allah loves that the signs of his blessings may be seen on His slave."[3]

COMMENTARY: A person must show in his living the bounties Allah has showered on him, but without being extravagant, arrogant or showoff. He must do it in gratitude and with the intention of drawing the poor and needy toward him to receive zakah (Annual due charity) and charity from him. It is not good to conceal Allah's blessings. Rather, it is ingratitude.

A person on whom Allah has showed spiritual blessings must let people benefit from his grace or his knowledge.

One must, however, strike a balance between extravagance and demonstration blessings. One must pursue a course between the directions of this hadith and the ones narrated earlier (like # 4348) calling for abandoning worldly adornments. One must not adopt an inflexible attitude.

KEEPING ONESELF CLEAN & TIDY

(٤٣٥١) وَعَنْ جَابِرٍ قَالَ اَتَانَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَائِرًا فَرَاٰى رَجُلًا شَعِثًا قَدْ تَفَرَّقَ شَعْرُهٗ فَقَالَ مَا كَانَ يَجِدُ هٰذَا مَا يُسَكِّنُ بِهٖ رَاْسَهٗ وَرَاٰى رَجُلًا عَلَيْهِ ثِيَابٌ وَسِخَةٌ فَقَالَ مَا كَانَ يَجِدُ هٰذَا مَا يَغْسِلُ بِهٖ ثَوْبَهٗ۔ (رواه احمد والنسائی)

4351. Sayyiduna Jabir رضی الله عنه narrated, "Allah's Messenger صلی الله علیه وسلم visited us (once) and (during his visit), he saw a man in an untidy shape with unkempt hair. He asked, 'Did this one not find something to set his hair right?' He also saw a man who had dirty clothing on him, so he asked, 'Did this one not find anything with which to wash his clothes?'"[4]

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[1] Abu Dawud # 4778.

[2] Tirmidhi # 2481.

[3] Tirmidhi # 2819.

[4] Abu Dawud # 4062, Nasa'i # 5236, Musnad Ahmad 3-357.

COMMENTARY: To shun adornment does not imply that one should remain unclean. Patched, worn out garments are not dirty and unwashed.

LET ALLAH'S FAVOURS BE KNOWN

(٤٣٥٢) وَعَنْ اَبِي الْاَحْوَصِ عَنْ اَبِيْهِ قَالَ اَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلَيَّ ثَوْبٌ دُوْنٌ فَقَالَ لِيْ اَلَكَ مَالٌ قُلْتُ نَعَمْ قَالَ مِنْ اَيِّ الْمَالِ قُلْتُ مِنْ كُلِّ الْمَالِ قَدْ اَعْطَانِي اللّٰهُ مِنَ الْاِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالْخَيْلِ وَالرَّقِيْقِ قَالَ فَاِذَا اٰتَاكَ اللّٰهُ مَالًا فَلْيُرَا اَثَرُ نِعْمَةِ اللّٰهِ عَلَيْكَ وَكَرَامَتِهٖ۔ رَوَاهُ اَحْمَدُ وَالنَّسَائِيُّ وَ فِيْ شَرْحِ السُّنَّةِ بِلَفْظِ الْمَصَابِيْحِ۔

4352. Sayyiduna Abu Ahwas رحمه الله narrated that his father said, "I went to Allah's Messenger صلى الله عليه وسلم clad in a worn out clothing. He asked me, 'Do you have any property?" I submitted, "Yes!' He asked 'what kind of property?' I submitted, 'Every kind of wealth. Indeed, Allah has granted me camels cows, sheep, horses and slaves.' He said, 'when Allah has bestowed on you wealth, you must demonstrate the sign of His favour on you and his benevolence.'"[1]

COMMENTARY: A person must display his status with his outlook without being ostentatious. His garments must not be thin as have been disallowed and they must not be too elegant to show oneself as outstanding. Also, one must not wear two garments one over the other. The Prophet صلى الله عليه وسلم used to forbid thin clothes as well as thick clothes. He also forbade hard or coarse clothing, long clothing and short clothing too, unless the cloth is of a moderate quality.

Shaykh Abdul Haq Dahlawi رحمه الله wrote that it is commendable and part of faith that clothes should be old and patched, provided they are worn to earn Allah's pleasure and to grow a sincere sentiment of asceticism and humility in the world. However, if one is well off yet wears such clothing out of stinginess and selfishness, then it will be classed as filthy and blame worthy.

MEN DISALLOWED TO DON RED COLOURED CLOTHES

(٤٣٥٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ مَرَّ رَجُلٌ وَعَلَيْهِ ثَوْبَانِ اَحْمَرَانِ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَرُدَّ عَلَيْهِ۔ (رواه الترمذی وابوداؤد)

4353. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that a man who has on him a pair of red garments passed by. He offered salaam to the prophet صلى الله عليه وسلم but he did not give him a response.[2]

COMMENTARY: This hadith says explicitly that men are forbidden to wear red garments. Such people who perpetrate the forbidden do not deserve to get a response to their greetings and to be honoured. As stated earlier, it is makruh (disapproved) in the eyes of the two disciples (of Imam Abu Hanifah) رحمه الله and the three imams, رحمه الله but permitted in the view of Imam Abu Hanifah, رحمه الله to sit on silken cloth.

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[1] Musnad Ahmad, Nasa'i # 5294, Abu Dawud # 4063, Tirmidhi # 2006, Sharh us Sunnah (Holy Prophet's practice).

[2] Tirmidhi # 2807, Abu Dawud # 4069.

ABOUT PERFUME

(٤٣٥٤) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّ نَبِيَّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا اَرْكَبُ الْاُرْجُوَانَ وَلَا اَلْبَسُ الْمُعَصْفَرَ وَلَا اَلْبَسُ الْقَمِيْصَ الْمُكَفَّفَ بِالْحَرِيْرِ وَقَالَ اَلَا وَطِيْبُ الرِّجَالِ رِيْحٌ لَا لَوْنَ لَهُ وَطِيْبُ النِّسَاءِ لَوْنٌ لَا رِيْحَ لَهُ۔ (ابوداؤد)

4354. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "I do not ride on red (coloured saddle), or wear a garment dyed with saffron, or wear a shirt that has silk on its boarders." And, he said, "Know, the perfume that men apply may have a smell but no colour and the perfume that women apply may have a colour, but no smell."[1]

COMMENTARY: Riding not on 'red' implies a saddle on which a red silk cloth is placed. But, according to Nihayah, the word in the text *arjuwan* (ارجوان) is the Arabcised of *arghuwan* (ارغوان) which is a tree with a red flower. Any colour of this family, like purple or orange, is also called arjuwan. The Qamus says that arjuwan is a red colour.

However, Mulla Ali Qari رحمہ اللہ says that this hadith uses arjuwan to mean any cloth piece of red colour whether silk or not. Thus, the saying of the Prophet صلی اللہ علیہ وسلم emphasizes strongly that men must refrain from wearing red colour. Riding is not the same thing as wearing something. In spite of that he refrained from riding on a red saddle cloth. So he was more particular about not wearing red colour.

He also stated that he did not wear any apparel of silk. Either it means a garment with a silken hem of more than four fingers width, or this saying was based on extreme caution and taqwa.

It is not proper for a woman to apply a perfume with an odour when she goes out of her house. There is no harm in applying in while she is in her home. (The Urdu translation of the text of hadith at this point adds that if a woman goes out in this manner then she might distract men). There is a hadith of like meaning in Shama'il Tirmidhi (# 210-4). The meaning of a perfume with odour is that its fragrance does not spread out. It is narrated by Sayyiduna Abu Hurayrah رضی اللہ عنہ and Quotes the Prophet صلی اللہ علیہ وسلم to have said: "The itr of a male is the fragrance of which spreads and has less colour in it (i.e. rose, kewrah, etc) and the 'itr of a female is that which has more colour and less fragrance (*hina* or *mehndi, zafaraan*, etc)." Their fragrance does not spread. (*itr* is scent, perfume, *kewrah* is a fragrant plant, *hina* or mehndi is henna, and *zafaraan* is saffron.)

TEN THINGS DISALLOWED

(٤٣٥٥) وَعَنْ اَبِيْ رَيْحَانَةَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ عَشْرٍ عَنِ الْوَشْرِ وَالْوَشْمِ وَالنَّتْفِ وَعَنْ مُكَامَعَةِ الرَّجُلِ الرَّجُلَ بِغَيْرِ شِعَارٍ وَمُكَامَعَةِ الْمَرْأَةِ الْمَرْأَةَ بِغَيْرِ شِعَارٍ وَاَنْ يَجْعَلَ الرَّجُلُ فِيْ اَسْفَلِ ثِيَابِهٖ حَرِيْرًا مِثْلَ الْاَعَاجِمِ اَوْ يَجْعَلَ عَلٰى مَنْكِبَيْهِ حَرِيْرًا مِثْلَ الْاَعَاجِمِ وَعَنِ النُّهْبٰى وَعَنْ رُكُوْبِ النُّمُوْرِ وَلُبُوْسِ الْخَاتَمِ اِلَّا لِذِيْ سُلْطَانٍ۔ (رواہ ابوداؤد والنسائی)

4355. Sayyiduna Abu Rayhanah رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم

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[1] Abu Dawud # 4048, Musnad Ahmad 4-442.

forbade ten things: (i) sharpening teeth, (ii) tattooing (anywhere on the body), (iii) plucking hairs, (iv) men sleeping together without any kind of clothing separating them, (v) women sleeping together without any kind of clothing separating them, (iv) men attaching a lining of silk to the bottom of their garments, as the non Arabs do, (vii) or, attaching a silk cloth on their shoulders as the non-Arabs do, (viii) plundering (property of other people), (ix) riding on panther skins, and (x) wearing signet rings, except that one who is in authority may wear it.[1]

COMMENTARY: Old women of the Arabs used to sharpen the ends of their teeth and make them fine. The Prophet صلى الله عليه وسلم disallowed it.

Women also used to tattoo their skins and fill them with blue. (Today, some people do it especially on their hands and inscribe their names etc.) The Prophet صلى الله عليه وسلم disallowed it.

He also forbade that any should pluck his hair, like from the face to beautify himself or white hair on head or beard while women are allowed to beautify themselves, this plucking of hair is going to extremes.

Some people say that the hadith refers to people in distress who pull out their hair on head, beard, etc. driven by severe emotion. This is forbidden.

It is disallowed to two men to sleep together covered by a single blanket, either completely nude or with the private parts only covered. It is also possible that it is disallowed only when their private parts are also not covered.

The same disallowance applies to woman, too this thing is disallowed whether there is a possibility of sinning or not. It certainly is bad manners.

Silk is disallowed to men in any case, even as a lining on a garment. It is also disallowed if covered with another kind of cloth.

It is disallowed to attach silk to one's clothing on the shoulder as a hem or an embroidery if it is more than four fingers broad. But, it is could also mean that it disallowed to throw a piece of silk cloth on the shoulders as scarf to show-off or boast.

To ride on a panther skin is a sign of arrogance. Hence, it is disallowed. Some shaykhs (learned men) say that if any one sits on the hide of an animal, he develops its habits and traits, like wildness and brutality.

The signet ring may be worn by only one who is in authority and entitled to use it. He may be a king, a judge, a governor, etc. It is makruh tanzihi (disapproved nearer to lawful) to wear it unnecessarily, onlv to adorn oneself.

Some authorities say that this command is abrogated. It was worn by the sahabah (Prophet's Companions) رضى الله عنهم in the time of Sayyiduna Umar رضى الله عنه and their caliphs. No one raised an objection against them.

MEN ARE FORBIDDEN GOLD RING & SILK TO WEAR

(٤٣٥٦) وَعَنْ عَلِيٍّ قَالَ نَهَانِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ خَاتَمِ الذَّهَبِ وَعَنْ لُبْسِ الْقَسِّيِّ وَالْمَيَاثِرِ۔

رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَفِيْ رِوَايَةٍ لِاَبِيْ دَاوُدَ قَالَ نَهٰى عَنْ مَيَاثِرِ الْاُرْجُوَانِ۔

4356. Sayyiduna Ali رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم forbade him to wear a gold ring, or a garment qassi, or to use saddle-cloths of red colour, called al-mayathir.

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[1] Abu Dawud 4049, Nasa'i # 5091, Musnad Ahmad 4. 134.

According to a version: he said that he forbade him to use red colour saddle-cloths.[1]

COMMENTARY: All the four imams agree that men are forbidden to wear a ring of gold. However, before it was forbidden, certain sahabah (Prophet's Companions) رضی اللہ عنہم used to wear it. Among them were (Sayyiduna) Talhah رضی اللہ عنہ Sa'd رضی اللہ عنہ and Suhayb رضی اللہ عنہ.

Qassi was a kind of cloth produced in the Egyptian city Qas.

Some authorities say that Qassi was a kind of cloth that had silk stripes on it. In this case the disallowance is by way of nahi tanzihi (forbidden nearer to lawful).

Ibn Maalik رحمہ اللہ said that it is forbidden if the cloth is wholly silk, or if silk formed part in its weaving. In this case the disallowance will be nahi tahrimi.

Teebi رحمہ اللہ said that Qassi was a cloth of cotton with a mixture of silk.

Mayathir was a saddle cloth that had silk too, generally. So, it was disallowed only when silk was mixed with it But, it may have been forbidden even as a cotton cloth In that case, it was disallowed because people may have boasted on being able to use it, by way of nahi tanzihi (forbidden nearer to lawful).

KHAZZ & PANTHER SKIN MUST NOT BE USED TO RIDE ON

(٤٣٥٧) وَعَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَرْكَبُوا الْخَزَّ وَلَا النِّمَارَ (رواه ابوداؤد والنسائی)

4357. Sayyiduna Mu'awiyah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not ride on (saddle cloths of) Khazz and (of) panther skins."[2]

COMMENTARY: Khazz was a kind of cloth produced from wool and silk. Pure silk of a particular kind is also called khazz. In the former case, the use is disallowed to stall a resemblance to non Arabs who used it out of arrogance. This prohibition is nahi tanzihi (forbidden nearer to lawful) because it is allowed to wear this khazz. The sahabah (Prophet's Companions) رضی اللہ عنہم and the tabi'un رحمہ اللہ used to wear it. In the latter case, Khazz being pure silk, the prohibition is nahi tahrimi, meaning as unlawful.

According to another hadith: "those will come some people towards the last day who will declare khazz here, means pure silk cloth.

The ulama (Scholars) say that this cloth (Khazz as pure silk) did not exist in the time of the prophet صلی اللہ علیہ وسلم. This means that this saying of the Prophet صلی اللہ علیہ وسلم was a miracle, for he spoke of a cloth that was introduced much later.

RED SADDLE CLOTH FORBIDDEN

(٤٣٥٨) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الْمَيْثَرَةِ الْحُمْرَاءِ (رواه فی شرح السنة)

4358. Sayyiduna Bara ibn Aazib رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم forbade red saddle cloths.[3]

PROPHET صلی اللہ علیہ وسلم GREY HAIR

(٤٣٥٩) وَعَنْ اَبِيْ رِمْثَةَ التَّيْمِيِّ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ ثَوْبَانِ اَخْضَرَانِ وَلَهُ شَعْرٌ قَدْ عَلَاهُ الشَّيْبُ وَشَيْبُهُ اَحْمَرُ رَوَاهُ التِّرْمِذِيُّ. وَفِيْ رِوَايَةٍ لِاَبِيْ دَاوُدَ وَهُوَ ذُوْ وَفْرَةٍ وَبِهَا رَدْعٌ مِنْ حِنَّاءٍ۔

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[1] Tirmidhi # 1737, Nasa'i # 5166, Abu Dawud # 4051, Ibn Majah # 3654, Musnad Ahmad 10. 127. The second version is by Abu Dawud.

[2] Abu Dawud # 4129, Ibn Majah # 3656, Musnad Ahmad 4-93.

[3] Shrh us Sunnah (Holy Prophet's practice).

4359. Sayyiduna Abu Rimthah Taymi رضی اللہ عنہ narrated that, "I came to the Prophet صلی اللہ علیہ وسلم. He was wearing two green garments (meaning, either they were of green colour or had green stripes on them). And, indeed only a few of his hair had turned grey. The gray was dyed red." (It was in the hair of head and beard.)[1]
According to another version. "He had wafrah and the (hair) had the colour of henna."[2]

COMMENTARY: We have different narrations about the grey hair of the Prophet صلی اللہ علیہ وسلم. Sayyiduna Anas رضی اللہ عنہ said that he counted them and they were not more than fourteen in his head and beard.
Ibn Umar رضی اللہ عنہ said that they were not more then twenty.
Another tradition puts them at seventeen.
'wafrah are the hair on the head, the locks that hang down up to the lobes of the ear. The prophet صلی اللہ علیہ وسلم had these locks hanging up to the lobes of his ears. So, he had wafrah.
The few grey hair he had on his head had turned reddish because he had applied henna to them. Some traditions tell us that these hair were not totally grey but seemed to turn reddish. It is as normally observed that when hair turn grey, they are auburn first before turning grey totally. The scholars of hadith and the jurists are not of one opinion on whether the Prophet صلی اللہ علیہ وسلم applied dye on his hair or not. Most muhaddithin say that the Prophet صلی اللہ علیہ وسلم never applied on hair dye, nor had his hair turned grey to such an extent that he needed to use the dye. This is established by the ahadith. As for the few grey hair he had, they were such that when he applied hair oil, they were not visible when no oil was applied on the head, the grey were visible.
The jurists, on the other hand, venture to prove that the Prophet صلی اللہ علیہ وسلم applied hair dye. Their submission in this regard may be seen in books of fiqh.
The muhaddithin (scholars of hadith) say of t his hadith under discussion, that the most we can say on its basis is that he dyed only the few hair that had turned grey, but, there also is a possibility that he did not apply a dye even on these hair with intention of colouring them. Rather, he used henna sometimes to wash and clean his head with the result that the grey hair turned auburn.
There is a tradition that a strand of hair of the Prophet صلی اللہ علیہ وسلم that Sayyiduna Anas رضی اللہ عنہ possessed looked (to those who saw it) as if henna was applied to it. The muhaddithin agree that there was trace of a dye on it but the Prophet صلی اللہ علیہ وسلم had not used it. Rather, Anas رضی اللہ عنہ had preserved it with reverence in perfumes. That had seemed to make it look as though it had been dyed.
Or, Sayyiduna Anas رضی اللہ عنہ had himself applied henna on it to make it strong and durable.
The same may be assumed of the tradition that the Prophet صلی اللہ علیہ وسلم used a red dye or a yellow dye alternatively. He washed his head sometimes with henna and sometimes with saffron with the result that his hair which were dark (black) got the colour, auburn or yellowish.

ABOUT THE QITR CLOAK

(٤٣٦٠) وَعَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَاكِيًا فَخَرَجَ يَتَوَكَّأُ عَلَى أُسَامَةَ وَعَلَيْهِ ثَوْبُ قِطْرٍ قَدْ تَوَشَّحَ

[1] Tirmidhi # 2812, Abu Dawud # 4206.
[2] Abu Dawud # 4206.

بِهٖ فَصَلّٰى بِهِمْ۔ (رواه فى شرح السنة)

4360. Sayyiduna Anas رضی اللہ عنہ narrated, "when the Prophet صلی اللہ علیہ وسلم was ill, he came out (to the mosque) leaning on Usamah رضی اللہ عنہ. He was wearing a cloak of qitr that he had wrapped round himself placing one end over his left shoulder. Then he led the sahabah (Prophet's Companions) رضی اللہ عنہم in salah (prayer)."[1]

COMMENTARY: Qitr is a kind of cloak with red stripes. Its cloth is coarse. Some people say that this cloth was from Qitr, a village in Bahrain. Sayyiduna Anas رضی اللہ عنہ has narrated this account of the time when one prophet صلی اللہ علیہ وسلم was ill and it was what led to his death. This was the last salah (prayer) as imam of the sahabah (Prophet's Companions) رضی اللہ عنہم in the Masjid Nabawi. Sayyiduna Abu Bakr رضی اللہ عنہ had commenced to lead in the salah (prayer). He came out leaning on Sayyiduna Usamah رضی اللہ عنہ from his room into the mosque and sat down next to Sayyiduna Abu Bakr رضی اللہ عنہ and led the salah (prayer). The entire account has been narrated in the Book of salah (prayer) in the chapter on Imamah. (It is actually in chapter 29 - on what one who is led in salah (prayer) should do - hadith # 1140 as narrated by Sayyidah Ayshah) رضی اللہ عنہا.

A RUDE JEW

(٤٣٦١) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَوْبَانِ قِطْرِيَّانِ غَلِيْظَانِ وَ كَانَ إِذَا قَعَدَ فَعَرِقَ ثَقُلَا عَلَيْهِ فَقَدِمَ بَزٌّ مِنَ الشَّامِ لِفُلَانٍ الْيَهُوْدِيِّ فَقُلْتُ لَوْ بَعَثْتَ إِلَيْهِ فَاشْتَرَيْتَ مِنْهُ ثَوْبَيْنِ إِلَى الْمَيْسَرَةِ فَأَرْسَلَ إِلَيْهِ فَقَالَ قَدْ عَلِمْتُ مَا تُرِيْدُ إِنَّمَا تُرِيْدُ أَنْ تَذْهَبَ بِمَالِيْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَذَبَ قَدْ عَلِمَ أَنِّيْ مِنْ أَتْقَاهُمْ وَآدَّاهُمْ لِلْأَمَانَةِ۔ (رواه الترمذى والنسائى)

4361. Sayyidah Ayshah رضی اللہ عنہا said, "The Prophet صلی اللہ علیہ وسلم had two worn out garments of Qitr on his body. They were very thick, so when he sat down for long, he perspired and they proved heavy on his body (and caused him difficulty). So, when a certain (unnamed) Jew received a shipment from Syria (of clothes, etc), I submitted to him, 'If only you send someone to him to buy from him a pair of garments on promise to pay him when it is easier for us to pay him.' He did sent someone but, the Jew alleged, 'I know what you intend. You will take away my property (and then refuse to pay).'

(The man reported that to the Prophet) صلی اللہ علیہ وسلم Allah's Messenger صلی اللہ علیہ وسلم said, "He lies. He knows definitely (from the Torah) that I am the most righteous of them and the most perfect of them to repay (debt and) what is given to me on trust.'"[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم used to wear thick clothes but they were very uncomfortable, so he intended to buy another kind. This hadith throws light on the Jew's hard-hearted conduct.

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[1] Sharh us Sunnah (Holy Prophet's practice), Musnad Ahmad 3-212.

[2] Tirmidhi # 1213, Nasa'i # 4628.

REDISH CLOTHES DISALLOWED TO MEN

(٤٣٦٢) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ رَاٰنِیْ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَ عَلَیَّ ثَوْبٌ مَصْبُوْغٌ بِعُصْفُرٍ مُوَرَّدًا فَقَالَ مَاهٰذَا فَعَرَفْتُ مَا کَرِہَ فَانْطَلَقْتُ فَاَحْرَقْتُهٗ فَقَالَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَاصَنَعْتَ بِثَوْبِكَ قُلْتُ اَحْرَقْتُهٗ قَالَ اَفَلَا کَسَوْتَهٗ بَعْضَ اَهْلِكَ فَاِنَّهٗ لَا بَاْسَ بِهٖ لِلنِّسَاءِ۔ (رواہ ابوداؤد)

4362. Sayyiduna Abdullah ibn Amr ibn Aas رضی اللہ عنہ narrated, "Allah's Messenger صلی اللہ علیہ وسلم saw me while I was wearing a garment dyed with (Saffron) a reddish yellow dye. He asked, 'what is this?' I realized that he disliked it. So, I went away and burned the garment. Then, (after I came to him again,) the prophet صلی اللہ علیہ وسلم asked me, 'what did you do with your garment?' I said, 'I burned it,' He asked, 'why? You could have given it to one of your woman to wear, for, there is no harm in it for women."[1]

RED STRIPED CLOAK

(٤٣٦٣) وَعَنْ هِلَالِ بْنِ عَامِرٍ عَنْ اَبِیْهِ قَالَ رَاَیْتُ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ بِمِنًی یَخْطُبُ عَلٰی بَغْلَةٍ وَعَلَیْهِ بُرْدٌ اَحْمَرُ وَعَلِیٌّ اَمَامَهٗ یُعَبِّرُ عَنْهُ۔ (رواہ ابوداؤد)

4363. Sayyiduna Hilal ibn Aamir رحمہ اللہ reported from his father that he said, "I saw the prophet صلی اللہ علیہ وسلم deliver a sermon. He was riding a she mule and he wore a red (striped) cloak. Ali رضی اللہ عنہ stood in front of him repeating his words (for the multitude).[2]

COMMENTARY: There was a large crowd and the Prophet's صلی اللہ علیہ وسلم voice could not carry to the distant people. So, Sayyiduna Ali رضی اللہ عنہ repeated what he said for those people to hear the sermon.

A BLACK CLOAK

(٤٣٦٤) وَعَنْ عَآئِشَةَ قَالَتْ صُنِعَتْ لِلنَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ بُرْدَةٌ سَوْدَاءُ فَلَبِسَهَا فَلَمَّا عَرِقَ فِیْهَا وَجَدَ رِیْحَ الصُّوْفِ فَقَذَفَهَا۔ (رواہ ابوداؤد)

4364. Sayyidah Ayshah رضی اللہ عنہا said, "A black cloak was made for the Prophet صلی اللہ علیہ وسلم which he wore. However, when he perspired because of it and observed the smell of the wool, he cast it aside.[3]

QARFASA POSTURE

(٤٣٦٥) وَعَنْ جَابِرٍ قَالَ اَتَیْتُ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَهُوَ مُحْتَبٍ بِشَمْلَةٍ قَدْ وَقَعَ هُدْبُهَا عَلٰی قَدَمَیْهِ۔

(رواہ ابوداؤد)

4365. Sayyiduna Jabir رضی اللہ عنہ said, "I came to the Prophet صلی اللہ علیہ وسلم (once) while he was sitting with his hands round his knees (legs resting on his feet). He wore a

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[1] Abu Dawud # 4068.

[2] Abu Dawud # 4073.

[3] Abu Dawud # 4074.

cloak whose ends were on his feet."[1]

COMMENTARY: Qarfasa is to sit on the buttocks, knees upright and hands round the knees. Sometimes clothing is put around them.

GARMENT BELOW THIN DRESS

(٤٣٦٦) وَعَنْ دِحْيَةَ بْنِ خَلِيْفَةَ قَالَ أُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقُبَاطِيَّ فَأَعْطَانِيْ مِنْهَا قُبْطِيَّةً فَقَالَ اُصْدَعْهَا صَدْعَيْنِ فَاقْطَعْ اَحَدَهُمَا قَمِيْصًا وَاَعْطِ الْاٰخَرَ إِمْرَأَتَكَ تَخْتَمِرُ بِهٖ فَلَمَّا اَدْبَرَ قَالَ وَأْمُرِ امْرَأَتَكَ اَنْ تَجْعَلَ تَحْتَهٗ ثَوْبًا لَا يَصِفُهَا۔ (رواه ابوداؤد)

4366. Sayyiduna Dihyah ibn Khalifah رضی الله عنه said, "Some Qubti garments were brought to the Prophet صلی الله علیه وسلم. He gave me one of them, saying, 'Divide it into two. Cut out a shirt from one of them and give the second to your wife to make a scarf (of it). As I turned to go, he said, 'instruct her to attach below it a garment so that her figure is not outlined."[2]

COMMENTARY: Qubti is an exclusive fine, white cloth. It is manufactured in Egypt. A woman may wear thin clothing but also wear a garment below it, or attach a lining to it. (Lane's Arabic-English lexicon says that qubti (قبطی) is a kind of thin or fine white cloth of linen made in Egypt. Qibt is irregularity and Qibti is the man...) v7 p2484.

ONE FOLD OF VEIL OVER ONE'S HEAD

(٤٣٦٧) وَعَنْ اُمِّ سَلَمَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا وَهِيَ تَخْتَمِرُ فَقَالَ لَيَّةٌ لَا لَيَّتَيْنِ (رواه ابوداؤد)

4367. Sayyidah Umm Salamah رضی الله عنها said that the Prophet صلی الله علیه وسلم come to her house. She had a veil over her head and he said, "Put only one fold (over your head). Two are not necessary."[3]

COMMENTARY: The Prophet صلی الله علیه وسلم instructed Sayyidah Umm Salamah رضی الله عنه to put her head scarf or veil over the head and round her neck in one fold so as not to be wasteful and not to resemble the amamah or men's turban. Ancient women used to put the isabah (عصابة) on their head. It was a band like a turban.

Woman should not wear garments resembling men's and look like them. So, too, men must not imitate women in dress and appearance.

SECTION III اَلْفَصْلُ الثَّالِثُ

LOWER GARMENT BEST HALF WAY UP THE LEGS

(٤٣٦٨) عَنِ ابْنِ عُمَرَ قَالَ مَرَرْتُ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِيْ إِزَارِيْ إِسْتِرْخَاءٌ فَقَالَ يَا عَبْدَاللّٰهِ اِرْفَعْ إِزَارَكَ فَرَفَعْتُهٗ ثُمَّ قَالَ زِدْ فَزِدْتُّ فَمَازِلْتُ اَتَحَرَّاهَا بَعْدُ فَقَالَ بَعْضُ الْقَوْمِ اِلٰى اَيْنَ قَالَ اِلٰى اَنْصَافِ السَّاقَيْنِ۔ (رواه مسلم)

4368. Sayyiduna Ibn Umar رضی الله عنه said, "I passed by Allah's Messenger صلی الله علیه

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[1] Abu Dawud # 4075.

[2] Abu Dawud # 4116.

[3] Abu Dawud # 4115.

وسلم and my lower garment was hanging down. He called, 'O Abdullah, raise your lower garment.' I raised it higher, but he said, 'More!' I raised it more and I did not cease to raise it till someone among the people asked, 'How high?" He said, 'up to half the legs."[1]

COMMENTARY: The words of Ibn Umar رضی اللہ عنہ may also be translated: "I have not ceased since then to raise my lower garment according to the instruction of the Prophet صلی اللہ علیہ وسلم.

PROHIBITION IS TO TRAIL GARMENT ARROGANTLY

(٤٣٦٩) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ جَرَّ ثَوْبَهٗ خُيَلَاءَ لَمْ يَنْظُرِ اللّٰهُ اِلَيْهِ يَوْمَ الْقِيٰمَةِ فَقَالَ اَبُوْبَكْرٍ يَارَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِزَارِيْ يَسْتَرْخِيْ اِلَّا اَنْ اَتَعَاهَدَهٗ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّكَ لَسْتَ مِمَّنْ يَفْعَلُهٗ خُيَلَاءَ۔ (رواه البخاری)

4369. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If any one trials his garment arrogantly, then Allah will not look at him (with a merciful look) on the day of resurrection." Sayyiduna Abu Bakr رضی اللہ عنہ submitted, 'O Messenger of Allah, my lower garment hangs down if I am not always attentive to it (which is not possible on occasions)." Allah's Messenger صلی اللہ علیہ وسلم said to him, "You are not among those who do it arrogantly."[2]

COMMENTARY: The essence of the prohibition to hand down the lower garment is to forbid arrogance. But, the best thing is to refrain from it always.

MAY HANG LOWER GARMENT FROM FRONT BUT NOT FROM BACK

(٤٣٧٠) وَعَنْ عِكْرِمَةَ قَالَ رَأَيْتُ ابْنَ عَبَّاسٍ يَأْتَزِرُ فَيَضَعُ حَاشِيَةَ اِزَارِهٖ مِنْ مُقَدَّمِهٖ عَلٰى ظَهْرِ قَدَمِهٖ وَيَرْفَعُ مِنْ مُؤَخَّرِهٖ قُلْتُ لِمَ تَاتزرُ هٰذِهِ الْاِزْرَةَ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْتَزِرُهَا۔ (رواه ابوداؤد)

4370. Sayyiduna Ikrimah رضی اللہ عنہ said, "I saw Ibn Abbas رضی اللہ عنہ had his lower garment with its hem hanging down from the front on his feet but raised (above his ankles) from behind. I asked him, 'why do you wear it in this way (sometimes)?' He said, 'I saw Allah's Messenger صلی اللہ علیہ وسلم wear it this way (sometimes).'[3]

COMMENTARY: It is enough to have the lower garment raised high from the back side to abide by this command: Raise high the lower garment.

TURBNS MUST BE WORN

(٤٣٧١) وَعَنْ عُبَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالْعَمَائِمِ فَاِنَّهَا سِيْمَاءُ الْمَلَائِكَةِ وَاَرْخُوْهَا خَلْفَ ظُهُوْرِكُمْ۔ (رواه البیهقی فی شعب الایمان)

4371. Sayyiduna Ubadah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Bind yourselves to wear the turban, for, they are the sign of the angels (wearing which they had come to the Battle of Badr to help the Muslims). Place its and

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[1] Muslim # 47. 2086.

[2] Bukhari # 3665.

[3] Abu Dawud # 4096.

behind your backs."[1]
It is the Quran says:

يُمۡدِدۡكُمۡ رَبُّكُم بِخَمۡسَةِ ءَالَٰفٖ مِّنَ ٱلۡمَلَٰٓئِكَةِ مُسَوِّمِينَ

{Your Lord will help you with five thousand angels marked} (3: 125)

BODY SEEN THROUGH CLOTHES IS NAKED

(٤٣٧٢) وَعَنْ عَآئِشَةَ عَنْ اَسْمَآءَ بِنْتِ اَبِيْ بَكْرٍ دَخَلَتْ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ عَلَيْهَا ثِيَابٌ رِقَاقٌ فَاَعْرَضَ عَنْهَا وَقَالَ يَا اَسْمَاءُ اِنَّ الْمَرْاَةَ اِذَا بَلَغَتِ الْمَحِيْضَ لَنْ يَصْلُحَ اَنْ يُرٰى مِنْهَا اِلَّا هٰذَا وَهٰذَا وَ اَشَارَ اِلٰى وَجْهِهٖ وَكَفَّيْهِ۔ (رواه ابوداؤد)

4372. Sayyidah Ayshah رضی اللہ عنہا narrated that (Sayyidah) Asma bint Abu Bakr رضی اللہ عنہ came to them to visit Allah's Messenger صلی اللہ علیہ وسلم. She was wearing thin garments. So he turned away from her and said, "O Asma, when a woman attain the age when she menstruates, it is never proper that any portion of her (body) should be seen other than this and this." He pointed to his face and his hands.[2]

COMMENTARY: This is the veil for a woman prescribed by Shariah. But when she comes out of her house, she must cover her face and hands too. If a woman wears thin clothing revealing her body features then she is deemed to be naked.

ON DONNING NEW GARMENTS

(٤٣٧٣) وَعَنْ اَبِيْ مَطَرٍ قَالَ اِنَّ عَلِيًّا اشْتَرٰى ثَوْبًا بِثَلَاثَةِ دَرَاهِمَ فَلَمَّا لَبِسَهٗ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ رَزَقَنِيْ مِنَ الرِّيَاشِ مَا اَتَجَمَّلُ بِهٖ فِي النَّاسِ وَاُوَارِيْ بِهٖ عَوْرَتِيْ ثُمَّ قَالَ هٰكَذَا سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ۔ (رواه احمد)

4373. Sayyiduna Abu Matar رضی اللہ عنہ narrated, Ali رضی اللہ عنہ bought a garment for three dirhams. When he put it on, 'he prayed (in gratitude);

اَلْحَمْدُ لِلّٰهِ الَّذِيْ رَزَقَنِيْ مِنَ الرِّيَاشِ مَا اَتَجَمَّلُ بِهٖ فِي النَّاسِ وَاُوَارِيْ بِهٖ عَوْرَتِيْ

(Praise belongs to Allah who has provided me with this raiment with which I adorn myself before people and with which I cover my nakedness.)
Then, he said, 'This is how I heard Allah's Messenger صلی اللہ علیہ وسلم say (after donning a new dress)."[3]

(٤٣٧٤) وَعَنْ اَبِيْ اُمَامَةَ قَالَ لَبِسَ عُمَرُ بْنُ الْخَطَّابِ ثَوْبًا جَدِيْداً فَقَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا اُوَارِيْ بِهٖ عَوْرَتِيْ وَ اَتَجَمَّلُ بِهٖ فِيْ حَيَاتِيْ ثُمَّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ لَبِسَ ثَوْبًا جَدِيْدًا فَقَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا اُوَارِيْ بِهٖ عَوْرَتِيْ وَاَتَجَمَّلُ بِهٖ فِيْ حَيَاتِيْ ثُمَّ عَمِدَ اِلَى الثَّوْبِ الَّذِيْ اَخْلَقَ فَتَصَدَّقَ

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[1] Shu'ab ul Eeman # 6262.
[2] Abu Dawud # 4104.
[3] Musnad Ahmad 1-157.

بِهٖ كَانَ فِيْ كَنَفِ اللّٰهِ وَفِيْ حِفْظِ اللّٰهِ وَفِيْ سَتْرِاللّٰهِ حَيًّا وَمَيِّتًا رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

4374. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that umar ibn Khattab رضی اللہ عنہ wore new garment and made this supplication:

اَلْحَمْدُلِلّٰهِ الَّذِيْ كَسَانِيْ مَا اُوَارِيْ بِهٖ عَوْرَتِيْ وَاَتَجَمَّلُ بِهٖ فِيْ حَيَاتِيْ

(Praise belongs to Allah who clad me with that with which I may cover my shame and with which I may adorn myself in my life.)

Then he said that he had heard Allah's Messenger صلی اللہ علیہ وسلم say, "Whose puts on a new garment and says: 'Praise belongs to Allah who has clad me with that with which I cover my nakedness and with which I adorn myself in my life, and takes the old garment and gives it in charity, will be in Allah's protection, in Allah's shelter, and Allah's cover as long as he lives and when he dies."[1]

WOMEN DISALLOWED FINE CLOTHING

(٤٣٧٥) وَعَنْ عَلْقَمَةَ بْنِ اَبِيْ عَلْقَمَةَ عَنْ اُمِّهٖ قَالَتْ دَخَلَتْ حَفْصَةُ بِنْتُ عَبْدِالرَّحْمٰنِ عَلٰى عَائِشَةَ وَعَلَيْهَا خِمَارٌ رَقِيْقٌ فَشَقَّتْهُ عَائِشَةُ وَكَسَتْهَا خِمَارًا كَثِيْفًا۔ (رواه مالك)

4375. Sayyiduna Alqamah ibn Abu Alqamah رضی اللہ عنہ narrated on the authority of his mother who said, "Hafsah, رضی اللہ عنہا daughter of Abdur Rahman (ibn Abu Bakr) رضی اللہ عنہ went to visit (Sayyi'dah) Ayshah رضی اللہ عنہا wearing a thin head (and chest) cover. She tore it and put on her a thick head cover."[2]

COMMENTARY: Sayyidah Hafsah رضی اللہ عنہ was the neice of Sayyidah Ayshah رضی اللہ عنہا On seeing her wear a thin veil, Sayyidah Ayshah رضی اللہ عنہا flew into a rage over her.

SAYYIDAH AYSHAH'S رضی اللہ عنہا ASCETICISM

(٤٣٧٦) وَعَنْ عَبْدِالْوَاحِدِ بْنِ اَيْمَنَ عَنْ اَبِيْهِ قَالَ دَخَلْتُ عَلٰى عَائِشَةَ وَعَلَيْهَا دِرْعٌ قِطْرِيٌّ ثَمَنُ خَمْسَةِ دَرَاهِمَ فَقَالَتْ اُرْفَعْ بَصَرَكَ اِلٰى جَارِيَتِيْ اُنْظُرْ اِلَيْهَا فَاِنَّهَا تُزْهٰى اَنْ تَلْبَسَهٗ فِي الْبَيْتِ وَقَدْ كَانَ لِيْ مِنْهَا دِرْعٌ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَا كَانَتِ امْرَأَةٌ تَقَيَّنُ بِالْمَدِيْنَةِ اِلَّا اَرْسَلَتْ اِلَيَّ تَسْتَعِيْرُهٗ (رواه البخاری)

4376. Sayyiduna Abdul Wahid ibn Ayman رحمہ اللہ narrated on the authority of his father who said, "I went to visit (Sayyidah) Ayshah رضی اللہ عنہا. She was wearing a shirt of Qitr[3] whose value was five dirhams. She said, 'Raise your eyes toward my slave girl and look at her. She is too haughty to wear this cloth in the house too. (What to say of going out wearing it!) This – (in spite of the fact that) I had a shirt of this make in the time of Allah's Messenger صلی اللہ علیہ وسلم. There was not a woman in Madinah who needed to be adorned (for her wedding or for another's wedding,

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[1] Tirmidhi # 3540 (3571), Ibn Majah # 3557, Musnad Ahmad 1-44.

[2] Muwatta Maalik # 6 (Libas).

[3] See hadith # 4360.

etc), but she sent to me for this shirt (to borrow it)."[1]

COMMENTARY: Sayyidah Ayshah رضی الله عنها pointed out how values had changed in a short period of time. Women had taken something as necessary for their adornment but soon degraded it as unworthy of wearing at home.

In this way she also showed how abstinent she was.

SILK GOWN

(٤٣٧٧) وَعَنْ جَابِرٍ قَالَ لَبِسَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا قَبَاءَ دِيْبَاجٍ اُهْدِىَ لَهٗ ثُمَّ اَوْشَكَ اَنْ نَزَعَهٗ فَاَرْسَلَ بِهٖ اِلٰى عُمَرَ فَقِيْلَ قَدْ اَوْشَكَ مَا انْتَزَعْتَهٗ يَارَسُوْلَ اللّٰهِ فَقَالَ نَهَانِىْ عَنْهُ جِبْرِيْلُ فَجَاءَ عُمَرُ يَبْكِىْ فَقَالَ يَارَسُوْلَ اللّٰهِ كَرِهْتَ اَمْرًا وَاَعْطَيْتَنِيْهِ فَمَالِىْ فَقَالَ اِنِّىْ لَمْ اُعْطِكَهٗ تَلْبَسُهٗ اِنَّمَا اَعْطَيْتُكَهٗ تَبِيْعُهٗ فَبَاعَهٗ بِاَلْفَىْ دِرْهَمٍ۔ (رواه مسلم)

4377. Sayyiduna Jabir رضی الله عنه narrated that one day Allah's Messenger صلی الله علیه وسلم wore a sleeved gown of brocade that had been given to him as a gift, but he took it off instantly and sent it to Umar رضی الله عنه. The sahabah (Prophet's Companions) رضی الله عنهم wondered. "O Messenger of Allah, why did you take it off instantly" He said, "Jibril disallowed me to wear it." (It means that this had happened before silk clothing was forbidden.) Meanwhile, Umar رضی الله عنه (who had learnt of it) came weeping and submitted, "O Messenger of Allah, that which you did not like, you gave it to me (that I might wear). What will became of me, now? He said, "I did not give it to you that you might wear it. I only gave it to you that you might dispose of it." So, he sold it for two thousand dirhams.[2]

SILK BORDERS ON THE WARP

(٤٣٧٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اِنَّمَا نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الثَّوْبِ الْمُصْمَتِ مِنَ الْحَرِيْرِ فَاَمَّا الْعَلَمُ وَسَدَى الثَّوْبِ فَلَا بَاْسَ بِهٖ۔ (رواه ابوداؤد)

4378. Sayyiduna Ibn Abbas رضی الله عنه said, "Certainly, Allah's Messenger صلی الله علیه وسلم forbade a garment made of pure silk. As for the hems (and embroidery of not more than four fingers) and the warp, there is no harm in it."[3]

COMMENTARY: If both warp and woof are silk, then the garment is disallowed to men, The sahiban (the two disciples, Imam Abu Yusuf رحمه الله and imam Muhammad) رحمه الله, however, hold that it is permissible to wear during warfare. If the warp is silk but not the woof (or weft) which is cotton, etc, then it is allowed to men to wear in the view of all Imams and scholars. But, if it is the other way about, then it is disallowed to them except in battles when it is permitted.

In other words, the two disciples permit a pure silk cloth, or one whose woof is silk, during battles. But, Imam Abu Hanifah رحمه الله holds that, in battles only such cloth is allowed whose woof is silk and warp other than silk. As for that cloth whose warp is silk and woof

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[1] Bukhari # 2628.

[2] Muslim # 16-2070.

[3] Abu Dawud # 4055.

other than silk, it is allowed in all circumstances.

ALLAH'S FAVOUR MUST BE MADE KNOWN

(٤٣٧٩) وَعَنْ أَبِي رَجَاءٍ قَالَ خَرَجَ عَلَيْنَا عِمْرَانُ بْنُ حُصَيْنٍ وَعَلَيْهِ مُطَرَّفٌ مِنْ خَزٍّ وَقَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَنْعَمَ اللّٰهُ عَلَيْهِ نِعْمَةً فَإِنَّ اللّٰهَ يُحِبُّ أَنْ يُرٰى أَثَرُ نِعْمَتِهِ عَلٰى عَبْدِهٖ (رواه احمد)

4379. Sayyiduna Abu Raja رحمه الله **narrated that (Sayyiduna) Imran ibn Husayn** رضی الله عنه **came out to them and he had on him a clock of silk with decorated hems. (It was mutarraf min khazz). He said that Allah's Messenger** صلى الله عليه وسلم **said, "He on whom Allah has showered favours, (then) surely Allah loves that traces of His blessings must be seen on his slave."[1]**

COMMENTARY: Mutarraf is a particular kind of cloak whose both sides have woof. According to the Qamus, it is a shawl of striped khazz. Thus, mutarraf min khazz is a cloth woofed with silk and wool. It is allowed to wear it. So, the word khazz may be interpreted in this manner. (see also hadith # 4357)

AVAIL OF WHAT IS PERMITTED BUT AVOID SQUANDERING & ARROGANCE

(٤٣٨٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كُلْ مَاشِئْتَ وَ الْبَسْ مَاشِئْتَ مَا أَخْطَأَتْكَ اثْنَتَانِ سَرَفٌ وَ مَخِيْلَةٌ۔ (رواه البخاری فی ترجمة باب)

4380. Sayyiduna Ibn Abbas رضی الله عنه **said, "Eat what you like (of the permissible food) and wear what you like (of the lawful things). As long as two things do not lure you: extravagance and arrogance."[2]**

(٤٣٨١) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُوْا وَاشْرَبُوْا وَتَصَدَّقُوْا وَالْبَسُوْا مَا لَمْ يُخَالِطْ إِسْرَافٌ وَلَا مَخِيْلَةٌ۔ (رواه احمدو النسائی و ابن ماجة)

4381. Sayyiduna Amr ibn Shu'ayb رحمه الله **reported from his father that his grandfather narrated that Allah's Messenger** صلى الله عليه وسلم **said, "Eat, drink, give charity (what you have beyond your needs) and wear garments (respecting the lawful and) avoiding extravagance and conceit."[3]**

WHITE BEST FOR CLOTHING

(٤٣٨٢) وَعَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحْسَنَ مَا زُرْتُمُ اللّٰهَ فِيْ قُبُوْرِكُمْ وَ مَسَاجِدِكُمُ الْبَيَاضُ۔ (رواه ابن ماجة)

4382. Sayyiduna Abu Darda رضی الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "The best clothing in which you may visit your graves and your mosques and meet Allah is white (clothing)."[4]**

COMMENTARY: The mosque is Allah's house. One who goes to it to worship really goes

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[1] Musnad Ahmad 4-438.

[2] Bukhari Book of Dress, Chapter I (heading).

[3] Nasa'i # 3559, Ibn Majah, Musnd Ahmad.

[4] Ibn Majah # 3568.

to meet Allah's. It is better to go there wearing a white dress.
So too when one dies, he meets Allah. So, the dead should be given a white shroud.

CHAPTER - II

(WEARING) SIGNET RINGS بَابُ الْخَاتَم

SECTION I اَلْفَصْلُ الْاَوَّلُ

MEN DISALLOWED TO WEAR GOLD RING BUT NOT RING OF SILVER

(٤٣٨٣) عَنِ ابْنِ عُمَرَ قَالَ اتَّخَذَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَاتَمًا مِنْ ذَهَبٍ، وَفِيْ رِوَايَةٍ وَجَعَلَهُ فِيْ يَدِهِ الْيُمْنٰى ثُمَّ اَلْقَاهُ ثُمَّ اتَّخَذَ خَاتَمًا مِنْ وَرَقٍ نُقِشَ فِيْهِ مُحَمَّدٌ رَسُوْلُ اللّٰهِ وَقَالَ لَا يَنْقُشَنَّ اَحَدٌ عَلٰى نَقْشِ خَاتَمِيْ هٰذَا وَ كَانَ اِذَا لَبِسَهُ جَعَلَ فَصَّهُ مِمَّا يَلِيْ بَطْنَ كَفِّهِ۔ (متفق عليه)

4383. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم had a signet ring of gold made (for him).
According to a version: He put it on his hand, but then threw it away. Then he had another made of silver on which he had these words engraved: (محمد رسول الله) (Muhammad, Messenger of Allah). And, he said "No one must have engraved (on his ring) anything live this seal of mine." When he wore it, he kept the stone (inwards) toward the palm of his hand.[1]

COMMENTARY: When the Prophet صلی اللہ علیہ وسلم had got the signet ring of gold cast for him, gold was not forbidden to men. When Allah revealed to him that gold was forbidden to men, he threw it away.

Imam Muhammad رضی اللہ عنہ has written in his Muwatta: a man must not wear a signet ring of gold, nor iron, nor copper. But, he should only take a signet ring of silver.[2]

As for women, there is no harm in their wearing signet rings of gold and wearing other kind of jewellery. Rather, the ulama (Scholars) say that it is makruh (disapproved) for women to wear ring of silver, because they must not adopt resemblance to men who wear silver ring. If a woman has to wear it, then she must have its colour changed through electroplating. According to Hidayah, it is the loop of the ring that counts, not the stone.

The sahabah emulated the Prophet صلی اللہ علیہ وسلم in everything he did. So, lest they have the same inscription on their rings, he forbade them to emulate him in this regard too. Besides, he used it as a seal on official letters and if other people had followed suit, foreign dignitaries would have had doubts about the Prophet صلی اللہ علیہ وسلم seal and a mess would have been created.

Qadi Khan has said that the wearing of a silver signet ring is permissible to the person who needs to have a seal. Examples are a judge, and such like. If it is not necessary to have a seal, then it is better for such a person not to use a silver ring too. Moreover, he who wears a rings must wear it on a finger of the left hand and keep the stone next his palm.

Suyuti رحمہ اللہ said that some ahadith do say that the ring must be worn on the right hand,

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[1] Bukhari # 5779, Muslim # 53. 2091.
[2] Muwatta, Imam Muhammad 17-6-870 (Published Darul Isha'at Karachi).

but these ahadith are regarded as abrogated in favour of those that say that it must be worn on the left hand. Adi رحمه الله and others have transmitted the hadith of Ibn Umar رضی الله عنه that the Prophet صلی الله علیه وسلم used to wear the ring on the right hand but then began to wear it on the left hand.

The author of Safar us Sa'adah writes that ahadith of both kinds are sahih. The Prophet صلی الله علیه وسلم wore the ring on either hand.

Imam Nawawi رحمه الله writes that the ulama (Scholars) agree that it is allowed to wear a ring on the right hand as well as the left, but the Shafi'is regard it as better to wear it on the right hand because it has superiority over the left hand. So, it is more deserving that the ring should be worn on the right hand. In this way, it is beautified and honoured.

(٤٣٨٤) وَعَنْ عَلِيٍّ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ لُبْسِ الْقِسِيِّ وَالْمُعَصْفَرِ وَعَنْ تَخَتُّمِ الذَّهَبِ وَعَنْ قِرَاءَةِ الْقُرْاٰنِ فِي الرُّكُوْعِ۔ (رواه مسلم)

4384. Sayyiduna Ali رضی الله عنه said that Allah's Messenger صلی الله علیه وسلم forbade (men) to wear the garment Qassi and whatever is dyed with saffron, and to wear a gold ring, and to recite the Quran in ruku' (which is bowing posture in salah (prayer)).[1]

COMMENTARY: Qassi is a kind of silk garment manufactured in Qass, in Egypt.

The disallowance to recite the Quran in ruku could mean that:

(i) One should not recite the Quran in ruku (bowing) and sajdah (prostration) in place of the prescribed tasbih (or glorification) in these postures, or

(ii) One should not be restless while in the standing posture and hurry through the recital of the Quran to complete it in ruku.

(This hadith by Tirmidhi has that Sayyiduna Ali رضی الله عنه said, "Allah's Messenger صلی الله علیه وسلم forbade me to wear Qassi...." And (that he forbade him) to recite the Quran in ruku and sajdah.)

GOLD RING ON MAN SPELLS COAL OF HELL FOR HIM

(٤٣٨٥) وَعَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى خَاتَمًا مِنْ ذَهَبٍ فِيْ يَدِ رَجُلٍ فَنَزَعَهٗ فَطَرَحَهٗ فَقَالَ يَعْمِدُ اَحَدُكُمْ اِلٰى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِيْ يَدِهٖ فَقِيْلَ لِلرَّجُلِ بَعْدَ مَا ذَهَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُذْ خَاتَمَكَ انْتَفِعْ بِهٖ قَالَ لَا وَاللّٰهِ لَا اٰخُذُهٗ اَبَدًا وَقَدْ طَرَحَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه مسلم)

4385. Sayyiduna Abdullah ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم saw a gold (Signet) ring on the hand of a man. He took it out (of his h and) and threw it away, saying, "One of you is aiming to get a coal from hell and put it on his h and." (So, a man must not wear a gold ring under any circumstances). When Allah's Messenger صلی الله علیه وسلم departed (from there), the man was advised, "Pick up your ring, and derive some benefit from it." (He could have sold it or given it to a woman of his family.) But, he said, "No! By Allah, I shall never take it

[1] Muslim # 29. 2078, Tirmidhi # 1737 (1743)

once Allah's Messenger صلى الله عليه وسلم has thrown it away."[1]

COMMENTARY: If anyone is able to then he must correct any contravention of Shari'ah (divine law) by any person and destroy the wrong done. This is adherence to the saying of Allah's Messenger صلى الله عليه وسلم:

إِذَا رَاٰى اَحَدٌ مِّنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهٖ

"When any of you sees something contrary to Shari'ah (divine law) he must change it."

SEAL OF PROPHETHOOD

(٤٣٨٦) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرَادَ اَنْ يَّكْتُبَ اِلٰى كِسْرٰى وَ قَيْصَرَ وَالنَّجَاشِيِّ فَقِيْلَ اِنَّهُمْ لَا يَقْبَلُوْنَ كِتَابًا اِلَّا بِخَاتَمٍ فَصَاغَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَاتَمًا حَلْقَةً فِضَّةٍ نُقِشَ فِيْهِ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رَوَاهُ مُسْلِمٌ)، وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ كَانَ نَقْشُ الْخَاتَمِ ثَلَاثَةَ اَسْطُرٍ مُحَمَّدٌ سَطْرٌ وَرَسُوْلُ سَطْرٌ وَاللّٰهِ سَطْرٌ۔

4386. Sayyiduna Anas رضى الله عنه narrated that (after the peace treaty of Hudaybiyah, on coming back to Madinah,) the Prophet صلى الله عليه وسلم decided to write to the Kisra (Persian emperor), the Qaysar (Roman emperor) and the Najashi (negus of Ethiopia to call them to Islam). He was told that they would not accept a letter unless it had a seal (for, they would not regard it as authentic without it). Hence, Allah's Messenger صلى الله عليه وسلم had a seal designed of a silver ring and engraved thereon (the words;) Muhammad, Messenger of Allah. (- Muslim)

According to a version (- Bukhari): The inscription (engraved) on the seal was in three lines (in this way): "Muhammad" (the lowest line) "Messenger" (the line in the middle) and "Allah" (the first or topmost line).[2]

Like this:

ALLAH	**(الله)**
Messenger (of)	**(رسول)**
Muhammad	**(محمد)**

COMMENTARY: Instead of the word Khatam (خاتم), the word halqah (حلقة) is also used without mentioning the stone. After all the ring itself is placed on the finger. So it does not matter. But, other traditions do mention the stone to be silver or Ethiopian (carnelian or agate) as we shall see in the ahadith to follow (# 4387, 4388).

Nawawi رحمه الله has concurred with the description of the (seal's) inscription as we have described in the hadith. The style has been shown as:

(محمدرسول الله) or (محمدرسول الله صلى الله), but Allah knows best.

On the Prophet's صلى الله عليه وسلم death, the ring passed to Sayyiduna Abu Bakr رضى الله عنه and he wore it. After him, Sayyiduna Umar رضى الله عنه wore it and after him, Sayyiduna Uthman رضى الله عنه wore it. However, towards the end of his caliphate, it dropped into the well Aris from

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[1] Muslim # 52-2090.

[2] Muslim # 58-2090, Bukhari # 5875, Tirmidhi # 1754.

the hands of Mu'ayqib رحمه الله, the servant of Uthman رضی الله عنه. It could not be found though pains were taken to look for it.

The ulama (Scholars) say that the terrible unrest and civil strife that arose during the final days of Uthman رضی الله عنه and after him, originated because of the loss of the blessed ring. Allah had placed great blessing in this ring that caused itself been in government, rule and administration .It was like the singularity of the signet ring (with a seal) of (Prophet) Sayyiduna Sulayman عليه السلام.[1]

STONE IN THE RING OF THE PROPHET عليه السلام

(٤٣٨٧) وَعَنْهُ اَنَّ نَبِيَّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ خَاتَمُهُ مِنْ فِضَّةٍ وَكَانَ فَصُّهُ مِنْهُ۔ (رواه البخاری)

4387. Sayyiduna Anas رضی الله عنه said that the signet ring of the Prophet صلی الله علیه وسلم was of silver. And its stone too was of silver.[2]

(٤٣٨٨) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَبِسَ خَاتَمَ فِضَّةٍ فِيْ يَمِيْنِهٖ فِيْهِ فَصٌّ حَبَشِيٌّ كَانَ يَجْعَلُ فَصَّهُ مِمَّا يَلِيْ كَفَّهُ۔ (متفق علیه)

4388. Sayyiduna Anas رضی الله عنه said that Allah's Messenger صلی الله علیه وسلم wore a silver signet ring with an Abyssinian gem on his right hand. He (wore it in such a way that he) had the gem next to the palm of his hand.[3]

COMMENTARY: The word Habshi (Abyssinian) means aqiq (عقیق). The reason for ascribing it to Abyssinia is that the mines of aqiq (carnelian or agate) are located in Abyssinia and Yemen. Or, the gem may not have been aqiq but of some other kind found only in Abyssinia. Or, it was of black colour, so it was ascribed to them because of their colour, black, Or, an Abyssinain may have made the stone and in this case this tradition will not contradict the hadith that the gem too was silver. If we go by the earlier explanation that the gem was aqiq from Abyssinia, then it would mean that the Prophet صلی الله علیه وسلم had both the rings, one with a silver gem and the other with an Abyssinian gem.

(٤٣٨٩) وَعَنْهُ قَالَ كَانَ خَاتَمُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ هٰذِهٖ وَاَشَارَ اِلَى الْخِنْصَرِ مِنْ يَدِهِ الْيُسْرٰى (رواه مسلم)

4389. Sayyiduna Anas رضی الله عنه said, "The signet ring of the Prophet صلی الله علیه وسلم was on this," and he pointed to the little finger of his left hand,[4]

NOT ON THE MIDDLE OR NEXT TO IT

(٤٣٩٠) وَعَنْ عَلِيٍّ قَالَ نَهَانِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اَتَخَتَّمَ فِيْ اِصْبَعِيْ هٰذِهٖ اَوْ هٰذِهٖ قَالَ فَاَوْمَأَ اِلَى الْوُسْطٰى وَالَّتِيْ تَلِيْهَا۔ (رواه مسلم)

4390. Sayyiduna Ali رضی الله عنه narrated, "Allah's Messenger صلی الله علیه وسلم forbade me to wear a signet ring on my this finger or this."

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[1] See the lives, of the Noble Caliphs p 247, Life of Prophet Muhammad صلی الله علیه وسلم pp 780-1 (Ibn Kathir, published Darul Isha'at Karachi) Stories of the Prophet (Ibn Kathir Darul Isha'at Karachi).

[2] Bukhari # 5870, Tirmidhi # 1740.

[3] Muslim # 62-2094.

[4] Muslim # 62-2095.

And, the narrator said that then he pointed the middle finger and the one next to it.[1]

COMMENTARY: Besides these two fingers, the Prophet صلى الله عليه وسلم, the sahabah (Prophet's Companions) رضى الله عنهم and the tabi'un رحمه الله are not known to have ever worn a ring on the thumb or the third finger also. Thus, it is mustahab (desirable) to wear a ring only on the small finger.

The Shafi'is and the Hanafis tend to abide by it. However, this is as far as men are concerned. As for women, they are allowed to wear a ring on any of the fingers.

Imam Nawawi رحمه الله said that it is makruh tanzihi (disapproved nearer to lawful) for men to wear a ring on the middle and index finger.

SECTION II الفصل الثاني

PROPHET صلى الله عليه وسلم WORE THE RING ON BOTH HANDS

(٤٣٩١-٤٣٩٢) عَنْ عَبْدِاللّٰهِ بْنِ جَعْفَرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَخَتَّمُ فِيْ يَمِيْنِهٖ (رَوَاهُ ابْنُ مَاجَةَ وَرَوَاهُ اَبُوْدَاوُدَ وَالنَّسَائِيُّ عَنْ عَلِيٍّ)۔

4391. Sayyiduna Abdullah ibn Ja'far رضى الله عنه said that the Prophet صلى الله عليه وسلم wore a signet ring on his right hand.[2]

4392. Sayyiduna Ali رضى الله عنه narrated that same hadith.[3]

(٤٣٩٣) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَخَتَّمُ فِيْ يَسَارِهٖ۔ (رواه ابوداؤد)

4393. Sayyiduna Ibn Umar رضى الله عنه said that the Prophet صلى الله عليه وسلم wore a signet ring on his left hand.[4]

SILK & GOLD ARE FORBIDDEN TO MEN

(٤٣٩٤) وَعَنْ عَلِيٍّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخَذَ حَرِيْرًا فَجَعَلَهٗ فِيْ يَمِيْنِهٖ وَاَخَذَ ذَهَبًا فَجَعَلَهٗ فِيْ شِمَالِهٖ ثُمَّ قَالَ اِنَّ هٰذَيْنِ حَرَامٌ عَلٰى ذُكُوْرِ اُمَّتِيْ۔ (رواه احمد وابوداؤد و النسائى)

4394. Sayyiduna Ali رضى الله عنه narrated "The Prophet صلى الله عليه وسلم took some silk and held it in his right hand, and took some gold and held it in his left hand. Then, he said, "Both these things are forbidden to the men of my ummah."[5]

(٤٣٩٥) وَعَنْ مُعَاوِيَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ رُكُوْبِ النُّمُوْرِ وَعَنْ لُبْسِ الذَّهَبِ اِلَّا مُقَطَّعًا۔ (رواه ابوداؤد والنسائى)

4395. Sayyiduna Mu'awiyah رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم forbade riding on hides of panthers and wearing gold (by men) except in little pieces.[6]

COMMENTARY: The small quantity of gold that the hadith permitted men has also been

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[1] Muslim # 65-2098, Nasa'i # 5210, Ibn Majah # 3648, Musnad Ahmad 1-124.

[2] Ibn Majah # 3647.

[3] Abu Dawud # 4226, Nasa'i # 5204.

[4] Abu Dawud # 4227.

[5] Abu Dawud # 4057.

[6] Abu Dawud # 4239, Nasa'i.

forbidden. However, the ulama (Scholars) say that even this permission is taken by the Hanafis to apply to a plating of gold or any kind of a fixing of gold material for a gem or stone, or a small gold embroidery on the hem of clothing. The Hanafis hold that it is allowed to men.

COPPER & IRON RINGS DISALLOWED TO MEN

(٤٣٩٦) وَعَنْ بُرَيْدَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ عَلَيْهِ خَاتَمٌ مِنْ شَبَهٍ مَالِيْ اَجِدُ مِنْكَ رِيْحَ الْاَصْنَامِ فَطَرَحَهُ ثُمَّ جَآءَ وَعَلَيْهِ خَاتَمٌ مِنْ حَدِيْدٍ فَقَالَ مَالِيْ اَرٰى عَلَيْكَ حِلْيَةَ اَهْلِ النَّارِ فَطَرَحَهُ فَقَالَ يَارَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ اَيِّ شَيْءٍ اَتَّخِذُهُ قَالَ مِنْ وَرِقٍ وَلَا تُتِمَّهُ مِثْقَالًا رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ وَقَالَ مُحْيِ السُّنَّةِ وَقَدْ صَحَّ عَنْ سَهْلِ بْنِ سَعْدٍ فِي الصُّدَاقِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ۔ اَلْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيْدٍ۔

4396. Sayyiduna Buraydah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said to a man who was wearing a signet ring of copper, "why do I perceive the odour of idols in you?" So, he threw it away (to remove the Prophet's صلى الله عليه وسلم displeasure). When he came again, he was wearing an iron signet ring, and he asked, "Why is it that I see you adorned with the jewellery of the inmates of hell?" So, he threw it away and submitted, "O Messenger of Allah, what material should I choose for my ring?" He said, "Silver, but do not let the silver weigh as much as one mithqal."[1]

Muhyi us sunnah (Holy Prophet's practice) reported that there is a sahih hadith narrated by Sahl ibn Sa'd رضى الله عنه concerning a (woman's) dower that the Prophet said to a man contemplating marriage "Find something (for her) even though a signet ring of iron."

COMMENTARY: The Prophet صلى الله عليه وسلم said, "The silver must not weigh as much as one mithqal." This is by way of caution and righteousness. It is to be on the safe side to have the silver less than one mithqal. Besides, this is because gold and silver are in essence disliked things, so they must not be used beyond the necessary amount. This is why it is makruh (disapproved) to wear two or more rings, but it is not makruh (disapproved) to have many rings provided they are not worn together. They may be worn at different times.

According to fatawa Qadi Khan, it is makruh (disapproved) to wear a ring of iron or copper, and it is forbidden to men to wear a gold ring.

As for the tradition of Muhyi us sunnah (Holy Prophet's practice) that an iron ring may be given in dower if nothing else is available, it does not follow that the ring should be worn because iron and copper rings are disallowed to wear. They can be kept as regular property. Besides, it is also possible that the ring of iron may have been forbidden after this tradition of sahl رضى الله عنه was narrated, because it is established that sahl's رضى الله عنه tradition dates prior to the induction of sunnah (Holy Prophet's practice) and ratification of Shariah. The hadith of Buraydah رضى الله عنه is of a later date. So Sahl's رضى الله عنه tradition stands abrogated. His hadith as been narrated earlier in the chapter on dower (# 3202).[2]

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[1] Tirmidhi # 2785, Abu Dawud # 4223.

[2] Bukhari # 5135, Muslim # 76. 1425.

TEN THINGS DISLIKED BY THE PROPHET صلى الله عليه وسلم

(٤٣٩٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكْرَهُ عَشْرَ خِلَالٍ الصُّفْرَةَ يَعْنِي الْخَلُوْقَ وَتَغْيِيْرًا لشَّيْبِ وَجَرَّ الْإِزَارِ وَالتَّخَتُّمِ بِالذَّهَبِ وَالتَّبَرُّجَ بِالزِّيْنَةِ لِغَيْرِ مَحِلِّهَا وَالضَّرْبِ بِالْكِعَابِ وَالرُّقٰى إِلَّا بِالْمُعَوِّذَاتِ وَعَقْدَ التَّمَائِمِ وَعَزْلَ الْمَاءِ بِغَيْرِ مَحِلِّهِ وَفَسَادَ الصَّبِيِّ غَيْرَ مُحَرِّمِهِ۔ (رواه ابوداؤدو النسائى)

4397. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that the Prophet صلى الله عليه وسلم disliked ten things:

1. **Yellow colouring, meaning use of Khaluq.**
2. **Altering old age, meaning dying grey hair.**
3. **Trailing the lower garment (beyond the ankles).**
4. **Wearing a gold signet ring (by men).**
5. **Women's displaying her adornment where it is not lawful for her to do so.**
6. **Playing dice games.**
7. **Using spells other than the Mu'awwidhat (last two suras of the Quran).**
8. **Wearing amulet s and talisman.**
9. **Practicing azal (which is to withdraw the penis before discharge of semen) unilaterally.**
10. **Impairing a child (who is being breast-fed its mother), but he did not declare it to be unlawful.[1]**

COMMENTARY: Khaluq is a perfume prepared from saffron, etc. Men are disallowed to use it, but women may use it. Some ahadith allow it to men too but, in the face of many that disallow it, they are said to be abrogated. Khaluq is purely a woman's perfume.

It is disallowed to alter old age be it by plucking out grey hair or dyeing them black. However, henna may be applied because there are ahadith that permit it. The Hanafis say that it is forbidden and disliked to pluck grey hair.

It is lawful for a woman to show her adornment to her husband and in places where her mahram are, meaning her father, her brothers and son. But, she cannot display her beauty to other men who are outside the purview of mahram. It is as the Quran says:

وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ إِلَّا لِبُعُوْلَتِهِنَّ أَوْ اٰبَآئِهِنَّ (الاية)

{...and display not their adornment except to their husbands, or their fathers...} (24: 31)

Games of dice are forbidden. The dice is thrown to play it. This game is disallowed. Most of the sahabah (Prophet's Companions) رضى الله عنهم said that it is unlawful. The Hanafis regard chass too as makruh (disapproved) tahrimi.

The word ruqa (رقى) is to cast spells or blow after chanting some incantation. As for the mu'awwidhat, they are those verses of the Quran that teach to seek refuge in Allah. They could be the last two surahs of the Quran (113 and 114) or any other verses. In other words, it is allowed to invoke by recourse to the verses of the Quran , the supplication mentioned in the ahadith and the asma ul husna (beautiful names of Allah). But, it is forbidden to use other means, particularly words whose meanings are not deciphered for, not only is that unlawful but it is also likely to fall in disbelief.

Tamaim (تمائم) are beads or bones that Arabs tied together to repel the evil eye and they

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[1] Abu Dawud # 4222, Nasa'i.

hung them on the necks of their children. Islam forbade this practice. Some people say that tama'im are the charms and conjurations with a tint of polytheism. It was common practice during the pre Islamic days. However, it is permitted to hang on the neck the amulets with verses of the quran, or approved supplications, or the name of Allah. It is known from the tradition of Sayyiduna Abdullah ibn Umar رضی اللہ عنہ as reported in Hisn Hasin.[1]

Azal is to withdraw the penis while having sexual intercourse before semen is emitted to forestall pregnancy. It is allowed with the permission of one's wife otherwise it will unilateral. If the woman is a female slave then her permission is not required because azal can be observed with her.

To impair a child who is being suckled is to have sexual intercourse with its mother and she becomes pregnant with another child. This corrupts her milk and it will impair the body. Hence, to have sexual intercourse with a woman who suckles is to hurt the child.

Having sexual intercourse with a woman who suckles is called ghayl and this has been mentioned in the chapter on sexual intercourse (see ahadith # 3189, 3196)

However, the Prophet صلی اللہ علیہ وسلم did not say that it is unlawful to have sexual intercourse with a woman who is suckling a child. The reason is that it is not unlawful to have sexual intercourse with one's wife.

BELLS SHOULD NOT BE WORN

(٤٣٩٨) وَعَنِ ابْنِ الزُّبَيْرِ اَنَّ مَوْلَاةً لَهُمْ ذَهَبَتْ بِابْنَةِ الزُّبَيْرِ اِلٰى عُمَرَ بْنِ الْخَطَّابِ وَفِىْ رِجْلِهَا اَجْرَاسٌ فَقَطَعَهَا عُمَرُ وَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَعَ كُلِّ جَرَسٍ شَيْطَانٌ ‌(رواه ابوداؤد)

4398. Sayyiduna Ibn Zubayr رضی اللہ عنہ said that a freed woman slave of theirs took the little daughter of Zubayr رضی اللہ عنہ to Umar ibn Khattab. رضی اللہ عنہ She was wearing bells on her leg(s). Umar رضی اللہ عنہ cut off the bells, saying "I had heard Allah's Messenger صلی اللہ علیہ وسلم say 'with every bell there is a devil."[2]

COMMENTARY: The saying means:

اَلْجَرَسُ مَزَامِيْرُ الشَّيْطَانِ

(Bell is the devils pipes).

The devil draws people to every such thing as tinkles. He makes it very pleasing.

(٤٣٩٩) وَعَنْ بُنَانَةَ مَوْلَاةِ عَبْدِالرَّحْمٰنِ بْنِ حَيَّانَ الْاَنْصَارِيِّ كَانَتْ عِنْدَ عَائِشَةَ اِذْ دُخِلَتْ عَلَيْهَا بِجَارِيَةٍ وَعَلَيْهَا جَلَاجِلُ يُصَوِّتْنَ فَقَالَتْ لَاتُدْخِلْنَّهَا عَلَيَّ اِلَّا اَنْ تَقْطِعَنَّ جَلَاجِلَهَا سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَاتَدْخُلُ الْمَلٰئِكَةُ بَيْتًا فِيْهِ جَرَسٌ۔ (رواه ابوداؤد)

4399. Sayyiduna Bunanah, رضی اللہ عنہ freed female slave of (Sayyiduna) Abdur Rahman ibn Hayyan Ansari رضی اللہ عنہ, narrated that while she was with (Sayyidah) Ayshah رضی اللہ عنہا, a girl was brought to her wearing tinkling bells. She said, "Do not let her come to me unless her bells or cut off (and thrown away) for, I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'The angels (or mercy) do not enter a house that has

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[1] Hisn Haseen, Published by Darul Isha'at Karachi.

[2] Abu Dawud # 4230.

(anything like) a bell."[1]

GOLD MAY BE USED IN EXTREME NEED

(٤٤٠٠) وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ طَرَفَةَ اَنَّ جَدَّهٗ عَرْفَجَةَ بْنَ اَسْعَدَ قُطِعَ اَنْفُهٗ يَوْمَ الْكُلَابِ فَاتَّخَذَ اَنْفًا مِنْ وَرِقٍ فَاَنْتَنَ عَلَيْهِ فَاَمَرَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّتَّخِذَ اَنْفًا مِنْ ذَهَبٍ (رواه الترمذی وابوداؤد والنسائی)

4400. Sayyiduna Abdur Rahman ibn Tarafah رضی اللہ عنہ said that when his grandfather, Arfajah ibn As'ad رضی اللہ عنہ had his nose chopped off in the battle of Kulab, he got a silver nose made out (for him), but it gave off a stench. So, the Prophet صلی اللہ علیہ وسلم instructed him to have a gold nose made out.[2]

COMMENTARY: A battle was fought at Kulab (before the hijrah). Sayyiduna Arfajah رضی اللہ عنہ had participated in it. His nose was chopped off in this battle. The Prophet صلی اللہ علیہ وسلم permitted him to have a gold nose made when the silver he had made gave out a bad odour. On the basis of this hadith, the ulama (Scholars) allow that a gold nose may be made. They also allow silver wire to be attached to the teeth. In fact, Imam Muhammad رحمہ اللہ said that even gold wire may be used to bind the teeth.

WEARING TO WOMAN WEARING GOLD JEWELLERY

(٤٤٠١) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَحَبَّ اَنْ يُّحَلِّقَ حَبِيْبَهٗ حَلْقَةً مِنْ نَارٍ فَلْيُحَلِّقْهُ حَلْقَةً مِنْ ذَهَبٍ وَمَنْ اَحَبَّ اَنْ يُّطَوِّقَ حَبِيْبَهٗ طَوْقًا مِنْ نَارٍ فَلْيُطَوِّقْهُ طَوْقًا مِنْ ذَهَبٍ وَمَنْ اَحَبَّ اَنْ يُّسَوِّرَ حَبِيْبَهٗ سِوَارًا مِنْ نَارٍ فَلْيُسَوِّرْهُ سِوَارًا مِنْ ذَهَبٍ وَلٰكِنْ عَلَيْكُمْ بِالْفِضَّةِ فَالْعَبُوْا بِهَا۔

(رواه ابوداؤد)

4401. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who likes to put a ring of fire on his dear one (like wife or children) may put on him a gold ring (in his ear or nose). He who likes to put a necklace of fire round (the neck of) his dear one may put a necklace of gold on him. And, he who likes to put a bracelet of fire on his dear one may put a bracelet of gold on him. But, you may use silver and while away with it."[3]

COMMENTARY: The concluding words of the hadith mean 'play with it,' implying make silver jewellery for your women and get them to wear them, make a ring for yourselves and make weapons like swords for yourselves. The adornment of the world, however, are plaything, even if they are of the permitted class.

Ibn Maalik رحمہ اللہ said that to play with anything is to employ it at one's will and according to one's wish. So, silver may be used for the jewellary of woman. But, for me only silver rings, swords and weapons are allowed.

(٤٤٠٢) وَعَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَيُّمَا امْرَاَةٍ تَقَلَّدَتْ قِلَادَةً مِنْ ذَهَبٍ قُلِّدَتْ فِيْ عُنُقِهَا مِثْلُهَا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ وَاَيُّمَا امْرَاَةٍ جَعَلَتْ فِيْ اُذُنِهَا خُرْصًا مِنْ ذَهَبٍ جَعَلَ اللّٰهُ

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[1] Abu Dawud # 4231.

[2] Tirmidhi # 1770, Abu Dawud # 4232.

[3] Abu Dawud # 4237.

فِيْ أُذُنِهَا مِثْلَهُ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ۔ (رواه ابوداؤد والنسائی)

4402. Sayyiduna Asma bint Yazid رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Any woman who wears a gold necklace will be made to wear the like of it of fire on the day of resurrection. Any woman who wears, a gold earring in her ear will be made to wear the like of it by Allah on the day of resurrection.[1]

(٤٤٠٣) وَعَنْ أُخْتٍ لِحُذَيْفَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا مَعْشَرَ النِّسَاءِ أَمَا لَكُنَّ فِي الْفِضَّةِ مَا تُحَلِّيْنَ بِهِ أَمَا إِنَّهُ لَيْسَ مِنْكُنَّ امْرَأَةٌ تَحَلّٰى ذَهَبًا تُظْهِرُهُ إِلَّا عُذِّبَتْ بِهِ۔ (رواہ ابوداؤد والنسائی)

4403. The sister of Sayyiduna Hudhayfah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "O you woman! There is for you in silver that with which you may adorn yourself (making silver jewellary)! Know! Whichever woman among you who adorns herself with (jewellery of) gold and displays it will be punished for doing it, definitely."[2]

COMMENTARY: The foregoing ahadith say explicitly that even women may not wear pure gold. If any woman wears gold jewellery, then she is liable to the punishment, mentioned in the hadith. But, it is allowed to them to wear only jewellery of silver. However, In fact, women are allowed to wear both gold and silver. As for these ahadith, the ulama (Scholars) offer different explanations.

Some of them say that, in the beginning, it was as these ahadith declare and woman were not permitted to wear gold. Later it was replaced by the tradition narrated by Sayyiduna Ali رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم said, "Pure silk and gold is forbidden to the men of my ummah." This saying establishes that woman are allowed to wear gold and pure silk.

Some ulama (Scholars) link these ahadith to the payment of zakah (Annual due charity) and the woman who wears gold jewellery without paying zakah (Annual due charity) on it is liable to the punishment mentioned.

Some others of them say that the woman who displays her jewellery to men who are not her mahram are liable to these punishments.

SECTION III — اَلْفَصْلُ الثَّالِثُ

IF YOU WANT THEM IN PARADISE THEN SHUN GOLD & SILK IN THIS WORLD

(٤٤٠٤) عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَمْنَعُ أَهْلَ الْحِلْيَةِ وَالْحَرِيْرِ وَيَقُوْلُ إِنْ كُنْتُمْ تُحِبُّوْنَ حِلْيَةَ الْجَنَّةِ وَحَرِيْرَهَا فَلَا تَلْبَسُوْهَا فِي الدُّنْيَا۔ (رواہ النسائی)

4404. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to forbid those who wore jewellery and silk and tell them, "If you desire the jewellery of paradise and its silk then do not wear them in this world."[3]

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[1] Abu Dawud # 4238, Nasa'i # 5139, Musnad Ahmad 6. 460.

[2] Abu Dawud # 4237, Nasa'i # 5137.

[3] Nasa'i # 5131.

PROPHET'S صلى الله عليه وسلم RING OF GOLD

(٤٤٠٥) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اتَّخَذَ خَاتَمًا فَلَبِسَهُ قَالَ شَغَلَنِيْ هٰذَا عَنْكُمْ مُنْذُ الْيَوْمِ اِلَيْهِ نَظْرَةٌ وَاِلَيْكُمْ نَظْرَةٌ ثُمَّ اَلْقَاهُ۔ (رواه النسائى)

4405. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم had a signet ring made out, and he wore it. Then, he said, "As of today, this has occupied me from you (and I could not attend to you) because I give a look to it and I give a look to you." (Saying that) he threw it away.[1]

COMMENTARY: It seems that the signet ring mentioned in this hadith was made of gold.

EVEN CHILDREN ARE DISALLOWED TO WEAR GOLD

(٤٤٠٦) وَعَنْ مَالِكٍ قَالَ اَنَا اَكْرَهُ اَنْ يَلْبَسَ الْغِلْمَانُ شَيْئًا مِنَ الذَّهَبِ لِاَنَّهُ بَلَغَنِيْ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ التَّخَتُّمِ بِالذَّهَبِ فَاَنَا اَكْرَهُهُ لِلرِّجَالِ الْكَبِيْرِ مِنْهُمْ وَالصَّغِيْرِ (رواه فى المؤطا)

4406. (Imam) Maalik رحمہ اللہ said, "I disapprove of youths wearing any gold because I have learnt that Allah's Messenger صلی اللہ علیہ وسلم forbade gold rings too (on this basis, other things of gold are forbidden more emphatically). Hence, I disapprove of males, old or young (wearing gold)."[2]

COMMENTARY: Just as it is forbidden to men to wear any gold material or to let their children wear it, so too they are forbidden anything of silver except rings of silver.
Moreover, silk also attracts the same command as gold and silver.

CHAPTER - III

FOOTWEAR (SANDALS ETC.) بَابُ النِّعَالِ

The word (نعال) ni'al is the plural of (نعل) na'l - shoe, boot sandal. It is that with which feet are protected from the earth. It preserves feet, and is a footwear. Its shape and style has been differing from age to age, people to people and group to group. It may be the shape of a shoe or a sandal or slippers or wooden contraptions.
This chapter means to describe the footwear of the Prophet صلی اللہ علیہ وسلم that was worn by the Arabs of that age.
The caption of this chapter is in plural form because the kinds of footwear were many in those days.
[Shamail Tirmidhi[3] refers to, in its chapter on the shoes of Sayyiduna Rasulullah Sallallahu alayhi wasallam, the booklet of Mawlana Ashrafi Ali Thanawi رحمہ اللہ. Zaadus Sa'eed. It has a detailed treatise on the blessings and virtues of the shoes of Allah's Messenger صلی اللہ علیہ وسلم].

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[1] Nasa'i # 5289.
[2] Muwatta Maalik # 48. 2-4.
[3] p 72.

SECTION I الفصل الأول

THE PROPHET'S صلى الله عليه وسلم SANDALS

(٤٤٠٧) عَنِ ابْنِ عُمَرَ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُ النِّعَالَ الَّتِيْ لَيْسَ فِيْهَا شَعْرٌ (رواه البخارى)

4407. Sayyiduna Ibn Umar رضى الله عنه said, "I saw Allah's Messenger صلى الله عليه وسلم wear sandals that had no hair on them."[1]

(٤٤٠٨) وَعَنْ اَنَسٍ قَالَ اِنَّ نَعْلَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ لَهَا قِبَالَانِ ـ (رواه البخارى)

4408. Sayyiduna Anas رضى الله عنه said, "The sandals of the Prophet صلى الله عليه وسلم had two thongs (each)."[2]

COMMENTARY: The word (قبال) qibal is the thong or strap of the sandal. It is between the toes. The Prophet's صلى الله عليه وسلم sandal had two thongs, between the great toe and the toe next to it and (the other) between the middle and next toes. The Arabs used that sandal in those days as chappal or slippers which we wear generally at home.

NECESSITY OF SHOES

(٤٤٠٩) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ غَزْوَةٍ غَزَاهَا يَقُوْلُ اسْتَكْثِرُوْا مِنَ النِّعَالِ فَاِنَّ الرَّجُلَ لَا يَزَالُ رَاكِبًا مَا انْتَعَلَ ـ (رواه مسلم)

4409. Sayyiduna Jabir رضى الله عنه narrated that he heard the Prophet صلى الله عليه وسلم say during a battle that he fought (meaning while setting out for it), "Take plenty of sandals because as long as one wears sandals, he is like a rider."[3]

(The translation by Abdul Hamid Siddiqi of the Sahih Muslim of this hadith says that one should make it a practice to wear sandals because as long as one wear them, he keeps riding.)

COMMENTARY: A person who has shoes on him certainly walks faster than one who is without any kind of footwear. Also, he preserves his feet too from harm. This is why he is compared to a rider. One must keep with oneself such things as are necessities of a journey.

WEAR THE RIGHT SHOE FIRST & TAKE OFF THE LEFT FIRST

(٤٤١٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا انْتَعَلَ اَحَدُكُمْ فَلْيَبْدَأْ بِالْيُمْنٰى وَاِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ لِتَكُنِ الْيُمْنٰى اَوَّلَهُمَا تُنْعَلُ وَاٰخِرَهُمَا تُنْزَعُ ـ (متفق عليه)

4410. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When any of you puts on sandals, let him put on the right sandal first. And, when he takes them off, let him take off the left sandal first, Thus the right one should be the first to be worn and the last to be removed."[4]

COMMENTARY: The procedure is to begin a deed that is more excellent from the right side. This is mustahab (desirable). However, if it is not of this kind, then it is mustahab

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[1] Bukhari # 5851, Muslim # 25-1187.

[2] Bukhari # 5857, Tirmidhi # 1771.

[3] Muslim # 66. 2096 (P 1153 Sahih Muslim Kazi Publication).

[4] Bukhari # 5859, Muslim # 67. 2097.

(desirable) to begin at the left side. Thus, a shoe is put on to go to the mosque which is a good thing, so the right shoe is put on first. Again, as one steps into the mosque, one puts the right foot forward. On coming out of it, the left foot is placed out first.
When one goes to the toilet, one puts the left foot forward and on coming out of it, the right foot precedes.
From another angle too, the right foot has more merit than the left. So, it deserves to precede the left in putting footwear, and to follow on removing them. The same principle applies on entering the mosque and going to other such places, and on returning from there.

SHOE ONLY ON ONE FOOT IS WRONG

(٤٤١١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَمْشِيْ اَحَدُكُمْ فِيْ نَعْلٍ وَاحِدَةٍ لِيُحْفِهِمَا جَمِيْعًا اَوْلِيُنْعِلْهُمَا جَمِيْعًا۔ (متفق عليه)

4411. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Let no one of you walk with one shoe. He must remove both of them (and be barefooted), or he must put on both of them."[1]

COMMENTARY: It is makruh tanzihi (disapproved nearer to lawful) to have only one shoe on and leave the other foot bare. Not only is it uncivilized but also it would keep the feet unbalanced and cause one to fall down, particularly when the land is uneven.
The ulama (Scholars) say the same thing about having one hand in the shirt sleeve and the other out of the sleeve that is put up on the shoulder or left dangling.
The same applies to having only one sock on a foot leaving the other without a sock.

(٤٤١٢) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا انْقَطَعَ شِسْعُ نَعْلِهٖ فَلَا يَمْشِ فِيْ نَعْلٍ وَاحِدَةٍ حَتّٰى يُصْلِحَ شِسْعَهٗ وَلَا يَمْشِ فِيْ خُفٍّ وَاحِدٍ وَلَا يَأْكُلْ بِشِمَالِهٖ وَلَا يَحْتَبِيْ بِالثَّوْبِ الْوَاحِدِ وَلَا يَلْتَحِفُ الصَّمَّآءَ۔ (رواه مسلم)

4412. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If the thong of anyone's sandal is cut off, let him not walk with one sandal but he should mend his thong. He should not walk with one sock, nor eat with his left hand, nor sit with knees raised and feet on the ground when he has only one garment wrapped round him (and nothing on his private parts), nor wrap himself up completely enclosing his hands too (which cannot be brought out without baring his private parts).[2]

SECTION II اَلْفَصْلُ الثَّانِيْ

THONGS OF THE SANDALS OF THE PROPHET صلی الله علیه وسلم

(٤٤١٣) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ لِنَعْلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قِبَالَانِ مُثَنًّى شِرَاكُهُمَا (رواه الترمذی)

4413. Sayyiduna Ibn Abbas رضی الله عنه said that the sandal of Allah's Messenger صلی الله علیه وسلم had two thongs each with dual straps (to make them durable.)[3]

[1] Bukhari # 5855, Muslim # 68-2097.
[2] Muslim # 71-2099.
[3] Ibn Majah # 3614.

DO NOT PUT SHOE WHILE STANDING

(٤٤١٤-٤٤١٥) وَعَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَنْتَعِلَ الرَّجُلُ قَائِمًا (رَوَاهُ اَبُوْدَاوٗد وَرَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ عَنْ اَبِيْ هُرَيْرَةَ)۔

4414. Sayyiduna Jabir رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade that any one should put on shoes while (he is) standing.[1]

4415. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated the same hadith.[2]

COMMENTARY: This is disallowed only when it is difficult to wear the shoes while standing. If shoes are put on conveniently in a standing position, then one may do so. It is not forbidden in that case.

DID PROPHET صلی اللہ علیہ وسلم WALK WITH ONE SHOE?

(٤٤١٦) وَعَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ رُبَّمَا مَشَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ نَعْلٍ وَاحِدَةٍ وَفِيْ رِوَايَةٍ اَنَّهَا مَشَتْ بِنَعْلٍ وَاحِدَةٍ (رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا اَصَحُّ)۔

4416. Sayyiduna Qasim ibn Muhammad رحمہ اللہ narrated that (Sayyidah) Ayshah رضی اللہ عنہا said, "The Prophet صلی اللہ علیہ وسلم walked wearing one sandal sometimes.[3]

According to another version: He did walk wearing (only) one sandal.[4]

COMMENTARY: The ulama (Scholars) doubt if this hadith is sahih because it contradicts other hadith that disallow such a thing. If it is sahih then the Prophet صلی اللہ علیہ وسلم walking with one shoe on would be a rare case and only within the house, and out of necessity. Or, he may have done it too show that it is not outright unlawful to walk with one shoe, but allowed. It must be known that it was wajib (obligatory) for the Prophet صلی اللہ علیہ وسلم to demonstrate the permission of something, like drinking water while standing. The writer of Muwahib Ladunyah has explained this reason against drinking water while standing.

REMOVE SHOES BEFORE SITTING DOWN

(٤٤١٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ مِنَ السُّنَّةِ اِذَا جَلَسَ الرَّجُلُ اَنْ يَّخْلَعَ نَعْلَيْهِ فَيَضَعَهُمَا بِجَنْبِهٖ۔ (رواه ابوداؤد)

4417. Sayyiduna Ibn Abbas رضی اللہ عنہ said that it is a sunnah (Holy Prophet's practice) that when a man sits down, he should remove his sandals and put them besides him.[5]

COMMENTARY: One must not sit down with his shoes on his feet. He must remove them and put them to his left side.

GIFT OF THE NEGUS OF LEATHER SOCKS

(٤٤١٨) وَعَنِ ابْنِ بُرَيْدَةَ عَنْ اَبِيْهِ اَنَّ النَّجَاشِيَّ اَهْدٰى اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُفَّيْنِ اَسْوَدَيْنِ سَاذَجَيْنِ فَلَبِسَهُمَا رَوَاهُ ابْنُ مَاجَةَ وَزَادَ التِّرْمِذِيُّ عَنِ ابْنِ بُرَيْدَةَ عَنْ اَبِيْهِ ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا۔

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[1] Abu Dawud # 4135.
[2] Tirmidhi # 1775.
[3] Tirmidhi # 1777, 1778 (1784-1785).
[4] Tirmidhi # 1777, 1778 (1784-1785).
[5] Abu Dawud # 4138.

4418. Sayyiduna Ibn Buraydah رضی اللہ عنہ reported on the authority of his father that the Negus (of Ethiopia) sent two black (leather) socks as gift for the Prophet صلی اللہ علیہ وسلم without any pattern (on them).[1]
(Ibn Majah transmitted it)
(Tirmidhi added from Ibn Buraydah رضی اللہ عنہ from Buraydahi) رضی اللہ عنہ Then he made ablution and made masah over them (meaning, wiped over the socks).[2]

COMMENTARY: When the Prophet صلی اللہ علیہ وسلم received the socks, he did not investigate whether the leather was dyed or not. Did the leather came from a dead animal (carrion) or from an animal that was slaughtered.
He asked none of these questions, but wore the socks straight away. He only went by their outward look which showed that they were pure.
From this a ruling is derived that if no impurity or such other thing is observed on coarse cloth, socks, mats, carpets, rugs and other similar floor mattings, then they will be deemed to be pure.

This chapter is without Section III

CHAPTER - IV

COMBING THE HAIR(AT-TARAJJUL) بَابُ التَّرَجُّلِ

In Arabic tarajul (ترجل) is used for combing the hair of the head or beard. However, it is understood generally to refer to the hair on the head. For combing the beard, the word (تشریح) tashrih is used.

SECTION I اَلْفَصْلُ الْاَوَّلُ

BODY OF MENSTRUATING WOMAN IS NOT IMPURE

(٤٤١٩) عَنْ عَآئِشَةَ قَالَتْ كُنْتُ اُرَجِّلُ رَأْسَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا حَائِضٌ۔ (متفق علیه)

4419. Sayyidah Ayshah رضی اللہ عنہا said, "I used to comb the head of Allah's Messenger صلی اللہ علیہ وسلم though I was menstruating."[3]

COMMENTARY: This hadith is evidence that the body of a menstruating woman is pure. Besides, it is allowed to mingle with her is every day life.

THAT WHICH IS FITRAH

(٤٤٢٠) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْفِطْرَةُ خَمْسٌ: اَلْخِتَانُ وَالْاِسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيْمُ الْاَظْفَارِ وَنَتْفُ الْاِبِطِ۔ (متفق علیه)

4420. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Al-fitrah (that which is innate to man) are five things. (They are:) circumcision, shaving (the hair below the navel) with a razor, clipping the

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[1] Ibn Majah # 549.
[2] Tirmidhi # 2820 (2829) Musnad Ahmad 5-352.
[3] Bukhari # 5925, Muslim # 9. 297.

moustache, paring the nails, removing (or plucking) the hair under the armpit."[1]

COMMENTARY: Firtah is what has been masnun in the Shari'ah (divine law) of all the Prophets عليه السلام.

Previously, in the chapter of siwak (under taharah, purification) a hadith (# 379) mentions ten things as fitrah. It must be understood that neither was it intended there to cover the entire characteristics, nor is it intended here. The objective is that the sunnah (Holy Prophet's practice)s of all the Prophet عليه السلام covered those ten things (out of the many). Five of them are mentioned here again.

DISTINGUISH YOURSELF FROM POLYTHEISTS

(٤٤٢١) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَالِفُوا الْمُشْرِكِيْنَ اَوْفِرُوا اللُّحٰى وَاَحْفُوا الشَّوَارِبَ وَفِيْ رِوَايَةٍ اَنْهِكُوْا الشَّوَارِبَ وَاَعْفُوا اللُّحٰى۔ (متفق عليه)

4421. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Go against the polytheists in what they do. So, grow beard long and clip the moustache" (because they shave their beards and let their moustaches be thick). According to another version: "Cut the moustache down and let the beard grow.

WHEN TO REMOVE UNWANTED HAIR

(٤٤٢٢) وَعَنْ اَنَسٍ قَالَ وُقِّتَ لَنَا فِيْ قَصِّ الشَّارِبِ وَتَقْلِيْمِ الْاَظْفَارِ وَنَتْفِ الْاِبِطِ وَحَلْقِ الْعَانَةِ اَنْ لَا نَتْرُكَ مِنْ اَرْبَعِيْنَ لَيْلَةً۔ (رواه مسلم)

4422. Sayyiduna Anas رضى الله عنه said, "It was decided for us that we should clip the moustache, pare the nails, pluck out hair under armpits and shave the pubes without letting forty days elapse between every two observations (of these things)."[2]

COMMENTARY: According to Ibn Maalik رحمه الله Sayyiduna Abu Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم pared the nails and clipped the moustache every Friday. He shaved the pubes every twenty days and removed hair under the armpit every forty days.

It is stated in Qaniyah (قنية) that it is better to pare the nails, clip the moustache, remove unwanted hair once a week and have a bath to keep the body clean and neat. If it is not possible to do it every week then it must be done every fortnight. But, if one neglects it for more than forty days then it would mount to abandoning it without an excuse. In other words the schedule for doing these things is best every week, acceptable every fifteen days, but forty days is the last limit. If anyone delays beyond that then he abandons it for no reason whatsoever, and he will deserve the warning according to the Hanafis.

Mazhar says that Abu Umar رضى الله عنه and Abdullah al Asghar رضى الله عنه said that the Prophet صلى الله عليه وسلم clipped the moustache and pared the nails every Friday before the salah (prayer) of Friday.

Some people say that he removed hair from under the armpits and shaved the pubes every forty days. Some others say that he did it every month. The version about one month is an acceptable one.

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[1] Bukhari # 5891, Muslim # 50. 257.

[2] Bukhari # 5893, Muslim # 52. 259.

DYEING HAIR

(٤٤٢٣) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْيَهُوْدَ وَالنَّصَارٰى لَا يَصْبِغُوْنَ فَخَالِفُوْهُمْ۔ (متفق عليه)

4423. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Jews and Christians do not dye (their hair). So, you do the opposite of what they do."[1]

COMMENTARY: This means apply the dye and oppose the deeds of the Jews and Christians.' But, the dye should not be black because it is forbidden to apply the black dye. This will be discussed at length later on. The sahabah (Prophet's Companions) رضی الله عنهم used to apply henna of red colour and seldom of yellow colour. Authentic ahadith confirm that henna may be applied to the hair. The ulama (Scholars) say that applying henna is a sign of the believers and they are unanimous that it is allowed. Rather, some jurists say that it is mustahab (desirable), both for men and women, to apply henna. They cite ahadith about its excellences though the muhaddithin have declared those ahadith to be weak.

According to Majma al-Bihar, this hadith does not command those people to use a dye whose hair are a combination of black and white. Rather, it commands them whose hair are grey throughout with no trace of black hair. The next hadith is about the hair of Abu Quhafah رضی الله عنه.

It is also stated in this book that the ulama (Scholars) have different views about the dye. It is because circumstances differ. Some of them say that the command applies to the Muslim area where it is a custom to apply the dye to the hair. If anyone differs from the practice and habit of these people of his area then it will bring him undeserved fame which is makruh (disapproved).

Other say that if a person's grey hair bring him respect and he is awe inspiring then it is better for him not to use a dye. But, if grey hair do not suit a person who looks older than he is then it is better for him to use a hair dye and conceal his shortcoming.

(٤٤٢٤) وَعَنْ جَابِرٍ قَالَ أُتِيَ بِأَبِي قُحَافَةَ يَوْمَ فَتْحِ مَكَّةَ وَرَأْسُهُ وَلِحْيَتُهُ كَالثَّغَامَةِ بَيَاضًا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَيِّرُوْا هٰذَا بِشَيْءٍ وَاجْتَنِبُوا السَّوَادَ۔ (رواه مسلم)

4424. Sayyiduna Jabir رضی الله عنه narrated that, on the day of the conquest of Makkah, Abu Quhafah (father of Abu Bakr) رضی الله عنه was brought (to the Prophet صلى الله عليه وسلم, having embraced Islam that very day). The hair on his head and beard were like thughamah (white like anise plant). The Prophet صلى الله عليه وسلم said to him "Change this (white) wit something, but keep away from black."[2]

COMMENTARY: Thughamah is a kind of plant whose buds and flowers are white. In Persian it is uarmaghah. (Thugham is white, whiteness - Hans wehr Dictionary of Modern written Arabic). We know from this hadith that the black dye is forbidden. But it is stated in mutalib ul Muminun that if a warrior uses it to create awe in the minds of an enemy of Islam then he is allowed to do so. As for one who uses it to please himself and impress a

[1] Bukhari # 5899, Muslim # 80. 2103

[2] Muslim # 79. 2102.

woman then, most ulama (Scholars) say, it is disallowed. Whatever is said of Abu Bakr رضی الله عنه, the correct thing is that he dyed with henna and wasmah (indigo leaves). This did not turn his h air black but reddish black.The same may be said of some other sahabah.
In short, it is allowed to use henna as a dye by all the ulama (Scholars) but the black dye is forbidden and makruh (disapproved). In fact, there is strong warning against using it. We shall see it later.

HAIR ON HEAD MAY OR MAY NOT BE PARTED

(٤٤٢٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ مُوَافَقَةَ اَهْلِ الْكِتَابِ فِيْمَا لَمْ يُؤْمَرْ فِيْهِ وَكَانَ اَهْلُ الْكِتَابِ يَسْدُلُوْنَ اَشْعَارَ هُمْ وَكَانَ الْمُشْرِكُوْنَ يَفْرُقُوْنَ رُؤُسَهُمْ فَسَدَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَاصِيَتَهُ ثُمَّ فَرَقَ بَعْدُ۔ (متفق عليه)

4425. Sayyiduna Ibn Abbas رضی الله عنه said that in such things about which the Prophet صلی الله علیه وسلم had not received any command, he liked to do as the People of the Book did. And, the people of the Book used to leave their hair unparted (which is called sadal, left to hang down), but the polytheists used to part their hair, Hence, the Prophet صلی الله علیه وسلم let his forelocks hang down (unparted). Then, later on he parted them.[1]

COMMENTARY: Sadal (سدل) is to let hair fall (or, hang) down. It is to leave them imparted on all sides. Farq (فرق) is to part them. It is also the parting (or dividing) line.
When the Prophet صلی الله علیه وسلم emigrated to Madinah, he did as the people of the Book did. He made sadal with the forelocks, meaning he let them hang on his forehead.
Though only the forelocks are mentioned, sadal is to leave all hair on the head unparted and as they are all around.
Since the final deed of the Prophet صلی الله علیه وسلم was to part the hair, some people say that sadal (or, leaving he hair as they are) is abrogated. It was a command through revelation to adopt farq. It was like the permission from Allah to follow the people of the Book where no Divine command was issue. When the command to adopt farq was issued, it replaced the temporary permission to do as they peoples of the Book did. It became obvious that to adopt farq (parting of hair) was final, and do the opposite of what the people of the Book did.
Some authorities deduce from this hadith that, as long as we are not given a command against it, the Shari'ah (divine law) of the previous Prophet علیه السلام may be observed by us provided we know that it has not been altered by their ummah and the particular section of the Shari'ah (divine law) is in its original form as revealed by Allah.
Moreover, it was left to the Prophet's صلی الله علیه وسلم discretion to do as the people of the Book did. If the command to do as they did was of the same category as any command of Shari'ah (divine law), then it would not have been left at his discretion, but he would have been bound to obey it as any other wajib (obligatory) command.
Some ahadith say that it was the practice of Allah's Messenger صلی الله علیه وسلم to arrange his hair and part them if they were dishevelled, otherwise he left them as they were unarranged and unparted. In other words (when his hair were not dishevelled), he observed neither sadal nor farq, but he left them as they were. This makes it clear that both

[1] Bukhari # 3917, Muslim # 90. 336.

sadal and farq are allowed though farq is better.

QAZA IS NOT ALLOWED

(٤٤٢٦) وَعَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهٰى عَنِ الْقَزَعِ قِيْلَ لِنَافِعٍ مَا الْقَزَعُ

قَالَ يُحْلَقُ بَعْضُ رَاسِ الصَّبِيِّ وَيُتْرَكُ الْبَعْضُ مُتَّفَقٌ عَلَيْهِ وَالْحَقَ بَعْضُهُمُ التَّفْسِيْرَ بِالْحَدِيْثِ۔

4426. Sayyiduna Nafi رضی اللہ عنہ narrated that (Sayyiduna) Ibn Umar رضی اللہ عنہ said, : I heard the Prophet صلی اللہ علیہ وسلم forbid qaza (قزع)." Someone asked Nafi.' رضی اللہ عنہ "what is qaza?" He said, "It is to shave part of the head of a boy and leave some of it unshaved." The explanation has been made a part of the hadith by some of the narrators.[1]

COMMENTARY: Nawawi رحمہ اللہ said that qaza is to shave part of anyone's head and leave the remaining unshaven. This is the more correct meaning, so it is wajib (obligatory) to rely on this meaning. As for specifying the 'boy' it is because of the normal custom, otherwise just as it is makruh (disapproved) to shave part of a child's head, it is also makruh (disapproved) to shave some of an adult's head and spare the rest unshaven. This is why this ruling is declared in justice traditions without exceptions.

The dislike of qaza is because it resembles the disbelievers and it distorts the appearance. The tail (or ponytail) and such excess of hair which the non-Muslims grow and which is contrary to the masnun deeds is included in the definition of qaza.'[2]

(٤٤٢٧) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى صَبِيًّا قَدْ حُلِقَ بَعْضُ رَاسِهٖ وَتُرِكَ بَعْضُهٗ

فَنَهَاهُمْ عَنْ ذٰلِكَ وَقَالَ احْلِقُوْ كُلَّهٗ اَوِاتْرُكُوْا كُلَّهٗ۔ (رواہ مسلم)

4427. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم saw a boy with part of his head shaved and part of it unshaved. He forbade them (meaning the guardians of the child) to do that. He said, 'shave it all, or leave all of it (unshaven)."[3]

COMMENTARY: This hadith indicates that it is allowed to shave hair on the head, even apart from Hajj (pilgrimage) and umrah. But, it is better not to shave the head except after performing Hajj (pilgrimage) and umrah. The prophet صلی اللہ علیہ وسلم Sayyiduna Ali رضی اللہ عنہ and other sahabah (Prophet's Companions) رضی اللہ عنہم abided by this. We have mentioned this in the chapter on janayah.

EFFEMINATE CURSED

(٤٤٢٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ لَعَنَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِيْنَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ

وَقَالَ اَخْرِجُوْهُمْ مِنْ بُيُوْتِكُمْ۔ (رواہ البخاری)

4428. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم cursed the mukhannath among men and the mutarajalat among women. He said, "Expel them from your homes."[4]

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[1] Bukhari # 5920, Muslim # 113-2120.

[2] See also: Upbringing (or Bringing up) Children in Islam, Shaykh Ulwaan, English translation - Darul Isha'at, Karachi p 25.

[3] Bukhari # 113-2120, Bukhari # 5920-5921, Abu Dawud # 4195.

[4] Bukhari # 5886.

COMMENTARY: The word is mukhannath but sometimes makhannith. It is from khanatha which means mildress. Mukhannath is a man who dresses like women, applies henna on hands and feet like women and speaks with their accent. In short, he adopts the manners and style of women in everything he does. He is an hermaphrodite or an effeminate.
The mukhannath are of two kind.

(i) Born as such. Their organs and ways of living and moving about are effeminate.

(ii) Some men behave like women deliberately though they are masculine in all respects. They take up resemblance to women. So much so that some of them have themselves castrated. It is this kind of the mukhannath that have been cursed.

The first kind is exempt from the curse because they are helpless. They have no say in this behavior.
In the same way, those women are cursed who assume a resemblance to men in their manner for living. Mutarjalat are women who assume resemblance to men.
It is stated in the sharh of shar'atul Islam that it is masnun for women to apply henna but makruh (disapproved) for men to apply without a valid reason because that will be a resemblance to women.
We may deduce from this saying that it is makruh (disapproved) for women to refrain from applying henna because that will be tantamount to resembling men.

(٤٤٢٩) وَعَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَعَنَ اللّٰهُ الْمُتَشَبِّهِيْنَ مِنَ الرِّجَالِ بِالنِّسَآءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّسَآءِ بِالرِّجَالِ. (رواه البخاری)

4429. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The curse of Allah is on the men who assume resemblance to women and on the women who assume resemblance to men.[1]

WIGS

(٤٤٣٠) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَعَنَ اللّٰهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ. (متفق علیه)

4430. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Allah has cursed the woman who pastes false hair and the woman who gets it done, and the women who tattoos and the women who gets is done."[2]

COMMENTARY: Pasting hair is to elongate hair.
Nawawi رحمہ اللہ said that it is absolutely unlawful to add false hair to one's own. There is no resurrection about it. However, the Shafi'I ulama (Scholars) say that while it is unlawful to add human hair to one's own, is pure hair of an animal is added to a woman's ponytail then it is absolutely forbidden to a woman who has no husband or master (meaning that she is unmarried, divorced or widowed, or is a free woman). If she has a husband or a master, then there are three courses and the best and most correct is that she may add the animal's pure hair to her own ponytail after the permission of her master or husband.
Maalik رحمہ اللہ, Tabari رحمہ اللہ and most ulama (Scholars) hold that it is disallowed to a woman

[1] Bukhari # 5885.

[2] Bukhari # 5937, Muslim # 119-2124, Tirmidhi # 1759 (1765).

to add any sort of a thing to her hair - be it hair, black wool, rags or strips, or anything else. They have come to this conclusion from ahadith. But, the jurist Layth رحمه الله says that the disallowance is only for hair. But anything else like wool etc. may be added to ponytails. Also, it is allowed to tie such strings to hair as do not look like hair but stand out clearly.
It is stated in Fatawa Aalamgiri that it is unlawful to add human hair to one's own (or to wear a wig over them). But, it is allowed to add wool to them.
Tattooing is to prick one's skin with needles etc and to fill them with indelible colours. First, blood is let out. It is an ancient custom of pre-Islamic days. It is still common among some non-Muslim. The Islamic Shari'ah (divine law) has forbidden it.
Nawawi رحمه الله said that is forbidden to both one who does it and one who has it done. The portion of the body that is tattooed becomes impure. Hence if a Muslim has had himself tattooed indiscreetly, then he must find out whether the marks can be removed by some process. If that is possible, then it is wajib (obligatory) to get it done. However, if that is not possible without hurting oneself, then it is not wajib (obligatory) to have it removed. But, he must seek forgiveness of Allah and repent to Him to seek removal of the burden of sin. If there is no likelihood of hurting oneself in having the marks removed then that must be done expeditiously. If it is delayed then that would be sinful.

ONE WHO ALTERS ALLAH'S CREATION

(٤٤٣١) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ لَعَنَ اللّٰهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ خَلْقَ اللّٰهِ فَجَاءَتْهُ امْرَأَةٌ فَقَالَتْ إِنَّهُ بَلَغَنِيْ إِنَّكَ لَعَنْتَ كَيْتَ وَكَيْتَ فَقَالَ مَالِيْ لَا أَلْعَنُ مَنْ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَنْ هُوَ فِيْ كِتَابِ اللّٰهِ فَقَالَتْ لَقَدْ قَرَأْتُ مَابَيْنَ اللَّوْحَيْنِ فَمَا وَجَدْتُ فِيْهِ مَاتَقُوْلُ قَالَ لَئِنْ كُنْتِ قَرَأْتِيْهِ لَقَدْ وَجَدْتِيْهِ أَمَا قَرَأْتِ مَآ اٰتَاكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوْا قَالَتْ بَلٰى قَالَ فَإِنَّهُ قَدْ نَهٰى عَنْهُ۔ (متفق عليه)

4431. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that (Allah's Messenger صلى الله عليه وسلم said) Allah has cursed the women who tattoo and who have it done, and the women who pluck hairs from their faces, and the women who make spaces between their teeth to beautify themselves, thereby they change Allah's creation. (When the women learnt of this tradition,) a woman came and said, "It has been conveyed to me that you have cursed so-and-so, and such and such." He asked, "Why should I not curse them whom Allah's Messenger صلى الله عليه وسلم has cursed? And (those who) are mentioned in Allah's book?" She protested, I have, indeed, read it between its two covers but have not found in it what you say." He said, "If you had read it (carefully) you would have found it certainly." (Then he asked,) "Have you not read?

مَآ اٰتَاكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا

{And whatsoever the Messenger gives you, take it. And, whatsoever he forbids, abstain there from} (59: 7)
She said, "Of course!" He said, "Then, indeed, he has forbidden that (which I mentioned)."[1]

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[1] Bukhari # 5917, Muslim # 90. 336.

COMMENTARY: While it is makruh (disapproved) for a woman to pluck hair from her face, yet if she has hair on her moustache or beard then not only is she allowed to remove them but it is mustahab (desirable) to do so. This hadith does not mention one who helps in plucking hair. It only mentions the one who has it plucked. She is mentioned in a following hadith (#).

The Arabs liked their women to have their teeth spaced, particularly, the young women. When women grew old and their teeth lost the space between them, they took pains to scrape them with rasp and dirt to create space. They loved to look young. But, Islam forbids this thing.

The woman mentioned in the hadith as doing various condemned things are all guilty of altering Allah's creation. They follow their personal whims against Allah's wish and pleasure. The entire sentence expresses their motive which is what makes the curse wajib (obligatory) on them.

It is this very motive to alter Allah's creation that makes it unlawful to mutilate a body and to shave the beard. However, not every change in Allah's creation is unlawful because of a motivating factor. It is the command of Shari'ah (divine law) that dictates what is unlawful whether we know the wisdom or motive behind it or not. In short, such changes as the Prophet صلی اللہ علیہ وسلم has allowed continue to be permitted but those that he has disallowed are unlawful.

The woman who came to Sayyiduna Ibn Mas'ud رضی اللہ عنہ with her enquiry had not any misgivings about hadith, but could not find the relative verse of the Quran. Her contention was that he should not send a curse on those who are not declared as accursed by Allah. So, Ibn Mas'ud رضی اللہ عنہ explained to her the particular verse to her satisfaction.

When the Prophet صلی اللہ علیہ وسلم has forbidden something, one should respect the command and keep away from it. He has forbidden certain things in this hadith and some more in other ahadith. This should be understood as mentioned in the Quran too because of the verse (59:7)

Teebi رحمہ اللہ said that the Prophet صلی اللہ علیہ وسلم cursing those women is as though Allah has Himself declared them accursed. So, it is wajib (obligatory) to abide by this command.

EFFECT OF AN EVIL EYE

(٤٤٣٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعَيْنُ حَقٌّ وَنَهَى عَنِ الْوَشْمِ۔ (رواه البخاری)

4432. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The power (to inflict harm) of the evil eye is true." And, he forbade tattooing.[1]

COMMENTARY: Allah has made it possible for a person to hurt another by a glance of an evil nature.

MATTING HAIR

(٤٤٣٣) وَعَنِ ابْنِ عُمَرَ قَالَ لَقَدْ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُلَبِّدًا۔ (رواه البخاری)

4433. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that he saw Allah's Messenger صلی اللہ علیہ وسلم mulabbid (meaning with hair mated).[2]

COMMENTARY: Mulabbid is to paste the hair on the head to keep off lice and dust. This is

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[1] Bukhari # 5740, Muslim # 41. 2187.

[2] Bukhari # 1540, 5914, Muslim # 21-1185,

done generally when the ihram is assumed. The Prophet صلى الله عليه وسلم may have been in the state of ihram or on a journey.

DISALLOWED TO DYE WITH SAFFRON

(٤٤٣٤) وَعَنْ أَنَسٍ قَالَ نَهَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ يَتَزَعْفَرَ الرَّجُلُ۔ (متفق عليه)

4434. Sayyiduna Anas رضى الله عنه said that the Prophet صلى الله عليه وسلم forbade men to apply saffron (to their clothing and bodies).[1]

COMMENTARY: Only women are allowed to use saffron on their bodies and garment. Before it was forbidden, some sahabah (Prophet's Companions) رضى الله عنهم are known to have used khaluq which is prepared from saffron.

COLOURED PERFUME

(٤٤٣٥) وَعَنْ عَائِشَةَ قَالَتْ كُنْتُ أُطَيِّبُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِأَطْيَبِ مَا نَجِدُ حَتّٰى أَجِدُ وَبِيْصَ الطِّيْبِ فِيْ رَأْسِهٖ وَلِحْيَتِهٖ (متفق عليه)

4435. Sayyidah Ayshah رضى الله عنها said, "I used to apply to the Prophet صلى الله عليه وسلم the best perfume that I could find so that I could detect the perfume shine on his head and beard."[2]

COMMENTARY: Men are not allowed to use perfume whose colour is obvious. However, this hadith says that the shine of the Prophet's صلى الله عليه وسلم perfume could be seen. The fact is that the colour that are disallowed to men are bright and bring out adornment, like red, yellow, etc. Any colour that is different from these, like musk, etc. is allowed to men. This means that colour of sandal wood and such other things is also allowed. (see hadith # 4443).

INCENSE OF FRAGRANCE

(٤٤٣٦) وَعَنْ نَافِعٍ قَالَ كَانَ ابْنُ عُمَرَ إِذَا اسْتَجْمَرَ بِأَلُوَّةٍ غَيْرَ مُطَرَّاةٍ وَبِكَافُوْرٍ يَطْرَحُهُ مَعَ الْأَلُوَّةِ ثُمَّ قَالَ هٰكَذَا كَانَ يَسْتَجْمِرُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه مسلم)

4436. Sayyiduna Nafi رضى الله عنه said that when (Sayyiduna) Ibn Umar رضى الله عنه wished incense, he used aloes wood without mixing anything with it, or he put camphor with aloes wood, saying, "This is how Allah's Messenger صلى الله عليه وسلم perfumed himself."[3]

SECTION II اَلْفَصْلُ الثَّانِيْ

CLIPPING MOUSTACHE IS ANCIENT SUNNAH (HOLY PROPHET'S PRACTICE)

(٤٤٣٧) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُصُّ أَوْ يَأْخُذُ مِنْ شَارِبِهٖ وَكَانَ إِبْرَاهِيْمُ خَلِيْلُ الرَّحْمٰنِ (صَلَوٰتُ الرَّحْمٰنِ عَلَيْهِ) يَفْعَلُهٗ۔ (رواه الترمذى)

4437. Sayyiduna Ibn Abbas رضى الله عنه said, "The Prophet صلى الله عليه وسلم used to clip or remove something off his moustache. And, Ibrahim, عليه السلام the friend of Ar-

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[1] Bukhari # 5846, Muslm # 77. 2101.

[2] Bukhari # 5923, Muslim # 38. 1189.

[3] Muslim # 21-212254, (Rafee: Tralsnation of A. H Siddiqui Muhammad Arshaf # 560).

Rahman (the compassionate), used to do it too."[1]

COMMENTARY: It was the practice of Prophet Ibrahim عليه السلام and of other Prophets عليه السلام to clip off the moustache almost all of it. This has been spoken of when explaining the word fitrah. See also hadith # 4488.

WARNING TO ONE WHO GROWS MOUSTACHE

(٤٤٣٨) وَعَنْ زَيْدِ بْنِ اَرْقَمَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَمْ يَاْخُذْ مِنْ شَارِبِهٖ فَلَيْسَ مِنَّا۔

(رواه احمد والترمذی والنسائی)

4438. Sayyiduna Zayd ibn Arqam رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who does not take something off his moustache does not belong to us."[2]

COMMENTARY: A person who does not belong to us does not abide by our sunnah (Holy Prophet's practice).

Mulla Ali Qari رحمه الله said, "He is not a perfect believer of our sunnah (Holy Prophet's practice)." Such a person is warned that if he neglects our sunnah (Holy Prophet's practice) and dies then he dies not on the creed of Islam.

KEEPING THE BEARD WELL SET

(٤٤٣٩) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَاْخُذُ مِنْ لِحْيَتِهٖ مِنْ عَرْضِهَا وَطُوْلِهَا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

4439. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated from his father who from his grandfather that the Prophet صلی الله علیه وسلم used to take something off the sides and the bottom of his beard (cutting a little from the right and left and bottom of it).[3]

COMMENTARY: The Prophet صلی الله علیه وسلم set right his beard and cut off any hair that grew longer than the others. This is allowed but what is disallowed is to shave off the beard or to keep it very small as non-Muslims do. Ibn Maalik رحمه الله said that it is a sunnah (Holy Prophet's practice) to set the h air of the beard at a proper level (but not to shorten them all).

According to Ahya ul Uloom, the ulama (Scholars) differ on growing the beard too much in length. Some authorities say that one may clip the hair when come out of one's fist when they are held in the fist. This is what is said by Ibn Umar رضی الله عنه and a section of the tabi'un رحمه الله, Shaabi رحمه الله and Ibn Sirin رحمه الله have regarded it as proper. But, Hasan رحمه الله, qatadah رحمه الله and their followers do not regard it as good for, they go by the Prophet's صلی الله علیه وسلم saying:

اعْفُوا اللِّحٰى

(Let your beards grow). They say that the beard may be allowed to grew beyond a fist. Mula Ali Qari رحمه الله agrees with the first opinion.

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[1] Tirmidhi # 2760, Musnad Ahmad 1-301.

[2] Tirmidhi # 2761, Musnad Ahmad 4-366, Nasa'i # 13.

[3] Tirmidhi # 2762.

KHALUQ DISALLOWED TO MEN

(٤٤٤٠) وَعَنْ يَعْلَى بْنِ مُرَّةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى عَلَيْهِ خُلُوْقًا فَقَالَ اَلَكَ امْرَاَةٌ قَالَ لَا قَالَ فَاَغْسِلْهُ ثُمَّ اَغْسِلْهُ ثُمَّ اَغْسِلْهُ ثُمَّ لَا تَعُدْ۔ (رواہ الترمذی و النسائی)

4440. Sayyiduna Yala ibn Murrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم saw khaluq on him (his garments). He asked "Do you have a wife?" He said, "No!" So, he said, "wash it Again wash it. Again wash it. Then do not use it again. [1]

COMMENTARY: If he was married and his wife had applied khaluq then he was excused because he might have got it from her.

He was instructed to wash it three times because the colour should go off completely.

(٤٤٤١) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَقْبَلُ اللّٰهُ صَلَاةَ رَجُلٍ فِيْ جَسَدِهٖ شَيْءٌ مِنْ خُلُوْقٍ۔ (رواہ ابوداؤد)

4441. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah does not accept the salah (prayer) of a man who has on his body traces of Khaluq."[2]

COMMENTARY: Sayyid رحمہ اللہ said that one who assumes resemblance to women will not earn a full reward for his (perfect) salah (prayer). Ibn Maalik رحمہ اللہ said that these words are used to prevent a man from using khaluq.

(٤٤٤٢) وَعَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ قَدِمْتُ عَلٰى اَهْلِيْ مِنْ سَفَرٍ وَقَدْ تَشَقَّقَتْ يَدَايَ فَخَلَّقُوْنِيْ بِزَعْفَرَانٍ فَغَدَوْتُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ وَقَالَ اذْهَبْ فَاغْسِلْ هٰذَا عَنْكَ (رواہ ابوداؤد)

4442. Sayyiduna Ammar ibn Yasir رضی اللہ عنہ said, "I came to my family after a journey during which my hands had chapped. So they besmeared my hands with a perfume of saffron. In the morning. I went to the Prophet صلی اللہ علیہ وسلم and offered him salaam but he gave me no response and said, 'Go and wash off this from you."[3]

(٤٤٤٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ طِيْبُ الرِّجَالِ مَا ظَهَرَ رِيْحُهٗ وَخَفِيَ لَوْنُهٗ وَطِيْبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهٗ وَخَفِيَ رِيْحُهٗ۔ (رواہ الترمذی و النسائی)

4443. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The perfume of men is such whose odour is perceived but whose colour is not observed. And, the perfume of women is such whose colour is observed but whose odour is not perceived."[4]

COMMENTARY: As stated earlier (against hadith # 4435), the colour mentioned in the hadith as disallowed to men is the one applied to adorn oneself, like red, yellow. The ulama (Scholars) say that the hadith speaks of perfume of a woman who goes out of her home. As

[1] Tirmidhi # 2816.

[2] Abu Dawud # 4178.

[3] Abu Dawud # 4176.

[4] Tirmidhi # 2787.

for one who stays home, she may apply any kind of perfume as long as she is with her husband.

SUKKAH OF THE PROPHET صلى الله عليه وسلم

(٤٤٤٤) وَعَنْ اَنَسٍ قَالَ كَانَتْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُكَّةٌ يَتَطَيَّبُ مِنْهَا۔ (رواه ابوداؤد)

4444. Sayyiduna Anas رضى الله عنه said, "Allah's Messenger صلى الله عليه وسلم had sukkah (a compound of fragrance). He perfumed himself with it."[1]

PROPHET صلى الله عليه وسلم USED HAIR OIL OFTEN

(٤٤٤٥) وَعَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ دَهْنَ رَاسِهٖ وَتَسْرِيْحَ لِحْيَتِهٖ وَ يُكْثِرُ الْقِنَاعَ كَانَ ثَوْبَهٗ ثَوْبَ زَيَّاتٍ۔ (رواه فى شرح السنة)

4445. Sayyiduna Anas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم applied oil to his head often and combed his beard often. And, he often placed the qana (a head covering)on his head and it seemed as though it was the garment of an olive-oil merchant.[2]

COMMENTARY: He combed his hair often does not mean that he did it every day. There is also no base in the common belief that it is sunnah (Holy Prophet's practice) to comb the beard after every ablution.

Qana is the piece of cloth that is put on the head after applying hair-oil to protect the turban from becoming greasy. That cloth become very greasy and looked like an oil-seller's cloth. It was very different from the Prophet's صلى الله عليه وسلم temperament and habit of keeping clean and pure. This is why he wore white garments often.

PROPHET'S PLAITS OF HAIR

(٤٤٤٦) وَعَنْ اُمِّ هَانِئٍ قَالَتْ قَدِمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا بِمَكَّةَ قَدْمَةً وَلَهٗ اَرْبَعُ غَدَائِرَ۔

(رواه احمد وابوداؤد والترمذى وابن ماجة)

4446. Sayyidah Umm Hani رضى الله عنها said, "Allah's Messenger صلى الله عليه وسلم came to us in Makkah (on the day of the conquest. He had four plaits of hair (matted on the right side and left, two each)."[3]

COMMENTARY: The prophet صلى الله عليه وسلم had divided his hair on head in four parts. Here the plaits of hair do not mean locks of hair.

PARTING OF PROPHET'S صلى الله عليه وسلم HAIR

(٤٤٤٧) وَعَنْ عَآئِشَةَ قَالَتْ اِذَا فَرَقْتُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَأْسَهٗ صَدَعْتُ فَرْقَهٗ عَنْ يَافُوْخِهٖ وَاَرْسَلْتُ نَاصِيَتَهٗ بَيْنَ عَيْنَيْهِ۔ (رواه ابوداؤد)

4447. Sayyidah Ayshah رضى الله عنها said, "When I parted the hair of Allah's Messenger صلى الله عليه وسلم, I made a parting from the crown of his head (dividing the hair into two

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[1] Abu Dawud # 4162.

[2] Bayhaqi Sharh us Sunnah (Holy Prophet's practice) # 3164.

[3] Musnad Ahmad 6-341, Abu Dawud # 4191, Tirmidhi # 1781, Ibn Majah # 3631.

parts right through) and left the forelock to hang between his eyes."[1]

COMMENTARY: Sayyidah Ayshah رضی اللہ عنہا parted the Prophet's صلی اللہ علیہ وسلم hair from the crown or middle of the head coming down to the forelocks between his eyes. The hair were divided on both sides of the parting at the forehead. Teebi رحمہ اللہ has given this meaning of the hadith.

DO NOT COMB EVERY DAY

(٤٤٤٨) وَعَنْ عَبْدِاللّٰهِ بْنِ مُغَفَّلٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّرَجُّلِ اِلَّا غِبًّا۔ (رواه الترمذی وابوداؤد والنسائی)

4448. Sayyiduna Abdullah ibn Mughaffal رضی اللہ عنہ said, "Allah's Messenger صلی اللہ علیہ وسلم forbade that anyone should comb (His hair) except on alternate days."[2]

COMMENTARY: Qadi said that this is nahi tanzihi (forbidden nearer to lawful) and it does not disallow combing when necessary. One must not make a habit of combing every day because that becomes part of adornment, and is an unnecessary formality.

The hadith covers both the hair on the head and beard. Men who comb their beard after every ablution must know that it has nothing to do with sunnah (Holy Prophet's practice). Similarly, the statement in the Ihya ul Uloom that the Prophet صلی اللہ علیہ وسلم combed his beard twice a day is not corroborated by any hadith. No one apart from Imam ghazzali رضی اللہ عنہ in Ihya ul Uloom has cited such a hadith. Rather, Shaykh wali ud din Iraqi رحمہ اللہ has said that Imam Ghazali رحمہ اللہ has mentioned certain other ahadith too in Ihya ul Uloom which are not found elsewhere.

As for the disallowance to comb every day, is it only for me or for both men and women? It seems that only men are not allowed to do it every day, for, it is not makruh (disapproved) for women to adorn themselves. Some authorities, however, say that both men and women are disallowed but it is softer on women who have more liberty to adorn then men have.

SHUN LUXURY

(٤٤٤٩) وَعَنْ عَبْدِاللّٰهِ بْنِ بُرَيْدَةَ قَالَ قَالَ رَجُلٌ لِفُضَالَةَ بْنِ عُبَيْدٍ مَالِيْ اَرَاكَ شَعِثًا قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْهَانَا عَنْ كَثِيْرٍ مِّنَ الْاِرْفَاهِ قَالَ مَالِيْ لَا اَرٰى عَلَيْكَ حِذَآءً قَالَ كَانَ رَسُوْلُ اللّٰهِ يَأْمُرُنَا اَنْ نَّحْتَفِيَ اَحْيَانًا۔ (رواه ابوداؤد)

4449. Sayyiduna Abdullah ibn Buraydah رضی اللہ عنہ narrated that a man asked (Sayyiduna) Fudalah ibn Ubaydah رضی اللہ عنہ, "Why is it that I see you dishevelled?" (Meaning, why are your hair unkempt and untidy?) He said, "Allah's Messenger صلی اللہ علیہ وسلم used to forbid us from submitting ourselves to a very luxuries life" (and combing is part of it).

The man then asked, "Why is it that I see you without shoes?" He said, "Allah's Messenger صلی اللہ علیہ وسلم used to command us to go barefooted sometimes."[3]

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[1] Abu Dawud # 4189.

[2] Tirmidhi # 1856, Abu DAwud # 4159.

[3] Abu Dawud # 4160.

COMMENTARY: Giving up luxury and going bare footed, now and then, develop humility in a person and enable him to check himself. This exercise also prepares him for unforeseen hard times.

The Prophet صلى الله عليه وسلم himself used hair oil and combed his hair and encouraged other people to follow suit. But, at the same time, he did not censure the ascetics who neglected these things. He also commanded sometimes that these things should be shunned.

This shows that actual dislike is of luxurious living and going beyond limits in seeking abundance. One must not over indulge in applying oil and combing hair as irreligious people do.

Whenever a command is given to adopt simplicity, it does not mean that one should overdo it and live a bettered life and give up cleanliness and purity. Rather, one should exercise moderation. Shari'ah (divine law) can never call for going against civil conduct and a clean and unblemished life.

One of the objectives of Islam is to make man civilized and purity is a part of religion. The next hadith (# 4450) speaks of that.

KEEP HAIR TIDY

(٤٤٥٠) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ لَهٗ شَعْرٌ فَلْيُكْرِمْهُ (رواه ابوداؤد)

4450. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who has hair (on his head) must keep them tidy (washing them, applying oil on them and combing them)."[1]

(٤٤٥١) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَحْسَنَ مَا غُيِّرَ بِهِ الشَّيْبُ الْحِنَّاءُ وَالْكَتَمُ۔

(رواه الترمذی وابوداؤد والنسائی)

4451. Sayyiduna Abu Dharr رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The best things with which grey hair may be changed are henna and katam."[2]

COMMENTARY: The word katamu (or Kuttam) is a grass. It is used as a hair dye with wasamah. Some authorities say that it is wasamah itself

Henna and Katamu may not be combined to dye hair because that would become a black dye which is disallowed. Either of the two may be used. Henna or Katam. The colour of henna is red and of katam is green.

Some people suggest that the dye katam gives out a black colour but with henna it will give a reddish colour. In this case, the hadith will be interpreted to mean that both henna and katam should be mixed together. This is confirmed in the hadith of Ibn Abbas رضی الله عنه (# 4454).

Mulla Ali Qari رحمه الله said that if the ratio of katam exceeds that of henna or, if they are of equal proportion, them the colour will be black. If henna exceeds katam then the colour will be red.

WARNING TO USER OF BLACK DYE

(٤٤٥٢) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَكُوْنُ قَوْمٌ فِيْ اٰخِرِ الزَّمَانِ يَخْضِبُوْنَ

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[1] Abu Dawud # 4163.

[2] Tirmidhi # 1753, Musnad Ahmad 1-273, Abu Dawud # 4205, Nasa'i # 5075.

بِهٰذَا السَّوَادِ كَحَوَاصِلِ الْحَمَامِ لَا يَجِدُوْنَ رَائِحَةَ الْجَنَّةِ۔ (رواه ابوداؤد والنسائی)

4452. Sayyiduna Ibn Abbas رضی الله عنه narrated that the prophet صلی الله علیه وسلم said, "Toward the last days, there will be people who will apply the black dye like the crops of doves. They will not perceive the fragrance of paradise."[1]

COMMENTARY: The black dye is the unmixed, pure black that they will apply Therefore, the black with a reddish tinge will be excepted, like katam and henna. They are warned that if they apply the pure black dye they will not smell the fragrance of paradise. Those who use it and regard what they do as lawful are covered by the words of the prophet صلی الله علیه وسلم. Some commentators have written that such people will not perceive the smell even if they enter paradise and will not derive any pleasure from the fragrance. Some others say that they will not sense the fragrance at mawquf (the standing place, before entering paradise).
In short, the hadith establishes that black dye is forbidden.

YELLOW DYE IS ALLOWED

(٤٤٥٣) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَلْبَسُ النِّعَالَ السِّبْتِيَّةَ وَيُصَفِّرُ لِحْيَتَهُ بِالْوَرْسِ وَالزَّعْفَرَانِ وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذٰلِكَ۔ (رواه النسائی)

4453. Sayyiduna Ibn Umar رضی الله عنه narrated that the Prophet (E0 used to wear leather (hairless) sandals. And, he used to dye his beard yellow with wars and saffron. (Wars is a grass found in Yemen.) Ibn Umar رضی الله عنه used to do that (in emulation of him).[2]

COMMENTARY: The hadith of Anas رضی الله عنه has preceded is kitab Libas that the Prophet صلی الله علیه وسلم never used a dye. See the comments against it (Hadith # 4434) also 4478, 4479.

(٤٤٥٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ مَرَّ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ قَدْ خَضَبَ بِالْحِنَّاءِ فَقَالَ مَا اَحْسَنَ هٰذَا قَالَ فَمَرَّ اٰخَرُ وَقَدْ خَضَبَ بِالْحِنَّاءِ وَالْكَتَمِ فَقَالَ هٰذَا اَحْسَنَ مِنْ هٰذَا ثُمَّ مَرَّ اٰخَرُ قَدْ خَضَبَ بِالصُّفْرَةِ فَقَالَ هٰذَا اَحْسَنُ مِنْ هٰذَا كُلِّهِ۔ (رواه ابوداؤد)

4454. Sayyiduna Ibn Abbas رضی الله عنه narrated that a man who had dyed his hair with henna passed the Prophet صلی الله علیه وسلم and he said, 'How good a dye it is!" Then, another man passed him having dyed his hair with henna and katam. He said. "This is better than that." Then, another man passed him having dyed his hair with a yellow dye. He said, "This is the best of all of them."[3]

MUST APPLY DYE

(٤٤٥٥-٤٤٥٦-٤٤٥٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَيِّرُوا الشَّيْبَ وَلَا تَشَبَّهُوْا بِالْيَهُوْدِ۔ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ النَّسَائِيُّ عَنِ ابْنِ عُمَرَ وَالزُّبَيْرِ۔

4455. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Change (the look of) old age (with a dye) and do not imitate the Jews (who do

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[1] Abu Dawud # 4212.

[2] Nasa'i # 5243, Abu Dawud # 4210, See hadith # 2678, where wars is mentioned.

[3] Abu Dawud # 4211.

not apply dye).[1]

4456. Sayyiduna Ibn Umar رضی اللہ عنہ also narrated this hadith.[2]

4457. Sayyiduna Zubayr (though some editions have Ibn Zubayr) also narrated this hadith.[3]

COMMENTARY: It is possible that this command may have been given to warriors to stir awe in the hearts of the enemy.

GREY HAIR ARE RADIANCE OF MUSLIMS

(٤٤٥٨) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَنْتِفُوا الشَّيْبَ فَإِنَّهُ نُوْرُ الْمُسْلِمِ مَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَتَبَ اللّٰهُ لَهُ بِهَا حَسَنَةً وَكَفَّرَ عَنْهُ بِهَا خَطِيْئَةً وَرَفَعَهُ بِهَا دَرَجَةً۔ (ابوداؤد)

4458. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ narrated from his father who from his grand father that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not pluck out grey hair because old age (which is having grey hair) is the nur (radiance, light) of the Muslims. He who advances towards old age (growing a grey hair) in Islam, (finds that) Allah records for him a piety against it, erases a sin against it and elevates him a degree against it."[4]

COMMENTARY: Old age is actually prestige. We shall see in a hadith later (# 4488) that Prophet Ibrahim علیہ السلام was the first person to find grey hair on him, on his beard. He submitted to the Grand court, "What is this my Lord?" He received the answer, "It is dignity." So, he submitted, "O Allah, let me have more of dignity!"

The Arabic word is waqar (وقار). It is a characteristic that keeps a person away from sin and shameless conduct. It inclines him to repent and be obedient. In this sense, this characteristic grows a light in a person which will advance forward in the gathering place, cutting through darkness. It is as stated in this verse:

يَسْعٰى نُوْرُهُمْ بَيْنَ أَيْدِيْهِمْ وَبِأَيْمَانِهِمْ

{----their light running before them and on their right hands....} (57: 12)

From this point of view, the 'light of old age' refers to 'the radiance on the day of resurrection.' If the light were said to mean a dignified face and appearance, a clean inside and unseen life and a pious character which things are associated with old people, then, too, it is not for fetched.

We know from this hadith that it is makruh (disapproved) to pluck grey hair from oneself.

(٤٤٥٩) وَعَنْ كَعْبِ بْنِ مُرَّةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ نُوْرًا يَوْمَ الْقِيَامَةِ۔ (رواه الترمذی والنسائی)

4459. Sayyiduna Ka'b ibn Murrah رضی اللہ عنہ narrated from Allah's Messenger صلی اللہ علیہ

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[1] Tirmidhi # 1752, Musnad Ahmad 2-499.

[2] Nasa'i # 5073.

[3] Nasa'i # 5073, Musnad Ahmad 1-165.

[4] Abu Dawud # 4202.

وسلم that he said, "If anyone grows old in Islam (having a grey hair), then it will be light for him on the day of resurrection."[1]

COMMENTARY: The question arises that if grey hair are light in both worlds then why is one allowed to apply the dye? There is wisdom behind it. One reason is that one's strength and power are demonstrated before the enemy. They will not regard the Muslims as weak. This raises another question: why then disallow plucking grey hair when that can serve the same purpose? The answer is that not only is it painful to pluck hair but it also distorts appearance while dye when applied adorns the person who applies it.
There is a wide difference in the two things.

THE PROPHET'S صلى الله عليه وسلم HAIR ON HEAD

(٤٤٦٠) عَائِشَةَ قَالَتْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ كَانَ لَهُ شَعْرٌ فَوْقَ الْجُمَّةِ وَدُوْنَ الْوَفْرَةِ۔ (رواه الترمذی)

4460. Sayyidah Ayshah رضی الله عنها said, "Allah's Messenger صلى الله عليه وسلم and I used to bath from a single vessel (that lay full with water between us). He had hair beyond al-jummah (الجمة) and below al-wafrah (الوفرة)." (meaning not up to the shoulder but past the earlobes).[2]

COMMENTARY: The hair on the head are described in Arabic in three ways:

(i) Jummah (جمعة)
(ii) Wafrah (وفرة)
(iii) Lummah (لمة)

If they reach up to the ears, they are jummah. If they go down to the ear lobes, they are wafrah. If they are between earlobes and shoulders, then they are limmah.
The Prophet's صلى الله عليه وسلم hair were beyond the ears. So they were limmah.
Sometimes, jummah is applied to all hair. This is as stated in Sham'ail Tirmidhi:

وَكَانَتْ جمة تضرب شحمة اذنيه

(His hair was till his earlobes) [# 23(3)]

LENGTHY HAIR OF MEN DISLIKED

(٤٤٦١) وَعَنِ ابْنِ الْحَنْظَلِيَّةِ رَجُلٌ مِّنْ أَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نِعْمَ الرَّجُلُ خُرَيْمٌ الْأَسَدِيُّ لَوْ لَا طُوْلُ جُمَّتِهٖ وَإِسْبَالُ إِزَارِهٖ فَبَلَغَ ذٰلِكَ خُرَيْمًا فَأَخَذَ شَفْرَةً فَقَطَعَ مَا جُمَّتَهُ إِلٰى أُذُنَيْهِ وَرَفَعَ إِزَارَهُ إِلٰى أَنْصَافِ سَاقَيْهِ۔ (رواه ابوداؤد)

4461. Sayyiduna Ibn Hanzaliyah رضی الله عنه who was one of the Sahabah (Prophet's Companions) رضی الله عنهم of the Prophet صلى الله عليه وسلم narrated that the prophet صلى الله عليه وسلم said, "Khuraym al Asadi is one excellent man! Only, he should not have such lengthy hair that reach his shoulders and he should not let his lower garment trail!" This was conveyed to Khuraym رضی الله عنه, he took a razor and cut his hair in level with

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[1] Tirmidhi # 1634.
[2] Tirmidhi # 1755, Abu Dawud # 4187.

his ears and wore his lower garment (raised) halfway up his legs.[1]

(٤٤٦٢) وَعَنْ اَنَسٍ قَالَ كَانَتْ لِيْ ذَوَابَةٌ فَقَالَتْ لِيْ اُمِّيْ لَا اَجُزُّهَا كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمُدُّهَا وَيَأْخُذُهَا۔ (رواہ ابوداؤد)

4462. Sayyiduna Anas رضی اللہ عنہ said, "I had long hair on my head. My mother said to me 'Do not cut them because Allah's Messenger stretches them out and holds them. (So, I should let them alone for the blessings)."[2]

IF HAIR CANNOT BE CLEANED THEN SHAVE HEAD

(٤٤٦٣) وَعَنْ عَبْدِاللّٰهِ بْنِ جَعْفَرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمْهَلَ اٰلَ جَعْفَرٍ ثَلَاثًا ثُمَّ اَتَاهُمْ فَقَالَ لَاتَبْكُوْا عَلٰى اَخِيْ بَعْدَ الْيَوْمِ ثُمَّ قَالَ ادْعُوْا لِيْ بَنِيْ اَخِيْ فَجِيْءَ بِنَا كَاَنَّا اَفْرَاخٌ فَقَالَ ادْعُوْا لِيَ الْحَلَّاقَ فَاَمَرَهٗ فَحَلَقَ رُؤُسَنَا۔ (رواہ ابوداؤد والنسائی)

4463. Sayyiduna Abdullah ibn Ja'far رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم accorded the family of Ja'far رضی اللہ عنہ a delay of three days (in which they could mourn his death though martyrdom and he did not visit them during this period). Then, he came to them and said, "Do not weep over my brother (Ja'far) after today." Then he said, "Bring my brother's sons to me." (They were Abdullah رضی اللہ عنہ, Awn رضی اللہ عنہ and Muhammad.) رضی اللہ عنہ so they were brought to him as though they were a company of chicken. He said, "Call a barber to me." (They were very small) He instructed him to shave their heads. (He did that.)[3]

COMMENTARY: Sayyiduna Ja'far رضی اللہ عنہ was the son of Abu Ta'lib and real brother Sayyiduna Ali. رضی اللہ عنہ He was the paternal cousin of the Prophet صلی اللہ علیہ وسلم.

This hadith says that it is allowed to weep and be sad over a dead person, without wailing and shrieking, for three days. After that it is not allowed to weep and not allowed to condole. It is better to shave head after performing Hajj (pilgrimage) and umrah. Apart from that, however, it is better to grow hair and not shave them. In spite of that, the Prophet صلی اللہ علیہ وسلم had the heads of the sons of Sayyiduna Ja'far رضی اللہ عنہ shaved. He did it because their mother Sayyidah Asma bint Umays رضی اللہ عنہ was in sorrow. She could not have cleaned, oiled and combed their hair, So, lice could have infested their hair and because of that the Prophet صلی اللہ علیہ وسلم decided to have their heads shaved.

CIRCUMCISION OF GIRLS

(٤٤٦٤) وَعَنْ اُمِّ عَطِيَّةَ الْاَنْصَارِيَّةِ اَنَّ امْرَاَةً كَانَتْ تَخْتِنُ بِالْمَدِيْنَةِ فَقَالَ لَهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَنْهِكِيْ فَاِنَّ ذٰلِكَ اَحْظٰى لِلْمَرْاَةِ وَاَحَبُّ اِلَى الْبَعْلِ۔ رَوَاهُ اَبُوْدَاوُدَ وَقَالَ هٰذَا الْحَدِيْثُ ضَعِيْفٌ وَرَاوِيْهِ مَجْهُوْلٌ۔

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[1] Abu Dawud # 4089.

[2] Abu Dawud # 4196.

[3] Abu Dawud # 4192, Nasa'i # 5227, Musnad Ahmad 1-204.

4464. Sayyidah Umm Atiyah Ansariyah رضى الله عنه narrated that a woman used to perform circumcision (of girls) in Madinah. (In those days, even girls were circumcised.) The Prophet صلى الله عليه وسلم said to her, "Do not cut (the clitoris) severely (but, slightly at the top), for that the better for a woman and more desirable to a husband (but if you cut severely neither of them will gain sexual enjoyment)."[1]
Abu Dawud noted this hadith as Da'if (weak) and its narrator as unknown.

COMMENTARY: Either all its narrators are majhul (Unknown) or only one of them is unknown as evidenced from another sahih (correct) copy of the book.
However, this hadith is transmitted by Tabarani through a sound line of transmission, and by Haakim in Mustadrak from Dahhak ibn qays. رضى الله عنه Its words are:

اِخْفِضِيْ وَلَا تَنْهِكِيْ فَإِنَّهُ أَنْضَرُ لِلزَّوْجَةِ وَأَحْظٰى عِنْدَ الزَّوْجِ

(This saying asks her to be careful and not severe lest the later married life be not enjoyable). See also Manners in Islam # 1245, etc.[2]

WOMEN MAY NOT PREFERABLY DYE WITH HENNA

(٤٤٦٥) وَعَنْ كَرِيْمَةَ بِنْتِ هَمَّامٍ اَنَّ امْرَاَةً سَاَلَتْ عَائِشَةَ عَنْ خِضَابِ الْحِنَّاءِ فَقَالَتْ لَا بَأْسَ وَلٰكِنِّيْ اَكْرَهُهُ كَانَ حَبِيْبِيْ (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) يَكْرَهُ رِيْحَهُ۔ (رواه ابوداؤد والنسائى)

4465. Sayyidah Karimah bint Hammam رحمها الله narrated that a woman asked Sayyidah Ayshah رضى الله عنها about dyeing (her hair) with henna. She said, "Though there is no harm (in it), yet I do not like it because my beloved (the prophet صلى الله عليه وسلم did not like its odour."[3]

COMMENTARY: It seems that the Prophet صلى الله عليه وسلم did not like women to apply henna on their hair but he did not dislike them to use it at all. If he had disliked it absolutely then he would not have refused to get the pledge of allegiance from Hind رضى الله عنه simply because her hands were not coloured with henna. (See hadith # 4466).

MUSTAHAB (DESIRABLE) TO APPLY HENNA ON HANDS OF WOMAN

(٤٤٦٦) وَعَنْ عَائِشَةَ اَنَّ هِنْدًا بِنْتَ عُتْبَةَ قَالَتْ يَا نَبِيَّ اللّٰهِ بَايِعْنِيْ فَقَالَ لَا اُبَايِعُكِ حَتّٰى تُغَيِّرِيْ كَفَّيْكِ فَكَاَنَّهُمَا كَفَّا سَبُعٍ۔ (رواه ابوداؤد)

4466. Sayyidah Ayshah رضى الله عنها narrated that Hind رضى الله عنه bint Utbah said, "O Prophet of Allah, accept my (pledge of) allegiance." But, he said, "Not till you change (the colour of) your palms (by applying henna). Your palms look like paws of a beast of prey."[4]

COMMENTARY: Hind رضى الله عنه was the daughter of Utbah, wife of Abu Sufyan رضى الله عنه and mother of Mu'awiyah رضى الله عنه. She had embraced Islam on the day of conquest of Makkah. Perhaps, the allegiance mentioned in the hadith was one other than that given on the day

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1 Abu Dawud # 5271.
2 PP 761f. Darul Isha'at Karachi, (Translation of Al-Adab al Mufrad, Bukhari).
3 Abu Dawud # 4164, Nasa'i.
4 Abu Dawud # 4165.

of the conquest.
The hadith establishes that woman should apply henna on their hands, it being mustahab (desirable). To neglect it is makruh (disapproved), because it resembles men.

(٤٤٦٧) وَعَنْهَا قَالَتْ اَوْمَتِ امْرَاَةٌ مِنْ وَرَاءِ سِتْرٍ بِيَدِهَا كِتَابٌ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَبَضَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدَهٗ فَقَالَ مَا اَدْرِىْ اَيَدُ رَجُلٍ اَمْ يَدُ امْرَاَةٍ قَالَتْ بَلْ يَدُ امْرَاَةٍ قَالَ لَوْ كُنْتِ امْرَاَةً لَغَيَّرْتِ اَظْفَارَكِ يَعْنِىْ بِالْحِنَّاءِ۔ (رواہ ابوداؤد و النسائی)

4467. Sayyidah Ayshah رضی اللہ عنہا narrated that a woman gestured from behind a curtain to communicate that she had a letter (in her hand) for Allah's Messenger صلی اللہ علیہ وسلم (from someone). But, the Prophet صلی اللہ علیہ وسلم withdrew his hand (and did not take the letter). Saying, "I do not know whether this hand belongs to a man or to a woman." She submitted, "Rather, it is a woman's." He declared, "If you were a woman (knowing their ways), you would have changed your nails with henna)."[1]

COMMENTARY: This hadith emphasis that woman must apply henna on their h ands. It is mustahab (desirable). And they must observe their ways of living and manners of living.

TATTOOING ALLOWED AS A REMEDY

(٤٤٦٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ لُعِنَتِ الْوَاصِلَةُ وَالْمُسْتَوْصِلَةُ وَالنَّامِصَةُ وَالْمُتَنَمِّصَةُ وَالْوَاشِمَةُ وَالْمُسْتَوْشِمَةُ مِنْ غَيْرِ دَاءٍ۔ (رواہ ابوداؤد)

4468. Sayyiduna Ibn Abbas رضی اللہ عنہ said that these women are cursed:
She who adds false hair,
She who asks for false hair to be added,
She who plucks out hair for others,
She who gets it done,
She who tattoos, and
She who has it done without there being a sickness necessitating it.[2]

COMMENTARY: This has been explained against hadith # 4430. If it is expedient, then it is allowed to tattoo and have it done even if the marks remain.

CURSE ON WOMEN & MEN WHO WEAR GARMENTS OF OPPOSITE SEX

(٤٤٦٩) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الرَّجُلُ يَلْبَسُ لِبْسَةَ الْمَرْاَةِ وَالْمَرْاَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ۔ (رواہ ابوداؤد)

4469. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم cursed the man who dons garments of woman and the woman who wears garments of man.[3]

(٤٤٧٠) وَعَنْ اَبِىْ مُلَيْكَةَ قَالَ قِيْلَ لِعَائِشَةَ اِنَّ امْرَاَةً تَلْبَسُ النَّعْلَ قَالَتْ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

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[1] Abu Dawud # 4166.
[2] Abu Dawud # 4170.
[3] ibid (Abu Dawud # 4170.

وَسَلَّمَ الرَّجُلَةَ مِنَ النِّسَآءِ۔ (رواه ابوداؤد)

4470. Sayyiduna Ibn Abu Mulaykah رضی اللہ عنہ said that Sayyidah Ayshah R) was told of a woman who wore (men's) sandals, She said, "Allah's Messenger صلی اللہ علیہ وسلم has cursed women who assume resemblance to men."[1]

COMMENTARY: The resemblance that is condemned is the one in dress, get up, speech and general living. If a woman acquires knowledge, intelligence and wisdom like men then it is not condemned.

It is said about Sayyidah Ayshah رضی اللہ عنہا that her intelligence matched men's.

PROPHET صلی اللہ علیہ وسلم DID NOT LIKE HIS FAMILY TO HAVE GOOD THINGS OF LIFE

(٤٤٧١) وَعَنْ ثَوْبَانَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَافَرَ كَانَ اٰخِرُ عَهْدِهٖ بِإِنْسَانٍ مِنْ اَهْلِهٖ فَاطِمَةَ وَ اَوَّلُ مَنْ يَدْخُلُ عَلَيْهَا فَاطِمَةَ فَقَدِمَ مِنْ غَزَاةٍ وَقَدْ عَلَّقَتْ مِسْحًا اَوْسِتْرًا عَلٰى بَابِهَا وَحَلَّتِ الْحَسَنَ وَالْحُسَيْنَ قُلْبَيْنِ مِنْ فِضَّةٍ فَقَدِمَ فَلَمْ يَدْخُلْ فَظَنَّتْ اَنَّ مَا مَنَعَهُ اَنْ يَّدْخُلَ مَارَاٰى فَهَتَكَتِ السِّتْرَ وَفَكَّتِ الْقُلْبَيْنِ عَنِ الصَّبِيَّيْنِ وَ قَطَعَتْهُ مِنْهُمَا فَانْطَلَقَا إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَبْكِيَانِ فَاَخَذَهٗ مِنْهُمَا فَقَالَ يَاثَوْبَانُ اذْهَبْ بِهٰذَا اِلٰى اَهْلِ فُلَانٍ اَنَّ هٰؤُلَاءِ اَهْلِيْ اَكْرَهُ اَنْ يَاْكُلُوْ طَيِّبَاتِهِمْ فِيْ حَيَاتِهِمُ الدُّنْيَا يَاثَوْبَانُ اشْتَرِ لِفَاطِمَةَ قِلَادَةً مِنْ عَصَبٍ وَسِوَارَيْنِ مِنْ عَاجٍ۔ (رواه احمد وابوداؤد)

4471. Sayyiduna Thawban رضی اللہ عنہ narrated that whenever Allah's Messenger صلی اللہ علیہ وسلم went on a journey, the last of his family members he met (to bid farewell) was (Sayyidah) Fatimah رضی اللہ عنہ and, on his return, the first (of them) he visited was (also Sayyidah) Fatimah رضی اللہ عنہ. Accordingly, once when he returned from an expedition (of jihad), she had hung up a curtain (perhaps as an adornment) at her door and she had adorned (her two sons) Hasan رضی اللہ عنہ and Husayn رضی اللہ عنہ with silver bracelets (one each or two each). So, when he came, he did not enter (her house). She understood that he had been prevented from coming in by that which he had seen (of the curtain and bracelets). So, she (pulled down the curtain and) tore the curtain and removed the bracelets from the sons and broke them. They (took the broken bracelets and) came to Allah's Messenger صلی اللہ علیہ وسلم weeping. He took that from them and said, "Thawban take t his to the family of so and so (They are needy.) These (boys) are my family. I do not like that they should have good provision in their worldly life. Thawban, buy for Fatimah a necklace of asb (عصب) and two bracelets of ivory (for the boys)." (That they may be pacified.)[2]

APPLY COLLYRIUM

(٤٤٧٢) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اكْتَحِلُوْا بِالْاِثْمِدِ فَإِنَّهٗ يَجْلُو الْبَصَرَ وَيُنْبِتُ

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[1] Abu Dawud # 4099.

[2] Abu Dawud # 4213.

الشَّعْرَ وَزَعَمَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَتْ لَهُ مُكْحُلَةٌ يَكْتَحِلُ بِهَا كُلَّ لَيْلَةٍ ثَلَاثَةً فِيْ هٰذِهٖ وَثَلَاثَةً فِيْ هٰذِهٖ۔ (رواه الترمذی)

4472. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Apply collyrium (of Isphahan) the ithmad kind, it is good for eyesight and grows hair (at the eye brows)."

Ibn Abbas رضی اللہ عنہ believed that the Prophet had a case for collyrium from which he applied to this eye three times and to this eye there times, every night.[1]

COMMENTARY: Some people say that ithmid is collyrium itself of any kind. But, the correct thing is that it is a particular kind of collyrium. Some say that it is that collyrium of Isphahan which cures watery eyes, any injury in the eye and any kind of swelling in it. It gives strength to the veins of the eyes, particularly in old age and in childhood.

According to one version, it is (بالاثمدالمروبح) (collyrium with pure musk).

There is wisdom in applying it before going to bed. It is more effective.

BEST.KIND OF MEDICINES

(٤٤٧٣) وَعَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكْتَحِلُ قَبْلَ أَنْ يَنَامَ بِالْإِثْمِدِ ثَلَاثًا فِيْ كُلِّ عَيْنٍ قَالَ وَقَالَ إِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ اللَّدُوْدُ وَالسَّعُوْطُ وَالْحِجَامَةُ وَالْمَشِيُّ وَخَيْرَ مَا اكْتَحَلْتُمْ بِهِ الْإِثْمِدُ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ وَإِنَّ خَيْرَ مَا تَحْتَجِمُوْنَ فِيْهِ يَوْمُ سَبْعَ عَشَرَةَ وَيَوْمُ تِسْعَ عَشَرَةَ وَيَوْمُ إِحْدٰى وَعِشْرِيْنَ وَإِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَيْثُ عُرِجَ بِهٖ مَا مَرَّ عَلٰى مَلَإٍ مِنَ الْمَلٰئِكَةِ إِلَّا قَالُوْا عَلَيْكَ بِالْحِجَامَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

4473. Sayyiduna Ibn Abbas رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم applied collyrium three times in each eye (every night) before going to sleep.

And he narrated that the Prophet صلی اللہ علیہ وسلم said, "The best medicine with which you treat yourselves are ladud, sa'ut, cupping an purgatives. The best thing you apply to your eyes is ithmid, It sharpens vision and causes hair to grow. The best days for cupping are the seventeenth, nineteenth and twenty first."

(He also narrated:) when Allah's Messenger صلی اللہ علیہ وسلم was taken up (for the miraj) to visit the heavens, he did not pass by any company of the angels without their asserting, "You must continue to resort to cupping."[2]

COMMENTARY: Ladud is the medicine poured into the mouth of the patient at the corners, in drops. Sa'ut is put into the nostrils drop by drop or snuffed up. Hajj (pilgrimage)amah is cupping. And mashiy is a purgative.

The dates mentioned are ideal for cupping. We shall speak on length on cupping in Kitab-ut tibb wa ar raqi (Medicines & spells), insha Allah.

BATHS

(٤٤٧٤) وَعَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهَى الرِّجَالَ وَالنِّسَاءَ عَنْ دُخُوْلِ الْحَمَّامَاتِ ثُمَّ رَخَّصَ

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1 Trimdhi # 1753 (1763), Abu Dawud # 4061 Ibn Majah 349.

2 Tirmidhi # 2048.

لِلرِّجَالِ اَنْ يَّدْخُلُوْا بِالْمَيَازِرِ۔ (رواہ الترمذی وابوداؤد)

4474. Sayyidah Ayshah رضی اللہ عنہا said that the Prophet صلی اللہ علیہ وسلم forbade men and women from going to the baths (hammams). Later, he permitted men to go in (to the baths) wearing the lower garment.[1]

COMMENTARY: The baths mention in the hadith are public Baths. In ancient times, there was no privacy and a number of men bathed in a single place, so it was impossible to cover one's body. Hence, the Prophet صلی اللہ علیہ وسلم forbade Muslims to go to the baths. Afterwards, he permitted only men if they wore a lower garment up to their knees.

Mazhar said that he did not permit women because their entire body is satr and needs to be covered. However, they are allowed in cases of dire necessity when hot water must be used or when they have to have a purifying bath.

Women were not allowed to use public baths for women covering their private parts, because women generally undress themselves before other women even stranger women and more so before related women. So the Prophet صلی اللہ علیہ وسلم disallowed them to go to baths.

(٤٤٧٥) وَعَنْ اَبِي الْمَلِيْحِ قَالَ قَدِمَ عَلٰى عَائِشَةَ نِسْوَةٌ مِنْ اَهْلِ حِمْصَ فَقَالَتْ مِنْ اَيْنَ اَنْتُنَّ قُلْنَ مِنَ الشَّامِ قَالَتْ فَلَعَلَّكُنَّ مِنَ الْكُوْرَةِ الَّتِيْ تَدْخُلُ نِسَآئُهَا الْحَمَّامَاتِ قُلْنَ بَلٰى قَالَتْ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تَخْلَعُ امْرَاَةٌ ثِيَابَهَا فِيْ غَيْرِ بَيْتِ زَوْجِهَا اِلَّا هَتَكَتِ السِّتْرَ بَيْنَهَا وَبَيْنَ رَبِّهَا. وَفِيْ رِوَايَةٍ فِيْ غَيْرِ بَيْتِهَا اِلَّا هَتَكَتْ سِتْرَهَا فِيْمَا بَيْنَهَا وَبَيْنَ اللّٰهِ عَزَّوَجَلَّ۔ (رواہ الترمذی وابوداؤد)

4475. Sayyiduna Abu Malih رحمہ اللہ narrated that some women came to Sayyidah Ayshah رضی اللہ عنہا from Hims. She asked them, "From where have you come?" they said, "From Syria." She asked, "Perhaps from the region where women go to the baths?" They said, "Yes!" she said, "I had heard Allah's Messenger صلی اللہ علیہ وسلم say. 'No woman sheds her garments any where outside her husband's house without tearing down the screen between her and her Lord." According to another version: 'anywhere outside her house without tearing down her veil (that is) between her and Allah, Mighty and Glorious.'[2]

COMMENTARY: A woman must remain in her veil and be careful not to let herself be seen by strangers. Not even in her house when her husband is not there may she undress though she be alone. So, if she goes to a bath unnecessarily and removes her clothes before strangers then she tears down the screen in which Allah has commanded her to conceal her body.

Yahya رحمہ اللہ said that Allah has sent clothing to conceal one's body. It is a means to obey His command. Any woman who uncovers her body tears down the screen betwen her and Allah.

(٤٤٧٦) وَعَنْ عَبْدِاللّٰهِ ابْنِ عَمْرٍو اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ سَتُفْتَحُ لَكُمْ اَرْضُ الْعَجَمِ وَسَتَجِدُوْنَ فِيْهَا بُيُوْتًا يُقَالُ لَهَا الْحَمَّامَاتُ فَلَايَدْخُلَنَّهَا الرِّجَالُ اِلَّا بِالْاُزُرِ وَامْنَعُوْهَا النِّسَاءَ اِلَّا مَرِيْضَةً اَوْنُفَسَاءَ۔ (رواہ ابوداؤد)

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[1] Tirmidhi # 2802, Abu Dawude # 4009.

[2] Tirmidhi # 2803, Abu Dawud # 4010.

4476. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Soon, the land of the non Arabs will be conquered for you. You will find in them houses called hammamat (baths). Men must not go into them without wearing the lower garment Forbid women from going into them unless they are sick or had gone through child birth bleeding."[1]

COMMENTARY: (See comments against hadith # 4474. They are similac)

(٤٤٧٧) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلَا يَدْخُلِ الْحَمَّامَ بِغَيْرِ اِزَارٍ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلَا يُدْخِلْ حَلِيْلَتَهُ الْحَمَّامَ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلَا يَجْلِسْ عَلٰى مَائِدَةٍ تُدَارُ عَلَيْهَا الْخَمْرُ۔ (رواه الترمذی والنسائی)

4477. Sayyiduna Jabir رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "He who believes in Allah and the Last Day must not enter a bath without wearing a lower garment. He who believes in Allah and the Last Day must not let his wife enter a bath. And, he who believes in Allah and the Last Day must not sit at the dining mat at which wine is circulated."[2]

COMMENTARY: A man must not let the women who are dependent on him to go the baths. He must also not pay for their entry into the bath. If he does, then he will be abetting in a makruh (disapproved) cause.

Some books of fiqh say that the Prophet صلی الله علیه وسلم had gone into a bath, but the scholars of hadith say that it is not correct. They rate a hadith cited in this regard as mawdu (invented because it has been confirmed that the Prophet صلی الله علیه وسلم had never gone into a bath. Rather, he did not even see a bath at any time. As for the bath in Makkah that is well known as Hammam un Nabi صلی الله علیه وسلم (Bath of the Prophet صلی الله علیه وسلم, perhaps he may have had a bath at sometimes at some place and it may have been converted later on as a bath and given this name. There also is the possibility that it may have been so called to give its location because it was situated near the birth place of the Prophet صلی الله علیه وسلم.

Nevertheless, ahadith do mention hammam (bath). We do see this in related tradition.

As for not sitting on the dinning mat where wine is served, one must not go at such places where wine is circulated and people indulge in drinking wine. If a Muslim goes to such a place and does not drink wine, he will, nevertheless, be required, and it is wajib (obligatory) on him, to prevent them from perpetrating the evil and drinking wine. If he does not stop them, or disassociates with them nor demonstrates a dislike for and anger over them, then he is not a perfect believer.

SECTION III اَلْفَصْلُ الثَّالِثُ

PROPHET صلی الله علیه وسلم NEVER USED A DYE

(٤٤٧٨) عَنْ ثَابِتٍ قَالَ سُئِلَ اَنَسٌ عَنْ خِضَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ شِئْتُ اَنْ اَعُدَّ شَمَطَاتٍ كُنَّ فِيْ رَاْسِهٖ فَعَلْتُ قَالَ وَلَمْ يَخْتَضِبْ وَزَادَ فِيْ رِوَايَةٍ وَقَدِ اخْتَضَبَ اَبُوْ بَكْرٍ بِالْحِنَّاءِ وَالْكَتَمِ وَاخْتَضَبَ عُمَرُ

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[1] Abu Dawud # 4011.

[2] Tirmidhi # 2801, Nasa'i # 401, Musnad Ahmad 3-339.

بِالْحِنَّاءِ بَحْتًا۔ (متفق علیه)

4478. Sayyiduna Thabit رضی اللہ عنہ narrated that (Sayyiduna) Anas رضی اللہ عنہ was asked whether the Prophet صلی اللہ علیہ وسلم used a dye or not. He said, "If I had wished to count the grey heir on his head, I could have done so. (they were negligible in number. So, why should he have applied a hair dye?)" He added, "He did not dye his hair." According to another version Anas رضی اللہ عنہ or Thabit رضی اللہ عنہ from Anas رضی اللہ عنہ, said further, "Abu Bakr رضی اللہ عنہ dyed his hair with henna and Katam while Umar رضی اللہ عنہ used only henna."[1]

COMMENTARY: This does not contradict a previous hadith (# 4453) that he applied dye to his beard, for this refers to hair on head. We shall also see that in the next hadith (# 4479) narrated by Ibn Umar رضی اللہ عنہ.

HE APPLIED DYE TO BEARD

(٤٤٧٩) وَعَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يُصَفِّرُ لِحْيَتَهُ بِالصُّفْرَةِ حَتّٰى يَمْتَلِئَ ثِيَابَهُ مِنَ الصُّفْرَةِ فَقِيْلَ لَهُ لِمَ تَصْبَغُ بِالصُّفْرَةِ قَالَ إِنِّيْ رَأَيْتُ رَسُوْلَ اللّٰهِ يَصْبَغُ بِهَا وَلَمْ يَكُنْ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْهَا وَقَدْ كَانَ يَصْبِغُ بِهَا ثِيَابَهُ كُلَّهَا حَتّٰى عِمَامَتَهُ۔ (رواه ابوداؤد والنسائی)

4479. Sayyiduna Ibn Umar رضی اللہ عنہ dyed his beard yellow with yellow dye because of which his clothes also got the yellow colour. He was asked, "Why do you use the yellow dye?" He said, "I did see Allah's Messenger صلی اللہ علیہ وسلم dye with it. There was nothing he liked better then it (to dye his beard), so that he dyed all his clothes with it, even his turban."[2]

COMMENTARY: The yellow dye was wars, a kind of grass resembling saffron. At times, saffron was mixed with it.

Ibn Umar رضی اللہ عنہ means that the Prophet صلی اللہ علیہ وسلم dyed his beard yellow. But, some people say that he means that the Prophet صلی اللہ علیہ وسلم dyed his clothes.

Suyuti رحمہ اللہ said that the correct thing is that he did not dye his hair. Mulla Ali Qari رحمہ اللہ points out that since the Prophet صلی اللہ علیہ وسلم did not permit wearing clothes dyed with kasam and saffron, then how can we say that all his clothes were dyed yellow? So, the more correct thing is what the author of Nihayah has written that the Prophet صلی اللہ علیہ وسلم dyed his hair sometimes but did not dye them very often. So, the narrators reported whatever they saw honestly.

The hadith does not mean that the Prophet صلی اللہ علیہ وسلم dyed his clothes deliberately he has explicitly disallowed wearing clothes dyed yellow. The real thing is that then he applied the dye to his hair, some of the colour spilled over his clothes.

(٤٤٨٠) وَعَنْ عُثْمَانَ بْنِ عَبْدِاللّٰهِ بْنِ مَوْهَبٍ قَالَ دَخَلْتُ عَلٰى أُمِّ سَلَمَةَ فَأَخْرَجَتْ إِلَيْنَا شَعْرًا مِنْ شَعْرِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَخْضُوْبًا۔ (رواه البخاری)

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[1] Bukhari # 5895, Muslim # 100-2351.

[2] Abu Dawud # 4064.

4480. Sayyiduna Uthman ibn Abdullah ibn Mawhib رضی اللہ عنہ narrated that he visited (the mother of the believers, Sayyidah) Umm Salamah رضی اللہ عنہا (one day). She brought out for them a hair of the Prophet صلی اللہ علیہ وسلم that had been dyed.[1]

COMMENTARY: Mirak رحمہ اللہ said that in their versions of this hadith, Ibn Majah (# 3623) and Ahmad have qualified 'dye' with henna and katam.

Shamail Tirmidhi has a hadith of Sayyiduna Anas رضی اللہ عنہ (# 47-4) that he saw the hair of Allah's Messenger صلی اللہ علیہ وسلم that had been dyed.

The apparent contradictions in the ahadith could be explained in these ways:

(i) The Prophet صلی اللہ علیہ وسلم did not apply dye often but very seldom.

(ii) He may have applied henna to his head to fight off a headache and the colour may have been retained by the hair. Or,

(iii) This particular strand of hair may have been preserved in perfume because of which it looked as though it was dyed.

Mulla Ali Qari رحمہ اللہ said that the denial about the Prophet صلی اللہ علیہ وسلم using a dye is based on the fact that he did not intend to conceal his few white hair on his head. As for the ahadith that say that he applied a dye, they could refer to his covering the grey hair on his beard. As for the hadith of Bukhari that Sayyidah Umm Salamah رضی اللہ عنہا had a hair of the Prophet's صلی اللہ علیہ وسلم beard that had the dye of henna and katam, we may cite the hadith of Abu Hurayrah رضی اللہ عنہ in Shamail Tirmidhi (# 45-2) that he was asked whether the Prophet صلی اللہ علیہ وسلم used a dye. He said, "Yes"

AN EFFEMINATE EXILED

(٤٤٨١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ أُتِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمُخَنَّثٍ قَدْ خَضَبَ يَدَيْهِ وَ رِجْلَيْهِ بِالْحِنَّاءِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَابَالُ هٰذَا قَالُوْا يَتَشَبَّهُ بِالنِّسَاءِ فَأَمَرَ بِهٖ فَنُفِيَ إِلَى النَّقِيْعِ فَقِيْلَ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَلَا نَقْتُلُهُ فَقَالَ إِنِّيْ نُهِيْتُ عَنْ قَتْلِ الْمُصَلِّيْنَ۔ (رواه ابوداؤد)

4481. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that an effeminate man was brought to Allah's Messenger صلی اللہ علیہ وسلم having dyed his hands and his feet with henna. Allah's Messenger صلی اللہ علیہ وسلم asked, "What is wrong with him?" they (the sahabah) رضی اللہ عنہ said, "He imitates women." So, he commanded and he was exiled to Naqi. They asked, "O Messenger of Allah, may we not kill him?" He said, "I am disallowed to kill those who offer salah (prayer)."[2]

COMMENTARY: By referring to salah (prayer) the Prophet صلی اللہ علیہ وسلم made clear that a Muslim should not be killed. Salah (prayer) is a deed that demonstrates a man's Islam. If anyone does not offer salah (prayer) he seems to say, I have no concern with Islam.

Hence, the ulama (Scholars) take literally the saying: 'If a Muslim does not offer salah (prayer), kill him.

COLOUR PERFUME NOT FOR MEN

(٤٤٨٢) وَعَنِ الْوَلِيْدِ بْنِ عُقْبَةَ قَالَ لَمَّا فَتَحَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ جَعَلَ أَهْلُ مَكَّةَ يَأْتُوْنَهُ

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[1] Bukhari # 5897, Ibn Majah # 3623.

[2] Abu Dawud # 4928.

بِصِبْيَانِهِمْ فَيَدْعُوْا لَهُمْ بِالْبَرَكَةِ وَيَمْسَحُ رُؤُوْسَهُمْ فَجِيَّ بِيْ اِلَيْهِ وَاَنَا مُخَلَّقٌ فَلَمْ يَمَسَّنِيْ مِنْ اَجْلِ الْخَلُوْقِ۔

(رواه ابوداؤد)

4482. Sayyiduna Walid ibn Uqbah رضی اللہ عنہ narrated; "When Allah's Messenger صلی اللہ علیہ وسلم conquered Makkah, the citizens of Makkah began to bring their children to him. He invoked blessing on them and stroked their heads (lovingly and compassionately). I too was brought to him but I was perfumed with Khaluq (a mixture of Saffron), so he did not touch me because of the Khaluq."[1]

COMMENTARY: Khaliq is used by women. If a man applies it, then he would have assumed a resemblance to women. It is disallowed to men to use Khaluq

ABOUT TAKING CARE OF HAIR

(٤٤٨٣) وَعَنْ اَبِيْ قَتَادَةَ اَنَّهُ قَالَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِيْ جُمَّةً اَفَاُرَجِّلُهَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَعَمْ وَاَكْرِمْهَا قَالَ فَكَانَ اَبُوْقَتَادَةَ رُبَّمَا دَهَّنَهَا فِي الْيَوْمِ مَرَّتَيْنِ مِنْ اَجْلِ قَوْلِ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَعَمْ وَاَكْرِمْهَا۔ (رواه مالك)

4483. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that he submitted to Allah's Messenger صلی اللہ علیہ وسلم. "My hair come down up to my shoulders. May I comb them?" He said, "Yes, And, honour them."

Then (the narrator added) Abu Qatadah رضی اللہ عنہ applied oil to them often twice a day because of the saying of Allah's Messenger صلی اللہ علیہ وسلم "Yes, honour them!"[2]

COMMENTARY: It is disliked to over indulge in oiling and combing hair in order to adorn oneself. But, Abu Qatadah رضی اللہ عنہ did it only to obey the Prophet صلی اللہ علیہ وسلم command. It is praiseworthy. It resembles the idea of the mother of Anas رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم may continue to pull and stroke his hair that were long. She did not let him cut them short as we read previously.
(See hadith # 4462)

DISALLOWED TO FOLLOW STYLE OF NON MUSLIMS IN HAIR DO

(٤٤٨٤) وَعَنِ الْحَجَّاجِ بْنِ حَسَّانٍ قَالَ دَخَلْنَا عَلٰى اَنَسِ بْنِ مَالِكٍ فَحَدَّثَنِيْ اُخْتِيَ الْمُغِيْرَةُ قَالَتْ وَاَنْتَ يَوْمَئِذٍ غُلَامٌ وَلَكَ قَرْنَانِ اَوْقُصَّتَانِ فَمَسَحَ رَاسَكَ وَ بَرَّكَ عَلَيْكَ وَقَالَ احْلِقُوْا هٰذَيْنِ اَوْقُصُّوْهُمَا فَاِنَّ هٰذَا زِيُّ الْيَهُوْدِ۔ (رواه ابوداؤد)

4484. Sayyiduna Hajj (pilgrimage)aj ibn Hassan رحمہ اللہ narrated "we visited (Sayyiduna) Anas ibn Maalik رضی اللہ عنہ (meaning myself and my other family members, I being a child then and do not remember the details of the visit). My sister, Mughirah رحمہ اللہ, said to me, 'You were a child and had two plaits of hairs. He stroked your head and invoked a blessing on your and said that those two (plaits of

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[1] Abu Dawud # 4181.

[2] Muwatta Maalik # 51. 2-6.

hair) should be shaved or clipped because that was the hair do of the Jews."[1]

COMMENTARY: The sub narrator had doubts whether Hajj (pilgrimage)aj رحمه الله had used the word (قرنان) (Qarnan) or (قصتان) for plaits of hair on the side or forelocks.

FORBIDDEN TO WOMEN TO SHAVE HEAD

(٤٤٨٥) وَعَنْ عَلِيٍّ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا۔ (رواه النسائی)

4485. Sayyiduna Ali رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم forbade that a woman should shave her head.[2]

COMMENTARY: Just as it is disallowed to a man to shave his beard, a woman is disallowed to shave her head.

HAIR SHOULD NOT BE UNKEMPT

(٤٤٨٦) وَعَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ ثَائِرُ الرَّاسِ وَاللِّحْيَةِ فَاَشَارَ اِلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِهٖ كَاَنَّهٗ يَاْمُرُهٗ بِاِصْلَاحِ شَعْرِهٖ وَلِحْيَتِهٖ فَفَعَلَ ثُمَّ رَجَعَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَيْسَ هٰذَا خَيْرًا مِنْ اَنْ يَاْتِيَ اَحَدُكُمْ وَهُوَ ثَائِرُ الرَّاسِ كَاَنَّهٗ شَيْطَانٌ۔ (رواه مالك)

4486. Sayyiduna Ata ibn Yasar رضی الله عنه said that Allah's Messenger صلی الله علیه وسلم was in the mosque when a man came in with dishevelled head had beard. Allah's Messenger صلی الله علیه وسلم indicated to him with his hand as though he ordered him to set his hair (on head) and his beard. He did that and came back, and Allah's Messenger صلی الله علیه وسلم said, "Is this not better than that one of you comes with his unkempt (hair on) head as though he were a devil?" (He looked like a jinn with those untidy hair.)[3]

KEEP YOUR COURTYARDS NEAT & TIDY

(٤٤٨٧) وَعَنِ ابْنِ الْمُسَيِّبِ سُمِعَ يَقُوْلُ اِنَّ اللّٰهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ نَظِيْفٌ يُحِبُّ النَّظَافَةَ كَرِيْمٌ يُحِبُّ الْكَرَمَ جَوَادٌ يُحِبُّ الْجُوْدَ فَنَظِّفُوْا اُرَاهُ قَالَ اَفْنِيَتَكُمْ وَلَا تَشَبَّهُوْا بِالْيَهُوْدِ قَالَ فَذَكَرْتُ ذٰلِكَ لِمُهَاجِرِيْنَ مِسْمَارٍ فَقَالَ حَدَّثَنِيْهِ عَامِرُ بْنُ سَعْدٍ عَنْ اَبِيْهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِثْلَهٗ اِلَّا اَنَّهٗ قَالَ نَظِّفُوْا اَفْنِيَتَكُمْ۔ (رواه الترمذی)

4487. Sayyiduna Ibn Musayyib رحمه الله was (reported to have been) heard saying, 'Indeed Allah is pure and he loved the pure. He is clean and loves cleanliness. He is generous and loves generosity. He is benevolent and loves benevolence. So, keep yourselves clean and tidy" the narrator said that he thought that Ibn Musayyib رحمه الله also said, "keep your courtyards clean; and do not imitate the Jews." He (Salih رحمه الله

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[1] Abu Dawud # 4197.

[2] Nasa'i # 5049.

[3] Muwatta Maalik # 51-2-7.

the narrator) said that he mentioned that he muhajir ibn Mismar رحمه الله and he confirmed that a hadith was narrated to him by Aamir ibn Sa'd رحمه الله from his father (Sa'd ibn Abu waqqas) رضی الله عنه from the prophet صلی الله علیه وسلم of like manner, but he (did not say, "I think, but) confirmed "keep your courtyards clean..."[1]

COMMENTARY: Allah loves the pure. These words encompass good character, kind speech. Fragrance, proper and correct belief, pious words and deeds. And he loves cleanliness both outward and inward.

Teebi رحمه الله said that the words, "Keep your courtyards clean" are an idiomatic expression for the command to be noble, kind and munificent. A clean house sort of welcomes guests.

PROPHET IBRAHIM علیه السلام WAS HE FIRST MAN TO CLIP MUSTACHE

(٤٤٨٨) وَعَنْ يَحْيَى بْنِ سَعِيْدٍ اَنَّهُ سَمِعَ سَعِيْدَ بْنَ الْمُسَيِّبِ يَقُوْلُ كَانَ اِبْرَاهِيْمُ خَلِيْلُ الرَّحْمٰنِ اَوَّلَ النَّاسِ ضَيَّفَ الضَّيْفَ وَاَوَّلَ النَّاسِ اخْتَتَنَ وَ اَوَّلَ النَّاسِ قَصَّ شَارِبَهُ وَاَوَّلَ النَّاسِ رَاَى الشَّيْبَ فَقَالَ يَارَبِّ مَاهٰذَا قَالَ الرَّبُّ تَبَارَكَ وَتَعَالٰى وَقَارٌ يَا اِبْرَاهِيْمُ قَالَ رَبِّ زِدْنِيْ وَقَارًا۔ (رواه مالك)

4488. Sayyiduna Yahya ibn Sa'eed رحمه الله narrated that he heard (Sayyiduna) Sa'eed ibn Musayyib رضی الله عنه say: Ibrahim علیه السلام, the friend of the compassionate, was the first man to show hospitality to a guest, the first man to be circumcised, the first man to clip his moustache and the first man to detect old age (meaning, grey hair). So, he submitted, "O my Lord! What is this? The Blessed and Exalted Lord said, "It is dignity, O Ibrahim!" He said, "My Lord, increase for me dignity."[2]

(Or, increase me in dignity.)

COMMENTARY: In the marginal notes to Muwatta Suyuti رحمه الله has enumerated other things that were begun by Prophet صلی الله علیه وسلم Ibrahim علیه السلام. They are Pairing nails, parting hair on head, using the razor, wearing the lower garment (trousers), using the dyes henna and kasam (or wasmah, delivering the sermon from the pulpit, waging jihad in Allah's path, arranging the army on the battlefield and preparing tharid.(Tharid is small pieces of bread moistened in broth.)

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[1] Tirmidhi # 2799 (2808).

[2] Muwatta Maalk # 49. 3-4.

CHAPTER - V

TASAWIR (PICTURES) بَابُ التَّصَاوِيْرِ

The word tasawir is the plural of taswir (picture). It means to make a form. Here, the word tawasir stands for pictures or representations of animates or living creatures, such as depicted, knit or embroidered on curtains.

SECTION I اَلْفَصْلُ الْاَوَّلُ

DRAWING OR KEEPING PICTURES

(٤٤٨٩) عَنْ اَبِيْ طَلْحَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَدْخُلُ الْمَلٰئِكَةُ بَيْتًا فِيْهِ كَلْبٌ وَلَا تَصَاوِيْرُ۔

(متفق عليه)

4489. Sayyiduna Abu Talhah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The angels do not enter a house in which there is a dog and (not in which is) a picture."[1]

COMMENTARY: The ulama (Scholars) say that this hadith refers to dog and pictures that one is forbidden to keep in the house. The dog that is kept for farming, hunting or security of domestic animals is exempted from this command. Similarly, those pictures that are trampled under foot as on bedding, they are exempted too.

It is forbidden absolutely to draw picture of living creatures anywhere whatsoever - on beddings, coins, currency notes. It is a grave sin to keep such pictures. But, to make pictures of in animate objects is proper.

Some authorities say that this command is universal. The angels (of mercy) will not enter a house in which there is a dog or a picture even if the dog and picture are not forbidden to be kept in the house.

By angels, the hadith means those angels that are not deputed to record deeds of the human beings or to protect them. They (who record deeds or protect) never part with their charge.

UNNECESSARY DOGS SHOULD BE KILLED

(٤٤٩٠) وَعَنِ ابْنِ عَبَّاسٍ عَنْ مَيْمُوْنَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَصْبَحَ يَوْمًا وَاجِمًا وَقَالَ اِنَّ جِبْرَئِيْلَ كَانَ وَعَدَنِيْ اَنْ يَلْقَانِي اللَّيْلَةَ فَلَمْ يَلْقَنِيْ اَمَا وَاللّٰهِ مَا اَخْلَفَنِيْ ثُمَّ وَقَعَ فِيْ نَفْسِهٖ جِرْوُ كَلْبٍ تَحْتَ فُسْطَاطٍ لَهٗ فَاَمَرَ بِهٖ فَاُخْرِجَ ثُمَّ اَخَذَ بِيَدِهٖ مَاءً فَنَضَحَ مَكَانَهٗ فَلَمَّا اَمْسٰى لَقِيَهٗ جِبْرَئِيْلُ فَقَالَ لَقَدْ كُنْتَ وَعَدْتَنِيْ اَنْ تَلْقَانِي الْبَارِحَةَ قَالَ اَجَلْ وَلٰكِنَّا لَا نَدْخُلُ بَيْتًا فِيْهِ كَلْبٌ وَلَا صُوْرَةٌ فَاَصْبَحَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ فَاَمَرَ بِقَتْلِ الْكِلَابِ حَتّٰى اِنَّهٗ يَاْمُرُ بِقَتْلِ كَلْبِ الْحَائِطِ الصَّغِيْرِ وَيَتْرُكُ كَلْبَ الْحَائِطِ الْكَبِيْرِ۔

(رواه مسلم)

4490. Sayyiduna Ibn Abbas رضى الله عنه narrated on the authority of Sayyidah Maymunah رضى الله عنها that (she said:) one morning Allah's Messenger was quiet and

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[1] Bukhari # 5949, Muslim # 83-2106.

concerned. He said (to her, or to somebody else or to himself). "Jibril عليه السلام had promised to meet me last night but did not come to me. By Allah, he had never broken his promise to me ever before." Then (suddenly) he remembered a puppy that had been under his tent (meaning, a cot or a bunk). So, he gave instructions (that it should be cast out) and it was taken away. He took some water in his hand and sprinkled it where the puppy had been. In the evening, Jibril عليه السلام (came and) met him. So, he complained, "You had promised to meet me Yesterday!" He said, "Of course! But we do not enter a house that had in it a dog or a picture."

Next day, Allah's Messenger صلى الله عليه وسلم gave a command that dogs should be eliminated, so much so that he even ordered that dogs guarding small gardens should be exterminated too, but (dogs) guarding large gardens should be spared (because it is necessary to keep them).[1]

PROPHET صلى الله عليه وسلم DESTROYED ANYTHING WITH PICTURES ON IT

(٤٤٩١) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ يَتْرُكُ فِيْ بَيْتِهِ شَيْئًا فِيْهِ تَصَالِيْبُ اِلَّا نَقَضَهُ۔

(رواه البخاری)

4491. Sayyidah Ayshah رضی الله عنها said, "The Prophet صلى الله عليه وسلم did not ever leave in his house anything with a picture on it without destroying it." (She has used the word tasalib which it the plural of taslib, 'a cross.' But, here it is a picture of a living creature).[2]

THOSE WHO MAKE PICTURES FACE PUNISHMENT

(٤٤٩٢) وَعَنْهَا اَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيْهَا تَصَاوِيْرُ فَلَمَّا رَاٰهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْ فَعَرَفْتُ فِيْ وَجْهِهِ الْكَرَاهِيَةَ قَالَتْ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) اَتُوْبُ اِلَى اللّٰهِ وَاِلٰى رَسُوْلِهٖ مَاذَا اَذْنَبْتُ فَقَالَ رَسُوْلُ اللّٰهِ مَابَالُ هٰذِهِ النُّمْرُقَةِ قَالَتْ قُلْتُ اِشْتَرَيْتُهَا لَكَ لِتَقْعُدَ عَلَيْهَا وَتَوَسَّدَهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَصْحَابَ هٰذِهِ الصُّوَرِ يُعَذَّبُوْنَ يَوْمَ الْقِيٰمَةِ وَيُقَالُ لَهُمْ اَحْيُوْا مَا خَلَقْتُمْ وَقَالَ اِنَّ الْبَيْتَ الَّذِيْ فِيْهِ الصُّوَرَةُ لَا تَدْخُلُهُ الْمَلَائِكَةُ۔ (متفق علیه)

4492. Sayyidah Ayshah رضی الله عنها narrated that she bought a pillow with pictures on it. When Allah's Messenger صلى الله عليه وسلم saw it, he stood at the door and did not enter (the house). She detected on his face signs of disapproval and submitted, "O Messenger of Allah, I repent to Allah and to His Messenger (to seek their pleasure and to obey them). What wrong have I done?" He asked (her), "why is this pillow here?" She said, "I have bought it for you that you may sit on it and rest (your head) on it." Then Allah's Messenger صلى الله عليه وسلم said, "Surely, the people who make these pictures will be punished on the day of resurrection. And, they will be asked, "Give life to what you have created!'" He also said, "The angels do not come to the house that has a picture in it. (So, it is not proper for the prophets and Allah's friends to

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[1] Musilm # 82-2185.

[2] Bukhari # 5952.

enter them too.)"[1]

DO NOT HANG DECORATIVE CURTAINS

(٤٤٩٣) وَعَنْهَا اَنَّهَا كَانَتْ قَدِ اتَّخَذَتْ عَلٰى سَهْوَةٍ لَهَا سِتْرًافِيْهِ تَمَاثِيْلُ فَهَتَكَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاتَّخَذَتْ مِنْهُ نُمْرُقَتَيْنِ فَكَانَتَا فِي الْبَيْتِ يُجْلِسُ عَلَيْهِمَا۔ (متفق عليه)

4493. Sayyidah Ayshah رضی اللہ عنہا narrated that She had hung a curtain over a store-room of hers. The curtain had pictures on it. The Prophet صلی اللہ علیہ وسلم tore it down. So, she made two pillows out of it and had them in the house to sit on.[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم had torn down the curtain not because of the pictures but the curtain was not necessary over the wall. Allah has not directed that curtains should be put over stone and mud. This will be explained in the next hadith. The pictures were not of the forbidden kind so were tolerated on the two pillows whereas previous hadith was of living beings and so forbidden. Or when the pillows were made, the pictures were cut off. Or, the prophet صلی اللہ علیہ وسلم had torn them off on the curtain.

(٤٤٩٤) وَعَنْهَا اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ غَزَاةٍ فَاَخَذْتُ نَمَطًا فَسَتَرْتُهُ عَلَى الْبَابِ فَلَمَّا قَدِمَ فَرَاَى النَّمَطَ فَجَذَبَهُ حَتّٰى هَتَكَهُ ثُمَّ قَالَ اِنَّ اللّٰهَ لَمْ يَاْمُرْنَا اَنْ نَكْسُوا الْحِجَارَةَ وَالطِّيْنَ۔ (متفق عليه)

4494. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم went out to wage jihad. She procured a piece of cloth and hung it as a curtain at the door. When he returned and saw the curtain, he pulled it and tore it down. He said, "Allah had not commanded us to clothe stones and mud."[3]

COMMENTARY: The piece of cloth that Sayyidah Ayshah رضی اللہ عنہا had hung was a very exquisite carpet or bedding. It is also placed on a howdah or used as a curtain. If she had put it up as a screen from unwanted sight, the Prophet صلی اللہ علیہ وسلم would not have disliked it. So, she must have hung it as an adornment.

Some people have written that the curtain had pictures of horses. But, this opinion does not tally with the text of the hadith because the Prophet صلی اللہ علیہ وسلم said that walls are not to be clothed.

Yahya said that this prohibition is of the kind of nahi tanzihi (forbidden nearer to lawful), because there is oncommend of Allah prohibiting it. The Prophet صلی اللہ علیہ وسلم held that this was not compatible with his family's righteousness and god-fearing attitude. The hadith is evidence that one should disallow clothing of walls. It is also evidence that if anyone finds anything bad then he must destroy it and express his anger over it.

WARNING TO MAKER OF PICTURES

(٤٤٩٥) وَعَنْهَا عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيٰمَةِ الَّذِيْنَ يُضَاهِئُوْنَ بِخَلْقِ اللّٰهِ۔ (متفق عليه)

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[1] Bukhari # 5961, Musilm # 96-2107.

[2] Bukhari # 2479, Muslim # 9-2107.

[3] Bukhari # 5954, Muslim # 92-2107.

4495. Sayyidah Ayshah رضی الله عنها narrated that the Prophet صلی الله علیه وسلم said, "The people who will get the severest punishment on the day of resurrection will be those who (try to) copy the creation of Allah."[1]

COMMENTARY: To create pictures is to try to resemble Allah's creation of form and appearance. The artist seems to make his work resemble Allah's. He makes something that resembles Allah's creation. Ibn Maalik رحمه الله said that if he does it with intention to imitate Allah's creation of giving form and shape, then he is a disbeliever. In that case, the hadith will be interpreted to mean; He will face a punishment more severe than other disbelievers because of his filthy or ugly disbelief.

If he does not hold that intention, then this hadith should serve as a severe wearing to him.

(٤٤٩٦) وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ قَالَ اللّٰهُ تَعَالٰی وَمَنْ اَظْلَمُ مِمَّنْ ذَهَبَ یَخْلُقُ کَخَلْقِیْ فَلْیَخْلُقُوْا ذَرَّةً اَوْلِیَخْلُقُوْا حَبَّةً اَوْشَعِیْرَةً۔ (متفق علیه)

4496. Sayyiduna Abu Hurayrah رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "Allah, the Exalted, says, "Who can be more wrong than he who goes about creating like My creation. So, let him create a gnate, and let him create a grain or a grain of barley.'" (He make faces as I create and in reality he cannot, yet he tries and claims to do it).[2]

(٤٤٩٧) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ اَشَدُّ النَّاسِ عَذَابًا عِنْدَاللّٰهِ الْمُصَوِّرُوْنَ۔ (متفق علیه)

4497. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "In Allah's sight, those who deserve the severest punishment are they who create likeness (of creations of Allah)."[3]

COMMENTARY: The people who make pictures will be punished most severely by Allah. some ulama (Scholars) say that they are those who make idols to be worshipped by men, for such a one is definitely a disbeliever.

Some other say that if anyone draws or makes pictures with intention to imitate Allah's work then he too is a disbeliever and deserves the harshest of chastisement. If he has no such intention but makes resemblances nevertheless, then he may not be a disbeliever but is a great sinner, and will deserve treatment as such.

The ulama (Scholars) say unanimously that the hadith refers to pictures or resemblances of living creatures, not to inanimate objects. But, Mujahid said that it is makruh (disapproved) to depict fruit-bearing trees, too and other scholars hold that it is disliked to make pictures of non living, inanimate things and it is art of vain play and amusement and a meaningless pursuit.

(٤٤٩٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ کُلُّ مُصَوِّرٍ فِی النَّارِ یُجْعَلُ لَهٗ بِکُلِّ صُوْرَةٍ صَوَّرَهَا نَفْسٌ فَیُعَذِّبُهٗ فِیْ جَهَنَّمَ قَالَ ابْنُ عَبَّاسٍ فَاِنْ کُنْتَ لَا بُدَّفَاعِلًا فَاصْنَعِ الشَّجَرَوَ مَالَا رُوْحَ

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[1] Bukhari # 5954, Muslim # 92-2107 (as previous).

[2] Bukhari # 5953, Muslim # 101-2111.

[3] Bukhari # 5950, Muslim # 98-2109.

فِيْهِ۔ (متفق عليه)

4498. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Everyone who makes a picture or replica will go to hell. A soul will be create for every picture of replica he has made, and it will punish him in hell." Ibn Abbas رضی اللہ عنہ said, "If you cannot do without perpetrating it, then make pictures of trees and such things as have no soul."[1]

COMMENTARY: It is disallowed to make every kind of a picture or statue, but some ulama (Scholars) make an exception of dolls for girls. However, Imam Maalik رحمہ اللہ said that it is makruh (disapproved) for men to buy them. Some ulama (Scholars) have asserted that the aforesaid permission is withdrawn.

(٤٤٩٩) وَعَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ كُلِّفَ اَنْ يَعْقِدَ بَيْنَ شَعِيْرَتَيْنِ وَلَنْ يَفْعَلَ وَمَنِ اسْتَمَعَ اِلٰى حَدِيْثِ قَوْمٍ وَهُمْ لَهٗ كَارِهُوْنَ اَوْيَفِرُّوْنَ مِنْهُ صُبَّ فِيْ اُذُنَيْهِ الْاٰنُكُ يَوْمَ الْقِيٰمَةِ وَمَنْ صَوَّرَ صُوْرَةً عُذِّبَ وَكُلِّفَ اَنْ يَنْفُخَ فِيْهَا وَلَيْسَ بِنَافِخٍ۔ (رواه البخاری)

4499. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "If anyone claims to have seen a dream that he has not seen then (in the hereafter) he will be made responsible to fasten together two barley seeds which he will not be able to do. If anyone eavesdrops on other people's conversation when they do not approve of his overhearing, or (they) try to avert him, then lead will be poured into his ears on the day of resurrection. And if anyone makes a picture of something then he will be punished and asked to breath life into it, but he will not be able to breath (into it)."[2]

COMMENTARY: The men will never be able to put two seeds of barley together. So, he will continue to be punished because he faces an impossible task, Describing a false dream is to join lies together, so the task assigned to him is to join seeds. The punishment on reporting a false dream is greater than on telling lies because a dream is from the unseen world, and a true dream is a portion of the many portion of prophethood. It may be compared to a kind of wahy or inspiration. So, one who relates a false dream forges a lie against Allah which is the most serious kind of lie.

Some authorities say that the hadith refers to a man who lays claim to prophethood or righteousness.[3]

For instance, he might claim that he dreamt that Allah made him a prophet or a wali[4] or, he might say that Allah's Messenger صلی اللہ علیہ وسلم gave him a certain command, but he lies about it.

As for the eavesdropper, if he hears conversation stealthily to prevent mischief and protect innocent people, then he is not blameworthy.

PLAYING BACKGAMMON IS BAD

(٤٥٠٠) وَعَنْ بُرَيْدَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَعِبَ بِالنَّرْدِ شِيْرٍ فَكَاَنَّمَا صَبَغَ يَدَهٗ فِيْ لَحْمِ

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[1] Bukhari # 2225, Muslim # 99-2110.

[2] Bukhari # 3916.

[3] It is Wali, meaning friend (of Allah).

[4] Friend of Allah.

خِنْزِيْرٍ وَدَمِهٖ۔ (رواہ مسلم)

4500. Sayyiduna Buraydah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "One who plays backgammon (nard sheer) is like one who has immerses his hand in the flesh of swine and its blood."[1]

COMMENTARY: Nard sheer is a game of dice. It was invented by a king of Iran, shapur ibn Ardesher ibn Babek. It is as repulsive as swine flesh and swine blood.

All the ulama (Scholars) declare that it is unlawful to play backgammon in whatever form.

SECTION II اَلْفَصْلُ الثَّانِیْ

PICTURES ON ONE'S BEDDING NOT DISLIKED

(٤٥٠١) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَانِیْ جِبْرَئِيْلُ عَلَيْهِ السَّلَامُ قَالَ اَتَيْتُكَ الْبَارِحَةَ فَلَمْ يَمْنَعْنِیْ اَنْ اَكُوْنَ دَخَلْتُ اِلَّا اَنَّهٗ كَانَ عَلَى الْبَابِ تَمَاثِيْلُ وَ كَانَ فِی الْبَيْتِ قِرَامُ سِتْرٍ فِيْهِ تَمَاثِيْلُ وَكَانَ فِی الْبَيْتِ كَلْبٌ فَمُرْ بِرَاْسِ التِّمْثَالِ الَّذِیْ عَلٰى بَابِ الْبَيْتِ فَيُقْطَعُ فَيَصِيْرُ كَهَيْئَةِ الشَّجَرَةِ وَمُرْ بِالسِّتْرِ فَلْيُقْطَعْ فَلْيُجْعَلْ وَسَادَتَيْنِ مَنْبُوْذَتَيْنِ تُوْطَانِ وَمُرْ بِالْكَلْبِ فَلْيُخْرَجْ فَفَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواہ الترمذی وابوداؤد)

4501. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Jibril علیہ السلام said, "I came to you last night, and nothing prevented me from entering (the house) but that there were at the door pictures on a curtain made out from a decorated cloth. There was a dog (too) in the house. So give instructions for the removal of the head from the picture at the door of the house so that it may look like a tree. And, give instructions that the curtain be cut off and made into two pillows that may be cast down and trampled underfoot. And, give instructions for the dog to be shown out." Allah's Messenger صلی اللہ علیہ وسلم did that.[2]

COMMENTARY: It is stated in Fatawa Qadi Khan that it is makruh (disapproved) to offer salah (prayer) when there is a picture in front of the worshipper, or above his head or to his right or left, or, on his clothing. However, there are two different opinions on a picture being on one's bedding. The more correct opinion is that it is not makruh (disapproved) if there is a picture on one's bedding, provided it is not on a place at which the worshipper will prostrate. Moreover, this discussion is about large pictures that are visible clearly to any one. If the pictures are small, or their heads are cut or obliterated, then there is no harm in that.

PROTRUDING NECK FROM HELL WILL SEE, HEAR & SPEAK

(٤٥٠٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ عُنُقٌ مِنَ النَّارِ يَوْمَ الْقِيٰمَةِ لَهَا عَيْنَانِ تُبْصِرَانِ وَاُذُنَانِ تَسْمَعَانِ وَلِسَانٌ يَنْطِقُ يَقُوْلُ اِنِّیْ وُكِّلْتُ بِثَلٰثَةٍ بِكُلِّ جَبَّارٍ عَنِيْدٍ وَكُلِّ مَنْ دَعَا مَعَ

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[1] Tirmidhi # 10. 2260.

[2] Tirmidhi # 2806 (2815) Abu Dawud # 4158, Musnad Ahma Ahmad # 10197.

اللّٰهِ اِلٰهًا اٰخَرَ وَبِالْمُصَوِّرِيْنَ۔ (رواه الترمذى)

4502. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A neck will emerge from hell on the day or resurrection. It will have two eyes to see, two ears to hears and a tongue with which it will speak. It will say, 'I am appointed over three kinds: every rebellious tyrant, everyone who calls another god besides Allah and the artists who make or draw pictures.'[1]

THREE THINGS ARE FORBIDDEN

(٤٥٠٣) وَعَنِ ابْنِ عَبَّاسٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ تَعَالٰى حَرَّمَ الْخَمْرَ وَالْمَيْسِرَ وَالْكُوْبَةَ وَقَالَ كُلُّ مُسْكِرٍ حَرَامٌ قِيْلَ الْكُوْبَةُ الطَّبْلُ۔ (رواه البيهقى فى شعب الايمان)

4503. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, Allah, the exalted, has forbidden wine, gambling and kubah." He said, also, Every intoxicant is unlawful." And it was said, "Kubah is a drum."[2]

COMMENTARY: The ulama (Scholars) describe the kabah as;

(i) backgammon,
(ii) harp or harmonica
(iii) drum not the one used by warriors.

(٤٥٠٤) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الْخَمْرِ وَالْمَيْسِرِ وَالْكُوْبَةِ وَ الْغُبَيْرَاءِ وَالْغُبَيْرَاءُ شَرَابٌ تَعْمَلُهُ الْحَبَشَةُ مِنَ الذُّرَةِ وَيُقَالُ لَهَا السُّكُرْكَةُ۔ (رواه ابوداؤد)

4504. Sayyiduna Ibn Umar رضى الله عنه said that the Prophet صلى الله عليه وسلم forbade wine, gambling, kubah and ghubayra. Ghubayra is wine made from millet by the Ethiopians. It is called sukurkah.[3]

PLAYING BACKGAMMON IS DISOBEDIENCE

(٤٥٠٥) وَعَنْ اَبِىْ مُوْسَى الْاَشْعَرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَعِبَ بِالنَّرْدِ فَقَدْ عَصَى اللّٰهَ وَرَسُوْلَهُ۔ (رواه احمد وابوداؤد)

4505. Sayyiduna Abu Musa Ash'ary رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who plays backgammon disobeys Allah and His Messenger."[4]

COMMENTARY: As stated earlier (hadith # 4500) to play backgammon is absolutely forbidden. If it is played with stakes then it truly is gambling otherwise it is gambling in appearance.

FLYING PIGEONS

(٤٥٠٦) وَعَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى رَجُلًا يَتْبَعُ حَمَامَةً فَقَالَ شَيْطَانٌ

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[1] Tirmidhi # 2574 (2583)

[2] Abu Dawud # 5696, Bayhaqi in Shu'ab ul Eeman.

[3] Abu Dawud # 3685.

[4] Abu Dawud # 4938.

يَتَّبِعُ شَيْطَانَةً۔ (رواہ احمد وابوداؤد وابن ماجة والبیہقی فی شعب الایمان)

4506. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم saw a man occupied with pigeons. So he said, "A devil pursues a she devil.[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم called the man a devil because he was engaged in vain pursuit and a frivolous game.

He called the pigeons she devils because they occupied him a betting and play. He was drive away from remembrance of Allah, and religion.

Clearly, playing with pigeons is a forbidden game. Nawawi رضی اللہ عنہ said that it is permitted without reservation to domesticate them for their eggs and young and as a hobby and as messengers. However, it is makruh (disapproved) to fly them for sport.

SECTION III الفصل الثالث

DRAWING PICTURES AS A PROFESSION

(٤٥٠٧) عَنْ سَعِيْدِ بْنِ اَبِي الْحَسَنِ قَالَ كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ اِذْجَاءَهُ رَجُلٌ فَقَالَ يَا ابْنَ عَبَّاسٍ اِنِّيْ رَجُلٌ اِنَّمَا مَعِيْشَتِيْ مِنْ صَنْعَةِ يَدِيْ وَاِنِّيْ اَصْنَعُ هٰذِهِ التَّصَاوِيْرَ فَقَالَ ابْنُ عَبَّاسٍ لَا اُحَدِّثُكَ اِلَّا مَا سَمِعْتُ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُهُ يَقُوْلُ مَنْ صَوَّرَ صُوْرَةً فَاِنَّ اللّٰهَ مُعَذِّبُهُ حَتّٰى يَنْفُخَ فِيْهِ الرُّوْحَ وَلَيْسَ بِنَافِخٍ فِيْهَا اَبَدًا فَرَبَا الرَّجُلُ رَبْوَةً شَدِيْدَةً وَاصْفَرَّ وَجْهُهُ فَقَالَ وَيْحَكَ اِنْ اَبَيْتَ اِلَّا اَنْ تَصْنَعَ فَعَلَيْكَ بِهٰذَا الشَّجَرِ وَكُلِّ شَيْءٍ لَيْسَ فِيْهِ رُوْحٌ۔ (رواہ البخاری)

4507. Sayyiduna Sa'eed ibn Abu Hasan رحمہ اللہ narrated, "I was with Ibn Abbas رضی اللہ عنہ (one day) when a man came to him and said, 'O Ibn Abbas! I am a man and my profession is the work of my hand with which I make these pictures. (tell me what would I do, for, I know not another means of livelihood?)' Ibn Abbas رضی اللہ عنہ said to him (knowing that it was difficult to get him out of it), 'I shall tell you only what I had heard Allah's Messenger صلی اللہ علیہ وسلم say. I had heard him say that he who makes pictures of anything, then Allah will punish him till he blows life into them which he shall never be able to blow into them." The man was agape and worried, so he said to him, 'Woe to you! If you reject any other profession, then make pictures of these trees and of whatever has no life."[2]

ABOUT A CHURCH

(٤٥٠٨) وَعَنْ عَائِشَةَ قَالَتْ لَمَّا اشْتَكَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ بَعْضُ نِسَائِهِ كَنِيْسَةً يُقَالُ لَهَا مَارِيَةٌ وَكَانَتْ اُمُّ سَلَمَةَ وَ اُمُّ حَبِيْبَةَ اَتَتْ اَرْضَ الْحَبْشَةِ فَذَكَرَتَا مِنْ حُسْنِهَا وَتَصَاوِيْرَ فِيْهَا فَرَفَعَ رَاْسَهُ فَقَالَ اُولٰئِكَ اِذَا مَاتَ فِيْهِمُ الرَّجُلُ الصَّالِحُ بَنَوْا عَلٰى قَبْرِهِ مَسْجِدًا ثُمَّ صَوَّرُوْا فِيْهِ تِلْكَ الصُّوَرَ اُولٰئِكَ شِرَارُ خَلْقِ اللّٰهِ۔ (متفق علیہ)

4508. Sayyidah Ayshah رضی اللہ عنہا narrated that when the Prophet صلی اللہ علیہ وسلم was ill.

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[1] Abu Dawud # 4940, Ibn Majah, Bay haqi in Sha'ub ul Eeman.

[2] Bukhari # 2225.

Some of his wives رضی اللہ عنہن spoke of a church, called Mariyah. (Sayyidah) Umm salamah and (Sayyidah) Umm Habibah had been to Ethiopia and they mentioned its beauty and the statues lying in it. (on hearing them,) he raised his head and said, "They (the Ethiopians or the Christians) build a house of worship over his grave when a pious man among them dies. Then they make those statues in it They are the worst of Allah's creatures."[1]

COMMENTARY: They are the worst of the creatures because they build worship houses on graves and pray facing the graves.

THOSE WHO WILL BE PUNISHED MOST SEVERLY

(٤٥٠٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيٰمَةِ مَنْ قَتَلَ نَبِيًّا أَوْ قَتَلَهُ نَبِيًّا أَوْ قَتَلَ أَحَدَ وَالِدَيْهِ وَالْمُصَوِّرُوْنَ وَعَالِمٌ لَمْ يَنْتَفِعْ بِعِلْمِهٖ۔

4509. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, the severest punishment will be awarded to one who kills a prophet, or one who is killed by a prophet (in a battle - jihad), or who kills one of his parents, and they who draw or) make pictures (or replicas), and a scholar who does not use his knowledge to benefit (meaning, does not act according to his learning)."[2]

COMMENTARY: Another tradition also establishes that one whom a Prophet kills will be awarded the severest of punishment. It says:

اشتد غضب اللّٰہ علی رجل تقتلہ رسول اللّٰہ فی سبیل اللّٰہ

(Wrath of Allah will be severest on a man whom a messenger of Allah kills in the path of Allah.)[3]

This is because a Prophet will kill only him who intends to kill the Prophet. The proviso of in Allah's path excludes those put to death when given the punishment of hadd (a prescribed punishment) or in qisas (retaliation).

EVIL OF THE GAME OF CHESS

(٤٥١٠) وَعَنْ عَلِيٍّ أَنَّهُ كَانَ يَقُوْلُ الشَّطْرَنْجُ هُوَ مَيْسِرُ الْأَعَاجِمِ۔

4510. Sayyiduna Ali رضی اللہ عنہ said often, "Chess is the game of chance of the aliens."[4]

COMMENTARY: This is played by non-Muslims and is gambling in reality or in resemblance. It is forbidden to do as they do in any thing like this.

(٤٥١١) وَعَنِ ابْنِ شِهَابٍ أَنَّ أَبَا مُوْسَى الْأَشْعَرِيَّ قَالَ لَا يَلْعَبُ بِالشَّطْرَنْجِ إِلَّا خَاطِئٌ۔

4511. Sayyiduna Ibn Shihab رحمہ اللہ narrated that (Sayyiduna) Abu Musa رضی اللہ عنہ Ash'ary said, "None but a sinner plays chess."[5]

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[1] Muslim # 16. 528, Bukhari # 3873.

[2] Bayhaqi in Shu'abul Eeman # 7888.

[3] Bukhari # 4073 to 4076, Muslim, Muwatta Maalik.

[4] Bayhaqi in Shu'ab ul Eeman # 6518.

[5] Bayhaqi in Shu'ab ul Eeman # 6518.

(٤٥١٢) وَعَنْهُ اَنَّهُ سُئِلَ عَنْ لَعْبِ الشَّطْرَنْجِ فَقَالَ هِيَ مِنَ الْبَاطِلِ وَلَايُحِبُّ اللّٰهُ الْبَاطِلَ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الْاَرْبَعَةَ فِيْ شُعَبِ الْاِيْمَانِ۔

4512. Sayyiduna Ibn Shihab رحمه الله said that when he[1] was asked about the game of chess, he said, "It is things. And, Allah does not like that which is vain."[2]

The last four ahadith are transmitted by Bayhaqi in Shu'abul Eeman'

COMMENTARY: It is stated in the Hidayah that is makruh (disapproved) tahrimi to play backgammon and chess, on he basis of the saying of the Prophet صلى الله عليه وسلم.

"He who plays chess or backgammon is as though he puts his hand in the blood of swine." The hadith is reproduced in Jami Saghir that he who plays chess is accursed and he who looks at it with interest is as though he eats swineflesh.

As for the writing in some books that Imam Shafi'I رحمه الله has declared that this play is permitted with some conditions, Imam ghazzali رحمه الله has written in Nisab ul Ihtisab that Imam Shafi'I رحمه الله too, held that this game is makruh (disapproved). So, perhaps in the be ginning he may have regarded it as permissible but later he revised his verdict against it. The book Durr Mukhtar and others write that all such games are makruh (disapproved).

DOG IS IMPURE BUT CAT IS NOT

(٤٥١٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْتِيْ دَارَ قَوْمٍ مِنَ الْاَنْصَارِ وَدُوْنَهُمْ دَارٌ فَشَقَّ ذٰلِكَ عَلَيْهِمْ فَقَالُوْا يَارَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَاْتِيْ دَارَ فُلَانٍ وَلَاتَاْتِيْ دَارَنَا قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَنَّ فِيْ دَارِكُمْ كَلْبًا قَالُوْا اِنَّ فِيْ دَارِهِمْ سِنَّوْرًا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السِّنُّوْرُ سَبُعٌ۔ (رواه الدارقطني)

4513. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم visited the house of some of the ansar often. But, there was a house in their neighbourhood which he never visited They found it very painful. So, they submitted, "O Messenger of Allah, you visit the house of so and so but do not come to our house. (Have we have some wrong?)"

The Prophet صلى الله عليه وسلم said, "It is because there is a dog in your house." They submitted, "There is a cat in their house." (Both cat and dog are beasts of prey) The prophet صلى الله عليه وسلم said, "A cat is a beast of prey."[3]

COMMENTARY: The dog is mischievous (devilish) and impure. The cat is not so and the angels do not stay away because of it. The Prophets عليه السلام have the same nature as the angels.

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[1] He meaning Ibn Shihab رحمه الله (for perhaps Abu Musa) رضى الله عنه

[2] Bayhaqi in Shu'abul Eeman # 6518.

[3] Daraqutni # 5 (Taha'rah).

بسم اللہ الرحمن الرحیم

BOOK - XII

KITABUT-TIBB WA AR RUQA كِتَابُ الطِّبِّ وَالرُّقٰى

MEDICINE & SPELLS

The word (طب) is generally spelt tibb.
However, Suyuti رحمه الله said that it is spelt also tibb, tibb and tubb
It means 'to undergo treatment,' 'to take medicine.'
Sometimes, tibb is used in the sense of 'spell' or 'sorcery.' Hence, matbub (مطبوب) is a person on whom a spell is cast, one who is enchanted.
Tibb is concerned both with the outward body and the inward self. The former is physical treatment (by a physician) and the latter is spiritual treatment (by a spiritualist), to cure bed thoughts and deeds and evil habits that cause inward run of the spirit or self, which are made to be given up.
Medicine, too, is of two kinds:

(i) Physical and natural, both uncompounded and mixtures or compounds. (It is as general medicines are).

(ii) Spiritual and oral. It is from the noble Quran and from other things that come under the same category.

The Prophet صلى الله عليه وسلم opted for both the normal and apparent physical medicine as well as the unseen and spiritual medicine for the treatment of the members of his ummah.
The word (رقى) ruqa is the plural of (رقية) ruqyah. It is enchantment, incantation. Sorcery, charm or a spell. The ulama (Scholars) are unanimous that invocation may be made in this regard by means of verses of the Quran, known supplication and *Al-asam Al-husna* (the beautiful names of Allah). It is also allowed by means of such incantation whose words and expressions are known for their meaning, if they are not contrary to religion and Shari'ah (divine law). However, if the words and expressions of the incantation are vague and indiscernible and their meanings are uncertain, or they are contrary to and incompatible with the teachings and commands of religion and Shari'ah (divine law), then it is absolutely forbidden to use them as incantation.
Similarly, the practice of the astrologers and soothsayers who incant by means of astrology or divining and geomancy and who go by set times and hours, is makruh (disapproved) and forbidden.

SECTION I اَلْفَصْلُ الْاَوَّلُ

ALLAH HAS CREATED CURE FOR EVERY ILLNESS

(٤٥١٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَنْزَلَ اللّٰهُ تَعَالٰى دَاءً اِلَّا اَنْزَلَ لَهُ شِفَاءً (رواه البخاری)

4514. Sayyiduna Abu Hurayrah صلی اللہ علیہ وسلم narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah has not set down (and created) a disease without sending down a cure for it." (It means that Allah has created with every disease its cure too so that it may be used and the disease remedied.)[1]

ALLAH IS HE WHO CURES

(٤٥١٥) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ دَاءٍ دَوَاءٌ فَإِذَا أُصِيْبَ دَوَاءُ الدَّاءِ بَرَءَ بِإِذْنِ اللّٰهِ۔ (رواه مسلم)

4515. Sayyiduna Jabbir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is a medicine for every disease. When the treatment is suitable to the disease, the patient recovers at Allah's command."[2]

COMMENTARY: (i) Allah makes the treatment easy.

(ii) Medicine does not work without Allah's permission.

(iii) It is mustahab (desirable) to use the medicine. This is the opinion of the ,majority of the ulama (Scholars) (Teebi).

Allah is the one who cures and no one should regard medicine as the means of cure of itself. Medicine is only an outward means of remedy.

It is stated in the tradition of Humaydi that Allah has created a remedy for every disease and there is no illness or malady without a cure. When a person falls ill, Allah sends down an angel who has a screen with him which he puts between the medicine and the disease. Only when Allah decides to cure him, He commands the angel to remove the screen and the medicine begins to be effective. This indicates that to use medicine is mustahab (desirable). This is as the sahabah (Prophet's Companions) رضی اللہ عنہم contended.

This hadith rejects the contention of the Sufis (mystics) who say, "We rely on Divine decree and we do not need any medicine."

Rather, we must believe that Allah is the Doer and medicine is also by His decree. It is the same as making a supplication and fighting with the infidels though Allah can suppress them without fighting.

In short, to use of the means does not reject trust in Allah. It is like eating that satisfies hunger. The Prophet صلی اللہ علیہ وسلم was the chief of those who trust in Allah, yet he had recourse to medicine.

REMEDY IN THREE THINGS

(٤٥١٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الشِّفَاءُ فِيْ ثَلٰثٍ فِيْ شَرْطَةِ مِحْجَمٍ أَوْ شَرْبَةِ عَسَلٍ أَوْ كَيَّةٍ بِنَارٍ وَأَنَا أَنْهٰى أُمَّتِيْ عَنِ الْكَيِّ۔ (رواه البخاری)

4516. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Remedy lies in three things:
the incision of a cupping - glass, or,
a drink of honey, or cauterization by fire.

[1] Bukhari # 5678.

[2] Muslim # 69-2204.

But, I forbid my ummah to cauterise."[1]

COMMENTARY: The first thing is cupping with a lancet or razor.

The ulama (Scholars) say, according to the writer of Safar us Sa'adah, that the hadith guides towards all physical ailments. Some ailments are plethoric so the excess blood is removed by cupping. Other ailments are biliary, sluggish temperament, or melancholy which are cured by purgatives. Honey serves the purpose.

When a physician gives up and cannot suggest a remedy, the last resort is to cauterize by fire. The prophet صلى الله عليه وسلم forbade his ummah to cauterize because the Arabs had given it too much importance and had relied on it as a guaranteed remedy. Clearly this belief was contrary to Islam. Nothing can be a sure cure, it is only an outward means of remedy. Real cure lies in Allah's hands, and His command.

This disallowance is of the kind of nahy tanzihi. If any one uses this method with the belief that it is merely an outward means, and places hope in Allah for the cure, then he is allowed to employ cauterization.

Some ulama (Scholars) say that if there is a risk to life or of being harmed by cauterization, then it is forbidden. There are ahadith that permit one to cauterize as also those that disallow one to do it. In principle, this form of remedy is allowed but it does not follow that one cannot dislike it. There are many things that the Prophet صلى الله عليه وسلم did not like but he did not disallow them to other people. If cure can be had through other means then cauterization must be avoided. The Prophet صلى الله عليه وسلم did instruct some sahabah (Prophet's Companions) رضى الله عنهم to cauterize themselves because that seemed necessary.

In short, it is makruh (disapproved) to cauterize a limb unless prescribed by a physician.

MORE ABOUT CAUTERISATION

(٤٥١٧) وَعَنْ جَابِرٍ قَالَ رُمِيَ أُبَيٌّ يَوْمَ الْأَحْزَابِ عَلٰى اَكْحَلِهٖ فَكَوَاهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رواه مسلم)

4517. Sayyiduna Jabir رضى الله عنه narrated that in the Battle of Ahzab (also called Battle of Khaduq - confederates and trenches, respectively), Ubayy was hit by an arrow in the median vein of his arm (and it bled). Allah's Messenger صلى الله عليه وسلم had him cauterized (or he did it himself).[2]

(٤٥١٨) وَعَنْهُ قَالَ رُمِيَ سَعْدُ بْنُ مَعَاذٍ فِيْ اَكْحَلِهٖ فَحَسَمَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِهٖ بِمَشْقَصٍ ثُمَّ وَرِمَتْ فَحَسَمَهُ الثَّانِيَةَ۔ (رواه مسلم)

4518. Sayyiduna Jabir رضى الله عنه narrated, "Sa'd ibn Mu'adh رضى الله عنه was hit (by an arrow) in the median vein of his arm. The Prophet صلى الله عليه وسلم cauterized it with his own hand with a broad arrow head. But, it swelled up, so he cauterized a second time."[3]

(٤٥١٩) وَعَنْهُ قَالَ بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلٰى أُبَيِّ بْنِ كَعْبٍ طَبِيْبًا فَقَطَعَ مِنْهُ عِرْقًا ثُمَّ كَوَاهُ عَلَيْهِ۔ (رواه مسلم)

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[1] Bukhari # 5680.

[2] Muslim # 74. 2207.

[3] Muslim # 75. 2208, Tirmidhi # 1582.

4519. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم sent a physician to Ubayy ibn Ka'b رضی اللہ عنہ. He cut one of his veins and cauterized it.[1]

KALUNJI IS CURE

(٤٥٢٠) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءٌ مِّنْ كُلِّ دَاءٍ اِلَّا السَّامَ قَالَ ابْنُ شِهَابٍ السَّامُ الْمَوْتُ وَالْحَبَّةُ السَّوْدَآءُ الشُّوْنِيْزُ۔ (متفق علیه)

4520. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "There is in the black seed cure for every disease but sam."

Ibn Shihab رحمہ اللہ said that sam is 'death' and the black seed is shuniz (nigella seed).[2]

COMMENTARY: Teebi رحمہ اللہ said that though the hadith is of a universal nature, yet nigella seed is of benefit in only such diseases as are moist and sluggish natured because kalunji (nigella seed) is dry and hot. So it is good for the diseases that are of an opposite kind to it.

However, some authorities maintain that hadith is of a universal nature, so that kalunji is good for all diseases. If it is added to a medicine in a specified ratio then its remedial effects came to surface.

Kirmani رحمہ اللہ said that this hadith should be understood to be of a universal nature because it makes exception of only death.

The writer of safar us Sa'adah says that it was the practice of a section of the shykhs that they used kalunji (nigella seed) as a medicine for all their ailments. Their good faith was rewarded and their ailments were cured.

REMEDIAL POWER OF HONEY

(٤٥٢١) وَعَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ قَالَ جَآءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّ اَخِيْ اسْتَطْلَقَ بَطْنُهٗ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْقِهٖ عَسَلًا فَسَقَاهُ ثُمَّ جَآءَ فَقَالَ سَقَيْتُهٗ فَلَمْ يَزِدْهُ اِلَّا اسْتِطْلَاقًا فَقَالَ لَهٗ ثَلٰثَ مَرَّاتٍ ثُمَّ جَآءَ الرَّابِعَةَ فَقَالَ اِسْقِهٖ عَسَلًا فَقَالَ لَقَدْ سَقَيْتُهٗ فَلَمْ يَزِدْهُ اِلَّا اسْتِطْلَاقًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَدَقَ اللّٰهُ وَكَذَبَ بَطْنُ اَخِيْكَ فَسَقَاهُ فَبَرَأَ۔ (متفق علیه)

4521. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that a man came to the Prophet صلی اللہ علیہ وسلم and submitted, "My brother has loose bowels." Allah's Messenger صلی اللہ علیہ وسلم said, "Give him honey to drink." He gave it to him, but came again and submitted that he had given it to him yet it had not but made his bowels more loose. He gave him this instruction three times, but the man came a fourth time and he said, "Give him honey to drink," to which he submitted, "Indeed, I have made him drink it but it has only made his bowels more loss." Allah's Messenger صلی اللہ علیہ وسلم said, "Allah has spoken the truth and your brother's stomach has lied." He gave him honey to drink and he recovered.[3]

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[1] Muslim # 73. 3307.

[2] Bukhari # 5688, Muslim # 88-2215.

[3] Bukhari # 5684, Muslim # 91-2217, Tirmidhi # 2052, Musnad Ahmad 3-19.

COMMENTARY: Sayyiduna Ali رضی اللہ عنہ said that if anyone falls ill then he must request his wife for some money from her dower and he should use it to buy honey. Then he must put some rain water into it and drink the mixture. Insha Allah, he will be cured.
The Prophet صلی اللہ علیہ وسلم referred to Allah's words (فیه شفاء للناس) {Where in is healing for mankind (16: 69)} when he said, "Allah has spoken the truth." Or, Allah has revealed to him that the patient would cover on drinking honey. Hence, he insisted that the patient should drink honey. He would recover.
By saying that his stomach lied, the prophet indicated that the man's case was serious and he had acute indigestion. If a proper portion of honey was given to him that would get good results. The Arabs often used the word (کذب) kazab (lied) to mean (خطاء) khata (mistake, wrong), or 'he has not arrived at the facts: 'it has made a mistake by not responding to the medicine (honey).

PROPHETIC SYSTEM OF MEDICINE & THE CUSTOMARY SCIENCE OF MEDICINE

Though the ulama (Scholars) have tried to reconcile Prophet's صلی اللہ علیہ وسلم medicine and the customary science of medicine, there certainly is a wide difference between the two. The author of Safar us Sa'adah has written that in fact there is not relation between Prophetic medicine and the rules and principles of the physicians. Prophetic medicine has as its source Divine revelation, the Prophet's صلی اللہ علیہ وسلم heart and perfect intelligence. Obviously, this kind of treatment is surely to be successful. It will cure, definitely. In contrast, the customary form of treatment cannot be a guaranteed cure. It is not immune from mistake and failure. It cannot be at per with a treatment that is based on Divine inspiration.
It is this difference between the two that creates confusion in some minds. People must realize that there can be no mistake in the Prophetic method of treatment. It is possible that our imperfect thinking does not understand and the medicine prescribed by the Prophet صلی اللہ علیہ وسلم but it is not possible that his prescription is not according to the ailment.
In the case reported in this hadith, clearly honey gave him more loose motions, but that was good for him because the accumulated evil matter was thoroughly discharged from his belly. He was relieved. It must be understood that the patient must have complete faith on the physician and his prescription. This is a fundamental principle.
The same applies to Prophetic medicine. If any one uses it but does not get relief then it means that he does not have faith in it. So any one desirous of following the prophetic medicine, must make his belief perfect and then use it with true intention and sincere devotion. He will get relief without any doubt.
It is like the Quran. It is a perfect cure for internal diseases, spiritual ailments and corrupt heart and mind. Any one who learn it sincerely and recites it, believes in its teachings and abides by them, then surely his heart and soul are cured. If any one is not sincere and lacks faith then the opposite results are observed and he goes deeper into evil Hence, some scholars said that the Prophet's صلی اللہ علیہ وسلم words about the man's stomach having lied mean that he lacked faith and sincere intention with the result that, instead of relief, he was getting worse.

USES OF AL-QUST AL-BAHRI

(٤٥٢٢) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَمْثَلَ مَاتَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَالْقُسْطُ

الْبَحْرِيُّ۔ (متفق عليه)

4522. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Of what you use as medical treatment, the best are cupping and sea cost us al qust al bahri)."[1]

COMMENTARY: Sea costus has many benefits. It is good for women who experience post childbirth bleeding and it eradicates poisonous gems. It is good for the mind and for general health. Qust is of two kinds: of the sea which is white and the Hindi variety which is black. The former is better and has lesser heat.

(٤٥٢٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُعَذِّبُوا صِبْيَانَكُمْ بِالْغَمْزِ مِنَ الْعُذْرَةِ وَعَلَيْكُمْ بِالْقُسْطِ۔ (متفق عليه)

4523. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not hurt you children by pressing the tonsils to treat the quinsy (swelling in the uvula), but use costus."[2]

COMMENTARY: The Arabic word in the text (العذرة) al-adhrah[3] is an inflammation of the tonsils afflicting infants. There is stimulation of blood which mothers try to soften by inserting their finger in the child's mouth up to the throat. This augments the pain rather than reducing it. The Prophet صلی اللہ علیہ وسلم disallowed this practice but suggested the use of costus. It should be dissolved in water and poured into the nostrils drop by drop. However, the physicians question how this treatment could be effective because costus is hot and the affliction is also heated requiring something cool. The answer is that al-ahdra is blood compounded with phelgm which outweighs blood. So custus offsets the moisture of phelgm. Besides, this treatment is part of the miracle of Prophetic medicine.

PLEURISY

(٤٥٢٤) وَعَنْ أُمِّ قَيْسٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى مَاتَدْ غَرْنَ اَوْلَادُكُنَّ بِهٰذَ الْعِلَاقِ عَلَيْكُنَّ بِهٰذَا الْعُودِ الْهِنْدِيِّ فَإِنَّ فِيْهِ سَبْعَةَ اَشْفِيَةٍ مِنْهَا ذَاتُ الْجَنْبِ يَسْعُطُ مِنَ الْعُذْرَةِ وَيُلَدُّ مِنْ ذَاتِ الْجَنْبِ۔ (متفق عليه)

4524. Sayyidah Umm Qays رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, "Why do you squeeze the uvula like this? You should use Hindi aloes wood. It has seven kinds of remedy including a remedy for pleurisy. Drop (it) in to the nostrils for an inflammation of the uvula and pour (it) into the side of the mouth for pleurisy."[4]

COMMENTARY: In this hadith too women are disallowed to try to press the inflammation by inserting a finger in the infant's mouth. Rather, aloes wood may be put in its nostrils, after diluting it with water.

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[1] Bukhari # 5696, Muslim # 63-1577.

[2] Bukhari # 5696, Muslim # 63-1577. (Both 4522 & 4523 are Single hadith in Bukhari & Muslims).

[3] quinsy.

[4] Bukhari # 5713, Muslim # 84-2214.

The hadith mentions avul hindi. Perhaps, it is the same as qust bahri. It may also be that qust hindi is referred to as awd hindi.
Pleurisy can take many forms, like inflammation in the chest. It becomes very dangerous when it emerges from the inner organs. It is one of the serious, life-threatening diseases.
The second kind of pleurisy is the one in which wind does not pass out. It causes pain in the side. The hadith refers to this second kind because awd hindi is given for this malady.
While the Prophet صلى الله عليه وسلم mentions seven diseases, he has named only two. It does not mean, however, that qust is effective in only these seven diseases. Rather, it is good for a large number of illnesses. Some people do say that, according to Arab idiom, 'seven' stands for 'several', 'numerous'

FEVER COOLED WITH WATER

(٤٥٢٥) وَعَنْ عَآئِشَةَ وَرَافِعِ ابْنِ خَدِيْجٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْحُمّٰى مِنْ فَيْحِ جَهَنَّمَ فَابْرِدُوْهَا بِالْمَآءِ۔ (متفق عليه)

4525. Sayyidah Ayshah رضى الله عنها and Sayyiduna Rafi' ibn Khadij رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The fever is from the vehemence of the heat of hell. So, cool it with water."[1]

COMMENTARY: The high fever is compared to the heat of hell. Or the words of the hadith may be understood in their literal meaning. A similar tradition (# 590) has been narrated in the chapter 'Offering salah (prayer) early' that the severity of the heat of summer is from the vehement raging of the heat of hell. Cool water is best for fever either poured on the body or drunk with medicine.
Some authorities suggest that the person who has fever must provide cool water to the thirsty people. Because of its blessings Allah will put the fever off.

PERMISSION TO USE SPELL TO CARE

(٤٥٢٦) وَعَنْ اَنَسٍ قَالَ رَخَّصَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الرُّقْيَةِ مِنَ الْعَيْنِ وَالْحُمَةِ وَالنَّمْلَةِ (رواه مسلم)

4526. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم permitted one to resort to a spell for the evil eye, sting (of a scorpion) and pustules.[2]

COMMENTARY: The permitted spell is made up of approved supplication and of verses of the Quran to get relief.
The evil eye is a fact and some people say that it is a poison like the sting of a scorpion. Allah has placed poison in the eyes of some people. When their look falls on any one or anything, it devours what it falls on. Not only is incantation and charms and supplication allowed for the evil eye but also the Prophet صلى الله عليه وسلم has t aught supplication for the purpose as we did see in the chapter on supplication.
The sting of a scorpion also includes snake-bite and sting of other poisonous creatures.
The word (نملة) numlah in the hadith is used for ants. Here, it means pustules, boils, blisters

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[1] Bukhari # 3263, Muslim # 81-2210, (the first sentence is reproduced verbation from Lane's Lexicory under (فيح).
[2] Muslim # 58. 2196.

such as grow in anyone's side. The affected person feels as though ants sting him. Perhaps this is why it got its name namlah.
It must be understood that it is allowed to use a spell and incantation for every illness. The hadith mentions only three because these three respond to this treatment more effectively than the others. The same meaning may be given to the tradition that say that spells and incantation is allowed in these three things only.
In the beginning, the Prophet صلى الله عليه وسلم has forbidden the use of spells and incantation. Then, initially, he allowed people to resort to spells and incantation for these three things provided polytheistic and ambiguous words are not used. Later, this permission was extended to all sort of diseases and approved supplication and verses of the Quran may be invoked.

(٤٥٢٧) وَعَنْ عَائِشَةَ قَالَتْ اَمَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَسْتَرْقِيَ مِنَ الْعَيْنِ۔ (متفق عليه)

4527. Sayyidah Ayshah رضى الله عنها said that the Prophet صلى الله عليه وسلم gave instruction that spells may be used to ward off the effect of the evil eye.[1]

(٤٥٢٨) وَعَنْ اُمِّ سَلَمَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى فِيْ بَيْتِهَا جَارِيَةً فِيْ وَجْهِهَا سَفْعَةٌ تَعْنِيْ صُفْرَةً فَقَالَ اسْتَرْقُوْا لَهَا فَاِنَّ بِهَا النَّظْرَةَ۔ (متفق عليه)

4528. Sayyidah Umm Salamah رضى الله عنها narrated that the Prophet صلى الله عليه وسلم saw in her house a girl whose face had turned yellow. So, he said, "Use a spell for her because she has the effects of an evil eye.'[2]

COMMENTARY: The girl was under the effect of an evil eye. It could be a human evil eye or a jinn's evil eye. The eye of a jinn is sharper than the edge of a lance.

(٤٥٢٩) وَعَنْ جَابِرٍ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الرُّقٰى فَجَاءَ اٰلُ عَمْرِو بْنِ حَزْمٍ فَقَالُوا يَارَسُوْلَ اللّٰهِ اِنَّهُ كَانَتْ عِنْدَنَا رُقْيَةٌ نَرْقِيْ بِهَا مِنَ الْعَقْرَبِ وَاَنْتَ نَهَيْتَ عَنِ الرُّقٰى فَعَرَضُوْهَا عَلَيْهِ فَقَالَ مَا اَرٰى بِهَا بَاْسًا مَنِ اسْتَطَاعَ مِنْكُمْ اَنْ يَنْفَعَ اَخَاهُ فَلْيَنْفَعْهُ۔ (رواه مسلم)

4529. Sayyiduna Jabir رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم disallowed spells, so, the family of Amr ibn Hazm رضى الله عنه came and submitted, "O Messenger of Allah, we have a spell that we used for the sting of scorpion. Now you have disallowed spell." They then read it out to him (that he might decide about its veracity) He said, "I do not find any harm in it. He among you who can benefit his brother (even by using a spell approved by Shari'ah (divine law)), let him do that."[3]

(٤٥٣٠) وَعَنْ عَوْفِ بْنِ مَالِكٍ الْاَشْجَعِيِّ قَالَ كُنَّا نَرْقِيْ فِي الْجَاهِلِيَّةِ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ كَيْفَ تَرٰى فِيْ ذٰلِكَ فَقَالَ اَعْرِضُوْا عَلَيَّ رُقَاكُمْ لَا بَاْسَ بِالرُّقٰى مَالَمْ يَكُنْ فِيْهِ شِرْكٌ۔ (رواه مسلم)

4530. Sayyiduna Awf ibn Maalik Ashja'I رضى الله عنه said, "We used to resort to spells

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[1] Muslim # 59. 2195, Bukhari # 5738.
[2] Bukhari # 5739, Muslim # 59-2197.
[3] Muslim # 63-2199.

during the jahiliyah (ignorance period). So we submitted, 'O Messenger of Allah, what do you say abou it?' He said, 'Read them out to me. There is no harm in the spells as long as they are without polytheism."[1]

COMMENTARY: The words 'without polytheism' imply also that the spell should have no name of the jinns and the devils and no appeal for help to any of them. They should have no inkling of disbelief in them. If they are devoid of such things, then it is allowed to use them. The ulama (Scholars) say that when such words and expressions are used as are ambiguous, then these spells are disallowed, but when the wording of a spell is known to be from the Prophet صلى الله عليه وسلم even though the meaning cannot be deciphered then it is permitted to apply such a spell.

Just as the devil bears animosity to mankind from the beginning of time, so too the jinns are natural enemies of mankind. In this sense, the devils and jinns are allies of each other. Thus when a person is taken over by a jinn and such incantation is applied as has names of the devils and calls on them for help then the jinns release that person. Sometimes, a person suffers from snake-bite and seems to be poisoned, but in fact it is a jinn who had taken the form of a snake. When a spell with names of devils and an appeal to them help is used, the jinn withdraws and the poison disappears from the person. In this way, both jinns and devils mislead mankind. Therefore, the ulama (Scholars) say unanimously that it is not permitted to use a spell that contains something other than verses of the Quran, names and attributes of Allah.

The most glorious of all is the noble Quran itself to make an invocation. Each of its words, each of its expressions is a treasure for mankind as healing, cure, goodness and blessing, with a guaranteed benefit. Some of its verses and Surahs (chapters) are more suited for spell and incantation, like surah al-Fatihah, al-falaq, an-Naas and the verses aayat ul Kursi and aayat ul Karimah. They are based on seeking refuge in Allah. At the same time, the supplication and incantation that are known from the ahadith are also appropriate and beneficial.

The writer of satar us Sa'adah has quoted a hadith that if a person desires to protect his property or children from the evil eye, then he must recite:

مَاشَآءَ اللّٰهُ لَا قُوَّةَ اِلَّا بِاللّٰهِ

{That which Allah will (will be)! There is no power except in Allah.} (18: 39)

(His property and children will be preserved from the evil eye.)

It is reported that Sayyiduna Uthman رضی الله عنه saw a very beautiful lad. He recommended that a little blackness should be applied to the lad's chin to preserve him from the evil eye.

THE VERSES OF HEALING (AAYAT UL SHIFA)

Shaykh Abu al-Qasim Qushayri رحمه الله said, "My son was seriously ill so that we lost hope of his survival. Meanwhile, I saw Allah's Messenger صلى الله عليه وسلم in my dream and submitted to him that my son was ill. He asked, 'why is it that you are unaware of the verses of healing?' I woke up and looked up the Quran for the verses of healing. I found them at six places in the Quran. They are: [2]

(1) وَيَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ

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[1] Muslim # 63-2200.

[2] Respectively: 9: 14, 10: 57, 16: 69, 17: 82, 26: 80, 41: 44. (Translation of these verses follows completion of the quotation of Qushayri رحمه الله discourse.)

(2) وَشِفَآءٌ لِّمَا فِي الصُّدُوْرِ

(3) يَخْرُجُ مِنْ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِيْهِ شِفَآءٌ لِّلنَّاسِ

(4) وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ

(5) وَاِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ

(6) قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّ شِفَآءٌ

I wrote down these verses and soaked the writing in water and gave it to my son to drink. He recovered rapidly as if his letter were released."

Qadi: Baydawi رحمه الله has also pointed out to these verses in his tafsir as verses of healing Sa'd Hulaybi رحمه الله has mentioned Abu al-Qasim Qushayri رحمه الله and his dream in his exposition of Tafsir Baydawi, but he has mentioned that Qushayri رحمه الله had seen Allah in his dream and that the verses should be recited and the reciter should blow on the patient. They should also be written down on a porcelain utensil, washed with water which should be given to the patient to drink.

Shaykh Tajuddin Sabuki رحمه الله said that many scholars wrote down these verses to get relief from illnesses.

As for writing down for healing, should only these portion be written down or the whole verses that contain them? It has been reported that the Shaykhs and elders wrote down only these portions as verses of healing. The foregoing verses are translated:

(1) {He will grant relief to the hearts of the believing people} (9: 14)
(2) {...and a healing for whatever (disease) is in the hearts.} (10: 57)
(3) {There comes forth out of their bellies a drink of diverse hues, wherein is healing for mankind} (16: 69)
(4) {And we send down, of the quran that which is a healing and a mercy to the believers} (17: 82)
(5) {And when I am sick, He heals me} (26: 80)
(6) {Say: "For those who believe, it is a guidance and a healing".} (4: 44)

EVIL EYE IS A FACT

(٤٥٣١) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعَيْنُ حَقٌّ فَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتْهُ الْعَيْنُ وَاِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوْا۔ (رواه مسلم)

4531. Sayyiduna Ibn Abbas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "The evil eye (meaning, its influence) is a fact. If any thing was likely to overtake decree, the evil eye would do it. And, When you are told to bathe, do so."[1]

COMMENTARY: If anyone's sight of a person or thing delights him and he is overwhelmed then it does have an effect on what he has seen (and stared at) and this is attached to the decree. Allah has given the eyes of some people the peculiarity that even they see something they cause its destruction in the same way as magic and sorcery have their effect.

Nothing in the universe is outside the ambit of decree, not even the smallest thing and not even the largest, not the weakest and not the strongest. Nothing can escape out of the orbit of decree, but if, by a stretch of imagination, anything could slip away, then the evil eye

[1] Muslim # 42-2188.

would do it. This thing about the evil eye has been stated merely to emphasize, the influence of the evil eye.

It was customary among the Arabs that the person whose evil eye had hurt someone was asked to wash his hand and feed and the portion below his navel. That water was poured on the one who was hurt by the evil eye. At least, the effected person gained some confidence and his doubts were removed. The Prophet صلی اللہ علیہ وسلم gave permission for this thing to be done. He said, "If your stare has had the effect of an evil eye and anyone and you are asked to wash your limbs and pour the water on the effecter person, do that."

The method of doing it, is outlined in the hadith of Abu Umamah رضی اللہ عنہ (# 4562).

While the ulama (Scholars) agree that an evil eye can have an effect on living beings - men and animals - and on property, some people like the mu'tazillah reject it, just as they reject the effect of supplication and charity. They assert that which is decreed cannot be averted. Of course, decree has not a different path from the working of cause and effect. Allah has given the evil eye the ability to hurt and the ulama (Scholars) follow the Prophet's Saying: (العين الحق) (the evil eye is a fact). It is wajib (obligatory) on us to believe in this saying.

WHO IT WORKS: The ulama (Scholars) have dealt with this question at length. They have quoted some of the people who possess the evil eye as having said, "When we are delighted by a sight and we look at it, we sense heat coming out of our eyes." Some people say that it is a venomous heat and it absorbs in the air which blow up to the subject and causes him harm and ruin. It is like a snake that hurts every one with its poison when it looks at it. In short, something invisible shoots out from the evil eyes and strikes the subject if there is no obstruction between then. But, if there is an obstruction like an amulet or talisman and medicine, etc. then that invisible thing does not make it to the subject. In fact, if the amulet or talisman is strong, then the invisible weapon reverts to the source. It is like a strong shield that causes an arrow to rebound to the striker.

Moreover, just as Allah has enabled some people to possess the evil eye. So, too He has enabled some perfect souls, like the men of Allah and Shaykhs, to repel the evil eye so that they may help the masses with supplication and amulets to ward off the effects of the evil eye.

SECTION II اَلْفَصْلُ الثَّانِیْ

ALLAH HAS CREATED REMEDY FOR ALL ILLS

(٤٥٣٢) عَنْ أُسَامَةَ بْنِ شَرِيْكٍ قَالَ قَالُوْا يَارَسُوْلَ اللّٰهِ (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) اَفَنَتَدَاوِى قَالَ نَعَمْ يَا عِبَادَ اللّٰهِ تَدَاوَوْا فَإِنَّ اللّٰهَ لَمْ يَضَعْ دَاءً اِلَّا وَضَعَ لَهٗ شِفَاءً غَيْرَ دَاءٍ وَاحِدٍ اَلْهَرَمِ (رواه احمد والترمذی وابوداؤد)

4532. Sayyiduna Usamah ibn Sharik رضی اللہ عنہ narrated that some sahabah (Prophet's Companions) رضی اللہ عنہم asked, "O Messenger of Allah, may we resort to medical treatment (during illnesses)?" He said, "Yes, O slaves of Allah, use medical treatment because Allah has not created a disease without creating a cure for it, other than one disease, namely, old age."[1]

COMMENTARY: By his words, the Prophet صلی اللہ علیہ وسلم assured the sahabah (Prophet's Companions) رضی اللہ عنہم that to get medical treatment is not against servitude and reliance on Allah, provided the treatment is not thought to be the only and direct cause of relief. Rather, it is a necessary procedure and true healing comes only from Allah.

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[1] Musnad Ahmad 4-278, Tirmidhi # 2038, Abu Dawud # 3855.

DO NOT COMPEL THE PATIENT TO EAT OR DRINK

(٤٥٣٣) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُكْرِهُوْا مَرْضٰكُمْ عَلَى الطَّعَامِ فَإِنَّ اللّٰهَ يُطْعِمُهُمْ وَيَسْقِيْهِمْ (رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ)۔

4533. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not compel your patients to take food, for, Allah, the exalted, gives them food and drink."[1]

COMMENTARY: If the patient is unwilling, do not force him to eat or drink, even if it is medicine.

Allah gives energy and stamina. Survival of anyone is not dependant on food and drink but on Divine Power. So, if anyone is forced to take food and drink against his will then instead of benefit, it might harm him.

CURING REDNESS

(٤٥٣٤) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَوٰى اَسْعَدَبْنِ زُرَارَةَ مِنَ الشَّوْكَةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ)۔

4534. Sayyiduna Anas رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم branded (Sayyiduna) As'ad ibn Zurarah رضی اللہ عنہ because of Shawkah (whilow, redness) that had afflicted him.[2]

COMMENTARY: Either the Prophet صلی اللہ علیہ وسلم cauterized As'ad himself or had him cauterized by someone. Besides it cannot be said where on the body was this done.

CURE OF PLEURISY

(٤٥٣٥) وَعَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَتَدَاوٰى مِنْ ذَاتِ الْجَنْبِ بِالْقُسْطِ الْبَحْرِيِّ وَالزَّيْتِ۔ (رواه الترمذی)

4535. Sayyiduna Zayd ibn Arqam رضی اللہ عنہ said, "Allah's Messenger صلی اللہ علیہ وسلم instructed us to treat dhat ul janb (pleurisy) with sea costus and olive oil."[3]

(٤٥٣٦) وَعَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْعَتُ الزَّيْتَ وَالْوَرْسَ مِنْ ذَاتِ الْجَنْبِ (رواه الترمذی)

4536. Sayyiduna Zayd ibn Arqam رضی اللہ عنہ said, "Allah's Messenger صلی اللہ علیہ وسلم often spoke highly of alive oil and wurs for pleurisy."[4]

COMMENTARY: Wurs (ورس) is a kind of grass of yellowish colour inclining on red. Its fibres are like Saffron and it is used to colour and dye just as saffron is used. The physicians have prescribed it for many illnesses. It seems that both these things are used for pleurisy by inserting their drops in the mouth.

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[1] Tirmidhi # 2040, Ibn Majah.

[2] Tirmidhi # 2050.

[3] Tirmidhi # 2078 (2015/86).

[4] Tirmidhi # 2079 (2086).

SENNA AS A PURGATIVE

(٤٥٣٧) وَعَنْ اَسْمَآءَ بِنْتِ عُمَيْسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَأَلَهَا بِمَا تَسْتَمْشِيْنَ قَالَتْ بِالشُّبْرُمِ قَالَ حَارٌّ جَارٌّ قَالَتْ ثُمَّ اسْتَمْشَيْتُ بِالسَّنَا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ اَنَّ شَيْئًا كَانَ فِيْهِ الشِّفَآءُ مِنَ الْمَوْتِ لَكَانَ فِي السَّنَا۔ (رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ)۔

4537. Sayyidah Asma bint umays رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم asked her, "what purgative do you use?" She said, "I take shubrun (spurge)." But, he said, "That is very hot, terrible." So, she used sana (senna) and the Prophet صلی اللہ علیہ وسلم said, "were there on antidote for death, that would be senna."[1]

COMMENTARY: Shubrum is a plant. Its seeds are boiled in water to use as laxative. The Prophet صلی اللہ علیہ وسلم used the world for hot (حار) – hear) twice to say 'very hot.' To mean that it is not proper to use it as a laxative. The physicians say that it makes the bowels very loose so it must be used under proper supervision.

Senna is a very beneficial medicine, particularly senna (sana) Makki. The physicians prescribe it for many illnesses. Its greatest characteristic is that it has no side-effects. It is good particularly for bile, melancholy and phelgm. It also gives strength to the heart.

DO NOT USE FORBIDDEN THINGS AS MEDICINE

(٤٥٣٨) وَعَنْ اَبِي دَرْدَآءَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ اَنْزَلَ الدَّآءَ وَالدَّوَآءَ وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً فَتَدَاوَوْا وَلَا تَدَاوَوْا بِحَرَامٍ۔ (رواہ ابوداؤد)

4538. Sayyiduna Abu Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely Allah has sent down the illness and the medicine. And, He has created for every illness a cure. So, take medicine for treatment. But, do not treat yourselves with anything unlawful."[2]

COMMENTARY: The unlawful could be wine, swine or any other forbidden thing. There are many ahadith on this subject, particularly on using wine. Not only they forbid them but also make clear that there is no benefit in using the unlawful for treatment of any disease. There is a hadith narrated by Sayyiduna Ibn Mas'ud رضی اللہ عنہ that Allah has not placed cure in those things that are forbidden to you.

It is also reported that Sayyiduna Tariq Ja'fi رضی اللہ عنہ sought the Prophet's صلی اللہ علیہ وسلم permission to make wine. He forbade him. When he submitted that he wished to make it for use as medicine, the prophet صلی اللہ علیہ وسلم said, "Wine is not a medicine but it is pain and a disease." He also said:

من تداوی بالخمر فلاشفا اللّٰہ

(He who resorts to wine as medicine, Allah will not give him cure).

However, some juristic traditions permit the use of wine as medicine then reliable and adept physicians confirm that there is no alternative means of treatment for a disease. But this is very unlikely. First, it is difficult to find reliable and competent physicians. Secondly,

[1] Tirmidhi # 2081 (1236), Ibn Majah # 3461.

[2] Abu Dawud # 3874.

it is not easy to get their unanimous opinion.

IMPURE MEDICINE DISALLOWED

(٤٥٣٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الدَّوَآءِ الْخَبِيْثِ۔ (رواه احمد وابوداؤد والترمذی وابن ماجة)

4539. Sayyiduna Abu Hurayrah رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade medicine that is Khabith (noxious, impure or forbidden or unpleasant, bad smelling).[1]

COMMENTARY: Such a medicine is not regarded as good. If the patient is repulsed with a medicine, then it will not be efficacious as desired. This disallowance is of the kind of nahi tanzihi (forbidden nearer to lawful) (more lawful than unlawful).

HEADACHE & ACHING LEGS

(٤٥٤٠) وَعَنْ سَلْمٰى خَادِمَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ مَاكَانَ اَحَدٌ يَشْتَكِيْ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجَعًا فِيْ رَاسِهٖ اِلَّاقَالَ احْتَجِمْ وَلَا وَجَعًا فِيْ رِجْلَيْهِ اِلَّا قَالَ اخْتَضِبْهُمَا۔ (رواه ابوداؤد)

4540. Sayyidah Salma رضی اللہ عنہا the (female) servant of the Prophet صلی اللہ علیہ وسلم said, "When any one complained to Allah's Messenger صلی اللہ علیہ وسلم of a headache (because of blood pressure), he said to him, "Get cupped.' And when anyone complained about pain in his legs (because of heat), he said, to him, 'Dye them with henna,"[2]

COMMENTARY: This command applies to both men and women, but men should preferably apply henna only to their souls. They must not apply it to their nails so that they avoid resemblance to women.

HENNA ON WOUND

(٤٥٤١) وَعَنْهَا قَالَتْ مَا يَكُوْنُ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرْحَةٌ وَلَا نَكْبَةٌ اِلَّا اَمَرَنِيْ اَنْ اَضَعَ عَلَيْهَا الْحِنَّاءَ۔ (رواه ترمذی)

4541. Sayyidah Salma رضی اللہ عنہا said that Allah's Messenger صلی اللہ علیہ وسلم never received a wound (on his body from anything) or had a bleeding foot (caused by a stone or thorns) but he asked her to apply henna on it.[3]

COMMENTARY: Henna has a cooling effect. It cures illness rapidly particularly wounds.

BENEFITS OF CUPPING

(٤٥٤٢) وَعَنْ اَبِيْ كَبْشَةَ الْاَنْمَارِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَحْتَجِمُ عَلٰى هَامَتِهٖ وَبَيْنَ كَتِفَيْهِ وَهُوَ يَقُوْلُ مَنْ اَهْرَاقَ مِنْ هٰذِهِ الدِّمَآءِ فَلَا يَضُرُّهٗ اَنْ لَّا يَتَدَاوٰى بِشَيْءٍ۔ (رواه ابوداؤد وابن ماجة)

4542. Sayyiduna Abu Kabshah Al-Ammari رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم often had himself cupped on the crown of his head and between his shoulders. He would say, "He who has this blood poured out will not suffer if he

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[1] Tirmidhi # 2045 (2052), Abu Dawud # 387 0, Ibn Majah # 3459.

[2] Abu Dawud # 3858.

[3] Tirmidhi # 2154 (2061) related by her grandson Ubaydullah رحمہ اللہ.

does not have medical treatment for any illness."[1]

COMMENTARY: It is possible that the Prophet صلى الله عليه وسلم may have had himself cupped on the head sometimes and between the shoulders sometimes. Or, he may have had it done at both places at one time, together.

He said that this blood should be poured out sometimes. It could mean from the two places mentioned or from anywhere on the body where impure blood has accumulated and should be drained out.

(٤٥٤٣) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ عَلٰى وَرِكِهٖ مِنْ وَثْأٍ كَانَ بِهٖ۔ (رواه ابوداؤد)

4543. Sayyiduna Jabir رضی الله عنه said that the Prophet صلى الله عليه وسلم had himself cupped on his hip because of an internal injury (or a bruise) he suffered.[2]

COMMENTARY: The injury is watha meaning pain from sprain but not fractured bone. The Prophet صلى الله عليه وسلم had himself cupped high up on his thigh.

(٤٥٤٤) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ حَدَّثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ لَيْلَةٍ اُسْرِیَ بِهٖ اَنَّهٗ لَمْ يَمُرَّ عَلٰى مَلَاٍ

مِنَ الْمَلٰئِكَةِ اِلَّا اَمَرُوْهُ مُرْ اُمَّتَكَ بِالْحِجَامَةِ (رَوَاهُ التِّرْمِذِیُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِیُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ)۔

4544. Sayyiduna Ibn Mas'ud رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم recounted to them the account of the mi'raj (meaning, the night he was taken up to the heavens). He said that whichever group of the angels he passed they instructed him to command they instructed him to command his ummah that they should have themselves cupped.[3]

COMMENTARY: There are other ways of having blood poured out but copping is the best in hot regions because these people thin, dilute blood..

As for the ummah, it could be the people of that age, or the ummah in the real sense, all followers of the Prophet صلى الله عليه وسلم.

FROGS MAY NOT BE USED AS INGREDIENTS FOR MEDICINE

(٤٥٤٥) وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ عُثْمَانَ اَنَّ طَبِيْبًا سَاَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ ضِفْدَعٍ يَجْعَلُهَا فِیْ

دَوَاءٍ فَنَهَاهُ النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِهَا۔ (رواه ابوداؤد)

4545. Sayyiduna Abdur Rahman ibn Uthman رضی الله عنه narrated that a physician asked the prophet صلى الله عليه وسلم whether he may use frogs as ingredients of medicine. The Prophet صلى الله عليه وسلم disallowed him to kill frogs.[4]

COMMENTARY: According to a tradition in Jami the prophet صلى الله عليه وسلم forbade that frogs should be killed to use in medicine.

Qadi رحمه الله said that the Prophet صلى الله عليه وسلم forbade the killing of frogs Perhaps because he did not think it proper to use frogs for medicine. It was either because frog is impure and forbidden or because one is repulsed by the frog. Whether benefit the physician may have imagine was offset by the frog's repulsive nature.

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[1] Abu Dawud # 3859, Ibn Majah.

[2] Abu Dawud # 3859, Ibn Majah.

[3] Tirmidhi # 2052.

[4] Abu Dawud # 2871.

PROPHET صلى الله عليه وسلم HAD HIMSELF CUPPED ON 17TH, 19TH 21ST

(٤٥٤٦) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْتَجِمُ فِي الْاَخْدَعَيْنِ وَالْكَاهِلِ (رَوَاهُ اَبُوْدَاوُدَ وَزَادَ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَكَانَ يَحْتَجِمُ لِسَبْعَ عَشْرَةَ وَتِسْعَ عَشَرَةَ وَاِحْدٰى وَعِشْرِيْنَ)۔

4546. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم had himself cupped in the two veins of the neck at either side of it and between the shoulders. According to another version: He had himself cupped on the 17th, 19th and 21st (of the month).[1] &[2]

DATES ON WHICH HE HAD HIMSELF CUPPED

(٤٥٤٧) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْتَحِبُّ الْحِجَامَةَ لِسَبْعَ عَشْرَةَ وَتِسْعَ عَشْرَةَ وَاِحْدٰى وَعِشْرِيْنَ۔ (رواہ فی شرح السنۃ)

4547. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم liked to have himself cupped on the 17th, 19th, and 21st.[3]

(٤٥٤٨) وَعَنْ اَبِي هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنِ احْتَجَمَ لِسَبْعَ عَشَرَةَ وَتِسْعَ عَشَرَةَ وَاِحْدٰى وَعِشْرِيْنَ كَانَ شِفَآءً مِنْ كُلِّ دَآءٍ۔ (رواہ ابوداؤد)

4548. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who has himself cupped on the 17th, 19th, and 21st will find it to be a remedy for every disease."[4]

(٤٥٤٩) وَعَنْ كَبْشَةَ بِنْتِ اَبِي بَكْرَةَ اَنَّ اَبَاهَا كَانَ يَنْهٰى اَهْلَهُ عَنِ الْحِجَامَةِ يَوْمَ الثُّلَثَاءِ وَيَزْعُمُ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ يَوْمَ الثُّلَثَاءِ يَوْمَ الدَّمِ وَفِيْهِ سَاعَةٌ لَا يَرْقَأُ۔ (رواہ ابوداؤد)

4549. Sayyiduna Kabshah bint Abu Bakrah رضی اللہ عنہ said that har father disallowed his family to have themselves cupped on Tuesday. He emphasized that Allah's Messenger صلی اللہ علیہ وسلم regarded Tuesday as the day of blood and at a moment on it blood keeps flowing out unceasingly. (It might happen to coincide with the cupping and blood might not stop flowing thereby causing death.)[5]

(٤٥٥٠) وَعَنِ الزُّهْرِيِّ مُرْسَلًا عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ احْتَجَمَ يَوْمَ الْاَرْبَعَاءِ اَوْيَوْمَ السَّبْتِ فَاَصَابَهُ وَضَحٌ فَلَا يَلُوْمَنَّ اِلَّا نَفْسَهُ (رَوَاهُ اَحْمَدُ وَاَبُوْدَاوُدَ وَقَالَ وَقَدْ اُسْنِدَ وَلَا يَصِحُّ)۔

4550. Sayyiduna Zuhri رحمہ اللہ narrated that in a mursal form that the Prophet صلی اللہ علیہ وسلم said, "He who has himself cupped on Wednesday or Saturday and is afflicted

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[1] Abu Dawud # 3800 (Ist version).

[2] (Ist and 2nd version) Tirmidhi # 2051, Ibn Majah # 3483.

[3] Baghawi in Sharh us Sunnah (Holy Prophet's practice) # 3225.

[4] Abu Dawud # 3961.

[5] Abu Dawud # 3862.

by leprosy must not blame anyone but himself."[1]

COMMENTARY: Though the musnad hadith is not regarded as sound, yet it makes the mursal form stronger. Moreover, the Hanafis and the analyses regard a mursal hadith worthy of evidence (and observing).

(٤٥٥١) وَعَنْهُ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ احْتَجَمَ اَوِاطَّلٰى يَوْمَ السَّبْتِ اَوِالْاَرْبَعَاءِ فَلَا يَلُوْمَنَّ اِلَّا نَفْسَهٗ فِى الْوَضَحِ۔ (رواه فى شرح السنة)

4551. Sayyiduna Zuhri رحمه الله reported in a mursal form that Allah's Messenger صلى الله عليه وسلم said, "He who has himself cupped or smeared with something on Saturday or Wednesday must not blame anyone but himself if he is afflicted by leprosy."[2]

CHARMS DISALLOWED

(٤٥٥٢) وَعَنْ زَيْنَبَ امْرَأَتِ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ اَنَّ عَبْدَاللّٰهِ رَاٰى فِىْ عُنُقِىْ خَيْطًا فَقَالَ مَاهٰذَا فَقُلْتُ خَيْطٌ رُقِىَ لِىْ فِيْهِ قَالَتْ فَاَخَذَهٗ فَقَطَعَهٗ ثُمَّ قَالَ اَنْتُمْ اٰلُ عَبْدِ اللّٰهِ لَاَغْنِيَآءُ عَنِ الشِّرْكِ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ الرُّقٰى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ فَقُلْتُ لِمَ تَقُوْلُ هٰكَذَا لَقَدْكَانَتْ عَيْنِىْ تَقْذِفُ وَكُنْتُ اَخْتَلِفُ اِلٰى فُلَانٍ الْيَهُوْدِىِّ فَاِذَا رَقَاهَا سَكَنَتْ فَقَالَ عَبْدُاللّٰهِ اِنَّمَا ذٰلِكَ عَمَلُ الشَّيْطَانِ كَانَ يَنْخُسُهَا بِيَدِهٖ فَاِذَا رُقِىَ كَفَّ عَنْهَا اِنَّمَا كَانَ يَكْفِيْكِ اَنْ تَقُوْلِىْ كَمَا كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِىْ لَاشِفَاءَ اِلَّاشِفَاءُكَ شِفَآءً لَايُغَادِرُ سَقَمًا (رواه ابوداؤد)

4552. Sayyidah Zaynab رضى الله عنها, wife of Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated. Abdullah saw a thread on my neck and asked, "What is it?" I said, "A thread over which an incantation has been recited for me." He took it, cut it (to pieces) and said, 'you, the people of Abdullah's house, are unattached to polytheism. I had heard Allah's Messenger صلى الله عليه وسلم say, 'Spells, tawalah charms and tawalah (love charms) are polytheism.' I remarked, "Why do you say so? I had a painful bulging eye and I used to go to a certain Jew. When he recited a spell over it, it soothed." Abdullah said, "That was nothing, but the devil's work. He picked your eye with his hand. When a spell was recited, he stopped. It will suffice you if you say as Allah's Messenger صلى الله عليه وسلم used to say:

اَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِىْ لَاشِفَاءَ اِلَّاشِفَائُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

(Remove this harm, O Lord of Mankind! And, heal! You alone are the healer! There is no healing, but your healing that will leave behind no sickness.)"[3]

COMMENTARY: Sayyiduna Ibn Mas'ud رضى الله عنه said that his family was safe from polytheism because Allah had blessed them with faith and they were Muslim. So, they did not have to resort to such things: He knew that the spells that were recited in those days

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[1] Musnad Ahmad, Abu Dawud, Bayhaqi (in Shu'ab ul Eeman) part of heading 12-151 (one version is Musnad) Abu Dawud regards it as un sound.

[2] Bayhaqi in Sharh us Sunnah (Holy Prophet's practice) # 3235.

[3] Abu Dawud # 3883.

were polytheistic and ambiguous.
Mulla Ali Qari رحمه الله said that it is a light form of polytheism to believe that the spells and charms are a means (possess sufficient efficacy to) remove illnesses. But, it is a strong polytheism to believe that these things are by themselves real removers of illnesses.
The spell that is considered polytheism is one that has named of idols, devils and jinns and words of disbelief. It is made up of such things as are disallowed by Shari'ah (divine law). It also includes spells whose meaning are confused are undeciphered.
The thread or talisman put on the neck is tama'im (plural to tamimah). The one mentioned in the hadith did not have Allah's names, verses of the Quran or approved supplication. However, some people say that tamimah signifies certain beads that the Arab women of the desert hung upon their children to repel the evil eye etc. Or, it is a necklace upon which are put thongs and amulets, or it is the amulet itself. (sometimes,) the beads are perforated and thongs or strings are inserted into them and they are thereby suspended.[1]
The word tawalah is a kind of spell or charm that is said to promote love between man and woman. All these things are done by the polytheists.
The trouble in her eye was nothing but the devil's mischief. This is as Ibn Mas'ud said to his wife.

NUSHRAH IS THE DEVIL'S WORK

(٤٥٥٣) وَعَنْ جَابِرٍ قَالَ سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ النُّشْرَةِ فَقَالَ هُوَ مِنْ عَمَلِ الشَّيْطَانِ

(رواه ابوداؤد)

4553. Sayyiduna Jabir رضی الله عنه narrated that the Prophet صلی الله علیه وسلم was asked about nushrah. He said, "It concerns the devil's work."[2]

COMMENTARY: Nushrah is a charm or enchantment to put off the evil spirit. Or, an insane is treated with the charm. It is, therefore, the spell that does not have Allah's names, verses of the Quran, or approved supplications. Rather, it was a spell in pre-Islamic times made up of names of the idols and the devils and an appeal to them to help.
It could also be that the words were in Hebrew, beyond the understanding of people.

THE DOINGS OF THE HEADLESS

(٤٥٥٤) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا أُبَالِي مَا اَتَيْتُ اِنْ اَنَا شَرِبْتُ تِرْيَاقًا اوتَعَلَّقْتُ تَمِيْمَةً اَوْقُلْتُ الشِّعْرَ مِنْ قِبَلِ نَفْسِي۔ (رواه ابوداؤد)

4554. Sayyiduna Abdullah ibn Umar رضی الله عنه said that he heard Allah's Messenger صلی الله علیه وسلم say. "I am an indifferent, easy-going type of I drink a antidote, or put an amulate in my neck, or compose poetry (of my own accord and intention, putting heard and intention, putting heard into it)."[3]

COMMENTARY: Those people who do such work are unconcerned whether they should do it or not. The result is that they do every disallowed and unrecommended work. Only

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[1] This portion is adopted from Lane's Laxicon (Arabic English) vi p 316 but conforms to relative Urdu Text.
[2] Abu Dawud # 3868.
[3] Abu Dawud # 3869.

such persons will engage in the pursuit mentioned in the hadith who do not hesitate to abide by the unlawful and unsuitable.
The antidote contains snake-flesh and wine which are forbidden. If the ingredients of an antidote do not contain the unlawful things then it may be used without harm. Some scholars, however, say that it is better to abstain from it altogether.
The other thing (amulet) snacks of the jahiliyah (ignorance period) and must be avoided too. But, amulets made up of names of Allah and verses of the Quran are permitted and are, in fact, mustahab (desirable). There is hope of benefit through their blessing. Poetry is condemned in the light of the verses of the Quran:

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ

{And we have not thought him poetry, nor is it meet for him.}
Allah had kept the Prophet صلی اللہ علیہ وسلم free from the above poetry. So, he was unable to compose poems. His words were by themselves more eloquent than poetry. It is a different things quoting other people. It is good to dress. Commendable subjects with poetry and present pious thought thereby. But to express evil thoughts in poetry is not only wrong but also a waste of time.
Ibn Maalik رحمه الله said that these things were forbidden to the Prophet صلی اللہ علیہ وسلم. They are not forbidden to his ummah. But, the poetry must not deride the Muslims and must not be made up of lies and of bad things. The amulets and spell should not be unlawful. Also, the antidote is not forbidden to the ummah provided it has no unlawful ingredients like flesh of snake, etc.

SPELLS & CAUTERIZING ARE AGAINST TRUST IN ALLAH

(٤٥٥٥) وَعَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اكْتَوٰى اَوِاسْتَرْقٰى فَقَدْ بَرِئَ مِنَ التَّوَكُّلِ۔ (رواه احمد والترمذی وابن ماجة)

4555. Sayyiduna Mughirah ib Shu'bah narrated that the Prophet صلی اللہ علیہ وسلم said, "He who cauterizes himself or uses a spell distances himself from trust in Allah."[1]

COMMENTARY: While it is allowed to cauterize oneself and use a spell, yet the rank of trust in Allah and reliance on Him is for superior to it. Allah says:

وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

{And in Allah should the believers put (their) trust}
(3: 122, 3: 160, 5: 11, 9: 51, 14: 11, 58: 10, 64: 13)

In other words depending too much on means is evidence of being mindless of the Lord of all lords. This is why Imam Ghazali رحمه الله said that if anyone goes out of his house and puts two locks at the door, or puts one lock and also asks his neighbour to keep a watch then he gets out of the orbit of tawakkal (trust in Allah).

(٤٥٥٦) وَعَنْ عِيْسٰى ابْنِ حَمْزَةَ قَالَ دَخَلْتُ عَلٰى عَبْدِاللّٰهِ بْنِ عُكَيْمٍ وَبِهٖ حُمْرَةٌ فَقُلْتُ اَلَا تُعَلِّقُ تَمِيْمَةً فَقَالَ نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِكَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَلَّقَ شَيْئًا وُكِّلَ اِلَيْهِ۔ (رواه ابوداؤد)

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[1] Tirmidhi # 2055.

4556. Sayyiduna Eesa ibn Hamzah رضی اللہ عنہ narrated that he went to (Sayyiduna) Abdullah ibn Ukaym رضی اللہ عنہ. He was suffering from humrah (erysipelas). So, he asked him, "Why do you not suspend an amulet?" He said, "We seek refuge in Allah from that. Allah's Messenger صلی اللہ علیہ وسلم had said, 'He who hangs (or ties) anything (on himself) will be entrusted to it.'[1]

COMMENTARY: Teebi رحمہ اللہ said that Abdullah رضی اللہ عنہ sought refuge in Allah from doing such a thing as wearing an amulet. He had attained a high degree of tawakal (trust in Allah) and regarded use of an amulet as contrary to tawakkal, though it may be proper for others to use it.

The words of the Prophet صلی اللہ علیہ وسلم means that one who uses an amulet or resorts to a spell with the belief that these things are profitable and avert harm then he will be left to amulets and spells and he will be deprived of Allah's help. He will not be healed because nothing, other than Allah, can cure or hurt. In other words, this saying of the Prophet صلی اللہ علیہ وسلم encourages us towards tawakkal and tafweed. (trust and reliance in Allah).

(٤٥٥٧-٤٥٥٨) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ (رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَرَوَاهُ ابْنُ مَاجَةَ عَنْ بُرَيْدَةَ)۔

4557. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Ruqyah (spell) is not permitted except for the evil eye or a scorpion sting."[2]

4558. Sayyiduna Buraydah رضی اللہ عنہ also narrated this hadith.[3]

(٤٥٥٩) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ أَوْ دَمٍ (رواه ابوداؤد)

4559. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Ruqyah (spell) is disallowed except for an evil eye, a scorpion bite, or blood."[4]

COMMENTARY: The ulama (Scholars) say that blood means nose bleeding. But, if blood is understood in its general sense then it will mean all diseases of blood. They may be connected with flowing blood, blood pressure, excess blood or impure blood, etc.

According to one version of Abu Dawud the words (الافی عین) are replaced by (الافی نفس) but the ulama (Scholars) insist that the word (نفس) - self, soul means (عین) eye (evil).

Also (اودم) are replaced by (اولدغة) to mean being bitten by the teeth as snakes and other animals bite with their teeth.

It must be understood that spells and incantation are proved means of healing nearly all sicknesses, like headache, toothache, etc. The ahadith vouch for this statement. According to a version in Bukhari and Muslim, when the Prophet صلی اللہ علیہ وسلم was ill, Sayyiduna Jibril علیہ السلام came to visit him and prayed;

بِسْمِ اللّٰهِ أَرْقِيْكَ مِنْ كُلِّ دَآءٍ يُؤْذِيْكَ

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[1] (Abu Dawud). Tirmidhi # 2072 (2079), Musnad Ahmad # 8804. The words in Tirmidhi are. Death is nearer from that.

[2] Tirmidhi # 2057, Abu Dawud # 3884, Musnad Ahmad 4-436.

[3] Ibn Majah # 3513.

[4] Abu Dawud # 3889.

(In the name of Allah, I use a spell for you against every disease that hurts you). Hence, the foregoing ahadith that restrict spells to three things actually emphasise that spells are more beneficial in these three things then in others. Even in common practice, spells are used most for these three things.

RAPID REMEDY FOR EVIL EYE

(٤٥٦٠) وَعَنْ اَسْمَآءَ بِنْتِ عُمَيْسٍ قَالَتْ يَارَسُوْلَ اللّٰهِ اِنَّ وُلْدَ جَعْفَرٍ يَسْرِعُ اِلَيْهِمُ الْعَيْنُ اَفَاَسْتَرْقِيْ لَهُمْ

قَالَ نَعَمْ فَاِنَّهُ لَوْكَانَ شَيْءٌ سَابِقَ الْقَدْرَ لَسَبَقَتْهُ الْعَيْنُ۔ (رواه احمد والترمذی وابن ماجة)

4560. Sayyidah Asma bint Umays رضی الله عنها (has narrated that she) asked, "O Messenger of Allah, the children of Ja'far (Tayyar) رضی الله عنه are very prone to the effect of the evil eye. May I use a spell for them?" He said, "Yes! If any thing will by pass decree then the evil eye would."[1]

COMMENTARY: Ata رحمه الله said that just as there is an evil eye that hurts so too there is an eye with blessing. Just a glance by righteous man of Allah works as an elixir and guides the misled to the right path, the ignorant to scholarly knowledge and the infidel to belief.

SPELL FOR PUSTULES

(٤٥٦١) وَعَنِ الشِّفَاءِ بِنْتِ عَبْدِاللّٰهِ قَالَتْ دَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا عِنْدَ حَفْصَةَ فَقَالَ

اَلَا تُعَلِّمِيْنَ هٰذِهٖ رُقْيَةَ النَّمْلَةِ كَمَا عَلَّمْتِيْهَا الْكِتَابَةَ۔ (رواه ابوداؤد)

4561. Sayyidah Shifa bint Abdullah رضی الله عنها narrated that while she was with Sayyidah Hafsah رضی الله عنه Allah's Messenger صلی الله علیه وسلم came in. He asked (her), "why do you not teach this one (meaning Hafsah) رضی الله عنها the spell to cure pustules as you taught her how to write?"[2]

COMMENTARY: Shifa رضی الله عنها was the daughter of Abdullah ibn Shams. She was a Qurayshi, Adwi. Her real name was layla. Shifa was her sobriquet, and she was known by it and it had replaced her real name. She had embraced Islam before hijarah and was a high ranking intelligent woman. The prophet صلی الله علیه وسلم used to go to her house for a nap in the afternoon. She had kept aside a bed and a waist wrapper for him.

We have spoken earlier about pustules (# 4526). Sayyidah Shifa رضی الله عنها used to recite the spell for pustules in Makkah before she embraced Islam. When she came to Madinah, at the footsteps of the Prophet صلی الله علیه وسلم, she asked the Prophet صلی الله علیه وسلم if she may continue the practice. He heard its words from her and let her use it, instructing her to teach it to Sayyidah Hafsah. رضی الله عنها

The actual spell for pustules was a collection of vague indistinct words and was disallowed by the Prophet صلی الله علیه وسلم. But the one Sayyidah Shifa رضی الله عنها and other women of Arab recited are a few expressions and permitted by the Prophet صلی الله علیه وسلم. They were:

اَلْعَرُوْسُ تَنْتَعِلُ وَ تَخْتَضِبُ وَ تَكْحِلُ وَكُلُّ شَيْءٍ تَفْتَعِلُ غَيْرَ اِنَّهَا وَلَا تَعْصِي الرَّجُلُ

(meaning: a bride must adorn herself and part her hair, dye her hands and feet and

[1] Tirmidhi # 2059 (2064), Musnad Ahmad 6. 439, Ibn Majah # 3510.

[2] Abu Dawud # 3887.

apply collyrium, but not disobey her husband).

Some people say that the Prophet's صلی اللہ علیہ وسلم instruction to Sayyidah Shifa رضی اللہ عنہا to teach the spell to Sayyidah Hafsah رضی اللہ عنہا actually were a hint to her (Hafsah) رضی اللہ عنہا that she should not disclose her husband's secret to anyone. The Quran has mentioned it in surah al-Tahrim.

There is a hadith that says (لاتعلم الكتابة) – (women should not be taught to write). Perhaps the hadith under discussion (# 4561) may have been of an earlier date. Some people say that the noble wives رضی اللہ عنہن of the Prophet صلی اللہ علیہ وسلم were exempted to learn to write because they were not prone to fall into mischief like other women.

Khattabi says, on the basis of this hadith, that it is makruh (disapproved) for women to learn to write.

Mulla Ali Qari رحمہ اللہ said that perhaps it was allowed to women to learn to write in the times of the Prophet صلی اللہ علیہ وسلم. But, for fear of mischief, the permission may have been withdrawn afterwards. Some people say that the command to teach writing was only for Sayyidah Hafsah رضی اللہ عنہا. Other women were precluded from learning to write.

AN EXAMPLE OF AN EVIL EYE

(٤٥٦٢) وَعَنْ اَبِيْ اُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ قَالَ رَاٰى عَامِرُ بْنُ رَبِيْعَةَ سَهْلَ بْنَ حُنَيْفٍ يَغْتَسِلُ فَقَالَ وَاللّٰهِ مَارَاَيْتُ كَالْيَوْمِ وَلَا جِلْدَ مُخَبَّاَةٍ قَالَ فَلُبِطَ سَهْلٌ فَاُتِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقِيْلَ لَهٗ يَا رَسُوْلَ اللّٰهِ هَلْ لَّكَ فِيْ سَهْلِ بْنِ حُنَيْفٍ وَاللّٰهِ مَا يَرْفَعُ رَاْسَهٗ فَقَالَ هَلْ تَتَّهِمُوْنَ لَهٗ اَحَدًا فَقَالُوْا نَتَّهِمُ عَامِرَ بْنَ رَبِيْعَةَ قَالَ فَدَعَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَامِرًا فَتَغَلَّظَ عَلَيْهِ وَقَالَ عَلَامَ يَقْتُلُ اَحَدُكُمْ اَخَاهُ اَلَّا بَرَّكْتَ اِغْتَسِلْ لَهٗ فَغَسَلَ لَهٗ عَامِرٌ وَجْهَهٗ وَيَدَيْهِ وَمِرْفَقَيْهِ وَرُكْبَتَيْهِ وَاَطْرَافَ رِجْلَيْهِ وَدَاخِلَةَ اِزَارِهٖ فِيْ قَدَحٍ ثُمَّ صُبَّ عَلَيْهِ فَرَاحَ مَعَ النَّاسِ لَيْسَ لَهٗ بَاْسٌ (رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَ رَوَاهُ مَالِكٌ وَفِيْ رِوَايَتِهٖ قَالَ اِنَّ الْعَيْنَ حَقٌّ تَوَضَّا لَهٗ فَتَوَضَّاَ لَهٗ)۔

4562. Sayyiduna Abu Umamah ibn Sahl ibn Hunayf رضی اللہ عنہ narrated that (Sayyiduna) Aamir ibn Rabi'ah رضی اللہ عنہ saw (his father) Sahl ibn Hunayf رضی اللہ عنہ having a bath, and he (could not help) comment (ed). "By Allah, I have not seen a skin to compare with what I see today, not even the skin of a girl in confinement." (Barely had he spoken these words when) Sahl رضی اللہ عنہ fell to the ground (as though thrown down. He was carried and brought to the Prophet صلی اللہ علیہ وسلم and the people who went to Allah's Messenger صلی اللہ علیہ وسلم said to him, "O Messenger of Allah, what do you suggest for Sahl ibn Hunayf? By Allah, he cannot raise his head." He asked, "Do you suppose anyone has cast an evil eye on him?" They named Aamir ibn رضی اللہ عنہ Rabi'ah. Allah's Messenger صلی اللہ علیہ وسلم called for Aamir رضی اللہ عنہ. He spoke to him angrily and asked, "why should one of you kill his brother? Why did you not invoke a blessing (on him, saying (بارک اللہ علیک)? Now, have a bath on his behalf." (Following his instructions,) Aamir bathed on his behalf washing his (own) face, hands elbows, knees, toes and inside his lower garment. He collected that water in a vessel and poured it over him. He recovered (at that very movement

as though nothing had happened to him) and he walked away with the people without any harm.

The version by Maalik also has. "The evil eye is true. Make ablution for the one hurt by it." So, he made ablution for him.[1]

COMMENTARY: Nawawi رحمه الله said that the method of ablution by the person whose evil eye has hurt someone for the one who is afflicted is to first verify that his evil eye has really hurt him. Water should be brought to him in a vessel which should not be placed on the ground. Then the evil eyed should take a handful of water and rinse his mouth into it. Next, he may take more water from it and wash his face, then wash his right wrist and elbow with his left hand, then his left wrist and elbow, but not the arm between the wrists and elbows, then the right foot and left foot, then the right knee and left knee. Finally, he must wash inside his lower wrapper below the navel. All these limbs may be washed in that vessel. After that the water in the vessel should be poured on the person afflicted by the evil eye on his head from his back side.

This kind of treatment is a mystic form with wisdom which we cannot fathom by our minds. So, there is no point in trying to reason it out.

Marzi رحمه الله said that it is wajib (obligatory) to wash these limbs. So, the person whose evil eye had done the damage must be compelled to do the washing as prescribed. It is inhuman to disobey this command because the afflicted person may die if this is not done for him.

Qadi Iyad رحمه الله said that if anyone is known to possess an evil eye then he should be avoided and people should keep at a distance from him. Care must be exercised when coming across him. It is recommended to the ruler that he should disallow such a person to haunt gatherings and public places. Rather, he must bind him to stay home and not come out of it. If he is poor and needy and must come to people to get help from them then the ruler must appoint for him a stipend, from the state Treasury, enough for his survival.

In short, the harm such a person may cause is more serious and severe than the harm a lepor may cause. So it is necessary to be careful in this regard. Imam Nawawi رحمه الله) agreed with whatever is said here, saying. "We do not know of any word of dissent from any of the ulama (Scholars)."

SEEKING REFUGE

(٤٥٦٣) وَعَنْ اَبِي سَعِيْدِنِ الْخُدْرِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنَ الْجَانِّ وَعَيْنِ الْاِنْسَانِ حَتّٰى نَزَلَتِ الْمُعَوِّذَتَانِ فَلَمَّا نَزَلَتْ اَخَذَ بِهِمَا وَتَرَكَ مَاسِوَاهُمَا۔ (رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ)۔

4563. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to seek refuge in Allah from the jinns and the evil eye of men till the mu'wwadhatan were revealed. Then he took to reciting them and gave up whatever was besides them (the suahs al Falaq and an-Naas, 113 and 114).[2]

(٤٥٦٤-٤٥٦٥) وَعَنْ عَآئِشَةَ قَالَتْ قَالَ لِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ رُئِيَ فِيْكُمُ الْمُغَرِّبُوْنَ

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[1] Muwatta Maalik # 2(ayn (عين)), Ibn Majah # 3571, Musnad Ahmad 3-484.

[2] Tirmidhi # 2058.

قُلْتُ وَمَا الْمُغَرِّبُونَ قَالَ الَّذِيْنَ يَشْتَرِكُوْنَ فِيْهِمُ الْجِنُّ (رَوَاهُ اَبُوْدَاوُدَ- وَذُكِرَ حَدِيْثُ بْنُ عَبَّاسٍ خَيْرُ مَاتَدَاوَيْتُمْ فِى بَابِ التَّرَجُّلِ)-

4564,4565. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم asked her, "Are the mugharribun seen among you (human beings)?" She asked, "And what are the mugharribun?" He said, "They are those with whom the jinns (meaning, devils) associate."[1]

COMMENTARY: According to a hadith, if a man does not mention Allah by praying:

بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَارَزَقْتَنَا

At the time he has sexual intercourse with his wife, then the devil attaches himself to his body and has sexual intercourse with his wife at the same time as he does. Their sperms penetrate together and the devil has an influence on the offspring.
The Quran says about it:

وَشَارِكْهُمْ فِى الْاَمْوَالِ وَالْاَوْلَادِ

{....and share with them in the possessions and children} (17: 64)

Therefore, the mugharribun are they who do not mention Allah when they have sexual intercourse with their wives. One should not neglect to pray at the time of sexual intercourse. The young men we see today seem to be the result of neglect of remembrance of Allah at the time of the approach of the spouses. They are devilish and misled.
Some authorities interpret the hadith to mean that the devil leads people to adultery. He makes it look good in their eyes, The result is the misguided offspring.
The hadith of Ibn Abbas رضی اللہ عنہ on the best medicines... has been reproduced at # 4473[2].

SECTION III اَلْفَصْلُ الثَّالِث

STOMACH & VEINS

(٤٥٦٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمَعْدَةُ حَوْضُ الْبَدَنِ وَالْعُرُوْقُ اِلَيْهَا وَارِدَةٌ فَاِذَا صَحَّتِ الْمِعْدَةُ صَدَرَ الْعُرُوْقُ بِالصِّحَّتِ وَاِذَا فَسَدَتِ الْمِعْدَةُ صَدَرَتِ الْعُرُوْقُ بِالسَّقَمِ-

4566. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The stomach is the point of the body and the veins go down into it (to quench their thirst). When the stomach is healthy, the veins return (to the limbs) in a sound state, but when the stomach is infected, they return with disease."[3]

COMMENTARY: A men's body is to his stomach as trees are to water in a pond. The trees at the edge of a pond get water through their roots, so too veins get the required food from the stomach. Just as pure, sweet water causes the tree to flourish, so too a healthy stomach nourishes healthy body.
The hadith must be placed under Prophet صلی اللہ علیہ وسلم medical treatment. In that case, the Prophet صلی اللہ علیہ وسلم saying would mean that a person's words and deeds, habits and

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[1] Abu Dawud # 5107.
[2] This time Mishkat has given a separate number to it. This (is not been done before for such notes) references.
[3] Bayhaqi Sharh us Sunnah (Holy Prophet's practice) # 5796.

manners and general living will depend on his diet and intake of food. If he lies an unlawful earnings and nutrition, then his limbs perform forbidden deeds and speech. Unnecessary intake produces unnecessary words and deeds. If his food is lawful and pure then his words and deeds are lawful and pure. It is as the saying (اناءيترشح بمافيه) (A vessel gives what it contains). Allah says, therefore:

كُلُوا مِنَ الطَّيِّبٰتِ وَاعْمَلُوْا صَالِحًا

{Eat of the good things and do righteous deeds} (23: 51)

The Prophet صلی اللہ علیہ وسلم said:

مَنْ نَبَتَ لَحْمَهُ مِنْ سُحْتٍ فَالنَّارُ أَوْلَى بِهِ

(He whose flesh is nourished by the unlawful, deserves hell as more suitable to him) – Bayhaqi in Shu'ab ul Eeman.

However, some scholars have questioned the soundness of this hadith (# 4566) and some have called it mawdu (invented). But, we do not agree with them, for it has been transmitted through many lines of transmission by Tabarani and Bayhaqi.

CURE FOR SCORPION BITE

(٤٥٦٧) وَعَنْ عَلِيٍّ قَالَ بَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ يُصَلِّيْ فَوَضَعَ يَدَهُ عَلَى الْاَرْضِ فَلَدَغَتْهُ عَقْرَبٌ فَتَنَاوَلَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِنَعْلِهِ فَقَتَلَهَا فَلَمَّا انْصَرَفَ قَالَ لَعَنَ اللّٰهُ الْعَقْرَبَ مَاتَدَعُ مُصَلِّيًا وَلَاغَيْرَهُ اَوْنَبِيًّا وَغَيْرَهُ ثُمَّ دَعَا بِمِلْحٍ وَمَاءٍ فَجَعَلَهُ فِيْ اِنَاءٍ ثُمَّ جَعَلَ يَصُبُّهُ عَلَى اِصْبَعِهِ حَيْثُ لَدَغَتْهُ وَيَمْسَحُهَا وَيُعَوِّذُهَا بِالْمُعَوِّذَتَيْنِ (رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ)۔

4567. Sayyiduna Ali رضی اللہ عنہ narrated that while Allah's Messenger صلی اللہ علیہ وسلم was offering salah (prayer) one night and as put his hand on the ground he was stung by a scorpion. He struck it with his sandal and killed it. When he(finished the salah (prayer) and) turned offering the salutation (to the right and left), he said, "May Allah curse the scorpion! It does not spare one who offers salah (prayer) and anyone else, or a Prophet صلی اللہ علیہ وسلم and anyone else." He then asked for salt and water. Then he immersed them in a vessel and began to pour that (mixture) on his finger at which it had stung him. He wiped it and sought refuge in Allah, reciting the mu'awwidhatan (the last two surahs of the Quran, 113 and 114).[1]

PROPHET'S صلی اللہ علیہ وسلم HAIR

(٤٥٦٨) وَعَنْ عُثْمَانَ بْنِ عَبْدِاللّٰهِ بْنِ مَوْهَبٍ قَالَ اَرْسَلَنِيْ اَهْلِيْ اِلٰى اُمِّ سَلَمَةَ بِقَدَحٍ مِنْ مَاءٍ وَكَانَ اِذَا اَصَابَ الْاِنْسَانَ عَيْنٌ اَوْشَيْءٌ بَعَثَ اِلَيْهَا مِخْضَبَهُ فَاَخْرَجَتْ مِنْ شَعْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ تُمْسِكُهُ فِيْ جُلْجُلٍ مِنْ فِضَّةٍ فَخَضْخَضَتْهُ لَهُ فَشَرِبَ مِنْهُ قَالَ فَاطَّلَعْتُ فِي الْجُلْجُلِ فَرَاَيْتُ شَعَرَاتٍ حُمْرَاءَ۔ (رواہ البخاری)

[1] Bayhaqi in Sha'ab ul Eeman # 2575.

4568. Sayyiduna Uthman ibn Abdullah ibn Mawhab رضى الله عنه said that his family members sent him to Sayyidah Umm Salamah رضى الله عنها with a bowl of water, whenever any one was overtaken by an evil eye or any other disease, he sent a bowl to her and she brought out some hair of Allah's Messenger صلى الله عليه وسلم that she had preserved in a small silver container. She (dipped the hair into the bowl and) turned them round into it for him. Then he drank from it. (Allah cured him because of their blessings).

(Uthman رحمه الله said:) "I peeped into the container and saw some red hair."[1]

COMMENTARY: Teebi رحمه الله said that silver was used in order to respect the blessed hair. It is like the silk curtain on the Kabah.

Perhaps the hair were red naturally or were brownish that seemed to him to be red. Or they were dyed with henna. Or, they were placed in perfume which changed their colour and they looked reddish.

TRUFFLES

(٤٥٦٩) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ نَاسًا مِّنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْكَمْاَةُ جُدَرِيُّ الْاَرْضِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْكَمْاَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَآءٌ لِلْعَيْنِ وَالْعَجْوَةُ مِنَ الْجَنَّةِ وَهِيَ شِفَآءٌ مِّنَ السَّمِّ قَالَ اَبُوْهُرَيْرَةَ فَاَخَذْتُ ثَلٰثَةَ اَكْمُؤٍ اَوْخَمْسًا اَوْسَبْعًا فَعَصَرْ تُهُنَّ فَجَعَلْتُ مَاءَ هُنَّ فِيْ قَارُوْرَةٍ وَكَحَلْتُ بِهٖ جَارِيَةً لِيْ عَمْشَاءَ فَبَرَأَتْ (رِوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ)۔

4569. Sayyiduna Abu Hurayrah رضى الله عنه narrated that some sahabah (Prophet's Companions) رضى الله عنهم of Allah's Messenger صلى الله عليه وسلم said, "Kam'ah (truffles) is the smallpox the earth." Allah's Messenger صلى الله عليه وسلم said, "Kam'ah is a kind of mann. Its extract is a cure for the evil eye. And, ajwah dates are from paradise and are a cure for poison.

Abu Hurayrah رضى الله عنه said, "I took three, five or seven kam'ah, extracted their juice in a phial. I applied it as an eye lotion to my female slave who was blear eyed. She recovered."[2]

COMMENTARY: The Prophet صلى الله عليه وسلم praised truffles as the mann, a blessing of Allah. it can be had without effort. It grows on earth by itself and serves as food for many people. Some say that the Prophet صلى الله عليه وسلم compared it to the mann that was sent down to the people of Prophet صلى الله عليه وسلم Musa عليه السلام because that, too, was available to them without any effort on their part. According to a tradition, truffles is a kind of mann and is from paradise. Nawawi رحمه الله said that some ulama (Scholars) said that merely the juice of truffles cures the eyes. Others said that some medicine of the eyes must be mixed with it for it to serve as cure. But, the correct thing is the former saying. Some of the righteous men whose eye sight was on the verge of failure, used the juice only on good faith. Allah cured them because of their faith and blessings of the Prophet's صلى الله عليه وسلم saying.

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[1] Bukhari # 5896.

[2] Tirmidhi # 2075, 2076 (and 2074).

MERIT OF HONEY

(٤٥٧٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَعِقَ الْعَسَلَ ثَلٰثَ غَدَوَاتٍ فِيْ كُلِّ شَهْرٍ لَمْ يُصِبْهُ عَظِيْمٌ مِنَ الْبَلَاءِ۔

4570. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who licks honey three mornings every month will not suffer any serious difficulty."[1]

COMMENTARY: The blessing of honey wards off great hardships like serious illness or any other kind, what to say of minor trouble.

It is stated in Safr us Sa'dah that the Prophet صلی اللہ علیہ وسلم mixed honey with water in a bowl every day and sipped it gradually. The ulama (Scholars) and the physicians say that there are many benefits of honey. Most of all it is health giving. It is an irreplaceable blessing of Allah Jalinus said that there is nothing better than honey for diseases. The physicians say that it must be taken first things in the morning (on an empty stomach). It is very efficacious for many kinds of illnesses and weaknesses. (Jalinus is the physician, Golen.)

(٤٥٧١) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالشِّفَائَيْنِ اَلْعَسَلَ وَالْقُرْاٰنَ (رَوَاهُمَا ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَقَالَ الصَّحِيْحُ اَنَّ الْاَخِيْرَ مَوْقُوْفٌ عَلَى ابْنِ مَسْعُوْدٍ)۔

4571. Sayyiduna Ibn Mas'ud رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم said, "It is incumbent on you to use the two remedies: honey and the Quran." Bayhaqi said that this hadith is mawquf at Ibn Mas'ud رضی اللہ عنہ.[2]

COMMENTARY: The efficacy of honey is known from the Quran. Allah says: (فیہ شفاء للناس) (In it is healing for mankind) – 16: 69.

The Quran, too, is healing and mercy for mankind: (ھدی وشفاء لما فی الصدور)

(The Quran is guidance and healing for hearts) – 10: 57.

However, while honey is healing for outward illnesses, the quran is cure for both inward and outward illnesses.

UNNECESSARY CUPPING CAUSE LOSS OF MEMORY

(٤٥٧٢) وَعَنْ اَبِيْ كَبْشَةَ الْاَنْمَارِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ عَلٰى هَامَتِهٖ مِنَ الشَّاةِ الْمَسْمُوْمَةِ قَالَ مَعْمَرٌ فَاحْتَجَمْتُ اَنَا مِنْ غَيْرِ سَمٍّ كَذٰلِكَ فِيْ يَافُوْخِيْ فَذَهَبَ حُسْنُ الْحِفْظِ عَنِّيْ حَتّٰى كُنْتُ اُلَقَّنُ فَاتِحَةَ الْكِتَابِ فِي الصَّلٰوةِ۔ (رواہ رزین)

4572. Sayyiduna Abu Kabshah رضی اللہ عنہ al Anmari رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم had himself cupped on the top of his head because of having eaten) the poisoned sheep. Na'mar رحمہ اللہ (sub narrator of the hadith) said, "I had myself cupped in like manner in the middle of my head without (having eaten) poison, so I suffered loss of good memory so that I had to learn the fatihtul kitab in

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[1] Bayhaqi in Sha'at ul Eeman # 5930.

[2] Ibn Majah # 3452, Bayhaqi Sha'ab u l Eeman # 5930.

the salah (prayer)."[1]

COMMENTARY: One must not have himself cupped for blood to be drawn out of the head without any need for it whatsoever.

DAY TO REMEMBER

(٤٥٧٣) وَعَنْ نَافِعٍ قَالَ قَالَ ابْنُ عُمَرَ يَا نَافِعُ يَنْبَغُ بِيَ الدَّمُ فَأْتِنِي بِحَجَّامٍ وَاجْعَلْهُ شَابًّا وَّلَا تَجْعَلْهُ شَيْخًا وَلَا صَبِيًّا قَالَ وَقَالَ ابْنُ عُمَرَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْحِجَامَةُ عَلَى الرِّيْقِ اَمْثَلُ وَهِيَ تَزِيْدُ فِي الْعَقْلِ وَ تَزِيْدُ فِي الْحِفْظِ وَ تَزِيْدُ الْحَافِظَ حِفْظًا فَمَنْ كَانَ مُحْتَجِمًا فَيَوْمَ الْخَمِيْسِ عَلَى اِسْمِ اللّٰهِ وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الْجُمُعَةِ وَيَوْمَ السَّبْتِ وَيَوْمَ الْاَحَدِ فَاحْتَجِمُوا يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الثُّلَثَاءِ وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الْاَرْبَعَاءِ فَاِنَّهُ يَوْمَ الَّذِي اُصِيْبَ بِهِ اَيُّوْبُ فِي الْبَلَاءِ وَمَا يَبْدُوا جُذَامٌ وَّلَا بَرَصٌ اِلَّافِيْ يَوْمِ الْاَرْبَعَاءِ اَوْلَيْلَةِ الْاَرْبَعَاءِ۔ (رواه ماجة)

4573. Sayyiduna Nafi رحمه الله narrated that Sayyiduna Ibn Umar رضى الله عنه said, "O Nafi, I am suffering from blood pressure. So bring to me a cupper. But let him be a young man and let him not be an old man or a boy."

He added that Ibn Umar رضى الله عنه said, "I had heard Allah's Messenger صلى الله عليه وسلم say. 'Cupping while fasting (meaning, before eating anything in the morning) is most ideal. It raises the intelligence, makes memory stronger (if it is weak) and increases the memory of one who has a good memory. He who has himself cupped must call the name of Allah, the Exalted, and do it on Thursday. But, he must refrain from cupping on Friday Saturday and Sunday. Have yourselves cupped on Monday and Tuesday but refrain from cupping on Wednesday because it is the day on which Ayyub عليه السلام was overtaken by trial and hardship. Tubercular leprosy and leprosy do not begin to afflict (anyone) but on Wednesday at day time or in the night preceding which is of Tuesday)"[2]

COMMENTARY: It means perhaps that Prophet Ayyub عليه السلام had cupped himself on Wednesday and, so a result, was afflicted with brother and trouble. The exegetes have mentioned some more reasons for his suffering, so we may say that cupping might have been one of the reasons.

A previous hadith narrated by Sayyidah Kabshah رضى الله عنه (# 4549) disapproves cupping on Tuesday. So, perhaps this hadith refers to a Tuesday that coincides with the 17th of the lunar month as clear from the next hadith.

The assertion, that tubercular leprosy (Elephantiasis) and leprosy set in on Wednesday, is on the basis of often, not always. (The Urdu text has Wednesday and night of Wednesday, as the Arabic text, but Ibn Majah # 3487 has Tuesday. We may not that in hijrah calendar night precedes day).

(٤٥٧٤-٤٥٧٥) وَعَنْ مَعْقِلِ ابْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْحِجَامَةُ يَوْمَ الثُّلَثَاءِ لِسَبْعَ

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[1] Razin (faith a til KItab is sarah al Fatihah, the first surah of the Quran).

[2] Ibn Majah # 3487, 3488.

عَشْرَةً مِنَ الشَّهْرِ دَاوَاءٌ لِدَآءِ السَّنَةِ (رَوَاهُ حَرْبُ ابْنُ إِسْمَاعِيْلَ الْكِرْمَانِيُّ صَاحِبُ أَحْمَدُ وَلَيْسَ إِسْنَادُهُ

بِذَالِكَ هٰكَذَا فِي الْمُنْتَقٰى - وَرَوٰى رَزِيْنٌ نَحْوَهُ عَنْ أَبِي هُرَيْرَةَ)-

4574. Sayyiduna Maqil ibn Yasar رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Cupping on Tuesday (corresponding to) the 17th of the month is a cure for a year's illnesses."[1]

Harb ibn Ismail رحمه الله Kirmani narrated it He was one of the companions of Imam Ahmad رحمه الله but his isnad is not reliable. This is how it is stated in Muntaqa.

4575. Sayyiduna Abu Hurayrah رضي الله عنه also narrated this hadith.[2]

RULINGS ABOUT SORCERY

This chapter dealt with spells, incantation, charms etc. We deem it necessary to conclude it with the commands and rulings on different kinds of sorcery and magic. We choose to reproduce from the comments of Shaykh Shah Abdul Aziz Muhaddith Dahlawi رحمه الله on the verses (102) of surah al Baqarah:

وَاتَّبَعُوْا مَا تَتْلُوا الشَّيَاطِيْنُ

We also include some additional comments.

There can be different forms of sorcery.

- If the sorcerer uses words or deeds that are definitely part of disbelief, then such sorcery is without doubt infidelity. Examples are (i) calling with respect that is due only to Allah, the names of idols, devils and evil spirits, like ascribing to them overall knowledge, absolute power and authority, awareness of the unseen and ability to remove difficulties, etc. Or, (ii) slaughtering and offering in the name of other than Allah, Or, (iii) making prostration to other than Allah.

One who practices this kind of sorcery is an apostate. And, one who has it done deliberately to achieve his ambition will also be a disbeliever and the commands of apostasy will be applicable to him. If the person is a man, he should be allowed a respite for three days and if he does not make the prescribed repentance after three days then he should be killed and his corpse must be thrown away. He should not be given a Muslim shroud and burial, not be buried in a Muslim graveyard and reward may not be consigned to him be reciting surah al-Fatihah or durood, etc. or by giving charity.

If the person concerned is a woman, then, according to Imam Shafi'I رحمه الله, she to may be allowed three days to repent and killed thereafter (if she does not relent). But, Imam Abu Hanifah رحمه الله holds that she Must be imprisoned perpetually till she make a sincere repentance.

- The sorcery may not have words or deeds that smack of disbelief or apostasy, but the sorcerer may claim ability to do what Allah does, like metamorphosing a human being into an animal, changing stick into stone or stone into stick, or ability to do what a Prophet can do and show miracles as Prophet do, like flying into air, or covering a month's journey in a moment. In this case, too, he may be termed an apostate and disbeliever because of his claim, not because of sorcery. If he claims to posses a spell of magic whereby he may kill a

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[1] Harb ibn Ismail Kirmani.

[2] Razin.

living person, or make a healthy person sick or a sick person healthy, or change minds to good or to bad, then this sorcery of his will be termed as falsehood, false speech and committing sin. He will be declared a sinner and a liar. If he kills an innocent person through his spell (of sorcery) then he will be sentenced to death like a pirate or bandit and a murderer, and put to death. His aim was to spread mischief and to kill innocent people. In this case, no distinction will be made between a sorcerer and a sorceress.

According to one opinion of Imam Abu Hanifah رحمه الله if anyone is known to practice sorcery and this knowledge is confirmed beyond doubt, then he must be killed. It is not necessary to ask him to repent or to give him time for that. If he declares that he is giving up sorcery and is making a repentance then his words must not be believed. But, if he assets, "Surely, I used to practice sorcery but have given it up since some time and fed up with it, then he must be believed and forgiven.

Imam Shafi رحمه الله said about a man who casts a spell of sorcery and the man, on whom it was done, dies that he should be questioned If he confirms that he had cast a spell and mostly his spell of magic causes the subject's death, then it is wajib (obligatory) to seize qisas (retaliation) from him. But, if he confesses that he had cast a spell and his spell takes someone's life sometimes but not always, then this will be regarded as murder which cannot be confirmed to be deliberate. The commands of (شبہ عمد) (quasi - deliberate intent or Quasi - intentional killing) will apply on him.

If he confirms that he had cast a spell on another person with the same name, or he passed by the same path as the other was expected to go and this one was afflicted accidentally, then it is qatl Khata (accidental killing). The commands of accidental killing will be enforced on him.

KHARQ AADAT: Some minds get perplexed at this stage at the Kharq aadat (contrary to custom) happenings that occur at Allah's command at the hands of the awliya. They are similar to the miracles performed by the Prophets علیہ السلام like transposing sight, changing appearance, reviving the deeds, covering long distance in a moment. There are many other examples and may be seen in the biographies of these men of Allah under their merits and exceptional deeds. So, the question arises that if it is infidelity to ascribe deeds of Allah to others then the same things must be said of these contrary to custom deeds, performed by religious man. If it is said that such deeds are not perpetrated by them but occur at Allah's command and power while the righteous men are merely an outward means for that, then why call the sorcerers disbelievers" They too are an outward means of their deeds, not the real doers. Also, why are they not called disbelievers who do mind boggling deeds through supplication, amulets and charms like sorcerers? They are very much like the sorcerers, yet why are they differentiated from the sorcerers?

The answer to this question is that all deeds of Kharq aadat (contrary to custom) are in the power of Allah and done at His will. He creates them. Whatever the righteous men do (of the exceptional) also occur at Allah's command and will. The same applies to the doings of the sorcerers. The difference and the command of disbelief that applies on that account is that the deeds of the righteous men and those who make pious supplication are not ascribed to others than Allah. they are ascribed to Allah's power and His names. On the other hand, the sorcerers relate their doings to others than Allah like the evil sprits, idols, jinns and devils and to peculiarities of their chants. They think of their doings to be at their commands and will and they ask for wages for what they do, and for offering to their idols

and evil spirits. Clearly these things are disbelief and polytheistic. It is like children, provision, cure of illness, etc. which are at Allah's will and command, but the misled people credit evil spirits, devils idols mentors, etc with them. They do not regard Allah as Bestower but others than Him as the givers of their needs. These people are disbelievers. In contrast, those who believe in Allah and who obey His commands, affirm that what they get after supplication, lawful amulets and spells, is from Allah alone. If they get well after medication, they believe that Allah has cured them. Of course the outward influence of the names of Allah, the supplications, the amulet, etc is recognized as the superficial means. This does not dater their faith in the least.

SORCERY - DEFINITION & REALITY

It is appropriate at this to define sorcery and its reality, to state what kind of it involves disbelief, what kind is sinful and what kind is permitted (and allowed by Shariah).

Rather go into details, we must understand briefly that the reality and definition of sorcery is that instead of seeking Allah's help with supplication, with Allah's names and with spells, etc, one attempts to call on secret powers and to attribute unusual occurrences to others than Allah or to oneself and not to the omnipotent Allah' since there are many kinds of secret, concealed means in the universe, so the kinds of sorcery are also manifold. In brief, they may origin from spiritualism or from materialism. The former may be absolute, like the spiritualism of the stars, heavenly bodies or elements. Or they may be partial like the spiritual effects of illnesses, jinns and devils, and the souls that depart from the human bodies, and they are subdued and employed for one's objectives.

As for materialism, it may influence through composition and chemistry or through ecstasy and rapture. Strange and unexplained things come to surface because of that. Or, the influence manifests itself directly without any intervening means, as a magnet pulls iron to itself.

There are many ways to gain access to these spiritual (unseen) forces and to control their influences. Some people keep repeating their names and plead to them, for their desires. Some others make offering before their pictures and do such things as can be agreeable to them. Or, they chant in a particular manner and particular conditions some latter or words haphazardly whereby they point out to the might of one of the spirits or to a strange doing or action that it had perpetrated and because of which everyone of the masses and the elite had eulogized it with an unceasing delightful tongue.

Because of the various forms of practicing sorcery and its spells, there are many kinds of sorcery that show themselves to us. However, the very well-known kinds are few. (I) The first and the most prominent of them is the magic of Caledonia and Babel. Sayyiduna Ibrahim عليه السلام was sent to put an end to it. It was introduced to the people by Harut and Marut. The inhabitants of Babel (Babylonia) used the knowledge to get their desires. They had gone deep into its study and in putting it into practice. The knowledge was thus enlarged upon and broadened. The Caledonians who resided in Babel began to put in much effort an study in this subject. Thereby they created new kinds of things.

Authentic books of history say that the kings of Babylon of the times of Nimrud had created along with experts through sorcery six amazing talismans or wonders. They were such that they stupefied people.

(1)They had built a duck of copper It gave out a peculiar voice whenever an undesirable person, like a spy or a robber, tried to enter the city. The inhabitants became wary of strangers and nabbed the unwanted intruders.

(2)Thy had built a drum. If one of them lost anything, he struck the drum with a stick and it gave out a voice telling him where he might find his thing.
(3)They had made a mirror. If any person was lost, his family members came to it and could locate their misplaced person in it wherever and howsoever he was, even if he was travelling or was in any other city, or ill or dead.
(4)They had made a pond at whose banks they held a festival once a year. The chieftain and nobles came to it with their refreshments which they poured out in the pond. Later when the men responsible to serve took out pitchers from eh pond, everyone get the very same drink that he had brought.
(5)They had set aside a pond where people's disputes were settles. If two men fought over something and a decision was not workable, they went to it and got down into it. The man who was just remained erect in the water which did not rise above his navel but the other drowned into it. If he confirmed that his opponent was correct and he was unjust, then he to was delivered safe.
(6)They had planted a tree in the palace of Nimrud. The courtiers sat down in its shade. As their number increased, the shade expanded to cover all of them until they were one hundred thousand. After that, even if one more man sat down, the shade vanished and all of them were left in the sun.
Not only were the citizens crazy about such things, but also Nimrud was fanatical about it. He kept an eye on these doing to give a boost to them.
This kind of sorcery is the most difficult kind but if anyone achieves mastery over it by continuous effort then he is capable of doing and getting done things contrary to custom and of preventing normal things from taking place. Thus, such maladies could also be cured as were deemed incurable by the physicians. Examples are leprosy and so on. This kind of sorcerer works through spirits (like jinns and devils) while the physicians work on physical treatment. When Allah created Prophet Ibrahim عليه السلام and He disclosed to him the realities of bodies and spirits, he observed that all of them were helpless before the Powerful Hands of the Mighty and the Supreme Creator. So, he turned away from all of them and bowed before the One Supreme Being. Allah says in the Quran:

وَكَذٰلِكَ نُرِيٓ اِبْرَاهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَالْاَرْضِ ــــــــ الىٰ ــــــ وَمَا اَنَا مِنَ الْمُشْرِكِيْنَ

{And thus did we show to Ibrahim the kingdom of the heavens and the earth that he might be of those who are convinced. So when the might outspread over him, he saw a star. He said, "This is my Lord." But when it set he said, "I love not the setters." Then, when he saw the moon rising, he said, "This is my Lord." But when it set, he said, "If my Lord does not guide me, I would certainly be of the people gone astray." Then, when he saw the sun rising, he said, "This is my Lord; this is the greatest!" But when it set (too), he exclaimed, 'O my people, surely I am quit of what you associate (with Allah). Surely, I have turned my face, as a man of pure faith, to Him who originated the heavens and the earth, and I am not of the associators"} (6: 75-79)

It must be understood that the kind of sorcery mentioned in the forgoing lines is purely disbelief and polytheism. The reason is that learning it is dependent on those fifteen conditions, the first of which -and the basic - is to believe that the sprits have knowledge of the unseen and of the conditions of the heart. If this is not done, then the spirits will not do what one requires and will not get him to his goal.

The method to get the attention of the power of the stars and planets is to first get the spiritual power of the moon to turn to oneself by chanting these words: (ایهاالملک---النعمة).
The attention for the planet mercury is got by chanting (کل ما---منک).
We may surmise the words used to get help from other planets on the pattern of these. However, it is obvious that such belief as these words suggest and repetition of such expressions are definitely contrary to monotheism, Islamic teachings and the upright nation.
(II)The second kind of sorcery is the one in which the jinns and the devils are subjugated. They are called upon to help one get one's desires. This kind is easier to acquire and is more commonly practiced. Offerings are made to them and they are approached through particular words and a special perfume is applied for them where they are expected to come. The disciple sits with hands clasped in submission where they are likely to sit and weeps beseechingly and presents his need. These things are clearly disbelief.
(III)The third kind is one in which human souls are subjugated after they have departed from the bodies. This thing too is disbelief or near disbelief. It is very likely that these souls are of disbelievers who had died as such. They become enslaved and do what the person subjugating them commands them to do.
(IV)The fourth kind of the manipulate someone's mind with the help of jinns. Some exegetes say that the sorcery of pharaoh's sorcerers was of this kind (see surah TaHa, 20: 66). If it is done to change the mind of a Prophet or righteous man then it is unlawful and a grave sin. If it is done to cheat someone then it is a grave sin. Since it is necessary to subjugate and please jinns to achieve this objective, this exercise involves disbelief if the changing of their names goes against monotheism.
(V)It is the use by man of his own five senses. He concentrates deeply and thereby procures such a strength. He uses mesmerism to achieve his ends. This kind is not obsolete. It is common in India. It necessitates a very small diet and seclusion from people. It is allowed if used for pious purposes, but unlawful if evil is intended, like growing discord between husband and wife, or killing an innocent person.
(VI)The sixth kind is to use unknown properties of medicine. In this way, the common people would be deceived into believing that the men who practice it are sorcerers or supernatural.
(VII)The seventh kind is to make use of inventions and discoveries.
(VIII)The eighth kind is stealth of the hands of jugglery.
The last three kinds are not disbelief and not forbidden. However, if they are used for unlawful ends then they will be forbidden.
These eight kinds of sorcery and merely theoretical other wises in Arabic, Sahar (سحر) is every such thing as puzzles the mind and its cause is concealed from people If we go by its definition strictly then there are only three kinds of sorcery. (i) That sorcery which uses the power of the stars. (ii) That sorcery which relies on the jinns, devils and souls of dead human beings. (iii) That sorcery which uses the five senses of the mind.

WHAT SUBSTITUTES SORCERY

The pious men of the Ummah have removed the disbelief and polytheism from most of the kinds of sorcery mentioned in the foregoing lines. They have modified them to be compatible with Shari'ah (divine law), and so benefits can be derived from them.

(i) The first kind is replaced by subjugating the angles of the higher world by invoking Allah's names and verses of the Quran.

(ii) The second is modified by determination and subjugation of the supernatural and jins of the lower world without being involved in disbelief or polytheism and without giving anyone more respect that, or like, Allah. Rather, devils and jinns are subjugated by command and dominance.

(iii) There are practices and devotions to Allah whereby a link is established with souls of righteous and pious man. Purity and cleanliness is necessary for it, as well as recitation of the Quran and rota of supplication and devotional exercises. These souls are consigned reward of charities.

(iv) The forth kind of correction is courage and resolve of the Sufis and the righteous. They concentrate on the names of Allah, choosing one of them for pondering. They immerse themselves it.[1]

(v) The fifth kind of reformation are the spells and talismans for which verses of the Quran and names of Allah are studied and pondered over and written down observing certain conditions or a fixed number of writing, or, they are uses as spells by making supplications. Their method may be seen in relative books.

In short, the evil in sorcery is because it is based on disbelief and polytheism. The stars, plants, jinns, devils and evil sprits are thought to cause benefit. Allah's might and power are totally ignored. Once, this evil is removed, then the criteria for lawful or unlawful will depend on the intention behind it. If there is a pious intention that prompts it, then it is allowed to use sorcery and spells and incantation. But, if the motive is evil then it is disallowed to resort to sorcery and charms.

WISE TO KEEP AWAY FROM UNGAINFUL KNOWLEDGE

In his exegesis, Mawlana Shah Abdul Aziz رحمه الله writes against the portion of the verse:

وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ

{...yet they learned that which harmed them and profited them not.} (2: 102)

The Jews do not content themselves with learning only these two kinds of sorcery as are very condemned and evil. Rather, they also used their time and capabilities to acquire such learning as removed the learner far away from Shari'ah (divine law) and the revelations (or Books) of Allah. They learnt that which harmed them though may not have harmed other people and that which did not profit them though may have benefited other people. Hence, it is commonsense that one must refrain from acquiring such knowledge as gives no profit but hurts him. Knowledge is not recommended to anyone for one of three reasons:

(i) It is likely to hurt himself or anyone else, like sorcery, astrology because such knowledge is misleading and grows a wrong faith. People begin to imagine that movement and conjunction of the stars dictate their lives. This hinders them from thought of Allah.

(ii) It may not be such as hurts the seeker, but he is not competent enough to reach its finer points. Clearly, he will not be able to become an adept in it but will become involved in ignorance and foolish ideas. This is why the unknowing and unaccomplished must not discuss finer point of religion, philosophy. Divine decree and such other things. Such discourses mislead them.

(iii) It is not proper to analyze and probe the praiseworthy knowledge of Shari'ah

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[1] The fourth is omitted in the original urdu text.

(divine law). One must not go to extremes in discussing it. The mystic way of life too must not be examined and one should not try to inject into it unIslamic thought of Hindus and their jogis. Also, one must not introduce into prescribed supplications and names of Allah, any thing corrected with sorcery.

Similarly, it is wrong to add Judaica to the account of the Prophets عليه السلام.

In short, the kinds of knowledge mentioned here are such as do not benefit anyone. Rather, they cause harm to people. The Jews generally occupied themselves in this kind of knowledge and remained aloof from beneficial knowledge.

CHAPTER - II

AUSPICIOUS & INAUSPICIOUS OMENS

بَابُ الفَالِ وَالطِّيَرَةِ

The word faal (فال) actually stands for omens. Generally, however, it is applied to good or auspicious omens. It is to see or to hear something good which grows hope in one of attaining one's desire. It is like a sick person in a hopeless condition hearing someone say, Ya Saalim (O sound One), or, a warrior who is losing hears someone call, 'O Zafar Khan' or'O Fath ali' (O victorious one), and so on.

Some people say that the word faal is used sometimes to denote evil or in auspiciousness, as attributing bad omen to something.

Teerah (طيرة) is ill omen. It is also used in the sense of omen, good or bad.

The reason for using tatayirah (tayyirah or tayyarah) for evil augury or omen is that in ancient times when an Arabs decided to set on a journey, or do something, he shooed a bird or a deer. If it flew or ran towards the right side, that spelt an auspicious augury and he went ahead with his task or journey. However, if the bird flew on the left side or the deer ran on the left side, he abandoned whatever was on his mind.

The game that is encountered from the left side going to the right is called sanuh (سنوح) or saanih (سانح) - fortunate, good omen. If it goes to the left from the right side then it is baarih (بارح) or (بهروح) buruh - ill-boding, ominous. Accordingly, sometimes, the words sawanh (سوانح) and bawarih (بوارح) are used to take an omen.

It is praiseworthy, rather mustahab (desirable), to take a good omen, but blameworthy and forbidden to take a bad omen. Accordingly, the noble Prophet صلى الله عليه وسلم very often took a good omen, particularly with names of the people and places. The difference in the two is that a favourable omen initially breads contentment and happiness. Then there is hope for goodness and improvement by Allah's mercy and favour. Further, the heart only thinks of goodness and prosperity. This hope and set of mind is better for a person at every time, even of his wish is not fulfilled.

It is disallowed to draw an ill omen because it will grow grief unnecessarily. One loses hope in Allah's mercy and it is contrary to wisdom. In any case only that will happen what Allah wills.

In this chapter, ahadith are reproduced a concern omens, good and bad. These are described in the foregoing lines. The compiler of the Mishkat has included in this chapter ahadith about adwa (infection), hamah (owl) and such other things. All of them concern a bad omen.

SECTION I ٱلْفَصْلُ الْأَوَّلُ

TAKE NO OMENS

(٤٥٧٦) عَنْ اَبِیْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا طِيَرَةَ وَخَيْرُهَا اَلْفَالُ قَالُوْا وَمَا الْفَالُ؟ قَالَ: الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا اَحَدُكُمْ۔ (متفق عليه)

4576. Sayyiduna Abu Hurayrah رضی الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "There is nothing like a bad omen. The best kind is a good omen." The sahabah (Prophet's Companions) رضی الله عنهم asked, "And what is a good omen?" He said, "A good word that one of you hears (and gets hope thereby to get his wish)."[1]

COMMENTARY: If anyone takes an ill augury, it has no effect on decree and it will not advance the good that is in store or put off the misfortune that is impending. Shari'ah (divine law), too, does not regard it as a cause of anything. Hence, there is no point in fretting over it. (The Arabs of old used to regard bad omen too as desirable, so taking a good omen is better. Or, the saying simply says that it is good to take fortunate augury. The 'better' is not a comparable degree, because taking a 'bad omen' is not a good thing.) Hearing a good word is hearing something that gives hope of getting one's desires.

FALSE BELIEFS

(٤٥٧٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا عَدْوٰى وَلَا طِيَرَةَ وَلَا هَامَةَ وَلَا صَفَرَ وَفِرَّ مِنَ الْمَجْذُوْمِ كَمَا تَفِرُّ مِنَ الْاَسَدِ۔ (رواه البخاری)

4577. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is no infection (or contagious disease), no evil augury, no hamah (owl that sits on one's residence), no safar (a serpent, or the month of safar), but run away from one who is afflicted with tubercular leprosy as you would run away from a lion."[2]

COMMENTARY: The Arabs used to think that if anyone sat down with a sick person, then he would get his sickness on him. The physicians say that seven kinds of ailments are contagious. They are: (i) leprosy, (ii) itching, (iii) smallpox, (iv) blisters, (v) foul mouth, (vi) redness of eyes and (vii) epidemics, plague or pestilence,

The Prophet صلى الله عليه وسلم made it clear that sicknesses are not contagious. But, he made an exception about leprosy. We shall speak on this later on (against hadith # 4581).

Hamah means 'head' but here is refers to a bird that the Arabs imagined grows from the bones of a dead person and flies. They thought that when a person is killed, the hamah rises out of the head of the murdered person and complains, 'water!' 'water!' Or, it tries to seek vengeance. This goes on till the murderer dies or is killed when the bird disappears.

Some people said that the soul of the murdered person takes the form of a bird and demands or seeks vengeance. When that is done, it disappears. The Prophet صلى الله عليه وسلم said that there is no such thing at all.

Some people say that the hamah is an owl. If it sits on a residence, the house becomes deserted, or someone in the house dies. The Prophet صلى الله عليه وسلم rejected it too. It also falls

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[1] Bukhari # 5754, Muslim # 110. 2223.

[2] Bukhari # 5707.

under taking an omen from a bird, which too is rejected

Safar is explained in many ways. It could be the lunar month that follows Muharram. It is regarded as inauspicious and some people associate with trials and trouble. This belief. Too, is rejected.

Some people say that there is a serpent in everyone's belly, called safar, when he is empty stomached, the snake bites for food. The pain that a hungry person feels is because of this bite. Nawawi رحمه الله quoted some people as saying that the worms in a person's stomach are safar. They bite when the person is empty stomached, leaving him pale and causing his death sometimes. But, all these superstitions are baseless.

THERE IS NO INFECTION

(٤٥٧٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا عَدْوٰى وَلَا هَامَةَ وَلَا صَفَرَ فَقَالَ اَعْرَابِيٌّ يَا رَسُوْلَ اللّٰهِ فَمَا بَالُ الْاِبِلِ تَكُوْنُ فِي الرَّمْلِ لَكَاَنَّهَا الظِّبَاءُ فَيُخَالِطُهَا الْبَعِيْرُ الْاَجْرَبُ فَيُجْرِبُهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَنْ اَعْدَ الْاَوَّلَ۔ (رواه البخاری)

4578. Sayyiduna Abu Hurayrah رضی الله عنه narrated that when Allah's Messenger صلی الله علیه وسلم said that there is no infection, no hamah and no safar, a villager asked, "O Messenger of Allah, but these camels that stride in the sand like (running) deers (they are sound) until a mangy camel joins them, it passes on the mange to them." Allah's Messenger صلی الله علیه وسلم asked, "who gave the mange to the first camel?"[1]

(٤٥٧٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا عَدْوٰى وَلَا هَامَةَ وَلَا نَوْءَ وَلَا صَفَرَ۔ (رواه مسلم)

4579. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "There is no infection, no hamah, no nawa (star that brings rain), and no safar."[2]

COMMENTARY: Nawa is the setting of a star and rising of another. The Arab of old presumed that this caused rain. They also ascribed rain to the stages of moon.

The Prophet صلی الله علیه وسلم said that their belief in this regard is false. But this does not reject the apparent clear signs when rain is expected. Allah is Omnipotent and He may withhold rain even when there are all indications for it.

MISLEADING PHANTOM

(٤٥٨٠) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا عَدْوٰى وَلَا صَفَرَ وَلَا غُوْلَ (رواه مسلم)

4580. Sayyiduna Jabir رضی الله عنه said that he heard the Prophet صلی الله علیه وسلم say, "There is no infection, no safer and no ghul (devi) or jinn who leads men astray in the wilderness)."[3]

COMMENTARY: The plural of ghul is gaylan. It is a kind of jinns and devils who, the Arabs presumed, let astray the travellers in the desert. They took different forms. The Prophet صلی الله علیه وسلم assured them that there is no such thing.

Some authorities say that this saying does not reject the existence of ghul. Rather, it rejects

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[1] Bukhari # 5770, Musilm # 121-2220.

[2] Muslim # 106. 2220.

[3] Muslim # 107-2222.

that the ghul takes various forms and misleads people to destroy them. They are not capable of doing any such thing without Allah's will.

LEPROSY AFFLICTION

(٤٥٨١) وَعَنْ عَمْرِو بْنِ الشُّرَيْدِ عَنْ اَبِيْهِ قَالَ كَانَ فِيْ وَفْدِ ثَقِيْفٍ رَجُلٌ مَجْذُوْمٌ فَاَرْسَلَ اِلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّا قَدْ بَايَعْنَاكَ فَارْجِعْ۔ (رواه مسلم)

4581. Sayyiduna Amr ibn Shurayd رحمه الله reported that his father said that a deputation of the Thaqif included a man who suffered from leprosy. So the Prophet صلى الله عليه وسلم sent a message to him, "Indeed, we have accepted your oath of allegiance. You may return.". (He did not let him come to the assembly that the people might not be repulsed).[1]

COMMENTARY: A hadith (# 4577) also speaks of contact with a leper. These ahadith differ from those that assert that there is no infection. Shaykh Ibn Hajar Asqalani رحمه الله reconciled them in this way: The assertion in those ahadith is of a general nature and does also apply to diseases of the kind of leprosy. It is not that if anyone mingles with a leper, he will get the disease but supposing he is destined to be afflicted with it, and gets it at a later time, he might blame it on his mingling with a leper not believe that he would have got it even without mingling with a leper. The Prophet صلى الله عليه وسلم disallowed them to have contact with anyone afflicted with leprosy, only to preclude them from having polytheistic ideas if one of them happened to catch the disease. This is why he himself did not abstain from meeting lepers. He had trust in Allah to the highest degree. In fact once he did hold to leper by his hand, took him along and had a meal with him (Hadith 4585). In short, the command not to mingle with a leper is only for one who is likely to waver and falter in belief and there is a possibility that if he is destined to suffer from the some disease then he might lose conviction and the polytheistic ideas. This is a hidden form of polytheism to suppose, 'If I had not mingled with him, I would not have been afflicted.' Kirmani رحمه الله said that the Prophet's صلى الله عليه وسلم words, "There is no infection excludes leprosy. Nawawi رحمه الله said that the odour in the leper's body is caught by one who keeps too much contact with him and then he gets the disease. It is like eating something known to be harmful or smelling a very bad, pungent odour that will harm. In this sense. Keeping away from such things is a medical advice and a precautionary measure, not because they are contagious. In reality, a disease afflicts only at Allah's commands.

SECTION II — اَلْفَصْلُ الثَّانِيْ

PROPHET صلى الله عليه وسلم TOOK GOOD OMEN

(٤٥٨٢) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَفَاءَلُ وَلَا يَتَطَيَّرُ وَكَانَ يُحِبُّ الْاِسْمَ الْحَسَنَ۔ (رواه فی شرح السنة)

4582. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم took good amens. He did not take evil omens. And, he used to like good names (and take

[1] Muslim # 126. 2231.

omens thereby). [1]

TAKING ILL OMEN IS DEVIL'S WORK

(٤٥٨٣) وَعَنْ قَطَنِ بْنِ قَبِيْصَةَ عَنْ اَبِيْهِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعِيَافَةُ وَالطَّرْقُ وَالطِّيَرَةُ مِنَ الْجِبْتِ۔ (رواه ابوداؤد)

4583. Sayyiduna Qatan ibn Qabisah رحمه الله reported from his father that the Prophet صلى الله عليه وسلم said, "Taking omens from the flight of birds, omens by throwing stones, and taking evil omens are all from the devil."[2]

COMMENTARY: Birds were made to fly of to draw augury from that, or that was done by observing their natural flight and their sound. This was a regular art known as iyafah. The names of birds had a great part in the exercise. Thus the iqab (eagle) stood for uqubah (repercussion), ghurab (crow) for ghurbah (poverty) and hudhud (hoopoe) for hidayah (guidance). While (طيرة) (tirah or tayrah) has a general connotation to draw an ill omen, iyafah is done from the voice of birds to draw good or bad omens. Nihayah says that a bird is made to fly and an omen is drawn from its name, voice and flight.

Stones were thrown to draw augury. Mostly, Arab women used to hurl pebbles to take omen Some authorities say that the Arabic word tarq also means divination or use of geomancy by drawing lines on sand. This is as is done in raml to tell fortune on sand.

The concluding word is jibt. It stands for sorcery and sooth saying. Or, it is everything that has no good in it, or that which is worshipped, other than Allah which means polytheism. Or, it is the work of the devil.

The hadith means that the things enumerated are part of sorcery and soothsaying. They are all polytheism. The more correct meaning is that they are work of the devil.

TAKING ILL OMEN IS POLYTHEISM

(٤٥٨٤) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الطِّيَرَةُ شِرْكٌ قَالَهٗ ثَلٰثًا وَمَا مِنَّا اِلَّاوَلٰكِنَّ اللّٰهَ يُذْهِبُهٗ بِالتَّوَكُّلِ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَقَالَ سَمِعْتُ مُحَمَّدَ بْنَ اِسْمٰعِيْلَ يَقُوْلُ كَانَ سُلَيْمَانُ بْنُ حَرْبٍ يَقُوْلُ فِيْ هٰذَا الْحَدِيْثِ وَمَامِنَّا اِلَّا وَلٰكِنَّ اللّٰهَ يُذْهِبُهٗ بِالتَّوَكُّلِ هٰذَا عِنْدِيْ قَوْلُ ابْنِ مَسْعُوْدٍ۔ (ابوداؤد والترمذی)

4584. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "To take ill omen is polytheism." (He said it thrice) There is none among us who does not get it, but Allah removes it by trust in Him."

Tirmidhi رحمه الله said that Muhammad ibn Ismail (Bukhari) رحمه الله said that Sulayman ibn Harb رحمه الله opined that the words "There is none... in Him" were spoken by Abdullah ibn Mas'ud رضى الله عنه.[3]

COMMENTARY: Taking an ill-omen is what the polytheists do and it merely leads to concealed polytheism. But, if one really believes finuly that it will transpire in that manner

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[1] Bayhaqi in Sharh un Sunnah (Holy Prophet's practice), Musnad Ahmad 1-257.

[2] Abu Dawud # 3907.

[3] Tirmidhi # 1614 (162) Abu Dawud # 3910.

then certainly the omen will be bracketed with disbelief.

FOOD WITH A LEPER

(٤٥٨٥) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخَذَ بِيَدِ مَجْذُوْمٍ فَوَضَعَهَا مَعَهُ فِي الْقَصْعَةِ وَقَالَ كُلْ ثِقَةً بِاللّٰهِ وَتَوَكُّلًا عَلَيْهِ۔ (رواه ابن جاجة)

4585. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم held a leper afflicted by tubercular leprosy by the hand. Then, he put it in the dish with his own hand and said, "Eat! I rely in Allah and have trust in Him."[1]

COMMENTARY: When anyone attains the degree of trust in Allah, it is no more necessary to flee from him or keep apart from him.

ILL OMEN IN THREE THINGS

(٤٥٨٦) وَعَنْ سَعْدِبْنِ مَالِكٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَاهَامَةَ وَلَا عَدْوٰى وَلَا طِيَرَةَ وَاِنْ تَكُنِ الطِّيَرَةُ فِيْ شَيْءٍ فَفِي الدَّارِ وَالْفَرَسِ وَالْمَرْاَةِ۔ (رواه ابوداؤد)

4586. Sayyiduna Sa'd ibn Maalik رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is no hamah, no infection and no ill omen. But, if there is any thing which ill omen touches, it is a house, a horse and a woman."[2]

COMMENTARY: A hadith differ on the fact of ill omen. Most of them reject the reality of ill omen and belief in it. Some of them say that its evil is found in women, horses and houses, mentioning it in clear words, like (Bukhari and Muslim) hadith (# 5772 and 115. 2225 respectively). Another version names the three things as a piece of land, a servant and a horse. Some ahadith name the three things with words of reservation (condition) as in the hadith under discussion: "If there is an ill omen....."

Some ahadith reject ill omen outright, even in these three things some ahadith attribute that the belief of ill omen in these things dates from the time of the jahiliyah (ignorance period). However, the gist of the subject is that it is absolutely disallowed to believe that an ill omen is effective. If there are some exceptions - supposedly - then one may only make allowances for that assigning the situations and conditions for that. It is exactly like the hadith; there anything to outstrip decree, it would be the evil eye.

Qadi رحمه الله also said the same things. He pointed out that the mere conditional clause, 'If there were an ill omen..' is enough t o prove that there is no ill omen at all, for the ill omen is not found in the three things.

Some others say that if there is anything inauspicious, then it is a woman who is rude, impudent, indecent, barren, disobedient to her husband or ugly and offensive to look at. Or, it is a house that is cramped, dark dingy or with evil neighbours and unpleasant atmosphere. Or, it is a horse that is stubborn, unyielding, gluttonous, lazy, of poor quality but high priced and not useful to its owner. Or, it is a servant of the same description as a horse.

Some authorities say that evil augury in anything refers to its natural and Shari'ah (divine law) - based repulsiveness. In this sense, the rejection of a bad omen is regarded in a

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[1] Ibn Majah # 3542.

[2] Abu Da'wud # 3921.

general and true sense. It means that in fact there is no such thing as an ill omen, and no such thing as is effected by it. But, the ahadith that speak of an evil omen in some things, they mean a repulsion or dislike which is natural or prompted by a Shari'ah (divine law) command.

GOOD AUGURY FROM PLEASANT NAMES

(٤٥٨٧) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعْجِبُهُ إِذَا خَرَجَ لِحَاجَةٍ اَنْ يَّسْمَعَ يَارَاشِدُ يَا نَجِيْحُ(رواه الترمذی)

4587. Sayyiduna Anas رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم was pleased to hear someone say, 'O Raashid' (Guided one!) or 'O Najeeh' (successful one!).[1]

(٤٥٨٨) وَعَنْ بُرَيْدَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ لَايَتَطَيَّرُ مِنْ شَيْءٍ فَإِذَا بَعَثَ عَامِلًا سَأَلَ عَنْ إِسْمِهٖ فَإِذَا اَعْجَبَهٗ اسْمُهٗ فَرِحَ بِهٖ وَرُاِیَ بِشْرُ ذٰلِكَ فِيْ وَجْهِهٖ وَإِنْ كَرِهَ إِسْمُهٗ رُاِیَ كَرَاهِيَةُ ذٰلِكَ فِيْ وَجْهِهٖ وَإِذَا دَخَلَ قَرْيَةً سَأَلَ عَنْ إِسْمِهَا فَإِذَا اَعْجَبَهٗ إِسْمُهَا فَرِحَ بِهٖ وَرُاِیَ بِشْرُ ذٰلِكَ فِيْ وَجْهِهٖ وَإِنْ كَرِهَ اسْمَهَا رُاِیَ كَرَاهِيَةُ ذٰلِكَ فِيْ وَجْهِهٖ۔ (رواه ابوداؤد)

4588. Sayyiduna Buraydah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم never took an omen from anything. However, when he sent anyone on a mission, he asked him his name. If his name pleased him, he was delighted on it and his delight was visible on his face for that. But, if he was not pleased with his name, his dislike was apparent on his face for that. And, when he entered a village, he asked about its name and if its name pleased him, he was delighted with it and his delight for that was visible on his face, But, if its name did not please him, his dislike for it was apparent on his face.[2]

COMMENTARY: Displeasure on hearing a name was not because of an ill omen the prophet صلی اللہ علیہ وسلم took from it. If that has been so, then he would not have gone ahead with whatever he had resolved to do, but would have abandoned it. The reaction apparent on his face was the result of a natural feeling.

Ibn Maalik رحمہ اللہ said that this hadith is evidence that it is a sunnah (Holy Prophet's practice) to give a good name to one's children and one's servants. Sometimes, bad names reflect for-reaching influences, If, for instance, a man gives his son the name Khasar (loss) and he himself, or his son, suffers a loss by a stroke of fate, then people will presume that he suffered loss because of the name and might regard him as ominous. They might keep away from him.

UNPROPITIOUS HOUSE

(٤٥٨٩) وَعَنْ اَنَسٍ قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّا كُنَّا فِيْ دَارٍ كَثُرَ فِيْهَا عَدَدُنَا وَاَمْوَالُنَا فَتَحَوَّلْنَا إِلٰى دَارٍ قَلَّ فِيْهَا عَدَدُنَا وَاَمْوٰلُنَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَرُوْهَا ذَمِيْمَةً(رواه ابوداؤد)

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[1] Tirmidhi # 1616.

[2] Abu Dawud # 3920.

4589. Sayyiduna Anas رضی الله عنه narrated that a man submitted, "O Messenger of Allah, we used to reside in a house where we were many members and our belongings were many. Then, we moved to a house in which we have become few and our belongings have also dwindled. So, Allah's Messenger صلی الله علیه وسلم said, "Leave it because it is unsuitable."[1]

COMMENTARY: The Prophet صلی الله علیه وسلم did not ask them to have that house because it was affected with bad omen but because it was unsuitable to them. Its surroundings and atmosphere were not congenial.

Khattabi رحمه الله said that they had made up their minds that the house was the cause of their was the cause of their downfall. So the Prophet صلی الله علیه وسلم instructed them to change their house. This would set their minds at rest.

(٤٥٩٠) وَعَنْ يَحْيَى بْنِ عَبْدِاللّٰهِ بْنِ بُحَيْرٍ قَالَ اَخْبَرَنِيْ مَنْ سَمِعَ فَرْوَةَ بْنَ مُسَيْكٍ يَقُوْلُ قُلْتُ يَا رَسُوْلَ اللّٰهِ عِنْدَنَا اَرْضٌ يُقَالُ لَهَا اُبَيْنٌ وَهِيَ اَرْضُ رِيْفِنَا وَمِيْرَتِنَا وَاِنَّ وَبَآءَ هَا شَدِيْدٌ فَقَالَ دَعْهَا عَنْكَ فَاِنَّ مِنَ الْقَرَفِ التَّلَفَ۔ (رواه ابوداؤد)

4590. Sayyiduna Yahya ibn Abdullah ibn Buhayr رحمه الله narrated that he was informed by one who had heard Sayyiduna Farwah ibn Musayk رضی الله عنه say that he submitted, "O Messenger of Allah, we own a piece of land called Abyan. It is our land of our cultivation and our crops (and fields we use it for trade and grain is brought here from elsewhere to export to their cities). But, (the atmosphere is unfavourable and) the place unhealthy." So, he said "Leave it. (Do not stay there because it is a plague infested area). Being near disease spells ruin."[2]

COMMENTARY: Teebi رحمه الله said that the command to move away from that land was on medical grounds to protect health. If the surroundings and atmosphere are not healthy then sickness and destruction will take over.

Those people who advocate that one should flee from a place that is infested with pestilence perhaps rely on this hadith. However, it is not correct to make that deduction from this hadith. No pestilence had spread there but that man had merely submitted that the place was generally threatened by pestilence. In other words, the man thought that his land was inauspicious and repulsive. So, since he was weak inwardly, the Prophet صلی الله علیه وسلم decided that it was better to let him move to another place in this, he protected him from falling into disbelief (or concealed) or light polytheism.

As for a place where pestilence has spread, the ulama (Scholars) offer different opinions. The most correct one which should be observed that before it begins one must refrain from staying or going there. But, once it has begun, one must submit to practice willingly If plague spreads in a city or a village then the people who are there already must not flee from there. They must stay there and seek forgiveness of Allah and make repentance to Him. They must pray to Allah to put away the trial and pestilence from them. There are ahadith in Bukhari and Muslim that forbid one to flee from the place where pestilence has struck.

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[1] Abu Dawud # 3924.

[2] Abu Dawud # 3923.

Those who cite this hadith to insist that one should flee from a place where pestilence begins must know that this hadith is transmitted by Abu Dawud. On the other hand, the ahadith that forbid that one should flee from such territory are from Bukhari and Muslim and are stronger. (Moreover, this hadith, as stated previously, does not say that pestilence had besides, Sayyiduna Farwah ibn Musayk رضی اللہ عنہ had not narrated many ahadith. He is credited with only a couple of ahadith. Moreover, they are transmitted by a narrator who is majhul, and absolutely unknown to the extent that his name is not known. Besides, there are doubts about yahya ibn Abdullah ibn Buhayr رحمہ اللہ whether he was trustworthy narrator or not.

To sum up, it is forbidden beyond any shadow of doubt to flee from pestilence out of fear, and it is a sin. If anyone runs away imagining that if he stayed there showing patience then he would fall a prey to the malady and die, but if he got away from there then he should be safe, then such a person is not only guilty of disobedience by running away but, because of his perverted opinion, he becomes a disbeliever.

If anyone runs away without this disbelief then he is a sinner nevertheless.

Those who compare running away from pestilence out of fear to running away from home after earthquake tremors, or a fire when it erupts, actually display an absurd idea. First of all, this surmise contradicts the text and clear words. Secondly, if the earth quakes and the house falls down and the house is on fire, then it is surely suicidal to remain in the house. However, if one does not run away from pestilence then it is not certain that he will die. Rather, it is doubtful and uncertain that he will perish.

SECTION III اَلْفَصْلُ الثَّالِثُ

DO NOT LET ILL OMEN OBSTRUCT YOU

(٤٥٩١) عَنْ عُرْوَةَ بْنِ عَامِرٍ قَالَ ذُكِرَتِ الطِّيَرَةُ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَحْسَنُهَا الْفَالُ وَلَاتَرُدُّ مُسْلِمًا فَاِذَا رَاٰى اَحَدُكُمْ مَايَكْرَهُ فَلْيَقُلْ اَللّٰهُمَّ لَايَاْتِيْ بِالْحَسَنَاتِ اِلَّا اَنْتَ وَلَايَدْ فَعُ السَّيِّئَاتِ اِلَّا اَنْتَ وَلَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ رَوَاهُ اَبُوْدَاوٗدَ مُرْسَلًا۔

4591. Sayyiduna Urwah ibn Aamir رضی اللہ عنہ narrated that taking omens was mentioned in the presence of Allah's Messenger. صلی اللہ علیہ وسلم He said, "The best kind of it is the good omen. And, let not a Muslim hesitate when he faces an omen. When any of you sees wheat he dislikes, let him pray.

اَللّٰهُمَّ لَايَاْتِيْ بِالْحَسَنَاتِ اِلَّا اَنْتَ وَلَايَدْ فَعُ السَّيِّئَاتِ اِلَّا اَنْتَ وَلَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللّٰهِ

(O Allah none can bring good things but you. And none can avert bad things but you. And, there is no might and no power save in Allah).[1]

[1] Abu Dawud # 3919.

CHAPTER - III

SOOTHSAYING(OR DIVINATION) بَابُ الكهانَةِ

Kahanah is to divine. One who divines is the Sooth sayer,
Teebi رحمه الله said that a soothsayer predicts future events and claims knowledge of the unseen.
Before the prophet صلى الله عليه وسلم was commissioned, the Arabs were much accustomed to soothsaying the Arabs relied on what the soothsayers predicted. Some of the soothsayers claimed that the jinns conveyed to them news of the heavens. It is known from traditions that before the Prophet صلى الله عليه وسلم was sent, the devils went to the heaven stealthily and eavesdropped on the conversation of the angels about what they had to do and the commands they had received from Allah. The devils thee added gossip to that and told their henchmen on earth all they had to say.
After the Prophet صلى الله عليه وسلم was sent, the devils were not allowed to go up to the heaven, so this thing ended.
There also used to be the diving one or the astrologer the arraf. The ulama (Scholars) contend that knowledge of these things and others allied to them is unlawful, both to acquire it and to practice it. Shari'ah (divine law) has strongly forbidden such knowledge so whatever is earned thereby is also forbidden. Both the person who makes payment for it and the recipient are sinners.
Those men who are responsible to guide the masses in worldly and religious affairs are bound to prevent people from indulging in such tings and to impress upon those who are involved in these things to desist.

SECTION I اَلْفَصْلُ الْاَوَّلُ

SOOTHSAYING IS FORBIDDEN

(٤٥٩٢) عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ قَالَ قُلْتُ يَارَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمُوْرًا كُنَّا نَصْنَعُهَا فِي الْجَاهِلِيَّةِ كُنَّا نَاْتِي الْكُهَّانَ قَالَ فَلَا تَاْتُوا الْكُهَّانَ قَالَ قُلْتُ كُنَّا نَتَطَيَّرُ قَالَ ذٰلِكَ شَيْءٌ يَجِدُهُ اَحَدُكُمْ فِيْ نَفْسِهِ فَلَا يَصُدَّنَّكُمْ قَالَ قُلْتُ وَمِنَّا رِجَالٌ يَخُطُّوْنَ خَطًّا قَالَ كَانَ نَبِيٌّ مِنَ الْاَنْبِيَاءِ يَخُطُّ فَمَنْ وَافَقَ خَطَّهُ فَذَالِكَ۔ (رواه مسلم)

4592. Sayyiduna Mu'awiyah ibn Hakam رضى الله عنه narrated that he submitted, "O Messenger of Allah, we used to do certain things during the jahiliyah (ignorance period) (Period of ignorance). We used to consult soothsayers." He said, "Do not go to the soothsayers (and their likes).'" He (Mu'awiyah) رضى الله عنه submitted, "We used to take omens." He said, "That is what comes to the mind of one of you. But, let is not prevent you from any task (on hand). "He submitted, "There are men among us who practice divination by drawing lines on the ground." He said, "There was a prophet amongst the Prophet عليه السلام who drew lines. Hence, if any one does it as he

had drawn lines (then that is allowed)."[1]

COMMENTARY: The Prophet who is mentioned in the hadith was either Prophet Danyal عليه السلام or Prophet Idris عليه السلام. The concluding portion of the hadith says that the knowledge of lines that the Prophet drew is no more known but if anyone does it in the same way as he had done then it is allowed to take advantage of it. However, it is confirmed that the knowledge of the Prophet صلى الله عليه وسلم has been withdrawn and no one know it any more, so there is no question of being able to do the same thing. Hence it is forbidden to draw lines for diving. This has been explained previously (hadith # 978).

SOOTHSAYING IS FALSEHOOD

(٤٥٩٣) وَعَنْ عَآئِشَةَ قَالَتْ سَأَلَ أُنَاسٌ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْكُهَّانِ فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّهُمْ لَيْسُوا بِشَيْءٍ قَالُوا يَارَسُوْلَ اللّٰهِ فَإِنَّهُمْ يُحَدِّثُوْنَ أَحْيَانًا بِالشَّيْءِ يَكُوْنُ حَقًّا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطَفُهَا الْجِنِّيُّ فَيَقُرُّهَا فِيْ أُذُنِ وَلِيِّهٖ قَرَّ الدَّجَاجَةِ فَيَخْلِطُوْنَ فِيْهَا أَكْثَرَ مِنْ مِائَةِ كَذْبَةٍ۔ (متفق عليه)

4593. Sayyidah Ayshah رضى الله عنها narrated that some people asked Allah's Messenger صلى الله عليه وسلم about soothsayers. Allah's Messenger صلى الله عليه وسلم said to them, "They have no standing, indeed!" They submitted, "But, Messenger of Allah, sometimes they do say that which turns out to be true." Then Allah's Messenger صلى الله عليه وسلم said," That word is the truth that a jinn snatches and put into the ear of his friend (the soothsayer) like a hen (puts into another's) like a hen (put into another's ear calling for grain). Then they add to it one hundred lies."[2]

COMMENTARY: The jinns and the devils manage to overhear the angels. Then they convey it to the soothsayers who add many lies to it and tell them to the people. Some interpret the words of the hadith to mean that they are so quiet with the soothsayers that they are like the cock and hen who cohabit very quietly.

(٤٥٩٤) وَعَنْهَا قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ الْمَلٰٓئِكَةَ تَنْزِلُ فِي الْعَنَانِ وَهُوَ السَّحَابُ فَتَذْكُرُ الْأَمْرَ قُضِيَ فِي السَّمَآءِ فَتَسْتَرِقُ الشَّيَاطِيْنُ السَّمْعَ فَتَسْمَعُهُ فَتُوْحِيْهِ إِلَى الْكُهَّانِ فَيَكْذِبُوْنَ مَعَهَا مِائَةَ كَذْبَةٍ مِنْ عِنْدِ أَنْفُسِهِمْ۔ (رواه البخارى)

4594. Sayyidah Ayshah رضى الله عنها narrated that she heard Allah's Messenger صلى الله عليه وسلم say, "The angels do descend in the clouds and tell (each other) of that which has been decreed in heaven. The devils listen secretly and convey what they hear to the soothsayers who pass it on adding their or on one hundred lies (of their own mind) to it."[3]

COMMENTARY: This is why some of the things that the soothsayers say come out to be true. But falsehood exceeds truth. This is why Shari'ah (divine law) has forbidden that the

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[1] Muslim # 121-537.
[2] Bukhari # 3210.
[3] Bukhari # 3210.

soothsayers should be believed.

WARNING TO THOSE WHO VISIT SOOTHSAYERS

(٤٥٩٥) وَعَنْ حَفْصَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَتٰى عَرَّافًا فَسَاَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلٰوةُ اَرْبَعِيْنَ لَيْلَةً۔ (رواه مسلم)

4595. Sayyidah Hafsah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any one visits as astrologer (or such like predictor) and asks him about anything (of the unseen) then his salah (prayer) of forty (days and nights are not accepted."[1]

COMMENTARY: Salah (prayer) is the most superior form of worship. It will not be accepted from that person. It could also mean that if salah (prayer) is not accepted what may one say of other deeds. They too will not be accepted. Of course, this person's obligation to offer salah (prayer) may be discharged but he will not earn any reward for that.

It is the Arabic idiom that they say 'so many nights' to mean 'so many days and nights.'

REGARDING STARS AS RAIN-GIVERS IS DISBELIEF

(٤٥٩٦) وَعَنْ زَيْدِ بْنِ خَالِدِ ۔ الْجُهَنِيِّ قَالَ صَلّٰى لَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلٰوةَ الصُّبْحِ بِالْحُدَيْبِيَّةِ عَلٰى اَثَرِ سَمَآءٍ كَانَتْ مِنَ اللَّيْلِ فَلَمَّا انْصَرَفَ اَقْبَلَ عَلَى النَّاسِ فَقَالَ هَلْ تَدْرُوْنَ مَاذَا قَالَ رَبُّكُمْ قَالُوْا اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ قَالَ اَصْبَحَ مِنْ عِبَادِىْ مُؤْمِنٌ بِىْ وَكَافِرٌ فَاَمَّا مَنْ قَالَ مُطِرْنَا بِفَضْلِ اللّٰهِ وَرَحْمَتِهٖ فَذٰلِكَ مُؤْمِنٌ بِىْ وَكَافِرٌ بِالْكَوْكَبِ وَاَمَّا مَنْ قَالَ مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا فَذٰلِكَ كَافِرٌ بِىْ مُؤْمِنٌ بِالْكَوْكَبِ (متفق عليه)

4596. Sayyiduna Zayd ibn Khalid Juhanni رضی اللہ عنہ narrated: Allah's Messenger صلی اللہ علیہ وسلم led us in the salah (prayer) of fajr at Hudaybiyah after it had rained during the night. When he finished, he turned to the worshipers and said, "Do you know what your Lord has said?" They said, "Allah and His Messenger know best." He said that He has said, "My slaves began the morning with some of them as believers in Me and some as disbelievers. As for him who says, 'We have been given rain by Allah's grace and mercy he is the believer in Me, and he disbelieves in the star. But, as for him who says, 'We have been given rain because of a certain star (on its rising) and a certain star (on its setting), he is disbeliever in Me, and the believer in the stars."[2]

COMMENTARY: If any one believes that stars alone bring rain or cause such conditions as are inductive to rain then he is a disbeliever. But, if he believes that Allah brings rain and the stars are only a symbol of impending rain from which one might expect rain then he is not a disbeliever though even this kind of thinking is makruh tanzihi (disapproved nearer to lawful).

(٤٥٩٧) وَعَنْ اَبِىْ هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ بَرَكَةٍ اِلَّا اَصْبَحَ فَرِيْقٌ مِنَ النَّاسِ بِهَا كَافِرِيْنَ يَنْزِلُ اللّٰهُ الْغَيْثَ فَيَقُوْلُوْنَ بِكَوْكَبِ كَذَا وَكَذَا۔ (رواه مسلم)

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[1] Muslim # 15-2230.

[2] Muslim # 125-71, Bukhari # 836.

4597. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Whenever Allah sends down a blessing from the heaven, a section of the people indulge in disbelief thereby (ascribing it to other sources). Allah sends down rain but they say, 'It comes down because of this or that star."[1]

SECTION II اَلْفَصْلُ الثَّانِيْ

LEARNING ASTROLOGY IS LIKE LEARNING SORCERY

(٤٥٩٨) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اقْتَبَسَ عِلْمًا مِنَ النُّجُوْمِ اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ زَادَ مَا زَادَ۔ (رواه احمد وابوداود وابن ماجة)

4598. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who acquires some knowledge of astrology is as though he acquires knowledge of sorcery, increasing one as he increases the other.[2]

THE REJECTED THREE

(٤٥٩٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَتٰى كَاهِنًا وَصَدَّقَهٗ بِمَا يَقُوْلُ اَوْ اَتٰى امْرَاَتَهٗ حَائِضًا اَوْ اَتٰى امْرَاَتَهٗ فِيْ دُبُرِهَا فَقَدْ بَرِئَ مِمَّا اُنْزِلَ عَلٰى مُحَمَّدٍ۔ (رواه احمد وابوداؤد)

4599. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who goes to a soothsayer and believes him in what he says, or he who has sexual intercourse with his wife while she is menstruating, or he who has intercourse with his wife at her anus - then he (each of them) has nothing to do with has come down to Muhammad (of the Quran, sunnah (Holy Prophet's practice) and Shari'ah (divine law))."

COMMENTARY: This means that he becomes a disbeliever if he regards these things as lawful when he does them. If he does not regard them as lawful, then this is a stern warning to him.

SECTION III اَلْفَصْلُ الثَّالِثُ

WORKING OF SOOTHSAYERS

(٤٦٠٠) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا قَضَى اللّٰهُ الْاَمْرَ فِي السَّمَآءِ ضَرَبَتِ الْمَلَائِكَةُ بِاَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهٖ كَاَنَّهٗ سِلْسِلَةٌ عَلٰى صَفْوَانٍ فَاِذَا فُزِّعَ عَنْ قُلُوْبِهِمْ قَالُوْا مَاذَا قَالَ رَبُّكُمْ قَالُوْا لِلَّذِيْ قَالَ الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيْرُ فَيَسْمَعُهَا مُسْتَرِقُوا السَّمْعِ وَمُسْتَرِقُوا السَّمْعِ هٰكَذَا بَعْضُهٗ فَوْقَ بَعْضٍ وَوَصَفَ سُفْيَانُ بِكَفِّهٖ فَحَرَّفَهَا وَبَدَّدَ بَيْنَ اَصَابِعِهٖ فَيَسْمَعُ الْكَلِمَةَ فَيُلْقِيْهَا اِلٰى مَنْ تَحْتَهٗ ثُمَّ يُلْقِيْهَا الْاٰخَرُ اِلٰى مَنْ تَحْتَهٗ حَتّٰى يُلْقِيَهَا عَلٰى لِسَانِ السَّاحِرِ اَوِ الْكَاهِنِ فَرُبَّمَا اَدْرَكَ الشِّهَابُ قَبْلَ اَنْ يُلْقِيَهَا وَرُبَّمَا اَلْقَاهَا قَبْلَ اَنْ يُدْرِكَهٗ فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ فَيُقَالُ اَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا

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[1] Muslim # 126. 72.

[2] Musnad Ahmad 1-311, Abu Dawud # 3905, Ibn Majah # 3726.

فَيُصَدَّقُ بِتِلْكَ الْكَلِمَةِ الَّتِيْ سُمِعَتْ مِنَ السَّمَاءِ۔ (رواه البخاری)

4600. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When Allah decrees a matter in heaven, the angels flutter their wings in submission to His word that sounds like a chain on a smooth stone. Then when their hearts are at rest from fear, they ask (each other), "What did your Lord say?" They (the angels close in ranks to Allah) say, "He spoke what is the truth and He is the Exalted the Great." (And they convey the decree to them.) Then those (devils) who listen by stealth listen to it." Here, Sufyan (a sub-narrator of this hadith) demonstrated it with the palm of his hand, twisting it and putting his fingers apart. (He thus showed how the devils and jinns lined up one over the other between the heaven and earth.)

"They are thus, some above. He who hears the word (on top) passes it on to him who is below him, and he conveys it to him who is below him. Thus it goes on till the (last) one conveys it to the tongue of the sorcerer or the soothsayer. (Flames of fire are thrown on them to repulse them) sometimes a flame strikes one before he can conveys it (to another), but sometimes he manages to convey it before the flame nabs him. He adds one hundred lies to it. (Thus when any one belies the soothsayer when a false saying is detected, others reprimand him and) they remark, "Did he not say to us on such and such a day this and that?' So, he is (confirmed and) believed because of the word that was heard from heaven (and conveyed to him by the jinn)."[1]

COMMENTARY: Most of the predictions of the soothsayer prove false, but if one of them turns out to be true, then he is approved as a correct astrologer. They turn a blind eye to the wrong predictions and this applies to the soothsayer as well as anyone who predicts.

The next hadith (# 4604) declares explicitly that a soothsayer is a sorcerer. Hence the words in this hadith 'to the tongue of the sorcerer or the soothsayer use to 'or' because the sub narrator may have been unsure which of the two words was mentioned.

As for the flames of fire, whoever of the jinn or devil was hit by it was either reduced to ashes or put to immense pain.

SHOOTING STARS:

(٤٦٠١) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اَخْبَرَنِي رَجُلٌ مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْاَنْصَارِ اَنَّهُمْ بَيْنَاهُمْ جُلُوسٌ لَيْلَةً مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُمِيَ بِنَجْمٍ وَاسْتَنَارَ فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا كُنْتُمْ تَقُوْلُوْنَ فِي الْجَاهِلِيَّةِ اِذَا رُمِيَ بِمِثْلِ هٰذَا قَالُوا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ كُنَّا نَقُوْلُ وُلِدَ اللَّيْلَةَ رَجُلٌ عَظِيْمٌ وَمَاتَ رَجُلٌ عَظِيْمٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاِنَّهَا لَا يُرْمٰى بِهَا لِمَوْتِ اَحَدٍ وَلَا لِحَيٰوتِهٖ وَلٰكِنْ رَبُّنَا تَبَارَكَ اسْمُهٗ اِذَا قَضٰى اَمْرًا سَبَّحَ حَمَلَةُ الْعَرْشِ ثُمَّ سَبَّحَ اَهْلُ السَّمَآءِ الَّذِيْنَ يَلُوْنَهُمْ حَتّٰى يَبْلُغَ التَّسْبِيْحُ اَهْلَ هٰذِهِ السَّمَآءِ الدُّنْيَا ثُمَّ قَالَ الَّذِيْنَ يَلُوْنَ حَمَلَةَ الْعَرْشِ لِحَمَلَةِ الْعَرْشِ مَاذَا قَالَ رَبُّكُمْ

[1] Bukhari # 4800.

فَيُخْبِرُوْهُمْ مَاقَالَ فَيَسْتَخْبِرُ بَعْضُ اَهْلِ السَّمٰوَاتِ بَعْضًا حَتّٰى يَبْلُغَ هٰذِهِ السَّمَآءِ الدُّنْيَا فَيَخْطَفُ الْجِنُّ السَّمْعَ فَيَقْذِفُوْنَ اِلٰى اَوْلِيَآءِ هِمْ وَ يَرْمُوْنَ فَاَجَآءُوْا بِهٖ عَلٰى وَجْهِهٖ فَهُوَ حَقٌّ وَلٰكِنَّهُمْ يَقْرِفُوْنَ فِيْهِ وَيَزِيْدُوْنَ۔ (رواه مسلم)

4601. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that an Ansar Sahabi رضی اللہ عنہ of the Prophet صلی اللہ علیہ وسلم informed him that while they were sitting with Allah's Messenger صلی اللہ علیہ وسلم one night a s tar shot down and there was bright light. He asked them, "what would you have said during the jahiliyah (ignorance period) if such a star had shot then?" They submitted," Allah and his Messenger know best. We used to say that someone great has been born on that night, or that someone great had expired." Allah's Messenger صلی اللہ علیہ وسلم enlightened them, "It is not shot at the death of any one or life of anyone. When our Lord, whose name is blessed decrees an affair, the bearers of the Throne Hymn His glory. The inhabitants of heaven next to them extol Him till (hymning and) extolling resounds at the lowest heaven by its inhabitants. Then those angels who are near to the bearers of the Throne ask them what their Lord had decreed and they inform them what He had decreed. Then they ask each other (about it) till it is conveyed to this lowest heaven. The jinn try to catch some words and convey them to their friends (the soothsayers). They are struck by (the flames) shot at them. What they come out with is true, but they change it with things and add to it."[1]

WHY ARE STARS CREATED

(٤٦٠٢-٤٦٠٣) وَعَنْ قَتَادَةَ قَالَ خَلَقَ اللّٰهُ تَعَالٰى هٰذِهِ النُّجُوْمَ لِثَلٰثٍ جَعَلَهَا زِيْنَةً لِلسَّمَآءِ وَرُجُوْمًا لِلشَّيٰطِيْنِ وَعَلَامَاتٍ يُهْتَدٰى بِهَا فَمَنْ تَاَوَّلَ فِيْهَا لِغَيْرِ ذَالِكَ اَخْطَاَ وَاَضَاعَ نَصِيْبَهٗ وَتَكَلَّفَ مَالَا يَعْلَمُ۔ رَوَاهُ الْبُخَارِيُّ تَعْلِيْقًا وَفِيْ رِوَايَةِ رَزِيْنٍ وَتَكَلَّفَ مَالَا يَعْنِيْهِ وَمَالَاعِلْمَ لَهٗ بِهٖ وَمَا عَجَزَ عَنْ عِلْمِهِ الْاَنْبِيَآءُ وَالْمَلٰٓئِكَةُ وَعَنِ الرَّبِيْعِ مِثْلُهٗ وَزَادَ وَاللّٰهِ مَاجَعَلَ اللّٰهُ فِيْ نَجْمٍ حَيٰوةَ اَحَدٍ وَلَا رِزْقَهٗ وَلَامَوْتَهٗ وَاِنَّمَا يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ وَيَتَعَلَّلُوْنَ بِالنُّجُوْمِ۔

4602. Sayyiduna Qatadah رضی اللہ عنہ said, "Allah created these stars for three reasons. (i) He made them as adornment for the sky, (ii) missiles for the devils, and (iii) signs by which travellers may locate their bearings, Hence, if anyone mentions a reason other than these, then he commits wrong, wastes his portion and occupies himself in what he does not know."

(This is as in Bukhari without a complete isnad. Razin has).

"He occupies himself with what is of no concern to him, of what he has no knowledge and what the Prophet صلی اللہ علیہ وسلم and angels cannot know."[2]

4603. Ar Rabi (ibn Ziyad) رحمہ اللہ narrated the like of it but added also: 'By Allah, Allah has not determined in any star anyone's life (meaning birth), provision or

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[1] Muslim # 124-2229, Musnad Ahmad # 1-218, Tirmidhi # 3235.

[2] Bukhari heading of Chapter 3 (Book 59 – Beginning of the creation verse 67: 5) Razin.

death. There is nothing but that the soothsayers forge lies against Allah and attribute causes (of occurrences) to the (rising and setting) of the stars.[1]

ASTROLOGY IS SORCERY

(٤٦٠٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اقْتَبَسَ بَابًا مِنْ عِلْمِ النُّجُوْمِ لِغَيْرِ مَاذَكَرَ اللّٰهُ فَقَدْ اِقْتَبَسَ شُعْبَةً مِّنَ السِّحْرِ اَلْمُنَجِّمِ كَاهِنٌ وَالْكَاهِنُ سَاحِرٌ وَالسَّاحِرُ كَافِرٌ۔ (رواہ رزین)

4604. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone learns something of the science of the stars (astrology) for reasons other than those Allah has mentioned (in the Quran – the three things mentioned in the hadith # 4602), then he has learn (acquired) some (knowledge) of sorcery. The astrologer is a soothsayer. The soothsayer is a sorcerer. And the sorcerer is a disbeliever."[2]

COMMENTARY: Astrology, soothsaying and sorcery are of one kind. These are pursuits of the disbelievers and irreligious people.

DISBELIEF TO ATTRIBUTE RAIN TO MOON

(٤٦٠٥) وَعَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْاَمْسَكَ اللّٰهُ الْقَطْرَ عَنْ عِبَادِهٖ خَمْسَ سِنِيْنَ ثُمَّ اَرْسَلَهٗ لَاَصْبَحَتْ طَائِفَةٌ مِنَ النَّاسِ كَافِرِيْنَ يَقُوْلُوْنَ سَقِيْنَا بِنَوْءِ الْمِجْدَحِ۔ (رواہ النسائی)

4605. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Were Allah is withhold rain from His slaves for (say) five years and send it thereafter, some of mankind would continue to be disbelievers, saying, 'We are given rain because of the stages of the moon.' (or al-Mijdah)[3]

COMMENTARY: Mijday is one of the several stages of the moon. During the jahliyah, the Arabs regarded this stage as a means of rain for them. It is disbelief to believe that the rising and setting of the stars and the stages of the moon are real causes of rainfall.

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[1] ibid.

[2] Razin.

[3] Nasa'i # 1526.

بسم الله الرحمن الرحيم

BOOK - XXIII

AR-RUYA كتاب الرُّؤيا

VISIONS
(DREAMS)

A dream is what one sees or experiences in his mind while one is asleep. Scholars classify dreams into three kinds.

(i) Mere imagination of whatever a person has gone through during the day. These events are seen in a dream.

(ii) A reflection of devil's influence, like nightmares.

(iii) Glad tidings and improvement shown by Allah. This is called ar-ruya as-salihah (true dreams). The ulama (Scholars) say that Allah creates in the heart of the sleeping one knowledge of Divine awareness and radiance of perception and kindness in the same way as He bestows on one who is awake, Allah is Able to do that, there being no doubt about it, for neither is a wakefulness a means of creating light of insight in a human being's heart nor is sleep an obstacle to it.

Whatever one perceives in one's dream while asleep and his insight observes re actually symbols of what will happen. This is the means by which the dream is interpreted. Sometimes the symbol is obscure and only great scholars in the field can fathom them. Sometimes it is very obvious so that even an ordinary mind can grasp its meaning like thinking of rain on observing clouds.

SECTION I اَلْفَصْلُ الْاَوَّلُ

A GOOD DREAM OF A MUSLIM IS TRUE

(٤٦٠٦) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَبْقَ مِنَ النُّبُوَّةِ اِلَّا الْمُبَشِّرَاتُ قَالُوا وَمَا الْمُبَشِّرَاتُ قَالَ الرُّؤْيَا الصَّالِحَةُ. (رَوَاهُ الْبُخَارِيُّ)

4606. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Nothing remains now of the signs of prophethood but mubashshirat (glad tidings). They (the sahabah) رضی اللہ عنہ asked, "What are mubashshirat?" He said "Good dreams."[1]

(٤٦٠٧) وَزَادَ مَالِكٌ بِرِوَايَةِ عَطَاءِ بْنِ يَسَارٍ يَرَاهَا الرَّجُلُ الْمُسْلِمُ اَوْتُرٰى لَهُ.

4607. Maalik added in the version of Sayyiduna Ata ibn Yasar رضی اللہ عنہ: "That a

[1] Bukhari # 6990.

Muslim man sees (about himself), or someone else sees for him."[1]

COMMENTARY: 'Mubashshirat' means 'glad tidings.' The word basharat is generally used for 'goodness but sometimes for 'evil' too. Similarly, ruya is generally a good dream but for a bad dream hilm (حلم) is used. But, this difference and application is only from the point of view of Shari'ah (divine law), otherwise lexically ruya applies to dreams. Accordingly, this hadith uses it in the sense of dreams but if we say that it stands for good dreams then the qualifying noun salihah (good) is brought in for emphasis or to mean 'true' - 'a good dream that is true.'

GOOD DREAMS

(٤٦٠٨) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَاَرْبَعِيْنَ جُزْءً مِّنَ النُّبُوَّةِ۔ (متفق عليه)

4608. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A good dream is forty sixth part of prophethood."[2]

COMMENTARY: Here, a good dream stands for a true dream. Though prophethood has ended, the knowledge of prophethood remains. One who sees a true dream may not be prophet but a good dream is indeed, a reflection of prophethood.

The number forty sixth is not a limitation but it means only abundant.

SEEING THE PROPHET صلى الله عليه وسلم IN A DREAM

(٤٦٠٩) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَاٰنِيْ فِي الْمَنَامِ فَقَدْ رَاٰنِيْ فَاِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ فِيْ صُوْرَتِيْ۔ (متفق عليه)

4609. Sayyiduna Abu Hurayrah رحمه الله narrated that Allah's Messenger صلى الله عليه وسلم said, "He who sees me in a dream, has indeed sees me. The devil cannot take my form."[3]

COMMENTARY: The meaning is; "He who sees me in a dream is as though he has seen me in awakening." But, those commands will not apply to him as apply during seeing him and being with him. So, he will not regarded as a companion and he will not be bound to do what he has heard from the Prophet صلى الله عليه وسلم in the dream. Some authorities say that the Prophet صلى الله عليه وسلم spoke these words for the people of his times to mean, "whoever of my time sees me, Allah will enable him to emigrate and meet me." Or, it could mean, "He would see me in the next world." Some others say that this saying implies that the dream is true and not a confused false dream because the devil cannot "take my form."

Some authorities say that the devil may demonstrate lies about Allah, confusing the dreamer into believing that he sees Allah's form. But, the devil can never take the Prophet's صلى الله عليه وسلم appearance. And he can never tell lies about the Prophet صلى الله عليه وسلم because the Prophet صلى الله عليه وسلم is a guide and stands for guidance while the accursed devil leads astray. The difference is as between water and fire which are opposites. As for Allah, His attributes cover different aspect including guidance and error. If a creatures claims divinity

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[1] Muwatta Maalik # 3 Ruya.

[2] Bukhari # 6983, Muslim # 7-2264.

[3] Bukhari # 110, Muslim # 10-2266.

it is clearly false and cannot be doubtful, but the attribute of prophethood is not of the same rank. If anyone claims divinity he may be able to do something that is not customary but if any one claims to be a prophet, he can never demonstrate a miracle.

(٤٦١٠) وَعَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ رَآنِي فَقَدْ رَأَى الْحَقَّ۔ (متفق عليه)

4610. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, He who has seen me (in his dream), has indeed seen me truly."[1]

COMMENTARY: These ahadith of different narrators emphasise that whoever sees the Prophet صلی اللہ علیہ وسلم in a dream truly sees him. There cannot be any confusion or devil's mischief.

The ulama (Scholars) maintain that this thing is peculiar to the Prophet صلی اللہ علیہ وسلم and it is a distinction of prophethood. Some of them say that it pertains to seeing him in the form he has been described at whatever stage of his life: youth, middle age or final age. But, some people limit it to his last days in the appearance in which he departed from this world, so much so that they mention his grey hair on his head and beard which did not number even twenty.

It is said about Sayyiduna Muhammad Ibn Sirin, رحمہ اللہ who was an adept interpreter of dreams, that when anyone told him of having seen the Prophet صلی اللہ علیہ وسلم in his dream, he asked him to describe him. If he gave a description not associated with the Prophet صلی اللہ علیہ وسلم then he told him that he had not seen the prophet صلی اللہ علیہ وسلم at all.

However, Imam Nawawi رحمہ اللہ said that if anyone saw the Prophet صلی اللہ علیہ وسلم in a dream then he did really see him even if not in his known description. Besides, it also depends on the standard of faith of the dreamer. On the basis of it, a person can correct his inner self. While seeing the Prophet صلی اللہ علیہ وسلم is genuine but difference in his appearance and saying from what is known reflects on the weakness of the dreamer's faith.

Shaykh Ali Muttaqi رحمہ اللہ reported about a beggar who dreamt that the Prophet صلی اللہ علیہ وسلم commanded him in his dream to drink wine. This man was confused terribly so he resorted to the ulama (Scholars). They gave him different answers until Shaykh Muhammad ibn Arah رحمہ اللہ, a great scholar, told him that he had not heard correctly. The Prophet's صلی اللہ علیہ وسلم words were: (لاتشرب الخمر) (Do not drink wine) but he had heard (يشرب الخمر) (Drink wine).

(٤٦١١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ رَآنِي فِي الْمَنَامِ فَسَيَرَانِي فِي الْيَقْظَةِ وَلَا يَتَمَثَّلُ الشَّيْطَانُ بِي۔ (متفق عليه)

4611. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who has seen me in a dream will see me soon in awakening. The devil cannot assume my likeness."[2]

COMMENTARY: This hadith concerns people of the time of the Prophet صلی اللہ علیہ وسلم Allah will enable them to meet the Prophet صلی اللہ علیہ وسلم and embrace Islam. Or, they will see him in the next world.

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[1] Bukhari # 6996, Muslim # 2267.

[2] Bukhari # 6993, Muslim # 11-2266.

DREAMS: GOOD & BAD

(٤٦١٢) وَعَنْ اَبِي قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الرُّؤْيَا الصَّالِحَةُ مِنَ اللّٰهِ وَالْحُلْمُ مِنَ الشَّيْطَانِ فَإِذَا رَاٰى اَحَدُكُمْ مَا يُحِبُّ فَلَا يُحَدِّثْ بِهٖ اِلَّا مَنْ يُحِبُّ وَإِذَا رَاٰى مَا يَكْرَهُ فَلْيَتَعَوَّذْ بِاللّٰهِ مِنْ شَرِّهَا وَمِنْ شَرِّ الشَّيْطَانِ وَلْيَتْفُلْ ثَلَاثًا وَلَا يُحَدِّثْ بِهَا اَحَدًا فَإِنَّهَا لَنْ تَضُرَّهٗ۔ (متفق عليه)

4612. Sayyiduna Abu Qatadah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "A good dream is from Allah and a bad dream is from the devil. So, when any of you dreams what he loves, he must not disclose it (to anyone) but to one whom he likes. And, when he dreams what he dislikes, he must seek refuge in Allah from its evil and from the evil of the devil, he must spit three times, and he must not disclose it to anyone. In that case, it will not harm him."[1]

COMMENTARY: Both kinds of dreams are created by Allah. A bad dream reflects the devil's influences and worries the person who sees it. So, the devil feels very happy about it.

If the dreamer follows the instructions in the hadith then the bad dream will not cause him worry. It is like charity that will remove hardship and trials.

(٤٦١٣) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا رَاٰى اَحَدُكُمُ الرُّؤْيَا يَكْرَهُهَا فَلْيَبْصُقْ عَنْ يَسَارِهٖ ثَلٰثًا وَيَسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطَانِ ثَلٰثًا وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِيْ كَانَ عَلَيْهِ۔ (رواه مسلم)

4613. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When any of you sees a dream that he does not like, he must spit on his left side three times, seek refuge in Allah from the devil three times and turn from the side on which he was lying."[2]

COMMENTARY: The previous hadith merely mentioned he must spit three times. This one says three times to the left side. Beside, the Arabic word in the previous meant merely to spit from the mouth while this one means 'from inside the throat.'

The ulama (Scholars) say that turning sides has an effect on the dreamer's condition.

SOME DREAMS INTERPRETED

(٤٦١٤-٤٦١٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قُتِرَبَ الزَّمَانُ لَمْ يَكَدْ يَكْذِبُ رُؤْيَا الْمُؤْمِنِ وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَاَرْبَعِيْنَ جُزْءً مِّنَ النُّبُوَّةِ فَمَا كَانَ مِنَ النُّبُوَّةِ فَإِنَّهٗ لَا يَكْذِبُ قَالَ مُحَمَّدُ بْنُ سِيْرِيْنَ وَاَنَا اَقُوْلُ الرُّؤْيَا ثَلَاثٌ حَدِيْثُ النَّفْسِ وَتَخْوِيْفُ الشَّيْطَانِ وَبُشْرٰى مِنَ اللّٰهِ فَمَنْ رَاٰى شَيْئًا يَكْرَهُهٗ فَلَا يَقُصُّهٗ عَلٰى اَحَدٍ وَلْيَقُمْ فَلْيُصَلِّ قَالَ وَكَانَ يَكْرَهُ الْغُلَّ فِي النَّوْمِ وَيُعْجِبُهُمُ الْقَيْدُ وَيُقَالُ الْقَيْدُ ثُبَاتٌ فِي الدِّيْنِ۔ (مُتَّفَقٌ عَلَيْهِ) قَالَ الْبُخَارِيُّ رَوَاهُ قَتَادَةُ وَيُوْنُسُ وَهُشَيْمٌ وَاَبُوْ هِلَالٍ عَنِ ابْنِ سِيْرِيْنَ عَنْ اَبِيْ هُرَيْرَةَ وَقَالَ يُوْنُسُ لَا اَحْسِبُهٗ اِلَّا عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْقَيْدِ وَقَالَ مُسْلِمٌ لَا

[1] Bukhari # 3292, Muslim # 4-226.

[2] Muslim # 5-2261.

أَدْرِيْ هُوَ فِي الْحَدِيْثِ أَمْ قَالَهُ ابْنُ سِيْرِيْنَ وَفِيْ رِوَايَةٍ نَحْوَهُ وَأَدْرَجَ فِي الْحَدِيْثِ قَوْلَهُ وَأَكْرَهُ الْغُلَّ إِلَى تَمَامِ الْكَلَامِ۔

4614. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "As the hour draws near, the believer's dream will not be false. A believer's dream is one forty sixth part of prophethood, and that which is related to prophethood cannot be false."

Sayyiduna Muhammad ibn Sirin رحمہ اللہ (an adept interpreter of dreams among the tabi'un) said, "I contend the dreams are of three kinds:

1. **Internal thoughts,**
2. **Fear instilled by the devil, and**
3. **Glad tidings from Allah.**

If anyone sees that which he dislikes, then he should not disclose it to another. He should get up and offer (optional) salah (prayer)." He said that the prophet صلی اللہ علیہ وسلم did not like to see a shackle (on the neck) in a dream, but they liked to see a fetter. "It is said that the fetter stood for being steadfast in the religion."[1]

As for the final portion of the hadith, they differ about it.

4615. Bukhari رحمہ اللہ said that Qatadah رحمہ اللہ, Yunus رحمہ اللہ, Hushaym رحمہ اللہ and Abu Hilal رحمہ اللہ transmitted it on the authority of (Sayyiduna) Ibn Sirin رحمہ اللہ who narrated from (Sayyiduna) Abu Hurayrah رضی اللہ عنہ. While Yunus رحمہ اللہ ascribed the saying about the fetters to the Prophet صلی اللہ علیہ وسلم, Muslim رحمہ اللہ was unsure whether it is part of the hadith or words of Ibn Sirin رحمہ اللہ.

According to another version which is alike the words from the Prophet صلی اللہ علیہ وسلم did not lie to see a shackle...' to the end are part of the hadith.[2]

COMMENTARY: The Hour could be said to draw near in one of these ways:

(i) The last portions of the days before the last Hours. This is also stated in another hadith.

(ii) The last days of a person's life, near his death.

(iii) The period of time during which days and nights are of equal length, during which human temperament is moderate.

(iv) When time passes very rapidly and days go by as hours. The ulama (Scholars) say that this period will be experience in the time of Imam Mahdi رحمہ اللہ. He will dispense justice and people will live a very peaceful, content life. Dreams will be true in his time. According to a hadith, the more a person is righteous, the more will his dreams be true.

Sayyiduna Ibn Sirin رحمہ اللہ explained the Prophet's صلی اللہ علیہ وسلم words that only those dreams are true as are glad tidings from Allah.

The first kind of dreams mentioned by Ibn Sirin رحمہ اللہ pertain to a person's self. He has in his mind his activities and interests, This kind of a dream is unreliable.

The second kind is a nightmare. The devil frightens the dreamer in many ways. This kind too is unreliable and also beyond proper interpretation.

The third kind is from Allah, glad tidings. Allah let s those of His slaves know about what will happen in the future. This kind is reliable and worth interpreting.

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[1] Bukhari # 7017, Musalim # 2-2269, Tirmidhi # 2280.

[2] Bukhari # 3017, Muslim # 4-224.

One should not disclose to others such dreams as are disliked because they cannot be interpreted and the person to whom it is told will be confused. It will create doubt in minds.

As for the words about the shackles, one interpretation is as given in the translation. The Prophet صلى الله عليه وسلم did not like it, because this is done with the inmates of hell. It could also mean that the shackles were disliked by Sayyiduna Abu Hurayrah رضى الله عنه, because he may have heard it from the Prophet صلى الله عليه وسلم. Another possibility is t hat Ibn Sirin رضى الله عنه did not like them. The third possibility is preferred because Ibn Sirin رحمه الله was known for interpreting dreams and is known to have spoken in this manner.

As for liking fetters in the legs, Bukhari's verb is in the plural form - they liked. So it relates to the Prophet صلى الله عليه وسلم and his sahabah (Prophet's Companions) رضى الله عنهم, Or, it pertains to Abu Hurayrah رضى الله عنه and his followers, or to Ibn Sirin رحمه الله and the ulama (Scholars) of his times. The fetters symbolize keeping away from sins, etc. and being steadfast in religious affairs. However, if a sick person, a prisoner, a traveller or a distressed one sees fetters in his dream, then it means that he will remain as he is.

Similarly, if two people see the same dream and their conditions are different then the interpretation will vary for each. Thus, if a merchant dreams of sitting in a ship with his merchandise, and it sails smoothly with the wind, then it means that he will not suffer loss and will be safe and will gain profit. If a scholar of religion sees the same dream then it means that he will follow Shari'ah (divine law) and attain high rank.

NEVER DISCLOSE NIGHTMARE TO ANOTHER

(٤٦١٦) وَعَنْ جَابِرٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَأَيْتُ فِي الْمَنَامِ كَانَ رَأْسِيْ قُطِعَ فَقَالَ فَضَحِكَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَ إِذَا لَعِبَ الشَّيْطَانُ بِأَحَدِكُمْ فِيْ مَنَامِهِ فَلَا يُحَدِّثْ بِهِ النَّاسَ۔ (رواه مسلم)

4616. Sayyiduna Jabir رضى الله عنه narrated that a man came to the Prophet صلى الله عليه وسلم and submitted, "I dream that my head had been severed." The Prophet صلى الله عليه وسلم laughed and said, "when the devil makes fun of any of you in his dream, he should not disclose it to the people."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم may have known through a revelation that this dream was a confused one, otherwise the interpreters say that it means a cessation of blessings, separation from community etc.

A DREAM OF THE PROPHET صلى الله عليه وسلم

(٤٦١٧) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ ذَاتَ لَيْلَةٍ فِيْمَا يَرَى النَّائِمُ كَأَنَّا فِيْ دَارِ عُقْبَةَ بْنِ رَافِعٍ فَأُتِيْنَا بِرُطَبٍ مِّنْ رُطَبِ ابْنِ طَابٍ فَأَوَّلْتُ أَنَّ الرِّفْعَةَ لَنَا فِي الدُّنْيَا وَالْعَاقِبَةَ فِي الْآخِرَةِ وَأَنَّ دِيْنَنَا قَدْ طَابَ۔ (رواه مسلم)

4617. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "One

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[1] Muslim # 16-2268.

night, I saw what a person sleeping sees (in this dream) that I was in the house of Uqbah ibn Rafi (with my sahabah). Some fresh dates of Ibn Tab variety were brought to me. I interpret ed it to mean that we will be raised and prominent in this world and get good reward in the hereafter and our religion is good."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم took the meaning of 'raise' from Rafi (رفع) – raise) and of the 'hereafter' from Uqbah ((عقبة) - (عاقب) - hereafter), and good (Taab) (طاب) from Ibn Tab. The Prophet صلی اللہ علیہ وسلم always took a good omen from names for instance, while he was emigrating to Madinah, he came across a man Buraydah Aslami with some riders. The Quraysh had sent him to bring back the Prophet صلی اللہ علیہ وسلم and had promised him one hundred camels as reward. The Prophet صلی اللہ علیہ وسلم asked him, 'Who are you?" He gave his name, "Buraydah," The Prophet صلی اللہ علیہ وسلم exclaimed to Abu Bakr رضی اللہ عنہ; (قدبرد امرنا) (qad bared amruna!) 'Our case had cooled down' (the enemy has failed). Sharada is (has cooled).

PROPHET'S DREAM ABOUT HIJRAH

(٤٦١٨) وَعَنْ اَبِيْ مُوْسٰى عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ رَاَيْتُ فِي الْمَنَامِ اَنِّيْ اُهَاجِرُ مِنْ مَكَّةَ اِلٰى اَرْضٍ بِهَا نَخْلٌ فَذَهَبَ وَهْلِيْ اِلٰى اَنَّهَا الْيَمَامَةُ اَوْهَجَرُ فَاِذَاهِيَ الْمَدِيْنَةُ يَثْرِبُ وَرَاَيْتُ فِيْ رُؤْيَايَ هٰذِهٖ اَنِّيْ هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهٗ فَاِذَا هُوَمَا اُصِيْبَ مِنَ الْمُؤْمِنِيْنَ يَوْمَ اُحُدٍ ثُمَّ هَزَزْتُهٗ اُخْرٰى فَعَادَا اَحْسَنَ مَاكَانَ فَاِذَا هُوَمَاجَاءَ اللّٰهُ بِهٖ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِيْنَ۔ (متفق علیه)

4618. Sayyiduna Abu Musa رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, 'I saw in my dream that I was emigrating from Makkah to a land known for its palm trees. I surmised that the emigration was to Yamamah or to Hajar. But, behold it was to the city of Yathrab (now called Madinah)! And, I also saw in this dream that I swung my sword but its top part was severed and this reflected (the set back and) the loss of the believers at Uhud. Again, I swung it and t his time it was restored to perfection (and was better, too then before). This reflected the victory (at Hudaybiyah or at Makkah) and the unity of the believers."[2]

COMMENTARY: Yamamah was a fertile land witt abundant palm-trees. Now, it is a little village near Riyad, Hijr is a village to the east of Yamamah with many palm trees.

In pre Islamic times, Madinah was known as Yathrib. With the arrival of the Prophet صلی اللہ علیہ وسلم, it got the names of Madinah, Tabah and Taybah, but the first name become well-known. The Prophet صلی اللہ علیہ وسلم forbade that it should be called Yathrib because its root word mean 'mischief,' However, the Prophet صلی اللہ علیہ وسلم himself used its name Yathrib in this hadith and in other ahadith because the people had not become familiar with the new name. The Quran has also quoted the hypocrites as using the name Yathrib:

يَا اَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ الخ

{O people of Yathrib, there is no place for you} (33: 13)

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[1] Muslim # 18-2270.

[2] Bukhari # 3622, Muslm # 40. 1779.

ANOTHER DREAM

(٤٦١٩) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ اَنَا نَائِمٌ اُتِيْتُ بِخَزَائِنِ الْاَرْضِ فَوُضِعَ فِىْ كَفِّىْ سِوَارَانِ مِنْ ذَهَبٍ فَكَبُرَا عَلَىَّ فَاُوْحِىَ اِلَىَّ اَنِ انْفُخْهُمَا فَنَفَخْتُهُمَا فَذَهَبَا فَاَوَّلْتُهُمَا الْكَذَّابَيْنِ الَّذَيْنِ اَنَا بَيْنَهُمَا صَاحِبُ صَنْعَاءَ وَصَاحِبُ الْيَمَامَةِ (مُتَّفَقٌ عَلَيْهِ) - وَفِىْ رِوَايَةٍ يُقَالُ اَحَدُهُمَا مُسَيْلَمَةُ صَاحِبُ الْيَمَامَةِ وَالْعَنْسِىُّ صَاحِبُ صَنْعَاءَ لَمْ اَجِدْ هٰذِهِ الرِّوَايَةَ فِى الصَّحِيْحَيْنِ وَذَكَرَهَا صَاحِبُ الْجَامِعِ عَنِ التِّرْمِذِىِّ -

4619. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "During my sleep, I was presented the treasures of the earth and two golden bracelets which were put on my hands, but they proved heavy on me (because they are unlawful for men). Then (while still asleep), it was revealed to me that I should blow on them. As I did that, they flew away. I interpreted them to stand for the two liars between whom I am (in respect of my residence) - the ruler of Sana and the ruler of Yamamah."[1]

According to another version: "One of them was Musaylimah, the man Yamamah and the other was Ansi, the man in Sana."[2]

The compiler of Mishkat said that he did not find this version in bukhari and Muslim and the compiler of Jami ul Usul has reproduced it from Tirmidhi.

COMMENTARY: The treasures of the earth imply the keys to them. This was news that his u mmah will dominate over the world and his Shari'ah (divine law) will spread on all four corners of the world.

Sana is a well-known city of Yemen. Its ruler was Aswad Ansi who had claimed to be a Prophet صلى الله عليه وسلم while the Prophet صلى الله عليه وسلم was alive, and when he was ill and on bed, (Sayyiduna) Firoz Daylami رضى الله عنه killed Aswad Ansi. The Prophet صلى الله عليه وسلم was informed of it and he said: (فاز فيروز) (faaz firoz) - Firoz has triumphed.

In the same way, Musaylimah Kaththab[3] of Yamamah laid claim to prophethood. He was killed by Wahshi رضى الله عنه in the times of Abu Bakr رضى الله عنه. Before he had embraced Islam, Wahshi had slain the Prophet's صلى الله عليه وسلم uncle, Hamzah رضى الله عنه.

The two bracelets represented chains that imprison a person to make his hands immobile. The two liars were bound so that they might refrain from mischief. The golden bracelets instead of iron showed that they had in mind the worldly possessions and position.

(٤٦٢٠) وَعَنْ اُمِّ الْعَلَاءِ الْاَنْصَارِيَّةِ قَالَتْ رَاَيْتُ لِعُثْمَانَ بْنِ مَظْعُوْنٍ فِى النَّوْمِ عَيْنًا تَجْرِىْ فَقَصَصْتُهَا عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ذٰلِكَ عَمَلُهُ يُجْرٰى لَهُ - (رواه البخارى)

4620. Sayyidah Umm al-Ala al Ansariyah رضى الله عنه narrated that she saw a dream showing a spring flowing for Uthman ibn Maz'un رضى الله عنه. She told Allah's Messenger صلى الله عليه وسلم of this dream and he said, "This pertains to (the reward of)

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[1] Bukhari # 4375, Muslim # 22. ,.2274.

[2] Tirmidhi # 2292.

[3] Musaylamah, the liar.

his good deeds that are made to continue for him."[1]

COMMENTARY: Sayyiduna Uthman ibn Maz'un رضى الله عنه was a prominent sahabi, a very early Muslim and a great name among the muhajirs (emigrants). The Prophet صلى الله عليه وسلم had appointed him to guard the frontiers during battles. This is a very meritorious duty in Shari'ah (divine law). When any of such guard dies, his deeds continue to be multiplied till the Last Day. This is what the Prophet صلى الله عليه وسلم meant when he interpreted the dream of Sayyidah Umm Ala.[2] رضى الله عنه

THROUGH THE INTERMEDIARY WORLD

(٤٦٢١) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلّٰى اَقْبَلَ عَلَيْنَا بِوَجْهِهٖ فَقَالَ مَنْ رَاٰى مِنْكُمُ اللَّيْلَةَ رُؤْيَا قَالَ فَاِنْ رَاٰى اَحَدٌ قَصَّهَا فَيَقُوْلُ مَاشَاءَ اللّٰهُ فَسَالَنَا يَوْمًا فَقَالَ هَلْ رَاٰى مِنْكُمْ اَحَدٌ رُؤْيَا قُلْنَا لَاقَالَ لٰكِنِّي رَاَيْتُ اللَّيْلَةَ رَجُلَيْنِ اَتَيَانِي فَاَخَذَا بِيَدَيَّ فَاَخْرَجَانِيْ اِلَى اَرْضٍ مُقَدَّسَةٍ فَاِذَا رَجُلٌ جَالِسٌ وَرَجُلٌ قَائِمٌ بِيَدِهٖ كَلُّوبٌ مِنْ حَدِيْدٍ يُدْخِلُهٗ فِيْ شِقِّهٖ فَيَشُقُّهٗ حَتّٰى يَبْلُغَ قَفَاهُ ثُمَّ يَفْعَلُ بِشِدْقِهِ الاٰخِرِ مِثْلَ ذٰلِكَ وَ يَلْتَئِمُ شِدْقُهٗ هٰذَا فَيَعُوْدُ فَيَصْنَعُ مِثْلَهٗ قُلْتُ مَاهٰذَا قَالَ اِنْطَلِقْ فَانْطَلَقْنَا حَتّٰى اَتَيْنَا عَلٰى رَجُلٍ مُضْطَجِعٍ عَلٰى قَفَاهُ وَرَجُلٌ قَائِمٌ عَلٰى رَاسِهٖ بِفِهْرٍ اَوْصَخْرَةٍ يَشْدَخُ بِهٖ رَاْسَهٗ فَاِذَا ضَرَبَهٗ تَدَهْدَهَ الْحَجَرُ فَانْطَلَقَ اِلَيْهِ لِيَاخُذَهٗ فَلَايَرْجِعُ اِلٰى هٰذَا حَتّٰى يَلْتَئِمَ رَاسُهٗ وَ عَادَرَاْسُهٗ كَمَاكَانَ فَعَادَ اِلَيْهِ فَضَرَبَهٗ فَقُلْتُ مَاهٰذَا قَالَا انْطَلِقْ فَانْطَلَقْنَا حَتّٰى اَتَيْنَا اِلٰى ثَقْبٍ مِثْلَ التَّنُّوْرِ اَعْلَاهُ ضَيِّقٌ وَاَسْفَلَهٗ وَاسِعٌ تَتَوَقَّدُ تَحْتَهٗ نَارٌ فَاِذَا ارْتَفَعَتْ اِرْتَفَعُوْا حَتّٰى كَادَانْ يَخْرُجُوْا مِنْهَا وَاِذَا خَمَدَتْ رَجَعُوْافِيْهَا وَفِيْهَا رِجَالٌ وَنِسَاءٌ عُرَاةٌ فَقُلْتُ مَاهَذَا قَالَ انْطَلِقِ فَانْطَلَقْنَا حَتّٰى اَتَيْنَا عَلٰى نَهْرٍ مِنْ دَمٍ فِيْهِ رَجُلٌ قَائِمٌ عَلٰى وَسْطِ النَّهْرِوَعَلٰى شَطِّ النَّهْرِرَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ فَاَقْبَلَ الرَّجُلُ الَّذِيْ فِي النَّهْرِفَاِذَا اَرَادَانْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ فِيْ فِيْهِ فَرَدَّهٗ حَيْثُ كَانَ فَجَعَلَ كُلَّمَّا جَاءَ لِيَخْرُجَ رَمٰى فِيْ فِيْهِ بِحَجَرٍ فَيَرْجِعُ كَمَاكَانَ فَقُلْتُ مَاهٰذَا قَالَا انْطَلِقْ فَانْطَلَقْنَا حَتّٰى انْتَهَيْنَا اِلٰى رَوْضَةٍ خَضْرَآءَ فِيْهَا شَجَرَةٌ عَظِيْمَةٌ وَفِيْ اَصْلِهَا شَيْخٌ وَصِبْيَانٌ وَاِذَا رَجُلٌ قَرِيْبٌ مِنَ الشَّجَرَةِ بَيْنَ يَدَيْهِ نَارٌيُوقِدُهَا فَصَعِدَ ابِيَ الشَّجَرَةَ فَاَدْخَلَانِيْ دَارً وَسَطَ الشَّجَرَةِ لَمْ اَرَقَطُّ اَحْسَنَ مِنْهَا فِيْهَا رِجَالٌ شُيُوْخٌ وَشَبَابٌ وَنِسَاءٌ وَصِبْيَانٌ ثُمَّ اَخْرَجَانِيْ مِنْهَا فَصَعِدَ ابِيَ الشَّجَرَةَ فَاَدْخَلَانِيْ دَارًا هِيَ اَحْسَنُ وَاَفْضَلُ مِنْهَا فِيْهَا شُيُوْخٌ وَشَبَابٌ فَقُلْتُ لَهُمَا اِنَّكُمَا قَدْطَوَّفْتُمَانِيْ اللَّيْلَةَ فَاَخْبِرَانِيْ عَمَّا رَاَيْتُ قَالَا نَعَمْ اَمَّا الرَّجُلُ الَّذِيْ رَاَيْتَهٗ يُشَقُّ شِدْقُهٗ فَكَذَّابٌ يُحَدِّثُ بِالْكَذِبَةِ فَتُحْمَلُ عَنْهُ حَتّٰى تَبْلَغَ الْاٰفَاقَ فَيُصْنَعُ بِهٖ مَاتَرٰى اِلٰى يَوْمِ الْقِيَامَةِ

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[1] Bukhari # 7018.

[2] Bukhari # 1384, Musnad Ahmad 5-14.

وَالَّذِیْ رَاَیْتَهٗ یُشْدَخُ رَاسُهٗ فَرَجُلٌ عَلَّمَهُ اللّٰهُ الْقُرْاٰنَ فَنَامَ عَنْهُ بِاللَّیْلِ وَلَمْ یَعْمَلْ بِمَافِیْهِ بِالنَّهَارِ یُفْعَلُ بِهٖ مَارَاَیْتَ اِلٰی یَوْمِ الْقِیَامَةِ وَالَّذِیْ رَاَیْتَهٗ فِی الثَّقْبِ فَهُمُ الزُّنَاةُ وَالَّذِیْ رَاَیْتَهٗ فِی النَّهْرِ اٰكِلُ الرِّبَا وَالشَّیْخُ الَّذِیْ رَاَیْتَهٗ فِیْ اَصْلِ الشَّجَرَةِ اِبْرٰهِیْمُ وَالصِّبْیَانُ حَوْلَهٗ فَاَوْلَادُ النَّاسِ وَالَّذِیْ یُوْقِدُ النَّارَ مَالِكٌ خَازِنُ النَّارِ وَالدَّارُ الْاُوْلَی الَّتِیْ دَخَلْتَ دَارُ عَامَّةِ الْمُؤْمِنِیْنَ وَاَمَّا هٰذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ وَاَنَا جِبْرَئِیْلُ وَهٰذَا مِیْكَائِیْلُ فَارْفَعْ رَاسَكَ فَرَفَعْتُ رَاسِیْ فَاِذَا فَوْقِیْ مِثْلُ السَّحَابِ وَفِیْ رِوَایَةٍ مِثْلُ الرَّبَابَةِ الْبَیْضَاءِ قَالَ ذَاكَ مَنْزِلُكَ قُلْتُ دَعَانِیْ اَدْخُلْ مَنْزِلِیْ قَالَ اِنَّهٗ بَقِیَ لَكَ عُمُرٌ لَمْ تَسْتَكْمِلْهُ فَاِذَا اسْتَكْمَلْتَهٗ اَتَیْتَ مَنْزِلَكَ۔ رَوَاهُ الْبُخَارِیُّ

وَذَكَرَ حَدِیْثُ عَبْدِاللّٰهِ بْنِ عُمَرَ فِیْ رُؤْیَا النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فِی الْمَدِیْنَةِ فِیْ بَابِ حَرَمِ الْمَدِیْنَةِ۔

4621. Sayyiduna Samurah ibn Jundub رضی اللہ عنہ narrated that that it was the practice of the Prophet صلی اللہ علیہ وسلم that whenever he finished the salah (prayer) (of fajr), he turned his face to them (the worshippers behind him) and asked, "Has anyone of you seen a dream last night?" If anyone had seen he narrated it and he interpreted it as Allah willed. Accordingly, he asked one day, "Has anyone of you seen a dream?" They said that they had not seen any. He said, "But, last night, I saw two men. They came to me, took me by the hand and led me to a sacred land, I saw a man sitting and another man standing (over him) with a piece of hooked iron in his hand. He inserted it into the jaw of the man sitting which he split open up to the back of his neck, and then did the same thing with the other jaw. The Jaw recovered and he repeated what he had done (again and again). I asked them, 'what is this?' But, they said, 'Come away! We went ahead and came to a man lying on his back. Another man stood over him with a stone or a rock in his hand and of that size which he struck on his head. The stone bounced away after hitting him and he went after it to bring it back. When he returned, the man's head was healed and restored to its earlier state. He came back and struck him again (and this was repeat ed) I asked, 'what is this?" But, they asked me to walk ahead. So, we went ahead. We came to a hole like an oven, narrow at the top but wide at the buttom with a fire under it. There were naked men and women inside. They came up as the fire rose and were nearly outside but they returned inside as the fire subsided. Again I asked about it and was told to move ahead. We came to a river (that had no water but was) full of blood. A man stood in the middle of it. Another man stood at its bank having some stones in front of him. As the man in the river ventured forward and wished to step out, the one at the banks threw a stone into his month sending him back where he had been. He ventured to come out again (and again) but he threw a stone into his mouth till he went back where he was. I asked, 'what is this?' But they said, "come along.' We proceeded till we were at a green garden with a huge tree at whose foot was on old man and some boys. Nearby was a man in front whom was afire kindling.

My two companions took me up the tree and took me into a house in the centre of the tree. It was more beautiful than I had ever seen any In it were old men, youths, women and boys. Then, the two took me higher up the tree and into another house more beautiful and better (than the first) with old man and youths inside. I told

them that they had taken me around that night and asked them to inform me about all that I had seen. They said 'Yes!" They told me that the man whose jaw I had seen being split was a liar who lied. The lies told by him were circulated round the world. That what I had seen would be done to him till the day of resurrection. As for the man whose head I had seen being smashed, was one whom Allah had taught the quran but who used to sleep in the night and neglect it and not abide its teachings during the day, which I had seen would continue to be done to him till the day of resurrection. The people whom I had seen in the hole were fornicators. The man whom I had seen in the river was he who took usury (or interest). The old man whom I saw at the foot of the tree was Prophet Ibrahim عليه السلام. The boys around him were the offspring of men and he who was kindling the fire was Maalik عليه السلام, the keeper of hell. The first of the houses that I had entered was the house of the common believers, but the other was the house of the martyrs (in paradise).

One of them told me that he was JIbril عليه السلام and that the second was Mika'il عليه السلام and asked me to raise my head. As I did that, I saw something resembling a white cloud - according to version: a heap of clouds one above another - which, they said, was to be my home (in paradise). I asked them to let me enter my home, but they said to me that I still had some time to live that I had not completed. If I had finished that, then I would have entered my house."[1]

COMMENTARY: The man who was taught the Quran neglected it by day and night. He did not esteem the blessing of Allah. One who abides by it is like one who recites it, otherwise his recital is not counted as such.

Yahya said that the one who slept in fact turned away from the Quran as if unmindful of it. If anyone is not unconcerned but is simply negligent then he is not covered by this warning.

The house that belongs to the martyrs refers to the house of the Prophet عليه السلام, the awliya and the ulama (Scholars). It is stated that the ink of the scholars will dominate the blood of the martyrs.

Imam Nawawi رحمه الله said that it is mustahab (desirable) for an imam to turn towards the worshipers after the salah (prayer) of fajr. It is also mustahab (desirable) that he ask them about their dreams and an interpreter of dreams interpret them early during the day.

The hadith of Sayyiduna Abdullah ibn Umar رضى الله عنه - on the dream of the Prophet صلى الله عليه وسلم about Madinah has been narrated previously - # 2735.

SECTION II اَلْفَصْلُ الثَّانِي

DO NOT DISCLOSE YOUR BAD DREAM BUT TO THE WISE

(٤٦٢٢) عَنْ اَبِي رَزِيْنٍ بْنِ الْعُقَيْلِي قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَاَرْبَعِيْنَ جُزْءً مِّنَ النُّبُوَّةِ وَهِيَ عَلٰى رِجْلِ طَائِرٍ مَّا لَمْ يُحَدِّثْ بِهَا فَاِذَا حَدَّثَ بِهَا وَقَعَتْ وَاَحْسِبُهُ قَالَ لَا تُحَدِّثْ اِلَّا حَبِيْبًا اَوْ لَبِيْبًا (رَوَاهُ التِّرْمِذِيُّ)۔ وَفِي رِوَايَةِ اَبِي دَاوٗدَ قَالَ الرُّؤْيَا عَلٰى رِجْلِ طَائِرٍ مَا لَمْ تُعَبَّرْ فَاِذَا عُبِّرَتْ

[1] Bukhari # 1386, Musnad Ahmad 5-14.

وَقَعَتْ وَاَحْسِبُهٗ قَالَ وَلَا تُقُصَّهَا اِلَّا عَلٰى وَادٍّ اَوْذِیْ رَأْیٍ۔

4622. Sayyiduna Abu Zarin Uqayli narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The dream of a believer is one forty-sixth part of prophethood. It stays at the feet of a bird as long as he does not disclose it to anyone. When he speaks of it, it settles (meaning occurs). The narrator thought that he also said, 'Tell it only to a friend or to a wise, sagacious man."[1]

According to another version; He (the Prophet صلی اللہ علیہ وسلم said, "The dream remains on the feet of a bird as long as it is not interpreted. When it is interpreted it settles (or occurs)."[2]

COMMENTARY: The words, 'It stays at the feet of a bird' are an idiom in Arabic to mean 'does not settle.' is in a disturbed stated.' It is like the bird that keeps flying from place to place. So, one must not narrate one's dreams to anyone. This applies to bad dreams that the dreamer fears.

A wise person will give it a good meaning as will a friend do.

If any one wonders that if it is decreed how will it be averted by not disclosing it, then the answer in brief is that this too is according to a decree. It is like the case of supplication, charity and such other means.

PROPHET'S صلی اللہ علیہ وسلم DREAM ABOUT WATER WARAQAH IBN NAWFAL

(٤٦٢٣) وَعَنْ عَآئِشَةَ قَالَتْ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ وَرَقَةَ قَالَتْ لَهٗ خَدِيْجَةُ اِنَّهٗ كَانَ قَدْ صَدَّقَكَ وَلٰكِنْ مَاتَ قَبْلَ اَنْ تَظْهَرَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُرِيْتُهٗ فِى الْمَنَامِ وَعَلَيْهِ ثِيَابٌ بَيْضٌ وَلَوْ كَانَ مِنْ اَهْلِ النَّارِ لَكَانَ عَلَيْهِ لِبَاسٌ غَيْرُ ذٰلِكَ۔ (رواه احمد والترمذی)

4623. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم was asked about Wa'raqah (ibn Nawfal) and (Sayyidah) Khadijah رضی اللہ عنہ said to him, "He used to confirm you (as a Prophet) but died before your prophethood was declared." So, Allah's Messenger صلی اللہ علیہ وسلم said, "I was shown him in a dream. He wore white garments. If he has been an inmate of hell, then he would have worn different kind of garments."[3]

COMMENTARY: Waraqah ibn Nawfal ibn Asad ibn Abdul Uzza was the paternal cousin of the mother of the faithful, Sayyidah Khadijah رضی اللہ عنہ, He had acquired knowledge of Christianity during the jahiliyah (ignorance period). He had translated the Injil into Arabic. He was very averse to idol worship but worshipped Allah in his own way. He was very aged and lost his eyesight during the last days of his life.

When the Prophet صلی اللہ علیہ وسلم received his first revelation and Sayyidah Khadijah رضی اللہ عنہا took him to waraqah, he confirmed his prophethood and gave him tidings that he is the last Prophet mentioned in the heavenly Books. This meeting is mentioned in the books of seerah (Prophet's صلی اللہ علیہ وسلم biographies).

The writer of the well known book Asad ul Ghabah has named waraqah ibn Nawfal

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[1] Tirmidhi # 2278.

[2] Abu Dawud # 5020.

[3] Musnad Ahmad 6. 65, Tirmidhi # 2288.

among the sahabah (Prophet's Companions) رضی اللہ عنہم since Sayyidah Ayshah رضی اللہ عنہا was not a wife of the Prophet صلی اللہ علیہ وسلم during the life time of Sayyidah Khadijah رضی اللہ عنہا, she narrated this hadith (under discussion) from the sahabah (Prophet's Companions) رضی اللہ عنہم. When the Prophet صلی اللہ علیہ وسلم was asked about waraqah, Sayyidah Khadijah رضی اللہ عنہا described her cousin to him before he could say anything to those who had asked him. At the same time, she took care to respect the authority of the Prophet صلی اللہ علیہ وسلم. Waraqah had confirmed that the angel who had come to the Prophet صلی اللہ علیہ وسلم was the one who had brought down revelation from Allah to the Prophet علیہ السلام previously, to Prophet Musa علیہ السلام and to Prophet Easa علیہ السلام. He confirmed that Muhammad صلی اللہ علیہ وسلم was Allah's Messenger. He said, "If I am alive when you declare you prophethood, I shall help you and strengthen you." In this way, Sayyidah Khadijah رضی اللہ عنہا disclosed waraqah's faith and also said that he would die before the declaration of prophethood.

The Prophet صلی اللہ علیہ وسلم made it clear with his aforesaid words that he was a believer. This hadith is evidence that waraqah ibn Nawfal was believer. When he confirmed the Prophet صلی اللہ علیہ وسلم after he had been commissioned, then there is nothing to doubt about his faith. If he had confirmed his prophet hood before he had been made a prophet then there could have been a dispute.

PROSTRATED HIMSELF ON THE FOREHEAD OF THE PROPHET صلی اللہ علیہ وسلم

(٤٦٢٤) وَعَنِ ابْنِ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ عَمِّهِ أَبِي خُزَيْمَةَ أَنَّهُ رَأَى فِيمَا يَرَى النَّائِمُ أَنَّهُ سَجَدَ عَلَى جَبْهَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ فَاضْطَجَعَ لَهُ وَقَالَ صَدِّقْ رُؤْيَاكَ فَسَجَدَ عَلَى جَبْهَتِهِ۔ رواه فی شرح السنة وَسَنَذْكُرُ حَدِيثَ أَبِي بَكْرَةَ كَانَ مِيزَانًا نَزَلَ فِي السَّمَاءِ فِي بَابِ مَنَاقِبِ أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا۔

4624. Sayyiduna Ibn Khuzaymah ibn Thabit رحمہ اللہ reported from paternal uncle Abu Khuzaymah رضی اللہ عنہ that he saw in what one who sleeps sees (in a dream) that he prostrated himself on the forehead of the Prophet صلی اللہ علیہ وسلم. So, he informed him and he lay down for him and said, "Let your dream be true." (meaning, do what you had dreamt). So, he prost rated himself on his forehead.[1]

COMMENTARY: If one dreams of such a thing as worship or obedience then on awakening he must undertake that thing. For instance, offering salah (prayer) or giving charity, etc. for, it is mustahab (desirable) to do so.

The hadith of Sayyiduna Abu Bakrah رضی اللہ عنہ about the scale descending from the heaven is at # 6066, in the chapter on muraqib of Abu Bakr رضی اللہ عنہ & Umar رضی اللہ عنہ.

SECTION III اَلْفَصْلُ الثَّالِثُ

MORE ABOUT THE PROPHET'S صلی اللہ علیہ وسلم DREAM OF THE BARZAKH

(٤٦٢٥) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ كَانَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِمَّا يُكْثِرُ أَنْ يَقُولَ لِأَصْحَابِهِ هَلْ رَأَى أَحَدٌ مِّنْكُمْ مِنْ رُؤْيَا فَيُقَصُّ عَلَيْهِ مَنْ شَاءَ اللّٰهُ أَنْ يَقُصَّ وَإِنَّهُ قَالَ لَنَا ذَاتَ غَدَاةٍ إِنَّهُ أَتَانِي اللَّيْلَةَ

[1] Musnad Ahmad 5-215, Shrh us Sunnah (Holy Prophet's practice) (Bayhaqi)

اٰتِيَانِ وَاِنَّهُمَا ابتَعِثَا بِيْ وَاِنَّهُمَا قَالَ لِيَ انْطَلِقْ وَاِنِّيْ اِنْطَلَقْتُ مَعَهُمَا۔ وَذَكَرَ مِثْلَ الْحَدِيْثِ الْمَذْكُوْرِ فِي الْفَصْلِ الْاَوَّلِ بِطُوْلِهٖ وَفِيْهِ زِيَادَةٌ لَيْسَتْ فِي الْحَدِيْثِ الْمَذْكُوْرِ وَهِيَ قَوْلُهٗ فَاَتَيْنَا عَلٰى رَوْضَةٍ مُعْتَمَّةٍ فِيْهَا مِنْ كُلِّ نَوْرِ الرَّبِيْعِ وَاِذَا بَيْنَ ظَهْرَيِ الرَّوْضَةِ رَجُلٌ طَوِيْلٌ لَا اَكَادُ اَرٰى رَاسَهٗ طُوْلًا فِي السَّمَاءِ فَاِذَا حَوْلَ الرَّجُلِ مِنْ اَكْثَرِ وِلْدَانٍ رَاَيْتُهُمْ قَطُّ قُلْتُ لَهُمَا مَاهٰذَا مَاهٰؤُلَاءِ قَالَ قَالَا لِي انْطَلِقْ فَانْطَلَقْنَا فَانْتَهَيْنَا اِلٰى رَوْضَةٍ عَظِيْمَةٍ لَمْ اَرَ رَوْضَةً قَطُّ اَعْظَمَ مِنْهَا وَلَا اَحْسَنَ قَالَ قَالَا لِيَ ارْقَ فِيْهَا قَالَ فَارْتَقَيْنَا فِيْهَا فَانْتَهَيْنَا اِلٰى مَدِيْنَةٍ مَبْنِيَّةٍ بِلَبَنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ فَاَتَيْنَا بَابَ الْمَدِيْنَةِ فَاسْتَفْتَحْنَا فَفُتِحَ لَنَا فَدَخَلْنَاهَا فَتَلَقَّانَا فِيْهَا رِجَالٌ شَطْرٌ مِّنْ خَلْقِهِمْ كَاَحْسَنِ مَا اَنْتَ رَاءٍ وَشَطْرٌ مِنْهُمْ كَاَقْبَحِ مَا اَنْتَ رَاءٍ قَالَ قَالَا لَهُمْ اِذْهَبُوا فَقَعُوا فِي ذٰلِكَ النَّهْرِ قَالَ فَاِذَا نَهْرٌ مُعْتَرِضٌ يَجْرِيْ كَاَنَّ مَاءَهُ الْمَحْضُ فِي الْبَيَاضِ فَذَهَبُوا فَوَقَعُوا فِيْهِ ثُمَّ رَجَعُوا اِلَيْنَا قَدْ ذَهَبَ ذٰلِكَ السُّوْءُ عَنْهُمْ فَصَارُوْا فِي اَحْسَنِ صُوْرَةٍ وَذَكَرَ فِي تَفْسِيْرِ هٰذِهِ الزِّيَادَةِ وَاَمَّا الرَّجُلُ الطَّوِيْلُ الَّذِيْ فِي الرَّوْضَةِ فَاِنَّهٗ اِبْرَاهِيْمُ وَاَمَّا الْوِلْدَانُ الَّذِيْنَ حَوْلَهٗ فَكُلُّ مَوْلُوْدٍ مَاتَ عَلَى الْفِطْرَةِ قَالَ فَقَالَ بَعْضُ الْمُسْلِمِيْنَ يَارَسُوْلَ اللّٰهِ وَاَوْلَادُ الْمُشْرِكِيْنَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَوْلَادُ الْمُشْرِكِيْنَ وَاَمَّا الْقَوْمُ الَّذِيْنَ كَانُوا شَطْرٌ مِنْهُمْ حَسَنٌ وَشَطْرٌ مِّنْهُمْ قَبِيْحٌ فَاِنَّهُمْ قَوْمٌ قَدْ خَلَطُوْا عَمَلًا صَالِحًا وَاٰخَرَ سَيِّئًا تَجَاوَزَ اللّٰهُ عَنْهُمْ۔ (رواه البخاری)

4625. Sayyiduna Sumurah ibn Jundub رضی الله عنه narrated that among what Allah's Messenger صلی الله علیه وسلم often asked his sahabah (Prophet's Companions) رضی الله عنهم was, "Has any of you seen a dream?" So, one whom Allah willed to show a dream would narrate it to him. Thus, one morning he (himself said to them, "Two men who had to come came to me last night and woke me up and asked me to accompany them. I went alongwith them." The narrator then narrated nearly the same lengthy hadith as in section I (# 4621), but it has some more material that is not found in the said hadith (# 4621 and it is that he said) "We came to a large garden with all kinds of plenty of trees (because of which it seemed terribly dark) with spring blossom all around In its centre, there was a tall man, so tall that I could barely see his head. It was so high that it was nearly lost into the sky. Around this man, there were children so many as I had never seen. I asked them, 'what is this? And who are they? But, they said to me, "came along!' So, we went ahead till we were at a huge garden larger and more beautiful than that I had ever seen. They said to me, 'Go up into it. So, we went up into it and ended up at a city built of gold and silver bricks. We came to the gate of the city and asked for it to be opened, so it was opened and we went in. We met men half of whose body was like the most beautiful you might hope to see but the rest of the half was like the ugliest you might see. There was a river on the opposite side flowing with water as white as pure milk. The two men (who had led me) instructed them to go and jump into the river. They did so and, indeed, returned to us with their ugliness gone from them

and having become the most beautiful and could see."
Then, in explaining these additional words of the hadith, the Prophet صلی اللہ علیہ وسلم said, "The tall man in the garden was Prophet Ibrahim علیہ السلام and the children around him were all those who were born and had died on fitrah (which is natural religion)." So, some of the Muslim asked, "O Messenger of Allah, and what about the children of the polytheists?" And the children of the polytheists, too (were with them)."
(Then he said:) "As for the people who were beautiful and ugly, half and half, they were a people who had mixed a righteous deed with another evil (deed). Allah had forgiven them."[1]

DO NOT FABRICATE A DREAM

(٤٦٢٦) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْ اَفْرَى الفِرٰى اَنْ يُّرِىَ الرَّجُلُ عَيْنَيْهِ مَالَمْ تَرَيَا۔ (رواه البخاری)

4626. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Among the great lies is that a man shows with his eyes that which they have not seen."[2]

COMMENTARY: It is forging a lie against the eyes by saying that they have witnessed something while, in fact, they have not seen anything of that. It is wrong to concoct a dream. It is a great falsehood because dream is a kind of inspiration and is concerned with Allah, the Exalted. So it is like forgoing a lie against Him. According to a hadith, Allah sends the angels to show dreams.

THE HOUR AT WHICH THE DREAM IS TRUER

(٤٦٢٧) وَعَنْ اَبِي سَعِيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَصْدَقُ الرُّؤْيَا بِالْاَسْحَارِ (رواه الترمذی والدارمی)

4627. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The dream seen just before daybreak is the truest."[3]

COMMENTARY: Just before down, one is composed and at peace. The angels descend and prayers are answered. So the dream seen at this time is truer.

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[1] Bukhari # 7047, Musnad Ahmad 5-9. See previous hadith of this bok # 4621).
[2] Bukhari # 7043.
[3] Tirmidhi # 2274, Darimi # 2146, Musnad Ahmad 3-29.

بسم الله الرحمن الرحيم

BOOK - XIV

ADAB كتابُ الآداب

MANNERS

Adab (ادب) is the saying or deed is termed 'good' and 'praiseworthy.' Or, it is to always speak well and politely at a proper time and to do everything carefully and in a prudent and discerning way.
Some people define it as noble manners: faith, contentment, perseverance, gratitude, knowledge good nature, generosity, modesty, courage and politeness.
Others describe it as adopting piety, kindness, etc. and abstaining from sin and evil.
It is also said to mean to honour and venerate the aged and the learned and to be kind and loving to the young.

CHAPTER - I

SALAAM (SALUTATION) بَابُ السَّلَام

Salaam means to be cleared or delivered from defects and shortcomings. As-Salaam is also (an attribute or) a name of Allah, the Exalted, meaning: the being who is free of all defect, harm, change and destruction - and also safe from them.
Salaam (greeting or salutation) is an essential part of the Islamic etiquette and social living. The words in which it is expressed are: (السلام علیک) (as-salaamu alayk) meaning, Allah is Aware of your condition and affairs. So, do not be negligent. Or, they mean; 'you are under the shade of Allah's name,' so that you are under the protection of Allah, the Exalted. It is like saying: (اللہ معک) (Allahu ma'aka) - Allah is with you!
Most of the ulama (Scholars) hold that the words mean; 'peace of Allah be on you.' 'you are safe from me,' and 'keep me safe from you.' In this sense, salaam will deemed to be derived from (سلم) Salama to mean 'well-being,' 'reconciliation.' The expression would imply; 'be safe and secure from me and keep me to safe and secure.'
The offering of salaam (or greeting) was made lawful in the earliest days of Islam. The objective was to initiate a symbol whereby Muslims and infidels should be distinguished from one another, so that a Muslim may not turn away from another Muslim, when he utters this expression, he declares, 'I am a Muslim.'
Then, this practice became a regular affair.
(Observation: While translating the ahadith in this chapter, and the subsequent ones in this Book of (Adab) Manners, recourse is had to 'Manners in Islam.' - al Adab al Mufrad by Imam Bukhari - published by Dar ul Isha'at, Karachi, pp 6299) (Abbr used M.I.)

SECTION I ألفصل الأوّل

ANGELS OFFERED SALAAM (SALUTATION) TO SAYYIDUNA AADAM عليه السلام

(٤٦٢٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَلَقَ اللّٰهُ آدَمَ عَلَى صُوْرَتِهِ طُولُهُ سِتُّوْنَ ذِرَاعًا فَلَمَّا خَلَقَهُ قَالَ اِذْهَبْ فَسَلِّمْ عَلَى أُولٰئِكَ النَّفَرِ وَهُمْ نَفَرٌ مِّنَ الْمَلٰئِكَةِ جُلُوْسٌ فَاسْتَمِعْ مَا يُحَيُّوْنَكَ فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ فَذَهَبَ فَقَالَ اَلسَّلَامُ عَلَيْكُمْ فَقَالُوْا اَلسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللّٰهِ قَالَ فَزَادُوْهُ وَرَحْمَةُ اللّٰهِ قَالَ فَكُلُّ مَنْ يَدْخُلِ الْجَنَّةَ عَلَى صُوْرَةِ آدَمَ وَطُوْلُهُ سِتُّوْنَ ذِرَاعًا فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدَهُ حَتَّى الْآنَ۔ (متفق عليه)

4628. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah created Aadam عليه السلام in His form and a height of sixty cubits. So, when He created him, He said, 'Go and offer salaam to that company and pay heed to the response they offer, for, that is going to be the salaam for you and for your offspring! As also the response to the salaam.' So, he went (to them) and said, 'as-Salaam u Alaykum' (peace be on you all). They responded 'as-salaam u alayka wa rahmatullahi,' having added in the response wa rahmatullahi (and Allah's mercy)." He (the Prophet) صلى الله عليه وسلم said, "Thus, all who enter paradise will have the form of Aadam عليه السلام with a height of sixty cubits. But, the creatures have continued to diminish (in height) after him till now (at the current height)."[1]

COMMENTARY: Some ulama (Scholars) say that the initial words are from the hadith sifat (description) of Allah. The true meaning of which is possible to derive. Hence, it is better not to venture to analyse or interpret it but one must accept it as it is. The predecessor or ulama (Scholars) observed this stance.

Some others try to explain it in some way. For instance, they say that there is no form of Allah but only attributes. So, the meaning is that Allah created Sayyiduna Aadam عليه السلام on (the form of) His attributes and gave him those qualities that match His attributes. He gave him inspiration, knowledge, power, speech, hearing and sight.

Some of them say that (صورته) (His form) is only to show his nobility and rank. It is in the same (way) as the epithet Rooh Allah Bayt Allah to honour the person of prophet Easa عليه السلام and the House as the spirit and house of Allah. It implies that Allah created him on the beautiful form that is based on mysteries and finer points with Hs perfect power.

Some ulama (Scholars) say that the pronominal suffix of (صورته) (his form) applies to Sayyiduna Aadam عليه السلام. Allah created him in the form that he possesses and in which he is seen. It rejects gradual growth from the sperm drop, clot, lump of flesh, bones, flesh, etc. Rather, straightway, he was created in full form with all limbs developed as an adult with the height of sixty cubits. The height was exceptional so only it is mentioned.

RESPONSE TO SALAAM: The answer to someone's *salaam* should be with the added words *wa rahmatullahi wa barakatuh*. One version also has the words *wa maghfiratuhu* after *wa rahmatullahi*. It is also proper to respond with as *salaamu alayka (alaykum)* instead of *wa*

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[1] Bukhari # 6227, Muslim # 28-2841, M.I # 978.

alayka (wlayum) as *salaam*. The meaning does not change. But, it is better to respond with *wa alayka* as *salaam* or *wa alaykum* as *salaam*.

It must be understood that the response should be given after the salaam is offered, not at the same time as the offering of salaam. Some people are very careless about it. If two persons offer the salaam at the some time, then both will have to give th response as wajib (obligatory) on each.

The height of mankind has been coming down. When they enter paradise, the height of all of them will come up to the height that was of Sayyiduna Aadam عليه السلام.

THE BEST DEED

(٤٦٢٩) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو سأَلَ رَجُلًا سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ الْاِسْلَامِ خَيْرٌ قَالَ تُطْعِمُ الطَّعَامَ وَتُقْرِئُ السَّلَامَ عَلٰى مَنْ عَرَفْتَ وَمَنْ لَّمْ تَعْرِفْ۔ (متفق عليه)

4629. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that a man asked Allah's Messenger صلى الله عليه وسلم, "which characteristic of Islam is best?" He said, "You should feed food and should greet not only those you know but also those whom you do not know."[1]

COMMENTARY: Only two characteristics are mentioned to satisfy the state of mind of the man asking the question. At different times different deeds have been mentioned as the best, depending on the circumstances and the temperament of the person asking. Thus, a miser is advised to feed food – as the best deed for him.

To offer Salaam to another Muslim is among the right of fellow Muslims. It is like paying a sick visit and such other things.

RIGHTS OF FELLOW MUSLIMS

(٤٦٣٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سِتُّ خِصَالٍ يَعُوْدُهٗ اِذَا مَرِضَ وَيَشْهَدُهٗ اِذَا مَاتَ وَيُجِيْبُهٗ اِذَا دَعَاهُ وَيُسَلِّمُ عَلَيْهِ اِذَا لَقِيَهُ وَيُشَمِّتُهٗ اِذَا عَطَسَ وَيَنْصَحُ لَهٗ اِذَا غَابَ اَوْ شَهِدَ لَمْ اَجِدْهُ فِي الصَّحِيْحَيْنِ وَلَا فِيْ كِتَابِ الْحُمَيْدِيِّ وَلٰكِنْ ذَكَرَهٗ صَاحِبُ الْجَامِعِ بِرِوَايَةِ النَّسَائِيِّ۔

4630. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A believer must have six characteristics for another believer.

(i) He should visit him when he is sick.
(ii) He should participate in his funeral salah (prayer) when he dies.
(iii) He should accept his invitation when he extends it to him.
(iv) He should offer him salaam when he meet him.
(v) He should pray (يرحمك الله) Allah have mercy on you) when he sneezes (and praises (الحمد لله) – Praise belongs to Allah).
(vi) He should be well – wishing towards him whether he is absent or present."[2]

I have been unable to trace this hadith in the two sahih Books and in Al-Humaydi's Book. But, the compiler of Al-Jami has mentioned it as the version of Nasa'i.

COMMENTARY: Well-wishing is that it is wajib (obligatory) on the Muslim to be kind and

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[1] Bukhari # 6236, Muslim.

[2] Bukharri # 1630, Muslim # 5-2162, Nasa'i # 1938.

generous to each other even those that are not there before them.

SALAAM IS THE BEST MEANS OF FRIENDSHIP

(٤٦٣١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَدْخُلُوْنَ الْجَنَّةَ حَتّٰى تُؤمِنُو اوَلَا تُؤمِنُوا حَتّٰى تَحَابُوا اَوَلَا اَدُلُّكُمْ عَلٰى شَيْءٍ اِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ اَفْشُوا السَّلَامَ بَيْنَكُمْ۔ (رواه الترمذی)

4631. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "you shall not enter paradise until you believe, and you shall not be perfect in belief unless you love each other. Shall I not guide you to that, which if you practice, you shall love each other? Spread salaam among yourselves (offering salaam to acquaintances and strangers alike)."[1]

WHO SHOULD GREET WHOM

(٤٦٣٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِيْ وَالْمَاشِيْ عَلَى الْقَاعِدِ وَالْقَلِيْلُ عَلَى الْكَثِيْرِ۔ (متفق علیه)

4632. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Salaam should be offered by the rider to one who is on foot and by him who is on his feet to one who is sitting, and by a few people to a large number of people."[2]

COMMENTARY: The underlining message is to adopt humbleness in greeting others. Nawawi رحمه الله said that if anyone meets a few people and intends to offer salaam to a selected number of them, then it is makruh (disapproved) to do so. The objective of salam is to selected number of them, then it is makruh (disapproved) to do so. The objective of salaam is to create friendship, so to single out some defeats this objective. It might even grow animosity. In public places, however, one cannot offer salaam to everyone, so it suffices if one offers salaam to some people.

(٤٦٣٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ الصَّغِيْرُ عَلَى الْكَبِيْرِ وَالْمَارُّ عَلَى الْقَاعِدِ وَالْقَلِيْلُ عَلَى الْكَثِيْرِ۔ (رواه البخاری)

4633. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Salaam should be offered by the young to the old, one who is walking to one who is sitting and a few people to a large number of people."[3]

COMMENTARY: This command applies to meeting to the through fares. However, when one visits some person or persons, the visitor (s) offers salaam whether he is (or they are) younger or older (fewer or more numerous).

PROPHET'S صلی الله علیه وسلم HUMBLENESS & LOVE

(٤٦٣٤) وَعَنْ اَنَسٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلٰى غِلْمَانٍ فَسَلَّمَ عَلَيْهِمْ۔ (متفق علیه)

4634. Sayyiduna Anas رضی الله عنه narrated that when Allah's Messenger صلی الله علیه وسلم

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[1] Muslim # 93-54.

[2] Bukhari # 6232, Muslim # 1-2160.

[3] Bukhari # 6231.

passed some youths, he offered them salaam.[1]
(This reflected his humbleness and love for them.)

(٤٦٣٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَبْدَؤُا الْيَهُوْدَ وَلَا النَّصَارٰى بِالسَّلَامِ وَاِذَا لَقِيْتُمْ اَحَدَهُمْ فِيْ طَرِيْقٍ فَاضْطَرُّوْهُ اِلٰى اَضْيَقِهٖ۔ (رواه مسلم)

4635. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not take the initiative in greeting the Jews and Christians. And when you come across any of them on the road compel him to take the narrowest part of it."[2]

COMMENTARY: Only the adherents of Islam deserve to be offered salaam the first thing on meeting them. Enemies of Islam cannot be given this honour. At the some time, it is not proper to keep good relations of friendship with such enemies and rebels of religion, for Allah says:

لَاتَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ

{You shall not find a people who believe in Allah and the Last Day befriending those who oppose Allah and His Messenger} (38: 22)

Of course, if they greet you then you may respond with alayka or alaykum (on you the same thing). The ulama (Scholars) say that it is better to respond to a non Muslim with (هداک الله) may Allah guide .you (hadak Allah). They also say that if necessary or when compelled, it is allowed to take the initiative in greeting to take the initiative in greeting a Jew or a Christian. And, the same ruling applies to those Muslims who are innovators and sinners.

If a Muslim resident of an Islamic state offers salaam to a stranger and then realizes that he was a dhimmi, then it is mustahab (desirable) for him to demand back his salaam.

The hadith concludes with the instruction to push the Jews and Christians to the narrow path because they are enemies of Islam. This will make the power of Islam felt by them. In some marginal notes to Mishkat, it is stated that they should be commanded to walk along the edge of the road. The middle of it should be allotted to the Muslims.

MISCHIEF OF THE JEWS

(٤٦٣٦) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَلَّمَ عَلَيْكُمُ الْيَهُوْدُ فَاِنَّمَا يَقُوْلُ اَحَدُهُمْ السَّامُ عَلَيْكَ فَقُلْ وَعَلَيْكَ۔ (متفق عليه)

4636. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the Jews greet you, one of them says nothing but 'as-saam alayka (death to you).' So, you must respond, 'wa alayk (and to you).'[3]

(٤٦٣٧) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَاسَلَّمَ عَلَيْكُمْ اَهْلُ الْكِتَابِ فَقُوْلُوْا وَعَلَيْكُمْ۔ (متفق عليه)

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[1] Bukahri # 6247, Muslim # 15-2168.
[2] Muslim # 13-2167.
[3] Bukhari # 6257, Muslim # 8. 2164.

4637. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when the people of the Book greet you, respond with 'wa alaykum (and the same to you)'[1]

COMMENTARY: The response is with wa (and) or without it and in the singular or plural. Nawawi رحمہ اللہ said that if the Jew or Christian is only one person, then the singular form should be used in response with or without wa - (علیک) 'on you' so as not to show respect with the plural.

PROPHET صلی اللہ علیہ وسلم KINDNESS

(٤٦٣٨) وَعَنْ عَآئِشَةَ قَالَتْ اسْتَاذَنَ رَهْطٌ مِنَ الْيَهُودِ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا السَّامُ عَلَيْكُمْ فَقُلْتُ بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ فَقَالَ يَا عَائِشَةُ اِنَّ اللّٰهَ رَفِيْقٌ يُحِبُّ الرِّفْقَ فِي الْاَمْرِ كُلِّهِ قُلْتُ اَوَلَمْ تَسْمَعْ مَاقَالُوْا قَالَ قَدْقُلْتُ وَعَلَيْكُمْ وَفِي رِوَايَةٍ عَلَيْكُمْ وَلَمْ يَذْكُرِالوَا وَمُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِلْبُخَارِيِّ اِنَّ الْيَهُوْدَ اَتَوُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا السَّامُ عَلَيْكَ قَالَ وَعَلَيْكُمْ فَقَالَتْ عَائِشَةُ السَّامُ عَلَيْكُمْ وَلَعَنَكُمُ اللّٰهُ وَغَضِبَ عَلَيْكُمْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَهْلًا يَا عَائِشَةُ عَلَيْكِ بِالرِّفْقِ وَاِيَّاكِ وَالْعُنْفَ وَالْفُحْشَ قَالَتْ اَوَلَمْ تَسْمَعْ مَاقَالُوْا قَالَ اَوَلَمْ تَسْمَعِيْ مَاقُلْتُ رَدَدْتُ عَلَيْهِمْ فَيُسْتَجَابُ لِيْ فِيْهِمْ وَلَا يُسْتَجَابُ لَهُمْ فِيَّ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَ لَاتَكُوْنِيْ فَاحِشَةً فَاِنَّ اللّٰهَ لَا يُحِبُّ الْفُحْشَ وَالتَّفَحُّشَ۔

4638. Sayyidah Ayshah رضی اللہ عنہا narrated, "A group of Jews sought permission to visit the Prophet صلی اللہ علیہ وسلم, saying (as they came in), 'as saam alaykum (death came to you).' I retorted, 'Rather, death be upon you and the curse.' He said, 'O Ayshah, surely Allah is Mild. He loves mildness in all affairs!' I submitted, 'Did you not hear what they had said?' He said, 'Indeed, I did say: and the same be on you!' According to another version: 'the same be on you,' without mentioning, 'and! According to a version of Bukhari, she said that the Jews came to the Prophet صلی اللہ علیہ وسلم and said, 'as saam alayka" Prophet صلی اللہ علیہ وسلم and said, "as saam alayka' (death be on you) and he said, "Wa alaykum (the same be on all of you)." And, Sayyidah Ayshah رضی اللہ عنہا said, "As saam alaykum (the same be on all of you) and the curse of Allah be on you and His wrath be on you." Then Allah's Messenger صلی اللہ علیہ وسلم said, "Be mild, O Ayshah! You must be mild and keep away from rudeness and harshness.: She asked, "Did you not hear what they said?' He asked in return, "Did you not hear what I did say in response to them? My prayer is heard concerning them but their prayer is not heard concerning me." According to a version of Muslim: He said, "Do not be a rude speaker. Surely, Allah does not like rudeness and the rude speaker."[2]

HOW TO OFFER SALAAM TO A MIXED GATHERING

(٤٦٣٩) وَعَنْ اُسَامَةَ بْنِ زَيْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِمَجْلِسٍ فِيْهِ اَخْلَاطٌ مِنَ الْمُسْلِمِيْنَ

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[1] Bukhari # 6258, Muslim # 6. 2163.

[2] Bukhari # 6401, 6030, Muslim # 10-215, Tirmidhi # 2201, Musnad Ahmad 6-37.

وَالْمُشْرِكِيْنَ عَبَدَةِ الْاَوْثَانِ وَالْيَهُوْدِ فَسَلَّمَ عَلَيْهِمْ۔ (متفق عليه)

4639. Sayyiduna Usamah ibn Zayd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم passed by a gathering of different people; Muslims and polytheists including idol worshippers and Jews. He offered them salaam.[1]

COMMENTARY: Nawawi رحمہ اللہ said that if a Muslim encounters a gathering of mixed people of different religion in which three are Muslims too, or only one Muslim, then it is masnun that he offer Salaam, forming an intention to offer it to the Muslim or Muslims. He may say as-Salaam alaykum (peace be on you), or (السلام على من اتبع الهدى) (*as salaamu ala man ittuba' alhuda*)- peace be on him who follows guidance.

The ulama (Scholars) say that if a letter is addressed to a non-Muslim, it is masnun that instead of as-salaamu alaykum one must write the words that the Prophet صلی اللہ علیہ وسلم had written to the emperor of Rome: (السلام على من اتبع الهدى) (peace be on him who follows guidance).

THE RIGHTS OF THE ROAD

(٤٦٤٠) عَنْ اَبِي سَعِيْدِ نِ الْخُدْرِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِيَّاكُمْ وَالْجُلُوْسَ بِالطُّرُقَاتِ فَقَالُوْا يَارَسُوْلَ اللّٰهِ مَالَنَا مِنْ مَّجَالِسِنَا بُدٌّ نَتَحَدَّثُ فِيْهَا قَالَ فَاِذَا اَبَيْتُمْ اِلَّا الْمَجْلِسَ فَاَعْطُوا الطَّرِيْقَ حَقَّهُ قَالُوْا وَمَا حَقُّ الطَّرِيْقِ يَارَسُوْلَ اللّٰهِ قَالَ غَضُّ الْبَصَرِ وَكَفُّ الْاَذٰى وَرَدُّ السَّلَامِ وَالْاَمْرُ بِالْمَعْرُوْفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ۔ (متفق عليه)

4640. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Refrain from sitting in the roads." They (the sahabah (Prophet's Companions) رضی اللہ عنہم who were present) submitted, "O Messenger of Allah, we have no other place to sit together and converse." So, he said, "If you deny that there is no alternative but to sit there, then let the road have its due." They asked, "And, what is the road's right, O Messenger of Allah?" He said, "Keep your gaze low refrain from annoying anyone, respond to greetings (of salaam), enjoying the reputable and forbid the disreputable."[2]

COMMENTARY: Instead of giving instructions to offer salaam, it is commended that a response should be given to the salaam. (It is wajib (obligatory) respond) The etiquette is that the pedestrian should offer salaam to one who is sitting, so this command to respond is given here to those who sit on roads.

(٤٦٤١) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ هٰذِهِ الْقِصَّةِ قَالَ وَاِرْشَادُ السَّبِيْلِ رَوَاهُ اَبُوْدَاوُدَ عَقِيْبَ حَدِيْثِ الْخُدْرِيِّ هٰكَذَا...۔

4641. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said about the same subject (as the foregoing hadith), "And, guide people (who have lost their bearings) to the correct way."[3]

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[1] Bukhari # 6254, Muslim # 116. 1798.

[2] Bukhari # 6229, Muslim # 114-2121, Abu Dawud # 4815, Musnad Ahmad 3-47.

[3] Abu Dawud # 4816.

Abu Dawud reported it after the hadith (# 4640) of Abu Sa'eed Khudri رضی اللہ عنہ.

(٤٦٤٢) وَعَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ هٰذِهِ الْقِصَّةِ قَالَ وَتُغِيْثُوا الْمَلْهُوْفَ وَتَهْدُوا الضَّالَّ (رَوَاهُ أَبُوْدَاوُدَ عَقِيْبَ حَدِيْثِ أَبِيْ هُرَيْرَةَ هٰكَذَا وَلَمْ أَجِدْهُمَا فِي الصَّحِيْحَيْنِ)۔

4642. Sayyiduna Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said about the same (foregoing) subject (on the rights of the road), "Get relief to the oppressed and guide those who have lost their way."[1]
Abu Dawud reported it after the hadith (4641) of Abu Hurayrah رضی اللہ عنہ but I could not find the two traditions in the two hadith Books.

SECTION II الفصل الثانی

SIX RIGHTS OF PEOPLE ON EACH OTHER

(٤٦٤٣) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ بِالْمَعْرُوْفِ يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ وَيُجِيْبُهُ إِذَا دَعَاهُ وَيُشَمِّتُهُ إِذَا عَطَسَ وَيَعُوْدُهُ إِذَا مَرِضَ وَيَتْبَعُ جَنَازَتَهُ إِذَا مَاتَ وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ۔

(رواہ الترمذی والدارمی)

4643. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A Muslim has six rights over another Muslim.
- **(i) When they meet, he should offer him salaam.**
- **(ii) When he invites, he should accept his invitation.**
- **(iii) When he sneezes (and says al-Hamdulillah – praise belongs to Allah), he should pray yarhamak Allah – Allah have mercy on you.**
- **(iv) When he is ill, he should visit him.**
- **(v) When he dies, he should join his funeral (salah (prayer)). And,**
- **(vi) He should like for him what he likes for himself.[2]**

WORDS THAT INCREASE REWARD OF SALAAM

(٤٦٤٤) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَلسَّلَامُ عَلَيْكُمْ فَرَدَّ عَلَيْهِ ثُمَّ جَلَسَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَشْرٌ ثُمَّ جَاءَ اٰخَرُ فَقَالَ اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ فَرَدَّ عَلَيْهِ فَجَلَسَ فَقَالَ عِشْرُوْنَ ثُمَّ جَاءَ اٰخَرُ فَقَالَ اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ فَرَدَّ عَلَيْهِ فَجَلَسَ فَقَالَ ثَلٰثُوْنَ۔ (رواہ الترمذی وابوداؤد)

4644. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that a man came to the Prophet صلی اللہ علیہ وسلم and said, 'As salaamu alaykum!" He gave the response to it. The man sat down and the Prophet صلی اللہ علیہ وسلم said, 'Ten!" Then another man came and said, "As salaamu alaykum wa rahmatullah." He gave the response and the man sat down. He said, "Twenty!" Then another man came and said, "As salaamu alaykum wa rahmatullah; wa barakatuh." He gave the response and the man sat down and he

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[1] Abu Dawud # 4817.

[2] Tirmidhi # 2245.

said, "Thirty!"[1]
[assalaamu alaykum: peace be on you!
Wa rahmatullah; and Allah's mercy!
Wa barakatuh; and His blessings!]

COMMENTARY: The reward to one who offers salaam is according to the words he uses increasing by ten. If he adds *wa maghfiratahu* (and His forgiveness), he will get ten more, forty rewards in all.

(٤٦٤٥) وَعَنْ مُعَاذِبْنِ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَعْنَاهُ وَزَادَثُمَّ اَتٰى اٰخَرُ فَقَالَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ فَقَالَ اَرْبَعُوْنَ وَقَالَ هٰكَذَا تَكُوْنُ الْفَضَائِلُ۔ (رواه ابوداؤد)

4645. Sayyiduna Mu'adh ibn Anas رضی اللہ عنہ reported the same thing about the prophet صلی اللہ علیہ وسلم and added that later another man came and said, 'as salaam u alaykum wa rahmatullah wa barakatuhu wa maghfiratuhu. So he (the Prophet) صلی اللہ علیہ وسلم said, "Forty!" And, added, "In this way will the good deeds go on getting more reward!"[2]

COMMENTARY: The ulama (Scholars) say that the most excellent form of offering salaam is to say as-salaamu alaykum wa rahmat ullahi wa barakatahu in the plural form even if there is only one addressee. The response given by the addressee should be wa alaykumus slaam. He too should use the plural form and add the wa (and).

While the lowest form of Salaam is as-salaamu alaykum, yet only as salaamu alayka (in the singular form) would be enough too.

The lowest form of response is *wa alayka as salaam* and *wa alaykum as-salaam*. It would suffice even if the wa (and) is dropped.

The ulama (Scholars) say that a response with only alaykum would not be complete. If the answer is wa alaykum, then the opinion is divided either way.

MERIT OF TAKING PRECEDENCE IN GREETING

(٤٦٤٦) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَوْلَى النَّاسِ بِاللّٰهِ مَنْ بَدَأَ بِالسَّلَامِ۔

(رواه احمد والترمذی وابوداؤد)

4646. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The nearest of people to Allah are they who are the first to offer salaam."[3]

COMMENTARY: These are the men who encounter one another on the road, for, the duty to offer salaam is imposed on both of them equally, both are presumed to be walking. If anyone is sitting and another comes to him, then the visitor or the standing one will offer salaam and will not and will not gain an excellence for being the first to offer salaam. If the one sitting takes precedence in offering salaam then naturally he is qualified for the merit.

Sayyiduna Umar رضی اللہ عنہ used to say that three things are a means to create stability in mutual relationships of the Muslims, and growth in their mutual love for one another. They are:

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[1] Tirmidhi # 3689, Abu Dawud # 5195.

[2] Abu Dawud # 5196.

[3] Abu Dawud # 5197, Tirmidhi # 2694.

(i) To take precedence in offering salaam on meeting one another.
(ii) To call the other by his name that he likes.
(iii) To receive him with warmth and respect when he comes to a meeting.

DISALLOWED TO OFFER SALAAM TO STRANGER WOMEN

(٤٦٤٧) وَعَنْ جَرِيْرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلٰى نِسْوَةٍ فَسَلَّمَ عَلَيْهِنَّ۔ (رواه احمد)

4647. Sayyiduna Jarir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم walked by some women and pronounced the salaam to them.[1]

COMMENTARY: This thing was exclusive to the Prophet صلی اللہ علیہ وسلم because there was no fear of his being tempted. But, for any other Muslim to offer salaam to an unknown, unrelated woman is makruh (disapproved). But, if a woman very old so that there is no likelihood of mischief then a man may offer salaam to her, particularly if that will not cause doubts in other mind (see also hadith # 4663)

SALAAM OF ONE MEMBER OF A GROUP SUFFICES

(٤٦٤٨) وَعَنْ عَلِيِّ بْنِ اَبِي طَالِبٍ قَالَ يُجْزِئُ عَنِ الْجَمَاعَةِ اِذَا مَرُّوا اَنْ يُسَلِّمَ اَحَدُهُمْ وَيُجْزِئُ عَنِ الْجُلُوسِ

اَنْ يَّرُدَّ اَحَدُهُمْ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ مَرْفُوْعًا وَرَوَى اَبُوْدَاوُدَ وَقَالَ رَفَعَهُ الْحَسَنُ بْنُ عَلِيٍّ وَهُوَ شَيْخُ اَبِي دَاوُدَ۔

4648. Sayyiduna Ali ibn Abu Talib رضی اللہ عنہ said, "If some people pass together, the it is enough for one of them to offer salaam. And it is enough for one of those who are sitting to give a response."[2]

COMMENTARY: The command includes those people who visit someone or stop at a place where other are present, or there only is one man there. It is sunnah (Holy Prophet's practice) kifayah to precede in offering salaam but to respond to anyone's salaam is fard (compulsory) kifayah. All will be absolved of offering salaam and of giving response if only one of them does it. However, it is better for all of them to offer salaam and all of the others to give a response.

(٤٦٤٩) وَعَنْ عَمْرِوبْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ مِنَّا مَنْ

تَشَبَّهَ بِغَيْرِنَا لَا تَشَبَّهُوْا بِالْيَهُوْدِ وَلَا بِالنَّصَارٰى فَاِنَّ تَسْلِيْمَ الْيَهُوْدِ الْاِشَارَةُ بِالْاَصَابِعِ وَتَسْلِيْمَ النَّصَارٰى

الْاِشَارَةُ بِالْاَكُفِّ (رَوَاهُ التِّرْمِذِيُّ وَقَالَ اِسْنَادُهٗ ضَعِيْفٌ)۔

4649. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ narrated from his father (Shu'ayb) that his grandfather (Abdulllah ibn Amr) narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He is not one of us who imitates people other than us. Do not imitate the Jews and not the Christians. The greeting of the Jews is to make a gesture with the fingers and the greeting of the Christians is to make a gesture with the palm of the hands."[3]

COMMENTARY: Muslims must not adopt resemblance to Jews or to Christians.
The words of Salaam is the sunnah (Holy Prophet's practice) of Sayyiduna Aadam علیہ السلام

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[1] Musnad Ahmad 4-357.

[2] Abu Dawud # 5210, Bayhaqi in Shu'ab ul Eman marfu. But Abu Dawud traced it to Hasan ibn Ali, his Shaykh.

[3] Tirmidhi # 2695.

and from his progeny, the Prophets عليه السلام and the awliya. The noble Prophet صلى الله عليه وسلم had alerted his ummah having realized that they would give up the words and follow people of other religions to greet through signs of the hand. He said that those of his ummah who adopted a resemblance to non-Muslims truly did not belong to it.

While Tirmidhi has decleared this hadith as of weak isnad, it is also transmitted through a strong sanad.

OFFER SALAAM AT EVERY MEETING

(٤٦٥٠) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا لَقِيَ أَحَدُكُمْ أَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ فَإِنْ حَالَتْ بَيْنَهُمَا شَجَرَةٌ أَوْ جِدَارٌ أَوْ حَجَرٌ ثُمَّ لَقِيَهُ فَلْيُسَلِّمْ عَلَيْهِ۔ (رواه ابوداؤد)

4650. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "When one of you meets his brother Muslim, let him offer him salaam. Then, again, if he meets him after a tree, a wall or a stone had intercepted them, he must offer him salaam."[1]

COMMENTARY: It is mustahab (desirable) to offer salaam even after a very brief parting. However, in spite of its importance, it is makruh (disapproved) to offer salaam sometimes like when relieving oneself, having sexual intercourse, etc. It will not be wajib (obligatory) to respond to anyone's salaam in such cases. Also, one who is sleeping, offering salah (prayer), calling the adhan, is in the bath room, having his meal with a morsel in his mouth - in these cases, if anyone offers salaam to him then a response is not due. When the sermon is delivered, it is neither allowed to offer salaam nor to give a response. If anyone recites the Quran, then salaam must not be offered to him, but if it is offered, then he must stop the recital and give a response, Before resuming the recital, he must recite the ta'awwudh.

OFFER SALAAM ALSO TO YOUR FAMILY

(٤٦٥١) وَعَنْ قَتَادَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلْتُمْ بَيْتًا فَسَلِّمُوا عَلَى أَهْلِهِ وَإِذَا خَرَجْتُمْ فَأَوْدِعُوا أَهْلَهُ بِسَلَامٍ (رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ مُرْسَلًا)۔

4651. Sayyiduna Qatadah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "when you enter a house, offer salaam to its inmates and when you come and bid farewell pray for its inmates with salaam."[2]

COMMENTARY. If there is no one inside, then it is mustahab (desirable) to say:

اَلسَّلَامُ عَلَيْنَا وَعِبَادِ اللّٰهِ الصَّالِحِيْنَ

to include the angel there.

Some ulama (Scholars) say that it is not wajib (obligatory), but merely mustahab (desirable) to give a response to the salaam on departing and bidding farewell.

Shaykh Abdul Haq Muhaddith Dahlawi said that the farewell salaam is a trust with the inmates you will get back in the hereafter. Yahya said that by means of that you give salaam in their trust and will take it back on coming back.

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[1] Abu Dawud # 5200.

[2] Bayhaqi in Shu'ab ul Eeman # 8845.

In other words, the one who departs will return safely and get an opportunity to offer salaam again

(٤٦٥٢) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا بُنَيَّ اِذَا دَخَلْتَ عَلٰى اَهْلِكَ فَسَلِّمْ يَكُوْنُ بَرَكَةً عَلَيْكَ وَعَلٰى اَهْلِ بَيْتِكَ۔ (رواه الترمذی)

4652. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, 'My son! When you enter your house, offer salaam. That will be a blessing to you and to the inmates of your house."[1]

SALAAM BEFORE CONVERSING

(٤٦٥٣) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلسَّلَامُ قَبْلَ الْكَلَامِ (رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ مُّنْكَرٌ)۔

4653. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Offer salaam before engaging in conversation."[2]

THE GREETING OF THE JAHILIYAH (IGNORANCE PERIOD)

(٤٦٥٤) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ كُنَّا فِي الْجَاهِلِيَّةِ نَقُوْلُ اَنْعَمَ اللّٰهُ بِكَ عَيْنًا وَاَنْعِمْ صَبَاحًا فَلَمَّا كَانَ الْاِسْلَامُ نُهِيْنَا عَنْ ذٰلِكَ۔ (رواه ابوداؤد)

4654. Sayyiduna Imran ibn Husayn رضی الله عنه said, "During the jahiliyah (ignorance period), we used to greet: (انعم الله بک علینا) (May Allah keep the eyes cool because of you!) and (انعم اصباحا) (May you be with blessings every morning!) When Islam came we were forbidden to say that."[3]

COMMENTARY: The first greeting could also mean 'May Allah keep you happy!'
In the second, morning is specified because after that the day would follow as good.

GREETING IS ABSENTIA

(٤٦٥٥) وَعَنْ غَالِبٍ قَالَ اِنَّا لَجُلُوْسٌ بِبَابِ الْحَسَنِ الْبَصَرِيِّ اِذْ جَآءَ رَجُلٌ فَقَالَ حَدَّثَنِيْ اَبِيْ عَنْ جَدِّيْ قَالَ بَعَثَنِيْ اَبِيْ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ائْتِهٖ فَاَقْرِئْهُ السَّلَامَ قَالَ فَاَتَيْتُهٗ فَقُلْتُ اَبِيْ يُقْرِئُكَ السَّلَامَ فَقَالَ عَلَيْكَ وَعَلٰى اَبِيْكَ السَّلَامُ۔ (رواه ابوداؤد)

4655. Sayyiduna Ghalib رضی الله عنه said, "We were sitting by the door of Hasan Basri رحمه الله when a man came and said that his father told him (the man's grandfather) said, 'My father sent me to Allah's Messenger صلی الله علیه وسلم, saying: convey to him my salaam. So, I came to him and said: My father sends you the Salaam. He said; To you and to your father be salaam (Peace)."[4]

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[1] Tirmidhi # 2698.

[2] Tirmidhi 2699 (Says it is munkar hadith)

[3] Abu Dawud # 5231.

[4] Abu Dawud # 5227, Nasa'i.

COMMENTARY: It is masnun to give a response of salaam to one who brings it as well to sender. The version in Nasa'i has the response;
(i) (علیک وعلیہ السلام) or – (ii) (علیک وعلی فلان السلام)

CONVEYING SALAAM THROUGH LETTERS

(٤٦٥٦) وَعَنْ اَبِي الْعَلَاءِ الْحَضْرَمِيِّ اَنَّ الْعَلَاءَ الْحَضْرَمِيَّ كَانَ عَامِلُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَ إِذَا كَتَبَ إِلَيْهِ بَدَاءَ بِنَفْسِهٖ۔ (رواه ابوداؤد)

4656. Sayyiduna Abu Al-Ala Hadramiy رضی اللہ عنہ said that Al-Ala Hadrami رضی اللہ عنہ was a governor on behalf of Allah's Messenger صلی اللہ علیہ وسلم. When he wrote to him (the Prophet) صلی اللہ علیہ وسلم he began (the letter) with his own name.[1]

COMMENTARY: The real name of Abu Al-Ala was Yazid ibn Abd. Some copies of Mishkat have his name as Ibn Al-Ala.
Hadrami reverts to the famous city Hadramawt and Al-Ala was its resident.
In one copy of Mishkat Al-Ala Hadrami is named as Al-Ala ibn Hadrami.
It is stated in Taqrib that Al-Ala رضی اللہ عنہ was an ally of Banu Umayyah and was a glorious learned sahabi.
The Prophet صلی اللہ علیہ وسلم had made him governor of Bahrain, After him, the caliphs Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ retained him at that office. He was governor there till his death.
He bagan his letters; 'From Al-Ala Al-Hadrami to Allah's Messenger صلی اللہ علیہ وسلم – as-salaamu alaykum wa rahmatullah.' Then followed the body of the letter. This style of letter writing, he had adopted from the Prophet's صلی اللہ علیہ وسلم letters which began with his name. If the addressee was a Muslim the salaam was addressed to him in the singular form (سلام علیک). If he was not a Muslim, then a general salutation was offered. (سلام علی اتبع الهدی) peace be on him who follows guidance. This is how he had written to Heraclius. The letter that he had written to Mu'adh رضی اللہ عنہ condoling the death of his son was on this pattern.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ. مِنْ مُّحَمَّدٍ رَّسُوْلِ اللّٰهِ إِلٰى مَعَاذِ بْنِ جَبَلٍ سَلَامٌ عَلَيْكَ فَإِنِّيْ اَحْمَدُ إِلَيْكَ اللّٰهَ الَّذِيْ لَا إِلٰهَ إِلَّا هُوَ. اَمَّا بَعْدُ......الخ

This hadith and the three that follow do not seem to pertain to this chapter, but the compiler of the Mishkat includes at the end of a chapter such ahadith as have a distant connexion with it. For instance, this hadith has a reference to salaam.

SPREADING DUST ON LETTER

(٤٦٥٧) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَتَبَ اَحَدُكُمْ كِتَابًا فَلْيُتْرِبْهُ فَإِنَّهٗ اَنْجَحُ لِلْحَاجَةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيْثٌ مُنْكَرٌ۔

4657. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "when any of you writes a letter to someone, let him sprinkle dust on it (and blow it off). This is very instrumental in getting one's objective."[2]

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[1] Abu Dawud # 5134.

[2] Tirmidhi # 2713, the words in parenthesis are an ataractic meaning: Sprinkle dust and blow it off.

COMMENTARY: Dust was sprinkled on the paper since ancient times. The purpose was to dry the ink. However, the fact is that this method is very productive for one's objective. But, no one apart from the Prophet صلى الله عليه وسلم knows what the objective is. Some knowledgeable people said that it implies that the writer should not rely on his writing and on the addressee for redress of grievances or for any need. Only Allah will get one one's needs.

The words of the hadith also mean 'sprinkle dust and blow it off.' This is evident from what Imam Ghazali رحمه الله has written in Minhaj ul Aabideen. A man was residing in a rented house. He wrote a letter and thought of using the dust on its wall to sprinkle on it but was precluded from doing it by the conviction that it was someone else's house. On rethought, he did take some dust and sprinkled it on the letter, but heard a voice say, 'He who takes this dust to be lawful will know tomorrow when reckoning will take place.'

This hadith is munkar (unknown) on account of its narrators but there is no adverse comment on its text. Tabarani رحمه الله has narrated a hadith in his awsat in a marfu form with a similar message.

PLACING PEN ON EAR WHILE WRITING

(٤٦٥٨) وَعَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ يَدَيْهِ كَاتِبٌ فَسَمِعْتُهُ يَقُوْلُ ضَعِ الْقَلَمَ عَلٰى أُذُنِكَ فَإِنَّهُ أَذْكَرُ لِلْمَآلِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَفِيْ إِسْنَادِهِ ضُعْفٌ۔

4658. Sayyiduna Zayd ibn Thabit رضى الله عنه said, "I went to the Prophet صلى الله عليه وسلم. There was a scribe witting with him. I heard him say, 'Place the pen on your ear, for, it keeps the mind sharp for (correct) expression!"[1]

COMMENTARY: The writer picks up correct and appropriate words when he places the writing instrument on the ear. Why this happens? Only the Prophet صلى الله عليه وسلم know. Some ulama (Scholars) have tried to explain it, but the gist of all is that the power of expression improves.

This hadith is gharib and its sanad is weak. However, it is supported by a marfu hadith of Anas رضى الله عنه transmitted by Ibn Asakir and another of Zayd ibn Thabit رضى الله عنه transmitted by Jami Saghir of the same words.

FOREIGN LANGUAGE MAY BE LEARNT

(٤٦٥٩) وَعَنْهُ قَالَ أَمَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ أَتَعَلَّمَ السُّرْيَانِيَّةَ وَفِيْ رِوَايَةٍ أَنَّهُ أَمَرَنِيْ أَنْ أَتَعَلَّمَ كِتَابَ يَهُودَ وَ قَالَ إِنِّيْ مَا اٰمَنُ يَهُوْدَ عَلٰى كِتَابٍ قَالَ فَمَا مَرَّبِيْ نِصْفُ شَهْرٍ حَتّٰى تَعَلَّمْتُ فَكَانَ إِذَا كَتَبَ إِلٰى يَهُودَ كَتَبْتُ وَإِذَا كَتَبُوْا إِلَيْهِ قَرَأْتُ لَهُ كِتَابَهُمْ۔ (رواه الترمذى)

4659. Sayyiduna Zayd ibn Thabit رضى الله عنه said, "Allah's Messenger صلى الله عليه وسلم instructed me to learn suryani (Hebrew)."

According to a version: "He commanded me that I should learn the writing of the Jews, saying, (By Allah) I do not trust the Jews for their writing correctly. And half a month had not passed by when I learnt it. So, I wrote to the Jews when he had to

[1] Tirmidhi # 2714.

write, and read out their letters when they wrote to him."[1]

COMMENTARY: Hebrew is one of the most ancient languages. The Torah is revealed in Hebrew. However, most ulama (Scholars) say that the Torah was revealed in the Ibrani (عبرانی) language, not Suryani. Both these language are similar and are called Syrian or Hebrew.

Hence, it is necessary then it is allowed to learn the language of the non-Muslims. But, it is not allowed to learn it when there is no necessity because that will amount to taking up a resemblance to them which is disallowed. The Prophet صلی الله علیه وسلم has said, 'He who adopts resemblance to a people will be counted among them."

Yahya رحمه الله said that it is haraam (unlawful, forbidden) to learn another's language unnecessarily.

OFFER SALAAM WHILE MEETING & WHEN TAKING LEAVE

(٤٦٦٠) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا انْتَهٰى اَحَدُكُمْ إِلٰى مَجْلِسٍ فَلْيُسَلِّمْ فَإِنْ بَدَا لَهُ اَنْ يَّجْلِسَ فَلْيَجْلِسْ ثُمَّ إِذَا قَامَ فَلْيُسَلِّمْ فَلَيْسَتِ الْاُوْلٰى بِاَحَقَّ مِنَ الْاٰخِرَةِ۔ (رواه الترمذی وابوداؤد)

4660. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "When one of you ends up at a gathering (or meeting), he must offer salaam. If he is inclined to join them, he may sit down. Then, when he gets up to go, he must offer salaam, for to offer salaam the first time is not in any way better then offering the second salaam."[2]

COMMENTARY: It is sunnah (Holy Prophet's practice) to offer salaam at the time of taking leave just as it is to offer it on meeting. Also, it is wajib (obligatory) to give response to both these greetings. Some authorities maintain that it is mustahab (desirable) to offer salaam and respond to it while departing.

SITTING ON THE ROADS

(٤٦٦١) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا خَيْرَ فِيْ جُلُوْسٍ فِي الطُّرُقَاتِ إِلَّا لِمَنْ هَدَى السَّبِيْلَ وَرَدَّ التَّحِيَّةَ وَغَضَّ الْبَصَرَ وَاَعَانَ عَلَى الْحَمُوْلَةِ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَذُكِرَ حَدِيْثُ اَبِيْ جُرَيٍّ فِيْ بَابِ فَضْلِ الصَّدَقَةِ۔ (شرح السنة)

4661. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, 'It is not good to sit in the roads, except for him who directs people on their way, responds to (Salaam) greetings, keeps his gaze low, and helps him who carries a burden."[3]

COMMENTARY: The concluding sentence has the word humulah (حمولة) but one copy of Mishkat has it Hamulah (حمولة) to mean the animal of burden, so he helps the one who puts the load on the beast.

And the hadith of Abu Jurayy has been mentioned in the chapter on the excellence of Sadaqah (charity) (# 1918).

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[1] Tirmidhi # 2715.

[2] Tirmidhi # 2706, Abu Dawud # 5208.

[3] Bayhaqi in Sharh us Sunnah (Holy Prophet's practice) # 3339.

SECTION III اَلْفَصْلُ الثَّالِثُ

SALAAM WAS INTRODUED THROUGH PROPHET AADAM عليه السلام

(٤٦٦٢) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَلَقَ اللّٰهُ اٰدَمَ وَنَفَخَ فِيْهِ الرُّوْحَ عَطَسَ فَقَالَ الْحَمْدُ لِلّٰهِ فَحَمِدَ اللّٰهِ بِإِذْنِهِ فَقَالَ لَهُ رَبُّهُ يَرْحَمُكَ اللّٰهُ يَا اٰدَمُ اذْهَبْ إِلٰى أُولٰئِكَ الْمَلَائِكَةِ إِلٰى مَلَأٍ مِنْهُمْ جُلُوْسٍ فَقُلِ السَّلَامُ عَلَيْكُمْ فَقَالَ السَّلَامُ عَلَيْكُمْ قَالُوْا عَلَيْكَ السَّلَامُ وَرَحْمَةُ اللّٰهِ ثُمَّ رَجَعَ إِلٰى رَبِّهِ فَقَالَ إِنَّ هٰذِهٖ تَحِيَّتُكَ وَتَحِيَّةُ بَنِيْكَ بَيْنَهُمْ فَقَالَ لَهُ اللّٰهُ وَيَدَاهُ مَقْبُوْضَتَانِ اخْتَرْ أَيَّتَهُمَا شِئْتَ فَقَالَ اخْتَرْتُ يَمِيْنَ رَبِّيْ وَكِلْتَا يَدَيْ رَبِّيْ يَمِيْنٌ مُبَارَكَةٌ ثُمَّ بَسَطَهَا فَإِذَا فِيْهَا اٰدَمُ وَذُرِّيَّتُهُ فَقَالَ أَيْ رَبِّ مَا هٰؤُلَاءِ قَالَ هٰؤُلَاءِ ذُرِّيَّتُكَ فَإِذَا كُلُّ إِنْسَانٍ مَكْتُوْبٌ عُمُرُهُ بَيْنَ عَيْنَيْهِ فَإِذَا فِيْهِمْ رَجُلٌ أَضْوَءُهُمْ أَوْ مِنْ أَضْوَءِهِمْ قَالَ يَا رَبِّ مَنْ هٰذَا قَالَ هٰذَا ابْنُكَ دَاوٗدَ وَقَدْ كَتَبْتُ لَهُ عُمُرَهُ أَرْبَعِيْنَ سَنَةً قَالَ يَا رَبِّ زِدْفِيْ عُمُرِهِ قَالَ ذٰلِكَ الَّذِيْ كَتَبْتُ لَهُ قَالَ أَيْ رَبِّ فَإِنِّيْ قَدْ جَعَلْتُ لَهُ مِنْ عُمُرِيْ سِتِّيْنَ سَنَةً قَالَ أَنْتَ وَذَاكَ قَالَ ثُمَّ سَكَنَ الْجَنَّةَ مَا شَاءَ اللّٰهُ ثُمَّ أُهْبِطَ مِنْهَا وَكَانَ اٰدَمُ يَعُدُّ لِنَفْسِهٖ فَأَتَاهُ مَلَكُ الْمَوْتِ قَالَ لَهُ اٰدَمُ قَدْ عَجِلْتَ قَدْ كُتِبَ لِيْ أَلْفُ سَنَةٍ قَالَ بَلٰى وَلٰكِنَّكَ جَعَلْتَ لِابْنِكَ دَاوٗدَ سِتِّيْنَ سَنَةً فَجَحَدَ فَجَحَدَتْ ذُرِّيَّتُهُ وَنَسِيَ فَنَسِيَتْ ذُرِّيَّتُهُ قَالَ فَمِنْ يَوْمَئِذٍ أُمِرَ بِالْكِتَابِ وَالشُّهُوْدِ۔ (رواه الترمذی)

4662. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When Allah created Aadam علیه السلام and blew into him the spirit, he sneezed and said (الحمدلله) 'Praise belongs to Allah.' He praised Allah with His permission and His Lord said to him (یرحمک الله). 'May Allah have mercy on you! O Aadam! Go to those angels the angels who are seated yonder - and say. (السلام علیکم) (Peace be on you!)' He went and said, 'as-salaamu alaykum! (peace be on you),' and they responded (وعلیکم السلام ورحمة الله) (and on you be peace and the mercy of Allah)! Then, he returned to his Lord who said, 'This is to be your salutation and the salutation of your children to each other.' And, Allah said to him, closing His fists, 'choose whichever of the two you wish!' He said, 'I choose the right hand of my Lord - and both the hands of my Lord are right and blessed!' Allah spread it open, and behold! There were in it Aadam and his progeny. He asked, 'O Lord, who are they?" He said, 'They are your off-springs.' With regard to each of them, his lifespan was inscribed between his two eyes. And behold! There was a man among them, most radiant of all of them - or one of the most radiant of then.. He asked, 'O Lord, who is he?' Allah said, 'He is your son Dawud. I have decreed for him a lifespan of forty years.' He said, 'O Lord add to his age!' He said. 'That is what is decreed for him." He said, 'O Lord, then indeed, set aside for him from my age, sixty years! Allah said, 'That is for you to decide.' Then, he lived in paradise as long as Allah willed. Then, he was sent down (to earth) and he kept count of his age. The angel of death came to him and Aadam reminded him, 'surely, you have shown haste! One thousand years have been allotted to me in the decree.' The angel agreed, 'of course! But you

did set aside for your son Dawud sixty years.' But, he denied and his offspring denied. He forgot and his offspring forgot."

The prophet صلى الله عليه وسلم said, "since that day the command is issued to write down a document duly witnessed."[1]

COMMENTARY: The Lord's fists were closed holding something inside. It is among the matashabihat to ascribe a hand and a right hand to Allah. [mustashabihat means consimilar or open to different interpretations. See verse 3: 7 and vocabulary of the Holy Quran by Dr Abdullah Abbas Nadwi - Darul Isha'at, Karachi] for instance, the ulama (Scholars) hold that Allah's hand describes an attribute but not the real limb itself. This is why both His hands are right meaning full of blessing and goodness.

It also implies that there is no weakness in Allah's power and grip. He is not weak in any of His attributes. All of them are perfect.

Furthermore, His munificence and compassion are brought into focus by those words: 'both His hands are right.' The Arabs generally say of a generous man; 'both his hands are right' -

كلتا يديه

The fact that prophet Dawud عليه السلام was the most radiant at that time does not mean that he was more excellent then all other Prophets عليه السلام Allah only willed that Sayyiduna Aadam عليه السلام may put that question, so that the rest of the events may follow. Also, being most radiant does not imply excellence over all others in all attributes. Each of the Prophet عليه السلام had been blessed with one or other exclusive attribute and was know because of it, but that does not imply that he had distinction over all other Prophet عليه السلام.

The Prophets عليه السلام never spoke a lie deliberately and very explicitly. Sayyiduna Aadam عليه السلام knew that his life span was one thousand years and that he had given sixty years of that to Prophet Dawud عليه السلام. Rather, he may have recalled the past to say that he was allotted so many years and had given away some of them. Or, he may have forgotten that he had given him sixty years. [See also 'Stories of the Prophets عليه السلام by Ibn Kathir and 'stories from the Quran 2vols by Mawlana Hifzur Rahman seoharvi - both Darul Isha'at, Karachi.]

GREETING WOMEN

(٤٦٦٣) وَعَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ مَرَّ عَلَيْنَا رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي نِسْوَةٍ فَسَلَّمَ عَلَيْنَا۔ (رواه ابوداؤد وابن ماجة والدارمى)

4663. Sayyidah Asma bint Yazid رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم walked by them when they were among other women and he offered them salaam.[2]

COMMENTARY: Only the Prophet صلى الله عليه وسلم was permitted to offer salaam to women. No other Muslim is permitted to greet women who are not mahram. (see hadith # 4647)

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[1] Tirmidhi # 3368 (3379) Reproduced from Tirmidhi V2 P 491, Darul Isha'at, Karachi.

[2] Abu Dawud # 5201.

MERIT OF SALAAM

(٤٦٦٤) وَعَنِ الطُّفَيْلِ بْنِ أُبَيِّ بْنِ كَعْبٍ اَنَّهُ كَانَ يَاتِي ابْنَ عُمَرَ فَيَغْدُوْا مَعَهُ إِلَى السُّوقِ قَالَ فَإِذَا غَدَوْنَا اِلَى السُّوقِ لَمْ يَمُرَّ عَبْدُاللّٰهِ بْنُ عُمَرَ عَلَى سَقَّاطٍ وَلَا عَلَى صَاحِبِ بَيْعَةٍ وَلَا مِسْكِيْنٍ وَلَا عَلَى اَحَدٍ اِلَّا سَلَّمَ عَلَيْهِ قَالَ الطُّفَيْلُ فَجِئْتُ عَبْدَاللّٰهِ بْنَ عُمَرَ يَوْمًا فَاسْتَتْبَعَنِيْ اِلَى السُّوْقِ فَقُلْتُ لَهُ وَمَا تَصْنَعُ فِي السُّوْقِ وَاَنْتَ لَا تَقِفُ عَلَى الْبَيْعِ وَلَا تَسْئَالُ عَنِ السِّلَعِ وَلَا تَسُوْمُ بِهَا وَلَا تَجْلِسُ فِيْ مَجَالِسِ السُّوْقِ فَاجْلِسْ بِنَا هٰهُنَا نَتَحَدَّثُ قَالَ فَقَالَ لِي عَبْدُاللّٰهِ بْنُ عُمَرَ يَا اَبَابَطْنٍ قَالَ وَكَانَ الطُّفَيْلُ ذَا بَطْنٍ اِنَّمَا نَغْدُوْا مِنْ اَجْلِ السَّلَامِ نُسَلِّمُ عَلَى مَنْ لَقِيْنَاهُ۔ (رواه مالك والبيهقي في شعب الايمان)

4664. Sayyiduna tufayl ibn Ubayy ibn Ka'b رحمه الله said that he often went to (Sayyiduna) Ibn Umar رضی الله عنه and accompanied him to the market in the morning. He said, "When we came to the market in the morning. Abdullah ibn Umar رضی الله عنه offered salaam to the peddlers (or wrathless men), sellers of goods, poor men, and indeed everyone he encountered."

Tufayl رحمه الله added, "One day, I came to Abdullah ibn Umar رضی الله عنه and he prepared to take me along with him to the market, I asked him, 'what do you do in the market? You do not mean to sell anything, or ask about prices, or verify weights and measures, or sit with any group of people. So, do sit with us here. We shall converse.' He said to me, 'O stout one!' – indeed, Tufayl was obese! – 'I go out in the morning only to be able to offer salaam. I give salaam to all those I encounter."[1]

STINGY REFRAINS FROM GREETING

(٤٦٦٥) وَعَنْ جَابِرٍ قَالَ اَتَى رَجُلُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِفُلَانٍ فِيْ حَائِطِيْ عَذْقٌ وَاِنَّهُ قَدْ اٰذَانِيْ مَكَانُ عَذقِهٖ فَاَرْسَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ بِعْنِيْ عَذْقَكَ قَالَ لَا قَالَ فَهَبْ لِيْ قَالَ لَا قَالَ فَبِعْنِيْهِ بِعَذْقٍ فِي الْجَنَّةِ فَقَالَ لَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَارَاَيْتُ الَّذِيْ هُوَ اَبْخَلُ مِنْكَ اِلَّا الَّذِيْ يَبْخَلُ بِالسَّلَامِ۔ (رواه احمد والبيهقي في شعب الايمان)

4665. Sayyiduna Jabir رضی الله عنه narrated that a man came to the Prophet صلی الله علیه وسلم and said that a certain person had a palm tree in his garden and its presence was disturbing to him. The Prophet صلی الله علیه وسلم sent to the man asking him to sell him his palm tree. He declined. Then he asked him to give it to him (as a gift). He again declined Then, he asked him to sell it to him for a palm tree in paradise, but he persisted in declining. So, Allah's Messenger said, "I have not seen anyone more stingy than you except the man who is stingy with offering (or responding to) salaam."[2]

COMMENTARY: The ulama (Scholars) say that the Prophet صلی الله علیه وسلم did not command

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[1] Muwatta Maalik # 6 (Salaam), Bayhaqi in Shu'ayb ul Eman # 8790.

[2] Musnad Ahmad 3. 328. Bayhaqi in Shu'ab ul Eeman 3-328.

this man to do any thing but he merely recommended him to accept one of those things If he had given a command the man would never have declined. He was a Muslim, after all. This is apparent from the offer the Prophet صلی اللہ علیہ وسلم made to him to get a tree in paradise for the one he had. But, he was stubborn man, nevertheless

MERIT OF TAKING INITIATIVE IN OFFERING SALAAM

(٤٦٦٦) وَعَنْ عَبْدِاللّٰهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَادِئُ بِالسَّلَامِ بَرِئٌ مِنَ الْكِبْرِ رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْاِيْمَانِ۔ (رواہ البیہقی)

4666. Sayyiduna Abdullah رضی اللہ عنہ (ibn Mas'ud) narrated that the Prophet صلی اللہ علیہ وسلم said, "He who is the first to offer salaam, is free from pride."[1]

COMMENTARY: If two people meet and are in the same position, meaning both are pedestrians, or riders, then the first of them to offer salaam is not proud.

As stated earliest, it is sunnah (Holy Prophet's practice) to offer salaam but fard (compulsory) (or wajib (obligatory)) to give a response to it. If any one offers salaam a second time to the same people then it is not fard (compulsory) but mustahab (desirable) for them to respond.

The offering of the salaam and its response must be in the plural form, even if the addressee is an individual so that the angels who are with every one may be included.

According to a hadith, a man who had donned red coloured garments offered salaam to the prophet but he did not give him a response. This is evidence that if any one perpetrates what is disallowed by Shri'ah then he does not deserve a response to salaam.

CHAPTER - II

SEEKING PERMISSION(TO ENTER A HOUSE) بَابُ الْاِسْتِيْذَانِ

It is part of etiquette that one should not enter anyone's house without his permission. Shari'ah (divine law) has declared that it is mustahab (desirable) when going to anyone's house to stand at the door and seek permission to enter. If the owner of the house invites him in then he may step in otherwise return from there. This is based on the verse of the Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰٓى اَهْلِهَا۔ (الاية)

{O you who believe, enter not houses other than your own until you have asked permission and saluted those in them.} (24: 27)

The masnoon method is to stand at the door and address the inmates of the house and say, 'as salaamu alaykum, may I came in?"

SECTION I اَلْفَصْلُ الْاَوَّلُ

SEEK PERMISSION THRICE

(٤٦٦٧) عَنْ اَبِي سَعِيْدِنِ الْخُدْرِيِّ قَالَ اَتَانَا اَبُوْمُوْسٰى قَالَ اِنَّ عُمَرَ اَرْسَلَ اِلَيَّ اَنْ اٰتِيَهُ فَاَتَيْتُ بَابَهُ

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[1] Bayhaqi in Shu'ab ul Eeman # 8787.

فَسَلَّمْتُ ثَلَاثًا فَلَمْ يَرُدَّ عَلَيَّ فَرَجَعْتُ فَقَالَ مَا مَنَعَكَ اَنْ تَاْتِيَنَا فَقُلْتُ اِنِّيْ اَتَيْتُ فَسَلَّمْتُ عَلٰى بَابِكَ ثَلَاثًا فَلَمْ تَرُدُّوْا عَلَيَّ فَرَجَعْتُ وَقَدْ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اسْتَاْذَنَ اَحَدُكُمْ ثَلٰثًا فَلَمْ يُؤْذَنْ لَهٗ فَلْيَرْجِعْ فَقَالَ عُمَرُ اَقِمْ عَلَيْهِ الْبَيِّنَةَ قَالَ اَبُوْسَعِيْدٍ فَقُمْتُ مَعَهٗ فَذَهَبْتُ اِلٰى عُمَرَ فَشَهِدْتُّ۔

(متفق علیه)

4667. Sayyiduna Abu Sa'eed Khudri رضی الله عنه narrated, Abu Musa رضی الله عنه came to me and said that Umar رضی الله عنه had summoned him to him. He went to his door and offered salaam three times, but he gave no response to him, so he returned. Then, he asked, 'what prevented you from coming to me?' He told him that he had come and offered salaam at his door three times but no response was given to him so he went back, saying, 'Indeed Allah's Messenger صلی الله علیه وسلم had said to him that when any of them sought permission three times and it was not forth coming then he should turn back.' Umar رضی الله عنه had insisted that he give him evidence of what he said, So, I got up and went with Abu Musa رضی الله عنه to Umar رضی الله عنه and bore witness (to that)."[1]

COMMENTARY: Since Sayyiduna Abu Sa'eed Khudri رضی الله عنه had heard the Prophet's صلی الله علیه وسلم words just as Sayyiduna Abu Musa رضی الله عنه had heard, the latter took him to Sayyiduna Umar رضی الله عنه to support him.

Umar رضی الله عنه had asked for evidence to make certain and to impress upon others that it was necessary to be careful in narrating and accepting ahadith, otherwise there was no reason to doubt Abu Musa's رضی الله عنه words.

The salaam three times allowed to people of the house (i) to recognize the visitor, (ii) to decide whether to permit him entry, and (iii) to let him in (if decided).

EXCLUSIVE PERMISSION

(٤٦٦٨) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ لِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْنُكَ عَلَيَّ اَنْ تَرْفَعَ الْحِجَابَ وَاَنْ تَسْتَمِعَ سِوَادِيْ حَتّٰى اَنْهَاكَ۔ (رواه مسلم)

4668. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said to him that the indication that he had permission (to come in) was that he heard him speak softly when he raised the curtain unless he (expressly) forbade him (to enter).[2]

COMMENTARY: The curtains at the door of the Prophet's صلی الله علیه وسلم house were of sack. Ibn Mas'ud رضی الله عنه was honoured with an exclusive permission to come into his house. He was not bound to stand at the door and ask for permission. All he had to as was raise the curtain and see if the Prophet صلی الله علیه وسلم was inside, or if he knew that he was inside, then he could come in.

However, when he did not want him to enter, he would forbid him.

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[1] Bukhari # 6214, Muslim # 2153.

[2] Muslim # 16-2169.

This shows the standing of Abdullah ibn Mas'ud رضی اللہ عنہ with the Prophet صلی اللہ علیہ وسلم. The Prophet صلی اللہ علیہ وسلم regarded him as a member of his household. However, this exclusive permission was only at hours when women did not come into the Prophet's صلی اللہ علیہ وسلم room. The restriction was more strict after the verse (24: 27) was revealed.

GIVE YOUR NAME

(٤٦٦٩) وَعَنْ جَابِرٍ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ دَيْنٍ كَانَ عَلَى أَبِيْ فَدَقَقْتُ الْبَابَ فَقَالَ مَنْ ذَا فَقُلْتُ أَنَا فَقَالَ أَنَا أَنَا كَأَنَّهُ كَرِهَهَا۔ (متفق عليه)

4669. Sayyiduna Jabir رضی اللہ عنہ said, "I went to the Prophet صلی اللہ علیہ وسلم about a debt my father owed. I knocked at the door (of his house). He asked. 'Who is it?' I said, 'I' So, he repeated, 'I! I!' in a disapproving manner."[1]

COMMENTARY: Sayyiduna Jabir's رضی اللہ عنہ father, Sayyiduna Abdullah Ansari رضی اللہ عنہ was martyred in the Battle of Uhud. He had some unpaid debt against him. The creditors demanded their money from Jabir رضی اللہ عنہ, so he came to the Prophet صلی اللہ علیہ وسلم for help. He only had a few dates but the Prophet صلی اللہ علیہ وسلم blessed them so that they multiplied to such on extent that not only was his debt repaid, the dates did not dinish in quantity. This was one of the miracles of the Prophet صلی اللہ علیہ وسلم.

The Prophet صلی اللہ علیہ وسلم did not like the visitor identifying himself, 'It is I.' That does not remove doubt. He should have given his name or kunyah even if his voice was recognized. Also, he ought to have offered salaam, the masnun way to seek permission.

SEEK PERMISSION OF THE HOST TOO

(٤٦٧٠) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ دَخَلْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَ لَبَنًا فِيْ قَدَحٍ فَقَالَ أَبَا هِرٍّ الْحَقْ بِأَهْلِ الصُّفَّةِ فَادْعُهُمْ إِلَيَّ فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ فَأَقْبَلُوْا فَاسْتَأْذَنُوْا فَأَذِنَ لَهُمْ فَدَخَلُوْا (رواه البخارى)

4670. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that, "I went in with Allah's Messenger صلی اللہ علیہ وسلم (to his house). He found some milk in a bowl and said, 'Go, Abu Hirr, to the ahl-us-suffah and bring them to me.' I went to them and invited them. When they arrived, they sought permission (at the door) and he allowed them (to come in) and they came in."[2]

COMMENTARY: According to another hadith, all the visitors - the ahl us suffah - drank milk from that bowl. This was another of the Prophet's صلی اللہ علیہ وسلم miracles.

The ahl us suffah comprised those men of Madinah who had no house of their own and no source of living. They lived outside the masjid Nabawi on a plat form or bench in dire poverty. They were constantly at the service of the Prophet صلی اللہ علیہ وسلم and gained blessing of his company. They included both the ansar and the muhajirs (emigrants). The Muslim looked after them, but most of all the Prophet صلی اللہ علیہ وسلم served them meals very often.

If anyone is invited, he is not absolved of the need to seek permission to enter unless both inviting and entering are at the same time or very close by. According to a hadith (# 4672) if the person who had invited is along with the invitees, then they may go in with him, for,

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[1] Bukhari # 6250, Muslim # 2153.

[2] Bukhari # 6246.

his presence is tantamount to permission. The ahl us suffah asked for permission to enter though they came with Abu Hurayrah رضی الله عنه either because they were modest to the extreme or they had not learnt of the other hadith (# 4672). [Ahl us suffah (or ashab us suffah) mean 'people of the bench or platform.' It was to the north of the Masjid Nabawi. Outstanding among them were: (Sayyiduna) Bilal رضی الله عنه, Abu Dharr Ghifari رضی الله عنه Zayd ibn Khattab رضی الله عنه and Abu Hurayrah رضی الله عنه. The names of All of them are reproduced below:

1. Abu Hurayrah
2. Abu Dharr al ghifari
3. Wathilah bin Asqa
4. Qays bin Tahfah al Ghifari
5. Kab ibn Malik al Ansari
6. Saeed ibn Aamir ibn Hazim
7. Salman al Farsi
8. Asma ibn Harithah ibn Saeed al Aslami
9. Hanzalah ibn Abu Aamir al Ansari (He was the one whom the angels gave a bath when he was martyrd at Uhud)
10. Hazim ibn Harmalah
11. Harithah ibn Numan al Ansari al Najjari
12. Huzafah ibn Usayd Abu surrayhah Al-Ansari
13. Huzayfah ibn Yaman
14. Jariyah ibn Jamil ibn Shabah ibn Qirt
15. Juayl ibn Suraqah al Dumari
16. Jurhad ibn Khuwaylid al Aslami
17. Rafaah Abu Lubabah al Ansari
18. Abdullah Dhar al Bijadayn
19. Dukayn ibn Saeed al Mozane
20. Khubayb ibn Yasaf ibn Anabah
21. Kharim ibn Aws al Tai
22. Kharim ibn Fatik al Asadi
23. Khunays ibn Hazafah al Sahami
24. Khabbab ibn al Art
25. Al Hakam ibn Umiayrat Thamali
26. Harmalah ibn Ayas
27. Zayd ibn al Khattab
28. Abdullah ibn Masood
29. Al-Tafawi al Dawsi
30. Talhah ibn Amir al Nadir
31. Safwan ibn Bayda al Fari
32. Shuayb ibn Sanan al Rumi
33. Shaddad ibn Usayd
34. Shaqram the freed slave of the Prophet
35. Al-Said ibn Khalad
36. Salim ibn Umayr
37. Salim ibn Ubayd al Ashjai

38. Safinah the freed slave of the Prophet
39. Salim the freed slave of Abu Huzayfah
40. Abu Fazin
41. Al-Agharr al Mazani
42. Bilal ibn Rabah
43. Al-Barra ibn Malik al Ansari
44. Thawban the freed slave of the Prophet
45. Thabit ibn Wadiah al Ansari
46. Thaqif ibn Amr ibn Shamit al Asadi
47. Sa'd ibn Malik Abu Saeed al Khudri
48. Al Arbad ibn Sariyah [1]

Section II — اَلْفَصْلُ الثَّانِي

SEEK PERMISSION TO ENTER A HOUSE

(٤٦٧١) عَنْ كَلَدَةَ بْنِ حَنْبَلٍ اَنَّ صَفْوَانَ ابْنَ اُمَيَّةَ بَعَثَ بِلَبَنٍ اَوْجِدَ ايَةٍ وَضغَا بِيْسَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاَعْلَى الوَادِىْ قَالَ فَدَخَلْتُ عَلَيْهِ وَلَمْ اُسَلِّمْ وَلَمْ اَسْتَاذِنْ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِرْجِعْ فَقُلِ السَّلَامُ عَلَيْكُمْ أَاَدْخُلُ۔ (رواه الترمذی وابوداؤد)

4671. Sayyiduna Kaladah ibn Hanbal رضی اللہ عنہ narrated, "Safwan ibn Umayyah رضی اللہ عنہ sent me to the Prophet صلی اللہ علیہ وسلم to deliver (to him) when he was in the upper part of the wadi (called Mu'alla) some milk, a young gazelle, and some cucumbers." Kaladah رضی اللہ عنہ said further, "I went in to him without offering salaam and without seeking permission. So, the Prophet صلی اللہ علیہ وسلم said, "Go back and say as salaam u alaykum, may I come in.'"[2]

COMING WITH MESSENGER SUFFICES FOR PERMISSION

(٤٦٧٢) وَعَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا دُعِىَ اَحَدُكُمْ فَجَآءَ مَعَ الرَّسُوْلِ فَاِنَّ ذٰلِكَ لَهٗ اِذْنٌ۔ رَوَاهُ اَبُوْدَاؤدَ وَفِىْ رِوَايَةٍ لَهٗ قَالَ رَسُوْلُ الرَّجُلِ اِلَى الرَّجُلِ اِذْنُهٗ۔

4672. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you is invited and he accompanies the messenger (who had brought the invitation), that suffices for permission to enter."
According to another version:
He said, "The messenger of a man to the (invited) man is his permission."[3]

COMMENTARY: If the inviter sends someone to invite and the invitee comes alongwith him that is enough for a permission.

THE PROPHET'S صلی اللہ علیہ وسلم MANNER OF SEEKING PERMISSION

(٤٦٧٣) وَعَنْ عَبْدِاللّٰهِ بْنِ بُسْرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَتٰى بَابَ قَوْمٍ لَمْ يَسْتَقْبِلِ

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[1] From Treasury of Muslim Names pp 44-47 Darul Isha'at, Karachi.
[2] Tirmidhi # 2710, Abu Dawud # 5176.
[3] Abu Dawud # 5190.

الْبَابِ مِنْ تِلْقَاءِ وَجْهِهِ وَلٰكِنْ مِنْ رُكْنِهِ الْاَيْمَنِ أَوِ الْاَيْسَرِ فَيَقُوْلُ اَلسَّلَامُ عَلَيْكُمْ وَذٰلِكَ اِنَّ الدُّوْرَ لَمْ يَكُنْ يَوْمَئِذٍ عَلَيْهَا سُتُوْرٌ رَوَاهُ اَبُوْدَاوٗدَ وَذُكِرَ حَدِيْثُ اَنَسٍ قَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ فِيْ بَابِ الضِّيَافَةِ۔

4673. Sayyiduna Abdullah ibn Busr said, "When Allah's Messenger صلى الله عليه وسلم came to the door of anyone, he never faced it directly. Rather, he stood to the right or left side (of it) and would say 'as salaam u alaykum, as salaamu alaykum (thrice). That was because the houses in those days did not have curtain on their doors."[1]

COMMENTARY: He offered the salaam twice to make himself heard. However, this does not mean that he said it only twice, for, it was his practice to offer salaam at someone's door thrice (hadith # 4667).

The hadith of Sayyiduna Anas رضى الله عنه 'as-salaamu alaykum....' Is at # 4249.

SECTION III اَلْفَصْلُ الثَّالِثُ

SEEK PERMISSION FROM MOTHER TOO

(٤٦٧٤) عَنْ عَطَاءِ بْنِ يَسَارٍ اَنَّ رَجُلًا سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَسْتَاذِنُ عَلٰى اُمِّيْ فَقَالَ نَعَمْ فَقَالَ رَجُلٌ اِنِّيْ مَعَهَا فِي الْبَيْتِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسْتَاذِنْ عَلَيْهَا فَقَالَ الرَّجُلُ اِنِّيْ خَادِمُهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسْتَاذِنْ عَلَيْهَا اَتُحِبُّ اَنْ تَرَاهَا عُرْيَانَةً قَالَ لَا قَالَ فَاسْتَاذِنْ عَلَيْهَا۔ رَوَاهُ مَالِكٌ مُرْسَلًا۔

4674. Sayyiduna Ata ibn Yasar رضى الله عنه narrated that a man asked Allah's Messenger صلى الله عليه وسلم, 'Shall I seek permission to go where my mother is?" He said, "Yes" The man submitted, "I live with her in the house." Allah's Messenger صلى الله عليه وسلم said, "Get her permission." The man submitted. "I am her servant (who serves her and have to come and go often)." Allah's Messenger صلى الله عليه وسلم said, "Get her permission. Would you like to see her naked?" He submitted, "No!" So, he asserted, "Then, get her permission!"[2]

COMMENTARY: This edict applies to all mahram women as applies to visiting one's own mother.

ANOTHER WAY TO SEEK PERMISSION

(٤٦٧٥) وَعَنْ عَلِيٍّ قَالَ كَانَ لِيْ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَدْخَلٌ بِاللَّيْلِ وَمَدْخَلٌ بِالنَّهَارِ فَكُنْتُ اِذَا دَخَلْتُ بِاللَّيْلِ تَنَحْنَحَ لِيْ۔ (رواه انسائی)

4675. Sayyiduna Ali رضى الله عنه narrated that he visited Allah's Messenger صلى الله عليه وسلم often, by night and by day. (He said,) "When I went at night, he cleared his throat as

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[1] Abu Dawud # 5186.

[2] Muwatta Maalik # 54. 1-1.

an indication (to me to enter)."[1]

COMMENTARY: Perhaps it was the other way about by day. Sayyiduna Ali رضی اللہ عنہ may have cleared his throat himself to seek permission.

However, according to another hadith Sayyiduna Ali رضی اللہ عنہ said that when the Prophet صلی اللہ علیہ وسلم cleared his throat, on his arrival at night, he went away back home. This means that there certainly was some other sign apart from clearing the throat, which Sayyiduna Ali رضی اللہ عنہ obeyed and either entered or returned.

DO NOT ALLOW WHO DOES NOT OFFER SALAAM

(٤٦٧٦) وَعَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَأْذَنُوا لِمَنْ لَمْ يَبْدَأْ بِالسَّلَامِ (رواه البيهقي في شعب الايمان)

4676. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Do not allow him who does not first offer the salaam to come to you."[2]

COMMENTARY: If anyone enter without offering salaam or meets you without doing it, then ask him to go back to the door and first offer salaam.

CHAPTER - III

SHAKING HANDS & EMBRACING بَابُ الْمُصَافَحَةِ وَالْمُعَانَقَةِ

MUSAFAHAH: It is defined as two men shaking hands mutually.

MU'ANAQAH: It is two men placing their hand on one another's neck or embracing one another (by touching the bodies at the chest).

COMMANDS OF THESE TWO PRACTICES

It is sunnah (Holy Prophet's practice) to shake hands, on meeting one another, with both hands. To shake hands with only one hand is not masnun. It is against Shari'ah (divine law) to presume that it is necessary to shake hands on a special occasion or a particular ceremony or function. For instance, there is nothing like shaking hand after the salah (prayer) of asr or Friday as some people do it in some areas. Rather, the ulama (Scholars) hold that if anyone regards it necessary to shake hands at particular times then it is makruh (disapproved) and bid'ah (innovation) to do so. But, if any one enters a mosque where worshippers are engaged in salah (prayer) or about to begin and, after the salah (prayer) is over, he shakes hands with them then certainly this is a masnun musafahah (handshaking as per Prophet's practice), provided he had offered salaam before shaking hands. Moreover, though it is makruh (disapproved) to shake hands at a particular time, yet if any one extends his hand to do it, we must not withdraw our hand or show unconcern because he will be pained and it is more important not to hurt a Muslim than to observe etiquette.

It is unlawful to shake hand with a woman, but there is no harm in shaking hands with an old woman to whom one is not sexually inclined. Sayyiduna Abu Bakr رضی اللہ عنہ as caliph, used to shake hands with those old women who had suckled him. Similarly, the aged men who has no sexual desire may shake hands with young women. It is also not allowed to shake hands with a beautiful man. Besides, whatever one is forbidden to see, one is also

[1] Nasa'i # 1211.

[2] Bayhaqi in Shu'ab ul Eeman # 8516.

forbidden to touch. Rather, touching is more severely forbidden than shaking hands. This is stated is Mutalib ul Mumineen.

It is stated in salah (prayer) Mas'udi that when a man offers salaam, he must also stretch his hand. It is a sunnah (Holy Prophet's practice) to give one's hand to shake hands. The palms should be placed on palms when shaking hands and one must not merely hold fingers because that is termed a bid'ah (innovation) (an innovation).

MU'ANAQAH: Mu'anaqah or embracing one another is allowed by Shari'ah (divine law) particularly when anyone returns from a journey as stated in the hadith of Sayyiduna Ja'far ibn Abu Ta'lib رضی الله عنه. This is allowed only when there is no likelihood of falling into mischief or causing doubts and suspicion to arise.

Imam Abu Hanifah رحمه الله and Imam Muhammad رحمه الله are known to have termed mu'anaqah and taqbeel (which is to kiss hands at the mouth and the eyes) as makruh (disapproved). They say that mua'naqah (embracing) is disallowed. This is established in the hadith (# 4680) of Sayyiduna Anas رضی الله عنه. They contend that the traditions that permit mua'naqah date prior to the disallowance of mua'naqah. Anyway, there are ahadith both allowing and disallowing it. Sometimes it is clearly on expression of love and respect and, in these cases, it is permitted without any doubt. Some jurists hold that mua'anaqah is disallowed when there is no shirt on the body. There is not disagreement that when a shirt, robe, etc is worn mua'naqah is permitted.

TAQBEEL: It is to kiss the hands or forehead, etc, and is allowed. Rather some say that it is mustahab (desirable) to kiss the hand of religious elders and the ulama (Scholars) who abide by the sunnah (Holy Prophet's practice). But there is no evidence of kissing one's own hand after shaking hands with someone. Rather, it is the practice of the ignorant and is makruh (disapproved).

It is forbidden to kiss the earth before the chiefs of the states and the ulama (Scholars) and mushaykh. The one who does it commits sin and the one who is pleased at this being done is also a sinner. The jurist Abu Jafar رحمه الله wrote that one who kisses the earth before a king or a ruler and prostrates himself before any of them is a disbeliever, if he does it as a form of worship. If he does it only as a form of greeting then it is not disbelief, but a grave sin. But, some ulama (Scholars) say that he is a disbeliever whatever his intention. Some ulama (Scholars) say that kissing the earth is a lesser evil then putting the head or cheek on the ground.

The ulama (Scholars) contend that if anyone kisses the h and of a scholar or a ruler because of his knowledge and justice, then there is no harm in it. But, if it is done to acquire worldly benefits, then it is strictly makruh (disapproved).

If anyone wishes to kiss the feet of a scholar or an elder, then he should not be allowed at all.

It is allowed to kiss children even children of other people. It is masnun to kiss them.

The ulama (Scholars) say that the kissing that is allowed by Shari'ah (divine law) is of five kinds:

(i) Caress of love, like the parents do on their child's cheek.
(ii) Kiss of reverence, as children do on their parent's forehead.
(iii) Kiss of romance as the spouses exchange.
(iv) Peck of greeting exchanged between two Muslims.
(v) Peck on the forehead of a brother by a sister.

Some authorities say that it is makruh (disapproved) to kiss one another's hand and face. Some others maintain that it is wajib (obligatory) to kiss little children.
Imam Nawawi رحمه الله said that the romantic kiss may be exchanged only between the spouses. It is forbidden and unlawful between any two people other than them, even to a father.

SECTION I اَلْفَصْلُ الْاَوَّلُ

SHAKING HANDS IS PERMISSIBLE

(٤٦٧٧) عَنْ قَتَادَةَ قَالَ قُلْتُ لِاَنَسٍ اَكَانَتِ الْمُصَافَحَةُ فِيْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ۔ (رواه البخاری)

4677. Sayyiduna Qatadah رحمه الله said, "I asked Anas رضی الله عنه, 'Did the companions of Allah's Messenger صلی الله علیه وسلم shake hands (on meeting after exchanging slaam)?' He said, "Yes,"[1]

CARESSING CHILDREN

(٤٦٧٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَبَّلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْحَسَنَ ابْنَ عَلِيٍّ وَعِنْدَهُ الْاَقْرَعُ بْنُ حَابِسٍ فَقَالَ الْاَقْرَعُ اِنَّ لِيْ عَشْرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ اَحَدًا فَنَظَرَ اِلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ مَنْ لَّا يَرْحَمُ لَا يُرْحَمُ (مُتَّفَقٌ عَلَيْهِ)۔ وَسَنَذْكُرُ حَدِيْثَ اَبِيْ هُرَيْرَةَ اَثَمَّ لُكَعٌ فِيْ بَابِ مُنَاقِبِ اَهْلِ بَيْتِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِمْ اَجْمَعِيْنَ اِنْ شَاءَ اللّٰهُ تَعَالٰى وَذُكِرَ حَدِيْثُ اُمِّ هَانِئٍ فِيْ بَابِ الْاَمَانِ۔

(البخاری ومسلم)

4678. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم kissed (Sayyiduna) Hasan ibn Ali رضی الله عنه. (Sayyiduna) Aqra' ibn Habis رضی الله عنه who was there (at the time) remarked, "I have ten children, but I have never kisses any of them." Allah's Messenger صلی الله علیه وسلم looked at him and said, "He who does not display kindness is not shown kindness."[2]
We shall present Abu Hurayrah's رضی الله عنه hadith (اثم لکع) at # 6143, Insha Allah And the hadith of Sayyidah Umm Hani رضی الله عنها has been narrated that at # 3977.

SECTION II اَلْفَصْلُ الثَّانِيْ

MERIT & BLESSING OF HAND-SHAKE

(٤٦٧٩) عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ

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[1] Bukhari # 6263, Tirmidhi # 2729.

[2] Bukhari # 5997, Muslim # 2318 (See also Upbringing of children in Islam (asridg) Mawlana Habibullah Mukhtar رحمه الله, Darul Isha'at Karachi. Pp 11 etc.

إِلَّا غُفِرَ لَهُمَا قَبْلَ اَنْ يَتَفَرَّقَا (رَوَاهُ اَحْمَدُ وَ التِّرْمِذِيُّ وَابْنُ مَاجَةَ)۔ وَفِي رِوَايَةِ اَبِي دَاوُدَ قَالَ اِذَا الْتَقَى الْمُسْلِمَانِ فَتَصَافَحَا وَحَمِدَ اللّٰهَ وَاسْتَغْفَرَاهُ غُفِرَ لَهُمَا۔

4679. Sayyiduna Bara ibn Aazib رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "when two Muslims meet and shake hands, their sins are forgiven them before they part." According to the version of Abu Dawud: He said, "When two Muslims meet and shake hands, praise Allah and seek His forgiveness, they will be forgiven."[1]

COMMENTARY: Hakim Tirmidhi رحمہ اللہ and Abu Shaykh رحمہ اللہ have transmitted a hadith from Sayyiduna Umar رضی اللہ عنہ in a marfu form that the Prophet صلی اللہ علیہ وسلم said, "When two Muslims meet and one of them offers salaam to the other, the Muslim of the two who is very cordial and warm hearted is dearer to Allah. When they shake hands, Allah sends down on them one hundred blessings, ninety of these on him who had taken the initiative and ten on the other with whom he shook hands."

DISALLOWED TO BOW

(٤٦٨٠) وَعَنْ اَنَسٍ قَالَ قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الرَّجُلُ مِنَّا يَلْقٰى اَخَاهُ اَوْصَدِيْقَهُ اَيَنْحَنِيْ لَهُ قَالَ لَا قَالَ اَفَيَلْتَزِمُهُ وَيُقَبِّلُهُ قَالَ لَا قَالَ اَفَيَاخُذُ بِيَدِهٖ وَيُصَافِحُهُ قَالَ نَعَمْ۔ (رواه الترمذی)

4680. Sayyiduna Anas رضی اللہ عنہ narrated that a man submitted, "O Messenger of Allah, if anyone among us meets his brother or his friend, may he bow to him?" He said, "No." He asked, "May he embrace and kiss him?" He said, "No" He asked, May he take his hand his and shake hands?" He said, "Yes!"[2]

COMMENTARY: It is a custom among some people to bow to others when they greet them. This is contrary to sunnah (Holy Prophet's practice) and resembles the ruku or bowing in salah (prayer) which is an exclusive worship of Allah.

Yahya wrote in Muhiy us sunnah (Holy Prophet's practice) that it is makruh (disapproved) to bow the back at the time of greeting. Though some scholars do it, their doing is not reliable and not worth emulating.

Shaykh Abu Mansur Maturidi رحمہ اللہ has stated in Mutalib ul Mumineen that if any one kisses the earth before another or bows to him then he does not become a disbeliever but is a sinner, nevertheless because reverence cannot be shown to anyone in this way. (But if it is done as a form of worship then it is an act of disbelief and he becomes a disbeliever)

Some shaykhs say that bowing to anyone

كَادَ الْاِنْحِنَاءُ اَنْ يَّكُوْنَ كُفْرًا

is very near disbelief.

Imam Abu Hanifah رحمہ اللہ and Imam Muhammad رحمہ اللہ cite this hadith when they say that embracing and kissing hands or forehead are makruh (disapproved). Others, however, maintain that these things are makruh (disapproved) only when done to flatter anyone and give him undue respect, or when they are likely to cause mischief. It is allowed to do these things otherwise, like when bidding farewell to someone or welcoming anyone who return

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[1] Musnad Ahmad, Tirmidhi # 2727, Abu Dawud # 5212.

[2] Tirmidhi # 2728.

from a journey after a long time, or when they meet after a very long interval, or are overcome by love for one another for Allah's sake.

SHAKING HANDS PERFECTS SALAAM

(٤٦٨١) وَعَنْ اَبِي اُمَامَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ تَمَامُ عِيَادَةِ الْمَرِيْضِ اَنْ يَّضَعَ اَحَدُكُمْ يَدَهٗ عَلٰى جَبْهَتِهٖ اَوْعَلٰى يَدِهٖ فَيَسْأَلُهٗ كَيْفَ هُوَ وَتَمَامُ تَحِيَّاتِكُمْ بَيْنَكُمُ الْمُصَافَحَةِ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَضَعَّفَهٗ۔

4681. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The perfect sick visit is that one of you puts his h ands on the sick's forehead, or on his hand and asks him how he feels. And the perfect form of your greetings of one another is the handshake." (it is after giving salaam).[1]

(٤٦٨٢) وَعَنْ عَائِشَةَ قَالَتْ قَدِمَ زَيْدُ بْنُ حَارِثَةَ الْمَدِيْنَةَ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ بَيْتِيْ فَاَتَاهُ فَقَرَعَ الْبَابَ فَقَامَ اِلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُرْيَانًا يَجُرُّ ثَوبَهٗ وَاللّٰهِ مَارَاَيْتُهٗ عُرْيَانًا قَبْلَهٗ وَلَا بَعْدَهٗ فَاعْتَنَقَهٗ وَقَبَّلَهٗ۔ (رواه الترمذی)

4682. Sayyidah Ayshah رضی اللہ عنہا narrated, "Zayd ibn Harithah arrived in Madinah. At the time, Allah's Messenger صلی اللہ علیہ وسلم was in my house. He came and knocked at the door. Allah's Messenger صلی اللہ علیہ وسلم got up for him bare-bodied (except for the lower wrapper), trailing his garment. By Allah, I had not seen him naked (except for the wrapper) before that and have not seen him so after that He embraced him and kissed him."[2]

COMMENTARY: This hadith and the one of Ja'far ibn Abu Talib رضی اللہ عنہ (# 4686) affirm that it is allowed to embrace and kiss on the hand or forehead. The jurists say that it is allowed to embrace and kiss anyone returning from a journey.

EMBRACE IS PERMITTED

(٤٦٨٣) وَعَنْ اَيُّوْبَ بْنِ بُشَيْرٍ عَنْ رَجُلٍ مِنْ عَنَزَةَ اَنَّهٗ قَالَ قُلْتُ لِاَبِيْ ذَرٍّ هَلْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَافِحُكُمْ اِذَا لَقِيْتُمُوْهُ قَالَ مَا لَقِيْتُهٗ قَطُّ اِلَّا صَافَحَنِيْ وَبَعَثَ اِلَيَّ ذَاتَ يَوْمٍ وَلَمْ اَكُنْ فِيْ اَهْلِيْ فَلَمَّا جِئْتُ اُخْبِرْتُ فَاَتَيْتُهٗ وَهُوَ عَلٰى سَرِيْرٍ فَالْتَزَمَنِيْ فَكَانَتْ تِلْكَ اَجْوَدَ وَاَجْوَدَ۔ (رواه ابوداؤد)

4683. Sayyiduna Ayyub ibn Bushayr رحمہ اللہ reported that from a man of Banu 'Anzah that he asked Sayyiduna Abu Dharr, رضی اللہ عنہ "Did Allah's Messenger صلی اللہ علیہ وسلم shake hands with you when you people met him?' He affirmed, "I never met him without his shaking hands with me. And, he sent for me one day but I was not at home. When I arrived, I was informed of it, so I went to him and he was on a couch. He embraced me and that was better - much better - (then a handshake)."[3]

COMMENTARY: This hadith is evidence that embracing is allowed even with one who has not returned from a journey.

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[1] Tirmidhi # 2731.

[2] Tirmidhi # 2732.

[3] Abu Dawud # 5214.

WELCOME TO ISLAM

(٤٦٨٤) وَعَنْ عِكْرَمَةَ بْنِ اَبِيْ جَهْلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ جِئْتُهُ مَرْحَبًا بِالرَّاكِبِ الْمُهَاجِرِ۔ (رواه الترمذى)

4684. Sayyiduna Ikrimah رضى الله عنه son of Abu Jahl narrated that on the day he came to him, Allah's Messenger صلى الله عليه وسلم welcomed him, "welcome to the emigrating rider!"[1]

COMMENTARY: Suyuti رحمه الله has stated in Jama ul Jawami that Sayyiduna Mus'ab ibn Abdullah رضى الله عنه narrated: "when Allah's Messenger صلى الله عليه وسلم saw Ikrikah رضى الله عنه come toward him, he stood up and walked up to him, embraced him and spoke the words of welcome.

Before embracing Islam, Ikrimah was, like his father Abu Jahl, a sworn enemy of the Prophet صلى الله عليه وسلم and he was in the forefront in every battle against Islam. He was an adept cavalier, and was very brave. On the day of the conquest of Makkah when the enemies of Islam were routed thoroughly and Muslims gained perfect authority, Ikrimah fled from Makkah with some others and went to Yemen. His wife, Umm Hakim bint Harith went to him and brought him to the Prophet صلى الله عليه وسلم and he regretted his past conduct and sought pardon. He accepted Islam at the hands of the Prophet صلى الله عليه وسلم. Then he was such a good Muslim that he was worth envying and he fought bravely for Islam till he gained martyrdom in the battle of Yarmuk.

This hadith has been placed in this chapter of handshake because of its application with a returnee from a journey.

KISSED THE PROPHET صلى الله عليه وسلم ON THE PLEA OF SEEKING RETALIATION

(٤٦٨٥) وَعَنْ أُسَيْدِ بْنِ حُضَيْرٍ رَجُلٍ مِّنَ الْاَنْصَارِ قَالَ بَيْنَمَا هُوَ يُحَدِّثُ الْقَوْمَ وَكَانَ فِيْهِ مِزَاحٌ بَيْنَا يُضْحِكُهُمْ فَطَعَنَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ خَاصِرَتِهٖ بِعُوْدٍ فَقَالَ اَصْبِرْنِيْ قَالَ اَصْطَبِرْ قَالَ اِنَّ عَلَيْكَ قَمِيْصًا وَلَيْسَ عَلَيَّ قَمِيْصٌ فَرَفَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَمِيْصَهٗ فَاحْتَضَنَهٗ وَجَعَلَ يُقَبِّلُ كَشْحَهٗ قَالَ اِنَّمَا اَرَدْتُ هٰذَا يَا رَسُوْلَ اللّٰهِ۔ (رواه ابوداؤد)

4685. Sayyiduna Usayd ibn Khudayr رضى الله عنه was a man of the Ansars who used to jest often with others. He was talking to them and making them laugh. The Prophet صلى الله عليه وسلم poked him under the ribs with a stick. He exclaimed, "I want to take retaliation (for it)." He said, "Take it!" But, he said, "You have a shirt on while I do not." The Prophet صلى الله عليه وسلم raised his shirt, and he began to embrace him and kiss his side, saying afterwards, "This is what I wished to have, O Messenger of Allah."[2] (The urdu text explains that there could be a man other than Usayd رضى الله عنه who was a narrator see (commentary).

COMMENTARY: The translation is based on the text of the Masabih, but the Jami' al Usul is clear that the jester was another man and usayd رضى الله عنه is the narrator.

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[1] Tirmidhi # 2735.

[2] Abu Dawud # 5224.

Teebi رحمه الله points out that Usayd رضی اللہ عنہ was a great, high ranking sahabi and he could not have made people laugh.

Anyway, whoever was the one jesting, the Prophet صلی اللہ علیہ وسلم joined with him in good humour and poked the stick in his side. This means that it is allowed to engage in good natured conversation and light humour, provided one does not perpetrate what is disallowed by Shari'ah (divine law).

EMBRACE FOR JA'FAR IBN ABU TALIB رضی اللہ عنہ

(٤٦٨٦) وَعَنِ الشَّعْبِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَلَقّٰى جَعْفَرَ بْنَ اَبِي طَالِبٍ فَالْتَزَمَهُ وَقَبَّلَ مَابَيْنَ عَيْنَيْهِ۔ (رَوَاهُ اَبُودَاوُدَ وَالْبَيْهَقِيُّ فِي شُعَبِ الْاِيْمَانِ مُرْسَلًا)۔ وَفِي بَعْضِ نُسَخِ الْمَصَابِيْحِ وَفِي شَرْحِ السُّنَّةِ عَنِ الْبَيَاضِيِّ مُتَّصِلًا۔

4686. Sayyiduna shabi رحمه الله narrated that the Prophet صلی اللہ علیہ وسلم met (Sayyiduna) Ja'far ibn Abu Talib رضی اللہ عنہ and embraced him and kissed his forehead.[1]

COMMENTARY: This is about Ja'far's رضی اللہ عنہ return from Ethiopia as mentioned in the hadith # 4682.

Bayadi (see footnote) was Abdullah ibn Jabir Ansari رضی اللہ عنہ, the sahabi.

(٤٦٨٧) وَعَنْ جَعْفَرِ بْنِ اَبِي طَالِبٍ فِي قِصَّةِ رَجُوعِهٖ مِنْ اَرْضِ الْحَبْشَةِ قَالَ فَخَرَجْنَا حَتّٰى اَتَيْنَا الْمَدِيْنَةَ فَتَلَقَّانِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاعْتَنَقَنِي ثُمَّ قَالَ مَا اَدْرِي اَنَا بِفَتْحِ خَيْبَرَ اَفْرَحُ اَمْ بِقُدُوْمِ جَعْفَرٍ وَوَافَقَ ذٰلِكَ فَتْحَ خَيْبَرَ۔ (رواه فی شرح السنة)

4687. Sayyiduna Ja'far ibn Abu Talib رضی اللہ عنہ recounted the story of his return from the land of Ethiopia, saying, "We set out (from Habshah, Ethiopia) and came to Madinah where Allah's Messenger صلی اللہ علیہ وسلم met me and embraced me. He remarked, 'I cannot say whether I am more happy at the conquest of Khaybar or at Ja'far's arrival. This (my arrival) coincided with the conquest of Khaybar."[2]

COMMENTARY: The teacher of Imam Shafi'I رحمه الله shaykh sufyan ibn Uyaynah رحمه الله went to meet Imam Maalik رحمه الله who shook hands with him and pleaded, 'If embracing was not a bid'ah (innovation), I would have embraced you." Shaykh Sufyan رحمه الله pointed out the people better that them had embraced one another. He narrated that tradition of the arrival of Sayyiduna Ja'far رضی اللہ عنہ and the Prophet صلی اللہ علیہ وسلم embracing him. Imam Malik رحمه الله said, "That was exclusive for Ja'far رضی اللہ عنہ." Shaykh Sufyan رحمه الله said, 'No. That is general practice. If we are among the righteous then we and Jafar رضی اللہ عنہ are on the same platform concerning this issue. If you permit me, I may narrate this hadith to your gathering." He said, "Yes, you may narrate it." He then narrated that hadith with his line of transmission and Imam Maalik رحمه الله observed silence.

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[1] Abu Dawud # 5220, Bayhaqi in Shu'ab ul Eeman # 3227, Both in mursal form. Some text of Musabih and the Sharh us sunnah (Holy Prophet's practice) have it from Bayudi with a sound isnad.

[2] Bayhaqi in Sharh us sunnah (Holy Prophet's practice) # 3327.

FEET MAY NOT BE KISSED

(٤٦٨٨) وَعَنْ زَرْعٍ وَكَانَ فِي وَفْدِ عَبْدِ الْقَيْسِ قَالَ لَمَّا قَدِمْنَا الْمَدِيْنَةَ فَجَعَلْنَا نَتَبَادَرُ مِنْ رَوَاحِلِنَا فَنُقَبِّلُ يَدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرِجْلَهُ۔ (رواه ابوداؤد)

4688. Sayyiduna Zari رضی اللہ عنہ, who was a member of the deputation of Abd al Qays, said, "When we came to Madinah, we began to alight from our riding beasts rapidly and (raced to the Prophet صلی اللہ علیہ وسلم and) vied with each other to be the first to kiss the hand of Allah's Messenger صلی اللہ علیہ وسلم and his foot.'[1]

COMMENTARY: The jurists say that it is disallowed to kiss anyone's foot. They explain this hadith thus:

(i) It was exclusively allowed to kiss the Prophet's صلی اللہ علیہ وسلم foot; or,
(ii) It was permitted in the beginning but the permission was withdrawn later; or,
(iii) Those people were unaware of the disallowance; or,
(iv) They were overtaken by their love and did this thing in their excitement or elation.

KISSING CHILDREN

(٤٦٨٩) وَعَنْ عَآئِشَةَ قَالَتْ مَارَاَيْتُ اَحَدًا كَانَ اَشْبَهُ سَمْتًا وَهَدْيًا وَدَلًّا وَفِي رِوَايَةٍ حَدِيْثًا وَكَلَامًا بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ فَاطِمَةَ كَانَتْ اِذَا دَخَلَتْ عَلَيْهِ قَامَ اِلَيْهَا فَاَخَذَ بِيَدِهَا فَقَبَّلَهَا وَاَجْلَسَهَا فِي مَجْلِسِهٖ وَكَانَ اِذَا دَخَلَ عَلَيْهَا قَامَتْ اِلَيْهِ فَاَخَذَتْ بِيَدِهٖ فَقَبَّلَتْهُ وَاَجْلَسَتْهُ فِي مَجْلِسِهَا۔ (رواه ابوداؤد)

4689. Sayyidah Ayshah رضی اللہ عنہا narrated, "I did not see anyone resembling Allah's Messenger صلی اللہ علیہ وسلم in seriousness, calmness and pleasant disposition" – according to a version that includes: - "in talk and speech – more than Fatimah رضی اللہ عنہا whenever she came to visit him, he got up and welcomed her, took her by her hand, kissed her (on her forehead) and offered her his seat. And, whenever he visited her, she got up welcomed him, took him by his hand, kissed him (on his h and, and offered him her seat where she had been sitting.[2]

(٤٦٩٠) وَعَنِ الْبَرَاءِ قَالَ دَخَلْتُ مَعَ اَبِي بَكْرٍ اَوَّلَ مَاقَدِمَ الْمَدِيْنَةَ فَاِذَا عَائِشَةُ ابْنَتُهُ مُضْطَجِعَةٌ قَدْ اَصَابَهَا حُمّٰى فَاَتَاهَا اَبُو بَكْرٍ فَقَالَ كَيْفَ اَنْتِ يَا بُنَيَّةُ وَقَبَّلَ خَدَّهَا۔ (رواه ابوداؤد)

4690. Sayyiduna Bara رضی اللہ عنہ narrated that, "I came with Abu Bakr رضی اللہ عنہ to Madinah (from an expedition) and we came first of all (into his house, directly). Behold! Ayshah, رضی اللہ عنہا his daughter, was lying down suffering from fever. Abu Bakr رضی اللہ عنہ came to her and asked, 'How are you, my daughter?' and, he kissed her on her cheek."[3]

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[1] Abu Dawud # 5225.
[2] Abu Dawud # 5217.
[3] Abu Dawud # 5222.

FOR THE SAKE OF THE CHILDREN

(٤٦٩١) وَعَنْ عَآئِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُتِيَ بِصَبِيٍّ فَقَبَّلَهُ فَقَالَ اَمَا اِنَّهُمْ مَبْخَلَةٌ مَجْبَنَةٌ وَاِنَّهُمْ لَمِنْ رَيْحَانِ اللّٰهِ۔ (رواه فی شرح السنة)

4691. Sayyidah Ayshah رضی اللہ عنہا narrated that a child was brought to the Prophet صلی اللہ علیہ وسلم. He kissed the child and said, "Know! They are a cause of miserliness and cowardice, but they are bestowed as Allah's bounty and provision."[1]

COMMENTARY: It is the love of the children that drives parents to do things that may not be proper. They become niggardly and avaricious as also cowards who keep away from jihad.

But the children are also a fragrance. Without children, parents are barren and restless like a hungry person seeking provision.

They are like flowers. Parents are delighted on seeing them, loving them and caressing them in the same way as anyone is delighted with a sweet smelling flower.

SECTION III اَلْفَصْلُ الثَّالِثُ

MAN & HIS CHILDREN

(٤٦٩٢) عَنْ يَعْلٰى قَالَ اِنَّ حَسَنًا وَ حُسَيْنًا اِسْتَبَقَا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَضَمَّهُمَا اِلَيْهِ وَقَالَ اِنَّ الْوَلَدَ مَبْخَلَةٌ مَجْبَنَةٌ۔ (رواه احمد)

4692. Sayyiduna Ya'la رضی اللہ عنہ said, "Hasan and Husayn raced one another to Allah's Messenger صلی اللہ علیہ وسلم. He held them in his arms affectionately and said, 'Surely, children are a cause of niggardliness and cowardice.'"[2]

COMMENTARY: This hadith expresses love and compassion for the children. But, the previous hadith has brought out their drawbacks using these very words.

HANDSHAKE & GIFTS

(٤٦٩٣) وَعَنْ عَطَاءِ بْنِ الْخُرَاسَانِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ تَصَافَحُوا يَذْهَبِ الْغِلُّ وَتَهَادُوْا تَحَابُّوا وَتَذْهَبِ الشَّحْنَاءُ (رَوَاهُ مَالِكٌ مُرْسَلًا)۔

4693. Sayyiduna Ata Khurasani رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Shake hands with each other, Hatred and animosity will be removed. Present gifts to each other, for, it removes malice (and grows love)."[3]

(٤٦٩٤) وَعَنِ الْبَرَآءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى اَرْبَعًا قَبْلَ الْهَاجِرَةِ فَكَاَنَّمَا صَلَّاهُنَّ فِيْ لَيْلَةِ الْقَدْرِ وَالْمُسْلِمَانِ اِذَا تَصَافَحَا لَمْ يَبْقَ بَيْنَهُمَا ذَنْبٌ اِلَّا سَقَطَ (رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ)

4694. Sayyiduna Bara ibn Aazib رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who offers four raka'at salah (prayer) before noon is as though he has

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[1] Bayhaqi in Sharh us sunnah (Holy Prophet's practice) 3448.
[2] Ibn Majah # 3666, Musnad Ahma d4-172.
[3] Muwatta Maalik # 16, in mursal form.

offered them in the night of power (laylat ul qadr). When two Muslims shake hands, there remains no sin between them, but is shed away."[1]

COMMENTARY: Teebi رحمه الله said that sin's refer to malice, hatred and enmity. It is as in the hadith # 4693.

CHAPTER - IV

STANDING OF (FOR SOMEONE) بَابُ الْقِيَام

This chapter is about standing up out of respect for someone. Some ulama (Scholars) say that it is masnun to stand up for someone coming to a meeting or to anyone, as a mark of respect and reverence for the visitor.

They cite the saying of the Prophet صلى الله عليه وسلم (Stand up to your leader). See hadith # 4695. Some authorities, however, say that it is makruh (disapproved) and a bid'ah (innovation). And the disallowance for it is established. The Prophet صلى الله عليه وسلم said, "Do not get up as the ajamis (non Arabs) do." He said, "This is the custom of the ajamis."

SECTION I اَلْفَصْلُ الْاَوَّلُ

STANDING UP TO RESPECT THE MERITORIOUS

(٤٦٩٥) عَنْ اَبِي سَعِيْدِ نِ الْخُدْرِيِّ قَالَ لَمَّا نَزَلَتْ بَنُوْ قُرَيْظَةَ عَلٰى حُكْمِ سَعْدٍ بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَيْهِ وَكَانَ قَرِيْبًا مِنْهُ فَجَآءَ عَلٰى حِمَارٍ فَلَمَّا دَنَا مِنَ الْمَسْجِدِ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلْاَنْصَارِ قُوْمُوْا اِلٰى سَيِّدِكُمْ۔ مُتَّفَقٌ عَلَيْهِ وَمَضَى الْحَدِيْثُ بِطُوْلِهٖ فِيْ بَابِ حُكْمِ الْاُسَرَآءِ۔

4695. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that when Banu Qarayzah submitted and agreed to (have Sa'd) رضى الله عنه as an arbitrator and to) abide by Sa'd's judgment, Allah's Messenger صلى الله عليه وسلم sent a messenger to him (to bring him to pass judgment). He was residing near his house, and came riding a donkey. When he approached the mosque, Allah's Messenger صلى الله عليه وسلم said to the Ansar, "Stand up out of respect for your chief."[2]

[This hadith is narrated at length earlier (# 3963)]

COMMENTARY: Banu Qurayzah were a tribe of the Jews of Madinah. In 5 AH, they betrayed the Muslim in the Battle of the Trenches and changed sides to support the infidels of Makkah. So, after victory at the Battle of Trenches, the Prophet صلى الله عليه وسلم declared war against them. They were compelled to lock themselves up in their forts, the Muslims besieged them for twenty five days when they submitted and agreed to accept the decision of Sayyiduna Sa'd رضى الله عنه ibn Mu'adh رضى الله عنه who was the chief of the tribe Aws, the allies of Banu Qurayzah. Though he was living near to the house of the Prophet صلى الله عليه وسلم yet he was wounded seriously in the Battle of Trenches, so he came riding an ass. He decided that their fighting men should be put to death and women and children should be enslaved and their properties should be divided. This resulted in some peace.

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[1] Bayhaqi in Sha'b ul Eeman # 8955.

[2] Bukhari # 4121, Muslim # 1768.

Most ulama (Scholars) go by this hadith and say that if an honourable man comes then people must stand up as a mark of respect for him. But, some ulama (Scholars) contend that the Prophet صلی اللہ علیہ وسلم did not mean by:

قُوْمُوْا اِلٰی سَیِّدِکُمْ

that they should stand up to honour Sa'd رضی اللہ عنہ as was the custom to stand up for a prominent man, for that is clearly disallowed. The prophet صلی اللہ علیہ وسلم said, "It is the practice of the ajamis." He did not approve of it all his life. Yahya رحمہ اللہ said that if it was for Sa'd's honour, the Prophet صلی اللہ علیہ وسلم would not have said: (صلی اللہ علیہ وسلم), but he would have said (قوموا السیدکم) - stand up for your leader!). They say that the prophet صلی اللہ علیہ وسلم rather instructed them to get up and help their leader dismount because he was incapacitated.

These ulama (Scholars) also say about (i) the tradition that the Prophet صلی اللہ علیہ وسلم stood up for Ikrimah رضی اللہ عنہ (son of Abu Jahl) or (ii) the tradition of Adi رضی اللہ عنہ ibn Hatim that whenever he went the Prophet صلی اللہ علیہ وسلم stood up for him or moved from his place - these traditions are weak and it is not proper to deduce evidence from them.

However, the former ulama (Scholars) point out to the tradition that the Prophet صلی اللہ علیہ وسلم stood up for Sayyidah Fatimah رضی اللہ عنہا and she for him. They maintain that it is far-fetched to say that they stood up for love for one another and to show affection and to receive the visitor. Moreover, Teebi رضی اللہ عنہ has stated in Muhiyus sunnah (Holy Prophet's practice) that the majority of the ulama (Scholars) agree that in the light of this hadith, it is allowed to stand up to honour the ulama (Scholars), righteous and religious elders.

Nawawi رحمہ اللہ said the standing up for the respected men is mustahab (desirable). "Besides," he said "the disallowance to do so is not established from any sahih hadith."

Mutalib ul Mu'mineen quoted Qaniyah that it is not makruh (disapproved) to stand up to honour a visitor. The standing up by itself is not makruh (disapproved) but desiring it and being pleased with it is makruh (disapproved).

Qadi Iyad رحمہ اللہ said the prohibition to stand up is for one who is sitting and people keep standing before him still he sits. It is as a hadith says.

The gist of this discussion is

- that it is allowed to stand up for a person who is learned and of outstanding ability. There is no harm in it,
- that it is makruh (disapproved) to stand up for one who does not deserve the honour yet craves that people should stand up for him,
- that it is makruh (disapproved) to stand up in order to flatter someone,
- that it is extremely makruh (disapproved) to stand up to honour world - oriented people and, in fact, a strict warning is given for this.

DISAPPROVED TO OCCUPY SOMEONE'S PLACE

(٤٦٩٦) وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُقِيْمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهٖ ثُمَّ يَجْلِسُ فِيْهِ وَلٰكِنْ تَفَسَّحُوا وَتَوَسَّعُوْا۔ (متفق علیه)

4696. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم said, "No man must get another to vacate his place and then occupy it himself. Rather, you

should spread out and make room (for others voluntarily).[1]

COMMENTARY: Some people say that the tacit meaning is 'No man must get another to vacate his place then occupy it himself. Rather, he should say 'you may spread out...'

Imam Nawawi رحمه الله said that this prohibition is nahi tahrimi. Whoever occupies a place has a right to it. No one else must dislodge him from there. It is unlawful for anyone else to forcibly occupy his place.

LEAVING ONE'S PLACE FOR A WHILE

(٤٦٩٧) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ :مَنْ قَامَ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ اِلَيْهِ فَهُوَ اَحَقُّ بِهٖ۔ (رواه مسلم)

4697. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If anyone gets up from his place where he was sitting and returns then he is more rightful to it."[2]

COMMENTARY: The ulama (Scholars) say that it applies to one who has left his place with intention to return there soon. The Prophet صلی الله علیه وسلم used to leave behind his sandals at his place if he had to go out for a little time.

However, if anyone goes far off or for a longtime then he has no right to his place even though he may have left behind some sign.

SECTION II اَلْفَصْلُ الثَّانِيْ

PROPHET صلی الله علیه وسلم DID NOT LIKE ANYONE TO STAND UP FOR HIM

(٤٦٩٨) عَنْ اَنَسٍ قَالَ لَمْ يَكُنْ شَخْصٌ اَحَبَّ اِلَيْهِمْ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانُوْا اِذَا رَأَوْهُ لَمْ يَقُوْمُوا لِمَا يَعْلَمُوْنَ مِنْ كَرَاهِيَّتِهٖ لِذٰلِكَ (رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ)۔

4698. Sayyiduna Anas رضی الله عنه narrated that there was not anyone dearer to them than Allah's Messenger صلی الله علیه وسلم, yet when they saw him they did not stand up because they knew that he did not like that.[3]

COMMENTARY: The Prophet صلی الله علیه وسلم did not like to put on airs and affected manners in anything, walking, sitting, eating, drinking, etc. He said:

اَنَا وَاَتْقِيَاءُ اُمَّتِيْ بُرَاءٌ مِنَ التَّكَلُّفِ

(I and the members of my ummah are fed up with pretensions)

Teebi رحمه الله said that reflected perfect love, a clean inner self and unity at heart.

In short, to stand up or not to stand up out of respect depends on individual situation and conditions and on the people concerned. In some cases, it is proper not to stand up particularly when the person coming does not approved it, or when mutual relations are not subject to formalities. Also it is not allowed to stand up for one who possesses no religious merit but holds a worldly position.

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[1] Bukhari # 6269, Muslim # 2177.

[2] Muslim # 2179.

[3] Tirmidhi # 2754.

BEING PLEASED WHEN MEN STAND UP LIKE STATUES

(٤٦٩٩) وَعَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ اَنْ يَتَمَثَّلَ لَهُ الرِّجَالُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ۔ (رواه الترمذی وابوداؤد)

4699. Sayyiduna Mu'awiyah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He to whom it pleases that people should stand up like statues for him must prepare his seat in hell."[1]

COMMENTARY: The words 'he must prepare his seat in hell' actually tell him that he has made himself deserving of hell. This applies to the arrogant one who cherishes that people must stand up to honour him. But, if anyone has no such desire, yet people stand up on their own to honour him, or to earn a reward, or out of humbleness, then there is no harm in it for him. Khattabi رحمہ اللہ has pointed out the hadith of Sayyiduna Sa'd رحمہ اللہ (# 4695) that it is mustahab (desirable) to stand up for a chief, a just ruler like a student stands before a teacher; and it is not makruh (disapproved) to do so. Bayhaqi has said that this kind of standing up is to earn reward and to honour. It is like the standing up for Sa'd رضی اللہ عنہ (at the command of the Prophet صلی اللہ علیہ وسلم or like the standing up of Talhah رضی اللہ عنہ for Ka'b ibn Maalik رضی اللہ عنہ. However, even a person who deserves that people stand up for him, should not crave it and should not be displeased if anyone does not stand up for him.

DISALLOWED TO STAND UP

(٤٧٠٠) وَعَنْ اَبِي اُمَامَةَ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلَى عَصًا فَقُمْنَا لَهُ فَقَالَ لَا تَقُوْمُوْا كَمَا يَقُوْمُ الْاَعَاجِمُ يُعَظِّمُ بَعْضُهَا بَعْضًا۔ (رواه ابوداؤد)

4700. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم came out (one day) learning on a staff. So, they stood up for him, but he said, "Do not stand up in the manner of the standing of the ajamis, some of whom show respect for some others."[2]

COMMENTARY: This hadith does not forbid standing up for others by itself, for, this is know to be permitted through other ahadith. Rather, it is disallowed if done to boast and be ostentatious. Also, the Prophet صلی اللہ علیہ وسلم forbade the sahabah (Prophet's Companions) رضی اللہ عنہم to stand up for him out of humility as also mentioned in the hadith (# 4698).

DO NOT OCCUPY ANOTHER'S PLACE

(٤٧٠١) وَعَنْ سَعِيْدِ بْنِ اَبِي الْحَسَنِ قَالَ جَاۤءَنَا اَبُوْ بَكْرَةَ فِيْ شَهَادَةٍ فَقَامَ لَهُ رَجُلٌ مِنْ مَجْلِسِهٖ فَاَبٰى اَنْ يَجْلِسَ فِيْهِ وَقَالَ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ ذَا وَنَهَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَمْسَحَ الرَّجُلُ يَدَهُ بِثَوْبِ مَنْ لَمْ يَكْسُهُ (رواه ابوداؤد)

4701. Sayyiduna Sa'eed ibn Abu Hasan رحمہ اللہ (a glorious tabi'ee and brother of Hasan Basri) رحمہ اللہ said, "Abu Bakrah رضی اللہ عنہ came to us in connection with a

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[1] Tirmidhi # 2755 (2764), Abu Dawud # 5229, Musnad Ahmad 4-100.

[2] Abu Dawud # 5240.

testimony (he had to give). A man stood up from his place for him (to sit on) but, he declined to sit in it and said, 'The Prophet صلى الله عليه وسلم has forbidden it, And, the prophet صلى الله عليه وسلم also forbade that one should wipe his hand on the garment of another person to whom he had not provided clothing."[1]

COMMENTARY: One may wipe one's hand on the clothing of one's children, slave, servant, etc. whom one has clothed. It is more correct that there is not harm in wiping hands on the clothing of a stranger too if he does not object to it.

As for sitting in the place of another, if he gives it happily then there is not harm in taking it. The man who had offered his place to Abu Bakr رضى الله عنه may have been prompted to do it or may have done it to observe formality. Or, Sayyiduna Abu Bakrah may have construed the Prophet's صلى الله عليه وسلم saying to be of a general absolute application.

LEAVE SOMETHING ON YOUR PLACE IF YOU HAVE TO GO FOR A SHORT WHILE

(٤٧٠٢) وَعَنْ اَبِي الدَّرْدَآءِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا جَلَسَ وَجَلَسْنَا حَوْلَهُ فَقَامَ فَأَرَادَ الرُّجُوْعَ نَزَعَ نَعْلَهُ اَوْبَعْضَ مَايَكُوْنُ عَلَيْهِ فَيَعْرِفُ ذٰلِكَ اَصْحَابُهُ فَيَثْبُتُوْنَ۔ (رواه ابوداؤد)

4702. Sayyiduna Abu Darda رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم was seated and they were seated around him and he got up, intending to return, he would take of his sandals (and put them in his place, going home barefooted) or something else from his person (like a sheet of cloth on his shoulder or a kerchief). His sahabah (Prophet's Companions) رضى الله عنهم would understand that he would return, so they remained seated at their places.[2]

COMMENTARY: The sahabah (Prophet's Companions) رضى الله عنهم were seated around him. This means that they were to his right and left, and in front of him but it would not be right to say 'on all four sides' because it is not permitted to sit in the centre of a circle.

PROHIBITION TO SQUEEZE ONESELF BETWEEN TWO

(٤٧٠٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍ وعَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَايَحِلُّ لِرَجُلٍ اَنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ اِلَّا بِاِذْنِهِمَا۔ (رواه الترمذى وابوداؤد)

4703. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "It is not lawful for a man that he separate two men (and squeeze himself between them) without their permission."[3]

COMMENTARY: This is applicable when those two men are friends and could converse with one another.

(٤٧٠٤) وَعَنْ عَمْرِ وبْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَايُجْلَسُ بَيْنَ رَجُلَيْنِ اِلَّا بِاِذْنِهِمَا۔ (رواه ابوداؤد)

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[1] Abu Dawud # 4828.

[2] Abu Dawud # 4854.

[3] Tirmidhi # 2752 (2761), Musnad Ahmad # 7078, Abu Dawud # 4845.

4704. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated from his father from his grandfather that Allah's Messenger صلى الله عليه وسلم said, "Do not sit between two men (who are already seated) without their permission."[1]

SECTION III اَلْفَصْلُ الثَّالِثُ

THE SAHABAH (PROPHET'S COMPANIONS) رضى الله عنهم DISPERSED AS THE PROPHET صلى الله عليه وسلم STOOD UP

(٤٧٠٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَجْلِسُ مَعَنَا فِى الْمَسْجِدِ يُحَدِّثُنَا فَاِذَا قَامَ قُمْنَا قِيَامًا حَتّٰى نَرَاهُ قَدْ دَخَلَ بَعْضَ بُيُوتِ اَزْوَاجِهٖ۔

4705. Sayyiduna Abu Hurahrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم would sit with them in the mosque and converse. When he rose, they too stood up and remained standing till they saw him go into the house or one of his wives رضى الله عنهن[2]

COMMENTARY: The sahabah (Prophet's Companions) رضى الله عنهم did not arise to show respect, but because the meeting had concluded. They kept standing lest he remembered something or returned when they saw him go, they dispersed.

MAKE ROOM FOR THE NEW COMER

(٤٧٠٦) وَعَنْ وَاثِلَةَ بْنِ الْخَطَّابِ قَالَ دَخَلَ رَجُلٌ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِى الْمَسْجِدِ قَاعِدٌ فَتَزَحْزَحَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الرَّجُلُ يَا رَسُوْلَ اللّٰهِ اِنَّ فِى الْمَكَانِ سَعَةً فَقَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِلْمُسْلِمِ لَحَقًّا اِذَا رَاٰهُ اَخُوْهُ اَنْ يَتَزَحْزَحَ لَهٗ (رَوَاهُمَا الْبَيْهَقِىُّ فِىْ شُعَبِ الْاِيْمَانِ)۔

4706. Sayyiduna Wathilah ibn Khattab رضى الله عنه narrated that a man came to Allah's Messenger صلى الله عليه وسلم when he was sitting in the mosque. So Allah's Messenger صلى الله عليه وسلم shifted a bit to make room for him. The man submitted, "O Messenger of Allah, there is enough space!" And, the Prophet صلى الله عليه وسلم said, "Indeed, a Muslim has the right that when his brother sees him, he should shift somewhat to make some space for him."[3]

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[1] Abu Dawud # 4844.

[2] Bayhaqi in Shu'ab ul Eeman # 8930.

[3] Bayhaqi in Shab ul Eeman # 8933.

CHAPTER - V

SITTING, SLEEPING, WALKING — بَابُ الْجُلُوسِ وَالنَّوْمِ وَالْمَشْيِ

SECTION I — اَلْفَصْلُ الْاَوَّلُ

SITTING WITH KNEES UP

(٤٧٠٧) عَنِ ابْنِ عُمَرَ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِفِنَاءِ الْكَعْبَةِ مُحْتَبِيًا بِيَدَيْهِ (رواه البخاری)

4707. Sayyiduna Ibn Umar رضی اللہ عنہ narrated "I saw Allah's Messenger صلی اللہ علیہ وسلم in the courtyard of the Ka'bah sitting in the manner of ihtiba (which is knees drawn up, legs drawn against the belly) supporting his legs with his hands.[1]

COMMENTARY: Ihtiba is to sit with knees drawn up, feet & heels resting on the ground and hands griping the shins. The buttocks either rest on the ground or remain suspended. Sometimes, a garment or a piece of cloth confines the legs, instead of the hands griping them.

The Arabs were accustomed to sit in this manner. It is allowed to sit so. Rather it is mustahab (desirable).

(see also Manners in Islam, Bukhari, hadith # 1178 and 1182. the forms are qurtasa in which hands grip the legs and hawah or ihtiba in which a garment or piece of cloth enwraps them. - Darul Isha'at, Karachi)

LYING DOWN WITH FOOT ON FOOT

(٤٧٠٨) وَعَنْ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَمِّهٖ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ مُسْتَلْقِيًا وَاضِعًا إِحْدٰى قَدَمَيْهِ عَلَى الْاُخْرٰى۔ (متفق علیه)

4708. Sayyiduna Abbad ibn Tamim رحمہ اللہ narrated that on the authority of his paternal uncle (Sayyiduna Abdullah ibn Zayd Ansari) رضی اللہ عنہ that he said, "I saw Allah's Messenger صلی اللہ علیہ وسلم lying on his back in the mosque having placed on foot over the other."[2]

COMMENTARY: When a foot is put on another, the lower wrapper will not be displaced, but if a leg is put on another the body might be uncovered.

The Prophet صلی اللہ علیہ وسلم lied down as described in the hadith, sometimes. He did this to show that it is allowed, or to take a short rest. It was his custom, otherwise, where people were around to observe humility to the utmost. He set cross legged in a dignified and humble manner.

(٤٧٠٩) وَعَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّرْفَعَ الرَّجُلُ إِحْدٰى رِجْلَيْهِ عَلَى الْاُخْرٰى وَهُوَ مُسْتَلْقٍ عَلٰى ظَهْرِهٖ۔ (رواہ مسلم)

4709. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم disallowed that a man should raise one leg and place the other on it while he lies on his back[3]

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[1] Bukhari # 6272.

[2] Bukhari # 6287, Muslim # 2100.

[3] Muslim # 2099.

(٤٧١٠) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَسْتَلْقِيَنَّ اَحَدُكُمْ ثُمَّ يَضَعُ اِحْدٰى رِجْلَيْهِ عَلَى الْاُخْرٰى۔

(رواه مسلم)

4710. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Let no one among you lie down on his back raising one leg and placing the other on it."[1]

COMMENTARY: When lying down on one's back, one may have a leg on another in two ways.

(i) Both legs may be stretched with one leg on, another. There is no harm in lying down in this way. The body cannot be uncovered in this way. This is what is meant by the hadith (# 4708); 'having one foot on another.'

(ii) One leg is raised with the knee up and the other leg is on the raised knee of the first leg. This method is disallowed, if there is likelihood of the body being uncovered at the thighs. This can happen with a waste wrapper that is short. If a pajama is worn, or the waste wrapper is long enough and the body will not be uncovered, then this form of lying down is also allowed. The point is that the thighs and private parts should not be bared.

SWAGGERING

(٤٧١١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا رَجُلٌ يَتَبَخْتَرُ فِيْ بُرْدَيْنِ وَقَدْ اَعْجَبَتْهُ نَفْسُهُ خُسِفَ بِهِ الْاَرْضُ فَهُوَ يَتَجَلْجَلُ فِيْهَا اِلٰى يَوْمِ الْقِيَامَةِ۔ (متفق عليه)

4711. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "while a man was swaggering in two striped cloaks feeling pleased with himself (and regarding others with disdain); he was swallowed up (and consumed) by the earth. He will continue to sink down into it till the day of resurrection."[2]

COMMENTARY: It is said that this hadith refers to Quran.[3]

Nawawi رحمہ اللہ, however, said that he might be one of this ummah or may have been of any of the past ummahs. Nevertheless, swaggering or strutting which is to walk boastfully, holding the other people in contempt, is very bad and its consequences are frightening. We seek refuge in Allah from that!

BEST WAY TO WALK: A man's walk gives out his nature and temperament. There are ten kinds of walk and each from is given a name by the Arabs. The ideal form is called (هون) (hawn) which means 'peace' 'consistency.' While the movement is perfect, short and deliberate steps are taken somewhat quickly, not aimlessly ambling like a weary one and not rushing about impatiently flouncing. Both these kinds are bad. They disclose the morose and foolish nature of the walker. Allah has described hawn as the walk of His dear slaves:

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا

{And the slaves of the compassionate are those who walk on the earth in humility} (25: 63)

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[1] Muslim # 2099 (ibid).

[2] Bukhari # 5789; Muslim # 2088.

[3] See Quran 28: 26-29, 29: 39, 40: 24.

SECTION II الفصل الثاني

MUSTAHAB (DESIRABLE) TO RECLINE ON PILLOW

(٤٧١٢) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلَى وِسَادَةٍ عَلَى يَسَارِهِ (رواه الترمذی)

4712. Sayyiduna Jabir ibn Samurah رضی اللہ عنہ narrated that he saw Allah's Messenger صلی اللہ علیہ وسلم reclining on a pillow at his left side.[1]

COMMENTARY: It is mustahab (desirable) to recline on a pillow. The Prophet صلی اللہ علیہ وسلم had said that if any one presents a pillow, it must be accepted just as he had said about scent.

IHTIBA SITTING

(٤٧١٣) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا جَلَسَ فِي الْمَسْجِدِ

اِحْتَبَى بِيَدَيْهِ۔ (رواہ رزین)

4713. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم sat in the mosque, he drew up his knees and griped them with his hands.[2] (This is ihtiba)

A HUMBLE SITTING

(٤٧١٤) وَعَنْ قَيْلَةَ بِنْتِ مَخْرَمَةَ أَنَّهَا رَأَتْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ وَهُوَ قَاعِدٌ الْقُرْفُصَاءَ

قَالَتْ فَلَمَّا رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمُتَخَشِّعَ أُرْعِدْتُ مِنَ الْفَرَقِ۔ (رواہ ابوداؤد)

4714. Sayyiduna Qaylah bint Makhramah رضی اللہ عنہا said, "I saw Allah's Messenger صلی اللہ علیہ وسلم sitting in the mosque in the qurfusa manner."

She said, "When I saw Allah's Messenger صلی اللہ علیہ وسلم in this humble manner, I was overcome with fear and trembled."[3]

COMMENTARY: Qurfusa is to sit with knees errect and gripped by the hands. It is also to keep them on the ground with thighs touching the belly and the palms in the armpits of the opposite side. This posture was adopted by the desert Arabs. The Prophet صلی اللہ علیہ وسلم often sat in this manner (see hadith # 4707)

PROPHET'S SITTING AFTER FAJR

(٤٧١٥) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الْفَجْرَ تَرَبَّعَ فِي مَجْلِسِهِ حَتَّى

تَطْلُعَ الشَّمْسُ حَسَنَاءَ۔ (رواہ ابوداؤد)

4715. Sayyiduna Jabir ibn Samurah رضی اللہ عنہ narrated that after the Prophet صلی اللہ علیہ وسلم had offered the salah (prayer) of fajr, he sat crossed legged in his place till the sun had risen high.[4]

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[1] Tirmidhi # 2770.

[2] Razin, (Abu Dawud # 4846 But does not mention the mosque).

[3] Abu Dawud # 4847.

[4] Abu Dawud # 4850.

LYING DOWN ON RIGHT SIDE

(٤٧١٦) وَعَنْ أَبِي قَتَادَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا عَرَّسَ بِلَيْلٍ اضْطَجَعَ عَلٰى شِقِّهِ الْأَيْمَنِ وَإِذَا عَرَّسَ قُبَيْلَ الصُّبْحِ نَصَبَ ذِرَاعَهُ وَوَضَعَ رَأْسَهُ عَلٰى كَفِّهِ۔ (رواه في شرح السنة)

4716. Sayyiduna Abu Qatadah رضی الله عنه said that when the Prophet صلى الله عليه وسلم alighted (at any place) during the night for a rest, he lay on his right side. And, when he alighted just before down to rest, he kept his arm erect on the elbow resting on the ground and placed his head in the palm of his hand.[1]

COMMENTARY: In the morning before dawn, he did not lie down properly because he had to remain alert and resume the journey after the salah (prayer) of fajr.

Sleeping on the right side is good because one does not become negligent and ford is also digested well. Physicians recommend that one should lie on one's right side.

According to some traditions, when much of the night remained, the Prophet صلى الله عليه وسلم placed a brick under his head. If dawn was approaching then he put his head in his palm described in the hadith.

PROPHET صلى الله عليه وسلم SLEPT WITH HEAD TOWARD MOSQUE

(٤٧١٧) وَعَنْ بَعْضِ آلِ أُمِّ سَلَمَةَ قَالَ كَانَ فِرَاشُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَحْوًا مِمَّا يُوْضَعُ فِيْ قَبْرِهٖ وَكَانَ الْمَسْجِدُ عِنْدَ رَاسِهٖ۔ (رواه ابوداؤد)

4717. One of the sons of Sayyidah Umm Salamah رضی الله عنها said that the bedding of Allah's Messenger صلى الله عليه وسلم was similar to the piece of cloth that was put in his grave. And (he slept such that) the mosque was towards his head.[2]

COMMENTARY: The measurement of the Prophet's صلى الله عليه وسلم bedding was approximately equal to the piece of cloth placed in his grave. It was not much in length or breath. In fact, it was a red cloak on which he lay during his illness. When he died, Sayyiduna Shaqran رضی الله عنه his slave, put it in the grave without consulting the sahabah (Prophet's Companions) رضی الله عنهم. His idea was that no one should use the Prophet's صلى الله عليه وسلم cloth after him. However, the sahabah (Prophet's Companions) رضی الله عنهم removed this cloth before the grave was covered.

Whenever the Prophet صلى الله عليه وسلم lied down, he made it sure that his head was towards the mosque. His room was to the left of the mosque and he lied down in the direction of the qiblah.

According to one copy of the Mishkat, the word is masjad (not masjid) meaning prayer rug. This means that he kept it by his head when he lied down to sleep.

DISAPPROVED TO LIE ON STOMACH

(٤٧١٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ رَاٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مُضْطَجِعًا عَلٰى بَطْنِهٖ فَقَالَ إِنَّ هٰذِهٖ ضِجْعَةٌ لَا يُحِبُّهَا اللّٰهُ۔ (رواه الترمذی)

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[1] Bayhaqi in Sharah us Sunnah (Holy Prophet's practice) # 3359, Muslim # 313-687.

[2] Abu Dawud # 5044,

4718. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger saw a man stretched out on his stomach (on the ground). He said, "Surely this way of lying down is what Allah does not like."[1]

COMMENTARY: The ulama (Scholars) say that lying down can be in one of four ways.

(i) Lying on one's back. This is how those who reflect on the creation lie and they strengthen their faith in this way. They observe the heavenly bodies.

(ii) Lying on one's right side. The worshipers lie down this way. They can awake in the night and negligence may not overtake them. They get up on time to offer salah (prayer).

(iii) Lying down on one's left side. This is how the lethargic lie down. They get a sound sleep in this way and they rest their body well.

(iv) Lying face down on one's belly. This is how the negligent and foolish lie. This is also very disgraceful and evil.

(٤٧١٩) وَعَنْ يَعِيْشَ بْنِ طِخْفَةَ بْنِ قَيْسٍ الْغِفَارِيِّ عَنْ اَبِيْهِ وَكَانَ مِنْ اَصْحَابِ الصُّفَّةِ قَالَ بَيْنَمَا اَنَا مُضْطَجِعٌ مِّنَ السَّحَرِ عَلٰى بَطْنِيْ اِذَا رَجُلٌ يُحَرِّكُنِيْ بِرِجْلِهٖ فَقَالَ اِنَّ هٰذِهٖ ضِجْعَةٌ يُبْغِضُهَا اللّٰهُ فَنَظَرْتُ فَاِذَا هُوَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه ابوداؤد)

4719. Sayyiduna Ya'ish ibn Tikhfah Ghafari رحمه الله narrated that his father who was among the ahl us Suffah رضی اللہ عنہ said, "While I was lying on my stomach because of pain in my chest, someone shook me with his foot and said, 'this kind of lying down Allah dislikes.' I looked and saw that he was Allah's Messenger صلی اللہ علیہ وسلم."[2]

COMMENTARY: Pain in chest could have been alleviated in other ways than by lying face down.

SLEEPING ON ROOF WITHOUT PALISADE IS INVITING TROUBLE

(٤٧٢٠) وَعَنْ عَلِيِّ بْنِ شَيْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ بَاتَ عَلٰى ظَهْرِ بَيْتٍ لَيْسَ عَلَيْهِ حِجَابٌ وَفِيْ رِوَايَةٍ حِجَارٌ فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ۔ رَوَاهُ اَبُوْدَاؤدَ وَفِيْ مُعَالِمِ السُّنَنِ لِلْخَطَابِيْ حِجًى۔

4720. Sayyiduna Ali ibn Shayban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone sleeps in the night on the roof a house that has no protective wall, 'or according to a version, "no stone palisade, then no responsibility exists concerning him."[3]

COMMENTARY: This hådith has three versions and each uses a different word:

(i) (حجاب) (hijab) meaning 'screen'. It refers to the wall that serves as a screen on the roof and also preserves anyone from falling down.

(ii) (حجار) (hijar) plural of (حجر) (hijr). It surrounds the roof so that no one may overstep it and fall down. It may also be a fence.

(iii) (حجی) haja or hija and it means a curtain. In the latter case, it also means 'intelligence' which bars a person from what harms. Haja also means edge or

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[1] Tirmidhi # 2768.

[2] Abu Dawud # 5040, Ibn Majah.

[3] Abu Dawud # 5041, Abu Muslim as sun an by Khattabi has a place of protection.

corner where the fence of the roof is. (The word is pronounced hajan or hijan (حجی).

The hadith says that Allah has taken responsibility to protect every person. It is His mercy and compassion that He has appointed angels and created such means as a person may use and preserve himself. But, if anyone cares not to adopt precautionary measures, then Allah absolves Himself of responsibility.

(٤٧٢١) وَعَنْ جَابِرٍ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّنَامَ الرَّجُلُ عَلٰى سَطْحٍ لَيْسَ بِمَحْجُوْرٍ عَلَيْهِ۔ (رواه الترمذی)

4721. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade that any man should sleep on a roof that has no enclosures.[1]

DO NOT SIT WITHIN A CIRCLE OF MEN

(٤٧٢٢) وَعَنْ حُذَيْفَةَ قَالَ مَلْعُوْنٌ عَلٰى لِسَانِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَعَدَ وَسْطَ الْحَلْقَةِ۔ (رواه الترمذی وابوداود)

4722. Sayyiduna Hudhayfah said that he who sits in the middle of a circle is cursed by the tongue of Muhammad صلی اللہ علیہ وسلم.[2]

COMMENTARY: The ulama (Scholars) differ on the application this curse:

(i) A man comes to some people and instead of sitting at the extremes, he hops over shoulders to get to the centre.

(ii) Someone sits in the middle of a group of people in such a way that he obstructs some of them from the view of some others and they find it difficult to carry on their discussion.

(iii) A jester leaps over the assembled men into the middle to make people laugh with his jokes.

ASSEMBLE AT SPACIOUS PLACE

(٤٧٢٣) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الْمَجَالِسِ اَوْسَعُهَا۔ (رواه ابوداؤد)

4723. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best places to sit together are the most spacious ones."[3]

SIT TOGETHER, NOT SEPARATELY

(٤٧٢٤) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ جَآءَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَصْحَابُهٗ جُلُوْسٌ فَقَالَ مَالِيْ اَرَاكُمْ عِزِيْنَ۔ (رواه ابوداؤد)

4724. Sayyiduna Jabir ibn Samurah رضی اللہ عنہ narrated that when Allah's Messenger

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[1] Tirmidhi # 2854.

[2] Tirmidhi # 2753, Abu Dawud # 4826.

[3] Abu Dawud # 4820.

صلی اللہ علیہ وسلم came (into the mosque from his home), the sahabah (Prophet's Companions) رضی اللہ عنہم were seated (in groups, hither and thither). He said, "Why is it that I see you is separate groups?"[1]

COMMENTARY: The Arabic word at the conclusion is (عزین) the plural of (عزة) izzah meaning; 'party.' Band, 'company' (of people). To sit in separate bands creates separation. So, the prophet صلی اللہ علیہ وسلم exhorted the sahabah (Prophet's Companions) رضی اللہ عنہم to sit together. That is a sign of unity and togetherness.

Muslims must sit in a single group or row when they are at one place.

DO NOT LIE PART IN SHADE PART IN SUN

(٤٧٢٥-٤٧٢٦) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا كَانَ اَحَدُكُمْ فِي الْفَيْءِ فَقَلَصَ عَنْهُ الظِّلُّ فَصَارَ بَعْضُهُ فِي الشَّمْسِ وَ بَعْضُهُ فِي الظِّلِّ فَلْيَقُمْ۔ رَوَاهُ اَبُوْدَاوُدَ وَفِيْ شَرْحِ السُّنَّةِ عَنْهُ قَالَ اِذَا كَانَ اَحَدُكُمْ فِي الْفَيْءِ فَقَلَصَ عَنْهُ فَلْيَقُمْ فَاِنَّهُ مَجْلِسُ الشَّيْطٰنِ هٰكَذَا رَوَاهُ مَعْمَرٌ مَوْقُوْفًا

4725. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you is (sitting or lying down) in the shade and the shadow withdraws from him leaving some of him in the sun and some of him in the shade, let him get up."[2]

4726. (According to Sharh us sunnah (Holy Prophet's practice)) he (Abu Hurayrah) رضی اللہ عنہ said, "When any of you is (sitting or lying down) in the shade and it falls back from him, let him get up from there), because it is like the sitting of the devil."[3]

Ma'mar transmitted in this way from Abu Hurayrah رضی اللہ عنہ (in a mursal fcrm).

COMMENTARY: The second part is a mawquf hadith, but clearly a sahabi رضی اللہ عنہ will narrate it only if he had heard it from the Prophet صلی اللہ علیہ وسلم.

Some people say that the words 'sitting of the devil' represent a true expression. The devil really sits there. Only he will choose to sit part in the shade and part in sunlight.

Some others say that the devil compels a person to remain in such a position. The devil means to harm him. So, just as he is man's enemy in religion, he also is his enemy in his body. As for sitting or lying down in the sun wholly, it is disallowed or makruh (disapproved) for another reason which is that it is bad for health. However, if one sit in the sun in winter to get the heat, then it is allowed.

WOMEN SHOULD KEEP TO THE SIDES

(٤٧٢٧) وَعَنْ اَبِيْ اُسَيْدِ نِ الْاَنْصَارِيِّ اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ وَهُوَ خَارِجٌ مِّنَ الْمَسْجِدِ فَاخْتَلَطَ الرِّجَالُ مَعَ النِّسَاءِ فِي الطَّرِيْقِ فَقَالَ لِلنِّسَاءِ اِسْتَأْخِرْنَ فَاِنَّهُ لَيْسَ لَكُنَّ اَنْ تَحْقُقْنَ الطَّرِيْقَ عَلَيْكُنَّ بِحَافَّاتِ الطَّرِيْقِ فَكَانَتِ الْمَرْاَةُ تَلْصَقُ بِالْجِدَارِ حَتّٰى اَنَّ ثَوْبَهَا لَيَتَعَلَّقُ بِالْجِدَارِ۔ (رواه ابوداؤد و البیهقی فی شعب الایمان)

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[1] uslim # 119-430, Abu Dawud # 4823. (See also Munner in Islam – Darul Isha'at Karachi)

[2] Abu Dawud # 4821.

[3] Sharh us Sunnah (Holy Prophet's practice) # 3335.

4727. Sayyiduna Abu Usayd Ansari narrated that he heard Allah's Messenger صلى الله عليه وسلم while he was emerging from the mosque (and speaking of religious issues) and men and women were mingled in the road. (He heard him that) he said to the women, "keep back (from men). Because it is not proper for you to walk in the middle of the road. You must stay to the sides of the road." After that, the women kept extremely close to the wall so much so that their garments clung to the wall (sometimes)."[1]

WALK APART FROM WOMEN

(٤٧٢٨) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى اَنْ يَّمْشِيَ يَعْنِي الرَّجُلُ بَيْنَ الْمَرْأَتَيْنِ (رواه ابوداؤد)

4728. Sayyiduna Ibn Umar رضى الله عنه said that the Prophet صلى الله عليه وسلم forbade that one should walk between two women - meaning, he forbade (any) man.[2]

COMMENTARY: It is the narrator who put in the word 'meaning' to explain the hadith, otherwise 'man' is not a word of the hadith.

Not only between two women, men are disallowed also to walk with women, if there is fear of mischief or temptation.

SIT WHERE A PLACE IS VACANT

(٤٧٢٩) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كُنَّا اِذَا اَتَيْنَا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَلَسَ اَحَدُنَا حَيْثُ يَنْتَهِي۔ رَوَاهُ اَبُوْدَاؤدَ وَذُكِرَ حَدِيْثَا عَبْدِاللّٰهِ بْنِ عَمْرٍو فِيْ بَابِ الْقِيَامِ وَسَنَذْكُرُ حَدِيْثَيْ عَلِيٍّ وَاَبِيْ هُرَيْرَةَ فِيْ بَابِ اَسْمَآءِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَصِفَاتِهٖ اِنْ شَآءَ اللّٰهُ تَعَالٰى۔

4729. Sayyiduna Jabir ibn Samurah رضى الله عنه said, "When we came to (a gathering of) the Prophet, everyone of us sat down at the extreme and (where a place was vacant)."[3]

COMMENTARY: The etiquette of the assembly were observed by the sahabah (Prophet's Companions) رضى الله عنهم when they went to the Prophet صلى الله عليه وسلم None of them sought a better and a more conspicuous place. Only he who thinks too highly of himself looks for a prominent places but the sahabah (Prophet's Companions) رضى الله عنهم were free from egoism. They set down wherever they got a seat.

The two hadith of Abdullah ibn Amr رضى الله عنه have been narrated at # 4703(لايحل للرجل) and 4704(وَلَايجلس بين رجلين) in the chapter on Standing up.

And the two hadith of Ali رضى الله عنه and Abu Hurayrah رضى الله عنه will be narrated insha Allah, at # 5790(مارأيت شيئا احسن من رسول اللّٰه صلى اللّٰه عليه وسلم) and 5795(كان رسول اللّٰه صلى اللّٰه عليه وسلم اذا مشى تكفا).

SECTION III — اَلْفَصْلُ الثَّالِثُ

DISALLOWED FORM OF SITTING

(٤٧٣٠) عَنْ عَمْرِو بْنِ الشَّرِيْدِ عَنْ اَبِيْهِ قَالَ مَرَّ بِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا جَالِسٌ هٰكَذَا وَقَدْ

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[1] Abu Dawud # 5272, Bayhaqi in Shu'ab ul Eeman.

[2] Abu Dawud # 5273.

[3] Abu Dawud # 4825.

وَضَعْتُ يَدِيَ الْيُسْرٰى خَلْفَ ظَهْرِيْ وَاتَّكَأْتُ عَلٰى اَلْيَةِ يَدِيْ فَقَالَ اَتَقْعُدُ قِعْدَةَ الْمَغْضُوْبِ عَلَيْهِمْ (رواه ابوداؤد)

4730. Sayyiduna Amr ibn Shurayd رحمه الله narrated that on the authority of his father (Shurayd Thaqafi) رضى الله عنه who said, "Allah's Messenger صلى الله عليه وسلم passed by me while I was sitting in this manner; my left hand was behind my back and I was leaning on the flesh of my hand. He said, 'Will you sit in the manner of these with whom Allah is angry?"[1]

COMMENTARY: Those with whom Allah is angry are the Jews according to the Quran, Surah al-Fatihah. But, it could also mean all disbelievers.
Muslim must not emulate them.

LYING DOWN ON ONE'S STOMACH

(٤٧٣١) وَعَنْ اَبِيْ ذَرٍّ قَالَ مَرَّ بِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا مُضْطَجِعٌ عَلٰى بَطْنِيْ فَرَكَضَنِيْ بِرِجْلِهٖ وَقَالَ يَا جُنْدُبُ اِنَّمَا هِيَ ضِجْعَةُ اَهْلِ النَّارِ۔ (رواه ابن ماجة)

4731. Sayyiduna Abu Dharr رضى الله عنه narrated, "The Prophet صلى الله عليه وسلم passed by me while I was lying down on my stomach. He jerked me with his foot, saying 'Jundub! This is how they who will go to hell lie down.'[2] (Jundub was his name)

COMMENTARY: The Prophet صلى الله عليه وسلم did not call him by his kunyah, but used his name, Jundub.
He said that only the disbelievers lie down on their stomach. Or he may have meant that the dwellers of hell would lie in this manner.

CHAPTER - VI

SNEEZING & YAWNING بَابُ الْعُطَاسِ وَالتَّثَاؤُبِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

YAWNING IS FROM THE DEVIL

(٤٧٣٢) عَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاؤُبَ فَاِذَا عَطَسَ اَحَدُكُمْ وَحَمِدَ اللّٰهَ كَانَ حَقًّا عَلٰى كُلِّ مُسْلِمٍ سَمِعَهٗ اَنْ يَّقُوْلَ لَهٗ يَرْحَمُكَ اللّٰهُ فَاَمَّا التَّثَاؤُبُ فَاِنَّمَا هُوَ مِنَ الشَّيْطَانِ فَاِذَا تَثَاءَبَ اَحَدُكُمْ فَلْيَرُدَّهٗ مَا اسْتَطَاعَ فَاِنَّ اَحَدَكُمْ اِذَا تَثَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ (رَوَاهُ الْبُخَارِيُّ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ فَاِنَّ اَحَدَكُمْ اِذَا قَالَ هَا ضَحِكَ الشَّيْطَانُ مِنْهُ)۔

4732. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Surely, Allah likes sneezing but dislikes yawning. Thus, when any of you sneezes and praises Allah, it becomes incumbent on every Muslim who hears him to say, 'May Allah have mercy on you! As for yawning, it is from the devil, so, when one of

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[1] Abu Dawud # 4848.
[2] Ibn Majah # 3724.

you gets the urge to y awn, he should suppress it to the best of his ability, for when any of you y awns, the devil laughs at him."[1]
According to another version in Bukhari, additional words are: "And, if any of you say 'Ha,' the devil laughs at him."[2]

COMMENTARY: Sneeze relieves the mind and improves understanding. This results in better obedience. Yawning causes lethargy and hampers proper understanding.
Thus, the words that Allah likes sneezing and dislikes yawning are in terms of their results. To praise Allah is to say (الحمد لله) (Praise belongs to Allah) and it is better to add (رب العلمين) Lord of the worlds). However, it is best to say:

اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ

(Praise belongs to Allah in all circumstances).

Ibn Abu Shaybah رحمه الله reported that in Musannaf that Sayyiduna Ali رضى الله عنه narrated in a muwquf form that if any one sneezes and says: (الحمد لله رب العلمين على كل حال) (Praise belongs to Allah, Lord of the worlds, in all circumstances), then he will never be afflicted with pain in molar teeth and in ear.
The ulama (Scholars) say that the wisdom in praising Allah on sneezing is that sneeze is assign of mental health and alert temperament. This is a great blessing of Allah. Obviously it is most appropriate that one should praise Allah on being bestowed His blessing.

IT IS FARD (COMPULSORY) OR WAJIB (OBLIGATORY) TO SAY MAY ALLAH HAVE MERCY ON YOU

The hadith say that every Muslim who hears the sneezer praise Allah must say 'May Allah have mercy on you!' (يرحمك الله). Does it mean that it is fard (compulsory) to say these words? The Hanafis say that it is wajib kifayah (adiquate obligation) on those who hear the sneezer's praise to say 'May Allah have mercy on you!' This means that if one of those who hear him says (يرحمك الله), the rest are absolved of the wajib (obligatory duty). But, according to one opinion it is mustahab (desirable) to respond.[3]
However, it is written in Safar us Sa'adah that the apparent meaning of the saheeh (correct/perfect) ahadith is that it is fard (compulsory) on every Muslim (who hears the sneezer's praise) to say (يرحمك الله). The response of any of them will not absolve the others of the fard (compulsory). Some ulama (Scholars) follow this opinion.
The Shafi's رحمه الله say that the response to the sneezer's praise of Allah is sunnah (Holy Prophet's practice) kifayah but it is better that every one who is present should respond. with (يرحمك الله) May Allah have mercy on you!
Imam Maalik's رحمه الله opinion is not clear whether the response is wajib (obligatory) or sunnah (Holy Prophet's practice), if the sneezer says (الحمد لله) Praise belongs to Allah and is heard by those present. If he does not say (الحمد لله) then he does not deserve a response. Also, if he speaks so softly that no one hears him them he does not deserve a response. The key word is (سمعه) 'hears it' The same command applies to salaam and all affair's that are fard kifayah

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[1] Bukhari # 6226 (and # 3289)
[2] Bukhari # 5223 (and # 3289) - not Muslim as the Urdu/Arabic text say.
[3] It is not clear if the response is mustahab (desirable) instead of Wajib (obligatory) kifayah on all who hear, or it is mustahab (desirable) on the rest of the people who are said to be absolved because of one person responding (Translator) RAR.

(adequate duty), like sick visits, burial preparations, funeral salah (prayer) and so on.
It is stated in Sharh us sunnah (Holy Prophet's practice) that this hadith is evidence that the sneezer must say (الحمدلله) in an audible voice for others who are present to hear it and he may deserve a response.

RESPONSE TO FIRST RESPONSE

(٤٧٣٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا عَطَسَ اَحَدُكُمْ فَلْيَقُلْ اَلْحَمْدُ لِلّٰهِ وَلْيَقُلْ لَهُ اَخُوْهُ اَوْصَاحِبُهُ يَرْحَمُكَ اللّٰهُ وَإِذَا قَالَ لَهُ يَرْحَمُكَ اللّٰهُ فَلْيَقُلْ يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ۔ (رواه البخاری)

4733. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you sneezes, he must say (الحمدلله) 'Praise belongs to Allah.' Then, his brother (Muslim) – or his companion – should say to him (یرحمک اللہ) 'May Allah have mercy on you!' when he says (یرحمک اللہ), he (the sneezer) must say:

يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ

'May Allah guide you and may He put your affairs right!'"[1]

NO RESPONSE IF SNEEZER FAILS TO PRAISE ALLAH

(٤٧٣٤) وَعَنْ اَنَسٍ قَالَ عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَشَمَّتَ اَحَدُهُمَا وَلَمْ يُشَمِّتِ الْاٰخَرُ فَقَالَ الرَّجُلُ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَمَّتَّ هٰذَا وَلَمْ تُشَمِّتْنِيْ قَالَ إِنَّ هٰذَا حَمِدَ اللّٰهَ وَلَمْ تَحْمِدِ اللّٰهَ۔ (متفق علیه)

4734. Sayyiduna Anas رضی اللہ عنہ narrated that two man sneezed while they were sitting near the Prophet صلی اللہ علیہ وسلم. He gave response to one of them (Saying (یرحمک اللہ) – may Allah have mercy on you!) but not to the other. This man said, "O Messenger of Allah, you prayed for him but not for me." He said, "Surely, this one had praise Allah, but you did not praise Allah." (So, you do not deserve a response.)[2]

COMMENTARY: If anyone who sneezes does not say (الحمدلله) then he does not deserve an invocation of mercy (یرحمک اللہ).
Mukhul رحمہ اللہ said that he was sitting with Ibn Umar رضی اللہ عنہ in a mosque when someone sneezed from a corner. Ibn Umar رضی اللہ عنہ responded, "May Allah have mercy on you (یرحمک اللہ) if you have praised Allah."
Shabi رحمہ اللہ said, "If you hear someone from behind a wall sneeze and say (الحمدلله) praise belongs to Allah then you should give a response to him, saying (یرحمک اللہ) May Allah have mercy on you!"

(٤٧٣٥) وَعَنْ اَبِيْ مُوْسٰى قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِذَا عَطَسَ اَحَدُكُمْ فَحَمِدَ اللّٰهَ فَشَمِّتُوْهُ وَإِنْ لَمْ يَحْمَدِ اللّٰهَ فَلَا تُشَمِّتُوْهُ۔ (رواه مسلم)

4735. Sayyiduna Abu Musa رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ

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[1] Bukhari # 6224.

[2] Bukhari # 6225, Muslim # 2991.

وسلم say, "If anyone among you sneezes and praise Allah (saying (الحمدلله)) then pray for him (يرحمک الله) Allah have mercy on you). But, if he does not praise Allah, then do not pray for mercy on him."[1]

ABOUT OF SNEEZES

(٤٧٣٦) وَعَنْ سَلْمَةَ بْنِ الْاَكْوَعِ اَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَطَسَ رَجُلٌ عِنْدَهُ فَقَالَ لَهُ يَرْحَمُكَ اللّٰهُ ثُمَّ عَطَسَ اُخْرٰى فَقَالَ الرَّجُلُ مَزْكُومٌ (رَوَاهُ مُسْلِمٌ)۔ وَفِيْ رِوَايَةٍ لِلتِّرْمِذِيِّ اَنَّهُ قَالَ لَهُ فِي الثَّالِثَةِ اَنَّهُ مَزْكُومٌ۔

4736. Sayyiduna Salamah ibn Akwa رضی الله عنه narrated that he heard the Prophet صلی الله عليه وسلم say when a man sitting near him sneezed, (يرحمک الله) 'May Allah have mercy on you.' The man sneezed again and he said, "The man has cold."[2]
According to another version, when he sneezed a third time, he said about him, "He has a cold."[3]

COMMENTARY: Since the man had a bout of sneezes and though he may say 'Praise belongs to Allah' every time, yet it was not necessary to repeat 'May Allah have mercy on you' each time.
According to another hadith of Abu Dawud and Tirmidhi (respectively # 5036, 2753 or 2742); If anyone sneezes repeatedly and praises Allah, a response must be given three times where after one may or may not give a response at one's direction.
It is wajib (obligatory) or sunnah (Holy Prophet's practice) mu'akkadah to respond to a sneezer who say (الحمدلله) three times. After that, if no response is given then it is not wrong but if a response is given, it is mustahab (desirable) not wajib (obligatory) or sunnah (Holy Prophet's practice) muwakkadah.

KEEP HAND OVER MOUTH WHEN YAWNING

(٤٧٣٧) وَعَنْ اَبِيْ سَعِيْدِ بْنِ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا تَثَاوَبَ اَحَدُكُمْ فَلْيُمْسِكْ بِيَدِهٖ عَلٰى فَمِهٖ فَاِنَّ الشَّيْطَانَ يَدْخُلُ۔ (رواه مسلم)

4737. Sayyiduna Abu Sa'eed Khudri رضی الله عنه narrated that Allah's Messenger صلی الله عليه وسلم said, "When any of you has the urge to yawn, let him put his hand over his mouth, for the devil enters (if he has a gaping mouth)."[4]

COMMENTARY: The devil really enters the mouth or influences the man and tempts him.

SECTION II اَلْفَصْلُ الثَّانِي

KEEP HAND ON FACE WHEN SNEEZING

(٤٧٣٨) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا عَطَسَ غَطّٰى وَجْهَهٗ بِيَدِهٖ اَوْ ثَوْبِهٖ وَغَضَّ بِهَا صَوْتَهٗ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ قَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

4738. Sayyiduna Abu Hurayrah رضی الله عنه said that when the Prophet صلی الله عليه وسلم

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[1] Muslim # 54-2992.
[2] Muslim # 55-2993.
[3] Tirmidhi # 2743 (2752).
[4] Muslim # 57-2995.

sneezed he covered his face with his hand or his garment suppressing the sound thereby.[1]

COMMENTARY: It is good manners to cover the face when sneezing and to soften the sound. Shari'ah (divine law) also demands it. The ulama (Scholars) say that it is mustahab (desirable) to suppress the sound of sneeze but to say (الحمدلله) in a loud voice.

PRAYER FOR ONE WHO SAY MAY ALLAH HAVE MERCY ON YOU!

(٤٧٣٩) وَعَنْ اَبِي اَيُّوبَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا عَطَسَ اَحَدُكُمْ فَلْيَقُلْ اَلْحَمْدُلِلّٰهِ عَلٰى كُلِّ حَالٍ وَلْيَقُلِ الَّذِيْ يَرُدُّ عَلَيْهِ يَرْحَمُكَ اللّٰهُ وَلْيَقُلْ هُوَ يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ۔

(رواه الترمذی والدارمی)

4739. Sayyiduna Abu Ayyub رضی الله عنه said that Allah's Messenger صلی الله علیه وسلم said, "When one of you sneezes, let him say: (الحمدلله علی کل حال) Praise belongs to Allah in all circumstances; He who responds must say (یرحمک الله) 'May Allah have mercy on you! Then, he to whom the response was given (meaning the sneezer) should say:

يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ

'May Allah guide you and set your affairs right."[2]

THE JEWS FAKED SNEEZE

(٤٧٤٠) وَعَنْ اَبِي مُوْسٰى قَالَ كَانَ الْيَهُوْدُ يَتَعَاطَسُوْنَ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيَرْجُوْنَ اَنْ يَّقُوْلَ لَهُمْ يَرْحَمُكَ اللّٰهُ فَيَقُوْلُ يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ۔ (رواه الترمذی وابوداؤد)

4740. Sayyiduna Abu Musa رضی الله عنه said that the Jews pretended to sneeze in the presence of the Prophet صلی الله علیه وسلم in the hope that he might (be deceived and) say (یرحمک الله) 'May Allah have mercy on you! But, he would say (only); (یهدیکم الله ویصلح بالکم) 'May Allah guide you and set your affairs right!'[3]

SALAAM ON SNEEZING

(٤٧٤١) وَعَنْ هِلَالِ بْنِ يَسَافٍ قَالَ كُنَّا مَعَ سَالِمِ بْنِ عُبَيْدٍ فَعَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ السَّلَامُ عَلَيْكُمْ فَقَالَ لَهُ سَالِمٌ وَعَلَيْكَ وَعَلٰى اُمِّكَ فَكَاَنَّ الرَّجُلَ وَجَدَ فِيْ نَفْسِهٖ فَقَالَ اَمَا اِنِّيْ لَمْ اَقُلْ اِلَّا مَا قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكَ وَعَلٰى اُمِّكَ اِذَا عَطَسَ اَحَدُكُمْ فَلْيَقُلْ اَلْحَمْدُلِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَلْيَقُلْ لَهُ مَنْ يَّرُدُّ عَلَيْهِ يَرْحَمُكَ اللّٰهُ وَلْيَقُلْ يَغْفِرُ اللّٰهُ لِيْ وَلَكُمْ۔ (رواه الترمذی وابوداؤد)

4741. Sayyiduna Hilal ibn Yasaf رحمه الله narrated: we were with Saalim ibn Ubayd رضی الله عنه when a man among them sneezed and said (السلام علیکم) (as Salaamu alaykum) 'peace be on you.' Saalim رضی الله عنه said to him, "And on you and on your mother!"

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[1] Tirmidhi # 2754. Abu Dawud # 5029.

[2] Tirmidhi # 2741, Darimi.

[3] Tirmidhi # 2739, Abu Dawud # 5038, Bukhari # 6224, Musnad Ahmad.

The man seemed to have felt bad about it, so he said to him, "Mind You! I did not say anything other than what the Prophet صلى الله عليه وسلم has said when a man had sneezed and called out, 'Peace be on you!' So, the Prophet صلى الله عليه وسلم had said, 'On you and on your mother!' Then, he explained, 'when any of you sneezes, he should praise Allah" (الحمد لله رب العلمين) - praise belongs to Allah, the Lord of the worlds! The one who responds to him should say. (يرحمک الله) - may Allah have mercy on you! And, he should respond with (يغفر الله ولكم) - may Allah forgive me and you!"[1]

COMMENTARY: There is no point in offering salaam when one sneezes. As for the resonse to one who prays (يرحمک الله), the sneezer may add to (يغفر الله ولكم)[2]

يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ [3]

It is better.

If the sneezer says something other (الحمد لله) then he does not deserve a response.

REPEATED SNEEZING

(٤٧٤٢) وَعَنْ عُبَيْدِ بْنِ رِفَاعَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ شَمِّتِ الْعَاطِسَ ثَلَاثًا فَمَا زَادَ فَإِنْ شِئْتَ فَشَمِّتْهُ وَإِنْ شِئْتَ فَلَا (رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ)۔

4742. Sayyiduna Ubayd ibn Rifa'ah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Respond (with يرحمک الله) to one who sneezes three times (in succession). If he sneezer more than that, you may if you like give a response to him, or you may not."[4] (See hadith # 4736 and 4643)

(٤٧٤٣) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ شَمِّتْ أَخَاكَ ثَلَثًا فَإِنْ زَادَ فَهُوَ زُكَامٌ رَوَاهُ أَبُوْدَاوْدَ وَقَالَ لَا أَعْلَمُهُ إِلَّا أَنَّهُ رَفَعَ الْحَدِيْثَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

4743. Sayyiduna Abu Hurayrah رضى الله عنه said, "Give a response (with يرحمک الله) to your (Muslim) brother when he sneezes three times. If he sneezes more than that then he has cold in the head."[5]

COMMENTARY: Sayyiduna Abu Hurayrah رضى الله عنه traced this hadith to the Prophet صلى الله عليه وسلم. Even otherwise he had heard it from the Prophet صلى الله عليه وسلم.

SECTION III اَلْفَصْلُ الثَّالِثُ

DO NOT ADD TO PRAISE OF ALLAH ANY WORDS ON SNEEZING

(٤٧٤٤) عَنْ نَافِعٍ أَنَّ رَجُلًا عَطَسَ إِلَى جَنْبِ ابْنِ عُمَرَ فَقَالَ الْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ابْنُ عُمَرَ وَأَنَا أَقُوْلُ الْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلَى رَسُوْلِ اللّٰهِ وَلَيْسَ هٰكَذَا عَلَّمَنَا رَسُوْلُ اللّٰهِ صَلَّى

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[1] Tirmidhi # 2740, Abu Dawud # 5031.

[2] May Allah forgive me and you.

[3] May Allah guide you and set your affairs right.

[4] Abu Dawud # 5036, Tirmidhi # 2744.

[5] Abu Dawud # 3035.

اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَقُوْلَ اَلْحَمْدُلِلّٰهِ عَلٰى كُلِّ حَالٍ (رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ)۔

4744. Sayyiduna Nafi رحمه الله narrated that a man sitting next to Ibn Umar رضى الله عنه sneezed and said:

الحمدلله والسلام على رسول الله

'Praise belongs to Allah and peace be on Allah's Messenger صلى الله عليه وسلم Ibn Umar رضى الله عنه said, "I too say; 'Praise belongs to Allah and peace be on Allah's Messenger صلى الله عليه وسلم, but it is not in this way. (It is neither as taught nor is it mustahab (desirable).) Allah's Messenger صلى الله عليه وسلم has taught us that we should say (On sneezing): (الحمدلله على كل حال) 'Praise belongs to Allah in all circumstances.'"[1]

CHAPTER - VII

LAUGHING — بَابُ الضِّحْكِ

SECTION I — اَلْفَصْلُ الْاَوَّلُ

PROPHET صلى الله عليه وسلم ONLY SMILED

(٤٧٤٥) عَنْ عَائِشَةَ قَالَتْ مَارَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُسْتَجْمِعًا ضَاحِكًا حَتّٰى اَرٰى مِنْهُ لَهَوَاتِهٖ اِنَّمَا كَانَ يَتَبَسَّمُ۔ (رواه البخاری)

4745. Sayyidah Ayshah رضى الله عنها said, "I never saw the Prophet صلى الله عليه وسلم laugh so much that I might see his uvula. He only smiled."[2]

(٤٧٤٦) وَعَنْ جَرِيْرٍ قَالَ مَا حَجَبَنِيْ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُنْذُ اَسْلَمْتُ وَلَارَاٰنِيْ اِلَّا تَبَسَّمَ۔ (متفق عليه)

4746. Sayyiduna Jarir رضى الله عنه narrated: Ever since I became a Muslim, the Prophet صلى الله عليه وسلم did not deny me permission (to meet him). Besides he never looked at me without smiling.[3]

COMMENTARY: It could also mean that the Prophet صلى الله عليه وسلم never denied to give him what he wished to have.

SMILED AT ACCOUNTS OF THE JAHILIYAH (IGNORANCE PERIOD)

(٤٧٤٧) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَقُوْمُ مِنْ مُصَلَّاهُ الَّذِيْ يُصَلِّيْ فِيْهِ الصُّبْحَ حَتّٰى تَطْلُعَ الشَّمْسُ فَاِذَا طَلَعَتِ الشَّمْسُ قَامَ وَكَانُوْا يَتَحَدَّثُوْنَ فَيَاْخُذُوْنَ فِيْ اَمْرِ الْجَاهِلِيَّةِ فَيَضْحَكُوْنَ وَيَتَبَسَّمُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لِلتِّرْمِذِيِّ يَتَنَاشَدُوْنَ الشِّعْرَ۔

4747. Sayyiduna Jabir ibn Samurah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم did not arise from the place where he had offered the salah (prayer) of fajr till

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[1] Tirmidhi # 2738.

[2] Bukhari # 6092.

[3] Bukhari # 6689 – Muslim # 4-1925.

the sun had risen. When it rose, he got up (and offered the salah (prayer) of ishraq, or went home. Meanwhile,) they (the sahabah) رضی اللہ عنہم conversed with each other and recalled accounts of the jahiliyah (ignorance period), and laughed. But, Allah's Messenger صلی اللہ علیہ وسلم (merely) smiled.[1] According to a version: (Meanwhile,) they recited poetry to each other.[2]

COMMENTARY: Poetry concerned monotheism and other Islamic aspects.
It is allowed to recall events of the jahiliyah (ignorance period) and laugh at them.

SECTION II — اَلْفَصْلُ الثَّانِي

THE PROPHET صلی اللہ علیہ وسلم SMILED OFTEN

(٤٧٤٨) وَعَنْ عَبْدِاللّٰهِ ابْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَ مَارَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه الترمذی)

4748. Sayyiduna Abdullah ibn Harith ibn Ja'I رضی اللہ عنہ, 'I have not seen anyone smile as much as Allah's Messenger."[3]

SECTION III — اَلْفَصْلُ الثَّالِثُ

THE LAUGHING OF THE SAHABAH (PROPHET'S COMPANIONS) رضی اللہ عنہم

(٤٧٤٩) وَعَنْ قَتَادَةَ قَالَ سُئِلَ ابْنَ عُمَرَ هَلْ كَانَ أَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَضْحَكُوْنَ قَالَ نَعَمْ وَالْإِيْمَانُ فِيْ قُلُوْبِهِمْ أَعْظَمُ مِنَ الْجَبَلِ وَقَالَ بِلَالُ بْنُ سَعْدٍ أَدْرَكْتُهُمْ يَشْتَدُّوْنَ بَيْنَ الْأَغْرَاضِ وَيَضْحَكُ بَعْضُهُمْ إِلٰى بَعْضٍ فَإِذَا كَانَ اللَّيْلُ كَانُوا رُهْبَانًا۔ (رواه فی شرح السنة)

4749. Sayyiduna Qatadah رضی اللہ عنہ said that Ibn Umar رضی اللہ عنہ was asked whether the sahabah (Prophet's Companions) رضی اللہ عنہم of Allah's Messenger صلی اللہ علیہ وسلم laughed often. He said, "Yes, but faith was heavier in their hearts than a mountain.
Sayyiduna Bilal ibn Sa'd رحمہ اللہ said, 'I found them running between the mounds of earth at the targets (of the arrows) and laughing to each other. But, when night spread, they were (devoted worshippers) fearful of Allah."[4]

COMMENTARY: The sahabah (Prophet's Companions) رضی اللہ عنہم laughed when the occasion called for its but they were not carried off. They did not laugh as the negligent do and the worldly do. They did not forsake the etiquettes of Shari'ah (divine law) when laughing.
At night, they abandoned all worldly affairs and worshipped Allah with fearful hearts.

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[1] Muslim # 2322.
[2] Tirmidhi # 2850.
[3] Tirmidhi # 3641 (3661)
[4] Sharh us Sunnah (Holy Prophet's practice) # 3351.

CHAPTER - VIII

NAMES[1]

بَابُ الْاَسَامِيْ

This chapter is about rules for names, what names to give children and the recommended and disliked names.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

PROPHET'S صلی اللہ علیہ وسلم KUNYAH

(٤٧٥٠) عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي السُّوْقِ فَقَالَ رَجُلٌ يَا اَبَا الْقَاسِمِ فَالْتَفَتَ اِلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّمَا دَعَوْتُ هٰذَا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمُّوْ بِاِسْمِيْ وَلَا تَكْتَنُوْا بِكُنْيَتِيْ۔ (متفق عليه)

4750. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم was in the market when a man called. "O Abul Qasim!" So, the Prophet صلی اللہ علیہ وسلم turned to him, but he submitted, 'I was (Not calling you but) just calling this man." So, the Prophet صلی اللہ علیہ وسلم said 'You may give yourselves my name but do not give my kunyah."[2]

(٤٧٥١) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ سَمُّوْا بِاِسْمِيْ وَلَا تَكْتَنُوْا بِكُنْيَتِيْ فَاِنِّيْ اِنَّمَا جُعِلْتُ قَاسِمًا اَقْسِمُ بَيْنَكُمْ۔ (متفق عليه)

4751. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said "You may call yourselves by my name, but do not give yourselves my kunyah, because I have been made one to distribute. I distribute among you."[3]

COMMENTARY: Kunyah is an honorific name used with Abu or Umm, or Ibn, etc.

The Prophet صلی اللہ علیہ وسلم as Qasim, distributed the knowledge and wisdom, religious commands and rulings as also worldly possessions, like booty, etc among the Muslims. It also means that he gave glad tidings of paradise and other blessings to the pious, and waved the evil people of punishment in hell. The other people do not possess this qualification, so they should not have the kunyah Qasim for themselves. However, they may give their children his name. He was not Abu al Qasim because of a son named Qasim but he was Qasim as a distributor to the people of knowledge, etc. and tidings, etc, and booty and worldly goods. Here Abu does not mean 'father' but 'possessor' or 'owner' of.

Mulla Ali Qari رحمہ اللہ and some others say that this disallowance was only in the times of the Prophet صلی اللہ علیہ وسلم.

Shaykh Abdul Haq Muhaddith Dahlawi رحمہ اللہ said that these two hadith make clear that the name 'Muhammad' may be given to children but it is not proper to use the kunyah Abu al Qasim (Abu Qasim) whether the person's name is Muhammad or not. This is the opinion

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[1] See also 'Treasury of Muslim Names; published by Dar ul Isha'at Karachi.

[2] Bukhari # 2128, Muslim # 3-1683.

[3] Bukhari # 3114, Muslim # 4083.

of Imam Shafi رحمه الله and Zawahir Muhammad Shaybani رحمه الله however, holds that the Prophet's صلى الله عليه وسلم name and kunyah should not be combined in any one man. If anyone is named Muhammad, then he should not use the kunyah Abu al Qasim for himself. But, if a man is not named Muhammad then it is allowed to him to be called Abu al Qasim. He interpret these two hadith to mean this.

According to a third opinion, one who is named Muhammad, may also use the kunyah Abu al Qasim, This opinion is attributed to Imam Maalik رحمه الله. He holds that the ahadith disallowing it are abrogated.

Some people say that the disallowance was valid during the lifetime of the Prophet صلى الله عليه وسلم and a man is allowed to have his name and kunyah after his death. They cite the hadith of Sayyiduna Ali رضى الله عنه that he asked the Prophet صلى الله عليه وسلم if he might name any son born to him after the Prophet's صلى الله عليه وسلم death as Muhammad and also give him the kunyah Abu Qasim. The Prophet صلى الله عليه وسلم gave him his permission to do so. Thus, Muhammad ibn Hanifah رحمه الله who was born after the death of the Prophet صلى الله عليه وسلم was given the kunyah Abu al-Qasim by Sayyiduna Ali رضى الله عنه.

Another opinion is that no one is permitted to have the name 'Muhammad' too. But, this opinion is not deserving of consideration. (It is unreliable.)

The most correct opinion is that of the Hanafis. It is:

(i) One may keep the name of the Prophet صلى الله عليه وسلم. In fact, it is mustahab (desirable) to do so,

(ii) But, even after his death, it is disallowed to have the Prophet's صلى الله عليه وسلم kunyah as one's own. In this sense, the disallowance was more accentuated during his life time.

(iii) In the same way, it is more severely disallowed to keep both his name and his kunyah.

As for the hadith of Sayyiduna Ali رضى الله عنه that was an exclusive case with him. It is implicit in the context of the hadith. Hence, it is not allowed to anyone else besides him to use the Prophet's صلى الله عليه وسلم kunyah. This is confirmed by the tradition of Ibn Asakir رحمه الله in Jama ul Jawami as narrated by Sayyiduna Ali رضى الله عنه. One day he and Sayyiduna Talhah رضى الله عنه were conversing during which the latter asked him why he had given his son both the name and kunyah of the Prophet صلى الله عليه وسلم though he had forbidden anyone to combine both. So, Sayyiduna Ali رضى الله عنه sent for the Quraysh sahabah (Prophet's Companions) رضى الله عنهم and they bore testimony that the Prophet صلى الله عليه وسلم had given exclusive permission to Ali رضى الله عنه that, after his death, Ali رضى الله عنه may give his name and kunyah to his son.[1]

(See also hadith 4769 and 4770)

THE BEST NAMES ARE ABDULLAH & ABDUR RAHMAN

(٤٧٥٢) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَبَّ أَسْمَآءِكُمْ إِلَى اللّٰهِ عَبْدُاللّٰهِ وَعَبْدُالرَّحْمٰنِ۔ (رواه مسلم)

[1] According to Ibn Kathir in Vol 16 p 261 of Al Bidayah wa an-NIhayah, the name Muhamamd was given to father, son, Son for fourteen generations. According to the Urdu Ba Muhamad Ba Waqar of Mawlana Muhammad Zahid al-Husayni this happened in Madinah and the man was of Ayman Abu al Barakat (p 19) Muktabah Bukhari Karachi.

4752. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The dearest of your names to Allah are Abdullah and Abdur Rahman.[1]

COMMENTARY: Some people interpret the hadith to mean that both these names are dearest to Allah after the names of the Prophet علیہ السلام. This means that both names Abdullah and Abdur Rahman are not dearer to Allah than the name Muhammad. They are less dear then, or as dear as, the name Muhammad.

Few disallowed names

(٤٧٥٣) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُسَمِّيَنَّ غُلَامَكَ يَسَارًا وَّلَارَبَاحًا وَلَا نَجِيْحًا وَلَا اَفْلَحَ فَإِنَّكَ تَقُولُ اَثَمَّ هُوَفَلَا يَكُوْنُ فَيَقُولُ لَا رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لَهُ قَالَ لَاتُسَمِّ غُلَامَكَ رَبَاحًا وَلَايَسَارًا وَلَا اَفْلَحَ وَلَا نَافِعًا۔

4753. Sayyiduna Samurah ibn Jundub رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not give the name Yasar, Rabah, Najih or Aflah to your son lest you may ask 'Is he (say Yasar) here, while he is not there and you will get a reply, '(Yasar is) not here!'"

According to another version from him: "Do not call your son Rabah, Yasar, Aflah or Nafi.'"[2]

(The names mean; Yasar is abundance, wealth. Rabah is profit , gain. Najih is successful, prosperous, victorious. Aflah is successful, delivered (from predicament). Nafi is beneficial, profitable.

COMMENTARY: The hadith forbids these and similar names because if anyone by such a name is called and he is not there then the answer 'Not here' could be taken in its literal meaning; 'there is no wealth here!'

Not only these but other such names as can be misinterpreted are forbidden, too.

Nawawi رحمہ اللہ said that it is makruh tanzihi (disapproved nearer to lawful) to keep such names.

(٤٧٥٤) وَعَنْ جَابِرٍ قَالَ اَرَادَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَنْهٰى اَنْ يُسَمّٰى بِيَعْلٰى وَبِبَرَكَةَ وَبِاَفْلَحَ وَبِيَسَارٍ وَبِنَافِعٍ وَبِنَحْوِ ذٰلِكَ ثُمَّ رَأَيْتُهُ سَكَتَ بَعْدُ عَنْهَا ثُمَّ قُبِضَ وَلَمْ يَنْهَ عَنْ ذٰلِكَ۔ (رواہ مسلم)

4754. Sayyiduna Jabir رضی اللہ عنہ narrated, "The Prophet صلی اللہ علیہ وسلم had intended to forbid keeping names: Ya'la, Barakah, Aflah, Yasar, Nafi and similar to them. However, I observed that he said nothing afterwards about it. Finally, he died without disallowing them."[3]

COMMENTARY: Yahya رحمہ اللہ points out that Jabir رضی اللہ عنہ ad seen signs of disallowance of such names but had not heard the ahadith that have been narrated disallowing them. So, he spoke as he did, but such names as mentioned have been disallowed.

Mulla Ali Qari رحمہ اللہ said that the Prophet صلی اللہ علیہ وسلم intention was to disallow it as nahi tahrimi but he decided against it because that might have become difficult for the people to

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[1] Muslim # 12. 2132.
[2] Muslim # 10-2136.
[3] Muslim # 13-2138.

observe. Hence, such names are makruh tanzihi (disapproved nearer to lawful) not makruh (disapproved) tahrimi (disliked but allowed and not disliked and disallowed).

SHAH IN SHAH IN A DISALLOWED TITLE

(٤٧٥٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخْنَى الْاَسْمَآءِ يَوْمَ الْقِيٰمَةِ عِنْدَ اللّٰهِ رَجُلٌ يُسَمّٰى مَلِكَ الْاَمْلَاكِ۔ رَوَاهُ الْبُخَارِيُّ وَفِيْ رِوَايَةِ مُسْلِمٍ قَالَ اَغْيَظُ رَجُلٍ عَلَى اللّٰهِ يَوْمَ الْقِيٰمَةِ وَاَخْبَثُ رَجُلٌ كَانَ يُسَمّٰى مَلِكَ الْاَمْلَاكِ لَامَلِكَ اِلَّا اللّٰهُ۔ (بخاری)

4755. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The most wicked name in Allah's sight on the day of resurrection will be that of a man called Malik ul Amlak (for Shah in Shah) - king of kings."[1]
According to a version: He said, "The man who will be subject to most anger from Allah on the day of resurrection and the worst of all men will be one called Malik ul Amlak. There is no king but Allah."[2]

COMMENTARY: There is no king but Allah what to say of 'King of Kings'. The title king of kings is appropriate only for Allah. No one m ay even hope to associate himself with Him in this title.

DO NOT GIVE NAME THAT EULOGIZES

(٤٧٥٦) وَعَنْ زَيْنَبَ بِنْتِ اَبِيْ سَلَمَةَ قَالَتْ سُمِّيْتُ بَرَّةَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُزَكُّوْا اَنْفُسَكُمُ اللّٰهُ اَعْلَمُ بِاَهْلِ الْبِرِّ مِنْكُمْ سَمُّوْهَا زَيْنَبَ۔ (رواه مسلم)

4756. Sayyidah Zaynab bint Abu Salamah رضی اللہ عنہا said, "I was named Barah (meaning, pious). So, Allah's Messenger صلی اللہ علیہ وسلم said, "Do not describe yourselves as pure. Allah knows best who the pious among you are. Name her Zaynab."[3]

COMMENTARY: Do not use such names as make the bearer an egotist.

(٤٧٥٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَتْ جُوَيْرِيَةُ اِسْمُهَا بَرَّةَ فَحَوَّلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْمَهَا جُوَيْرِيَةَ وَكَانَ يَكْرَهُ اَنْ يُّقَالَ خَرَجَ مِنْ عِنْدِ بَرَّةَ۔ (رواه مسلم)

4757. Sayyiduna Ibn Abbas رضی اللہ عنہ said that the name of Juwayriyah had been Barrah. Allah's Messenger صلی اللہ علیہ وسلم changed it to Juwayriyah. He did not like that people might say that he had come out after being with Barrah.[4]

COMMENTARY: Barrah means 'pious' it is not a good thing to part from the pious and this would have been implicit if anyone had said, 'The prophet صلی اللہ علیہ وسلم has come out after being with Barrah.

Both these successive traditions give two different reasons why the name 'Barrah' is not recommended. Another reason is what is said about the names Yasar etc. Similarly, dislike for those names could also be these reasons, all of them including the one mentioned there.

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[1] Bukhari # 2606.
[2] Muslim # 20-2143.
[3] Muslim # 19-2142.
[4] Muslim # 16-2140.

MUSTAHAB (DESIRABLE) TO CHANGE BAD NAMES

(٤٧٥٨) وَعَنِ ابْنِ عُمَرَانَّ بِنْتًا كَانَتْ لِعُمَرَ يُقَالُ لَهَا عَاصِيَةُ فَسَمَّهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَمِيْلَةَ۔ (رواه مسلم)

4758. Sayyiduna Ibn Umar رضی اللہ عنہ said that a daughter of (Sayyiduna) Umar رضی اللہ عنہ was named (عاصية) Aasiyah (sinful, disobedient). So, Allah's Messenger صلی اللہ علیہ وسلم gave her the name Jamilah (beautiful).[1]

COMMENTARY: During the jahilihan, the Arabs kept such names as (عاصية) - (عاصى) (Aasi - Aasiyah) meaning disobedient, sinful, rebellious to Allah. The Prophet صلى الله عليه وسلم expressed disapproval of such names and changed them. It is mustahab (desirable) to change bad names.

(٤٧٥٩) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ أُتِيَ بِالْمُنْذِرِبْنِ اَبِي أُسَيْدٍ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ وُلِدَ فَوَضَعَهُ عَلَى فَخِذِهِ فَقَالَ مَا اِسْمُهُ قَالَ فُلَانٌ قَالَ لَا وَلٰكِنْ إِسْمُهُ اَلْمُنْذِرُ۔ (متفق عليه)

4759. Sayyiduna Sahl ibn Sa'd رضی اللہ عنہ narrated that when Mundhir ibn Abu Usayd رضی اللہ عنہ was born he was brought to the Prophet صلی اللہ علیہ وسلم. He put him on his lap and asked, "what is his name?" The name who had brought him disclosed his name. But, he said, "No! His name is al-Mundhir."[2]

COMMENTARY: 'Mundhir' means 'one who warns of Allah's punishment,' 'propagates commands.'

DO NOT SAY MY SLAVE...

(٤٧٦٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَقُوْلَنَّ اَحَدُكُمْ عَبْدِىْ وَاَمَتِىْ كُلُّكُمْ عَبِيْدُ اللّٰهِ وَكُلُّ نِسَآءِكُمْ إِمَاءُ اللّٰهِ وَلٰكِنْ لِيَقُلْ غُلَامِي وَجَارِيَتِيْ وَفَتَاىَ وَفَتَاتِي وَلَا يَقُلِ الْعَبْدُ رَبِّي وَلٰكِنْ لِيَقُلْ سَيِّدِىْ وَفِيْ رِوَايَةٍ لِيَقُلْ سَيِّدِىْ وَمَوْلَاىَ وَفِي رِوَايَةٍ لَا يَقُلِ الْعَبْدُ لِسَيِّدِهٖ وَمَوْلَاىَ فَإِنَّ مَوْلٰكُمُ اللّٰهُ۔ (رواه مسلم)

4760. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No one of you must say (to his slave and slave girl). 'My slave (عبدى)' and 'My slave woman (امتى).' You are all slaves of Allah and all your women are slave women of Allah. Rather, one may say 'My child (غلامى)' and 'My daughter (جارية),' and 'My servant (فتاى) and 'My female servant (فتاتى).' So, too, a slave must not say, 'My Lord (ربى), but he may say, 'My master (سيدى).'"

According to a version: "He may say, "My master (سيدى)' and 'My patron (مولاى)."

According to a version: "The slave must not say to his master, 'My patron (مولاى), because your patron is Allah (alone)."[3]

COMMENTARY: In the days when slavery was prevalent, they masters used to call their slaves in these words 'Abd (English equivalent slave) has a peculiar sense. In Islamic belief,

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[1] Muslim # 15-2139.

[2] Bukhari # 6191, Muslim.

[3] Bukhari # 2552, Muslim # 15-2249.

a man is 'abd (عبد) only of Allah (and slave does not depict its correct meaning). He cannot be an abd of another man, for, an 'abd (feminine of which is amati) is one who worships and worship is made only of Allah. Hence,, if a man calls another 'my abd,' then he associates himself with Allah and even if he does not do so, at least, he makes it seem that he does so. Therefore, the Prophet صلى الله عليه وسلم forbade the use of these words. According to the Qamus, the word amati or amah is also someone's property and in true sense she can be only Allah's property.
The words that are permitted to be used (غلام) (ghulam) and (جارية) (jariyah), they are not derogatory and (فتى) (fata) means young man and (فتاة) (fatah) young woman. These words also express compassion and love for the slave, both male and female.
As for calling them young man and young woman, howsoever old the salves be, the masters are expected to deal with them as young and youths. They do not give them the respect normally given to the old people. Where work and labour is concerned, old people and young are equally alert, so they too were called young men.
In short, if these people have to be distinguished then too derogatory words should not be used for them. If these words are not used in an insulting manner then using them is not disallowed, for they are used also in the Quran and the hadith. The Quran says:
(وَالصَّالِحِيْنَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ) and (ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوْكًا لَّا يَقْدِرُ عَلٰى شَيْءٍ). Many ahadith also use these words.
Similarly, slaves are advised not to address their masters as Lords. Though the masters are responsible for their upbringing and boarding and lodging, yet only Being is their Lord He is the (رب) (Rabb, Lord). He is Allah. Here again, it is disallowed to call anyone a Rabb if the characteristics of the Divine Being are associated with him. If they are not so associated then the word rabb is used by the Quran too to refer to the master, as in:

اُذْكُرْنِيْ عِنْدَ رَبِّكَ

Slaves may use this word for their master provided they do not ascribe Divine qualities to him. They may also call him (سيدى) Sayyidi - my master!
In this hadith, one version calls upon slaves to address their master as (مولى) (mawla), but the other forbids them, saying 'only Allah is mawla.' The fact is that this words embraces many meanings, like authority, administrator. Helper, etc. Hence, slaves may use this word for their master if they do not hold him to be Divine. They may use it for their master as long as they have his human weaknesses and traits in mind.
According to a hadith in Bukhari, (مولى القوم من انفسهم) (the mawla of a people from among them).
Tabari has a hadith: (مولى الرّجل اخوه) (a man's mawla is his brother).
A master should not be called a mawla if Divine attributes are attached to the word. The Quran says about Allah

نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ

{(Allah is your patron) Excellent patron, and Excellent Helper!} (8: 40)
This discussion reconciles the two versions. If the word mawla is use to give extreme respect, then it is not allowed to be used for human beings, otherwise there is no ham in using it for them.

KARM

(٤٧٦١) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُوْلُوا الْكَرَمُ فَإِنَّ الْكَرَمَ قَلْبُ الْمُؤْمِنِ (رواه مسلم)

4761. Sayyiduna Abu Hurayrah رضی الله عنه said that the Prophet صلی الله علیه وسلم said, "Do not say al-Karam (concerning the vine or grapes) for the Karam is the heart of the believer."[1]

(٤٧٦٢) وَفِي رِوَايَةٍ لَهُ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ لَا تَقُوْلُوا الْكَرَمَ وَلٰكِنْ قُوْلُوا الْعِنَبُ وَالْحَبَلَةُ۔

4762. According to another version from Sayyiduna Wa'il ib Hujr رحمه الله, he said; "Do not say al Karam, but say al-inab (grapes) and hablah (vine)."[2]

COMMENTARY: The Arabs used to call grapes or vine 'Karam' because wine was made from it and they believed that wine grows generosity in man. So, when Islam prohibited wine and declared it as impure, the Prophet صلی الله علیه وسلم disallowed the use of Karam for vine and grapes. This word could not be used for an impure thing. The word 'karam' is a word describing great qualities. So it could refer to a believer and his heart, the receptable of light and Divine awareness.

DO NOT REVILE TIME

(٤٧٦٣) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُسَمُّوا عِنَبَ الْكَرَمَ وَلَا تَقُوْلُوْا يَا خَيْبَةَ الدَّهْرِ فَإِنَّ اللّٰهَ هُوَ الدَّهْرُ۔ (رواه البخاری)

4763. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Do not call grapes karam, and do not say 'woe to time (dahr),' for, Allah is Ad-Dhar."[3]

COMMENTARY: During the jahiliyan, when people faced an inconvenience they exclaimed (یا خیبة الدهر) 'woe to time!' Even today, the ignorant blame the times. The Prophet صلی الله علیه وسلم made it clear that ad-dahr (time) is nothing by itself. Changes and vicissitudes are in Allah's power and control. So whatever good or bad relief and trouble is attributed to time really turns to Allah who alone is the Doer, so blaming time or ad-dahr is to blame Allah.

(٤٧٦٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَسُبُّ اَحَدُكُمُ الدَّهْرَ فَإِنَّ اللّٰهَ هُوَ الدَّهْرُ۔ (رواه مسلم)

4764. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, 'None of you must revile ad-dahr (time), for indeed, Allah is truly Himself ad-Dahr (and He changes times)."[4]

DO NOT DESCRIBE TRIAL AS WRETCHEDNESS

(٤٧٦٥) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَقُوْلَنَّ اَحَدُكُمْ خَبُثَتْ نَفْسِي وَلٰكِنْ لِيَقُلْ

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[1] Muslim # 7-2247.
[2] Muslim # 12-1248.
[3] Bukhari # 6182.
[4] Muslim # 7. 2247.

لَقِسَتْ نَفْسِي مُتَّفَقٌ عَلَيْهِ وَذُكِرَ حَدِيثُ اَبِي هُرَيْرَةَ يُؤْذِينِي ابْنُ اٰدَمَ فِي بَابِ الْاِيْمَانِ۔

4765. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not let anyone of you say (خبثت نفسی) Khabuthat nafsi (I feel upset because of over eating or I am wretched or wicked). But say (لقست نفسی) laqisat nafsi (I have a full stomach and am upset)."[1]

COMMENTARY: Both the expressions Khabuthat nafsi and laqisat nafsi are synonyms. But, the Prophet صلی اللہ علیہ وسلم preferred the use of the latter. The word Khabuthah renders the phrase ugly and is not proper for a believer to apply to his self.

The hadith of Abu Hurayrah رضی اللہ عنہ about the son of Aadam...is at # 22.

SECTION II اَلْفَصْلُ الثَّانِي

DO NOT USE ABU AL HAKAM AS A KUNYAH

(٤٧٦٦) عَنْ شُرَيْحِ بْنِ هَانِئٍ عَنْ اَبِيهِ اَنَّهُ لَمَّا وَفَدَ اِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَعَ قَوْمِهِ سَمِعَهُمْ يُكَنُّوْنَهُ بِاَبِي الْحَكَمِ فَدَعَاهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّ اللّٰهَ هُوَ الْحَكَمُ وَاِلَيْهِ الْحُكْمُ فَلِمَ تُكَنّٰى اَبَا الْحَكَمِ قَالَ اِنَّ قَوْمِي اِذَا اخْتَلَفُوْا فِي شَيْءٍ اَتَوْنِي فَحَكَمْتُ بَيْنَهُمْ فَرَضِيَ كِلَا الْفَرِيْقَيْنِ بِحُكْمِي فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَحْسَنَ هٰذَا فَمَا لَكَ مِنَ الْوَلَدِ قَالَ لِي شُرَيْحٌ وَمُسْلِمٌ وَعَبْدُ اللّٰهِ قَالَ فَمَنْ اَكْبَرُهُمْ قَالَ قُلْتُ شُرَيْحٌ قَالَ فَاَنْتَ اَبُوْ شُرَيْحٍ۔ (رواه ابوداؤد والنسائی)

4766. Sayyiduna Shurayh ibn Hani رحمہ اللہ reported from his father (Sayyiduna Hani) رضی اللہ عنہ that he narrated that when he came with his people to Allah's Messenger صلی اللہ علیہ وسلم, he heard them addressing him by his kunya, Abu al-Hakam. So, Allah's Messenger صلی اللہ علیہ وسلم called him and asked," Surely, Allah alone is the Hakam (Judge), and judgement is from him alone. Then, why do you have the kunyah Abu al-Hakam for yourself?" He said, "When my people fall apart about something, they turn to me and I judge between them and both disputants accept my judgement." Allah's Messenger صلی اللہ علیہ وسلم said, "What a good thing it is! How many children do you have?" He said, "I have (three children) Shurayh, Muslim and Abdullah." He asked, "who is the oldest?" He answered, "Shurayh!" So, he said, "Then you are Abu Shurayh."[2]

COMMENTARY: A kunyah is applied sometimes on the basis of profession or distinction of a person. A man may be called Abul Fadl, or Abul Hakam (same as Abu al-Hakam), or Abul Khayr. It may also be applied in reference to one's children, like Abu Salamah, etc. Sometimes, it is applied on the basis of a person's association with something, Thus, Abu Hurayrah رضی اللہ عنہ, whose real name was Abdullah, was so known because of a cat that was attached to him. Once he went to the Prophet صلی اللہ علیہ وسلم taking the cat in his sleeve. Because of that, the prophet صلی اللہ علیہ وسلم called him Abu Hurayrah and from then on that became his kunyah. Sometimes, a Kunyah is given merely as a distinguishing name, in

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[1] Bukhari # 6179, Muslim # 2. 2246.

[2] Abu Dawud # 4955, Nasa'i.

place of the real name, like Abu Bakr رضی اللہ عنہ, Abu Umar رضی اللہ عنہ, etc.
As for Hakam, the true Hakam or Judge is Allah. He dictates every judgement. No one can reject His commands and decision, and they are never without wisdom. Therefore, it is not proper for anyone else to call himself Abul Hakam, one who decides and commands, or let himself be so called. This creates an impression of encroaching on Allah's attribute and associating with Him. It is another thing that he does not become an associate because of presumed parenthood and childhood.

AJDA IS THE DEVIL

(٤٧٦٧) وَعَنْ مَسْرُوْقٍ قَالَ لَقِيْتُ عُمَرَ فَقَالَ مَنْ اَنْتَ قُلْتُ مَسْرُوْقُ بْنُ الْاَجْدَعِ قَالَ عُمَرُ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْاَجْدَعُ شَيْطَانٌ۔ (رواہ ابوداؤد وابن ماجۃ)

4767. Sayyiduna Masruq said, "I met Umar رضی اللہ عنہ and he asked me, 'who are you?' I said, 'Masruq ibn al Ajda.' Umar رضی اللہ عنہ said, 'I have heard Allah's Messenger صلی اللہ علیہ وسلم say that al-Ajda is a devil."[1] (Al ajda mean mutilated.)

COMMENTARY: Ajda is one who is mutilated and figuratively it is given to one whose words are senseless and incoherent. In this sense, one of the devils is called ajda.
Sayyiduna Umar رضی اللہ عنہ spoke in this way to Mahruq رحمہ اللہ in a light hearted manner. Perhaps, he meant to say, 'If your father is alive, change his name.

GIVE YOUR CHILDREN GOOD NAMES

(٤٧٦٨) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُدْعُوْنَ يَوْمَ الْقِيٰمَةِ بِاَسْمَائِكُمْ وَاَسْمَاءِ اٰبَائِكُمْ فَاَحْسِنُوا اَسْمَائَكُمْ۔ (رواہ احمد وابوداؤد)

4768. Sayyiduna Abu Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "You shall be summoned on the day of resurrection by your names and the names of your fathers. So, give yourselves good names."[2]

COMMENTARY: Fathers are reminded in this hadith that they should give good names to their offspring.
Another hadith says; 'you will be summoned on the day of resurrection by the names of your mothers.' The reason is that:
- (i) Those born out of wedlock would not be put to shame.
- (ii) This applies to Sayyiduna Easa علیہ السلام and sympathizes with his case.
- (iii) This upholds the position of Sayyiduna Hasan رضی اللہ عنہ and Sayyiduna Husayn رضی اللہ عنہ who were distinguished because of their mother Sayyidah Fatimah رضی اللہ عنہا who was the Prophet's صلی اللہ علیہ وسلم daughter.

Actually, when parents are spoken of, generally fathers are named. Sometimes, father's name will be called and sometimes mother's. Or, some people will be called by their father's name and some by their mother's. At different times, different names will be used.

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[1] Abu Dawud # 4957, Ibn Majah.
[2] Abu Dawud # 4948, Musnad Ahmad.

DO NOT KEEP PROPHET'S NAME & KUNYAH TOGETHER

(٤٧٦٩) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى اَنْ يَّجْمَعَ اَحَدٌ بَيْنَ اِسْمِهٖ وَكُنْيَتِهٖ وَيُسَمّٰى مُحَمَّدًا اَبَا الْقَاسِمِ۔ (رواه الترمذى)

4769. Sayyiduna Abu Hurayrah رضى الله عنه said that the Prophet صلى الله عليه وسلم forbade that anyone should give himself both his name and his kunyah, in such a way that one whose name is Muhammad should also be called Abu Al-Qasim.[1]

COMMENTARY: The translation of the hadith is based on the wordings of Tirmidhi and Sharh us Sunnah (Holy Prophet's practice) and most copies of the Masabih. However, the wordings of some copies of the Masabih and of Jami ul Usul suggest this translation and that no one should call a man named Muhammad, Abu al-Qasim.

In short, neither must one who is named Muhammad call himself Abu al-Qasim, nor is it proper for anyone else to call him by this kunyah.

(See hadith # 4750 and 4751)

(٤٧٧٠) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا سَمَّيْتُمْ بِاِسْمِيْ فَلَاتَكْتَنُوْا بِكُنْيَتِيْ۔(رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ)وَفِيْ رِوَايَةِز اَبِيْ دَاوٗدَ قَالَ مَنْ تُسَمّٰى بِاِسْمِيْ فَلَايَكْتَنِ بِكُنْيَتِيْ وَمَنْ تَكَنّٰى بِكُنْيَتِيْ فَلَا يَتَسَمَّ بِاِسْمِيْ۔

4770. Sayyiduna Jabir رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "when you are named after me, do not use my kunyah."[2]

According to another version: He said, "He who is named after me must not use my kunyah. And, he who uses my kunyah must not use my name."[3]

COMMENTARY: This hadith permits use of one of two things: name or kunyah. (But see comments to hadith # 4750,4751)

DISALLOWED BUT NOT UNLAWFUL

(٤٧٧١) وَعَنْ عَائِشَةَ اَنَّ امْرَاءَةً قَالَتْ يَارَسُوْلَ اللّٰهِ اِنِّيْ وَلَدْتُ غُلَامًا فَسَمَّيْتُهٗ مُحَمَّدًا وَكُنَّيْتُهٗ اَبَا الْقَاسِمِ فَذُكِرَ لِيْ اَنَّكَ تَكْرَهُ ذٰلِكَ فَقَالَ مَا الَّذِيْ اَحَلَّ اِسْمِيْ وَحَرَّمَ كُنْيَتِيْ اَوْمَا الَّذِيْ حَرَّمَ كُنْيَتِيْ وَاَحَلَّ بِاِسْمِيْ۔ رَوَاهُ اَبُوْدَاوٗدَ وَقَالَ مُحْيِ السُّنَّةِ غَرِيْبٌ۔

4771. Sayyidah Ayshah رضى الله عنها narrated that a woman submitted (after coming to the Prophet) صلى الله عليه وسلم, "O Messenger of Allah, I have given birth to a boy and have named him Muhammad, and have given him the kunyah Abul Qasim. Then, it was mentioned to me that you do not approve of it." He asked, "What is it that makes my name lawful and my kunyah unlawful to keep?" Or he asked, "What is it that makes my kunyah lawful and my name unlawful to keep?"[4]

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[1] Tirmidhi # 2841.

[2] Tirmidhi # 2842, Musnad Ahmad 3-369.

[3] Abu Dawud # 4966.

[4] Abu Dawud # 4968, Muhy us sunnah (Holy Prophet's practice) Teret it (gharib (strange).

COMMENTARY: The narrator was unsure of the words of the Prophet صلى الله عليه وسلم so he made his doubt known. A narrator always tries to report the exact words of the Prophet صلى الله عليه وسلم.

According to this hadith the disallowance to use both name and kunyah of the Prophet صلى الله عليه وسلم is not unlawful but is makruh tanzihi (disapproved nearer to lawful).

(٤٧٧٢) وَعَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ عَنْ اَبِيْهِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ اِنْ وُلِدَلِي بَعْدَكَ وَلَدٌ اُسَمِّيْهِ بِاِسْمِكَ وَاُكَنِّيْهِ بِكُنْيَتِكَ قَالَ نَعَمْ۔ (رواه ابوداؤد)

4772. Sayyiduna Muhammad ibn Hanfiyah[1] رحمه الله reported that his father narrated that he submitted, "O Messenger of Allah, what do you say, if a son is born to me (from any of my wives, Fatimah رضى الله عنها or any other) after your death, may I give him your name and your kunyah?" He said, "Yes."[2]

COMMENTARY: This has been discussed thread bare earlier (hadith # 4750-4751).

KUNYAH OF ANAS رضى الله عنه

(٤٧٧٣) وَعَنْ اَنَسٍ قَالَ كَنَّانِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِبَقْلَةٍ كُنْتُ اَجْتَنِيْهَا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ لَانَعْرِفُهُ اِلَّامِنْ هٰذَا الْوَجْهِ وَفِي الْمَصَابِيْحِ صَحَّحَهُ۔

4773. Sayyiduna Anas رضى الله عنه said, "Allah's Messenger صلى الله عليه وسلم gave me my kunyah from a herb that I used to pick." (It was called hamzah.)[3]

CHANGE A BAD NAME

(٤٧٧٤) وَعَنْ عَائِشَةَ قَالَتْ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُغَيِّرُ الْاِسْمَ الْقَبِيْحَ۔ (رواه الترمذى)

4774. Sayyidah Ayshah رضى الله عنها said that the Prophet صلى الله عليه وسلم used to change a name that was bad.[4]

COMMENTARY: An example is of a man whose name was Aswad (meaning black). The Prophet صلى الله عليه وسلم changed it to Bayd (fair).

DO NOT KEEP DEROGATORY NAMES

(٤٧٧٥-٤٧٧٦) وَعَنْ بَشِيْرِ بْنِ مَيْمُوْنٍ عَنْ عَمِّهٖ اُسَامَةَ بْنِ اَخْدَرِيٍّ رَجُلًا يُقَالُ لَهٗ اَصْرَمُ كَانَ فِي النَّفَرِ الَّذِيْنَ اَتَوْا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اسْمُكَ قَالَ اَصْرَمُ قَالَ بَلْ اَنْتَ زُرْعَةُ۔ رَوَاهُ اَبُوْدَاوُدَ وَقَالَ وَغَيَّرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسم الْعَاصِ وَعَزِيْزٍ وَعَتَلَةَ وَشَيْطَانٍ وَالْحَكَمِ وَغُرَابٍ وَحُبَابٍ وَشِهَابٍ وَقَالَ تَرَكْتُ اَسَانِيْدَهَا لِلْاِخْتِصَارِ۔

4775. Sayyiduna Bashir ibn Maymun رحمه الله reported from his paternal uncle, (Sayyiduna) Usamah ibn Akhdari رضى الله عنه that he narrated; A man named Asram

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[1] This is according to the Urdu text, but Abu Dawud has Hanafiyah.

[2] Abu Dawud # 4961.

[3] Tirmidhi # 3830.

[4] Tirmidhi # 2839.

(اصرم) was a member of some people who had come to Allah's Messenger صلى الله عليه وسلم. So, Allah's Messenger صلى الله عليه وسلم asked him, "What is your name?" He said, "Asram (اصرم)," He said, "Rather, you are Zurah (زرعة) (as of today)."[1]

4776. He said (also, "The prophet صلى الله عليه وسلم changed the names Aas (العاص), Aziz (عزيز), Atalah (عتلة) , Shaytan (شيطان), Hakam (الحكم), Ghurab (غراب) Hubab (حباب), Shuhab (شهاب)." He added that he had omitted their isnad for the sake of brevity [2].

COMMENTARY: Asram is from the root word (صرم) (saram). It means to severe times of kinship. Zurah means generosity, good blessings.

The other names that were changed are: Aas (disobedient), while a believer is obedient.

- Aziz (mighty). It is an attribute of Allah and a creature's name should be Abdul Aziz (servant or slave of Al Aziz).
- Atalah is to be uncivil, severe while a believer is mild.
- Shaytan is the devil, the origin of all evils. It means to turn down or to be far away from Allah's mercy.
- Al Hakam is the judge and it is the extreme of Haakim (Hakim), Ruler, Judge. Only Allah is the Hakim (Haakim). His command and judgement are worth enforcing and implementing. We have seen in a hadith (# 4766) that the Prophet صلى الله عليه وسلم did not approve the kunyah Abu Hakam, so changing the name Hakam is more necessary,
- Ghurab is he crow. It is a filthy animal that eats carrion and impurity. Besides, this word means 'being obscure,' Being banished.'
- Hubab is the most improper name because it is the devil's name. The serpent is also so-called.
- Shihab means flames of fire that the angels hurl on the devil. But, if it is shahabuddin then there is no harm in it. (Shahab also means a man of experience; hence shahabud din - Dilkash naam - Mawlana Ahmad Muhammad Hathurani - Dar ul Isha'at Karachi)

THE WORD (زعموا) (ZE'AMU) IS NOT GOOD

(٤٧٧٧) وَعَنْ اَبِي مَسْعُوْدِ الْاَنْصَارِيِّ قَالَ لِاَبِيْ عَبْدِاللّٰهِ اَوْقَالَ اَبُوْعَبْدِاللّٰهِ لِاَبِيْ مَسْعُوْدٍ مَا سَمِعْتَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ زَعَمُوْا قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ بِئْسَ مُطِيَّةُ الرَّجُلِ۔ رَوَاهُ اَبُوْدَاؤدَ وَقَالَ اِنَّ اَبَا عَبْدِ اللّٰهِ حُذَيْفَةُ۔

4777. Sayyiduna Abu Mas'ud Ansari رضى الله عنه asked Abu Abdullah رضى الله عنه, or Abu Abdullah رضى الله عنه asked Abu Mas'ud رضى الله عنه, "Have you heard Allah's Messenger صلى الله عليه وسلم say anything about he word (زعموا) (za'amu)?" He said, "I did hear him say, "It is a bad riding beast for a man."[3] Abu Dawood said that Abu Abdullah was Hudhayfah رضى الله عنه (and زعموا Za'amu generally means they presumed.)

COMMENTARY: The meaning of the word (زعم) is 'to presume.' 'to suppose.' It is also 'to

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[1] Abu Dawud # 4954.

[2] Abu Dawud # 4956.

[3] Abu Dawud # 4972, Baghawi # 3392, Musnad Ahmad 4-119.

say' and it is applied generally to something that is not correct and reliable. It is a saying that is often baseless and false.

The ulama (Scholars) say that when anyone passes on something that is without ground, he attributes it to others; 'they say' 'it is heard about someone...' But, he never names anyone lest he be accused of falsehood. His words are unverified and he circulates them.

Thus, one of the two sahabah (Prophet's Companions) رضی اللہ عنہم asked the other whether he had heard the Prophet صلی اللہ علیہ وسلم say anything about the use and application of this word. He enlightened him that he had heard him say. 'It is a man's bad riding beast.'

In other words the Prophet صلی اللہ علیہ وسلم compared the use of the word to a bad conveyance. A man spread unconfirmed reports by using the word (زعموا) za'amu (they presumed). In his way unauthenticated reports are circulated, like a story is. One must exercise proper care in passing on any news because presumed news is generally false.

The Prophet صلی اللہ علیہ وسلم gave guidance that no one should spread unconfirmed reports. However, if one is certain that someone spreads a false report and it might harm others, then he may caution people about it. This is permitted presumption. The scholars of hadith do it (to disclose false narrators and inventors of hadith).

WHAT ALLAH ALONE WILLS

(٤٧٧٨-٤٧٧٩) وَعَنْ حُذَيْفَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَاتَقُوْلُوْا مَاشَاءَ اللّٰهُ وَشَاءَ فُلَانٌ وَلٰكِنْ قُوْلُوْا مَاشَاءَ اللّٰهُ ثُمَّ شَآءَ فُلَانٌ۔ رَوَاهُ اَحْمَدُ وَاَبُوْدَاوُدَ وَفِيْ رِوَايَةٍ مُنْقَطِعًا قَالَ لَاتَقُوْلُوا مَا شَاءَ اللّٰهُ وَشَاءَ مُحَمَّدٌ وَقُوْلُوا مَاشَاءَ اللّٰهُ وَحْدَهُ۔ (رواہ فی شرح السنۃ)

4778. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Do not say, 'what Allah wills and so and so wills, but say, 'what Allah wills and after that so and so wills."[1]

4779. According to another version: (Its sanad is broken): He said, "Do not say 'what Allah wills and Muhammad wills.' But say, 'what Allah alone wills."[2]

A HYPOCRITE MUST NOT BE CALLED 'SAYYID'

(٤٧٨٠) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَاتَقُوْلُوا لِلْمُنَافِقِ سَيِّدٌ فَاِنَّهُ اِنْ يَّكُ سَيِّدًا فَقَدْ اَسْخَطْتُمْ رَبَّكُمْ۔ (رواہ ابوداؤد)

4780. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, 'Do not call a hypocrite Sayyid (سید). If he is a sayyid (chief or master), then you will make your Lord angry (on calling him Sayyid)."[3]

COMMENTARY: Sayyid means 'a chief' or 'a master.' No hypocrite may be raised to this position relative to a Muslim. Even if a hypocrite is the chief of a tribe or some people, or a master of some slaves, or a ruler and owner yet he does not deserve to be called by Muslims 'chief' or 'master,' Or, 'Sayyid,' If a Muslim addresses him in these words then he will be subject to Allah's wrath, because the word Sayyid points to reverence. No hypocrite

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[1] Musnad Ahmad, Abu Dawud # 4980.

[2] Sharh us Sunnah (Holy Prophet's practice) # 12-361.

[3] Abu Dawud # 4977.

deserves to be honoured by a Muslims. Further, if he does not hold that position then it is more severely wrong to call him a Sayyid, because the caller not only disobeys this command but he also tells lies.
Clearly, the infidels, the misguided ones and those Muslims who perpetrate sin openly also are subject to this ruling. The hadith mentions only the hypocrites because a hypocrite presents himself outwardly as a Muslim and the general body of Muslims are more likely to praise him and flatter him.
Therefore, the hadith disallows that a hypocrite should be called a Sayyid.
[Hypocrisy is the evil that walks invisible, except to Allah alone - john Milton.]

SECTION III اَلْفَصْلُ الثَّالِثُ

BAD NAMES HAVE BAD RESULTS

(٤٧٨١) عَنْ عَبْدِالْحَمِيْدِ بْنِ جُبَيْرِ بْنِ شَيْبَةَ قَالَ جَلَسْتُ إِلَى سَعِيْدِ بْنِ الْمُسَيِّبِ فَحَدَّثَنِيْ أَنَّ جَدَّهُ حَزْنًا قَدِمَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا اسْمُكَ قَالَ اِسْمِيْ حَزْنٌ قَالَ بَلْ أَنْتَ سَهْلٌ قَالَ مَا أَنَا بِمُغَيِّرٍ اِسْمًا سَمَّانِيْهِ أَبِيْ قَالَ ابْنُ الْمُسَيِّبِ فَمَا زَالَتْ فِيْنَا الْحُزُوْنَةُ بَعْدُ۔ (رواه البخاری)

4781. Sayyiduna Abdul Hamid ibn Jubayr ibn Shaybah رحمه الله said, "I sat down with Sa'eed ibn Musayyib رحمه الله who recounted to me that his grandfather, Hazn, met the Prophet صلى الله عليه وسلم who asked him, 'what is your name? He submitted, 'My name is Hazn.' He (the Prophet) صلى الله عليه وسلم said, "Rather, you are sahl (for Hazn is not a good name and means a difficult terrain while sahl is a smooth land).' He (my grandfather) demurred, 'I shall not change a name that my father has given me.'" Ibn Musayyib رحمه الله said, "After that, roughness has not ceased to exist among us."[1]

COMMENTARY: Hazn did not accept the name proposed by the Prophet صلى الله عليه وسلم, so Allah subjugated the family to a boisterous, unruly life style. They were involved in difficulty constantly.
Hazn dared to reject the proposal of the Prophet صلى الله عليه وسلم first because the devil had prompted him. Secondly, this thing happened in early (Islam in the beginning of the hijrah (emigration). He had come to the Prophet صلى الله عليه وسلم but lacked proper training and manners. So, he succumbed to the devil's temptation.

GOOD NAMES

(٤٧٨٢) وَعَنْ أَبِيْ وَهْبِ الْجُشَمِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَسَمُّوا بِأَسْمَاءِ الْأَنْبِيَاءِ وَأَحَبُّ الْأَسْمَاءِ إِلَى اللّٰهِ عَبْدُاللّٰهِ وَعَبْدُ الرَّحْمٰنِ وَأَصْدَقُهَا حَارِثٌ وَهَمَّامٌ وَأَقْبَحُهَا حَرْبٌ وَمُرَّةُ۔ (رواه ابوداؤد)

4782. Sayyiduna Abu Wahb Jushami رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'Name yourselves with the names of the Prophet عليه السلام. The dearest of names of Allah are Abdullah and Abdur Rahman (and Abdur Rahim, Abdul Karim, etc) and the truest of them are Harith and Hammam. And the worst of them are Harb and Murrah."[2]

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[1] Bukhari # 6193.
[2] Abu Dawud # 4950.

COMMENTARY: If makes obvious that the names of the angels must not be given. Also the names that were common during the jahiliyah (ignorance period) must also not be given, like, Kalb (dog), HImar (ass), Abd Shams (slave of the sun) and such others.
Harith means 'earning'.
Hammam is 'one who resolves or intends.
No one goes without earning and resolve. So, these names are described as truest.
Harb is war and Murrah is bitter. These are bad because war means bloodshed, and bitter is repulsive to human nature. Some authorities say that the kunyah of Iblis, the devil is Abu Murrah. So, Murrah is detested.

CHAPTER - IX

ELOQUENCE & POETRY

بَابُ الْبَيَانِ وَالشِّعْرِ

The Arabic word is al-Bayan (البيان). It means to say clearly, explicitly. Or, it is to deliver fluently and with eloquence that which one holds in one's heart. This is also mentioned in Sarah. In common parlance, it is said (فلان ابين من فلان) (so and so is more eloquent then so and so).
The word (شعر) (sha'r) is intelligence, wisdom. And (شاعر) (Sha'ir) is intelligent, wise. In general usage, sha'r is rhymed verse of poetry - a metrical composition. It is specifically and deliberately composed in rhythmic verse. However, the rhyming verses in the Quran and hadith are not sha'r or poetry because they are not composed specifically or deliberately, nor is that the objective of the composition.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

ELOQUENCE CAN BE LIKE A SPELL

(٤٧٨٣) عَنِ ابْنِ عُمَرَ قَالَ قَدِمَ رَجُلَانِ مِنَ الْمَشْرِقِ فَخَطَبَا فَعَجِبَ النَّاسُ لِبَيَانِهِمَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنَ الْبَيَانِ لَسِحْرًا۔ (رواه البخاری)

4783. Sayyiduna ibn Umar رضی الله عنه narrated that two men came from the East and spoke to one another very eloquently charming the people thereby. Allah's Messenger صلی الله علیه وسلم said, 'Surely, I eloquence there is magic."[1]

COMMENTARY: This happened when a deputation of Banu Tamim came to the Prophet صلی الله علیه وسلم from the east. Two men among them were very eloquent and they spell-bound their listeners with their oratory. One of them was Husayn (حصین) ibn Hadi with the sobriquet Zibriqan. The other was Amr ibn Ahtam. These two spoke to one another in the presence of the Prophet صلی الله علیه وسلم tried to outdo the other by boasting and recounting his deeds and achievements, and accused the other of being jealous of him.
The Prophet صلی الله علیه وسلم said, "Surely, in eloquence there is magic.' Some of it influences the minds of the listeners.
The ulama (Scholars) differ on whether the Prophet صلی الله علیه وسلم meant by his words to command eloquence or to condemn it. The truth is that he praised some oratory but disapproved some. The main thing is that there should be an element of truth in it.

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[1] Bukhari # 5767.

According to a hadith:

اَلشِّعْرُ هُوَ كَلَامٌ فَحَسَنُهُ حَسَنٌ وَقَبِيْحُهُ قَبِيْحٌ

(Poetry is speech. A good one is good but a bad one is bad).

SOME POETRY IS FULL OF WISDOM

(٤٧٨٤) وَعَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنَ الشِّعْرِ حِكْمَةً (رواه البخاری)

4784. Sayyiduna Ubayy ibn Ka'b رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, there is in poetry wisdom."[1]

COMMENTARY: Not all poetry is bad. Some are good and provide wisdom. They teach good things.

DO NOT EXAGGERATE IN SPEECH

(٤٧٨٥) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلَكَ الْمُتَنَطِّعُوْنَ قَالَهَا ثَلٰثًا (رواه مسلم)

4785. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "They have perished who exaggerate when they speak." He spoke it thrice.[2]

COMMENTARY: It is very wrong to be verbose in speech and in writing, to prolong the text and exaggerate the words and to be meaningless in conveying the message particularly with the objective of being ostentatious and boasting, or flattering someone to incline him to yourself.

THE TRUEST WORD OF A POET

(٤٧٨٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ كَلِمَةُ لَبِيْدٍ

اَلَا كُلُّ شَيْءٍ مَا خَلَا اللهَ بَاطِلٌ۔ (متفق علیہ)

4786. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The truest word spoken by a poet is Labid's composition:
'Know! Everything but Allah is vain.'[3]

COMMENTARY: Labid رضی اللہ عنہ was a great poet. His poetry is recognized highly in Arabic literature. Allah guided him to Islam and he attained the rank of a sahabi. He was held in high esteem in the jahiliyah (ignorance period) and so in Islam too. He lived long and died at the age of 157 years. The verses that the Prophet صلی اللہ علیہ وسلم mentioned are part of this couplet:

اَلَا كُلُّ شَيْءٍ مَا خَلَا اللّٰهُ بَاطِلٌ   وَكُلُّ نَعِيْمٍ لَا مَحَالَةَ زَائِلٌ

[Know! Everything but Allah is vain,
And everything of blessing most inevitably cease.]

These verses are also Labid's:

وَلَقَدْ سَئِمْتُ مِنَ الْحَيٰوةِ وَطُوْلِهَا   وَسُؤَالُ هٰذَا النَّاسِ كَيْفَ لَبِيْدُ

[I am fed up of life and its longevity

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[1] Bukhari # 6145.

[2] Muslim # 2670.

[3] Bukhari 6147, Muslim # 2-2256, Tirmidhi # 2818.

And of being asked often 'How is Labid?']

MASNUN TO LISTEN TO POETRY THAT PROMOTES KNOWLEDGE

(٤٧٨٧) وَعَنْ عَمْرِو بْنِ الشَّرِيْدِ عَنْ اَبِيْهِ قَالَ رَدِفْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ هَلْ مَعَكَ مِنْ شِعْرِ أُمَيَّةَ بْنِ اَبِي الصَّلْتِ شَيْءٌ قُلْتُ نَعَمْ قَالَ هِيْهِ فَاَنْشَدْتُهُ بَيْتًا فَقَالَ هِيْهِ ثُمَّ اَنْشَدْتُهُ بَيْتًا فَقَالَ هِيْهِ حَتّٰى اَنْشَدْتُهُ مِائَةَ بَيْتٍ۔ (رواه مسلم)

4787. Sayyiduna Amr ibn Shurayd رحمه الله reported that his father narrated that he was riding behind Allah's Messenger صلى الله عليه وسلم one day. He asked him, "Do you know any of Umayyah ibn Abu as Salt's poetry?" He said, "Yes!" He said, "Recite to me. So, he recited to him a verse but he asked him to continue reciting. He recited another, but he against asked him to go on reciting so that he recited (to him) one hundred verses. [1]

COMMENTARY: Umayyah ibn As Salt (pronounced Sult as in Sultry) was another Arab poet of fame. He belonged to the Thaqif. He is said to have learnt from the people of the book their religion. He believed in resurrection and the Last Day. His poetry was replete with words of wisdom. The Prophet صلى الله عليه وسلم had said of him: 'His poetry reflected faith though his heart disbelieved.'

He used to frequent the scholars of heavenly Books and ask them about disclosures in their Books of the Last of the Prophets عليه السلام. He imagined that he himself was the expected Prophet and someday he would be commissioned as a Prophet. However, When those scholars disclosed to him that the expected Prophet would hail from the Quraysh whom they described to him in de tail, he abandoned his beliefs and ideas suddenly and became jealous and hostile. He declared that he should never believe in that Prophet صلى الله عليه وسلم who was not from Thaqif.

Ibn Jawzi رحمه الله has written in the book Wafa that initially Umayyah awaited the Last Prophet صلى الله عليه وسلم very impatiently and hoped to meet him and serve and help him. But, when the light of prophethood shone brightly, he retracted from his pledge and followed the course of hatred and hostility.

Nevertheless, this hadith is evidence that it is masnun to listen to educative poetry and such as guides and is full of wisdom even if the poet is a disbeliever and a sinner.

THE PROPHET'S POETRY

(٤٧٨٨) وَعَنْ جُنْدُبٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ فِيْ بَعْضِ الْمَشَاهِدِ وَقَدْ دَمِيَتْ اِصْبَعُهُ فَقَالَ هَلْ اَنْتِ اِلَّا اَصْبَعٌ دَمِيْتِ وَفِيْ سَبِيْلِ اللّٰهِ مَا لَقِيْتِ۔ (متفق عليه)

4788. Sayyiduna Jundub رضى الله عنه narrated that in a battle (of Uhud), the Prophet's صلى الله عليه وسلم toe was wounded and became bloody. He said (figuratively);

هَلْ اَنْتِ اِلَّا اَصْبَعٌ دَمِيْتِ وَفِيْ سَبِيْلِ اللّٰهِ مَا لَقِيْتِ

(You are nothing but a toe bleeding.

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[1] Muslim # 1-2255.

It is in Allah's path that which has happened)[1]

COMMENTARY: The Prophet صلى الله عليه وسلم urges the Muslim to endure pain and difficulty in Allah's path hoping for reward there against.

Allah has said about the Prophet صلى الله عليه وسلم that He did not teach him poetry. In this case, however, the rendering was not deliberate poetry but the words came out voluntarily.

Some people say that his words were in the 'rajaz' metre which is not poetry. If anyone delivers some verse voluntarily then he is not a poet. And Allah's words also mean; 'He is not a poet.'

THE POET HASSAN

(٤٧٨٩) وَعَنِ الْبَرَاءِ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ قُرَيْظَةَ لِحَسَّانِ بْنِ ثَابِتٍ اُهْجُ الْمُشْرِكِيْنَ فَإِنَّ جِبْرِيْلَ مَعَكَ وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لِحَسَّانِ أَجِبْ عَنِّيْ اَللّٰهُمَّ أَيِّدْهُ بِرُوْحِ الْقُدُسِ۔ (متفق عليه)

4789. Sayyiduna Bara رضى الله عنه narrated that on the day of Qurayzah when it was besieged), the Prophet صلى الله عليه وسلم said to (Sayyiduna) Hassan ibn Thabit رضى الله عنه, "Satise the polytheists. Jibril عليه السلام is with you!" And, indeed, Allah's Messenger صلى الله عليه وسلم used to say to Hassan رضى الله عنه (when the infidels satirized him), "Give them a reply on my behalf. O Allah, help him by Jibril (put in words in his mouth)."[2]

COMMENTARY: The Banu Qurayzah had conspired against the Muslim in the Battle of the Trench and had helped the infidels of Makkah. So, the Prophet صلى الله عليه وسلم punished them after that Battle.

Hassan Ibn Thabit ibn Mundhil رضى الله عنه was a resident of Madinah. He was a glorious sahabi and a high ranking poet. He is known as the Prophet's صلى الله عليه وسلم poet. He became a Muslim at a age of sixty.

MUSLIM POETS WERE INSTRUCTED TO SATIRISE THE QURAYSH INFIDELS

(٤٧٩٠) وَعَنْ عَائِشَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اهْجُوْا قُرَيْشًا فَإِنَّهُ أَشَدُّ عَلَيْهِمْ مِنْ رَشْقِ النَّبْلِ۔ (رواه مسلم)

4790. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم instructed (his poets), "Satirise quraysh, for, it is more severe to them than receiving shots with arrows."[3]

COMMENTARY: It is allowed to satirise the infidels and enemies of Islam if they begin to do it. Muslims must not be the first to satirise them otherwise they would retaliate and the Muslims would be deemed to have invited that on themselves. This is as the Quran forbids:

وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَسُبُّوا اللّٰهَ عَدْوًا بِغَيْرِ عِلْمٍ

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[1] Bukhari # 2802, Muslim # 112-1796.

[2] Bukhari # 3212, Muslim.

[3] Muslim # 157. 2490.

{Revile not those whom they call upon besides Allah, lest they out of spite revile in their ignorance.} (6: 108)

(٤٧٩١) وَعَنْهَا قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لِحَسَّانٍ إِنَّ رُوْحَ الْقُدُسِ لَايَزَالُ يُؤَيِّدُكَ مَا نَافَحْتَ عَنِ اللّٰهِ وَرَسُوْلِهٖ وَقَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ هَجَاهُمْ حَسَّانٌ فَشَفٰى وَاشْتَفٰى۔ (رواه مسلم)

4791. Sayyidah Ayshah رضی اللہ عنہا narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say to Hasan رضی اللہ عنہ, "So long as you respond (to the disbelievers) on behalf of Allah and His Messenger Jibril علیہ السلام will continue to help you." She also said that she heard Allah's Messenger صلی اللہ علیہ وسلم say, "Hasan has satirized them (in response to their initiative) and gave relief and received satisfaction of giving them pain."[1]

RAJAZ OF RAWAHAH ON PROPHET'S صلی اللہ علیہ وسلم TONGUE

(٤٧٩٢) وَعَنِ الْبَرَآءِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْقُلُ التُّرَابَ يَوْمَ الْخَنْدَقِ حَتّٰى اغْبَرَّ بَطْنُهٗ يَقُوْلُ:

وَاللّٰهِ لَوْلَا اللّٰهُ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

فَأَنْزِلَنْ سَكِيْنَةً عَلَيْنَا وَثَبِّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا

إِنَّ الْأُولٰى قَدْبَغَوْا عَلَيْنَا إِذَا أَرَادُوْا فِتْنَةً أَبَيْنَا

يَرْفَعُ صَوْتَهٗ بِهَا أَبَيْنَا أَبَيْنَا مُتَّفَقٌ عَلَيْهِ۔

4792. Sayyiduna Bara رضی اللہ عنہ narrated that at the Battle of Khandaq (Trench), Allah's Messenger صلی اللہ علیہ وسلم was putting the earth away (while digging) so that his belly became sandy and he read out (this rajaz of Sayyiduna Abdullah ibn Rawahah) رضی اللہ عنہ.

وَاللّٰهِ لَوْلَا اللّٰهُ مَااهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

(By Allah, had it not been for Allah's guide ness, We would not have been guided, Neither would have we given charity, nor offered salah (prayer).

فَأَنْزِلَنْ سَكِيْنَةً عَلَيْنَا وَثَبِّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا

So-O Allah - descend peace on us, And keep us steadfast when we encounter the enemy.

إِنَّ الْأُولٰى قَدْبَغَوْا عَلَيْنَا إِذَا أَرَادُوْا فِتْنَةً أَبَيْنَا

Surely, these (infidels of Makkah) have infringed our rights because - when they intend to tempts us (back to disbelief), we refuse!}
He raised his voice at 'we refuse! We refuse![2]

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[1] Muslim # 157-2490.
[2] Bukhari # 4104, Muslim.

COMMENTARY: Teebi رحمه الله said that the Prophet صلى الله عليه وسلم raised his voice for the entire words particularly at 'we refuse.'

PROPHET'S PRAYER AT THE BATTLE OF TRENCH FOR THOSE WHO RECITED THE RAJAZ

(٤٧٩٣) وَعَنْ اَنَسٍ قَالَ جَعَلَ الْمُهَا جِرُوْنَ وَالْاَنْصَارُ يَحْفِرُوْنَ الْخَنْدَقَ وَيَنْقُلُوْنَ التُّرَابَ وَهُمْ يَقُوْلُوْنَ۔ نَحْنُ الَّذِيْنَ بَايَعُوْ مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِيْنَا اَبَدًا يَقُوْلُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُجِيْبُهُمْ اَللّٰهُمَّ لَاعَيْشَ اِلَّاعَيْشُ الْاٰخِرَةِ فَاغْفِرِ الْاَنْصَارِ وَالْمُهَاجِرَةِ۔ (متفق عليه)

4793. Sayyiduna Anas رضی الله عنه narrated that the muhajirs (emigrants) (emigrants) and the ansars (helpers) began to dig the trench and put away the earth. The while, they read;

نَحْنُ الَّذِيْنَ بَايَعُوْا مُحَمَّدًا عَلَى الْجِهَادِ مَابَقِيْنَا اَبَدًا

[We are the ones who have pledged allegiance to
Muhammad To wage jihad for ever as long as we live!]
In response, the Prophet صلى الله عليه وسلم prayed.

اَللّٰهُمَّ لَاعَيْشَ اِلَّاعَيْشُ الْاٰخِرَةِ فَاغْفِرِ الْاَنْصَارِ وَالْمُهَاجِرَةِ

[O Allah, life is only the life of The hereafter,
So, forgive the ansar and The muhajir!][1]

COMMENTARY: Through this prayer the Prophet صلى الله عليه وسلم exhorted his saḥabah (Prophet's Companions) رضی الله عنهم to be patient for, whatever happens in this world, the hereafter has many blessings in store for them. It is as Allah's words:

وَمَا الْحَيٰوةُ الدُّنْيَا اِلَّامَتَاعُ الْغُرُوْرِ

{The life of this world is but goods and chattels of deception.} (3: 185)

POETRY IS WORSE THAN PUS IN BELLY

(٤٧٩٤) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاَنْ يَمْتَلِئَ جَوْفُ رَجُلٍ قَيْحًا يَرِيْهِ خَيْرٌ مِّنْ اَنْ يَمْتَلِئَ شِعْرًا۔ (متفق عليه)

4794. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "That the belly of a man should be full of pus that corrodes it is better (for it) than being full of poetry."[2]

COMMENTARY: Every poetry that distracts a man from the obligatory duties, worship and recital of the Quran and remembrance of Allah should be abandoned. It does not make a difference what kind it is, even commendable verses.

Some people say, however, that the hadith is about indecent verses and those that speak of disbelief and sin.

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[1] Bukhari # 2835, Muslim # 130. 1805.

[2] Bukhari # 6155, Muslim # 7. 2257.

SECTION II اَلْفَصْلُ الثَّانِيْ

POETRY THAT PROMPTS TO JIHAD

(٤٧٩٥) عَنْ كَعْبِ بْنِ مَالِكٍ اَنَّهٗ قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى قَدْ اَنْزَلَ فِي الشِّعْرِ مَا اَنْزَلَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمُؤْمِنَ يُجَاهِدُ بِسَيْفِهٖ وَلِسَانِهٖ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَكَاَنَّمَا تَرْمُوْنَهُمْ بِهٖ نَضْحَ النَّبْلِ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَفِي الْاِسْتِيْعَابِ لِابْنِ عَبْدِ الْبَرِّ اَنَّهٗ قَالَ يَا رَسُوْلَ اللّٰهِ مَاذَا تَرٰى فِي الشِّعْرِ فَقَالَ اِنَّ الْمُؤْمِنَ يُجَاهِدُ بِسَيْفِهٖ وَلِسَانِهٖ۔

4795. Sayyiduna Ka'b ibn Maalik رضی اللہ عنہ narrated that he submitted to the Prophet صلی اللہ علیہ وسلم. "Allah has revealed concerning poetry what is clear from (the verse) that which He has sent down." The prophet صلی اللہ علیہ وسلم said, "The believer engages in jihad with his sword as well as with his tongue. By Him in whose hold is my life, it is as though you shoot at them with it meaning (poetry) as striking with arrows."[1] According to Ibn Abad al-Barr رحمہ اللہ in his Isti'ab, he (Ka'b) submitted, "O Messenger of Allah, what do say about poetry?" He said, "The believer fights with his sword as well as with his tongue."[2]

COMMENTARY: The ulama (Scholars) name three noted poets in Islam.

(i) Hassan ibn Thabit رضی اللہ عنہ.
(ii) Abdullah ibn Rawahah رضی اللہ عنہ
(iii) Ka'b ibn Maalik رضی اللہ عنہ

Each of them had a distinctive style and field.
Ka'b رضی اللہ عنہ instilled fear in the hearts of the infidels and his subject was primarily jihad.
Hassan رضی اللہ عنہ satirized the enemies of Islam and of the Prophet صلی اللہ علیہ وسلم and derided their lineage and descent.
Abdur Rahman ibn Rawahah رضی اللہ عنہ reproached the disbelievers and the polytheists.
When Allah revealed the verse:

وَالشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوٗنَ

{And the poets – the perverse follow them} (26: 224)

Ka'b رضی اللہ عنہ felt sorry and sought the Prophet's رضی اللہ عنہ ruling about himself. He made it clear to him that the verse condemns indecent and irreligious poetry and poets because generally poets propagate misleading ideas. As far as Ka'b رضی اللہ عنہ and the likes of him were concerned, they did not fall under the purview of the verse. Rather they are among those who engage in jihad. In fact, Allah has named such poets among the excepted ones:

اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَذَكَرُوا اللّٰهَ كَثِيْرًا۔ (الآية)

{Except those who believe and do righteous deeds and remember Allah much...} (26: 227)

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[1] Sharh us sunnah (Holy Prophet's practice) # 3409.
[2] Isti'ab # 916.

FEW WORDS ARE SIGN OF FAITH

(٤٧٩٦) وَعَنْ اَبِي اُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْحَيَاءُ وَالْعِيُّ شُعْبَتَانِ مِنَ الْاِيْمَانِ وَالْبَذَاءُ وَالْبَيَانُ شُعْبَتَانِ مِنَ النِّفَاقِ۔ (ترمذی)

4796. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Modesty and speaking little (or keeping control over tongue) are two branches of faith and foul speech and eloquence (or oratory) are two branches of hypocrisy."[1]

COMMENTARY: Shyness and modesty being a form of faith is very clear. This has been discussed previously in the chapter on faith. (Hadith # 29, for instance.)

Curtness is a branch of faith while foul speech and talkativeness are two branches of hypocrisy. By nature, a believer is incapable of unnecessary speech and he is unable to express himself in flowery speech and exaggerated words. He keeps his tongue in check lest he utter what is condemned and blameworthy.

The hypocrite, on the other hand is glib-tongued and insincere. He is able and daring to speak indecent and obscene words

[Glib as them art of tongue, Therites, cease.][2]

[I want that glib and oily Art To speak and purpose not.][3]

MEANINGLESS SPEECH IS MAKRUH (DISAPPROVED)

(٤٧٩٧-٤٧٩٨) وَعَنْ اَبِي ثَعْلَبَةَ الْخُشَنِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اَحَبَّكُمْ اِلَيَّ وَاَقْرَبَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ اَحَاسِنُكُمْ اَخْلَاقًا وَاِنَّ اَبْغَضَكُمْ اِلَيَّ وَاَبْعَدَكُمْ مِنِّي مَسَاوِيْكُمْ اَخْلَاقًا الثَّرْثَارُوْنَ الْمُتَشَدِّقُوْنَ الْمُتَفَيْهِقُوْنَ۔ (رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْاِيْمَانِ وَرَوَى التِّرْمِذِيُّ نَحْوَهُ عَنْ جَابِرٍ وَفِيْ رِوَايَةٍ قَالُوا يَا رَسُوْلَ اللّٰهِ قَدْ عَلِمْنَا الثَّرْثَارُوْنَ وَالْمُتَشَدِّقُوْنَ فَمَا الْمُتَفَيْهِقُوْنَ قَالَ الْمُتَكَبِّرُوْنَ)۔

4797. Sayyiduna Abu Tha'labah al-Khushanyi رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The dearest of you to me and the nearest of you to me on the day of resurrection will be the ones among you possessing the best manners. And, those of you who will by the most detested to me and the most distant from me (on the day of resurrection) will be those who possess evil manners who speak much, and (المتفیہقون) al-mutafayhiqoon.[4]

4798. According to a version narrated by Sayyiduna Jabir رضی اللہ عنہ they asked, "O Messenger of Allah, we understand who the (الثرثارون) those who speak much and the (المتشدقون) (those who are loud mouthed are, but who are (المتفیہقون) the voluble (al-mutafayhiqoon)?' He said, "They are (المتکبرون) the arrogant (al-mutakabbiroon)."[5]

COMMENTARY: The fayhiqoon (sing fayhiq) are they who talk too much with an upturned face, as the arrogant do. They regard the addressee with contempt.

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[1] Tirmidhi # 2027.

[2] Homer Iliad to by Byrant – Funk & Wagnalls New Standard Dictionary of the English Language.

[3] William Shakespeare in King Lear.

[4] Shu'a ul eeman # 4969.

[5] Tirmidhi # 2018.

The kinds of speech mentioned in the hadith are makruh (disapproved). But to speak to preach, convey the truth and reform the people with eloquence and lengthy speech is not makruh (disapproved). However, even then simple easy to understand language should be used. It is not proper to use bombastic words beyond comprehension of the listeners.

EATING LIKE COWS

(٤٧٩٩) وَعَنْ سَعْدِ بْنِ اَبِي وَقَّاصٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى يَخْرُجَ قَوْمٌ يَاكُلُوْنَ بِاَلْسِنَتِهِمْ كَمَا تَاكُلُ الْبَقَرَةُ بِاَلْسِنَتِهَا۔ (رواه احمد)

4799. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Last Hour will not come till such people arise who eat with their tongues as cows do."[1]

COMMENTARY: These people will flatter others and shower false praise on them. Or, they will blame them without their fault. They will deliver verbose speeches to net people.
Just as a cow eats without distinguishing the different tastes, these people will mingle truth and falsehood, the permissible and the forbidden, for lawful and the unlawful.

ALLAH DISLIKES THE SWEET-TALKER

(٤٨٠٠) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ يَبْغِضُ الْبَلِيْغَ مِنَ الرِّجَالِ الَّذِيْ يَتَخَلَّلُ بِلِسَانِهٖ كَمَا يَتَخَلَّلُ الْبَاقِرَةُ بِلِسَانِهَا۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

4800. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah dislikes the eloquent among men who (goes to extreme exaggeration) circling his tongue (up and down and sideways) around his teeth as cattle do."[2]

COMMENTARY: The wise discern the weakness of talkativeness and unnecessary conversation. Such speakers are normally liars.
Good speech is that which is as much as necessary, straightforward, to the point.
The outward speech is compatible with the inner thoughts.

UNPRACTICING ORATOR

(٤٨٠١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَرْتُ لَيْلَةَ اُسْرِيَ بِيْ بِقَوْمٍ تُقْرَضُ شِفَاهُهُمْ بِمَقَارِيْضَ مِنَ النَّارِ فَقُلْتُ يَا جِبْرَئِيْلُ مَنْ هٰؤُلَاءِ قَالَ هٰؤُلَاءِ خُطَبَاءُ اُمَّتِكَ الَّذِيْنَ يَقُوْلُوْنَ مَالَا يَفْعَلُوْنَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔ (رواه الترمذی)

4801. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'On the night of isra (my journey to the heavens), passed by people whose lips were being cut by scissors of fire. I asked, 'O Jibril, who are they?' He said, 'They are the sermonizers of your ummah who preached what they did not practice.'[3]

COMMENTARY: This hadith speaks of the evil of not practicing themselves what the

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[1] Musnad Ahmad 10184.
[2] Tirmidhi # 2853, Abu Dawud # 5005.
[3] Tirmidhi, Musnad Ahmad 3-180.

sermonizers preach to others, but it does not call them to task for preaching itself. The ulama (Scholars) say that while enjoining piety, it is not necessary to put that into practice too. It is not that only he should enjoin piety who himself abides by it, though it is better to abide by it first because that will produce results too.

CAPTIVATING HEARTS WITH ELOQUENCE

(٤٨٠٢) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَلَّمَ صَرْفَ الْكَلَامِ لِيَسْبِيَ بِهٖ قُلُوبَ الرِّجَالِ اَوِالنَّاسِ لَمْ يَقْبَلِ اللّٰهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَّلَا عَدْلًا۔ (رواه ابوداؤد)

4802. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone acquires the art, of crafty speech to charm (and win over) the hearts of men, or of people then Allah will not accept his supererogatory worship or his obligatory worship, on the day of resurrection."[1]

SHORT SPEECH IS GOOD

(٤٨٠٣) وَعَنْ عَمْرِو بْنِ الْعَاصِ اَنَّهٗ قَالَ يَوْمًا وَقَامَ رَجُلٌ فَاَكْثَرَ الْقَوْلَ فَقَالَ عَمْرٌو لَوْ قَصَدَ فِيْ قَوْلِهٖ لَكَانَ خَيْرًا لَّهٗ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَقَدْ رَاَيْتُ اَوْاُمِرْتُ اَنْ اَتَجَوَّزَ فِي الْقَوْلِ فَاِنَّ الْجَوَازَ هُوَ خَيْرٌ۔ (رواه ابوداؤد)

4803. Sayyiduna Amr ibn Aas رضی اللہ عنہ narrated that one day when a man stood up and delivered a lengthy speech, he remarked, 'If he had been brief in his speech that would have been better for him. I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'Indeed, I am convinced (or, I have been commanded) that I should be brief with my words, for brevity is better."[2]

SOME KNOWLEDGE IS IGNORANCE

(٤٨٠٤) وَعَنْ صَخْرِ بْنِ عَبْدِاللّٰهِ بْنِ بُرَيْدَةَ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ مِنَ الْبَيَانِ سِحْرًا وَاِنَّ مِنَ الْعِلْمِ جَهْلًا وَاِنَّ مِنَ الشِّعْرِ حُكْمًا وَاِنَّ مِنَ الْقَوْلِ عِيَالًا۔

(رواه ابوداؤد)

4804. Sayyiduna Sakhr ibn Abdullah ibn Buraydah رحمہ اللہ reported from his father (Abdullah) who from his (Sakhr's) grand father (Buraydah) رضی اللہ عنہ who said, "I heard Allah's Messenger صلی اللہ علیہ وسلم say, "Surely, there is in some eloquence magic, in some knowledge ignorance in some poetry wisdom and in some speech vexation."[3]

COMMENTARY: As for knowledge being ignorance, there can be two applications of this expression.

(i) Acquiring such learning as is unnecessary and not beneficial, like astrology, palmistry, etc, or philosophy. This deprives the learner from acquiring

[1] Abu Dawud # 5006.
[2] Abu Dawud # 5008.
[3] Abu Dawud # 5012.

productive knowledge, like of the Quran, hadith, etc. So, this is ignorance of productive knowledge.

(ii) Not using one's knowledge to purpose. Thus, the scholar himself is an ignorant man.

Besides, if anyone claims to be a scholar but in reality, he is not, then his claim is ignorance. Sometimes what one says lands one in hot water, Or, it vexes the listeners. This is burdensome speech.

Section III اَلْفَصْلُ الثَّالِثُ

MERIT OF HASAN THE POET

(٤٨٠٥) عَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَضَعُ لِحَسَّانٍ مِنْبَرًا فِي الْمَسْجِدِ يَقُوْمُ عَلَيْهِ قَآئِمًا يُفَاخِرُ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْيُنَافِحُ وَيَقُوْلُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ يُؤَيِّدُ حَسَّانَ بِرُوْحِ الْقُدُسِ مَانَافَحَ اَوْفَاخَرَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه البخاری)

4805. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم had raised a pulpit in the mosque (Masjid Nabawi) for Hassan رضی اللہ عنہ (to recite poetry whereby) to speak in praise of Allah's Messenger صلی اللہ علیہ وسلم - or, to (contend against the infidels who satirized him, and) defend him. Allah's Messenger صلی اللہ علیہ وسلم would say. "Allah strengthens Hassan through Jibril علیہ السلام as long as he recites in defence - or in praise - of Allah's Messenger صلی اللہ علیہ وسلم.[1]

HADI IS ALLOWED

(٤٨٠٦) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَادٍ يُقَالُ لَهُ اَنْجَشَةُ وَكَانَ حَسَنَ الصَّوْتِ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُوَيْدَكَ يَا اَنْجَشَةُ لَاتَكْسِرِ الْقَوَارِيْرَ قَالَ قَتَادَةُ يَعْنِيْ ضَعَفَةَ النِّسَآءِ۔ (متفق علیه)

4806. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم had a (camel-driver) hadi (who chanted songs to urge the camels on). His name was Anjashah رضی اللہ عنہ and he had a beautiful voice. The Prophet صلی اللہ علیہ وسلم said to him, "Gently, Anjashah, do not break the qawarir." Qatadah رضی اللہ عنہ said, "It means weak women."[2] (Qawarir means glass vessels,)

COMMENTARY: Hadi (حدی) is a raised voice song that is chanted to drive the camels on, or it is the camel driver's chant. When he notices that his camel is tired. The camel driver chants the song in a sweet loud voice. It creates energy in the camel and it picks up speed. The song of the hadi is permissible. The ulama (Scholars) are unanimous about it.

Qawarir is the plural of qarurah. It means glass (or glass vessel or glass bottles). The Prophet صلی اللہ علیہ وسلم said, "Do not break the glass." If the camels gallop swiftly, the women might be inconvenienced. So, he instructed Anjashah رضی اللہ عنہ to drive them gently.

It could also imply that the Prophet صلی اللہ علیہ وسلم referred to weak hearts of women. Their minds might be diverted by his songs. This is a fact that a bad idea may strike any human mind. (However, the first meaning is more apt).

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[1] Bukhari # 3212, 313, Abu Dawud # 5015, Tirmidhi # 2846, Musnad Ahmad 6-72.

[2] Bukhari # 6211, Muslim.

Besides, the Prophet صلى الله عليه وسلم had his ummah in mind. So, he meant to guide all of them by these words. They should be careful when women ride camels. The hadi should bear this in mind.
The commentators have preferred the second meaning, but we find the wording of the hadith to express the first meaning.

TOPIC OF POETRY DECIDES ITS GOODNESS OR OTHERWISE

(٤٨٠٧-٤٨٠٨) وَعَنْ عَائِشَةَ قَالَتْ ذُكِرَ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الشِّعْرُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هُوَ كَلَامٌ فَحَسَنُهُ حَسَنٌ وَقَبِيْحُهُ قَبِيْحٌ رَوَاهُ الدَّارَ قُطْنِيُّ وَرَوَى الشَّافِعِيُّ عَنْ عُرْوَةَ مُرْسَلًا۔

4807. Sayyidah Ayshah رضى الله عنها narrated that poetry was mentioned in the presence of Allah's Messenger صلى الله عليه وسلم. (It was being asked whether it is a good thing or bad.) so, Allah's Messenger صلى الله عليه وسلم said, "It is a speech. That which is good in it is good and that which is bad in it is bad."[1]

4808. Imam Shafi'I رحمه الله transmitted it in a mursal form as narrated by Urwah رحمه الله.[2]

COMMENTARY: This subject has been discussed earlier.

PUS BETTER THEN POETRY IN BELLY

(٤٨٠٩) وَعَنْ أَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ بَيْنَا نَحْنُ نَسِيْرُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْعَرَجِ إِذَا عَرَضَ شَاعِرٌ يُنْشِدُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُذُوا الشَّيْطَانَ أَوْ أَمْسِكُوا الشَّيْطَانَ لَأَنْ يَمْتَلِئَ جَوْفُ رَجُلٍ قَيْحًا خَيْرٌ لَّهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا۔ (رواه مسلم)

4809. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated, "While we were travelling with Allah's Messenger صلى الله عليه وسلم in al-Arj, a poet came before us reciting poetry Allah's Messenger صلى الله عليه وسلم said, "Get hold of the devil,' or, 'catch the devil (meaning, stop him from reciting poetry), because it is better for a man to let pus fill his belly than to have poetry fill it."[3]

COMMENTARY: Arj is a place between Madinah and Makkah. It is a valley. It is a small inhabitation. Travellers stop over at this place. The prophet صلى الله عليه وسلم was here during his emigration and also during the farewell pilgrimage. This event perhaps took place during the Farewell pilgrimage.
That poet was lost in his poetry and was aloof from the others around. He had no manners at all. He had distanced himself from Allah's mercy. This is why the Prophet صلى الله عليه وسلم blamed him as evil.

SINGING PRODUCES HYPOCRISY

(٤٨١٠) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْغِنَاءُ يُنْبِتُ النِّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الزَّرْعَ۔ (رواه البيهقى فى شعب الايمان)

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[1] Daraqutni # 2 pooty.
[2] Musnad Shafi'i.
[3] Muslim # 9. 2259.

4810. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Singing breeds hypocrisy in the heart just as water grows crops."[1]

COMMENTARY: Singing is a malady for man's heart and soul that grows hypocrisy. Daylami رحمه الله has transmitted a hadith of Sayyiduna Anas رضی الله عنه:

إِنَّ الْغِنَا وَاللَّهْوُ يَنْبُتَانِ النِّفَاقَ كَمَا يَنْبُتُ الْمَاءُ الْعَشْبَ وَالَّذِىْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ إِنَّ الْقُرْاٰنَ

وَالذِّكْرَ يَنْبُتَانِ الْاِيْمَانَ، فِي الْقَلْبِ كَمَا يَنْبُتُ الْمَاءُ الْعَشْبَ

"Songs and amusement both produce hypocrisy just as water produces greenery. By Him who holds the soul of Muhammad, the Quran and dhikr (remembrance of Allah) grow faith in the heart just as water grows greenery."

Hence, man should abstain from singing and devote himself to recital of the Quran and remembrance of Allah. They give light to heart and soul and polish faith and manners. Nawawi رحمه الله has written in Rawdah that it is makruh (disapproved) to sing and makruh (disapproved) to listen to it, when in both cases singing is not accompanied by music. It is accentuated when singing is by a women. And, if singing is accompanied by music then it is unlawful to sing and to listen to it.

SHUT EARS ON HEARING MUSIC

(٤٨١١) وَعَنْ نَافِعٍ قَالَ كُنْتُ مَعَ ابْنِ عُمَرَ فِىْ طَرِيْقٍ فَسَمِعَ مِزْمَارًا فَوَضَعَ اِصْبَعَيْهِ فِىْ اُذُنَيْهِ وَنَاٰ عَنِ الطَّرِيْقِ إِلَى الْجَانِبِ الْاٰخَرِ ثُمَّ قَالَ لِىْ بَعْدَ اَنْ بَعُدَ يَا نَافِعُ هَلْ تَسْمَعُ شَيْئًا قُلْتُ لَافَرَفَعَ اِصْبَعَيْهِ مِنْ اُذُنَيْهِ قَالَ كُنْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَمِعَ صَوْتَ يَرَاعٍ فَصَنَعَ مِثْلَ مَاصَنَعْتُ قَالَ نَافِعٌ وَكُنْتُ اِذْ ذَاكَ صَغِيْرًا۔ (رواه احمد وابوداؤد)

4811. Sayyiduna Nafi رحمه الله narrated, "I was with Ibn Umar رضی الله عنه on a road (going somewhere). Suddenly, he heard a mizmar (pipe). He put his fingers in his ears and moved away to the other side of the road. Then, having gone some distance, he asked me 'O Nafi, do you hear anything?' I said, 'No!' then, he removed his fingers from his ears and said, 'I had been with Allah's Messenger صلى الله عليه وسلم and he had heard the sound of a reed-pipe (yara) and he had done as I did just now."

Nafi رحمه الله, said further, "At that time, I was young."[2]

COMMENTARY: Nafi رحمه الله made it clear that he was young at that time, so Ibn Umar رضی الله عنه did not require to not listen to the music, If he was responsible according to Shari'ah (divine law), Ibn Umar رضی الله عنه would have required him to do the same thing as he had done. It is not that the hearing of this sound is makruh tanzihi (disapproved nearer to lawful), so Ibn Umar رضی الله عنه did not ask the boy not to listen to it. Rather, in fact, it is makruh tahrimi (disliked and nearer to unlawful)to listen to the sound of the pipe, but he did not forbid the boy because he was not yet responsible in Shari'ah (divine law).

As an additional move of righteousness, Ibn Umar رضی الله عنه also went over to a distance. This was taqwa.

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[1] Bayhaqi in Shub-ul-eeman # 5110.

[2] Musnad Ahmad, Abu Dawud # 4924.

This subject demands a deep study. However, the scholars have not found any hadith that establishes songs as unlawful. Such songs are disallowed as are accompanied by music and drums. But, the jurists take a stronger, more firm view. The Books of fiqh may be consulted. It is stated in Fatawa Qadi Khan that all forms of amusement, like musical instruments etc are unlawful and a grave sin because of the saying of the Prophet صلى الله عليه وسلم:

إِسْتِمَاعُ الْمَلَاهِي مَعْصِيَةٌ وَالْجُلُوسُ عَلَيْهَا فِسْقٌ وَالتَّلَذُّذُ بِهَا مِنَ الْكُفْرِ

"It is a sin to listen to musical instruments. To sit for them is fisq (grave sin). To enjoy them is disbelief."

Of course, if anyone hears the sound of music incidentally then it is not a sin, but it is wajib (obligatory) on him to try his utmost that he does not hear the sound. The prophet صلى الله عليه وسلم had put his fingers in his ears so that he may not hear music.

CHAPTER - X

GUARDING THE TONGUE BACKBITING & ABUSE بَابُ حِفْظِ اللِّسَانِ وَالْغِيْبَةِ وَالشَّتْمِ

Ghibah (غيبة) 'backbiting' is to speak ill of someone behind his back. It is speak of a person in his absence such things as he would not like if he heard them.

Shatm (شتم) is to 'revile' or 'abuse'. It is speaking indecently and to someone with such words as are not approved by Shar'iah and are against etiquette, civil conduct and politeness.

The ahadith in this chapter emphasise that the tongue should be preserved from bad words and speech as are not accepted by Shari'ah (divine law) and society. Main among them are backbiting, abusing and disrespectful talk. These ahadith point out the evil in these things from the point of view of Shari'ah (divine law) and how much is he looked down upon who does these things.

SECTION I اَلْفَصْلُ الْأَوَّلُ

PARADISE ASSURED TO ONE WHO PRESERVES HIS TONGUE & PRIVATE PARTS

(٤٨١٢) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَّضْمَنْ لِيْ مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ۔ (رواه البخاری)

4812. Sayyiduna Sahl ibn Sa'd رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who assures me that he will preserve what is between his jaws (meaning, his tongue and teeth) and what is between his legs (meaning, his private parts), I shall guarantee him (admittance to) paradise."[1]

COMMENTARY: To preserve the tongue is not to speak an untoward and improper word. To preserve one's teeth is not to eat the forbidden food. And to preserve oneself from fornication.

To anyone who guarantees these things the prophet صلى الله عليه وسلم assured entry into paradise in the initial stage alongwith the forgiven people and assured him the higher ranks there.

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[1] Bukhari # 6474.

This assurance from the Prophet صلى الله عليه وسلم is on behalf of Allah, the Exalted, whose deputy he is.

KEEP A CIVIL TONGUE

(٤٨١٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللّٰهِ لَا يَلْقِيْ لَهَا بَالًا يَرْفَعُ اللّٰهُ بِهَا دَرَجَاتٍ وَاِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللّٰهِ لَا يُلْقِيْ لَهَا بَالًا يَهْوِيْ بِهَا فِيْ جَهَنَّمَ۔ رَوَاهُ الْبُخَارِيُّ وَفِيْ رِوَايَةٍ لَهُمَا يَهْوِيْ بِهَا فِي النَّارِ اَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ۔

4813. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Surely, a slave (of Allah) may speak a word that pleases Allah without his realizing its significance (thinking) it to be easy and ordinary), but Allah raises him several degrees because of it. And, surely, a slave (of Allah) may speak a word that displeases Allah without his realising its significance (thinking there is no harm in uttering a petty word), but he continues to sink down in hell because of it."[1]
According to another version:
"He will go down into hell farther than the distance between the east and the west."[2]

COMMENTARY: The hadith calls for keeping the tongue in check. It happens often that a careless word lead to unpleasant repercussions.

ABUSING A MUSLIM IS VERY SINFUL

(٤٨١٤) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سِبَابُ الْمُسْلِمِ فُسُوْقٌ وَقِتَالُهُ كُفْرٌ۔ (متفق علیه)

4814. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "To revile a Muslim is wicked (and sinful) and to kill him is disbelief (meaning, not perfect Islam)."[3]

COMMENTARY: It does not mean that the murderer of a Muslim become an infidel. Rather, he shows that he is imperfect as a Mulim, adherent of Islam. According to another hadith, "A perfect Muslim is he at whose hands other Muslims are safe."
However, if the word 'disbelief' is taken in its real sense, then the murderer will become a disbeliever if he regards the killing of a Muslim as lawful and permissible because he is a Muslim.

DO NOT CALL ANOTHER MUSLIM 'AN UNBELIEVER'

(٤٨١٥) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّمَا رَجُلٍ قَالَ لِاَخِيْهِ كَافِرٌ فَقَدْ بَاءَ بِهَا اَحَدُهُمَا۔ (متفق علیه)

4815. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If any man calls his brother a disbeliever then the accusation returns on one of

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[1] Bukhari # 5478, Muwatta Maalik # 5 (Kalam) tirmidhi # 2326, Ibn Majah # 3969,
[2] Bukhari # 6477, Muslim # 49, 50-2988.
[3] Bukhari # 48, Muslim # 116-64, (The second permthesis are from comments in Urdu).

them."[1]

COMMENTARY: There can be only two options in this case: either the accuser is true and the accused is a disbeliever, or he is false in which case the accuser will be said to a disbeliever himself.

Nawawi رحمه الله said that some ulama (Scholars) classify this hadith as one of the difficult to imperpret because the apparent meaning of the hadith should not be considered in the light of the contention that no Muslim howsoever sinful may be termed a disbeliever unless he professes that Islam is false. Therefore, various interpretation are forwarded for this hadith.

(i) The accuser not only calls an other Muslim a disbeliever but is convinced that it is lawful to do so. In this case, he himself becomes a disbeliever.

(ii) The accuser becomes a disbeliever if the accused is not a disbeliever.

(iii) It is the Khawarij who are meant because they accuse believers of disbelief. But, this third interpretation is weak because it implies that the khawarij may be called disbelievers while most ulama (Scholars) hold that they are a misled people, like the bid'atis (innovators) but they are not disbelievers. However, Mulla Ali Qari contends that the third interpretation about the Khawarij is not weak because they maintain that not only the ahl us sunnah (Holy Prophet's practice) wa al jama'at but most of the sahabah (Prophet's Companions) رضی الله عنهم were disbelievers. We seek refuge in Allah from such thought.

DO NOT ACCUSE A MUSLIM FISQ

(٤٨١٦) وَعَنْ اَبِیْ ذَرٍّقَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ لَایَرْمِیْ رَجُلٌ رَجُلًا بِالْفُسُوْقِ وَلَا یَرْمِیْهِ بِالْکُفْرِ اِلَّا ارْتَدَّتْ عَلَیْهِ اِنْ لَمْ یَکُنْ صَاحِبُهٗ کَذَالِكَ۔ (رواه البخاری)

4816. Sayyiduna Abu Dharr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "No man must accuse another man of fisq (sinfulness) or disbelief, for, it will revert to him, if the accused is not as he said."[2]

(Fisq is sin, disobedience, transgression, wickedness.)

COMMENTARY: See previous hadith # 4815.

DO NOT CALL ANYONE 'ENEMY OF ALLAH'

(٤٨١٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ دَعَارَجُلًا بِالْکُفْرِاَوْ قَالَ عُدُوُّ اللّٰهِ وَلَیْسَ کَذَالِكَ اِلَّا حَارَ عَلَیْهِ۔ (متفق علیه)

4817. Sayyiduna Abu Dharr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who accuses a man of disbelief or calls him an enemy of Allah, neither of which he is, then the accusation rebounds on him."[3]

SIN OF REVILING ONE ANOTHER IS LAID ON THE BEGINNER

(٤٨١٨) وَعَنْ اَنَسٍ وَاَبِیْ هُرَیْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ الْمُسْتَبَّانِ مَاقَالَا فَعَلَى الْبَادِیْ

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[1] Bukhari # 6104, Muslim # 111-60.

[2] Bukhari # 6045.

[3] Bukhari, Muslim # 112-61.

مَا لَمْ يَعْتَدِ الْمَظْلُوْمُ۔ (رواه مسلم)

4818. Sayyiduna Anas رضی الله عنه and Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said "What ever two people who revile one another say is blamed on him who began the reviling as long the innocent one (who is wronged) does not transgress."[1]

COMMENTARY: Some authorities say that the second person will be a sinner too because of his abusive words.

NOT PROPER TO CURSE ANYONE

(٤٨١٩) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَنْبَغِيْ لِصِدِّيْقٍ يَكُوْنَ لَعَّانًا (رواه مسلم)

4819. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "It does not behave a siddiq (very truthful man) to be a reviler."[2]

COMMENTARY: 'Siddiq' is an amplified form of the noun meaning, 'much more truthful.' There is no variance between his words and his deeds. The Sufis classify the rank of siddiq as a degree lower than prophethood. It is as Quran says:

فَاُولٰٓئِكَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ

{Whom Allah has blessed from among the prophets, the sincere (lover of truth), the witnesses and the righteous} (4: 69)

One who has attain the rank of siddiq cannot curse another because it amounts to praying for him to be deprived of Allah's mercy. The objective of all the Prophets علیهم السلام has been to draw people nearer to Allah's mercy and the creatures who have drawn away should be brought nearer to Him.

According to Mawlana Abdul Majid Daryabadi رحمه الله, 'Siddiq is the intensive form of (صدوق) (sudooq), 'the truthful. And implies on invariable habit of veracity, and imperishable love of truth...' (Tafsir ul Quran[3] Vol 3 p 83 note 151).

This is why the *Ahl us sunnah (Holy Prophet's practice) wa al jama'ah* refrain from calling curse on anybody, even if he deserves it. However, there is no harm in cursing the disbelievers of whom it is known for certain that they died as disbelievers.

There are two kinds of curses.

(i) To call for removal of someone completely from goodness and Allah's mercy and to make him lose all hope of Allah's blessing. This kind is only for the disbelievers.

(ii) To declare such a person to be removed from Allah's pleasure who abandons the best curse and high ideals in deeds and prayers. This kind is also known to have been called by some of the shabah رضی الله عنهم.

The word la'an (لعان) translated 'reviler' is an exaggerated form to describe 'one who curses. It is used here because generally even the most prominent believer does not refrain from calling a little curse. This is why Ibn Maalik رحمه الله said that this hadith does not call to task one who (curses occasionally and) may have cursed once or twice.

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[1] Muslim # 68-2597.

[2] Muslim # 85-2597.

[3] Darul Isha'at Karachi.

(٤٨٢٠) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللَّعَّانِيْنَ لَا يَكُوْنُوْنَ شُهَدَاءَ وَلَا شُفَعَاءَ يَوْمَ الْقِيٰمَةِ۔ (رواه مسلم)

4820. Sayyiduna Abu Darda رضی الله عنه narrated that the he heard Allah's Messenger رضی الله عنه say, "those who are accustomed to curse often will not be witnesses or intercessors on the day of resurrection."[1]

COMMENTARY: On the day of resurrection, the ummah of Muhammad صلی الله علیه وسلم will be presented as witnesses over the previous peoples. They will testify that the Prophet صلی الله علیه وسلم and Messenger علیه السلام had conveyed to those peoples the messages of Allah and had invited them to Allah's path. But, they did not listen to them. Allah says about it:

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ۔

{And thus have we made you mid-most justly balanced) community so that you may be witnesses to mankind.} (2: 143)

The Prophet صلی الله علیه وسلم said that on the day of resurrection such people who are given to cursing will not be honoured as witnesses over the past ummahs, they will also be deprived of the honour of interceding for anyone on the day of resurrection.

DO NOT SAY ABOUT ANYONE THAT HE HAS PERISHED

(٤٨٢١) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَالَ الرَّجُلُ هَلَكَ النَّاسُ فَهُوَ اَهْلَكُهُمْ۔ (رواه مسلم)

4821. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "when a man says, 'people have perished' (and are deserving of hell), then he is the one who will perish most."[2]

COMMENTARY: If anyone sees some people on the wrong path and hopes that they would mend their ways and sympathizes with them, saying that they have perished, then there is no harm in it. What he says reflects his inner desire to see them on the right path and get guidance. He wants them to be safe and not perish.

If anyone says so merely to find fault with them and to frustrate them, then he is the one who has perished to a higher degree because he seems arrogant and despises the other people.

This is the meaning, if the word is read ahlukukum (اهلككم). If it is read ahlakakum, then it would mean that he who says so ruins them or causes them to perish. Those people hear him and feel despondent and stop doing whatever good deeds they had been doing. They plunge deeper into sin. Such words cause them to lose heart and have no hope of being forgiven.

Shari'ah (divine law) teaches us to be very mild and compassionate and loving to people who have gone astray.

The person who is harsh to them and frustrates them is the one who perishes before them. The Prophet's صلی الله علیه وسلم words mean that even the sinners should be given glad tidings.

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[1] Muslim # 85-2598.

[2] Muslim # 13-2623.

They should be given hope of Allah's mercy and encouraged to seek it.

WORST OF MEN

(٤٨٢٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَجِدُوْنَ شَرَّ النَّاسِ يَوْمَ الْقِيٰمَةِ ذَا الْوَجْهَيْنِ اَلَّذِىْ يَأْتِىْ هٰؤُلَاءِ بِوَجْهٍ وَهٰؤُلَاءِ بِوَجْهٍ۔ (متفق عليه)

4822. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "you will find that the worst of all people on the day of resurrection will be the two faced one. He presents one face to these (professing something) and another face to those (professing a different thing)."[1]

TALE-BEARER IS WARNED

(٤٨٢٣) وَعَنْ حُذَيْفَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ مُتَّفَقٌ عَلَيْهِ وَفِىْ رِوَايَةٍ مُسْلِمٍ نَمَّامٌ۔

4823. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "The qattat (قتات) - talebearer) shall not enter paradise. "In the beginning) A version of Muslim has 'nammam' (نمام) talabearer)[2]
(qattat and nammam are synonyms)

SPEAK THE TRUTH, SHUN FALSEHOOD

(٤٨٢٤) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالصِّدْقِ فَاِنَّ الصِّدْقَ يَهْدِىْ اِلَى الْبِرِّ وَاِنَّ الْبِرَّ يَهْدِىْ اِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتّٰى يُكْتَبَ عِنْدَ اللّٰهِ صِدِّيْقًا وَاِيَّاكُمْ وَالْكَذِبَ فَاِنَّ الْكَذِبَ يَهْدِىْ اِلَى الْفُجُوْرِ وَاَنَّ الْفُجُوْرَ يَهْدِىْ اِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكِذْبَ حَتّٰى يُكْتَبَ عِنْدَ اللّٰهِ كَذَّابًا۔ مُتَّفَقٌ عَلَيْهِ وَفِىْ رِوَايَةٍ لِمُسْلِمٍ قَالَ اِنَّ الصِّدْقَ بِرٌّ وَاِنَّ الْبِرَّ يَهْدِىْ اِلَى الْجَنَّةِ وَاِنَّ الْكِذْبَ فُجُوْرٌ وَاِنَّ الْفُجُوْرَ يَهْدِىْ اِلَى النَّارِ۔

4824. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'You must bind yourselves to speak the truth. Indeed, truth leads to piety and piety leads the doer of pious work to paradise. He who does not cease to speak the truth and sticks to the truth is recorded with Allah as a siddiq (the most truthful).
And, beware of falsehood! Falsehood leads to wickedness and sin, and wickedness leads to hell. He who does not cease to speak lies and sticks to falsehood is recorded with Allah as a kadhahab (كذاب) - a great liar."
According to another version: He said, "Truth is piety and piety leads to paradise, but falsehood wickedness and wickedness leads to hell." (It does not mention 'sticks to...' in each case.)[3]

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[1] Bukhari # 6058, Muslim # 199-2526.
[2] Bukhari # 6056, Muslim # 169-105.
[3] Bukhari # 6094, Muslim # 105-2607.

COMMENTARY: The truthful will be regarded as possessing the attribute of siddiq and occupying the station of siddiq. Thus he deserves the reward receivable at that rank, Or, his name is written as siddiq in the book of records with the angels in the heavens. Or, he is known as siddiq by the people in this world. This would mean that he is held in high esteem in this world and always remembered as truthful and the title siddiq. This meaning is based on the words:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَٰنُ وُدًّا

{Surely those who believe and do righteous deeds, for them the compassionate shall assign love} (19: 96)

The kadhdhab (liar) is recorded in the same way with Allah. A judgement is passed against him on the punishment to be awarded. The people know him as a liar and unworthy of trust, and they dislike him.

ONE WHO PUTS THINGS RIGHT IS NOT A LIAR

(٤٨٢٥) وَعَنْ أُمِّ كُلْثُوْمٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْكَذَّابُ الَّذِىْ يُصْلِحُ بَيْنَ النَّاسِ وَيَقُوْلُ خَيْرًا اَوْ يَنْمِىْ خَيْرًا۔ (متفق عليه)

4825. Sayyidah Umm Kulthum رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He is not the Kadhdhab (liar) who reconciles people (who are in bad books of one another). He says what is good (to one another) and grows what is good (between their relationship)."[1]

COMMENTARY: If anyone says something that is not true but hopes to strike a reconciliation between two man who disagree with one another, then he will not be called a liar and no sin will fall on him. However, what he says must be based on good and piety not sin. For example, he may say to one that the other spoke well to him though he may not have done so.

PRAISING TO FLATTER

(٤٨٢٦) وَعَنِ الْمِقْدَادِ بْنِ الْاَسْوَدِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَاَيْتُمُ الْمَدَّاحِيْنَ فَاحْثُوْا فِىْ وُجُوْهِهِمُ التُّرَابَ۔ (رواه مسلم)

4826. Sayyiduna Miqdad ibn Aswad رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you see those who praise people, throw dust in their faces."

COMMENTARY: If anyone praises you on your face hoping to win your favour then pour dust on his face. This means that you should keep him deprived Or, give him something paltry to ward him off, because, giving something insignificant is also like throwing dust on the face, and this giving should be to keep him quiet, and not satirise you.

Some ulama (Scholars) take the words of the hadith in their literal sense. This is borne out by the action of Sayyiduna Miqdad ibn Aswad. رضی اللہ عنہ When a man praised Sayyiduna Uthman ibn Affan رضی اللہ عنہ on his face, he picked up a fistful of dust and threw it on that man's face. The ulama (Scholars) say that this is done to worn him because by his praise he might cause the man praised to get it into his head and be conceited.

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[1] Bukhari # 2692, Musilm # 101-2605.

Khattabi رحمه الله said that this refers to those who are accustomed to shower praise to flatter. They do not consider whether it is fair on unjust, deserving or not. They make it a profession to earn a livelihood or get a favour.
If anyone praises another justly to encourage him to carry on the good work or to get others to emulate the good doer, then this hadith does not apply to him.

(٤٨٢٧) وَعَنْ اَبِي بَكْرَةَ قَالَ اَثْنٰى رَجُلٌ عَلٰى رَجُلٍ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ وَيْلَكَ قَطَعْتَ عُنُقَ اَخِيْكَ ثَلَاثًا مَنْ كَانَ مِنْكُمْ مَادِحًا لَا مُحَالَةَ فَلْيَقُلْ اَحْسَبُ فُلَانًا وَاللّٰهُ حَسِيْبُهُ اِنْ كَانَ يُرٰى اَنَّهُ كَذَالِكَ وَلَا يُزَكِّي عَلَى اللّٰهِ اَحَدًا۔ (متفق عليه)

4827. Sayyiduna Abu Bakrah رضی الله عنه narrated that a man began to praise another (to his face) in the presence of the Prophet صلی الله علیه وسلم. so, he said, "woe to you! You have severed the neck of your brother!" He said this three times "If any of you must needs praise another, then he should say, 'I consider him to be such and such, for, Allah is the One (who knows and) who takes account of him.' If he who praises supposes that the other deserves the praise. (In either case) he must not take upon himself the right to declare anyone pure."[1]

COMMENTARY: The words 'severed the neck of your brother are tantamount to destroying him spiritually.
If you must praise someone because you find him to be praiseworthy then qualify your statement with, 'I suppose so.' Allah alone knows the truth. However, those who are praised in the ahadith and it is established about them that they are dear to Allah, like the ten who are given glad tidings of paradise, - it is correct to praise them.
KINDS OF PRAISE: There are three kinds of praise:

(i) Praising someone in his presence. This is disallowed in this hadith.
(ii) Praising a person in his absence hoping that he would be told of it. This kind is disallowed too.
(iii) Praising one in his absence without desire to let him now Besides, the praised one deserves the praise. This kind of praise is permitted. There is no harm in this kind of praise any person.

WHAT IS BACKBITING

(٤٨٢٨) وَعَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَتَدْرُوْنَ مَا الْغِيْبَةُ قَالُوْا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ ذِكْرُكَ اَخَاكَ بِمَا يَكْرَهُ قِيْلَ اَفَرَاَيْتَ اِنْ كَانَ فِيْ اَخِيْ مَا اَقُوْلُ قَالَ اِنْ كَانَ فِيْهِ مَا تَقُوْلُ فَقَدْ اِغْتَبْتَهٗ وَاِنْ لَمْ يَكُنْ فِيْهِ مَا تَقُوْلُ فَقَدْ بَهَتَّهٗ۔ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ اِذَا قُلْتَ لِاَخِيْكَ مَا فِيْهِ فَقَدِ اغْتَبْتَهٗ وَاِذَا قُلْتَ مَا لَيْسَ فِيْهِ فَقَدْ بَهَتَّهٗ۔

4828. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم asked (the sahabah (Prophet's Companions) رضی الله عنهم, one day), "Do you know what backbiting is?" They said, "Allah and His Messenger knows best." He said, "your

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[1] Bukhari # 6162, Muslim # 65-300.

mentioning your brother in such a way that he would dislike it (if he heard you)." He was asked, 'What do you say if that what I say is found in my brother?" He said, "If what you say is found in him then you have backbited him. But, if what you say is not found in him then you have slandered (and defamed) him." (It is a g rave sin, too) According to another version: "When you say of your brother what is found in him then you have backbited him. And when you say what is not in him, you have slandered him."[1]

COMMENTARY: Backbiting is a sin that is very common among people.
It is to speak of someone behind his back about his shortcomings. It may even be by gesture or by allusion or in any other form.
If backbiting degrades the person in someone's eyes then unlawful. If anyone's defect is mentioned in his presence in a way that hurts him then it is a shameless conduct, hard heartedness and a grave sin.
The atonement for backbiting is to seek forgiveness of the victim, provided he has learnt of it. It is enough to say, 'I have backbited you, forgive me." If he has not learnt of it having died or being in a distant land, then make istighfar for him. Ask Allah to forgive you and to forgive him too.
WHEN IS BACKBITING ALLOWED: The ulama (Scholars) say that in some cases it is allowed to backbite. For example,

- speaking about an oppressor's wrongdoings,
- disclosing the nature of the narrators of hadith,
- describing someone's lineage and state of affairs when consulted for marriage.
- Telling a Muslim about another with whom he intends to place some trust, or transact some business, etc.

In the same way, it is not wrong to disclose to the people that a man who is religious outwardly is given to hurt others with his tongues and hand.
Also, it is not wrong to inform the state authorities of it and of anyone's deeds that might harm the masses or anyone.
The ulama (Scholars) say also that there is no harm in mentioning anyone's defect with the objective of reforming him. It is disallowed only when the backbiter intends to reveal his evil and to hurt him thereby.
Similarly, if anyone does not name a section of people a set of villagers or city dwellers and speaks of their defects, then it is not backbiting. (See also # 4877)

WORST MAN IS HE WHO SPEAKS INDECENTLY

(٤٨٢٩) وَعَنْ عَآئِشَةَ اَنَّ رَجُلًا اِسْتَاْذَنَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ائْذَنُوْا لَهُ فَبِئْسَ اَخُو الْعَشِيْرَةِ فَلَمَّا جَلَسَ تَطَلَّقَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ وَجْهِهٖ وَانْبَسَطَ اِلَيْهِ فَلَمَّا انْطَلَقَ الرَّجُلُ قَالَتْ عَائِشَةُ يَارَسُوْلَ اللّٰهِ قُلْتَ لَهُ كَذَا وَكَذَا ثُمَّ تَطَلَّقْتَ فِيْ وَجْهِهٖ وَانْبَسَطْتَ اِلَيْهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَتٰى عَاهَدْتِّنِيْ فَحَّاشًا اِنَّ شَرَّ النَّاسِ عِنْدَ اللّٰهِ مَنْزِلَةً يَوْمَ الْقِيٰمَةِ مَنْ تَرَكَهُ النَّاسُ اِتِّقَاءَ شَرِّهٖ وَفِيْ رِوَايَةٍ اِتِّقَاءَ فُحْشِهٖ۔ (متفق عليه)

[1] Muslim # 70. 2589.

4829. Sayyidah Ayshah رضی اللہ عنہا narrated that a man sought permission to meet the Prophet صلی اللہ علیہ وسلم. He said, "Let him come in. He is an indecent man of his tribe." When he (came and) sat down, the prophet صلی اللہ علیہ وسلم received him warmly and affectionately. Then, when he departed, Sayyidah Ayshah رضی اللہ عنہا submitted, "O Messenger of Allah, you had said, about him this and that, but then you received him warmly and affectionately." Allah's Messenger صلی اللہ علیہ وسلم said, "when have you observed me speaking in an uncivil manner? On the day of resurrection, he will be in the worst standing in the esteem of Allah who will be avoided by the people for fear of the harm he might cause them."

According to a version: 'for fear of his indecency."[1]

COMMENTARY: The rude man was Uyaynah ibn Husayn. He was notorious for his hard-hearted, bad-manned and quick-tempered conduct. He was the chief of his tribe and was among the (مولفة القلوب) (mu'allifatulquloob)[2] those whose hearts were to be won over, so that he may be reconciled to Islam and remain steadfast. Even in the life of the prophet صلی اللہ علیہ وسلم, his faith was shaky, and after his death, he turned away from faith outright and apostated. Sayyiduna Abu Bakr رضی اللہ عنہ imprisoned him but he returned to Islam and finally died as a Muslim. The hadith speaks of his visit to the Prophet صلی اللہ علیہ وسلم during his early Islam. He confirmed his faith before the Prophet صلی اللہ علیہ وسلم during this visit but the Prophet صلی اللہ علیہ وسلم had informed those who were with him that the visitor was a rude man of his community.

Whatever the Prophet صلی اللہ علیہ وسلم had said about him was one of the signs of prophethood and a miracle from him. He told people about him so that they might be careful with him and not fall into trial and mischief. The Prophet صلی اللہ علیہ وسلم disclosure was not backbiting.

Imam nawawi رحمہ اللہ has said that the reception accorded to this man by the Prophet صلی اللہ علیہ وسلم was to win and reconcile his heart to Islam. Thus, it is allowed to treat well even a man who is feared for his rudeness and bad manners and any harm he might cause. It is also allowed to disclose to others the inner nature of a wicked man and backbite him.

At this juncture, we must make clear the difference, between two behaviours known as (مدارات) mudaaraat, and (مداھنت) mudaahanat.

(The dictionary meanings respectively are: hospitality and hypocrisy) in the terminology of Shari'ah (divine law), the former is to spend worldly possession on someone to reform his worldly or religious life, or both. This is permissible and sometimes it is a good thing to do. In contrast, mudaahanat is to spend or sacrifice religion to reform and help someone. This is disallowed.

This difference must be borne in mind. Many people are unaware of it and have gone astray because of the unawareness.

The Prophet صلی اللہ علیہ وسلم made it clear to Sayyidah Ayshah رضی اللہ عنہا that if he had behaved with the visitor as a rude man should be treated then that would have been improper while he had never meted such treatment to anyone else before. He said that he did not call him evil on his face because he did not want that people should keep away from him because of his harsh language, and he also wished to avoid a confrontation with the evil man.

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[1] Bukhari # 6032, Muslim # 73-591.

[2] It is mu'allafatah quloobuhun – the people with reconciled heart (Mujan lughatul fuqaha)

Generally, an evil man should be left alone and not told of his defects.

DO NOT DISCLOSE YOUR OWN DEFECTS

(٤٨٣٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ اُمَّتِيْ مُعَافًا اِلَّا الْمُجَاهِرُوْنَ وَاِنَّ مِنَ الْمَجَانَةِ اَنْ يَّعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ اللّٰهُ فَيَقُوْلُ يَافُلَانُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللّٰهِ عَنْهُ (مُتَّفَقٌ عَلَيْهِ) وَذُكِرَ حَدِيْثُ اَبِيْ هُرَيْرَةَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ فِيْ بَابِ الضِّيَافَةِ۔

4830. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "All of my ummah are safe but not those who publicise their (defects and) sins. "(He meant that not all sinners of his ummah will undergo severe punishment but they will endure harsh chastisement who commit sin and then speak about it) "surely, it is very shameful (and bold) for a man to perpetrate sin in the night and, after Allah has concealed it for him (and not punished him promptly in the night for it), to go on telling someone in the morning that he had committed a certain (sin) during the previous night. His Lord concealed it morning, he begins to disclose what Allah's concealed (of his sins)."[1]

COMMENTARY: Shaykh Abdul Haq Muhaddith Dahlawi رحمہ اللہ explained that all the members of the ummah are preserved from backbiting. He means that it is allowed to backbite a sinner, but no one else and not even these whose sins Allah conceals. Teebi رحمہ اللہ also gives the same explanation.

However, Mulla Ali Qari رحمہ اللہ disagrees with them. He says that the hadith means what the translation says.

Shaykh Abdul Haq رحمہ اللہ said that it is proper to backbite one who commits sin openly before people or declares his (daring) doings, shamelessly. But, it is forbidden to backbite one who has committed a sin secretly.

The ulama (Scholars) say that it is allowed to backbite one who commits indecency and wrong openly, a wicked tyrant, and a propagator of innovation; and also by one who complains to the authority against a wrong doer. It is also allowed to correct and report about witnesses and narrators of ahadith etc. and point out their weaknesses.

The hadith of Abu Hurayrah رضی اللہ عنہ "One who believes..." has been narrated previously (see # 243: hospitality).

SECTION II اَلْفَصْلُ الثَّانِيْ

THOSE WHO GIVE FALSEHOOD

(٤٨٣١) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ الْكَذِبَ وَهُوَ بَاطِلٌ بُنِيَ لَهُ فِيْ رَبَضِ الْجَنَّةِ وَمَنْ تَرَكَ الْمِرَآءَ وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِيْ وَسَطِ الْجَنَّةِ وَمَنْ حَسَّنَ خُلُقَهُ بُنِيَ لَهُ فِيْ اَعْلَاهَا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ وَكَذَا فِيْ شَرْحِ السُّنَّةِ وَفِي الْمَصَابِيْحِ قَالَ غَرِيْبٌ۔

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[1] Bukahri # 6069, Muslim # 52. 2990.

4831. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who gives up lying and the lying is in vain (of no purpose), a castle is built for him in paradise at its edge. He who gives up disputing though he is rightful, a castle is built for him in paradise in the centre of it. He who makes his character good, a castle is built for him in paradise in the heights of it."[1]

COMMENTARY: The hadith mentions three kinds of people who shall get a prominent place in paradise.

As for the liar, sometimes it is permitted to lie, like in war provided there is no kind of violation of a pledge, or, to reconcile people who are at loggerheads, or to protect a Muslim's property that he is liable to lose, or to tell each of the two or more wives, 'I love you most, or to please even the solitary wife promising to get her something.

The second kind give up their disputes even when they are right and the other party is on the wrong side and unjust. They bow down humbly before the disputant. However, they must not give in where a religious issue is involved, or when they might have to sacrifice a religious point. Imam shafi'I رحمه الله used to say that he debated on a religious issue only to have the truth demonstrated by his opponent,

Imam Ghazali رحمه الله said that if anyone hears what is true then he must vouch for it as true. But, if it is not true and is baseless and it does not concern religion, then he must observe silence.

As for good manners, our society generally regards it as being cheerful with others, open hearted, soft spoken and of a kind disposition.

WHAT LEADS TO PARADISE & WHAT TO HELL

(٤٨٣٢) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَدْرُوْنَ مَا اَكْثَرُ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ تَقْوَى اللّٰهِ وَحُسْنُ الْخُلُقِ اَتَدْرُوْنَ مَا اَكْثَرُ مَا يُدْخِلُ النَّاسَ النَّارَ الْاَجْوَفَانِ الْفَمُ وَالْفَرْجُ۔ (رواه الترمذی وابن ماجة)

4832. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, 'Do you know what is generally instrumental in leading people to paradise? It is taqwa (piety)(fear of Allah) and good manners. Do you know what is generally instrumental in leading people to hell? They are the two hollow things: the mouth and the private parts."[2]

COMMENTARY: The lowest form of taqwa (piety)is to abstain from polytheism and the highest form is to have no other thought but only of Allah and the heart should be oriented fully to Him.

Being good mannered is to behave well with Allah's creatures. The highest degree of it is to be good to him who misbehaves and hurts.

In this way, the man who possesses both these characteristics pleases both Allah and Allah's creatures. Hence, the door to deliverance is open to him. When Allah is pleased with anyone and the creatures are happy with him too, then there is no doubt that success smiles at him.

Shaykh Abdul Haq رحمه الله has said that good manners too is part of taqwa. The hadith

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[1] Tirmidhi # 1993, Sharh us Sunnah (Holy Prophet's practice) # 3502, Ibn Majah # 51.

[2] Tirmidhi # 2004, Ibn Majah # 4246, Musnad Ahmad 2-291.

mentions good manners after taqwa (piety)to speak of the particular and then of the general. But we also say that taqwa (piety)concerns excellence of the apparent deeds while good manners imply a polished internal character.
Teebi رحمه الله said taqwa (piety)calls for abstaining from what Allah has forbidden and pursuing what He has commanded. Good manners is to be well behaved and cheerful to the creatures.
The second portion of the hadith says that the mouth and the private parts are the great sources of sin. If anyone succumbs to them, then he will land in hell.
The unlawful things that a person eats and the indecent and immodest words that he utters are done by his tongue in his mouth.
The Private parts of a person are the greatest net of the devil. He ensnares people in to it and casts them into hell. Man disobeys his creator by falling into temptation.

SIGNIFICANCE OF GOOD WORD & BAD WORD

(٤٨٣٣) وَعَنْ بِلَالِ بْنِ الْحَارِثِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنَ الْخَيْرِ مَايَعْلَمُ مَبْلَغَهَا يَكْتُبُ اللّٰهُ لَهُ بِهَا رِضْوَانَهُ إِلٰى يَوْمِ يَلْقَاهُ وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنَ الشَّرِّ مَايَعْلَمُ مَبْلَغَهَا يَكْتُبُ اللّٰهُ بِهَا عَلَيْهِ سَخَطَهُ إِلٰى يَوْمِ يَلْقَاهُ۔ رَوَاهُ فِي شَرْحِ السُّنَّةِ وَرَوٰى مَالِكٌ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ نَحْوَهُ۔

4833. Sayyiduna Bilal ibn Harithah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "A man utters an expression that is good, not knowing its worth but Allah records for him His pleasure till the day he will meet him. And, a man utters an evil expression, not knowing its significance but Allah records for him His displeasure till the day he will meet Him."[1]

COMMENTARY: The man who earns Allah's pleasure is enabled to do such things as please Allah. He preserves him from punishment in the grave and he makes his grave specious and he is told, "Sleep as a bridegroom sleeps." He will awake on the day of resurrection together with his good fortune. Allah's mercy will envelop him and he will be admitted to paradise and enjoy its blessings.
The fate of the one with whom Allah is displeased will be opposed to his.
Allah's pleasure or displeasure is not recorded merely till the day he meets Allah. Rather, it is forever, It is like the verse of the Quran concerning the devil

وَإِنَّ عَلَيْكَ لَعْنَتِيْ إِلٰى يَوْمِ الدِّيْنِ

{"And surely by curse shall be on you till the day of requital."} (38: 78)

Clearly, the verse does not mean that the devil will come out the curse thereafter. Rather, it is on him perpetually. The same applies in this case.
Sufyan ibn Uyaynah رحمه الله said, that the expression that is good' is to speak a just word to a tyrant ruler. We might base our surmise on this and say that the evil expression is a false word before a ruler as might cause harm to religion.
However, the text of the hadith seems to be of a general nature.

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[1] Tirmidhi # 2319, Sharh us Sunnah (Holy Prophet's practice), Muwatta Maalik, Ibn Majah.

MAKING PEOPLE LAUGH WITH FALSE JOKES

(٤٨٣٤) وَعَنْ بَهْزِبْنِ حَكِيْمٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيْلٌ لِمَنْ يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيْلٌ لَّهٗ وَيْلٌ لَّهٗ۔ (رواه احمد والترمذی وابوداؤد والدارمی)

4834. Sayyiduna Bahz ibn Hakim رحمه الله reported from his father (Hakim ibn Mu'awiyah) who from Bahz's grandfather (Mu'awiyah ibn Abdah) رضی الله عنه that Allah's Messenger صلی الله علیه وسلم said, 'Woe to him who relates stories, faking them up, to make people laugh thereby! Woe to him! Woe to him!"[1]

COMMENTARY: The word translated 'woe!' is (ویل) wayl. It means 'ruin to you!' Moreover, wayl is a valley in paradise. If the mountains are put into it, they would melt.

The Arabs use this word for a person who perpetrates some evil. It expresses grief.

The Prophet صلی الله علیه وسلم repeated this word at the conclusion and spoke it twice to demonstrate the severity of the warning for the jester who is used to spin a yarn.

Since the hadith speaks of 'faking' stories, it may be understood that if anyone relates true stories or jokes to make his listeners happy, then there is no harm in it. But, he must not make a habit of it, and he must not adopt a profession of jester because in the end it is damaging to divert all attention to it.

REFRAIN FROM JOKING

(٤٨٣٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ لَيَقُوْلُ الْكَلِمَةَ لَا يَقُوْلُهَا اِلَّا لِيُضْحِكَ بِهِ النَّاسَ يَهْوِيْ بِهَا اَبْعَدَ مِمَّا بَيْنَ السَّمَاءِ وَالْاَرْضِ وَاِنَّهٗ لَيَزِلُّ عَنْ لِسَانِهٖ اَشَدَّ مِمَّا يَزِلُّ عَنْ قَدَمِهٖ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

4835. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Surely, a man speaks a word, not speaking it but only to make people laugh. Because of it, he falls down (in hell) further than the distance between heaven and earth. Moreover, he slips by his tongue more than he slips by his foot."[2]

COMMENTARY: If anyone slips by his foot and suffers pain and wound, that is not as severe as the suffering after slipping by his tongue, like speaking lies and bearing its consequences which are borne in religion and the hereafter and more damaging than physical pain after slipping by foot.

SILENCE WORDS OFF TROUBLE

(٤٨٣٦) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَمَتَ نَجَا۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

4836. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who observes silence is safe."[3]

COMMENTARY: If one keeps quiet he saves himself from many worldly troubles and is

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[1] Musnad Ahmad 5-65, Tirmidhi, Abu Dawud, Darimi.

[2] Bayhaqi # 4832, (Shu'ab ul eeman).

[3] Tirmidhi # 2501 (2509) Musnad Ahmad.

delivered from trials in the hereafter, for, most of his troubles emanate from his tongue.
Imam Ghazali رحمه الله said that there are four kinds of speech in terms of results:

(i) Only loss.
(ii) Only benefit.
(iii) Neither loss nor benefit
(iv) Both loss and benefit.

One most observe silence when there is likelihood of loss because it is better to avoid loss than to acquire benefit.
When there is neither loss nor benefit, it is futile to use the tongue. In other words, it is a total loss.
As for the second kind that is purely beneficial, though it is not bad to occupy the tongue in this kind yet there is a trial and risk in it. There is sometimes in such speech ostentation, egoism and unnecessary talk. It becomes difficult to distinguish where one goes wrong.
In short therefore, it is better always to adopt silence. It is a means to safety because there are numerous pitfalls of the tongue which is difficult for one to avert. Someone did say well:

اَلْلِّسَانُ جِسْمُهٗ صَغِيْرٌ وَجُرْمُهٗ كَبِيْرٌ وَكَثِيْرٌ

The tongue is a small piece of flesh
But its crimes are very many!

MEANS OF PRESERVATION

(٤٨٣٧) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ لَقِيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ مَا النَّجَاةُ فَقَالَ اَمْلِكْ عَلَيْكَ لِسَانَكَ وَلْيَسَعْكَ بَيْتُكَ وَابْكِ عَلٰى خَطِيْئَتِكَ۔ (رواه احمد والترمذى)

4837. Sayyiduna Uqbah ibn Aamir رضى الله عنه narrated, "I met Allah's Messenger صلى الله عليه وسلم and asked him, "How may one secure deliverance (in the world and the Next)?" He said, "Keep your tongue in check, let your home be enough for you and weep over you sins."[1]

COMMENTARY: An exponent has explained: 'preserve your tongue from such things as lack goodness and virtue.' The more correct meaning is: 'keep your tongue in check (and shut) as though you are a supervisor over affairs.
Clearly, if you are cautious in your affairs and attentive to your conditions and doings and watching your mistakes and virtues, you will gain deliverance.
As for your house sufficing you, you must get out of it only when it becomes necessary to go out. Do not fret over being secluded but take it as a blessing, for, it preserves you from trials. Mischief and evils it is said;

هٰذَا زَمَانُ السُّكُوْتِ وَمُلَازِمَةُ الْبُيُوتِ وَالْقِنَاعَةِ بِالْقُوَّةِ إِلٰى اَنْ تَمُوْتَ

(It is the time to keep quiet, stay home and be content with the provision till death comes).

Teebi رحمه الله said that the hadith (tradition) (tradition) tradtion means that one should take up seclusion in one's home and worship Allah.

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[1] Musnad Ahmad 5-259, Tirmidhi # 2406.

One should repent over one's sin sincerely and be ashamed of oneself and ask Allah for forgiveness. One should bow down in humility and weep or, at least, try to weep humbly.

LIMBS BESEECH THE TONGUE

(٤٨٣٨) وَعَنْ اَبِيْ سَعِيْدٍ رَفَعَهُ قَالَ اِذَا اَصْبَحَ ابْنُ اٰدَمَ فَاِنَّ الْاَعْضَاءَ كُلَّهَا تُكَفِّرُ اللِّسَانَ فَتَقُوْلُ اتَّقِ اللّٰهَ فِيْنَا فَاِنَّا نَحْنُ بِكَ فَاِنِ اسْتَقَمْتَ اِسْتَقَمْنَا وَاِنِ اعْوَجَجْتَ اَعْوَجَجْنَا۔ (رواه الترمذى)

4838. Sayyiduna Abu Sa'eed رضی الله عنه narrated in a marfu form (that Allah's Messenger صلی الله علیه وسلم said: "When the son of Aadam علیه السلام wakes up in the morning, all the limbs plead before the tongue saying, 'fear Allah for our sake, for, we depend on you. If you are straight, we are straight too. But, if you are crooked, we too are crooked."[1]

COMMENTARY: Of course, the entire body depends on the heart both apparently and spiritually. According to a hadith (tradition) (tradition):

اِنَّ فِيْ الْجَسَدِ مُضْغَةٌ اِنْ صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَاِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ

"Surely there is a piece of flesh in the body. If it good, the entire body is good. But, if it corrupts, the entire body is corrupt."[2]

However, the tongue is the supreme leader of the body in the sense that it is the spokesman and deputy of the heart. It announces that which the heart contemplates. The other limbs obey it. Hence, just as the heart dictates how the limbs will reform or decay, so too the tongue has a role in reforming or corrupting the rest of the body.

EXCELLENCE OF A MAN'S ISLAM

(٤٨٣٩-٤٨٤٠-٤٨٤١) وَعَنْ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ حُسْنِ اِسْلَامِ الْمَرْءِ تَرْكُهُ مَالَا يَعْنِيْهِ۔ رَوَاهُ مَالِكٌ وَاَحْمَدُ وَ رَوَاهُ ابْنُ مَاجَةَ عَنْ اَبِيْ هُرَيْرَةَ وَالتِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنْهُمَا۔

4839. Sayyiduna Ali رحمه الله son of Sayyiduna Husayn رضی الله عنه (who was Zayn ul Aabideen) رحمه الله narrated that Allah's Messenger صلی الله علیه وسلم said, "The excellence of a man's Islam is that he abandons that which is meaningless.[3]

4840. Sayyiduna Abu Hurayrah رضی الله عنه narrated it (in similar way).[4]

4841. Both of them narrated it, separately.[5]

COMMENTARY: The excellence of a person's Islam is that the does not involve himself in what is unnecessary and what does not concern him and is such that he must not occupy himself in pursuing it. Whatever is necessary, he may devote himself to it, like seeking sustenance, food and water, clothing, wife who will keep him chaste, and other dire necessities of life, but not the luxuries concerned with this life, and not anything that is

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[1] Tirmidhi # 2407, Musnad Ahmad 3-86.
[2] Bukhari # 52, Muslim # 107-1599, Ibn Majah # 3986.
[3] Muwatta Maalik # 47-103, Musnad Ahmad 1-311.
[4] Ibn Majah # 3976.
[5] Tirmidhi # 2317, 2318. Bayhaqi (Shabul Eeman) # 4887, 4986.

unnecessary. In the same way, he may devote to that which is good for him in the hereafter. They include faith, Islam and ihsan (doing good) as explained in hadith (tradition) (tradition) Jibril (# 7). These things are necessary and earn the pleasure of the Lord so they are not meaningless. All else besides these are meaningless, whether deeds or words.

Imam Ghazali رحمه الله said that the least form of the meaningless is that you do not speak with your tongue such a thing as will not make your silence sinful, nor you lose anything. An example of it is describing every detail of your journey to your listeners. New, if you do not describe it to them, you will not become a sinner and will not also lose anything. Rather, if you speak at length you might slip and say something that makes you a sinner.

DO NOT COMMENT ON ANOTHER'S FATE

(٤٨٤٢) وَعَنْ اَنَسٍ قَالَ تُوُفِّيَ رَجُلٌ مِنَ الصَّحَابَةِ فَقَالَ رَجُلٌ اَبْشِرْ بِالْجَنَّةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوَلَا تَدْرِىْ فَلَعَلَّهُ تَكَلَّمَ فِيْمَا لَا يَعْنِيْهِ اَوْبَخِلَ بِمَا لَا يَنْقُصُهُ۔ (رواه الترمذى)

4842. Sayyiduna Anas رضى الله عنه narrated that one of the sahabah (Prophet's Companions) رضى الله عنهم died. Someone there remarked, "Glad tidings to you of paradise." Allah's Messenger صلى الله عليه وسلم asked, "How do you know he might have spoken the meaningless, or he might have been niggardly when spending was not harmful to him?"[1]

COMMENTARY: The gist of what the Prophet صلى الله عليه وسلم said is that the man should not have commented on anyone's outward life.

BEWARE OF SLIP OF THE TONGUE

(٤٨٤٣) وَعَنْ سُفْيَانَ بْنِ عَبْدِ اللّٰهِ الثَّقْفِيِّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ مَا أَخْوَفُ مَا تَخَافُ عَلَيَّ قَالَ فَاَخَذَ بِلِسَانِ نَفْسِهٖ وَقَالَ هٰذَا۔ رَوَاهُ التِّرْمِذِيُّ وَصَحَّحَهُ۔

4843. Sayyiduna Sufyan ibn Abdullah Thaqafi رضى الله عنه narrated that he asked, "O Messenger of Allah, what do you fear most for me?" He held his own tongue and said, "This!" (sins are committed often be cause of it.)[2]

FALSEHOOD CAUSES ANGELS TO MOVE AWAY

(٤٨٤٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كَذَبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلَكُ مِيْلًا مِنْ نَتْنِ مَاجَاءَ بِهٖ۔ (رواه الترمذى)

4844. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "when a man lies, the angel (who protects him) distances himself a mile from him because of the bad odour it produces."[3]

(٤٨٤٥) وَعَنْ سُفْيَانَ بْنِ اَسَدِ نِ الْحَضْرَمِيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ كَبُرَتْ خِيَانَةً اَنْ تُحَدِّثَ اَخَاكَ حَدِيْثًا هُوَلَكَ بِهٖ مُصَدِّقٌ وَاَنْتَ بِهٖ كَاذِبٌ۔ (رواه ابوداؤد)

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[1] Tirmidhi # 2316 (2323)

[2] Tirmidhi # 2410.

[3] Tirmdhi # 1972.

4845. Sayyiduna Sufyan ibn Asad Hadrami رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "It is a great treachery that you say something to your (Muslim) brother who takes you to be truthful but you have lied."[1]

WARNING TO THE TWO FACED

(٤٨٤٦) وَعَنْ عَمَّارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ ذَا وَجْهَيْنِ فِي الدُّنْيَا كَانَ لَهُ يَوْمَ الْقِيٰمَةِ لِسَانَانِ مِنْ نَارٍ۔ (رواه الدارمی)

4846. Sayyiduna Ammar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who is two faced in this world will have (in his mouth) two tongues of fire on the day of resurrection."[2]

COMMENTARY: The two faced man is the hypocrite. But, some people say that he instigates each of the two wranglers. He makes each seem that he is his friend and sympathizer.

WHAT TAKES AWAY FROM PERFECT FAITH

(٤٨٤٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْمُؤْمِنُ بِالطَّعَانِ وَلَا بِاللَّعَانِ وَلَا الْفَاحِشِ وَلَا الْبَذِيِّ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَفِيْ اُخْرٰى لَهُ وَلَا الْفَاحِشِ الْبَذِيِّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

4847. Sayyiduna Ibn Mas'ud رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "A (perfect) believer is not one who taunts, of curses, or acts immorally, or rudely."
According to another version:
"(is not one who taunts, or curses,) or acts immorally rude."[3]

(٤٨٤٨) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَكُوْنُ الْمُؤْمِنُ لَعَّانًا وَفِيْ رِوَايَةٍ لَا يَنْبَغِيْ لِلْمُؤْمِنِ اَنْ يَكُوْنَ لَعَّانًا۔ (رواه الترمذی)

4848. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He cannot be a (perfect) believer who is accustomed to curse."
According to another version:
"It does not behave a believer that he should curse often."[4]

(٤٨٤٩) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَلَاعَنُوْا بِلَعْنَةِ اللّٰهِ وَلَا بِغَضَبِ اللّٰهِ وَلَا بِجَهَنَّمَ وَفِيْ رِوَايَةٍ وَلَا بِالنَّارِ۔ (رواه الترمذی وابوداؤد)

4849. Sayyiduna Samurah ibn Jundub صلی الله علیه وسلم narrated that Allah's Messenger صلی الله علیه وسلم said, "Do not invoke on each other Allah's curse, Allah's wrath, or

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1 Abu Dawud # 4971.
2 Abu Dawud # 4873, Darimi.
3 Tirmidhi # 1977, Bayhaqi in Shu'ab ul Eeman, Musnad Ahmad 1-405, (2nd version) Bayhaqi # 5149.
4 Tirmidhi # 2019.

(consignment to) hell."

According to another version: "Or (consignment to) the fire."[1]

COMMENTARY: It is not proper for the Muslims to pray against each other. And, it is more detestable that a Muslim should call Allah's curse or wrath on his Muslim brother, or to invoke, "May you go to hell!"

CURSE REVERBERATES

(٤٨٥٠) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ الْعَبْدَ اِذَا لَعَنَ شَيْئًا صَعِدَتِ اللَّعْنَةُ اِلَى السَّمَآءِ فَتُغْلَقُ اَبْوَابُ السَّمَآءِ دُوْنَهَا ثُمَّ يُهْبِطُ اِلَى الْاَرْضِ فَتُغْلَقُ اَبْوَابُهَا دُوْنَهَا ثُمَّ تَاْخُذُ يَمِيْنًا وَّشِمَالًا فَاِذَا لَمْ تَجِدْ مَسَاغًا رَجَعَتْ اِلَى الَّذِيْ لُعِنَ فَاِنْ كَانَ لِذَالِكَ اَهْلًا وَاِلَّا رَجَعَتْ اِلٰى قَآئِلِهَا۔

(رواہ ابوداؤد)

4850. Sayyiduna Abu Darda رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "When a person curses anything (man or an inanimate object), the curse rises up to the heaven but the gates of heaven are locked against it, so it comes down to earth but its gates are locked against it. So, it turns to the right and the left. If it does not find any point of entry, it comes again to that which was cursed (and effects it) if it deserves the curse. If not then it reverates on him who had uttered the curse."[2]

COMMENTARY: People take the curse very lightly but this hadith (tradition) (tradition) points out how serious it is and the one who curses is himself liable to fall on prey to it. Hence, no one may be cursed unless one is confident that he deserves it, but this can only be known when the Prophet صلی اللہ علیہ وسلم tells us who deserves it.

(٤٨٥١) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَجُلًا نَازَعَتْهُ الرِّيْحُ رِدَائَهُ فَلَعَنَهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَلْعَنْهَا فَاِنَّهَا مَامُوْرَةٌ وَاِنَّهُ مَنْ لَعَنَ شَيْئًا لَيْسَ لَهُ بِاَهْلٍ رَجَعَتِ اللَّعْنَةُ۔ (علیہ رواہ الترمذی وابوداؤد)

4851. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that (one day) the wind blew away the cloak of a man, so he curse it. Allah's Messenger صلی اللہ علیہ وسلم said, "Do not curse it, because it is under command. If any one curses something and it is not liable to it, then the curse rebounds to him."[3]

COMMENTARY: the wind is not independent but it follows a command. Hence, it is very bad to curse it and it is contrary to servitude.

The same command applies at other like when facing reverses of fortune or grief, etc. One must keep one's tongue in check. No complaint may be made. It is against Islamic teachings.

DO NOT CRITICIZE EACH OTHER BEFORE YOUR ELDERS

(٤٨٥٢) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُبَلِّغُنِيْ اَحَدٌ مِنْ اَصْحَابِيْ عَنْ اَحَدٍ

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[1] Tirmidhi # 1976, Abu Dawud # 4906, Musnad Ahmad 5-15.

[2] Abu Dawud # 4905.

[3] Tirmidhi # 1978 (1985), Abu Dawud # 4908.

شَيْئًا فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ۔ (رواہ ابوداؤد)

4852. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Let not any of my sahabah tell me of any wrong in anyone (of his doings or habits). I like to come out (of my house) to you with no ill feeling or displeasure (about anyone)."[1]

COMMENTARY: One must not speak ill of anyone before one's elders, shaykh or ruler so that his mind is not prejudiced against him.

The prophet صلی اللہ علیہ وسلم liked to meet his companions in a cheerful way without any misgivings

(٤٨٥٣) وَعَنْ عَائِشَةَ قَالَتْ قُلْتُ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَسْبُكَ مِنْ صَفِيَّةَ كَذَا وَكَذَا تَعْنِي قَصِيْرَةً فَقَالَ لَقَدْ قُلْتِ كَلِمَةً لَوْ مُزِجَ بِهَا الْبَحْرُ لَمَزَجَتْهُ۔ (رواہ احمد والترمذی وابوداؤد)

4853. Sayyidah Ayshah رضی اللہ عنہا narrated that she said to the Prophet صلی اللہ علیہ وسلم. "It suffices you about Safiyah that she is such and such." She meant to refer to her short stature. He said, "Indeed, you have spoken such a word that if it were mixed in the sea, it would overwhelm it (and change it)."[2]

COMMENTARY: Sayyidah Safiyah bint Hayyay رضی اللہ عنہا was one of the wives of the Prophet صلی اللہ علیہ وسلم. She was short-statured and Sayyidah Ayshah رضی اللہ عنہا spoke of it in a light-hearted manner but that amounted to backbiting and the Prophet صلی اللہ علیہ وسلم checked her for that.

Sayyidah Ayshah رضی اللہ عنہا had made fun of her shortcoming both in words and gestures.

ROUGHNESS RENDERS BAD MILDNESS ADORNS

(٤٨٥٤) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا كَانَ الْفُحْشُ فِي شَيْءٍ إِلَّا شَانَهُ وَمَا كَانَ الْحَيَاءُ فِي شَيْءٍ إِلَّا زَانَهُ۔ (رواہ الترمذی)

4854. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Indecency in any speech spoils it, but modesty (and mildness) in speech beautifies it."[3]

COMMENTARY: Teebi رحمہ اللہ said that these words emphasize the evil of rough and indecent speech and goodness of mild talk. It roughness or rudeness grows in stone or any inanimate object it renders it defective. Conversely, modesty beautifies it. Thus, bad or rude speech detracts from personality while politeness makes it dignified.

WARNING TO ONE WHO SHAMES OTHER PEOPLE

(٤٨٥٥) وَعَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ مُعَاذٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتّٰى يَعْمَلَهُ يَعْنِي مِنْ ذَنْبٍ قَدْ تَابَ مِنْهُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَ لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ لِأَنَّ خَالِدًا لَمْ يُدْرِكْ مُعَاذَ بْنَ جَبَلٍ۔

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[1] Abu Dawud # 4860.

[2] Musnad Ahmad 6-189, Tirmidhi # 2502, Abu Dawud # 4875.

[3] Tirmidhi # 1974 (1981), Ibn Majah.

4855. Sayyiduna Khalid ibn Ma'dan رحمه الله reported that Sayyiduna Mu'adh رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who reminds his (Muslim) brother of a sin (to shame him), will not die without committing it himself." It means a sin for which he has repented.[1]

COMMENTARY: If a Muslim commits a sin and feels ashamed over it and makes a sincere repentance for it then it is a sign of his sound nature and good faith. No other Muslim has a right after that to disgrace him for his lapse.

If he has not repented and commits the sin, then he may be maligned and warned without being proud about it, merely by way of guidance to keep him away from committing sin.

Imam Ahmad ibn Hanbal رحمه الله has explained at the end of the Prophet's صلی الله علیه وسلم words. 'It means a sin for which...'

While Imam Tirmidh رحمه الله has commented on the (sanad of this) tradition, Iraqi رحمه الله points out that Ahmad رحمه الله and Tabarani رحمه الله have reported it with a proper line of transmission.

DO NOT REJOICE AT ANOTHER'S PLIGHT

(٤٨٥٦) وَعَنْ وَاثِلَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُظْهِرِ الشَّمَاتَةَ لِاَخِيْكَ فَيَرْحَمَهُ اللّٰهُ وَيَبْتَلِيْكَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

4856. Sayyiduna Wathilah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Do not display pleasure at your (Muslim) brother's distress (even if the two of you are in disagreement) lest Allah have mercy on him and involve you in the distress."[2]

FORBIDDEN TO MIMIC ANYONE

(٤٨٥٧) وَعَنْ عَآئِشَةَ قَالَتْ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اُحِبُّ اَنِّيْ حَكَيْتُ اَحَدًا وَاَنَّ لِيْ كَذَا وَكَذَا۔ رَوَاهُ التِّرْمِذِيُّ وَصَحَّحَهُ۔

4857. Sayyidah Ayshah رضی الله عنها narrated that the Prophet صلی الله علیه وسلم said, "I do not like to mimic anyone even if there is for me such and such."[3]

COMMENTARY: It is forbidden to imitate anyone (to ridicule him) both by words and action. It is like forbidden backbiting.

DO NOT RESTRICT ALLAH'S MERCY FOR ANYONE

(٤٨٥٨) وَعَنْ جُنْدُبٍ قَالَ جَآءَ اَعْرَابِيٌّ فَاَنَاخَ رَاحِلَتَهُ ثُمَّ عَقَلَهَا ثُمَّ دَخَلَ الْمَسْجِدَ فَصَلّٰى خَلْفَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا سَلَّمَ اَتٰى رَاحِلَتَهُ فَاَطْلَقَهَا ثُمَّ رَكِبَ ثُمَّ نَادٰى اَللّٰهُمَّ ارْحَمْنِيْ وَمُحَمَّدًا وَّلَا تُشْرِكْ فِيْ رَحْمَتِنَا اَحَدًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَقُوْلُوْنَ هُوَ اَضَلُّ اَمْ بَعِيْرُهٗ اَلَمْ تَسْمَعُوْا اِلٰى مَا قَالَ قَالُوْا بَلٰى۔ رَوَاهُ اَبُوْدَاوٗدَ وَذُكِرَ حَدِيْثُ اَبِيْ هُرَيْرَةَ كَفٰى بِالْمَرْءِ كَذِبًا فِيْ بَابِ الْاِعْتِصَامِ فِي الْفَصْلِ الْاَوَّلِ۔

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[1] Tirmidhi # 2505 (2513).

[2] Tirmidhi # 2506.

[3] Tirmidhi # 2503.

4858. Sayyiduna Jundub رضی اللہ عنہ narrated that a villager came and made his camel kneel and tethered it. Then he entered the mosque and offered salah (prayer) behind Allah's Messenger. صلی اللہ علیہ وسلم When he finished with the salaam (turning with salutation to either side), he returned to his riding beast, untethered it and mounted it. Then he called out (in a loud voice), "O Allah shower mercy on me and Muhammad but do not associate anyone else in the mercy on us!" Allah's Messenger صلی اللہ علیہ وسلم asked, "What do you say - he is more off the path, or his camel? Did you not hear what he said?" They (the sahabah) رضی اللہ عنہ said, "Yes, we did!"[1]

COMMENTARY: We must not limit the scope of our prayer. Rather, we must include all believing men and women in it.

And the hadith (tradition) (tradition) of Sayyiduna Abu Hurayrah رضی اللہ عنہ (کفی بالمرء کذبا) is in the chapter al-I'tisam # 156.

SECTION III اَلْفَصْلُ الثَّالِثُ

DO NOT PRAISE A SINNER

(٤٨٥٩) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَ مُدِحَ الْفَاسِقُ غَضِبَ الرَّبُّ تَعَالٰى وَاهْتَزَّلَهُ الْعَرْشُ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

4859. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a sinner is praised, the Lord, who is Exalted, is angry (on the one who praises) and the Throne shakes because of it."[2]

COMMENTARY: The throne either truly shakes or this is a figurative way to say how terrible it is to praise a sinner. He who praises seems to uphold the conduct of the sinner and commends his doing. It would not be surprising if the man who praises a sinner is at the borders of disbelief, for, he begins to regard the unlawful as lawful. The same ruling as for praise of a sinner applies to lauding the worldly ulama (Scholars), misled poets, and ostentatious reciters of the Quran.

On this basis, we may imagine how worse it is to praise oppressors, tyrants and disbelievers. Hence, it is very necessary to refrain from it. And, this can only be done by shunning their company.

TREACHERY & FALSEHOOD ARE OPPOSITES OF FAITH

(٤٨٦٠-٤٨٦١) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُطْبَعُ الْمُؤْمِنُ عَلَى الْخِلَالِ كُلِّهَا اِلَّا الْخِيَانَةِ وَالْكَذِبِ۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ۔

4860. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A Muslim is born with every characteristic, except treachery and falsehood."[3]

4861. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ narrated the same hadith (tradition) (tradition).[4]

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[1] Abu Dawud # 4885, Musnad Ahmad 4-312.

[2] Bayhaqi in Shu'ab ul Eeman # 4886.

[3] Musnad Ahmad 5-252.

[4] Bayhaqi # 48090.

COMMENTARY: A Muslim is truthful and trustworthy. A perfect believer cannot possess these two characteristics. So, the Prophet صلى الله عليه وسلم has forbidden Muslims to let these two weaknesses grow in them. They disagree with faith and Islam.

(٤٨٦٢) وَعَنْ صَفْوَانَ بْنِ سُلَيْمٍ اَنَّهُ قِيْلَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيَكُوْنُ الْمُؤْمِنُ جَبَانًا قَالَ نَعَمْ فَقِيْلَ لَهُ اَيَكُوْنُ الْمُؤْمِنُ بَخِيْلًا قَالَ نَعَمْ فَقِيْلَ لَهُ اَيَكُوْنُ الْمُؤْمِنُ كَذَّابًا قَالَ لَا۔ رَوَاهُ مَالِكٌ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ مُرْسَلًا۔

4862. Sayyiduna Safwan ibn Sulaym رحمه الله narrated that Allah's Messenger صلى الله عليه وسلم was asked, "Can a believer be a coward?" He said, "Yes (it is possible)!" He was asked, "It is possible for a believer to be a miser?" He said, "Yes!" Then, he was asked, "Is it possible for a believer to be a (habitual) liar?" He said, "No!"[1]

COMMENTARY: The truth of faith is not complaint with falsehood which is unjust in essence. The previous explanation applies to this hadith (tradition), too.

The word in the hadith (tradition) is (كذاب) kadhdhab, great liar or a habitual liar. So, it makes an exception ot an occasional lapse being the failing or human nature. Examples include lying for a valid reason. Such exceptions are not contrary to faith.

ABOUT SAYYIDUNA SAFWAN رحمه الله: His full name was Safwan ibn Sulaym Zuhri رحمه الله. He was the freed man of Sayyiduna Humayd ibn Abdur Rahman ibn Awf. He was among the well-known, trustworthy and glorious tabi'un of Madinah. He has narrated ahadith (tradition) on the authority of Sayyiduna Anas ibn Maalik رضى الله عنه and others. He was one of the pious and righteous devout slaves of Allah. It is said of him that he did not place his side on the ground for forty years to the extent that even while dying he remained seated and died in the condition. It is also said that since he performed much worship and prostrated himself before Allah very often, the mark on his forehead had developed a deep cut. He was so very content and abstinent that he declined to have royal assistance and grants. His virtues are many. He died in 132 Ath

DEVIL'S MISCHIEF

(٤٨٦٣) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ اِنَّ الشَّيْطَانَ لَيَتَمَثَّلُ فِيْ صُوْرَةِ الرَّجُلِ فَيَاْتِي الْقَوْمَ فَيُحَدِّثُهُمْ بِالْحَدِيْثِ مِنَ الْكَذِبِ فَيَتَفَرَّقُوْنَ فَيَقُوْلُ الرَّجُلُ مِنْهُمْ سَمِعْتُ رَجُلًا اَعْرِفُ وَجْهَهُ وَلَا اَدْرِيْ مَا اسْمُهُ يُحَدِّثُ۔

(رواه مسلم)

4863. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that the devil (sometimes) assumes the shape of a man and comes to some people. He conveys to them false reports. When they part from each other, one of them says, "I heard a man whose face I can recognize but whose name I do not know. He said (such and such)."[2]

COMMENTARY: Sayyiduna Ibn Mas'ud رضى الله عنه means to say that one must be careful to examine the hadith (tradition) that one hears. In the same way, no report must be circulated without first verifying the antecedents of the reporters.

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[1] Muwatta Maalik # 56. 7-19, Bayhaqi in Shu'ab ul Eeman # 4832, Musnad Ahmad 2-288.

[2] Muslim # 73-46, Musnad Ahmad 3-898.

This hadith (tradition) has not been narrated in a marfu form. But Ibn Mas'ud رضی اللہ عنہ could never have narrated it without having heard it from the Prophet صلی اللہ علیہ وسلم.

SILENCE IS BETTER THAN TEACHING EVIL

(٤٨٦٤) وَعَنْ عِمْرَانَ بْنِ حِطَّانَ قَالَ اَتَيْتُ اَبَاذَرٍّ فَوَجَدْتُّهٗ فِي الْمَسْجِدِ مُحْتَبِيًا بِكِسَاءٍ اَسْوَدَ وَحْدَهٗ فَقُلْتُ يَا اَبَاذَرٍّ مَا هٰذِهِ الْوَحِدَةُ فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْوَحْدَةُ خَيْرٌ مِّنْ جَلِيْسِ السَّوْءِ وَالْجَلِيْسُ الصَّالِحُ خَيْرٌ مِنَ الْوَحْدَةِ وَاِمْلَاءُ الْخَيْرِ خَيْرٌ مِّنَ السُّكُوْتِ وَالسُّكُوْتُ خَيْرٌ مِّنْ اِمْلَاءِ الشَّرِّ۔

4864. Sayyiduna Imran ibn Hittan رحمہ اللہ narrated, "I came to Abu Dharr رضی اللہ عنہ and found him in the mosque. He was sitting with a black cloak wrapped round his knees. I asked him,'O Abu Dharr, why are you sitting all alone?' He said, 'I had heard Allah's Messenger صلی اللہ علیہ وسلم say; (It is better to sit alone than with evil companions and better to sit with good companions than to be alone better to teach what is good than be silent and better to be silent than to teach what is bad.)"[1]

COMMENTARY: Sayyiduna Abu Dharr رضی اللہ عنہ meant that his companions were not there at that time, so he preferred solitude.

SILENCE BETTER THAN WORSHIP OVER SIXTY YEARS

(٤٨٦٥) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَقَامُ الرَّجُلِ بِالصَّمْتِ اَفْضَلُ مِنْ عِبَادَةِ سِتِّيْنَ سَنَةً۔

4865. Sayyiduna Imran ibn Husayn narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The rank a man attains by observing silence is better than by occupying in worship for sixty years."[2]

COMMENTARY: It is better for a person to remain quiet and abstain from foul speech regularly than to occupy in worship for sixty years and not abstain from too much talk Teebi رحمہ اللہ said that 'the rank a man attains' is his station nearer to Allah. He said that there are m any trials in worship from which one who remains silent is safe. We read in a previous hadith (tradition) (من کان صحت نجا) (He who observes silence is safe). (Hadith (tradition) # 4836)

Shaykh Abdul Haq رحمہ اللہ has said that the rank attained by remaining silent is better and superior than sixty years devoted to worship. The reason is that silence inspires one to ponder Allah's Being and attributes, His power and His wisdom in creating the universe and the creatures. Also, it enables one to engage in remembrance of Allah and getting lost in the mysteries of Divine working. Even if it is for a moment yet it is wonderful.

PROPHET'S صلی اللہ علیہ وسلم COUNSEL TO SAYYIDUNA ABU DHARR رضی اللہ عنہ

(٤٨٦٦) وَعَنْ اَبِيْ ذَرٍّ قَالَ دَخَلْتُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْحَدِيْثَ بِطُوْلِهٖ اِلٰى اَنْ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَوْصِنِيْ قَالَ اُوْصِيْكَ بِتَقْوَى اللّٰهِ فَاِنَّهٗ اَزْيَنُ لِاَمْرِكَ كُلِّهٖ قُلْتُ زِدْنِيْ قَالَ عَلَيْكَ بِتِلَاوَةِ

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[1] Bayhaqi # 4993.

[2] Bayhaqi # 4953

الْقُرْاٰنِ وَ ذِكْرِ اللّٰهِ عَزَّوَجَلَّ فَإِنَّهُ ذِكْرٌ لَكَ فِي السَّمَاءِ وَنُوْرٌ لَكَ فِي الْاَرْضِ قُلْتُ زِدْنِيْ قَالَ عَلَيْكَ بِطُوْلِ الصَّمْتِ فَإِنَّهُ مَطْرَدَةٌ لِلشَّيْطَانِ وَعَوْنٌ لَكَ عَلٰى اَمْرِ دِيْنِكَ قُلْتُ زِدْنِيْ قَالَ إِيَّاكَ وَكَثْرَةَ الضِّحْكِ فَإِنَّهُ يُمِيْتُ الْقَلْبَ وَيَذْهَبُ بِنُوْرِ الْوَجْهِ قُلْتُ زِدْنِيْ قَالَ قُلِ الْحَقَّ وَإِنْ كَانَ مُرًّا قُلْتُ زِدْنِيْ قَالَ لَا تَخَفْ فِي اللّٰهِ لَوْمَةَ لَائِمٍ قُلْتُ زِدْنِيْ قَالَ لِيَحْجُزْكَ عَنِ النَّاسِ مَاتَعْلَمُ مِنْ نَّفْسِكَ۔

4866. Sayyiduna Abu Dharr رضی اللہ عنہ narrated, "I went to meet Allah's Messenger صلی اللہ علیہ وسلم..." Then he (or the sub-narrator) narrated the hadith (tradition) at length (but it is omitted here) till he came to:

(i) "I said, 'O Messenger of Allah, give me some guidance.' He said, 'I enjoin you to fear Allah because that is the adornment for everything (worldly and religious) that concerns you.'

(ii) I asked him, 'Give me more!" He said, 'you must bind yourself to recite the Quran and make dhikr of Allah, Mighty and Glorious. That will be a means of you being remembered in the heaven and will be a light for you on earth.' (The angels and, in fact, even Allah will mention you. And, light of guidance will shine for you on earth).

(iii) I asked him, 'Give me more!' He said, 'You must observe long silence. It drives away the devil and helps you in your religion.'

(iv) I asked him, 'Give me more!' He said, 'Refrain from much laughter, because it benumbs the heart and takes away the brightness from the face.' (The heart becomes dull and negligent and the face loses the light of awareness).

(v) I asked him, 'Give me more!' He said, 'Speak the truth, even if it sounds bitter.' (Let it cause loss to others or to yourself).

(vi) I asked him, 'Give me more!' He said, 'do not fear anyone's blame when you work for Allah (and His religion to propagate it).'

(vii) I asked him, 'Give me morel He said, 'You must be prevented from searching for faults of others by what you know of yourself.' (You must look at your own faults and not try to find faults of others.)"[1]

COMMENTARY: Every pious deed and a good thing that is done to gain the pleasure of Allah, the Exalted, and to earn nearness to Him is part of dhikr, or remembrance of Allah. In this sense, recitation of the Quran is specific dhikr and the word dhikr following it in the hadith (tradition) covers the general remembrance, But if dhikr is thought to refer to the hadith (tradition) (افضل الذکر لا الہ الا اللہ) (the superior most dhikr is to repeat 'there is no God but Allah) then it is said to mention the entire followed by a part of it which is the most excellent of the entire.

The hadith (tradition) states that you are bound to propagate Allah's religion. If you have to turn away from the people then do not hesitate to do so. You have to stay aloof from their reaction to your work whether they praise you or blame you. Be firm on obedience to Allah as in the verse:

وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا

[1] Bayhaqi # 4942.

{And devote yourself to Him exclusively} (73· 3)

The hadith (tradition) also says that you know your own shortcomings and evils. So it is most improper of you to pick faults of other people and point them out. However, this excludes your reprimanding them as part of enjoining piety and forbidding evil. You may urge the errant to follow the right course. Rather, it is your duty to do so but you must not disgrace anyone or backbite anyone. Regard yourself as the most imperfect and most interior.

Teebi رحمه الله had quoted Sayyiduna Anas رضی الله عنه to have said:

طُوْبٰى لِمَنْ شَغَلَهُ عَلَيْهِ عَنْ عُيُوْبِ النَّاسِ

"Fortunate is he whose failurer keep him away from finding faults of others."

SILENCE & INTEGRITY

(٤٨٦٧) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا اَبَاذَرٍّ عَلٰى اَدُلُّكَ عَلٰى خَصْلَتَيْنِ هُمَا اَخَفُّ عَلَى الظَّهْرِ وَاَثْقَلُ فِي الْمِيْزَانِ قَالَ قُلْتُ بَلٰى قَالَ طُوْلُ الصَّمْتِ وَحُسْنُ الْخُلُقِ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ مَا عَمِلَ الْخَلَائِقُ بِمِثْلِهِمَا۔

4867. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "O Abu Dharr, shall I not guide you to two characteristics that are very light on the back but very heavy in the scale?" He said, "Do guide me!" He said, "Observe long silence and be good mannered. By Him in whose hand is my soul, the creatures cannot do anything like these two things."[1]

COMMENTARY: These two things are very light on the back in the sense that observing silence does not call for serious effort. Rather, it gives comfort, for, the tongue gets rest and words are not to be formulated.

The same may be said of being mild and cheerful. No effort is involved while foul speaking, quarrelling and bad temper require effort and cause anxiety to the person.

CURSING OTHERS IS BAD

(٤٨٦٨) وَعَنْ عَائِشَةَ قَالَتْ مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاَبِيْ بَكْرٍ وَهُوَ يَلْعَنُ بَعْضَ رَقِيْقِهٖ فَالْتَفَتَ اِلَيْهِ فَقَالَ لَعَّانِيْنَ وَصِدِّيْقِيْنَ كَلَّا وَرَبِّ الْكَعْبَةِ فَاَعْتَقَ اَبُوْبَكْرٍ يَوْمَئِذٍ بَعْضَ رَقِيْقِهٖ ثُمَّ جَاءَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا اَعُوْدُ۔ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الْخَمْسَةَ فِيْ شُعَبِ الْاِيْمَانِ۔

4868. Sayyidah Ayshah رضی الله عنها narrated that (once) the Prophet صلی الله علیه وسلم came by (Sayyiduna) Abu Bakr رضی الله عنه while he was cursing one of his slaves. So, he turned to him and said, "Does one see people who curse and are truthful (too)?" No, by the Lord of the Ka'bah!" (the two things cannot be together!) Therefore, Abu Bakr رضی الله عنه sat free some of his slaves that very day. Then, he came to the Prophet صلی الله علیه وسلم and submitted. "I shall not do it again."[2]

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[1] Bayhaqi # 4941.

[2] Bayhaqi in Shu'ab ul Eeman # 5154.

FEAR OF THE TONGUE

(٤٨٦٩) وَعَنْ أَسْلَمَ قَالَ إِنَّ عُمَرَ دَخَلَ يَوْمًا عَلَى أَبِي بَكْرِنِ الصِّدِّيْقِ وَهُوَ يَجْبِذُ لِسَانَهُ فَقَالَ عُمَرُ مَهْ غَفَرَ اللّٰهُ لَكَ فَقَالَ لَهُ أَبُوْبَكْرٍ إِنَّ هٰذَا أَوْرَدَنِي الْمَوَارِدَ۔ (رواه مالك)

4869. Sayyiduna Aslam رحمه الله narrated that one day Umar رضى الله عنه visited Abu Bakr رضى الله عنه Siddiq. He found him pulling his tongue. So, Umar said, "Don't! May Allah - forgive you!" Abu Bakr رضى الله عنه said, "Surely, this had led me to places of ruin!"[1]

SIX THINGS THAT TAKE TO PARADISE

(٤٨٧٠) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اضْمَنُوْا لِيْ سِتًّا مِنْ أَنْفُسِكُمْ أَضْمَنْ لَكُمُ الْجَنَّةَ أُصْدُقُوْا إِذَا حَدَّثْتُمْ وَأَوْفُوْا إِذَا وَعَدْتُمْ وَأَدُّوْا إِذَا ائْتُمِنْتُمْ وَاحْفَظُوْا فُرُوْجَكُمْ وَغُضُّوْا أَبْصَارَكُمْ وَكُفُّوْا أَيْدِيَكُمْ۔

4870. Sayyiduna Ubadah ibn Samit رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, 'Give me an assurance (of observing) six things on your part, and I shall guarantee you (admittance to) paradise (with the righteous);

(i) Speak the truth whenever you speak.
(ii) Fulfil the promise when you make one.
(iii) Be faithful to your trust whenever you are trusted with something.
(iv) Preserve your sexual chastity (and do not indulge in the unlawful).
(v) Lower your gaze.
(vi) Restrain your hands from misuse and injustice."[2]

GOOD & BAD PEOPLE

(٤٨٧١-٤٨٧٢) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ غَنْمٍ وَأَسْمَاءَ بِنْتِ يَزِيْدٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خِيَارُ عِبَادِاللّٰهِ الَّذِيْنَ إِذَا رُأُوْا ذُكِرَ اللّٰهُ وَشِرَارُ عِبَادِاللّٰهِ الْمَشَّاؤُوْنَ بِالنَّمِيْمَةِ الْمُفَرِّقُوْنَ بَيْنَ الْأَحِبَّةِ الْبَاغُوْنَ الْبُرَاءَ الْعَنَتَ۔ رَوَاهُمَا أَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔

4871 & 4872. Sayyiduna Abdur Rahman ibn Ghanam رضى الله عنه and Sayyiduna Asma bint Yazid رضى الله عنها (both) narrated that the Prophet صلى الله عليه وسلم said, "The best slaves of Allah are they who when they are seen remind one of Allah. And, the worst slaves of Allah are they who move about slandering (other people) and who cause friends to separate and work to falsely accuse the innocent people (of wrong doing whereby they cause them anxiety)."[3]

COMMENTARY: The best slaves of Allah are pious and this is depicted on their faces so that their sight reminds one of Allah.

The look at such people is like engaging in dhikr or remembrance of Allah. The ulama (Scholars) say that to look at a scholar is itself a form of worship and a good fortune.

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[1] Muwatta Maalik # 2 (Kalam, speech).

[2] Musnad Ahmad 1-254.

[3] Musnad Ahmad 4-227, 6-456, Bayhaqi # 11108 (Shu'ab ul Eeman)

Sometimes on looking at them, one feels radiance glow in one's inner self and make the heart bright.
It is said in a tradition:

اَلنَّظْرُ عَلٰی وَجْهِ عَلِیٍّ عِبَادَةٌ

(A look at the face of Ali رضی اللہ عنہ is worship.)

It is also reported that when he came out of the his house and people saw him, they could not help say:

لَا اِلٰهَ اِلَّا اللّٰهُ مَا اَشْرَفَ هٰذَا لْفَتٰى، لَا اِلٰهَ اِلَّا اللّٰهُ مَا اَكْرَمَ هٰذَا لْفَتٰى، لَا اِلٰهَ اِلَّا اللّٰهُ مَا اَعْلَمَ هٰذَا الْفَتٰى، لَا اِلٰهَ اِلَّا اللّٰهُ مَا اَشْجَعَ هٰذَا الْفَتٰى

As it were, looking at him was like reciting the Kalimah tawheed.

BACKBITING NULLIFIES FAST

(٤٨٧٣) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَجُلَيْنِ صَلَّيَا صَلٰوةَ الظُّهْرِ اَوِالْعَصْرِ وَكَانَ صَائِمَيْنِ فَلَمَّا قَضَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الصَّلٰوةَ قَالَ اَعِيْدُوْا وَضُوْءَ كُمَا وَصَلٰوتُكُمَا وَامْضِيَا فِيْ صَوْمِكُمَا وَاقْضِيَاهُ يَوْمًا اٰخَرَ قَالَ لِمَ يَا رَسُوْلَ اللّٰهِ قَالَ اَغْتَبْتُمْ فُلَانًا۔

4873. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that two men offered (the congregational) salah (prayer) of zuhr or asr (behind the Prophet صلی اللہ علیہ وسلم) and they were fasting. When the Prophet صلی اللہ علیہ وسلم finished the salah (prayer), he said (to them. "Repeat your ablution and salah (prayer) and complete your fast but redeem it on some other day." They asked, "Why so, O Messenger of Allah? He said, 'You have backbited so-and-so."[1]

COMMENTARY: This hadith (tradition) says that backbiting nullifies ablution and fasting. But the ulama (Scholars) say that the hadith (tradition) means to bring out the evil of backbiting strongly, for, in fact, none of these things are nullified by backbiting. However, they are rendered imperfect because of it and the reward is lost. In spite of that, Sufyan Thawri رحمہ اللہ; maintains that backbiting nullifies fasting.

Hence, it is to be on the safe side that backbiting should be avoided and taqwa (piety)demands that the ablution must be refreshed. In fact the u lama say that if anyone has laughed too much or talked too much then it is mustahab (desirable) for him to make a fresh ablution so that the gloom on account of laughter and vain talk is erased. One who fasts must abstain from backbiting completely.

BACKBITING IS WORSE THAN FORNICATION

(٤٨٧٤-٤٨٧٥) وَعَنْ اَبِيْ سَعِيْدٍ وَجَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْغِيْبَةُ اَشَدُّ مِنَ الزِّنَا قَالُوْا يَا رَسُوْلَ اللّٰهِ وَكَيْفَ الْغِيْبَةُ اَشَدُّ مِنَ الزِّنَا قَالَ اِنَّ الرَّجُلَ لَيَزْنِيْ فَيَتُوْبُ فَيَتُوْبُ اللّٰهُ عَلَيْهِ وَفِيْ رِوَايَةٍ فَيَتُوْبُ فَيَغْفِرَ اللّٰهُ لَهٗ وَاِنَّ صَاحِبَ الْغِيْبَةِ لَا يُغْفَرُ لَهٗ حَتّٰى يَغْفِرَ هَالَهٗ صَاحِبُهٗ وَفِيْ رِوَايَةِ اَنَسٍ قَالَ صَاحِبُ

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[1] Bayhaqi in Sha'ab ul Eeman # 6729.

الزِّنَا يَتُوْبُ وَصَاحِبُ الْغِيْبَةِ لَيْسَ لَهُ تَوْبَةٌ۔ رَوَى الْبَيْهَقِيُّ الْأَحَادِيْثَ الثَّلٰثَةَ فِيْ شُعَبِ الْإِيْمَانِ۔

4874 & 4875. Sayyiduna Abu Sa'eed رضی اللہ عنہ and Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Backbiting is worse than fornication." The Sahabah (Prophet's Companions) رضی اللہ عنہم submitted, "O Messenger of Allah, how is backbiting worse than fornication?" He said, "A man commits fornication and makes repentance and Allah relents to him."

According to a version: "And makes repentance and Allah forgives him."[1]

'But, the backbiter is not forgiven (by Allah) till he whom he had backbited forgives him."

4876. (According to another version:) Sayyiduna Anas رضی اللہ عنہ narrated that (the Prophet صلی اللہ علیہ وسلم said). "The fornicator repents but the backbiter does not repent."[2]

COMMENTARY: The fornicator fears Allah and he trembles. "If Allah will not forgive me, I have no way out." So he repents and is ashamed. On the other hand, the backbiter takes his deed very lightly and does not feel compunction. Sometimes, he does not regard it as a bad deed, at all. He thinks that it is allowed. In this case, he is entangled in the net of disbelief.

Besides, it all depends on the person who is backbited. If he forgives him, then Allah might forgive him, too.

EXPIATION FOR BACKBITING

(٤٨٧٧) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ كَفَّارَةِ الْغِيْبَةِ أَنْ تَسْتَغْفِرَ لِمَنِ اغْتَبْتَهُ تَقُوْلُ اَللّٰهُمَّ اغْفِرْ لَنَا وَلَهُ۔ رَوَاهُ الْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ وَقَالَ فِيْ هٰذَا الْإِسْنَادِ ضُعْفٌ۔

4877. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The expiation for backbiting is that you pray for the one you have backbited to be forgiven. You should pray, 'O Allah, forgive us and him."[3]

COMMENTARY: He prays for himself before he does for his victim. Allah has assured that he will accept the supplication of one who seeks forgiveness. Hence when the backbiter seeks Allah's forgiveness for himself, he will be purified of his sin and his supplication for the other will be accepted.

The plural form is used, 'forgive us.' The supplicant includes himself and others who has joined him, or he includes all Muslims, particularly, the one he had backbited.

It seems that this supplication is made when the victim is not aware that someone has backbited him. If he knows of it, then the backbiter must request him to pardon him after disclosing to him the facts. If the backbiter cannot do it, then he must resolve to meet him whenever he can and ask him to forgive him. Whenever he gets his pardon, he will be absolved of his sin. If there is no possibility of meeting the victim, like when he has died or moved over to a distant place, then he must seek Allah's forgiveness and hope for His mercy and blessings, and that Allah will please and satisfy the victim to pardon the backbiter.

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[1] Bayhaqi # 6741, 6742.

[2] Bayhaqi # 6741, 6742.

[3] Bayhaqi in Kitab ul Dawat al Kabir.

The jurist Abu Layth رحمه الله has said that the ulamȧ (Scholars) ask whether the backbiter may make a repentance to Allah before getting pardon from his victim. Some say that he may, but we think that there are options. If the victim has learnt of the backbiter's crime, then the course open to him is to get the victim to forgive him, If the victim has not learnt of it, then the backbiter must seek forgiveness of Allah and repent to Him, and resolve never to do it again.
Bayhaqi has termed this hadith (tradition) as Da'if (weak). But, that does not deter is from being presented to highlight virtues of deeds. Besides, there is in the Jami Saghir a hadith (tradition) of Sayyiduna Anas رضی اللہ عنہ of the same purport, so that lends it support, the words of the hadith (tradition) of Sayyiduna Anas رضی اللہ عنہ are:

كَفَّارَةٌ مِنَ الْغِيْبَةِ اَنْ تَسْتَغْفِرَ لَهُ

"The expiation of backbiting is that istighfar should be made for one who has been backbited." (se : comments to hadith (tradition) # 4828).

CHAPTER - XI

PROMISES باب الوعد

The word (وعد) means 'top make an agreement.' 'to make a covenant' or 'to promise,' For example, to make a promise to someone to meet him or to do something for him. Moreover, this word is used to promise either something good or something wrong, provided it is stated clearly, like (وعدته خيرا) or (وعدته شرا). If the word (شر or خير) is not used, then the distinction is made by using (وعد) (for good) and (العاد) or (وعيد) (for bad).
To honour a promise and fulfil a pledge is the demand of humanity and a basic etiquette of Islam. Batrayl and breaking a promise is a great defect. One who fails to fulfil his promise is highly disliked by society and Islam.
Ahadith (tradition) on this subject are narrated in this chapter.

SECTION I اَلْفَصْلُ الْاَوَّلُ

HEIRS MUST FULFIL PLEDGE OF FOREBEARS

(٤٨٧٨) عَنْ جَابِرٍ قَالَ لَمَّا مَاتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجَاءَ اَبَابَكْرٍ مَالٌ مِنْ قِبَلِ الْعَلَاءِ بْنِ الْحَضْرَمِيِّ فَقَالَ اَبُوْبَكْرٍ مَنْ كَانَ لَهُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَيْنٌ اَوْ كَانَتْ لَهُ قِبَلَهُ عِدَةٌ فَلْيَأْتِنَا قَالَ جَابِرٌ فَقُلْتُ وَعَدَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُعْطِيَنِيْ هٰكَذَا وَهٰكَذَا وَهٰكَذَا فَبَسَطَ يَدَيْهِ ثَلٰثَ مَرَّاتٍ قَالَ جَابِرٌ فَحَثٰى لِيْ حَثْيَةً فَعَدَدْتُهَا فَاِذَا هِيَ خَمْسُ مِائَةٍ وَقَالَ خُذْ مِثْلَيْهَا ـ (متفق عليه)

4878. Sayyiduna Jabir رضی اللہ عنہ narrated that after Allah's Messenger صلی اللہ علیہ وسلم died, some property came to (the first Khalifah) Abu Bakr رضی اللہ عنہ from Ala ibn Hadrami رضی اللہ عنہ (whom he had appointed governor of Bahrain). So, Abu Bakr رضی اللہ عنہ said, "If anyone has a debt receivable from the prophet صلی اللہ علیہ وسلم, or was promised (some money to be paid) by him, then he must come to me."
Sayyiduna Jabir رضی اللہ عنہ added, "I said that Allah's Messenger صلی اللہ علیہ وسلم had

promised me that he would give me so much and so much and so much," and Jabir spread out his hands three times. Then Jabir رضی اللہ عنہ disclosed. "He (Abu Bakr) gave me a handful. I counted them, and behold! That was five hundred. And, he said, "Take like that twice."[1]

SECTION II اَلْفَصْلُ الثَّانِي

PROPHET'S PROMISE MADE GOOD BY HIS SUCCESSOR

(٤٨٧٩) وَعَنْ أَبِي جُحَيْفَةَ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَبْيَضَ قَدْ شَابَ وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشْبِهُهُ وَأَمَرَ لَنَا بِثَلٰثَةَ عَشَرَ قَلُوْصًا فَذَهَبْنَا نَقْبِضُهَا فَأَتَانَا مَوْتُهُ فَلَمْ يُعْطُوْنَا شَيْئًا فَلَمَّا قَامَ أَبُوْ بَكْرٍ قَالَ مَنْ كَانَتْ لَهُ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عِدَةٌ فَلْيَجِئْ فَقُمْتُ إِلَيْهِ فَأَخْبَرْتُهُ فَأَمَرَ لَنَا بِهَا۔ (رواه الترمذى)

4879. Sayyiduna Abu Juhayfah رضی اللہ عنہ narrated:
"I had seen Allah's Messenger صلی اللہ علیہ وسلم. He had a fair complexion and had grown old. Hasan ibn Ali resembled him. He had ordered that thirteen young she-camels should be given to us, so we went to collect them. News of his death reached us before they could give us any of those. When Abu Bakr رضی اللہ عنہ became Khalifah, he announced, 'He who had received a promise from Allah's Messenger صلی اللہ علیہ وسلم must come.' So, I stood and went to him and informed him so that he ordered them to be given to us."[2]

WAITED THREE DAYS FORWORD TO BE MADE GOOD

(٤٨٨٠) وَعَنْ عَبْدِاللّٰهِ بْنِ أَبِي الْحَسْمَاءِ قَالَ بَايَعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يُبْعَثَ وَبَقِيَتْ لَهُ بَقِيَّةٌ فَوَعَدْتُّهُ أَنْ آتِيَهُ بِهَا فِيْ مَكَانِهِ فَنَسِيْتُ فَذَكَرْتُ بَعْدَ ثَلٰثٍ فَإِذَا هُوَ فِيْ مَكَانِهِ فَقَالَ لَقَدْ شَقَقْتَ عَلَيَّ أَنَا هٰهُنَا مُنْذُ ثَلٰثٍ أَنْتَظِرُكَ۔ (رواه ابوداؤد)

4880. Sayyiduna Abdullah ibn Abu Al-Hasma رضی اللہ عنہ narrated, "I had bought something from the Prophet صلی اللہ علیہ وسلم before he was made a prophet. Part of the payment remained to be paid by me and I promise him that I would bring it to him at his (that very) place, but I forgot (my promise). Three days later, I remember it and I went to that place to find him there. He said, 'you have put me to much trouble. I have been waiting here for you since three days."[3]

COMMENTARY: The *ulama (Scholars)* write that the Prophet صلی اللہ علیہ وسلم did not wait that long to get back the balance of the sales proceeds. Actually, he had also made a promise to wait for Abdullah at that place and had to keep his promise. In this way, he taught his *ummah* that a promise must always be honoured even if it means undergoing hardship to do it, last the other person suffers the wait.

Even before Islam, all religions enjoined keeping of promises. All the Messengers and Prophets علیہ السلام were careful to honour their promises and indeed, Allah praised Prophet

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[1] Bukhari # 2167, Muslim # 60. 2314.

[2] Tirmidhi # 2826 (2835) Bukhari # 3544, Muslim # 2343.

[3] Abu Dawud # 4992.

Ibrahim عليه السلام in these words:

وَاِبْرَاهِيْمَ الَّذِيْ وَفّٰى

{And of Ibrahim who fulfilled his engagements} **(53: 37)**

IF ONE CANNOT FULFIL PROMISE IN SPITE OF INTENTION

(٤٨٨١) وَعَنْ زَيْدِ بْنِ اَرْقَمَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا وَعَدَ الرَّجُلُ اَخَاهُ وَمِنْ نِيَّتِهٖ اَنْ يَفِيَ لَهٗ فَلَمْ يَفِ وَلَمْ يَجِئْ لِلْمِيْعَادِ فَلَا اِثْمَ عَلَيْهِ۔ (رواه ابوداؤد)

4881. Sayyiduna Zayd ibn Arqam رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "when a man promises to his brother and his intention is to make good his promise but (for some reason) cannot do it and fails to come at the specified time, he will not be regarded a sinner (on that account)."[1]

COMMENTARY: In other words, if anyone has no intention to fulfil his promise then he commits a sin even if he honours it because his intention was to betray. So, this is hypocrisy.

This *ulama (Scholars)* say that if there is no hindrance to honouring a pledge then it is unlawful to break a promise. If anyone promises to do something forbidden then he must not fulfil his promise.

IS IT *WAJIB (OBLIGATORY)* OR *MUSTAHAB (DESIRABLE)* FULFIL PROMISE? The jurists differ on whether it is *wajib (obligatory)* or *mustahab (desirable)* to fulfil one's promise. Most *ulama (Scholars)* including Imam Abu Hanifah رحمہ اللہ and Imam Shafi'I رحمہ اللہ say that it is *mustahab (desirable)* to honour a promise and makruh (disapproved) with emphasis not to honour it, but not a sin. Some others say that it is *wajib (obligatory)* to fulfil a promise and they include Umar ibn Abdul Aziz رحمہ اللہ.

It is said that Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ used to say insha Allah too, whenever he made a promise.

It is said about the Prophet صلی اللہ علیہ وسلم that he used to add the word (عسٰی) (Perhaps).

HONOUR PROMISE TO CHILDREN TOO

(٤٨٨٢) وَعَنْ عَبْدِاللّٰهِ بْنِ عَامِرٍ قَالَ دَعَتْنِيْ اُمِّيْ يَوْمًا وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ فِيْ بَيْتِنَا فَقَالَتْ هَا تَعَالَ اُعْطِيْكَ فَقَالَ لَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَرَدْتِّ اَنْ تُعْطِيْهِ قَالَ اَرَدْتُّ اَنْ اُعْطِيَهٗ تَمْرًا فَقَالَ لَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَا اِنَّكِ لَوْ لَمْ تُعْطِيْهِ شَيْأً كُتِبَتْ عَلَيْكِ كَذِبَةٌ۔ (رواه ابوداؤد والبیهقی فی شعب الایمان)

4882. Sayyiduna Abdullah ibn Aamir رضی اللہ عنہ narrated, "One day, my mother called me while Allah's Messenger صلی اللہ علیہ وسلم was sitting in our house, saying 'Come here, I shall give you something.' Allah's Messenger صلی اللہ علیہ وسلم asked her, 'what did you intend to give him.' She submitted, 'I intended to give him some dates.' He said, 'know! if you had no intention to give him any thing, then a lie would have been

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[1] Abu Dawud # 4995, Tirmidhi # 2633.

recorded against your name."[1]

COMMENTARY: This is Abdullah's story of his childhood. Generally, parents or elders call children on the pretext of giving them something.

SECTION III الفصل الثالث

NOT IMPROPER TO RETRACT A PROMISE FOR A VALID REASON

(٤٨٨٣) عَنْ زَيْدِ ابْنِ اَرْقَمَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ وَعَدَ رَجُلًا فَلَمْ يَاْتِ اَحَدُهُمَا اِلٰى وَقْتِ الصَّلٰوةِ ذَهَبَ الَّذِىْ جَآءَ لِيُصَلِّيَ فَلَا اِثْمَ عَلَيْهِ۔ (رواه رزين)

4883. Sayyiduna Zayd ibn Arqam رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'If anyone promises to meet a man (at a certain time) but one of them cannot make it till the hour of *salah (prayer)* and he who has come goes away to offer *salah (prayer)*, then no sin is recorded against him."[2]

COMMENTARY: He will not be committing a sin because it is prescribed by religion to offer *salah (prayer)* at its appointed hour. If he goes away before the time of *salah (prayer)* then he will be deemed to have broken his promise and will be responsible for it. If there is some other valid reason like the time to eat, or need to go to the toilet, or any other real need, then he may go without waiting any more.

CHAPTER - XII

JOKING بَابُ الْمِزَاحِ

Mizah is a verbal noun meaning 'to be cheerful,' 'joking,' Mazah is to have a good disposition.

However, it is such a joking as does not hurt any one or cause heart break. When anyone is caused despair or anguish then that is (سخریہ) Sakhriya (ostentation)h.

According to a hadith (tradition):

لَاتُمَارِ اَخَاكَ وَلَا تُمَازِحْهُ

(Do not quarrel with your Muslim brother and do not joke with him).

The *ulama (Scholars)* say that it is the forbidden joke, or making fun of him, or it is to joke in an excessive manner and as a matter of habit. If anyone jokes all the time then it causes laughter that makes one hard-hearted and neglectful of dhikr and religious duties. Often, it results in animosity. The person who is so engaged loses respect.

In contrast, if anyone jokes sometimes and in a permissible way then he is recognized as good natured and cheerful. The Prophet صلی اللہ علیہ وسلم also indulged in light-hearted joking to cheer other people and grow familiarity and love in them. This is *sunnah (Holy Prophet's practice) mustahab (desirable).*

As for the hadith (tradition) of Abdullah ibn Harith رضی اللہ عنہ: (مارایت۔۔۔وسلم) "I have not seen anyone joking more than Allah's Messenger صلی اللہ علیہ وسلم while too much indulgence in jokes

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[1] Abu Dawud # 4591, Bayhaqi # 4822, Musnad Ahmad 3-447.

[2] Razin.

causes one to overdo it and lose respect, yet no one else can have as much control of himself as Allah's Messenger صلى الله عليه وسلم. Hence, it was allowed only to him to joke often. Other people must refrain from it. This is supported by a hadith (tradition) to follow from Tirmidhi that the sahabah (Prophet's Companions) رضى الله عنهم submitted. "O Allah's Messenger صلى الله عليه وسلم, you joke with us." He said, 'But I speak the truth when I joke "
In short, everyone, other than the Prophet صلى الله عليه وسلم is disallowed to joke often, If anyone can keep himself within limits, then he is an exception.

SECTION I اَلْفَصْلُ الْاَوَّلُ

PROPHET'S صلى الله عليه وسلم CHEERFUL DISPOSITION

(٤٨٨٤) عَنْ اَنَسٍ قَالَ اِنْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيُخَالِطُنَا حَتّٰى يَقُوْلَ لِاَخٍ لِيْ صَغِيْرًا يَا اَبَا عُمَيْرٍ مَافَعَلَ النُّغَيْرُ وَكَانَ لَهُ نُغَيْرٌ يَلْعَبُ بِهٖ فَمَاتَ۔ (متفق عليه)

4884. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم used to mingle with them cheerfully and even said to a young brother of his, 'O Abu Umayr, what has happened to an Nughayr?" He had a nughayr (a small bird) with which he played and which had died.[1]

COMMENTARY: The younger brother of Anas رضى الله عنه was named Kabshah. They had a common mother and Kabshah's father was Abu Talhah Zayd ibn Suhayl Ansari رضى الله عنه.
Nughayr is a small bird like a sparrow with a red beak. Some say it had a red crown and is a sparrow. Yet others say that it is a nightingale. Perhaps it is what is Laal in Urdu: the male of Fringilla Amandava.[2]
This boy used to play with the bird and take it to the prophet صلى الله عليه وسلم. One day, he went to him without the bird because it had died. So the Prophet صلى الله عليه وسلم called Abu Umayr to rhyme with Nughayr.
Children may play with birds but without hurting them. It is also allowed to give a child a kunyah. It is not a lie. (see also Upbringing of children in Islam, p 40 Darul Isha'at, Karachi).

SECTION II اَلْفَصْلُ الثَّانِيْ

SPOKE THE TRUTH EVEN WHILE JOKING

(٤٨٨٥) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالُوْا يَا رَسُوْلَ اللّٰهِ اِنَّكَ تُدَاعِبُنَا قَالَ اِنِّيْ لَا اَقُوْلُ اِلَّا حَقًّا۔ (رواه الترمذى)

4885. Sayyiduna Abu Hurayrah رضى الله عنه narrated that they (meaning, the sahabah) رضى الله عنهم said, 'O Messenger of Allah, you cheer us with (light) jokes." He said. "But (even when making jokes) I speak only the truth."[3]

COMMENTARY: The sahabah (Prophet's Companions) رضى الله عنهم wondered why the Prophet صلى الله عليه وسلم joked with them while he discouraged them to do it. He said to them that he never lied even in jest while it was not possible for them to do it. Some lie or anything disallowed by Shari'ah (divine law) was bound to creep up in their jokes because

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[1] Bukhari # 6203, Muslim # 302150.

[2] Steingass, Persian English Dictionary.

[3] Tirmidhi # 1990, Musnad Ahmad 2-840.

they were not innocent. Even otherwise one must not make a habit of jesting. It eats away from a person's self-respect.

THE PROPHET'S صلی اللہ علیہ وسلم WITTY REMARKS

(٤٨٨٦) وَعَنْ اَنَسٍ اَنَّ رَجُلًا اسْتَحْمَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّيْ حَامِلُكَ عَلٰى وَلَدِ نَاقَةٍ فَقَالَ مَا اَصْنَعُ بِوَلَدِ النَّاقَةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهَلْ تَلِدُ الْاِبِلَ اِلَّا النُّوْقُ۔ (رواہ الترمذی وابوداؤد)

4886. Sayyiduna Anas رضی اللہ عنہ narrated that a man requested Allah's Messenger صلی اللہ علیہ وسلم for a riding beast. He said, 'I shall give you a young one of a she-camel to ride on." The man asked, "what shall I do with a young of a she-camel?" So, Allah's Messenger صلی اللہ علیہ وسلم asked, "Then, do any other than she camels give birth to camels?"[1]

COMMENTARY: The man did not pay attention to the Prophet's صلی اللہ علیہ وسلم words but thought that he was being given a camel's child.
The Prophet's صلی اللہ علیہ وسلم words were true and light-hearted remark.

THE TWO-EARED ONE!

(٤٨٨٧) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهٗ يَاذَ الْاُذُنَيْنِ۔ (رواہ ابوداؤد والترمذی)

4887. Sayyiduna Anas رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم called, "O you, the possessor of two ears!"[2]

COMMENTARY: The prophet's صلی اللہ علیہ وسلم words to Anas رضی اللہ عنہ were not only a light hearted remark but also words of admiration in that he was wise and an attentive listener.

ONLY YOUNG WOMEN WILL ENTER PARADISE.

(٤٨٨٨) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِاِمْرَاَةٍ عَجُوْزٍ اَنَّهٗ لَا تَدْخُلُ الْجَنَّةَ عَجُوْزٌ فَقَالَتْ وَمَا لَهُنَّ وَكَانَتْ تَقْرَاُ الْقُرْاٰنَ فَقَالَ لَهَا اَمَا تَقْرَئِيْنَ الْقُرْاٰنَ اِنَّا اَنْشَاْنٰهُنَّ اِنْشَاءً فَجَعَلْنٰهُنَّ اَبْكَارًا۔ رَوَاهُ رَزِيْنٌ وَفِيْ شَرْحِ السُّنَّةِ بِلَفْظِ الْمَصَابِيْحِ۔

4888. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said to an old woman (who asked him to pray for her admittance to paradise). "No old woman will enter paradise." She used to recite the Quran regularly, so she asked, 'what has happened to them?' He asked her, "Do you not recite in the Quran:

اِنَّا اَنْشَاْنٰهُنَّ اِنْشَآءً فَجَعَلْنٰهُنَّ اَبْكَارًا

{Verily We! We have created those maidens by a special creation. And have made them perpetual virgins}[3] (56: 35-36)

COMMENTARY: The wordings in the Masabih are: When the Prophet صلی اللہ علیہ وسلم told that

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[1] Tirmidhi # 1991, Abu Dawud # 4998.

[2] Abu Dawud # 5302, Tirmidhi # 1992, Musnad Ahmad 3-127.

[3] Razin, "Sharh us *sunnah (Holy Prophet's practice)* with the wordings of al-Masabih.

woman, 'Old woman will not enter paradise," She went away weeping. So, he said, "Go tell her that woman will not go to paradise in their old age," and he cited this verse.

ANOTHER EXAMPLE OF LIGHT HUMOUR

(٤٨٨٩) وَعَنْهُ اَنَّ رَجُلًا مِّنْ اَهْلِ الْبَادِيَةِ كَانَ اسْمُهُ زَاهِرَ بْنِ حَرَامٍ وَكَانَ يَهْدِيْ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْبَادِيَةِ فَيُجَهِّزَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَرَادَ اَنْ يَّخْرُجَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ زَاهِرًا بَادِيَتُنَا وَنَحْنُ حَاضِرُوْهُ وَكَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحِبُّهُ وَكَانَ رَجُلًا دَمِيْمًا فَاَتَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا وَهُوَ يَبِيْعُ مَتَاعَهُ فَاحْتَضَنَهُ مِنْ خَلْفِهِ وَهُوَ لَا يُبْصِرُهُ فَقَالَ اَرْسِلْنِيْ مَنْ هٰذَا فَالْتَفَتَ فَعَرَفَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ لَا يَأْلُوْا مَا اَلْزَقَ ظَهْرَهُ بِصَدْرِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ عَرَفَهُ وَجَعَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ يَشْتَرِى الْعَبْدَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِذًا وَاللّٰهِ تَجِدُنِيْ كَاسِدًا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لٰكِنْ عِنْدَ اللّٰهِ لَسْتَ بِكَاسِدٍ۔ (رواه فى شرح السنة)

4889. Sayyiduna Anas رضی اللہ عنہ narrated that a man of the desert named Zahir ibn Haram رضی اللہ عنہ used to bring gifts for the Prophet صلی اللہ علیہ وسلم from the desert. So, when he was about to depart, Allah's Messenger صلی اللہ علیہ وسلم prepared for him whatever he needed, and the Prophet صلی اللہ علیہ وسلم used to say, "Zahir is our man of the desert and we one his men of the town." The Prophet صلی اللہ علیہ وسلم liked him. He was an ugly man (in spite of his virtues). One day, the Prophet صلی اللہ علیہ وسلم came to him while he sold his wares and clasped him from behind. He was unable to see who had clasped him, so he shouted, 'Leave me alone! Who is this?" Then he (tried and) glanced behind and recognized the Prophet صلی اللہ علیہ وسلم so he put his back on the chest of the Prophet صلی اللہ علیہ وسلم (as close as he could). The Prophet صلی اللہ علیہ وسلم began to declare, 'who will buy the slave?" He put in 'O Messenger of Allah, by Allah, you will find me undeserving (very cheap and useless)." The prophet صلی اللہ علیہ وسلم said, "But, you are not undeserving in Allah's sight."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم called Sayyiduna Zahir رضی اللہ عنہ a slave in jest, but he did not lie because Zahir رضی اللہ عنہ was Allah's slave, in fact.

The question, 'who will buy the slave? Is really asking'?" 'who will appreciate this person's worth? There is nothing comparable to him,' or, he meant to say, 'No one is worthy enough to have this man as his slave.'

FRANK EXCHANGE OF CONVERSATION WITH SAHABAH (PROPHET'S COMPANIONS) رضی اللہ عنہم

(٤٨٩٠) وَعَنْ عَوْفِ بْنِ مَالِكٍ الْاَشْجَعِيِّ قَالَ اَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ غَزْوَةِ تَبُوْكَ وَهُوَ فِيْ قُبَّةٍ مِنْ اَدَمٍ فَسَلَّمْتُ فَرَدَّ عَلَيَّ فَقَالَ ادْخُلْ فَقُلْتُ اَكُلِّيْ يَا رَسُوْلَ اللّٰهِ قَالَ كُلُّكَ فَدَخَلْتُ قَالَ عُثْمَانُ بْنُ

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[1] Sharh us *Sunnah (Holy Prophet's practice)* # 3604, Musnad Ahmad 3-161.

اَبِي الْعَاتِكَةِ اِنَّمَا قَالَ اَدْخُلُ كُلِّيْ مِنْ صِغَرِ الْقُبَّةِ۔ (رواه ابوداؤد)

4890. Sayyiduna Awf ibn Maalik al Ashja'I رضی اللہ عنہ said, "I came to Allah's Messenger صلی اللہ علیہ وسلم at the Battle of Tabuk, He was in a small tent of hide. I offered him salaam and he gave me a response and said, 'Come in!' I asked, 'All of me, O Messenger of Allah?' He said, 'All of you!' so, I entered."

Sayyiduna ibn Abu al-Aatik رضی اللہ عنہ said, "He asked whether all of him should enter only because the tent was small."[1]

COMMENTARY: The prophet صلی اللہ علیہ وسلم was very kind and loving to his sahabah (Prophet's Companions) رضی اللہ عنہم so that they spoke to him very frankly

(٤٨٩١) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ اسْتَأْذَنَ اَبُوْبَكْرٍ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَمِعَ صَوْتَ عَائِشَةَ عَالِيًا فَلَمَّا دَخَلَ تَنَاوَلَهَا لِيَلْطِمَهَا وَقَالَ لَا اَرَاكِ تَرْفَعِيْنَ صَوْتَكِ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْجُزُهُ وَخَرَجَ اَبُوْبَكْرٍ مُغْضَبًا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ خَرَجَ اَبُوْبَكْرٍ وَكَيْفَ رَاَيْتِنِيْ اَنْقَذْتُكِ مِنَ الرَّجُلِ قَالَتْ فَمَكَثَ اَبُوْبَكْرٍ اَيَّامًا ثُمَّ اسْتَأْذَنَ فَوَجَدَهُمَا قَدِ اصْطَلَحَا فَقَالَ لَهُمَا اَدْخِلَانِيْ فِيْ سِلْمِكُمَا كَمَا اَدْخَلْتُمَانِيْ فِيْ حَرْبِكُمَا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ فَعَلْنَا۔ (رواه ابوداؤد)

4891. Sayyiduna Nu'man ibn Bashir رضی اللہ عنہ narrated that (once) Sayyiduna Abu Bakr رضی اللہ عنہ sought the Prophet's صلی اللہ علیہ وسلم permission to come in and he heard Sayyidah Ayshah رضی اللہ عنہا speak in a loud voice (to him). When he came in, he took hold of her so that he might slap her, saying, 'Let me not hear you again raising your voice to Allah's Messenger صلی اللہ علیہ وسلم." The Prophet صلی اللہ علیہ وسلم intervened to prevent him (from slapping her) and Abu Bakr رضی اللہ عنہ went our in a rage. When he went away, the Prophet صلی اللہ علیہ وسلم said, "Do observe how I saved you from this man."

Sayyidah Ayshah رضی اللہ عنہا said that Abu Bakr رضی اللہ عنہ did not come for some days (because of his anger on her and hesitation to face Allah's Messenger صلی اللہ علیہ وسلم. Then he (came and) sought permission to come in and found that they had reconciled, so said to them, 'Include me in your peace just as you had included me in your disagreement." The Prophet صلی اللہ علیہ وسلم said, "We have done that!" He said it twice.[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم spoke to Sayyidah Ayshah رضی اللہ عنہا in a light mood and did not say 'your father but referred him as 'This man.'

AVOID JOKING THAT CAUSES HARM

(٤٨٩٢) عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُمَارِ اَخَاكَ وَلَا تُمَازِحْهُ وَلَا تَعِدْهُ مَوْعِدًا فَتُخْلِفَهُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

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[1] Abu Dawud # 5000.

[2] Abu Dawud # 4999.

4892. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not quarrel with your Muslim brother. Do not make jokes with him (as cause him displeasure). And, do not make such a promise to him as you break."
(Shaykh Abdul Haq رحمہ اللہ has translated the last sentence: 'Do not make a promise as is done usually, so that you may not betray. If you promise fulfil it, or abstain from making a promise outright so that there is no fear of committing perjury.)[1]

CHAPTER - XIII

BOASTING & ETHNICITY بَابُ الْمُفَاخِرَةِ وَالْعَصَبِيَّةِ

The word (فخر) is boast and take pride on one's lineage, family or tribe, or nation or community, or knowledge or manners or riches and wealth. And, (تفاخر) is to boast over one another. (مفاخرت) is to equal one another in taking pride. And (افتخار) and (تفخر) is to compete and out do one another.
The word (مفاخرت) meaning to demonstrate pride is allowed if it is on a just cause, a religious cause and against the enemies of Islam. This is known from the sahabah (Prophet's Companions) رضی اللہ عنہم and our predecessors. But, if it is for an unjust reason and for personal ego then it is blame worthy. Besides, in common parlance, (مفاخرت) is used in these sense, mostly.
The next word (عصبیت) is to be prejudiced for one's religion or ideas. It is to fight for demonstrating the power and strength of one's nation. So (عصب) is he who favours and supports his people or flies into a rage for his nation or community. Even prejudice is praiseworthy if it is for a just cause and not a oppress and transgress. It is blame worthy if it is to disagree, oppress or transgress and to display one's strength and glory unjustly. Normally, it is done for such unjust causes and to oppress and transgress against the others.
The ahadith (tradition) in this chapter throw light in these things.

SECTION I اَلْفَصْلُ الْاَوَّلُ

KNOWLEDGE OF RELIGION IS BEAUTY OF HIGH LINEAGE

(٤٨٩٣) عَنْ اَبِيْ هُرَيْرَةَ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ النَّاسِ اَكْرَمُ فَقَالَ اَكْرَمُهُمْ عِنْدَاللّٰهِ اَتْقَاهُمْ قَالُوا لَيْسَ عَنْ هٰذَا نَسْئَلُكَ قَالَ فَاَكْرَمُ النَّاسِ يُوْسُفُ نَبِيُّ اللّٰهِ بْنُ نَبِيِّ اللّٰهِ نَبِيِّ اللّٰهِ ابْنِ خَلِيْلُ اللّٰهِ قَالُوْا لَيْسَ عَنْ هٰذَا نَسْئَلُكَ قَالَ فَعَنْ مَعَادِنِ الْعَرَبِ تَسْاَلُوْنِيْ قَالُوْا نَعَمْ قَالَ فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْاِسْلَامِ اِذَا فَقُهُوْا۔ (متفق عليه)

4893. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم was asked, "Which of the people is most honourable?" He said, "The most honourable of them in Allah's sight is the most righteous of them." They submitted, 'This is not what we ask." He said, "The most honourable of the people

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[1] Tirmidhi # 1995.

was Yusuf, prophet of Allah, son of Allah's Prophet (Ya'qub) عليه السلام, son of Allah's Prophet (Ishaq) عليه السلام son of Allah's friend (Ibrahim) عليه السلام, But, they again submitted, "This is not what we ask." So, he asked, "Then do you ask me about the tribal nobility and honour?" They submitted, "Yes!" He said, "The best of you in the jahiliyah (ignorance period) are the best of you in Islam provided they are knowledge in the laws of Islam and Shari'ah (divine law)"[1]

COMMENTARY: The final answer of the Prophet صلى الله عليه وسلم means that those who were regarded as best during the jahiliuyah because of their personality are regarded as such in Islam because of their some characteristics provided they believe and embrace Islam and acquaint themselves with the commands and rulings of religion. During the jahiliyah (ignorance period), they were under the shade of disbelief in the darkness of sin and ignorance and they pursued their base desires, So, because of that their personal nobility had no meaning. Islam, on the other hand, beautified their nobility. This makes clear that (معاون) refers to their own characteristics as are excellent and lofty. This is like a hadith (tradition) mentioned in the Book of knowledge:

اَلنَّاسُ مَعَادِنٌ كَمَعَادِنِ الذَّهَبِ وَالْفِضَّةِ الخ

"Men are like different mines just as (mines of) gold and silver." (see hadith (tradition) # 201)

WHO IS MOST NOBLE

(٤٨٩٤) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْكَرِيْمُ بْنِ الْكَرِيْمِ بْنِ الْكَرِيْمِ بْنُ الْكَرِيْمِ يُوْسُفُ بْنُ يَعْقُوْبَ بْنِ اِسْحٰقَ ابْنِ اِبْرَاهِيْمَ۔ (رواه البخاری)

4894. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "the noble one, son of the noble, son of the noble, son of the noble (if there is anyone, then he is) Yusuf عليه السلام ibn Yaqub, عليه السلام, Ibn Ishaq عليه السلام, ibn Ibrahim عليه السلام."[2]

COMMENTARY: The nobility, greatness and high ancestry of Prophet Yusuf عليه السلام is unmatched. His father, grand father and great grandfather were all Prophets عليهم السلام, Besides, he was handsome, just, learned, wise and possessed qualities of a good ruler. He was honourble and noble.

RESOLUTE AGAINST INFIDELS

(٤٨٩٥) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ فِيْ يَوْمِ حُنَيْنٍ كَانَ اَبُوْسُفْيَانَ بْنِ الْحَارِثِ اٰخِذًا بِعِنَانِ بَغْلَتِهٖ يَعْنِيْ بَغْلَةَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا غَشِيَهُ الْمُشْرِكُوْنَ نَزَلَ فَجَعَلَ يَقُوْلُ اَنَا النَّبِيُّ لَا كَذِبَ اَنَا ابْنُ عَبْدُ الْمُطَّلِبِ قَالَ فَمَارُوِيَ مِنَ النَّاسِ يَوْمَئِذٍ اَشَدُّ مِنْهُ۔ (متفق عليه)

4895. Sayyiduna Bara ibn Aazib رضى الله عنه narrated that at the Battle of Hunayn, Abu Sufyan ibn Harith رضى الله عنه was holding the reins of his she mule. - meaning, the she-

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[1] Bukhari # 4689, Muslim # 118-2378.

[2] Bukhari # 3382.

mule of Allah's Messenger صلی اللہ علیہ وسلم - then the idolaters surrounded him and he alighted and began to say:

اَنَا النَّبِیُّ لَا کَذِبْ اَنَا ابْنُ عَبْدُ الْمُطَّلِبْ

[I am the prophet - it's not alie - I am the son of Abdul Muttalib.]
He added, "That day, no one was more daring than he was."[1]

COMMENTARY: This hadith (tradition) recalls courage of the Prophet صلی اللہ علیہ وسلم. The battle was going against the Muslims. The enemy was very strong. The Hawazin, the Ghatfan and other tribes of the Arabs had very nearly defeated the Muslims.

The Prophet صلی اللہ علیہ وسلم also joined the mujahid to fight against the enemy. When his beast could not move forward, he alighted and continued to penetrate into the enemy till Allah gave victory to the Muslims.

The Prophet's words describing himself as Abdul Muttalib's son are not boasting on ancestry. The kind of it that is forbidden is the one that smacks of the jahiliyah (ignorance period) while the Prophet's صلی اللہ علیہ وسلم words speak of the strength of religion to overawe the disbelievers. This kind of boasting is allowed.

Before the coming of the Prophet صلی اللہ علیہ وسلم, the soothsayers and the people of the Book used to speak of the Last Prophet and give certain signs and say that he would be a descendant of Abdul Muttalib.

BEST OF THE CREATURES

(٤٨٩٦) وَعَنْ اَنَسٍ قَالَ جَآءَ رَجُلٌ اِلَى النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَقَالَ یَا خَیْرَ الْبَرِیَّةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ ذَاكَ اِبْرَاهِیْمُ۔ (رواه مسلم)

4896. Sayyiduna Anas رضی اللہ عنہ narrated that a man came to the Prophet صلی اللہ علیہ وسلم and said, "O the best of all creatures!" So, Allah's Messenger صلی اللہ علیہ وسلم said, "That was Ibrahim علیہ السلام."[2]

COMMENTARY: The fact is that the Prophet صلی اللہ علیہ وسلم is the best of all creatures, but he had regard for Sayyiduna Ibrahim علیہ السلام and was humble himself. Secondly, it was not revealed by Allah till then that the Prophet صلی اللہ علیہ وسلم was the best of the children of Aadam علیہ السلام Thirdly, Prophet Ibrahim علیہ السلام was the best of his times and the prophet صلی اللہ علیہ وسلم used words in an absolute sense to make it very emphatic.

SIGN NOT HIS PRAISE TO POINT OF EXAGGERATION

(٤٨٩٧) وَعَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَا تُطْرُوْنِیْ كَمَا اَطْرَتِ النَّصَارٰی ابْنَ مَرْیَمَ فَاِنَّمَا اَنَا عَبْدُهٗ فَقُوْلُوْا عَبْدُ اللّٰهِ وَرَسُوْلُهٗ۔ (متفق علیه)

4897. Sayyiduna Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not praise me as the Christians praised the son of (Sayyidah) Maryam علیہا السلام (Prophet Easa علیہ السلام in an inflated manner). For, I am merely His slave. So, say,

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[1] Bukhari # 3042, Muslim # 78. 1776, Musnad Ahmad 4-280.
[2] Bukhari # 1971, Muslim # 1-2548.

'Allah's servant and His Messenger."[1]

COMMENTARY: The highest form of servitude and worship is the chief characteristic of the Prophet صلى الله عليه وسلم. He is the perfect example of worship and servitude. So, his praise is made best in recalling these characteristics of his. He must not be praised to the extent that the station of servitude is left behind and the attributes of the creator begin.

DO NOT BOAST & OPPRESS EACH OTHER

(٤٨٩٨) وَعَنْ عِيَاضِ بْنِ حِمَارٍ الْمُجَاشِعِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ اَوْحٰى اِلَيَّ اَنْ تَوَاضَعُوْا حَتّٰى لَا يَفْخَرَ اَحَدٌ عَلٰى اَحَدٍ وَلَا يَبْغِيْ اَحَدٌ عَلٰى اَحَدٍ۔ (رواه مسلم)

4898. Sayyiduna Iyad ibn Himar al-Mujashi'I رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, Allah has revealed to me that you must be humble so that none (of you) boasts over another and no one commits excess over another."[2]

COMMENTARY: Arrogance and haughtiness are forbidden characteristics according to this hadith (tradition).

SECTION II اَلْفَصْلُ الثَّانِيْ

PRIDE OF JAHILIYAH (IGNORANCE PERIOD) IS IN DUST

(٤٨٩٩) عَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيَنْتَهِيَنَّ اَقْوَامٌ يَفْتَخِرُوْنَ بِاٰبَائِهِمُ الَّذِيْنَ مَاتُوْا اِنَّمَا هُمْ فَحْمٌ مِنْ جَهَنَّمَ اَوْلَيَكُوْنُنَّ اَهْوَنَ عَلَى اللّٰهِ مِنَ الْجُعَلِ الَّذِيْ يُدَهْدِهُ الْخِرَاءَ بِاَنْفِهٖ اِنَّ اللّٰهَ قَدْ اَذْهَبَ عَنْكُمْ عُبِّيَّةَ الْجَاهِلِيَّةِ وَفَخْرَهَا بِالْاٰبَاءِ اِنَّمَا هُوَ مُؤْمِنٌ تَقِيٌّ اَوْ فَاجِرٌ شَقِيٌّ النَّاسُ كُلُّهُمْ بَنُوْ اٰدَمَ وَاٰدَمُ مِنْ تُرَابٍ۔ (رواه الترمذی وابوداؤد)

4899. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, 'People must give up boasting on their forefathers who have died are nothing but fuel of hell. If not, then they will surely be worse than the beetle that makes balls of dung with its nose. Allah has obliterated from you the arrogance of jahiliyah (ignorance period) and its boast on forefathers. A man is but a righteous believer or a wretched sinner. (If he is righteous, then he has no need to take pride in those who have gone away. And if he is a sinner then he has no right to boast on them). All of them are children of Aadam عليه السلام and Aadam عليه السلام was created from dust." (Dust is a worthless thing, so man should not declare his greatness).[3]

COMMENTARY: If one's ancestors were infidels then they will burn in hell- fire. If they were not infidels or polytheists, even then they will go to hell for their sins. There is no point in taking pride on such people.

The Prophet صلى الله عليه وسلم has compared them dung, as also those who take pride in their worldly grandeur to beetle that plays in dung. So, it is highly detestable of anyone to take

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[1] Bukhari # 3445, Muslim.

[2] Muslim # 14-2865.

[3] Tirmidhi # 3955 (3981), Abu Dawud # 5116.

pride in the worthless. It is like the beetle playing in dung.[1]

BE NOT AGENTS OF THE DEVIL

(٤٩٠٠) وَعَنْ مُطَرِّفِ بْنِ عَبْدِاللّٰهِ بْنِ الشِّخِيْرِ قَالَ انْطَلَقْتُ فِيْ وَفْدِ بَنِيْ عَامِرٍ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا اَنْتَ سَيِّدُنَا فَقَالَ السَّيِّدُ اللّٰهُ فَقُلْنَا وَ اَفْضَلُنَا فَضْلًا وَاَعْظَمُنَا طَوْلًا فَقَالَ قُوْلُوْا قَوْلَكُمْ اَوْ بَعْضَ قَوْلِكُمْ وَلَا يَسْتَجْرِيَنَّكُمُ الشَّيْطٰنُ۔ (رواه ابوداؤد)

4900. Sayyiduna Mutarrif ibn Abdullah ibn Ash-Shikhkhir رضی اللہ عنہ narrated, "I was a member of the deputation of the Banu Aamir who came to Allah's Messenger صلی اللہ علیہ وسلم. We addressed him, 'Sayyiduna' (our chief) but, he corrected us. 'Sayyid is Allah!' So, we submitted, 'Better than us in excellence and greater than us in superiority.' So, he said, 'speak out what you wish to say' (meaning, you say that 'or, better use an expression of a lesser degree, (that is, do not exaggerate when praising me and do not exceed what you have said just now, but better praise me in a smaller way) and be careful lest the devil make you his agents."[2]

COMMENTARY: By becoming the devil's agent a man goes on saying what he likes without contemplating. Those who is indulge in excessive praise of the Prophet صلی اللہ علیہ وسلم are on the wrong path. They make him possess Divine qualities in their qasidah when they celebrate his birthday.

The *ulama (Scholars)* say that the Prophet صلی اللہ علیہ وسلم is the chief of mankind. They say that he had corrected the men of the deputation when they called him Sayyiduna (our chief) because their manner was of addressing a tribe's leader when they ought to have called him 'Prophet' or 'Rasul.' the best form of address for a human being.

TAQWA (PIETY)IS REAL STANDARD OF EXCELLENCE

(٤٩٠١) وَعَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْحَسَبُ الْمَالُ وَالْكَرَمُ التَّقْوٰى۔

(رواه الترمذی وابن ماجة)

4901. Sayyiduna Hasan رحمہ اللہ reported from Sayyiduna Samurah رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم said, "Pride in ancestry is property while generosity is piety." [Ibn Majah's translation is Descent is real property and noble-mindedness is God-consciousness.)[3]

COMMENTARY: The words (حب) (translated ancestry) are the excellences and merits of a person. He is one who counts his and his ancestors excellences and merits. He raises his standard thereby.

The word (کرم) (generosity) stands for good qualities and it embraces of all good, piety and nobility.

So, the saying of the Prophet صلی اللہ علیہ وسلم means: The People esteem wealth and property as the true yardsticks of a person's good ancestry. Only the affluent is excellent and

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[1] W.S. Gibert writes in the Mikado: I can trace my ancestry back to a protoplasmic primordial atomic globule. So, my family pride is something in-conceivable

[2] Musnad Ahmad 4-25, Abu Dawud # 4806.

[3] Tirmidhi # 3271 (3782), Ibn Majah # 4219, Musnad Ahmad # 21022)

meritorious and he is respected. Without wealth a person is unworthy. But, true excellence in Allah's esteem is taqwa (piety)(righteousness, god-fearing attitude). No kind of merit is count able without taqwa. It is as the noble Quran says:

إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ

{Verily, the most honoured of you in the sight of Allah is (he who is) the most righteous of you} (49: 13)

DISAPPROVED TO TAKE PRIDE IN DESCENT

(٤٩٠٢) وَعَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ تَعَزّٰى بِعَزَاءِ الْجَاهِلِيَّةِ فَأَعِضُّوْهُ بِهَنِ أَبِيْهِ وَلَا تَكْنُوْا۔ (رواه فی شرح السنة)

4902. Sayyiduna Ubayy ibn Ka'b رضی الله عنه narrated that, "I heard Allah's Messenger صلی الله علیه وسلم say, : He who ascribes to himself his descent as the ascription of the jahiliyah (ignorance period), let him cut off his father's han (penis). And, do not employ a mild word for it."[1]

COMMENTARY: Han or hann is any dirty thing that is not named directly. So, it may refer to the penis too. The Prophet صلی الله علیه وسلم said that if anyone takes pride in his ancestry of the jahiliyah (ignorance period), then do not use figurative language but revile his father. This demonstrates an utter dislike for that person.

Some people translate the hadith (tradition) to mean 'adopting and following the customs of the jahiliyah (ignorance period), like wailing pulling hair, tearing garments to mourn. People who do it must be abused by their father, like 'your father was on idol worshiper,' 'a sinner, and so on. The result will be that they will not dare any more to indulge in such things.

NEVER BOAST ON YOUR OWN PAST IGNORANCE

(٤٩٠٣) وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عُقْبَةَ عَنْ أَبِي عُقْبَةَ وَكَانَ مَوْلًى مِنْ أَهْلِ فَارِسٍ قَالَ شَهِدْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أُحُدًا فَضَرَبْتُ رَجُلًا مِنَ الْمُشْرِكِيْنَ فَقُلْتُ خُذْهَا مِنِّي وَأَنَا الْغُلَامُ الْفَارِسِيُّ فَالْتَفَتَ إِلَيَّ فَقَالَ هَلْ لَا قُلْتَ خُذْهَا مِنِّي وَأَنَا الْغُلَامُ الْأَنْصَارِيُّ۔ (رواه ابوداؤد)

4903. Sayyiduna Abdur Rahman ibn Abu Uqbah رحمه الله reported that Abu Uqbah رضی الله عنه who was the freedman of the Persians said, "I participated at uhud (in the battle) along with Allah's Messenger صلی الله علیه وسلم, during which I struck one of the idolaters and remarked, 'Here is one from me, the young Persian.' He (Allah's Messenger) صلی الله علیه وسلم turned to me (on hearing me) and asked, 'Why did you not say: Here is one from me, the young Ansari?"[2]

COMMENTARY: The Prophet صلی الله علیه وسلم told the man that instead of recalling his relationship with the fire worshippers, he ought to relate himself to the ansars, the helpers of the religion of Islam. Besides a mawla (freedman) is one of the people who set him free. There are two kinds of mawla

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[1] Sharh us *Sunnah (Holy Prophet's practice)* # 3541 (Bayhaqi).

[2] Abu Dawud # 5123.

(i) Mawla ataqah is a slave who has been set free by his master.
(ii) Those people who belong to non-Arab lands and who embraced Islam and emigrated to Madinah and who were under the authority of the muhajirs (emigrants) or ansars. They were called mawla muwalah.

Sayyiduna Abu Uqbah رضی اللہ عنہ whose real name was Rushd (رشد) was of the second type. When he emigrated to Madinah, he was under an ansar's care. The narrator of this hadith (tradition), Sayyiduna Abdur Rahman رحمہ اللہ was his son. He is among the trustworthy tabi'un.

DO NOT SUPPORT YOUR PEOPLE IN UNJUST CAUSE

(٤٩٠٤) وَعَنِ ابْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَصَرَ قَوْمَهُ عَلٰى غَيْرِ الْحَقِّ فَهُوَ كَالْبَعِيْرِ الَّذِيْ رَدٰى فَهُوَ يَنْزِعُ بِذَنْبِهٖ۔ (رواه ابوداؤد)

4904. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "He who supports his people in an unjust cause is like a camel that falls into a well and is pulled out by its tail."[1]

COMMENTARY: Like a camel that falls into a well and perishes, this man who lends help to his people in their unjust venture perishes spiritually, He cannot find a way to be retrieved out of it.

Some authorities say that the people who pursue an unjust cause are like the camel that perishes. The man who helps them is like the camel's tail. To pull a camel out of a well by its tail cannot save it, so this man cannot help the people who are unjust by lending them support.

WHAT IS PARTISANSHIP

(٤٩٠٥) وَعَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ قَالَ قُلْتُ يا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاالْعَصَبِيَّةُ قَالَ اَنْ تُعِيْنَ قَوْمَكَ عَلَى الظُّلْمِ۔ (رواه ابوداؤد)

4905. Sayyiduna Wathilah ibn Al-Asqa رضی اللہ عنہ narrated, "I asked, 'O Messenger of Allah, what is al-ashabiyah (partisanship)?' He said, 'It is that you help your people in wrongdoing."[2]

ENDEAVOUR TO END YOUR PROPHET'S WRONG-DOING

(٤٩٠٦) وَعَنْ سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشَمٍ قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ خَيْرُكُمُ الْمُدَافِعُ عَنْ عَشِيْرَتِهٖ مَالَمْ يَاْثَمْ۔ (رواه ابوداؤد)

4906. Sayyiduna Suraqah ibn Maalik ibn Ju'shum رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم delivered to them a sermon in which he said, "The best of you is he who prevents (the people of) his tribe from wrongdoing as long as he himself does not perpetrate sin."[3]

COMMENTARY: He must stop them by oral warning and polite approach. If he uses him

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[1] Abu Dawud # 5218.
[2] Abu Dawud # 5119.
[3] Abu Dawud # 5120.

physical strength to ward off her wrongdoings then he too will be guilty of injustice if he transgresses by beating anyone heavily or killing any person.

CLASS-PREJUDICE BLAMED

(٤٩٠٧) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ مِنَّا مَنْ دَعَا اِلٰى عَصَبِيَّةٍ وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَصَبِيَّةً وَلَيْسَ مِنَّا مَنْ مَاتَ عَلٰى عَصَبِيَّةٍ۔ (رواه ابوداؤد)

4907. Sayyiduna Jubayr ibn Mutim رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He does not belong to us who encourages others to class-prejudice. He does not belong to us who fights for class-prejudice. And, he does not belong to us who dies advocating class prejudice."[1]

COMMENTARY: Partisanship of class prejudice is forbidden unless it is for a religious cause.

LOVE MAKES ONE BLIND & DEAF

(٤٩٠٨) وَعَنْ اَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ حُبُّكَ الشَّيْءَ يُعْمِي وَيُصِمُّ۔ (رواه ابوداؤد)

4908. Sayyiduna Abu Darda رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Your love of something turns you blind and deaf."[2]

COMMENTARY: When anyone loves something, he turns blind to its defects and refuses to hear about its faults.

This hadith (tradition) is placed in this chapter to bring out that this kind of prejudice is also forbidden.

SECTION III اَلْفَصْلُ الثَّالِثُ

WHAT IS AL-ASABIYAH

(٤٩٠٩) عَنْ عُبَادَةَ بْنِ كَثِيْرٍ الشَّامِيِّ مِنْ اَهْلِ فِلَسْطِيْنَ عَنِ امْرَاَةٍ مِنْهُمْ يُقَالُ لَهَا فَسِيْلَةُ اَنَّهَا قَالَتْ سَمِعْتُ اَبِيْ يَقُوْلُ سَاَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ أَمِنَ الْعَصَبِيَّةِ اَنْ يُّحِبَّ الرَّجُلُ قَوْمَهُ قَالَ لَا وَلٰكِنْ مِنَ الْعَصَبِيَّةِ اَنْ يَّنْصُرَ الرَّجُلُ قَوْمَهُ عَلَى الظُّلْمِ۔ (رواه احمدو ابن ماجة)

4909. Sayyiduna Ubaydah ibn Kathir ash shami رحمہ اللہ who was from Palestine narrated that one of their women who was called Faseelah رحمہ اللہ said that she had heard her father say, "I had asked Allah's Messenger صلی اللہ علیہ وسلم in these words, "O Messenger of Allah, is a man's love of his people part of al-asabiyah (partisanship, class prejudice)?' He said, 'No! But, when a man helps his people in wrong doing and injustice, that is al-asabiyah."[3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said that if anyone supports his people in their just cause without encroaching on the right of others then he is not guilty of class-prejudice. Helping them in their unjust cause against other people is partisanship and class-prejudice. Shaykh does not recognize this kind of support and help.

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[1] Abu Dawud # 5121.

[2] Abu Dawud # 5130.

[3] Musnad Ahmad, Ibn Majah # 3949.

DO NOT TAKE PRIDE IN YOUR LINEAGE

(٤٩١٠) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْسَابُكُمْ هٰذِهٖ لَيْسَتْ بِمَسَّبَةٍ عَلٰى اَحَدٍ كُلُّكُمْ بَنُوْا اٰدَمَ طَفُّ الصَّاعِ بِالصَّاعِ لَمْ تَمْلَؤُهُ لَيْسَ لِاَحَدٍ عَلٰى اَحَدٍ فَضْلٌ اِلَّا بِدِيْنٍ وَتَقْوٰى كَفٰى بِالرَّجُلِ اَنْ يَكُوْنَ بَذِيًّا فَاحِشًا بَخِيْلًا۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

4910. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "These genealogies of yours are not what you may revile anyone for (and degrade them). All of you are children of Aadam علیہ السلام, just as one sa' if (of full measure) like the other when you have not filled it, No one enjoys excellence over another except because of religion and righteousness. It is enough evil in man for him to be sharp tongued, obscene and niggardly."[1]

COMMENTARY: Just as one sa' is like another and neither is better than the other, so too all mankind are children of Prophet Aadam علیہ السلام and no two men differ from one another.

Taqwa (piety)means abstaining from polytheism whether open or concealed and from sin, minor or major. So, only the religious and righteous men are more excellent. This is as these verses say;

وَالْعَصْرِ اِنَّ الْاِنْسَانَ لَفِيْ خُسْرٍ اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ۔

{By the token of) time, verily man is in loss, except such as have faith, and do righteous deeds, and (join together) in mutual teaching of truth, and of patience and constancy} (102: 1-3)

Shaykh Abdul Haq رحمہ اللہ has cited Teebi رحمہ اللہ to say that (طف صاع) means full measure. Though it, man is reminded of his creation from dust. So, in essence all men are near to each other in terms of their original ancestry and thereby loss and imperfection. But, he is exempted from loss and imperfection who has faith and Islam and observes taqwa.

Only taqwa (piety)and being religious makes a man honourable and superior. No other characteristic can make a man superior. No kind of ancestry can give any man an excellence or higher rank over another.

CHAPTER - XIV

PIETY AND JOINING TIES OF KINSHIP

بَابُ الْبِرِّ وَالصِّلَةِ

Birr is piety and kindness. Generally, this word (بر) is applied to 'piety shown to parents' by obeying them and giving them kind treatment. This is why lexicons say that birr is giving kind treatment to parents. In the caption here, too, the same meaning applies. The opposite of this word is (عقوق) uqooq which means disobedience to parents, being rude to them and causing them hardship.

Silah (صلة) is to join, unite, patch up. In common parlance, it means 'to be kind to relatives, 'to give them grants and monetary help and moral support.' And 'thereby to benefit them.!

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[1] Musnad Ahmad 4015, Bayhaqi in Shu'ab ul Eeman # 5146.

The caption has this very meaning.

SECTION I اَلْفَصْلُ الْاَوَّلُ

MOTHER HAS MORE RIGHTS THAN FATHER HAS

(٤٩١١) عَنْ اَبِیْ هُرَیْرَۃَ قَالَ قَالَ رَجُلٌ یَارَسُوْلَ اللّٰہِ مَنْ اَحَقُّ بِحُسْنِ صَحَابَتِیْ قَالَ اُمُّكَ قَالَ ثُمَّ مَنْ قَالَ اُمُّكَ قَالَ ثُمَّ مَنْ قَالَ اُمُّكَ قَالَ ثُمَّ مَنْ قَالَ اَبُوْكَ وَفِیْ رِوَایَۃٍ قَالَ اُمُّكَ ثُمَّ اُمُّكَ ثُمَّ اُمُّكَ ثُمَّ اَبَاكَ ثُمَّ اَدْنَاكَ اَدْنَاكَ۔ (متفق علیہ)

4911. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man asked, "who is more deserving of my good companionship?" He said, "Your mother." He asked, "Who next?" He said, "Your mother." He asked (again), "Who next?" And he repeated, "Your mother, (when) he asked (again) "who next?" he said, "Your father," According to another version: He said, "Your mother. Then, you mother. Then your mother, then, your tather. Then your relative, nearer then nearer, in sequence."[1]

COMMENTARY: The goodness and prosperity of the social life in this world depends on respecting mutual rights, honouring kinship and giving kind treatment to each other according to degrees of nearness of relationship. The mother is the nearest of the relatives, and the strongest. Hence, the most deserving of kind treatment and service is the mother. Next is the father followed by other relatives according to their nearness.

Some authorities have deduced from the wordings of the hadith (tradition) that the shares of the rights to kind treatment of the mother are three to one of the father. She bears the burden of the child, travails of child birth and effort of breast-feeding.

The jurists say the rights of the mother on children are greater than the rights of the father. Kind treatment to her, serving her and caring for her are *wajib (obligatory)* and necessary more than these duties are towards the father. However, there may be cases when both cannot be given their rights at the same time, like when they have separated, and giving rights of one will displease the other. In such cases, the children should give their father preference in reverence and veneration, but they should offer their service and monetary help to their mother.

The rights of parents are innumerable, so much that children cannot absolve themselves of responsibility even if they spend their entire lives to give the rights of their parents. However, Shari'ah (divine law) has enumerated some most significant and essential rights that cannot be ignored in any case. For example, their reasonable wishes must be fulfilled. They should be obeyed. Their pleasure and happiness should be deemed to be children's good fortune. Children should spend on them according to their means for their needs and comfort. They should be treated as they deserve. Children should be humble towards them and mild and soft-spoken. They should serve them as best as they can so that they are pleased. They should not leave any stone unturned to serve them, but only in permissible and lawful cases. They should not be mistreated or insulted and children should not be arrogant towards them, even if they are polytheists, while speaking to them, children should keep their voices low. They should not be addresses or remembered by their names. They should not be overtaken in any thing, nor may they be put to sidelines. Even when

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[1] Bukhari # 1971, Muslim # 1-2548.

enjoining what is reputable and forbidden what is wrong, manners should be observed and mild speech should be used. If they do not heed on being told once, then silence should be observed in this matter and supplication should be made for them and forgiveness sought for them with istighfar. This is deduced from the Quran concerning Prophet Ibrahim's عليه السلام advice to his father (surah at tawbah 9: 114)[1]

BEING UNDUTIFUL TO PARENTS

(٤٩١٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَغِمَ اَنْفُهُ رَغِمَ اَنْفُهُ رَغِمَ اَنْفُهُ قِيْلَ مَنْ يَارَسُوْلَ اللّٰهِ قَالَ مَنْ اَدْرَكَ وَالِدَيْهِ عِنْدَ الْكِبَرِ اَحَدُهُمَا اَوْكِلَاهُمَا ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ۔ (رواه مسلم)

4912. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "May his nose be dusty! May his nose be dusty! May his nose be dusty!" (Meaning, 'may he be disgraced!') He was asked, 'who, O Messenger of Allah?" He said, "He who finds one or both of his parents live to old age, yet cannot enter paradise." (He fails to serve them and win their pleasure.)[2]

KINDNESS TO NON MUSLIM PARENTS

(٤٩١٣) وَعَنْ اَسْمَآءَ بِنْتِ اَبِي بَكْرٍ قَالَتْ قَدِمَتْ عَلَيَّ اُمِّي وَهِيَ مُشْرِكَةٌ فِيْ عَهْدِ قُرَيْشٍ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّ اُمِّي قَدِمَتْ عَلَيَّ وَهِيَ رَاغِبَةٌ اَفَاَصِلُهَا قَالَ نَعَمْ صِلِيْهَا۔ (متفق عليه)

4913. Sayyidah Asma bint Abu Bakr رضی الله عنها narrated, My mother who was a polytheist (or on idolatress) came to me (from Makkah) at the time of the peace (of Hudaybiyah) with the Quraysh. So, I submitted, 'O Messenger of Allah, my mother has come to me but she is not kind to Islam. May I retain ties of kinship with her?' He said, 'Yes, join ties of relationship with her."[3]

NEED TO JOIN TIES OF RELATIONSHIP

(٤٩١٤) وَعَنْ عَمْرِو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اٰلَ اَبِيْ فُلَانٍ لَيْسُوْا لِيْ بِاَوْلِيَآءَ اِنَّمَا وَلِيِّيَ اللّٰهُ وَصَالِحُ الْمُؤْمِنِيْنَ وَلٰكِنْ لَّهُمْ رَحِمٌ اَبُلُّهَا بِبَلَالِهَا۔ (متفق عليه)

4914. Sayyiduna Amr ibn Aas رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "The children of Abu so and so are not my friends. Only Allah and the righeous believers are my friends, but I have a relationship with them, which I refresh with that which refreshes (meaning, kind relationship)."[4]

COMMENTARY: The *ulama (Scholars)* maintain that the Prophet صلی الله علیه وسلم had named the person but the narrator avoided to give the name lest some mischief crop up. The scholars say that the Prophet صلی الله علیه وسلم had taken the name of Abu Lahab, or Abu Sufyan, or Hakam ibn Aas. However, the more correct thing is that the Prophet صلی الله علیه وسلم did not refer to the children for any specific person. He made a general statement to include the

[1] See also kindness to parents Tartusi – Jawzi. (Darul Isha'at Karachi)

[2] Muslim # 9-2551.

[3] Bukhari # 3183, Muslim # 2-696.

[4] Bukhari # 5990, Muslim # 366. 215.

members of his tribe, like the quraysh, Banu Hashim, or the progeny of his maternal uncles. The Prophet صلى الله عليه وسلم said that they were not his friends. He gave them wealth and property not because they were dearer to him. He only respected the rights of relationship. As for spiritual link he had more attachment with and love for, the righteous believer both relative and stronger. He said, "Allah is my friend and the righteous believers. This refers to all righteous and pious believers, though some people name Sayyiduna Abu Bakr رضى الله عنه or Sayyiduna Ali رضى الله عنه.

He said that he helped his relatives for which he used the words 'refresh the relationship' so that they make both ends meet. The Arabs used the words (بل) (moist) and (soft) to imply joining ties of relationship - refreshing them! And, (يبس) (dry) to snap ties of kinship.

FORBIDDEN TO CAUSE INCONVENIENCE TO PARENTS

(٤٩١٥) وَعَنِ الْمُغِيْرَةِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ حَرَّمَ عَلَيْكُمْ عُقُوْقَ الْأُمَّهَاتِ وَوَأْدَ الْبَنَاتِ وَمَنْعًا وَهَاتِ وَكَرِهَ لَكُمْ قِيْلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ۔ (متفق عليه)

4915. Sayyiduna Mughirah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "surely, Allah has forbidden you to be disobedient to mothers, to bury daughters alive to be niggardly and to beg from others. And, He has declared a dislike for you to engage in vain talk, asking many questions and wasting property."[1]

COMMENTARY: The mother is mentioned specifically because she has more rights than the father, as stated previously. She is grieved very quickly on slight disobedience while a father endures longer but she also overlooks her children's faults more than their father does.

As to being niggardly and begging the *ulama (Scholars)* say that it means to deny other people their rights from one's property, and to snatch from another's property what is not lawful for oneself.

Some scholars say that it implies that it is unlawful to deny others every kind of their rights whether monetary or of any other sort, like deeds, words or allied treatment. And, also to demand or usurp from others any such thing that does not belong to oneself.

To indulge in vain talk is to gossip, argue or prolong a dialogue. It includes falsehood, etc. However, if people converse with a purpose some constructive subject then it is not disapproved.

Some people say that talking too much is disallowed. Over talking deadens the heart, makes one negligent and waste s time.

There can be many meanings of 'asking for many questions.' It leads to interfering in affairs of other people, spying or probing them. It means that one boasts and tries to impress others with his knowledge, or that one examines other people. The sahabah (Prophet's Companions) رضى الله عنهم were particularly disallowe3d to put too many questions on religion and rulings of different kinds. For one, this caused concern to the. Prophet صلى الله عليه وسلم. Besides, the answers made things difficult for the sahabah (Prophet's Companions) رضى الله عنهم. They had to observe stricter restrictions and their task became heavier. They Quran says:.

لَا تَسْئَلُوْا عَنْ أَشْيَآءَ

[1] Bukhari # 5975, Muslim 12-593.

{Ask not questions about things...} (5: 101)

The next thing is that one must not waste one's property. One must not be a spend thrift. One must not spend it on such things as do not earn Allah's pleasure. It is also to deprive relatives but give away to strangers.

It is also to use one's wealth on forbidden things. Also, sometimes even seemingly permissible expenses amount to Squandering money. Examples are building houses in far off places, making necessary additions and repairs to houses, preparing luxurious food to satisfy one's base self, wearing expensive clothing to show off and to adopt a high standard of living creates an unhealthy atmosphere and an unbalanced society. It leads to many evils.

More examples of wasteful living are to adorn vessels. Weapons and other items of use with gold and jewellary and other expensive things. It also includes, buying unnecessarily, burdening oneself in debt and buying at exorbitant prices.

DO NOT REVILE PARENTS

(٤٩١٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ قَالُوْا يَارَسُوْلَ اللّٰهِ وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ قَالَ نَعَمْ يَسُبُّ اَبَا الرَّجُلِ فَيَسُبُّ اَبَاهُ وَيَسُبُّ اُمَّهُ فَيَسُبُّ اُمَّهُ۔ (متفق عليه)

4916. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Among the grave sins is to revile one's own parents." The sahabah (Prophet's Companions) رضی اللہ عنہم asked, "O Messenger of Allah, does a person revile his own parents?" He said, "Yes! He reviles the father of another man, so he (retaliates and) reviles his father. And he reviles the mother of another man, so he (retaliates and) reviles his mother."[1]

COMMENTARY: As it is, to revile one's own parents is a grave sin, but to revile someone else's parents and thereby become a cause of having one's parents reviled is also a grave sin. If he had not abused anyone's parents that man would not have retaliated to abuse his. It is, therefore, deduced from this hadith (tradition) that if anyone becomes a means of sin or disobedience then he is as guilty as the perpetrator. He will become as sinful as one who commits it.

KIND TREATMENT TO FATHER'S FRIENDS

(٤٩١٧) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَبَرِّ الْبِرِّ صِلَةَ الرَّجُلِ اَهْلَ وُدِّ اَبِيْهِ بَعْدَ اَنْ يُّوَلِّيَ۔ (رواه مسلم)

4917. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Among the best acts of piety is for a man to treat his father's friends kindly after he had died or is absent."[2]

COMMENTARY: To give kind treatment to the friends of one's father in his absence is like doing the same thing to one's father. Since this will be in his father's absence, it shall be

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[1] Bukhari # 5973, Muslim # 1790. 146.

[2] Muslim # 13-255.

counted as the best form of worship.

Though the hadith (tradition) mentions only the father's friends, it applies equally to one's mother's friends too.

KIND TREATMENT OF RELATIVES RESULTS IN ENLARGEMENT OF PROVISION

(٤٩١٨) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحَبَّ اَنْ يُّبْسَطَ لَهٗ فِيْ رِزْقِهٖ وَيُنْسَا لَهٗ فِيْ اَثَرِهٖ فَلْيَصِلْ رَحِمَهٗ۔ (متفق عليه)

4918. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone likes that his provision should be enlarged and his life span should be prolonged, then he should give kind treatment to his relatives.[1]

COMMENTARY: The Arabic word (اثر) (athar) are marks of one's footsteps. If any one dies then he does not put his foot down so there are no footsteps. In this sense the Arabs use athar to refer to someone's life span.

Enlargement of provision and increase in life span really mean blessing in both these things. They are not to be taken in their real meaning because neither will anyone's provision be increased beyond what is recorded or him nor will his life span be enlarged beyond what is allotted to him. The Quran says:

فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ

{when their term is reached, not an hour can they cause delay, not can they advance (it)} (7: 34)

He will be content with what provision he earns and will spend his life peacefully in worship and obedience, His name will be remembered as a pious man and his children will be righteous. Any or all of these things are meant by the hadith (tradition).

Moreover, even if we take the words of the hadith (tradition) literally, that is possible. Allah has placed these things co-related in the decree. Kindness to kin is a means to enlargement of provision and to a long life. So, it is recorded in the preserved Tablet that a certain man will live for sixty years and if he is kind in treatment of relatives, he will live for another forty years.

There can be many and elaborate explanations for this issue. However, the true verdict is that we must believe it exactly as the Prophet صلى الله عليه وسلم has spoken about it. Doubt may not be raised through long discourses.

It is a sign of being dutiful if we follow whatever the Prophet صلى الله عليه وسلم has said about such things and we abide by them rather than venture to offer explanations and make our heads spin over it.

MERIT OF JOINING TIES OF RELATIONSHIP

(٤٩١٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَلَقَ اللّٰهُ الْخَلْقَ فَلَمَّا فَرَغَ مِنْهُ قَامَتِ الرَّحِمُ فَاَخَذَتْ بِحَقْوَيِ الرَّحْمٰنِ فَقَالَ مَهْ قَالَتْ هٰذَا مَقَامُ الْعَآئِذِ بِكَ مِنَ الْقَطِيْعَةِ قَالَ اَلَا تَرْضَيْنَ اَنْ اَصِلَ مَنْ وَصَلَكِ وَاَقْطَعَ مَنْ قَطَعَكِ قَالَتْ بَلٰى يَا رَبِّ قَالَ فَذَاكِ۔ (متفق عليه)

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[1] Bukhari # 5986, Muslim # 21-2557.

4919. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah created the creation (meaning that he devised them in His eternal knowledge prior to giving them life). When He finished with that, ar-Rahim (الرحیم) which is ties of relationship stood up and caught hold of the back of The compassionate who asked, 'what do you want?' Ar-rahim (الرحیم) said, 'This is the place for one who seeks refuge in you from being severed.' (It sought to be protected from being cut off by anyone instead of being joined,) He (Allah) asked, 'Are you not pleased that I should keep ties with him who joins you (with relatives and I should reward him) and that I should sever ties with him who severs you (with relatives)?' Ar-rahim (الرحیم) agreed, 'certainly, O Lord!' He said, 'So it is! (an assurance to you)."[1]

COMMENTARY: 'When He finished with that' means when He had created everything, for, nothing occupies Allah in such a way that He cannot do anything else. It is as in a supplication taught by the Prophet صلی اللہ علیہ وسلم

سُبْحَانَ مَنْ لَّا يَشْغَلُهُ شَانٌ عَنْ شَانٍ

(He is without blemish whom one mark does not keep away from another).

The Arabs use the word (حقو) - the place where the lower garment is fastened-to ask for anyone's protection. When a person was deeply perturbed and needed help of another, he struck him at this place so that he asked him, 'What is it that you want?' this is the figurative expression for what 'ties of relationship' did with Allah but, in fact neither is (حقو) used her in its dictionary meaning nor did it actually hold Allah as one holds another person. This may be compared to the Arabic saying: (يَدُهُ مَبسُوطَتَانِ) (his hands are spread out) which actually implies that he is generous, even if he has lost use of his hands. It can also refer to Allah who cannot be conceived to have limbs.

In short, this is one idiomatic expression like many others. We find them in the Quran and the ahadith (tradition) so this must be borne in mind when interpreting them.

Thus (الرحیم) ar-rahim is not a being and does not possess a body to be able to stand on its feet and seek refuge in Allah. Rather, these words simply convey a message. Ties of relationship may not be severed, but must be joined.

Nawawi رحمہ اللہ said the same thing, Ar-rahim (الرحیم) can neither stand up nor speak. There words stand up nor speak. These words emphasise the merit of joining ties of relationship. It is *wajib (obligatory)* to do so but it is a grave sin to sever ties of relationship. There are, however, degrees of ties of relationship and some are more important. The least of these is to continue to meet one another because speaking to one another is also to keep ties to kinship joined even if it is mere exchange of salaam.

Moreover, these degrees of joining bonds of kinship differ from situation to situation and vary according to needs and capabilities. Sometimes it is more important to join bonds of relationship but at other times, it may not be as important and necessary. Sometimes a person has the ability to do so, but at other times, he may lack the ability. So, the command is emphasized accordingly or it is musthab on occasions. If anyone begins to join ties of kinship but cannot do it completely, then he will not be regarded as one who severs ties of kinship. But, if one neglects to join ties of kinship though he is capable of doing it and it is

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[1] Bukhari # 5987, Muslim # 16-2554.

proper for him, too, then he is definitely guilty of severing ties of kinship.

ONE WHO SEVERS TIES OF KINSHIP DEPRIVES HIMSELF OF ALLAH'S MERCY

(٤٩٢٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الرَّحِمُ شُجْنَةٌ مِنَ الرَّحْمٰنِ فَقَالَ اللّٰهُ مَنْ وَصَلَكِ وَ صَلْتُهُ وَمَنْ قَطَعَكِ قَطَعْتُهُ۔ (رواه البخاری)

4920. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'The word (الرحيم)) ar-rahim which is to join ties of kinship - is derived from (the word (الرحمن) Ar-Rahman (The compassionate one). So, Allah said to ties of relationship, 'I shall join bonds with him who keep you intact (and respects you rights). But, I shall sever bonds with him who severs you (and I shall deprive him of My mercy)."[1]

COMMENTARY: According to another hadith (tradition), Allah say, "I created Ar-Rahim (الرحيم) - ties of relationship) and derived its name from my name (الرحمن) Ar Rahman." It is also possible that the hadith (tradition) refers to the meaning of both these words (الرحمن) and (الرحيم). In that case it will imply (ذو الارحام) relationships of the womb, like mother, father siblings, etc. whose rights it is *wajib (obligatory)* to give. It is a branch of the words Ar-Rahman (الرحمن)

Some exponents say that the word (شجنة) in the hadith (tradition) is applied to those fibers and twigs of a tree that are attached to its roots. In this case, the hadith (tradition) implies the (الرحيم) is derived from (الرحمن) or that it is derived from (الرحمة) (ar-Rahmah - mercy) in the same way as the fibres of the tree are attached to its roots. الرحم is attached to (الرحمن) in the same way.

Some authorities say that the word (شجنة) indicates that the letters in the word (الرحيم) are also found in Allah's name (الرحمن) and since they are both derived from the same root (الرحمة), so they (الرحمن) and (الرحيم) cannot be separated from one another just as the twigs of a trees cannot be separated from its root. This would give the meaning to the hadith (tradition) that (الرحيم) (ar-rahim - joining ties of relationship) is one of the traces of (الرحمة) (mercy) of Allah and is attached to it. Hence, one who severs ties of relationship, detaches himself from the mercy of Allah, and one who joins ties of relationship joins himself with Allah's mercy. This is as stated in the hadith (tradition) itself.

(٤٩٢١) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ تَقُوْلُ مَنْ وَصَلَنِيْ وَصَلَهُ اللّٰهُ وَمَنْ قَطَعَنِيْ قَطَعَهُ اللّٰهُ۔ (متفق عليه)

4921. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "Ar-rahim (الرحم) - ties of relationship) is suspended at the Throne. It says (or prays), 'He who joins me, Allah will keep ties with him joined. But, he who severs me Allah will sever ties with him (depriving him of mercy)."[2]

COMMENTARY: Being suspended at the throne is to hold the post of the throne.

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[1] Bukhari # 5988.

[2] Bukhari # 5989, Muslim # 17-2555.

HE WHO SEVERS TIES OF KINSHIP WILL BE DEPRIVED OF PARADISE

(٤٩٢٢) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ۔ (متفق عليه)

4922. Sayyiduna Jubayr ibn Mut'im رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "One who severs ties of kinship shall not enter paradise."[1]

PERFECT WAY TO JOIN TIES OF RELATIONSHIP

(٤٩٢٣) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْوَاصِلُ بِالْمُكَافِئِ وَلٰكِنَّ الْوَاصِلَ الَّذِيْ إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا۔ (رواه البخاری)

4923. Sayyiduna Ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who joins ties of relationship (in a perfect way) is not he who reciprocates (the gesture of) others, but he joins ties of relationship when his ties are severed."[2]

COMMENTARY: The *ulama (Scholars)* say that only he is perfect who does not demand from others his rights but continues to give rights to them. He joins ties of relationship irrespective of what other people do.

(٤٩٢٤) وَعَنْ أَبِيْ هُرَيْرَةَ أَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ إِنَّ لِيْ قَرَابَةً أَصِلُهُمْ وَيَقْطَعُوْنِيْ وَأُحْسِنُ إِلَيْهِمْ وَيُسِيْئُوْنَ إِلَيَّ وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُوْنَ عَلَيَّ فَقَالَ لَئِنْ كُنْتَ كَمَا قُلْتَ فَكَأَنَّمَا تُسِفُّهُمُ الْمَلَّ وَلَا يَزَالُ مَعَكَ مِنَ اللّٰهِ ظَهِيْرٌ عَلَيْهِمْ مَادُمْتَ عَلٰى ذٰلِكَ۔ (رواه مسلم)

4924. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man submitted, "O Messenger of Allah, I have relatives with whom I continue to join ties of relationship but they sever them with me. I give them kind treatment but they treat me shabbily. I treat them politely but they are rude to me." He said, "If it is as you say, then it is as though you apply hot ashes to them. You will not be without a supporter against them from Allah as long as you continue to do it.[3]

COMMENTARY: Since the relatives do not keep good ties and do not even reciprocate, their sin is like hot ashes for them. They do not express gratitude and whatever they pocket from you is unlawful for them.

Some authorities say that there are disgraced in their own eyes because they do not give a return for your kind gesture. It is like swallowing hot ashes on which their souls will curse them. Some others say that our kindness is like hot ashes for them and burns them. Yet others say that it blackens their face.

SECTION II اَلْفَصْلُ الثَّانِيْ

KINDNESS TO PARENTS & RELATIVES

(٤٩٢٥) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ وَلَا يَزِيْدُ فِي الْعُمُرِ إِلَّا الْبِرُّ وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيْبُهُ۔ (رواه ابن ماجة)

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[1] Bukhari # 5984, Muslim # 18. 2826.

[2] Bukhari # 5991 (The narrator is Ibn Amr not Ibn Umar)

[3] Muslim # 22-2558.

4925. Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Nothing averts decree but supplication and nothing prolongs life but kindness (to parents and relatives). And, a man is deprived of provision only because of sin that he perpetrates."[1]

COMMENTARY: Decree that supplication averts is the suspended kind (معلق). In fact, this itself is predetermined. But, the irreversible decree cannot be put off or changed. All the causes and effects follow the same rule, like cure and healing after medicine and deeds that take to paradise and hell, and so on. They are part of the suspended decree.

Some scholars say that if a man engages in supplication and in forethought (for a way out) then it enables him to resign to the decree. He realizes that which is declined will not be averted. Thus, it is constant supplication and trying to change his situation that makes it simpler for him. This is how supplication puts off decree.

Shaykh Abdul Haq Muhaddith Dahlawi رحمہ اللہ said that the Prophet صلی اللہ علیہ وسلم meant to convey the merits and significance of supplication. His words mean that nothing can after Divine decree. But, if there was something would be supplication. It is like the hadith (tradition): 'If anything could overtake decree that would be the evil eye."

Long life means blessing and goodness in one's life. This has been explained earlier.

The hadith (tradition) concludes with the words that a man is deprived of provision because of his sins. But, there are more sinners in the world than pious men yet they eat better than the pious. Some scholars suggest that the hadith (tradition) speaks of provision of the hereafter which in reward. It also means internal satisfaction and spiritual greatness the Quran says.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً

{Whoever works righteousness, man or woman, and has faith, verily to him will we give a new life, a life that is good and pure.} (16: 97)

As against this, the sinners live greedily by day and night and remain in the darkness of sin. They wear themselves out in acquiring or seeking wealth and are always desperate. They are deprived of peace. Besides, they keep away from worship and so are out of the scope of Allah's mercy. They seem to be very happy and swimming in money but they, live a difficult life. Allah says in surah TaHa (verse 124).

مَنْ اَعْرَضَ عَنْ ذِكْرِىْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا

{But whosoever turns away from My message, verily for him is a life narrowed down.}

On this basis, we may say the same thing for a sinning believer. He may own wealth uncountable but his life is not a smooth drive spiritually. If he has in him light of faith in a perfect way then he is always fearful of sin. He fear punishment in the next world. His conscience continues to prick him, so, Provision does not merely mean what fills the belly but it also means a content, peaceful life. This is the lot of only the righteous.

Some scholars say that the hadith (tradition) speaks of those believers who succumb to temptation and commits sin. So Allah punishes them in this world and deprives them of provision. Their hunger and poverty may be said to be their expiation for sin in this world - or they may be afflicted with hardship. They are thus prompted to make a sincere

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[1] Ibn Majah # 4022.

repentance. Their sins are atoned through their affliction and they become pure.
Those who are not enabled to repent and be purified through trial, etc. they continue to sin to the end and they die as sinners to be punished in the hereafter. We seek refuge in Allah from that.

MERIT OF SERVING PARENTS

(٤٩٢٦) وَعَنْ عَآئِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلْتُ الْجَنَّةَ فَسَمِعْتُ فِيْهَا قِرَآءَةً فَقُلْتُ مَنْ هٰذَا قَالُوْا حَارِثَةُ ابْنُ النُّعْمَانِ كَذَالِكُمُ الْبِرُّ كَذَالِكُمُ الْبِرُّ وَكَانَ اَبَرَّ النَّاسِ بِاُمِّهٖ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَفِيْ رِوَايَةٍ قَالَ نِمْتُ فَرَاَيْتُنِيْ فِي الْجَنَّةِ بَدَلَ دَخَلْتُ الْجَنَّةَ۔

4926. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said "I entered paradise. There, I heard someone recite the Quran So, I asked (the angels), 'who is this?' They said, 'Harithah ibn Nu'man.' This is what piety and kindness is! This is what piety and kindness is! He was given to serve his mother most of all men (who serve).[1]
According to a version (he said:) 'While I was asleep, I saw myself in paradise instead of 'I entered paradise."[2]

ALLAH'S PLEASURE LIES IN THE PARENT'S PLEASURE

(٤٩٢٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَضَى الرَّبِّ فِيْ رَضَى الْوَالِدِ وَسَخَطُ الرَّبِّ فِيْ سَخَطِ الْوَالِدِ۔ (رواه الترمذی)

4927. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The pleasure of the Lord lies in the pleasure of the father (and mother, meaning parents) and the displeasure of the Lord in the displeasure of the father."[3]

COMMENTARY: The same applies to the pleasure of the displeasure of the mother to an accentuated degree.

PARENT'S PLEASURE AGAINST LOVE OF WIFE

(٤٩٢٨) وَعَنْ اَبِي الدَّرْدَاءِ اَنَّ رَجُلًا اَتَاهُ فَقَالَ اِنَّ لِيْ اِمْرَاَةً وَاِنَّ اُمِّيْ تَاْمُرُنِيْ بِطَلَاقِهَا فَقَالَ لَهٗ اَبُوالدَّرْدَآءِ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْوَالِدُ اَوْسَطُ اَبْوَابِ الْجَنَّةِ فَاِنْ شِئْتَ فَحَافِظْ عَلَى الْبَابِ اَوْضَيِّعْ۔ (رواه الترمذی وابن ماجة)

4928. Sayyiduna Abu Darda رضی اللہ عنہ narrated that a man came to him and said, 'I have a wife and my mother commands me to divorce her." So, Abu Darda رضی اللہ عنہ said, to him, "I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'The father is the best of the gates of paradise. If you like, keep to the gate, or lose it."[4]

COMMENTARY: Sayyiduna Abu Darda رضی اللہ عنہ advised him that if he obeyed his mother

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[1] Sha'ab ul Eeman, Bayhaqi # 3418.
[2] Shu'ab ul Eeman, Bayhaqi # 3418.
[3] Tirmidhi # 1899, Parenthesis accommodate the Urdu translation.
[4] Tirmidhi # 1900.

then he would thereby win Allah's pleasure. He would then enter paradise. If not then he would miss the gate to paradise.

The words of the hadith (tradition) name the mother, but Abu Darda رضی اللہ عنہ has mentioned only the father, so that the mother's pleasure is more essential. Or, the word (والد) does not merely mean the father but refers to both parents. This seems more plausible.

MOTHER IS MORE DESERVING OF SON'S KIND TREATMENT

(٤٩٢٩) وَعَنْ بَهْزِ بْنِ حَكِيْمٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قُلْتُ يَارَسُوْلَ اللّٰهِ مَنْ اَبَرُّ قَالَ اُمُّكَ قُلْتُ ثُمَّ مَنْ قَالَ اُمُّكَ قُلْتُ ثُمَّ مَنْ قَالَ اُمَّكَ قُلْتُ ثُمَّ مَنْ قَالَ اَبَاكَ ثُمَّ الْاَقْرَبَ فَالْاَقْرَبَ۔ (رواہ الترمذی وابوداؤد)

4929. Sayyiduna Bahz ibn Hakim رحمہ اللہ reported from his father who from his grandfather that he asked (Allah's Messenger) صلی اللہ علیہ وسلم 'O Messenger of Allah, whom should I offer kind treatment?" He said, "Your mother." He asked, "who next?" He said, "Your mother." He asked, "Who next?" He said, "Your mother." He asked, "who next?" He said, "Your father, followed by the relatives nearer then nearer (in sequence of nearness)."[1]

JOINING BONDS OF KINSHIP

(٤٩٣٠) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ قَالَ اللّٰهُ تَبَارَكَ وَ تَعَالٰى اَنَا اللّٰهُ وَاَنَا الرَّحْمٰنُ خَلَقْتُ الرَّحِمَ وَشَقَقْتُ لَهَا مِنْ اِسْمِيْ فَمَنْ وَصَلَهَا وَصَلْتُهٗ وَمَنْ قَطَعَهَا بَتَتُّهٗ۔

(رواہ ابوداؤد)

4930. Sayyiduna Abdur Rahman ibn Awf رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, 'Allah blessed and exalted, says, 'I am Allah! And, I am Ar-Rahman (The Most Merciful)! I have created (الرحم) ar-rahim (ties of relationship). And, I have derived its name from My name (Ar-Rahman). So, he who join ties of relationship, I shall join him (with My mercy). And, he who severs them, I shall cut him off (My mercy)."[2]

COMMENTARY: He is Allah the ever Existing. He is not dependent on anyone to enforce His command. His Name is followed by His attribute. Ar-Rahman (الرحمن) from which is derived Ar-Rahim (الرحیم).

MERCY DENIED TO ONE WHO SEVERS TIES OF RELATIONSHIP

(٤٩٣١) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِيْ اَوْفٰى قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَاتَنْزِلُ الرَّحْمَةُ عَلٰى قَوْمٍ فِيْهِمْ قَاطِعُ رَحِمٍ۔ (رواہ البیہقی فی شعب الایمان)

4931. Sayyiduna Abdullah ibn Abu Awfa رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, 'Mercy will not descend on a people who have among them one who cuts off bond of kinship."[3]

COMMENTARY: It does not mean all the people (of his nation or tribe) but those who

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[1] Tirmidhi # 1897, Abu Dawud # 5139.

[2] Abu Dawud # 1694.

[3] Bayhaqi in Shu'ab ul eeman # 7962.

support a man who cuts off ties of kinship or who do not reprimand him severely or who abet in his misdeed.

REBELLING & SEVERING TIES OF RELATIONSHIP INVITE PUNISHMENT

(٤٩٣٢) وَعَنْ اَبِيْ بَكْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ ذَنْبٍ اَحرٰى اَنْ يُّعَجِّلَ اللّٰهُ لِصَاحِبِهِ الْعُقُوْبَةَ فِي الدُّنْيَا مَعَ مَايُدَخِّرُ لَهُ فِي الْاٰخِرَةِ مِنَ الْبَغْيِ وَقَطِيْعَةِ الرَّحِمِ۔ (رواه لترمذى وابوداؤد)

4932. Sayyiduna Abu Bakrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "No sin is as likely to be given its punishment by Allah to him who commits it in this world besides what He holds in abeyance for him in the hereafter as rebellion (against the ruler) and severing ties of relationship."[1]

COMMENTARY: It is grave sin to verbal against the ruler of one's country as also to sever ties of kinship. Perpetrators of this sin will be punished in the next world and Allah will hasten their punishment in this world too. They will not find peace in this world and not in the next world. These two sins are such that they harm the religious life as well as the worldly life. Rebellion creates complete disorder in the country and cuts at the unity and harmony of the nation. The enemy gets an opportunity to exploit the situation.

Also, severing bonds of kinship creates hatred. If there had been mutual love, then people would have shared burden of difficulties with each other and would have avoided damage through in fighting.

There are other sins too but of a lesser degree that invite punishment in both the worlds.

THOSE TO WHOM PARADISE IS DENIED

(٤٩٣٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَدْخُلُ الْجَنَّةَ مَنَّانٌ وَلَا عَاقٌّ وَلَا مُدْمِنُ خَمْرٍ۔ (رواه النسائى والدارمى)

4933. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Admittance will not be given (i) to one who (brags about and) reminds of his favours, (ii) to one who is disobedient to parents, and (iii) to one who is addicted to wine (and they die without a repentance)."[2]

COMMENTARY: The word (منان) mannan is derived from (منة) (minnah). It means to reproach one whom you give something or whom you show favour. It is a very bad trait of which the Quran says:

لَاتُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى

{Make not void your charity by reproach and injury} (2: 264)

Some scholars say that manna is derived from (من) mann, which means to snap. Hence, it will mean 'who severs ties of relationship.'

The word (عاق) aaq is 'to be disobedient to parents and 'to other relatives' without any reason valid in Shari'ah (divine law). It is also 'to vex or harras' them.

These kind of people will not be admitted to paradise with the righteous straightaway without reckoning. They will first have to undergo their punishment for their sins.

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[1] Tirmidhi # 2511, Abu Dawud # 4902.

[2] Nasa'i # 5672, Darimi.

However, if Allah wishes then He may admit them without punishing them because He has assured:

وَيَغْفِرُ مَادُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ

{And He will forgive all else to whom He will} (5: 48)

ADVANTAGE OF JOINING TIES OF KINSHIP

(٤٩٣٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَلَّمُوْا مِنْ اَنْسَابِكُمْ مَاتَصِلُوْنَ بِهٖ اَرْحَامَكُمْ فَاِنَّ صِلَةَ الرَّحِمِ مَحَبَّةٌ فِي الْاَهْلِ مَثْرَاةٌ فِي الْمَالِ مَنْسَأَةٌ فِي الْاَثَرِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

4934. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Learn so much of your genealogies as enable you to join ties of relationship that are necessary, because joining bonds of kinship grows Mutual love and is a means to increase wealth and prolongs life."[1]

COMMENTARY: You must know all your relatives, ancestors and descendants by their names and their state of affairs.

MATERNAL AUNT IS LIKE MOTHER

(٤٩٣٥) وَعَنِ ابْنِ عُمَرَ اَنَّ رَجُلًا اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَارَسُوْلَ اللّٰهِ اِنِّيْ اَصَبْتُ ذَنْبًا عَظِيْمًا فَهَلْ لِيْ مِنْ تَوْبَةٍ قَالَ هَلْ لَكَ مِنْ اُمٍّ قَالَ لَا قَالَ وَهَلْ لَكَ مِنْ خَالَةٍ قَالَ نَعَمْ قَالَ فَبَرَّهَا۔ (رواه الترمذی)

4935. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that a man came to the Prophet صلی اللہ علیہ وسلم and submitted. "O Messenger صلی اللہ علیہ وسلم of Allah, I have committed a grave sin. Do I have a way to repent?" He asked, "Do you have a mother?" He said, "No" Then he asked, "Do you have a maternal aunt?" He said, "Yes!" He said, "Give her kind treatment."[2]

COMMENTARY: Joining ties of relationship atone for grave sins too. Or perhaps, the Prophet صلی اللہ علیہ وسلم was told through revelation that it was exclusively for this man. Or, this man was sincere and he regarded his sin as grave. This hadith (tradition) places a maternal aunt at par with one's mother.

AFTER DEATH OF PARENTS

(٤٩٣٦) وَعَنْ اَبِيْ اُسَيْدِنِ السَّاعِدِيِّ قَالَ بَيْنَ نَحْنُ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْجَاءَهُ رَجُلٌ مِنْ بَنِيْ سَلِمَةَ فَقَالَ يَارَسُوْلَ اللّٰهِ هَلْ بَقِيَ مِنْ بِرِّ اَبَوَيَّ شَيْءٌ اَبَرُّهُمَا بِهٖ بَعْدَ مَوْتِهِمَا قَالَ نَعَمْ اَلصَّلٰوةُ عَلَيْهِمَا وَالْاِسْتِغْفَارُ لَهُمَا وَاِنْفَاذُ عَهْدِهِمَا مِنْ بَعْدِهِمَا وَصِلَةُ الرَّحِمِ الَّتِيْ لَا تُوْصَلُ اِلَّا بِهِمَا وَاِكْرَامُ صَدِيْقِهِمَا۔

(رواه ابوداؤدوابن ماجة)

4936. Sayyiduna Abu Sa'eed as-Sa'idiy رضی اللہ عنہ narrated, 'while we were sitting with

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[1] Tirmidhi # 1979 (1986), Musnad Ahmad 2-374.

[2] Tirmidhi # 1904.

Allah's Messenger صلی اللہ علیہ وسلم, a man of the Banu Salimah came to him and submitted, 'O Messenger of Allah, does any of the kindness of my parents remain to be shown by me (to them) after their death?' He said, 'Yes, Pray for them. Make istighfar for them. Abide by their will after their death. Join ties of relationship with their kith and kin and honour their friends."[1]

PROPHET'S صلی اللہ علیہ وسلم FOSTER MOTHER

(٤٩٣٧) وَعَنْ اَبِي الطُّفَيْلِ قَالَ رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْسِمُ لَحْمًا بِالْجِعِرَّانَةِ اِذْ اَقْبَلَتِ امْرَاَةٌ حَتّٰى دَنَتْ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَسَطَ لَهَا رِدَائَهُ فَجَلَسَتْ عَلَيْهِ فَقُلْتُ مَنْ هِيَ فَقَالُوْا هِيَ اُمُّهُ الَّتِيْ اَرْضَعَتْهُ۔ (رواه ابوداؤد)

4937. Sayyiduna Abu Tufayl رضی اللہ عنہ narrated "I saw the prophet صلی اللہ علیہ وسلم distribute meet at Ji'ranah (الجعرانة). A woman appeared and came near to him. He spared out his cloak for her and she sat on it. I asked (the people around), 'who is she?' They said, 'She is his foster mother.'[2]

COMMENTARY: She was the Prophet's صلی اللہ علیہ وسلم foster mother, Sayyidah Halimah. Another woman, Sayyidah Thawbiyah, رضی اللہ عنہا too was his foster-mother in the early days. She was the female slave of Abu Lahb. The *ulama (Scholars)* differ on whether they (both) had embraced Islam or not.

SECTION III الفصل الثالث

MUSTHAB TO PRAY BY VIRTUE OF GOOD DEEDS

(٤٩٣٨) وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا ثَلٰثَةُ نَفَرٍ يَتَمَاشَوْنَ اَخَذَهُمُ الْمَطَرُ فَمَالُوْا اِلٰى غَارٍ فِي الْجَبَلِ فَانْحَطَّتْ عَلٰى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ فَاَطْبَقَتْ عَلَيْهِمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ اُنْظُرُوْا اَعْمَالًا عَمِلْتُمُوْهَا لِلّٰهِ صَالِحَةً فَادْعُوا اللّٰهَ بِهَا لَعَلَّهُ يُفَرِّجُهَا فَقَالَ اَحَدُهُمْ اَللّٰهُمَّ اِنَّهُ كَانَ لِيْ وَالِدَانِ شَيْخَانِ كَبِيْرَانِ وَلِيْ صِبْيَةٌ صِغَارٌ اَرْعٰى عَلَيْهِمْ فَاِذَا رُحْتُ عَلَيْهِمْ فَحَلَبْتُ بَدَاْتُ بِوَالِدَيَّ اَسْقِيْهِمَا قَبْلَ وَلَدِيْ وَاِنَّهُ قَدْنَاٰى بِيَ الشَّجَرُ فَمَا اَتَيْتُ حَتّٰى اَمْسَيْتُ فَوَجَدْتُّهُمَا قَدْ نَامَا فَحَلَبْتُ كَمَا كُنْتُ اَحْلُبُ فَجِئْتُ بِالْحِلَابِ فَقُمْتُ عِنْدَ رُؤُسِهِمَا اَكْرَهُ اَنْ اُوْقِظَهُمَا وَاَكْرَهُ اَنْ اَبْدَاَ بِالصِّبْيَةِ قَبْلَهُمَا وَالصِّبْيَةُ يَتَضَاغَوْنَ عِنْدَ قَدَمَيَّ فَلَمْ يَزَلْ ذٰلِكَ دَاْبِيْ وَدَاْبُهُمْ حَتّٰى طَلَعَ الْفَجْرُ فَاِنْ كُنْتَ تَعْلَمُ اَنِّيْ فَعَلْتُ ذَالِكَ ابْتِغَآءَ وَجْهِكَ فَافْرُجْ لَنَا فُرْجَةً نَرٰى مِنْهَا السَّمَآءَ فَفَرَّجَ اللّٰهُ لَهُمْ حَتّٰى يَرَوْنَ السَّمَآءَ قَالَ الثَّانِيْ اَللّٰهُمَّ اِنَّهُ كَانَتْ لِيْ بِنْتُ عَمٍّ اُحِبُّهَا كَاَشَدِّ مَايُحِبُّ الرِّجَالُ النِّسَاءَ فَطَلَبْتُ اِلَيْهَا نَفْسَهَا فَاَبَتْ حَتّٰى اٰتِيَهَا بِمِائَةِ دِيْنَارٍ فَسَعَيْتُ حَتّٰى جَمَعْتُ مِائَةَ دِيْنَارٍ فَلَقِيْتُهَا بِهَا فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا قَالَتْ يَا عَبْدَاللّٰهِ

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[1] Abu Dawud # 5142, Ibn Majah # 3664.

[2] Abu Dawud # 5144.

اتَّقِ اللّٰهَ وَلَا تَفُتَحِ الْخَاتَمَ فَقُمْتُ عَنْهَا اَللّٰهُمَّ فَإِنْ كُنْتَ تَعْلَمُ اَنِّيْ فَعَلْتُ ذَالِكَ ابْتِغَآءَ وَجْهِكَ فَافْرُجْ لَنَا مِنْهَا فَفَرَجَ لَهُمْ فُرْجَةً وَقَالَ الْاٰخَرُ اَللّٰهُمَّ اِنِّيْ كُنْتُ اسْتَاْجَرْتُ اَجِيْرًا بِفَرَقٍ اَرُزٍّ فَلَمَّا قَضٰى عَمَلَهٗ قَالَ اَعْطِنِيْ حَقِّيْ فَعَرَضْتُ عَلَيْهِ حَقَّهٗ فَتَرَكَهٗ وَرَغِبَ عَنْهُ فَلَمْ اَزَلْ اَزْرَعُهٗ حَتّٰى جَمَعْتُ مِنْهُ بَقَرًا وَرَاعِيَهَا فَجَاءَ نِيْ فَقَالَ اِتَّقِ اللّٰهَ وَلَا تَظْلِمْنِيْ وَاَعْطِنِيْ حَقِّيْ فَقُلْتُ اذْهَبْ اِلٰى ذَالِكَ الْبَقَرِ وَرَاعِيْهَا فَقَالَ اتَّقِ اللّٰهَ وَلَا تَهْزَأْبِيْ فَقُلْتُ اِنِّيْ لَا اَهْزَأُبِكَ فَخُذْ ذٰلِكَ الْبَقَرَ وَرَاعِيَهَا فَاَخَذَهٗ فَانْطَلَقَ بِهَا فَاِنْ كُنْتَ تَعْلَمُ اَنِّيْ فَعَلْتُ ذَالِكَ ابْتِغَآءَ وَجْهِكَ فَافْرُجْ لَنَا مَابَقِيَ فَفَرَّجَ اللّٰهُ عَنْهُمْ۔ (متفق عليه)

4938. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم recounted to them this account (of a people of the past). Three man were going out on foot (somewhere) when rain poured on them. They went aside and into a cave in a mountain. Suddenly, a rock slipped down from the mountain over the opening of the cave and locked them in. (They were worried and panicked.) They said to each other, "Recall the good deeds that you may have performed only for Allah's sake and pray to Allah by virtue of those deeds. He may remove it."

Thus, one of them beseeched, "O Allah! I had two parents both very old and some young children. I used to pasture sheep for (all of) them. When I returned home in the evening, I would milk the sheep and give some to my parents before feeding my children. One day, I went away to a long distance for pasture and was late, almost at nightfall, when I milked the sheep as was my wont and brought the milk that I had drawn (to them) and stood besides them. I did not waken them and did not feed the children any milk before them though the children cried at my feet because of hunger. Till down, we remained in this position. (O Allah) You know that I did this only for your pleasure, so let there be an opening for us enough to see the sky." So, Allah caused an opening for them to enable them to see the sky.

The second man implored, "O Allah, I had a paternal cousin whom I love as dearly as a man can love a woman. So, I invited her to let me have sexual intercourse with her but she declined (to be seduced) until I paid her one hundred dinars. Therefore, I worked hard and I earned one hundred dinars which I took to her (and she agreed to submit herself to me). When I placed myself between her legs, she pleaded, 'O slave of Allah! Fear Allah. do not destroy my virginity. (It is a trust of someone).' So, (I trembled from fear of you, O Allah and) I got up and went away. O Allah you know that I did this to seek your pleasure. Do let us have an opening in it." He made an opening for them.

The third pleaded, "O Allah, I had employed a man on (wages of) one faraq of rice. When he completed his work and demanded his due I paid him what was due, but he did not take it, not being pleased with it. I continued to saw it till I earned from it cattle and a hardsman for them. Later on, he came to me (and demanded his due), saying, 'Fear Allah. Do not be unjust to me.' I said, 'Go to these cattle and their herdsman. (Take them. They are yours); He said, 'Fear Allah. Do not ridicule me.' I said, 'I am not joking with you. Go, take the cattle and the herdsman. (They belong to you)' He took them and departed. (O Allah!) you know that I did this to earn your pleasure. So, open for us what remains." Allah (accepted their prayer and) opened it

all for them![1]

COMMENTARY: As for the man who did not feed his children because he had not fed his parents, perhaps it was prescribed in their Shari'ah (divine law) that the right of the parents superseded that of the children's provision. Some scholars say that the man did feed the children what was their bare necessity but they desired to have more.

Faraq was a measure used in Madinah for grain, etc. It is about sixteen pints.[2]

The herdsman was one of the slaves who looked after the fields. The man had collected very many things from sowing the rice but he mentioned only the cattle and the herdsman.

(i) The hadith (tradition) teaches us that when anyone faces a great hardship, then he may pray to Allah be virtue of his pious deeds. This is what these three men did and the Prophet صلى الله عليه وسلم approved their doing. Clearly, it is *mustahab (desirable)* to do so.

(ii) We are also reminded that it is very excellent to care for parents and to prefer them over children. They must not be disturbed when they are resting.

(iii) It is mukruh to waken one who is sleeping, particularly such a person who is deserving of respect. However, he may be awakened for the prescribed *salah (prayer)* if the remaining time for it is short.

(iv) It is more pleasing to be asleep than to have food. Even when a person is hungry, the comfort of sleep is better for him.

(v) It is very excellent to preserve one's chastity more so when it is easy to commit sin. It is as exemplary great conduct to put off base desires and to keep off from unlawful deeds.

(vi) It is allowed to use property of another without his permission provided the permission would be forthcoming afterwards. Imam Abu Hanifah رحمه الله has ruled that an unauthorized agent may spend another's money provided the owner's permission is expected. If he permits then the spending would be regularized.

(vii) Pious promise and resolve, repaying a trust and being fair in affairs are not only good things but also bring the man nearer to Allah and relieve him of trails and difficulties.

(viii) It is is better for a person to supplicate when he is entangled in a trial or suffering because that supplication is granted and he is delivered from the trial and suffering.

(ix) Such things as are unusual and out of the ordinary and are known as wonders (كرامة) (Karamah) are displayed by Allah's pious men. This is a fact. We must not be doubtful about it and to this the ahlus *sunnah (Holy Prophet's practice)* wa al-jama'ah subscribe.

PARADISE IS UNDER MOTHER'S FEET

(٤٩٣٩) وَعَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ اَنَّ جَاهِمَةَ جَاءَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اُرَدْتُّ اَنْ اَغْزُوَ وَقَدْ جِئْتُ اَسْتَشِيْرُكَ فَقَالَ هَلْ لَكَ مِنْ اُمٍّ قَالَ نَعَمْ قَالَ فَاَلْزَمْهَا فَاِنَّ الْجَنَّةَ عِنْدَ رِجْلِهَا۔

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[1] Bukhari # 3465, Muslim # 100. 27743, Musnad Ahmad 2-116.

[2] The Advanced Learner's Arabi English Dictionary. H Anthony Selmone.

رَوَاهُ أَحْمَدُ وَالنِّسَائِيُّ وَالْبَيْهَقِيُّ فِي شُعَبِ الْإِيْمَانِ۔ (احمد، نسائی، بیہقی)

4939. Sayyiduna Mu'awiyah ibn Jahimah رضی اللہ عنہ narrated that (Sayyiduna) Jahimah رضی اللہ عنہ came to the Prophet صلی اللہ علیہ وسلم and submitted, "O Messenger of Allah, I wish to proceed to a battle (and engage in jahad(and have come to ask for your opinion. He asked, "Do you have a mother?" He said, "Yes!" He said, "Then remain with her, for, paradise is at her feet."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم advised Jahimah رضی اللہ عنہ to stay at his mother's feet and obey and serve her mother than take part in jihad (crusade). So, obeying her is more necessary. This was a allegorical way to say that children must be humble before parents. Allah says:

وَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ۔

{And , out of kindness, lower to them the wing of humility} (17: 24)

FATHER'S WISH MUST BE RESPECTED

(٤٩٤٠) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَتْ تَحْتِي اِمْرَأَةٌ أُحِبُّهَا وَكَانَ عُمَرُ يَكْرَهُهَا فَقَالَ لِيْ طَلِّقْهَا فَأَبَيْتُ فَأَتَى عُمَرُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذٰلِكَ لَهُ فَقَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَلِّقْهَا۔ (رواه الترمذی وابوداؤد)

4940. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that he had a wife whom he loved dearly but whom (his father, Sayyiduna) Umar رضی اللہ عنہ did not like. So, he asked him to divorce her, but he declined. Then Umar رضی اللہ عنہ went to Allah's Messenger صلی اللہ علیہ وسلم and mentioned that to him. Allah's Messenger صلی اللہ علیہ وسلم said to me. "Divorce her."[2]

COMMENTARY: The Prophet's صلی اللہ علیہ وسلم command was a recommendation and *mustahab (desirable)* for Ibn Umar رضی اللہ عنہ to obey (and divorce his wife). Or, if there was a valid reason in the eyes of Shari'ah (divine law), then the Prophet's صلی اللہ علیہ وسلم command was *wajib (obligatory)* on Ibn Umar رضی اللہ عنہ (obligatory for him to obey).

PARENTS ARE PARADISE OR HELL FOR CHILDREN

(٤٩٤١) وَعَنْ أَبِيْ أُمَامَةَ أَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ مَا حَقُّ الْوَالِدَيْنِ عَلَى وَلَدِهِمَا قَالَ هُمَا جَنَّتُكَ وَنَارُكَ۔ (رواه ابن ماجة)

4941. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that a m an submitted, 'O Messenger of Allah, what rights do parents have over their children?" He said, "They are your paradise and your hell."[3]

COMMENTARY: The superiority of parents is mentioned very loudly: they can make it easy for their children to go to paradise, or they may make them eligible for hell. So, they must always strive to please their parents by obeying and serving them to become worthy

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[1] Musnad Ahmad 3-429, Nasa'i # 3104, Bayhaqi in Sha'b ul eeman.

[2] Tirmidhi # 1189, Abu Dawud # 5138.

[3] Ibn Majah # 3662.

of paradise, otherwise hell will be their destination.

MAKING ISTIGHFAR FOR PARENTS & CONSIGNING REWARD TO THEM MAY ATONE FOR DISPLEASING THEM

(٤٩٤٢) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ لَيَمُوْتُ وَالِدَاهُ اَوْ اَحَدُهُمَا وَاِنَّهُ لَهُمَا لَعَاقٌّ فَلَا يَزَالُ يَدْعُوْلَهُمَا وَيَسْتَغْفِرُ لَهُمَا حَتّٰى يَكْتُبَهُ اللّٰهُ بَارًّا۔

4942. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a person whose parents die-or, one of them dies - had been disobedient to them, so he does not now cease to make supplication for them and to seek forgiveness for them, then Allah records him as obedient."[1]

COMMENTARY: When parents die, children must continue to pray for them, make istighfar and consign reward to them. Allah will remove the displeasure of parents, if there had been any.

OBEDIENCE OR DISOBEDIENCE TO PARENTS IS TANTAMOUNT TO OBEYING OR DISOBEYING ALLAH

(٤٩٤٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَصْبَحَ مُطِيْعًا لِلّٰهِ فِيْ وَالِدَيْهِ اَصْبَحَ لَهٗ بَابَانِ مَفْتُوْحَانِ مِنَ الْجَنَّةِ وَاِنْ كَانَ وَاحِدًا فَوَاحِدًا وَمَنْ اَصْبَحَ عَاصِيًا لِلّٰهِ فِيْ وَالِدَيْهِ اَصْبَحَ لَهٗ بَابَانِ مَفْتُوْحَانِ مِنَ النَّارِ وَاِنْ كَانَ وَاحِدًا فَوَاحِدًا قَالَ رَجُلٌ وَاِنْ ظَلَمَاهُ قَالَ وَاِنْ ظَلَمَاهُ وَاِنْ ظَلَمَاهُ وَاِنْ ظَلَمَاهُ۔

4943. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone begins the day by obeying Allah concerning his parents (meaning, Allah's command to be dutiful to them), then two gates of paradise are opened for him that morning. If there is only one parent, then one gate is opened. But, if anyone begins the morning by disobeying Allah concerning (His command to be dutiful to) his parents, then two gates of hell are opened for him in the morning, but if there is only one parent (of him), then one gate is opened." A man asked, "Even if they have been unjust to him?" He said, (Yes) even if they have been unjust to him. Even if they have been unjust to him."[2]

COMMENTARY: Being dutiful to parents is being obedient to Allah. So we must refrain from treating parents in a bad way.

It is so important to obey them that even if they are unjust and wrong doing to their children, the children are not absolved of being obedient to them. However, they may not be obeyed if they are oppressive in religion. Religious doctrines must not be violated at their instigation.

A KIND GLANCE AT PARENTS GETS REWARD OF PILGRIMAGE

(٤٩٤٤) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ وَلَدٍ بَارٍّ يَنْظُرُ اِلٰى وَالِدَيْهِ نَظْرَةَ رَحْمَةٍ اِلَّا

[1] Bayhaqi in shu'ab ul eeman # 7902.

[2] Bayhaqi in Shu'ab eeman # 7912.

كَتَبَ اللّٰهُ لَهٗ بِكُلِّ نَظْرَةٍ حَجَّةً مَبْرُوْرَةً قَالُوْا وَاِنْ نَظَرَ كُلَّ يَوْمٍ مِائَةَ مَرَّةٍ قَالَ نَعَمْ اَللّٰهُ اَكْبَرُ وَاَطْيَبُ۔

4944. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "No pious son casts a loving glance at his parents but Allah records for him an approved (supererogatory pilgrimage of) Hajj (pilgrimage) for each glance." The sahabah (Prophet's Companions) رضی الله عنهم asked, "(O Messenger of Allah,) even if he casts one hundred glances every day?" He said, "Yes, Allah is Most great and Most pure. (It is not beyond him to reward that much and more)."[1]

WARNING TO THE DISOBEDIENT

(٤٩٤٥) وَعَنْ اَبِيْ بَكْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ الذُّنُوْبِ يَغْفِرُ اللّٰهُ مِنْهَا مَاشَآءَ اِلَّا عُقُوْقَ الْوَالِدَيْنِ فَاِنَّهٗ يُعَجِّلُ لِصَاحِبِهٖ فِي الْحَيٰوةِ قَبْلَ الْمَمَاتِ۔

4945. Sayyiduna Abu Bakrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Allah forgives all sins as much as He wishes but not (associating anything with Him and not) disobedience to parents. Rather, He hastens punishment to one who commits it in this in life before his death."[2]

COMMENTARY: The last sentence could also mean 'before their death.' The parents would see their disobedient child undergo punishment. However, the punishment in the next world would not be waived in either case.

Besides, everyone who denies right of another or rebels unjustly against the government and rulers will also endure punishment in this very life.

ELDER BROTHER IS LIKE FATHER

(٤٩٤٦) وَعَنْ سَعِيْدِ بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَقُّ كَبِيْرِ الْاِخْوَةِ عَلٰى صَغِيْرِهِمْ كَحَقِّ الْوَالِدِ عَلٰى وَلَدِهٖ۔ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الْخَمْسَةَ فِيْ شُعَبِ الْاِيْمَانِ۔

4946. Sayyiduna Sa'eed ibn Aas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The right of the elder brother over the younger of them is like the right of the father over his son."[3]

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[1] Bayhaqi in Shu'ab ul eeman # 7856.

[2] Bayhaqi in Shu'ab ul eeman # 7890, (or 'before their death.

[3] Bayhaqi in Shu'ab ul eeman # 7929.

CHAPTER - XV

TENDERNESS & MERCY TOWARDS THE CREATURES

بَابُ الشَّفْقَةِ وَالرَّحْمَةِ عَلَى الْخَلْقِ

SECTION I

اَلْفَصْلُ الْاَوَّلُ

ONE WHO IS NOT MERCIFUL IS NOT SHOWN MERCY

(٤٩٤٧) عَنْ جَرِيْرِ بْنِ عَبْدِاللّٰهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَرْحَمُ اللّٰهُ مَنْ لَّا يَرْحَمُ النَّاسَ۔

(متفق عليه)

4947. Sayyiduna Jarir ibn Abdullah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah does not have mercy on him (in a perfect way) who does not show mercy to others."[1]

BEING TENDER TO CHILDREN

(٤٩٤٨) وَعَنْ عَآئِشَةَ قَالَتْ جَآءَ اَعْرَابِيٌّ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَتُقَبِّلُوْنَ الصِّبْيَانَ فَمَا نُقَبِّلُهُمْ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوَ اَمْلِكُ لَكَ اَنْ نَزَعَ اللّٰهُ مِنْ قَلْبِكَ الرَّحْمَةَ۔ (متفق عليه)

4948. Sayyidah Ayshah رضی اللہ عنہا narrated that a villager (or desert Arab) came to the Prophet صلی اللہ علیہ وسلم and (on seeing the sahabah (Prophet's Companions) رضی اللہ عنہم kiss the children) asked, "Do you kiss children? We do not kiss them." The Prophet صلی اللہ علیہ وسلم said, "How can I help you if Allah has removed mercy from your heart?"[2]

COMMENTARY: The Prophet's صلی اللہ علیہ وسلم words may also be translated when Allah has removed mercy from your heart, I cannot grow it in you.' The hadith (tradition) condemns lack of tenderness and hard heartedness. Only Allah grows mercy in hearts and it is His great favour.

DAUGHTER IS MORE DESERVING OF LOVE

(٤٩٤٩) وَعَنْهَا قَالَتْ جَآءَتْنِيْ اِمْرَاَةٌ وَمَعَهَا ابْنَتَانِ لَهَا تَسْأَلُنِيْ فَلَمْ تَجِدْ عِنْدِيْ غَيْرَ تَمْرَةٍ وَاحِدَةٍ فَاَعْطَيْتُهَا اِيَّاهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَاْكُلْ مِنْهَا ثُمَّ قَامَتْ فَخَرَجَتْ فَدَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثْتُهُ فَقَالَ مَنِ ابْتُلِيَ مِنْ هٰذِهِ الْبَنَاتِ بِشَيْءٍ فَاَحْسَنَ اِلَيْهِنَّ كُنَّ لَهٗ سِتْرًا مِّنَ النَّارِ۔ (متفق عليه)

4949. Sayyidah Ayshah رضی اللہ عنہا narrated that a woman came to her along with her two daughters. She asked for her something, but nothing was found with her at that time beside one date. She gave it to her and she gave half of it to each of her daughters (equally) and did not eat anything of it herself. Then she arose and departed. The Prophet صلی اللہ علیہ وسلم came shortly thereafter and she reported that to him. He said, "If anyone is tried because of these girls (meaning, one, two or more daughters) and he is kind (and gentle) to them, then they will be an obstruction for

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[1] Bukhari # 7376, Muslim # 66. 2319.

[2] Bukhari # 5998, Muslim # 64-2717.

him from hell."[1]

COMMENTARY: Girls are more deserving of love than boys. They should be given extraordinary kind treatment.

Opinions differ on whether the trial is simply because of the birth of daughters or an accounts of some effort and worry in raising them.

Those who constrict their heart on the birth of girls do not realize that they are a blessing of Allah. Parents should not only provide them due provision and maintenance but also give them kind treatment beyond what is *wajib (obligatory)* on them. But, they most observe and abide by Shari'ah (divine law) in that treatment. The reward accrues to parents if they continue to give them kind treatment till they become independent of their father on their marriage, or for some other reason.

MERIT OF RAISING DAUGHTERS

(٤٩٥٠) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ عَالَ جَارِيَتَيْنِ حَتّٰى تَبْلُغَا جَآءَ يَوْمَ الْقِيٰمَةِ اَنَا وَهُوَ هٰكَذَا وَضَمَّ اَصَابِعَهٗ۔ (رواه مسلم)

4950. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who raises two girls till they grow up (or they marry and live with their husbands), will come on the day of resurrection such that he and I shall be like this.." and he put his fingers joined together (to demonstrate).[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم demonstrated with the forefinger and middle finger that they would be together like them on the day of resurrection or while entering paradise.

CARE FOR WIDOW & NEEDY

(٤٩٥١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّاعِيْ عَلَى الْاَرْمِلَةِ وَالْمِسْكِيْنِ كَالسَّاعِيْ فِيْ سَبِيْلِ اللّٰهِ وَاَحْسِبُهٗ قَالَ كَالْقَائِمِ لَا يَفْتُرُ وَكَالصَّائِمِ لَا يُفْطِرُ۔ (متفق عليه)

4951. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who devotes himself to care for a widow and a needy person (looking after them and fulfilling their needs) is like one who strives in Allah's path (and gets the same rewards one who participates in jihad (crusade) and performs Hajj (pilgrimage)). "He thought that he also said, "Like him who offers *salah (prayer)* in the night (keeping vigil) without any kind of lethargy (in keeping awake) and like him who fasts (all day) without breaking his fast (any day)."[3]

COMMENTARY: The beggar and the incapacitated are also among the needy. Rather, some say that they are more deserving.

The words; 'He thought...' could be those of a sub narrator, Abdullah ibn Salamah Qa'nabi رحمہ اللہ the teacher of Bukhari رحمہ اللہ and Muslim رحمہ اللہ who reported from Imam Maalik رحمہ اللہ This is stated by Bukhari رحمہ اللہ. He means that Abdullah ibn Salamah رحمہ اللہ thought that

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[1] Bukhari # 5995, Muslim # 147. 2629 (See also Up bringing of Children in Islam ppp 11 etc. (Darul Isha'at Karachi).

[2] Muslim # 149. 2331.

[3] Bukhari # 6007, Muslim # 4. 2982.

Imam Maalik رحمه الله spoke those words: Like him who offers *salah (prayer)* in the night..." Without Bukhari's رحمه الله clarification, the words of the Masabih and Mishkat suggest that the words: 'He thought...' refer to Abu Hurayrah رضی الله عنه thinking that the Prophet صلی الله علیه وسلم also said, "Like him who offers *salah (prayer)* in the night.."

Or, perhaps, Abu Hurayrah رضی الله عنه expressed his doubt whether the Prophet صلی الله علیه وسلم said, Like one who strives in Allah's path..." or, "Like one who offers *salah (prayer)* in the night..." This last is supported by a tradition of Ahmad Bukhari, Muslim, tirmidhi, Nasa'I and Ibn Majah: 'He who devotes himself to look after a widow and a needy is like the warrior in jihad (crusade) in Allah's path and who keeps awake in the night and fasts during the day!

LOOKING AFTER ORPHANS

(٤٩٥٢) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا وَكَافِلُ الْيَتِيْمِ لَهُ وَلِغَيْرِهٖ فِي الْجَنَّةِ هٰكَذَا وَاَشَارَ بِالسَّبَّابَةِ وَالْوُسْطٰى وَفَرَّجَ بَيْنَهُمَا شَيْئًا۔ (رواه البخاری)

4952. Sayyiduna Sahl ibn Sa'd narrated that Allah's Messenger صلی الله علیه وسلم said, "I and he who cares for an orphan, related to him or to others, will be in paradise like this," and he demonstrated with his forefinger and middle finger keeping in slight space between them.[1]

COMMENTARY: The orphan for whom one must bear responsibility could be a near relative or an unacquainted stranger. The Prophet صلی الله علیه وسلم also showed with the spacing between his two fingers that there would not be much distance between the guardian of the orphan and prophethood which is the highest rank.

MUSLIMS SHOULD BEHAVE LIKE ONE PHYSICAL BODY

(٤٩٥٣) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَرَى الْمُؤْمِنِيْنَ فِيْ تَرَاحُمِهِمْ وَتَوَادِّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ اِذَا اشْتَكٰى عُضْوًا تَدَاعٰى لَهٗ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمّٰى۔ (متفق علیه)

4953. Sayyiduna Nu'man ibn Bashir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, : You shall find the believers in their mutual kindness, love and friendness like one body. When one limb has a complaint, the rest of the body unites with it in keeping awake and suffering from fever."[2]

COMMENTARY: The Prophet صلی الله علیه وسلم points out that the Muslims should be united. Only faith and Islam can bring all mankind under one canopy in spite of their varying colour, descent, language, culture, tribes and regions. So, the believers are one to whichever area and land they belong and whatever their native tongue. They are human beings and believers, so one. All men are children of one father. They are links and segments of one chain. If the links separate then the chain will break. So, too if Muslims divide into sects and parties their consolidated strength will give way and become ineffective and their individual status will be meaningless and each of them will succumb to calamity.

If the Muslims are united as one nation, every two of them are like brothers. They greet one

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[1] Bukhari # 6005.

[2] Bukhari # 6011, Muslim.

another and meet one another and have a mutual relationship. They share grief of one another. The Muslims in general settle their problems with consultation and mutual goodwill. They exchange gifts and help each other in difficulties and distress. Each of them respects the needs, nature and circumstances of the other. So, all of them together are a united front to be reckoned with.

The hadith (tradition) compares them to a single body. When any part of it is uneasy, the rest of it feels the pains and difficulty. They join to find away out. Shaykh Sadi has rendered this meaning into a verse.

(٤٩٥٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُؤْمِنُوْنَ كَرَجُلٍ وَاحِدٍ اِنِ اشْتَكٰى عَيْنُهُ اشْتَكٰى كُلُّهٗ وَاِنِ اشْتَكٰى رَأْسُهٗ اشْتَكٰى كُلُّهٗ۔ (رواه مسلم)

4954. Sayyiduna Nu'man ibn Bashir narrated that Allah's Messenger صلى الله عليه وسلم Said, "The believers are like (the body of) one man. If his eye has a complaint, all of him feels it. If his head aches, all of him feel it."[1]

(So, difficulty of one believer should make all believers concerned).

MUSLIMS CAN BECOME INVINCIBLE

(٤٩٥٥) وَعَنْ اَبِيْ مُوْسٰى عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهٗ بَعْضًا ثُمَّ شَبَّكَ بَيْنَ اَصَابِعِهٖ۔ (متفق عليه)

4955. Sayyiduna Abu Musa رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "A believer is for another believer like on edifice, part of which support each other." Then he interweaved his fingers.[2]

COMMENTARY: If Muslims keep together then the Islamic *ummah* will be strong and invincible. They should be united in pursuing the truth and the lawful and in abandoning the unlawful and the makruh (disapproved).

GOOD TO INTERCEDE FOR OTHERS

(٤٩٥٦) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ كَانَ اِذَا اَتَاهُ السَّآئِلُ اَوْصَاحِبُ الْحَاجَةِ قَالَ اشْفَعُوْا فَلْتُؤْجَرُوْا وَيَقْضِي اللّٰهُ عَلٰى لِسَانِ رَسُوْلِهٖ مَاشَآءَ۔ (متفق عليه)

4956. Sayyiduna Abu Musa Ash'ari رضى الله عنه said that when a beggar or a person with some need came to the Prophet صلى الله عليه وسلم he said (to the sahabah) رضى الله عنه, "Make recommendation (to me for him). You will be rewarded (for it). Allah decrees what He wishes by the tongue of His Messenger."[3]

COMMENTARY: To intercede for someone is to help him. The intercession may or may not be accepted, but reward will accrue. Only what Allah has decreed will happen.

No recommendation should be made for unlawful things. If anyone is involved ina case calling for a prescribed punishment and his case is before the ruler or a judge, then recommendation must not be made. If it has not reached the ruler or a judge, then one may

[1] Muslim # 67. 2586.

[2] Bukhari # 2026, Muslim # 65. 2585.

[3] Bukhari # 7476, Muslim # 145. 2627.

intercede. However, it is always permitted to make a recommendation where discretionary punishment is applicable. Besides, these comments apply when the person involved is not a habitual criminal or a miscreant. It is never allowed to intercede for the habitual or the miscreant.

HELPING THE OPPRESSOR

(٤٩٥٧) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُوْمًا فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ أَنْصُرُهٗ مَظْلُوْمًا فَكَيْفَ أَنْصُرُهٗ ظَالِمًا قَالَ تَمْنَعُهٗ مِنَ الظُّلْمِ فَذٰلِكَ نَصْرُكَ إِيَّاهُ۔ (متفق عليه)

4957. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Help your brother whether he is an oppressor or an oppressed." A man (One of the sahabah) رضى الله عنه asked, 'O Messenger of Allah, I can help him who is oppressed, but how may I help the oppressor?" He said, "Prevent him from being oppressive. That by itself is your help to him."[1]

MUSLIMS ARE BROTHERS IN RELIGION

(٤٩٥٨) وَعَنِ ابْنِ عُمَرَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ أَخُ الْمُسْلِمِ لَا يَظْلِمُهٗ وَلَا يُسْلِمُهٗ وَمَنْ كَانَ فِيْ حَاجَةِ أَخِيْهِ كَانَ اللّٰهُ فِيْ حَاجَتِهٖ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللّٰهُ عَنْهُ كُرْبَةً مِنْ كُرُبَاتِ يَوْمِ الْقِيٰمَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللّٰهُ يَوْمَ الْقِيٰمَةِ۔ (متفق عليه)

4958. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A Muslim is the brother of a Muslim. He does not oppress him and he does not leave him in the lurch. He who cares for his brother's need, Allah cares for his needs. He who relieves a Muslim of his hardship, Allah will relieve him of one of his hardship on the day of resurrection. He conceals a Muslim's faults Allah will conceal his on the day of resurrection."[2]

COMMENTARY: If anyone conceals a Muslim's shortcoming, then Allah will conceal his shortcomings and sins, that he may have committed in the world, on the day of resurrection. He will not reveal them before the gathering and will not call him to account for them and they will be mentioned secretly when the Record of deeds is presented.

The *ulama (Scholars)* say that the Muslims whose defects it is *mustahab (desirable)* to conceal are the respectable and modest and whose life is apparently pure and pious. They happen to commit sin out of human frailties.

However, it is different with the Muslims who commits in openly and brazenly. It is *wajib (obligatory)* to reprimand them and forbid them If they do not desist, they should be reported to the authorities.

It is also allowed to examine narrators of hadith (tradition) and the historians and to report their true standing. It is allowed also to investigate the rulers, the witnesses and the oppressors and disclose their nature. Rather, it is *wajib (obligatory)* to do so because the rights of people need to be preserved. To do it is not the same as revealing anyone's defects or shortcomings.

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[1] Bukhari # 6952, Muslim # 62. 2584.

[2] Bukhari # 2442, Muslim # 58-2580, # 1422 (1431), Musnad Ahmad (Abu Dawud # 4682 but from Abu Hurayrah 1489) (wordings of Tirmidhi of Darul Isha'at Karachi)

DO NOT BELITTLE A MUSLIM

(٤٩٥٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُسْلِمُ اَخُ الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ التَّقْوٰى هٰهُنَا وَيُشِيْرُ اِلٰى صَدْرِهٖ ثَلٰثَ مِرَارٍ بِحَسْبِ امْرِءٍ مِنَ الشَّرِّ اَنْ يَحْقِرَ اَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ۔ (رواه مسلم)

4959. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "A Muslim is the brother of a Muslim. He does not wrong him, does not abandon him and does not belittle him. Taqwa (piety)(righteousness) is here!" He pointed to his breast three times. It is enough evil for a man to degrade his Muslim brother. The all Muslims are sacred to a Muslim."[1]

COMMENTARY: A Muslim should not publicize another Muslim's weaknesses and defame him. So, too, he should not ridicule another howsoever poor and hopeless he be. He may hold a high rank in Allah's sight. It is the consequence in the next life that matters. Whoever professes the Kalimah (لا اله الا الله) - there is no God but Allah) deserves to be respected. Allah say:

وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ

{And might belongs to Allah and to His Messenger and the believers but the hypocrites know not} (63: 8)

So, a Muslim's honour should never be lowered, particularly those who are scholars and who are pious. Most people who are temporal ridicule who are temporal ridicule the poor with the result that they suffer punishment while those whom they degrade enjoy a high rank in Allah's sight and will do so in the next world too, The Prophet صلی الله علیه وسلم used to pray that he should get love of the poor. He was instructed by Allah to keep their company. It is mentioned in surah al-Kahf.

Those who are righteous and God-fearing should also not be ridiculed. The real receptacle of taqwa (piety)is the heart. It grows from inner light and guidance. Man cannot see it.

Finally, no Muslim must do or say anything that might shed blood of another Muslim or cause him to lose his property, or may defame him.

This hadith (tradition) is brief in words but in terms of meaning it is (جوامع الكلم) jawami ul Kalim) wide embracing with short rich expressions.

KINDS OF THOSE WHO WILL ENTER PARADISE & HELL

(٤٩٦٠) وَعَنْ عِيَاضِ بْنِ حِمَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَهْلُ الْجَنَّةِ ثَلٰثَةٌ ذُوْ سُلْطَانٍ مُقْسِطٌ مُتَصَدِّقٌ مُوَفَّقٌ وَرَجُلٌ رَحِيْمٌ رَقِيْقُ الْقَلْبِ لِكُلِّ ذِيْ قُرْبٰى وَمُسْلِمٍ وَعَفِيْفٌ مُتَعَفِّفٌ ذُوْ عِيَالٍ وَاَهْلُ النَّارِ خَمْسَةٌ اَلضَّعِيْفُ الَّذِيْ لَا زَبْرَ لَهُ الَّذِيْنَ هُمْ فِيْكُمْ تَبَعٌ لَا يَبْغُوْنَ اَهْلًا وَلَا مَالًا وَالْخَائِنُ الَّذِيْ لَا يَخْفٰى لَهُ طَمَعٌ وَاِنْ دَقَّ اِلَّا خَانَهُ وَرَجُلٌ لَا يُصْبِحُ وَلَا يُمْسِيْ اِلَّا وَهُوَ يُخَادِعُكَ عَنْ اَهْلِكَ وَمَالِكَ وَذَكَرَ الْبُخْلَ وَالْكِذْبَ وَالشِّنْظِيْرَ الْفَحَّاشَ۔ (رواه مسلم)

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[1] Muslim # 32. 2564.

4960. Sayyiduna Iyad ibn Himar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The inmates of paradise (meaning, those worthy of being admitted to paradise) are of three kinds:

(i) A just ruler who is kind to his subjects and who is enabled to do good;
(ii) A man who is merciful and tender-hearted to every relative and Muslim; and,
(iii) He who is chaste and abstains from (the unlawful and) beginning and has a family (to support).

And, the denizens of hell (who are liable to go into it because of their bad deeds) are of five kinds:

(i) The feeble minded (whose lack of intelligence does not keep him away from the irreputable) and who is subservient and desires neither family nor property (but is content to be a henchman of the rich and has no personal ambition as long as he fills his belly and gets good clothing);
(ii) The treacherous whose greed is not concealed, even if little.
(iii) He who deceives you morning and evening concerning your family and property (who you trust with them and he pretends to be pious and trustworthy."
(iv) He also mentioned 'the niggardly and the liar; and,
(v) He also mentioned 'the rude and indecent.[1]

COMMENTARY: The merciful and tender hearted man's first quality is outward and the second is his inner attribute which he also demonstrates outwardly.

The prophet صلی اللہ علیہ وسلم mentioned the qualities of niggardliness and falsehood. There are verbal nouns. The narrator said that the Prophet صلی اللہ علیہ وسلم also mentioned these kinds as denizens of hell. Most versions say that he mentioned nigarlines of falsehood.

Then the fifth denizen is he who speaks rudely and indecently.

LIKE FOR YOUR BROTHER WHAT YOUR LIKE FOR YOURSELF

(٤٩٦١) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَا يُؤْمِنُ عَبْدٌ حَتّٰى يُحِبَّ لِأَخِيْهِ مَا يُحِبُّ لِنَفْسِهٖ۔ (متفق علیه)

4961. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "By Him in whose hand is my souls, a person is not regarded to have believed (perfectly) till he likes for his (Muslim) brother what he likes for himself."[2]

COMMENTARY: To like for oneself and for one's brother is the good of both worlds. Accordingly, one versions clearly (من الخیر) 'like for his brother of the good what he likes for himself? These are pious deeds, good life, death with belief and goodness, ease in the grave and in the reckoning on the day of requital, and deliverance from hell. They also are Allah's favours and reward for one's pious deeds and high rank in paradise.

The good in this world are honour and fame, prosperity and comfort. The members of one's family may be righteous and obedient These all should be means to gain good in the hereafter.

The Muslim who wishes for these good things for himself must pray for all Muslims to

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[1] Muslim # 63. 2865, Musnad Ahmad 24-45.

[2] Bukhari # 13, Muslim # 72-45.

gain them, too. This is a sign of perfect faith and of religious brotherhood.
However, if any one craves for purely worldly things and evil deeds then since these are not the good of the world or the hereafter, they do not come under the purview of the hadith (tradition). In fact, no Muslim must wish for such things for himself or for any of his brother Muslims. As it is wealth and position are not such things as one may not desire, not are they always what lead to evil. Rather, it is the man who decides to choose evil or good and to use them for good or bad. A man may use them to attain great ranks of piety and to do noble work, to earn reward from Allah and paradise in the hereafter and nearness to Allah.
The same wealth and position may cause the downfall of another person. He may use them for evil purpose, to make mischief and to commit indecency and oppression.
Hence, it is proper for the first-named person to wish for this wealth and position. But it is not correct for the second person to crave for it because that is not what is defined as 'good' for him.

DO NOT INCONVENIENCE THE NEIGHBOUR

(٤٩٦٢) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاللّٰهِ لَايُؤْمِنُ وَاللّٰهِ لَايُؤْمِنُ وَاللّٰهِ لَايُؤْمِنُ قِيْلَ مَنْ يَارَسُوْلَ اللّٰهِ قَالَ اَلَّذِىْ لَايَأْمَنُ جَارُهٗ بَوَائِقَهٗ۔ (متفق عليه)

4962. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said repeatedly, "By Allah, he does not believe! By Allah he does not believe! By Allah, he comes not believe!" Someone (of the sahabah) رضی اللہ عنہم asked, "Who, O Messenger of Allah?' He said, "He from whose mischief his neighbour is not safe."[1]

(٤٩٦٣) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَدْخُلُ الْجَنَّةَ مَنْ لَّا يَأْمَنُ جَارُهٗ بَوَائِقَهٗ۔

(رواه مسلم)

4963. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He cannot enter paradise (with the pardoned first entrants) from whose mischief his neighbour is not safe."[2]

(٤٩٦٤) وَعَنْ عَائِشَةَ وَابْنُ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا زَالَ جِبْرَئِيْلُ يُوْصِيْنِيْ بِالْجَارِ حَتّٰى ظَنَنْتُ اِنَّهٗ سَيُوَرِّثُهٗ۔ (متفق عليه)

4964. Sayyidah Ayshah رضی اللہ عنہا and (Sayyiduna) Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Jibril continued to instruct me to have regard of the neighbour so that I presumed that he would give him (a portion of the) inheritance."[3]

COMMENTARY: Neighbours should be treated kindly. They should not be inconvenienced and their burden of grief, etc must be shared. Sayyiduna Jibril علیہ السلام brought Allah's command in this respect in successive visits till it seemed that he would bring a revelation enjoining rights of the neighbour to inheritance.

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[1] Bukhari # 6016, Muslim.
[2] Bukhari # 6014, 6015, Muslim # 140. 2626 Musnad Ahmad 2/85.
[3] Bukhari # 6014, 6015, Muslim # 140-2624.

TWO MUST NOT TALK PRIVATELY IN PRESENCE OF THIRD

(٤٩٦٥) وَعَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كُنْتُمْ ثَلٰثَةً فَلَا يَتَنَاجَى اثْنَانِ دُوْنَ الْاٰخَرِ حَتّٰى تَخْتَلِطُوْا بِالنَّاسِ مِنْ اَجْلِ اَنْ يُّحْزِنَهٗ۔ (متفق عليه)

4965. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you are three people together, two of you must not engage in private conversation leaving the other by himself till you mingle with other people, lest he be grieved."[1]

(He might presume that the two speak of him.)

COMMENTARY: Two people must not speak to one another in such soft tones that the third of them cannot hear them. But, if there are four people, then the two may confide with one another.

Imam Nawawi رحمہ اللہ said that it is makruh (disapproved) tahrimi for two people to confide in the presence of the third and for three to confide in the presence of the fourth. It is forbidden to any number of people - even a large gathering - to leave one of them alone and converse together to his exclusion, unless they have obtained this one man's permission.

This is the opinion of Ibn Umar رضی اللہ عنہ, Imam Maalik رحمہ اللہ, the Shafi's and the majority of the *ulama (Scholars)*. This command is operative at every time and in every era, whether during a journey or residence.

VIRTUE OF EXHORTING OTHERS

(٤٩٦٦) وَعَنْ تَمِيْمِ نِ الدَّارِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الدِّيْنُ النَّصِيْحَةُ ثَلٰثًا قُلْنَا لِمَنْ قَالَ لِلّٰهِ وَلِكِتَابِهٖ وَلِرَسُوْلِهٖ وَلِاَئِمَّةِ الْمُسْلِمِيْنَ وَعَامَّتِهِمْ۔ (رواه مسلم)

4966. Sayyiduna Tamim Dari رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Ad-din (the religion) is an-nasihah (counseling, sincerity well-wishing, admonition)." He spoke these words three times. They (Tamim and the other sahabah (Prophet's Companions) رضی اللہ عنہم asked, "For whom? And, to whom they should be sincere?" He said, "To Allah, His Book, His Messenger and the imams of the Muslims (leaders of state and the scholars) and all the Muslims."[2]

COMMENTARY: Sincerity to Allah is to believe in Him, His attributes, His unity and His rule. No one should be associated with Him. He should be worshipped and His blessings should be acknowledge with gratitude.

His Book should be acknowledge as revealed by Him. It should be followed and recited with rules of tajweed and tarteel. It should be respected.

His Messenger صلی اللہ علیہ وسلم must be confirmed with a true heart. The commands that he has conveyed from Allah may be followed. He must be held dearer then one's own self, family, children, parents and all people. The people of his household رضی اللہ عنہ and His sahabah (Prophet's Companions) رضی اللہ عنہم should be loved and respected. His *sunnah (Holy Prophet's practice)* should be emulated and followed.

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[1] Bukhari # 6290, Muslim # 37-2184.

[2] Muslim # 95-65, Tirmidhi # 286.

The rulers of the Muslims should be respected faithfully and they should not be opposed. Their pious commands should be obeyed and their wicked directions should be avoided. If they are neglectful of the rights of their subjects then they should be cautioned in proper and legal ways but there should be not rebellion against them even if they are appressive.
The *ulama (Scholars)* should be respected. Their guidance on commands of Shari'ah (divine law) in accordance with the Quran and *sunnah (Holy Prophet's practice)* should be followed. Their pious deeds should be emulated.
As for all the Muslims, their good should be a priority, both in worldly matters and religion. They should be enjoined the reputable and forbidden the disreputable. Instead of letting them suffer in any way, efforts should be made to cause them gain.
This hadith (tradition) too is one of the (جوامع الكلم) (jawami ul Kalim) - short, pithy and rich expressions. Its brief words encompass the good and propitious matters of the world and the religion. All sciences, both ancient and latest, are included in this brief hadith (tradition).

(٤٩٦٧) وَعَنْ جَرِيْرِ بْنِ عَبْدِاللّٰهِ قَالَ بَايَعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى إِقَامِ الصَّلٰوةِ وَإِيْتَاءِ الزَّكٰوةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ۔ (متفق عليه)

4967. Sayyiduna Jarir ibn Abdullah رضی الله عنه said, "I pledged allegiance to Allah's Messenger صلی الله علیه وسلم and swore to establish *salah (prayer)* and pay zakah (Annual due charity) and to be well-wishing to all Muslims."[1]

COMMENTARY: The basis of all worship and obedience to Allah is on two essentials: rights of Allah and rights of His creatures.
Sayyiduna Jarir رضی الله عنه mentioned two primary rights of Allah which cover physical and monetary worship. After the testimony of faith, the highest and most excellent forms of worship and the most significant of the pillars of Islam are *salah (prayer)* and zakah (Annual due charity). It is possible that when he embraced Islam, fasting and Hajj (pilgrimage) (pilgrimage) were not prescribed. Similarly, he mentioned such of the rights of the creatures in whose ambit all the rights of fellow men are included - wishing well for them.
At this juncture, it is appropriate to recall an incident in the life of this honourable sahabi, Sayyiduna Jarir رضی الله عنه its highlights the practical aspect of his aforementioned pledge of allegiance. He bought a horse at three hundred dirhams, but asked the seller, "This horse is worth more than three hundred dirhams. Will you sell it for four hundred dirhams?" The man said, "If you wish so, O Ibn Abdullah." He said, "The horse is worth more than four hundred dirhams. Will you sell it for five hundred dirhams?" He kept raising its price by one hundred dirhams till he finally paid for it eight hundred dirhams. He was asked by the people around, "Why did you raise its price?" He said, "The fact is that I had pledged allegiance to Allah's Messenger صلی الله علیه وسلم and had sworn to be well-wishing to all Muslims. Now this man did not demand the full price of the horse, so I did not wish him be a loser and accordingly paid him the best price I could.

[1] Bukhari # 2715, Muslim # 97-56.

SECTION II اَلْفَصْلُ الثَّانِيْ

THE WRETCHED HAS NO MERCY

(٤٩٦٨) عَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ اَبَا الْقَاسِمِ الصَّادِقَ الْمَصْدُوْقَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَاتُنْزَعُ الرَّحْمَةُ اِلَّا مِنْ شَقِيٍّ۔ (رواه احمد والترمذى)

4968. Sayyiduna Abu Hurayrah رضی الله said that he heard Abdul Qasim (الصادق المصدوق) (as-sadiq al-masduq) صلی الله علیه وسلم - say, "Mercy is not withdrawn from any but the wretched."[1]

(as Sadiq al-masduq is 'the truthful whom people have confirmed as such.')

COMMENTARY: Sadiq is truthful in what he says. Musdaq is one whom the people have accepted to be truthful, or of whom Allah has made it known that he is truthful. These qualities describe the Prophet صلی الله علیه وسلم. Not only was he truthful and everyone believed him to be truthful, but also Allah made it known that he was truthful. He said:

وَمَا يَنْطِقُ عَنِ الْهَوٰى

{Nor does he speak out of his own desire} (53: 3)

The wretched refers to the disbeliever or the hardened sinner. The disbelievers or the sinners become so hardhearted that they are bereft of the sentiment that inclines a man to show mercy to another man.

HAVE MERCY ON EARTHLINGS ALLAH WILL BE MERCIFUL TO YOU

(٤٩٦٩) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الرَّاحِمُوْنَ يَرْحَمُهُمُ الرَّحْمٰنُ اِرْحَمُوْا مَنْ فِي الْاَرْضِ يَرْحَمُكُمْ مَنْ فِي السَّمَآءِ۔ (رواه ابوداؤدوالترمذى)

4969. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "the merciful are shown mercy by Ar Rahman (The compassionate). Have mercy on those who are in the earth, he who is the heaven will have mercy on you."[2]

COMMENTARY: Those on earth include all living beings whether animals or human beings and whether pious or wicked human beings. However, the way to show mercy to the wicked is to prevent them from their evil behaviour and deeds. This is a reminder of the hadith (tradition):

'Help you brother whether he is an oppressor or the oppressed; It is explained there that an oppressor may be helped by dissuading him from committing oppression. (see hadith (tradition)# 4957)

Or, it could mean; have mercy on those who deserved it (in the earth).

'He who is in the heaven' is Allah, the Exalted, whose perfect Omnipotence is in the heaven, His perfect kingdom is also in heaven. Or this could refer to the angels. In this case, it would mean;

'Have mercy on those who live in the earth so that those who live in the heavens will show

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[1] Musnad Ahmad 2-442, Tirmidhi # 1923.

[2] Tirmidhi # 1924, Abu Dawud.

mercy to you.' Of course, they are the angels. Their manner of showing mercy to you is to protect you from your enemies and those who hurt you, like the jinns, devils and the mischievous human beings. And, they will pray for you to Allah and seek His forgiveness for you as well as for His mercy.

HE IS NOT THE FOLLOWER OF PROPHET'S صلى الله عليه وسلم WHO IS NOT MERCIFUL TO THE YOUNG & RESPECTFUL TO HIS ELDERS

(٤٩٧٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيْرَنَا وَلَمْ يُوَقِّرْ كَبِيْرَنَا وَيَأْمُرْ بِالْمَعْرُوْفِ وَيَنْهَ عَنِ الْمُنْكَرِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

4970. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلى الله عليه وسلم said, "He is not one of us who does not show mercy to our young and respect to our old (whether his age but older than him), and enjoin piety and forbid evil."[1]

RESPECT ELDERS & YOU WILL BE RESPECTED

(٤٩٧١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَكْرَمَ شَابٌّ شَيْخًا مِنْ اَجْلِ سِنِّهٖ اِلَّا قَيَّضَ اللّٰهُ لَهٗ عِنْدَ سِنِّهٖ مَنْ يُّكْرِمُهٗ۔ (رواہ الترمذی)

4971. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلى الله عليه وسلم said, "If a young man respects an elderly man because of his old age than Allah appoints for him one who will venerate him during his old age."[2]

COMMENTARY: Those who venerate their elders live long. An elderly mentor resided in Cairo. One of his disciples who resided in Khurasan decided to pay him a visit and serve him, so he walked up to there and served him for a long period of time. Meanwhile, some other sages visited the shaykh who instructed this disciple to care for their riding beasts. He obeyed and looked after the animals but felt bad about it. 'I have walked all the way for this...!' when the honourable visitors departed, the shaykh said to him, "You had a bad feeling when I asked you to attend to their beasts, but remember that you will get a great reward for it. Soon, Allah will raise you to a rank and great sages will visit and serve you. Such people will be assigned to you who will look after these honourable guests." Indeed, that proved to be true. Many righteous man poured in to pay homage to him and always a large number of mules and horses were found at his doorstep.

In fact, the narrator of this hadith (tradition), Sayyiduna Anas (ibn Maalik) رضی اللہ عنہ was showered large rewards and bounties for his service to Allah's Messenger صلى الله عليه وسلم. He was ten years old when he began to serve the Prophet صلى الله عليه وسلم and since then all his time was spent serving him till the Prophet صلى الله عليه وسلم died. Allah granted him a long life after that. He lived peacefully in good circumstances a pure life for about one hundred and three years. Allah also blessed him with much wealth and with many children. It is said that he had one hundred sons.

SERVICE TO SCHOLAR & JUST KING

(٤٩٧٢) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اِجْلَالِ اللّٰهِ اِكْرَامُ ذِى الشَّيْبَةِ

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[1] Tirmidhi # 1921, Musnad Ahmad # 2329.

[2] Tirmidhi # 2022 (2029)

الْمُسْلِمِ وَحَامِلِ الْقُرْآنِ غَيْرَ الْغَالِيْ فِيْهِ وَلَا الْجَافِيْ عَنْهُ وَإِكْرَامُ السُّلْطَانِ الْمُقْسِطِ۔ (رواه ابوداؤد والبیهقی فی شعب الایمان)

4972. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely to extol Allah calls for honouring an old grey-haired Muslim, and to a bearer of the Quran (who has committed it to memory or who expounds it or keeps to it and advances in that but) who does not abandon it, and for honouring a just king (or ruler)."[1]

COMMENTARY: If anyone is disrespectful to any of these people then it is like being disrespectful to Allah.

The bearer of the Quran may be one who has memorized it, or one who expounds it, or, one who recites it much.

However, honouring them is subject to a condition that they should not exaggerate in that field and should not give up what they have acquired of the Quran. Rather, they should continue with it in a moderate manner. It is as the practice of the Prophet صلی اللہ علیہ وسلم in all forms of worship. The implication of not exaggerating is to not overdo in pronouncing the word, and in delivery, as ostentatious people do. They should not hurry through the recital to make it difficult to follow. Also, the Quran should not be given a wrong meaning and interpretation to accommodate one's false beliefs. Doubts should not be created in its commands. Further, one should not neglect to recite it or ignore rulers of its recital. And, its commands and guidance must be obeyed.

Some authorities have said that exaggeration in this field is to neglect the study of the Quran, learning, propagating and reforming, dhikr and worship completely and to merely recite the Quran. They say that to abandon the Quran is to occupy in the other things without reciting the Quran.

A just king or ruler does not tolerate injustice to his subjects and his decisions are always based on justice. This is highest form of a just ruler. Its lowest form is of a ruler whose justice overwhelms his injustice. If his injustice dominates his justice then he is not a just ruler. It is better to keep away from him. As for the rulers of today and their administration, it is difficult to call most of them as even of the lowest form of just rulers. They and their henchmen have let loose a wave of terror and oppressions over their subjects. This is why the *ulama (Scholars)* say that if anyone calls them just then he would be on the brink of the domain of disbelief, though not all rulers can be said to be devoid of justice totally. Actually, there is a fine distraction between 'the dispenser of justice' and 'the just person.' If we say of anyone that he dispenses justice then it certainly does not mean that he is just, because even such a person is said to dispense justice who does it occasionally, once in a while. On the other hand, a person is said to be just if he perpetually dispenses justice. This may be explained by the example of Zayd as regular at *salah (prayer)* It would mean that he does not miss his *salah (prayer)* but offers it promptly at its hour. On the other hand, if we say that zayd offers *salah (prayer)* then it would not necessarily mean that he never misses his *salah (prayer)*, but does offer it now and then.

Therefore, the word just in its real and extensive significance cannot be applied to the kings and rulers of the present times. It is not permitted to call any of the present day kings or

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[1] Abu Dawud # 3843, Bayhaqi in Shu'ab ul Eeman # 10986.

ruler just.

This hadith (tradition) mentions three kinds of people who should be venerated. Sayyiduna Tawus رضی اللہ عنہ has narrated - as cited by Sharh us *sunnah (Holy Prophet's practice)* - that it is masnun for you to honour and respect four people.

(i) A scholar (of religion).
(ii) An old man.
(iii) A king.
(iv) The father.

Mulla Ali Qari رحمہ اللہ has written that the mother is included when the father is mentioned here. As for the scholar, he is one who puts into practice his learning. We may compare it to the condition attached to the bearer of the Quran in this hadith (tradition).

The reason why this hadith (tradition) does not mention the father that it is very clear and everyone knows that the father should be honoured. Besides, only strangers are more deserving of being respected because relations are naturally worthy of respect and honour because of their nearness. Hence, if anyone's father is old and also a bearer of the Quran (having memorized it) and a practicing scholar and also a king or ruler in the sense of his real office or of his implicit position and spiritual merit, then this person must honour and respect his father very much more because he holds many qualities that make it *wajib (obligatory)* to honour him.

While this hadith (tradition) compares veneration of the mentioned people to honouring Allah another tradition cites the words of The Prophet's صلی اللہ علیہ وسلم comparing that to his own honour and veneration. Khatib رحمہ اللہ has included in his Jami the hadith (tradition) of Sayyiduna Anas رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم said:

إِنَّ مِنْ إِجْلَالِي تَوْقِيرُ الشَّيْخِ مِنْ أُمَّتِي

"Surely honouring me calls for venerating an aged man of my umah."

KIND TREATMENT OF ORPHANS

(٤٩٧٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ بَيْتٍ فِي الْمُسْلِمِيْنَ بَيْتٌ فِيْهِ يَتِيْمٌ يُحْسَنُ إِلَيْهِ وَشَرُّ بَيْتٍ فِي الْمُسْلِمِيْنَ بَيْتٌ فِيْهِ يَتِيْمٌ يُسَاءُ إِلَيْهِ۔ (رواه ابن ماجة)

4973. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, The best of the houses of the Muslim is where an orphan resides and is treated kindly. And the worst of the houses of the Muslims is where an orphan resides and is treated in a bad way."[1]

COMMENTARY: Treating an orphan badly is to neglect his needs and upbringing so that he has an inferiority complex. He is beaten and put to inconvenience unnecessarily. It is not improper, however, to beat him for his poor studies and discipline. Rather, it is kindness to him do so.

(٤٩٧٤) وَعَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَسَحَ رَأْسَ يَتِيْمٍ لَمْ يَمْسَحْهُ إِلَّا لِلّٰهِ كَانَ لَهُ بِكُلِّ شَعْرَةٍ تَمُرُّ عَلَيْهَا يَدُهُ حَسَنَاتٌ وَمَنْ أَحْسَنَ إِلَى يَتِيْمَةٍ أَوْ يَتِيْمٍ عِنْدَهُ كُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ

[1] Ibn Majah # 3679.

كَهَاتَيْنِ وَقَرَنَ بَيْنَ اِصْبَعَيْهِ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

4974. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who strokes an orphan's head only for Allah's sake will get blessing for every hair over which his hand passes (as many pieties will be recorded for him). And, he who treats well an orphan girl or boy who is under his care (whether his relative or stranger) will be with me in paradise like this," and he put two of his fingers (the middle and index) together.[1]

COMMENTARY: The *ulama (Scholars)* say that the blessings and pieties can be of varying degrees and number. The difference depends on the kind and strength of intention.
Treating the orphan well includes raising him or her in a good way. The hadith (tradition) also indicates that the guardian will find an easy death, on faith and painless.

BRINGING UP SISTER OR DAUGHTER

(٤٩٧٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اٰوٰى يَتِيْمًا اِلٰى طَعَامِهٖ وَشَرَابِهٖ اَوْجَبَ اللّٰهُ لَهُ الْجَنَّةَ اَلْبَتَّةَ اِلَّا اَنْ يَعْمَلَ ذَنْبًا لَا يُغْفَرُ وَمَنْ عَالَ ثَلٰثَ بَنَاتٍ اَوْ مِثْلَهُنَّ مِنَ الْاَخْوَاتِ فَاَدَّبَهُنَّ وَ رَحِمَهُنَّ حَتّٰى يُغْنِيَهُنَّ اللّٰهُ اَوْجَبَ اللّٰهُ لَهُ الْجَنَّةَ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَوِ اثْنَتَيْنِ قَالَ اَوِ اثْنَتَيْنِ حَتّٰى لَوْ قَالُوْا اَوْ وَاحِدَةً لَقَالَ وَاحِدَةً وَمَنْ اَذْهَبَ اللّٰهُ بِكَرِيْمَتَيْهِ وَجَبَتْ لَهُ الْجَنَّةُ قِيْلَ يَا رَسُوْلَ اللّٰهِ وَمَا كَرِيْمَتَاهُ قَالَ عَيْنَاهُ۔ (رواه في شرح السنة)

4975. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who shares with an orphan his food and dink, Allah makes it binding without fails to admit him to paradise unless he commits a sin that is unforgivable. He who brings up three daughters, or as many sisters, training them and treating them kindly till Allah makes them independent, Allah will assure him entry into paradise." A man asked, "O Messenger of Allah, or (if there are) only two?" He confirmed, 'Or two, "So much so that if they had asked, "Or, one?" he would have said, "Or one!" "and" (he said) "If Allah takes away his two dear things, then paradise will be assured t o him.' It was asked, "O Messenger of Allah, what are the two dear things?" He said, "His two eyes."[2]

COMMENTARY: The meaning of the 'sin that is unforgivable' is the sin of associating anything with Allah and of violating the rights of fellowmen, In other words, if a man commits a sin that will not be pardoned without seeking forgiveness ana making a repentance then he will not be recognized as deserving of paradise. All those sins that violate rights of Allah are forgiven except polytheism.
As for the words that he would have agreed. "Yes one!" if he had been asked, of that, it is part of the stronger and preferred opinion. It recognizes the Prophet's صلی اللہ علیہ وسلم practice of enforcing the commands of Shari'ah (divine law) at his own discretion. He implemented and exempted as he decided.
However, those scholars who do not recognize this opinion, interpret this portion of the

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[1] Tirmidhi # 1917, Musnad Ahmad 5. 265.
[2] Bayhaqi Shu'ab ul eeman # 3457, (Tirmidhi # 1917).

hadith (tradition) to mean that the Prophet صلى الله عليه وسلم had given the affirmative answer after receiving a revelation from Allah. This kind of thing is clear from other ahadith (tradition) too.

DISCIPLINING CHILDREN

(٤٩٧٦) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاَنْ يُّؤَدِّبَ الرَّجُلُ وَلَدَهٗ خَيْرٌ لَّهٗ مِنْ اَنْ يَّتَصَدَّقَ بِصَاعٍ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَنَاصِحُ الرَّاوِيْ لَيْسَ عِنْدَ اَصْحَابِ الْحَدِيْثِ بِالْقَوِيِّ۔

4976. Sayyiduna Jabir ibn Samurah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "That a man should teach his son good manners is better than his giving a sa' (of grain) as sadaqah (charity)."[1]

COMMENTARY: [Tirmidhi has termed this hadith (tradition) as gharib and named one of the sub-narrators, Nasih as not (of a) strong (memory).]

The Arabic word (ادب - adab) good manners truly means teaching manners as prescribed by Shari'ah (divine law).

It is very necessary to teach and up bring children in a proper way and Shari'ah (divine law) lays great importance on it. The parents are responsible for it and the correct approach is to touching religion, manners and conduct.

In spite to Tirmidhi's classification, the scholars of hadith (tradition) say that in teaching and exhorting to good deeds even weak ahadith (tradition) are cited.

(٤٩٧٧) وَعَنْ اَيُّوْبَ بْنِ مُوْسٰى عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَانَحَلَ وَالِدٌ وَلَدَهٗ مِنْ نَّحْلٍ اَفْضَلَ مِنْ اَدَبٍ حَسَنٍ۔ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَقَالَ التِّرْمِذِيُّ هٰذَا عِنْدِيْ حَدِيْثٌ مُرْسَلٌ۔

4977. Sayyiduna Ayyub رضی الله عنه reported from his father (Musa) رحمه الله who from his (Ayyub's) رحمه الله grandfather (Ibn Sa'eed) رضی الله عنه that Allah's Messenger صلى الله عليه وسلم said, There is no gift that a father presents to his son better than the gift of teaching good manners."[2]

COMMENTARY: Tirmidhi has termed this hadith (tradition) as mursal.

MERIT OF WIDOW WHO RAISES UP HER CHILDREN

(٤٩٧٨) وَعَنْ عَوْفِ بْنِ مَالِكٍ الْاَشْجَعِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا وَامْرَأَةٌ سَفْعَاءُ الْخَدَّيْنِ كَهَاتَيْنِ يَوْمَ الْقِيٰمَةِ وَاَوْ مَاَيَزِيْدُ بْنُ زُرَيْعٍ اِلَى الْوُسْطٰى وَ السَّبَابَةِ اِمْرَأَةٌ اٰمَتْ مِنْ زَوْجِهَا ذَاتُ مَنْصَبٍ وَجَمَالٍ حَبَسَتْ نَفْسَهَا عَلٰى يَتَامَاهَا حَتّٰى بَانُوْا اَوْ مَاتُوْا۔ (رواه ابوداؤد)

4978. Sayyiduna Awf ibn Maalik Al Ashja'I رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I and the woman whose cheeks have turned black (because of

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[1] Tirmidhi # 1951.

[2] Tirmidhi # 1952, Bayhaqi in Shu'a ul eeman, Musnad Ahmad.

looking after her children) will be like these two on the day of resurrection." (One of the sub-narrator) yazid ibn Zarai رحمه الله pointed out his middle and forefinger. (He described the woman as a)" woman of rank and beauty who has lost her husband (through death or divorce) and devotes herself to her orphan children till they separate (on becoming adult and independent) or die."[1]

COMMENTARY: If a woman is widowed or divorced and she does not remarry for the sake of her children, the Prophet صلى الله عليه وسلم assures her that, on the day of resurrection, she will be as near to him as two fingers are to one another. This means that it is a great virtue for such a woman to show patience and observe chastity to bring up her young children.

DO NOT PREFER SON OVER DAUGHTER

(٤٩٧٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ أُنْثٰى فَلَمْ يَئِدْهَا وَلَمْ يُهِنْهَا وَلَمْ يُؤْثِرْ وَلَدَهُ عَلَيْهَا يَعْنِي الذُّكُوْرَ أَدْخَلَهُ اللّٰهُ الْجَنَّةَ۔ (رواه ابوداؤد)

4979. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who has a daughter or a sister and he does not bury her alive (as was done during the jahliyah) and does not treat her poorly, and prefer not his walad, meaning son to her (in giving anything or in general treatment), Allah will admit him to paradise (with he initial batches and the righteous)."[2]

COMMENTARY: Walad is used for both male and female child. So, Ibn Abbas رضی الله عنه made it clear by saying 'meaning, son.'

DO NOT LET ANYONE BACKBITE YOUR MUSLIM BROTHER

(٤٩٨٠) وَعَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنِ اغْتِيْبَ عِنْدَهُ أَخُوْهُ الْمُسْلِمُ وَهُوَ يَقْدِرُ عَلٰى نَصْرِهٖ فَنَصَرَهُ نَصَرَهُ اللّٰهُ فِي الدُّنْيَا وَالْآخِرَةِ فَإِنْ لَّمْ يَنْصُرْهُ وَهُوَ يَقْدِرُ عَلٰى نَصْرِهٖ أَدْرَكَهُ اللّٰهُ بِهٖ فِي الدُّنْيَا وَالْآخِرَةِ۔

(رواه فی شرح السنة)

4980. Sayyiduna Anas رضی الله عنه narrated that the Prophet صلى الله عليه وسلم said, 'If a Muslim brother of anyone is backbited in his presence and he is able to help him and does help him, then Allah will help in this world and the next. But, if he does not help him though he is able to help him, then Allah will take him to account for that in this world and the next."[3]

COMMENTARY: It is a Muslim's responsibility to prevent anyone from backbiting another Muslim but if he does not fulfil his responsibility in spite of ability to do it then Allah will call him to reckon for it.

(٤٩٨١) وَعَنْ أَسْمَاءَ بِنْتِ يَزِيْدَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ ذَبَّ عَنْ لَحْمِ أَخِيْهِ بِالْمَغِيْبَةِ كَانَ حَقًّا عَلَى اللّٰهِ أَنْ تُعْتِقَهُ مِنَ النَّارِ۔ رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيْمَانِ۔

4981. Sayyidah Asma bint Yazid رضی الله عنها narrated that Allah's Messenger صلى الله عليه وسلم

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[1] Abu Dawud # 5119.

[2] Abu Dawud # 5146.

[3] Bayhaqi in Sharh us Sunah # 3530.

said, "If any one prevents another from eating the flesh of his Muslim brother behind his back (Meaning, not letting another backbite him), then he has a right that Allah should free him from hell."[1]

COMMENTARY: To backbite someone is compared to eating the flesh of that person. The Quran says:

أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا

{would anyone of you like to eat the flesh of his dead brother} (49: 12)

To backbite a person is worse than killing him, because backbiting is dishonouring him. The man will either not go to hell at all or if he is consigned to it for his sins, he will be freed before completing his term.

(٤٩٨٢) وَعَنْ أَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَامِنْ مُسْلِمٍ يُرَدُّ مِنْ عِرْضِ أَخِيْهِ إِلَّا كَانَ حَقًّا عَلَى اللّٰهِ أَنْ يُرُدَّ عَنْهُ نَارَ جَهَنَّمَ يَوْمَ الْقِيٰمَةِ ثُمَّ تَلَا هٰذِهِ الْاٰيَةَ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ۔ (رواہ فی شرح السنۃ)

4982. Sayyiduna Abu Darda رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "If any Muslim defends the honour of his (Muslim) brother (preventing anyone to backbite him) then it is upon Allah to defend him from the fire of hell on the day of resurrection." Then he recited this verse:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ

{And to help the believers is ever incumbent upon us}[2] (30: 47)

(٤٩٨٣) وَعَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَامِنْ اِمْرِءٍ مُسْلِمٍ يَخْذُلُ امْرَءً امُسْلِمًا فِيْ مَوْضِعٍ يُنْتَهَكُ فِيْهِ حُرْمَتُهُ وَيُنْتَقَصُ فِيْهِ مِنْ عِرْضِهِ إِلَّا خَذَلَهُ اللّٰهُ تَعَالٰى فِيْ مَوْطِنٍ يُحِبُّ فِيْهِ نُصْرَتَهُ وَمَا مِنْ اِمْرِءٍ مُسْلِمٍ يَنْصُرُ مُسْلِمًا فِيْ مَوْضِعٍ يُنْتَقَصُ فِيْهِ مِنْ عِرْضِهِ وَيُنْتَهَكُ فِيْهِ مِنْ حُرْمَتِهِ إِلَّا نَصَرَهُ اللّٰهُ تَعَالٰى فِيْ مَوْطِنٍ يُحِبُّ فِيْهِ نُصْرَتَهُ۔ (رواہ ابوداؤد)

4983. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Never will a Muslim man abandon another Muslim man at a place where he is being disrespected and he is being defamed, but Allah, the Exalted will abandon him at a place where he needs His help. And, never will a Muslim man at a place where he is being defamed and is being disrespected (by being backbited), but Allah the exalted will help him at a place where he needs His help."[3]

CONCEAL DEFECTS OF OTHERS

(٤٩٨٤) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ رَاٰى عَوْرَةً فَسَتَرَهَا كَانَ كَمَنْ أَحْيٰ مَوْئُوْدَةً۔ رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَصَحَّحَهُ۔

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[1] Bayhaqi in Shu ab ul eeman, Musnad Ahmad 6-461.

[2] Bayhaqi Sharh us *sunnah (Holy Prophet's practice)* # 3528, Tirmidhi # 1931, Musnad Ahmad 60450.

[3] Abu Dawud # 4883, Musnad Ahmad 4-30.

4984. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who sees a defect (or evil as ought to be hidden) and conceals it is like him who sees a girl who is buried alive."[1]

COMMENTARY: If anyone's defect is disclosed then he becomes like a dead man because of shame. He wishes, 'were I dead! So, he who conceals his fault is like one who revives him or saves him from his grave.

BELIEVERS ARE MIRRORS OF EACH OTHER

(٤٩٨٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَحَدَكُمْ مِرْاٰةُ اَخِيْهِ فَاِنْ رَاٰى بِهٖ اَذًى فَلْيُمِطْ عَنْهُ۔ رَوَاهُ التِّرْمِذِيُّ وَضَعَّفَهُ وَفِيْ رِوَايَةٍ لَهٗ وَلِاَبِيْ دَاوٗدَ اَلْمُؤْمِنُ مِرْءَةُ الْمُؤْمِنِ وَالْمُؤْمِنُ اَخُوا الْمُؤْمِنِ يَكُفُّ عَنْهُ ضَيْعَتَهٗ وَيَحُوْطُهٗ مِنْ وَّرَائِهٖ۔

4985. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Each of you is (like) the mirror of his (Muslim) brother. Hence, if he sees in him something wrong, he should remove it from him." (Bring him to the right path by preaching mildly or warning or pointing out his fault but by pursuing the rules of admonition). Tirmidhi termed this narration weak. But, according to another version: (The Prophet صلی اللہ علیہ وسلم said:) 'A believer is the mirror of another believer, and a believer is the brother of another believer. He protects him from loss (through evil or defect by removing) and cares for him in his absence (concerning his rights and interests)."[2]

COMMENTARY: When a Muslim obverses some shortcomings in another, he must caution him secretly. Other people should not know of it and he should not be disgraced. The other person should pay heed and correct himself. This is the demand of the spiritual link between two Muslims. This is well wishing and cooperation between two Muslims as advocated by Islam. It is sympathy with the community and a means of its prosperity. Perhaps. This is why Mawlana Roomi رحمہ اللہ said, "the Sufis are on the path of goodness and virtue as long as they are engaged in correcting each other's condition. But, when they become negligent on this account they will perish."

It is the call of religious fraternity that each Muslim must take it as his responsibility to protect the honour, life and property of other Muslims even in their absence.

PREVENT MUSLIMS FROM SLANDERING OTHERS ALLAH WILL PUT OFF THE FIRE FROM YOU

(٤٩٨٦) وَعَنْ مُعَاذِبْنِ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَمٰى مُؤْمِنًا مِّنْ مُنَافِقٍ بَعَثَ اللّٰهُ مَلَكًا يَحْمِيْ لَحْمَهٗ يَوْمَ الْقِيٰمَةِ مِنْ نَّارِ جَهَنَّمَ وَمَنْ رَمٰى مُسْلِمًا بِشَيْءٍ يُرِيْدُ بِهٖ شَيْنَهٗ حَبَسَهُ اللّٰهُ عَلٰى جِسْرِ جَهَنَّمَ حَتّٰى يَخْرُجَ مِمَّا قَالَ۔ (رواه ابوداؤد)

4986. Sayyiduna Mu'adh ibn Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who protects a believer from (the mischief against his honour of) a

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[1] Musnad ahmad 4-147, Tirmidhi # 1930.

[2] Tirmidhi # 1929 (1936), Abu Dawud # 4918.

hypocrite, Allah will send an angel who will protect his flesh from the fire of hell on the day of resurrection. But, if anyone casts on a Muslim something whereby he intends to cast aspersion on his character, then he will be confined by Allah on the bridge over hell till he comes out of what he has said (by serving the punishment for it)."[1]

COMMENTARY: The hypocrite is he who backbites. Anyone in his hearing but speaks well of him on his face. Backbiting and slandering are traits of the hypocrite.

The concluding portion of the hadith (tradition) 'till he comes out of what he has said' means:

Till he pleases the one whom he had accused, or

Till he is cleared of his sin through intercession or serving the prescribed punishment.

WELL WISHERS

(٤٩٨٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الْاَصْحَابِ عِنْدَ اللّٰهِ خَيْرُهُمْ لِصَاحِبِهٖ وَخَيْرُ الْجِيْرَانِ عِنْدَ اللّٰهِ خَيْرُهُمْ لِجَارِهٖ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

4987. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'The best of the companions in he sight of Allah is the who is best for his companion and the best of the neighbours in the sight of Allah is he who is best for his neighbour."[2]

COMMENTARY: Such a person is not only the best of all companions and of all neighbour but he also qualifies for high reward from Allah.

ALLAH'S JUDGEMENT IS AT THE CREATURES TONGUE

(٤٩٨٨) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا رَسُوْلَ اللّٰهِ كَيْفَ لِيْ اَنْ اَعْلَمَ اِذَا اَحْسَنْتُ اَوْ اِذَا اَسَأْتُ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِعْتَ جِيْرَانَكَ يَقُوْلُوْنَ قَدْ اَحْسَنْتَ فَقَدْ اَحْسَنْتَ وَاِذَا سَمِعْتَهُمْ يَقُوْلُوْنَ قَدْ اَسَأْتَ فَقَدْ اَسَأْتَ۔ (رواه ابن ماجة)

4988. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that a man asked the Prophet صلی اللہ علیہ وسلم, "O Messenger of Allah, how may I know when I have done good and when I have done wrong?" (He meant how he could find out what he did was approved by Shari'ah (divine law), or not?) The Prophet صلی اللہ علیہ وسلم said, "when you hear neighbours say that you have done good, you have indeed done the approved but when you hear them say that you have done bad, you have done bad."[3]

COMMENTARY: This is the general consensus of the neighbour not just a few, for a few may join hands to give a wrong decision. Shaykh Abdul Haq Dahlawi رحمہ اللہ said, clearly that the neighbour must be truthful and just and intelligent. They should not be very close to this man and not even his adversaries.

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[1] Abu Dawud # 4883.

[2] Tirmidhi # 1944, Darimi.

[3] Ibn Majah # 4222.

This hadith (tradition) is summed up in the terse words of Sayyiduna Ali رضی اللہ عنہ (السنة الخلق الاقلام الخلق) "The tongue of the creatures is the pen of the Creator."
Or, it is as a poet has said in Urdu:

برا کہے جسے عالم اسے برا سمجھو زبانِ خلق کو نقارۂ خدا سمجھو

PAY RESPECT TO RANK

(٤٩٨٩) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَنْزِلُوا النَّاسَ مَنَازِلَهُمْ۔ (رواه ابوداؤد)

4989. Sayyidah Ayshash رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم said, "Deal with people according to their ranks.[1]

COMMENTARY: In dealing with people, distinguish between the honourable and the defamed. This means that a servant should not be treated at par with the master but their respective stations should be borne in mind and this is as the Quran says:

فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ

{We have preferred some of them about others...} (2: 253)

It is reported in Ahya ul Uloom that Sayyidah Ayshah رضی اللہ عنہا was having her meal. She observed a beggar going on the street and sent him a piece of bread. Later, a rider passed by and she sent him a message that if he wished he could have a meal. When asked about it she said that Allah's Messenger صلی اللہ علیہ وسلم had said, "Treat everyone according to his station. So, she could not have given a piece of bread to the rider.

This hadith (tradition) is evidence that the *ulama (Scholars)* who contend that the Prophet علیہ السلام and the caliphs are of different degrees are correct. But the contention of the rich and the ruler is false when they claim distinction on the basis of this hadith (tradition). It is tantamount to being astray because the *ulama (Scholars)* are learned man and are distinguished on the basis of their learning and none of them is degraded because any of the more learned of them is given higher respect. On the other hand, the people of the world look down upon the poor and needy even if a poor person may be more learned, and they raise in honour the rich and the rulers, even if they are sinful.

If the worldly-minded begin to cite this hadith (tradition) to prove their ends, then what may we say but on the side are the ualma whom Allah has raised high and on the other are the unfortunate worldly people whom He let go astray.

قَدْ عَلِمَ كُلُّ اُنَاسٍ مَشْرَبَهُمْ

{Each group know its own place for water} (2: 60)

SECTION III اَلْفَصْلُ الثَّالِثُ

SPEAK THE TRUTH & BE HONEST

(٤٩٩٠) عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِيْ قُرَادٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ يَوْمًا وَجَعَلَ اَصْحَابُهُ يَتَمَسَّحُوْنَ بِوَضُوْئِهِ فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا يَحْمِلُكُمْ عَلٰى هٰذَا قَالُوْا حُبُّ اللّٰهِ وَرَسُوْلِهِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ اَنْ يُّحِبَّ اللّٰهَ وَرَسُوْلَهُ اَوْ يُحِبُّهُ اللّٰهُ وَرَسُوْلُهُ فَلْيَصْدُقْ حَدِيْثَهُ إِذَا

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[1] Abu Dawud # 4842.

حَدَّثَ وَلْيُؤَدِّ اَمَانَتَهُ اِذَا اؤْتُمِنَ وَلْيُحْسِنْ جِوَارَ مَنْ جَاوَرَهُ۔

4990. Sayyiduna Abdur Rahman ibn Abu Qurad رضی اللہ عنہ narrated that one day the Prophet صلی اللہ علیہ وسلم performed ablution. His companions began to wipe themselves with the water with which he made ablution. So, the Prophet صلی اللہ علیہ وسلم asked them, 'what made you do it? They said, 'Love of Allah and His Messenger, And, the Prophet صلی اللہ علیہ وسلم said, "He to him it pleases to love Allah and His Messenger – or, that Allah and His Messenger should love him – must speak the truth whenever he speaks out, and must honour his trust whenever he is trusted with anything, and must be a good neighbour of his neighbours."[1]

COMMENTARY: Most *ulama (Scholars)* say that it was the water remaining in the vessel after the Prophet صلی اللہ علیہ وسلم had performed his ablution. But, some say that it was what dropped from his limbs as he performed ablution.

To love Allah and His Messenger is a means to get their love. This second degree is much higher than the first, but both degrees are interrelated.

However, the Prophet صلی اللہ علیہ وسلم made it clear that the claim to love Allah and His messenger must be substantiated by obeying their commands –doing what they have asked should be done and abstaining from what they have forbidden. Such things as concern rights of fellow men are more important to observe.

IGNORING A HUNGRY NEIGHBOUR SHOWS LACK OF FAITH

(٤٩٩١) وَعَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَيْسَ الْمُؤْمِنُ بِالَّذِىْ يَشْبَعُ وَجَارُهُ جَائِعٌ اِلٰى جَنْبِهٖ رَوَاهُمَا الْبَيْهَقِىُّ فِىْ شُعَبِ الْاِيْمَانِ۔

4991. Sayyiduna Ibn Abbas narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "He is not a perfect believer who satiates himself while his neighbour next to him is hungry."[2]

COMMENTARY: It can never be excepted of a perfect Muslim that he knows about a hungry neighbour but fails to feed him. Who can be more negligent?

WARNING TO A RUDE WOMAN

(٤٩٩٢) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اِنَّ فُلَانَةً تُذْكَرُ مِنْ كَثْرَةِ صَلَاتِهَا وَ صِيَامِهَا وَصَدَقَتِهَا غَيْرَ اَنَّهَا تُؤْذِىْ جِيْرَانَهَا بِلِسَانِهَا قَالَ هِىَ فِى النَّارِ قَالَ يَا رَسُوْلَ اللّٰهِ فَاِنَّ فُلَانَةً تُذْكَرُ قِلَّةُ صِيَامِهَا وَصَدَقَتِهَا وَ صَلَاتِهَا وَ اِنَّهَا تَصَدَّقُ بِالْاَثْوَارِ مِنَ الْاَقِطِ وَلَا تُؤْذِىْ بِلِسَانِهَا جِيْرَانَهَا قَالَ هِىَ فِى الْجَنَّةِ۔ (رواہ احمد والبیہقی فی شعب الایمان)

4992. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man submitted, "O Messenger صلی اللہ علیہ وسلم of Allah, a certain woman is remembered for offering very much *salah (prayer)*, fasting very often and giving plenty of charity but she is a nuisance to her neighbour because of her nasty tongue." He said, "She will go to

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[1] Bayhaqi # 1533.

[2] Bayhaqi in Shu'ab ul eeman # 506, Musnad Ahmad 1-55.

hell." The man submitted about another woman as being known for some (occasional) fasting, little charity and not very much *salah (prayer)* but for giving pieces of curd as charity and for not bothering her neighbours with her tongue. He said, "She will be admitted to paradise."[1]

COMMENTARY: Religion depends on discharging the prescribed duties and abstaining from sin and disobedience. Nothing will be achieved by pursuing the supererogatory and neglecting the essential, meaning the obligatory. Many *ulama (Scholars)* and the righteous are prone to this weakness. The *ulama (Scholars)* abandon such things as it is *wajib (obligatory)* to act on and the righteous fail to acquire the knowledge that it is *wajib (obligatory)* to obtain. Both are involved in neglecting the *wajib (obligatory).*

As for the shaykhs (leading religious scholars) and Sufis who are known for both learning and putting to practice, they give the same importance to observing the *wajib (obligatory)* as they do to the keeping away from the sin of abstaining from the *wajib (obligatory).* In a sense, they give more importance to giving up and so pursue the principles of the wise physicians that prevention is preferred to medicine. They ask the patient to first take precautionary measure and they prevent him from certain things. Then they give him medicine. So, too, the shaykhs (leading religious scholars) and Sufis first get their disciples to make repentance.

Just as a patient who does not abstain from the harmful cannot get better with whatever costly medicine he takes, so too a Muslim who does not abstain from sin and does not keep away from neglecting the *wajib (obligatory)* duties will not gain from worship and the supererogatory. It is to this very fact that the kalimah tawhid point out. It begins with a negative word - a denial - and then makes a confirmation. The attributes of seizure predominate the attributes of confirmation because the latter are essential and expected but the former are not guaranteed.

(٤٩٩٣) وَعَنْهُ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَفَ عَلٰى نَاسٍ جُلُوْسٍ فَقَالَ اَلَا اُخْبِرُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ قَالَ فَسَكَتُوْا فَقَالَ ذٰلِكَ ثَلٰثَ مَرَّاتٍ فَقَالَ رَجُلٌ بَلٰى يَا رَسُوْلَ اللّٰهِ اَخْبِرْنَا بِخَيْرِنَا مِنْ شَرِّنَا فَقَالَ خَيْرُكُمْ مَنْ يُّرْجٰى خَيْرُهٗ وَيُؤْمِنُ شَرُّهٗ وَشَرُّكُمْ مَنْ لَا يُرْجٰى خَيْرُهٗ وَلَا يُؤْمِنُ شَرُّهٗ۔ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

4993. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم stood by certain people who were seated and asked,, "shall I inform you of the best of you and the worst of you?" They observed silence (fearing that he would name each of them and disclose whether he was pious or wicked). So, he repeated his question three times, and a man then submitted, "Of course, O Messenger of Allah, do inform us of the best of us and the worst of us." He said "The best of you is he from whom his good is expected and his evil is not apprehended while the worst of you is he from whom his good is not anticipated and his evil is feared."[2]

COMMENTARY: Apart from the best and the worst mentioned in the hadith (tradition), there also are a person from whom people might expect good but do not feel safe from his

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[1] Musnad Ahmad 2-440, Bayhaqi in Shu'ab ul eeman # 5946.

[2] Tirmidhi # 2263 (2230), Bayhaqi in Shu'ab ul eeman Musnad Ahmad # 3808.

mischief, and a person from whose evil they are safe but do not hope for any good from him. Such kinds are neither the best nor the worst.

PERFECT MUSLIM & PERFECT BELIEVER

(٤٩٩٤) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ تَعَالٰى قَسَمَ بَيْنَكُمْ اَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ اَرْزَاقَكُمْ إِنَّ اللّٰهَ يُعْطِي الدُّنْيَا مَنْ يُّحِبُّ وَمَنْ لَّا يُحِبُّ وَلَا يُعْطِي الدِّيْنَ إِلَّا مَنْ اَحَبَّ فَمَنْ اَعْطَاهُ اللّٰهُ الدِّيْنَ فَقَدْ اَحَبَّهُ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَا يُسْلِمُ عَبْدٌ حَتّٰى يُسْلِمَ قَلْبُهُ وَلِسَانُهُ وَلَا يُؤْمِنُ حَتّٰى يَاْمَنُ جَارُهُ بَوَائِقَهُ۔

4994. Sayyiduna Ibn Mas'ud رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Surely, Allah, the Exalted, has divided among you your manners just as He has divided among you your provision. Indeed, Allah, the Exalted, grants (the things of) the world to those whom He loves (like, Sayyiduna Sulayman علیه السلام, the Prophet, and Uthman رضی الله عنه the sahabi, and so on), and to those whom He does not love (like, the pharaoh, and so on). But, He does not give religion except to those whom He loves. Hence, he whom Allah has given religion is, indeed, loved by Him. By him in whose hand is my soul, a man is not a Muslim till his heart and his tongue (too) submit. And, he does not believe (meaning, is not a believer) till his neighbour is safe from his mischief."[1]

COMMENTARY: The submission of the heart is to purge it of false beliefs and ideologies. The Islam of t he tongue is to preserve it of meaningless talk. Moreover, their Islam is that confirmation and declaration on which faith is based. It means that when the outer and inner beliefs and concepts of a person and identical then that is evidence of his faith and his Islam being perfect. This is why only the heart and the tongue are mentioned. They are the axis on which faith and Islam depend.

MUTUAL LOVE LEADS TO UNITY

(٤٩٩٥) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ مَأْلَفٌ وَلَا خَيْرَ فِيْمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ۔ رَوَاهُمَا اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

4995. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said 'A believer is friendly (and intimate). And, there is no good in him who is not friendly and is not loved (as a friend by others)."[2]

COMMENTARY: A believer loves others and they love him. This is what one version of the hadith (tradition) says.

Teebi رحمه الله says that perhaps the word is used to emphasise that a believer is one who loves. As it stands in the translation it means that Muslims are cordial to each other. It is through mutual affection that they unite together. If they lose the spirit of mutual affinity then they will be divided and disperse. Accordingly. Allah says;

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[1] Musnad Ahmad 1-387, Bayhaqi in Shu'ab ul eeman # 5524.

[2] Musnad Ahmad 2-400 Bayhaqi # 8119.

كُنْتُمْ اَعْدَآءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ الاية

{...you were enemies and He joined your hearts together.} (3: 109)

In this way, He made clear that the mutual love and intimacy of the Muslims is a great blessing for them. This subject is treated in the Quran at many places.

FULFILLING NEED OF A MUSLIM

(٤٩٩٦) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَضٰى لِاَحَدٍ مِنْ اُمَّتِيْ حَاجَةً يُرِيْدُ اَنْ يَّسُرَّهٗ بِهَا فَقَدْ سَرَّنِيْ وَمَنْ سَرَّنِيْ فَقَدْ سَرَّ اللّٰهَ وَمَنْ سَرَّ اللّٰهَ اَدْخَلَهُ اللّٰهُ الْجَنَّةَ۔

4996. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger said, He who provides to anyone of my *ummah* his need aiming thereby to please him, indeed pleased me. And, he who pleases me has indeed pleased Allah. And he who has pleased Allah, Allah will admit him to paradise."[1]

COMMENTARY: Khatib رحمه الله has cited the hadith (tradition) of Anas رضى الله عنه in Jami' Saghir in these words "He who provides the need of his brother Muslim will earn performing Hajj (pilgrimage) and umrah."

REMOVING A MUSLIM'S DIFFICULTY

(٤٩٩٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَغَاثَ مَلْهُوْفًا كَتَبَ اللّٰهُ لَهٗ ثَلٰثًا وَسَبْعِيْنَ مَغْفِرَةً وَاحِدَةٌ فِيْهَا صَلَاحُ اَمْرِهٖ كُلِّهٖ وَثِنْتَانِ وَسَبْعُوْنَ لَهٗ دَرَجَاتٌ يَوْمَ الْقِيٰمَةِ۔

4997. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who helps an oppressed, will have Allah record for him seventy three (blessings of) forgiveness, one of which is enough to (improve and) set right all his affairs (of the world and the hereafter). The (remaining) seventy two will serve to raise the ranks for him on the day of resurrection."[2]

COMMENTARY: Only the Prophet صلى الله عليه وسلم knows the exact meaning of seventy three blessings of forgivness. This number could signify numerous. Or, one forgiveness in enough for all sins while the remaining will raise his rank (in paradise).

CREATURES ARE DEPENDANTS OF ALLAH

(٤٩٩٨-٤٩٩٩) وَعَنْهُ وَعَنْ عَبْدِاللّٰهِ قَالَا قَالَ رَسُوْلُ اللّٰهِ صلى الله عليه وسلم الْخَلْقُ عِيَالُ اللّٰهِ فَاَحَبُّ الْخَلْقِ اِلَى اللّٰهِ مَنْ اَحْسَنَ اِلٰى عِيَالِهٖ رَوَى الْبَيْهَقِيُّ اَلْاَحَادِيْثُ الثَّلَاثَةِ فِيْ شُعَبِ الْاِيْمَانِ۔

4998 & 4999. Sayyiduna Anas رضى الله عنه and Sayyiduna Abdullah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "All creatures are dependents of Allah. The dearest of His creatures to Allah is he who treats His dependents kindly."[3]

COMMENTARY: The Arabic word is (عيال) (ayaal). It means 'dependents. Allah is responsible to raise them, provide them food and drink and their needs. He says:

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[1] Bayhaqi # 8635.

[2] Bayhaqi # 8670.

[3] Bayhaqi in Shu'ab ul eeman # 8170, 8447, 8448.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

{And there is not creature on the earth but upon Allah rests its sustenance.} (11: 6)

QUARRELLING NEIGHBOURS

(٥٠٠٠) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوَّلُ خَصْمَيْنِ يَوْمَ الْقِيٰمَةِ جَارَانِ۔

(رواه احمد)

5000. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, the first two disputants will be the quarrelling neighbours."[1]

COMMENTARY: The first case that will come up for reckoning on the day of resurrection after the fate of the inmates of hell is sealed will be of two neihbours complaining against one another of violation of rights and harassment.

However, according to another tradition, the first thing about which reckoning will be called will be *salah (prayer)*. And, yet another says that it will be about blood. The *ulama (Scholars)* say that the first case about right of Allah will be concerning *salah (prayer)*, about rights of fellowmen will be blood and about disputants will be the two quarrelling neighbours.

CURE OF HARDHEARTEDNESS

(٥٠٠١) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَجُلًا شَكٰى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَسْوَةَ قَلْبِهٖ قَالَ امْسَحْ رَاْسَ الْيَتِيْمِ وَاَطْعِمِ الْمِسْكِيْنَ۔ (رواه احمد)

5001. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man complained to the Prophet صلی اللہ علیہ وسلم about being hard-hearted. He said, "Stroke the head of orphans and feed the poor."

CARE FOR WIDOWED DAUGHTER

(٥٠٠٢) وَعَنْ سُرَاقَةَ بْنِ مَالِكٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلَا اَدُلُّكُمْ عَلٰى اَفْضَلِ الصَّدَقَةِ اِبْنَتُكَ مَرْدُوْدَةً اِلَيْكَ لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ۔ (رواه ابن ماجه)

5002. Sayyiduna Suraqah ibn Maalik رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم asked, "Shall I not tell you of the most excellent sadaqah (charity)? It is to care (and provide sustenance) for your daughter who is sent back to you, there being no on to provide for her, but you."[2]

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[1] Musnad Ahmad 4-151.

[2] Ibn Majah # 3667, Musnad Ahmad 4-175.

CHAPTER - XVI

LOVE OF ALLAH & FOR ALLAH

بَابُ الْحُبِّ فِي اللّٰهِ وَمِنَ اللّٰهِ

The relationship of servitude with the worshipped Being and the love of Him should be free of ostentation and base desires. Rather, the love should be merely for Allah's pleasure. As for love for Allah, any kind of relationship with a creature and loves for him should be only for the sake of Allah and only in His path without any worldly aim or profit. It should be merely to please Allah.

SECTION I
اَلْفَصْلُ الْاَوَّلُ

UNITY OR DIVERGENCE HERE WILL BE REFLECTED IN THE NEXT WORLD

(٥٠٠٣-٥٠٠٤) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْاَرْوَاحُ جُنُوْدٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ۔ رَوَاهُ الْبُخَارِيُّ رَوَاهُ مُسْلِمٌ عَنْ اَبِيْ هُرَيْرَةَ۔

5003. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم said, "Souls were as hosts gathered at a place (before being assigned to bodies). They who know each other (because of familiarity) are friendly (in this world too). But, they who did not know each other will remain aloof."[1]

5004. Sayyiduna Abu Hurayrah رضی الله عنه narrated it too.[2]

COMMENTARY: The *ulama (Scholars)* say that the souls of all the bodies created so far in this world or which will be created till the Last Hour, were brought into existence much earlier than their respective bodies. They exist in the world of souls and when the body of anyone is created it is moved to its body.

Therefore, is the beginning of the creation from infinity, Allah gathered the souls together in the form of ants to get from them their affirmation of His divinity (and being Lord), their pledge. The souls that became familiar to each other at that time and the souls that did not become familiar to each other retained the acquaintance and intimacy or the lack of it after moving into their bodies. We may express this idea in different words. The pious people who love each other, or the evil people who gang up together in this world were friends or colleagues even as souls. And the pious who keep away from the wicked here, unfamiliar with them as souls.

The familiarly persists in this world only because of Divine inspiration. Allah puts their emotion into their hearts in this world when they move into their bodies.

CREATURES BE FRIEND WHOM ALLAH ENDEARS

(٥٠٠٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ اِذَا أَحَبَّ عَبْدًا دَعَا جِبْرَئِيْلَ فَقَالَ اِنِّيْ اُحِبُّ فُلَانًا فَاَحِبَّهُ قَالَ فَيُحِبُّهُ جِبْرَئِيْلُ ثُمَّ يُنَادِيْ فِي السَّمَآءِ فَيَقُوْلُ اِنَّ اللّٰهَ يُحِبُّ فُلَانًا فَاَحِبُّوْهُ

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[1] Bukhari # 3336.

[2] Muslim # 159. 2638.

فَيُحِبُّهُ اَهْلُ السَّمَآءِ ثُمَّ يُوْضَعُ لَهُ الْقُبُوْلُ فِي الْاَرْضِ وَاِذَا اَبْغَضَ عَبْدًا دَعَا جِبْرَئِيْلَ فَيَقُوْلُ اِنِّيْ اُبْغِضُ فُلَانًا فَاَبْغِضْهُ قَالَ فَيُبْغِضُهُ جِبْرَئِيْلُ ثُمَّ يُنَادِيْ فِيْ اَهْلِ السَّمَآءِ اِنَّ اللّٰهَ يُبْغِضُ فُلَانًا فَاَبْغِضُوْهُ قَالَ فَيُبْغِضُوْنَهُ ثُمَّ يُوْضَعُ لَهُ الْبَغْضَآءُ فِي الْاَرْضِ۔ (رواه مسلم)

5005. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, 'When Allah loves a person. He calls Jibril علیه السلام and says, 'I love so and so. Hence, you too must love him.'
He said further, Jibril علیه السلام begins to love him and announces in the heaven, saying, 'Allah loves so and so. Hence, you too must love him. The dwellers of heaven then begin to love him. Thereafter, love (and approval) for him is places in the earth. (So, all mankind and jinn begin to love him)."
"When Allah does not like a person. He calls Jibril علیه السلام and says, 'I do not like so and so. Hence, you too must dislike him.' Accordingly, Jibril علیه السلام begins not to like him and announces to the dwellers of heaven, 'Surely, Allah does not like so-and-so. Hence, you should not like him too."
He said further, 'They begin not to like him. Thereafter, dislike for him is placed in the earth."[1]

COMMENTARY: Allah's love of a creature is manifest in His blessings on him, guiding him and showing mercy to him. His dislike takes the form of punishment. The angels make istighfar for him, praise him and pray for him to Allah. Love for the person could also be in its general sense: to be inclined to him and crave to meet him.
Mulla Ali Qari رحمه الله said that it is more proper to go by its general and original sense. The reason is that if the original meaning of anything is suitable then the implied meaning must not be adopted. Moreover, when the original meaning is applied, it stands to reason that the angels will make istighfar and pray for him.

LOVE OF EACH OTHER FOR ALLAH'S SAKE

(٥٠٠٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ يَوْمَ الْقِيٰمَةِ اَيْنَ الْمُتَحَابُّوْنَ بِجَلَالِيْ اَلْيَوْمَ اُظِلُّهُمْ فِيْ ظِلِّيْ يَوْمَ لَا ظِلَّ اِلَّا ظِلِّيْ۔ (رواه مسلم)

5006. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "On the day of resurrection, Allah the Exalted will ask, 'where are they who love each other for my glory's sake? (meaning, for the sake of my pleasure to earn more reward). Indeed I shall bring them, today under my shade - the day when there is no shade but My shade."[2]

COMMENTARY: Allah's shade means the shade of the throne as stated explicitly in some ahadith (tradition). It could also refer to Allah's mercy and protection as the king is said to be Allah's shade on the earth. Or, it could mean the comforts and blessings that Allah will shower on them on the day of resurrection, for this word (ظل) (Zill) is used in Arabic in the sense of comfort. A life of happiness and comfort is (عیش ظلیل).

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[1] Muslim # 157-2637, Bukhari # 3209, Musnad Ahmad 2-247, Muwatta Maalik # 51. 5-15.

[2] Muslim # 37. 2566.

LOVE FOR ALLAH'S SAKE

(٥٠٠٧) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ رَجُلًا زَارَ اَخًا لَهٗ فِيْ قَرْيَةٍ اُخْرٰى فَاَرْصَدَ اللّٰهُ لَهٗ عَلٰى مَدْرَجَتِهٖ مَلَكًا قَالَ اَيْنَ تُرِيْدُ قَالَ اُرِيْدُ اَخًا لِيْ فِيْ هٰذِهِ الْقَرْيَةِ قَالَ هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا قَالَ لَا غَيْرَ اَنِّيْ اَحْبَبْتُهٗ فِي اللّٰهِ قَالَ فَاِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكَ بِاَنَّ اللّٰهَ قَدْ اَحَبَّكَ كَمَا اَحْبَبْتَهٗ فِيْهِ۔ (رواه مسلم)

5007. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "A man set out to visit one of his brothers in another village. Allah appointed an angel to wait for him on his path. He asked him (when he arrived), 'where are you headed?' He said, 'I intend to visit a brother of mine in this village.' He asked, 'Do you against him some bounty to reclaim?' He said, 'No. I only (visit him because I) Love him for the sake of Allah.' He said, 'I am Allah's messenger sent to you give you glad tidings that Allah loves you just as you love him (your brother) for His sake,[1]

COMMENTARY: Loving anyone for the sake of Allah fetches one Allah's love for oneself. This hadith (tradition) also stresses the virtue of meeting the righteous.

Sometimes Allah sends angels to the righteous and His dear ones and they also speak to them. However, this was exclusive to the past *ummah*s because now no prophet will be sent and the coming of the angels has ceased.

THOSE WHO LOVE THE RIGHTEOUS WILL BE WITH THEM IN THE HEREAFTER

(٥٠٠٨) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ كَيْفَ تَقُوْلُ فِيْ رَجُلٍ اَحَبَّ قَوْمًا وَلَمْ يَلْحَقْ بِهِمْ فَقَالَ اَلْمَرْءُ مَعَ مَنْ اَحَبَّ۔ (متفق عليه)

5008. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that man came to the Prophet صلی اللہ علیہ وسلم and asked him, "O Messenger of Allah, what do you say about a man who loves a people (like the *ulama (Scholars)*, the righteous, etc) but he does not keep pace with them (by acquiring their knowledge)?" He said, "The man will be with those whom he loves."[2]

COMMENTARY: He who loves a scholar will be with him on the day of resurrection. However, perfect love is one that takes one to the same level of learning and practice But simple conviction and love too is a means to being together. They will be resurrected with them and will keep their company in the hereafter.

Mulla Ali Qari رحمہ اللہ said that the hadith (tradition) conveys a general application that a person will be with those whom he loves whether they are pious or wicked. His view is upheld by another hadith (tradition):

اَلْمَرْءُ عَلٰى دِيْنِ خَلِيْلِهٖ

"A man pursues the religion of his friend." (# 5019, following)

This means that those people who are attached to the *ulama (Scholars)*, the righteous and the elders have glad tidings in this hadith (tradition) of an auspicious death (on faith) and

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[1] Muslim # 38-2567.

[2] Bukhari # 6169, Muslim # 165-2640.

success in the hereafter. As for those who keep company of the evil and of Allah's enemies, they should take heed from this hadith (tradition).

(٥٠٠٩) وَعَنْ اَنَسٍ اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ مَتَى السَّاعَةُ قَالَ وَيْلَكَ وَمَا اَعْدَدْتَ لَهَا قَالَ مَا اَعْدَدْتُ لَهَا اِلَّا اِنِّيْ اُحِبُّ اللّٰهَ وَرَسُوْلَهُ قَالَ اَنْتَ مَعَ مَنْ اَحْبَبْتَ قَالَ اَنَسٌ فَمَا رَأَيْتُ الْمُسْلِمِيْنَ فَرِحُوْا بِشَيْءٍ بَعْدَ الْاِسْلَامِ فَرَحَهُمْ بِهَا۔ (متفق عليه)

5009. Sayyiduna Anas رضی الله عنه narrated that a man asked, "O Messenger of Allah, when will the Last Hour come?" He asked (in response), "woe to you! How are you ready for it?" He submitted, "I have made no preparation for it, but I do love Allah and His Messenger." He said, "You will be with whom you love." Anas رضی الله عنه added "I had not observed the Muslims as happy about anything after their Islam as they were on hearing this."[1]

COMMENTARY: Certainly this man was not without actual worship but he did not mention it out of humility. He concealed his servitude. This is what a sincere believer does. Besides, love of Allah and His Messenger صلی الله علیه وسلم are the essential things of religion. Different forms of worship follow because of the love spontaneously. He mentioned only love of Allah and His Messenger صلی الله علیه وسلم because by itself it is the highest degree in the Allah loves him who loves Allah as, indeed, He says:

يُحِبُّهُمْ وَيُحِبُّوْنَهٗ

{...Whom He loves and who love Him.} **(5: 54)**

and

اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ

{If you love Allah then follow me, Allah will love you.} **(3: 31)**

Once a person is blessed with love of Allah, there is no doubt whatever of his success in the hereafter.

If anyone loves another to the extent hat his love overrides all other things including his wealth, family and his own life then he keep attached to whom he loves. He is counted among the associates of his beloved and he does only what his beloved commands him to do or what pleases his beloved and abstains from every thing the beloved does not like. Hence if you love Allah then establish your claim by your belief, words and deeds. Discharge the *fard (compulsory)* and *wajib (obligatory)* duties. Adopt every such thing as pleases Allah and do not approach whatever He forbids. The famous Sufi woman Rabi'ah Busri رحمہ الله said:

تَعْصِى الْاِلٰهَ وَاَنْتَ تُظْهِرُ حُبَّهٗ   هٰذَا لَعُمْرِى فِى الْقِيَاسِ بَدِيْعٌ

لَوْ كَانَ حُبُّكَ صَادِقًا لَا طَعْتَهٗ   اِنَّ الْمُحِبَّ لِمَنْ يُّحِبُّ مُطِيْعٌ

{You disobey the Creator yet claim to love him
By my life, this cannot be imagined! Were your love true, you would VC obeyed Him

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[1] Bukhari # 6167, Muslim # 161-2639.

The lover is ever faithful to the beloved!]

The words of the Prophet صلى الله عليه وسلم that the love of the Prophet صلى الله عليه وسلم would be enough to get them his company in paradise pleased the Muslims tremendously. Previously they were under the impression that they would have to work for it very much. Allamah Imad us din Isma'il ibn Umar ibn Kathir رحمه الله has mentioned in his tafsir that Sayyidah Ayshah رضى الله عنها narrated that one of the sahabah (Prophet's Companions) رضى الله عنهم came to the Prophet صلى الله عليه وسلم and submitted, "O Messenger of Allah, you are dearer to me then my life, my family and children. At home, I am lost in thinking of you and when I become restless without you. I come to you quickly. Then I get peace on seeing you. When I think of death, you will go to paradise and to its highest rank with the prophets and if Allah admits me to paradise, I might not meet you." The Prophet صلى الله عليه وسلم did not enlighten him till he got a revelation:

وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ

{All who obey Allah and the Messenger are in the company of those on whom is the grace of Allah - of the prophets, the sincere, the witnesses and the Righteous...} (4: 69)

Being togather does not mean that the lover and the beloved will be in the same rank and degree of paradise. Rather according to a hadith (tradition), those of the higher ranks will visit the lower ranks and they will all assemble in the gardens of paradise and meet each other, Those of the higher ranks will recall the blessings of Allah on them, and these others will be hospitable to them serving them what they desire.

Degrees of following anyone and the necessary commands are different. Hence, love will be counted of the same rank as that of the compulsory commands. The degree of companionship will be compatible to the degree of love and kind treatment.

PIOUS & EVIL COMPANIONS

(٥٠١٠) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْجَلِيْسِ الصَّالِحِ وَالسَّوْءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكِيْرِ فَحَامِلُ الْمِسْكِ اِمَّا اَنْ يُّحْذِيَكَ وَاَمَّا اَنْ تَبْتَاعَ مِنْهُ وَاِمَّا اَنْ تَجِدَ مِنْهُ رِيْحًا طَيِّبَةً وَنَافِخُ الْكِيْرِ اِمَّا اَنْ يُّحْرِقَ ثِيَابَكَ وَاِمَّا اَنْ تَجِدَ مِنْهُ رِيْحًا خَبِيْثَةً۔ (متفق عليه)

5010. Sayyiduna Abu Musa رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The example of a pious and an evil companion is like the seller of musk and the blower of the bellows. The seller of musk may give you some gratis, or you may buy some from him, Or, (if you do not get either way) you will surely sense a fragrance of it. (In this way, if you get nothing from a pious companion, then it is not unworthy that you benefit from some moments if his companionship) But, the blower of bellows may burn you clothing. Or you will get from him a pungent odour (that upsets your mind from the smoke). In the same way, an evil companion will cause you to lose both in the world and in the religion or, in the least cause you loss of your previous time)"[1]

COMMENTARY: Mulla Ali Qari رحمه الله said that there is advantage in the world and the hereafter in keeping company of the pious people but total loss in the companionship of the evil people.

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[1] Bukhari # 5534, Muslim # 146. 428.

SECTION II — اَلْفَصْلُ الثَّانِيْ

VIRTUE OF JOINING MUTUAL TIES TO PLEASE ALLAH

(٥٠١١) عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ قَالَ اللّٰهُ تَعَالٰى وَجَبَتْ مَحَبَّتِيْ لِلْمُتَحَابِّيْنَ فِيَّ وَالْمُتَجَالِسِيْنَ فِيَّ وَالْمُتَزَاوِرِيْنَ فِيَّ وَالْمُتَبَاذِلِيْنَ فِيَّ۔ رَوَاهُ مَالِكٌ وَفِيْ رِوَايَةِ التِّرْمِذِيِّ قَالَ يَقُوْلُ اللّٰهُ تَعَالٰى اَلْمُتَحَابُّوْنَ فِيْ جَلَالِيْ لَهُمْ مَنَابِرُ مِنْ نُّوْرٍ يَغْبِطُهُمُ النَّبِيُّوْنَ وَالشُّهَدَآءُ۔

5011. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say that Allah, the glorified, says, 'My love is assured to those who love each other for my sake, who sit together for my sake (to praise me), who visit each other for My sake and who spend their wealth for My sake (on each other)."[1]
According to the version of Tirmidhi, he said, "Allah, The Glorified, say, 'For those who love each other for my Glory, there will be pulpits of light which he prophets and the martyrs will cherish."[2]

COMMENTARY: The *ulama (Scholars)* say that the Prophet علیہ السلام and the martyrs will cherish the reward of those people because of happiness over their distinction. But they will not be jealous of them.

Besides, the words of the hadith (tradition) imply that if the Prophets علیہ السلام and the martyrs could ever envy anyone anytime, they would wish to be as those people (on the pulpits).

Sometimes one who is more excellent locks a quality that is found in one whom he excels is found in one whom he excels and though this quality is not very significant yet he wishes that he possessed it too.

(٥٠١٢) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ عِبَادِ اللّٰهِ لَاُنَاسًا مَاهُمْ بِاَنْبِيَآءَ وَلَا شُهَدَآءَ يَغْبِطُهُمُ الْاَنْبِيَآءُ وَالشُّهَدَآءُ يَوْمَ الْقِيٰمَةِ بِمَكَانِهِمْ مِنَ اللّٰهِ قَالُوْا يَا رَسُوْلَ اللّٰهِ تُخْبِرُنَا مَنْ هُمْ قَالَ هُمْ قَوْمٌ تَحَابُّوْا بِرُوْحِ اللّٰهِ عَلٰى غَيْرِ اَرْحَامٍ بَيْنَهُمْ وَلَا اَمْوَالٍ يَتَعَاطَوْنَهَا فَوَ اللّٰهِ اِنَّ وُجُوْهَهُمْ لَنُوْرٌ وَّاِنَّهُمْ لَعَلٰى نُوْرٍ لَا يَخَافُوْنَ اِذَا خَافَ النَّاسُ وَلَا يَحْزَنُوْنَ اِذَا حَزِنَ النَّاسُ وَقَرَأَ هٰذِهِ الْاٰيَةَ اَلَا اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ۔ رَوَاهُ اَبُوْدَاوٗدَ وَرَوَاهُ فِيْ شَرْحِ السُّنَّةِ عَنْ اَبِيْ مَالِكٍ بِلَفْظِ الْمَصَابِيْحِ مَعَ زَوَائِدَ وَكَذَا فِيْ شُعَبِ الْاِيْمَانِ۔

5012. Sayyiduna Umar رضی اللہ عنہ narrated that Allah's Messenger said, "Surely, there are among the slaves of Allah such as are not prophets or martyrs yet their rank with Allah will be what the Prophets and martyrs will cherish on the day of resurrection." They (the sahabah) رضی اللہ عنہم asked, 'O Messenger of Allah, do tell us who they are?" He said, "They are a people who love each other because of the spirit of Allah (meaning, the Quran) without being related or possessing property

[1] Muwatta Maalik # 51. 5-16.

[2] Tirmidhi # 2390, Musnad Ahmad 5-343.

(or exchanging it mutually) so, by Allah! their faces will be light (or their bodies will be light) and they will be standing on light (or, on pulpits of light or on light itself). They will not fear when others are fearful and will not grieve when others grieve." Then he recited this verse (to substantiate his statement):

أَلَا إِنَّ أَوْلِيَاءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

{Behold, verily on the friends of Allah there is no fear, nor shall they grieve}[1] (10: 62)

COMMENTARY: We have explained what the words that the Prophets and martyrs would envy them mean. Another thing that must be borne in mind is that this hadith (tradition) refers to those Prophet عليه السلام and Messenger عليه السلام who may not have had an opportunity during their life-time to meet each other for some reason. Apart from that, there never has been a prophet or Messenger who has not loved his *ummah* for the sake of Allah and not given them company.

The word (روح) rooh - spirit is applied to what give s life. It is also the sense that keeps life going. Here, it means the Quran. Indeed, the Quran has also used this word in the sense of the Quran:

وَكَذٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوْحًا مِّنْ أَمْرِنَا

{In this manner we have revealed to you a spirit (the Quran) of Our command} (42: 52)

The Quran is also rooh in the sense that the life of a human heart depends on the Quran. The Quran is the chief means of bringing together human beings. It creates unity and mutual love between them. It is also the base of the laws of the mode of life and of abiding by it and so promotes mutual get together and unity. Its teachings direct men to this goal. Some authorities interpret rooh to mean love, not Quran, because love is the means of reviving and nourishing the human heart. This is why a beloved is called (جانمن) 'My life'.

RAWH NOT ROOH: In some copies of Mishkat, the word is (روح) rawh, not (روح) rooh. It means mercy and provision. However, as far as the result is concerned, there is no difference in the meaning; 'to love each other for the pleasure of Allah.'

THE HADITH (TRADITION) AS IN THE MASBIH: This tradition as found in al-Masabih is in these words:

(٥٠١٣) عَنْ أَبِي الْمَالِكِ الْأَشْعَرِيِّ أَنَّهُ قَالَ كُنْتُ عِنْدَا لنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذْ قَالَ إِنَّ لِلّٰهِ عَزَّوَجَلَّ عِبَاداً لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ يَغْبِطُهُمُ النَّبِيُّوْنَ وَالشُّهَدَاءُ بِقُرْبِهِمْ وَ مَقْعَدِهِمْ مِنَ اللّٰهِ يَوْمَ الْقِيَامَةِ فَقَالَ حَدِّثْنَا مَنْ هُمْ فَقَالَ هُمْ عِبَادٌ مِنْ عِبَادِ اللّٰهِ مِنْ بُلْدَانٍ شَتّٰى وَقَبَائِلِ شَتّٰى لَمْ يَكُنْ بَيْنَهُمْ أَرْحَامٌ يَتَوَاصَلُوْنَ وَلَا دنيا يَتَبَاذَلُوْنَ بِهَا يَتَحَابُّوْنَ بِرُوْحِ اللّٰهِ يَجْعَلُ وُجُوْهَهُمْ نُوْراً وَيَجْعَلُ لَهُمْ مَنَابِرَ مِنْ نُوْرٍ قُدَّامَ عَرْشِ الرَّحْمٰنِ۔

5013. Sayyiduna Abu Maalik Ash'ary رحمه الله said that he was sitting with the Prophet صلى الله عليه وسلم (one day) when he said, "Surely, Allah, Mighty and Glorious, has certain slaves who are neither Prophets nor martyrs yet the Prophet and the martyrs will wish to be in their places because of their nearness to, and their rank with, Allah."

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[1] Abu Dawud # 3527, Musnad Ahmad 5-343, Bayhaqi in Shu'ab ul eeman # 8998.

One of the villagers asked, "Do tell us, who are they?" He said, "they are Allah's slaves from different cities and different tribes and are unrelated by blood ties that might call upon them to join bonds of kinship, neither do the spend money on each other. But, they love each other only because of Allah's spirit - the Quran. ON the day of resurrection, their faces will be light, and pulpits of light shall be erected for them under the throne of Ar Rahman (the compassionate)."

VIRTUE OF LOVE FOR ALLAH'S SAKE & HATRED FOR HIS SAKE

(٥٠١٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَبِيْ ذَرٍّ يَا اَبَاذَرٍّ اَىُّ عُرَى الْاِيْمَانِ اَوْثَقُ

قَالَ اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ الْمَوَالَاةُ فِي اللّٰهِ وَالْحُبُّ فِي اللّٰهِ وَ الْبُغْضُ فِي اللّٰهِ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5014. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated: Allah's Messenger صلی اللہ علیہ وسلم asked Abu Dharr رضی اللہ عنہ, 'O Abu Dharr, which of the branches of faith is the strongest?" He said, "Allah and His Messenger know best." He said, "To be friends for Allah's sake (and to help each other for His sake). To love for Allah's sake and to detest for Allah's sake."[1]

PAYING SICK VISIT TO A MUSLIM

(٥٠١٥) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا عَادَ الْمُسْلِمُ اَخَاهُ اَوْزَارَهٗ قَالَ اللّٰهُ تَعَالٰى

طِبْتَ وَطَابَ مَمْشَاكَ وَتَبَوَّاْتَ مِنَ الْجَنَّةِ مَنْزِلًا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5015. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When a Muslim pays a sick visit to his brother, or just visits him, Allah, the Glorified, says, "You are happy (in this life and the next). Your waling is auspicious (for, you earned reward at every step you took). You have earned a great and high-ranked place in paradise."[2]

COMMENTARY: The worldly life can be pleasant and happy for one: who is content and relies on Allah,

- who is fortunate to have Allah pleased with him,
- who gets good provision,
- who has a large heart,
- who has good habits and is civilized, and
- who possesses knowledge and performs good deeds.

The words in the hadith (tradition): 'you are happy, 'your walking is auspicious and 'you have earned a great and high-ranked place' are predicates conveying what has accrued. However, they could also be construed as words of prayer to mean:
'May you be happy all life! May your walk (to the sick) be blessed! And, may you earn a high place in paradise!'

LET HIM KNOW WHOM YOU LOVE

(٥٠١٦) وَعَنِ الْمِقْدَامِ بْنِ مَعْدِ يْكَرَبَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا اَحَبَّ الرَّجُلُ اَخَاهُ فَلْيُخْبِرْهُ

اَنَّهٗ يُحِبُّهٗ۔ (رواہ ابوداؤد والترمذی)

[1] Bayhaqi in Shu'ab ul eeman # 9514.
[2] Tirmidhi # 2008.

5016. Sayyiduna Miqdam ibn Ma'dikarib رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When a man loves his brother (Muslim), he should let him know that he loves him."[1]

COMMENTARY: When he informs him, he will reciprocate the gesture and pray for him.

(٥٠١٧) وَعَنْ اَنَسٍ قَالَ مَرَّ رَجُلٌ بِالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَهُ نَاسٌ فَقَالَ رَجُلٌ مِمَّنْ عِنْدَهُ اِنِّيْ لَاُحِبُّ هٰذَ الِلّٰهِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْلَمْتَهُ قَالَ لَا قَالَ قُمْ اِلَيْهِ فَاَعْلِمْهُ فَقَامَ اِلَيْهِ فَاَعْلَمَهُ فَقَالَ اَحَبَّكَ الَّذِيْ اَحْبَبْتَنِيْ لَهُ قَالَ ثُمَّ رَجَعَ فَسَاَلَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرَهُ بِمَا قَالَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْتَ مَعَ مَنْ اَحْبَبْتَ وَلَكَ مَا احْتَسَبْتَ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَفِيْ رِوَايَةِ التِّرْمِذِيِّ اَلْمَرْءُ مَعَ مَنْ اَحَبَّ وَلَهُ مَا اكْتَسَبَ۔

5017. Sayyiduna Anas رضی اللہ عنہ narrated that a man passed the Prophet صلی اللہ علیہ وسلم while many people were with him. A man among those who were with the Prophet صلی اللہ علیہ وسلم said, 'Surely I love this man for the sake of Allah." So, the Prophet صلی اللہ علیہ وسلم asked, "Have you informed him of it.?" He said, "No" And, he instructed him, "Get up! Go to him and inform him." So, he arose (from the assembly of the prophet صلی اللہ علیہ وسلم and went up to him, and informed him. The man said (by way of prayer), "May he love you for whose sake you love me!" The man then returned and the Prophet صلی اللہ علیہ وسلم asked him (how he reacted), and he told him what the man's answer was. The Prophet صلی اللہ علیہ وسلم said, "You shall be (in the hereafter) with the man whom you love and you shall have reward (for it and every deed) you sought from Allah."[2]

Another version (in Tirmidhi) is that he said, "A man shall be with him whom he loves and shall receive what he has earned."[3]

COMMENTARY: The words 'you sought from Allah' mean 'you hoped for reward on it by pleasing Allah.'

DO NOT KEEP COMPANY OF THE EVIL

(٥٠١٨) وَعَنْ اَبِيْ سَعِيْدٍ اَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تُصَاحِبْ اِلَّا مُؤْمِنًا وَلَا يَاْكُلْ طَعَامَكَ اِلَّا تَقِيٌّ۔ (رواہ الترمذی وابوداؤد والدارمی)

5018. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that he heard the Prophet صلی اللہ علیہ وسلم say, "Do not associate with anyone but a believer. (Or, do not befriend any sinner or evil person but make friendship with only a believer. This is deduced from the next words:) And, no one but the righteous may partake of your food."[4]

COMMENTARY: You must earn a lawful livelihood through lawful means so that your food is worthy for a pious Muslim to eat. Also you must invite only pious Muslim to your

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[1] Abu Dawud # 5124, Tirmidhi # 2392.

[2] Bayhaqi in Shu'ab ul eeman # 9011, Abu Dawud # 5125.

[3] Tirmidhi # 2386.

[4] Tirmidhi # 2386, Abu Dawud # 4832, Darimi.

meal so that they may get strength to worship Allah. You must not feed your food to the evil and to those who are not pious lest they get strength to commit sin.

The Prophet صلی اللہ علیہ وسلم disallowed Muslims to befriend the enemies of Islam and the evil people lest the friendship grows into intimacy. Also, that might saw the seeds of disbelief and polytheism.

However, the *ulama (Scholars)* stipulate that this command applies only to inviting pious people to meals and to parties of functions. However, necessities and emergencies are excepted because anyone who is hungry must be fed food without distinction. This is established by the verse:

وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا

{And they feed, for the love of Allah, the indigent, the orphan, and the captive} (76: 8)

This verse mentions also the captives. They were the infidels. Hence, it is allowed to feed an unbeliever to remove his hunger.

MAKE SURE WHO YOU BEFRIEND

(٥٠١٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمَرْءُ عَلٰى دِيْنِ خَلِيْلِهٖ فَلْيَنْظُرْ اَحَدُكُمْ مَنْ يُّخَالِلُ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَ قَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ وَقَالَ النَّوَوِيُّ اِسْنَادُهٗ صَحِيْحٌ۔

5019. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A man (generally) follows the religion (habits and customs) of his friend. Hence each one of you must ensure who he takes for his friend."[1]

COMMENTARY: The hadith (tradition) speaks of intimate friendship, not of mere acquaintance. A passing association may be for some need. It can be a contact with anyone. But, an intimate friendship must be made with those who is convictions and beliefs are sound and whose deeds are righteous. The Quran guides us in this regard:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ

{O you who believe! Fear Allah and be with those who are true.} (9: 119)

Imam Ghazali رحمہ اللہ said that the company of a greedy person makes one greedy. The company of an ascetic creates a disinterest (in worldly things). It is natural to man to adopt his friend's habits and beliefs.

The compiler of Mishkat discloses through his concluding references to Tirmidhi (that this hadith (tradition) is hasan gharib) and to Nawawi (that its isnad is sahih) to prove that the hadith (tradition) is not invented.

BEFORE ASSUMING FRATERNAL BONDS GET THE OTHER'S ANTECEDENTS

(٥٠٢٠) وَعَنْ يَزِيْدِ بْنِ نُعَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اٰخَى الرَّجُلُ الرَّجُلَ فَلْيَسْئَلْهُ عَنْ اِسْمِهٖ وَاسْمِ اَبِيْهِ وَمِمَّنْ هُوَ فَاِنَّهٗ اَوْصَلُ لِلْمُوَدَّةِ۔ (رواہ الترمذی)

5020. Sayyiduna Yazid ibn Na'amah (or, Nu'amah) narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a man assumes fraternal ties with another, he must ask him

[1] Abu Dawud # 4833, Tirmidhi, Musnad Ahmad.

his name and the name of his father and of the tribe to which he belongs, for it strengthens the fraternity firmly."[1]

SECTION III اَلْفَصْلُ الثَّالِثُ

MERIT OF LOVING OR DISLIKING FOR THE SAKE OF ALLAH

(٥٠٢١) عَنْ اَبِيْ ذَرٍّ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَتَدْرُوْنَ اَيُّ الْاَعْمَالِ اَحَبُّ اِلَى اللّٰهِ تَعَالٰى قَالَ قَآئِلٌ الصَّلٰوةُ وَالزَّكٰوةُ وَقَالَ قَائِلٌ اَلْجِهَادُ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَحَبَّ الْاَعْمَالِ اِلَى اللّٰهِ تَعَالٰى اَلْحُبُّ فِي اللّٰهِ وَالْبُغْضُ فِي اللّٰهِ۔ رَوَاهُ اَحْمَدُ وَرَوٰى اَبُوْدَاوُدَ اَلْفَصْلُ الْاَخِيْرَ۔

5021. Sayyiduna Abu Dhar رضی الله عنه narrated that, 'Allah's Messenger صلی الله علیه وسلم came out to us (from his room and into the Masjid (mosque) (mosque) Nabawi). He asked, 'Do you know which deed is dearest to Allah, the Glorified?" someone said '*Salah (prayer)* or zakah (Annual due charity)! Another said, 'jihad (crusade)! But, the Prophet صلی الله علیه وسلم said, 'Surely, the deed dearest to Allah, the Glorified, is to love anyone for Allah's sake and to dislike anyone for Allah's sake."[2]

COMMENTARY: the words (و) wa after *salah (prayer)* meaning 'and,' is used in the sense of 'or' (أو) - aw), to mean *salah (prayer)* or zakah (Annual due charity).' Or, the words are implicit in the text after "somone said, '*Salah (prayer)*' "another person said, 'Zakah (Annual due charity).

While one may get the impression from the hadith (tradition) that love for Allah's sake and dislike for Allah's sake and dislike for Allah's sake' is more important than *salah (prayer)*, zakah (Annual due charity) and jihad (crusade), it is not really so. These three are deeds that are more excellent than all other deeds without any semblance of doubt.

The reason is that a person who loves anyone for Allah's sake will surely love the Prophets علیه السلام, the *ulama (Scholars)* and the righteous men (friends of Allah). So, naturally, he will emulate them and establish *salah (prayer)* and zakah (Annual due charity). And, he who dislikes anyone for Allah's sake will hate the enemies of religion and wage jihad (crusade) against them. So, all these three things are covered by love for Allah's sake and dislike for Allah's sake. All kinds of obedience will come under love and dislike for Allah. Hence, the words of the Prophet صلی الله علیه وسلم mean that the base of religion and the scope of obedience is within love for Allah and dislike for Him. He who attains this rank will not find it difficult to abide by all forms of worship and obedience.

ALTERNATIVE MEANING: This saying of the Prophet صلی الله علیه وسلم could also mean that the best deed of the spiritual deeds is love for Allah's sake and dislike for Allah's sake.

And the best of physical deeds are *salah (prayer)*, fasting, zakah (Annual due charity) and jihad (crusade). This leaves no doubt about the meaning of the hadith (tradition)

Yet another interpretation is that after following the commands of Shari'ah (divine law) 'to do' and abstaining from its commands 'not to do' (which is after abiding by the *fard (compulsory)* and *wajib (obligatory)* obligations), love for Allah's sake and dislike for His sake is the most superior form of worship and the most perfect obedience. This is as in the

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[1] Tirmidhi # 2392.

[2] Musnad Ahmad 5-146, Abu Dawud # 4599.

radition of Ibn Abbas رضی اللہ عنہ

اَحَبُّ الْاَعْمَالِ اِلَى اللّٰهِ بَعْدَ الْفَرَائِضِ اِدْخَالُ السُّرُوْرِ فِيْ قَلْبِ الْمُؤْمِنِ

"The deed dearest of all deeds to Allah after the obligatory duties is to fill the heart of a believer with happiness."

(۵۰۲۲) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَحَبَّ عَبْدٌ عَبْدًا لِلّٰهِ اِلَّا اَكْرَمَ رَبَّهُ عَزَّوَجَلَّ۔ (رواہ احمد)

5022. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No person loves another for the sake of Allah but he truly glorifies and extols his Lord, Mighty And Glorious."[1]

THE BEST PEOPLE

(۵۰۲۳) وَعَنْ اَسْمَآءَ بِنْتِ يَزِيْدَ اَنَّهَا سَمِعَتْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَلَا اُنَبِّئُكُمْ بِخِيَارِكُمْ قَالُوْا بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ خِيَارُكُمُ الَّذِيْنَ اِذَا رُءُوْا ذُكِرَ اللّٰهُ۔ (رواہ ابن ماجۃ)

5023. Sayyidah Asma bint Yazid رضی اللہ عنہا narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say, "Shall I not inform you who the best among you are?" They (sahabah) رضی اللہ عنہم said, "Of course, O Messenger of Allah!" He said, "The best among you are they on seeing whom Allah is remembered."[2]

COMMENTARY: This hadith (tradition) has been narrated at # 4871/2 with comments.

MERIT OF LOVING EACH OTHER FOR ALLAH'S SAKE

(۵۰۲۴) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ اَنَّ عَبْدَيْنِ تَحَابَّا فِي اللّٰهِ عَزَّوَجَلَّ وَاحِدٌ فِي الْمَشْرِقِ وَاٰخَرُ فِي الْمَغْرِبِ لَجَمَعَ اللّٰهُ بَيْنَهُمَا يَوْمَ الْقِيٰمَةِ يَقُوْلُ هٰذَا الَّذِيْ كُنْتَ تُحِبُّهُ فِيَّ۔

5024. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If two men loved one another for the sake of Allah, Mighty and Glorious, one of them being in the East and the other in the west, surely Allah would bring them together on the day of resurrection, and say, 'This is he whom you loved for my sake."[3]

HOW TO GAIN BLESSINGS IN BOTH WORLDS

(۵۰۲۵) وَعَنْ اَبِيْ رَزِيْنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اَدُلُّكَ عَلٰى مِلَاكِ هٰذَا الْاَمْرِ الَّذِيْ تُصِيْبُ بِهٖ خَيْرَ الدُّنْيَا وَالْاٰخِرَةِ عَلَيْكَ بِمَجَالِسِ اَهْلِ الذِّكْرِ وَاِذَا خَلَوْتَ فَحَرِّكْ لِسَانَكَ مَا اسْتَطَعْتَ بِذِكْرِ اللّٰهِ وَاَحِبَّ فِي اللّٰهِ وَابْغِضْ فِي اللّٰهِ يَا اَبَا رَزِيْنٍ هَلْ شَعَرْتَ اَنَّ الرَّجُلَ اِذَا خَرَجَ مِنْ بَيْتِهٖ زَائِرًا اَخَاهُ شَيَّعَهٗ سَبْعُوْنَ اَلْفَ مَالِكٍ كُلُّهُمْ يُصَلُّوْنَ عَلَيْهِ وَيَقُوْلُوْنَ رَبَّنَا اِنَّهٗ وَصَلَ فِيْكَ فَصِلْهُ فَاِنِ اسْتَطَعْتَ اَنْ

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[1] Musnad Ahmad 5-259. It is the man who extols his Lord, not his Lord who honor him because the words is (Arabic) rabbahu no (Arabic) (rabbuhu).
[2] Ibn Majah # 4119.
[3] Bayhaqi in Shu'ab ul eeman # 9022.

تُعْمِلَ جَسَدَكَ فِيْ ذَالِكَ فَافْعَلْ۔

5025. Sayyiduna Abu Razin رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم asked, 'Shall I not guide you through this affair (which is the root of religion) whereby you may earn the good of this world and he next? (Listen!) Bind yourself to (these things) attend the gatherings of those who make dhikr (remember Allah often),

when you are by yourself let your tongue remember Allah as much as possible for you, and love for the sake of Allah and hate for the sake of Allah.

O Abu Razin! Know that when a man goes out of his house to visit his (Muslim) brother, seventy thousand angels follow him. All of them make istighfar for him, praying, 'Our Lord, he joins bonds of relationship for your sake. Bring him nearer to yourself (with you mercy and forgiveness)!' Hence, if you can (O Abu Razin) put your life to that end, (and bind yourself to these things, go ahead!) Do, it"[1]

REWARD FOR JOINING TIES OF KINSHIP

(٥٠٢٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كُنْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِي الْجَنَّةِ لَعُمُدًا مِنْ يَاقُوْتٍ عَلَيْهَا غُرَفٌ مِنْ زَبَرْجَدٍ لَهَا اَبْوَابٌ مُفَتَّحَةٌ تُضِيْءُ كَمَا تُضِيْءُ الْكَوْكَبُ الدُّرِّيُّ فَقَالُوْا يَارَسُوْلَ اللّٰهِ مَنْ يَسْكُنُهَا قَالَ الْمُتَحَابُّوْنَ فِي اللّٰهِ وَالْمُتَجَالِسُوْنَ فِي اللّٰهِ وَالْمُتَلَاقُوْنَ فِي اللّٰهِ۔ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الثَّلَاثَةَ فِيْ شُعَبِ الْاِيْمَانِ۔

5026. Sayyiduna Abu Hurayrah رضی الله عنه narrated that he was with Allah's Messenger صلی الله علیه وسلم (one day) when he said, "In paradise are pillars of rubies supporting rooms of emerald. Their doors are open. They (rooms and doors) shine as the bright stars (shine)." They asked, "O Messenger of Allah who will reside in them?" He said, They who love one another for Allah's sake. They who sit together for Allah's sake. And, they who visit each other for Allah's sake."[2]

Sayyiduna Ali ibn Abu Talib رضی الله عنه said: "He who has a thousand friends has not friend spare,

And he who has one enemy will meet him everywhere.'[3]

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[1] Bayhaqi # 90221 in Shu'ab ul eeman.

[2] Bayhaqi # 9002 in Shu'ab ul eeman.

[3] Oxford Dictionary of Phrases, Saying, Questions p 378

CHAPTER - XVII

WHAT IS PROHIBITED ABOUT: KEEPING APART SEVERING TIES OF FRIENDSHIP SEARCHING FOR FAULTS

بَابُ مَا يُنْهٰى عَنْهُ مِنَ التَّهَاجُرِ وَالتَّقَاطُعِ وَاتِّبَاعِ الْعَوْرَاتِ

The Arabic word in the caption (تهاجر) tahajur means to abandon. And, (تقاطع) (taqatu) also means the same thing. In this sense, the letter explains the former. Both these words mean that a Muslim refrains for more than three day s to greet and speak to another Muslim, to meet him and to keep company. He overlooks the need of Islamic fraternity.

These things are not forbidden absolutely. Rather, in some cases and some exceptions, there is no sin to do these things. This is why the captions says: 'what is prohibited about keeping apart...'

The words (عورات) awrat is the plural or (عورة) awrah. The dictionary meaning of awrah is what makes shameful and no one likes that it should be seen or known. It should be concealed. Examples are short-comings, Hence (اتباع العورات) is to search for faults.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

NOT ALLOWED TO KEEP APART FROM ANOTHER FOR OVER THREE DAYS

(٥٠٢٧) وَعَنْ اَبِيْ اَيُّوْبَ الْاَنْصَارِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِلرَّجُلِ اَنْ يَهْجُرَ اَخَاهُ فَوْقَ ثَلٰثِ لَيَالٍ يَلْتَقِيَانِ فَيُعْرِضُ هٰذَا وَيُعْرِضُ هٰذَا وَخَيْرُهُمَا الَّذِيْ يَبْدَأُ بِالسَّلَامِ۔ (متفق عليه)

5027. Sayyiduna Abu Ayyub Ansari رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "It is not lawful for a man to alienate from his (Muslim) brother more than three days. (The things came to such a pass that) when they came across one another. One turns his face to a aside and the other to another side. (Both cease to speak to one another) And, the better of the two is he who takes precedence in offering salaam (to the other)."[1]

COMMENTARY: This means that it is not forbidden to keep apart for three days because anger. Prejudice and impatience and natural to man. These feelings do crop up now and then, so this much time of three days is forgiven to him. This period is enough to ward off the evil feelings or to become milder and compromising.

The hadith (tradition) concedes that people who live together tend is disagree and become angry at each other. If that leads a alienation then they must not let that go beyond three days. However, if there is a religious reason behind it then it is allowed to keep apart from the defaulter till he repents and reverts to religion perfectly.

Suyuti رحمه الله has cited Ibn Abdul Barr رحمه الله in the marginal notes of Muwatta that the *ulama (Scholars)* say that if a man is apprehensive of suffering on account of religion or wasting his precious time on meaningless pursuit if he kept company of a certain man and offered him salaam, then he must stay away from him politely without backbiting him or slandering him. He must not display animosity towards him.

We do find examples during the life of the Prophet صلى الله عليه وسلم and the sahabah (Prophet's

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[1] Bukhari # 6077, Muslim # 25-2560.

Companions) رضی اللہ عنہم of Muslims keeping apart from each other for more than three days for religious exigencies. It is reported in Ihya ul Uloom about the sahabah (Prophet's Companions) رضی اللہ عنہم and others that some of them were at odds with each other till they died and they did not meet each other. The case of the three sahabah (Prophet's Companions) رضی اللہ عنہم is very well known who did not participate in the battle of Tabuk and the Prophet صلی اللہ علیہ وسلم separated them from all Muslims because of likelihood of hypocrisy on their part. He commanded all the sahabah (Prophet's Companions) رضی اللہ عنہم, the wives of these three men and the relatives and friends not to meet them, not to exchange greeting with them. This command remained in force for fifty days.
It is also known about the Prophet صلی اللہ علیہ وسلم that he kept apart from him noble wives for one month.
Sayyidah Ayshah رضی اللہ عنہا had distanced herself from Sayyiduna Abdullah ibn zubayr رضی اللہ عنہ for a period of time.
It is known of Sayyiduna Abdullah ibn Umar رضی اللہ عنہ that he stopped speaking to his son Sayyiduna bilal رحمہ اللہ because of his misdeed in a religious matter.
In short, there are examples to show that one may keep apart for more than three days when a religious issue is involved and the man is accused of committing a wrong. However, it is a condition that the intention is sincere, there being no selfish ends or worldly motive behind it.
To conclude, the person who intends to remove the discord and precedes in offering salaam to the other, will have a rank higher than the second person. To be the first to offer salaam also offsets the sin of giving up relationship. So, at least, they must cease to abandon greeting to one another so that the basic right of Islamic brotherhood is not lost.[1]

AVOID SUSPICION

(٥٠٢٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ اَكْذَبُ الْحَدِيْثِ وَلَا تَحَسَّسُوْا وَلَا تَجَسَّسُوْا وَلَا تَنَاجَشُوا وَلَا تَحَاسَدُوْا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوْا وَكُوْنُوْا عِبَادَ اللّٰهِ اِخْوَانًا وَفِيْ رِوَايَةٍ وَلَا تَنَافَسُوْا۔ (متفق علیہ)

5028. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Shun suspicion, for suspicion is the worst kind of false conversation. Do not pry into affairs of others. Do not spy on each other. Do not bid against each other to raise the price. Do not be jealous each other. Do not despise each other. Do not backbite each other. Live as slaves of Allah and brothers of each other."
According to a version: (He said) "Do not be greedy."[2]

COMMENTARY: If these things are avoided, society will be rid of many evils.
Suspicion makes one decide without considering the facts. So it is called the worst lie. The conversation is imagine by oneself and the devil prompts then. The Quran says:

إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

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[1] The story of the three men is recounted by Ibn Kathir رحمہ اللہ in the Life of Prophet Muhammad صلی اللہ علیہ وسلم p 577 etc.

[2] Bukhari # 6066, Muslim # 28. 2563.

{For suspicion in some cases is a sin} (49: 12)

It is having an evil opinion of others. The *ulama (Scholars)* say that it makes home in a person's mind, and he begins to believe it as true. But, what merely passes off as a thought is not suspicion. Some *ulama (Scholars)* say that it makes one asinner when the person mentions it to someone else and it is brought to the tongue. Moreover, it is a sin if there is no plausible excuse to retain the suspicion, and also as in if there is an excuse and evidence to retain it and there also is a plausible excuse and evidence to dismiss it, and both evidences are mutually contradictory.

However, if a suspicion is strong and proved beyond doubt then no sin accrues on harbouring it and, in fact, it will no more by called a suspicion.

Praying and spying are nearly similar in meaning. Both are disallowed though some *ulama (Scholars)* say that the (تجسس) tajassus is for good things but might create jealously.

The next word (ولاتناجشوا) and, 'do not bid against another are also translated 'do not covet honour and greatness to downgrade others. The meaning suggested in the text is to outbid others in order to induce them to buy the merchandise. Or it is to under quote to show that the merchandise is sub-standard and buyers may be scared away. Some authorities take the literal meaning: 'do spur others to evil and quarrel.'

The next words (ولاتحاسروا) mean do not be jealous of others hope for their blessings to come to you.

And do not hate each other. Like love, hatred is impulsive and comes to one naturally. But, man is capable of keeping away from such things as create hate some authorities give the meaning to the words: 'Do not create mutual differences in interpreting commands of Shari'ah (divine law) to suit your personal whims. Do not impose your invented opinions because innovation creates distrust and hatred among Muslims. However, the correct opinion is that the prohibitions to hate each other actually emphasizes the need to create mutual love. This applies to all aspects of a Muslim's life. But such love as impedes religious duties is not lawful. Such a person who harms religion should be despised. The Prophet صلی اللہ علیہ وسلم has guided the Muslims to unite in love to raise aloft the word of Allah. It is as found in the Quran:

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا

{And hold fast, all together, by the Rope which Allah (stretches out for you), and be not divided among yourselves.} (3: 103)

There is no doubt that love creates unity while hatred causes dissension.

Some scholars say that (لا تباغضوا) means 'do not create differences and animosity among Muslims. This would mean; do not indulge in take bearing.

And (ولا تدبروا) is do not backbite. Teebi رحمه الله said that it means; 'do not sever ties of friendship.'

You are all slaves of Allah and are equal in your duties of servitude. So do not indulge in these evils against each other. Rather, be united and brother of each other.

The concluding words according to another version are (ولاتنافسوا) – 'do not be greedy against each other.' Literally, the word (تنافس) is 'to be jealous of each other.' But, it is more probably, 'to be inclined to and greedy for, worldly things.' This is supported by another tradition; 'I fear that the doors to the world may be opened to you and you begin to be inclined to it.

EVIL OF HATRED

(٥٠٢٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُفْتَحُ اَبْوَابُ الْجَنَّةِ يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الْخَمِيْسِ فَيُغْفَرُ لِكُلِّ عَبْدٍ لَايُشْرِكُ بِاللّٰهِ شَيْئًا اِلَّا رَجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ اَخِيْهِ شَحْنَاءُ فَيُقَالُ اَنْظُرُوْا هٰذَيْنِ حَتّٰى يَصْطَلِحَا۔ (رواہ مسلم)

5029. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The gates of paradise are opened on (every) Monday and Thursday and every such person is forgiven who does not associate anything with Allah, but not a man between whom and his (Muslim) brother is rencour. Command is given(to the angels) that they should be left out till they reconcile."[1]

COMMENTARY: On these two days, Allah's mercy descends heavily. It is a means to forgive the slaves of Allah. (Mulla Ali Qari)

Shaykh Abdul Haq (RH said that on these two days the slaves of Allah are given forgiveness to a very great degree. Their sins are written off and they are blessed with plenty of reward with high ranks.

However, the correct thing is to read the hadith (tradition) in its apparent meaning because it is *wajib (obligatory)* to act on the apparent meaning of the Quran and hadith (tradition) unless there is a clear evidence to read another meaning of the command and not the apparent.

The word 'til they reconcile' make it clear that their mutual reconciliation is the basis of their being forgiven. They must revert from their rancour whether both of them are adversaries of each other, or only one of them bears malice and the other is free of that.

(٥٠٣٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْرَضُ اَعْمَالُ النَّاسِ فِيْ كُلِّ جُمُعَةٍ مَرَّتَيْنِ يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الْخَمِيْسِ فَيُغْفَرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ اِلَّا عَبْدًا بَيْنَهُ وَبَيْنَ اَخِيْهِ شَحْنَاءُ فَيُقَالُ اتْرُكُوْا هٰذَيْنِ حَتّٰى يَفِيْئَا۔ (رواہ مسلم)

5030. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The deeds of the people are presented (to Allah) twice every week, on Monday and Thursday. Every believer is forgiven, except he between whom and his (Muslim) brother is rancour. Command is issued that they should be left out till they give up (their rancour)."[2]

LYING FOR GOOD CAUSE

(٥٠٣١) وَعَنْ اُمِّ كُلْثُوْمٍ بِنْتِ عُقْبَةَ بْنِ مُعَيْطٍ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَيْسَ الْكَذَّابُ الَّذِيْ يُصْلِحُ بَيْنَ النَّاسِ وَيَقُوْلُ خَيْرًا وَيَنْمِيْ خَيْرًا۔ مُتَّفَقٌ عَلَيْهِ وَزَادَ مُسْلِمٌ قَالَتْ وَلَمْ اَسْمَعْهُ تَعْنِي النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُرَخِّصُ فِيْ شَيْءٍ مِّمَّا يَقُوْلُ النَّاسُ كَذِبٌ اِلَّا فِيْ ثَلٰثٍ الْحَرْبُ وَالْاِصْلَاحُ بَيْنَ النَّاسِ وَحَدِيْثُ

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[1] Muslim # 35-2565.

[2] Muslim # 36. 2565.

الرَّجُلِ امْرَأَتَهُ وَحَدِيثُ الْمَرْأَةِ زَوْجَهَا وَذُكِرَ حَدِيثُ جَابِرٍ إِنَّ الشَّيْطَانَ قَدْ أَيِسَ فِي بَابِ الْوَسْوَسَةِ۔

5031. Sayyidah Umm kulthem bint Uqbah Abu Mu'ayt رضی اللہ عنہا narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say, "He is not a liar who reconciles people (through his lies). He tells (each of the two who bear malice) what is good and increases the good (as from the other)."
According to another version (of Muslim), she narrated that she had not heard him, meaning the Prophet صلی اللہ علیہ وسلم, give permission of any kind to say what the people call lies, except in three cases: (during) war, put things right between people (who are in disagreement), and – when a husband talks to his wife and a wife talks to her husband.[1]

COMMENTARY: The man who tries to reconcile the two persons who are at loggerheads conveys to each of them from the other what he has not said such a thing as helps bring them together.
As for war, it is permitted to circulate such lies as speak of the strength of the Muslim, raise their spirits, make them resolute and dampan the spirits of the enemy.
As for husband and wife, they may lie to one another about their love. In this way, they will get closer to one another.

(٥٠٣٢) وَذُكِرَ حَدِيثُ جَابِرٍ إِنَّ الشَّيْطَانَ قَدْ أَيِسَ فِي بَابِ الْوَسْوَسَةِ۔

5032.[2] And, the hadith (tradition) of Sayyiduna Jabir رضی اللہ عنہ "the devil has despaired..." had been narrated previously, # 72.

SECTION II اَلْفَصْلُ الثَّانِي

LIES MAY BE SPOKEN ON THREE OCCASIONS

(٥٠٣٣) عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ الْكَذِبُ إِلَّا فِي ثَلٰثٍ كَذِبُ الرَّجُلِ امْرَأَتَهُ لِيُرْضِيَهَا وَالْكَذِبُ فِي الْحَرْبِ وَالْكَذِبُ لِيُصْلِحَ بَيْنَ النَّاسِ۔ (رواه احمد والترمذی)

5033. Sayyidah Asma bint Yazid رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, : "Lying is disallowed except on three occasion:
- **a man lying to his wife to please her,**
- **lying in war, and**
- **lying to reconcile people (who are at adds with each other)[3]**

COMMENTARY: This hadith (tradition) does not mention a wife lying to her husband. It is for brevity's sake.

DO NOT KEEP APART MORE THAN THREE DAYS

(٥٠٣٤) وَعَنْ عَائِشَةَ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَكُونُ لِمُسْلِمٍ أَنْ يَهْجُرَ مُسْلِمًا فَوْقَ ثَلٰثَةٍ فَإِذَا لَقِيَهُ سَلَّمَ عَلَيْهِ ثَلٰثَ مَرَّاتٍ كُلُّ ذٰلِكَ لَا يَرُدُّ عَلَيْهِ فَقَدْ بَاءَ بِإِثْمِهِ۔ (رواه ابوداؤد)

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[1] Bukhari # 2692, Muslim # 101. 2605.
[2] The Arabic text has given a separate number for this note.
[3] Musnad Ahmad 6. 461, Tirmidhi # 1939.

5034. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is not proper for a Muslim to part ways from another Muslim for more than three days. So, when he meets him, he must offer him salaam three times. If he does not respond even once then he (who fails to give response) shoulders his sin."

COMMENTARY: If he does not reciprocate the gesture then he will shoulder the sin of keeping apart. This will be either his own sin or of both. The one who greets will be absolved of sin of alienating.

HE WHO DIES AFTER ALIENATING FROM A MUSLIM BROTHER

(٥٠٣٥) وَعَنْ اَبِیْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِمُسْلِمٍ اَنْ يَّهْجُرَ اَخَاهُ فَوْقَ ثَلٰثٍ فَمَنْ هَجَرَ فَوْقَ ثَلٰثٍ فَمَاتَ دَخَلَ النَّارَ۔ (رواه احمد وابوداؤد)

5035. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is not lawful for a Muslim to keep apart from his (Muslim) brother for more than three days. He who keep apart for more than three days (even by a moment and dies will go to hell."[1]

KEEPING APART FOR A YEAR

(٥٠٣٦) وَعَنْ اَبِیْ خِرَاشٍ السَّلَمِيِّ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ هَجَرَ اَخَاهُ سَنَةً فَهُوَ كَسَفْكِ دَمِهٖ۔ (رواه ابوداؤد)

5036. Sayyiduna Abu Khirash Salami رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم says. 'He who alienates from his (Muslim) brother for a year has sort of shed his blood."[2]

PATCH UP IN THREE DAYS

(٥٠٣٧) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِمُؤْمِنٍ اَنْ يَّهْجُرَ مُؤْمِنًا فَوْقَ ثَلٰثٍ فَاِنْ مَرَّتْ بِهٖ ثَلٰثٌ فَلْيَلْقَهُ فَلْيُسَلِّمْ عَلَيْهِ فَاِنْ رَدَّ عَلَيْهِ السَّلَامَ فَقَدِ اشْتَرَكَا فِي الْاَجْرِ وَاِنْ لَّمْ يَرُدَّ عَلَيْهِ فَقَدْ بَاءَ بِالْاِثْمِ وَخَرَجَ الْمُسْلِمُ مِنَ الْهِجْرَةِ۔ (رواه ابوداؤد)

5037. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is not lawful for a believer to distance himself from a believer for over three days. If three days end, he should meet him and offer him salaam. If he gives a response to the salaam, then both of them share in the reward. But, if he does not give a response, then he shoulders the sin while he who offers the salaam returns absolved of sin."[3]

VIRTUE OF WORKING A RAPPROCHEMENT

(٥٠٣٨) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اُخْبِرُكُمْ بِاَفْضَلَ مِنْ دَرَجَةِ الصِّيَامِ

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[1] Musnad Ahmad 4-200, Abu Dawud # 4915.

[2] Abu Dawud # 4915, Musnad Ahmad 4. 220.

[3] Abu Dawud # 4912.

وَالصَّدَقَةِ وَالصَّلٰوةِ قَالَ قُلْنَا بَلٰى قَالَ اِصْلَاحُ ذَاتِ الْبَيْنِ وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ صَحِيْحٌ۔

5038. Sayyiduna Abu Darda رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم asked, "Shall I not tell you of something better in degree than fasting, sadaqah (charity) and *salah (prayer)*?" He (Abu Darda) said that they submitted, "Of course!" He said, "It is to reconcile people (who are apart). But, to create mischief (between them) is the shaver (because it damages the relationship between Muslims)."[1]

COMMENTARY: Mulla Ali Qari رحمه الله said that to bring quarrelling people together is better than supererogatory fasting, sadaqah (charity) and *salah (prayer)*, not prescribed forms. But, if their differenced might lad to hostilities and bloodshed then it is better than even the prescribed fasting, sadaqah (charity) and *salah (prayer)*. These forms of worship can always be redeemed if they are missed but loss to life and property cannot be repaired Besides, these forms of worship concern rights of Allah while the aforementioned destruction is violation of rights of creatures of Allah. There is no doubt that from certain angels, rights of fellow men are more important than rights of Allah in Allah's sight. Hence, it is more proper to say, on this basis, that this kind of deed has some excellence over worship in any case, The argument for it is lent support by the saying:

اَلْبَشَرُ خَيْرٌ مِّنَ الْمَلَكِ وَالرَّجُلَ خَيْرٌ مِنَ الْمَرْاَةِ

[The human beings are better than the angels and men are better than women.]

The words (ذات البين) mean the circumstances in which people are involved together, like malice, animosity, war, etc. The word (اصلاح) means to put these things aright. So, (اصلاح ذات البين) means that if some people are involved in evil circumstances, like hatred, etc, and have brought themselves on the brink of destruction then their hostility must be hanged to mutual love. They should be brought out of trial and mischief into peace and harmony.

As against this, the words (نساد ذات بین) mean to create mischief and trouble. It is described as (الحالقة) that which shaves (the hair). It is feminine gender. Here it means to destroy and to uproot. In other words it is a quality that ruins someone's religion and leaves no room to earn reward just as a razor removes hair from the roots.

Hence, this saying encourages us to bring disputants together and to make peace between them and to eradicate mischief and distrust, and to keep away from creating disunity and dissension.

JEALOUSY & HATRED CONDEMNED

(٥٠٣٩) وَعَنِ الزُّبَيْرِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَبَّ اِلَيْكُمْ دَاءُ الْاُمَمِ قَبْلَكُمُ الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ لَا اَقُوْلُ تَحْلِقُ الشَّعْرَ وَلٰكِنْ تَحْلِقُ الدِّيْنَ۔ (رواه احمد والترمذی)

5039. Sayyiduna Zubayr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The disease of the people preceding you has infested you. It is jealousy and hatred. It shaves off. I do not say that it shaves off the hair but it shaves off the

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[1] Tirmidhi # 2509, Abu Dawud # 4919.

religion."[1]

JEALOUSY DEVOURS PIETY

(٥٠٤٠) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِيَّاكُمْ وَالْحَسَدَ فَاِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ۔ (رواه ابوداؤد)

5040. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Keep away from jealousy. Indeed, jealousy devours piety just as fire devours wood."[2]

COMMENTARY: Jealousy is to pious deeds what fire is to wood.

The Mu'tazalah cite this hadith (tradition) to say that committing sin makes righteous deeds null and void. Evil erases piety. They say that if a Muslim perpetrates a sin then his god deeds are wiped off merely because of that sin, and it is the property of evil that it erases all past pious deeds.

However, we – the ahl us *sunnah (Holy Prophet's practice)* wa al jam'ah – contend that the correct things is that piety erases evil It is as the Quranic words:

اِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّاٰتِ

{Those things that are good remove those that are evil} (11: 114)

As for this hadith (tradition), the ahl us *sunnah (Holy Prophet's practice)* wa al-jama'ah say that the meaning of jealousy devouring piety is that it eats away the beauty and perfection of pity. This is as a hadith (tradition) says.

اَلْحَسَدُ يَفْسُدُ الْاِيْمَانَ كَمَا يَفْسُدُ الْمُصَبِّرُ الْعَسَلَ

'Jealousy detracts from faith just as alves spoil (the taste of) honey."

Some other interpret these words to mean that jealousy makes the jealous man seek to confiscate the property of the man of whom he is jealous, to ruin his life and to dishonour him. If he cannot do it, he does intends to do it and destroys himself in the process. He backbite him and plays with the honour of that person. So, he will be punished in the hereafter and his pieties will be given away to the person of whom he is jealous to compensate him for his night that the jealous person has violated. It is as in a hadith (tradition):

"The pauper of my *ummah* is he who will have in his record of deeds credit for every kind of worship. But, he would have abused someone in the world, accused someone of indecency, snatched property of someone, killed someone, and so on. So, his pieties will be given away to those people in compensation."

Hence in this hadith (tradition), order discussion, we may take the same meaning of his pieties being lost.' He will be deprived of his good deeds in this way.

Even otherwise according to a hadith (tradition) everyone will come on the day of resurrection with the deeds he had done. So, if they are erased, then what will he bring?

Also, everyone adds to his pious deeds commensurate with his ability. The amount of reward goes on increasing in his record of deeds. If anyone commits misdeeds then he stands deprived of pious deeds. It is in this sense that jealously erases the good deeds of the

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[1] Musnad Ahmad 1-67, Tirmidhi # 2510.

[2] Abu Dawud # 4903.

jealous and makes him lose his (fresh) pious deeds which he would have earned if he had refrained from evil doing.

DO NOT CAUSE ILL WILL BETWEEN TWO PEOPLE

(٥٠٤١) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَسُوْءَ ذَاتَ الْبَيْنِ فَإِنَّهَا الْحَالِقَةُ۔ (رواه الترمذی)

5041. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Beware of creating it will between two people because it is what shaves off (meaning, destroys)."[1]

(٥٠٤٢) وَعَنْ أَبِيْ صِرْمَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ ضَارَّ ضَارَّا اَللّٰهُ بِهٖ وَمَنْ شَاقَّ شَاقَّ اللّٰهُ عَلَيْهِ۔ رَوَاهُ ابْنُ مَاجَةَ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5042. Sayyiduna Sirmah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "He who causes harm (to a Muslim) will be harmed (with punishment) at Allah. And he who puts (a Muslim) to difficulty, will be subjected to difficulty by Allah."[2]

COMMENTARY: Another meaning of (شاق) - difficulty - is to despise, oppose. So, if anyone despises a Muslim, Allah will punish him.

DO NOT HARM A MUSLIM

(٥٠٤٣) وَعَنْ أَبِيْ بَكْرِنِ الصِّدِّيْقِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَلْعُوْنٌ مَنْ ضَارَّ مُؤْمِنًا أَوْ مَكَرَ بِهٖ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5043. Sayyiduna Abu Bakr as-Siddiq رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He is accursed who harms a believer, or deceives him."[3]

COMMENTARY: If anyone harms a Muslim openly or secretly then he is distanced from the mercy of Allah.

DO NOT DEGRADE A MUSLIM

(٥٠٤٤) وَعَنِ ابْنِ عُمَرَ قَالَ صَعِدَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمِنْبَرَ فَنَادٰى بِصَوْتٍ رَفِيْعٍ فَقَالَ يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهٖ وَلَمْ يُفْضِ الْإِيْمَانُ إِلٰى قَلْبِهٖ لَا تُؤْذُوا الْمُسْلِمِيْنَ وَلَا تُعَيِّرُوْهُمْ وَلَا تَتَّبِعُوْا عَوْرَاتِهِمْ فَإِنَّهٗ مَنْ يَتَّبِعْ عَوْرَةَ أَخِيْهِ الْمُسْلِمِ يَتَّبِعُ اللّٰهُ عَوْرَتَهٗ وَمَنْ يَتَّبِعُ اللّٰهُ عَوْرَتَهٗ يَفْضَحْهُ وَلَوْ فِيْ جَوْفِ رَحْلِهٖ۔ (رواه الترمذی)

5044. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم climbed up the pulpit (one day) and said in a loud voice, "O you people assembled here who profess Islam by their tongue but faith has not narrated whose hearts, do not hurt the Muslim (who are perfect in faith). Do not shame them And, do not search for their faults. And, he who searches for the faults of his brother (Muslim), will find that Allah looks for his faults. And he whose faults Allah seeks ends up disgraced even if he is in the depths of his home."[4]

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[1] Tirmidhi # 2508.

[2] Ibn Majah # 2342, Tirmidhi # 1940, Abu Dawud # 3635.

[3] Tirmidhi # 1941.

[4] Tirmidhi # 2032 (2039), Musnad Ahmad 4-421, Abu Dawud # 4980.

COMMENTARY: This address is to the believers as well as the hypocrites. The sinners are also included. This is apparent from the words 'he who looks out for the faults of his Muslim brothers.' Teebi رحمه الله is wrong when he says that the hypocrites are addressed in this hadith (tradition).

Do not taunt a Muslim over a sin that he had committed earlier. You may not know whether he has repented for it. However, if anyone is committing a sin or has committed it but not yet repented over it, then it is *wajib (obligatory)* on a person to reprimand him if he is able to do so. If the sin is punishable under a prescribed punishment or discretionary punishment, then it is *wajib (obligatory)* to punish him (on the judgement of a Qadi). This will not amount to shaming him. Rather, it falls under the purview of enjoining the reputable and forbidding the disreputable.

The next command is that faults of a Muslim must not be searched. If any of his faults are known then they must not be publicized. It is *wajib (obligatory)* to abstain from both these things. If anyone does not abstain then he must be kept away. It is *wajib (obligatory)* to avoid him. Moreover, in the next world, the same thing will happen to this person and his faults will be made known, one by one. Instead of being forgiven. He will be disgraced just as he had disgraced his Muslim brother in this world. Besides, to search for faults of others is itself a great fault.

Imam Ghazali رحمه الله said that the tendency to find faults results from suspicion. If anyone is suspicious of a Muslim then he tries to pick out his failures. (So we must avoid suspicion).

Shari'ah (divine law) has laid great emphasis on respecting a Muslim's private life, his character and his social conduct. This is why it says that a Muslim's faults must be concealed. This can be gauged from the guidance to a neighbour to shut his door to a next door house where wine is drunk, music is played, and evil is bring perpetrated so that he might not witness such things as Shari'ah (divine law) has disallowed and not learn of their evil doings. A neighbour must not try to eavesdrop on the other. He must not make enquires or try to smell wine. If they are noisy when drunk and when singing then it is a different thing. He cannot avoid hearing them.

The hadith (tradition) also means to say that unless faith brightens the heart with its light, Divine awareness cannot be had. Rights of Allah are not fulfilled till then. The cure of all ills pertaining to the heart lies in acquiring Divine awareness and in gives rights of Allah. He who gains Divine awareness and gives rights of Allah, never bothers other people and does not harm them, shame them or search for their faults.

DO NOT PLAY WITH A MUSLIM'S HONOUR

(٥٠٤٥) وَعَنْ سَعِيْدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ أَرْبَى الرِّبٰو الْإِسْتَطَالَةُ فِيْ عِرْضِ الْمُسْلِمِ بِغَيْرِ حَقٍّ۔ رَوَاهُ أَبُوْدَاوٗدَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔

5045. Sayyiduna Sa'eed ibn Zayd رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "The most exorbitant usury is to talk too much to harm a Muslim's honour unjustly.[1]

COMMENTARY: It is forbidden to use one's tongue to disgrace a Muslim, use foul

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[1] Musnad Ahmad 1-190, Abu Dawud # 4876, (Bayhaqi in Shu'ab ul eeman # 5521 from Abu Hurayrah رضی الله عنه and Anas رضی الله عنه.

language against him, backbite him, be haughty before him, and insult him. It is a characteristic that is like usury of the severest kind. The word (ربو) means to increase, to grow and in the terminology of Shari'ah (divine law) it is to take more than one's right in buying and selling and in receiving amounts loaned, more than the principal amount.
The word 'unjustly' is use because in some cases it is allowed to reveal a Muslim's faults. Examples are when a debtor defaults, a person fails to give rights of others to examine a witness, to criticize narrators of hadith (tradition) and to disclose facts about someone who proposes marriage.

DEFAMING SOMEONE'S HONOUR IS LIKE EATING HUMAN FLESH

(٥٠٤٦) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا عُرِجَ بِيْ رَبِّيْ مَرَرْتُ بِقَوْمٍ لَهُمْ اَظْفَارٌ مِّنْ نُّحَاسٍ يَخْمِشُوْنَ وُجُوْهَهُمْ وَ صُدُوْرَهُمْ فَقُلْتُ مَنْ هٰؤُلَاءِ يَا جِبْرَائِيْلُ قَالَ هٰؤُلَاءِ الَّذِيْنَ يَاْكُلُوْنَ لُحُوْمَ النَّاسِ وَيَقَعُوْنَ فِيْ اَعْرَاضِهِمْ۔ (رواه ابوداؤد)

5046. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When my Lord took me up (on the right of mi'raj), I passed by a people (in the higher world) who had nails of copper. They scratched their faces and chests (with them). I asked (Jibril) علیه السلام, 'who are they, O Jibril?' He said, "They are those who consumed human flesh (meaning who backbited people), and who defamed people.'[1]

COMMENTARY: Those people backbited and disparaged others. They thus hurt the faces and hearts of their victims. So, in punishment, they were made to wound their own faces and chests.

DISPARAGING SOMEONE IS BAD

(٥٠٤٧) وَعَنِ الْمُسْتَوْرِدِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَكَلَ بِرَجُلٍ مُسْلِمٍ اُكْلَةً فَاِنَّ اللّٰهَ يُطْعِمُهُ مِثْلَهَا مِنْ جَهَنَّمَ وَمَنْ كُسِىَ ثَوْبًا بِرَجُلٍ مُسْلِمٍ فَاِنَّ اللّٰهَ يَكْسُوْهُ مِثْلَهُ مِنْ جَهَنَّمَ وَمَنْ قَامَ بِرَجُلٍ مَقَامَ سُمْعَةٍ وَرِيَاءٍ فَاِنَّ اللّٰهَ يَقُوْمُ لَهُ مَقَامَ سُمْعَةٍ وَرِيَاءٍ يَوْمَ الْقِيَامَةِ۔ (رواه ابوداؤد)

5047. Sayyiduna Mustawrid رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "He who backbites a Muslim (accusing him of wrongdoing) and eats a morsel thereafter, surely Allah will make him eat as much of hell-fire. He who clothes someone to disgrace a Muslim, Allah will clothe him as much of hell-fire. He who gets up to brag and show off, Allah will stand on the day of resurrection to make him hear and see."[2]

(This is somewhat different from the English translation of Abu Dawud # 4863 - vol 3 p 160 of Sh. Muhammad Ashraf. Our translation follows the Urdu text. See also the commentary)

COMMENTARY: The word translated as 'a morsel' is (اُکلۃ) with a dammah is found as (اَکلہ) with fathah in one edition to mean 'to eat to the point of satiation.

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[1] Abu Dawud # 4878.

[2] Abu Dawud # 4881, Musnad Ahmad 4. 229.

The words mean; to criticize and disparage a Muslim on the face of someone to flatter him and thus earn something to eat in return. In other words, this man makes it a source of his livelihood to disgrace a Muslim, so in the hereafter he will be made to eat as much of the fire of hell.

In the same way the word (کسی) is as translated above, a subject but in one edition it is as an object to mean 'is clothed.' 'If anyone is given clothes to wear in return for disgracing a Muslim.' This meaning will be more apt relative to the preceding text. Some scholars maintain that if the word is a subject, the preceding text would be translated: 'if anyone gets himself clothed in return for disgracing a Muslim...'

In the concluding portion 'he who get up,' it could be that very person or someone else whom he causes to get up. It would mean 'if he himself gets up to show off and brag about himself...' or 'he deputes another' to do it for him. Allah will re veal his evils on the day of resurrection and disgrace him.

Some people translate the last portion; 'he who gets another to praise and speak highly to him as an ascetic to get people to follow him and join his circle and serve him, earning name and property thereby...' This is as some disciples and servants of some mentors do. It is this kind of man who will be disgraced by Allah on the day of resurrection. He will command the angels, to announce, 'He is a liar... Then he will be punished with what is reserved for the liar.

The alternative reading would mean that the man stands up himself to speak ostentatiously and to boast. He might attract wealthy people to follow him and dole out money to him. Allah will command the angels on the day of resurrection to disgrace him. Then He will subject him to the punishment reserved for the ostentatious people.

HAVE GOOD OPINION

(٥٠٤٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ۔ (رواه احمد وابوداؤد)

5048. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "To hold a good opinion is part of excellent worship.'[1]

COMMENTARY: Those things that are counted as good worship include holding a worthy opinion about Allah, expecting the best from Him. Hence, worship must not be neglected. It is very misleading to expect mercy and forgiveness from Allah and as part of this expectation to forgo worship and obedience on the assumption that He is compassionate and Forgiving so will overlook dereliction of duty. The *ulama (Scholars)* say that a person who gives up worship and claims to hold a good opinion of and expectation from, Allah, is actually arrogant and rejected.

It is also possible that the hadith (tradition) calls for harbouring good opinion and expectation concerning the Muslims, as part of excellent worship. Or, that holding a good opinion of them creates beauty in worship and increases reward.

He who is dutiful to Allah always harbours a good opinion about others. But, only the wicked is suspicious and doubts other people.

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[1] Musnad Ahmad, Abu Dawud # 4993.

WIFE'S UNGUARDED REMARK DISPLEASED THE PROPHET صلى الله عليه وسلم

(٥٠٤٩) وَعَنْ عَائِشَةَ قَالَتِ اعْتَلَّ بَعِيْرٌ لِصَفِيَّةَ وَعِنْدَ زَيْنَبَ فَضْلُ ظَهْرٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِزَيْنَبَ اَعْطِيْهَا بَعِيْرًا فَقَالَتْ اَنَا اُعْطِيْ تِلْكَ الْيَهُوْدِيَّةَ فَغَضِبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَهَجَرَهَا ذَا الْحِجَّةِ وَالْمُحَرَّمِ وَبَعْضَ صَفَرٍ۔ رَوَاهُ اَبُوْدَاوُدَ وَذُكِرَ حَدِيْثُ مُعَاذِبْنِ اَنَسٍ مَنْ حَمٰى مُؤْمِنًا فِيْ بَابِ الشَّفْقَةِ وَالرَّحْمَةِ۔

5049. Sayyidah Ayshah رضی الله عنها narrated that a camel that belonged to (Sayyidah) Safiyah رضی الله عنها became sick. (Sayyidah) Zaynab رضی الله عنها had an extra camel. So, Allah's Messenger صلی الله علیه وسلم asked her to give it (the extra camel that she had) to (Sayyidah) Safiyah رضی الله عنها. But (not only did she refuse) she (also) derided heı, "Will I give it to that Jewess?" Allah's Messenger صلی الله علیه وسلم became angry at her and (so much so that) he stopped meeting her all through Dhul Hijjah and Muharram, and part of Safar.[1]

COMMENTARY: Sayyidah Safiyah رضی الله عنها was the daughter of a Jew, Huyyay ibn Akhtab, and her lineage was traced up to prophet lineage was traced up to prophet Harun علیه السلام. So, she also had the honour of being a descendant of a Prophet. Her first husband was Abul Huqayq, a Jew, who was killed in the Battle of Khaybar. She was taken captive. The Prophet صلی الله علیه وسلم set her free and married her, some of his wives including Sayyidah Ayshah رضی الله عنها did not like her, but the Prophet صلی الله علیه وسلم loved her as he loved his other wives. One day Sayyidah Ayshah رضی الله عنها called her a Jews and passed some adverse remarks too. She complained to the Prophet صلی الله علیه وسلم who advised her to say to Sayyidah Ayshah رضی الله عنها. "You are the daughter of Abu Bakr رضی الله عنه while ī am a Prophet's صلی الله علیه وسلم daughter."

Sayyidah Zaynab رضی الله عنها was also a wife of the Prophet صلی الله علیه وسلم. Her name was Barrah and she was married to Sayyiduna Abdullah ibn Zamah' رضی الله عنه when she married the Prophet صلی الله علیه وسلم he changed her name to Zaynab.

This hadith (tradition) tell us that:

- no one should be derided for his past life,
- it is allowed to severe bonds of kinship for more than three days when a question of Shari'ah (divine law) is involved. This has been stated earlier, too.

The hadith (tradition) of Mi'adh ibn Anas رضی الله عنه has been mentioned earlier, see # 2986.

SECTION III اَلْفَصْلُ الثَّالِثُ

BELIEVE SOMEONE'S OATH

(٥٠٥٠) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى عِيْسَى بْنُ مَرْيَمَ رَجُلًا يَسْرِقُ فَقَالَ لَهُ عِيْسَى بْنُ مَرْيَمَ سَرَقْتَ قَالَ كَلَّا وَالَّذِيْ لَا اِلٰهَ اِلَّا هُوَ فَقَالَ اٰمَنْتُ بِاللّٰهِ وَكَذَّبْتُ نَفْسِيْ۔ (رواه مسلم)

5050. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم

[1] Abu Dawud # 4602.

said, "Easa ibn Maryam عليه السلام saw a man stealing. He asked, 'Have you stolen?' He asserted, 'Not at all, by Him besides whom is no God.' So, Easa عليه السلام said, "I have believed in Allah and declare my self to be false."[1]

COMMENTARY: Sayyiduna Eesa عليه السلام confirmed his belief in the oneness of Allah as declared by the other man. Or, he meant to tell the man that he believed that he had sworn correctly and regarded himself as false when he accused him of stealing. Perhaps the man had not stolen, or there was no proof tenable in Shari'ah (divine law). So, he could not be awarded punishment legally.

Shaykh Abdul Haq رحمه الله said that the meaning is: I believe your oath to be true and I retract my suspicion about you. This implies that if anyone swears by Allah then through his words may seem against facts, we must reject our suspicion and information and must respect the name of Allah to believe his oath as true.

POVERTY & JEALOUSY ARE CONDEMNED

(٥٠٥١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَادَ الْفَقْرُ اَنْ يَّكُوْنَ كُفْرًا وَكَادَ الْحَسَدُ اَنْ يَّغْلِبَ الْقَدَرَ۔

5051. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Poverty (and need) take one to the borders of disbelief. And, jealousy nearly gets the better of decree."[2]

COMMENTARY: Poverty and hard times are very troubling things that compel man sometimes to disbelieve. The poor man who gets fed up and loses patience and resolve gives up trust and belief in Allah. He becomes dejected and instead of Allah begs from others and begins to raise objections on Allah's domain. He complains against Divine decree. He throws overboard the command to be pleased with Allah's decree. He begins to regard others as the givers of his needs. He finds that infidels are wealthy so he inclines towards them because Muslims are generally not very well off.

However, the fact is that poverty is what the Muslim are tried with. As for those who are independent at heart in spite of poverty and dire need and endure patiently and with gratitude, the same poverty is instrumental in raising their degrees and in making their faith strong.

Hence, the Muslims who are in dire straits and deep in poverty and cannot correct their situation in spite of immense efforts and strategy, must not lose hope but must realize that their condition is because of a trial from Allah. The anxieties of the world will not last for long. If one shows patience and independence one's condition will improve at any time while success in the hereafter is assured. The troubles and anxieties of this world will turn there into unlimited blessings and unending comfort. The Prophet صلى الله عليه وسلم said:

اَلدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

(The world is the prison for the believer but paradise for the infidel.)

The Muslim who endures this prison bravely is assured of unlimited bounties in the hereafter. Allah says in the quran:

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[1] Muslim # 149 2368, Musnad Ahmad 2-314.

[2] Bayhaqi # 6612.

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِيْنَ كَفَرُوْا فِي الْبِلَادِ مَتَاعٌ قَلِيْلٌ ثُمَّ مَأْوٰهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا نُزُلًا مِّنْ عِنْدِ اللّٰهِ وَمَا عِنْدَ اللّٰهِ خَيْرٌ لِّلْاَبْرَارِ

{(O Believer) Let is not beguile you that the disbelievers go to and fro in the land – a little enjoyment, then their refuge is hell and it is an evil resting place. But those who fear their Lord – for them are gardens underneath which rivers flow. Therein they shall abide – a hospitality from Allah. And that which is with Allah is better for the pious} (3: 196-198)

The sahabah sometimes wondered at the riches of the infidels and their own plight. So, these verses were revealed to set at rest the hearts of those sahabah who were troubled by such thoughts.

Like poverty, wealth too may wished some people. It intoxicates and causes the wealthy to rebel. Too much availability of luxury throws a person into the labyrinth of sin. Both poverty and riches should be a moderate extent. Only then can one save himself from going astray. The principle of

خَيْرُ الْاُمُوْرِ اَوْسَطُهَا

(the best course is the middle course) applies in both cases: of poverty and riches.

The concluding portion of the hadith (tradition) means that if anything can bypass decree, jealousy will do it. This portion is also translated by some to mean:

> 'Jealously takes the jealous to such extent that he begins to believe that he can alter Divine decree.'

ACCEPT EXCUSE OF ANOTHER

(٥٠٥٢) وَعَنْ جَابِرٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنِ اعْتَذَرَ اِلٰى اَخِيْهِ فَلَمْ يَعْذِرْهُ اَوْلَمْ يَقْبَلْ عُذْرَهٗ كَانَ عَلَيْهِ مِثْلُ خَطِيْئَةِ صَاحِبِ مَكْسٍ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَقَالَ الْمَكَّاسُ الْعَشَّارُ۔

5052. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who excuses himself to his brother but he does not excuse him (rejecting his plea as a lie), or does not accept his excuse (even though he knows it to be genuine), he (who turns down his excuse) is as sinful as a sahib maks (the tax collector)."[1]

Bayhaqi transmitted saying that makkas is he who collects taxes.

COMMENTARY: The word (مکس) is to collect revenue. The one who collects ushr is (مکاس) makkas. Generally sahib maks is applied to one who collects taxes unjustly, not sanctioned by Shari'ah (divine law). The sin for it is tremendous. According to a hadith (tradition) sahib maks will not enter paradise. The two things – one who rejects an excuse and the sahib maks – are compared perhaps because the latter too does not accept the excuse or argument of one whom he makes the demand of tax. He turns a deaf ear to a debtor, a bankrupt or an over assessed, and collects taxes forcibly on his unilateral decision.

There are other ahadith (tradition) too, that condemn rejection of excuses. Tabarani رحمہ اللہ, for instance, has presented in Awsat, the hadith (tradition) of Sayyidah Ayshah رضی اللہ عنہا that the Prophet صلی اللہ علیہ وسلم said:

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[1] Bayhaqi in Shu'ab ul eeman # 8338.

مَنِ اعْتَذَرَ إِلَى أَخِيْهِ الْمُسْلِمِ فَلَمْ عُذْرَهُ لَمْ يَرِدْ عَلَى الْحَوْضِ

"If anyone presents an excuse to his Muslim brother but he does not accept his excuse, then he will not be able to come to the pond kawthar."

Tabarani رحمه الله and other traditionalists have transmitted the hadith (tradition) of Sayyiduna Ibn Abbas رضى الله عنه that the prophet صلى الله عليه وسلم said, 'Shall I not tell you who a bad person is?' They submitted, "Do tell us" He said, "The bad man among you alights alone at some transit point, whip his slave and deprives (the needy) of his money." Then, he added 'Shall I not tell you of one worse than him?" They submitted. "Do tell us!" He said, "The man who does not condone a fault (and accept an excuse) and does not forgive a mistake." Again he asked if he might inform them of one worse than that and was requested to inform them. He said, "The man from whom there is no hope of any good, not is there peace from his mischief."

Hakim رحمه الله has transmitted the hadith (tradition) of Sayyiduna Abu Hurayrah رضى الله عنه that the Prophet صلى الله عليه وسلم said, "Preserve yourselves from ogling at women of other men, your women will remain chaste. Give kind treatment to your father, your son will be kind to you. If a Muslim brother comes to anyone with an excuse, he must accept his excuse whether it is correct or wrong. If he does not accept his Muslim brother's excuse then (he must know) he will not be allowed to come to the pond kawthar."

(Hakim said this tradition has a correct line of transmission)

CHAPTER - XVIII

CAUTION & DELIBERATION IN AFFAIRS

بَابُ الْحَذَرِ وَالتَّأَنِّي فِي الْأُمُوْرِ

The word (الحذر) al-hadhar is to be cautions, alert, But (الحذر) al-hadhir is to be prepared, ready, alert.

The word (تانی) tani, means not to hurry through anything but to deliberate, consider, ponder and examine.

Hence, the captions advises that one must preserve himself from the mischief of the people and trial of the times, whether worldly or religious. One must always be cautious in one's affairs. Haste must be avoided. One must be tolerant and dignified, keep a vigilant eye on every resolve and deed and their consequences.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

A WISE PRINCIPLE

(٥٠٥٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ۔

(متفق علیه)

5053. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A believer is not stung from the same hole twice."[1]

COMMENTARY: A wise and just believer who protects his religion does not forgive a

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[1] Bukhari # 6133, Muslim # 63. 2998.

dishonest rebel antagonist of religion. He does not let him alone but subjects him to his anger for Allah's sake and in Allah's path. He is not tolerant of him repeatedly and he does not fall prey to his deception again and again. It is not of much concern if one is deceived in some worldly affair, but one must never be deceived in matters concerning religion.

The *ulama (Scholars)* say that the prophet صلى الله عليه وسلم has given an extraordinary guidance in these words. It aims at supporting religion and hipping the mischief of the enemy in the bud.

The background of this hadith (tradition) is that there was a notorious Arab poet, Abu Gharrah, an infidel. He satirized the Muslims and incited the evil disbelievers against them to harm the Muslims. At the Battle of Badr when a small army of the Muslims routed the hosts of the Makkan infidels, he was one of the captives. He expressed regret for his past sins and sought forgiveness on the assurance that he would never again repeat his evil deeds. So, the Prophet صلى الله عليه وسلم forgave him and set him free. But, he was incorrigible. When he returned to his people, he resumed his previous mischievous ways. However, in the battle of uhud, Allah sent him to the Prophet صلى الله عليه وسلم again as a captive. Again, he used the same ploy and sought protection professing regret and asking to be pardoned, promising to behave in the future. The prophet صلى الله عليه وسلم did not forgive him and issued command that he should be executed. He was put to death.

Some people recommended to the Prophet صلى الله عليه وسلم that he should be given another opportunity and should be pardoned. The Prophet صلى الله عليه وسلم spoke the words mentioned in the hadith (tradition); 'A believer is not stung from the same hole twice."

EXCELLENCE OF CAUTION & DELIBERATION

(٥٠٥٤) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِاَشَجِّ عَبْدِالْقَيْسِ اِنَّ فِيْكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللّٰهُ الْحِلْمُ وَالْاَنَاةُ۔ (رواه مسلم)

5054. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said to AsHajj (pilgrimage) رضى الله عنه a member of the tribe Abdul Qays, "surely, you possess two characteristics that Allah loves: tolerance and caution."[1]

COMMENTARY: Abdul Qays was a tribe. They came to Madinah to meet the Prophet صلى الله عليه وسلم. When they were near the Masjid Nabawi, they jumped down from their camels and rushed forward to meet the Prophet صلى الله عليه وسلم eager to see him, They were very emotional when they came to him and expressed their love and attachment in a very dedicated manner. He observed silence. But the emotion of their leader AsHajj (pilgrimage) رضى الله عنه were markedly different. His name was Mundhir رضى الله عنه. He went gently to his lodgings where he put together and luggage of his companions. After placing everything in order, he had a bath, put on clean clothes and came walking steadily in a dignified way to the Masjid Nabawi, offered two raka'at *salah (prayer)*, made a supplication and met the Prophet صلى الله عليه وسلم who liked very much his approach, and spoke the words mentioned in the hadith (tradition).

According to a version, he asked the Prophet صلى الله عليه وسلم whether the two characteristics were adopted by him or put in his nature by Allah. He said, "Allah has created them in

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[1] Muslim # 25-17, Tirmidhi # 2011.

your nature." He said, "I am grateful to Allah for creating these characteristics in me as are liked by Him and His Messenger صلى الله عليه وسلم. If they were of my own making then they would have diminished with the passage of time. So, now I hope that they will remain part of my character."

SECTION II اَلْفَصْلُ الثَّانِي

MERIT OF COMPOSED APPROACH

(٥٠٥٥) عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْاَنَاةُ مِنَ اللّٰهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَقَدْ تَكَلَّمَ بَعْضُ اَهْلِ الْحَدِيْثِ فِيْ عَبْدِالْمُهَيْمِنِ بْنِ عَبَّاسٍ الرَّاوِيْ مِنْ قِبَلِ حِفْظِهٖ۔

5055. Sayyiduna Sahl ibn Sa'd Sa'idi رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Composed (and sedate) approach is from Allah (meaning that it is inspired to man) but haste is the devil's trait."[1]

COMMENTARY: Bayhaqi has also reproduced this hadith (tradition) in Shu'ab ul eeman. It is the evil who makes people hasty in commencing their worldly affairs without bothering for the consequences. But, same affairs there are of a charitable and virtuous nature that are exempted because the devil does not come near such things. For example, Allah says:

اَلتَّانِيْ مِنَ اللّٰهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ

Mulla Ali Qari رحمه الله said that:

- there is haste towards beginning to perform worship, and
- there is haste in performing worship.

Clearly, they are both different. The former is desired and commendable, while the latter is a condemned and detested habit. For example, when the hour of *salah (prayer)* set in, one must not procrastinate but make haste to prepare for it and begin to offer it in a composed manner, peacefully. These things are not counted as being hasty and are not disliked but are commendable and approved. The other thing is to hurry through when offering *salah (prayer)* and in the process not doing justice to its postures to finish off quickly. This is performing a pious deed on the double, hurriedly. It is condemned.
So, the gist of what Mulla Ali Qari رحمه الله says that to be swift in taking up a pious work and preparing oneself for its consequences in a praiseworthy effort. But, to perform it in haste is a bad thing.
In other words; Don't hurry - start early.

STUMBLING IS EXPERIENCING

(٥٠٥٦) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا حَلِيْمَ اِلَّا ذُوْ عَثْرَةٍ وَلَا حَكِيْمَ اِلَّا ذُوْ تَجْرِبَةٍ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5056. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم

[1] Tirmidhi # 2012.

said, "No one is forbearing unless he stumbles and no one is wise unless he gains experience.'[1]

COMMENTARY: Only he who has stumbled, faltered or been deceived possesses forbearance and understanding. He may have committed sin previously and suffered some loss. Thereafter, he becomes cautious and is remorseful and ashamed. Hence, he understands the distress of other people and knows that defects of other people must be concealed and forgiven. So, he is kind, element and well-wising to others, conceals their shortcoming and forgives their faults.

The word (حکیم) is applied to the wise, intelligent and upright. He knows the truth of everything.

Experience is to be aware of the workings of different things, and the way they are done. He thus knows their advantages and disadvantages, vicissitudes of fortunes and of other affairs, and good and bad of actions. He gains wisdom and is a perfect wise man – hakim. The word (حکیم) hakim also refers to the physician. The same experience counts in his case too, for merely acquiring professional knowledge is not enough.

DO ONLY WHAT LOOKS LIKE HAVING GOOD RESULTS

(٥٠٥٧) وَعَنْ اَنَسٍ اَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْصِنِيْ فَقَالَ خُذِالْاَمْرَبِالتَّدْبِيْرِ فَاِنْ رَاَيْتَ فِيْ عَاقِبَتِهٖ خَيْرًا فَاَمْضِهٖ وَاِنْ خِفْتَ غَيًّا فَاَمْسِكْ۔ (رواه فی شرح السنة)

5057. Sayyiduna Anas رضی اللہ عنہ narrated that a man submitted to the Prophet صلی اللہ علیہ وسلم, "Do give me some advice (on pursuing my affairs)." He said, "Take up anything after considering its pros and cons. If it seems worthwhile to you, go ahead with it. But, if you are apprehensive of being misled (or fear a loss relative to the hereafter) then, desist."[2]

DO NOT PUT OFF

(٥٠٥٨) وَعَنْ مُصْعَبِ بْنِ سَعْدٍ عَنْ اَبِيْهِ قَالَ الْاَعْمَشُ لَا اَعْلَمُهٗ اِلَّا عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ التُّؤَدَةُ فِيْ كُلِّ شَيْءٍ خَيْرٌ اِلَّا فِيْ عَمَلِ الْاٰخِرَةِ۔ (رواه ابوداؤد)

5058. Sayyiduna Mu'sab ibn Sa'd reported that his father (Sayyiduna Sa'd) رضی اللہ عنہ narrated what a sub-narrator A'mash رحمہ اللہ was confident were the words of the Prophet صلی اللہ علیہ وسلم. He said, "Putting off is good thing in all affairs but not in deeds of the hereafter."[3]

COMMENTARY: Do not wait to do virtuous deeds. Rather, do them promptly. Delaying good deeds spells trouble and causes harm. IN contrast, before undertaking any worldly task generally one does not know what the outcome would be, so it is not to begin it immediately. As against this, the affairs of the hereafter are known for their results, so there is no reason to delay them. They Quran commands us:

فَاسْتَبِقُوا الْخَيْرَاتِ وَسَارِعُوْا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ

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[1] Tirmidhi # 2033 (2040), Musnad Ahmad # 110506.

[2] Bayhaqi in Sharh us *Sunnah (Holy Prophet's practice)* # 3600.

[3] Abu Dawud # 4810.

{And they vie with each other in good deeds} (3: 114)

{And vie with each other hastening to attain forgiveness from you Lord} (3: 133)

Imam Ghazali رحمه الله has written in his exegesis of the verse:

اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ

{Satan threatens you of poverty...} (2: 268)

That it is better for a believer that the moment he feels like spending in Allah's path, he must go ahead and spend, without delaying at all. If he waits, then the devil puts thoughts in his mind, 'you will become a pauper.' He prevents man from giving charity.

A pious man once called a student while he was in the toilet, "Take this shirt of mine and give it to a certain man." The student was surprised and asked politely, "why did you not defer it till you were out of the toilet?" He said, "I thought of the poor man and if I had waited till I come out it was possible that I might have had second thought about giving my shirt in charity. I would have then been deprived of a pious deed."

CHARACTERISTICS THAT ARE PART OF PROPHETHOOD

(٥٠٥٩) وَعَنْ عَبْدِاللّٰهِ بْنِ سَرْجِسَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ السَّمْتُ الْحَسَنُ وَالتُّؤَدَةُ وَالْاِقْتِصَادُ جُزْءٌ مِنْ اَرْبَعٍ وَعِشْرِيْنَ جُزْءًا مِّنَ النُّبُوَّةِ۔ (رواہ الترمذی)

5059. Sayyiduna Abdullah ibn Sarjis رضی اللہ عنہ **narrated that the Prophet** صلی اللہ علیہ وسلم **said, "Good habit, being gentle and steady, and adopting moderation in affairs are among the twenty four parts of prophethood."[1]**

COMMENTARY: Moderation is to follow a middle course in every condition and in every thing one does. One must abstain from extravagance. For instance, when spending one must not be a spendthrift or a niggardly. One must take a middle course and be generous. Similarly, one must be brave and courageous, neither reckless nor cowardly. So, too, one must not go to extremes but follow a conviction and ideology that is moderate and approved by religion. For instance there is a belief of Jabar (جبر) and another of Qadar (قدر). Both are extremes. The one that is moderate is what is followed by the ahl us *sunnah (Holy Prophet's practice)* wa al-jama'ah.

Moderation must also be pursued in economy. It is to neither overspend on essentials of life to the limits of extravagance nor to under spend and live in hardship. A mean course should be followed. This is as stated in a hadith (tradition):

اَلْاِقْتِصَادُ فِي النَّفَقَةِ نِصْفُ الْمَعِيْشَةِ

"Moderation in spending saves half one's capital of one's economy."[2]

In short, man must exercise moderation in every field of his life and in every thing he does. This itself is the perfect thing that delivers man to his ambition and his aims because one who runs rapidly falls down and one who walks lazily gets lost. It is only a moderate pace that will get one to one's destination. This is why Allah has given the command at many places that a mean course should be adopted, and sometimes He has mentioned them by name, as;

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[1] Tirmidhi # 2010 (2017).

[2] See hadith (tradition) # 5067.

وَاقْصِدْ فِيْ مَشْيِكَ

{And be modest in your gait..} (31: 19)

And,

كُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا

{.....and eat and drink, but be you not prodigal.} (3: 31)

Some of those possessing Divine awareness maintain that moderation should be observed in learning and practice too. This will protect from many different trials in this field. Hence, one must occupy in learning only to the extent that does not keep one away from practice. And, so only so much practice is proper as will not prevent one from learning.

As for being among the twenty – four parts, the scholars say that either all of them together form one part of prophethood, or each of these things (mentioned in the hadith (tradition)) is one part of prophethood. The part signifies that these excellences and qualities are one of those excellences and qualities which the Prophets عليه السلام possessed.

As for specifying the parts of prophethood, only the Prophet صلى الله عليه وسلم can say why the number is specified. But, he did not do so. Hence, we must leave it to Allah and His messenger صلى الله عليه وسلم.

(٥٠٦٠) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْهَدْىَ الصَّالِحَ وَالسَّمْتَ الصَّالِحَ وَالْاِقْتِصَادَ جُزْءٌ مِنْ خَمْسٍ وَّعِشْرِيْنَ جُزْءًا مِّنَ النُّبُوَّةِ۔ (رواه ابوداؤد)

5060. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said. "A righteous behaviour, a righteous disposition and moderation are a part of the twenty five parts of prophethood."[1]

COMMENTARY: The word (الهدى الصالح) and (السمت الصالح) – translated righteous behavour and disposition – are a man's internal and external conduct. In the mystic life of a sufi they are as akin as faith and Islam are in Shari'ah (divine law). When a believer possesses both the excellences then there is no doubt that he is perfect.

The number of parts of prophethood specified in this hadith (tradition) and the previous differ. Either a sub-narrator may have been confused or there is some undisclosed meaning in it that the Prophet صلى الله عليه وسلم did not tell us.

ANYONE'S SECRET IS A TRUST

(٥٠٦١) وَعَنْ جَابِرِ ابْنِ عَبْدِاللّٰهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا حَدَّثَ الرَّجُلُ الْحَدِيْثَ ثُمَّ الْتَفَتَ فَهِيَ اَمَانَةٌ۔ (رواه الترمذى وابوداؤد)

5061. Sayyiduna Jabir ibn Abdullah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "When a man says something (wich he wishes to be kept secret(and then he goes away, this is a trust."[2]

COMMENTARY: The person to whom the secret is confided is a trust holder. He must not reveal it to anyone.

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[1] Abu Dawud # 4776, Musnad Ahmad 1. 296.

[2] Musnad Ahmad 3. 379, Abu Dawud # 4868, Tirmidhi # 1959.

OFFER A GOOD ADVICE

(٥٠٦٢) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِاَبِي الْهَيْثَمِ بْنِ التَّيِّهَانِ هَلْ لَكَ خَادِمٌ قَالَ لَا فَقَالَ فَإِذَا اَتَانَا سَبْيٌ فَاْتِنَا فَاُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِرَاسَيْنِ فَاَتَاهُ اَبُو الْهَيْثَمِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِخْتَرْ مِنْهُمَا فَقَالَ يَا نَبِيَّ اللّٰهِ اخْتَرْ لِيْ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمُسْتَشَارَ مُؤْتَمَنٌ خُذْ هٰذَا فَاِنِّيْ رَاَيْتُهُ يُصَلِّيْ وَاسْتَوْصِ بِهٖ مَعْرُوْفًا۔ (رواه الترمذی)

5062. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم asked Abu Haytham ibn Tayihan رضی الله عنه. "Do you have a servant?" He said, "No." He said, When captives are brought to us, come to me." (soon) two captives were brought to the prophet صلی الله علیه وسلم and Abu Haytham came to him. He said, "Choose one of them." But, he submitted, "O Prophet of Allah, you select for me." The Prophet صلی الله علیه وسلم said, "The one who is consulted is trusted. Take this one, for, I have seen him offer *salah (prayer)*." And he instructed him to treat him kindly."[1]

COMMENTARY: According to a version, when he told his wife that the Prophet صلی الله علیه وسلم had instructed him to be kind to the slave, she said that they might not be able to abide by the instruction perfectly and advised him to set the slave free.

THREE THINGS MUST BE DISCLOSED EVEN IF CONFIDENTIAL

(٥٠٦٣) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَجَالِسُ بِالْاَمَانَةِ اِلَّا ثَلٰثَةَ مَجَالِسَ سَفْكُ دَمٍ حَرَامٍ اَوْ فَرْجٌ حَرَامٌ اَوِ اقْتِطَاعُ مَالٍ بِغَيْرِ حَقٍّ۔ رَوَاهُ اَبُوْدَاوٗدَ وَ ذُكِرَ حَدِيْثُ اَبِيْ سَعِيْدٍ اِنَّ اَعْظَمَ الْاَمَانَةِ فِيْ بَابِ الْمُبَاشَرَةِ فِي الْفَصْلِ الْاَوَّلِ۔

5063. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Meetings are confidential. (If anything is spoken and heard, it should not be disclosed to anyone else,) However, there are three meetings that are excepted. (if they are heard, they must be conveyed to others even if spoken confidentially.) They are:

(i) Concerning shedding of blood unlawfully (deciding to do it),
(ii) Committing fornication (making plans to do it),
(iii) Appropriating someone's property unjustly."[2]

COMMENTARY: Any one who hears any such conspiracy must not regard it as a secret but must reveal it to the proper persons. It is also permitted to reveal conspiracies against religion, state and nation. This is as explained by Shaykh Abdul Haq رحمه الله.

Mulla Ali Qari رحمه الله has said that it is not proper for a believer to publicize the bad deed or sayings of any people in a meeting. However, three evil conspiracies or deeds may be publicized and they are those mentioned in the hadith (tradition).

اِنَّ اَعْظَمَ الْاَمَانَةِ الخ

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[1] Tirmidhi # 2369 (2376) lengthy, Bukhari # 2198, Musnad Ahmad # 11342.

[2] Tirmidhi # 1959, Abu Dawud # 4869, Musnad Ahmad 3. 342.

And, the hadith (tradition) of Abu Sa'eed رضی اللہ عنہ is mentioned at # 3190.

SECTION III الفصل الثالث

POSITION OF INTELLIGENCE

(٥٠٦٤) وَعَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا خَلَقَ اللّٰهُ الْعَقْلَ قَالَ لَهُ قُمْ فَقَامَ ثُمَّ قَالَ لَهُ اَدْبِرْ فَاَدْبَرَ ثُمَّ قَالَ اَقْبِلْ فَاَقْبَلَ ثُمَّ قَالَ لَهُ اقْعُدْ فَقَعَدَ ثُمَّ قَالَ لَهُ مَاخَلَقْتُ خَلْقًا هُوَ خَيْرٌ مِنْكَ وَلَا اَفْضَلُ مِنْكَ وَلَا اَحْسَنُ مِنْكَ بِكَ اٰخُذُ وَبِكَ اُعْطِيْ وَبِكَ اُعْرَفُ وَبِكَ اُعَاتِبُ وَبِكَ الثَّوَابُ وَ عَلَيْكَ الْعِقَابُ وَقَدْ تَكَلَّمَ فِيْهِ بَعْضُ الْعُلَمَآءِ۔

5064. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When Allah created the intelligence, He said to it, 'stand up!' so it stood up. Then He said to it, 'Turn your back!' so, it turned it back. Then He said to it, 'Turn your back!' So, it turned its back. Then He said to it, 'Turn your face (towards Me).' So, it faced Him. Then He said to it 'Sit down,' and it sat down. Then he said to it, 'I have created no creation that is better than you, more excellent than you, and more beautiful than you. Through you I receive (worship of the creatures). Through you, I grant reward and ranks to them). Through you, I am known (and recognized). Through you, I punish Through you, I bestow reward and through you, I punish.' (In short, it is intelligence that makes man answerable to the commands of Allah, subject to His anger and pleasure and deserving of reward and punishment.)[1]

COMMENTARY: Intelligence was created with a body and will be brought in the hereafter as a ram and slaughtered between paradise and hell.

RECKONING WILL BE ACCORDING TO INTELLIGENCE

(٥٠٦٥) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الرَّجُلَ لَيَكُوْنُ مِنْ اَهْلِ الصَّلٰوةِ وَالصَّوْمِ وَالزَّكٰوةِ وَالْحَجِّ وَالْعُمْرَةِ حَتّٰى ذَكَرَ سِهَامَ الْخَيْرِ كُلَّهَا وَمَايُجْزٰى يَوْمَ الْقِيٰمَةِ اِلَّا بِقَدْرِ عَقْلِهٖ۔

5065. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A man may be among those who offer *salah (prayer)*, fast, pay zakah (Annual due charity), perform Hajj (pilgrimage) and umrah so much so that he mentioned all chief forms of pious deeds. "But he will not be rewarded on the day of resurrection except in keeping with his intelligence."[2]

COMMENTARY: Intelligence is what enables man to know the reality of things and of causes, the good and bad of both the worlds, and piety and evil. He keeps away thereby from the trials of the soul and the wrong paths, but thereby follows the straight way. Thereby, he gains nearness to Allah.

Those traits are found in men in accordance with the degree of their intelligence. Hence reward in the hereafter will be commensurate with intelligence. Reward will not depend merely on worship and obedience but on their beauty and perfection, and intelligence enables a person to achieve that.

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[1] Bayhaqi in Shuab ul eeman # 4633. The *ulama (Scholars)* say that this hadith (tradition) is invented.

[2] Bayhaqi in Shu'ab ul eeman # 4637.

The *ulama (Scholars)* put the question here is knowledge more excellent or intelligence? However, if learning is also applied to the power of distinction and recognition then there is not need to debate which is better - knowledge or intelligence? However, these two things are superior to deed and worship. The *ulama (Scholars)* say, therefore, that one raka'ah *salah (prayer)* of an intelligent scholar is better than one thousand raka'at of other people.

FARSIGHTEDNESS ABSTINENCE & GOOD CHARACTER

(٥٠٦٦) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ لِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا أَبَاذَرٍّ لَا عَقْلَ كَالتَّدْبِيْرِ وَلَا وَرَعَ كَالْكَفِّ وَلَا حَسَبَ كَحُسْنِ الْخُلُقِ۔

5066. Sayyiduna Abu Dharr رضی اللہ عنہ narrated "Allah's Messenger صلی اللہ علیہ وسلم said to me, 'O Abu Dharr, there is no intelligence like foresighted planning, no righteousness like abstinence and no nobility like good character."[1]

COMMENTARY: Farsightedness is to think of the consequences before taking up any task. The word righteousness is used here for (ورع) which is more intense than (تقوی) taqwa. It is to abstain not only from the forbidden but also from the makruh (disapproved) (undesirable) and the doubtful. Generally however, both words are used as Synonyms. Also there is no difference between the words of the hadith (tradition) (ورع) - righteousness and الکف abstinence. Actually, both mean to restrain oneself (though the translations use distinct words for them). Teebi رحمہ اللہ makes it clear. He says (الکف) is to abstain from harming the Muslims and from using the tongue for meaningless talk. And, he says that (ورع) and (تقوی) apply to both commands 'to do' and 'to abstain,' which (الکف) pertains only to the command 'not to do' or 'to abstain,

We must also realize that the principle in following the commands is that abstinence is more emphasized then performance. In other words, it is more important to abstain from such things as Shari'ah (divine law) has forbidden us to approach than to perform what Shari'ah (divine law) has commanded us and permitted us to do. It is on this basis that the *ulama (Scholars)* have written that if a person

Suffices himself with the performance of the *fard (compulsory)* and the *wajib (obligatory)* (obligatory duties) and the *sunnah (Holy Prophet's practice)* mu'akhadah (emphasized *sunnah (Holy Prophet's practice)*) but does not abide by the supererogatory and the recommended. And

Is more particular in keeping away by abstaining from all the forbidden and disliked and doubtful things, - he will attain the goal. In other words, he will get to the degree of Divine awareness and nearness to Allah.

In contrast, if anyone is very particular in discharging the *fard (compulsory)* and *wajib (obligatory)* obligation, the *sunnah (Holy Prophet's practice)* mu'akkadah, all the supererogatory and recommended forms of worship, but is not particular in abstaining and continues to indulge in the forbidden, then he will not attain the goal.

This can be explained with the example of a sick person. He has been prescribed certain medicine and preventive measures. If he is careful to observe the prevention strictly abstaining from that is disallowed but is careless in taking the medicine then too he will get

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[1] Ibn Majah # 4218, Bayhaqi in Shu'ub ul eeman # 5647.

well even if it takes time. But if it is the other way about and he takes all the prescribed medicine but does not keep away from the food and drink that is forbidden to him, then he will never get will and his sickness will go on increasing.

A man's nobility and his high descent is actually his good character. If anyone lacks this quality then no matter how many merits he enumerates of himself and recounts his achievements and pedigree, that is of no value and to no effect. Good character could mean all internal moral qualities and it could also mean tenderness and mild nature. In the former case, it is the best merit and in the latter case, the statement is an over emphasis/

The Sufis say of good character that it is to meet others cheerfully and to present gifts to people and to refrain from hurting Allah's creatures. This is the saying of Hasan Busri رحمه الله. Another righteous man said that it is to abstain from disliking Allah's creatures and to keep people happy both in comfort and hardship.

Sahl Tashturi رحمه الله said that the lowest form of good character is to endure the excesses of the creatures and never to avenge anyone. It is also to be compassionate to a tyrant and to hope for his forgiveness.

MODERATION IN SPENDING IS HALF WEALTH

(٥٠٦٧) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْاِقْتِصَادُ فِى النَّفَقَةِ نِصْفُ الْمَعِيْشَةِ وَ التَّوَدُّدُ اِلَى النَّاسِ نِصْفُ الْعَقْلِ وَحُسْنُ السَّوَالِ نِصْفُ الْعِلْمِ- رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الْاَرْبَعَةَ فِىْ شُعَبِ الْاِيْمَانِ-

5067. Sayyiduna Ibn Umar رضی الله عنه narrated that the Allah's Messenger صلی الله علیه وسلم said, "Being moderate in spending is (like) half of one's livelihood (or capital). Being friendly to the people is (like) half of intelligence. And putting questions in a decent manner is (like) half of knowledge."[1]

COMMENTARY: One must neither be extravagant nor niggardly in spending on the essential of life. Moderation is half of the capital of life. In the sense that it saves for other uses, and sort of augments income.

To love good people ensures a good social living. Both these things together make up a full intelligence.

When a scholarly issue is involved, it is like half of knowledge to ask questions after deliberation in a decent manner. Such a person asks only such questions as are very necessary and useful. He seeks to increase his knowledge and knows what he should ask and whom should he ask. When he gets an answer, his knowledge of that which he wished to know becomes perfect. In this sense, knowledge is of two kinds:

(i) Question, and
(ii) Answer.

As for asking questions in a decent manner a good question is one that is examined and reviewed from all angles for all plausible answers so that a comprehensive answer is expected. The question itself is a branch of knowledge. Thus it cannot be asked how putting a question can be described as half of knowledge when asking implies ignorance. One who asks after deliberating on it is clearly seeking knowledge and possesses some knowledge which he hopes to make perfect. This is why a question is half of knowledge.

On the other hand, a person who puts a question hastily without proper deliberation only

[1] Bayhaqi in Shu'ab ul eeman # 6568.

shows his ignorance and poor intelligence. Once, imam Abu Yusuf رحمه الله observed that one of his students was quiet in his class over a continuous period of time. So, he said to him, "If you do not understand anything what I say here, or find any difficulty, you may ask about it. Do not feel shy, To feel ashamed to ask about what needs to be solved keeps one away from acquiring knowledge." At that time, Imam Abu Yusuf رضی الله عنه was defining fasting. He said 'A fast begins in the morning and is completed at sunset." That student asked, "O Imam! What if the sun never sets? When will the fast end?' Imam Abu Yusuf رحمه الله said, "Keep quiet! Silence is better for you than speech."

In short, the kind of the question asked and the way it is put reveals the personality and condition of the person asking the question. It is not difficult to see if he is ignorant or possesses an inclination to learn.

A person who is bright will put a question that reflects his knowledge and intelligence. But, the question of an ignorant person will be foolish and casual. Someone has said, well; "When an ignorant man speaks he looks like a donkey. When he is silent, he seems to be wall."

[To question and ask is a moment's shame, But to question and not ask is a lifetime's (Japanese proverb) shame.]

CHAPTER - XIX

GENTLENESS, MODESTY & GOOD CHARACTER بَابُ الرِّفْقِ وَالْحَيَاءِ وَحُسْنِ الْخُلُقِ

The word (رفق) gentleness is the opposite (عنف) rudeness. It means to be mild and kind to one's companions, to deal with them cheerfully and to do everything calmly and in a pleasant manner.

The next word in the caption is (حياء). It means modesty and to be liked. A person feels in when he is shy and fears that he might be blamed for defect or shortcoming. This is why it is said, "The best kind of modesty is what prevents one from indulging in what Shari'ah (divine law) has called bad."

Sayyiduna Junayd رحمه الله said, "Haya' (or modesty) is the condition that grows in the heart because of fear and restlessness after not being thankful to Allah for His bounties."

Sayyiduna Biqaq رحمه الله said, "Haya is what prevents one to request and seek from the master."

The next words are (احسن الخلق) good character. It is to follow what the seal of the prophets, the last of them Sayyiduna Muhammad صلی الله علیه وسلم has presented to people from Allah. It is the Shri'ah or etiquette of the mystic way of life and intimate knowledge of the Divine Being.

Sayyidah Ayshah رضی الله عنها was asked about the manners of the Prophet صلی الله علیه وسلم as contained in the words of the Qurani:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

{And surely you have a tremendously sublime character} (68: 4)

She said "His character and disposition was the mighty Quran.'[1]

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[1] Muslim.

He possessed all the good qualities mentioned in the Quran and he was free from all the bad attributes condemned by the Quran (whether they concerned disobedience to Allah or mistreatment of the creatures. Indeed, this is the highest degree of man's character.) As for the degrees of obedience, it is according to love, meaning a person obeys in accordance with his love for the Prophet صلی اللہ علیہ وسلم and the enablement he gets for it. If it is more, then he obeys more but if it is less then his obedience comes down to that extent.

SECTION I — اَلْفَصْلُ الاول

MERIT OF MILDNESS & MERCY

(٥٠٦٨) عَنْ عَآئِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ رَفِيْقٌ يُحِبُّ الرِّفْقَ وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ۔ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لَهُ قَالَ لِعَآئِشَةَ عَلَيْكِ بِالرِّفْقِ وَاِيَّاكِ وَالْعُنْفَ وَالْفُحْشَ اِنَّ الرِّفْقَ لَا يَكُوْنُ فِيْ شَيْءٍ اِلَّا زَانَهُ وَلَا يُنْزَعُ مِنْ شَيْءٍ اِلَّا شَانَهُ۔

5068. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah is mild and likes mildness. (He is mild Himself and does not burden his creatures, and likes them to be mild too to each other.) He grants for mildness what He does not grant for harshness and what He does not grant for anything else."[1]
According to another version, he (the Prophet) صلی اللہ علیہ وسلم said to Sayyidah Ayshah رضی اللہ عنہا, "You must observe mildness and keep away from harshness and roughness. In whatever thing mildness is found, it does not but adorn it and from whatever it is withdrawn, it does not but render it defective."[2]

COMMENTARY: Allah likes His slaves to be kind to each other. They must encourage each other to be mutually loving and compassionate to create a peaceful society, free of worries, When this is done everyone prospers and blessing descend on them. Also, Allah rewards them and causes them to succeed in their affairs.
Moreover, Allah does not reward as much on anything else as He does on mildness. This fact is emphasized by repeating the previous text. It makes it clear that the reward is greater than on even normal conduct what to say of harshness.

LACK OF MILDNESS DEPRIVES OF PIETY

(٥٠٦٩) وَعَنْ جَرِيْرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ يُحْرَمُ الرِّفْقَ يُحْرَمُ الْخَيْرَ۔ (رواہ مسلم)

5069. Sayyiduna Jarir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "He who is deprived of mildness is deprived of piety (and goodness)."[3]

COMMENTARY: In the version of Jami Saghir, the words are that he who is deprived of mildness is deprived of all good. Thus, the Prophet صلی اللہ علیہ وسلم described the virtue of mildness and encouraged that it should be adopted, placing emphasis by the word 'all'

EXCELLENCE OF MODESTY

(٥٠٧٠) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى رَجُلٍ مِّنَ الْاَنْصَارِ وَهُوَ يَعِظُ اَخَاهُ بِالْحَيَآءِ

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[1] Muslim # 77. 2593.
[2] Muslim # 78. 2594, Tirmidhi # 2701.
[3] Muslim # 74-2592.

فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعْهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيْمَانِ۔ (متفق عليه)

5070. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that (one day) Allah's Messenger صلی اللہ علیہ وسلم passed by a man of the ansar رضی اللہ عنہ while he was preaching his brother on modesty. So, Allah's Messenger صلی اللہ علیہ وسلم said (to him), "Let him alone, for modesty is part of faith."[1]

COMMENTARY: That sahabi رضی اللہ عنہ was forbidding his brother from being too much modest. He told him that too much modesty keeps one from acquiring sustenance and learning. On hearing him, the Prophet صلی اللہ علیہ وسلم forbade him to discourage his brother, saying, "Modesty is a good characteristic and part of faith."

Teebi رحمہ اللہ and others said that he was warning his brother. It is also said that he was extolling him to adopt modesty, but the first opinion is more correct. In one version. The word (يعظ) admonish, warn is replaced by (يعاتب) reprimand, censure.

(٥٠٧١) وَعَنْ عمران بن حصين قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْحَيَاءُ لَا يَأْتِيْ إِلَّا بِخَيْرٍ وَفِيْ رِوَايَةٍ اَلْحَيَاءُ خَيْرٌ كُلُّهٗ۔ (متفق عليه)

5071. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'Modesty grows nothing but good."

According to another version "Modesty is good in all cases."[2]

COMMENTARY: If shyness keeps one away from declaring the truth or enjoining piety and forbidding evil then it is not modesty. It is helplessness and cowardice. In the eyes of Shari'ah (divine law) modesty (حياء) should be instrumental in keeping away evil. It should prevent one from evil both natural and legal. And one must shun what is described as evil by Shari'ah (divine law) whether it is haraam (unlawful) or makruh (disapproved) (undesirable); and even if it is *mustahab (desirable)* (recommended) to keep away from it.

In short:

{Modesty is good in cases that comply with Allah's pleasure}

AN OLD ADAGE FROM THE PROPHETS علیہ السلام

(٥٠٧٢) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الْأُوْلٰى إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَاشِئْتَ۔ (رواه البخاری)

5072. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Among the things people have acquired from the sayings of the earliest Prophets علیہ السلام is: if you have no shame, you may do whatever you like."[3]

COMMENTARY: The sayings of the Prophet صلی اللہ علیہ وسلم are the revelations they received. These words came down to us in their original form.

The words 'you may do whatever you like' are not a command but they convey that if you have cast aside shame, then how can you be prevented to do what you wish to do?

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[1] Bukhari # 24, Muslim # 59-36.

[2] Musnad Ahmad 4-427, Bukhari # 6117, Muslim # 60. 37.

[3] Bukhari # 6120.

Or,. it is a command in the sense of a warning; do what you like but you will have to answer for that. It is like: اِعْمَلُوْا مَا شِئْتُمْ

{Do what you will} (41: 40)

PIETY & SIN DEFINED

(٥٠٧٣) وَعَنِ النَّوَّاسِ بْنِ سَمْعَانَ قَالَ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ وَالْإِثْمِ فَقَالَ الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِيْ صَدْرِكَ وَكَرِهْتَ اَنْ يَّطَّلِعَ عَلَيْهِ النَّاسُ۔ (رواه مسلم)

5073. Sayyiduna Nawwas ibn Sam'an رضی اللہ عنہ said, "I asked Allah's Messenger صلی اللہ علیہ وسلم about piety and sin. He said, 'piety is good character and sin is what pricks your heart and which you do not like that people should know."[1]

COMMENTARY: If a Muslim commits a sin and his heart is bright with taqwa (piety)then he has Qualms of conscience. But, this does not cover the deeds that Shari'ah (divine law) has described clearly as sin. And, the hadith (tradition) speaks of such deeds as Shari'ah (divine law) has not clearly described as sin and the *ulama (Scholars)* differ on their actual position.

The other sign of sin is that the doer does not like other people to know of it.

VIRTUES OF GOOD MANNERS

(٥٠٧٤) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَحَبِّكُمْ اِلَيَّ اَحْسَنُكُمْ اَخْلَاقًا۔ (رواه البخاری)

5074. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The one of you dearest to one is he who is the best of you in character."[2]

COMMENTARY: This is the man who possesses good habits and characteristics. He fulfils rights of Allah and of fellow men.

(٥٠٧٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ خِيَارِكُمْ اَحْسَنُكُمْ اَخْلَاقًا۔ (متفق علیه)

5075. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best of you is he who is the best of you in character."[3]

SECTION II اَلْفَصْلُ الثَّانِیْ

MERIT & SIGNIFICANCE OF MILDNESS

(٥٠٧٦) عَنْ عَائِشَةَ قَالَتْ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اُعْطِىَ حَظَّهٗ مِنَ الرِّفْقِ اُعْطِىَ حَظَّهٗ مِنْ خَيْرِ الدُّنْيَا وَالْاٰخِرَةِ وَمَنْ حُرِّمَ حَظَّهٗ مِنَ الرِّفْقِ حُرِّمَ حَظَّهٗ مِنْ خَيْرِ الدُّنْيَا وَالْاٰخِرَةِ۔ (رواه فی شرح السنة)

5076. Sayyiduna Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم said, 'He who is given his share of mildness is bestowed his portion of the good of this world and the next. But, he who is deprived of his share of mildness is deprived of his portion

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[1] Muslim # 14. 2553.

[2] Bukhari # 3759.

[3] Bukhari # 3559, Muslim # 68. 2321.

of the good of this world and the next."[1]

MODESTY IS PART OF FAITH

(٥٠٧٧) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْحَيَاءُ مِنَ الْاِيْمَانِ وَالْاِيْمَانُ فِي الْجَنَّةِ وَالْبَذَاءُ مِنَ الْجَفَاءِ وَالْجَفَاءُ فِي النَّارِ۔ (رواه احمد والترمذى)

5077. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Modesty (which obstructs one from evil) is part of faith and faith is in paradise (to which it takes a believer). But, immodesty (which is obscenity)is part of evil and the evil will go to hell."[2]

(٥٠٧٨-٥٠٧٩) وَعَنْ رَجُلٍ مِنْ مُزَيْنَةَ قَالَ قَالُوْا يَا رَسُوْلَ اللّٰهِ مَاخَيْرُ مَا اُعْطِيَ الْاِنْسَانُ قَالَ الْخُلُقُ الْحَسَنُ۔ رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْاِيْمَانِ وَفِي شَرْحِ السُّنَّةِ عَنْ اُسَامَةَ بْنِ شَرِيْكٍ۔

5078. A man of (the tribe) Muzaynah رضی الله عنه narrated that the sahabah (Prophet's Companions) رضی الله عنهم asked, "O Messenger of Allah, what is the best of that which a human being is given?" He said, "A good character."[3]

5079. Sayyiduna Usamah ibn Sharik رضی الله عنه also narrated it.[4]

BAD MANNERS & RUDENESS

(٥٠٨٠) وَعَنْ حَارِثَةَ بْنِ وَهْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَدْخُلُ الْجَنَّةَ اَلْجَوَّاظُ وَلَا الْجَعْظَرِيُّ قَالَ وَالْجَوَّاظُ الْغَلِيْظُ لَفَظٌ۔ رَوَاهُ اَبُوْدَاوُدَ فِي سُنَنِهِ وَالْبَيْهَقِيُّ فِي شُعَبِ الْاِيْمَانِ وَصَاحِبُ جَامِعِ الْاُصُوْلِ فِيْهِ عَنْ حَارِثَةَ وَكَذَا فِي شَرْحِ السُّنَّةِ عَنْهُ وَلَفْظُهُ قَالَ لَا يَدْخُلُ الْجَنَّةُ الْجَوَّاظُ الْجَعْظَرِيُّ يُقَالَ الْجَعْظَرِيُّ الْفَظُّ الْغَلِيْظُ وَفِي نُسَخِ الْمَصَابِيْحِ عَنْ عِكْرَمَةِ بْنِ وَهْبٍ وَلَفْظُهُ قَالَ وَالْجَوَّاظُ الَّذِيْ جَمَعَ وَمَنَعَ وَالْجَعْظَرِيُّ الْغَلِيْظُ الْفَظُّ۔

5080. Sayyiduna Harithah ibn Wahb رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Neither will the rude tongued nor the bad mannered enter paradise." The sub-narrator said that jawwaz is the rude tongued and harsh of speech.

According to the version in Sharh us *sunnah (Holy Prophet's practice)*, he said, "Al-Jawwaz al-jazari will not enter paradise. (In other words jazari is used as a qualification of Jawwaz.) Ja'zari is said to mean bad mannered and harsh of speech. (So this version means that jawwaz and jazari are synonymous)

In some copies of mIsbah, it is narrated on the authority of Sayyiduna Ikrimah ibn Wahb رضی الله عنه. He said, "Al-Jawwaz is he who amasses (wealth) but does not give anything to the beggar. And al Ja'zairi is he who is rude tongued and bad mannered."[5]

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[1] Musnad Ahmad 6-159, Sharh us *Sunnah (Holy Prophet's practice)* # 3491.

[2] Musnad Ahmad 2-501, Tirmidhi # 2009.

[3] Musnad ahmad 4. 278, Bayhaqi Shu'ab ul eeman # 7992.

[4] Sharh us *Sunnah (Holy Prophet's practice)*, Musnad Ahmad 4. 278.

[5] Abu Dawud # 4801, Bayhaqi in Shu'ab ul eeman # 3593, Sharh us *sunnah (Holy Prophet's practice)* # 8173.

COMMENTARY: The gist of all these versions is that the two words al-Jawwaz and al-jazari are nearly identical in meaning and there is not much difference in the two.
Mulla Ali Qari رحمه الله said that these words mean that the man is hard-hearted and bad mannered. It is like the tradition of Sayyidah Ayshah رضى الله عنها transmitted by Khatib رحمه الله in a marfu form that (the Prophet صلى الله عليه وسلم said,) "There is repentance for everything but not for bad manners (meaning indecency and evil habits). This man repents for one sin but commits more grave sins." (This means that he keeps constantly on his evil habits.)
If the person is a hypocrite then he will never enter paradise but if he is a believer then he will not be admitted to paradise initially with the first batch of those who are delivered and enter straightway.

MERIT OF GOOD MANNERS & EVIL OF BAD SPEECH

(٥٠٨١) وَعَنْ اَبِي الدَّرْدَآءِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اَثْقَلَ شَيْءٍ يُوْضَعُ فِيْ مِيْزَانِ الْمُؤْمِنِ يَوْمَ الْقِيٰمَةِ خُلُقٌ حَسَنٌ وَاِنَّ اللّٰهَ يُبْغِضُ الْفَاحِشَ الْبَذِيَّ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ وَرَوٰى اَبُوْدَاوٗدَ الْفَصْلَ الْاَوَّلَ۔

5081. Sayyiduna Abu Darda رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Indeed, the heaviest of the things in the scale of the believer on the day of resurrection will be good character. And surely Allah dislikes the indecent and the obscene."[1]

COMMENTARY: While shaykh Abdu Haq رحمه الله has translated the word (بذى) as one who is foul speeched, Mulla Ali Qari رحمه الله has cited an exponent to say that it means 'bad mannered,' and says that it is more appropriate. He also says that on the day of resurrection bad manners will be very much weightless.

RANK OF THE GOOD MANNERED

(٥٠٨٢) وَعَنْ عَآئِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهٖ دَرَجَةَ قَآئِمِ اللَّيْلِ وَصَآئِمِ النَّهَارِ۔ (رواه ابوداؤد)

5082. Sayyidah Ayshah رضى الله عنها narrated that she heard Allah's Messenger صلى الله عليه وسلم say, "Indeed, the believer (who is a practicing scholar) will attain because of his good character the degree of one who keeps vigil during the night (to worship Allah and to mention Him) and fasts during the day (always)."[2]

COMMENTARY: Suhayl رحمه الله said that the lowest degree of good manners is to endure the harm caused by people. Revenge should not be taken. The oppression of the tyrant should be tolerated and supplication should be made for him to be forgiven and blessed. He should be treated with mercy and compassion.

BE KIND NATURED TO OTHERS

(٥٠٨٣) وَعَنْ اَبِيْ ذَرٍّ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِتَّقِ اللّٰهَ حَيْثُ مَا كُنْتَ وَاَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ

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[1] Tirmidhi # 2002 (2009), Abu Dawud # 4799, Musnad Ahmad 6-442.
[2] Abu Dawud # 4798.

تُمْحُهَا وَخَالِقِ النَّاسِ بِخُلُقٍ حَسَنٍ۔ (رواہ احمد والترمذی والدارمی)

5083. Sayyiduna Abu Dharr رضی اللہ عنہ narrated Allah's Messenger صلی اللہ علیہ وسلم said, to me, 'Fear Allah wherever you be. If you happen to commit an evil deed, follow it with a good deed. That will obliterate it. And, deal with people with a good nature.'[1]

COMMENTARY: Fear Allah and obey all His commands, doing what He has made *wajib (obligatory)* and refraining from what He has prohibited. This is taqwa. It is the foundation of religion whereby degrees are attained of belief and Divine awareness. The lowest degree of taqwa (piety)is to reject polytheism and its highest degree is to reject all beside Allah. There are other degrees, in between the two, overlapping each other. For example, abstaining from the forbidden is one degree, but abstaining from the undesirables (makruh (disapproved)) is a degree higher than that More than that is to keep away from such things as are unnecessary through they may be mubah (Permissible).

Moreover, fearing Allah is not restricted to any place or time or situation. You must fear Him in journey and at home, in abundance and in dire straits, when in company and when alone. In short, wherever you are and whatever commands applicable at that time, you must obey them because none of your condition is hidden from Allah. He is never uninformed of you. He knows all your outward and seen conditions as well as all your inward and unseen conditions.

Once Sayyiduna Dawud Tayi رحمہ اللہ passed by a grave when Allah enabled him to know the position inside the grave. He heard the dead man implore inside the grave, "My Lord, did I not offer the *salah (prayer)*, pay the zakah (Annual due charity), do this and do that?" He counted all the good deeds he had done in the world. The angels said to him. "True, O enemy of Allah! Yes, you did all those things. But, it is not true, a enemy of Allah, when you were alone, you preferred sin to fear of Allah, you never cared that Allah sees you even in that condition?'

Humam beings are always liable to commit mistake. So, if a sin is perpetrated because of human failure, you must follow it quickly with a pious deed. The righteous action will erase the sin and its effects.

As for what does a pious deed mean, it means to repent in the first place. Or it means any kind of piety. Or, it is a pious deed that is its converse. Teebi رحمہ اللہ has said that a man must never be careless for a moment too to do pious deeds to erase the bad effects of sin. Whatever wrong he might commit, he must perform against it a righteous deed of its type of offset it. If he has consumed wine, then he must offer against it some lawful drink to people for Allah's sake. If he demonstrates arrogance some time then he must observe humility to compensate for it.

If he hear songs at some place or in an assembly then he must instead attend an assembly where the Quran is recited and Allah is mentioned in dhikr or a sermon is delivered.

In the same light, he must offset niggardliness with spending or charity in Allah's path.

As for the words that piety obliterates sin, Allah might erase the effects of sin on the heart of his person, or the bad deed is obliterated from the reward of the angels who write down the deeds. If the right of someone is denied or he is wronged then the pieties from the record of deeds of the unjust person are transferred to the record of the wronged one to the

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[1] Tirmidhi # 1987, Musnad Ahmad 5-153. Darimi # 2791.

extent of the injustice. Or, Allah may please the wronged one by His favour and compassion through blessings so that he may forgive the unjust.

A LEGEND: Some time after a shaykh died another saw him in his dream and asked him how he fared. He said that Allah was kind to him and forgave him but he had to go through reckoning anyway. He said, 'I was also called to account for having taken out a grain of wheat from a bag belonging to a shopkeeper at the time of breaking my fast though I had put it back on realizing that I had taken it out without permission. But, since I had split it before returning it to its place, some of my pieties were deducted from my record.'

Baydawi رحمه الله has said that pieties of a person atone for his sins, both minor and such of the grave as are concealed. This is in the light of Allah's saying:

لَأُكَفِّرَنَّ عَنْكُمْ سَيِّاٰتِكُمْ

{Verily, I shall wipe out from you your evils.} (5: 12)

This is of a universal application just as the hadith (tradition) is of a general nature. However, such of the grave sins as are disclosed to the ruler, the hadd or prescribed punishment will not be waived on them, neither will they be pardoned on making a repentance.

HELL IS KEPT AWAY FROM THE MILD

(٥٠٨٤) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ وَبِمَنْ تَحْرُمُ النَّارُ عَلَيْهِ عَلٰى كُلِّ هَيِّنٍ لَيِّنٍ قَرِيْبٍ سَهْلٍ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

5084. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, "shall I not tell you who the person is who is forbidden to the fire and from whom hell is kept away? (It is) everyone who is mild and kind, close to the people and easily befriended."[1]

THE PIOUS BELIEVER

(٥٠٨٥) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ غِرٌّ كَرِيْمٌ وَالْفَاجِرُ خَبٌّ لَئِيْمٌ۔ (رواه الترمذی وابوداؤد)

5085. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The believer is naïve and compassionate while the sinner is deceitful and mean."[2]

COMMENTARY: The Arabic word (غر) means 'one who is deceived. Sirah and others say that it stands for the inexperienced.' 'negligent.'

The hadith (tradition) means that a pious person is by nature obedient and so he is mild and gentle. He is simple. Therefore, he is easily deceived. Neither does he recognize deceit nor can he detect the deceiver because he is ignorant of such things, but the main reason for it is that he is mild and compromising, king and forgiving, and good-natured.

Some scholars have translated the hadith (tradition) to mean: Since a pious man is affable and simple, so he always has a good opinion of other people and believes everyone easily.

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[1] Tirmidhi # 2488, Musnad Ahmad 1-415.

[2] Abu Nu'aym 5-180, Tirmidhi in a mursal form.

Besides, he is more concerned with matters of the hereafter and correction of his self. He does not give any importance to worldly affairs, so he is very careful about issues of the next world. In spite of this description of a believer, the Prophet صلى الله عليه وسلم also advised him by his words:

لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ

(A believer is not stung from the same hole twice) see hadith (tradition) # 5053,
In these words the Prophet صلى الله عليه وسلم advised the believer to be vigil in both worldly affairs and concerns of the hereafter, but, some scholars restrict it to only the issues of the next world.
In contrast, the sinner (or the hypocrite, etc.) is cunning and deceitful. He spreads mischief and disorder and concealing anyone's faults is alien to him. He is not deceived easily unless a more deceitful person confronts him. If at all he is deceived, he cannot bear it but is quick to avenge himself.

(٥٠٨٦) وَعَنْ مَكْحُوْلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُوْنَ هَيِّنُوْنَ لَيِّنُوْنَ كَالْجَمَلِ الْاَنِفِ اِنْ قِيْدَ انْقَادَ وَاِنْ اُنِيْخَ عَلٰى صَخْرَةٍ اسْتَنَاخَ رَوَاهُ التِّرْمِذِيُّ مُرْسَلًا۔

5086. Sayyiduna Makhul رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The believers are submissive and mild like a domesticated camel with a bridle I its nose which when led anywhere surrenders itself and when made to sit on stones, it sits on them."[1]

COMMENTARY: A believer obeys the Shari'ah (divine law) without hesitation and any questions. He willingly endures any difficulty in the process.
The hadith (tradition) also mentions the characteristic of the Muslims when they obey each other and are humble and kind mutually. They shun arrogance. In fact, this trait to is part of obedience to Allah.

MIXING WITH PEOPLE IS BETTER THAN SOLITUDE

(٥٠٨٧) وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلْمُسْلِمُ الَّذِيْ يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلٰى اَذَاهُمْ اَفْضَلُ مِنَ الَّذِيْ لَا يُخَالِطُهُمْ وَلَا يَصْبِرُ عَلٰى اَذَاهُمْ۔ (رواه الترمذى وابن ماجة)

5087. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The Muslim who mingles with people and endures the harm they cause is better than the one who does not mingle with them and so does not endure their hamr."[2]

COMMENTARY: Most of the tabi'un abided by this hadith (tradition). This conduct is more conducive to preaching, enjoining piety and forbidden evil spreading good, mutual co-operation and helping religion. While in some cases it is imperative to mix with people, when it is not unavoidable, it is better to keep away from them. However, a regular link should be maintained with the righteous. One should not keep away from them.
It would be beneficial to observe solitude from the common people when necessary knowledge had been acquired and such degree of asceticism is attained as makes one

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[1] Tirmidhi # 2507, Ibn Majah # 4032, Musnad Ahmad 2. 43.
[2] Tirmidhi # 2507, Ibn Majah # 4032, Musnad Ahmad 2. 43.

independent of other people and of desires.

Some mystics maintain that without learning, solitude is disgrace and deprivation, and without asceticism and contentment, it is ruin.

Thus, the perfect Sufis like the Naqsh bandiyah and Shadhliyah observed such a course whereby they kept apart from the people and also mingled and had links with them.

EXCELLENCE OF SUPPRESSING ANGER

(٥٠٨٨) وَعَنْ سَهْلِ بْنِ مُعَاذٍ عَنْ اَبِيْهِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَظَمَ غَيْظًا وَّ هُوَ يَقْدِرُ عَلٰى اَنْ يُّنْفِذَهٗ دَعَاهُ اللّٰهُ عَلٰى رُؤُسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ حَتّٰى يُخَيِّرَهٗ فِيْ اَيِّ الْحُوْرِ شَآءَ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5088. Sayyiduna Sahl ibn Mu'adh رحمه الله reported from his father that the prophet صلى الله عليه وسلم said, "He who suppresses (his) anger when he is able to give vent to it, will be called by Allah on the day of resurrection over the heads of the creatures and will be allowed to select any of the maidens he wishes."[1]

(٥٠٨٩) وَفِيْ رِوَايَةٍ لِّاَبِيْ دَاوٗدَ عَنْ سُوَيْدِ بْنِ وَهْبٍ عَنْ رَجُلٍ مِّنْ اَبْنَآءِ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اَبِيْهِ قَالَ مَلَأَ اللّٰهُ قَلْبَهٗ اَمْنًا وَّ اِيْمَانًا وَّذُكِرَ حَدِيْثُ سُوَيْدٍ مَّنْ تَرَكَ لُبْسَ ثَوْبِ جَمَالٍ فِيْ كِتَابِ اللِّبَاسِ۔

5089. Sayyiduna Suwayd ibn Wahb رحمه الله reported from a son of a companion of the prophet صلى الله عليه وسلم that his father narrated (that the Prophet صلى الله عليه وسلم said,) "Allah will fill his heart with peace and faith."[2]

COMMENTARY: Allah will honour that man in the presence of all the creatures and take pride in him.

Anger is the commotion of the nafs ammarah (the soul that incites). He who suppresses his anger truly defeats his inciting soul. Hence, Allah has also praised those who restrain their anger in these words.

وَالْكَاظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ

{And (they) restrain anger and are forgiving towards mankind.} (3;134)

He who keeps his self away from its desire has his destination in paradise and gets as reward the wide eyed maidens. More than that, the reward of one who forgives people too may be imagined! Imran Thawri رحمه الله said that being kind is actually toward one who is bad to you, for, if you are kind to one who is nice to you, then it is not a favour but a return, a reciprocation.

(The second version in Abu Dawud does not mention: "Allah will call him." But it also has: "He who abandons beautiful clothes when he affords... and he who marries for the sake of Allah...")

And the hadith (tradition) of Suwayd رضى الله عنه is narrated in the book on clothing # 4348.

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[1] Tirmidhi # 2021, Abu Dawud # 4777, Musnad Ahmad Ibn Majah.

[2] Abu Dawud # 4728.

SECTION III اَلْفَصْلُ الثَّالِثُ

MERIT OF MODESTY

(٥٠٩٠-٥٠٩١-٥٠٩٢) عَنْ زَيْدِ بْنِ طَلْحَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِكُلِّ دِيْنٍ خُلُقًا وَخُلُقُ الْاِسْلَامِ الْحَيَاءُ۔ (رَوَاهُ مَالِكٌ مُرْسَلًا وَرَوَاهُ ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنْ اَنَسٍ وَابْنِ عَبَّاسٍ)۔

5090. Sayyiduna Zayd ibn Talhah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Every religion has an innate nature and the character of Islam is modesty."[1]

5091. Sayyiduna Anas رضی اللہ عنہ narrated it too.[2]

5092. Sayyiduna ibn Abbas رضی اللہ عنہ also narrated it.[3]

COMMENTARY: This hadith (tradition) speaks of modesty that is allowed in doing certain things. But, there is no merit in it when it is not allowed, like in preaching, propagating religion, bearing testimony and such other things.

Adherents of Islam are particularly required to observe modesty. It is the highest in degree of all natural characteristics and it perfect man's character. The Prophet صلی اللہ علیہ وسلم has said,

بُعِثْتُ لِاُتَمِّمَ مَكَارِمَ الْاَخْلَاقِ

"I have been sent to perfect good manners."

Not only modesty, but he perfected all manners and characteristics of the Muslim *ummah*. Hence, Allah described them as:

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ الاية

{You are the best community raised up for mankind.} (3: 110)

The versions of Ibn Majah رحمہ اللہ and Bayhaqi رحمہ اللہ are also marfu.'

FAITH & MODESTY ARE COMPLEMENTARY

(٥٠٩٣-٥٠٩٤) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْحَيَاءَ وَالْاِيْمَانَ قُرَنَاءُ جَمِيْعًا فَاِذَا رُفِعَ اَحَدُهُمَا رُفِعَ الْاٰخَرُ۔ وَفِيْ رِوَايَةِ ابْنِ عَبَّاسٍ فَاِذَا سُلِبَ اَحَدُهُمَا تَبِعَهُ الْاٰخَرُ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5093. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Surely modesty and faith are inseparable. So, when one is taken away, the other is also removed."[4]

(He who is deprived of faith is also deprived of modesty and he who lacks modesty stands deprived of faith)

5094. Sayyiduna Ibn Abbas رضی اللہ عنہ also narrated it with the words: "When one of them is withdrawn, the other follows it out."[5]

COMMENTARY: The word (قرناء) is the plural of (قرين). This upholds the view of those who

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[1] Muwatta Maalik # 47. 2-9.

[2] Ibn Majah # 4181, Bayhaqi in Shu'ab ul eeman.

[3] Ibn Majah # 4182, Bayhaqi in Shu'ab ul eeman.

[4] Bayhaqi in Shu'ab ul eeman # 7227.

[5] ibid # 7726.

say that the plural may be used the dual. However, in some manuscripts, the dual, past, passive is used.

BE GOOD TO OTHERS

(٥٠٩٥) وَعَنْ مُعَاذٍ قَالَ كَانَ اٰخِرُ مَاوَصَّانِيْ بِهٖ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ وَضَعْتُ رِجْلِيْ فِي الْغَرْزِ اَنْ قَالَ يَا مُعَاذُ اَحْسِنْ خُلُقَكَ لِلنَّاسِ۔ (رواه مالك)

5095. Sayyiduna Mu'adh رضی اللہ عنہ said, "The final instruction that Allah's Messenger صلی اللہ علیہ وسلم gave me when I had put my foot in the stirrup (on mounting my horse while departing to Yeman) was, 'O Mu'adh, be well mannered to the people (to teach and train them).'"[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم had sent Sayyiduna Mu'adh رضی اللہ عنہ to yemen as a governor and judge. He himself walked along while Mu'adh رضی اللہ عنہ was riding. He accompanied him on foot for a long distance during which he also said, "O Mu'adh, perhaps you might not see me again." Indeed, he was not able to meet him again. While he was in Yemen, the prophet صلی اللہ علیہ وسلم departed from this world. So, this was the Prophet's صلی اللہ علیہ وسلم last instruction for Sayyiduna Mu'adh رضی اللہ عنہ.

Suyuti رضی اللہ عنہ said that the command to be well-mannered to the people applied to those who deserved to be treated kindly, not the infidels and the indecent, and the oppressors. To be hard on them is part of good character, because that would mould them and the well-being of the others depended on that.

(٥٠٩٦-٥٠٩٧) وَعَنْ مَّالِكٍ بَلَغَهٗ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بُعِثْتُ لِاُتَمِّمَ حُسْنَ الْاَخْلَاقِ۔ رَوَاهُ فِي الْمُوَطَّا وَرَوَاهُ اَحْمَدُ عَنْ اَبِيْ هُرَيْرَةَ۔

5096. Sayyiduna Maalik رحمہ اللہ said that he had heard Allah's Messenger صلی اللہ علیہ وسلم say, "I am sent to perfect good character.[2]

5097. Sayyiduna Abu Hurayrah رضی اللہ عنہ also narrated this hadith (tradition).[3]

GRATITUDE FOR GOOD LOOKS

(٥٠٩٨) وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ اَبِيْهِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا نَظَرَ فِي الْمِرْاٰةِ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ حَسَّنَ خَلْقِيْ وَخُلُقِيْ وَزَانَ مِنِّيْ مَاشَانَ مِنْ غَيْرِيْ۔ (رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ مُرْسَلًا)

5098. Sayyiduna Jafar ibn Muhammad رحمہ اللہ reported that his respected father (Imam Baqir) رحمہ اللہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم looked in a mirror, he said, "Praise belongs to Allah who has bestowed on me the best form of creation and character and adorned me with what He has made defective in others."[4]

COMMENTARY: The concluding words of the hadith (tradition) say that Allah has not made me like some others who are deformed in some way. Mulla Ali Qari رحمہ اللہ said that

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[1] Muwatta Maalik # 47. 1-1.

[2] Muwatta Maalik # 47. 1-2.

[3] Musnad Ahmad 2-381.

[4] Bayhaqi in Shu'ab ul eeman # 4459.

this deformity includes physical or moral.
This hadith (tradition) is evidence that the Prophet's صلى الله عليه وسلم character and features were best of all mankind. Teebi رحمه الله said that this hadith (tradition) also elaborates on the hadith (tradition): (بعثت لاتمم حسن الاخلاق) (I am sent to perfect character).
The Prophet's صلى الله عليه وسلم praise of Allah and gratitude to Him for his good looks and god character is reminiscent of the praise of Allah and gratitude to Him by Sayyiduna Dawud عليه السلام and Sayyiduna Sulayman عليه السلام;

وَلَقَدْ اٰتَيْنَا دَاوٗدَ وَسُلَيْمٰنَ وَقَالَا الْحَمْدُ لِلّٰهِ الَّذِىْ فَضَّلَنَا عَلٰى كَثِيْرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِيْنَ......

{WE gave (in the past) knowledge to Dawud and Sulayman and they both said, "Praise belongs to Allah who has favoured us above many of His servants who believe!} (27: 15)

We know from this hadith (tradition) that it is *mustahab (desirable)* to look in the mirror. It is also *mustahab (desirable)* to praise and thank Allah for one's good looks and conduct. Both these blessings are granted only by Allah'
While a mirror reflects one's apparent looks yet it does not show one's character. However, the outward look of a man does throw light on his inward character. This may not hold good for anyone else but it is true about Allah's Messenger صلى الله عليه وسلم definitely. Good looks are an index of one's god character.
A question arises whether others may emulate the prophet صلى الله عليه وسلم and on looking in the mirror praise Allah as he did, so was it exclusive for the Prophet صلى الله عليه وسلم alone? May others only make a supplication which is mentioned in the next hadith (tradition)?
The answer is that every believer may use these words of praise and gratitude as mentioned in this hadith (tradition), when a person is born with good features and is a believer, he certainly is adorned by Allah and is His creature. However, some authorities maintain that it is not proper for everyone to use these words because the Prophet صلى الله عليه وسلم looks and character were exclusive and outstanding. So, it is better for the *ummah* to make the supplication that it is taught in the next hadith (tradition) (# 5099).

PRAYER TO BE GIVEN GOOD CHARACTER

(٥٠٩٩) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ حَسَّنْتَ خَلْقِىْ فَاَحْسِنْ خُلُقِىْ (رواه احمد)

5099. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم used to pray, "O Allah, you have made my features beautiful, so do make my character beautiful too."[1]

COMMENTARY: Either he made this supplication regularly or, as Jazri رحمه الله says in Hisn Haseen, on seeing the mirror. He taught the *ummah* to make it. As Sayyidah Ayshah رضى الله عنها said, "The Prophet's صلى الله عليه وسلم character was the Quran." So, his prayer to Allah to make his character good was actually to reveal the Quran and to complete its revelation.

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[1] Musnad Ahmad 6-68.

THE BEST PEOPLE

(٥١٠٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اُنَبِّئُكُمْ بِخِيَارِكُمْ قَالُوْا بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ خِيَارُكُمْ اَطْوَلُكُمْ اَعْمَارًا وَّاَحْسَنُكُمْ اَخْلَاقًا۔ (رواہ احمد)

5100. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked. "Shall I inform you who are the best among you?" They (the sahabah) رضی اللہ عنہ said, "Certainly, 'O messenger of Allah! He said, "The best among you are They who live longest and possess the best character.[1]

COMMENTARY: The good-mannered who live long will do more pious deeds.

(٥١٠١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَكْمَلُ الْمُؤْمِنِيْنَ اِيْمَانًا اَحْسَنُهُمْ خُلُقًا۔ (رواہ ابوداؤد والدارمی)

5101. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The believers with perfect faith are those of them whose character is best."[2]

THREE THINGS THAT ARE TRUE

(٥١٠٢) وَعَنْهُ اَنَّ رَجُلًا شَتَمَ اَبَا بَكْرٍ وَّالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ يَّتَعَجَّبُ وَيَتَبَسَّمُ فَلَمَّا اَكْثَرَ رَدَّ عَلَيْهِ بَعْضَ قَوْلِهٖ فَغَضِبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَامَ فَلَحِقَهُ اَبُوْ بَكْرٍ وَّقَالَ يَا رَسُوْلَ اللّٰهِ كَانَ يَشْتِمُنِيْ وَاَنْتَ جَالِسٌ فَلَمَّا رَدَدْتُّ عَلَيْهِ بَعْضَ قَوْلِهٖ غَضِبْتَ وَقُمْتَ قَالَ كَانَ مَعَكَ مَلَكٌ يَّرُدُّ عَلَيْهِ فَلَمَّا رَدَدْتَّ عَلَيْهِ وَقَعَ الشَّيْطَانُ ثُمَّ قَالَ يَا اَبَا بَكْرٍ ثَلٰثٌ كُلُّهُنَّ حَقٌّ مَا مِنْ عَبْدٍ ظُلِمَ بِمَظْلِمَةٍ فَيُغْضِيْ عَنْهَا لِلّٰهِ عَزَّوَجَلَّ اِلَّا اَعَزَّ اللّٰهُ بِهَا نَصْرَهٗ وَمَا فَتَحَ رَجُلٌ بَابَ عَطِيَّةٍ يُّرِيْدُ بِهَا صِلَةً اِلَّا زَادَ اللّٰهُ بِهَا كَثْرَةً وَّمَا فَتَحَ رَجُلٌ بَابَ مَسْئَلَةٍ يُّرِيْدُ بِهَا كَثْرَةً اِلَّا زَادَ اللّٰهُ بِهَا قِلَّةً۔ (رواہ احمد)

5102. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man reviled (Sayyiduna) Abu Bakr رضی اللہ عنہ while the Prophet صلی اللہ علیہ وسلم was sitting (along with some of his sahabah) رضی اللہ عنہ and wondering and smiling. When the man went too far (in reviling), Abu Bakr رضی اللہ عنہ retorted to some of what he said. The Prophet صلی اللہ علیہ وسلم become angry, got up and departed. Abu Bakr رضی اللہ عنہ followed him and catching up with him said, "O Messenger of Allah, he was reviling me and you were sitting, but when I gave some reply to him, you became angry and got up and departed." He said, "An angel was three with you replying to the man. When you spoke to him, the devil appeared in between."

Then, he said, "Abu Bakr, there are three things that are all true.

(i) No one who is wronged ignores that for the sake of Allah, Mighty and Glorious, but Allah grants him great help for it.

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[1] Musnad Ahmad 2. 368.

[2] Abu Dawud # 4682, Darimi.

(ii) No one goes on bestowing with the intention of joining ties of relationship but Allah grants him much more against it. And,

(iii) No one begs with intention to pile up abundance but Allah causes him to become poorer because of it."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم wondered and smiled. He wondered at the man's rudeness and lack of shame and at the patience of Sayyiduna Abu Bakr رضى الله عنه. He smiled becaue of the difference in the two of them. He also observed that each of them had a different consequence in store for him. The man was liable to punishment while Abu Bakr was eligible for reward.

Sayyiduna Abu Bakr رضى الله عنه gave a reply when the man exceeded the limits. He was within his rights to give the reply. But, that was okay for a common man while for one of his station, he departed from the high ideals. It is as Allah says:

جَزَآءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَاَصْلَحَ فَاَجْرُهٗ عَلَى اللّٰهِ

{...the recompense of evil is evil the like of it, but whose forgives and emends, his reward is with Allah} (42: 40)

Sayyiduna Abu Bakr رضى الله عنه gave a reply to some excesses of the man and showed patience at some others. But, the prophet صلى الله عليه وسلم had high station in mind for him, so he departed from the gathering of express his displeasure at his handling of the situation and also to obey Allah's command;

وَاِذَا سَمِعُوا اللَّغْوَ اَعْرَضُوْا عَنْهُ

{And when they hear idle talk they turn away from it} (28: 55)

The Prophet صلى الله عليه وسلم told Sayyiduna Abu Bakr رضى الله عنه that since he lost patience and gave reply to the man, the devil got an opportunity to intervene. The angel withdrew because he took up responsibility tackle the man.

Once the devil appears, he incite s to indecency and evil. The devil could have led him to become a wrongdoer from the wronged one. The Prophet صلى الله عليه وسلم wished him to remain innocent and oppressed rather than an oppressor.

BENEFIT OF MILDNESS TO COMPASSION

(٥١٠٣) وَعَنْ عَآئِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُرِيْدُ اللّٰهُ بِاَهْلِ بَيْتٍ رِفْقًا اِلَّا نَفَعَهُمْ وَلَا يَحْرِمُهُمْ اِيَّاهُ اِلَّا ضَرَّهُمْ۔ رَوَاهُ الْبَيْهَقِيُّ فِىْ شُعَبِ الْاِيْمَانِ۔

5103. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "When Allah intends to be mild and kind to the people of a house, He lets them benefit through it. And when he deprives the people of a house of mildness, He causes them harm through it."[2]

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[1] Musnad Ahmad 2-436.

[2] Bayhaqi in Shu'ab ul eeman # 8418.

CHAPTER - XX

ANGER & PRIDE

بَابُ الْغَضَبِ وَالْكِبْرِ

The word (غضب) means anger and (غَضَبَ) to be angry. It is the natural reaction to something that happens contrary to one's temperament. It provokes oneself and incites one to avenge. This is why the face turns red in rage and the veins swell. In contrast, the soul is excited and seems to pour out in happiness to face that which makes happy. In both cases, there is danger of death. But, in grief and fear, the soul seems to retire deep inside and becomes cold.

This thing makes clear that ascribing anger to Allah is merely a figurative speech for example, it is said:

مَنْ لَّمْ يَسْأَلِ اللّٰهِ يَغْضُبْ عَلَيْهِ

(He who does not ask Allah for anything, makes Allah angry at him.)

It means Allah is displeased at such a person. So, He punished him.

The opposite of (غضب) is (حلم) clemency, tolerance. It is the peace of the soul that does not let be restless even on the point of achieving one's ambition. An example was of the chief Abd Qays, Mundhir رضی اللہ عنہ who did not exhibit haste and emotion even on seeing the Prophet صلی اللہ علیہ وسلم as did the members of his deputation. So, the Prophet صلی اللہ علیہ وسلم praised him for his two characteristics: gentleness and deliberation.[1]

By itself anger is not a trait that may be condemned. But, it turns bad when the angry person goes astray from the true path and the commands of Shari'ah (divine law) are disobeyed. This is why the anger that is shown for the sake of truth and in the path of truth is praiseworthy and liked. This is the reason that the Sufis do not insist on eliminating anger from their training and mystic exercises. Rather, they call for a control on anger and for suppressing it to the truth. Moreover, nature had equipped man with anger as a potential means to efficient working of the physical system and an aid to survival. It preserve one from the harmful and destructive things. Where this quality of anger is lacking, destruction comes easily, for instance, vegetation and inorganic matter are subjected to use without difficulty, because they do not possess the ability to become angry. As against these, Divine wisdom has bestowed the animals with this quality and armed them with enough power to express anger and to defend themselves, like horns, teeth, claws, etc. Divine wisdom has equipped maning wit h intelligence so that they can manufacture weapons and tools to defend themselves and they can maneuver.

The next word (کبر) is originally 'to boast.' In this chapter it is used in the sense of pride and egoism, and in the sense of arrogance showing oneself superior to others, refusing to accept the truth and to obey it, and rebelling against the commands. This things is disallowed when it belies the truth and the man is not what he claims to be. However, it will not be condemned if the man possesses the merits to which he lays claim.

We must know that arrogance is countered by humility. It is between pride (کبر) and debasement (کبر) and a middle course. Pride or (کبر) is when a man claims more merits and excellences than he possesses while debasing oneself (خضر) is to portray oneself for below

[1] Abu Dawud # 5225.

one's valid qualifications. Humility is the middle course and it is the best because, like in everything, here too moderation is the ideal. However, the practice of the Shaykhs (leading religious scholars) رحمه الله and sufi's رحمه الله has been to debase themselves and opt for (مفر) when they found in themselves an inclination to take pride and thereby curb it, so their self finally stopped at (تواضع) humility.[1]

SECTION I الفصل الأول

EMPHASIS ON RESTRAINING ANGER

(٥١٠٤) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَوْصِنِي قَالَ لَا تَغْضَبْ فَرَدَّدَ ذٰلِكَ مِرَارًا قَالَ لَا تَغْضَبْ۔ (رواه البخاری)

5104. Sayyiduna Abu Hurayrah رضی الله عنه narrated that a man requested the Prophet صلی الله علیه وسلم to give him some advice. (He might thereby abide by it and succeed in both the worlds). He said 'Suppress anger.' The man made the (same) request several times and he said (each time)."Suppress anger."[2]

COMMENTARY: The Prophet صلی الله علیه وسلم always made allowance for a person's temperament before giving him advice. This man was quick tempered, so he instructed him to control his anger.

Anger is caused by the devil's promptings. So, the angry man crosses the limits of moderation both in his outwards action and his inward feeling. He perpetrates in words and deeds what Shari'ah (divine law) does not sanction. He bears malice and sometimes enters the limits of disbelief. The angry person suffers damage in both worlds through bad manners which lead to many evil.

Shari'ah (divine law) has also proposed a cure for anger. The mental and inward cure is to convince oneself that nothing happens without Allah's will and decree. Loss or benefit is in Allah's power and man is merely a tool. So, to become angry on one who hurts is like becoming angry on a knife for cutting. He must also convince himself that Allah is Omnipotent and His anger is very severe, yet He forgives. Men oppose him by rebelling against His commands. But, He does not show anger over them. The man must then ask himself, 'How are you more rightful than Allah that you do not tolerate a slight offence?'

Another remedy is outward and practical. It is to make ablution promptly and recite the ta'awudh so that cool water may bring down the heat of the rage and may divert the self elsewhere.

THE STRONG MAN

(٥١٠٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الشَّدِيْدُ بِالصُّرَعَةِ إِنَّمَا الشَّدِيْدُ الَّذِيْ يَمْلِكُ

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[1] More may be read on this subject of humbleness in al-adab al-mufrad (Manners in Islam) of Bukhari, for instance, p 393 against hadith (tradition) # 548. Some one announced that the most unworthy man must get out of the mosque on the spur of the moment. Sayyiduna Junayd Baghdadi رحمه الله who was there walked out, saying, "I am the worst of all." When his shaykh sari al Saqti رحمه الله was told of this, he said, "This is what has made Junayd, the Junayd that he is! (Darul Isha'at Karachi). See also at-targhib wa tarhib (Awareness & Apprehension) of Munzai (Darul Isha'at, Karachi.) pp 818 etc., 948, etc. 888 etc. 941 etc.

[2] Bukhari # 6116.

نَفْسَهُ عِنْدَ الْغَضَبِ۔ (متفق عليه)

5105. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He is not strong who knocks out another. Rather, he is strong who, when angry, control himself (and knocks down his anger).[1]

COMMENTARY: If anything is the severest enemy of a person then it is his own self. If a person may knock out great wrestlers but does not overpower his own self, then he is not doing any great thing. The real feat is to overcome one's self. It is as:

اَعْدٰى عَدُوِّكَ الَّتِيْ بَيْنَ جَنْبَيْكَ

(Your greatest enemy is your self that is between your two sides.)

Physical strength is only outward and ephemeral. But the strength that subdues the soul is religious and spiritual and is given by Allah. So, to knock out the self is the real excellence but to knock out a man is not anything worthwhile.

PEOPLE OF PARADISE & OF HELL

(٥١٠٦) وَعَنْ حَارِثَةَ بْنِ وَهْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اُخْبِرُكُمْ بِاَهْلِ الْجَنَّةِ كُلُّ ضَعِيْفٍ مُتَضَعَّفٍ لَوْ اَقْسَمَ عَلَى اللّٰهِ لَاَبَرَّهُ اَلَا اُخْبِرُكُمْ بِاَهْلِ النَّارِ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ كُلُّ جَوَّاظٍ زَنِيْمٍ مُتَكَبِّرٍ۔

5106. Sayyiduna Harithah ibn Wahb رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, "Shall I not tell you about the dwellers of paradise? (They are) every weak person who is considered weak (and lowly and is oppressed but he has a high rank in Allah's sight). Were he is swear an oath, Allah would make it good, Shall I not tell you about the inmates of hell? Every violent rude and proud person."[2]

According to another version: Every rude base born and proud person.'[3]

COMMENTARY: The weak person mentioned in the hadith (tradition) is neither an arrogant one not an oppressive one. An alternative translation for 'considered weak' is regarded humble, lowly and anonymous.

Most of the inhabitants of paradise will be of this description. In the same way, a majority of the denizens of hell will be the other kind mentioned in the hadith (tradition).

If they[4] swear an oath relying on Allah's favour, Allah will make them fulfil it. Or, it they adjure Allah, oath to let them have what they want from Him, He will grant it to them.

Or, if they say on oath that Allah will get their desire fulfilled, He makes them true.

The word (زنیم), and (عتل) are one who ascribes himself to false parentage; Both words are found in the Quran[5] and are applied to walid ibn Mughirah as staunch infidel of Makkah and an arch-enemy of the Prophet صلی اللہ علیہ وسلم and Islam.

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[1] Bukhari # 6114, Muslim # 107-2659.

[2] Bukhari # 4918, Muslim # 46. 2753.

[3] Muslim # 48. 2653.

[4] The first kind.

[5] respectively; Same born, violent

THE PROUD IS DENIED PARADISE

(٥١٠٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ النَّارَ اَحَدٌ فِيْ قَلْبِهٖ مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ مِّنْ اِيْمَانٍ وَّلَا يَدْخُلُ الْجَنَّةَ اَحَدٌ فِيْ قَلْبِهٖ مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ مِّنْ كِبْرٍ۔ (رواه مسلم)

5107. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No one who has in his heart faith as much as a grain of mustard seed will go to hell (forever). And no one who has in his heart pride as much as a grain of mustard-seed will enter paradise."[1]

COMMENTARY: Here faith means the 'fruits of faith' good character and excellences that follow the light of faith and perfect conviction. As for true faith, it is a confirmation at heart. So, there can neither be an increase nor a decrease in it. In this sense, in cannot be divided into parts too, though it has many branches and fields that are outside the limits of the real faith, like salah (prayer), fasting, zakah (Annual due charity) and other external commands of Islam, or like humility and mutual compassion, and also like all those things that are of the category of the internal qualities and distinctions. Thus we learn from a hadith (tradition):

اَلْاِيْمَانُ بِضْعٌ وَّسَبْعُوْنَ شُعْبَةً

(Faith has over seventy branches)[2]

Clearly, the branches are an indivisible part of the original but none of these branches because of their intrinsic nature can be termed to be identical to the original.

Faith is quite a distinct original thing and all the known commands and unseen manners and qualities of Islam are different conditions that cannot be included in the essence and nature of faith. The prophet صلی اللہ علیہ وسلم saying:

اَلْحَيَاءُ شُعْبَةٌ مِّنَ الْاِيْمَانِ

(Modesty is a branch of faith).[3]

is evidence of this statement because the ulama (Scholars) are unanimous that (حیاء) modesty is not part of the meaning of faith.

The second portion of the hadith (tradition) implies that no one will enter paradise till the sin of pride is found in the record of his deeds, when he is purified of pride and other sins, he will be admitted to paradise. The purification will be achieved after he undergoes punishment for his sins or after Allah will be merciful to him and forgive him.

Khattabi رحمہ اللہ said that this portion of the hadith (tradition) may be interpreted in two ways:

(i) Pride stands for disbelief and polytheism. Obviously, the gates of paradise are shut for the perpetrators of disbelief and polytheism for ever.

(ii) Pride is used in its original meaning - to regard oneself as superior to other people and to be arrogant.

The hadith (tradition) means that a proud person will be enter paradise till Allah's mercy turns to him. So when Allah decides to admit him to paradise, He will remove pride from

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[1] Muslim # 148-81

[2] Hadith (tradition) # 5 of Mishkat.

[3] Hadith (tradition) # 4796, 5077 of Mishkat.

him, purify him of its evil and admit him to paradise.

REALITY OF PRIDE

(٥١٠٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِيْ قَلْبِهٖ مِثْقَالُ ذَرَّةٍ مِّنْ كِبْرٍ فَقَالَ رَجُلٌ اِنَّ الرَّجُلَ يُحِبُّ اَنْ يَّكُوْنَ ثَوْبُهٗ حَسَنًا وَّ نَعْلُهٗ حَسَنًا قَالَ اِنَّ اللّٰهَ جَمِيْلٌ يُّحِبُّ الْجَمَالَ اَلْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ۔ (رواه مسلم)

5108. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No one who has in his heart pride as much as a grain will enter paradise." A man submitted, "Someone likes that his dress should be good and his shoes should be good." (So he asked, Is that being proud?') He said, 'Surely, Allah the Exalted, is beautiful. He likes beauty, but pride is to regard truth as false and to look down upon people."[1]

COMMENTARY: The word (ذرة) means ant. It is said that one hundred ants add up to the weight of one grain. Or (ذرة) means a particle of dust that flies in the wind.

The man who submitted that he liked good dress was one of the sahabah (Prophet's Companions) رضی اللہ عنہم but who? Some say that he was (Sayyiduna) Mu'adh ibn Jabal رضی اللہ عنہ, or Abdullah ibn Amr ibn Aas رضی اللہ عنہ or Rabi'ah ibn Aamir رضی اللہ عنہ.

There is a background to the question of the man about liking good dress and shoes. He had observed that those who were arrogant and regarded every other person as despicable, wore immaculate garments and the best available shoes. To get a true picture, he asked the prophet صلی اللہ علیہ وسلم about it and he assured him that one who likes to wear good clothes and sandals is not among the arrogant for this reason. Shari'ah (divine law) does not disallow it. The Prophet صلی اللہ علیہ وسلم then defined pride and arrogance. It takes the man away from the right path so that he is not mindful of unity of Allah and worship of Him and he rebels against truth and considers Allah's creatures as base and lowly. Some have translated that he regard, the beauty of truth as false.

The meaning of 'Allah, the Exalted, is Beautiful' is that He has perfect attributes. His being, His attributes, His deeds and His power are all perfect. All visible and invisible beauties are a reflection of His beauty. Indeed, beauty and glory and associated only with Him. Some scholars have described (جميل) as one who 'furnishes and beautifies.' Other have said that (جميل) beautiful is synonymous with (جليل) glorious. In this case, 'Allah is Beautiful' would mean that He is the owner of all light, brightness, good and glory. Some others, have given the meaning that He is the good fashioner of His creatures.

THREE WHO WILL BE DEPRIVED OF ALLAH'S SIGHT

(٥١٠٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَّا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيْهِمْ وَفِيْ رِوَايَةٍ وَلَا يَنْظُرُ اِلَيْهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ شَيْخٌ زَانٍ وَّ مَلِكٌ كَذَّابٌ وَعَآئِلٌ مُّسْتَكْبِرٌ۔

(رواه مسلم)

5109. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم

[1] Muslim 147-91.

said, "Three there are to whom Allah will not speak on the day of resurrection and whom He will not purify (meaning, will not speak well of them),
According to another version: "and He will not look towards them" "and they will undergo a painful punishment: (They are:) an old man who commits fornication a king who lies boldly, and a poor man who is arrogant."[1]

COMMENTARY: The day of resurrection refers to the place of gathering when Allah's favours, anger justice and pleasure will be seen. He will decide between the good and bad people.

The words (ولا يزكيهم) may mean that Allah will exclude there three men from his praise when He praises the believers and the righteous. Another meaning is that Allah will not purify them from their sins with His kindness.

As for the words 'and they will undergo a painful punishment; they could be part of the second version. Or, they form part of the original hadith (tradition). This second possibility is more plausible.

In short, these things mean that Allah will be displeased with them.

The three men mentioned in the hadith (tradition) are liable to punishment whatever their age and state, but here the extreme severity of their sin is mentioned. For instance, fornication is an evil deed but while it is bad for a young man who is naturally more inclined to it, yet an old man committing it is more detestable. The reason is that neither is he naturally attracted to it nor is the sexual impulse as domination on him as makes one senseless and fearless of Allah. Hence, this old man who commits fornication is extremely shameless and wicked.

In the same way, falsehood is bad for everyone, but it is worse if a king indulges in it. He is responsible to run his state and oversee his subjects. If he lies, he may create chaos. Moreover, he does not need to lie, for he can get every thing without lying. So, his sin is more marked.

We may reason out the sin of arrogance by a poor person on the same basis. If a man is proud for possessing wealth, position, etc. there is an excuse with him though it is a sin nevertheless. But, if he is arrogant over nothing worthwhile then his sin is accentuated. He is intrinsically wicked and extremely mean.

Some scholars translate (عائل متكبر) not as a arrogant poor man. Rather, they take (عائل) to mean one of (عيال) family, 'One who has a wife and children, and is poor so cannot meet the needs of his family but is so arrogant that he will not accept charity and turns down offers of help. In this way, he neglects the needs of his family and causes them to suffer. It is such people that are condemned by this hadith (tradition). It is a different thing to rely on Allah and be modest and self, respecting and to conceal one's poverty and need from other people and not to beg from them. But, to be arrogant in spite of dire need and restlessness and reject the favours of other people is an act that is blamed greatly.

As for the Shaykh (شيخ), 'old man who commits fornication, some people have said that it could refer to a married man, old or young. It is like the meaning of Shaykh in the abrogated recital of the verse:

الشَّيْخُ وَالشَّيْخَةُ إِذَا زَنَيَا فَارْجُمُوهُمَا نَكَالًا مِنَ اللّٰهِ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ

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[1] Muslim # 172-107.

in which shaykh means 'a married man' (and shaykhah, a married woman). Clearly, it is worse for such a person to commit fornication both in the eyes of Shariah and morality. Hence, it is wajib (obligatory) to stone this person to death.

As for (ملک کذاب) a king who lies, we might say that he is an affluent man. An ordinary or a poor man speaking lies may be understood by a stretch of imagination because he could be driven to falsehood on account of his need but a rich man is not compelled by his circumstances to lie. He can get his desire without resorting to falsehood. So it is more of a sin for him to lie.

As for (عائل متكبر) poor arrogant, one more interpretation is that (عائل) 'the poor, needy refers to one who is haughty to the poor and needy. It is very bad to be arrogant before the poor and needy. But, there is nothing wrong in being proud to the rich and the haughty. However, the more correct interpretation of this sentence is that it refers to a person who is capable of supporting himself and his family after earning money, but he regards it as below his dignity to work and toil to earn money. This thing is very common these days. Strong, healthy men consider it below their dignity to toil even if they and their dependants pass through bad days or they have to look upon others for help. Their attitude is tantamount to arrogance can it is worse than the pride of the rich. It becomes worst when these people put on the garb of religion and present themselves as great religious men, very righteous and ascetic and retire to seclusion as handicapped. Thereby they deceive simple Muslims.

ARROGANCE IS LIKE POLYTHEISM

(٥١١٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اللّٰهُ تَعَالٰى اَلْكِبْرِيَآءُ رِدَآئِىْ وَالْعَظَمَةُ اِزَارِىْ فَمَنْ نَازَعَنِىْ وَاحِدًا مِّنْهُمَا اَدْخَلْتُهُ النَّارَ۔ وَفِىْ رِوَايَةٍ قَذَفْتُهُ فِى النَّارِ۔ (رواه مسلم)

5110. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that Allah, the Glorious says, "Pride is MY cloak and majesty is My lower garment. So, he who competes with Me regarding any of these two, I shall consign him to the Fire."[1]

According to one version: "I shall throw him into the Fire."[2]

COMMENTARY: The words like 'My cloak' and 'My lower garment' are spoken by Allah by way of example to emphasise that both the attributes 'pride' and 'majesty' belong to Allah and no one can become an associate or partner with Him. It is just like no one may share another's garments.

They are some attributes of Allah of which a share is given to His creatures and they are authorized to describe themselves with them. Example are generosity, mercy, and so on. But some attributes are exclusive to Allah alone. No creature is competent to describe himself with these attributes. This is explicit in the example: just as no one put on the garments that are on another person's body, so too pride and true might can not be claimed by any creature because both these attributes are proper only for Allah.

The dictionary meaning of the two words (جبرياء) and (عظمة) is the same; 'to be mighty. But the context of the hadith (tradition) makes them different. One is compared to a cloak and the other to a lower garment. Some scholars interpret it to mean that pride is Allah's own,

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[1] Muslim # 136. 2620.

[2] ibid.

personal attribute. He is great and regarded as Great whether anyone recognises it or not. As for majesty, it is the attribute of Allah that others can recognize. All the creatures know that He is Great. This is an additional or external attribute, but the personal attribute is necessarily superior. So pride is compared to cloak because a cloak is superior to the lower garment. Might is compared to the lower garment.

SECTION II الفصل الثاني

ARROGANCE IS SELF-DECEIT

(٥١١١) عَنْ سَلَمَةَ بْنِ الْاَكْوَعِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ الرَّجُلُ يَذْهَبُ بِنَفْسِهٖ حَتّٰى يُكْتَبَ فِي الْجَبَّارِيْنَ فَيُصِيْبُهٗ مَآ اَصَابَهُمْ۔ (رواه الترمذی)

5111. Sayyiduna Salamah ibn Al-Akwa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A man does not cease to magnify himself till he is recorded among the tyrants and is belaboured with that which belabours them."[1]

COMMENTARY: The first sentence could mean 'he magnifies himself thinking high of himself,' or 'he is deceived by his own self and takes pride in himself.
If anyone thinks highly of himself, there is no limit to his age. He hands himself over to his soul. The result is that he becomes a rebel and faces the punishment prescribed to rebels in this world and the next.,

(٥١١٢) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يُحْشَرُ الْمُتَكَبِّرُوْنَ اَمْثَالَ الذَّرِّ يَوْمَ الْقِيٰمَةِ فِيْ صُوَرِ الرِّجَالِ يَغْشَاهُمُ الذُّلُّ مِنْ كُلِّ مَكَانٍ يُسَاقُوْنَ اِلٰى سِجْنٍ فِيْ جَهَنَّمَ يُسَمّٰى بُوْلَسَ تَعْلُوْهُمْ نَارُ الْاَنْيَارِ يُسْقَوْنَ مِنْ عُصَارَةِ اَهْلِ النَّارِ طِيْنَةِ الْخَبَالِ۔ (رواه الترمذی)

5112. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ narrated from his father who from his (Amrs) grandfather that Allah's Messenger E) said, "The arrogant will be (resurrected and) assembled on the day of resurrection as small ants in the garb of human beings. They will be covered wit h disgrace from all sides and will be driven to a cell in hell named Bawlas where they will boil in the fire of the Fire (meaning the hottest of the fire). They will be made to drink the pus, blood and impurities of the inmates of hell, called tinatul khabal."[2]

COMMENTARY: Being like little ants could mean that they will be disgraced extremely and will be trampled under the feet of others like ants are trampled. On the day of resurrection, everyone will be resurrected in his original form, so 'like ants' does not really men 'ants.'
However, Shaykh Abdul Haq Muhaddith Dahlwi رحمہ اللہ said that the more correct thing is that the hadith (tradition) must be taken at its words and the apparent meaning so that the arrogant will truly appear as small ants but their features would be human. This is certainly not farfetched because Allah is Omnipotent and may shrink any man to the size of an ant to make him despicable, before all the creatures.
Mulla Ali Qari رحمہ اللہ has also cited many opinions and has concluded with the opinion of

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[1] Tirmidhi # 2000 (2007)
[2] Tirmidhi # 2500, Musnad Ahmad # 6689.

Toorpushti رحمه الله that the apparent meaning of the hadith (tradition) is not derived from its words because the Prophet صلى الله عليه وسلم had made it clear that when men are resurrected on the day of resurrection, they will be raised in their original form in which they existed in this world. In fact, their penis too would be reproduced in the form in which they were born before they were circumcised. So, all the people would be raised uncircumcised. Then how is it possible that a man's limbs, all of them, even hair and nails would be shrinked and accommodated in the tiny body of a small ant?

Finally, Mulla Ali Qari رحمه الله has reproduced the objections to the aforementioned deduction of Toorpushti رحمه الله and expressed doubts on their validity. He has deduced that Allah will resurrect the arrogant people in their form in which they were in the world in the same way as He would present all the people. This would establish the power of Allah to give back to everyone his complete body with its limbs and features. Then Allah will turn them to the size of ants in the place of gathering but they will retain their human forms. This change will take place in order to make them disgraced before all the creatures.

Or, when they come to the place of reckoning and will see the signs of divine punishment, they will be terror stricken to such an extent that their sizes woule dwindle and will become tiny like ants. In fact, all the inmates of hell will become like dogs, swines, donkeys, etc. depending on their conduct and sins, and this is established through different traditions.

The word Bawlas is also pronounced Bulas or Bulis. It is derived from (بلس) meaning, 'astonished, 'worried' or 'dejected' The devil's name Iblis is also derived from it.

The fire of the fire will be a fire that would burn down fire, as fire burns fire wood.

Tinat ul Khabal is the pus, blood and impurities that will ooze from the wounds of the inmates of hell.

ANGER IS FROM THE DEVIL

(٥١١٣) وَعَنْ عَطِيَّةَ بْنِ عُرْوَةَ السَّعْدِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْغَضَبَ مِنَ الشَّيْطٰنِ وَإِنَّ الشَّيْطٰنَ خُلِقَ مِنَ النَّارِ وَإِنَّمَا يُطْفَأُ النَّارُ بِالْمَاءِ فَإِذَا غَضِبَ اَحَدُكُمْ فَلْيَتَوَضَّا۔ (رواه ابوداؤد)

5113. Sayyiduna Atiyah ibn Urwah as-Sadi رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "surely anger is prompted by the devil and, indeed, the devil is created from the fire. And, the fire is only put off with water. Hence, when any of you becomes angry, let him perform ablution."[1]

COMMENTARY: Cool water cools the rage and the ideal way to use it is to make ablution, or to drink cool water. When anyone becomes angry, he must first recite: (اعوذ بالله من الشيطن الرجيم) (I seek refuge in Allah from the accursed devil).

(This is stated in a hadith (tradition). Anger subsides on reciting it.) If it does not work, he should get up, perform ablution and offer two raka'at salah (prayer) for Allah's sake.

A SIMPLE CURE OF ANGER

(٥١١٤) وَعَنْ اَبِي ذَرٍّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا غَضِبَ اَحَدُكُمْ وَهُوَ قَآئِمٌ فَلْيَجْلِسْ فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيَضْطَجِعْ۔ (رواه احمد والترمذى)

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[1] Abu Dawud # 4784.

5114. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you flies into a rage while standing, he should sit down. If the anger leaves him that is good), otherwise he should lie down."[1]

COMMENTARY: It is stated in Sharh us sunnah (Holy Prophet's practice) that if an angry person is standing, he might do something regretable. If he is sitting, he will not be so quick to take any action. And, if he is lying down, he would be slower than that. So, one must change his position when he becomes angry.

THE BAD PEOPLE

(٥١١٥) وَعَنْ اَسْمَآءَ بِنْتِ عُمَيْسٍ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ بِئْسَ الْعَبْدُ عَبْدٌ تَخَيَّلَ وَاخْتَالَ وَنَسِيَ الْكَبِيْرَ الْمُتَعَالَ بِئْسَ الْعَبْدُ عَبْدٌ تَجَبَّرَ وَاعْتَدٰى وَنَسِيَ الْجَبَّارَ الْاَعْلٰى بِئْسَ الْعَبْدُ عَبْدٌ سَهٰى وَلَهٰى وَنَسِيَ الْمَقَابِرَ وَالْبِلٰى بِئْسَ الْعَبْدُ عَبْدٌ عَتَا وَطَغٰى وَنَسِيَ الْمُبْتَدَاَ وَالْمُنْتَهٰى بِئْسَ الْعَبْدُ عَبْدٌ يَخْتِلُ الدُّنْيَا بِالدِّيْنِ بِئْسَ الْعَبْدُ عَبْدٌ يَخْتِلُ الدِّيْنَ بِالشُّبُهَاتِ بِئْسَ الْعَبْدُ عَبْدٌ طَمَعٌ يَقُوْدُهٗ بِئْسَ الْعَبْدُ عَبْدٌ هَوًى يُضِلُّهٗ بِئْسَ الْعَبْدُ عَبْدٌ رَغَبٌ يُذِلُّهٗ۔ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَقَالَا لَيْسَ اِسْنَادُهٗ بِالْقَوِيِّ وَقَالَ التِّرْمِذِيُّ اَيْضًا هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5115. Sayyidah Asma bint Umays رضی اللہ عنہا narrated that the heard Allah's Messenger صلی اللہ علیہ وسلم say, "How bad is he who regards himself better then others and is arrogant, but forgets the greatest and the Most High! How bad is he who is oppressive and transgresses, but forgets the Bominant, the Most High! How bad is he who is playful and careless, but forgets the grave, decay and decomposition! How bad is he who is corrupt and exceeds the limits (in disobedience and sin), but forgets the origin and the climax! How bad is he who seeks worldly gain with religion! (He dons the attire of the righeous scholars of fool simple folk) How bad is he who deceitfully injects doubts in religion! How bad is he who is driven by greed! (He seeks the worldly things from the creatures) How bad is he who is misled by base desires! And, how bad is he whose passion debases him!"[2]

COMMENTARY: Tabarani رحمہ اللہ had also transmitted this hadith (tradition). Bayhaqi has transmitted it from Nu'aym ibn Hammaz too Haakim has also transmitted it in Mustadrak. So, this hadith (tradition) is no more weak as Tirmidhi has rated it. Besides, a weak hadith (tradition) may be related to encourage good deeds.

SECTION III اَلْفَصْلُ الثَّالِثُ

SUPPRESS ANGER

(٥١١٦) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاتَجَرَّعَ عَبْدٌ اَفْضَلَ عِنْدَ اللّٰهِ عَزَّوَجَلَّ مِنْ جُرْعَةِ غَيْظٍ يَكْظِمُهَا ابْتِغَآءَ وَجْهِ اللّٰهِ تَعَالٰى۔ (رواه احمد)

5116. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said,

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[1] Musnad Ahmad # 4-152, Abu Dawud # 4782.

[2] Tirmidhi # 2448 (2454) Bayhaqi in Shu'ab ul eeman # 8181.

"No man swallows back anything better in the sight of Allah, Mighty and Glorious, then anger which he swallows to earn Allah's pleasure."[1]

(٥١١٧) وَعَنِ ابْنِ عَبَّاسٍ فِيْ قَوْلِهٖ تَعَالٰى اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ قَالَ الصَّبْرُ عِنْدَ الْغَضَبِ وَالْعَفْوُ عِنْدَ الْاِسَاءَةِ فَاِذَا فَعَلُوْا عَصَمَهُمُ اللّٰهُ وَخَضَعَ لَهُمْ عَدُوُّهُمْ كَاَنَّهٗ وَلِيٌّ حَمِيْمٌ قَرِيْبٌ۔ رَوَاهُ الْبُخَارِيُّ تَعْلِيْقًا۔

5117. Sayyiduna Ibn Abbas رضی اللہ عنہ said about the words of Allah, the Most High:

اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ

{Repeal (evil) with what is better....} (41: 34)

"Exercise patience when angry and be forgiving when mistreated. With they do that, Allah protects them. And, their enemy is made to bow down to them as though he were a close and intimate friend."[2]

COMMENTARY: The verse cited in the hadith (tradition) is part of the 34th of Surah Fussilat.

وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ السَّيِّئَةَ

{Nor can goodness and evil be equal. Repeal (evil) with what is better,,} (41: 34)

So, the verse teaches that evil is not returned with evil. Rather. Goodness, is the return of evil. When anyone is bad to you, be kind to him.

The word (قریب) 'close' actually explains the word (حمیم) 'intimate friend.' This phrase elaborates on the final words of the verse cited:

فَاِذَا الَّذِيْ بَيْنَكَ وَبَيْنَهٗ عَدَاوَةٌ كَاَنَّهٗ وَلِيٌّ حَمِيْمٌ

{Then will he between whom and you was hatred become as it were your friend and intimate!} (41: 34)

ANGER MARS FAITH

(٥١١٨) وَعَنْ بَهْزِبْنِ حَكِيْمٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْغَضَبَ لَيُفْسِدُ الْاِيْمَانَ كَمَا يُفْسِدُ الصَّبِرُ الْعَسَلَ۔

5118. Sayyiduna Bahz ibn Hakim رحمہ اللہ reported from his father (Hakam) رحمہ اللہ who from his (Bahz) رضی اللہ عنہ grandfather (Mu'awiyah ibn Haydan Qushayri) رضی اللہ عنہ that he narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely anger mars faith just as aloe impairs honey."[3]

COMMENTARY: Here faith implies 'perfect faith,' or 'light of faith.' Moreover, sometimes, anger removes real faith too. (We seek refuge in Allah from such things.)

BE HUMBLE

(٥١١٩) وَعَنْ عُمَرَ قَالَ وَهُوَ عَلَى الْمِنْبَرِ يَا اَيُّهَا النَّاسُ تَوَاضَعُوْا فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ تَوَاضَعَ لِلّٰهِ رَفَعَهُ اللّٰهُ فَهُوَ فِيْ نَفْسِهٖ صَغِيْرٌ وَفِيْ اَعْيُنِ النَّاسِ عَظِيْمٌ وَمَنْ تَكَبَّرَ وَضَعَهُ اللّٰهُ فَهُوَ

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[1] Musnad Ahmad 2-128, Ibn Majah # 4189,

[2] Bukhari chapter heading of surah Fussilat (41 Surah), Musnad Ahmad 8-553.

[3] Bayhaqi in Shu'ab ul eeman # 8294.

فِيْ أَعْيُنِ النَّاسِ صَغِيْرٌ وَّفِيْ نَفْسِهٖ كَبِيْرٌ حَتّٰى لَهُوَ أَهْوَنُ عَلَيْهِمْ مِّنْ كَلْبٍ أَوْ خِنْزِيْرٍ۔

5119. Sayyiduna Umar رضی اللہ عنہ said while he was on the pulpit (delivering a sermon), "O you people! Be humble towards each other, for, indeed, I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'He who is humble for Allah's sake (to win His pleasure) will be raised (in rank) by Allah. Though he may regard himself lowly (in his own eyes), he is great in the eyes of men. But, he who is proud will be lowered (in rank) by Allah. Thus, he is debased in the eye of men though he may regard himself highly (in his own eyes), so much so that he is more contemptible in their sight than a dog or a pig."[1]

COMMENTARY: The proud and the egoist is lowly in the esteem of Allah and the eyes of men. On the other hand, the humble person is in high esteem of Allah and the men.

FORGIVING EVEN WHEN ABLE TO RETALIATE

(٥١٢٠) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مُوْسَى بْنُ عِمْرَانَ عَلَيْهِ السَّلَامُ يَا رَبِّ مَنْ أَعَزُّ عِبَادِكَ عِنْدَكَ قَالَ مَنْ إِذَا قَدَرَ غَفَرَ۔

5120. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Musa ibn Imran علیہ السلام asked, "My Lord, which of Your creatures is the greatest in Your sight?' He said, 'He who forgives even when he has power (to retaliate).'[2]

COMMENTARY: If anyone wrongs him and he feels pains yet pardons the man though he is able to avenge himself. Sayyiduna Musa علیہ السلام was quick-tempered, so Allah emphasized to him that he should be forbearing and forgiving.

According to a version in Jami Saghir: If anyone is in a position to seize revenge but prefers to forgive, then on the day of (عسرت), meaning resurrection, Allah, the Most High, too will forgive him.

REWARD FOR RESTRAINING ANGER

(٥١٢١) وَعَنْ أَنَسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ خَزَنَ لِسَانَهٗ سَتَرَ اللّٰهُ عَوْرَتَهٗ وَمَنْ كَفَّ غَضَبَهٗ كَفَّ اللّٰهُ عَنْهُ عَذَابَهٗ يَوْمَ الْقِيٰمَةِ وَمَنِ اعْتَذَرَ إِلَى اللّٰهِ قَبِلَ اللّٰهُ عُذْرَهٗ۔

5121. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who keeps his tongue shut, Allah will conceal his faults. He who keeps his anger in check, Allah will remove His punishment from him on the day of resurrection. And, he who presents an excuse to Allah, Allah will accept his excuse (when he is ashamed of his sins and repents)."[3]

THREE MEANS OF DELIVERANCE & THREE MEANS OF PUNISHMENT

(٥١٢٢) وَعَنْ أَبِيْ هُرَيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلٰثٌ مُّنْجِيَاتٌ وَّثَلٰثٌ مُّهْلِكَاتٌ فَأَمَّا

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[1] Bayhaqi # 8140.

[2] Bayhaqi in Shu'ab ul eeman # 8327.

[3] Bayhaqi in Shu'ab ul eeman # 8311.

الْمُنْجِيَاتُ فَتَقْوَى اللّٰهِ فِي السِّرِّ وَالْعَلَانِيَةِ وَالْقَوْلُ بِالْحَقِّ فِي الرِّضٰى وَالسَّخَطِ وَالْقَصْدُ فِي الْغِنَا وَالْفَقْرِ وَاَمَّا الْمُهْلِكَاتُ فَهَوًى مُتَّبَعٌ وَشُحٌّ مُطَاعٌ وَاعْجَابُ الْمَرْءِ بِنَفْسِهٖ وَهِيَ اَشَدُّ هُنَّ۔ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثُ الْخَمْسَةُ فِيْ شُعَبِ الْاِيْمَانِ۔

5122. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There things there are that will give deliverance and three there are that will destroy. Those that will deliver are:

(i) fear of Allah in private and in public,

(ii) speaking the truth when pleased and when displeased (in all circumstances), and

(iii) being moderate both when wealthy and when poor.

Those that will destroy are:

(i) passion that is pursued,

(ii) greed and miserliness of which one becomes a slave, and,

(iii) regarding oneself highly (and praising oneself very much). This last is the worst of all."[1]

COMMENTARY: To speak the truth in all circumstances is not to allow any of one's desires to interfere in declaring what is true. Whether the circumstances and to whomsoever one speaks, truth must not be forsaken, whichever side one stands to gain or lose. One must not flatter an oppressor or a sinner, or blame a pious man with whom one is displeased. Never must truth be cast overboard.

To exercise moderation is to strike a mean in spending, neither to be exorbitant nor miserly. Also, a middle path should be followed between poverty and abundance. The ulama (Scholars) say that one must suffice in earning a livelihood when the necessities of life are procured and survival is assured. This is better than richness and poverty.

Pursuing passion is condemned because one succumbs to the base desires blindly. This is such a trait that destroys one. As against this, perfect faith is to submit oneself to Divine command and the Prophet's صلی اللہ علیہ وسلم Shari'ah (divine law).

While greed and miserliness are innate to man and he cannot be entirely free of them, yet to surrender to these qualities outright and not be able to do without them leads one to destruction.

Of the three destructive things, the worst is the last mentioned in the hadith (tradition). It is to laud oneself and regard oneself as exceptional. Man takes pride in himself. While it is not very difficult to give up the first two evils and to repent from them, it is nearly impossible to get rid of the third evil: self praise or self conceit, Man becomes arrogant and conceited to such an extent that he cannot see his bad deeds as bad. So, he is never repentant. It is like a bid'ati (or innovator) who repents rarely and he cannot easily come out of his sin.

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[1] Bayhaqi # 8252 in Shu'ab ul eeman.

CHAPTER - XXI

OPPRESSION بَابُ الظُّلْمِ

The word (ظلم) Zulm is 'to put something at a wrong place, not where it belongs and where it is used, but at a different place.

This meaning applies to every thing that exceeds its limits. Instead of happening as it should, it occurs with excess or loss at an unsuitable time and unnecessarily.

This also applies to the common usage of oppression, tyranny, cruelty. Shari'ah (divine law) also uses this word with the same meaning. However, we must assume 'place' and 'use' to apply to a place and use sanctioned by Shari'ah (divine law). Thus (ظلم) oppression etc. in the eye of Shari'ah (divine law) will constitute misplacing anything, and exceeding any thing, beyond the limits set by Shari'ah (divine law).

SECTION I اَلْفَصْلُ الْاَوَّلُ

OPPRESSOR WILL BE IN THE DARK

(٥١٢٣) عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ۔ (متفق عليه)

5123. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Oppression (ظلم) (Zulm) will cause excessive darkness (ظلمات) (zulumaat) on the day of resurrection."[1]

(Zulm and Zulumaat are oppressing and oppression and darkness.)

COMMENTARY: On the day of resurrection, the oppressor will be surrounded by darkness in the gathering place. He will be deprived of the nur (light) that will be deprived of the nur (light) that will be available to a believer of which Allah says:

يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ

{(On the day of resurrection, the light of the believers) will be running before them and on their right hands (whereby they will get to their destinations)} (66: 8)

Some scholars say that (ظلمات) darkness refer to the severe (hardships) and chastisement of the hereafter that will be inflicted on the inmates of hell. Indeed, the word (ظلمات) Zulumaat is used in this sense too (severity) in the Quran as in:

قُلْ مَنْ يُّنَجِّيْكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ

{Say, "who delivers you from the darkness of the land and the sea} (6: 63) (Here, it asks about losing the path on land and facing a stormy sea. - the Meanings of the Noble Quran, by Mufti Muhammad Taqi Usmani, note # 17 vi p 248)

OPPRESSOR GETS RESPITE

(٥١٢٤) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ لَيُمْلِيْ الظَّالِمَ حَتّٰى اِذَا اَخَذَهٗ لَمْ يُفْلِتْهُ ثُمَّ قَرَأَ وَكَذٰلِكَ اَخْذُ رَبِّكَ اِذَا اَخَذَ الْقُرٰى وَهِيَ ظَالِمَةٌ الْاٰيَةَ۔ (متفق عليه)

5124. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said,

[1] Bukhari # 2447 Muslim 57. 2579.

"Surely, Allah grants respite to the oppressor. (He gives him a long life in this world but will punish him in the next.) But, when He seizes him, after all, He will not spare him (and he will not avert punishment)." Then, he recited;

وَكَذٰلِكَ اَخْذُ رَبِّكَ اِذَآ اَخَذَ الْقُرٰى وَهِىَ ظَالِمَةٌ الاية

{And such is the seizing of your Lord When He seizes the townships while they are doing evil. Surely His seizing in painful, severe.}[1] (11: 102)

COMMENTARY: This hadith (tradition) assures the oppressed that they would be avenged and the oppressor would be punished. Allah says:

وَلَا تَحْسَبَنَّ اللّٰهَ غَافِلًا عَمَّا يَعْمَلُ الظّٰلِمُوْنَ الاية

{Think not that Allah is unaware of what the evildoers work, He only respites them He to a day when eyes will stare (in terror)} (14: 42)

PASSING THROUGH RUINS OF THE THAMUD & ADVICE TO SAHABAH (PROPHET'S COMPANIONS) رضى الله عنهم

(٥١٢٥) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا مَرَّ بِالْحِجْرِ قَالَ لَا تَدْخُلُوْا مَسَاكِنَ الَّذِيْنَ ظَلَمُوْآ اَنْفُسَهُمْ اِلَّا اَنْ تَكُوْنُوْا بَاكِيْنَ اَنْ يُّصِيْبَكُمْ مَّآ اَصَابَهُمْ ثُمَّ قَنَّعَ رَاْسَهٗ وَاَسْرَعَ السَّيْرَ حَتّٰى اجْتَازَ الْوَادِىَ۔ (متفق عليه)

5125. Sayyiduna Ibn Umar رضى الله عنه narrated that when the Prophet صلى الله عليه وسلم passed Hijr, he said (to his shabah) رضى الله عنهم, "Do not enter the (ruins of the) dwellings of those who (had belied their Messengers عليه السلام and had) wronged themselves, unless you weep (while going in), lest you suffer the same (chastisement) as they did, suffer." (To go to such places without taking heed and being negligent is to invite Divine Punishment) Then he covered his head (with a cloak) and went out rapidly beyond the wadi (valley).[2]

COMMENTARY: Hijr is the place where the Thammud people of Prophet Salih عليه السلام resided. In Madyan to the north of Hijaz is a historical valley, Wadi al Qura. Here, Hijr is situated about four miles from Tabuk. There were, in this place, dwellings of the Thamud, They transgressed beyond limit and persecuted their Messenger Salih عليه السلام and refused to obey the command of Allah. Divine punishment was, therefore, awarded to them. Their dwellings and habitation were destroyed, but their ruins are present to this day. They serve as a lesson to those who see them, showing how people rise and fall. This hadith (tradition) refers to the Prophet's صلى الله عليه وسلم passage through these ruins during the Battle of Tabuk. The Prophet صلى الله عليه وسلم put a cover on his head and hurried past this place so as not a glance on the ruins. He did it is that the Muslims might emulate e him. So he followed his words by a practical example. Perhaps, he hurried through that place also because he was always overcome by fear of Allah and he was constantly afraid of signs of divine punishment. This is as one of his sayings:

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[1] Bukhari # 4686, Muslim # 61. 2583.

[2] Bukhari # 4419, Muslim # 39. 2980, Musnad Ahmad 2-66.

اَنَا اَعْلَمُكُمْ بِاللّٰهِ وَاَخْشَاكُمْ

"I am more aware of Allah and fear him more than you do."[1]

We learn from this hadith (tradition) that we must neither take up residence in the house of the rebellious slaves of Allah nor make their regions our native land.

OPPRESSOR WILL HAVE TO REPAY THE OPPRESSED IN THE NEXT WORLD

(٥١٢٦) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهٗ مَظْلِمَةٌ لِّاَخِيْهِ مِنْ عِرْضِهٖ اَوْشَیْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ اَنْ لَّا يَكُوْنَ دِيْنَارٌ وَّلَا دِرْهَمٌ اِنْ كَانَ لَهٗ عَمَلٌ صَالِحٌ اُخِذَ مِنْهُ بِقَدْرِ مَظْلِمَتِهٖ وَاِنْ لَّمْ تَكُنْ لَّهٗ حَسَنَاتٌ اُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهٖ فَحُمِلَ عَلَيْهِ۔ (رواه البخارى)

5126. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any one has been unjust to his brother concerning his honour (by having backbited him or hurt him physically), or concerning something else (like an unpaid financial demand or shedding blood etc.), then he must get his forgiveness today (in this world) before (it is too late and) he has neither dinar nor dirham (to reimburse him). If (he fails to do it than if) he has any good deeds, then so much will be taken out of them as offsets his wrong doings (and credited to the oppressed), But, if he has no good deeds, then the evil deeds of he wronged one will be taken and laid upon him (enough to compensate the other)."[2]

COMMENTARY: In the hereafter, the wrongdoer wil be made to pay for his wrongdoing by surrendering his good deeds enough to write off his oppression or injustice. But, if he has not sufficient good deeds, or none at all, then the sins of the oppressed person will be taken away from him and put on the shoulders of the wrong doer, so he will undergo punishment for his own sin as well as the sins of the other man who will not have to suffer punishment for such of his own sins as have been laid on the oppressor.

The hadith (tradition) makes clear by its words 'when he has no dirham or dinar' that one must get one's wrong done to anyone pardoned in this world even if one has to spend money to get that done. This is much better and easy in this world than having to surrender one's pities or bear the burden of the other's sins.

As for the words 'as much as will offset his wrongdoing (or injustice), the correct thing is that the amount and the nature of the pieties and sins will be decided by Allah. Only He knows how this would be executed and on what basis. However, Ibn Maalik رحمہ اللہ said that perhaps the pieties and sins that will be exchanged might be 'deeds' offered in kind (like units). Or, perhaps, blessing and punishment, may be given to one or the other, as are reward able or punishable against good and bad deeds by Allah, the Most High.

WHO IS A PAUPER

(٥١٢٧) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَتَدْرُوْنَ مَاالْمُفْلِسُ قَالُوْا الْمُفْلِسُ فِيْنَا مَنْ لَّادِرْهَمَ لَهٗ وَلَا مَتَاعَ فَقَالَ اِنَّ الْمُفْلِسَ مِنْ اُمَّتِیْ مَنْ يَّاْتِیْ يَوْمَ الْقِيٰمَةِ بِصَلٰوةٍ وَّصِيَامٍ وَّ زَكٰوةٍ قَدْ شَتَمَ هٰذَا

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[1] See Bukhari, hadith (tradition) # 5083.

[2] Bukhari # 2449.

وَقَذَفَ هٰذَا وَاَكَلَ مَالَ هٰذَا وَسَفَكَ دَمَ هٰذَا وَضَرَبَ هٰذَا فَيُعْطِى هٰذَا مِنْ حَسَنَاتِهٖ وَهٰذَا مِنْ حَسَنَاتِهٖ فَاِنْ فَنِيَتْ حَسَنَاتُهٗ قَبْلَ اَنْ يُّقْضٰى مَاعَلَيْهِ اُخِذَ مِنْ خَطَايَا هُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِى النَّارِ۔ (رواہ مسلم)

5127. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked (his sahabah) رضی اللہ عنہم, "Do you know who a pauper (muflis, of my *ummah*) is?" They submitted, "The pauper among us is he who has no dirham and no possessions (with him)." He said, "The pauper among my *ummah* is he who comes on the day of resurrection with salah (prayer), fasting zakah (Annual due charity) (and other good deeds) but also comes having abused this one, accused that one, devoured property of someone, shed blood of someone, beaten someone (so that he owns pieties but had claims against him). So, he sits and gives up this pity to this one and that piety to that one till his good deeds are drained even before he has paid off what is against him of wrongdoings. Then, he carries their sins hurled at him till he himself is cast into the fire."[1]

COMMENTARY: Those who deprive others of their rights will neither be forgiven in the hereafter nor will intercession be accepted for them. However, Allah might please the wronged one by showering bounties on him and get him to forgive the oppressor.

Nawawi رحمہ اللہ said that a poor man by worldly standards cannot be called a real poor man because poverty in this sense is ephemeral and ends with death or, in fact, in one's lifetime occasionally. But, the poverty mentioned in the hadith (tradition) is eternal. One who is involved in such a poverty suffers overall destruction.

RIGHTS OF FELLOW-MEN WILL HAVE TO BE PAID

(٥١٢٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَتُؤَدَّنَّ الْحُقُوْقَ اِلٰى اَهْلِهَا يَوْمَ الْقِيٰمَةِ حَتّٰى يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ۔ رَوَاهُ مُسْلِمٌ وَذُكِرَ حَدِيْثُ جَابِرٍ اِتَّقُوا الظُّلْمَ فِىْ بَابِ الْاِنْفَاقِ۔

5128. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, rights will be paid to the right holders so much so that retaliation will be seized from the horned sheep for the hornless sheep."[2]

COMMENTARY: On the day of resurrection like men animals too will have to pay for the rights of other animals though they are not responsible. The ulama (Scholars) say that it will not be a retaliation seized from someone responsible but a retaliation of completion. However, Mulla Ali Qari رحمہ اللہ said that it is not correct to call it so. Rather, it is the normal kind of retaliation that is seized from someone responsible. This gives rise to a doubt that since animals are not answerable, how will retaliation be seized from them? The answer is:

(i) Allah is (فعال لما یرید) (Doer of what He intends to do). So, he may do whatever He wishes and is Able to do it. And (ومایسئل عما یفعل) (And He is not asked about what He does).

(ii) Here, sheep is mentioned only to emphasize that every usurper of rights will be made to pay the person whose rights he has usurped his due. No one will be spared, and not even the meanest will be denied his due. This second

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[1] Muslim # 59. 2581, Tirmidhi # 2418, Musnad Ahmad 2-303.

[2] Muslim # 60. 2582, Tirmidhi # 2420.

interpretation is more sound.

And the hadith (tradition) of Jabir رضی اللہ عنہ has been mentioned previously. (see # 1865)

SECTION II اَلْفَصْلُ الثَّانِیْ

EVIL IS NOT REPAID WITH EVIL

(٥١٢٩) عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَكُوْنُوْا إِمَّعَةً تَقُوْلُوْنَ إِنْ أَحْسَنَ النَّاسُ أَحْسَنَّا وَإِنْ ظَلَمُوْا ظَلَمْنَا وَلٰكِنْ وَطِّنُوْا أَنْفُسَكُمْ إِنْ أَحْسَنَ النَّاسُ أَنْ تُحْسِنُوْا وَإِنْ أَسَاءُوْا فَلَا تَظْلِمُوْا۔ (رواه الترمذی)

5129. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not be immaa'h saying, "If people favour us, we shall favoaur them and if they are unjust to us, we shall be unjust to them. Rather, condition yourself such that if they favour you, you too show them favour. If they hurt you, do not do them wrong."[1]

COMMENTARY: Imma'ah is one who has no sense. He follows the others doing what they say. The hadith (tradition) uses it for one who insists that he would treat people as they treat him. The Prophet صلی اللہ علیہ وسلم said, : Do not be like him for, that is contradictory to religion and intelligence. While good is returned with good, evil too is repaid with good. In this way it is favour. Besides, retaliation, too, is zulm (oppression, wrong-doing)."

However, the hadith (tradition) could also mean:

(i) If people do you wrong, do not oppress them. You should not commit excess against them, but seek retaliation within limits of justice." This is what is legal.

(ii) Or, do not bind yourself to seek revenge, but also be kind and forgiving to them.

(iii) Or, regard good as a return of evil and treat the wrongdoer and unjust with favour.

Of these three possibilities, the first applies to the common Muslim.

The second applies to the eminent Muslims, meaning those who are the exclusive class of Muslims.

The third is the best kind concerns the best among the best.

Shaykh Ali Muttaqi رحمہ اللہ has spoken of it in a very learned manner that touches on the mystic. The standard of distinguishing the love of the world and the hereafter is based on four things.

(1)He who is overcome by love of this world, hurts other people unnecessarily. He does wrong to them without any reason at all.

(2)He who does not involve in love of the world to such a degree does not take the initiative in hurting another person. But, if anyone hurts him, he retaliates by hurting this other only to the extent Shari'ah (divine law) has permitted as retaliation. He does not exceed the limits.

(3)He whose love of the hereafter is strong and love of this world weak, forgives and overlooks the wrongdoing of the oppressor against him.

(4)He whose love of the hereafter is too strong, returns injustice and oppression with too

[1] Tirmidhi # 2007 (2014).

much favour. This is the rank that is earned by the siddiq (truthful ones) and by the muqarrabin (the ones who have attained nearness to Allah).

EARN ALLAH'S PLEASURE TO PLEASE THE PEOPLE

(٥١٣٠) وَعَنْ مُعَاوِيَةَ اَنَّهُ كَتَبَ اِلٰى عَآئِشَةَ اَنِ اكْتُبِىْ اِلَىَّ كِتَابًا تُوْصِيْنِىْ فِيْهِ وَلَا تُكْثِرِىْ فَكَتَبَتْ سَلَامٌ عَلَيْكَ اَمَّا بَعْدُ فَاِنِّىْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنِ الْتَمَسَ رَضَى اللّٰهِ بِسَخَطِ النَّاسِ كَفَاهُ اللّٰهُ مُؤْنَةَ النَّاسِ وَمَنِ الْتَمَسَ رَضَى النَّاسِ بِسَخَطِ اللّٰهِ وَكَلَهُ اللّٰهُ اِلَى النَّاسِ وَ السَّلَامُ عَلَيْكَ۔ (رواه الترمذى)

5130. Sayyiduna Mu'awiyah رضى الله عنه narrated that he wrote to Sayyidah Ayshah رضى الله عنها,"Write to me a letter giving me instructions, but do not make that very lengthy." She wrote, "Peace be on you! To proceed! I had heard Allah's Messenger صلى الله عليه وسلم say, "He who seeks Allah's pleasure though that might bring people's anger Allah suffices him against their confrontation. But, he who seeks the pleasure of the people though that might displease Allah, will be entrusted by Allah to the people,' And, peace be on you."[1]

COMMENTARY: If anyone does not care whether Allah becomes displeased or not than Allah does not care for him and leaves his affairs to the people. He does not help him in his affairs and does not protect him from the mischief of the people. Moreover, He lets them subdue him and they hurt him and persecute him.

So, the real thing for men to seek in Allah's pleasure. If he is pleased then His creatures will be pleased too. He who does not seek Allah's pleasure, neither gets Allah's pleasure not the pleasure of His creatures.

This hadith (tradition) teaches us that salaam should be written on beginning a letter as well as on concluding it. The first stands for the greeting on meeting and the last for bidden farewell.

SECTION III اَلْفَصْلُ الثَّالِثُ

EXPLANATION OF ZULM IN THE VERSE 6: 82

(٥١٣١) عَنِ ابْنِ مَسْعُوْدٍ قَالَ لَمَّا نَزَلَتْ اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْآ اِيْمَانَهُمْ بِظُلْمٍ شَقَّ ذٰلِكَ عَلٰى اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالُوْا يَارَسُوْلَ اللّٰهِ اَيُّنَا لَمْ يَظْلِمْ نَفْسَهٗ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ ذَاكَ اِنَّمَا هُوَا الشِّرْكُ اَلَمْ تَسْمَعُوْا قَوْلَ لُقْمَانَ لِاِبْنِهٖ يٰبُنَىَّ لَا تُشْرِكْ بِاللّٰهِ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ۔ وَفِىْ رِوَايَةٍ لَيْسَ هُوَ كَمَا تَظُنُّوْنَ اِنَّمَا هُوَ كَمَا قَالَ لُقْمَانُ لِاِبْنِهٖ۔ (متفق عليه)

5131. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that when the verse:

اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْآ اِيْمَانَهُمْ بِظُلْمٍ.........الخ

{Those who believe and have not confounded their faith with zulm (evildoing)...} (6: 82)

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[1] Tirmidhi # 2414 (2422).

was revealed, that seemed very difficult to the sahabah (Prophet's Companions) رضی اللہ عنہم of Allah's Messenger صلی اللہ علیہ وسلم. They submitted, "O Messenger of Allah, which of us has not wronged his self?" So, Allah's Messenger صلی اللہ علیہ وسلم said, "That is not so. It refers only to polytheism. Have you not heard the saying of Luqman to his son (exhorting him):

يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ

{O my son! Associate not others with Allah. Surely associating others (with Him) is a mighty zulm (evil).}

According to another version:

"That is not as you imagine but that is only as Luqman instructed his son."[1]

COMMENTARY: The sahabah (Prophet's Companions) رضی اللہ عنہم thought that zulm stood for 'sin.' But, they were convinced that zulm in this verse referred to polytheism.

The question may arise that 'faith and polytheism are contradictory, so how can they be together? But, a faithful may commit sin. The answer is that in reality faith and polytheism may be together as they were in Makkah. The idolaters believed in Allah but also worshipped idols. Polytheism is of two kinds: (شرک فی الربوبیۃ) which is in worship and reverence and regarding others as good, and these polytheists are few.

And, (شرک فی الألوهیۃ) which is polytheism in worship and reverence and in Allah's main attributes like creation sustaining, providing needs, etc. There are many polytheists of this kind who profess to be Muslims. The hadith (tradition) condemns this second kind of polytheism. This is as the Quran says: (وَمَا يُؤْمِنُ اَكْثَرُهُمْ...... مُشْرِكُوْنَ)

{And most of them believe not in Allah but they are associators (polytheists)} (12: 106)

It may be said also that combining polytheism with faith if to profess belief by the tongue but harbour polytheism in the heart. The hypocrites are the examples of this. They mix up outward faith with concealed polytheism in that they affirms faith by their tongue but inwardly they reject it and are averse to Islam.

Mulla Ali Qari رحمہ اللہ said that the words {(اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ) - associating others is a mighty zulm (evil)} is to make clear that polytheism is an evil that eliminates faith completely from its roots. Faith and polytheism are never compatible as Allah says (وَمَنْ يَّكْفُرْ بِالْاِيْمَانِ فَقَدْ حَبِطَ عَمَلُهٗ)

{And whosoever rejects faith, his work has indeed failed.} (5: 5)

In contrast, all other sins are not such as may be incompatible with faith. Accordingly, the ahlus sunnah (Holy Prophet's practice) wa al-jama'h hold this opinion that no sin apart from disbelief and polytheism, wipes out faith from its roots. However, the mu'tazillah, the khawarij and other innovators say that every major sin is contrary to faith. Hence, when the verse (6: 82), under discussion, was revealed, the sahabah (Prophet's Companions) رضی اللہ عنہم thought that the verse means by believers and the guided only those who have not mixed up their faith with sin. Because they could not imagine that polytheism would confound with faith. So, the Prophet صلی اللہ علیہ وسلم explained to them that in some cases polytheism may adulterate faith as when a person believes in Allah but associates others in His worship. So, faith in Allah is accomplished at that very time and this is in terms of its

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[1] Bukhari # 4629, Muslim # 197-124, Musnad Ahamd 1-424.

dictionary meaning, not from the point of view of Shari'ah (divine law). Because it defines faith in all Allah's perfect attributes as only for him, and in believing that He is free of all shortcomings and defects. If not, then it will follow (if we take the word faith in its dictionary meaning in this verse) that in reality all polytheists and disbelievers possess faith. It is as Allah says.

وَلَئِنْ سَأَلْتَهُمْ مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللّٰهُ....

{And if you were to ask them who created them, they would say 'Allah.'} (43: 87)

But, Shari'ah (divine law) does not accept this kind of faith. True faith is that one should confirms Allah's Being and declare it and, at the same time should not associate anyone in His chief attributes and in His worship. In fact, Allah has not permitted any such deed as smacks of polytheism perpetrated openly or in appearance. According to one hadith (tradition) Qudsi, Allah says:

اَنَا اَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ

(I am independent of partners associating with Me.)[1]

DO NOT THROW AWAY HEREAFTER FOR THIS LIFE

(٥١٣٢) وَعَنْ اَبِيْ اُمَامَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْ شَرِّ النَّاسِ مَنْزِلَةً يَوْمَ الْقِيٰمَةِ عَبْدٌ اَذْهَبَ اٰخِرَتَهٗ بِدُنْيَا غَيْرِهٖ۔ (رواه ابن ماجة)

5132. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger said, "On the day of resurrection, the worst of man rank wise, in the sight of Allah, will be a person who throws away his (prospects of the) hereafter for the sake of (the interests of) the world of someone else."[2]

COMMENTARY: As it is, wasting one's prospects in the next for one's own good in this world is very bad. It is accentuated when one does it for the sake of someone else at the cost of one's own next life. This is what some selfish people do by helping the cruel and evil men.

POLYTHEISM & OPPRESSION ARE UNFORGIVABLE

(٥١٣٣) وَعَنْ عَآئِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الدَّوَاوِيْنُ ثَلٰثَةٌ دِيْوَانٌ لَّا يَغْفِرُ اللّٰهُ اَلْاِشْرَاكُ بِاللّٰهِ يَقُوْلُ اللّٰهُ عَزَّوَجَلَّ اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَدِيْوَانٌ لَا يَتْرُكُهُ اللّٰهُ ظُلْمُ الْعِبَادِ فِيْمَا بَيْنَهُمْ حَتّٰى يَقْتَصَّ بَعْضُهُمْ مِّنْ بَعْضٍ وَدِيْوَانٌ لَا يَعْبَأُ اللّٰهُ بِهٖ ظُلْمُ الْعِبَادِ فِيْمَا بَيْنَهُمْ وَبَيْنَ اللّٰهِ فَذَاكَ اِلَى اللّٰهِ اِنْ شَآءَ عَذَّبَهٗ وَاِنْ شَآءَ تَجَاوَزَ عَنْهُ۔

5133. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There are three registers.

(i) There is a register for what Allah shall not forgive and it is ascribing partners to Allah. Allah, Mighty and Glorious says:

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[1] '400 Ahadith (tradition) Qudsiyah', hadith (tradition) # 289, p 170. (Dar ul Isha'at, Karachi)

[2] Ibn Majah # 3966.

إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُّشْرَكَ بِهٖ

{Surely Allah shall not forgive that anything should be associated with Him} (4: 48)

(i) There is a register that Allah shall not leave unconsidered. It is about people's excesses against each other and they will take requital among themselves. (Allah will get the persecuted compensated, or will bestow favours on him induce him to forgive the oppressor)

(ii) There is a register about which Allah does not care. It is about men's wrongdoing with Allah and is a matter between them and Allah. It is Allah's concern. If He wishes He may punish for it. If He wishes He may disregard and condone it (and give no punishment at all). [1]

COMMENTARY: The hadith (tradition) makes it clear that if anyone commits evil by usurping rights of fellow men or hurting any of them, then in the hereafter there will be escape from reckoning and punishment. Similarly, the sin of polytheism will not be forgiven. Every sin other than polytheism will depend on Allah's will. He may punish the perpetrator of a sin or forgive him by his mercy and favour.

PRESERVE YOURSELF FROM CRY OF THE OPPRESSED

(٥١٣٤) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِيَّاكَ وَدَعْوَةَ الْمَظْلُوْمِ فَإِنَّمَا يَسْأَلُ اللّٰهَ حَقَّهُ وَإِنَّ اللّٰهَ لَا يَمْنَعُ ذَا حَقٍّ حَقَّهُ۔

5134. Sayyiduna Ali رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Beware of the curse of the oppressed. He asks Allah, the Most High, only for his right. And, Allah shall not prevent a right-holder from receiving his rights. (He lets every right-holder get his due)."

HELPING A TYRANT IS FAITHLESSNESS

(٥١٣٥) وَعَنْ أَوْسِ بْنِ شُرَحْبِيْلَ أَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ مَّشٰى مَعَ ظَالِمٍ لِيُقَوِّيَهُ هُوَ يَعْلَمُ أَنَّهُ ظَالِمٌ فَقَدْ خَرَجَ مِنَ الْإِسْلَامِ۔

5135. Sayyiduna Aws ibn Shurahbil رضی الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "He who walks with an oppressor (meaning supports and concurs with him) to strengthen him, knowing that he is an oppressor, indeed, goes out of the folds of Islam (meaning, deprives himself of perfect faith)."[2]

EVIL OF OPPRESSION

(٥١٣٦) وَعَنْ أَبِيْ هُرَيْرَةَ أَنَّهُ سَمِعَ رَجُلًا يَقُوْلُ إِنَّ الظَّالِمَ لَا يَضُرُّ إِلَّا نَفْسَهُ فَقَالَ أَبُوْهُرَيْرَةَ بَلٰى وَاللّٰهِ حَتّٰى الْحُبَارٰى لَتَمُوْتُ فِيْ وَكْرِهَا هُزْلًا بِظُلْمِ الظَّالِمِ۔(رَوَى الْبَيْهَقِيُّ الْأَحَادِيْثَ الْأَرْبَعَةَ فِيْ شُعَبِ الْإِيْمَانِ)

5136. Sayyiduna Abu Hurayrah رضی الله عنه narrated that he heard a man say, "The oppressor harms none but himself." So Abu Hurayrah رضی الله عنه said, "Of course, (he hurts himself but others too are hurt by his ill-omen) and, by Allah, even the

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[1] Musnad Ahmad 6-240, Bayhaqi in Shu'ab ul eeman # 7473.

[2] Bayhaqi in Shu'ab ul eeman # 7675.

bustard dies in its nest from starvation because of the oppression of the oppressor."[1]

COMMENTARY: It is said that the bustard travels long distances to search for its food and drink. Its nest is generally far off from watering places by many days' journey. It travels that for, drink water and returns to its nest. Sometimes, a herb has been detected in the bellies of bustards in Busrah though that particular herd is found in only one region that is many days journey from Busrah.

A tyrant is so inauspicious that Allah causes rain fall to stop and draught replaces fertility. The result is provision becomes scarce, and men and animals die in large numbers. Even the bustard dies in its nest because of thirst. This is why its example is given in this hadith (tradition). The plight of the bustard is a sign of draught and a dry period.

The oppressor really hurts himself because the harm to the oppressed will be offset when Allah rewards him for his patience. But, the fate of the oppressor is loss and destruction. Abu Hurayrah رضی الله عنه confirmed this fact but also said that his tyranny is adverse and inopportune to others too in some way or other.

It is most probable that these are not the words of Abu Hurayrah رضی الله عنه himself. Rather, this topic belongs to some hadith (tradition) that he might have heard from the Prophet صلی الله علیه وسلم. Or, he may have deduced this conclusion from a hadith (tradition) that rain ceases to fall when oppression is rife. Clearly, the animals are the most disturbed because of scanty rainfall and draught

[The bustard (حبارى) is mentioned in both Abu Dawud and Tirmidhi in the Book on Food (الطعام).]

CHAPTER - XXII

ENJOINING WHAT IS REPUTABLE بَابُ الْاَمْرِ بِالْمَعْرُوْفِ

The word (معروف) in (امر بالمعروف) enjoining what is reputable is derived from (معرفت) which means 'to know,' to recognize,' 'to arrive at reality.' These are what we know through Shari'ah (divine law) and are commanded by Shari'ah (divine law) to follow.

The word opposite to (معروف) is (منكر). They have no concern with Shari'ah (divine law) and Shari'ah (divine law) has disallowed them.

The phrases

امر بالمعروف و نہی عن المنکر

are exclusive terminology of the Islamic teachings. They mean to command people to do what is righteous and to disallow them to do evil - or, enjoin what is reputable and forbid what is disreputable. This chapter reproduced ahadith (tradition) on this subject.

SECTION I اَلْفَصْلُ الْاَوَّلُ

CHANGE WHAT IS AGAINST SHARI'AH (DIVINE LAW)

(٥١٣٧) عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَاٰى مِنْكُمْ مُّنْكَرًا فَلْيُغَيِّرْهُ

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[1] Bayhaqi in Shu'ab ul eeman 7679.

بِيَدِهٖ فَإِنْ لَّمْ يَسْتَطِعْ فَبِلِسَانِهٖ فَإِنْ لَّمْ يَسْتَطِعْ فَبِقَلْبِهٖ وَذٰلِكَ أَضْعَفُ الْإِيْمَانِ۔ (رواه مسلم)

5137. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He among you who sees something disapproved (by Shari'ah (divine law)) must change it with his hand (which implies by using force). But, if he is unable (do it with force), then he must do it with his tongue (by citing verses of the Quran and ahadith (tradition) and by reprimanding the door. But, if he is unable (to use his tongue), then he must do it in his heart (by regarding it as evil and resolving to use force or tongue whenever he gains ability to do so, and by keeping away from the doer). And, that (last course) is the weakest form of faith."[1]

COMMENTARY: This hadith (tradition) mention three options, one after the other, to put an end to evil, of which the weakest is to regard it had in one's own mind, not being able to condemn it outwardly. So, when the believers become very weak and are unable to curb evil by force or by reprimanding the perpetrators, then consider that to be the weakest and most frail age of faith. If the believers were strong, they would not have sufficed to merely think of an evil as reprehensible but would have used strong words and physical strength to put an end to it.

If anyone regards something as evil and exerts himself to curb it then it is what another hadith (tradition) tells us; 'The best form of jihad (crusade) is to speak the truth before a cruel king. Allah says:

وَلَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ

{and fearing not the reproach of any reproached....} (5: 54)

WHO SHOULD DO IT: Some ulama (Scholars) say that the first option to stop evil by force is to be exercised by those believers whom Allah has vested with authority. They include a king, ruler, etc. It is their responsibility to put an.end to evil in their domain and try to reform the perpetrators of evil.

The second option to admonish and enjoin orally is the responsibility of the ulama (Scholars). They must urge the people to stay away from evil.

The third option concerns the general body of the Muslims. It is wajib (obligatory) on them when they see something that is disapproved by Shari'ah (divine law) that they must not merely turn away from it but, in their hearts, they must consider that as evil and must look down on the perpetrators with disdain.

Some authorities say of the last phrase that it is the weakest form of faith because if a Muslim sees something that is evil and does not even think of it as bad but seems to be satisfied with it and considers it good then he will not remain a Muslim but become a disbeliever.

DEGREE OF ENJOINING & FORBIDDING: We must know that the degrees of enjoining the reputable and forbidding the disreputable are comensurate with the degrees of piety and evil. Thus if it is wajib (obligatory) to do or follow something, then it is also wajib (obligatory) to enjoin it. So, if it is mustahab (desirable), the need to enjoin is also mustahab (desirable). In the same way, if anything contrary to Shari'ah (divine law) is of the degree of haram (unlawful) then to disallow it, meaning to forbid the disreputable, too is wajib

[1] Muslim # 78. 49.

(obligatory). It that is makruh (disapproved) (reprehensible, disapproved, disliked), then to forbid it is mustahab (desirable).

IF TROUBLE COULD ARISE: The duty to enjoin the reputable and to forbid the disreputable may be discharged only if there is no fear of trouble arising because of it, or of the evil becoming intense. If that is likely to happen then it is absolutely not necessary to discharge this duty.

Similarly, it is also necessary to have hope of acceptance of the enjoining of the disreputable. Thus is one fears that the person whom he enjoins piety or forbids evil not heed, then it is not wajib (obligatory) to undertake this duty. However, it certainty is recommended to do it so that the symbols of Islam are, at feast, demonstrated. However, Imam Nawawi رحمه الله disagrees with it as we shall see further down in this discussion.

EVEN A SINNER MUST PREACH: The initial words of the hadith (tradition); 'he among you who sees something disapproved are addressed to every member of the Muslim *ummah*. So, this duty of enjoining piety and forbidding evil must be discharge by every Muslim man or woman, free or slave, and, in fact, even a confirmed sinner.

Thus it is not a condition that only one who abides by piety can enjoin piety otherwise it would not be proper for him to discharge this duty. The reason is that it is not wajib (obligatory) to merely enjoin oneself to do a pious work but one must enjoin others to do it, and if any person neglects or misses one wajib (obligatory), it is absolutely disallowed to ignore the other wajib (obligatory) for that reason. Of course, sin will accrue on neglecting a wajib (obligatory). As for the words of the Quran:

لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ

{Why do you say that what you do not} (61: 2)

they do not apply to the duty of enjoining the reputable and forbidding the disreputable. This verse aims to prevent people from forsaking deeds. It does not disallow anyone to encourage people to do good. If a person urges others to do good deeds and encourage them to do pious work but does not do that himself, this verse cautions such a person that while he is commendable when he enjoins piety of others, yet it is most improper for him to not abide by what he says. Indeed, this verse does not at all prove that one who fails to perform righteous deeds should not preach to others. Never thess, there is no doubt in it that there is nothing better if one who enjoins piety himself follows it, because the advice of one who does not set an example himself has no effect at all.

NAWAWI'S VIEWS: In Sharh Muslim, Imam Nawawi رحمه الله has explained this hadith (tradition). He writes that it is wajib (obligatory) to observe the sequence of enjoining piety and forbidding evil as outlined in the hadith (tradition). The Quran, the sunnah (Holy Prophet's practice) and the consensus of the *ummah* make it wajib (obligatory). There is no second opinion about it. However, some Rawafid disagree, but their opinion is not tenable. Hence, if anyone discharges this duty in accordance with the aforementioned sequence and the addressee accepts his preaching, then not accept then that person's duty is discharged in any case and nothing else is wajib (obligatory) on him.

Besides, the ulama (Scholars) hold that this duty to enjoin piety and to forbid evil is of the kind kifayah (which means that if one or some people discharge it, the rest are absolved of the duty). If anyone who is capable of discharging this duty does not do it, then he will be a sinner unless there is a valid excuse for it. In some cases, this duty is of the form fard

(compulsory)ayn (which means that everyone who knows it, is bound to perform it), For instance, if evil is taking place where only one person knows of it, or no one else is capable of nipping it in the bud, like when a man's wife or daughter commits evil, only he is particularly responsible to eradicate it.

Imam Nawawi رحمه الله also writes that possibility of rejection, does not waive the obligation of enjoining piety and forbidding evil. If anyone imagines that a certain person will not agree to his enjoining piety and forbidding evil then even in this case it will be wajib (obligatory) on him to enjoin piety and forbid evil.

The preacher should not worry whether his preaching will be heeded or not. For one, admonition and exhortation by themselves are very beneficial and do have an effect in some way or the other at some time for certain. The Quran says:

{.....for admonition benefits the believers.} (51: 55)

Secondly, simply on the assumption that one's preaching will have no effect, one cannot give up one's responsibility. Rather, one must bear in mind that one has to propagate and spread goodness and check evil so one must be occupied in this effort ceaselessly, for people went so far as to belie the Messenger عليه السلام too and refused to heed their advice and admonition. But the Messengers عليه السلام did not give up the duty of propagating the truth. What the Quran has said about the Messenger عليه السلام is true for everyone who has been entrusted the responsibility of enjoining the reputable and forbidding the disreputable:

وَمَا عَلَى الرَّسُوْلِ إِلَّا الْبَلَاغُ الْمُبِيْنُ

{The duty of the Messengers is only to convey (the message).} (5: 99)

(To obey or not is the responsibility of the others.)

NOT RULES ONLY: The duty to enjoin piety and forbid evil is not binding on the rulers alone or the leaders of the Muslims only, nor is it necessary for the ruler to issue a command to enforce this duty. Rather, it is the duty of the common Muslims too to discharge this obligation of enjoining piety and forbidding evil. In fact, in current times when Muslims who hold power and reign of government lag behind in discharging this duty, it rests on the shoulders of the general body of Muslims to discharge this duty. More than them it is the ulama (Scholars) and the mashaikh who should bear this responsibility.

Moreover, they must not restrict their field to the common Muslims alone but they must address the elites too, like the rulers, etc, in a reasonable manner. They must exhort them to piety and stop them from the evils in which they are involved. The religious elders of the previous time admonished not merely the masses but they exhorted the kings, rulers and leaders of the Muslims too, enjoining the reputable and forbidding the disreputable.

QUALIFICATION: This duty must be discharged only by the Qualified who knows what Shari'ah (divine law) say about what he enjoins or forbids. As for such things as are fard (compulsory) or wajib (obligatory) or forbidden and are known to all Muslims, like salah (prayer), fasting, etc. or fornication, wine etc, all Muslims may engage in enjoining piety and forbidding evil. However, such things verbal or actions, of which the common Muslims know nothing and as are concern with ijtihad (independent judgement), they must choose to forbid only such things whose prohibition is agreed by all the ulama (Scholars). They must not forbid such things about which the ulama (Scholars) disagree,

particularly according to the school of those scholars who say that every mujtahid[1] is correct.

CHARACTER: Those who engage in enjoining piety and forbidding evil should be careful to have good manners, They must be cheerful, mild and gentle. They should do this task only to seek Allah's pleasure, not to earn worldly gains or for personal benefits or ego. If this is observed, their effort will bear fruit and Allah also grants them reward. If an advice is to be preferred to anyone, they should not do it in the presence of other people, but do it secretly. To advise or admonish anyone in the presence of people is to disgrace him.

EXAMPLE OF THE FACILE

(٥١٣٨) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُدَاهِنِ فِيْ حُدُوْدِ اللّٰهِ وَالْوَاقِعِ فِيْهَا مَثَلُ قَوْمٍ اسْتَهَمُوْا سَفِيْنَةً فَصَارَ بَعْضُهُمْ فِيْ اَسْفَلِهَا وَصَارَ بَعْضُهُمْ فِيْ اَعْلَاهَا فَكَانَ الَّذِيْ فِيْ اَسْفَلِهَا يَمُرُّ بِالْمَآءِ عَلَى الَّذِيْنَ فِيْ اَعْلَاهَا فَتَاَذَّوْا بِهٖ فَاَخَذَ فَاْسًا فَجَعَلَ يَنْقُرُ اَسْفَلَ السَّفِيْنَةِ فَاَتَوْهُ فَقَالُوْا مَالَكَ قَالَ تَاَذَّيْتُمْ بِيْ وَلَا بُدَّ لِيْ مِنَ الْمَآءِ فَاِنْ اَخَذُوْا عَلٰى يَدَيْهِ اَنْجَوْهُ وَنَجَّوْا اَنْفُسَهُمْ وَاِنْ تَرَكُوْهُ اَهْلَكُوْهُ وَاَهْلَكُوْا اَنْفُسَهُمْ۔ (رواه البخاری)

5138. Sayyiduna Nu'man ibn Bashir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The example of one who is not careful of the limits set by Allah and the one who does not observe them is like that of people who cast lots to sit in a ship some get below decks and some above. Those above decks get upset by anyone of those below decks passing them to collect water. So (seeing their inconvenience) one of those below decks picked up an axe and set out to bore a hole in the bottom of the ship. They came to him and asked him, what is wrong with you?' He said, "you are upset because of one (when I come up to fetch water), but water I must have.' (That left them with two options:) If they stop him, they will both, save him and preserve themselves. If they leave him (to himself). They will destroy not only him but also themselves."[2]

COMMENTARY: The Arabic word (مُداهن) 'not careful' is actually one who is spite of capability to prevent an act reprehensible in the eyes of Shari'ah (divine law) does not discharge his obligation of enjoining piety and forbidding evil for whatever reason: shyness, easy-going, partiality, selfishness, etc.

Being not careful in observing the limits set by Allah is not imposing them in spite of ability to impose them. Or, it is to be slack in preventing sinners from perpetrating grave sins that call for the hadd for the prescribed punishment).

The prophet صلی اللہ علیہ وسلم said that if other travelers prevent the man to make a hole in the ship, they will all be safe with him otherwise all of them will perish. So, too, if people deter a sinner from his evil, they will save him and protect themselves too from punishment. If they leave him to himself, not only will be perish but also punishment will descent for evil

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[1] Mujtahid in he who gives independent judgement based on Quran, sunnah (Holy Prophet's practice). Etc.

[2] Bukhari # 2686, Tirmidhi # 2173 (2180), Musnad Ahmad 4. 273.

doing and all people will suffer in one or other way. It is as Allah's saying:

وَاتَّقُوْا فِتْنَةً لَّا تُصِيْبَنَّ الَّذِيْنَ ظَلَمُوْا مِنْكُمْ خَآصَّةً

{And fear the trial which shall not afflict in particular the evil doers alone among you.} (8: 25)

(Those who do not resist evil are as liable to be punished as the sinners,)

The travellers get their seats in the ship by drawing lots. In the ship by drawing lots. In this way, some get their seats in the upper decks and some in the lower. Of course, this is stated only as an example, others seats are not allotted in a ship in this way, but they are given on the basis of fares. If there are multiple owners of the ship, then perhaps they would cast lots for seats.

As for the words 'one of them below decks decided to bore a hole.' It is in relation to 'some of them.' The point is that if only one of all those people decided to do such a thing then the same command applies as for all.

As for water, most exponents say that the passengers of the lower decks fetches drinking water. But, some say that these passengers went to decks above to throw into the sea from the upper decks their urine and stool that they had passed into commodes or vessels in their own decks. In any case their movements caused inconvenience to the passengers of the decks above.

One of the exponents has offered this explanation of the hadith (tradition). The prophet صلى الله عليه وسلم has compared one who is slack in enforcing the limits of Allah with a passenger of the upper deck of the ship and one who attracts the limits by committing sin with a passenger of the lower deck. And his commission of sin and not giving up sin is compared to the attempt to bore a hole in the ship. The act of preventing the perpetrators of sin from sinning is compared to holding the hand of one who decides to break the ship.

The benefit of preventing sin is compared to the deliverance and safety of all those passengers who disallow those who climb up to fetch water or present them from coming up. And those who do not forbid commission of sin are compared to those who do not interfere with one who intends to damage the ship.

And the sin of those who do not stop people from committing sin and the fate of those who perpetrate sin compared to the possibility of the passenger of the upper deck consigning themselves destruction alongwith those who bear a hole in the ship if they do not prevent them from boring the hole.

Islam is represented by the ship that carries people of both kinds.

In conclusion, it must be observed that those who forbid are mentioned in the plural number. This is to emphasise that all Muslims must help, in the best way they can, the man who discharges the duty of preventing people from committing sin and evil deeds.

The perpetrator of sin is mentioned in singular number to point out that they who commit sin may be very many in number but in form they defective and incomplete.

FATE OF ONE WHO PRACTICES NOT WHAT HE PREACHES

(٥١٣٩) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُجَآءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقٰى فِي النَّارِ فَتَنْدَلِقُ اَقْتَابُهُ فِي النَّارِ فَيَطْحَنُ فِيْهَا كَطَحْنِ الْحِمَارِ بِرَحَاهُ فَيَجْتَمِعُ اَهْلُ النَّارِ عَلَيْهِ فَيَقُوْلُوْنَ اَىْ

فُلَانُ مَاشَانُكَ اَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوْفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ قَالَ كُنْتُ اٰمُرُكُمْ بِالْمَعْرُوْفِ وَلَا اٰتِيْهِ وَاَنْهَاكُمْ عَنِ الْمُنْكَرِ وَاٰتِيْهِ۔ (متفق عليه)

5139. Sayyiduna Usamah ibn Zayd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, a man will be brought and thrown into hell. His intestines will come out (promptly) in hell and he will go round grinding them just as a donkey goes round (grinding flour) with its millstone (meaning, he will move round trampling his intestines under his feet). The inmates of hell (being the wicked of his time whom he had preached) will close in around him and ask 'O you! What's wrong with you? Had you not enjoined us to do pious work and forbid us to do evil? He will agree Yes, I did enjoin you to do pious work, but did not do it myself. And I did forbid you to do evil, but I did not abstain from it myself."[1]

COMMENTARY: AS stated previously this man will be punished for not performing deeds, but he will not be punished for preached and abandoned this duty too, then he would have been liable for a more severe punishment because he would have neglected two wajib (obligatory) duties.

SECTION II اَلْفَصْلُ الثَّانِي

PUNISHMENT FOR NOT PREACHING

(٥١٤٠) عَنْ حُذَيْفَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَتَاْمُرُنَّ بِالْمَعْرُوْفِ وَ لَتَنْهَوُنَّ عَنِ الْمُنْكَرِ اَوْ لَيُوْشِكَنَّ اللّٰهُ اَنْ يَّبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ عِنْدِهٖ ثُمَّ لَتَدْعُنَّهٗ وَلَا يُسْتَجَابُ لَكُمْ۔ (رواه الترمذى)

5140. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "By Him who has my soul in His hand, you should enjoin that is pious and forbid what is evil, or surely, Allah will soon send down on you punishment from Himself. Then, you will supplicate Him, but you will not get it answered."[2]

COMMENTARY: The punishment will descent on you in the form of difficulties and hardships. You will pray for redress but your prayer will go unanswered. In other words, while prayer may remove other forms of punishment, but the punishments for neglecting to enjoin piety and forbid evil are not likely to be mitigated by prayer.

Bazzar رحمہ اللہ and Tabarani رحمہ اللہ in his Awsat, have transmitted the hadith (tradition) of Abu Hurayrah رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم said, "There will certainly be one of two things: you will certainly enjoin piety and forbid evil, or, (in case of neglect of these things) surely Allah will empower over you your bad people and your righteous will make supplication but their supplication will not be granted."

BE DISGUSTED WITH SIN

(٥١٤١) وَعَنِ الْعُرْسِ ابْنِ عَمِيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا عُمِلَتِ الْخَطِيْئَةُ فِى الْاَرْضِ مَنْ شَهِدَ

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[1] Bukhari # 3267, Muslim # 51-2989, Musnad Ahmad 5-205.

[2] Tirmidhi # 2169.

هَا فَكَرِهَهَا كَانَ كَمَنْ غَابَ عَنْهَا وَمَنْ غَابَ عَنْهَا فَرَضِيَهَا كَانَ كَمَنْ شَهِدَهَا۔ (رواه ابوداؤد)

5141. Sayyiduna Al-'Urs bin Amirah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When sin is committed in the earth and he who sees it is repulsed with it, he will be like one who was not present (at the site and knows nothing about it). But, he who is not present when it is committed and (no knowing of its commission) does not feel repulsed (but approved of it), will be like one who sees it (and approves of it)."[1]

COMMENTARY: The hadith (tradition) means that sin must not be taken lightly. A sin is a sin always. If you see it being done, prevent it physically or by your tongue. If you cannot do it, then at least think of it as bad. You will be counted among those who did not witness it being committed. So, it is the heart that decides, not physical body.

EXERT YOURSELF TO CURB EVIL OR FACE DIVINE WRATH

(٥١٤٢) وَعَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَءُونَ هٰذِهِ الْآيَةَ يَا أَيُّهَا الَّذِيْنَ آمَنُوْا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ فَإِنِّي سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ النَّاسَ إِذَا رَأَوْا مُنْكَرًا فَلَمْ يُغَيِّرُوْهُ يُوْشِكُ أَنْ يَعُمَّهُمُ اللّٰهُ بِعِقَابِهِ۔ رَوَاهُ ابْنُ مَاجَةَ وَالتِّرْمِذِيُّ وَصَحَّحَهُ وَفِي رِوَايَةِ أَبِي دَاوُدَ إِذَا رَأَوُا الظَّالِمَ فَلَمْ يَأْخُذُوْا عَلٰى يَدَيْهِ أَوْشَكَ أَنْ يَعُمَّهُمُ اللّٰهُ بِعِقَابِهِ وَفِي أُخْرٰى لَهُ مَا مِنْ قَوْمٍ يُعْمَلُ فِيْهِمْ بِالْمَعَاصِيْ ثُمَّ يَقْدِرُوْنَ عَلٰى أَنْ يُغَيِّرُوْا ثُمَّ لَا يُغَيِّرُوْنَ إِلَّا يُوْشِكُ أَنْ يَعُمَّهُمُ اللّٰهُ بِعِقَابٍ وَفِي أُخْرٰى لَهُ مَا مِنْ قَوْمٍ يُعْمَلُ فِيْهِمْ بِالْمَعَاصِيْ هُمْ أَكْثَرُ مِمَّنْ يَعْمَلُهُ۔

5142. Sayyiduna Abu Bakr as-Siddiq رضی اللہ عنہ said, "O People! Recite the verse:

يَا أَيُّهَا الَّذِيْنَ آمَنُوْا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ

{O you who believe, guard your own souls. He who has gone astray cannot harm you, if you are rightly guided.} (5: 105)

And, I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'Indeed, when people see wrong being committed, but do not change it, surely, Allah will soon punish them too.' (But, you take the verse in a general sense and do not believe that it is wajib (obligatory) to enjoin piety and forbid evil.)"[2]

According to another version: "When they see an oppressor but do not check him by his hand, soon Allah will punish all of them too."

Another version is: "No people among whom sin is committed while they have power to stop it yet they do not change it, but Allah will soon punish them."

According to another version: 'No people among whom sin is committed and they are more numerous than the perpetrators..."[3]

(the rest is as the previous version).

COMMENTARY: The last version says explicitly that the good people would outnumber

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[1] Abu Dawud # 4345.

[2] Tirmidhi E 2168, Ibn Majah # 4005, Musnad Ahmad 1-2.

[3] Abu Dawud # 4338.

the wicked yet, in spite of ability, they would falter and not prevent wickedness. So they would qualify for punishment.

As for the verse of the Quran, its application is not general. It is specific about people and time. AS for the specific people, they are those who are not receptive to enjoining piety and forbidding evil, being egoist and arrogant. So, this verse refers to them in order to curb mischief. As for specific times, it is what will occur before the last Day. There will be such people who will pay no heed to preaching. So, their evil will not harm those whom Allah has guided and they keep away from evil. Indeed, Sayyiduna Ibn Mas'ud رضی اللہ عنہ said about this verse, "It is not about our time or yours. Because you do heed and are receptive to preaching. It is about the people to come who will pay no heed to admonition." Also, Sayyiduna Abu Thalabah رضی اللہ عنہ narrated a hadith (tradition) (to follow) and it supports this view.

Mulla Ali Qari رحمہ اللہ explained its meaning: "O Muslims! Keep yourselves safe from sins. If you do that and receive guidance but, for some reason, are unable and forbid the disreputable, then you will not suffer because of the sins of the misled people who persist in sin."

(٥١٤٣) وَعَنْ جَرِيْرِ بْنِ عَبْدِاللّٰهِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ رَجُلٍ يَّكُوْنُ فِيْ قَوْمٍ يَّعْمَلُ فِيْهِمْ بِالْمَعَاصِيْ يَقْدِرُوْنَ عَلٰٓى اَنْ يُّغَيِّرُوْا عَلَيْهِ وَلَا يُغَيِّرُوْنَ اِلَّا اَصَابَهُمُ اللّٰهُ مِنْهُ بِعِقَابٍ قَبْلَ اَنْ يَّمُوْتُوْا۔ (رواہ ابوداؤد وابن ماجہ)

5143. Sayyiduna Jarir ibn Abdullah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "If a man who is among a people commits sin in their midst and in spite of their ability to change him (or his doings), they do not do it, Allah will cause them to suffer punishment before they die."[1]

COMMENTARY: Those who do not discharge their duty of enjoining piety and forbidding evil will be punished in both the worlds. But, those who commit other sins need not be punished in this world.

MERIT OF PIETY DURING LAST DAYS

(٥١٤٤) وَعَنْ اَبِيْ ثَعْلَبَةَ فِيْ قَوْلِهٖ تَعَالٰى عَلَيْكُمْ اَنْفُسَكُمْ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ فَقَالَ اَمَا وَاللّٰهِ لَقَدْ سَاَلْتُ عَنْهَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَلِ ائْتَمِرُوْا بِالْمَعْرُوْفِ وَتَنَاهَوْا عَنِ الْمُنْكَرِ حَتّٰٓى اِذَا رَاَيْتَ شُحًّا مُّطَاعًا وَهَوًى مُّتَّبَعًا وَّدُنْيَا مُؤْثَرَةً وَّاِعْجَابَ كُلِّ ذِيْ رَاْيٍ بِرَاْيِهٖ وَرَاَيْتَ اَمْرًا لَا بُدَّ لَكَ مِنْهُ فَعَلَيْكَ نَفْسَكَ وَدَعْ اَمْرَ الْعَوَامِّ فَاِنَّ وَرَآءَكُمْ اَيَّامَ الصَّبْرِ فَمَنْ صَبَرَ فِيْهِنَّ قَبَضَ عَلَى الْجَمْرِ لِلْعَامِلِ فِيْهِنَّ اَجْرُ خَمْسِيْنَ رَجُلًا يَّعْمَلُوْنَ مِثْلَ عَمَلِهٖ قَالُوْا يَا رَسُوْلَ اللّٰهِ اَجْرُ خَمْسِيْنَ مِنْهُمْ قَالَ اَجْرُ خَمْسِيْنَ مِنْكُمْ۔

(رواہ الترمذی وابن ماجہ)

5144. Sayyiduna Abu Tha'labah رضی اللہ عنہ narrated about Allah's words:

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[1] Abu Dawud # 4339, Ibn Majah.

عَلَيْكُمْ اَنْفُسَكُمْ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ

{Guard your own souls. He who has gone astray cannot harm you, if you are rightly guided} (5: 105)

that he had, by Allah, asked Allah's Messenger صلى الله عليه وسلم about these words of Allah, the Most High. So, he had said, "Rather, continue to enjoin piety to each other and forbid each other that which is evil till you see that niggardliness is obeyed, base desires are followed, worldly life is preferred to the hereafter, everyone goes by his own opinion and you see something apart from which you have no option. Then, it is binding on you to care for yourself (keeping the affairs of the others alone (withdrawing from them), for such days await you that will call for patience in which being patient would be like handling live (burning) coals. During those days, he who abides by the Shari'ah (divine law) will earn the reward of fifty men who do as you[1] do (today)." The sahabah (Prophet's Companions) رضى الله عنهم asked, "O Messenger of Allah, reward of fifty of them?" He said, "Reward of fifty of you."[2]

COMMENTARY: The words about seeing something besides which there is no option' imply a time when such evil will be rampant that passion dominates one's mind and there is fear of falling prey to it if one is in the midst of the people. It is incumbent in such times to withdraw from then and take up seclusion.

Some exponents say that these words imply that one becomes unable to (enjoin piety and) forbid evil. At such times, withdraw from people who are involved in sin. This complies with the version that has (لایتذلک) instead of (لابدلک) or (you are unable...to) instead of (you have no option...). Besides, this sentence may also mean; if you are engaged in something that is very necessary and extremely important so that you cannot discharge your duty of forbidding evil, then you must keep apart from those people who do evil and whom you are unable to prevent from evil-doing.

To leave the affairs of others alone is when people commit sin and perpetrate evil but you are unable to enjoin piety and forbid evil and think that this is the only course open for you. Then, you must concentrate on yourself and preserve yourself from sin doing pious deeds. Leave people's affairs to Allah. If he wills He will guide them, or He will give them a severe punishment. This direction is based on the fact that Allah makes anyone responsible only to the extent he is capable of bearing it.

As for the words 'grasping live coal,' they refer to enduring difficulty and hardship. It will not be easy in those days to abide by religion and keep away from the world.

The hadith (tradition) concludes with mention of the merit of the religious minded during the last era. It is correct that partial merit is not contrary to perfect merit. Abu Amr ibn Abdul Barr رحمه الله a well known scholar of hadith (tradition) has expounded this issue at length in his book al-Isti'ab. He writes: "It is possible that someone may arise in this *ummah* after the sahabah (Prophet's Companions) رضى الله عنهم who possesses merit like one of the sahabah (Prophet's Companions) رضى الله عنهم. Rather, he may have more merit than a sahabi رضى الله عنه! He has presented some ahadith (tradition) that seem to suggest this

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[1] This is as Tirmidhi but Mishkat has also as his deed.

[2] Tirmidhi # 3058, Ibn Majah # 4015, Abu Dawud # 4341.

possibility."

However, the ulama (Scholars) disagree with him. Moreover, these different opinions are limited about only those sahabah (Prophet's Companions) رضی اللہ عنہم who embraced Islam at the hands of the Prophet صلی اللہ علیہ وسلم and then returned to their native lands. They could not have a greater attachment with Allah's Messenger صلی اللہ علیہ وسلم. But, as for those noble sahabah (Prophet's Companions) رضی اللہ عنہم, who were blessed with a long companionship and association with the Prophet صلی اللہ علیہ وسلم and were continuously at his service and gained tremendously thereby, they are not subject to the disputed opinion of al-Isti'ab. None of the ulama (Scholars) say that any member of this *ummah* possesses merit, as much as, or more than any of these sahabah (Prophet's Companions) رضی اللہ عنہم.

In fact, we affirm the opinion of the majority of the ulama (Scholars) that all the sahabah (Prophet's Companions) رضی اللہ عنہم without exception had the privilege and distinction of companionship with Allah's Messenger صلی اللہ علیہ وسلم. This was available to each of them whether he embraced Islam at the hands of the Prophet صلی اللہ علیہ وسلم and returned to his native land or continued to stay all his life at the service of the Prophet صلی اللہ علیہ وسلم and in his companionship. By itself, this honour and distinction is of such a degree that no other individual can join them in this rank. Hence, no person of this ummah,(people religion) howsoever great, can attain a merit matching the merit of any of the sahabah (Prophet's Companions) رضی اللہ عنہم.

What a great thing is written in Quwat ul quloob (قوت القلوب)

[Just one sight of the Prophet صلی اللہ علیہ وسلم Gets the beholder all his wishes what discipline of ages at other cannot get!]

A COMPREHENSIVE SERMON OF THE PROPHET صلی اللہ علیہ وسلم

(٥١٤٥) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَامَ فِيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَطِيْبًا بَعْدَ الْعَصْرِ فَلَمْ
يَدَعْ شَيْئًا يَكُوْنُ اِلٰى قِيَامِ السَّاعَةِ اِلَّا ذَكَرَهٗ حَفِظَهٗ مَنْ حَفِظَهٗ وَنَسِيَهٗ مَنْ نَسِيَهٗ وَكَانَ فِيْمَا قَالَ اِنَّ
الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَّاِنَّ اللّٰهَ مُسْتَخْلِفُكُمْ فِيْهَا فَنَاظِرٌ كَيْفَ تَعْمَلُوْنَ اَلَا فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَآءَ
وَذَكَرَ اَنَّ لِكُلِّ غَادِرٍ لِوَآءً يَوْمَ الْقِيٰمَةِ بِقَدْرِ غَدْرَتِهٖ فِي الدُّنْيَا وَلَا غَدْرَ اَكْبَرُ مِنْ غَدْرِ اَمِيْرِ الْعَآمَّةِ يُغْرَزُ لِوَآئُهٗ
عِنْدَ اِسْتِهٖ قَالَ وَلَا يَمْنَعَنَّ اَحَدًا مِّنْكُمْ هَيْبَةُ النَّاسِ اَنْ يَّقُوْلَ بِحَقٍّ اِذَا عَلِمَهٗ وَفِيْ رِوَايَةٍ اِنْ رَاٰى مُنْكَرًا
اَنْ يُّغَيِّرَهٗ فَبَكٰى اَبُوْ سَعِيْدٍ وَّ قَالَ قَدْ رَاَيْنَاهُ فَمَنَعَتْنَا هَيْبَةُ النَّاسِ اَنْ نَّتَكَلَّمَ فِيْهِ ثُمَّ قَالَ اَلَا اِنَّ بَنِيْٓ اٰدَمَ
خُلِقُوْا عَلٰى طَبَقَاتٍ شَتّٰى فَمِنْهُمْ مَّنْ يُّوْلَدُ مُؤْمِنًا وَيَحْيٰى مُؤْمِنًا وَيَمُوْتُ مُؤْمِنًا وَّمِنْهُمْ مَنْ يُّوْلَدُ كَافِرًا وَّيَحْيٰى
كَافِرًا وَّيَمُوْتُ كَافِرًا وَمِنْهُمْ مَّنْ يُّوْلَدُ مُؤْمِنًا وَّيَحْيٰى مُؤْمِنًا وَّيَمُوْتُ كَافِرًا وَّمِنْهُمْ مَّنْ يُّوْلَدُ كَافِرًا وَّيَحْيٰى كَافِرًا
وَّيَمُوْتُ مُؤْمِنًا قَالَ وَذَكَرَ الْغَضَبَ فَمِنْهُمْ مَّنْ يَّكُوْنُ سَرِيْعَ الْغَضَبِ سَرِيْعَ الْفَيْءِ فَاِحْدٰهُمَا بِالْاُخْرٰى
وَمِنْهُمْ مَنْ يَّكُوْنُ بَطِيْءَ الْغَضَبِ بَطِيْءَ الْفَيْءِ فَاِحْدٰهُمَا بِالْاُخْرٰى وَخِيَارُكُمْ مَّنْ يَّكُوْنُ بَطِيْءَ الْغَضَبِ

سَرِيْعَ الْفَيْءِ وَشِرَارُكُمْ مَنْ يَكُوْنُ سَرِيْعَ الْغَضَبِ بَطِيْءَ الْفَيْءِ قَالَ اتَّقُوا الْغَضَبَ فَإِنَّهُ جَمْرَةٌ عَلَى قَلْبِ ابْنِ اٰدَمَ اَلَا تَرَوْنَ إِلَى انْتِفَاخِ اَوْدَاجِهٖ وَحُمْرَةِ عَيْنَيْهِ فَمَنْ اَحَسَّ بِشَيْءٍ مِّنْ ذٰلِكَ فَلْيَضْطَجِعْ وَلْيَتَلَبَّدْ بِالْاَرْضِ قَالَ وَذَكَرَ الدَّيْنَ فَقَالَ مِنْكُمْ مَنْ يَكُوْنُ حَسَنَ الْقَضَآءِ وَإِذَا كَانَ لَهُ اَفْحَشَ فِي الطَّلَبِ فَإِحْدَاهُمَا بِالْاُخْرٰى وَمِنْهُمْ مَّنْ يَكُوْنُ سَيِّءَ الْقَضَآءِ وَإِنْ كَانَ لَهُ اَجْمَلَ فِي الطَّلَبِ فَإِحْدَاهُمَا بِالْاُخْرٰى وَخِيَارُكُمْ مَّنْ إِذَا كَانَ عَلَيْهِ الدَّيْنُ اَحْسَنَ الْقَضَآءَ وَإِنْ كَانَ لَهُ اَجْمَلَ فِي الطَّلَبِ وَشِرَارُكُمْ مَّنْ إِذَا كَانَ عَلَيْهِ الدَّيْنُ اَسَآءَ الْقَضَآءَ وَإِنْ كَانَ لَهُ اَفْحَشَ فِي الطَّلَبِ حَتّٰى إِذَا كَانَتِ الشَّمْسُ عَلٰى رُؤُسِ النَّخْلِ وَاَطْرَافِ الْحِيْطَانِ فَقَالَ اَمَا إِنَّهُ لَمْ يَبْقَ مِنَ الدُّنْيَا فِيْمَا مَضٰى مِنْهَا إِلَّا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هٰذَا فِيْمَا مَضٰى مِنْهُ۔ (رواه الترمذی)

5145. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated: Allah's Messenger صلی اللہ علیہ وسلم offered the salah (prayer) of asr (one day) and stood up and delivered an address to us. He did not omit any thing (concerning religion) that could transpire till the Last Hour (and would be necessary). He mentioned them to us. So, he who could, remembered, and he who forgot, forgot it (some could remember others could not). Of what he said is:

"The world is green and sweet and Allah has appointed you Khalifah here. He sees how you conduct yourselves. Beware! (How you) preserve yourselves from the world and keep away from women." He also said, "On the day of resurrection, a symbol (or a banner) would be raised for every betrayer of trust according to the amount of his betrayal in the world (so that people know how much he had betrayed). And, no betrayal is greater than the betrayal of the general imam. His banner would be posted near his back. (This would be to mark the disgraceful act.)

He also said "Let not awe of people prevent any of you who has knowledge from speaking the truth." (But if he fear for his life then that is an excuse though it is better to keep away from him.) Here, another version has; "If he sees what defies Shari'ah (divine law), he must not fear to change it." Abu Sa'eed رضی اللہ عنہ wept and said that they had observed something of that and were awe-stricken to the extent that they did not speak about it.

Then, he (the Prophet) صلی اللہ علیہ وسلم said, "Know! The children of Aadam علیہ السلام are created in different divisions. Among them is a born believer who lives a believer and dies a believer. Among them is he who is born an infidel, lives as an infidel and dies an infidel. Among them is a born believer, lives as a believer but dies an infidel,. And, among them is he who is born an infidel, lives as an infidel but dies a believer.'

He narrated further that he mentioned anger. "Some are quick to loose temper and quick to cool down. So, one trait offsets the other. Some are slow to fly into a rage and slow to cool down, one trait offsetting the other. But, the best of you are they who are slow to loose temper but quick to cool down. And the worst of you are they are quick to lose temper but slow to cool down."

He (also) said, "Beware of anger. It is a firebrand in the heart of the son of Aadam

عليه السلام. do you not observe how the veins on his neck swell? And, how his eyes turn red? So, if one of you goes through something of that kind, let him lie down and cling down to earth."

He narrated further that he mentioned debts and said, "Some among you are good at repaying and harsh in demanding repayment of debts (given to others) One trait balances the other. Some are bad at repaying (debts) and mild in demanding repayment of debts (ext ended), one trait balancing the other. However, the best among you are they who are good at repaying debts and mild in demanding a repayment of loans (extended by them). And the worst among you are they who are bad at repaying their debts and harsh in demanding the loan extended by them.

....till when the sun was over the tops of the date palms and the sides of the walls, he said, "The world's life will not last but only as much as has past, except like this day of yours compared to what has gone by of it."[1]

COMMENTARY: This world looks so good to the eye that one is attracted to it naturally straightaway. Some people point out that the Arabs used to compare the fleeting (world) to their vegetable (خضروات) - green vegetable). The hadith (tradition) says that the world is deceptive and concocted though it is short living.

The words that Allah has made man khalifah mean that he is not the real owner of whatever he possesses. He is only an agent in spending it. Or, they mean that he is the successor of those who proceeded him and he has inherited them. Or, He sees how man learns from those who have gone away and to what use he puts their wealth.

Having seen the fleeting life of this world, man is told, "Beware of it." It is foolish to get lost into it. You should not try to amass more of it than is necessary for your survival, support of religion and preparing for the hereafter.

And the words, 'keep away from women' imply that you must not fall for them. Let them not distract you from learning and doing good deeds.

GENERAL IMAM: He is the ruler of the Muslims by force, meaning a dictator whom the masses have accepted as their ruler without consulting the ulama (Scholars) and intelligentia.

Sayyiduna Abu Sa'eed رضى الله عنه has wept while narrating the hadith (tradition) because they had given us speaking the truth when it was the most preferred course. The hadith (tradition) says that it must be spoken in every condition even if one has to surrender his life for that. Obviously, this feeling follows perfect faith and extreme religious favour otherwise it is certainly not against Islamic teaching to give up this particular course. Rather, they had given up the preferred course abiding by those ahadith (tradition) that recommended as a permitted course to abstain from speaking the true word in such times when believers are weak, incapacitates and helpless if there if fear to life and property and honour. We may recollect the initial period of Islam, when the high ranking sahabah (Prophet's Companions) رضى الله عنهم (great men that they were!) who were very strict about religion and whose faith and conviction were unparalleled, in spite of this quality and rank did not find the ability to speak the truth on the face of the blood thirsty tyrants like Yazid and Hajj (pilgrimage)aj. Then, what may be said of Muslims like us? - when we are in the weakest and most lethargic of times! These are the times when we are among very few practicing ulama (Scholars) and bold faithful guides but innumerable ostentatious shaykhs

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[1] Tirmidhi # 2191, Ibn Majah # 4000, Musnad Ahmad 3-61, 3-22, Muslim # 99-2742, 15-1738.

(leading religious scholars), Sufis etc. These are times when cruel rulers have subjugated us. Hence, there is no doubt that these are times when we must observe patience, endurance, submission and silence, and be content with provision and necessities just enough for our survival.

As for those who are born believers, this refers to those who are born to Muslim parents, or in a Muslim city or surroundings. So they are called believers, otherwise till anyone reaches are age of understanding, he is not referred to as faithful or not. Only on the basis of Divine knowledge or his later life, may he be descried as a believer. The same thinking applies to an infidel. This wording of the hadith (tradition) does not contradict the hadith (tradition) that says:

كُلُّ مَوْلُوْدٌ يُوْلَدُ عَلَى الْفِطْرَةِ

It implies that everyone who comes to this world is capable by nature to accept guidance, unless as obstruction casts him astray. The next words in that hadith (tradition) make clear this exception: (فابراه يهودانه الخ) his parents make him Jews....

As for the divisions of the children of Prophet Aadam عليه السلام, they are on the basis of the general observation, for there may be born believers who live as infidels but die as believers. And there may be born infidels who die as such but live as believers. Actually, the hadith (tradition) means to say that it is the end or death that really counts and this is clear through the divisions mentioned.

When one is in the grip of anger and clings to earth, lying down on it, then it is the best way to remove the anger. When one lies on one's side and clings to the earth, it gives one a realization, 'I was born of dust and will become dust. So, I must not be arrogant. Rather, I must be gentle and humble."

SIN DESTROYS

(٥١٤٦) وَعَنْ اَبِي الْبَخْتَرِيِّ عَنْ رَجُلٍ مِّنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَنْ يَّهْلِكَ النَّاسُ حَتّٰى يُعْذِرُوْا مِنْ اَنْفُسِهِمْ۔ (رواه ابوداؤد)

5146. Sayyiduna Abu Bakhtari رحمه الله narrated on the authority of one of the sahabah (Prophet's Companions) رضى الله عنهم of the Prophet صلى الله عليه وسلم that Allah's Messenger صلى الله عليه وسلم said, "People will never perish till they commit very many sins and evil deeds."[1]

(See comments for alternative translations)

COMMENTARY: The word (يعذروا) is derived from (اعذار) meaning; 'to be a confirmed sinner,' 'to be spoilt.' This is as in the (صراح) and the Qamus too and the Arabs speak in this way too. In other words, this man who commits very many sins exhausts all excuses as might preserve him from Divine punishment.

This word is also used in the sense of one who makes excuses. And this meaning may also be read in the hadith (tradition). It would then mean; 'people will not perish till they make far fetched excuses for their evil conduct.'

Some versions have the word with a fathah (يعذروا) on (ياء). In this case the meaning will be somewhat complex: 'people will not perish till they make others helpless and compelled to

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[1] Abu Dawud # 4347 (Or, they exhaust all excuses)

see them commit sin but be unable to stop them from committing sin, or to admonish them.'

Anyway, in each of the three cases the hadith (tradition) says that Allah causes His creatures to perish only when they commits sins and violate Shari'ah (divine law) and disobey the commands of Allah very often. When Allah's pious creatures try to stop them, they pay no heed at all. Rather, they continue to pursue the path chosen by them.

INVITING PUNISHMENT TO ALL

(٥١٤٧) وَعَنْ عَدِيِّ بْنِ عَدِيِّ الْكِنْدِيِّ قَالَ حَدَّثَنَا مَوْلًى لَّنَا اَنَّهُ سَمِعَ جَدِّيْ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللّٰهَ تَعَالٰى لَا يُعَذِّبُ الْعَامَّةَ بِعَمَلِ الْخَاصَّةِ حَتّٰى يَرَوُا الْمُنْكَرَ بَيْنَ ظَهْرَا نَيْهِمْ وَهُمْ قَادِرُوْنَ عَلٰى اَنْ يُّنْكِرُوْهُ فَلَا يُنْكِرُوْا فَاِذَا فَعَلُوْا ذٰلِكَ عَذَّبَ اللّٰهُ الْعَامَّةَ وَالْخَاصَّةَ۔ (رواه فى شرح السنة)

5147. Sayyiduna Adiy ibn Adiy Kindi reported that one of their freed men told him that he had heard his (Adiy's) grandfather (Amirah kindi) say that he had heard Allah's Messenger صلى الله عليه وسلم say, "Allah, the Glorified, does not punish the majority of a people for the bad deeds of some of them. But, if they see that some of them perpetrate deeds disapproved by Shari'ah (divine law) and they have the capability of preventing the wrong yet they do not forbid them, then though most of them do not stop the few) Allah will punish both the common people and the nobles."[1]

COMMENTARY: The few members of a people will be punished for their own sins and disobedience. The rest will undergo punishment for not preventing the few from committing wrong in spite of their ability. They did not discharge their duty to prevent wrongdoing.

LEAVE NO STONE UNTURNED TO PREVENT EVIL

(٥١٤٨) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا وَقَعَتْ بَنُوْا اِسْرَآئِيْلَ فِى الْمَعَاصِىْ نَهَتْهُمْ عُلَمَآؤُهُمْ فَلَمْ يَنْتَهُوْا فَجَالَسُوْهُمْ فِىْ مَجَالِسِهِمْ وَاٰكَلُوْهُمْ وَشَارَبُوْهُمْ فَضَرَبَ اللّٰهُ قُلُوْبَ بَعْضِهِمْ بِبَعْضٍ فَلَعَنَهُمْ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ذٰلِكَ بِمَا عَصَوْا وَّ كَانُوْا يَعْتَدُوْنَ قَالَ فَجَلَسَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَ مُتَّكِئًا فَقَالَ لَا وَالَّذِىْ نَفْسِىْ بِيَدِهٖ حَتّٰى تَاطِرُوْهُمْ اَطْرًا۔ رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَفِىْ رِوَايَتِهٖ قَالَ كَلَّا وَاللّٰهِ لَتَاْمُرُنَّ بِالْمَعْرُوْفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ وَلَتَاْخُذُنَّ عَلٰى يَدَيِ الظَّالِمِ وَلَتَاطِرُنَّهٗ عَلَى الْحَقِّ اَطْرًا وَ لَتَقْصُرُنَّهٗ عَلَى الْحَقِّ قَصْرًا اَوْ لَيَضْرِبَنَّ اللّٰهُ بِقُلُوْبِ بَعْضِكُمْ عَلٰى بَعْضٍ ثُمَّ لَيَلْعَنَنَّكُمْ كَمَا لَعَنَهُمْ۔

5148. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله

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عليه وسلم said, "When the Banu Isra'il committed sin, their scholars forbade them and when they did not refrain, they (the scholars) became their companions and ate and drank with them. Allah let them all be reconciled at heart. Then, He cursed them with the tongue of Dawud عليه السلام and Easa ibn Maryam عليه السلام because they disobeyed and exceeded the limits."

Sayyiduna Ibn Mas'ud رضى الله عنه went on to narrate that Allah's Messenger صلى الله عليه وسلم who was sitting in a reclined position sat up straight and said, "No, by Him who has my soul in His hand, not until you stop the oppressor from committing oppression on others and the sinners from committing sin (and set them right)."[1]

According to another version: "Certainly not, by Allah! you must enjoin piety and forbid evil, and hold the hand of the oppressor. Set him in agreement with the right course and keep him firm on the right course. If not then Allah will join your hearts together (on the evil path) and curse you as He has cursed them."[2]

COMMENTARY: As for the words "Allah let their hearts be reconciled.' Mulla Ali Qari رحمه الله and Shaykh Abdul Haq رحمه الله concur with the translation in the hadith (tradition). But, Mulla Ali Qari رضى الله عنه cites Ibn Maalik رحمه الله to say that it means: 'Because of the ominous nature of the sinners, Allah turned black the hearts of those people too who had not committed sin. So all of them became hard-hearted. They could not confirm to the right path and this was done to them because they took the company of the sinners instead of stopping them from sin."

NON PRACTICING PREACHERS

(٥١٤٩) وَعَنْ أَنَسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ رَأَيْتُ لَيْلَةً أُسْرِيَ بِيْ رِجَالًا تُقْرَضُ شِفَاهُهُمْ بِمَقَارِيْضَ مِنْ نَّارٍ قُلْتُ مَنْ هٰؤُلَاءِ يَا جِبْرَئِيْلُ قَالَ هٰؤُلَاءِ خُطَبَاءُ مِنْ أُمَّتِكَ يَأْمُرُوْنَ النَّاسَ بِالْبِرِّ وَيَنْسَوْنَ أَنْفُسَهُمْ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ وَفِيْ رِوَايَةٍ قَالَ خُطَبَاءُ مِنْ أُمَّتِكَ الَّذِيْنَ يَقُوْلُوْنَ مَا لَا يَفْعَلُوْنَ وَيَقْرَئُوْنَ كِتَابَ اللّٰهِ وَلَا يَعْمَلُوْنَ۔

5149. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the night of miraj (ascension to heaven), I saw some men having their lips cut with scissors of fire. So, I asked, 'O Jibril, who are they? He said, 'They are the sermonizers of your *ummah* who enjoined piety to the people but forgot (to include) themselves.' (They did not act but commanded others to act.)"

According to another version: "He said, 'The sermonizers of your *ummah* who said what they did not do and they recited the Book of Allah but did not abide by it."[3]

COMMENTARY: The ulama (Scholars), sermonizers and Shaykhs (leading religious scholars) who do not practice what they preach will be given this punishment because of not performing deeds. It is as Allah says:

أَتَأْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ، الاية۔

{Do you command people to be pious but forget yourselves...} (2: 44)

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[1] Tirmidhi # 3047 (3058).

[2] Abu Dawud # 4337.

[3] Bayhaqi in Shu'ab ul eeman # 4159.

The Prophet صلی اللہ علیہ وسلم said:

ویل للجاھل مرة وویل للعالم سبع مرات

'woe to the ignorant once, but woe to the non -practicing) scholars seven times.'
And according to another hadith (tradition):

اشدا الناس عذاب یوم القیامة عالم لم ینفعه الله بعلم۔

"On the day of resurrection, severest punishment will be awarded to the scholar whom Allah did not cause to benefit from learning."

BEING UNFAITHFUL WITH ALLAH'S BLESSING

(٥١٥٠) وَعَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أُنْزِلَتِ الْمَآئِدَةُ مِنَ السَّمَآءِ خُبْزًا وَ لَحْمًا وَّ اُمِرُوْا اَنْ لَّا يَخُوْنُوْا وَلَا يَدَّخِرُوْا لِغَدٍ فَخَانُوْا وَادَّخَرُوْا وَرَفَعُوْا لِغَدٍ فَمُسِخُوْا قِرَدَةً وَّ خَنَازِيْرَ۔ (رواه الترمذی)

5150. Sayyiduna Ammar ibn Yasir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A table spread with food of (bread and meat was sent down from heaven (for the people of Prophet Easa) علیہ السلام. They were commanded that they should neither cheat nor hoard for the morrow. But, they cheated and hoarded for the next day. So they were transformed into monkeys and pigs."[1]

COMMENTARY: Perhaps the old people were metamorphosed into monkeys (or apes) and the younger ones into pigs.

SECTION III اَلْفَصْلُ الثَّالِث

RELIEF FROM CRUEL RULERS

(٥١٥١) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهٗ تُصِيْبُ اُمَّتِيْ فِيْ اٰخِرِ الزَّمَانِ مِنْ سُلْطَانِهِمْ شَدَآئِدُ لَا يَنْجُوْا مِنْهُ اِلَّا رَجُلٌ عَرَفَ دِيْنَ اللّٰهِ فَجَاهَدَ عَلَيْهِ بِلِسَانِهٖ وَيَدِهٖ وَقَلْبِهٖ فَذٰلِكَ الَّذِيْ سَبَقَتْ لَهُ السَّوَابِقُ وَرَجُلٌ عَرَفَ دِيْنَ اللّٰهِ فَصَدَّقَ بِهٖ وَرَجُلٌ عَرَفَ دِيْنَ اللّٰهِ فَسَكَتَ عَلَيْهِ فَاِنْ رَاٰى مَنْ يَّعْمَلُ الْخَيْرَ اَحَبَّهٗ عَلَيْهِ وَاِنْ رَاٰى مَنْ يَّعْمَلُ بِبَاطِلٍ اَبْغَضَهٗ عَلَيْهِ فَذٰلِكَ يَنْجُوْا عَلٰى اِبْطَانِهٖ كُلِّهٖ۔

5151. Sayyiduna Umar ibn Khattab رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "My *ummah* will have to endure distress (trials and hardship) from their rulers during the last days. No one will escape from that except

(i) A man who understand Allah's religion and strives for it with his tongue, his hand and his heart. He is one having perfect faith (and will attain the blessing of both the worlds).

(ii) A man who understands Allah's religion (but he is one degree lower than the other) and he believes in it (but cannot use his hand to uphold it and merely uses his tongue and heart to detest evil).

(iii) A man who understands Allah's religion (to some extent) but keeps quit

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[1] Tirmidhi # 3061 (3072).

(striving for it only with his heart). When he sees someone do good, he loves him because of it but if he sees someone do wrong, he hates him because of it. He too will escape because of what he concealed in his heart."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم tells his *ummah* of the impending violent rulers and of how they may escape from their violence. Basically, it is through knowledge of Allah's religion, believing in it, having awareness of it, possessing a resolve, being stead fast and striving to promote goodness and curb evil.

He said that three kinds of people would do it. The third kind would possess the weakest from of faith.

The three kinds of people he mentioned may be called (عارف) (aarif) knowledgeable or having Divine knowledge and being religious. However, they do possess excellence and superiority over each other. Their ranks are different and in the light of the verse of the Quran, quoted here, they may be said to belong to these ranks (i) saabiq (foremost) (ii) Muqtasid (in between) and (iii) Zaalim (who wrong themselves). The verse is:

ثُمَّ اَوْرَثْنَا الْكِتٰبَ الَّذِيْنَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ وَمِنْهُمْ مُّقْتَصِدٌ وَّمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ۔

{Then we gave the Book as inheritance to those whom we chose of Our servants. So of them is he who wrongs himself, and of them is he who follows a middle course and of them is he who outstrips (others) in virtuous deeds...} (35: 32)

The third kind (mentioned first in this verse) is called zaalim (who wrong themselves) because this kind of person does not possess much knowledge of religion and is not much careful of religion, so he falls prey to mistakes and slips. So, he wrongs himself in this way. It is also clear from the initial words of this verse that though there is difference of rank in these three kinds, yet they have one thing in common: they are honoured by Allah (as the chosen ones).[2]

They Saabiq are distinctive they have attained perfection, are exclusive in knowledge and deeds and exceptional in learning and teaching. They are given glad tidings that they are near to and accepted by Allah (اولٰئک المقربون).

WHY ARE PIOUS RUINED WITH THE EVIL

(۵۱۵۲) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْحَى اللّٰهُ عَزَّوَجَلَّ اِلٰى جِبْرَئِيْلَ عَلَيْهِ السَّلَامُ اَنِ اقْلِبْ مَدِيْنَةَ كَذَا وَكَذَا بِاَهْلِهَا فَقَالَ يَارَبِّ اِنَّ فِيْهِمْ عَبْدَكَ فُلَانًا لَمْ يَعْصِكَ طَرْفَةَ عَيْنٍ قَالَ فَقَالَ اقْلِبْهَا عَلَيْهِ وَعَلَيْهِمْ فَاِنَّ وَجْهَهٗ لَمْ يَتَمَعَّرْ فِيَّ سَاعَةً قَطُّ۔

5152. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah, Mighty and Glorious, commanded Jibril عليه السلام that he should turn such and such a city upside down with its inhabitants (for, they deserved this punishment). But, he submitted, 'O Lord, there is among them your certain slave

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[1] Bayhaqi # 7578.

[2] See Tafsir Ibn Kathir رحمه الله and Ma'arif ul Quran (v 7 against this verse 35-32) Mufti Muhammad Shafi رحمه الله for these three classes of Chosen one. Some commentators, however, disagree (The Meaning of the Noble Quran, for instance, says that who wrong themselves are disbelievers). See also comments in hadith (tradition) # 5162. which are corrector.

who has never disobeyed you even for a moment. He said, 'Turn it upside down on him and on them, for, his face never changed colour for My sake (on seeing their sins) even for a while."[1]

COMMENTARY: The man may have been pious all his life but he was never disgusted with the sin committed around him. He never showed anger. If he had shown anger for a while he would have been forgiven.

EXCUSE FOR BEING DERELICT

(٥١٥٣) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ عَزَّوَجَلَّ يَسْأَلُ الْعَبْدَ يَوْمَ الْقِيٰمَةِ فَيَقُوْلُ مَالَكَ اِذَا رَاَيْتَ الْمُنْكَرَ فَلَمْ تُنْكِرْهُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيُلَقّٰى حُجَّتَهٗ فَيَقُوْلُ يَا رَبِّ خِفْتُ النَّاسَ وَرَجَوْتُكَ۔ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الثَّلَاثَةَ فِيْ شُعَبِ الْاِيْمَانِ۔

5153. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that on the day of resurrection Allah, Mighty and Glorious, will ask a man, what was wrong with you that when you saw something disapproved by Shari'ah (divine law), you did not express anger?" Allah's Messenger صلی اللہ علیہ وسلم said that he will be inspired with an excuse and he will plead, "My Lord, I was afraid of men but had placed hope in you (for being forgiven)."[2]

COMMENTARY: Bayhaqi has said that it is possible that this man may have been overawed by the sinners. If anyone cannot discharge his duty of enjoining piety and forbidding evil because of fear of people then he will not be held responsible and it is hoped that Allah would forgive him, too. However, as for one like this particular man, it may be said that he had no such reason but may have had failed to do his duty. If Allah would wish to forgive him then He would inspire him with this excuse. So, he will do so.

DEEDS WILL BE GIVEN BODIES & SPEECH

(٥١٥٤) وَعَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ اِنَّ الْمَعْرُوْفَ وَالْمُنْكَرَ خَلِيْقَتَانِ تُنْصَبَانِ لِلنَّاسِ يَوْمَ الْقِيَامَةِ فَاَمَّا الْمَعْرُوْفُ فَيُبَشِّرُ اَصْحَابَهٗ وَيُوْعِدُ هُمُ الْخَيْرَ وَاَمَّا الْمُنْكَرُ فَيَقُوْلُ اِلَيْكُمْ اِلَيْكُمْ وَمَا يَسْتَطِيْعُوْنَ لَهٗ اِلَّا لُزُوْمًا۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5154. Sayyiduna Abu Musa Ash'ary رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "By Him in whose hand is the soul of Muhammad, surely the legal deed and the illegal deed will be created on the day of resurrection and made to stand before mankind. The legal deeds will present glad tidings to those who had performed them promising them a favourable result. But the illegal deeds will ask those who had done them to keep away, and they will be unable to separate from them."[3]

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[1] Bukhari # 7595.

[2] Bayhaqi in Shu'ab ul eeman # 7575.

[3] Musnad Ahmad 4. 391, Bayhaqi in Shu'ab ul eeman # 1118.

COMMENTARY: The gist of the hadith (tradition) is that whatever pious deeds man performs in this world will appear to him in his grave in excellent and beautiful shape and also on the day of resurrection again. They will convey to him glad tidings of perpetual blessings of the hereafter, But, if anyone does bad deeds in this world then they will come to him both in the grave and on the day of resurrection in a terrifying form. They will scare him of his evil repercussions and say. "Go away from us!" But, he will be unable to get away from them in other words, he will not be able to flee from punishment, too.

بسم الله الرحمن الرحیم

BOOK - XXV

AR-RIQAQ كتاب الرقاق

WORDS THAT SOFTEN HE HEART

Riqaq is the plural of raqiq (رقیق) it mean soft, fine.
This book is called Kitab ur Riqaq because the ahadith (tradition) presented in its chapters soften the heart. They create tenderness in one's temperament. They influence the faculties of mind and action to grow asceticism and disinterest with the world and a desire for the hereafter.

CHAPTER - I

SECTION I اَلْفَصْلُ الْاَوَّل

TWO WORTHY BLESSINGS

(٥١٥٥) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نِعْمَتَانِ مَغْبُوْنٌ فِيْهِمَا كَثِيْرٌ مِّنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ۔ (رواه البخاری)

5155. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There are two blessings about which many people are deceived (and careless): health and leisure (or spare time)."[1]

COMMENTARY: The blessings are: a healthy body free of disease and no worry about lack of time, occupation, sustenance anxieties, etc. There is not a dearth of people in the world who do not care for these two blessings and their negligence causes them to be deceived into wasting them unutilized.
This saying reflects pity at such people who do not utilize these blessing when they are healthy, they do not derive optimum benefit for themselves in religious work and worldly tasks. When they have spare time, they do not concentrate on affairs of the hereafter.
When they fall ill and are without work, they realize their mistake.
اَلنِّعْمَةُ اِذَا فُقِدَتْ عُرِفَتْ (When the blessing disappear, their worth becomes apparent.)
Mulla Ali Qari رحمہ اللہ said the same things and added that when they begin to relies, it is too late! It is as Allah says: (ذٰلِكَ يَوْمُ التَّغَابُنِ) {That shall be the day of mutual loss} (64: 9)
The Prophet صلی اللہ علیہ وسلم said, "If the people of paradise regret over anything that would be over moments spend without remembering Allah."

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[1] Bukhari # 6412, Tirmidhi # 2304 (2311), Musnad Ahmad 9207, Ibn Majah # 4170.

EXAMPLE OF THE WORLD & THE HEREAFTER

(٥١٥٦) وَعَنِ الْمُسْتَوْرِدِبْنِ شَدَّادٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ وَاللّٰهِ مَا الدُّنْيَا فِي الْاٰخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ اَحَدُكُمْ إِصْبَعَهُ فِي الْيَمِّ فَلْيَنْظُرْ بِمَا يَرْجِعُ۔ (رواه مسلم)

5156. Sayyiduna Mustawrid ibn Shaddad رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "By Allah, this world in relation to the hereafter is not but like one of you putting his finger into the sea. Then, he must see what it has returned with."[1]

COMMENTARY: The blessings of this world are just like a drop of water, or lesser, from the sea when compared to the next world. This is merely an example, otherwise the limited stands no comparison with the perpetual. While the infinitesimal drop of water has some relation with the sea after all yet this world does not have even that much relationship with the next world.

Mulla Ali Qari رحمه الله has said that this hadith (tradition) teaches man neither to be arrogant if he possesses the blessing and luxuries of this short lived world nor to worry and fret over its hardships and anxieties. But, he must say as the Prophet صلی الله علیه وسلم has taught:

اَللّٰهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْاٰخِرَةِ

(O Allah, there Is not life but the life of the hereafter.)

Also he must bear in mind always that this world is (مزرعة الاخرة) (the plugging field of the hereafter).

This life is just a moment's life, so do not throw it away. Rather, occupy yourself in seeking Divine pleasure.

THIS WORLD IS WORTHLESS

(٥١٥٧) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِجَدْيٍ اَسَكَّ مَيِّتٍ قَالَ اَيُّكُمْ يُحِبُّ اَنَّ هٰذَا لَهُ بِدِرْهَمٍ فَقَالُوْا مَا نُحِبُّ اَنَّهُ لَنَا بِشَيْءٍ قَالَ فَوَاللّٰهِ لَلدُّنْيَا اَهْوَنُ عَلَى اللّٰهِ مِنْ هٰذَا عَلَيْكُمْ۔ (رواه مسلم)

5157. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم passed by a dead kid that had very short ears (or had ears that had been cut off, or had no ears at all). He asked (his sahabah) رضی الله عنهم, 'would any of you like to buy it for one dirham?" They submitted, "We would not have it at any price!" He said," By Allah, the world is more worthless in the sight of Allah than this is in yours."[2]

COMMENTARY: This is as the saying:

حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيْئَةٍ

Love of this world is the root of all evil.

تَرْكُ الدُّنْيَا رَاسُ كُلِّ عِبَادَةٍ

Abandoning this world is the essence of all worship.

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[1] Muslim # 55. 2858, Tirmidhi # 2323 (2330).

[2] Muslim # 2-2957, Tirmidhi # 2321 (2328) from Mustawrid رحمه الله.

SAGACIOUS WORDS

A sage has said:
If anyone makes this world his ambition then all the shaykhs (leading religious scholars) and mentors together cannot put him on the right path.
And, if anyone adopts abstinence from the world, then all the corrupt and evil men cannot mislead him.

BELIEVER'S JAIL & INFIDEL'S GARDEN

(٥١٥٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ۔

(رواہ مسلم)

5158. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The world is a prison for a believer but paradise for the disbeliever."[1]

COMMENTARY: The world is a prison in the sense that its troubles and hardships have to be endured. A believer has to preserve himself from the forbidden and unlawful things. He cannot give a free rein to his self and he has to see the line of obedience.
The believer thinks of the world as a confinement and craves for the next world.
For a disbeliever, it is a life of luxury and no restrictions. His aim and objective is to better his life and he exerts himself for it and does not like to get out of it.
Compared to the blessings of the next world, this world is a cell for the believer. For the disbeliever there is punishment awaiting him. So this world is paradise for a disbeliever without punishment. A believer may have every kind of luxury and comfort in this world but whatever he has is nothing compared to what he will get in paradise. As against this, a disbeliever may live a very uncomfortable life in this world but, relative to what awaits him, it is very insignificant trouble.
It is reported that a Jew asked Sayyiduna Hassan رضی اللہ عنہ, "your grandfather has said (الدنیا سجن المؤمن وجنۃ الکافر) (the world is a prison for the believer but paradise for the disbeliever). How is this true for me and you because you are on horse back and live very comfortably while I am frail and go through difficulty and poverty?" The imam gave him the same reply as we have mentioned in the foregoing lines.

A DISBELIEVER IS GIVEN RETURN FOR HIS GOOD DEEDS IN THIS WORLD

(٥١٥٩) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً يُعْطٰى بِهَا فِي الدُّنْيَا وَيُجْزٰى بِهَا فِي الْاٰخِرَةِ وَاَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ بِهَا لِلّٰهِ فِي الدُّنْيَا حَتّٰى اِذَا اَفْضٰى اِلَى الْاٰخِرَةِ لَمْ تَكُنْ لَهٗ حَسَنَةٌ يُجْزٰى بِهَا۔ (رواہ مسلم)

5159. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely Allah does not deny a believer the reward of his good deed. He is granted blessings for it in this world and will be rewarded for it in the hereafter. As for the disbeliever, he is given reward for his good deeds he performs for Allah's sake in this world (in the shape of comfort and luxury for what he deserves). When he comes to the next world, there will remain no good deed (in his record of deeds) for

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[1] Muslim # 1-2956, Tirmidhi # 2324 (2331).

which he may eligible to get a reward."[1]

COMMENTARY: Reward will be awarded in the hereafter not merely on doing good deeds but also on faith and belief. A believer who does good deeds to please Allah gets reward in this world and the next. But, a disbeliever gets rewards only in this world for the goods deeds that he does to please Allah and he gets nothing in the next world.

As for punishment on doing bad deeds, Allah punishes the believer for his bad deeds in this world if He does not wish to punish him in the next. According to another hadith (tradition) a believer is punished in this world for his bad deeds by subjecting him to different kinds of hardship, torments and worries. So, when he comes to the next world, he is without any bad deeds on which he may be punished.

This fact is supported by the hadith (tradition) transmitted by Ahmad and Ibn Hibban that when the verse (4: 123)

مَنْ يَعْمَلْ سُوْءً يُّجْزَبِهٖ

Was revealed, Sayyiduna Abu Bakr رضی اللہ عنہ asked. "O Messenger of Allah, if one would be punished in the hereafter for his bad deeds then who will get deliverance?" He said, "May Allah forgive you! Are you never grieved? Do you not fall ill? And, is it that trials never overtake you?" He said, "yes, O Messenger of Allah." The Prophet صلی اللہ علیہ وسلم said, "Know! These very things are your punishment for what wrong you do."

VEILS OVER PARADISE & HELL

(٥١٦٠) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حُجِبَتِ النَّارُ بِالشَّهَوَاتِ وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ. مُتَّفَقٌ عَلَيْهِ إِلَّا عِنْدَ مُسْلِمٍ حُفَّتْ بَدَلَ حُجِبَتْ۔

5160. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Hell is veiled by passions and paradise is veiled by hardships."[2]

The version in Muslim has 'surrounded' (حفت) instead of 'veiled' (حجبت)[3]

COMMENTARY: In order to mould oneself obedience and get rid of base desires, one has to make strenuous efforts. This has to be done to make it to paradise by obeying Allah. But, if one submits to one's passion then he works his way to hell. Passion refers to the for bidden things and they lead to hell. But, the permitted things do neither lead to hell nor prevent entry into paradise, though pursuing the permitted desires does put one away from nearness to Allah and the degree of His friendship.

This explanation should also clarify another tradition:

اَلْعِلْمُ حِجَابُ اللّٰهِ

(knowledge is the veil of Allah).

This sentence means that knowledge is screen between Allah and His slave. He who acquires knowledge seems to raise the screen when the screen is raised, Divine awareness is acquired.

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[1] Muslim # 56. 2808.

[2] Bukhari # 6487.

[3] Muslim # 102822 (Tirmidhi # 2559 (2568) by Anas).

SLAVE OF WORLDLY THINGS

(٥١٦١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعِسَ عَبْدُ الدِّيْنَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْخَمِيْصَةِ إِنْ أُعْطِيَ رَضِيَ وَإِنْ لَّمْ يُعْطَ سَخِطَ تَعِسَ وَانْتَكَسَ وَإِذَا شِيْكَ فَلَا انْتَقَشَ طُوْبٰى لِعَبْدٍ اٰخِذٍ بِعِنَانِ فَرَسِهٖ فِيْ سَبِيْلِ اللّٰهِ اَشْعَثَ رَأْسُهٗ مُغْبَرَّةٍ قَدَمَاهُ إِنْ كَانَ فِي الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ إِنِ اسْتَاذَنَ لَمْ يُؤْذَنْ لَهٗ وَإِنْ شَفَعَ لَمْ يُشَفَّعْ۔ (رواه البخاری)

5161. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "May the slave of the dinar, the slave of the dirham and the slave of the cloak perish! (He has only one thing in mind - to amass wealth and name.) If he is given something, he is pleased. If he is not given anything, he is angry, displeased and disappointed. If he is pricked by a thorn, let no one extract it for him (meaning, he should not be helped when he is in difficulty).

Blessed is the man who holds the reins of his horse in Allah's path, with unkempt hair and dusty feet. (He participates in jihad (crusade)) If he is assign and to guard (from the front), he is alert on duty, and if he is made a rearguard, he stays there is submission. (In spite of that, he is humility personified and is not esteemed by society so) if he seeks permission to join people's gathering, he is denied permission and if he makes a recommendation, it is turned down."[1]

COMMENTARY: Love of wealth and craving for worldly possessions makes one a slave of the world. All that he does is towards that end. His efforts and his desires are motivated so. By itself abundance and riches are not blameworthy, however much one may possess. Neither is a wealthy man condemned because of his riches if he is not a slave of it.

Dinar and dirham are mentioned because they were legal tender. The cloak is mentioned because the checked (bordered silk) cloak was a taken of pride and nobility. People did not like to remove the cloak from their body as if they were slaves of it.

The hadith (tradition) says that if anyone becomes a slave of wealth and does not cease to earn through unlawful means and fails to spend in Allah's path then Muslims must not cooperate with him. If he is difficulty, they should not help him. By the example of the thorn, it is stressed that he should not be given a little help too. This means that if he faces a greater and very serious calamity even then it is not only allowed but also preferable not to help him.

The word (تعس) is translated 'May he perish! Suggests a curse over this man. This translation is based on this assumption and the views of the exponents.

AFFLUENCE IS NOT ALWAYS DISLIKED

(٥١٦٢) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّا مِمَّا اَخَافُ عَلَيْكُمْ مِنْ بَعْدِيْ مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِيْنَتِهَا فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَوَيَاْتِي الْخَيْرُ بِالشَّرِّ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ يُنْزَلُ عَلَيْهِ قَالَ فَمَسَحَ عَنْهُ الرُّحَضَاءَ وَقَالَ اَيْنَ السَّائِلُ وَكَاَنَّهٗ حَمِدَهٗ فَقَالَ اِنَّهٗ لَا يَاْتِي الْخَيْرُ بِالشَّرِّ

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[1] Bukhari # 2887.

وَاِنَّ مِمَّا يُنْبِتُ الرَّبِيْعُ مَايَقْتُلُ حَبَطًا اَوْيُلِمُّ اِلَّا اٰكِلَةَ الْخَضِرِ اَكَلَتْ حَتّٰى اِمْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ فَثَلَطَتْ وَبَالَتْ ثُمَّ عَادَتْ فَاَكَلَتْ وَاِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ فَمَنْ اَخَذَهٗ بِحَقِّهٖ وَوَضَعَهٗ فِيْ حَقِّهٖ فَنِعْمَ الْمَعُوْنَةُ هُوَ وَمَنْ اَخَذَهٗ بِغَيْرِ حَقِّهٖ كَانَ كَالَّذِيْ يَاْكُلُ وَلَا يَشْبَعُ وَيَكُوْنُ شَهِيْدًا عَلَيْهِ يَوْمَ الْقِيٰمَةِ۔ (متفق عليه)

5162. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that (one day) Allah's Messenger صلى الله عليه وسلم said "Of the things that I fear for you after me (meaning after my death) is the greenness of the world and its beauty that will be received by you (through conquests and power)." So, one man asked, "O Messenger of Allah, shall good bring evil with it?" (He wished to know of blessings to put them to trial and disobedience.) The prophet صلى الله عليه وسلم remained silent (waiting for a revelation from Allah). Those around presumed that he was receiving a revelation.

The narrator said that he wiped off the perspiration (from his face because it came after every revelation). And he asked, "Where is the man who had put the question?" He seemed to laud him for asking the question. Then, he said, "God does not bring evil with it. (An example is) Of the plants that the rain in spring produces are some that (though basically beneficial kill(an animal) with swelling (of the belly) or nearly kill (due to overeating) sparing only the animal that feeds on vegetation (khadirah). It eats and when its both sides swell, it faces the sun. Then it passes dung and urine and returns and grazes. Surely, this wealth is green and sweet (tender and pleasant. It delights the eye so one wishes for more and more). Hence, he who acquires it lawfully and puts it to use (on just causes) lawfully finds blessing on it. But, he who acquires it without right (unlawfully) is like one who goes on eating but is never satiated. And, the wealth and property will stand witness against him (for this extravagance against him (for his extravagance and greed) on the day of resurrection."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم said that after his death, his *ummah* might be misled because of possessing riches and power acquired through conquests. They might be slack in worship and acquiring knowledge and might become arrogant.

The example is given of the animal that first overeats and then treats itself for indigestion. Then it begins to eat again, It represents the man who falls prey to greed but checks himself before it is too late. Then he gives up sin and comes on the right path. As against this the first example is of the man who becomes slave of his passion till he dies He gets no opportunity to repent.

There is a third kind. This man does not take the path of sin at all. He never seeks base desires and false hopes. Rather, he is mindless of the world and concentrated wholly on the hereafter.

The first kind are termed in the terminology (ظالم) Zaalim (wrong - doers) the second kind are (مقتصد) muqtasid (moderates). The third kind are (سابق) who outstrip others in doing good. They never pollute their hands with sin. The muqtasid pollute their hands with sin

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[1] Bukhari # 1565, Muslim # 123-1052.

but soon purify themselves. The Zaalim die with pollution without repenting[1]
Some people earn only so much wealth as it necessary for their subsistence. Also they employ lawful means to do it and they use it on themselves.
There are those to whom wealth and property is everything. There is no limit to their greed and they are never content. Besides, they do not distinguish between the lawful and the unlawful means of earning. They perpetrate serious evil to amass wealth which they do not use on rightful causes. Their greed is like one who eat and eats but is never satiated or like one suffering from dropsy. Their belly expands from internal pressure and their sides are distended.

THE WORLD IN A MYSTIC'S SIGHT

A great mystic Aarifbillah, Sayyiduna Khwaja Ubaydullah Naqshbandi رحمه الله is reported to have said, "This world is like a snake. So, he who knows the spell to drive it away is allowed to acquire this world but others are not allowed to acquire it." The people asked him what the spell was. He said, "It is to know from where and how one acquires (its property and wealth) and where he spends it."

DESIRING THE WORLD LEADS TO DESTRUCTION

(٥١٦٣) وَعَنْ عَمْرِو بْنِ عَوْفٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَوَاللّٰهِ لَا الْفَقْرَ اَخْشٰى عَلَيْكُمْ وَلٰكِنْ اَخْشٰى عَلَيْكُمْ اَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلٰى مَنْ كَانَ قَبْلَكُمْ فَتَنَافَسُوْهَا كَمَا تَنَافَسُوْهَا وَتُهْلِكَكُمْ كَمَا اَهْلَكَتْهُمْ ـ (متفق عليه)

5163. Sayyiduna Amr ibn Awf رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "By Allah, I do not fear poverty overtaking you. But, I fear for your that the world would be spread out for you as it was for those before you and you would contend with each other over it as they had done and would be ruined as they were ruined."[2]

COMMENTARY: Abundance of wealth makes one worldly-minded and greedy. It ruins one's morals and makes one liable to destruction in the hereafter. Also, it cause mutual dissension and disputes, leading to hostility and killing.
It seems that the hadith (tradition) uses the word poverty in the sense of complete deprivation not only of worldly things but of every such thing on which needs of religion depend.
The world being spread out means affluence beyond what suffices. Because of this a man may not only become negligent to worship of Allah and but he also rebels arrogantly.

PROPHET'S PRAYER FOR SUSTENANCE

(٥١٦٤) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَللّٰهُمَّ اجْعَلْ رِزْقَ اٰلِ مُحَمَّدٍ قُوْتًا وَفِيْ رِوَايَةٍ كَفَافًا ـ (متفق عليه)

5164. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم made this supplication.

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[1] However, see also comments on hadith (tradition) # 5151 about these three classes, for comparison.
[2] Bukhari # 4015, Muslim # 2. 2961, Tirmidhi # 2462 (2470).

اَللّٰهُمَّ اجْعَلْ رِزْقَ اٰلِ مُحَمَّدٍ قُوْتًا

(O Allah, let the provision of the family of Muhammad be enough for subsistence.)
According to another version: (كفاف) instead of (قوت) 'needs. Instead of 'subsistence.'[1]

COMMENTARY: Mulla Ali Qari رحمه الله said that (آل) family includes the Prophet صلى الله عليه وسلم children and people of the house, or those members of his *ummah* who are his true and dear followers. Shaykh Abdul Haq رحمه الله has written that they are all members of his *ummah* and followers. This is the true meaning of the word (ال). If it is said to mean only wives and other family members, even then presumption includes other members of the *ummah* too in the supplication.

The words (قوتا) and (كفافا) are nearly synonymous. However, there is no bare minimum for it. The level differs from person to person. It is what suffices. It also differs from time to time and condition to condition.

The hadith (tradition) actually calls on Muslims to keep their needs to a bare minimum. They must not exert themselves to earn more and must not upset their spiritual life by indulging in excess beyond moderation and good.

The ulama (Scholars) say that the subsisting level is better than both poverty and affluence though in some causes richness is excellent in some way provided it does not lead astray and does not grow worldly love. Rather, it should one to be religious to the optimum level.

HE WHO SUCCEEDS & IS SAVED

(٥١٦٥) وَعَنْ عَبْدِ اللّٰهِ ابْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ اَفْلَحَ مَنْ اَسْلَمَ وَ رُزِقَ كَفَافًا وَقَنَّعَهُ اللّٰهُ بِمَا آتَاهُ۔ (رواه مسلم)

5165. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He has indeed succeeded who accepts Islam (or, submits to Divine decree), has been provided (through lawful sources) enough to sustain him and Allah has made him content with whatever He has given him."[2]

HOW *UMMAH* BELONGS TO THE HOLDER

(٥١٦٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْعَبْدُ مَالِيْ مَالِيْ وَاِنَّ مَالَهُ مِنْ مَالِهٖ ثَلٰثٌ مَا اَكَلَ فَاَفْنٰى اَوْلَبِسَ فَاَبْلٰى اَوْ اَعْطٰى فَاقْتَنٰى وَمَا سِوٰى ذٰلِكَ فَهُوَ ذَاهِبٌ وَتَارِكُهٗ لِلنَّاسِ۔

(رواه مسلم)

5166. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A man exclaims 'My wealth my property!' But his portion from his wealth and property that belongs to him are three things: what he eats and finishes up, what he wears and turns into rags and what he gives (in Allah's path) and stores (for the next world). All else is left for other people by him when he dies."[3]

COMMENTARY: Man works hard to earn in this world. He amasses wealth and property

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[1] Bukhari # 6560, Muslim # 18-1055, Tirmidhi # 2361 (2365).

[2] Muslim # 125-1054, Tirmidhi # 2348.

[3] Muslim # 4-2959, Tirmidhi # 2342

and then boasts about it. But, he does not realize that he will leave to undergo severe reckoning for it, and it will be very difficult to account for it. Besides, he himself will earn very little profit from it and he will have them with him for a very little time. A very large portion of it he leaves behind for others.

Of the three things, it is only the last that will really give him benefit. And that benefit will accrue permanently. If anyone collects wealth to derive this true benefit then it is certainly worthwhile, otherwise it is foolish to amass wealth for a few days of this life and for limited profit and be arrogant about it.

The hadith (tradition) instructs man to spend what Allah has given him on the poor and needy to accumulate reward that would be of use on the day of need (which is the Day of gathering).

NO ONE WILL BE HELPFUL AFTER DEATH

(٥١٦٧) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتْبَعُ الْمَيِّتَ ثَلٰثَةٌ فَيَرْجِعُ اِثْنَانِ وَ يَبْقٰى مَعَهُ وَاحِدٌ يَتْبَعُهُ اَهْلُهُ وَمَالُهُ وَ عَمَلُهُ فَيَرْجِعُ اَهْلُهُ وَمَالُهُ وَيَبْقٰى عَمَلُهُ۔ (متفق عليه)

5167. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Three things follow the dead (till its grave). Two of them return while one remains with the dead. His household members, his property and his deeds follow him. His household members and property come back but his deeds remain."[1]

COMMENTARY: The 'deeds' mentioned in the hadith (tradition) represent reward and punishment for good and bad deeds.

When man departs from this world and stops into the first stage of the next world his relatives, friends, wealth and property part with him. Only the deeds that he had performed in the world remain with him perhaps this is why grave is described as the chest of deeds.

LET YOUR PROPERTY BE A TREASURE FOR THE HERE AFTER

(٥١٦٨) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّكُمْ مَالُ وَارِثِهٖ اَحَبُّ اِلَيْهِ مِنْ مَالِهٖ قَالُوْا يَا رَسُوْلَ اللّٰهِ مَا مِنَّا اَحَدٌ اِلَّا مَالُهُ اَحَبُّ اِلَيْهِ مِنْ مَالِ وَارِثِهٖ قَالَ فَاِنَّ مَالَهُ مَاقَدَّمَ وَمَالُ وَارِثِهٖ مَا اَخَّرَ۔ (رواه البخاری)

5168. Sayyiduna Abdullah ibn Mas'ud narrated that Allah's Messenger صلی الله علیه وسلم said, "which one of you holds his heirs property dearer than his own?" The sahabah (Prophet's Companions) رضی الله عنهم submitted, "O Messenger of Allah, there is none of us to whom his own property is not dearer than his heir's." He said, "His own property is what he had sent ahead of him (as charity, etc) and heir's property is what he leaves behind."[2]

COMMENTARY: It anyone really wants to make the most of his wealth then he must spend it in good causes for Allah's sake so that he might reap benefit in the next world. Generally, however, people do not do any such thing. They continue to multiply their

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[1] Bukhari # 6514, Muslim # 4. 2960.

[2] Bukhari # 6442.

wealth in this world and finally leave behind all of it for their heirs.
It does not mean that a man must spend all he has in good cause and leave nothing for his heirs. The maximum amount of a person's legacy that he can leave in his will to be spent for good cause is one third of it. It is better to leave the rest for his heirs. It is not good to leave them behind as paupers, as a hadith (tradition) emphasizes. Enough must be provided for them.

WEALTH IS WHAT WILL BENEFIT

(٥١٦٩) وَعَنْ مُطَرِّفٍ عَنْ اَبِيْهِ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقْرَءُ اَلْهٰكُمُ التَّكَاثُرُ قَالَ يَقُوْلُ ابْنُ اٰدَمَ مَالِيْ مَالِيْ قَالَ وَهَلْ لَكَ يَا ابْنَ آدَمَ اِلَّا مَا اَكَلْتَ فَاَفْنَيْتَ اَوْلَبِسْتَ فَاَبْلَيْتَ اَوْتَصَدَّقْتَ فَاَمْضَيْتَ۔

(رواہ مسلم)

5169. Sayyiduna Mutarrif رحمہ اللہ narrated that his father (Sayyiduna) Abdullah ibn Shikhkhir) رضی اللہ عنہ said: I came to the Prophet صلی اللہ علیہ وسلم while he was reciting (الهكم التكاثر) (the surah # 102, at Takathur).
{(O mankind) your rivalry for amassing riches distracts you...}
He said, "The son of Aadam says, 'My property, my property!' And he added, "Have you, O son of Aadam, anything aside from what you eat and finish it, what you wear and turn into rags, and what you give as charity and make it ever lasting?"[1]
The entire surah is:

اَلْهٰكُمُ التَّكَاثُرُ ○ حَتّٰى زُرْتُمُ الْمَقَابِرَ ○ كَلَّا سَوْفَ تَعْلَمُوْنَ ○ ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ○ كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ○ لَتَرَوُنَّ الْجَحِيْمَ ○ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ○ ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ○

(In the name of Allah the compassionate, the Merciful. (O mankind) your rivalry for amassing riches distracts you; until you reach the graves. Nay, you shall soon know (the reality),
Nay, again, you shall know! Nay, would that you knew (now) with knowledge of certainty! You shall certainly see the Hell fire,
Then you shall see it with the eye of certainty, Then you shall be questioned that day concerning the (worldly) blessings} (102: 1-8)

RICHNESS OF HEART

(٥١٧٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْغِنٰى عَنْ كَثْرَةِ الْعَرَضِ وَلٰكِنَّ الْغِنٰى غِنَى النَّفْسِ۔ (متفق علیہ)

5170. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Richness is not having a large wealth and property. But, true richness is a contented heart."[2]

COMMENTARY: If one is content that is real richness of the heart. Such a man is not dependent on the rich. He is brave and does not give in to difficult surroundings. He is not

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[1] Muslim # 3-2958.
[2] Bukhari # 2946, Muslim # 120. 1051, Tirmidhi.

greedy and does not beg. On the other hand, he who does not cease to amass wealth and is excessively greedy then truly he is poor and needy in spite of possessing much wealth.
Some scholars say that richness of heart refers to perfect learning without which a person's spiritual life is unsafe and he cannot attain glory. So richness is spiritual and scholarly perfection not worldly wealth and possession.
Worldly wealth is the inheritance of those who have earned Allah's wrath, like Fir'awn, Quran (the pharoah and Korah), and all the infidels and sinners, etc.
On the other hand, the inheritance of the Prophet عليه السلام, the ulama (Scholars) and the awliya (saints/ friends of Allah) is knowledge. Learning and manners.
The worldly minded are pleased with money and property while the religious are content with knowledge.
"The greater the wealth, the thicker will be the dirt."[1]

SECTION II اَلْفَصْلُ الثَّانِيْ

FIVE INSTRUCTIONS TO ABU HURAYRAH رضی الله عنه

(٥١٧١) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَأْخُذُ عَنِّيْ هٰؤُلَاءِ الْكَلِمَاتِ فَيَعْمَلُ بِهِنَّ اَوْيُعَلِّمُ مَنْ يَّعْمَلُ بِهِنَّ قُلْتُ اَنَا يَا رَسُوْلَ اللّٰهِ فَاَخَذَ بِيَدِيْ فَعَدَّ خَمْسًا فَقَالَ اتَّقِ الْمَحَارِمَ تَكُنْ اَعْبَدَ النَّاسِ وَ اَرْضَ بِمَا قَسَمَ اللّٰهُ لَكَ تَكُنْ اَغْنَى النَّاسِ وَاَحْسِنْ اِلٰى جَارِكَ تَكُنْ مُؤْمِنًا وَاَحِبَّ لِلنَّاسِ مَاتُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا وَلَا تُكْثِرِ الضِّحْكَ فَاِنَّ كَثْرَةَ الضِّحْكِ تُمِيْتُ الْقَلْبَ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5171. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم asked, "Who will learn from me these words and act upon them, or teach (them) to one who will act upon them?" He (Abu Hurayrah) رضی الله عنه submitted, "I, O Messenger of Allah!" So, he took him by his hand and, counting five, said,"
(1)Guard against the things that are for bidden. You will be the most devout of men.
(2)BE pleased with what Allah has allotted you, you will be the richest of men.
(3)BE kind to your neighbour (even if he is bad to you), you will be a (perfect) believer.
(4)Love for people what you love for yourself, (of the good of this world and the next), you will be (counted as) a (perfect) Muslim. And,
(5)Do not laugh much laughter causes the heart to die (and causes neglect of remembrance of Allah)."[2]

COMMENTARY: Knowledge by itself is great and noble. He who possesses knowledge is excellent. If he acts on it, then there is nothing better than that. If a scholar does not himself act on his knowledge but imparts knowledge to others and guides them to the straight path, then he will get a reward for that too. So if a non-practicing scholar guides others to good and prevents them from doing evil then that on his part is correct.
To guard against the forbidden is to keep away from what Shari'ah (divine law) disallows.

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[1] J.K. Golbraith as cited in Oxford Dictionary of Phrase, Saying & Quotation, p 486.
[2] Tirmidhi # 2305 (2312), Ibn Majah # 4193.

It is also to not abstain from what it commands must be done.
To abstain from the forbidden is to discharge one's obligations imposed by Allah. clearly, no form of worship is greater than discharging one's duties. Generally people neglect the obligatory duties but concentrate on the supererogatory worship. They neglect the fundaments but adopt the supplementary and the superfluous. It is like failing to redeem fasts of Ramadan that one has missed but concentrating on learning and optional worship or it is like not paying zakah (Annual due charity) and giving rights of people, but being in the forefront to spend on the poor and building mosques.
One who is pleased with Divine decree is free from avarice and greed. He is content with what he gets and does not beg at all. Sayyiduna Sa'eed Abu Al-Hasan Shadhli رحمه الله was asked about al-chemy. He said that it is concealed in two things:

(i) Do not depend on the creatures. (Ask only Allah for your needs).
(ii) Do not even expect from Allah more then what He has decreed for you.

Shaykh Abdul Qadir Jilani رحمه الله said, "O man! Whatever is allotted to you, you will get at any rate whether you pray for it or not. Whatever is not destined for you, you shall never get in any case howsoever much you toil to get it. Hence, be grateful for whatever you get. Under all circumstances, make it a point to get that which is allowed and lawful, and be pleased at the share allotted to you so that the Lord, Owner of majesty, may be pleased with you."
Finally, whatever good of the world and religion, you like for yourself, prefer it for others too. Like faith and belief for a disbeliever and repentance for a sinner.

[And do not laugh much for your pleasure lies in remembrance of Allah, {and will you laugh and not weep} (53: 60)]

DELIVERANCE FROM WORLDLY WORRIES

(٥١٧٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ يَقُوْلُ ابْنُ آدَمَ تَفَرَّغْ لِعِبَادَتِيْ أَمْلَأْ صَدْرَكَ غِنًى وَأَسُدَّ فَقْرَكَ وَإِنْ لَا تَفْعَلْ مَلَأْتُ يَدَكَ شُغْلًا وَلَمْ أَسُدَّ فَقْرَكَ۔ (رواه احمد وابن ماجة)

5172. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that Allah says, "O son of Aadam, occupy yourself in worship of Me. I shall fill your breast with contentment (and unconcern) and I shall remove your poverty. If you do not do so, I shall keep your hand occupied and shall not remove your poverty."[1]

COMMENTARY: Want and anxieties cannot be removed merely by occupying in worldly pursuits all the time. Rather, anxieties remain as they are. But, if energy and time are devoted to worship of Allah then one's aspirations are achieved and one becomes independent of others than Allah.
If one does not turn to Allah but remains trapped in seeking redress of his problems, he get nothing beyond what is already decreed for him. Also, he will be deprived of independence at heart if he neglects worship of Allah.

ABSTINENCE IS GREAT

(٥١٧٣) وَعَنْ جَابِرٍ قَالَ ذُكِرَ رَجُلٌ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِعِبَادَةٍ وَاجْتِهَادٍ وَذُكِرَ آخَرُ بِرِعَةٍ

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[1] Tirmidhi # 2466 (2474), Musnad Ahmad 2-356, Ibn Majah # 4107.

فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَعْدِلُ بِالرِّعَةِ يَعْنِي الْوَرَعَ۔ (رواه الترمذى)

5173. Sayyiduna Jabir رضى الله عنه narrated that a man was mentioned to Allah's Messenger صلى الله عليه وسلم as engaged in worship and religious effort while another was mentioned for keeping away from the doubtful (too alongwith the forbidden). The prophet صلى الله عليه وسلم said, "It stand no comparison with abstinence."[1]

COMMENTARY: The last word in the hadith (tradition) (الورع) is not part of it, but one of the narrators has added it to explain (الرعة) which was spoken by the Prophet صلى الله عليه وسلم. It mean (تقوى) righteousness, 'to abstain from the forbidden,' It assumes that the obligatory worships are duly discharged. In short one who abstains from sin though he is not as strong in worship is better than the person who is much devoted to worship but weak in abstaining from sins.

REGARD FIVE THINGS AS GREAT BEFORE FIVE

(٥١٧٤) وَعَنْ عَمْرِو ابْنِ مَيْمُوْنِ الْاَوْدِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ وَهُوَ يَعِظُهُ اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ شَبَابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ سَقْمِكَ وَغِنَاكَ قَبْلَ فَقْرِكَ وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيٰوتَكَ قَبْلَ مَوْتِكَ۔ رَوَاهُ التِّرْمِذِيُّ مُرْسَلًا۔

5174. Sayyiduna Amr ibn Maymun Al-Awdi رحمه الله narrated that Allah's Messenger صلى الله عليه وسلم said to a man. While exhorting him, "Regard five things as a blessing before five others.

(i) your youth before your old age.
(ii) Your health before your illness. (After faith, health is the greatest blessing).
(iii) Your affluence before your poverty.
(iv) Your leisure before your occupation.
(v) Your life before your death.'[2]

COMMENTARY: The word (اغتنم) is derived from (اغتنام) which means 'to receive the spoils.' It is what Muslims collect from the infidels after fighting against them (a battle). It is also applied to that which is acquired without any effort.

The hadith (tradition) says that youth, health, affluence, leisure (and spare time), and life are of a fleeting nature. Each is followed by (its opposite as what is mentioned in the hadith (tradition).

Hence, before these blessings disappear and the opportunity is available, make the most of them for the good of your world and the hereafter. Do not be negligent.

FOOLISH TO LET OPPORTUNITY GO UNUTILIZED

(٥١٧٥) وَعَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا يَنْتَظِرُ اَحَدُكُمْ اِلَّا غِنًى مُطْغِيًا اَوْفَقْرًا مُنْسِيًا اَوْمَرَضًا مُفْسِدًا اَوْ هَرَمًا مُفْنِدًا اَوْمَوْتًا مُجْهِزًا اَوِالدَّجَّالَ فَالدَّجَّالُ شَرُّ غَائِبٍ يُنْتَظَرُ اَوِ السَّاعَةَ وَالسَّاعَةُ اَدْهٰى وَاَمَرُّ۔ (رواه الترمذى والنسائى)

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[1] Tirmidhi # 2519.

[2] Tirmidhi in a mursal form, Baghawi in Sharh us Sunnah (Holy Prophet's practice) # 4021.

5175. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "None of you waits for anything except

(i) wealth that breeds rebellion (or sin causing to neglect enjoining piety and forbidding evil,
(ii) or, poverty that causes one to forget (obedience),
(iii) or, an illness that (because of its severity) harms (physically and mentally),
(iv) or, old age that weakens the mind (and makes one foolish),
(v) or, death that puts an end to all (leaving no time to repent),
(vi) or, the dajjal (the great deceiver) and he is the worst of all and will appear during the last days,
(vii) or, the Last Hour that is most calamitous and most bitter. [1]

(There last words are from the Quran, 54: 46)

COMMENTARY: Man does not take advantage of the opportunity available to him in these cases. He repents after the favourable prospects are lost to him. For example, if poverty is his lot, he does not show patience but complains and goes astray and rebel.

If he is rich, he does not express gratitude, but wastes his money and is derelict in his duties toward Allah.

The other conditions may be surmised in like manner.

As for waiting for the seven things it is an allusion to man's procrastination and failure to worship and obey. It is a call to hurry and do these things before it is too late. (In fact, the wording of Tirmidhi (# 2306 or 2313) conforms to this meaning;]

[Hasten (your good) deeds before seven things. Do they wait for anything but poverty and need, wealth and property that make rebellious, disease that incapacitates, old age that makes in firm, fast approaching death, the dajjal (the great deceiver) worst of the awaited unseen, or the Hour calamitous and bitter.] (refer to verse 54: 46)

CONTEMPTIBLE WORLD

(٥١٧٦) وَعَنْهُ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا إِنَّ الدُّنْيَا مَلْعُوْنَةٌ مَلْعُوْنٌ مَّافِيْهَا إِلَّا ذِكْرُ اللّٰهِ وَمَا وَالَاهُ وَعَالِمٌ أَوْمُتَعَلِّمٌ۔ (رواه الترمذى وابن ماجة)

5176. Sayyiduna Abu Hurrayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The world is accursed. And accursed is that which is contains, except dhikr (remembrance) of Allah and what He likes, a scholar or a student." [2]

COMMENTARY: The hadith (tradition) means that one must not be too interested in the world and must keep away from everything that is forbidden or disliked. But, one must choose what Allah likes and approves such as dhikr, pious deeds etc.

The liked things include studying the lives of the Prophets عليه السلام and the righteous men, doing righteous deeds and enjoining the reputable and forbidding the disreputable.

As for dhikr of Allah, it is remembering and mentioning Allah's name often. It also is doing every such deed as draws one nearer to Allah and earns His pleasure. So, this will cover all forms of worship. In this case, everything that helps do this will also form part of it, like eating and drinking as much as is necessary and other necessities of life.

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[1] Tirmidhi # 2306 (2313) but slightly different wording), Nasa'i.
[2] Tirmidhi # 2322, Ibn Majah # 4112.

WORLD IS WORTHLESS

(٥١٧٧) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللّٰهِ جَنَاحَ بَعُوْضَةٍ مَاسَقٰى كَافِرًا مِنْهَا شَرْبَةً۔ (رواه احمد والترمذی وابن ماجة)

5177. Sayyiduna Sahl ibn Sa'd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If in Allah's sight, the world had as much worth as a wing of a mosquito then he would never have given a drop of water to an infidel to drink."[1]

COMMENTARY: If the world had some worth in the esteem of Allah, the infidel would not get even the most insignificant thing of this world. The infidel is Allah's enemy and no one lets his foe have any thing It is because the world is worthless that Allah gives the infidel some of it but nothing to His dear creatures. This is what a hadith (tradition) says:

مَازُوِيَتِ الدُّنْيَا عَنْ اَحَدٍ اِلَّا كَانَتْ خَيْرَةً لَّهُ

(Only he deserves the (property and position in the) world for whom only the world is good.)

This is why the disbelievers and sinners seem to be more prosperous in this world. It is to this that the verse refers:

لَوْ لَا اَنْ يَّكُوْنَ النَّاسُ اُمَّةً وَّاحِدَةً لَّجَعَلْنَا لِمَنْ يَّكْفُرُ بِالرَّحْمٰنِ لِبُيُوْتِهِمْ سُقُفًا مِّنْ فِضَّةٍ

{Were it not that all people would become of a single creed (i.e. disbelief), we would have caused, for those who disbeliever in Ar-Rahman, roofs of their houses to be made of silver}[2] (43: 33)

The same thing is borne out of these verses of the noble Quran:

وَمَا عِنْدَ اللّٰهِ خَيْرٌ لِّلْاَبْرَارِ

{And that which is with Allah is better for the pious} (3: 198)

وَرِزْقُ رَبِّكَ خَيْرٌ وَّاَبْقٰى،

{The provision of your Lord is better and more lasting.} (20: 131)

DO NOT INVOLVE YOURSELF IN THE WORLD & FORGET ALLAH

(٥١٧٨) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَتَّخِذُوْا الضَّيْعَةَ فَتَرْغَبُوْا فِي الدُّنْيَا۔ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5178. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not adopt (الضیعۃ) worldly possessions and means of earning in such a way that it becomes an attraction toward the world."[3]

COMMENTARY: It is not allowed to indulge in worldly pursuits and means of earning to such an extent that one is diverted from worship of Allah. But, it is not disallowed to adopt permitted means of earning to a reasonable extent.

We may consider the following verse of the Quran:

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[1] Tirmidhi # 2320 (2327), Ibn Majah # 4110, Musnad Ahmad 5-154.

[2] From the Noble Quran of Mawlana Mufti Taqi Uthmani رحمہ اللہ.

[3] Musnad Ahmad 1-277, Tirmidhi # 2328, Bayhaqi Shu'ab ul eeman # 10391.

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَإِقَامِ الصَّلٰوةِ وَإِيْتَآءِ الزَّكٰوةِ

{...by men whom no trade or sale makes neglectful of the remembrance of Allah nor from establishing salah (prayer) and paying zakah (Annual due charity)} (24: 34)

This verse may be said

(i) to praise those people who do not at all engage in buying and selling merely because that might preclude them from the affairs of the hereafter, OR

(ii) to praise such people who though occupied in trading, do not neglect the affairs of the hereafter and continue to improve their prospects of the next world with those of this world.

The second meaning seems more appropriate as the concluding words bear out: {establishing salah (prayer) and paying zakah (Annual due charity)}[1]

LOVE OF THE WORLD RESULTS IN LOSS IN THE NEXT WORLD

(٥١٧٩) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحَبَّ دُنْيَاهُ اَضَرَّ بِاٰخِرَتِهٖ وَمَنْ اَحَبَّ اٰخِرَتَهٗ اَضَرَّ بِدُنْيَاهُ فَاٰثِرُوْا مَا يَبْقٰى عَلٰى مَا يَفْنٰى رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5179. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who loves his (Life of this) world causes damage to his next world (by not finding enough time to work for it). And, he who loves his (life of his) next world causes damage to his (life of this) world (by being occupied in pursuits of the here after). So (knowing this fact), you must prefer the perpetual (hereafter) to the ephemeral (meaning, this world)."[2]

ACCURSED IS THE SLAVE OF WEALTH

(٥١٨٠) وَعَنْ اَبِيْ هُرَيْرَةَ عن النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لُعِنَ عَبْدُ الدِّيْنَارِ وَلُعِنَ عَبْدُ الدِّرْهَمِ

(رواہ الترمذی)

5180. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Accursed is the slave of the dinar and accursed is the slave of the dirham.' Or, "May the slave of the dinar be cursed and may be slave of the dirham be cursed."[3]

COMMENTARY: The words (لعن) means 'drive away.' To deprive of good,' 'to put away from Allah's mercy.'

One who begins to love wealth and material goods to the extent that he removes himself from worship and obedience, is said to be the slave of wealth and property. He is the accursed (as defined against (لعن), and dismissed from the court of the Mighty Lord.

GREED FOR WEALTH WORSE THAN GREED OF WOLVES FOR SHEEP

(٥١٨١) وَعَنْ كَعْبِ بْنِ مَالِكٍ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا ذِئْبَانِ جَائِعَانِ

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[1] See Ma'ariful Quran v6 pp 442-443 (English translation) Mufti Muhammad Shafi رحمہ اللہ.

[2] Musnad Ahmad 4. 412, Bayhaqi.

[3] Tirmidhi # 2375.

أُرْسِلَافِيْ غَنَمٍ فَاَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِيْنِهٖ۔ (رواہ الترمذی والدارمی)

5181. Sayyiduna Ka'b ibn Maalik رضی اللہ عنہ reported that his father[1] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Two hungry wolves sent to (a herd of) sheep do not cause more destruction than a man's greed for property and honour causes to his religion."[2]

COMMENTARY: Religion is represented in this hadith (tradition) by sheep and greed by wolves.

The copies of Mishkat report the narrator as the father of Ka'b رضی اللہ عنہ But, the fact is that his father was not destined to embrace Islam, so there is no sense in saying that he narrated a hadith (tradition) from the Prophet صلی اللہ علیہ وسلم. The correct line of transmission is: 'Ibn Ka'b ibn Maalik reported that his father (Ka'b) رضی اللہ عنہ narrated.' This is how it is found not only of Jami Tirmidhi but also in some copies of Mishkat. So, Ka'b رضی اللہ عنہ is the narrator of this hadith (tradition). He is the one who had stayed behind from the Battle of Tabuk. His story is well-known.

SPENDING TOO MUCH ON CONSTRUCTION

(٥١٨٢) وَعَنْ خَبَّابٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا اَنْفَقَ مُؤْمِنٌ مِنْ نَفَقَةٍ اِلَّا عُجِرَ فِيْهَا اِلَّا نَفَقَتَهُ فِيْ هٰذَا التُّرَابِ۔ (رواہ الترمذی وابن ماجۃ)

5182. Sayyiduna Khabbab رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A believer does not spend from his wealth without being rewarded for it, except for his spending on this dust."[3]

COMMENTARY: the hadith (tradition) concludes saying that whatever one spends on construction is not rewarded. However, this applies only to excess spending beyond what is necessary. Also, construction of one's own house, of mosques, madrasah and such other places are allowed. In fact, it is mustahab (desirable) to build them.

(٥١٨٣) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ النَّفَقَةُ كُلُّهَا فِيْ سَبِيْلِ اللّٰهِ اِلَّا الْبِنَاءَ فَلَا خَيْرَ فِيْهِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5183. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "All spending (on necessities of life) is in Allah's path, but not what is spend (beyond necessity) on construction, for, there is no piety (and reward) in it."[4]

COMMENTARY: Spending on construction beyond necessity is extravagance Allah does not like it. But, whatever is spent on other heads of necessity with intention to gain nearness to Allah is not extravagance because that is on feeding people and g rant to people. They may or may not be deserving. Allah is pleased with both these things; feeding people and grants to them.

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[1] This is error Ka'b narrated it himself. His father Maalik had not embraced Islam.

[2] Tirmidhi # 2376, Musnad Ahmad 4. 460.

[3] Tirmidhi # 2483 Musnad Ahmad 5-110.

[4] Tirmidhi # 2482.

UNNECESSARY BUILDINGS

(٥١٨٤) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمًا وَنَحْنُ مَعَهُ فَرَاٰى قُبَّةً مُشْرِفَةً فَقَالَ مَاهٰذِهٖ قَالَ اَصْحَابُهٗ هٰذِهٖ لِفُلَانٍ رَجُلٌ مِنَ الْاَنْصَارِ فَسَكَتَ وَحَمَلَهَا فِيْ نَفْسِهٖ حَتّٰى لَمَّا جَآءَ صَاحِبُهَا فَسَلَّمَ عَلَيْهِ فِي النَّاسِ فَاَعْرَضَ عَنْهُ صَنَعَ ذٰلِكَ مِرَارًا حَتّٰى عَرَفَ الرَّجُلُ الْغَضَبَ فِيْهِ وَالْاَعْرَاضَ عَنْهُ فَشَكٰى ذٰلِكَ اِلٰى اَصْحَابِهٖ وَقَالَ وَاللّٰهِ اِنِّيْ لَاُنْكِرُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالُوْا خَرَجَ فَرَاٰى قُبَّتَكَ فَرَجَعَ الرَّجُلُ اِلٰى قُبَّتِهٖ فَهَدَمَهَا حَتّٰى سَوَّاهَا بِالْاَرْضِ فَخَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَلَمْ يَرَهَا قَالَ مَافَعَلَتِ الْقُبَّةُ. قَالُوْا شَكٰى اِلَيْنَا صَاحِبُهَا اِعْرَاضَكَ فَاَخْبَرْنٰهُ فَهَدَمَهَا فَقَالَ اَمَا اِنَّ كُلَّ بِنَآءٍ وَبَالٌ عَلٰى صَاحِبِهٖ اِلَّا مَالَا اِلَّا مَالَا يَعْنِيْ اِلَّا مَالَا بُدَّ مِنْهُ۔ (رواه ابوداؤد)

5184. Sayyiduna Anas رضی اللہ عنہ narrated: Allah's Messenger صلی اللہ علیہ وسلم went out one day. We were along with him. He observed a building with a high dome and asked, "What is it?" His sahabah (Prophet's Companions) رضی اللہ عنہم said, "It belongs to such and such man of the ansar." He said nothing but retained it in his mind (displeased with it), till its owner came and offered salaam to him among the people. But, he turned away from him (Either he have no response or gave a response but turned away from him.) He did that many times (when the man offered salaam and he turned away). The man did, after all, realize that he was angry at him and had turned away because of him. So he complained of that t o his sahabah (Prophet's Companions) رضی اللہ عنہم (who were close to him. He said, "By Allah, I feel Allah's Messenger صلی اللہ علیہ وسلم is displeased with me. (I have not seen such displeasure before but I do not know why?)" They said, "He had gone out and seen the dome." So, the man returned to his dome and pulled it down to ground level. One day, Allah's Messenger صلی اللہ علیہ وسلم went out again but did not find it. So, he asked, "What has happened to the building with the dome?" They said, "Its owner had complained to us of your turning away. So we informed him and he pulled it down. He then said (explaining when he was displeased Indeed every building is a burden (وبال) for its owner (in the hereafter), except what cannot (الامالا), except what cannot (الامالا) - except that which is absolutely necessary."[1]

COMMENTARY: The word (وبال) is rendered 'burden.' It stands for a burden, severity and what is disliked. When a building is built, it becomes a means of punishment for its owner in the hereafter. However, this concerns such building as are in excess of need. They are constructed to demonstrate the owners status and riches and simply to live luxuriously. Apart from this, the buildings that are raised for residential needs of the owners, or for good causes, like mosques, madrasahs, khanqas (retreats of mystics and mentors). Etc, are out of the scope of this edict. In the same way, every such thing as is essential for retain man's physical energy and to keep him clothed and sheltered in a house will not be a means of punishment in the hereafter.

Bayhaqi and Tabarani have transmitted a hadith (tradition) each from Anas رضی اللہ عنہ and

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[1] Abu Dawud # 5237.

Wathilah رضی اللہ عنہ to the same effect that every building will be a means of punishment for its owner except a mosque and places of such utility. In the hadith (tradition) of Sayyiduna Wathilah رضی اللہ عنہ, the Prophet صلی اللہ علیہ وسلم indicated with his wrist, "Just so much," meaning a small, just enough for residential purpose. These will not make their owners liable to punishment.

Also, every knowledge will be a burden on the day of resurrection, but not the knowledge by which one abides.

OBSERVE CONTENTMENT

(٥١٨٥) وَعَنْ اَبِيْ هَاشِمِ بْنِ عُتْبَةَ قَالَ عَهِدَ اِلَيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّمَا يَكْفِيْكَ مِنْ جَمِيْعِ الْمَالِ خَادِمٌ وَمَرْكَبٌ فِيْ سَبِيْلِ اللّٰهِ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَالنِّسَائِيُّ وَابْنُ مَاجَةَ وَفِيْ بَعْضِ نُسَخِ الْمَصَابِيْحِ عَنْ اَبِيْ هَاشِمِ بْنِ عُتْبَدٍ بِالدَّالِ بَدَلُ التَّاءِ وَهُوَ تَصْحِيْفٌ۔

5185. Sayyiduna Abu Hashim ibn Utbah رضی اللہ عنہ said, "Allah's Messenger صلی اللہ علیہ وسلم had given me instructions to the effect; 'Of property, a servant should suffice you and a riding beast for jihad (crusade)."

Tirmidhi has it: "Allah's Messenger صلی اللہ علیہ وسلم had taken a promise from me that I have failed to fulfil: "Of property...' But, I find today that I have accumulated plenty."[1]

Some text of the masabih have Utbad instead of Utbah, but it is an error.

COMMENTARY: The animal could be used for jihad (crusade), pilgrimage, acquiring knowledge and general travel. The servant could help in these undertakings. Do not keep more than these two things.

(٥١٨٦) وَعَنْ عُثْمَانَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ لِابْنِ اٰدَمَ حَقٌّ فِيْ سِوٰى هٰذِهِ الْخِصَالِ بَيْتٌ يَسْكُنُهُ وَثَوْبٌ يُوَارِيْ بِهٖ عَوْرَتَهُ وَجِلْفُ الْخُبْزِ وَالْمَآءِ۔ (رواه الترمذى)

5186. Sayyiduna Uthman رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The son of Aadam علیہ السلام does not have a right over any thing besides a house to live in a garment to cover his private parts, dry bread without gravy and water."[2]

COMMENTARY: Man's right is over those things that Allah has made necessary for him in this world. He is eligible to take them only to the extent of his needs. He who acquires them through lawful means only as much as is necessary shows contentment with that will not be subjected to questioning in the hereafter because that much of them is essential for survival. More of these and any quantity of things other than them are not necessities of life. Rather, they are luxuries and will have to be accounted for in the hereafter.

The word (جلف) jilf is dry bread without gravy. And (جلف) jalf is a piece of dry bread to assuage hunger.

TO BE ESTEEMED IN THE SIGHT OF ALLAH & HIS CREATURES

(٥١٨٧) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ جَآءَ رَجُلٌ فَقَالَ يَارَسُوْلَ اللّٰهِ دُلَّنِيْ عَلٰى عَمَلٍ اِذَا اَنَا عَمِلْتُهُ اَحَبَّنِيَ اللّٰهُ

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[1] Tirmidhi # 2327 (2334), Musnad Ahmad 5. 290, Nasa'i # 5386, Ibn Majah # 4103.

[2] Tirmidhi # 2341 (2348).

وَاَحَبَّنِیَ النَّاسُ قَالَ اِزْهَدْ فِی الدُّنْیَا یُحِبُّكَ اللّٰهُ وَازْهَدْ فِیْمَا عِنْدَ النَّاسِ یُحِبُّكَ النَّاسُ(رواہ الترمذی وابن ماجۃ)

5187. Sayyiduna Sahl ibn Sa'd رضی اللہ عنہ narrated that a man came (to the Prophet) صلی اللہ علیہ وسلم and requested, "O Messenger of Allah, guide me to a deed such as if I perform it, Allah would love me and men, too would love me." He said, "Observe abstinence in the world. Allah will love you. And, do not crave for what the people possess. They will love you."[1]

COMMENTARY: Zuhd (abstinence) is to abstain from desiring any thing. Its perfect form is to be disinterested in them even when they are available So, he who does not own wealth and property and a station of worth in life cannot be imagined as observing abstinence. Rather, only he can be an abstinent who possesses these things and yet keeps away from them.

Someone once called Sayyiduna Ibn Mubarak رحمہ اللہ, 'O Zahid!' (abstinent). He said, "Only Umar ibn Abdul Aziz رحمہ اللہ was a zahid. The world drew towards him but he kept away from its pleasures. But, I have nothing on which I might practice zuhd (abstinence) (abstinence)."

In short, zuhd (abstinence) is when a person as plenty of the necessities of life, like food, drink and clothing, yet he content's himself with bare necessities and abandons the excess.

PROPHET'S صلی اللہ علیہ وسلم DISINTEREST IN WORLDLY THINGS

(۵۱۸۸) وَعَنِ ابْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَامَ عَلٰى حَصِيْرٍ فَقَامَ وَقَدْ اَثَّرَ فِیْ جَسَدِهٖ فَقَالَ ابْنُ مَسْعُوْدٍ يَا رَسُوْلَ اللّٰهِ لَوْ اَمَرْتَنَا اَنْ نَبْسُطَ لَكَ وَنَعْمَلَ فَقَالَ مَالِیْ وَلِلدُّنْيَا وَمَا اَنَا وَالدُّنْيَا اِلَّا كَرَاكِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا۔ (رواہ احمد والترمذی وابن ماجۃ)

5188. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم slept on a reed mat. He got up and its marks were impressed on his body. So, Ibn Mas'ud رضی اللہ عنہ submitted, "O Messenger of Allah, if you instruct us, we would spread out something for you and do something (more)." He said, "what have I to do with the world? I am not in this world but like a rider who shades himself under a tree only to move ahead and leave it."[2]

COMMENTARY: These words also means: 'I have nothing to do with this world. I do not wish for a soft bed, delicate garments, etc.

A rider stop under a tree for a short while and hastens resume his journey. We too are travellers in this world our destination - the hereafter - is very far off and the journey is hazardous. So we must devote ourselves to cover as much distance as possible and not turn to any such thing as might hinder our journey.

AN ENVIABLE PERSON

(۵۱۸۹) وَعَنْ اَبِیْ اُمَامَةَ عَنِ النَّبِیِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَغْبَطُ اَوْلِيَائِیْ عِنْدِیْ لَمُؤْمِنٌ خَفِيْفُ الْحَاذِ ذُوْحَظٍّ مِنَ الصَّلٰوةِ اَحْسَنَ عِبَادَةِ رَبِّهٖ وَاَطَاعَهٗ فِی السِّرِّ وَكَانَ غَامِضًا فِی النَّاسِ لَا يُشَارُ اِلَيْهِ بِالْاَصَابِعِ وَكَانَ رِزْقُهٗ

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[1] Ibn Majah # 4102.

[2] Tirmidhi # 2377 (2384), Musnad Ahmad # 3709, Ibn Majah # 4109.

كَفَافًا فَصَبَرَ عَلٰى ذٰلِكَ ثُمَّ نَقَدَ بِيَدِهٖ فَقَالَ عُجِّلَتْ مُنِيَّتُهٗ قَلَّتْ بِوَاكِيْهِ قَلَّ تُرَاثُهٗ۔ (رواه احمد والترمذى وابن ماجة)

5189. Sayyiduna Abu Umamah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The most enviable of my friends to me is the believer who has meagre property (and family), is much devoted to salah (prayer), perform worship of his Lord in an excellent manner, obeys Him in private, is inconspicuous among the people, is not pointed out with fingers, his provision is a minimum and he is content with it." Then, he snapped his fingers and added, "His term will come soon (like this!, there being fev women to mourn him and his legacy will be insignificant."[1]

COMMENTARY: The word (حاذ) means the back of a riding beast. And (خفيف الحاذ) according to the Qamus is (قليل المال والعيال) possessing little property and family. So, he is said to have a light back (sar'ah). Thus, he is free of the worries of the world and its occupations, so is not obstructed from worship.

He is devoted to salah (prayer). Because of little preoccupation, he can offer it with full concentration.

He is inconspicuous among the people. He does not stay away from them, but remains among them keeping to the sidelines. However, he is known to the ulama (Scholars) awliya (saints/ friends of Allah) and the righteous because he is their companion.

Death comes to this man soon. He departs from this world of trials quietly and easily in peace.

NOTHING TO DO WITH THE WORLD

(٥١٩٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَرَضَ عَلٰى رَبِّيْ لِيَجْعَلَ لِيْ بَطْحَاءَ مَكَّةَ ذَهَبًا فَقُلْتُ لَا يَارَبِّ وَلٰكِنْ اَشْبَعُ يَوْمًا وَاَجُوْعُ يَوْمًا فَاِذَا جُعْتُ تَضَرَّعْتُ اِلَيْكَ وَذَكَرْتُكَ وَاِذَا شَبِعْتُ حَمِدْتُكَ وَ شَكَرْتُكَ۔ (رواه احمد والترمذى)

5190. Sayyiduna Abu Umamah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "My Lord offered to turn the valley (Batha) of makkah full of gold for me. I said, 'O Lord, but I wish to be satiated one day and hungry the next day. When I am hungry, let me beseech you remember you. And, when I am satiated, let me praise you and thank you."[2]

COMMENTARY: Allah gave him choice to have the riches and treasures of the world or to have nothing to do with them but only concentrate on the next world.

Batha or Abtah is the (conduit or) wide channel through which water passes out. But, dust and pebbles collect into it. So, these pebbles were what was offered to be made gold, there being many such channels around Makkah.

The Prophet صلى الله عليه وسلم taught his *ummah* that though affluence is also a blessing of Allah, yet its trial is very severe too. It is more often that a rich man goes astray. So, it is more preferable to be poor and content than to be rich.

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[1] Tirmidhi # 2347 (2354) Musnad Ahmad # 22252, Ibn Majah # 4117.

[2] Tirmidhi # 2347 (2354), Musnad Ahmad # 22252, Ibn Majah # 4117, (Tirmidhi has this and the previous hadith (tradition) as one.

BLESSING THAT MATCH THE WORLD

(٥١٩١) وَعَنْ عُبَيْدِ اللّٰهِ بْنِ مِحْصَنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ أَصْبَحَ مِنْكُمْ اٰمِنًا فِيْ سِرْبِهٖ مُعَافًى فِيْ جَسَدِهٖ عِنْدَهٗ قُوْتُ يَوْمِهٖ فَكَأَنَّمَا حِيْزَتْ لَهُ الدُّنْيَا بِحَذَافِيْرِهَا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5191. Sayyiduna Ubaydullah ibn Mihsan رضی اللہ عنہ narrated that Allah Messenger صلی اللہ علیہ وسلم said, "He who wakes up in the morning among you with peace of mind, sound body and his (lawful) provision for the day with him, is as though the world is brought together for him."[1]

COMMENTARY: Being with peace of mind is to be safe from enemy and from sin and having repented to Allah. He is also safe from reptiles and snakes emerging from holes.

FOOD THAT ONE MAY EAT

(٥١٩٢) وَعَنِ الْمِقْدَامِ بْنِ مَعْدِيْكَرِبَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مَلَأَ اٰدَمِيٌّ وِعَاءً شَرًّا مِّنْ بَطْنٍ بِحَسْبِ ابْنِ اٰدَمَ أُكُلَاتٌ يُقِمْنَ صُلْبَهٗ فَإِنْ كَانَ لَامُحَالَةَ فَثُلُثٌ طَعَامٌ وَثُلُثٌ شَرَابٌ وَثُلُثٌ لِنَفَسِهٖ۔ (رواه الترمذی وابن ماجة)

5192. Sayyiduna Miqdam ibn Ma'di Karib رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "A man does not fill a vessel that is worse than his belly (if he overeats). Enough for the son of aadam are a few morsels to keep his back straight. But, if it is unavoidable, then let him apportion one third. For his food, one third for his drink and leave one third empty (for ease in breathing)."[2]

COMMENTARY: Teebi رحمہ اللہ said that one must not overeat. One must eat enough to keep his back straight meaning, to retain his energy. This too, to be able to discharge his religious obligations. If any one cannot be content with this, then he may eat as suggested in this hadith (tradition), dividing his belly into three portions and till one of these with food.

He belly is described as a vessel. So it is of no purpose but to serve as a vessel and that too the worst of vessels because vessels are used for specific purposes but the belly is used beyond its purpose and is over filled. That is much harmful to religion as well as to the worldly life.

TEN ADVANTAGES OF HUNGER

Hunger is a very terrifying word and a serious problem in today's world. If it reaches to the point of starvation when a person does not get even a piece of bread then indeed it is a message that his term is over.

However, if hunger is practiced intentionally and is self imposed, or one starves now and then truly no one can deny its advantages both from the medical and spiritual angles. Some people have taken great pains to enumerate these advantages. A renowned great scholar of Islam and mystic who had intimate knowledge of Allah, Shaykh Abu Hamid رحمہ اللہ, has written that ten advantages are intrinsic to hunger.

(i) It cleans the heart and sharpens eyesight (otherwise if the stomach is full, it

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[1] Tirmidhi # 2346 (2353), Ibn Majah # 4141.

[2] Tirmidhi # 2380 (2387), Musnad Ahmad # 17186.

makes one lethargic, the heart uneasy and the mind dizzy).

(ii) It creates mildness and purity of heart, so that it inclines to remembrance of Allah.

(iii) It grows humility and eliminates pride and greed and love of social life which things promote rebellion and defiance. There is no doubt about it that a human being is humble more when he is hungry than at any other time.

(iv) The hungry person does not forget Divine punishment, trials and tribulations. (Those who have a full belly remember nothing.)

(v) It fights sleep and the hungry man keeps awake for much of the time. (One who has a full stomach drinks much water which promotes sleepiness and much of life is wasted. The salah (prayer) of taHajj (pilgrimage)ud (super erogatory prayer) is missed and one becomes hard hearted.) Life is a blessing. Allah has made life man's asset so that he may put his worldly and religious affairs in order. Besides, sleep is a kind of death. So, if one succumbs to sleep, he decreases his life.

(vi) The hungry person is constant at worship. The time that would have been spent in buying and preparing food etc would be saved for worship. Allamah Tashtari رحمه الله said that one day he observed Ali Jurjani رحمه الله chuck from the palm of his hand (into his month) parched barley. So he asked him what had compelled him to do it. He said, "I worked out that the time it takes to eat bread (chapati) could be used to count seventy rosaries (tasbih). So, I gave up eating bread and for forty years have not eating a slice of it, and when I am very hungry I take parched barley from my palm, now and then.

(vii) A man who eats little remains healthy. He is free from diseases and so does not resort to medical treatment and saves the time otherwise spent on visits to physicians for worship.

(viii) He does not have to work too much to earn a livelihood.

(ix) He saves food and is able to give that in charity. On the day of resurrection, he will be under the shade of his charities.

(x) Hunger fights his passion. The man who goes hungry overcomes his base self. It is auspicious that man should overpower his base desires but it is wretchedness that his desires should have the better of him.

EXERCISE CONTROL OVER BELCHING

(٥١٩٣) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَتَجَشَّاُ فَقَالَ اَقْصِرْ مِنْ جُشَائِكَ فَاِنَّ اَطْوَلَ النَّاسِ جُوْعًا يَوْمَ الْقِيٰمَةِ اَطْوَلُهُمْ شِبَعًا فِي الدُّنْيَا۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَرَوَى التِّرْمِذِيُّ نَحْوَهٗ۔

5193. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم heard a man belching. He said, "Stop belching. (Eat less and you will not belch.) On the day of resurrection he will experience severest hunger who eats much in this world."[1]

COMMENTARY: The man mentioned in the hadith (tradition) was a sahabi, named, wahb ibn Abdullah رضی الله عنه. He was among the young sahabah (Prophet's Companions) رضی الله عنهم

[1] Bayhaqi in Shar us sunnah (Holy Prophet's practice), Tirmidhi # 2478.

who had not attained adulthood in the times of the Prophet صلى الله عليه وسلم. He said, "I had eaten tharid prepared from meat. Then I presented myself to the Prophet صلى الله عليه وسلم while I was belching." He asked, "What are you doing?" And spoke the words quoted in the hadith (tradition).

As the concluding portion of the hadith (tradition) makes clear, the actual meaning is that one must not eat to a stomach full. It is said that Sayyiduna Wahb ibn Abdullah رضى الله عنه never again ate much. If he had food in the evening, he did not eat on the next day and if he ate during the day, he did not eat before nightfall in the evening.

PROPERTY IS A TRIAL

(٥١٩٤) وَعَنْ كَعبِ بْنِ عِيَاضٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ لِكُلِّ اُمَّةٍ فِتْنَةً وَفِتْنَةُ اُمَّتِي الْمَالُ۔ (رواه الترمذى)

5194. Sayyiduna Ka'b ibn Iyad رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, 'There is a trial for every *ummah* and the trial of my *ummah* is wealth and property."[1]

THE RICH WHO FAIL TO GIVE CHARITY

(٥١٩٥) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يُجَاءُ بِابْنِ اٰدَمَ يَوْمَ الْقِيٰمَةِ كَاَنَّهُ بَذَجٌ فَيُوْقَفُ بَيْنَ يَدِى اللّٰهِ فَيَقُوْلُ لَهُ اَعْطَيْتُكَ وَخَوَّلْتُكَ وَاَنْعَمْتُ عَلَيْكَ فَمَا صَنَعْتَ فَيَقُوْلُ رَبِّ جَمَعْتُهُ وَثَمَّرْتُهُ وَتَرَكْتُهُ اَكْثَرَ مَاكَانَ فَارْجِعْنِي اٰتِكَ بِهِ كُلِّهِ فَيَقُوْلُ لَهُ اَرِنِي مَا قَدَّمْتَ فَيَقُوْلُ رَبِّ جَمَعْتُهُ وَثَمَّرْتُهُ وَتَرَكْتُهُ اَكْثَرَ مَا كَانَ فَارْجِعْنِي اٰتِكَ بِهِ كُلِّهِ فَاِذَا عَبْدٌ لَمْ يُقَدِّمْ خَيْرًا فَيُمْضٰى بِهِ اِلَى النَّارِ۔ رَوَاهُ التِّرْمِذِيُّ وَضَعَّفَهُ۔

5195. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "On the day of resurrection, the son of Aadam عليه السلام will be brought as though he were a lamb and made to stand before Allah. Allah will say, 'I had granted you bounties, good things and favours (like sound health, intelligence, security, wealth and slaves). What did you do?" He will submit, "I accumulated and amassed. I left behind much, multiplied many times. Send me back and I shall (spend all that in your path and) bring, back (its reward) to you, all of it. He will ask, "Tell Me what did you send forward?" But, he will repeat (as guilty people do to get away). "My Lord, I amassed it, multiplied it many times. Do send me back. I shall bring all of that to you."

"Thus (it is very obvious), behold, he is a man who did not send ahead any good so he will be consigned to hell."[2]

COMMENTARY: Teebi رحمه الله said of the man who is granted those things mentioned in the hadith (tradition) but he fails to earn reward for the hereafter through them he is like a slave whose master trusts him with wealth to invest in business. However, he does not follow instructions and loses all money. He disobeyed and is liable to be punished. So is the case with this man.

Abu Haamid رحمه الله said that every good, every pleasure and every distinction (good

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[1] Tirmidhi # 2343, Musnad Ahmad # 17478.

[2] Tirmidhi # 2427 (2435).

fortune) is a blessing, even every fulfilled desire. However, true blessing is the good fortune in the hereafter. It is wrong to call anything else as distinction or good fortune and it is incorrect to say of any good thing as 'worldly good fortune.' It would be correct, nevertheless, to say of such worldly things as are means of receiving favours and distinction in the hereafter as 'blessings' only because they can deliver one to the real blessings.

SOUND HEALTH & COOL WATER

(٥١٩٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَوَّلَ مَايُسْاَلُ الْعَبْدُ يَوْمَ الْقِيٰمَةِ مِنَ النَّعِيْمِ اَنْ يُّقَالَ لَهٗ اَلَمْ نُصِحَّ جِسْمَكَ وَنُرَوِّكَ مِنَ الْمَآءِ الْبَارِدِ۔ (رواه الترمذى)

5196. Sayyiduna Abu Hurayrah R) narrated that Allah's Messenger صلى الله عليه وسلم said, "The first of the blessings about which a man will be questioned on the day of resurrection will be, "Did we not give you a sound healthy body and cool water to drink?"[1]

COMMENTARY: Sound body and mind and water are the greatest of Allah's blessings.
A righteous man said to his disciple, "Let water cool down before you drink it because cold water expresses thanks to Allah from the core of one's heart."
Shaykh Abdul Haq رحمه الله said about his father رحمه الله that whenever he drank cold water, he was lost in contemplation. When he regained his composure, after some time, he would say, "Allah is without blemish! What a great thing this cool water! A great Jewel made by Allah!' He would utter such expressions of praise of Allah.
Allah made water very useful. Life depends on it but it is very amazing that Allah made it common and abundant so that it is easily available, yet it is not priced but is free.
AN ANECDOTE: A king of old who set out on an hunting expedition lost his way in a desert. He became very thirsty but could not find water around. He was restless and soon was on the point of death. Suddenly, a mystic or an angel stood before him and asked, "what will you give me if I provide you with water?" The king exclaimed, "Half of my kingdom!" The mysterious man let him have water, but the king was beset with a malady. He could not pass water. He tried much but could not urinate. He was restless till the mysterious man reappeared and asked, "If I cure you, what will you pay me?" The king said, "I will hand over the remaining half of my kingdom!" He cured him of his malady. Then he said, "O king! Keep your kingdom to yourself. Look at its worth! So do not boast about it. Do not let it get into your mind."
In conclusion, the two blessings mentioned in this hadith (tradition) are so very great and significant that they outweigh a kingdom.

FIVE BLESSINGS WHICH WILL HAVE TO BE EXPLAINED

(٥١٩٧) وَعَنِ ابْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَزُوْلُ قَدَمَا ابْنِ اٰدَمَ يَوْمَ الْقِيٰمَةِ حَتّٰى يُسْاَلَ عَنْ خَمْسٍ عَنْ عُمُرِهٖ فِيْمَا اَفْنَاهُ وَعَنْ شَبَابِهٖ فِيْمَا اَبْلَاهُ وَعَنْ مَالِهٖ مِنْ اَيْنَ اكْتَسَبَهٗ وَفِيْمَا اَنْفَقَهٗ وَمَاذَا عَمِلَ فِيْمَا عَلِمَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

[1] Tirmidhi # 3958 (3369).

5197. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The feet of the son of Aadam علیہ السلام will not move on the day of resurrection till he is asked about five things:

(i) about his life, how he spent it:
(ii) about his youth, how he passed it;
(iii) about his wealth, how he earned it;
(iv) and on what he poured it;
(v) and what he did with that which he had learnt."[1]

COMMENTARY: Sayyiduna Abu Darda رضی اللہ عنہ once said to Sayyiduna Uwaymir رضی اللہ عنہ: "Uwaymir! Be mindful, how will it be with you on the day of resurrection when you are asked, Were you learned or ignorant?" If you say, "I was learned,' then you will be asked, 'How did you practice whatever you had learnt?" And, if you say, 'I was ignorant, then you will be questioned, 'what was the reason that you remained ignorant and did not acquire knowledge?"

SECTION III اَلْفَصْلُ الثَّالِثُ

EXCELLENCE LIES NOT IN COLOUR BUT IN PIETY

(٥١٩٨) عَنْ اَبِيْ ذَرٍّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ اِنَّكَ لَسْتَ بِخَيْرٍ مِنْ اَحْمَرَ وَلَا اَسْوَدَ اِلَّا اَنْ تَفْضُلَهُ بِتَقْوٰى۔ (رواه احمد)

5198. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, to him, "surely, you are not better than the red-skinned or the black-skinned, unless you are superior to either of them in taqwa (piety)(Piety, God fearing).[2]

COMMENTARY: No human being excels another on account of his looks, colour or descent. Rather, excellence lies in good manners and righteousness.

Arabs used to call non-Arabs (احمر) red-skinned. The Arabs were called (اسود) black skinned.

Shaykh Abdul Haq رحمہ اللہ excellence depends only on taqwa (piety)and on no other attribute or peculiarity. It is as Allah says.

اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰكُمْ

{Surely the noblest of you, in Allah's sight, is the one who is most pious of you} (49: 13)

Taqwa (piety)has many kinds of degrees. The lowest kind or the lowest degree is to abstain from visible polytheism in every condition, at all times.

The kind or degree that is in-between is to abstain from every kind of sin, every kind of evil every kind of vain talk or deed and every kind of invisible polytheism.

The most superior kind of taqwa (piety)is to be attached to Allah all the time. Never must thought of other than Allah be allowed to come to the mind.

EXCELLENCE OF ASCETICISM

(٥١٩٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَازَهِدَ عَبْدٌ فِي الدُّنْيَا اِلَّا اَنْبَتَ اللّٰهُ الْحِكْمَةَ فِيْ قَلْبِهٖ وَاَنْطَقَ بِهَا لِسَانَهٗ وَبَصَّرَهٗ عَيْبَ الدُّنْيَا وَدَائَهَا وَدَوَائَهَا وَاَخْرَجَهٗ مِنْهَا سَالِمًا اِلٰى دَارِ السَّلَامِ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ

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[1] Tirmidhi # 2416 (7424)

[2] Musnad Ahmad # 5-158.

شُعَبِ الْإِيْمَانِ۔

5199. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone observes abstinence in this world (from worldly possession and position as is in excess of his wants) then Allah grows in his heart wisdom (which is Divine awareness and conviction) causes his tongue to speak it, makes him see the defects of this world (like grief, poverty, death, etc), its maladies and their remedy, and brings him out of it safely to dar us salaam the abode of peace)."[1]

COMMENTARY: Dar us salaam refers to paradise. Perfect and true safety will be found only in the hereafter and paradise. A pious man was asked, "How are you?" He said, "If Allah wills, there is safety provided I go to paradise."

SUCCESS & PROSPERITY DEPENDS ON SINCERITY OF FAITH

(٥٢٠٠) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قَدْ اَفْلَحَ مَنْ اَخْلَصَ اللّٰهُ قَلْبَهُ لِلْاِيْمَانِ وَجَعَلَ قَلْبَهُ سَلِيْمًا وَلِسَانَهُ صَادِقًا وَنَفْسَهُ مُطْمَئِنَّةً وَخَلِيْقَتَهُ مُسْتَقِيْمَةً وَجَعَلَ اُذُنَهُ مُسْتَمِعَةً وَعَيْنَهُ نَاظِرَةً فَاَمَّا الْاُذُنُ فَقِمْعٌ وَاَمَّا الْعَيْنُ فَمُقِرَّةٌ لِمَا يُوْعِي الْقَلْبُ وَقَدْ اَفْلَحَ مَنْ جُعِلَ قَلْبُهُ وَاعِيًا۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5200. Sayyiduna Abu dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He is successful whose heart Allah has made sincere towards faith (free of Hypocrisy), whose heart He has made safe and protected (from rancour, jealously and evil), his tongue truthful his soul satisfied and content his nature straight (not awry and inclined to falsehood) and his ears He made hear (the true words) and his eye sees (the signs of the unity of his Lord). So, the ear is a funnel (pouring truth to the heart) and the eye is an archive of what the heart preserves. He is successful whose heart is enabled to preserve (the truth and true things)."[2]

COMMENTARY: The funnel or strainer is used to pour liquid into a narrow mounted vessel. So the ear is the medium through which truth is conveyed to the heart and mind. The ear hears it and the heart accepts it.

The eye is the archive or store of what it sees and that heart is the vessel for them or they make the heart their vessel. They enter the heart via the eyes. Then they are preserved there. 'So, he who hears the truth and sees it and pours it into his heart to preserve it, keeping to the truth in all circumstances, is certainly triumphant.

DISBELIEVERS ARE TAKEN TO PUNISHMENT GRADUALLY THROUGH THEIR WEALTH

(٥٢٠١) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا رَاَيْتَ اللّٰهَ عَزَّوَجَلَّ يُعْطِى الْعَبْدَ مِنَ الدُّنْيَا عَلٰى مَعَاصِيْهِ مَا يُحِبُّ فَاِنَّمَا هُوَ اِسْتِدْرَاجٌ ثُمَّ تَلَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ شَيْءٍ حَتّٰى اِذَا فَرِحُوْا بِمَا اُوْتُوْا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ رواه احمد۔

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[1] Bayhaqi in Shu'ab ul eeman # 10532.

[2] Musnad Ahmad 5-147, Bayhaqi in Sh'ub ul eeman # 108.

5201. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "when you see that Allah, Mighty and Glorious, gives a man through he is involved in sin and disobedience, what he loves most (wealth and property), it is only inching him gradually towards destruction."
Then, Allah's Messenger صلی اللہ علیہ وسلم recited the verse:

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ شَيْءٍ

حَتّٰۤى اِذَا فَرِحُوْا بِمَاۤ اُوْتُوْۤا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ

[Thereafter, when they forgot the advice they were given, we opened for them the doors of everything, so that when they became proud of what they were given, we seized them suddenly and they were left in despair][1] (6: 44)

COMMENTARY: The Arabic word (استدراج) is advancing someone little by little. The disbeliever or the sinner is advanced gradually into prosperity so that he is in an illusion that he is getting favours. He does not repent but carries on in his ways. Allah takes him, little by little towards punishment until he is destroyed and is in total despair.

ASCETICS KEEP NO PROPERTY WITH THEM

(٥٢٠٢) وَعَنْ اَبِيْ اُمَامَةَ اَنَّ رَجُلًا مِنْ اَهْلِ الصُّفَّةِ تُوُفِّيَ وَتَرَكَ دِيْنَارًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيَّةٌ قَالَ ثُمَّ تُوُفِّيَ اٰخَرُ فَتَرَكَ دِيْنَارَيْنِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيَّتَانِ۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5202. Sayyiduna Abu Umamamh رضی اللہ عنہ narrated that a man belonging to the ahl us suffah رضی اللہ عنہ died leaving one dinar. Allah's Messenger صلی اللہ علیہ وسلم said, This is a branding of his forehead, back and sides)." He narrated further that another (of them) died (afterwards) leaving two dinars. Allah's Messenger صلی اللہ علیہ وسلم said, "They are two brandings."[2]

COMMENTARY: The ahl us suffah or the ashab us suffah were the poor. Homeless sahabah (Prophet's Companions) رضی اللہ عنہم who stayed in the suffah permanently. It was a roofed enclosure attached to the Masjid Nabawi. In the beginning when the qiblah of the Muslims was in the direction of Baytul Maqdas this place was used as a mosque. When the Ka'bah was made the qiblah, this place was left as it was while the Masjid Nabawi was built next to it.

The sahabah (Prophet's Companions) رضی اللہ عنہم who resided in the suffah numbered between seventy and eighty, but their number kept increasing or decreasing. They had no residence of their own, no property, no occupation and no family. So, they adopted perfect zuhd (abstinence) (asceticism). They remained in this place, trusting and depending only on Allah. All the time, they engaged in dhikr (remembrance of Allah), worship, recital of the Quran and memorizing the ahadith (tradition) of the Prophet صلی اللہ علیہ وسلم blessings and light poured on them continuously and they were called (اضیاف اللہ) - (adyaf Allah) Allah's guests. The sahabah (Prophet's Companions) رضی اللہ عنہم, who could, helped them and

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[1] Musnad Ahmad 4-145.

[2] Musnad Ahmad 5-258, Bayhaqi in shu'ab ul eeman # 6965.

served them. Some of them sent to them food and drink very honourbly. Some took them home as guests and served them. Quite a few of ahl us suffah رضی اللہ عنہ were offered exclusive favour of Allah's Messenger صلی اللہ علیہ وسلم and ate food at his house. Sometime they were witnesses to the Prophet's صلی اللہ علیہ وسلم miracles when a little food became enough for all of them, like when a bowl of milk, that was not enough for even one person, satiated all of them.

The Prophet صلی اللہ علیہ وسلم was commanded by Allah to visit them often, So, he visited them regularly and never let them feel helpless and lonely, saying to them, "Don't feel cut off. I am one of you." He gave them glad tidings that they would be with him in the hereafter in paradise. The well-known companion, Abu Hurayrah رضی اللہ عنہ, was also one of the ahl us suffah (رضی اللہ عنہم اجمعین)

While the Sufis resemble the ahl us suffah (because of their abstinence), yet it is incorrect to say that the word sufi is derived from the word suffah, and to say that one who practices abstinence is called a sufi because of the word suffah. However, in their conduct and way of life, the Sufis may be said to resemble the ahl us suffah.[1]

THE HADITH (TRADITION) ITSELF: The members of the ahl us suffah who had died leaving behind a couple of dinars had not violated the commands of Shari'ah (divine law). If anyone pay zakah (Annual due charity) on his wealth and discharges other obligations, then he is not disallowed by Shari'ah (divine law) to amass large wealth. But if he has accumulated treasures and does not pay zakah (Annual due charity) or give rights of others, then, undoubtedly, it is forbidden. In spite of this edict, we cannot deny that the ascetics who abandon the world and shut their eyes to everything to adopt poverty and tawakkal, are of an altogether distinct character. It is improper that they possess even the least and pitiable amount of worldly wealth in excess of their needs. So, the Prophet's صلی اللہ علیہ وسلم words are a strict warning against a resolve to observe poverty that is defaulted. This is why the narrator specified that the man belonged to the ahl us suffah رضی اللہ عنہ and he did not say 'one of the sahabah (Prophet's Companions) رضی اللہ عنہم.' In that case, it would not have been as serious. The qualifications of the ahlus suffah did not permit them to own even a single dirham or dinar.

ANOTHER VIEW: Mulla Ali Qari رحمہ اللہ has presented another explanation of this hadith (tradition). Both these sahabah (Prophet's Companions) رضی اللہ عنہم lived with the extremely poor people (of the ahl us suffah) so that people gave them charity and fed them for the sake of Allah. So, the two men were among the mendicants (dependent on alms) because of lack of property of their pitiable condition. However, if any one possesses provision enough to support him even for one day, then it is absolutely unlawful for him to stretch his hands before others seeking their help. Hence, those two men who ate from the charity of other people perpetrated the unlawful because many people brought their charities the ahl us suffah.

Thus if a person feigns to be poor and needy by wearing torn garments and living in a bad shape, or by assuming the garb of the Sufis and shaykhs (leading religious scholars), but owns some cash or legal tender of any kind (meaning, money, gold or silver, and he accepts charity of other people for his personal purposes, then those things are forbidden to

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[1] See the Life of Prophet Muhammad رضی اللہ عنہ, Ibn Kathir, p 819-8 63, Dar ul Isha'at, Karachi.

him. Similarly, if anyone presents himself as a scholar, a righteous man or a virtuous (noble) man which he is not and people give him something because of his goodness then whatever they give is not lawful for him.

AN EXAMPLE: Shaykh Abu Ishaq Ghadhruiy (گاذروئی) saw some poor people around a meal that had been prepared for the deserving needy. He said to them, "You are eating the unlawful." The poor people stopped eating. Then the shaykh said, "This food is for such people who have no kind of worldly wealth. So, if there is any of you who owns nothing, he may eat this food, but not if he has any thing." So, some of them ate the food and others moved away from there. The Shaykh then commented, Allah is Glorified! It is just one kind of food, but it is lawful for some and unlawful for some."

This means that as for such awqat (lrusts) as are only for the poor, it is not at all lawful for one who is rich in the eyes of Shari'ah (divine law) to use their revenues and their services for personal ends. Thus, it is absolutely unlawful for those who are not poor and needy to reside without paying rent in such homes and rooms as are dedicated for the poor and needy only. Indeed, Allamah ibn Hammam رحمه الله has said explicitly that it is forbidden to the rich to reside without paying rent in the rooms of the Khanqas (retreats of Sufis and mentors) as are waqf property (dedicated).

WAQF OF THE TWO HARAMS: Therefore, we must not regard the opinion as reliable which suggests that the awqaf of the two Harams (of Makkah and Madinah) are allowed both to the poor and the rich. Even if we know that those who had made the waqf (and established the trust) ha d declared it to be for all, it is not allowed to the rich to benefit from it. In our opinion, it is not correct to make a waqf for the rich of anything when he is free and not restricted.

AVOID AMASSING WORLDLY PROPERTY

(٥٢٠٣) وَعَنْ مُعَاوِيَةَ أَنَّهُ دَخَلَ عَلَى خَالِهِ ابْنِ أَبِي هَاشِمِ بْنِ عُتْبَةَ يَعُوْدُهُ فَبَكَى أَبُوْهَاشِمٍ فَقَالَ مَايُبْكِيْكَ يَا خَالِ أَوَجَعٌ يُشْئِزُكَ أَمْ حِرْصٌ عَلَى الدُّنْيَا قَالَ كَلَّا وَلٰكِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَهِدَ إِلَيْنَا عَهْدًا لَمْ اٰخُذْ بِهٖ قَالَ وَمَا ذٰلِكَ قَالَ سَمِعْتُهُ يَقُوْلُ إِنَّمَا يَكْفِيْكَ مِنْ جَمْعِ الْمَالِ خَادِمٌ وَمَرْكَبٌ فِيْ سَبِيْلِ اللّٰهِ وَإِنِّيْ أُرَانِيْ قَدْ جَمَعْتُ۔ (رواه احمد والترمذی والنسائی وابن ماجة)

5203. Sayyiduna Muawiyah (ibn Abu Sufyan) رضی اللہ عنہ narrated that (once) he visited his maternal uncle, Abu Hashim ibn Utbah رضی اللہ عنہ (who was ill). Abu Hashim رضی اللہ عنہ wept (while they were conversing). So, he asked "what makes you weep, O uncle? Is it pain that makes you restless, or a desire to stay on in world?' He said "Certainly not! But, Allah's Messenger صلی اللہ علیہ وسلم had given us an instruction which I have failed to follow." He asked." (what was it? He said, "I had heard him say, Indeed, of the possessions of the world it should suffice you to have a servant and a riding beast (to take part in jihad (crusade)) for Allah's sake' But, I presume (or see) that I have piled up possessions."[1]

COMMENTARY: the word (اُرانی) – (Urani) means, 'I presume' (that I have piled...). But, in same manuscripts it is (اَرانی) – Arani) 'I see' (that...).

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[1] Tirmidhi # 2327.

PATH OF THE HEREAFTER WILL BE EASY WITHOUT

(٥٢٠٤) وَعَنْ أُمِّ الدَّرْدَاءِ قَالَتْ قُلْتُ لِأَبِي الدَّرْدَاءِ مَا لَكَ لَا تَطْلُبُ كَمَا يَطْلُبُ فُلَانٌ فَقَالَ إِنِّي سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ أَمَامَكُمْ عَقَبَةً كَؤُوْدًا لَا يَجُوْزُهَا الْمُثْقِلُوْنَ فَأُحِبُّ أَنْ أَتَخَفَّفَ لِتِلْكَ الْعَقَبَةِ۔

5204. Sayyidah Umm Darda رضی اللہ عنہا narrated that she asked Sayyiduna Abu Darda رضی اللہ عنہ." What is wrong with you that you do not ask for things (wealth and position from the Prophet صلی اللہ علیہ وسلم or the sahabah) رضی اللہ عنہم as certain people do?" So, he said, "I desist from it because) I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'Ahead of you lies a different climb that the heavily laden cannot ascend,' So, I like that I should be light for that climb."[1]

COMMENTARY: The difficult climb means death, grave, the gathering and the terrible things associated with them.

The heavily laden are they who bear on their shoulders wealth, high office of rank and such worldly prosperity. Between a believer's worldly life and his final destination (of paradise) is a very trying terrain. Clearly, anyone, who plans to travel through such a difficult path, will not carry a burden. He will be as light as possible to traverse in an easy, comfortable manner.

Hence, if you wish to arrive at your final destination very easily then make yourself light without worldly possessions and positions of rank. You will then not find abstacles on your path to paradise and the difficult climb will become easy.

This is why it is said:

فَإِذَا الْمُخِفُّوْنَ وَهَلَكَ الْمُثْقِلُوْنَ

[The light weights succeeded, but the heavily burdened failed.]

DO NOT BE WORLDLY MINDED

(٥٢٠٥) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ مِنْ أَحَدٍ يَمْشِي عَلَى الْمَاءِ إِلَّا ابْتَلَّتْ قَدَمَاهُ قَالُوْا لَا يَا رَسُوْلَ اللّٰهِ قَالَ كَذٰلِكَ صَاحِبُ الدُّنْيَا لَا يَسْلَمُ مِنَ الذُّنُوْبِ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِي شُعَبِ الْإِيْمَانِ

5205. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, "Is there any who can walk on water without getting his feet wet?" They said, "No, O Messenger of Allah!" He said, "so it is with the man of the world. He cannot be safe from sins."[2]

COMMENTARY: One who succumbs to the love of the world cannot preserve himself from being soiled with sin. Even one who is not overcome with love of the world cannot save himself committing sin because of his wealth and property and worldly pursuits.

This hadith (tradition) means to caution the rich and to invite them towards abstinence. It emphasizes that we must prefer benefits of this world and preserve ourselves from suffering loss in the hereafter more than loss in this world. Any loss in the next world is

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[1] Bayhaqi # 10408.

[2] Bayhaqi in Shu'ab ul eeman # 10457.

more serious than poverty in this life, and affluence is more liable than poverty to damage one's hereafter, Besides, is this merit of poverty less in any way that the poor (who showed patience and contentment) will enter paradise five hundred years earliest than the rich?

ALLAH'S COMMAND TO THE PROPHET صلى الله عليه وسلم

(٥٢٠٦) وَعَنْ جُبَيْرِ بْنِ نُفَيْرٍ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا أُوْحِيَ إِلَيَّ أَنْ أَجْمَعَ الْمَالَ وَأَكُوْنَ مِنَ التَّاجِرِيْنَ وَلٰكِنْ أُوْحِيَ إِلَيَّ أَنْ سَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السّٰجِدِيْنَ وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَأَبُوْ نُعَيْمٍ فِي الْحِلْيَةِ عَنْ أَبِيْ مُسْلِمٍ۔

5206. Sayyiduna Jubayr ibn Nufayr رحمه الله narrated that in a mursal form that Allah's Messenger صلى الله عليه وسلم said, "It has not been revealed to me that I should collect wealth and be among the traders. But, the revelation that I have received is:

سَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السّٰجِدِيْنَ وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ

{So glorify the praise of your Lord and be you of the prostrate. And worship your Lord, until there comes to you the certainty (of death).}[1] (15: 98-99)

COMMENTARY: The Prophet صلى الله عليه وسلم disclosed in this saying that he has been directed by Allah to occupy himself all the time in glorifying and praising him and in worship of Him, particularly through salah (prayer). He should be so occupied till the last day of his life. He said, "where do I have time to engage in business and in worldly pursuits."

EARNING WORLDLY WEALTH LAWFULLY FOR PIOUS PURPOSES

(٥٢٠٧) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ طَلَبَ الدُّنْيَا حَلَالًا إِسْتِعْفَافًا عَنِ الْمَسْئَلَةِ وَسَعْيًا عَلٰى أَهْلِهٖ وَتَعَطُّفًا عَلٰى جَارِهٖ لَقِيَ اللّٰهَ تَعَالٰى يَوْمَ الْقِيٰمَةِ وَوَجْهُهٗ مِثْلَ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَمَنْ طَلَبَ الدُّنْيَا حَلَالًا مُكَاثِرًا مُفَاخِرًا مُرَائِيًا لَقِيَ اللّٰهَ تَعَالٰى وَهُوَ عَلَيْهِ غَضْبَانُ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ وَأَبُوْ نُعَيْمٍ فِي الْحِلْيَةِ۔

5207. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who earns worldly possessions in a lawful way aiming, thereby to preserve himself from begging, to support his family and to maintain kind relationship with his neighbour, will meet Allah, the glorious on the day of resurrection, with his face (bright and happy) like the moon on the night when it is full.

As for him who earns worldly possessions in a lawful way and amasses much, being arrogant about it, demonstrating to dictate other people he will meet Allah, the Glorious while He is angry on this man."[2]

COMMENTARY: It is worth pondering that the second kind of man is earning in a lawful manner yet he will meet Allah and find Him angry at him because of his greed and arrogance. How would it be with one like him but who earns in an unlawful manner?

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[1] Sharh as sunnah (Holy Prophet's practice) # 4036, Abu Na'aym in al Hilyah from Abu Muslim.

[2] Bayhaqi in Shu'ab ul eeman # 10375, Abu Nu'aym in al-Hilyah.

KEYS & LOCKS FOR TREASURES

(٥٢٠٨) وَعَنْ سَهْلِ بْنِ سَعْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ هٰذَا الْخَيْرَ خَزَآئِنُ لِتِلْكَ الْخَزَآئِنِ مَفَاتِيْحَ فَطُوْبٰى لِعَبْدٍ جَعَلَهُ اللّٰهُ تَعَالٰى مِفْتَاحًا لِلْخَيْرِ مِغْلَاقًا لِلشَّرِّ وَوَيْلٌ لِعَبْدٍ جَعَلَهُ اللّٰهُ مِفْتَاحًا لِلشَّرِّ مِغْلَاقًا لِلْخَيْرِ۔ (رواه ابن ماجة)

5208. Sayyiduna Sahl ibn Sa'd رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Those good things (meaning, wealth, etc) are treasures. For these treasures there are keys. Glad tidings for the man whom Allah has made a key for good and a lock for evil. But, woe to the man whom Allah has made a key for evil and a lock for good."[1]

COMMENTARY: This translation is taken from As-aatul lama'at of Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله. As for Mulla Ali Qari رحمه الله, he has explained (هذا الخير), 'these good things has what intrinsically good while 'treasures' are many kinds of the good things.

Keys represent hand of the pious men who are representatives of Allah on earth. 'keys for good' mean their adopting pious things and spreading them, through knowledge and deed, manners of charity in Allah's path.

'The keys of evil' are obstructions to good and piety and the unlocking the evil things. This may be through disbelief polytheism, rebellion, etc

Imam Raghib said 'good' is to what everyone turns. 'Evil' is the opposite of 'good', But, the same thing (Like wealth) may be 'good' for one person and evil for another.

Again, this applies also to learning. It may produce good as well as evil depending on the person concerned. Some use it for good and some for evil purpose. So, too worship may be sincere. It can also be ostentatious. Weapons too may be used for jihad (crusade), or evil purposes like killing, etc. So, they may take to paradise or to hell.

RAISING UNNECESSARY BUILDINGS

(٥٢٠٩) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا لَمْ يُبَارَكْ لِلْعَبْدِ فِيْ مَالِهٖ جَعَلَهٗ فِي الْمَاءِ وَالطِّيْنِ۔

5209. Sayyiduna Ali رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, 'when there is no blessing for man in his property (and he is not inclined to spend it on pious causes), he puts it in water and clay (raising more than necessary buildings and adorning them)."[2]

(٥٢١٠) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اتَّقُوا الْحَرَامَ فِي الْبُنْيَانِ فَاِنَّهٗ اَسَاسُ الْخَرَابِ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5210. Sayyiduna Ibn Umar رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Refrain from applying unlawful wealth in building; for that is the root of ruin (or religion or the building itself)"[3]

[1] Ibn Majah # 238.

[2] Bayahqi in Shu'ab ul eeman # 10719.

[3] Bayhaqi in Shu'ab ul eeman # 10722.

(Or, "Refrain from using unlawful means....)[1]

COMMENTARY: Lawful wealth must be invested in buildings so that no damage is done to the edifice However, it is also translated as: "Refrain from adopting unlawful means (and things) in the process of constructing building." It boils down to the same conclusion: 'do not build necessarily!'

While 'root of ruin' suggests ruin in religion, it could also mean a bad, fault y construction. After all, the final fate of the building is its destruction. It is said: لدوللموت وابنواللخراب - create that it may expire, build that it may perish.

Some exponents interpret the hadith (tradition) to mean; Refrain from committing unlawful acts and sins in buildings. Do not erect edifices to further evil deeds in them and as a den for wicked and indecent gangsters.

Mulla Ali Qari رضی الله عنه has said that the command not to use unlawful wealth in raising edifices implies either that it is permitted to use lawful wealth in erecting (unnecessary) building, or that it is not permitted to do so.

He concludes that the second possibility is more in keeping with the subject of this chapter.

FOOLISH TO COLLECT WEALTH

(٥٢١١) وَعَنْ عَائِشَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الدُّنْيَا دَارُ مَنْ لَا دَارَ لَهُ وَمَالُ مَنْ لَا مَالَ لَهُ وَلَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5211. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم said, "The world is the home of one who has no home and the property of one who has no property. And only he heard (wealthy and property) for it who has no sense.[2]

COMMENTARY: The world is short lived. It is not possible to live in it for ever. So, he who assumes it as his permanent home is as though he has no other home.

Similarly, if anyone who has wealth but does not put it to good use when he is as though he has no wealth.

Some marginal notes to Mishkat say that since the worldly wealth and house will not last long, they should not be called property and home.

If anyone is satisfied with his worldly home and property as never ending then he does not deserve a dwelling and blessings in the hereafter. It is as Allah's words:

اِنَّ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا وَرَضُوْا بِالْحَيٰوةِ الدُّنْيَا وَاطْمَاَنُّوْا بِهَا

{Surely those who expect not the meeting with us and are well pleased with the life of this world and satisfied therewith...} (10: 7)

And

يَحْسَبُ اَنَّ مَالَهٗ اَخْلَدَهٗ

{He thinks that his wealth will make him live forever} (104: 3)

He is foolish who collects wealth because the world is dear to him or hopes to keep it forever or merely for tem opal benefits.

Mulla Ali Qari رحمه الله sums up the hadith (tradition) to mean: The world is not worth taking

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[1] See comments.

[2] Musnad Ahmad 6-71, Bayhaqi in Shu'ab ul eeman # 10638.

up as a dwelling unless one wishes to be deprived to his home of the hereafter. And, only he will regard its wealth as worthy who likes to be deprive of the wealth of the hereafter. Those who are destined to have a permanent abode in the hereafter and its bounties, do no not esteem this world and its wealth and worth while.

WINE IS ROOT OF ALL EVIL

(٥٢١٢-٥٢١٣) وَعَنْ حُذَيْفَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ خُطْبَتِهٖ الْخَمْرُ جِمَاعُ الْإِثْمِ وَالنِّسَآءُ حَبَائِلُ الشَّيْطَانِ وَحُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيْئَةٍ قَالَ وَسَمِعْتُهٗ يَقُوْلُ اَخِّرُوْا النِّسَآءَ حَيْثُ اَخَّرَهُنَّ اللّٰهُ۔ رَوَاهُ رَزِيْنٌ وروى الْبَيْهَقِيُّ مِنْهُ فِيْ شُعَبِ الْإِيْمَانِ عَنِ الْحَسَنِ مُرْسَلًا حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيْئَةٍ۔

5212. Sayyiduna Hudhayfah رضی الله عنه narrated that he heard Allah's messenger صلی الله علیه وسلم say in his sermon. "Wine cause sins to pile up (because he who drinks it goes on committing sin). Women are the traps of the devil and love of the world is the essence of every sin."

He also narrated that he heard him say, "Let women follow just as Allah has made them follow."[1]

(It is as they are mentioned in the Quran after men are mentioned.)

5213. Sayyiduna Hasan (Busri) رحمه الله narrated that in a mursal (form only the portion: "Love of the world is the essence of all sin."[2]

COMMENTARY: Tabarani رحمه الله has transmitted the hadith (tradition) narrated by Sayyiduna Ibn Abbas رضی الله عنه.

الخمر الفواحش واكبر الكبائر من شربها وقع على امه وخالته وعمته

'Wine is (the root of all) indecency and the gravest of the grave sins. The man who consumes it is as though he had sexual intercourse with his mother, his maternal aunt and his paternal aunt."

It is reported that a man was instructed to prostate to an idol, but he refused to do so. Next, he was commanded to kill someone. Again he did not obey the command. Then, he was asked to have illicit sexual intercourse with a woman, but he did not submit. When he was told afterwards to drink wine, he agreed to drank it. Not only that! After consuming wine, he perpetrated every sin that he was invited to commit but had refused.

The love of the world is the essence of every sin because it instigates man to different kinds of evil. He is helpless because of his love, so he perpetrates the forbidden and the sins. On the other hand, abstinence is the essence of every form of worship. This may be put in these words; he who begins to love the world cannot be brought back to the right path by all the (religious) mentors and reformers. And, he who chooses to abandon the world cannot be sent astray by all the corrupt and misled people.

Teebi رحمه الله said that each of the three phrases of this hadith (tradition) is comprehensive by itself Most of the sins are covered by them. Each of them; wine, women and love of the world is the root of many evil by itself.

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[1] Razin (Musanaf Abdur Razaq # 4715 only between follow just as..."

[2] Bayhaqi in Shu'ab ul eeman # 10501.

FEARFUL THINGS

(٥٢١٤) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَخْوَفَ مَا اَتَخَوَّفُ عَلٰى اُمَّتِيْ الْهَوٰى وَطُوْلُ الْاَمَلِ فَاَمَّا الْهَوٰى فَيَصُدُّ عَنِ الْحَقِّ وَاَمَّا طُوْلُ الْاَمَلِ فَيُنْسِي الْاٰخِرَةَ وَهٰذِهِ الدُّنْيَا مُرْتَحِلَةٌ ذَاهِبَةٌ وَهٰذِهِ الْاٰخِرَةُ مُرْتَحِلَةٌ قَادِمَةٌ وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُوْنَ فَاِنِ اسْتَطَعْتُمْ اَنْ لَّا تَكُوْنُوْا مِنْ بَنِي الدُّنْيَا فَافْعَلُوْا فَاِنَّكُمُ الْيَوْمَ فِيْ دَارِالْعَمَلِ وَلَا حِسَابِ وَاَنْتُمْ غَدًا فِيْ دَارِ الْاٰخِرَةِ وَلَا عَمَلَ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5214. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I fear most for my people: passion and tall hopes (because of putting off good deeds and desire for long life). Passion prevents accepting the truth because it is false) and hope for a long life makes one forget the hereafter. This world is passing away while the hereafter draws nearer. The one moves distant and the other gets closer, moment by moment.) Both have sons (who follow one or the other). If you are able to avoid being sons of the world, do so because, you are in the world of deeds today and not of being subject to reckoning. But, you will go tomorrow to the house of the hereafter where deeds cannot be done. (So seize the opportunity and do something before the terms comes to you).[1]

COMMENTARY: The world is moving gradually towards its end with all its temptations. Those who live in it do not even feel that it is travelling to its final destination. At the same time, the hereafter draws nearer. So, the end comes faster for the world.

Not being subject to reckoning applies to the sinner to make him realize, otherwise a hadith (tradition) instructs us:

حَاسِبُوْا اَنْفُسَكُمْ قَبْلَ اَنْ تُحَاسَبُوْا

"Take your account yourselves before your account is taken."

WORLD IS ABODE OF DEEDS

(٥٢١٥) وَعَنْ عَلِيٍّ قَالَ ارْتَحَلَتِ الدُّنْيَا مُدْبِرَةً وَارْتَحَلَتِ الْاٰخِرَةُ مُقْبِلَةً وَلِكُلٍّ وَاحِدَةٍ مِّنْهُمَا بَنُوْنَ فَكُوْنُوْا مِنْ اَبْنَآءِ الْاٰخِرَةِ وَلَا تَكُوْنُوْا مِنْ اَبْنَاءِ الدُّنْيَا فَاِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابَ وَغَدًا حِسَابٌ وَلَا عَمَلَ۔ رَوَاهُ الْبُخَارِيُّ فِيْ تَرْجُمَةِ بَابٍ۔

5215. Sayyiduna Ali رضی اللہ عنہ narrated (in a mawquf manner), "The world travels away having turned its face away while the hereafter travels towards, us. Both of them have sons. You should (do good deeds and) be sons of the hereafter, but do not be sons of the world (by being unmindful of the hereafter and craving for the world). Know! To day is a day of deeds and not of being subjected to reckoning. But, tomorrow (the day of judgement) is a day of reckoning and not for deeds."[2]

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[1] Bayhaqi # 10616.

[2] Bukhar Book 81 (Ar Riqaq), Chapter 4 (Hope 4 hoping too much) heading (before hadith (tradition) # 6417).

COMMENTARY: Though this hadith (tradition) is termed mawquf, yet its subject is identical to the previous (# 5214) of Jabir رضی اللہ عنہ which is marfu. So the wording are the prophet's صلی اللہ علیہ وسلم.

WORLD IS NOT ALASTING PROVISION

(٥٢١٦) وَعَنْ عَمْرٍو اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَطَبَ يَوْمًا فَقَالَ فِيْ خُطْبَتِهٖ اَلَا اِنَّ الدُّنْيَا عَرَضٌ حَاضِرٌ يَاكُلُ مِنْهُ الْبَرُّ وَالْفَاجِرُ اَلَا وَاِنَّ الْاٰخِرَةَ اَجَلٌ صَادِقٌ وَيَقْضِيْ فِيْهَا مَلِكٌ قَادِرٌ اَلَا وَاِنَّ الْخَيْرَ كُلَّهٗ بِحَذَافِيْرِهٖ فِي الْجَنَّةِ اَلَا وَاِنَّ الشَّرَّ كُلَّهٗ بِحَذَافِيْرِهٖ فِي النَّارِ اَلَا فَاعْمَلُوْا وَاَنْتُمْ مِنَ اللّٰهِ عَلٰى حَذَرٍ وَاعْلَمُوْا اَنَّكُمْ مُعْرَضُوْنَ عَلٰى اَعْمَالِكُمْ مَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ۔ (رواه الشافعی)

5216. Sayyiduna Amr رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said while delivering a sermon one day, "Know! The world is a vulnerable property of which the pious and evil eat. And, know! The hereafter is a true term that will secure certainly when an omnipotent sovereign will judge. Know! All good completely lies in paradise, in all its kinds and know! Evil, all of it, lies in hell, in all forms. So, perform good deeds and fear Allah. And know that you will be shown your deeds (when you are before Allah)!

مَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ

{So whoever has done an atom's weight of good, shall see it, And whoever has done as atom's weight of evil shall see it.}[1] (99: 7-8)

COMMENTARY: The final words could also mean: your deeds will be brought before you (On the day of resurrection). Or, you will be presented before Allah in accordance with your deeds. But, the correct and explicit meaning is: you will be presented with your deeds (before Allah). (this is as in the text of the hadith (tradition),) And you will receive reward of punishment according to your deeds.

(٥٢١٧) وَعَنْ شَدَّادٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ يَااَيُّهَاالنَّاسُ اِنَّ الدُّنْيَا عَرَضٌ حَاضِرٌ يَاكُلُ مِنْهَا الْبَرُّ وَالْفَاجِرُ وَاِنَّ الْاٰخِرَةَ وَعْدٌ صَادِقٌ يُحْكَمُ فِيْهَا مَلِكٌ عَادِلٌ قَادِرٌ يُحِقُّ فِيْهَا الْحَقَّ وَيُبْطِلُ الْبَاطِلَ كُوْنُوْا مِنْ اَبْنَآءِ الْاٰخِرَةِ وَلَا تَكُوْنُوْا مِنْ اَبْنَاءِ الدُّنْيَا فَاِنَّ كُلَّ اُمٍّ يَتْبَعُهَا وَلَدُهَا۔

5217. Sayyiduna Shaddad رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "O you people! The world is perished property of which the pious and the evil eat. And the hereafter is a true promise in which a Just and omnipotent king will judge, He will establish the truth and eliminate the false. (The true and false will be distinguished through reward and punishment). So, be you among the sons of the hereafter and be not among the sons of the world, for every mother is followed by her child."[2]

COMMENTARY: Mulla Ali Qari رحمہ اللہ said that one who is lost in the world will go to hell

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[1] Imam Shafi رحمہ اللہ (Musnad)

[2] Abu Nu'aym 1-264 in HIlyah.

because the world is false and its destination is hell. But, as for him who craves for the hereafter, he will go to paradise because the place of truth is paradise.
Shaykh Abdul Haq رحمه الله has commented that one who will be the son of the hereafter will follow it and perform deeds for it. He who is son of the world will follow it and his actions will be for it.

LITTLE IS BETTER

(٥٢١٨) وَعَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا طَلَعَتِ الشَّمْسُ إِلَّا وَبِجَنْبَتَيْهَا مَلَكَانِ يُنَادِيَانِ يُسْمِعَانِ الْخَلَائِقَ غَيْرَ الثَّقَلَيْنِ يَاأَيُّهَا النَّاسُ هَلُمُّوْا إِلَى رَبِّكُمْ مَاقَلَّ وَكَفٰى خَيْرٌ مِمَّا كَثُرَ وَأَلْهٰى۔ رَوَاهُمَا أَبُوْنُعَيْمٍ فِي الْحِلْيَةِ۔

5218. Sayyiduna Abu Darda رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Never does the sun rise without two angels being on either side of it, calling out for all creatures except men and jinns, to hear. (they call out:) 'O people! Come to your Lord (and obey His commands, shunning everything). What is littler (but) sufficient (to cover religious obligations and provision for the hereafter) is better than that which is plenty but causes negligence (of worship and deprives of peace and contentment)."[1]

COMMENTARY: The angels call out the message addressed to men and jinn because they are the responsible ones. But, since their ears do not pick up the calls of the angels, the Prophet صلی الله علیه وسلم has conveyed it to them in his words in this hadith (tradition). So, the purpose is served.
Only man is address because he is more greedy of wealth and more negligent of the hereafter. He forgets his creator for the sake of the world and its wealth keeps him away from remembrance and worship of his Lord.
Hence, he is called to come to the eight path that will take him to a good reward in the hereafter.

MEN'S GREED FOR WORLDLY POSSESSIONS

(٥٢١٩) وَعَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ قَالَ إِذَا مَاتَ الْمَيِّتُ قَالَتِ الْمَلٰئِكَةُ مَا قَدَّمَ وَقَالُوا بَنُوْا آدَمَ مَاخَلَّفَ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔

5219. Sayyiduna Abu Hurayrah رضی الله عنه narrated tracing this tradition to the Prophet صلی الله علیه وسلم (meaning, a marfu hadith (tradition)), "when anyone dies the angels ask, 'what has he sent ahead (for the hereaftre?' But, the children of Aadam علیه السلام (his heirs) ask, 'what has he left behind?"[2]

THE HEREAFTER IS JUST ROUND THE CORNER

(٥٢٢٠) وَعَنْ مَالِكٍ أَنَّ لُقْمَانَ قَالَ لِإِبْنِهِ يَا بُنَيَّ إِنَّ النَّاسَ قَدْ تَطَاوَلَ عَلَيْهِمْ مَايُوْعَدُوْنَ وَهُمْ إِلَى الْأٰخِرَةِ سِرَاعًا يَذْهَبُوْنَ وَإِنَّكَ قَدِ اسْتَدْبَرْتَ الدُّنْيَا مُنْذُ كُنْتَ وَاسْتَقْبَلْتَ الْأٰخِرَةَ وَإِنَّ دَارًا تَسِيْرُ

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[1] Musnad Ahmad 5-197, Abu Nu'aym in HIlyah 1-226.
[2] Bayhaqi in Shu'ab ul eeman # 10475.

اِلَيْهَا اَقْرَبُ اِلَيْكَ مِنْ دَارٍ تَخْرُجُ مِنْهَا۔

5220. Sayyiduna Maalik رضی اللہ عنہ narrated that Sayyiduna Luqman علیہ السلام said to his son. "O son, that which man are promised (about resurrection, reckoning. Etc) has been (seemingly) put off her them, though they are hastening towards the hereafter. And, ever since you were born, you have put your back towards the world and are facing the hereafter. And, indeed the house to which you are hastening is nearer to you than the house from which you are coming out."[1]

(The promise seems to them to be a long way off though they are hastening....)

COMMENTARY: Since a long time has elapsed since the promise people imagine that the last Day (and reckoning etc) has been put off or delayed. The address is to the son but every individual is supposed to heed it.

The moment a human being is created, he begins to move away from this world moment by moment. One day, he will complete his journey and arrive at his destination.

This advice is meant to awaken men to the realities of the hereafter to which they are utterly heedless.

THE BEST PERSON

(٥٢٢١) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قِيْلَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَىُّ النَّاسِ اَفْضَلُ قَالَ كُلُّ مَخْمُوْمِ الْقَلْبِ صُدُوْقِ اللِّسَانِ قَالُوْا صُدُوْقُ اللِّسَانِ نَعْرِفُهُ فَمَا مَخْمُوْمُ الْقَلْبِ قَالَ هُوَ النقى التَّقِيُّ لَا اِثْمَ عَلَيْهِ وَلَا بَغْيَ وَلَا غِلَّ وَلَا حَسَدَ رَوَاهُ ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5221. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated, "Someone asked Allah's Messenger صلی اللہ علیہ وسلم, 'which of the people is the best?' He said, 'Everyone who is (مخموم القلب) makhmum al qalb and possesses a truthful tongue. The sahabah (Prophet's Companions) رضی اللہ عنہم said, 'We know the truthful tongue, but what is makhmum ul qalb?' He said, "He (who is makhmun ul qalb) is pure at heart, God-fearing, has no sin, no injustice, no deceit and no jealously."[2]

COMMENTARY: Makhmum ul qalb is derived from (خمر) which means 'to sweep', 'to use the broom' 'to clean a well.' So makhmum ul qalb sweeps off his heart from the impurity of others than Allah and evil thoughts. He is sound at heart. Allah says of him:

اِلَّا مَنْ اَتَى اللّٰهَ بِقَلْبٍ سَلِيْمٍ

{....except for him who comes to Allah with a sound heart.} (26: 89)

FOUR THINGS MAKE ONE DISINTERESTED WITH THE WORLD

(٥٢٢٢) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَرْبَعٌ اِذَا كُنَّ فِيْكَ فَلَا عَلَيْكَ مَافَاتَكَ الدُّنْيَا حِفْظُ اَمَانَةٍ وَصِدْقُ حَدِيْثٍ وَحُسْنُ خَلِيْقَةٍ وَعِفَّةٌ فِيْ طُعْمَةٍ۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5222. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Four characteristics are such that if found in you, it will not matter to you

[1] Razin. See also Stories from the Quran, Seoharvi, pp 33-43, Darul Isha'at, Karachi.

[2] Ibn Majah # 491, Bayhaqi in Shu'ab ul eeman.

whether the worldly gains accrue or not. They are;

(i) honouring a trust (which includes giving rights to Allah and to fellow men or to oneself),
(ii) speaking the truth,
(iii) possessing a good character, and
(iv) observing care in food (by abstaining from the unlawful and from overeating). [1]

COMMENTARY: Anyone who has these four qualities in him gets hold of the foundations of the blessings of the hereafter. He finds the path to spiritual progress. His heart and inner self becomes bright and he acquires the means to earn reward and blessings.

Hence, even if he does not get the good things of the world, he will not be dejected. Rather, he should be content, for, if he had got them, he would have suffered lack of concentration in spiritual matters and religious obligations.

TRUTHFULNESS TO GOOD CHARACTER

(٥٢٢٣) وَعَنْ مَالِكٍ قَالَ بَلَغَنِي أَنَّهُ قِيْلَ لِلُقْمَانَ الْحَكِيْمِ مَابَلَغَ بِكَ مَانَرَى يَعْنِي الْفَضْلَ قَالَ صِدْقُ الْحَدِيْثِ وَأَدَاءُ الْأَمَانَةِ وَتَرْكُ مَالَا يَعْنِيْنِي - رَوَاهُ فِي الْمُوَطَّا -

5223. (Imam) Maalik رحمه الله said: I have learnt that Luqman رضى الله عنه, the wise, was asked, "What has brought you to that which we see?" This referred to his high rank. He said, "Truthful speech, fulfilling the trust and leaving that which does not concern me."[2]

COMMENTARY: True wisdom lies in truthful speech and pious conduct. These are the two lofty Jewels of human life that Sayyiduna Luqman رضى الله عنه took up and attained the high rank.

WHO WAS LUQMAN رضى الله عنه, THE WISE: He was the nephew of the Prophet, Sayyiduna Ayyub عليه السلام or his cousin (being the son of his maternal aunt).

The ulama (Scholars) differ on whether he himself was a Messenger and Prophet or not. However it is confirmed unanimously that he was a sage and a philosopher. He was an exceptionally righteous man. It is said that he had met about one thousand Prophets عليهم السلام and had attended their assemblies as a disciple and student.

According to a tradition of Sayyiduna Ibn Abbas رضى الله عنه, he was neither a Prophet (or Messenger) nor a king, but a black slave and shepherd. Allah granted him His acceptance, gave him wisdom and mentioned him in the Quran

(See Qasas ul Quran stories from the Quran - was luqman a Prophet - pp 33 etc. - Darul Isha'at, Karachi)

PIOUS DEEDS WILL INTERCEDE

(٥٢٢٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَجِيءُ الْأَعْمَالُ فَتَجِيءُ الصَّلٰوةُ فَتَقُوْلُ يَارَبِّ أَنَا الصَّلٰوةُ فَيَقُوْلُ إِنَّكِ عَلَى خَيْرٍ فَتَجِيءُ الصَّدَقَةُ فَتَقُوْلُ يَارَبِّ أَنَا الصَّدَقَةُ فَيَقُوْلُ إِنَّكَ عَلَى خَيْرٍ ثُمَّ

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[1] Musnad Ahmad 2-177, Bayhaqi in Shu'ab ul eeman.

[2] Muwatta Maalik # 56. 7-17.

يَجِيءُ الصِّيَامُ فَيَقُوْلُ يَارَبِّ اَنَا الصِّيَامُ فَيَقُوْلُ إِنَّكَ عَلٰى خَيْرٍ ثُمَّ تَجِيءُ الْاَعْمَالُ عَلٰى ذٰلِكَ يَقُوْلُ اللّٰهُ تَعَالٰى إِنَّكَ عَلٰى خَيْرٍ ثُمَّ يَجِيءُ الْإِسْلَامُ فَيَقُوْلُ يَارَبِّ اَنْتَ السَّلَامُ وَاَنَا الْإِسْلَامُ فَيَقُوْلُ اللّٰهُ تَعَالٰى إِنَّكَ عَلٰى خَيْرٍ بِكَ الْيَوْمَ آخُذُ وَبِكَ أُعْطِي قَالَ اللّٰهُ تَعَالٰى فِيْ كِتَابِهِ وَمَنْ يَّبْتَغِ غَيْرَ الْإِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ۔

5224. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Deeds will come (one by one to Allah). Salah (prayer) will come first of all) and submit, 'My Lord, I am salah (prayer).' He, will assert, 'Surely, you are good! Then, sadaqah (charity) will come and submit, 'My Lord, I am sadaqah (charity).' He will assert, 'Surely, you are good!' Then, fasting will come and submit, 'My Lord, I am siyam (fasting). He will assert, 'surely, you are good!'

Deeds will continue to come in this way and Allah, the Glorious, will assert, ' Surely you are good!'

Then (finally) Islam will come and submit, 'My Lord, you are As-Salaam (The peace) and I am Islam.' Allah, the glorious, will say, 'surely, you are good. Today. I shall punish because of you; and I shall grant because of you,' Allah, the Glorious, says in His Book:

وَمَنْ يَّبْتَغِ غَيْرَ الْإِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ

{And whosoever seeks a religion other than Islam, it shall not be accepted from him and in the hereafter, he shall be among the losers.}[1] (3: 85)

COMMENTARY: The good deeds will come to Allah on the day of resurrection. They will bear witness for those who had done them and intercede for them. But, they will complain against those who had abandoned them in the world. Rether they will come in a good form before Allah, or Allah may give them power of speech and let them come in as they are.

Shaykh Abdul Haq رحمہ اللہ explained that salah (prayer) will means to say, "O Allah, I have a high rank in your esteem. I am the pillar of your religion ... So, I rely on you and hope that you will accept my intercession for Your creatures. You said of me (إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ) (that salah (prayer) prevents people from indecency and the disallowed). So, today I hope to preserve the people from your punishment." But, Allah will say, "Surely, you are a means of goodness," but He will not accept its intercession. He will keep it in abeyance. Salah (prayer) is meritorious and excellent, but intercession is quite a distinct qualification. It is given exclusively to that which is the base of salah (prayer) and other form of worship.

It is worth observing here that making an intercession will be allowed only to one who has all perfect qualities in him, like Prophet Muhammad صلی اللہ علیہ وسلم who is an example of all the names and attributes of Allah. So, he alone will have the right to intercede. No other prophet or Messenger will have this right. So, among deeds only that deed will have the right to intercede which will be a perfect compendium of all qualities and excellences, meaning Islam. This is borne out in the concluding words of the hadith (tradition).

Sadaqah (charity) (charity) will point out Allah's words (الصدقة تطفی غضب الرب) - sadaqah (charity) cools Allah's wrath and make its recommendation.

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[1] Musnad Ahmad 2. 362.

So will fasting do. It will point out its exclusive quality; no one besides Allah knows the reward for fasting, and he will admit one who fasts to paradise.
Islam will adopt a different approach. It will begin by praising Allah. This will be as Prophet Muhammad صلى الله عليه وسلم will do.
It is also possible that the word Islam in this hadith (tradition) does not refer to the religion of Islam, but to the sublime quality of submission to Allah and surrendering ones' own choice (تسليم). It is one of the high ranks of the righteous and dear slaves of Allah, It is as in the Quran when the Islam of Prophet Ibrahim عليه السلام is mentioned:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ

{When his Lord said to him, 'submit.' He said, 'I submit myself to the Lord of the worlds} (2: 13)

GIVE UP WHAT REMINDS YOU OF THE WORLDLY THINGS

(٥٢٢٥) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ لَنَا سِتْرٌ فِيْهِ تَمَاثِيْلُ طَيْرٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَآئِشَةُ حَوِّلِيْهِ فَإِنِّيْ إِذَا رَأَيْتُهُ ذَكَرْتُ الدُّنْيَا۔

5225. Sayyidah Ayshah رضی اللہ عنہا narrated that they had a curtain (on the door or on a wall) that had pictures of birds. So, Allah's Messenger صلی اللہ علیہ وسلم said, "O Ayshah change it, because when I see it, I am reminded of the world."[1]

COMMENTARY: The picture on the curtain were not distinct. Rather, the lines and drawings were so tiny and unclear that they could not be truly called pictures.
The hadith (tradition) suggests that if such things are seen which enable the rich to live a life of luxury then the poor are hurt because of it. So, such things as incline one to the world and are luxurious must not be used. Rather, they should not be seen too.

SOME ADVICE

(٥٢٢٦) وَعَنْ أَبِيْ أَيُّوْبَ الْأَنْصَارِيِّ قَالَ جَآءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عِظْنِيْ وَأَوْجِزْ فَقَالَ إِذَا قُمْتَ فِيْ صَلَاتِكَ فَصَلِّ صَلٰوةَ مُوَدِّعٍ وَلَا تَكَلَّمْ بِكَلَامٍ تَعْذِرُ مِنْهُ غَدًا وَاَجْمِعِ الْإِيَاسَ مِمَّا فِيْ أَيْدِي النَّاسِ۔

5226. Sayyiduna Abu Ayyub Ansari رضی اللہ عنہ narrated that a man came to the Prophet صلی اللہ علیہ وسلم and requested to give him some brief and comprehensive advice. He said, "When you stand up to offer salah (prayer), offer it as though you are leaving alone (everyone including your soul except Allah). Do not say anything for which you may have to regret tomorrow (on the day of resurrection before Allah - or before anyone any time), And, decide firmly to give up all hope of whatever others possess."[2]

COMMENTARY: Apart from offering salah (prayer) as though one bids farewell for the time being, the hadith (tradition) could also mean 'as though one is offering one s last salah (prayer).' And that is the last moment of one's life. The shaykhs (leading religious scholars) instruct their disciples to imagine whenever offering a salah (prayer) that it is their last salah (prayer). Such salah (prayer) will certainly be perfect in all respects.

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[1] Musnad Ahmad 6-241.
[2] Musnad Ahmad 5-412.

A man is content at heart when he does not crave for what other people possess.

RIGHTEOUSNESS

(٥٢٢٧) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ لَمَّا بَعَثَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ خَرَجَ مَعَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْصِيْهِ وَمُعَاذٌ رَاكِبٌ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمْشِيْ تَحْتَ رَاحِلَتِهِ فَلَمَّا فَرَغَ قَالَ يَا مُعَاذُ إِنَّكَ عَسٰى أَنْ لَّا تَلْقَانِيْ بَعْدَ عَامِيْ هٰذَا وَلَعَلَّكَ أَنْ تَمُرَّ بِمَسْجِدِيْ هٰذَا وَقَبْرِيْ فَبَكٰى مُعَاذٌ جَشَعًا لِفِرَاقِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ الْتَفَتَ فَأَقْبَلَ بِوَجْهِهٖ نَحْوَ الْمَدِيْنَةِ فَقَالَ إِنَّ أَوْلَى النَّاسِ بِيَ الْمُتَّقُوْنَ مَنْ كَانُوْا وَحَيْثُ كَانُوْا۔ رَوَى الْأَحَادِيْثَ الْأَرْبَعَةَ أَحْمَدُ۔

5227. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم sent him to Yemen (as a judge or governor), he went out with him proffering him advice, while Mu'adh رضی اللہ عنہ was riding. Allah's Messenger صلی اللہ علیہ وسلم walked beside his riding beast. When he finished (with the advices), he said, "Mu'adh after this year of mine, you might not meet me, but perhaps you might pass this mosque of mine and my grave." Mu'adh رضی اللہ عنہ wept, grieving over the separation of Allah's Messenger صلی اللہ علیہ وسلم. And then, he (the Prophet صلی اللہ علیہ وسلم turned (away from Mu'adh) رضی اللہ عنہ to face Madinah and said, "They are the nearest to me who are the God-fearing whoever they are and wherever they are."[1]
(He meant whatever their colour, descent, nation, rank.)

COMMENTARY: The Prophet صلی اللہ علیہ وسلم turned his face away from Sayyiduna Mu'adh رضی اللہ عنہ towards Madinah because he did not wish to see him weeping. He too, would have been grieved and cold have wept. While it was not wrong for Mu'adh رضی اللہ عنہ to be grieved, the Prophet صلی اللہ علیہ وسلم departure from this world was not surprising but it was a certainty. He prepared Mu'adh رضی اللہ عنہ for the impending and also told him that he would return to Madinah but not find him. His final words indicated that the true companionship between the Prophet علیہ السلام and the God-fearing will be found in the abode of the hereafter, the perpetual abode. So, he who whishes to have their company must be righteous and God-fearing. This can be achieved by anyone belonging to any tribe, any nation who may be of whatever colour and descent. "Indeed," he meant, 'a man of Makkah or Madinah, my fellow citizen, of the same tribe and family, cannot be near to me if he is not pious. But, another man of a distant land, unrelated to me, can be very close and dear to me, if he is pious."

An example of the foregoing is Sayyiduna Uways Qarni رحمہ اللہ who never could meet Allah's Messenger صلی اللہ علیہ وسلم He had resided in Yemen. He was very pious and God-fearing so much so that he attain extreme nearness to the Prophet صلی اللہ علیہ وسلم.

As against this there were people who reside in the same place as the Prophet صلی اللہ علیہ وسلم and they were among the elite of makkah and Madinah and also belonged to his own tribe and family but were bereft of taqwa (piety)so they were deprived of nearness to the Prophet صلی اللہ علیہ وسلم. Rather, those who were cruel to him and persecuted him were

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[1] Musnad Ahmad 5-235.

declared to be hard hearted and wretched.
So, the Prophet صلى الله عليه وسلم assured Mu'adh رضى الله عنه that he should not grieve over their apparent separation. If he continued to observe taqwa (piety)then the seeming separation was immaterial because spiritually they would not part.
Teebi رحمه الله said that the Prophet's صلى الله عليه وسلم words to Mu'adh رضى الله عنه were meant to instruct him to obey those who led the government in Madinah when he returned and who were nearest to him because of their piety. Teebi رحمه الله said that his instructions referred to Sayyiduna Abu Bakr رضى الله عنه who was made the first caliph after the death of the Prophet صلى الله عليه وسلم. This deduction is supported by the tradition of Sayyiduna Jubayr ibn Mut'im رضى الله عنه about another similar case in which he had suggested the first caliph as Abu Bakr رضى الله عنه. According to it a woman came to the Prophet صلى الله عليه وسلم and wished to be enlightened about some issue. He asked her to come letter. She submitted, "O Messenger of Allah, what if you are no more in this world when I come?" He said, Hence, he gave a clear direction that Abu Bakr رضى الله عنه would succeed him as his caliph. He could lead the Muslim.
The hadith (tradition) calls on us to practice taqwa (piety)in all religious and worldly affairs, and we must exercise care. There is also an assurance for Muslims who have not found the Prophet's صلى الله عليه وسلم times that if they are righteous they would achieve nearness to the Prophet صلى الله عليه وسلم, no matter how long after him they are born. (اللهم ارزقنا هذه النعمة) (O Allah grant us this blessing.) Aameen!

TOKEN OF OPENING OF HEART OF ANY ONE OF ISLAM

(٥٢٢٨) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ تَلَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَنْ يُّرِدِ اللّٰهُ اَنْ يَّهْدِيَهٗ يَشْرَحْ صَدْرَهٗ لِلْاِسْلَامِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ النُّوْرَ اِذَا دَخَلَ الصَّدْرَ انْفَسَحَ فَقِيْلَ يَا رَسُوْلَ اللّٰهِ هَلْ لِتِلْكَ مِنْ عَلَمٍ تُعْرَفُ بِهٖ قَالَ نَعَمْ اَلتَّجَافِيْ مِنْ دَارِ الْغُرُوْرِ وَالْاِنَابَةُ اِلٰى دَارِ الْخُلُوْدِ وَالْاِسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نُزُوْلِهٖ۔

5228. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم recited:

فَمَنْ يُّرِدِ اللّٰهُ اَنْ يَّهْدِيَهٗ يَشْرَحْ صَدْرَهٗ لِلْاِسْلَامِ

{So, whom Allah wills to give guidance He opens his heart for Islam.} (6;125)
Then, he said, "When the light (of guidance) enters the heart, the heart opens (and is receptive to the Shari'ah (divine law) of Islam)." The Sahabah (Prophet's Companions) رضى الله عنهم asked him, "Is there a sign that will help recognize it?" He said, "Yes, it is to avoid the abode of deception, turn towards the abode of eternity and get ready for death before it comes."[1]
(This opening of heart is sharh us-Sadr or expansion of the breast.)

COMMENTARY: The Prophet صلى الله عليه وسلم gave three signs of knowing Sharh us Sadr in anyone:

[1] Bayhaqi in Shu'ab ul eeman # 10552, Haakim in Mustadrak.

(i) Distancing from the world by observing asceticism and contentment because this world is full of deception.
(ii) Always having the hereafter in mind and working to improve it in all circumstances.
(iii) Preparing for death before it comes, by making repentance and seeking forgiveness, taking precedence in worship and righteous deeds and occupying oneself in obedience to Allah.

One who possesses these three things must be recognized as having accepted all the laws of Islam with full conviction and sincerity. He attains the station where he finds pleasure in obeying all commands of Allah, instead of feeling them a burden.
Sharh us sadr implies that the heart is willing to accept the truth. The heart is regarded as of great rank and has been described as the 'Lord's throne.' It is as Allah says:

لَا يَسِعُنِيْ اَرْضِيْ وَلَا سَمَائِيْ وَلٰكِنْ يَسِعُنِيْ قَلْبُ عَبْدِي الْمُؤْمِنِ

"My earth cannot hold Me, Nor can my heaven, but The heart of My believer can accommodate Me,"

The world is certainly a place of deception. Fraud and cheating are rampant. There is no treachery anywhere more than here. People go to lengths to achieve their desire when they fall in love with it. However, it deceives everyone and never favours any lover. The Quran says:

وَلَا يَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا

{So, let not the life of the world beguile you.} (31: 33, 35: 5)

There is no doubt at all that this world is a place of loss, corruption and grief through outwardly it seems like a blessing and its example is like a mirage; the lost traveller sees water but when he goes towards it, it defies him. It is the same with kings, rulers, wealthy and other worldly minded that they are trapped with its beauty and glitter. When they see the facts it is too late and there is nothing but regret and loss.
Getting ready before death is at that time of life when a person is capable of doing something, when he has power and health. But when the signs of impending death are visible, it is too late. Hence, it is wise that one should get ready the provision for his final journey.

WHO GETS WISDOM

(٥٢٢٩-٥٢٣٠) وَعَنْ اَبِيْ هُرَيْرَةَ وَاَبِيْ خَلَّادٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا رَاَيْتُمُ الْعَبْدَ يُعْطٰى زُهْدًا فِي الدُّنْيَا وَقِلَّةَ مَنْطِقٍ فَاقْتَرِبُوْا مِنْهُ فَاِنَّهٗ يُلَقَّى الْحِكْمَةَ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5229 & 5230. Sayyiduna Abu Hurayrah رضی اللہ عنہ and Abu Khallad رضی اللہ عنہ (both) narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you see someone who abstains from the world (and is disinterested with it and does not engage in vain talk and unnecessary things), and speaks little, draw nearer to him (and take up his company) because he has been blessed with wisdom."[1]

COMMENTARY: According to some traditions, the Prophet صلی اللہ علیہ وسلم was asked, "Who is

[1] Bayhaqi in Shu'ab ul eeman # 4985, Ibn Majah # 4101.

the wise believer?" He said, "the believer who remembers death often and makes preparations to a great extent for the hereafter (is a wise man)."
The word (حكمة) wisdom includes good conduct and truthful speech. The Quran says:

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

{And whoever is granted the wisdom, he indeed has been granted a great good.} (2: 169)
He who is granted wisdom is well qualified to guide others and be their mentor, so, it is wajib (obligatory) on everyone to serve and obey him and keep his company.
Some scholars says, 'Take up the company of Allah but if you are unable to do it, then take up the company of such a man who keeps Allah's company.
This kind of a man is described in the previous hadith (tradition). He is not only a scholar and possessor of divine awareness but he also is a true heir of the Prophets عليه السلام. May Allah grant us his company. (Aameen!)

CHAPTER - II

THE EXCEL ENCE OF THE POOR & THE PROPHET'S صلى الله عليه وسلم SOCIAL LIFE

بَابُ فَضْلِ الْفُقَرَاءِ وَمَا كَانَ مِنْ عَيْشِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

The word (فقراء)[1] in the caption – the poor – is the plural of (فقير)[2] It includes the destitute, the needy and the money less. Their excellence is because of a heavy reward they will get.
These ahadith (tradition) will stress on the patience and peace with which they endure the hardship in having to secure a proper livelihood for themselves and their dependants. They face all difficulties with firm resolve and trust in Allah and contentment. They are pleased with Divine decree and are grateful for whatever they have. Theirs is a mighty reward and will get a very high rank in the hereafter.
The portion on the prophet's صلى الله عليه وسلم social life includes his mode of eating, drinking, living, and use of his hours. That was similar to the poor people at most enough to the level of subsistence.
The caption is made of these two subjects and to present the ahadith (tradition) on them together is to show that like most Prophets عليه السلام and awliya (saints/ friends of Allah), the life of the Prophet صلى الله عليه وسلم too was similar to the lives of the poor. In spite of being able to live a happy life, he spend his life as a poor man spends his life. He supported his dependents in the same manner as the poor does. This itself is enough to prove the merit of a poor and helpless believer.
The ulama (Scholars) differ on whether the patient and content poor is more excellent or the grateful and prosperous rich. Those who say that the latter is more excellent point out that he is able to do many charitable things that bring him nearer to Allah; like giving sadaqah (charity), zakah (Annual due charity) and other charities, making sacrifice and spending on pious work. Moreover, the Prophet صلى الله عليه وسلم also said in praise of the rich:

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[1] Fuqara(money less people).
[2] Faqir(money less person).

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ

{That is Allah's bounty. He grants it to whom He will} (5: 54)

However, most ulama (Scholars) hold that the patient poor and needy is more excellent. The chief evidence for it is that the Prophet صلى الله عليه وسلم himself chose to live a poor man's life, not a rich man's, Besides, the ahadith (tradition) that will be narrated in this chapter also support their view.

However, the difference of opinion concerns the nature of poverty and affluence, and depends on the different reasons for that.

Thus, sometimes richness may be a means of good and piety for a person but at times poverty may be better for him. It is as in a hadith (tradition): "when Allah is kind to someone, He gives him that which is better for him. It may be poverty or richness, health or creakness." The same ruling applies (of excellence at times, but bad at other times) for all things that are opposites of one another.

Shaykh Sayid Muhy ud-din Abdul Qadir jilani رحمه الله was asked once, "Is the patient poor better or the grateful rich?" He said, "the grateful poor is better then both of them." He thus indicated that poverty is a blessing for which one must be thankful. It is not a hardship on which patience may be exercised.

Shaykh Abdul wahhab Muttaqi رحمه الله said of his shaykh that he did not accept their pledge of allegiance till he had their confirmation of the merit of poverty and need. He would ask them to declare:

اَلْفَقْرُ اَفْضَلُ مِنَ الْغِنَاءِ

(Poverty is better than richness). Only when they had repeated these words, did he take their hand in his and accept their allegiance.

It must be understood that in the terminology of Shari'ah (divine law) faqir (poor) does not mean what is generally understood, beggar. Rather, he is a needy who has no poverty or wealth of his own. Generally, the religious books of Islam and the commands and rulings use two words for such a person: (فقير) faqir and (مسكين) miskeen. Some people have differentiated between these two words. They say:

Faqir is one who does not own the nisab (so much property and wealth) which would make him liable to pay zakah (Annual due charity) and fitrah (alms of Eid ul Fitr), as wajib (obligatory). Or, a faqir (money less) is one who possesses the bare means to procure just one day's provision, and has no more.

Miskeen is one who not only does not possess the nisab but he also owns nothing at all, not even one day's provision.

Some people have defined the two terms the other way about. (The first definition applies miskeen and the second to faqir.)

Nevertheless, the word faqir in the caption covers both faqir and miskeen (of these definitions).

SECTION I — اَلْفَصْلُ الْاَوَّلُ

MERIT OF EXTREME POVERTY

(٥٢٣١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُبَّ اَشْعَثَ مَدْفُوْعٍ بِالْاَبْوَابِ لَوْ اَقْسَمَ

عَلَى اللّٰهِ لَاَبَرَّهٗ۔ (رواه مسلم)

5231. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Many there are in an unkempt state who are turned away from doors (but they have a high rank in Allah's sight). Were they to adjure Allah (relying on Him) He would make their oath true."[1]

COMMENTARY: The hadith (tradition) does not mean that they do really go to the people of the world and are turned away from there. This cannot be imagined of such men who shun the adornment of the world for Allah's sake. They will not do what may cause them disgrace at the hands of the worldly minded.

The meaning is that if by a stretch of imagination, they were to go to any door, their outward condition is such that people would not recognize them as Godly and Allah's friends. It is the people who are at fault for not realizing their worth.

Allah does not wish that the people may incline towards them, so that they may continue to be devoted solely to Allah. He preserves them from consuming the unlawful earning of the people of the world. In fact, they go to no one's doer save Allah's. they are independent of everyone besides Allah.

If they were to say anything by Allah, He would make their oath good. We have seen a hadith (tradition) about it in the chapter on diyat.

WEAKER PEOPLE ARE BLACK BONE OF THE *UMMAH*

(۵۲۳۲) وَعَنْ مُصْعَبِ ابْنِ سَعْدٍ قَالَ رَاٰى سَعْدٌ اَنَّ لَهٗ فَضْلًا عَلٰى مَنْ دُوْنَهٗ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ تُنْصَرُوْنَ وَتُرْزَقُوْنَ اِلَّا بِضُعَفَاءِكُمْ۔ (رواه البخاری)

5232. Sayyiduna Mus'ab رضی اللہ عنہ (a tabi'i) son of Sa'd رضی اللہ عنہ narrated that Sayyiduna Sa'd used to consider himself better than t hose who were (weaker and) humble (than him). So, Allah's Messenger صلی اللہ علیہ وسلم said (to correct his impression and let others be correct too), "Are you given help (against enemies) and provision for any reason but only because of the blessings of the weak (and poor) among you?"[2]

COMMENTARY: Sayyiduna Sa'd رضی اللہ عنہ was very brave, generous and noble. Perhaps, he may have imagined that those people who did not possess qualities which he did were not as helpful to the Muslims as he was. Perhaps, he may have given vent to his feelings.

The Prophet صلی اللہ علیہ وسلم corrected him and advised him to respect those who were weaker than him and of a lower rank. He should not look at them with contempt. They have a broken heart but are true and sincere, Allah is merciful to them and their prayer benefit him, defeat the enemies and get blessings for him and others in their provision.

TIDINGS OF PARADISE FOR THE POOR

(۵۲۳۳) وَعَنْ اُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُمْتُ عَلٰى بَابِ الْجَنَّةِ فَكَانَ عَامَّةُ مَنْ دَخَلَهَا الْمَسَاكِيْنَ وَاَصْحَابُ الْجَدِّ مَحْبُوْسُوْنَ غَيْرَ اَنَّ اَصْحَابَ النَّارِ قَدْ اُمِرَ بِهِمْ اِلَى النَّارِ وَقُمْتُ

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[1] Muslim # 138-2622.

[2] Bukhari # 2896, Musnad Ahmad 1-173.

عَلٰی بَابِ النَّارِ فَإِذَا عَامَّةُ مَنْ دَخَلَهَا النِّسَاءُ۔ (متفق علیه)

5233. Sayyiduna Usamah ibn Zayd رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "I was standing at the gate of paradise (on the night of miraj or in a dream or through inspiration). The majority of those who had entered it were the poor. The rich were detained (at the gathering place), but those were deserving of hell were sent to it (these being the disbelievers). When I stood at the gate of hell I saw that most of them who went in were women."[1]

COMMENTARY: The rich will be detained till they have gone through the reckoning. They would wish that they had not been given riches in the world.

Those of them who has perpetrated the unlawful will undergo punishment as much as they will be liable for it. As for those rich who had opted to do only the lawful, they will be subjected to reckoning nevertheless. But, the poor will be absolved of that and neither will they have to give reckoning not kept back from paradise for even a short time. Rather, they will go to paradise forty years ahead of the rich in compensation of the bounties of which they had been deprived in the world.

MAJORITY IN PARADISE & HELL

(٥٢٣٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِطَّلَعْتُ فِي الْجَنَّةِ فَرَاَيْتُ اَكْثَرَ اَهْلِهَا الْفُقَرَآءَ وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ اَكْثَرَ اَهْلِهَا النِّسَآءَ۔'' (متفق علیه)

5234. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "I glanced into paradise and saw that most of its inmates are the poor. And I glanced into hell to find most of its inmates to be women."[2]

EXCELLENCE OF THE POOR

(٥٢٣٥) وَعَنْ عَبْدِاللّٰهِ ابْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ فُقَرَآءَ الْمُهَاجِرِيْنَ يَسْبِقُوْنَ الْاَغْنِيَآءَ يَوْمَ الْقِيٰمَةِ اِلَى الْجَنَّةِ بِاَرْبَعِيْنَ خَرِيْفًا۔ (رواه مسلم)

5235. Sayyiduna Abdullah ibn Amri رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The poor muhajirs (emigrants) (emigrants) shall enter paradise on the day of resurrection forty years ahead of the rich."[3]

COMMENTARY: Forty years mentioned in the hadith (tradition) are according to our reckoning. The poor mentioned in the hadith (tradition) belong to the muhajirs (emigrants) (who had emigrated to Madinah from Makkah). So, the rich too are of the same group. The reason why the qualification muhajir is attached will be clear in the first hadith (tradition) in Section II (# 5243).

As stated in the comments to hadith (tradition) # 5233, the rich will be delayed because of having to account for their deeds in the world while the poor will be absolved of reckoning.

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[1] Bukhari # 6548, Muslim # 93-2736.

[2] Bukhari # 6546, Muslim 94-2737, Tirmidhi # 2602.

[3] Muslm # 37. 2979.

(٥٢٣٦) وَعَنْ سَهْلِ ابْنِ سَعْدٍ قَالَ مَرَّ رَجُلٌ عَلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٌ مَارَأْيُكَ فِيْ هٰذَا فَقَالَ رَجُلٌ مِنْ اَشْرَافِ النَّاسِ هٰذَا وَاللّٰهِ حَرِيٌّ اِنْ خَطَبَ اَنْ يُّنْكَحَ وَاِنْ شَفَعَ اَنْ يُّشَفَّعَ قَالَ فَسَكَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ مَرَّ رَجُلٌ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَارَأْيُكَ فِيْ هٰذَا فَقَالَ يَارَسُوْلَ اللّٰهِ هٰذَا رَجُلٌ مِنْ فُقَرَآءِ الْمُسْلِمِيْنَ هٰذَا حَرِيٌّ اَنْ خَطَبَ اَنْ لَايُنْكَحَ وَاِنْ شَفَعَ اَنْ لَايُشَفَّعَ وَاِنْ قَالَ اَنْ لَايُسْمَعَ لِقَوْلِهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا خَيْرٌ مِّنْ مِّلَاءِ الْاَرْضِ مِثْلُ هٰذَا۔ (متفق عليه)

5236. Sayyiduna Sahl ibn Sa'd رضی اللہ عنہ that a man passed by Allah's Messenger صلی اللہ علیہ وسلم who asked the man sitting beside him, "What is your opinion of this man?" The man submitted, "He is very noble and honourable. By Allah, were he to propose marriage to a woman, they should marry (meaning, she would agree). Where he to make a recommendation, his recommendation should be accepted." Sayyiduna Sahl رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم did not say anything (at the moment). Again, a man passed by and Allah's Messenger صلی اللہ علیہ وسلم asked (the same man next to him). "what is your opinion of this man?" He submitted, "O Messenger of Allah, this man is among the poor Muslims were he to propose marriage to a woman, she would not marry him, were he to make a recommendation, it would not be approved. Were he to speak he would not be heard." Allah's Messenger صلی اللہ علیہ وسلم said, "This man is better than a world-full of men like that one (who whom you had showered with praise.)[1]

COMMENTARY: If the world was filled with the men like the first one whom he had praised, yet the second man who was poor would be more excellent than all of them.

Perhaps the man to whom the Prophet صلی اللہ علیہ وسلم had put the questions was himself a rich man so the Prophet صلی اللہ علیہ وسلم meant to teach him that he should not look down upon poor people. They are more excellent in Allah's sight than the rich are.

Generally the poor have a good heart and accept truth quickly. They are more obedient to Allah. The rich, on the other hand, are hard hearted and rebellious. It is of them that Allah says.

سَاَصْرِفُ عَنْ اٰيٰتِيَ الَّذِيْنَ يَتَكَبَّرُوْنَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ

{I shall turn away from My signs those who show arrogance in the earth without right....} (7: 146)

This is apparent among students and disciples. The poor among them accept the truth quickly but the wealthy raise objections and put forward arguments.

The first man was a Muslim too as the second, because comparison concerning the hereafter cannot be made between a Muslim and an unbeliever. (That is, who will earn more reward in the hereafter.) Some ulama (Scholars) go so far as to say that if a Muslim says that a Christian is better than a Jew then he will fall into disbelief because he establishes that there exists 'good' among them, but there simply is no 'good' among them.

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[1] Bukhari # 6447, 5049, Ibn Majah # 4120.

But, he cannot be said to be a disbeliever with certainty, because, his words could mean nearer truth' instead of merit of the hereafter and he may have used it in this sense).

LIFE OF THE PROPHET'S صلى الله عليه وسلم FAMILY

(٥٢٣٧) وَعَنْ عَآئِشَةَ قَالَتْ مَاشَبِعَ اٰلُ مُحَمَّدٍ مِنْ خُبْزِ الشَّعِيْرِ يَوْ مَيْنِ مُتَتَا بِعَيْنِ حَتّٰى قُبِضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (متفق عليه)

5237. Sayyidah Ayshah رضى الله عنها said that the members of the house of Muhammad صلى الله عليه وسلم (his wives and dependents) never had enough barley bread what to say of wheat bread) to eat well for two consecutive days till Allah's Messenger صلى الله عليه وسلم was taken away (from this world).[1]

COMMENTARY: The hadith (tradition) means that the prophet صلى الله عليه وسلم and his family members ate on alternate days because he had preferred a life of poverty to a life of affluence. Even when Allah offered to turn the mountains of Makkah into mounds of gold for him, he choose a poor man's life. He said that he wished to eat one day and thank Allah and go hungry on the next day and show patience.

These words of Sayyidah Ayshah رضى الله عنها prove that the prophet صلى الله عليه وسلم had not become rich during the close of his life. If he had become rich then they would not have eaten barley bread on alternate days. It is correct that Muslims gained much booty in those days through their victories and he got his portion from the booties. But, he never kept anything with himself. He gave away whatever he got, for the sake of Allah. Ibn Abbas رضى الله عنه also testified that the Prophet صلى الله عليه وسلم and his family did not have to eat for many nights at a stretch.

The poor people of our time do not live a life as difficult as the Prophet did, nor can they do so. Besides, he was not compelled to do so. He chose this life of his own free will.

PROPHET'S EXAMPLE EMULATED

(٥٢٣٨) وَعَنْ سَعِيْدِ بْنِ الْمَقْبُرِيِّ عَنْ اَبِيْ هُرَيْرَةَ اَنَّهُ مَرَّبِقَوْمٍ بَيْنَ اَيْدِيْهِمْ شَاةٌ مُصْلِيَّةٌ فَدَ عُوْهُ فَاَبٰى اَنْ يَّاكُلَ وَقَالَ خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الدُّنْيَا وَلَمْ يَشْبَعْ مِنْ خُبْزِ الشَّعِيْرِ۔ (رواه البخارى)

5238. Sayyiduna Sa'eed Maqburi رحمه الله reported that Sayyiduna Abu Hurayrah رضى الله عنه narrated that he passed by some people who had before them a roasted sheep. They invited him to partake, but he declined to eat, saying. "Allah's Messenger صلى الله عليه وسلم departed from this world without ever having eaten barley bread to a full stomach (so how may I eat this luxurious food)."[2]

BURDEN OF DEBT

(٥٢٣٩) عَنْ اَنَسٍ اَنَّهُ مَشٰى اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِخُبْزِ شَعِيْرٍ وَاِهَالَةٍ سَنِخَةٍ وَلَقَدْ رَهَنَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دِرْعًا لَهُ بِالْمَدِيْنَةِ عِنْدَ يَهُوْدِيٍّ وَاَخَذَ مِنْهُ شَعِيْرًا لِاَهْلِهِ وَلَقَدْ سَمِعْتُهُ يَقُوْلُ مَا اَمْسٰى عِنْدَ اٰلِ مُحَمَّدٍ صَاعُ بُرٍّ وَّلَا صَاعُ حَبٍّ وَاِنَّ عِنْدَهُ لَتِسْعَ نِسْوَةٍ۔ (رواه البخارى)

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[1] Bukhari # 5416, Muslim # 22-2970.

[2] Bukhari # 5414.

5239. Sayyiduna Anas رضی الله عنه narrated that he took to the Prophet صلی الله علیہ وسلم some barley bread that had stale, melted fat spread on it (It gave out a bad odour because it was stale.) The Prophet صلی الله علیہ وسلم had mortgaged a coat of mail in Madinah with a Jew and had received from him some barley for his family.
The sub narrator (who transmitted) from Anas) رضی الله عنه said that he heard Anas رضی الله عنه say, "Muhammad's صلی الله علیہ وسلم family did not ever have in the evening a sa' of wheat or a sa' of grain though he had nine wives."[1]

COMMENTARY: If the Prophet صلی الله علیہ وسلم had taken a loan from a Muslim then he would have known his condition and might have tried to help him. He did not like that his companion should bear the burden of his needs Besides, the Prophet صلی الله علیہ وسلم took the debt from a Jew to be on the safe side. He did not wish to get any benefit from the Muslims in view of Allah's words.

قُلْ لَّا أَسْئَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللّٰهِ

{Say: I ask you for no reward for it} (25: 109 etc)

This example of the Prophet صلی الله علیہ وسلم was emulated by Imam Abu Hanifah رحمه الله in a very extraordinary manner. If he had a debt repayable to anyone then he did not even take benefit from the shade of his wall. He based his action on the hadith (tradition) that if any kind of benefit is derived from a loan then it is interest.
A question also arises because of the words of the hadith (tradition) that the Prophet صلی الله علیہ وسلم did not have even a sa' of wheat or grain, but according to some sound traditions the Prophet صلی الله علیہ وسلم had let his wives رضی الله عنهن store certain necessities of life for one year's use. The answer is what in this hadith (tradition) the world (آل) family is superfluous and the meaning is that the Prophet صلی الله علیہ وسلم did not have that much provision with him. As for the other traditions about his wives, it was not possible for them to get their provision from other so they did store up what was just sufficient for them for a year.
Thus there is no more explanation required; the doubts are removed.

BELIEVER DOES NOT CRAVE FOR THE TEMPORAL

(٥٢٤٠) وَعَنْ عُمَرَ قَالَ دَخَلْتُ عَلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هُوَ مُضْطَجِعٌ عَلَى رُمَالِ حَصِيْرٍ لَيْسَ بَيْنَهُ وَبَيْنَهُ فِرَاشٌ وَقَدْ أَثَّرَ الرِّمَالُ بِجَنْبِهِ مُتَّكِئًا عَلَى وِسَادَةٍ مِنْ أَدَمٍ حَشْوُهَا لِيْفٌ قُلْتُ يَا رَسُوْلَ اللّٰهِ ادْعُ اللّٰهَ فَلْيُوَسِّعْ عَلَى أُمَّتِكَ فَإِنَّ فَارِسَ وَالرُّوْمَ قَدْ وُسِّعَ عَلَيْهِمْ وَهُمْ لَا يَعْبُدُوْنَ اللّٰهَ فَقَالَ أَوَفِيْ هٰذَا أَنْتَ يَا ابْنَ الْخَطَّابِ أُولٰئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَفِيْ رِوَايَةٍ أَمَا تَرْضٰى أَنْ تَكُوْنَ لَهُمُ الدُّنْيَا وَلَنَا الْاٰخِرَةُ۔ (متفق علیه)

5240. Sayyiduna Umar رضی الله عنه narrated, "I went to visit Allah's Messenger صلی الله علیہ وسلم. He was lying on a reed mat. There was no sheet (or bedding) between him and it (so that) the marks of the mat were impressed on his side. He had a leather pillow stuffed with palm fibres (under his head). So, I submitted, O Messenger of Allah,

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[1] Bukhari # 2069.

why not supplicate Allah to enrich your *ummah*? How has He enriched the Persians and the Byzantines though they do not worship Allah! He said, "O Ibn Khattab, what is it that you say? They are a people to whom their good things have been given early in the life of this world."
According to another version: "Are you not happy that they have been given this world while we get the hereafter?"[1]

COMMENTARY: some versions have that ropes of reed were tied across a make shift charpoy (on four stands).
Sayyiduna Umar رضی الله عنه had requested the Prophet صلی الله علیه وسلم to pray to Allah for the betterment of the umma otherwise difficulties might deter them from being resolute in religion If they were strong monetarily, they would feel secure and devote more time to religion.
However, Teebi رحمه الله said that the intention of Sayyiduna Umar رضی الله عنه was to see the Prophet صلی الله علیه وسلم free of anxieties in his personal life. He put it pohtely by asking the relief for the *ummah*. This view is supported by another tradition that Sayyiduna Umar رضی الله عنه once went in to meet the Prophet صلی الله علیه وسلم and found him in a cramped warm and dark room, lying on a mat. When he looked round, he could see only a couple of leather pieces, a couple of utensils. On seeing this, he began to weep and the Prophet صلی الله علیه وسلم asked, "O Ibn Khattab why do you weep?" He submitted, "O Messenger of Allah, I weep over this condition that you endure. I wonder that the qaysar and kisra (Caesar and chosroes) live a luxurious life of plenty (though they are rebels against Allah).
However, the words of Umar رضی الله عنه himself that the persians and the Byzantines are enriched lend support to the first interpretation.

POVERTY OF AHL US SUFFAH

(٥٢٤١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ لَقَدْ رَأَيْتُ سَبْعِيْنَ مِنْ اَصْحَابِ الصُّفَّةِ مَا مِنْهُمْ رَجُلٌ عَلَيْهِ رِدَاءٌ اِمَّا اِزَارٌ وَاِمَّا كِسَآءٌ قَدْ رَبَطُوْا فِيْ اَعْنَاقِهِمْ فَمِنْهَا مَا يَبْلُغُ نِصْفَ السَّاقَيْنِ وَمِنْهَا مَا يَبْلُغُ الْكَعْبَيْنِ فَيَجْمَعُهُ بِيَدِهٖ كَرَاهِيَةَ اَنْ تُرٰى عَوْرَتُهٗ۔ (رواه البخارى)

5241. Sayyiduna Abu Hurayrah رضی الله عنه narrated that he had counted seventy members of the ashab us suffah, not one man of them had a cloak (to put over another garment. All of them had just one piece of clothing). They had either the waist wrapper or a small blanket tied at their necks. Some of these came half way down the legs and some up to the ankles. One would need to hold it fast in his hand lest his private parts be visible.[2]

COMPARE YOURSELF WITH ONE POORER THAN YOU

(٥٢٤٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا نَظَرَ اَحَدُكُمْ اِلٰى مَنْ فُضِّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ فَلْيَنْظُرْ اِلٰى مَنْ هُوَ اَسْفَلَ مِنْهُ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِّمُسْلِمٍ قَالَ اُنْظُرُوْا اِلٰى مَنْ هُوَ اَسْفَلُ مِنْكُمْ وَلَا

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[1] Bukhari # 4913, Muslim # 30. 1479.
[2] Bukhari # 442.

تَنْظُرُوْا اِلٰى مَنْ هُوَ فَوْقَكُمْ فَهُوَ اَجْدَرُ اَنْ لَّا تَزْدَرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ۔ (متفق عليه)

5242. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "when any of you loaks at someone who is better off than him in property and wealth and in looks (and feels grieved and is envious). Let him also look at one who is of a strata lower than he."

According to another version: "You must look at those who are of a strata lower than you and not look at those who are better off, This will preserve you from looking down on Allah's blessings on you."[1]

COMMENTARY: The Prophet صلی الله علیه وسلم has suggested a formula to prevent people from envying and despising those economically better off than them. This will also prevent an unnecessary race to outclass each other. We must look at those who are of a lower living standard than us. They will have to give a lighter reckoning in the hereafter and so enjoy a higher rank. All people are not of the same standard of life.

If anyone is superior than all other people in all respects - taking it for granted - then he must not look at them because they are worse off than he is, and he might become arrogant. So, he must thank Allah for His favours and adopt humbleness and serve the people.

If anyone is such that no one is poorer and worse off than he is then he must be grateful to Allah for not subjecting him to trial.

It is reported about Mawlana Shibli رحمه الله that whenever he saw a man of the world, he uttered suddenly, "O Allah, I seek from you security from this world and the hereafter!"

Actually, the difficulties of poverty and need are a great blessing of Allah. There is an anecdote about it. A great religious man was speaking to his disciples giving them advice when a very poor man stood up and began to complain, "Mawlana, for a long t ime now I have not eaten anything in anyone's presence or absence. I am enduring the severity of hunger with extreme hardship." The pious man exclaimed, 'O enemy of Allah, how much do you lie! Do know that Allah involves in the hardship of severe hunger only His Messengers, Prophets and walis (friends). If you were one of them, then surely you would not have disclosed this secret. You would have concealed this blessing from Allah's creatures!"

This gist of it is that when a believer has a sound nature, a good disposition and his religion is free of defects, he does not care for property and wealth and does not grieve over lack of distinguished position in life. He bears patiently any hardship and anxiety as a blessing from Allah which will bring him honour and success in the hereafter. He shows patience, willing acceptance, gratitude and satisfaction.

Someone beat and persecuted a student of Imam Ghazzali رحمه الله. He complained to the Imam who said, "My dear boy! Give thanks to Allah. It stopped at that, otherwise trials sometimes are more severe." This disciple of his was persecuted again after some days. He was thrown into a well by some men who surrounded and nabbed him but he managed to escape. Again he complained to the Imam رحمه الله who gave him the same advice as he had given earlier. By a coincidence, he was in trouble a third time too. A Jew put him in fetters and, every now and then, caused him some harm. This time he suffered tremendously and

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[1] Bukhari # 6419, Muslim # 8. 2663, Tirmidhi # 2513.

was heart-broken. Somehow he got deliverance. But, when he complained to the Imam, رحمه الله he gave him the same advice as he had done before. However, this time the suffering was too much and he could not endure more. So, he complained, "Mawlana, does even after what I have suffered, there is anything more?" Imam Ghazzali رحمه الله said, "Yes! There is a greater trial than these! God forbid you may fall into disbelief!"

There is no limit to the trials a man may face, If any one is entangled in a trial, then not only must he show patience, but he must also thank Allah for not causing him to suffer a greater trial.

SECTION II اَلْفَصْلُ الثَّانِیْ

THE POOR WILL PRECEDE THE RICH TO PARADISE

(٥٢٤٣) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْفُقَرَآءُ الْجَنَّةَ قَبْلَ الْاَ غْنِيَاءِ بِخَمْسِ مِائَةِ عَامٍ نِصْفُ يَوْمٍ۔ (رواه البخاری)

5243. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The poor will enter paradise before the rich by five hundred years which is equal to half a day."[1]

COMMENTARY: Half a day means half day of the day of resurrection. So, five hundred years will be half (a day) of the day of resurrection. And, the day of resurrection will be like one thousand years by our computation. It is as Allah says:

وَاِنَّ يَوْمًا عِنْدَ رَبِّكَ كَاَلْفِ سَنَةٍ مِّمَّا تَعُدُّوْنَ

{And surely a day with your Lord is a thousand years of your count} (22: 47)

But, elsewhere (32: 5) the Quran says:

فِیْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ

{in a day the measure of which is fifty thousand years.} (70: 4)

The first verse has a general application while the second (about fifty thousand years is of a specific application. This means that the day of resurrection will be of one thousand years by our reckoning but it will be so very difficult and severely painful for the disbelievers that it would seem to then to be of fifty thousand years. This is what the second verse implies: though the day will be of one thousand years by our reckoning it will seem to be like fifty thousand years. But, for the believers that day shall be wrapped up so that it will seem to them to be of an hour. This is confirmed by the verse:

فَاِذَا نُقِرَ فِی النَّاقُوْرِ فَذٰلِكَ يَوْمَئِذٍ يَّوْمٌ عَسِيْرٌ عَلَى الْكٰفِرِيْنَ غَيْرُ يَسِيْرٍ

{For when the Trumpet is sounded, That Day shall be a hard day, For the disbelievers not easy.} (74: 8-10)

An earlier hadith (tradition) (# 5235) says that the poor people will enter paradise forty years before the rich, but this hadith (tradition) puts the period at five hundred years. The exponents say that the previous hadith (tradition) speaks of the muhajir poor and the mujahir rich but this hadith (tradition) (under discussion) refers to those who are not muhajirs (emigrants).

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[1] Tirmidhi # 2354.

This explanation reconciles the two traditions.
Some other exponents say that each of the two traditions mentions the number of years (forty and five hundred) not to specify the limit of years. Rather, it only means to show a time lag between two entries. The poor will precede the rich to paradise. Sometimes it is said by forty years; and sometimes 'by five hundred years' simply to show their sequence of entries not necessarily these many years. Or, the prophet صلى الله عليه وسلم was told by a revelation that the poor would enter paradise forty years earlier. Then through the blessings of the prophet صلى الله عليه وسلم the poor were given more excellence over the rich then heretofore and a fresh revelation informed the Prophet صلى الله عليه وسلم that the poor would enter paradise five hundred years ahead of the rich. In this way the rich, in this way, the poor were given more comfort and satisfaction.
Or, the difference in the two traditions concerns the non conformity of the poor people. Obviously, no two of them are of uniform type, some are extremely patient and grateful, but some are weak in such characteristics. Hence, the different periods of admission to paradise from five hundred to forty years conform to the nature of the poor. This is upheld by the text in Jami ul Usool that the poor who is inclined to worldly pleasure will enter paradise forty years before the greedy rich. And the poor who shuns worldly pleasures will go to paradise five hundred years before the worldly minded rich.

THE EXCELLENCE OF THE POOR

(٥٢٤٤-٥٢٤٥) وَعَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَللّٰهُمَّ أَحْيِنِيْ مِسْكِيْنًا وَأَمِتْنِيْ مِسْكِيْنًا وَاحْشُرْنِيْ فِيْ زُمْرَةِ الْمَسَاكِيْنَ فَقَالَتْ عَائِشَةُ لِمَ يَا رَسُوْلَ اللّٰهِ قَالَ إِنَّهُمْ يَدْخُلُوْنَ الْجَنَّةَ قَبْلَ أَغْنِيَاءِ هِمْ بِأَرْبَعِيْنَ خَرِيْفًا يَا عَائِشَةُ لَا تَرُدِّي الْمِسْكِيْنَ وَلَوْ بِشِقِّ تَمْرَةٍ يَا عَائِشَةُ أَحِبِّي الْمَسَاكِيْنَ وَقَرِّبِيْهِمْ فَإِنَّ اللّٰهَ يُقَرِّبُكِ يَوْمَ الْقِيٰمَةِ - رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ وَرَوَاهُ ابْنُ مَاجَةَ عَنْ أَبِيْ سَعِيْدٍ إِلٰى قَوْلِهٖ زُمْرَةِ الْمَسَاكِيْنَ -

5244. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم prayed;

اَللّٰهُمَّ أَحْيِنِيْ مِسْكِيْنًا وَأَمِتْنِيْ مِسْكِيْنًا وَاحْشُرْنِيْ فِيْ زُمْرَةِ الْمَسَاكِيْنَ

(O Allah, cause me to live among the poor, cause me to die as a poor man, and gather me among the group of the poor (on the day of resurrection)]
Sayyidah Ayshah رضى الله عنها asked him, 'Why O Messenger of Allah?" He said, "they will enter paradise preceding the rich by forty years. O Ayshah, do not turn away a poor man, even if you give him half a date. O Ayshah, love the poor, draw them near to you. Allah will draw you nearer to Him on the day of resurrection."[1]
5245. Sayyiduna Abu Sa'eed رضى الله عنه narrated that it, but only up to (زمرة المساكين) "group of the poor, (meaning end of the prayer).[2]

COMMENTARY: The words (مسكين) - translated poor) is derived from (مسكنت) which implies. Humility, weakness, destitute.
It is also derived from (سكون) and (سكينة) implying: dignity, satisfaction and willing acceptance of Divine decree.

[1] Tirmidhi # 2353 (2359).
[2] Ibn Majah # 4126.

Besides, it has been stated previously that in the terminology of Shari'ah (divine law) (مسكين - miskeen) is one who possesses nothing at all, or he does not have enough to fulfil the needs of his family members.

The excellence of the poor must be given due esteem so that their blessings may be available to the Muslims.

The hadith (tradition) also comforts the poor. They should not be dejected because of their poor condition. Rather, they are told of the high ranks awaiting them in the perpetual world.

The Prophet's صلى الله عليه وسلم prayer to Allah to cause him to live and to die and to be raised up among the poor implies a plea for enough provision to keep him alive. Allah may not keep him occupied in worldly pursuits and pleasures. Abundance of wealth is a harsh trial for those who are near to Allah.

A Muslim king came upon an assembly of the poor and righteous men while he was travelling some where. They did not pay any attention to him. He was amazed and asked them. "Who are you?" Their response is what we actually wish to highlight here:

> **'We are those people who, if you love them, you will have to abandon the world. But, hostility towards them means forsaking the hereafter."**

The king heard them and moved ahead without saying anything to them. He said to himself, "Neither can we aspire for love of your not bear a grudge to you."

As for the poor being admitted to paradise before the rich, the question arises whether it means all rich people without exception and even if they are Prophets عليهم السلام, Actually the Prophet صلى الله عليه وسلم mentioned the merit of the poor people and his desire to enter paradise before other Prophets عليهم السلام whether they were rich or poor. He prayed that he might not be admitted to paradise after the Prophets عليه السلام who had spent their lives in poverty and hunger.

The Prophet صلى الله عليه وسلم also instructed Sayyidah Ayshah رضى الله عنها that she should not send away any poor person from her door considering them despicable without giving them something. Kindness should be shown to them and what ever one can one must offer them, howsoever little. If nothing that can be given is available, then one must express regret gracefully and treat them with love and kindness.

Abu Shaykh رحمه الله and Bayhaqi رحمه الله transmitted that Sayyiduna Ata ibn Abu Ribah رحمه الله narrated that he had heard the companion of the Prophet صلى الله عليه وسلم Sayyiduna Abu Sa'eed Khudri رضى الله عنه, say, "O people! Let it not be that you poverty should compel you to search and employ unlawful means of livelihood (instead of showing patience and being grateful). I had heard Allah's Messenger صلى الله عليه وسلم pray for himself, 'O Allah cause me to die as a poor man, not as a rich man. And resurrect me among the poor.' Hence most certainly, he is most wretched who endures poverty in this world and also makes himself liable for punishment in the hereafter."

Mulla Ali Qari رحمه الله said that even if there was no evidence, this hadith (tradition) is enough to prove that a poor man who is patient is better than a rich man who is thankful.

Mulla Ali Qari رحمه الله also mentioned here the two traditions about poverty and need that are very well-known to the common men. They are:

(1) (اَلْفَقْرُ فَخْرِىْ وَبِهٖ اَفْتَخِرُ) He said that great scholars of hadith (tradition), like Asqalani رحمه الله, have ruled explicitly that this hadith (tradition) is baseless. It is

unauthentic.

(2) (كادالفقران يكون كفرا) which the scholars of hadith (tradition) hold that it is certainly da'if (weak), But, if it is supposed to be correct then it should be about poverty at heart which driver one to object to Allah's decree and to complain and be restless. But, as for economic and monetary poverty, it is the condition of only those of Allah's slaves on whom He wishes to bestow high ranks. Indeed, we find a tradition:

اَلْفَقْرُشَيْنٌ عِنْدَا لنَّاسِ وَزَيْنٌ عِنْدَ اللّٰهِ يَوْمَ الْقِيٰمَةِ

(Poverty is a drawback in the eyes of the people, but on the day of resurrection, it will be in the sight of Allah's that which adorns). Baylami.

BLESSINGS OF THE WEAK TO POOR MUSLIM

(٥٢٤٦) وَعَنْ اَبِي الدَّرْدَآءِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ابْغُوْنِيْ فِيْ ضُعَفَاءِ كُمْ فَإِنَّمَا تُرْزَقُوْنَ اَوْ تُنْصَرُوْنَ بِضُعَفَائِكُمْ۔ (رواه ابوداؤد)

5246. Sayyiduna Abu Darda رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Look for me among you weak people, for, you are provided provision, or given aid, only because of (the blessings of) your weak people."[1]

COMMENTARY: The weak people are the poor and needy. 'To look for me among them means to help them and be kind to them. They could also be the oppressed even if they are rich. They should be helped to get relief from oppression. So, if the pleasure of the prophet صلی اللہ علیہ وسلم is desired, then the weak should be helped.

The presence of the weak is a blessing for the whole world. Helping them and being kind to them is an assurance of the betterment of all people because among them are awtad[2] and awtab[3] who are camouflaged from the people and their blessings are hidden in the working of this world. In fact, in some cases, Allah entrusts to them the administration and correction of some areas in a spiritual manner.

Ibn Maalik رحمہ اللہ said that the weak people have right ever others that must be respected and given. They must be pleased because the Prophet صلی اللہ علیہ وسلم is with them sometimes physically but all the time mentally. If anybody respects them it is a though he respects the Prophet صلی اللہ علیہ وسلم. If anybody is disrespectful to them, then it is as though he disrespects the Prophet صلی اللہ علیہ وسلم. This is supported by a hadith (tradition) Qudsi.

من عادلی ولیا فقد بارزنی بالحرب

He who antagonizes My friend is as one who prepares to fight me.[4]

(٥٢٤٧) وَعَنْ اُمَيَّةَ ابْنِ خَالِدِ بْنِ عَبْدِاللّٰهِ بْنِ اَسِيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ كَانَ يَسْتَفْتِحُ بِصَعَالِيْكَ الْمُهَاجِرِيْنَ۔ (رواه فی شرح السنة)

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[1] Abu Dawud # 2594, Tirmidhi # 1702.

[2] These are sufi orders of high rank among them.

[3] These are sufi orders of high rank among them.

[4] The words according to Abu Hurayrah hadith (tradition)'s are: (If anyone is aggressive to My friend then I have declared war against him.) (in 400 hadith (tradition) Qasiyah # 81, Darul Isha'at Karachi.

5247. Sayyiduna Umayyah ibn Khalid ibn Abdullah ibn Asid رضی اللہ عنہ narrated about the prophet صلی اللہ علیہ وسلم that when he prayed (to Allah) for victory (against the disbelievers), he prayed by virtue of the poor people of the mihajirs (emigrants to Madinah).[1]

COMMENTARY: The word in the hadith (tradition) for the poor is (صعالیک) plural of (صعلوک).

Mulla Ali Qari رحمہ اللہ has cited Ibn Maalik رحمہ اللہ to say that the Prophet's صلی اللہ علیہ وسلم prayer was:

اَللّٰهُمَّ انْصُرْنَا عَلَى الْاَعْدَاءِ بِعِبَادِكَ الْفُقَرَآءِ الْمُهَاجِرِيْنَ

(O Allah, help us against the enemies by virtue of your poor emigrant slaves).

Shaykh Abdul Haq Dahlawi رحمہ اللہ has added that this hadith (tradition) proves the tremendous merit of the poor. He gave this honour to only the poor among the muhajirs (emigrants).

DO NOT ENVY THE DISBELIEVERS THEIR PROSPERITY

(٥٢٤٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَغْبِطَنَّ فَاجِرًا بِنِعْمَةٍ فَاِنَّكَ لَا تَدْرِيْ مَاهُوَ لَاقٍ بَعْدَ مَوْتِهِ اِنَّ لَهُ عِنْدَ اللّٰهِ قَاتِلًا لَا يَمُوْتُ يَعْنِي النَّارَ۔ (رواه فی شرح السنة)

5248. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not envy a sinner for his prosperity (with wealth, position etc), because you cannot say what he will face after his death (in the grave and on the day of resurrection). For him (the sinner) Allah has a slayer who does not die, meaning" (that the prophet صلی اللہ علیہ وسلم referred to) "hell."[2]

COMMENTARY: The slayer will subject the sinner and disbeliever to severe torture. It will never perish.

The words 'meaning hell,' are of the sub-narrator, Sayyiduna Abdullah ibn Abu Maryam رحمہ اللہ who narrated the hadith (tradition) from Abu Hurayrah رضی اللہ عنہ. The Prophet's صلی اللہ علیہ وسلم words 'the slayer refer to hell.

In short, we must not envy a disbeliever and sinner for his many children, or wealth, or fame. We must not long for those things of his.

WORLD IS A BELIEVER'S PRISON

(٥٢٤٩) عَنْ عَبْدِاللّٰهِ ابْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَسَنَتُهُ وَاِذَا فَارَقَ الدُّنْيَا فَارَقَ السِّجْنَ وَالسَّنَةَ۔ (رواه فی شرح السنة)

5249. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The world is a prison for the believer, and is his famine. And, when he parts from the world, he stands released from the prison and the famine. "[3]

COMMENTARY: The hadith (tradition) means that a believer stays in this world in

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[1] Bayhaqi in Sharh us sunnah (Holy Prophet's practice) # 4062.

[2] Bayhaqi in Sharh us sunnah (Holy Prophet's practice) # 4103,

[3] Musnad Ahmad 2-197, Bayhaqi in Sharh us Sunnah (Holy Prophet's practice).

hardship always. If he is prosperous, even then it is nothing compared to what is in store for him in the next world, and this world is nothing more than a prison and famine. Also if he is a sincere believer then he devotes himself to worship all the time and shun every kind of luxury, and this word takes a toll on him. So, in this sense too it is a prison for him, as also a famine.

According to one tradition:

لایخلو المؤمن من قلة اوعلة اوذلة وقد یجتمع للمؤمن الکامل جمیع

"No believer there is who is free of worries on account of paucity of money, of illness, of disgrace and of anxiety. Sometimes, a perfect believer is beset with all these worries altogether."

WHEN ALLAH WITHHOLDS WEALTH FROM ANYONE HE LOVES HIM

(٥٢٥٠) عَنْ قَتَادَةَ بْنِ النُّعْمَانِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا اَحَبَّ اللّٰهُ عَبْدًا حَمَاهُ الدُّنْيَا كَمَا يَظَلُّ اَحَدُكُمْ يَحْمِيْ سَقِيْمَهُ الْمَآءَ۔ (رواہ احمد والترمذی)

5250. Sayyiduna Qatadah ibn Nu'man رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'when Allah love anyone, He keeps him away from the world just as any of you will keep his patient away from water."[1]

COMMENTARY: By denying worldly things to His dear creatures, Allah makes them eligible for high ranks in paradise. These worldly things are harmful to his religion.

Ashraf رحمہ اللہ said the same thing, adding that these worldly things mar their religious life. They make them love the world.

LESS WEALTH IS A BLESSING

(٥٢٥١) وَعَنْ مَحْمُوْدِ بْنِ لَبِيْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اثْنَتَانِ يَكْرَهُهُمَا ابْنُ اٰدَمَ يَكْرَهُ الْمَوْتَ وَالْمَوْتُ خَيْرٌ لِّلْمُؤْمِنِيْنَ مِنَ الْفِتْنَةِ وَيَكْرَهُ قِلَّةَ الْمَالِ وَقِلَّةُ الْمَالِ اَقَلُّ لِلْحِسَابِ۔ (رواہ احمد)

5251. Sayyiduna Mahmud ibn Labid رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Two things are such that the son of Aadam علیہ السلام dislikes. He dislikes death, though death is better for the believer than trail.

- And he dislikes little (wealth and) property, though meager wealth is a means of a lighter reckoning."

COMMENTARY: Trial could mean to be involved in disbelief and polytheism or compelling others to do acts of disbelief, or to face such situations as harm religion. Life and the desire to live are ideal when Allah is obeyed and His Messenger صلی اللہ علیہ وسلم is emulated and one is encouraged to worship Allah, and pursues the straight path. However, the mot significant thing is that he departs from this world as a sincere believer. If those things are lacking and belief is insecure and fragile then life is worthless.

If tyrants compel one and though faith remains strong in the heart yet the tongue utters unseemly words, then this too is a fitnah or a trial. But, if there is some other kind of a trial involving worldly hardships and causing personal difficulties, then it is not correct to latest life and wish for death, because this kind of a trial is an expiation of sins and a means to

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[1] Musnad Ahmad 5-427, Tirmidhi # 2036.

raise ranks in the hereafter.
As for little property, the lesser a believer possesses, the more he is safe from punishment and it is better for him. Hence, if a Muslim is poor, then he must feel pleased because Allah saves him from punishment in the next world. The hard times a poor Muslim goes through in this world are much lighter than he would have to experience in the next world, if he had huge worldly possessions.
Shaykh Abdul Haq Dahlawi رحمه الله has addressed every seeker of truth and said, "My dear friend! These are all branches of faith. He who keeps his faith correct in accordance with the directions of the Prophet صلى الله عليه وسلم knows that whatever he has said is true. If he possesses a sound mind and has good experience then he know that richness and greed for more wealth puts him in trial. Hardship and disgrace are in no way lesser than the severity and tribulations of the poor and needy. Thus, having a pure soul (and preserving oneself from punishment in the next world) depends on keeping oneself free of abundant wealth and property, and being content with just what suffices. One must fellow a life of self respect and a high degree of moral character."

CHOOSE POVERTY IF YOU LOVE THE PROPHET صلى الله عليه وسلم

(٥٢٥٢) وَعَنْ عَبْدِاللّٰهِ بْنِ مُغَفَّلٍ قَالَ جَآءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّيْ أُحِبُّكَ فَقَالَ انْظُرْمَا تَقُوْلُ فَقَالَ وَاللّٰهِ إِنِّيْ لَأُحِبُّكَ ثَلٰثَ مَرَّاتٍ قَالَ إِنْ كُنْتَ صَادِقًا فَأَعِدَّ لِلْفَقْرِ تِجْفَافًا لِلْفَقْرِ أَسْرَعُ إِلَى مَنْ يُحِبُّنِيْ مِنَ السَّيْلِ إِلَى مُنْتَهَاهُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5252. Sayyiduna Abdulah ibn Mughaffal رضى الله عنه narrated that a man came to the Prophet صلى الله عليه وسلم and submitted, "I love you." He said, "think over what you say." He maintained. By Allah, I do love you," asserting it three times. He said, "If you speak the truth then be prepared with an armour to face poverty for, poverty comes faster to one who loves me than flood that rushes to its outlet."[1]

COMMENTARY: This hadith (tradition) speaks of an armour to call for patience and steadfastness to encounter poverty. He who shows patience when poverty overtakes him will have his ranks raised.
Those who face hardship and trial most are the prophets عليه السلام. then, the severity is experienced by those who follow them according to their love and amulet ion of the prophet صلى الله عليه وسلم. The higher their belief and following, the greater their trial. A person goes through the same experience as the one he loves depending on the degree of his love.
Shaykh Abdul Haq رحمه الله said that patience gives one the strength to bear trails and desist from complaining. He added that without living a life of poverty and emulating the Prophet's صلى الله عليه وسلم example, it is foolish and false to claim to love him, for, these two things (love and emulating him) are inseparable. It must not be merely an outward following but one must also love him emulate him inwardly.

PERSECUTION FACED BY THE PROPHET صلى الله عليه وسلم IN HIS MISSION

(٥٢٥٣) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ أُخِفْتُ فِي اللّٰهِ وَمَا يُخَافُ أَحَدٌ وَلَقَدْ أُوْذِيْتُ

[1] Tirmidhi # 2350 (2357).

فِي اللّٰهِ وَمَا يُؤْذَى اَحَدٌ وَلَقَدْ اَتَتْ عَلَيَّ ثَلٰثُوْنَ مِنْ بَيْنِ لَيْلَةٍ وَيَوْمٍ وَمَالِيْ وَلِبِلَالٍ طَعَامٌ يَاكُلُهُ ذُوْكَبِدٍ اِلَّاشَيْءٌ يُوَارِيْهِ اِبْطُ بِلَالٍ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ مَعْنٰى هٰذَا الْحَدِيْثِ حِيْنَ خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَارِبًا مِنْ مَكَّةَ وَمَعَهُ بِلَالٌ اِنَّمَا كَانَ مَعَ بِلَالٍ مِنَ الطَّعَامِ مَا يَحْمِلُ تَحْتَ اِبْطِهٖ۔

5253. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I was threatened in Allah's path as no one was threatened and I was persecuted in Allah's path as no one was persecuted. There came upon me thirty days and nights when Bilal and I had no food that 'those with a liver' may eat barring what was held under Bilal's armpit."[1]

While transmitting it, Tirmidhi explained the hadith (tradition) to mean that when the Prophet صلى الله عليه وسلم went of Makkah fed up, Bilal accompanied him carrying whatever he could under his armpit.

COMMENTARY: Teebi رحمه الله said that in the beginning, the Prophet صلى الله عليه وسلم was all alone while propagating the religion of Islam. So, he tolerated all kinds of torture in his mission.

For thirty days he and Bilal رضى الله عنه had only what Bilal رضى الله عنه could carry under his armpit. Obviously, he could not carry but very little. And nothing can be more torturous than hunger.

In this hadith (tradition), the ummah is also taught to be resolute and endure hardship willingly.

This hadith (tradition) does not concern the hijrah (or emigration) to Madinah because Tirmidhi makes it clear that Bilalرضى الله عنه was with the Prophet صلى الله عليه وسلم. When he undertook the hijrah, Bilal رضى الله عنه was not with him. Perhaps this happened when the Prophet صلى الله عليه وسلم had gone to Ta'if from Makkah in the tenth year of prophet hood in the month of Shawwal. His paternal uncle Abu Talib had died. Only three or five days, thereafter, the respected mother of the believers, Sayyidah Khadijah رضى الله عنها also died. These two tragedies were very hard on the Prophet صلى الله عليه وسلم and he called this year (عام الحزن)- aam ul-huzn) 'year of grief'. The Quraysh of Makkah seized the opportunity and intensified their pressure on the Prophet صلى الله عليه وسلم who became less hopeful of a positive response to his preaching from the Makkans. So, he took Zayd ibn Thabit رضى الله عنه along with him and went to Ta'if on foot. He preached there for one month, but they paid no heed to him and not even one person responded positively. Rather, they instigated their children and vagabonds to harass him. They hurled stones at him wounding him at his feet and he bled profusely soaking his sandals. When he fell down, they would hold him by his arms and raise him up. As we limped forward, they resumed their persecution and clapped heartily at his plight. Zayd رضى الله عنه gave him cover and stood in the trajectory of the stones taking them on his head. He had a deep wound on it. Suddenly, Allah sent a small cloud giving shelter to the Prophet صلى الله عليه وسلم, and Jibril عليه السلام came down with another angel. He said, "Allah has given us command that if you say, the other angel who is in charge of the mountains would bring both mountains on either side of Ta'if together squeezing all its people as grain is squeezed in a mill." But, how could the Prophet صلى الله عليه

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[1] Tirmidhi # 2472(24. 80), Musnad Ahmad # 14057, Ibn Majah # 151

وسلم, who was mercy to the worlds, be expected to seek retaliation. He prayed," ... O Allah if they survive, there might arise among them Your worshippers who will raise the banner of Islam. O Lord, they have not recognized me. Their eyes are blinded and they are foolish. If You give them the sight whereby they know me as Your Messenger, then they will believe!"

The Prophet صلى الله عليه وسلم returned from Ta'if after one month, fatigued, hungry and wounded all over the body. His ankle was bleeding. But, his tongue did not utter a curse. Rather, it had a prayer for guidance.

The entire account of this journey to Ta'if may be seen in the books of history and seerah. Though the hadith (tradition) names Bilal رضى الله عنه with the Prophet صلى الله عليه وسلم, the historical accounts name Zayd ibn Thabit رضى الله عنه only. Perhaps both of them were with him.[1]

PREACHING AT TA'IF

The Prophet صلى الله عليه وسلم found it very difficult to live peacefully in Makkah. So, he went to Ta'if to seek help of the tribe Thaqif, hoping also that they would accept his invitation to Islam. He went there all alone.

He met their nobles. They were three brothers Abd Yalil, Mas'ood and Habib, all so is of Amr ibn Umayr. They were chiefs of the tribe, Thaqif. One of them was married too Quraysh woman of Banu Jumah. He invited them to Islam and to help him against the Quraysh.

One of them remarked that he would tear up the covering of the Ka'bah if God had sent him as His Messenger. Another said, "Did God find no one besides you?" The third put in, "I will never speak to you. If, as you say, you really are a Messenger then it is bad manners to respond to such a great man's speech. But, if you invent a lie against God then you are unworthy of conversation."

That gave no hope to Allah's Messenger صلى الله عليه وسلم of any kind of good from them. He said to them, "If this has been your treatment , keep it to yourself." He feared that if the Quraysh learnt of it, they would become more daring.

SUPPLICATION OF THE WEAK

They did not accede to this request too but set their vagabonds, slaves and fools to revile him. They shouted at him and made fun of him and more people gathered around, compelling him to seek protection in the garden of Utbah and Shaybah sons of Rabi'ah. They were inside, by a coincidence. The miscreants and urchins of Thaqif retreated.

He sat down in the shade of a grape vine. The sons of Rabi'ah had been watching him all through. During the journey he also met the Quraysh woman of Banu Jumah and complained to her of the treatment of her brother-in-law. When he found some peace, he made this supplication:

اللّٰهمَّ اليكَ اشكُوا ضعفَ قُوَّتي و هوانى على النَّاس يا ارحمُ الرَّاحمِيْن المُستضعفين و انت ربي الى بعيد

يتجهنى امر الى عدو ملكته امرى ان لم يكن بك غضب علىَّ فلا أُبالى وَ لكن عافيتك هى اوسع لى اعوذ

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[1] We present here the relative portion (brief) from thelife of Muhammad صلى الله عليه وسلم (Seerah Rasul Allah), Ibn Kathir, p220. Darul Isha'at Karachi.

بنور وجهك الذى اشرقت له الظلمات و صلح عليه امر الدنيا و الآخرة من ان تنزل غضبك او تحل

على سخطك لك العتبى حتى ترضى ولا حول ولا قوة الا بك۔

"O Allah, to you I complain of my weakness, little resource and lowliness before men, O the Most Merciful of those who show mercy. You are the Lord of the weak and You are my Lord. To whom will you entrust me, one who is a far and will harm me? Or to an enemy to whom You have given power over me? If You are not angry at me then that worries me not. But, Your forgiveness and favour are far wide for me. I seek refuge in the Light of Your countenance by which the darkness is illumined and the affairs of this world and the next are set right, lest Your anger come down upon me or Your wrath fall upon me. You have the right to call me to account – till You are pleased. There is no power (to keep away from sin) and no might (to do righteous deeds) save with Your pleasure." See also the ways of the Holy Prophet Muhammad صلی اللہ علیہ وسلم (Dr Abdul Hai Aarifi) p52 (Darul Ishaat, Karachi) and life of Muhammad صلی اللہ علیہ وسلم Dr Haiykal, p136-137, Darul Ishaat Karachi.

POVERTY OF THE PROPHET & HIS SAHABAH (PROPHET'S COMPANIONS) رضی اللہ عنہم

(٥٢٥٤) وَعَنْ اَبِیْ طَلْحَةَ قَالَ شَكَوْنَا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْجُوْعَ فَرَفَعْنَا عَنْ بُطُوْنِنَا عَنْ حَجَرٍ حَجَرٍ فَرَفَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَطْنِهٖ عَنْ حَجَرَيْنِ۔ رَوَاهُ التِّرْمِذِیُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5254. Sayyiduna Abu Talhah رضی اللہ عنہ said "We complained to Allah's Messenger صلی اللہ علیہ وسلم of hunger (that we had endured). We raised our clothes to show that each of us carried a stone on his belly. But, he raised his clothes to show two stones tied on his belly."[1]

COMMENTARY: When anyone is very hungry with nothing in his belly, it helps somewhat to tie a stone on his belly. He can do some light work and move about a little bit. When that cannot help because of acute hunger, two stones may be tied as the Prophet صلی اللہ علیہ وسلم had done. Besides, he was exceptionally hard working.

(٥٢٥٥) وَعَنْ اَبِیْ هُرَيْرَةَ اَنَّهٗ اَصَابَهُمْ جُوْعٌ فَاَعْطَاهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَمْرَةً تَمْرَةً

(رواه الترمذی)

5255. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that they were afflicted with hunger (meaning, the poor sahabahرضی اللہ عنہ). So, Allah's Messenger صلی اللہ علیہ وسلم gave them one date apiece.[2]

WHO IS PATIENT & GRATEFUL

(٥٢٥٦) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَصْلَتَانِ مَنْ كَانَتَا فِيْهِ كَتَبَهُ اللّٰهُ شَاكِرًا صَابِرًا مَنْ نَظَرَ فِیْ دِيْنِهٖ اِلٰى مَنْ هُوَ فَوْقَهٗ فَاقْتَدٰى بِهٖ وَنَظَرَ فِیْ دُنْيَاهُ اِلٰى مَنْ هُوَ دُوْنَهٗ

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[1] Tirmidhi # 2371

[2] Tirmidhi # 2474

فَحَمِدَ اللّٰهَ عَلٰى مَا فَضَّلَهُ اللّٰهُ عَلَيْهِ كَتَبَهُ اللّٰهُ شَاكِرًا صَابِرًا وَمَنْ نَظَرَ فِي دِيْنِهٖ اِلٰى مَنْ هُوَ دُوْنَهٗ وَنَظَرَ فِيْ دُنْيَاهُ اِلٰى مَنْ هُوَ فَوْقَهٗ فَاَسِفَ عَلٰى مَافَاتَهٗ مِنْهُ لَمْ يَكْتُبْهُ اللّٰهُ شَاكِرًا وَّلَا صَابِرًا۔ رَوَاهُ التِّرْمِذِيُّ وَذُكِرَ حَدِيْثُ اَبِيْ سَعِيْدٍ اَبْشِرُوْا يَا مَعْشَرَ صَعَالِيْكِ الْمُهَاجِرِيْنَ بِالنُّوْرِ التَّامِ فِيْ بَابٍ بَعْدَ فَضَائِلِ الْقُرْاٰنِ۔

5256. Sayyiduna Amr ibn Shu'ab رحمه الله reported from his father that his grandfather (Abdullah ibn Amr رضى الله عنه) narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone possesses two characteristics then Allah records him among the grateful and the patient. He who looks at his superior in religion and emulates him, and looks at his inferior in worldly affairs and thanks and praises Allah for giving him excellence over him, then Allah records him as grateful and patient. And, he who looks at his inferior in religion and looks at his superior in worldly affairs and rues over what he (himself) undergoes, Allah does not record him as grateful and patient."[1]

COMMENTARY: The second person not only did not possess either of the two characteristics, he also was rueful!

He whom Allah records as patient and grateful, He also makes him a perfect believer. This is confirmed by the verse:

اِنَّ فِيْ ذٰلِكَ لَاٰيَاتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ

{Surely in that are signs for every steadfast, grateful one.} (14: 5)

Moreover, according to a hadith (tradition), faith has two portions: patience and gratitude. To abstain from evil is to be patient and to obey with one's limbs is to be grateful. Anyone who has both these portions is a perfect believer.

And the hadith (tradition) of Abu Sa'eed, رضى الله عنه "Rejoice ...poor muhajirs (emigrants)" has been mentioned previously, # 2198.

SECTION III اَلْفَصْلُ الثَّالِثُ

BEING PATIENT WHEN STRIKEN BY POVERTY

(٥٢٥٧) عَنْ اَبِيْ عَبْدِالرَّحْمٰنِ الْحُبُلِيِّ قَالَ سَمِعْتُ عَبْدَاللّٰهِ بْنَ عَمْرٍو وَسَاَلَهٗ رَجُلٌ قَالَ اَلَسْنَا مِنْ فُقَرَآءِ الْمُهَاجِرِيْنَ فَقَالَ لَهٗ عَبْدُاللّٰهِ اَلَكَ امْرَاَةٌ تَاْوِيْ اِلَيْهَا قَالَ نَعَمْ قَالَ اَلَكَ مَسْكَنٌ تَسْكُنُهٗ قَالَ نَعَمْ قَالَ فَاَنْتَ مِنَ الْاَغْنِيَآءِ قَالَ فَاِنَّ لِيْ خَادِمًا قَالَ فَاَنْتَ مِنَ الْمُلُوْكِ قَالَ عَبْدُالرَّحْمٰنِ وَجَآءَ ثَلٰثَةُ نَفَرٍ اِلٰى عَبْدِاللّٰهِ بْنِ عَمْرٍو وَاَنَا عِنْدَهٗ فَقَالُوْا يَا اَبَا مُحَمَّدٍ اِنَّا وَاللّٰهِ مَانَقْدِرُ عَلٰى شَيْءٍ لَا نَفَقَةٍ وَلَا دَابَّةٍ وَلَا مَتَاعٍ فَقَالَ لَهُمْ مَا شِئْتُمْ اِنْ شِئْتُمْ رَجَعْتُمْ اِلَيْنَا فَاَعْطَيْنٰكُمْ مَايَسَّرَ اللّٰهُ لَكُمْ وَاِنْ شِئْتُمْ ذَكَرْنَا اَمْرَكُمْ لِلسُّلْطَانِ وَاِنْ شِئْتُمْ صَبَرْتُمْ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ فُقَرَآءَ الْمُهَاجِرِيْنَ يَسْبِقُوْنَ الْاَغْنِيَاءَ يَوْمَ الْقِيٰمَةِ اِلَى الْجَنَّةِ بِاَرْبَعِيْنَ خَرِيْفًا قَالُوْا فَاِنَّا نَصْبِرُ لَا نَسْاَلُ شَيْئًا۔ (رواه مسلم)

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[1] Tirmidhi # 2512(2520), Ibn Majah # 4142, Muslim # 2963.

5257. Sayyiduna Abu Abdur Rahman al-Hably رحمه الله (whose name was Abdullah ibn Zayd Misri رحمه الله and he was trustworthy tabi'i) narrated that he heard Sayyiduna Abdullah ibn Amr ibn Ass رضى الله عنه being asked by a man, "Do we not belong to the poor muhajirs (emigrants) (who would enter paradise ahead of the rich)." So, Abdullah رضى الله عنه asked the man, "Have you a wife from whom you get peace?" He said, "Yes." Then, he asked, "Do you own a house in which you live?" He said, "Yes!" So, he said, "Then you are one of the rich." The man then volunteered. "I have a servant." He said, "In that case, you are one of the kings." (You cannot be called a poor man.)

Sayyiduna (Abu) Abdur Rahman رحمه الله narrated further that three men came to Sayyiduna Abdullah ibn Amr رضى الله عنه in his presence, and said, "O Abu Muhammad, by Allah, we are unable to procure anything, not maintenance, not a beast and not any necessity. (to perform Hajj (pilgrimage), participate in jihad (crusade) or buy anything by selling whatever)." He asked, "What do you like? If you wish, you may come back to us later, so we might give you what Allah makes easy for us to give you. If you wish, I shall mention your problem to the suttan (amir Mu'awiyah). Or, if you wish, you may exercise patience, for, I had heard Allah's Messenger صلى الله عليه وسلم say, 'Surely, the poor muhajirs (emigrants) will overtake the rich to paradise on the day of resurrection by forty years.' They said 'Surely, we shall show patience and not ask for anything (from you and, in future, from others)."

THE EXCELLENCE OF THE POOR AMONG THE MUHAJIRS (EMIGRANTS)

(٥٢٥٨) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ بَيْنَا اَنَا قَاعِدٌ فِي الْمَسْجِدِ وَحَلَقَةٌ مِنْ فُقَرَآءِ الْمُهَاجِرِيْنَ قُعُوْدٌ اِذْ دَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَعَدَ اِلَيْهِمْ فَقُمْتُ اِلَيْهِمْ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيُبَشَّرْ فُقَرَآءَ الْمُهَاجِرِيْنَ بِمَا يَسُرُّ وُجُوْهَهُمْ فَاِنَّهُمْ يَدْ خُلُوْنَ الْجَنَّةَ قَبْلَ الْاَغْنِيَآءِ بِاَرْبَعِيْنَ عَامًا قَالَ فَلَقَدْ رَأَيْتُ اَلْوَانَهُمْ اَسْفَرَتْ قَالَ عَبْدُاللّٰهِ بْنِ عَمْرٍو حَتّٰى تَمَنَّيْتُ اَنْ اَكُوْنَ مَعَهُمْ اَوْ مِنْهُمْ۔ (رواه الدارمی)

5258. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated, "While I was seated in the mosque (Masjid Nabawi) as also a group of the poor muhajirs (emigrants) were seated there in a circle, the Prophet صلى الله عليه وسلم came in and sat down facing them. So I too got up (and sat down) towards them (emulating the Prophet صلى الله عليه وسلم and to be able to hear his words to them).

The Prophet صلى الله عليه وسلم said, "Glad tidings must be conveyed to the poor emigrants as will make their faces joyful. They will enter paradise forty years before the rich do."

Abdullah ibn Amr رضى الله عنه added, "Indeed, I saw their colour shine till I longed to be among them, or one of them."[1]

COMMENTARY: The word (وجوهھم) their faces could also mean their selves or 'delights their hearts.'

Abdullah رضى الله عنه longed to be with them or among them in the hereafter.

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[1] Darimi # 2844

DIVINE TREASURE

(٥٢٥٩) وَعَنْ اَبِيْ ذَرٍّ قَالَ اَمَرَنِيْ خَلِيْلِيْ بِسَبْعٍ اَمَرَنِيْ بِحُبِّ الْمَسَاكِيْنَ وَالدُّنُوِّ مِنْهُمْ وَاَمَرَنِيْ اَنْ اَنْظُرَ اِلٰى مَنْ هُوَ دُوْنِيْ وَلَا اَنْظُرَ اِلٰى مَنْ هُوَ فَوْقِيْ وَاَمَرَنِيْ اَنْ اَصِلَ الرَّحِمَ وَاِنْ اَدْبَرَتْ وَاَمَرَنِيْ اَنْ لَا اَسْئَلَ اَحَدًا شَيْئًا وَاَمَرَنِيْ اَنْ اَقُوْلَ بِالْحَقِّ وَاِنْ كَانَ مُرًّا وَاَمَرَنِيْ اَنْ لَا اَخَافَ فِي اللّٰهِ لَوْمَةَ لَائِمٍ وَاَمَرَنِيْ اَنْ اُكْثِرَ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ فَاِنَّهُنَّ مِنْ كَنْزٍ تَحْتَ الْعَرْشِ۔ (رواه احمد)

5259. Sayyiduna Abu Dharr رضی الله عنه narrated, "My friend (the Prophet صلی الله علیه وسلم) commanded me to observe seven things:
(1)He commanded me to love the poor and keep close to them.
(2)He commanded me to look at one who is inferior to me (by worldly standards), and not to look at one who is superior to me (in possessing wealth and power).
(3)He commanded me to join bonds of kinship even if the kins severe (such bonds).
(4)He commanded me not to ask anyone for any thing.
(5)He commanded me to speak the truth (under all circumstances) even if it is bitter (for the listeners).
(6)He commanded me not to fear anyone's reproach in matters for Allah's sake (like enjoining piety and forbidding evil).
(7)He commanded me to chant very often:

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

(There is no might and power save in Allah).
These (seven things) are part of the treasure under the throne (of Allah and from which blessings descend)."[1]

COMMENTARY: While this translation is as Shaykh Abdul Haq رحمه الله says, Mulla Ali Qari رحمه الله says that only the last injunction concerns the treasures under the throne, meaning (Arabic). He said that these words are part of the treasure under the Divine throne and no one can get to them unless Allah lets him have power and might (ولا حول ولا قوة الا بالله). Or, these words are part of the treasures of paradise which is itself under the Divine throne.

Mulla Ali Qari رحمه الله cites (to prove his contention) the tradition in the books of hadith (tradition) and other authentic books which says that (Arabic) is one of the treasures of paradise.

As for the reason why they are called a treasure of paradise, the ulama (Scholars) offer different explanations.

(i) A treasure is concealed from the sight of the people. These words, too, are safe from people's eyes as far as their intrinsic truth, significance and purity are concerned.
(ii) They are part of the stocks of paradise.
(iii) He who repeats them often will have abundant reward of high degree preserved for him in paradise.

So, they are a treasure of paradise.

Ibn Mas'ud رضی الله عنه said that the Prophet صلی الله علیه وسلم taught him the meaning of these

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[1] Musnad Ahmad # 5-159

words. "To preserve oneself from disobeying Allah and committing sin is dependent only on Allah's help. And, to be able to obey and worship Allah is possible only on the power and ability granted by Allah."
The Sufis commend their disciples to keep repeating these words (ولاحول ولاقوة الا باللہ). They say that nothing else enables one to do good deeds as these words do.

THREE THINGS DEAR TO ALLAH'S MESSENGER صلی اللہ علیہ وسلم

(٥٢٦٠) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ مِنَ الدُّنْيَا ثَلٰثَةٌ اَلطَّعَامُ وَالنِّسَآءُ وَالطِّيْبُ فَاَصَابَ اثْنَتَيْنِ وَلَمْ يُصِبْ وَاحِدًا اَصَابَ النِّسَآءَ وَالطِّيْبَ وَلَمْ يُصِبِ الطَّعَامَ۔ (رواه احمد)

5260. Sayyidah Ayshah رضی اللہ عنہا narrated that of the worldly things, three things were very dear to Allah's Messenger صلی اللہ علیہ وسلم: food, women and perfume. He did get two (of them) but did not get one (of them). He did get women and perfume but did not get food.[1]

COMMENTARY: The saying that he did not get food implies that he got only little food. His need was not met fully. It was as good as not getting food. Ahadith (tradition) have been narrated about it, previously.

(٥٢٦١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حُبِّبَ اِلَى الطِّيْبُ وَالنِّسَآءُ وَجُعِلَتْ قُرَّةُ عَيْنِيْ فِي الصَّلٰوةِ۔ رَوَاهُ اَحْمَدُ وَالنِّسَائِيُّ وَزَادَ ابْنُ الْجَوْزِيْ بَعْدَ قَوْلِهٖ حُبِّبَ اِلَيَّ مِنَ الدُّنْيَا۔

5261. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Perfume and women are made dear to me and coolness of my eyes (meaning, peace of heart) is placed in salah (prayer)."
Ibn Jawzi رحمہ اللہ has added, 'in the world' after 'are made dear to me.'[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said that he got Comfort in salah (prayer) such as he did not get in any other form of worship.
The words (قرۃ عینی) could mean 'coolness of my eyes' or 'peace and comfort of my mind'.
The words of Ibn Jawzi رحمہ اللہ are not part of the hadith (tradition) as transmitted by Ahmad, Nasa'i, Tabarani, Khatib and Ibn Adi. Haakim has also transmitted it in Mustadrak.
Some ulama (Scholars) say that 'salah (prayer)' in this hadith (tradition) does not stand for 'prayer' but for invocation of blessings on the Prophet صلی اللہ علیہ وسلم.'

NOT FITTING FOR ALLAH'S SLAVES TO LIVE LAVISHLY

(٥٢٦٢) وَعَنْ مَعَاذِ ابْنِ جَبَلٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَعَثَ بِهٖ اِلَى الْيَمَنِ قَالَ اِيَّاكَ وَالتَّنَعُّمَ فَاِنَّ عِبَادَ اللّٰهِ لَيْسُوْا بِالْمُتَنَعِّمِيْنَ۔ (رواه احمد)

5262. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated tht when Allah's Messenger صلی اللہ علیہ وسلم sent him to Yemen (as a judge), he advised him, "Do not live a life of comfort

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[1] Musnad Ahmad # 6-72
[2] Musnad Ahmad # 3-128, Nasai # 3939

and luxury because Allah's (exclusive) slaves do not live lavishly."[1]

COMMENTARY: The Arabic word (تنعم) implies living a life of extreme luxury in all its departments. This is the peculiarity of the disbelievers and ignorant people. True believers have nothing to do with it. Allah says:

ذَرْهُمْ يَأْكُلُوْا وَيَتَمَتَّعُوْا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُوْنَ۔

{Leave them to eat and to enjoy comfort and let hope beguile them. They will soon come to know.} (15 : 3)

وَالَّذِيْنَ كَفَرُوْا يَتَمَتَّعُوْنَ وَيَأْكُلُوْنَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ إِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُتْرَفِيْنَ

{And those whose who disbelieve enjoy comforts and eat as cattle eat and the Fire shall be their abode.} (47: 12)

إِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُتْرَفِيْنَ

{Surely, they were affluent before that.} (56: 45)

VIRTUE OF CONTENTMENT

(٥٢٦٣) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ رَضِيَ مِنَ اللّٰهِ بِالْيَسِيْرِ مِنَ الرِّزْقِ رَضِيَ اللّٰهُ عَنْهُ بِالْقَلِيْلِ مِنَ الْعَمَلِ۔

5263. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who is pleased with Allah over a little provision (being content with it), (should know that) Allah is pleased with him for his few deeds (in obedience and worship of a supererogatory nature)."[2]

ALLAH'S ASSURANCE TO ONE WHO COMPLAINS NOT TO PEOPLE OF DIFFICULTIES

(٥٢٦٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ جَاعَ أَوِ احْتَاجَ فَكَتَمَهُ النَّاسَ كَانَ حَقًّا عَلَى اللّٰهِ عَزَّوَجَلَّ أَنْ يَّرْزُقَهُ رِزْقَ سَنَةٍ مِنْ حَلَالٍ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔

5264. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who is hungry or in need (of something) and conceals his hunger and need from the people, has a firm assurance of Allah, Mighty and Glorious, of a year's provision, in a lawful manner."[3]

COMMENTARY: Hunger that is mentioned in this hadith (tradition) is such as can be tolerated, and is not disallowed to conceal from people. It is not permitted to conceal such hunger as is unbearable and likely to cause death. The ulama (Scholars) say that if a person dies without disclosing his alarming hunger and without eating that which will save his life, even carrion or any other thing that is normally unlawful but which Shari'ah (divine law) permits one to consume in such no-alternative situations, then he commits sin.

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[1] Musnad Ahmad # 5-243

[2] Bayhaqi in Shu'ab ul-eeman # 4585

[3] Bayhaqi in Shu'ab ul-eeman # 10054

THE MUSLIM WHO IS DEAR TO ALLAH

(٥٢٦٥) وعَنْ عِمْرَانَ ابْنِ حُصَيْنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ يُحِبُّ عَبْدَهُ الْمُؤْمِنَ الْفَقِيْرَ الْمُتَعَفِّفَ أَبَا الْعِيَالِ۔ (رواه ابن ماجة)

5265. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely Allah loves His believing slave who is poor and chaste (keeping away from the unlawful) and has dependents (to support)."[1]

COMMENTARY: This man does not beg and he abstains from the unlawful. He is a perfect Muslim.

UMAR'S RIGHTEOUSNESS

(٥٢٦٦) وَعَنْ زَيْدِ ابْنِ أَسْلَمَ قَالَ اسْتَسْقٰى يَوْمًا عُمَرُ فَجِيْءَ بِمَآءٍ قَدْ شِيْبَ بِعَسَلٍ فَقَالَ إِنَّهُ لَطَيِّبٌ لٰكِنِّيْ أَسْمَعُ اللّٰهُ عَزَّوَجَلَّ نَعٰى عَلٰى قَوْمٍ شَهَوَاتِهِمْ فَقَالَ أَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَأَخَافُ أَنْ تَكُوْنَا حَسَنَاتُنَا عُجِّلَتْ لَنَا فَلَمْ يَشْرَبْهُ۔ (رواه رزين)

5266. Sayyiduna Zayd ibn Aslam رضی اللہ عنہ narrated that one day Umar رضی اللہ عنہ asked for drinking water. He was presented water that was mixed with honey. He said, "It is certainly pure water (lawful and pleasant), but I have heard Allah Mighty and Glorious, say reproaching a people for pursuing desires:

أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا

{You dissipated your good things in your life of the world and you enjoyed their comfort...} (46: 20)

(Now you do not have anything for you in the hereafter.)

So, I fear that reward for our piety might be given to us in advance (in the world and we might get nothing in the next world)." Therefore, he did not drink it.[2]

COMMENTARY: Sayyiduna Umar رضی اللہ عنہ was apprehensive that if he drank the water in which honey was mixed then he would be submitting to his desires and benefiting from worldly blessings, so this might be counted as his reward for good deeds. Then, he might get nothing in the next world.

He quoted a portion of the verse (46: 20). There is another verse of like meaning:

مَنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِيْهَا مَا نَشَآءُ (الآية)

{He who desires this hasty world, We hasten to him therein whatsoever We will...} (17: 18)

Though both these verses concern the disbelievers, yet everyone may need them.

POVERTY DURING EARLY ISLAM

(٥٢٦٧) عَنِ ابْنِ عُمَرَ قَالَ مَاشَبِعْنَا مِنْ تَمْرٍ حَتّٰى فَتَحْنَا خَيْبَرَ۔ (رواه البخاری)

5267. Sayyiduna Ibn Umar رضی اللہ عنہ said, "We (the sahabah رضی اللہ عنہم) never had enough

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[1] Ibn Majah # 4121

[2] Razin

dates (too) to eat and be satiated (because of our poverty, we conquered Khaybar."[1]

CHAPTER - III

HOPE & GREED بَابُ الْاَمَلِ وَالْحِرْصِ

The word (امل) is 'to hope' and (حرص) is 'being greedy', 'to covet,' 'to have tall desires.' This can also be for pious intentions. The Qur'an says:

اِنْ تَحْرِصْ عَلٰى هُدٰهُمْ

{If you are solicitous of their guidance}(16: 37)

The word (حرص) is used also for base desires and longing for worldly pleasures too. This is a bad thing.

According to the Qamus, the worst kind of ((حرص) hirs) is to take away one's own portion and crave for the portion of someone else too. In short, if anyone yearns to get ahead in pious deeds like acquiring knowledge, endeavouring to raise Allah's religion high, and doing good deeds, then all the ulama (Scholars) agree that this is a laudable engagement. This is why the Prophet صلى الله عليه وسلم said:

طوبى لمن طال عمره وحسن عمله

"Happy is he whose life is long and whose deeds are good."[2]

Towards the close of his life, the Prophet صلى الله عليه وسلم had wished, "If I am alive next year, I shall fast one the ninth (Muharram) too (with the tenth)."

This is contrary to the avidity and tall wishes for worldly things and base desires, like possessing a large wealth and wielding authority.

As for the first word of the caption (امل), it refers to involve oneself in hopes of worldly matters, in utopian schemes and in desires for a happy life to such an extent that one is totally neglectful of preparations for death and the hereafter. This may be expected only of those who are not worried about religion and reckoning and who forget Allah.

Allah says of them

ذَرْهُمْ يَاْكُلُوْا وَيَتَمَتَّعُوْا وَيُلْهِهِمُ الْاَمَلُ،

{leave them to eat and to enjoy comfort and let (false) hope beguile them.}(15: 3)

SECTION I اَلْفَصْلُ الْاَوَّلُ

MAN, HIS HOPES & HIS DEATH

(٥٢٦٨) عَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ خَطَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَطًّا مُرَبَّعًا وَخَطَّ خَطًّا فِي الْوَسَطِ خَارِجًا مِنْهُ وَخَطَّ خُطُطًا صِغَارًا اِلٰى هٰذَا الَّذِىْ فِي الْوَسَطِ مِنْ جَانِبِهِ الَّذِىْ هو فِي الْوَسَطِ فَقَالَ هٰذَا الْاِنْسَانُ وَهٰذَا اَجَلُهٗ مُحِيْطٌ بِهٖ وَهٰذَا الَّذِىْ هُوَ خَارِجٌ اَمَلُهٗ وَهٰذِهِ الْخُطَطُ الصِّغَارُ الْاَعْرَاضُ فَاِنْ اَخْطَاهُ

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[1] Bukhari # 4243

[2] Tirmidhi # 2336,(similar) Musnad Ahmad # 5-43, Darimi # 2748

هٰذَا مُحِيْطٌ بِهٖ ... هٰذَا نَهَسَهُ هٰذَا وَإِنْ أَخْطَأَهُ هٰذَا نَهَسَهُ هٰذَا۔ (رواه البخارى۔

5268. Sayyiduna Abdullah (ibn Mas'ud رضی اللہ عنہ) narrated that the Prophet صلی اللہ علیہ وسلم drew a square and a line in its Middle, totting it extend beyond it. He also drew some smaller lines reaching the middle line from both of its sides. Then, he said, "This is man and this is his term, encircling him from all sides. This one that is outside is his hope. These smaller lines are the disasters (that may befall him). If this one misses him that one seizes him. If that one misses him, then this third one seizes him."[1]

COMMENTARY: Man goes on hoping and is confident that his hopes will come true some day. But they keep alluding him while death continues to approach him. So, he dies before he can realize his hopes.

(٥٢٦٩) وَعَنْ أَنَسٍ قَالَ خَطَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُطُوطًا فَقَالَ هٰذَا الْأَمَلُ وَهٰذَا أَجَلُهُ فَبَيْنَمَا هُوَ كَذٰلِكَ إِذْ جَآءَهُ الْخَطُّ الْأَقْرَبُ۔ (رواه البخارى)

5269. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم drew some lines. Then, he said, "This (middle line) is hope and this (all around) is man's term (of life). While he is in that state (living on hopes), the nearest line (of death) overtakes him."[2]

TWO THINGS ARE YOUNG IN AN OLD MAN TOO

(٥٢٧٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَهْرَمُ ابْنُ اٰدَمَ وَيَشِبُّ مِنْهُ اثْنَانِ الْحِرْصُ عَلَى الْمَالِ وَالْحِرْصُ عَلَى الْعُمُرِ۔ (متفق عليه)

5270. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The son of Aadam علیہ السلام grows old and infirm, but two things remain young in him: greed for property and greed for life."[3]

COMMENTARY: Man becomes decrepit but these two hopes do not loosen their grip on him. Rather, they tighten their hold as he grows old.

(٥٢٧١) وَعَنْ أَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَزَالُ قَلْبُ الْكَبِيْرِ شَابًّا فِيْ اثْنَتَيْنِ فِيْ حُبِّ الدُّنْيَا وَطُوْلِ الْأَمَلِ۔ (متفق عليه)

5271. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The heart of the old man does not cease to remain youthful in two respects: love of the world and cherishing tall hopes."[4]

ALLAH IS ABSOLVED IF A SIXTY-YEAR OLD WILL NOT REPENT

(٥٢٧٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَعْذَرَ اللّٰهُ إِلَى امْرِئٍ أَخَّرَ أَجَلَهُ حَتّٰى بَلَّغَهُ سِتِّيْنَ

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[1] Bukhari # 6417

[2] Bukhari # 6418

[3] Bukhari # 6471, Muslim # 115. 1047, Tirmidhi # 2339

[4] Bukhari # 6420, Muslim # 114-1046, Tirmidhi # 2338

سَنَةً۔ (رواه البخاری)

5272. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah leaves no opportunity for one whose term of life He has delayed to let him reach the age of sixty to present any excuse (if he makes no repentance for his sins)."[1]

Or, "Allah has absolved Himself of being considered as unfair to a man whose life He has extended to permit him to reach sixty years of age (if he fails to repent in spite of the old age)."

COMMENTARY: If Allah gives a man a long life and plenty of opportunity and he not only does not repent for his sins but also persists in his old, disobedient ways, then how can he present any excuse?

A young person fools himself that he will repent when he grows old. If an old man does not repent, when does he think he will repent? He is losing time to perform deeds.

Old people must turn to the Merciful Allah and must mend their ways.

This hadith (tradition) discloses that it is wajib (obligatory) for old people to always make repentance without fail. They must make istighfar continuously and must not be slack on this account.

UNLIMITED GREED OF MAN

(٥٢٧٣) وَعَنْ اَبِيْ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ كَانَ لِابْنِ اٰدَمَ وَادِيَانِ مِنْ مَالٍ لَا بْتَغٰى ثَالِثًا وَلَا يَمْلَأُ جَوْفَ ابْنِ اٰدَمَ اِلَّا التُّرَابُ وَيَتُوْبُ اللّٰهُ عَلٰى مَنْ تَابَ۔ (متفق علیه)

5273. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If the son of Aadam علیہ السلام had two deserts full of wealth and property, he would seek a third. And nothing but dust can fill his belly (when he is placed in the grave. But, there are such who do not care even for their needs.) And Allah accepts the repentance of one who repents to Him."[2]

COMMENTARY: Allah's mercy is all-encompassing. He forgives all sins, apparent or hidden. So, if anyone who is involved in extreme greed, he may hope forgiveness and not despair if he makes a sincere repentance and resolves to mend his ways.

It is niggardliness that makes one greedy. So, one must make it a point to spend and not be selfish.

LIVE LIKE A TRAVELLER

(٥٢٧٤) عَنِ ابْنِ عُمَرَ قَالَ اَخَذَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِبَعْضِ جَسَدِيْ فَقَالَ كُنْ فِي الدُّنْيَا كَاَنَّكَ غَرِيْبٌ اَوْ عَابِرُ سَبِيْلٍ وَعُدَّ نَفْسَكَ فِيْ اَهْلِ الْقُبُوْرِ۔ (رواه البخاری)

5274. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم took hold of him (at the shoulders) and said, "Be in the would as though you are a traveller, or one cutting through the road, and count yourself among the dwellers of

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[1] Bukhari # 6419

[2] Bukhari # 3436, Muslim # 118-1049, (Tirmidhi # 2344 similar).

graves (keeping yourselves aloof from the world)."[1]

COMMENTARY: Mirak رحمه الله said that the words of this hadith (tradition) belong to Tirmidhi, not Bukhari whose words are different.

'Live like a traveller, or...' But, the emphasis is with 'rather' instead of 'or': 'Rather like one cutting through the road.' Unlike a traveller who breaks journey and takes an interest in his surroundings, a person who cuts through the road moves forward non-stop without paying heed to what is around him.

As for the concluding portion of the hadith (tradition), death is when soul separates from body and their relationship snaps. The body no more obeys the soul. The body decays but the soul does not become extinct. It merely moves to a different condition, unable to see, hear, speak and use the limbs. It loses the family relatives, friends and all worldly things, like the house, property, wealth, servants, animals and all other belongings.

This is what it means to count oneself among the dead, occupiers of graves. Man must sever all relationship with his body and these aforementioned things as far as possible which means that he must not let his soul dictate his body. So, he should not perpetrate the unlawful and the disapproved. He must realize that whatever he is able to use, truly belongs to Allah and he owns nothing at all. So, he must not grieve when he loses anything of it and must not rejoice on getting anything. He must sever such ties of relationship as aro use emotions and result in committing the forbidden.

Thus, one who adopts this quality is as one who has no concern with the world and resembles a dead person. He will be counted among the grave dwellers.

(i) He must shun everyone besides Allah.
(ii) He must live as an ascetic.
(iii) He must rely only on Allah and not depend on worldly means.
(iv) He must adopt contentment and not pursue base desires.
(v) He must concentrate on no one but Allah.
(vi) He must exercise patience, severing ties with nafs ammarah (the soul that incites).
(vii) He must pursue what pleases Allah and accept all commands without the least demur and must depend on Divine decree for all his affairs.
(viii) He must not neglect dhikr, remembering and mentioning Allah at all times, casting out thought of everyone else.
(ix) He must think only of the omnipotence of the King of kings and Judge of judges knowing that only His power oversees all this affairs.

When anyone adopts these attributes, he resemblance to the dead is achieved and the rulings apply as count one among the dwellers of the grave. This is what the Prophet's صلى الله عليه وسلم words means and what this hadith (tradition) conveys.

Accordingly, there is the death in which the soul departs from the body. And, there is the other death: What man assumes by following the foregoing steps, and curbs his nafs ammarah, or the soul that incites him to evil. It is the 'assumed death.'

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[1] Tirmidhi #6416, Tirmidhi # 2333(2340), Musnad Ahmad # 4764.

SECTION II اَلْفَصْلُ الثَّانِیْ

WORK TO SET RIGHT YOUR RELIGIOUS LIFE

(٥٢٧٥) عَنْ عَبْدِاللّٰهِ ابْنِ عَمرٍ وقَالَ مَرَّبِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا وَ اُمِّیْ نُطَیِّنُ شَیْئًا فَقَالَ مَاهٰذَا یَا عَبْدَاللّٰهِ قُلْتُ شَیْءٌ نُصْلِحُهٗ قَالَ الْاَمْرُ اَسْرَعُ مِنْ ذٰلِكَ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِیُّ وَقَالَ هٰذَا حَدِیْثٌ غَرِیْبٌ۔

5275. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that while he and his mother were plastering something (like a wall or the roof of their house), Allah's Messenger صلی اللہ علیہ وسلم passed by and asked, "What is this, O Abdullah?" He said, "We are repairing it." He said, "Al-amr (the death) is approaching more quickly than that."[1]

COMMENTARY: Death may come before the house collapses. So, you must first devote yourself to set your religious affairs right. Perhaps, Abdullah's رضی اللہ عنہ house did not need his immediate attention.

REMEMBER DEATH ALWAYS

(٥٢٧٦) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُهْرِيْقُ الْمَآءَ فَيَتَيَمَّمُ بِالتُّرَابِ فَاَقُوْلُ يَا رَسُوْلَ اللّٰهِ اِنَّ الْمَآءَ مِنْكَ قَرِيْبٌ يَقُوْلُ مَايُدْرِيْنِيْ لَعَلِّیْ لَا اَبْلُغُهٗ۔ رَوَاهُ فِیْ شَرْحِ السُّنَّةِ وَابْنُ الْجَوْزِیِّ فِیْ كِتَابِ الْوَفَآءِ۔

5276. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that after passing water Allah's Messenger صلی اللہ علیہ وسلم used to perform tayammum with sand (before making ablution) and he would submit, "O Messenger of Allah, water is found close by." He would say, "How can I know I might not make it to it?"[2]

COMMENTARY: Before he made ablution (with water), he made tayammum (dry ablution with sand) to purify himself lest he might not be able to do it at all.

DEATH IS NEARER THAN HOPE

(٥٢٧٧) وَعَنْ اَنَسٍ اَنَّ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ هٰذَا ابْنُ اٰدَمَ وَهٰذَا اَجَلُهٗ وَوَضَعَ يَدَهٗ عِنْدَ قَفَاهُ ثُمَّ بَسَطَ فَقَالَ وَثَمَّ اَمَلُهٗ۔ (رواه الترمذی)

5277. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "This is the son of Aadam علیہ السلام and this (here) is his death." Then he put his hand on the back of his neck. Then spreading out his hand (to point to a distance), he said, "And there lies his hope." (He meant that man's death is very near while his hope is at a distance.)[3]

COMMENTARY: Death is nearer to man yet he builds tall hopes which are very far off.

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[1] Tirmidhi # 2375, Musnad Ahmad # 2-161.

[2] Bayhaqi in Sharh us sunnah (Holy Prophet's practice) # 4031, Ibn al-Jawzi in Kitab ul wafa.

[3] Tirmidhi # 2334

Death may come to him quicker than he expects, leaving hopes unrealized.

(٥٢٧٨) وَعَنْ اَبِي سَعِيْدِنِ الْخُدْرِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَرَزَ عُوْدًا بَيْنَ يَدَيْهِ وَاٰخَرَ اِلٰى جَنْبِهٖ وَاٰخَرَ اَبْعَدَ....فَقَالَ اَتَدْرُوْنَ مَاهٰذَا قَالُوْا اَللّٰهُ وَ رَسُوْلُهٗ اَعْلَمُ قَالَ هٰذَا الْاِنْسَانُ وَهٰذَا الْاَجَلُ اُرَاهُ قَالَ وَهٰذَا الْاَمَلُ فَيَتَعَاطَى الْاَمَلَ فَلَحِقَهُ الْاَجَلُ دُوْنَ الْاَمَلِ۔ (رواه فی شرح السنة)

5278. Sayyiduna Abu Sa'eed Khudri رضی الله عنه narrated that the Prophet صلی الله علیه وسلم planted a piece of wood in front of him and another at his side. Then he planted yet another farther away. And, he asked, "Can you say what it is?" They submitted, "Allah and His Messenger know best." He said, "This (first piece) is man, and this (Second) is his death (as near him as these two pieces of wood are)." Abu Sa'eed رضی الله عنه said that he thought he said, "And this is hope (Pointing to the third). Man longs for (his) hope (to be fulfilled) but death overtakes him before he can have his hope realized."[1]

AGE OF THE MEMBERS OF THE PROPHET'S UMMAH

(٥٢٧٩) وَعَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ عُمُرُ اُمَّتِيْ مِنْ سِتِّيْنَ سَنَةً اِلٰى سَبْعِيْنَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5279. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "The age of my people is between sixty and seventy years."[2]

COMMENTARY: This is as the general trend. Obviously, some die younger and some live longer than seventy.

(٥٢٨٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْمَارُ اُمَّتِيْ مَابَيْنَ السِّتِّيْنَ اِلَى السَّبْعِيْنَ وَاَقَلُّهُمْ مَنْ يَّجُوْزُ ذٰلِكَ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَذُكِرَ حَدِيْثُ عَبْدِاللّٰهِ ابْنِ الشِّخِّيْرِ فِيْ بَابِ عِيَادَةِ الْمَرِيْضِ۔

5280. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The age of my people will be between sixty years and seventy years. There will be few of them who will exceed that (age of seventy)."[3]

COMMENTARY: There always are people who live longer. For instance, Anas ibn Maalik رضی الله عنه died at the age of 103 years. Sayyidah Asma bint Abu Bakr رضی الله عنه lived up to 100 years of age, and her teeth were intact till she died, and her mind was as alert as always. Hassan ibn Thabit رضی الله عنه lived longer than both of them, upto 120 years. He was a disbeliever for sixty years but a Muslim for the next half of his life. Salman Farsi رضی الله عنه lived longer than him. He is reported to have died when he was 250 years old, though another report puts it at 350 years. The first report is more correct.
(Abdullah ibn Ash Shikhkir's رضی الله عنه Hadith (tradition) is found at # 1569.)

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[1] Bayhaqi in Sharh us sunnah (Holy Prophet's practice) # 4093
[2] Tirmidhi # 2331
[3] Tirmidhi # 3550, Ibn Majah # 4236

SECTION III — الفصل الثالث

MISERLINESS & TALL HOPES CONDEMNED

(٥٢٨١) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَوَّلُ صَلَاحِ هٰذِهِ الْاُمَّةِ الْيَقِيْنُ وَالزُّهْدُ وَاَوَّلُ فَسَادِهَا الْبُخْلُ وَالْاَمَلُ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5281. Sayyiduna Amr ibn Shuayb رضی الله عنه narrated from his father who from his grand father that the Prophet صلى الله عليه وسلم said, "The first piety of this ummah is conviction and asceticism. And the first trial of this ummah is niggardliness and tall hopes (of a long life)."[1]

COMMENTARY: Yaqeen is to have a firm conviction that Allah is Ar-Razzaq (The Sustainer) Who has undertaken to provide sustenance. It is as He says:

وَمَا مِنْ دَابَّةٍ فِي الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا

{And there is not a creature on the earth but upon Allah rests it sustenance.}(11: 6)

Zuhd (abstinence) or ascerticism is to avoid love of this world and disregard its blessings. The good of religion and the hereafter depnds on taqwa (piety)(God-fearing, righteousness) and it is derived through asceticism. But, the root of damage to religion and the hereafter is greed which results from niggardliness and hope for long life.

Therefore, when one has perfect faith that Allah is The Sustainer, he will not be miserly in spending because niggardliness results from uncertainty of getting sustenance. And when one practices asceticism, he will not wish for a long life. The first trial of this ummah is niggardliness and desire for a long life and these characteristis are opposite of conviction and asceticism.

WHAT IS YAQEEN: Shaykh Abdul Wahhab Muttaqi رحمه الله has written in Hablul Mateen Fi tahaseel ul yaqeen that it is: "Belief that is firmly rooted and is very strong through evidence and argument so that is establishes truth." This is yaqeen in the terminology of the wise and the scholastic philosophers. But, it is not yaqeen in the terminology of the Sufis till it is affirmed at heart so that it is ingrained in the heart to dictate all affairs. It directs the heart only to what conforms with Shari'ah (divine law) and takes it away from what is contrary to the commands of Shari'ah (divine law). For instance, everyone believes firmly in death. It is a reality and this is as the wise and the philosophers say. But the Sufis say that it is not yaqeen and one has not really submitted to yaqeen until remembrance of death dominates his heart and he is ever prepared for death through obedience and every kind of occupation and abandoning sin.

While it is necessary to believe and have a firm conviction on everything the Prophet صلى الله عليه وسلم has conveyed to us, there are four things on which every seeker must have faith. They are the base of all things taught by the Prophetصلى الله عليه وسلم. They are:

(i) Tawheed or monotheism. Whatever happens, takes place only because of Allah's power and omnipotence.

(ii) Tawakkal or having perfect conviction that Allah will provide sustenance. He has assured that.

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[1] Bayhaqi in Shu'ab ul-eeman # 10844

(iii) Belief in reward & punishment. There is a reward or punishment on every deed. It is a necessary postulate for every deed.

(iv) Belief that Allah knows all doings and conditions of His creatures - in fact, everything that concerns them.

As for the benefits that will accrue,

(i) Monotheism will make one independent of the creatures.

(ii) Then, the conviction that Allah is The Sustainer will make one moderate in seeking one's provision and if there is an insufficiency, he will not worry or grieve.

(iii) Belief in reckoning will impel one to do good deeds and endeavour to please Allah and shun a life of sin.

(iv) Conviction that Allah knows and is aware will cause one to set one's affairs right.

This portion is a summary of the definition of Yaqeen as offered by Shaykh Abdul Wahhab رحمه الله.

In conclusion, we deem it necessary to emphasize that to rely and trust Allah is a greater rank of all the spiritual and intrinsic ranks concerning the conviction that Allah is The Sustainer, He gives sustenance and we get it and He has assured us of it. Moreover, the seeker of this sufi path has no option but to attain this high rank. The satisfaction at heart in all forms of worship and obedience depends on attaining this rank. The great imam and the qutub[1] of his times, Shaykh Abul Hasan Shadhli رحمه الله has spoken of it in a very enlightened manner. He has said, There are only two things that intervene as a screen between the creature and the creator (so that the creature fails to attain Divine awareness). They are:

(i) An obsession for (means of) livelihood, and

(ii) Fear of the creatures.

The former is more grim.

AN EXAMPLE: Imam Asma'i رحمه الله said that he recited surah Adh-dhariya (ostentation)t (#55) to a villager. When he came to the verse (22):

وَفِي السَّمَآءِ رِزْقُكُمْ

{And in the heaven is your sustenance and that which you are promised,}(51: 22)

The villager who was listening very intently, blurted out, "Stop!" He went to his she-camel and slaughtered it and distributed its meat to the people who were around. Then he broke his sword and bow and departed without uttering a word.

After a long time Imam Asma'iرحمه الله met him in the Ka'bah while they were performing the tawaf (circuit round the Ka'bah). Asma'iرحمه الله was amazed at his structure. He had gone very lean and pale. He greeted him to recite the same surah again. So, he commenced to recite it and when he came again to that verse (22):

وَفِي السَّمَآءِ رِزْقُكُمْ فِي السَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

He shrieked and exclaimed (قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا) (indeed, we have found what our Lord has promised us to be true). Then he asked, "what more?" So, Asma'iرحمه الله recited the next verse:

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[1] Or, Qutb is a pivot. In Sufi thought, he is it highest degree of anyone in their ranks.

فَوَرَبِّ السَّمَآءِ اِنَّهُ لَحَقٌّ

{So by the Lord of the heaven and the earth, it is surely the truth.}

The villager shrieked once more and exclaimed, "O Allah, You are without blemish! Who is the wretched one who displeased Allah till He had to say it on oath? How will he fare who does not trust Allah when He gives an assurance?" He repeated this sentence three times and at that moment his soul parted from his body.

ASCETICISM IN ITS TRUE SENSE

(٥٢٨٢) وَعَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ لَيْسَ الزُّهْدُ فِي الدُّنْيَا بِلُبْسِ الْغَلِيْظِ وَالْخَشِنِ وَاَكْلِ الْجَشِبِ اِنَّمَا الزُّهْدُ فِي الدُّنْيَا قِصَرُ الْاَمَلِ۔ (رواه في شرح السنة)

5282. Sayyiduna Sufyan Thawri رحمه الله said that zuhd (abstinence) or asceticism in the world is not that one should wear rough and coarse clothing and eat stale, dry bread. But, asceticism in the world is to have few hopes.[1]

COMMENTARY: Apart from a simple life, one must have fewer desires for worldly things and a long life.

Zuhd (abstinence), according to Sufyan Thawri رحمه الله, is to be disinterested with the world. One's heart should be motivated to the hereafter. It does not matter whether one benefits from the lawful things of the world or not, because both are the same in practice as far as Zuhd (abstinence) is concerned. Thus, a man may be immaculately dressed but his heart is oriented to the hereafter always, while another may have abandoned nice clothing and decent eating but his heart does not remember the hereafter to such an extent. In spite of that, rough clothing and stale food play a mighty role in a person's path to asceticism. What is of importance is to forsake the world and concentrate on the hereafter.

The heart is compared to a boat. If water finds its way into the boat, then not only will the boat sink but its passengers will drawn too. The same water, if it remains outside, lets the boat sail smoothly to its destination. The Prophet صلى الله عليه وسلم said:

نعم المال الصالح للرجل الصالح

What good is the wealth that is with a pious man!

Similarly, a section of the Sufis make it a point to dress according to custom of the times Rather, some of them put on the dress of the rich to conceal their inner condition.

(٥٢٨٣) وَعَنْ زَيْدِ ابْنِ الْحُسَيْنِ قَالَ سَمِعْتُ مَالِكًا وَسُئِلَ اَيُّ شَيْءٍ اَلزُّهْدُ فِي الدُّنْيَا قَالَ طِيْبُ الْكَسْبِ وَقِصَرُ الْاَمَلِ۔ رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْاِيْمَانِ۔

5283. Sayyiduna Zayd Ibn Husayin رحمه الله (a companion of Imam Maalik رحمه الله) said "I heard Maalik رحمه الله say, on being asked, 'What is it to practice Zuhd (abstinence) in the world?' - 'It is earning a pure livelihood and having few hopes.'"[2]

COMMENTARY: Pure livelihood is have pure, lawful food and drink. Zuhd (abstinence) is not to abstain from the lawful and the pure. If that was so, Allah would not have said to

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[1] Bayhaqi in Sharh us sunnah (Holy Prophet's practice) 14-286

[2] Bayhaqi in Shu'ab ul-eeman # 10779

His Messengers:

كُلُوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوْا صَالِحًا

{Eat of the good things and do righteous deeds.}(23: 15)

And, He would not have said to the believers:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنَ الطَّيِّبَاتِ مَا رَزَقْنٰكُمْ وَاشْكُرُوْا لِلّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ

{O you believers, eat of the wholesome things wherewith we have provided you and give thanks to Allah, if alone He it is Whom you worship.} (2: 171)

Zuhd (abstinence) of anyone is that he should profit as much as necessary from the lawful, pure things that he gets from permitted sources. He should abstain totally from the unlawful and impure things.

There is another aspect of zuhd (abstinence). Man must not surrender himself to desires and hopes and become lazy, lethargic and unmindful of the hereafter. Rather, he must be attentive to the hereafter always and occupy himself in doing good deeds as many as possible so that whenever death comes, he should be prepared to depart.

This is the zuhd (abstinence) demanded by Shri'ah. It prepares man for the hereafter and makes him conscious of it.

Imam Maalik رحمه الله has rejected the opinion that zuhd (abstinence) (asceticism) is to forsake the world completely, wear rough and coarse garments and eat stale, dry bread. He has made clear that zuhd (abstinence) in reality is to profit from whatever lawful and pure things Allah has given you and be satisfied with the bare necessity. Do not long for what is more than the necessary and do not wish for a longer lifer.

The Prophet صلى الله عليه وسلم said, "To practice zuhd (abstinence) in this world is not to forbid oneself the use of the lawful things, and to throw away one's wealth and property. Rather, zuhd (abstinence) is not to rely on what you possess more than your reliance on what is with Allah."

CHAPTER - IV

SEEKING PROPERTY & LIFE TO BE ABLE TO OBEY ALLAH

بَابُ اِسْتِحْبَابِ الْمَالِ وَالْعُمُرِ لِلطَّاعَةِ

The word (استحباب) in the caption means 'to deem good,' 'to like,' 'to prefer.'

Wealth is that which one likes to possess. The word is (مال) and its plural is (اموال). It is desired from (ميل) which means (مائل) – 'to incline,' 'to lean,' 'to lean.' Therefore, the word (مال)-maal) is applied to wealth, riches, belonging, merchandise property, etc. This is so called because man is naturally inclined towards these things..

The word (عمر) means 'life' and 'the period of life,' or 'life span: '

The ahadith (tradition) in this chapter say that it is permitted to desire wealth and property, and to hope for a long life, to be able to obey and worship Allah, to serve the religion and to work for success in the hereafter.

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE DEAR SLAVE OF ALLAH

(٥٢٨٤) عَنْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ۔ رَوَاهُ مُسْلِمٌ وَذُكِرَ حَدِيْثُ ابْنِ عُمَرَ لَا حَسَدَ اِلَّا فِيْ اثْنَتَيْنِ فِيْ بَابِ فَضَائِلِ الْقُرْاٰنِ۔

5284. Sayyiduna Sa'd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah loves the man who is righteous, rich and incognito."[1]

COMMENTARY: The muttaqi (متقی) or righteous abstains from the forbidden, He does not spend his property in bad things, luxury and entertainment. He is said also to abstain from the doubtful and from desires, even the permitted desires.

The (غنی) ghani or rich is wealthy and rich at heart. He is a grateful rich man. It is deduced from this hadith (tradition) that a grateful rich man is better than a patient poor person. But, this opinion contradicts the more correct and authentic saying that a patient poor person is superior to a grateful rich person.

The word (خفی) khafiy – incognito may also be one who shuns people and prefers solitude to engage in worship of his Lord. Or, he is a philanthropist who works secretly and his aim is to seek Allah's pleasure. Others do not know of his generous deeds. In this case the word (خفی) may also be applied to a poor and needy person.

This word has also been reported as (حفی)-hafiy) who is kind and mild in matters about rights (or truth). But, the correct is as we have presented (خفی)-khafiy).

Some people say that it is better to adopt solitude when mischief and corruption have spread and they might cause harm to religion and faith.

The hadith (tradition) of Ibn Umar رضی اللہ عنہ has been presented previously, # 2113.

SECTION II اَلْفَصْلُ الثَّانِيْ

LONG LIFE WITH GOOD DEEDS

(٥٢٨٥) عَنْ اَبِيْ بَكْرَةَ اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ اَيُّ النَّاسِ خَيْرٌ قَالَ مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ قَالَ

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[1] Muslim # 2965

فَاَيُّ النَّاسِ شَرٌّ قَالَ مَنْ طَالَ عُمُرُهٗ وَسَآءَ عَمَلُهٗ۔ (رواه احمد والترمذی والدارمی)

5285. Sayyiduna Abu Bakrah رضی اللہ عنہ narrated that a man asked, "Which of the men is best?" He said, "He whose life is long and he does good deeds." The man asked, "which of the men is worst?" He said, "He who has a long life and does bad deeds."[1]

COMMENTARY: The hadith (tradition) means a person is either best or worst if his good deeds or bad deeds are very many and outweigh each other. If they are equal, then he can be good for some reasons and bad for other reasons, though it is impossible to prove it.

(٥٢٨٦) وَعَنْ عُبَيْدِ ابْنِ خَالِدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ آخٰى بَيْنَ رَجُلَيْنِ فَقُتِلَ اَحَدُهُمَا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ مَاتَ الْاٰخَرُ بَعْدَهٗ بِجُمْعَةٍ اَوْنَحْوِهَا فَصَلَّوْا عَلَيْهِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاقُلْتُمْ قَالُوْا دَعَوْنَا اللّٰهَ اَنْ يَّغْفِرَ لَهٗ وَيَرْحَمَهٗ وَيُلْحِقَهٗ بِصَاحِبِهٖ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَيْنَ صَلٰوتُهٗ بَعْدَ صَلٰوتِهٖ وَعَمَلُهٗ بَعْدَ عَمَلِهٖ اَوْ قَالَ صِيَامُهٗ بَعْدَ صِيَامِهٖ لَمَا بَيْنَهُمَا اَبْعَدُ مِمَّا بَيْنَ السَّمَآءِ وَالْاَرْضِ۔ (رواه ابوداؤد والنسائی)

5286. Sayyiduna Ubayd ibn Khalid رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم established ties of fraternity between two men. (Both the sahabah رضی اللہ عنہ were declared to be brothers.). One of them was martyred in Allah's path (in jihad (crusade)). Then, the other died (on his bed) after a week or thereabouts. The sahabah (Prophet's Companions) رضی اللہ عنہم offered his funeral salah (prayer) and the Prophet صلی اللہ علیہ وسلم asked them, "what did you pray (in the salah (prayer))?" They submitted, "We prayed to Allah to forgive him, have mercy on him and join him with his (martyred) companion." The Prophet صلی اللہ علیہ وسلم asked, "Then what about the salah (prayer) (that he offered) after the salah (prayer) the other (who died) had offered (before his death), and the good deeds (that he performed) after those performed by the other?" - Or, he asked, "His fasting after the fasting of the other? (How do you put them at par when the second one has offered more salah (prayer) and done more good deeds after the death of the first?) The distance between them (in paradise or near to Allah) is more than the distance between heaven and earth."[2]

COMMENTARY: The second man had lived longer than his companion and had an opportunity to perform more good deeds. So, his rank was higher than the Marty's.

The facts is that the second man did not gain excellence over the first merely because of his more deeds, but he was a guard in the battlefield and also fought in Allah's path. Besides, he had sincere intention to lay down his life in Allah's cause. So, he got a reward for his intention.

FOUR MEN FOR WHOM THE WORLD IS GOOD OR BAD

(٥٢٨٧) وَعَنْ اَبِيْ كَبْشَةَ الْاَنْمَارِيِّ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ ثَلٰثٌ اُقْسِمُ عَلَيْهِنَّ وَاُحَدِّثُكُمْ حَدِيْثًا فَاحْفَظُوْهُ فَاَمَّا الَّذِيْ اُقْسِمُ عَلَيْهِنَّ فَاِنَّهٗ مَانَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ وَلَا ظُلِمَ عَبْدٌ

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[1] Tirmidhi # 2331, Musnad Ahmad # 5-10, Darimi # 2742

[2] Abu Dawud # 2524, Nasai # 1985.

مَظْلِمَةً صَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللّٰهُ بِهَا عِزًّا وَلَا فَتَحَ عَبْدٌ بَابَ مَسْئَلَةٍ إِلَّا فَتَحَ اللّٰهُ عَلَيْهِ بَابَ فَقْرٍ وَأَمَّا الَّذِيْ أُحَدِّثُكُمْ فَاحْفَظُوْهُ فَقَالَ إِنَّمَا الدُّنْيَا لِأَرْبَعَةِ نَفَرٍ عَبْدٍ رَزَقَهُ اللّٰهُ مَالًا وَّعِلْمًا فَهُوَ يَتَّقِيْ فِيْهِ رَبَّهُ وَيَصِلُ رَحِمَهُ وَيَعْمَلُ لِلّٰهِ فِيْهِ بِحَقِّهٖ فَهٰذَا بِأَفْضَلِ الْمَنَازِلِ وَعَبْدٍ رَزَقَهُ اللّٰهُ عِلْمًا وَّلَمْ يَرْزُقْهُ مَالًا فَهُوَ صَادِقُ النِّيَّةِ يَقُوْلُ لَوْ أَنَّ لِيْ مَالًا لَعَمِلْتُ بِعَمَلِ فُلَانٍ فَأَجْرُهُمَا سَوَآءٌ وَعَبْدٍ رَزَقَهُ اللّٰهُ مَالًا وَلَمْ يَرْزُقْهُ عِلْمًا فَهُوَ يَتَخَبَّطُ فِيْ مَالِهٖ بِغَيْرِ عِلْمٍ لَا يَتَّقِيْ فِيْهِ رَبَّهُ وَلَا يَصِلُ فِيْهِ رَحِمَهُ وَلَا يَعْمَلُ فِيْهِ بِحَقٍّ فَهٰذَا بِأَخْبَثِ الْمَنَازِلِ وَعَبْدٍ لَمْ يَرْزُقْهُ اللّٰهُ مَالًا وَّلَا عِلْمًا فَهُوَ يَقُوْلُ لَوْ أَنَّ لِيْ مَالًا لَعَمِلْتُ فِيْهِ بِعَمَلِ فُلَانٍ فَهُوَ نِيَّتُهُ وَوِزْرُهُمَا سَوَآءٌ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ صَحِيْحٌ۔

5287. Sayyiduna Abu Kabshah Anmari narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "I swear about three things and I narrate to you a hadith (tradition), so retain it in memory. The three things that I say on oath are true are:

(i) A man's property does not diminish because of any sadaqah (charity) (that he pays) for Allah's sake. (Not only is there blessing for him in this world but also reward accumulates for him in the hereafter).

(ii) When a man is wronged and he bears it patiently, Allah increases him in honour (in both the worlds).

(iii) When a man opens for himself a door to begging, Allah opens for him a door to poverty.

As for what I wish to narrate to you, bear it in mind."

Then, he said, "The world comprises four kinds of people.

(1) A man whom Allah has blessed with wealth and knowledge. So in (using) them, he fears his Lord and joins bonds of kinship and gives the right of Allah.. He belongs to the most excellent category.

(2) A man whom Allah has blessed with knowledge, but not with property. He says with true intention, 'If I had wealth, I would do as so-and-so does.' (This being his intention,) their rewards are equal.

(3) A man whom Allah has blessed with wealth, but not knowledge. He tramples with his wealth ignorantly, not fearing his Lord (about it), not joining bonds of kinship and not giving rights of Allah. He belongs to the worst of categories. And,

(4) A man whom Allah has blessed neither with property nor with knowledge. He declares his intention to do, if he had wealth, as so-and-so does (meaning, the third person). This being his intention, their burden is alike (and they bear the same sin as for actually squandering and for intending to squander)."[1]

COMMENTARY: The word intention in hadith (tradition) should be taken to mean resolve. Man is called to account when he resolves to commit wrong, not merely intending to do so, even if he is obstructed from committing it because of external factors.

In short, temptation is from the devil coming to the mind uninvited and then disappearing. This is called hajis(هاجس). There is no reckoning for it.

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[1] Tirmidhi # 2325

If that temptation makes home in the heart and does not disappear but keeps pestering one's mind, then it is called khatir (خاطر). Even this is forgiven to this ummah, as an exclusive concession for it.

After that, there is hamm (هم). It is that the thought to commit sin turns into an intention. As for good deeds, hamm is considered valid and the mere intention is rewarded, but it is condoned when a bad deed is merely intended.

Next is (عزم) azm or resolve. As stated earlier, it is called to account and is punishable.

In the case of the person fearing Allah, the preposition in (فيه), could revert to wealth or to knowledge that is bestowed on him.

As for the person who is given wealth but possesses no knowledge, Mulla Ali Qari رحمه الله also states that he adopts unfair and all available means to earn wealth. Then, he also spends that indiscreetly. Sometimes, however, he is extremely niggardly and also withholds spending on necessities and on giving of rights.

GOOD DEEDS BEFORE DEATH

(٥٢٨٨) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ تَعَالٰى اِذَا اَرَادَ بِعَبْدٍ خَيْرًا اِسْتَعْمَلَهُ فَقِيْلَ وَكَيْفَ يَسْتَعْمِلُهُ يَارَسُوْلَ اللّٰهِ قَالَ يُوَفِّقُهُ لِعَمَلٍ صَالِحٍ قَبْلَ الْمَوْتِ۔ (رواه الترمذى)

5288. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "When Allah, the glorious, decided that a man should have good prospects, He causes him to work pious deeds." Someone asked him, "O Messenger of Allah how does He get him to do that?" He said, "He enables him to do pious work before he dies."[1]

COMMENTARY: When Allah is kind to a slave of His, He inspires him to repent and seek forgiveness and to do pious deeds.

This hadith (tradition), as it were, brings out the merit of life. It is life itself through which a man might earn something for the hereafter.

THE WISE AND THE STUPID

(٥٢٨٩) وَعَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ اَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنّٰى عَلَى اللّٰهِ۔ (رواه الترمذى وابن ماجة)

5289. Sayyiduna Shaddad ibn Aws رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The wise person subdues himself (before the will of Allah) and performs deeds for that which will transpire after death (hoping for reward in the hereafter). But, the foolish and unworthy person surrenders himself to his passion (perpetrating the forbidden and indulging in worldly pleasures as though a prisoner of his desires) yet places his hope in Allah (that He will forgive him and admit him to paradise)."[2]

COMMENTARY: Nawawi رحمه الله said that Tirmidhi رحمه الله and other scholars of hadith (tradition) say that the words (من دان نفسه) (submits himself) imply (حاسبها)(who takes account of himself). If he finds himself doing more pious work, he must thank Allah. But, if finds himself doing bad deeds to a greater extent then he must repent and set himself right and

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[1] Tirmidhi # 2142

[2] Tirmidhi # 2459

he must redeem whatever obligatory duties and good deeds he may have omitted in the past, before he dies and faces severe punishment. It says in a tradition:

حَاسِبُوْا اَنْفُسَكُمْ قَبْلَ اَنْ تُحَاسَبُوْا

"Take account of yourselves, before your account is taken (in the hereafter)."
And Allah says:

وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

{And let every soul look to what it sends forward for the morrow.}(59: 18)
The hadith (tradition) describes the sagacious as well as the unwise. The latter deceives himself into believing that Allah will overlook his faults even if he persists in committing sin undauntedly,
Allah says:

مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِ

{What has beguiled you concerning your Lord, the Gracious?}(82: 6)
He also says:

نَبِّئْ عِبَادِيْ اَنِّيْ اَنَا الْغَفُوْرُ الرَّحِيْمُ وَاَنَّ عَذَابِيْ هُوَ الْعَذَابُ الْاَلِيْمُ

{Inform My servants that I am the Forgiving, the Merciful, and that My chastisement is the painful chastisement.}(15: 49,50)

اِنَّ رَحْمَةَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ

{Surely, the mercy of Allah is nigh to the good-doers.}(7: 56)

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَاجَرُوْا وَجَاهَدُوْا فِيْ سَبِيْلِ اللّٰهِ اُولٰٓئِكَ يَرْجُوْنَ رَحْمَةَ اللّٰهِ

{Surely those who have believed, and those who have emigrated and have struggled hard in Allah's way, those hope for Allah's mercy.}(2: 218)
These verses emphasize that it is futile to hope for the mercy of Allah after neglecting good deeds and persisting in doing evil deeds. The only straight path is to abandon evil deeds and mould our lives to conform to religious teachings, we must not neglect to do pious deeds. Then we may hope for Allah's mercy and fear His punishment. If we observe this, then we shall be eligible for His mercy.
Shaykh Ibn Abbad Shadhli رحمه الله has said that the ulama (Scholars) who possess Divine awareness have explained that if anyone entertains false hope of Allah's mercy and then convinces himself of it and on that account gives up good deeds and worship and commits sin then it is not hope ;in reality but it is deceiving oneself and being misguided by the devil.
Ma'roof Karkhi رحمه الله said, "To ask for paradise without performing deeds is to commit a sin. Without being kind and observing pure deeds it is deception to hope for intercession. And to hope for His mercy Who is not obeyed is a mighty ignorance."
Hasan Busri رحمه الله said, "O servants of Allah! Shun false desires and tall hopes, for, it is an unreal utopia. There are many who have fallen into it. By Allah, Allah has not bestowed on anyone the world merely on his wishes and will not make him eligible for success in the hereafter because of that."
Amr ibn Mansur رحمه الله wrote to one of his disciples, "O foolish one! You wish for a long life

and you place hope in Allah for His mercy in spite of your bad habits? Come to your senses. You are occupied in trying to achieve the impossible."

SECTION-III الفصل الثالث

WEALTH IS NOT BAD FOR THE GOD-FEARING

(٥٢٩٠) عَنْ رَجُلٍ مِّنْ أَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنَّا فِيْ مَجْلِسٍ فَطَلَعَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلٰى رَأْسِهٖ أَثَرُ مَآءٍ فَقُلْنَا يَارَسُوْلَ اللّٰهِ نَرٰكَ طَيِّبَ النَّفْسِ قَالَ أَجَلْ قَالَ ثُمَّ خَاضَ الْقَوْمُ فِيْ ذِكْرِ الْغِنٰى فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا بَأْسَ بِالْغِنٰى لِمَنِ اتَّقَى اللّٰهَ عَزَّوَجَلَّ وَالصِّحَّةُ لِمَنِ اتَّقٰى خَيْرٌ مِّنَ الْغِنٰى وَطِيْبُ النَّفْسِ مِنَ النَّعِيْمِ۔ (رواه احمد)

5290. One of the sahabah (Prophet's Companions) رضی اللہ عنہم of the Prophet صلی اللہ علیہ وسلم narrated: we were sitting in an assembly when Allah's Messenger صلی اللہ علیہ وسلم came to us. He had on his head some moistness and we said, "O Messenger of Allah, we find you to be in a delighted state." He said, "Indeed!"

The sub narrator continued: Then, the men turned to talk about wealth (whether richness was good or bad). Allah's Messenger صلی اللہ علیہ وسلم said, "There is nothing wrong for a man to possess wealth if he fears Allah, Mighty and Glorious, But, a sound health is better than wealth for him who fears Allah, and cheerfulness is a blessing" (of Allah for which the recipient must thank Allah. The Quran says that you will be asked about it, in its verse 102: 8).[1]

WEALTH IS THE SHIELD OF A BELIEVER

(٥٢٩١) وَعَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ كَانَ الْمَالُ فِيْمَا مَضٰى يُكْرَهُ فَأَمَّا الْيَوْمَ فَهُوَ تُرْسُ الْمُؤْمِنِ وَقَالَ لَوْلَا هٰذِهِ الدَّنَانِيْرُ لَتَمَنْدَلَ بِنَا هٰؤُلَاءِ الْمُلُوْكُ وَقَالَ مَنْ كَانَ فِيْ يَدِهٖ مِنْ هٰذِهٖ شَيْءٌ فَلْيُصْلِحْهُ فَإِنَّهٗ زَمَانٌ إِنِ احْتَاجَ كَانَ أَوَّلَ مَنْ يَّبْذُلُ دِيْنَهٗ وَقَالَ الْحَلَالُ لَا يَحْتَمِلُ السَّرَفَ۔ (رواه فی شرح السنة)

5291. Sayyiduna Sufyan Thawri رحمہ اللہ said that in the past, property was considered to be distasteful (because people were ascetic and content). To day, however, it is said to be a believer's shield (because needs of people have increased and the State pays no attention to their plight).

He added, "If there were no dinars (with us), these kings would disgrace us."

He said also, "He who does possess some of these, must use them judiciously (and not be wasteful) because we are in times when the first thing he will abandon is his religion."

He said further, "The lawful property does not tolerate extravagance."[2]

COMMENTARY: What one earns through hard work is lawful and should not be spent on unnecessary things. His savings would come to his aid when he faces difficulty. Besides, lawful earnings are never much they are just enough to cover basic needs.

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[1] Musnad Ahmad # 5-382, Ibn Majah # 2141.

[2] Sharh us-sunnah (Holy Prophet's practice) # 4098(Beghawi)

SIXTY YEARS OF AGE IS OLD AGE

(٥٢٩٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُنَادِىْ مُنَادٍ يَوْمَ الْقِيٰمَةِ اَيْنَ اَبْنَآءُ السِّتِّيْنَ وَهُوَ الْعُمُرُ الَّذِىْ قَالَ اللّٰهُ تَعَالٰى اَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ وَجَآءَكُمُ النَّذِيْرُ۔ رَوَاهُ الْبَيْهَقِىُّ فِىْ شُعَبِ الْاِيْمَانِ۔

5292. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The one who is deputed to announce will call out on the day of resurrection, "Where are the sixty-year olds?" (Let them step forward to give their reckoning.) It is the age of which Allah, the Glorious, says:

اَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ وَجَآءَكُمُ النَّذِيْرُ

{What, did We not grant you a long life enough for one to be admonished who would be admonished? And there came to you the warner...}(35: 37)[1]

COMMENTARY: The 'warner' could refer to the Qur'an or to Allah's Messenger. It could also mean old age and death. One who is given a long life should not miss the opportunity to do something for the next world. He will be subjected to a strict reckoning in the next world.

GOOD DEEDS & LONG LIFE FETCH HIGH RANKS

(٥٢٩٣) وَعَنْ عَبْدِاللّٰهِ ابْنِ شَدَّادٍ قَالَ اِنَّ نَفَرًا مِنْ بَنِىْ عُذْرَةَ ثَلٰثَةً اَتَوُا النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَسْلَمُوْا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَكْفِيْنِيْهِمْ قَالَ طَلْحَةُ اَنَا وَكَانُوْا عِنْدَهٗ فَبَعَثَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْثًا فَخَرَجَ فِيْهِ اَحَدُهُمْ فَاسْتُشْهِدَ ثُمَّ بَعَثَ بَعْثًا فَخَرَجَ فِيْهِ الْاٰخَرُ فَاسْتُشْهِدَ ثُمَّ مَاتَ الثَّالِثُ عَلٰى فِرَاشِهٖ قَالَ قَالَ طَلْحَةُ فَرَاَيْتُ هٰؤُلَاءِ الثَّلٰثَةَ فِى الْجَنَّةِ وَرَاَيْتُ الْمَيِّتَ عَلٰى فِرَاشِهٖ اَمَامَهُمْ وَالَّذِى اسْتُشْهِدَ اٰخِرًا يَلِيْهِ وَاَوَّلُهُمْ يَلِيْهِ فَدَخَلَنِىْ مِنْ ذٰلِكَ فَذَكَرْتُ لِلنَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذٰلِكَ فَقَالَ وَمَا اَنْكَرْتَ مِنْ ذٰلِكَ لَيْسَ اَحَدٌ اَفْضَلَ عِنْدَ اللّٰهِ مِنْ مُّؤْمِنٍ يُعَمَّرُ فِى الْاِسْلَامِ لِتَسْبِيْحِهٖ وَتَكْبِيْرِهٖ وَتَهْلِيْلِهٖ۔

5293. Sayyiduna Abdullah ibn Shaddad رضی اللہ عنہ narrated that three men of the Banu Udhra came to the Prophet صلی اللہ علیہ وسلم and embraced Islam. (They stayed on the learn religion, but since were unable to meet their ends,) Allah's Messenger صلی اللہ علیہ وسلم asked, "Who would support them?" Sayyiduna Talhah رضی اللہ عنہ offered, "I." So, they stayed with him. Meanwhile, the Prophet dispatched an army and one of them joined it and (during fighting) he was martyred. Again, he sent an army in which another (of them) enlisted himself. He (too) was martyred. Then, the third man dies on his bed.

The sub narrator said that Talhah رضی اللہ عنہ continued his narration, saying, "I saw them, all three, in paradise. The one who had died on his bed was ahead of them. He who had been martyred second followed him and he who was the first to be

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[1] Bayhaqi in Shu'ab ul eeman # 10254.

martyred was after him. This perplexed me. So, I mentioned it to the Prophet صلى الله عليه وسلم. He asked, 'What worries you in that? In Allah's esteem, no one is more excellent than a believer who is given a long life in Islam so that he glorifies Him, magnifies Him and declares His unity.' (And engages in other forms of worship, getting more opportunity to do that.)"[1]

COMMENTARY: The man who was martyred in the second battle lived longer than the first. So, his deeds exceeded those of the first martyr and he gained more excellence. The third man who died on his bed lived the longest of the three and performed more deeds than the two others. Though the two were martyrs, this third one had more deeds to his credit and so was more excellent. But, we must make the same assumption as we had made in the hadith (tradition) of Ubayd ibn Khalid رضى الله عنه (# 5286) that he too longed to participate in jihad (crusade). Since he had a sincere intention to do that, he had the same rank as a martyr had.

LIFE OF A WORSHIPPER

(٥٢٩٤) وَعَنْ مُحَمَّدِ بْنِ اَبِىْ عُمَيْرَةَ وَكَانَ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ عَبْدًا لَوْ خَرَّ عَلٰى وَجْهِهٖ مِنْ يَّوْمِ وُلِدَ اِلٰى اَنْ يَّمُوْتَ هَرِمًا فِىْ طَاعَةِ اللّٰهِ لَحَقَّرَهٗ فِىْ ذٰلِكَ الْيَوْمِ وَلَوَدَّ اَنَّهٗ رُدَّ اِلَى الدُّنْيَا كَيْمَا يَزْدَادَ مِنَ الْاَجْرِ وَالثَّوَابِ۔ رَوَاهُمَا اَحْمَدُ۔

5294. Sayyiduna Muhammad ibn Abu Umayrah (عميرة) or Amirah), who was one of the sahabah (Prophet's Companions) رضى الله عنهم of Allah's Messenger صلى الله عليه وسلم, said, "If a man bows himself in (worship and) obedience to Allah from the time he was born to the day he died of old age, he would deem it negligible on that day (of resurrection) and would long to be sent back to the world to earn more reward and a higher rank."[2]

COMMENTARY: To have a long life is a great blessing of Allah provided it is not wasted. Rather, it should be spent in good work, worship of Allah and obedience to Him. The more the good deeds, the more the reward and that is an asset of the hereafter.

Thus, if someone prostrates himself to Allah all his life – from birth to old age – doing nothing for his world, he would yet yearn on seeing the reward and recompense in the hereafter to have a second chance to amass more good deeds.

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1 Musnad Ahmad # 1-164.
2 Musnad Ahmad # 4-185.

CHAPTER - V

AT-TAWAKKUL (TRUST IN ALLAH) & PATIENCE بَابُ التَّوَكُّلِ وَالصَّبْرِ

The root word is (وکل) wakala) (اوکول)ookoolu). It means to entrust, to hand over, to rely on someone and give up work (be cause of that).

The noun of this word is (وکالت) wakaalat) and (رکالت) rakaalat).

The word (توکل) tawakkul) is derived from it. It means to demonstrate one's helplessness and to trust and rely on another. The noun form of it is (تکلان) tuklaan).

In the terminology of Shari'ah (divine law) tawakkul (trust in God) is that a man should entrust his affairs and work to Allah, surrendering his design and effort. And he depends not on himself, his strength and his ability, relying completely on Divine decree and Allah's will, In other words, he must be convinced that his own design and effort, as well as his personal power and ability cannot alter Allah's will and decree. That which is ordained for him cannot transpire.

As it is tawakkul (trust in God) is observed for all affairs, but it is applied particularly to provision. It is a conviction that Allah is the guaranteed Sustainer of the creatures. While it is not a condition for tawakkul (trust in God) to be perfect to abandon lawful and outward means and sources of livelihood, yet it is necessary not to trust and rely on these means and sources. It is related to the heart and is based there. If one is convinced at heart that Allah has given the assurance then tawakkul (trust in God) is strong and perfect. It means that if the working limbs are suspended and one behaves as if handicapped then that is not a sign of true tawakkul (trust in God). Also, to employ apparent designs and plans to earn a livelihood does not negate tawakkul (trust in God).

As for some Sufis and mystics and seekers of Divine awareness who abandon the apparent means and sources of livelihood, their action is merely an exception. Their objective is to affirm their degree of tawakkul (trust in God) and to employ their soul to the utmost exercise and endeavour and to sever their sight of hopes from the means and sources. Besides, they aim is to have a perfect conviction that the apparent means and sources are not an assurance of receiving the provision.

Some people maintain that a man's belief that Allah is the Sustainer makes him independent of the necessity of the means and sources of livelihood and of the effort to earn and to work for that. But, this is the kind of tawakkul (trust in God) that is adopted in the initial stage. Or, to be independent means that the creature must sever every kind of emotional (and intellectual) relationship and reliance on the means and sources and effort and working, meaning that he should not even imagine that he gets his provision because of these things or that they are effective in this regard.

Accordingly, when anyone attains the final stage of

1. tawakkul (trust in God), it is also the end of it.
2. It is not a negation of tawakkul (trust in God) for him to use the means and sources and efforts to earn and to work for that. Even at this stage, he has perfect belief in Allah as the Sustainer, though he works for his livelihood through the sources and means etc. And, his conviction does not shake in the least even when he abandons these things completely. For example, if he sows the seed for date trees and gets the produce forthwith, contrary to

custom, or gets the produce after some years, according to custom, then his faith will not waver in the least. There will be no difference to him, either way.

The fact is that when anything becomes apparent or comes into existence in a normal way through its regular means and sources the omnipotence of the creator is more known and it grows a stronger faith, for, the appearance of a thing without any mean and causes, as in contrary to custom, there is only that one thing that accurs while anything that appears in a normal manner it is brought about through many, strong links and firm laws of nature. Besides, to abandon the means and sources is to shut them off and make them meaningless though Allah has created them for man only. To use them is not contrary to the Divine will.

SABR(صبر) OR PATIENCE: The second part of the caption is (صبر)- sabr) or patience. Its dictionary meaning is 'to stop,' 'to prevent,' 'to forbid the soul from something,' In Persian it is (شکیبائی) - shakibayi). In the terminology of Shari'ah (divine law), sabr (patience)is when one is between piety and evil and is pulled either way, one must compel one's soul to opt for piety and shun evil.

Shaykh Najmuddin Kubra رحمه الله said that sabr (patience)means 'to come out of the pleasures of the soul by means of effort and struggle or exercise, and to keep the soul away from things dear to it and attractive and pleasant to it.'

It is written in the Awarif, that the best kind of sabr (patience)is what is exercised for Allah's sake. It should be by turning to Him, truthfully and sincerely. One should be lost in His Being, attributes and perfect power, and be engrossed in them perpetually, severing all desires of the soul and its thoughts.

He also said that sabr (patience)is both kinds fard (compulsory) (obligatory) and supererogatory. The former is exercised when discharging the obligatory duties and abandoning the forbidden things. The supererogatory (or optional) can be of many kinds some of which are mentioned here:

(i) To endure poverty, need, severe conditions, and pain.
(ii) To show patience when grieved or facing hardship.
(iii) To conceal one's difficulties and anxieties.
(iv) To abstain from complaining and grumbling.
(v) To conceal one's internal conditions and excellences.

It must be known that there are many kinds of sabr, both fard (compulsory) and optional (nafl). There are many people who cannot observe all kinds of sabr.

Though there are many kinds of it and the word is applied to different situations, but generally it is applied to hardships, trials and unpleasant affairs. It is like (شکر) shukr) gratitude which is a wide embracing term and has many kinds of applications, but it is applied particularly to receiving blessings, bounties and provision.

MORE ABOUT TAWAKKUL (TRUST IN GOD) & SABR

Of the things that obstruct man from worship of Allah, the greatest obstacle is the quest for economic well-being. It is to earn a livelihood. Clearly, a man is naturally tuned to the things on which depends his survival. He may observe asceticism and righteousness and give up the worldly bounties but how may he cope with such things as are essential for his existence, like food, drink and clothing, etc. He cannot obtain these things without effort. He has to strive, work and mingle with people to earn these things Shari'ah (divine law) has shown him the most assured path to meet his demand and it is called tawakkul (trust

in God). It is the only and strong means by which man will get his necessities from Allah by themselves, if he is sincere and true in observing tawakkul (trust in God). Not only his own anxiety is removed but also he gains perfect faith.

As against this, if anyone does not observe tawakkul (trust in God) then he experiences tremendous anxiety and doubts with the result that he is unable to devote himself peacefully to worship. Moreover, he does not desire the savour of faith or delight in worship. He is so overcome with anxiety to earn a livelihood that he is disturbed and upset and cannot do any pious work with concentration and conviction.

Therefore, everyone must observe tawakkul, for, without it the strength to attain the higher ranks is lacking. This is mentioned in a lengthy hadith (tradition) that shall follow. He who wishes to be stronger than all people must resort to tawakkul, And, tawakkul is to rely on Allah, the Glorious, as the wakil (or Director or Controller) of all one's good and prosperity. One must trust Him alone and believe that whatever He has recorded in one's destiny will never be removed or bypassed and His command can never be changed whether one prays for it or not. One must believe sincerely that Allah has given a firm assurance that He will provide His creatures their sustenance. He has created and will also give provision. Indeed, He says Himself:

وَمَا مِنْ دَآبَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللّٰهِ رِزْقُهَا

{And there is not a creature on the earth but upon Allah rests its sustenance.} (11: 6)

And Allah also says on oath:

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ

{So by the Lord of the heaven and the earth, it is surely the truth}(51: 23)

If anyone believes in Allah and His assurances but does believe that He is The Guarantor and does not rely on His assurance in this regard then where does his faith stand? Does he deserve to be called Allah's slave or creature? Every believer must regard the world and its things as an outward means of sustenance. Only Allah is the real sustainer. The outward and apparent means have no significance, for, He gives those who trust and believe in Him without any outward means and even without their effort. He says:

وَمَنْ يَتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهُ

{And whosoever puts his trust in Allah, so He will suffice him.} (65: 3)

One must also not rely on the effort and means to earn a livelihood, but consider them merely as a working of the world as determined by Allah. He must trust in Allah and believe that even if he makes no effort, Allah will let him have his provision. This is the lowest degree of tawakkul and it is a necessary part of faith and is common to the general body of the Muslims. It is as Allah says:

وَعَلَى اللّٰهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ

{.....and put your trust in Allah. If you are believers.}(5: 23)

The degree above that is (تسليم)-Tasleem) which is a man's entrusting his affairs to Allah and sufficing on Allah's knowledge without thinking of any kind of change. This is the rank of the awliya (saints/ friends of Allah) and it is expressed in the words:

وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

{And in Allah let the trusting put their trust.}(14: 12)

However, we must not deduce from this discourse that if a person employs the means to earn or works to that end, it is a denial of tawakkul. Rather, these things too are a working of nature and Allah has made responsible over it to a certain extent. That which negates tawakkul is to rely completely on these things and regard them as the real sources of provision and means of getting it, and to suppose that if anyone made no effort then he can never get his provision. This kind of thinking and belief is contrary to faith and is called 'concealed polytheism.'

A person who employs the means and occupies in earning a livelihood but his belief at heart is trust in Allah, then, indeed, he is among those who trust in Allah, though the highest degree of tawakkul is to keep himself away from all means and sources and rely only on Allah in all his affairs. However, in all circumstances of ease and hardship, his faith should be strong and he must have the same perfect trust in Allah. He must not place hope in anyone other than Allah. Whatever grief and hardship he faces in this path, he should face with patience and willingness and occupy himself in worship and religious exercise. If anyone is unable to observe these things completely, then it is better for him to continue to believe in Allah in his 'mind and heart and, at the same time, employ the apparent outward means and sources and engage in earning a livelihood.

At the same time, it is absolutely wrong to sit idle and not work for a living because of lethargy and censure (of people) or because of ostentation. Indeed, most of the Prophets عليه السلام and awliya (saints/ friends of Allah) (friends of Allah) did employ the apparent means to earn a living. They never ceased to work for a living.

If anyone finds that by engaging in work his religious obligations are hampered and his internal feelings are

Weakened, then it is better for him to abandon all things and restrict himself to dhikr (remembrance of Allah) and religious effort.

It is not proper for one who puts his trust in Allah to give up such things without which it is impossible to maintain himself and Allah's sunnah (Holy Prophet's practice) works in that way. In fact, it is forbidden to so. Far instance, if anyone wishes to eat something, then he must use his hand to pick up a morsel and put it in his mouth. If he imagines that, because he places trust in Allah, it is wrong for him to use his hand and the morsel will make its way into the mouth by itself, then it is not tawakkul. It is sheer madness and foolishness. In such affairs, the limit of tawakkul is merely to know that Allah has created food to be eaten. He alone is the Creator and Sustainer of everyone and the hand is the means and source to eat the food that He has provided us. At the same time, he must not believe in it (as indispensible) with his heart and he should tell himself that people who have no hand also manage to accomplish their task. There are times when a hand is used normally but it is not absolutely essential to use it, like holding money or provision during a journey, then, in such cases one may avoid the use of hands because that is possible and done too. Those people who do not carry provision for the journey also make it through. But, to carry the provision and expenses for the journey is never against tawakkul provided trust is put in Allah and not on the provision and expenses. Rather, it is also sunnah (Holy Prophet's practice) to carry enough provision and expenses for the journey. Our predecessors did in fact do so. But, to travel without provision and expenses is a token of the highest degree of those who put trust in Allah.

If a man has a family who are unable to endure hardship and do not permit him to resort to

tawakkul to abstain from seeking a livelihood, then it is not a denial of tawakkul on his part to have necessary provision and necessities stored for them to last one year and for himself to see him through forty days. It he resorts to tawakkul and stores nothing at all in advance and abandons every ploy, provided he has perfect trust in Allah, and faith in Him, then, we may say with certainty that, he is practicing the highest degree of tawakkul. Of course, he needs to use a very strong will and effort. However, if anyone cannot muster as much strength and will-power and it liable to falter in worship if he does not store necessary provision for himself and his family then it is better for him to store it.

COMPLAINING: It is an essential of tawakkul that one should not complain of one's grief and anxiety and illness. If anyone is ill then he may only complain to his physician.

WHO IS QUALIFIED: The ulama (Scholars) say that only he can observe tawakkul who is well conditioned to monotheism and is groomed to asceticism. Monotheism or tawheed is to believe that Allah alone is the 'Creator of the universe and it works according to His plan and direction. There is no one else without whose command nothing can work. It is only with His will that everything moves and works. Whoever is convinced of this will observe tawakkul (trust in allah) involuntarily.

SABR: Patience is a path that every believer has to take. Correct faith and peaceful worship depends only on patience. No one can deny that the world is nothing but a collection of trial, hardships, grief and pain for a believer. In fact, a believer has to face physical or spiritual anxiety almost every moment of his life. So, it is wajib (obligatory) (obligatory) on every believer to choose the path of sabr (patience)(patience), so that his faith remains intact and he is able to worship and obey peacefully and with concentration. If is grieved and restless, sad and burning with desire then he cannot apply himself to worship with a proper mind.

Moreover the person who is patient is assured of uncountable blessings both in this world and the next. For instance he is granted victory against enemies, opponents and in his diverse ventures. It is as Allah says:

فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ

{So, be patient. Surely, the (happy) end is for the righteous (who fear Allah).} (11: 49)

Secondly, a person attains his desire because of patience. It is as Allah says:

وَتَمَّتْ كَلِمَةُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا

{And the good word of your Lord was fulfilled for the children of Isra'il, because of what they had endured patiently.}(7: 137)

Thirdly, if one takes the path of patience and steadfastness, he can become a leader and ruler of the people. It is as Allah says:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا

{And we appointed from among them leaders to guide by Our command when they had persevered}(32: 24)

Fourth, he who is patient is praised and chosen by Allah, as He says:

إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ

{Surely, we found him persevering - an excellent servant! Surely, He was ever turning to us.} (38: 44)

Fifth, The patient are to be given glad tidings:

وَبَشِّرِ الصَّابِرِيْنَ

{And give glad tidings to the persevering.}(2"153)

Sixth, Allah loves those who persevere, as He says:

اِنَّ اللّٰهَ يُحِبُّ الصَّابِرِيْنَ

{And Allah loves the persevering.} (3: 146)

Seventh, those who are patient will attain the highest ranks in paradise. Allah says:

أُولٰٓئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوْا

{Those shall be recompensed with the highest places (in paradise) for that they endured patiently}(25: 75)

Eighth, the patients are honoured by Allah with salaam (greeting). He says:

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ

{Peace be on you, for that you persevered...}(13: 24)

Ninth, those who persevere are awarded unlimited reward, as Allays says:

اِنَّمَا يُوَفَّى الصَّابِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ

{Truly the persevering will be paid their reward in full without reckoning.} (39: 10)

Given these merits, every believer must Endeavour to exercise patience. He must regard it as a great blessing if he is able to persevere.

Patience is to prevent oneself from being restless and showing anxiety in the face of difficulty and hardship. One must not weep and complain over one's helplessness.

One must resolve strongly to fight off the anxiety and hardship.

The very proper manner to obtain the ability to persevere in times of hardship, etc. is to tell oneself that whatever is decreed will occur in any case. It is bound to happen, so there is no point in complaining and panicking. Weeping and being restless will bring about no change. It will not put anything forward or push it backward, nor cause an increase or decrease. Moreover, if this attitude is adopted, it will cause withdrawal of the reward for patience, so this will add to the loss.

KINDS OF SABR: There are four kinds of sabr (patience)(or, patience). They are that which:

(i) Enables one to endure with regularity the effort to worship Allah.
(ii) Helps one to abstain from sin and wrong-doing.
(iii) Causes one to avoid excess things of the world as are beyond one's needs.
(iv) Mitigates suffering when faced with trial, hardship or anxiety in religion or any worldly matter.

Hence, he who observes all these four kinds of patience will be firm on the path of obedience and worship with peace. He will be preserved from sin. He will be safe from worldly trails and will be delivered from punishment in the next world. Moreover, he will receive a very heavy reward.

As fro him who will not show patience in any of the foregoing cases and will complain, he will be deprived of the blessings. He will not be able to worship with concentration and if he manages to do so to some extent then the sin because of his impatience will wipe off any reward he earns.

SECTION-I اَلْفَصْلُ الْاَوَّلُ

EXCELLENCE OF THOSE WHO OBSERVE TAWAKKUL

(٥٢٩٥) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْجَنَّةَ مِنْ اُمَّتِيْ سَبْعُوْنَ اَلْفًا بِغَيْرِ حِسَابٍ هُمُ الَّذِيْنَ لَا يَسْتَرْقُوْنَ وَلَا يَتَطَيَّرُوْنَ وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۔ (متفق عليه)

5295. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Seventy thousand members of my ummah will enter paradise without being subjected to reckoning. They are those who do cast spells and do not take (ill) omens, but (in whatever is to be done or not done,)they put their trust in their Lord."[1]

COMMENTARY: Seventy thousand people, who will enter paradise without going through reckoning because of their own entitlement, do not include those who enter as their followers along with them. This conforms to another tradition according to which each of these seventy thousand will have with them as many followers too (meaning, seventy thousand with each).

These people do not resort to spells or incantation and talismans, other than those made up of words of the Qur'an invocation taught by the Prophet صلی اللہ علیہ وسلم or the attributes of Allah.

They do not take ill omens. It is as ancient superstitious people took omens when birds took flight, on hearing certain sounds, and so on. They are described thus:

اَللّٰهُمَّ لَا طَيْرَ اِلَّا طَيْرُكَ وَلَا خَيْرَ اِلَّا خَيْرُكَ وَلَا اِلٰهَ غَيْرُكَ اَللّٰهُمَّ لَا يَاْتِيْ بِالْحَسَنَاتِ اِلَّا اَنْتَ وَلَا يَذْهَبُ بِالسَّيِّئَاتِ اِلَّا اَنْتَ

(O Allah, there is no bad omen except for the omen with You. And there is no good except for the good with You. And there is no God besides You. O Allah, only You bring forth goodness and only You remove bad things.)[2]

The author of Nihayah says that these characteristics belong to the perfect awaliyas. They show unconcern to the working and means of the world and do not incline to anything at all that has something to do with the world. This rank is attained by the chosen ones but the masses cannot reach it though they may employ the lawful means and treat themselves with medicine. However, if anyone is ill or faces anxiety and endures it supplicating Allah and awaiting relief then he certainly is among the chosen awliya (saints/ friends of Allah). If anyone cannot do it then he may make supplication, use talisman and medicine to get relief from his illness or hardship.

The ruling will depend for everyone according to his natural disposition. When Sayyiduna Abu Bakr رضی اللہ عنہ offered all his wealth and property in Allah's path, the Prophet صلی اللہ علیہ وسلم did not turn down his offer because he knew that Abu Bakr رضی اللہ عنہ had perfect faith and was very persevering. However, when another man brought less than a handful of gold offering it in Allah's path and saying, "This is all I have," the Prophet صلی اللہ علیہ وسلم did

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[1] Bukhari # 6472, Muslim # 372-218, Tirmidhi (Similar) # 2437(2445) by Abu Umamahرضی اللہ عنہ.

[2] Hisa Haseen p332, Darul-Isha'at Karachi, Mushad Ahmad, Abu Dawud, Tabarani in Kabir, Ibn Abu Shaybah.

not accept it and was also displeased with him. (This far is the quotation from Mulla Ali Qari.رضی اللہ عنہ).

Shaykh Abdul Haq Dahlawi رضی اللہ عنہ said about the spells that they are the ones used in the jahiliyah (ignorance period) which had no relation to the teachings of the Qur'an and sunnah (Holy Prophet's practice). Their words smack of polytheism. It was common to the Arabs of the pre-Islamic period to take bad omen. Hence, every Muslim should abstain from these things as he must from their polytheistic customs and habits, but, it is unfortunate that Muslims today persist in taking ill omen. Apart from its roots in the jahiliyah (ignorance period), one must not take ill omen because a person who does not take ill omen is singled out with great excellence and included among those who will enter paradise without any account being taken from him. Besides, this is a characteristic that takes him to the rank of tawakkul.(trust in allah)

Above this rank is the rank of one who shuns every kind of charm, talisman, cure and other means. It is tawakkul in the real sense and it confirms it as defined by the Sufis that tawakkul is to believe in Allah as the sustainer and to abandon all effort to earn and all means and agencies. This is the second rank, or the middle rank. It is the rank of the chosen ones. They qualify for the reward promised in the hadith (tradition). Rather, they are given more good tidings, too:

لِلَّذِيْنَ اَحْسَنُوا الْحُسْنٰى وَزِيَادَةٌ

{For those who do good is the best reward and an increase.}(10: 26)

Next is the third rank that is reserved for the ones near to Allah and it is the limit of this ranking. They reject the means and the agencies outright. It is the same to them if these things exist or not. If they use them to some extent, that is only to demonstrate servitude and to obey Allah's will. In fact, their use of them in this sense is a sign of their resolve. This is the rank of the select of the chosen and they are the Prophets علیہ السلام and the awaliya who are mortal and human in bodies, but immortal with Allah. This is the final rank of tawakkul (trust in allah) and also its true essence. Those people who attain this station are the most excellent and get the greatest reward.

Alamgiri has mentioned a universal rule on this issue. The means and agencies that remove a harm and a hardship are of three kinds.

(i) (یقینی) Whose effectiveness is assured, like water quenching thirst, food relieving hunger.

(ii) The (ظنی) zanni) or probables. Examples of these are to scarify, have incisions, cupping, taking purgatives, using medicines to correct diseases that arise from heat or cold, according to the principles of treatment. These are the outward means of cure.

(iii) The (موہم) unreal means like branding, incantation through prayers, using talismans and so on.

Thus, as for those means that are (real and effective, it is not only not against tawakkul(trust in god) but it is forbidden by shariah to abandon them if that might result in death. As for those that are unreal, it is the spirit of tawakkul that they should be done away with. The Prophet صلی اللہ علیہ وسلم counted those who abandoned such means among the (متوکلین) mutawakkileen) ones who place trust (in Allah).

As for the (ظنی) - probables, and which the physicians regard as apparent means of cure, it

is not a negation of tawkkul to use them as per the principles of medicine.
While the (ظنی) or) probables are not contrary to tawakkul as the (موهم) or) unreal are, yet it is not forbidden to abandon them as it is forbidden to abandon the (یقینی) or) the ones whose effectiveness is assured. In fact, under certain circumstances and for certain people, it is better to abandon them. So, the (ظنی) or) probables are between two other kinds.

(٥٢٩٦) وَعَنْهُ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ عُرِضَتْ عَلَيَّ الْاُمَمُ فَجَعَلَ يَمُرُّ النَّبِيُّ وَمَعَهُ الرَّجُلُ وَالنَّبِيُّ وَمَعَهُ الرَّجُلَانِ وَالنَّبِيُّ وَمَعَهُ الرَّهْطُ وَالنَّبِيُّ وَلَيْسَ مَعَهُ اَحَدٌ فَرَاَيْتُ سِوَادًا كَثِيْرًا سَدَّ الْاُفُقَ فَرَجَوْتُ اَنْ يَكُوْنَ اُمَّتِيْ فَقِيْلَ لِيْ اُنْظُرْ فَرَاَيْتُ سَوَادًا كَثِيْرًا سَدَّا الْاُفُقَ فَقِيْلَ لِيَ انْظُرْ هٰكَذَا وَهٰكَذَا فَرَاَيْتُ سَوَادًا كَثِيْرًا سَدَّا الْاُفُقَ فَقِيْلَ هٰؤُلَاۤءِ اُمَّتُكَ وَمَعَ هٰؤُلَاءِ سَبْعُوْنَ اَلْفًا قُدَّامَهُمْ يَدْخُلُوْنَ الْجَنَّةَ بِغَيْرِ حِسَابٍ هُمُ الَّذِيْنَ لَا يَتَطَيَّرُوْنَ وَلَا يَسْتَرْقُوْنَ وَلَا يَكْتَوُوْنَ وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ فَقَالَ ادْعُ اللّٰهَ اَنْ يَجْعَلَنِيْ مِنْهُمْ قَالَ اَللّٰهُمَّ اجْعَلْهُ مِنْهُمْ ثُمَّ قَامَ رَجُلٌ اٰخَرُ فَقَالَ اُدْعُ اللّٰهَ اَنْ يَجْعَلَنِيْ مِنْهُمْ قَالَ سَبَقَكَ بِهَا عُكَّاشَةُ۔ (متفق عليه)

5296. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم came out (one day) and said, "The ummahs were shown to me (with their Prophets, in my dream or through inspiration). When the Prophets began to pass, (I saw) a Prophet was accompanied by two men. Another was accompanied by a large group and yet another was accompanied by none. Then, I saw a large number of people who obscured the horizon and I hoped that they were my ummah, but was told This is Musa with his ummah.' I was told to look and I saw a great many people who obscured the horizon, and I was told to look to the right and to the left. I saw very many people who obscured the horizon (to either side). Then, I was told, 'They are your ummah. With them are seventy thousand leading them who would enter paradise without being subjected to reckoning. They are those who do not take (ill) omens, cast spells or cauterize themselves. But, they put trust in their Lord.' "At that, Ukkashah ibn Mihsan رضی اللہ عنہ got up and submitted, "Pray to Allah to place me among them!" So, he prayed "O Allah, let him be among them!" Then, another man got up and submitted, "Pray to Allah that He may place me among them!" But, he said "Ukkashah has overtaken you in that."[1]

COMMENTARY: The word (نبی) nabi) Prophet stands for (رسول)-rasul) Messenger because they were deputed to propagate the religion.
Allamah nawawi رحمہ اللہ said that there would be seventy thousand from the Prophet's صلی اللہ علیہ وسلم ummah apart from those shown. Or, the seventy thousand would be from those very people (who were shown) and this is corroborated by the words of the hadith (tradition):

هٰذِهٖ اُمَّتُكَ وَيَدْخُلُوْنَ الْجَنَّةَ مِنْ هٰؤُلَاءِ سَبْعُوْنَ اَلْفًا

(They are your ummah. And of them seventy thousand will go to paradise.)

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[1] Bukhari # 6541, Muslim # 374220, Tirmidhi # 2446

They do not have themselves branded unnecessarily. When it was very necessary and there was no alternative, even some of the sahabah (Prophet's Companions) رضی اللہ عنہم had themselves branded. Sa'd ibn Abu Waqqas رضی اللہ عنہ was one of them and indeed he is also among the ten who were given glad tidings of paradise. It could also mean that they never resort to branding even if it is very necessary. They submit to fate and believe in Allah and rely on him. Instead of trying to put off any hardship, they feel delight in it. They are deeply convinced that only Allah can cause profit and loss. Nothing and nobody else is able to do that. They are pure souls and in their own eyes they are as though non-existent and as far as delights of the soul are concerned they seem to have perished.

Some scholars explain that they do not brand themselves but if they cannot do without it, their belief is only in Allah as the one who cures, not on branding.

Some others say that the ahadith (tradition) do not permit it unless a reliable physician prescribes it as necessary.

The words that they do not cast spells mean that they do not use such incantation and spells whose words do not comply with the Qur'an or ahadith (tradition), but border on polytheism.

They do not take ill omen from anything like a bird flying or an animal making a sound, etc.

The people who refrain from these things will enter paradise without having to submit to accounting. They have a strong faith and character. Their beliefs have no similarity to those of the jahiliyah (ignorance period).

As for the number seventy thousand, it is not specific. Rather, it signifies very many people.

The Prophet صلی اللہ علیہ وسلم did not pray for the second man after Ukkashah رضی اللہ عنہ. Perhaps, Allah had permitted him to pray for only one man.

Or, the second man did not qualify for that. So, the Prophet صلی اللہ علیہ وسلم did not pray for him, but he did not tell him that he did not deserve it beyond saying that Ukkashah رضی اللہ عنہ preceded him in making the request (for the prayer).

Some scholars say that the second man was a hypocrite. The Prophet صلی اللہ علیہ وسلم had received a silent revelation that he should pray for Ukkashah رضی اللہ عنہ. This is a stronger opinion because the second person who requested for a supplication is named in another tradition as Sa'd ibn Ubadah رضی اللہ عنہ a well-known sahabi.

This is evidence that one must try to take precedence on the path of piety. Also, religious elders must be requested to pray for one's success and prosperity.

THE BELIEVER'S DISTINCTION

(٥٢٩٧) وَعَنْ صُهَيْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَجَبًا لِأَمْرِ الْمُؤْمِنِ اِنَّ اَمْرَهٗ كُلَّهٗ لَهٗ خَيْرٌ وَلَيْسَ ذٰلِكَ لِاَحَدٍ اِلَّا لِلْمُؤْمِنِ اِنْ اَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهٗ وَاِنْ اَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهٗ۔ (رواه مسلم)

5297. Sayyiduna Suhayb رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is indeed amazing with a believer. There is good for him in his affairs each of them! And it is not so for anyone but the believer! If he goes through what is pleasing, he gives thanks and that is good for him. And if he faces hardship, he

endures it patiently and that is good for him."[1]

COMMENTARY: Every human being is either happy or grieved at different times of day or night. A believer responds to them in a right way so that is always good for him. But, this refers to the perfect believer. If he is not perfect, happiness makes him arrogant and grief causes him to grumble and complain. Hence, every believer must take an account of himself and examine himself whether he deserves to be called a perfect believer.

WORDS OF GUIDANCE

(٥٢٩٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَاَحَبُّ اِلَى اللّٰهِ مِنَ الْمُؤْمِنِ الضَّعِيْفِ وَفِيْ كُلٍّ خَيْرٌ اَحْرِصْ عَلٰى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللّٰهِ وَلَا تَعْجِزْ وَاِنْ اَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ اَنِّيْ فَعَلْتُ كَانَ كَذَا وَكَذَا وَلٰكِنْ قُلْ قَدَّرَ اللّٰهُ وَمَا شَآءَ فَعَلَ فَاِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ۔ (رواه مسلم)

5298. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The strong believer is better and dearer to Allah than the weak (meaning he who has a stronger faith and tawakkul and endures hardship at the hands of others). Every believer (strong or weak) has good characteristics. So, whatever is good (in terms of religion) crave for what benefits you in it. Seek help from Allah (to do good) and do not be lethargic in seeking it.[2]

And, it you are overcome by something, do not lament, 'Had I done this or that, such and such would have occurred,' but say, 'This is as Allah has decreed. (It is what He decided.), what He wishes, He does, because 'if' or 'had I done' (implies reliance on one's own design and) opens the door for the deeds of the devil." (And the mind doubts the working of the decree.)[3]

COMMENTARY: It is not allowed to say 'If I had done this, I would not have suffered' because such a supposition is meaningless. Nothing happens by itself. Everything is decreed by Allah. It is as Allah says:

قُلْ لَّنْ يُّصِيْبَنَا اِلَّا مَا كَتَبَ اللّٰهُ لَنَا

{Say, "Nothing can befall us except that which Allah has prescribed for us.} (9: 51)

So, it is disallowed to say 'if' when it is used in a sentence that negates decree and the speaker does not subscribe to predestination, and imagines that everything occurs because of the working of the law of cause and effect. When he does not hold this belief, there is not harm in using 'if', as indeed the Qur'an says:

لَوْ كُنْتُمْ فِيْ بُيُوْتِكُمْ لَبَرَزَ الَّذِيْنَ كُتِبَ عَلَيْهِمُ الْقَتْلُ

{Even if you had been in your houses, those for whom slaying was decreed, ...} (3: 154)

Or, it is as the Prophet صلی اللہ علیہ وسلم said (and is quoted in hadith (tradition) # 2555)

لَوْ اَنِّيْ اسْتَقْبَلْتُ مِنْ اَمْرِيْ مَا اسْتَدْبَرْتُ

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[1] Muslim # 64-2999

[2] Or, as some put it, in doing that what you are commanded.

[3] Muslim # 31-2664

(Had I known before ..... what I learnt later...)

This word (لو) is used in many other traditions in this way. So, this word is not permitted to be used if meant to deny decree. Besides, the prohibition is merely nahi tanzihi (forbidden nearer to lawful) (prohibition that is nearer lawful, but not unlawful).

Besides, if it is used in a sentence regretting the omission of an act of worship, or inability to do it, then there is no harm in it. It is used in ahadith (tradition) in this sense. In fact, it is good to regret oversight or omission of an act of worship. There is a reward for it.

Imam Razi رضی اللہ عنہ has quoted Abu Amir رضی اللہ عنہ in his book Mashikhat:

"If anyone regrets losing something of the world and belonging to him, then he draws nearer to hell by the distance covered in one thousand years. But, if anyone regrets having missed or lost something of religion or concerned with the hereafter then he draws nearer to paradise by a distance covered in one thousand years.'

SECTION II اَلْفَصْلُ الثَّانِیْ

PLACE TRUST IN ALLAH IN A COMPLETE WAY

(٥٢٩٩) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَوْ اَنَّكُمْ تَتَوَكَّلُوْنَ عَلَى اللّٰهِ حَقَّ تَوَكُّلِهٖ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرُ تَغْدُوْا خِمَاصًا وَتَرُوْحُ بِطَانًا۔ (رواه الترمذی وابن ماجه)

5299. Sayyiduna Umar ibn Khattab رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say. "If you did put trust in Allah, observing a true trust in Allah, observing a true trust in Him, then, indeed, He would give you provision as He provides the birds that emerge hungry in the morning and return with a full belly in the evening."[1]

COMMENTARY: Tawakkul, in its real sense, is to believe firmly that no one but Allah brings everything into existence. He is the Owner of everything that exists whether animate or inanimate, whether provision is to given or not, harmful or profitable, poor or rich, sick or healthy, death or life - whatever it is and whatever condition. Everything is from Him. It is also to believe without any semblance of doubt that He is the Bestower of provision. Then one must engage in earning a livelihood in a reasonable manner without overworking or being greedy and without failing to distinguish the unlawful.

Imam Ghazzali رحمہ اللہ said that if anyone imagines that tawakkul is to abandon all kind of work and sit in expectation then he is stupid.

Imam Qushayri رحمہ اللہ said that the heart is where tawakkul grows and effort is necessary to earn a livelihood and it does not contradict tawakkul provided reliance is placed in Allah not on one's effort. The hadith (tradition) gives the example of the bird that flies out in quest of food but depends on Allah to get it. Hence, while it is not wrong for man to search for a livelihood, yet he must adopt reasonable means and place trust in Allah. It is as Allah says:

وَكَاَيِّنْ مِّنْ دَآبَّةٍ لَا تَحْمِلُ رِزْقَهَا اللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ

{And how many a living creature there is that carries not its own sustenance (but) Allah provides for it and for you!} (29: 60)

The hadith (tradition) says that provision is not received through effort and striving.

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[1] Tirmidhi # 2344(2351), Musnad Ahmad # 205, Ibn Majah # 4164.

Rather, only Allah provides it. At the same time, the hadith (tradition) does not say that one must make no effort at all, because tawakkul and reliance are placed in the heart and this does not prevent working for provision with the limbs. However, sometimes, Allah provides sustenance without effort of any kind whatsoever. It is a blessing of tawakkul that one has to make no effort but others work and bring him his provision, as evidenced in the words of Allah:

وَمَا مِنْ دَآبَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللّٰهِ رِزْقُهَا۔

{And there is not a creature on the earth but upon Allah rests its sustenance.}(11: 6)
When the young of the crow hatch, they are pure white and it deserts them. But, Allah feeds them by sending to them flies and ants that they eat by picking them up one by one. When they grow up, they begin to change colour and become dark black. Their parent visits them after some time and finds them having his own colour, so it takes them and raises them. This demonstrates that Allah provides sustenance to some even without their making any effort.
There are many anecdotes about it. But, the most amazing is that Allah asked the angel Izra'il عليه السلام who is in charge of taking out the souls of the creatures, "Have you ever felt mercy for anyone when extracting the soul of that person?" He said. "Yes" I felt much pity, O my Lord. It was when a boat capsized and many people drowned but some managed to survive. Among them was a woman with her infant. She clung to a plank with him feeding him I got Your command at that instant that I should take out her soul. So I did that but I felt pity on her infant on a broken plank in the sea, all alone." Allah asked, "Do you know how that infant fared? I directed the plank to the banks of an island where a lioness took him and suckled him. When he grew up, I appointed some jinns to teach him human speech and manner of living. He grew up into a young man, well learned. He joined the ulama (Scholars) and became rich and king of a state and then of all lands of earth. Then he forgot himself, and his power turned out to be his worst enemy driving him away from human values and servitude to Me. He forgot his position as servant and the rights of the Lord. He did not remember that Allah had brought him out of the sea and had finally made him sovereign of the world. Do you know him? He came to be known as Shaddad![1]
Believers must not forget that Allah is Merciful, kind. When He feeds His enemies, how will He overlook His friends and dear ones?

NEARER PARADISE OR NEARER HELL

(٥٣٠٠) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّهَا النَّاسُ لَيْسَ مِنْ شَيْءٍ يُقَرِّبُكُمْ اِلَى الْجَنَّةِ وَيُبَاعِدُكُمْ مِنَ النَّارِ اِلَّا قَدْ اَمَرْتُكُمْ بِهٖ وَلَيْسَ شَيْءٌ يُقَرِّبُكُمْ مِنَ النَّارِ وَيُبَاعِدُكُمْ مِنَ الْجَنَّةِ اِلَّا قَدْ نَهَيْتُكُمْ عَنْهُ وَاِنَّ الرُّوْحَ الْاَمِيْنَ وَفِيْ رِوَايَةٍ وَاِنَّ رُوْحَ الْقُدُسِ نَفَثَ فِيْ رُوْعِيْ اَنَّ نَفْسًا لَنْ تَمُوْتَ حَتّٰى تَسْتَكْمِلَ رِزْقَهَا اَلَا فَاتَّقُوا اللّٰهَ وَاَجْمِلُوْا فِي الطَّلَبِ وَلَا يَحْمِلَنَّكُمْ اسْتِبْطَاءُ الرِّزْقِ اَنْ تَطْلُبُوْهُ بِمَعَاصِي اللّٰهِ فَاِنَّهٗ لَا يُدْرَكُ مَا عِنْدَ اللّٰهِ اِلَّا بِطَاعَتِهٖ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ اَلَا اَنَّهٗ لَمْ

[1] Shaddad was the tyrant king of the (people of) Aad who founded the earthly paradise, Eram.

يَذْكُر وإنَّ رُوْحَ الْقُدُسِ۔

5300. Sayyiduna Abdullah ibn Masud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said," O people, nothing there is as may bring you nearer to paradise and as may put you further from hell that I have not commanded you. And nothing ther is as may bring you nearer to hell and away from paradise that I have not forbidden you. And, Ar-Rooh ul-Amin - or, as per a version, the Rooh ul-Quds - (meaning Jibril عليه السلام) has put into my heart (that is, brought a lighter revelation to me) that a soul does not die till it gets its provision in full. So, fear Allah, adopt moderation in seeking (your provision). And do not be led by delay in receiving your provision to commit acts of disobedience to Allah. For, indeed, that which is with Allah can be had with nothing but obedience to Him."[1]

COMMENTARY: It is only from the Book (or, Qur'an) and the sunnah (Holy Prophet's practice) that all the things that benefit men and that harm him may be learnt. It is a waste of time to look for such things elsewhere.

The word (روح) rooh means 'life' and it is also taken to mean (وحی) wahy) 'revelation,' and Jibril عليه السلام and Eesa عليه السلام, too. Here it refers to Sayyiduna Jibril عليه السلام. His attribute is al-amin, because he conveyed Allah's message to the Messengers faithfully. So, too, he is called Rooh ul-Quds. The words quds is pure and he is pure in a perfect way.

The word (اجملوا) means to exercise moderation in seeking provision. One must not involve oneself too much in working for it because one is not made responsibie to seek provision. It is as Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُوْنِ مَآ أُرِيْدُ مِنْهُمْ مِّنْ رِّزْقٍ وَّمَا أُرِيْدُ أَنْ يُّطْعِمُوْنِ إِنَّ اللّٰهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِيْنُ۔

{And I have not created the jinn and mankind but to worship Me.:
I seek of them no sustenance nor do I seek that they should feed Me.
Surely, Allah! He is the Bestower of sustenance, the Lord of Power Ever-steadfast.}
(51: 56-58)

And Allah also says:

وَأْمُرْ أَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا ط لَا نَسْئَلُكَ رِزْقًا ط نَحْنُ نَرْزُقُكَ ط وَالْعَاقِبَةُ لِلتَّقْوٰى۔

{And enjoin salah (prayer) on your household and persevere therein. We ask not you to provide sustenance. We indeed provide for you. And the good end is for righteousness.}(20: 132)

If the word (اجملوا) is taken to mean as stated in the foregoing lines, then it will be said to be a command expressing permission. But, if it were taken to mean get your provision from lawful sources,' then the command will be of the nature of wajib (obligatory) (an obligatory kind). This is supported by the next words that if the provision is delayed, 'do not be upset and do not seek unlawful means to procure it.' Do not steal, appropriate anyone's property, pretend to be highly religious and dupe people to pay homage to you etc.

In fact provision never is delayed. It comes at the appointed time in appointed measure. Sin and disobedience can never bring it earlier. If one grumbles and shows restlessness, he

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[1] Bayhaqi in Shu'ab ul-eeman # 10376

earns nothing but sin. Besides, whatever provision is got through sin is forbidden. So, there is not good in being restless, committing sin or disobeying.
Teebi رحمه الله said that (اجملوا) means to earn in a decent, pious manner. One should never use a method that is contrary to Shari'ah (divine law).
The word (إستبطا) is used to signify delay. It is from (ابطاء). It is like (استعفف) from (عف) in the Qur'an. The letter (سين) is for emphasis.

WHAT IS ZUHD (ABSTINENCE)

(٥٣٠١) وَعَنْ اَبِىْ ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الزَّهَادَةُ فِي الدُّنْيَا لَيْسَتْ بِتَحْرِيْمِ الْحَلَالِ وَلَا بِإِضَاعَةِ الْمَالِ وَلٰكِنَّ الزَّهَادَةَ فِي الدُّنْيَا اَنْ لَاتَكُوْنَ بِمَا فِيْ يَدَيْكَ اَوْثَقَ بِمَا فِيْ يَدِى اللّٰهِ وَاَنْ تَكُوْنَ فِيْ ثَوَابِ الْمُصِيْبَةِ اِذَا اَنْتَ اُصِبْتَ بِهَا اَرْغَبَ فِيْهَا لَوْ اَنَّهَا اُبْقِيَتْ لَكَ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ وَعَمْرُو بْنُ وَاقِدِ الرَّاوِيْ مُنْكَرُ الْحَدِيْثِ۔

5301. Sayyiduna Abu Dharr رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "To observe Zuhd (abstinence) (abstinence) in this world is not to forbid the lawful to oneself or to squander property. But, zuhd (abstinence) in this world is that you rely more on what is with Allah than on that which you posses, and that you long for reward against hardship which our encounter to such an extent that you wish it to prolong for ever."[1]

COMMENTARY: In the light of this hadith (tradition), abstinence is not to deny oneself the blessings and natural desires of the world when Allah has made them lawful for us. Apart from not being zuhd (abstinence), this thing is also forbidden because Allah says:

لَا تُحَرِّمُوْا طَيِّبَاتِ مَا اَحَلَّ اللّٰهُ لَكُمْ

{Forbid not the wholesome things that Allah has made lawful for you.}(5: 87)

Moreover, it is known definitely that the Prophet صلى الله عليه وسلم never abstained from the desirable pure things and from the worldly blessings of Allah. He benefited from that which he received. Clearly, who can possess more zuhd (abstinence) and taqwa (piety)than the Prophet صلى الله عليه وسلم. So, the so-called Sufis and the ignorant consider the abandoning of pleasures as zuhd (abstinence) and taqwa (piety)and do not eat wholesome food and fruit and do not wear good clothing and they refrain from using other blessings. They say that this is zuhd (abstinence) and taqwa. Indeed, they do not really know what zuhd (abstinence) is and what it means to be a zahid (abstinent).
At the same time, zuhd (abstinence) and taqwa (piety)is not to waste the wealth and property that Allah has given, neither must that be put to unnecessary use. He must not throw it away or distribute it among people.
It is not proper to assume such kind of zuhd (abstinence). It is also not correct to keep oneself free of worldly property and refrain from earning to observe zuhd (abstinence) and taqwa. While some people do it, when they are in dire need they look hopefully at other people, forgetting their zuhd (abstinence). Rather, zuhd (abstinence) really is in the heart. It should be turned only to Allah in every condition and one must not have a soft corner or

[1] Tirmidhi # 2340(2347), Ibn Majah # 4100.

love for the world and the worldly things.

As for 'things that you possess,' they refer to worldly possessions, planning and skill. And, as for what Allah possesses, they are the things that are in His known and unknown treasures. So, you must have trust and reliance basically on His promise to provide you. He provides you from such places and sources as you could not even think of. Do not suppose that whatever you earn through effort and skill comes to you because of that. Rather, all that comes to you according to His promise to provide you. If He gave you nothing, then all your schemes and efforts would bear you no fruit. Besides, whatever you get and possess cannot last longer than that which lies in Allah's treasures and which you have not yet received. All that you have will perish but Allah's treasures are perpetual and never perishable. He says:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ

{That which is with you comes to an end and that which is with Allah is lasting.} (16: 96)

The hadith (tradition) concludes with the message that zuhd (abstinence) calls on you not to turn to the worldly comforts and luxuries and not to wish to benefit from worldly blessings. You must realize that they are instrumental in afflicting you with trials and hardships in your life of the next world.

When you suffer from a worldly hardship, instead of being anxious, welcome the difficulty. Seek reward against it and behave as though you are not facing any hardship but awaiting it. You must wish that the hardship must come to you.

The Prophet صلى الله عليه وسلم made clear in this hadith (tradition) that if anyone has the two attributes in him then he observes zuhd (abstinence), He should ignore the world and all its things. And he should aim only for the next world. The Prophet's صلى الله عليه وسلم saying means that zuhd (abstinence) is perfect only when one observes tawakkul and shows patience and desires the hereafter to such an extent that he adores worldly troubles because they will get him reward in the next world. He loves being afflicted with them more than not being afflicted. When this is developed, zuhd (abstinence) is truly accomplished.

PEOPLE CANNOT BENEFIT OR HURT YOU

(٥٣٠٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كُنْتُ خَلْفَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ يَا غُلَامُ اِحْفِظِ اللّٰهَ يَحْفَظْكَ اِحْفِظِ للّٰهِ تَجِدْهُ تُجَاهَكَ وَاِذَا سَاَلْتَ فَاسْئَلِ اللّٰهَ وَاِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللّٰهِ وَاعْلَمْ اَنَّ الْاُمَّةَ لَوِ اجْتَمَعَتْ عَلٰى اَنْ يَّنْفَعُوْكَ بِشَيْءٍ لَمْ يَنْفَعُوْكَ اِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللّٰهُ لَكَ وَلَوِ اجْتَمِعُوْا عَلٰى اَنْ يَّضُرُّوْكَ بِشَيْءٍ لَمْ يَضُرُّوْكَ اِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللّٰهُ عَلَيْكَ رُفِعَتِ الْاَقْلَامُ وَجُفَّتِ الصُّحُفُ۔ (رواه احمد والترمذی)

5302. Sayyiduna Ibn Abbas رضى الله عنه narrated that one day he was riding behind Allah's Messenger صلى الله عليه وسلم who said (to him), "Son, be mindful of (the commands of) Allah, Allah will be mindful of you (for, it is as (من كان لله كان الله له) – he who becomes Allah's, Allah too becomes his). If you be mindful of Allah, you will find Him with you (with His bounties for you). When you (wish to) ask for something, ask it from Allah (alone) and when you seek help, seek help (only) from Allah. And, know that if all the creatures were to get together to benefit you to some extent, they will not be able to benefit you except to the extent Allah has decreed for

you. And so, were they to get together to hurt yu to some extent, they will not be able to hurt you, except to the extent Allah has decreed for you. The pens have been raised (and put aside) and the scrolls are dry." (This refers to the record of predestination.)[1]

COMMENTARY: The meaning of 'Allah will be with you' is that:

(i) His mercies and blessings will accrue to you.

(ii) He will protect you, help you and let you get your ambitions.

(iii) Your sight will gain His awareness as though He is before you and you see Him between the place of kindness and perfect faith such that all else is invisible to you.

The next words call for asking Allah alone because everything belongs to Him and is in His power. Every blessing and comfort that you get and every trial and hardship that is averted from you is because of Allah's mercy through which He bestows or withholds. Most of all, His mercy is genuine. There is no selfishness in it at all, nor any excuse. He is Generous, absolutely, and Independent, Rich Who lacks nothing. Never does He need anything. Hence, only He is the One in Whom we may place our hopes. We must fear no one else but only His punishment, and we must depend on Him alone for all our needs.
This is what the Prophet صلی اللہ علیہ وسلم said. If anyone cannot do anything for himself how may he be expected to benefit or harm any other person. We must never cease to ask Allah, for, according to one hadith (tradition), if anyone does not ask Allah for anything then He gets angry at him. Besides, to beseech one's Creator is to demonstrate to Him one's helplessness and need which is the essence of servitude to Him. Someone has said very aptly:

الله يغضب ان تركت سواله وابناء آدم حين تسئال تغضب

(Allah gets displeased when you do not ask Him But the children of Aadam get displeased when they are asked.)

The next words are that 'when the creatures get together to benefit you...' We must ascribe every profit and loss to Allah and we must turn to Him in every condition. He alone gives and He alone withholds. Some books of metaphysics say that Allah declares, "By My might and honour, I sever relations with him who placed hope in someone other than Me. I clothe him with garments of disgrace for others to see. I deprive him of My nearness and cast him away from meeting Me. I let him wander in the dark labyrinth of worries and anxieties. How can he depend on others when I hold these things? I am Al-Hayyi Al-Qayoom (The Ever Living, The Ever-Subsisting). He knocks at doors that are shut but My door is open for one who comes to Me and prays to Me."
The next words say that the pens have been kept aside and the scrolls have dried. Thus, the commands have been given and recorded for everything that will happen till the last Hour. Nothing more will be recorded and nothing will be amended. The scrolls are rolled up for ever.
We have seen a hadith (tradition) (#94) in this book (Mishkat) which tells us that the first thing that Allah created was the pen. "He said to it, 'write down!' So it recorded

[1] Tirmidhi # 2516, Musnad Ahmad # 1-293.

everything that would transpire till eternity.[1]

Here, a question may arise about the words of the Qur'an:

يَمْحُو اللّٰهُ مَايَشَآءُ

{Allah blots out.... What so ever He will.}(13: 39)

The explanation is that blotting out and retaining are part of what are decreed already and, after recording which, the pen was put aside, and the scrolls dried. There are two kinds of the decree:

(i) The (مبرم) mubarram which are the irrevocable allowing for no alteration. And,

(ii) The (معلق) mu'alliq which are the suspended and are not irrevocable but permit alteration.

Apart from this, the blotting out and retaining (or establishing) are linked to the Preserved Tablet and to Allah's knowledge. It is recorded afore hand in the preserved Tablet that a certain thing would be blotted out in such a manner or retained and this is known to Allah. This is what is described as blotted out or retained. It is that which is decreed, neither will it be called altered nor changed.

Some scholars say that there are two books with Allah:

(i) The Preserved Tablet in which there can be no change, and.

(ii) The book in which the angels write down deeds of the people and betting out or retaining is done in it.

This hadith (tradition) urges us to put trust in Allah. We must be pleased with what pleases Allah. We must not regard our skill, effort and power and strength as truly effective because nothing that happens is outside Allah's domain and will and judgment. It is as written down by the Recorder of destiny fifty thousand years before the creation of earth and heaven.

We have to give thanks in every kind of circumstances. One can hope for Allah's helping trying circumstances only if one exercises patience in grief and difficulty and makes no complain.

Shaykh Abdul Qadir Jilani رحمه الله has written in Futuh -ul-Ghayb that every believer must make this hadith (tradition) a reflection of his heart. He must act and rest in accordance with the teachings of this hadith (tradition). He will be safe in both the worlds if he follows its teachings and he will be raised in honour in both the worlds because of Allah's mercy.

Some versions of this hadith (tradition) have after the words (تجده تجاهک) (will find Him with you) the following passage:

تَعْرِف اِلَى اللّٰهِ فِى الرَّخَآءِ يَعْرِفُكَ فِى الشَّدَائِدِ، فَاِنِ اسْتَطَعْتَ اَنْ تَعْمَلَ لِلّٰهِ بِالرِّضَاءِ فِى الْيَقِيْنِ فَافْعَلْ

فَاِنْ لَمْ تَسْتَطِعْ فَاِنَّ فِى الصَّبْرِ عَلَى مَاتَكْرَهُ خَيْرًا كَثِيْرًا وَاعْلَمْ اَنَّ النَّصْرَ مَعَ الصَّبْرِ وَالْفَرَجَ مَعَ الْكَرْبِ

وَاِنَّ مَعَ الْعُسْرِ يُسْرًا وَلَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ۔

"Do not fail to remember Allah (by recognizing Him) in good times. He will remember you in your bad times. It you can do something for Allah with pleasure

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[1] Tirmidhi # 216280, 3330, Abu Dawud # 4700 Musnad Ahmad 5-317 narrated by Ubadah ibn Samit رضي الله عنه.

and a conviction then do it. But, if you cannot, then know that patience in the face of such happenings as you dislike is also very good. And, know that help lies with patience and abundance lies with hardship. And every difficulty is followed be ease and a single difficulty will not suppress two easy circumstances." (One of these is in this world and the other awaits in the hereafter – in the shape of reward and recompense.)

MAN'S HAPPINESS & MISFORTUNE

(٥٣٠٣) وَعَنْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ سَعَادَةِ ابْنِ اٰدَمَ رِضَاهُ بِمَا قَضَى اللّٰهُ لَهُ وَمِنْ شِقَاوَةِ ابْنِ اٰدَمَ تَرْكُهُ اسْتِخَارَةَ اللّٰهِ وَمِنْ شِقَاوَةِ ابْنِ اٰدَمَ سَخَطُهُ بِمَا قَضَى اللّٰهُ لَهُ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5303. Sayyiduna Sa'd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The good fortune of the son of Aadam عليه السلام lies in part in his pleasing acceptance of what Allah has decreed for him. The misfortune of the son of Aadam عليه السلام lies in part in his neglect of praying for Allah's favours and part of the misfortune of the son of Aadam عليه السلام lies in his unhappiness with that which Allah has decreed for him.[1]

COMMENTARY: Man's good fortune lies in his asking Allah for good things, his supplication to Allah and his willing acceptance of what is decreed for him.

If he does not supplicate Allah for good, that is his misfortune. So, his good fortune lies in praying to Him for prosperity. He must always ask for the right path and pray to Him to keep him away from evil. This means that it is wrong to imagine that if a person does something contrary to Shari'ah (divine law) then that was predestined and he must accept it willingly. It is certainly not so!

If anyone is pleased with Divine decree then he feels comfortable at heart and gets mental peace so that he can go about his work and his worship with concentration. He who does not accept Divine decree willingly is upset on slight difficulties and problems and does not devote himself to worship with concentration.

When a person is pleased with Divine decree then this preserves him from Allah's wrath and displeasure because he does not express disapproval of it. A man's expression of his disapproval is to speak highly of what Allah has not decreed for him, but definitely what Allah has written for him is better than what the man expects and speaks highly of.

ISTIKHARAH: It is to seek from Allah good in all one's affairs. One should hold that he simply does not know what procedure or action is good for him and what is bad. Only Allah knows that. But, generally, it happens that (on his own) man thinks of something as good for him but it turns out bad. And, it he deems it unfavourable, it turns out to be good for him. It is as Allah say:

عَسٰٓى اَنْ تَكْرَهُوْا شَيْئًا وَّهُوَ خَيْرٌ لَّكُمْ وَعَسٰٓى اَنْ تُحِبُّوْا شَيْئًا وَّهُوَ شَرٌّ لَّكُمْ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ

{...it may be that you abhor a thing, while it is good for you, and it may be that you love a thing, while it is bad for you. Allah knows and you know not.}(2: 216)

When a person is convinced of this in a perfect way, he may move to the next stage. He

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[1] Tirmidhi # 2951

may say that whatever happens in this world takes place in accordance with Allah's will and command. And whatever occurs at His command and will can never be but good and have good results.

Whatever is good is from You, O Allah, but evil is not ascribed to You.

It is mustahab (desirable) to consult knowledgeable and intelligent scholars when an important affair presents itself or something significant is to be under taken. After that, one may make istikharah. It is to turn to Allah, the Real Doer, with sincere heart and to supplicate Him for guidance to what it good and worthy. The briefest istikharah is:

اَللّٰهُمَّ خِرْلِي وَاخْتَرْلِي فَلَاتَكِلْنِي اِلٰى اِخْتِيَارِي۔

"O Allah, decree what is good for me, and select that which is good for me. Do not leave me to myself (to choose for myself)."

The complete supplication of istikharah has been mentioned previously.[1]

(Under optional or supererogatory salah (prayer))

Tabarani رحمه الله has transmitted the marfu hadith (tradition) of Sayyiduna Anas رضى الله عنه in his Awsat:

مَاخَابَ مَنِ اسْتَخَارَ وَلَا نَدِمَ مَنِ اسْتَشَارَ وَلَا عَالَ مَنِ اقْتَصَدَ

(He cannot fail who makes istikharah. He will not repent who consults. And he will not be helpless who observes moderation.)

Some wise men have said that he who has received four things will not be deprived of four things;

(i) He who is grateful (and gives thanks) will not be deprived of increase (in his blessings).

(ii) He who is enabled to make repentance will not be deprived of approval (of it).

(iii) He who makes istikharah will not be deprived of good and prosperity.

(iv) He who consults will not be deprived of getting to the correct decision.

SECTION III اَلْفَصْلُ الثَّالِثُ

PLACING COMPLETE TRUST IN ALLAH

(٥٣٠٤-٥٣٠٥) عَنْ جَابِرٍ اَنَّهُ غَزَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قِبَلَ نَجْدٍ فَلَمَّا قَفَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَفَلَ مَعَهُ فَاَدْرَكَتْهُمُ الْقَائِلَةُ فِيْ وَادٍ كَثِيْرِ الْعِضَاةِ فَنَزَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَفَرَّقَ النَّاسُ يَسْتَظِلُّوْنَ بِالشَّجَرِ فَنَزَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَحْتَ سُمُرَةٍ فَعَلَّقَ بِهَا سَيْفَهُ وَنِمْنَا نَوْمَةً فَاِذَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُوْنَا وَاِذَا عِنْدَهُ اَعْرَابِيٌّ فَقَالَ اِنَّ هٰذَا اخْتَرَطَ عَلَى سَيْفِي وَاَنَا نَائِمٌ فَاسْتَيْقَظْتُ وَهُوَ فِيْ يَدِهِ صَلْتًا قَالَ مَنْ يَّمْنَعُكَ مِنِّي فَقُلْتُ اللّٰهُ ثَلٰثًا وَلَمْ يُعَاقِبْهُ وَجَلَسَ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةِ اَبِيْ بَكْرٍ الْاِسْمَاعِيْلِيِّ فِيْ صَحِيْحِهِ فَقَالَ مَنْ يَمْنَعُكَ مِنِّي قَالَ اللّٰهُ فَسَقَطَ السَّيْفُ مِنْ يَدِهِ فَاَخَذَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّيْفَ فَقَالَ مَنْ يَّمْنَعُكَ مِنِّي فَقَالَ كُنْ خَيْرَ اٰخِذٍ فَقَالَ تَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ

[1] See hadith (tradition) # 1323 of this book.

وَاَنِّیْ رَسُوْلُ اللّٰهِ قَالَ لَا وَلٰكِنِّیْ اُعَاهِدُكَ عَلٰى اَنْ لَّا اُقَاتِلَكَ وَلَا اَكُوْنَ مَعَ قَوْمٍ يُقَاتِلُوْنَكَ فَخَلّٰى سَبِيْلَهٗ فَاَتٰى اَصْحَابَهٗ فَقَالَ جِئْتُكُمْ مِنْ عِنْدِ خَيْرِ النَّاسِ هٰكَذَا فِیْ كِتَابِ الْحُمَيْدِیِّ وَفِی الرِّيَاضِ۔

5304. Sayyiduna Jabir رضی اللہ عنہ narrated: I participated in a jihad (crusade) with the Prophet صلی اللہ علیہ وسلم towards Najd. When he returned, I too came back with him. We came to a valley full of thorny trees in the afternoon (and decided to have a nap). Allah's Messenger صلی اللہ علیہ وسلم alighted and the people dispersed (here and there) seeking shade under trees. Allah's Messenger صلی اللہ علیہ وسلم came down under an acacia tree on which he hung his sword. We took a nap. Suddenly, we heard Allah's Messenger صلی اللہ علیہ وسلم call us and we saw an Arab villager with him. He said, "This man had unsheathed my sword against me when I was asleep. When I awoke I saw it so in his hand and he asked me, 'Who will protect you from me?' I said three times, 'Allah,'" He did not punish him, but sat down.[1]

5305. The version of Abu Bakr al-Isma'ili in his sahih:

The man asked, "Who will protect you from me?" He (the Prophet صلی اللہ علیہ وسلم) said, "Allah," and the sword dropped from his hand. Allah's Messenger صلی اللہ علیہ وسلم took the sword and asked, "Who will protect you from me (if I decide to kill you)?" The man pleaded, "Be (as you are) the kindest in awarding punishment. (It is not with you to seek retaliation. Forgive me.)" He said, "Do testify that there is no God but Allah and that I am Allah's Messenger." He said, "No! But, I do pledge to you that I shall not fight with you or be with those people who fight with you."

So he let him go free. When he came to his companions, he said, "I am coming to you from the best of men."[2]

(It is thus transmitted in Humaydi's book and in ar-Riya (ostentation)d of Nawawi.)

COMMENTARY: Najd is the word applied to an elevated land. Also, it is a name of a region in the Arabian peninsula (in its centre and its tribal province). This region is elevated (from 762 m to 1525 m) so it is given the name Najd. In the ancient times, it was a very small area but currently the entire central region of the Arabian peninsula is Najd and covers an area 800 miles by 100 (or 200) miles. It ranges in the north from the southern tips of the deserts of Syria to the valley ad-Dadaris or ar-Rub an Hali in the south, and in width from Ahsa to the Hijaz.

(عضاء) Idah is plural of ((عضه) adah). It is a thorny tree. According to Majm ul-Bihar, it is acacia or gum Arabic. A larger variety of it is samurah (سمرة).

THE VERSE TO GET AMPLE PROVISION

(٥٣٠٦) وَعَنْ اَبِیْ ذَرٍّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنِّیْ لَا اَعْلَمُ اٰيَةً لَوْ اَخَذَ النَّاسُ بِهَا لَكَفَتْهُمْ وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ۔ (رواه احمد وابن ماجة والدارمی)

5306. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed, I know a verse such that if the people go by it, it would suffice them. (They would not need to observe other invocations. It is:

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[1] Bukhari # 2910, Muslim # 14-843.

[2] Bukhari # 2913, (Muslim # as above), Riya (ostentation)d as-swulihiny, Nawawi.

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ (الاية)

{And whoso fears Allah, He appoints a way out for him. And He provides him sustenance from whence he expects not.}[1]

COMMENTARY: The rest of the verse (3) is included here:

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مُخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا۔

{And whoso fears Allah, He appoints a way out for him. And He provides him sustenance from whence he expects not. And, whosoever puts his trust in Allah, so He will suffice him. Surely Allah attains His purpose Allah indeed has appointed a measure for everything.}(65: 2-3)

The initial words of the verse as in the hadith (tradition) (from (حيث لايحتسب) to (ومن يتق الله) mean that Allah is sufficient for a person's affairs of this world and the next which he fears and which he does not like. He preserves him from all such things.

The next words are about one who puts his trust in Allah, Allah is sufficient for him for blessings of both the worlds. He lets him have the blessings.

The next words mean that Allah is All-Powerful. He enforces His commands. Once it is known that nothing can be achieved without Allah's will and command, there is no better way but to submit to His will.

ALLAH ALONE PROVIDES SUSTENANCE

(٥٣٠٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ اَقْرَاَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ اَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِيْنِ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

5307. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم taught him this verse:

اِنِّيْ اَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِيْنِ

{Surely, I am the Sustainer, Lord of Power, Ever steadfast.} (51: 58) (a variant reading of (ان الله هو الرزاق ذو القوة المتين)(51: 58) [2]

COMMENTARY: This is a rare recital of the one shown in parenthesis which mean 'Surely, Allah is the sustainer....'

This makes it binding on us not to rely on anyone else for our needs.

EARNINGS ARE NOT THE REAL THING

(٥٣٠٨) وَعَنْ اَنَسٍ قَالَ كَانَ اَخَوَانِ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَانَ اَحَدُهُمَا يَاْتِي النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالْاٰخِرُ يَحْتَرِفُ فَسفكَى الْمُحْتَرِفُ اَخَاهُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَعَلَّكَ تُرْزَقُ بِهٖ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ صَحِيْحٌ غَرِيْبٌ۔

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[1] The verse is of surah at-Talaq (65: 2-3), Ibn Majah # 4220.

[2] Tirmidhi # 2940(2949).

5308. Sayyiduna Anas رضی اللہ عنہ narrated that there were two brothers in the time of Allah's Messenger صلی اللہ علیہ وسلم. One of them used to remain with the Prophet صلی اللہ علیہ وسلم (because he had no family of his own and so did not have any responsibility). The other engaged in some occupation (and earned a livelihood for both of them). So, the working brother complained to the Prophet صلی اللہ علیہ وسلم of his brother (that he remained idle while he had to earn for both). So, he said, "Perhaps, you get your provision because of him![1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم told him that he should not imagine that he earned provision because of his effort. Rather, because he looked after his brother and shouldered responsibility for him, perhaps Allah provided him sustenance through blessings of that. So, neither should be complain nor consider it as a favour on his brother. It is allowed to abandon worldly occupation in order to attend to religious affairs, learning and practice and to prepare for the next world. Also, if one looks after the poor, particularly one's kin, and provides them their needs, then it is a means to secure additional sustenance for oneself and blessings in it.

TRUST IN ALLAH & HE WILL SUFFICE

(٥٣٠٩) وَعَنْ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ قَلْبَ ابْنِ اٰدَمَ بِكُلِّ وَادٍ شُعْبَةٌ فَمَنْ اَتْبَعَ قَلْبَهُ الشُّعَبَ كُلَّهَا لَمْ يُبَالِ اللّٰهُ بِاَيِّ وَادٍ اَهْلَكَهُ وَمَنْ تَوَكَّلَ عَلَى اللّٰهِ كَفَاهُ الشُّعَبَ۔ (رواه ابن ماجه)

5309. Sayyiduna Amr ibn Aas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, the heart of the son of Aadam علیہ السلام has a branch in every desert (meaning, it is in his nature to seek provision from different sources). So, if anyone lets his heart seek all the branches, Allah does not care in which desert He destroys him. But, if anyone trusts in Allah (and depends on Him for all his affairs) then Allah is sufficient for him for all branches (meaning cares)."[2]

MORE ON IT

(٥٣١٠) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ، قَالَ رَبُّكُمْ عَزَّوَجَلَّ لَوْ اَنَّ عَبِيْدِيْ اَطَاعُوْنِيْ لَاَسْقَيْتُهُمُ الْمَطَرَ بِاللَّيْلِ وَاَطْلَعْتُ عَلَيْهِمُ الشَّمْسَ بِالنَّهَارِ وَلَمْ اُسْمِعْهُمْ صَوْتَ الرَّعْدِ۔ (رواه احمد)

5310. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said that Allah, Mighty and Glorious, says, "Were My slaves to obey Me, I would cause rain to fall on them by night and cause the sun to spread light on them by day (so that they would sleep soundly by night and work undisturbed by day). And, I would not let them hear the sound of thunder (by day or by night that they may not fear)."[3]

AN AMAZING EXAMPLE OF TAWAKKUL

(٥٣١١) وَعَنْهُ قَالَ دَخَلَ رَجُلٌ عَلٰى اَهْلِهٖ فَلَمَّا رَاٰى مَابِهِمْ مِنَ الْحَاجَةِ خَرَجَ اِلَى الْبَرِّيَّةِ فَلَمَّا رَاَتِ امْرَاَتُهٗ قَامَتْ اِلَى الرَّحٰى فَوَضَعَتْهَا وَاِلَى التَّنُّوْرِ فَسَجَّرَتْهُ ثُمَّ قَالَتْ اَللّٰهُمَّ ارْزُقْنَا فَنَظَرَتْ فَاِذَا الْجَفْنَةُ قَدِ امْتَلَاَتْ

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1. Tirmidhi # 2345.
2. Ibn Majah # 4166.
3. Musnad Ahmad # 2-359.

قَالَ وَذَهَبَتْ إِلَى التَّنُّوْرِ فَوَجَدَتْهُ مُمْتَلِئًا قَالَ فَرَجَعَ الزَّوْجُ قَالَ اَصَبْتُمْ بَعْدِي شَيْئًا قَالَتِ امْرَاتُهُ نَعَمْ مِنْ رَّبِّنَا وَقَامَ إِلَى الرَّحٰى فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَمَا اِنَّهُ لَوْ لَمْ يَرْفَعْهَا لَمْ تَزَلْ تَدُوْرُ اِلٰى يَوْمِ الْقِيٰمَةِ۔ (رواه احمد)

5311. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man came to his family. When he saw how they were beset with need, he went away to the desert (to meditate and think of Allah). When his wife saw it (and his anxiety for not being able to support the family), she got up, readied the will, lit a fire under the oven and prayed, "O Allah, grant us provision!" (You are the Best of those who provide. We depend on You.) She looked and saw that the platter was full.
The sub narrator added: She went to the oven and found that it was full, too.
The sub narrator went on: The husband came back and asked, "Did you get something after my going?" His wife said, "Yes, from our Lord!" (No one else gave us anything.) He got up and went and raised the mill-stone.
That was mentioned to the Prophet صلی اللہ علیہ وسلم and he said, "If he had not raised it, it would have continued to turn till the Last Day (and would have pured out the flour)."[1]

COMMENTARY: This took place in the time of the Prophet صلی اللہ علیہ وسلم. It was a blessing on the family that showed patience and placed trust in Allah.

PROVISION LOOKS OUT FOR THE PERSON

(٥٣١٢) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الرِّزْقَ لَيَطْلُبُ الْعَبْدَ كَمَا يَطْلُبُهُ اَجَلُهُ۔ رَوَاهُ اَبُوْنُعَيْمٍ فِي الْحِلْيَةِ۔

5312. Sayyiduna Abu Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, provision seeks the person in the same way as his term looks out for him."[2]

COMMENTARY: Both provision and death will catch up with every person. Just as a person is not required to seek his death, so too he may not look out for his provision, for, his full measure will reach him. It does not mean that if anyone looks for his provision, he will not get it. Rather, it is part of Divine decree and natural plan that one should seek means of livelihood, but one need be convinced that not his effort but the Lord provides him. So, man must first put trust in Allah and believe firmly that He has guarteed everyone his provision. If there is some delay or hindrance in receiving it, one should not become restless.

This belief must be accompanied by a reasonable effort to earn a livelihood. While Allah is the One Who provides, yet it is part of servitude to make a reasonable effort to earn it.

Mullah Ali Qari رحمہ اللہ has written that the fact is that provision reaches a person before his death. A person always received his full provision before his death, as much as was allotted to him in his destiny at his birth. This is also established by Allah's words:

اَللّٰهُ الَّذِيْ خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ

{Allah is He Who created you, then provided you sustenance, then He causes you to

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[1] Musnad Ahmad # 2-513

[2] Abu Na'aym in al-Hilyah 6-86.

die, and then He shall give you life.}(30: 40)

Mirak رحمه الله (میرک) has said that Mundhari رحمه الله reported that this hadith (tradition) is transmitted by Ibn Majah رحمه الله in his sahih and by Bazzar رحمه الله. Also, Tabarani has transmitted it through a better line of transmission with the additional words too:

إِنَّ الرِّزْقَ لَيَطْلُبُ الْعَبْدَ أَكْثَرَ مِمَّا يَطْلُبُهُ أَجَلُهُ

(Surely, provision seeks the person with more zeal than death seeks him.)

Mulla Ali Qari رحمه الله has also stated that Abu Nu'aym رحمه الله has mentioned in the Hilyah in a marfu form:

لَوْ أَنَّ ابْنَ آدَمَ هَرَبَ مِنْ رِزْقِهِ كَمَا يَهْرَبُ مِنَ الْمَوْتِ لَأَدْرَكَهُ رِزْقُهُ كَمَا يُدْرِكُهُ الْمَوْتُ

(Were the son of Aadam to free from his provision as he flees from his death, indeed, his provision would catch up with him as death catches up with him.)

UNMATCHED PATIENCE OF A PROPHET

(٥٣١٣) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ كَأَنِّي أَنْظُرُ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُوْلُ اَللّٰهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُوْنَ۔ (متفق عليه)

5313. Sayyiduna Ibn Mas'ud رضى الله عنه narrated, "It is as though I see (even now) Allah's Messenger صلى الله عليه وسلم say of a Prophet, among the Prophets, whose people beat him and caused him to bleed profusely. He wiped blood from his face and kept saying, 'O Allah forgive my people, for, they know not.'"[1]

COMMENTARY: Sayyiduna Ibn Mas'ud رضى الله عنه remembered the Prophet's صلى الله عليه وسلم description of the mistreatment of a Prophet at the hands of his people.

The prayer of that Prophet to Allah to forgive his people pertained to forgiveness in the world, 'Do not eliminate them in this world,' otherwise it is never allowed to pray for anyone being forgiven his polytheism or disbelief. If a person dies a disbeliever or polytheist then his punishment in the next world cannot be waved.

Those people were ignorant about Allah and His Prophet, so that Prophet displayed exemplary patience in asking Allah to overlook their mistreatment of him.

If anyone commits a sin while he is ignorant, then that sin is not as accentuated as one committed knowingly. This is why it is said:

وَيْلٌ لِّلْجَاهِلِ مَرَّةً وَوَيْلٌ لِلْعَالِمِ سَبْعَ مَرَّاتٍ

"For the ignorant is disappointment while for the one who is aware there are seven disappointments."

Hafiz Ibn Hajr Asqalani رحمه الله said that while the Prophet spoken of in the hadith (tradition) cannot be identified, Sayyiduna Nooh عليه السلام was persecuted by his people severely. They would beat him till he fell down and remained on the ground for a considerable time. When he regained some energy, he would resume his mission of propagating religion. Some people say that in this hadith (tradition), the Prophet صلى الله عليه وسلم speaks of himself (alluding to the general practice of the people with their Prophet). This is a more correct opinion because at the Battle of Uhud he had prayed for his enemies in these very words.

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[1] Bukhari # 3477, Muslim, Ibn Majah # 4025, Musnad Ahmad # 1-441.

CHAPTER - VI

HYPOCRISY, OSTENTATION & FAME بَابُ الرِّيَاءِ وَالسُّمْعَةِ

DEFINITION OF RIYA (OSTENTATION) (OSTENTATION)

The word(رياء) riya (ostentation))[1] Is derived from (رؤيت) and according to (صرح) Sarah it means to present oneself before people as good.' According to (عين العلم) Ayn ul-Ilm, it is 'to demonstrate one's piety so that people might esteem and give great respect.' Hence, it concerns mainly the outward deeds of worship and piety. Such deeds as are out of the scope of worship or righteousness, like wealth, intelligence, memory, etc, when done to be seen, are not called(رياء). Rather, they are a kind of pride and arrogance. In the same way, if a pious deed is done to demonstrate to others but not to gain fame and esteem - as some teachers do to encourage their disciples to emulate them - then though it looks like (رياء), it is not riya (ostentation). This is why it is said: (رِيَاءُ الصِّدِّيْقِيْنَ خَيْرٌ مِنْ اِخْلَاصِ الْمُرِيْدِيْنَ) 'The riya (ostentation)' of the shaykhs (leading religious scholars) is better than, the sincerity of the disciples.'

It must be known that riya (ostentation) is that a person possesses a laudable trait or characteristic and displays it to other people with the desire that they should know of it and give him distinction and honour. However, if he does not possess anything like that but makes believe that he possesses them, then it is not riya (ostentation), but falsehood and hypocrisy.

On this basis, backbiting is to speak of someone's shortcomings behind his back and which are truly found in him. But, if those things are not truly in him, then one accuses him and what one says of him is slander and calumny, casting aspersion. (In this discourse 'ostentation' is used for riya (ostentation).')

KINDS OF RIYA (OSTENTATION)

There are different kinds and possibilities of riya (ostentation) (ostentation). The worst and most detestable of these is the one in which a person seemingly performs worship but has no intention whatsoever to worship Allah and receive reward, his only aim being to show off to people and to gain honour in their sight. It is like the work of purely ostentatious (and deceiving) persons who offer salah (prayer) in the presence of other people and engage in making invocation and going through various mechanical and routine exercises, but when they are alone, they have nothing to do with these things. What is more unfortunate is that they stand to offer salah (prayer) with people without performing ablution or purifying themselves (when that is necessary). This is the most despicable form of ostentation and it invites Allah's wrath and punishment an all that is done (in the name of religion) is absolutely to no avail. Some scholars maintain that if the deed done in this manner is fard (compulsory), then that too will be rejected and will have to redeemed.

The second kind of ostentation is such that a pious deed is done both to gain some reward and also to show off, the latter motive is more marked. This deed would not have been done in private but even if there was no reward attached to it, the deed would have been done to show off to the people. The same ruling applies to this kind as to the previous.

The third kind is such that a pious deed is done to earn reward as well as to demonstrate and both motives are equally marked. If one of them is lacking then there is no impetus to

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[1] Ostentation and hypocrisy (سمعه) - sum'ah) is fame, repute

do the deed. While it appears that in being driven by such a motive to do the deed, the result is balanced for benefit and harm, yet the ahadith (tradition) and aathar establish that this kind too is condemned. The deed that is performed with this mind is unacceptable.
The fourth kind is such that the dominant motive in doing a pious deed is to please Allah and earn a reward. It seems that this kind is not in vain and there is no harm in pursuing it. Or, we might say that it is eligible both for reward and punishment equally, or that will depend on the degree of sincerity or lack of it. Besides, it will also be seen at what stage the desire to be ostentatious arose (even if it is weaker than the motive to earn a reward). If it was there in the initial stage when the deed was about to be done, then it is more bad. If it arose during the course of action then it is less bad than the first possibility. If it arose after the deed was done then it would be lesser than the second possibility, or the least bad, and the deed performed will not have been in vain.
Another consideration is that if the desire to be ostentatious arises as a strong resolve then that is worse. If it arises only as a thought and remains that and no more then this possibility is not very harmful.
DIFFICULT TO FIGHT OFF: Riya (ostentation) or ostentation is such an evil that it is very difficult for anyone to get rid of it completely. It is not easy to observe sincerity always. This is why the ulama (Scholars) say that if a person is pleased on being praised then that is a sign of riya (ostentation). Even when alone one gets the thought of being ostentatious that is also riya (ostentation). May Allah preserve us and cause us to be sincere. It is impossible to earn this blessing without Allah's help and enablement.
BE PLEASED ON BEING SEEN: The ulama (Scholars) have mentioned another peculiar aspect, condition and possibility. If anyone performs a good deed or pious work and other people see him do it, then he must feel pleased that they are seeing him. He must thank Allah for enabling him to do good work and letting people see him do it and honour him. Indeed, Allah concealed his sins but publicized his piety and good character. Also, he must cherish the desire that with the circulation of his religious attitude people should be encouraged to become religious minded and to do good deeds.
This attitude is not riya (ostentation), or ostentation. Rather, it is praiseworthy and recommended. This is also proved through the ahadith (tradition).
However, this issue is very complex. It is open to debate and allows for conflicting opinions. Anyone who desires to study it in detail must seek guidance from the books and sayings of the men of Allah. The book 'Ahya ul-Uloom' is very excellent on this subject.

WHAT IS (سمعة)(SUMU'AH)

It is what is done for the gallery. It is done that people might hear, and the doer may gain fame. Generally, this word is used with riya (ostentation) as in: 'he did it for riya (ostentation) and sum'ah' (to be seen and heard). So, riya (ostentation) is linked to vision and sumu'ah to hearing.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

ALLAH LOOKS AT HEARTS & DEEDS

(٥٣١٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ لَا يَنْظُرُ اِلٰى صُوَرِكُمْ وَاَمْوَالِكُمْ وَلٰكِنْ يَّنْظُرُ اِلٰى قُلُوْبِكُمْ وَاَعْمَالِكُمْ۔ (رواه مسلم)

5314. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah does not look at your appearances and your properties (for, they are of no worth in His esteem to recompense you). But, He looks at your hearts and your deeds." (And rewards or punishes accordingly.)[1]

DEEDS LACKING SINCERITY ARE USELESS

(٥٣١٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى اَنَا اَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ مَنْ عَمِلَ عَمَلًا اَشْرَكَ فِيْهِ مَعِي غَيْرِيْ تَرَكْتُهُ وَشِرْكَهُ۔ وَفِيْ رِوَايَةٍ فَاَنَا مِنْهُ بَرِيْءٌ هُوَ لِلَّذِيْ عَمِلَهُ۔ (رواه مسلم)

5315. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah, the Glorious, says, 'I am most Independent of all partners concerning their association. (It is not like the creatures who are in need of each other for cooperation and partnership.) If anyone does anything whereby he ascribed another with me then I shall cast him out with his partnership."
According to another version: : 'I am absolved of him. His deed is for him for whom he did it.'[2]
(No deed should be done to please anyone else or to get his nod of approval and praise. Here Allah has mentioned Himself with partners as one partner only from the point of view of the creatures who because of their foolishness ascribe partners to Him.) (فَاَنَا مِنْهُ بَرِيْءٌ هُوَ لِلَّذِيْ عَمِلَهُ)

COMMENTARY: This hadith (tradition) (particularly the second portion) says that any work done ostentatiously is null and void. At the same time, the deed that has some suggestion of it also is rejected. But, the ulama (Scholars) say that this applies to the two kinds of riya (ostentation):

(i) in which there is no intention whatever of earning reward or
(ii) in which the intention to earn reward is there, but the urge to be ostentatious is dominant.

This hadith (tradition) may also be said to mean that every deed done for the sake of Allah should be free of ostentation of every kind. Those who are neglectful in this regard are warned severely.

WARNING TO PERFORMERS OF DEEDS TO BE HEARD & SEEN

(٥٣١٦) وَعَنْ جُنْدُبٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمَّعَ سَمَّعَ اللّٰهُ بِهٖ وَمَنْ يُّرَائِيْ يُرَائِي اللّٰهُ بِهٖ۔

(متفق علیہ)

5316. Sayyiduna Jundub رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who performs deeds that people might hear of them (and thus gain fame), Allah will make the people hear of his condition (and make him disgraced and dejected). And he who performs deeds that people might see, Allah will cause him to be seen (being punished for ostentation and tell him to get his reward for whom he did the deed)."[3]

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[1] Muslim # 34-2564
[2] Muslim # 46-2985
[3] Bukhari # 6499, Muslim # 49-2987.

COMMENTARY: Some commentators suggest that if anyone does something pious only to earn a name then Allah will disclose to His creatures this person's defects and bad deeds which he had been doing in private unknown to them. Or, Allah will let the people know in the world this man's evil intention and will also disclose them on the day of resurrection. Some ulama (Scholars) say that on they day of resurrection, Allah will let the man merely know the reward his pious deeds would have fetched him had he not been ostentatious and made others her and see his pious deeds, but Allah will give him no reward will be that people had learnt in the world of his good deeds. So, in the hereafter he will be deprived of his reward.

GAINING FAME WITHOUT DESIRING IT

(٥٣١٧) وَعَنْ اَبِي ذَرٍّ قَالَ قِيْلَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرَاَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ وَيَحْمَدُهُ النَّاسُ عَلَيْهِ وَفِيْ رِوَايَةٍ وَيُحِبُّهُ النَّاسُ عَلَيْهِ قَالَ تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ۔ (رواه مسلم)

5317. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that someone asked Allah's Messenger صلی اللہ علیہ وسلم, "What do you say of a man who does good deeds and people praise him because of it and," - according to a version: - "he is loved by the people because of it?" (will his reward and deed be in vain?) He said, "That (praise and love) is glad tidings to the believer conveyed to him before-hand."[1]

COMMENTARY: He will get his reward in the hereafter and he gets one in this world ahead of that through praise and love of the people. This is a sign that his deed is approved.

The Prophet صلی اللہ علیہ وسلم made it clear that this man's behaviour is not ostentatious because the people honour him or their own without his craving for fame. His intention in doing the good deed was nothing but to gain Allah's pleasure and reward. This is the favour and blessing of Allah that He granted him reward in the form of people's acclaim.

SECTION II اَلْفَصْلُ الثَّانِي

ASSOCIATORS WILL BE PUT AWAY

(٥٣١٨) عَنْ اَبِي سَعِيْدِ بْنِ اَبِي فُضَالَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا جَمَعَ اللّٰهُ النَّاسَ يَوْمَ الْقِيَامَةِ لِيَوْمٍ لَارَيْبَ فِيْهِ نَادٰى مُنَادٍ مَنْ كَانَ اَشْرَكَ فِيْ عَمَلٍ عَمِلَهُ لِلّٰهِ اَحَدًا فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللّٰهِ فَاِنَّ اللّٰهَ اَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ۔ (رواه احمد)

5318. Sayyiduna Abu Sa'eed ibn Abu fudalah رضی اللہ عنہ (Ansari) narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When Allah will gather mankind on the day of resurrection - a day of which there is no doubt[2] a crier will proclaim, 'He who had associated something in his deeds that are done for Allah alone, must demand its reward from (that) other than Allah, for Allah is Independent of partners and of association."[3]

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[1] Muslim # 166-2642.

[2] Qur'an, surah Aal-Imran verse 9, 25.

[3] Tirmidhi # 3154(3165), Musnad Ahmad # 3-466, Ibn Majah # 4203, Muslim # 2985

COMMENTARY: Teebi رحمہ اللہ said that the letter (ل) in the word (ليوم) refers to 'gathering.' It is the day on which Allah will gather mankind whereof is no doubt. He will bring them together to reward and punish them. The words is Isti'ab are explanatory:

إِذَا كَانَ يَوْمَ الْقِيٰمَةِ يَجْمَعُ اللّٰهُ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ لِيَوْمٍ لَّا رَيْبَ فِيْهِ۔ الخ

(When the day of resurrection arrives, Allah will gather the first and the last ones - a day whereof is no doubt...)

The word (ليوم), here, gives the meaning:

جَمَعَ اللّٰهُ الْخَلْقَ يَوْمَ الْقِيٰمَةِ لِيَجْزِيَهُمْ فِيْهِ

(Allah will bring together all creatures on the day of resurrection so that He might give them reward and punishment).

SHOWINESS CONDEMNED

(۵۳۱۹) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمَّعَ النَّاسَ بِعَمَلِهٖ سَمَّعَ اللّٰهُ بِهٖ اَسَامِعَ خَلْقِهٖ وَحَقَّرَهٗ وَصَغَّرَهٗ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5319. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "He who publicizes his deed among the people, (should know that Allah will convey his ostentatious behaviour to the ears of the people. (They wll know that his aim was to gain their acclaim.) And (on the day of resurrection), He will disgrace and humiliate him."[1]

(۵۳۲۰۔۵۳۲۱) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَتْ نِيَّتُهٗ طَلَبَ الْاٰخِرَةِ جَعَلَ اللّٰهُ غِنَاهُ فِيْ قَلْبِهٖ وَجَمَعَ لَهٗ شَمْلَهٗ وَاَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ وَمَنْ كَانَتْ نِيَّتُهٗ طَلَبَ الدُّنْيَا جَعَلَ اللّٰهُ الْفَقْرَ بَيْنَ عَيْنَيْهِ وَشَتَّتَ عَلَيْهِ اَمْرَهٗ وَلَا يَاْتِيْهِ مِنْهَا اِلَّا مَا كُتِبَ لَهٗ۔ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ اَحْمَدُ وَالدَّارِمِيُّ عَنْ اَبَانٍ عَنْ زَيْدِ بْنِ ثَابِتٍ۔

5320. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "As for him whose concern is the hereafter, Allah grows in his heart contentment, puts his affairs right and the world comes to him in submission. But, as for him whose concern is the world, Allah makes poverty his lot and puts his affairs in disorder and nothing of the world comes to him beyond what is ordained for him."[2]

5321. Sayyiduna Aban رضی اللہ عنہ narrated it from Sayyiduna Zayd ibn Thabit رضی اللہ عنہ.[3]

COMMENTARY: Clearly results of deeds depend on the intention behind them.

WHAT IS NOT RIYA (OSTENTATION)

(۵۳۲۲) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ بينا اَنَا فِيْ بَيْتِيْ فِيْ مُصَلَّايَ اِذَا دَخَلَ عَلَيَّ رَجُلٌ فَاَعْجَبَنِي الْحَالُ الَّتِيْ رَاٰنِيْ عَلَيْهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَحِمَكَ اللّٰهُ يَا اَبَا هُرَيْرَةَ لَكَ اَجْرَانِ اَجْرُ السِّرِّ وَاَجْرُ الْعَلَانِيَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

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[1] Bayhaqi Shu'ab ul-eeman # 682

[2] Tirmidhi # 2465(2473)

[3] Musnad Ahmad # 5-584, Darimi.

5322. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated, "I submitted, 'O Messenger of Allah, while I was in my house on my prayer rug (offering salah (prayer)), a man came to me. This pleased me for he saw me in that condition (of worship).' So, Allah's Messenger صلی اللہ علیہ وسلم said, 'O Abu Hurayrah, may Allah have mercy on you! You deserve a dual reward - a reward for keeping secret and a reward for it being known.'"[1]

COMMENTARY: Sayyiduna Abu Hurayrah رضی اللہ عنہ felt delighted that his visitor saw him offer salah (prayer) so he might be prompted to follow suit. The man's seeing became a sign of the pious path and a means to it and it falls under the purview of this saying:

من سن سنه حسنة فله اجرها و اجر من عمل بها .

(He who revives a sunnah (Holy Prophet's practice) to do good, gets a reward for it and a reward of one who acts on it.)

However, the more correct thing is that Abu Hurayrah رضی اللہ عنہ was delighted because that comes naturally to man and Shari'ah (divine law), too, upholds such reaction. People like to be seen when they are in a good condition. This is not because of ostentation or display but it is the desire of a sound heart and pure thoughts. This is exactly in keeping with the saying of the Prophet صلی اللہ علیہ وسلم:

من سرته حَسَنَتُهٗ وسائته سيئته فهو مؤمن

(He whom good pleases and evil grieves is a believer):

Besides Allah says:

قُلْ بِفَضْلِ اللّٰهِ وَبِرَحْمَتِهٖ فَبِذٰلِكَ فَلْيَفْرَحُوْا هُوَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ

{Say, "In the bounty of Allah and His mercy - therein let them therefore rejoice, It is far better than that which they amass."}(10: 58)

Therefore, it is a believer's goodness that when he is enabled to do good deeds and live a pious life, he feels delighted. However, a non-Mulsim feels elated at amassing worldly possessions.

DOUBLE-DEALING & OSTENTATION IN RELIGION

(٥٣٢٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ فِيْ اٰخِرِ الزَّمَانِ رِجَالٌ يَخْتِلُوْنَ الدُّنْيَا بِالدِّيْنِ يَلْبَسُوْنَ لِلنَّاسِ جُلُوْدَ الضَّانِ مِنَ اللِّيْنِ اَلْسِنَتُهُمْ اَحْلٰى مِنَ السُّكَّرِ وَ قُلُوْبُهُمْ قُلُوْبُ الذِّيَابِ يَقُوْلُ اللّٰهُ اَبِيْ يَغْتَرُّوْنَ اَمَا عَلَيَّ يَجْتَرِئُوْنَ فَبِيْ حَلَفْتُ لَاَبْعَثَنَّ عَلٰى اُولٰئِكَ مِنْهُمْ فِتْنَةً تَدَعُ الْحَلِيْمَ فِيْهِمْ حَيْرَانَ۔ (رواه الترمذى)

5323. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "In the final times, there will appear men who would cheat in the garb of religion to further worldly ambitions. They will wear hides of sheep for people to see (them) as meek and their tongues will be sweeter than sugar, but their hearts will be like hearts of wolves. Allah will ask, 'Do they show arrogance to Me, or are they daring against Me? I swear by Myself that I shall send to them a trial that will

[1] Tirmidhi # 2384(2392)

leave the most forbearing among them non-pulsed.'"[1]
(Leaders will arise among them who will be cruel to them and create problems for them.)

COMMENTARY: The pretenders will use pious deeds to earn the world and will prefer worldly comfort to the comfort in the hereafter. They will put on the garb of religion to deceive the people of the world, pretending to be highly religious. They will behave like religious elders in every field of life but they will lack sincerity. Their only aim being to fool the Muslims and collect as much of the world as possible.
Allah warns such people of His severe wrath. He will punish them by their own kind, their rulers and their divisions. They will not be able to come out of their predicament.

(٥٣٢٤) وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللّٰهَ تَبَارَكَ وَتَعَالٰى قَالَ لَقَدْ خَلَقْتُ خَلْقًا أَلْسِنَتُهُمْ أَحْلٰى مِنَ السُّكَّرِ وَقُلُوْبُهُمْ أَمَرُّ مِنَ الصَّبِرِ فَبِيْ حَلَفْتُ لَا تِيْحَنَّهُمْ فِتْنَةً تَدَعُ الْحَلِيْمَ فِيْهِمْ حَيْرَانَ فَبِيْ يَغْتَرُّوْنَ أَمْ عَلَيَّ يَجْتَرِئُوْنَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5324. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Surely, Allah, the Blessed and Exalted says, 'I have created such creatures whose tongues are more sweet than sugar but whose hearts are more bitter than aloes. I swear by Myself that I shall certainly involve them in a trial whereby the for bearing among them will be bewildered. So, are they arrogant before Me? Or (are they) daring against Me?"[2]

(٥٣٢٥) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ شَيْءٍ شِرَّةً وَلِكُلِّ شِرَّةٍ فَتْرَةً فَإِنْ صَاحِبُهَا سَدَّدَ وَقَارَبَ فَارْجُوْهُ وَإِنْ أُشِيْرَ إِلَيْهِ بِالْأَصَابِعِ فَلَا تَعُدُّوْهُ۔ (رواه الترمذی)

5325. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed with everything there is greed, and for every greed there is a weakness. Thus, if the one concerned checks himself (to be moderate) and pursues a middle course, then place hope in him (that he will gain his objective). But, if fingers are pointed at him (as extravagant), do not count him (as a worshipper and righteous, for he is a pretender and a show off).[3]

COMMENTARY: The word (شرة) means zeal, activity, greed, Here, it means 'greed,' and to involve oneself extravagantly. The word (فترة), means 'to be slack,' 'lazy' or 'weak'. When a worshipper is very energetic in the beginning, he goes to extravagance and to limits. Then, he slackens and becomes weak. He commences with a great zeal and overdoes every kind of worship but then he becomes weak. He feels tired. If anyone takes a moderate course, then that is the straight path. It is to be hoped that he will gain his objective perfectly. But, if he overdoes and goes to extremes till people point their fingers toward him (as very pious), then do not turn to him. He must not be considered to be pious and righteous.
It must be understood about the words (فارجوه) 'have hope about him' and the word, (ولاتعدوه) 'do not consider him as a worshipper and an ascetic' that these two words give a faint suggestion to the end of the two men. The reason a definite conclusion is not possible is

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[1] Tirmidhi # 2404(2412)
[2] Tirmidhi # 2405(2413)
[3] Tirmidhi # 2453(2461)

because no one can say for sure how a person will fare in the hereafter. Will he go to paradise or to hell? Only Allah knows and He alone can say. We may only give a hint. This is why the hadith (tradition) merely suggests that we may hope of a person who follows moderate course, does good deeds and does not go astray that his after life stands corrected. He will be delivered and safe. But, if he will not conduct himself in this way and goes to the extremes and seeks recognition in the world, then do not consider him to be successful and do not count him among the sincere religious people.
As for the hereafter, the fate there in either case is uncertain. Only Allah knows best how and in what state each of them dies and what will be done to him in the next world.
However, we must hold the hope that the pious will succeed and that is the general consequence. Allah's mercy will cover him and he will die as a believer. It is rare that the pious fall into error and wrong path. And it is very often that the evildoers are drawn to the right path of the pious.

FAME SINKS TO NOTHINGNESS

(٥٣٢٦) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ اَنْ يُشَارَ اِلَيْهِ بِالْاَصَابِعِ فِيْ دِيْنٍ اَوْدُنْيَا اِلَّا مَنْ عَصَمَهُ اللّٰهُ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5326. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "It is enough evil for a man that fingers are pointed at him for religious or worldly reasons, unless Allah preserves him."[1]

COMMENTARY: If a man becomes famous for some worldly achievement, he could involve himself in trials and mischief, and distance himself from faith. If anyone becomes famous because of his life and living then that too is not devoid of risk, for, he might ask for leadership and high office and wish to be respected and honoured by the masses. This might cause him to fall pray to the devil's promptings and begin to perpetrate evil and indecency which becomes easy for a person who enjoys authority.
There are very few creatures of Allah who gain authority over people but do not misuse it and remain safe from temptation and bad-doing. Those chosen slaves of Allah, whom He makes His near and dear ones and raises them to the rank of siddiq, keep safe from all kinds of evil in spite of being famous all over and wielding strong authority. The reason for this is that they only obtain the authority after their outer and inner character has purified of all wicked things and their soul is pure in all respects. The masha'ikh say of them:

آخر مايخرج من رأس الصديقين حب الجاه

(The last thing that the siddiqs think of is authority.)

Therefore, the good of man and the safety of his faith and character are possible mostly when they seclude themselves and live a life of the unknown in preference to a life of fame and acclaim.
They are the ones mentioned in the hadith (tradition) as those preserved by Allah. Authority and fame are not bad things unless misused. In fact, they are a blessing of Allah that He grants to the pure, pious slaves of His. Instead of being a means to evil they lead them to elevated degrees and ranks. It is as Allah says:

[1] Bayhaqi in Sau'ab ul-eeman # 6978

وَاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا

{and make us leaders for the God-fearing.}(25: 75)

Someone said to Sayyiduna Hasan Busri رحمه الله, "You have become famous while the Prophet صلى الله عليه وسلم has said: (he quoted this very hadith (tradition): .... (بحسب امرئ من الشر الخ.....))." Hasan Busriرحمه الله said that this refers to one who is an innovator in religion and a sinner in the world. (he meant that this does not apply to a rich man who is not involved in sin but abides by the Book and Sunnah (Holy Prophet's practice).)

SECTION III اَلْفَصْلُ الثَّالِث

SUMAH CONDEMNED

(٥٣٢٧) عَنْ اَبِي تَمِيْمَةَ قَالَ شَهِدْتُ صَفْوَانَ وَاَصْحَابَهُ وَجُنْدُبٌ يُوْصِيْهِمْ فَقَالُوْا هَلْ سَمِعْتَ مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ سَمَّعَ سَمَّعَ اللّٰهُ بِهٖ يَوْمَ الْقِيَامَةِ وَمَنْ شَاقَّ شَقَّ اللّٰهُ عَلَيْهِ يَوْمَ الْقِيَامَةِ قَالُوْا اَوْصِنَا فَقَالَ اِنَّ اَوَّلَ مَا يُنْتِنُ مِنَ الْاِنْسَانِ بَطْنُهٗ فَمَنِ اسْتَطَاعَ اَنْ لَّا يَاْكُلَ اِلَّا طَيِّبًا فَلْيَفْعَلْ وَمَنِ اسْتَطَاعَ اَنْ لَّا يُحَوْلَ بَيْنَهٗ وَبَيْنَ الْجَنَّةِ مِلْءُ كُفٍّ مِنْ دَمٍ اَهْرَاقَهٗ فَلْيَفْعَلْ۔ (رواه البخاری)

5327. Sayyiduna Abu Tamimah رحمه الله said, "I came (one day to Safwanرحمه الله and his companionsرحمه الله at a time when (the well-known companion) Jundubرضى الله عنه (son of Abdullah ibn Sufyan Bajali) was giving them advice (on worship, being moderate, avoiding ostentation, and so on). They asked him, 'Have you heard anything from Allah's Messenger صلى الله عليه وسلم?' He said, 'I had heard Allah's Messengerصلى الله عليه وسلم say, 'If anyone does anything that people might hear (and thereby think high of him) then Allah will cause him to despair on the day of resurrection. And, if anyone burdens himself or anyone else beyond capacity, then Allah will lay on him a burden for which he has not strength to bear, on the day of resurrection.'

They asked him (meaning, either the sahabah (Prophet's Companions) رضى الله عنهم asked the Prophet صلى الله عليه وسلم or Safwan رحمه الله and his colleagues رحمه الله asked Jundub(رحمه الله), 'Give us more advice.' He said, 'The first thing that turns bad in man is his belly. So, if anyone can eat nothing but what is pure (and lawful), let him do it. And if anyone is able to prevent even a handful of blood obstruct him from paradise by not shedding it, let him do so.[1]

COMMENTARY: The concluding portion of the hadith (tradition) means that shedding blood unjustly is a crime known to all but shedding even a handful blood of someone is what will prevent one's admittance to paradise. So, is it beyond one's comprehension that a person should do something that would deprive him of entry into paradise.

It seems that the Safwan رحمه الله whom Abu Tamimah رحمه الله had met was Safwan ibn sulaym Zuri رحمه الله, a promimcant tabi'i of Madinah. He was an exemplary person: learned, good-character, ascetic, God-fearing, and a great worshipper. For forty years he did not touch

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[1] Bukhari # 7152

his side to the ground. He performed so many sajdah (prostrations) that there was a hole in his forehead because of that. He never accepted any kind of gift or honour from the amirs or kings. Many more merits are described of him.

OSTENTATION IS TANTAMOUNT TO POLYTHEISM

(٥٣٢٨) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ اَنَّهُ خَرَجَ يَوْمًا اِلَى مَسْجِدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَ مُعَاذَ بْنَ جَبَلٍ قَاعِدًا عِنْدَ قَبْرِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَبْكِيْ قَالَ مَا يُبْكِيْكَ قَالَ يُبْكِيْنِيْ شَيْءٌ سَمِعْتُهُ مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ يَسِيْرًا الرِّيَآءِ شِرْكٌ وَمَنْ عَادٰى لِلّٰهِ وَلِيًّا فَقَدْ بَارَزَ اللّٰهَ بِالْمُحَارَبَةِ اِنَّ اللّٰهَ يُحِبُّ الْاَبْرَارَ الْاَتْقِيَآءَ الْاِخْفِيَآءَ الَّذِيْنَ اِذَا غَابُوْا لَمْ يُتَفَقَّدُوْا وَاِنْ حَضَرُوْا لَمْ يُدْعَوْا وَلَمْ يُقَرَّبُوْا قُلُوْبُهُمْ مَصَابِيْحُ الْهُدٰى يَخْرُجُوْنَ مِنْ كُلِّ غَبْرَآءَ مُظْلِمَةٍ۔ رَوَاهُ ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5328. Sayyiduna Umar ibn Khattab رضی اللہ عنہ narrated that one day he went to the mosque of Allah's Messenger صلی اللہ علیہ وسلم. There, he found Sayyiduna Mu'adh sitting by the Prophet's صلی اللہ علیہ وسلم grave weeping. So, he asked him, "What makes you weep.'" He said, "One thing that I had heard from Allah's Messenger makes me weep. He said, 'A slight showing off is polytheism. And he who is hostile to a friend of Allah (and comes him inconvenience in any way) is as though he prepares to fight with Allah. (One who fights with Allah is doomed.) Surely, Allah loves (the righteous) the pious, the abstinent and the quiet ones. They are such as are not missed when they are absent. They are not invited and not brought nearer when they are present. Their hearts are lamps of guidance (in their internal and spiritual ways). They emerge from every dark place.'"[1]

COMMENTARY: Ostentation of an ordinary kind is a great polytheism. Or, a slight ostentation is one kind of polytheism. It is ingrained in men undetected even by people of a strong faith. They cannot see it in their deeds and very few people are immune from it. So, Sayyiduna Mu'adh رضی اللہ عنہ was apprehensive that this thing might have encroached in his doings. This was one reason why he wept and the other was that most of the awaliya are not easily recognized by men and he might have unknowingly hurt any of them. According to a hadith (tradition) qudsi.

اَوْلِيَاءِ تَحْتَ قَبَائِيْ لَا يَعْرِفُهُمْ غَيْرُهُمْ

(My awliya (saints/ friends of Allah) are under My cloak. None but their own kind recognize them). This is the meaning of the words of the hadith (tradition): (وَمَنْ عَادٰى لِلّٰهِ وَلِيًّا) being hostile to friend of Allah).

'Allah loves the... pious....' Some scholars say that religion is based on realizing that the commands of Allah are the most significant and respectable and is based on being kind and loving to the creatures.

The abstinent keep away from every kind of polytheism, both visible and invisible. They abstain from every thing that Allah and His Messenger صلی اللہ علیہ وسلم have forbidden or which is disliked by Shari'ah (divine law).

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[1] Ibn Majah # 3989, Bayhaqi in Shu'ab ul eeman # 6812 as narrated by Mu'adh رضی اللہ عنہ.

The quiet ones are the undetected, concealed. They live in a miserable condition. They are written off by society, but are elevated and strong in character, internal and spiritual life. The words could also refer to the men of Allah who are secluded from the people of the world.

The words begining: 'Surely, Allah...' form a fresh sentence. They define a wali (friend of Allah). Allah's friends are incognito, ignored and unrecognized. They are kept at a distance. It is like the tradition:

رب اشعث اغبر لا يعبا به لو اقسم على الله لابره

[There are such people in unkempt state who are not given any importance...but, in Allah's sight, they are such that if they take an oath on Allah, relying on him, he will make their oath good.]

The hearts of such people are lights of guidance. They are capable of leading people. To follow them is to follow the right path. So, they must be respected and followed.

They live a life of the very poor and simple folk. Their homes are dark and dilapidated. They cannot afford even a lamp and ordinary necessities in their homes.

Therefore, if a scholar, righteous and God-fearing is in a ragged state, we must not be deceived by his condition. Rather, we must respect him, for; an outward appearance often belies the inner nature.

However, mere poverty and need are not standards of judgement if taqwa, abstinence and inner light are lacking.

To conclude, we must stress that a wali (ولی) is a God-fearing, righteous abstinent men. It is as Allah says:

إِنْ أَوْلِيَآءُهُ إِلَّا الْمُتَّقُوْنَ

{Surely the awliya (saints/ friends of Allah) of Allah are only the God-fearing.}

It is stated in Sharh aqaid nasfi: "Wali is one who possesses awareness of Allah's Being and attributes to his full ability. He is regular in obeying and in worship, abstains from sin and does not indulge in base desires."

SINCERE SLAVE OF ALLAH

(٥٣٢٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ للّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْعَبْدَ إِذَا صَلَّى فِي الْعَلَانِيَةِ فَأَحْسَنَ وَصَلَّى فِي السِّرِّ فَأَحْسَنَ قَالَ اللّٰهُ تَعَالَى هٰذَا عَبْدِيْ حَقًّا۔ (رواه ابن ماجة)

5329. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when anyone offers salah (prayer) in public [where people see him] and makes it perfect [as he does other forms of worship] and when he offers it in private and makes it perfect, Allah the Great says, 'This My slave is true and sincere!'"[1]

HYPOCRITES BEFORE LAST DAY

(٥٣٣٠) وَعَنْ مُعَاذِ ابْنِ جَبَلٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَكُوْنُ فِيْ آخِرِ الزَّمَانِ أَقْوَامٌ إِخْوَانُ الْعَلَانِيَةِ أَعْدَاءُ السَّرِيْرَةِ فَقِيْلَ يَا رَسُوْلَ اللّٰهِ وَكَيْفَ يَكُوْنُ ذٰلِكَ قَالَ ذٰلِكَ بِرَغْبَةِ بَعْضِهِمْ إِلَى

[1] Ibn Majah # 4200

بَعْضٍ وَرَهْبَةِ بَعْضِهِمْ مِنْ بَعْضٍ۔

5330. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "There will be people in the last days who will profess brotherhood outwardly, but will hold animosity inwardly." Someone asked, "O Messenger of Allah, how will that be?" He said, "That will be because some of them will exploit some others, but they will fear each other."[1]

COMMENTARY: There will be in the last days, hypocrites among the Muslims, too. They will be driven by worldly motives in befriending anyone or antagonizing him. They will lack sincerity and truth fullness, If they have nothing to get from someone, they will ignore him, or antagonize him.

They will not abide by the command of Shari'ah (divine law) to make friends and enemies only for the sake of Allah. Hence, they will not be reliable as friends or enemies because, in either case, they will not be sincere.

SHOWING OFF IS POLYTHEISM

(٥٣٣١) وَعَنْ شَدَّادِ ابْنِ اَوْسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ صَلّٰى يُرَائِى فَقَدْ اَشْرَكَ وَمَنْ صَامَ يُرَائِى فَقَدْ اَشْرَكَ وَمَنْ تَصَدَّقَ يُرَائِى فَقَدْ اَشْرَكَ۔ (رواهما احمد)

5331. Sayyiduna Shaddad ibn Aws رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "He who offers salah (prayer) to show off has committed polytheism. He who fasts to show off has committed polytheism. He who gives charity to show off has committed polytheism."[2]

COMMENTARY: In short, whatever pious deed one does to show off is polytheism. Of course, that would be light and invisible polytheism, otherwise visible polytheism is done openly and boldly and idol-worship is part of it.

As for the reason ostentation is called light and invisible polytheism, whatever an ostentatious person does, is not sincerely for Allah. He does it for others than Allah and this is tantamount to idol-worship but not open idol-worship. It is as the words:

كل ماصدك عن الله فهو صنمك

(Whatever turns you away from Allah, it is your idol).

Mull Ali Qar رحمہ اللہ points out that according to this hadith (tradition) even fasting can be ostentatious. So, it contradicts the people who say that there cannot be pretence in fasting, because it depends on the resolve. If anyone's intention is faulty then his abstinence from food and drink is meaningless. How then can pretence affect an intention?

We do say that a person may intend to do a pious work to please Allah but, at the same time, he may hope to achieve fame or some other objective not connected with Allah's pleasure. Both these objectives may be of equal nature or one may dominate the other. We have spoken on this in the beginning of this chapter (VI).

This establishes that ostentation may find its place in fasting too.

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[1] Musnad Ahmed 5-235

[2] Musnad Ahmad 4-126

(۵۳۳۲) وَعَنْهُ أَنَّهُ بَكَى فَقِيْلَ لَهُ مَايُبْكِيْكَ قَالَ شَيْءٌ سَمِعْتُ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فَذَكَرْتُهُ فَأَبْكَانِيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ أَتَخَوَّفُ عَلٰى أُمَّتِي الشِّرْكَ وَالشَّهْوَةَ الْخَفِيَّةَ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ أَيُشْرِكُ أُمَّتُكَ مِنْ بَعْدِكَ قَالَ نَعَمْ أَمَا إِنَّهُمْ لَا يَعْبُدُوْنَ شَمْسًا وَلَا قَمَرًا وَلَا حَجَرًا وَلَا وَثَنًا وَلٰكِنْ يُرَاؤُوْنَ بِأَعْمَالِهِمْ وَالشَّهْوَةُ الْخَفِيَّةُ أَنْ يُصْبِحَ أَحَدُهُمْ صَائِمًا فَتَعْرِضُ لَهُ شَهْوَةٌ مِنْ شَهْوَاتِهِ فَيَتْرُكُ صَوْمَهُ۔ رَوَاهُ أَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔

5332. Sayyiduna Shaddad ibn Aws رضی اللہ عنہ is reported to have wept (once). So, he was asked, "What makes you weep?" He said, "Something that I had heard from Allah's Messenger صلی اللہ علیہ وسلم. I remembered it and it made me weep. I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'I fear for my ummah (light) polytheism and concealed passion.'"

He added, "I asked, 'O Messenger of Allah, will your ummah resort to polytheism after your death?' He said, 'Yes! Know, they will not worship the sun, not the moon, not a stone and not an idol. But, they will show off their (pious) deeds and indulge in unseen passion in that one of them might begin the morning with a fast but, when a passion of various kinds of passions overcomes him, he gives up fasting.'"[1]

COMMENTARY: The passion is described as unseen because when the person formed an intention to fast it was concealed in his mind. He had decided that he would abandon his fast if he was overcome by a desire.

Teebi رحمہ اللہ has said that the passion that might overtake the man would be for food, etc. However, the more correct opinion is that it could be a sexual desire that arises seldom. When it arises, it dominates naturally and even fear of contravening a command of Shari'ah (divine law) does not suppress it. It is as the example of fasting of which Allah says:

وَلَا تُبْطِلُوْا أَعْمَالَكُمْ

{And do not make your deeds vain.}(47: 33)

It must be known that whatever worship is begun becomes necessary to be completed. It is wajib (obligatory) in Shari'ah (divine law) to complete it.

OSTENTATION IS WORSE THAN MISCHIEF OF THE DAJJAL (THE GREAT DECEIVER)

(۵۳۳۳) وَعَنْ أَبِيْ سَعِيْدٍ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَتَذَاكَرُ الْمَسِيْحَ الدَّجَّالَ فَقَالَ أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ عِنْدِيْ مِنَ الْمَسِيْحِ الدَّجَّالِ فَقُلْنَا بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ الشِّرْكُ الْخَفِيُّ أَنْ يَقُوْمَ الرَّجُلُ فَيُصَلِّيْ فَيَزِيْدُ صَلَاتَهُ لِمَا يَرٰى مِنْ نَظَرِ رَجُلٍ۔ (رواه ابن ماجة)

5333. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated: "Allah's Messenger صلی اللہ علیہ وسلم came out to us while we were speaking about al-masih ad-dajjal (the great deceiver). He asked, 'Shall I not inform you of what causes me more concern about you than al-

[1] Musnad Ahmad 4-126, Ibn Majah # 4205, Bayhaqi in Shu'ab ul-eeman # 6830.

masih ad-dajjal (the great deceiver)?' We submitted, 'Of course, O Messenger of Allah!' He said, 'It is concealed polytheism in that a man stands up in salah (prayer) and stretches his salah (prayer) because someone sees him (offering salah (prayer)).'"[1]

COMMENTARY: The symbols and signs of the mischief of the dajjal (the great deceiver) are commonly known. A faithful person may preserve himself from him by these signs. As for, ostentation, it is disguised in every kind of deed and at different times. It cannot be detected so, many people, even scholars, get entangled in its net.'

MORE ABOUT OSTENTATION BEING POLYTHEISM

(٥٣٣٤) وَعَنْ مَحْمُوْدِ بْنِ لَبِيْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اَخْوَفَ مَا اَخَافُ عَلَيْكُمُ الشِّرْكُ الْاَصْغَرُ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَمَا الشِّرْكُ الْاَصْغَرُ قَالَ الرِّيَآءُ۔ رَوَاهُ اَحْمَدُ وَزَادَ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ يَقُوْلُ اللّٰهُ لَهُمْ يَوْمَ يُجَازِيْ الْعِبَادَ بِاَعْمَالِهِمْ اِذْهَبُوْا اِلَى الَّذِيْنَ كُنْتُمْ تُرَاءُوْنَ فِي الدُّنْيَا فَانْظُرُوْا هَلْ تَجِدُوْنَ عِنْدَهُمْ جَزَآءً اَوْ خَيْرًا۔

5334. Sayyiduna Mahmud ibn Labid رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Surely, the most fearful thing which I ask you to fear (O Muslims) is polytheism of the lesser degree." They (the sahabah رضی اللہ عنہ) asked him, "O Messenger of Allah, what is the polytheism of the lesser degree?" He said, "Riya (ostentation)' (or, ostentation)."(1)

According to Bayhaqi's addition: "Allah will say to them on the day when the creatures will be recompensed for their deeds, 'Go to those before whom you were ostentatious in the world. Then, see: do you find with them reward or any good (for you)."[2]

DEED DONE IN SECRET

(٥٣٣٥) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ اَنَّ رَجُلًا عَمِلَ عَمَلًا فِيْ صَخْرَةٍ لَا بَابَ لَهَا وَلَا كُوَّةَ خَرَجَ عَمَلُهُ اِلَى النَّاسِ كَائِنًا مَا كَانَ۔

5335. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Were a man to do a deed within a rock that had not door or opening, his deed whatever it be would emerge to mankind (and become known to them)."[3]

COMMENTARY: The word [صخرة] is actually a rock. Here, however, it means 'a cave' though it may also be used here in its real sense to lay stress on the message.

The word [كوة] is a small opening [like a ventilator].

The hadith (tradition) means that a man may perform a good deed in secret and ensure that no one should know of it, yet people will learn of the deed. Thus, when Allah wills that people should learn of good deeds and emulate them, why should we be ostentatious and

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[1] Ibn Majah # 4204.

[2] (The addition included) Bayhaqi Shu'ab ul-eeman # 1831 and (without the addition) Musnad Ahmad

[3] Bayhaqi in Shu'ab ul eeman # 6940

deprive ourselves of the reward?

The hadith (tradition) could also mean that we must conceal our good deeds and try our best to be sincere.

(٥٣٣٦) وَعَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ سَرِيْرَةٌ صَالِحَةٌ أَوْسَيِّئَةٌ أَظْهَرَ اللّٰهُ مِنْهَا رِدَاءً يُعْرَفُ بِهٖ۔

5336. Sayyiduna uthman ibn affan رضی اللہ عنہ narrated that Allah's messenger said, "He who has a concealed good or bad characteristic, Allah bring out some such thing of it as makes him known with that characteristic.[1]

HYPOCRISY IS VERY HARMFUL

(٥٣٣٧) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا أَخَافُ عَلَى هٰذِهِ الْأُمَّةِ كُلَّ مُنَافِقٍ يَتَكَلَّمُ بِالْحِكْمَةِ وَيَعْمَلُ بِالْجَوْرِ۔ رَوَاهُ الْبَيْهَقِيُّ الْأَحَادِيْثُ الثَّلٰثَةَ فِيْ شُعَبِ الْإِيْمَانِ۔

5337. Sayyiduna umar ibn khattab رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "I fear for this ummah every hypocrite who talks (words) of (knowledge and) wisdom but acts oppressively."[2]

COMMENTARY: These people talk of pious things but do not act on what they say. The Prophet صلی اللہ علیہ وسلم said that he did not like this bad habit to come up in his ummah and then involve them in mischief and difficulties.

VIRTUE OF GOOD INTENTION

(٥٣٣٨) وَعَنِ الْمُهَاجِرِ بْنِ حَبِيْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى إِنِّيْ لَسْتُ كُلَّ كَلَامِ الْحَكِيْمِ أَتَقَبَّلُ وَلٰكِنِّيْ أَتَقَبَّلُ هَمَّهُ وَهَوَاهُ فَإِنْ كَانَ هَمُّهُ وَهَوَاهُ فِيْ طَاعَتِيْ جَعَلْتُ صَمْتَهُ حَمْدًا لِيْ وَوَقَارًا وَإِنْ لَمْ يَتَكَلَّمْ۔ (رواه الدارمی)

5338. Sayyiduna Muhajir ibn Habib رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah, the Glorious says, "I do not accept all that a wise person says. But, I do accept his resolve and aim (of whatever he says). If his resolve and aim are to abey Me, then I make his silence tantamount to My praise dignity even if he does not speak."[3]

COMMENTARY: An orator has no esteem in Allah's sight. It is not words of wisdom (out the intention that counts. How sincere is the intention of the person? If his intention is to obey and he loves and values the commands of Allah then his silence too is praiseworthy. He may utter no word, but he is considered to be one who praises and glorifies Allah.

If his intention is wicked and not to obey and he does not love Allah's commands then whatever he utters is considered to be vain and unacceptable howsoever wise his words. It will be presumed that he is ostentatious and he wishes to impress people and earn fame.

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[1] Bayhaqi in Shuab ul-eeman # 6942

[2] Bayhaqi in Shuab ul-eeman # 1777

[3] Darimi # 252

CHAPTER - VII

WEEPING & FEAR

بَابُ الْبُكَاءِ وَالْخَوْفِ

The word (بکاء) means to weep, shed tears. It is buka. But ((بکا) buka, without the (ء)) is to shed tears because of grief. If it prolonged (بکاء)-buka) then it is to sob and to shed tears, and this is the most common form.

The caption uses this word in its common meaning, to weep either silently with tears of loudly which is to sob.

Tabaki(تباکی) is derived from it to mean: 'appear to weep' 'make as though weeping.' It is to remember or mention such things as make one weep, and to force oneself to weep.

(ابکاء)(abka) is also derived from it, to mean: 'make someone weep.'

The next word (خوف)- khawf) is 'to fear,' 'to be terrified.' The words (اخافت) and (تخویف) are derived from it. They mean: 'to instill fear in someone.' Fear is a peculiar condition that overtakes one.

In short, to weep and fear is to tear the punishment of the hereafter and Allah's wrath and retribution. Then, it is to weep and beseech because of that fear.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

LAUGHTER IS A SIGN OF DISREGARD OF THE HEREAFTER

(٥٣٣٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ اَبُو الْقَاسِمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَوْ تَعْلَمُوْنَ مَا اَعْلَمُ لَبَكَيْتُمْ كَثِيْرًا وَلَضَحِكْتُمْ قَلِيْلًا۔ (رواه البخاری)

5339. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Abu Al-Qasim (Prophet Muhammad صلی الله علیه وسلم) said, "By Him in Whose hand my soul is, were you to know that which I know, you would surely weep much and laugh little."[1]

COMMENTARY: This hadith (tradition) cautions the ummah to always keep in mind fear of Allah, His Majesty and such things as make one weep. They must abstain from too much laughter and comfort. Of course, there is scope to some extent to have some comfort relying on Allah's mercy and pardon.

WHAT LIES IN STORE FOR US

(٥٣٤٠) وَعَنْ اُمِّ عَلَاءِ الْاَنْصَارِيَّةِ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاللّٰهِ لَا اَدْرِيْ وَاَنَا رَسُوْلُ اللّٰهِ مَا يَفْعَلُ بِيْ وَلَا بِكُمْ۔ (رواه البخاری)

5340. Sayyidah Umm Ala رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم said, "By Allah, I do not know,[2] though I am Allah's Messenger, what He will do with me and with you."[3]

COMMENTARY: This hadith (tradition) means that the fate of every person that he will

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[1] Bukhari # 6485, Tirmidhi # 2313

[2] In the original والله لا ادری 'By Allah, I do not know' is repeated twice. The Urdu book and its Arabic have it as here, only once.

[3] Bukhari # 1243, 2018. Musnad Ahmad.

fare in the next world is unknown. No one knows what a person will do and what will be his final condition. However, the, same thing cannot be said of the Prophet صلى الله عليه وسلم particularly of the Prophet صلى الله عليه وسلم. There are clear evidences that their end is very good, for certain. As for the Prophet's صلى الله عليه وسلم words in this hadith (tradition) about not knowing his own fate, we must look at it in the background of this hadith (tradition). Sayyiduna uthman ibn mazun was a glorious sahabi. He was a muhajir and the first of the muhajirs (emigrants) to die in Madinah. The Prophet صلى الله عليه وسلم supervised his burial and the preparations for it. He walked with his funeral and kissed his forehead and stood while he was being buried in the Baqi. A woman who was there remarked, "Uthman, you are blessed with paradise! "The Prophet صلى الله عليه وسلم checked her and spoke the words mentioned in the hadith (tradition). He scolded the women for daring to speak improper words.

Another explanation is that the Prophet صلى الله عليه وسلم spoke these words by way of example. No one can be sure how he would fare because this concerns knowledge of the unseen. He meant that by way of good manners and respect, he could not say more on this subject.

Mulla Ali Qari has explained that the Prophet صلى الله عليه وسلم meant to say that even though he was Allah's Messenger he could not say for certain what would become of any one. Only Allah is the knower of the unknown. However, it was known overall that the end of the Prophets صلى الله عليه وسلم is good.

Another possible meaning of the Prophet's صلى الله عليه وسلم words is: I do not know in what manner I shall depart from this world. Will I die a natural death or will I be slain? And, I do not know what will become of you be punished as the past ummahs were punished, or will you be spared?

The more correct thing is that this saying relates to the time before these words of surah al-fath were revealed:

لِيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

{That Allah may forgive you of your fault that which is past and that which is to come.} (48: 2)

Hence, in the beginning, there was uncertainly about the end. Nothing could be said definitely. But, after the revelation of this verse, the doubt was removed and it was known for sure that the Prophet's صلى الله عليه وسلم end and next life is very good.

A PEEP INTO HELL

(٥٣٤١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُرِضَتْ عَلَيَّ النَّارُ فَرَأَيْتُ فِيْهَا امْرَأَةً مِنْ بَنِيْ إِسْرَائِيْلَ تُعَذَّبُ فِيْ هِرَّةٍ لَهَا رَبَطَتْهَا فَلَمْ تُطْعِمْهَا وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ حَتّٰى مَاتَتْ جُوْعًا وَرَأَيْتُ عَمْرَو ابْنَ عَامِرٍ الْخُزَاعِيَّ يَجُرُّ قُصْبَهُ فِي النَّارِ وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ۔ (رواه مسلم)

5341. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "Hell was brought before me (to be shown). I saw in it, a woman of the Banu Isra'il. She was being punished because of a cat belonging to her. She had tied it up and did not feed it herself or permit it to eat the worms or insects of the earth. So it died of hunger. I also saw (in it) Amr ibn aamir Khuza'i. He was dragging his intestines in hell. He was the first person to let a she-camel pasture at will (and so introduced

the practice)."[1]

COMMENTARY: Sawa'ib is the plural of Sa'ibah. It is a she-camel that was left to itself during the jahiliyah (ignorance period) to make good a vow, or for some other purpose. (Or, she was set free after having delivered her tenth young one.) The Arabs vowed to do it if she had all male offspring, or some traveller returned from a far off land, or a sick person got well. When they left the she-camel to herself (after any of these things), they did neither ride her nor drink her milk. She could pasture wherever she liked. No one prevented her from eating or drinking, considering it as worship and a means to please their idols.

Amr ibn Khuza'i was the man to introduce this practice. The ulama (Scholars) say that he was also the first to worship an idol. Some versions give his name as Amr ibn Luhayy. Aamir and luhayy were names of his father and grandfather.

Kirmani deduces from this hadith (tradition) that people have been sent to hell already. But, it is suggested also that the Prophet صلى الله عليه وسلم was shown afore hand what will happen in hell.

RESULT OR RAMPANT EVIL-DOING

(٥٣٤٢) وَعَنْ زَيْنَبَ بِنْتِ جَحْشٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا يَوْمًا فَزِعًا يَقُوْلُ لَا اِلٰهَ اِلَّا اللّٰهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَاجُوْجَ وَمَاجُوْجَ مِثْلُ هٰذِهٖ وَحَلَّقَ بِاَصْبَعَيْهِ الْاِبْهَامَ وَالَّتِيْ تَلِيْهَا قَالَتْ زَيْنَبُ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَفَنَهْلِكُ وَفِيْنَا الصَّالِحُوْنَ قَالَ نَعَمْ اِذَا كَثُرَ الْخُبْثُ۔ (متفق عليه)

5342. Sayyidah Zaynab bint Jahsh رضى الله عنه narrated that one day Allah's Messenger صلى الله عليه وسلم visited her and seemed to be worried. He was saying: "(لا اله الا الله) (There is no God but Allah). Woe to the Arabs because of the mischief that approaches. Today, the wall keeping away Yajuj and Majuj has been opened this much", indicating with his thumb and forefinger and forming a circle.

Sayyidah Zaynab رضى الله عنه added that she asked, "O Messenger of Allah, shall we perish while there are among us the righteous people." He said, 'Yes, if evil overwhelms."[2]

COMMENTARY: Evil that may overwhelm is a spate of killing, fighting and mischief. This was to begin in the future and the Arabs were to be the first targets. It began with the tragic killing of the third Khalifah (caliph) Sayyiduna Uthman ibn Affan رضى الله عنه and continues to-date.

The hadith (tradition) is interpreted to mean also that with the spread of Islam and the conquests, the Arabs will become richer. The result will be that they will become weaker Muslims in faith. They will love power and wealth love of the world will cause dissension among them and they would be disunited.

The tiny opening in the wall that hinders the passage of Yajuj and Majuj was the sign of the Last Day. The rise of dissension among the Arabs was also one of the portents of the Last

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[1] Bukhari # 3482, Muslim # 9-904

[2] Bukhari # 3346, Muslim # 2-2810, Tirmidhi # 2187(2194)

Day.[1]

Some scholars say that the Prophet صلى الله عليه وسلم pointed out in these words an impending severe loss to the Muslims at large. The historians know the trouble brought about by Chengiz Khan causing damage to several Islamic states. Halaku Khan led a wave of the Tartars to eliminate the Islamic caliphate. They killed khalifah Mu'taim Billah and plundered Baghdad, killing hundreds of thousands of Muslims and involving the entire Muslim ummah in great jihad (crusade)s.

The final word (خبث) khabeth means evil, sin and indecency. It is also said to mean adultery. When fire erupts, it burns everything in its wake irrespective of dry or moist, lawful or unlawful, pure or impure. It spares not believer and infidel, friend and foe. The same applies to Divine punishment. When it descends, it makes no distinction between pious and impious, but of course when all the creatures will be resurrected in the hereafter then everyone will be treated according to his deeds.

In another version (of Mishkat), the final word (خبث) is Khubth. The meaning, however, is identical.

SWALLOWING & METAMORPHOSIS OF THIS UMMAH

(٥٣٤٣) وَعَنْ اَبِيْ عَامِرٍ اَوْاَبِيْ مَالِكٍ الْاَشْعَرِيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَيَكُوْنَنَّ مِنْ اُمَّتِيْ اَقْوَامٌ يَسْتَحِلُّوْنَ الْخَزَّ وَالْحَرِيْرَ وَالْخَمْرَ وَالْمَعَازِفَ وَلَيَنْزِلَنَّ اَقْوَامٌ اِلٰى جَنْبِ عَلَمٍ يَرُوْحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ يَاْتِيْهِمْ رَجُلٌ لِحَاجَةٍ فَيَقُوْلُوْنَ ارْجِعْ اِلَيْنَا غَدًا فَيُبَيِّتُهُمُ اللّٰهُ وَيَضَعُ الْعَلَمَ وَيَمْسَخُ اٰخَرِيْنَ قِرَدَةً وَخَنَازِيْرَ اِلٰى يَوْمِ الْقِيَامَةِ۔ رَوَاهُ الْبُخَارِيُّ وَفِيْ بَعْضِ نُسَخِ الْمَصَابِيْحِ الْحِرَ بِالْحَاءِ وَالرَّاءِ الْمُهْمَلَتَيْنِ وَهُوَ تَصْحِيْفٌ وَاِنَّمَا هُوَ بِالْخَاءِ وَالزَّاءِ الْمُعْجَمَتَيْنِ نَصَّ عَلَيْهِ الْحُمَيْدِيُّ وَابْنُ الْاَثِيْرِ فِيْ هٰذَا الْحَدِيْثِ وَفِيْ كِتَابِ الْحُمَيْدِيِّ عَنِ الْبُخَارِيِّ وَكَذَا فِيْ شَرْحِهِ الْخِطَابِيْ تَرُوْحُ عَلَيْهِمْ سَارِحَةٌ لَهُمْ يَاْتِيْهِمْ لِحَاجَةٍ۔ (رواه البخارى)

5343. Sayyiduna Abu Aamir رضى الله عنه or Sayyiduna Abu Maalik Ash'ary رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Surely, there will arise among my ummah, some people who will regard as lawful his (illegal sexual intercourse) or Khazz (- a particular kind of silk),[2]

Silk, wine and stringed instruments. Some of them will reside beside a (high) mountain (which means that they will build their homes at elevated places to be distinguished). Their pasturing animals will come to them in the evening. But, when anyone comes to them with his need (say, asking for some milk, etc), they will (send him away and) direct him to come back on the morrow. However, Allah will send to them His punishment during the night, throwing down the mountain on some of them (to crush them underneath it), metamorphosing some others into apes and wines (and they will retain that form) till the day of resurrection."[3]

(Or, this punishment will be awarded to the evil-doers till the day of resurrection.)

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[1] See: Before & After the Last Hour, Ibn Kathir (English tr), for signs of the Last Hour. Darul-Ishaat, Karachi.

[2] Bukhari # 5590 has 'illegal sexual intercourse' her but the Urdu comments say 'a kind of silk', the word being (khazz) - see also concluding portion of hadith (tradition).

[3] Bukhari # 5590, Abu Dawud # 4039, Humaydi

Some copies of the Masabih have hir instead of Khazz. This means the vagina to mean illegal sex. But Humaydi and Ibn Athir have Khazz as specifically confirmed by them.
Moreover, Hamaydi has said on the authority of Bukhari as also Khattabi in his commentary on Bukhari.
'the pasturing animals will come to them in the evening, and someone in need will come to them.'

COMMENTARY: Bukhari says that the narrator is Abu Aamir رضی اللہ عنہ or Abu Maalik Ash'ari رضی اللہ عنہ. This does not cast doubt on the hadith (tradition) because each of them is a sahabi and they are all reliable. So, the hadith (tradition) will be sound whichever sahabi may have narrated it.

Khazz is a kind of cloth that was produced from silk and wool in earlier days and was very common. Even the sahabah (Prophet's Companions) رضی اللہ عنہم and the tabi'un رحمہ اللہ sometimes wore it. The ulama (Scholars) say that khazz is disallowed because it will mean resemblance to the irreligious and luxurious people. Besides, it was very expensive and only the rich and the squandering people wore it.

Or, we may say that it is the khazz that had not been introduced in the Prophet's صلی اللہ علیہ وسلم times. It is pure silk. So, we may say that the Prophet's صلی اللہ علیہ وسلم words were a miracle and he gave news of the unseen times. In this case khazz was used in the hadith (tradition) as a general statement and hanr [silk] as a specific reference.

Muazif are musical instruments. It is the plural of [عزف]; and [عزیف] azeef is the voice of the jinn. It is also applied to the whistle of the wind in the deserts at night.

The hadith (tradition) foresees some members of the ummah going to any lengths to prove that the unlawful is lawful for example, silk is disallowed to men. Some ulama (Scholars) say that if there is an: inner garment on which a silken garment is worn that does not touch the body then, silk may be allowed to men. While this opinion is not unanimous, it cannot be cited to permit men to wear silk garments outright. Indeed, men have begun to wear silk and argue that certain ulama (Scholars) have said so and some religious elders have worn it. They are involved in regarding an unlawful evil as lawful in Shari'ah (divine law), and are committing a sin.

Similarly, some ulama (Scholars) and shaykhs (leading religious scholars) have used mazamir (stringed instruments). This is subject to a lengthy debate but what must be seen is in what conditions and with what restrictions they use mazamir. What is wrong is that people have made their sayings and doings a base on which they have spread much wrong and have termed musical gatherings as sama and do misguided things under the misnomer to justify them as Shari'ah (divine law) compliant. They not only say that these things are lawful but also assert that they fetch reward. We seek forgiveness of Allah and seek refuge in Him from such thought.

Ibn Abu ad-Dunya has transmitted a similar tradition from Sayyiduna Anas رضی اللہ عنہ in these words:

يكونن في هذه الامة خسف وقذف ومسخ وذلك اوا شربوا الخمرد اتخذت القينات وضربوا بالمعازف

This too means that when people use such things considering them to be lawful then they will be smitten by Divine punishments of swallowing and metamorphosis.

The compiler of Mishkat has concluded by citing Humaydi رحمہ اللہ and Ibn Athir رحمہ اللہ to

prove that the word (الحر) is a scribe's error and the correct word is(الخز) meaning, not al-hir but al-khazz. Hence, it is not correct to presume that this word is (ح) and (ر) (حر) - hir. However, the compiler has made it clear with the words (في هذا الحديث) 'in this hadith (tradition)' that this discussion applies only to this hadith (tradition) reproduced here from Bukhari, for otherwise the word (الحر) is found in another hadith (tradition) which is transmitted by Abu Dawud and others. While Teebi رحمه الله has mentioned this hadith (tradition) in his Sharh, the well-known exponent of Bukhari Allamah Ibn Hajr رحمه الله has said something that contradicts the compiler of Mishkah. He says that most versions of Bukhari have (ح) and (ر) - hirr). In this case, both versions will be said to be correct.

In the words (تروح عليهم بسارحة), (سارحة) is the subject of (تروح). This means that (ب) in (بسارحة) in the first version of Mishkah is superfluous.

Besides, the two books kitab Humaydi and Bukhari's Sharh Khattabi have (ياتيهم لحاجة) without the word (رجل) – 'some in need will come to them' (not 'a man in need…'). Or, they also have the word (رجل) but, we learn from this hadith (tradition) after (لحاجة) that even the people of this ummah will face the punishment of swallowing and metamorphosis as the ummahs of the past had suffered for their bad deeds. Therefore, we may say of the ahadith (tradition) that say that this ummah will not be subjected to this kind of punishment that

(i) Or, they refer to the initial period of this ummah and not the final period,

(ii) Or, they speak of the entire ummah not of individual, here and there, who may be subjected to this punishment.

WHEN PUNISHMENT COMES DOWN

(٥٣٤٤) وَعَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَنْزَلَ اللّٰهُ بِقَوْمٍ عَذَابًا اَصَابَ الْعَذَابُ مَنْ كَانَ فِيْهِمْ ثُمَّ بُعِثُوْا عَلٰى اَعْمَالِهِمْ۔ (متفق عليه)

5344. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When Allah sends down punishment on a people, it takes in its wake all those who are among them. Then, they will be resurrected (in the hereafter) according to their deeds."[1]

COMMENTARY: When any people rebel and become hardened sinners, they invite Allah's wrath. Allah sends down His punishment and it does not differentiate between the righteous and the wrong-doers. However, sometimes Allah preserves His righteous slaves from this punishment.

In spite of that, all people being subject to the punishment does not imply that all of them are of the same kinds, as far as their fate in the hereafter is concerned. There, everyone will be treated according to his deeds. The pious will be treated well while the wrong-doer will be punished.

WHAT MATTERS IS HOW ONE DIES

(٥٣٤٥) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُبْعَثُ كُلُّ عَبْدٍ عَلٰى مَا مَاتَ عَلَيْهِ۔ (رواه مسلم)

5345. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "(On the day of resurrection,) everyone will be resurrected in the condition in which he

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[1] Bukhari # 7108, Muslim # 84-2879, Musnad Ahmad 2-40

died."[1]

COMMENTARY: The very condition in which a person departs from this world, he will arise in it on the day of resurrection and his fate will be in accordance with that. If he dies as a faith full, then he will arise as such. If he dies an unbeliever, then he will be resurrected as an infidel. Thus if he dies worshipping, he was committing sin, he will be raised in that state. Success or failure in the hereafter depends on the condition in which one dies. Nothing can be said of a person in what state he will die.

Some scholars say about one who is engrossed in remembrance of Allah always, and Allah's mention makes home in his heart, then if at the time of death there is some lessening of this condition because of restlessness or severity of illness, that will not cause any harm to him Rather, after soul and body separate, his normal condition will come back to him.

Hence, the real thing is to gain proficiency in remembrance of Allah and in closeness to Him. It is always a plus point and an asset.

SECTION II اَلْفَصْلُ الثَّانِيْ

MAN'S FOOLISHNESS

(٥٣٤٦) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَارَاَيْتُ مِثْلَ النَّارِ نَامَ هَارِبُهَا وَلَا مِثْلَ الْجَنَّةِ نَامَ طَالِبُهَا۔ (رواه الترمذی)

5346. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "I have not seen anything being neglected like hell by one who should flee from it (yet he sleeps unconcerned), and not anything like paradise whose seeker sleeps unconcerned (and neglectfully)."[2]

COMMENTARY: If anyone faces an enemy who could hurt him then he would not be neglectful and sleep unconcerned, peacefully. He remains alert and keeps ready and maintains a distance. But, how surprising that people neglect hell-fire which is very destructive and terrifying. They do nothing to skirt it, But, they should be obedient to Allah and avoid being sinful. They should worship Allah and obey Him.

In the same way, it is surprising that one who should yearn for paradise and try his utmost to get to it, is unmindful and takes it easy doing nothing to achieve his goal. It is a place of comfort and peace yet he neglects it, sleeping unconcerned instead of doing something towards it.

It can be done by abiding by Allah's commands and seeking His and His Prophet's صلی الله علیه وسلم pleasure. He should not be lethargic in obeying and worshipping Him.

LAUGH LITTLE WEEP MUCH

(٥٣٤٧) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ اَرٰى مَالَا تَرَوْنَ وَاَسْمَعُ مَالَا تَسْمَعُوْنَ اَطَّتِ السَّمَاۤءُ وَحَقٌّ لَّهَا اَنْ تَاَطَّ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ مَافِيْهَا مَوْضِعُ اَرْبَعِ اَصَابِعَ اِلَّا وَمَلَكٌ وَاضِعٌ جَبْهَتَهٗ سَاجِدٌ لِلّٰهِ وَاللّٰهِ لَوْتَعْلَمُوْنَ مَا اَعْلَمُ لَضَحِكْتُمْ قَلِيْلًا وَّلَبَكَيْتُمْ كَثِيْرًا وَمَا تَلَذَّذْتُمْ بِالنِّسَاۤءِ عَلَى الْفُرُشَاتِ

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[1] Muslim # 83-2878, Musnad Ahmad 3-331.

[2] Tirmidhi # 2601

وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجْأَرُوْنَ إِلَى اللّٰهِ قَالَ اَبُوْذَرٍ يٰلَيْتَنِيْ كُنْتُ شَجَرَةً تُعْضَدُ۔(رواه احمد والترمذی وابن ماجة)

5347. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "I do see that which you do not see and I do hear that which you do not hear. (They are the portents of the Last Day and Allah's Majesty.) The heaven laments and it has a right to lament. By Him in Whose hand is my soul, there is not in it so much as the space of four fingers without an angel who has put his forehead in it to prostrate before Allah. By Allah, were you to know what I know, you would laugh little and weep much, and would not enjoy women in beds, but would go out to the plains calling Allah for help."

Abu Dharr رضی اللہ عنہ cried out, "How I wish I were a tree chopped into pieces!"[1]

COMMENTARY: The word (اطت) is derived from (اط). It means to emit a sound, to groan, to squeak,.

The heaven emits a sound because of the load of the angels on it in the same way as a beast does when a rider mounts it, or a bed squeaks.

Or, the heaven laments from fear of Allah. This calls on mankind who are living beings to fear Allah more because they commit sin and disobedience while the heaven is lifeless. This meaning is nearer to the words of the hadith (tradition).

The angels are occupied in worship of Allah continuously (in the seven heavens). Each angel is engaged in some form of worship or other. Perhaps, the Prophet صلی اللہ علیہ وسلم spoke of a heaven where all angels are bowing in prostration. They worship Allah in this way.

The word (صُعُدَات) is the (double) plural of (صُعُد) which itself is the plural of (صَعِيد). It means dust, sand, path, elevated portion of land. In this hadith (tradition) it means 'a desert.'

Sayyiduna Abu Dharr رضی اللہ عنہ expressed the wish that he was a tree because it is very difficult for man to avoid sin and evil. The devil is always on the look out to mislead him, so he may arouse Allah's wrath and deserve punishment. If Abu Dharr رضی اللہ عنہ was a tree, it would be uprooted, chopped and discarded. He would then face no punishment in the hereafter.

This kind of wish has been made by other sahabah (Prophet's Companions) رضی اللہ عنہم too. One of them wished he was goat, slaughtered and consumed.

Another wished that he was a bird. It could then fly and rest at will and have no worries.

They were all-pious and had been given tidings of paradise in their lifetime. In spite of that, they were worried about their prospects in the hereafter. Then, what may we say of ourselves? Of course, the Prophet صلی اللہ علیہ وسلم has held out good hope for the believer, but we must be fearful of Allah.

THE DESTINATION

(٥٣٤٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ خَافَ اَدْلَجَ وَمَنْ اَدْلَجَ بَلَغَ الْمَنْزِلَ اَلَا اِنَّ سِلْعَةَ اللّٰهِ غَالِيَةٌ اَلَا اِنَّ سِلْعَةَ اللّٰهِ الْجَنَّةُ۔ (رواه الترمذی)

5348. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who fears (an enemy attack late in the night) sets out in the first part of the night. He who begins to set out in the first part of the night gets to the

[1] Tirmidhi # 2313(2319), Musnad Ahmad 5-173, Ibn Majah # 4190.

destination. Know that the merchandise of Allah is invaluable. Know that the merchandise of Allah is paradise."[1]

COMMENTARY: The destination is to attain the objective. The Prophet صلی اللہ علیہ وسلم alluded to the devil who looks for an opportunity to use man's base soul and desires. But, if man pursues the path of guidance in the very beginning with a sincere resolve then he will be safe from the evil designs and cunning of the devil. If not, then the devil is a very sly enemy who misses not an opportunity to ruin his victim.

Next, the Prophet صلی اللہ علیہ وسلم emphasized that much effort should be made to walk on the path to paradise. This he expressed in the words 'the merchandise of Allah is invaluable.' There is no price for paradise. Only worship of Allah and pious deeds can get it for the one who tries. He must also keep away from sin and disobedience. The Qur'an says:

وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا

{....but the ever-abiding righteous deeds are better with your Lord in respect of reward and better in respect of hope.}(18: 46)

اِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ

{Surely Allah has bought from the believers their lives and their riches - for theirs shall be the Garden (in return)}(9: 111)

MERIT OF DHIKR (REMEMBRANCE OF ALLAH)

(٥٣٤٩) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُوْلُ اللّٰهُ جَلَّ ذِكْرُهٗ اَخْرِجُوْا مِنَ النَّارِ مَنْ ذَكَرَنِيْ يَوْمًا اَوْخَافَنِيْ فِيْ مَقَامٍ۔ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ كِتَابِ الْبَعْثِ وَالنُّشُوْرِ۔

5349. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said that Allah Whose remembrance is great will say (on the day of resurrection to the angels deputed over hell), "Take out from hell whose remembered Me any time or feared Me on any occasion."[2]

COMMENTARY: This is about the believer who maintained faith sincerely till he died, but was sent to hell because of his sins. He feared Allah sometime when he may have stopped himself from committing a sin. The Quran says:

وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى۔

{But as for him who feared the standing before his Lord and restrained (his) soul from caprices. Surely, the Garden shall be his abode.}(79: 40-41)

Teebi said that dhikr is to remember Allah with the tongue and the heart. It is a sincere effort, for, without involving the heart, even the infidels remember Allah. But they do not believe in His unity. This is confirmed by the saying of the Prophet صلی اللہ علیہ وسلم:

مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ خَالِصًا مِنْ قَلْبِهٖ دَخَلَ الْجَنَّةَ۔

(He who say, (لا الہ الا اللہ) - there is no God but Allah - sincerely from his heart will enter paradise)

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[1] Tirmidhi # 2450

[2] Tirmidhi # 2594 (2603), Bayhaqi in Kitab ul bath wa on-nushur.

Fear of Allah is such that one restrains himself from sin and occupies in worship because of it. If that does not happen then mere fear is of no consequence.
Shaykh Fadil رحمه الله said, "If you are asked. "Do you fear Allah,' then give no answer, for if you say 'No' then you will become an infidel. If you say, 'Yes,' you will be lying." Clearly, he meant that one must refrain from sin.
This hadith (tradition) assures that if anyone remembers Allah sincerely even only once and fears Him on one occasion then he will enter paradise after undergoing punishment. But, Allah may also admit him to paradise without any punishment in hell, He is (يغفر لمن يشاء ويعذب من يشاء)
(He forgives whom He wishes and He punishes whom He wishes.)

WHO VIE EACH OTHER TO DO GOOD DEEDS

(٥٣٥٠) وَعَنْ عَآئِشَةَ قَالَتْ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ هٰذِهِ الْاٰيَةِ وَالَّذِيْنَ يُؤْتُوْنَ مَا اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ اَهُمُ الَّذِيْنَ يَشْرَبُوْنَ الْخَمْرَ وَيَسْرِقُوْنَ قَالَ لَا يَا ابْنَتَ الصِّدِّيْقِ وَلٰكِنَّهُمُ الَّذِيْنَ يَصُوْمُوْنَ وَيُصَلُّوْنَ وَيَتَصَدَّقُوْنَ وَهُمْ يَخَافُوْنَ اَنْ لَّا يُقْبَلَ مِنْهُمْ اُوْلٰٓئِكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْخَيْرَاتِ۔ (رواه الترمذی وابن ماجة)

5350. Sayyidah Ayshah رضی الله عنها narrated that she asked Allah's Messenger صلی الله علیه وسلم about this verse:

وَالَّذِيْنَ يُؤْتُوْنَ مَا اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ

{And those who give whatever they give, while their hearts are full of fear.}(23: 60) (She asked:) "Are they who consume wine and steal?" He said, "No, O daughter of siddiq! Rather, they are who fast, offer salah (prayer), give sadaqah (charity) (charity) and fear lest this is not accepted from them. [It is as the concluding words of this verse:)

اُوْلٰٓئِكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْخَيْرَاتِ

{Those who hasten to do good things [and they are fore most there in].}[1] (23: 61}

COMMENTARY: Sayyidah Ayshah رضی الله عنها presumed that only those people must fear Allah who commit wrong. But, the Prophet صلی الله علیه وسلم corrected her that they were those who did good deeds and in spite of that were fearful that Allah might not accept their deeds. This is confirmed in the verse itself.
It must be borne in mind that the verse quoted in this hadith (tradition) is recited in two ways. One of which is translated in the hadith (tradition) and also reproduced in the translation. The second one is rare (شاذة), and this reading is :

وَالَّذِيْنَ يَاْتُوْنَ

{they do whatever they do.}

The word is derived from (ایتانی). It means 'to work', 'to do some work'. Their hearts are fearful.

[1] Tirmidhi # 3175(3186), Ibn Majah # 4198, Musnad Ahmad # 2538

The question of Sayyidah Ayshah رضی اللہ عنہا is more in keeping with the second recital. But, both Mishkah and Masabih have put the question according to the first recital, though it is more correct with the second reading.
This portion was the gist of the explanation offered by Teebi رضی اللہ عنہ which. He has extracted from Tafsir Zajaj and Kashaf.
Mulla Ali Qari رضی اللہ عنہ said that if we ascribe to the Prophet صلی اللہ علیہ وسلم the word as per the rare recital, then it would refer to the people who do some deed by way of worship.' It would not imply what Sayyidah Ayshah رضی اللہ عنہا had presumed,: those who commit sin.' It also does not refer to any general deed-either of the 'kind of worship' or of the 'kind of disobedience,' because the concluding words of the verse are

أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ

{Those who hasten to do good deeds}.

The Prophet صلی اللہ علیہ وسلم recited: {الَّذِينَ يَصُومُونَ الخ } {who fast...} to elucidate the first words { وَالَّذِينَ يُؤْتُونَ مَا آتَوا } {who give what they give}.
Moreover, this applies to each of the two recitals. At the most we may say that the usual reading refers to monetary worship while the rare reading refers to physical worship.
There is yet another interpretation that accommodates both views, meaning both kinds of worship, in the usual reading. Thus both physical worship which people give (by exerting themselves and fasting, offering salah (prayer), etc) and monetary worship (by giving zakah (Annual due charity), etc] are included in the usual reading [which is the one given in the hadith (tradition)).

TRUMPET, FIRST AND SECOND

(٥٣٥١) وَعَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَهَبَ ثُلُثُ اللَّيْلِ قَامَ فَقَالَ يَاأَيُّهَا النَّاسُ اذْكُرُوا اللّٰهَ اُذْكُرُوا اللّٰهَ جَاءَتِ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ جَاءَ الْمَوْتُ بِمَا فِيهِ (رواه الترمذی)

5351. Sayyiduna ubayy ibn ka'b رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم used to get up, after two-thirds of the night had passed (to offer the salah (prayer) of taHajj (pilgrimage)ud (super erogatory prayer)), and say. "O people, remember Allah (as The One with all His attributes). Remember Allah [for His punishment and reward). The rajifah is approaching! And, the radifah is on its heels! (They are the first and the second trumpets on which all living beings will die and be resurrected, respectively.) Death is coming with all that it contains (everything connected with it). Death is upon you with all that it contains."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم addressed the people who were asleep while they could have got up and offered the salah (prayer) of taHajj (pilgrimage)ud (super erogatory prayer) and remembered Allah through dhikr. It is emphasized mustahab (desirable) to get up in the last portion of the night to engage in this form of worship.
In one version (اذکروا اللہ) is mentioned thrice. The third time, these words call upon the people to remember Allah's blessings. His bounties and hardships that He sends down.
'The rajifah approaches' means 'the earthquake strikes.' It refers to the verse:

[1] Tirmidhi # 2457

يَوْمَ تَرْجُفُ الرَّاجِفَةُ الخ

{on the day when the quaking one quakes}(29: 6)

These words alert the people to be ready and do whatever good they can in the time available to them. They may thus find it easy to face it. It has a fine allusion to death which is symbolized in sleep which will result after the first trumpet. Running away will follow the second trumpet blowing. Both these things are reminders of the day of resurrection.

THINK OF DEATH & THE GRAVE

(٥٣٥٢) وَعَنْ اَبِىْ سَعِيْدٍ قَالَ خَرَجَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِصَلٰوةٍ فَرَاَى النَّاسَ كَاَنَّهُمْ يَكْتَشِرُوْنَ قَالَ اَمَا اِنَّكُمْ لَوْ اَكْثَرْتُمْ ذِكْرَهَا ذِمِ اللَّذَّاتِ لَشَغَلَكُمْ عَمَّا اَرَى الْمَوْتَ فَاَكْثِرُوْا ذِكْرَهَا ذِمَ اللَّذَّاتِ الْمَوْتِ فَاِنَّهُ لَمْ يَاْتِ عَلَى الْقَبْرِ يَوْمٌ اِلَّا تَكَلَّمَ فَيَقُوْلُ اَنَا بَيْتُ الْغُرْبَةِ وَاَنَا بَيْتُ الْوَحْدَةِ وَاَنَا بَيْتُ التُّرَابِ وَاَنَا بَيْتُ الدُّوْدِ وَاِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ مَرْحَبًا وَّاَهْلًا اَمَا اِنْ كُنْتَ لَاَحَبَّ مَنْ يَمْشِىْ عَلٰى ظَهْرِىْ اِلَىَّ فَاِذَا وُلِّيْتُكَ الْيَوْمَ وَصِرْتَ اِلَىَّ فَسَتَرٰى صَنِيْعِىْ بِكَ قَالَ فَيَتَّسِعُ لَهُ مَدَّ بَصَرِهٖ وَيُفْتَحُ لَهُ بَابٌ اِلَى الْجَنَّةِ وَاِذَا دُفِنَ الْعَبْدُ الْفَاجِرُ اَوِ الْكَافِرُ قَالَ لَهُ الْقَبْرُ لَا مَرْحَبًا لَهُ وَلَا اَهْلًا اَمَا اِنْ كُنْتَ لَاَبْغَضَ مَنْ يَّمْشِىْ عَلٰى ظَهْرِىْ اِلَىَّ فَاِذْ وُلِّيْتُكَ الْيَوْمَ وَصِرْتَ اِلَىَّ فَسَتَرٰى صَنِيْعِىْ بِكَ قَالَ فَيَلْتَئِمُ عَلَيْهِ حَتّٰى تَخْتَلِفَ اَضْلَاعُهٗ قَالَ وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاَصَابِعِهٖ فَاَدْخَلَ بَعْضَهَا فِىْ جَوْفِ بَعْضٍ قَالَ وَيُقَيَّضُ لَهٗ سَبْعُوْنَ تِنِّيْنًا لَوْ اَنَّ وَاحِدًا مِّنْهَا نَفَخَ فِى الْاَرْضِ مَا اَنْبَتَتْ شَيْئًا مَا بَقِيَتِ الدُّنْيَا فَيَنْهَسْنَهٗ وَيَخْدِشْنَهٗ حَتّٰى يُفْضٰى بِهٖ اِلَى الْحِسَابِ قَالَ وقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا الْقَبْرُ رَوْضَةٌ مِّنْ رِيَاضِ الْجَنَّةِ اَوْ حُفْرَةٌ مِّنْ حُفَرِ النَّارِ ۔ (رواه الترمذى)

5352. Sayyiduna Abu Sa'eed رضى الله عنه narrated that the Prophet صلى الله عليه وسلم came out for the salah (prayer). He observed some men showing their teeth (as though grinning). He said, "If you devote much (time) to remember the destroyer of tastes, it would prevent you from what I see (now). So, remember often death, the destroyer of tastes, for there does not come a day to any grave when it does not call out, 'I am the home of the strange. I am the home of solitude. I am the home of dust. I am the home of worms.' (A far off place, deserted, dust from what you were created, infested with creeping creatures.) When a believer is buried, the grave says to him, 'welcome! Of all those who walk on my back, you are the dearest to me. Today, you have been entrusted to me, and you shall see how I treat you (kindly).' It will then expand for him to the limit of his sight and a gate to paradise will be opened for him.

However, when a sinner or a disbeliever is buried, the grave says to him, 'You are unwelcome! You are, indeed, the most despised to me of those who walk on my back. You are entrusted to me today and you have come to me. You shall see how I treat you (badly).' It will then squeeze him so hard that his ribs would overlap (on one another.)"

The narrator said that Allah's Messenger صلى الله عليه وسلم showed this with his fingers intertwined, and he said further," Seventy dragons will be set upon him, such that if one of them were to exhale on earth, it would not produce any crop till the end of the world. They will sting and scratch him till he is resurrected to give reckoning." The narrator also said that Allah's Messenger صلى الله عليه وسلم said, "The grave is, indeed, a garden of the gardens of paradise, or a pit of the pits of hell."[1]

COMMENTARY: Remembering death gives life to the heart of the negligent. Shaykh Noorud din Ali Mutlaqi used to carry with him a sort of bag on which was inscribed (موت) 'death!' whenever anyone enrolled as his disciple, he put that bag round his neck so that he might realize that death was near at hand. His wish was that they should not be neglectful at any stage but should be awake to obey and worship Allah and engage in remembrance of Him.

It is reported of a pious king that he had one of his attendants stand behind him to repeat (الموت، الموت) - 'the death, the death!' so that he might never be unmindful of Allah, and his spiritual illnesses may continue to be cured.

Death should never be forgotten knowing also that the grave proclaims daily that it is the home away from home...

The grave is a home where the dweller is food for worms. So, O man! How can you desire to eat sumptuous food and develop your body knowing that, after all, it will be nourishment for the worms of the earth.

What will profit you are only good deeds. If you amass them and go to the grave, you will be successful. This is why the grave is called a 'chest of deeds.' Some people say that when a body decays and stinks, worms arise and survive on the body till only the skeleton remains. Then the worms devour each other and perish.

The ulama (Scholars) say that the Prophets صلى الله عليه وسلم, martyrs and the awliya (saints/ friends of Allah) are preserved in the grave from worms and decay. Their bodies remain intact. The Prophet صلى الله عليه وسلم said:

إِنَّ اللّٰهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ

(Allah has forbidden the earth to eat the bodies of the Prophets عليهم السلام

And, Allah says about the martyrs:

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ

{Think not of those who were slain in Allah's way as dead. Nay they are alive [and are provided with sustenance] from their Lord.} [3: 169]

As for the practicing ulama (Scholars) who are bracketed with the awliya (saints/ friends of Allah) (Allah's friends), if the martyrs are given great merit then these ulama (Scholars) should receive more merit than them because a drop of the ulama (Scholars)'s (pen's) ink is more excellent than the blood of the martyrs.

When a believer was spoken of as being buried, it follows naturally that when the sinner (فاسق) is said to be buried, it means the disbeliever. Besides, the grave also describes him as the worst of those who walked on the earth. This is confirmed by the words of the Quran:

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[1] Tirmidhi # 2460(2468)

اَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا

{Is he, then, who is a believer, like him who is a transgressor?} [32: 18]

Here, (فاسق)- transgressor refers to a disbeliever.'

Moreover, it is the style of the Quran and hadith (tradition) that when a command or decision is given about the burzakh [intermediary period between death and resurrection], there are only two different kinds of people: (i) believers and (i) disbelievers. As for the fasiq [transgressing] believer, nothing is declared about him either because his fault is concealed, or that he may be kept between fear and hope. It is not that he is classified as a third kind (between disbeliever and believer), as the misguided mu'tazillah hold.[1]

As for seventy dragons being set against the infidel, either the number is specific, or it means many. This second opinion is upheld by another tradition which says:

'One less than one hundred dragons are set against the disbeliever in his grave.'

FEAR OF THE HEREAFTER MADE THE PROPHET صلى الله عليه وسلم GREY-HAIRED

(٥٣٥٣) وَعَنْ اَبِيْ جحيفة قَالَ قَالُوْا يارَسُوْلَ اللّٰهِ قَدْ شِبْتَ قَالَ شَيَّبَتْنِيْ سُوْرَةُ هُوْدُ وَاَخَوَاتُهَا(رواه الترمذى)

5353. Sayyiduna Abu Juhayfah رضى الله عنه narrated that some of the Sahabah (Prophet's Companions) رضى الله عنهم submitted, "O Messenger of Allah, you have become grey-haired (prematurely)." He said, "Surah Hud and its sisters (mening surahs like it) have turned my hair grey."[2]

COMMENTARY: Surah Hud and others like it mention the day of resurrection very often. The thought of the ummah worried the Prophetصلى الله عليه وسلم. How would they fare? This worry turned his hair grey.

(٥٣٥٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ اَبُوْبَكْرٍ يَارَسُوْلَ اللّٰهِ قَدْ شِبْتَ قَالَ شَيَّبَتْنِيْ هُوْدُ وَالْوَاقِعَةُ وَالْمُرْسَلٰتِ وَعَمَّ يَتَسَاَلُوْنَ وَاِذَا الشَّمْسُ كُوِّرَتْ۔ رَوَاهُ التِّرْمِذِيُّ وَذَكَرَ حَدِيْثُ اَبِيْ هُرَيْرَةَ لَايَلِجُ النَّارُ فِيْ كِتَابِ الْجِهَادِ۔

5354. Sayyiduna Ibn Abbas رضى الله عنه narrated that Abu Bakr رضى الله عنه submitted (one day), "O Messenger of Allahصلى الله عليه وسلم, you have grey hair (before time). He said, "(Surah) Hud, al-Waqiah, al-Mursalat, amma yatasa aloon and izash shamsu kuwirat[3] have turned my hair grey."[4]

The haidth of Abu Hurayrah رضى الله عنه about one who weeps from tear of Allah is at # 3828.

SECTION III اَلْفَصْلُ الثَّالِثُ

THE SAHABAH'S RIGHTEOUSNESS

(٥٣٥٥) وَعَنْ اَنَسٍ قَالَ اِنَّكُمْ لَتَعْمَلُوْنَ اَعْمَالًا هِيَ اَدَقُّ فِيْ اَعْيُنِكُمْ مِّنَ الشَّعْرِ كُنَّا نَعُدُّهَا عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمُوْبِقَاتِ يَعْنِي الْمُهْلِكَاتِ۔ (رواه البخارى)

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[1] The separatists: a sect founded by Wasil ibn Ata who separated from the school of Hasan Busri رحمه الله. They have other such views, live: the Qur'an is created not eternal.

[2] 3297(3808) in the chapter. (Hud is Surah # 11)

[3] Respectively, # 11, 56, 77, 78 (an-Naba) and 81 (at-Takweer).

[4] Tirmidhi # 3297(3808)

5355. Sayyiduna Anas رضی اللہ عنہ said, "You do such things as seem to you in your eyes to be finer than hair but in the time of Allah's Messenger صلی اللہ علیہ وسلم, we regarded them to be among the mubiqat, meaning that which destroy."[1]

COMMENTARY: That which you regard as un-harmful, or at most as undesirables, are truly very harmful. In the days of the Prophet صلی اللہ علیہ وسلم we counted them among such things as would impair consequences in the hereafter.

MORE ABOUT THAT

(٥٣٥٦) وَعَنْ عَآئِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عَآئِشَةُ اِيَّاكِ وَمُحَقَّرَاتِ الذُّنُوْبِ فَاِنَّ لَهَا مِنَ اللّٰهِ طَالِبًا۔ (رواه ابن ماجة والدارمى والبيهقى فى شعب الايمان)

5356. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "O Ayshah, beware of sins that are considered insignificant, for , there is the one demanding (meaning, the punishment) pursuing them, from Allah."[2]

COMMENTARY: The 'One demanding' is the punishment for the sins that demands that such people should be handed over to them. Allah does not turn down its demand.

Hence, it is not proper to be negligent in this regard. Many people imagine that minor sins may be condoned and will not be subject to reckoning. As a result, and have no tear at all. They do not realize that persisting in committing minor sins amounts to perpetrating a major sin.

Allah does not forgive a major sin and punishes the doer of a minor sin. He says:

وَيَغْفِرُ مَادُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ

{and He shall forgive all besides that to whom He will.}(4: 48)

There also is the verse of the Qur'an:

اِنْ تَجْتَنِبُوْا كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ

{If you shun major sins that you are forbidden, We shall acquit you of your evil deeds....}(4: 31)

This means: 'We shall erase your minor sins with such of your worship as erase sins, provided you shun sins altogether, whether minor or major.' Thus, this verse stipulates that you should refrain from committing every kind of sin, not merely major as the mu'tazillah say. Rather, the stipulation includes all kinds of sin absolutely.

According to another tradition transmitted by Ahmad and Tabarani:

"Preserve yourselves from minor sins too, because the minor sins may be compared to some people who get down in a lowland and gather logs of wood, one by one, to kindle a fire and bake bread. In the same way,'the perpetrator of minor sins, commits little sins and gathers so much burden that his boat becomes over-loaded. The result is that he drowns. And there is no doubt in it that if Allah catches the perpetrator of minor sins then He destroys him.

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[1] Bukhari # 6492

[2] Ibn Majah # 4243, Darimi # 2726, Musnad Ahmad # 402, Bayhaqi in Shu'ab ul-eeman.

ABOUT UMAR رضی اللہ عنہ & ABU MUSA رضی اللہ عنہ

(٥٣٥٧) وَعَنْ اَبِيْ بُرْدَةَ بْنِ اَبِيْ مُوْسٰى قَالَ قَالَ لِيْ عَبْدُاللّٰهِ بْنُ عُمَرَ هَلْ تَدْرِىْ مَاقَالَ اَبِيْ لِاَبِيْكَ قَالَ قُلْتُ لَاقَالَ فَاِنَّ اَبِيْ قَالَ لِاَبِيْكَ يَا اَبَا مُوْسٰى هَلْ يَسُرُّكَ اَنَّ اِسْلَامَنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهِجْرَتَنَا مَعَهُ وَجِهَادَنَا مَعَهُ وَعَمَلَنَا كُلُّهُ مَعَهُ بَرَدَلَنَا وَاَنَّ كُلَّ عَمَلٍ عَمِلْنَا بَعْدَهُ نَجَوْنَا مِنْهُ كِفَافًا رَاْسًا بِرَاْسٍ فَقَالَ اَبُوْكَ لِاَبِيْ لَا وَاللّٰهِ قَدْجَاهَدْنَا بَعْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَصَلَّيْنَا وَصُمْنَا وَعَمِلْنَا خَيْرًا كَثِيْرًا وَاَسْلَمَ عَلٰى اَيْدِيْنَا بَشَرٌ كَثِيْرٌ وَّاِنَّا لَنَرْجُوْا ذَاكَ قَالَ اَبِيْ لٰكِنِّيْ اَنَا وَالَّذِىْ نَفْسُ عُمَرَ بِيَدِهٖ لَوَدِدْتُ اَنَّ ذٰلِكَ بَرَدَلَنَا وَاَنَّ كُلَّ شَيْءٍ عَمِلْنَا بَعْدَهُ نَجَوْنَا مِنْهُ كِفَافًا رَاْسًا بِرَاْسٍ فَقُلْتُ اِنَّ اَبَاكَ وَاللّٰهِ كَانَ خَيْرًا مِّنْ اَبِيْ- (رواه البخارى)

5357. Sayyiduna Abu Burdah رحمہ اللہ son of Abu Musa رضی اللہ عنہ(Ash'ari) narrated: Abdullah ibn Umar رضی اللہ عنہ said to me, "Do you know what my father said to your father?" I said, "No." He said, "My father said to your father, 'O Abu Musa, are you not pleased that our Islam with Allah's Messenger صلی اللہ علیہ وسلم (we embraced at his hands), our hijrah along with him, our jihad (crusade) (in which we participated with him, and all our deeds (like salah (prayer) and so on) that we performed along with him - are all (as obligatory on us and) permanent[1] for us. And the deeds that we did after his death, if they offset (the bad ones) are enough to get us deliverance?'

Your father said to my father, 'No, by Allah, it is not so. We took part in jihad (crusade) after the death of Allah's Messenger صلی اللہ علیہ وسلم, offered salah (prayer), fasted and did many pious deeds (like charity), and many people embraced Islam at our hands certainly, therefore, we expect reward for these things.' My father (Umar رضی اللہ عنہ) said (to you father), 'By Him in Whose hand is the soul of Umar, I do wish that they (the deeds we did along with Allah's Messenger صلی اللہ علیہ وسلم should be made permanent (and perpetually rewarding) and what we have done after his death should be enough to get us deliverance offsetting one another (good deeds atoning for bad).'"

Sayyiduna Abu Burdah رضی اللہ عنہ then said, "By Allah, your father was better than my father."[2]

COMMENTARY: As for the deeds done by the sahabah (Prophet's Companions) رضی اللہ عنہم after the Prophet's صلی اللہ علیہ وسلم death, Umar رضی اللہ عنہ wished that they were approved and wished that, at least, their reward offset the punishment against them. If they earned no reward from them then the deeds should not bring them punishment too.

However, they had firm hope that the deeds they did along with Allah's Messenger صلی اللہ علیہ وسلم are accepted. And, the deeds that they did after his death could not be without shortcomings, so it would be safe for them if they have those deeds balanced. While there

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[1] Perpetually rewarding.

[2] Bukhari # 3915

could be no question about their deeds done under the Prophet'sصلى الله عليه وسلم lead, what they did after he died depended on their intentions and the situation around them. Indeed, the sahabah (Prophet's Companions) رضى الله عنهم themselves conceded that they had not yet finished burying the Prophet صلى الله عليه وسلم, when they sensed a change taking over their hearts. In other words, the darkness that spread after the setting of the sun of prophet hood also had its effect on the hearts of the Sahabah (Prophet's Companions) رضى الله عنهم. They realized that they had come down of the previous state.

This means that Umar's رضى الله عنه words were wise when he hoped that their deeds after the Prophet صلى الله عليه وسلم should make up for each other. If this is feared of those great, pure men, what may be said of the people who succeeded them in time? Their worship is incomplete, not without arrogance. Their hope lies in Allah's mercy and His forgiveness by virtue of the pious people. Of course, some mystics do say that the sins and disobedience as create repentance and shame excel such obedience and worship as cause one to be proud and egoist.

In conclusion, Abu Burdah رضى الله عنه acknowledged that the father of Ibn Umar رضى الله عنه was better than his own father yet was fearful of his fate. He had great merits yet he was very mindful of the hereafter.

NINE COMMANDS

(٥٣٥٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَنِيْ رَبِّيْ بِتِسْعٍ خَشْيَةِ اللّٰهِ فِي السِّرِّ وَالْعَلَانِيَةِ وَكَلِمَةُ الْعَدْلِ فِي الْغَضَبِ وَالرِّضَا وَالْقَصْدِ فِي الْفَقْرِ وَالْغِنَا وَاَنْ اَصِلَ مَنْ قَطَعَنِيْ وَاُعْطِيَ مَنْ حَرَمَنِيْ وَاَعْفُوْ عَمَّنْ ظَلَمَنِيْ وَاَنْ يَّكُوْنَ صَمْتِيْ فِكْرًا وَنُطْقِيْ ذِكْرًا وَنَظْرِيْ عِبْرَةً وَاٰمُرَ بِالْعُرْفِ وَقِيْلَ بِالْمَعْرُوْفِ۔ (رواه رزين)

5358. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "My Lord has given me nine commands;

(1) I should fear Allah in private and in public in every situation whatsoever so that I am prevented from doing wrong).

(2) I must speak the truth whether I am angry or pleased (and must exercise moderation in every condition and only utter what is just).

(3) I must exercise moderation both in poverty and richness.

(4) I must join bonds of relationship with whose who sever it with me. (This those who sever it with me. (This was a very prominent attribute of the Prophet صلى الله عليه وسلم.

(5) I must continue to give (liberally) even to him who denies me (and keeps me out of his dealings).

(6) I must forgive him who does wrong to me (though I possess ability to retaliate and suppress him).

(7) I must let my silence be occupied with worship (like making mention of Allah in my mind)

(8) I must let my speech be mention of Allah (and His praise and His message).

(9) I must cause my looking to be to heed and take a lesson (attentively, not with inattention and neglect).

My Lord also commanded me that I should enjoin that which is pious and righteous

(or the reputable).

The word is urf or ma'ruf (s in another version). Both signify 'the reputable.[1]

COMMENTARY: While (امر بالمعروف) – 'command the righteous; is mentioned 'forbid evil' is not mentioned. Actually, when one enjoins piety, he naturally forbids evil.

Moreover, this command is over and above the nine commands. It is comprehensive and all-embracing command. All good things come under its purview. The Prophet صلی اللہ علیہ وسلم mentioned it finally to sum up all the commands.

WEEPING FOR FEAR OF ALLAH

(٥٣٥٩) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ مُؤْمِنٍ يَخْرُجُ مِنْ عَيْنَيْهِ دُمُوْعٌ وَاِنْ كَانَ مِثْلَ رَأْسِ الذُّبَابِ مِنْ خَشْيَةِ اللّٰهِ ثُمَّ يُصِيْبُ شَيْئًا مِنْ حُرِّ وَجْهِهٖ اِلَّا حَرَّمَهُ اللّٰهُ عَلَى النَّارِ۔ (رواه ابن ماجة)

5359. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No believing person's eyes shed tears – even so much as a fly's head – and they drop on some portion of his beauty (cheek), out of fear of Allah, but Allah forbids the fire of hell to touch him."[2]

CHAPTER - VIII

CHANGE OF THE PEOPLE FOR THE WORSE
بَابُ تَغَيُّرِ النَّاسِ

The Arabic word in the caption is (تغير). It means 'to change from one condition to another' The state of the Muslims has altered from what it was in the time of the Prophet صلی اللہ علیہ وسلم. The believers were then strictly on the path of religion. They respected the commands of sunnah (Holy Prophet's practice) and stood for truth and justice. They were not lured by the world's glitter, wealth, position, retinue, etc. They were neither greedy nor arrogant.

It was their second nature to abide by the deeds approved by Shari'ah (divine law) to maintain a dignified character and to possess a good nature. They were strong supporters on the path of truth and justice.

Their hearts were radiant and their inner nature was pure and bright.

However, after the death of the Prophet صلی اللہ علیہ وسلم, a gradual change began to take over them. With time, were complete transformed for the worst.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

SCARCITY OF MEN

(٥٣٦٠) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا النَّاسُ كَالْاِبِلِ الْمِائَةِ لَا تَكَادُ تَجِدُ فِيْهَا رَاحِلَةً۔ (متفق عليه)

5360. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said,

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[1] Razin

[2] Ibn Majah # 4197.

"People are only like one (worthy) hundred camel among which you might find with difficulty one riding beast."[1]

COMMENTARY: The word (راحلة) is a camel that is sound and healthy very capable as a riding beast or a beast of burden. It is much desired. The feminine prefix is only for emphasis. The hadith (tradition) means that while there are innumerable people in this world. Very few are worthy of being companions of the Prophet صلى الله عليه وسلم and of giving all rights of the companionship, and of being helpful to him in his mission.

The time of the Prophet صلى الله عليه وسلم was better in this sense because there were many such people then. Thereafter though their number decreased, yet they were certainly more numerous than those who followed them. In this way, they continued to decrease generation after generation.

The figure 'one hundred' Is used to denote 'many' so, in the world of human beings such men as may be called sincere practicing scholars are a rarity. This is why people who matter say in every generation, 'there is a famine of men.'

Sahl Tustari رحمه الله saw a mosque packed to capacity and there was no space to put down a foot. He remarked, "There are, indeed, many who recite the Kalimah, but the number of sincere ones among them are scarce.'

The Quran has also treated this subject often

MUSLIMS WILL IMITATE JEWS & CHRISTIANS

(٥٣٦١) وَعَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَتَتَّبِعُنَّ سُنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ حَتّٰى لَوْ دَخَلُوْا جُحْرَ ضَبٍّ تَبِعْتُمُوْهُمْ قِيْلَ يَارَسُوْلَ اللّٰهِ الْيَهُوْدَ وَالنَّصَارٰى قَالَ فَمَنْ۔ (متفق عليه)

5361. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, you will pursue the practices of your predecessors, span by span and cubit by cubit so much so that if they entered a lizard's hole you would imitate them." He was asked, "O Messenger of Allah (are they) the Jews and the Christian (who have preceded us)? He asked, "(If not they,) then who else (will you imitate)?"[2]

COMMENTARY: The practices of the predecessors could be pious or evil, but here they are a people who changed the sunnah (Holy Prophet's practice) of their Prophet عليه السلام They incorporated in them their own whims and base desired, and even changed the base of their religion. The original commands and rules were annulled.

As for span by span and cubit by cubit, it means they imitated them completely, all of their practices.

PIOUS PEOPLE DISAPPEAR GRADUALLY

(٥٣٦٢) وَعَنْ مِرْدَاسٍ نِ الْاَسْلَمِيِّ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَذْهَبُوْنَ الصَّالِحُوْنَ الْاَوَّلُ وَالْاَوَّلُ وَيَبْقٰى حُفَالَةٌ كَحُفَالَةِ الشَّعِيْرِ اَوِالتَّمْرِ لَايُبَالِيْهِمُ اللّٰهُ بَالَةً۔ (رواه البخاری)

5362. Sayyiduna Mirdas Aslami رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said. "The righteous will continue to depart (from this world) generation by generation

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[1] Bukhari # 6498, Muslim 232. 2547, Tirmidhi # 2881/81.

[2] Bukhari # 3456, Muslim # 6. 2669, Musnad Ahmad 2-511.

and (the evil people resembling) the dregs of barley or dates will remains, for whom Allah will not have any esteem (they being of no consideration)."[1]

SECTION II اَلْفَصْلُ الثَّانِي

THE WORST WILL TAKE OVER

(٥٣٦٣) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا مَشَتْ أُمَّتِي الْمُطَيْطَاءُ وَخَدَمَتْهُمْ أَبْنَاءُ الْمُلُوْكِ أَبْنَاءُ فَارِسَ وَالرُّوْمِ سَلَّطَ اللّٰهُ شِرَارَهَا عَلَى خِيَارِهَا رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5363. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the members of ummah walk with conceit and the children of kings serve them - sons of the kings of Persia and Byzantine, Allah will cause the worst of them to rule over the best of them."[2]

COMMENTARY: This hadith (tradition) is one of the evidenced of the Prophet's صلی اللہ علیہ وسلم truth. He foretold that which was to happen in future and it transpired exactly as he did say. The Muslims did conquer Persia and Byzantine and acquired their wealth. They took their inhabitants as captives among whom were children of their emperors too. But when they become arrogant and conceited, Allah empowered those people over them. They killed Sayyiduna Uthman Ibn رضی اللہ عنہ Affan. And, the Banu Hashim lost power to the Banu Umayyah. The way they behave is a bitter experience in Islamic history which it is better not to recount here:

The word (مططاء) is to strut, walk in a conceited manner. It is also spelt by some (مطیطی).

THE LAST HOUR

(٥٣٦٤) وَعَنْ حُذَيْفَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى تَقْتُلُوْا إِمَامَكُمْ وَتَجْتَلِدُوْا بِأَسْيَافِكُمْ وَيَرِثُ دُنْيَاكُمْ شِرَارُكُمْ۔ (رواه الترمذی)

5364. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The last hour will not come before you kill your imam (leader), kill each other to you with your swords and the worst of you inherit your world (to become your leaders).[3]

(٥٣٦٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى يَكُوْنَ أَسْعَدَ النَّاسِ بِالدُّنْيَا لُكَعُ بْنُ لُكَعٍ۔ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ دَلَائِلِ النُّبُوَّةِ۔

5365. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Last Hour will not come till the stupid son of the stupid becomes the most fortunate of all men" (in terms of worldly possessions and they will be the wicked bad charactered).[4]

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[1] Bukhari # 6434.
[2] Tirmidhi # 2261 (2268)
[3] Tirmidhi # 2170 (2172), Ibn Majah # 4043.
[4] Tirmidhi # 2209 (2216), Musnad Ahmad # 22363.

COMFORTABLE LIFE HINDERS RELIGIOUS OBLIGATIONS

(٥٣٦٦) وَعَنْ مُحَمَّدِ بْنِ كَعْبِ نِ الْقُرَظِيِّ قَالَ حَدَّثَنِي مَنْ سَمِعَ عَلِيَّ بْنَ اَبِي طَالِبٍ قَالَ اِنَّا لَجُلُوسٌ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَاَطَّلَعَ عَلَيْنَا مُصْعَبُ ابْنُ عُمَيْرٍ مَا عَلَيْهِ اِلَّا بُرْدَةٌ لَهُ مَرْقُوْعَةٌ بِفَرْوٍ فَلَمَّا رَاٰهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَكٰى لِلَّذِيْ كَانَ فِيْهِ مِنَ النِّعْمَةِ وَالَّذِيْ هُوَ فِيْهِ الْيَوْمَ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ بِكُمْ اِذَا غَدَا اَحَدُكُمْ فِيْ حُلَّةٍ وَرَاحَ فِيْ حُلَّةٍ وَوُضِعَتْ بَيْنَ يَدَيْهِ صَحْفَةٌ وَرُفِعَتْ اُخْرٰى وَسَتَرْتُمْ بُيُوْتَكُمْ كَمَا تُسْتَرُ الْكَعْبَةُ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ نَحْنُ يَوْمَئِذٍ خَيْرٌ مِّنَّا الْيَوْمَ نَتَفَرَّغُ لِلْعِبَادَةِ وَنُكْفَى الْمُؤْنَةَ قَالَ لَا اَنْتُمُ الْيَوْمَ خَيْرٌ مِّنْكُمْ يَوْمَئِذٍ (رواه الترمذى)

5366. Sayyiduna Muhammad ibn Kab al Qurazi رضی اللہ عنہ said that he was told of this hadith (tradition) by a man who had heard if from Sayyiduna Ali ibn Abu Talib رضی اللہ عنہ who narrated that they were sitting in the mosque (Masjid Nabawi or Masjid Quba) with Allah's Messenger صلی اللہ علیہ وسلم when Mus'ab ibn Umayr رضی اللہ عنہ came to them. He had no him a cloak of his patched with for. On seeing him, Allah's Messenger صلی اللہ علیہ وسلم wept recalling how he had lived in blessing (riches and comfort) and what had become of him after that. Then, Allah's Messenger صلی اللہ علیہ وسلم said, : How will it be with you when one of you goes out in the morning in a mantle and returns in the evening wearing another mantle, and a dish is brought to him as another is removed, and you cloth your homes as the Ka'bah is covered?" They said, "O Messenger of Allah, on that day, we shall be better off than we are today, having enough time to worship and sufficient for our needs." He said, "No you are better today than you would be then."[1]

COMMENTARY: Suyuti رحمہ اللہ has transmitted in Jama'ul Jawami a tradition of Umar رضی اللہ عنہ came to the Prophet صلی اللہ علیہ وسلم having round his back a belt of the hide of sheep. The Prophet صلی اللہ علیہ وسلم said to those around. "Look at him. Allah has made his heart radiant. His parents used to give him the best of feed and the best of clothing. I have seen him wear garments worth too hundred dirhams."

May Allah's mercy descend on him! He was one of the great sahabah (Prophet's Companions) رضی اللہ عنہم. He emigrated from Makkah, forsaking his home and all possessions, and came to Madinah to the Prophet صلی اللہ علیہ وسلم. He adopted a simple life of abstinence and was lost in the love of the Prophet صلی اللہ علیہ وسلم. Finally, he was martyred in the Battle of Uhud at the age of forty or thereabouts.

While this hadith (tradition) tells us that the Prophet صلی اللہ علیہ وسلم wept on seeing Mus'ab's changed state, we have read previously that Umar صلی اللہ علیہ وسلم saw the Prophet صلی اللہ علیہ وسلم lying on a rickety bad whose strings left impressions on his body. He remarked that the monarchs of Persia and Byzantine lived in luxury though they were infidels and rebels against Allah. The Prophet صلی اللہ علیہ وسلم said to him, "You have still gone further than the stage of pondering and wondering. O slave of Allah! Are you not pleased that though they

[1] Tirmidhi # 2476 (2284)

enjoy the bounties of this world, we get the blessings and bounties of the hereafter?" (See Bukhari # 89, Muslim # 1479, Tirmidhi # 3329, Nasa'i # 3128, Musnad Ahmad # 322)
We might say that the tears in the eyes of the Prophet صلى الله عليه وسلم on seeing Mus'ab رضى الله عنه were tears of joy because his ummah abstained from the world and shoes the hereafter. But if his tears were tears of grief then he might have thought that his ummah lacked the basic needs of life that were necessary for discharging religious duties. Indeed, his next words about their luxurious living in future lend support to this opinion. A poor man who owns the bare necessities of life is better than the rich man who is constantly engaged in earning more worldly possessions and so neglects his religious duties to some extent.
In this sense, this hadith (tradition) says that a patient and forbearing poor man is better than a thankful wealth man. If this concerns the sahabah (Prophet's Companions) رضى الله عنهم who had the strongest faith among the ummah then what may be said of other people who are weaker than them in faith. There is a hadith (tradition) transmitted by Teebi رحمه الله in Firdaws from Ibn Umar رضى الله عنه in a marfu manner. (The Prophet صلى الله عليه وسلم said:)

مَازُوِيَتِ الدُّنْيَا عَنْ اَحَدٍ اِلَّا كَانَتْ خَيْرَةً لَّهُ

(The world is not denied to anyone without that being good for him).
Mulla Ali Qari رحمه الله said that (عن احد) 'anyone' is a general word that includes an infidel too with a believer. As the punishment in hell to a poor disbeliever will be lighter than to a rich disbeliever. It makes clear that if poverty gets an infidel preference in that temporal world then why will it not get it to a poor believer in the hereafter? This because he exercised patience in the world.

STICKING TO RELIGION WHEN SIN IN RAMPANT

(٥٣٦٧) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْتِيْ عَلَى النَّاسِ زَمَانٌ اَلصَّابِرُ فِيْهِمْ عَلٰى دِيْنِهٖ كَالْقَابِضِ عَلَى الْجَمَرِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ اِسْنَادُهٗ۔

5367. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "A time will come to the people when the patient among them on his religion will be like one who holds live coal (in his hand)."[1]

COMMENTARY: In the last days when indecency is rampant, there will be a large number of evil men in the society, and they will dominate it to such an extent that religious people will find it almost impossible to find supporters. At that time it will be difficult to stick to religion and abide by its duties in the same way as it is unthinkable to take a live burning coal in one's hand and endure the hardship.

WHEN LIFE IS BETTER & WHEN DEATH

(٥٣٦٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ اُمَرَآئُكُمْ خِيَارَكُمْ وَاَغْنِيَاؤُكُمْ سُمَحَائَكُمْ وَاُمُوْرُكُمْ شُوْرٰى بَيْنَكُمْ فَظَهْرُ الْاَرْضِ خَيْرٌ لَّكُمْ مِنْ بَطْنِهَا وَاِذَا كَانَ اُمَرَائُكُمْ شِرَارَكُمْ وَاَغْنِيَائُكُمْ بُخَلَائَكُمْ وَاُمُوْرُكُمْ اِلٰى نِسَاءِكُمْ فَبَطْنُ الْاَرْضِ خَيْرٌ لَّكُمْ مِنْ ظَهْرِهَا۔ (رواه الترمذی وقال

[1] Tirmidhi # 2260 (2267)

هذا حديث غريب)

5368. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When your rulers are the best of you and your rich are the most generous of you and your affairs are decided by mutual consultation among you then the surface of the earth is better for you than its belly. When your rulers the worst of you, and your rich are the most niggardly of you, and your affairs are in the hands of your women then the belly of the earth is better for you than its surface."[1]

COMMENTARY: The people who entrust their affairs to women are unfortunate. As it is women are weaker than men in both intelligence and religion. So, they are incapable of bearing responsibilities of this kind. This is why, he said:

شاوِرُوا هُنَّ وَخالِفُوا هن

(consult them but act against what they say).

In the same way, the men who are like them are also subject to this command, they are those who love wealth and position and do not know what causes damage to religion and is against it.

The second portion of the hadith (tradition) seemingly does not concur with the first which calls for concluding affair through mutual consultation. According the second portion ought to have said: Your affairs fall into disagreement' so, this means that generally dissension occurs because of obeying women.

LOVE OF WORLD & FEAR OF DEATH ARE USES OF WEAKNESS

(٥٣٦٩) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ الْأُمَمُ اَنْ تَدَاعٰى عَلَيْكُمْ كَمَا تَدَاعَى الْاَكِلَةُ اِلٰى قَصْعَتِهَا فَقَالَ قَائِلٌ وَمِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ قَالَ بَلْ اَنْتُمْ يَوْمَئِذٍ كَثِيْرٌ وَلٰكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللّٰهُ مِنْ صُدُوْرِ عَدُوِّكُمُ الْمَهَابَةَ مِنْكُمْ وَلَيَقْذِفَنَّ فِيْ قُلُوْبِكُمُ الْوَهْنُ قَالَ قَائِلٌ يَارَسُوْلَ اللّٰهِ وَمَا الْوَهْنُ قَالَ حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ- (رواه ابوداؤد والبيهقى فى دلائل النبوة)

5369. Sayyiduna Thawban رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Very shortly, (disbelieving and misled) people will invite each other to attack you (and eliminate you) in the same way as those eating together invite each other to partake from their dish." One of the sahabah (Prophet's Companions) رضی الله عنهم asked, "Will that be because of our being few in numbers?" He said," No, you will be very many at that time. But you will be dross and dregs such as are carried down by water (and are found at the banks). Allah will remove from the hearts of your enemy awe of you but create in your hearts weakness and lethargy (so that courage and power will be lacking in you). Someone asked "What is the reason for the creation of weakness and a lethargy (and deprivation of strengthy)?" He enlightened them, "Love of the world and hatred of death."[2]

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[1] Tirmidhi # 2266.

[2] Abu Dawud # 4297, Bayhaqi in Dala'I (un Nabuwah.

SECTION III   اَلْفَصْلُ الثَّالِثُ

SOME EVILS & THEIR REPERCUSSIONS

(٥٣٧٠) عَنِ ابْنِ عَبَّاسٍ قَالَ مَا ظَهَرَ الْغُلُوْلُ فِيْ قَوْمٍ إِلَّا أَلْقَى اللّٰهُ فِيْ قُلُوْبِهِمُ الرُّعْبَ وَلَا فَشَا الزِّنَا فِيْ قَوْمٍ إِلَّا كَثُرَ فِيْهِمُ الْمَوْتُ وَلَا نَقَصَ قَوْمٌ الْمِكْيَالَ وَالْمِيْزَانَ إِلَّا قُطِعَ عَنْهُمُ الرِّزْقُ وَلَا حَكَمَ قَوْمٌ بِغَيْرِ حَقٍّ إِلَّا فَشَا فِيْهِمُ الدَّمُ وَلَا خَتَرَ قَوْمٌ بِالْعَهْدِ إِلَّا سُلِّطَ عَلَيْهِمُ الْعَدُوُّ۔ (رواه مالك)

5370. Sayyiduna Ibn Abbas رضی اللہ عنہ said, "when a people begin to steal from the spoils, Allah casts terror into their hearts (and they fear their enemy).
When fornication spreads among a people, death becomes widespread among them (There may be plague on other disseses overtake them).
When a people resort to giving short measure and weight, their provision is withdrawn from them.
When a people judge unjustly blood is shed extensively among them.
When a people betray a pledge, their enemy is made to subjugate them."[1]

CHAPTER - IX

WARNING & ADMONITION   بَابٌ فِيْ ذِكْرِ الْإِنْذَارِ وَالتَّحْذِيْرِ

In the authentic copies of Mishkah and the original texts there is no chapter heading. Simply the word (باب) or 'chapter' is written. This means that this chapter is a continuation of the previous chapter. But, Ibn Maalik رحمہ اللہ has given it the caption and we have reproduced it here.

SECTION I   اَلْفَصْلُ الْأَوَّلُ

SOME DIVINE COMMANDS

(٥٣٧١) عَنْ عِيَاضِ بْنِ حِمَارٍ الْمُجَاشِعِيِّ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَاتَ يَوْمٍ فِيْ خُطْبَتِهٖ أَلَا إِنَّ رَبِّيْ أَمَرَنِيْ أَنْ أُعَلِّمَكُمْ مَا جَهِلْتُمْ مِمَّا عَلَّمَنِيْ يَوْمِيْ هٰذَا كُلُّ مَالٍ نَحَلْتُهٗ عَبْدًا حَلَالٌ وَإِنِّيْ خَلَقْتُ عِبَادِيْ حُنَفَاءَ كُلَّهُمْ وَإِنَّهُمْ أَتَتْهُمُ الشَّيَاطِيْنُ فَاجْتَالَتْهُمْ عَنْ دِيْنِهِمْ وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ وَأَمَرَتْهُمْ أَنْ يُّشْرِكُوْا بِيْ مَا لَمْ أُنْزِلْ بِهٖ سُلْطَانًا وَإِنَّ اللّٰهَ نَظَرَ إِلَى أَهْلِ الْأَرْضِ فَمَقَتَهُمْ عَرَبَهُمْ وَعَجَمَهُمْ إِلَّا بَقَايَا مِنْ أَهْلِ الْكِتَابِ وَقَالَ إِنَّمَا بَعَثْتُكَ لِأَبْتَلِيَكَ وَأَبْتَلِيَ بِكَ وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ وَتَقْرَؤُهٗ نَائِمًا وَيَقْظَانَ وَإِنَّ اللّٰهَ أَمَرَنِيْ أَنْ أُحَرِّقَ قُرَيْشًا فَقُلْتُ رَبِّ إِذًا يَثْلَغُوْا رَأْسِيْ فَيَدَعُوْهُ خُبْزَةً قَالَ اسْتَخْرِجْهُمْ كَمَا أَخْرَجُوْكَ وَاغْزُهُمْ نُغْزِكَ وَأَنْفِقْ فَسَنُنْفِقُ عَلَيْكَ وَابْعَثْ جَيْشًا

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[1] Muwatta Maalik # 21. 12-26.

نَبْعَثْ خَمْسَةً مِثْلَهُ وَقَاتِلْ بِمَنْ أَطَاعَكَ مَنْ عَصَاكَ۔ (رواه مسلم)

5371. Sayyiduna Iyad ibn Himar Mujashi'I رضى الله عنه narrated that one day while delivering a sermon, Allah's Messenger صلى الله عليه وسلم said, "Know! My Lord has commanded me that I should teach you that which you do not know and what He has taught me this my day. (Allah says) 'Every property that I have given man is lawful (and people unjustly term then as unlawful). I have created all my slaves as hanifs (upright, on the true path) but the devils came to them and turned them away from their religion and made unlawful for them that which I have declared lawful and they commanded them to associate with Me others for which no authority has been sent down.'

(He added), "Then Allah looked at the inhabitants of the earth and disliked them (for their disbelief and sin) - the Arabs among them and the non-Arabs among them, except the surviving among the people of the Book. He said, 'I have sent you (O Muhammad that I may try you and try other through you (whether you bear their persecution patiently and they believe in you or not). I have revealed to you a Book such that water cannot wash it off (it cannot manipulated by anyone). You recite it while sleeping and when awake."

(He said also.) "Allah has commanded me to eliminate the Quraysh. I submitted, 'My Lord, then they will break my Head and pulverize it like a tiny loaf.' He said, 'Exile them as they have exiled you. Fight them. We shall equip you (with arms and weapons and unseen help). If you dispatch an army, we shall dispatch five to match it (as was evidenced in the Battle of Badr). Get those who obey you and along with them fight those who disobey you."[1]

COMMENTARY: Allah has created all slaves as hanif meaning enabled them to accept the truth and to obey. It refers to the innate nature of man as in the words:

كل مولود يولد على فطرة الاسلام

(Every child is born with ability and competence to follow Islam).

Hence, the sentence under discussion, does not imply that all those people (slaves of Allah) are really born (practically) as believers and Muslims and then become disbelievers on the instigation of the devil. Or, this sentence refers to the mithaq or pledge of Allah's Lordship taken from the souls and they had confirms that truly they believed in Him as their Lord. These souls also included the souls of those who betrayed their pledge coming to the world at the instigation of the devil and instead of continuing as believers and Muslims chose disbelief and polytheism.

As for the Prophet صلى الله عليه وسلم reciting the Quran while sleeping or awake, it means that he had attained such a proficiency that he had it in his mind always. Most of the time, his pure self had it on his lips and mind. So he was never neglectful of it. Besides, this is also an idiomatic expression to say that someone is always engrossed in what he does.

However, Mulla Ali Qari رحمه الله said that it is certainly unnecessary to attribute this things to the Prophet صلى الله عليه وسلم because his heart was always awake. During sleep, only his eyes were shut but the heart was never neglectful. In othef words, while he slept, his heart continued its connexion with the Quran, and during a wakefulness his tongue and heart

[1] Muslim # 113-2865, Musnad Ahmad 4. 266.

both recited the Quran.
In fact, it is the miracle of the Quran that the pure, sincere people who have a deep relationship with the Quran, find their tongues recite it even when they are asleep. This is known from experience that many religious elders seem to be asleep but their tongues recite the Quran.
Indeed, there is one amazing event of a person. He used to recite ten verses of the Quran to his shaykh (leader/teacher) every day before dawn. When the mentor died, he went to his grave before down and recited ten verses. Then just as he finished and was quiet, he heart his shaykh's voice reciting as was his practice in life, ten verses. Then he returned to his condition of death. Therefore, this man made it his habit to visit to grave every dawn and recite ten verses. He then heard ten verses in the voice of his shaykh from the grave, and returned home. This continued for quite some time till one day he mentioned it to a friend. That proved to be one undoing of the miracle and no more was the shaykh's voice heart from the grave.

THE QURYSH INVITED TO ISLAM

(٥٣٧٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ ''وَاَنْذِرْ عَشِيْرَتَكَ الْاَ قْرَبِيْنَ فَصَعِدَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الصَّفَا فَجَعَلَ يُنَادِيْ يَابَنِيْ فِهْرٍ يَابَنِيْ عَدِيٍّ لِبُطُوْنِ قُرَيْشٍ حَتّٰى اجْتَمَعُوْا فَقَالَ اَرَاَيْتَكُمْ لَوْ اَخْبَرْتُكُمْ اَنَّ خَيْلًا بِالْوَادِيْ تُرِيْدُ اَنْ تُغِيْرَ عَلَيْكُمْ اَكُنْتُمْ مُصَدِّقِيَّ قَالُوْا نَعَمْ مَاجَرَّبْنَا عَلَيْكَ اِلَّا صِدْقًا قَالَ فَاِنِّيْ نَذِيْرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيْدٍ فَقَالَ اَبُوْلَهَبٍ تَبًّالَكَ سَائِرَ الْيَوْمِ اَلِهٰذَا جَمَعْتَنَا فَنَزَلَتْ تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ وَنَادٰى يَا بَنِيْ عَبْدِمَنَافٍ اِنَّمَا مَثَلِيْ وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ رَاَى الْعَدُوَّ فَانْطَلَقَ يَرْبَأُ اَهْلَهُ فَخَشِيَ اَنْ يَسْبِقُوْهُ فَجَعَلَ يَهْتِفُ يَا صَبَاحَاهُ۔

5372. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated about the revelation of the verse:

وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ

{And warn your clan, the nearest kin.} (26: 214)
When it was revealed, the Prophet صلی اللہ علیہ وسلم climbed (the Mount) as-Safa and called all the clans of Quraysh (by name). When they had assembled, he said, "What do you say: were I to inform you that there are horsemen in the desert aiming to attack you, would you believe me?" they said, spoken the truth always." He said, "I am a Warner to you ahead of a severe punishment from Allah on you)." Abu Lahab (the Prophet's صلی اللہ علیہ وسلم uncle) interjected, "May ruin come to you all the rest of the day! Did you get us here to get her for this reason?" Then, (the surah) was revealed:

تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ

{Perished are the hands of Abu Luhab and perished is he.....} (111: 1-5)
(And, he did perish, indeed!)[1]
According to another version: The Prophet صلی اللہ علیہ وسلم called out (having assembled the Quraysh), "O Banu Abd Manaf, my links to you are like that of a man who

[1] Bu khari # 4770, Muslim # 208. 255.

detected on enemy and stood to protect his people. But, he was apprehensive that they might overtake him there. So, he shouted (from the mountain itself), "Alert! Be Alert!"[1]

COMMENTARY: There are three divisions in Arabia of tribe in order of sequence: (قبيلة) - (بطن) - (فخذ) qiblah, batan, fakhadh. Thus, Quraysh is the qabilah whose chief founder was Nadr ibn Kinanah. The branches after him are called batan (plural (بطون) - butun). After them are Fakadh (plural (افخاذ) (afkhadh). So, it would be in terminology: jins (kind (جنس) or qiblah, naw (type (نوع) for batan, and fasal (section (فصل) for fakhadh.

The wadi (or desert) is the particular area of Hijaz to the north of Makkah about one hundred mils from it. It is called wadi Fatimah. It is palm grave whose land is fertile. It was formerly known as Maruz zuhran. The ancient road to Madinah went through it.

As for the words of the Quran Quoted in this hadith (tradition): {Perish the hands of Abu Lahab}, this means 'may be ruin.' It is as the Quran says elsewhere:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

{And cast not yourselves by your own Lands into ruin} (2: 195)

This means that in Arabic idiom destruction of hands means destruction of person.

However, some scholars say that (تبت يدا) is may his both hands perish!) refers to both his worlds this present and the next. This too is a fact that both his world are ruined. He is nowhere.

Some other scholars say that his hands are mentioned specifically because Abu Lahab did not only speak the worlds mentioned in the hadith (tradition), but he also picked up stones with his hands and made as if to cast them at the Prophet صلى الله عليه وسلم.

Abd Manaf is the name of the ancestor of the two branches of the Quraysh. They were the most known, leading and dominant branches at the time of the Prophet صلى الله عليه وسلم was commissioned. Abd Manaf had two sons, Hashim and Abd shams. The Progeny of Hashim. The Prophet صلى الله عليه وسلم belonged to this clan. Besides him Sayyiduna Ali رضى الله عنه and the Prophet's صلى الله عليه وسلم uncle Sayyiduna Abbas رضى الله عنه also belonged to this clan. The lines of descent from these two great men are known as Alawi and Abbasi.

As for Abd shams the other son of Abd Manaf, his branch is t raced to his son Umayyah and his clan is known as Banu Umayyah. Among their notable members are Sayyiduna Uthman ibn Affan. رضى الله عنه

The last word in the hadith (tradition) is (صباحاه) translated 'Be alert!' It is called out to warn of impending danger. It is derived from (صباح) morning. Generally, the enemy attacks in the morning. So, the guards call this word when an attack is launched by the enemy. Hence the Prophet صلى الله عليه وسلم used this word before the Quraysh to alert them

(٥٣٧٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ لَمَّا نَزَلَتْ وَاَنْذِرْ عَشِيْرَتَكَ الْاَ قْرَبِيْنَ دَعَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُرَيْشًا فَاجْتَمَعُوْا فَعَمَّ وَخَصَّ فَقَالَ يَا بَنِيْ كَعْبِ بْنِ لُؤَيٍّ اَنْقِذُوْا اَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِيْ مُرَّةَ بْنِ كَعْبٍ اَنْقِذُوا اَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِيْ عَبْدِشَمْسٍ اَنْقِذُوْا اَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِيْ عَبْدِ مَنَافٍ اَنْقِذُوْا اَنْفُسَكُمْ مِنَ النَّارِ

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[1] ibid, Tirmidhi # 3363 (3374).

يَا بَنِيْ هَاشِمٍ اَنْقِذُوْا اَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِيْ عَبْدِالْمُطَّلِبِ اَنْقِذُوْا اَنْفُسَكُمْ مِنَ النَّارِ يَا فَاطِمَةُ اَنْقِذِيْ نَفْسَكِ مِنَ النَّارِ فَاِنِّيْ لَا اَمْلِكُ لَكُمْ مِّنَ اللّٰهِ شَيْئًا غَيْرَ اَنَّ لَكُمْ رَحِمًا سَاَبُلُّهَا بِبَلَالِهَا- رَوَاهُ مُسْلِمٌ وَفِيْ الْمُتَّفِقِ عَلَيْهِ قَالَ يَا مَعْشَرَ قُرَيْشٍ اِشْتَرُوْا اَنْفُسَكُمْ لَا اُغْنِيْ عَنْكُمْ مِّنَ اللّٰهِ شَيْئًا يَا بَنِيْ عَبْدِ مَنَافٍ لَا اُغْنِيْ عَنْكُمْ مِّنَ اللّٰهِ شَيْئًا يَا عَبَّاسُ بْنُ عَبْدِالْمُطَّلِبِ لَا اُغْنِيْ عَنْكَ مِنَ اللّٰهِ شَيْئًا وَيَا صَفِيَّةُ عَمَّةُ رَسُوْلِ اللّٰهِ لَا اُغْنِيْ عَنْكِ مِنَ اللّٰهِ شَيْئًا وَيَافَاطِمَةُ بِنْتُ مُحَمَّدٍ سَلِيْنِيْ مَاشِئْتِ مِنْ مَّالِيْ لَا اُغْنِيْ عَنْكِ مِنَ اللّٰهِ شَيْئًا-

5373. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that when the verse (وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ) (26: 214)

Was revealed, the Prophet صلی اللہ علیہ وسلم invited the Quraysh. They assembled and he addressed them all together as well as specifically. He said, 'O Banu ka'b ibn lu'ayy, protect yourselves from hell! O Banu Murrah ibn Ka'b protect yourselves from hell! O Banu Abd shams protect yourselves from hell! O Banu Abd Manaf protect yourselves from hell! O Banu Abdul Muttalib protect yourselves from hell! O Fatimah (my daughter) protect yourself from hell, for I own nothing that may help you against Allah's chastisement, though you own bonds of kinship that I shall retain fresh with sincere freshness."[1]

According to another version: He said, "O company of the Quraysh, buy your own selves. I cannot help you in any way against Allah (to avert His punishment). O Banu Abd Manaf. I cannot help you against the punishment of) Allah. O Abbas ibn Abdul Muttalib, I cannot help you against (the punishment of) Allah, O Safiyah, paternal aunt of Allah's Messenger. I cannot help you against the punishment of Allah. And O Fatimah bint Muhammad you may ask one for whatever you like of my property, but I cannot help you against (the punishment of) Allah!"[2]

COMMENTARY: The name lu'ayy spelt variously. He was an ancestor of the Quraysh, a son of Ghalib ibn Fihr of whom some say that he, not Nadr ibn Kinanah, was called Quraysh, in which case the Quraysh will be regarded to have their roots in him.

The words Quraysh is derived from (القرش) which means 'trading.' But, some people say that it is derived from (قرش) which is a very dangerous fish, called (كلب البحر) (shark).

Though in the table of genealogy, Abd Manaf precedes Abd shams being his father, here he is mentioned after Abd Shams. Abd Manaf was also the father of Hashim., the ancestor of the Prophet صلی اللہ علیہ وسلم.

The Prophet صلی اللہ علیہ وسلم made the invitation exhaustive and included his uncles, their children and his own children in charging Sayyidah Fatimah رضی اللہ عنہا, his dear daughter. He warned all of them of the punishment of Allah though the fire of hell is forbidden to touch her!

He said to them that he owned nothing that might be of help to them. He had no power to avert the punishment. His words are in conformity with Allah's directive:

قُلْ فَمَنْ يَّمْلِكُ لَكُمْ مِّنَ اللّٰهِ شَيْئًا اِنْ اَرَادَ بِكُمْ ضَرًّا اَوْ اَرَادَ بِكُمْ نَفْعًا

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[1] Muslim # 348. 204.

[2] Bukhari # 2253, Muslim # 351-204, Tirmidhi # 3185.

{Say, "then who can avail you in anything against Allah, if He intends to do you harm or He intends to do you good?"} (48: 11)

In fact, Allah also says:

قُلْ لَّآ اَمْلِكُ لِنَفْسِىْ نَفْعًا وَّلَا ضَرًّا اِلَّا مَاشَآءَ اللّٰهُ

{Say "I have no power over any good or harm to myself, but as Allah will} (7: 188)

The Prophet صلى الله عليه وسلم also said that he keeps bonds of kinship fresh. He is kind to them and cooperates with them. He preserves them from oppression. The Arabs use the word (بلال) - (بل) 'freshness' at such times to denote kindness and good relations. And, they use (يبس) 'dryness' to denote severing of ties of kinship, rudeness. They argue that freshness or moisture keeps things together while dryness separates them. So, they used them allegorically and it became an idiomatic expression.

The Prophet صلى الله عليه وسلم obeyed the command of Allah and warned all the Quraysh after bringing them together without distinction. There were otherwise those among them possession great excellence and their admittance to paradise is affirmed in many tradition. Besides, it is known that this intercession will be accepted for members of his ummah. On this basis, this will be more certain for his own family and other relatives. However, the obligation to warn is more significant and fear of Allah must remain always, so he included everyone in his address. Also, we may presume that this event took place before the tiding were given of the excellence of his near relatives and of his intercession being accepted.

As for the prophet's صلى الله عليه وسلم words, 'you may ask me for anything you like of my property. Some people wonder how could he have said so considering that he had no property. In fact, in Makkah he experienced much hardship. If we look at it deeply there can be no doubt about it. First, the Quran says:

وَوَجَدَكَ عَآئِلًا فَاَغْنٰى

{And he found you destitute, so He enriched you.} (93: 8)

According to exegetes, it refers to the property of Sayyidah Khadijah رضى الله عنها to which he had access after their marriage. Could use it at his discretion. Hence, he was not absolutely without property at that time.

Besides, his reference to his property does not mean merely 'large property. It can also refer to little property. NO one can say that the prophet صلى الله عليه وسلم had no property at all.

Thirdly, it does not necessarily mean that he had any property. His words merely mean if Allah gives me something, you may ask whatever you like from it. I should give it to you. But, as far as the hereafter is concerned, I have no power and own no authority to save you. I am unable to give you this thing.

SECTION II اَلْفَصْلُ الثَّانِىْ

EXCELLENCE OF THIS UMMAH OF MUHAMMAD صلى الله عليه وسلم

(٥٣٧٤) وَعَنْ اَبِىْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُمَّتِىْ هٰذِهٖ اُمَّةٌ مَرْحُوْمَةٌ لَيْسَ عَلَيْهَا عَذَابٌ فِى الْاٰخِرَةِ عَذَابُهَا فِى الدُّنْيَا اَلْفِتَنُ وَالزَّلَازِلُ وَالْقَتْلُ۔ (رواه ابوداؤد)

5374. Sayyiduna Abu Musa رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'This ummah of mine is shown mercy. (relative to others they will be shown more

mercy because their prophet is (رحمة للعلمين) – mercy for the world). This ummah will not be subject to punishment in the hereafter. But, in this world, their punishment will be trials, earthquakes and (unjust) killing."[1]

COMMENTARY: They will not be subject to punishment in the hereafter in the sense that there will be no perpetual punishment, and not the severe punishment reserved for the infidels. Their punishment for their bad deeds will be in the form of trials, tribulations, diseases and distress and hardships. This things is upheld by the meaning of the verse we have read previously (hadith (tradition)# 1557):

مَنْ يَّعْمَلْ مِنْكُمْ سُوْٓءً يُّجْزَبِهٖ

{He who does evil shall be recompensed for it...} (4: 123)

It is also confirmed by the words of this hadith (tradition) (عذابها فى الدنيا) – But in this world, their punishment....'

Some people say that the hadith (tradition) speaks of those people who do not perpetrate major sins. Or, it refers only to the sahabah (Prophet's Companions) رضى الله عنهم.

Mazhar says that this hadith (tradition) carries a very difficult meaning because one is led to understand from it that no member of the Prophet's صلى الله عليه وسلم ummah will be punished in the next world. No matter what he does. We may only say that it applies to one who obeys the commands of Allah and the Prophet صلى الله عليه وسلم perfectly and abstains from those things which the prophet صلى الله عليه وسلم has forbidden.

As for punishment in this very world, the prophet صلى الله عليه وسلم meant that the calamities that men of his ummah face in every era and suffer loss of life and property through earthquakes, floods, plundering and so on are all expiations of their sins, bad deeds and indecencies. But, they are also means of raising their ranks in the hereafter. Also if Muslims are killed at the hands of infidels, enemies of religion like the innovators then they attain martyrdom. This is a mighty honour for them, However, if there is infighting among Muslims and they kill each other and it cannot be ascertained what their position is in Shari'ah (divine law) and both may be described by supposition to be justified on their grounds then they will both be considered to be safe. None of them has transgressed. On the other hand if one section of them acts unjustly and that is very obvious then the other will be considered to have been wronged.

Some authorities have said that the punishment in the grave is peculiar only to this ummah that is shown mercy and is forgiven. They hold that Muslims are punished in the grave so that the filth of sin that has found its way in their record of deeds may be washed away in this intervening world (known as barzakh). They will be purified of sins through punishment in the grave before coming to the next world where they may face no punishment.

(٥٣٧٥-٥٣٧٦) وَعَنْ اَبِيْ عُبَيْدَةَ وَمَعَاذَ بْنِ جَبَلٍ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ هٰذَا الْاَمْرَ بَدَءَ نُبُوَّةً وَرَحْمَةً ثُمَّ يَكُوْنُ خِلَافَةً وَّرَحْمَةً ثُمَّ مُلْكًا عَضُوْضًا ثُمَّ كَائِنٌ جَبَرِيَّةً وَعُتُوًّا وَفَسَادًا فِي الْاَرْضِ يَسْتَحِلُّوْنَ الْحَرِيْرَ وَالْفُرُوْجَ وَالْخُمُوْرَ يُرْزَقُوْنَ عَلٰى ذٰلِكَ وَيُنْصَرُوْنَ حَتّٰى يَلْقُوا اللّٰهَ۔

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[1] Abu Dawud # 4278.

(رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ)-

5375 & 5376 Sayyiduna Abu Ubaydah رضی اللہ عنہ and Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "this affair (meaning the religion of Islam) showed up (or began) as prophethood and mercy. Then it will be followed by caliphate and mercy. Then it will be followed by an oppressive monarchy. Then, there will be unprecedented oppression, arrogance and mischief on the earth. People will consider as lawful silk (and wear it without compunction), the vagina (meaning fornication) and wine (of all kinds). In spite of that, they will be given provision and help (against their enemies) till they meet their Lord (on the day of requital)."[1]

COMMENTARY: The word (بدا) or (بدا) is (بدا) appeared or showed itself, or, (بدأ) began.

In this saying, the prophet صلی اللہ علیہ وسلم spoke of the age that Islam will see. The first began with revelation and ended with the death of the prophet صلی اللہ علیہ وسلم. This was the best and most perfect of all phases.

The next was the era of the caliphs and mercy. The caliphs were blessed with the Prophet's صلی اللہ علیہ وسلم company. They were the best of his companions رضی اللہ عنہم. They were responsible for administration and governing the affairs of the Muslims after him. They shouldered the responsibility one after the other and they were known as the kulafa rashideen (the righteous caliphs). Allah showered His mercy, and theirs were days when piety was at its peak. There was peace in the land generally. This period was spread over thirty years. Of these twenty-nine and a half years saw the first four caliphs. The remaining six months were the days of Sayyiduna Hasan رضی اللہ عنہ and caliphs. The whole may be seen here:

(i) Abu Bakr رضی اللہ عنہ became caliph after the death of the prophet صلی اللہ علیہ وسلم in Rabi ul Awwal, 11 AH. While he was on his death bed, he consulted the other senior sahabah (Prophet's Companions) رضی اللہ عنہم and named Umar رضی اللہ عنہ as his successor.

(ii) Umar رضی اللہ عنہ became caliphs in Jumadi ul Thani, 13AH and continued till the end of Dhul HIjjah 23 AH. On the 27th of that month of Christian slave, Abu Lulu (whose name was Firoz) stabbed him while he was leading (as imam) the congregational salah (prayer) of fajr. He was wounded seriously and died of it on 1st Muharram 24AH. He was buried on the same day. Before he died he named (five)[2] distinguished sahabah (Prophet's Companions) رضی اللہ عنہم to consult among themselves and appoint a caliph. They were:

(i) Abdur Rahman ibn Awf رضی اللہ عنہ
(ii) Sa'd ibn Waqqas رضی اللہ عنہ.
(iii) Zubayr ibn Awwam رضی اللہ عنہ
(iv) Talhah رضی اللہ عنہ
(v) Ali رضی اللہ عنہ
(vi) Uthman ibn Affan رضی اللہ عنہ

They chose Uthman as their amir and the third caliphs. His caliphate ended in Dhul Hijjah,

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[1] Bayhaqi in Shu'ab ul eeman # 5616, Darami # 2101.

[2] Lives of caliphs, Ibn Kathir, 233 says six men. (Darul Isha'at Karachi)

30 AH. ON the 18th of this month numerous rebels and insurgents surrounded his house and martyred him very mercilessly.

One week thereafter, on 25th Dhul Hijjah, 35th AH, the Madinahs pledged allegiance to Sayyiduna Ali ibn Abu Talib رضی اللہ عنہ He was the fourth caliphs. His caliphate ended in Ramadan 40 AH. When Abdur Rahman ibn Muljam wounded him and he died.

Then people pledged allegiance to his elder son Imam hasan رضی اللہ عنہ and he became the Khalifah. However, Amir Mu'awiyah رضی اللہ عنہ, who had maintained opposition to Sayyiduna Ali رضی اللہ عنہ intensified his opposition. When dissension and disunity among muslims grew severe and it was likely that they would shed blood, Imam Hasan رضی اللہ عنہ faded authority and caliphate in favour of Mu'awiyah. رضی اللہ عنہ. This was in Rabi ul Awwal 41 AH.

Thus, caliphate and mercy lasted for thirty years. The righteous caliphs discharged their duties honestly and diligently. They were just and emulated the prophet's صلی اللہ علیہ وسلم example in governing the affair of the state, of religion and of politics. They kept the banner of Islam aloft.

Clearly the merit of the caliphate mentioned in this hadith (tradition) is of the successors of the Prophet صلی اللہ علیہ وسلم Mu'awiyah رضی اللہ عنہ has no part in it at all. His rule is apart from these thirty years that are termed caliphate and mercy (خلافة ورحمة)

This caliphate will be succeeded by oppressive monarchy as foretold in the hadith (tradition). Actually the Arabic word (عضی) means 'biting' and it is translated here as oppressive. According to another version this word has different diametrical marks and means 'evil, mischievous, bad mannered.' In this case, the caliphate and mercy will be followed by monarchy. These monarchs will neither fear Allah nor be afraid of reckoning in the hereafter. They will neither sympathize for Allah's creatures nor dispense justice, but will be cruel and give punishment unjustly.

However, this does not mean that there will not be good rulers. There will be exceptions. It is like: (النادر كالمعدوم) (the exception is like non-existent) and the picture depicts the overall structure. The hadith (tradition) speaks of the general practice and does not rule out exceptions. For example Umar ibn Abdul Aziz رحمہ اللہ was a just king and his rule was very good for the Muslims. There were others like him.

During the last days, there will be tyranny all round people will be oppressed and there will be unrest. Unworthy people would occupy throne. Life and property will be unsafe and every kind of evil will spread on the land. Indeed, this is what we see today. The plight of the Muslims is miserable. The ulama (Scholars) who ought to be respected are thrown into prisons.

Nearly all Muslims rulers have abandoned jihad (crusade) against enemies of Islam, but do not hesitate to kill their own Muslim subjects to preserve their rule. Some ulama (Scholars) had to declare that whoever call these rulers just will become a disbeliever.

The awliya (saints/ friends of Allah), the righteous and the shaykhs (leading religious scholars), the weak man, women and children are eliminated in the name of religion.

As for killing, the ulama (Scholars) go so far as to say that if Muslims seize a fort of an enemy occupied by thousands of the enemies and there is jut one poor dhimmi among them, then it is absolutely wrong to resort to their killing so that the dhimmi may be spared. This being true. How will those Muslim kings and rulers fare on the day of

reckoning who resort to rampant killing of Muslims simply that they may preserve their rule?

We must realize that this state of affairs (of trials and corruption) is all because of our incompetent rulers. They have shed blood shamelessly. In fact, even the two Haram were not spared and the sacred cities also went through harassing, terrifying experiences.

Allah is the Best Guardian of His creatures and He help the ummah of His Prophet صلى الله عليه وسلم. As for ourselves, we have become neglectful. Every year, every day and, in fact, every moment is worse than the previous one!

WINE BY OTHER NAME

(٥٣٧٧) وَعَنْ عَآئِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اَوَّلَ مَايُكْفَأُ قَالَ زَيْدُ بْنُ يَحْيَى الرَّاوِيْ يَعْنِي الْاِسْلَامَ كَمَا يُكْفَاءُ الْاِنَاءُ يَعْنِي الْخَمْرَ قِيْلَ فَكَيْفَ يَا رَسُوْلَ اللّٰهِ وَقَدْ بَيَّنَ اللّٰهُ فِيْهَا مَابَيَّنَ قَالَ يُسَمُّوْنَهَا بِغَيْرِ اِسْمِهَا فَيَسْتَحِلُّوْنَهَا۔ (رواه الدارمی)

5377. Sayyidah Ayshah رضی الله عنها narrated that she heard Allah's Messenger صلى الله عليه وسلم say "The first thing that will be overturned" - the sub-narrator, Zayd ibn Yahya رحمه الله explained in Islam, "will be as a vessel is overturned, meaning, wine." Someone asked, "O Messenger of Allah, how will that be after Allah has given explicit command about it?" He said, "They will give it a name other than its name and consider it to be lawful."[1]

COMMENTARY: The words 'meaning in Islam. Are interposed by Zayd رضی الله عنه one of the narrators. The word (فی) - in) was there but the transmitter missed it. The Prophet صلى الله عليه وسلم was speaking about wine during a sermon or a speech to a gathering. During his discourse, he said, 'the first thing that will be overturned.' (obviously, the subject was wine but since the hadith (tradition) is an extract of the discourse is not mentioned in it, so) the sub-narrator interjected 'wine'

The hadith (tradition) means that in the final days the religious life of the Muslims will be manipulated terribly and their link with religion will become very weak. At that time, he first of the unlawful things that will be used publicly without remorse will be wine. It will be the first of the commands of Islam to be violated. Not only will people consume it, they will give it new names and present various excuses and arguments to make lawful. They will also replace wine and use honey and rice, etc as its ingredients, and say that the wine that Islam has forbidden is made from grapes and vine, and it intoxicates while they use wine made of honey. They will forget that even their contraption intoxicates and attracts the same command as only intoxicant.

(i) If they truly call it lawful then they will become disbelievers because Shari'ah (divine law) had declared it as unlawful in clear words. So, it is disbelief to consider it lawful.

(ii) If they do not truly regard it to be lawful but consume it publicly as if they were drinking what is lawful, then they will not be described as disbeliever but as sinners of gravity).

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[1] Darimi # 2100.

SECTION III اَلْفَصْلُ الثَّالِثُ

STATE OF MUSLIMS IN FUTURE

(٥٣٧٨) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَكُوْنُ النُّبُوَّةُ فِيْكُمْ مَاشَاءَ اللّٰهُ اَنْ تَكُوْنَ۔ ثُمَّ يَرْفَعُهَا اللّٰهُ تَعَالٰى ثُمَّ تَكُوْنُ خِلَافَةٌ عَلٰى مِنْهَاجِ النُّبُوَّةِ مَاشَاءَ اللّٰهُ اَنْ تَكُوْنَ ثُمَّ يَرْفَعُهَا اللّٰهُ تَعَالٰى ثُمَّ تَكُوْنُ مُلْكًا عَاضًا فَيَكُوْنُ مَاشَآءَ اللّٰهُ اَنْ يَّكُوْنَ ثُمَّ يَرْفَعُهَا اللّٰهُ تَعَالٰى ثُمَّ يَكُوْنُ مُلْكًا جَبَرِيَّةً فَيَكُوْنُ مَاشَآءَ اللّٰهُ اَنْ يَّكُوْنَ ثُمَّ يَرْفَعُهَا اللّٰهُ تَعَالٰى ثُمَّ تَكُوْنُ خِلَافَةٌ عَلٰى مِنْهَاجِ النُّبُوَّةِ ثُمَّ سَكَتَ قَالَ حَبِيْبٌ فَلَمَّا قَامَ عُمَرُ بْنُ عَبْدِالْعَزِيْزِ كَتَبْتُ اِلَيْهِ بِهٰذَا الْحَدِيْثِ اذَ كِّرُهٗ اِيَّاهُ وَقُلْتُ اَرْجُوْا اَنْ تَكُوْنَ اَمِيْرَالْمُؤْمِنِيْنَ بَعْدَ الْمُلْكِ الْعَاضِّ وَالْجَبَرِيَّةِ فَسَرَّبِهٖ وَاَعْجَبَهٗ يَعْنِيْ عُمَرَبْنَ عَبْدِالْعَزِيْزِ۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ دَلَائِلِ النُّبُوَّةِ۔

5378. Sayyiduna Nu'man ibn Bashir رضی اللہ عنہ narrated on the authority of Sayyiduna Hudhayfah رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم said. "Prophethood will remain among you (with its light) as long as Allah wills it to remain. Then, Allah, the exalted. Will take it away and there will be caliphate on the pattern of prophethood as long as Allah wills it is subsist (which is thirty years). Then, Allah the Glorious, will take it away and there will be biting monarchy. It will subsist as long as Allah wills it to remain. Then, Allah the Glorious, will take it away. Then here will be a tyrannical arrogant kingdom that will remain as long as Allah wills it to remain. Then, Allah, the Glorious will take it away. Then there will be caliphate on the pattern of prophethood. (This caliphate refers to prophet Easa علیہ السلام and Mahdi علیہ السلام in the last days.)" Then he did not say anything more.

Habib (ibn Saalim رحمہ اللہ a sub-narrator of this hadith (tradition) - and freedman of Nu'man ibn Bashir) said that when Umar ibn Abdul Aziz رحمہ اللہ became caliph (and he worked on the pattern of prophethood), he wrote to him referring to this hadith (tradition), saying, "I hope you are the amir ul mumineen after the biting monarchy and arrogant kingdom."

This pleased him and he was much delighted - meaning, umar ibn Abdul Aziz رحمہ اللہ (He hoped that the caliphate mentioned in the hadith (tradition) pertained to his caliphate.)[1]

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[1] Musnad Ahmad 4-273, Bayhaqi in Dalail un Nabawi.

بسم الله الرحمن الرحيم

BOOK - XXVI

FITNAH كتاب الفتن

The word (فتن) (fitan) is the plural of (فتنة) fitnah). It is like (محن) (mihan) for (محنة) (mihnah). The word (فتنة) fitnah has many meaning: trial, test, temptation, disgrace, punishment wealth and property children, disease insanity. Labour, lesson, to mislead or to be misled, to like something and to be mad about it, discord. (Also: commotion, disbelief.)
The portion of mishkah beginning from here till the end has been placed by the compiler in the Book Fitan and he has created many chapters in it. We do not understand why he had done it, particularly his inclusion of fadail and Manaqib (merits and excellences or virtues). The merits also contain merit of the righteous caliphs and great sahabah (Prophet's Companions) رضى الله عنهم. If this is done to show that we are there by made to emulate them and are so put though a test , then we might argue that the same thing may be said of the entire book of Mishkah. There is no point in making the book of Fitan specific (from here) Only Allah knows what had driven the compiler of mishkah to do this. What reasons did he have to name the rest of Mishkah from here as Kitab fitan (Book Fitan)?

CHAPTER - I

SECTION I الفصل الاول

THE PROPHET صلى الله عليه وسلم MENTIONED ALL THAT WOULD TRANSPIRE TILL THE LAST HOUR

(٥٣٧٩) عَنْ حُذَيْفَةَ قَالَ قَامَ فِيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَقَامًا مَا تَرَكَ شَيْئًا يَكُوْنُ فِيْ مَقَامِهٖ ذٰلِكَ اِلٰى قِيَامِ السَّاعَةِ اِلَّا حَدَّثَ بِهٖ حَفِظَهٗ مَنْ حَفِظَهٗ وَنَسِيَهٗ مَنْ نَسِيَهٗ قَدْ عَلِمَهٗ اَصْحَابِيْ هٰؤُلَاۤءِ وَاِنَّهٗ لَيَكُوْنُ مِنْهُ الشَّيْءُ قَدْ نَسِيْتُهٗ فَاَرَاهُ فَاَذْكُرُهٗ كَمَا يَذْكُرُ الرَّجُلُ اِذَا غَابَ عَنْهُ ثُمَّ اِذَا رَاٰهُ عَرَفَهٗ۔ (متفق عليه)

5379. Sayyiduna Hudhayfah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم stood up among them to deliver an address. While doing it he did not omit anything that had to occur till the last hour. He did not leave at a single thing. Those who did remember, preserved (what he said) and those who could not forgot it. He said, "These companions of Mine (meaning, the sahabah) رضى الله عنهم are aware of it. I have forgotten some of it, but when I see it (happening), I recall it, just as one recalls a face of a person who is away and recognizes him on seeing him."[1]

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[1] Bukhari # 6614, Muslim # 23. 2891. Tirmidhi

TEMPTATIONS UNLIMITED

(٥٣٨٠) وَعَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوْبِ كَالْحَصِيْرِ عُوْدًا عُوْدًا فَاَيُّ قَلْبٍ اُشْرِبَهَا نُكِتَتْ فِيْهِ نُكْتَةٌ سَوْدَاءُ وَاَيُّ قَلْبٍ اَنْكَرَهَا نُكِتَتْ فِيْهِ نُكْتَةٌ بَيْضَاءُ حَتّٰى يَصِيْرُ عَلٰى قَلْبَيْنِ اَبْيَضَ مِثْلُ الصَّفَا فَلَا تَضُرُّهٗ فِتْنَةٌ مَادَامَتِ السَّمٰوٰتُ وَالْاَرْضُ وَالْاٰخَرُ اَسْوَدُ مُرْبَادًّا كَالْكُوْزِ مُجَخِّيًا لَا يَعْرِفُ مَعْرُوْفًا وَّلَا يُنْكِرُ مُنْكَرًا اِلَّا مَا اُشْرِبَ مِنْ هَوَاهُ۔ (رواه مسلم)

5380. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Fitnah (or trials) will be cast on the hearts of man as reed mat is woven, stick by stick. (Just as stick follow stick in reed mats so too trials will come to hearts in quick successions). The heart that accepts them has a black dot inserted in it. The heart that rejects them has a white dot inserted in it. So, men will be of two kinds (or their hearts will be white like (white) marble such that trials will not harm them as long as heavens and earth last, and the other will be black and ashy like an upturned vessel that will not recognize what is pious and righteous and not reject that which is evil. But is intoxicated with its passion."[1]

COMMENTARY: Fitnah or trials are what put one's mind and heart and body to worry, grief, toil, fatique and damage. However, others say that they mean wrong and misleading opinions, false ideas, passions and indecent desires. These enter hearts in quick succession or they influence hearts in rapid succession.

According to another version, one seeks refuge in Allah from these trials. It is as one may say while seeking refuge from disbelief and sin (نعوذباللہ) or (معاذاللہ) (we seek refuge in Allah!).

According to a third version, it is repetition or returning of the trials again and again to the heart.

He who is perverse, his heart will accept the trial and temptation. He will be inclined to evil and the trial will fill his heart and accept it as a white cloth accepts any colour.

The mark is like a dot or a blot. It is also said to mean a mark on an opposite colour, like white on black, or black on white.

The word (تصير) is also read (يصير) so that in the latter case it will revert to man: men will be of two kinds and in the former case, it reverts to hearts: hearts will be of two kinds.

The heart that accepts temptations will be black and ashy or dust coloured.

FAITH WILL BE REMOVED FROM HEARTS

(٥٣٨١) وَعَنْهُ قَالَ حَدَّثَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَدِيْثَيْنِ رَأَيْتُ اَحَدُهُمَا وَاَنَا اَنْتَظِرُ الْاٰخَرَ حَدَّثَنَا اَنَّ الْاَمَانَةَ نَزَلَتْ فِيْ جَذْرِ قُلُوْبِ الرِّجَالِ ثُمَّ عَلِمُوْا مِنَ الْقُرْاٰنِ ثُمَّ عَلِمُوْا مِنَ السُّنَّةِ وَحَدَّثَنَا عَنْ رَفْعِهَا قَالَ يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الْاَمَانَةُ مِنْ قَلْبِهٖ فَيَظَلُّ اَثَرُهَا مِثْلَ اَثَرِ الْوَكْتِ ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ فَيَبْقٰى اَثَرُهَا مِثْلَ اَثَرِ الْمَجْلِ كَجَمْرٍ دَحْرَجْتَهٗ عَلٰى رِجْلِكَ فَنَفِطَ فَتَرَاهُ مُنْتَبِرًا وَّلَيْسَ فِيْهِ شَيْءٌ وَيُصْبِحُ النَّاسُ يَتَبَايَعُوْنَ وَلَا يَكَادُ اَحَدٌ يُؤَدِّى الْاَمَانَةَ فَيُقَالُ اِنَّ فِيْ بَنِيْ فُلَانٍ رَجُلًا اَمِيْنًا وَيُقَالُ لِلرَّجُلِ مَا

[1] Muslim # 231-144.

أَعْقَلَهُ وَمَا أَظْرَفَهُ وَمَا أَجْلَدَهُ وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ ـ (متفق عليه)

5381. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم told them two things (about trust[1] and events during the time of fitnah). He had seen one of these happen and awaited the other. He said that faith (or trust) had penetrated deep into the roots of man's hearts. Then (with its light) they gained knowledge of the Quran. Then, they gained knowledge of the sunnah (Holy Prophet's practice). Then he told them about the taking away of trust (meaning, the withdrawal of the fruit and blessing of faith and there being damage in it). And, he said to them, "A man will sleep (as he does or is neglectful) and trust will be withdrawn from his heart, but its mark (which is the fruit of faith) will become like a spot. When he sleep again, it will be withdrawn and its trace will become like a blister similar to what happens when you drop live coals on your foot and a water blister grows and you observe it swollen but nothing is inside (other than noxious pus). People will arise in the morning and engage in mutual buying and selling contracts but scarcely any will honour his trust. It will be said (because of the very deterioration), 'There is a trustworthy man among such and such a tribe!' Or, it will be remarked by them. "How intelligent, wise, excellent, soft spoken a man he is!' But, he will not have in his heart so much faith as a grain of mustard seed."[2]

COMMENTARY: The word (امانه) – trust is either what is generally understood by it which is not to betray anyone, or it is the responsibilities imposed by Shari'ah (divine law) on everyone which are commands, duties, and teachings of Islam that must be obeyed and practiced. This meaning of amanah (trust) (امانه) is as in the verse of the noble Quran:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمٰوٰتِ وَالْأَرْضِ الخ

{We did offer the trust to the heavens and the earth....} (33: 72)

Nevertheless, in both these meanings, the essence is (ایمان) eeman (faith). So, we might say to make it clear that the word (امانه) – (trust) means (ایمان) faith in this discourse. Indeed, this is what the concluding words of the hadith (tradition) bring out 'will not have in his heart so much faith as a mustard seed.' This is also clear in the words of hadith (tradition); 'but scarcely any will honour his trust! Here too the same explanation holds good.

The two things or traditions that the Prophet صلی اللہ علیہ وسلم mentioned include the first: Allah sent down faith and trust for the guidance of mankind and made the heart its receptacle. The light and jewel of faith descended first in man's heart and made itself firm and strong there. It made the path to act on the Quran and sunnah (Holy Prophet's practice) bright and clear. Man learnt the commands and rulings from the Quran. These are fard (compulsory) (absolute obligatory), wajib (obligatory) (obligatory), masnun and mubah (conceded) (according to Prophet's صلی اللہ علیہ وسلم practice and the permitted), or the forbidden or the disliked.

Then, the same light brightened the reality of the Prophet's صلی اللہ علیہ وسلم sunnah (Holy Prophet's practice) and its truth fullness. Thus, whatever the words and deeds of the Prophet صلی اللہ علیہ وسلم explained and made clear of the teachings of Allah's Book should be accepted without demur and abided by to put them into practice. It is clear from this that

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[1] See commentary: trust refer to faith.

[2] Bukhari # 6497, Muslim # 23. 2891.

Allah created the light of guidance and decided to bestow it on mankind even before He revealed His book and sent His Messengers. He first created the light of guidance and decided to let His creatures attain the high stations of honour and goodness though this light of guidance. After that, He sent down (revealed) His Book to the world, and sent His Messengers and Prophets عليهم السلام. those of mankind who were destined to be guided and blessed by Allah and were enabled to accept the truth, they were fortunate to benefit from the Book and the sunnah (Holy Prophet's practice).

Then they knew the Quran and then the sunnah (Holy Prophet's practice). This was meant also to declare the glory and might of faith and trust. Though Allah had sent down light of guidance (which is faith and put it into the hearts of men) yet He then sent down His book and sent His Messengers to make it more emphatic and perfect.

Anyway, this far is the first of the two traditions that the Prophet صلى الله عليه وسلم related to his sahabah (Prophet's Companions) رضى الله عنهم. And, Hudhayfah رضى الله عنه said that he observed its proof with his own eyes. In the time of the Prophet صلى الله عليه وسلم and during his companionship, the sahabah (Prophet's Companions) رضى الله عنهم were true practical evidences of this saying.

The second hadith (tradition) about the coming down of trust and its being withdrawn turned out to be true after the blessed time of the Prophet صلى الله عليه وسلم.

The words about a man sleeping mean his normal sleep of his neglect. He may neglect the Quran, remembrance of Allah or abiding by the sunnah (Holy Prophet's practice).

A mark may be a speck or a spot, left by anything that disappears. It might be of a tinge different from the original colour. When anyone neglects some radiance (of faith). The neglectful person will feel that nothing but a speak of faith remains in his heart.

When he is again neglectful and commits more sin, the remaining light of faith will disappear from his heart. Then only a tiny speck will remain there, like a blister or corn (that grows on the skin of hand from overwork). Thus, the tiny speck may remain but, like a blister or corn, it will have nothing inside. It will have no faith at all. The person may appear good and useful but will have no goodness and piety in him, nothing that might improve his next life.

The example shows that the claimants to Islam in the time foreseen will have very week faith but the light of faith and trust will remain in their hearts so some extent at least, even like a blister (or corn). As for the mark described in the hadith (tradition) as (الوكت) and (المجل). The latter may be larger than the former but it has nothing inside but filth. This is why it has been mentioned the second time though it is large than (مجل) which is mentioned after the first sleep.

According to another explanation, when anyone is neglectful, some faith goes out of his heart leaving (الوكت) a speck, when he is neglectful a second time, a larger portion of the heart loses faith, so (المجل) a blister (or corn) grows and it represents a larger loss.

Another explanation is that the first neglect does not lose all of faith or trust or only a speck or (الوكت) appears. The second neglect washes off the remaining faith and the space so created is filed by (المجل) or a blister. It is (larger but) of a lesser degree than (الوكت) or speck which indicates that some faith does remains in the heart.

The concluding words that he will not have in his heart faith so much as a grain of mustard seed; could mean one of two things:

(i) He has no faith at all.
(ii) He lack perfect faith. People will laud him a intelligent and wise but will not praise one who is very knowledgeable and excellent and is righteous in his deeds.

Hence, the real thing is faith and purity of thought and deeds. Without these things a person's other worldly capability are meaningless, no matter much he is praised.

RETIRE AWAY FROM PEOPLE DURING FITNAH

(٥٣٨٢) وَعَنْهُ قَالَ كَانَ النَّاسُ يَسْأَلُوْنَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَيْرِ وَكُنْتُ اَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ اَنْ يُدْرِكَنِيْ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّا كُنَّا فِيْ جَاهِلِيَّةٍ وَشَرٍّ فَجَاءَنَا اللّٰهُ بِهٰذَا الْخَيْرِ فَهَلْ بَعْدَ هٰذَا الْخَيْرِ مِنْ شَرٍّ قَالَ نَعَمْ قُلْتُ وَهَلْ بَعْدَ ذٰلِكَ الشَّرِّ مِنْ خَيْرٍ قَالَ نَعَمْ وَفِيْهِ دَخَنٌ قُلْتُ وَمَا دَخَنُهُ قَالَ قَوْمٌ يَسْتَنُّوْنَ بِغَيْرِ سُنَّتِيْ وَيَهْدُوْنَ بِغَيْرِ هَدْيِيْ تَعْرِفُ مِنْهُمْ وَتُنْكِرُ قُلْتُ فَهَلْ بَعْدَ ذٰلِكَ الْخَيْرِ مِنْ شَرٍّ قَالَ نَعَمْ دُعَاةٌ عَلٰى اَبْوَابِ جَهَنَّمَ مَنْ اَجَابَهُمْ اِلَيْهَا قَذَفُوْهُ فِيْهَا قُلْتُ يَا رَسُوْلَ اللّٰهِ صِفْهُمْ لَنَا قَالَ هُمْ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُوْنَ بِاَلْسِنَتِنَا قُلْتُ فَمَا تَاْمُرُنِيْ اِنْ اَدْرَكَنِيْ ذٰلِكَ قَالَ تَلْزِمُ جَمَاعَةَ الْمُسْلِمِيْنَ وَاِمَامَهُمْ قُلْتُ فَاِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا اِمَامٌ قَالَ فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا وَلَوْ اَنْ تَعَضَّ بِاَصْلِ شَجَرَةٍ حَتّٰى يُدْرِكَكَ الْمَوْتُ وَاَنْتَ عَلٰى ذٰلِكَ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَ يَكُوْنُ بَعْدِيْ اَئِمَّةٌ لَا يَهْتَدُوْنَ بِهُدَايَ وَلَا يَسْتَنُّوْنَ بِسُنَّتِيْ وَسَيَقُوْمُ فِيْهِمْ رِجَالٌ قُلُوْبُهُمْ قُلُوْبُ الشَّيَاطِيْنِ فِيْ جُثْمَانِ اِنْسٍ قَالَ حُذَيْفَةُ قُلْتُ كَيْفَ اَصْنَعُ يَا رَسُوْلَ اللّٰهِ اِنْ اَدْرَكْتُ ذٰلِكَ قَالَ تَسْمَعُ وَتُطِيْعُ الْاَمِيْرَ وَاِنْ ضُرِبَ ظَهْرُكَ وَاُخِذَ مَالُكَ فَاسْمَعْ وَاَطِعْ۔

5382. Sayyiduna Hudhayfah رضی اللہ عنہ narrated: people used to ask Allah's Messenger صلی اللہ علیہ وسلم about good but I kept asking him about evil lest it may overtake me (How may I recognize them and preserve myself?) So, I submitted, "O Messenger of Allah, we were through the jahiliyah (ignorance period) and evildoing, but Allah brought to us (through you) this good (guidance and light of Islam). Is any evil likely to recur after this good? He said, "yes," So, I asked 'will after that evil there would be any good?" He said, "Yes, but that would be feeble." I asked, 'And what is the feebleness" He said, "There will be people who will pursue a practice other than mine (sunnah (Holy Prophet's practice)) and guide other on a path other than the own shown by me. (They will adopt a character and life other than mine.) You wil find among them the religious as well as the irreligious." I asked, "Will this good be followed by any evil?" He said, "Yes! There would arise people who would stand at the gates of hell and invite the other creatures (to themselves). And those who respond to them, they will cast them into hell." I submitted, "O Messenger of Allah, describe them to us." (will they be Muslim or non Muslim) He said, "They will be our people (like us and of our community) and will speak in our tongue (or, as we do and will know the Quran and hadith (tradition) but will be bereft or piety

and goodness)." I asked "then, What do you command me if I find that time? He said, "Stick to the community of the Muslims and their imams (and obey the Book and the sunnah (Holy Prophet's practice))." I asked, "what should I do if they have no community and no imam (but they are divided into different sects and have separate imams for each)?' He said, "(You must ignore all of them and) withdraw from all those sects even if that compels you to cleave to the root of a tree (and seclude yourself in a desert and endure severe hardship eating grass and leaves) till death comes to you while you are in that state."

According to the version by Muslim: He (the Prophet صلى الله عليه وسلم said, "After my death, there will arise leaders (kings rulers, etc) who will not follow my (right) guidance and not my sunnah (Holy Prophet's practice) (and will not abide by the Book and sunnah (Holy Prophet's practice)). Also, such men will appear whose hearts will be the hearts of devils though they have human bodies." (Their appearances would be like human beings but their deeds and character will be devilish)

Sayyiduna Hudhayfah رضى الله عنه said that he asked, "How may I conduct myself if I find myself in that situation. O Messenger of Allah?" He said, "Listen to the amir (whoever is the ruler) and obey him (unless you are commanded to disobey the Shari'ah (divine law)). Even if he beats your back and confiscates your property, you must continue to listen and obey."[1]

COMMENTARY: The word (شر) evil encompasses fitnah (trails, temptations, corruptions), lethargy in worship. Spread of evil and innovation And the word (خير) good is the opposite of it.

In the words 'jahiliyah (ignorance period) and evil doing the latter is appended as an explanatory word. Hudhayfah رضى الله عنه recalled the age of ignorance and showed apprehension lest they revert to those days.

The word feeble is used for (دخن) which is smoky, dusky, Good after evil will not be clear but hazy to he eyes and so feeble in appearance. People's hearts will not be clear and sincere as they were in early Islam. Their beliefs will be obscure and impaired and their deeds will not be righteous. The rulers will be unjust, not as the earlier rulers were, and they will not be sincere and servants of Islam. Bad deeds and wickedness will be rife and bid'ah (innovation) will be common. Wicked people will infiltrate among the pious and the innovators with the abiders by the sunnah (Holy Prophet's practice).

Those people will mingle their deeds, bad with good and they will have differing traits. Their lives will be made up of bad deeds as well as good deeds.

THE FIRST EVIL: Some authorities suggest that the first evil to crop up after Islam is the fitnah and civil strife that resulted in the martyrdom of Uthman ibn Affan رضى الله عنه. Then, the good that followed is the time of Uamr ibn Abdul Aziz رحمه الله. The words 'you would find among them the religious and the irreligious refer to the rulers and kings after Umar ibn Abdul Aziz رحمه الله. There were some who abided by the Book and the sunnah (Holy Prophet's practice) in their private lives as well as while managing the state. Some there were who did good work sometimes but succumbed to passion at other times and their objective was to retain their power over the state.

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[1] Bukhari # 3606, Muslim # 51. 1848, Ibn Majah # 3978.

Some other authorities suggest that while the first evil that cropped up was indeed the rebellion against Uthman رضی اللہ عنہ and the unrest after his martydram, the second good was the peace concluded between Mu'awiyah رضی اللہ عنہ and Imam Hasan رضی اللہ عنہ. The (دخن) or feebleness or the hazy period is the bad things that arose in the ties of Mu'awiyah رضی اللہ عنہ through some amirs, like Ziyad's mischief in Iraq.

The people who will stand at the gates of hell are those who will tempt others and deceive them into wrong-doing. The Prophet صلی اللہ علیہ وسلم said that one who invites to evil and one who responds to the invitation will both be cast into hell. Every kinds of temptation is like one standing at the gate of hell inviting others to it. Every kind of deception is said to represent the gate of hell.

Some authorities say that the people who will invite others to sin are they who seek power and authorities over the state. To achieve that, they will create dissension and deceive people to support them. In this way they will become powerful enough to seize the reins of the state. The Khawarij and the Rawafid were created towards this end. These people will possess no qualification to rule over the state.

As for their standing at the gate of hell to invite people to it, this is an allusion to the consequence. They will invite to sin and disobedience and those who responds will go to hell with them. It is in this sense that they are standing at the gate of hell and inviting others to it. This manner of speaking follows the style of the Quran in its verse:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا

{Surely those who devour the possessions of the orphan wrongfully, devour fire in their bellies...} (4: 10)

OBEY RULER: The meaning of the concluding words of the version of Muslim is that if you live in a country that is ruled by Muslims and their ruler or amir is in authority, then however much you are persecuted and your property is confiscated, you must (continue to obey) and not rebel against the ruler. You must not open the gate to mischief and corruption. Rather, you must endure and show patience. You must never disobey the imam and never disrupt the working of the state. However, one must not perpetrate anything that Shari'ah (divine law) disallow unless one is compelled. But, evening this case if one disobeys at the risk of one's life and does not what Shari'ah (divine law) does not permit, then that is a very good things on his part.

The final words emphasise that the imam(leader) must be heard and obeyed.

TAKE PRECAUTIONARY MEASURE THROUGH GOOD DEEDS BEFORE FITNAH ARISES

(٥٣٨٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَادِرُوْا بِالْأَعْمَالِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ دِيْنَهُ بِعَرَضٍ مِّنَ الدُّنْيَا (رواه مسلم)

5383. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Hasten to perform good deeds before trails arise like bits of a dark night. (their result will be that) a man will arise in the morning as a believer but will turn a disbeliever in the evening. He will be a believer in the evening only to awake in the morning as a disbeliever. He will sell away his religion for a paltry sum of

worldly property."[1]

COMMENTARY: We must hasten to doing good deeds because the situation in the world is never static. Conditions keep changing and there might arise obstructions. So we must seize every opportunity to do good deeds and very many of them.

The fitnah are compared to bits of a dark night to say that they will arise undetected. No one will know why and how they arise and how they will be averted. So, before they come, we must strengthen our religious life with good deeds.

That a believer in the morning will become a disbeliever in the evening and the believer in the evening will become a disbeliever in the evening could refer to a real disbeliever or one resembling a disbeliever in the way he conducts himself. Or, it could refer to one who is ungrateful for the blessings he receives. (Arabic Kafara also means ungrateful as it implies a disbeliever).

Some scholars have interpreted it to mean that some people will wake up and believe in the lawful and unlawful as declared by Allah, but as the day wears out they will begin to waver and by evening reverse their belief and the lawful will become unlawful and the unlawful will become lawful. The same may be presumed of the second phrase: 'will be a believer in the evening but wake up in the morning in disbelief.'

The message of the hadith (tradition) is that the masses will be hesitant in matters of religion and Shari'ah (divine law), being misled by the so-called intelligentsia and self-styled scholars and worldly leaders. Mazhar said that it will be because of division among Muslims ethnicity, hatred and bloodshed. They will consider these things lawful if perpetrated on their opponents. Besides, their rulers will be tyrannical and kill their subjects, impound their properties and rape their woman. They will consume wine and commit unlawful act... The ulama (Scholars) soo (علماء سوء) or the evil scholars will give a clean chit to the tyrannical rulers. Furthermore, the ignorance among the common man about religious laws will aggravate the situation for they will not know the permitted and forbidden in day to day affairs in commerce and in mutual dealings.

Shaykh Abdul Haq رحمه الله has said that such a situation will arise because people will associate themselves with worldly minded rulers and rich people in order to achieve their selfish ends. They will be proud of their association with them as their stooges. Because of this, they will be compelled to support them even against religious laws.

In the same way, a person may regard another life and property as sacred in the morning but by evening he may change his views to consider them as lawful. This about turn of his belief pushes him into unbelief. But, this interpretation is not strong.

WITH DRAW INTO SECLUSION WHEN TRIALS & MISCHIEF SPREAD

(٥٣٨٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَتَكُوْنُ فِتَنٌ الْقَاعِدُ فِيْهَا خَيْرٌ مِّنَ الْقَائِمِ وَالْقَائِمُ فِيْهَا خَيْرٌ مِّنَ الْمَاشِيْ وَالْمَاشِيْ فِيْهَا خَيْرٌ مِّنَ السَّاعِيْ مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفْهُ فَمَنْ وَجَدَ مَلْجَأً اَوْ مَعَاذًا فَلْيَعُذْ بِهٖ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَ يَكُوْنُ فِتْنَةٌ اَلنَّائِمُ فِيْهَا خَيْرٌ مِّنَ الْيَقْظَانِ وَالْيَقْظَانُ فِيْهَا خَيْرٌ مِّنَ الْقَائِمِ وَالْقَائِمُ فِيْهَا خَيْرٌ مِّنَ السَّاعِيْ مَنْ وَجَدَ مَلْجَأً اَوْ مَعَاذًا فَلْيَسْتَعِذْ بِهٖ۔

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[1] Muslim # 186-118.

5384. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There will come a series of trial during which the sitter will be better than the standing person. He who keeps standing will be better than he who walks while he who is walking will be better than he who runs (or rides). He who glances at them (the trails) will be attracted to them. So, he who finds a refuge or a place of deliverance from them should retire to it (or, if anyone offers him protection then he must avail of it)."[1]

According to another version: He said, "There will arise a commotion during which one who is sleeping will be better than one who is awake. And one who keeps awake will be better than who is standing. And one who is standing will be better than one who is running. So, he who finds a refuge or a means of deliverance from it (the trial) should retire to it (the refuge)."[2]

COMMENTARY: The person who sits is farther from the trial than one who is standing and who can observe it and hear it. Or, he who sits has no part to play in the mischief going around while he who is standing might have some vague inclination to it.

As for one who glances at the trial, he pays attention to it and approaches it, so he will be attracted to it and tempted to join. So, one must keep away from it as far as possible.

(٥٣٨٥) وَعَنْ اَبِيْ بَكْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهَا سَتَكُوْنُ فِتَنٌ اَلَا ثُمَّ تَكُوْنُ فِتَنٌ اَلَا ثُمَّ تَكُوْنُ فِتْنَةٌ اَلْقَاعِدُ خَيْرٌ مِّنَ الْمَاشِيْ فِيْهَا وَالْمَاشِيْ فِيْهَا خَيْرٌ مِّنَ السَّاعِيْ اِلَيْهَا اَلَا فَاِذَا وَقَعَتْ فَمَنْ كَانَ لَهٗ اِبِلٌ فَلْيَلْحَقْ بِاَهْلِهٖ وَمَنْ كَانَ لَهٗ غَنَمٌ فَلْيَلْحَقْ بِغَنَمِهٖ وَمَنْ كَانَتْ لَهٗ اَرْضٌ فَلْيَلْحَقْ بِاَرْضِهٖ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ مَنْ لَّمْ تَكُنْ لَّهٗ اِبِلٌ وَلَا غَنَمٌ وَلَا اَرْضٌ قَالَ يَعْمِدُ اِلٰى سَيْفِهٖ فَيَدُقُّ عَلٰى حَدِّهٖ بِحَجَرٍ ثُمَّ لْيَنْجُ اِنِ اسْتَطَاعَ النَّجَاءَ اَللّٰهُمَّ هَلْ بَلَّغْتُ ثَلٰثًا فَقَالَ رَجُلٌ يَارَسُوْلَ اللّٰهِ اَرَاَيْتَ اِنْ اُكْرِهْتُ حَتّٰى يُنْطَلَقَ بِيْ اِلٰى اَحَدِ الصَّفَّيْنِ فَضَرَبَنِيْ رَجُلٌ بِسَيْفِهٖ اَوْ يَجِيْئُ سَهْمٌ فَيَقْتُلُنِيْ قَالَ يَبُوْءُ بِاِثْمِهٖ وَاِثْمِكَ وَيَكُوْنُ مِنْ اَصْحَابِ النَّارِ۔ (رواہ مسلم)

5385. Sayyiduna Abu Bakrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Soon, there would arise a turmoil. Behold! A turmoil would arise - a great one! (Muslim would be involved in in-fighting). During it, one who sits will be better than one who walks. And one who walks will be better than one who runs. Know! When it happens, he who has camels, must remain with his camels. He who has sheep, must remain with his sheep. And, he who has land, must stay at his land." A man asked, "O Messenger of Allah, do tell us what if one has no camels, no sheep and no land?" He said, "He should take hold of his sword and strike its edge on a stone (and thus destroy his weapons so that he does not take part in the killing). Then, if he can, he must get away (from the turmoil so that he takes no part in it). O Allah, I have conveyed (Your commands to your creatures)! O Allah, I have

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[1] Bukhari # 3601, Muslim # 10-2886, Tirmidhi # 2894, (2201) Abu Dawud # 4259, Musnad Ahmad # 20434.

[2] Muslim # 13-2886, 12-2886, 2887.

conveyed! O Allah, I have conveyed!" A man submitted, "Tell me, O Messenger of Allah, I am compelled to join one of the (warning) parties and someone strikes me with his sword, or an arrow darts at me and kills me?" He said, "He will suffer the punishment of his sin and yours and be among the inmates of hell."[1]

COMMENTARY: The ulama (Scholars) have different opinions on what the rest of the Muslims must do when same of them divide into two factions and engage in killing each other. Some of them assert that is not allowed to any one them to join either of the factions to kill and to fight. Rather it is wajib (obligatory) to keep away and be unbiased. They cite this hadith (tradition) and other ahadith (tradition) of the same purport. Sayyiduna Abu Bakr رضى الله عنه and some other sahabah (Prophet's Companions) رضى الله عنهم held the same opinion.

Sayyiduna Ibn Umar رضى الله عنه maintained that one must not begin massacre but if others resort to it then it is necessary to defend oneself.

A majority of the sahabah (Prophet's Companions) رضى الله عنهم and tabi'un contend that if dissension arises among Muslims and they have recourse to shedding blood of each other, then they should support the faction that is just and on the right course. They should fight the transgressor or the rebel against the imam. If this is not done, trouble will spread and the wrong doer gets bold. This is as the Quran says:

وَإِنْ طَآئِفَتَانِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا الخ

{And if two parties of the believers fight...} **(49: 9)**

This verse says explicitly that if two sections of Muslim contend against each other, effort must be made to reconcile them and they should be made to cease fighting. But, if one of the parties persists in fighting and transgresses, then force should be used against it to make it see reason and stop. It should be compelled to return to the right course.

As for the words about the sin being on the wrong doer, two interpretations are suggested for those words.

(i) That person will bear two sins, one for killing you and if you had killed him the sin for that too because you were compelled to fight.

(ii) That person will bear two sins: one for his hatred of the Muslim and because of which he kills you, and for killing you.

After saying, That man will join the inmates of hell." the prophet صلى الله عليه وسلم did not say, "You will enter paradise." He let that be understood as a foregone conclusion.

(٥٣٨٦) وَعَنْ أَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ أَنْ يَّكُوْنَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِيْنِهٖ مِنَ الْفِتَنِ۔ (رواه البخارى)

5386. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Soon (a time will come when) a Muslims will drive to the tops of the mountains and such places where rain pours, fleeing with his religion from turmoil."[2]

COMMENTARY: This hadith (tradition) also advises the Muslims to get away from people

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[1] Muslim # 12-2886.

[2] Bukhari # 19.

when dissension spreads and it becomes difficult to preserve ones religion. One must keep apart from the people as far as possible. And entire with one's sheep, away from them where water is available and must subsist on the milk of the sheep.

TURMOIL LIKE DOWN POUR

(٥٣٨٧) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ أَشْرَفَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى أُطُمٍ مِنْ آطَامِ الْمَدِيْنَةِ فَقَالَ هَلْ تَرَوْنَ مَا أَرَى قَالُوْا لَا قَالَ فَإِنِّيْ لَأَرَى الْفِتَنَ تَقَعُ خِلَالَ بُيُوْتِكُمْ كَوَقْعِ الْمَطَرِ۔ (متفق عليه)

5387. Sayyiduna Usmah ibn Zayd رضی اللہ عنہ narrated that (one day) the Prophet صلی اللہ علیہ وسلم went up (to the roof of) an elevated house and asked (his sahabah) رضی اللہ عنہم, "Do you see that which I see?" They submitted, "No (we do not see)." He said, "I see the strife (and unrest) dropping on your house just as rain falls."[1]

COMMENTARY: The words in the hadith (tradition) (اطم) means peak of a mountain, a fortress or an elevated house, a lofty home. Here, the plural from refers to the high houses and fortresses in the outskirts of Madinah where the Jews lives. One day, he went up the roof of one of these buildings. There he asked the question and spoke the words mentioned in the hadith (tradition).

Allah revealed to him then that the fitnah (trials, commotion) were very near. According, the people might take precautionary measures to save themselves.

This should be counted among the miracles of the prophet صلی اللہ علیہ وسلم whatever he said came out to be true.

DESTRUCTION OF THE UMMAH AT HANDS OF QURAYSH YOUTH

(٥٣٨٨) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلَكَةُ أُمَّتِيْ عَلَى يَدَيْ غِلْمَةٍ مِّنْ قُرَيْشٍ۔

(رواه البخاری)

5388. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, The destruction of my ummah will take place at the hands of some young man of the Quraysh."[2]

COMMENTARY: The words, 'ummah' in this hadith (tradition) refers to the sahabah (Prophet's Companions) رضی اللہ عنہم and the ahl ul bayt رضی اللہ عنہ (meaning, the people of the Prophet's صلی اللہ علیہ وسلم household). They were the best members of this ummah.

The word (غلمة) ghilimah) is the plural of (غلام) - ghulam).It means young people' But, Sarah (صراح) defines it as a boy. The world (غلام) is derived from (غلم) and (اغتلام) which mean 'passion,' 'sexual desire.' However, in this hadith (tradition) (غلمة) means youth of young age. They are not serious but are wayward. They do not respect their elders, learned man and the wise and dignified people. The Prophet صلی اللہ علیہ وسلم referred to these young men of the Quraysh when he said that destruction of his ummah will come at their hands. They martyred Sayyiduna Uthman رضی اللہ عنہ Sayyiduna Hasan رضی اللہ عنہ and Sayyiduna Husayn رضی اللہ عنہ. They were the means of their destruction. They created mischief in the ummah, divided its members and oppressed them.

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[1] Bukhari # 6378, Muslim # 9-2885.

[2] Bukhari # 3605.

It is stated in Majma ul Bihar that Sayyiduna Abu hurayrah رضی اللہ عنہ recognizes these men specifically to whom the Prophet صلی اللہ علیہ وسلم had referred in this saying of his, but he did not name them so that mischief might not arise. They were the youth of Banu Umayyah like Abdullah ibn Ziyad, Hajj (pilgrimage)aj ibn Yusuf who was the chief of the amirs (governors) of Abdul Malik ibn Marwan, Sulayman ibn Abdul Malik and his offspring. They were so much cruel that they resorted to unlimited persecution of the members of the Prophet's صلی اللہ علیہ وسلم household, some of whom were martyred. Many senior and high ranking sahabah (Prophet's Companions) رضی اللہ عنہم were slain mercilessly. There was so much bloodshed and loss of property that the earth and the heavens trembled.
The nefarious and evil deeds of these people are recounted in history in detail.

(٥٣٨٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَقَارَبُ الزَّمَانُ وَيُقْبَضُ الْعِلْمُ وَتَظْهَرُ الْفِتَنُ وَيُلْقَى الشُّحُّ وَيَكْثُرُ الْهَرْجُ قَالُوْا وَمَا الْهَرْجُ قَالَ الْقَتْلُ۔ (متفق علیہ)

5389. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Soon time will become short (coming rapidly one after the other). Knowledge will be removed. Turmoil will spread. Niggardliness will be put (in hearts) and harj will become common (all over). They (the sahabah) رضی اللہ عنہم asked, "And what is harj?" He said, killing (each other)."[1]

COMMENTARY: That time will become short implies that the last Hours will be very near and the earth's life would be over. Or it implies that people of different times would be close to each other as far their bad habits, evil ways and sins are concerned. The bad people of every time will be close to each other in their wickedness. Times will be close to each others and will resemble each other, so that the one following will repeat the evils of the past time. It could also means that a time will come when rulers will not retain their rule for long. They will replace each other in quick succession though revolutions or other factors. Some scholars say that during the last era people will have short lives. It is also possible that the words are figure of speech for blessing being removed from time because of many sins being committed. If people neglect religion, do not fear Allah and do not care about the hereafter, then blessings are removed from time. Days and night will pass swiftly and year will be rolled up into short durations. People will complain always of little time on hand. This interpretation is supported also by the hadith (tradition). 'During the last days time will pass rapidly so that a year will be like a month, a month like a week and a week like a day;
Knowledge will be withdrawn by taking away sincere, righteous scholars who possess true knowledge. In this way, true knowledge will not be available to anyone. Beside there will be much confusion in this field so that it will be difficult to distinguish the false evil scholars. It will seen all round that the light of knowledge has been extinguished and darkness of ignorance and foolishness will replace it.
In the final times, miserliness will become very common, like a catching malady. It will reach such heights that industrialists and traders will heard their products and merchandise. The words about niggardliness being put do not speak about this trait being in the nature of man. In fact, in every era man has had this weakness in him but this does

[1] Bukhari # 85, Muslim # 11-157.

not imply that no one can suppress this characteristic. This is also supported by this verse of the Quran:

وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ

{And whosoever is saved from the avarice of his own soul, so these they are the prospers} (59: 9)

This makes it clear that pure soul did exist in the past. They exist now, and they will exist in the future, too. It is a different thing that their numbers keep decreasing in every age.

Harj is to get involved in fitnah and evil. The saying (هرج الناس) means that people have fallen into turmoil and strife. They are also lost into the labyrinth of killing and mischief and have fallen into the trial of not being able to pick out the good from the bad.

Therefore, in this saying harj means particularly manslaughter because of dissension among the Muslims. It is the muual distrust and dislike of the Muslims for each other and their inability to distinguish good bad deeds because of which the killing spreads wildly.

LIMITLESS TURMOIL & KILLING

(٥٣٩٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَا تَذْهَبُ الدُّنْيَا حَتّٰى يَأْتِىَ عَلَى النَّاسِ يَوْمٌ لَايَدْرِى الْقَاتِلُ فِيْمَ قَتَلَ وَلَا الْمَقْتُوْلُ فِيْمَ قُتِلَ فَقِيْلَ كَيْفَ يَكُوْنُ ذٰلِكَ قَالَ الْهَرَجُ الْقَاتِلُ وَالْمَقْتُوْلُ فِى النَّارِ۔ (رواه مسلم)

5390. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, By him in whose Hand is my soul! The world will not end till there comes a day to mankind when the killer does not know why he killed (his victim) and the slain one does not know (or his heirs do not know) why he was slain." He was asked, "How can that be? He said, "Al-Harj (or turmoil will arise). The slayer and the slain will (both) go to hell."[1]

COMMENTARY: People of that time (to come) will have no fear at all of the gravity of mischief, civil strife, killing and evil. The killer will have no reason for killing anyone and the person killed and his heirs will not know why he was killed. Blood would be shed profusely for not a just cause… If we ponder, has not this savagery begun to be practiced?

This will happen because of harj. It means ignorance, unrest, rule of the mischievous and disrespect for law.

Both killers and the killed will go to hell because both of them will have common intention: to kill. The slain will not be innocent but he will have missed his chance kill and may have erred in his moves into falling prey to the killer. So, each of them would be motivated to kill the other and will be equally guilty. However, if the victim has no foolish reasons to kill and does not ignore the difference between truth and falsehood but commits an error of judgment in deciding to kill then the foregoing statement does not include him. Thus if the slain person had decided to kill the other for religious and valid reasons though he had erred in his judgement than he will not be liable to punishment merely because of his resolve to kill. Any one who errs in making a decision is not held responsible. If a person resolves to commit sin and sticks to his resolve then he is a sinner though he may not have committed it physically.

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[1] Muslim # 56. 2908.

KEEPING TO RELIGION DURING TURMOIL

(٥٣٩١) وَعَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعِبَادَةُ فِي الْهَرْجِ كَهِجْرَةٍ إِلَيَّ۔

(رواہ مسلم)

5391. Sayyiduna Maqil ibn Yasar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "To engage in worship during turmoil and period of unrest among Muslims) is like emigrating to me (in terms of reward)."[1]

COMMENTARY: The person who preserves himself from fitnah, its ignorance and darkness and devotes himself to worship of Allah will get the same reward as to Madinah from Makkah to join the Prophet صلی اللہ علیہ وسلم before the liberation of Makkah.

ENSURING OPPRESSION KNOWING THE FUTURE WILL BE WORSE THAN THE PRESENT

(٥٣٩٢) وَعَنِ الزُّبَيْرِ بْنِ عَدِيٍّ اَتَيْنَا اَنَسَ بْنَ مَالِكٍ فَشَكَوْنَا اِلَيْهِ مَانَلْقٰى مِنَ الْحَجَّاجِ فَقَالَ اصْبِرُوْا فَاِنَّهٗ لَايَاْتِيْ عَلَيْكُمْ زَمَانٌ اِلَّا الَّذِيْ بَعْدَهٗ اَشَرُّ مِنْهُ حَتّٰى تَلْقَوْا رَبَّكُمْ سَمِعْتُهٗ مِنْ نَّبِيِّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواہ البخاری)

5392. Sayyiduna Zubayr ibn Adiy رحمہ اللہ narrated that they went to Sayyiduna Anas ibn Maalik رضی اللہ عنہ and complained to him of the cruelty and injustice of Hajj (pilgrimage)aj (ibn Yusuf). He said, "Be patient, because whatever time follows will be worse than the time that has come to you. (So, the next rulers may be worse than Hajj (pilgrimage)aj. Endure) till you meet your Lord. (He will punish the oppressors.) I had heard this from your prophet صلی اللہ علیہ وسلم."[2]

COMMENTARY: The saying that the 'time to follow will be worse' may be interpreted to mean 'mostly the time to follow will be worse than the present.' This is because there are exceptions to the axiom, for instance after Hajj (pilgrimage)aj, Umar ibn Abdul Aziz رحمہ اللہ was one of the rulers. His time was very good, and Sayyiduna Eesa علیہ السلام will come later as will Sayyiduna Mahdi رضی اللہ عنہ. Further, 'time to follow...' refers to the time between Hajj (pilgrimage)aj and the dajjal (the great deceiver), excluding the days of Sayyiduna Easa علیہ السلام and Sayyiduna Mahdi. رضی اللہ عنہ

Moreover, this hadith (tradition) means to comfort the ummah and to encourage them to show patience. They must consider what is available as a blessing and seize the opportunity to do good for the next world. They may not get even this much opportunity in future.

Some scholars say that the hadith (tradition) speaks of every time that will follow its preceding time, as being worse except the time of Sayyiduna Eesa علیہ السلام, because every other time has been, or will be, worse, in some way or other or in one or the other place through weakness in knowledge or performance, or lack of sincerity of steadfastness.

The time after the death of the Prophet صلی اللہ علیہ وسلم began to get worse than the previous

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[1] Musnad Ahmad 5-25, Muslim # 13. 2948, Tirmidhi # 2201 (2208), Ibn Majah # 3985

[2] Bukhari # 7068.

and even the pure and sincere sahabah (Prophet's Companions) رضی اللہ عنہم sensed a change in their hearts after the burial of the Prophet صلی اللہ علیہ وسلم.

Some of the religious elders recounted their experiences. Sometimes they got an inclination to commit a sin which they dismissed. When they experienced the same inclination much later, they could not get it out of their minds as easily as they had done previously. If we think of the reason for it, one only thing is that this happens because of our being very far away from the radiance of the time of the Prophet صلی اللہ علیہ وسلم. The more the time passes away from it, the more the darkness of sin that covers us.

SECTION II الفصل الثاني

THE PROPHET صلی اللہ علیہ وسلم NAMED THE MISCHIEF MANAGERS TILL THE LAST HOURS

(٥٣٩٣) عَنْ حُذَيْفَةَ قَالَ وَاللّٰهِ مَا اَدْرِيْ اَنَسِيَ اَصْحَابِيْ اَمْ تَنَاسَوْا وَاللّٰهِ مَاتَرَكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ قَائِدِ فِتْنَةٍ اِلٰى اَنْ تَنْقَضِيَ الدُّنْيَا يَبْلُغُ مَنْ مَّعَهُ ثَلٰثَمِائَةٍ فَصَاعِدًا لَا قَدْ سَمَّاهُ لَنَا بِاِسْمِهٖ وَاِسْمِ اَبِيْهِ وَاِسْمِ قَبِيْلَتِهٖ۔ (رواه ابوداؤد)

5393. Sayyiduna Hudhayfah رضی اللہ عنہ said, "By Allah, I cannot say whether my companions (the noble sahabah) رضی اللہ عنہم have forgotten or (for some wise reason) make believe that they have forgotten. By Allah, Allah's Messenger صلی اللہ علیہ وسلم did not omit (to name) a leader of a fitnah (turmoil, trial, mischief who will arise) till the end of the world whose followers will number three hundred or more than that. He gave us his name, his father's name and the name of the tribe to which he belonged."[1]

COMMENTARY: The leader of a fitnah is one who leads people to rebel against religion, cause mischief and shed blood. For instance, he is a scholar who introduces new things in religion, who creates dissension among Muslims in the name of religion and who confuses the ummah, thereby damaging the glory of Islam. Or, he may be a tyrannical king or ruler who is responsible for bloodshed among Muslims.

The number of three hundred is given because it is the minimum number of supporters any leader might need to further his evil designs. Though he might create some stir with a lesser number yet he would not be effective.

LEADER WHO MISLEAD

(٥٣٩٤) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا اَخَافُ عَلٰى اُمَّتِي الْاَئِمَّةَ الْمُضِلِّيْنَ وَاِذَا وُضِعَ السَّيْفُ فِيْ اُمَّتِيْ لَمْ يُرْفَعْ عَنْهُمْ اِلٰى يَوْمِ الْقِيٰمَةِ۔ (رواه ابوداؤد والترمذی)

5394. Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The only thing that I fear for my ummah are the rulers who mislead men. When the sword begin to be used among my ummah it shall not be put away till the day of resurrection."[2]

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[1] Abu Dawud # 4243.

[2] Abu Dawud # 4252, Tirmidhi # 2229.

COMMENTARY: If the imams - meaning. Rulers leaders or chiefs of people - stray then they are the most destructive single factor for theirs subjects on the whole. If anyone else is astray then its effects are localized but when a leader falls into error he takes along a whole lot of others.

Once the ummah cease to decide their affairs by consult action and reconcile their difference through peaceful parlays but unsheathe their sword to settle a score than it will not return to its sheathe till the last Day. Muslims will continue to fight each other at some place or other.

The infighting about which the Prophet صلی الله علیه وسلم had expressed fear was first observed with the martyrdom of Uthman ibn Affan رضی الله عنه. That was the first time Muslims used their swords against each other. Since then Muslim continue to shed blood of each other and this goes on even today. Unfortunately, it will not stop till the last day.

THE KHILAFAH (CALIPHATE) WILL LAST FOR THIRTY YEARS

(٥٣٩٥) وَعَنْ سَفِيْنَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَلْخِلَافَةُ ثَلٰثُوْنَ سَنَةً ثُمَّ تَكُوْنُ مُلْكًا ثُمَّ يَقُوْلُ سَفِيْنَةُ اَمْسِكْ خِلَافَةَ اَبِيْ بَكْرٍ سَنَتَيْنِ وَخِلَافَةَ عُمَرَ عَشْرَةً وَعُثْمَانَ اِثْنَتَيْ عَشْرَةَ وَعَلِيٍّ سِتَّةً۔

(رواه احمد والترمذی وابوداؤد)

5395. Sayyiduna Safinah رضی الله عنه the freedman of the Prophet صلی الله علیه وسلم said that he heard the Prophet صلی الله علیه وسلم say, "The Khilafah will last for thirty years. There will be a kingdom after that." Then, Sayyiduna Safinah رضی الله عنه said, "Reckon it: The Khalifah of Abu Bakr رضی الله عنه was two years, the khalifah of Umar رضی الله عنه was ten years, of Uthman was twelve years and of Ali was six years."[1]

(Fractions are rounded of by him. The fifth caliphs was Imam Hasan رضی الله عنه for 5 Months see lst para of comments)[2]

COMMENTARY: The Khilafah mentioned in the hadith (tradition) is the true caliphate that is dear to Allah and His Messenger صلی الله علیه وسلم based on the Quran and sunnah (Holy Prophet's practice) and recognizing the rule of religion and Shari'ah (divine law). The really deserving ones of this Khilafah were the first caliphs whose khilafah is called khilafat ur rashideen (caliphate of the righteous). It lasted for thirty years.

Shaykh Abdul Haq Dahlawi رحمه الله has in his sharh of MIshkah added after (ملکا) (kingdom) the word (عضدضا) 'biting' harsh.' This means that the Khilafah will give way to an unpleasant the virulent monarchy. When the era of the Khalifah (caliphs) ends, kingdom will replace it. But, it will be a hostile, tyrannical monarchy. People will find no peace or justice, and they will long for a religious surrounding. However, the kings will claim to be the successors of the past caliphs and call their monarchy a caliphate so that they could be called *Amir ul mu'minin* (Commander of the faithful) because in apparent terms they will be the amirs of the Muslims. However, the true Khilafah to which the hadith (tradition) refers will last only thirty years. That indeed was the period of the Khilafatur Rashideen.

Sharh Aqaid has cited a question about the Khulafa Abbasiyah after the time of the Khilafatur Rashideeen, and about the caliphs of the Banu Umayyah like Umar ibn Abdul

[1] Musnad Ahmad 5-220, Tirmidhi # 2216, Abu Dawud # 4646.

[2] See after comments.

Aziz رحمه الله. All the ulama (Scholars) are nearly unanimous on their caliphate. So, will their rule not be described as (caliphate or) Khilafah? The answer is that the caliphate to whicl the Prophet صلى الله عليه وسلم had referred was a perfect caliphate in which religion and la are not violated in the least, and would last thirty years. Thereafter, the caliphate wi'l change in form with, of course, a few exceptions, and it will be a caliphate only in name. It working will be like a monarchy.

After the Khilafat ur Rashideen, the Banu Umayyah became rulers and though they continued to call it khilafah, yet in reality it was a misnomer for monarchy. Amir Mu'awiyah رضی الله عنه was their first ruler. Though his period was not a replica of the Khilafah, yet there were not the drawbacks of monarchy too, but they did crop up in the time of his successors. He himself tried his best to emulate the Khilafatur Rashideen. After him, the Banu Umayyah collapsed into bloodshed and conspiracies. Shari'ah (divine law) was openly in fringed and grossly (disregarded and) disrespected. This began with Yazid ibn Mu'awiyah. رضی الله عنه His son Mu'awiyah ibn Yazid succeeded him. Followed by:

Walid ibn Abdul Malik,
Sulayman ibn Abdul Malik.
Umar ibn Abdul Aziz رحمه الله,
Yazid ibn Abdul Malik,
Hisham ibn Abdul Malik,
Walid ibnYazid ibn Abdul Malik,
Ibrahim ibn Walid ibn Abdul Malik,

and Marwan ibn Muhammad ibn Marwan. He was the last caliph of Banu Umayyah.
Then the caliphate of Banu Abbas began.

ABOUT THE 30 YEARS: The reckoning of the thirty years (of the Khilafatur Rashideen) by the narrator of the hadith (tradition), Sayyiduna Safinah رضی الله عنه is an approximate division, for, he has rounded off the fractions. According to sound traditions and authentic sources, the thirty yhears of the Khilafat ur Rashideen are made up in this manner:

Abu Bakr's رضی الله عنه caliphate was two years and four months.
Umar's رضی الله عنه was ten years, six month.
Uthman's رضی الله عنه twelve years minus a few days.
Ali's رضی الله عنه four years and nine months.
This adds up to twenty nine years and seven months. Then:
Imam Hasan رضی الله عنه was Khalifah for the remaining five months.
He too is among the Khulafa ur Rashideen (the righteous caliphs).[1]
[Note: Khalifah is caliph.
Khilafah: caliphate, Khilafatur Rashideen caliphate of the righteous caliphs.
Khulafa ur Rashideen: the righteous caliphs Banu Children, off spring]

TIME TO COME

(٥٣٩٦) وَعَنْ حُذَيْفَةَ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ أَيَكُوْنُ بَعْدَ هٰذَا الْخَيْرِ شَرٌّ كَمَا كَانَ قَبْلَهُ شَرٌّ قَالَ نَعَمْ

[1] See: 'The lives of the Noble Caliphs - Ibn Kathir, رحمه الله pp 480-483, DArul Isha'at Karachi. Also Ma'ariful Hadith (tradition) v4 p 274/3, Darul Isha'at Also History of Islam by Najeeba badi v1 p 445 (Darul Isha'at Karachi). Al Bidayyah wa al Nihayah , ibn Kathir (Eng Tr) Darul Isha'at.

قُلْتُ فَمَا الْعِصْمَةُ قَالَ السَّيْفُ قُلْتُ وَهَلْ بَعْدَ السَّيْفِ بَقِيَّةٌ قَالَ نَعَمْ تَكُوْنُ إِمَارَةٌ عَلٰى إِقْذَاءٍ وَهُدْنَةٌ عَلٰى دَخَنٍ قُلْتُ ثُمَّ مَاذَا قَالَ ثُمَّ يَنْشَاءُ دُعَاةُ الضَّلَالِ فَإِنْ كَانَ لِلّٰهِ فِي الْأَرْضِ خَلِيْفَةٌ جَلَدَ ظَهْرَكَ وَأَخَذَ مَالَكَ فَاطِعْهُ وَإِلَّا فَمُتْ وَأَنْتَ عَاضٌّ عَلٰى جِذْلِ شَجَرَةٍ قُلْتُ ثُمَّ مَاذَا قَالَ ثُمَّ يَخْرُجُ الدَّجَّالُ بَعْدَ ذٰلِكَ مَعَهُ نَهْرٌ وَنَارٌ فَمَنْ وَقَعَ فِيْ نَارِهٖ وَجَبَ أَجْرُهٗ وَحُطَّ وِزْرُهٗ وَمَنْ وَقَعَ فِيْ نَهْرِهٖ وَجَبَ وِزْرُهٗ وَحُطَّ أَجْرُهٗ قَالَ قُلْتُ ثُمَّ مَاذَا قَالَ ثُمَّ يُنْتَجُ الْمُهْرُ فَلَا يُرْكَبُ حَتّٰى تَقُوْمَ السَّاعَةُ وَفِيْ رِوَايَةٍ قَالَ هُدْنَةٌ عَلٰى دَخَنٍ وَجَمَاعَةٌ عَلٰى أَقْذَاءٍ قُلْتُ يَارَسُوْلَ اللّٰهِ الْهُدْنَةُ عَلَى الدَّخَنِ مَاهِيَ قَالَ لَاتَرْجِعُ قُلُوْبُ أَقْوَامٍ عَلَى الَّذِيْ كَانَتْ عَلَيْهِ قُلْتُ هَلْ بَعْدَ هٰذَا الْخَيْرِ شَرٌّ قَالَ فِتْنَةٌ عَمْيَاءُ صَمَّاءُ عَلَيْهَا دُعَاةٌ عَلٰى أَبْوَابِ النَّارِ فَإِنْ مُتَّ يَاحُذَيْفَةُ وَأَنْتَ عَاضٌّ عَلٰى جِذْلٍ خَيْرٌ لَّكَ مِنْ أَنْ تَتَّبِعَ أَحَدًا مِّنْهُمْ۔ (رواه ابوداؤد)

5396. Sayyiduna Hudhayfah رضی اللہ عنہ narrated: I asked, "O Messenger of Allah, will there be evil after this good just as there was evil before it.?" He said, "Yes!" So, I asked, "What measures may be adopted for protection?" He said, "The sword!" (Use it in self defence or sever the heads of the mischief-mongers.) I asked, "Will there remain the adherents of Islam after that?" He said, "Yes, there will be an imarah (a government or a kingdom) but it will be based on turmoil (meaning, it will suffer from mote and be reduced to powder - the word being (اقذاء) and a hazy peace (that will be shayky and uncertain)." I asked, "What after that?" He said, "people will arise who invite to wrongdoing. If there is Allah's caliphs on earth (meaning, a ruler or a king) and even if he beats you on your back and he usurps your property (being unjust to you in any way), you must obey him (unless he commands you to disobey Allah and His Messenger. This guidance is given to you so that mischief may not spread on earth because of your resistance to him),. Otherwise (it there is no ruler or king from Allah on earth) you must die while taking refuge at the root a tree." I asked, "What (will happen) next (O Messenger of Allah)?" He said, "Then the dajjal (the great deceiver) will appear (and complete disorder will spread and Muslims will be on the point of elimination). He will be accompanied by a river and a fire (trench). He who falls into his (trench of) fire will get his reward definitely and his burden (of sins omitted previously) will be removed from him. He who falls in his river will have his burden retained and his reward (for the good deeds he may have done) will be scored out." I asked, "Then what will happen?" He said, "Then a fool will be bred but before it can be ridden, the Last Hour will strike."

According to another version: He (the Prophet صلی اللہ علیہ وسلم said, "(Yes, there will be an imarah but it will be based on) an uneasy peace and a people involved in turmoil (not in worldly honest to the peace)." I asked, "O Messenger of Allah, what does an uneasy peace mean?" He said, 'The hearts of the people shall not (reconcile and) return to their former condition." (This is a reference to the state during early Islam. They will not be truthful and sincere.) I asked, "Will there be evil again after the good?" He said, (Yes) turmoil causing blindness and deafness to the truth (and

people will become extremely evil and sinful). There will arise those who invite at the gate of hell. So, if you can, O Hudhayfah, die at the root (of a tree), it will be better for you than that you fellow any of them."[1]

COMMENTARY: Qatadah رحمه الله said about the mischief that the Prophet صلى الله عليه وسلم said should be curbed with the sword was the one that arose after his death in the form of apostasy. Abu Bakr رضى الله عنه put it down shrewdly and with force.

The word (اقذاء) is the plural of (قذى) and of (قذاة) which means: 'swampy land, 'rubbish,' 'mote or foreign body in an eye, water or any drink. The Prophet صلى الله عليه وسلم said that the subjects will not be faithful to the amir. They will harbour spite for him. This compares with an eye that looks very good from outside but is painful because of a foreign body inside. Thus, the people present a faithful submission outwardly but are filled with malice and opposition in their hearts.

Qadi رحمه الله has said that though the imarah (or government) will rule over the Muslim, yet it will be detrimental because of its innovation and irreligious actions.

As for the words about an uneasy peace, it means that if any people have concluded a peace then they would not be sincere. Deceptive designs may be behind it. The exponents of hadith (tradition) have stated that this saying of the Prophet صلى الله عليه وسلم is a fore telling of the agreement which Imam Hasan had made with Amir Mu'awiyah رضى الله عنه who thereby strengthened his hold over the Khilafah. This gives the lie to the view of some historians who have derived the conclusion that Amir Mu'awiyah رضى الله عنه became caliph after making peace with Imam Hasan رضى الله عنه. It is not correct that Imam Hasan رضى الله عنه truly thought of Amir Mu'awiyah to be more deserving of the caliphate so withdrew himself as a contender in his favour. Rather, a very difficult climate was created against Imam Hasan رضى الله عنه by some people and a terrible distrust could have resulted between the two avert which Imam Hasan رضى الله عنه surrendered his right to the caliphate. He preferred that the state and religion should not be beset with intrigues so he put aside his own interests for the sake of religion and the good of the Muslims.

Another of the Prophet's صلى الله عليه وسلم warnings is that such rulers and dignitaries of state will arise who will invite their subjects to innovative practices and sin. Thus they are said to be standing at the gate of hell.

The words about sticking to the roots of tree to die there call upon the addressee to retire into seclusion away from public life when strife and commotion are very common. One may thus preserve oneself from fitnah (trial/ commotion) and spend the rest of one's lie away from mischief, even if that requires unusual endurance and subsistence on grass and leaves.

Some people say that the words can also be construed to mean: 'no matter how much you are persecuted by the ruler, you must not stop obeying him otherwise persecution will increase till you die.'

Some others say that a slight change in the construction of the words gives it a different meaning. "If you cannot obey the ruler in spite of severe persecution at his hands then stand up and go away seeking refuge at the roots of a tree. Meaning 'to some other place, outside, the domain of this ruler.'

As for the dajjal (the great deceiver) having with him a river and a pit of fire, some

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[1] Abu Dawud # 5244.

authorities say that these things will only be unreal, a wizardry on his part. It will be hypnoticism. This is clear from the next words about the fate of one falling into his trench of fire.

Some authorities say that the river that he has with him will be fire and the fire that is with him will be a river in terms of their effects and results.

Shaykh Abdul Haq رحمه الله has written in explanation of this particular portion that there really will be with him a river and a pit of fire, but it is also possible that they are figurative expressions for kindness, wrath, promise and warning. The river represents tremendous encouragement for his henchmen and sympathizers, as well as comfort for them. Fire represents fear which he will instill in the hearts of those who disagree with him, and punishment for them.

Thus, he who does not concur with the dajjal (the great deceiver) and does not obey him, will be cast him into the fire and it will cause him much pain and hardship. And, this person who is cast into his fire will qualify for reward from Allah because he is steadfast in Allah's religion and endures for the pleasure of Allah. His past sins will be forgiven.

As for the person who concurs with the dajjal (the great deceiver) and obeys him, he will immerse him in the water (which means that he will let him have great worldly benefits and comforts). This person being worldly-oriented and because of his love for the world will suffer severe punishment and the good deeds that he may have done would be negated. He will not get any reward for them.

As for a foal being bred, it will be raised up after it is born to a mare that was mated to a horse in a breeding house. People will have it bred and will raise it, but before it reaches the age when it can be ridden, or is capable of being ridden, the last hour will come. This means the coming of Prophet Eesa(jesus) عليه السلام because from the moment of his descent up to the striking of the Last Hour, people will not get an opportunity to ride a horse. There will not be any disbelievers at that time and no need to ride a horse to fight anyone. However, this is not the real reason. Actually, after the coming of the dajjal (the great deceiver), the days to the Last Hour will not be many. It will be a very short period enough for a foal to be born and be capable of being ridden. This explanation is in keeping with the meaning of the other ahadith (tradition) on the subject.

FRIGHTENING EVENTS AFTER THE KHUFA RASHIDAH (RIGHTEOUS CALIPHS)

(٥٣٩٧) وَعَنْ اَبِيْ ذَرٍّ قَالَ كُنْتُ رَدِيْفًا خَلْفَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا عَلٰى حِمَارٍ فَلَمَّا جَاوَزْنَا بُيُوْتَ الْمَدِيْنَةِ قَالَ كَيْفَ بِكَ يَا اَبَا ذَرٍّ اِذَا كَانَ بِالْمَدِيْنَةِ جُوْعٌ تَقُوْمُ عَنْ فِرَاشِكَ وَلَا تَبْلُغُ مَسْجِدَكَ حَتّٰى يُجْهِدَكَ الْجُوْعُ قَالَ قُلْتُ اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ تَعَفَّفْ يَا اَبَا ذَرٍّ قَالَ كَيْفَ بِكَ يَا اَبَا ذَرٍّ اِذَا كَانَ بِالْمَدِيْنَةِ مَوْتٌ يَبْلُغُ الْبَيْتُ الْعَبْدَ حَتّٰى اِنَّهٗ يُبَاعُ الْقَبْرُ بِالْعَبْدِ قَالَ قُلْتُ اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ تَصَبَّرْ يَا اَبَا ذَرٍّ قَالَ كَيْفَ بِكَ يَا اَبَا ذَرٍّ اِذَا كَانَ بِالْمَدِيْنَةِ قَتْلٌ تَغْمُرُ الدِّمَاءُ اَحْجَارَ الزَّيْتِ قَالَ قُلْتُ اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ تَاْتِيْ مَنْ اَنْتَ مِنْهُ قَالَ قُلْتُ وَاَلْبَسُ السِّلَاحَ قَالَ شَارَكْتَ الْقَوْمَ اِذًا قُلْتُ فَكَيْفَ اَصْنَعُ يَا رَسُوْلَ اللّٰهِ قَالَ اِنْ خَشِيْتَ اَنْ يَّبْهَرَكَ شُعَاعُ السَّيْفِ فَاَلْقِ نَاحِيَةَ ثَوْبِكَ عَلٰى وجهكَ لِيَبُوْءَ بِاِثْمِكَ وَاِثْمِهٖ۔ (رواه ابوداؤد)

5397. Sayyiduna Abu Dhur رضی الله عنه narrated that one day he was a co-rider on a donkey behind Allah's Messenger صلی الله علیہ وسلم. (This show how kind the Prophet صلی الله علیہ وسلم was to his sahabah (Prophet's Companions) رضی الله عنہم and Abu Dharr رضی الله عنه listened to his sayings very attentively). When they were beyond at the houses of Madinah, he asked, "How will it be with you, O Abu Dharr, when there is famine in Madinah and you arise from your bed but do not make it to the mosque before you are overcome by hunger?" He said, "I submitted, 'Allah and His Messenger know best." He said, "Show patience, O Abu Dharr." Then, he asked, How will it be with you. O Abu Dharr, when there will be (widespread) death in Madinah and a house meaning, a grave) will cost as much as a slave so that a grave will be disposed of against a slave?" He said, "I submitted, Allah and His Messenger know best." He said, "You must exercise patience." Then, he asked, "How will it be with you, O Abu Dharr, when there is bloodshed in Madinah and Ahjar uz Zayt will be covered with blood?" He again replied that Allah and His Messenger know best. So, he said, "You must go to those with whom you are associated." He asked, "Shall I equip myself (with arms and fight the mischief-mongers)?' He said, "In that case, you will become a partner of (those) people." So, he asked, "Then, how may I act, O Messenger of Allah?" He said, "If you are afraid that the spark of the sword will alarm you, then put the hem of your garment over your face so that he (who kills you) may shoulder the punishment of your sin and his own."[1]

COMMENTARY: The Prophet's صلی الله علیه وسلم command to Abu Dhar رضی الله عنه to show patience on facing the difficult times meant that he should not complain but be pleased with Divine decree and not try to free from Madinah.

Ahjaz uz Zayt is a place to the west of Madinah. It is covered with black stones that shine as though zayt (olive oil) was applied over them. Hence, the name Ahjaz uz Zayt the killing of which the Prophet صلی الله علیہ وسلم warned Abu Dharr رضی الله عنه Took place in Madinah and is known as Harrah. Authentic books recount its terrifying account so much so that not only is it impossible to pick up a pen and write about it, but also it is nerve-racking to read it or hear it being recounted. However, we might present a brief account of it. The army of the wretched Yazid ibn Mu'awiyah martyred (Sayyiduna) Imam Husayn رضی الله عنه mercilessly in Karbala. The entire Islamic world shuddered because of that. The general body of the Muslim expressed immense hatred of Yazid. They were already disgusted with him because of his evil ways, unjust rule and an easy- going life. So, the people of Madinah disowned him unanimously, and declared jihad (crusade) against him. On his part, Yazid dispatched a huge army to crush the Madinah, under the command of Muslim ibn Uqbah. He attacked Madinah from the western side of Harrah (or Harat ul Wabrah). The people of Madinah put up a stiff resistance but were no match for the well-equipped and trained army of yazid under their experienced commander Muslim ibn Uqbah. They were routed and the enemy invaded Madinah and shed blood mercilessly, plundered property for many days together. Thousands of Muslims were slain savagely, many of them were the noble sahabah (Prophet's Companions) رضی الله عنہم and the tabi'un رحمه الله. The sacred city and the Masjid Nabawi صلی الله علیه وسلم were desecrated and there was undesirable destruction everywhere. They were not satisfied with crating havoc only in Madinah, so the army of

[1] Abu Dawud # 4261.

yazid marched to Makkah whose people had nominated (Sayyiduna) Abdullah ibn Zubayr رضی اللہ عنہ as their caliph. The army of Yazid repeated their evil and cruel brutality in Makkah too and they did not hesitate to damage the Kabah and its precincts. Later, Yazid died this same year.[1]

Hadith (tradition): The Prophet صلی اللہ علیہ وسلم next command to Abu Dhar رضی اللہ عنہ was to go to those who follow the same religion as he does and are of the same mind as he is. But, Qadi رحمہ اللہ reads it to mean that he should go to his family and relatives and confine himself to his home. Teebi رحمہ اللہ takes it as a command to turn to his ruler whom he obeys, and this is a more correct meaning in the light of Abu Dharr's رضی اللہ عنہ question, shall I take up weapons?"

The Prophet صلی اللہ علیہ وسلم disallowance to this question of Abu Dhar رضی اللہ عنہ was to prevent him from being like the murders and joining them to shed blood. He would then have stood with the sinners. However, to obey the ruler who himself sheds blood and not to participate in shedding blood are two different things and cannot be reconciled. The explanation is that if the enemy who invades and sheds blood are Muslims then it is allowed to resist them provided there is no risk of aggravating the turmoil and mischief. But, if the enemy or not Muslims, then they should be resisted and fought in every possible way.

He was also told to put the hem of his garment on his face when attacked and no fight them. He must assume unconcern and feign negligence to suppress fear. Clearly, this command forbade him to fight the attackers even when they are after his life. He should submit and let them martyr him, because they will be Muslims and it is disallowed to unsheathe a sword against any Muslim. "If they kill you, they, will be answerable to Allah," he said.

Some exponents say that in these words the Prophet صلی اللہ علیہ وسلم showed that it is very evil for Muslims to fight and kill each other and it is very excellent to avoid it. But, the ruling has been given previously that it is permitted to crush fitnah (mischief) and to fight in self-defence even against a Muslim.

HARRAH: The tragedy of Harrah took place in 63 AH while Sayyiduna Abu Dharr رضی اللہ عنہ had died in 32 AH toward the end of the caliphate of Uthman رضی اللہ عنہ. Thus, it had been revealed to the Prophet صلی اللہ علیہ وسلم that this thing would occur in Madinah. But, he was not told when it would happen. As for famine and free blood shedding, they may have taken place in the life time of Abu Dharr رضی اللہ عنہ. This is confirmed from the situation that is described under (عام الرماد) the *aam ur rimad.*[2]

It is also possible that these two things may have occurred after the death of Abu Dharr رضی اللہ عنہ.

HOW TO ACT DURING TURMOIL

(٥٣٩٨) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو ابْنِ الْعَاصِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كَيْفَ بِكَ إِذَا أُبْقِيْتَ فِيْ

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[1] See History of Islam, Najeebadadi vol 2 p 49 etc. (Dar ul Ish'at Karachi) Al Bidayah wa An NIhayah, ibn Kathir (Darul Isha'at Karachi).

[2] It is recalled because due to famine faces had turned ash coloured and ramad is ash, aam ul rawad is Year of asles. This year Umar رضی اللہ عنہ had postponed collection of zakah (Annual due charity) for one year. (Lughatul Hadith (tradition) v2 p 152. Mir Muhammad Kutub Khana, Karachi.

حُثَالَةٍ مِنَ النَّاسِ مَرِجَتْ عُهُوْدُهُمْ وَاَمَانَتُهُمْ وَاخْتَلَفُوْا فَكَانُوْا هٰكَذَا وَشَبَّكَ بَيْنَ اَصَابِعِهٖ قَالَ فَبِمَ تَأْمُرُنِيْ قَالَ عَلَيْكَ بِمَا تَعْرِفُ وَدَعْ مَاتُنْكِرُ وَعَلَيْكَ بِخَاصَّةِ نَفْسِكَ وَاِيَّاكَ وَعَوَامَّهُمْ وَفِيْ رِوَايَةٍ اِلْزَمْ بَيْتَكَ وَاَمْلِكْ عَلَيْكَ لِسَانَكَ وَخُذْ مَاتَعْرِفُ وَدَعْ مَاتُنْكِرُ وَعَلَيْكَ بِاَمْرِ خَاصَّةِ نَفْسِكَ وَدَعْ اَمْرَالْعَامَّةِ۔ (رواه الترمذی وصححه)

5398. Sayyiduna Abdullah ibn Amr ibn Aas رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم asked. "How will you act when you find yourself among the trash of mankind whose pledges and assurances are broken and who disagree among themselves and have become like this....? And he intertwined his finger. He asked, "Then, what do you command me to do?" He said, "You must adhere to what you know as correct (in the light of religion and honesty) and keep away (and detest) that which you know as bad and disliked. Restrict yourself to your own affairs and have no concern with the affairs of the common body of the people."
According to another version: He said, "Remain in your home. Keep your tongue in check, take what is correct, cast out what you know as bad, stick to your own affairs and have no concern with the affairs of the general masses."[1]

COMMENTARY: The truth of the mankind are the worthless people. They are morally bankrupt.
They are unreliable and untrustworthy. Their affairs and dealings were unsound and their judgements and promises keep changing. They betray their trusts.
The Prophet صلی اللہ علیہ وسلم intertwined his finger to show how they would be prepared to destroy each other. They would be so mingled together that it would not be possible to know the betrayer from the trustworthy.
However, fingers are intertwined also to show mutual cooperation and unanimity. We have seen previously in two traditions about the disbursement of the booty. The Banu Hashim and the Banu Abdul Muttalib were united in the division of the one fifth of the booty and were closely related to one another. Hence, this practical demonstration of intertwining the fingers is valid in both conditions.
The Prophet صلی اللہ علیہ وسلم advised him to mind his own affairs during turmoil. He should mend himself and keep right and preserve his religion and character. He must not worry about others. This command allows to a certain degree not discharging the duty of enjoining piety and forbidding evil, when the mischievous people are dominant and the righteous are weak,
At such times, it is also risky to utter a good word with the tongue. So, Abu Dharr رضی اللہ عنہ was told to adopt silence concerning other people's affairs. He was told not to speak anything about other people so that they may not bother him.
We may point out here that a previous hadith (tradition) (# 5396) of Hudhayfah رضی اللہ عنہ seem to contradict this hadith (tradition) of Abdullah ibn Amr رضی اللہ عنہ. The fact is that the Prophet صلی اللہ علیہ وسلم prescribed a course of action to each of them keeping their temperament and capabilities in view.

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[1] Abu Dawud # 4342.

Abdullah ibn Amr رضی اللہ عنہ was a glorious sahabi and very meritorious. As a young man he devoted himself to worship very strictly. He used to fast without having the iftar which means that he fasted continuously for many days together without having any food. And he did not sleep all through the night, but stood in worship. His father, Amr ibn Aas رضی اللہ عنہ, took him to the Prophet صلی اللہ علیہ وسلم and informed him of his son's form of worship. The prophet صلی اللہ علیہ وسلم instructed him not to engage in such vigorous worship. He instructed him not to fast for more than three days continuously without iftar and to spend only one third of the night in worship, or one sixth of it. He also commanded him to request his father's wishes.

Therefore, even when the Muslims were involved in the severest possible turmoil and division, he did not separate from his father who was the chief advisor of Amr Mu'awiyah رضی اللہ عنہ. He obeyed the Prophet's صلی اللہ علیہ وسلم command and had no concern with the affairs of the people in general and continued to correct himself and to pay attention to his own firmness on religion. When his father Amr رضی اللہ عنہ pointed out to him that he did not take part in their affairs, he would say, "I am with you in your good works but I cannot join you in such works as I know are contrary to the wishes of Allah and His Messenger صلی اللہ علیہ وسلم and the ummah." Moreover, even during severe strife, his love and respect for the Prophet's صلی اللہ علیہ وسلم household رضی اللہ عنہ never decreased. His heart was always radiant with love for the Prophet صلی اللہ علیہ وسلم and his household رضی اللہ عنہ.

TRIALS BEFORE THE LAST HOUR

(٥٣٩٩) وَعَنْ اَبِيْ مُوْسٰى عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهٗ قَالَ اِنَّ بَيْنَ يَدَيِ السَّاعَةِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ فِيْهَا مُؤْمِنًا وَيُمْسِيْ كَافِرًا وَيُمْسِيْ مُؤْمِنًا وَيُصْبِحُ كَافِرًا اَلْقَاعِدُ فِيْهَا خَيْرٌ مِّنَ الْقَائِمِ وَالْمَاشِيْ فِيْهَا خَيْرٌ مِّنَ السَّاعِيْ فَكَسِّرُوْا فِيْهَا قِسِيَّكُمْ وَقَطِّعُوْا فِيْهَا اَوْتَارَكُمْ وَاضْرِبُوْا سُيُوْفَكُمْ بِالْحِجَارَةِ فَاِنْ دُخِلَ عَلٰى اَحَدٍ مِّنْكُمْ فَلْيَكُنْ كَخَيْرِ ابْنَيْ اٰدَمَ۔ رَوَاهُ اَبُوْدَاوٗدَ وَفِيْ رِوَايَةٍ لَّهٗ ذُكِرَ اِلٰى قَوْلِهٖ خَيْرٌ مِّنَ السَّاعِيْ ثُمَّ قَالُوْا فَمَا تَاْمُرُنَا قَالَ كُوْنُوْا اَحْلَاسَ بُيُوْتِكُمْ وَفِيْ رِوَايَةِ التِّرْمِذِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الْفِتْنَةِ كَسِّرُوْا فِيْهَا قِسِيَّكُمْ وَقَطِّعُوْا فِيْهَا اَوْ تَارَكُمْ وَالْزَمُوْا فِيْهَا اَجْوَافَ بُيُوْتِكُمْ وَكُوْنُوْا كَابْنِ اٰدَمَ وَقَالَ هٰذَا حَدِيْثٌ صَحِيْحٌ غَرِيْبٌ۔

5399. Sayyiduna Abu Musa رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Before the Last Hour comes, commotions will be widespread like portions of a dark night. During then (commotions) a man will wake up in the morning as a believer but become an infidel in the evening, or (he will be) a believer in the evening but arise as an infidel in the morning. He who sits during them will be better than he who stands up and he who walks during them will be better than he who runs. So, break your bows during them, cut your bowstrings during them and strike your swords on stones. If anyone comes to any of you (to kill him), he must be like the better of the two sons of Aadam علیہ السلام."

According to another version of Abu Dawud; after the words 'better than he who runs," the rest of hadith (tradition) is: they (the sahabah) رضی اللہ عنہم asked, "Then

what do you command us to do?" He said, "Remain in your homes."[1]
According to a version of Tirmidhi; Allah's Messenger صلى الله عليه وسلم said: "Break you bows during them the commotions), cut your bowstrings during them and remain within your homes during them, being like the son of Aadam عليه السلام.[2]

COMMENTARY: The commotion is described as portions of darkness because rampant killings of Muslims by Muslims will be so terrible that the future will look very dark. It will become as difficult to sift the pious from the evil as to identify anyone in a dark night.
People will not stick to belief and honesty. They will waver between belief and disbelief, honesty and betrayal, moment from moment.
The hadith (tradition) (# 5384, 5385) are similar and the portion about one sitting being better than one standing up... has been explained there.
The command to cut the bowstrings in to emphasise the previous about breaking the bows otherwise obviously one is of on use without the other.
To behave like the better of the two sons of Aadam عليه السلام is to be like Habil who chose to die an innocent death rather than be a partner in spreading strife and commotion. He remained silent rather than confront his brother, Qabil the other son of Sayyiduna Aadam عليه السلام.[3]
This is how you must behave during a fitnah (great mischief/turmoil). Even it anyone tries to kill you, do not stand up against him but submit to die at his hands patiently. It is much better than to add fuel to the fire.
Another command is that you must become like *ahlas* (احلاس) the underlay of a carpet that is constantly in its place and is never replaced. So, you must not go here and there lest you indulge in the fitnah (great mischief/turmoil). You must care for you religion. This is the best way to save oneself.

THE BEST MAN DURING TURMOIL

(٥٤٠٠) وَعَنْ أُمِّ مَالِكٍ الْبَهْزِيَّةِ قَالَتْ ذَكَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِتْنَةً فَقَرَّبَهَا قُلْتُ يَارَسُوْلَ اللّٰهِ مَنْ خَيْرُ النَّاسِ فِيْهَا قَالَ رَجُلٌ فِيْ مَاشِيَتِهٖ يُؤَدِّيْ حَقَّهَا وَيَعْبُدُ رَبَّهٗ وَرَجُلٌ اٰخِذٌ بِرَاسِ فَرَسِهٖ يُخِيْفُ الْعَدُوَّ وَيُخَوِّفُوْنَهٗ۔ (رواه الترمذی)

5400. Sayyidah Umm Maalik Bahziyah رضی الله عنها narrated that Allah's Messenger صلى الله عليه وسلم spoke of the fitnah (trial, commotion) and of its nearness (to them). So, she asked, "O Messenger of Allah, who would be the best of them during it?" He said, "A man who is with his farm animals (and looks after them) and gives their rights (which is the zakah (Annual due charity) and other dues) and worships his Lord. And, a man who holds his horse's head (sitting on its back and) stirring fear in the enemy and they (too) stir fear in him."[4]

COMMENTARY: Bahziyah is ascribed to Ibn Umra al Qays. Sayyidah Umm Maalik رضی الله عنه

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[1] Abu Dawud # 4259.
[2] Tirmidhi # 2202.
[3] See the stories of the Prophet Ibn Kathir p 38 (English Tr) Darul Isha'at Karachi and Stories from the Quran v1 p 57 f. Darul Isha'at Karachi.
[4] Tirmidhi # 2177 (2184)

was a sahabiyah and is called Hijaziyah.
The Prophet صلى الله عليه وسلم said of the fitnah (trial/ commotion) that it is very near. Teebi رحمه الله said that he described the fitnah (trial/ commotion) in such detail as though it was around. The best man during the fitnah (trial/ commotion) will stay aloof from the strife and mischief. Making and go into seclusion attending to his lawful pursuits. He will devote himself to rectifying and setting right his personal life. He will give whatever is due on him concerning his businesses prescribed by Shari'ah (divine law). And, he will turn to His Lord and worship him sincerely. This saying of the Prophet صلى الله عليه وسلم reflects these verses of the noble Quran:

فَفِرُّوْا إِلَى اللّٰهِ

(1){So hasten you to Allah!} (51: 50)

وَتَبَتَّلْ إِلَيْهِ تَبْتِيْلًا

(2){...and devote yourself to Him very devoutly.} (73: 8)

وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ

(3){....and to Him the whole affair shall be returned worship Him and put you trust in Him, And you Lord is not unaware of what you do} 11: 123)

As for the man holding his horses head, instead of getting involved in the turmoil, he uses his energy and prowess against the real enemies of Islam. In this way, not only will he earn reward for his service to Islam, but also he will preserve himself from the fitnah (trial/ commotion) in the best possible way.

MORE ABOUT THE FITNAH (TRIAL/ COMMOTION)

(٥٤٠١) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَتَكُوْنُ فِتْنَةٌ تَسْتَنْظِفُ الْعَرَبَ قَتْلَاهَا فِي النَّارِ اللِّسَانُ فِيْهَا أَشَدُّ مِنْ وَقْعِ السَّيْفِ۔ (رواه الترمذی وابن ماجة)

5401. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Soon a severe turmoil will take place that will engulf the Arabs too in its stride. Those of their killed will go to hell (Like others). During it using the tongue (to speak ill of someone) will mean being more severe than he striking of the sword,"[1]

COMMENTARY: This severe turmoil refers to killing each other and plundering with the objective of acquiring leadership. Earning wealth and rule of kingdom. It is actually a civil strife when people do not fight for a just cause but have selfish end to grind.
This is the reason why everyone who is killed in his mischief will go to hell. Clearly one who is killed during plundering and killing is not a martyr. He dies while trying to kill others unjustly, so he deserves to go to hell.

(٥٤٠٢) وَعَنْ أَبِيْ هُرَيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَتَكُوْنُ فِتْنَةٌ صَمَّاءُ بُكْمَاءُ وَعُمْيَاءُ مَنْ أَشْرَفَ لَهَا اِسْتَشْرَفَتْ لَهُ وَإِشْرَافُ اللِّسَانِ فِيْهَا كَوُقُوْعِ السَّيْفِ۔ (رواه ابوداؤد)

[1] Tirmidhi # 2178 (2184) Ibn Majah # 3867, Abu DAwud $ 4465, Musnad Ahmad 2-26.

5402. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "soon there will be a turmoil (that will rendered people) deaf, dumb and blind.? whoso sees
It (thinking of it and draws near to it. the turmoil sees him (and pulls him to it), coming near to him. During it, using the tongue (freely is like striking with the sword."[1]

COMMENTARY: The turmoil is described as deaf, dumb and blind in the sense that it will render people so because of its severity. There will be no help to ward it off, no escape from it, and no one to hear a complaint. It cold also imply that during it, the people will grape for the right way but will not be able to distinguish it from the wrong they will not bother to listen to admonition, advice and sermons. They will not be impressed by preaching the right course and forbidding the evil ways. They will rather persecute the preacher.
As for anyone who sees it, this means anyone who heeds whatever is being said during the turmoil about it. He drawn nearer to the people in it. So, it will not be possible for him to get out of it. But he who keeps to a distance from it and from the evil people involved in it, will be prosperous.
People will be involved in it to such an extent that they will not like to hear anything that is against their wishes. So he who uses his tongue during the turmoil is like one inviting bloodshed. And it is true, that sometimes, the tongue can hurt more than the edge of the sword.

جراحات السنان لها التئام ولا يلتام ماجرح اللسان

He wound from the blade of the spear is healed.
But nothing can heal the insult of the tongue.

SOME MORE COMMOTIONS

(٥٤٠٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ كُنَّا قُعُوْدًا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْفِتَنَ فَاَكْثَرَ فِيْ ذِكْرِهَا حَتّٰى ذَكَرَ فِتْنَةَ الْاَحْلَاسِ فَقَالَ قَائِلٌ وَمَا فِتْنَةُ الْاَحْلَاسِ قَالَ هِيَ هَرَبٌ وَحَرَبٌ ثُمَّ فِتْنَةُ السَّرَّاءِ دَخَنُهَا مِنْ تَحْتِ قَدَمَيْ رَجُلٍ مِنْ اَهْلِ بَيْتِيْ يَزْعَمُ اَنَّهُ مِنِّيْ وَلَيْسَ مِنِّيْ اِنَّمَا اَوْلِيَائِيَ الْمُتَّقُوْنَ ثُمَّ يَصْطَلِحُ النَّاسُ عَلٰى رَجُلٍ كَوَرِكٍ عَلٰى ضِلَعٍ ثُمَّ فِتْنَةُ الدُّهَيْمَاءِ لَاتَدَعُ اَحَدًا مِنْ هٰذِهِ الْاُمَّةِ اِلَّا لَطَمَتْهُ لَطْمَةً فَاِذَا قِيْلَ انْقَضَتْ تَمَادَتْ يُصْبِحُ الرَّجُلُ فِيْهَا مُؤْمِنًا وَيُمْسِيْ كَافِرًا حَتّٰى يَصِيْرُا النَّاسُ اِلٰى فُسْطَاطَيْنِ فُسْطَاطِ اِيْمَانٍ لَانِفَاقَ فِيْهِ وَفُسْطَاطِ نِفَاقٍ لَااِيْمَانَ فِيْهِ فَاِذَا كَانَ ذٰلِكَ فَانْتَظِرُوْا . دَجَّالَ مِنْ يَوْمِهٖ اَوْ مِنْ غَدِهٖ۔ (رواه ابوداؤد)

5403. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that they were seated with the Prophet. He mentioned periods of commotion, several of them, till he named fitnat ul ahlas (فتنة الاحلاس) someone asked, "And what is fitnatul ahlas?" He said, "It will be flight and plunder (in which people will flee from each other and rob each other). Then there will come the fitnah us sarra (فتنة السراء). Its darkness and destruction will rise from under the feet of a person from among the people of my house who will claim that he belongs tome but he will not claim that he belongs tome but he will

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[1] Abu Dawud # 4264.

not be of mine (in terms of his deeds and character), for, my friends are only (they who are righteous and) God-fearing.
Thereafter, the people will agree to pledge allegiance to a man who will be like a hip-bone on a rib.
Then there will arise the fitnat ul dahayma (فتنة الدهيمة). It will spare no one of this ummah but give him a slap, a strong slap, (Every Muslim will be effected by it). Then, it will be said, 'It is over, (but) it will be prolonged. During it, a man will arise in the morning as a believer but become a disbeliever in the evening (changing his conviction of the lawful and the unlawful suddenly). This will divide the people into two camps. One of the camps will have faith and no hypocrisy. The other will have hypocrisy but no faith.
When that happens, await the dajjal (the great deceiver) that very day or on the day following."[1]

COMMENTARY: Fitnat ul Ahlas will last long and its effects will be felt over a long period of time. There will be different trails, troubles and worries. The word ahlas had been explained against hadith (tradition) (# 5399) as an underlay of carpet that remains in its place for long. If the word is from (حلس) hils then it is the saddle on the camel's back. So, this commotion ahlas will not spare the people but stick with them. And, also it will be darkness and evil Therefore, people must stay in their homes while it lasts.

The fitnat us sarra will be concealed and hurt Islam, unseen from outside. Some people will claim to be Muslims but will work privately to harm the Muslim and destroy them. They will conspire and involve the Muslims in fitnah. According to Nihayah, sarra is a pebbled plain so perhaps it might refer to the event of Harra that occurred in the time of Yazid. There was a killing spree of the people of Madinah in which hundreds of he sahabah (Prophet's Companions) رضی اللہ عنہم and the tabi'un رحمہم اللہ were martyred and the Haram was severely damaged. This meaning will apply if sarra is taken to mean 'concealed.' If the word is taken in the sense of (سرور) suroor then the fitnah will cause a life of ease and luxury and an abundance of means to that end. People will be extravagant and luxurious and will have no fear of Allah and the hereafter. In the sense of suroor (which is happiness), the fitnah may also mean that the loss that the fitnah will cause to the Muslims will delight their enemies and they will be happy.

The Prophet صلی اللہ علیہ وسلم also said of such a one as professes to be descended from him that because of his ways of living, he will not belong to the Prophet صلی اللہ علیہ وسلم. If he was really so, then he would not have caused harm to the Prophet's صلی اللہ علیہ وسلم ummah by indulging in mischief on earth. This sating is in line with Allah's words:

إِنَّهُ لَيْسَ مِنْ أَهْلِكَ

{Surely he is not of your family}[2] (11: 46)

The Prophet صلی اللہ علیہ وسلم said, "My friend and dear one will never do such a thing. He can only be a Muslim and righteous. He can never hurt other Muslims."
This is confirmed by the next words of the hadith (tradition).
The words 'a man like a hip-bone on a rib' imply that he is of an unsteady mind. So the

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[1] Abu Dawud # 4242.

[2] Addressed to Prophet Nuh علیہ السلام about his son who was unrighteous.

man to whom the people will give allegiance will not be worthy because he will lack knowledge and intelligence and ability to decide and to advise. Thus, the affairs of the State under him will be confusing and lead to dissension.

The hadith (tradition) next mentions the fitnah of ad-duhayma. This word in its root form refers to blackness and darkness and here it implies a condemnation and an evil. Because of widespread killing it is described as a dark night causing everyone to be in darkness which will have a painful influence on everyone's mind, blunting his faculties of mind and forbearance.

The hadith (tradition) also says that the people will be divided into two camps (groups): believers and infidels. The word actually is 'tents' but some people translate it as 'city' The people will be divided in two cities or two countries, one of which will house the believers only the other will have only the infidels. The Arabic word is (فسطاط) for tent but is also used for a city. The hadith (tradition) uses it in the sense of two groups or sections: of believers and of infidels wherever they reside in the world.

That there will be only hypocrites in one of the groups means that

(i) There will be no believers among them, at all, or

(ii) There will be some believers but their belief will not be perfect. Some will profess faith but they will do deeds of the hypocrites. They will lie, betray and be unfaithful to thier promises, and so on.

The next words say that they should await the dajjal (the great deceiver) immediately after the turmoil. At that time, Sayyiduna Mahdi رحمه الله will be in Damascus. The dajjal (the great deceiver) will lay a siege on Damascus. The Prophet Easa عليه السلام will descend from the heaven and the dajjal (the great deceiver) will dissolve against him as salt dissolves in water. Prophet Easa عليه السلام will kill him with his spear and his death will make him very happy.

Teebi said that (فسطاط) is a city or a tent. People will assemble in it and will live in it. It is clear from the last portion of this hadith (tradition) that this fitnah will arise during the last days. But, the ulama (Scholars) say nothing about the turmoil and civil strife (fitnah) mentioned earlier in this hadith (tradition) when they will came, and what events will result through them. In particular, nothing at all has been said about the fitnatus sarra. "Besides, fitnatus nothing has been said about the person from the prophet's صلى الله عليه وسلم household who is said to be behind this fitnah.

MARTYRDOM OF ABDULLAH IBN ZUBAIR رضى الله عنه

The foregoing is as Teebi رحمه الله wrote. However, Shah Waliullah Dahlawi رحمه الله among he scholars following him has determined the evens that cropped up during the fitnahs mentioned in this hadith (tradition). He has pinpointed the fitnah to which the Prophet صلى الله عليه وسلم had referred, through fitnatulahlas, as the martyrdom of Sayyiduna Abdulah ibn zubayr رضى الله عنه. When the khilafah (caliphate) of Yazid ibn Mu'awiyah was announced, he refused to pledge allegiance to him. He moved with his family from Madinah toMakkah.

In 62 AH, Yazid sent to Madinah a huge army of warriors of Shaam (syria) under the command of Muslim ibn Uqbah to crush their revolt. He wreaked immense destruction and massacred he inhabitants of Madinah. This event is known as Harrah. Then he set out to Makkah but, he died on the way, and Husayn ibn Numayr took the army to Makkah. He fought for one day and besieged Makkah and erected catapults on the mount Ibn Qays and

shot continuously at the Ka'bah for more than one month. During this period, the Makkans went through terrible inconvenience and hardship. Meanwhile as Divine decree ordained, Yazid died in Damascus. On hearning of this, Ibn Numayr lifted the siege and took back his army to Damascus.

Then, the caliphate of Abdullah ibn Zubayr رحمه الله was established in the Hijjaz and was acknowledge also by the Iraqis and the Egyptians. Indeed, two months after the Khilafah (caliphate) of Yazid's successor, Mu'awiyah ibn Zubayr رضی الله عنه was accepted as Khalifah over he entire Islamic world.

However, after about six months or slightly more, Marwan ibn Hakam conspired to seize Shaam (syria) and proclaimed himself as Khalifah in Damascus. Then, Egypt and Iraq too renounced Abdullah ibn Zubayr رضی الله عنه. Meanwhile, Marawn ibn Hakam died and his son Abdul Malik succeeded him. He used an extraordinary force to snatch the Khalifah from Adullah ibn Zubayr from nearly all the places. Then he sent Hajj (pilgrimage)aj ibn Yusuf with very strong warriors to Makkah. In Ramadan of 72 AH, he besieged Makkah and placed his catapults on the Mount Abu Qays and continued shooting and the siege till Dhul Hijjah. The people of Makkah underwent great hardship and were through immense trial. There was too much destruction all round Makkah. The shooting was paused for some days during Hajj (pilgrimage) but was resumed immediately after Hajj (pilgrimage) and the Ka'bah was targeted directly. Abdullah ibn Zubayr رضی الله عنه was confined inside it. Towards, the final stage, Abdullah ibn Zubayr رضی الله عنه emerged from the ka'bah and with a mere handful of companions attacked the huge army of the shaam (syria)i warriors. Soon, his companions collapsed one after the other and the enemy began to shoot stones and arrows at him from all four sides. This great glorious man of the world, brave and righteous was martyred in Jumadiuth. Thani 73 AH. There was no one to grieve over his blessed corpse.

This was the account of the martyrdom of Abdullah ibn Zubayr رضی الله عنه Shah waliullah Dahlawi رحمه الله has said that this fitnah is what is called fitnatul ahlas.

ABOUT FITNAH MUKHTAR

Shah Waliullah Dahlawi رحمه الله said about that fitnat us sarra that even this fitnah has taken place in the form of the fitnah and strife of Mukhtar. He was the one who began by resorting to deception and fraudulent ways to gain power over the people of Iraq and then finally subdued them. He undertook this work by claiming to have the support and help of Muhammd Ibn al Hanafiyah رحمه الله [1] and the people of the house of the Prophet صلی الله علیه وسلم. let us see this account in some detail.

This man was Mukhtar ibn Ubaydah ibn Mas'ud Thaqafi. He resided in Kufah, Iraq. He was one of the Shi'ah of Ali رضی الله عنه when Imam Husayn رضی الله عنه was invited to Kufah before going there he first sent his paternal cousin, Muslim ibn Aqil رضی الله عنه, to get people to pledge allegiance to him secretly. On coming to Kufah, Muslim ibn Aqil رحمه الله resided at the house of Mukhtar ibn Ubaydah. Thereafter, Whatever happened and the tragedy of Karbala are well known happenings.

After the tragedy of karbala and martyrdom of Imam Husayn رحمه الله, a group of people came into existence by the name of tawwabeen (patents) under the leadership of sulayman

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[1] Son of Sayyiduna Ali رضی الله عنه but known after his mother.

ibn sard. They used to say that it was their unfaithfulness that brought about the martyrdom of Imam Husayni رضی اللہ عنہ. They confessed to their fault and declared that they repented and resolved to retaliate and avenge the blood of Imam Husayn رضی اللہ عنہ. They vowed to kill every one who had even the slightest part in the killing of Imam Husayn رضی اللہ عنہ Mukhtar in Ubaydah who was already conspiring to take over Iraq found in it an opportunity to incite the people against the killers of Sayyiduna Husayn رضی اللہ عنہ. He instigated the tawwabeen against their leader Sulayman partying him as a weak man unwilling to fight and presented himself as the deputy of Muhammad ibn al-Hanafiyah رحمہ اللہ the brother of Imam Husayn رضی اللہ عنہ and regarded as Imam Mahdi: Hence all hose people of Kufah who were known as Shia of Husayn pledged allegiance to him. The caliphate over Iraq was in the hands of Abdullah ibn Zubayr رضی اللہ عنہ and his governor in Kufah was Abdullah ibn Ziyad. When he learnt of Mukhtar nefarious designs, he put him behind the bars. But, sulayman ibn Sard, the chief of the tawwabeen, continued his anti-state activities. He led an army of seventeen thousand armed men to fight Abdullah ibn Ziyad who was chiefly responsible for martyring Imam Husayn رضی اللہ عنہ in Karbala when he was the governor of Mosul on behalf of Marwan ibn Hakam.

Abdullah ibn Ziyad dispatched his army to check the insurgents and they met at ayn ul wardah. They engaged one another for some days before Sulayman ibn sard and all other leaders of the tawwabeen were killed. The surviving men of the army fled to kufah. Mukhtar sent to them a message of Sympathy from the prison and assured them that he would avenge the blood of Sayyiduna Husayn رضی اللہ عنہ and theirs too. Besides, he somehow sent a letter to Sayyiduna Abdullah ibn Umar رضی اللہ عنہ in Madinah soliciting his intercession for his release. So, he wrote to Abdullah ibn Ziyad recommending him to set Mukhtar free. He respected the request of Ibn Umar رضی اللہ عنہ and set Mukhtar free on condition that he would not spread mischief in kufah and remain in his house.

However, this deceitful man made the people of Kufah, particularly the Shi'a of Husayn رضی اللہ عنہ believe that his spiritual powers got the gates of the prison opened for him, and he came out of it. Meanwhile, Abdullah ibn Ziyad was replaced by Abdullah ibn Muti, as governor of Kufah. Mukhtar presented this change too as the result of his spiritual powers. He violated all the restrictions that had been imposed on him by the previous ruler and resumed his wicked activities undeterred. He managed to impress upon the people that he had uncanny spiritual powers, so a great multitude of them became his disciples. Soon he had an invincible backing. The chief police officer informed the governor of his great notoriety and anti-state activities and steps were being taken to thwart him but it was too late and he was beyond their grasp. He went underground and clandestinely turned his supporters into a strong army His ambition was to take over kufah.

He had already succeeded in wining over the sympathies of Muhammad ibn al Hanafiyah رحمہ اللہ. Then he began to enlist other notables of Kufah on the understanding that he was acting on behalf of Muhammad ibn al-Hanafiyah رحمہ اللہ. When they contacted him for his confirmation, he affirmed that he had permitted mukhtar to seize revenge for blood of Sayyiduna Husayn رضی اللہ عنہ. This confirmation gave Mukhtar extraordinary support.

Finally, one might be brought his armed men to the streets of Kufah and fighting erupted in every nook and corner of the city. They routed the regular army and besieged the governor's house Abdullah ibn Muti being the governor. He managed to get away after

three days. Mukhtar seized control of all government offices and the stat e Treasury and sought from the people pledge of allegiance for Muhammad ibn al-Hanafiyah رحمه الله. He was undisputed ruler over Kufah. However, just after a few days, the people began to oppose him but Mukhtar was too cunning for them. He unleashed a spree of killing whereby there was not even a single house in Kufah that did not mourn over one or two of its members. He also seized vengeance from the killers of Husayn رضی اللہ عنہ. He had everyone who had some part to play in the battle field of karbala executed. He also occupied himself to annexe other regions around kufah and in convincing the people of his supernatural powers by raising the chair of Sayyiduna Ali رضی اللہ عنہ. Gradually, he began to lay claim on prophethood.

Abdullah ibn Zubayr رضی اللہ عنہ took notice of his wide intrusion not only in the political field but also in the religious sphere. He had begun to say that Jibril (gabriel) علیہ السلام come to him with revelation from Allah and that he declared, "I am sent as a prophet." So, After all, Abdullah ibn Zubayr رضی اللہ عنہ decided to take action. He appointed his brother mus'ab ibn Zubayr رضی اللہ عنہ as governor of Busrah and entrusted him with the task of crushing the fitnah of Mukhtar.

Mus'ab رضی اللہ عنہ took his army to kufah to put an end to Mukhtar's mischief. He too learnt of Mus'ab's intentions, so he advanced out of Kufah to fight Mus'ab. The two armies faced one another at a village, Madar. After a fierce fighting, Mukhtar was defeated and he fled to Kufah and fortified himself in the governor's house. Mus'ab رضی اللہ عنہ pursued him and surrounded the governor's house. When his provision was exhausted, Mukhtar came out of the house and made a last attempt to fight but it was not long before he was put to death. This fitnah was thus stamped out from the face of the earth.

THE STORY ABOUT MARWAN

Shah Waliullah رحمہ اللہ Dahlwi says about the man described in the hadith (tradition) as:

'a hip bone on a rib'

that he was Marwah ibn Hakam. His story pertains to before the fitnah of Makhtar. By the time he was killed by Mus'ab ibn رضی اللہ عنہ Zubayr in Kufah, Marwan ibn Hakam had died. The seceding Khalifah of Banu Umayyah was Abdul Malik ibn Marwan. In spite of this disorder of sequence, the conclusion of Shah Waliullah رحمہ اللہ is not out of place. It was very man Marwan ibn Hakam who had challenged Abdullah ibn Zubayr رحمہ اللہ who had become the caliph of the entire Islamic world after the death of Mu'awiyah ibn Yazid ibn Mu'awiyah. Marwan had compelled the people of Damascus to swear allegiance to him as caliph after assuring caliphate there through intrigues. Therefore apart from Banu Umayyah, Other tribes of Shaam (syria) like Banu Kalb, Inan (عنان), Tayy (طی), etc. gave him their pledge, and submitted to his caliphate. That was the beginning of turmoil and civil strife and it caused much damage to Islam and the Muslims. Their strength was sapped. The power that ought to have been used against the enemy was wasted in shedding blood of their own brothers.

Marwan ibn Hakam was cunning and deceitful but was not far-sighted and strong wiled, qualities that are essential for administration of the State. This is evident from the fact that Marwan observed, on the death of Mu'awiyah ibn yazid, that there were some differences among the tribes on the issue of caliphate but Iraq and much of sham had accepted Abdullah ibn zubayr رضی اللہ عنہ as caliph. So he decided to go to Abdullah ibn Zubayr رضی اللہ عنہ

and pledge allegiance to him and be faithful to him. He was ready to go when Abdullah ibn Ziyad came to Damascus and persuaded him to declare himself as a caliph and invite people to give him their pledge. So, his caliphate was truly because of Ibn Ziyad's conspiracy. If Marwan had possessed acumen and intelligence then he would not have been deputed by Ibn ziyad. He would have went to Abdullah ibn Zubayr رضی اللہ عنہ and perhaps the civil strife would have been averted.

FITNAH AD-DAHAYMA

Shah Waliullah (RH said about the fitnah ad-dahayma that by this the Prophet صلی اللہ علیہ وسلم referred to the Tartar invasion and devastation of Muslim lands. They ceased the heaviest loss to Muslims and cities of Islamic states. Those people who supported them were hypocrites. This even took place in the middle of the seventh century of hijrah calendar when the last of the Abbaside caliphs Musta'sim Billah ibn Mustansar ullah was the most cowardly and weakling of the caliphs. He had as his minister Mu'adiuddin Alqami who was extremely partial and an evil Shi'a. He used his skill and shrewdness to make the caliphs a mere figure head and appropriated all authority to himself . It had been his intention all through to oust the Abbasides and install the Alawis as caliphs. To achieve that he compacted with the tartars and invited the grandson of chengiz Khan, Halaku Khan to invade Baghdad. He promised to install him as caliphs over Baghdad and its adjoining areas and possessions. At first, Halaku was hesitant because he was aware of the courage of the people of Baghdad but when Alqami contrived to disburse a large chunk of the army of Baghdad to distant places and cities and used the remaining men to plunder the city, Halaku Khan realized that the caliph was impotent. Alqami also got the Shi'as of Baghdad to write to Halaku that they were confident that he was the one of whom their elders had predicted would relieve them of their plight in such and such a year and he fitted that description. Beside Alqami also conspired with a Sh'ia in Halaku's court, Nasiruddin Toosi. He to disliked the Abbasis (Abbasides) and was trying to end their caliphate. He too concur vaged Halaku Khan to go ahead with his desigus.

Accordingly, Halaku Khan dispatched a strong advance unit to Baghdad. Initially, the Khalifah's weak army seemed to gain an upper hand but soon they suffered reverses and the advance unit of the tarter emerged victorious Then Halaku Khan brought his main collossal army to Baghdad. He besieged the city. The citizens resisted them preventing their entry into the city for fifty days. However, the Shi'as of Baghdad had obtained from Halaku Khan an assurance of protection and they also passed on to him reports of tactical moves and manoeuvred of the caliph's army and men. To add this, Alqami played another trick with caliph. He told him that he should accompany him to Halaku Khan who had promised security, will received him well and retain him as ruler of Baghdad and Iraq. The caliph was deceived and took his son along with him to the army to Halaku Khan outside the city. He said to the caliphs, "Call the members of your government, the ulama (Scholars) of your city and the jurists here to us." He summoned them there. When they were all there, Halaku Khan killed of them one by one in the presence of the caliph. Then Halako Khan directed him to instruct everyone in the city to lay down their arms and come out of the city. He did that too and the people abided by his command. The Tartars pounced on them forthwith and all of them were cut off as pieces of vegetable. They were hundreds of thousands - the footmen, the riders and the nobles. The trench of the city was filled with their corpse. There was so much blood that the river Dajlah (Tigris) turned red.

The Tartars went into the city where women and children carried the Quran on their heads and poured out into the open but the Tartars spared no one. Only a few people who managed to conceal themselves in wells and other secret places in wells and other secret places could survive.
Halaku Khan then on the next day took the caliph to the caliph's house in Baghdad and get from him the keys to all his treasures and everything that he had buried or concealed. This was the day following the killings - 9th Safar 65 AH. After that, he put him in confinement denying him water and food, and asked advice of his advisors about the fate of the caliph Musta'sim. They said unanimously that he should be killed but the wicked Alqami suggested that the sword should not be polluted with his blood but he should be wrapped in saddle- cloth and kicked and crushed. The wretched Toosi seconded his suggestion. So, Alqami was entrusted this task. He wrapped his master, Mustas'im Billah in saddle cloth and put him against a pillar and had the others kick him till he breathed his last. Then he had the body put on the ground and instructed the Tartar soldiers to trample it so that it broke into pieces. All the while he rejoiced at the man's fate from whom he thought he was seizing revenge for the Alawis. The unfortunate caliph was deprived of proper burial too.[1]
This is how the Abbasi dynasty came to an end.
After that, Halaku Khan did not even spare the main - royal - library housing innumerable books. These books were thrown into the river Tigris creating in it a sort of barrier or dam and, gradually. The water took them away. Previously it had become reddish because of the blood of those who had been slain in Baghdad and its adjoining lands. Now, the ink on the book gave it a black tinge which it retained for quite some time. All the palaces were ransacked and stripped of their valuables and flattened.
The historians put the number of those slain in Baghdad and its surroundings at sixteen million (16,0000,00 - one crore and six lacs) Muslims. It was an appalling and harrowing bloodshed and destruction, the like of which cannot be traced in the history of the world. Islam went through a gruesome, fearful tragedy which some called a minor last day.
The must didactic part of the entire sad story is that Alqami got nothing out of it. Halaku Khan did not let only Hashm or Alawi take over the caliphate but placed his own men as rulers over Iraq. Alqami tried his cunning with Halaku, implore with him, wept and sobbed, but Halaku shooed him as one drives away a dog. For some days thereafter, Alqami was treated as a slave cleaning and polishing their shoes but could not endure the instructive fate of his hypocrisy and died of deep grief not long after that.
Baghdad was no longer the capital city. Besides, there was no Khalifah (caliph) any where in the world for three years after the death of Khalifah Musta'sim.

EVIL DRAWS NEAR THE ARABS

(٥٤٠٤) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَيْلٌ لِّلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ اَفْلَحَ مَنْ كَفَّ يَدَهُ۔ (رواه ابوداؤد)

5404. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "How unfortunate for the Arabs that the evil (trials or strife) draws nearer (to them)!

[1] See also hadith (tradition) 5432.

He (alone) will be safe who restrains his hand."[1]

COMMENTARY: According to Teebi رحمه الله the Prophet's صلى الله عليه وسلم saying refers to the fitnah that took place in the time of Sayyiduna Uthman ibn Affan رضى الله عنه. During it the Muslims were torn apart into opposing groups and parties and were locked in civil strive. Not only was Sayyiduna Uthman martyred as a result, but also afterwards there arose a long drawn enmity between Sayyiduna Ali رضى الله عنه and Amir Mu'awiyah رضى الله عنه. Islam and Muslims suffered a great loss.

However, Mulla Ali Qari differs. According to him, this hadith (tradition) refers to the action taken by Yazid ibn Mu'awiyah against the great imam, imam Husayn رضى الله عنه which culminated in the martyrdom of Imam Husayn رضى الله عنه at Karbala. In terms of meaning, this opinion is more correct and more in keeping with the hadith (tradition) because the tragedy of Sayyiduna Imam Husayn's رضى الله عنه martyrdom was such a fitnah about whose evil nature there are no two opinion among the Arabs and non Arabs.

HE WHO KEEPS AWAY FROM FITNAH IS FORTUNATE

(٥٤٠٥) وَعَنِ الْمِقْدَادِ بْنِ الْاَسْوَدِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ السَّعِيْدَ لَمَنْ جُنِّبَ الْفِتَنَ اِنَّ السَّعِيْدَ لَمَنْ جُنِّبَ الْفِتَنَ اِنَّ السَّعِيْدَ لَمَنْ جُنِّبَ الْفِتَنَ وَلَمَنْ اُبْتُلِيَ فَصَبَرَ فَوَاهًا (رواه ابوداؤد)

5405. Sayyiduna Miqdad ibn Aswad رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Indeed, he is fortunate who is preserved from fitnah (turmoil). Indeed, he is fortunate who is reserved from fitnah. Now excellent is he who is involved (in a fitnah) but bears it patiently. (But, how pitiful is he who is neither preserved from a fitnah nor bears it with patience.)"[2]

COMMENTARY: The word (واها) waha means 'pity,' 'regrettable, 'alas.' But, it is also used to mean happiness to say 'lucky,' 'excellent.' In the former sense, it would not be part of the preceding sentence but would be an independent part of a sentence that is understood but not expressed. It would be: 'How pitiful is he who is neither preserved from a fitnah nor bears it with patience!'

In the latter sense, it would mean: 'How excellent is he who is involved in a fitnah) but bears it patiently!' Some scholars of hadith (tradition) take it in this sense.

REVERTING TO IDOL WORSHIP

(٥٤٠٦) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وُضِعَ السَّيْفُ فِيْ اُمَّتِيْ لَمْ يُرْفَعْ عَنْهَا اِلٰى يَوْمِ الْقِيٰمَةِ وَلَا تَقُوْمُ السَّاعَةُ حَتّٰى تَلْحَقَ قَبَائِلُ مِنْ اُمَّتِيْ بِالْمُشْرِكِيْنَ وَحَتّٰى تَعْبُدَ قَبَائِلُ مِنْ اُمَّتِيْ الْاَوْثَانَ وَاَنَّهُ سَيَكُوْنُ فِيْ اُمَّتِيْ كَذَّابُوْنَ ثَلٰثُوْنَ كُلُّهُمْ يَزْعُمُ اَنَّهُ نَبِيُّ اللّٰهِ وَاَنَا خَاتَمُ النَّبِيِّيْنَ لَا نَبِيَّ بَعْدِيْ وَلَا تَزَالُ طَائِفَةٌ مِّنْ اُمَّتِيْ عَلَى الْحَقِّ ظَاهِرِيْنَ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتّٰى يَاْتِيَ اَمْرُ اللّٰهِ

(رواه ابوداؤد والترمذى)

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[1] Abu Dawud # 4249, (Bukhari, Muslim).

[2] Abu Dawud # 4263. According to the Urdu the words if parenthesis would be part of the hadith (tradition) of (واها) is read to mean 'pity' though it also means 'lucky' excellent.

5406. Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Once the sword is used in my ummah (against each other of them), it will not cease to kill them till the day of resurrection And the last Hour will not take place before some of the tribes of my ummah join the polytheists, and (the Last Hour will come) before some tribes of my ummah began to worship idol. And, indeed, there will be among my ummah thirty great liars, each of whom will assert that he is Allah's Prophet, but I am Khatam un nabiyeen (the seal of the prophets and the last Prohets). There will be no prophet after me. And a section of my ummah will not cease to be on the truth. They will prevail (over the enemy) and those who oppose them will not hurt them - till the command of Allah comes."[1]

COMMENTARY: The hadith (tradition) begins by the words of the Prophet صلی اللہ علیہ وسلم that if his ummah resorts to killing each other then Muslim will continue to kill each other. They will shed blood of fellow Muslims and use force against their brothers. This in fighting will not stop till the Last Day. Muslims will be engaged in fighting their own fellow religionist somewhere or the other. These words of the Prophet صلی اللہ علیہ وسلم came out to be true. The mutual fighting of the Muslims has been continuing till to day from the time of Mu'awiyah. رضی اللہ عنہ

Something of the Prophet's صلی اللہ علیہ وسلم saying was realized w hen, after his death, some Arab tribes apostate and thus joined the disbelievers and two polytheists. Abu Bakr رضی اللہ عنہ sowed resoluteness and task them to task.

As for the next words of the Prophet صلی اللہ علیہ وسلم about some of his ummah reverting to idol-worship, if this is stated in the literal sense of the words then perhaps it will occur in future. Some people calling themselves as Muslims and adherents of Islam will really worship the idols. As it is, even today there are Muslims who worship graves and the taziyah.[2]

They bow down their foreheads in prostration to others than Allah.

If these words are used allegorically than there are many examples of it and they are found in every era. Wealth and property are adored. Partition and high rank are like gods. People make them their real objective and their only concern. Another example is of those of whom it is said:

تعس عبد الدینار و عبد الدرھم

"May the slave of dinar and the slaves of dirhams perish."[3]

(The next words are the slave of Khamisah which is money and luxurious cloths or worldly possessions)

The word (خاتم) is either with (ت) Khatam or with (ت) (khatim) (I am the seal of the prophet علیہ السلام). The words 'There is no prophet after me" elaborate them.

The final words 'till the command of Allah comes refer to the Last Hour or the supremacy of religion leaving no sign of disbelief on earth.

THE PERIOD OF ISLAM

(٥٤٠٧) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ تَدُوْرُ رَحَى الْإِسْلَامِ لِخَمْسٍ وَّ ثَلٰثِيْنَ

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[1] Abu Dawud # 4252, Tirmidhi # 3202, Musnad Ahmad.

[2] Certain representations of wombs taken out of Muharram.

[3] Bukhari # 2886, Ibn Majah # 4135.

أَوْسِتٍّ ثَلٰثِيْنَ أَوْ سَبْعٍ وَّثَلٰثِيْنَ فَإِنْ يَّهْلِكُوْا فَسَبِيْلُ مَنْ هَلَكَ وَإِنْ يَّقُمْ لَهُمْ دِيْنُهُمْ يَقُمْ لَهُمْ سَبْعِيْنَ عَامًا قُلْتُ أَمِمَّا بَقِيَ أَوْ مِمَّا مَضٰى قَالَ مِمَّا مَضٰى۔ (رواه ابوداؤد)

5407. Sayyiduna Abdullah ibn Mas'ud narrated that the prophet صلی اللہ علیہ وسلم said, "The mill of Islam will go round for thirty five, thirty six or thirty seven years. Then if they perish, they will perish because of following this path on which they who walked before perished. But, if their religion outlook is maintained for them, then it will be preserved so for seventy years for them." He (Ibn Mas'ud) رضی اللہ عنہ asked, "(Seventy years) of that which will follow of (seventy years) inclusive of that which has passed?' He said (Seventy years) inclusive of what he passed."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said that the period during which the working of the religion will be regular and steady - or maintained - the commands of Shari'ah (divine law) will be well observed the perfectly abided by. The affairs of the Muslims will be accomplished according to the Quran and the sunnah (Holy Prophet's practice). Their life will be well observed the perfectly abided by. The affairs of the Muslims will be accomplished according to the Quran and the sunnah (Holy Prophet's practice). Their life will be preserved from fitnah and mischief. This period will last for thirty-five , thirty six or thirty seven years. It will begin with the year of hijrah (emigration) where all Islamic state and politics and conquests commence. The tragedy of the martyrdom of Sayyiduna Uthman رضی اللہ عنہ is the first fitnah (commotion) in the history of Islam that caused a severe dent in the lives of the Muslims on their religious and political side and Islam military strength weakened tremendously because of the internal dissension and hostility. This turmoil (or fitnah) erupted in 35 AH.

Then, in 36 AH, the Battle of Jamal was fought. Again, in 37AH, the unrest was seen leading to the Battle of siffeen. These weakened the Muslims on their religious, political fronts and their state became unstable. The consequences were very damaging for the ummah.

The word (او) - or) between the years 35, 36, 37 is either to introduce another years, or to mean (بل) 'rather.'

As for these years, they could be interpreted as stated in the foregoing lines that they commence with the hijrah or emigration and the year 1 AH. In this case, they occurred in sequence in 35AH, 36AH and 37AH with the martyrdom of Uthman رضی اللہ عنہ and Battle of Jamal and the Battle of Siffeen. However, these years could also be counted from the time the Prophet صلی اللہ علیہ وسلم spoke these words when he had only a few more years to live. If these years are taken wit h the period of the caliphate of the four caliphs, their total period is exactly the same as he had mentioned in this saying. In other words the count will begin when the Prophet صلی اللہ علیہ وسلم spoke these words and the last of these years will be taken as the last years of Sayyiduna Ali's caliphate. We may say, therefore, that religion was to be observed perfectly and was to be safe from innovation and straying of thoughts and ideas which things could not make inroads in religion, and nothing would happen against the Prophet's صلی اللہ علیہ وسلم directives. If the initial words of these comments are gone by then this forgoing explanation is most appropriate; the working of religion will be regular and

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[1] Abu Dawud # 4254.

steady...the commands will be observed...'
If the meaning of 'religious outlook is maintained' is said to mean that religion will be free of all kinds of turmoil and strife, the question of caliphate would be settled amicably and Muslims would not fight each other, than the initial explanation about the years (beginning with hijrah) will be appropriate.
There is yet another possibility. The years may be said to begin from the time of the first revelation the prophet صلى الله عليه وسلم received which is the first years of his prophethood. In this case. Thirty five years will end with the close of the caliphate of Umar رضى الله عنه. This explanation seems suitable in the sense that, after the Prophet's صلى الله عليه وسلم death, security of religion and faith, abiding by the sunnah (Holy Prophet's practice), unity and corporation mutual love among the Muslims and the stability of the state were seen at their best in the times of Abu Bakr رضى الله عنه and Umar رضى الله عنه. Then, during the caliphate of Uthman رضى الله عنه, things began to deteriorate within two years. Such things transpired as led to these turmoils and unrest. They are a blot in the history of Islam and Muslim.
If after the peaceful and perfect observation of religion in the aforementioned years, people full into disagreement and division in their religions and state affairs and became slack in religion and in preparation for the hereafter and commit sin then they have fallen into the dangerous path of the previous ummahs that had led them to ruin. The people of the previous ummah were destroyed because they Let strayed off the true path, forsaken Truth and were divided on the interpretation of the commands of Shari'ah (divine law) and affairs of the state. They were disinclined to abide by their religion and to obey their Messenger. They did not refrain from committing sin and disobedience. In this hadith (tradition) 'destructions' cover everything that is a means of man's destruction and he destroys himself by pursuing it.
The next words about their religious outlook being maintained mean that if Muslims continue to obey their amir and caliph, retain the working of them and occupy themselves in keeping alive the glory of Islam through unity, then that peace and perfect working could carry on for seventy years. But, the question arises about the specification of seventy years. What does it mean? Its true sense is not before us in detail. However, we may revert to the explanation about the stability of religion, state, and moral and political affairs (meaning, for 35, 36, 37 years). It is on the same pattern that these things will be better for the Muslims and get them proper consequence for seventy years relative to the times to follow.
As it is, the scholars have dwelt at length in explaining this hadith (tradition) from different angles. However, in the light of reliable conviction and belief and allowing for the text of the hadith (tradition), we have presented here as much of a brief explanation as we could provide. Insha Allah, this would be enough, however, if we also reproduce here the explanation of this hadith (tradition) by Shah Waliullah Dahlawi رحمه الله then that would throw more light on the meaning and message of this hadith (tradition), as well as its application.
Hence according to Shah Waliullah رحمه الله the gist of the ahadith (tradition) and its evidence may be explained in these words. The Prophet صلى الله عليه وسلم said that after the days of hijrah (emigration), the progress of Islam and the strength and stability of the Muslims that they have gone through will continue in the same way for thirty five, thirty six years. All affairs of religion and state will be concluded in a good, happy manner. Thereafter some confusion will be created in the sphere of Islam and discord will grow of worsening of the

religious and state affairs of the Muslim. Indeed, this worsening did set in with the beginning of 35AH with the tragedy of the martyrdom of Uthman رحمه الله. There was further worsening in 36 AH with the battle of Jamal between the mother of the faithful, Sayyidah Ayshah رضی اللہ عنہا and Sayyiduna Ali رضی اللہ عنہ. Thereafter, in 37 AH, the situation was totally out of control. Islam and Muslims suffered tremendous loss and destruction with the very frightening war between Sayyiduna Ali رضی اللہ عنہ and Amir Mu'awiyah رضی اللہ عنہ, the Battle of siffeen. Then, the prophet صلی اللہ علیہ وسلم said that if after the worsening of the affairs of the Muslims and the dominance of the rebels over their affairs and the ouster of the rightful caliph, the people adopt the deeds and character that ruin their general situation, then they will cause their own destruction: This will be repeat of the doings of the past ummahs and of their fate. Indeed, this is what did take place after the martyrdom of Sayyiduna Ali رضی اللہ عنہ. Imam Hasan رضی اللہ عنہ had to surrender his right to the caliphate under compulsion and in a very helpless manner. He had to give in. The results were discord and dissension within the ranks of the Muslim. Killing and in fighting resulted for the sake of (gaining) authority and leadership. But, (the prophet's صلی اللہ علیہ وسلم words meant) if the caliph retains his leadership and the rebels are not allowed to dominate, then the working of the religious and state affairs of the Muslims would continue to be excellent and better than times to come. This would carry on for seventy years. Along the path of prosperity.

THE MARTYRDOM OF SAYYIDUNA UTHMAN رضی اللہ عنہ

The comments of this hadith (tradition) mentions three such events of Islamic history one's souls is irritated whenever one recalls them. The Prophet صلی اللہ علیہ وسلم had foretold them indirectly. They are:

(i) the martyrdom of Uthman, رضی اللہ عنہ
(ii) the Battle of Jamal, and
(iii) the Battle of Siffin.

Sayyiduna Uthman رضی اللہ عنہ was the third caliph of Islam. Before him, Umar رضی اللہ عنہ was the caliph in whose times every thing was normal and stable. Even the first half of Uthman's رضی اللہ عنہ caliphate was smooth and followed the same pattern. Then there was some internal strife as well as there were some external conspiracies causing his caliphate instability. His hold on the government and became weak. Of his several good qualities, his outstanding quality was kindness and politeness, a forgiving nature and treating others particularly relatives very well. He was sincere in appointing to high offices those of hiskin who were deserving and qualified and honest. Since he was very wealthy, he generously helped his relatives with his wealth. At the same time, with the passage of time and intermingling with other people the mindset of the Muslims also underwent a transformation. Thus, they particularly the ones who had embraced Islam recently and had not completely freed their minds of racial prejudices, imagined that he was bias to his tribe and was supporting them through the state funds. Though they were scanty and most people had no doubts about Uthman's رضی اللہ عنہ sincerity, yet Addullah ibn Saba, resident of San'a began to spread mischief. He was a Jew. He observed the prosperity of the Muslims as the richest of all people in the world during the caliphate of Uthman رضی اللہ عنہ, so he came to Madinah and began to live as a Muslim. His aim was not only to acquire wealthy and possessions but he also hoped to weaken the Muslims and bring them down the ladder of glory. However, he gained noting in Madinah, so he moved to Busrah.

In Busrah, he won over many people to his side with his cunning and shrewdness. When the governor of Busrah checked him, he left his sympathizers there and moved to Kufah. There already existed some people hostile to Sayyiduna Uthman رضى الله عنه, so, Abdullah ibn Saba found move opportunity there to spread his mischief. ON the one hand, he was averse to Islam and also had some person grudge against Uthman رضى الله عنه and he mished to avenge him. However, after a few days, he had to get out of Kufah, too. So, he come to Damascus but there he could not do anything and was exiled from Damascus. Then he came to Egypt where he was more careful. He set up a clandestine, well organized party. Since he also claimed to have love for the people of the Prophet صلى الله عليه وسلم household and for Sayyiduna Ali رضى الله عنه, he managed to gain success in Egypt and duped its people to get a sizeable following. From here, he got in touch with all regions of the Islamic dominion. As we stated previously, he had left behind some of his followers wherever he had been. Though them, he sent complaint to Madinah's inhabitants that Uthman's رضى الله عنه governors were oppressive and cruel to their subjects. There were faked up. He also incited the people with the supposed partiality of Uthman رضى الله عنه to his relatives and governors. In this way, he created discontent and an ill-will against Uthman رضى الله عنه among the people. Uthman رضى الله عنه gathered his governors and advisers to suggest proper course of action to put down the rebellion. There were suggestions that the mischief makers must be traced and put to death and no mercy should be shown to them but Uthman رضى الله عنه was too kind and gentle for that. He rejected this suggestion. He said, "According to the Quran and hadith (tradition), no one may be executed unless he apostates publicly and his guilt is established." Thus apart from superficial contrivances, no strong measures were taken against the conspirators. They were thus encouraged to make more mischief. They began to clam our and came out openly. In Egypt nada other regions many rebellious groups were created and trained to invade Madinah and to kill Uthman رضى الله عنه.

As for the false complaints sent by the men the Abdullah ibn Saba against various governors and other officers, the Maidnas took them seriously as genuine. So they demanded that Uthman رضى الله عنه should dismiss then but he had investigated the complaints made earlier and had learnt that they were unfounded. So he took no steps against the governors and others officers. The result was that madinah itself turned against Uthman رضى الله عنه and everywhere people turned against him. There was a spate of ramous and the common man lent ears them. The agents of Abdullah ibn Saba reaped harvest in every nook and corner of the entire dominion. Their sympathizers were multiplying day by day and getting stronger. When he found himself strong and his men were well spread in every region, he dispatched to Madinah small, unnoticeable groups of armed man from every area making up a frightening sizeable army. The people of Madinah saw after a few days a large army enter Madinah, calling out the takbir; 'Allahu Akbar' (Allah is the Greatest!'

Abdullah ibn Saba had claimed to love Sayyiduna Ali رضى الله عنه and to work to install him as caliph. He also circulated a fake letter from him purporting to support the movement. But When the rebels who had encroached into Madinah contacted him and asked for his help, he declined flatly. He denied having sent any letter or having offered assistance. And support. He tried his best to keep them away from mischief. Other sahabah (Prophet's Companions) رضى الله عنهم also tried to instill sense in the rebels and bring the situation under control Uthman رضى الله عنه also acceded to the demand of the rebels to depose the governor of

Egypt, but their real objective was to create disorder. So their leaders did not see reason and refused to make peace.

Uthman رضی الله عنه wrote to his governors calling on them to dispatch help and reinforcements. They sent their armies to Madinah to crush the rebels but they had forestalled the armies and surrounded Uthman house.

It need be stated here that Marwan ibn Hakam had a great part in adding fuel to fire and making thing worse for Uthman رضی الله عنه and the Islamic order. He was Uthman رضی الله عنه paternal cousin and chief officer and minister. He took undue advantage of Uthman رضی الله عنه silence and kindness and he created too much unrest in Madinah through his bad conduct, conspiracies and anti-state activities to torment and confuse the Muslims, particularly the Madinans. The people of Madinah did intend to seize this opportunity to oust Marwan but their demand was only that he should be handed over to the people and no more. If Uthman رضی الله عنه had conceded to their demand (to oust Marwan) then perhaps the rebels would not have succeeded much. This is because the people of Madinah would not have supported the rebels but would have resisted hem with force. But, Uthman رضی الله عنه was too kind to hand Marwan over to his subjects and let them kill him.

To resume the account, the rebels stiffened their siege of Uthman's رضی الله عنه house and denied him water even. When Sayyiduna Ali رضی الله عنه and other sahabah (Prophet's Companions) رضی الله عنهم realized that the rebels were pulling down the door of Uthman's رضی الله عنه house and aimed to slay him, they sent their sons and many other men to protect him. They resisted the rebels dauntlessly and stood as a barrier at the door. Some of them stood guard on the roof of his house. The rebels encroached into the house of a neighbour of Uthman رضی الله عنه quietly and jumped over the wall into Uthman's رضی الله عنه house since all his guard were posted at the door or on the roof, there was no one with him besides his wife, Sayyidah Na'ilah رضی الله عنها. As soon as the rebels were inside the house, the pounced on Uthman رضی الله عنه and struck him with their sword. He was reciting the Quran. His wife put out her hand to thwart their attack but her fingers were cut off and separated. Then a second strike martyred Uthman رضی الله عنه. One of them kicked him and broke his ribs. Then, the rebels plundered the house and created commotion.

This happened on Friday, 18th Dhul Hijjah,. 35 AH. His body lay unattended for three days. The rebels enjoyed a free hand over the city. Finally. Some people managed to bury him after three days in the darkness of the night, without giving him a bath in his own garments Sayyiduna Jubayr ibn Mut'im رضی الله عنه led the funeral salah (prayer).

This terrifying and painful martyrdom of Sayyiduna Uthman رضی الله عنه put an end to his caliphate. The wretched Jews succeeded in achieving their destructive conspiracy.[1]

THE BATTLE OF JAMAL

After the martyrdom of Sayyiduna Uthman رضی الله عنه his killers and the rebels ruled the roost in Madinah. The first thing that they did was to terrify the people of Madinah to make them submit to the selection of a new caliph. Since Abdullah ibn Saba had triggered this movement and conspiracy on the ground of supporting Sayyiduna Ali رضی الله عنه and to install him as caliph, so a majority of the rebels were in favour of Ali رضی الله عنه as caliph. However,

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[1] See 'The lives of the Noble caliphs, Ibn Kathir (English translation) pp 263, to 287. And 'the various caliphate, Athar Husain pp 93-119, Both Darul Isha'at Karachi.

as we have read, Ali رضی اللہ عنہ had dissociated himself with the rebels of the caliphate even before the martyrdom of Uthman رضی اللہ عنہ and had refused to help them when they had sought his help. But, on their insistence and on realizing that a majority of the Maidnahs were on his side, he agreed to shoulder the responsibility. In spite of that, when the people presented themselves to pledge allegiance to him, he made it very clear that he would accept their pledge only after the participants of the battle of badr agreed to make him caliph. Therefore those people brought to him as many of the participants of the Battle of Badr as they could. In this way, pledge of allegiance was given to Sayyiduna Ali رضی اللہ عنہ for his caliphate.

As caliph, the first things that was demanded of him was to seek qisas (retaliation) from the killers of Uthman رضی اللہ عنہ. He asked the wife of Uthman رضی اللہ عنہ about the killers. She described to him only two men but could not give their name. Clearly Sayyiduna Ali رضی اللہ عنہ could not bring to book anyone for killing Sayyiduna Uthman رضی اللہ عنہ without proper identification. Hence the demand to seek qisas could not be met when the people particularly Talhah رضی اللہ عنہ and zubayr رضی اللہ عنہ insisted that Ali رضی اللہ عنہ must meet their demand, he explained to them that he would surely extract retaliation and dispense justice, saying, "So for the rebels have a hold while the caliphate is in the nascent stage. So, for new, I cannot do anything. The first thing that I shall do after we are strong enough, is that I shall tackle this case." This is how misgivings arose against Sayyiduna Ali رضی اللہ عنہ. The Muslims, in particular Banu Umayyah, were convinced that the killing of Uthman رضی اللہ عنہ will not be avenged, and his killers will go Scot free.

The saba'is were terrified lest Ali رضی اللہ عنہ implicate them in the killing of Uthman and punish them. Therefore, they did not cease to conspire and make mischief and tried to destabilize the caliphate. They created disquiet and distrust among Muslims for each other. Sayyidah Ayshah رضی اللہ عنہا had gone to Makkah to perform Hajj (pilgrimage). During her return Journey. She was told of the martyrdom of Uthman رضی اللہ عنہ, so she went back to Makkah. She also learnt of Sayyiduna Ali رضی اللہ عنہ becoming caliph and that he was hesitant to punish he killers of Uthman رضی اللہ عنہ. The Makkans were surprised at her return and the surrounded her riding best. She addressed them and announced to them that she would avenge the blood of Uthman. The Banu Umayyah and the Uthmani governor of Makkah assured her of their full fledged support. Talhah رضی اللہ عنہ and Zubayr رضی اللہ عنہ came to Makkah from Madinah and joined forced with her. She took her supporters and went to Busrah to get its armed support. Moreover, on the way some men opted to separate from her and, indeed, she herself had second thoughts about her motive and decided to retract her steps[1] but the agents of the conspirators whose mission was to divide the Muslims created a situation compelling her to again reverse her decision and to advance forward. At Busrah she encamped. The amir of Busrah declined to give her armed support, but the inhabitants of Busrah joined her army. When she was at Amarbad, the amir of Busrah also brought his army there and a confrontation took place between them but the amir; army was defeat ed and forced to retreat. Busrah fell to Sayyidah Ayshah رضی اللہ عنہا and her army. To counter this. Sayyiduna Ali رضی اللہ عنہ led a huge army to Busrah. Meanwhile some man of foresight began to try to reconcile the two sides. Since there hearts were clear and without

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[1] See 'the lives of the Noble caliphs Ibn Kathir p 333 (Darul Isha'at Karachi).

malice and both of them mere loath to engage in battle, they agreed to reconcile. The document for reconciliation was to be signed. But, Abdullah ibn Saba who was in the army of Sayyiduna Ali رضى الله عنه with many of his men did not forget his mischief. That some morning when the document was to be signed, before down. He attacked the army of Sayyidah Ayshah رضى الله عنها, Suddenly. In this way, both sides were wary of each other. But; Sayyidah Ayshah رضى الله عنها tried to prevent fighting. She came on her camel in the howdah (hawdaj) but emotions were so high that her presence let to intensified fighting instead of cooling tempers. Most of the fighting was around her camel. This is why this battle is called the Battle of Jamal because jamal is a camel. The conspirators had a field day. The conspirators had a field day. They incited the Muslims and the sword of a Muslim was used to sever the throat of his own brother Muslim ruthlessly.

Sayyidah Ayshah رضى الله عنها once again attempted to get a cease fire, but Abdullah ibn Saba did not let her do that. Her camel was the centre of fighting and massacre. Arrows were shot from all round at her howdah. The people of Busrah bravely intercepted the arrows on their bodies and corpses were piled up on all four sides of the camel. Finally, the army of Sayyiduna Ali رضى الله عنه bore hard upon the army of Busrah and one of them knocked out a leg of the camel. It gave out on ear piercing growl and dropped on its chest. The army of Busrah dispersed and the battle came to an end. The army of Sayyidah Ayshah رضى الله عنها comprised of thirty thousand men, nine thousand of them died on the battlefield. Then, Sayyiduna Ali رضى الله عنه entered Busrah on the next day and all its citizen pledged allegiance to him. After that, he sent the mother of the believers , Sayyidah Ayshah رضى الله عنها from Busrah with due respect and honour.

Both sides were reconciled in a perfect way. This took place in mid 36 AH. It was the second offensive by the Jews with their cunning conspiracy. It caused a grave damage to the Muslims who had to bear a heavy loss through it.[1]

THE BATTLE OF SIFFIN[2]

Sayyiduna Uthman رضى الله عنه had appointed Sayyiduna Amir Mu'awiyah رضى الله عنه as governor of Shaam (syria).[3]

They were related to one another when Sayyiduna Ali رضى الله عنه became caliph, he deposed all governors and senior officers throughout the caliphate who had been placed at their offices by Uthman رضى الله عنه and replaced them with his own reliable men. Hence, he also issue a decree removing Mu'awiyah رضى الله عنه and appointing Sahl ibn Hunayf رضى الله عنه as new governor of Shaam (syria). However, Sahl رضى الله عنه had to turn back before taking up his assignment and this meant that Mu'awiyah رضى الله عنه had not recognized the caliphate of Sayyiduna Ali رضى الله عنه and that as a member of Banu Umayyah he was insistent on seeking retaliation for the murder of Sayyiduna Uthman رضى الله عنه and that he disagreed with Sayyiduna Ali رضى الله عنه. Once again, the Jews jumped in as Saba'is to spread confusion and

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[1] See; Sirat un Nabi-Miracles, 'Allamah Shibli Nomani al Syed Suleman Nadvi - vol 3 p 499. 'The Battle of Jamal Foretold.' The Prophet صلى الله عليه وسلم once said to his wives, 'The dogs of Huw'ab will book at one of your.' Of Heavab during this battle of Jamal, dog began o book. And, 'the lives of the Notle Caliphs Ibn Kathir, pp 332f. (Both books: Darul Isha'at Karachi)

[2] The lives of the Noble Caliphs, Ibn Kathir pp 359 to398 (Darul Isha;'at Karachi).

[3] Sham covers Syria, Palestine, Lebanon and Jordan.

they engaged themselves in widening the difference between these two men so that Sayyiduna Ali رضی اللہ عنہ resolved to take an armed action against Mu'awiyah رضی اللہ عنہ. This had to be put off because of the Battle of Jamal. After getting over with this battle, the main issue before him was to bring sham under his control and authority and to secure a pledge of allegiance from Mu'awiyah. رضی اللہ عنہ Therefore, his alerted his army to prepare for an offensive on Shaam (syria) and moved his capital of Kufah. On getting wind of these intentions, Mu'awiyah رضی اللہ عنہ to made preparation for an assault Sayyiduna Ali's army advanced part the Euphrates where they pitched tents. Mu'awiyah's army too advanced. Their forward forces first fought one another. Then some people tried to strike a rapprochement but the conspirators had infiltrated both sides to block any move of compromise. For about one month there were skirmishes and both sides avoided a full scale battle than there was a cease fire for one month to allow peace negotiations to work, but this time too the effort failed.

Finally, the battle ensured on 1st Safar 37 AH. They fought a fierce battle for more than one week. Sayyiduna Ali رضی اللہ عنہ army had the upper hand and Mu'awiyah رضی اللہ عنہ very nearly suffered an outright defeat, but, just at the deciding moment, his chief adviser, Amr ibn Aas رضی اللہ عنہ used his wisdom to work out a sudden cease fire. The two parties agreed to appoint an arbitrator each to decide between them in the light of the noble Quran.

They agreed to appoint Amr ibn Aas رضی اللہ عنہ on behalf of Mu'awiyah رضی اللہ عنہ and Abu Musa Ash'ary رضی اللہ عنہ on behalf of Ali رضی اللہ عنہ as their arbitrators However, this effort too failed, but it is a long drawn story. The differences between the two men continued after that.'

However, the terrible battle which is known as the Battle of siffin was toped without further bloodshed. Nevertheless, it harmed the Muslims very much and tainted the glory of Islam. It is said that during this battle nearly seventy thousand Muslims were slain.

SECTION III الفصل الثالث

DHAT UL ANWAT & GOD FOR PEOPLE

(٥٤٠٨) عَنْ اَبِيْ وَاقِدٍ اللَّيْثِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَرَجَ اِلٰى غَزْوَةِ حُنَيْنٍ مَرَّ بِشَجَرَةٍ لِلْمُشْرِكِيْنَ كَانُوْا يُعَلِّقُوْنَ عَلَيْهَا اَسْلِحَتَهُمْ يُقَالُ لَهَا ذَاتُ اَنْوَاطٍ فَقَالُوْا يَارَسُوْلَ اللّٰهِ اجْعَلْ لَنَا ذَاتَ اَنْوَاطٍ كَمَا لَهُمْ ذَاتُ اَنْوَاطٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُبْحَانَ اللّٰهِ هٰذَا كَمَا قَالَ قَوْمُ مُوْسٰى اَجْعَلْ لَنَا اِلٰهًا كَمَا لَهُمْ اٰلِهَةٌ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَتَرْكَبُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ۔ (رواه الترمذى)

5408. Sayyiduna Abu waqid Laythi رضی اللہ عنہ narrated that (after the conquest of Makkah) Allah's Messenger صلی اللہ علیہ وسلم set out for the Battle of Hunayn On the way, he passed a tree belonging to the polytheists on which they hung their weapons (and worshipped it). It was called dhat ul anwat. The (fresh Muslims among the) sahabah (Prophet's Companions) رضی اللہ عنہم (who were not yet well versed in the teachings of Islam) submitted. "O Messenger of Allah. Let us have a dhat ul anwat as there is for them a dhat ul anwat." So, Allah's Messenger صلی اللہ علیہ وسلم said, "Subhan Allah (Allah is without blemish)! This is as what the people (Jews) of Musa علیہ السلام had said, "Let us have a god as there is for them a good (meaning, an idol). By Him who has my soul in His hand, you will perpetrate that which those

preceding you perpetrated."[1]

COMMENTARY: The word (انواط) anwat) is the plural of (نوط). It means to hang. Since weapons were hung on this tree, it came to be called dhat ul anwat. This name was applied to this particular tree.

As for the words 'those preceding you,' they refer to the past ummahs like the Jews and Christians. As it were the Prophet صلى الله عليه وسلم expressed displeasure at such thinking of these people, for, it could lead to the wrong path on which the members of the previous u mmahs walked and could invite Allah's wrath.

SOME FITNAH & THEREAFTER

(٥٤٠٩) وَعَنِ ابْنِ الْمُسَيِّبِ قَالَ وَقَعَتِ الْفِتْنَةُ الْأُوْلٰى يَعْنِىْ مَقْتَلَ عُثْمَانَ فَلَمْ يَبْقَ مِنْ اَصْحَابِ بَدْرٍ اَحَدٌ ثُمَّ وَقَعَتِ الْفِتْنَةُ الثَّانِيَةُ يَعْنِىْ الْحَرَّةَ فَلَمْ يَبْقَ مِنْ اَصْحَابِ الْحُدَيْبِيَّةِ اَحَدٌ ثُمَّ وَقَعَتِ الْفِتْنَةُ الثَّالِثَةُ فَلَمْ تَرْتَفِعْ وَبِالنَّاسِ طَبَاخٌ۔ (رواه البخارى)

5409. Sayyiduna Ibn Musayib رحمه الله (a glorious tabi'I and one who saw all the four caliphs) said, "The first fitrah (turmoil, commotion, eivil strife) occurred, being the tragedy of a martyrdom of Uthman (as, indeed, there had been no fitnah before that in Islam). None of those who had participated in the Battle of Badr survived. Then, the second fitnah occurred being the (strife of) Harrah. None of those who had been at Hudaybiyah survived. (This was the peace treaty and the ba'it ridwan or the pledge of allegiance). Then, the third fitnah occurred and was not removed without strength and intelligence being taken away from the people."[2]

COMMENTARY: The sub-narrator of this hadith (tradition) had included this comments in this hadith (tradition) after Ibn Musayyib's رحمه الله report of the three fitnah. The first fitnah took place in 35 AH. The second in 36 AH. It does not mean that they (the sahabah) رضى الله عنه were killed during the fitnah. They died a natural death and the participant of badr all died before the second fitnah. The last of them to die was Sa'd ibn Abu Waqqas who died a few years before the turmoil of Harrah.

Harrah is the name of a suburb of Madinah. Its land was a stony tract. It was rugged and blackish. The army of Yazid ibn Mu'awiyah that has invaded Madinah came to it from this place. This has been reported in detain in the previous pages.

The word (طباخ) - tabakh) means 'strength' powerful 'thick' or 'fat', and 'intelligence.' It is also used to denote the opposite meaning. The last sentence of the hadith (tradition) means that there survived no sahabi رضى الله عنه (companion) among the tabi'un (epigones or successors of the sahabah). Some commentaries say that the third fitnah mentioned by Musayyib رحمه الله refers to be fitnah Khurooj of Ibn Hamzah Khariji. It had occurred in the time of Harwan ibn Muhammad ibn Marwan ibn Hakam. However, Kirmani رحمه الله has said that the third fitnah refers to the battle of Hajj (pilgrimage)aj ibn Yusuf against Abdullah ibn zubayr رضى الله عنه and the people of Makkah in the time of Abdul Maalik ibn Marwan in 74 AH, in which even the ka'bah was damaged. But, this interpretation cannot be correct if the last sentence of the hadith (tradition) implies that none of the sahabah (Prophet's

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[1] Tirmidhi 2180 (2187), Musnad Ahmad # 21936.

[2] Bukhari # 4024.

Companions) رضی اللہ عنہم survived at the time of this fitnah while in the battle waged by the Hajj (pilgrimage)aj quite a few sahabah (Prophet's Companions) رضی اللہ عنہم were alive so, the first interpretation only is correct.

CHAPTER - II

AL-MULAHIM (BATTLES) باب الملاحم

The word (ملاحم) maiahim) is the plural of (mulhamah (ملحمة) meaning. 'fighting' 'battle' and moment of fierce battle.' The word is derived from (لحم) lahm, meaning 'meat', (لحمة) means 'woof', 'skin,' 'car uncle.' On the battle-field, flesh of those killed is seen all over it. Also, the warriors are so engaged on eh battlefield that they are one upon the other like woven cloth, so it is (ملحمة). This word is also used for war. Sarah writes that this word means 'fitnah.' 'war.'

In this chapter, those particular battles are mentioned that had taken between specific parties because of their mutual discord and at specific places and specific cities. This is why a separate chapter has been created for it. Previously, in the chapter al fitan, fighting and battles of a general nature have been treated.

SECTION I اَلْفَصْلُ الْاَوَّلُ

THOSE THINGS THAT WILL NECESSARILY HAPPEN BEFORE THE LAST HOUR

(٥٤١٠) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى تَقْتَتِلُ فِئَتَانِ عَظِيْمَتَانِ تَكُوْنُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيْمَةٌ دَعْوَاهُمَا وَاحِدَةٌ وَحَتّٰى يُبْعَثَ دَجَّالُوْنَ كَذَّابُوْنَ قَرِيْبٌ مِّنْ ثَلٰثِيْنَ كُلُّهُمْ يَزْعَمُ اَنَّهٗ رَسُوْلُ اللّٰهِ وَحَتّٰى يُقْبَضَ الْعِلْمُ وَيَكْثُرَ الزَّلَازِلُ وَيَتَقَارَبَ الزَّمَانُ وَيَظْهَرَ الْفِتَنُ وَيَكْثُرَ الْهَرَجُ هُوَ الْقَتْلُ وَحَتّٰى يَكْثُرَ فِيْكُمُ الْمَالُ فَيَفِيْضَ حَتّٰى يُهِمَّ رَبَّ الْمَالِ مَنْ يَّقْبَلُ صَدَقَتَهٗ وَحَتّٰى يَعْرِضَهٗ فَيَقُوْلُ الَّذِيْ يَعْرِضُهٗ عَلَيْهِ لَا اَرَبَ لِيْ بِهٖ وَحَتّٰى يَتَطَاوَلَ النَّاسُ فِي الْبُنْيَانِ وَحَتّٰى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُوْلُ يَا لَيْتَنِيْ مَكَانَهٗ وَحَتّٰى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَاِذَا طَلَعَتْ وَرَاٰهَا النَّاسُ اٰمَنُوْا اَجْمَعُوْنَ فَذٰلِكَ حِيْنَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ اَوْ كَسَبَتْ فِيْ اِيْمَانِهَا وَلَتَقُوْمَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا فَلَا يَتَبَايَعَانِهٖ وَلَا يَطْوِيَانِهٖ وَلَتَقُوْمَنَّ السَّاعَةُ وَقَدِ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهٖ فَلَا يَطْعَمُهٗ وَلَتَقُوْمَنَّ السَّاعَةُ وَهُوَ يَلِيْطُ حَوْضَهٗ فَلَا يَسْقِيْ فِيْهِ وَلَتَقُوْمَنَّ السَّاعَةُ وَقَدْ رَفَعَ اُكْلَتَهٗ اِلٰى فِيْهِ فَلَا يَطْعَمُهَا۔ (متفق عليه)

5410. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Last Hour will not come: - before two great parties fight one another (there being a fierce fighting) causing much killing. Both will lay the same claim (and it will not come:) – before (great deceivers and fraudulent people numbering) about thirty lying dajjal (the great deceiver)s are born, each of them claiming to be Allah's Messenger. (And, it will not come) – before knowledge is removed.. (And, it

will not come:) - before earthquakes are many, time files soon (and is short), (many) dissensions appear and there is hajr (meaning, fighting and killing plunder and robbery. (And, it will not come:)
- before you have plenty of wealth uncountable, so that one who has much (wealth and) property seeks to find someone who will receive his charity, but no one will need it (either because he himself is wealthy or is content. And, it will not come:)
- before people take pride in constructing large and palatial building. (And, it will not come:) - before one who passes someone else's grave expresses the desire that he were there instead of him. (And, it will not come:) - before the sun rises in the place of its setting. Then when it rises and people see it (actually rising there they will be amazed and) they will all believe (that it is a portent of the Last Day). But that will be a time 'when to believe them shall not benefit a soul that never believed (them) before, or had not earned any good by its belief.'[1]
And indeed, the last hour will come just when two men have barely spread out their garment between them but will not have completed their transaction of folded up the garment (when the first trumpet will be blown). - And, indeed the Last Hour will come just as a man has milked his milch camel (and brought it home) but will not have sipped it.
And, indeed, the Last Hour will come as a man repairs his tank but will not have watered his camels from it.
And, indeed, the Last Hour will come as a person picks up a morsel of his food to his mouth but will not have placed it (in his mouth)."[2]

COMMENTARY: The first words about both parties lying the same claim in their assertion that they are Muslims and that they are on the right course. Each will be convinced of that. The ulama (Scholars) say that the Prophet's صلی اللہ علیہ وسلم words referred to the supporters of Sayyiduna Ali رضی اللہ عنہ and of Mu'awiyah رضی اللہ عنہ. The former had said about the supporters of the latter:

اخواننا بغوا علينا

"Our brothers, they are! They have rebelled against us."

It is also reported in a tradition: when the armies of Sayyiduna Ali رضی اللہ عنہ and Mu'awiyah رضی اللہ عنہ were confronting one another and one of the former brought one of the latter as captive to Ali رضی اللہ عنہ, a man said on seeing the captive regretting at his condition, "I know well that he was a perfect adherent of Islam. "Sayyiduna Ali رضی اللہ عنہ admonished him, "What is it that you say? He still is a Muslim." These words reject the opinion of the Khawarij who maintain that both the groups (ancening the supporters of Ali رضی اللہ عنہ and of Mu'awiyah) رضی اللہ عنہ were disbelievers. It also belies the contention of the rewafid that the opponents of Ali رضی اللہ عنہ were disbelievers.

We have seen a hadith (tradition) in the previous chapter that the number of lying dajjal (the great deceiver) will be thirty.[3]

Here, the hadith (tradition) says they will be thirty obviously. The Prophet صلی اللہ علیہ وسلم may

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[1] The noble Quran, 6: 158.
[2] Bukhari # 7121, Muslim # 248-157, Musnad Ahmad 2. 313.
[3] Hadith (tradition) # 5406.

have meant nearly thirty in the previous hadith (tradition) too. Or this hadith (tradition) may have been narrated earlier and later the exact number of liars may have been revealed to him so he gave the exact figure in that hadith (tradition) though in this book that hadith (tradition) recedes this one.

Moreover, this hadith (tradition) giving their number as thirty does not contradict the hadith (tradition) of Ibn Amr رضی اللہ عنہ in Tabarani saying (لاتقوم الساعة حتی یخرجون) (The Hour will not come till there arise seventy liars), because here it only means to emphasize the great number of the liars, or thirty of them would claim to be Allah's Messengers. The rest will be liars any way and of a great degree. Or, the seventy could be other than these thirty, making the total one hundred.

In the words 'before knowledge is removed or taken away, knowledge is the specific one that is beneficial in Shari'ah (divine law). It is the knowledge of the Quran and hadith (tradition) and of related subject. It may also be called knowledge of religion. It will be taken away by the departure of the ulama (Scholars) of the ahlus sunnah (Holy Prophet's practice) was al-jama'ah. When there are no scholars, there will be no knowledge. It is a portent of the Last Hours that true, sincere scholars will depart from the earth but the vacuum so created will be filed by the ignorant, unlearned innovators who will be abundant in number. This is why it is said, 'The death of an aalim (scholar) is like the death of the aalam (world).

The words time flies soon refer to the days for Imam Mahdi رضی اللہ عنہ, when he comes there will be peace everywhere on earth and people will be happy. Whenever this happens, time seems to fly fast but whenever one is in trouble and unhappy, time seems to crawl slowly and the hardship looks as if prolonging.

"Earth quakes do not mean only the natural disasters but also refer to trial and strife. Loss and damage will be caused to men in different ways suddenly.

The word (حرج) harj) is defined by a sub narrator as fighting and killing. This will happen because of fitnah (commotion).

As for wealth being aplenty the rich will not find anyone to accept sadaqah (charity) (charity). Everyone will be rich. The poor and needy will not be found. It could also mean that the rich man will resolve to trace out and search much one who may take his sadaqah (charity). A third meaning is that tracing out a poor and needy person who way accept charity will grieve and tire the rich.

As for raising high rises tall building, people will not do it for residential purposes or pious ends. Rather, they will do it to vie with each other and to take pride in their achievement. This is what is happening now a day. People do not hesitate to demolish places of worship places of public welfare, graveyard and the like to build their luxurious houses gardens and parks.

People will hope to be in the grave either because of their anxiety for their religious affairs or because of facing too many trial and strife when they see the graves, people who have a feeling in their hearts and who believe in the hereafter began to say. "would that we were not in this would but were in these graves so that might not have seen these trials and strife!"

As for the sun rising in the west, we shall explain it later when we come across this subject in the chapter: (العلامات بین بدی الساعة) (portents of the Last Hour). Here, it is enough to say that wheat this happens, the avenues of repentance will no more be available to anyone. This is

stated in the hadith (tradition) itself.
The words 'shall not then benefit a soul (to believe)...are interpreted by some to mean that when the sun rises from the west, the avenues of repentance will be shut. So, to believe at that moment, or after, it, if that person was not already a believer, and to do pious work by one who had not done pious work before will be of no use to him. We must bear in mind here that in this case piety means repentance. Thus just as it will not benefit him to believe on that day, so too it will not profit him make a repentance that day. This means that the word (او) - or) in the phase (اوكسبت فى ايمانها خيرا) - or earned...' really stands or and. This mean that the Prophet صلى الله عليه وسلم said, "That day repentance will benefit neither one who had associated with Allah and been polytheistic nor one who comits sin and repents."
As for two people spreading their garment, one of them will be a seller and owner of the garment. The other will be its buyer and one who demands it.
The final portion of the hadith (tradition) means to impress that the last Day will come suddenly. People will be occupied in their work and lost in it when all at one the Last Hour will take them in its grasp. They shall not get enough time to put the morsel of food they hold into their month. The first trumpet will be sounded and its sound will be enough to consign all of them to death. However, they will have seen all the parents of the last Hour before that.

BATTLE WILL BE FOUGHT WITH SOME NATIONS

(٥٤١١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى تُقَاتِلُوْا قَوْمًا نِعَالُهُمُ الشَّعْرُ وَ حَتّٰى تُقَاتِلُوْا التُّرْكَ صِغَارَ الْاَعْيُنِ حُمْرَ الْوُجُوْهِ ذُلْفَ الْاُنُوْفِ كَاَنَّ وُجُوْهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ۔

(متفق عليه)

5411. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The Last Hour will not come till you fight with a people whose shoes are made of hair, and till you fight with the Turks having small eyes, red face, short nose and whose faces look like shields coated with hide."[1]

COMMENTARY: The Turks mentioned in this hadith (tradition) are the descendants for Yafith ibn Nuh. Their forefather was named Turk, so his progeny got this name but they are also called Mughals[2] and tartars.
Their faces are wide and round, and are fleshy. Hence, they are like shields.

(٥٤١٢-٥٤١٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى تُقَاتَلُوْا خُوْزًا وَكِرْمَانَ مِنَ الْاَعَاجِمِ حُمْرَ الْوُجُوْهِ فُطْسَ الْاُنُوْفِ صِغَارَ الْاَعْيُنِ وَجُوْهُهُمُ الْمَجَانُّ الْمُطْرَقَةُ نِعَالُهُمُ الشَّعْرُ۔ رَوَاهُ الْبُخَارِيُّ وَفِيْ رِوَايَةٍ لَهٗ عَنْ عُمْرِو ابْنِ تَغْلِبَ عِرَاضِ الْوُجُوْهِ۔

5412. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The Last Hour will not come till you fight with Khuz and (the people of) Kirman both among the non Arabs (of Iran). They are red faced, snub nosed and

[1] Bukhari # 2927, Muslim # 11-2912, Tirmidhi # 222.
[2] Also Mongoloids, Mangolians.

small-eyes. Their faces look like shields coated with hide and their shoes are made of hair."[1]

5413. Sayyiduna Amr ibn Taghlib رضی اللہ عنہ narrated (this hadith (tradition)) with the words: broad faced." (instead of red faced).[2]

COMMENTARY: The Khuz reside in Khuzistan. Kirman is a famous city of Iran.

A DECISIVE BATTLE WITH JEWS IN FUTURE

(٥٤١٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى يُقَاتِلَ الْمُسْلِمُوْنَ الْيَهُوْدَ فَيَقْتُلُهُمُ الْمُسْلِمُوْنَ حَتّٰى يَخْتَبِيَ الْيَهُوْدِيُّ مِنْ وَّرَاءِ الْحَجَرِ وَالشَّجَرِ فَيَقُوْلُ الْحَجَرُ وَالشَّجَرُ يَا مُسْلِمُ يَا عَبْدَ اللّٰهِ هٰذَا يَهُوْدِيٌّ خَلْفِيْ فَتَعَالَ فَاقْتُلْهُ إِلَّا الْغَرْقَدَ فَإِنَّهُ مِنْ شَجَرِ الْيَهُوْدِ۔ (رواه مسلم)

5414. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Last Hour will not come before the Muslims fight with the Jews and the Muslims will kill them. Then, the Jews will conceal themselves behind stones and trees, but the stone and the tree will call out. 'O Muslim! O slave of Allah! Here is a Jew behind me. Come kill him!' But, the gharqad (a thorny tree called box thorn) will not disclose them because it is among the trees of the Jews."[3]

COMMENTARY: Gharqad is not only a thorny tree, the cemetery of Madinah was also called baqi ul gharqad, though now it is jannat ul baqi; because there were gharqad trees in this area. This tree with not disclose to the Muslims that a Jew is behind it. Rather, it will give him shelter. Only Allah and His Messenger صلی اللہ علیہ وسلم Know why the gharqad will do this thing.

Some authorities say that the Muslim will defeat the Jews overwhelmingly after the appearance of the dajjal (the great deceiver). The Jews will take the side of the dajjal (the great deceiver) and fight the Muslims. However, the Muslim will put an end to their mischief for ever.

COMING OF A MAN FROM QAHTAN

(٥٤١٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى يَخْرُجَ رَجُلٌ مِّنْ قَحْطَانَ يَسُوْقُ النَّاسَ بِعَصَاهُ۔ (متفق عليه)

5415. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Last Hour will not come before a man of Qahtan emerges and shoves people with his stick."[4]

COMMENTARY: Qahtan were a tribe who resided in those days in the tract of land between Yeman and Uman (عمان) also spelt Oman). They were the descendants of Arfahshad ibn Saam ibn Nuh علیہ السلام. Qahtan was down the line and this tribe are his progeny and got their name from him. The people of Yemen are his progeny too.

He will be authoritarian. People will obey him and not dare to disobey him.

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[1] Bukhari # 3590.

[2] Bukhari # 2927, Muslim # 25-2912, Tirmidhi # 2722.

[3] Bukhari # 2926, Muslim # 82-2922.

[4] Bukhari # 3517, Muslim 6. 2910.

Some authorities say that he would truly shave them with his stick, as animals are shaved. Moreover, it is also suggested that he is the same al-jahjah who is mentioned in the next hadith (tradition).

(٥٤١٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَذْهَبُ الْاَيَّامُ وَاللَّيَالِيْ حَتّٰى يَمْلِكَ رَجُلٌ يُقَالُ لَهُ الْجَهْجَاهُ وَفِيْ رِوَايَةٍ حَتّٰى يَمْلِكَ رَجُلٌ مِنَ الْمَوَالِيْ يُقَالُ لَهُ الْجَهْجَاهُ۔ (رواه مسلم)

5416. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Days and nights will not come to an end (so that time terminates and the Last Hour strikes) till a man becomes master (and rules everyone). He will be called al-jahjah."
According to another version." ...till one of the slaves called al-jahjah becomes the ruler."[1]

COMMENTARY: The words in the text (موالی) mawali) is the plural of (مولی) mawla) meaning slave.
The name al-Jahjah is also spelt jahja in some versions.

KISRA'S TREASURES

(٥٤١٧) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَتَفْتَحَنَّ عِصَابَةٌ مِّنَ الْمُسْلِمِيْنَ كَنْزَ اٰلِ كِسْرٰى الَّذِيْ فِي الْاَبْيَضِ۔ (رواه مسلم)

5417. Sayyiduna Jabir ibn Samurah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "without doubt a group of Muslims will seize the treasure of the family of kisra (choroes) that lies in al-Abyad (the white palace)."[2]

COMMENTARY: The word 'family' in the family of kisra is superfluous. Or it means his dependants and subjects. "Kisra is the Abscised form of Khusraw (choroes). It was the title of a Persian monarch as Qaysar (caser) who the emperor of Byzantine, Khaman of China, Fir'awn (pharoa) of Egypt, Qayl of Yemen, Najashi (Negus) of Ethiopia.
Abyad was a palace in Mada'in. When the Muslims conquered this city, they built a mosque after demolishing the place Abyad (or white palace) this mosque exists to this day. The prophet's words came true in the time of Umar when Muslims got possession of the treasure of the kisra (chosroes).

CONQUEST OF THE BYZANTINE & PERSIA

(٥٤١٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلَكَ كِسْرٰى فَلَا يَكُوْنُ كِسْرٰى بَعْدَهُ وَقَيْصَرُ لَيَهْلِكَنَّ ثُمَّ لَا يَكُوْنُ قَيْصَرُ بَعْدَهُ وَلَتُقْسَمَنَّ كُنُوْزُهُمَا فِيْ سَبِيْلِ اللهِ وَسَمَّى الْحَرْبَ خُدْعَةً۔ (متفق عليه)

5418. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'The kisra (Chosroes) has perished. There will not be a Kisra after him. And Qaysar (Caesar of Byzantine)! Surely he will Perish. Then, there will not be qaysar, after him. And, indeed, their treasures will be disbursed in Allah's path." And, he called war (a form of deception.[3]

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[1] Muslim # 69. 2911.
[2] Muslim # 8. 2919.
[3] Bukhari # 3027, Muslim # 76. 2918, Tirmidhi # 2216.

COMMENTARY: The past tense is used to say that Kisra has perished to denote that there is no doubt about it whatsoever. He will be destroyed very soon. Then, that kisra will not be succeeded by another kisra. He said this after the kisra had torn the Prophet صلى الله عليه وسلم letter to him, inviting him to Islam.

The Prophet (E0 termed war a deception. The treasures could not have been acquired without war and some deceiving is permitted in war. It is part of maneuves which is necessary to adopt to win against the enemy. However, it is never permitted to go back on a promise or to break a covenant. What is allowed is to pretend to retreat or to pretend to have more manpower and weapons than actually possessed or t pretend that reinforcements are on the are on the way.

The word (خدعة) is spelt with demmah or fathah of (خ) and sukun of (د) or dammah of (د). But it is more correct with fathah of (خ) and sukun of (د) (خدعة) Khad'ah.

(٥٤١٩) وَعَنْ نَافِعِ ابْنِ عُتْبَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَغْزُوْنَ جَزِيْرَةَ الْعَرَبِ فَيَفْتَحُهَا اللّٰهُ ثُمَّ فَارِسَ فَيَفْتَحُهَا اللّٰهُ ثُمَّ تَغْزُوْنَ الرُّوْمَ فَيَفْتَحُهَا اللّٰهُ ثُمَّ تَغْزُوْنَ الدَّجَّالَ فَيَفْتَحُهُ اللّٰهُ۔

(رواه مسلم)

5419. Sayyiduna Nafi ibn Utbah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, You will invade the Arabian peninsula (after me) and Allah will (get you to) conquer it. Then (you will invade) Persia and Allah will (get you to) conquer it. Then you will invade the Byzantines and Allah will (get you to) conquer them. Then (in the final times), you will fight the dajjal (the great deceiver) and Allah will (get you to)defeat him."[1]

COMMENTARY: The ancient geographers say that the Arabian peninsula was made of Najd, Hijaz (with its two sacred cities Makkah and Madinah). Yamamah, Yemen and Arood (عروض). To the south of this region is the Arabian sea. To he eats is the Gulf of Arabia and Golf of Umman (Oman) and to the west is the Red sea. To the north is the River Euphrates flowing in such a way that it cuts off the dry northern edge to a great extend and because of that this region is called figuratively the Arabian peninsula. Actually, otherwise this region is called the resembling island of Arabia. However, the Arabs do call even what resembles an island as an island.

The part of the Arabian peninsula that were out of the folds of Islam during the Prophet صلى الله عليه وسلم lifetime would be brought to submission later on by his ummah's propagation of religion. The others they would fight and overwhelm. In this way, with Allah's help, the banner of Islam would be raised in all its four corners. There would therefore be no infidel in the entire Arabian peninsula.

When the dajjal (the great deceiver) comes, he will hold sway in most places but when you contend against him, Allah will cause you to dominate and you will liberate and extricate from him he places he had conquered. The dajjal (the great deceiver) will be killed by Sayyiduna Easa عليه السلام who will descent and be sent by Allah to help the Muslim.

While the Prophet صلى الله عليه وسلم spoke to the sahabah (Prophet's Companions) رضى الله عنهم, his address is directed to all Muslim.

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[1] Muslim # 38. 2900.

SIX THINGS BEFORE THE LAST DAY

(٥٤٢٠) وَعَنْ عَوْفِ ابْنِ مَالِكٍ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ غَزْوَةِ تَبُوْكَ وَهُوَ فِيْ قُبَّةٍ مِنْ أَدَمٍ فَقَالَ اُعْدُدْ سِتًّا بَيْنَ يَدَيِ السَّاعَةِ مَوْتِيْ ثُمَّ فَتْحُ بَيْتِ الْمُقَدَّسِ ثُمَّ مُوْتَانٌ يَأْخُذُ فِيْكُمْ كَقُعَاصِ الْغَنَمِ ثُمَّ اسْتِفَاضَةُ الْمَالِ حَتّٰى يُعْطَى الرَّجُلُ مِائَةَ دِيْنَارٍ فَيَظَلُّ سَاخِطًا ثُمَّ فِتْنَةٌ لَا يَبْقٰى بَيْتٌ مِّنَ الْعَرَبِ إِلَّا دَخَلَتْهُ ثُمَّ هُدْنَةٌ تَكُوْنُ بَيْنَكُمْ وَبَيْنَ بَنِي الْأَصْفَرِ فَيَغْدِرُوْنَ فَيَأْتُوْنَكُمْ تَحْتَ ثَمَانِيْنَ غَايَةً تَحْتَ كُلِّ غَايَةٍ اِثْنَا عَشَرَ أَلْفًا۔ (رواه البخاری)

5420. Sayyiduna Awf ibn Maalik رضی الله عنه narrated that he came to the prophet صلی الله علیه وسلم during the Battle of Tabuk when he was in a tent of leather. He said, "Count six things (as portents of it) before the Last Hours comes: My death; then the conquest of Bayt ul Muqaddas[1] (Jerusalem); then a contagious a contagious disease (pestilence) that will overtake you like the disease affecting sheep; then a great deal of wealth so that when anyone is offered even one hundred dinars, he will (regard that as insignificant and) remain displeased (and this was witnessed in the time of Uthman's رضی الله عنه caliphate); then a civil strife (and fighting each other) that will spare no house of the Arabs without affecting it (badly like the martyrdom of Uthman رضی الله عنه or every commotion taking place other after); and, then a truce between you and the banu al-asfar (the Byzantines or the Greek) that they will betray and come against you under eighty banners under each of which will be twelve thousand (warriors)."[2]

COMMENTARY: The word bayt ul muqaddus is actually bayt ul maqdas (مقدس) but one version of the Mishkah has it bayt ul muqaddas.

The Arabic word (قصاص) qisas) in the hadith (tradition) is a disease that affects the livestock in their chest and causes instant death. The disease that the prophet صلی الله علیه وسلم compared to the qisas in plague. It had spread in the time of Umar رضی الله عنه. In three days, seventy thousand people had died. At that time, the cantonment of the Muslim army was at Amwas, near Bayt ul Maqdas, so the plague is known as ta'un amwas. This was the first of its kind to spread in Islamic history.

Banu al asfar are children of (Rome) room ibn Ays ibn Yaqub علیه السلام ibn Ishaq علیه السلام ibn Ibrahim علیه السلام. His complexion was pale whitish. Almost the entire community had the same complexion. (According to Lane's Lexicon the Banu al asfar are the Greeks or their kings because the sons of Al-Asfar, the son of Room, the son of Eesa (or Eysoon or Esau) the son of Ishak علیه السلام (Ishaq is Isaac), the son of Ibraheem علیه السلام (or Abraham). Or, Al Asfar was a surname of Room. Or, they were so called because their first ancestor, room the son of "Eysoon, was of a yellow complexion. O, they were conquered by an army of Abyssinians by whom their women had yellow children. They are h modern Muscovites) (V4 p 699)

The word (غاية) - or as in some version (غابة)) is a flag, standard or banner carried by

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[1] Generally, Baytul Maqdas.

[2] Bukhari # 3176.

detachments or units leg by their commanders (عالة) refers to a cluster of trees, so in this case their numbers were like a cluster of trees.

BYZANTINES & THE DAJJAL (THE GREAT DECEIVER) AGAINST MUSLIMS

(٥٤٢١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى يَنْزِلَ الرُّوْمُ بِالْاَعْمَاقِ اَوْ بِدَابِقٍ فَيَخْرُجُ اِلَيْهِمْ جَيْشٌ مِّنَ الْمَدِيْنَةِ مِنْ خِيَارِ اَهْلِ الْاَرْضِ يَوْمَئِذٍ فَاِذَا تَصَافُّوْا قَالَتِ الرُّوْمُ خَلُّوْا بَيْنَنَا وَبَيْنَ الَّذِيْنَ سَبَوْا مِنَّا نُقَاتِلْهُمْ فَيَقُوْلُ الْمُسْلِمُوْنَ لَا وَاللّٰهِ لَانُخَلِّيْ بَيْنَكُمْ وَبَيْنَ اِخْوَانِنَا فَيُقَاتِلُوْنَهُمْ فَيَنْهَزِمُ ثُلُثٌ لَايَتُوْبُ اللّٰهُ عَلَيْهِمْ اَبَدًا وَيُقْتَلُ ثُلُثُهُمْ اَفْضَلُ الشُّهَدَآءِ عِنْدَ اللّٰهِ وَيَفْتَتِحُ الثُّلُثُ لَايُفْتَنُوْنَ اَبَدًا فَيَفْتَتِحُوْنَ قُسْطُنْطِيْنِيَّةَ فَبَيْنَمَاهُمْ يَقْتَسِمُوْنَ الْغَنَآئِمَ قَدْعَلَّقُوْا سُيُوْفَهُمْ بِالزَّيْتُوْنِ اِذْ صَاحَ فِيْهِمُ الشَّيْطَانُ اِنَّ الْمَسِيْحَ قَدْخَلَفَكُمْ فِيْ اَهْلِيْكُمْ فَيَخْرُجُوْنَ وَذٰلِكَ بَاطِلٌ فَاِذَا جَاؤُا الشَّامَ خَرَجَ فَبَيْنَاهُمْ يُعِدُّوْنَ لِلْقِتَالِ يُسَوُّوْنَ الصُّفُوْفَ اِذَا اُقِيْمَتِ الصَّلٰوةُ فَيَنْزِلُ عِيْسَى بْنُ مَرْيَمَ فَاَمَّهُمْ فَاِذَا رَاٰهُ عَدُوُّاللّٰهِ ذَابَ كَمَا يَذُوْبُ الْمِلْحُ فِي الْمَاءِ فَلَوْ تَرَكَهُ لَانْذَابَ حَتّٰى يَهْلِكَ وَلٰكِنْ يَقْتُلُهُ اللّٰهُ بِيَدِهٖ فَيُرِيْهِمْ دَمَهٗ فِيْ حَرْبَتِهٖ (رواه مسلم)

5421. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Last Hour will not come before the Byzantines advance up to A'maq or Dabiq. Then an army will come out from Madinah against them with the best men on earth at that time. When the rows are arranged against each other, the Byzantines will say, 'Let us face those who had taken captives from us and fight them.' (We do not have any grudge against you. We only wish to retaliate against them. IN this way they will mean to divide the Muslims into groups). But the Muslims will assert 'No! By Allah! We shall not allow you passage between you and our brothers. (We shall all fight together against you). Then all of them will fight. (of the Muslims) one times will be defeated (and desert) and Allah will never forgive them. One third (of them) will be the most excellent of those martyrs in Allah's sight who will be slain. And (another) one third (of them) will be victorious and Allah will never subject them to trials (and He will get them to conquer the land of the Byzantines).
Then, they will conquer Constantinople while they are engaged in dividing the spoils after hanging their swords on olive trees, the devil will call out to them, 'surely almasih al dajjal (the great deceiver) has come to your homes in your absence. So, they will go out (from there) but that news will be false. Then (after that when they (the Muslim) come to shaam (syria) (al-Quds) he the dajjal (the great deceiver)) will appear. As they begin preparations for the battle, drawing up rows, the hour for the salah (prayer) will be on them and Easa ibn Maryam علیہ السلام will descend (from heaven on the minar of the Jami Masjid (mosque) of Damascus while the iqamah is about to be called) and lead them in the congregational) salah (prayer).
As the enemy of Allah (the dajjal (the great deceiver) who will be pitted against the Muslim) sees him, he will dissolve like salt (dissolves) in water. And, were he

(Easa) عليه السلام to spare him, he would dissolve completely. But Allah will kill him at the hands of Easa عليه السلام and he will show them his blood on his spear."[1]

COMMENTARY: A'maq was a place around Madinah. Dabiq was a market place in Madinah. However, according to one opinion that seems to be more correct, this hadith (tradition) was the word madinah for the city halb in sham (Syria), and A'maq and Dabiq are two places between Halb (Aleppo) and Anta kiya (Antioch).

It is stated in Azhar that it is incorrect to take Madinah to refer to Madinat ul Nabi صلى الله عليه وسلم (that, is Madinat ul Munawwarah) because the time to which it refers will be one when Madinah will be safe. Some people say that the word madinah refers to Damascus.

As for the people of whom the hadith (tradition) say that Allah will never forgive them, they will die as disbelievers. They will never be relieved of punishment.

As for the Muslims whom Allah will never subject to punishment, they will have strong faith and will be resolute, brave and courageous. Allah will preserve them from every kind of trial. In other words, this is tidings for them that they will die as perfect believers.

The word Constantinople is spelled in different ways in Arabic. It is an ancient city and had been the capital city of the Roman province Numidia. It is ascribed to their kind Constantine who built it in 330CE. It is situated at the banks of the Bosporus (and sea of Marmara). It is now called Istanbul and is a city of Turkey. Trimidhi رحمه الله has said that it was conquered in the time of the sahabah (Prophet's Companions) رضى الله عنهم. Historical accounts say that it was re-conquered in 1453CE by the uthmani Turks and continues to this day to be a Muslim city. But, this hadith (tradition) reveals that it will slip out of Muslim hands once again. When the Last Day approaches, the Muslim will once again conquer it. The dajjal (the great deceiver) will appear in that period.

In the words 'when the Muslim come to shaam (syria), Shaam (syria) refer to al Quds which is Bayt ul Maqdas. Some versions do explain it. At that time, it was within the limits of Shaam (syria) while now it is within Palestine which is an independent country.

'Sayyiduna Easa عليه السلام will lead the Muslim in salah (prayer) which will be about to be offered. Imam Mahdi رحمه الله will be among those Muslims in the congregation. But, according to one tradition Sayyiduna Easa عليه السلام will ask Imam Mahdi رحمه الله to lead the congregational salah (prayer), saying, "since the iqamah of this salah (prayer) was called for you so you should lead the salah (prayer)." In this way, he will mean to say, "Since you are now the imam and amir(ruler) of the Muslim so I too must follow you. I am not sent as an imam(leader) and Amir forever but I have been sent only to help and support you." So, Imam Mahdi رحمه الله will lead that salah (prayer). Thereafter Easa عليه السلام will lead in the salah (prayer) always. Thus the words of the hadith (tradition) do not speak of that particular salah (prayer) but of the salah (prayer) always following that salah (prayer). He would lead the Muslim in salah (prayer) thereafter. Nevertheless, Sayyiduna Easa عليه السلام will be the imam who will ask Imam Mahdi (RH0 to lead that particular salah (prayer).

(٥٤٢٢) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ اِنَّ السَّاعَةَ لَاتَقُوْمُ حَتّٰى لَا يُقْسَمَ مِيْرَاثٌ وَلَا يُفْرَحَ بِغَنِيْمَةٍ ثُمَّ قَالَ عَدُوٌّ يَجْمَعُوْنَ لِاَهْلِ الشَّامِ وَيَجْمَعُ لَهُمْ لِاَهْلِ الْاِسْلَامِ يَعْنِي الرُّوْمَ فَيَتَشَرَّطُ الْمُسْلِمُوْنَ شُرْطَةً

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[1] Muslim # 34-2897.

لِلْمَوْتِ لَا تَرْجِعُ اِلَّا غَالِبَةً فَيَقْتَتِلُوْنَ حَتّٰى يَحْجُزَ بَيْنَهُمُ اللَّيْلُ فَيَفِيْءُ هٰؤُلَاءِ وَهٰؤُلَاءِ كُلٌّ غَيْرُ غَالِبٍ وَتَفْنَى الشُّرْطَةُ ثُمَّ يَتَشَرَّطُ الْمُسْلِمُوْنَ شُرْطَةً لِّلْمَوْتِ لَا تَرْجِعُ اِلَّا غَالِبَةً فَيَقْتَتِلُوْنَ حَتّٰى يَحْجُزَ بَيْنَهُمُ اللَّيْلُ فَيَفِيْءُ هٰؤُلَاءِ كُلٌّ غَيْرُ غَالِبٍ وَتَفْنَى الشُّرْطُ ثُمَّ يَتَشَرَّطُ الْمُسْلِمُوْنَ شُرْطَةً لِّلْمَوْتِ لَا تَرْجِعُ اِلَّا غَالِبَةً فَيَقْتَتِلُوْنَ حَتّٰى يُمْسُوْا فَيَفِيْءُ هٰؤُلَاءِ وَهٰؤُلَاءِ كُلٌّ غَيْرُ غَالِبٍ وَتَفْنَى الشُّرْطَةُ فَاِذَا كَانَ يَوْمُ الرَّابِعِ نَهَدَ اِلَيْهِمْ بَقِيَّةُ اَهْلِ الْاِسْلَامِ فَيَجْعَلُ اللّٰهُ الدَّبَرَةَ عَلَيْهِمْ فَيَقْتَتِلُوْنَ مَقْتَلَةً لَمْ يُرَ مِثْلُهَا حَتّٰى اِنَّ الطَّائِرَ لَيَمُرُّ بِجَنَبَاتِهِمْ فَلَا يُخَلِّفُهُمْ حَتّٰى يَخِرَّ مَيِّتًا فَيُتَعَادُّ بَنُو الْاَبِ كَانُوْا مِائَةً فَلَا يَجِدُوْنَهُ بَقِيَ مِنْهُمْ اِلَّا الرَّجُلُ الْوَاحِدُ فَبِاَيِّ غَنِيْمَةٍ يُفْرَحُ اَوْ اَيُّ مِيْرَاثٍ يُقْسَمُ فَبَيْنَاهُمْ كَذٰلِكَ اِذْ سَمِعُوْا بِبَاْسٍ هُوَ اَكْبَرُ مِنْ ذٰلِكَ فَجَاءَهُمُ الصَّرِيْخُ اِنَّ الدَّجَّالَ قَدْ خَلَفَهُمْ فِيْ ذَرَارِيْهِمْ فَيَرْفُضُوْنَ مَا فِيْ اَيْدِيْهِمْ وَيُقْبِلُوْنَ فَيَبْعَثُوْنَ عَشَرَ فَوَارِسَ طَلِيْعَةً قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ لَاَعْرِفُ اَسْمَاءَهُمْ وَاَسْمَاءَ اٰبَائِهِمْ وَاَلْوَانَ خُيُوْلِهِمْ هُمْ خَيْرُ فَوَارِسَ اَوْ مِنْ خَيْرِ فَوَارِسَ عَلٰى ظَهْرِ الْاَرْضِ يَوْمَئِذٍ۔ (رواه مسلم)

5422. Sayyiduna Abudullah ibn Mas'ud رضی اللہ عنہ said, "The Last Hour will not come before the division of inheritance is suspended (either because of a heavy death toll of Muslims or because of their used being under a large burden of debt) and war booty does not rejoice the Muslims. This may be because they do not receive any booty at all or that those responsible to distribute the booty commit treachery).

Then (Ibn Mas'ud said to bring out the fact of both these things) the enemy (disbelievers) will equip themselves against the people of Syria and the Muslims, too, will equip themselves against the disbelievers, meaning the Byzantines. The Muslims will then select squad charged to fight to death or return only if victorious. (So) they will fight fiercely till night intervenes. Both sides will retire without being victorious, but the squad will be eliminated. Again the Muslims will selected a squad charged to fight death or return only if victorious (this being the second day). They will fight fiercely till night intervenes when both sides will retire with neither being victorious, the squad will be eliminated (on this day too). Again (on the third day), the Muslims will select a squad charged to fight to death or return only if victorious and they will fight fiercely till night intervenes and both sides have to retire without either being victorious. The squad will be eliminated (this being the third one). Then, on the fourth day, the rest of the army of Islam will advance against the disbelievers and Allah will get them to rout the enemy. The Muslims will fight with rage - tooth and nail - such a battle as has not been seen before so that if a bird were to fly over their rows, it would fall down dead unable to make it to the last of them (in the row). When men who are related and whose number is one hundred are counted (to know the surviving ones), only one will be found to have survived. (The death tall will be exorbitantly high) Thus for what booty may there be rejoicing and what inheritance may be apportioned?

While this is the situation (for Muslim), they will hear about a war greater than that. They will hear a cry (as though someone proclaims), 'The dajjal (the great deceiver)

has reached your offspring during your absence. So, the Muslims will cast away that which is in their hands and (heading for the dajjal (the great deceiver)) they will send ahead, while advancing, ten horsemen as a reconnoitering team.
Allah's Messenger صلى الله عليه وسلم said, "I know their names, the names of their fathers and the colour of their horses. They will be the best of horsemen, or among the best of horsemen on the surface of the earth at that time.'[1]

COMMENTARY: The Arabic word (شرطة) - shurtah) is applied to the forward unit of an army that bear brunt of the enemy attack and fights ferociously, prepared to die. It will nor retreat.

The word (دبرة) in Allah will get them to rout the enemy is also spelt (دابرء) in some versions. The meaning is identical.

•Teebi رحمه الله said that the initial words that the Last Day will not come til distribution of inheritance is suspended are explained further down in the hadith (tradition) 'the enemy will equip themselves. This also explains that acquiring booty will not rejoice them. Both distribution of inheritance and joy at receiving booty will be missing because Muslim will suffer a heavy death toll.

Ten horsemen will go ahead of the rest of the Muslims to investigate the facts of the dajjal (the great deceiver).

As for the Prophet صلى الله عليه وسلم knowing their names and parentage etc. this is a sign of prophethood. It is his miracle that he know these things hundreds of years before they will take place. This is evidence that Allah's knowledge encompasses the detail of everything. He bestowed that much knowledge to the Prophet صلى الله عليه وسلم as He deemed proper for him to know.

WILL BE CONQUERED WITHOUT FIGHTING BUT WITH DECLARATION OF ALLAH'S UNITY & GREATNESS

(٥٤٢٣) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ هَلْ سَمِعْتُمْ بِمَدِيْنَةٍ جَانِبٌ مِّنْهَا فِي الْبَرِّ وَجَانِبٌ مِّنْهَا فِي الْبَحْرِ قَالُوْا نَعَمْ يَارَسُوْلَ اللّٰهِ قَالَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى يَغْزُوَهَا سَبْعُوْنَ أَلْفًا مِّنْ بَنِيْ إِسْحٰقَ فَإِذَا جَآءُوْهَا نَزَلُوْا فَلَمْ يُقَاتِلُوْا بِسِلَاحٍ وَلَمْ يَرْمُوْا بِسَهْمٍ قَالُوْا لَآ إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ فَيَسْقُطُ أَحَدُ جَانِبَيْهَا قَالَ ثَوْرُ بْنُ يَزِيْدَ الرَّاوِيْ لَا أَعْلَمُهُ إِلَّا قَالَ الَّذِيْ فِي الْبَحْرِ ثُمَّ يَقُوْلُوْنَ الثَّانِيَةَ لَآ إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ فَيَسْقُطُ جَانِبُهَا الْأٰخَرُ ثُمَّ يَقُوْلُوْنَ الثَّالِثَةَ لَآ إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ فَيُفَرَّجُ لَهُمْ فَيَدْخُلُوْنَهَا فَيَغْنِمُوْنَ فَبَيْنَاهُمْ يَقْتَسِمُوْنَ الْمَغَانِمَ إِذَا جَآءَهُمُ الصَّرِيْخُ فَقَالَ إِنَّ الدَّجَّالَ قَدْ خَرَجَ فَيَتْرُكُوْنَ كُلَّ شَيْءٍ وَيَرْجِعُوْنَ۔ (رواه مسلم)

5423. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم asked (his sahabah), "Have you heard of a city, one side of which is on dry land and another side of it in the sea?" They submitted, "Yes, O Messenger of Allah! He said, "the Last Hour will not come before seventy thousand of the descendents of Ishaq

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[1] Muslim # 37. 2899.

عليه السلام attack it when they come to its they will alight (at its outskirts) but will alight (at its outskirt) but will not fight them with weapons and will not shoot arrow. Rather, they will proclaim (لا اله الا الله والله اكبر) (There is no God but Allah, and Allah is the Greatest). So, (of the two walls of the city) one of its walls will tumble down."

Hence the sub-narrator, Thawr ibn Yazid رحمه الله said, "I suppose that he -Abu Hurayrah رضى الله عنه - said that it was the one towards the sea."

(Resuming the Prophet's صلى الله عليه وسلم words:) "Then, they will proclaim a second time: (لا اله الا الله والله اكبر) (There is no God but Allah, and Allah is the Greatest), So, the other side will tumble down. Then, they will proclaim a third time: (لا اله الا الله والله اكبر) (There is no god but Allah, and Allah is the Greatest). This will cause a wide opening for them to enter it and take the spoils. However while they will be dividing the spoils, they will hear a cry, calling out, indeed, the dajjal (the great deceiver) has appeared!' So, they will leave everything asi ıe and return."[1]

COMMENTARY: One of the scholars said that the city of whic ، this hadith (tradition) speaks is in Byzantines. Other take the words to refer to Constantinople. It is one of the portents of the Last Hour that this city will fall to a Msulim army. But, it seems that the hadith (tradition) speaks of some other city because Constantinople will be annexed by force.

Mazhar رحمه الله has explained that the descendants of Prophet صلى الله عليه وسلم Ishaq عليه السلام are the people of Syria. Their lineage is traced to Sayyiduna Ishaq عليه السلام the second son of Sayyiduna Ibrahim عليه السلام. They will be Muslims. It is also possible that besides the descendents of Prophet Ishaq عليه السلام, there would also be with them the offspring of the second son of Prophet Ibrhim عليه السلام, Prophet Ismail عليه السلام. They will be Arabs residents of the Hijaz. Or, other Muslims will also join them. So, only the sons of Sayyiduna Ishaq عليه السلام are mentioned for the sake of brevity and their superiority over the others. However, it is also possible that the conquerors of this city will be only the offspring of Sayyiduna Ishaq عليه السلام. They will not fight with weapons. Their abstaining from shooting arrow is mentioned to specify the first general statement. It is laying stress o the declaration that weapons will not be used.

SECTION II اَلْفَصْلُ الثَّانِيْ

SEQUENCE OF EVENTS BEFORE THE LAST HOURS

(٥٤٢٤) عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُمْرَانُ بَيْتِ الْمُقَدَّسِ خَرَابُ يَثْرِبَ وَخَرَابُ يَثْرِبَ خُرُوْجُ الْمَلْحَمَةِ وَخُرُوْجُ الْمَلْحَمَةِ فَتْحُ قُسْطُنْطِيْنِيَّةَ وَفَتْحُ قُسْطُنْطِيْنِيَّةَ خُرُوْجُ الدَّجَّالِ۔

(رواه ابوداؤد)

5424. Sayyiduna Mu'adh ibn Jabal رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "the complete settlement (peopling) of bayt ul Maqdas (Jerusalem, with dense population) will result in the ruin of Yathrib (Madinah). The ruin of Madinah will cause the great war (and fitnah) to be fought. The outbreak of the great war will result in the conquest of Constantinople. The conquest of Constantinople will be a

[1] Muslim # 78. 2920.

forerunner of the coming of the dajjal (the great deceiver)."[1]

COMMENTARY: When Bayt ul Maqdas is densely populated, it will be dominated by the non- Muslim. Their eyes will then be on Madinah and they will conspire to ruin Madinah. To check them, the people of Madinah will come out of the city to engage them in battle.

The hadith (tradition) mentions this city by its ancient name, Yathrib. This word Yathrib is derived from tharab (ثرب) which means destruction. Or, Yathrib was a village of Madinah that was settled by a man named Yathrib. His name was given to the entire village. This city was known as Yathrib till the Prophet صلى الله عليه وسلم emigrated from Makkah to it. On coming here, he gave it a new name and it come to be called Madinahtur Rasul (meaning, the city of Allah's Messenger صلى الله عليه وسلم using simply 'Madinah' is enough, too

A question does arise: when we are disallowed to call it Yathrib, why does the Prophet صلى الله عليه وسلم use the word in this hadith (tradition)? The answer is that this hadith (tradition) dates before it was disallowed to call it Yathrib.

The hadith (tradition) mentions these happenings in the sequence in which they will occur as the Last Day draws nearer. Each will be a herald of the next even if it will take place after some time.

Teebi رحمه الله said that this hadith (tradition) does not contradict a previous hadith (tradition) which says that the devil will proclaim 'the dajjal (the great deceiver) is in your names' when they have conquered Constantinople and apportion its booty but the news will turn out to be false. He fact is that the Prophet صلى الله عليه وسلم merely discloses that the conquest of Constantinople is a sign of he coming of the last day and he appearance of the dajjal (the great deceiver) before it. The false news by the devil does not concern the coming of the dajjal (the great deceiver) but he wished to confuse the Muslims and move then away from the spoils.

GREAT WAR, CONQUEST OF CONSTANTINOPLE & COMING OF THE DAJJAL (THE GREAT DECEIVER)

(٥٤٢٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمَلْحَمَةُ الْعُظْمٰى وَفَتْحُ قُسْطُنْطِيْنِيَّةَ وَخُرُوْجُ الدَّجَّالِ فِيْ سَبْعَةِ اَشْهُرٍ۔ (رواه الترمذی وابوداؤد)

5425. Sayyiduna Mu'adh ibn Jabal رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The great war, the conquest of Constantinople and the emergence of the dajjal (the great deceiver) will occur (in succession) within a period of seven months."[2]

COMMENTARY: The great war could be the one in which death will be huge and out of one hundred relatives only one will survive (hadith (tradition) # 5422). The more correct is that it is the battle which will result in the conquest of a city by the virtue of Allah name (لا اله الا الله والله اكبر) - (hadith (tradition) # 5423)

There three things are to follow each other within seven months. However, the great war and the conquest of Constantinople will follow each other in rapid succession. The dajjal (the great deceiver) will emerge after both these battles are fought.

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[1] Abu Dawud # 3294.

[2] Tirmidhi # 2238, Abu Dawud # 4295.

(٥٤٢٦) وَعَنْ عَبْدِاللّٰهِ بْنِ بُسْرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَ الْمَلْحَمَةِ وَفَتْحِ الْمَدِيْنَةِ سِتُّ سِنِيْنَ وَيَخْرُجُ الدَّجَّالُ فِي السَّابِعَةِ۔ رَوَاهُ اَبُوْدَاوٗدَ وَقَالَ هٰذَا اَصَحُّ۔

5426. Sayyiduna Abdullah ibn Basr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Between the great war and the conquest of the city (of Constantinople) there will be six years. The dajjal (the great deceiver) will then, emerge in the seventh (year)."[1]

COMMENTARY: The previous hadith (tradition) (# 54326) says that the three things will occur within a period of seven months but this gives the period as seven years. The previous hadith (tradition) is unsound because of its week narrators, but this hadith (tradition) is more sounds so, these things mentioned in the two hadith (tradition) will transpire in seven years.

(٥٤٢٧) وَعَنِ ابْنِ عُمَرَ قَالَ يُوْشِكُ الْمُسْلِمُوْنَ اَنْ يُّحَاصَرُوْا اِلَى الْمَدِيْنَةِ حَتّٰى يَكُوْنَ اَبْعَدَ مَسَالِحِهِمْ سَلَاحُ وَسَلَاحُ قَرِيْبٌ مِّنْ خَيْبَرَ۔ (رواہ ابوداؤد)

5427. Sayyiduna Ibn Umar رضی اللہ عنہ said, "The time is coming when the Muslims will be besieged in madinah so much so that their most distant camp will be at salah (prayer) (سلام). And, salah (prayer), is situated near to Khaybar."[2]

COMMENTARY: Salah (prayer) is also spelt sulah. It is a place near khaybar which is about sixty miles from Madinah.

Before the last period, the Muslims will be divided. So, their enemies will take advantage of their weakness and will be bold enough to try to surrounds Madinah and eh Muslims. They will come up to Khaybar.

It could also mean that when the Muslims flee from their native lands and come to seek protection in Madinah, they will assemble between Madinah and salah (prayer).

Another meaning is that when the Muslims flee from their native lands, some will come to Madinah while some others will set up check posts around it to protect it. They will not budge from these check posts the furthest of which will be at salah (prayer).

PEACE TREATY WITH THE BYZANTINES WILL BE VIOLATED

(٥٤٢٨) وَعَنْ ذِيْ مِخْبَرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ سَتُصَالِحُوْنَ الرُّوْمَ صُلْحًا اٰمِنًا فَتَغْزُوْنَ اَنْتُمْ وَهُمْ عَدُوًّا مِّنْ وَّرَاءِكُمْ فَتَنْصُرُوْنَ وَتَغْنِمُوْنَ وَتَسْلَمُوْنَ ثُمَّ تَرْجِعُوْنَ حَتّٰى تَنْزِلُوْا بِمَرْجٍ ذِيْ تُلُوْلٍ فَيَرْفَعُ رَجُلٌ مِّنْ اَهْلِ النَّصْرَانِيَّةِ الصَّلِيْبَ فَيَقُوْلُ غَلَبَ الصَّلِيْبُ فَيَغْضَبُ رَجُلٌ مِّنَ الْمُسْلِمِيْنَ فَيَدُقُّهُ فَعِنْدَ ذٰلِكَ تَغْدِرُ الرُّوْمُ وَتَجْمَعُ لِلْمَلْحَمَةِ وَزَادَ بَعْضُهُمْ فَيَثُوْرُ الْمُسْلِمُوْنَ اِلٰى اَسْلِحَتِهِمْ فَيَقْتَتِلُوْنَ فَيُكْرِمُ اللّٰهُ تِلْكَ الْعِصَابَةَ بِالشَّهَادَةِ۔ (رواہ ابوداؤد)

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[1] Abu Dawud # 4296.

[2] Abu Dawud # 4299.

5428. Sayyiduna Dhu Mikhbar رضی اللہ عنہ [1] narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "You (O Muslims) will conclude a peace with the Byzantines that will be a strong covenant. Then, together with them you will fight an enemy behind you. You will be victorious (with Allah's help) and get the booty and be safe. Then, as you return, you will alight at a green, productive land with mounds. There, one of the Christians will raise the cross and say, 'The cross has conquered!' One of the Muslims will fly into a rage and break the cross. The Byzantines will (revoke and treaty and) violate the pact and get ready to fight."
Some versions have added from the narrators "The muslims will then turn to their weapons and fight. And, Allah will honour them with martyrdom."[2]

LEAVE THE ETHIOPIAN ALONE

(٥٤٢٩) وَعَنْ عَبْدِاللّٰهِ ابْنِ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اتْرُكُوا الْحَبَشَةَ مَا تَرَكُوكُمْ فَإِنَّهُ لَا يَسْتَخْرِجُ كَنْزَ الْكَعْبَةِ إِلَّا ذُوالسُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ۔ (رواه ابوداؤد)

5429. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, leave alone the Ethiopian (and do not disturb them) so that they do not say anything to you (and do not interfere with you). Certainly, none but an Ethiopian with short legs will take out the treasure of the Ka'bah."[3]

COMMENTARY: When the Last Hour is very near, the Abyssinians (or, Ethiopians) will dominate. Their Negus (king) will invade Makkah and demolish the Ka'bah and take out its treasure that is buried under it. The hadith (tradition) either refers to the king himself or to the entire army. So, also the reassure means all that is buried underground the ka'bah. Some people say that it is what the treasurer hold as a trust of the ka'bah and what the people present there by way of offerings.

We must clarify that the saying of this hadith (tradition) about an Ethiopian taking out the treasure of the kabah, or of another hadith (tradition) about an Ethiopian demolishing the ka'bah does not in anyway reject Allah's words in the Quran:

وَحَرَمًا اٰمِنًا

{A sanctuary secure} (29: 67)

because this destruction of the Ka'bah at the hands of the Ethiopians will occur before the last Day when there is no one to take the name of Allah. The word (امنا) means that the sanctuary of sacred kabah) is safe and secure till the Last Day. Hence, when there is no one on earth to remember Allah and when the Last Day comes, then why should the Ka'bah remain? Some people offer another explanation that is more correct. They say that Allah has declared the Ka'bah as a safe (sacred) sanctuary by way of its overall nature. Thus, it will remain a secure sanctuary in essence. It will be preserve always from every kind of destruction and disrespect, but sometimes, incidentally, it might be destroyed. Accordingly similar incident have taken place in the history of the kabah. They have cause damage to it. For instance, in the time of Sayyiduna Ibn Zubayr رضی اللہ عنہ Hajj (pilgrimage)aj ibn Yusuf

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[1] He was the Prophet's صلی اللہ علیہ وسلم serveant and the nephew of the Negus.

[2] Abu Dawud # 4292.

[3] Abu Dawud # 4309. (Or, "Leave them alone so that they leave you alone.)

acting for Abdul Malik ibn Marwan caused extensive damage to the Ka'bah when he acted oppressively against the Makkah, Therefore, if any such thing happens in future, it will not contradict Allah's words.

Or, it could also mean that by these words Allah commands the people of Makkah to give security to those who visit Makkah and the sacred Haram and not to dispute with anyone to them.

It is reported that the chief of the zindeeq faction Qaramtah created much mischief in Makkah, massacred its inhabitants and resorted to large scale plundering. Then one day he mocked and asked), "Where is Allah's declaration?" He quoted the verse of the Quran;

وَمَنْ دَخَلَهُ كَانَ اٰمِنًا

{...and whosoever enters it, is secure.} (3: 97)

So, Allah enabled one man to give him a befitting response. He said, "These words of the Quran do not mean that no one will ever succeed in causing harm to the ka'bah, or to the inhabitants of makkah, or to Makkah, but he can succeed in doing that. Besides these Divine words give command t grant peace and security to anyone who comes to the sacred city, and not to rob and plunder in this city.

(٥٤٣٠) وَعَنْ رَجُلٍ مِّنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ دَعُوا الْحَبَشَةَ مَادَعُوْكُمْ وَ وَاتْرُكُوا التُّرْكَ مَاتَرَكُوْكُمْ۔ (رواه ابوداؤد والنسائی)

5430. One of the sahabah (Prophet's Companions) رضی اللہ عنہم of the prophet صلی اللہ علیہ وسلم said, "Leave alone the Ethiopians as long as they leave you along. And, leave alone the Turks as long as they leave you alone."[1]

COMMENTARY: This hadith (tradition) of the Prophet صلی اللہ علیہ وسلم does not disregard the words of Allah:

قَاتِلُوا الْمُشْرِكِيْنَ كَآفَّةً

{And fight the associators all together.} (9: 36)

The reason is that Ethiopia and Turkey are outside the purview of this verse. Geographically, both these countries were very distant from the centre of Islam Power, A very unfriendly and forbidding wilderness separated them.

Besides, this command of the Prophet صلی اللہ علیہ وسلم was applicable in early Islam when Muslim were not strong. Later, this command was withdrawn.

TURKS WILL BE DRIVEN OFF

(٥٤٣١) وَعَنْ بُرَيْدَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حَدِيْثٍ يُقَاتِلُكُمْ قَوْمٌ صِغَارُ الْاَعْيُنِ يَعْنِي التُّرْكَ قَالَ تَسُوْقُوْنَهُمْ ثَلٰثَ مَرَّاتٍ حَتّٰى تَلْحَقُوْهُمْ بِجَزِيْرَةِ الْعَرَبِ فَاَمَّا فِي السِّيَاقَةِ الْاُوْلٰى فَيَنْجُوْا مَنْ هَرَبَ مِنْهُمْ وَ اَمَّا فِي الثَّانِيَةِ فَيَنْجُوْا بَعْضٌ وَيُهْلِكُ بَعْضٌ وَاَمَّا فِي الثَّالِثَةِ فَيُصْطَلَمُوْنَ اَوْ كَمَا قَالَ۔ (رواه ابوداؤد)

5431. Sayyiduna Buraydah رضی اللہ عنہ (Aslami) narrated about the hadith (tradition) beginning; 'people with small eyes, meaning the Turks would fight with you.' That

[1] Abu Dawud # 4302, Nasa'i # 3177. (Or: leave along...that they say nothing to you...")

the Prophet صلى الله عليه وسلم also said, "you will drive them out three times seven as far as out of (the borders of) the peninsula of Arabia when you push them out the first time, they who flee (after defeat) will be safe. As for the second time, some will be safe while some will die. And, as for the third time, they will be exterminated." Or, just as he said,[1]

COMMENTARY: The words 'meaning, the Turks are spoken by the narrator or a sub narrator.

The peninsula of Arabia has been defined in an earlier commentary to include the Hijaz. Yamamah and Yemen (at that time). It is surrounded almost entirely by water: to the south by the Arabian sea, to its west by the Gulf of Arabia and Gulf of Oman, to its west by the Red Sea and to its north by the Emphrates (farat).

The words 'or just as he said, are spoken by a narrator of the hadith (tradition) after narrating it. He concedes thereby that though he has conveyed the true sense which he remembers well, he does not remember the exact word cf the hadith (tradition). This phrase speaks high of the narrator's sincerity and caution.

FUTURE OF BUSRAH

(٥٤٣٢) وَعَنْ اَبِيْ بَكْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَنْزِلُ اُنَاسٌ مِّنْ اُمَّتِيْ بِغَائِطٍ يُسَمُّوْنَهُ الْبَصْرَةَ عِنْدَ نَهْرٍ يُقَالُ لَهُ دَجْلَةُ يَكُوْنُ عَلَيْهِ جِسْرٌ يَكْثُرُ اَهْلُهَا وَيَكُوْنُ مِنْ اَمْصَارِ الْمُسْلِمِيْنَ وَاِذَا كَانَ فِيْ اٰخِرِ الزَّمَانِ جَآءَ بَنُوْ قَنْطُوْرَآءَ عِرَاضُ الْوُجُوْهِ صِغَارُ الْاَعْيُنِ حَتّٰى يَنْزِلُوْا عَلٰى شَطِّ النَّهْرِ فَيَتَفَرَّقُ اَهْلُهَا ثَلٰثَ فِرَقٍ فِرْقَةٌ يَاْخُذُوْنَ فِيْ اَذْنَابِ الْبَقَرِ وَالْبَرِيَّةِ وَهَلَكُوْا وَفِرْقَةٌ يَاْخُذُوْنَ لِاَنْفُسِهِمْ وَهَلَكُوْا وَفِرْقَةٌ يَجْعَلُوْنَ ذَرَارِيَّهُمْ خَلْفَ ظُهُوْرِهِمْ وَيُقَاتِلُوْنَهُمْ وَهُمْ شُهَدَآءُ۔ (رواه ابوداؤد)

5432. Sayyiduna Abu Bakrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Some members of my ummah will (come and) stay in a low living ground that they will call Basrah. It will be by a river calls the Tigris (dajlah) that will have a bridge over it. Its population will grow large and it will be counted as one of the (main) cities of the Muslim. During the last period, the Banu (children of) Qantura will come (as invaders). They will have broad faces and small eyes and will halt at the bank of the river. The residents of the city will (see them and) from themselves into three section. One of these will take the tails of their cattle and seek shelter in the desert, but they will perish. (Their design will be to escape from the invaders) The other of these will ask for protection for themselves (from the Banu Qantura) but they (too) will perish. The third of they (too) will perish. The third of their section will put their children (and womenfolk) behind them (either leave them behind at home or let them follow them) and (go forth) fight with the invaders. They (or most of them) will become martyrs."[2]

COMMENTARY: Busrah is also spelt Bisrah, and also with an 'a' or 'i'; after 's' Basarah of Basirah.

Dajlah is spelt Dijlah, to. Baghdad lies at the banks of this river.

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[1] Abu Dawud # 4305.

[2] Abu Dawud # 4306.

Helbi رحمه الله has written in the marginal notes of Shifa that Basrah may be spelt Bisrah as well as Busrah. It is the city that was founded during the caliphate of (Sayyiduna) Utbah ibn Ghazwah رحمه الله. There never has been idol worship in this city.

BASRAH IN THIS HADITH (TRADITION) MEANS BAGHDAD

The ulama (Scholars) say that though this hadith (tradition) mentions 'Busrah' explicitly, it refers to Baghdad. Their argument is that the Dajlah (Tigris) does not flow through basrah but in its trajectory lies Baghdad and even the bridge mentioned in the hadith (tradition) as over the Dajlah is in Baghdad. Besides, in the time of the Prophet صلى الله عليه وسلم, Baghdad was not a proper city as it is in our time. Rather, there were, at this place, some scattered villages that were reckoned on the outskirts of Busrah and were ascribed of Basrah.

The Prophet صلى الله عليه وسلم foretold the formation of these villages into a large city of Islam with a huge populace. This is one of the Prophet's صلى الله عليه وسلم miracles that he disclosed the creation of a city. What we have said here is note a mere deduction. There is a historical background for it. We do not find anywhere in the historical accounts that Turks invaded Basrah and fought the Muslims there in a way this hadith (tradition) port6rays. However the Turks (meaning, the Tartars) did invade Baghdad. This was during the time of the last Abbasid caliph. Musta'sim Billah and we have reproduced some of its account reproduced some of its account from books of history in this book Mazahir Haq, previously.[1]

It is clearly, therefore that the hadith (tradition) mentions Basrah because it is a more ancient city than Baghdad, and the villages and habitation where Baghdad was build "were ascribed to Busrah. This was the very Basrah that continued to be a small extention of Baghdad outside it. The gate of this city on this side was called Baab ul Basrah (Gate of Basrah) because of this very reason. Therefore, the Prophet صلى الله عليه وسلم found it sufficient to use its partial name. Or, here reference was to Baghdad ul Basrah, but the governed noun is dropped retaining only the genitive, Basrah, This may be compared to the words of the Quran: (واسئل القرية) {And you may enquire (from the people) of the town} (12: 82). The words in the parenthesis are dropped and (اهل) (people) is understood, the whole being (اهل القرية)

Given this introduction, the hadith (tradition) begin "Some people of my ummah will pitch their camps at the banks of the Tigris and make it as their central or native city. Soon that small settlement will grow into a city that will stand out among the large cities of the Muslims and the contres of Islam." It is the city that is called Baghdad.

Here, we must bear in mind that to bring out the greatness and importance of Baghdad the Prophet صلى الله عليه وسلم used the word (امصار) It is the plural of مصر misr and is used for a large city or metropolis. Smaller cities then that are called madinah (مدينة), baldah(city) (بلدة) and Qaryah (قرية) - respectively, city, town, village. [plural (مدن) (mudan(cities)), (بلاد) (baldah(city), (قرى) (Qura(villages/towns))]

The Banu Qantura and the Turks. Their ancestor was Qantura, so they are all called his children, Banu Qantura.

About the second section seeking protection, they may be said to be the caliph Mustasim Billah and his henchmen. We have spoken on it at length in the preceding pages of this book (hadith (tradition) # 54030) When Halaku Khan invaded Baghdad, Must'sim Billah met him and sought protection for himself, his countries and the citizens, but he spared

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[1] See Hadith (tradition) # 5403.

none of them. All, including the caliph were put to death, one by one.
One of the exponent commented that if it is correct that the hadith (tradition) mentions Basrah for Baghdad and the Prophet صلى الله عليه وسلم had sufficed to use a portion of the genitive construction. 'Baghdad al Basrah' and mentioned only Basrah, then we might assert that the words of the Prophet صلى الله عليه وسلم have been established. The Muslim had settled the city of Baghdad at the banks of the Tigris and developed it so that it grew prosperous and a large central city of the Muslims. Then, the Turks attached it and turned it into utter ruin, eliminating nearly its total population.
However, if we do not agree that Basrah in this hadith (tradition) is Baghdad, but the present city of Basrah then this information of Basrah then this information of the Prophet صلى الله عليه وسلم is yet to see light of day. In future, the Muslims of this city might have to endure the oppression of an enemy of Islam, because we find no such invasion of Basrah in the past and no bloodshed of the kind described in the hadith (tradition).
The third section of the citizens will be ghazis (warriors) in the path of Allah. They will arise boldly to counter the strong invading forced and will face the dauntlessly. Then will fight the enemy before they can dominate the adherents of Islam, and they will attain martyrdom, and this rank will be of perfect martyrs. A very few of them will remain safe, however.
Another of the exponents has said that this hadith (tradition) is one of the miracles of the Prophet صلى الله عليه وسلم because everything took place exactly as he had foretold. His words about the attack on Baghdad by the Turks came true in Safar 656 AH. The Tartar Turks under Halaku Khan razed Baghdad to the ground, massacred the Muslims mercilessly. They spared nothing, not even the libraries and educational centers without burning them down. The flames of the fire had a very harmful effect on all of Islam. Words and pen cannot describe the havoc they created in the Islamic world.

MORE ABOUT BASRAH

(٥٤٣٣) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَااَنَسُ اِنَّ النَّاسَ يُمَصِّرُوْنَ اَمْصَارًا وَاِنَّ مِصْرًا مِّنْهَا يُقَالُ لَهُ الْبَصْرَةُ فَاِنْ اَنْتَ مَرَرْتَ بِهَا اَوْ دَخَلْتَهَا فَاِيَّاكَ وَسِبَاخَهَا وَكَلَّائَهَا وَنَخِيْلَهَا وَسُوْقَهَا وَبَابَ اُمَرَآئِهَا وَعَلَيْكَ بِضَوَاحِيْهَا فَاِنَّهُ يَكُوْنُ بِهَا خَسْفٌ وَقَذْفٌ وَرَجْفٌ وَقَوْمٌ يَبِيْتُوْنَ وَيُصْبِحُوْنَ قِرَدَةً وَّخَنَازِيْرَ- (رواه)

5433. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "O Anas, the people will inhabit new cities. One of those cities shall be called Basrah. If you happen to pass by it or to go into it, beware of going near to its salt marshes, not near to its kala (which is one of its places or river front) not near to its palm-trees, not near to its market, not near to the gates of their kings and chiefs, but you must keep only to its surrounding. Indeed, there will come to pass swallowing into the earth, pelting stones (from the sky) and severe earthquakes in these places. (In these places) there will be people who will sleep through the night only to get up in the morning as apes and swine."[1]

[1] Abu Dawud # 4307.

COMMENTARY: The word (سباخ) sibakh) is the plural of (سبخة) sabhkah) a salt marshy infertile land. Sibakh is such a region in Basrah.
Kala too is the name of an area of Basrah.
The word (ضواحی) dawahi) is the plural of (ضاحت) dahiyah) the borders of the city and its suburbs. There also is a place by the name Dihiyat ul Basrah in the surrounding of Basrah. Some authorities say that Dawahi are the mountains of Basrah.
Therefore, the Prophet صلی اللہ علیہ وسلم command to Anas رضی اللہ عنہ to stay within the dawahi of Basrah (its surroundings) was actually to keep away from the people, if he went to Basrah. Those of its people who commit sin and transgression will be subjected to a punishment whereby their youth will turn into apes and their older people into swine's.
This hadith (tradition) is evidence that metamorphosis and swallowing are such form of punishment that will be meted out to this ummah to. This is why this hadith (tradition) warns us of hem. The ahadith (tradition) do give warning of this kind of punishment for the qadariya (ostentation)h sect. This is why some exponent say hat the places of which the Prophet صلی اللہ علیہ وسلم disallowed Anas رضی اللہ عنہ to go may be the haunts of the Qadiriya (ostentation)h sect. The reason is that the punishment of metamorphosis and swallowing that will befalls this ummah will actually take in its stride those who reject and deny Divine decree.
The word 'kala is also spelt kalla. It is a place in Basrah. One of the exponent has said that it is the river front in Basrah where ships and boats are anchored. Some other scholars say that kala is the grazing ground of animals, in Basrah. This is confirmed by the word in some versions spelt in a different from (کلا) kala) to mean hay and greenery.
One of the scholars has written that the reason why punishment will be given to people at these places in the form of metamorphosis and swallowing is that they would be very wicked and rebellious.
The reason why it is disallowed to approach their palm trees is actually to keep away from gardens. Perhaps, the surrounding and situation in those gardens will be harmful and damaging to religion and faith and respect and honour.
The markets might be places where religious injunctions will be disobeyed and vain pursuits might be commonly followed. Buying and selling will perhaps be transacted dishonestly.
The gates of the kings and rulers are disallowed because injustice and wrong doing might be perpetrated there. So. Anas رضی اللہ عنہ was advised to stay away from those gates.
In the original copy of the Mishkah, blank space follows the word (روی) - transmitted by..) which means that the compiler of MIshkah did not know he source. However, Jazri رحمہ اللہ. Has mentioned the transmitters in these words.

رواہ ابوداؤد ومن طریق لم یجزم بها الراوی بل قال لا اعلم الاعن موسی ابن انس عن انس ابن مالك

(Abu Dawud has transmitted it from a line of transmission but has doubt about one of the narrator in its chain, saying, "I do not know him." But, he has named a narrator Musa ibn Anas رضی اللہ عنہ who has transmitted it from Sayyiduna Anas ibn Maalik رضی اللہ عنہ
This kind of statement raised doubt. Musa ibn Anas Ansari رضی اللہ عنہ was a judge of Basrah and a tabi (who is a successor of the sahabah) رضی اللہ عنہ.

EXCELLENCE OF A MOSQUE IN A VILLAGE OF BASRAH

(٥٤٣٤) وَعَنْ صَالِحِ بْنِ دِرْهَمٍ يَقُوْلُ انْطَلَقْنَا حَاجِّيْنَ فَإِذَا رَجُلٌ فَقَالَ لَنَا إِلَى جَنْبِكُمْ قَرْيَةٌ يُقَالُ لَهَا الْأُبُلَّةُ قُلْنَا نَعَمْ قَالَ مَنْ يَضْمَنُ لِيْ مِنْكُمْ أَنْ يُصَلِّيَ بِيْ فِيْ مَسْجِدِ الْعَشَّارِ رَكْعَتَيْنِ أَوْ أَرْبَعًا وَيَقُوْلُ هٰذِهٖ لِأَبِيْ هُرَيْرَةَ سَمِعْتُ خَلِيْلِيْ أَبَا الْقَاسِمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ اللّٰهَ عَزَّ وَجَلَّ يَبْعَثُ مِنْ مَسْجِدِ الْعَشَّارِ يَوْمَ الْقِيٰمَةِ شُهَدَاءَ لَا يَقُوْمُ مَعَ شُهَدَاءِ بَدْرٍ غَيْرُهُمْ۔ رَوَاهُ أَبُوْدَاوُدَ وَقَالَ هٰذَا الْمَسْجِدُ مِمَّا يَلِي النَّهْرِ وَسَنَذْكُرُ حَدِيْثَ أَبِي الدَّرْدَاءِ إِنَّ فُسْطَاطَ الْمُسْلِمِيْنَ فِيْ بَابِ ذِكْرِ الْيَمَنِ وَالشَّامِ إِنْشَآءَ اللّٰهُ تَعَالٰى۔

5434. Sayyiduna Salih ibn Dirham رحمه الله narrated: "We set out (from Basrah to Makkah) to perform Hajj (pilgrimage). There we come across a man (who was Abu Hurahrah رضى الله عنه. He asked us, 'Is there towards your place on the outskirts a village called ubullah?' We said, "yes' He asked 'which of you would agree to offer on my behalf two raka'at of four raka'at in the mosque al-Ashshar (forming the intention and) saying that this salah (prayer) is on behalf of Abu Hurayrah? I had heard my friend Abu Al-Qasim رضى الله عنه (Muhammad) رضى الله عنه say that on the day of resurrection. Allah, Mighty and Glorious, will raise martyrs form the mosque al-Ashhsar such that other than them no one will rise along with the martyrs of Badr." (this means that the martyrs who rise from their graves on the day of resurrection alongwith the martyrs of Badr will be he martyrs of this mosque. Or, on the days of resurrection, no but the martys of this mosque will be of the same rank as the martyrs of Badr).[1]

Abu Dawud who has transmitted this hadith (tradition) has stated that the mosque al-Ashshar is near the river Tigris in the neighbourhood of Basrah.

COMMENTARY: Ubullah is a well-known village near Basrah. Al-Ashshar is a mosque situated in it. People do come here to offer salah (prayer) to earn blessings.

As for the martyrs of the mosque Ashshar, it is not clear whether they belonged to a previous ummah or they are of this ummah.

Nevertheless, this hadith (tradition) speaks of their greatness and excellence. They are at par with and of the same rank as the martyrs of Badr. If the mosque itself possesses this much excellence, then clearly a salah (prayer) offered in it is very rewarding and of a great merit. This hadith (tradition) is evidence that it is very excellent and reward-earning to offer salah (prayer) and to worship in such places and houses or building that are auspicious and meritorious. It is also evidence that reward of physical worship, like salah (prayer), may be consigned to another person and these worship may be offered on behalf of other people, who may have died or are alive. The reward is conveyed to them. Most of the ulama (Scholars) concur with this view. As for worship that involves a monetary contribution, like sadaqah (charity), all the ulama (Scholars) agree that its reward may be consigned to anyone else.

وسنذكر حديث ان شاء الله تعالى We shall mention the hadith (tradition) of Abu Darda رضى الله عنه (ان فسطاط المسلمين) in the chapter on Yeman and shaam (syria) (# 6281), insha Allah, Taala.

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[1] Abu Dawud # 4308.

SECTION III اَلْفَصْلُ الثَّالِثُ

UMAR رضی اللہ عنہ KEPT FITNAH AWAY

(٥٤٣٥) عَنْ شَقِيْقٍ عَنْ حُذَيْفَةَ قَالَ كُنَّا عِنْدَ عُمَرَ فَقَالَ اَيُّكُمْ يَحْفَظُ حَدِيْثَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْفِتْنَةِ فَقُلْتُ اَنَا اَحْفَظُ كَمَا قَالَ قَالَ هَاتِ اِنَّكَ لَجَرِئٌ وَكَيْفَ قَالَ قُلْتُ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِتْنَةُ الرَّجُلِ فِيْ اَهْلِهِ وَمَالِهِ وَنَفْسِهِ وَوَلَدِهِ وَجَارِهِ يُكَفِّرُهَا الصِّيَامُ وَالصَّلٰوةُ وَالصَّدَقَةُ وَالْاَمْرُ بِالْمَعْرُوْفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ فَقَالَ عُمَرُ لَيْسَ هٰذَا اُرِيْدُ اِنَّمَا اُرِيْدُ الَّتِيْ تَمُوْجُ كَمَوْجِ الْبَحْرِ قَالَ قُلْتُ مَالَكَ وَلَهَا يَا اَمِيْرَ الْمُؤْمِنِيْنَ اِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا قَالَ وَيُكْسَرُ الْبَابُ اَوْيُفْتَحُ قَالَ قُلْتُ لَا بَلْ يُكْسَرُ قَالَ ذٰلِكَ اَحْرٰى اَنْ لَّا يُغْلَقُ اَبَدًا قَالَ فَقُلْنَا لِحُذَيْفَةَ هَلْ كَانَ عُمَرُ يَعْلَمُ مَنِ الْبَابُ قَالَ نَعَمْ كَمَا يَعْلَمُ اَنَّ دُوْنَ غَدٍ لَيْلَةً اِنِّيْ حَدَّثْتُهُ حَدِيْثًا لَيْسَ بِالْاَغَالِيْطِ قَالَ فَهِبْنَا اَنْ نَسْاَلَ حُذَيْفَةَ مِنَ الْبَابِ فَقُلْنَا لِمَسْرُوْقٍ سَلْهُ فَسَاَلَهُ فَقَالَ عُمَرُ۔ (متفق عليه)

5435. Sayyiduna Shaqiq رحمہ اللہ reported that Sayyiduna Hudhayfah رضی اللہ عنہ narrated that, "We were together with Umar رضی اللہ عنہ (one day). He asked, "which of you remembers the hadith (tradition) of Allah's Messenger صلی اللہ علیہ وسلم about the fitnah?' I said, "I remember it just as he had spoken it.' He said, 'Let us have it. Indeed, you are bold. How did he say? I said that I had heard Allah's Messenger صلی اللہ علیہ وسلم say 'A man's fitnah (which is a trial and a test for him) lies in his family, his property, his own self his children and his neighbour. Expiation for it (and for a sin that might be committed because of it) may be made by fasting offering salah (prayer). Sadaqah (charity), enjoining piety (or what is reputable) and forbidding evil (or that which is disreputable)

But, Umar رضی اللہ عنہ said, 'I did not mean this. I meant the one that would rise like the turbulent waves of the sea."

Sayyiduna Hudayfah رضی اللہ عنہ added, 'I said, why do you worry about it, O Amir ul mumineen (Commander of the faithful)? Surely, between you and it is a closed door. He asked will the door be broken down, or opened?' I said, 'It would be broken down. So, he said, 'then, it is most probable that it would never again be closed."

Shaqiq رحمہ اللہ said, "We asked Hudhayfah رضی اللہ عنہ "Did Umar رضی اللہ عنہ know who the door was?' He said, "Yes! (He know it0 as he knew that a night precedes the next day. Indeed, I narrated to him a hadith (tradition) that was without any mistake."

Shaqiq رحمہ اللہ said, "We were hesitant to ask Hudhayfah رضی اللہ عنہ who was meant by the door. So we requested Masruq رحمہ اللہ to ask him and he did ask him. He said, 'Umar' (He was an obstacle to any fitnah intruding into and troubling Islam and the lives of Muslims)."[1]

COMMENTARY: Umar's رضی اللہ عنہ words to Hudhayfah رضی اللہ عنہ 'you are bold' (in narrating

[1] Bukhari # 7096, Muslim # 26. 144, Tirmidhi # 2258.

hadith (tradition)) could be an expression of dislike or a nod of approval. Umar صلی اللہ علیہ وسلم could have been surprised at his over confidence in the presence of other sahabah (Prophet's Companions) رضی اللہ عنہم and himself, for none of them could be so sure of his memory. Then he asked him to narrate the hadith (tradition).

If he lauded Hudhayfah's رضی اللہ عنہ memory than his word meant that he approved his claim that he remembered the hadith (tradition). He knew that Hudhayfah رضی اللہ عنہ used to ask the Prophet صلی اللہ علیہ وسلم many questions about the fitnah and evil that could engulf the ummah. Therefore, he should know more about the fitnah and the Prophet's صلی اللہ علیہ وسلم saying about them.

As for a man's fitnah lying in his family. Allah created man and attached him to different things and people, like family property etc. Then he made him responsible to know their right and to give them to their owners. So, this is a kind of trial for him. But, man is negligent and foolish is not fulfilling his responsibilities and not giving the rights to the right owners. He disobeys Allah's commands in this regard. Thereby, he not only perpetrates sin but also puts himself to grief and unnecessary fatigue. Hence, it become obligatory to atone for his shortcoming by doing some pious work, like offering salah (prayer), fasting, giving charity, and so on, because Allah says:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

{Surely good deeds carry away the evil...} (11: 114)

When Sayyiduna Umar رضی اللہ عنہ asked the people if anyone knew of any saying of the Prophet about the fitnah (trial strife, turmoil's commotions, subterfuges etc), he could have had one of two things in mind:

(i) The trials concerning man's rights and obligations to the other people. It is as the Quran says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ الخ

{And we will discipline you with something of fear and hunger...} (2: 155)

(ii) The infighting, killing and dissension within the ummah.

It transpired that he had asked about the second things. But, Sayyiduna Hudhayfah رضی اللہ عنہ had presumed that he had enquired about the first thing so he enlightened him on that subject. Then, on knowing the correct meaning of Umar's رضی اللہ عنہ question, he narrated the Prophet's صلی اللہ علیہ وسلم hadith (tradition) on that kind of fitnah, too.

When he said that a closed door kept the fitnah (trial) at bay, he meant the presence of Umar رضی اللہ عنہ himself. Hudhayfah رضی اللہ عنہ meant to say, "As long as you are alive, that fitnah (trial) will not appear. But, when you die, it will take everyone in its stride."

As for the door being broken, some doors cannot allow free passage without being broken. Such doors will not then be closed at all. But, if a door is opened easily then it may be re-closed too. For instance, there are two adjoining house having a common wall with a closed door separating them. One of the house is packed with fitnah (trial) and mischief while the other is full of peace and security. The fitnah (trial) cannot seep through to the other house and disturb its peace. Thus, Umar's رضی اللہ عنہ life was like a closed door barring fitnah (trial) from showing itself, but his death meant that the door was opened. The Door was broken when he was killed. If he had died a natural death then the door would have been deemed to have been opened easily.

CONQUEST OF CONSTANTINOPLE WILL BE NEAR THE LAST HOUR

(٥٤٣٦) وَعَنْ اَنَسٍ قَالَ فَتْحُ الْقُسْطُنْطِيْنِيَّةِ مَعَ قِيَامِ السَّاعَةِ۔ رَوَاهُ التِّرْمِذِيُّ وقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5436. Sayyiduna Anas رضی الله عنه said, "The conquest of Constantinople will be forerunner of the Last Hours."[1]

WELL COMPLETED

Praise belongs to Allah that this portion of Mazahir Haq is complete from the book of (كتاب الصيدوالذبائح) to (باب الملاحم) chapter.

The next (5th) volume will began, insha Allah, from the chapter (باب اشراط الساعة).

وَصَلَّى اللهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ

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[1] Tirmidhi # 2399 (2246), Muslim # 2937, Abu Dawud # 4321, Ibn Majah # 4075, Musnad Ahmad # 17646 (5-232).

CHAPTER - III

THE SIGNS OF THE LAST HOUR بَابُ أَشْرَاطِ السَّاعَةِ

The word (شرط) shart is to stipulate or place a condition. And (شروط) is its plural. The word (شرط) sharat is 'a sign.' 'a token.' 'a portent' of something that is expected. Its plural is (اشراط) ashrat. The word (شرط) in the caption means the portents of the Last Hour.
The meaning of (شرط) is also 'the beginning of something.' 'the downfall or decay of something,' and, 'the remaining and inferior property.'
The word (ساعة) is used for the divisions of day and night and is applied to any one of them. It is also used for 'the current hour,' or 'the current time.' The Last Day is also called (ساعة). The Hour because its time is unknown and it may much so that a person may continue to imagine every moment that it might take place that very moment.
The ulama say that (اشراط الساعة) signs of the last Hour are the comparatively small signs little things that the people of the Last Hour. Examples are:

- a female slave giving birth to her master,
- building high rises and towering house and taken pride on them,
- predominance of ignorance,
- committing adultery,
- consuming wine daringly,
- greater number of women,
- betraying of trusts, and fighting, mischief and corruption as a routine affair.

Apart from these, there are other such evils that will be mentioned in this chapter. This clarification is made here to distinguish these signs from the major portents that will be seen very near the Last Hour and will be enumerated in the next chapter.
As for the people failing to recognize the minor signs, the reason is that these things have been happening always. So, they will argue, 'What is so important about them now?" the truth is that simply the occurrence of these things is not a sign of the Last Hour, but their repeated occurrence and becoming very common and spreading about in an ucual manner is a sign of the last hour. (These things have come to be accepted as nothing strange or to worry about.)
We must also bear in mind that this chapter also mentions the appearing of imam Mahdi رحمه الله. But, his coming is associated with the descent of Sayyiduna Easa عليه السلام and the emergence of the dajjal. Hence this should not create any doubt because the coming of Imam Mahdi رحمه الله is mentioned in this chapter in connexion with fighting, strife and (other kinds of) fitnah, not as a sign in itself.
More will be mentioned in the next chapter.

SECTION I اَلْفَصْلُ الْاَوَّلُ

SIGNS OF THE LAST HOUR

(٥٤٣٧) عَنْ اَنَسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ مِنْ اَشْرَاطِ السَّاعَةِ اَنْ يُّرْفَعَ الْعِلْمُ وَيَكْثُرَ الْجَهْلُ وَيَكْثُرَ الزِّنَا وَيَكْثُرَ شُرْبُ الْخَمْرِ وَيَقِلَّ الرِّجَالُ وَيَكْثُرَ النِّسَاءُ حَتّٰى يَكُوْنَ

لِخَمْسِيْنَ اِمْرَاةً الْقَيِّمُ الْوَاحِدُ وَفِي رِوَايَةٍ يَقِلُّ الْعِلْمُ وَيَظْهَرَ الْجَهْلُ۔ (متفق عليه)

5437. Sayyiduna Anas رضی الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Among the signs of the Last Hour is the withdrawal of knowledge (which implies that true scholars will depart from this world or that they will not be esteemed), ignorance will flourish (so that the ignorant will wear the garb of the learned). Adultery will prevail (because people will be shameless and immodest); wine will be consumed without limit (and result in much disorder); number of men will crease but number of women will increase disturbing the economic prosperity) so that fifty women will have one man to look after them (meaning, women who are mothers, aunts daughters and such relatives).
According to one version: (instead of 'knowledge will be withdrawn and ignorance will flourish.' The words are: 'there will be little knowledge but ignorance will spread.'[1]

LIARS BEFORE THE LAST HOUR

(٥٤٣٨) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ بَيْنَ يَدِي السَّاعَةِ كَذَّابِيْنَ فَاحْذَرُوْهُمْ۔ (رواه مسلم)

5438. Sayyiduna Jabir ibn Samurah رضی الله عنه narrated that he heard the Prophet صلى الله عليه وسلم say, "Before the Last H our, liars will abound. So, beware of them."[2]

COMMENTARY: The liars will include those who fake the ahadith, who claim to be prophets, and who promote innovations, ascribing their false beliefs to the sahabah رضی الله عنهم and other religious elders.

Ibn Maalik رحمه الله has written in Sharh Mashariq that the words (فاحذروهم) 'So beware of them' are not mentioned in sahih Muslim but are found in the others books of hadith. Some authorities maintain that this phrase is not part of the original hadith, meaning that it is not a part of the prophet's صلى الله عليه وسلم saying, but is a caution from Sayyiduna Jabir رضی الله عنه. Furthermore, this hadith is reproduced in Jami as it is in the Mishkah and the compiler of the Jami has stated that Imam Ahmad رضی الله عنه and Imam Muslim رحمه الله have transmitted it from Jabir ibn Samurah رضی الله عنه.

(٥٤٣٩) وَعَنْ اَبِي هُرَيْرَةَ قَالَ بَيْنَمَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ اِذْجَاءَ اَعْرَابِيٌّ فَقَالَ مَتَى السَّاعَةُ؟ قَالَ اِذَا ضُيِّعَتِ الْاَمَانَةُ فَانْتَظِرِ السَّاعَةَ قَالَ كَيْفَ اِضَاعَتُهَا قَالَ اِذَا وُسِّدَ الْاَمْرُ اِلَى غَيْرِ اَهْلِهِ فَانْتَظِرِ السَّاعَةَ۔

(رواه البخاری)

5439. Sayyiduna Abu Hurayrah رضی الله عنه narrated that while the Prophet صلى الله عليه وسلم was conversing (with his sahabah رضی الله عنهم one day), a villager came and asked, "When will the Last Hour come?" He said "when betrayal of trusts becomes common wait for the Last Hour." He asked, "How will it be?" He said, "When rule is

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[1] Bukhari # 80, Muslim # 9-2671.

[2] Muslim # 10.1822.

entrusted to those who do not deserve it, wait for the Last Hour."[1]

COMMENTARY: The words in the Arabic text (امانة) 'trust' refers to the responsibilities imposed by Shariah. And commands of religion. It is as the noble Quran says:

إِنَّا عَرَضْنَا الْأَمَانَةَ

{We did offer the Trust.....[2]} (33:72)

Or, the word (امانة) means the rights and trust of other people.

The point is that the Prophet صلى الله عليه وسلم made it clear to the villager that no one other than Allah who is the knower of the unseen knows the exact time of the last Hour and He has not disclosed to any one the means to find it out. However, He has revealed certain signs whereby it may be understood that he last Hour is approaching. One of those signs is that which means that people will commit treachery in trusts placed with them.

The people who are undeserving will be those who do not possess qualities of leadership. Examples are women, children, the ignorant, the immodest and indecent, the stingy, the impotent, and so on. Similarly, one who is not quraysh is also counted, here, as unworthy even if he is a descendent of the kings, but this stipulation applies particularly to caliphate. The gist of this portion of the hadith is that if the affairs of religion and the world are entrusted to one who is not fully qualified to discharge the responsibilities thus placed on him then disorder will be created and rights of the people will be wasted. As a result, there would be unrest and confusion.

The word (وسد) translated 'entrusted' is to rest on a pillow.' It is used here is the passive voice. Thus, when one is entrusted with something, he is leaned on' or people learn against him.

ABUNDANCE OF WEALTH IS ANOTHER SIGN

(٥٤٤٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى يَكْثُرَ الْمَالُ وَيَفِيْضَ حَتّٰى يُخْرِجَ الرَّجُلُ زَكَاةَ مَالِهٖ فَلَا يَجِدُ اَحَدًا يَقْبَلُهَا مِنْهُ وَحَتّٰى تَعُوْدَ اَرْضُ الْعَرَبِ مُرُوْجًا وَاَنْهَارًا رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لَهٗ قَالَ تَبْلُغُ الْمَسَاكِنُ اِهَابَ اَوْ يَهَابَ۔

5440.Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The Last Hour will not come before wealth is abundant and overflows, and before a man takes out the zakah on his wealth (and property) but cannot find anyone to receive it from him because no one is in need of it), and - before the land of Arabia turns into gardens and rivers (fertile and productive of wealth and prosperity)."

According to another version: (he also said) - before residence (buildings and inhabitation) spared up to Ihab to Yihab."[3]

COMMENTARY: The words 'and overflows' are redundant, brought to emphasize the abundance of wealth.

Ihab and Yihad (or Yahab according to one version) are two places in the neighbour hood of Madinah.

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[1] Bukhari # 59.

[2] See Ma'ariful Quran v 7 pp 2498 (Muktaba Darul Uloom, Karachi.)

[3] Muslim # 20.157(?) Bukhari # 7120 (?).

Shaykh Abdul Haq said that the first name is Ahab ,a short distance from Madinah. But, this name is also spelt Ihab.

ABOUT IMAM MAHDI رحمه الله

(٥٤٤١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكُوْنُ فِي اٰخِرِ الزَّمَانِ خَلِيْفَةٌ يَقْسِمُ الْمَالَ وَلَا يَعُدُّهُ وَفِي رِوَايَةٍ قَالَ يَكُوْنُ فِي اٰخِرِ اُمَّتِي خَلِيْفَةٌ اَحْثِي الْمَالَ حَثْيًا وَ لَا يَعُدُّهُ عَدًّا۔ (رواه مسلم)

5441. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "There will be a caliph (meaning, a righteous king) in the last days who will distribute wealth (to the deserving needy people) without counting it."
According to another version: "There will arise among the last of my ummah a caliph who will dole out handfuls of wealth (to the people) without counting it as is (normally) counted."[1]

COMMENTARY: The caliph mentioned in the hadith will be Imam Mahdi رحمه الله who will come in the last days. His rule will bring much prosperity and wealth through conquests and booty. He will not use the riches to live a luxurious life, nor hoard wealth, but he will spend the wealth for the betterment of the Muslims. He would give generously to the needy handfuls of it, being naturally munificent.

TREASURE OF THE EUPHRATES

(٥٤٤٢) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ الْفُرَاتُ اَنْ يَّحْسُوَ عَنْ كَنْزٍ مِّنْ ذَهَبٍ فَمَنْ حَضَرَ فَلَا يَاْخُذْ مِنْهُ شَيْئًا۔ (متفق عليه)

5442. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The Furat (Euphrates) will soon bring out a treasure of gold. So, anyone who is there at that time, must take nothing of it."[2]

COMMENTARY: If people begin to take anything from the treasure, they might try to outdo each other and would resort to fighting and bloodshed. This is stated in the next hadith(# 5443). Others say that if people take away any of the treasure, natural calamities or trials might descend on them. This could be a portent of Divine power Yet others say that the treasure could possibly be from the property on which Allah's wrath had descended, like the property of Quran (Karah) in which case it is forbidden to use it.

(٥٤٤٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى يَحْسُرَ الْفُرَاتُ عَنْ جَبَلٍ مِّنْ ذَهَبٍ يَقْتَتِلُ النَّاسُ عَلَيْهِ فَيُقْتَلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَّتِسْعُوْنَ وَيَقُوْلُ كُلُّ رَجُلٍ مِّنْهُمْ لَعَلِّيْ اَكُوْنُ اَنَا الَّذِيْ اَنْجُوْ۔ (رواه مسلم)

5443. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, 'The Last Hour will not come before the Euphrates throws out a mountain of gold. People will resort to fighting (to procure it). Ninety nine percent of them will be killed and each of them will (express a) wish, 'Perhaps, I will be the one who is

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[1] Muslim # 69. 2914.
[2] Bukhari # 7119, Muslim # 30.2894, Tirmidhi 2569 (2578) Abu Dawud 4313, Musnad Ahmad # 2139.

safe (and succeeds in acquiring gold)."[1]

COMMENTARY: It seems that the same message was conveyed at two different times in different words. The gist of this message is that a large treasure will be extracted from the River Euphrates. If heaped up, It would amount to as much as a mountain.

However, it is also possible that the second hadith (# 5443) speaks of a treasure different from treasure mentioned in the previous hadith (# 5442). Perhaps, the mountain means a mine of gold.

WHEN THE EARTH THROWS OUT ITS HIDDEN TREASURE

(٥٤٤٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَقِيءُ الْاَرْضُ اَفْلَاذَ كَبِدِهَا اَمْثَالَ الْاُسْطُوَانِ مِنَ الذَّهَبِ وَالْفِضَّةِ فَيَجِيءُ الْقَاتِلُ فَيَقُوْلُ فِيْ هٰذَا قَتَلْتُ وَيَجِيءُ الْقَاطِعُ فَيَقُوْلُ فِيْ هٰذَا قَطَعْتُ رَحِمِيْ وَيَجِيءُ السَّارِقُ فَيَقُوْلُ فِيْ هٰذَا قُطِعَتْ يَدِيْ ثُمَّ يَدَعُوْنَهُ فَلَا يَاْخُذُوْنَ مِنْهُ شَيْئًا۔ (رواه مسلم)

5444. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The earth will eject from its liver oblong pieces like colums of gold and silver. The murderer will come and lament, 'This is why I killed!' The one who had severed bonds of kinship will come and moon, 'It is because of this that I cut off ties of relationship (with my relatives and showed no kindness)!. The thief too will come and grown. 'It is for this that my hand was amputated!? (All of them will rue that their love of wealth cause them to commit sin and they went through trouble, but now that it is available to them, it is of no value or worth and they do not need it). They will abandon it, after that and take nothing of it."

COMMENTARY: The Arabic word (افلاذ) is the plural of (فلذ). It means pieces of liver, pieces of gold and silver, and of flesh.

Pieces of liver of the earth are its buried treasure, the minerals. They are to the earth as liver is to a camel (or any living being. Minerals are the dearest and most valued of things in the earth belly as liver is in an animates body.

In short, in the last days, the earth will belch forth all its treasures. Everywhere people will be occupied in mining, and valuable minerals of different kinds will be extract ed in different lands. People will become rich and wealth will trim over and mankind will be immersed in it.

WISHING TO BE IN GRAVE

(٥٤٤٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَا تَذْهَبُ الدُّنْيَا حَتّٰى يَمُرَّ الرَّجُلُ عَلَى الْقَبْرِ فَيَتَمَرَّغُ عَلَيْهِ وَيَقُوْلُ يٰلَيْتَنِيْ كُنْتُ مَكَانَ صَاحِبِ هٰذَا الْقَبْرِ وَلَيْسَ بِهِ الدِّيْنُ اِلَّا الْبَلَاءُ۔ (رواه مسلم)

5445. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "By Him in whose hand is my soul, the world will not end before a man (who) passes by a grave, comes back to it and pleads, "How I wish that I was in the place of the dweller of this grave, (and he will wish that) not for his religion or habit but on account of the trials (he faces)!"[2]

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[1] Muslim # 29-2894, Musnad Ahmad 5-140.

[2] Muslim # 12. 1013, Tirmidhi # 1208 (2215).

COMMENTARY: The ulama say that the man will come back to the grave not out of habit but he will return to it because of a trial and hard ship which afflicts him in this case the word (دین) is taken in its meaning of 'habit.'

If the word (دین) is taken in its commonly understood meaning 'religion.' Then he will not return because of his affliction in a trial that affects his religion, but an affliction that worries him in the world.

Apart from these two there is a third explanation too. The man's returning to the grave and longing for death could also be when the fitnah or trial would threaten his religion. It might be likely to damage his religious life.

FIRE IN HIJAZ SEEN IN BUSRA

(٥٤٤٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى تَخْرُجَ نَارٌ مِّنْ اَرْضِ حِجَازٍ تُضِيْءُ اَعْنَاقَ الْاِبِلِ بِبُصْرٰى۔ (متفق علیه)

5446. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger said, "The Last Hour will not come till a fire erupts in the land of Hijaz that brightens the necks of the camels in Busra."[1] (a city in Syria).

COMMENTARY: Busra is a city in Syria. It is about three manzil stages from Damascus Hijaz is that portion of the Arabian peninsula that includes Makkah and Madinah. Reports have been handed down continuously that this fire had erupted. We learn from them that this fire was centralized mostly over Madinah territory, but by virtue of the Prophet صلی اللہ علیہ وسلم, Allah preserved its citizens from harm of any kind. The fire erupted on Friday, 3rd Jamadiuth Thani 650 AH and continued to blaze for twelve days till 2nd Rajab 650 AH. Eye witnesses wrote that it was seen to glow suddenly from the Hijaz and it seemed to contain a whole city with its towers and a multitude of people. It was as though it pulled the city along. Any mountain that come in its wake melted down like wax. Its flames roared and thundered like lightening and it was as furious as waves of the sea. There was a twinge of red and blue within it. It reached Madinah in this manner, but what is amazing is that the wind from its flames that came over Madinah was cool! The ulama say that all the deserts around Madinah were illuminated and the entire city with the Haram and the residences were lit as though by sunlight. People worked in the night with its brightness and, in fact, during these days the sun the moon had seemed to have lost their light. Some people of Makkah testified that they observed the brightness up to Yamamah and Busra. Another of its amazing properties was that while it burned down stones to ashes, it had no effect on trees. Similarly, it burnt down to ashes half of large rock that lay outside the limits of the Haram of Madinah, but had no effect whatsoever on it (other half) portion within the sacred territory of Madinah!

Nevertheless, this great fire frightened the people of Madinah at their wits end. They wept bitterly and beseeched Allah to put the fire away and they repented for their misdeeds and shortcoming sin observing their religious obligations. They began to give the rights that were due on them, to offer charity and to emancipate slaves. On Friday night, the entire population of Madinah assembled in the mosque, Masjid Nabawi, even women and children. They sat bare headed around the hujrah (of the Prophet) صلی اللہ علیہ وسلم weeping and

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[1] Bukhari # 7118, Muslim # 42-2902.

praying to Allah. He answered their prayer and caused the fire to veer towards the north. He thus protected Madinah.
The ulama say that the flaring up of this fire is a didactic sign of Divine power. Many astounding incidents took place that year all over the world. Thereafter, the world was in the grip of fighting and bloodshed and Baghdad was destroyed at the hands of the Tartars. The would of Islam suffered heavily.[1]

THE FIRST SIGN

(٥٤٤٧) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوَّلُ اَشْرَاطِ السَّاعَةِ نَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ اِلَى الْمَغْرِبِ۔ (رواہ البخاری)

5447. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The first of the portents of the Last Hour will be the fire that will (drive and) assemble the people from the east to the west.[2]

COMMENTARY: The hadith means that the said fire will be one of the signs of the Hour that will appear very near to the Hour, otherwise there are signs even before that. An example is the fire mentioned in the previous hadith (# 5446). It has been seen already in 650 AH.

SECTION II الفصل الثانی

SWIFT MOVING TIME IS A SIGN OF THE HOUR

(٥٤٤٨) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى يَتَقَارَبَ الزَّمَانُ فَتَكُوْنَ السَّنَةُ كَالشَّهْرِ وَالشَّهْرُ كَالْجُمُعَةِ وَتَكُوْنَ الْجُمُعَةُ كَالْيَوْمِ وَيَكُوْنَ الْيَوْمُ كَالسَّاعَةِ وَتَكُوْنَ السَّاعَةُ كَالضَّرْمَةِ بِالنَّارِ۔ (رواہ الترمذی)

5448. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Last Hour will not come before time (shrinks and) draws near (to move rapidly so that) a year becomes like a month, a month like a week, a week like a day, a day an hour, and an hour like a fire burning out a straw of grass (and being extinguished promptly)."[3]

COMMENTARY: This hadith means that in the last day blessing will be withdrawn from time. It will pass so swiftly that one will not be able to put it to enough used. People will find themselves surrounded by strife and commotion and difficulties, and will be occupied in so many different things that they will not realize how time passes away.
Khattabi رحمہ اللہ said that the Prophet's صلی اللہ علیہ وسلم words about hours, days, etc. passing away quickly concern the period when prophet Easa علیہ السلام and Imam Mahdi رحمہ اللہ will come.

MOVING CAPITAL FROM MADINAH IS A GREAT SIGN

(٥٤٤٩) وَعَنْ عَبْدِاللّٰهِ بْنِ حَوَالَةَ قَالَ بَعَثَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِنَغْنَمَ عَلٰى اَقْدَامِنَا فَرَجَعْنَا فَلَمْ

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[1] See Sirat un Nabi (English tr) v3 p 503, Shabli Numani, (Darul Isha'at, Karachi).
[2] Bukhari Caption of chapter 24 (the coming of the fire) of Book 92 (of Al-fitan) Musnad Ahmad 3-108.
[3] Tirmidhi # 2332 (2339).

نَغْنَمَ شَيْئًا وَّعَرَفَ الْجُهْدَ فِي وُجُوْهِنَا فَقَامَ فِيْنَا فَقَالَ اَللّٰهُمَّ لَاتَكِلْهُمْ اِلَيَّ فَأَضْعُفَ عَنْهُمْ وَلَا تَكِلْهُمْ اِلَى اَنْفُسِهِمْ فَيَعْجِزُوْا عَنْهَا وَلَا تَكِلْهُمْ اِلَى النَّاسِ فَيَسْتَأْثِرُوْا عَلَيْهِمْ ثُمَّ وَضَعَ يَدَهُ عَلَى رَأْسِيْ ثُمَّ قَالَ يَا ابْنَ حَوَالَةَ اِذَ رَأَيْتَ الْخِلَافَةَ قَدْ نَزَلَتِ الْاَرْضَ الْمُقَدَّسَةَ فَقَدْ دَنَتِ الزَّلَازِلُ وَالْبَلَابِلُ وَالْاُمُوْرُ الْعِظَامُ وَالسَّاعَةُ يَوْمَئِذٍ اَقْرَبُ مِنَ النَّاسِ مِنْ يَدِيْ هٰذِهٖ اِلٰى رَأْسِكَ۔ (رواه ابو داؤد)

5449. Sayyiduna Abdullah ibn Hawala narrated: Allah's Messenger صلى الله عليه وسلم sent us on an expedition (to wage jihad and) to collect booty (and make both ends meet) and he had sent us on foot (becomes conveyance was not available to us). When we returned, we had collected nothing. He observed distress writ large on our faces and stood up among us and (to comfort us) said (in prayer), "O Allah, do not entrust them to me lest I find myself too weak to care for them. And do not entrusted them to themselves lest they find themselves helpless to do that. And do and entrust them to other m en lest they prefer their own interests over theirs." Then he places his hand on my head and said, "O Ibn Hawalah, when you see caliphate transferred to the sacred land (in Shaam), there will follow a spate of earthquakes, grief and distressing things very soon. That day, the Last Hour will the near to mankind than my this hand is (today) to your head."[1]

COMMENTARY: It seems that Sayyiduna Abdullah ibn Hawalah رضى الله عنه and his companions were not well off. They may have been very poor, so the Prophet صلى الله عليه وسلم sent them to battle that they might collect booty and their financial difficulties might be removed. This is why he did not mention battle straightway but simple referred to the booty.

Then, he prayed to Allah not to entrust them to him, for, whatever he could think of, he did for them. But they did not succeed. He was not capable of looking after them, for he could not even care for himself if Allah did not support him. In one of his supplication to Allah, the Prophet صلى الله عليه وسلم prayed:

اَللّٰهُمَّ لَا تَكِلْنِيْ اِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ

(O Allah, do not leave me to care for myself even for the twinkling of an eye). Take open yourself care of me.

Indeed Allah also says:

قُلْ لَّآ اَمْلِكُ لِنَفْسِيْ نَفْعًا وَّلَا ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ

{Say: I have no power over any good or harm to myself, but as Allah will} (7:188)

This means that perfect servitude demands that man should concede that he is utterly helpless. He should acknowledge that no one howsoever great and powerful can do anything howsoever infinitesimal without Allah's help and enablement and command. This tawheed (monotheism) is that which is found in (لا حول ولا قوة الا بالله) (There is no power and might save with Allah).

It is this that every creature is bound to chant with his tongue and to believe with his heart. Ibn Adi رحمه الله was reproduced this hadith in his kitab Kamil:

Sayyiduna Ilyas عليه السلام and Sayyiduna Khidr عليه السلام meet one another some time every

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[1] Abu Dawud # 2535, Mustadrak Haakim.

year. When the scheduled time approaches, they search for one another. After their meeting ends, they part, both reciting this expression

بِسْمِ اللّٰهِ مَاشَاءَ اللّٰهُ لَا يَسُوْقُ الْخَيْرَ إِلَّا اللّٰهُ مَاشَاءَ اللّٰهُ لَا يَصْرِفُ السُّوْءَ إِلَّا اللّٰهُ مَاشَاءَ اللّٰهُ مَا كَانَ مِنْ نِعْمَةٍ فَمِنَ اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ!

In the name of Allah, what ever Allah will! No one brings good, but only Allah. Whatever Allah will: No one drives away evil but Allah alone. Whatever Allah will! Whatever is of Blessing it is from Allah alone. There is no power and might save with Allah.

The Prophet صلى الله عليه وسلم is the closest to Allah, the Mighty, the Glorious. Hence he began his supplication with not to make him responsible for Ibn Hawalah رضى الله عنه and his companions. Then he prayed that other people too, should not be made responsible because they would first look after themselves so might not be able to care for Ibn Hawalah رضى الله عنه and his friends. Generally, people do that, They prefer themselves over others.

As for Ibn Hawalah and his companions, they were not strong enough to look after themselves not possessing enough means. Besides, if they were left to mend for themselves, they might look for such avenues as would lead them away from religion and the hereafter. So, he prayed, "O Allah, let them depend on you. Treat them as a Master treats His slaves!"

In this way, the Prophet صلى الله عليه وسلم taught the ummah to entrusts all their affairs to Allah. They must not depend on their own contrivances and devices and on the outward means, but leave everything to Allah's will. They must believe in Him and trust Him and should not rely on enough else. Also, they should never place hope in anyone other than Allah, certainly, if a person relies only on Allah. Certainly, if a person relies only on Allah and has his hopes in Him, then Allah helps him and gets his work done in the best way: whether it is his religious or worldly task. Allah makes him successful. Indeed, Allah does say in the Quran.

وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ

{And whosoever puts his trust in Allah, so He will suffice him} (65:3)

Earthquakes cause the earth to shake and there also will be sorrows and grief's and worried. These things will precede the severest quake and tremor that would be the final ones to end this creation. Everything will perish. Allah has told us of that in Surah az. Zilzal:

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

{When the earth shall be shaken with a shaking of its own...} (99:1)

This things will take place in the very last days before the world perishes with all creation, after Baytul Maqdis is conquered and the Muslim have a complete control over it.

While Mishkah does not name the source of this hadith, Jazri names them as Abu Dawud and Haakim in his sahih.

BEFORE THE LAST HOUR

(٥٤٥٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اتُّخِذَ الْفَيْءُ دِوَلًا وَالْأَمَانَةُ مَغْنَمًا وَالزَّكٰوةُ مَغْرَمًا وَتُعُلِّمَ لِغَيْرِ الدِّيْنِ وَ أَطَاعَ الرَّجُلُ اِمْرَأَتَهٗ وَعَقَّ أُمَّهٗ وَأَدْنٰى صَدِيْقَهٗ وَأَقْصٰى اَبَاهُ وَظَهَرَتِ

الْأَصْوَاتُ فِي الْمَسَاجِدِ وَسَادَ الْقَبِيلَةَ فَاسِقُهُمْ وَكَانَ زَعِيمُ الْقَوْمِ أَرْذَلَهُمْ وَأُكْرِمَ الرَّجُلُ مَخَافَةَ شَرِّهِ وَظَهَرَتِ الْقَيْنَاتُ وَالْمَعَازِفُ وَشُرِبَتِ الْخُمُورُ وَلَعَنَ آخِرُ هٰذِهِ الْأُمَّةِ أَوَّلَهَا فَارْتَقِبُوا عِنْدَ ذٰلِكَ رِيحًا حَمْرَاءَ وَزَلْزَلَةً وَخَسْفًا وَمَسْخًا وَقَذْفًا وَآيَاتٍ تَتَابَعُ كَنِظَامٍ قُطِعَ سِلْكُهُ فَتَتَابَعَ۔ (رواه الترمذی)

5450.Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When fa; (War booty collected without fighting) is taken as wealth, trust property as booty, zakah as a levy (of tax or fine), knowledge is acquired for purposes other than religion, a man obeys his wife but is disloyal to his mother, he draws friends nearer to him but distances his father from him, there is commotion in the mosques, the most sinful member of a tribe is its chief, the basest man of a people is their leader, a man is honoured because of the mischief he may cause singing girls and musical instruments are promoted, wines are drunk, the succeeding members of this ummah curse the preceding ones, then, at such a time, await a red violent and severed wind, an earthquake, being swallowed up by the earth, transfiguration, raining of stones (from the heaven), and (all other sings appearing in quick succession as though beads of a rosary falling in rapid succession when its thread breaks."[1]

COMMENTARY: The evils mentioned in this hadith are found in every era since earlier times. It is that when they spread like wild fire and become extraordinarily common, Divine punishment will descend on the people in some form. The Last Day gets nearer.

The word (در) is vicissitudes of time but (دولت) is used for wealth and property, too, in the sense that these things keep changing hands. It is also applied to position and rule for they too are transitory. Some linguists say that [(دُولة) - dulah] is a noun for something being acquired as property, meaning a 'booty, 'spoil, and as [(دَولة) - dawlah), it is 'change of condition from one to the other,' like hardship giving way to ease. The booty acquired through jihad against an enemy is [(غنیمة) - ghanimah). Shariah demands that it should be divided among all the warriors participating in that battle. It is wajib to do so. If the responsible officers of the army do not distribute it but appropriate it themselves then they are guilty of not recognizing the right of others and of assuming that it is their own wealth. If people commit treachery in trusts, they are as though they think of the trust as booty or spoil. If anyone feels burdened and compelled to pay zakah then it is like considering it to be an impost and an exaction.

The objection of imparting knowledge is to promote adherence to religion and Shari'ah and to set right manners and conduct. It is also to develop society and let it prosper and to gain nearness and pleasure of Allah and His Messenger صلی اللہ علیہ وسلم, But, if it is used to earn fame and wealth in the world and to acquire high office and nearness to the ruler then this hadith condemns the exercise.

Man's obeying his wife entails disobedience to Allah and disregarding His guidance. His disobeying his mother without any reason valid in Shari'ah is to deny her her right. Here only a mother is specified at the exclusion of the father because she endures more hardship, so she has a greater right.

When anyone keeps his friends nearer to him and his father away from him then he gives

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[1] Tirmidhi # 2211 (2218)

more time to them instead of being of service to his father and giving him company.

There being commotion in the mosques means to talk loudly, to shout and to disturb peace in the mosques. This is to violate etiquette and manners due there some ulama say that it is unlawful to raise one's voice in mosque, even if is to make dhikr (remembrance) of Allah.

If the chief of a tribe is the most sinning of them, then it spells ruin for them. This includes a city, a village and a neighbourhood.

The same applies when the basest man of a community or a nation is made their leader. They will all perish with him.

Again, it is catastrophic to respect anyone not because of any merit in him but because he is feared lest he create trouble. An example is of a rouge becoming a ruler and the subjects being compelled to respect him.

The singing girls include prostitutes and professional singing girls. And musical instrument include all kinds like drums harmoniums, etc.

Wine is mentioned in the hadith in its plural form, 'wines,' because all kinds of intoxicants are included.

As for the succeeding generations cursing their predecessors, this evil was not found in the past ummahs. It is peculiar to this particular ummah. Of the Muslims, the rawafid are involved in this evil habit. They curse the pious and righteous elders who have died long ago and they do not spare even the noble sahabah رضی الله عنہم of whom Allah says:

وَالسَّابِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهَاجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ رَّضِيَ اللّٰهُ عَنْهُمْ۔

{Those from among the muhajirun and the ansar who were the first and the foremost in accepting faith of Islam, and those also, who had followed their noble example are the ones with whom Allah is well pleased..} (9:100)

Allah also says:

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ

How unfortunate and what a hard-hearted cruelty that one should bear spite for those people with whom Allah is pleased. The Quran and the ahadith are replete with the merits of them. They are the great people who were the foremost in accepting Allah's religion and overtook others in doing that. They endured severe persecution in supporting the Prophet صلی الله علیہ وسلم and risked their lives to raise the banner of Allah's religion. They participated in jihad to promote the glory of Islam and thereby conquered countries and cities. They learnt the injunction of Islam directly from the Prophet صلی الله علیہ وسلم, the chief of all imams. They acquired the knowledge of Shari'ah and most of the foundation of religion which is the noble Quran. They understood it and abided by it.

Allah instructs the whole ummah, through the Quran, to say of these great people:

رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ

{Our Lord forgive us and our brethren who preceded us in faith} (59:10)

What then may be done of those who have lost the light of faith or have gone mad. They not only curse the most superior of these sacred sahabah رضی الله عنہم but express their filthy ideas about them ascribing to them disbelief. They allege that Abu Bakr رضی الله عنہ, Umar رضی الله عنہ and Uthman رضی الله عنہ had seized the caliphate from Ali رضی الله عنہ because only Ali رضی الله عنہ was the one who deserved it after the Prophet صلی الله علیہ وسلم. They do not realize that there is no evidence in the Quran or hadith for Ali's رضی الله عنہ right to caliphate. No one of the ummah

before them had recognized their allegation. Moreover, those Sayyiduna Ali رضی اللہ عنہ during his caliphate did not do it with ulterior motives. Their disagreement was of judgement and at the most we might say that they could have erred in their independent judgement. But, that does not call for cursing them. Even if they had veered in opposing him and had sinned, they should not be cursed, for they might have repented before death. Or Allah is Most Merciful and we must place hope in Him that He would forgive them and look at their past services to Islam.

Indeed, Ibn Asakir رحمہ اللہ has transmitted a marfu hadith from Sayyiduna Ali رضی اللہ عنہ (that the Prophet صلی اللہ علیہ وسلم said). "If (some of) my sahabah fall prey to a false move, Allah, the Mighty, will forgive them by virtue of their association with me."

We may put in this manner: often we happen to commit minor and major sins. In spite of that, we are hopeful of Allah's mercy and the Prophet's صلی اللہ علیہ وسلم intercession. Should we not then believe that the people who are the most superior of the ummah deserve Allah's forgiveness for any slip that they might make, by virtue of their companionship with the Prophet صلی اللہ علیہ وسلم?

Those who try to revile the sahabah رضی اللہ عنہم and put a blot on the sacred rank of the companionship with the Prophet صلی اللہ علیہ وسلم only to defile their own tongues. They must relies that their conduct must be causing immense grief to the Prophet صلی اللہ علیہ وسلم who is mercy to the world. 'Do they not know that the pious do not took at the faults of other people and they do not ignore their own faults? Do they not agree that the Prophet صلی اللہ علیہ وسلم had said, "Do not speak ill of those of you who are dead?" He h ad also said, "when my companions are mentioned to you, keep your tongue in control." He had also said, "Love of Abu Bakr and Umar is a branch of faith. And to harbour malice toward them is a sign of disbelief."

"Love of the ansar is a branch of faith, but despising them is disbelief." He also said, "If anyone speaks ill of my sahabah then he becomes liable to Allah's curse. And he who obeys my command concerning them, I shall favour him on the day of resurrection.

O Allah, do guide them and cause them to see light."

(٥٤٥١) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا فَعَلَتْ أُمَّتِيْ خَمْسَ عَشَرَةَ خَصْلَةً حَلَّ بِهَا الْبَلَاءُ وَعَدَّ هٰذِهِ الْخِصَالَ وَلَمْ يذكر تُعُلِّمَ لِغَيْرِ الدِّيْنِ قَالَ وبَرَّ صَدِيْقَهٗ وَجَفَا اَبَاهُ وَقَالَ وَشُرِبَ الْخَمْرُ وَلُبِسَ الْحَرِيْرُ۔ (رواه الترمذی)

5451. Sayyiduna Ali (ibn Abu Talib) narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when my ummah involve themselves in fifteen things, trials will descend on them. " Then, he enumerated the fifteen things (that are mentioned in the previous hadith # 5450) without mentioning: 'knowledge is acquired for purposes other than religion.' (And, instead of 'he draws friends nearer ....') he said, "Treat his friend with kindness but drives off his father." (And, instead of 'wines and drunk) he said, wine is drunk and " instead of knowledge is acquired for,,,,;) silk is worn."[1]

COMMENTARY: The words 'then he enumerated the fifteen things' are interposed by the compiler of the Masabih because the hadith of Sayyiduna Ali صلی اللہ علیہ وسلم enumerates the

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[1] Tirmidhi # 2210 (2217).

fifteen things. Apart from some verbal differences, the previous hadith (# 5400) does not have fifteen things. Rather, it has sixteen things.

THE COMING OF IMAM MAHDI

(٥٤٥٢) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَذْهَبُ الدُّنْيَا حَتّٰى يَمْلِكَ الْعَرَبَ رَجُلٌ مِّنْ اَهْلِ بَيْتِيْ يُوَاطِئُ اسْمُهٗ اِسْمِيْ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَفِيْ رِوَايَةٍ لَهٗ قَالَ لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا اِلَّا يَوْمٌ لَطَوَّلَ اللّٰهُ تَعَالٰى ذٰلِكَ الْيَوْمَ حَتّٰى يَبْعَثَ اللّٰهُ فِيْهِ رَجُلًا مِّنِّيْ اَوْمِنْ اَهْلِ بَيْتِيْ يُوَاطِئُ اسْمُهٗ اِسْمِيْ وَاسْمُ اَبِيْهِ اِسْمَ اَبِيْ يَمْلَاءُ الْاَرْضَ قِسْطًا وَعَدْلًا كَمَا مُلِئَتْ ظُلْمًا وَجَوْرًا۔

5452. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The world will not end before the Arabs are ruled by a man belonging to my progeny and his name will be the same as my name." [1]

According to another version of Abu Dawud, he said, "Even if nothing but a day of this world remains, Allah will lengthen that day till He sends in it a man of my descendents" - or, he said, "of my family - whose name will be as my name and whose father's name will be the same as my father's name. He will fill all the (Arab) earth with equity and justice just as it was filled (before his time) with oppression and injustice." (people would get justice and their rights just as these were drained to them.)[2]

COMMENTARY: This hadith speaks of Imam Mahdi رضی اللہ عنہ. His name will be Muhammad and his epithet Mahdi. He will be a descendent of the Prophet صلی اللہ علیہ وسلم. Opinions differ on whether he would be descended from Imam Hasan رضی اللہ عنہ or Imam Husayn رضی اللہ عنہ, but it is more likely that he would be a Hasani from his father's side and a Husayni from his mother's side.

The Prophet's words indicate that he will be related to the Prophet صلی اللہ علیہ وسلم not only through descent but also spiritually and Shari'ah. His style of living and habits will be like the Prophet's صلی اللہ علیہ وسلم.

The hadith says that he would rule the Arabs. This is only because of their natural greatness and distinction, for other ahadith say explicitly that he would rule the whole world both Arab territories and non Arab lands. It is more reasonable to say that he will rule the Arabs in the sense that all the Muslims throughout the world follow the Arabs in the spiritual sense. Hence, the rule of the Muslims over others is tantamount to the rule of the Arabs over them. We know therefore, that every Muslim in the world is spiritually an Arab.

The prophet's صلی اللہ علیہ وسلم words disprove the contention that Imam Mahdi رحمہ اللہ, the anticipated, is present and alive and is the son of Hasan Askari by the name of Muhammad.

Imam Mahdi رحمہ اللہ will dispense justice to his subjects everywhere in the world. The words (بقسط) and (بعدل) are near synonyms (justice) as are (ظلم) and (جور) for oppression. These words of the same meaning are repeated for the sake of emphasis. The subjects would get justice and their rights just as they had gone through injustice and denial of rights.

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[1] Tirmidhi # 2230 (2237) Abu Dawud # 4282), Musnad Ahmad # 3573.

[2] Abu Dawud # 4282, Tirmidhi # 2231 (2238), Musnad Ahmad # 3573.

MEHDI A DESCENDENT OF THE PROPHET صلی اللہ علیہ وسلم

(٥٤٥٣) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْمَهْدِيُّ مِنْ عِتْرَتِيْ مِنْ اَوْلَادِ فَاطِمَةَ۔ (رواه ابوداؤد)

5453. Sayyidah Umm Salamah رضی اللہ عنہ narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say, 'Mahdi will be my stock from the children of Fatimah." رضی اللہ عنہ [1]

COMMENTARY: The word (عترة) means a descendant, near relative, community. Relatives who have died or will succeed are called (عترة). The Prophet's صلی اللہ علیہ وسلم (عترة) itrah are the progeny of his grand father, Abdul Muttalib. Some of people say they are his people of house who are near to him.

Some people say that all the Quraysh are the relatives of the (Prophet) صلی اللہ علیہ وسلم.

It is also said that (عترة) itrah are those people who are forbidden to receive the property of zakah. This means the children of Hasham.

In short, Imam Mahdi رحمہ اللہ will be descendant of the prophet صلی اللہ علیہ وسلم from his daughter, Sayyidah Fatima رضی اللہ عنہ.

(٥٤٥٤) وَعَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَهْدِيُّ مِنِّيْ اَجْلَى الْجَبْهَةِ اَقْنَى الْاَنْفِ يَمْلَأُ الْاَرْضَ قِسْطًا وَّعَدْلًا كَمَا مُلِئَتْ ظُلْمًا وَّجَوْرًا يَمْلِكُ سَبْعَ سِنِيْنَ۔ (رواه ابوداؤد)

5454. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Mahdi will be of my stock. He will have a broad forehead and an aquiline nose. He will fill the earth with justice and fairness just as it was filled with oppression and cruelty. He will rule for seven years."[2]

COMMENTARY: The narrattor stated after seven years, "eight year or nine years" on his own because he may have been unsure. The compiler has not reproduced those words. He may have been confident of seven years as stated in the following hadith (# 5456) of Sayyidah Umm Salamah رضی اللہ عنہ. Therefore, he dropped the words that expressed doubt.

MAHDI'S GENEROSITY

(٥٤٥٥) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ قِصَّةِ الْمَهْدِيِّ قَالَ فَيَجِيْءُ اِلَيْهِ الرَّجُلُ فَيَقُوْلُ يَا مَهْدِيُّ اَعْطِنِيْ اَعْطِنِيْ قَالَ فَيَحْثِيْ لَهٗ فِيْ ثَوْبِهٖ مَا اسْتَطَاعَ اَنْ يَّحْمِلَهٗ۔ (رواه الترمذی)

5455. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said while speaking about Imam Mahdi رضی اللہ عنہ, "A man will come to him and request him, 'Give me! Give me, O Mahdi! So, he will (fill both hands and continue to) pour into his garment (liberally) whatever he is able to carry."[3]

COMMENTARY: Imam Mahdi رحمہ اللہ will satisfy the man so that he may not need to ask anyone else for more money.

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[1] Abu Dawud # 4284.

[2] Abu Dawud # 4285, Musnad Ahmad 3-17.

[3] Tirmidhi # 2233.

IMAM MAHDI'S رحمه الله COMING FORETOLD

(٥٤٥٦) وَعَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَكُوْنُ اِخْتِلَافٌ عِنْدَ مَوْتِ خَلِيْفَةٍ فَيَخْرُجُ رَجُلٌ مِّنْ اَهْلِ الْمَدِيْنَةِ هَارِبًا اِلٰى مَكَّةَ فَيَاتِيْهِ نَاسٌ مِّنْ اَهْلِ مَكَّةَ فَيُخْرِجُوْنَهُ وَهُوَ كَارِهٌ فَيُبَايِعُوْنَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ وَيُبْعَثُ اِلَيْهِ بَعْثٌ مِنَ الشَّامِ فَيُخْسَفُ بِهِمْ بِالْبَيْدَآءِ بَيْنَ مَكَّةَ وَالْمَدِيْنَةِ فَاِذَا رَاَى النَّاسُ ذٰلِكَ اَتَاهُ اَبْدَالُ الشَّامِ وَعَصَائِبُ اَهْلِ الْعِرَاقِ فَيُبَايِعُوْنَهُ ثُمَّ يَنْشَاُ رَجُلٌ مِّنْ قُرَيْشٍ اَخْوَالُهُ كَلْبٌ فَيَبْعَثُ اِلَيْهِمْ بَعْثًا فَيَظْهَرُوْنَ عَلَيْهِمْ وَذٰلِكَ بَعْثُ كَلْبٍ وَيَعْمَلُ فِي النَّاسِ بِسُنَّةِ نَبِيِّهِمْ وَيُلْقِي الْاِسْلَامُ بِجِرَانِهِ فِي الْاَرْضِ فَيَلْبَثُ سَبْعَ سِنِيْنَ ثُمَّ يُتَوَفّٰى وَيُصَلِّيْ عَلَيْهِ الْمُسْلِمُوْنَ۔ (رواه ابوداؤد)

5456. Sayyidah Umm Salamah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "When a caliph (the ruler of the time during the last days) dies, there will be some disagreement and a man among the Madinans will flee to Makkah. Some of the Makkans will come to him and bring him out (to take him as their leader) but he will be reluctant (to accept the assignment). However, they will pledge allegiance to him (within the Kabah and) between the rukn (hajr aswad or the corner of the Ka'bah where the Black stone lies) and the maqam (Ibrahim or the station of Ibrahim) علیه السلام. Then an army will be sent against him from Shaam (Syria, by its king) but they will be swallowed up in the earth at Bayda (a desert) between Makkah and Madinah when the people learn of that, the abdal (righteous mystics who are few but their number is always constant) of Syria and the asa'ib[1] (the righteous man, friends of Allah) of Iraq will come to him and pledge allegiance to him. Thereafter, a man of the Quraysh whose maternal relations belong to the tribe kalb will arise and despatch an army against this man and his sympathizers. This army will be defeated (in spite of the support of the tribe Kalb). That will be (the fate of) the army of (the tribe of) kalb. This man will govern the people by the sunnah of their prophet (and his way). He will establish Islam in the earth and will live for seven years before dying. The Muslims will offer the funeral salah over him."[2]

COMMENTARY: The man named in the hadith is Imam Mahdi رضی الله عنه. This is deduced from the fact that Abu Dawud رحمه الله has placed this hadith in the chapter al-Mahdi.

'Madinah' in the hadith could refer to the city of Madinah of the Prophet صلی الله علیه وسلم or to the city where the aforesaid ruler or caliph will die. People, will differ and be at loggerhead to select his successor. Imam Mahdi رحمه الله will flee to Makkah to keep away from the mischief. He will decide to go to Makkah because this city is a sacred city and a refuge and protection for every Beaker of protection. Also, people can devote themselves here to worship peacefully.

Bayda is a word for a desert or a plain. It is also used for a house. Here, in this hadith, it is used for a place between Makkah and Madinah.

The army of Syria means the Sufyani army. They will advance to fight Imam Mahdi as part

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[1] See comments is Mazahir Haq for abdal and asaib.

[2] Abu Dawud # 4286, Musnad Ahmad 6-316.

of a fitnah (strife) promoted by the Sufyani government. It will be a fore rumer of the coming of Imam Mahdi. There are innumerable ahadith about this coming down, one of these is a sahih hadith narrated by Sayyiduna Ali رضی اللہ عنہ "The Sufyani who will be ruler over Syria by force during the last days will be a descendent of Khalid ibn Yazid ibn Mu'awiya ibn Abu Aswi. He will have a large head and his face will carry marks of small pox. One of his eyes will have a white spot. He will rise from Damascus. Most of his followers will belong to the tribe of Kalb. He will take pleasure in shedding blood so much so that he will cut open the bellies of pregnant women and kill the unborn children. On hearing of the coming of Mahdi, he will send an army to fight with him but it will be routed. Then he will himself lead another army to fight him. At Bayda, however, he will be swallowed up by the earth with his army. Only one man will survive and he will convey this news to Mahdi."

ABDAL (ابدال) are a company of 'friends of Allah' by virtue of whom Allah maintain the working of His creation. There are, in all, seventy abdal in the world. Forty of them remain in Syria while the rest are dispersed over the world. They are called abdal (which is the plural of (بدل) badal meaning to change) because they replace each other in the sense that when one of them dies another takes his place. Besides, though constant worship and devotion, these sacred people eliminate all bad habits and disliked traits from themselves and replace them with good habits and lofty manners.

The ahadith do mention this sacred section (of the mystics) though Suyuti رحمہ اللہ stated in his commentary (sharh) on sunan Abu Dawud رحمہ اللہ that the sihah sittah (six books of hadith that are sound) do not mention the abdal, apart from this hadith of Abu Dawud. Haakim رحمہ اللہ has also transmitted this hadith and termed it as 'sound'. However, Suyuti رحمہ اللہ has reproduced in Jami ul- Jawami many other ahadith from books other than the sihah sittah in which the abdal are mentioned. Most of these ahadith mention the number of the abdal as forty, but some give their number as thirty.

He has reproduced also the hadith of Sayyiduna Ali رضی اللہ عنہ to the effect that the high station and rank given to the abdal is because of their generosity at heart, peace of heart and well wishing of the Muslims, not because of much worship.

The Prophet صلی اللہ علیہ وسلم also said, "Ali! The existence of abdal in my ummah is more rare than the availability of red salphur."

Mu'adh ibn Jabal رضی اللہ عنہ narrated, (that the Prophet صلی اللہ علیہ وسلم said) :"He who possesses three traits - willing submission to the decree, total abstinence from the forbidden, the getting angry for the sake of Allah's religion (when it is violated or neglected), is counted among the abdal."

Imam Ghazali رحمہ اللہ has written in Ahya ul Uloom that a person is recorded in the ranks of the abdal when he binds himself to make this supplication three times every day.

اَللّٰهُمَّ اغْفِرْ لِأُمَّةِ مُحَمَّدٍ، اَللّٰهُمَّ ارْحَمْ أُمَّةَ مُحَمَّدٍ، اَللّٰهُمَّ تَجَاوَزْ عَنْ أُمَّةِ مُحَمَّدٍ

(O Allah, forgive the ummah of Muhammad صلی اللہ علیہ وسلم.

O Allah, have mercy on the ummah of Muhammad صلی اللہ علیہ وسلم.

O Allah, overlook the faults of the ummah of Muhammad صلی اللہ علیہ وسلم).

In short, if anyone charges shortcomings all makes his soul completely pure and civilized and wishes well for Allah's creatures then he is placed among the company of the abdal.

ASA'IB (عصائب): Too are a company of Allah's friends. Sayyiduna Ali رضی اللہ عنہ said, The Abdal

live in Syria. The Asaib in Iraq. The nujaba (نجباء) in Egypt." (They too are a company of the awliya, or friends of Allah.)

Some people say that the asaib are they who are the most pious and righteous in the society. They are the ascetics. This is also what the dictionary meaning of the world is. The (عصب القوم) asabul-qamn are the most pious people of a community.

KALB: The military action of the tribe Kalb in which they will resort to killing and fighting will take place in the last days as a fitnah. It will be another of the signs of the coming of Imam Mahdi. رضي الله عنه

The word (ويلقي الاسلام) 'he will establish Islam are he will establish the religion of Islam on earth placing his neck on it. So; it will become strong and lasting. Shari'ah will be obeyed in peace. Muslims will live in comfort and without anxiety.

The word in the hadith (جران) is the front portion of a camel's neck where it is struck when slaughtering it. When a camel sits down to rest, it puts this portion of its neck on the earth and stretches it. In this way it gets much rest. This hadith compares religion to this portion of a camel's neck to emphasise that in the time of Imam Mahdi رحمه الله, religion of Islam will be established and be peaceful. The Muslims will not be divided and in disagreement. There will not be any mutual strife. Islam will dominate the sannah will be abided by and the ummah will be happy and well off.

FALSE CLAIMANTS TO BEING MAHDI

Here, at this stage, we might point out that many people have made claims to being the Mahdi. Some people make this claim using the literal meaning of the word MAHDI which is one who guides. If they truly guide the people and lead them to the straight path, then clearly they cannot be belied. In the literal sense, they are mahdis or 'guides'.

However, they who deceive the people by claiming to be the promised Mahdi and thereby seeking recognition, there is no doubt that they are great liars and cheaters. It is such people who deceived simple people and prepared a group of their followers. Some of them induced rogues and evil men to straighten their folds. They used them to publicise their claim and to create strife in some cities and countries. Finally, true believing Muslim resisted them and cast them out to deliver the people of the mischief of these evil ones.

Even in our countries, India and Pakistan, there arose a section of such people who called themselves Mahduwiyah its. Members were utterly ignorant and backward, narrow minded. They believed that the promised Mahdi was their leader and had emerged as such. Then, he died and was buried in a city of Khurasan Among their false beliefs was a serious straying that anyone who did not subscribe to their conviction was disbeliever. It was then that the ulama of all four schools of thought (Hanafi, Shafi'I, Maaliki and Hanbali) issued an edict in Makkah that it is wajib for the rulers to kill these misled people.

The conviction of the Shi'a, too, is baseless and false that the promised Mahdi is Muhammad ibn Hasan Askari who has not died but is invisible to our eyes. He is the imam of the times and will disclose himself at the right moment and proclaim his imamah and ruler ship. The ahlus sunnah wa al-jama'ah contend that this opinion is false. The books of scholastic theology and replete with denial of this opinion. Moreover, book Urwat ul Wasqa asserts in detail that Muhammad ibn Hasan Askari has died.

(٥٤٥٧) وَعَنْ أَبِي سَعِيْدٍ قَالَ ذَكَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَلَاءً يُصِيْبُ هٰذِهِ الْأُمَّةَ حَتّٰى لَا يَجِدَ الرَّجُلُ

مَلْجَأً يَلْجَأُ إِلَيْهِ مِنَ الظُّلْمِ فَيَبْعَثُ اللّٰهُ رَجُلًا مِّنْ عِتْرَتِيْ وَاَهْلِ بَيْتِيْ فَيَمْلَأُ بِهِ الْاَرْضَ قِسْطًا وَّعَدْلًا كَمَا
مُلِئَتْ ظُلْمًا وَجَوْرًا يَرْضٰى عَنْهُ سَاكِنُ السَّمَآءِ وَسَاكِنُ الْاَرْضِ لَاتَدَعُ السَّمَآءُ مِنْ قَطْرِهَا شَيْئًا اِلَّا صَبَّتْهُ
مِدْرَارًا وَلَا تَدَعُ الْاَرْضُ مِنْ نَبَاتِهَا شَيْئًا اِلَّا اَخْرَجَتْهُ حَتّٰى يَتَمَنَّى الْاَحْيَآءُ الْاَمْوَاتَ يَعِيْشُ فِيْ ذٰلِكَ سَبْعَ
سِنِيْنَ اَوْثَمَانَ سِنِيْنَ اَوْ تِسْعَ سِنِيْنَ۔ (رواہ ابوداؤد)

5457. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that (one day) Allah's Messenger صلی اللہ علیہ وسلم mentioned a trial that would take this ummah in its stride (such as puts men in terrible difficulty and anxiety). As a result, no man would find any place of refuge where he might seek refuge from oppression. He said, "Then Allah will send a man of my progeny and of the people of my household. He will fill the earth with fairness and justice just as it was full of oppression and compulsion. This will please those who dwell in the heaven and those who dwell on earth. (Those in the heaven include the angels and the souls of the Prophets علیہم السلام and on earth all the creatures, even the animals and fishes, etc). The heaven will not withhold any drop of its rain but will pour it out abundantly, and the earth will not retain produce of any of its plants, but will grow everything so that those who are alive will wish that the dead were alive. He (Mahdi) will live in that (Prosperous) period for seven years or eight years or nine years."[1]

COMMENTARY: The heaven will pour down rain without withholding a drop so that there will be prosperity and blessing in the time of Imam Mahdi رحمہ اللہ. Rain will fall according to need and land produce would be plentiful. People would be happy and peacefully content.

They would be so happy that they would wish that the dead were alive in their times to enjoy the benefits. However, the word (احیاء) ahya is also read (احیاء) ihya to mean that the dead would wish they were alive to reap advantage of the benefits, but unless the version is confirmed, this is a mere surprise and no more.

The words 'or eight years or nine years' may have been interposed by a sub narrator who may have forgotten the exact words. Or, they may be the Prophet's صلی اللہ علیہ وسلم own saying as he might not have known for sure at the time of speaking of that, but later Allah disclosed to him the exact number of years as seven. According, he specified seven years in the next hadith (that has been narrated earlier, # 5456).

The original version of the Mishkah does not name the source of this hadith. Later, the name of Haakim has been added: 'Haakim in his Mustadrak, saying that the hadith is sahih.

THE COMING OF A MAN CALLED HARITH HARRATH

(٥٤٥٨) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ رَجُلٌ مِّنْ وَّرَاءِ النَّهْرِ يُقَالُ لَهُ الْحَارِثُ
حَرَّاثٌ عَلٰى مُقَدِّمَتِهِ رَجُلٌ يُقَالُ لَهُ مَنْصُوْرٌ يُوَطِّنُ اَوْيُمَكِّنُ لِاٰلِ مُحَمَّدٍ كَمَا مَكَّنَتْ قُرَيْشٌ لِرَسُوْلِ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجَبَ عَلٰى كُلِّ مُؤْمِنٍ نَصْرُهٗ اَوْ قَالَ اِجَابَتُهٗ۔ (رواہ ابوداؤد)

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[1] Haakim in Mustadrak 4-265, Musnad Ahmad 3-37.

5458. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A man will appear from (a city of) Ma wara an Nahr. He will be (pious and will be) called of Harith al Harrath. His army will be led by a man called Mansur. He (Harith) will give place or settle the offspring of Muhammad just as the Quraysh had provided place to Allah's Messenger. It is wajib an every believer to help him." Or, he said "Respond to him positively."[1]

(Al Harith is the name while al-Harrath ic his attribute. Muhammad could refer to Mahdi, possibly.)

COMMENTARY: The words Ma wara an Nahr mean the lands that are beyond the river. The cities Bukhara, Samarqand, etc. lie there. Al-Harith is the name of the man while Al-Harrath is the attribute describing his profession of forming.

'He will give place or settle: In these words, the 'or' is either put in by the sub-narrator to say that the Prophet صلی اللہ علیہ وسلم said on of two things (يمكن) or (يوطن) - will give place or will settle and accommodate - or the construction means will give place and will settle. In the latter case, he will provide to the progeny of Muhammad صلی اللہ علیہ وسلم property, equipment, arms and money and will fortify and strengthen their rule. He will use different means to do that and re-in force them with his own army.

As for the words 'offspring or progeny of Muhammad صلی اللہ علیہ وسلم they include his descendants and the people of his household, but, in particular, Imam Mahdi رضی اللہ عنہ. Or, the words offspring of Muhammad simply mean 'Muhammad' Mahdi رحمہ اللہ.

The Quraysh who had supported Allah's Messenger صلی اللہ علیہ وسلم are they who had believed. They had given him full support physically, morally and financially. They included Sayyiduna Abu Bakr رضی اللہ عنہ and others. In face, among those who provided him shelter was Abu Talib, too though he did not believe.

As for the concluding word, 'Or, he said, 'Respond to him positively,'' they are the sub-narrator's to say that the Prophet صلی اللہ علیہ وسلم may have spoken "...help him" or "....respond to him...."

The context of the hadith and of the other ahadith on this subject suggests that the man who will come and whom the Muslims must obey and whose commander will be Mansur, has already appeared, for his commander was the well-known scholar Abu Mansur Maa Turidi. He was the one who put in order the principles of the fiqh of the Hanafis and is distinguished as a pioneer in this field.

(٥٤٥٩) وَعَنْ اَبِي سَعِيْدِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالَّذِىْ نَفْسِيْ بِيَدِهٖ لَا تَقُوْمُ السَّاعَةُ حَتّٰى تُكَلِّمَ السِّبَاعُ الْاِنْسَ وَحَتّٰى تُكَلِّمَ الرَّجُلَ عَذَبَةُ سَوْطِهٖ وَشِرَاكُ نَعْلِهٖ وَيُخْبِرُهٗ فَخِذُهٗ بِمَا اَحْدَثَ اَهْلُهٗ بَعْدَهٗ۔(رواہ الترمذی)

5459. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "By Him who has my soul in His hand, the Last Hour will not come before wild beasts speak to men, the end of a man's whip and the thong of his sandal converse with him, and his thigh discloses to him what new things his family have done and spoken in his absence."[2]

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[1] Abu Dawud # 4290.

[2] Tirmidhi # 2181, Musnad Ahmad 3. 84.

SECTION III اَلْفَصْلُ الثَّالِثُ

WHEN WILL SIGNS OF LAST HOUR APPEAR

(٥٤٦٠) وَعَنْ اَبِيْ قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْاٰيَاتُ بَعْدَ الْمِائَتَيْنِ۔ (رواه ابن ماجة)

5460.Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The portents, (of the Last Hour) will begin to appear after two hundred years."[1]

COMMENTARY: Whatever has been described as signs of the Last Hour were expected to begin being seen from two hundred years after the Prophet's صلی اللہ علیہ وسلم hadith about them, or after his hijrah (emigration) to Madinah, or after the birth of Islam, or after the death of the Prophet صلی اللہ علیہ وسلم. It is also possible that the latter (ل) laam in the word (المائتين) is to denote an era which means that the signs will begin to be seen two hundred years after the period that sets in after one thousand years. This would mean that two hundred years stand for twelve hundred years. By that time, the minor signs will have been seen and the time would get nearer for the major signs to appear one after the other. They are the

1. coming of Mahdi رضی اللہ عنہ
2. descent of Prophet Easa علیہ السلام
3. appearance of the dajjal,
4. rising of the sun from the west,
5. coming out of the daabba tul
6. ard (beast of the earth),
   - and of the yajuj and Majuj (Gog and Magog) and so on.

The learned men will begin to realize that the earth has reached its final (year and) limits.

AN INSTRUCTION

(٥٤٦١) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا رَاَيْتُمُ الرَّايَاتِ السُّوْدَ قَدْ جَاءَتْ مِنْ قِبَلِ خُرَاسَانَ فَأْتُوْهَا فَإِنَّ فِيْهَا خَلِيْفَةَ اللّٰهِ الْمَهْدِيُّ (رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ دَلَائِلِ النُّبُوَّةِ)۔

5461. Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you see the black banners coming from the side of Khurasan, turn towards them because Allah's caliph the mahdi (guide) will be among them."[2]

COMMENTARY: The Black banners refer to Harith and Mansur's army, perhaps, (see hadith # 5458)

To turn towards them is to join that army and obey their commander. Here 'mahdi' is used in its literal sense, meaning 'the guide.' The caliph will not be an ordinary person. He will be guided by Allah and will guide the people to the right path. It will be wajib to accept his leadership and to obey him. This hadith does not refer to the promised mahdi and it does not come from the harmayn, the two sacred mosques.

IMAM MAHDI رضی اللہ عنہ A DESCENDANT OF IMAM HASAN رضی اللہ عنہ

(٥٤٦٢) وَعَنْ اَبِيْ إِسْحٰقَ قَالَ قَالَ عَلِيٌّ وَنَظَرَ إِلَى ابْنِهِ الْحَسَنِ وَقَالَ إِنَّ ابْنِيْ هٰذَا سَيِّدٌ سَمَّاهُ رَسُوْلُ اللّٰهِ صَلَّى

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[1] Ibn Majah # 4057.

[2] Musnad Ahmad 6. 516, Bayhaqi in Dalailun Nubuwah Tirawahi # 2269, Ibn Majah # 4084.

اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ سَيَخْرُجُ مِنْ صُلْبِهِ رَجُلٌ يُسَمّٰى بِاسْمِ نَبِيِّكُمْ يُشْبِهُهُ فِي الْخُلُقِ وَلَا يُشْبِهُهُ فِي الْخَلْقِ ثُمَّ ذَكَرَ قِصَّةً يَمْلَاءُ الْاَرْضَ عَدْلًا (رَوَاهُ اَبُوْدَاوُدَ وَلَمْ يَذْكُرِ الْقِصَّةَ)۔

5462. Sayyiduna Abu Ishaq رحمه الله narrated that (one day) Sayyiduna Ali رضی الله عنه looked at his son, Sayyiduna Hasan رضی الله عنه, and said, "This my son is sayyid (a chief) as Allah's Messenger صلى الله عليه وسلم called him. Soon, a man will be born from his descendants who will have the same name as your prophet and will resemble him in (his in ward) nature but not (his outward) looks." Then, Ali رضی الله عنه related the account of his filling the earth with justice. [1]

Abu Dawud رضی الله عنه transmitted this hadith but did not include the account of filling the earth with justice.

COMMENTARY: Sayyiduna Ali رضی الله عنه has alluded to the Prophet's صلى الله عليه وسلم saying about Sayyiduna Hasan رضی الله عنه. "This my son is a sayyid (chief). Perhaps Allah will bring about a reconciliation between two great differing parties of a Muslims through him."

Though his hadith says that that Mahdi رضی الله عنه will not resemble the Prophet صلى الله عليه وسلم in all aspects outwardly, yet he will resemble him in some aspects as we did read previously. Imam Mahdi رحمه الله will be a descendant of Imam Hasan رضی الله عنه and he will be of the children of Imam Husayn رضی الله عنه from his mother's side. This hadith also belies the contention of the shi'ah that mahdi رحمه الله is Muhammad ibn Hasan Askari who; they contend, is alive in this world, but invisible to us, and that he will appear at the right time. This contention is not correct because Muhammad ibn Hasan is a Husayni as everyone agrees. He is not descendent of Imam Hasan رحمه الله. If we say that Sayyiduna Ali رضی الله عنه had alluded to someone other than Imam Mahdi رضی الله عنه as the descendant of Imam Hasan, then this too is contrary to facts because the distinction of filling the earth with justice denies that and is appropriate to Imam Mahdi رحمه الله alone. We do not find mentions of any Hussayni or Hasani sayyid who would fill the earth with justice apart from Imam Mahdi رضی الله عنه.

DISAPPEARANCE OF LOCUSTS IS A SIGN OF THE LAST HOUR

(٥٤٦٣) وَعَنْ جَابِرِ ابْنِ عَبْدِاللّٰهِ قَالَ فَقَدَ الْجَرَادُ فِيْ سَنَةٍ مِنْ سِنِيِّ عُمَرَ الَّتِيْ تُوُفِّيَ فِيْهَا فَاهْتَمَّ بِذٰلِكَ هَمًّا شَدِيْدًا فَبَعَثَ اِلَى الْيَمَنِ رَاكِبًا وَرَاكِبًا اِلَى الْعِرَاقِ وَرَاكِبًا اِلَى الشَّامِ يَسْئَلُ عَنِ الْجَرَادِ هَلْ اُرِيَ مِنْهُ شَيْئًا فَاَتَاهُ الرَّاكِبُ الَّذِيْ مِنْ قِبَلِ الْيَمَنِ بِقَبْضَةٍ فَنَثَرَهَا بَيْنَ يَدَيْهِ فَلَمَّا رَاٰهَا عُمَرُ كَبَّرَ فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللّٰهَ عَزَّوَجَلَّ خَلَقَ اَلْفَ اُمَّةٍ سِتُّمِائَةٍ مِنْهَا فِي الْبَحْرِ وَاَرْبَعُ مِائَةٍ فِي الْبَرِّ فَاِنَّ اَوَّلَ هَلَاكِ هٰذِهِ الْاُمَّةِ الْجَرَادُ فَاِذَا هَلَكَتِ الْجَرَادُ تَتَابَعَتِ الْاُمَمُ كَنِظَامِ السِّلْكِ (رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ)۔

5463. Sayyiduna Jabir ibn Abdullah narrated that locusts were not seen during a year of the years of Umar's رضی الله عنه caliphate. It was the year in which he died. (They were not seen in Madinah and around it). He was very worried because of it, so he sent a rider to yemen, another to Iraq and another to Syria to find out if locusts has been seen (by the people) here. The rider who came from Yemen brought him a

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[1] Abu Dawud # 4290.

handful (of locusts) and put them before Umar رضی اللہ عنہ. When Umar رضی اللہ عنہ saw them, he said, "Allahu Akbar (Allah is the Greatest)" and said that he had heard Allah's Messenger صلی اللہ علیہ وسلم say, "Allah Mighty and Glorious, has created one thousand species (of animals etc). Six hundred of them are in the sea and four hundred on the land. The first of the species of become extinct will be the locusts. When they disappear, other species will follow each other like beads on a string."[1]

CHAPTER - IV

THE SIGN BEFORE THE LAST HOUR & AN ACCOUNT OF THE DAJJAL

بَابُ الْعَلَامَاتِ بَيْنَ يَدَيِ السَّاعَةِ وَذِكْرِ الدَّجَّالِ

In this chapter, those signs and portents are given of the very last days that will be seen very near the Last Day. The previous chapter was made up of minor signs of the last Hour. Imam Mahdi رحمہ اللہ ought to have been grouped in this chapter because his coming is connected with Prophet Easa علیہ السلام and the dajjal. However, since Imam Mahdi رضی اللہ عنہ has been mentioned in those ahadith that speak of the fitnah and strife that will occur before his coming and end with his coming, so he is not mentioned in this chapter.
Ten signs have been enumerated as will be seen before the Last Hour and the compiler of the Mishkah has mentioned them here. The sequence of their being seen and occurring is not the same in all the ahadith. If a sign is listed ahead of another in one hadith, it is place down the list in another. The reason for this will be given in the comments against some of the ahadith. However, the greatest of these ten signs is the coming of the dajjal. It is the severest trial and very many well-known ahadith tell us about him.
MEANING OF DAJJAL & MASIH: The word dajjal (دجال) is derived from (دجل) dajala. It means: (to smear, to deceive, to delude). If anyone mixes a true saying with a false saying and defrauds other people then it is said of him:

دجل الحق بالباطل

(he smeared the truth with falsehood). Further (دجل) also means 'to lie.
Hence, both these attributes are found in the dajjal. The Qamus are other dictionaries give more reasons for the name of the dajjal.
The name (مسیح) Masih or Maseeh is given to both Prophet (Sayyiduna) Easa علیہ السلام as well as to the dajjal. When it is used for the latter, generally, the word is qualified mashih ud dajjal but when it refers to Prophet Easa علیہ السلام it is used by itself 'Al-Masih' Sayyiduna Easa علیہ السلام is called the Masih because (i) whenever he stroked a blind man a leper or any sick person, he recovered. (ii) Also, his feet were flat without the instep arch. (iii) Also, he was born (ممسوح) clean and tidy without any impurity on him.
Some authorities say that masih means siddiq (truthful). In this sense, calling him a masih is very obvious. It is also said that he covered large distances in the shortest possible time. So in relation to (مساحت - 'distance', he is called (مسیح) masih.
This is also the reason why the dajjal is called masih for, he will travel nearly all over the world. Other reasons why this accursed is called masih are:

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[1] Bayhaqi # 1032 in Shu'ab ul eeman.

(i) He will not have an eye and one side of his face will be (ممسوح) wiped out.
(ii) Good and blessing will be put away from him, (But, evil and wickedness is put away from Prophet Easa عليه السلام).

Therefore, Prophet Easa عليه السلام is Masih Allah (مسيح الله) while the accursed dajjal is masih ud dalalah (مسيح الضلالة)

The word masih for the dajjal means ugly, deformed. Some people argue that while prophet Easa عليه السلام is masih (مسيح), the word for the dajjal is not the same, but it is (مسيخ) masikh. However, this opinion is not correct.

SECTION I الفصل الأول

TEN MAJOR SIGNS OF THE LAST HOUR

(٥٤٦٤) عَنْ حُذَيْفَةَ بْنِ أُسَيْدِ الْغِفَارِيِّ قَالَ اطَّلَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا وَنَحْنُ نَتَذَاكَرُ فَقَالَ مَا تَذْكُرُونَ قَالُوا نَذْكُرُ السَّاعَةَ قَالَ إِنَّهَا لَنْ تَقُومَ حَتّٰى تَرَوْ قَبْلَهَا عَشْرَ آيَاتٍ فَذَكَرَ الدُّخَانَ وَالدَّجَّالَ وَالدَّابَّةَ وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا وَ نُزُوْلَ عِيْسَى بْنِ مَرْيَمَ وَيَاجُوجَ وَمَاجُوجَ وَثَلَاثَةَ خُسُوفٍ خَسْفٌ بِالْمَشْرِقِ وَخَسْفٌ بِالْمَغْرِبِ وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ وَآخِرُ ذٰلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ تَطْرُدُ النَّاسَ إِلٰى مَحْشَرِهِمْ - وَفِيْ رِوَايَةٍ نَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنٍ تَسُوقُ النَّاسَ إِلَى الْمَحْشَرِ وَفِيْ رِوَايَةٍ فِي الْعَاشِرَةِ وَرِيحٌ تُلْقِي النَّاسَ فِي الْبَحْرِ - (رواه مسلم)

5464. Sayyiduna Hudhayfah رضى الله عنه ibn (Usayd or) Asid Ghifari رضى الله عنه narrated that once the Prophet صلى الله عليه وسلم came (to them) while they were conversing (about the Last Hour). He asked, "what is it that you are discussing?" They said, "We are talking about the Last Hour." He said, "It will not come till you see ten signs before it strikes." Then he mentioned (them one after the other in this order):

(i) the smoke,
(ii) the dajjal,
(iii) daabbatulard or the beast of the earth,
(iv) the rising of the sun from (the west) its place of setting,
(v) the descent of Easa ibn Maryam عليه السلام
(vi) (the coming of) Yajuj and Majuj (or Gog and Magog,
(vii), (viii), (ix) three swallowings (in the earth) or sin kings:[1]
in the east, in the west and in the Arabian peninsula, and the last of these
(x) a fire that will erupt from the yemen and drive mankind to the place of their assembly.

According to version: a fire will burst from (the city of yemen) Aden from its lowest border and push mankind to the place of assembly.

According to another version; the tenth (sign) is: a wind that will cast mankind into the sea.[2]

COMMENTARY: The smoke is mentioned as the first sign. It will be a dense, large smoke

[1] Some versions have three eclipses instead of swallowing.
[2] Muslim # 39. 2901, Abu Dawud # 431, Tirmidhi # 2183 (2190) Musnad Ahmad 4, 6, 7 Ibn Majah # 4055.

rising from the east and will cover all the earth up to the west. It will remain over the earth for forty days causing anxiety to all the people everywhere. The Muslims will get a minor cold but the hypocrites and the infidels will swoon and some of them will not region consciousness for many days at a stretch. The Quran says:

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ الخ

[So wait (O prophet) for the day when the heaven shall bring a manifest smoke...]
(44:10)

Sayyiduna Hudhayfah رضی اللہ عنہ and his students say that this verse refers to the same smoke mentioned in the hadith.

However, Sayyiduna Ibn Mas'ud رضی اللہ عنہ and his students assert that this verse refers to the famine that caused an illusion of a smoke and occurred in the time of the Prophet صلی اللہ علیہ وسلم and afflicted the Quraysh of Makkah. It had result ed because of the Prophet صلی اللہ علیہ وسلم prayer against them, "O Allah afflict them with a draught for seven years (because they have transgressed in rebellion) just as you had afflicted Egyptians in the time of Yusuf علیہ السلام!"

ILLUSION: Therefore, Allah caused them to suffer a terrible famine which compelled them to eat hides, carrion and other rubbish. During this time, there was something like smoke in the atmosphere floating over them. They could see it as a hungry person has hallucinations. They had illusions of a smoke hovering above. It was as happens when rain does not pour down. Dryness covers the area and it seems that dust and smoke envelope the people and it is dark all round.

DAABBATUL ARD: The beast of the earth will be a strange and unusual creature. It will be first seen between the Mounts safa and Marwah in the sacred Mosque of Makkah. It is mentioned in the Quran in these words.

وَأَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ

{We shall bring forth for them out of the earth a beast...} **(27:82)**

The ulama say that it would be a Quardraped, sixty yards long. Some authorities say that it will have the face of a human being, legs of a camel, neck of a horse, tail of an eagle, buttocks of a deer, horns of a stag and hands of a monkey.

It will come out suddenly from the earth after an earthquake from Mount Safa which is to the east of the Kabah it will carry the staff of Prophet Musa علیہ السلام in one hand and the ring of Prophet Sulayman علیہ السلام in the other. It will run through all the cities very speedily such that no one will be able to follow it nor will anyone be able to escape from it when it runs after him. It will touch every believer with the staff of Prophet Musa علیہ السلام and write (مؤمن) 'believer' on his forehead. And, it will affix a black stamp mark with the ring of Prophet Sulayman علیہ السلام on the forehead of every disbeliever, and write 'infidel' (کافر) on his mouth.

Some scholars say that this creature will emerge three times.

(i) During the time of Imam Mahdi رضی اللہ عنہ,
(ii) During the time of Prophet Easa علیہ السلام.
(iii) And, when the sun rises from the place of its setting.[1]

SUN RISING IN THE WEST: We shall write on this subject against the comments on a hadith to follow.

[1] See also Ma'arif ul Quran v6 p 615 Maktabah Darul Uloom Karachi)

COMING OF PROPHET EASA عليه السلام:Prophet Easa's عليه السلام descent from the heaven will follow the coming of Imam Mahdi رضي الله عنه. One evening, he will descend from the heaven on the eastern white minaretle of the mosque of Damascus. Then he will locate the dajjal and kill him at the Baab Ludd.[1]

Ludd is a place in Syria or, as some say, in Palestine.

We may repeat here the order in which the signs are mentioned in this hadith: the smoke, the dajjal, the descent of Sayyiduna Easa عليه السلام, the appearance of Yajuj and Majuj, the beast of the earth, sun rise in the west. We mention this because in the time of Prophet Easa عليه السلام there will no one on earth other than believers, for all infidels will become Muslims and their faith will be approved.

If, on the other hand, we say that the rising of the sun in its place of setting will precede the coming of the dajjal and the descent of Prophet Easa عليه السلام, then clearly the belief of the infidels in the time of Propeht Easa عليه السلام will not be approved because the option of repentance will be withdrawn once the sun rises in its place of setting so the belief of the infidels will not be accepted. So, this sequence is not that of occurrence, because the belief of every infidel who believes in the time of Prophet Easa عليه السلام is assured approval. They will be accepted as Muslims.

Therefore, the order in which they are mentioned in this hadith is not also the sequence in which these sings will follow each other before the last Hour. Besides, the hadith does not mean to give the true sequence of their occurrence, but its objective is to enumerate the signs all together at one place. Hence, it does not matter that the descent of Prophet Easa عليه السلام is mentioned after the rising of the sun from the west though it will precede the rising of the sun in the west.

YAJUJ & MAJUJ: They are two tribes. They are descended from ya fith ibn Nuh. These two clans were savage and very strong. They were plunderers and they indulged in mischief making on earth. Dhulqarnayn locked them up in their valley by constructing a thick wall around. The height of the wall is equal to the peaks of the mountains at either side of the valley, and its thickness is sixty yards. This preserved the other people from the mischief of these two tribes, Yajuj and Majuj. Before the Last Day, when it is time for them to come out, the wall will collapse.

SWALLOWING: Ibn Maalik رحمه الله said that as part of Divine punishment, the earth has sunk or subsided at different times in the past and in various places. But, it seems that the three (cavings in) mentioned in this hadith will be stronger.

PLACE OF ASSEMBLY: The place of assembly to which the fire will drive mankind is in Syria. Some authorities say that the fire will begin in Syria. Or, this country Shaam will be expanded and widened to such an extent that all the people of the world will be accommodated in it. Anyway, these words of the hadith do not imply that this fire will drive the people after the gathering (in the hereafter). They do not refer to the gathering place (on resurrection). According to one version, the fire will flare up in the Hijaz while this hadith says that it will erupt in the Yemen. Qadi Iyad رحمه الله explains that perhaps not one but two fires will blaze as sings of the Last Hour and both will drive the people to their place of assembly (in Syria). Or, it might be just on fire flaring up in Yeman but will be seen from the direction of the Hijaz.

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[1] See before after the last hour, Ibn kathir (English tr) p 1226, Darul Isha'at Karachi.

FIRST SIGN OR LAST: The version in Bukhari says that the first sign of the last hour is the fire that will drive the people from the east to the west. However, it is a fact that the fire will be the last of the sings, as the sequence of the portents is given in this hadith. We may reconcile the two versions by saying that the fire will be the last of the sings as enumerated in this hadith. As for the hadith of Bukhari that the fire will be the first of the sings, it is so in the sense that the fire will be the first of t hose signs after which none of the world's things will remain and forthwith, after these sings are seen, the trumpet will blow. As against this, the sings of the Hour enumerated in this hadith will be shown but even after their occurrence, the things in this world will not perish.

A TERRIBLE WIND:one of the versions speaks of a wind that will throw the people in the sea. This seems to contradict the versions of the fire driving mankind to their place of assembly. The point is that the fire will be flared and pushed by a fierce wind that will push the infidels and throw them into the sea. Thus the version about the wind means the disbellevers when it mentions mankind, and the fire propelled by the wind will do the work of driving them swiftly. The water will be like fire and these words of the Quran give an indication about it.

وَاِذَا الْبِحَارُ سُجِّرَتْ

{When the seas boil over with a swell} (81:7)

On the other hand, the believers will face a fire that merely frightens them. It will serve the purpose of a whip to spur them to the place of assembly.

AMASS GOOD DEEDS BEFORE SIX SINGS

(٥٤٦٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَادِرُوْا بِالْاَعْمَالِ سِتًّا الدُّخَانَ وَالدَّجَّالَ وَدَابَّةَ الْاَرْضِ وَطُلُوْعَ الشَّمْسِ مِنْ مَّغْرِبِهَا وَاَمْرَ الْعَامَّةِ وَخُوَيْصَّةَ اَحَدِكُمْ۔ (رواہ مسلم)

5465. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Perform good deeds quickly because of six things (before they take place and they are:) the smoke, the dajjal, the beast of the earth, the rising of the sun from its place of setting, the general or common affair (which is the overall trial that will afflict everyone) and the specific affair) that will affect any of you." [1]

COMMENTARY: The words because of six things mean 'because they will be seen and before they appear.' Perform good deeds as many and as quickly as possible. Once these sings occur, it will be very difficult to do good deeds. Moreover, it is not certain if they would be accept if done.

The general affair is the fitnah (or turmoil) that will encompass all the people. The entire society will be affected by it.

The specific (or limited) turmoil will affect the individual in such a way that they shall not be able to pay attention to religion and affairs of the hereafter. These can be anxieties concerning oneself or one's families or worries about wealth and properties.

It is also possible that the general affair could refer to the day of resurrection and the specific fitnah could mean death. In this case, it will be said that the hadith means to warn against the sings of the Last Day, so it also cautions people against the Last Hour and the

[1] Muslim # 129. 2947.

minor last Hour (which is death).

THE FIRST SIGN OF THE LAST HOUR

(٥٤٦٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اَوَّلَ الْاٰيَاتِ خُرُوْجًا طُلُوْعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوْجُ الدَّآبَّةِ عَلَى النَّاسِ ضُحًى وَاَيُّهُمَا مَاكَانَتْ قَبْلَ صَاحِبَتِهَا فَالْاُخْرٰى عَلٰى اَثَرِهَا قَرِيْبًا۔ (رواه مسلم)

5466. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "The first of the sings to be seen will be the rising of the sun from its place of setting (meaning the west) and the appearance of the beast (of the earth) against the people in the forenoon (and its talking with them). And, whichever of the two precedes its complement, the other will follow at its heals."[1]

COMMENTARY: Teebi رحمہ اللہ has explained that there should be no question why the sun's rise in the west is mentioned as the first sign of the Hour because these signs are of two kinds:

(i) Those that will appear when the Last Hour is very near.

(ii) Those that are evidence of the certainty of the Last Hour and its coming.

Among the first kind, the foremost is the commissioning of the Prophet صلی اللہ علیہ وسلم and, of the remaining are the smoke, the dajjal and the others.

Among the second kind are the rising of the sun from the west, the earthquake and the fire that will drive the people, after surrounding them, to their place of assembly. Accordingly, the rising of the sun from its place of setting has been mentioned as the first of the signs because the second kind of signs will begin with it.

Then is mentioned the appearance of the beast against the people the conjunction 'and' between the two signed stands for 'or'. So the whole would read: 'Of the signs of the Last Hour, the first is the rising of the sun in the west or the coming of the beast of the earth against the people in the forenoon and its talking with them. 'This conforms to the words of the hadith 'whichever of two precedes...' Moreover, according to another version, the word (او) 'or' separates the two clauses mentioning each sign.

The time loag between the occurrence of these two sings will be much shorter than that between any two other sings. If the sun rises of the west then the beast will follow very quickly, in fact immediately. And if the beast is the first of the signs, then the sun will rise in the west immediately thereafter.

No revelation was received by the Prophet صلی اللہ علیہ وسلم about the sequence of these two signs and about determining their respective times. It has been left to surmise. Only so much is said that these two will precede the others of their kind.

As for the hadith mentioning the coming of the dajjal first:

اِنَّ اَوَّلَهَا خُرُوْجُ الدَّجَّالِ

this hadith is not sound.

[1] Muslim # 118. 2941.

THREE SIGNS WILL CLOSE DOOR TO REPENTANCE

(٥٤٦٧) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلٰثٌ إِذَا خَرَجْنَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِيْ إِيْمَانِهَا خَيْرًا طُلُوْعُ الشَّمْسِ مِنْ مَّغْرِبِهَا وَالدَّجَّالُ وَدَابَّةُ الْأَرْضِ۔ (رواه مسلم)

5467. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When three things appear, it will not benefit any one to believe (and repent from disbelief) if he has not previously believed or (if he had believed already and) not acquired any benefit from his belief (meaning his repentance will not profit him the three things are) the rising of the sun in its place of setting, the dajjal and the beast of the earth.[1]

COMMENTARY: Since these sings are definite forerunners of the Last Hour and the deceit of this world will become apparent to disclose the realities of the hereafter, so it will be of no use to repent from disbelief and sin and to profess belief. Only that faith is approved which demand, belief in the unseen.

Though the hadith places the rising of the sun from its point of setting ahead of the other two signs, yet it will occur afterwards. The reason why it is so placed is that when it occurs repentance and faith will not be acceptable any more. Therefore, it is mentioned first and the other two sings are also mentioned with it.

WHEN THE SUN IS DIRECTED TO GO BACK

(٥٤٦٨) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ غَرَبَتِ الشَّمْسُ أَتَدْرِيْ أَيْنَ تَذْهَبُ هٰذِهٖ قُلْتُ اللّٰهُ وَرَسُوْلُهٗ أَعْلَمُ قَالَ فَإِنَّهَا تَذْهَبُ حَتّٰى تَسْجُدَ تَحْتَ الْعَرْشِ فَتَسْتَأْذِنُ فَلَا يُؤْذَنُ لَهَا وَيُقَالُ لَهَا ارْجِعِيْ مِنْ حَيْثُ جِئْتِ فَتَطْلُعُ مِنْ مَّغْرِبِهَا فَذٰلِكَ قَوْلُهٗ تَعَالٰى وَالشَّمْسُ تَجْرِيْ لِمُسْتَقَرٍّ لَّهَا قَالَ مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ۔ (متفق عليه)

5468. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked him as the sun was setting. "Do you know where the sun goes?" He said, "Allah and His Messenger know best." He said, "It goes till it prostrates itself under the throne. Then it seeks permission to present itself (before the Lord and to continue its journey). It is granted permission. (It is commanded to rise from the east.) But, know! Soon it will prostrate itself yet that will not be accepted from it, and it will seek permission (to continue its journey) but that will not be forthcoming. It will be said to it, 'Return from where you have come.' So, it will rise from the place of its setting. This is as the words of Him who is the exalted:

وَالشَّمْسُ تَجْرِيْ لِمُسْتَقَرٍّ لَّهَا

{And the sun is quickly proceeding towards its destination.} (36:38)

He said, "Its destination is under the throne."[2]

COMMENTARY: Some ulama say that the words of the hadith:

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[1] Muslim # 449-157.

[2] Bukhari # 3199, Muslim # 151-157, Tirmidhi # 3238.

"It goes till it prostrates itself under the Throne," do not contradict the words of the Quran.

حَتّٰى بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِيْ عَيْنٍ حَمِئَةٍ

{Until when he reached the setting place of the sun, he found it setting into a miry spring...} (18:86)

The reason is that this verse merely describes the limits of Sayyiduna Dhulqarnayn's sight while the hadith mentions the sun's movement after sunset. It goes down in prostration under the throne.

Khattabi رحمه الله said that the meaning of the sun prostrating itself under the throne could be that the halts there. The nature of its halt is beyond our comprehension.

The word (تستاذن) 'seeks permission' implies that the sun asks for permission to present itself before the Lord, as the translation depicts. The more proper explanation is that it seeks permission to continue its orbit and rise (in the east), after prostrating itself. The permission is granted.

The destination or halt of the sun is under the Throne. This means that after it sets, the sun goes under the throne and prostrates itself there. Then it seeks permission to resume its orbit, and that is granted. Baydawi رحمه الله has given many meanings of the word (مستقر - destination, halt) in the verse:

وَالشَّمْسُ تَجْرِيْ لِمُسْتَقَرٍّ لَّهَا

{And the sun proceeds quickly towards its destination} (36:38)

However he had not mentioned at all this explanation that comes to light because of this hadith of Bukhari and Muslim and is more reliable and explains this word better.[1]

NO FITNAH IS GREATER THAN THE DAJJAL'S

(٥٤٦٩) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَابَيْنَ خَلْقِ اٰدَمَ اِلٰى قِيَامِ السَّاعَةِ اَمْرٌ اَكْبَرُ مِنَ الدَّجَّالِ۔ (رواه مسلم)

5469. Sayyiduna Imran ibn Husayn رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Between the creation of Aadam عليه السلام and the establishment of the Last Hour, there is no trial greater than the (fitnah of the) dajjal."[2]

(٥٤٧٠) وَعَنْ عَبْدِاللّٰهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ لَا يَخْفٰى عَلَيْكُمْ اِنَّ اللّٰهَ لَيْسَ بِاَعْوَرَ وَاِنَّ الْمَسِيْحَ الدَّجَّالَ اَعْوَرُ عَيْنِ الْيُمْنٰى كَاَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ۔ (متفق عليه)

5470.Sayyiduna Abdullah (ibn Mas'ud) narrated that Allah's Messenger said, "Surely, Allah is not unknown to you suruly. Allah, the Glorious, is not one eyed, but the masih ad dajjal will be blind in the right eye, that eye being like a swollen piece of grape."[3]

COMMENTARY: The words that Allah is not unknown to you are a qualifying clause of

[1] See Mariful Quran V7 pp387-396, Mufti Muhammad Shafi (English translation Muktaba darul Uloom, Karachi.

[2] Muslim # 126. 2946.

[3] Bukhari # 7123, Muslim # 10.109.

the previous phrase, 'Allah is not one eyed.' He is descried to you by Shari'ah and you know Him by His perfect attributes. Hence when the dajjal appears and he tries to mislead you through his deceit, lying about your Lord, do not be deceived.

The words that Allah is not one eyed deny any kind of deformity and imperetions in Allah's Being but they do you mean to ascribe to Him. Physical limbs. The objective is to make it clear that Allah is not of human species and He has not an eye like they have, what to say of being one eyed.

The (طافية) is also spelt (طافئة) and it implies 'to protrude' 'To extend, 'to swell. This hadith does not contradict the one that says of his eye: (انها ليست بناتئة ولا حجراء)

(That eye of his will be neither raised nor sunken or depressed.) Also it is possible that both traditions speak of different eyes.

Toor pushti رحمه الله sys that the ahadith describing the dajjal's feature particularly his eyes pose a difficulty in reconciling them. He gives some examples of what different ahadith say of his eyes. – this hadith: it will be like a swollen – grape, - another it will be raised up like a star, yet another; neither raised nor sunken.

We may say that these differences suggest that his eyes are at variance with one another. One eye will differ from the other. This statement is supported by comparing this hadith with that the Sayyiduna Hudhayfah رضي الله عنه (#5473) which says that he will be

ممسوح العين

(wiped out eye) and he will have a haw in his eye. (It is a thin fold of skin beneath the eyelid and may be drawn across the eye and is also called; third eyelid)

According to another tradition, he will be blind in the left eye.

We may reconcile these ahadith by saying that these ahadith describe both his eyes. One of his eyes was completely wiped out and the other was defective. In this sense, we may apply the Arabic word (عور) to both his eye because (عور) really means 'defective.' Hence, his right eye will be defective and his left eye will also be defective.

EVERY PROPHET WARNED HIS UMMAH OF THE DAJJAL

(٥٤٧١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ نَّبِيٍّ اِلَّا قَدْ اَنْذَرَ اُمَّتَهُ الْاَعْوَرَ الْكَذَّابَ اَلَا اِنَّهُ اَعْوَرُ وَاِنَّ رَبَّكُمْ لَيْسَ بِاَعْوَرَ مَكْتُوْبٌ بَيْنَ عَيْنَيْهِ كَ ف رَ (متفق عليه)

5471. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There has been no prophet who has not warned his ummah about the one eyed liar (the dajjal). Know! He will be one eyed but your Lord is not one eyed. Inscribed on his (dajjal's) forehead between his eye will (ك ف ر) (k-f-r for kufr, disbelief)."[1]

COMMENTARY: Every Prophet عليه السلام had warned his ummah about the dajjal but Allah has not disclosed to anyone when he will emerge specifically. He will emerge before the Last Hour, but no one known when that is. Hence, none can say when the dajjal will appear.

The latters (ك,ف,ر) make up (كفر- kufr) disbelief. This is how it is written in the Masabih and the Mishkah: all three letters separately. This is how they will be inscribed on dajjal's forehead. This shows that he will invite to disbelief and spread it, not to success and deliverance. It is wajib to keep away from him and to not obey him. It is a great favour on

[1] Bukhari # 7431, Muslim # 101-2933, Tirmidhi # 2245.

this ummah from Allah that the dajjal will be recognized by those letters on his forehead. This will be easier for everyone to preserve himself from the wile and cunning of the dajjal.

THE DAJJAL'S PARADISE AND HELL

(٥٤٧٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَلَا أُحَدِّثُكُمْ حَدِيثًا عَنِ الدَّجَّالِ مَاحَدَّثَ بِهِ نَبِيٌّ قَوْمَهُ إِنَّهُ أَعْوَرُ وَإِنَّهُ يَجِيْئُ مَعَهُ بِمِثْلِ الْجَنَّةِ وَالنَّارِ فَالَّتِي يَقُوْلُ إِنَّهَا الْجَنَّةُ هِيَ النَّارُ وَإِنِّي أُنْذِرُكُمْ كَمَا أَنْذَرَ بِهِ نُوْحٌ قَوْمَهُ. (متفق عليه)

5472. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Know! I shall tell you about the dajjal such a thing as no prophet has told his people. He will be one-eyed, and he will bring with him the like of paradise and hell. The one that he will call paradise will be hell. I warn you (of him) as Nuh has warned his people about him."[1]

COMMENTARY: The dajjal will possess great magical powers. Hence, he will move about taking along with him a large garden and a fire, calling them his paradise and hell. His paradise could mean that tools of luxury and comfort or his grants and favours. His hell could mean things that cause grief and hardship and his persecution.

However, his paradise would truly be a fire. One of the exponents had explained that anyone's going into the 'paradise' of the dajjal by in tent after believing him is truly to fall into Divine punishment and qualify for entry into hell.

On this basis, we may deduce the second portion in this way: that which the dajjal calls hell will be paradise in truth. This means that he who does not obey the dajjal; and will be sent by him to his hell, in reality, will be entitled to paradise because he belief the dajjal and pleases Allah. So, he will enter paradise.

However, the more correct explanation is that the paradise of the dajjal and his hell will turn out to be just and his hell will turn out to be just the opposites for those whom he will cast into them. Those whom he will seem to punish will be delivered actually and those whom he will reward will suffer punishment actually. This is as the Prophet's صلی الله علیه وسلم saying:

القبر روضة من رياض الجنة او حفرة من حفر النار

(The grace is either a garden of the garden of paradise, a pit of the pits of hell).

The means that the condition in the grave depends on the deeds of the creatures and differs according to their doings, when Allah is pleased with any creature his grave will be a relief from sorrow and grief, and Allah's saying for him is:

يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيْمَ

{O Fire! Be you coolness and safety for Ibrahim} (21:69)

The same may be said of this uneasy, disturbed world which is called 'a prison'. But, in spite of its severity and hardship, it is 'paradise' for the possessors of Divine awareness and the men of Allah, His friends, who have attained Divine pleasure. They endure all kinds of difficulty and persecution for the sake of Allah's pleasure with resolve and a willing heart. It is as Allah says:

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[1] Bukhari # 3337, Muslim # 109. 2936.

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتٰنِ

{And for him who fears the standing before his Lord, there shall be two gardens} (55:46)
There are two paradises for these great men. This world itself becomes a paradise for them and they will get the other in the next world, the hereafter. This is why those who possess Divine awareness find the world in a form opposite to its outward look. In their sight, the bounties and comforts of this world are really chastisement. And, its hardship is truly a blessing.
It must be borne in mind that the real purpose of this hadith is to warn the people against the dajjal. This is why it has sufficed to mention only the first portion of its message, which is the dajjal's paradise. However, some other ahadith do mention the second portion which is the dajjal's hell in detail. So, in terms of meaning, the full text will be like this:
"That which he calls paradise would truly be the Fire (hell).
And what he calls hell would truly be paradise."
This hadith about the dajjal mentions at the inception every Prophet عليه السلام. Then, at the end, it mentions specifically prophet Nuh عليه السلام. This is because of the fact that he is the foremost of the well-known Prophet عليه السلام.

DAJJAL'S TORMENT WILL BE COMFORT FOR THE PERSON

(٥٤٧٣) وَعَنْ حُذَيْفَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الدَّجَّالَ يَخْرُجُ وَإِنَّ مَعَهُ مَاءً وَنَارًا فَأَمَّا الَّذِي يَرَاهُ النَّاسُ مَاءً فَنَارٌ تُحْرِقُ وَأَمَّا الَّذِي يَرَاهُ النَّاسُ نَارًا فَمَاءٌ بَارِدٌ عَذْبٌ فَمَنْ أَدْرَكَ ذٰلِكَ مِنْكُمْ فَلْيَقَعْ فِي الَّذِي يَرَاهُ نَارًا فَإِنَّهُ مَاءٌ عَذْبٌ طَيِّبٌ۔ مُتَّفَقٌ عَلَيْهِ وَزَادَ مُسْلِمٌ وَإِنَّ الدَّجَّالَ مَمْسُوحُ الْعَيْنِ عَلَيْهَا ظَفَرَةٌ غَلِيظَةٌ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ يَقْرَءُهُ كُلُّ مُؤْمِنٍ كَاتِبٌ وَغَيْرُ كَاتِبٍ۔

5473. Sayyiduna Hudhayfah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The dajjal will emerge having with him water and fire. As for that which the people consider as water will be fire that burns and as for that which the people consider to be fire will be cold and sweet water. So, he of you who comes across that (dajjal or his fraudulent things) must prefer to fall into that which he considers to be fire, for, it (will not be fire but) will be sweet, pleasant water."
The version in Muslim adds: "And, surely, the dajjal will be mamsah ul ayn (ممسوح العين) which is to be without an eye and without its socket - and the (other) eye will have a haw in it (as explained in the comments to hadith # 5470 - or, there will be a coarse flesh over the missing eye). And between his eyes (on his forehead) will be written (كافر) - infidel - which every Muslim, whether he can write (and read) or he cannot, will read it."[1]

COMMENTARY: The water that the dajjal will have refers to such things of leisure and comfort as will be connected with water in some way. He will use them to attract people to obey him.
Similarly fire will be what seems to punish and torment though in fact it will not cause any hardship to the people who belie the dajjal and who refuse to obey him.

[1] Bukhari # 3450, Muslim # 105. 2934.

The things that the dajjal will present as water or fire will turn out to be opposite. For example, those whom he will reward for obedience with water will end up burning in hell forever. And those whom he will punish for disobedience by casting them into the fire, Allah will convert the fire into cool, pleasant water as He had done for Prophet Ibrahim عليه السلام by making the fire of Nimrud cool and peace.

In short, the dajjal will use his magical powers to make people imagine things he presents as what they actually are not. He will delude them. But, these things will have a converse effect by the perfect command of Allah and water will burn while fire will cool.

The hadith speaks of fire being cool, pleasant water either in reality or in the sense of its final consequences. It will give relief and comfort. However, the hadith treats only one aspect at this juncture and leaves the other to be understood. The implicit meaning is that the people should not be taken-in by the dajjal's presentation of water as comfort and leisure and submit to him because of that.

MAMSUH UL AYN: The wording of the hadith might suggest to the reader that the haw is on the eye that is missing or wiped out. However, these words mamsuh ul ayn (ممسوح العين) clearly mean that there is no eye at all and the place of the eye is flat level with the forehead. If anyone has no eye there then how can he have a haw there. Hence we may conclude safely that the haw will be on the other eye. But, if we read mamsuh (ممسوح) in the sense of defect then the words of the hadith may be construct ed in their literal sense.

DESCRIPTION OF THE DAJJAL

(٥٤٧٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الدَّجَّالُ اَعْوَرُ الْعَيْنِ الْيُسْرٰى جُفَالُ الشَّعْرِ مَعَهُ جَنَّتُهُ وَنَارُهُ فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ۔ (رواه مسلم)

5474. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The dajjal will be blind in the left eye. He will have too much hair. He will have his paradise and his hell with him, but his hell will be paradise (in reality) and his paradise will be hell (in reality)."[1]

COMMENTARY: This hadith describes the dajjal as blind in the left eye while an earlier hadith (#5470) says that he will be blind in the right eye and will not have the other eye at all. So, the correct thing is that both his eyes will be defective. This inference is on the basis or the Arabic word (اعور) because its true meaning is 'defective.'

Some authorities have tried to reconcile the difference by saying that the dajjal will be (اعور) defective according to the way people see him. Some will see him blind or defective in the left eye and some in the right eye. This will be because his lie and deception should be very clear. Such changes in him will make people see that he is a sorcerer and an enchanter.

Another possibility is that one of the narrators of either of these two traditions may have erred in reporting and mentioned the right eye instead of the left or vice versa.

MORE ABOUT THE DAJJAL OF YAJUJ MAJUJ

(٥٤٧٥) وَعَنِ النَّوَاسِ بْنِ سَمْعَانَ قَالَ ذَكَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الدَّجَالَ فَقَالَ اِنْ يَّخْرُجْ وَاَنَا فِيْكُمْ فَاَنَا حَجِيْجُهُ دُوْنَكُمْ وَاِنْ يَّخْرُجْ وَلَسْتُ فِيْكُمْ فَامْرُءٌ حَجِيْجُ نَفْسِهٖ وَاللّٰهُ خَلِيْفَتِيْ عَلٰى كُلِّ مُسْلِمٍ اِنَّهُ

[1] Muslim # 104. 2934.

شَابٌّ قَطِطٌ عَيْنُهٗ طَافِئَةٌ كَأَنِّيْ أُشَبِّهُهٗ بِعَبْدِ الْعُزّٰى بْنِ قَطَنٍ فَمَنْ أَدْرَكَهٗ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُوْرَةِ الْكَهْفِ وَفِيْ رِوَايَةٍ فَلْيَقْرَأْ عَلَيْهِ بِفَوَاتِحِ سُوْرَةِ الْكَهْفِ فَإِنَّهَا جِوَارُكُمْ مِنْ فِتْنَتِهٖ إِنَّهٗ خَارِجٌ خَلَّةً بَيْنَ الشَّامِ وَالْعِرَاقِ فَعَاثَ يَمِيْنًا وَّعَاثَ شِمَالًا يَا عِبَادَ اللّٰهِ فَاثْبُتُوْا قُلْنَا يَا رَسُوْلَ اللّٰهِ وَمَا لَبْثُهٗ فِي الْأَرْضِ قَالَ أَرْبَعُوْنَ يَوْمًا يَوْمٌ كَسَنَةٍ وَّيَوْمٌ كَشَهْرٍ وَّيَوْمٌ كَجُمُعَةٍ وَّسَائِرُ أَيَّامِهٖ كَأَيَّامِكُمْ قُلْنَا يَا رَسُوْلَ اللّٰهِ فَذٰلِكَ الْيَوْمُ الَّذِيْ كَسَنَةٍ أَيَكْفِيْنَا فِيْهِ صَلٰوةُ يَوْمٍ قَالَ لَا اقْدُرُوْا لَهٗ قَدْرَهٗ قُلْنَا يَا رَسُوْلَ اللّٰهِ وَمَا إِسْرَاعُهٗ فِي الْأَرْضِ قَالَ كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيْحُ فَيَأْتِيْ عَلَى الْقَوْمِ فَيَدْعُوْهُمْ فَيُؤْمِنُوْنَ بِهٖ فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ وَالْأَرْضَ فَتُنْبِتُ فَتَرُوْحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ ذُرًى وَّأَسْبَغَهٗ ضُرُوْعًا وَّأَمَدَّهٗ خَوَاصِرَ ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوْهُمْ فَيَرُدُّوْنَ عَلَيْهِ قَوْلَهٗ فَيَنْصَرِفُ عَنْهُمْ فَيُصْبِحُوْنَ مُمْحِلِيْنَ لَيْسَ بِأَيْدِيْهِمْ شَيْءٌ مِّنْ أَمْوَالِهِمْ وَيَمُرُّ بِالْخَرِبَةِ فَيَقُوْلُ لَهَا أَخْرِجِيْ كُنُوْزَكِ فَتَتْبَعُهٗ كُنُوْزُهَا كَيَعَاسِيْبِ النَّحْلِ ثُمَّ يَدْعُوْ رَجُلًا مُّمْتَلِئًا شَبَابًا فَيَضْرِبُهٗ بِالسَّيْفِ فَيَقْطَعُهٗ جَزْلَتَيْنِ رَمْيَةَ الْغَرَضِ ثُمَّ يَدْعُوْهُ فَيُقْبِلُ وَيَتَهَلَّلُ وَجْهُهٗ يَضْحَكُ فَبَيْنَمَا هُوَ كَذٰلِكَ إِذْ بَعَثَ اللّٰهُ الْمَسِيْحَ ابْنَ مَرْيَمَ فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُوْدَتَيْنِ وَاضِعًا كَفَّيْهِ عَلٰى أَجْنِحَةِ مَلَكَيْنِ إِذَا طَأْطَأَ رَأْسَهٗ قَطَرَ وَإِذَا رَفَعَهٗ تَحَدَّرَ مِنْهُ مِثْلُ جُمَانٍ كَاللُّؤْلُؤِ فَلَا يَحِلُّ لِكَافِرٍ يَجِدُ مِنْ رِيْحِ نَفَسِهٖ إِلَّا مَاتَ وَنَفَسُهٗ يَنْتَهِيْ حَيْثُ يَنْتَهِيْ طَرْفُهٗ فَيَطْلُبُهٗ حَتّٰى يُدْرِكَهٗ بِبَابِ لُدٍّ فَيَقْتُلُهٗ ثُمَّ يَأْتِيْ عِيْسٰى قَوْمٌ قَدْ عَصَمَهُمُ اللّٰهُ مِنْهُ فَيَمْسَحُ عَنْ وُجُوْهِهِمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ فَبَيْنَمَا هُوَ كَذٰلِكَ إِذَا أَوْحَى اللّٰهُ إِلٰى عِيْسٰى أَنِّيْ قَدْ أَخْرَجْتُ عِبَادًا لِّيْ لَا يَدَانِ لِأَحَدٍ بِقِتَالِهِمْ فَحَرِّزْ عِبَادِيْ إِلَى الطُّوْرِ وَيَبْعَثُ اللّٰهُ يَأْجُوْجَ وَمَأْجُوْجَ وَهُمْ مِّنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ فَيَمُرُّ أَوَائِلُهُمْ عَلٰى بُحَيْرَةِ طَبَرِيَّةَ فَيَشْرَبُوْنَ مَا فِيْهَا وَيَمُرُّ اٰخِرُهُمْ فَيَقُوْلُ لَقَدْ كَانَ بِهٰذِهٖ مَرَّةً مَاءٌ ثُمَّ يَسِيْرُوْنَ حَتّٰى يَنْتَهُوْا إِلٰى جَبَلِ الْخَمَرِ وَهُوَ جَبَلُ بَيْتِ الْمَقْدِسِ فَيَقُوْلُوْنَ لَقَدْ قَتَلْنَا مَنْ فِي الْأَرْضِ هَلُمَّ فَلْنَقْتُلْ مَنْ فِي السَّمَاءِ فَيَرْمُوْنَ بِنُشَّابِهِمْ إِلَى السَّمَاءِ فَيَرُدُّ اللّٰهُ عَلَيْهِمْ نُشَّابَهُمْ مَخْضُوْبَةً دَمًا وَّيُحْصَرُ نَبِيُّ اللّٰهِ وَأَصْحَابُهٗ حَتّٰى يَكُوْنَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرًا مِّنْ مِائَةِ دِيْنَارٍ لِأَحَدِكُمُ الْيَوْمَ فَيَرْغَبُ نَبِيُّ اللّٰهِ عِيْسٰى وَأَصْحَابُهٗ فَيُرْسِلُ اللّٰهُ عَلَيْهِمُ النَّغَفَ فِيْ رِقَابِهِمْ فَيُصْبِحُوْنَ فَرْسٰى كَمَوْتِ نَفْسٍ وَّاحِدَةٍ ثُمَّ يَهْبِطُ نَبِيُّ اللّٰهِ عِيْسٰى وَأَصْحَابُهٗ إِلَى الْأَرْضِ فَلَا يَجِدُوْنَ فِي الْأَرْضِ مَوْضِعَ شِبْرٍ إِلَّا مَلَأَهٗ زَهَمُهُمْ وَنَتْنُهُمْ فَيَرْغَبُ نَبِيُّ اللّٰهِ عِيْسٰى وَأَصْحَابُهٗ إِلَى اللّٰهِ فَيُرْسِلُ اللّٰهُ طَيْرًا كَأَعْنَاقِ الْبُخْتِ فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللّٰهُ وَفِيْ رِوَايَةٍ تَطْرَحُهُمْ بِالنَّهْبَلِ وَيَسْتَوْقِدُ الْمُسْلِمُوْنَ مِنْ قِسِيِّهِمْ

وَنُشَّابِهِمْ وَجِعَابِهِمْ سَبْعَ سِنِيْنَ ثُمَّ يُرْسِلُ اللّٰهُ مَطَرًا لَّا يَكِنُّ مِنْهُ بَيْتُ مَدَرٍ وَّلَا وَبَرٍ فَيَغْسِلُ الْاَرْضَ حَتّٰى يَتْرُكَهَا كَالزَّلَفَةِ ثُمَّ يُقَالُ لِلْاَرْضِ اَنْبِتِيْ ثَمَرَتَكِ وَرُدِّيْ بَرَكَتَكِ فَيَوْمَئِذٍ تَاْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ وَيَسْتَظِلُّوْنَ بِقِحْفِهَا وَيُبَارَكُ فِي الرِّسْلِ حَتّٰى اَنَّ اللِّقْحَةَ مِنَ الْاِبِلِ لَتَكْفِي الْفِئَامَ مِنَ النَّاسِ وَاللِّقْحَةَ مِنَ الْبَقَرِ لَتَكْفِي الْقَبِيْلَةَ مِنَ النَّاسِ وَاللِّقْحَةُ مِنَ الْغَنَمِ لَتَكْفِي الْفَخِذَ مِنَ النَّاسِ فَبَيْنَا هُمْ كَذٰلِكَ اِذْ بَعَثَ اللّٰهُ رِيْحًا طَيِّبَةً فَتَاْخُذُ هُمْ تَحْتَ اٰبَاطِهِمْ فَتَقْبِضُ رُوْحَ كُلِّ مُؤْمِنٍ وَّكُلِّ مُسْلِمٍ وَيَبْقٰى شِرَارُ النَّاسِ يَتَهَارَجُوْنَ فِيْهَا تَهَارُجَ الْحُمُرِ فَعَلَيْهِمْ تَقُوْمُ السَّاعَةُ رَوَاهُ مُسْلِمٌ اِلَّا الرِّوَايَةَ الثَّانِيَةَ وَهِيَ قَوْلُهٗ تَطْرَحُهُمْ بِالنَّهْبَلِ اِلٰى قَوْلِهٖ سَبْعَ سِنِيْنَ۔ (رواہ الترمذی)

5475. Sayyiduna Nawwas ibn Sam'an رضی اللہ عنہ Kilabi) narrated that (one day) Allah's Messenger صلی اللہ علیہ وسلم mentioned the dajjal (and his fitnah). He said, "If he comes forth and I am among you, I shall altercate with him (giving argument and evidences and will silence him) on your behalf. But, if he emerges when I am not among you then each of you must altercate with him on his own behalf and Allah will represent me in caring for every Muslim. He (the dajjal) will be a youth having curly hair and a bulging eye. I might compare him to Abdul Uzza ibn Qatan. Whosoever of you meets him must recite over him the initial verses of surah al kahf."

(And, according to another version in Muslim; "must recite over him the initial verses of surah al-kahf, for they are your protection from his fitnah.")

"He will emerge from a road that lies between Syria and Iraq and will create turmoil right and left. O Slaves of Allah, so be steadfast (on your religion when the dajjal emerges)!"

The narrator said that they asked, "O Messenger of Allah, how long will he tarry on the earth?" He said, "Forty days, (But, their length would be) a day as long as one year, a day as long as a month, a day as long a week and the rest of his days like your days."

They asked "O Messenger of Allah, as for that day like one year, would a day's salah suffice in it?" He said, "No! Rather, you will have to make an estimate (of a day) for the salah."

They asked, "O Messenger of Allah, how fast will he travel in the earth?" He said, "He will be as fast as a cloud driven by wind. He will go to different people, one by one, and invite them (to believe) and they will believe in him. Then, he will command the sky and it will pour rain and he will command) the earth and it will grow crops. (He will do this to reward his followers). Then in the evening their pasturing animals will come to them (having gone out in the morning to graze). Their lumps will have grown very high, their udders will be saturated with milk and their flanks will be inflated.

Then, he will come to another people and invite them (to believe in him) but they will reject what he says. So, he will depart from them. They will become (subject to famine like conditions and become) destitute and will no more possess any of their properties.

The dajjal will then pass by a waste land and command it to produce its treasures. (It will bring them out and) its treasures will follow him like swarms of bees.
Then he will call a very young man (strong and youthful) and striking him with sword, cut him in two pieces as though he had aimed at a target (to boast of his ability. The two pieces will fall apart). Then he will call him and he will walk up to him with a joyous, shining face.
Suddenly, at that very moment, Allah will send the Masih ibn Maryam عليه السلام. He will descend at the white minaret in the east of Damascus. He will have worn two garments dyed with saffron and will have placed his hands on the wings of two angels. As he will lower his head, it will drip and as he raises it, beads like pearls will scatter from it.
It will not be possible for any disbeliever who gets the air of his breath but to die. His breath will be perceived as for as his sight goes. Then, he (prophet Easa) عليه السلام will seek him (the dajjal) and will locate him at the gate of Ludd where he will kill him.
Then these people will come to Prophet Easa عليه السلام whom Allah will have preserved from the dajjal. He will wipe (off dust from) their faces and give them tidings of high ranks for them in paradise, while he is so engaged, Allah will reveal to Prophet Easa عليه السلام. 'I have created My servants with whom no one is able to fight. So, gather My servants and take them to Mount Tur (and protect them). Then, Allah will cause Yajuj and Majuj to emerge. They will jump over every high, elevate land (and run swiftly). The (number of them will be so many that when the) first (batch) of them will pass the lake of Tiberias (Tabariyah) (طبريه), they will drink all its water. So, when the last of man of them passes there, he will comment, 'There was water here once!' They will proceed till they are at the mountain al-Khamr, a mountain of Bayt ul Maqdis (Jarusalem. They will begin to persecute the people.) They will boast, 'we have killed all the dwellers of the earth. Come left us now eliminate those in the heaven.' They will begin in shoot arrows towards the sky and Allah will send back to them their arrow dyed with blood.
All this while, Allah's Prophet (Eesa) عليه السلام and his companions (who will have believed till then) will be held back (at Mount Tur) so that (they will be so hard pressed and without mean till) an ox-head will seem better to any of them then one hundred dinars are to you today. (When this condition persists) Allah's Prophet (Eesa) عليه السلام and his companions will pray to Allah. He will then send to them an-naghaf (النغف) insects – in their necks and they will all die by morning as though they were one person. (This will be Allah's wrath on them).
Allah's Prophet, Easa عليه السلام and his companions will then descend (from the mountain) to the ground, but will not find in the earth so much as a span's space without the rotten flesh (of Yajuj and Majuj) and stench (from it). Allah's Prophet صلى الله عليه وسلم Easa عليه السلام, and his companions will, therefore supplicate Allah (to put away their predicament). He will send down birds with (long) necks like Bakhti (Bactrian) camels so that they will carry them and cast them away where Allah wills."
According to a version: "They will thrown them in an-Nahbal and the Muslims will continue to burn the bows, arrows and quivers of Yajuj and Majuj for seven years."
(The main narration continues:)
"Allah will then send a rain (so much heavy) as not to spare a house of day, brick or camel's wool (and no house will keep the rain out). It will wash the earth sparkling

like a mirror. Then the earth will be commanded to produce its fruit and bring back its blessings. (It will do that so that) a company of ten to forty people will eat a pomegranate (to satiation point) and will seek shelter in its skin. Also the milk will be blessed meaning, the udder of the she camels and sheep will overflowing) so that a milk-camel will suffice a large company of people, a milk-cow will be enough for an entire tribe of people and an ewe will be sufficient for a small company of people.

(Any, people will be passing their days happily when) Allah will send a pleasant wind that shall affect them under their armpits (causing a slight pain) and the soul of every believer and every Muslim will be taken. Only the evil people will survive in the earth. They will behave with each other like asses. The Last Hour will come on these people will survive in the earth. They will behave with each other like asses. The Last Hour will come on these people." (Muslim transmitted this hadith without the words "They will throw in am Nahal" upto "seven years" which version is transmitted by Tirmidhi).[1]

COMMENTARY: As other ahadith make clear, the Prophet صلى الله عليه وسلم had known that the dajjal would not appear during his lifetime. He only mentioned that he would tackle the dajjal with argument if he appeared during his life time to make it emphatic and to stress that the time of his coming was unknown. The people may be warned of his fitnah.

The Muslims who would encounter the dajjal are responsible to dispute with him using evidences from Shari'ah and intelligent arguments to save themselves from his mischief. They must overcome him. But this presupposes that the dajjal would list en to arguments and submit to evidences, otherwise these words call upon every believer to belie and deny the dajjal and to cause him difficulty and to protect himself from his mischief.

The Prophet صلى الله عليه وسلم said that Allah is the protector and Helper of every believer and Muslim (even) after the Prophet's صلى الله عليه وسلم death. He will help them against the dajjal. This is evidence that a believer who has perfect faith always gets help, even if the prophet صلى الله عليه وسلم and the imam is not among them. In this sense, this hadith is a strong evidence against the sect Imamiyah.

The fact that the dajjal would be young proves that Ibn Sayyad is a different person though some people think that they are one. These words also mean that the dajjal would be deprived of the respect grey hair earn for a person.

Abd ul Uzza ibn Qatan was a Jew. It seems however that he was a polytheist because Uzza was the name of an idol and anyone who calls himself abd (slave, creature) of uzza will be a polytheist. Some people say that Abd ul Uzza was a man of the tribe Khuza'ah and he had died during the jahiliyah. When the Prophet صلى الله عليه وسلم compared the dajjal to Abd ul Uzza, he did not make a definite comparison but said, 'I might compare him...' Other versions, however, do not have a possible likeness but make it definite. Mulla Ali Qari رحمه الله also said that the comparison (between Abd ul Uzza and the dajjal) is definite. The Prophet صلى الله عليه وسلم was shown the man in his dream or it was a manifestation. His words (كانى) 'as though' make it clear that he was relating a dream (or a manifestation).

The initial verses of surah al-Kahf are from verse (1) to (5) the words: (ان يقولون الا كذبا)[2]

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[1] Muslim # 109. 2934, Tirmidhi # 2240 (2247), Abu Dawud # 4321, Ibn Majah # 4075.

[2] (بسم الله الرحمن الرحيم الحمد لله ...... كذبا)

These verses must be recited before the dajjal because its subject include: exposition of Allah's being and attributes, proof of His Book and clear verses, confirmation of His Messenger and the distinguishing glory of the Messenger with whose blessing the dajjal's bewildering exploits will be nullified and those who follow the dajjal will get nothing but destruction.

Teebi رحمه الله has deduced the meaning of this hadith that anyone who recites the initial verses of surah al-kahf will be safe from the fitnah of the dajjal. It is reminiscent ashab-ul-kahf (companions of the cave) who had gained security and peace from the mischief and fitnah of the greatest power of their times.

Some ahadith say that these verses must be recited in the night before going to sleep.

As for the second version of Muslim which says 'they are your protection from him fitnah,' the main word is (جواز) jiwaz. In some versions, it is spelt in a different manner (Arabic) to mean permission to travel without restriction. Some have a slightly different spelling with a dammah over (جوار) to read Juwar. However the correct spelling is jiwar.

We may point out here that there are several traditions concerning surah al-kahf in the book Hisn Haseen, for example:

(i) He who recites surah al-Kahf (on Friday) a light will illuminate for him from his place up to Makkah.

(ii) If anyone recites the last ten verses of surah al-kahf and the dajjal emerges in that period he will not be able subdue him (the reciter).

(iii) If anyone memorises the first ten verses of surah al-Kahf then he will be safe from the mischief of the dajjal.

(iv) If anyone recites the first three verses of surah al-Kahf, he will be safe from the mischief of the dajjal.

The seeming difference in the last two versions is explained in many ways, the Most appropriate explanation is that the least recital of surah al-kahf which will keep one safe from the mischief of the dajjal is three verses. It is better to memorise the three verses and this does not contradict recital of memorizing of a greater portion, say ten verses of surah al-kahf.[1]

The fact that the dajjal will create turmoil right and left make clear that he will not only create mischief in every city that he passes but will also send his army to the neighbourhoods and surrounding to do the same things there. Thus, no believer will be safe from his mischief and no land will be spared by him and his henchman.

In this hadith the Prophet صلى الله عليه وسلم addressed the creatures of Allah to be steadfast when the dajjal makes his appearances. The Prophet صلى الله عليه وسلم may have perhaps also included his sahabah رضي الله عنهم in his address.

This hadith of Muslim mentions that the dajjal will tarry for forty days. Another hadith that

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(In the name of Allah, the compassionate, the Merciful. All praise belongs to Allah who has revealed the Book to His servant and h as not assigned to it any crookedness. (He made it) straightforward that it may warn of a severe punishment from Him, and give glad tiding to the believers, who do righteous deeds, that theirs shall be a goodly reward, abiding therein forever, and worn those who say, "Allah has taken to him a son." They have no knowledge of it not (had their fathers. Grievous is the word that comes out of their months. They speak nothing but a lie.) (18:1-5).

[1] Al Haseen, P413, Darul Isha'at, Karachi (sources are Haakim, Darami, Nasai'I Abu Dawud, Tiridhi and Muslim.

follows (# 5489) says that he will tarry for forty years. The difference in the two is explained by Baghawi in Sharh us sunnah samah. He said that the hadith about forty years in not as sound as the hadith of Muslim. Apart from that of the two periods, one is such that his presence will be unknown to the people of the world and the other is a specified period during which the dajjal will be actually there and the presence will be known.

SALAH WHEN DAYS ARE LONGER: A day's hours must be reckoned for the salah when one day becomes like a year. If after the salah of fajr, enough time has elapsed, as in normal days, for the salah of zuhr to become due, then the salah of zuhr should be offered Again, when the time after zuhr has passed sufficiently for the salah of asr to be offered during normal days, it must be observed. And again, when so much time has passed after asr for the salah of maghrib to be offered, this salah must be offered. On this same basis, the salah of isha and fajr may be offered observing the normal gap between them. The five times salah may be offered in this manner till that day of a year's duration passes away. The same reckoning may be observed for days that are of the length of a month and a week.

These days will be as long in fact. Allah is capable for shortening the lengths of days and nights and of lengthening them as much as He wills what some people suggest that those days will not be as long in reality but will seem to be unending because of the terrible anxiety the people would be going through is not correct at all. Evidence for rejecting this idea lies in the sahabah's enquiry from the Prophet صلى الله عليه وسلم and his response to their querry that they should then work our the hours of the five times salah on the basis of their regular observation.

Some people ask that if salah is offered according to the rise and setting of the sun and when these hours are not known then how should salah be offered? This is very foolish doubt. The real thing to go by is the command of the Prophet صلى الله عليه وسلم. Once he has given instructions for t his day's salah, no one has a right to raise doubt. Turpushti رحمه الله and others have provided more answers to such questions. The scholars may consult the Mirqat for a detailed explanation.

FULL HUMPS: The animals that will go to graze will return with a full stomach.

PUNISHMENT WITH DRAUGHT: The believers who will reject the dajjal will be pushed into difficulty and hardship by him. They will endure the persecution patiently and gratitude and will remain steadfast on their religion because by virtue of His Prophet صلى الله عليه وسلم, Allah will grant these believers the attributes of His awliya (friend, meaning deeply righteous men).

THE TREASURES WILL FOLLOW HIM: The hadith compares the treasure following the dajjal to bees that buzz round the honey, they being led by the queen bee. The word for the queen bee is (يعسوب) ya'soob and it is also used allegorically for the chief of a people. It is like a marfu hadith about Sayyiduna Ali رضى الله عنه in Daylami:

علی یعسوب المؤمنین والمال یعسوب المنافقین

(Ali is the (يعسوب) leader of the believers - who follow him and remain in his protection - while property is the goal of (يعسوب) the hypocrites - for, they chase it and seek protection by its)

It is also said that Sayyiduna رضى الله عنه Ali composed an elegy on the death of Sayyiduna Abu Bakr رضى الله عنه:

كنت للدين يعسوب

(You were the (يعسوب) leader to be followed in religion).

PROPHET EESA'S عليه السلام DESCENT: The traditions about his descent give different places:

east of Damascus on while minaret,
in Bayt ul Maqdis,
in Jardan and
where Muslim are assembled.

The one about his descent in Bayt ul Maqdis is found in Ibn Majah and this could be authentic because it accommodates all other versions. Bayt ul Maqdis is to the cast of Damascus and is a place of assembly for the Muslim and is within Jordon. The only thing that remains is the white minaret. There is no white minaret in Bayt ul Maqdis but there is every possibility that it might be build there before the descent of Prophet Easa عليه السلام.

When he comes down, he will have donned garments dyed with saffron. He will be fresh. Drop of perspiration like pearls will fall from his hair and forehead as he raises his head. (Here different rendering are given of the word (جمان) in the Arabic text)

Every disbeliever who gets the scent of his breath will die. Here, a question arises why will the dajjal not die? The wisdom behind sparing him is that he will be killed by Prophet عليه السلام Easa and the blood soaked spear will be seen by the people who may know of his sorcery and deceit and witness them being put to end. It could also be that Prophet Easa's عليه السلام breath will be make effective when he descends from the heaven. The disbelievers will die on singing his breath. The effect could wear off after some time and by the time he turns towards the dajjal, it would have gone. It is not necessary that an uncustomary act should be carried out all the time. It is also said that Prophet Eesa عليه السلام would bring about t his amazing act at will and he may use it at his discretion.

Prophet Easa عليه السلام will kill the dajjal at Ludd. It is a mountain in Syria, a village in Bayt ul Maqdis and a village in Palestine.

Prophet Easa عليه السلام will wipe off dust from the faces of the believers who come to him. He will do it out of kindness and love and he will mean to comfort them and remove their fear of the dajjal.

LAKE OF TABARIYAH: It is a small lake situated in Tabariyah in Syria. (Its surface is 210m below sea-level, area is 165-8 Sq km, length 22. 5 km, within 12 km and maximum depth 46m.)[1]

JABL (OR MOUNT) AL-KHAMR: The word Khamr means thicket. It is a land lost in dense trees. The mountain is so called because of the trees covering it completely.

OX HEAD BETTER: The people on top of the mountain, the believers, will face such dire straits that they not afford ordinary simple things of life.

NAHBAL: The place where the birds will throw away the corpses of Yajuj and Majuj is Nahbal which is Bayt ul Maqdis. But, Kirmani has spelt it Minhal which is a pit, and the Qamus says it is full formal huge mountain.

HEAVY RAIN: The heavy rain will spare no house of clay and stone in villages and of wool (which are tents etc) in cities. The rain will reach everywhere.

SHADE IN SKIN OF POMEGRANATE: One of the exponents said that it will be the

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[1] chambers world Gazetteer, ed Dr Davil Munro chambers Cambridge, p 648.

upper half of the skin. The word in the hadith (قحف) is the round bone or skull in the upper portion of the brain. It is also a wooden bowl. The upper outer skin is also called (قحف)here because of this resemblance.

MILK ENOUGH FOR NUMEROUS: The words used in the hadith for a large company, tribe and a small company are (فئام) who are more than a tribe, (فخذ) who are a company of relatives only, and (بطن) who are people fewer than a tribe. (فخذ) with a slight alteration is a thigh.

THE DEATH GIVING WIND: The wind will be given the power to extract the souls, this being a figurative speech. Actually, the Malik ul Mawt (the angel of death) extracts souls at the command of Allah.

BELIEVER & MUSLIM: It has been stated previously that the words believer and Muslim refer to the same person. A believer is a Muslim and a Muslim is a believer. However, the ulama is a believer. However, the ulama do make a fine distinction between them. It is that a (مؤمن) believer is one who confirms at heart and this is an inward conviction and a (مسلم) Muslim believes by action and deeds and obedience. Both are mentioned here for the sake of emphasis and to include the over all body. No one is outside the purview of this statement.

MINGLE LIKE ASSES: Those evil who survive in the end will mingle will each other like asses. Some exponents say that these words mean 'having sexual intercourse.' Those people will be shameless and have sexual intercourse in the open before all eyes. This is as asses and don keys do. The word (هرج) is also used for sexual intercourse.

LAST HOUR ON THEM: When the Last Hour comes only these evil. Sinful people, the infidels and indecent ones will be alive. The believers and the righteous will neither be alive nor face the Last Hour.

There is a hadith following (# 5516) which affirms that the Last Hour will not come till there is no one on earth to call the name of Allah.

EXPLOITS OF THE DAJJAL

(٥٤٧٦) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ الدَّجَّالُ فَيَتَوَجَّهُ قِبَلَهُ رَجُلٌ مِنَ الْمُؤْمِنِيْنَ فَيَلْقَاهُ الْمَسَالِحُ مَسَالِحُ الدَّجَّالِ فَيَقُوْلُوْنَ لَهُ اَيْنَ تَعْمِدُ فَيَقُوْلُ اَعْمِدُ اِلٰى هٰذَا الَّذِيْ خَرَجَ قَالَ فَيَقُوْلُوْنَ لَهُ اَوَمَا تُؤْمِنُ بِرَبِّنَا فَيَقُوْلُ مَا بِرَبِّنَا خَفَاءٌ فَيَقُوْلُوْنَ اقْتُلُوْهُ فَيَقُوْلُ بَعْضُهُمْ لِبَعْضٍ اَلَيْسَ قَدْ نَهَاكُمْ رَبُّكُمْ اَنْ تَقْتُلُوْا اَحَدًا دُوْنَهُ فَيَنْطَلِقُوْنَ بِهٖ اِلَى الدَّجَّالِ فَاِذَا رَاٰهُ الْمُؤْمِنُ قَالَ يَا اَيُّهَا النَّاسُ هٰذَا الدَّجَّالُ الَّذِيْ ذَكَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فَيَاْمُرُ الدَّجَّالُ بِهٖ فَيُشَبَّحُ فَيَقُوْلُ خُذُوْهُ وَشُجُّوْهُ فَيُوْسَعُ ظَهْرُهُ وَبَطْنُهُ ضَرْبًا قَالَ فَيَقُوْلُ اَوَمَا تُؤْمِنُ بِيْ قَالَ فَيَقُوْلُ اَنْتَ الْمَسِيْحُ الْكَذَّابُ قَالَ فَيُؤْمَرُ بِهٖ فَيُؤْشَرُ بِالْمِيْشَارِ مِنْ مَفْرِقِهٖ حَتّٰى يُفَرَّقَ بَيْنَ رِجْلَيْهِ قَالَ ثُمَّ يَمْشِي الدَّجَّالُ بَيْنَ الْقِطْعَتَيْنِ ثُمَّ يَقُوْلُ لَهُ قُمْ فَيَسْتَوِيْ قَائِمًا ثُمَّ يَقُوْلُ لَهُ اَتُؤْمِنُ بِيْ فَيَقُوْلُ مَا ازْدَدْتُ فِيْكَ اِلَّا بَصِيْرَةً قَالَ ثُمَّ يَقُوْلُ يَا اَيُّهَا النَّاسُ اِنَّهُ لَا يَفْعَلُ بَعْدِيْ بِاَحَدٍ مِنَ النَّاسِ قَالَ فَيَاْخُذُهُ الدَّجَّالُ لِيَذْبَحَهُ فَيُجْعَلُ مَا بَيْنَ رَقَبَتِهٖ اِلٰى تَرْقُوَتِهٖ نُحَاسًا فَلَا

يَسْتَطِيعُ اِلَيْهِ سَبِيْلًا قَالَ فَيَأْخُذُ بِيَدَيْهِ وَرِجْلَيْهِ فَيَقْذِفُ بِهٖ فَيَحْسِبُ النَّاسُ اِنَّمَا قَذَفَهٗ اِلَى النَّارِ وَاِنَّمَا اُلْقِيَ فِي الْجَنَّةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا اَعْظَمُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِيْنَ۔ (رواه مسلم)

5476. Sayyiduna Abu Saeed Khudri رضی الله عنه narrated that Allah's Messenger said, 'The dajjal will emerge and a man among the believers will go towards him (to confront him) The armed men among the guards of the dajjal will hold him back and ask him, 'where are you headed? He will say, 'I am going to this man who has come out (to create mischief).' They will ask him, 'Do you not believe in our Lord?' He will assert, 'Nothing about our Lord is hidden.' They will say (to each other) that they should kill him, but then some of them will remind the other whether their lord had not disallowed them to kill anyone without getting his orders. Thus, they will take him to the dajjal and, on seeing him, the believer will exclaim, 'O people! This is the dajjal, the one Allah's Messenger صلی الله علیه وسلم had mentioned!' The dajjal will give command that the man should be made to lie down (or, to lie down on his belly, upturned), 'Seize him and put him (on the ground) and break him (apart)' He will be struck (and kicked) on his back and stomach (till they are flabby and swollen), the dajjal will ask, 'will you not believe in me?' He will say, 'Rather, you are the false maseeh. The dajjal will then command that the man be sawn through with a saw from the middle of his head to between his legs. Then, he will walk between the two parts (of the man's body to boast on his exploit) and say to him, 'Get up!' He will stand up (straight) and he will ask him, 'Do you believe in me?' He will say, 'No! Now I am convinced more and have a greater in sight into your true nature. Then, he will announce, 'O people! This will not be done to any of the people after me.' The dajjal will grab him to slaughter him but his neck will be turned into copper up to his caller bone. (The version in Sharh us sunnah cities Ma'mar as saying that he had heard that a plat e of copper will be placed naturally on his neck). Because of that, he will not be able to kill him. Then, he will grab the man by his hands and feet and raise him and throw him (into his fire). The people will presume that he has cast in the fire, but, in fact, he will have been thrown into paradise."

Allah's Messenger صلی الله علیه وسلم then summed up, "In the sight of the Lord of the worlds, he is the most high ranking of men to attain martyrdom."[1]

COMMENTARY: Some authorities say that the Muslim of whom the hadith speaks will be Sayyiduna Khidr علیه السلام. This establishes that he is alive and exists in this world. However, the scholars differ on this question. Most of the jurists and scholars of hadith and some of the Sufis say that he has died already. Some of the jurists and most of the Sufis say that he is alive, and Nawawi رحمه الله agrees with them.

The Arabic word (مسالح) masalih is the plural of (مسلحة). Its dictionary meaning is an outpost, armed-men. In common parlance, it is used for armed-men. In common parlance, it is used for armed guards who watch and defend the borders and their masters Here, it is used in the latter sense.

The Muslim made clear the fact that his Lord is supreme, and it is very evident. He create s, provides sustenance and possesses all attributes which do not have even a semblance of

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[1] Muslim # 113. 2938.

doubt that there is any imperfection in Him. On the other hand, the dajjal has defects and shortcomings which are very evident. If there are clear proofs of the Lord being perfect, then how can an imperfect creature be His associate? Thus, only He can be the Lord and no one else.

The man will then be compelled to lie down flat in his back or on his belly. It is stated in the commentary on sahih Muslim that his head will be wounded from the strike. This is deduced from the word (شجوه) which is read on there ways. The word (مفرق) refers to the parting of the hair in the middle of the head.

On being revived, the Muslim will say that Allah had given the dajjal a free rein to rehearse unlimited powers to kill and give life at will, but those powers have been withdrawn and he has been reined in. "So, he need not be feared."

The paradise mentioned in the concluding words could be a place of physical comfort and peace in this world like a garden or a retreat. Or, the dajjal would throw him in the fire that he would bring with him but that would be cool for him and peace. It would turn cool like the fire of Nimrud had for Prophet Ibrahim عليه السلام, Anyway, the dajjal would not be able to kill the Muslim a second time no matter how much he may try.

The man is described as a martyr because of his first death when he will be sawed through, or the second time, because the dajjal will intend to slaughter him. In the first case he will be revived and in the second case, the dajjal will not succeed in his designs.

Of course, the word (شهادة) translated martyrdom could also mean to bear witness before Allah after presenting himself before Him.

SEEKING REFUGE FROM THE DAJJAL ON THE MOUNTAINS

(٥٤٧٧) وَعَنْ أُمِّ شَرِيكٍ قَالَتْ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيَفِرَّنَّ النَّاسُ مِنَ الدَّجَّالِ حَتّٰى يَلْحَقُوا بِالْجِبَالِ قَالَتْ أُمُّ شَرِيكٍ قُلْتُ يَا رَسُولَ اللّٰهِ فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ قَالَ هُمْ قَلِيلٌ۔ (رواه مسلم)

5477. Sayyiduna Umm Sharik رضی الله عنه narrated that Allah's Messenger said, "The people will flee from (the mischief and tyranny of) the dajjal to the mountain." Umm Sharik رضی الله عنه asked, "O Messenger of Allah, where will the Arabs be during those days?" He said, "They will be few." (So, unable to contend with the dajjal)[1]

COMMENTARY: There is an understatement in the question: 'where will the Arabs be in those days?" It is implicit: "Why will they not wage jihad in Allah's path and put away every fitnah that hurts?" (the answer is in the hadith)

THE JEWS WILL FOLLOW THE DAJJAL

(٥٤٧٨) وَعَنْ أَنَسٍ عَنْ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَتْبَعُ الدَّجَّالَ مِنْ يَهُودِ إِصْفَهَانَ سَبْعُونَ أَلْفًا عَلَيْهِمُ الطَّيَالِسَةُ۔ (رواه مسلم)

5478. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger said, "Seventy thousand Jews of Isfahan will obey the dajjal, They will have the Tiyalasah on them." (It is a kind of a cloak famours among the Arabs, but some scholars say that it is a disliked clothing.)[2]

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[1] Muslim # 2945, Tirmidhi # 3956.

[2] Muslim # 124. 2924.

COMMENTARY: The words (يتبع) may be construct ed to mean 'being together, but it may also mean (with slight change s in the diatrical marks) 'to obey,' to follow.
Isfahan a city in Iran is also pronounced Asfahan.
In another version, the figure seventy thousand is replaced by ninety thousand. But the former is correct.
Tiyalasah is the plural of Tiyalsan (طيلسان). It is a clock well-known among the Arabs. Iyad رحمه الله and others say that it is an Arabisiced word for Talsan. Some ulama deduce from this hadith that this cloth is a disliked clothing. They also cite the remarks of Sayyiduna Anas رضی الله عنه on seing some people having Tiyalsan over them, "They look like the Jews of Khaybar." However, the fact is that there is nothing wrong in wearing the Tiyalsan. Rather, it is masnnoon to cover the head with Tiyalsan. Indeed there are many ahadith that confirm that the Prophet and the sahabah رضی الله عنهم used it though it is possible that it may have been a clothing used exclusively by the Jews at some time. So Anas رضی الله عنه may have disliked its use for that reason. Or, he may have disapproved its use by certain people because they may have worn the tiyalsan of yellow colour.
As for the ulama not being unanimous about its use, their differences are on the style of wearing it with the hem on the head and the edge s on the shoulders. It is called (تقنع) 'veil' and (قناع) veil for the head. Those who disapproved of it say that and the sahabah رضی الله عنهم had used it for particular reasons or in certain circumstances, like to protect from severe sunlight or heat. However, the majority of the ulama maintain that it is allowed to use the Tiyalsan without demur. According to a hadith; "cover your head with tiyalsan because to put a cloak over the head is a clothing of the Arabs. And (اقتناع) iqtina (which is to wear it as described is a clothing of the faithful."
According to another hadith "To cover the head with tiyalsan is (نفقة) (nafqah) spending or provision during the day, the adornment by night.
According to yet another hadith Sayyiduna Anas رضی الله عنه said that the Prophet صلى الله عليه وسلم used the (قناع) qina very often. The same is known of the sahabah. رضی الله عنه. There are many aathar and akhbar about it (Both these terms are used for traditions, the former originating from the sahabah رضی الله عنهم and the latter from one narrator.

THE DAJJAL WILL NOT ENTER MADINAH

(٥٤٧٩) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي الدَّجَّالُ وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ فَيَنْزِلُ بَعْضَ السِّبَاخِ الَّتِي تَلِي الْمَدِينَةَ فَيَخْرُجُ إِلَيْهِ رَجُلٌ وَهُوَ خَيْرُ النَّاسِ أَوْ مِنْ خِيَارِ النَّاسِ فَيَقُولُ أَشْهَدُ أَنَّكَ الدَّجَّالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَهُ فَيَقُولُ الدَّجَّالُ أَرَأَيْتُمْ إِنْ قَتَلْتُ هَذَا ثُمَّ أَحْيَيْتُهُ هَلْ تَشُكُّونَ فِي الْأَمْرِ فَيَقُولُونَ لَا فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ فَيَقُولُ وَاللَّهِ مَا كُنْتُ فِيكَ أَشَدَّ بَصِيرَةً مِنِّي الْيَوْمَ فَيُرِيدُ الدَّجَّالُ أَنْ يَقْتُلَهُ فَلَا يُسَلَّطُ عَلَيْهِ (متفق عليه)

5479. Sayyiduan Abu Sa'eed رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم, said, "When the dajjal emerged, he will not be permitted to enter the mountain passes of Madinah (Allah will make him unable to enter it). Therefore, he will halt in one of the salt tracts that are near Madinah. A man will come to him, this man being the best - or, one of the best - of the people. He will say to him, 'I bear

testimony that, indeed, you are the dajjal of whom Allah's Messenger صلى الله عليه وسلم gave us tiding.' The dajjal will ask' what do you say if I kill him and bring him back to life, will you have any doubts concerning me (that I am God)? They will say 'No!' So, he will kill him and revive him. (Then he will ask the man if he believes) But, the man will assert, 'By Allah, I have never had a more vivid insight into your true nature than I have had to-day! The dajjal will (hear him and) resolve to kill him, but he will not be able to overpower him."[1]

COMMENTARY: If the people who will assure the dajjal (if their belief) are his own henchmen then this thing is very clear and without doubt. But, if they are the believers then it could be one of two things: (i) they will give that answer from fright and to gain some time. (ii)they might play upon words or speak allegorically to mean that they believe that he is a liar and found and there is no doubt whatsoever about it.

Moreover, the dajjal will be able to show his exploits only once. He will be given free rein but will soon reined in a so that he will show out of customary exploits initially but that ability will be withdrawn. He will lose the potential to do whatever he wishes.

(٥٤٨٠) وَعَنْ اَبِي هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَأْتِي الْمَسِيْحُ مِنْ قِبَلِ الْمَشْرِقِ هِمَّتُهُ الْمَدِيْنَةُ حَتّٰى يَنْزِلَ دُبُرَ اُحُدٍ ثُمَّ تَصْرِفُ الْمَلٰئِكَةُ وَجْهَهُ قِبَلَ الشَّامِ وَهُنَالِكَ يَهْلِكُ۔ (متفق عليه)

5480.Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The maseeh (ad dajjal) will come from the east heading for Madinah. He will halt behind uhud (the mountain three miles from Madinah), but (after his contention with the man of Madinah as mentioned in the hadith # 5479), the angels will turn his face towards Syria (from where he had come and he will return there) and he will perish there."[2]

COMMENTARY: The angels will turn his face towards Syria. This is a strong evidence that the dajjal is a liar. He will be utterly helpless. He will not be able to enter into Madinah and it is a natural corollary that he will not be able to enter Makkah too.

(٥٤٨١) وَعَنْ اَبِي بَكْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْمَدِيْنَةَ رُعْبُ الْمَسِيْحِ الدَّجَّالِ لَهَا يَوْمَئِذٍ سَبْعَةُ اَبْوَابٍ عَلٰى كُلِّ بَابٍ مَلَكَانِ۔ (رواه البخارى)

5481. Sayyiduan Abu Bakrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The scourge of the dajjal will not enter Madinah (and its people will be safe from him when he intends to enter it). On that day (when he wishes to go into it). On that day (when he wishes to go into it). Madinah will have seven gates at each of which will be two angels."[3]

COMMENTARY: Suyuti رحمه الله has said that the presumption of the people that after the death of the prophet صلى الله عليه وسلم, the visits of Jibril عليه السلام to the earth have been suspended, is absolutely without foundation. The tradition transmitted by Tabarani رحمه الله is enough to deny the false presumption: "Jibril عليه السلام comes down at the time of the death of every believer who is in a state of purity." Also, Abu Nu'aym رحمه الله has transmitted that the

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[1] Bukhari # 27132, Tirmidhi # 2242, Musnad Ahmad 5-32, Muslim (?).

[2] Bukhari Muslim # 486. 1380, Tirmidhi

[3] Bukhari # 1879.

Prophet صلى الله عليه وسلم said, 'when the dajjal is near Madinah, he will suddenly face a very great impressing individual. He will ask, "who are you?" The impressive, great being will say, "I am Jibril . Allah has sent me to keep you away from the Harram (sacred territory) of His Messenger. صلى الله عليه وسلم"

ABOUT THE DAJJAL

(٥٤٨٢) وَعَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ سَمِعْتُ مُنَادِيَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُنَادِي الصَّلٰوةُ جَامِعَةٌ فَخَرَجْتُ اِلَى الْمَسْجِدِ فَصَلَّيْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَضٰى صَلَاتَهٗ جَلَسَ عَلَى الْمِنْبَرِ وَهُوَ يَضْحَكُ فَقَالَ لِيَلْزَمْ كُلُّ اِنْسَانٍ مُصَلَّاهُ ثُمَّ قَالَ هَلْ تَدْرُوْنَ لِمَ جَمَعْتُكُمْ قَالُوا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ اِنِّيْ وَاللّٰهِ مَا جَمَعْتُكُمْ لِرَغْبَةٍ وَّلَا لِرَهْبَةٍ وَلٰكِنْ جَمَعْتُكُمْ لِاَنَّ تَمِيْمًا الدَّارِيَّ كَانَ رَجُلًا نَصْرَانِيًّا فَجَآءَ وَاَسْلَمَ وَحَدَّثَنِيْ حَدِيْثًا وَّافَقَ الَّذِيْ كُنْتُ اُحَدِّثُكُمْ بِهٖ عَنِ الْمَسِيْحِ الدَّجَّالِ حَدَّثَنِيْ اَنَّهٗ رَكِبَ فِيْ سَفِيْنَةٍ بَحْرِيَّةٍ مَعَ ثَلٰثِيْنَ رَجُلًا مِّنْ لَخْمٍ وَّجُذَامٍ فَلَعِبَ بِهِمُ الْمَوْجُ شَهْرًا فِي الْبَحْرِ فَاَرْفَؤُوْا اِلٰى جَزِيْرَةٍ حِيْنَ تَغْرُبُ الشَّمْسُ فَجَلَسُوْا فِيْ اَقْرُبِ السَّفِيْنَةِ فَدَخَلُوا الْجَزِيْرَةَ فَلَقِيَتْهُمْ دَآبَّةٌ اَهْلَبُ كَثِيْرُ الشَّعْرِ لَا يَدْرُوْنَ مَا قُبُلُهٗ مِنْ دُبُرِهٖ مِنْ كَثْرَةِ الشَّعْرِ قَالُوْا وَيْلَكِ مَا اَنْتِ قَالَتْ اَنَا الْجَسَّاسَةُ انْطَلِقُوْآ اِلٰى هٰذَا الرَّجُلِ فِي الدَّيْرِ فَاِنَّهٗ اِلٰى خَبَرِكُمْ بِالْاَشْوَاقِ قَالَ لَمَّا سَمَّتْ لَنَا رَجُلًا فَرِقْنَا مِنْهَا اَنْ تَكُوْنَ شَيْطَانَةً قَالَ فَانْطَلَقْنَا سِرَاعًا حَتّٰى دَخَلْنَا الدَّيْرَ فَاِذَا فِيْهِ اَعْظَمُ اِنْسَانٍ مَا رَاَيْنَاهُ قَطُّ خَلْقًا وَّاَشَدُّهٗ وِثَاقًا مَجْمُوْعَةٌ يَدَهٗ اِلٰى عُنُقِهٖ مَا بَيْنَ رُكْبَتَيْهِ اِلٰى كَعْبَيْهِ بِالْحَدِيْدِ قُلْنَا وَيْلَكَ مَا اَنْتَ قَالَ قَدْ قَدَرْتُمْ عَلٰى خَبَرِيْ فَاَخْبِرُوْنِيْ مَا اَنْتُمْ قَالُوْا نَحْنُ اُنَاسٌ مِّنَ الْعَرَبِ رَكِبْنَا فِيْ سَفِيْنَةٍ بَحْرِيَّةٍ فَلَعِبَ بِنَا الْبَحْرُ شَهْرًا فَدَخَلْنَا الْجَزِيْرَةَ فَلَقِيَتْنَا دَآبَّةٌ اَهْلَبُ فَقَالَتْ اَنَا الْجَسَّاسَةُ اِعْمِدُوْا اِلٰى هٰذَا فِي الدَّيْرِ فَاَقْبَلْنَا اِلَيْكَ سِرَاعًا وَفَزِعْنَا مِنْهَا وَلَمْ نَاْمَنْ اَنْ تَكُوْنَ شَيْطَانَةً فَقَالَ اَخْبِرُوْنِيْ عَنْ نَخْلِ بَيْسَانَ قُلْنَا عَنْ اَيِّ شَاْنِهَا تَسْتَخْبِرُ قَالَ اَسْئَلُكُمْ عَنْ نَخْلِهَا هَلْ تُثْمِرُ قُلْنَا نَعَمْ قَالَ اَمَا اِنَّهَا تُوْشِكُ اَنْ لَّا تُثْمِرَ قَالَ اَخْبِرُوْنِيْ عَنْ بُحَيْرَةِ الطَّبَرِيَّةِ قُلْنَا عَنْ اَيِّ شَاْنِهَا تَسْتَخْبِرُ؟ قَالَ هَلْ فِيْهَا مَآءٌ قُلْنَا هِيَ كَثِيْرَةُ الْمَآءِ قَالَ اَمَا اَنَّ مَآءَهَا يُوْشِكُ اَنْ يَّذْهَبَ قَالَ اَخْبِرُوْنِيْ عَنْ عَيْنِ زُغَرَ قُلْنَا عَنْ اَيِّ شَاْنِهَا تَسْتَخْبِرُ؟ قَالَ هَلْ فِي الْعَيْنِ مَآءٌ وَهَلْ يَزْرَعُ اَهْلُهَا بِمَآءِ الْعَيْنِ قُلْنَا نَعَمْ هِيَ كَثِيْرَةُ الْمَآءِ وَاَهْلُهَا يَزْرَعُوْنَ مِنْ مَّآئِهَا قَالَ اَخْبِرُوْنِيْ عَنْ نَبِيِّ الْاُمِّيِّيْنَ مَا فَعَلَ قُلْنَا قَدْ خَرَجَ مِنْ مَّكَّةَ وَنَزَلَ يَثْرِبَ قَالَ اَقَاتَلَهُ الْعَرَبُ قُلْنَا نَعَمْ قَالَ كَيْفَ صَنَعَ بِهِمْ فَاَخْبَرْنَاهُ اَنَّهٗ قَدْ ظَهَرَ عَلٰى مَنْ يَّلِيْهِ مِنَ الْعَرَبِ وَاَطَاعُوْهُ قَالَ اَمَا اِنَّ ذٰلِكَ خَيْرٌ لَّهُمْ اَنْ يُّطِيْعُوْهُ وَاِنِّيْ مُخْبِرُكُمْ عَنِّيْ اِنِّيْ اَنَا الْمَسِيْحُ وَاِنِّيْ يُوْشِكُ اَنْ يُّؤْذَنَ لِيْ فِي الْخُرُوْجِ فَاَخْرُجَ فَاَسِيْرُ فِي الْاَرْضِ فَلَا اَدَعُ

قَرْيَةً اِلَّا هَبَطْتُهَا فِيْ اَرْبَعِيْنَ لَيْلَةً غَيْرَ مَكَّةَ وَطَيْبَةَ هُمَا مُحَرَّمَتَانِ عَلَيَّ كِلْتَا هُمَا كُلَّمَا اَرَدْتُ اَنْ اَدْخُلَ وَاحِدًا مِّنْهُمَا اِسْتَقْبَلَنِيْ مَلَكٌ بِيَدِهِ السَّيْفُ صَلْتًا يَصُدُّنِيْ عَنْهَا وَاِنَّ عَلٰى كُلِّ نَقْبٍ مِّنْهَا مَلٰٓئِكَةً يَّحْرُسُوْنَهَا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَطَعَنَ بِمِخْصَرَتِهٖ فِي الْمِنْبَرِ هٰذِهٖ طَيْبَةُ هٰذِهٖ طَيْبَةُ هٰذِهٖ طَيْبَةُ يَعْنِي الْمَدِيْنَةَ اَلَا هَلْ كُنْتُ حَدَّثْتُكُمْ فَقَالَ النَّاسُ نَعَمْ اَلَا اِنَّهٗ فِيْ بَحْرِ الشَّامِ اَوْ بَحْرِ الْيَمَنِ لَا بَلْ مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ وَاَوْمَأَ بِيَدِهٖ اِلَى الْمَشْرِقِ۔ (رواه مسلم)

5482. Sayyiduna Fatimah bint Qays رضی اللہ عنہا narrated that she heard the mu'adhdhn of Allah's Messenger call (الصلوة جامعة) "The congregational salah!" So, she went to the mosque and offered salah with Allah's Messenger صلی اللہ علیہ وسلم when he had finished his salah, he sat down on the pulpit smiling and said, "Let everyone remain where he had offered his salah." Then he asked, "Can you say why I have assembled you?" they (the sahabah) رضی اللہ عنہ said, "Allah and His Messenger know best." He said, "By Allah I have not brought you together here for what you might cherish or that I might frighten you. Rather, I have gathered you here because Tamim ad Dari, who had been a Christian, came embraced Islam. He disclosed to me a narrationi that conforms with what I have been telling you about al-maseeh ad-dajjal. (So, I decided to pass on to you his disclosures so that your conviction about him may become strong)

He recounted to me that he was sailing in a ship of the sea alongwith thirty men of (the tribes) Lakhm and Judham. The waves of the sea played with them for one month. They were pushed by the waves one day) near an island when the sun was setting. There, they boarded the small boats of the ship and went ashore. A very hairy quadruped met them. Its hair were so abundant that because of them, they could not distinguish its front from its back. They asked, 'woe to you! What are you?' It said, 'I am Jassasah. (The spy for one!) Come to the man in the monastery (or castle) who is eager to get your news.'

Tamim Dari said, 'when he mentioned the man (and asked us to come to him), we were scared lest that man be a she devil (or; lest the beast be a she devil). So, he hurried along (with the beast) till we went into the monastery where we found a man with a huge and strong physique as we had never seen before. His hand were tied to his neck he was in an iron shackle from knees to ankles.'

They said to him, 'woe to you! What are you?' He said, 'You have found me and will know of me. (I shall tell you everything) But, you must first tell me about you. They told him that they were Arabs who had set out on a ship but were trapped in a storm for a month till they landed on the island where a very hairy quadruped met them who disclosed that it was the jassasah and instruct ed them to go to the man in the monastery. So they had come to him hastily. He asked them about the palm trees of Baysan, 'Do they produce fruit?' They enlightened him that they did. He said, 'know that the time is not for when they will not bear any fruit.' Then he asked them about the lake of Tabariyah. They asked, 'About what of it may we tell you?' He said, 'Is there any water in it?" they said, 'It has abundant water,' and he disclosed to them that its water will soon disappear then he asked them about the spring of Zughar and they asked him what should they tell him about it. He asked,

'Does it have water? Do the people there enough in agriculture with its water?' They said that the spring has plenty of water and those people use it for their agriculture. Then he asked, 'Tell me about the nabi of the ummis (Prophet of the Arab people). What has he done?' They said, 'He has gone out of Makkah and settled in Yathrib (which is Madinah). He asked, 'Did the Arabs fight with him?' They confirmed that they has and he asked, 'How did he deal with them?' they informed him that he had overpowered those in his neighbourhood so that they submitted in obedience. He said, "Indeed it is best for them that they obey him. Now, I shall inform you about myself. I! I am al-maseeh ad-dajjal. I hope that I would soon be permitted to come out. I shall emerge and travel round the earth for forty days and spare no habitation without visiting it, except Makkah and Taybah which is another name for Madinah). They are both out of bounds to me. Whenever I intend to enter either of those two, an angel would face me with an unsheathed sword in his hand he would cause me to retreat from there. And on each of its mountain paths, angels would be guarding the path."

The narrator added that Allah's Messenger صلى الله عليه وسلم struck the pulpit with the butt of his staff and said, "This is Taybah! This is Taybah! This is Taybah! I mean: Madinah; Indeed! Have I not told you be before?" The sahabah رضي الله عنهم affirmed, "Yes". He said, "(It amazes we that the narration of Tamim conforms to what I have been telling you about him and about Madinah and Makkah.) Know! He is in the Syrian sea or the sea of Yemen. Rather, on the countrary, it is from the direction of the east that he will emerge. (from the direction of the east, he will emerge. From the direction of the direction of the east, he will emerge!). And, he pointed to the east with his hand.[1]

COMMENTARY: The words (الصلوة جامعة) were called to bring the people together, for the salah at one place. There words were normally proclaimed in the time of the Proclaimed in the time of the Prophet صلى الله عليه وسلم to assemble the people for the salah of the eclipses of the sun and the moon.

The ship is described as of the sea of distinguish it from the ship of the desert which is the camel. It is called safinatul bar (سفينةالبر) as against (سفينةالبحرية) safinat ul bahriyah.

The small boats are (اقرب) that are kept in large ships.

The amazing creature called itself jassasah. It means 'one who spies, because he used to convey news to the dajjal. It must be known that the daabbatul ard (the beast of the earth mentioned in the Quran is this very beast.

The word (دير) is a church or chapel. It is also the retreat of monks, a monastery. In this hadith it is a large house or a castle.

Baysan is habitation in Syria. It is also a place in Yamamah. However, according Mashriq ul Anwar the Baysan named in the hadith Jassas is a city in the Hijaz and a region in Syria (Shaam).

Tabariyah has been mentioned in the comments on hadith # 5475 as a lake. Its area is given there. It is also a village in Jordan where the scholar of hadith. Imam Tabarani resided.

Zughar is a city in Syria, Land produce is scare in this region.

The dajjal referred to the Prophet صلى الله عليه وسلم as the Prophet of the Arab people in a

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[1] Muslim # 119. 2942, Abu Dawud # 4326, Tirmidhi # 2253, The words with [.] are food only in the Arabic Version of the Mishkah.

derogatory manner restricting his prophet hood to the Arabs and of the stupid and ignorant. But, his acknowledgement that it is better for those people to obey the Prophet صلى الله عليه وسلم was a declaration of the greatness of the Prophet صلى الله عليه وسلم. This may have been an unwilling acknowledgment. Or, because at that time it made no difference to him, so he thought that it was wise to conceal his disbelief. Also, he might have meant a better worldly life and a peaceful atmosphere.

WILL COME FROM THE EAST: The Prophet صلى الله عليه وسلم mentioned only three places from where the dajjal might come without specifying any. The reason is that Allah has not disclosed when the Last Day will come and the portents that He has revealed are also not specified as to when they will be shown. The Prophet, however, suggested that the last place was most probable, but he did confirm its location giving the direction of east. Thus, the first two places (the seas of Syria and yemen) are rejected while the third direction is confirmed. We may also say that since the prophet named two places and then ruled them out it might be because the cell of the dajjal is moved from one place to another, now and then.

Toorpushti has deduced from the hadith that the dajjal will emerge from the east.

Ashraf رحمه الله said that the Prophet صلى الله عليه وسلمwas unsure of the exact place where the dajjal is imprisoned. While he mentioned the sea of Syria and the sea of Yemen, he received a revelation at that time telling him that it was in the direction of the east. So he eliminated the first two places and confirmed the third – the direction of the east.

DESCRIPTION OF THE DAJJAL

(٥٤٨٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ رَاَيْتُنِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فَرَاَيْتُ رَجُلًا اٰدَمَ كَاَحْسَنِ مَا اَنْتَ رَاءٍ مِنْ اُدْمِ الرِّجَالِ لَهُ لِمَّةٌ كَاَحْسَنِ مَا اَنْتَ رَاءٍ مِنَ اللِّمَمِ قَدْ رَجَّلَهَا فَهِيَ تَقْطُرُ مَاءً مُتَّكِئًا عَلٰى عَوَاتِقِ رَجُلَيْنِ يَطُوْفُ بِالْبَيْتِ فَسَاَلْتُ مَنْ هٰذَا فَقَالُوْا هٰذَا الْمَسِيْحُ بْنُ مَرْيَمَ قَالَ ثُمَّ اِذَا اَنَا بِرَجُلٍ جَعْدٍ قَطَطٍ اَعْوَرِ الْعَيْنِ الْيُمْنٰى كَاَنَّ عِنَبَةٌ طَافِيَةٌ كَاَشْبَهِ مَنْ رَاَيْتُ مِنَ النَّاسِ بِابْنِ قَطَنٍ وَّاضِعًا يَدَيْهِ عَلٰى مَنْكِبَيْ رَجُلَيْنِ يَطُوْفُ بِالْبَيْتِ فَسَاَلْتُ مَنْ هٰذَا فَقَالُوْا هٰذَا الْمَسِيْحُ الدَّجَّالُ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ قَالَ فِي الدَّجَّالِ رَجُلٌ اَحْمَرُ جَسِيْمٌ جَعْدُ الرَّاْسِ اَعْوَرُ عَيْنِ الْيُمْنٰى اَقْرَبُ النَّاسِ بِهٖ شَبَهًا اِبْنُ قَطَنٍ وَ ذُكِرَ حَدِيْثُ اَبِيْ هُرَيْرَةَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى تَطْلُعَ الشَّمْسُ مَغْرِبِهَا فِيْ بَابِ الْمَلَاحِمِ وَسَنَذْكُرُ حَدِيْثَ ابْنِ عُمَرَ قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ فِيْ بَابِ قِصَّةِ ابْنِ صَيَّادٍ اِنْ شَآءَ اللّٰهُ تَعَالٰى۔

5483. Sayyiduna Abdullah ibn Umar رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Last night I saw myself near the Ka'bah (in a dream or a veridical mystic absorption). There, I saw a man of wheatish complexion. He was the best of the good looking that you may see of such a wheatish complexion. He had much hair falling down on his shoulders and like the most graceful you may see of those with this kind of hair. He had combed his hair and water driped from his hair. He was leaning on the shoulders of two men while circumambulating the ka'bah. I asked (the people going the House). 'Who is he? They said, 'He is Al-Maseeh (Eesa) ibn

Maryam عليه السلام. Then, Allah's Messenger said, "Suddenly I saw a man with curly hair. He was blind in the right eye. It seemed that his eye was swollen like a piece of grape or was sightless. Of the people whom I have seen, he resembled most Ibn Qatan. He too, had both his hands on the shoulders of two men and was making the circuits of the ka'bah. I asked, 'who is he? They said, 'He is almaseeh ad-dajjal." Accoding to another version, He (the Prophet) صلى الله عليه وسلم said. He was a man red and thick bodied, curly haired, blind in the right eye. The man resembling him most of all people is Ibn Qatan." [1]

COMMENTARY: The water dripping from his hair could be what remains in the hair after having a bath, or that which is on the comb if it is moistened before combing the hair. Or, this is a symbolic reference to the extreme purity and freshness of prophet Easa عليه السلام.

DAJJAL'S EYES: Qadi Iyad رحمه الله had written that the right eye of the dajjal was absolutely flat, there being no sign of the eye in its place. The left eye may have been there but perhaps with an overgrown speak. (see hadith # 5470).

IBN QATAN: He was Abdul Uzza ibn Qatan, the Jew (see hadith # 5435) In the word (كاشبه) the latter (ك) is superfluous and is brought only to emphasise the resemblance. They are compared perhaps because Ibn Qatan had a similar body and appearance as the dajjal, or his eye too had a haw or enlarged speck.

THE TWO SUPPORTERS: The two men on whose shoulders the dajjal was seen supporting himself might have been his friends and helpers. It is like the two men who had supported prophet Eesa عليه السلام on their shoulders when he was circumambulating the House (Ka'bah). They were the helpers and supporters of Prophet Easa عليه السلام. Perhaps, they were Sayyiduna Khidr عليه السلام and Sayyiduan Mahdi عليه السلام.

DAJJAL & CIRCUIT OF KA'BAH: The dajjal is an unbeliever. How then seeing him circumambulating the ka'bah be justified? The ulama say that this event is one of the disclosures of the Prophet صلى الله عليه وسلم and concerns his dream. It may be interpreted thus: He was informed that one day prophet Easa عليه السلام will be around religion and the centre of religion to establish it and preserve it from mischief and turmoil. As for the dajjal, he too will hang around religion and the centre of religion on the look out for an opportunity to cause harm to religion and create confusion.

Some other ulama point out that before Islam liberated Makkah and the prohibition to the polytheists from approaching the sacred Mosque (Masjid Haram) was imposed, the infidels and the polytheists did make the tawaf of the ka'bah. So, there should be no doubt of all about the dajjal circumambulating the kabah.

Moreover, the dream or the observation of the prophet صلى الله عليه وسلم does not mean that the vision of an infidel performing tawaf in this created world need not be materialized and the prohibition to the infidels and the polytheists to perform the tawaf of the ka'bah concerns this created world.

وَذُكِرَ حَدِيثُ أَبِي هُرَيْرَةَ لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فِي بَابِ الْمَلَاحِمِ

And the hadith of Abu Hurayrah رحمه الله, "The Last Hour will not come till the sun rises in its place of setting" has been narrated # 5410. And we shall narrate the hadith of Ibn Umar رضى

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[1] Bukhari # 3440, Muslim # 273-169, Muwatta Maalik # 49. 2-2 (and 1647 otheratition), Musnad Ahmad 2. 154.

رضی اللہ عنہ "Allah's Messenger صلی اللہ علیہ وسلم stood up.." at # 5497.

SECTION II الفصل الثاني

MORE ABOUT THE DAJJAL

(٥٤٨٤) عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ فِيْ حَدِيْثِ تَمِيْمِ نِ الدَّارِيِّ قَالَتْ قَالَ فَإِذَا اَنَا بِامْرَءَةٍ تَجُرُّ شَعْرَهَا قَالَ مَا اَنْتِ قَالَتْ اَنَا الْجَسَّاسَةُ اِذْهَبْ اِلٰى ذٰلِكَ الْقَصْرِ فَاَتَيْتُهُ فَإِذَا رَجُلٌ يَّجُرُّ شَعْرَهُ مُسَلْسَلٌ فِي الْاَغْلَالِ يَنْزُوْ فِيْمَا بَيْنَ السَّمَآءِ وَالْاَرْضِ فَقُلْتُ مَنْ اَنْتَ قَالَ اَنَا الدَّجَّالُ۔ (رواه ابوداؤد)

5484. Sayyidah Fatimah bint Qays رضی اللہ عنہا narrated concerning the hadith of Tamim ad Dari رضی اللہ عنہ, saying that he said, "Suddenly (on coming to the island), I come across a woman who (had such long hair that she) was trailing her hair. I asked her, 'who are you?' She said, 'I am the jassasah (meaning, one who spies). Go to the castle yonder.' I went to it and behold! There was a man with trailing hair, bound in shackles (and collars round his neck) and leaping between heaven and earth. I asked him, 'who are you?' He said, 'I am the dajjal." [1]

COMMENTARY: In the previous hadith (# 5482), also narrated by Sayyidah Fatimah bint Qays رضی اللہ عنہ Tamim ad Dari رضی اللہ عنہ had met a frightening quadraped, but here in this hadith she quotes him to say that he had met a woman. This could mean that perhaps the dajjal had two spies, the beast and the woman.

Or, the word (دابه) that literally means 'one who walks,' 'one who moves on the earth. The colloquial use of the word stands for a beast, a quadruped. The word (دابه) is used in the Quran mostly in its literal sense, as in:

وَمَا مِنْ دَآبَّةٍ فِي الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا

{There is no moving creature on earth but its sustenance depends on Allah} (11:6)

In this sense, the word (دابه) may be applied also to a woman. Hence, the word (دابه) in the previous hadith (# 5483) of Muslim could refer to a woman.

Another explanation is that the jassasah (female spy) was actually the devil who changed his appearances and forms, like between woman and beast, and this idea is more plausible and more suitable, too because the actual objective of espionage cannot be achieved by a beast or by a woman. In this case, information had to be collect ed and conveyed to the dajjal, unless reports are not to be gathered from the world over, but only from ships and boats sailing around the island (in which case they might be able to help).

Another difference in these two traditions is that the hadith of Muslim رحمہ اللہ (# 5482) the first person plural is used but in this one of Abu Dawud رحمہ اللہ the singular form is used. He is only Tamim ad Dari رضی اللہ عنہ in this latter hadith but, in the former, all his companions. Actually though all people were together in this second hadith too, yet Tamim ad Dari رضی اللہ عنہ spoke for all of them. In the previous hadith (# 5482), too, only he may have asked the questions, but he recounted the account on behalf of all his colleagues. This too in a correct procedure. Often a spokesman speaks for a group in pural form.

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[1] Abu Dawud # 4325.

THE DAJJAL'S APPEARANCE

(٥٤٨٥) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنِّىْ حَدَّثْتُكُمْ عَنِ الدَّجَّالِ حَتّٰى خَشِيْتُ اَنْ لَّا تَعْقِلُوْا اَنَّ الْمَسِيْحَ الدَّجَّالَ قَصِيْرٌ اَفْحَجُ جَعْدٌ اَعْوَرُ مَطْمُوْسُ الْعَيْنِ لَيْسَتْ بِنَاتِئَةٍ وَلَا جَحْرَآءَ فَإِنْ اُلْبِسَ عَلَيْكُمْ فَاعْلَمُوْٓا اَنَّ رَبَّكُمْ لَيْسَ بِاَعْوَرَ۔ (رواه ابوداؤد)

5485. Sayyiduna Ubadah ibn Samit رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I have mentioned to you about the dajjal so many times so that you might properly understand it. Know (well) that the dajjal is short statured, bandy-legged (legs curved at the knees), curly-haired, blind (with one eye), without an eye (meaning) neither swollen nor sunken. If, after that, you are in doubt, then remember that your Lord is not one eyed."

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said that he described the dajjal to them again so that they may get a correct picture of the dajjal. He repeated his word that might not forget the description of the dajjal. Teebi رحمہ اللہ said that the words mean: I have told you so many and very varying kinds of things about the dajjal that I fear you might begin in doubt and become confused and not be able to grasp the realities of the dajjal. Hence, it is imperative that you grasp the description of the dajjal well in your mind and keep away doubt and confusion.

The dajjal is described here as short, but another says that he is a large bodied being. But, it is possible that a short man may be rotund and plump. So, he might be short and fat. In fact, this would suit his mischievous nature. Some authorities say that he might be tall but when he emerges Allah may make him short-statured.

WALK: The word (افحج) stands for a creature who has an unnatural style of walk. His toes might touch the ground at their edges and his both feet are drawn inward almost touching one another. But, his heels keep high away from the ground and wide apart as do the shins. This is a curious curved position of the legs. The Wihayan describes it as the things being unusually apart from one another.

GYES: There is no sign of one of his eyes at all while the other is bulging. This has been explained previously (hadith # 5473).

ALLAH IS PERFECT: The hadith concludes with the message that your Lord is not one-eyed. (This is a reference to the claim of the dajjal to Divinity). A Muslim and a believer must know the attributes of his creator and he must know most of all that his Lord is free from every kind of imperfection. If this basic belief will make home in your mind then you will know on seeing the dajjal that this defective man cannot be a God even if performs uncustomary and supernatural feats to claim Divinity and to fool you.

FAITHFUL NEED NOT FEAR THE DAJJAL

(٥٤٨٦) وَعَنْ اَبِىْ عُبَيْدَةَ ابْنِ الْجَرَّاحِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّهٗ لَمْ يَكُنْ نَبِىٌّ بَعْدَ نُوْحٍ اِلَّا قَدْ نَذَرَ الدَّجَّالَ قَوْمَهٗ وَاِنِّىْ اُنْذِرُكُمُوْهُ فَوَصَفَهٗ لَنَا قَالَ لَعَلَّهٗ سَيُدْرِكُهٗ بَعْضُ مَنْ رَاٰنِىْ اَوْسَمِعَ كَلَامِىْ قَالُوْا يَا رَسُوْلَ اللّٰهِ فَكَيْفَ قُلُوْبُنَا يَوْمَئِذٍ قَالَ مِثْلُهَا يَعْنِى الْيَوْمَ اَوْخَيْرٌ۔ (رواه الترمذى وابوداؤد)

5486. Sayyiduna Abu Ubaydah ibn Jurrah رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "Indeed, there has not been a Prophet after Nuh who has not warned his people of the dajjal, and I too worn you of him (by repeating to you at different times and opportunities his deceitful exploits), Then, he described him to them (once again), saying 'Perhaps of those who see me or hear my words. Some might survive and encounter him." They submitted, "O Messenger of Allah, how will (the condition of) our hearts be on that day?" He said, "As it is – meaning, today – or better than it."[1]

COMMENTARY: We have seen previously in the hadith # 5472) that Prophet علیه السلام Nuh had warned his ummah about the dajjal. So, the current hadith means that every Prophet since Prophet Nuh علیه السلام (including him) has warned his people of the dajjal.

The Prophet صلی الله علیه وسلم said that of those who have seen or heard him, some might encounter the dajjal if he emerges sooner. But, some authorities say that these words of the Prophet صلی الله علیه وسلم refers to Sayyiduna Khidr علیه السلام. they say that this hadith is evidence that Khidr علیه السلام is alive and exists in this world.

As for those who hear my words, this includes every believer to whom the Prophet's saying about the dajjal are conveyed, even if they do not see the prophet صلی الله علیه وسلم and are born long after his death.

The hadith says that the coming of the dajjal is certain but exactly when he comes in unknown. The time is not specified. So whoever encounters him and whenever he encounters him, must stick to faith and elief and preserve himself from the dajjal's cunning, because he would have heard or read the ahadith of the Prophet صلی الله علیه وسلم.

CONDITION OF HEARTS: The Prophet's صلی الله علیه وسلم words that the conditions of the hearts (of his sahabah) رضی الله عنه would remain as strong in belief as they were on that day or will be better if those believers remain steadfast on religion and faith. They will not fear the dajjal or his deceit. Rather or direct observation and evidence, their rejection of him and position to him will be more aggressive.

THE DAJJAL WILL COME FROM KHURASAN

(٥٤٨٧) وَعَنْ عَمْرِو بْنِ حُرَيْثٍ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ حَدَّثَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الدَّجَّالُ يَخْرُجُ مِنْ أَرْضٍ بِالْمَشْرِقِ يُقَالُ لَهَا خُرَاسَانُ يَتْبَعُهُ أَقْوَامٌ كَأَنَّ وُجُوْهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ۔

(رواه الترمذی)

5487. Sayyiduna Amr ibn Hurayth رحمه الله reported that Sayyiduna Abu Bakr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said to them, "The dajjal will emerge from a land in the east that is called Khurasan. There will be a host of people with him. Their faces will be like layers upon layers of shields."[2]

COMMENTARY: Khurasan is a well-known city situated beyond Maa wara un nahr within Iran. Their faces will be broad and their cheeks like shields. The word (مطرقة) has been explained in detail in the Book of al-Fitan.

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[1] Tirmidhi # 2234 (2241), Abu Dawud # 4756, Musnad Ahmad (# 1693) 2. 176.

[2] Tirmidhi # 2237 (2244).

KEEP AWAY FROM THE DAJJAL

(٥٤٨٨) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمِعَ بِالدَّجَّالِ فَلْيَنْأَ مِنْهُ فَوَاللّٰهِ إِنَّ الرَّجُلَ لَيَأْتِيْهِ وَهُوَ يَحْسِبُ أَنَّهُ مُؤْمِنٌ فَيَتَّبِعُهُ مِمَّا يُبْعَثُ بِهِ مِنَ الشُّبُهَاتِ۔ (رواه ابوداؤد)

5488. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who hears of the coming of the dajjal must go far away from him. By Allah, a man will come to the dajjal presuming that he is a believer, but he will follow him because of the confusion he will create in him (with his sorcery and supernatural feats)."[1]

COMMENTARY: The hadith commands the people to stay far away from the dajjal when they hear of his emergence. Clearly, it is very risky to go near evil but there is much good in staying far away from it. Allah says:

وَلَا تَرْكَنُوْا إِلَى الَّذِيْنَ ظَلَمُوْا فَتَمَسَّكُمُ النَّارُ

{And incline not to those who do evil lest the Fire touch you} (11:113)

Hence, when the dajjal comes, all the believers must keep far away from him.

HOW LONG WILL THE DAJJAL TARRY

(٥٤٨٩) وَعَنْ أَسْمَاءَ بِنْتِ يَزِيْدَ بْنِ السَّكَنِ قَالَتْ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمْكُثُ الدَّجَّالُ فِي الْأَرْضِ أَرْبَعِيْنَ سَنَةً اَلسَّنَةُ كَالشَّهْرِ وَالشَّهْرُ كَالْجُمُعَةِ وَالْجُمُعَةِ كَالْيَوْمِ وَالْيَوْمُ كَاضْطِرَامِ السَّعَفَةِ فِي النَّارِ۔

رواه في شرح السنة۔

5489. Sayyidah Asma bint Yazid ibn As-Sakan رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The dajjal will stay on the earth for forty years. A year will be like a year, a month like a week, a week like a day and a day will Last for so much time as takes to burn a palm branch."[2]

COMMENTARY: In a previous hadith (# 5475), it is stated that the dajjal will tarry on earth for forty days but this hadith puts his stay at forty years. The fact is that he will make mischief on earth for a specified period of forty days and will mislead the people. That apart, his overall stay on earth will be forty years.

Time will fly a month. Days will pass very quickly. As for the previous hadith that compares one day to one year, it means to say that things would be very difficult for the people. They would have to go through hardship, turmoil and mischief. So they would seen to be locked in trouble for ages together. A day would seem to be as long and as difficult as a huge mountain but, in reality, it would speed away like and ephemeral entity. This is as stated in this hadith , too a day will speed away in time lesser than it takes to burn a palm branch.

THOSE WHO WILL OBEY THE DAJJAL

(٥٤٩٠) وَعَنْ أَبِيْ سَعِيْدِ بِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَّبِعُ الدَّجَّالَ مِنْ أُمَّتِيْ

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[1] Abu Dawud # 4319.

[2] Bayhaqi is Sharh us sunnah # 4364.

سَبْعُوْنَ اَلْفًا عَلَيْهِمُ السِّيْجَانُ (رَوَاهُ فِيْ شَرْحِ السُّنَّةِ)۔

5490.Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Seventy thousand members of my ummah will obey the dajjal. They will be wearing the seejan (سیجان) on their heads." [1]

(Seejan is plural of saaj meaning green or black cloacks,)

COMMENTARY: Seejan is the plural of saaj. It is like (طیلسان) taylasan a green or black or an ashy, dust colour.[2]

The word ummah in this hadith could apply to those who embraced Islam and also to those to whom the invitation to join Islam was given, meaning, the non-Muslims. The more correct is the second meaning, the non-Muslim people It is as in a hadith (# 5478): the dajjal will be obeyed by seventy thousand Jews of Isphahan.

THE DAJJAL'S CONJURING DURING DROUGHT

(٥٤٩١) وعن اسماء بنت يزيد قالت كان النبي صلى الله عليه وسلم في بيتي فذكر الدجال فقال ان بين يديه ثلث سنين سنة تمسك السماء فيها ثلث قطرها والارض ثلث نباتها والثالثة تمسك السماء ثلثي قطرها والارض ثلثي نباتها والثالثة تمسك السماء قطرها كله والارض نباتها كله ولا يبقى ذات ظلف ولا ذات ضرس من البهائم الا هلك وان من اشد فتنته انه ياتي الاعرابي فيقول ارايت ان احييت لك ابلك الست تعلم اني ربك فيقول بلى فيمثل له الشيطان نحو ابله كاحسن مايكون ضروعا و اعظمه اسنمة قال ويأتي الرجل قد مات اخوه ومات ابوه فيقول ارايت ان احييت لك اباك واخاك الست تعلم اني ربك فيقول بلى فيمثل له الشياطين نحو ابيه واخيه قالت ثم خرج رسول الله صلى الله عليه وسلم لحاجته ثم رجع والقوم في اهتمام وغم مما حدثهم قالت فاخذ بلحمتي الباب فقال مهيم اسما قلت يا رسول الله لقد خلعت افئدتنا بذكر الدجال قال ان يخرج وانا حي فانا حجيجه والا فان ربي خليفتي على كل مؤمن فقلت يا رسول الله و الله انا لنعجن عجيننا فما نخبزه حتى نجوع فكيف بالمؤمنين يومئذ قال يجزئهم ما يجزئ اهل السماء من التسبيح والتقديس۔ (رواه)

5491. Sayyidah Asma bint Yazid رضی اللہ عنہ narrated that (One day) Allah's Messenger صلی اللہ علیہ وسلم was in the house. He spoke of the dajjal and said, "Before he makes his appearance, there will be three years (in which blessing will be taken away and the economic situation of the people will worsen). In the first year, the heaven will withhold one third of its rain and the earth one third of its produce, and in the second the heaven will withhold two-thirds of its rain and the earth two-thirds of its produce, and in the third year the heaven will withhold all its rain and the earth

[1] Bayhaqi in Sharh us sunnah # 4265.

[2] Lane's Cexicon (under سرج)

all its produce. (A severe draught will afflict the creature even before the dajjal emerges) Every hosted and fanged animal will become extinct. (But, the dajjal will have control over buried treasures and other things and he will use them to make his claim to divinity) His greatest of mischief will be that he will approach a (foolish and ignorant) villager and ask him, 'what do you say - if I bring back to life your camels (that have died during the draught), will you not affirm that I am you Lord?' He will say, 'Of Course!' The dajjal will cause the devils to seem to him his camels with full udders and high humps."

The Prophet صلى الله عليه وسلم said further, (Next) he will come to a man whose brother and father have died and will ask. 'what do you say: if I revive your father and your brother, will you not affirm that I am your Lord? He will affirm 'Of course. I will!' So, he will make the devils take the form of the man's father and brother."

Sayyidah Asma رضى الله عنه narrated further that Allah's Messenger صلى الله عليه وسلم then went out for some purpose. Then, he returned only to find the people greatly stunned at what he had told them.

She said that he took hold of the sides of the door with his hands and asked, "what is wrong. O Asma?" She said, "O Messenger of Allah indeed you have mentioned the dajjal and our hearts are perturbed." He said, "If he comes out when I am alive, I shall contend with him with arguments and evidences, otherwise (if I am not alive), my Lord will be my khalifah (agent) for every believer."

She said, "O Messenger of Allah, by Allah, when we are hungry, (our impatience is such that) we hardly can bake bread after we knead our dough. (How will it be during draught when every food is in the control of the dajjal?) So, how will it be with the believers on that day?" He said, "That which suffices the angels will suffice them, saying (سبحن الله) subhan Allah (Allah is without blemish) and (ياقدس) yaa Quddus (which mean to glorify to sanctify Allah)."[1]

COMMENTARY: According to Teebi رحمه الله the words (فاخذ بلحمتى) in the MIshkah and the Masabih are (ملجفتى الباب) to mean 'he held both sides of the door with his hands,' But, some exponents reject Teebi's suggestion and prefer t o retain what is written in the Mishkah and Masabih though the meaning will have to the interpreted through deduction.

LIKE ANGELS: If the people are satisfied with what satisfies the angels then they will not be dependent on food and drink as angels are not dependent for these things. Their provision will be tasbeeh or glorifying Allah.

Some authorities interpret the words of Sayyidah Asma رضى الله عنها to the Prophet صلى الله عليه وسلم that they were stunned to mean: 'We have not met the dajjal as yet, but only heart of him. In spite of that we are our wits end." She said that when they knead their dough, they give up before baking bread because of their immense fear and go hungry. What then will they do who come across the dajjal? But, Teebi رحمه الله rejected this suggestion as far fetched. However, if we go by this interpretation the gist of the words of the Prophet صلى الله عليه وسلم comforting her wou'd be: 'Allah will empower and enable them to counter and endure those condition and difficulties through the blessings of tasbeeh (glorifying Allah and taqdees (declaring His purity or sanctifying him)."

Furthermore, Sayyidah Asma رضى الله عنه had spoken these words to the Prophet صلى الله عليه وسلم most probably not on that occasion but at some other time. Her words about kneading

[1] Ibn Majah # 4077, Musnad Ahmad 6. 455, Musnad Tiyalsi (Similar to it) p 227.

dough and going hungry were spoken some other time, expressing her concern for the future generation.
While the Mishkah has not named the source a later editor had added: 'Musnad Ahmad and Abu Dawud Tiyalsi.'

SECTION III الفصل الثالث

THE DAJJAL'S CONJURING WILL NOT SCARE THE BELIEVERS

(٥٤٩٢) عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ مَاسَأَلَ اَحَدٌ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الدَّجَّالِ اَكْثَرَ مِمَّا سَأَلْتُهُ وَ اِنَّهُ قَالَ لِيْ مَايَضُرُّكَ قُلْتُ اِنَّهُمْ يَقُوْلُوْنَ اِنَّ مَعَهُ جَبَلَ خُبْزٍ وَّ نَهَرَ مَآءٍ قَالَ هُوَ اَهْوَنُ عَلَى اللّٰهِ مِنْ ذٰلِكَ۔ (متفق عليه)

5492. Sayyiduna Mughirah ibn Shubah رضی الله عنه said, "No one else has asked Allah's Messenger صلی الله علیه وسلم about the dajjal as much as I have asked. So, he said to me one (day), "The dajjal will not harm you in any way (because you have Allah's favour on your side and the dajjal will not mislead you.)' I submitted; they say that he will have a mountain of bread (meaning, a vast stock of provision) and a river of water (while the people will be afflicted with starvation. What should one who is restive with hunger and thirst do?) He said, 'The dajjal is more disgraced in Allah's sight than that.'[1]

(So, will not be allowed to do such a thing – Bukhari translation of Dr Muhsin)

COMMENTARY: Whatever the dajjal presents will be unreal. His seeming marvels will be no more sleight of hand and deceptive work. He is very despicable in Allah's sight and cannot have enough power to mislead the strong believers.
The believers will never be afraid to him. Rather, their faith will increase on seeing his falsehood.

DAJJAL'S BEAST WILL BE AN ASS

(٥٤٩٣) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَخْرُجُ الدَّجَّالُ عَلٰى حِمَارٍ اَقْمَرَ مَابَيْنَ اُذُنَيْهِ سَبْعُوْنَ بَاعًا رَوَاهُ الْبَيْهَقِيُّ فِيْ كِتَابِ الْبَعْثِ وَالنُّشُوْرِ۔

5493. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "The dajjal will come out on a white ass between whose ears will be a space of seventy baa. (A baa' is the space between stretched hands.)[2]

COMMENTARY: The donkey of the dajjal will be huge. Its two ears will be apart to the extend of seventy times the stretched hands.

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[1] Bukhari # 2122, Muslim # 115-2939. Musnad Ahmad 5-434.

[2] Bayhaqi in Kitab ul bth wa an nushur. But the footnote in the Arabic text of Dar kitab ul Tmiyah points out that it is not found there.

CHAPTER - V

THE STORY OF IBN SAYYAD

بَابُ قِصَّةُ ابْنِ صَيَّادٍ

Most of the authentic versions of the Mishkah have the name as given in the caption, 'Ibn Sayyad.' But some have it with the definite article 'Ibn as-Sayyad'.[1]

ABOUT HIM: The name of Ibn Sayyad was (صاف) Saaf but some say that he was Abdullah. He was a Jew who lived in Madinah either a resident or a settler who had come from some other place and joined the Jews who had settled in Madinah. He was an adept clairvoyant and soothsayer. He was a very mysterious person. For Islam and the Muslims, he was very bothersome and an annoyance and the Muslim were put to trial through him.

He was very unpredictable and unstable. This is why even the sahabah رضی اللہ عنہم differed in describing him. Some of them thought that he was the dajjal who was expected to make an appearance in the world and mislead the believers. Most of them, however, said that Ibn Sayyad was not the real dajjal but one of the interior replicas of the dajjal who arise at different times and whose main objective is to create turmoil and mischief and mislead the people. It is as stated in a tradition that the dajjal will continue to arise in this ummah and they will be themselves mislead and they will mislead the others too. The argument of these letter as that Ibn Sayyad was a disbeliever and a soothsayer in the beginning but then become a Muslim and he even performed the hajj and participated in jihad along with the Muslims. He had children and he used to reside in Makkah and Madinah. The dajjal, on the other hand will be a disbeliever and will be killed in that capacity. He will not have any children and will not be allowed to enter Makkah and Madinah, let alone residing in these places. The hadith of Tamim Dari رضی اللہ عنہ (# 5482) may also be cited as evidence of these letter people.

Nevertheless, the reality of Ibn Sayyad is dubious. It is very difficult to say anything about him with certainty. The Prophet صلی اللہ علیہ وسلم too, had with certainty. The Prophet صلی اللہ علیہ وسلم too, had not received any revelation about him. Hence, he too did not say anything definite about him as we shall know from the ahadith in the chapter, following.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

A CHANCE ENCOUNTER

(٥٤٩٤) عَنْ عَبْدِاللّٰهِ ابْنِ عُمَرَ اَنَّ عُمَرَ بْنِ الْخَطَّابِ انْطَلَقَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ رَهْطٍ مِنْ اَصْحَابِهٖ قِبَلَ ابْنِ صَيَّادٍ حَتّٰى وَجَدُوْهُ يَلْعَبُ مَعَ الصِّبْيَانِ فِيْ اُطُمِ بَنِيْ مَغَالَةَ وَقَدْ قَارَبَ ابْنُ صَيَّادٍ يَوْمَئِذٍ الْحُلُمَ فَلَمْ يَشْعُرْ حَتّٰى ضَرَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ظَهْرَهٗ بِيَدِهٖ ثُمَّ قَالَ اَتَشْهَدُ اَنِّيْ رَسُوْلُ اللّٰهِ فَنَظَرَ اِلَيْهِ فَقَالَ اَشْهَدُ اِنَّكَ رَسُوْلُ الْاُمِّيِّيْنَ ثُمَّ قَالَ ابْنُ صَيَّادٍ اَتَشْهَدُ اَنِّيْ رَسُوْلُ اللّٰهِ فَرَصَّهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ اٰمَنْتُ بِاللّٰهِ وَ بِرُسُلِهٖ ثُمَّ قَالَ لِابْنِ صَيَّادٍ مَاذَا تَرٰى قَالَ يَاْتِيْنِيْ صَادِقٌ وَ كَاذِبٌ قَالَ

[1] According to some books he is also (ابن صیاد) Ibn Saayad.

رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُلِّطَ عَلَيْكَ الْاَمْرُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّىْ خَبَأْتُ لَكَ خَبِيْئًا وَخَبَالَهُ يَوْمَ تَأْتِى السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ فَقَالَ هُوَالدُّخُّ فَقَالَ اخْسَأْفَلَنْ تَعْدُوَقَدْرَكَ قَالَ عُمَرُ يَا رَسُوْلَ اللّٰهِ اَتَاذَنُ لِىْ فِيْهِ اَنْ اَضْرِبَ عُنُقَهُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنْ يَّكُنْ هُوَ لَا تُسَلَّطُ عَلَيْهِ وَاِنْ لَّمْ يَكُنْ هُوَ فَلَا خَيْرَ لَكَ فِىْ قَتْلِهِ قَالَ ابْنُ عُمَرَ انْطَلَقَ بَعْدَ ذٰلِكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاُبَىُّ بْنُ كَعْبٍ الْاَنْصَارِىُّ يَؤُمَّانِ النَّخْلَ الَّتِىْ فِيْهَا ابْنُ صَيَّادٍ فَطَفِقَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَّقِىْ بِجُذُوْعِ النَّخْلِ وَهُوَ يَخْتِلُ اَنْ يَّسْمَعَ مِنِ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ اَنْ يَّرَاهُ وَابْنُ صَيَّادٍ مُضْطَجِعٌ عَلٰى فِرَاشِهٖ فِىْ قَطِيْفَةٍ لَّهُ فِيْهَا زَمْزَمَةٌ فَرَاَتْ اُمُّ ابْنِ صَيَّادٍ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَتَّقِىْ بِجُذُوْعِ النَّخْلِ فَقَالَتْ اَىْ صَافُ وَهُوَا سْمُهٗ هٰذَا مُحَمَّدٌ فَتَنَاهٰى ابْنُ صَيَّادٍ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ تَرَكَتْهُ بَيَّنَ قَالَ عَبْدُاللّٰهِ بْنُ عُمَرَ قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِى النَّاسِ فَاَثْنٰى عَلَى اللّٰهِ بِمَا هُوَ اَهْلُهٗ ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ اِنِّىْ اُنْذِرُ كُمُوْهُ وَمَا مِنْ نَّبِىٍّ اِلَّا قَدْ اَنْذَرَ قَوْمَهٗ لَقَدْ اَنْذَرَ نُوْحٌ قَوْمَهٗ وَلٰكِنِّىْ سَاَقُوْلُ لَكُمْ فِيْهِ قَوْلًا لَمْ يَقُلْهُ نَبِىٌّ لِقَوْمِهٖ تَعْلَمُوْنَ اَنَّهٗ اَعْوَرُ وَاَنَّ اللّٰهَ لَيْسَ بِاَعْوَرَ۔ (متفق عليه)

5494. Sayyiduna Abdullah ibn Umar رضی الله عنه narrated that Umar ibn Khattab رضی الله عنه and some other sahabah رضی الله عنهم went with Allah's Messenger صلی الله علیه وسلم to Ibn Sayyad. They found him playing with some boys in eh fortress of (some Jews of) the Banu Maghalah. Ibn Sayyad was near the age of puberty at that time. Allah's Messenger صلی الله علیه وسلم patted him on the back while he had not observed them, and asked him. "Do you testify that I am Allah's Messenger?" He looked at him and said, "I testify that you are the Messenger of the Arabs." Then Ibn Sayyad asked, "Do you testify that I am God's Messenger?" the Prophet صلی الله علیه وسلم pressed him hard and said, "I believe in Allah and His Messengers." Then, he asked Ibn Sayyad, "What do you see?" (He meant what of the unseen was shown to him). He said, "The truthful comes to me as well as the liar," (meaning sometimes the angel and sometimes the devil). Allah's Messenger صلی الله علیه وسلم said, "Your affair is confused." Then, Allah's Messenger صلی الله علیه وسلم added, "I have concealed something in my mind for you to decipher." He had in his mind the verse:

يَوْمَ تَأْتِى السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ

{..,the day when the heaven shall bring a manifest smoke.} (44:10)

He (Ibn Sayyad) said, "Dukh" (meaning, smoke). The Prophet صلی الله علیه وسلم said, "Go off! You cannot exceed your limits."

Sayyiduna Umar رضی الله عنه asked, "O Messenger of Allah, do you permit me to sever his neck?" But, he said, "If he is really the man (the dajjal), then you will not be able to kill him (because he is destined to be killed by Eesa) علیه السلام. If he is not that man (dajjal) them there is no good for you in killing him."

Sayyiduna Ibn Umar رضی الله عنه continued his narration. After that (one day) Allah's Messenger صلی الله علیه وسلم went with Ubayy ibn Ka'b رضی الله عنه towards the palm trees where Ibn Sayyad was. There, Allah's Messenger صلی الله علیه وسلم hid behind the palm trunks so that Ibn Sayyad may not detect him and he may hear something of what Ibn Sayyad said without his seeing him first. Ibn Sayyad was stretched on his bed in a blanket. From inside it, a Murmur was heard. But, his mother saw the Prophet صلی الله علیه وسلم hiding behind the palm trunks and exclaimed, "Saaf, for this was his name – here is Muhammad!" Promptly, he ceased to murmur. Allah's Messenger صلی الله علیه وسلم said, "If she had not interrupted, things might have been clear."

Sayyiduna Abdullah ibn Umar رضی الله عنه further narrated that Allah's Messenger صلی الله علیه وسلم stood up before the people (to deliver a sermon). He began by extolling Allah as He should be extolled. Then he mentioned the dajjal (perhaps on the prevailing assumption that Ibn Sayyad was the dajjal or had some of his characteristics in him). He said, "I warn of you of him and there has been no prophet who has not warned his people (of him). Nuh, too warned his people (about him). But, I tell you something about him (a peculiarity) that no prophet has told his people. Know that the dajjal is one-eyed. And, of course, Allah is not one-eyed."[1]

COMMENTARY: The Umm is the Arabic text means 'the Arabs' because most of the Arabs of that time were u mmis or unlettered. Besides, a section of the Jews did not deny the prophet hood of Muhammad صلی الله علیه وسلم but restricted his mission only to the Arabs. AS for Ibn Sayyad's statement that he believed in his mission for the Arabs, it was one of the mischievous things that the devil prompts to the soothsayers. Even logically, these words of Ibn Sayyad were very derogatory because a Prophet علیه السلام is always truthful whether he is sent to one people and region or to all mankind. So when prophet Muhammad صلی الله علیه وسلم declared that his prophet hood was u niversal and he invited all mankind to accept his message, it is absolutely mischievous to say that his mission is limit ed only to the peope of Arabia.

The Arabic word for 'pressed,' in the Prophet صلی الله علیه وسلم pressed him hard,' is (رص) ras. Its dictionary meaning is 'to stick or 'to join two things together,' 'to press,' 'to squeeze.' This is why a strong, compact base is called (مرصوص). Nawawi رحمه الله has written that the authentic books found by him have this word as (فرفضه) from (رفض) which means 'to leave alone.' This means that the Prophet صلی الله علیه وسلم did not bother about him and turned away from him.

The Prophet affirmed that he had certainly believed in Allah and His Messengers and Prophets علیه السلام. (And, he declared to Ibn Sayyad, "Surely you are not one of them.") If he was one of them, then the Prophet صلی الله علیه وسلم would have believed in him too but this could have been supposed, if the prophet صلی الله علیه وسلم had spoken these words before learning that he was the last of the Prophet علیه السلام. If he had known then that he was the last of the Prophets علیه السلام, then we cannot imagine him to make such a declaration.

This issue is very delicate. If someone claims to be prophet and another person demands that he show a miracle but does not kill him, this is because

(i) The claimant was a minor and the Prophet صلی الله علیه وسلم was disallowed to kill minors.

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[1] Bukhari # 3055, Muslim # 95. 2930, Tirmidhi # 2249.

(ii) The Jews were the dhimmis during those days and they had got the prophet's صلى الله عليه وسلم assurance that he should leave them as they were and Ibn Sayyad was a Jew and one of their successors.

This is why he could not be killed.

TRUTHFUL & LIAR CAME TO IBN SAYYAD: The gist of the Prophet's question to Ibn Sayyad was; 'how do you find the t hings that the being who comes to you and tells you?' Ibn Sayyad said that something of what he says turns out to be true and some other things are false. The news is varied that the soothsayers get from the devil.

The Prophet صلى الله عليه وسلم told him that his affair was confused. This meant that he information collected by him was all useless because truth was adulterated with falsehood, so truth too was unreliable, Or, it meant that Ibn Sayyad's position was uncertain and un dependable, because the devil conveyed to him made up news, and he never can bring false news to a Messenger so Ibn Sayyad should not be a prophet or Messenger. And Ibn Sayyad had himself said that he got news (from the devil) which are false too. This can happen only with the soothsayers whether male or female.

To examine him the Prophet صلى الله عليه وسلم meant to say that if Divine secrets are disclosed to him then he should tell him what he has thought to him in his mind. In this way the Prophet صلى الله عليه وسلم wished his reality to be known to the sahabah رضي الله عنهم that the devil gives him false news.

COULD GIVE THE WORD DUKH OF THE VERSE: Ibn Sayyad could not reproduce the entire verse that the Prophet صلى الله عليه وسلم had in his mind and of which he had asked Ibn Sayyad. He had asked Ibn Sayyad. He did manage, however, to give one word in its incomplete a form 'dukh' This also established that he was a soothsayer and no more, for, the devil snatches part of some news in an incomplete form before conveying it to any of his clients and stooges. Perhaps, the Prophet صلى الله عليه وسلم may have whispered to the verse (of surah Dukhan). The devil may have picked one word and passed it on to Ibn sayyad the way he had heard it.

Then the Prophet صلى الله عليه وسلم told Ibn Sayyad to go off. This is what (اخسأ) means: 'A way with you' and there is contempt in it. This word (اخسأ) is spoken generally to drive off a dog or a swine. Ibn sayyad was told thereby that his substance was uncovered and he cannot progress beyond that.

There was no point in killing him because he was a dhimmi belonging to the community of Jews who were under protection as dhimmis. Besides, he was a minor. Since some sings of the dajjal were supposedly found in him, the Prophet صلى الله عليه وسلم said, "If he truly is the dajjal then you have not the power to kill him and if he is not the dajjal then there is no good in killing him."

ALLAH IS PERFECT: What to say of being one eyed, Allah is perfect in all respects. He is pure and has no weak sight.

KNOWLEDGE OF THE PROPHETS **عليهم السلام:** The other Prophets عليهم السلام did not reveal to their ummahs that the dajjal is one eyed. This fact either they did not know or they did not disclose to their ummah though they know it.

IBN SAYYAD WAS A SOOTHSAYER

(٥٤٩٥) وَعَنْ أَبِي سَعِيْدٍ الْخُدْرِيِّ قَالَ لَقِيَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَبُوْ بَكْرٍ وَّعُمَرُ يَعْنِي ابْنَ صَيَّادٍ

فِيْ بَعْضِ طُرُقِ الْمَدِيْنَةِ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَشْهَدُ اَنِّيْ رَسُوْلُ اللّٰهِ فَقَالَ هُوَ اَتَشْهَدُ اَنِّيْ رَسُوْلُ اللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اٰمَنْتُ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ مَاذَا تَرٰى قَالَ اَرٰى عَرْشًا عَلَى الْمَآءِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَرٰى عَرْشَ اِبْلِيْسَ عَلَى الْبَحْرِ قَالَ وَمَا تَرٰى قَالَ اَرٰى صَادِقَيْنِ وَكَاذِبًا اَوْكَاذِبَيْنِ وَصَادِقًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لُبِّسَ عَلَيْهِ فَدَعُوْهُ۔ (رواه مسلم)

5495. Sayyiduna Abu Sa'eed Khudri رضی الله عنه said that (One day) Allah's Messenger Abu Bakr and Umar رضی الله عنه met him, meaning Ibn Sayyad, on one of the roads of Madinah. Allah's Messenger asked him, "Do you bear witness that I am Allah's Messenger?" he riposted. "Do you bear witness that I am God's Messenger?" Allah's Messenger said, "I have believed in Allah, His angels, His Books, and His Messengers." (Then he asked,) "What all do you see?' He said, "I see a throne on water." So, Allah's messenger صلی الله علیه وسلم said, "You see the throne of Iblis on the sea." Again, he asked, "What else do you see?" He said, "I see two truthful ones (who bring true information) and one liar (who brings false information), or two liars and one truthful one." Allah's Messenger صلی الله علیه وسلم said (to his sahabah) رضی الله عنه, "Things (of clairvoyance or sooth saying) are muddled for him. So leave him to himself."[1]

COMMENTARY: The Prophet صلی الله علیه وسلم said to Ibn Sayyad, "what you see on the sea in the throne of Iblis (the devil. In this way the prophet صلی الله علیه وسلم referred to the fact that Iblis has his throne on the sea. He hold his court there and from there he sends teams of his subordinates and cohorts to different regions of the world to create mischief and turmoil and to mislead the people. This has been mentioned earlier in the beginning of this book in the chapter (الوسوسه) temptation (Book of Eeman – Faith – chapter – harith # 63 to 78).

In the words 'Or two liars and one truthful one.' The 'or' is interposed by the narrator who expresses this doubt about the correct set of words. Or, Ibn Sayyad himself spoke the two sets or words to say that there were two liars and one truthful one or two truthful ones and one liar. It is more likely that Ibn Sayyad had botched up his affair and was himself terribly confused. He had no faith and was not steadfast. Therefore, he saw things in different ways at different times.

IBN SAYYAD ASKED ABOUT PARADISE

(٥٤٩٦) وَعَنْهُ اَنَّ ابْنَ صَيَّادٍ سَاَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ تُرْبَةِ الْجَنَّةِ فَقَالَ دَرْمَكَةٌ بَيْضَآءُ مِسْكٌ خَالِصٌ۔ (مسلم)

5496. Sayyiduna Abu Sa'eed KHudri رضی الله عنه narrated that Ibn Sayyad asked the Prophet صلی الله علیه وسلم about (the kind of) soil of paradise. He said, "It is white like sifted flour and sweet-smelling like pure musk."[2]

FORE WARNING ABOUT THE DAJJAL

(٥٤٩٧) وَعَنْ نَّافِعٍ قَالَ لَقِيَ ابْنُ عُمَرَ ابْنَ صَيَّادٍ فِيْ بَعْضِ طُرُقِ الْمَدِيْنَةِ فَقَالَ لَهُ قَوْلًا اَغْضَبَهُ فَانْتَفَخَ حَتّٰى مَلَاَ

[1] Muslim # 17. 2925, Tirmidhi # 2247.

[2] Muslim # 932928, Musnad Ahmad 3-4.

السِّكَّةَ فَدَخَلَ ابْنُ عُمَرَ عَلٰى حَفْصَةَ وَقَدْ بَلَغَهَا فَقَالَتْ لَهُ رَحِمَكَ اللّٰهُ مَا أَرَدْتَ مِنِ ابْنِ صَيَّادٍ أَمَا عَلِمْتَ

أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا يَخْرُجُ مِنْ غَضْبَةٍ يَغْضَبُهَا۔ (رواه مسلم)

5497. Sayyiduna Nafi رضی اللہ عنہ narrated that Sayyiduna Ibn Umar رضی اللہ عنہ came across Ibn Sayyad (one day) on one of the roads of Madinah. He said something to him that angered him and his veins swelled up. After that Ibn Umar رضی اللہ عنہ went to Sayyidah Hafsah رضی اللہ عنہ (his sister and the mother of the believers) who had learnt of this incident already. She said, "May Allah have mercy on you! What did you want with Ibn Sayyad? Do you not know that Allah's Messenger صلی اللہ علیہ وسلم had said, 'He (the dajjal) would emerge only after he flies into a rage (over something)?[1]

COMMENTARY: She said that the dajjal would be influriated over something, in a fit of temper, he would decide to come forth and would lay claim to prophet hood or Divinity. Sayyidah Hafsah رضی اللہ عنہ might have presumed that Ibn Sayyad was the dajjal and feared lest Sayyiduna Ibn Umar صلی اللہ علیہ وسلم become the cause of his emergence. Or, she may have been convinced that Ibn Sayyad was the true dajjal.

IBN SAYYAD DENIED THAT HE WAS THE DAJJAL

(٥٤٩٨) وَعَنْ أَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ صَحِبْتُ ابْنَ صَيَّادٍ إِلٰى مَكَّةَ فَقَالَ لِيْ مَا لَقِيْتُ مِنَ النَّاسِ

يَزْعُمُوْنَ أَنِّي الدَّجَّالُ أَلَسْتَ سَمِعْتَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّهُ لَا يُوْلَدُ لَهُ وَقَدْ وُلِدَ لِيْ

أَلَيْسَ قَدْ قَالَ هُوَ كَافِرٌ وَّأَنَا مُسْلِمٌ أَوَلَيْسَ قَدْ قَالَ لَا يَدْخُلُ الْمَدِيْنَةَ وَلَا مَكَّةَ وَقَدْ أَقْبَلْتُ مِنَ الْمَدِيْنَةِ وَأَنَا

أُرِيْدُ مَكَّةَ ثُمَّ قَالَ لِيْ فِيْ اٰخِرِ قَوْلِهِ أَمَا وَاللّٰهِ إِنِّيْ لَأَعْلَمُ مَوْلِدَهُ وَمَكَانَهُ وَأَيْنَ هُوَ وَأَعْرِفُ أَبَاهُ وَأُمَّهُ قَالَ

فَلَبَّسَنِيْ قَالَ قُلْتُ لَهُ تَبًّا لَّكَ سَائِرَ الْيَوْمِ قَالَ وَقِيْلَ لَهُ أَيَسُرُّكَ أَنَّكَ ذَاكَ الرَّجُلُ قَالَ فَقَالَ لَوْ عُرِضَ عَلَيَّ مَا

كَرِهْتُ۔ (رواه مسلم)

5498. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ said, "I and Ibn Sayyad happened to be together on the journey to Makkah. He complained to me of the treatment matted out to him by the people who presumed that he was the dajjal. He asked, 'Have you not heard Allah's Messenger صلی اللہ علیہ وسلم say that he will have no childen, but I have children? Did he not say that the dajjal will be a disbeliever, but I am a Muslim? Did he not say that the dajjal will not enter Madinah and Makkah, but have proceeded from Madinah and am headed for Makkah?

The last of his word to me was, 'By Allah! I do know well the time when the dajjal will appear and his place (where he will arise - or, these words mean his time and place of birth) and where he is at the moment. I also know his father and his mother.'

Abu Sa'eed رضی اللہ عنہ added, "He trust me in doubt. So, I said to him, 'May evil fall on you for all for today!"

He (Abu Sa'eed) رضی اللہ عنہ said further that someone asked Ibn Sayyad, "And, he boasted," If these things (ability to mislead people, to deceive them, etc.) are offered

[1] Muslim # 98-2932.

to me, I will not dislike that!"[1]

COMMENTARY: Sayyiduna Abu Sa'eed رضی اللہ عنہ said that he fell in doubt because he had been convinced that Ibn Sayyad was the dajjal but his denial confused him whether he could be the dajjal. But, again, when he boasted that he knew the dajjal's birth and residence, could he be feigning that he is not the one? His concluding words 'I will not dislike that' lend great support to the doubt, and are strong evidence of his disbelief.

MORE ABOUT IBN SAYYAD

(٥٤٩٩) وَعَنِ ابْنِ عُمَرَ قَالَ لَقِيْتُهُ وَقَدْ نَفَرَتْ عَيْنُهُ فَقُلْتُ مَتٰى فَعَلَتْ عَيْنُكَ مَآاَرٰى قَالَ لَآ اَدْرِىْ قُلْتُ لَاتَدْرِىْ وَهِىَ فِىْ رَاْسِكَ قَالَ اِنْ شَآءَ اللّٰهُ خَلَقَهَا فِىْ عَصَاكَ قَالَ فَنَخَرَ كَاَشَدِّ نَخِيْرِ حِمَارٍ سَمِعْتُ۔ (رواه مسلم)

5499. Sayyiduna Ibn Umar رضی اللہ عنہ said, "I met Ibn Sayyad (one day on the thoroughfare). His eye was inflamed. I asked him, 'Since when has this what I see affected your eye?' He said, 'I do not know!' I remarked, 'You do not know though it is in your head? He said, 'If Allah will, he shall create it in your staff.'"

He (Ibn Umar) رضی اللہ عنہ said, "then he snorted loudly – as loud as I have heard on ass bray."[2]

COMMENTARY: Ibn Sayyad meant that Allah is able to create an eye in an inanimate object. Then, when it aches, the inanimate object will not perceive the eye or the pain in it. In the same way, it is very possible that a human being has some trouble in his eye but does not notice it and is not disturbed by it because of his continuous preoccupation in mental and physical work.

IBN SAYYAD IS THE DAJJAL

(٥٥٠٠) وَعَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ رَاَيْتُ جَابِرَ بْنَ عَبْدِاللّٰهِ يَحْلِفُ بِاللّٰهِ اَنَّ ابْنَ صَيَّادٍ الدَّجَّالُ قُلْتُ تَحْلِفُ بِاللّٰهِ قَالَ اِنِّىْ سَمِعْتُ عُمَرَ يَحْلِفُ عَلٰى ذٰلِكَ عِنْدَ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُنْكِرْهُ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (متفق عليه)

5500. Sayyiduna Muhammad ibn Munkadir رضی اللہ عنہ narrated; "I saw Jabir ibn Abdullah رضی اللہ عنہ depose by Allah that Ibn sayyad was the dajjal. So, I remarked, 'You swear by Allah (through that is not certain but merely a surmise)!' He said, 'Indeed, I had heard Umar صلی اللہ علیہ وسلم swear to that effect in the presence of the Prophet صلی اللہ علیہ وسلم, but the prophet صلی اللہ علیہ وسلم did not prevent him (from doing so).'"[3]

COMMENTARY: Perhaps Sayyiduna Jabir رضی اللہ عنہ and Sayyiduna Umar رضی اللہ عنہ had testified on oath that Ibn Sayyad was one those dajjals who appear from time to time in this ummah, meaning the juniors and semi-dajjals. They have and will claim to be prophets and will mislead the people. Both those sahabah رضی اللہ عنہم did not swear that Ibn Sayyad was the real dajjal. But, the words of the hadith mention the real dajjal. In this case, both of them meant the expected dajjal. So, that oath is presumed to be on the basis of their own conclusion. A hadith of Ibn Umar رضی اللہ عنہ (#5501) follows quoting him to aver that Ibn

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[1] Muslim # 89. 2927.

[2] Muslim # 99. 2932.

[3] Bukhari # 7355, Muslim # 94. 2929.

Sayyad himself was the dajjal. So, perhaps this was his conviction. Besides, we have stated previously that the sahabah رضی اللہ عنہم had conflicting opinions of this subject of Ibn Sayyad being the dajjal.

SECTION II اَلْفَصْلُ الثَّانِي

IBN UMAR رضی اللہ عنہ SAID IBN SAYYAD WAS THE DAJJAL

(٥٥٠١) عَنْ نَافِعٍ قَالَ كَانَ ابْنُ عُمَرَ يَقُوْلُ وَاللّٰهِ مَا أَشُكُّ أَنَّ الْمَسِيْحَ الدَّجَّالَ ابْنُ صَيَّادٍ - رَوَاهُ أَبُوْدَاوُدَ وَالْبَيْهَقِيُّ فِي كِتَابِ الْبَعْثِ وَالنُّشُوْرِ -

5501. Sayyiduna Nafi رضی اللہ عنہ said that Sayyiduna Ibn Umar رضی اللہ عنہ used to say, "By Allah, I have no doubt that the maseeh ad dajjal is Ibn Sayyad."[1]

IBN SAYYAD HAD DISAPPEARED ON THE DAY OF HAARAH

(٥٥٠٢) وَعَنْ جَابِرٍ قَالَ فَقَدْنَا ابْنَ صَيَّادٍ يَوْمَ الْحَرَّةِ - (رواه ابوداؤد)

5502. Sayyiduna Jabir رضی اللہ عنہ said that they did not find Ibn Sayyad on the day of Harrah (meaning, during the battle of Harrah and, according to one interpretation, was not seen even after that, or he died).[2]

COMMENTARY: The literal meaning of the hadith is that Ibn Sayyad disappeared during the Battle of Harrah. After that no one could trace him, and what happened to him. This hadith contradicts the one which says that Ibn Sayyad died in Madinah and that his funeral salah was offered. If this hadith means by 'was not seen after that,' he died then the two traditions are not contradictory. This would mean that he died in Madinah on the day of Harrah.

The day of Harrah is the day when the army of Ibn Mu'awiyah رضی اللہ عنہ launched an attack on the people of Madinah. They had caused tremendous loss of life and property and overpowered them.

IBN SAYYAD & THE DAJJAL

(٥٥٠٣) وَعَنْ أَبِي بَكْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمْكُثُ أَبَوَا الدَّجَّالِ ثَلٰثِيْنَ عَامًا لَا يُوْلَدُ لَهُمَا وَلَدٌ ثُمَّ يُوْلَدُ لَهُمَا غُلَامٌ أَعْوَرُ أَضْرَسُ وَأَقَلُّهُ مَنْفَعَةً تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ ثُمَّ نَعَتَ لَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَبَوَيْهِ فَقَالَ أَبُوْهُ طِوَالٌ ضَرْبُ اللَّحْمِ كَأَنَّ أَنْفَهُ مِنْقَارٌ وَأُمُّهُ اِمْرَأَةٌ فِرْضَاخِيَّةٌ طَوِيْلَةُ الْيَدَيْنِ فَقَالَ أَبُوْ بَكْرَةَ فَسَمِعْنَا بِمَوْلُوْدٍ فِي الْيَهُوْدِ بِالْمَدِيْنَةِ فَذَهَبْتُ أَنَا وَالزُّبَيْرُ بْنُ الْعَوَّامِ حَتّٰى دَخَلْنَا عَلٰى أَبَوَيْهِ فَإِذَا نَعْتُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْهِمَا فَقُلْنَا هَلْ لَكُمَا وَلَدٌ فَقَالَا مَكَثْنَا ثَلٰثِيْنَ عَامًا لَا يُوْلَدُ لَنَا وَلَدٌ ثُمَّ وُلِدَ لَنَا غُلَامٌ أَعْوَرُ أَضْرَسُ وَأَقَلُّهُ مَنْفَعَةً تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ قَالَ فَخَرَجْنَا مِنْ عِنْدِهِمَا فَإِذَا هُوَ مُنْجَدِلٌ فِي الشَّمْسِ فِي قَطِيْفَةٍ وَلَهُ هَمْهَمَةٌ فَكَشَفَ مِنْ رَأْسِهِ فَقَالَ مَا قُلْتُمَا قُلْنَا وَهَلْ

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[1] Abu Dawud # 4330, Bayhaqi in Kitab both wa an nushor.

[2] Abu Dawud # 4332.

سَمِعْتَ مَاقُلْنَا قَالَ نَعَمْ تَنَامُ عَيْنَايَ وَلَا يَنَامُ قَلْبِيْ۔ (رواه الترمذى)

5503. Sayyiduna Abu Bakrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The parents of the dajjal will pass thirty years without having a child. Then a boy will be born to them. He will be one-eyed and have large teeth." (Or, as some translate: "he will have large teeth on birth.") "He will be of little or no use (to his parents in the household chores as children generally lend hand to their parents). Both his eyes will sleep but his heart will not sleep."

Then, Allah's Messenger صلى الله عليه وسلم described his parents to them. He said, "His father will be extraordinarily tall and less fleshy (meaning, lean) and will have a nose like a (cock's or hen's) beak. His mother will be a huge woman with long arms."

Sayyiduna Abu Bakrah رضى الله عنه narrated further; 'We heard of the birth of a (strange) child to the Jews in Madinah. So, Zubayr ibn Awwam رضى الله عنه and I went (to see him and we met) his parents. Behold! They were as Allah's Messenger صلى الله عليه وسلم had described them. We asked them, 'Do you have a child?' They said, 'We passed thirty years without a child being born to us. Now a male child is born to us but he is one eyed with large teeth and he is of little use to us. His eyes sleep but his heart does not sleep."

Sayyiduna Abu Bakrah رضى الله عنه narrated further: 'We went out (after listening to them) and suddenly found the child lying in the sun covered with a cloak. He was murmuring inside it (but it was not fathomable). Then (when we said something to one another) he uncovered his head and asked, 'What do you say?' We asked, 'Did you hear what we said (for we thought that you are sleeping)/' He said, 'Yes! My eye sleep but my heart does not."[1]

COMMENTARY: His heart will not sleep in the sense that temptations and evil thoughts will come to him continually even while he is sleeping. The devil will go on whispering to him. In contrast, the Prophet صلى الله عليه وسلم received continuously righteous and pious thoughts in abundance, and revelation and inspiration too descended on him in quick succession so that even when he slept, his heart did not sleep.

DID THE PROPHET صلى الله عليه وسلم TAKE IBN SAYYAD TO BE THE DAJJAL

(٥٥٠٤) وَعَنْ جَابِرٍ اَنَّ امْرَأَةً مِنَ الْيَهُوْدِ بِالْمَدِيْنَةِ وَلَدَتْ غُلَامًا مَمْسُوْحَةً عَيْنُهُ طَالِعَةٌ نَابُهُ فَاَشْفَقَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّكُوْنَ الدَّجَّالُ فَوَجَدَهُ تَحْتَ قَطِيْفَةٍ يُهَمْهِمُ فَاٰذَنَتْهُ اُمُّهُ فَقَالَتْ يَا عَبْدَاللّٰهِ هٰذَا اَبُوالْقَاسِمِ فَخَرَجَ مِنَ الْقَطِيْفَةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَالَهَا قَاتَلَهَا اللّٰهُ لَوْ تَرَكَتْهُ لَبَيَّنَ فَذَكَرَ مِثْلَ مَعْنٰى حَدِيْثِ ابْنِ عُمَرَ فَقَالَ عُمَرُ ابْنُ الْخَطَّابِ ائْذَنْ لِّيْ يَا رَسُوْلَ اللّٰهِ فَاَقْتُلَهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنْ يَّكُنْ هُوَ فَلَسْتَ صَاحِبَهُ اِنَّمَا صَاحِبُهُ عِيْسَى ابْنُ مَرْيَمَ وَاِنْ لَمْ يَكُنْ هُوَ فَلَيْسَ لَكَ اَنْ تَقْتُلَ رَجُلًا مِّنْ اَهْلِ الْعَهْدِ فَلَمْ يَزَلْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُشْفِقًا اَنَّهُ هُوَ الدَّجَّالُ. رَوَاهُ فِيْ شَرْحِ السُّنَّةِ۔

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[1] Tirmidhi # 2248, Musnad Ahmad 5-40.

5504. Sayyiduna Jabir رضي الله عنه narrated that a jewess in Madinah gave birth to a male child without an eye and with a long eye-tooth (or long canine teeth). Allah's Messenger صلى الله عليه وسلم was apprehensive lest he be the dajjal. (So, he went to look at him). He found him lying under a blanket muttering His. Mother called 'O Abdullah (Ibn Sayyad) here is Abul Qasim!" He came out of the blanket and Allah's Messenger صلى الله عليه وسلم remarked, "What is wrong with her? May Allah curse her! (she made him aware of my coming.) If she had let him be as he was, he would have made things clear."

Then he (Jabir رضي الله عنه or a narrator) narrated a hadith like that of Ibn Umar رضي الله عنه (# 5494). Then Umar ibn Khattab رضي الله عنه submitted. 'O Messenger of Allah, may I kill him?" He said, "If he is the one expected (the dajjal) then you are not the one to kill him, but only Easa ibn Maryam عليه السلام is the one to kill him. (No one else will be able to do that). If he is not the one (we expect and fear) then you have no right to kill a man belonging to those with whom a covenant is in force."

However, Allah's Messenger صلى الله عليه وسلم continued to fear (for his ummah) that he might be the dajjal.[1]

[This hadith is about Ibn Sayyad who was feared to be the dajjal.]

COMMENTARY: The hadith concerns Ibn Sayyad before he had become a Muslim. People had misgiving about him. This is why Sayyiduna Umar رضي الله عنه sought the prophet's صلى الله عليه وسلم permission to kill him. Later on, he become a Muslim but did not give up his evil ideas. The hadith of Sayyiduna Abu Sa'eed (# 5498) reveals that he was willing to take the place of the dajjal. This is clearly disbelief and belies his profession of Islam.

Some scholars point out that there is an obvious difference in the ahadith and reports about ibn Sayyad, and the ulama too have not come to a unanimous conclusion about it. As for this hadith (# 5004) the statement about the Prophet صلى الله عليه وسلم that he continued to fear that Ibn Sayyad was in fact the dajjal, this was t rue so long as he had not learnt of all the facts of masih ad-dajjal when he learnt from Tamim Dari's account and received Divine revelation, he was convinced of the reality of the dajjal and he realized that Ibn Sayyad was not the real dajjal. This is substantiated by the hadith of Abu Sa'eed رضي الله عنه (# 5498) and the conversation between him and Ibn Sayyad. As for the Prophet's description of the parents of the dajjal which matched the parents of Ibn Sayyad, this does not establish that they were the same persons. Two different people can resembled on another.

The statement of Umar رضي الله عنه and others on oath that Ibn Sayyed was the dajjal to which the Prophet صلى الله عليه وسلم did not object, concerns the time before the Prophet صلى الله عليه وسلم had learnt of the facts of the dajjal. There will be some things in the dajjal that could instill fear, so the Prophet صلى الله عليه وسلم was worried about his ummah lest Ibn Sayyad take up the role of the dajjal and cause mischief and harm them.

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[1] Sharh us Sunnah # 4274, Musnad Ahmad 3-368.

CHAPTER - VI

THE DESCENT OF PROPHET EASA عليه السلام — بَابُ نُزُوْلِ عِيْسٰى عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ

The descent of Prophet Easa عليه السلام refers to his coming down from heaven to earth. It is established through the sahih ahadith that shortly before the Last Day, prophet Easa عليه السلام will come down to earth from heaven. He will follow the religion of Muhammad Allah's Messenger صلى الله عليه وسلم, and will issue and enforce his commands according to the Shari'ah of Muhammad صلى الله عليه وسلم. but, he will also promulgate such commands as are not part of the Shri'ah of Muhammad صلى الله عليه وسلم, like abolishing the jizyah, because they are of the kind of 'relative to times' like the question of abrogation. So, in this sense, these commands too will be part of the Shari'ah of Muhammad صلى الله عليه وسلم.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

DESCENT OF SAYYIDUNA EASA عليه السلام

(٥٥٠٥) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَيُوْشِكَنَّ اَنْ يَّنْزِلَ فِيْكُمُ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا فَيَكْسِرُ الصَّلِيْبَ وَيَقْتُلُ الْخِنْزِيْرَ وَيَضَعُ الْجِزْيَةَ وَيَفِيْضُ الْمَالُ حَتّٰى لَا يَقْبَلَهٗ اَحَدٌ حَتّٰى تَكُوْنَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا مِّنَ الدُّنْيَا وَمَا فِيْهَا ثُمَّ يَقُوْلُ اَبُوْهُرَيْرَةَ فَاقْرَؤُا اِنْ شِئْتُمْ وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ۔ الْاٰيَةُ۔ (متفق عليه)

5505. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger said, "By Him who has my sould in His hand, (Easa) Ibn Maryam عليه السلام will soon descend among you as a just judge and ruler. He will break the cross kill swine (eating and domesticating which is unlawful and to kill it will be lawful), and abolish the jizyah. There will be plenty of wealth so that no one will be ready to take it. (At that time) one sajdah (prostration) will be better than the world and all that is in it." Sayyiduna Abu Hurayrah رضى الله عنه would say (after narrating this hadith); Recite if you like:

وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ۔ الْاٰيَةُ

{And there will be none among the people of the Book, but will surely believe in him before his death....} (4:159)[1]

COMMENTARY: The cross [(الصليب) in Arabic] is applied to two pieces of stick joined together as two triangles. It depicts one being hanged on the scaffold. The Christians believe that prophet Easa عليه السلام was hanged to death and Allah revived him and took him to Him in the heaven. So the depicted the cross in this form as their religious symbol which is displayed prominently in all their affairs. Like the Hindus who wear the zunar round their neck, the Christians put this symbol of the cross down their neck. (The zunar is a sacred thread of the Hindus) some of them also affix a replica of Prophet Easa عليه السلام on it

[1] Bukhari # 3448, Muslim # 242-155, Tirmidhi # 2233, Ibn Majah # 4078.

to make it a perfect representation of his hanging. The breaking the cross would mean that Prophet Easa عليه السلام would abolish Christianity and promote and enforce the Shari'ah of Muhammad صلى الله عليه وسلم. His command and judgements will be based on the millah hanifiyah (upright community).[1]

JIZYAH: The Shari'ah enforce the jizyah on the non Muslim residents of the Islamic state. In return they are given protection of life and property. These people are called (ذمى) dhimmi(s).

Prophet Easa عليه السلام will abolish the Jizyah and he will promulgate that only Muslims can be citizens of his Islamic state. He will command all the dhimmis to become Muslims. His government will not approve anything from anyone but the true religion. The mind of everyone will be clear and set towards piety because of the blessing of Prophet Easa عليه السلام. So, all non Muslims will also become believers. Thus the relative words of the hadith about breaking the cross mean that Christianity, its commands and rules will be eliminated. Only the Islamic Shari'ah will prevail.

Some scholars say that Prophet Easa عليه السلام will abolish the jizyah because there will be abundance of wealth all around and people will be in no need of the jizyah, there will not remain any needy person eligible to receive the jizyah. Indeed, the next phrase lends support to this hypothesis.

ONE PROSTRATION: The religion of Islam will spread in such a way, and mutual love will grow to such an extent, that one prostration will be better than all the world and all its things. Of course one prostration is always better than the world and its bounties and it will not be the characteristic of only the times of Prophet Easa عليه السلام, but this is mentioned here because worship and obedience will become second nature to man. People will begin to regard one prostration with such importance and will like it.

The words of the hadith could also mean that there will be abundant wealth and people will be independent to such an extent that there will be no merit in spending but they will be most inclined to worship and salah. So, the love and excellence of the prostration would exceed the merit of worldly possessions.

THE VERSE: The meaning of the verse recited by Sayyiduna Abu Hurayrah رضى الله عنه is that after the coming down of Prophet عليه السلام in the last days of the world, there will be only one religion and differences and disagreements between the people will disappear. Therefore, the Jews and Christians, too will not be at discard on account of Prophet Easa عليه السلام. They, too, will hold the same faith that the Muslims hold; namely, prophet Eesa عليه السلام is Allah's slave and his Messenger, and son of His slave, Sayyidah Maryam عليها السلام.

The ahl ul kitab or people of the Book comprise the Jews and Christians of his times. This is one explanation of this verse. Sayyiduna Abu Hurayrah رضى الله عنه recited it at the end of the hadith from this very point of view.

The other explanation is: There is no one among the people of the Book who does not profess faith in his or her dying moments before he or she dies. But, this belief is not of any worth at that time. The pronoun in (لَيُؤْمِنَنَّ بِهِ) may refer to the Prophet or to Allah {.... Believe in him (Prophet of Allah)}. The explanation would be that every infidel believes before death (when suffering the pangs of death). But, such faith is of no worth when

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[1] The word (حنف) hanafa is to stand firmly on one side to leave a false religion. 'Vocabulary of the Holy Quran, Abdullah Abbas Mandi Darul Isha'at Karachi.

experiencing the pangs of death. So, the infidel must voluntarily believe before he experiences the pangs of death.

BLESSING DURING THE TIME OF PROPHET EASA عليه السلام

(٥٥٠٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيَنْزِلَنَّ ابْنُ مَرْيَمَ حَكَمًا عَادِلًا فَلَيَكْسِرَنَّ الصَّلِيْبَ وَلَيَقْتُلَنَّ الْخِنْزِيْرَ وَلَيَضَعَنَّ الْجِزْيَةَ وَلَيَتْرُكَنَّ الْقِلَاصَ فَلَا يُسْعٰى عَلَيْهَا وَلَتَذْهَبَنَّ الشَّحْنَاءُ وَالتَّبَاغُضُ وَالتَّحَاسُدُ وَلَيَدْعُوَنَّ إِلَى الْمَالِ فَلَا يَقْبَلُهُ أَحَدٌ۔ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لَّهُمَا قَالَ كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيْكُمْ وَإِمَامُكُمْ مِنْكُمْ۔

5506. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "By Allah, (Easa) عليه السلام the son of Maryam عليه السلام will descend as a just ruler. He will break the cross, kill swine, abolish the Jizyah (from the dhimmis), set free the young she-camels so that no one may ride them or use them as beasts of burden (or collect zakah on them), and surely, spite, hatred and jealousy will be taken away from the hearts of the people (because these evils arise from love of the world; since people cease to love it, these evils will depart). Certainly, he will invite the people to proffer wealth but none will be willing to take it."[1]

According to another version: He said, "How will it be with you when (Easa) عليه السلام Ibn Maryam عليه السلام will descend and your imam will be one of you?"[2]

COMMENTARY: The young she camels will be set free or left alone because:

- (i) Modern swift means of transport will be available to the people and they would be very comfortable so no one will need the camels, or
- (ii) Prophet Easa عليه السلام will not require anyone to bring his she-camels to him to pay as zakah because zakah will not be collected in that period, there being no one to receive it, or
- (iii) We may also say that people would be very well off and prosperous of they would not need to travel for trade or agriculture.

HOW WILL YOU FARE: The ulama say that the question; 'How will it be with you when...' may have one of two implications;

- (i) Even after the descent of Prophet Easa عليه السلام, your imam will be one of you to lead you in the salah. He will be Imam Mahdi رضی اللہ عنہ. In fact, Propeht Easa عليه السلام will follow his lead. This will be observed as a sign of esteem and respect of the ummah of Muhammad صلی اللہ علیہ وسلم. This is mentioned explicitly in the next hadith (# 5507). Therefore, in those times, prophet Easa عليه السلام will be responsible to act as ruler and caliph and to teach piety and preach, but the honour to conduct the salah as imam will be bestowed on Imam Mahdi رضی اللہ عنہ. However, according to one tradition, when prophet Easa عليه السلام descends from the heaven, Imam Mahdi رضی اللہ عنہ and the Muslim will be engaged in the salah and he will with to move behind from the prayer rug of the imam to let

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[1] Muslim # 243-153, Musnad Ahmad 2-494.

[2] Bukahri # 3449, Muslim # 244-155, Musnad Ahmad.

Prophet Easa عليه السلام lead the salah. But, he will not lead the salah and prefer to join the congregation behind Imam Mahdi رضی الله عنه. However, after that particular salah, prophet Easa عليه السلام will himself lead the salah as imam, because after all, he is superior to Imam Mahdi رضی الله عنه.

(ii) 'And' your imam will be from one of you, 'imam' standing for prophet Easa عليه السلام himself because he will rule according to the Shari'ah of the Muslims, not on the basis of the Injil (Bible). His administration for religion and for the world will be based on the Quran and the ahadith. All his affairs will conform to the religion and state of the Muslims. It is as in a tradition: Easa عليه السلام will lead you in accordance with the Book of your Lord (the Quran) and the sunnah of your Messenger."

In this sense, he will be member of the millah (religion, people) of Islam. When he leads the Muslims in salah, it will mean that one of their own number will be their imam.

REFUSED TO LEAD THE SALAH

(٥٥٠٧) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَزَالُ طَآئِفَةٌ مِّنْ أُمَّتِيْ يُقَاتِلُوْنَ عَلَى الْحَقِّ ظَاهِرِيْنَ إِلٰى يَوْمِ الْقِيٰمَةِ قَالَ فَيَنْزِلُ عِيْسَى ابْنُ مَرْيَمَ فَيَقُوْلُ أَمِيْرُهُمْ تَعَالَ صَلِّ لَنَا فَيَقُوْلُ لَا إِنَّ بَعْضَكُمْ عَلٰى بَعْضٍ أُمَرَآءُ تَكْرِمَةَ اللّٰهِ هٰذِهِ الْأُمَّةَ۔ رَوَاهُ مُسْلِمٌ (وَهٰذَا الْبَابُ خَالٍ عَنِ الْفَصْلِ الثَّانِيْ۔

5507. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله عليه وسلم said, "A section of my ummah will continue to light for the truth always and will overcome (the enemy). This will carry on till (just before) the Last Day."

Then, he said, "when Easa عليه السلام ibn Maryam عليه السلام descends (from heaven to earth and the Muslims will be offering salah), their amir (Imam Mahdi) رضی الله عنه will invite him to lead them in salah, but he will say, 'No (I shall not lead, otherwise it might give an impression that your Shari'ah has been replaced.) Some of you are (imam and) amir over other since Allah has honoured this ummah."[1]

This chapter does not have Section II

SECTION III اَلْفَصْلُ الثَّالِثُ

PROPHET EASA عليه السلام WILL BE BURIED IN THE RAWDAH IN THE RAWDAH OF THE PROPHET صلی الله عليه وسلم

(٥٥٠٨) عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ عِيْسَى ابْنُ مَرْيَمَ إِلَى الْأَرْضِ فَيَتَزَوَّجُ وَيُوْلَدُ لَهٗ وَيَمْكُثُ خَمْسًا وَّ أَرْبَعِيْنَ سَنَةً ثُمَّ يَمُوْتُ فَيُدْفَنُ مَعِيَ فِيْ قَبْرِيْ فَأَقُوْمُ أَنَا وَعِيْسَى ابْنُ مَرْيَمَ فِيْ قَبْرٍ وَّاحِدٍ بَيْنَ أَبِيْ بَكْرٍ وَّعُمَرَ رَوَاهُ ابْنُ الْجَوْزِيِّ فِيْ كِتَابِ الْوَفَآءِ۔

5508. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that Alalh's Messenger صلی الله عليه وسلم said, "Easa ibn Maryam عليه السلام will descend to the earth. He will marry and will have children. He will remain (in this world) forty-five years. Then, he will die and

[1] Muslim # 247-156, Abu Dawud # 2484.

be buried in my grave (meaning my tomb) near to me. Then (on the day of resurrection), Easa ibn Maryam عليه السلام and I will arise from one grave between Abu Bakr and Umar."[1]

COMMENTARY: The period prophet Easa عليه السلام will remain in this world is forty-five years according to this hadith. When he was taken away to heaven he was thirty-three years old. Then, according to sahih, Muslim, he will live seven years when he descends on earthy. This makes a total of forty years but this hadith gives it as forty five years. So, perhaps the fraction is ignored and forty y ears and stated to be his life-span on the earth. Or, the hadith of Muslim may be preferred.

WILL BE RESURRECTED BETWEEN ABU BAKR & UMAR: These words of the hadith prove that the hadith means the rawdah (or tomb) by the word 'grave'. It is known from the tradition that there is space for one grave in the Prophet's rawdah and no one else could get that place. When Imam Hasan رضی الله عنه died, the people wished to bury him in that space and Sayyidah Ayshah رضی الله عنها who owned that house (in which the rawdah is situated) gave permission willingly to bury him there, but the Banu Umayyah put up a stiff resistance and Imam Hasan رضی الله عنه could not be buried in the rawdah. Later, Abdur Rahman ibn Awf رضی الله عنه died and it was proposed to bury him there. Though Sayyidah Ayshah رضی الله عنها agreed to give the place for his grave, yet he too could not be buried there. Sayyidah Ayshah رضی الله عنها did not agree to the suggestion that she should be buried there on her death but instructed that she should be buried in the Baqi graveyard next to her co-wives, the other mothers of the faithful (رضی الله عنهن).

This show that Divine decree did not permit use of that space for burial of anyone. The wisdom behind it is that it is to be the grave of Prophet Easa عليه السلام.

[1] Ibn Jawzi in Kitab ul Wafa.

CHAPTER – VII

THE LAST HOUR IS NEAR & HE WHO DIES HAS SEEN THE LAST HOUR

بَابُ قُرْبِ السَّاعَةِ وَاِنَّ مَنْ مَّاتَ فَقَدْ قَامَتْ قِيَامَتُهُ

The approach of the Last Hour means that it is drawing nearer in the sense that most of the life of the universe decreed by Allah has passed. That which remains is very little.

As for the next phrase of the caption: (He who dies has seen the Last Hour), it is part of a hadith. The compiler of this book has borrowed it for the caption of this chapter. He who dies goes through some of the frightening and painful stages of the Last Hour and the resurrection, called the qiyamah.

KINDS OF THE QIYAMA: Turpushti رحمه الله has said that the qiyamah is of three kinds.

(i) The qiyamah kubra.[1]

The entire creation will be wiped out. Then all the creatures will be resurrected to be judge and awarded punishment or reward.

(2) The Qiyama wusta. [2]

It is the passing away of a generation and its replacement by another generation. It is called (قران) or union. A period changes in such a way that people of like age die and people of the succeeding generation take their place. This is also one kind of qiyamah.

(3)The qiyamah sughra[3] It is the death of an individual. The caption of this chapter refers to this kind of qiyamah in its words:

وَاِنَّ مَنْ مَّاتَ فَقَدْ قَامَتْ قِيَامَتُهُ

(He who dies has seen the Last Hour).

THE WORD (الساعة) AS-SA'AH : As for the word (ساعة) sa'ah, the most correct meaning is that it refers to the qiyamah kubra. It stands for both:

(i) The first qiyamah (which is the blowing of the first trumpet and the collapse for the entire creation). It is as in the worthy saying of the Prophet صلى الله عليه وسلم:

لاتقوم الساعة الا على اشرار الناس

(The Last Hour will not come but on the evil people).

(ii) And it stands for the second qiyamah (which is the blowing of the second trumpet and the resurrection gathered in the place of gathering).

طامه کبری

This is referred to (طامه کبری) or 'the street calamity.

In the first hadith of this chapter (# 5509), the word (الساعة) in the Prophet's saying (بعثت انا والساعة كهاتين) refers to the qiyamah in both these meaning.

However, this words (الساعة) in the hadith of Sayyidah Ayshah رضی الله عنها (# 5512), refers to the qiyamah wasta.

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[1] The great Qiyamah, or major qiyamah.

[2] The intermediary qiyamah.

[3] The minor or small qiyamah.

[The word qiyamah occurs in the quran at seventy places. According to Abdullah Abbas an Nadwi it means judgement; resurrection (Vocabulary of the Quran. Darul Isha'at Karachi). It is also applied to the Last hour.]

(In the terminology of the Sufis, the words is used in a spiritual sense for a person who says that he is dead to the world for Allah purposes and then stands up revived (qiyam, to stand) – for a new life) See also siratun Nabi v4 pp 441ff 477ff, Shibli Numani & Nadvi – Darul Ishaat Karachi.

SECTION I الفصل الأول

I AND THE LAST HOUR

(٥٥٠٩) عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بُعِثْتُ اَنَا وَالسَّاعَةُ كَهَاتَيْنِ قَالَ شُعْبَةُ وَسَمِعْتُ قَتَادَةَ يَقُوْلُ فِيْ قَصَصِهٖ كَفَضْلِ اِحْدٰهُمَا عَلَى الْاُخْرٰى فَلَا اَدْرِيْ اَذَكَرَهٗ عَنْ اَنَسٍ اَوْقَالَهٗ قَتَادَةُ۔ (متفق عليه)

5509. Sayyiduna Shu'bah رحمه الله reported from Sayyiduna Qatadah رحمه الله that Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "My being sent and the coming of the Last Hour are like these two (fingers – the middle finger and the forefinger).

Shu'bah رحمه الله also said that he heard qatadah رحمه الله say (in his sermon), "Like the slightly extra length of one of them (the middle) over the other (fore finger)." But, Shu'bah رحمه الله said that he could not say whether qatadah رحمه الله reported it from Anas رضي الله عنه or gave his own comments. [1]

NO ONE KNOWN WHEN IS THE LAST HOUR

(٥٥١٠) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ قَبْلَ اَنْ يَّمُوْتَ شَهْرًا تَسْأَلُوْنِيْ عَنِ السَّاعَةِ وَاِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ وَاُقْسِمُ بِاللّٰهِ مَا عَلَى الْاَرْضِ مِنْ نَّفْسٍ مَنْفُوْسَةٍ يَاْتِيْ عَلَيْهَا مِائَةُ سَنَةٍ وَّهِيَ حَيَّةٌ يَوْمَئِذٍ۔ (رواه مسلم)

5510.Sayyiduna Jabir رضي الله عنه narrated that he heard the Prophet صلى الله عليه وسلم say one month before he died, you ask me about the Last Hour (when it will come?) but (it is a fact that only Allah possesses knowledge about it. And, I swear by Allah that there is no one alive on earth today who will live one hundred years and will survive more."[2]

COMMENTARY: The Prophet صلى الله عليه وسلم assured his sahabah رضي الله عنهم that no one, not even he, knew of the exact time of the Last Hour only Allah know when it will come. He only know about the qiyamah sughra and wusta which he disclosed to them.

He disclosed the wusta by saying that those alive in his time would not survive more than one hundred years. That would be the culmination of an era and a fresh era would commence. This change over the qiyamah wusta.

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[1] Bukhari # 6504, Muslim # 133-2951.

[2] Muslim # 218-2538.

In this way, the death of a person is his qiyamah sughra.
It must be observed that the Prophet indicated by disclosing the culmination of his generation that the lives of the sahabah رضی اللہ عنہم would be over by then. "My sahabah like Anas and salman would live more than one hundred years." The words of the hadith could also imply that the period of one hundred years must be reckoned from the time the prophet صلی اللہ علیہ وسلم spoke these words. The next hadith gives an indication to this effect. That would do away with the stipulation of most of them.' Some authorities have looked into the facts and reported that all the sahabah رضی اللہ عنہم living in the Prophet صلی اللہ علیہ وسلم times and the other religious people who were born in those times all of the them expired before the one hundred years were over.
IS KHIDR رضی اللہ عنہ ALIVE IN THIS WORLD: Some senior ulama have interred from this hadith that Sayyiduna Khidr علیہ السلام has died. He was alive at the time of the Prophet's صلی اللہ علیہ وسلم saying and, then one hundred years were over, Khidr علیہ السلام should not survive. Some other ulama contend that his case is an exception and he is outside the purview of the saying of the Prophet صلی اللہ علیہ وسلم who had spoken about his own ummah, "The members of my ummah who are alive will die within one hundred years. Clearly, Sayyiduna Khidr علیہ السلام does not belong to this ummah, for no Prophet صلی اللہ علیہ وسلم can be member of the ummah of another Prophet علیہ السلام.
Some other authorities take notice of the words (علی الارض) on the earth in this saying of the Prophet صلی اللہ علیہ وسلم. They say that these words also exclude prophet Ilyas علیہ السلام from the escape for this hadith because both he and Khidr علیہ السلام were not on earth (out that time). They were not on land but on water.
Imam Baghawi رحمہ اللہ has written in Tafsir Mu'alim ul Tanzil that fear of the Prophet علیہ السلام are alive. Two of them are on earth, namely Sayyiduna Khidr علیہ السلام and Sayyiduna Ilyas علیہ السلام, and the other two, Sayyiduna Idris علیہ السلام are Sayyiduna Easa علیہ السلام are in the heaven. We must know that some such events are reported from the mash'aykh continuously as establish that Sayyiduna Khidr علیہ السلام is alive and present in this earth. But, some others have concluded that in fact khidr is an office which is held by someone in every era. His responsibilities include service to the creatures of Allah. On the other hand, the saying of the awliya, and their lives, prove that khidr علیہ السلام is alive and present. He was one of the Prophets علیہ السلام of the Banu Israil and a contemporary and companion of Prophet Musa علیہ السلام.

NOT AFTER ONE HUNDRED YEARS

(٥٥١١) وَعَنْ أَبِي سَعِيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَأْتِيْ مِائَةُ سَنَةٍ وَّعَلَى الْأَرْضِ نَفْسٌ مَّنْفُوْسَةٌ الْيَوْمَ۔ (رواہ مسلم)

5511. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, 'Whoever (meaning, the sahabah رضی اللہ عنہم too) is alive now, will not be living after one hundred years on the earth."[1]
(Hundred years will not pass without anyone breathing on earth today dying.)

[1] Muslim # 219-2539.

LAST HOUR BEFORE BECOMING DECREPIT

(٥٥١٢) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ رِجَالٌ مِّنَ الْاَعْرَابِ يَأْتُوْنَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَسْأَلُوْنَهُ عَنِ السَّاعَةِ فَكَانَ يَنْظُرُ اِلٰى اَصْغَرِهِمْ فَيَقُوْلُ اِنْ يَّعِشْ هٰذَا لَا يُدْرِكُهُ الْهَرَمُ حَتّٰى تَقُوْمَ عَلَيْكُمْ سَاعَتُكُمْ۔

(متفق عليه)

5512. Sayyidah Ayshah رضی الله عنها narrated that some men of the villages used to come to the Prophet صلی الله علیه وسلم and ask him about the Last Hour. He would look at the youngest of them and say, "If this one lives, old age would not catch up with him before your Last Hour comes to you."[1]

COMMENTARY: Before the youngest of them become old, all of them would die. So one generation would end and the next set in. This would be their qiyamah in a sense. Of course, those people had asked about the qiyamah kubra but since that was unknown, the Prophet صلی الله علیه وسلم gave the reply he did about the sughra. Some exponent say that the reply was about the wusta meaning death of people of one age group. It is certain that he spoke of the majority.

SECTION II اَلْفَصْلُ الثَّانِيْ

LIKE TWO FINGERS ARE NEXT TO ONE ANOTHER

(٥٥١٣) عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بُعِثْتُ فِيْ نَفَسِ السَّاعَةِ فَسَبَقْتُهَا كَمَا سَبَقَتْ هٰذِهٖ هٰذِهٖ وَاَشَارَ بِاِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطٰى۔ (رواه الترمذى)

5513. Sayyiduna Mustawrid ibn Shaddad رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "I have been sent as the Last Day begins (when the signs are visible) I am ahead of it as this is ahead of that," and he indicated his forefinger and his middle finger."[2]

COMMENTARY: Just as the middle finger is slightly longer that the forefinger so in the some way I am just ahead of the Last Hour. It is just behind me.

THE AGE OF THE UMMAH OF MUHAMMAD علیه السلام

(٥٥١٤) عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنِّيْ لَاَرْجُوْا اَنْ لَّا تَعْجِزَ اُمَّتِيْ عِنْدَ رَبِّهَا اَنْ يُّؤَخِّرَهُمْ نِصْفَ يَوْمٍ قِيْلَ لِسَعْدٍ وَكَمْ نِصْفُ يَوْمٍ قَالَ خَمْسُمِائَةِ سَنَةٍ۔ (رواه ابوداؤد)

5514. Sayyiduna Sa'd ibn Abu Waqqas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Surely, I hope that my ummah shall not become so helpless and unworthy in the sight of their Lord that. He may not grant them respite for half a day." Sayyiduna Sa'd رضی الله عنه was asked, "How long is half a day?" He said, "Five hundred years."[3]

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[1] Bukhari # 6511, Muslim # 136. 2952.

[2] Muslim # 2213.

[3] Abu Dawud # 4350.

COMMENTARY: The half day is said to be like five hundred years in keeping with the verse of the Quran.

وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّوْنَ

{And surely a day with your Lord is a thousand years of what you count.} (22:47)

If a day with the Lord is as much as one thousand years by our count, then certainly half a day will be like five hundred years.

The Prophet's صلى الله عليه وسلم words mean. My Ummah is very near to Allah and keeps a high rank in His sight. So, be confident that Allah will preserve them and keep them in peace for at least five hundred years. He will not let them perish and will not reduce their age of survival to less than that. He may increase it as much as he likes above that. The Prophet's صلى الله عليه وسلم words mean, "the Last Day will not come before five hundred years from now and this ummah will not perish of course, Allah may extend its period beyond that as much as He likes."

Some authorities explain that Allah will certainly preserve this ummah from hardship and punishment for at least five hundred years. He will not inflict on them such a trial and calamity through which all of them perish.

It is pertinent to mention that Shaykh Jalal ud din Suyuti رحمه الله has proved it in some of his books that the survival of this ummah in this world will not exceed five hundred years beyond one thousand years after the death of the Prophet صلى الله عليه وسلم.

SECTION III اَلْفَصْلُ الثَّالِثُ

SIMILITUDE OF NEARNESS OF LAST DAY

(٥٥١٥) عَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ هٰذِهِ الدُّنْيَا مَثَلُ ثَوْبٍ شُقَّ مِنْ أَوَّلِهِ إِلَى اٰخِرِهِ فَبَقِيَ مُتَعَلِّقًا بِخَيْطٍ فِيْ اٰخِرِهِ فَيُوْشِكُ ذٰلِكَ الْخَيْطُ أَنْ يَّنْقَطِعَ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔

5515. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger said, "The example of this world is like a garment that is torn from top to bottom (all through) hanging by a thread at its end. And that thread too is about to snap."[1]

[1] Bayhaqi # 10238.

CHAPTER - VIII

THE LAST HOUR WILL NOT COME BUT ON PEOPLE WHO ARE EVIL

بَابُ لَا تَقُوْمُ السَّاعَةُ إِلَّا عَلٰى شِرَارِ النَّاسِ

The ahadith in this chapter will make clear that when the Last Hour is just about to come, all the pious people in the world will die. Only the evil will remain. The Last Hour will come only on these evil people. Therefore, for as long as the pious people survive in this world, the Last Hour will not come. It has been stated previously, after the time of Sayyiduna Easa عليه السلام is over, a fragrant sweet breeze will blow causing the death of every Muslim and believer. Only the evil will survive. They will behave like asses and commit indecency undeterred in public. The Last Hour will come on them.

SECTION I الفصل الاول

A LONG AS 'ALLAH' IS REMEMBERED

(٥٥١٦) عَنْ أَنَسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى لَا يُقَالَ فِي الْأَرْضِ اَللّٰهُ اَللّٰهُ وَفِيْ رِوَايَةٍ قَالَ لَا تَقُوْمُ السَّاعَةُ عَلٰى أَحَدٍ يَقُوْلُ اللّٰهُ اَللّٰهُ۔ (رواه مسلم)

5516. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The Last Hour will not come till 'Allah, Allah is not called on earth."
According to another version. "The Last Hour will not come on one who says, 'Allah, Allah."[1]

COMMENTARY: When the Last Hour comes, there will remain no one on earth who remembers Allah and worships Him. All people will be infidels and idol-worshippers. This universe owes its survival to the practicing ulama and pious and righteous people who make mention of Allah often. When they are taken away, the world will not remain.

LAST DAY ON THE EVIL

(٥٥١٧) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ لَا تَقُوْمُ السَّاعَةُ إِلَّا عَلٰى شِرَارِ الْخَلْقِ۔ (روه مسلم)

5517. Sayyiduna Abdullah ibn Mas'ud رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "the Last Hour will not come but on the evil people."[2]

COMMENTARY: The word (خلق) stands for (مخلوق) 'creatures,' 'mankind,' because (شرار) stands for 'the evil.' 'sinners' and only human beings commit sin, not all creatures.

An earlier hadith (# 5507) says: 'A section of my ummah will continue to fight for the truth... till the Last Day." Clearly, they will be those who remember Allah.

The point is that the hadith (# 5507) speaks of all generations, periods of time till the professors of Islam are present. Some of them will always fight for Islam. As for this hadith (# 5517), under discussion it is concerned only with the specified era when the Last Day is just round the corner, knocking at the door. All those who worship Allah and mention Him will be taken away before it comes.

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[1] Muslim # 234-148, Tirmidh # 2207 (2214), Musnad Ahmad 3-107.

[2] Muslim # 131-2939, Ibn Majah # 4-39, Musnad Ahmad.

CIRCUIT ROUND DHUL KHALASAH

(٥٥١٨) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى تَضْطَرِبَ اَلْيَاتُ نِسَآءِ دَوْسٍ حَوْلَ ذِى الْخَلَصَةِ طَاغِيَةُ دَوْسٍ الَّتِىْ كَانُوْا يَعْبُدُوْنَ فِى الْجَاهِلِيَّةِ۔ (متفق عليه)

5518. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "The Last Hour will not come till the women of Daws wobble their buttocks rapidly round Dhul Khalasah."

(One of the sub narrators or Abu Hurayrah رضى الله عنه himself explained:) Dhul Khalasah was an idol of the tribe Daws that they worshipped during the jahiliyah.'[1]

COMMENTARY: Daws is a tribe in Yemen. Dhul Khalasah was a temple in Yemen and it was called 'Ka'bah Yemaniyah.' It had an idol called khalasah. Before Islam was introduced there, the tribes khath'am, Bujayla (on bajilay) and Daws used to worship this idol.

When Islam spread, the prophet صلى الله عليه وسلم sent Sayyiduna Jarir ibn Abdullah Bajali رضى الله عنه to Yemen to dismantle this temple.

In the last days, these people will apostate and resume idol-worship. Their women will circumambulate this idol.

WORSHIP OF AL-LAAT & AL-UZZA WILL BE RESUMED

(٥٥١٩) وَعَنْ عَآئِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتّٰى يُعْبَدَ اللَّاتُ وَالْعُزّٰى فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اِنْ كُنْتُ لَاَ ظُنُّ حِيْنَ اَنْزَلَ اللّٰهُ هُوَ الَّذِىْ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ اَنَّ ذٰلِكَ تَامًّا قَالَ اِنَّهٗ سَيَكُوْنُ مِنْ ذٰلِكَ مَاشَآءَ اللّٰهُ ثُمَّ يَبْعَثُ اللّٰهُ رِيْحًا طَيِّبَةً فَتُوُفِّىَ كُلُّ مَنْ كَانَ فِىْ قَلْبِهٖ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِّنْ اِيْمَانٍ فَيَبْقٰى مَنْ لَّا خَيْرَ فِيْهِ فَيَرْجِعُوْنَ اِلٰى دِيْنِ اٰبَآئِهِمْ۔ (رواه مسلم)

5519. Sayyidah Ayshah رضى الله عنها narrated that she heard Allah's Messenger صلى الله عليه وسلم say, "The (alternation of) night and day will not end till the laat and the Uzza are not worshipped (again)."

She submitted, "O Messenger of Allah, I had thought that idol worship was ostracized when Allah sent down this verse:

هُوَ الَّذِىْ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ

{He is (Allah) who has sent His Messenger with the guidance and the religion of truth, that He may make it triumph over every religion, even though the associators abhor (it.} (9:33)

He said, "That will be so and till Allah wills. Then He will send a fragrant wind that will remove the soul of everyone who has in his heart faith (ever) as little as a grain of mustard-seed. Only they will remain who have no good in them. All (these) people will revert to the religion of their forefathers."[2]

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[1] Bukhari # 7116, Muslim # 51-2906, Musnad Ahmad 2-262.

[2] Muslim # 52-2907.

COMMENTARY: Reverting to the religion of their forefathers is to resume disbelief and polytheism.
The final days will be void of faith and Islam. Idol worship will spread all over the world. Obscenity will become common. So, the terror of the Last Day will be fall only the evil-doers. Allah's wrath will fall on them. The pious will be spared.

BEFORE THE LAST DAY

(٥٥٢٠) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ الدَّجَّالُ فَيَمْكُثُ اَرْبَعِيْنَ لَا اَدْرِىْ اَرْبَعِيْنَ يَوْمًا اَوْشَهْرًا اَوْ عَامًا فَيَبْعَثُ اللّٰهُ عِيْسَى بْنَ مَرْيَمَ كَاَنَّهٗ عُرْوَةُ بْنُ مَسْعُوْدٍ فَيَطْلُبُهٗ فَيُهْلِكُهٗ ثُمَّ يَمْكُثُ فِى النَّاسِ سَبْعَ سِنِيْنَ لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ ثُمَّ يُرْسِلُ اللّٰهُ رِيْحًا بَارِدَةً مِّنْ قِبَلِ الشَّامِ فَلَا يَبْقٰى عَلٰى وَجْهِ الْاَرْضِ اَحَدٌ فِىْ قَلْبِهٖ مِثْقَالُ ذَرَّةٍ مِّنْ خَيْرٍ اَوْ اِيْمَانٍ اِلَّا قَبَضَتْهُ حَتّٰى لَوْ اَنَّ اَحَدُكُمْ دَخَلَ فِىْ كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ حَتّٰى تَقْبِضَهٗ قَالَ فَيَبْقٰى شِرَارُ النَّاسِ فِىْ خِفَّةِ الطَّيْرِ وَاَحْلَامِ السِّبَاعِ لَا يَعْرِفُوْنَ مَعْرُوْفًا وَّلَا يُنْكِرُوْنَ مُنْكَرًا فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُوْلُ اَلَا تَسْتَحْيُوْنَ فَيَقُوْلُوْنَ فَمَا تَاْمُرُنَا فَيَاْمُرُهُمْ بِعِبَادَةِ الْاَوْثَانِ وَهُمْ فِىْ ذٰلِكَ دَارٌّ رِزْقُهُمْ حَسَنٌ عَيْشُهُمْ ثُمَّ يُنْفَخُ فِى الصُّوْرِ فَلَا يَسْمَعُهٗ اَحَدٌ اِلَّا اَصْغٰى لِيْتًا وَّرَفَعَ لِيْتًا قَالَ فَاَوَّلُ مَنْ يَّسْمَعُهٗ رَجُلٌ يَّلُوْطُ حَوْضَ اِبِلِهٖ فَيَصْعَقُ وَيَصْعَقُ النَّاسُ ثُمَّ يُرْسِلُ اللّٰهُ مَطَرًا كَاَنَّهُ الطَّلُّ فَيَنْبُتُ مِنْهُ اَجْسَادُ النَّاسِ ثُمَّ يُنْفَخُ فِيْهِ اُخْرٰى فَاِذَا هُمْ قِيَامٌ يَّنْظُرُوْنَ ثُمَّ يُقَالُ يٰاَيُّهَا النَّاسُ هَلُمَّ اِلٰى رَبِّكُمْ وَقِفُوْهُمْ اِنَّهُمْ مَّسْئُوْلُوْنَ فَيُقَالُ اَخْرِجُوْا بَعْثَ النَّارِ فَيُقَالُ مِنْ كَمْ كَمْ فَيُقَالُ مِنْ كُلِّ اَلْفٍ تِسْعَ مِائَةٍ وَّتِسْعَةً وَّتِسْعِيْنَ قَالَ فَذٰلِكَ يَوْمٌ يَّجْعَلُ الْوِلْدَانَ شِيْبًا وَذٰلِكَ يَوْمٌ يُّكْشَفُ عَنْ سَاقٍ۔ رَوَاهُ مُسْلِمٌ

وَذُكِرَ حَدِيْثُ مُعَاوِيَةَ لَا تَنْقَطِعُ الْهِجْرَةُ فِىْ بَابِ التَّوْبَةِ۔

5520.Sayyiduna Abdullah ibn Amr رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The dajjal will emerge and tarry for forty." (Sayyiduna Abdullah رضي الله عنه interposed that he could not say what forty meant: day , month or years. To resume the hadith:) "Then Allah will send Easa ibn Maryam عليه السلام (looking) as though he is Urwah ibn Mas'ud -and he (Eesa) عليه السلام will search for him (the dajjal) and eliminate him. Then, he (Easa) عليه السلام will remain among the people (of the world) for seven years. During this period no two people will harbour enmity with one another. Allah will then send a cold breeze from the side of Syria so that everyone who has in his heart even so much as a grain of piety or faith will be taken away by it. Even if one of you goes into a (cave in a) mountain, it would follow him where he is and take him (away)."

He also said, "then only the evil will remain (on earth) like birds, (swift footed) and like beasts of prey, strong and severe. They will not know piety and will not shun evil. Then, the devil will come to them (as a respectable person) and say to them, 'Are you not ashamed? (you commit sin and indecency.) They will ask him, 'what do you command us to do?" He will command them to worship the idols. (He will

present that as beautiful to them and say that the idols will act as intermediaries (and intercessors) to Allah who will be pleased with them. So, this is what the idol-worshippers say that they worship idols to please Allah. This is as the Quran says about them in surah az-Zumar, 39:3) Inspire of their evil deeds they will get exhaustive provision and live a happy life. (while they are in this state) the trumpet will be blown. Whoso hears it will bend his neck on one side and rise it from the other side. The first man to hear it will be plastering the tank of his camels (to water them). He will die (while doing it) and other people will die (while occupied in their respective tasks). Then, Allah will send rain which will be like dew (very light). He will cause the bodies of men to sprout from the ground. (They will have decayed before that.)

Then (after forty years). The second trumpet will be blown and people (who will be in their graves and underground) will stand up and look (at the fearful sight of the Last Hour).

They will be hold, 'O you people come to your Lord." The angels will be commanded to stop them. They are to be questioned.' Then, it will be said, "Bring out those who are to be sent to hell.' They will submit, 'How many out of how many?' (meaning, what proportion?) they will be told, 'out of every one thousand,' nine hundred and ninety-nine (will be consigned to hell)."

He then said, 'That will be a day which will turn children grey haired (meaning, old) And they will.be a day when the mighty affair will be disclosed." (Or, mighty affliction will befall).[1]

COMMENTARY: The stay of the dajjal is forty years in some traditions and forty days, or forty nights, in other traditions. This we have stated previously and also explained how these differences may be reconciled. (see hadith # 5489).

The time when prophet Easa عليه السلام descends will be of peace and unity, of mutual love and fraternity. All people will have perfect faith and manners. They will co-operative with each other and not bear hostility towards anyone, or grudge against anyone.

After killing the dajjal, prophet Easa عليه السلام will live in this world seven years. His total stay will be forty five years (see comments to hadith # 5508)

QUICK FOOTED LIKE BIRDS: Those people will be qui ck fasted like birds. They will hast en to do evil and to satisfy their sexual appetite like birds do. And cruel and savage like beasts to hurt each other. This means that those people will lack knowledge, wisdom, kindness and affection. They will be bereft of human values but will possess rude manners and cruel characteristics.

The sound of the trumpet would be so frightening that the people's hearts will tremble and they will lose their physical strength. As a result, their necks will drop to a side.

Only one person out of one thousand will go to paradise. It is more correct to say that the nine hundred and ninety nine will be disbelievers who will abide in hell forever, Indeed, this is clear from the hadith of Abu Sa'eed رضی اللہ عنہ (# 5541) in the chapter (الحشر) al-Hashr that these people of hell will be made up of the stooges of Yajuj and Majuj.

The fact that on that day children will become old points out to the length of that day, or to its severity and terror. In time of difficulty and anxiety, old age comes sooner to the afflicted. (Se the Quran, 73:17)

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[1] Muslim # 116-2940.

The day when a mighty affliction will befall will also be very severe and frightening. This translation for (كشف ساق) is the idiomatic translation. When a person goes through terrible hardship and he has to exert himself too much to get out of it, he draws up the edge of his shirt to bare his shank. Hence (كشف ساق) 'bare the skin' is an idiomatic expression among the Arabs. It depicts the importance of some work and this delicate nature and points to the difficulties encountered in dealing with its.
The words (يوم يكشف عن ساق) are in the Quran (73:17) too. The hadith presents them in this form. Much has been written by the exegetes to explain these words but most of them say that the explanation presented in the foregoing lines is the most correct.

وَذُكِرَ حَدِيثُ مُعَاوِيَةَ لَا تَنْقَطِعُ الْهِجْرَةُ فِيْ بَابِ التَّوْبَةِ

And the hadith of Muawiyah رضی اللہ عنہ about 'emigration (hijrah) not coming to an end' is at # 2346, in the chapter on repentance.

CHAPTER - IX

THE BLOWING OF THE TRUMPET — بَابُ النَّفْخِ فِي الصُّوْرِ

[Although Mazahir Haq and other related books continue the book of Fitan and a comment there in the beginning says, that it is the last Book of Mishkah, the Arabic edition of Darul Kutub ul Ilmiyah gives a caption here in parenthesis (كتاب احوال القيامة) The fact that it puts in parenthesis shows that it is a subsequent division.]
The word (الصور) mean 'trumpet.' 'horn' when anyone blows into it, it gives out a loud sound. In these ahadith, it refers to the trumpet that Sayyiduna Israfil علیہ السلام will blow. He will do it twice. He will blow it once to begin the Last Hour. On hearing it, all creatures will die. When he blow it a second time, they will be resurrected and gather in the place of gathering.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

TIME DIFFERENCE BETWEEN TWO TRUMPETS

(٥٥٢١) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَابَيْنَ النَّفْخَتَيْنِ اَرْبَعُوْنَ قَالُوْا يَا اَبَا هُرَيْرَةَ اَرْبَعُوْنَ يَوْمًا قَالَ اَبَيْتُ قَالُوْا اَرْبَعُوْنَ شَهْرًا قَالَ اَبَيْتُ قَالُوْا اَرْبَعُوْنَ سَنَةً قَالَ اَبَيْتُ ثُمَّ يُنْزِلُ اللّٰهُ مِنَ السَّمَآءِ مَآءً فَيَنْبُتُوْنَ كَمَا يَنْبُتُ الْبَقْلُ قَالَ وَلَيْسَ مِنَ الْاِنْسَانِ شَيْءٌ لَا يَبْلٰى اِلَّا عَظْمًا وَّاحِدًا وَّهُوَ عَجْبُ الذَّنْبِ وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِّمُسْلِمٍ كُلُّ ابْنِ اٰدَمَ يَاْكُلُهُ التُّرَابُ اِلَّا عَجْبَ الذَّنْبِ مِنْهُ خُلِقَ وَفِيْهِ يُرَكَّبُ۔

5521. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Between the two blowing of the trumpets (to end everything and to revive all creatures from death) will be forty..." They (the listeners) asked, "O Abu Hurayrah, forty days?" But, he did not answer. They asked, "Forty months?" But, he said nothing. They asked, 'forty years?" But, he remained silent.

(Then he narrated the rest of the hadith:) "Allah will send down water from the heaven after that, so they will grow as vegetable (and greenery) grows. There is nothing in man that does not decay save one bone. It is (عَجْبُ الذَّنَبِ) the tail-bone. From this the entire body will be put together again on the day of resurrection."[1]
According to another version:
"Every (limb of every) son of Aadam is devoured by the earth but not (عَجْبُ الذَّنَبِ) the tail bone. From it he was created and from it he will be put together again."[2]

COMMENTARY: Sayyiduna Abu Hurayrah رضی اللہ عنہ reported the hadith as he had heard from the Prophet صلی اللہ علیہ وسلم, or he had forgotten what forty were: days, months, years? But according to another hadith, it is forty years. Thus the pause between the two blowing will be forty years.

TAIL BONE: (عَجْبُ الذَّنَبِ) is the coccyx or the tail bone. It is a small triangular bone at the end of the spinal column in man at the joint of the tail (in animals). Some versions have (عجم) instead of (عجب) which are synonyms, 'origin' or 'root. And (ذنب) means 'tail; It is so named because it is at the joint of the tail with the body. It is the seed of man. Man's creation began from it and he will be resurrected from it. After death of a living being, all limbs decay and disappear but the tail-bone does not decay or waste away. This applies to those whose bodies decay, but the Prophets علیہم السلام and Messengers علیہم السلام are an exception because their bodies do not decay. Allah has forbidden the earth to devour the bodies of the Prophets. The same thing may be said of those who are bracketed with the Prophet علیہ السلام, like the martyrs, the awliya (Allah's friends) and the mu'adhdhins who call the adhan only for the pleasure of Allah. All these people are alive in their graves as there are people living in the earth.

ALLAH'S KINGDOM & MIGHT

(٥٥٢٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْبِضُ اللّٰهُ الْاَرْضَ يَوْمَ الْقِيَامَةِ وَيَطْوِی السَّمَآءَ بِيَمِيْنِهٖ ثُمَّ يَقُوْلُ اَنَا الْمَلِكُ اَيْنَ مُلُوْكُ الْاَرْضِ۔ (متفق عليه)

5522. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, Allah will take the earth (in the palm) and fold the heavens in his right hand. Then He will say, 'I am the king. Where are the kings of the earth?"[3]

COMMENTARY: When Allah will seize the earth and heavens, perhaps He will change them. It is as He has said Himself:

يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ وَالسَّمٰوٰتُ

{....the day on which this earth will be turned into some other earth, and the skies as well} (14:48)

These words reflect His Greatness and Might and Glory. These great feats and achievements amaze and entire creation but are insignificant in Allah's sight. Indeed, it is very easy for Him to wipe out the entire creation in a moment. Heavens and earth will

[1] Bukhari # 4935, Muslim # 141. 2955.
[2] Muslm.
[3] Bukhari # 4812, Muslim # 23. 2787.

become as though they were non-existent.
The heavens are more esteemed that the earth. This is why Allah put the heavens in the right hand which is more esteemed than the left hand. He will take the earth in His fist and fold the heavens in His right hand as behaves Him.

(٥٥٢٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَطْوِيْ اللّٰهُ السَّمٰوٰتِ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُهُنَّ بِيَدِهِ الْيُمْنٰى ثُمَّ يَقُوْلُ اَنَا الْمَلِكُ اَيْنَ الْجَبَّارُوْنَ اَيْنَ الْمُتَكَبِّرُوْنَ ثُمَّ يَطْوِي الْاَرْضِيْنَ بِشِمَالِهٖ وَفِيْ رِوَايَةٍ يَأْخُذُهُنَّ بِيَدِهِ الْاُخْرٰى ثُمَّ يَقُوْلُ اَنَا الْمَلِكُ اَيْنَ الْجَبَّارُوْنَ اَيْنَ الْمُتَكَبِّرُوْنَ۔ (رواه مسلم)

5523. Sayyiduna Abdullah ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "On the day of resurrection, Allah will fold the heavens. Then, He will take them in His right hand and say, 'I am the king. Where are the tyrants? Where are the arrogant? (who oppressed people and were boastful of their positions). Then, He will fold the earths in His left hand" - and, according to another version: "He will take them (earth) in His other hand" - "and He will declare, 'I am the king. Where are the tyrants? Where are the arrogant?'[1]

TRUE ESTEEM DUE TO ALLAH

(٥٥٢٤) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ جَآءَ حَبْرٌ مِّنَ الْيَهُوْدِ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ اِنَّ اللّٰهَ يُمْسِكُ السَّمٰوَاتِ يَوْمَ الْقِيَامَةِ عَلٰى اَصْبَعٍ وَالْاَرْضِيْنَ عَلٰى اِصْبَعٍ وَالْجِبَالَ وَالشَّجَرَ عَلٰى اِصْبَعٍ وَالْمَآءَ وَالثَّرٰى عَلٰى اِصْبَعٍ وَسَآئِرَ الْخَلْقِ عَلٰى اِصْبَعٍ ثُمَّ يَهُزُّهُنَّ فَيَقُوْلُ اَنَا الْمَلِكُ اَنَا اللّٰهُ فَضَحِكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَجُّبًا مِمَّا قَالَ الْحَبْرُ تَصْدِيْقًا لَّهٗ ثُمَّ قَرَأَ وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ وَالْاَرْضُ جَمِيْعًا قَبْضَتُهٗ يَوْمَ الْقِيٰمَةِ وَالسَّمٰوَاتُ مَطْوِيّٰتٌ بِيَمِيْنِهٖ سُبْحٰنَهٗ وَتَعَالٰى عَمَّا يُشْرِكُوْنَ۔ (متفق علیه)

5524. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه narrated that a learned man of the Jews came to the Prophet صلی الله علیه وسلم and said, "O Muhammad on the day of resurrection, Allah will hold the heavens on one finger, the earths on one finger, the mountains and trees on a finger, the water and the soil under it on a finger and the rest of the creation on a finger. Then, He will shake the fingers and say, 'I am the king. I am Allah.'
Allah's Messenger صلی الله علیه وسلم smiled being pleased at what the Jewish learned man said and in confirmation of him, he recited:

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ وَالْاَرْضُ جَمِيْعًا قَبْضَتُهٗ يَوْمَ الْقِيٰمَةِ وَالسَّمٰوَاتُ مَطْوِيّٰتٌ بِيَمِيْنِهٖ سُبْحٰنَهٗ وَتَعَالٰى عَمَّا يُشْرِكُوْنَ

(They did not hold Allah in his true esteem. The whole earth will be in a single grip of His hand on the days of resurrection. The heavens will be rolled up on His right hand. Pure is He. Exalted above what they associate with him)[2] (39:67)

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[1] Muslim # 24. 2788.

[2] Bukahri # 4811, Muslim # 19-2786.

COMMENTARY: These words that "Allah will hold the heavens on the finger...and shake them' are a metaphor depicting Allah's power and might. These words are not to be taken in their literal sense.

The Arabs use such idiomatic expressions, as for describing some one as generous they say, "Both his hands are large." Though that man may have no hands at all. They say of one who is a ruler, "He is sitting on a throne, though there never have been for him a throne.

If we keep in mind this style of expression by the Arabs, then it would be easy to understand the Quran and hadith for their use of the metaphors. Their use of limbs and throne for Allah will be easier to understand.

The Prophet صلى الله عليه وسلم smiled to confirm the Jews's saying and to show that he was true. Then he recited the verse to elaborate on the Jews speech.

CHANGE INTO ANOTHER EARTH & HEAVENS

(٥٥٢٥) وَعَنْ عَآئِشَةَ قَالَتْ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَوْلِهِ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمٰوٰتُ فَأَيْنَ يَكُوْنُ النَّاسُ يَوْمَئِذٍ قَالَ عَلَى الصِّرَاطِ۔ (رواه مسلم)

5525. Sayyidah Ayshah رضي الله عنها narrated that she asked Allah's Messenger صلى الله عليه وسلم about the words of Him who is Glorious.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمٰوٰتُ

{....the day on which this earth will be turned into some other earth, and the skies as well..} (14:48)

"Where will be people be on that day?" He said, "On the sirat."[1]

(Sirat is the bridge over hell)

COMMENTARY: Sirat means path, but here it refers to the bridge over hell. It is thinner than hair and sharper than the edge of a sword. But, this hadith could possibly refer to any path, other than the particular bridge.

As for the earth being changed for another, the ulama differ on the meaning. They say:

(i) On the day of resurrection, the earth will be turned into white bread. The believers will go on eating this bread Picking it from under their feet when they are in the place of reckoning till their accounts are taken and judgement is passed, This statement is supported by the hadith 9# 5533) to follow.

(ii) The stars will collapse from the sky, and the sun and moon will lose their light and brightness,

(iii) Teebi رحمه الله said that any change can be in one of two ways:
  (a) replacement like giving gold for silver, and
  (b) altering its characteristic, like melting silver to make a ring, The earth and heaven might be changed in either of these ways. Either, the earth and heaven are replaced by another pair or their characteristics are changed. But our predecessors tend to read a change in characteristics.

Thus, Sayyiduna Ibn Abbas رضي الله عنه said, "The earth will be the same earth but its characteristics will change."

Also, Sayyiduna Abu Hurayrah رضي الله عنه said that the earth will be expanded and made

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[1] Muslim # 29. 2791.

spacious, leaving no declivity or acclivity.
However, this does not mean that physical change is absolutely ruled out. Allah is All-powerful. Nothing is difficult for him. He is Able to change this earth and this heaven with a new earth and new heaven. Indeed some reports do prove it.
The amirul muminin (commander of the faithful) Sayyiduna Ali رضی الله عنه said, "Allah will create a new earth. It will be made of silver. He will create a new sky made of gold."
Sayyiduna Ibn Mas'ud رضی الله عنه said that Allah will create an earth, white and pure where no sin would have been committed.
In fact, the context of the hadith also suggests that the change will be physical. This is apparent from the question of Sayyidah Ayshah رضی الله عنها and the Prophet صلی الله علیه وسلم answer to it.

THE SIN & THE MOON WILL LOSE THEIR LIGHT

(٥٥٢٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلشَّمْسُ وَالْقَمَرُ مُكَوَّرَانِ يَوْمَ الْقِيٰمَةِ۔ (رواه البخاری)

5526. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's messenger صلی الله علیه وسلم said, "The sun and the moon will be folded up on the day of resurrection."[1]

SECTION II الفصل الثانی

TRUMPET BLOWER IS ALERT

(٥٥٢٧) عَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ اَنْعَمُ وَصَاحِبُ الصُّوْرِ قَدِ الْتَقَمَهُ وَاَصْغٰى سَمْعَهُ وَحَنٰى جَبْهَتَهُ يَنْتَظِرُ مَتٰى يُؤْمَرُ بِالنَّفْخِ فَقَالُوْا يَارَسُوْلَ اللّٰهِ وَمَا تَاْمُرُنَا قَالَ قُوْلُوْا حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ۔ (رواه الترمذی)

5527. Sayyiduna Abu Sa'eed Khudri رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم asked, "How may I sit comfortably when he who responsible to blow the trumpet (Sayyiduna Israfil) علیه السلام has put it to his mouth (to blow it)? He has stained his ear and bent his forehead, waiting for the command to blow it." They (the sahabah) رضی الله عنه asked, "what do you command us to do?" He said say:

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ

{Allah is sufficient for us and He is an excellent Guardian}[2] (3:173)
(Whenever you face a trial, turn to Allah and beseech him and place trust in Him)

COMMENTARY: This prayer (حسبنا الله ونعم الوكيل) is such a prayer that because of it Allah removes grave calamities, severe difficulties and anxieties.
When prophet Ibrahim علیه السلام was being thrown into the fire of Nimrud, he had this prayer on his lips.
During one battle, the people recited to the Prophet صلی الله علیه وسلم this verse of the Quran

[1] Bukhari # 3200.
[2] Tirmidhi # 2431.

إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ

{The people (enemy) have indeed gathered against you, therefore, fear them} (3:173)
But, he recited those very words:

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ

{Allah is sufficient for us and he is an excellent Guardian) (3:173)

WHAT IS THE TRUMPET

(٥٥٢٨) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمْرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الصُّوْرُ قَرْنٌ يُنْفَخُ فِيْهِ (رواه الترمذى وابوداؤد والدارمى)

5528. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The trumpet is a horn that will be blown."[1]

COMMENTARY: Sayyiduna Israfil علیہ السلام will blow it twice when Allah gives him command to do it. The first time all the creatures will die. The second time all will be resurrected.
Some people say that the corner of the trumpet that Israfel علیہ السلام have put at his mouth, being ready to receive the Divine command, is round, Its dimensions equal the circumsference of the earth and the heavens.

SECTION III الفصل الثالث

NAQUR, RAJIFAH & RADIFAH

(٥٥٢٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ فِيْ قَوْلِهٖ تَعَالٰى فَإِذَا نُقِرَ فِي النَّاقُوْرِ اَلصُّوْرُ قَالَ وَالرَّاجِفَةُ اَلنَّفْخَةُ الْأُوْلٰى وَ الرَّادِفَةُ الثَّانِيَةُ رَوَاهُ الْبُخَارِيُّ فِيْ تَرْجَمَةِ بَابٍ۔

5529. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that about the words of Allah:

فَإِذَا نُقِرَ فِي النَّاقُوْرِ

{For when the trumpet is sounded.} (74:8)
"(Naqur) trumpet is sur."
He said, "The rajifah is the first blowing and radifah is the second."[2]

COMMENTARY: These words are found in these two verses:

(١) فَإِذَا نُقِرَ فِي النَّاقُوْرِ ۝ فَذٰلِكَ يَوْمَئِذٍ يَّوْمٌ عَسِيْرٌ ۝

(1) {For when the trumpet is sounded that day shall be a hard day} (74:8-9)

(٢) يَوْمَ تَرْجُفُ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ

(2) {Upon the day when the quaking one quakes - and there will follow it the next blast} (19:6-7)

The words (راجف) is derived from (راجف) meaning 'to quake. And (رادفة) is derived from (ردف). It

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[1] Tirmidhi # 2430, Abu Dawud # 4742, Darimi # 2798, Musnad Ahmad 2-162.
[2] Bukhari # 11/367 Chapter heading # 43 chapter (nafakh us sar) Book 81 (riqaq).

means. 'pursing something.'

WHEN THE TRUMPET IS BLOWN

(۵۵۳۰) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ ذَكَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَاحِبَ الصُّوْرِ وَ قَالَ عَنْ يَمِيْنِهِ جِبْرَئِيْلُ وَعَنْ يَسَارِهٖ مِيْكَائِيْلُ

5530.Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that (once) Allah's Messenger صلی اللہ علیہ وسلم mentioned him who would blow the trumpet (Israfril) علیہ السلام and said "To his right will be Jibril and to his left will be Mika'il (when he blow the trumpet)."[1]

ABOUT RESURRECTION

(۵۵۳۱) وَعَنْ اَبِيْ رَزِيْنِ الْعُقَيْلِيِّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ كَيْفَ يُعِيْدُ اللّٰهُ الْخَلْقَ وَمَا اٰيَةُ ذٰلِكَ فِيْ خَلْقِهٖ قَالَ اَمَا مَرَرْتَ بِوَادِيْ قَوْمِكَ جَدْبًا ثُمَّ مَرَرْتَ بِهٖ يَهْتَزُّ خَضِرًا قُلْتُ نَعَمْ قَالَ فَتِلْكَ اٰيَةُ اللّٰهِ فِيْ خَلْقِهٖ كَذٰلِكَ يُحْيِي اللّٰهُ الْمَوْتٰى۔ رواهما رزين۔

5531. Sayyiduna Abu Razin Uqayli رضی اللہ عنہ narrated that he submitted, "O Messenger of Allah, how will Allah restore the creature and what sign is there of that (restoring) in His creation (that exists, as an example)?" He asked him, "have you not ever passed by the field of your people when it was barren (after a dry season), and again (after rains) when it was (in full bloom and) flourishing green with vegetables?" He said, "Yes!" He said, "that is the sign of Allah in His (existing) creation. In this way will Allah restore that dead to life."[2]

(The last sustenance is part of the verse al-Baqarah 2:23

{Thus Allah bring to life the deed} in which the account of the ummah of prophet Musa علیہ السلام is recounted.)

CHAPTER - X

THE ASSEMBLING باب الحشر

The meaning of the word (حشر) hashr is 'to gather,' 'to assemble,' 'to drive.' The day of resurrection is, therefore, called (يوم الحشر) 'the day of gathering' when the dead will be resurrected and driven to the place of assembly (or gathering) which is called 'al-mashar' (المحشر).

There are two things that are called hashr. The first is in the foregoing sense, after the Last Hour. The other is before the Last Hour and concerns the portents of the Last Hour. A fire will arise in the direction of the east and drive the people towards Syria where it will bring them together, or assemble them.

The caption of this chapter uses this word in its first sense. But, there are some ahadith in this chapter that accommodate both meaning. The result is that some ulama interpret them in both senses and some others disagree with them. The correct thing is that these ahadith

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[1] Musnad Amad 3-10, Razin.

[2] Musnad Ahmad 4-11.

should be read in the first meaning (post Last Hour).

SECTION I الفصل الاول

THE PLACE OF GATHERING

(٥٥٣٢) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى اَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ النَّقِيِّ لَيْسَ فِيْهَا عَلَمٌ لِاَحَدٍ۔ (متفق عليه)

5532. Sayyiduna Sahl ibn Sa'd رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "On the day of resurrection, the people will be assembled on a reddish white plain like a loaf of white bread. There would be no mark of (a building, house, etc) of anyone. (That would be a long stretch of level land.)[1]

FIRST MEAL IN PARADISE

(٥٥٣٣) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَكُوْنُ الْاَرْضُ يَوْمَ الْقِيَامَةِ خُبْزَةً وَّاحِدَةً يَّتَكَفَّأُهَا الْجَبَّارُ بِيَدِهٖ كَمَا يَتَكَفَّأُ اَحَدُكُمْ خُبْزَتَهٗ فِي السَّفَرِ نُزُلًا لِاَهْلِ الْجَنَّةِ وَاَتٰى رَجُلٌ مِّنَ الْيَهُوْدِ فَقَالَ بَارَكَ الرَّحْمٰنُ عَلَيْكَ يَآ اَبَا الْقَاسِمِ اَلَا اُخْبِرُكَ بِنُزُلِ اَهْلِ الْجَنَّةِ يَوْمَ الْقِيٰمَةِ قَالَ بَلٰى قَالَ تَكُوْنُ الْاَرْضُ خُبْزَةً وَّاحِدَةً كَمَا قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَنَظَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَيْنَا فَضَحِكَ حَتّٰى بَدَتْ نَوَاجِذُهٗ ثُمَّ قَالَ اَلَا اُخْبِرُكَ بِاِدَامِهِمْ بَالَامٌ وَالنُّوْنُ قَالُوْا وَمَا هٰذَا قَالَ ثَوْرٌ وَّنُوْنٌ يَاْكُلُ مِنْ زَآئِدَةِ كَبِدِهِمَا سَبْعُوْنَ اَلْفًا۔ (متفق عليه)

5533. Sayyiduna Abu Sa'eed Khudri رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, 'On the day of resurrection, the earth will be one piece of bread that (Allah) Al-Jabbar (the Dominant) will turn in His hand just as one of you turns his loaf while travelling. This will be a meal (as hospitality) for the dwellers of paradise."

A Jew came and said, "May Ar-Rahman (The Most Merciful) bless you, O Abul Qasim! Shall I inform you what the (first meal will be for the dwellers of paradise on the day of resurrection?" He said, "Of course!" He said, "The whole earth will be one piece of bread as indeed, the Prophet صلی الله علیه وسلم did say." (On hearing him) the prophet صلی الله علیه وسلم looked (around) at the people and laughed baring his molar teeth. The Jew then asked, "Shall I tell you what their stew will be (to eat with the bread)?" (And, he added,) "Balaam and noon," They (the sahabah) رضی الله عنه asked, "And, what is that?" He said, "Ox and fish. From their excessive livers seventy thousand would eat (the bread with that)."[2]

COMMENTARY: The hadith says that Allah turns the earth up and down with His hand just as a baker bakes bread to make it fine and level. The earth will be made into bread. The scholars have read this hadith in its literal sense. This is better and we should not fall into

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[1] Bukhari # 6521, Muslim # 2790.

[2] Bukhari # 6520, Muslim # 30.2792.

doubt though some others have tried to interpret it in different ways. We do not reproduce them here for fear of becoming too lengthy.
The Jew who came to the Prophet صلى الله عليه وسلم had quoted the Torah. His words confirmed that the Prophet صلى الله عليه وسلم had said and also strengthened the fai th of the sahabah رضى الله عنه.
So, the prophet felt pleased and laughed heartily.
The seventy thousand will be those who would be admitted paradise without being subjected to reckoning. Their faces would shine brightly. Besides, the words 'seventy thousand' may imply very many, even more than seventy thousand.
Excessive liver is part of the liver attached to it to a side. It is very delicious and preferred.
As for the meaning of the word balaam, it was not the Jew but possibly the prophet صلى الله عليه وسلم who had disclosed its meaning. Before the Jew could answer, the Prophet صلى الله عليه وسلم was perhaps informed of this Hebrew word through revelation.

THE ASSEMBLY

(٥٥٣٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحْشَرُ النَّاسُ عَلَى ثَلٰثِ طَرَآئِقَ رَاغِبِيْنَ رَاهِبِيْنَ وَاثْنَانِ عَلَى بَعِيْرٍ وَثَلٰثَةٌ عَلَى بَعِيْرٍ وَّأَرْبَعَةٌ عَلَى بَعِيْرٍ وَّعَشَرَةٌ عَلَى بَعِيْرٍ وَتَحْشُرُ بَقِيَّتَهُمُ النَّارُ تَقِيْلُ مَعَهُمْ حَيْثُ قَالُوْا وَتَبِيْتُ مَعَهُمْ حَيْثُ بَاتُوْا وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوْا وَتُمْسِيْ مَعَهُمْ حَيْثُ أَمْسَوْا۔

(متفق عليه)

5534. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "People will be assembled (in the hashr) in three classes: They who cherish to enter paradise and they who fear hell. (Of these two classes, those who come on beasts will be) two, three, four and ten on a camel. (The higher their rank, the fewer on a camel.) The third class (comprising the rest) will be assembled by the fire. It will be with them wherever they have a nap (at midday), wherever they spend their night, wherever they are in the morning and wherever they are in the evening."[1]

COMMENTARY: According to Mulla Ali Qari رحمه الله of the three classes, the first will be riding. The other two will walk on foot or creep on their faces. This is as reported in a following (# 5546). Some exponents say, however, that the people of the first two classes will ride while the rest will walk on foot, and come there. They also say that the number of riders on the camel will depend on the ranks of the people of both the classes. Their status and degrees will be taken as standard, for their comfort and reception. So they will reach the place of gathering swiftly or slowly.
The first two kinds will be believers. One of these will crave for paradise and place hope in Allah's favour and mercy and will depend on His promise of paradise. It is of the people of this kind that Allah says:

لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

{On them shall be no fear nor shall they grieve} (2:38)

The other of these (first kind) are always fearful of Allah's punishment. The fear of hell dominates their lives. This means that obedience to end worship of, Allah prompted by

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[1] Bukhari # 6522, Muslim # 5961.

hope in His favour and mercy and craving for His promise of paradise is better than obedience and worship that is prompted by fear of Allah.

Those who will ride a camel are said to be two, three, four and ten. The numbers between four and ten are not mentioned. They may be surmised on the basis of the numbers given. Also, nothing is said about one man rider on one camel, but we may say with certainty that there will be some people who will ride a camel by themselves without any co-rider to share the ride. The fact is that such also riders are the Prophets عليهم السلام and Messengers عليهم السلام while they are not among those assembled. Only the general people will be assembled and only their assembly is our subject matter.

As for more than one rider on a camel, this may be more than one rider in a single ride or several riders may ride the same camel by turns, one after another.

WHEN ASSEMBLED: The ulama differ over the time when the people will be assembled. Some of them say that it will be after resurrection when all people will be taken to the mahsher (place of assembly), the great gathering. Others hold that it is not the final gathering but the one that will take place before the Last Hour, near to it, people will be brought together in Shaam (Syria) from different regions. That place where they will be assembled will also be called mahsher. This will be portent of the qiyamah[1] or the Last Hour. These people argue that for the hashr, or gathering after resurrection, people will come bare footed as stated in another hadith (# 5535).

There are others who hold that many gatherings will take place in the hereafter:

(i) On coming out of the grave when all people are resurrected.

(ii) Another after the foregoing in which some will ride, some will walk, and some will walk on their faces.

The correct thing that is that the hadith refers to the hashr or gathering of the hereafter (as commonly understood by the word). See also hadith # 5537, 5546.

ASSEMBLY OF THE BARE-FOOTED

(٥٥٣٥) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّكُمْ مَحْشُوْرُوْنَ حُفَاةً عُرَاةً غُرْلًا ثُمَّ قَرَأَ كَمَا بَدَأْنَا اَوَّلَ خَلْقٍ نُّعِيْدُهٗ وَعْدًا عَلَيْنَا اِنَّا كُنَّا فَاعِلِيْنَ وَاَوَّلُ مَنْ يُّكْسٰى يَوْمَ الْقِيَامَةِ إِبْرَاهِيْمُ وَاِنَّ نَاسًا مِّنْ اَصْحَابِيْ يُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ فَاَقُوْلُ اُصَيْحَابِيْ اُصَيْحَابِيْ فَيَقُوْلُ اِنَّهُمْ لَنْ يَّزَالُوْا مُرْتَدِّيْنَ عَلٰى اَعْقَابِهِمْ مُذْ فَارَقْتَهُمْ فَاَقُوْلُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ وَكُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ اِلٰى قَوْلِهٖ الْعَزِيْزُ الْحَكِيْمُ۔

(متفق عليه)

5535. Sayyiduna Ibn Abbas narrated that the prophet صلى الله عليه وسلم said, "You will be assembled (after being raised on the day of resurrection) barefoot, naked and uncircumcised." Then, he recited (the verse 21:104):

اَوَّلَ خَلْقٍ نُّعِيْدُهٗ وَعْدًا عَلَيْنَا اِنَّا كُنَّا فَاعِلِيْنَ

[As we originated the first creation, so shall we restore it – a promise binding on us. Surely, we shall be doing it.]

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[1] Qiyamah is the day of resurrection, but this word is also used for the last hour, last day, its.

He said further, "The first to be clothed on the day of resurrection will be Ibrahim عليه السلام. Some people among my sahabah رضي الله عنهم will be drawn away to the left side and I shall submit, 'they are my companions! My companions!, Allah will say, 'They did not cease to (apostate and) revert to disbelief since you parted from them,' So, I shall say as the righteous slave (of Allah) will say:

وَكُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ اِلٰى قَوْلِهٖ الْعَزِيْزُ الْحَكِيْمُ

(And I was a witness over them while I dwelt among them, but when you did take me, you were the watcher over them. And you are witness over everything: If you chastise them, surely they are you slaves; and if you forgive them, surely you are the mighty, the Wise.)[1] (5:117-118)

COMMENTARY: When the dead are resurrected, they will be exactly like they were born not even circumcised. Their hair and nails will be as they had been at birth. This speaks of the omnipotence of Allah and His perfect knowledge and sight over everything.

Prophet Ibrahim عليه السلام will be the first person to be rade to dress. He will be given this honour because he was the first person to clothe the needy and poor. Also, he was the first person who was deprived of his garments when he was thrown into the fire of Nimrud and he had endured this trial for the sake of Allah. However, this particular merit of his does not mean that he was more excellent than our Prophet صلى الله عليه وسلم. Rather, it is a fact that prophet Ibrahim عليه السلام will be the first to be clothed to honour him as the spiritual and religious father of the Prophet صلى الله عليه وسلم besides, Prophet Ibrahim عليه السلام will be given this honour above all the people apart from the Prophet صلى الله عليه وسلم. This is supported by the tradition that says that the Prophet صلى الله عليه وسلم will raised on the day of resurrection in the same clothes in which he was buried and he will come (to the place of assembly) in these very garments. Moreover, the Jami Saghir has the hadith transmitted by Tirmidhi from Sayyiduna Abu Hurayrah رضي الله عنه that the Prophet صلى الله عليه وسلم said:

انا اول من ينشق عنه الارض فاكسى حلة من حلل الجنة ثُمّ اقوم عن يمين العرش لَيْسَ احد من الخلائق يقوم ذٰلك المقام غيري

"I shall be the first one for whom the earth shall be split (at the grave). I shall then be made to wear the garments for paradise. Then I shall stand to the right of the Throne. None of the creatures will stand at that place, other than me."[2]

The Prophet صلى الله عليه وسلم also said that he would say as the righteous slave of Allah, Sayyiduna Easa عليه السلام will say on the day of resurrection and absolve himself of his ummahs straying. He will leave their case for Allah to judge. The Prophet صلى الله عليه وسلم would also leave the case of his ummah in the hands of Allah to punish them or forgive them.

He recited the verses of surah al-Ma'idah (5:117, 118)

NOT THE SAHABAH: The word (صحابه) 'companions' used in the hadith does not mean what it is normally used for and who were associated with him both during his life time and after his death. We can say definitely about them that none of the sahabah رضي الله عنهم apostated after the Prophet's صلى الله عليه وسلم death and none of them strayed in belief for which

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[1] Bukhari # 3349, Muslim # 58-2860, Tirmidhi # 2423.

[2] Tirmidhi # 3631.

he might be called deserving of hell. In this hadith, the word sahabah (companions) is used for the ignorant villagers who had professed Islam in the times of the Prophet صلی اللہ علیہ وسلم but, after his death, they apostated and followed Musaylimah Kadhdhab and aswad and other false Prophets.

MORE ON THE BAREFOOT BEING ASSEMBLED

(٥٥٣٦) وَعَنْ عَائِشَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرْلًا قُلْتُ يَا رَسُوْلَ اللّٰهِ الرِّجَالُ وَالنِّسَاءُ جَمِيْعًا يَنْظُرُ بَعْضُهُمْ اِلٰى بَعْضٍ فَقَالَ يَا عَائِشَةُ الْاَمْرُ اَشَدُّ مِنْ اَنْ يَّنْظُرَ بَعْضُهُمْ اِلٰى بَعْضٍ۔

(متفق علیہ)

5536. Sayyidah Ayshah رضی اللہ عنہا narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say, "the people will be assembled on the day of resurrection (in the place of gathering) barefoot, naked and uncircumcised." She submitted. "O Messenger of Allah, the men and the woman would then look at each other." He said, "O Ayshah, the matter would be too severe (and difficult) that they should look at each other."[1]

COMMENTARY: Though the people would be naked on the day of resurrection, yet their nudity would be invisible to each other. They would be too terrified and involved in their own worries and anxieties to pay any attention to another's nudity. Records of needs will be before everyone and they will be before every one and they will be gripped by fear and their plight will not let them look around the think of others, not even their dear ones.

THE CONDEMNED WILL CREEP FACE DOWN

(٥٥٣٧) وَعَنْ اَنَسٍ اَنَّ رَجُلًا قَالَ يَا نَبِيَّ اللّٰهِ كَيْفَ يُحْشَرُ الْكَافِرُ عَلٰى وَجْهِهٖ يَوْمَ الْقِيَامَةِ قَالَ اَلَيْسَ الَّذِيْ اَمْشَاهُ عَلَى الرِّجْلَيْنِ فِي الدُّنْيَا قَادِرٌ عَلٰى اَنْ يُّمْشِيَهٗ عَلٰى وَجْهِهٖ يَوْمَ الْقِيَامَةِ۔ (متفق علیہ)

5537. Sayyiduna Anas رضی اللہ عنہ narrated that someone asked, "O Prophet of Allah, how will be infidel be driven to the place of gathering on his face on the day of resurrection?" He asked (to make him realize). "Is not He who enables him to walk on his feet in the world able to make him walk on his face on the day of resurrection?"[2] (See also hadith # 5534, 5546)

THE FATE OF THE FATHER OF PROPHET IBRAHIM علیہ السلام

(٥٥٣٨) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَلْقٰى اِبْرَاهِيْمُ اَبَاهُ اٰزَرَ يَوْمَ الْقِيَامَةِ وَعَلٰى وَجْهِ اٰزَرَ قَتَرَةٌ وَّغَبَرَةٌ فَيَقُوْلُ لَهٗ اِبْرَاهِيْمُ اَلَمْ اَقُلْ لَّكَ لَا تَعْصِنِيْ فَيَقُوْلُ لَهٗ اَبُوْهُ فَالْيَوْمَ لَا اَعْصِيْكَ فَيَقُوْلُ اِبْرَاهِيْمُ يَارَبِّ اِنَّكَ وَعَدْتَّنِيْ اَنْ لَّا تُخْزِيَنِيْ يَوْمَ يُبْعَثُوْنَ فَاَيُّ خِزْيٍ اَخْزٰى مِنْ اَبِي الابعد فَيَقُوْلُ اللّٰهُ تَعَالٰى اِنِّيْ حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِيْنَ ثُمَّ يُقَالُ لِاِبْرَاهِيْمَ انْظُرْ مَا تَحْتَ رِجْلَيْكَ فَيَنْظُرُ فَاِذَا هُوَ بِذِيْخٍ مُّتَلَطِّخٍ فَيُؤْخَذُ بِقَوَائِمِهٖ فَيُلْقٰى فِي النَّارِ۔ (رواہ البخاری)

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[1] Bukhari # 6527, Muslim # 56-2859.

[2] Bukhari # 4760, Muslim # 54-806.

5538. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Ibrahim علیہ السلام will meet his father, Aazar on the day of resurrection. There will be blackness and dust on the face of Aazar. Ibrahim علیہ السلام will ask him, 'Did I not tell you not to disobey me (in what I had said to you about religion)?' So, his father will say to him, 'As of today, I shall not disobey you.' 'As of today, I shall not disobey you? Thus Ibrahim علیہ السلام will pray. 'O Lord. You did promise me not to cause me disgrace on the day when people will be resurrected. Then what disgrace could be greater than putting my father far away from your mercy?' Allah, the Exalted, will say, 'I have forbidden (entry into) paradise to the disbelievers. (So, your father being an infidel cannot be forgiven). The, Ibrahim علیہ السلام will be told, 'Look what is there under your feet.' He will look, and behold there will be besmirched, hairy hyena that will be picked up by its legs and thrown into hell."[1]

(He will be defiled with dung and blood in the form of a hyenna)

COMMENTARY: The appearance of the father of Prophet Ibrahim علیہ السلام will be changed into an insignificant carnivorous doglike mammal so that Prophet Ibrahim's علیہ السلام love of him may disappear. And, he may not grieve that his father goes to hell.

The ulama say that Prophet Ibrahim علیہ السلام had already absolved himself of his father in this world but when he will see him in the next world, his love for him will be renewed involuntarily. So, he will wish that he should be forgiver. and redeemed. Perhaps his supplication might be accepted. But when his prayer will not be accepted and he sees his father changed into a despised form, he will lose hope, he will express his dissociation with his father forever.

Some scholars argue that Prophet Ibrahim علیہ السلام was not sure that his father Aazar had died the death of an infidel. He has presumed that his father had believed secretly without informing him of his belief. This is why he will intercede for his father on the day of resurrection. However, since in the world, his apparent life was of a disbeliever, prophet Ibrahim علیہ السلام distanced himself from him. When he will be convinced in the hereafter that his father was a disbeliever, his dissociation will be retained forever.

PERSPIRATION IN THE HEREAFTER

(٥٥٣٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْرَقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتّٰى يَذْهَبَ عَرَقُهُمْ فِي الْاَرْضِ سَبْعِيْنَ ذِرَاعًا وَيُلْجِمُهُمْ حَتّٰى يَبْلُغَ اٰذَانَهُمْ۔ (متفق علیه)

5539. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection (in the place of gathering) people will perspire so much that their perspiration will go down into the earth seventy cubits. (This will be because of their fear of reckoning) The perspiration will also cover their mouths and go up to their ears (so they will not be able to speak as if they were reined in)."[2]

COMMENTARY: The people who will perspire will be all mankind and jinns. The hadith does not mention the jinns separately but it is implicit in its words. Besides, the Prophets علیہ السلام and the awliya will be excluded from them.

The people will perspire because of their fear and regret over the record of deeds that

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[1] Bukhari # 3350.

[2] Bukhari # 6532, Muslim # 61-2863.

would disclose their evil doings and sins. Besides the heat of the sun and the fire will be unbearable.
The next hadith (# 5540) makes it clear that their perspiration will be according to their individual situation and their deeds.

THE SUN WILL BE NEARER TO THE PEOPLE IN THE PLACE OF GATHERING

(٥٥٤٠) وَعَنِ الْمِقْدَادِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ تُدْنَى الشَّمْسُ يَوْمَ الْقِيٰمَةِ مِنَ الْخَلْقِ حَتّٰى تَكُوْنَ مِنْهُمْ كَمِقْدَارِ مِيْلٍ فَيَكُوْنُ النَّاسُ عَلٰى قَدْرِ اَعْمَالِهِمْ فِي الْعَرَقِ فَمِنْهُمْ مَّنْ يَّكُوْنُ اِلٰى كَعْبَيْهِ وَمِنْهُمْ مَنْ يَّكُوْنُ اِلٰى رُكْبَتَيْهِ وَمِنْهُمْ مَّنْ يَّكُوْنُ اِلٰى حَقْوَيْهِ وَمِنْهُمْ مَنْ يُّلْجِمُهُمُ الْعَرَقُ اِلْجَامًا وَاَشَارَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِهٖ اِلٰى فِيْهِ۔ (رواه مسلم)

5540.Sayyiduna Miqdad رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "On the day of resurrection, the sun will be brought near to the creatures till it is about a mile away from them. All people will perspire according to the deeds they had done. Some of them will have it up to their ankles. Some will have it up to their knees. And some will have their perspiration up to their waists. There will be some for whom it will be like a rein covering their mouths and even going inside their mouths)." Saying that, Allah's Messenger صلی اللہ علیہ وسلم pointed his hand at his mouth.[1]

COMMENTARY: The mile on Arabic is 1760 yards and also the needle with which collyrium is applied to the eyes. Whatever 'mile' means here, the sun will be on the heads of the people at the place of gathering.
People will perspire according to their deeds. They whose deeds are plenty and good will perspire the least. They will have their sweat only up to their ankle. The more their sins, the more they will be submerged in sweat.
TWO QUESTIONS ANSWERED: (i) when the sun is where it is today, its heat seems unbearable for any person. Then, when it is only a mile away, how will anyone who is within its sphere survive? The fact is that bodies will be more resistant and strong in the next life than they are today. So we cannot compare what those bodies will endure with what our bodies in this world can go through Besides, there will be no death in the hereafter. So, the creatures will endure great hardships.
(ii)When a person in submerged in sweat up to his mouth, why will other people not be affected to the some level. The answer is that Allah is Omnipotent and He will keep the level of perspiration of every person according to his deeds. This has been experienced in our world, too. The Nile had drowned the infidels but had spared prophet Musa علیہ السلام and his people by remaining calm. Besides, the affairs of the hereafter will be not the some as they are in this world There all working, habits and characteristics will be quite different from those in this world. They be unique to us An example is a grave in which two dead bodies are buried, one of whom is punished while the other sleeps undisturbed, and none of them is aware of what the other goes through. Even in this world we may cite the example of two people sleeping in the same way but each having a different dream, or

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[1] Muslim # 62-2864, Tirmidhi # 2421.

there are two people in a house. One of them is a very bad condition health wise and financially while the other enjoys a good, healthy life.

MOST OF THE DWELLERS OF PARADISE WILL BELONG TO THIS UMMAH

(٥٥٤١) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُوْلُ اللّٰهُ تَعَالٰى يَا اٰدَمُ فَيَقُوْلُ لَبَّيْكَ وَ سَعْدَيْكَ وَالْخَيْرُ كُلُّهٗ فِيْ يَدَيْكَ قَالَ اَخْرِجْ بَعْثَ النَّارِ قَالَ وَمَا بَعْثُ النَّارِ قَالَ مِنْ كُلِّ اَلْفٍ تِسْعَ مِائَةٍ وَّتِسْعَةً وَّتِسْعِيْنَ فَعِنْدَهٗ يَشِيْبُ الصَّغِيْرُ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكٰرٰى وَمَا هُمْ بِسُكٰرٰى وَلٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ قَالُوْا يَارَسُوْلَ اللّٰهِ وَاَيُّنَا ذٰلِكَ الْوَاحِدُ قَالَ اَبْشِرُوْا فَاِنَّ مِنْكُمْ رَجُلًا وَّمِنْ يَاجُوْجَ وَمَاجُوْجَ اَلْفٌ ثُمَّ قَالَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ اَرْجُوْ اَنْ تَكُوْنُوْا رُبُعَ اَهْلِ الْجَنَّةِ فَكَبَّرْنَا فَقَالَ اَرْجُوْ اَنْ تَكُوْنُوْا ثُلُثَ اَهْلِ الْجَنَّةِ فَكَبَّرْنَا فَقَالَ اَرْجُوْا اَنْ تَكُوْنُوْا نِصْفَ اَهْلِ الْجَنَّةِ فَكَبَّرْنَا قَالَ مَا اَنْتُمْ فِي النَّاسِ اِلَّا كَالشَّعْرَةِ السَّوْدَاءِ فِيْ جِلْدِ ثَوْرٍ اَبْيَضَ اَوْ كَشَعْرَةٍ بَيْضَاءَ فِيْ جِلْدِ ثَوْرٍ اَسْوَدَ۔ (متفق عليه)

5541. Sayyiduna Abu Sa'eed Khudri رضی الله عنه narrated that the Prophet صلى الله عليه وسلم said that (on the day of resurrection), Allah will say, 'O Aadam!" He will submit, 'I am here at your service and in your obedience. All good lies in your hands." Allah will say, "Bring out those who are deserving of hell." He will ask, 'How many are they?" Allah will say, "Out of every one thousand, nine hundred and ninety nine." (The Prophet صلى الله عليه وسلم said further:) "The young (on hearing this command) will become grey haired every pregnant woman will cast away her young, and you will see men (as though) drunk but they will not be drunk, but the punishment from Allah will be severe."[1]

They (the sahabah) رضی الله عنهم asked, "O Messenger of Allah, (if only one out of one thousand will go to paradise, then) which of us will be the one?" He comforted them "Have glad tidings! While one of you will go to paradise, the nine hundred and ninety nine who will go to hell will be from Yajuj and Majuj." Then, he added, "By Him in whose hand in my soul, I do hope that you (of my ummah) shall comprise one fourth of the dwellers of paradise!" Abu Sa'eed رضی الله عنه said, "We called the takbir (Allahu Akbar)" Then he said, "I do hope that shall comprise one third of the dwellers of paradise!" They again called out, "Allahu Akbar!" He said, 'I do hope that you shall comprise one half of the dwellers of paradise." So, they repeated their cry, "Allahu Akbar!" Then, he said, "you are not among the people but as a black hair in the skin of a white bull, or like a white h air in the skin of a black bull."[2]

COMMENTARY: A previous hadith of Sayyiduna Abu Hurayrah رضی الله عنه (#) says that out of every one hundred, ninety-nine will go to hell. According to Kirmani, neither of these traditions means to specify a number. The essence is to say that the faithful will be greatly outnumbered by the infidels. It is also possible that the 'people of the fire' are the infidels and 'those who will go to hell' are the sinners. So, this hadith says that nine

[1] See Surah al-Hajj, 19:2.

[2] Bukhari # 3348, 4741, 6530, 7483, Muslim # 379 222, Tirmidhi # 3108.

hundred ninety nine out of one thousand who will go to h ell will be the infidels, the hadith of Abu Hurayrah رضی اللہ عنہ means that ninety nine out of one hundred will be the sinners who will go to hell.

Ibn Hajar رحمہ اللہ has said that this hadith of Abu Sa'eed رضی اللہ عنہ may mean to embrace all the children of Sayyiduna Aadam علیہ السلام who will comprise everyone from the first to the last. The hadith of Abu Hurayrah رضی اللہ عنہ may refer to all people apart from the Yajuj and Majuj, because they are mentioned in the hadith of Abu Sa'eed but not of Abu Hurayrah رضی اللہ عنہ. Or, the hadith of Abu Sa'eed pertains to all the creatures and of Abu Hurayrah رضی اللہ عنہ only to the ummah of Muhammad صلی اللہ علیہ وسلم Or the tradition of Abu Sa'eed رضی اللہ عنہ means by the group of hell all disbelievers and all the sinner and the hadith of Abu Hurayrah رضی اللہ عنہ refers only to the Muslim sinners. In short, these traditions do not contradict one another.

As for every pregnant woman casting away her young, this is meant only to show that it is possibility. The entire passage is a supposition: if there was a young man and if a woman were pregnant, then he would turn grey haired and she would lose her pregnancy.

Some authorities say that if a woman died during her pregnancy then she would be resurrected as such but when she hears Allah's Command, she will suffer a miscarriage. The young who become grey haired will revert to their youth when they enter paradise.

The Prophet صلی اللہ علیہ وسلم comforted his sahabah رضی اللہ عنہم that though the number of those who go to paradise will be lesser than who go to hell, yet they would not be very depressing because the yajuj and majuj will account for most of the inmates of hell. Besides, if the angels and maidens of paradise are counted among the inhabitants of paradise then certainly they would outnumber the inmates of hell. This would conform to the hadith qudsi:

غلبت رحمتی علی غضبی

"My mercy prevails over my wrath."[1]

The Prophet صلی اللہ علیہ وسلم did not say at once that half of the dwellers of paradise will belong to his ummah. Perhaps, he did not wish them to be overjoyed and suffer a heart attack on that accounts or, perhaps, this is how they would go to paradise in stages. Or, he received revelation in this way. But that as it may, though this hadith suggest that half the dwellers of paradise will belong to the Prophet's صلی اللہ علیہ وسلم ummah, yet the correct figure is that they will be two thirds. There will be one hundred and twenty rows of the inhabitants of paradise. Of these eighty will belong to the ummah of prophet Muhammad صلی اللہ علیہ وسلم. forty rows will belong to the other ummahs.

Perhaps the Prophet صلی اللہ علیہ وسلم had not known in the beginning that his people will make up two thirds of the people of paradise. Or, he may have meant that those who go to paradise in the first stage will have half of his ummah out of the total.

WARNING TO THE OSTENTATIOUS

(٥٥٤٢) وَعَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ يَكْشِفُ رَبُّنَا عَنْ سَاقِهٖ فَيَسْجُدُ لَهٗ كُلُّ مُؤْمِنٍ وَّمُؤْمِنَةٍ وَّيَبْقٰى مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَآءً وَّسُمْعَةً فَيَذْهَبُ لِيَسْجُدَ فَيَعُوْدُ ظَهْرُهٗ طَبَقًا وَّاحِدًا۔

(متفق علیه)

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[1] "400 Ahadith Qudsiyah" # 224 to 228 p143, Darul Ishaat Karachi.

5542. Sayyiduna Abu Sa'eed Khudri صلى الله عليه وسلم narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Allah will uncover His shin (on the day of resurrection). Every believing woman will prostrate himself (and herself) to him. But, he will abstain who used to prostrate himself in the world ostentatiously and to be heard of (and out of hypocrisy and to gain something). Then, when he tries to prostrate himself, his back will become a single (unbending) piece (without any joint)."[1] (He will be unable to do so).

COMMENTARY: We have commented previously on the idiomatic use of (كشف ساق) (uncovering the shin) in the comments of hadith # 5520. The concerned person raises his lower garment's bottom edge to uncover his shin. When spoken about Allah, it means that He will present to His slave such a thing that they will become distressed. However, some authorities maintain that we should not try to probe its meaning. We must be convinced that only Allah knows its real meaning. It is one of the allegorical statements. We must believe it as it is.

All believing men and women will become perturbed because of the severity of the situation and go down into prostration to earn nearness to him. They will seek deliverance from that severity. The believing men and women will be the sincere believers. Some versions say that a mighty light will appear before them. On seeing if they will go down into prostration.

PRIDE GETS NO ESTEEM

(٥٥٤٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيَاتِي الرَّجُلُ الْعَظِيْمُ السَّمِيْنُ يَوْمَ الْقِيٰمَةِ لَا يَزِنُ عِنْدَ اللّٰهِ جَنَاحَ بَعُوْضَةٍ وَقَالَ اقْرَءُوْا فَلَا نُقِيْمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا۔ (متفق عليه)

5543. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'On the day of resurrection, huge fat man will come (to the place of gathering huge in the sense of his high social status). But, in Allah's sight he will not weight even so much as a gnat's wing," Then, he said, "Recite:

فَلَا نُقِيْمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا

{We shall not assign any weight to them on the day of resurrection,)" (18:105)[2]

SECTION II الفصل الثاني

THE EARTH WILL BEAR WITNESS

(٥٥٤٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَرَأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذِهِ الْاٰيَةَ يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا قَالَ اَتَدْرُوْنَ مَا اَخْبَارُهَا قَالُوْا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ فَاِنَّ اَخْبَارَهَا اَنْ تَشْهَدَ عَلٰى كُلِّ عَبْدٍ وَّاَمَةٍ بِمَا عَمِلَ عَلٰى ظَهْرِهَا اَنْ تَقُوْلَ عَمِلَ عَلَيَّ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا قَالَ فَهٰذِهٖ اَخْبَارُهَا۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ۔

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[1] Bukhari # 4919, Muslim # 302-183.

[2] Bukhari # 4729, Muslim # 16. 2785.

5544. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that (once) Allah's Messenger صلی اللہ علیہ وسلم recited this verse:

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

{On that day it (the earth) will relate its tidings} (99:4)
Then he asked, "Do you know what its tidings will be? They submitted, "Allah and His Messenger know best." He said, "Indeed, its tidings will be every man and woman did when they were on its back. It will say, 'They did such and such a thing on such and such a day.'" He added, "This testimony is its tidings."[1]

EVERYONE WHO DIES REPENTS

(٥٥٤٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اَحَدٍ يَمُوْتُ اِلَّا نَدِمَ قَالُوْا وَمَا نَدَامَتُهُ يَا رَسُوْلَ اللّٰهِ قَالَ اِنْ كَانَ مُحْسِنًا نَدِمَ اَنْ لَّا يَكُوْنَ اَزْدَادَ وَاِنْ كَانَ مُسِيْئًا نَدِمَ اَنْ لَّا يَكُوْنَ نَزَعَ۔ (رواه الترمذی)

5545. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Everyone who dies repents. (He regrets that he did not do more So, amass your good deeds.) They asked, "Why will he repent, O Messenger of Allah?" He said, "If he was a doer of good deeds, he will regret that he had not done more. And, if he was a doer of bad deeds he will repent for not having prevented himself (from sin)."[2]

THREE CLASSES OF PEOPLE

(٥٥٤٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلٰثَةَ اَصْنَافٍ صِنْفًا مُشَاةً وَّصِنْفًا رُكْبَانًا وَّصِنْفًا عَلٰى وُجُوْهِهِمْ قِيْلَ يَا رَسُوْلَ اللّٰهِ وَكَيْفَ يَمْشُوْنَ عَلٰى وُجُوْهِهِمْ قَالَ اِنَّ الَّذِىْ اَمْشَاهُمْ عَلٰى اَقْدَامِهِمْ قَادِرٌ عَلٰى اَنْ يُّمْشِيَهُمْ عَلٰى وُجُوْهِهِمْ اَمَا اِنَّهُمْ يَتَّقُوْنَ بِوُجُوْهِهِمْ كُلَّ حَدَبٍ وَّشَوْكٍ۔ (رواه الترمذی)

5546. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The people will be assembled on the day of resurrection in three ways: one of (them will) walk one (will) ride and one on their faces." Someone asked, "O Messenger of Allah, how will they walk on their faces?" He said, "Surely, he who enables them to walk on their feet is also able to cause them to walk on their faces. They will preserves by their faces from every acclivity and (from every) thorn."[3]

COMMENTARY: The first kind will be the believers whose record will have both kinds of deeds, good and bad. They will be hopeful and fearful and will crave for Allah's mercy.
The second kind will be perfect believers. They will have piled up pious deeds.
The third kind will be disbelievers and polytheists. They will avert obstructions by their faces as the walkers do by their legs. They will be made to walk in this way because they

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[1] Tirmidhi # 2429, Musnad Ahmad 2-374.
[2] Tirmidhi # 2403.
[3] Tirmidhi # 3142.

hast refrained to prostrate themselves in the world. They will be disgraced in the hereafter as punishment for their pride in the world. (see also hadith # 5534, 5537, 5548).

LOOKING AT THE DAY OF RESURRECTION IN THIS WORLD

(٥٥٤٧) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ اَنْ يَّنْظُرَ اِلٰى يَوْمِ الْقِيَامَةِ كَاَنَّهُ رَأْىُ عَيْنٍ فَلْيَقْرَأْ اِذَا الشَّمْسُ كُوِّرَتْ وَاِذَا السَّمَآءُ انْفَطَرَتْ وَاِذَا السَّمَآءُ انْشَقَّتْ۔ (رواه احمد والترمذى)

5547. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He to whom it would please to look at the day of resurrection as though his own eyes see it must recite:

اِذَا الشَّمْسُ كُوِّرَتْ (at-Takwir, 81)

اِذَا السَّمَآءُ انْفَطَرَتْ (al-Infitar 82)

اِذَا السَّمَآءُ انْشَقَّتْ (al-Inshiqaq, 84)"[1]

COMMENTARY: If anyone peruses these surahs, he will get a vivid picture of the day of resurrection before his eyes.

SECTION III اَلْفَصْلُ الثَّالِثُ

BEING BROUGHT TO PLACE OF GATHERING

(٥٥٤٨) عَنْ اَبِىْ ذَرٍّ قَالَ اِنَّ الصَّادِقَ الْمَصْدُوْقَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنِىْ اَنَّ النَّاسَ يُحْشَرُوْنَ ثَلٰثَةَ اَفْوَاجٍ فَوْجًا رَاكِبِيْنَ طَاعِمِيْنَ كَاسِيْنَ فَوْجًا يَسْحَبُهُمُ الْمَلٰٓئِكَةُ عَلٰى وُجُوْهِهِمْ وَتَحْشُرُهُمُ النَّارُ وَفَوْجًا يَمْشُوْنَ وَيَسْعَوْنَ وَيُلْقِى اللّٰهُ الْاٰفَةَ عَلَى الظَّهْرِ فَلَا يَبْقٰى حَتّٰى اَنَّ الرَّجُلَ لَتَكُوْنَ لَهُ الْحَدِيْقَةُ يُعْطِيْهَا بِذَاتِ الْقَتَبِ لَا يَقْدِرُ عَلَيْهَا۔ (رواه النسائى)

5548. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that (Arabic) as-sadiq al-masdooq – the truthful whom people have believed (the Prophet صلی اللہ علیہ وسلم related to him that people will be brought to the place of gathering in three groups. One group will ride with a provision of food and drink. One group will be dragged on their faces by the angels and they will be assembled into hell. One group will walk and run (so they will come with difficulty). Allah will cause the riding beasts to suffer a disaster so that they be unavailable. It will be such that a man possessing a garden will be wiling to hand it over for a saddled she camel, but he will not be able to get one.[2] (Ahadith of like subject are # 5534, 5537, 5548)

COMMENTARY: The first group will comprise the believers who have many good deeds to their credit. The second will be disbelievers and polytheists and the third will be the Muslims who will have committed sin.

The fact that this hadith is placed in this chapter is evidence that the place of gathering is the final one in the hereafter after mentioned is resurrected. However, the concluding words that Allah will cause the riding beasts to perish imply that this hadith does not refer to the gathering in the hereafter. In the same way, the words about food and drink are

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[1] Tirmidhi # 3333 (3344), Musnad Ahmad # 8406.

[2] Nasa'i # 2086.

strong evidence that the gathering cannot be in the here after.
Accordingly, some people have said that this hadith refers to the gathering which is a portent of the Last Day, not the one that will take place in the hereafter. Mulla Ali Qari رحمه الله has cited Turpushti رحمه الله that the verses of the Quran and the ahadith prove that this gathering is the one that will take place in the hereafter. He had also said that khattabi رحمه الله has erred in saying that this gathering concerns this world. The correct opinion is that of Turpushti رحمه الله
MIX UP: The fact is that there is some mix up in the transmission of this hadith. Hence, it is imperative that we remove this confusion in the hadith. We might say that parts of two different traditions have been put together and presented as one hadith. This creates a grave confusion. This simply is a mix up. So, we must not be confused about it.

CHAPTER - XI

THE RECKONING, THE RETALIATION & THE SCALE

بَابُ الْحِسَابِ وَالْقِصَاصِ وَالْمِيْزَانِ

The word in the caption (الحساب) means to count. Here, it means to reckon the deeds and conduct of the people. Of course, Allah is the All knowing and the Aware. He knows every thing. Whatever a person does and howsoever he conducts himself Allah knows but He subject him to reckoning to substantiate it with evidence . Besides, other creatures may also know the true character of their fellow beings This reckoning on the day of resurrection is confirms through the noble Quran and the sahih ahadith and it is wajib to believe in it.
The next word (القصاص) means 'to retaliate', 'retribution.' It is to do to someone as he has done to you, or to pay back in the same coin. On the day of resurrection, everyone will have to give the rights of others usurped by him, life for life injury for injury, etc., even of a gnat or fly, and even if the other is not responsible.
The animals, too, will be resurrected on the day of resurrection. They will then avenge each other four any wrong done to them by the other. If a honour sheep had gored another in this world then on that day it will have to submit to retaliation.
The next word in the caption (الميزان) is that with which the deeds (and conduct) of the creatures will be weighed and examined. Most ulama say that it is the scale in the form of a weighing balance with a pair of pans. It will have tongue, meaning the power of speech. Pious deeds will be weighed in one pan and deeds in the other. It is also said that pious or good deeds will be given beautiful forms and appearances and bad or evil deeds ugly forms and appearances. Both will then be weighed. However, some versions prefer the first opinion. Besides, the apparent meaning of the text also supports the first opinion.

SECTION I   اَلْفَصْلُ الْاَوَّلُ

WILL RECKONING BE EASY

(٥٥٤٩) عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ اَحَدٌ يُحَاسَبُ يَوْمَ الْقِيٰمَةِ اِلَّا هَلَكَ قُلْتُ اَوَ لَيْسَ يَقُوْلُ اللّٰهُ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيْرًا فَقَالَ اِنَّمَا ذٰلِكَ الْعَرْضُ وَلٰكِنْ مَنْ نُوْقِشَ فِي الْحِسَابِ يَهْلِكُ۔

(متفق عليه)

5549. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم said, "There is none whose reckoning will be taken on the day of resurrection but will perish (meaning, will be punished)." She submitted, "Is it not that Allah says:

فَسَوْفَ يُحَاسَبُ حِسَابًا يَّسِيْرًا

{Soon will his account be taken by an easy reckoning.}

He (the Prophet) صلی اللہ علیہ وسلم said, "That (verse) signifies that the deeds will merely be presented (before Allah), but he whose deeds are scrutinized in the reckoning will perish (meaning, will be punished)."[1]

COMMENTARY: Easy reckoning will only be to present it (easily). He will be told of his good and bad deeds and he will not be punished for his bad deeds. This applies to the believers. Not all their actions will be scrutinized and this is an easy reckoning. However, he who is subjected to scrutiny, will be questioned about every little thing. He will be minutely examined and punished. It will be impossible for him to escape from punishment. He will perish. That really is rekoning.

In other words, whoever is subject ed to reckoning will certainly have to undergo punishment. This is a universal rule, but the verse of the Quran cited in the hadith establishes that some of those who are subjected to reckoning will not be punished. To remove the apparent disagreement, the prophet صلی اللہ علیہ وسلم himself said that the leniency in reckoning applies only to the presenting of the accounts. It means that when anyone is to be forgiven and let off, his record of deeds will be opened for him. He will confess to having done the evil deeds recorded therein. Allah will show mercy and overlook his lapses.

As against this the word (الحساب) in the hadith stands for a minute examination. But, justice will be dispensed in that case.

Bazzar and others have transmitted a hadith that the prophet صلی اللہ علیہ وسلم said, "He who possesses these three characteristics will be subjected to an easy reckoning by Allah and He will admit him to paradise through His mercy. The three things are:

(i) To help a person who deprives you of his help (The help being moral support, physical support or financial support)

(ii) To forgive him who is oppressive to you

(iii) To be kind to one who cuts off bonds of kinship.

ALLAH WILL SPEAK DIRECTLY TO EVERYONE ON THE DAY OF RESURRECTION

(٥٥٥٠) وَعَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِّنْ اَحَدٍ اِلَّا سَيُكَلِّمُهٗ رَبُّهٗ لَيْسَ بَيْنَهٗ وَبَيْنَهٗ تَرْجُمَانٌ وَّلَا حِجَابٌ يَّحْجُبُهٗ فَيَنْظُرُ اَيْمَنَ مِنْهُ فَلَا يَرٰى اِلَّا مَا قَدَّمَ مِنْ عَمَلِهٖ وَيَنْظُرُ اَشْاَمَ مِنْهُ فَلَا يَرٰى اِلَّا مَا قَدَّمَ وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرٰى اِلَّا النَّارَ تِلْقَآءَ وَجْهِهٖ فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ۔

(متفق علیہ)

5550.Sayyiduna Adi ibn Hatim narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is none of you to whom his Lord will not speak directly (on the day of

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[1] Bukhari # 6536, Muslim # 79-2876, Tirmidhi # 2426, Ma'arif ul Quran (Mufti Muhammad Shafi) V8 p 743 from which translation is adopted.

resurrection). There will not be only link or interpreter between them, nor a veil that might conceal him. When he (the creature) looks to his right, he will see nothing but what (good) deeds he had forward. When he looks to his left, he will see nothing but what (bad deeds he had forwarded. When he looks ahead, he will be nothing but the (Fire) opposite to him. So, (O people!) preserve yourselves from the fire, even if that be with half a date."[1]

COMMENTARY: When anyone is in distress, he panics and looks to his right and left. This is what a person will do at the time of reckoning. He will see pious deeds to his left. Hence, if anyone wishes to be at peace in the hereafter then he must do as many good deeds in this world as he can and refrain from doing evil deeds and being wicked.

He must refrain from being wicked even to the extent of a piece of date and must give charity even if it is a piece of date.

MERCY OF ALLAH FOR BELIEVERS

(٥٥٥١) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ وَيَسْتُرُهُ فَيَقُوْلُ أَتَعْرِفُ ذَنْبَ كَذَا أَتَعْرِفُ ذَنْبَ كَذَا فَيَقُوْلُ نَعَمْ أَيْ رَبِّ حَتّٰى قَرَّرَهُ بِذُنُوْبِهٖ وَرَاٰى فِيْ نَفْسِهٖ أَنَّهُ قَدْ هَلَكَ قَالَ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ فَيُعْطٰى كِتَابَ حَسَنَاتِهٖ وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُوْنَ فَيُنَادٰى بِهِمْ عَلٰى رُءُوْسِ الْخَلَائِقِ هٰؤُلَاءِ الَّذِيْنَ كَذَبُوْا عَلٰى رَبِّهِمْ أَلَا لَعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ۔ (متفق عليه)

5551. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله عليه وسلم said, "Allah will bring the believer near to Him (and to His mercy on the day of resurrection) and put over him His protection and cover him (so that his bad deeds may not be disclosed to all). Then, he will ask him, 'Do you remember that sin (you had committed)? And, do you remember that other sin?' He will admit 'Yes, my Lord! In this way. He (Allah) will get him to admit all his sins and he will abandon himself in his heart to utter destruction. But Allah will comfort him, 'I preserved your secret in the world and today I forgive you your sins.' He (the believer) will be given the record of his good deeds (and the record of his bad deeds will be put aside).

As for the infidels and the hypocrites, they will be (summoned and) condemned before all creatures as, 'They are the one who forged lies against their Lord. Behold! The curse of Allah is upon the evildoers.'[2]

[The concluding words are from the Quran, 11:18.]

COMMENTARY: The believer might be just any one of the believers who is not might described here or it might stand for all the believers. Allah might deal kindly with all the believers. Some authorities say that these tidings are for those believers who do not backbiting anyone and do not cast aspersions on others. They do not disappoint those who depend on them and never rejoice at a Muslim's distress. They conceal the fault of Allah pious slaves. So Allah's will reward them for other such merits and give them cover under His protection and mercy.

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[1] Bukhari # 6539, Muslim # 67-1016, Tirmidhi # 2415.

[2] Bukhari # 2441, Muslim # 52-2768.

ENEMIES WILL RANSOM MUSLIMS

(٥٥٥٢) وَعَنْ أَبِي مُوسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ دَفَعَ اللّٰهُ إِلٰى كُلِّ مُسْلِمٍ يَهُوْدِيًّا أَوْ نَصْرَانِيًّا فَيَقُوْلُ هٰذَا فِكَاكُكَ مِنَ النَّارِ۔ (رواه مسلم)

5552. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the day of resurrection comes, Allah will hand over to every Muslim a Jew or a Christian, saying 'This is your ransom (to get you freedom) from hell."[1]

COMMENTARY: The Arabic word (فکاک) means 'to release' from mortgage. So, here it means, 'This Jew or Christian is instrumental in releasing you from hell.' The Jew or Christian will be consigned to hell. This confirms that Allah has reserved a place in paradise and hell for everyone whether a Muslim or a disbeliever. Hence, when anyone dies as a believer then (his place in hell will go to a disbeliever and) he will get his place in paradise. The case of one who dies as a disbeliever will be different.

While the infidels will be instrumental in getting the believers a release from hell, the infidels will certainly not be sent to hell for the sins of the believes. This is because Allah has asserted:

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ أُخْرٰى

{That no burdened soul bears the burden of another} (53:38)

We must realize that the hadith names the Jews and Christians only by way of an example. The actual meaning is 'any disbeliever. The Jews and Christians are singled out because their hatred for Muslims was greater than any one else's hatred for Muslims.

TESTIMONY FOR PROPHET NUH علیہ السلام

(٥٥٥٣) وَعَنْ أَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُجَاءُ بِنُوْحٍ يَوْمَ الْقِيَامَةِ فَيُقَالُ لَهُ هَلْ بَلَّغْتَ فَيَقُوْلُ نَعَمْ يَا رَبِّ فَتُسْئَلُ أُمَّتُهُ هَلْ بَلَّغَكُمْ فَيَقُوْلُوْنَ مَا جَآءَنَا مِنْ نَّذِيْرٍ فَيُقَالُ مَنْ شُهُوْدُكَ فَيَقُوْلُ مُحَمَّدٌ وَّأُمَّتُهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيُجَاءُ بِكُمْ فَتَشْهَدُوْنَ أَنَّهُ قَدْ بَلَّغَ ثُمَّ قَرَأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَذٰلِكَ جَعَلْنٰكُمْ أُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا۔ (رواه البخاری)

5553. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, Nuh علیہ السلام will be brought and he will be asked, 'Have you conveyed (Allah's commands to your ummah)? He will affirm Yes, my Lord Then his ummah will be asked, 'Did he convey to you (My commands)?' But, they will deny, 'No Warner ever came to us.' So, he will be asked 'who are your witnesses?' He will say 'Muhammad and his ummah."

Then, Allah's Messenger صلی اللہ علیہ وسلم said, "You will be brought and you will testify that he had conveyed the message, indeed," After that Allah's Messenger recited:

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[1] Muslim # 49. 2767.

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا۔

{And thus have we made you a mid most (justly balanced) community so that you may be witnesses to mankind and the Messenger may be a witness to you.}[1] (2:143)

COMMENTARY: Prophet Nuh's عليه السلام confirmation that he had conveyed Allah's commands to his ummah in no way contradicts the verse of the Quran (5:109):

يَوْمَ يَجْمَعُ اللّٰهُ الرُّسُلَ فَيَقُوْلُ مَاذَآ اُجِبْتُمْ قَالُوْا لَا عِلْمَ لَنَا اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ

{On the day when Allah shall gather the Messenger and say, "What answer were you given?" They shall say, "We have no knowledge. Surely you are the greatest knower of the unseen."}

This verse concerns the answer given by the ummahs but the hadith pertains to the question whether prophet Nuh عليه السلام had conveyed the message and invited the people. So the verse and the hadith speaks of two different things.

Prophet Nuh عليه السلام will say that the ummah of Prophet Muhammad صلى الله عليه وسلم will be his witness. He will also take the Prophet's صلى الله عليه وسلم name out of respects, but it is very possible that prophet Muhammad too may give testimony in his favour because that place is such that it will be necessary to be of most help.

The Prophet's صلى الله عليه وسلم said to his sahabah رضى الله عنهم that they would be brought (to testify). These words prove that he would be there throughout the proceedings and see people and being brought. Thus when the Prophet عليه السلام and Messenger عليه السلام will be due, the first to be presented will be prophet Nuh عليه السلام. Then, his witnesses, the ummah of Prophet Muhammad صلى الله عليه وسلم will be brought.

Then they will bear testimony and their prophet صلى الله عليه وسلم will be their observe. Or, they will bear testimony and he too will bear testimony with them.

The Muslims will bear witness about the previous ummahs. For example, they would give testimony that Prophet Nuh عليه السلام had conveyed Divine message to his ummah. As for the Prophet's صلى الله عليه وسلم testimony for his umah, it is stated in another hadith that when on the day of resurrection the other ummahs say categorically that no prophet had conveyed any message to them, their Prophet عليه السلام and Messengers عليه السلام will cite the ummah of Prophet Muhammad صلى الله عليه وسلم as their witnesses. So, when the Muslims give testimony on their behalf, they will be asked, 'How do you know that their Prophet عليه السلام had conveyed the message to them? On what basis do you give this testimony?"

The Muslims will say that they found the evidence in Allah's Book (The quran gave them very correct news and on that basis they gave the testimony)

Thereafter, those members of the past ummahs will cross examine the Muslims concerning their veracity. On that the Prophet صلى الله عليه وسلم will prove that the Muslims are true and give assurance that certainly these people reliable.

This is exactly the words mean when they say, "The Prophet صلى الله عليه وسلم will give testimony about his ummah." It is in this sense that he is called a witness of his ummah and, because of that, he will be cited by Prophet Nuh عليه السلام as his witness along with his ummah.

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[1] Bukhari # 3339.

LIMBS WILL GIVE TESTIMONY

(٥٥٥٤) وَعَنْ اَنَسٍ قَالَ كُنَّا عِنْدَ رَسُوْلِ اللّٰهِ فَضَحِكَ فَقَالَ هَلْ تَدْرُوْنَ مِمَّا اَضْحَكُ قَالَ قُلْنَا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ مِنْ مُخَاطَبَةِ الْعَبْدِ رَبَّهٗ يَقُوْلُ يَارَبِّ اَلَمْ تُجِرْنِيْ مِنَ الظُّلْمِ قَالَ يَقُوْلُ بَلٰى قَالَ فَيَقُوْلُ فَاِنِّيْ لَا اُجِيْزُ عَلٰى نَفْسِيْ اِلَّا شَاهِدًا مِّنِّيْ قَالَ فَيَقُوْلُ كَفٰى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيْدًا وَبِالْكِرَامِ الْكَاتِبِيْنَ شُهُوْدًا قَالَ فَيُخْتَمُ عَلٰى فِيْهِ فَيُقَالُ لِاَرْكَانِهٖ اِنْطِقِيْ قَالَ فَتَنْطِقُ بِاَعْمَالِهٖ ثُمَّ يُخَلّٰى بَيْنَهٗ وَبَيْنَ الْكَلَامِ فَيَقُوْلُ بُعْدًا لَّكُنَّ وَسُحْقًا فَعَنْكُنَّ كُنْتُ اُنَاضِلُ (رواه مسلم)

5554. Sayyiduna Anas رضی الله عنه narrated that while they were sitting with Allah's Messenger صلی الله علیه وسلم one day, He laughed and asked, "Can you imagine why I am laughing?" Anas رضی الله عنه said, "We submitted, 'Allah and his Messenger know best." (Then) he said, "Because of the conversation between man and his Lord (on the day of resurrection). He (the slave of Allah) will say, 'My Lord, have you not granted me protection from injustice?' He will affirm 'of course!' He will submit 'I do not want anyone (to give testimony) concerning me but a witness of my own.' Allah will say, 'You are enough for yourself to day as a witness[1] as are the Kiraman katibin (noble writers).' His mouth will be sealed and the limbs of his body will be commanded 'speak!' So, they will begin to speak about his deeds, Then, the seal will be broken and) he will be permitted to speak. He will utter 'Away with you! May you perish! It was because of you that I did content!."[2]

COMMENTARY: At the time of reckoning, man would plead that his witness should be part of him and no outsider, forgetting that Allah is able to do that. In this way, he traps himself and has to repent. Finally he gives vent to his anger and bursts out at his limbs that have borne witness against him.

Then the recording angels will present their records of man's deeds. This will confirm the testimony of the limbs and organs. Thus, his wish too is fulfilled and procedure is followed too. He will fly into a rage over his limbs for letting him down though he tries to protect them. This hadith does not mention the response of the limbs to him, but the Quran gives an idea of it in surah. Fussilat verse 21's

وَقَالُوْا لِجُلُوْدِهِمْ لِمَ شَهِدْتُّمْ عَلَيْنَا قَالُوْا اَنْطَقَنَا اللّٰهُ الَّذِيْ اَنْطَقَ كُلَّ شَيْءٍ وَّهُوَ خَلَقَكُمْ اَوَّلَ مَرَّةٍ وَّاِلَيْهِ تُرْجَعُوْنَ۔

{And they will ask their skins, 'why did you bear witness against us? They will say, "Allah made us speak, as He made everything speak, and he created you the first time and unto him you are now returned.} (41:21)

VISION OF ALLAH

(٥٥٥٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالُوْا يَا رَسُوْلَ اللّٰهِ هَلْ نَرٰى رَبَّنَا يَوْمَ الْقِيٰمَةِ قَالَ هَلْ تُضَارُّوْنَ فِيْ رُؤْيَةِ

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[1] See the noble Quran (17:14)

[2] Muslim # 17. 2969.

الشَّمْسِ فِي الظَّهِيْرَةِ لَيْسَتْ فِي سَحَابَةٍ قَالُوْا لَا قَالَ فَهَلْ تُضَارُّوْنَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ فِي سَحَابَةٍ قَالُوْا لَا قَالَ فَوَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَا تُضَارُّوْنَ فِي رُؤْيَةِ رَبِّكُمْ اِلَّا كَمَا تُضَارُّوْنَ فِي رُؤْيَةِ اَحَدِهِمَا قَالَ فَيَلْقَى الْعَبْدَ فَيَقُوْلُ اَيْ فُلْ اَلَمْ اُكْرِمْكَ وَاُسَوِّدْكَ وَاُزَوِّجْكَ وَاُسَخِّرْ لَكَ الْخَيْلَ وَالْاِبِلَ وَاَذَرْكَ تَرَاسُ وَتَرْبَعُ فَيَقُوْلُ بَلٰى قَالَ فَيَقُوْلُ اَفَظَنَنْتَ اَنَّكَ مُلَاقِيَّ فَيَقُوْلُ لَا فَيَقُوْلُ فَاِنِّيْ قَدْ اَنْسَاكَ كَمَا نَسِيْتَنِيْ ثُمَّ يَلْقَى الثَّانِيْ فَذَكَرَ مِثْلَهٗ ثُمَّ يَلْقَى الثَّالِثَ فَيَقُوْلُ لَهٗ مِثْلَ ذٰلِكَ فَيَقُوْلُ يَا رَبِّ اٰمَنْتُ بِكَ وَبِكِتَابِكَ وَبِرُسُلِكَ وَصَلَّيْتُ وَصُمْتُ وَتَصَدَّقْتُ وَيُثْنِيْ بِخَيْرٍ مَا اسْتَطَاعَ فَيَقُوْلُ هٰهُنَا اِذًا ثُمَّ يُقَالُ الْاٰنَ نَبْعَثُ شَاهِدًا عَلَيْكَ وَيَتَفَكَّرُ فِيْ نَفْسِهٖ مَنْ ذَا الَّذِيْ يَشْهَدُ عَلَيَّ فَيُخْتَمُ عَلٰى فِيْهِ وَيُقَالُ لِفَخِذِهٖ اِنْطِقِيْ فَتَنْطِقُ فَخِذُهٗ وَلَحْمُهٗ وَعِظَامُهٗ بِعَمَلِهٖ وَ ذٰلِكَ لِيُعْذِرَ مِنْ نَّفْسِهٖ وَذٰلِكَ الْمُنَافِقُ وَذٰلِكَ الَّذِيْ سَخِطَ اللّٰهُ عَلَيْهِ رَوَاهُ مُسْلِمٌ

وَذُكِرَ حَدِيْثُ اَبِيْ هُرَيْرَةَ يَدْخُلُ مِنْ اُمَّتِي الْجَنَّةَ فِيْ بَابِ التَّوَكُّلِ بِرِوَايَةِ ابْنِ عَبَّاسٍ۔

5555. Sayyiduna Abu Hurayrah رضی الله عنه narrated that they (the sahabah) رضی الله عنه submitted, "O Messenger of Allah, shall we see our Lord on the day of resurrection?" He asked, "Do you have any reservations about seeing the sun at noon when it is cloudless?" They submitted, "No!" He asked, "Do you have any reservations about seeing the full moon in the night which is cloudless?" They submitted, "No!" He said, "By Him who has my soul in His hand, just as you have no reservations about seeing either of them (the sun and the moon), so too you will have no reservations about seeing your Lord (on the day of resurrection)."

Then, he said, "(when they see their Lord). He will meet a man and ask him, 'O My slave, did I not honour you, made you a chief, give you a wife (of your own species), subjected to you horses and camels and let you be head (of your clan) and receive one-quarter of the spoils? He will say, Yes indeed!' He will ask, Had you thought that you would meet me?' He will say 'No' He will say, 'So I have forgotten you (today and keep you deprived of My mercy) just as you did forget Me (and did not obey Me)."

"Then He will meet a second man." And the Prophet صلی الله علیه وسلم mentioned the like of the previous meeting.

"Then He will meet a third man. and exchange similar dialogue and he will say, "My Lord, I believed in you, in your Book and in your messenger and I offered salah, fasted and gave sadaqah." Speaking high of himself and his virtues as best as he can. Allah will say to him, 'stay here! We shall create a witness concerning you.' He will wonder in his mind, 'who can it be that will testify about me?' (At that moment) his mouth will be sealed. His thigh will be direct ed to speak. So, his thigh, his flesh and his bones will speak about his bones will speak about his deeds (in the world) – so that he may make no excuses. (Or, that Allah may have reason to punish him) Thus, he this third one) is a hypocrite and he is the one with whom Allah will angry"[1]

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[1] Bukhari # 806, 16-2969, Abu Dawud, Tirmidhi, Musnad Ahmad.

[Do you have reservations...?' may also be rendered, 'Do you dispute concerning...' because (تضارون) is spelt in different ways.]

COMMENTARY: Allah will be visible very clearly. Everyone will see Him and no one will disagree concerning it. Some people have rendered the words: 'None of you will be an obstructions to another.'

According to Majma ul Bihar, the word (تضارون)is from (مضارت) which means a rush and crowding at the time of the vision. This may cause difficulty and hardship to the people, but they will have Allah's vision very clearly.

Qadi Iyad Maaliki رحمه الله has said that the word (مضارت) means (مضايقت) which is to inconvenience each other. This thing happens when people throng to look at something over each other's head in a limited, narrow place. In this case, the hadith will mean: 'At the time of seeing your Lord, you will not crowd each other as happens in a small, narrow place. Rather, you will be able to see Allah from your individual place as comfortably as you can see the sun and the moon.'

According to one version, this word is the word (تضامون) instead of تضارون). Further, it appears with a different set of diatrical marks (with a dammah over (ت) and a shaddah over (م) or without a shaddah). So, it is derived from either (ضيم) or (ضيق) but the interpretation will be the same (as under variations of (تضارون).

Allah will tell him that if he had been grateful and righteous in the world, then He would have honoured him in the hereafter as He had honoured him in the world. But, since he was undutiful, Allah would keep him deprived. This same fact is found in this verse;

قَالَ كَذٰلِكَ اَتَتْكَ اٰيٰتُنَا فَنَسِيْتَهَا وَكَذٰلِكَ الْيَوْمَ تُنْسٰى

{Like this our signs came to you and you had ignored them. And in the same way you will be ignored today?) (20:126)

While the Quran does assert that a person's hand, feet, tongue and skin will speak and disclose his deeds, this hadith says that the person's thigh flesh and bones will speak and bear testimony. The objective here, too, is to show that all the limbs of a person will speaks and give testimony that he had performed certain deeds. This is as the hadith of Sayyiduna Anas رضی الله عنه (# 5554) reports.

وَذُكِرَ حَدِيْثُ اَبِيْ هُرَيْرَةَ يَدْخُلُ مِنْ اُمَّتِيَ الْجَنَّةَ فِيْ بَابِ التَّوَكُّلِ بِرِوَايَةِ ابْنِ عَبَّاسٍ

And the hadith of Abu Hurayrah رضی الله عنه "Seventy thousand of my people will enter paradise..." is as narrated by Ibn Abbas رضی الله عنه (# 5295). (It is not reproduced here.)

SECTION II اَلْفَصْلُ الثَّانِيْ

THE PARADISE WITHOUT GOING THROUGH RECKONING

(٥٥٥٦) وَعَنْ اَبِيْ اُمَامَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ وَعَدَنِيْ رَبِّيْ اَنْ يُّدْخِلَ الْجَنَّةَ مِنْ اُمَّتِيْ سَبْعِيْنَ اَلْفًا لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ مَعَ كُلِّ اَلْفٍ سَبْعُوْنَ اَلْفًا وَّثَلٰثُ حَثَيَاتٍ مِّنْ حَثَيَاتِ رَبِّيْ۔ (رواه احمد والترمذی وابن ماجة)

5556. Sayyiduna Abu Umamah رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say "My Lord had assured me that He would admit to paradise seventy

thousand members of my ummah without reckoning and punishment of any kind. Besides, every one thousand (of these seventy) will be accompanied by (another) seventy thousand and three handfuls of the handfuls of my Lord (will also go to paradise).[1]

COMMENTARY: The words without reckoning mean that they will not be subjected to a strict reckoning. As for 'seventy thousand' this could mean that exact figure but it could also mean an unspecified number, innumerable. The same applies to 'three handfuls' – a very large numbers, that is uncountable.

THREE PRESENTATIONS BEFORE ALLAH FOR JUDGEMENT

(٥٥٥٧-٥٥٥٨) وَعَنِ الْحَسَنِ عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْرَضُ النَّاسُ يَوْمَ الْقِيٰمَةِ ثَلٰثَ عَرَضَاتٍ فَاَمَّا عَرْضَتَانِ فَجِدَالٌ وَّمَعَاذِيْرُ وَاَمَّا الْعَرْضَةُ الثَّالِثَةُ فَعِنْدَ ذٰلِكَ تَطِيْرُ الصُّحُفُ فِي الْاَيْدِيْ فَاٰخِذٌ بِيَمِيْنِهٖ وَاٰخِذٌ بِشِمَالِهٖ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ لَا يَصِحُّ هٰذَا الْحَدِيْثُ مِنْ قِبَلِ اَنَّ الْحَسَنَ لَمْ يَسْمَعْ مِنْ اَبِيْ هُرَيْرَةَ وَقَدْ رَوَاهُ بَعْضُهُمْ عَنِ الْحَسَنِ عَنْ اَبِيْ مُوْسٰى۔

5557. Sayyiduna Hasan (Busri) رحمه الله reported that Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'On the day of resurrection, people will be presented (before Allah) three times. As for the first two presentations, they will occasion contention and pleas. The third time, records of deeds will be handed over swiftly to men. Some of them (who will be fortunate) will get them (records of their deed) in their right hands. And, some (who are wicked) will get them in their left hands."

5558. Sayyiduna Hasan reported this hadith, according to some, from Sayyiduna Abu Musa رضي الله عنه.[2]

COMMENTARY: When they are presented the first time, the sinners will not confess but will try to avoid being punished. They will plead that no Prophet عليه السلام had come to them and the message was not conveyed to them. But when they are confronted with evidences that Messengers عليهم السلام and Prophets عليهم السلام had come to them but they had falled back in obedience, they will admit to their disobedience and plead that they had done it unintentionally and had committed mistake or had fallen prey to ignorance. Some of them will place hope in Allah's mercy and become negligent.

The third time, all their deeds will become manifest. Then, judgement will be passed. The guided will be know from the astray. Those who deserve to go to paradise will get their records in their right hands. Those who are condemned to go to hell will get their records in their left hands.

Though Tirmidhi رحمه الله says that Hasan رحمه الله had not met Abu Hurayrah, رضي الله عنه Jazri has cited three ahadith of Bukhari رحمه الله from Hasan رحمه الله from Abu Hurayrah رضي الله عنه. Besides Hasan رحمه الله has reported it from Abu Musa رضي الله عنه, Anas رضي الله عنه, Ibn Abbas رضي الله عنه and others. So, after all, it is authentic.

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[1] Tirmidhi # 2437 (2445) Ibn Majah # 4285, Musnad Ahmad 5-288. Darami # 2807.

[2] Tirmdhi # 2425, Musnad Ahmad 4-414 Ibn Majah # 4277.

THE WEIGHT OF THE KALIMAH

(٥٥٥٩) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ سَيُخَلِّصُ رَجُلًا مِّنْ أُمَّتِيْ عَلٰى رُؤُسِ الْخَلَائِقِ يَوْمَ الْقِيٰمَةِ فَيَنْشُرُ عَلَيْهِ تِسْعَةً وَّتِسْعِيْنَ سِجِلًّا كُلُّ سِجِلٍّ مِّثْلُ مَدِّ الْبَصَرِ ثُمَّ يَقُوْلُ أَتُنْكِرُ مِنْ هٰذَا شَيْئًا أَظَلَمَكَ كَتَبَتِي الْحَافِظُوْنَ فَيَقُوْلُ لَا يَارَبِّ فَيَقُوْلُ أَفَلَكَ عُذْرٌ قَالَ لَا يَارَبِّ فَيَقُوْلُ بَلٰى إِنَّ لَكَ عِنْدَنَا حَسَنَةً وَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ فَتُخْرَجُ بِطَاقَةٌ فِيْهَا أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ فَيَقُوْلُ احْضُرْ وَزْنَكَ فَيَقُوْلُ يَارَبِّ مَاهٰذِهِ الْبِطَاقَةُ مَعَ هٰذِهِ السِّجِلَّاتُ فَيَقُوْلُ إِنَّكَ لَا تُظْلَمُ قَالَ فَتُوْضَعُ السِّجِلَّاتُ فِيْ كَفَّةٍ وَالْبِطَاقَةُ فِيْ كِفَّةٍ فَطَاشَتِ السِّجِلَّاتُ وَثَقُلَتِ الْبِطَاقَةُ فَلَا يَثْقُلُ مَعَ اسْمِ اللّٰهِ شَيْءٌ. (رواه الترمذى وابن ماجة)

5559. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of resurrection, Allah will pick out a man from my ummah in the presence of all the creatures. Ninety nine scrolls will be spread over him, each scroll extending the length of an eye-sight (as far as the eye can see). Allah will ask, 'Do you deny anything of it?" He will submit 'No my Lord!" He will ask 'Do you have an excuse?' He will answer, 'No, my Lord! He will ask 'Do you have an excuse?' He will answer, 'No my Lord!' Allah will say, Rather, You have with us a pious deed from you And, indeed, you will not be wronged today. A card would be brought out with an inscription;

اشهد ان لا اله الا الله وان محمدا عبده ورسوله

(I bear witness that there is no god But Allah and I bear witness that Muhammad صلى الله عليه وسلم is His slave and His Messenger). Allah will command, Bring your scale. He will plead, My lord what is this card before the scrolls?' Allah will say, 'You will not be wronged. The scrolls will be placed in one pan of the scale and the card in the other. The scrolls shall fails and the card shall outweigh them. Nothing is heavier than the name of Allah."[1]

COMMENTARY: The word (سجل) has been translated 'scrolls.' It could be a large register, too. Some people say that (سجل) is the name of an angel who writes the deeds of men.

As for the card, perhaps the kalimah on the card might have been what he had recited the first time. Or, he may have recited it some other time and it was accepted by Allah. This possibility is greater.

THREE PLACES WHERE EVERYONE IS FORGOTTEN

(٥٥٦٠) وَعَنْ عَآئِشَةَ أَنَّهَا ذَكَرَتِ النَّارَ فَبَكَتْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَايُبْكِيْكِ قَالَ ذَكَرْتُ النَّارَ فَبَكَيْتُ فَهَلْ تَذْكُرُوْنَ أَهْلِيْكُمْ يَوْمَ الْقِيَامَةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَمَّا فِيْ ثَلٰثَةِ

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[1] Tirmidhi # 2639 (2648), Ibn Majah # 4300, Musnad Ahmad 2-213 or 2-713.

مَوَاطِنَ فَلَا يَذْكُرُ اَحَدٌ اَحَدًا عِنْدَ الْمِيْزَانِ حَتّٰى يَعْلَمَ اَيَخِفُّ مِيْزَانُهٗ اَمْ يَثْقُلُ وَعِنْدَ الْكِتٰبِ حَتّٰى يُقَالَ هَآؤُمُ اقْرَءُوْا كِتٰبِيَهْ حَتّٰى يَعْلَمَ اَيْنَ يَقَعُ كِتَابُهٗ اَفِيْ يَمِيْنِهٖ اَمْ فِيْ شِمَالِهٖ مِنْ وَّرَآءِ ظَهْرِهٖ وَعِنْدَ الصِّرَاطِ اِذَا وُضِعَ بَيْنَ ظَهْرَيْ جَهَنَّمَ۔ (رواہ ابوداؤد)

5560.Sayyidah Ayshah رضی اللہ عنہا reported that (once) she (suddenly) had a thought of hell and began to weep. Allah's Messenger صلی اللہ علیہ وسلم asked, "What makes you weep?' she submitted, 'I thought of hell and (was overcome with fear and I) wept will you remember the members of your household (your family, O Messenger of Allah) on the day of resurrection?" So Allah's Messenger صلی اللہ علیہ وسلم said, "(Not only the members of my household but I will remember all members of my ummah on that day, but there will be three occasions (On that day) when no one will think of anyone (not specifically but the general intercession will be made for the creatures on the whole. They are:) at the scale until (the deeds are weighed and) one knows whether his scale weighs (his deeds) light or heavy; at the scrutiny of the record of deeds when the command is given to take the record and read the book until he knows whether it is given in his right hand or in his left hand from behind his back; and at the sirat (the bridge) when it is placed across hell."[1]

COMMENTARY: There will be three occasions on the day of resurrection when everyone will be senseless and trembling with fear. No one will have any thought of anyone nor have the least respite for it. Everyone will be respite for it. Everyone will be afraid not knowing what becomes of him.

When reckoning is over, deeds have been separated, the records of deeds will be handed over to all the people. Those who get theirs in their right hand will be safe while those who receive theirs in their left hand will be liable to punishment. The way the records of deeds will be handed over is that either:

(i) the right hand will be brought to the back from the side of the neck, or:

(ii) the left hand will be pulled from under the armpit onto the back, then the records of deeds will be given from behind into the hands.

The sirat is finer than hair and sharper than the edge of a sword. It will be placed across hell. Each person will be made to pass over it. The believers who have gained deliverance will go past it at speeds depending on their deeds and rank and will enter paradise. The disbelievers who will be liable to punishment will tumble down into hell.

(عافانا اللہ الکریم) (May Allah, the kind keep us Safe!)

SECTION III — اَلْفَصْلُ الثَّالِثُ

FEAR OF RECKONING

(٥٥٦١) عَنْ عَآئِشَةَ قَالَتْ جَآءَ رَجُلٌ فَقَعَدَ بَيْنَ يَدَيْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ لِيْ مَمْلُوْكِيْنَ يُكَذِّبُوْنَنِيْ وَ يَخُوْنُوْنَنِيْ وَيَعْصُوْنَنِيْ وَاَشْتِمُهُمْ وَاَضْرِبُهُمْ فَكَيْفَ اَنَا مِنْهُمْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ يَوْمُ الْقِيٰمَةِ يُحْسَبُ مَا خَانُوْكَ وَ عَصَوْكَ وَكَذَّبُوْكَ وَعِقَابُكَ اِيَّاهُمْ

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[1] Abu Dawud # 4755, Musnad Ahmad 6-110.

فَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ بِقَدْرِ ذُنُوبِهِمْ كَانَ كِفَافًا لَّا لَكَ وَلَا عَلَيْكَ وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ دُونَ ذَنْبِهِمْ كَانَ فَضْلًا لَّكَ وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ فَوْقَ ذُنُوبِهِمْ اُقْتُصَّ لَهُمْ مِنْكَ الْفَضْلُ فَتَنَحَّى الرَّجُلُ وَجَعَلَ يَهْتِفُ وَيَبْكِي فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَا تَقْرَأُ قَوْلَ اللّٰهِ تَعَالٰى وَ نَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَّإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ اَتَيْنَا بِهَا وَكَفٰى بِنَا حَاسِبِيْنَ فَقَالَ الرَّجُلُ يَا رَسُوْلَ اللّٰهِ مَا اَجِدُ لِيْ وَلِهٰٓؤُلَاۤءِ شَيْئًا خَيْرًا مِّنْ مُّفَارَقَتِهِمْ اُشْهِدُكَ اَنَّهُمْ كُلُّهُمْ اَحْرَارٌ۔ (رواه الترمذى)

5561. Sayyidah Ayshah رضی اللہ عنہا narrated that a man came and sat down opposite to Allah's Messenger صلی اللہ علیہ وسلم, and submitted, "O Messenger of Allah, I have some slaves. They lie to me, cheat me and disobey me. So, I abuse them and beat them. How will I fair because of that? (will I be punished?)" He said, "when the day of resurrection comes, their treachery disobedience and falsehood towards you will be reckoned against the punishment you gave them. Thus, if your punishment is commensurate with their crime then things would square up - nothing for, or against you. If your punishment was softer then their crime, that would be in your favour. (If you choose, you would get a reward. It will make it wajib for you). If your punishment was harsher than their crime, requital will be taken from you in their favour for the excess." The man went aside and began to shriek and sob. So, Allah's Messenger صلی اللہ علیہ وسلم asked him, "Have you not r ecited the words of Allah the exalted:

وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَّإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ اَتَيْنَا بِهَا

وَكَفٰى بِنَا حَاسِبِيْنَ

{And we shall set up scales of justice for the day of resurrection so that no soul will be wronged in anything. Even if the weight of a grain of mustard seed, we shall bring it (to account) And we suffice as reckoners} (21:47)

The man submitted, 'O Messenger of Allah, I do not find anything better for myself and for them than to part from them. Be you witness that they are free all of them."[1]

COMMENTARY: The man said that he had slaves. This could include female slaves too. When things were squared up for the man then neither the slaves nor the man would be punished. None would have a right over the other.

If punishment awarded to the slaves was lighter than the crime, the man was eligible for reward. This implies higher rank and not the recompense for the deed, for, some good deeds might get an unconventional reward but they do not qualify for a recompense whether the doer seeks it or not. Thus, the man who did not punish his slaves to the full extent may wish for reward for his kindness and get a raised rank but if he does not ask for it then his record of deeds will not be credit ed with any distinct reward.

We may see from this hadith how delicate are the mutual relationship between master and

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[1] Tirmidhi # 3165 (3176), Musnad Ahmad # 2661.

slave and employer and employed. Those who treat their slaves and servants as animals and punish them heavily must realize what awaits them before the judge of all judges. They will have to account for every little thing they do.
This sahabi رضی الله عنه displayed exemplary taqwa by setting his slaves free. He endured a heavy loss in this world to preserve himself from perpetrating wrong. He did not wish to displease his Lord in any way.

SOFT RECKONING OR MINUTE SCRUTINY

(٥٥٦٢) وَعَنْهَا قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ بَعْضِ صَلَاتِهٖ اَللّٰهُمَّ حَاسِبْنِيْ حِسَابًا يَّسِيْرًا قُلْتُ يَانَبِيَّ اللّٰهِ مَا الْحِسَابُ الْيَسِيْرُ قَالَ اَنْ يَّنْظُرَ فِيْ كِتَابِهٖ فَيَتَجَاوَزُعَنْهُ اَنَّهٗ مَنْ نُوْقِشَ الْحِسَابَ يَوْمَئِذٍ يَا عَآئِشَةُ هَلَكَ۔ (رواہ احمد)

5562. Sayyidah Ayshah رضی الله عنها narrated that she heard Allah's Messenger صلی الله علیه وسلم make this supplication while offering his salah.

اَللّٰهُمَّ حَاسِبْنِيْ حِسَابًا يَّسِيْرًا

(O Allah, subject me to a soft reckoning). She asked, "O Prophet of Allah, what is a soft reckoning?" He said, "It will be that a man sees his book (or, Allah gives a cursory look at it) and then Allah will (forgive him and will) disregard it. Ayshah, he who is subjected to minute scrutiny that day will perish."[1]

COMMENTARY: The Prophet صلی الله علیه وسلم had made this supplication in salah, either the fard or optional, during the beginning or in one of the postures of salah.
He made this supplication to teach his ummah to pray for an easy reckoning or to keep them alert lest they become negligent. They must keep in mind the presentation before the Lord. If a strict accounting is taken then Allah's justice will not spare anyone.
He may also have made this supplication when he was overcome by the thought of the hereafter and the day of judgement.
The word in the hadith (مناقشه) means 'to reckon closely. It is to take account of every little thing and examine thoroughly. No one can face it. If anyone is deprived of Allah's mercy and of easy reckoning then he is doomed to a severe punishment.
Those of Allah slaves who will be in the shade of His mercy will go through a reckoning in which their record of deeds will be opened for them to see the sins they had committed at different times. They will be remorseful and confess their lapses. Allah will forgive them. But, if the pronominal suffix stands for Allah then the sentence would means; "Allah will give a cursory look at the Record of deeds and forgive him."

BELIEVER WILL FIND THE HEREAFTER EASY

(٥٥٦٣) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ اَنَّهٗ اَتٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَخْبِرْنِيْ مَنْ يَّقْوٰى عَلَى الْقِيَامِ يَوْمَ الْقِيٰمَةِ الَّذِيْ قَالَ اللّٰهُ عَزَّوَجَلَّ يَوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعَالَمِيْنَ فَقَالَ يُخَفَّفُ عَلَى الْمُؤْمِنِ حَتّٰى يَكُوْنَ عَلَيْهِ كَالصَّلٰوةِ الْمَكْتُوْبَةِ۔

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[1] Musnad Ahmad 6-48.

5563. Sayyiduna Abu Sa'eed Khudri رضی الله عنه narrated that he went to Allah's Messenger صلی الله علیه وسلم and submitted." Tell me (O Messenger of Allah) who would venture to stand (before Allah) on the day of resurrection of which Allah, Mighty and Glorious says:

يَوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعَالَمِيْنَ

(the day when all the people will stand before the Lord of the worlds)?" (83:6) He said. "It will be made light (easy) for the believer till it is for him like the (time taken to offer the) presented salah."[1]

COMMENTARY: The verse quoted by Abu Sa'eed Khudri رضی الله عنه is from surah Tattif (ویل للمطففین). It describes the day of resurrection and awarding reward and punishment. It also emphasizes on right s of fellow men and other salient duties in social life, like giving proper weights and measures about which it says:

اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ * لِيَوْمٍ عَظِيْمٍ يَوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ *

(Do they not think that they shall be raised up on a mighty Day? A day when mankind shall stand before the Lord of the worlds) (83:4-6)

So, we must fear this day and we must abstain from every such sin as involves violation of rights of fellow men and as causes an imbalance in social life and causes a loss of mutual trust, like giving less weight and measure. It is reported of Sayyiduna Ibn Umar رضی الله عنه that when, while reciting this surah, he come to its verse (6), he was overcome by fear of Allah and bobbed. Then he was unable to continue recital of this surah.

Abu Sa'eed Khudri رضی الله عنه asked that the day of resurrection will be very trying and difficult by itself, then how will one dare to stand before Allah with the record of his deeds? But, the Prophet صلی الله علیه وسلم gave him the glad tiding that, in spite of its awe, it will be easy for them because they will have the shade of Allah's mercy and kindness over them. So, the day of resurrection will elapse in such a short time as takes to offer a prescribed salah.

It must be borne in mind that in this hadith 'believer' means a perfect believer. His belief and deeds are impeccable.

Similarly, the prescribed salah is one of four raka'at. Or the time it takes to offer it flawlessly. The day of resurrection will be over in that much time. The fact is that in spite of its severity and unending length and terror, it will seem to pass over for a Muslim in a brief time as little as takes to complete a prescribed salah. But, the infidels will find it very long and difficult. We see examples of this in our worldly life too. Though days and nights are of uniform duration for everyone, yet some find it passing through rapidly. Those who are comfortable and happy find the twenty four hours a fleeting period but not so for those who are in difficulty and straitened circumstances. This also gives us an idea that, even for Muslim, the day of resurrection will not seem of equal length but it shall depend on the strength of their belief and deeds. Those who are more perfect will find it transient, more than those who are not as perfect, and so on according to their degrees of perfection. Ultimately the disbeliever will find it as long as fifty thousand years.

These words of the Quran throw clear light on this subject:

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[1] Bayhaqi in Both wa an Nuihorr (see footnote against hadith # 5493)

تَعْرُجُ الْمَلٰٓئِكَةُ وَالرُّوْحُ إِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ أَلْفَ سَنَةٍ * فَاصْبِرْ صَبْرًا جَمِيْلًا * إِنَّهُمْ يَرَوْنَهٗ بَعِيْدًا * وَنَرٰىهُ قَرِيْبًا *۔

{....... to whom ascend the angels and the spirit, in a day the length of which is fifty thousand years. So, observe patience a good patience. They see it far off and we see it near.} (70:4-7) [see also Ma'ariful Quran, v8 pp 577-579.]

'The day' in this verse is the day of resurrection. It will seem very long to the disbelievers because of its severity and length. As for the believers, according to the degrees of their faith, some will find it very easy and light. Some others will find it less easy and light. It is on this basis that this day's length is mentioned in another verse as one thousand years. Hence, some disbelievers will find it as long as one thousand years and some as long as fifty thousand years.

This opinion is supported by these words of the Quran too.

فَإِذَا نُقِرَ فِي النَّاقُوْرِ * فَذٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيْرٌ * عَلَى الْكَافِرِيْنَ غَيْرُ يَسِيْرٍ *

{For when the trumpet is sounded, that day shall be hard day for the disbelievers not easy} (74:8-10)

In other words, these verse says that the Day will be very light and easy for the believers. Its ease and lightness will be in keeping with the degree of their faith.

This hadith offers a clear guidance to the Muslim that if they wish that the day of resurrection should be very easy for them and briefest, then they must make their faith very strong and their practical life should be based on complete obedience and in doing what earns Allah's pleasure.

(٥٥٦٤) وَعَنْهُ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ أَلْفَ سَنَةٍ مَا طُوْلُ هٰذَا الْيَوْمِ فَقَالَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ إِنَّهٗ لَيُخَفَّفُ عَلَى الْمُؤْمِنِ حَتّٰى يَكُوْنَ أَهْوَنَ عَلَيْهِ مِنَ الصَّلٰوةِ الْمَكْتُوْبَةِ يُصَلِّيْهَا فِي الدُّنْيَا۔ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ كِتَابِ الْبَعْثِ وَالنُّشُوْرِ۔

5564. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم was asked about the day the length of which is fifty thousand years: 'How long will it be for men to stand throughout!" He said, "By Him who had my soul in his hand, it will be made easy for the believer (who is perfect). In fact, it will be easier for him than the prescribed salah that he used to offer in the world."[1]

COMMENTARY: Like the previous hadith, this too assures a perfect believer who is righteous that he need not be perturbed about the length of the day of resurrection and its severity. He will be under the wide shade of Allah's unlimited mercy. In spite of its severity and length, it will get over as though he had offered a prescribed salah.

PERFECT BELIEVERS WILL ENTER PARADISE WITHOUT GOING THROUGH RECKONING

(٥٥٦٥) وَعَنْ أَسْمَاءَ بِنْتِ يَزِيْدَ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يُحْشَرُ النَّاسُ فِيْ صَعِيْدٍ وَّاحِدٍ يَوْمَ الْقِيٰمَةِ فَيُنَادِيْ مُنَادٍ فَيَقُوْلُ أَيْنَ الَّذِيْنَ كَانَتْ تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ فَيَقُوْمُوْنَ وَهُمْ قَلِيْلٌ

[1] Bayhaqi in Shu'ab ul eeman 1-324, Kitab ul both was on ushur Musnad Ahmad 3-75.

فَيَدْخُلُوْنَ الْجَنَّةَ بِغَيْرِ حِسَابٍ ثُمَّ يُؤْمَرُ لِسَائِرِ النَّاسِ إِلَى الْحِسَابِ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔

5565. Sayyidah Asma bint Yazid رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, people will be assembled on a single, wide plain. An announcer will proclaim; 'where are they whose.

تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ

{Sides forsook their beds....} (32:16)

(On hearing this proclamation), very few (of the people in the pain) will arise and enter paradise without going through reckoning. Then the remaining people will be summoned to present themselves for the reckoning."[1]

COMMENTARY: The words of the verse (16) of al-Furqan refer to those who get up in the night from sound sleep to present themselves before their creator and offer the salah of tahajjud.

According to another interpretation, they offer the salah of awwabeen (which in six raka'at in two's after the salah of maghrib).

According to yet another interpretation, these people offer the salah of isha and fajr.

Anyway, these words of the hadith refer to the verses of the noble Quran in which Allah speaks of his pious and righteous slaves:

إِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ إِذَا ذُكِّرُوْا بِهَا خَرُّوْا سُجَّدًا وَّسَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُوْنَ ۞ تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّطَمَعًا وَّمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۞ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ۔

{Only those believe in our revelations who, when they are reminded of them, fall down prostrate and glorify the praise of their Lord and they show not arrogance.[2]

Their sides forsake their beds as they call on their Lord in fear and in hope, and they expend out of what we have provided them. No soul knows what delight of the eyes is kept hidden from them, as a recompense for what they used to do} (32:15-17)

These verse enumerate the virtues and characteristics of the believers. Some of these characteristics are inherent part of faith. Some other characteristics are essential to make faith perfect.

Moreover, the foregoing hadith discloses that Allah's slaves who have perfected their faith and deeds will be exempted from the necessity of going through reckoning. They will not be subjected to any severity and they will not be punished. They will remain within the shade of their Lord's bounties and mercies and go straight to paradise without reckoning.

The believers are fewer than the infidels and the pious are fewer than the wicked. Hence, even in the hereafter such people who will be admitted to paradise without reckoning of any kind will be relatively fewer. This is also proved through the noble Quran that the followers of the truth and the pious are always fewer than, the untruthful and the wicked. The Quran says at one place:

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[1] Bayhaqi in Shu'ab ul eeman.

[2] This verse (not the translation) calls for a prostration.

إِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَقَلِيْلٌ مَّا هُمْ

{……Save those who believe and do righteous deeds, and very few are they !} (38:24) (a prostration is due on reciting their full verse)

And, it also says:

وَقَلِيْلٌ مِّنْ عِبَادِيَ الشَّكُوْرُ

(And few of My servants are grateful (though worship and obedience).) (34:13)

This means that the believers will always be fewer. Because of their being in minority, they will be beset with myriad problems in the social, economic and political fields. They will be oppressed and victimized in different ways. They should not feel dejected. Rather, this is an honour and good fortune for them from Allah. In the end they will get reward for it in the form of comfort and blessings. These chosen slaves of Allah who have perfect faith and deeds will enter paradise directly. Without being subjected to reckoning because they had pursued the path of guidance in this world, obeyed Allah and His messenger صلی اللہ علیہ وسلم showed. Steadfast abiding by religion, endured hardship and persecution for the cause of Islam to please Allah. May had abandoned the luxuries and comforts of the world and in this way the attained the distinction of the patient. Thus, they genuinely deserve form Allah honour and endless comforts. It is such people that Allah addresses in His Book and prefers glad tidings in these words:

قُلْ يٰعِبَادِ الَّذِيْنَ اٰمَنُوا اتَّقُوْا رَبَّكُمْ ؕ لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ وَاَرْضُ اللّٰهِ وَاسِعَةٌ ؕ اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ

{Say (O Prophet to the believers that I say:) "O My servants who believe, fear your Lord For these who do good in this world a good (reward), and Allah's earth is vast (so if you have to leave your native land for religion, emigrate elsewhere). Truly, the persevering will be paid their reward in full without reckoning} (39:10)

THE SCALE & THE SIRAT: The ahl us sunnah believe that on the day of resurrection Allah will set up a scale with two pans in the place of gathering. Deeds. Of the people will be weighed in it. The Mu'tazilah, the Murji'ah, and the Farkhiyah reject the existence of the scale. They say that the word (میزان) in the text stands for justice. It does imply weighing of deeds, but Quran and hadith, these people lie and are liars. Allah Himself says.

وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ؕ وَاِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ اَتَيْنَا بِهَا ؕ وَكَفٰى بِنَا حٰسِبِيْنَ

{And we shall set up scales of justice for the day of resurrection so that no soul will be wronged in anything even if it be the weight of a grain of mustard seed, we shall bring it. And we suffice as reckoners.} (21:47)

He also says:

فَاَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ ۝ فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ۝ وَاَمَّا مَنْ خَفَّتْ مَوَازِيْنُهٗ ۝ فَاُمُّهٗ هَاوِيَةٌ

{Then as for him whose balances are heavy, he shall be in a well pleasing life. And as for him whose balances are light, the Abyss will be a mother to him } (101:6-9)

Justice is dispensed by weighing deeds in the scale. The ulama say that the scale will be

with Allah because he will hold the reckoning of mankind Himself. According one tradition: "On the day of resurrection, the scale will be in Allah's hand. He will raise a section and bring down another."
It is said that pious deeds will be infinitesimal like barley-seed and very tiny ants and very beautiful. They will be put in a pan of light and by Allah's mercy it will become very heavy. The shape of evil will be extremely ugly. They will be put in a pen of darkness and it will become light weight at the command of Allah.
In weighing of deeds people will be grouped in three classes. There will be same whose pan of pious deeds will be higher relative to the pan of bad deeds. They will be admitted to paradise.
There will be others whose pan of bad deeds will be heavier than that of good deeds. They will be consigned to hell.
The third class will be those whose good and bad deeds are equally balanced. They will be sent to al-Arafat. Then either because of intercession they will be admitted to paradise without punishment, or they will be sent, after due punishment, to paradise.
According to the ahl sunnah, it is wajib to believe in the sirat. It is a bridge that passes over hell and is finer than hair, Lotter than fire and shaper than the adage of a sword. On the day of resurrection all creatures will have to walk over this bridge. Those who are eligible for paradise will go over it, according to the degrees of their faith and deeds, paradise. As for those who deserve to go to hell will down from the sirat into hell.
The believers will be granted light commensurate with their belief. They will walk over the sirat with this light. Some of them will ride over it and be like runners. Some will trek on their knees, some will crawl on their bottoms.
The distance on a sirat in terms of the years of the hereafter will be three thousand years.
According to a hadith, there are seven bridges over hell, a distance of what would be covered in seventy years.
Each bridge is sharper than the sword-edge the first group to go over it will cross over it in the twinkling of on eye. The second will pass over it at the speed of lightning. The third will go over it like a swift breeze. The fourth will go over it at the speed of birds. The fifth will pass at galloping pace of the horses. The sixth at running speed, The seventh will cross over it like pedestrians Last of all, one group will remain. When they are asked to pas over it, they will put the feet on it but their feet will tremble. So, they will walk on their knees. The sparks of the fire of hell will reach their feet and skin. Then they would move on their bellies and will cling to the bridge with their hands. The fire, too will cling to them compelling them to drag themselves on their belies. They will manage to get past hell. On getting past it, they will turn to look at it. They will say, "Allah who has brought us past it, is without blemish. He has shown mercy to us, up to today from the first to the last, He has not shown favour to anyone besides us He delivered us from this bridge through His mercy and favour.

CHAPTER - XII

THE POND & THE INTERCESSION

بَابُ الْحَوْضِ وَالشَّفَاعَةِ

POND: The word (حوض) is a river (or pond) but actually 'water gathering and flowing.' This is why the menses are called (حيض) and the word has the same root as (حوض). In this chapter, the word refers to the river that will be reserved for the Prophet صلى الله عليه وسلم on the day of resurrection and its features will be known from the ahadith in this chapter.

Qurtubi رحمه الله has written that the Prophet صلى الله عليه وسلم shall have two ponds. One of these will be in the mahshar before the sirat and the other in paradise. Both will be called kawthar. This word means 'innumerable blessing.' The one in the mahshar would be granted before the scales are faced so that people who will be raised from their graves will be thirsty and they will come to the pond. Then the scales will be set up. Every Prophet عليه السلام will have his own pond in the masher where his umah will come. The Prophet صلى الله عليه وسلم said, "I hope that those who come to my pond will outnumber the visitors to the other ponds."

INTERCESSION: The word (شفاعة) means to recommend that sins may be forgiven. Prophet Muhammad صلى الله عليه وسلم will intercede for the sinners to be forgiven their sins and crimes. The word (شفاعة) is derived from (شفع) meaning 'to join'. 'to pair' two things and it is the opposite of (وتر) witr, 'add' - (شفع) 'even' This why the right to purchase neighbouring property (when it is sold) is called (Arabic) Shuf'ah 'pre-emption.' In this sense, one who recommends (makes Shafa'ah (شفاعة) associates himself with the wrong doer and sinner when he requests that he be forgiven.

KINDS OF SHAFA'AH: It is wajib to believe that the Prophet صلى الله عليه وسلم will intercede for those people who have committed major and minor sins, and that his intercession will be accepted.

There will be different sorts of (شفاعة) Shafa'ah or intercession. All of them are known for the Prophet صلى الله عليه وسلم but some of them are allowed to him exclusively and some are such as others will join him or will also be allowed to make them. However, since he will be the first to open the gate of intercession, so, in fact, all intercessions are ascribed to him alone. Hence, he is the absolute chief of all intercessions.

FIRST KIND: It is Shafa'ah uzma (شفاعة عظمى). It will be made for all the creatures. Only Prophet Muhammad صلى الله عليه وسلم has the right to make this intercession. Not even any of the Prophet عليه السلام will Endeavour to make this intercession. It will be made to relieve all the people in the mahsher of uncertainty, long wait and severity of the standing, to begin reckoning and to pronounce judgement and thus to end the rigours and fear at the gathering place or mahsher.

SECOND: It is the intercession whereby one section will be admitted to paradise without being subjected to reckoning. Some scholars say that even this kind is allowed exclusively to prophet Muhammad صلى الله عليه وسلم.

THIRD: This kind will get such people admitted to paradise whose pieties and sins will offset one another.

FOURTH: It will aim at getting those people admitted to paradise whose sins make them liable to be punished in hell.

FIFTH: The ranks of some will be sought to be increased by means of this intercession.
SIXTH: This intercession will be for those sinners who will be sent to hell but they will be taken out from there because of this intercession and admitted to paradise. This kind of intercession may also be made by others besides Prophet صلى الله عليه وسلم Muhammad, like the Prophets عليهم السلام, the angels, the u lama and the martyrs, in their respective manner and for their own people.
SEVENTH: This intercession will be made for those people who have been consigned to hell forever so that their punishment may be mitigated.
EIGHTH: This is the intercession that is available only to the people of Madinah.
NINTH: As a mark of distinction and exclusive privilege those people who have had the honour of visiting the Prophet's صلى الله عليه وسلم grave will benefit from this intercession.
OCCASIONS: The ulama say that there will be innumerable occasions on which intercession may be made.
FIRST OCCASION: When the people are made to stand in the gathering place they will be in a very frightened state. They will be restless and will perspire heavily and tremble The Prophet صلى الله عليه وسلم who is (شفيع المذنبين) (intercessor of the sinners) will make a recommendation so that the people may have some comfort and may sit a while to breathe.
SECOND: When Allah will give the command and they will be brought to Him for reckoning, the Prophet صلى الله عليه وسلم will recommend that they should be exempted from the reckoning and be forgiven but if they ought to be examined, that should be superficial. If anyone is subjected to scrutiny then it will be impossible for him to avert punishment.
THIRD: When certain people are sentenced to punishment in hell, this will be another occasion to make a recommendation. They will be consigned to hell, but on the Prophet's صلى الله عليه وسلم intercession, they would be released and admitted to paradise.
In short, we must have high hopes all during this time that the authorized Prophet صلى الله عليه وسلم will make a strong recommendation and the All-Forgiving. All Merciful Allah will have mercy and will pardon. Of course the final decision may be whatever it is.

SECTION I الفصل الاول

PILES OF PEARLS AT BANKS OF KAWTHAR

(٥٥٦٦) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَا اَنَا اَسِيْرُ فِي الْجَنَّةِ اِذَا اَنَا بِنَهْرٍ حَافَتَاهُ قِبَابُ الدُّرِّ الْمُجَوَّفِ قُلْتُ مَا هٰذَا يَا جِبْرَئِيْلُ قَالَ هٰذَا الْكَوْثَرُ الَّذِيْ اَعْطَاكَ رَبُّكَ فَاِذَا طِيْنُهُ مِسْكٌ اَذْفَرُ. (رواه البخاری)

5566. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "While I was touring paradise, I come upon a river on either side of which were domes of depressed pearls. (This was touring paradise, I came upon a river on either side of which were domes of depressed pearls. (This was during the miraj or my night journey) I asked, 'what is this, O Jibril?' He said, 'It is the Kawthar the your Lord has granted you.' Behold! Its soil was strongly fragrant musk."[1]

COMMENTARY: The word (مجوف) means 'depressed' or 'hollow.' Thus, the domes on both banks of the river kawthar are not made of the conventional material like bricks, lime, etc. but each dome is a huge pearl hollow inside. They contain different fixtures useful for

[1] Bukhari # 6581.

sitting and staying.
'That which your Lord has granted you. This is a reference to the noble verse:

إِنَّا أَعْطَيْنٰكَ الْكَوْثَرَ

{Surely we have granted you the kawthar} (108:1),

Most of the exegetes have said that the word 'kawthar' in this verse means 'much good which is uncountable blessings and plenty of bounties grant ed by Allah to the Prophet صلى الله عليه وسلم. These blessings and bounties include prophet hood, messenger ship, the noble Quran, knowledge and wisdom. They also include a large ummah and high rank and degree. The greatest of these is the maqaam Mahmood[1] in the hereafter, the liwa'I hamd, [2]and the kawthar.

Whether kawthar means the river or abundant good, the river is included even in 'abundant good.' In this way, the words of Jibril عليه السلام would imply that the kawthar or abundant good granted to you by Allah includes the river by this name, too.

Some exegetes say that al-kawthar means 'children and the ulama of the ummah. But this too may be included in abundant good.

MERIT OF THE POND KAWTHAR

(٥٥٦٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَوْضِيْ مَسِيْرَةُ شَهْرٍ وَزَوَايَاهُ سَوَآءٌ وَمَآءُهُ اَبْيَضُ مِنَ اللَّبَنِ وَرِيْحُهُ اَطْيَبُ مِنَ الْمِسْكِ وَكِيْزَانُهُ كَنُجُوْمِ السَّمَآءِ مَنْ يَّشْرَبُ مِنْهَا فَلَا يَظْمَأُ اَبَدًا۔

(متفق عليه)

5567. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "My pond is a month's journey (end to end) and its sides are equal (so it is a square). Its water is whiter than milk and its fragrance is sweeter than musk. Its jugs are (bright) like the stars in the sky. He who drinks from it shall never again be thirsty."[3]

COMMENTARY: The words that he who drinks from the kawthar will never again feel thirst imply that the dwellers of paradise will drink water or anything else not to quench thirst but to enjoy its taste. So to, he will never feel hunger. He will eat to enjoy the blessing. The Quran says:

وَاِنَّ لَكَ اَنْ لَّا تَجُوْعَ فِيْهَا وَلَا تَعْرٰى وَاَنَّكَ لَا تَظْمَؤُا فِيْهَا وَلَا تَضْحٰى

{Surely, it is (vouchsafed) to you that you shall not hunger therein, nor go naked, nor shall you thirst therein, nor suffer the sun} (20:118-119)

EXTENT OF THE POND KAWTHAR

(٥٥٦٨، ٥٥٦٩، ٥٥٧٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ حَوْضِيْ اَبْعَدُ مِنْ اَيْلَةَ مِنْ عَدْنٍ لَهُوَ اَشَدُّ بَيَاضًا مِّنَ الثَّلْجِ وَاَحْلٰى مِنَ الْعَسَلِ بِاللَّبَنِ وَلَاٰنِيَتُهُ اَكْثَرُ مِنْ عَدَدِ النُّجُوْمِ وَاِنِّيْ لَاَصُدُّ النَّاسَ

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[1] Praiseworthy station.

[2] Banner or flag of praise.

[3] Bukhari # 6579, Muslim # 27-2292.

عَنْهُ كَمَا يَصُدُّ الرَّجُلُ اِبِلَ النَّاسِ عَنْ حَوْضِهٖ قَالُوْا يَا رَسُوْلَ اللّٰهِ اَتَعْرِفُنَا يَوْمَئِذٍ قَالَ نَعَمْ لَكُمْ سِيْمَآءُ لَيْسَتْ لِاَحَدٍ مِّنَ الْاُمَمِ تَرِدُوْنَ عَلَيَّ غُرًّا مُّحَجَّلِيْنَ مِنْ اَثَرِ الْوُضُوْءِ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لَّهٗ عَنْ اَنَسٍ قَالَ تُرٰى فِيْهِ اَبَارِيْقُ الذَّهَبِ وَالْفِضَّةِ كَعَدَدِ نُجُوْمِ السَّمَآءِ وَفِيْ اُخْرٰى لَهٗ عَنْ ثَوْبَانَ قَالَ سُئِلَ عَنْ شَرَابِهٖ فَقَالَ اَشَدُّ بَيَاضًا مِّنَ اللَّبَنِ وَاَحْلٰى مِنَ الْعَسَلِ يَغُتُّ فِيْهِ مِيْزَابَانِ يَمُدَّانِهٖ مِنَ الْجَنَّةِ اَحَدُهُمَا مِنْ ذَهَبٍ وَالْاٰخَرُ مِنْ وَرِقٍ۔

5568. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed, my pond is more lengthy than the distance between Aylah and Aden. It is more white than snow, more sweet than honey mixed with milk. Its vessels are more in number than the stars (in the sky). And, I shall send away people (of other ummahs) from it in the same manner as one prevents camels of strangers from his pond." (That will be because it is the exclusive privilege of this ummah) Someone asked, "O Messenger of Allah, will you recognize us on that day?' He confirmed, 'Yes, you will be distinguished by a mark not found in the members of other ummahs. When you come before me, you will have on your foreheads, your hands and your feet white sparkling marks from the trace of ablution."[1]

5569. Sayyiduna Anas رضی اللہ عنہ narrated that he said, "Vessels of gold and silver as many as the stars in the sky will be sent at the pond."[2]

5570.Sayyiduna Thawban رضی اللہ عنہ narrated that he (the Prophet) صلی اللہ علیہ وسلم was asked about its drink (meaning, the water of the pond). He said, "It is more white than milk and more sweet than honey. Two ducts replenish it from paradise. One is made of gold and the other of silver."[3]

COMMENTARY: Aylah was a coastal city in Syria. Presently, it is a port of Isra'il, renamed Aylaat. It is situated to the north of the Red sea.

Aden is to the south of the Red Sea. It used to be a sea port of Yemen.

The Prophet صلی اللہ علیہ وسلم said that his pond al-kawthar was as long as the distance between Aylah and aden. However, he has named other cities too, like 'between Aden and Amman, and between San'a and Madinah. These distances do not restrict the length of the kawthar but imply that it is very long. The distances between the cities are mentioned only by way of example to show that it is very long. The prophet صلی اللہ علیہ وسلم took the names of the cities depending on his audience and the cities that were familiar to them.

INNOVATORS WILL BE REPULSED FROM KAWTHAR

(٥٥٧١) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ فَرَطُكُمْ عَلَى الْحَوْضِ مَنْ مَرَّ عَلَيَّ شَرِبَ وَمَنْ شَرِبَ لَمْ يَظْمَأْ اَبَدًا لَيَرِدَنَّ عَلَيَّ اَقْوَامٌ اَعْرِفُهُمْ وَيَعْرِفُوْنَنِيْ ثُمَّ يُحَالُ بَيْنِيْ وَبَيْنَهُمْ فَاَقُوْلُ اِنَّهُمْ مِنِّيْ فَيُقَالُ اِنَّكَ لَا تَدْرِيْ مَا اَحْدَثُوْا بَعْدَكَ فَاَقُوْلُ سُحْقًا سُحْقًا لِّمَنْ غَيَّرَ بَعْدِيْ۔ (متفق علیہ)

5571. Sayyiduna Sahl ibn Sa'd رضی اللہ عنہ narrated that Allah's Messenger said, "I shall

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[1] Muslim # 36. 247, Tirmidhi # 3445, Ibn Majah # 4282, Musnad Ahmad 4. 429. Bukhari # 6580.

[2] Bukhari # 6580, Muslim # 4302303, Tirmidhi # 2442, Ibn Majah # 4305.

[3] Muslim # 37-2301, Ibn Majah # 4303.

proceed you to the pond (kawthar as your amir). Whoever passes by me will drink (from it) and whoso drink (from it) will never know thirst. Some people whom I know and who know me will come towards me, but they will be precluded by something between them and me. I shall exclaim, 'They are my people. But will be told, 'you cannot imagine what they innovated (in religion) after you.' So, I shall say, 'Away with them who innovated after my death."[1]

COMMENTARY: The hadith does not say who those men are. It seem that they had embraced Islam in the time of the Prophet صلى الله عليه وسلم but had apostate after his death at the hands of the false prophets. See hadith # 5535 which is on this subject.

Moreover, this hadith perhaps also refers to the innovators or perpetrators of bidah. However, it is a confirmed fact that no number of this ummah, howsoever grave a sinner, will be prevented from coming to the kawthar and drinking its water. So, this suggestion is rejected outright unless the innovation alters the basic principles of religion or hits at prophet hood or Shari'ah to fall into disbelief. In that case, the innovator. Surely is an apostate. Such people are the ones covered by this hadith.

THE PROPHETS عليه السلام WILL EXCUSE THEMSELVES

(٥٥٧٢) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يُحْبَسُ الْمُؤْمِنُوْنَ يَوْمَ الْقِيٰمَةِ حَتّٰى يُهَمُّوْا بِذٰلِكَ
فَيَقُوْلُوْنَ لَوِ اسْتَشْفَعْنَا اِلٰى رَبِّنَا فَيُرِيْحُنَا مِنْ مَّكَانِنَا فَيَاْتُوْنَ اٰدَمَ فَيَقُوْلُوْنَ اَنْتَ اٰدَمُ اَبُوْا النَّاسِ
خَلَقَكَ اللّٰهُ بِيَدِهٖ وَ اَسْكَنَكَ جَنَّتَهٗ وَ اَسْجَدَ لَكَ مَلٰٓئِكَتَهٗ وَعَلَّمَكَ اَسْمَآءَ كُلِّ شَيْءٍ اِشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتّٰى
يُرِيْحَنَا مِنْ مَّكَانِنَا هٰذَا فَيَقُوْلُ لَسْتُ هُنَا كُمْ وَيَذْكُرُ خَطِيْئَتَهُ الَّتِيْ اَصَابَ اَكْلَهٗ مِنَ الشَّجَرَةِ وَقَدْ نُهِيَ عَنْهَا
وَلٰكِنِ ائْتُوْا نُوْحًا اَوَّلَ نَبِيٍّ بَعَثَهُ اللّٰهُ اِلٰى اَهْلِ الْاَرْضِ فَيَاْتُوْنَ نُوْحًا فَيَقُوْلُ لَسْتُ هُنَا كُمْ وَيَذْكُرُ خَطِيْئَتَهُ
الَّتِيْ اَصَابَ سُوَالَهٗ رَبَّهٗ بِغَيْرِ عِلْمٍ وَلٰكِنِ ائْتُوْا اِبْرَاهِيْمَ خَلِيْلَ الرَّحْمٰنِ قَالَ فَيَاْتُوْنَ اِبْرَاهِيْمَ فَيَقُوْلُ اِنِّيْ
لَسْتُ هُنَا كُمْ وَيَذْكُرُ ثَلٰثَ كَذِبَاتٍ كَذَبَهُنَّ وَلٰكِنِ ائْتُوْا مُوْسٰى عَبْدًا اٰتَاهُ اللّٰهُ التَّوْرَاةَ وَكَلَّمَهٗ وَقَرَّبَهٗ نَجِيًّا قَالَ
فَيَاْتُوْنَ مُوْسٰى فَيَقُوْلُ اِنِّيْ لَسْتُ هُنَا كُمْ وَيَذْكُرُ خَطِيْئَتَهُ الَّتِيْ اَصَابَ قَتْلَهُ النَّفْسَ وَلٰكِنِ ائْتُوْا عِيْسٰى
عَبْدَاللّٰهِ وَرَسُوْلَهٗ وَرُوْحَ اللّٰهِ وَكَلِمَتَهٗ قَالَ فَيَاْتُوْنَ عِيْسٰى فَيَقُوْلُ لَسْتُ هُنَا كُمْ وَلٰكِنِ ائْتُوْا مُحَمَّدًا عَبْدًا
غَفَرَ اللّٰهُ لَهٗ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ وَمَا تَاَخَّرَ قَالَ فَيَاْتُوْنِيْ فَاَسْتَاْذِنُ عَلٰى رَبِّيْ فِيْ دَارِهٖ فَيُؤْذَنُ لِيْ عَلَيْهِ فَاِذَا رَاَيْتُهٗ
وَقَعْتُ سَاجِدًا فَيَدَعُنِيْ مَاشَآءَ اللّٰهُ اَنْ يَّدَعَنِيْ فَيَقُوْلُ اِرْفَعْ مُحَمَّدُ وَقُلْ تُسْمَعْ وَاشْفَعْ تُشَفَّعْ وَسَلْ تُعْطَهْ
قَالَ فَاَرْفَعُ رَاْسِيْ فَاُثْنِيْ عَلٰى رَبِّيْ بِثَنَآءٍ وَتَحْمِيْدٍ يُعَلِّمُنِيْهِ ثُمَّ اَشْفَعُ فَيَحُدُّ لِيْ حَدًّا فَاَخْرُجُ فَاُخْرِجُهُمْ مِنَ النَّارِ وَ
اُدْخِلُهُمُ الْجَنَّةَ ثُمَّ اَعُوْدُ الثَّانِيَةَ فَاَسْتَاْذِنُ عَلٰى رَبِّيْ فِيْ دَارِهٖ فَيُؤْذَنُ لِيْ عَلَيْهِ فَاِذَا رَاَيْتُهٗ وَقَعْتُ سَاجِدًا
فَيَدَعُنِيْ مَاشَآءَ اللّٰهُ اَنْ يَّدَعَنِيْ ثُمَّ يَقُوْلُ ارْفَعْ مُحَمَّدُ وَقُلْ تُسْمَعْ وَاشْفَعْ تُشَفَّعْ وَسَلْ تُعْطَهْ قَالَ فَاَرْفَعُ

[1] Bukhari # 6583, Muslim # 26-290.

رَأْسِیْ فَأُثْنِیْ عَلٰی رَبِّیْ بِثَنَآءٍ وَّتَحْمِیْدٍ یُعَلِّمُنِیْهِ ثُمَّ اَشْفَعُ فَیَحُدُّلِیْ حَدًّا فَاَخْرُجُ فَأُخْرِجُهُمْ مِّنَ النَّارِ وَاُدْخِلُهُمُ الْجَنَّةَ ثُمَّ اَعُوْدُ الثَّالِثَةَ فَاَسْتَأْذِنُ عَلٰی رَبِّیْ فِیْ دَارِهٖ فَیُؤْذَنُ لِیْ عَلَیْهِ فَاِذَا رَأَیْتُهٗ وَقَعْتُ سَاجِدًا فَیَدَعُنِیْ مَاشَآءَ اللّٰهُ اَنْ یَّدَعَنِیْ ثُمَّ یَقُوْلُ ارْفَعْ مُحَمَّدُ وَقُلْ تُسْمَعْ وَاشْفَعْ تُشَفَّعْ وَسَلْ تُعْطَهْ قَالَ فَاَرْفَعُ رَأْسِیْ فَأُثْنِیْ عَلٰی رَبِّیْ بِثَنَآءٍ وَّتَحْمِیْدٍ یُعَلِّمُنِیْهِ ثُمَّ اَشْفَعُ فَیَحُدُّلِیْ حَدًّا فَاَخْرُجُ فَأُخْرِجُهُمْ مِّنَ النَّارِ وَاُدْخِلُهُمُ الْجَنَّةَ حَتّٰی مَا یَبْقٰی فِی النَّارِ اِلَّا مَنْ قَدْ حَبَسَهُ الْقُرْاٰنُ اَیْ وَجَبَ عَلَیْهِ الْخُلُوْدُ ثُمَّ تَلَا هٰذِهِ الْاٰیَةَ عَسٰی اَنْ یَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا قَالَ وَهٰذَا الْمَقَامُ الْمَحْمُوْدُ الَّذِیْ وَعَدَهٗ نَبِیُّكُمْ۔ (متفق علیه)

5572. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said "On the day of resurrection, the believers will be held back (and not allowed to move)./ They will be worried about their predicament. They will talk about it (to each other) saying, 'We must have someone to intercede with our Lord that He may relieve us from what we find ourselves in. So they will go to Aadam علیہ السلام and request him, 'You are Aadam, father of mankind. Allah created by His hand and let you reside in His paradise. He made the angels prostrate themselves to you. He taught you the names of everything. Do intercede withy your Lord for us that He may get us out from what we find ourselves in.' He will excuse 'I am not the one for it' and will recall his failing when he ate from the tree though he had been forbidden to do so. He will suggest. 'But, go to Nuh علیہ السلام, the first Prophet whom Allah sent to the people of the earth.'

They will come to Nuh (and request him to intercede with Allah for them) but. He will excuse himself, recalling his failing in requesting his Lord without knowledge (to save his seen from drawing) saying, 'I am not the one to do it for you. Go to Ibrahim علیہ السلام, the friend of the Merciful (Khalil ur Rahman).

They will comé to Ibrahim علیہ السلام (and request him to intercede with Allah on their behalf) but, he will recall the three lies that he had spoken saying, 'I am not the one to do that for you. But, you may go to Musa علیہ السلام a slave (of Allah) whom Allah gave the Torah and to whom He spoke and whom He drew near Him as a confidant (a keeper of secrets and all Prophets علیہم السلام of the Banu, Isra'il were subservient to him).

They will come to Musa علیہ السلام (with the same request to intercede with Allah on their behalf) but, he will excuse himself, recalling his failing when he took a life (of a qubti), saying, 'I am not the one to do that for you. You may go to Easa علیہ السلام, Allah's slave and Messenger, Allah's spirit and word. They will come to Easa علیہ السلام (and request him to intercede with Allah on their behalf). But, he will excuse himself saying, 'I am not the one to do that for you. Go to Muhammad, a slave (of Allah) whom Allah has forgiven all his sons earlier and latter.

They will then come to me, (I will be prepared to do it, so) I shall seek permission to appear before my Lord. It will be granted (and I shall go) and when I see him, I shall fall down in prostration. Allah will let me remain in prostration as long as the wishes me to remain. Then, He will say, 'Rise, Muhammad! Speak! It will be heard. Make intercession. It will be accepted. Supplicate! It will be granted. Then, I shall get up from prostration. I shall praise and glorify my Lord in the way he teaches me.

Then, I shall make intercession, but He will specify a limit for me where after I shall go out and get them out of hell and admit them to paradise.
I shall come back a second time and seek permission to appear before my card. It will be granted and when I see Him, I shall fall down in prostration. Allah will let me remain so as long as He wishes me to remain. Then he will direct me to rise and will say, 'speak! You will heard. Make intercession, it will be accepted. Supplicate. It will be granted' I shall arise from the prostration, praise and glorify my Lord in the way He teaches me, I shall make intercession, but He will specify a limit for me where after I shall go out. I shall get them out of hell and admit them to paradise.
I shall come back a third time and seek permission to appear before my Lord. It will be granted. When I see Him I shall down in prostration. Allah will let me remain so as long as He wished me to prostrate. Then, He will say. 'Rise, Muhammad! Speak! It will be heard. Make intercession. It will be accepted. Supplicate! It will be granted! 'The, I shall get up from prostration and praise and glorify my Lord in a way He teaches me. Then, I shall make intercession, but He will specify a limit for me where after I shall go out and get them out of hell and admit them to paradise.
No one will remain in hell apart from those whom the Quran has held back there. They are those who are punished to abide there forever. T hen he (the Prophet صلى الله عليه وسلم or Anas رضى الله عنه or Qatabdah) رحمه الله recited:

عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

{... Soon your Lord will raise you to a station praised} (17:79)

Then, he said, "And this praised station is that which He promised your Prophet." (Those words were spoken by the Prophet صلى الله عليه وسلم, Anas رضى الله عنه or Qatgadah) رضى الله عنه[1]

COMMENTARY: Prophet Aadam عليه السلام called prophet Nuh عليه السلام the first prophet. But there were three prophets before him; Sayyiduna Aadam عليه السلام himself, Sayyiduna Sheeth عليه السلام and Sayyiduna Idris عليه السلام. When these three Prophets عليهم السلام were sent, this world also had believers as its inhabitants. So their mission was to preach to both believers and unbelievers. As against this, when Prophet Nuh عليه السلام was sent to this world, all its people were disbelievers. Hence, he was the first prophet whose mission was exclusively to the disbelievers.
The ulama have offered more explanations but they are not very strong.
A question arises: why will the people not go directly to the Prophet صلى الله عليه وسلم why will they go to different prophets, one by one? The wisdom behind it is that the merit of the prophet صلى الله عليه وسلم should be known to everyone. His rank is higher than that of the other Prophets عليهم السلام. His rank is superior to all creatures, all men, the angels and the Prophets عليه السلام. It is not easy to intercede for others. It is a very difficult task for anyone to undertake, But, he did it!
PROPHET عليه السلام NUH: The failing of which prophet Nuh عليه السلام spoke concerned his son. During the deluge, when every believer boarded the ship with Prophet Nuh عليه السلام, his son did not obey him but remained with the disbelievers. He then drowned with them. Prophet Nuh عليه السلام prayed to Allah to save him from drawing:

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[1] Bukhari # 6505, Maalik # 922-193.

رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ

{My Lord, surely my son is of my family and your promise is surely the truth, and you are the Justest of the judges} (11:45)

Prophet Nuh عليه السلام made this supplication without realizing that he should not have made it so, Allah reprimanded him for asking for that which he did not know.

PROPHET عليه السلام **IBRAHIM:**The three lies to which prophet Ibrhaim عليه السلام referred were not truly lies. But, Prophets عليهم السلام are expected to shun such hints too, It is said:

حسنات الابرار سئيات المقربين

{Some things may be pieties for the pious people but they are evil for those who are near (to Allah),}

As for the three lies for which prophet Ibrahim عليه السلام blamed himself, they were:

(i) When his people went to a festival of theirs outside the city, he declined to accompany them on the plea that he was ill. Apparently he was not ill so this should be termed a lie, but it is not so, for he was for up of his people's disbelief and adamant refusal to obey him. He was thus ill in this sense, sick of them, for they did not desist from idol worship.

(ii) When they departed, he broke their idols. Then, he said to them, when they accused him, that the biggest of the idols has broken the smaller ones. He pointed out to them that the idols that they worshipped could not save themselves, nor could the biggest of them protect the smaller ones.

(iii) Once, in order to save his wife, Sayyidah Sarah, رضي الله عنها from as indecent infidel, he said to him, :"She is my sister." This was a lie on the face of it but even a person's spouse is his (or her) a sister (or brother) in religion. So, in fact, he did not lie. Besides, Sayyidah Sarah عليه السلام was the cousin of prophet Ibrahim عليه السلام, being his paternal uncle's daughter. In this sense too, he did not lie when he called her his sister.

PROPHET EESA عليه السلام:Prophet Eesa عليه السلام will not present any excuse when he will be requested to intercede for the people with Allah. The ulama say that he will be too ashamed on account of his ummah who call him Allah's son. Hence he will direct them who seek intercession to the Prophet صلى الله عليه وسلم straightaway.

However, some traditions do say that he also excused himself for some reasons.

ONLY PROPHET صلى الله عليه وسلم **IS QUALIFIED:**Be that as it may, the distinction to make a recommendation belongs only to Prophet Muhammad صلى الله عليه وسلم who is the chief of the Messengers عليهم السلام and the imam (Leader) of the Prophet عليه السلام. According to some other ahadith, all the prophets عليهم السلام will not present any excuse at all, but say merely, "We are not qualified to discharge this great task."

ALL PROPHET عليه السلام **ARE INNOCENT:**All the Prophets عليهم السلام are innocent and free of sins, not only Prophet Muhammad صلى الله عليه وسلم. He is not even accused of any sin. The fact that Allah has forgiven all his sins first and last is interpreted by the ulama in different ways. But, the most correct interpretation is that Allah honours him in this way and his superior merit is declared in this way leaving aside the fact that he has committed no sin the calls for forgiveness.

PERMISSION TO MEET ALLAH: This is an implicit meaning of the Arabic words. If a

literal translation were made then it would be: will seek permission to enter the residence of Allah. This would mean 'the place granted by Him as reward namely, paradise.
But turpushti's explanation is more correct: 'to enter the residence of Allah's is to admitted to a place where no one is permitted to enter, where every supplication is granted, - where no screen or barrier lies between the admitted person and Allah. It is the place called Muqam Mahmood (or, the praiseworthy station). It is also called the Muqam Shafa (or, the rank of intercessor, or place of intercession). However, the question arises that Allah needs no residence. He may be called from any where. He hears the supplicant and grants his prayer then why will the Prophet صلى الله عليه وسلم go to the mahshar (to intercede for the people) to the place where Allah will grant the prayer and seek permission to present himself? The answer is that the mahshar will be governed by a protocol. Everyone will be treated according to his status. The Prophet صلى الله عليه وسلم will be an intercessor at that time, and will deserve to stand at a place of honour. Allah will inspire him to move away from a place where the people are fearful and terrorized to a calm place of honour and make supplication in peace and with concentration.
PRAISE & GLORIFY IN WORDS ALLAH TEACHES: The Prophet صلى الله عليه وسلم says use to praise and glorify Allah at that time Allah will teach them to me and make me pray in those words. They cannot be contemplated now, for, they would be according to the sanctity and peculiarity of the occasion. This is why that place is called maqam Hamd (station of praise) and maqam Mahmood (Praiseworthy station). This hadith is evidence that before making a recommendation to someone, one must first praise him to become familiar and to gain nearness and his attention and famous.
I WILL MAKE INTERCESSION: Qadi رحمه الله has said that according to one tradition narrated by Anas رضى الله عنه and Abu Hurayrah رضى الله عنه the Prophet صلى الله عليه وسلم will raise his head from prostration and praise and glorify Allah very much. Then, on receiving permission to make intercession, he will begin to call ummati, ummati (my ummah, my people)!
LIMIT WILL BE SPECIFIED: The words that Allah will specify a limit for him mean that Allah define for him the people for whom he may intercede. For instance, He might say, "Intercede for members of your ummah who were adulterers or fornicators, or who did not offer the salah, or who consumed wine, ..." Therefore, he will make intercession in this manner according to the limit set by Allah. Allah will say, 'I have approved your recommendation for the fornication," and so on for the other recommendations
WILL GET THEM ADMITTED TO PARADISE: The hadith says in the beginning that the people for whom the Prophet صلى الله عليه وسلم will hope to make recommendation will be those who are restrained in the place of gathering and are restless because of continuous standing. The Prophet صلى الله عليه وسلم will requested to get them relief from their ordeal. But, the portion in the hadith where it says that the Prophet's صلى الله عليه وسلم recommendation will be accepted with limitations mentions getting some condemned people out of help and having them admitted to paradise. This seeming contradiction may be explained in two ways:

(i) There will be two groups of the believers. One will be sent to hell directly while the other will be detained in the mahshar. The Prophet will get the latter admitted to paradise and then have the former released from hell and admitted to paradise. He mentioned only one of the two groups leaving the other to surmise.

(ii) The word used in the hadith is (نار) fire translated hell. But, it could literally

mean fire in reference to the terrible heat of that day in the scorching sun. The sun will be very near. The Prophet صلی اللہ علیہ وسلم will get them out of there and have them admitted to paradise. This answer is near facts. This is the great intercession (شفاعۃ عظمی) in which all the creatures will be helped to get relief from the ordeal at the mahshar where they would be standing in an endless predicament, for the reckoning to begin. Besides, it is this form of intercession that is reserved for the Prophet only. Its objective is to recommend to Allah to give relief to those people.

After that, there will be many recommendation by the Prophet صلی اللہ علیہ وسلم himself, other prophet علیہ السلام the awliya, the ulama, the righteous, the martyrs and the poor. This has been mentioned in the introduction to this chapter.

MAQAM MAHMOOD: The closing words (that this is the praiseworthy station) confirm that the (شفاعۃ عظمی) shafa uzma great intercession which the Quran mentioned as exclusive for the Prophet صلی اللہ علیہ وسلم is this very intercession at the mahshar.

It is so called because either one who stands here will praise it and recognize it, or the Prophet صلی اللہ علیہ وسلم will stand here and praise and glorify Allah. It could also be because all creatures first to last will praise the Prophet صلی اللہ علیہ وسلم for his receiving this honour.

THE PROPHET'S صلی اللہ علیہ وسلم INTERCESSION

(٥٥٧٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ الْقِيٰمَةِ مَاجَ النَّاسُ بَعْضُهُمْ فِيْ بَعْضٍ فَيَأْتُوْنَ اٰدَمَ فَيَقُوْلُوْنَ اشْفَعْ إِلٰى رَبِّكَ فَيَقُوْلُ لَسْتُ لَهَا وَلٰكِنْ عَلَيْكُمْ بِإِبْرَاهِيْمَ فَإِنَّهُ خَلِيْلُ الرَّحْمٰنِ فَيَأْتُوْنَ إِبْرَاهِيْمَ فَيَقُوْلُ لَسْتُ لَهَا وَلٰكِنْ عَلَيْكُمْ بِمُوْسٰى فَإِنَّهُ كَلِيْمُ اللّٰهِ فَيَأْتُوْنَ مُوْسٰى فَيَقُوْلُ لَسْتُ لَهَا وَلٰكِنْ عَلَيْكُمْ بِعِيْسٰى فَإِنَّهُ رُوْحُ اللّٰهِ وَ كَلِمَتُهُ فَيَأْتُوْنَ عِيْسٰى فَيَقُوْلُ لَسْتُ لَهَا وَلٰكِنْ عَلَيْكُمْ بِمُحَمَّدٍ فَيَأْتُوْنِيْ فَأَقُوْلُ اَنَا لَهَا فَاسْتَأْذِنُ عَلٰى رَبِّيْ فَيُؤْذَنُ لِيْ وَيُلْهِمُنِيْ مَحَامِدَ اَحْمَدُهُ بِهَا لَا تَحْضُرُنِي الْاٰنَ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ وَاَخِرُّ لَهُ سَاجِدًا فَيُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ تُسْمَعْ وَسَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ فَأَقُوْلُ يَا رَبِّ أُمَّتِيْ أُمَّتِيْ فَيُقَالُ انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِيْ قَلْبِهِ مِثْقَالُ شَعِيْرَةٍ مِّنْ إِيْمَانٍ فَأَنْطَلِقُ فَأَفْعَلُ ثُمَّ اَعُوْدُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ اَخِرُّ لَهُ سَاجِدًا فَيُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ تُسْمَعْ وَسَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ فَأَقُوْلُ يَا رَبِّ أُمَّتِيْ أُمَّتِيْ فَيُقَالُ انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِيْ قَلْبِهِ مِثْقَالُ ذَرَّةٍ اَوْ خَرْدَلَةٍ مِّنْ إِيْمَانٍ فَأَنْطَلِقُ فَأَفْعَلُ ثُمَّ اَعُوْدُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ اَخِرُّ لَهُ سَاجِدًا فَيُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ تُسْمَعْ وَسَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ فَأَقُوْلُ يَا رَبِّ أُمَّتِيْ أُمَّتِيْ فَيُقَالُ انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِيْ قَلْبِهِ اَدْنٰى اَدْنٰى اَدْنٰى مِثْقَالَ حَبَّةِ خَرْدَلَةٍ مِّنْ إِيْمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ فَأَنْطَلِقُ فَأَفْعَلُ ثُمَّ اَعُوْدُ الرَّابِعَةَ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ اَخِرُّ لَهُ سَاجِدًا فَيُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ تُسْمَعْ وَسَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ

فَأَقُوْلُ يَا رَبِّ ائْذَنْ لِيْ فِيْمَنْ قَالَ لَا إِلٰهَ إِلَّا اللّٰهُ قَالَ لَيْسَ ذٰلِكَ لَكَ وَلٰكِنْ وَعِزَّتِيْ وَجَلَالِيْ وَكِبْرِيَائِيْ وَعَظَمَتِيْ لَأُخْرِجَنَّ مِنْهَا مَنْ قَالَ لَا إِلٰهَ إِلَّا اللّٰهُ۔ (متفق عليه)

5573. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم, "When the day of resurrections comes, the people will be desperate (not able to contain themselves). They will go to Aadam عليه السلام and request him to intercede with his Lord for them. He will express his incapability and advise them to go to Ibrahim عليه السلام, the friend of the All-Merciful (Allah). They will go to Ibrahim عليه السلام but he too will express inability and advise them to go to Musa عليه السلام who is Kaleem Allah (the one with whom Allah spoke). They will go to Musa عليه السلام, but he too will express his inability and advise them to go to Eesa عليه السلام who is Allah's spirit and word. They will go to Eesa عليه السلام but he too will express his inability and advise them to come to me (Muhammad). They will come to me and I shall confirm my ability (to do it) and I shall seek permission to come before my Lord. He will grant me permission and will teach me some words of praise which I do not know now. I shall praise him in those words and go down in prostration. It will be said that I should raise my head and if I should speak I will be heard, and make a supplication it will be granted, and make an intercession it will be given. So, I shall say, 'My Lord, my ummah, my ummah.' I will be told to go and get out of hell such people whose heart have faith as much as a grain of barley. I shall go and do it.

Then, I shall come back and praise him in those words again and go down in prostration. It will be said, 'Muhammad, raise your head. Speak, you will be heard! Supplicate, you will get it! Intercede, it will be accept ed.' I shall say again, 'My Lord, my ummah, my ummah!' I shall be commanded to go and get out of hell those whose hearts have faith as much as a grain of mustard see. I shall go and do it.

Then, I shall come back and praise Him in those words again and go down in prostration. It will be said that I should raise my head and speak so that I shall be heard, and make a supplication which would be granted, and intercede so that it would be accepted. I shall pray, 'O my Lord, my ummah, my ummah.' I shall be commanded to go and get out of hell such people whose hearts have as much faith as the smallest – nay the smallest – nay eh smallest (of small) grain of mustard-seed. I shall go and do it.

Then, I shall come back a fourth time and praise Him in those words again and go down in prostration. It will be said, 'Muhammad, raise your head, speak, you will be heard! Supplicate, you will be granted! Intercede, you will be given!' I shall again appeal, 'My Lord, grant me permission for those who have said (لا اله الا الله) (there is no God but Allah).' He will say, 'That is not for you! But, by My Might, My Glory Greatness and My Omnipotence, I shall certainly get out of it (hell) whose has said (لا اله الا الله) – There is no God but Allah." [1]

COMMENTARY: As for the words about anyone having faith as much a grain of ....., this means the results of faith like goodness, etc. The ulama differ on the exact meaning of it and this thing has been debated and, discussed at length by them. We have thrown light on it in the Book of faith and elsewhere (in Mazahir Haq).

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[1] Bukhari # 7501, Muslim # 326-193.

As stated these words mean results of faith like goodness, etc. They grow in the heart through the light of faith and conviction and of Divine awareness. This cannot be said to apply to true faith because true faith is conviction of the heart and confirmation by the tongue. It cannot be divided into parts. It cannot increase and decrease.

This hadith speaks of those who have said that there is no God but Allah and have no good deeds in their records of deeds apart from reciting this expression sometime. In fact, some may have recited it only once in their life. Recommendation must be made for them on the hope that reciting of the kalimah (لا اله الا الله) by the tongue is also a piety after all. Allah does not ignore any piety howsoever insignificant or small. Rather, he does reward it some time or other. According to a hadith (من قال لا اله الا الله دخل الجنة) (He who recites the kalimah - there is no God but Allah - will enter paradise.)

Teebi رحمه الله said that this is evidence that the words like faith as much as grain of barley, etc. Do not refer to faith or conviction of the heart but they refer to goodness, piety, etc that grow in the heart as fruit of faith.

If anyone has no piety is his credit beyond saying (لا اله الا الله) then the prophet صلى الله عليه وسلم has not disallowed to intercede for him. He could intercede and Allah will approve his intercession. But, it is not his responsibility to get him released from hell.

Secondly these words also mean that surely Allah will get him out of paradise, but that would not be because of the prophet's صلى الله عليه وسلم recommendation. Rather, Allah will do it become of His favour and mercy and to demonstrate that He himself wishes to release him from hell.

Therefore, the deliverance from hell of a believer who has never in his life performed a pious deed is outside the ambit of intercession. Rather, that will be done only because of Allah's kindness and favour.

However, this seems to contradict the next hadith (# 5474) of Sayyiduna Abu Hurayrah رضى الله عنه.

If the first meaning is followed then there is no contradiction in the two ahadith because Allah will bring out that person from hell on the intercession of the Prophet صلى الله عليه وسلم.

If the second meaning is taken then it is presumed that the persons who recited the kalimah did believe in their prophet صلى الله عليه وسلم but had not done any pious work. They were deserving of hell because of their evil deeds. And, the next hadith (# 5474) is about those people who may have done both deeds may have outweighed the good deeds making him liable to be consigned to hell.

THE FORTUNATE ONE

(٥٥٧٤) وَعَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ خَالِصًا مِنْ قَلْبِهٖ اَوْ نَفْسِهٖ۔ (رواه البخارى)

5574. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "On the day of resurrection, the person who will be most fortunate because of my intercession will be the one who had said (in the world) (لا اله الا الله) – 'there is no God but Allah' sincerely from his heart or from his soul."[1]

COMMENTARY: The 'or' between 'his heart' and 'his soul' is spoken by the narrator to express his doubt on which of the two he had heard. However, soul too means heart.

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[1] Bukhari # 99.

The word sincerely implies 'from the care of his heart, sincerely.' Because sincerely can only be from the core of the heart. It is like saying, ;I saw it with my eye,' or 'I heard it with my ears.'
If anyone is not a monotheist then he will not benefit by the Prophet's intercession. On, he may be a person who has no such deed in his record of deeds which qualities him for mercy and deliverance from hell. Clearly, this sort of a person will be most needy of intercession and he will benefit from it most.

MORE ABOUT INTERCESSION

(٥٥٧٥) وَعَنْهُ قَالَ أُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِلَحْمٍ فَرُفِعَ إِلَيْهِ الذِّرَاعُ وَكَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا نَهْسَةً ثُمَّ قَالَ أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ يَوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ وَتَدْنُو الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لَا يُطِيْقُوْنَ فَيَقُوْلُ النَّاسُ أَلَا تَنْظُرُوْنَ مَنْ يَشْفَعُ لَكُمْ إِلٰى رَبِّكُمْ فَيَأْتُوْنَ اٰدَمَ وَذَكَرَ حَدِيْثَ الشَّفَاعَةِ وَقَالَ فَأَنْطَلِقُ فَاٰتِيْ تَحْتَ الْعَرْشِ فَأَقَعُ سَاجِدًا لِرَبِّيْ ثُمَّ يَفْتَحُ اللّٰهُ عَلَيَّ مِنْ مَحَامِدِهٖ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ اللّٰهُ لِأَحَدٍ قَبْلِيْ ثُمَّ قَالَ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ سَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ فَأَرْفَعُ رَأْسِيْ فَأَقُوْلُ أُمَّتِيْ يَا رَبِّ أُمَّتِيْ يَا رَبِّ أُمَّتِيْ يَا رَبِّ فَيُقَالُ يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لَّا حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ شُرَكَاءُ النَّاسِ فِيْمَا سِوٰى ذٰلِكَ مِنَ الْأَبْوَابِ ثُمَّ قَالَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيْعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَهَجَرَ۔ (متفق عليه)

5575. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that once some meat was brought to the Prophet صلی اللہ علیہ وسلم and he was offered the foreleg. This was what he liked much. He bit off from it. Then he said, "I shall be the chief of all mankind on the day of resurrection – a day when mankind shall stand before the Lord of the worlds,[1] and the sun will draw near. The people will go through hardship and anxiety such as they will be unable to endure. So they will say to each other, 'why do you not look for someone who may intercede for you with your Lord?' So, they will come to Aadam علیہ السلام." Then, the Prophet صلی اللہ علیہ وسلم (or Abu Hurayrah) رضی اللہ عنہ mentioned the hadith of the intercession. Then he said, "So, I shall go till I come below the throne, and go down in prostration before my Lord. Then Allah will disclose to me words of praise for Him and the best from the glorifying him such as He had not disclosed to anyone before me. Then He will say, 'O Muhammad, raise your head. Supplicate and you will be given. Make intercession and it will be accepted.' So, I shall raise my head, and pray. My Lord, my ummah! My Lord, my ummah! My Lord, my ummah!' It will be said, 'O Muhamamd, admit from your ummah those whose reckoning is not taken through the right gate of paradise and they may (rightfully) enter through other gates too alongwith other people.'"
Thereafter, he said, "By Him in whose hand is my soul, the distance between every two gate-posts of the gates of paradise is like the distance between Makkah and Hajar."[2]

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[1] Quran # 83:6.
[2] Bukhari # 4712, Muslim # 193-327.

COMMENTARY: The word [(الناس) – the people] in 'I shall be the chief...' stands for all mankind. This includes the Prophets عليهم السلام too. This is confirmed by the words of the prophet صلى الله عليه وسلم in another hadith (# 5741, 5761):

انا سيد ولد ادم يوم القيامة الخ

(I will be the chief of the children of Aadam عليه السلام ion the day of resurrection).
He said this because of the honour he will be given on that day and will gain utmost nearness and love. On that day, everyone will depend on his intercession when all mankind will be extremely worried and in bad spirits. They will come to him ultimately to seek his intercession.
In this hadith, the prophet صلى الله عليه وسلم is quoted as saying, 'I shall come beneath the Throne of Allah." But, in a previous hadith (# 5572), he says,..." will seek permission to come before Him (or, in His residence). Allah s abode is paradise which is below the throne of Allah. Hence, both traditions agree.
The Prophet صلى الله عليه وسلم repeat ed his prayer, 'O my Lord, my ummah! Three times to lay stress. It also resembles the previous hadith (# 5573) in which he come to Allah again and again to intercede for different groups of people.
The right gate of paradise will be allotted exclusively to those who are to be admitted to paradise without reckoning. No one else will go by it though these people may use any of the other gates too.
Hajar is to the east of the Arabian peninsula at its coast This region is now called Ahsad. In ancient times, this region was called Bahrain.
The distance of the gate posts of the gates of paradise is not meant to be specified as the distance between Hajar and Makkah. Rather it is to say that the gate is very large.

FAITHFULNESS & BONDS OF KINSHIP

(٥٥٧٦) وَعَنْ حُذَيْفَةَ فِيْ حَدِيْثِ الشَّفَاعَةِ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَتُرْسَلُ الْاَمَانَةُ وَالرَّحِمُ فَتَقُوْمَانِ جَنْبَتَيِ الصِّرَاطِ يَمِيْنًا وَّشِمَالًا۔ (رواه مسلم)

5576. Sayyiduna Hudhayfah رضى الله عنه narrated that in the hadith about intercession Allah's Messenger صلى الله عليه وسلم also said (subsequently), "Faithfulness (or trustworthiness) and bonds of kinship will be sent. They will stand to the either side of the sirat – right and left."[1]

COMMENTARY: Faithfulness is to give rights to the people for their properties, etc. bonds of kinship is to keep them joined. It is necessary to be careful about both these things. Both these things will give testimony for those who observed them and protest against those who were directly about them in this world. Thus, both kinds of people will be recognized in that next world.This hadith encourages people to be mindful about them and not be derelict in observing them.

INTERCESSION WILL BE ACCEPTED

(٥٥٧٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَلَا قَوْلَ اللّٰهِ تَعَالٰى فِيْ اِبْرَاهِيْمَ

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[1] Muslim # 129-195.

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَقَالَ عِيسَى إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ فَرَفَعَ يَدَيْهِ فَقَالَ اللّٰهُمَّ أُمَّتِي أُمَّتِي وَ بَكَى فَقَالَ اللّٰهُ تَعَالَى يَا جِبْرَئِيلُ اذْهَبْ إِلَى مُحَمَّدٍ وَّرَبُّكَ أَعْلَمُ فَاسْئَلْهُ مَايُبْكِيْهِ فَأَتَاهُ جِبْرَئِيلُ فَسَأَلَهُ فَأَخْبَرَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَا قَالَ فَقَالَ اللّٰهُ لِجِبْرَئِيلَ اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ إِنَّا سَنُرْضِيْكَ فِيْ أُمَّتِكَ وَلَا نَسُوْئُكَ۔ (رواه مسلم)

5577. Sayyiduna Abdullah ibn Amr ibn Aas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم recited (to them) the words of Allah, the great, about prophet Ibrahim علیہ السلام (which he will submit about his people):

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي

{My Lord, surely they have led astray many among mankind; whosoever follows me, surely he is of me.} (14:36)
Then he recited the words (of Allah) about prophet Easa علیہ السلام!

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ

{If you chastise them, surely they are your slaves...} (5:18)
Then, he (the Prophet) صلی اللہ علیہ وسلم raised his hands and prayed:

اللّٰهُمَّ أُمَّتِي أُمَّتِي

(O Allah my ummah, my ummah)! And wept.
Allah, the great, said, 'O Jibril, go to Muhammad, - and your Lord knows best - ask him, 'what makes you weep?"
Jibril علیہ السلام came to him and asked him. Allah's Messenger صلی اللہ علیہ وسلم informed him what he had said (being fearful for his ummah). So, Allah said to Jibril علیہ السلام, "Go to Muhammad and tell him, 'Surely, we shall please you concerning your ummah and shall not disappointed you."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم made this supplication and wept on recalling the words of Prophet Ibrahim علیہ السلام and Prophet Eesa علیہ السلام to Allah about their respective peoples. He was worried how his own ummah would fare. So, he prayed to Allah to forgive his ummah.

Allah Mighty and Glorious, told the Prophet صلی اللہ علیہ وسلم that he would please him concerning his ummah. What would please him? According to some ahadith, the Prophet صلی اللہ علیہ وسلم said, "I shall not be pleased till Allah, the Glorious forgive each member of my ummah." What were honour may this ummah expect? Hence, it is most necessary that we become members of his ummah in the true sense of the word. We must keep our belief correct. Only this is the difficulty and nothing else:

خاك اوباش بادشاہی کن　　　آب اوباش ہرچہ خواہی کن

We learn from this hadith that the prophet صلی اللہ علیہ وسلم was very concerned about his ummah. He loved them dearly and had their good in his mind. He wished that they should

[1] Muslim # 202-346.

be guided on the straight path.
Moreover, Allah has assured him that He would please him on their account. Furthermore, this hadith demonstrates the greatness and high standing of the Prophet صلى الله عليه وسلم.

MORE ABOUT INTERCESSION

(٥٥٧٩،٥٥٧٨) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ اَنَّ نَاسًا قَالُوْا يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ نَرٰى رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَعَمْ هَلْ تُضَآرُّوْنَ فِيْ رُؤْيَةِ الشَّمْسِ بِالظَّهِيْرَةِ صَحْوًا لَّيْسَ مَعَهَا سَحَابٌ وَّهَلْ تُضَآرُّوْنَ فِيْ رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ صَحْوًا لَّيْسَ فِيْهَا سَحَابٌ قَالُوْا لَا يَا رَسُوْلَ اللّٰهِ قَالَ مَا تُضَآرُّوْنَ فِيْ رُؤْيَةِ اَحَدِهِمَا اِذَا كَانَ يَوْمَ الْقِيَامَةِ اَذَّنَ مُؤَذِّنٌ لِيَتَّبِعْ كُلُّ اُمَّةٍ مَا كَانَتْ تَعْبُدُ فَلَا يَبْقٰى اَحَدٌ كَانَ يَعْبُدُ غَيْرَ اللّٰهِ مِنَ الْاَصْنَامِ وَالْاَنْصَابِ اِلَّا يَتَسَاقَطُوْنَ فِي النَّارِ حَتّٰى اِذَا لَمْ يَبْقَ اِلَّا مَنْ كَانَ يَعْبُدُ اللّٰهَ مِنْ بَرٍّ وَّفَاجِرٍ اَتَاهُمْ رَبُّ الْعَالَمِيْنَ قَالَ فَمَا ذَا تَنْظُرُوْنَ يَتْبَعُ كُلُّ اُمَّةٍ مَا كَانَتْ تَعْبُدُ قَالُوْا يَا رَبَّنَا فَارَقْنَا النَّاسَ فِي الدُّنْيَا اَفْقَرَ مَا كُنَّا اِلَيْهِمْ وَلَمْ نُصَاحِبْهُمْ وَفِيْ رِوَايَةِ اَبِيْ هُرَيْرَةَ فَيَقُوْلُوْنَ هٰذَا مَكَانُنَا حَتّٰى يَاْتِيَنَا رَبُّنَا فَاِذَا جَآءَ رَبُّنَا عَرَفْنَاهُ وَفِيْ رِوَايَةِ اَبِيْ سَعِيْدٍ فَيَقُوْلُ هَلْ بَيْنَكُمْ وَبَيْنَهُ اٰيَةٌ فَعَرِفُوْنَهُ فَيَقُوْلُوْنَ نَعَمْ فَيُكْشَفُ عَنْ سَاقٍ فَلَا يَبْقٰى مَنْ كَانَ يَسْجُدُ لِلّٰهِ تَعَالٰى مِنْ تِلْقَآءِ نَفْسِهٖ اِلَّا اَذِنَ اللّٰهُ لَهٗ بِالسُّجُوْدِ وَلَا يَبْقٰى مَنْ كَانَ يَسْجُدُ اِتِّقَآءً وَّرِيَآءً اِلَّا جَعَلَ اللّٰهُ ظَهْرَهٗ طَبَقًا وَاحِدَةً كُلَّمَآ اَرَادَ اَنْ يَّسْجُدَ خَرَّ عَلٰى قَفَاهُ ثُمَّ يُضْرَبُ الْجِسْرُ عَلٰى جَهَنَّمَ وَتَحِلُّ الشَّفَاعَةُ وَيَقُوْلُوْنَ اَللّٰهُمَّ سَلِّمْ سَلِّمْ فَيَمُرُّ الْمُؤْمِنُوْنَ كَطَرْفِ الْعَيْنِ وَكَالْبَرْقِ وَكَالرِّيْحِ وَكَالطَّيْرِ وَكَاَجَاوِيْدِ الْخَيْلِ وَالرِّكَابِ فَنَاجٍ مُسَلَّمٌ وَّمَخْدُوْشٌ مُّرْسَلٌ وَّمَكْدُوْسٌ فِيْ نَارِ جَهَنَّمَ حَتّٰى اِذَا خَلَصَ الْمُؤْمِنُوْنَ مِنَ النَّارِ فَوَالَّذِيْ نَفْسِيْ بِيَدِهٖ مَا مِنْ اَحَدٍ مِّنْكُمْ بِاَشَدَّ مُنَاشَدَةً فِي الْحَقِّ قَدْ تَبَيَّنَ لَكُمْ مِنَ الْمُؤْمِنِيْنَ لِلّٰهِ يَوْمَ الْقِيَامَةِ لِاِخْوَانِهِمُ الَّذِيْنَ فِي النَّارِ يَقُوْلُوْنَ رَبَّنَا كَانُوْا يَصُوْمُوْنَ مَعَنَا وَيُصَلُّوْنَ وَيَحُجُّوْنَ فَيُقَالُ لَهُمْ اَخْرِجُوْا مَنْ عَرَفْتُمْ فَيُحَرَّمُ صُوَرُهُمْ عَلَى النَّارِ فَيُخْرِجُوْنَ خَلْقًا كَثِيْرًا ثُمَّ يَقُوْلُوْنَ رَبَّنَا مَا بَقِيَ فِيْهَآ اَحَدٌ مِّمَّنْ اَمَرْتَنَا بِهٖ فَيَقُوْلُ ارْجِعُوْا فَمَنْ وَجَدْتُّمْ فِيْ قَلْبِهٖ مِثْقَالَ دِيْنَارٍ مِنْ خَيْرٍ فَاَخْرِجُوْهُ فَيُخْرِجُوْنَ خَلْقًا كَثِيْرًا ثُمَّ يَقُوْلُ ارْجِعُوْا فَمَنْ وَجَدْتُّمْ فِيْ قَلْبِهٖ مِثْقَالَ نِصْفِ دِيْنَارٍ مِنْ خَيْرٍ فَاَخْرِجُوْهُ فَيُخْرِجُوْنَ خَلْقًا كَثِيْرًا ثُمَّ يَقُوْلُوْنَ رَبَّنَا لَمْ نَذَرْ فِيْهَا خَيْرًا فَيَقُوْلُ اللّٰهُ شَفَعَتِ الْمَلٰٓئِكَةُ وَشَفَعَ النَّبِيُّوْنَ وَشَفَعَ الْمُؤْمِنُوْنَ وَلَمْ يَبْقَ اِلَّا اَرْحَمُ الرَّاحِمِيْنَ فَيَقْبِضُ قَبْضَةً مِّنَ النَّارِ فَيُخْرِجُ مِنْهَا قَوْمًا لَّمْ يَعْمَلُوْا خَيْرًا قَطُّ قَدْ عَادُوْا حُمَمًا فَيُلْقِيْهِمْ فِيْ نَهْرٍ فِيْ اَفْوَاهِ الْجَنَّةِ يُقَالُ لَهٗ نَهْرُ الْحَيٰوةِ فَيَخْرُجُوْنَ كَمَا تَخْرُجُ الْحِبَّةُ فِيْ حَمِيْلِ السَّيْلِ فَيَخْرُجُوْنَ كَاللُّؤْلُوءِ فِيْ رِقَابِهِمُ الْخَوَاتِمُ فَيَقُوْلُ

اَهْلُ الْجَنَّةِ هٰؤُلَاءِ عُتَقَاءُ الرَّحْمٰنِ اَدْخَلَهُمُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوْهُ وَلَا خَيْرٍ قَدَّمُوْهُ فَيُقَالُ لَهُمْ لَكُمْ مَا رَاَيْتُمْ

وَمِثْلُهُ مَعَهُ۔ (متفق عليه)

5578. Sayyiduna Abu Sa'eed narrated that some people asked, "O Messenger of Allah, shall we see our Lord on the day of resurrection?" Allah's Messenger صلی اللہ علیہ وسلم said, Yes. Do you find any difficulty in seeing the sun at noon when it is clearly visible and there are no clouds (to obstruct its view)? And, do you find any difficulty in seeing the moon on the fourteenth night (of a lunar month) when it is visible and there are no clouds (to prevent its view)?" They submitted, "No O Messenger of Allah." He said, "You will have no difficulty in having the vision of Allah on the day of resurrection just as you have no difficulty in seeing any of them." When it is the day of resurrection, a mu'adhdhin will call, 'Let every ummah follow that which they had been worshiping.'

Then, no one will remain who worshipped others than Allah, like idols and stones but will fall into hell one after the other. When no one will remain except those who worshiped Allah, be they the pious and the sinful, the Lord of the worlds will come t o them and will ask, 'What are you waiting for? Everyone is pursuing whatever he was worshipping (and you, too, should pursue whoever you worshiped). They will say, 'We remained apart from the people (who worshipped others beside you (in the world though we had great need of them. We did not keep with them.'"

5579. Sayyiduna Abu Hurayrah's صلی اللہ علیہ وسلم narration has that they will say, "This is our place till our Lord comes to us. Indeed, when our Lord will come to us, we shall recognize him."

Sayyiduna Abu Sa'eed's رضی اللہ عنہ narration has that He (Allah) will ask, "In there a sign between you and him by which you will recognize Him?" They will say, "Yes!" Then the shank will be uncovered. (This expression has been explained previously to mean things will be made clear). Then Allah will enable everyone to perform prostration and permit him who had prostrated himself in the world (for Allah's Sake) to prostrate himself. But, he who had prostrated himself (in the world) out of fear (for himself) or Ostentatiously will have back made by Allah into a single piece (like a plank). So whenever he tries to prostrate himself, he will fall back on his neck.

Then the sirat (Or bridge) will be set up over hell (right over its centre and permission will be given for intercession. So, they (meaning, all the Prophets) will pray, (اَللّٰهُمَّ سَلِّمْ سَلِّمْ) (O Allah let them go over it safely!)

The believers will go over it (according to their piety and sincerity) within the twinkling of an eye, at lightning speed, like (a swift) wind, like a (speedy) bird, like a (galloping) horse or a (fast) camel. Some will escape (the fire and go over it safely). Some will manage to cross over with a wound. (Some will (be hurt badly and) thrown into hell.)

When the believers are safe from the fire of hell, I swear by Him in whose hand is my soul, none of you makes as much effort for an obvious, proved right as the believers will do on the day of resurrection before Allah to get their (believing) brothers released from hell. They will pray, "O our Lord, they used to fast along

with us, offer salah and perform hajj.' They will be told 'Bring our (of it) hose whom your recognize.' The fire (of hell) will be forbidden to (burn) their faces and they will fetch out (of it) a large number of people. They will submit, 'O our Lord, none of those about whom you gave us command remains therein. He will order them to go again bring our those is whose heart they could find so much as a dinar of piety when they will bring out very many people (of that description), He will command them to go again and get out such as a whose hearts they find piety as much as half a dinar. They will (obey and) bring our very many such people and He will send them back to bring out such as in whose heart they detect piety of an atom's worth. They will bring out a large number of (such) people and submit, 'O our lord, we have not left therein any good at all.'

Allah will say, 'The angels have interceded. The prophets have interceded. The believers have interceded. And none but the Ar-ham ur Rahimeen (the Most merciful of those who show mercy) remains." He will take a handful from hell and bring out such people who had never done any good. They will have turned into charcoal. He will cast them into a river outside the gate of paradise, called the River of Life (nahr ul hayah). They will emerge as a seed rises from the litter carriage away by a flood and will sprout like pearls with seals on their necks. The dwellers of paradise will remarks' 'They are the (fortunate) ones whom the most merciful has set free. He has brought them into paradise though they have done no good and have sent forward no piety.

Then they (the freed ones) will be told, "Your is what you see and the like of it with it!."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم assured his sahabah that on the day of resurrect ion, they will see Allah when they are in the place of standing which is where all creatures will stand in the place of gathering Men and women, everyone will see Allah. In fact some authorities say that even the hypocrites and disbelievers will see Allah once after which they will be made unable to see Him. Then they will be deprived of His vision for ever. But the possibility of the hypocrites and disbelievers having an opportunity to see Allah is not certain. Rather, it is debated because the noble Quran says:

كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ

{Nay, surely on that Day they shall be veiled from their Lord} (83:15)

WOMEN: Suyuti رحمه الله said that there is a consensus of opinion that Allah's sight will be available to all the Prophets عليهم السلام Messengers عليهم السلام, the Siddiqs and all the male believers of this ummah, regularly. As for the believing women, there are three opinions:

(i) They will not see Allah there.
(ii) They will also see him regularly.
(iii) They will not see Him every day, but see Him on specified days, like eed, etc.

ANGELS: There are two opinions about the angels.

(i) They will not see Allah.
(ii) They will be able to see Allah regularly.

JINNS: There are differing opinion about the jinns being able to see Allah

VISION WITHOUT DIFFICULTY: The Prophet صلى الله عليه وسلم has assured us that we shall be able to see Allah without difficulty. He compared it with the view of the sun or full moon

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[1] Bukhari # 2439, Muslim # 302-183.

which everyone can see without hustle and bending or stretching oneself to look at it. In the same way, there will be no difficulty in seeing Allah we might say in passing that the ulama have said that the sight of Allah mentioned here is apart from His sight in paradise that will be available to the believers as a token of honour for them. This sight will be merely as a trial and examination to put apart those who had worshipped Allah in the world and those who had worshiped others than Allah. This means that people will be put to test even ion the hereafter and this will go on till reckoning is over and the final judgement is passed against every individual, to reward some and to punish some. Though the hereafter is the able of requital yet sometimes people will have to go through trial. It is like this world which is the abode of trial and examination yet sometimes reward and punishment is given here too. Allah says:

وَمَآ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ

{And whatever of misfortune befalls you, it is for what your own hands have earned..} (42:30)

IDOLS & STONES: Those people who worshipped idols and stones.. The stones were put up at particular places with the sole purpose to adore them like idols. Though the word 'stone' is used, yet it might be anything else, like wood, etc. They were worshipped and offerings were made to them.

COMING OF THE LORD: The coming of the Lord to them is mentioned in this hadith. We cannot say about the nature of it but we must believe it as spoken without trying to examine its nature and must also believe that Allah is free of movement of any kind as might be imagined in anyone's coming. It is one of the Mutashabihat (an allegorical statement). It is binding on us not to involve ourselves in such things. The facts are known only to Allah and we must leave them to Him. However, some explanations are offered for the coming of the Lord. For example, one of His angel come, or His command will be received as is indicated in the next sentence.

UNCOVERING THE SHIN: The uncovering of the shin or shank implies 'removal of fear and anxiety.' Or, it implies 'seeing a mighty light.' 'a company of the angels being seen.' However, it is best to avoid looking into it for a meaning, and to leave it as known only to Allah.

Nawami رحمه الله reduced from this portion of the hadith (where the shin is said to be uncovered, the command is given to prostrate as a result of which some people will prostrate and some will be unable to do it) that even the hypocrites will see Allah (Sharh Muslim). However if we look at it deeply then this idea seems hollow because the hadith does not say it explicitly. It only says that Allah will remove the screen before His slaves among whom one the sincere believers and hypocrites too. Then He will try them by instructing them to prostrate themselves. Only the sincere ones will prostrate themselves but the hypocrites will be unable to do so. Hence, this certainly does not prove that the hypocrites too will be favoured by the version of Allah.

THE SIRAT: The believers will go past the sirat commensurate with the nature of their worldly lives. Some will go past it easily the sincerely ones) while some others will face difficulty of varying degrees. Hence, it is like the straight path (صراط مستقيم)of religion. Some of the believers will make it to the other side after receiving wounds. This might means that before they make it to the other side they will be hurt at the sirat. Itself because of their sin or they might fall down into hell and, other they have suffered their punishment, they will be sent to paradise.

Some Muslims will be thrown into hell because of their sins. They will go through an agony at the sirat and then fall down into hell. There, they will undergo punishment for as long as Allah wills. According to some versions they will be fettered at their hands and feet and thrown into hell one over the other. According to Teebi رحمه الله, they will be taken out of hell after completing their sentence, or when Allah remove them because of mercy and favour, or when someone intercedes for them.

Believers will not remain in hell forever, as stated in the preceding lines. Moreover, when they are admitted to paradise, they will intercede with Allah strongly for those believers who remain in hell because of their sins and suffer punishment. They may not have been able to free themselves from hell because of their many sins.

Then the Prophet صلى الله عليه وسلم said, "You will make a very strong demand from your Lord for the release from hell of your Muslim brothers - stronger than you make for your rights from anyone over whom you have your right. You will beseech Allah and try your best to the limit of your ability to please him.

So, they will be sent to bring out their man and for this purpose they will have to go there. The fire of hell will be disallowed to burn them or hurt them in any way, not even blacken their faces. Thus they will bring their men out of hell whose faces will be clear and untouched by fire, so they will have no difficulty in recognizing them.

DINAR'S WORTH OF PIETY: This sentence and such others by their use of piety, refer to that which is beyond faith, because faith itself is indivisible and it cannot increase or decrease. 'Only such piety as follows from faith may be divided into parts and may increase or decrease. It is a separate entity. So, piety with a dinar, or less than that, implies even a little piety through an ordinary righteous deed that issues from the heart, like a quiet dhikr or remembrance of Allah, being kind to a poor person, fear of Allah or resolving to give charity. These people were to be brought out of hell.

WHO NEVER DID ANY GOOD: This also means people who never did anything good or pious deed beyond their belief. The most merciful would get them out of hell merely because of His mercy. These people will be believers but would have done nothing good or pious. They are those who do not qualify for intercession from anyone at all.

SEALS ON NECKS: Seals on their necks' will be some peculiar garlands or necklaces in their necks. They will be recognized because of them.

BURNT OUT BY HELL RESTORED

(٥٥٨٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ اَهْلُ الْجَنَّةِ الْجَنَّةَ وَاَهْلُ النَّارِ النَّارَ يَقُوْلُ اللّٰهُ تَعَالٰى مَنْ كَانَ فِيْ قَلْبِهٖ مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ مِّنْ اِيْمَانٍ فَاَخْرِجُوْهُ فَيُخْرَجُوْنَ قَدْ امْتُحِشُوْا وَعَادُوْا حُمَمًا فَيُلْقَوْنَ فِيْ نَهْرِ الْحَيٰوةِ فَيَنْبُتُوْنَ كَمَا يَنْبُتُ الْحِبَّةُ فِيْ حَمِيْلِ السَّيْلِ اَلَمْ تَرَوْا اَنَّهَا تَخْرُجُ صَفْرَآءَ مُلْتَوِيَةً۔ مُتَّفَقٌ عَلَيْهِ۔

5580.Sayyiduna Abu Sa'eed Khudri رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "when the deserving of paradise enter paradise and the deserving of hell enter hell, Allah, the Glorious, will say (to the Prophet) or the intercessors or the angels), 'Get out (of hell) everyone who h as in his heart faith (meaning, piety or good) equal to a grain of mustard seed.' They will be brought out (and will have

been) burned and reduced to charcoal. So they will be thrown into the river of life and will sprout as a seed grows in the dregs drown by a flood Have you not observed it? It springs out yellow and bent."[1]

COMMENTARY: This hadith throws light on the previous hadith (# 5578-79) on its words that the Most Merciful will bring out a handful of people from hell who had never done any good. In that hadith, the some people are meant who are faithful though their record of deeds lacks good and pious deeds. It is necessary to make it clear because that hadith gives the impression that the people brought out by the handful will be disbelievers.
The entire ummah is agreed that no disbeliever will ever be taken out of hell.

RELIEF TO INMATES OF HELL

(٥٥٨١) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّاسَ قَالُوْا يَا رَسُوْلَ اللّٰهِ هَلْ نَرٰى رَبَّنَا يَوْمَ الْقِيَامَةِ فَذَكَرَ مَعْنٰى حَدِيْثِ اَبِيْ سَعِيْدٍ غَيْرَ كَشْفِ السَّاقِ وَقَالَ يُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَانَيْ جَهَنَّمَ فَاَكُوْنُ اَوَّلَ مَنْ يَّجُوْزُ مِنَ الرُّسُلِ بِاُمَّتِهٖ وَلَا يَتَكَلَّمُ يَوْمَئِذٍ اِلَّا الرُّسُلُ وَ كَلَامُ الرُّسُلِ يَوْمَئِذٍ اَللّٰهُمَّ سَلِّمْ سَلِّمْ وَفِيْ جَهَنَّمَ كَلَالِيْبُ مِثْلُ شَوْكِ السَّعْدَانِ لَا يَعْلَمُ قَدْرَ عِظَمِهَا اِلَّا اللّٰهُ تَخْطَفُ النَّاسَ بِاَعْمَالِهِمْ فَمِنْهُمْ مَنْ يُّوْبَقُ بِعَمَلِهٖ وَمِنْهُمْ مَنْ يُّخَرْدَلُ ثُمَّ يَنْجُوْا حَتّٰى اِذَا فَرَغَ اللّٰهُ مِنَ الْقَضَاءِ بَيْنَ عِبَادِهٖ وَاَرَادَ اَنْ يُّخْرِجَ مِنَ النَّارِ مَنْ اَرَادَ اَنْ يُّخْرِجَهٗ مِمَّنْ كَانَ يَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ اَمَرَ الْمَلٰئِكَةَ اَنْ يُّخْرِجُوْا مَنْ كَانَ يَعْبُدُ اللّٰهَ فَيُخْرِجُوْنَهُمْ وَيَعْرِفُوْنَهُمْ بِاٰثَارِ السُّجُوْدِ وَحَرَّمَ اللّٰهُ عَلَى النَّارِ اَنْ تَاْكُلَ اَثَرَ السُّجُوْدِ فَكُلُّ ابْنِ اٰدَمَ تَاْكُلُهُ النَّارُ اِلَّا اَثَرَ السُّجُوْدِ فَيُخْرِجُوْنَ مِنَ النَّارِ قَدِامْتَحَشُوْا فَيُصَبُّ عَلَيْهِمْ مَاءُ الْحَيٰوةِ فَيَنْبُتُوْنَ كَمَا تَنْبُتُ الْحِبَّةُ فِيْ حَمِيْلِ السَّيْلِ وَيَبْقٰى رَجُلٌ بَيْنَ الْجَنَّةِ وَالنَّارِ وَهُوَ اٰخِرُ اَهْلِ النَّارِ دُخُوْلًا بِ الْجَنَّةِ مُقْبِلٌ بِوَجْهِهٖ قِبَلَ النَّارِ فَيَقُوْلُ يَا رَبِّ اصْرِفْ وَجْهِيْ عَنِ النَّارِ وَقَدْ قَشَبَنِيْ رِيْحُهَا وَاَحْرَقَنِيْ ذَكَاؤُهَا فَيَقُوْلُ هَلْ عَسَيْتَ اَنْ اَفْعَلَ ذٰلِكَ اَنْ تَسْئَلَ غَيْرَ ذٰلِكَ فَيَقُوْلُ لَا وَعِزَّتِكَ فَيُعْطِي اللّٰهَ مَاشَآءَ اللّٰهُ مِنْ عَهْدٍ وَّ مِيْثَاقٍ فَيَصْرِفُ اللّٰهُ وَجْهَهٗ عَنِ النَّارِ فَاِذَآ اَقْبَلَ بِهٖ عَلَى الْجَنَّةِ وَرَاٰى بَهْجَتَهَا سَكَتَ مَاشَآءَ اللّٰهُ اَنْ يَّسْكُتَ ثُمَّ قَالَ يَارَبِّ قَدِّمْنِيْ عِنْدَ بَابِ الْجَنَّةِ فَيَقُوْلُ اللّٰهُ تَبَارَكَ وَتَعَالٰى اَلَيْسَ قَدْ اَعْطَيْتَ الْعُهُوْدَ وَالْمِيْثَاقَ اَنْ لَّا تَسْاَلَ غَيْرَ الَّذِيْ كُنْتَ سَاَلْتَ فَيَقُوْلُ يَا رَبِّ لَا اَكُوْنُ اَشْقٰى خَلْقِكَ فَيَقُوْلُ فَمَا عَسَيْتَ اَنْ اُعْطِيْتَ ذٰلِكَ اَنْ تَسْاَلَ غَيْرَهٗ فَيَقُوْلُ لَا وَعِزَّتِكَ لَا اَسْئَلُكَ غَيْرَ ذٰلِكَ فَيُعْطِيْ رَبَّهٗ مَاشَآءَ مِنْ عَهْدٍ وَّ مِيْثَاقٍ فَيُقَدِّمُهٗ اِلٰى بَابِ الْجَنَّةِ فَاِذَا بَلَغَ بَابَهَا فَرَاٰى زَهْرَتَهَا وَمَا فِيْهَا مِنَ النَّضْرَةِ وَ السُّرُوْرِ فَسَكَتَ مَاشَآءَ اللّٰهُ اَنْ يَّسْكُتَ فَيَقُوْلُ يَارَبِّ اَدْخِلْنِي الْجَنَّةَ فَيَقُوْلُ اللّٰهُ تَبَارَكَ وَ تَعَالٰى وَيْلَكَ يَا ابْنَ اٰدَمَ مَا اَغْدَرَكَ اَلَيْسَ قَدْ اَعْطَيْتَ الْعُهُوْدَ وَالْمِيْثَاقَ اَنْ لَّا تَسْاَلَ غَيْرَ الَّذِيْ

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[1] Bukhari # 6560, Muslim # 184. 304.

أُعْطِيتَ فَيَقُوْلُ يَا رَبِّ لَا تَجْعَلْنِي أَشْقَى خَلْقِكَ فَلَا يَزَالُ يَدْعُوا حَتّٰى يَضْحَكَ اللّٰهُ مِنْهُ فَإِذَا ضَحِكَ أَذِنَ لَهُ فِيْ دُخُوْلِ الْجَنَّةِ فَيَقُوْلُ تَمَنَّ فَيَتَمَنّٰى حَتّٰى إِذَا انْقَطَعَ أُمْنِيَّتُهُ قَالَ اللّٰهُ تَعَالٰى تَمَنَّ مِنْ كَذَا وَكَذَا أَقْبَلَ يُذَكِّرُهُ رَبُّهُ حَتّٰى إِذَا انْتَهَتْ بِهِ الْأَمَانِيُّ قَالَ اللّٰهُ لَكَ ذٰلِكَ وَمِثْلُهُ مَعَهُ وَفِيْ رِوَايَةِ أَبِيْ سَعِيْدٍ قَالَ اللّٰهُ تَعَالٰى لَكَ ذٰلِكَ وَعَشَرَةُ أَمْثَالِهِ۔

5581. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the people asked, "O Messenger of Allah, shall we see our Lord on the day of resurrection?" Then Abu Hurayrah رضی اللہ عنہ narrated the same hadith as of Abu Sa'eed with similar words without mentioning the uncovering of the Shank (#5580). Then, he continued saying (that the Prophet صلی اللہ علیہ وسلم said). "The sirat will be erected over the centre of hell and I shall be the first of the Messengers علیہم السلام to lead his (my) people over it. On that day none but the Messengers علیہم السلام will speak and their speech that day will be (اللّٰهُمَّ سَلِّمْ سَلِّمْ) 'O Allah, keep (us safe. Safe!)'

In hell will be (to either side of the sirat) hooks like sa'dan thorns (a kind of plant on which camels pasture). Their size is known only to Allah. They will seize the people according to their deeds. Some will perish (in the sense that they will fall into the fire) for their deeds some will be wounded severely before being shaved, and getting past it. (Or, if they fall, they will be brought out after receiving their punishment,)

Thereafter, when Allah finishes (the reckoning and) the judgement of His slaves and decides to bring out of hell those whom He wishes (to be out) among those who had given the testimony that there is no God but Allah, He will command the angels to fetch out (of hell) those who worshipped Allah (and did not worship anyone else). They will get them out, recognising them by the marks of prostration (on their foreheads) because Allah, the Glorious, has disallowed hell to burn the mark of prostration. So, hell will devour everything in the children of Aadam علیہ السلام but not the mark of prostration. They will come out of hell having been burned and the water of life will be sprinkled over them (or, poured over them). They will sprout as a seed does in the (dirt and) dregs carried away by a flood.

One man will remain, being the last of the inmates of hell to enter paradise. He will be between paradise and hell with his face towards hell. He will submit, 'O my Lord, turn my face away from hell. Its odour is killing me and its fire is burning me.' Allah will say, 'But, if I do that, you might ask for something else." He will promise, 'No! By your Might.' He will hold out such assurances and promises as Allah wishes. So, He will turn his face away from hell.

When he is turned (away from hell) and faces paradise, he will see its beauty and keep quit as long as Allah wishes him to be silent. Then he will plead, O my Lord getme closer to the gate of paradise. Allah, Blessed and Exalted, will ask him, 'Have you not held out assurances and promises not to ask for anything other than what you have asked? He will must deprived of your creatures. Allah will ask, 'What do you intend to ask for after you get there?' He will promise, 'No, by your Might, I shall not ask for any other thing.' And, he give his Lord such assurances and promises as He wishes. So, He will bring him to the gate of paradise.

When he reaches its gate and observes its beauty and that which is inside it of freshness and happiness, he will keep quiet as long as Allah wishes him to remain silent. Then, he will plead, 'O my Lord admit me to paradise!' Allah, blessed and Exalted, will say. 'How bad for you (1) son of Aadam? How treacherous you are! Did you not hold out assurances and promises that you shall not seek more than what you are given?' He will plead, 'O my Lord! Do not let me be the most deprived of your creatures.' (He will cite Allah's words (لَا تَايْئَسُوْا مِنْ رَّحْمَةِ اللهِ الخ) – do not despair of Allah's mercy. (12:87)] He will not cease beseech (Allah) till Allah laughs at him, So, when He laughs, He will permit him to enter paradise, and will say, 'wish for what you desire.' So, he will make wishes till he has no more to wish for. But Allah, the Most High, will remind him, 'Wish from this and from that.' His Lord will continue to remain him till his wishes are exhausted. Then, Allah will say, 'You will have all that, and as much more alongwith it,"

According to the version of Sayyiduna Abu Sa'eed: "Allah, the Glorious, will say, 'You will have all that and ten times as much."[1]

COMMENTARY: Nawawi رحمه الله interpreted this hadith to mean that the fire of hell will not burn those limbs which are used to prostrate oneself. They are seven limbs: the forehead, both hands both knees and both feet. Some authorities, however, disagree and say that only the forehead will be spared by the fire. But, Nawawi's رحمه الله opinion is preferred. The previous hadith (# 5880) says that the inmates of hell when brought out will be cast into the river of life. Perhaps, some will be cast into the river of life and some will have its water sprinkled over them for, that might be enough for them.

The man will swear on Allah not to ask for anything more but will betray his promise, yet he will not be punished for willful falsehood. The reason is that he will be in the situation of a mad man, so he will be considered as helpless. Also, this thing will take place in the hereafter where such lapses will be condoned.

THE LAST TO ENTER PARADISE

(٥٥٨٢، ٥٥٨٣) وَعَنِ ابْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اٰخِرُ مَنْ يَّدْخُلُ الْجَنَّةَ رَجُلٌ فَهُوَ يَمْشِيْ مَرَّةً وَيَكْبُوْ مَرَّةً وَتَسْفَعُهُ النَّارُ مَرَّةً فَاِذَا جَاوَزَهَا اِلْتَفَتَ اِلَيْهَا فَقَالَ تَبَارَكَ الَّذِيْ نَجَّانِيْ مِنْكِ لَقَدْ اَعْطَانِيَ اللّٰهُ شَيْئًا مَّا اَعْطَاهُ اَحَدًا مِّنَ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ فَتُرْفَعُ لَهٗ شَجَرَةٌ فَيَقُوْلُ اَيْ اَدْنِنِيْ مِنْ هٰذِهِ الشَّجَرَةِ فَلِاَسْتَظِلَّ بِظِلِّهَا وَاَشْرَبَ مِنْ مَّآءِ هَا فَيَقُوْلُ اللّٰهُ يَا ابْنَ اٰدَمَ لَعَلِّيْ اَنْ اَعْطَيْتُكَهَا سَاَلْتَنِيْ غَيْرَهَا فَيَقُوْلُ لَا يَارَبِّ وَيُعَاهِدُهٗ اَنْ لَّا يَسْاَلَهٗ غَيْرَهَا وَرَبُّهٗ وَ يَعْذِرُهٗ لِاَنَّهٗ يَرٰى مَالَا صَبْرَ لَهٗ عَلَيْهِ فَيُدْنِيْهِ مِنْهَا فَيَسْتَظِلُّ بِظِلِّهَا وَ يَشْرَبُ مِنْ مَّآئِهَا ثُمَّ تُرْفَعُ لَهٗ شَجَرَةٌ هِيَ اَحْسَنُ مِنَ الْاُوْلٰى فَيَقُوْلُ اَيْ رَبِّ اَدْنِنِيْ مِنْ هٰذِهِ الشَّجَرَةِ لِاَشْرَبَ مِنْ مَّآءِ هَا وَاَسْتَظِلَّ بِظِلِّهَا لَا اَسْاَلُكَ غَيْرَهَا فَيَقُوْلُ يَا ابْنَ اٰدَمَ اَلَمْ تُعَاهِدْنِيْ اَنْ لَّا تَسْاَلَنِيْ غَيْرَهَا فَيَقُوْلُ لَعَلِّيْ اِنْ اَدْنَيْتُكَ مِنْهَا تَسْاَلَنِيْ غَيْرَهَا فَيُعَاهِدُهٗ اَنْ لَّا يَسْاَلَهٗ غَيْرَهَا وَرَبُّهٗ يَعْذِرُهٗ لِاَنَّهٗ يَرٰى مَالَا

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[1] Bukhari # 6573, Muslim # 182-299.

صَبْرَ لَهُ عَلَيْهِ فَيُدْنِيْهِ مِنْهَا فَيَسْتَظِلُّ بِظِلِّهَا وَيَشْرَبُ مِنْ مَّآءِ هَا ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ هِيَ اَحْسَنُ
مِنَ الْاُوْلَيَيْنِ فَيَقُوْلُ رَبِّ اَدْنِنِيْ مِنْ هٰذِهٖ فَلِاَسْتَظِلَّ بِظِلِّهَا وَاَشْرَبُ مِنْ مَاءِ هَا لَا اَسْاَلُكَ غَيْرَهَا فَيَقُوْلُ يَا ابْنَ
اٰدَمَ اَلَمْ تُعَاهِدْنِيْ اَنْ لَّا تَسْاَلَنِيْ غَيْرَهَا قَالَ بَلٰى يَا رَبِّ هٰذِهٖ لَا اَسْاَلُكَ غَيْرَهَا وَرَبُّهٗ يُعْذِرُهٗ لِاَنَّهٗ يَرٰى مَا لَا
صَبْرَ لَهُ عَلَيْهِ فَيُدْنِيْهِ مِنْهَا فَاِذَا اَدْنَاهُ مِنْهَا سَمِعَ اَصْوَاتَ اَهْلِ الْجَنَّةِ فَيَقُوْلُ اَيْ رَبِّ اَدْخِلْنِيْهَا فَيَقُوْلُ يَا ابْنَ اٰدَمَ
مَا يَصْرِيْنِيْ مِنْكَ اَيُرْضِيْكَ اَنْ تُعْطِيْكَ الدُّنْيَا وَمِثْلَهَا قَالَ اَيْ رَبِّ اَتَسْتَهْزِئُ مِنِّيْ وَاَنْتَ رَبُّ الْعَالَمِيْنَ
فَضَحِكَ ابْنُ مَسْعُوْدٍ فَقَالَ اَلَا تَسْاَلُوْنِّيْ مِمَّ اَضْحَكُ فَقَالُوْا مِمَّ تَضْحَكُ فَقَالَ هٰكَذَا ضَحِكَ رَسُوْلُ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا مِمَّ تَضْحَكُ يَارَسُوْلَ اللّٰهِ قَالَ مِنْ ضِحْكِ رَبِّ الْعَالَمِيْنَ حِيْنَ قَالَ اَتَسْتَهْزِئُ
مِنِّيْ وَاَنْتَ رَبُّ الْعَالَمِيْنَ فَيَقُوْلُ اِنِّيْ لَا اَسْتَهْزِئُ مِنْكَ وَلٰكِنِّيْ عَلٰى مَاشَآءَ قَدِيْرٌ۔ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لَّهٗ
عَنْ اَبِيْ سَعِيْدٍ نَحْوَهٗ اِلَّا اَنَّهٗ لَمْ يَذْكُرْ فَيَقُوْلُ يَا ابْنَ اٰدَمَ مَايَصْرِيْنِيْ مِنْكَ اِلٰى اٰخِرِ الْحَدِيْثِ وَزَادَ فِيْهِ وَيُذَكِّرُهُ
اللّٰهُ سَلْ كَذَا وَكَذَا حَتّٰى اِذَا انْقَطَعَتْ بِهِ الْاَمَانِيُّ قَالَ اللّٰهُ تَعَالٰى هُوَ لَكَ وَعَشْرَةُ اَمْثَالِهٖ قَالَ ثُمَّ يَدْخُلُ بَيْتَهٗ
فَتَدْخُلُ عَلَيْهِ زَوْجَتَاهُ مِنَ الْحُوْرِ الْعِيْنِ فَيَقُوْلَانِ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَاكَ لَنَا وَاَحْيَانَا لَكَ قَالَ فَيَقُوْلُ مَا
اُعْطِيَ اَحَدٌ مِثْلَ مَآ اُعْطِيْتُ۔

5582. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The last to enter paradise will be a man who will walk (out of paradise) one step forward but stumble (when he takes) the next step. The third time, he will be burned by hell. When he gets somewhat away from it, he will turn (and look) and say, 'Allah is blessed. He saved me from you. Allah has given me what He has not given to anyone before or after (me). He will be attracted to a tree (under which will be a spring). So, he will say. 'O my Lord, get me near this tree so that I may use its shade and drink some of the water of its spring. Allah will ask him, 'O son of Aadam, if I let you have that, then you might ask Me for some other thing.' He will promise, 'No, my Lord,' and he will hold out firm assurances that he will not seek from Him any other thing. His Lord will excuse him because he will have seen something that he cannot do without asking for it, so He will get him nearer to it. He will have its shade and drink from its water. Then another tree more beautiful than the first would be raised up for him to see and he will plead. 'O Lord, get me closer to this tree that I may drink from its spring and shelter myself in its shade. I will not ask you for any other thing. Allah will say O son ow Aadam did you not give me your solemn assurances not to ask for any thing again And he will also say. If I get you hear to it, you will ask for another thing.' Allah will say O Son of Aadam did you not give me your Solemn assurances not to ask for any thing again and he will also say, If I get you hear to it, you will ask for another thing. He will promise not to ask again for anything. His Lord will excuse him because he will have seen something he cannot do without. He will get him nearer to it and he will shelter himself and drink its water.

Then a tree will be raised for him near the gate of paradise, more beautiful than the first two. So, he will plead, 'O my Lord, get me nearer to it, so I may shelter in its shade and drink from its water. I shall not ask you for any other thing.' He (Allah) will remind him, 'O son of Aadam, had you not give assurances not to ask for anything again?' He will concede, 'Of course, my Lord. But, I shall not ask you for anything other than this.' His Lord will condone his (excessive demands) because he will be seeing something he cannot avoid asking for. He will get him nearer to it, when he is closer to it, he will hear voices of the dwellers of paradise and plead, 'O my Lord, get me into it.' He will say, 'O son of Aadam, what will make you stop desiring more things from Me? Will it satisfy you if I give you (as much as) the world and as much more (in paradise)? He will ask, 'O my Lord do you make fun of me? You are the Lord of the universe."

Ibn Mas'ud رضی اللہ عنہ laughed and asked (his listeners), "Will you not ask me why do I laugh?" so, they asked, why do you laugh?" He said, "Allah's Messenger صلی اللہ علیہ وسلم had also laughed in this manner and they had asked, 'At what do you laugh, O Messenger of Allah? He said 'Because the Lord of the universe will laugh when the man will ask Him if He made fun of him and He will say that He did not make fun of him but had power to do what He willed."[1]

5583. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated a similar hadith without the words; Allah will say, 'what will make you stop desiring' "till the end of the hadith. But, it has, Allah will prompt him to ask for this and that....when his desires cease, Allah, the exalted, will say, 'You can have it and ten times as much?'

He said that he will then enter his house and his two wives from the large eyed maidens (of paradise) will come to him and, say 'praise belongs to Allah who has created you for us and created us for you' He will then say, 'No one has been blessed with anything similar to what is granted to me."[2]

COMMENTARY: The man was released from hell and that certainly was a great favour shown to him. So, he acknowledged it as such from Allah and was much delighted. He might not have seen anything else being released from hell and may not have known that many were admitted already to paradise. So, he perhaps though that no else before or after him was distinguished in like manner.

When the man asked his Lord whether he was making fun of him, He laughed because He was much pleased with him. The Prophet صلی اللہ علیہ وسلم laughed after mentioning that because he was pleased and happy that Allah was kind to a sinful slave of His. Ibn Mas'ud رضی اللہ عنہ laughed in emulation of the Prophet صلی اللہ علیہ وسلم, and to demonstrate his happiness, too.

The maiden of paradise is the hoor (حور). It is the plural of (حوراء) meaning: a fair and beautiful woman. The word (عین) is the plural of (عیناء) to mean large, black eyes.

RELEASE FROM HELL WILL GET THEM GET CALLED JAHANNAMIS

(٥٥٨٤) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيُصِيْبَنَّ اَقْوَامًا سَفْعٌ مِّنَ النَّارِ بِذُنُوْبٍ اَصَابُوْهَا عُقُوْبَةٌ ثُمَّ يُدْخِلُهُمُ اللّٰهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهٖ فَيُقَالُ لَهُمُ الْجَهَنَّمِيُّوْنَ۔ (رواه البخاری)

[1] Muslim # 187-300.

[2] Muslim # 188-311.

5584. Sayyiduna Anas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Many people will be punished by burning in (the fire of) hell for their sins committed by them. (This will alter their appearances.) Then Allah will admit them to paradise by His favour and mercy. They will be known (in paradise) as al-jahannameyun."[1] (from hell).

COMMENTARY: The people who will be admitted to paradise after release from jahannam (hell) will be called in paradise jahannemiyun (from hell). This will not be done to deride them but to take pride in them and to encourage them to be grateful for the great favour.

(٥٥٨٥) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ قَوْمٌ مِّنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ فَيَدْخُلُوْنَ الْجَنَّةَ يُسَمُّوْنَ الْجَهَنَّمِيِّيْنَ رَوَاهُ الْبُخَارِيُّ وَفِيْ رِوَايَةٍ يَخْرُجُ قَوْمٌ مِّنْ أُمَّتِيْ مِنَ النَّارِ بِشَفَاعَتِيْ يُسَمُّوْنَ الْجَهَنَّمِيِّيْنَ۔

5585. Sayyiduna Imran ibn Husayn رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Manyu people will be set free from hell because of the intercession of Muhammad and admitted to paradise. They will be called there al-jahannamiyin."[2] According to another version: "Some of my people will be released from hell because of my intercession and called al-jahannamiyin."

Note: Jahannamiyun is the nominative case. Jahannamiyin is the genitive. It is the plural of jahannami.

(٥٥٨٦) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنِّيْ لَاَ عْلَمُ اٰخِرَ اَهْلِ النَّارِ خُرُوْجًا مِّنْهَا وَاٰخِرَ اَهْلِ الْجَنَّةِ دُخُوْلًا رَجُلٌ يَّخْرُجُ مِنَ النَّارِ حَبْوًا فَيَقُوْلُ اللّٰهُ اذْهَبْ فَادْخُلِ الْجَنَّةَ فَيَأْتِيْهَا فَيُخَيَّلُ اِلَيْهِ اَنَّهَا مَلْاٰى فَيَقُوْلُ يَا رَبِّ وَجَدْتُّهَا مَلْاٰى فَيَقُوْلُ اذْهَبْ فَادْخُلِ الْجَنَّةَ فَاِنَّ لَكَ مِثْلَ الدُّنْيَا وَ عَشْرَةَ اَمْثَالِهَا فَيَقُوْلُ اَتَسْخَرُمِنِّيْ اَوْ تَضْحَكُ مِنِّيْ وَاَنْتَ الْمَلِكُ فَلَقَدْ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَحِكَ حَتّٰى بَدَتْ نَوَاجِذُهٗ وَكَانَ يُقَالُ ذٰلِكَ اَدْنٰى اَهْلِ الْجَنَّةِ مَنْزِلَةً۔ (متفق عليه)

5586. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Indeed, I do know the last of the inmates of hell to come out of it, and the last of the dwellers of paradise to enter it. He will be a man who will crawl out of hell. Allah will say to him, 'Go! Enter paradise.' When he arrives (at its gate), he would be made to feel that it is occupied fully. So, he will submit. Of my Lord, I find it occupied to the brim.' Allah will say, 'Go and enter paradise. You will get as much as the world there and ten times as much as that.' He will ask, 'Are you jesting with me?' Or, Are you laughing at me though you are the king?' "

Ibn Mas'ud رضی الله عنه said, "I saw Allah's Messenger صلی الله علیه وسلم laugh so much that his molar teeth were seen."

And, it was said, "That will be the dweller of paradise who will have the lowest rank."[1]

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[1] Bukhari # 6559

[2] Bukhari # 6566, Tirmidhi # 2600.

COMMENTARY: The question in the closing paragraph are not the words of the Prophet صلی اللہ علیہ وسلم. Rather these words belong to the narrator Ibn Mas'ud رضی اللہ عنہ or to one of the sub-narrators.

The man who will be given a very large place in paradise will be of the lowest ranked in paradise.

(٥٥٨٧) وَعَنْ اَبِي ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ لَاَعْلَمُ اٰخِرَ اَهْلِ الْجَنَّةِ دُخُوْلًا بِ الْجَنَّةِ وَاٰخِرَ اَهْلِ النَّارِ خُرُوْجًا مِّنْهَا رَجُلًا يُؤْتٰى بِهٖ يَوْمَ الْقِيَامَةِ فَيُقَالُ اعْرِضُوْا عَلَيْهِ صِغَارَ ذُنُوْبِهٖ وَارْفَعُوْا عَنْهُ كِبَارَهَا فَتُعْرَضُ عَلَيْهِ صِغَارُ ذُنُوْبِهٖ فَيُقَالُ عَمِلْتَ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا وَعَمِلْتَ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا فَيَقُوْلُ نَعَمْ لَا يَسْتَطِيْعُ اَنْ يُّنْكِرَ وَهُوَ مُشْفِقٌ مِّنْ كِبَارِ ذُنُوْبِهٖ اَنْ تُعْرَضَ عَلَيْهِ فَيُقَالُ لَهٗ فَاِنَّ لَكَ مَكَانَ كُلِّ حَسَنَةٍ سَيِّئَةً فَيَقُوْلُ رَبِّ قَدْ عَمِلْتُ اَشْيَاءَ لَا اَرٰهَا هٰهُنَا وَلَقَدْ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَحِكَ حَتّٰى بَدَتْ نَوَاجِذُهٗ۔ (رواه مسلم)

5587. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, I do know the last of the dwellers of paradise to enter it and the last of the inmates of hell to come out of it, He will be a man who will be brought (before Allah) on the day of resurrection. A command will be given (to the angels) to show to him his minor sins and exclude from him his major sins. So, he will be shown his minor sins and reminded, 'On such and such a day you had done this or that, and on such and such a day you had, done that act of disobedience.' He will confess, not being able to say, 'No' and scared that he will be shown his major sins (and will be doomed). But, he will be told 'For you, every deed (as a taken of Our mercy).' He will submit, 'My Lord, indeed I have done other things too that I do not see here (in the record)."

(Abu Dharr رضی اللہ عنہ said:) "And, indeed, I saw Allah's Messenger صلی اللہ علیہ وسلم laugh so much that his molar teeth were visible."[2]

HOPE FULFILLED

(٥٥٨٨) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يُخْرَجُ مِنَ النَّارِ اَرْبَعَةٌ فَيُعْرَضُوْنَ عَلَى اللّٰهِ ثُمَّ يُؤْمَرُ بِهِمْ اِلَى النَّارِ فَيَلْتَفِتُ اَحَدُهُمْ فَيَقُوْلُ اَيْ رَبِّ لَقَدْ كُنْتُ اَرْجُوْ اِذْ اَخْرَجْتَنِيْ مِنْهَا اَنْ لَّا تُعِيْدَنِيْ فِيْهَا قَالَ فَيُنْجِيْهِ اللّٰهُ مِنْهَا۔ (رواه مسلم)

5588. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Four people will be brought out of hell and presented before Allah. Command will then be given that they should be consigned to hell. One of them will turn and submit, 'O my Lord! Indeed, I had hoped when you brought me out of it that you would not put me in it again."

He (the prophet) صلی اللہ علیہ وسلم said, 'So, Allah will presence him from it."[1]

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[1] Bukhari # 6571, Muslim # 186-308.

[2] Muslim # 190-314.

COMMENTARY: Those four people will be tried when they are taken out of hell and sent back and then released, and to make them grateful. The hadith mentions only one person as released but, on his basis, we may assume that the some treatment will be given to the others, too. Besides, only four are mentioned. Actually, there will be a whole batch of those like these four.

WHY ARE BELIEVERS PUNISHED

(٥٥٨٩) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُخْلَصُ الْمُؤْمِنُوْنَ مِنَ النَّارِ فَيُحْبَسُوْنَ عَلٰى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيُقْتَصُّ لِبَعْضِهِمْ مِّنْ بَعْضٍ مَظَالِمُ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتّٰى اِذَا هُذِّبُوْا وَنُقُّوْا اُذِنَ لَهُمْ فِيْ دُخُوْلِ الْجَنَّةِ فَوَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ لَاَحَدُهُمْ اَهْدٰى بِمَنْزِلِهٖ فِي الْجَنَّةِ مِنْهُ بِمَنْزِلِهٖ كَانَ لَهٗ فِي الدُّنْيَا۔ (رواه البخاری)

5589. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The believers will be freed from hell but will be held back at a bridge between paradise and hell. Then they will be made to recompense each other for their rights that were unsettled by them in the world. When (that is done and) they are purged of it and purified, permission will be given to them to enter paradise. By him in whose hand is the soul of Muhammad, (When they enter paradise), each of them will know his house in paradise better than he knew his house that he had in the world."[2]

COMMENTARY: The believers who have committed sin will be sent to hell and punished so that they may be purged of all impurity of sin and misdeeds. Then, they will be sent to paradise which is a place where they will abide for ever.

The believers will not be punished out of hatred or anger. In the world too, Allah involves his slaves in sickness, accidents or hardship to cleanse them of their sins.

Scholars say that of the sins committed by people. Some are washed away through hardships and trials that one endures for the sake of Truth. Some sins are cleansed by the pangs of death. Some sins are removed by punishment in the grave. Some sins cannot be offset by anything except by the fire of hell. It is like gold and silver that can be melted only in a kiln.

When the heart is bright and sinless (after being purified of sins), It is guided. When such people find Allah's path in the world, they will also find their dwelling in the hereafter.

EVERYONE'S PLACE IS RESERVED IN PARADISE & HELL

(٥٥٩٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ اَحَدٌ الْجَنَّةَ اِلَّا اُرِيَ مَقْعَدَهٗ مِنَ النَّارِ لَوْ اَسَاءَ لِيَزْدَادَ شُكْرًا وَّلَا يَدْخُلُ النَّارَ اَحَدٌ اِلَّا اُرِيَ مَقْعَدَهٗ مِنَ الْجَنَّةِ لَوْ اَحْسَنَ لِيَكُوْنَ عَلَيْهِ حَسْرَةً۔ (رواه البخاری)

5590.Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No one will enter paradise (when he deserves it) without being shown his

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[1] Muslim # 192-321.

[2] Bukhari # 6535, Musnad Ahmad 3-13.

place in hell (where he would have been) if he had perpetrated evil. This will make him more grateful. And no one will be consigned to hell without being shown his place in paradise (where he would have been) if he had been pious. This will cause him despair."[1]

WHEN DEATH IS ELIMINATED

(٥٥٩١) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا صَارَ أَهْلُ الْجَنَّةِ إِلَى الْجَنَّةِ وَأَهْلُ النَّارِ إِلَى النَّارِ جِيْءَ بِالْمَوْتِ حَتّٰى يُجْعَلَ بَيْنَ الْجَنَّةِ وَالنَّارِ ثُمَّ يُذْبَحُ ثُمَّ يُنَادِيْ مُنَادٍ يَا أَهْلَ الْجَنَّةِ لَا مَوْتَ وَيَا أَهْلَ النَّارِ لَا مَوْتَ فَيَزْدَادُ أَهْلُ الْجَنَّةِ فَرَحًا إِلٰى فَرَحِهِمْ وَيَزْدَادُ أَهْلُ النَّارِ حُزْنًا إِلٰى حُزْنِهِمْ۔ (متفق عليه)

5591. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the deserving of paradise enter paradise and the condemned to hell enter hell, death will be brought (like a ram) and placed between paradise and hell and slaughtered. Then an announcer will announce 'O people of paradise! Death is no more. O people of hell! Death is no more.' The happiness of the people of paradise will increase and the grief of the people of hell will increase."[2]

SECTION II الفصل الثاني

FIRST ARRIVALS AT THE POND AL-KAWTHAR

(٥٥٩٢) عَنْ ثَوْبَانَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ حَوْضِيْ مِنْ عَدَنٍ إِلٰى عَمَّانَ الْبَلْقَاءِ مَاؤُهُ أَشَدُّ بَيَاضًا مِّنَ اللَّبَنِ وَأَحْلٰى مِنَ الْعَسَلِ وَأَكْوَابُهُ عَدَدُ نُجُوْمِ السَّمَاءِ مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا أَوَّلُ النَّاسِ وُرُوْدًا فُقَرَاءُ الْمُهَاجِرِيْنَ الشُّعْثُ رُؤُسًا الدُّنْسُ ثِيَابًا الَّذِيْنَ لَا يَنْكِحُوْنَ الْمُتَنَعِّمَاتِ وَلَا يُفْتَحُ لَهُمُ السُّدَدُ۔ رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5592. Sayyiduna Thawban رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "My pond is as the distance between Aden and Amman is Balqa." Its water is more white than milk and more sweet than honey and its tumblers (or cups) are as numerous as the stars in the heaven. He who drinks from it once will never again experience thirst. The first people to arrive at it will be the poor muhajirs (emigrants) with unkempt, disorderly deeds, dirty clothes and not married to delicate, sensitive women and for whom doors are not opened."[3]

COMMENTARY: It has been explained against hadith (# 5567) that Aden was a seaport of Yemen and until recent the Britishers has occupied it, but now it is an independent republic. Amman is a city near Damascus (or,) It is Aman, but we have followed the spelling in the Arabic and Urdu texts though the actual spellings differ).It was part of Syria but now it is the capital city of Jordon.

Balqa (or al Balqa) was an ancient city in the neighbourhood of Damascus. Amman was a suburb of Balqa. This is why the hadith says Amman Balqa. We might say, therefore, that

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[1] Bukhari # 6569.

[2] Bukhari # 6548, Muslim # 43-2850.

[3] Musnad Ahmad 5. 275, Tirmidhi # 2144 (2452). Ibn Majah # 4303.

the pond al-kawthar is as long as the Red sea.
However, see the comments on the hadith(# 5567) for the length of the (River) pond al kawthar, as compared to different cities, As stated, the only purpose is to show the vastness of the pond but not to specify its exact length or breath.
The poor emigrants will come here to drink before others are allowed They have been given preference because they had endured hunger and thirst in the world for the sake of religion. So, in the next world they will be allowed to drink from the kawthar before other people.
According to another hadith:

اجوعكم فى الدنيا اشبعكم فى الاخرة

(Those who go hungry in this world, most of all, will be the most satiated in the hereafter).

And, Allah commands such people in paradise:

كُلُوا وَاشْرَبُوا هَنِيْٓـًٔا بِمَآ اَسْلَفْتُمْ فِي الْاَيَّامِ الْخَالِيَةِ

{Eat and drink pleasantly for that which you sent on before in days gone by} (69:24)

MUHAJIR: The muhajirs are they who had emigrated to Madinah from Makkah in the time of the Prophet صلى الله عليه وسلم who was their leader. This definition applies also to all people who emigrated from their native land for the sake of religion and settled in Makkah or Madinah. Moreover, they gave up a life of comfort and plenty for poverty and need, and a life of fame for obscurity. They gave up their efforts to earn name and wealth to please Allah and devoted themselves to learning and deeds.
Doors are not opened for these people. They are unwelcome because of their outward poor condition. They are spurned and black listed in parties and invitations. No one allows them to join them in social life.

VISITORS TO AL-KAWTHAR WILL BE NUMEROUS

(٥٥٩٣) وَعَنْ زَيْدِ ابْنِ اَرْقَمَ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَزَلْنَا مَنْزِلًا فَقَالَ مَا اَنْتُمْ جُزْءٌ مِّنْ مِّائَةِ اَلْفِ جُزْءٍ مِّمَّنْ يَّرِدُ عَلَيَّ الْحَوْضَ قِيْلَ كَمْ كُنْتُمْ يَوْمَئِذٍ قَالَ سَبْعُ مِائَةٍ اَوْ ثَمَانُ مِائَةٍ۔ (رواه ابوداؤد)

5593. Sayyiduna Zayd ibn Arqam رضى الله عنه narrated that they were with Allah's Messenger صلى الله عليه وسلم (during a journey). They halted at a place where he said (to them). "You are not even one hundred thousandth part of those who will arrive at the pond." He (Zayd) رضى الله عنه was asked, "How many people were you that day?" He said, "Seven hundred or eight hundred,"[1]

COMMENTARY: This hadith does not mean to specify how many people will visit the pond kawthar. All it means that the visitors there will be uncountable.

A POND IS GIVEN TO EVERY PROPHET صلى الله عليه وسلم

(٥٥٩٤) وَعَنْ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِكُلِّ نَبِيٍّ حَوْضًا وَاِنَّهُمْ لَيَتَبَاهَوْنَ اَيُّهُمْ اَكْثَرُ وَارِدَةً وَاِنِّيْ لَاَرْجُوْ اَنْ اَكُوْنَ اَكْثَرَهُمْ وَارِدَةً۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

[1] Abu Dawud # 4746.

5594. Sayyiduna Sammurah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is a pond for every prophet علیہ السلام. They will vie with each other about who among them has the most people visiting his pond. And, I hope that I will have the largest number (at my pond)."[1]

COMMENTARY: The number of the Prophets علیہم السلام, ummah will be greater than the ummah of other Prophets علیہم السلام. So, the arrivals at his pond to drink water will outnumber the others. Hence, his words of hope are spoken in a humble manner.

THREE PLACES WHERE THE PROPHET صلی اللہ علیہ وسلم WILL BE

(٥٥٩٥) وَعَنْ اَنَسٍ قَالَ سَاَلْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّشْفَعَ لِيْ يَوْمَ الْقِيٰمَةِ فَقَالَ اَنَا فَاعِلٌ قُلْتُ يَا رَسُوْلَ اللّٰهِ فَاَيْنَ اَطْلُبُكَ قَالَ اُطْلُبْنِيْ اَوَّلَ مَا تَطْلُبُنِيْ عَلَى الصِّرَاطِ قُلْتُ فَاِنْ لَّمْ اَلْقَكَ عَلَى الصِّرَاطِ قَالَ فَاطْلُبْنِيْ عِنْدَ الْمِيْزَانِ قَالَ فَاطْلُبْنِيْ عِنْدَ الْحَوْضِ فَاِنِّيْ لَا اُخْطِئُ هٰذِهِ الثَّلٰثَ الْمَوَاطِنَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5595. Sayyiduna Anas رضی اللہ عنہ narrated, "I requested the Prophet صلی اللہ علیہ وسلم to intercede for on the day of resurrection. He said, "I will do it." So, I asked "O Messenger of Allah, where shall I find you?' He said," Look for me first at the sirat." I pleaded, "But, it I do not find you at the sirat!" He said, "Then look for me at the scale." I pleaded a gain, "But, if I do not see you there too?' Then, he said, "Look for me at the pond kawthar, for I shall not be but at these three places"[2]

COMMENTARY: These will be the three places where the people will be in great difficulty and distress. It is at these places that they will be in much heed of intercession. The prophet صلی اللہ علیہ وسلم will be occupied at these places to help the people.

In a previous hadith of Sayyidah Ayshah رضی اللہ عنہا (# 5560), the Prophet صلی اللہ علیہ وسلم had said that no one will remember another at these places. However, he spoke those words about the absentees while this hadith concerns those who are present on the day: Teebi رحمہ اللہ said that the Prophet were because he did not wish her to rely on his intercession as her hasband. He wanted her to be attentive to her religious obligations.

Sayyiduna Anas رضی اللہ عنہ had asked him where he would be found on that day. The Prophet صلی اللہ علیہ وسلم did not wish that he should lose hope. His question was as from a disciple and deserved a consolation and love.

While the Prophet صلی اللہ علیہ وسلم would be allowed to intercede on that day and His recommendation will be accepted, yet we must continue to be obedient and pious in this world to earn his intercession.

It is no use merely relying on the Prophet صلی اللہ علیہ وسلم intercession, be something must be done. Also, mere dependence on deeds is not proper. We must hope for the Prophet intercession, too.

MUQAM-E-MAHMUD & ALLAH'S CHAIR

(٥٥٩٦) وَعَنِ ابْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قِيْلَ لَهٗ مَا الْمَقَامُ الْمَحْمُوْدُ قَالَ ذٰلِكَ يَوْمٌ يَّنْزِلُ اللّٰهُ

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[1] Tirmidhi # 2483 (2451).

[2] Tirmidhi # 2433 (2441).

تَعَالَى كُرْسِيِّهِ فَيَاطُّ كَمَا يَاطُّ الرَّحْلُ الْجَدِيْدُ مِنْ تَضَايُقِهِ وَهُوَ كَسَعَةِ مَابَيْنَ السَّمَآءِ وَ الْاَرْضِ وَيُجَآءُ بِكُمْ حُفَاةً عُرَاةً غُرْلًا فَيَكُوْنُ اَوَّلُ مَنْ يُكْسَى اِبْرَاهِيْمُ يَقُوْلُ اللّٰهُ تَعَالَى اَكْسُوْا خَلِيْلِيْ فَيُؤْتٰى بِرَيْطَتَيْنِ بَيْضَاوَيْنِ مِنْ رِيَاطِ الْجَنَّةِ ثُمَّ اُكْسٰى عَلٰى اِثْرِهٖ ثُمَّ اَقُوْمُ عَنْ يَمِيْنِ اللّٰهِ مَقَامًا يَغْبِطُنِي الْاَوَّلُوْنَ وَالْاٰخِرُوْنَ۔ (رواه الدارمی)

5596. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم was asked, "What is al-Maqam ul Mahmood (the praiseworthy station – of which you are promised in this verse:

{....Soon your Lord will raise you to a station Praise} (17:79)

He said, "That will be on the day when Allah will descend on to His chair. It will creak as a new leather pack-saddle creaks on being pressed. The extent of the chair is as great as the distance between heaven and earth. You will be brought – all of you (in the Mahshar) barefoot, naked and uncircumcised. The first to be clothed (on that day) will be Ibrahim علیہ السلام Allah, the Glorious, will command (the angels), "clothe my friend." Two white seamless garments from the garments of paradise will be brought. Then, I will be clothed after him. Then, I will stand to the right side of Allah – a place for which those of the earliest and latest times will envy me."[1]

COMMENTARY: Another hadith says that the chair is as vast in comparison to the seven heavens and seven earths as they are in comparison to a small ring lying in a large desert. And the throne is to the chair as the ring is to the large desert.

Actually, these comprisons are made only to impress on the people the greatness of the chair. The examples depend on the power & understanding of the people addressed. It is like mentioning that the breadth of paradise is as the heavens and the earth (3:133, 57)

Another reason why the greatness of the chair is mentioned is to clear the impression that it is narrow and uncomfortable which one might be driven to deduce from the words that it created when Allah descended onto it. Rather, it is great and spacious. The words of the hadith are allegorical. Our minds cannot fathom their real meaning. Hence, we must not try to probe into the intrinsic meanings of such symbols of worship as Allah's sitting on the chair, the squeaking of the chair, its dimensions and so on. Rather, we must go by the meaning of the hadith which is to know that, on the day of resurrection, Allah will demonstrate His Might and Greatness, His Glory and Power, and His kingdom and Rule.

IBRAHIM علیہ السلام: Prophet Ibrahim علیہ السلام will be the first person to be clothed on the day of resurrection. This has been mentioned against hadith (# 5535). He will be given this honour because he is the spiritual father of the prophet صلی اللہ علیہ وسلم whose religion and its path (or Shari'ah) originates from him. His being the first person to be clothed gives him a partial excellence but the prophet صلی اللہ علیہ وسلم has a complete excellence in all fields. The concluding words of this hadith too bear out the Prophet صلی اللہ علیہ وسلم merits when they disclose that he shall stand at the right side of Allah.

The next words of the Prophet صلی اللہ علیہ وسلم in the hadith: "Then I shall be clothed" contradict the tradition in which he say, "I shall rise from my grave in my clothing." The point is that he will be clothed once again in the gathering place to emphasise his honour and excellence.

PRAISEWORTHY STATION: However it seems that the question put to the Prophet صلی اللہ

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[1] Darami # 2800.

عليه وسلم has not been answered in this hadith. The Prophet صلى الله عليه وسلم did not give a direct answer to the question about the praiseworthy station. Rather, he mentioned the greatness of the day to make his listeners conscious about it. Finally, he indicated the nature of the praiseworthy station by saying that he would stand to the right of Allah, an honour that will not be given to anyone else. Everyone will envy him.

This is clear evidence that the Prophet صلى الله عليه وسلم has excellence over all the creature including all the Prophets عليهم السلام and Messengers عليهم السلام.

THE SHI'AR ON THE SIRAT

(٥٥٩٧) وَعَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شِعَارُ الْمُؤْمِنِيْنَ يَوْمَ الْقِيٰمَةِ عَلَى الصِّرَاطِ رَبِّ سَلِّمْ سَلِّمْ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5597. Sayyiduna Mughirah ibn Shu'bah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The shi'ar (or slogan) of the believers on the sirat on the day of resurrection will be (رب سلم سلم) rabbi sallim, sallim (O my Lord, keep safe, Keep safe)."[1] (The sirat is the narrow bridge that will be set up over hell that everyone will have to go over.)

COMMENTARY: The words Shi'ar is a technical term used particularly by the army or travellers to recognize each other as their own. It is password or a rallying cry or a slogan. The believers will call rabbi sallim, sallim when they have to walk on the sirat to go to the other side and into paradise. Though it is said that people of every ummah will use it, the most correct thing is that this slogan will be used only by the perfect believers, meaning the practicing ulama, the martyrs and the righteous who will be qualified to have the intercession because of their following the Prophets عليهم السلام and the Messengers عليهم السلام.

Ibn Murdawiyah رحمه الله has reported that Sayyidah Ayshah رضى الله عنها narrated that in a marfu form that when people are resurrected from their graves, the slogan of the believers will be: (لا اله الا الله وعلى الله فليتوكل المومنون) (There is no God but Allah and on Allah do the believers put their trust).

Also, shirazi رحمه الله has reported that Sayyiduna Ayshah رضى الله عنها said, "On the day of resurrection, during its fearful darkness, the slogan of the believers will be (لا اله الا انت) (There is no god but you).

INTERCESSION FOR THOSE WHO COMMIT MAJOR SINS

(٥٥٩٨، ٥٥٩٩) وَعَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ شَفَاعَتِيْ لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِيْ۔ رَوَاهُ التِّرْمِذِيُّ وَأَبُوْدَاوُدَ وَرَوَاهُ ابْنُ مَاجَةَ عَنْ جَابِرٍ۔

5598. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "My intercession will be for the perpetrators of the major sins belonging (only) to my ummah.[2]

5599. Sayyiduna Jabir رضى الله عنه also narrated this hadith.[3]

COMMENTARY: It is only this ummah of Prophet Muhammad صلى الله عليه وسلم whose major sins

[1] Tirmidhi # 2432 (2440)

[2] Tirmidhi # 2435 (2443).

[3] Ibn Majah # 4310.

will be forgiven by his intercession. The other ummah will not have this concession.
Teebi رحمه الله said that the intercession mentioned here is to get relief from punishment. But, the intercession to raise degrees and ranks and honour is available to the righteous, the friends of Allah and the God fearing.

EVIDENCE OF INTERCESSION & KINDS: We have spoken about the basic things about intercession in the introduction to this chapter. It is appropriate to say something at this stage too. Most of all, the Ahl us Sunnah hold that intercession on the day for resurrection is confirmed by this verse:

يَوْمَئِذٍ لَّا تَنفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَرَضِيَ لَهُ قَوْلًا۔

{That day no intercession will be of any use to anyone, except the one whom Ar-Rahman (the All-Merciful) permits and is pleased wit his word.} (20:109)

There are very many ahadith about it. So many, indeed, that all of them together attain the rank of tawatir (continuously handed down). So all the righteous predecessors and the ahl us sunnah agree that intercession will be made on the day of resurrection. But, the Khwarij and Mu'tazillah do not, all of the, subscribe to this fact. They reject that there will be intercession for anyone on the day of resurrection.

There are five kinds of intercession.

(i) That which is reserved only for the Prophet صلى الله عليه وسلم. no one else has the right or permission to make it. This intercession will be a recommendation to begin the reckoning and relieve all people from waiting for it at the mahshar where they will be in great distress, standing continuously.

(ii) The Prophet صلى الله عليه وسلم will also make an intercession for some people to be admitted to paradise without subjecting them to reckoning of any sort. This kind is also reserved exclusively for the Prophet صلى الله عليه وسلم.

(iii) Such people as are liable to be sent to hell but Allah wishes to pardon them will receive the intercession of the Prophet صلى الله عليه وسلم.

(iv) Such people have been sent to hell for their misdeeds and receive the intercession of the Prophet صلى الله عليه وسلم, the angels and their Muslim brothers will be delivered from hell and admitted to paradise. This fact is confirmed by some ahadith.

(v) Allah will pardon sustain people from punishment and hell, by His particular mercy, as have declared the kalimah (لا اله الا الله) – there is no god but Allah.

(vi) It is an intercession that will get ranks of certain dwellers of paradise raised in paradise and have their honour and esteem increased.

CHOICE GIVEN TO THE PROPHET صلى الله عليه وسلم

(٥٦٠٠) وَعَنْ عَوْفِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَتَانِيْ اٰتٍ مِّنْ عِنْدِ رَبِّيْ فَخَيَّرَنِيْ بَيْنَ أَنْ يَّدْخُلَ نِصْفُ أُمَّتِي الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ فَاخْتَرْتُ الشَّفَاعَةَ وَهِيَ لِمَنْ مَّاتَ لَا يُشْرِكُ بِاللّٰهِ۔

(رواه الترمذى وابن ماجة)

5600.Sayyiduna Awf ibn Maalik رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "There came to me one (angel) sent (to me) by my Lord. He gave me a choice between (i) admittance of half of my ummah to paradise and (ii) intercession. So, I

chose to make intercession. That will be for those who have died without having associated with Allah anything."[1]
(In short, on the day of resurrection, my intercession will be available to all believers).

INTERCESSION OF A MEMBER OF THIS UMMAH

(٥٦٠١) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِي الْجَدْعَآءِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ يَدْخُلُ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ مِّنْ اُمَّتِيْ اَكْثَرُ مِنْ بَنِيْ تَمِيْمٍ۔ (رواه الترمذی والدارمی وابن ماجة)

5601. Sayyiduna Abdullah ibn Abi Jad'a رضی الله عنه narrated that he heard Allah's Messenger صلی الله علیه وسلم say, "The intercession of a (Pious) man of my umah will get more than the members of Banu Tamim admitted to paradise."[2]

COMMENTARY: Banu Tamim was a large populous tribe. It was a tribe that was cited as an example for its large numbers and its name was used figuratively for numerous.
If one pious man of this ummah will get so many admitted to paradise, then we might imagine the number of pious men of this ummah and how huge a number they will get admitted to paradise through their intercession.
However, some authorities have interpreted the hadith to mean 'one particular man of my ummah, meaning, Sayyiduna Uthman رضی الله عنه.' Some others have said that he was Sayyiduna Uways Qarni رحمه الله. Some others have said that it is difficult to pinpoint anyone and he can be anyone. Zayn ul Arab has said that this opinion is nearer to the meaning of the hadith.

(٥٦٠٢) وَعَنْ اَبِيْ سَعِيْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْ اُمَّتِيْ مَنْ يَّشْفَعُ لِلْفِئَامِ وَمِنْهُمْ مَّنْ يَّشْفَعُ لِلْقَبِيْلَةِ وَمِنْهُمْ مَّنْ يَّشْفَعُ لِلْعُصْبَةِ وَمِنْهُمْ مَنْ يَّشْفَعُ لِلرَّجُلِ حَتّٰى يَدْخُلُوا الْجَنَّةَ۔ (رواه الترمذی)

5602. Sayyiduna Abu Sa'eed رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Indeed, there will be people of my ummah (who will have a right to intercede like the ulama the martyrs, the righteous) who will intercede for innumerable people (of their connections), for a tribe, for a group, or for a single man till they go to paradise (so, in this way, the entire ummah will enter paradise)."[3]

COMMENTARY: The tribe is large clan, or a father and his sons over many generations. Generally, it is used for very many people. And (عصبه) is applied to ten to forty people.

WHO WILL BE ADMITTED TO PARADISE WITHOUT RECKONING

(٥٦٠٣) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ عَزَّوَجَلَّ وَعَدَنِيْ اَنْ يُّدْخِلَ الْجَنَّةَ مِنْ اُمَّتِيْ اَرْبَعَ مِائَةِ اَلْفٍ بِلَا حِسَابٍ فَقَالَ اَبُوْبَكْرٍ وَزِدْنَا يَا رَسُوْلَ اللّٰهِ قَالَ وَهٰكَذَا فَحَثَا بِكَفَّيْهِ وَجَمَعَهُمَا فَقَالَ اَبُوْبَكْرٍ زِدْنَا يَا رَسُوْلَ اللّٰهِ قَالَ وَهٰكَذَا فَقَالَ عُمَرُ دَعْنَا يَا اَبَا بَكْرٍ فَقَالَ اَبُوْبَكْرٍ وَّمَا عَلَيْكَ اَنْ يُّدْخِلَنَا اللّٰهُ كُلَّنَا الْجَنَّةَ فَقَالَ عُمَرُ اِنَّ اللّٰهَ عَزَّوَجَلَّ اِنْ شَاءَ اَنْ يُّدْخِلَ خَلْقَهُ الْجَنَّةَ بِكَفٍّ وَّاحِدٍ فَقَالَ

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[1] Tirmidhi # 2441 (2449), Musnad Ahmad 6-23, Ibn Majah # 4311.
[2] Tirmidhi # 2438 (2446), Ibn Majah # 4310, Darimi # 2808.
[3] Tirmidhi # 2440 (2448) Musnad Ahmad 3. 200.

النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَدَقَ عُمَرَ۔ (رواه فی شرح السنة)

5603. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Indeed, Allah Mighty and Glorious, has promised me that He will admit to paradise four hundred thousand of my people without being subjected to reckoning." Sayyiduna Abu Bakr رضی الله عنه asked, "Tell us more (and add to this number, for Allah will accept your prayer and, if you give us a greater number on your own, Allah will honour your commitment). He said, "Right like this!' He took up two handfuls and put his hands together. Abu Bakr رضی الله عنه said (again). "Tell us more." And, he (did the same thing and) said, "Like this!" Umar رضی الله عنه said, "Leave us alone, O Abu Bakr!" So, Abu Bakr رضی الله عنه asked, "How does it hurt you, if Allah admits us all to paradise?" so, Umar said, "If Allah, Mighty and Glorious, wishes to admit (all) His creatures to paradise with one handful (meaning, all together), He can do it."
The Prophet صلی الله علیه وسلم said, "Umar has spoken the truth."[1]

COMMENTARY: The Prophet صلی الله علیه وسلم took two handfuls and put his hands together before Abu Bakr رضی الله عنه to show that he increased their number to that much. He meant that they were very many. He meant to remind him that Allah will take people to paradise by His handful and they will be innumerable. The exponents say that in this way the Prophet صلی الله علیه وسلم showed that He who is Liberal will do it in this way. When He is asked for more, He does not go by numbers but gives without any limit.
Sayyiduna Abu Bakr رضی الله عنه spoke to show man's helplessness and need any full fledged dependence on Allah's mercy. He requested for more concessions.
Sayyiduna Umar رضی الله عنه spoke words according to reasoning for the moment and submission to Allah's will.
The Prophet صلی الله علیه وسلم accommodated both men. First he accepted the request of Sayyiduna Abu Bakr رضی الله عنه and then he confirmed the words of Sayyiduna Umar رضی الله عنه without giving any answer to Sayyiduna Abu Bakr رضی الله عنه
From another angle, the Prophet صلی الله علیه وسلم agreed with Sayyiduna Abu Bakr رضی الله عنه because good tidings have a great influence on compliance with Shari'ah. So, he raised the glad tidings (that Allah will admit a very large number to paradise without their going through reckoning). Then he confirmed what Sayyiduna Umar رضی الله عنه said as not only good tidings but much more than good tiding.
In this sense both of them had the same thing in their minds.

PLEAS OF THE SINFUL

(٥٦٠٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَفُّ اَهْلُ النَّارِ فَيَمُرُّبِهِمُ الرَّجُلُ مِنْ اَهْلِ الْجَنَّةِ فَيَقُوْلُ الرَّجُلُ مِنْهُمْ يَا فُلَانُ اَمَا تَعْرِفُنِيْ اَنَا الَّذِيْ سَقَيْتُكَ شَرْبَةً وَّقَالَ بَعْضُهُمْ اَنَا الَّذِيْ وَهَبْتُ لَكَ وُضُوْءً فَيَشْفَعُ لَهٗ فَيُدْخِلُهُ الْجَنَّةَ۔ (رواه ابن ماجة)

5604. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The

[1] Baghawi in Sharh us Sunnah # 2335, Musnad Ahmad 3-165.

inmates of hell (who were believers but sent there because of their sins) will stand in line along the path of the righteous). When any of the dwellers of paradise will pass them, one of them will call out (by his name), 'O so and so, do you not recognise me? I am the one who had given you a drink once.' Another of them will say, 'I am the one who had given you water to perform ablution.' So, he will intercede for him and get him admitted to paradise."[1]

COMMENTARY: If a person who is indecent and a sinner helps a pious and righteous man in this world in some way then he will earn reward for it in the next world. He will get his intercession and go to paradise.

Mazhar رضی الله عنه has said that through this saying the Prophet صلی الله علیه وسلم has encouraged Muslims to be kind and considerate to their brothers, particularly the pious ones. They must not let go any opportunity of keeping their company because their company and love will be instrumental in living a pure and bright life in this world and getting radiance in the next world.

EXAMPLES OF ALLAH'S MERCY

(٥٦٠٥) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ رَجُلَيْنِ مِمَّنْ دَخَلَ النَّارَ اشْتَدَّ صِيَاحُهُمَا فَقَالَ الرَّبُّ تَعَالٰى اَخْرِجُوْهُمَا فَقَالَ لَهُمَا لِاَيِّ شَيْءٍ اشْتَدَّ صِيَاحُكُمَا قَالَ فَعَلْنَا ذٰلِكَ لِتَرْحَمْنَا قَالَ فَاِنَّ رَحْمَتِيْ لَكُمَا اَنْ تَنْطَلِقَا فَتُلْقِيَا اَنْفُسَكُمَا حَيْثُ كُنْتُمَا مِنَ النَّارِ فَيُلْقِيْ اَحَدُهُمَا نَفْسَهٗ فَيَجْعَلُهَا اللّٰهُ عَلَيْهِ بَرْدًا وَّسَلَامًا وَّيَقُوْمُ الْاٰخَرُ فَلَا يُلْقِيْ نَفْسَهٗ فَيَقُوْلُ لَهُ الرَّبُّ تَعَالٰى مَا مَنَعَكَ اَنْ تُلْقِيَ نَفْسَكَ كَمَآ اَلْقٰى صَاحِبُكَ فَيَقُوْلُ رَبِّ اِنِّيْ لَاَرْجُوْ اَنْ لَّا تُعِيْدَنِيْ فِيْهَا بَعْدَ مَآ اَخْرَجْتَنِيْ مِنْهَا فَيَقُوْلُ لَهُ الرَّبُّ لَكَ رَجَآؤُكَ فَيُدْخَلَانِ جَمِيْعًا الْجَنَّةَ بِرَحْمَةِ اللّٰهِ۔ (رواہ الترمذی)

5605. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلی الله علیه وسلم said, "Two of the men admitted to hell will shriek vociferously. So, the Lord, the Glorious will command that they should be brought out and He will ask them, 'why do you shriek so much?' they will submit, 'we did it to have your mercy on us.' He will say, 'My mercy on you is that you should go and cast yourselves where you were in hell.' One of them will obey and throw himself in the fire and Allah will make it cool and safe for him. But, the other will stand (and not budge) without putting himself (in the fire). The Lord, the Glorious, will ask him, 'what precluded you from throwing yourself (in the fire) as your colleague has done?' He will submit, 'I have hope that you will not return me to it after taking me out of it.' The Lord, the Glorious, will say to him, 'You will have what you hope for.' Then, both will be admitted to paradise by Allah's mercy."[2]

COMMENTARY: Allah's saying that His mercy is that they should return to hell is actually a demand that they should obey Him all the time.

To place hope in Allah is to get His favours even if a person is disobedient because of his helplessness and weakness.

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[1] Ibn Majah # 3685.

[2] Tirmidhi # 2599 (2608)

GIVING PAST THE SIRAT

(٥٦٠٦) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرِدُ النَّاسُ النَّارَ ثُمَّ يَصْدُرُوْنَ مِنْهَا بِأَعْمَالِهِمْ فَأَوَّلُهُمْ كَلَمْحِ الْبَرْقِ ثُمَّ كَالرِّيْحِ ثُمَّ كَحُضْرِ الْفَرَسِ ثُمَّ كَالرَّاكِبِ فِيْ رَحْلِهٖ ثُمَّ كَشَدِّ الرَّجُلِ ثُمَّ كَمَشْيِهٖ (رواه الترمذی والدارمی)

5606. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The people (meaning the believers) will come by hell (when they go over the sirat which is placed above it) and go away from it (after seeing it with their eyes) commensurate with their deeds. The first (and the best) of them will go away like a flash of lightning. Next, the second will go away like wind. Next like the swift horse, next like a camel-rider, next like a runner and next as one who walks."[1]
[Tirmidhi has placed this hadith under the Exegesis of the Quran, verse 77 of Surah Maryam: And there is not one of you, but shall come to it.]

SECTION III اَلْفَصْلُ الثَّالِثُ

GREATNESS OF AL-KAWTHAR

(٥٦٠٧) عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اَمَامَكُمْ حَوْضِيْ مَابَيْنَ جَنْبَيْهِ كَمَابَيْنَ جَرْبَاءَ وَاَذْرُحَ قَالَ بَعْضُ الرُّوَاةِ هُمَا قَرْيَتَانِ بِالشَّامِ بَيْنَهُمَا مَسِيْرَةُ ثَلٰثِ لَيَالٍ وَفِيْ رِوَايَةٍ فِيْهِ اَبَارِيْقُ كَنُجُوْمِ السَّمَآءِ مَنْ وَّرَدَهٗ فَشَرِبَ مِنْهُ لَمْ يَظْمَأْ بَعْدَهَا اَبَدًا۔ (متفق علیه)

5607. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "My pond will be before you. Its banks will be much apart as it the distance between Jarba' and Adruh." One of the narrators (in the chain of transmitters) said, 'They are two villages in Syria between them lies a journey of three days."
According to another version: "There are vessels by it as many as the stars in the heaven. He who come to it and drinks from it will never again feel thirsty."[2]

COMMENTARY: The comments interposed by the transmitter are not correct, for the distance between the two, places is not equal to three days journey. The tradition in Daraqutni is: The distance between the two banks of al-kawthar is as between Madinah and Jarba and (Madinah and) Adruh.

REQUEST FOR PARADISE TO BE OPENED

(٥٦٠٨،٥٦٠٩) وَعَنْ حُذَيْفَةَ وَاَبِيْ هُرَيْرَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَجْمَعُ اللّٰهُ تَبَارَكَ وَتَعَالٰى النَّاسَ فَيَقُوْمُ الْمُؤْمِنُوْنَ حَتّٰى تُزْلَفَ لَهُمُ الْجَنَّةُ فَيَاْتُوْنَ اٰدَمَ فَيَقُوْلُوْنَ يَآ اَبَانَا اسْتَفْتِحْ لَنَا الْجَنَّةَ فَيَقُوْلُ وَهَلْ اَخْرَجَكُمْ مِّنَ الْجَنَّةِ اِلَّا خَطِيْئَةُ اَبِيْكُمْ لَسْتُ بِصَاحِبِ ذٰلِكَ اِذْهَبُوْٓا اِلٰٓى اِبْنِيْٓ اِبْرَاهِيْمَ خَلِيْلَ اللّٰهِ قَالَ فَيَقُوْلُ اِبْرَاهِيْمُ لَسْتُ بِصَاحِبِ ذٰلِكَ اِنَّمَا كُنْتُ خَلِيْلًا مِّنْ وَّرَآءَ وَرَآءَ اِعْمِدُوْا اِلٰى مُوْسٰى الَّذِيْ كَلَّمَهُ

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[1] Tirmidhi # 3159, Darimi # 2810, Musnad Ahmad 2-424.
[2] Bukhari # 6577, Muslim # 342299.

اللّٰهُ تَكْلِيْمًا فَيَأْتُوْنَ مُوْسٰى فَيَقُوْلُ لَسْتُ بِصَاحِبِ ذٰلِكَ اذْهَبُوْآ اِلٰى عِيْسٰى كَلِمَةُ اللّٰهِ وَرُوْحِهٖ فَيَقُوْلُ عِيْسٰى
لَسْتُ بِصَاحِبِ ذٰلِكَ فَيَأْتُوْنَ مُحَمَّدًا فَيَقُوْمُ فَيُؤْذَنُ لَهٗ وَتُرْسَلُ الْاَمَانَةُ وَالرَّحِمُ فَتَقُوْمَانِ جَنْبَتَيِ
الصِّرَاطِ يَمِيْنًا وَّشِمَالًا فَيَمُرُّ اَوَّلُكُمْ كَالْبَرْقِ قَالَ قُلْتُ بِاَبِيْ اَنْتَ وَاُمِّيْ اَيُّ شَيْءٍ كَمَرِّ الْبَرْقِ قَالَ اَوَلَمْ تَرَوْا
اِلَى الْبَرْقِ كَيْفَ يَمُرُّ وَيَرْجِعُ فِيْ طَرْفِ عَيْنٍ ثُمَّ كَمَرِّ الرِّيْحِ ثُمَّ كَمَرِّ الطَّيْرِ وَشَدِّ الرِّجَالِ تَجْرِيْ بِهِمْ اَعْمَالُهُمْ
وَنَبِيُّكُمْ قَائِمٌ عَلَى الصِّرَاطِ يَقُوْلُ رَبِّ سَلِّمْ سَلِّمْ حَتّٰى تَعْجَزَ اَعْمَالُ الْعِبَادِ حَتّٰى يَجِيْءَ الرَّجُلُ فَلَا يَسْتَطِيْعُ
السَّيْرَ اِلَّا زَحْفًا قَالَ وَفِيْ حَافَتَيِ الصِّرَاطِ كَلَالِيْبُ مُعَلَّقَةٌ مَامُوْرَةٌ تَاْخُذُ مَنْ اُمِرَتْ بِهٖ فَمَخْدُوْشٌ نَاجٍ
وَمَكْدُوْشٌ فِي النَّارِ وَالَّذِيْ نَفْسُ اَبِيْ هُرَيْرَةَ بِيَدِهٖ اِنَّ قَعْرَ جَهَنَّمَ لَسَبْعِيْنَ خَرِيْفًا (رواه مسلم)

5608, 5609. Sayyiduna Hudhayfah رضی اللہ عنہ and Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah Blessed and Exalted, will gather the people (in the place of gathering on the day of resurrection) and the believers will stand (waiting for the reckoning to take place) and paradise will be brought near to them. Then they (the chief believers of every ummah) will come to Aadam علیہ السلام and say, 'O our father, do get paradise opened for us.' He will ask (them), 'But, has not the sin of your father brought you out of paradise? I am not the one for that. Go to my son Ibrahim علیہ السلام, the friend of Allah.' Ibrahim علیہ السلام will say, 'I am not the one for that. I was a friend a long time ago. Direct yourselves to Musa علیہ السلام with whom Allah spoke directly.' They will come to Musa علیہ السلام. He too will say, "I am not the one for that. Go to Easa علیہ السلام who is Allah's word and spirit.' But, Easa علیہ السلام will say, 'I am not the one for that.' They will then come to Muhammad. He will stand and will be given permission (to intercede for all mankind. That will begin the reckoning and as the next stage of passing over the sirat is about to commence,) faithfulness (امانة) and ties of relationship (Arabic) will be brought (having been given forms) and they will stand on either side of the sirat -to the right and left.

The first of you (and the best) will pass like lightning."

Here, Sayyiduna Abu Hurayrah رضی اللہ عنہ said that he interrupted, "May my father and mother be ransomed to you, what resembles the speed of lightning?" The Prophet صلی اللہ علیہ وسلم said, "Have you not seen lighting? How it sparks and disappears in the twinkling of an eye!"

(To continue the hadith:) "The next will pass like the blowing of the wind, next like the flying of a bird and the running of men powered by their deeds, to run.

Your prophet will stand on the sirat and say. 'O my Lord, keep (them) safe, keep safe!' (This will go on) that a man may be able only to crawl.

On either side of the sirat will be hung pointed flesh hook under command to grassy those who have been declared liable to be seized. Some of those (whom they gasp)will manage to get out (of the gasp) after being wounded severely (and be safe from the fire of hell). But. Some others will be bound and cast into hell headlong."

"By Him who has the soul of Abu Hurayrah رضی اللہ عنہ in His hand, the depth of hell is down to a distance covered in seventy years."[1]

COMMENTARY: The paradise will be brought nearer to them. This is on surah at-Takwir states:

وَاِذَا الْجَنَّةُ اُزْلِفَتْ * عَلِمَتْ نَفْسٌ مَّآ اَحْضَرَتْ *

{And when paradise is brought nigh Then shall every soul know what it has presented} (81:13-14)

According to one scholar, the answer of Prophet Ibrahim علیہ السلام shows his humility and humble nature.

WILL COME TO MUHAMMAD: Instead of saying "they will come to me," the Prophet صلی اللہ علیہ وسلم took his name, ... "they will come to Muhammad!" The reason is that this name 'Muhammad' has the meaning of 'praise.' This indicates that he will be standing at the maqam-e-Mehmood (praiseworthy station) which is where intercession is made.

The group that will pass over the sirat first of all will be of the Prophets علیہ السلام. However, it could also refer to the awliyaa and the righteous of this ummah.

THOSE WHO ARE SENT TO PARADISE FROM HELL WILL BECOME FRESH

(٥٦١٠) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ مِنَ النَّارِ قَوْمٌ بِالشَّفَاعَةِ كَاَنَّهُمُ الثَّعَارِيْرُ قُلْنَا مَا الثَّعَارِيْرُ قَالَ اِنَّهُ الضَّغَابِيْسُ۔ (متفق علیه)

5610.Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Those who are brought out of hell because of intercession will be like tha'arir (الثعارير). They asked, what is tha'arir?" He said, "It is daghabis (الضغابيس) - small cucumbers."[2]

COMMENTARY: When those people are brought out of hell, they would have burned to charcool. But, when they are immersed into the river of life, they will become fresh and shining as cucumber or any vegetable or greenery that turns ripe very soon.

WHO ALL WILL INTERCEDE

(٥٦١١) وَعَنْ عُثْمَانَ ابْنِ عَفَّانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَشْفَعُ يَوْمَ الْقِيٰمَةِ ثَلٰثَةٌ الْاَنْبِيَاءُ ثُمَّ الْعُلَمَاءُ ثُمَّ الشُّهَدَاءُ۔ (رواه ابن ماجة)

5611. Sayyiduna Uthman رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, there classes will make intercession:

- **i. the prophet علیہ السلام**
- **ii. the (practicing ulama (religious scholars),**
- **iii. and the martyrs.'[3]**

COMMENTARY: The conjunction between the ulama and the shuhada (ثم العلماء ثم الشهداء) - the scholars and the martyrs - establishes that the practicing scholars are superior to the

[1] Bukhari # 6565, Muslim # 195-229, Ibn Majah # 4312.

[2] Bukhari # 6558, Muslim, Musnad Ahmad # 3-386.

[3] Ibn Majah # 4313.

martyrs. This is further proved by the hadith transmitted by Shirazi رحمه الله:

یوزن یوم القیامة مدادا العلماء ودم الشهداء فترجح مداد العلماء علی دم الشهداء

"The ink of the ulama and the blood of the martyr will be weighed on the day for resurrection. The ink of the ulama (scholars) will outweigh the blood of the martyrs."

NOT ONLY THREE: The hadith under discussion says that three classes of people will make intercession. They are specified because of their superiority and merit. Apart from that, all pious Muslims have a right to make intercession as is known from many authentic ahadith. Their intercession may concern forgiveness of sin or elevating ranks and degrees. Moreover, to reject the validity of the right of intercession is an obvious bid'ah and straying, as the khawarij and some of the Mu'tazillah do

CHAPTER - XIII

DESCRIPTION OF PARADISE & ABOUT ITS DWELLERS بَابُ صِفَةِ الْجَنَّةِ وَاَهْلِهَا

According to (صراح) Sarah the word (جنة) jannah (in the caption) means 'a garden,' 'paradise.' In the original sense, jannah is 'to cover.' According, this word was first applied to 'shade-bearing trees.' It was as though they concealed and covered that which was under them. Then, it come to be used in the sense of a garden because it is a collection of shade bearing trees. Then, this word was used for a place where reward is given.' Which is jannah, paradise because it has dense trees and gardens that conceal everything in their folds.

SECTION I اَلْفَصْلُ الْاَوَّلُ

ABOUT PARADISE

(٥٦١٢) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى اَعْدَدْتُ لِعِبَادِيَ الصَّالِحِيْنَ مَا لَا عَيْنٌ رَاَتْ وَلَا اُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلٰى قَلْبِ بَشَرٍ وَاقْرَؤُا اِنْ شِئْتُمْ فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ۔ (متفق علیه)

5612. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said that Allah, the exalted, says, "I have prepared for My righteous slaves what no eye has seen, no ear has heard and no heart has perceived." So, recite, if you wish:

فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ

{No soul known what delight of the eyes is kept hidden for them.}[1] (32:17)

COMMENTARY: No one has seen paradise. This includes its appearance, shapes, voices and whatever is available there. The view, faces and shapes found there are not found in this world, and cannot be seen in future. Its voices have not been heard. The sweetness and rhythm of those voice have not been heard in this world, not will be experienced.

We cannot even comprehend the other blessings, services, comforts and tastes that are available there. No one has so far imagined their perfectness and no one can ever think of them.

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[1] Bukhari # 3244, Muslim # 2-2824, '400 Ahadith Qudsiyah, P 51. Published by Dar ul Isha'at Karachi. Tirmidhi # 3197, Ibn Majah # 4328, Musnad Ahmad 2-313, Darami # 2828.

The 'delight of the eyes' mentioned in the verse is comfort, completeness, peace and joy. The Arabic word for 'delight of the eyes' is (قرة). The word (قرة) is from (قر) qarr which means 'constancy, 'being steadfast.' When the eye sees what is dear to it, there is satisfaction for it and it is no more restless. It does not incline to any other thing but if it sees what it does not like then it becomes restless and does not settle but roams about. When one is happy and at peace, eye get a delightful peace but when one is afraid and grieved, eye drift here and there.
The word (قرة) could have been derived from (قر) qurr to mean 'coolness.' The eye is cool when it sees what it likes, otherwise there is a burning feeling in it. This is why dear children are called (قرة العين) coolness of the eyes.'
According to a hadith the Prophet صلى الله عليه وسلم said: (جعلت قرة عيني في الصلوة) (coolness of my eyes is placed in the salah).
Here, too, the word (قرة) may have either of the two meaning.

THE EXCELLENCE OF PARADISE

(٥٦١٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيْهَا (متفق عليه)

5613. Sayyiduna Abu Huryarah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A place in paradise (as small) as for a whip is better then the world and whatever contains."[1]

COMMENTARY: When a rider decides to halt at any place during his journey, he throws his whip there before alighting from the beast so that he has that place to himself. The hadith says that even that much place in paradise is better than the fleeting world and its treasures because paradise is ever abiding.

THE MAIDENS OF PARADISE

(٥٦١٤) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَدْوَةٌ فِي سَبِيْلِ اللّٰهِ اَوْ رَوْحَةٌ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيْهَا وَلَوْ اَنَّ امْرَاَةً مِّنَ النِّسَآءِ اَهْلِ الْجَنَّةِ اِطَّلَعَتْ اِلَى الْاَرْضِ لَاَضَآءَتْ مَا بَيْنَهُمَا وَلَمَلَاَتْ مَا بَيْنَهُمَا رِيْحًا وَلَنَصِيْفُهَا عَلٰى رَاسِهَا خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيْهَا۔ (رواه البخاری)

5614. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "An expedition in the morning (by a man) in Allah's cause, or in the evening is better than the world and whatever it contains. If one of the maidens of paradise (hoors) were to cast a glance on the earth, she would brighten all the space in between and fill at the space in between with fragrance. The headscarf that she wears is better than the world and whatever it contains."[2]

COMMENTARY: The expeditions have been specified as in the morning or evening because generally armies advance at these times. However, the merit is not restricted to these hours only. The armies may launch the attack at any other hour, they will qualify for the merit anyway. The expedition in Allah's path could be jihad, hijrah, hajj, seeking to acquire knowledge, or any other purpose with a view to earn Allah's pleasure. It may be in obedience to Him directly or indirectly, In fact, to set out from one's home to earn a living for one's family, to engage in worship and to discharge the Divine Commands with sincere

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[1] Bukhari # 2796, Muslim, Tirmidhi # 1670.

[2] Bukhari # 2562, Muslim # 112-1880, Tirmidhi.

effort also fall under the purview of going out in Allah's cause.

The merit and excellence of going out in Allah's path, leaving home and family, may be gauged from the fact that if anyone goes out in this manner just once, the reward he gets here and in the next world will be better than the world and all that it contains.

THE HOOR: The maidens of paradise are mentioned here because they are in paradise which is the reward of one who goes out in Allah's path. They are among the bounties of paradise.

The space in between that will be filled with fragrance could be between cast and west, between the sky and earth or between paradise and earth. The last opinion is most correct.

A TREE IN PARADISE

(٥٦١٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيْرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَّا يَقْطَعُهَا وَلَقَابُ قَوْسِ أَحَدِكُمْ فِي الْجَنَّةِ خَيْرٌ مِّمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ أَوْ تَغْرُبُ (متفق عليه)

5615. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "There is a tree in paradise (called Tooba) whose·shade fall over such a wide area that if a rider travels for one hundred years even than he will not come to the end of it. And, in paradise, the length of a bow of any of you is better than all that on which the sun rises or sets."[1]

COMMENTARY: The words about that on which the sun rises and sets means the entire world and whatever it contains. The previous hadith spoke about the rider's whip. This one speaks of the pedestrians bow which he puts down to indicate that he would sit there.

A TENT IN PARADISE

(٥٦١٦) وَعَنْ أَبِي مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمُؤْمِنَ فِي الْجَنَّةِ لَخَيْمَةً مِّنْ لُّؤْلُؤَةٍ وَّاحِدَةٍ مُجَوَّفَةٍ عَرْضُهَا وَفِي رِوَايَةٍ طُوْلُهَا سِتُّوْنَ مِيْلًا فِي كُلِّ زَاوِيَةٍ مِّنْهَا أَهْلٌ مَّا يَرَوْنَ الْآخَرِيْنَ يَطُوْفُ عَلَيْهِمُ الْمُؤْمِنُ وَجَنَّتَانِ مِنْ فِضَّةٍ اٰنِيَتُهُمَا وَمَا فِيْهِمَا وَجَنَّتَانِ مِنْ ذَهَبٍ اٰنِيَتُهُمَا وَمَا فِيْهِمَا وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَّنْظُرُوْا إِلَى رَبِّهِمْ إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّتِ عَدْنٍ۔ (متفق عليه)

5616. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "In paradise, the believer will be given a tent caved into a single pearl (so as it would be hollow). Its width (but according to another version: its length) will be sixty miles. In each of its concerns will be a wife or family) unable see the others. The believer will meet each of them in turn. There will be two gardens of silver, the utensils and whatever else is in it will be of silver, and two gardens of gold so that its implant and all else in it will be golden. Between the slaves (of Allah) and vision of their Lord will be noting but the mantle of grandeur that He would have cast over Himself in the garden of Adn (عدن)" [2]

COMMENTARY: Whether the tent is sixty miles long or broad, the real aim is to say that it

[1] Bukahri # 2552, Muslim # 6-2726, Paradise ' Dr Habibullah Makhtar p 23, Jami'at ul Uloom at Islamiyah, Karachi.

[2] Bukhari # 3243, Muslim # 23. 2838, Parawin p 23.

will be a huge tent. This is the message of both versions, because its length and breadth will be proportionate and cannot be out of proportion.

The hadith says that in each of its corners will be his (اهل) ahl. This stands for his wife, etc. According to one scholar, they are his wives to whom the believer will be married there. He will get sexual enjoyment with them. This is what is meant to meeting them 'in turn.'

This hadith speaks of two gardens of silver and two of gold. But another tradition says about the edifices of paradise that they will be built with blocks of gold and silver used alternatively in each building. The point is that one hadith speaks of two gardens one of which has vessels and all content of gold and the other will have then made of silver. But, the second hadith means that the building s themselves will be built with both kinds of blocks, golden as well as silver (in each garden or paradise).

HOW MANY PARADISES? THEIR NAMES

Bayhaqi رحمه الله said that it is proved from the Quran and ahadith that there are four paradises (or garden). Allah says in surah al-Quran (verse 46):

وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ

{And for him who fears the standing before his Lord, there are two gardens}

The verses following it describe them. Then, we are told (verse 62)

وَمِنْ دُوْنِهِمَا جَنَّتٰنِ

{And beside these are two other gardens}

Again, the next verses describe these two paradise (or gardens, meaning jinnah).

جنتان من فضة انيتهما وما فيهما وجنتان من ذهب انيتهما وما فيهما

This hadith, under discussion, also says that there are four gardens (or paradises). This is further confirmed by the tradition:

جنتان من الذهب للسابقين وجنتان من فضة لا صحاب اليمين

(Two gardens of gold are for those who are foremost. And two gardens of silver are for the companions of the right.)

It is also possible that (جنتان) two gardens, in the verse of ar-Rahman, mean two kinds of paradise, one of gold and the other of silver.

In any case, there are four gardens, two of gold for the particular close or nearer ones are two of silver for the general body of believers. While the dual form is used (جنتان) – two gardens, sometimes the dual stands for more than two and represents a plural. Hence, (جنتان) could mean four gardens, and the perfect ones might get apart form the two gardens, two others that might be of gold and silver a means of adornment to the right and left of their homes.

This is confirmed by the traditions that mention eight names for paradise. They are:

(i) Jannatul-aadn (جنة العدن)
(ii) Jannat ul firdaws (جنة الفردوس)
(iii) Jannat ul khuld (جنة الخلد)
(iv) Jannat un na'im (جنة النعيم)
(v) Jannat ul ma'wa (جنة الماوى)
(vi) Daar us salaam (دار السلام)

(vii) Daar ul qarar (دارالقرار)
(viii) Daar u muqamah (دارالمقامة)

When they enter jananatul adn the screen between them and vision of their Lord will be removed. However, the screen before the Majesty of the sacred Being and His greatness and Glory will remain. But, Allah will remove it too out of His exclusive benevolence and permit human sight to see Him in paradise by bestowing on the eye the ability to see Him. So, those in paradise will see their Lord with their eyes.

RANKS IN PARADISE

(٥٦١٧) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنَّةِ مِائَةُ دَرَجَةٍ مَّا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَآءِ وَالْاَرْضِ وَالْفِرْدَوْسُ اَعْلَاهَا دَرَجَةً مِّنْهَا تُفَجَّرُ اَنْهَارُ الْجَنَّةِ الْاَرْبَعَةُ وَمِنْ فَوْقِهَا يَكُوْنُ الْعَرْشُ فَاِذَا سَاَلْتُمُ اللّٰهَ فَاسْئَلُوْهُ الْفِرْدَوْسَ رَوَاهُ التِّرْمِذِيُّ وَلَمْ اَجِدْهُ فِي الصَّحِيْحَيْنِ وَلَا فِيْ كِتَابِ الْحُمَيْدِيِّ۔

5617. Sayyiduna Ubadah ibn Samit رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There are one hundred ranks in paradise Between every two ranks is like the distance between heaven and earth. Firdaws is the highest rank. From its issue four rivers of paradise. Above it is the throne. So when you pray to Allah (for paradise), ask Him for Firdaws."[1]

COMMENTARY: The hundred ranks may not the number but may imply 'very many.' This is corroborated by the marfu hadith of Sayyidah Ayshah رضی اللہ عنہا in Bayhaqi: 'the ranks of paradise are as many as the verses of the Quran. He among the people of the Quran enters paradise, there is no rank above him.

However, the number one hundred might be specific two and the hadith may have mentioned only one hundred out of the very many. The distance between every two of them may be as stated, or less or more.

Daylami has transmitted a hadith from Abu Hurayrah رضی اللہ عنہ in Masnad Firdaws in a marfu manner that there is a rank in paradise that may be attained only by the people who are grieved. No one else can attain it.

Fridaws is a name of paradise and it is found in the quran in this verse:

اُولٰٓئِكَ هُمُ الْوٰرِثُوْنَ * الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ هُمْ فِيْهَا خٰلِدُوْنَ

{They are the inheritors, who shall inherit paradise. Therein they shall abide} (23:110)

FOUR RIVERS: The four rivers that issue from Firdaws are: rivers of water, of honey, of milk and of wine. They are mentioned in these verses of the Quran:

فِيْهَآ اَنْهٰرٌ مِّنْ مَّآءٍ غَيْرِ اٰسِنٍ وَاَنْهٰرٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهٗ وَاَنْهٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشّٰرِبِيْنَ وَاَنْهٰرٌ مِّنْ عَسَلٍ مُّصَفًّى

{....therein are rivers of water unstaling, and rivers of milk where of the flovour changes not, and rivers of wine delicious to the drinkers, and rivers of purified honey....} (47:15)

THRONE ABOVE THE FIRDAWS: This is evidence that firdaws is the superior most

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[1] Tirmidhi # 2539 (2531), Bukhari # 2790, 7433, Muslim.

paradise and the highest. Therefore, the prophet صلى الله عليه وسلم encouraged the ummah to ask for al-Firdaws.

Though the compiler of Mishkah has stated that this hadith does not belong to section one because it is not found in Bukhari or Muslim, yet it is found in both these books. In the former, it is found in kittab ul jihad and in the chapter on the Throne being over water. In the latter, it is traced in the chapter on the excellence of jihad.

MARKET PLACES OF PARADISE

(٥٦١٨) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِي الْجَنَّةِ لَسُوْقًا يَّاْتُوْنَهَا كُلَّ جُمُعَةٍ فَتَهُبُّ رِيْحُ الشِّمَالِ فَتَحْثُوْا فِيْ وُجُوْهِهِمْ وَثِيَابِهِمْ فَيَزْدَادُوْنَ حُسْنًا وَّجَمَالًا فَيَرْجِعُوْنَ اِلٰى اَهْلِيْهِمْ وَقَدِ ازْدَادُوْا حُسْنًا وَّجَمَالًا فَيَقُوْلُ لَهُمْ اَهْلُوْهُمْ وَاللّٰهِ لَقَدِ ازْدَدْتُّمْ بَعْدَنَا حُسْنًا وَّجَمَالًا فَيَقُوْلُوْنَ وَاَنْتُمْ وَاللّٰهِ لَقَدِ ازْدَدْتُّمْ بَعْدَنَا حُسْنًا وَّجَمَالًا. (رواه مسلم)

5618. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There will be a market in paradise to which people will come every Friday. The north wind will blow and refresh their faces and clothes with fragrance (of musk, etc) making them more handsome and graceful. When they arrive home in this appealing state, their wives will say. 'After being away from us, you have become more handsome and graceful.' They will say (and return the compliment). 'Indeed, you too have become more beautiful and lovely'[1]

COMMENTARY: The dwellers of paradise will assemble at the market place where beautiful and appealing shapes and models will be available. Every dweller may adopt the look he likes there in place of the look that he already wears.

As for every Friday, it means once a week (the word (جمعه) meaning a week as also Friday. But the week will not be as we know because, in paradise, there will be no sun and no rotation of day and night. The time will remain static. So, this hadith implies time equivalent to a week.

The northern air is (شمال) in Arabic. It flows from the cool regions and the Red sea. So it is very cold and is called (ريح الشمال) 'the northern wind! (So the same nomenclature is used for a similar breeze in paradise.)

When these people return home, the north wind will have already increased the beauty of their wives. Besides, when they come back home more beautiful, their beauty will reflect in their mates and so there will be beauty all over.

BLESSING IN PARADISE

(٥٦١٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوَّلُ زُمْرَةٍ يَّدْخُلُوْنَ الْجَنَّةَ عَلٰى صُوْرَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ كَاَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَآءِ اِضَآءَةً قُلُوْبُهُمْ عَلٰى قَلْبِ رَجُلٍ وَّاحِدٍ لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ لِكُلِّ امْرِئٍ مِّنْهُمْ زَوْجَتَانِ مِنَ الْحُوْرِ الْعِيْنِ يُرٰى مُخُّ سُوْقِهِنَّ مِنْ وَّرَآءِ الْعَظْمِ

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[1] Muslim # 13-2833, Paradise p 24.

وَاللَّحْمِ مِنَ الْحُسْنِ يُسَبِّحُوْنَ اللّٰهَ بُكْرَةً وَّعَشِيًّا لَّا يَسْقَمُوْنَ وَلَا يَبُوْلُوْنَ وَلَا يَتَغَوَّطُوْنَ وَلَا يَتْفُلُوْنَ وَلَا يَمْتَخِطُوْنَ اٰنِيَتُهُمُ الذَّهَبُ وَالْفِضَّةُ وَاَمْشَاطُهُمُ الذَّهَبُ وَوُقُوْدُ مَجَامِرِهِمُ الْاَلُوَّةُ وَرَشْحُهُمُ الْمِسْكُ عَلٰى خَلْقِ رَجُلٍ وَّاحِدٍ عَلٰى صُوْرَةِ اَبِيْهِمْ اٰدَمَ سِتُّوْنَ ذِرَاعًا فِي السَّمَآءِ (متفق عليه)

5619. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Those who enter paradise first of all (being the Prophets) علیهم السلام will be (bright and radiant) like the moon when it is full (on the fourteenth of a lunar month). Those who follow them (being the ulama, awliya, martyrs and righteous) will be like the brightest, shinning star in the sky. Their hearts will be like a single man's heart and they will not differ or disagree, not bear grudge for each other. Each man among them will have two wives from the large-eyed maidens (of paradise). The marrow of theirs legs will be visible through the bone and the flesh because of their beauty and purity. They will glorify Allah morning and evening (meaning, all the time) They will never fall ill, never pass water, never excrete fasces, never spit and never blow their nose (for mucus). Their utensils will be made of gold and silver. Their combs will be made of gold. Their cookers will run on aloes. Their perspirations will be musk. All of them will have some way of life and character. And will look like their father, Aadam, sixty cubits tall.[1]

COMMENTARY: The word (حور) hoor is the plural of (حوراء), a beautiful woman with deep white and deep black eyes. (see hadith # 56140. The word (عین) is the plural of (عیناء), large eyed woman. This hadith mentions two wives, but a hadith to follow says that lowliest of the man of paradise will have seventy two wives (# 5648). The two wives mentioned here will be the most beautiful of the lot.

In this world we use charcoal for our cooking on stoves, etc. (Or any other fuel may be used we use aloes to get fragrance. But, in paradise aloes will be used to burn the stoves the word (وقود) is fuel for fire.

The closing words may also mean with a slight change of the diatrical marks: "They will be of one appearance and be equally handsome and beautiful, of the same age – thirty or thirty three years."

This sentence is elaborated by the next: "They will resemble their father, Aadam علیه السلام and be sixty cubits tall."

WILL NOT NEED TO RELIEVE THEMSELVES

(٥٦٢٠) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَهْلَ الْجَنَّةِ يَاْكُلُوْنَ فِيْهَا وَيَشْرَبُوْنَ وَلَا يَتْفُلُوْنَ وَلَا يَبُوْلُوْنَ وَلَا يَتَغَوَّطُوْنَ وَلَا يَمْتَخِطُوْنَ قَالُوْا فَمَا بَالُ الطَّعَامِ قَالَ جُشَاءٌ وَّرَشْحٌ كَرَشْحِ الْمِسْكِ يُلْهَمُوْنَ التَّسْبِيْحَ وَالتَّحْمِيْدَ كَمَا تُلْهَمُوْنَ النَّفَسَ۔ (رواه مسلم)

5620.Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The dwellers of paradise will eat and drink there, but they will not spit, pas water, empty their bowels and blow their nose." They (the sahabah) رضی الله عنهم asked, "Then,

[1] Bukhari # 3245, Muslim # 15-2834, 'Paradise' Dr Habibullah Mukhtar p 26, Jamiatul Uloom Islamiyah.

what would happen to the food (how will they digest it)?" He said, "By belching and perspiration with the fragrance of musk. They will glorify and praise Allah (with subhan Allah and Alhamdulilah) as naturally (from their hearts) as one breathes (naturally)."[1]

COMMENTARY: The digestive system will work through belching and perspiration instead of the way it work in this world.

In this world, one breathes naturally without effort on intention while engaged in different occupations, so in the next world tasbih and tahmid will come naturally to every one. They would become as essential characteristic of every life. Nothing will prevent people from repeating the tasbih, tahlil and tahmid.

PERPETUAL YOUTH

(٥٦٢١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَدْخُلُ الْجَنَّةَ يَنْعَمُ وَلَا يَبْأَسُ وَلَا يَبْلٰى ثِيَابُهُ وَلَا يَفْنٰى شَبَابُهُ۔ (رواه مسلم)

5621. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who enters paradise will remain in (Allah's) favour and blessing. He will never fray. And his youth will never wither away."[2]

COMMENTARY: Paradise is (دارالقرار والثبات) – abode of consistency, stability and permanence. Neither will its comfort give way to hardship nor will happiness change to grief.

(٥٦٢٢، ٥٦٢٣) وَعَنْ أَبِي سَعِيْدٍ وَّأَبِي هُرَيْرَةَ قَالَا إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يُنَادِيْ مُنَادٍ إِنَّ لَكُمْ أَنْ تَصِحُّوْا فَلَا تَسْقَمُوْا أَبَدًا وَّإِنَّ لَكُمْ أَنْ تَحْيَوْا فَلَا تَمُوْتُوْا أَبَدًا وَّإِنَّ لَكُمْ أَنْ تَشِبُّوْا فَلَا تَهْرَمُوْا أَبَدًا وَّإِنَّ لَكُمْ أَنْ تَنْعَمُوْا فَلَا تَبْأَسُوْا أَبَدًا۔ (رواه مسلم)

5622 & 5623. Sayyiduna Abu Sa'eed R) and Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم did say, "An announcer will proclaim (in paradise, regularly): 'You will ever be healthy. Illness will not touch you. You will live for ever and never die. You will keep your youth always and never become old. You will live in (Allah's) favour and blessing and hardship and desperation will never approach you."[3]

UPPER ROOMS IN PARADISE

(٥٦٢٤) وَعَنْ أَبِي سَعِيْدِ نِ الْخُدْرِيِّ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَهْلَ الْجَنَّةِ يَتَرَاءَوْنَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَابِرَ فِي الْأُفُقِ مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ لِتَفَاضُلِ مَا بَيْنَهُمْ قَالُوْا يَارَسُوْلَ اللّٰهِ تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ لَا يَبْلُغُهَا غَيْرُهُمْ قَالَ بَلٰى وَالَّذِيْ نَفْسِيْ بِيَدِهٖ رِجَالٌ اٰمَنُوْا بِاللّٰهِ وَصَدَّقُوا الْمُرْسَلِيْنَ (متفق عليه)

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[1] Muslim # 18-2835.

[2] Muslim # 21-2836, 'paradise p 28.

[3] Muslim # 22-2833, Tirmidhi # 3246.

5624. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The inhabitants of paradise will see the occupants of the upper rooms as you see that star of the east or of the west which remains in he horizon, this being because of the difference in their ranks." The sahabah رضی اللہ عنہم asked "Will those lofts house the Prophet صلی اللہ علیہ وسلم where no one else might reach?" He said, "Why not? By Him in whose hand is my soul, they who believed in Allah and corroborated His Messenger will reach them, too."[1]

COMMENTARY: The Arabic word (غابر) refers to the shining star that is about to set or has risen at daybreak. According to one version which is not sound this word is (غاير) meaning 'low lying area.'

Some of the dwellers of paradise will have higher ranks than others, some will have mean standing and some will be of low rank. They will fare in paradise according to their ranks the ulama say that these people will get their residences too commensurate with their standing.

The concluding words of the Prophet صلی اللہ علیہ وسلم refer t o the very pious friends of Allah, the righteous, who were perfect in their belief of Allah and in emulating His Messenger and obeying them. They are described in the Quran:

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا۔ الأية۔

{And the servants of the compassionate are those who walk on the earth in humility...} 25:63)

Then their attributes are recounted where after glad tidings are given to them.

أُوْلٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوْا۔ الأية

{Those shall be recompensed with the highest places (in paradise)....} (25:75)

ABOUT SOME DWELLERS OF PARADISE

(٥٦٢٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْجَنَّةَ اَقْوَامٌ اَفْئِدَتُهُمْ مِثْلُ اَفْئِدَةِ الطَّيْرِ۔ (رواه مسلم)

5625. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "How many a tribe will enter paradise with hearts and soft and tender as hearts of birds!"[2]

COMMENTARY: Those who go to paradise will include many who will have been wild and kind-hearted in this world. They had not harboured any malice or deceit or jealousy. They were careful and scrupulous, and they relied on Allah.

They feared Allah as birds are most fearful of all creatures

And they were trustful as birds are symbolic in this regard. According to a hadith, "If you rely on Allah, He will give you provision as he gives to birds who fly out in the morning and return with a full belly in the evening."

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[1] Bukhari # 3256, Muslim # 11-2831, Tirmidhi # 2556, 3678.

[2] Muslim # 27-2840.

ALLAH'S PLEASURE

(٥٦٢٦) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللهَ تَعَالَى يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ فَيَقُولُونَ لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ فَيَقُولُ هَلْ رَضِيتُمْ فَيَقُولُونَ وَمَا لَنَا لَا نَرْضَى يَا رَبِّ وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ فَيَقُولُ أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذٰلِكَ فَيَقُولُونَ يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذٰلِكَ فَيَقُولُ أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا (متفق عليه)

5626. Sayyiduna Abu Sa'eed Khudri رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, that surely Allah, the Glorious, will say to the dwellers of paradise, "O people of paradise!" They will say, "Our Lord, here we are, at you service! All good is in your hand!" He will ask, "Are you happy?" they will submit, "Why should we not be happy, O our Lord? You have give us all that which you have not given to any other of your creatures." He will ask, "Shall I not give you something better and more than that?" They will ask, "what can be better than what we have been given?" He will say, "I shall let you have My god pleasure. And, never after that I shall be angry of displeased with you."[1]

COMMENTARY: When Allah is pleased with His creature that is an assurance to them of receiving all blessings and honour. This will also get them the greatest of all blessings the vision of Allah!

The sahabah رضي الله عنهم used to wonder how could they say it their Lord was pleased with them. Then they realized that if they were pleased with their Lord. He too would be pleased with them.

Allah assured the dwellers of paradise that He would never be displeased with them. There can be no other blessing greater than that what to say of His perpetual pleasure, even a little bit of Allah's pleasure is better than paradise and all its bounties. Indeed, He Himself has said:

وَرِضْوَانٌ مِّنَ اللّٰهِ أَكْبَرُ

{And greatest of all is Allah's good pleasure} (9:72)

Therefore, the believer must always s beseech Allah:

اللهم ارض عنا وارضنا عنك

(O Allah, be pleased with us and cause us to be pleased with you).

THE WISH OF AN ORDINARY DWELLER OF PARADISE

(٥٦٢٧) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَدْنَى مَقْعَدِ أَحَدِكُمْ مِنَ الْجَنَّةِ أَنْ يَقُولَ لَهُ تَمَنَّ فَيَتَمَنَّى وَيَتَمَنَّى فَيَقُولُ لَهُ هَلْ تَمَنَّيْتَ فَيَقُولُ نَعَمْ فَيَقُولُ لَهُ فَإِنَّ لَكَ مَا تَمَنَّيْتَ وَمِثْلَهُ مَعَهُ (رواه مسلم)

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[1] Bukhari # 6549, Muslim # 9-2829, Tirmidhi # 2565.

5627. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He of you who will have lowest rank in paradise will be asked by Allah to make a wish. So, he will express a desire, and again a desire. Allah will ask him, 'Have you wished for whatever you wanted?" He will say, "Yes!' So, He will say to him, 'for you is what you wished and the like of it with it."[1]

RIVERS WITH MOUTH IN PARADISE

(٥٦٢٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَيْحَانُ وَجَيْحَانُ وَالْفُرَاتُ وَالنِّيْلُ كُلٌّ مِّنْ أَنْهَارِ الْجَنَّةِ(رواه مسلم)

5628. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Sa'ihan, Jaihan, the Euphrates (al-Furat) and the Nile are all among the rivers of paradise."[2]

COMMENTARY: While the Furat (Euphrates) and the Nile are known to us, the other two are rivers about which the ulama disagree. Different places are named for their location. However, it is confirmed that Sa'ihan and Ja'han are both in Syria, near its ancient cities Tartus and Masi'ah

The ulama express different opinion about these four rivers flowing in paradise. The most correct of them is that they originate in paradise. According to a hadith in Muslim, the Nile and Euphrates originate in paradise. According to a version in Bukhari, they begin at the base of Sidratul muntaha (which is a tree in the seventh heaven near paradise). Mu'alim at Tanzil cites a tradition that Allah has entrusted the source of these four rivers to the mountains from where they flow into the plains. According to another tradition, these four rivers are in paradise and their names have been given to four rivers on earth. Hence they are namesakes. And are more known than other river because of their sweet water and other benefits. This indicates that the blessing and the benefits in this world are all examples of the blessings and benefits of that world.

Another opinion that in more explanatory is that these rivers are attributed to paradise because their water is more sweet and fine, and more cool and pleasant than other water. So many advantage are derived from these rivers and so many characteristics are ascribed to them that they look as though they have come from paradise.

GREATNESS OF HELL & HEAVEN

(٥٦٢٩) وَعَنْ عُتْبَةَ بْنِ غَزْوَانَ قَالَ ذُكِرَ لَنَا أَنَّ الْحَجَرَ يُلْقٰى فِيْ شَفَةِ جَهَنَّمَ فَيَهْوِيْ فِيْهَا سَبْعِيْنَ خَرِيْفًا لَا يُدْرِكُ لَهَا قَعْرًا وَاللّٰهِ لَتُمْلَأَنَّ وَلَقَدْ ذُكِرَ لَنَا أَنَّ مَا بَيْنَ مِصْرَاعَيْنِ مِنْ مَصَارِيْعِ الْجَنَّةِ مَسِيْرَةُ أَرْبَعِيْنَ سَنَةً وَلَيَأْتِيَنَّ عَلَيْهَا يَوْمٌ وَهُوَ كَظِيْظٌ مِّنَ الزِّحَامِ (رواه مسلم)

5629. Sayyiduna Utbah رضى الله عنه ibn Ghazwan said, "It has been mentioned to us (on the authority of Allah's Messenger صلى الله عليه وسلم that he said. "If a stone is dropped from the edge of hell, it will continue to fall down for seventy years without

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[1] Muslim # 182-301.

[2] Muslim # 26. 2839.

reaching the bottom. By Allah, (in spite of such a depth) hell will be filed up with the disbelievers, polytheists and idolaters.)"
He said further, "It has been mentioned to us (that Allah's Messenger صلى الله عليه وسلم also said), "The distance between the two posts of every gate of paradise is as a journey of forty years, yet a time will come when they will be packed to capacity."[1]

SECTION II الفصل الثاني

CONSTRUCTION OF PARADISE

(٥٦٣٠) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قُلْتُ يَارَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِمَّ خُلِقَ الْخَلْقُ قَالَ مِنَ الْمَآءِ قُلْنَا الْجَنَّةُ مَابِنَآءُ هَا قَالَ لَبِنَةٌ مِّنْ ذَهَبٍ وَّلَبِنَةٌ مِّنْ فِضَّةٍ وَّ مِلَاطُهَا الْمِسْكُ الْاَذْفَرُ وَ حَصْبَآؤُ هَا اللُّؤْلُؤُ وَالْيَاقُوْتُ وَتُرْبَتُهَا الزَّعْفَرَانُ مَنْ يَدْخُلُهَا يَنْعَمُ وَلَا يَبْاَسُ وَ يَخْلُدُ وَلَا يَمُوْتُ وَلَا تَبْلَى ثِيَابُهُمْ وَلَا يَفْنٰى شَبَابُهُمْ (رواه احمد والترمذی والدارمی)

5630.Sayyiduna Abu Hurayrah رضى الله عنه narrated that he asked. "O Messenger of Allah, of what was the creation made?" He said, "It was made of water." Then, we asked, "Of what was paradise built?" He said, "A brick of gold and a brick of silver with clay of nice fragrant musk. Its gravel is pearls and rubies. It soil is saffron whose come into it will have Allah's favour (and bounties) and will never be wretched. They will abide for ever and will never die. Their garments will never fray and they youth will never wither away."[2]

COMMENTARY: The scholars say water was the first thing to be created as a whole entity. Then it was turned dense and solid and earth was created from it. Then water was turned thin and fine to create fire from whose smoke the sky was created.[3]

It is stated in the Torah that Allah created an element and gave it a look of awe and majesty. So it melted and became water. Steam came up from this water and ascended as smoke till it spread around to become a sky. Then bubbles were formed on water and they made up the earth. Then mountains were created as anchors for the earth (which was not steady till they were created).

Some scholars say that water here means sperm. In that case creation would refer to animates or living creatures. It is as the Quran says:

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

{And we made from water every living thing.} (21:30) {This mean human beings and others too}

The Quran also says:

وَاللّٰهُ خَلَقَ كُلَّ دَابَّةٍ مِّنْ مَّاءٍ

{And Allah created every animal of water} (24:45)

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[1] Muslim # 14-2967.

[2] Musnad Ahmad 2-305, Tirmidhi # 2526, Darimi # 2821.

[3] See the story of the creation, Ibn Kathir (from Al-Bidayah wa un NIhayah) p 16. Darul Isha'at, Karachi.

The sperm is in the form of water. Hence, it is so called. Besides, water is essential to every living creature. Advantage is derived from it most of all.

TRUNK OF TREES IN PARADISE

(٥٦٣١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا فِي الْجَنَّةِ شَجَرَةٌ اِلَّا وَسَاقُهَا مِنْ ذَهَبٍ (رواه الترمذی)

5631. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is not a tree in paradise but its trunk is of gold."[1]

COMMENTARY: The trunks of the trees of paradise are of gold but their branches and twigs are of different kinds and hey have fruit of varied description.

RANKS IN PARADISE

(٥٦٣٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ اِنَّ فِي الْجَنَّةِ مِائَةُ دَرَجَةٍ مَّا بَيْنَ كُلِّ دَرَجَتَيْنِ مِائَةُ عَامٍ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ

5632. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "In paradise, there are one hundred ranks. Between every two ranks there is a distance of one hundred years."[2]

COMMENTARY: The ranks of which the hadith speaks the higher degrees of the dwellers of paradise according to their deeds. Allah says

هُمْ دَرَجَاتٌ عِنْدَ اللّٰهِ

{They have (diverse) rank in the sight of Allah} (3:163)

It will be alike for the denizens of hell. They will be in the lower portion according to their disbelief and polytheism, the more severe their disbelief, the lower their places in hell. The Quran says:

اِنَّ الْمُنَافِقِيْنَ فِي الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ

{Surely, the hypocrites will be in the lowest depth of the Fire...} (4:145)

(٥٦٣٣) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ لَوْ اَنَّ الْعَالَمِيْنَ اجْتَمَعُوْا فِيْ اِحْدٰهُنَّ لَوَسِعَتْهُمْ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ -

5633. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "In paradise, there are one hundred ranks. If (all the creatures of) the universe assemble in any of them, that would suffice them all."[3]

THE MATTRESSES OF PARADISE

(٥٦٣٤) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ قَوْلِهٖ تَعَالٰى وَفُرُشٍ مَّرْفُوْعَةٍ قَالَ ارْتِفَاعُهَا لَكَمَا بَيْنَ السَّمَآءِ وَالْاَرْضِ مَسِيْرَةُ خَمْسِ مِائَةِ سَنَةٍ - رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيْثٌ غَرِيْبٌ -

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[1] Tirmidhi # 2525.

[2] Tirmidhi # 2529.

[3] Tirmidhi # 2532.

5634. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that the Prophet (E0 said about the words of Allah, the exalted:

وَفُرُشٍ مَّرْفُوعَةٍ

{And mattresses of high quality} (56:34)

"Their height will be as the distance between heaven and earth a distance of five hundred years."[1]

COMMENTARY: The mattresses spread out in paradise will seen to be like the height of heaven from earth.

Or, this verse of the quran says that these mattresses would have been spread out in the ranks that would be as high as the distance from earth to heaven. A hadith says that there are one hundred ranks in paradise. The distance between every two ranks is as between heaven and earth. (Hadith # 3787)

Some scholars say that the word (فرش) mattresses actually means the hoors (حور) maidens of paradise. And the word (مرفوعة) means that they are superior to the women of the world in their beauty. However, there is also a hadith that says: the believing women in paradise will excel the hoors in their beauty. They will have excellence over the hoors because of the salah and fasting that they may have observed in this world.[2]

RADIANT FACES OF PEOPLE OF PARADISE

(٥٦٣٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَوَّلَ زُمْرَةٍ يَدْخُلُوْنَ الْجَنَّةَ يَوْمَ الْقِيٰمَةِ ضَوْءُ وُجُوْهِهِمْ عَلٰى مِثْلِ ضَوْءِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَالزُّمْرَةُ الثَّانِيَةُ عَلٰى مِثْلِ اَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِى السَّمَاءِ لِكُلِّ رَجُلٍ مِّنْهُمْ زَوْجَتَانِ عَلٰى كُلِّ زَوْجَةٍ سَبْعُوْنَ حُلَّةً يُرٰى مُخُّ سَاقِهَا مِنْ وَّرَاءِهَا(رواه الترمذى)

5635. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The first batch (of people) who will enter paradise will be have faces as radiant as the moon when it is full (and they will be the Prophet صلی اللہ علیہ وسلم. The second batch will have faces like the most beautiful bright star in the sky and they will be the awliya and the righteous. Each man (of paradise) will have two wives, each of whom will wear seventy mantles (but each for them will be so pure that) through them the marrow of her leg will be visible."[3]

COMMENTARY: According to another hadith (# 5648) a man of the lowest grade in paradise will have seventy two wives and eighty thousand servants. The ulama say that the two mentioned in this hadith will be as described here. Their marrow of the legs will be visible over their mantles. The remaining will include worldly women and hoors but the marrow of theirs legs will not be seen.

Another explanation is that the two wives will be from the women of the world, and the rest seventy will be the maidens of paradise (hoors).

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[1] Tirmidhi # 2540.

[2] See also Ma'ariful Quran v8 p 289 (Mufti Muhammad Shafi)

[3] Tirmidhi # 2535.

SEXUAL POTENCY OF MEN OF PARADISE

(٥٦٣٦) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يُعْطَى الْمُؤْمِنُ فِي الْجَنَّةِ قُوَّةَ كَذَا وَكَذَا مِنَ الْجِمَاعِ قِيْلَ يَا رَسُوْلَ اللّٰهِ اَوَيُطِيْقُ ذٰلِكَ قَالَ يُعْطَى قُوَّةَ مِائَةٍ (رواه الترمذ)

5636. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "In paradise, the believer will be given such and such sexual potency. "Someone asked, "O Messenger of Allah, will he be able to do that? He said, "He will have the potency of one hundred men."[1]

BRACELETS OF PEOPLE OF PARADISE

(٥٦٣٧) وَعَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ قَالَ لَوْ اَنَّ مَا يُقِلُّ ظُفُرٌ مِمَّا فِي الْجَنَّةِ بَدَا لَتَزَخْرَفَتْ لَهُ مَا بَيْنَ خَوَافِقِ السَّمٰوٰتِ وَالْاَرْضِ وَلَوْ اَنَّ رَجُلًا مِنْ اَهْلِ الْجَنَّةِ اطَّلَعَ فَبَدَا اَسَاوِرُهُ لَطَمَسَ ضَوْئُهُ ضَوْءَ الشَّمْسِ كَمَا تَطْمِسُ الشَّمْسُ ضَوْءَ النُّجُوْمِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ

5637. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم said, "If so much of the bounties of paradise as might be carried on a fingernail were to be seen (in the world). The entire area between the sides of heaven and earth would be illuminated and adorned.
And if any of the dwellers of paradise were to glance down (on earth) and his bracelet were to be observed, then its brilliance would fade out the glitter of the sun just as the sun blots out the brightness of the stars."[2]

HAIRLESS MEN OF PARADISE

(٥٦٣٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَهْلُ الْجَنَّةِ جُرْدٌ مُرْدٌ كُحْلٌ لَا يَفْنٰى شَبَابُهُمْ وَلَا يَبْلٰى ثِيَابُهُمْ (رواه الترمذی والدارمی)

5638. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The people of paradise will be hairless, beardless and will have black eyes. Their youth will not end and their garments will not wear out."[3]

COMMENTARY: Their eyes will be black as though collyrium was applied to the eyes. It would appear as if they are black with collyrium from birth.

(٥٦٣٩) عَنْ مُعَاذِ بْنِ جَبَلٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَدْخُلُ اَهْلُ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُرْدًا مُكَحَّلِيْنَ اَبْنَاءَ ثَلٰثِيْنَ اَوْ ثَلٰثٍ وَّثَلٰثِيْنَ سَنَةً (رواه الترمذی)

5639. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The dwellers of paradise will enter paradise hairless, beardless, with collyrium on their eyes and aged thirty or thirty three years."[1]

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[1] Tirmidhi # 2536.
[2] Tirmidhi # 2538.
[3] Tirmidhi # 2539, Darimi # 2825, Musnad Ahmad.

COMMENTARY: The age of thirty to thirty three is the age perfect youth. The word 'or' is interposed by a subnarrator who was not sure whether the Prophet صلى الله عليه وسلم said, 'thirty' or 'thirty three.'

SIDRATUL MUNTAHA

(٥٦٤٠) وَعَنْ اَسْمَاءَ بِنْتِ اَبِيْ بَكْرٍ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَذُكِرَ لَهُ سِدْرَةُ الْمُنْتَهٰى قَالَ يَسِيْرُ الرَّاكِبُ فِيْ ظِلِّ الْفَنَنِ مِنْهَا مِائَةَ سَنَةً اَوْيَسْتَظِلُّ بِظِلِّهَا مِائَةُ رَاكِبٍ شك الراوى فيها فِرَاشُ الذَّهَبِ كَاَنَّ ثَمَرَهَا الْقِلَالُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ

5640.Sayyiduna Asma bint Abu Bakr رضى الله عنه narrated that she heard Allah's Messenger صلى الله عليه وسلم say when sidratul muntaha was mentioned in his presence, "A rider may ride on in the shade of a branch of it for one hundred years," or (he said) "one hundred rider may rest in its shade." The subnarrator was[1] in doubt (which were the correct words). "There are in the golden locust and its fruit looks like earthenware jars."[2]

COMMENTARY: The words sidrat ul-muhntaha means 'the lote tree of eternity.' It is so called because it is at the extreme limits of paradise. No one knows what is beyond it, and not even an angel is allowed to go there. Sayyiduna Jabrail عليه السلام was also allowed to go only up to this point not beyond. But, the Prophet صلى الله عليه وسلم did go beyond this tree on the night of the miraj, ascension to the heavens though one tradition says that it is in the sixth this tree is in the seventy heaven.

As for the golden locust, perhaps it is the wings of the angels on this tree. They shine as though golden. Or the light that is thrown on the branches reflects in the manner of golden locust.

The Prophet صلى الله عليه وسلم words explain the verse of the Quran:

اِذْيَغْشَى السِّدْرَةَ مَايَغْشٰى

{When the late tree was covered by that which covered it} (53:16)

Baydawi رحمه الله has said that a great number of angels who are engaged in worship of Allah cover this tree, continuously.[3]

THE POND KAWTHAR

(٥٦٤١) وَعَنْ اَنَسٍ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا الْكَوْثَرُ قَالَ ذٰلِكَ نَهْرٌ اَعْطَانِيْهِ اللّٰهُ يَعْنِيْ فِي الْجَنَّةِ اَشَدُّ بَيَاضًا مِّنَ اللَّبَنِ وَاَحْلٰى مِنَ الْعَسَلِ فِيْهِ طَيْرٌ اَعْنَاقُهَا كَاَعْنَاقِ الْجُزُرِ قَالَ عُمَرُ اِنَّ هٰذِهٖ لَنَاعِمَةٌ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَكَلَتُهَا اَنْعَمُ مِنْهَا(رواه الترمذى)

5641. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was asked, "what is al-kawthar?" He said "It is a river that Allah has given me, meaning is

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[1] Tirmidhi # 2545.

[2] Tirmidhi # 2542.

[3] See also Mariful Quran V8 p 211, Mufti Muhammad Shafi رحمه الله.

paradise (exclusively for me). It is whiter than milk and sweeter than honey. In it are birds whose necks are like the necks of camels readied to be sacrificed. (The birds are to be sacrificed for the drinkers from kawthar)."
Sayyiduna Umar submitted, "Those birds must be quite fat (and delicious)!" Allah's Messenger صلى الله عليه وسلم said "Those who eat them will be more fat and healthy."[1]

COMMENTARY: Kawthar is a river on either side of which is a pond. One is in the masher (or gathering place) and the other is in paradise. Since most of it in paradise, so the hadith says that it is as in paradise (فی الجنة). It is for the Prophet صلى الله عليه وسلم exclusively, so that him ummah may drink from it to heart's content.
The hadith mentions necks like (جزر). They are sacrificial camels. The camels that the made ready to sacrifice the. This indicates that the birds that are in the kawthar will have been readied to sacrifice them for those who have drunk water at the kawthar.

FOR THE DWELLERS WHATEVER THEY DESIRE

(٥٦٤٢) وَعَنْ بُرَيْدَةَ اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ هَلْ فِي الْجَنَّةِ مِنْ خَيْلٍ قَالَ اِنَّ اللّٰهُ اَدْخَلَكَ الْجَنَّةَ فَلَا تَشَآءُ اَنْ تُحْمَلَ فِيْهَا عَلٰى فَرَسٍ مِنْ يَا قُوْتَةٍ حَمْرَآءَ يَطِيْرُ بِكَ فِي الْجَنَّةِ حَيْثُ شِئْتَ اِلَّا فَعَلْتَ وَسَأَلَهُ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ هَلْ فِي الْجَنَّةِ مِنْ اِبِلٍ قَالَ فَلَمْ يَقُلْ لَهُ مَاقَالَ لِصَاحِبِهٖ فَقَالَ اِنْ يُدْخِلَكَ اللّٰهُ الْجَنَّةَ يَكُنْ لَّكَ فِيْهَا مَا اشْتَهَتْ نَفْسُكَ وَلَذَّتْ عَيْنُكَ(رواه الترمذی)

5642. Sayyiduna Buraydah رضی الله عنه narrated that a man asked Allah's Messenger صلى الله عليه وسلم "O Messenger of Allah, are there horses in paradise?" He said, "If Allah admits you to paradise then whenever you wish to mount a horse in it, you will be put on a horse of red pearls. It will fly with you in paradise wherever you wish to go."
Then, another man asked, "O Messenger of Allah, are there in paradise camels?" he did not say what he had said to the first man but he said, "If Allah admits you to paradise then there will be for you everything you desire and your eyes enjoy."[2]

COMMENTARY: The word (فعلت) is read with different diatrical marks but the sense is generally the same: 'that will be done for you, 'You will get a horse.' Etc.
The word (فرس) is used for both a male and a female horse.
In short in paradise, everyone will get whatever desires.

(٥٦٤٣) وَعَنْ اَبِي اَيُّوْبَ قَالَ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْرَابِيٌّ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اُحِبُّ الْخَيْلَ اَفِي الْجَنَّةِ خَيْلٌ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنْ اُدْخِلْتَ الْجَنَّةَ اُوْتِيْتَ بِفَرَسٍ مِنْ يَا قُوْتَةٍ لَهُ جَنَاحَانِ فَحُمِلْتَ عَلَيْهِ ثُمَّ طَارَبِكَ حَيْثُ شِئْتَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ لَيْسَ اِسْنَادُهُ بِالْقَوِيِّ وَاَبُوْسُوْرَةَ الرَّاوِيْ يُضَعَّفُ فِي الْحَدِيْثِ وَسَمِعْتُ مُحَمَّدَ بْنَ اِسْمٰعِيْلَ يَقُوْلُ اَبُوْ سُوْرَةَ هٰذَا مُنْكَرُ الْحَدِيْثِ يَرْوِيْ مَنَاكِيْرَ۔

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[1] Tirmidhi # 2542.

[2] Tirmidhi # 2443 (2552)

5643. Sayyiduna Abu Ayyub رضی الله عنه narrated that a villager come to the Prophet صلی الله علیه وسلم and asked, "O Messenger of Allah, I love horses (very much). Are there horses in paradise?" He said, "If you are admitted to paradise, you shall be given a horse of ruby having two wings. You will be mounted on it and it will fly with you wherever you desire to go."[1]

(Abu Sawra, according to Tirmidhi, is a weak narrator of hadith. According to Bukhari, his ahadith are numkar -rejected.)

RATIO OF MUHAMMAD'S صلی الله علیه وسلم UMMAH IN PARADISE

(٥٦٤٤) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَهْلُ الْجَنَّةِ عِشْرُوْنَ وَمِائَةُ صَفٍّ ثَمَانُوْنَ مِنْهَا مِنْ هٰذِهِ الْاُمَّةِ وَاَرْبَعُوْنَ مِنْ سَائِرِ الْاُمَمِ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَالْبَيْهَقِيُّ فِيْ كِتَابِ الْبَعْثِ وَالنُّشُوْرِ۔

5644. Sayyiduna Buraydah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The dwellers of paradise will form one hundred and twenty rows (if lined up). Eighty of them will belong to this ummah and forty to the remaining ummah."[2]

COMMENTARY: The Prophet's صلی الله علیه وسلم ummah will from more than two thirds of the people of paradise. According to a hadith in the previous chapter, the Prophet صلی الله علیه وسلم hoped that his u mmah would form half of the people of paradise. The increase is clearly because of Allah's mercy and favour.

Another suggestion though not appealing is that the number of people in each row may be unequal and those of this ummah may be fewer per row. But, the first opinion more correct.

WIDTH OF GATE OF PARADISE FOR MUSLIMS

(٥٦٤٥) وَعَنْ سَالِمٍ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَابُ اُمَّتِيَ الَّذِيْ يَدْخُلُوْنَ مِنْهُ الْجَنَّةَ عَرْضُهُ مَسِيْرَةُ الرَّاكِبِ الْمُجَوِّدِ ثَلٰثًا ثُمَّ اِنَّهُمْ لَيُضْغَطُوْنَ عَلَيْهِ حَتّٰى تَكَادُ مَنَاكِبُهُمْ تَزُوْلُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ ضَعِيْفٌ وَسَاَلْتُ مُحَمَّدَ بْنَ اِسْمٰعِيْلَ عَنْ هٰذَا الْحَدِيْثِ فَلَمْ يَعْرِفْهُ وَقَالَ يَخْلُدُ بْنِ اَبِيْ بَكْرٍ يَرْوِي الْمَنَاكِيْرَ۔

5645. Sayyiduna Saalim رحمه الله (a tabi'i) narrated on the authority of his father (Abdullah ibn Umar رضی الله عنه) that Allah's Messenger صلی الله علیه وسلم said, "The gate through which may ummah will enter paradise is so much wide that (even) a swift rider will vide across it for three (rights or years), yet when they enter it {they will be so many that it will seem too narrow for them so,} they will nearly dislocate their shoulders."[3]

COMMENTARY: The text has only 'three' but the noun is omitted. So, it could be three rights of three years. It is better to assume three years because it suggests a large number and a wider gate. This will agree with the tradition that says that the two extremes or posts of each gate of paradise will be so much apart that it would be a journey of forty years from

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[1] Tirmidhi # 2545 (2553)

[2] Tirmidhi # 2546 (2555), Ibn Majah # 4289.

[3] Tirmidhi # 2548 (2557).

end of end (#5629).

Or, we may say that the multitude known to the Prophet صلى الله عليه وسلم first was later confirmed as a greater n umber. It may also be said that the width of the gates would seem different according to the number of people entering by a gate.

Tirmidhi has termed this hadith as (ضعيف) weak the Masabih terms it da'if mankar (ضعيف منكر) weak, rejected. It contradicts a sahih hadith. Moreover, Imam Bukhari رحمه الله has expressed ignorance of this hadith so it suggests that the hadith is weak. He also said about one of its sub-narrators, Khalid ibn Abu Bakr that he used to circulate rejected ahadith. The Mishkah's compiler has mis-named him as (يخلد) yakhlud.

MARKET OF MASKS & FORMS

(٥٦٤٦) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِي الْجَنَّةِ لَسُوْقًا مَّا فِيْهَا شِرًى وَّلَا بَيْعٌ اِلَّا الصُّوَرُ مِنَ الرِّجَالِ وَ النِّسَاءِ فَاِذَا اشْتَهَى الرَّجُلُ صُوْرَةً دَخَلَ فِيْهَا رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5646. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is a market in paradise where buying and selling is not transacted, but only faces and forms of men and women (are displayed), when anyone likes a shape, he (simply) enter into it."[1]

COMMENTARY: That market is a centre of beautiful faces and forms. If any of the dwellers of paradise wishes to change into a new form and get up, he will choose it and will put it on himself. It is like the j inns and angels who adopt the form they like in this world, at their whim.

VISION OF ALLAH & THE MARKET IN PARADISE

(٥٦٤٧) وَعَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ اَنَّهٗ لَقِيَ اَبَا هُرَيْرَةَ فَقَالَ اَبُوْهُرَيْرَةَ اَسْأَلُ اللّٰهَ اَنْ يَّجْمَعَ بَيْنِيْ وَ بَيْنَكَ فِيْ سُوْقِ الْجَنَّةِ فَقَالَ سَعِيْدٌ اَفِيْهَا سُوْقٌ قَالَ نَعَمْ اَخْبَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَهْلَ الْجَنَّةِ اِذَا دَخَلُوْهَا نَزَلُوْا فِيْهَا بِفَضْلِ اَعْمَالِهِمْ ثُمَّ يُؤْذَنُ لَهُمْ فِيْ مِقْدَارِ يَوْمِ الْجُمُعَةِ مِنْ اَيَّامِ الدُّنْيَا فَيَزُوْرُوْنَ رَبَّهُمْ وَيُبْرِزُ لَهُمْ عَرْشَهٗ وَيَتَبَدّٰى لَهُمْ فِيْ رَوْضَةٍ مِّنْ رِيَاضِ الْجَنَّةِ فَيُوْضَعُ لَهُمْ مَنَابِرُ مِنْ نُّوْرٍ وَّ مَنَابِرُ مِنْ لُؤْلُؤٍ وَّ مَنَابِرُ مِنْ يَاقُوْتٍ وَّ مَنَابِرُ مِنْ زَبَرْجَدٍ وَّ مَنَابِرُ مِنْ ذَهَبٍ وَّمَنَابِرُ مِنْ فِضَّةٍ وَّيَجْلِسُ اَدْنَاهُمْ وَمَا فِيْهِمْ دَنِيٌّ عَلٰى كُثْبَانِ الْمِسْكِ وَالْكَافُوْرِ مَا يُرَوْنَ اَنَّ اَصْحَابَ الْكَرَاسِيِّ بِاَفْضَلَ مِنْهُمْ مَجْلِسًا قَالَ اَبُوْهُرَيْرَةَ قُلْتُ يَا رَسُوْلَ اللّٰهِ وَهَلْ نَرٰى رَبَّنَا قَالَ نَعَمْ هَلْ تَتَمَارُوْنَ فِيْ رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ لَيْلَةَ الْبَدْرِ قُلْنَا لَا قَالَ كَذٰلِكَ لَا تَتَمَارُوْنَ فِيْ رُؤْيَةِ رَبِّكُمْ وَلَا يَبْقٰى فِيْ ذٰلِكَ الْمَجْلِسِ اِلَّا حَاضَرَهُ اللّٰهُ مُحَاضَرَةً وَحَتّٰى يَقُوْلُ لِلرَّجُلِ مِنْهُمْ يَا فُلَانُ ابْنُ فُلَانٍ اَتَذْكُرُ يَوْمَ قُلْتَ كَذَا وَكَذَا فَيُذَكِّرُهٗ بِبَعْضِ غَدَرَاتِهٖ فِي الدُّنْيَا فَيَقُوْلُ يَا رَبِّ اَفَلَمْ تَغْفِرْ لِيْ فَيَقُوْلُ بَلٰى فَبِسَعَةِ مَغْفِرَتِيْ بَلَغْتَ مَنْزِلَتَكَ هٰذِهٖ فَبَيْنَمَا هُمْ

[1] Tirmidhi # 2550 (2559)

عَلَى ذٰلِكَ غَشِيَتْهُمْ سَحَابَةٌ مِّنْ فَوْقِهِمْ فَأَمْطَرَتْ عَلَيْهِمْ طِيْبًا لَّمْ يَجِدُوْا مِثْلَ رِيْحِهٖ شَيْئًا قَطُّ وَيَقُوْلُ رَبُّنَا قُوْمُوْٓا إِلٰى مَآ أَعْدَدْتُ لَكُمْ مِّنَ الْكَرَامَةِ فَخُذُوْا مَا اشْتَهَيْتُمْ فَنَأْتِيْ سُوْقًا قَدْ حَفَّتْ بِهِ الْمَلٰٓئِكَةُ فِيْهَا مَالَمْ تَنْظُرِ الْعُيُوْنُ إِلٰى مِثْلِهٖ وَلَمْ تَسْمَعِ الْاٰذَانُ وَلَمْ يَخْطُرْ عَلَى الْقُلُوْبِ فَيُحْمَلُ لَنَا مَا اشْتَهَيْنَا لَيْسَ يُبَاعُ وَلَا يُشْتَرٰى وَفِيْ ذٰلِكَ السُّوْقِ يَلْقٰى أَهْلُ الْجَنَّةِ بَعْضُهُمْ بَعْضًا قَالَ فَيُقْبِلُ الرَّجُلُ ذُو الْمَنْزِلَةِ وَالْمُرْتَفِعَةِ فَيَلْقٰى مَنْ هُوَ دُوْنَهٗ وَمَا فِيْهِمْ دَنِيٌّ فَيَرُوْعُهٗ مَا يَرٰى عَلَيْهِ مِنَ اللِّبَاسِ فَمَا يَنْقَضِيْ اٰخِرُ حَدِيْثِهٖ حَتّٰى يَتَخَيَّلَ عَلَيْهِ مَا هُوَ أَحْسَنُ مِنْهُ وَذٰلِكَ أَنَّهٗ لَا يَنْبَغِيْ لِأَحَدٍ أَنْ يَحْزَنَ فِيْهَا ثُمَّ نَنْصَرِفُ إِلٰى مَنَازِلِنَا فَيَتَلَقَّانَا أَزْوَاجُنَا فَيَقُلْنَ مَرْحَبًا وَّأَهْلًا لَقَدْ جِئْتَ وَإِنَّ بِكَ مِنَ الْجَمَالِ أَفْضَلَ مِمَّا فَارَقْتَنَا عَلَيْهِ فَنَقُوْلُ إِنَّا جَالَسْنَا الْيَوْمَ رَبَّنَا الْجَبَّارَ وَيَحِقُّنَا أَنْ نَّنْقَلِبَ بِمِثْلِ مَا انْقَلَبْنَا رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ

5647. Sayyiduna Sa'eed ibn Musayyib رحمه الله (a tabi) narrated: I met Abu Hurayrah رضى الله عنه and he said, "I pray to Allah that He bring you and me together in the market of paradise." I asked, "Is there a market there?" He said, "Yes, Allah's Messenger صلى الله عليه وسلم informed me that when the deserving of paradise enter it, they will settle according to the merit of their deeds. Then they will be summoned at intervals equal to every Friday in terms of the days in this world. They will visit their Lord. His throne will be visible of them and He will show himself to them in one of the gardens of paradise pearls. Pulpits of rubies, pulpits of aquamarine, pulpits of gold, pulpits of silver - all put up for them the humblest of them, and there are not worthless among them, will sit on mound of musk and camphor without thinking that those seated on chairs are more meritorious than they are in the assembly." I (Abu Hurayray) رضى الله عنه asked Allah's Messenger صلى الله عليه وسلم whether we would be able to see our Lord. He said that we would (and) asked, "Do you have difficulty in seeing the sun and the moon on the night when it is full?" We said, "No" and he explained, "In the same way, you will have no difficulty in seeing your Lord. There would be no person in that assembly with when Allah does not converse. Indeed, He will ask him, 'O you son of so-and so do you recall the day when you said such and such?' He will remind him of the deceitful thing he had done in the world so that he will submit, 'O my Lord, have you not forgiven me/" He will assure him, 'certainly, by the vastness of my forgiveness you have come to this, your station.' Meanwhile, a cloud will come over them and shower perfume over them the like of whose fragrance they will not have perceived ever before. Our Lord will say, 'Arise! And come to what I have prepared for you of blessing, and pick up what you desire."

(Abi Hurayrah رضى الله عنه then went on with the narrative in his own words:)

"We shall then come to the market surrounded by the angels. There will be in it the like of which eyes have not seen, ears have not heard and hearts have not imagined. To us will be delivered what we desire without there being any buying or selling in the market. There, the inhabitants of paradise will meet each other. A man of a high rank will meet another of a lower rank, there being none trifling among them. He

will be delighted by the garments on him, but even before their conversation concludes, he will assume that he himself wears what is more beautiful than what the other wears, that being because it will not be proper for anyone to grieve there (or feel deprived).

Then, we shall return to our dwellings where our wises will meet us and welcome us and say to us that we have returned more beautiful than we had parted from them. We shall say that we had met our Lord, the Dominant, and it was befitting for us to return (from there) as we did return."[1]

COMMENTARY: There will be no days and rights in paradise. The division between Friday and Friday is only symbolic. The dwellers will assemble in one of the gardens and have an opportunity to have a vision of their Lord. The moment will be known as Friday because the people used to assemble for the Friday salah.

The Lord will let them see the throne meaning his mercy and kindness to the creature, for, as stated earlier, the throne is the roof of paradise, so it is meaningless to say that the throne will be shown to the dwellers of paradise.

The humblest of the dwellers of paradise will not be contemptible or the least deserving. Rather this stands in relation to one of a higher rank. As for as personal standing is concerned all inhabitants of paradise will be of equal esteem. Their ranks will be commensurate with their deeds in the world.

The same applies to those sitting on mounds in comparison to people on the chairs. The former will have no inferiority complex because everyone in paradise will be patient wherever he stands in rank. They will not feel deprived or will they envy those who have higher ranks.

As for the garments, a second meaning could be the opposite of the given. The pronouns will be reserved. The dress of the other would be poorer but before the conversion culminates, that would seem better.

DESEIR TO HAVE CHILDREN

(٥٦٤٨) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَدْنٰى اَهْلِ الْجَنَّةِ الَّذِيْ لَهُ ثَمَانُوْنَ اَلْفَ خَادِمٍ وَاثْنَتَانِ وَسَبْعُوْنَ زَوْجَةً وَتُنْصَبُ لَهُ قُبَّةٌ مِّنْ لُؤْلُؤٍ وَزَبَرْجَدٍ وَّيَاقُوْتٍ كَمَا بَيْنَ الْجَابِيَةِ اِلٰى صَنْعَاءَ وَبِهٰذَا الْاَسْنَادِ قَالَ مَنْ مَّاتَ مِنْ اَهْلِ الْجَنَّةِ مِنْ صَغِيْرٍ اَوْ كَبِيْرٍ يُرَدُّوْنَ بَنِيْ ثَلٰثِيْنَ فِي الْجَنَّةِ لَا يَزِيْدُوْنَ عَلَيْهَا اَبَدًا وَّكَذٰلِكَ اَهْلُ النَّارِ وَبِهٰذَا الْاَسْنَادِ قَالَ اِنَّ عَلَيْهِمُ التِّيْجَانَ اَدْنٰى لُؤْلُؤَةٍ مِنْهَا لَتُضِيْءُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ وَبِهٰذَ الْاِسْنَادِ قَالَ الْمُؤْمِنُ اِذَا اشْتَهَى الْوَلَدَ فِي الْجَنَّةِ كَانَ حَمْلُهُ وَوَضْعُهُ وَسِنُّهُ فِيْ سَاعَةٍ كَمَا يَشْتَهِيْ وَقَالَ اِسْحٰقُ بْنُ اِبْرَاهِيْمَ فِيْ هٰذَا الْحَدِيْثِ اِذَا اشْتَهَى الْمُؤْمِنُ فِي الْجَنَّةِ الْوَلَدَ كَانَ فِيْ سَاعَةٍ وَّلٰكِنْ لَّا يَشْتَهِيْ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَرَوَى ابْنُ مَاجَةَ الرَّابِعَةَ وَالدَّارِمِيُّ الْاَخِيْرَةَ۔

5648. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The dweller of paradise having the lowest rank will have eighty thousand servants and servant two wives (two of whom will be women from the world and seventy will be hoors of paradise). A large pavilion will be erected for him made of pearls,

[1] Tirmidhi # 2549 (2558), Ibn Majah # 4336.

aquamarine and rubies covering the distance between jabiyah and San'a."
(Another narrative of Abu Sa'eed) رضی اللہ عنہ through the same sanad (the Prophet صلی اللہ علیہ وسلم said). Those who are eligible to be admitted to paradise and die young or old will be reverted to the age thirty years in paradise, never rising above that age. And it will be alike for the people of hell (concerning their age)."
Though the same sanad (it is reported that) the Prophet صلی اللہ علیہ وسلم said, "They will wear crowns, the smallest pearl of which will illuminate all that is between the east and the west."
Though the same sanad, the Prophet صلی اللہ علیہ وسلم said, "When (supposing) a believer wishes for a child in paradise, its conception, delivery and growth will take place, us he wishes, in a moment."
Ishaq ibn Ibrahim رحمہ اللہ said about this hadith "When a believer in paradise will desire a child, it will be delivered in a moment, but he will not desire to have one."[1]

COMMENTARY: The denizens of hell will also be of age thirty whether they die old or young. This will be their age when cast in hell, and they will be of this age forever. This is the age of prime youth. Hence, if anyone is destined to live comfortably, he will do so at an ideal age. If he is destined to be chastised, the shall endure pain at his prime youth.

THE POETRY OF THE HOORS

(٥٦٤٩) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِي الْجَنَّةِ لَمُجْتَمَعًا لِلْحُوْرِ الْعِيْنِ يَرْفَعْنَ بِاَصْوَاتٍ لَمْ تَسْمَعِ الْخَلَائِقُ مِثْلَهَا يَقُلْنَ نَحْنُ الْخٰلِدَاتُ فَلَا نَبِيْدُ وَنَحْنُ النَّاعِمَاتُ فَلَا نَبْأَسُ وَنَحْنُ الرَّاضِيَاتُ فَلَا نَسْخَطُ طُوْبٰى لِمَنْ كَانَ لَنَا وَكُنَّا لَهٗ(رواه الترمذی)

5649. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger said, "There is a meeting place of the larged eyed hoors (maidens of paradise) in paradise. They will call in a high pitch such as the creatures have never heard, 'we will abide for ever and die never. We live in blessings and grieve never. Happy are they who are for us and we for them.'[2]

RIVER IN PARADISE

(٥٦٥٠، ٥٦٥١) وَعَنْ حَكِيْمِ بْنِ مُعَاوِيَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِي الْجَنَّةِ بَحْرَ الْمَآءِ وَبَحْرَ الْعَسَلِ وَبَحْرَ اللَّبَنِ وَبَحْرَ الْخَمْرِ ثُمَّ تَشَقَّقُ الْاَنْهَارُ بَعْدُ۔ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ الدَّارِمِيُّ وَعَنْ مُعٰوِيَةَ۔

5650.Sayyiduna Hakim ibn Mu'awiyah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said there are in paradise (large rivers) a large river of water, a large river of honey, a large river of milk, and a large river of wine. Then (later the dwellers enter it)(, they will branch off into (small) tributaries."[3]
5651. Sayyiduna Mu'awiyah رضی اللہ عنہ also narrated it.[4]

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[1] Timidhi # 2562 (2571) 2571), Musnad Ahmad # 11723, 11063, Ibn Majah # 4338, Darami.
[2] Tirmidhi # 3564 (2573), Musnad ahmad # 1342.
[3] Tirmidhi # 2571 (2580).
[4] Darimi # 2836.

COMMENTARY: It seems that the hadith refers by – 'large river' to the springs and tributaries of the river mentioned in the Quran.

فِيهَا أَنْهٰرٌ مِّنْ مَّآءٍ غَيْرِ اٰسِنٍ وَّأَنْهٰرٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ ج وَأَنْهٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشّٰرِبِيْنَ * وَأَنْهٰرٌ مِّنْ عَسَلٍ مُّصَفًّى

{...therein are river of water unstaling and rivers of milk whereof the flavour changed not, and river of wine delicious to the drinkers and rivers of purified honey...} (45:15)

These rivers will branch out from the large rivers mentioned in the hadith. Then they will continue to be divided off into smaller rivers and flow along the pavilions of the righteous and under palaces.

Some commentators say that he hadith mentions the same (بحر) large rivers which the Quran calls (نهر) river. The only difference is that the hadith calls them (بحر) large rivers while the Quran refer to them as (نهر) rivers because they issue and flow.

SECTION III — اَلْفَصْلُ الثَّالِثُ

ABOUT THE HOORS (MAIDENS) OF PARADISE

(٥٦٥٢) عَنْ أَبِي سَعِيدٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الرَّجُلَ فِي الْجَنَّةِ لَيَتَّكِئُ فِي الْجَنَّةِ سَبْعِيْنَ مَسْنَدًا قَبْلَ أَنْ يَّتَحَوَّلَ ثُمَّ تَأْتِيْهِ امْرَأَةٌ فَتَضْرِبُ عَلٰى مَنْكِبَيْهِ فَيَنْظُرُ وَجْهَهُ فِي خَدِّهَا أَصْفٰى مِنَ الْمِرْاٰةِ وَإِنَّ أَدْنٰى لُؤْلُؤَةٍ عَلَيْهَا تُضِيْءُ مَابَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ فَتُسَلِّمُ عَلَيْهِ فَيَرُدُّ السَّلَامَ وَيَسْأَلُهَا مَنْ أَنْتِ فَتَقُوْلُ أَنَا مِنَ الْمَزِيْدِ وَإِنَّهُ لَيَكُوْنُ عَلَيْهَا سَبْعُوْنَ ثَوْبًا فَيَنْفُذُهَا بَصَرُهُ حَتّٰى يَرٰى مُخَّ سَاقِهَا مِنْ وَّرَآءِ ذٰلِكَ وَإِنَّ عَلَيْهَا مِنَ التِّيْجَانِ إِنَّ أَدْنٰى لُؤْلُؤَةٍ مِنْهَا لَتُضِيْءُ مَابَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ (رواه احمد)

5652. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A man in paradise will surely recline on seventy pillows before the turns (his side). Then a woman will come and stroke him in his shoulder. He will see his face in her cheek (that will reflect) clearer than a mirror. And, indeed, the tiniest pearl that she wears (will be so previous and dazzling that it) will brighten everything between the east and the west. She will offer him salaam[1] (a greeting) and he will respond to the salaam and ask her, 'who are you?' She will say, 'I am from that mazeed (مزيد) more (reward that is with Allah, 50:35). She will have worn seventy garments (of different colours). His eye will penetrate those to enable him to see the marrow of her leg through them. She will also have worn crowns, the most ordinary pearl of them will illuminate e all that is between the east and the west."[2]

COMMENTARY: The words about the man's reclining one seventy pillows before he changes his side imply that he will have seventy pillows to recline on beforehe curns to the other side. The hoor will say that she is from the mazeed. She will be one of those blessings that Allah will add to his due reward. He has promised to give additional reward.

لَهُمْ مَّا يَشَآءُوْنَ فِيْهَا وَلَدَيْنَا مَزِيْدٌ

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[1] As salaam a alaykyum.

[2] Musnad Ahmad 3-75.

{for them shall be whatever they will and with us there is yet more} (50:35)
There is another verse on the same topic.

لِلَّذِيْنَ اَحْسَنُوا الْحُسْنٰى وَزِيَادَةٌ

{For those who do good.is the best reward and an increase.} (10:26)
The exegetes have interpreted (Arabic) in the verse to mean vision of Allah, the Glorious, However, it does not rule out that more of the blessings may include the hoors of paradise. They are called (Arabic) – more because they will be given to the dwellers o paradise by Allah's favour over and above their due reward. After admitting them to paradise whatever they get will be an additional and exclusive favour above their real, due reward.

DESIRE TO CULTIVATE CROPS

(٥٦٥٣) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَحَدَّثُ وَعِنْدَهُ رَجُلٌ مِّنْ اَهْلِ الْبَادِيَةِ اِنَّ رَجُلًا مِّنْ اَهْلِ الْجَنَّةِ اسْتَاْذَنَ رَبَّهُ فِي الزَّرْعِ فَقَالَ لَهُ اَلَسْتَ فِيْمَا شِئْتَ قَالَ بَلٰى وَلٰكِنِّيْ اُحِبُّ اَنْ اَزْرَعَ فَبَذَرَ فَبَادَرَ الطَّرْفَ نَبَاتُهُ وَ اسْتِوَاءُهُ وَاسْتِحْصَادُهُ فَكَانَ اَمْثَالَ الْجِبَالِ فَيَقُوْلُ اللّٰهُ تَعَالٰى دُوْنَكَ يَا ابْنَ اٰدَمَ فَاِنَّهُ لَا يُشْبِعُكَ شَيْءٌ فَقَالَ الْاَعْرَابِيُّ وَاللّٰهِ لَا تَجِدُهُ اِلَّا قُرَشِيًّا اَوْاَنْصَارِيًّا فَاِنَّهُمْ اَصْحَابُ زَرْعٍ وَاَمَّا نَحْنُ فَلَسْنَا بِاَصْحَابِ زَرْعٍ فَضَحِكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رواه البخارى)

5653. Sayyiduna Abu Hurayrah رحمه الله narrated that a villager was among the sahabah رضى الله عنهم with the Prophet صلى الله عليه وسلم when he said, "One of the men of paradise will seek permission of his Lord to till the land. He will ask him, "Do you not get whatever you desire?' He will confirm, 'Of course ! But, I like to engage in cultivating crops. Thus, he will sow the seed and, in an instant, it will grow, be ripe and reaped. The harvest will pile up mountain high. Allah, the Glorious, will say to him, 'O son of Aadam! Take it! (Your desire is fulfilled) Your hunger is near satiated.' The villager commented, 'By Allah, you will not find him anyone but a Quraysh or an Ansar, for only they are agriculturists. As for us, we do not till the land,' The Messenger صلى الله عليه وسلم of Allah laughed.[1]

COMMENTARY: In spite of possessing uncountable blessing in paradise, man's nature to have more will not leave him even in paradise.

NO SLEEP

(٥٦٥٤) وَعَنْ جَابِرٍ قَالَ سَاَلَ رَجُلٌ رَّسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيَنَامُ اَهْلُ الْجَنَّةِ قَالَ النَّوْمُ اَخُ الْمَوْتِ وَلَا يَمُوْتُ اَهْلُ الْجَنَّةِ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ

5654. Sayyiduna Jabir رضى الله عنه narrated that a man asked Allah's Messenger صلى الله عليه وسلم, "will the dwellers of paradise?" He said, "Sleep is he brother of death. And the inhabitants of paradise will not die. (So, they will not sleep, too.)[2]

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[1] Bukhari # 2348.
[2] Bayhaqi in Shu'ab ul Eeman # 4745.

CHAPTER - XIV

THE VISION OF ALLAH, THE MOST HIGH

بَابُ رُؤْيَةِ اللّٰهِ تَعَالٰى

The caption is (رؤية الله تعالى). It means to see Allah with one's open eyes. The believers will receive this good fortune and honour to see Him in the next world. This chapter will elaborate on this subject and include ahadith about it.

SEEING ALLAH IS NOT POSSIBLE LOGICALLY: It is the unanimous conviction of the ahl us sunnah wa al-jama'ah that seeing Allah is a real experience. And it is also logically correct. It is not necessary for him to be at any particular place to be able to see Him, nor is it necessary for Him to be before one who sees Him. Rather it is possible to see Him as He is in His being and as He exists, though He is without a body and not in need of place and position.

As for the scientific condition that whatever is seen with the open eyes can only be seen if it has a body, is at any particular place, is stationary and is in the path of the viewer's sight. However, these conditions apply because nature has set this kind of a working and has bound human eye sight by these stipulations to do its work. If the Omnipotent decides to let anyone see anything by passing this kind of working then certainly He can do it and it will become possible Therefore, there is nothing contrary to reasoning if Allah empowers human eyesight with heart's insight on the day of resurrection. Thus while we see and find the believers with insight today, we might find them tomorrow in the hereafter with our normal eyes in the face.

ALLAH'S VISION WILL BE IN THE HEREAFTER: The ulama say unanimously that all the believers will see Allah in the hereafter in this manner. This is confirmed by the verses of the Quran, sound ahadith, consensus of the sahabah رضي الله عنهم and the tabi'un, and the saying of the imams in this regard. Nevertheless, here are some people who deny and reject this possibility of seeing Allah. Their point of view and interpretation of relative verses of the Quran and the sound ahadith and evidence have been discussed in different scholar books together with the strong rejoinder of the ulama.

WOMEN TOO WILL SEE ALLAH: The scholars are divided on the question whether women would be deprived of Allah's sight or not. However, the correct view is that women will not be deprived of this honour. They will see Allah as men will some scholars are of the view that woman will be permitted to see Allah only on certain days like Friday and eed days, days when it will be a general opportunity.

Those people who say that women will not be able to see Allah argue that since women will observe the veil and be secluded in their pavilions, they will not have he opportunity. They cite the verse:

حُوْرٌ مَّقْصُوْرَاتٌ فِي الْخِيَامِ

{Hour is (hoors) will guarded in pavilions} (55:72)

But this opinion is untenable. The verses and ahadith pertaining to the vision of Allah do not restrict the vision to anyone. Rather, they are of a general nature respecting both men and women. Besides, it is wrong to apply the worldly standards to the hereafter and compare women's living in pavilions or tents to being secluded and veiled. The pavilion is paradise will not make the veil conditional. Furthermore, it is worth pandering how such

august women as Sayyidah Fatimah رضی اللہ عنہا, Khadijah رضی اللہ عنہا, Ayshah رضی اللہ عنہا and other mothers of the believers and similar prominent women who are more meritorious and greater than milliners of men will be deprived of the vision of Allah?

EVEN JINNS & ANGELS: Opinion differ about the jinns and angels too. Will they see Allah? Some authorities maintain that no angel, apart from Jibril علیہ السلام, will see Allah. Besides, he too will see Allah only once. The jinns will also not see Him. However, the correct opinion is that all the believers will see Allah, be they human beings or jinns and all the angels will see him.

VISION OF ALLAH IN THIS WORLD: This question, too is debatable - whether anyone may see Allah in this world with his open eyes in an awakening state. The learned do say that while it is possible (to see Allah in this world) yet it does not happen. Only the Prophet صلی اللہ علیہ وسلم did see Allah on the right of the mi'raj though some authorities disagree that the prophet صلی اللہ علیہ وسلم saw Him on the night of mi'raj, with his eyes, but this is an altogether different question and we shall speak on it later against a hadith. Any way, all scholars agree that no one till today has seen Allah in this world, whatever his standing, and no one has claimed to have seen Him. No one can possibly see Him in future. The ulama have gone so for as to say that if anyone claims to have seen Allah in his awakening state then belie him and declare that he is misled, as some ignorant Sufis claim to have seen him. It is stated in Anwar a reliable book of the fiqh of the Shafi'is that if anyone claims, 'I see Allah with my eyes in this world and He speaks to me directly," then this men is a disbeliever.

A question does arise that while it is possible to see Allah in this world and there is no defect in human sight to prevent seeing Him then why is it that Allah cannot be seen are truly works of nature and causes of Divine creation. The sense of sight that lies in man's eyes is not the real reason and means of seeing. The sense of sight is only an outward cause that Allah has made a means of seeing. If He wishes to let anyone see then He can do it without eyes and sight and if He decides that one may not see then that person will not be able to see with his open eyes and strong eye sight. Thus a man with good sight will not see a huge mountain in front of him if Allah does not wish him to see, but a blind man on the eastern corner of the world will see a mosquito on the western corner of it, if Allah desires that he should see it. This is evidence that seeing or showing is the function of the eye within nature's arrangement, without any doubt. But this function of the eye or its potential which enables man to see is not unlimited or voluntary. It is capable only to the extent Allah enables it. It is Allah's wisdom not to let man see Him in this world, so He has denied man's sense of sight ability to see him. This should not be surmised according to the function of the world.

SEEING ALLAH IN A DREAM: Though opinion differ, yet are correct thing is that seeing Allah in a dream is not only possible but is also experienced. Besides, it is not for fetched by reasoning and experience. However, we might say that seeing Him in a dream is the heart's observation. It is an example but not a resemblance, and Allah has no resemblance though there may be an example. Anyway, it is known of pious men that they have seen Allah. Imam Abu Hanifah رحمہ اللہ said, "I have seen Allah one hundred times in my dreams." Imam Ahmad ibn Hanbal رحمہ اللہ said, 'I saw Allah in my dream and asked him about the deed dearest to Him. He said, 'Recitation of the Quran. I asked, 'while pondering over its meaning or without pondering over its meaning or without pondering over it?" He said that it was dear to Him either way."

These examples show that it is possible to see Allah in a dream.

SECTION I الفصل الاول

SEEING ALLAH WITH ONE'S EYES

(٥٦٥٥) عَنْ جَرِيْرِ بْنِ عَبْدِاللّٰهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِيَانًا وَّفِيْ رِوَايَةٍ قَالَ كُنَّا جُلُوْسًا عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَنَظَرَ اِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ اِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ لَا تُضَامُوْنَ فِيْ رُؤْيَتِهٖ فَاِنِ اسْتَطَعْتُمْ اَنْ لَّا تُغْلَبُوْا عَلٰى صَلٰوةٍ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا فَافْعَلُوْا ثُمَّ قَرَأَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا۔ (متفق عليه)

5655. Sayyiduna Jarir ibn Abdullah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "You will indeed. See Allah with your eyes, soon (in the hereafter)."
According to another version: He (Jarir) رضي الله عنه said, "We were sitting with Allah's Messenger صلى الله عليه وسلم and he looked at the full moon and said, 'You will see your Lord just as you see this moon. You will have no difficulty in seeing Him. Hence, if you can do not procrastinate over the salah before the sun rises and before it sets (meaning, the fajr and asr)." Then, he recited:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا

{....and glorify the praise of your Lord before the rising of the sun, and before its setting.} (20:130)[1]

COMMENTARY: The Prophet's صلى الله عليه وسلم words, "Just as you see the moon you will see." Compare the seeing of the moon and the seeing of Allah, not what is seen. He did not mean that just as the moon is before you at its place and in a particular direction so will Allah be before you at His fixed place and toward a fixed direction. He did not mean that.

As for there being no difficulty in seeing Allah, it means that everyone will see Him. No one will be wronged and deprived. Also, the viewers will not dispute among themselves or deny each other. They will not belie anyone who has seen Allah. Besides, they will not push each other to get a view. Everyone will stay in his place and be able to see Allah peacefully without any hustle. It will be like viewing the moon of the fourteenth of the month.

Anyone who is regular in offering the salah is ore deserving of seeing Allah. The Prophet صلى الله عليه وسلم has said, therefore, "Salah is made the cooling of my eyes." The same importance is attached to every salah but the fajr and asr are mentioned because they have more excellence over the other salah. At the time of fajr, people are sleepy and at the time of asr, they are occupied in their diverse businesses. Besides, these two hours have more merit than the other hours of salah. Furthermore, the vision of Allah, in the hereafter will be at these two hours.

SEEING ALLAH IS THE GREATEST OF BLESSINGS

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[1] Bukhari E 345, 7435, Muslim # 211-633, Tirmidhi # 2551 (2560), Abu Dawud # 4729.

(٥٦٥٦) وَعَنْ صُهَيْبٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ يَقُوْلُ اللّٰهُ تَعَالٰى تُرِيْدُوْنَ شَيْئًا أَزِيْدُكُمْ فَيَقُوْلُوْنَ أَلَمْ تُبَيِّضْ وُجُوْهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ قَالَ فَيُرْفَعُ الْحِجَابُ فَيَنْظُرُوْنَ إِلٰى وَجْهِ اللّٰهِ تَعَالٰى فَمَا أُعْطُوْا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلٰى رَبِّهِمْ ثُمَّ تَلَا لِلَّذِيْنَ أَحْسَنُوا الْحُسْنٰى وَزِيَادَةٌ (رواه مسلم)

5656. Sayyiduna Suhayb رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When the deserving of paradise enter it, Allah, the Glorious, will ask 'Do you wish for anything more (than what has been given to you)?' They will say, 'Have you not made our faces radiant? Have you not admitted us to paradise? And saved us from hell?' the screen will be removed and they will look at Allah (who is free from a form, a body, a place and a direction). They will not have been given anything dearer to them than the vision of their Lord."
Then he recited:

لِلَّذِيْنَ أَحْسَنُوا الْحُسْنٰى وَزِيَادَةٌ

[For those who do good is the best reward and an increase] (10:26)[1]

COMMENTARY: the screen will be removed to pacify the inhabitants of paradise who will be wondering what more blessing was being given to them.
Allah will let them see Him and this blessing would be beyond the reward due to them. Allah is the Dear One not the veiled. He is overpowering not under a screen. He is not (we seek refuge in Allah) concealed under a veil. The hadith means that the screen will be removed from the eyes of the viewers as it says thereafter, 'and they will look at Allah.'
It is a fact that all physical and spiritual degrees in this world rise and are elevated to culminate at the Divine Being. So, too, all blessings and favours in the next world reach their peak with the vision of the sacred and exalted being.

SECTION II الفصل الثاني

RANK OF THE PEOPLE OF PARADISE

(٥٦٥٧) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَدْنٰى أَهْلِ الْجَنَّةِ مَنْزِلَةً لَمَنْ يَّنْظُرُ إِلٰى جِنَانِهِ وَأَزْوَاجِهِ وَنَعِيْمِهِ وَخَدَمِهِ وَسُرُرِهِ مَسِيْرَةَ أَلْفِ سَنَةٍ وَأَكْرَمَهُمْ عَلَى اللّٰهِ مَنْ يَّنْظُرُ إِلٰى وَجْهِهِ غُدْوَةً وَّعَشِيَّةً ثُمَّ قَرَأَ وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ إِلٰى رَبِّهَا نَاظِرَةٌ (رواه احمد والترمذی)

5657. Sayyiduna Ibn Umar رضی اللہ عنہما narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The humblest of the inhabitants of paradise will be of such a rank us one looking at his gardens, his wives, his blessings, his servants and his couches extending to a distance of a journey of one thousand years. The most honoured of them in the sight of Allah will look at Allah morning and evening." Then, he recited:

وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ إِلٰى رَبِّهَا نَاظِرَةٌ

[1] Muslim # 181-297, Tirmidhi # 2552 2561), Musnad Ahmad # 18957.

{That day faces shall be radiant, looking towards their Lord.}[1] (75:22-23)

COMMENTARY: Allah's vision will be allowed to the people of paradise at the times of morning and evening. This means that more emphasis is placed on the salah of fajr and asr. These words could also mean that the people of paradise who are honour will look at Allah all the time (morning through evening) day and night. But, this meaning does seem proper because, if the high ranked people of paradise are engaged always in seeing Allah then they would fail to use the other lesser blessings of paradise which are also made for them. This hadith, nevertheless, teaches us that our hearts should be oriented to no one else but to the Truth, meaning Allah. If anyone diverts his attention elsewhere then it is evidence that he lacks sense.

SEEING ALLAH WILL NOT BE DIFFICULT

(٥٦٥٨) وَعَنْ اَبِي رَزِيْنٍ الْعُقَيْلِيِّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَكُلُّنَا يَرٰى رَبَّهٗ مُخْلِيًا بِهٖ يَوْمَ الْقِيَامَةِ قَالَ بَلٰى قَالَ قُلْتُ وَمَا اٰيَةُ ذٰلِكَ فِيْ خَلْقِهٖ قَالَ يَا اَبَا رَزِيْنٍ اَلَيْسَ كُلُّكُمْ يَرَى الْقَمَرَ لَيْلَةَ الْبَدْرِ مُخْلِيًا بِهٖ قَالَ بَلٰى قَالَ فَاِنَّمَا هُوَ خَلْقٌ مِّنْ خَلْقِ اللّٰهِ وَاللّٰهُ اَجَلُّ وَاَعْظَمُ (رواه ابوداؤد)

5658. Sayyiduna Abu Razin رضی الله عنه Uqayli said, "'I asked, 'O Messenger of Allah shall every one of us see his Lord all by himself on the day of resurrection?' He said, "Of course!

Abu Razin narrated further, "I asked, 'Is there a sign of that in His creation?" He put the question to me, 'O Abu Razin, does not each one of you see the moon on the fourteenth night of a lunar month, all by himself (undisturbed)?' I said, 'Of course!' He said, 'Then it is only one of the creation of Allah. And Allah is more Glorious and Mightier (so why may He not be seen undisturbed?)."[2]

SECTION III — اَلْفَصْلُ الثَّالِثُ

ALLAH IS LIGHT

(٥٦٥٩) عَنْ اَبِي ذَرٍّ قَالَ سَاَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ رَاَيْتَ رَبَّكَ قَالَ نُوْرٌ اَنّٰى اَرَاهُ (رواه مسلم)

5659. Sayyiduna Abu Dharr رضی الله عنه said that he asked Allah's Messenger صلی الله علیه وسلم, 'Did you see your Lord (on the night of the ascension)?" He said, "He is Noor (light). How may I see Him?"[3]

COMMENTARY: Allah is light. This means that he has no body, needs no space, and man cannot fathom the perfectness of His Light and the greatness of His Being. Human sight cannot endure His Brilliance.

He is described as Noor in the Quran:

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ

{Allah is Light of the heavens and the earth} (24:35)

His Brilliance spreads all over the universe. Whatever we see is because of His Light and

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[1] Tirmidhi # 2553 (2562), Musnad Ahmad 264.

[2] Abu Dawud # 4731, Ibn Majah # 180, Musnad Ahmad 4-11.

[3] Muslim # 175-285, Tirmidhi # 3282 (3293), Musnad Ahmad.

the sun, moon and stars borrow His Light.
Allah is the Light of guidance of the universe. He guides those on earth and in the heavens. His Light of guidance brightens the hearts and minds of the creatures.
On of His names is An Noor. He Himself is clear and Brilliant and makes others seen and radiant.
The word translated:
"He is Noor (Light) How may I see Him?"
are in the Arabic: [(نور انّی اراہ) – noor an naa arahu] – three words – in most of the version. But, some version have only one word for [(نورانی) noor anna] as [(نورانی) noorani] to maan, "I presume He is Noorani (Full of Light).
Ibn Maalik رحمه الله has written about this hadith that the ulama differ on whether the Prophet صلى الله عليه وسلم saw Allah during his miraj (ascension to the heavens) with his eyes or not. Both sides – those who say that he did see Allah with his eyes and those who reject this idea – cite this very hadith to support their contention reading it in the two different ways that we have just shown. The reason is:

(i) With the three word (نور انّی اراہ) – He is Light. How many I see Him, the rhetoric answer would suggest, 'He is Light, NO human eye can look at Him, so I say that I did not see Him on the night of the miraj.
(ii) But, with the two words (نورانی اراہ) – 'He is Light, I presume, it is established that the prophet did see Allah on the night of the miraj. He used the present continuous tense to relate a past event.

EXPLANATION OF A VERSE

(٥٦٦٠) وَعَنِ ابْنِ عَبَّاسٍ مَا كَذَبَ الْفُؤَادُ مَارَاى وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى قَالَ رَاٰهُ بِفُؤَادِهٖ مَرَّتَيْنِ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةِ التِّرْمِذِيِّ قَالَ رَاٰى مُحَمَّدٌ رَبَّهٗ قَالَ عِكْرَمَةُ قُلْتُ اَلَيْسَ اللّٰهُ يَقُوْلُ لَا تُدْرِكُهُ الْاَبْصَارُ وَهُوَ يُدْرِكُ الْاَبْصَارَ قَالَ وَيْحَكَ ذٰلِكَ اِذَا تَجَلّٰى بِنُوْرِهِ الَّذِيْ هُوَ نُوْرُهٗ وَقَدْ رَاٰى رَبَّهٗ مَرَّتَيْنِ۔

5660.Sayyiduna Ibn Abbas رضى الله عنه explained the verse:

مَا كَذَبَ الْفُؤَادُ مَارَاٰى وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى

(The heart lied not of what he saw. And certainly he saw Him yet another time) (53:11,13)
He said, "He saw Him twice with the eye of the heart."[1]
According to another version, he said, "Muhammad صلى الله عليه وسلم saw his Lord, "(explaining the foregoing verse). So, Ikrimah رضى الله عنه asked, "Does not Allah say:

لَا تُدْرِكُهُ الْاَبْصَارُ وَهُوَ يُدْرِكُ الْاَبْصَارَ

(Version comprehends him not, but He comprehends all vision)?" (6:102)
Ibn Abbas رضى الله عنه said, "Woe to you! That is when He appears in His Light which in His own essential Light. There is no doubt that Muhammad صلى الله عليه وسلم has seen his Lord two times."[2]

COMMENTARY: The verses that Ibn Abbas رضى الله عنه has explained in this hadith pertain to

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[1] Muslim # 178-291.
[2] Tirmidhi # 3279 (3290).

surah an-Najm. The exegetes disagree about application of these verses; who do they refer? Some of the sahabah رضی اللہ عنہم and other say that he saw Jibril علیہ السلام in his real form twice. Some others hold that these verses of an Najm say that he saw Allah.

Allah enable the heart of the Prophet صلی اللہ علیہ وسلم to see as an eye and enabled his eye to grasp as a heart grasps Hence, it is the same whether he saw Allah with the eye of his heart or the eye on his face. This will accommodate both opinions of the exegetes like Ibn Abbas and others who maintain that he saw Allah during the miraj with his eyes and others who say that he saw Allah with the eyes of his heart.

As for seeing Allah or Jibril علیہ السلام Ibn Abbas رضی اللہ عنہ says that he saw Allah. Many others agree with him.

Imam Nawawi رحمہ اللہ concludes that most of the ulama say that on the might of the miraj, the prophet صلی اللہ علیہ وسلم saw Allah with his own eyes. But, Sayyidah Ayshah رضی اللہ عنہا and Ibn mas'ud رضی اللہ عنہ and other contend that the Prophet saw Jibril علیہ السلام in his real form - one dewing the miraj when they were together and before that in Makkah.

CONVERSED WITH ALLAH: The ulama also disagree whether during the mi'raj the prophet (e0 spoke to Allah directly or not.

As for the words: 'when He appears with His own Light. Only when Allah enables any one may he see Allah in His essential Light. As for the worse cited by Ikrimah رضی اللہ عنہ the ulama say that it mentions idraak (ادراک) which is to see anything from all angles comprehensively. Obviously, there is no limit for Allah and no sides. His Being is not dependant on such things, so, in this sense, no sight can encompass Him. Therefore this verse rejects the ability to comprehend Him and it does not reject ability to see Him, which means that this verse cannot be cited to say that the eyes are unable to see Allah and the Prophet صلی اللہ علیہ وسلم did not see Allah during the miraj.

The next words that the Prophet صلی اللہ علیہ وسلم saw Allah twice are explained by some scholars to mean:

(i) He saw Allah once near the sidıatul muntaha and

(ii) He saw him again on the Throne.

Mulla Ali Qari رحمہ اللہ writes that it is possible that the Prophet صلی اللہ علیہ وسلم saw Allah both the time with the eye of his heart and once with his eye on his face. This variant meaning in given because none of the ahadith not even this one – says explicitly that he saw Allah with his eyes twice.

DID THE PROPHET صلی اللہ علیہ وسلم SEE ALLAH DURING THE MI'RAJ

(٥٦٦١) وَعَنِ الشَّعْبِيِّ قَالَ لَقِيَ ابْنُ عَبَّاسٍ كَعْبًا بِعَرَفَةَ فَسَأَلَهُ عَنْ شَيْءٍ فَكَبَّرَ حَتّٰى جَاوَبَتْهُ الْجِبَالُ فَقَالَ ابْنُ عَبَّاسٍ إِنَّا بَنُوْهَاشِمٍ فَقَالَ كَعْبٌ إِنَّ اللّٰهَ تَعَالٰى قَسَمَ رُؤْيَتَهٗ وَكَلَامَهٗ بَيْنَ مُحَمَّدٍ وَّ مُوْسٰى فَكَلَّمَ مُوْسٰى مَرَّتَيْنِ وَرَاٰهُ مُحَمَّدٌ مَرَّتَيْنِ قَالَ مَسْرُوْقٌ فَدَخَلْتُ عَلٰى عَائِشَةَ فَقُلْتُ هَلْ رَاٰى مُحَمَّدٌ رَبَّهٗ فَقَالَتْ لَقَدْ تَكَلَّمْتَ بِشَيْءٍ قَفَّ لَهٗ شَعْرِيْ قُلْتُ رُوَيْدًا ثُمَّ قَرَأْتُ لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى فَقَالَتْ اَيْنَ تَذْهَبُ بِكَ إِنَّمَا هُوَ جِبْرَئِيْلُ مَنْ اَخْبَرَكَ اَنَّ مُحَمَّدًا رَاٰى رَبَّهٗ اَوْ كَتَمَ شَيْئًا مِمَّا اُمِرَ بِهٖ اَوْ يَعْلَمُ الْخَمْسَ الَّتِيْ قَالَ اللّٰهُ تَعَالٰى إِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ فَقَدْ اَعْظَمَ الْفِرْيَةَ وَلٰكِنَّهٗ رَاٰى جِبْرَئِيْلَ لَمْ يَرَهٗ فِيْ صُوْرَتِهٖ إِلَّا مَرَّتَيْنِ

مَرَّةً عِنْدَ سِدْرَةِ الْمُنْتَهٰى وَمَرَّةً فِيْ اَجْيَادٍ لَهٗ سِتُّمِائَةِ جَنَاحٍ قَدْ سَدَّ الْاُفُقَ۔ رَوَاهُ التِّرْمِذِيُّ وَرَوَى الشَّيْخَانِ مَعَ زِيَادَةٍ وَاخْتِلَافٍ وَفِيْ رِوَايَتِهِمَا قَالَ قُلْتُ لِعَائِشَةَ فَاَيْنَ قَوْلُهٗ ثُمَّ دَنٰى فَتَدَلّٰى فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى قَالَتْ ذَاكَ جِبْرَئِيْلُ عَلَيْهِ السَّلَامُ كَانَ يَأْتِيْهِ فِيْ صُوْرَةِ الرَّجُلِ وَاِنَّهٗ اَتَاهُ هٰذِهِ الْمَرَّةَ فِيْ صُوْرَتِهِ الَّتِيْ هِيَ صُوْرَتُهٗ فَسَدَّ الْاُفُقَ

5661. Sayyiduna Sha'bi رحمه الله narrated that Sayyiduna Ibn Abbas رضى الله عنه met Sayyiduna Ka'b رضي الله عنه at ARafah and asked Him about something (that is, can one see Allah in this world and he began to call the takbir (Allahu Akbar) till it echoed from the mountains. Ibn Abbas رضي الله عنه said, "We are children of Hashimi." Ka'b رضي الله عنه said, "Indeed, Allah divided His vision and speech between Muhammad رضي الله عنه and Musa عليه السلام. Musa عليه السلام conversed with Him twice (in the velley Ayman and on the mount Tur) and Muhammad صلى الله عليه وسلم saw him twice (during the miraj).

Masruq رحمه الله said that he went to Sayyidah Ayshah and Asked her, "Did Muhammad see his Lord?" She said, "You have said something that makes my hair stand on ends.!" (I believe that no one can see Allah in this world). He said, "Be patient (let me first make my point clear.)" Then, he recited:

لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى

{Certainly, he saw of the greatest signs of his Lord} (53:18)

(He thought that the greatest sign was the vision of Allah)

She asked, "Where are you senses? That was only Jibril. And, who did tell you that Muhammad صلى الله عليه وسلم saw his Lord? (Rather, that greatest sign was seeing Jibril عليه السلام in his real form). Or (who did tell you) that Muhammad صلى الله عليه وسلم concealed something from his ummah of what Allah had commanded him? Or (who did tell you) that Muhammad صلى الله عليه وسلم knew the five thin of which Allah says:

اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ

{Surely the knowledge of the Hour is with Allah alone, and He sends down the rain..} (3134)

That man lies. But, of course, Muhammad صلى الله عليه وسلم did see Jibril عليه السلام and he did see him in his real form only twice – at the sidratul munhtaha and at Aiyad He has six hundred wings that covered the horizon."[1]

According to another version (of Bukhari & Muslim) there is an addition and some difference. Another version (of Muslim) is:

Masruq رحمه الله asked Sayyidah Ayshah رضي الله عنها "Then (if it is an you say) what abut Allah's words:

ثُمَّ دَنٰى فَتَدَلّٰى فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى

{Then he drew high and hung down suspended till he was within two bows length or even nearer.} (53:8-9)

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[1] Bukhari 4855, Musilm # 177, Tirmidhi # 3278 (3289), Musnad Ahmad.

She said, "That was JIbril عليه السلام who used to come to him in human form (mostly in the likeness of Dihya kabi رضي الله عنه a sahabi). On this occasion, however, he come to him (at Ayyad, a suburb of Makkah) in his own appearance which was his (created original) formed an angel. So (because of his wings) he covered the horizon."[1]

COMMENTARY: Ibn Abbas pointed out that they were children of Hashim to which the prophet صلى الله عليه وسلم and belonged. They were learned and distinguished and also had greater opportunity to acquire more knowledge and understanding from the Prophet صلى الله عليه وسلم because they were nearer to him. So, he indicated to Ka'b رضي الله عنه that he would not put an unnecessary unworthy question. In the beginning Ka'b رضي الله عنه may have presumed that Ibn Abbas رضي الله عنه had asked about the vision of Allah for everyone but then he realized that he was serious and had asked about seeing Allah in a limited sense. So, he gave the answer that the vision of Allah was possible only by the prophet صلى الله عليه وسلم and he got the opportunity during the miraj.

Sayyidah Ayshah رضي الله عنها also asked Masruk رضي الله عنه if anyone had alleged that the prophet had concealed any part of Allah's commands or message. But, he was responsible to convey them to the people. This is as the Quran says:

يَأَيُّهَا الرَّسُوْلُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَّبِّكَ وَإِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهٗ

{O Messenger, convey that which has been revealed to you from your Lord. And, if you do it not you will not have conveyed His Message.} (5:67)

Hence, the implication of concealing is g eneral, like all the commands and (Shari'ah) law, or some of them. This gives the lie to the idea of the Shi'as that there are some commands and law that the Prophet صلى الله عليه وسلم restricted for the ahl ul bayt of his house or his family) ahl did not enlarge their scope to the entire ummah.

Masruq)رحمه الله asked Sayyidah Ayshah رضي الله عنها that if her opinion was to be respected then who she thought was referred to in the verses of an Najm (53:8-11) concerning the meaning of which the sahabah رضي الله عنهم and other differed.

ثُمَّ دَنَا فَتَدَلّٰى * فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنٰى * فَأَوْحٰى إِلٰى عَبْدِهٖ مَا أَوْحٰى * مَا كَذَبَ الْفُؤَادُ مَا رَاٰى

{Then he drew nigh and hung down suspended till he was within two bows length or even nearer Thus did (Allah) reveal to His servant (Muahammad) that which He revealed. The heart lied not of what he saw} (53:8-11)

Masruq contended that the pronoun in (دنى) 'he drew' reverts to Allah (He drew), in (تدلى) 'he hung down,' in (قاب قوسين) 'he was within ..... and in (ادنى) 'or nearer.'

And this is an apparent conclusion in the word (فاوحى) 'He (Allah) did reveal, and it is certainly so.

This is what made Masruq express his doubts: do not here verse prove that the Prophet صلى الله عليه وسلم had seen Allah on the night of the mi'raj?

Sayyiduna Ayshah رضي الله عنها explained to him that the pronouns of the verbs do not revert to Allah at all. Rather, they refer to Jibril عليه السلام Hence, it is not correct to believe that these verses prove that t eh Prophet صلى الله عليه وسلم has seen Allah. She further convinced him by telling him about Jibril عليه السلام:

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[1] Bukhari # Muslim.

كَانَ يَاتِيهِ فِي صُورَةِ الرَّجُلِ ...... الخ

(he used to come to him in the body of a man. In this way she forestalled his argument that the Prophet صلى الله عليه وسلم used to see jibril عليه السلام regularly, so why say in these tones that he saw him on the night of the miraj?' She made it clear that Jibril عليه السلام used to meet the Prophet صلى الله عليه وسلم in human from but he met him in his real form as an angel only twice, once in the very early days of prophet hood in Makah with six hundred wings on him that had eclipsed the horizon and the second time in the same original form on the right of the miraj near sidratul muntaha.

DEDUCTION OF IBN ABBAS رضى الله عنه: Sayyiduna Ibn Abbas رضى الله عنه deduced from the saying of Sayyiduna Ka'b رضى الله عنه that the Prophet صلى الله عليه وسلم did see Allah twice on the night of the mi'raj with his open eyes or with the eyes of his heart, or once with the eyes on his face and once with the eyes of his heart, but it is agreed that he did not see Allah with the eyes on his face (or open eyes) twice. Allah Sayyidah Ayshah رضى الله عنها denies that he saw Allah on the night of the miraj. Her denial may be considered either an outright denial, or a conditional denial.

An outright denial means that she rejects emphatically that the prophet صلى الله عليه وسلم ever aw Allah, not with his eye and not with his heart.

A conditional denial means that she rejects his seeing with his eyes, but not his heart. However, her denial seems to be on outright denial.

Hafiz Ibn Hajar رحمه الله said that the conflicting opinions of Ibn Abbas رضى الله عنه and Sayyidah Ayshah رضى الله عنها may be reconciled by saying that she rejects the seeing with the eye and he upholds the seeing with the heart's eye. But seeing with the eye of the heart is not a new insight. Because the Prophet صلى الله عليه وسلم possessed knowledge and awareness of Allah's Being at all times and there is no point in associating it with the night of mi'raj done. Hence, seeing with the eyes of the heart would mean that on this particular occasion, Allah created in the heart of the Prophet صلى الله عليه وسلم that very sight which the eyes possess and he got the vision of Allah through his heart in the some away as anyone get sight of something else through his normal eyes.

DEDUCTION OF IBN MAS'UD رضى الله عنه

(٥٦٦٣،٥٦٦٢) وَعَنِ ابْنِ مَسْعُودٍ فِي قَوْلِهٖ فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى وَفِي قَوْلِهٖ مَا كَذَبَ الْفُؤَادُ مَارَاٰى وَ فِي قَوْلِهٖ لَقَدْ رَاٰى مِنْ اٰيَاتِ رَبِّهِ الْكُبْرٰى قَالَ فِيْهَا كُلِّهَا رَاٰى جِبْرَئِيْلَ لَهٗ سِتُّمِائَةِ جَنَاحٍ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةِ التِّرْمِذِيِّ قَالَ مَا كَذَبَ الْفُؤَادُ مَارَاٰى قَالَ رَاٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جِبْرَئِيْلَ فِي حُلَّةٍ مِّنْ رَفْرَفٍ قَدْ مَلَاَ مَابَيْنَ السَّمَاءِ وَالْاَرْضِ وَلَهٗ وَلِلْبُخَارِيِّ فِي قَوْلِهٖ وَلَقَدْ رَاٰى مِنْ اٰيَاتِ رَبِّهِ الْكُبْرٰى قَالَ رَاٰى رَفْرَفًا اَخْضَرَ سَدَّ اُفُقَ السَّمَاءِ وَسُئِلَ مَالِكُ ابْنُ اَنَسٍ عَنْ قَوْلِهٖ تَعَالٰى اِلٰى رَبِّهَا نَاظِرَةٌ فَقِيْلَ قَوْمٌ يَقُوْلُوْنَ اِلٰى ثَوَابِهٖ فَقَالَ مَالِكٌ كَذَبُوْا فَاَيْنَ هُمْ عَنْ قَوْلِهٖ تَعَالٰى كَلَّا اِنَّهُمْ عَنْ رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوْبُوْنَ قَالَ مَالِكٌ اَلنَّاسُ يَنْظُرُوْنَ اِلَى اللّٰهِ يَوْمَ الْقِيَامَةِ بِاَعْيُنِهِمْ وَقَالَ لَوْ لَمْ يَرَ الْمُؤْمِنُوْنَ رَبَّهُمْ يَوْمَ الْقِيَامَةِ لَمْ يُعَيِّرِ اللّٰهُ

الْكُفَّارَ بِالْحِجَابِ فَقَالَ كَلَّا إِنَّهُمْ عَنْ رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوْبُوْنَ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ۔

5662. Sayyiduna Ibn Mas'ud رضی اللہ عنہ said about Allah's words:

فَكَانَ قَابَ قَوْسَيْنِ

{till he was within two bows length or even nearer...} (53:9)
and Allah's words:

مَا كَذَبَ الْفُؤَادُ مَارَاى

{The heart lied not of what he saw) (53:11)
and Allah words:

لَقَدْ رَاى مِنْ اٰيَاتِ رَبِّهِ الْكُبْرٰى

{Certainly he saw of the greatest sings of his Lord} (53:18)
- that the prophet صلی اللہ علیہ وسلم saw Jibril علیہ السلام (in his original body), and he had six hundred wings.
According to another version by Tirmidhi, he said about:

مَا كَذَبَ الْفُؤَادُ مَارَاى

{The heart lied not of what he saw} (53:11)
- that Allah's Messenger صلی اللہ علیہ وسلم saw JIbril علیہ السلام dressed in silk garment, his body having occupied all the space between heaven and earth.
According to another version by Tirmidhi and Bukhari, he said about Allah's words:

وَلَقَدْ رَاى مِنْ اٰيَاتِ رَبِّهِ الْكُبْرٰى

{And certainly he saw of the greatest signs of his Lord...} (53:18)
- that the Prophet صلی اللہ علیہ وسلم saw a fire green silk (wearing body). If obscured the horizon in the sky.[1]

COMMENTARY: Sayyiduna Ibn Mas'ud رضی اللہ عنہ said about the initial verses of surah an-Najm that the pronouns in certain words refer (not to Allah but to Jibril علیہ السلام (see comments to previous hadith # 5661 about Mushriq contention and Sayyidah Ayshah's رضی اللہ عنہا response). The mean that the Prophet صلی اللہ علیہ وسلم had seen JIbril علیہ السلام. And not Allah had drawn nearer, s Ibn Abas رضی اللہ عنہ presumed.

Thus the explanation nof Ibn Mas'ud رضی اللہ عنہ is similar to that of Sayyidah Ayshah رضی اللہ عنہا about those verses and reproduced in the comments to the previous hadith (# 5661). The caliber of Ibn Mas'ud رضی اللہ عنہ is recognized and the ulama say that after the righteous caliphs, he was the most learned of all the sahabah رضی اللہ عنہ.

Anyway, it is clear that the sahabah رضی اللہ عنہم too were not of one mind on whether the Prophet صلی اللہ علیہ وسلم saw Allah on the night of the mi'raj or not. Some of them were of the some opinion as Sayyidah Ayshash رضی اللہ عنہ that he had not seen Allah some others upheld the opinion of Sayyiduna Abbas رضی اللہ عنہ that he did see Allah. After them the tabi'un and later generation continued in their footsteps. Some more did not express any opinion either

[1] Bukhari # 4856, Muslim # 174. 281, Tirmidhi # 3286 (3294)

side. Some of them contend that neither side has substantial evidence so it is wise to leave the question undecided. Only Allah known the facts.

The majority of the ulama, however, maintain that the Prophet صلى الله عليه وسلم did see Allah with his eyes on the right of the mi'raj shaykh Muhy ud din Nawawi رضى الله عنه affirms that most ulama subscribe to this view and he says that it was confirmed only after hearing from it from the Prophet صلى الله عليه وسلم.

Sayyidah Ayshah رضى الله عنها did not deduce from the hadith nor had heard from the Prophet صلى الله عليه وسلم anything about it. Whatever she said she depended on her understanding of these verses of the Quran.

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللّٰهُ إِلَّا وَحْيًا أَوْ مِنْ وَّرَاءِ حِجَابٍ

{And it is not (vouchsafed) to a mortal that Allah should speak to him except by revelation, or from behind a veil} (42:57)

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارُ

{version comprehends him not, but He comprehends all vision} (6:103)

She made an independent deduction on the basis of these verses.

The ulama, on the other hand, say that the denial in the first of the two verses above (ماكان لبشر ان يكلمه الله..) is a denial of seeing Allah complemented with conversation with him. It certainly does not deny seeing Him without talking to Him at the same time. The second verse (لاتدركه الابصار..) concerns comprehending Him. Clearly, not comprehending Him is not the some as not seeing Allah.

Some other ulama also say that on this question the contention of ibn Abbas R) is reliable and stronger. It is certain that he had heard it from the Prophet صلى الله عليه وسلم.

It is reported that Ibn Umar رضى الله عنه asked Ibn Abbas رضى الله عنه about it and discussed it with him in detail and asked him, " Had Muhammad صلى الله عليه وسلم really seen Allah?" Ibn Abbas صلى الله عليه وسلم answered his questions very confidentially and with strong evidences, and said, "Yes, he did see Allah!"

Ibn Umar رضى الله عنه accepted the opinion of Ibn Abbas رضى الله عنه He did not entertain any doubt had no none questions.

Umar ibn Raashid رحمه الله said "We say that Sayyidah Ayshah رضى الله عنها did not possess more knowledge that ibn Abbas رضى الله عنه (Therefore, the opinion of Ibn Abbas رضى الله عنه will prevail over hers.)"

Moreover, the shaykhs of the Sufis also subscribe to the belief that the Prophet صلى الله عليه وسلم has seen Allah.

5663. Sayyiduna Maalik ibn Anas رضى الله عنه was asked the words of Allah, eh Glorious:

إِلَىٰ رَبِّهَا نَاظِرَةٌ

{Looking towards their Lord} (75:23)

He was also told that some people (Like the Mu'tazillah and other innovators) said that this verse means (by working towards their Lord) not looking at Allah but looking to His reward. Maalik رحمه الله said, "They lie. Then what do they say of Allah's words:

كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ

{Nay, surely on that Day they shall be veiled} (83:15)

Maalik رحمه الله said, "The (believing) people will see Allah with their eyes on the day of resurrection."

He also said, "If it was that the believers would not see their Lord (Allah) on the day of resurrection, Allah would not have reminded the disbelievers that they wer deprived of His vision and He would not have said:

كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ

{Nay! Surely on that Day they shall be veiled} (83:15)[1]

COMMENTARY: Imam Maalik رحمه الله was told that some people believed that the verse (75:23) spoke of looking at Allah's reward, like paradise and the blessings therein, but not looking to Allah. He said that such people were wrong. They did not interpret the verse correctly though it is very clear. He reminded them at the verse (83:15) in which the infidels are told that will not see Allah but will be prevented form it. If that is so then it is clear that the believers will see Allah.

If he believers were not to see Allah then the disbelievers would not have been told that they would be deprived of Allah's sight

In the hereafter, the severest punishment that will be awarded to the disbelievers will be that they will be deprived of seeing Allah. They will lament this deprival for ever. In contrast, the believers will be happy at receiving the greatest blessing sight of Allah.

NATURE OF VISION OF ALLAH

(٥٦٦٤) وَعَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَا اَهْلُ الْجَنَّةِ فِي نَعِيْمِهِمْ اِذْ سَطَعَ لَهُمْ نُوْرٌ فَرَفَعُوْا رُؤُسَهُمْ فَاِذَا الرَّبُّ قَدْ اَشْرَفَ عَلَيْهِمْ مِنْ فَوْقِهِمْ فَقَالَ السَّلَامُ عَلَيْكُمْ يَآ اَهْلَ الْجَنَّةِ قَالَ وَذٰلِكَ قَوْلُهُ تَعَالٰى سَلَامٌ قَوْلًا مِّنْ رَّبٍّ الرَّحِيْمِ قَالَ فَنَظَرَ اِلَيْهِمْ وَيَنْظُرُوْنَ اِلَيْهِ فَلَا يَلْتَفِتُوْنَ اِلٰى شَيْءٍ مِّنَ النَّعِيْمِ مَادَامُوْا يَنْظُرُوْنَ اِلَيْهِ حَتّٰى يَحْتَجِبَ عَنْهُمْ وَيَبْقٰى نُوْرُهُ (رواه ابن ماجة)

5664. Sayyiduna Jabir رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "while the dwellers of paradise will be occupied with their blessings (that they have earned), suddenly a light will spread out before them. They will raise their heads and see that their Lord is above them and book down on them. He will say, 'As salaamualaykum (peace be on you), O dwellers at paradise." That is known from the words of Allah, the Exalted (in he Quran:

سَلَامٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ

{Peace shall be the word from the Lord Merciful} (36:58)

Then, He will look at them and they will look at Him. They (will be so observed in looking at Him that they) will not turn towards any of their blessing (in paradise) as

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[1] Bayhaqi Sharh us Sunnah 15-239.

long as they look at Him till He makes himself invisible to them and His light will subsist."[1]

COMMENTARY: Allah will remain before then as long as He wishes. Then He will put a veil before their eyes. But, the light of His glory will keep before their sight and their delight at having seen Him will subsist. If he remains before them always then that would beyond their ability to see Him continuously. They will need some time to adjust themselves back to their normal condition and turn to other blessing in paradise till they are favoured once again with the greatest blessing - Allah's sight.

CHAPTER - XV

DESCRIPTION OF HELL & ITS INMATES[2] بَابُ صِفَةِ النَّارِ وَأَهْلِهَا

SECTION I اَلْفَصْلُ الْاَوَّلُ

HEAT OF THE FIRE OF HELL

(٥٦٦٥) عَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ نَارُكُمْ جُزْءٌ مِّنْ سَبْعِيْنَ جُزْءًا مِّنْ نَّارِ جَهَنَّمَ قِيْلَ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فُضِّلَتْ عَلَيْهِنَّ بِتِسْعَةٍ وَسِتِّيْنَ جُزْءًا كُلُّهُنَّ مِثْلُ حَرِّهَا مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِلْبُخَارِيِّ وَفِيْ رِوَايَةِ مُسْلِمٍ نَارُكُمُ الَّتِيْ يُوْقِدُ ابْنُ اٰدَمَ فِيْهَا عَلَيْهَا وَكُلُّهَا بَدَلَ عَلَيْهِنَّ وَكُلُّهُنَّ

5665. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger (صلی اللہ علیہ وسلم) said, "Your fire (in the world) is a seventieth part of the fire of hell. He was asked, "O Messenger of Allah, this fire (that we have) was sufficient (as it is why was more needed)?" He said, "that fire (of hell) is sixty nine times stronger than this fire, each part of it is like the fire of this world." (This is from Bukhari and the other version by Muslim is:

"Your fire that the son of Aadam علیہ السلام kindles (is one seventieth.....) this version has (علیها) and (کلها) instead of (علیهن) and (کلهن), meaning feminine singular pronouns instead of feminine plural pronouns.[3]

COMMENTARY: The fire of hell is hotter that the world's fire by seventy degrees. It could also be many more degrees and the word seventy may have been used to denote 'unlimited.' When someone suggested that the fire of the world was sufficient to (burn and) punish, the prophet صلی اللہ علیہ وسلم repeated his worlds, His intention was to say that Allah's punishment is more severe and should be distinct for the sinner to be warned.

HELL WILL BE PULLED BY SEVENTY THOUSAND HALTERS

(٥٦٦٦) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُؤْتٰى بِجَهَنَّمَ يَوْمَئِذٍ لَّهَا سَبْعُوْنَ اَلْفَ

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[1] Ibn Majah # 184.

[2] See the booklet Hell compiled by Mawlana Dr Habibulah Mukhtar, Darat Tasneef Jamiatul Nabuwat Islamiya Karachi. It has been down on for translation in this chapter.

[3] Bukhari # 3260, Muslim # 30 2843.

زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُوْنَ أَلْفَ مَلَكٍ يَجُرُّوْنَهَا(رواه مسلم)

5666. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "This day (meaning on the day of resurrection) hell will be brought (from where Allah has created it). It will have seventy thousand reins, each of which will be pulled by seventy thousand angels."[1]

COMMENTARY: Millions of angels will bring h ell to the masher between the gathering and paradise. The sirat will be erected above it as the only means to go to paradise. When it is brought, it will demonstrate its fury its fury and wish to swallow everyone. The angels will check it otherwise it would spare no one, not believer not infidel.

LIGHTEST PUNISHMENT IN HELL

(٥٦٦٧) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا

مَّنْ لَّهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَّارٍ يَغْلِيْ مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ مَا يُرٰى إِنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا

وَّإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا(متفق علیہ)

5667. Sayyiduna Nu'man ibn Bashir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'The one who will receive the least punishment in hell will be made to wear a pair of sandals with thongs made of fire. His brain will cook up in the same way as a cooking pot boils. He will suppose that no one else is punished more severely than he although the punishment inflicted on him will be the lightest."[2]

COMMENTARY: This hadith is evidence that the people of hell will receive different degrees of punishment.

ABU TALIB'S FATE

(٥٦٦٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَهْوَنُ أَهْلِ النَّارِ عَذَابًا أَبُوْطَالِبٍ وَّهُوَ

مُتَنَعِّلٌ بِنَعْلَيْنِ يَغْلِيْ مِنْهُمَا دِمَاغُهُ(رواه البخاری)

5668. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Of the inmates of hell, the one who will be given the lightest punishment will be Abu Talib. He will be made to put on two sandals (of fire) wit h which his brain will boil."[3]

COMMENTARY: Abu Talib was the paternal uncle of the Prophet صلی اللہ علیہ وسلم. He was very kind and helpful to the Prophet صلی اللہ علیہ وسلم. He did not embrace Islam but, as long as he lived, he Protected the Prophet صلی اللہ علیہ وسلم from the persecution of the infidels. Therefore, he will have his punishment mitigated in hell.

WILL FORGET COMFORT & GRIEF OF THE WORLD

(٥٦٦٩) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُؤْتٰى بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ

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[1] Muslim # 29-28- 42.

[2] Bukhari # 6561, 6562, Muslim # 213, 363.

[3] Bukhari, Muslim # 212-362, Musnad Ahmad 1-2990.

فَيُصْبَغُ فِي النَّارِ صَبْغَةً ثُمَّ يُقَالُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ خَيْرًا قَطُّ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ فَيَقُولُ لَا وَاللّٰهِ يَا رَبِّ وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ فَيُصْبَغُ صَبْغَةً فِي الْجَنَّةِ فَيُقَالُ لَهُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ بُؤْسًا قَطُّ وَهَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ فَيَقُولُ لَا وَاللّٰهِ يَا رَبِّ مَا مَرَّ بِي بُؤْسٌ قَطُّ وَلَا رَأَيْتُ شِدَّةً قَطُّ (رواه مسلم)

5669. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "On the day of resurrection, that person will be brought who had lived the most luxurious life in the world. He will be given a dip in hell (and brought at). Then, he will be asked, 'O son of Aadam, have you ever had a good life? Has any good come your way anytime? He will say, 'No by Allah, my Lord, no!' Than, from those who are eligible of paradise, one such will be brought forward who had suffered most grief in the world and will be given a dip in paradise and then he will be asked, 'O son of Aadam have you ever gone through misery? Has difficult life been your let? He will say, 'No by Allah, my hand, distress has not come my way and I have names seen hardship,' (This means they will forget their luxury or hardship when they experience even a simple punishment in hell or an ordinary blessing in paradise).

COMMENTARY: The dweller of paradise will experience a high degree of happiness, so he will give a lengthy response. The inmate of hell will give a brief answer and keep quit.

WARNING TO POLYTHEISTS

(٥٦٧٠) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللّٰهُ لِأَهْوَنِ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيٰمَةِ لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ أَكُنْتَ تَفْتَدِي بِهِ فَيَقُولُ نَعَمْ فَيَقُولُ أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ هٰذَا وَأَنْتَ فِي صُلْبِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا فَأَبَيْتَ إِلَّا أَنْ تُشْرِكَ بِي (متفق عليه)

5670.Sayyiduna Anas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said 'On the day of resurrection, Allah will ask him who is among the least punished. 'If you possess all that is in the earth, will you pay it to ransom yourself (today)?' He will say, 'Yes I will.' Allah will say, 'I had asked you for something lesser than that when you were in the loins of Aadam (I had asked) that you should not ascribe anything as My partner but you persisted in ascribing partners to Me."[1]

COMMENTARY: The translation is a literal reproduction of the Arabic when Allah says that He had asked for something lesser ... But, Mazhari رحمه الله says that here the word (اردت منک) means 'commanded.' 'I had commanded you....'

Teebi رحمه الله says that it concerns the (میثاق) (mithaq) or the covenant of which the Quran says:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ ... الخ

{And when you Lord drew forth from the children of Aadam from their lains their descendants} (1:172)

This is confirmed by a hadith Qudsi:

وَأَنْتَ فِي صُلْبِ آدَمَ

[1] Bukhari # 3334, Muslim # 51-2805.

(And you were in the loins of Aadam).[1]

But, you persist ed (ascribing partners) means you broke the covenant.

DIFFERENT DEGREE OF CHASTISEMENT

(٥٦٧١) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْهُمْ مَّنْ تَأْخُذُهُ النَّارُ اِلٰى كَعْبَيْهِ وَمِنْهُمْ مَّنْ تَأْخُذُهُ النَّارُ اِلٰى رُكْبَتَيْهِ وَمِنْهُمْ مَّنْ تَأْخُذُهُ النَّارُ اِلٰى حُجْزَتِهِ وَمِنْهُمْ مَّنْ تَأْخُذُهُ النَّارُ اِلٰى تَرْقُوَتِهِ(رواه مسلم)

5671. Sayyiduna Samrah ibn Jundub رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said (about the denizens of hell), "There will be among them whom the fire shall seize up to his ankles, whom the fire shall seize up to his knees, whom the fire shall seize up to his waist and whom the fire shall seize u to his neck."[2]

COMMENTARY: This hadith confirms that the inmates of hell will receive different degrees of punishment. This will depend on the evil deeds that they has perpetrated.

THE BODIES OF THE INMATES OF HELL

(٥٦٧٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَابَيْنَ مَنْكِبَيِ الْكَافِرِ فِي النَّارِ مَسِيْرَةُ ثَلٰثَةِ اَيَّامٍ لِلرَّاكِبِ الْمُسْرِعِ وَفِيْ رِوَايَةٍ ضِرْسُ الْكَافِرِ مِثْلُ اُحُدٍ وَغِلَظُ جِلْدِهٖ مَسِيْرَةُ ثَلٰثٍ رَوَاهُ مُسْلِمٌ وَذُكِرَ حَدِيْثُ اَبِيْ هُرَيْرَةَ اِشْتَكَتِ النَّارُ اِلٰى رَبِّهَا فِيْ بَابِ تَعْجِيْلِ الصَّلٰوةِ

5672. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. 'The distance between the shoulders of an infidel in hell will be (like) a journey of three day s by a swift rider."

According to an other version: "The molar tooth of an infidel (in hell) ride of his skin will be t hick like a journey of three nights."[3]

COMMENTARY: While this hadith says that the people of hell will be crapulent, another says that in the gathering place, the arrogant will bought like tiny ants with human faces and they will be driven to the prison. However, the arrogant will be the believers who will have committed sin while this hadith under discussion speaks of the disbelievers.

Another interpretation which is more correct is that in the place of gathering they will be brought like tiny ants to be trampled under feet. Thereafter their bodies will revert to their original condition when they are cast into hell where their bodies will become unusually bulky and large. In this way, they will suffer utmost punishment.

وَذُكِرَ حَدِيْثُ اَبِيْ هُرَيْرَةَ اِشْتَكَتِ النَّارُ اِلٰى رَبِّهَا فِيْ بَابِ تَعْجِيْلِ الصَّلٰوةِ

And the hadith of Abu Hurayrah رضی اللہ عنہ about hell complaining...is at # 590.

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[1] See 400 Ahadith Qudsiyah hadith # 99, Darul Isha'at Karachi.

[2] Muslim # 33-2845.

[3] Bukhari # 6551, Muslim E 4-2852, Musnad ahmad 2. 328.

SECTION II الفصل الثاني

THE FIRE OF HELL

(٥٦٧٣) عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ أُوقِدَ عَلَى النَّارِ أَلْفَ سَنَةٍ حَتَّى احْمَرَّتْ ثُمَّ أُوقِدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى ابْيَضَّتْ ثُمَّ أُوقِدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى اسْوَدَّتْ فَهِيَ سَوْدَاءُ مُظْلِمَةٌ (رواه الترمذی)

5673. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "The fire of hell was let to burn for one thousand years till it flowed red. Then, it was left to burn for one thousand years till it turned white. Then, it was kept burning for one thousand years till it become black so, it is pitch black, dark."[1]

COMMENTARY: When a fire burns for a very long time, it turns white after becoming very clear and strong. The redness before that is because of the smoke.

The hadith is evidence that hell exists. The ahlu sunah wa al jama'ah have this conviction. But the mu'tazillah contend that hell is not created yet. The evidence of the ahl us sunah wa al jamə'ah is the verse of the Quran.

وَاتَّقُوا النَّارَ الَّتِيٓ أُعِدَّتْ لِلْكَافِرِيْنَ

{And fear t eh fire that has been prepared for the disbelievers} (3:131)

The word (اعدت) 'prepared' in this verse is used in the past tense.

BODIES OF INFIDELS IN HELL

(٥٦٧٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضِرْسُ الْكَافِرِ يَوْمَ الْقِيَامَةِ مِثْلُ أُحُدٍ وَ فَخِذُهُ مِثْلُ الْبَيْضَآءِ وَمَقْعَدُهُ مِنَ النَّارِ مَسِيْرَةُ ثَلٰثٍ مِّثْلُ الرَّبَذَةِ (رواه الترمذی)

5674. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "On the day of resurrection, the molar tooth of the infidel will be like the (mount) Uhut. His thigh will be like (the mountain) Bayda. And, his seat in hell like a journey of three days, like ar-Rabdah."[2]

COMMENTARY: Rabdhah was a suburb of Madinah about three days journey from it near Dhat Arq. The disbelievers will be so large that they will need a place to sit as the distance between Madinah and Rabdhah.

(٥٦٧٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ غِلَظَ جِلْدِ الْكَافِرِ اثْنَانِ وَأَرْبَعُوْنَ ذِرَاعًا وَإِنَّ ضِرْسَهُ مِثْلُ أُحُدٍ وَإِنَّ مَجْلِسَهُ مِنْ جَهَنَّمَ مَا بَيْنَ مَكَّةَ وَ الْمَدِيْنَةِ (رواه الترمذی)

5675. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The skin of a disbeliever (in hell) will be as thick as forty two ambits. His molar tooth will be like (the mount) Uhud, and his seat in hell will be like the distance between Makkah and Madinah."[3]

COMMENTARY: According to one hadith forty-two cubits are described as forty two

[1] Tirmidhi # 2590.

[2] 2378 (2387).

[3] Tirmidhi # 2577.

hands long, the hand being (بذراع الجبار) of a bulky tall man.
The difference between this hadith and the previous in the distance occupied by the seat of a disbeliever is because of the difference in the punishment awarded to them. This is a as explained by Ibn Hajar. The infidel who is liable to amore severe punishment will be huge person and will occupy much space. The infidel who is liable to a lesser punishment will be a smaller person. The same argument will apply to their hides and other things. The more huge a person the more pain he will feel when punished.

(٥٦٧٦) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْكَافِرَ لَيَسْحَبُ لِسَانَهُ الْفَرْسَخَ وَ الْفَرْسَخَيْنِ يَتَوَطَّأُهُ النَّاسُ رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5676. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The infidel will drag his tongue (in hell) one league and two leagues. People will tread on it. (They will walk on it).[1]

MOUNTAIN IN HELL

(٥٦٧٧) وَعَنْ أَبِيْ سَعِيْدٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّعُوْدُ جَبَلٌ مِّنَ النَّارِ يُتَصَعَّدُ فِيْهِ سَبْعِيْنَ خَرِيْفًا وَّيُهْوٰى بِهٖ كَذٰلِكَ فِيْهِ أَبَدًا (رواه الترمذی)

5677. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "As-Sa'ud is a mountain in hell. On it, the infidel will be made to ascent for seventy years and made to fall down it (for seventy years). And, this will go on for ever. (He will be made to climb and then made to fall down)."[2]
The mountain is mentioned in the Quran:
(سارهقه صعودا) [I will compel him to climb (the mountain).] (74:17)

FOOD OF THE PEOPLE OF HELL

(٥٦٧٨) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيْ قَوْلِهٖ كَالْمُهْلِ أَيْ كَعَكَرِ الزَّيْتِ فَإِذَا قُرِّبَ إِلٰى وَجْهِهٖ سَقَطَتْ فَرْوَةُ وَجْهِهٖ فِيْهِ (رواه الترمذی)

5678. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said about the words of Allah:

إِنَّ شَجَرَةَ الزَّقُّوْمِ طَعَامُ الْأَثِيْمِ كَالْمُهْلِ يَغْلِيْ فِي الْبُطُوْنِ

[like the sediment of oil] (18:29, 44:45, 70:8)
"It is like the sediment of olive oil. When it is brought before the face of one (of the dwellers of hell), the skin of his face will peel off into it."[3]

HOT WATER FOR PUNISHMENT

(٥٦٧٩) وَعَنْ أَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْحَمِيْمَ لَيُصَبُّ عَلٰى رُؤُوْسِهِمْ فَيَنْفُذُ الْحَمِيْمُ

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[1] Tirmidhi # 2580, Musnad Ahmad 2-92.
[2] Tirmidhi # 2576, Musnad Ahmad 3. 75.
[3] Tirmidhi 3333, Musnad Ahmad 3-70, 71.

حَتّٰى يَخْلُصَ إِلٰى جَوْفِهٖ فَيَسْلُتَ مَا فِيْ جَوْفِهٖ حَتّٰى يَمْرُقَ مِنْ قَدَمَيْهِ وَهُوَ الصَّهْرُ ثُمَّ يُعَادُ كَمَا كَانَ (رواه الترمذی)

5679. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Hot water will be poured on the heads of those in hell. It will sep into their belly and burn everything inside, inside, the flow down to and out of their feet. This is sahr (melting). Then they will be restored to what they were."[1]

COMMENTARY: The word sahr means to melt and to dissolve. It is used in this verse of the Quran:

يُصَبُّ مِنْ فَوْقِ رُءُوْسِهِمُ الْحَمِيْمُ يُصْهَرُ بِهٖ مَا فِيْ بُطُوْنِهِمْ وَالْجُلُوْدُ

{whereby shall be melted what is in their belies and (also) their skins.} (22:20)

The inmates of hell will be subjected to this punishment of hot water continuously. Every time their bodies burn down, they will be restored and the punishment will be resumed to them. This is confirmed by the Qurani:

كُلَّمَا نَضِجَتْ جُلُوْدُهُمْ بَدَّلْنٰهُمْ جُلُوْدًا غَيْرَهَا

{As often as their skins are burned we shall change them for other skins...} (4:56)

DRINKING WATER IN HELL

(٥٦٨٠) وَعَنْ اَبِيْ اُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ قَوْلِهٖ يُسْقٰى مِنْ مَّآءٍ صَدِيْدٍ يَّتَجَرَّعُهٗ قَالَ يُقَرَّبُ إِلٰى فِيْهِ فَيَكْرَهُهٗ فَإِذَآ اُدْنِيَ مِنْهُ شَوٰى وَجْهَهٗ وَوَقَعَتْ فَرْوَةُ رَاْسِهٖ فَإِذَا شَرِبَهٗ قَطَّعَ اَمْعَآءَهٗ حَتّٰى يَخْرُجَ مِنْ دُبُرِهٖ يَقُوْلُ اللّٰهُ تَعَالٰى وَسُقُوْا مَآءً حَمِيْمًا فَقَطَّعَ اَمْعَآءَهُمْ وَيَقُوْلُ وَإِنْ يَّسْتَغِيْثُوْا يُغَاثُوْا بِمَآءٍ كَالْمُهْلِ يَشْوِى الْوُجُوْهَ بِئْسَ الشَّرَابُ۔ (رواه الترمذی)

5680.Sayyiduna Abu Umamah رضی الله عنه narrated that concerning the verse:

يُسْقٰى مِنْ مَّآءٍ صَدِيْدٍ يَّتَجَرَّعُهٗ

{He shall be made to drink of unclean (fetid) water,} (14:16)

the prophet صلی الله علیه وسلم said, "He will bring it to his face and despise it. As it is brought nearer, it will burn his face and the skin of his head will peel off. When he drinks it, it will cut his entrails to bits pushing them off his posterior.
Allah says:

وَسُقُوْا مَآءً حَمِيْمًا فَقَطَّعَ اَمْعَآءَهُمْ

{...and are given to drink boiling water so that it mangles their entaisl} (47:15) And.

وَإِنْ يَّسْتَغِيْثُوْا يُغَاثُوْا بِمَآءٍ كَالْمُهْلِ يَشْوِى الْوُجُوْهَ بِئْسَ الشَّرَابُ

{And if they seek aid, they will be aided with water like molten copper that shall scald their faces. How evil the drink (and how wile the resting place)}[2] (18:29)

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[1] Tirmidhi # 2578 (2591), Musnad Ahmad 2. 374.

[2] Tirmidhi # 2585 (2592), Musnad Ahmad 5-265.

TENTS OF HELL

(٥٦٨١) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَسُرَادِقُ النَّارِ اَرْبَعَةُ جُدُرٍ كِثَفُ كُلِّ جِدَارٍ مَسِيْرَةُ اَرْبَعِيْنَ سَنَةً۔ (رواه الترمذی)

5681. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, 'The fences of hell are four walls. The thickness of each is as the distance traversed in forty years."[1]

(٥٦٨٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ اَنَّ دَلْوًا مِّنْ غَسَّاقٍ يُهْرَاقُ فِي الدُّنْيَا لَاَنْتَنَ اَهْلُ الدُّنْيَا۔ (رواه الترمذی)

5682. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated further fhat Allah's Messenger صلی اللہ علیہ وسلم said, "If a bucket containing the ghassaq (Arabic) or pus of the inmates of hell were poured into the world, the people of the world become rotten."[2]
Both 5681 & 5681 are hadith (3584) in Tirmidhi

(٥٦٨٣) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هٰذِهِ الْاٰيَةَ اِتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ اَنَّ قَطْرَةً مِّنَ الزَّقُّوْمِ قَطَرَتْ فِيْ دَارِ الدُّنْيَا لَاَفْسَدَتْ عَلٰى اَهْلِ الْاَرْضِ مَعَايِشَهُمْ فَكَيْفَ بِمَنْ يَّكُوْنُ طَعَامَهُ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

5683. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم recited this verse:

اِتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ

{Fear Allah as He should be feared and die not save you be Muslim} (3:102)
Then he said, "If a droop of zuqqum (a bitter tree) were to fall on earth, it would spoil the means of livelihood of the people. Then (imagine) what will it be with those whose food it is?"[3]

COMMENTARY: To fear Allah as He should be feared is to discharge one's obligatory duties and to abstain from evil. Ibn Mas'ud explained these words thus:

هوان يطاع فلا يعصى ويشكر فلا يكفر ويذكر فلا ينسى

"It is to obey him and never to disobey Him. He should be thanked and never should and be ungrateful. He should be remembered and never should he be forgotten."

Haakim has cited this explanation from the Prophet صلی اللہ علیہ وسلم. Ibn Marduwiyah and Ibn Hatim and other scholars have said that is correct.

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[1] Tirmidhi # 2585 (2593), Musnad Ahmad 3-70, 71.
[2] Tirmidhi # 7584 (2593) Musnad Ahmad 3-19, One hadith in Tirmidhi.
[3] Tirmidhi # 2585 (2594)

This verse quoted above (3:102) is clearly the definition of perfect taqwa. But the definition of taqwa itself in its ordinary sense is the verse (64:16)

فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ

{So fear Allah as much as you can.}

As it is, to observe perfect taqwa and fear Allah as He/should be feared is beyond the common mortal.

The Prophet صلى الله عليه وسلم recited the verse and his intention was to say that taqwa in a means to protect one from the punishment of hell. In other words, if one does not adopt taqwa then he makes himself liable to punishment in hell. This is why the Prophet صلى الله عليه وسلم mentioned some kinds of chastisement in hell.

DISFIGURED FACE

(٥٦٨٤) وَعَنْ اَبِيْ سَعِيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُمْ فِيْهَا كَالِحُوْنَ قَالَ تَشْوِيْهِ النَّارُ فَتَقَلَّصُ شَفَتُهُ الْعُلْيَا حَتّٰى تَبْلُغَ وَسَطَ رَأْسِهٖ وَتَسْتَرْخِيْ شَفَتُهُ السُّفْلٰى حَتّٰى تَضْرِبَ سُرَّتَهٗ (رواه الترمذى)

5684. Sayyiduna Abu Sa'eed رضي الله عنه narrated that the Prophet صلى الله عليه وسلم explained the words (of the Quran):

وَهُمْ فِيْهَا كَالِحُوْنَ

{they shall be glum (therein).} (23:104)

Hw said, "The fire of hell will roast (the flesh of) the mouth of the infidel so that his upper lip will shink and retract up to the middle of his head and his lower lip will hang down to his navel."[1]

COMMENTARY: The entire verse of the Quran is:

تَلْفَحُ وُجُوْهَهُمُ النَّارُ وَهُمْ فِيْهَا كَالِحُوْنَ

{The fire shall scorch their faces, while they shall be glum therein.}

The word (كالح) is applied to one whose lip contracts and reveals his teeth. Hence, the verse is translated: (i) 'their lips shall be raised up, or (ii) there teeth will be bared.' But, the translation that accommodates the hadith is: 'their faces will be disfigured and ugly.

TEARS OF BLOOD

(٥٦٨٥) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاَيُّهَا النَّاسُ ابْكُوْا فَاِنْ لَّمْ تَسْتَطِيْعُوْا فَتَبَاكُوْا فَاِنَّ اَهْلَ النَّارِ يَبْكُوْنَ فِي النَّارِ حَتّٰى تَسِيْلَ دُمُوْعُهُمْ فِيْ وُجُوْهِهِمْ كَاَنَّهَا جَدَاوِلُ حَتّٰى يَنْقَطِعَ الدُّمُوْعُ فَتَسِيْلَ الدِّمَاءُ فَتَقَرَّحَ الْعُيُوْنُ فَلَوْ اَنَّ سُفُنًا اُزْجِيَتْ فِيْهَا لَجَرَتْ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ

5685. Sayyiduna Anas رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "O people weep (for fear of Allah). But, if you cannot weep (because it is not voluntary), then make as if you weep (by thinking of such things as will make you weep and fear Allah) The inmates of hell will weep in hell till their t ears flow on their faces like streams. When

[1] Tirmidhi # 2587, Musnad Ahmad 3. 88.

tears are exhausted, blood will flow making their eyes bloody and chafed. (Tear and blood will be soul copious that) if ships were put in, they would sail."[1]

PLIGHT OF INMATES OF HELL

(٥٦٨٦) وَعَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُلْقٰى عَلٰى أَهْلِ النَّارِ الْجُوْعُ فَيَعْدِلُ مَا هُمْ فِيْهِ مِنَ الْعَذَابِ فَيَسْتَغِيْثُوْنَ فَيُغَاثُوْنَ بِطَعَامٍ مِنْ ضَرِيْعٍ لَّا يُسْمِنُ وَلَا يُغْنِيْ مِنْ جُوْعٍ فَيَسْتَغِيْثُوْنَ بِالطَّعَامِ فَيُغَاثُوْنَ بِطَعَامٍ ذِيْ غُصَّةٍ فَيَذْكُرُوْنَ أَنَّهُمْ كَانُوْا يُجِيْزُوْنَ الْغُصَصَ فِي الدُّنْيَا بِالشَّرَابِ فَيَسْتَغِيْثُوْنَ بِالشَّرَابِ فَيُرْفَعُ إِلَيْهِمُ الْحَمِيْمُ بِكَلَالِيْبِ الْحَدِيْدِ فَإِذَا دَنَتْ مِنْ وُجُوْهِهِمْ شَوَتْ وُجُوْهَهُمْ فَإِذَا دَخَلَتْ بُطُوْنَهُمْ قَطَّعَتْ مَا فِيْ بُطُوْنِهِمْ فَيَقُوْلُوْنَ ادْعُوْا خَزَنَةَ جَهَنَّمَ فَيَقُوْلُوْنَ أَلَمْ تَكُ تَأْتِيْكُمْ رُسُلُكُمْ بِالْبَيِّنٰتِ قَالُوْا بَلٰى قَالُوْا فَادْعُوْا وَمَا دُعٰٓؤُا الْكٰفِرِيْنَ إِلَّا فِيْ ضَلَالٍ قَالَ فَيَقُوْلُوْنَ ادْعُوْا مَالِكًا فَيَقُوْلُوْنَ يٰمٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ فَيُجِيْبُهُمْ إِنَّكُمْ مّٰكِثُوْنَ قَالَ الْأَعْمَشُ نُبِّئْتُ أَنَّ بَيْنَ دُعَآئِهِمْ وَإِجَابَةِ مَالِكٍ إِيَّاهُمْ أَلْفَ عَامٍ قَالَ فَيَقُوْلُوْنَ ادْعُوْا رَبَّكُمْ فَلَا أَحَدٌ خَيْرٌ مِّنْ رَبِّكُمْ فَيَقُوْلُوْنَ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّيْنَ رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظٰلِمُوْنَ قَالَ فَيُجِيْبُهُمْ اخْسَئُوْا فِيْهَا وَلَا تُكَلِّمُوْنِ قَالَ فَعِنْدَ ذٰلِكَ يَئِسُوْا مِنْ كُلِّ خَيْرٍ وَعِنْدَ ذٰلِكَ يَأْخُذُوْنَ فِي الزَّفِيْرِ وَالْحَسْرَةِ وَالْوَيْلِ قَالَ عَبْدُ اللّٰهِ بْنُ عَبْدِ الرَّحْمٰنِ وَالنَّاسُ لَا يَرْفَعُوْنَ هٰذَا الْحَدِيْثَ۔ (رواه الترمذی)

5686. Sayyiduna Abu Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The in mated of hell will be subjected to hunger so that it will complement the punishment the they are suffering already. They will plead for help and will be helped with dari (which is dried thorn and plants that are very bitter) but they will neither fatten them nor put off their hunger. They will again seek help for food and will be given such food as will not be swallowed. They will recall that in the world, they used to swallow such difficult food with water and will ask for water. So, they will be provided hamim (Hot, boiling water) that will be handled with iron flesh-hook (by the angels or nature will brink them to their mouths). When they are brought to their mouths, they will most the flesh on their faces and when the liquid goes down into their bellies, it will cut everything (like intestines, etc) to bits. They will say. 'Call the guards of hell!' They will ask, 'Had not messenger come to you clear signs?" They will confirm, 'Yes!' They will say, 'Then go on praying, but the prayer of he disbeliefs is only in error (وَمَا دُعٰٓؤُا الْكٰفِرِيْنَ)[2]

Then they will appeal, 'Call Maalik (the keeper)!/ And will shout, 'O Maalik pray to your Lord to make an end of us![3]

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[1] Bayhaqi Sharh us sunnah, Ibn Majah # 4324.

[2] 40:50 (Quran).

[3] 43:77.

But, they will be told (by Maalik himself or the command of the Lord), 'Surely, you shall tarry (here).[1]

A'mash رحمه الله (a sub-narrator of this hadith) said, 'I have been informed that their call and Maalik's answer will be separated by one thousand years.

They will then say (to each other), 'Call your Lord, for, there is none better than your Lord.' So, they will plead, 'O our Lord! Wretchedness had overtaken us. We were an erring people. Our Lord, take us out of it. Then if we revert to evil, we shall be evil-doers indeed.'[2]

Allah will say to them, 'Slink into it, and speak not to Me.[3]

They will despair of al good and will begin to sigh long, and wail."[4]

Abdullah ibn Abdur Rahman رحمه الله and others did not trace this hadith up to the Prophet صلى الله عليه وسلم.

Tirmidhi writes that it is from Abu Darda رضي الله عنه in his own words, not marfu.

COMMENTARY: The hunger that will afflict the inmates of hell will be as painful to them as any other kind of punishment that they will suffer there. The fire of hunger will, therefore, be like the fire of hell.

They will be provided dari to eat. It is a thorny plant found in the Hijaz. It is a poisonous plant that is very bitter. No animal approaches it but if any animal eats it then it diet. This hadith implies by dari ,thorns of fire, more bitter than aloes, more bad smelling than a corpse and more hot than fire.

The words that neither will it fotten nor word off hunger are what the Quran says:

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ * لَّا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ *

{They shall have no food but of bitten thorns, neither nourishing nor satisfying hunger} (88:6-7)

The second time they will be given a thing that will choke them. It may be a bone or thorns of fire. They will be unable to swallow it or vomit it out. It is as this verse:

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا

{Surely with us are heavy fetters and a raging fire, and food that chokes and a painful chastisement} (73:12-13)

The words of the hadith to the effect that the prayer of the infidel is in vain mean that it is the same whether they make supplication themselves or get anyone else to do it. However, it does not mean that the prayer of a disbeliever of polytheist is not granted in this world Rather, it is a fact that, in this world the prayer of the devil too is granted. He requested Allah to grant him a long life and Allah did so. Hence, the prayed of the infidel is also granted if he makes it to Allah, the Exalted.

Then they will concede that they had been wretched. And they will assure that they will not revert to disbelief But they will be lying even at that time. They Quran confirms it:

وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ

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[1] 43:77.

[2] The Quran 23:106-107.

[3] 23:108.

[4] Tirmidhi # 2586 (2595)

[And even if they were sent back, they would certainly relapse to that which they were forbidden and surely they are liar] (6:28)

They will then give up, saying 'wretchedness had overtaken us. We were an erring people ...' The word (زفير) used here actually means a donkey 'breathing in' just as (شهيق) means 'exhaling.' It also means that when a donkey brays, initially it is a thin, sharp sound and is called (زفير) which rises in pitch and becomes full and loud and is called (شهيق). Those words of the hadith refer to the Quran:

لَهُمْ فِيهَا زَفِيرٌ وَّشَهِيقٌ

{wherein them will be for them sighing and wailing} (11;106)

When the inmates of hell hear the words of Allah rejecting their prayer, they will despair and have no hope at all. They will have tried all avenues but to no avail. Then, they will shout and shriek meaninglessly as happens with the defected.

Some scholars of hadith do not regard these words as the prophets. They assume then to be of Abu Darda رضي الله عنه. However, the fact is that this hadith is marfu They are the saying of the Prophet صلى الله عليه وسلم. The reason is that none of the sahabah رضي الله عنهم could have spoken about the things mentioned in the hadith about hell and it s inmates without having heard them from the prophet صلى الله عليه وسلم

WARNING OF HELL

(٥٦٨٧) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَنْذَرْتُكُمُ النَّارَ اَنْذَرْتُكُمُ النَّارَ فَمَا زَالَ يَقُوْلُهَا حَتّٰى لَوْ كَانَ فِيْ مَقَامِيْ هٰذَا سَمِعَهُ اَهْلُ السُّوْقِ وَحَتّٰى سَقَطَتْ خَمِيْصَةٌ كَانَتْ عَلَيْهِ عِنْدَ رِجْلَيْهِ (رواه الدارمی)

5687. Sayyiduna Numan ibn Bashir رضي الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "I have warned you of hell! I have warned you of hell!" He repeated that again and again (in an awe-inspiring manner). He (numan) said, "If the prophet صلى الله عليه وسلم was where I am now, the people in the market would have heard him certainly. He continued to repeat till the cloak that he had on him dropped down on his feet."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم words meant that he had informed the people of the punishment in hell. He had also informed them of the right path and of the path that they should avoid, He informed them how they could save themselves form hell, like by giving a piece of date as charity.

HEAVEN TO EARTH IN THE NIGHT

(٥٦٨٨) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ اَنَّ رَصَاصَةً مِّثْلَ هٰذِهٖ وَاَشَارَ اِلٰى مِثْلِ الْجُمْجُمَةِ اُرْسِلَتْ مِنَ السَّمَآءِ اِلَى الْاَرْضِ وَهِيَ مَسِيْرَةُ خَمْسِ مِائَةِ سَنَةٍ لَبَلَغَتِ الْاَرْضَ قَبْلَ اللَّيْلِ وَلَوْ اَنَّهَا اُرْسِلَتْ مِنْ رَاْسِ السِّلْسِلَةِ لَسَارَتْ اَرْبَعِيْنَ خَرِيْفًا اللَّيْلَ وَ النَّهَارَ قَبْلَ اَنْ تَبْلُغَ

[1] Darami # 2812, Musnad Ahmad 2-65.

أَصْلِهَا أَوْ قَعْرَهَا (رواه الترمذی)

5688. Sayyiduna Abdullah ibn Amr ibn Aas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said pointed to a skull, 'If a piece of lead like this were to be dropped from heaven towards earth on a journey of five hundred years, it would touch earth before night. But, if it were dropped from one end of the chain it would remain in motion for forty years, day and night, before touching its root, or its bottom."[1]

COMMENTARY: The chain is the one in which the infidel will be bound in hell. The Qurna mentions it:

ثُمَّ فِيْ سِلْسِلَةٍ ذَرْعُهَا سَبْعُوْنَ ذِرَاعًا فَاسْلُكُوْهُ

{Then in a chain of seventy cubits length insert him!} (69:32)

The seventy cubits d not mean the specific number but 'seventy' is used for an unspecified number. Besides, weight and measures of the next world might differ from what they are here. An example is the qirat of the hereafter. It is said to be like Mount Uhud.

A pious man Nawf Bakali رحمہ اللہ said that each cubit will be twice the distance between kufah and Makkah. Hasan Busri رحمہ اللہ said that only Allah known what it means.

Anyway, the hadith itself gives an idea of the length of the chain when it says that the skull would reach earth in a night but move from end to end of a chain in forty years continuous motion.

HABHAB VALLEY

(٥٦٨٩) وَعَنْ أَبِيْ بُرْدَةَ عَنْ أَبِيْهِ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِيْ جَهَنَّمَ لَوَادِيًا يُقَالُ لَهُ هَبْهَبُ يَسْكُنُهُ كُلُّ جَبَّارٍ۔ (رواه الدارمی)

5689. Sayyiduna Abu Burdah رحمہ اللہ (a tabi) narrated on the authority of his father that the Prophet صلی اللہ علیہ وسلم said, "There is a valley in hell called habhab. Every oppressor (arrogant and cruel the creatures) will be lodged here."[2]

COMMENTARY: Habhab means 'swiftness' haste. The fire in the valley by this name is very fierce and the sinner dropped into it are consigned to punishment swiftly.

SECTION III الفصل الثالث

HUGE BODIES IN HELL

(٥٦٩٠) عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَعْظُمُ أَهْلُ النَّارِ فِي النَّارِ حَتّٰى أَنَّ بَيْنَ شَحْمَةِ أُذُنِ أَحَدِهِمْ إِلٰى عَاتِقِهِ مَسِيْرَةُ سَبْعِ مِائَةِ عَامٍ وَإِنَّ غِلَظَ جِلْدِهِ سَبْعُوْنَ ذِرَاعًا وَإِنَّ ضِرْسَهُ مِثْلُ أُحُدٍ۔

5690.Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The denizens of hell will become huge bodied in hell so much so that the space between the earlobe and shoulder of any of them will be like a journey of seven hundred years. The thickness of his hide will be seventy cubits and his molar tooth will be like (the Mount) Uhud.[3]

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[1] Tirmidhi # 2597, Musnad Ahmad 12-197.

[2] Darami # 2816.

[3] Musnad Ahmad 2-26

SNAKES & SCORPIONS IN HELL

(٥٦٩١) وَعَنْ عَبْدِاللّٰهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي النَّارِ حَيَّاتٍ كَأَمْثَالِ الْبُخْتِ تَلْسَعُ إِحْدٰهُنَّ اللَّسْعَةَ فَيَجِدُ حُمُوَّتَهَا أَرْبَعِيْنَ خَرِيْفًا وَإِنَّ فِي النَّارِ عَقَارِبَ كَأَمْثَالِ الْبِغَالِ الْمُوْكَفَةِ تَلْسَعُ إِحْدٰهُنَّ اللَّسْعَةَ فَيَجِدُ حُمُوَّتَهَا أَرْبَعِيْنَ خَرِيْفًا (رواهما احمد)

5691. Sayyiduna Abdullah ibn Harith ibn Jaz narrated that Allah's Messenger صلى الله عليه وسلم said, "There are in hell snakes like Bukhti (Bactrian) camels. If any of them stings (a person), its effect (pain and poison) will be fresh for forty years. And, there are in hell scorpions like saddled mules. If any of them stings, its effect will last for forty years."[1]

SUN & MOON WILL BE CAST IN HELL

(٥٦٩٢) وَعَنِ الْحَسَنِ قَالَ حَدَّثَنَا أَبُوْهُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الشَّمْسُ وَالْقَمَرُ ثَوْرَانِ مُكَوَّرَانِ فِي النَّارِ يَوْمَ الْقِيَامَةِ فَقَالَ الْحَسَنُ وَمَا ذَنْبُهُمَا فَقَالَ أُحَدِّثُكَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَكَتَ الْحَسَنُ رَوَاهُ الْبَيْهَقِيُّ فِي كِتَابِ الْبَعْثِ وَالنُّشُوْرِ۔

5692. Sayyiduna Hasan رحمه الله reported that Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, The sun and the moon will be folded as through two pieces of cheese and flung into hell."
Hasan رحمه الله said that he asked (Abu Hurayrah) رضى الله عنه, "And what sin they will have committed?" Abu Hurayrah رضى الله عنه said, :"I have narrated to you the saying of Allah's Messenger صلى الله عليه وسلم.
So, Hasan رحمه الله did not ask any more.[2]

COMMENTARY: Sayyiduna Abu Hurayrah رضى الله عنه cautioned Sayyiduna Hasan رحمه الله against trying to reason out the will of Allah as disclosed in the hadith. Abu Hurayrah رضى الله عنه narrated all that he had heard and know no more.

Some ulama say that these two heavenly bodies will be cast in hell to increase the heat c hell. Daylam has transmitted a tradition in Musnad Firdaws from Sayyiduna Umar رضى الله عنه in a marfu from that the sun and the moon are turned towards the Throne and their back are towards the earth. If they were oriented towards earth, their heat would have bee intolerable for the people of the world.

Some authorities say that since the polytheists worshipped these two bodies, Allah will le them see how their deities fared.

THE WRETCHED

(٥٦٩٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ النَّارَ إِلَّا شَقِيٌّ قِيْلَ يَا رَسُوْلَ اللّٰهِ وَمَنِ الشَّقِيُّ قَالَ مَنْ لَّمْ يَعْمَلْ لِلّٰهِ بِطَاعَةٍ وَّلَمْ يَتْرُكْ لَهٗ بِمَعْصِيَةٍ (رواه ابن ماجة)

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[1] Musnad Ahmad 4-191.

[2] Bayhaqi in Al-Bath wa an Nashur.

5693. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Only he will be cast into hell who is miserable." Someone asked, "O Messenger of Allah, who is the miserable?" He said, "He (is the miscrable) who has not performed on act of obedience (Like the obligatory worship) for the sake of Allah and has not abstained from an act of disobedience for his sake."[1]

COMMENTARY: The miserable or the wretched may be either a disbeliever or a believer who commits sin.

CHAPTER - XVI

THE CREATION OF PARADISE & HELL

بَابُ خَلْقِ الْجَنَّةِ وَالنَّارِ

The ahadith in this chapter establish that paradise and hell are created already and they do exist. The Ahl-us-sunnah wa Al-jama'ah hold this conviction. But, there are some Muslims who are misled into believing that paradise and hell have not been crated so for. These people say that both paradise and hell will come into existence on the day of resurrection.

There are some ahadith in this chapter that mention the special chapter that mention the special characteristics of paradise and hell. These ahadith also describe the people who are eligible to enter paradise and those liable to be consigned to hell.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

DEBATE BETWEEN PARADISE & HELL

(٥٦٩٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ اُوْثِرْتُ بِالْمُتَكَبِّرِيْنَ وَالْمُتَجَبِّرِيْنَ وَقَالَتِ الْجَنَّةُ فَمَالِيْ لَايَدْ خُلُنِيْ اِلَّا ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَغِرَّتُهُمْ قَالَ اللّٰهُ تَعَالٰى لِلْجَنَّةِ اِنَّمَا اَنْتِ رَحْمَتِيْ اَرْحَمُ بِكِ مَنْ اَشَاءُ مِنْ عِبَادِيْ وَقَالَ لِلنَّارِ اِنَّمَا اَنْتِ عَذَابِيْ اُعَذِّبُ بِكِ مَنْ اَشَاءُ مِنْ عِبَادِيْ وَ لِكُلِّ وَاحِدَةٍ مِّنْكُمَا مِلْؤُهَا فَاَمَّا النَّارُ فَلَا تَمْتَلِئُ حَتّٰى يَضَعَ اللّٰهُ رِجْلَهٗ تَقُوْلُ قَطْ قَطْ فَهُنَالِكَ تَمْتَلِئُ وَيُزْوٰى بَعْضُهَا اِلٰى بَعْضٍ فَلَا يَظْلِمُ اللّٰهُ مِنْ خَلْقِهٖ اَحَدًا وَاَمَّا الْجَنَّةُ فَاِنَّ اللّٰهَ يُنْشِئُ لَهَا خَلْقًا (متفق علیہ)

5694. Sayyiduna Abu Hurayran رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Paradise and hell debated with one another. Hell boasted, "I have been chosen for the tyrants and .he arrogant.' Paradise said, 'What is wrong with me that none but the weak people, their down trodden and their simple ones will be admitted to me.' Allah, the Exalted, said to paradise, 'You are My mercy. I show My mercy to whom I will of My slaves through you.' And, to hell, He said, 'You are My punishment. I Punish such of My slaves as I wish through you. And, each of you two will be filled."

'But, hell will not be full till Allah puts down His foot. It will cry. qat qat, qat (enough, enough, enouh!), "It will be full and its portions will be converged

[1] Ibn Majah # 4293, Musnad Ahmad 2-349.

together. Allah will not wrong any of His creation. As for paradise, Allah will create a new creation."[1]

COMMENTARY: This was the complaint of hell and paradise against the kind of people to be admitted into them. But, Allah made it clear that everything depended on His will. He sent those whom He punished to hell and He admitted to paradise those and whom He had mercy Neither of the two excelled over the other. His justice decided cases about hell, but His mercy and blessing applied to matters concerning paradise.

The downtrodden and simple people and they who are esteemed in the sight of Allah because of their piety and righteousness. Outwardly they look weak and are not respected by the worldly people. But they are humble before Allah and in their own eyes too they are humility personified, as before other people.

These people are not every familiar with the affairs of the world, so they are deceived easily. There is another hadith about it: 'Most of the inmates of paradise will be ignorant of worldly matters. In contrast, the infidels and hypocrites will be very clever in these affairs.' It is as Allah says:

يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا وَهُمْ عَنِ الْاٰخِرَةِ هُمْ غٰفِلُوْنَ

{They know the outward appearance of the life of this world but of the hereafter they are heedless} (30:7)

Hell will not be satiated wit h the sinners who are sent to it but will ask for more. The Quran says:

يَوْمَ يَقُوْلُ جَهَنَّمَ هَلِ امْتَلَئْتِ وَتَقُوْلُ هَلْ مِنْ مَّزِيْدٍ

{On the day when we shall say to hell, "Are you filed up?" And it shall say, "Are there any more?"} (50:30)

However, Allah will not fill it by hell to contract it so that it will become the right size for its people. Thus, Allah will not wrong His creatures to fill hell.

Reference to Allah's foot is only an allegorical statement. It is like speaking of His hand, eye and face. The Quran and the hadith command us not to try to probe into their meaning but believe that whatever Allah means by these things is correct. This is the best course to follow and our predecessors did that. However, latter day people have interpreted such words keeping regard to His greatness, like His foot way may be a creature's foot. We do not wish to go into further details in thus regard lest our discussion become lengthy

As against this, Allah will create now people to fill paradise. They will have performed no deed at all.

HELL & PARADISE WILL BE FILLED

(٥٦٩٥) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَزَالُ جَهَنَّمُ يُلْقٰى فِيْهَا وَتَقُوْلُ هَلْ مِنْ مَّزِيْدٍ حَتّٰى يَضَعَ رَبُّ الْعِزَّةِ فِيْهَا قَدَمَهُ فَيَنْزَوِىْ بَعْضُهَا اِلٰى بَعْضٍ فَتَقُوْلُ قَطْ قَطْ بِعِزَّتِكَ وَكَرَمِكَ وَلَا يَزَالُ فِى الْجَنَّةِ فَضْلٌ حَتّٰى يُنْشِئَ اللّٰهُ لَهَا خَلْقًا فَيُسْكِنُهُمْ فَضْلَ الْجَنَّةِ۔ مُتَّفَقٌ عَلَيْهِ وَذُكِرَ حَدِيْثُ اَنَسٍ حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ فِىْ كِتَابِ الرِّقَاقِ۔

[1] Bukhair # 4850, Muslim # 36. 2846, Tirmidhi # 2561.

5695. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Hell will not cease to get more and more (people) thrown into it and to ask. 'Are there more?' (It will want more people thrown into it,) but finally (Allah) the Mighty Lord will put down His foot on it and its portions will shrink into each other (and it will contract). Then it will say 'qat, qat (enough, enough), by Your Mighty and Your graciousness!'

And paradise will not cease to grow spacious. (Many places will remain unoccupied) till Allah creates people for it and make them dwell in the unoccupied extra spaces in paradise."[1]

وَذُكِرَ حَدِيثُ أَنَسٍ حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ فِي كِتَابِ الرِّقَاقِ۔

And the hadith of Anas رضی اللہ عنہ about paradise being surrounded by unpleasant things is at # 5161.

SECTION II الفصل الثانی

PARADISE IS SURROUNDED BY WHAT THE SOUL DISLIKES & HELL BY WHAT IT LOVES

(٥٦٩٦) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا خَلَقَ اللّٰهُ الْجَنَّةَ قَالَ لِجِبْرَئِيلَ اذْهَبْ فَانْظُرْ إِلَيْهَا فَذَهَبَ فَنَظَرَ إِلَيْهَا وَإِلَى مَا أَعَدَّ اللّٰهُ لِأَهْلِهَا فِيهَا ثُمَّ جَاءَ فَقَالَ أَيْ رَبِّ وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا ثُمَّ حَفَّهَا بِالْمَكَارِهِ ثُمَّ قَالَ يَا جِبْرَئِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا قَالَ فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ أَيْ رَبِّ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ قَالَ فَلَمَّا خَلَقَ اللّٰهُ النَّارَ قَالَ يَا جِبْرَئِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا قَالَ فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ أَيْ رَبِّ وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلُهَا فَحَفَّهَا بِالشَّهَوَاتِ ثُمَّ قَالَ يَا جِبْرَئِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا قَالَ فَذَهَبَ فَنَظَرَ إِلَيْهَا فَقَالَ أَيْ رَبِّ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا دَخَلَهَا (رواه الترمذی وابوداؤد والنسائی)

5696. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When Allah created paradise, He said to Jibril علیہ السلام, 'Go and look at it.' So, he went and looked at it and at that which Allah had prepared in it for the dwellers of paradise. He came back and submitted, 'My Lord! By your Might! Whoever hears of it will surely enter it." Then Allah surrounded it with such things as are disliked by the soul and said, 'O Jibril, go! Look at it (again).' He went and looked at it. Then he come back and submitted, 'My Lord, by your Might! I fear no one will now desire to enter it.'

When Allah created hell, He said, 'O JIbril, go and look at it! He went and looked at it and come back and said, 'My Lord, by your Might! Wherever hears of it will surely not enter it.' Allah then surrounded it with such things for which the soul craves and instructed Jibril علیہ السلام to go and look at it, He went and looked (and

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[1] Bukhari # 4848, Muslim # 37. 2848.

came back) and said, 'O Lord, by your Might, indeed, I fear that no one will stay without entering it.'"[1]

COMMENTARY: The disliked things by which paradise is surrounded are the comman of Shari'ah like the obligatory worship and prohibitions of such things from which o must refrain. Paradise is surrounded by commands to do and to abstain from. In oth words, Allah must be obeyed and sins must be avoided. To endure this difficulty and curb the desires of the soul will ensure entry into paradise.

SECTION III الفصل الثالث

PARADISE & HELL SHOWN TO THE PROPHET صلى الله عليه وسلم

(٥٦٩٧) عَنْ أَنَسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلّٰى لَنَا يَوْمًا الصَّلٰوةَ ثُمَّ رَقِيَ الْمِنْبَرَ فَأَشَارَ بِيَدِهٖ قِبَلَ قِبْلَةِ الْمَسْجِدِ فَقَالَ قَدْ أُرِيْتُ الْآنَ مُذْ صَلَّيْتُ لَكُمُ الصَّلٰوةَ الْجَنَّةَ وَالنَّارَ مُمَثَّلَتَيْنِ فِيْ قِبَلِ هٰذِهِ الْجِدَارِ فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ (رواه البخاری)

5697. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم led them in salah one day. Then he climbed up the pulpit and pointed to the qiblah of the mosque and said, "I Indeed, I have been shown just now after I led you in salah (both) paradise and hell represented in front of this wall. In fact, I have never seen such good and evil as I have seen today."[2]

COMMENTARY: The word (قبل) is found in different versions with different di'atri morks but in each case the meaning is the same; to be opposite, facing.

It is not necessary that the two places were shown to be Prophet صلی الله علیه وسلم on the all, b they could have been in front of it. Besides a replica may be a shorter version.

Some scholars say that the Prophet صلی الله علیه وسلم saw paradise and hell with his spirit insight. Allah knows the facts best.

CHAPTER – XVII

THE BEGINNING OF CREATION & ABOUT THE PROPHETS علیهم السلام

باب بَدْءِ الْخَلْقِ وَذِكْرِ الْأَنْبِيَاءِ عَلَيْهِمُ الصَّلٰوةُ السَّلَامُ

This chapter deals with the coming into existence of this universe and the creatures a every things else. And this chapter makes mention of the Prophet علیه السلام. They are the jew of this universe and the source of religious education and training. The affairs of the wo and its administration are reformed at their hands. The creation of mankind begins w their father, Sayyiduna Aadam علیه السلام who was also the first prophet.

UNIVERSE IS CREATED: We must bear in mind that all heavenly religions and nations are unanimous that the universe is created. Even the Majis (Majusi) agree wi this. It was nothing and was created from nothingness. Only Allah was there and nothi else. He created everything. The best testimony of this is in the words of the truthful, t

[1] Tirmidhi # 2560, Abu Dawud # 4744, Nasa'i # 6763, Masnood Ahmad 2. 372.

[2] Bukhari # 419.

rue Messenger صلى الله عليه وسلم. He said,

كان الله ولم يكن معه شيء

"There was Allah alone and nothing else existed with Him."

[he first thing Allah created was the tablet was the pen. Before creating anything else, He :reated a Book, meaning recorded the destiny. Then He created the throne, the chair, the ıeavens, the earths, the angels and the jinns and mankind.

[he ulama agree that all bodies with their essence and characteristics are created things. ;ome people say that the first of them to be created was water. It is the only body that ıdopts all the forms and shapes and is the root of everything, the origin of everything.

Vater turns fine and caused air to come into existence. Then fire was created from its :ssence. From its awoke, the sky was created. The Quran also uses the word (دخان) smoke in elation to the sky.

\s for the saying. 'water is the origin of creation of everything of their universe. From the :ssence of water, fire come into being and from its smoke the sky came into existence. It is ıttributed to an ancient philosopher (طاس ملطی) But the scholars say that he derived it from the ayings of the Prophet صلى الله عليه وسلم.

'he Prophet صلى الله عليه وسلم saying on this subject are conferment by the earlier heavenly Books ınd latter and ancient scientists and philosophers. According to the initial words of the 'orah; When Allah decided to create the universe, He created an essence and cast on it a ɔok of are and might causing it to melt into water. Smoke rose from it a create the sky. 'roth appeared on the water and the earth came into existence. Mountains were created to :eep the earth stable...'

'his is a very vast subject and requires a lengthy discussion. The scholars have been lebating it and different theories have been forwarded. But only reasoning cannot decide nd arrive at a conclusion. Divine revelation provides much information on it, and the 'rophet صلى الله عليه وسلم conveyed them to the people of the world.[1]

SECTION I — اَلْفَصْلُ الْاَوَّلُ

THERE ONLY WAS ALLAH

(٥٦٩٨) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ اِنِّيْ كُنْتُ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْ جَآءَهٗ قَوْمٌ مِنْ بَنِيْ تَمِيْمٍ فَقَالَ اقْبَلُوْا الْبُشْرٰى يَا بَنِيْ تَمِيْمٍ قَالُوْا بَشَّرْتَنَا فَاَعْطِنَا فَدَخَلَ نَاسٌ مِّنْ اَهْلِ الْيَمَنِ فَقَالَ اقْبَلُوْا الْبُشْرٰى يَآ اَهْلَ الْيَمَنِ اِذْ لَمْ يَقْبَلْهَا بَنُوْ تَمِيْمٍ قَالُوْا قَبِلْنَا جِئْنَاكَ لِنَتَفَقَّهَ فِي الدِّيْنِ وَلِنَسْاَلَكَ عَنْ اَوَّلِ هٰذَا الْاَمْرِ مَا كَانَ قَالَ كَانَ اللّٰهُ وَلَمْ يَكُنْ شَيْءٌ قَبْلَهٗ وَكَانَ عَرْشُهٗ عَلَى الْمَاءِ ثُمَّ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَكَتَبَ فِي الذِّكْرِ كُلَّ شَيْءٍ ثُمَّ اَتَانِيْ رَجُلٌ فَقَالَ يَا عِمْرَانُ اَدْرِكْ نَاقَتَكَ فَقَدْ ذَهَبَتْ فَانْطَلَقْتُ اَطْلُبُهَا وَاَيْمُ اللّٰهِ لَوَدِدْتُ اَنَّهَا قَدْ ذَهَبَتْ وَلَمْ اَقُمْ (رواه البخاري)

5698. Sayyiduna Imran ibn Husayn رضى الله عنه narrated: I was with Allah's Messenger

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[1] The story of the creation (Ibn Kathir) throws much light on this subject. (Darul Isha'at Karachi).

صلى الله عليه وسلم when some people of {the well-known tribe of} Banu Tamim came to him. He said to them, "Receive glad tiding, O Banu Tamim!" They said, "You have given us glad tidings (of the religion). Now, give us more."

The some people of Yemen came and he said, "Receive glad tidings, O people of Yemen while Banu Tamim did not accept it." They submitted, "We have accepted it. We have come to you to learn more of religion and to ask you about the beginning of this universe. What existed (prior to that)? He said, "Allah was there (from eternity). There was nothing before (or with Him. His Throne was on water. Then He created the heavens and the earth and recorded everything on the dhikr (the Preserved Tabled – Lawh Mahfuz)."

Imran ibn Husayn رضي الله عنه said; A man come to me at that time, saying, 'Imam, look for you she camel. It has escaped." So, I went out to look for it. And, I swear by Allah, how I wish that I had not got up and it had disappeared![1]

COMMENTARY: When the men of Banu Tamim came to the Prophet صلى الله عليه وسلم and he offered them glad tidings, they submitted that while they recognized the need to understand religion, at that time their man purpose was to acquire some worldly benefits They failed to seize reward for the hereafter and thus displeased the Prophet صلى الله عليه وسلم.

The intention of the people of Yemen was sincere. They ad come to learn religion and keep the company of the Prophet صلى الله عليه وسلم to correct their belief. They had no mind to acquire from him any worldly benefit. So, they received the glad tidings and submitted in obedience. They succeeded in their ambition.

This teaches us that a believer must always have high, pure and bold ambitions. This takes him to higher degree and assures success in both the worlds.

It is reported of Shaykh Abu Al-Abbas Marsi رحمه الله that one day he set out from Madinah to visit the tomb of Amir Hamzah رحمه الله. Another man accompanied him. There unexpectedly the door was opened for him and when he went inside, he was amazed to find some people of the unseen world. They were without any shortcoming or defect and free of every kind of deficiency, and they were there with their bodies. He understood that the moment was opportune for prayer and he prayed to Allah for forgiveness and security is both the world He also advised his companion to seize the opportunity and pray telling him. This is the right time for prayers to get answered." But, that man did not pray for the hereafter, for paradise and for forgiveness. All he prayed for was one diner.

They come out to return to Madinah. When they entered Madinah, someone gave that man one dinar and both of them went to the well-known spiritual leader of that time Sayyid Abu Al-Hasan Shadhli رحمه الله He had already learnt of their story through spiritual perception. He reprimanded that man for giving up the opportunity to pray for his success is both the worlds and asked merely for a mere trifling world. He could have put his affairs of the next world right.

Allah is the living. He was there in eternity and will be there in infinity. There was nothing before Him and there is nothing like an end for Him. There was no beginning for Him. He is free from change and newness which are the characteristics of His slaves and creatures This establishes that He was never into nothingness and wil never be into nothingness, for the Being who is forever and will remain for ever cannot be part of nothing.

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[1] Bukhari # 3190, Tirmidhi # 3951 (slightly di herwent words).

verything but Allah is new and changing. So, there was none before Him He is over ‹isting. Whatever exists is created by Him. He is the sole creator. So nothing can have ‹isted before Him.

he words that His Throne was on water prove that water and throne were created before ıe sky and earth. In the beginning, there was noting but water below the Throne. There ʼas nothing else between them. This is the meaning of Throne being on or above water, ot that the throne was on the surface of the water. Besides, it does not mean the water (as ʼe know it) of the oceans, rivers etc. Rather, the water below the Throne was some other ind. It was a demonstration of the Omnipotence and will of Allah. This has been iscussed at length in the beginning of the book in the chapter on faith on decree.

ɔn Maalik رحمه الله said that the Throne was above water which was on the surface of air. Air ʼas retained by Allah's Power, and will.

ʟs stated, the throne and water were created before the sky and earth. Allah created them ʼith water. He cast His Light on water so it began of effervesce and giant waves were reated on it causing froth. This accumulated at the place were the Ka'bah is situated and ıis is how the first portion of earth come into being. Then, from this portion, the earth was pread all around. The surface of earth thus come into being. Mountains were then created n it to keep it steady. The first mountain to be raised was Mount Abu Qays. When the ʼater had become restless and turbulent, smoke arose from it and the skies were formed.

ʟAWH MAHFUZ: Before creating everything, Allah wrote down about them in the 'reserved Tablet, meaning whatever was to happen with them. It is according to that ecord that things work. But, what does it mean that Allah wrote in the preserved Tablet? ı) He may have created letters that composed themselves on the preserved Tablet. Or, (ii) ıllah may have commanded the angels to write down and they may have followed His ırection. It must be known that the preserved Tablet was written down before the creation f the earth.

MRAN'S رضي الله عنه REGRET: Imran ibn Husayn رضي الله عنه concluded the hadith expressing egret that he was lured by His own self to depart from the Prophet صلى الله عليه وسلم suddenly in ɪrder to search his she-camel though the Prophet's صلى الله عليه وسلم hadith had not concluded. He ould not hear the rest of the saying of the Prophet صلى الله عليه وسلم.

PROPHET صلى الله عليه وسلم DISCLOSED EVERYTHING TILL THE LOST DAY

(٥٦٩٩) وَعَنْ عُمَرَ قَالَ قَامَ فِيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَقَامًا فَأَخْبَرَنَا عَنْ بَدْءِ الْخَلْقِ حَتّٰى دَخَلَ اَهْلُ الْجَنَّةِ مَنَازِلَهُمْ وَاَهْلُ النَّارِ مَنَازِلَهُمْ حَفِظَ ذٰلِكَ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ(رواه البخاری)

5699. Sayyiduna Umar رضي الله عنه narrated that "Allah's Messenger صلى الله عليه وسلم stood up among us (to deliver a sermon) and he informed us of the beginning of the creation up to the admittance of the inhabitance of paradise of their abodes and of the inhabitant of hell to their places. But, he who could remember that did remember and he who forget did forget."[1]

:OMMENTARY: The Prophet صلى الله عليه وسلم spoke at length that day touching on everything rom the beginning to the end; How Allah began the creation, created Sayyiduna Aadam عليه السلام and his progeny and decreed their working, the Messenger عليه السلام and the Prophet عليه

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[1] Bukhari # 3192, Tirmidhi # 2191.

السلام and their lives, the way they were treated, how their ummahs were punished or rewarded and how they will fare in the next world. Then he spoke about his own ummah. Some of the listeners remembered all that the Prophet صلى الله عليه وسلم had said but some could not remember everything.

ALLAH'S MERCY PRECEDES HIS ANGER

(٥٧٠٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللّٰهَ تَعَالٰى كَتَبَ كِتَابًا قَبْلَ اَنْ يَّخْلُقَ الْخَلْقَ اِنَّ رَحْمَتِيْ سَبَقَتْ غَضَبِيْ فَهُوَ مَكْتُوْبٌ عِنْدَهٗ فَوْقَ الْعَرْشِ (متفق عليه)

5700.Sayyiduna Abu Hurayrah رضى الله عنه narratted that he heard Allah's Messenger صلى الله عليه وسلم say, "Surely Allah, he exalted, recorded a writing (or book) before He originated the creation, 'Surely My Mercy has prevailed over my wrath. And it is recorded with Him above the Throne. The writing of book).[1]

COMMENTARY: The book is kept with Allah and is contents are not disclosed to anyone. NO one has been given such knowledge as may enable him to understand what is recorded in the Book.

The pushti رحمه الله said that perhaps this Book means the Preserved Tablet. The Prophet's saying that it is recorded with Him (فهو مكتوب عنده) may mean that the stated words are written in the preserved Tablet. It is also possible that it does not refer to the preserved Tablet, but the decree of Allah that He has enforced.

Allah's mercy is more effective and embraces both the believers and the unbelievers. But, His wrath is not shown often. Only sometimes someone becomes subject to it. Allah says in the Quran:

اِنَّ عَذَابِيْٓ اُصِيْبُ بِهٖ مَنْ اَشَآءُ وَرَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ

{As for My chastisement, I smite with it Whom I will, yet My mercy embraces all things} (7:156)

SUBSTANCE OF CREATION

(٥٧٠١) وَعَنْ عَآئِشَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خُلِقَتِ الْمَلٰٓئِكَةُ مِنْ نُوْرٍ وَ خُلِقَ الْجَانُّ مِنْ مَّارِجٍ مِنْ نَّارٍ وَخُلِقَ اٰدَمُ مِمَّا وُصِفَ لَكُمْ (رواه مسلم)

5701. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "The angels are created from light (nur). The jinns are created from the flames of fire (or smokeless fire). And, Aadam عليه السلام was created from what has been described to you already."[2]

COMMENTARY: According to the Qamoos, 'nur' is 'light' or 'rays of light.' This hadith uses it in the sense of 'light.'

The word (جان) jaan means the jinn, on the community of jinns. It could also means their forefather, from whom the jinns descended, as Aadam عليه السلام is to mankind.

As for the creation of Prophet Aadm عليه السلام, the words, 'what has been described to you'

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[1] Bukhari # 3194, Muslim # 14. 2751.

[2] Muslim # 20.2996.

mean 'dust' as stated in the Quran (3:59). The quran also says elsewhere 'ringing clay of mud moulded' (15:26, etc).

Some traditions speak of other substances for other created things. Ibn Asakir transmits the hadith of Abu Sa'eed رضی اللہ عنہ in a marfu' form that dates, pomegranate and grapes were created from the residue of the dust of Aadam علیہ السلام

Tabarani carries a tradition of Abu Umamah رضی اللہ عنہ in a marfu form that the hoor ayn (the large eyed maiden of paradise) was created from saffron.

THREE KINDS OF CREATIONS OF JINNS & MEN: Haakim ibn Abu Ad-Dunya. Abu Ash-Shaykh رحمہ اللہ and Ibn Marduwiyah رضی اللہ عنہ have transmitted the hadith of Abu Darda رضی اللہ عنہ: Allah has created the jinns of three kinds:

- (i) In the shape of snakes, scorpions and crawling insects of the earth.
- (ii) Who are like air in the atmosphere.
- (iii) Who are answerable for their deeds and will be subjected to reckoning.

In the same way, Allah has created mankind in three ways:

- (i) Who are like the quadrapeds.
- (ii) Whose bodies are like the children of Aadam علیہ السلام but their souls are like the souls of the devils.
- (iii) Whose bodies and souls are human 2nd on the day of resurrection they wil be in the shade of Allah's mercy.

DEVIL'S IDEA OF AADAM'S علیہ السلام WOULD

(٥٧٠٢) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا صَوَّرَ اللّٰهُ اٰدَمَ فِي الْجَنَّةِ تَرَكَهُ مَاشَاءَ اللّٰهُ اَنْ يَتْرُكَهُ فَجَعَلَ اِبْلِيْسُ يُطِيْفُ بِهٖ يَنْظُرُ مَا هُوَ فَلَمَّا رَاٰهُ اَجْوَفَ عَرَفَ اَنَّهٗ خُلِقَ خَلْقًا لَا يَتَمَالَكُ (رواه مسلم)

5702. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'when Allah fashioned Aadam علیہ السلام in paradise, He left him there as long as He wished to leave him. Then Iblis (the devil) began to go round him (meaning, the mould) to see what it was. When he observed that he had a hollow space inside, he understood that a creation was being brought that lacked self control."[1]

COMMENTARY: While this hadith say that prophet Aadam علیہ السلام was fashioned in the plain of Arafat in its valley, Ar-Numan. Then when a soul was blown in him, he was taken to paradise. Therefore, this hadith means by in paradise, that after him creation he was brought to paradise. Thus the meaning of the hadith is that after a soul was blown in him and he was brought to paradise, Iblis examined him and found the hollow and commented as he did. He understood that anything that is di-jointed in such a way cannot be strong. He cannot be steady. Iblis came to the conclusion that his internal thought also cannot be steady, so man will be wavering. For example, he will not be able to control his anger and his sexual appetite. He will not distinguish between the lawful and the unlawful. Iblis was pleased that he will find it easy to mislead man.

CIRCUMCISION OF PROPHET IBRHIM علیہ السلام

(٥٧٠٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اخْتَتَنَ اِبْرَاهِيْمُ النَّبِيُّ وَهُوَ ابْنُ ثَمَانِيْنَ

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[1] Muslim # 111-2611, Musnad Ahmad 3-339.

سَنَةً بِالْقَدُّوْمِ (متفق عليه)

5703. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Ibrahim علیہ السلام, the prophet circumcised himself with an axe when he was eighty years old." (Or, "He circumcised himself at Qaddum in Syria at the age of eighty years.")[1]

COMMENTARY: The word is an axe if it is read (قدوم) Qadum but the village Qaddum Syria if read with the doubled (قدّوم) – (قدّوم).

THREE LIES OF PROPHET IBRAHIM علیہ السلام

(٥٧٠٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكْذِبْ إِبْرٰهِيْمُ إِلَّا ثَلٰثَ كَذِبَاتٍ ثِنْتَيْنِ مِنْهُنَّ فِيْ ذَاتِ اللّٰهِ قَوْلُهُ إِنِّيْ سَقِيْمٌ وَقَوْلُهُ بَلْ فَعَلَهُ كَبِيْرُهُمْ هٰذَا وَقَالَ بَيْنَا هُوَ ذَاتَ يَوْمٍ وَسَارَةُ إِذَا أَتَى عَلَى جَبَّارٍ مِّنَ الْجَبَابِرَةِ فَقِيْلَ لَهُ إِنَّ هٰهُنَا رَجُلًا مَعَهُ امْرَأَةٌ مِنْ أَحْسَنِ النَّاسِ فَأَرْسَلَ إِلَيْهِ فَسَأَلَهُ عَنْهَا مَنْ هٰذِهِ قَالَ أُخْتِيْ فَأَتَى سَارَةَ فَقَالَ لَهَا إِنَّ هٰذَا الْجَبَّارَ إِنْ يَعْلَمْ أَنَّكِ امْرَأَتِيْ يَغْلِبْنِيْ عَلَيْكِ فَإِنْ سَأَلَكِ فَأَخْبِرِيْهِ أَنَّكِ أُخْتِيْ فِي الْإِسْلَامِ لَيْسَ عَلَى وَجْهِ الْأَرْضِ مُؤْمِنٌ غَيْرِيْ وَغَيْرُكِ فَأَرْسَلَ إِلَيْهَا فَأُتِيَ بِهَا قَامَ إِبْرَاهِيْمُ يُصَلِّيْ فَلَمَّا دَخَلَتْ عَلَيْهِ ذَهَبَ يَتَنَاوَلُهَا بِيَدِهِ فَأُخِذَ وَيُرْوٰى فَغُطَّ حَتّٰى رَكَضَ بِرِجْلِهِ فَقَالَ ادْعِي اللّٰهَ لِيْ وَلَا أَضُرُّكِ فَدَعَتِ اللّٰهَ فَأُطْلِقَ فَدَعَا بَعْضَ حَجَبَتِهِ فَقَالَ إِنَّكَ لَمْ تَأْتِنِيْ بِإِنْسَانٍ إِنَّمَا أَتَيْتَنِيْ بِشَيْطَانٍ فَأَخْدَمَهَا هَاجَرَ فَأَتَتْهُ وَهُوَ قَائِمٌ يُصَلِّيْ فَأَوْمَأَ بِيَدِهِ مَهْيَمْ قَالَتْ رَدَّ اللّٰهُ كَيْدَ الْكَافِرِ فِيْ نَحْرِهِ وَأَخْدَمَ هَاجَرَ قَالَ أَبُوْ هُرَيْرَةَ تِلْكَ أُمُّكُمْ يَا بَنِيْ مَاءِ السَّمَاءِ (متفق عليه)

5704. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Ibrahim علیہ السلام never lied except on three occasions. Two of these for Allah's sake: when he said, 'I am sick! And, Rather, the biggest of them has done it!"
And he said, "(The third was) when, one day, he and (his wife) Surah علیہ السلام passed through the city of a tyrant who was told of the arrival of a man alongwith a most beautiful woman. So, he sent for him and asked, 'Who is she?' He said, 'She is my sister.' Then he went to sarah علیہا السلام and said to her, 'surely, wife he learns that you are my wife, then the tyrant would take you away form me. So, if he asks you tell him that you are my sister, for, you are my sister in Islam, there being no believer on the surface of the earth besides you and me.' And, he sent for her and she was brought to him. Ibrahim stood up offer salah (where he was staying). When she dame to him (he was overcome by her beauty), he tried to touch her with his hand, but he was seized (unable to move) or he choked. He began to hick the ground with his feet and requested her, 'Pray to Allah for one (to be relieved), I assure you that I will not hurt you. She prayed to Allah, but when he was relieved, he stretched his hand to touch her a second time. He was again seized as previously or more

[1] Bukhari # 3356 Muslim # 151-2370, Musnad Ahmad 2-322.

severely. He said, 'Pray to Allah for me. I shall not hurt you." She prayed to Allah and he was relieved, He then called one of his officers and said, 'You have not brought to me a human being. You have brought a devil. Give her as a servant, Hajar عليه السلام (Hajjah),

She came to him (Ibrahim) عليه السلام. He was engaged in salah, and asked her through signs with his had what had happened. She said to him, 'Allah threw back the ruse of the infidel in his throat and gave us Hajar as a servant."

Abu Hurayrah رضي الله عنه said, "That is your mother, O Banu Ma as-Sama."[1]

COMMENTARY: The Prophets عليهم السلام are innocent. They do not commit sin, and do not tell lies. The hadith certainly does not mean that prophet Ibrahim عليه السلام perpetrated sin by telling lies three times. The fact is that the falsehood attributed to him is from the point for view of the listeners. Neither what he said fell under the classification of lies nor did he intend to lie or deceive anyone. We may put this thing in another way:

"In this case, 'lying' is a speech meant for a good and pure cause but the addressee does not take it in the sense that the speaker intends to convey. Rather, he interprets them as conceived by his mind (beforehand)." This speech is of the kind of allegorical speech. The orators generally use this style of speech.

Though the hadith enumerates only three such things, there is a fourth too which is not mentioned. He had said on looking at the stars (هذاربي) This is my Lord! (6:76). The reason it is not mentioned is that he had spoken these words when he was a young boy. At that time he was not responsible for anything, so it is disregarded.

I AM SICK: The back ground of these words is that he had tried his best to keep his father Azar and other people of his community away from idol worship. But, they did not heed his advice. Hence, he though of a way to impress on them that the idols of stone and wood do not benefit or harm them. Accordingly, when the people were preparing for a fate, some of them invited him to it. He was waiting for an opportunity. In the beginning, he declined to join them but when they persisted, he said (اني سقيم) 'I am sick.' This seems to be against facts and untrue because he was not sick at that time. He has merely pretended so that he may not have to go with them. The ulama say that by saying, 'I am sick.' Prophet Ibrahim عليه السلام meant to make clear to them that like every person, sickness affects him now and then. On the face of it, his words should that he was sick and could not accompany them. In fact, however, he meant the opposite of that. Some authorities say that prophet Ibrahim عليه السلام had spoken in such a way that their mind was diverted to the stars. Since they believed in astrology, they presumed that Ibrahim عليه السلام was under the influence of one of the stars, and would full sick. This interpretation is based on the verse of the Quran that recounts this event. (37:89) According to another opinion, prophet Ibrahim عليه السلام did not mean any physical sickness by the word 'I am sick; Rather, he meant to express his disgust at heart at their disbelief and transgression. | "I am feeling sick at heart. How then may I come with you?"

THE BIGGEST DID IT: These words of Prophet Ibrahim عليه السلام, "Rather, the biggest of them did it" also concern the first words, 'I am sick," When everyone was gone to their festival, prophet Ibrahim عليه السلام went to the temple of the biggest idol, sweetmeat, fruit. Etc.

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[1] Bukhari # 3356, Muslim # 154-2371, (Tirmidhi # 3177 brief) (Banu na as Sama: children of he water of the heaven?

were placed in front of the many idols as offerings.
He said to the idols with scorn, 'why do you not eat? Everything is here!" Then, he asked, "why do you not answer me?" then, he broke all the smaller idols and put the axe on the shoulder of the biggest of the idols, and departed from there. When the people returned and saw their idols shuttered, they asked each after who could have done it. They concluded that (Prophet) Ibrahim عليه السلام was the only one in the village and he always scorned them for idols worship. So, he was summoned before the elders. When they asked him if he hand done it, he said: (Arabic) "Rather, the biggest of them has done it." (21:63) This answer to was contrary to facts but it cannot be called a lie because his intention was to put his people on the night path. This is one of the ways to correct a misled people. Prophet Ibrahim عليه السلام people had believed that their idols helped them and avenged their enemies. So he proved them wrong. The idols that could not protect themselves may not be expected to help other.
Some commentator say that in his word (بَلْ فَعَلَهُ كَبِيْرُهُمْ) the word (كبيرهم) 'the biggest of them' stands for Allah, the Most High. So, whatever happened to the idols was as decreed by Allah who is the Greatest and whose will prevails.
MY SISTER: Sayyiduna Ibrahim عليه السلام said about his wife, Sayyidah عليه السلام sarah that she was his sister. This apparently is contrary to the facts and one's wife cannot be one's sister. But, in truth it is not against facts because they followed the same religion (Islam) and were siblings-in-religion. The Quran says:

إِنَّمَا الْمُؤْمِنُوْنَ إِخْوَةٌ .

(The believers are but brethren) (49:10)

When two people marry, their religious fraternity does not end. Besides, Sayyidah sarah was the daughter of Prophet عليه السلام Ibrahim's paternal uncle Kharan. So, calling her a sister cannot be termed a lie.
Prophet Ibrahim عليه السلام said to Sayyidah عليه السلام Sarah, "There is no believer around besides you and me." This was true. At that time. no one else had believed in Prophet Ibrahim عليه السلام. There was no third believer in that city besides them. However, a question does arise: there was a third believer too, Sayyiduna Lut عليه السلام, as the Quran says:

فَآمَنَ لَهُ لُوْطٌ .

(And Lut, believed in him.) (29:26)

This question might be correct in Prophet Ibrahim عليه السلام has said that there was no third believer in the entire world, or if Sayyiduna Lut عليه السلام was there with them.
Shaykh Abdul Haq عليه السلام has written that Perhaps Prophet Ibrhim عليه السلام has referred to their genuine relationship is Islam and the particularity of their relationship that Sayyidah Sarah عليه السلام had. The Shaykh has also answered another question, the summary of which is reproduced here:
Why did prophet Ibrahim عليه السلام not tell straightaway that the woman was his wife? Why did he say, 'She is my sister?" what difference did it make to the tyrant whether the woman was someone's wife or sister? In ancient time's even rogues and scoundrels did not take away anyone's wife. The answer to these questions is that the tyrant never snatched anyone's sister from him but took away a wife from her husband. Moreover, that tyrant was a Zoroastrian, a fire worshipper. They have a high regard for the relationship of

brother and sister and they never touch another man's sister when she was under his care If anyone calls a woman his sister then they desist from her. Her Brother is responsible for her. Prophet Ibrahim عليه السلام wished to capitalize on their principle.
However, the tyrant was unrelenting and did not respect their own standard He lost his senses and tried to molest her but did not succeed.
IBRAHIM عليه السلام STOOD TO PRAY: When Sayyidah Sarah عليه السلام was taken to the Tyrant, Sayyiduna Ibrahim عليه السلام stood up to offer salah to present his supplication to the Mighty Lord praying to Him to keep his wife safe and to rescue her from her predicament. This is the practice of those of Allah slaves who are close to Him. When they are distress and surrounded b worry, they stand up to offer salah. This is as the Quran says:

يَآيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ

[O you who believe! Seek help in perseverance and slah] (2:153)
WAS SEIZED: The Arabic word (اخذ) is in the passive sense. There are three opinions explaining this word.

(i) When he tyrant advanced with an evil intention, he was compelled to desist by nature.
(ii) He was seized promptly when he intended to cause her harm and Divine punishment descended on him.
(iii) When he tried to touch her, he become unconscious.

According to another version, the word (اخذ) is with a shaddah. It means to cast a spell.
The word (غط) is also in the passive tense. It means to e throttled, or 'have a snoring sound come out from one's throat.
SENT HER HONORABLY: The tyrant was overawed by Sayyidah Sarah عليها السلام. he recognized some supernatural powers in her and was scared b her. He gave her a female slave by the name of Hajar or Aajar. She is better known as Hajarah عليها السلام.
Sayyidah Sarah عليها السلام had no children. So, she presented her to Sayyiduna Ibrhaim عليه السلام, saying to him, 'I hope you will have a child from her." He was one hundred years old at the time Allah best owed on him a son. (Sayyiduna) Ismail عليه السلام through Sayyidah Hajrah عليها السلام Then, Sayyiduna Sarah عليها السلام also has a child, (Sayyiduna Ishaq عليه السلام).
BANU MA AS SAMA: These words were addressed to the children of Sayyiduna Ismail عليه السلام, the Arabs, Abu Hurayrah رضى الله عنه addressed them in these words to express their noble ancestry and greatness. The water of the heaven is coined to confirm purify. Some authorities say that the Arabs are so-called because they awaits rain. They go where it rains. Some others say that (بنى ماء السماء) refers to the ansars, because they are descendants of Aamir ibn Harithah Azdi, the grandfather of Nu'man ibn Mudhir. His sobriquet was Ma as-Sama. He had earned this sobriquet because people of his tribe used to pray for rain by his virtue.
According to another opinion, Ma as-Sama refers to zamzam. Abu Hurayrah رضى الله عنه referred to the fact that the spring of zamzam was discovered because of Sayyiduna Ismail عليه السلام. Its water had come down to earth from the sacred and pure heaven, and whatever advantages are derived from the earth are sent by Allah from the heaven.
Though all the people of Arabic are not children of Sayyidah Hajrah عليها السلام, yet most of them are the offspring of Sayyiduna Ismail عليه السلام. Therefore, all the Arabs are called Banu

Ma' as Sama on the basis of the majority.[1]

SOME WORDS ABOUT THREE PROPHETS عليهم السلام IBRAHIM, LUT, YUSUF

(٥٧٠٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَحْنُ اَحَقُّ بِالشَّكِّ مِنْ اِبْرَاهِيْمَ اِذْ قَالَ رَبِّ اَرِنِيْ كَيْفَ تُحْيِ الْمَوْتٰى وَيَرْحَمُ اللّٰهُ لُوْطًا لَقَدْ كَانَ يَاْوِيْ اِلٰى رُكْنٍ شَدِيْدٍ وَلَوْ لَبِثْتُ فِي السِّجْنِ طُوْلَ مَا لَبِثَ يُوْسُفُ لَاَجَبْتُ الدَّاعِيَ۔ (متفق عليه)

5705. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "We are more rightful than Ibrahim عليه السلام to doubt when he said:

رَبِّ اَرِنِيْ كَيْفَ تُحْيِ الْمَوْتٰى

{My Lord, show me how you give life to the dead}. (2:260)

And, may Allah have mercy on Lut عليه السلام who did hope for some strong support for refuge (11:80).

And, if I had been in prison as long as Yusuf عليه السلام was, then I would surely have responded (positively) to the one inviting me out."[2]

COMMENTARY: The doubt of which this hadith speaks as having overtaken Ibrahim عليه السلام is mentioned in this verse:

وَاِذْ قَالَ اِبْرَاهِيْمُ رَبِّ اَرِنِيْ كَيْفَ تُحْيِ الْمَوْتٰى ط قَالَ اَوَلَمْ تُؤْمِنْ ط قَالَ بَلٰى وَلٰكِنْ لِّيَطْمَئِنَّ قَلْبِيْ ط

{And (recall) when Ibrahim said, "My Lord! Show me how you give life to the dead?" He asked, "Do you not believe?" He said, "Yes, but that my heart may rest at ease.} (2:260)

When this verse was revealed, some of the sahabah رضی الله عنهم spoke with a view to show the merit of the Prophet صلی الله علیه وسلم saying that he did not have any doubt of this kind. When the Prophet صلی الله علیه وسلم heard them, he corrected them. 'We have more right to doubt them. "We have more right to doubt than Ibrahim عليه السلام had." In other words, he conceded that both of them could have this kind of doubt though it is an improbable proposition for them to doubt in this way, because al the Prophet عليه السلام are perfect examples of faith and conviction. They are, by nature, preserved from doubt of any kind. Hence, the meaning of the words of he Prophet صلی الله علیه وسلم is that this particular verse does not express any doubt about resurrection of the dead, Rather, prophet Ibrahim عليه السلام had been convinced firmly of that. All he intended was to raise the degrees of his awareness and conviction. He wished to progress from (علم اليقين) knowledge of certainty to (عين اليقين) eye of certainty (102:5%7) which he described as (ليطمئن قلبي) 'my heart may be at peace.' He merely wanted his belief to be coupled with observation so that peace of heart may become stranger.

It was to make the sahabah رضی الله عنهم understand that if Prophet Ibrahim عليه السلام could be said to have had doubt, then such doubt could have certainly made inroads into our hearts to. "Thus if doubts and uncertainty do not come to our minds, then you must know that

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[1] See also from the Quran, see harvi, p 123, 186f, 193f and also. Stories of the Prophet Ibn Kathir p 87 to 122. (Both, Dar ul Isha'at Karachi.

[2] Bukhari # 3332, Muslim # 151-152.

Ibrahim عليه السلام, too, was like us, well set at the degree of perfect faith and Divine awareness. No kind of doubt or uncertainty had encroached his mind."

There also is an explanation that when prophet Ibrahim عليه السلام told the king Nimrud and his subject, 'My Lord given life and causes death." (2:258) he also requested his Lord to how them how he did it so that everyone may have an observation of it with the eye of certainty.

This saying of the Prophet صلى الله عليه وسلم implicitly expresses the excellence and merit of Prophet Ibrahim عليه السلام over the Prophet صلى الله عليه وسلم though it is confirmed that he himself excels over every other Prophet عليه السلام. the scholars say that the Prophet صلى الله عليه وسلم had expressed the excellence of Prophet عليه السلام out of humility and before the revelation declaring him the chief of all mankind, and more excellent than all else. This explanation applies to every other hadith that seems to conceal his excellence.

MERCY ON YOU: As for Prophet Lut عليه السلام hoping for strong support for refuge, it means strong and powerful people. The people of Prophet Lut عليه السلام were very wicked and deeply sinful. They indulged in homosexuality and instead of paying heed to him, they transgressed beyond limit and ridiculed him. When they exceeded, Allah sent His an gels to punish them in their city Sudum. They came in the garb of human beings as guest of prophet Lut عليه السلام. They were young men, very beautiful. On seeing them. Prophet Lut عليه السلام was very worried that his wicked people might do to his guests. He was not told at once that his guests were angels.

The masses soon learnt of the arrival of the guests. They come to prophet Lut عليه السلام and demanded that he hand over to them his guests. He did his best to frustrate their evil desires. When he saw that the people were unmoved, he become dejected and forlorn, and he said,

لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ

(would that I had power against you, or might, have some strong support for refuge) (11:80)

It is this wish that the Prophet صلى الله عليه وسلم alluded and exclaimed, "May Allah have mercy on Lut عليه السلام!" He sought human support though the real support is Allah's. It is His power and protection. It is the style of the speaking of the Arabs that when someone falls short in doing something or saying something or does or says what he ought not to have said due done, then they remark. "May Allah be merciful to you!" Or. May Allah forgive you!" This gives rise to the question whether the Prophet صلى الله عليه وسلم meant that prophet Lut عليه السلام fell short of something and did not rely on Allah's power that he sought refuge of a strong support" (we seek refuge in Allah from such thought). The answer is that he certainly did not seek support of others than Allah. It is wrong to think so and it is also contrary to the ways of the Prophet عليه السلام and it is disrespectful to them.

Prophet Lut عليه السلام had not forgotten Allah and had not sought refuge of someone else. He was extremely worried and in a pitiable condition and he expressed the hope. "May Allah help me and give me enough strength to teach these wicked people a lesson."

Then his Lord helped him. The angels who had come in the form of young beautiful men confided to him that they had been sent by Allah to punish the wicked people.

As for the Prophet صلى الله عليه وسلم saying, he forbade that anyone dead or alive should be backbited and his faults be picked so naturally we cannot imagine that he would say any such ting about a Prophet (Lut) عليه السلام as will be like degrading him, or showing him as weak. His meaning was Prophet Lut عليه السلام was a human being and in the difficult times,

his human nature prompted him to wish that the wicked people should be punished and he sought support of a strong power and wished for human help.
The action of his teaches us that in such trying circumstances we may seek help because of our links with the world of means. We may use monetary, material and worldly means though we rely only on the Lord of the worlds and we recognize only His help and support.
However, the question remains: why did the Prophet صلى الله عليه وسلم begin his saying about Prophet Lut عليه السلام with (يرحم الله) 'May Allah have mercy.? He did it to preclude anyone from presuming that this event of Prophet Lut عليه السلام is derogatory and below his dignity. Using such words in the beginning of a statement is also a form of supplication and of respect, or it is to retain the rank of the person spoke of.[1]
The Quran uses it when addressing the Prophet صلى الله عليه وسلم:

عَفَا اللّٰهُ عَنْكَ لِمَ اَذِنْتَ لَهُمْ

{Allah forgive you (O Prophet)! Why did you permit them (to stay behinmd)...} (9:43)
If I was I prison so **long:**The last portion of the hadith is about the patience of Prophet Yusuf عليه السلام. His life story begins when the Aziz (minister) of Egypt bought him as his slave. He brought him home but did not treat him like a slave. He kept him as a son making him responsible for household affairs. Yusuf عليه السلام was young and extremely handsome and chaste, but the wife of the aziz could not check herself and was infatuated with him. However, he kept himself aloof and did not succumb to her advances He was from a family of Prophets عليهم السلام and Allah had chosen him to be one. She tried to seduce him in many ways but when she could not attract him, she began to compel him, but Allah preserved him from evil. Finally, her husband got wind of her wickedness, but he protected her from blame and praised Yusuf عليه السلام.
Anyway, her motives could not be concealed for long. The women of the royal family learnt of her obsession for he slave little by little and began to gossip. She was embarrassed and thought of a way to get even with them. She invited the woman of the royal family to a banquet. When they were seated and had picked up their knives to cut fruit, she called Yusuf عليه السلام. He obeyed and came out to them to receive her instructions. When the women saw him, they were tantalized and instead of cutting the fruit, they cut of their own hands. The wife of the Aziz was elated and said proudly. "He is the one for whom you blamed me." She confessed that she had tried to seduce him but in vain and said, "If he does not submit to my advances then he will go to prison."
Finally, the Aziz put him in prison for come period in spite of knowing well that he was innocent. He hoped that the episode would be forgotten in this way. Yusuf عليه السلام was in the cell for nine years. Meanwhile the king of Egypt, the pharaoh, learnt of his glorious virtue and powers. He issued a command for his release, but he declined to come out unless his innocence was established. It is about this that the Prophet صلى الله عليه وسلم said, "If I was in place of Yusuf عليه السلام I would have accepted the command to come out of the prison without hesitation, or any condition."
Clearly, the Prophet صلى الله عليه وسلم praised him highly with these words. His patience was remarkable. Having been in prison for a long time, he was not in a hurry to get out without

[1] See (Mar ul Quran v1p 195etc. Darul Isha'at Karachi & stories of the Prophet Ibn Kathir Darul Isha'at Karachi.

aving his innocence established. It was only his greatness and exemplary character.
he Prophet صلى الله عليه وسلم praised Yusuf عليه السلام patience but himself displayed immense umbleness, for he himself was no less patient. Rather the Prophet صلى الله عليه وسلم patience our nadowed the achievements of all other Prophets عليهم السلام.[1]

PROPHET MUSA عليه السلام ANNOYED BY BANU ISRA'IL

(٥٧٠٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ مُوْسٰى كَانَ رَجُلًا حَيِيًّا سِتِّيْرًا لَا يُرٰى مِنْ جِلْدِهٖ شَيْءٌ إِسْتِحْيَاءً فَآذَاهُ مَنْ آذَاهُ مِنْ بَنِيْ إِسْرَائِيْلَ فَقَالُوْا مَا تَسَتَّرَ هٰذَا التَّسَتُّرَ إِلَّا مِنْ عَيْبٍ بِجِلْدِهٖ إِمَّا بَرَصٌ أَوْ أُدْرَةٌ وَإِنَّ اللّٰهَ أَرَادَ أَنْ يُبَرِّئَهُ فَخَلَا يَوْمًا وَحْدَهُ لِيَغْتَسِلَ فَوَضَعَ ثَوْبَهُ عَلٰى حَجَرٍ فَفَرَّ الْحَجَرُ بِثَوْبِهٖ فَجَمَحَ مُوْسٰى فِيْ أَثَرِهٖ يَقُوْلُ ثَوْبِيْ يَا حَجَرُ حَتّٰى انْتَهٰى إِلٰى مَلَأٍ مِنْ بَنِيْ إِسْرَائِيْلَ فَرَأَوْهُ عُرْيَانًا أَحْسَنَ مَا خَلَقَ اللّٰهُ وَقَالُوْا وَاللّٰهِ مَا بِمُوْسٰى مِنْ بَأْسٍ وَأَخَذَ ثَوْبَهُ وَطَفِقَ بِالْحَجَرِ ضَرْبًا فَوَاللّٰهِ إِنَّ بِالْحَجَرِ لَنَدَبًا مِنْ أَثَرِ ضَرْبِهٖ ثَلٰثًا أَوْ أَرْبَعًا أَوْ خَمْسًا (متفق عليه)

5706. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "surely, Musa عليه السلام was very shy. He kept himself covered, nothing of his body was ever seen because of his modesty. Some of the Banu Israi'il harassed him, alleging, 'He conceals his body to this extent only because of a defect on his skin – perhaps leprosy, scrotal hernia or some other malady.' But, Allah decided to absolve him of what they allege. Thus, one day when Musa عليه السلام secluded himself to have a both, he placed his garments on a stone but the stone fled with his garments. Musa عليه السلام pursued the stone, calling out, 'My garments, O stoned My garments, O Stone!' He ended up at a company of Banu Isra'il and they observed him naked, the best of men of Allah's creation. So, they said (in one voice) 'By Allah, there is nothing wrong with Musal' He took his garments and beat the stone with his staff. By Allah, the stone has three, four or five marks of the beating on it."[2]

OMMENTARY: The Banu Isra'il persecuted and insulted prophet Musa عليه السلام in many 'ays. Apart from the incident mentioned in the hadith, they refused to give up idol-worship, accept the Torah, to enter Bayt-ul-Maqdis or to be satisfied with mann and salwa (manna a veetish liquid and quails). They left no stone unturned to annoy him with their words and eeds. Prophet Musa عليه السلام was, however, determined and unnerved. He patiently ontinued to convey Allah's message to them and to try to guide them to the right path. It 'as a mighty blessing of Allah that he always came out successful and with honours.

nstead of lauding prophet Musa's modesty, they alleged that he had bodily defect. But, as his hadith discloses, he was cleared of that allegation, too certainly, Allah proves as pure nd perfect such of His salves as are engaged in service to His religion and absolves them f any shortcoming with which his antagonists blame them. In this way, Allah causes his ncere slave to rise and be honoured in the sight of the ignorant people.

See also Qasas-ul-Quran stories from the Qura seaheri v1 p 213 etc and stories of the Prophet (Ibn athir) Ibn kathir p 140 etc. both Darul Isha'at Karachi.

Bukhari # 278, Muslim # 156-339, Tirmidhi # 3221 (3232)

As for the stone, it had as many marks on it as many times prophet Musa عليه السلام struck it. Some authorities say that Allah commanded him to pick up the stone and keep it with him. Later, when he come with the Banu Isra'il to Tiyah (the sina'l desert), he struck it with his staff once or many times and twelve springs gushed forth from it, This miracle of Prophet Musa عليه السلام is mentioned in the Quran (2:60): when they came to the desert to sina the Banu Israi'il were perturbed on not finding water. So at the command of Allah, Prophet Musa عليه السلام struck a rock of a mountain so that twelve springs gushed forth for the twelve tribes of Banu Israil, one for each.

This rock of the mountain means the same stone that had fled with the garments of Prophet Musa عليه السلام.

Two of the miracles are known from this hadith. (i) The lifeless stone began to move and run. And, (ii) the staff of Prophet Musa عليه السلام leaving marks on the stone when he struck it with it.

We also learn that is permitted to have a both in a secluded place without clothes on. But, it is better cover one's private parts and the rest of the star while having a bath even in a private place.

It is also known tat the Prophet عليه السلام and the awliyas are troubled by the harassment of the rude and opponents but they persevere.[1]

PROPHET AYYUB عليه السلام & ALLAH'S BLESSING

(٥٧٠٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَا اَيُّوْبُ يَغْتَسِلُ عُرْيَانًا فَخَرَّ عَلَيْهِ جَرَادٌ مِّنْ ذَهَبٍ فَجَعَلَ اَيُّوْبُ يَحْثِيْ فِيْ ثَوْبِهٖ فَنَادَاهُ رَبُّهٗ يَا اَيُّوْبُ اَلَمْ اَكُنْ اَغْنَيْتُكَ عَمَّا تَرٰى قَالَ بَلٰى وَعِزَّتِكَ وَلٰكِنْ لَّا غِنٰى بِيْ عَنْ بَرَكَتِكَ۔ (رواه البخاری)

5707. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "While Ayyub عليه السلام was having a bath in the nude, some golden locusts came down on him. So, Ayyub عليه السلام began to collect them in his garment. His Lord asked him, 'Ayyub, have I not made you independent of what you see? He said, of course, by your Might. But, I cannot do without Your blessing."[2]

COMMENTARY: Prophet Ayyub عليه السلام possibly had a lower wrapper round him when he was having a bath, or had nothing on him while had the bath in a secluded place as Prophet Musa عليه السلام was said to have done. While it is not disallowed, the Prophet صلی الله علیه وسلم has said that it is better to be modest before one's Lord and not bathe oneself in the nude even in a secluded place. This is part of noble manner.

He collected the golden locusts in a garment lying by him.

Allah was not angry at him to collecting the golden locusts, but the addressed him out of love and mercy. Prophet he addressed him out of love and mercy. Prophet Ayyub عليه السلام did not collect them out of great but to benefit from the blessing and to give thanks.

Mulla ali Qari رحمه الله said that to desire more wealth is allowed to him who is confident of

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[1] See also stories of the Prophet عليه السلام Ibn Kathir pp 187-239, and stories from the Quran, Sesharvi, pp 267-411 (Both) Darul Isha'at Karachi.

[2] Bukhari # 279.

his self that he would be grateful is Allah. Also, he must spend in Allah. Also he must spend causes that are dear Allah.[1]

ALL PROPHET عليه السلام ARE EQUAL

(٥٧٠٨، ٥٧٠٩) وَعَنْهُ قَالَ اسْتَبَّ رَجُلٌ مِنَ الْمُسْلِمِيْنَ وَ رَجُلٌ مِنَ الْيَهُوْدِ فَقَالَ الْمُسْلِمُ وَالَّذِي اصْطَفٰى مُحَمَّدًا عَلَى الْعٰلَمِيْنَ فَقَالَ الْيَهُوْدِيُّ وَالَّذِي اصْطَفٰى مُوْسٰى عَلَى الْعٰلَمِيْنَ فَرَفَعَ الْمُسْلِمُ يَدَهٗ عِنْدَ ذٰلِكَ فَلَطَمَ وَجْهَ الْيَهُوْدِيِّ فَذَهَبَ الْيَهُوْدِيُّ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهٗ بِمَا كَانَ مِنْ أَمْرِهٖ وَأَمْرِ الْمُسْلِمِ فَدَعَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهٗ عَنْ ذٰلِكَ فَأَخْبَرَهٗ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُخَيِّرُوْنِيْ عَلٰى مُوْسٰى فَإِنَّ النَّاسَ يَصْعَقُوْنَ يَوْمَ الْقِيٰمَةِ فَأَصْعَقُ مَعَهُمْ فَأَكُوْنَ أَوَّلَ مَنْ يُفِيْقُ فَإِذَا مُوْسٰى بَاطِشٌ بِجَانِبِ الْعَرْشِ فَلَا أَدْرِيْ كَانَ فِيْمَنْ صَعِقَ فَأَفَاقَ قَبْلِيْ أَوْ كَانَ فِيْمَنِ اسْتَثْنَى اللّٰهُ وَفِيْ رِوَايَةٍ فَلَا أَدْرِيْ أَحُوْسِبَ بِصَعْقَةِ يَوْمِ الطُّوْرِ أَوْ بُعِثَ قَبْلِيْ وَلَا أَقُوْلُ إِنَّ أَحَدًا أَفْضَلُ مِنْ يُوْنُسَ بْنِ مَتّٰى وَفِيْ رِوَايَةِ أَبِيْ سَعِيْدٍ قَالَ لَا تُخَيِّرُوْا بَيْنَ الْأَنْبِيَآءِ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةِ أَبِيْ هُرَيْرَةَ لَا تُفَضِّلُوْا بَيْنَ أَنْبِيَآءِ اللّٰهِ۔

5708. Sayyiduna Abu Huryarah رضی اللہ عنہ narrated that a man among the Muslims and a man among the Jews abused one another. The Muslim said. "By Him who has chosen Muhammad صلی اللہ علیہ وسلم over all the people of the world!" The Jew countered, "By Him who has chosen Musa علیہ السلام over all the people of the world!" The Muslim (flew into a rage and) slapped the Jew. So, the Jew went to the Prophet صلی اللہ علیہ وسلم and complained to him about that which has transpired between him and the Muslim. The Prophet صلی اللہ علیہ وسلم had the Muslim brought to him and asked him what had happened. He reported about it and the Prophet صلی اللہ علیہ وسلم said "Do not regard me as superior, to Musa علیہ السلام. On the day of resurrection (when the trumpet is blown), all mankind will become unconscious and I will be unconscious along with them. Then, I will be the first of them to gain consciousness, but I will se that Musa علیہ السلام has held the side of the throne. I will not be able to say whether he too had become unconscious and had regained consciousness ahead of me, or he is one of those whom Allah has exempted (from becoming unconscious)."[2]

According to another version, he said, "I will not be able to say whether his reckoning had taken place when he had fallen unconscious on the day at Toor, or had been resurrected before me. And, I say not that anyone is more excellent tam Yunus علیہ السلام ibn Matta."

5709. Sayyiduna Abu Sa'eed narrated that he said, "Do not distinguish between the prophet."[3]

According to another version of Sayyiduna Abu Hurayrah رضی اللہ عنہ, he said, 'Do not

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[1] See stories form the Quran, Seoharvi (v1 pp 513-522) and stories prophet Ibn Kathir (pp 65 etc) (Both Dar ul Isha'at Karachi)

[2] Bukhari # 3408, Muslim # 160.2373.

[3] Bukahri # 2412, Muslim # 160.2373, Abu Dawud # 4631, Musnad Ahmad 2-204.

regard some of the Prophets of Allah, the Moot High, as more excellent than others."[1]
COMMENTARY: Allah has said in he Quran:

انی اصطفیتك علی النّاس

{I have chosen you above mankind.} (7:144. addressed to Prophet Musa) عليه السلام
This refers to the time of Prophet Musa عليه السلام Allah had declared him to be the best of his time. But, the Jew declared that he was the most superior at al times. In this way, he said that Prophet Musa عليه السلام was better than the Prophet صلى الله عليه وسلم too. This infuriated the Muslim with whom the Jew had argued.
As for the words that Allah has exempted him perhaps, this might have been deduced from the following verse in which the angels are exempted.

وَنُفِخَ فِي الصُّوْرِ فَصَعِقَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ اِلَّا مَنْ شَآءَ اللّٰهُ

{And the trumpet shall be blown, so all who are in the heavens and all who are on the earth shall swoon, except whom Allah will} (39:68)
So just as the angels will not swoon and are exempted.
"In either case, therefore, whether he recovers from swerving before me or he is exempted, he is definitely more excellent than me on that day. So it is meaningless to say that I am superior to him." However, we must say that the Prophet صلى الله عليه وسلم was being un assuming. He spoke of Prophet Musa عليه السلام as more excellent out of humility. The truth, however, is that Prophet Musa عليه السلام might have had a partial excellence on that day, at the most, wnich does not deny an absolute excellence of the Prophet صلى الله عليه وسلم.
Besides the foregoing words of the Prophet صلى الله عليه وسلم were spoken when the revelation was not received in which it is declared that the prophet صلى الله عليه وسلم is more excellent than every on else. Once the revelation was received, it is established without any semblance of doubt that the Prophet صلى الله عليه وسلم excellence is confirmed over all else.
As for prophet Musa عليه السلام losing consciousness at mount Tur, he had wished to see Allah when he was there. Allah told him that he would not be able to see Him, but that He would throw this light on a mountain. If it is able to endure the light then Prophet Musa عليه السلام might express his desire. But, when Allah cast His Light on the mountain, that portion of it crashed into pieces, and Prophet Musa عليه السلام tell unconscious.
It is to this swooning that the Prophet صلى الله عليه وسلم referred. If prophet Musa عليه السلام will not sworn on the day of resurrection then that exemption will perhaps be because he had swooned already at Mount Tur.
It must be understood that the swooning mentioned here (on the day of resurrection) is not the one that means death and annihilation which will take place in the beginning of the Last Day after the trumpet is blown become at that time neither of these two Prophet صلى الله عليه وسلم will be there. So that swooning or death and annihilation will not be over them (for they are dead already). Besides, after this death there will be resurrection, not recovering or regaining consciousness. As for the resurrection after death, the first person to be resurrected will be the Prophet (in the gathering place). Hence the swooning that the Prophet صلى الله عليه وسلم mentions in this hadith is the one after resurrection in the place of gathering. All people will fall down after swooning.

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[1] Muslim # 163. 2374.

fter that, when people regain consciousness, the first person to recover will be the ophet صلى الله عليه وسلم but he will see that Prophet Musa عليه السلام is already standing, his hand olding the Throne. This will imply:

(i) Either he was not among those who had lost consciousness,

(ii) Or he had regained consciousness before the prophet صلى الله عليه وسلم.

O NOT GIVE ME SUPERIORITY: The Prophet صلى الله عليه وسلم words, "Do not give me iperiority above Musa do not mean that there is no difference of rank and degrees etween the Prophet صلى الله عليه وسلم and that Prophet Muhammad صلى الله عليه وسلم may not be garded as more excellent than prophet Musa عليه السلام or any other Prophet صلى الله عليه وسلم. ather, they means that no Prophet عليه السلام, not even prophet Muhammad صلى الله عليه وسلم, should e called superior in such a way that the one with whom he is compared is belittled or erided. While one of them is extolled the other is underestimated. Not only is this out of eping with the excellence of the Prophets عليهم السلام but it also creates discard and hatred etween the different ummahs.

ıe Prophet صلى الله عليه وسلم words also mean that superiority of any Prophet عليه السلام should not e expressed in such a way that the one with whom he is compared is divested of all erits. Moreover, all Prophets عليهم السلام are at par as for as prophethood is concerned and ery Prophet عليه السلام has an equal position, so none of them should be called superior in rms of prophethood.

ıe Prophet صلى الله عليه وسلم words that none is superior to Yunus عليه السلام ibn Matta: Matta was e name of the father of Prophet Yunus صلى الله عليه وسلم as stated in the Qamus. But, it is entioned in Jami-al-Usool that it was his mother's name. He is named here particularly ecause he did not show perfect resolve and determination. Rather, when his people sobeyed him and caused him hardship, he became impatient and angrily. Went away om them. He sat down in a boat. Given this, some people could suppose that any other ophet عليه السلام might be given superiority over him. However, the Prophet صلى الله عليه وسلم smissed such in idea. He taught his ummah to keep away from such thought because at would amount to degrading him.[1]

ıe words 'do not regard some of the Prophet صلى الله عليه وسلم of Allah as more excellent than hers are as explained previously.

(i) That could lead to lowering the status of a Prophet عليه السلام.

(ii) That could compare a Prophet عليه السلام unfavourably in the fold of Prophethood itself.

(iii) This might have been disallowed before the verse was revealed in which the Prophet صلى الله عليه وسلم is given more excellence. This revelation abrogates the disallowance and it is clear that the Prophet صلى الله عليه وسلم is more excellence than all the Prophet عليه السلام. It is correct, therefore, to call him superior to any of the Prophet عليه السلام.

ı the version of the Mishkat the words (لا تفضلوا بين انبياء الله) are (تفضلوا) to mean do not differentiate etween Allah's Prophet عليه السلام. This will be said to be along the lines of Allah's words:

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ

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[1] See also 'stories from the Quran' Seoharwi pp 535 to 540, particularly pp 537-540 on the excellence of e Prophet – And the stories the Prophet (pp 181-185) Ibn Kathir (Both Darul Isha'at Karachi.

{we differentiate not between any of them.} (2:136)

NOT BETTER THAN YUNUS عليه السلام

(٥٧١٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَايَنْبَغِيْ لِاَحَدٍ اَنْ يَّقُوْلَ اِنِّيْ خَيْرٌ مِنْ يُوْنُسَ بْنِ مَتّٰى مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ قَالَ مَنْ قَالَ اَنَا خَيْرٌ مِّنْ يُوْنُسَ بْنِ مَتّٰى فَقَدْ كَذَبَ

5710.Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'It does not behave anyone to say (about me) that I am better than Yunus عليه السلام ibn Matta."[1]

According to another version, he said, "He who says (about me) that I am better tha Yunus عليه السلام ibn Matta has indeed lied."[2]

COMMENTARY: This hadith can mean that no one should say that the Prophet صلى الله عليه وسلم is better than Prophet Yunus ibn Matta. But, it could also mean that none should ca himself better than Prophet Yunus عليه السلام ibn Matta.

Such a person is a liar if he means the first thing but if he call himself better than proph Yunus عليه السلام then, indeed, he is a disbeliever. The ulama say unanimously that anyo who regards himself superior to a Prophet صلى الله عليه وسلم or a Messenger عليه السلام is a disbelieve As for the Prophet صلى الله عليه وسلم saying that none should call him better than Prophet Yun عليه السلام ibn Matta, he spoke these words in a humble way. So this hadith does not contrad the hadith:

انا سيد ولد ادم ولا فخر

{I am the chief of the progeny of Aadam (عليه السلام) and there is no beast about it}

This statement is one of facts and an expression of gratitude.

Why Prophet Yunus عليه السلام was singed out in this hadith has been mentioned ion tl comments to the previous hadith.

(٥٧١١) وَعَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْغُلَامَ الَّذِيْ قَتَلَهُ الْخَضِرُ طُبِعَ كَافِرًا وَلَوْ عَاشَ لَاَرْهَقَ اَبَوَيْهِ طُغْيَانًا وَكُفْرًا (متفق عليه)

5711. Sayyiduna Ubayy ibn Ka'b رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The boy whom Khidr صلى الله عليه وسلم had killed had the disposition of an infidel. If he had lived, he would have caused his parents to plunge into disbelief."[3]

COMMENTARY: According to another hadith (كل مولود يولد على فطرة الاسلام) (every new born is bo on the nature of Islam).

So, this hadith means that the boy whom Sayyiduna Khidr عليه السلام had killed was destin to die as a disbeliever.

To be born on the disposition of Islam is to be receptive to guidance and to be able to acc Islam. But, later on in life, outside influences may divert the child to the wrong path and i may not retain the inborn disposition.

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[1] Bukhari # 34126, Muslim # 166-2376, Abu Dawud # 4669, Darami # 2746, Musnad Ahmad 170.

[2] Bukhari # 4604.

[3] Muslim # 122-2380.

Khidr is spelt in Arabic with different marks. This is the epithet. His real name was Lyan ibn Malkan (or Balyan ibn Malkan). Some authorities have said that he was the brother of Prophet Ilyas عليه السلام. some have written that he was a son of Prophet Aadam عليه السلام. some others have said that he was through Yafit a descendant of Prophet Nuh عليه السلام, saying also that his father was one of the kings.
It is also stated that he lived in the time of Prophet Ibrahim عليه السلام,
According to a common belief, he was a Prophet, has a long life, is concealed to people generally and will remain alive till the last Day. Because he die drink the water of life. but, some prominent scholars of hadith have denied that he has a perpetual life, among them are Bukhari رحمه الله, Ibn Mubarak رحمه الله and others, yet a majority of the scholars, the Sufis and the righteous people hold that he is alive. Besides, it is generally reported that Khidr عليه السلام has met some righteous men and spoken to them, and he is said to be present at places where god and piety is practiced. He is mentioned often in the life accounts of the mashaykh and strange incidents are recalled.
The Ghawth-uth-thaqalayn, Shaykh Abdul Qadir Jilani رحمه الله, was once speaking on a topic in the light of a Prophetic hadith. Suddenly he saw Sayyiduna KHidr عليه السلام pas by a amr, and said:

قف یا اسرائیلی واسمع کلام محمدی

"Stop O Israili (khidr))! Listen to the words of Muhammad صلى الله عليه وسلم.
It is report ed that in those days, whichever of the mashaykh met Khidr عليه السلام, he (khidr) advised him to attend the gathering of Abdul Qadir Jilam رحمه الله because of the blessing that descended thee. Success and good fortune were the lot of those who attended his gatherings.

WHY CALLED KHIDR

(۵۷۱۲) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا سُمِّيَ الْخَضِرُ لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ فَإِذَا هِيَ تَهْتَزُّ مِنْ خَلْفِهِ خَضْرَاءَ (رواه البخاری)

5712. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Khidr was so named only because he sat on a barren white land, it turned green with plantation because of his sitting on it."[1]

COMMENTARY: Khidr or Khadir means 'green,' verdant, 'vegetables'.

MUSA عليه السلام & THE ANGEL OF DEATH

(۵۷۱۳) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَآءَ مَلَكُ الْمَوْتِ إِلَى مُوْسَى بْنِ عِمْرَانَ فَقَالَ لَهُ أَجِبْ رَبَّكَ قَالَ فَلَطَمَ مُوْسَى عَيْنَ مَلَكِ الْمَوْتِ فَفَقَأَهَا قَالَ فَرَجَعَ الْمَلَكُ إِلَى اللّٰهِ تَعَالَى فَقَالَ إِنَّكَ أَرْسَلْتَنِيْ إِلَى عَبْدٍ لَكَ لَا يُرِيْدُ الْمَوْتَ وَقَدْ فَقَأَ عَيْنِيْ قَالَ فَرَدَّ اللّٰهُ إِلَيْهِ عَيْنَهُ وَقَالَ ارْجِعْ إِلَى عَبْدِيْ فَقُلِ الْحَيٰوةَ تُرِيْدُ فَإِنْ كُنْتَ تُرِيْدُ الْحَيٰوةَ فَضَعْ يَدَكَ عَلَى مَتْنِ ثَوْرٍ فَمَا تَوَارَتْ يَدُكَ مِنْ شَعْرِهِ فَإِنَّكَ تَعِيْشُ بِهَا سَنَةً

[1] Bukhari # 3402, stories of the Prophet, Ibn Kathir (p 247 etc) stories from the Quran Scoharvi (P 393 etc) both DArul Isha'at Karachi,

قَالَ ثُمَّ تَمُوْتُ قَالَ فَالْاٰنَ مِنْ قَرِيْبٍ رَبِّ اَدْنِنِيْ مِنَ الْاَرْضِ الْمُقَدَّسَةِ رَمْيَةً بِحَجَرٍ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاللّٰهِ لَوْ اَنِّيْ عِنْدَهٗ لَاَرَيْتُكُمْ قَبْرَهٗ اِلٰى جَنْبِ الطَّرِيْقِ عِنْدَ الْكَثِيْبِ الْاَحْمَرِ۔ (متفق عليه)

5713. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The angel of death (Izra'il) came to Musa علیہ السلام ibn Imran. He said to him. 'Respond to your Lord's call, but Musa slapped the angel of death with his fist on his eye, knocking it out so, the angel returned to Allah, the Glorious, and complained, 'You did send me to one of your slaves but he does not wish to die and he has blinded me in the eye." Allah restored his eye and commended him.' Return to My slave and ask him whether it is life that he desires. If it is so, instruct him to place his hand on an ox'e back. He will than live one year for every hair under his hand (or both his hand). He (Musa) asked, "what after, that?' He said, "when, you will die, He said, 'Then, now! Promptly! My Lord, get me near the sacred territory (as Bayt-ul-Maqdis) a stones; throw from it."

Allah's Messenger said, "By Allah, were I near it, I would surely have shown you his grave beside the road close to the red hillock (or mound)."[1]

COMMENTARY: The last wish expressed by prophet Musa علیہ السلام before his death was, "My Lord, get me near Bayt-ul-Maqdis" because he desired to be buried there. In these days, that place was the most excellent and the best of all. There are graves of the Prophet's علیہ السلام in Bayt ul Maqdis. He emphasized his desire by saying, "a stone throw from it."

He wished to be buried near Bayt-ul-Maqdis, but not within it because, in that case, his grave would become very prominent and a haunt or homage payers. Then people might go astray and fall into mischief.

As for the red hillock, it is near Ariha. It is the area of the valley nearest to Tiyah.

We learnt from this hadith that it is mustahab to be buried near the graves of righteous people and at blessed placed.

FALSE REASONING: Some people reject this hadith arguing

(i) what does it not mean that the angel of death lost his eye?

(ii) How is it possible for a human being to slap the angel of death when he comes to take the soul?

(iii) This incident suggest that death was disliked and considered as undesirable and it was desired to live longer in the world.

(iv) This does not behave one who is a great Prophet and Messenger علیہ السلام

These arguments are answered by this interpret action of the hadith as is given in the lines that follow.

The angel of death came to prophet Musa علیہ السلام in human form.

Prophet Musa علیہ السلام did not recognize him as the angel of death who had come to take his soul.

He did not like that a stranger should in trade into his hours.

When he called him to death, Prophet Musa علیہ السلام was afraid that the intruder might kill him.

So he got angry and hit him in self defence.

Since the angel was in human form, so human weakness was seen on him and he lost an eye because of the terrible blow given him by Prophet Musa علیہ السلام.

Prophet Musa علیہ السلام also found him to be a liar because he claimed to extract souls.

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[1] Bukhari # 3407, Muslim # 157, 158-2372, Musnad Ahmad 2-315.

Obviously, no human being can extract souls.
So, he was enraged at the perjurer.
Anger should be shown for Allah's sake when anyone lies.
Therefore, no objection should be raised on Prophet Musa's عليه السلام conduct. This is why no questions were put to him by the Lord.
Even after Prophet Musa عليه السلام anger the angel did not resume his angelic form. He departed without disclosing his identity.
Then Allah put the angel back to his own original appearance as an angel. He was cleared of the defect that had come over his human form.
The angel had drawn his own conclusions that Prophet Musa عليه السلام was displeased at the mention of death and did not wish to die. He reported according to Allah. But Allah knew the facts.
Allah sent the angel back to Prophet Musa عليه السلام with a call to death in an extraordinary form.
At the same time, Prophet Musa عليه السلام had realized that this affair concerned the higher world because the intruder had disappeared suddenly.
So, when the angel of death came to him again with news of death, his manner of speech depicted a complete change. He showed a warm reception promptly and departed to the friend of High.
It is said that Prophet Musa عليه السلام was quick tempered. He never tolerated anything against his principle and temperament. When he had gone to Mount Tur or Hawrab to receive the Torah, he had deputed his brother, Prophet Harun عليه السلام to oversee the Banu Isra'il. He was away for more than a month and the Banu Isra'il got the opportunity to play their tricks. They were depued by an evil man, Samiri, into worshipping a calf. Prophet Harun عليه السلام did his best to dissuade them from their polytheistic learning but his preaching fell on deaf ears. When prophet Musa عليه السلام returned and found them worshipping the calf, he flew into a rage and held Prophet Harun صلى الله عليه وسلم by his hair in head and beard thinking that he had not made the people desist. Prophet Harun عليه السلام enlightened him with the facts and pacified him.
In short, the soundness of this hadith is unquestionable. We must believe in what it says If we do not understand anything of it, we must regard it as our own weakness. The foregoing explanation should have answered the question comprehensively.

DESCRIPTION OF THE PROPHETS عليهم السلام

(٥٧١٤) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ عُرِضَ عَلَيَّ الْاَنْبِيَاءُ فَاِذَا مُوْسٰى ضَرْبٌ مِّنَ الرِّجَالِ كَاَنَّهٗ مِنْ رِجَالِ شَنُوْءَةَ وَرَاَيْتُ عِيْسَى بْنَ مَرْيَمَ فَاِذَا اَقْرَبُ مَنْ رَاَيْتُ بِهٖ شَبَهًا عُرْوَةُ بْنُ مَسْعُوْدٍ وَرَاَيْتُ اِبْرَاهِيْمَ فَاِذَا اَقْرَبُ مَنْ رَاَيْتُ بِهٖ شَبَهًا صَاحِبُكُمْ يَعْنِيْ نَفْسَهٗ وَرَاَيْتُ جِبْرَئِيْلَ فَاِذَا اَقْرَبُ مَنْ رَاَيْتُ بِهٖ شَبَهًا دِحْيَةُ بْنُ خَلِيْفَةَ (رواه مسلم)

5714. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The Prophet صلى الله عليه وسلم were introduced to me. Behold, Musa عليه السلام was of a light body as through a man of Banu Shanu'ah, And I saw Easa ibn Maryam and, of those people whom I have seen, he resembled most urwah ibn Mas'ud. And I saw

Ibrahim عليه السلام, and of those whom I have seen, he looked most like your (this) companion" – he meant himself ' – and I saw JIbril عليه السلام, and of those whom I have seen, he is very much like Diryah ibn Khalifah.[1]

COMMENTARY: This hadith is about the Miraj or the night of ascension to the heavens. I the Masjid Aqswa (in Jerusaalem) or in the heaven, he met these Prophet's Their souls wit the bodies that they possessed in this world were introduced to him. He described them t his sahabah رضی اللہ عنہم comparing them to the people they knew.

The tribe Shanu'ah belongs to Yemen. Its people are lean. Bihyah is a well-knov companion of the Prophet صلی اللہ علیہ وسلم. He was very handsome and JIbril علیہ السلام often came i his appearance to the Prophet صلی اللہ علیہ وسلم.

(٥٧١٥) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ رَأَيْتُ لَيْلَةً أُسْرِيَ بِي مُوْسٰى رَجُلًا آدَمَ طُوَالًا جَعْدًا كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ وَرَأَيْتُ عِيْسٰى رَجُلًا مَرْبُوْعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ سَبْطَ الرَّأْسِ وَرَأَيْتُ مَالِكًا خَازِنَ النَّارِ وَالدَّجَّالَ فِيْ اٰيَاتٍ اَرَاهُنَّ اللّٰهُ اِيَّاهُ فَلَا تَكُنْ فِيْ مَرْيَةٍ مِّنْ لِّقَآئِهٖ (متفق علیه)

5715. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "I saw during the night of the miraj, or ascension to the heaven, Musa علیہ السلام, aman of brownish colour, tall, curly haired as though he belonged to Banu Shanu'ah (having a similar body and built). And, I saw Easa علیہ السلام, a man of medium height (and neither fat not lean) with a reddish fair colour and long hair. And I saw Maalik, the keeper of hell and the dajjal."

The Prophet صلی اللہ علیہ وسلم seeing them was among the tokens of Allah that He showed him (on that night). 'So, be not in doubt that he did meet them."[2]

COMMENTARY: The Arabic word (جعد) means curly haired. Its opposite is (سبط). But Shayk Abdul Haq Dahlawi رحمہ اللہ said that the word (جعد) also means 'strong and robust.' Short, compact.[3] He also say that in this hadith too it is used in this letter sense to mean prophet Musa علیہ السلام was strong and compact in body. He said that the next hadith corroborates his statemer when it says that Prophet Musa علیہ السلام was (رجعل اشعر) and the word (رجل) is applied to ha that are not curly.

The words in the hadith (فی آیات اراهن اللہ ایاہ) 'the tokens of Allah that H showed him" are not pa of the Prophet's صلی اللہ علیہ وسلم saying.

And the final sentence (فلا تکن فی مریۃ من لقائه) (so be not in doubt that he did meet him) concerns tł initial words of the hadith in which Prophet Musa علیہ السلام mentioned, and refers to the vers of the Quran:

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَلَا تَكُنْ فِيْ مِرْيَةٍ مِّنْ لِّقَآئِهٖ

{And certainly we gave Musa the Book – so (O Muhamad) be not in doubt in your meting him[4] (Musa during the night of Mi'raj)} (32:23)

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[1] Muslim # 271-167.

[2] Bukhari # 3239, Muslim # 165-267, Musnad Ahmad 1-245. The last sentence thus to the verse (32:23).

[3] Laxe's Dictionary has under (Arabic) 'curly hair but also 'of compact limks' 'short' etc.

[4] It is also translated 'be not in doubt about receiving it (the Book) see Ma'ariful Quran v7, 78 Muf Muhamms shafi رحمہ اللہ Muktaba Darul Uloom, Karachi.

This means "The fact that you met prophet Musa عليه السلام on the night of the mi'raj is undeniable. There is no doubt about it and no ambiguity at all concerning it.
Thus, it is emphasized that since the Quran also says so, it is beyond shadow of doubt that the Prophet (E met Prophet Musa عليه السلام on the night of the miraj. Let no one entertain any doubt about it.

THE NIGHT OF THE MIRAJ & MEETING THE PROPHETS عليهم السلام & RETURNING THE BOWL OF WINE

(٥٧١٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ اُسْرِيَ بِيْ لَقِيْتُ مُوْسٰى فَنَعَتَهٗ فَاِذَا رَجُلٌ مُضْطَرِبٌ رَجِلُ الشَّعْرِ كَاَنَّهٗ مِنْ رِّجَالِ شَنُوْءَةَ وَلَقِيْتُ عِيْسٰى رَبْعَةً اَحْمَرَ كَاَنَّمَا خَرَجَ مِنْ دِيْمَاسٍ يَعْنِي الْحَمَّامَ وَرَاَيْتُ اِبْرَاهِيْمَ وَاَنَا اَشْبَهُ وَلَدِهٖ بِهٖ قَالَ فَاُتِيْتُ بِاِنَائَيْنِ اَحَدُهُمَا لَبَنٌ وَالْاٰخَرُ فِيْهِ خَمْرٌ فَقِيْلَ لِيْ خُذْ اَيَّهُمَا شِئْتَ فَاَخَذْتُ اللَّبَنَ فَشَرِبْتُهٗ فَقِيْلَ لِيْ هُدِيْتَ الْفِطْرَةَ اَمَا اِنَّكَ لَوْ اَخَذْتَ الْخَمْرَ غَوَتْ اُمَّتُكَ (متفق عليه)

5716. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the night of the mi'raj, I met Musa عليه السلام." Then he described him, saying, "He was mudtrarab man" (which could mean that he was tall, or lean, or trembling because of fear of Allah). "His hair were neither curly nor very straight, as though a man of (the tribe of) shanu'ah. And, I met Easa عليه السلام. He was of medium height and had a red complexion. It was though he had come out of a damas (meaning, a hot bath). And, I saw Ibrahim عليه السلام. Of His progeny, I resemble him most."
He said also, "I was brought two vessels, one of them had milk and the other had wine and I was told, 'Take whichever one of the two you wish." I picked the (One that had) milk and I drank it. I was then told, 'You are guided to fitrah (or true religion). Know, if you had taken wine your ummah would have gone astray."[1]

COMMENTARY: The ulama have said about mudtarab could be tall, lean, or fearing Allah and trembling because of it.
The words (رجل الشعر) with a kasrah or a sukkun on (ج) signify hair that are neither curly nor straight. They have a light wave. But, Mulla Ali Qari رحمه الله has said that the hair tend to be curly. He has chosen this meaning because it agrees with the previous hadith.
Prophet Easa عليه السلام complexion was red tending more on red than white. He looked fresh and bright.
The preposition (فى) - in is used with {(خمر) - 'wine'} but not with {(لبن) - 'milk'}. This is only variation of speech But, some people say that it indicates that wine was less in quantity.
In presenting these two things. The objective was to demonstrate the Prophet excellence and merit. He also opted for that which guaranteed what is god and better. He reject ed that which was bad.
Milk is a natural choice and is innate to man. It is pure and a natured nourishment. In the higher world, milk represents guidance and the original status in which human beings are created. It shows that examples and forms of the things of this world are found in the higher world. Appropriate meaning are adopted from them. It is stated in book of

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[1] Bukhari # 3394, Muslim # 168-272, Tirmidhi # 3130 3141)

interpretation of dreams that if anyone sees milk or sees himself drinking milk then it is interpreted as 'knowledge, religion and guidance.' Seeing wine, on the other hand, is the reverse of it. It is the root of all evils, wickedness and mischief.[1]

The Prophet صلی اللہ علیہ وسلم was told that if he had chosen the bowl or vessel of wine then his ummah would have gone astray. But, he was not told that he would go astray because he is pure and is preserved form falling into evil.

This hadith tells us that if a leader, whether a religious leader or a king or ruler, is steadfast and determined his followers or subjects will follow suit and be on the right path.

PROPHETS علیہم السلام CONTINUE TO DO GOOD DEEDS AFTER DEATH

(٥٧١٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ سِرْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ مَكَّةَ وَالْمَدِيْنَةِ فَمَرَرْنَا بِوَادٍ فَقَالَ اَيُّ وَادٍ هٰذَا فَقَالُوْا وَادِى الْاَزْرَقِ قَالَ كَاَنِّيْ اَنْظُرُ اِلٰى مُوْسٰى فَذَكَرَ مِنْ لَوْنِهٖ وَشَعْرِهٖ شَيْئًا وَاضِعًا اِصْبَعَيْهِ فِيْ اُذُنَيْهِ لَهٗ جُوَارٌ اِلَى اللّٰهِ بِالتَّلْبِيَةِ مَارًّا بِهٰذَا الْوَادِيْ قَالَ ثُمَّ سِرْنَا حَتّٰى اَتَيْنَا عَلٰى ثَنِيَّةٍ فَقَالَ اَيُّ ثَنِيَّةٍ هٰذِهٖ قَالُوْا هَرْشٰى اَوْ لِفْتٌ فَقَالَ كَاَنِّيْ اَنْظُرُ اِلٰى يُوْنُسَ عَلٰى نَاقَةٍ حَمْرَاءَ عَلَيْهِ جُبَّةُ صُوْفٍ خِطَامُ نَاقَتِهٖ خُلْبَةٌ مَارًّا بِهٰذَا الْوَادِيْ مُلَبِّيًا (رواه مسلم)

5717. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated: We traveled (once) with Allah's Messenger صلی اللہ علیہ وسلم between Makkah and Madinah. We come to a desert (the Arabic has – wadi). He asked; Which Wadi is it?" they the sahabah رضی اللہ عنہم said, "It is as though I see Musa." Then, he said something about his colour and his fair, and resumed the hadith, 'He has put his two fingers in his ears and weeps and implores Allah while calling the talbiyah (at your service – laayk...) as he passes through this wadi."

We travelled further till we came to a mountain pass. He asked, "whichi mountain pass is it?" They said, "Harsha or lift (هرشى أو لفت). He said, "It is as though I see Yunus علیہ السلام on a red she camel, wearing a thick woolen cloak. His she camel's rein is of palm fibre. He passes through this wadi calling the talbiyah."[2]

COMMENTARY: We know from this hadith that the Prophets علیہم السلام continue to perform good deeds even after they die. We also learn of the importance of hajj (Pilgrimage). Hence whatever is capable of performing hajj must not neglect this obligation.

The Prophets علیہم السلام are like the martyrs. They are alive like the martyrs. In fact, they are more excellent h an the martyrs.

Secondly, the Prophet صلی اللہ علیہ وسلم had not recalled his mi'raj and had not said that he saw them with his open eyes but he was recalling his dream in which he had seen these Prophets علیہم السلام. The dream of a Prophet علیہ السلام is as true as anything seen by anyone's open eye.

Shaykh Abdul Haq Dahlawi رحمہ اللہ has said that it is agreed that all the Prophets علیہم السلام are alive in the true sense and as perceived in the world but their life is invisible to normal eyes. In that case, it is also true that Allah let his dear Prophet Muhammad صلی اللہ علیہ وسلم see

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[1] See Dreams and interpretations' Ibn Sireen رحمہ اللہ Dar ul Isha'at, Karachi p 53, 54.

[2] Muslim # 186, 369, Musnad Ahmad 1-215.

those Prophets عليهم السلام with his open eyes.

ABOUT PROPHET DAWUD عليه السلام

(٥٧١٨) وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خُفِّفَ عَلَى دَاوُدَ الْقُرْآنُ فَكَانَ يَأْمُرُ بِدَوَابِّهِ فَتُسْرَجُ فَيَقْرَأُ الْقُرْآنَ قَبْلَ أَنْ تُسْرَجَ دَوَابُّهُ وَلَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدَيْهِ(رواه البخاري)

5718. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Recitation of the Zabur was made easy for Dawud عليه السلام. He would give instructions for his beasts to be saddled and before they had been saddled he would complete the recital of the Zabur. And, he ate only from the earning of his hands."[1]

COMMENTARY: The hadith does not say how many animals Prophet Dawud عليه السلام had and how much time is took to saddle them. Of course, it was not a very long time as would be enough for anyone else to recite the entire Zabur. Prophet Dawud عليه السلام possessed this ability as an extraordinary distinction. Allah causes time to prolong or to shorten for his chosen slaves.

It is said of Sayyiduna Ali رضی الله عنه, the amir ul Mu'minun, that he would begin recital of the quran when he put his foot on a stirrup of his beast and he completed its recital by the time he put his other foot in the second stirrup and sat on the beast.

Prophet Dawud عليه السلام was also a king and ruler. In spite of that he worked for a living.

JUDGEMENT IN CASE BY FATHER & SON DIFFERED

(٥٧١٩) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا فَقَالَتْ صَاحِبَتُهَا إِنَّمَا ذَهَبَ بِابْنِكِ وَقَالَتِ الْأُخْرَى إِنَّمَا ذَهَبَ بِابْنِكِ فَتَحَاكَمَتَا إِلَى دَاوُدَ فَقَضَى بِهِ لِلْكُبْرَى فَخَرَجَتَا عَلَى سُلَيْمَانَ بْنِ دَاوُدَ فَأَخْبَرَتَاهُ فَقَالَ ائْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَكُمَا فَقَالَتِ الصُّغْرَى لَا تَفْعَلْ يَرْحَمُكَ اللّٰهُ هُوَ ابْنُهَا فَقَضَى بِهِ لِلصُّغْرَى(متفق عليه)

5719. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "There were two women each of whom has a son. A wolf carried away the son of one of them. Her companion said, 'It has carried away your son.' But the other insisted, 'It is your son that the wolf has carried away.' So they took their case to Dawud عليه السلام (for judgement) and he decided in favour of the elder one. Then, they went to Sulayman ibn Dawud عليهما السلام and informed him (of their sidpute). He said, 'Get me a knife that I might divide him between the two of you.' The younger one pleaded, 'Do not do that. May Allah have mercy on you! He is her son!' So, he decided in the favour of the younger (t whom he gave the child)."[2]

COMMENTARY: Perhaps the women may have been neighbours and their sons may have been of like age and appearance, Or, each of the two woman may have known whose child it was that the wolf had carried away.

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[1] Bukhari # 3417, Musnad Ahmad 2-314.

[2] Bukhari # 3427, Muslim # 20-1720.

Prophet Dawud عليه السلام decided that the wolf had taken away the child of the younger women, so the surviving child belonged to the older woman. He may have decided because the surviving boy may have been in the custody of the older woman, or he may have resembled her. In the former case, he had relied on Shari'ah, for when proof is wanting is cases of ownership, custody is evidence of ownership. In the latter case he has acted as a physiognomies. Or, some other reason may have prompted him to decide as he did. In any case however, he made an independent judgement and had not received a revelation to guide him, in which case Prophet Sulayman عليه السلام would not have overruled his judgment.

Prophet Sulayman عليه السلام adopted an entirely different approach. He appealed to the emotion of the real mother who could not allow her child to be killed. She preferred to miss him and suffer herself but the child should not be hurt. When he pronounced his judgement, she trembled and surrendered her right. Prophet Sulayman عليه السلام has no doubt thereafter about who the real mother was. The older one might have than conceded t hat eth child belonged to the younger woman.

The reason Prophet Sulayman عليه السلام revoked the judgement of Prophet Dawud عليه السلام, though a Prophet عليه السلام judgement cannot be revoked, is that he had not pronounced a final judgement but it was an administrative measure taken to put off the dispute. Also, perhaps their Shari'ah permitted turning aside a judgement. (otherwise, even an independent judgement of a Prophet عليه السلام cannot be overturned.)[1]

FORGOT TO SAY INSHA ALLAH

(٥٧٢٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ سُلَيْمٰنُ لَاَطُوْفَنَّ اللَّيْلَةَ عَلٰى تِسْعِيْنَ امْرَاَةً وَفِيْ رِوَايَةٍ بِمِائَةِ اِمْرَاَةٍ كُلُّهُنَّ تَاْتِيْ بِفَارِسٍ يُجَاهِدُ فِيْ سَبِيْلِ اللّٰهِ فَقَالَ لَهُ الْمَلَكُ قُلْ اِنْ شَآءَ اللّٰهُ فَلَمْ يَقُلْ وَنَسِيَ فَطَافَ عَلَيْهِنَّ فَلَمْ تَحْمِلْ مِنْهُنَّ اِلَّا امْرَاَةٌ وَاحِدَةٌ جَاءَتْ بِشِقِّ رَجُلٍ وَاَيْمُ الَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ لَوْ قَالَ اِنْ شَآءَ اللّٰهُ لَجَاهَدُوْا فِيْ سَبِيْلِ اللّٰهِ فُرْسَانًا اَجْمَعُوْنَ (متفق عليه)

5720.Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Sulayman عليه السلام resolved, 'I shall visit tonight (my) ninety wives – according to another version, he resolved, '(my) are hundred wives – all of whom will give birth to a horseman (meaning a brave fighter) who will wage jihad in Allah's cause. (He omitted to say insha Allah when he resolved though it was a resolve in Allah's path) so, an angel reminded him, 'Say, insha Allah!' But, he forgot and did not say so. Then, he visited (all of) them but none of them conceived save one wife who gave birth to half a man (meaning, malformed child)."

The Prophet صلی الله علیه وسلم added, "By Him in whose hand is Muhammad's hand, if he had said, 'Insha Allah.' They all would have striven in Allah's cause as horsemen."[2]

COMMENTARY: We know from this hadith how important it is to say insha Allah (if Allah wills) before doing anything and while resolving to do something. It is a prayer, "I will do

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[1] For the lives of both these Prophets عليهم السلام see stories from the quran, Shaharvi pp 451-472 and 473-512) and stories of the Prophet Ibn Kathir (p 267-272 and (273-284). Both Darul Isha'at Karachi.

[2] Bukhari # 2819, Muslim # 25-1654, Tirmidhi # 1532.

this task, If Allah wishes then it will be accomplished." It is necessary to say so because nothing is accomplished without Allah's wish. This is why the angel reminded him to say, 'insha Allah, "There still was time.

Shaykh Abdul Haq رحمه الله said that he not only forgot to say Insha Allah but even after the angel reminded him. Prophet Sulayman عليه السلام did not say it.

Mulla Ali Qari رحمه الله, avoid that when the angel reminded him, even then Prophet Sulayman عليه السلام did not say insha Allah because he thought that since he had recalled the words in his mind it was not necessary to speak them out. According to another version, he was made to forget that in the case of possessors of Divine awareness, both mind and tongue should say insha Allah together.

The concluding words of the hadith suggest that omission to say insha Allah was regarded as Prophet Sulayman's عليه السلام lapse. So, he then made amends by repenting and seeking forgiveness of Allah. This is as staged in the quran.

The hadith affirms that it is mustahab to say insha Allah when making a resolve to do something, like, "I shall do that work, insha Allah." This will get Allah's help and blessings to discharge it will and easily. This is as commanded by the quran.

وَلَا تَقُوْلَنَّ لِشَيْءٍ اِنِّيْ فَاعِلٌ ذٰلِكَ غَدًا اِلَّا اَنْ يَّشَآءَ اللّٰهُ

{And say not of anything, 'I am gong to do that tomorrow." Except (by the adding) "if Allah will!"} (18:23-14)

This hadith tells us that Sayyiduna Sulayman عليه السلام possessed immense virility. If this kind of sexual potency is high in men then it is commendable. If it is low then that is regarded as a defect.

SUNNAH OF PROPHETS عليهم السلام TO EARN FOR ONE'S LIVING

(٥٧٢١) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ زَكَرِيَّاءُ نَجَّارًا (رواه مسلم)

5721. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger said, "Zakariya was a carpenter."[1]

COMMENTARY: This hadith, like the one about Prophet Dawud عليه السلام affirms that it is the sunnah of the Prophets عليهم السلام affirms that it is the sunah of the Prophets عليهم السلام to earn one's own livelihood, (see hadith # 5818)

NEARNESS OF PROPHET EASA عليه السلام & MUHAMMAD صلى الله عليه وسلم

(٥٧٢٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا اَوْلَى النَّاسِ بِعِيْسَى ابْنَ مَرْيَمَ فِي الْاُوْلٰى وَالْاٰخِرَةِ

اَلْاَنْبِيَاءُ اِخْوَةٌ مِنْ عَلَّاتٍ وَاُمَّهَاتُهُمْ شَتّٰى وَدِيْنُهُمْ وَاحِدٌ وَلَيْسَ بَيْنَنَا نَبِيٌّ (متفق عليه)

5722. Sayyiduna Abu Hurayrah صلى الله عليه وسلم narrated that Allah's Messenger صلى الله عليه وسلم said, "I am the nearest of all people to Easa ibn Maryam عليهما السلام, in this world and the next (or I the beginning and in the end). The Prophets عليهم السلام are brothers from their father's side their mothers being different, but their religion is one There has been no prophet between (the two of) us."[2]

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[1] Muslim # 169-2379.

[2] Bukhari # 3442/3443, Muslim # 145-2365.

COMMENTARY: The Prophet صلى الله عليه وسلم was nearest to Prophet Easa عليه السلام in the sense that there was no prophet between them and Prophet صلى الله عليه وسلم. Easa was the one who had given a clear tiding of his coming after him He also initiated the preface of the Prophet صلى الله عليه وسلم religion and Shari'ah and in the final days he will be the deputy and khalifah of the prophet صلى الله عليه وسلم.

The Prophets عليهم السلام are step-brothers of each other because there is a peculiar relationship between them. Their father is the same because their mission is common which is to guide Allah's creation. Their different mothers are their different Shari'as.

Their religion, however, is one. Though their Shari'ah may be different yet their common religion is monotheism.[1]

EXCELLENCE OF PROPHET EASA عليه السلام

(٥٧٢٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ بَنِيْ اٰدَمَ يَطْعَنُ الشَّيْطٰنُ فِيْ جَنْبَيْهِ بِاِصْبَعَيْهِ حِيْنَ يُوْلَدُ غَيْرَ عِيْسَى ابْنِ مَرْيَمَ ذَهَبَ يَطْعَنُ فَطَعَنَ فِي الْحِجَابِ (متفق عليه)

5723. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Every descendant of Aadam عليه السلام is poked by the devil on his sides with his two fingers at birth, but not Easa ibn Maryam عليه السلام. He went to poke him but could poke only the covering on him, (instead)."[2]

COMMENTARY: Prophet Easa عليه السلام was safe from being hurt by the devil. H grandmother meaning Sayyidah Maryams عليها السلام mother – had prayed to Allah:

وَاِنِّيْ سَمَّيْتُهَا مَرْيَمَ وَاِنِّيْٓ اُعِيْذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطٰنِ الرَّجِيْمِ

{....and I have named her Maryam and I seek protection for her and for her progeny with you from the accursed devil.} (3:36)

As for the covering (حجاب), it is the wrapper in which a new-born is wraped called in Arab (مشيمه). The devil tried to poke his finger on the sides of Prophet Easa عليه السلام but his fingers coul not make it to his body. So Prophet Easa عليه السلام was safe from harm at the devil's hands.

Similarly, the Prophet صلى الله عليه وسلم was exempt from being hurt by the devil at birth. Lik Prophet Easa عليه السلام, he too was protected from the devil poking at his sides at birth.

SOME PERFECT COMMON

(٥٧٢٤) وَعَنْ اَبِيْ مُوْسٰى عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كَمُلَ مِنَ الرِّجَالِ كَثِيْرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَآءِ اِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَاٰسِيَةُ امْرَاَةُ فِرْعَوْنَ وَفَضْلُ عَائِشَةَ عَلَى النِّسَآءِ كَفَضْلِ الثَّرِيْدِ عَلٰى سَائِرِ الطَّعَامِ مُتَّفَقٌ عَلَيْهِ وَ ذُكِرَ حَدِيْثُ اَنَسٍ يَا خَيْرَ الْبَرِيَّةِ وَ حَدِيْثُ اَبِيْ هُرَيْرَةَ اَيُّ النَّاسِ اَكْرَمُ وَحَدِيْثُ ابْنِ عُمَرَ اَلْكَرِيْمُ ابْنُ الْكَرِيْمِ فِيْ بَابِ الْمُفَاخَرَةِ وَالْعَصَبِيَّةِ۔

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[1] See stories from the Quran, Seeharvi v1 pp 56 and v2 pp 282 etc and stories of the Prophet, Ib Kathir pp 287 etc & 308 etc (for both Prophet Zakaria عليه السلام # Easa, Darul Isha'at Karachi.

[2] Bukhari # 3286, Muslim # 147, 2366.

5724. Sayyiduna Abu Musa رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Many among men have attained perfection, but none of the woman were perfect except Maryam علیہا السلام bint Imran and Aasiyah wife of Fir'awn. And the excellence of Ayshah over women is like that of thasid over all food." (what is, excepting the two Maryam and Aasiyah)[1]

COMMENTARY: This hadith names two women Sayyidah Maryam علیہا السلام bint Imran, the mother of Prophet Easa علیہ السلام, and Aasiyah wife of Fir'awn as the most excellent of all women of the world, past and present, for all times. They are more excellent than even Sayyidah Fatimah رضی اللہ عنہا (daughter of the Prophet) صلی اللہ علیہ وسلم Sayyidah Khadijah رضی اللہ عنہا (her mother and the first wife of the Prophet) صلی اللہ علیہ وسلم Sayyidah Ayshah رضی اللہ عنہا (wife of the Prophet) صلی اللہ علیہ وسلم and his other wives رضی اللہ عنہن.

However, it is not so. Therefore this hadith is interpreted to mean that the two women named in the hadith are given more excellence than the women preceding the ummah of Prophet Muhammad صلی اللہ علیہ وسلم. (Those two women also belonged to the previous times.)

It is also possible that this saying of the Prophet صلی اللہ علیہ وسلم pertains to the time before he had received the revelation disclosing he excellence of Sayyidah Fatimah رضی اللہ عنہا, Sayyidah Khadijah رضی اللہ عنہا and Sayyidah Ayshah رضی اللہ عنہا and their perfection.

Another possibility is that the Prophet صلی اللہ علیہ وسلم had excluded these perfect women of his ummah and spoken of the excellence of those two women over all the other women. He meant that Sayyidah Maryam علیہا السلام bint Imran and Aasiyah were more excellent than the women apart from the perfect women of his ummah (Sayyidah Fatimah, Khadijah and Ayshah رضی اللہ عنہا.

This deduction is based on t hose other ahadith in which the merit of Sayyidah Fatimah رضی اللہ and the others is mentioned. For example, according to one hadith, "Fatimah Zehra is the chief of all women of paradise."

As for the last portion of the hadith about the superiority of Sayyidah Ayshah رضی اللہ عنہ, there can be many explanations.

(i) The reference to women means all the women of the world without exception, Or,

(ii) The two women named in the hadith Sayyidah '(Maryam علیہا السلام bint Imran and Aasiyah wife of Fir'awn) are exempted and all other women are included and the translation accommodates this possibility. Or,

(iii) It means the women of paradise. Or,

(iv) It refer to the women of this ummah. Or,

(v) The noble wives of the Prophet صلی اللہ علیہ وسلم are meant.

THARID: Tharid is the food in which bread is crushed and mixed with stew. In those days, the most favorite dish of the Arabs was tharid which is very soft, delicious, quickly digest d and very nourishing.

THE MOST EXCELLENT: The ulama differ on which of the three women Sayyidah Ayshah, Khadijah and Fatimah رضی اللہ عنہا is most excellent.

Imran Abu Hanifrah رحمہ اللہ said that after Sayyidah Khadijah رضی اللہ عنہا Sayyidah Ayshah رضی اللہ عنہ is the most excellent of all women of the world.

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[1] Bukhari # 3411, Muslim # 70.2431, Tirmidhi # 1834 (1841) Ibn Majah # 3280, Nasa'I # 3947, Musnad Ahmad 3-156 264.

Ibn Hajar رحمه الله said that Sayyidah Fatimah رضی الله عنها is more excellent than Sayyidah Khadijah رضی الله عنها and Sayyidah Ayshah رضی الله عنه.

When Subki رحمه الله was asked, he said that in his view the most excellent in Sayyidah Fatimah رضی الله عنها bint Muhammad صلی الله علیه وسلم followed by her mother Sayyidah Khajijah رضی الله عنها and then Sayyidah Ayshah رضی الله عنها.

The compiler of the book gave the final verdict that it is deduced from some versions tr. nsmitted by Ibn Shaybah رحمه الله that Sayyidah Fatimah رضی الله عنها is the chief of all women of paradise after Sayyidah Maryam علیها السلام bint Imran, Aasiyah wife of Fir'awn and Sayyidah Khadijah علیها السلام. And, Sayyidah Khadijah رضی الله عنها is superior to Sayyidah Ayshah رضی الله عنه.

Subki رحمه الله has cited the ulama of his times to say that Sayyidah Fatimah رضی الله عنها Sayyiduna hasn رضی الله عنه and Sayyiduna Husayn رضی الله عنه being the dearest of the Prophet صلی الله علیه وسلم, are more excellent than the four caliphs (Abu Bakr, Umar, Uthman and Ali) رضی الله عنه, but this excellence is not absolute because the four caliphs are deserving of more reward and so more excellent than Sayyidah Fatimah رضی الله عنها, Sayyiduna Husayn رضی الله عنه. this is as staeted b Ibn hajar رحمه الله in his sharh (commentary) of Shama'il Tirmidhi.

Therefore, just as the four caliphs and the dear children of the Prophet صلی الله علیه وسلم excel over one another in their peculiar fields and positions, so too of the foregoing women (Sayyidah Khadijah رضی الله عنها Sayyidah Ayshah رضی الله عنها and Sayyidah Fatimah) رضی الله عنها, none has more excellence over the other in an absolute manner in all fields. Rather each of the three of them is more excellent than the other in different aspects.

Sayyidah Ayshah رضی الله عنها stands our above the others is respect of the revelation that t eh Prophet صلی الله علیه وسلم oft en received when he was on her bed or in her room.

Sayyidah Fatimah رضی الله عنها was part of the Prophet صلی الله علیه وسلم life and attention.

Sayyidah Khadijah رضی الله عنها is more superior in the sense that she was the first wife of the Prophet صلی الله علیه وسلم she helped and supported the Prophet صلی الله علیه وسلم more than anyone else. Most of the children of the Prophet صلی الله علیه وسلم were born to her.

Sayyidah Maryam bint Imran and Aasiyah were more excellent than the women of their times.

(# 4896) (ذکر حدیث انس)

(# 4893) (وحدیث ابو هریرة)

(# 4894) (وحدیث ابن عمر)

And, the hadith of Anas رضی الله عنه on the best of the creatures... is 4896.

And, of Abu Hurayrah رضی الله عنه on the most honourable man... is # 4893.

And, of Ibn Umar رضی الله عنه on the noble son of the noble... is # 4894.

SECTION II الفصل الثانی

WHERE WAS ALLAH?

(٥٧٢٥) وَعَنْ اَبِیْ رَزِیْنٍ قَالَ قُلْتُ یَا رَسُوْلَ اللّٰهِ اَیْنَ کَانَ رَبُّنَا قَبْلَ اَنْ یَّخْلُقَ خَلْقَهٗ قَالَ کَانَ فِیْ عَمَاءٍ مَا تَحْتَهٗ هَوَاءٌ وَمَا فَوْقَهٗ هَوَاءٌ وَخَلَقَ عَرْشَهٗ عَلَی الْمَاءِ رَوَاهُ التِّرْمِذِیُّ وَقَالَ قَالَ یَزِیْدُ بْنُ هَارُوْنَ الْعَمَاءُ اَیْ لَیْسَ مَعَهٗ شَیْءٌ۔

5725. Sayyiduna Abu Razin رضی الله عنه narrated that he asked, "O Messenger of Allah, where was our Lord before He created His creation?" He said, "He was in space. There

was no air below Him and no air above Him. And He created His Throne on Water."[1]

COMMENTARY: The (عما) truly means 'a cloud' either light or dense. Here, this meaning cannot apply. So Allah was said to be in space. This is only an indication, for, no one can comprehend the real answer of the question.

There was no air above or below Him. So, before the creation, he was alone. Nothing else was there.

كان الله ولم يكن معه شيء

(There was Allah and there was nothing with Him).

Some authorities say that the preceding phrase (was in (عماء) suggest there was a place for Allah, so the next phrase was added to clarify that (عماء) does not mean 'a cloud' for it does need air above and below it, but here air was not present, so a cloud cannot exist without air. Hence, the suggestion that there was a place for Allah is incorrect. In short here (عماء) does not mean a cloud and there was no air and Allah existed by Himself requiring no place for Himself.

Allah created his Throne on water. One of the scholars has explained that the man who asked the Prophet صلى الله عليه وسلم really wanted to know where Allah's Throne was before He created the creation? The Prophet صلى الله عليه وسلم told him that the Throne was on water. This has been mentioned previously (hadith # 5498)

ABOUT THE SKIES

(٥٧٢٦) وَعَنْ الْعَبَّاسِ ابْنِ عَبْدِالْمُطَّلِبِ زَعَمَ أَنَّهُ كَانَ جَالِسًا فِي الْبَطْحَاءِ فِي عِصَابَةٍ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فِيْهِمْ فَمَرَّتْ سَحَابَةٌ فَنَظَرُوْا اِلَيْهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاتُسَمُّوْنَ هٰذِهٖ قَالُوْا اَلسَّحَابُ قَالَ وَالْمُزْنَ قَالُوْا وَالْمُزْنَ قَالَ وَالْعَنَانَ قَالُوْا وَالْعَنَانَ قَالَ هَلْ تَدْرُوْنَ مَابُعْدُ مَا بَيْنَ السَّمَآءِ وَالْاَرْضِ قَالُوْا لَانَدْرِيْ قَالَ اِنَّ بُعْدَ مَا بَيْنَهُمَا اِمَّا وَاحِدَةٌ وَاِمَّا اثْنَتَانِ اَوْ ثَلٰثٌ وَسَبْعُوْنَ سَنَةً وَالسَّمَآءُ الَّتِيْ فَوْقَهَا كَذٰلِكَ حَتّٰى عَدَّ سَبْعَ سَمٰوٰتٍ ثُمَّ فَوْقَ السَّمَآءِ السَّابِعَةِ بَحْرٌ بَيْنَ اَعْلَاهُ وَاَسْفَلِهٖ كَمَا بَيْنَ سَمَآءٍ اِلٰى سَمَآءٍ ثُمَّ فَوْقَ ذٰلِكَ ثَمَانِيَةُ اَوْعَالٍ بَيْنَ اَظْلَافِهِنَّ وَوَرِكِهِنَّ مِثْلُ مَا بَيْنَ سَمَآءٍ اِلٰى سَمَآءٍ ثُمَّ عَلٰى ظُهُوْرِهِنَّ الْعَرْشُ بَيْنَ اَسْفَلِهٖ وَاَعْلَاهُ مَابَيْنَ سَمَآءٍ ثُمَّ اللّٰهُ فَوْقَ ذٰلِكَ (رواه الترمذي۔ وابوداؤد)

5726. Sayyiduna Abbas ibn Muttalib رضي الله عنه narrated that he was sitting at Batha with a number of people. Allah's Messenger صلى الله عليه وسلم was among them. A cloud passed overhead and they looked at it. Allah's Messenger صلى الله عليه وسلم asked, What do you call it?" they submitted "Cloud (سحاب) sahab". He said, "And muzn (مزن) – rain clouds, too." They confirmed, "Muzn." And anan (عنان) – clouds." They confirmed, "Anan,"

Then he asked, "Do you know the distance between the heaven and earth?" hey submitted, "No, we do not know." He said, "The distance between them is seventy one, seventy two or seventy three years. And the heaven above it is likewise distant." And he enumerated the seven heavens (in like manner).."Then above the

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[1] Tirmidhi # 3109 (3120) Musnad Ahmad # 12600.

seventh heaven is an ocean and the distance between its surface and bottom is as between heaven and heaven. Above that the eight (angels resembling) mountain goats. The distance between the loaf and hounds (of each of them) is as the distance between heaven and heaven. Above that is Allah."[1]

COMMENTARY: The flow of the hadith suggest that Abbas رضی اللہ عنہ had not embraced Islam at that time. So, too, the people with whom he was sitting had not embraced Islam. It seems that all of them belonged to Makkah and since the Prophet صلی اللہ علیہ وسلم was among them, they had perhaps embraced Islam, but, again, if they had not become Muslim, then the Prophet صلی اللہ علیہ وسلم was there to preach to them. He may have seen them together in Makkah and had gone to them to preach.

As for the distance between heaven and earth, it is a narrator who was not certain what exactly the Prophet صلی اللہ علیہ وسلم had said (71, 72 or 73). Moreover, the number does not make it specific but only show that the distance is vast. Hence, this hadith does not contradict another which say that the distance between earth and heaven is five hundred years, and as much between two heavens.

There is an ocean above the seventh heaven. According to another tradition: Allah created His Throne and a vest ocean below it. That ocean is flowing.

The words that Allah is above the Throne imply that He is very High, Mighty and Glorious. These words describe the greatness of kingdom which his supreme. These words do not mean to place Him on the throne or at a particular point and in a direction. He is every where. But, the Prophet صلی اللہ علیہ وسلم used the used the words to which the human mind is accustomed. He means that Allah is Great, Higher than everything and every thing is under His command and His power. It is as the Quran says:

وَاللّٰهُ مِنْ وَّرَآئِهِمْ مُّحِيْطٌ

(while Allah is encompassing them from all around) (85:20)

The Prophet صلی اللہ علیہ وسلم spoke in this w2ay to lead his listeners to ponder on the creation of the universe and its working. They were encouraged to think of the creator so that might turn away from idol worship and false beliefs.

ALLAH'S THRONE

(٥٧٢٧) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ اَتٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْرَابِيٌّ فَقَالَ جُهِدَتِ الْاَنْفُسُ وَجَاعَ الْعِيَالُ وَنُهِكَتِ الْاَمْوَالُ وَهَلَكَتِ الْاَنْعَامُ فَاسْتَسْقِ اللّٰهَ لَنَا. فَاِنَّا نَسْتَشْفِعُ بِكَ عَلَى اللّٰهِ وَنَسْتَشْفِعُ بِاللّٰهِ عَلَيْكَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُبْحَانَ اللّٰهِ سُبْحَانَ اللّٰهِ فَمَا زَالَ يُسَبِّحُ حَتّٰى عُرِفَ ذٰلِكَ فِيْ وُجُوْهِ اَصْحَابِهٖ ثُمَّ قَالَ وَيْحَكَ اِنَّهٗ لَا يُسْتَشْفَعُ بِاللّٰهِ عَلٰى اَحَدٍ شَاْنُ اللّٰهِ اَعْظَمُ مِنْ ذٰلِكَ وَيْحَكَ اَتَدْرِيْ مَا اللّٰهُ اِنَّ عَرْشَهٗ عَلٰى سَمٰوٰتِهٖ لَهٰكَذَا وَقَالَ بِاَصَابِعِهٖ مِثْلَ الْقُبَّةِ عَلَيْهِ وَاِنَّهٗ لَيَئِطُّ بِهٖ اَطِيْطَ الرَّحْلِ بِالرَّاكِبِ.

(رواہ ابوداؤد)

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[1] Tirmidhi # 3320 (3331), Abu DAud # 4723, Musnad Ahmad 177 Ibn Masih # 193.

5727. Sayyiduna Jubayr ibn Mut'im رحمه الله narrated that a villager came to Allah's Messenger صلى الله عليه وسلم and submitted, "Human lives are in distress (because of drought), Children are starving, property is being lost, animals are perishing. So, pray to Allah to let us have rain. We make you our intercessor with Allah and Allah as Shafi with you." The Prophet صلى الله عليه وسلم exclaimed. "Subhan Allah (Allah is without blemish). Subhan Allah!" He did not cease to glorify (Allah) till that (anxiety) was apparent on the faces of his sahabah رضى الله عنه. Then, he said, :"Woe to You! Allah is never made shafi (an intercessor) with anyone. Allah's glory is greater than that woe to you! Do you not know how great is Allah? His Throne has encompassed the heavens in this way (and he placed his fingers over his palm to show a done). It creaks with Him as a saddle (of a camel or horse) does with a rider."[1]

COMMENTARY: We make Allah as shafi' with you means to make Him an intercessor with you. The villager's meaning was 'we make you and your goodness our intercessor with Allah. We make you our shafi and call upon you to pray to Allah that He have mercy on us and send down on us rain. Also, 'we are hopeful that Allah let you be observant of our plight. May He cause you to recommend us...' But, the villager did not adopt a proper method to express his wish. He was confused and uttered such words as he faltered in saying what he wanted to say and it seemed that he was making Allah an intercessor with the Prophet صلى الله عليه وسلم and was associating him with Allah. As it is, Allah does not take an associate with Him as He says:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ

{You have no authority in the matter.}[2] (3:128)

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

{who can intercede with Him without His permission.} (2:255)

Therefore, this villager's words displeased the Prophet صلى الله عليه وسلم very much. He cautioned the man by calling (سبحان الله) repeatedly (Allah is without blemish). Seeing him, the sahabah رضى الله عنهم were taken aback and became afraid. Fear of Allah griped them and their faces became pale. When the prophet صلى الله عليه وسلم observed their condition, he stopped saying subhan Allah (سبحان الله) and left the villager alone..

The Prophet صلى الله عليه وسلم explained the greatness of Allah to the villager in a way that he could understand. He said that even the huge throne creaked. This was only by way of an example (an allegorical statement).

ANGELS WHO HAVE CARRIED THE THRONE

(٥٧٢٨) وَعَنْ جَابِرِ بْنِ عَبْدِاللّٰهِ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ أُذِنَ لِيْ أَنْ أُحَدِّثَ عَنْ مَلَكٍ مِنْ مَلٰٓئِكَةِ اللّٰهِ مِنْ حَمَلَةِ الْعَرْشِ إِنَّ مَابَيْنَ شَحْمَةِ أُذُنَيْهِ إِلَى عَاتِقَيْهِ مَسِيْرَةُ سَبْعِمِائَةِ عَامٍ - (رواه ابوداؤد)

5728. Sayyiduna Jabir ibn Abdullah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "permission is granted to me (by Allah) that I may speak about one of the

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[1] Abu Dawud # 4726, Nasa'i # 1528, Musnad Ahmad 3. 256.

[2] Abdullah Yusuf Ali has translated these words thus: {Not for you (but for Allah) is the decision} (with the for you and God for Allah).

angels of Allah who bear the Throne. Between the lobe of his ear and his shoulder is a distance like a journey of seven hundred years."[1]

HAS JIBRIL عليه السلام SEEN ALLAH

(٥٧٢٩، ٥٧٣٠) وَعَنْ زُرَارَةَ بْنِ اَوْفٰى اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِجِبْرَئِيْلَ هَلْ رَاَيْتَ فَانْتَفَضَ جِبْرَئِيْلُ وَقَالَ يَا مُحَمَّدُ اِنَّ بَيْنِيْ وَبَيْنَهُ سَبْعِيْنَ حِجَابًا مِنْ نُوْرٍ لَوْ دَنَوْتُ مِنْ بَعْضِهَا لَاَحْتَرَقْتُ هٰكَذَا فِي الْمَصَابِيْحِ وَرَوَاهُ اَبُوْنُعَيْمٍ فِي الْحِلْيَةِ عَنْ اَنَسٍ اِلَّا اَنَّهُ لَمْ يَذْكُرْ فَانْتَفَضَ جِبْرَئِيْلُ۔

5729. Sayyiduna zur'arah ibn Awfa رحمه الله narrated that Allah's Messenger صلى الله عليه وسلم asked Jibril عليه السلام, "Have you seen your Lord?" Jibril عليه السلام trembled and said, "O Muhammad between Him and we are seventy screens of nur (Light). Were I to approach one of them, I would be burned."[2] (This is as in the Masabih).

5730. Sayyiduna Anas رضى الله عنه are narrated it without the words that Jibril عليه السلام trembled. (this is transmitted in al-Hilyah by Abu Nu'aym)

COMMENTARY: Zurarah رحمه الله was a great tabi'I (successor of the Prophet صلى الله عليه وسلم companion) رضى الله عنهم. He was the chief judge of Busrah and a distinguished scholar of his time as also one of the Shaykhs. He had heard ahadith from Ibn Abbas رضى الله عنه and Abu Hurahrah صلى الله عليه وسلم.

He was fearful of Allah and f reckoning is the hereafter. This was reflected in his life. He was once leasing the congregational salah of fajr and when he came to the verse

فَاِذَا نُقِرَ فِي النَّاقُوْرِ

{For when the trumpet is sounded,} (74:8)

he shrieked and fell down and died on the spot. This happened in the times of the Khilafah of Walid ibn Abdullah Malik in 73 AH.

Mulla Ali Qari رحمه الله said, however that Sayyiduna Zararah رضى الله عنه was a sahabi and he died in the time of Sayyiduna Uthman.رضى الله عنه.

Jibril عليه السلام trembled on thinking of his ability of see Allah, if that was possible, it would necessitate nearness to Allah in a perfect way. He wondered, "If that nearness was available to me, how would I fare?"

This question of the Prophet صلى الله عليه وسلم establishes that the vision of Allah is a possibility in the hereafter. If it was not possible then the Prophet صلى الله عليه وسلم would not have asked this question. However, we have pointed out previously that the ulama differ on whether the angels and the jinn will see Allah in the hereafter or not.

As for the screens between him and Allah, hey veil only the creatures, for the creator can never be covered with veils. Only the created beings are overcome and suppressed.

ABOUT ISRAFIL عليه السلام

(٥٧٣١) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ خَلَقَ اِسْرَافِيْلَ مُنْذُ يَوْمِ خَلَقَهُ

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[1] Abu Dawud # 4724.

[2] Masibih us sunah # 4457 and Al-Hilyah.

صَافٌّ قَدَمَيْهِ لَا يَرْفَعُ بَصَرَهُ بَيْنَهُ وَبَيْنَ الرَّبِّ تَبَارَكَ وَتَعَالٰى سَبْعُوْنَ نُوْرًا مَا مِنْهَا مِنْ نُوْرٍ يَدْنُوْا مِنْهُ إِلَّا احْتَرَقَ رَوَاهُ التِّرْمِذِيُّ وَصَحَّحَهُ۔

5731. Sayyiduna Ibn Abbas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Indeed Allah created Israfil عليه السلام. Since the day he created him, he has been keeping his feet in line without even raising his glance. There are seventy (screens of) nur (Light) between him and the Lord Blessed and Glorious, not one of which he may approach without being burned."[1]

COMMENTARY: Israfil عليه السلام does not look here and there and is constantly concentrating on the trumpet. He is ready to obey the command to sound the trumpet.

MERIT OF HUMAN BEINGS

(٥٧٣٢) وَعَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا خَلَقَ اللّٰهُ اٰدَمَ وَذُرِّيَّتَهُ قَالَتِ الْمَلٰئِكَةُ يَارَبِّ خَلَقْتَهُمْ يَأْكُلُوْنَ وَيَشْرَبُوْنَ وَيَنْكِحُوْنَ وَيَرْكَبُوْنَ فَاجْعَلْ لَهُمُ الدُّنْيَا وَلَنَا الْاٰخِرَةَ قَالَ اللّٰهُ تَعَالٰى لَا أَجْعَلُ مَنْ خَلَقْتُهُ بِيَدَيَّ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ كَمَنْ قُلْتُ لَهُ كُنْ فَكَانَ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ

5732. Sayyiduna Jabir رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "when Allah created Aadam عليه السلام and his progeny, the angels submitted, 'O Lord, you have created them who eat and drink, merry and ride (on diverse conveyances). So, let them have (the blessing of) the world and let us have (the blessings of) the hereafter." Allah, the Exalted, said, 'I shall not cause one whom I have created with My hand and in whom I have blown my spirit to be at pass with one to whom I said (Arabic) Be and he came into existence."[2]

COMMENTARY: The angels regarded themselves like human beings and of the same rank. But, Allah let them know that it was not so. The two different creations cannot be equal. The angels were created on a command while human beings were created through Aadam عليه السلام as the progenitor of mankind. His wife was created from him. Their race will continue to exist and grow till this world lasts The essence of the angels is simple unblended while the essence of mankind is a compound and mankind is given the ability to receive guidance and also to choose the stray path. Man can adopt the Divine attribute of majesty as well as of glory. Hence, the creation that has been given this kind of.ability cannot bed compared with another that lacks this ability. Besides man is much higher than the angel in nobility and nearness (to Allah). The angel is created as an innocent being, so is not liable to receive punishment but, at the same time, the angel is also deprived of bounties. In contrast, man can choose the path of piety and of evil. So, if he follows the right path of piety then he deserves blessings in both the world but if he fails in his responsibility and takes the evil path then he becomes liable to punishment in both the worlds.

In conclusion, we may elaborate that eh words about Allah blowing His spirit into man are merely to esteem the spirit as noble. It is like saying BaytAllah then (bayt) the House is ascribed to Allah (though He is not limited to any place). The House is esteemed.

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[1] Bayhaqi in Shu'ab ul eeman # 157.

[2] Bayhaqi in Shuat ul eeman # 172.

SECTION III الفصل الثالث

MAN'S EXCELLENCE OVER THE ANGELS

(٥٧٣٣) عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُؤْمِنُ اَكْرَمُ عَلَى اللّٰهِ مِنْ بَعْضِ مَلَآئِكَتِهٖ۔ (رواه ابن ماجة)

5733. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger said, "The believer (who is perfect, like the prophets and the awliya or friends of Allah) is more esteem able in Allah's sight than some of His angels."[1]

COMMENTARY: Some of Allah's angels to which this hadith refers could be the chief angels or any of those common angels who are exclusive in some way or the other. Teebi رحمه الله said that the 'believer' refers to the common group of believers and some of the angels' also are the common group of angel.

Muhyussunnah رحمه الله said, "It is better to say that the common believers are more esteemed than the common angels and the outstanding believers are more esteemed than the outstanding angels." Allah says in the noble Quran:

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اُولٰٓئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

{Surely those who believe and do righteous deeds, those – they are the best of creatures} (98:7)

The ahl us-sunnah wa al-jama'ah deduce from this that man is more excellent than the angels. However, some authorities say that it is not enough to say that man is more excellent then the angels, but one must make it clear in detail so that every one of mankind as a whole is not understood to be superior to the angels and it must be defined clearly who is classed among the masses and who is grouped with the prominent. Thus the chief of prominent among the believers comprise Allah's Messenger and prophet عليهم السلام and among the angels they comprise Mika'il عليه السلام Jibril عليه السلام, Israfil عليه السلام and others. The general body of the believers in clued the perfect delivers like the righteous caliphs, awliya and the ulama.

There is another hadith transmitted through two lines of transmission by Ibn Majah:

المؤمن اعظم حرمة من الكعبة

'The believer deserves to be honoured more than the ka'bah.'

THE DAY OF CREATION

(٥٧٣٤) وَعَنْهُ قَالَ اَخَذَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِيْ فَقَالَ خَلَقَ اللّٰهُ التُّرْبَةَ يَوْمَ السَّبْتِ وَخَلَقَ فِيْهَا الْجِبَالَ يَوْمَ الْاَحَدِ وَخَلَقَ الشَّجَرَ يَوْمَ الْاِثْنَيْنِ وَخَلَقَ الْمَكْرُوْهَ يَوْمَ الثُّلٰثَاءِ وَخَلَقَ النُّوْرَ يَوْمَ الْاَرْبِعَاءِ وَ بَثَّ فِيْهَا الدَّوَابَّ يَوْمَ الْخَمِيْسِ وَخَلَقَ اٰدَمَ بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ فِيْ اٰخِرِ الْخَلْقِ وَ اٰخِرِ سَاعَةٍ مِّنَ النَّهَارِ فِيْمَا بَيْنَ الْعَصْرِ اِلَى اللَّيْلِ۔ (رواه مسلم)

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[1] Ibn Majah # 3947.

5734. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم took him by the hand and said, "Allah created the soil (meaning the earth) on Saturday. And He created in it the mountains on Sunday. And, He created the trees on Monday. And, He created its disliked things on Tuesday. And, He created the nur (Or light) on Wednesday. And, He spread the beasts in it on Thursday. And, He created Aadam علیہ السلام after on Friday as the last of the creation and he last hour of the day (which was) between asr and the right."[1]

(Asr is the afternoon and also the salah at this time.)

COMMENTARY: The Arabic words (یوم السبت) mean 'Saturday' and refer to the very last portion of this day when the day ends. In Arabic it is (عشیة الاحد), the inception of the night before Sunday. In this sense, it is a part of Sunday. (According to the lunar calendar, night precedes day so it is Sunday but according too the solar calendar, it is the might of Saturday. In this may, 'tonight' courses confusion).

Therefore this tradition conforms to the verse of the Quran:

وَلَقَدْ خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ

[Indeed, we created the heaven and the earth and all between them in six day.] (30:38)

As for creating nur on Wednesday, this is how it is in Muslim and the correct versions of Mishkah with (ر). but in the version of Mishkah, it is with (ن) the word being (النون) instead of (النور) meaning fish instead of light. So, perhaps, both these things were created on Wednesday. Friday was the day when all things were finally created and assembled on earthy. Hence, the day is called (جمعہ) (jumuah) from {(جمع) - to assemble}. The last portion of it saw the completion of the creation with Aadam علیہ السلام being created. This is why the last portion of this day (from asr or afternoon till commencement of the night) is blessed and prayers are answered at this time. The ulama hold that at these final moments of Friday, Allah grants prayers.

ABOUT THE EARTH & HEAVENS

(٥٧٣٥) وَعَنْهُ قَالَ بَيْنَمَا نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ وَاَصْحَابُهُ اِذْ اَتٰى عَلَيْهِمْ سَحَابٌ فَقَالَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ تَدْرُوْنَ مَاهٰذَا قَالُوا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ هٰذِهِ الْعَنَانُ هٰذِهِ رَوَايَا الْاَرْضِ يَسُوْقُهَا اللّٰهُ اِلٰى قَوْمٍ لَا يَشْكُرُوْنَهٗ وَلَا يَدْعُوْنَهٗ ثُمَّ قَالَ هَلْ تَدْرُوْنَ مَافَوْقَكُمْ قَالُوْ اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ فَاِنَّهَا الرَّقِيْعُ سَقْفٌ مَحْفُوْظٌ وَ مَكْفُوْفٌ ثُمَّ قَالَ هَلْ تَدْرُوْنَ مَابَيْنَكُمْ وَ بَيْنَهَا قَالُوا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ بَيْنَكُمْ وَبَيْنَهَا خَمْسُمِائَةِ عَامٍ ثُمَّ قَالَ هَلْ تَدْرُوْنَ مَافَوْقَ ذٰلِكَ قَالُوا اللّٰهُ وَرَسُوْلَهٗ اَعْلَمُ قَالَ سَمَآءَانِ بُعْدُ مَا بَيْنَهُمَا خَمْسُمِائَةِ سَنَةٍ ثُمَّ قَالَ كَذٰلِكَ حَتّٰى عَدَّ سَبْعَ سَمٰوٰتٍ مَابَيْنَ كُلِّ سَمَائَيْنِ مَابَيْنَ السَّمَآءِ وَالْاَرْضِ ثُمَّ قَالَ هَلْ تَدْرُوْنَ مَافَوْقَ ذٰلِكَ قَالُوا اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ اِنَّ فَوْقَ ذٰلِكَ الْعَرْشُ وَبَيْنَهٗ وَبَيْنَ السَّمَآءِ بُعْدُ مَا بَيْنَ السَّمَائَيْنِ ثُمَّ قَالَ هَلْ تَدْرُوْنَ مَا الَّذِيْ تَحْتَكُمْ قَالُوا اللّٰهُ وَرَسُوْلُهٗ

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[1] Muslim # 27. 2789.

اَعْلَمُ قَالَ اِنَّهَا الْاَرْضُ ثُمَّ قَالَ هَلْ تَدْرُوْنَ مَا تَحْتَ ذٰلِكَ قَالُوْا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ اِنَّ تَحْتَهَا اَرْضًا اُخْرٰى بَيْنَهُمَا مَسِيْرَةُ خَمْسِمِائَةِ سَنَةٍ حَتّٰى عَدَّ سَبْعَ اَرَضِيْنَ بَيْنَ كُلِّ اَرْضَيْنِ مَسِيْرَةُ خَمْسِمِائَةِ سَنَةٍ ثُمَّ قَالَ وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ لَوْ اَنَّكُمْ دَلَّيْتُمْ بِحَبْلٍ اِلَى الْاَرْضِ السُّفْلٰى لَهَبَطَ عَلَى اللّٰهِ ثُمَّ قَرَأَ هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ التِّرْمِذِيُّ قِرَاءَةُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْاٰيَةَ تَدُلُّ عَلٰى اَنَّهٗ اَرَادَ لَهَبَطَ عَلٰى عِلْمِ اللّٰهِ وَقُدْرَتِهٖ وَسُلْطَانِهٖ وَعِلْمُ اللّٰهِ وَقُدْرَتُهٗ وَسُلْطَانُهٗ فِيْ كُلِّ مَكَانٍ وَهُوَ عَلَى الْعَرْشِ كَمَا وَصَفَ نَفْسَهٗ فِيْ كِتَابِهٖ۔

5735. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Prophet صلی اللہ علیہ وسلم and his sahabah رضی اللہ عنہم were seated once when clouds appeared overhead. Allah's Prophet صلی اللہ علیہ وسلم asked (them), "Do you know what these are?" They submitted, "Allah and His Messenger know* better." He said, "These are anan (clours), they are the carriers of water of the earth. Allah directs them to the people who neither thank Him nor pray to Him." Then, he asked, "do you know what is above you?" They submitted," Allah and His Messenger know better." He said, "It is (the heaven called) taqi that is an elevated protected ceiling and a sea (without support) that will not fall" The, he asked, "do you know how much distance separates you and the heaven?" they submitted, "Allah and His Messenger now better." He said "Between you and it is a distance of five hundred y ears." Then he asked, "Do l you know that lies above it?" They submitted, "Allah and His Messenger know better." He said, "there are two heaven separated by a distance of five hundred years." Then, he spoke in this manner till he counted seven heavens, saying that the distance between every two heavens being like the distance between the heaven and earth. Then, he asked. "Do you know what is above that?" They submitted, "Allah and His Messenger know better. He said, "Indeed, above that is the Throne. The distance between it and the (last or seventh) heaven is a distance like that between every two heavens." The, he asked, "Do you know* what lies below you?" they submitted, "Allah and His Messenger know better." He said, "It is he earth. "then, he asked, "Do you know what is under it?" They submitted, "Allah and His Messenger know better." He said, "There is under is another earth, a distance of five hundred years separating them." He continued till he had counted seven earth, every two of them being separated by a distance of five hundred years. Then, he said, "by Him who has the souls of Muhammad in His hand, were you to throw down a rope to the lowest earth, it would come down to Allah." Then, he recited.

هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ

[He is the first and the Last, and the Manifest and the Hidden. And He know all things.][1] (53:3)

Tirmdhi says that some scholars say that 'the rope would come down to Allah' means 'It would reach His knowledge, His power and His sovereignty. They are omnipresent, but His is on the Throne just as He describes Himself in His Book.'[1]

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[1] Tirmidhi # 3298 (3309), Musnad 206.

COMMENTARY: The clouds and described as carriers of water with the word (روايا) which is the plural of (راوية): meaning 'the camel hat is employed to draw water." The clouds too pour down water to irrigate the land.

In spite of that, the people who benefit from rain do not express gratitude to Allah. Rather, they ascribe partners to Him and attribute to others the blessings they receive. Also, they do not supplicate Allah but all upon their deities. However, Allah continues to be merciful to them. He lets them have what they need and keeps them safe.

Raqi (رقيع) is the name given to the first heaven. Some scholars say, however, that every heaven is called raqi.

Allah has created the heaven is such a way that there is no likelihood of it falling down or being damaged in any way whatever. It is suspended in vacuum like a wave of water. There is no pillar or any support holding it is place.

All the earths are as for away from each other as are the heavens away from each other. Those who say that the earths are joined to each other and there is not any noticeable distance between them rely on the use of the singular tense of earth in the Quran though the plural tense is used for heaven. This is contrary to the hadith. Perhaps the Quran uses the singular tense for earth because those who live on it are concerned only with it not with the other earths. But, it is not the same with the heavens. All the creature on this earth benefit from every heaven above them and are so concerned with all heaven above them.

As for the rope coming down to Allah when it is dropped, it is as explained by Tirmidhi. It will come within His knowledge, power and sovereignty, this means that Allah's knowledge. His authority and His domain embrace it, and enforce it. In these words the Prophet made it clear that Allah being on the Throne does not presuppose that His knowledge, power and sovereignty are limited only to the heavens. Rather, the heights of the heavens and the depth of the earth are equally embraced by Him His knowledge. Power and sovereignty extends equally on the surface of the earth and lower down is its depths as it does in the heavens. It is perhaps to bring out this reality that it is said, 'The mi'raj of Sayyiduna Yunus عليه السلام was his being lodged in the belly of a fish just as the mi'raj of the Prophet صلى الله عليه وسلم was accomplished in the heavens."

Tirmidhi has pointed out that the Prophet صلى الله عليه وسلم recited the verse (57:3) to explain the words about the rope reaching down to Allah. The words (بكل شيء عليم) describe His knowledge being all-comprehensive. The words (هو الاول والآخر) say that He is All-powerful. He is the First in whose hand is everything. Whatever exists comes into existence from nothing by His power. And, He is the Last. All creation will perish but He will remain and continue to exist.

The next words (والظاهر والباطن) and the Manifest and the Hidden speak of His authority. He is so very manifest that everything is under His domination and authority. No one can dictate to Him so the subject all things as He likes. And He is invisible to all creation from their sight and perception, yet He is the Hope and support of all of them. He is Aware of their unseen condition. No one's secret is concealed from Him.

His glory is on the Throne just as He describes Himself in His Book. This refers to the verse:

اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى

{The compassionate who as positioned Himself on the throne (of power and glory} (20:5)

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[1] Tirmidhi (observation after ahadith) # 3298 (3309)

This verse would not cause anyone to doubt that Allah is positioned at any one place. Th verse really means that His knowledge, power and authority are manifest.[1]

HEIGHT OF SAYYIDUNA AADAM عليه السلام

(٥٧٣٦) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ طُوْلُ اٰدَمَ سِتِّيْنَ ذِرَاعًا سَبْعَ اَذْرُعٍ عَرْضًا۔

5736. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah Messenger صلی الله علیه وسلم said, "Aadam's height was sixty cubits and he was seven cubits broad."[2]

COMMENTARY: The Arabic word is (ذراع). It is an arm's length, from elbow to the wr This word is also used for a yard. As for the arm, it refers to the arm of the people aroun a normal arm as we know.

THE NUMBER IS PROPHET عليه السلام

(٥٧٣٧) وَعَنْ اَبِيْ ذَرٍّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَيُّ الْاَنْبِيَاءِ كَانَ اَوَّلَ قَالَ اٰدَمُ قُلْتُ يَا رَسُوْلَ اللّٰهِ وَنَبِيٌّ كَانَ قَالَ نَعَمْ نَبِيٌّ مُكَلَّمٌ قُلْتُ يَا رَسُوْلَ اللّٰهِ كَمِ الْمُرْسَلُوْنَ قَالَ ثَلٰثُمِائَةٍ وَبِضْعَةَ عَشَرَ جَمًّا غَفِيْرًا وَفِيْ رِوَايَةٍ عَنْ اَبِيْ اُمَامَةَ قَالَ اَبُوْذَرٍّ قُلْتُ يَا رَسُوْلَ اللّٰهِ كَمْ وَفَاءُ عِدَّةِ الْاَنْبِيَاءِ قَالَ مِائَةُ اَلْفٍ وَاَرْبَعَةٌ وَعِشْرُوْنَ اَلْفًا الرُّسُلُ مِنْ ذٰلِكَ ثَلٰثُمِائَةٍ وَخَمْسَةَ عَشَرَ جَمًّا غَفِيْرًا۔

5737. Sayyiduna Abu Dharr رضی الله عنه narrated, "I asked, O Messenger of Allah, who was the first of the Prophet عليه السلام? He said, 'Aadam عليه السلام, I asked, 'O Messenger of Allah, and was he a Prophet?' He said, 'Yes! A prophet with whom Allah spoke.' I asked, 'O Messenger of Allah, how many Messenger were there (among them)? He said, 'Three hundred and en plus a large number."

According to another version by Sayyiduna Abu Umamah رحمه الله (a tabi'i) Sayyiduna Abu Dharr رضی الله عنه narrated that he asked, "O Messenger of Allah, what is the complete number of prophet (inclusive of Messengers among them)?" He said, "One hundred and twenty four thousand of whom three hundred and fifteen were Messenger, is a large number."[3]

COMMENTARY: Prophet Aadam عليه السلام was not merely the father of mankind and the guide but he also was their prophet and Messenger. There is no doubt that he was a Proph He also brought Allah's messages for the human beings through revelation from Allah. The very messages from his scriptures and his Shari'ah. In this sense, he was not only a proph but he also was a Messenger, for he received both the scriptures and a Shari'ah.

The difference between a rasul (Messenger) and a nabi (Prophet) is that the former is prophet who has been granted a new Shari'ah and Book the responsibility to convey is Allah's creatures. The latter is every prophet whether he has been given a new Shari'ah ar Book or not and he follow the preceding Shari'ah and Book, and he may or may not hav been made responsible to convey the message.

As for the number of Prophets عليهم السلام this hadith says that they were one hundred ar

[1] Ma'ariful Quran, v6 p79. (English Translation) Mufti Muhammad Shafi. Maktaba Darul uloom.
[2] Musnad ahmad 2-535.
[3] Musnad Ahmad 5-178.

twenty four thousand but another puts the figure at two hundred and twenty four thousand. The ulama say that this issue should not be probed deeply and no definite number should be suggested. We must believe that only Allah knows the exact number and we must believe in all His Prophet and Messengers. In this way, none of them will be left out and no one who is not a prophet will be included as one.

HEARING IS NOT THE SAME AS SEEING

(٥٧٣٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ إِنَّ اللّٰهَ تَعَالٰى اَخْبَرَ مُوْسٰى بِمَا صَنَعَ قَوْمُهُ فِي الْعِجْلِ فَلَمْ يُلْقِ الْاَلْوَاحَ فَلَمَّا عَايَنَ مَا صَنَعُوْا اَلْقَى الْاَلْوَاحَ فَانْكَسَرَتْ رَوَى الْاَحَادِيْثَ الثَّلٰثَةَ اَحْمَدُ۔

5738. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Hearing of something is not the same as seeing with the eyes indeed, Allah, the exalted, informed Musa علیہ السلام of what his people had done regarding the (worship of the) calf but he did not cast down the tablets yet when he saw (with his eyes when he came to them) what they had begun to do, he threw down the tablets and they broke."[1]

COMMENTARY: It is an appropriate adage that seeing is believing. A person is not as much impressed or hurt on hearing a news as he is on seeing it. The example cited by the Prophet صلی اللہ علیہ وسلم of Prophet Musa علیہ السلام is worthwhile. When he went to Mount Tur to converse with Allah and to receive from Him the Divine law (the Torah) for the Banu Isra'il, his people on the lower level in the wadi Seena followed the wicked man Samiri who led them to worship the calf.

Allah informed Prophet Musa علیہ السلام about it. He was grieved and angry on hearing of it, but when he returned to his people and saw them involved in worship of the calf, his anger knew no bounds. In his rage he hurled down the tablets on which the Tarah was inscribed. They broke into places. He meant to say that the Divine Command can benefit only those who believe, so there was no use retaining the tablets for the disbelievers.

However, that did not mean that the commands were repealed. Rather, they stood as they were and the Torah was retained.

[1] Musnad Ahmad 1-271.

CHAPTER – XVIII[1]

THE EXCELLENT QUALITIES OF THE CHIEF OF THE MESSENGER صلى الله عليه وسلم

بَابُ سَيِّدِ الْمُرْسَلِيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

The Prophet's صلى الله عليه وسلم merits and excellences are uncountable. NO tongue or pen can enumerate all his virtues and good qualities. However, the compiler of the Mishkah has put together ahadith about some of his excellences in this chapter.

All the ulama say unanimously that the Prophet صلى الله عليه وسلم is the chief of all the children of Prophet عليه السلام Aadam and the most excellent of all the prophets عليهم السلام. Prophet Ibrahim عليه السلام is the next most excellent of all the Prophets عليهم السلام and, after him, Prophet Musa عليه السلام. But, nothing is knows from the ulama clearly about who is the one after him. But, some of them name Prophet Easa عليه السلام, followed by Prophet Nuh عليه السلام. The ulama say that these five Prophet عليه السلام are the most resolute of all the Prophets. They have been steadfast, patient and resolute in the path of truth.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S صلى الله عليه وسلم EXCELLENT LINEAGE

(٥٧٣٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بُعِثْتُ مِنْ خَيْرِ قُرُوْنِ بَنِيْ اٰدَمَ قَرْنًا فَقَرْنًا حَتّٰى كُنْتُ مِنَ الْقَرْنِ الَّذِيْ كُنْتُ مِنْهُ (رواه البخاری)

5739. Sayyiduna Abu Hurayrah صلى الله عليه وسلم narrated that Allah's Messenger صلى الله عليه وسلم said, "I have been sent through the best of generations of the descendants of Aadam عليه السلام, generation after generation till I was brought into existence in the present generation."[2]

COMMENTARY: The best of generations were his forefathers, They were the best people of their times. Examples are prophet Isma'il and his children. After him, was Kinanah and his children. Then Hashim and his children. His forefathers traced upto Prophet aadam عليه السلام were all noble men of their times. They were honourable, glorious and excellent.

MORE ON IT

(٥٧٤٠) وَعَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللّٰهَ اصْطَفٰى كِنَانَةَ مِنْ وُلْدِ اِسْمٰعِيْلَ وَاصْطَفٰى قُرَيْشًا مِنْ كِنَانَةَ وَاصْطَفٰى مِنْ قُرَيْشٍ بَنِيْ هَاشِمٍ وَاصْطَفَانِيْ مِنْ بَنِيْ هَاشِمٍ۔ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لِلتِّرْمِذِيِّ اِنَّ اللّٰهَ اصْطَفٰى مِنْ وُلْدِ اِبْرَاهِيْمَ اِسْمٰعِيْلَ وَاصْطَفٰى مِنْ وُلْدِ اِسْمٰعِيْلَ بَنِيْ كِنَانَةَ۔

5740.Sayyiduna Wathilah ibn Asqa رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Indeed, Allah chase kinanah from the offspring of Isma'il عليه السلام

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[1] The Arabic Book has before this hadith (كتاب الفضائل والشمائل) [Book of excellences and characteristics] in parenthesis.

[2] Bukhari # 3557, Musnad Ahmad 2-383.

ınd He chose Quraysh from Kinanah and from the Quruysh He chose the Banu Hashim. He then chose me from the Banu Hashim."[1]

According to another version (in Tirmidhi): "Surely, Allah chose from the children of Ibrahim عليه السلام, Isma'il عليه السلام and He chose from the children of Ismai'l, Banu Kinanah."[2]

MMENTARY: The Prophet صلى الله عليه وسلم was on offspring of Sayyiduna Isma'il عليه السلام. The ı of Sayyiduna Isma'il عليه السلام, Qaydhar had a son Adnan. The offspring of Adnan nprise all the noted tribes of Banu Ismail. This is why the Arabs Musta'ribah Banu Ismail called Adnani or children of Adnan.

nan had a son Ma'add who had a son Nizar. He had four sons who are well-known, two them Rabi'ah and Mudar were more prominent. They were the ancestors of the large es of the Arab peninsula.

ıdar's children included lower down the tree kinanah. His children comprised the most ll-known tribe among the tribes of Mudar Kinanah had a son Nadar who had Maalik o had Fihr whose title was Quraysh. His children had many tribes all of whom were led Quraysh. They were diversified in groups and various regions. They were neither ified not under a proper administration.

en, Qusayy ibn Kilab came into light. He took great pains to organize all the Quraysh es, He brought them together and created in them a sense of awakening. The result was ıt the Quraysh dominated not only Makkah but also all of the Hijaz. This is why some ople suggest that Quraysh was the title of Qusayy ibn KIlab because the word Quraysh ر) is derived from (قرش) which means to assemble, to gather together and to organize.

ıwever, it is better known that Qurysh is a sea animal that is very strong and powerful. ı Abbas also reported that the Quraysh are so-called because Qurysh (Qarsh (قرش) is a y dangerous fish that swallows all other fish. No other fish can hurt it. The Qamoos also es this reason why the Qurysh are so-called.

ıen Islam come into focus the most known, honoured and dominant branch of the ıraysh was Banu Hashim. The Prophet صلى الله عليه وسلم was born among them. His genealogy raced in this manner:

> Muhammad صلى الله عليه وسلم ibn Abdullah ibn Abdul Muttalib ibn Hashim ibn Abd Munaf ibn Qusayy ibn Kilab ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghalib ibn Fihr ibn Malik ibn Nadr ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Mudar ibn Nizar ibn Ma'add ibn Adnan.

e generously table hereafter is not reliably reported.

is detailed reproduction makes the hadith very clear. Allah caused Banu Kinanah to be most distinguished of the descendants of Prophet Isma'il عليه السلام. Then He caused the ıraysh to be the most powerful of he Banu Kinanah. Of the Quraysh, Allah caused Banu ıshim be the Most prominent and He made Prophet Muhammad صلى الله عليه وسلم to be the ost excellent of the Banu Hashim.

erefore, the Prophet صلى الله عليه وسلم is the cream of all the distinguished and great men of his scent.

Iuslim # 1-2278.

irmidhi # 3605, Musnad Ahmad 3-107.

PROPHET صلى الله عليه وسلم WILL BE THE CHIEF ON THE DAY OF RESURRECTION

(٥٧٤١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا سَيِّدُ وَلَدِ اٰدَمَ يَوْمَ الْقِيٰمَةِ وَ اَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ وَ اَوَّلُ شَافِعٍ وَّاَوَّلُ مُشَفَّعٍ۔ (رواه مسلم)

5741. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I shall be the chief of the descendants of Aadam on the day of resurrection. (I shall be) the first for whom the grave will be split open. (I shall be) the first to intercede and the first whose intercession will be approved.[1]

COMMENTARY: On the day of resurrection, the Prophet صلى الله عليه وسلم will be the epitome of all human perfectness and greatness. No one else will have a higher rank and no one else will be worthy of leadership. He is the chief of all men in both the worlds. This hadith speaks specifically of the day of resurrection because on this day, no one will demur and no one will challenge him, while in this world the disbelievers and the hypocrites opposed him during his lifetime and continue to oppose his teachings even after his death.

This hadith confirms, if one read between the lines, that he is more excellent than the angels too. Previously we have commented on the hadith about not giving excellence to one Prophet over another and not giving him excellence over prophet Musa عليه السلام and Prophet Yunus عليه السلام. (see hadith 5708, 5709, 5710)

UMMAH OF MUHAMMAD صلى الله عليه وسلم WILL BE THE LARGEST OF ALL UMMAHS

(٥٧٤٢) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا اَكْثَرُ الْاَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيٰمَةِ وَاَنَا اَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ۔ (رواه مسلم)

5742. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I will be the Prophet among all Prophets who will have the greatest number of followers on the day or resurrection. And, I will be the first (of them) to knock at the gate of paradise."[2]

COMMENTARY: The large number of the Prophet صلى الله عليه وسلم ummah has been mentioned in a previous hadith too. His ummah in paradise will be two third of all dwellers of paradise.

This means that if anyone has a large number of followers then that is a sign of his greatness. This is why Imam Abu Hanifah رحمه الله is regarded as of a higher rank. His school of thought has more followers than any other. And likewise, among the reciters of the Quran, Imam Aasim رحمه الله has a higher rank. There are more people observing his recital in the science of tajweed.

DOOR OF PARADISE WILL BE OPENED FIRST FOR THE PROPHET عليه السلام

(٥٧٤٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اٰتِيْ بَابَ الْجَنَّةِ يَوْمَ الْقِيٰمَةِ فَاَسْتَفْتِحُ فَيَقُوْلُ الْخَازِنُ مَنْ اَنْتَ فَاَقُوْلُ مُحَمَّدٌ فَيَقُوْلُ بِكَ اُمِرْتُ اَنْ لَّا اَفْتَحَ لِاَحَدٍ قَبْلَكَ۔ (رواه مسلم)

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[1] Muslim # 3-2278.

[2] Muslim # 196-331.

5743.Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, I shall come to the gate of paradise and seek to get it opened. The keeper will ask, "who are you? I shall say, 'Muhammad !' He will say, 'I have been commanded (to open it) for you but not for anyone before you."[1]

FIRST TO INTERCEDE

(٥٧٤٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا اَوَّلُ شَفِيْعٍ فِي الْجَنَّةِ لَمْ يُصَدَّقْ نَبِيٌّ مِنَ الْاَنْبِيَاءِ مَاصُدِّقْتُ وَاِنَّ مِنَ الْاَنْبِيَاءِ نَبِيًّا مَاصَدَّقَهُ مِنْ اُمَّتِهٖ اِلَّا رَجُلٌ وَاحِدٌ۔ (رواه مسلم)

5744. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I shall be the first to intercede in paradise (for my ummah to get them to be admitted and to get their ranks raised). No Prophet has received as much confirmation as I have received. And, indeed, among the prophet, there was a Prophet in whom no one of his ummah but one man believed."[2]

THE SEAL OF THE PROPHETS علیهم السلام

(٥٧٤٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلِيْ وَمَثَلُ الْاَنْبِيَاءِ كَمَثَلِ قَصْرٍ اُحْسِنَ بُنْيَانُهٗ تُرِكَ مِنْهُ مَوْضِعُ لَبِنَةٍ فَطَافَ بِهِ النُّظَّارُ يَتَعَجَّبُوْنَ مِنْ حُسْنِ بُنْيَانِهٖ اِلَّا مَوْضِعَ تِلْكَ اللَّبِنَةِ فَكُنْتُ اَنَا سَدَدْتُّ مَوْضِعَ اللَّبِنَةِ خُتِمَ بِيَ الْبُنْيَانُ وَخُتِمَ بِيَ الرُّسُلُ وَفِيْ رِوَايَةٍ فَاَنَا اللَّبِنَةُ وَاَنَا خَاتِمُ النَّبِيِّيْنَ۔

(متفق علیه)

5745. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "My example when compared to the Prophet is like a castle that is constructed beautifully, rearing out space of one brick. Those who looked and went round it were delighted with its beautiful construction except for the unfilled space of that brick. I was the one who has filled up that space of the brick. I was the one who has filled up that space of the brick. With me, the construction (of the castle) is complete and with me the Messengers are compete."

According to another version: "So, I am the brick and I am the seal of the Prophets"[3]

COMMENTARY: This hadith is a perfect evidence that the series of Prophets علیهم السلام that Allah has began with Prophet Adam علیه السلام concluded with Prophet Muhammad صلی اللہ علیہ وسلم. After him, neither has any prophet or Messenger come nor will any of them came in future in this world.

The previous Prophets علیهم السلام had prepared the castle of religion and only it had to be perfected which was accomplished by the Prophet صلی اللہ علیہ وسلم. The religion is now perfect and the Shari'ah is complete. There remains no need of any prophet to came.

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[1] Muslim # 197-333.

[2] Muslim # 196-332.

[3] Bukhari # 3535, Muslim # 21. 2286, (Tirmidhi # 369 (3633) narrated by Ubayy ibn Ka'b) رحمه الله.

THE QURAN IS THE GREATEST MIRACLE

(٥٧٤٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنَ الْاَنْبِيَآءِ مِنْ نَبِيٍّ اِلَّا قَدْ اُعْطِيَ مِنَ الْاٰيَاتِ مَا مِثْلُهٗ اٰمَنَ عَلَيْهِ الْبَشَرُ وَاِنَّمَا كَانَ الَّذِيْ اُوْتِيْتُ وَحْيًا اَوْحَى اللّٰهُ اِلَيَّ فَاَرْجُوْ اَنْ اَكُوْنَ اَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيٰمَةِ۔ (متفق عليه)

5746. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "there is no Prophet among the Prophet who has not been given enough of a miracle as you encourage men to believe. And what I have been given is a revelation from Allah (which will remain forever). I hope that (because of that) I will have the largest number of followers on the day of resurrection of all the prophet."[1]

COMMENTARY: Every Prophet علیه السلام whom Allah sent to any people was given by Him miracle to support his claim to prophethood. On seeing something that defied reasoning and was contrary to custom, every intelligent person believed in the Prophet's truth and mission However, the miracle of the Prophet علیه السلام remained as long as he was alive. For instance Prophet Musa علیه السلام was given the miracles of the 'staff' and the 'white hand' (white to the beholders; white without evil – he Quran 7:108, 20:22, 26:33). The magicians of his time who had a field day in that age submitted to him as did many people on seeing his miracles. They were convinced of his prophethood. Then, in the age of Prophet Easa علیه السلام, the science of medicine was a its peak and physicians were noted for their ability to cure, Prophet Easa علیه السلام was given the miracle whereby he revived the dead and cured the lepor and restored the eyesight of the born blind. His miracle outdid the science of medicine. (The Quran 3:49, 5:110 However, neither the miracle of Prophet Musa علیه السلام not that of Prophet Easa علیه السلام remained after their death. The miracles disappeared with them.

In comparison to them, the miracle given to the Prophet صلی الله علیه وسلم in the form of the Quran is of a perpetual nature. In his times, eloquence was at its peak. The Arabs boasted that all other people were dumb before their eloquence. Hence, the Quran was revealed to the Prophet صلی الله علیه وسلم. Its eloquence and fluency amazed the greatest of their eloquent scholars and literacy men. The best of their words were brought to naught before the Quran's eloquence. They could not produce anything matching the Quran even after sitting together and doing their utmost.

Allah has preserved this great miracle till the last day. It has been presenting testimony to the truth of the chief of the Messengers in every age and will continue to do so.

This is why the Prophet صلی الله علیه وسلم declared emphatically that his miracle will subsist till the Last Day and people will continue to believe. Hence, on the day of resurrection, the believers who are convinced of his mission as Prophet and Messenger and of his miracle the Quran, will form a large majority.[2]

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[1] Bukhari # 4981 Muslim # 152-239.

[2] See an Approach to the Quranic Sciences, Mawlana Mufti Muhammad Taqi Usmani, Darul Isha'at Karachi.

IVE CHARACTERISTICS OF THE PROPHET صلى الله عليه وسلم EXCLUSIVE FOR HIM

(٥٧٤٧) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أُعْطِيْتُ خَمْسًا لَمْ يُعْطَهُنَّ اَحَدٌ قَبْلِىْ نُصِرْ بِالرُّعْبِ مَسِيْرَةَ شَهْرٍ وَجُعِلَتْ لِىَ الْاَرْضُ مَسْجِدًا وَطَهُوْرًا فَاَيُّمَا رَجُلٍ مِنْ اُمَّتِىْ اَدْرَكَتْهُ الصَّلٰوةُ فَلْيُصَلِّ اُحِلَّتْ لِىَ الْمَغَانِمُ وَلَمْ تَحِلَّ لِاَحَدٍ قَبْلِىْ وَاُعْطِيْتُ الشَّفَاعَةَ وَكَانَ النَّبِىُّ يُبْعَثُ اِلٰى قَوْمِهٖ خَاصَّةً وَبُعِثْ اِلَى النَّاسِ عَامَّةً۔ (متفق عليه)

17. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger (E0 said, "I have been ven five (such) things that none (of the Prophet or Messengers) before me has en given. (They are:)

1. **I have been helped by fear (that is instilled in the hearts of the enemies) as for away as a month's journey.**
2. **The entire earth has been made for me a mosque (so a place of offering the salah) and a means of obtaining purity. Thus any man of my ummah of salah comes. (If he does not find water, he may make tayamum which is dry ablution).**
3. **The booty (of war) has been made lawful to me but was not made lawful to anyone before me.**
4. **I have been given the right to intercede (which is a mighty intercession generally). And,**
5. **The Prophets were sent to their own ummahs (people) particularly, but I have been sent to all mankind (everyone on earth)."[1]**

MENTARY: the Prophet صلى الله عليه وسلم said that Allah has given him help and victory in a way that his enemies are overawed even when they are as for away as one month to l. They flee merely on hearing of him.

second characteristic is that previously it was not proper to offer salah and worship ever one licked. The earlier people could engage in worship at only the specified s. But, for the Prophet's صلى الله عليه وسلم ummah all the earth is a place of worship except s, bathroom, graveyards and such places as are known to be impure.

e some way, the previous umahs could obtain purity only by using water. However, Prophet's صلى الله عليه وسلم ummah is permitted to use pure dust or soil to make tayammum if r is not available or cannot be used for a reason valid in Shari'ah.

Prophet's صلى الله عليه وسلم ummah is allowed to take the spoils. As for the previous ummahs, if poils were anything other than animals, they were heaped at one place till a fire descended heaven and devoured all that and returned. If here were livestock and animal in the s, they would go to only those people who had snatched them from he enemy and took ession of them. Their prophet and Messenger would get nothing of them.

ever, prophet Muhammad صلى الله عليه وسلم is allowed both the Khums (which is one-fifth of poils) and the safi. The safi is he choicest thing in the spoils which the Prophet صلى الله عليه ook for himself. Examples of Safi include a sword and such other things.

Prophet صلى الله عليه وسلم will be honoured as the chief intercessor on the day of resurrection.

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[1] khari # 335, Muslim # 3. 521.

He will be offered all opportunities and places of intercession. We have spoken on this in detail in the chapter on intercession (from hadith # 5511 to 5611).

The Prophet صلى الله عليه وسلم has been sent to all people everywhere and to every era. He has been sent not to mankind alone but also to the jinns. He conveyed Allah's message not only to mankind but also guided the jinns. This is why he is called (رسول الثقلين) resul uth thaqalayn[1] (Messenger to the two dependants). Perhaps his mission to the jinns was not disclosed till after this hadith was narrated.

(٥٧٤٨) وَعَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فُضِّلْتُ عَلَى الْاَنْبِيَآءِ بِسِتٍّ اُعْطِيْتُ جَوَامِعَ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَاُحِلَّتْ لِىَ الْغَنَائِمُ وَجُعِلَتْ لِىَ الْاَرْضُ مَسْجِدًا وَطَهُوْرًا وَاُرْسِلْتُ اِلَى الْخَلْقِ كَافَّةً وَخُتِمَ بِىَ النَّبِيُّوْنَ۔ (رواه مسلم)

5748. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم narrated that Allah's Messenger صلى الله عليه وسلم said, "I have been bestowed excellence over the Prophets in six ways: I am given such words as are brief but comprehensive in meaning. I am helped by fear (cast in the hearts of the enemies). Spoils are made lawful to me. The earth (all of it) is made for me a mosque (where my ummah may worship) and a means of obtaining purity. I am sent to all mankind (as their prophet). And, with me the series of Prophet culminate s."[2]

COMMENTARY: Being given brief but comprehensive words is to be bestowed the ability to convey commands of religion and guidance and other messages on worldly and religious affairs in a compact and complete manner. The saying of the Prophet صلى الله عليه وسلم include a very large number of (Arabic) succinct messages in few words. By way of example, we present some of them:

(1) (انما الاعمال بالنيات) Surely, deeds will be judged by intentions.

(2) (ومن حسن المرء تركه مالا يعنيه) The beauty of anyone's Islam lies in abandoning what is of an concern to him.

(3) (الدين النصيحة دين) religion is wishing well for others.

(4) (العدة دين وعده) Promise is like religion.

(5) (المستشار مؤتمن) He who is consulted is a trustee.

Some of the scholars have compiled such ahadith diligently and with great effort.

Some exponents say that (جوامع الكلم) brief comprehensive words mean the noble Quran. In brief sentences much is conveyed. However, the first explanation is more correct, become the same message is given in another hadith (اختصر لى الكلام) and it means: "brief words have been chosen for me." Thus (جوامع الكلم) refers to the prophet صلى الله عليه وسلم sayings.

After the Prophet's death, revelation has ceased to come down. There will be no other prophet or Messenger, for the religion is now perfected. Before the Last Day. Prophet Easa عليه السلام will descend to strengthen and spread this religion.

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[1] The words thagalayn in 'dependants' (Nadvis vocabulary the Quran), 'two heavy species (Ma'riful Quran), 'both world (Yusuf Ali), 'you two (chawla), 'two classes (Daryabaddi)

[2] Muslim # 5-523.

KEYS TO TREASURES

(٥٧٤٩) وَعَنْهُ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بُعِثْتُ بِجَوَامِعِ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَبَيْنَا أَنَا نَائِمٌ رَأَيْتُنِيْ أُتِيْتُ بِمَفَاتِيْحِ خَزَائِنِ الْأَرْضِ فَوُضِعَتْ فِيْ يَدِيْ۔ مُتَّفَقٌ عَلَيْهِ۔

5749. Sayyiduna Abu Hrayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I have been sent with words that the brief but thorough. And, I have been helped by fear (instilled in the hearts of enemies). And, while I was asleep, I saw that keys of the treasures of he earth were brought to me and they were put in my hand."[1]

COMMENTARY: The final portion of the hadith means that Allah gave the Prophet صلی اللہ علیہ وسلم flad tidings through his dream that He has made it easy for him and his ummah to conquer vast territories and get their t reassures. The treasures and the minerals in mines including gold, silver and other previous metals.

GRANT FOR THE PROPHET'S UMMAH

(٥٧٥٠) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ زَوَى لِيَ الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَإِنَّ أُمَّتِيْ سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِيْ مِنْهَا وَأُعْطِيْتُ الْكَنْزَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ وَإِنِّيْ سَأَلْتُ رَبِّيْ لِأُمَّتِيْ أَنْ لَا يُهْلِكَهَا بِسَنَةٍ عَامَّةٍ وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوٰى أَنْفُسِهِمْ فَيَسْتَبِيْحَ بَيْضَتَهُمْ وَإِنَّ رَبِّيْ قَالَ يَا مُحَمَّدُ إِنِّيْ قَضَيْتُ قَضَاءً فَإِنَّهُ لَا يُرَدُّ وَإِنِّيْ أَعْطَيْتُكَ لِأُمَّتِكَ أَنْ لَا أُهْلِكَهُمْ بِسَنَةٍ عَامَّةٍ وَأَنْ لَّا أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوٰى أَنْفُسِهِمْ فَيَسْتَبِيْحَ بَيْضَتَهُمْ وَلَوِ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا حَتّٰى يَكُوْنَ بَعْضُهُمْ يُهْلِكُ بَعْضًا وَيَسْبِيْ بَعْضُهُمْ بَعْضًا۔ (رواه مسلم)

5750.Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah brought together the earth for me (like within a palm). Then I saw it from east to west. So, I an say with certainty that my ummah with get dominance over the territories that were brought together for me. I am given the two treasures: the red and the write (meaning, gold and silver). I prayed to my Lord for my ummah that He should not destroy them by a general famine, and that He should not let an enemy, other than their own people, subjugate them and uproot them. And, indeed my Lord said, 'O Muhammad when I decree something, it is not revoked. And, I have given you for your ummah (an assurance) that I shall not destroy them by a general famine and shall not let an enemy, other than their own people, subjugate them and uproot them even though all their enemies (throughout the world) wore to write against them from different regions of the world, unless some of them destroy some others and take each other as captives."[2]

COMMENTARY: The red and the white refer to gold and silver. The kingdoms of Chosroes and Caesar (of Persia and Byzantine, respectively) are meant, This came true and the Muslims conquered both these territories.

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[1] Bukhari # 2977, Muslim # 1. 522.

[2] Muslim # 19-2889.

Allah has preserved all Muslims from two things forever,

(i) All Muslims as a whole will never face famine to the extent that they perish.

(ii) All Muslims as a whole will never be wiped out by non-Muslim enemies.

However, if Muslims destroy themselves by in-fighting and killing and disgracing each other, that will be a different thing. Their common enemy might then take advantage of the situation.

THE UNANSWERED PRAYER FOR THE UMMAH

(٥٧٥١) وَعَنْ سَعْدٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ دَخَلَ فَرَكَعَ فِيْهِ رَكْعَتَيْنِ وَصَلَّيْنَا مَعَهُ وَدَعَا رَبَّهُ طَوِيْلًا ثُمَّ انْصَرَفَ فَقَالَ سَأَلْتُ رَبِّيْ ثَلَاثًا فَأَعْطَانِيْ ثِنْتَيْنِ وَمَنَعَنِيْ وَاحِدَةً سَأَلْتُ رَبِّيْ أَنْ لَّا يُهْلِكَ أُمَّتِيْ بِالسَّنَةِ فَأَعْطَانِيْهَا وَسَأَلْتُ أَنْ لَّا يُهْلِكَ أُمَّتِيْ بِالْغَرَقِ فَأَعْطَانِيْهَا وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ فَمَنَعَنِيْهَا۔ (رواه مسلم)

5751. Sayyiduna Sa'd رضى الله عنه narrated, "Allah's Messenger صلى الله عليه وسلم passed by the mosque of (a tribe of the ansar), Banu Mu'awiyah. He entered it and offered two raka'at salah in it. We too offered the salah with him. He then made a lengthy supplication to his Lord. Then, he turned around and said, 'I prayed to my Lord for three things and two things. He has given to me but He has refused to give one. I asked my Lord that He should not destroy my ummah by famine. So, He granted me that (my prayer). I asked my Lord that He should not destroy my people by drowning. So He grant ed me that, I asked Him that He should not cause them to fight each other, but He denied me that."[1]

COMMENTARY: It was time for a prescribed salah when the Prophet صلى الله عليه وسلم was nea the mosque of Banu Mu'awiyah. He supplicated Allah for three things, for his umma either during the last sitting posture of the salah or after offering the salutation. Since on of his supplications was not accepted, it follows that even prayers of Prophet عليه السلام ma not be granted some times, (see also hadith # 5754).

THE PROPHET صلى الله عليه وسلم IS MENTIONED IN THE TORAH

(٥٧٥٢،٥٧٥٣) وَعَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ لَقِيْتُ عَبْدَ اللّٰهِ بْنَ عَمْرِو بْنِ الْعَاصِ قُلْتُ أَخْبِرْنِيْ عَنْ صِفَةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي التَّوْرٰةِ قَالَ أَجَلْ وَاللّٰهِ إِنَّهُ لَمَوْصُوْفٌ فِي التَّوْرٰةِ قَالَ بِبَعْضِ صِفَتِهِ فِي الْقُرْاٰنِ يَاۤأَيُّهَا النَّبِيُّ إِنَّاۤ أَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا وَّحِرْزًا لِّلْأُمِّيِّيْنَ أَنْتَ عَبْدِيْ وَرَسُوْلِيْ سَمَّيْتُكَ الْمُتَوَكِّلَ لَيْسَ بِفَظٍّ وَلَا غَلِيْظٍ وَلَا سَخَّابٍ فِي الْأَسْوَاقِ وَلَا يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ وَلٰكِنْ يَعْفُوْ وَيَغْفِرُ وَلَنْ يَّقْبِضَهُ اللّٰهُ حَتّٰى يُقِيْمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ بِأَنْ يَّقُوْلُوْا لَاۤ إِلٰهَ إِلَّا اللّٰهُ وَيَفْتَحُ بِهَاۤ أَعْيُنًا عُمْيًا وَّاٰذَانًا صُمًّا وَّقُلُوْبًا غُلْفًا رَوَاهُ الْبُخَارِيُّ وَكَذَا الدَّارِمِيُّ عَنْ عَطَاءٍ عَنِ ابْنِ سَلَامٍ نَحْوَهُ وَذُكِرَ حَدِيْثُ أَبِيْ هُرَيْرَةَ نَحْنُ الْاٰخِرُوْنَ فِيْ بَابِ الْجُمُعَةِ۔

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[1] Muslim # 21-2890, Musnad Ahmad 1-182.

5752. Sayyiduna Ata ibn Yasar رضی اللہ عنہ (a well-known tabi'i) narrated that he met Sayyiduna Abdullah ibn Amr ibn Aaas رضی اللہ عنہ and requested him, :Inform me of the description of Allah's Messenger as given in the Torah." He said, "Of course, by Allah indeed, he is described in the Torah with some of his description in the Quran. And, he quoted:

يَاَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا

[(O Prophet! Surely, we have sent you as a witness and a bearer of glad tidings and a warner} (33:45) and a protector of the ummis (unlettered). You are My slave and My Messenger. I have named you Al-Mutawakkil (one who trust) is not harsh, rude and vociferous in the markets, one who will not repel evil wit h evil, but will pardon and forgive. And Allah will not take away his soul till He sets right through him the drifting creed till they say: (لا اله الا الله) – 'there is no god but Allah' – and he open thereby blind eyes and deaf ears and incorrigible (neglectful) hearts].[1]

5753. Sayyiduna transmits a similar hadith from Ata رحمہ اللہ on the authority of Ibn Salaam رضی اللہ عنہ.[2]

COMMENTARY: Sayyiduna Abdullah ibn Amr ibn Aas رضی اللہ عنہ was a great scholar, a renowned reciter of the Quran who had committed it to memory and a companion of the Prophet صلی اللہ علیہ وسلم, He was a good scribe. He had a good knowledge of the earlier Divine Books too like the Torah and Injil. The Prophet صلی اللہ علیہ وسلم had permitted him to record his ahadith. So, he wrote down whatever he heard from the Prophet صلی اللہ علیہ وسلم, which is why he, like Sayyiduna Abu Hurayrah رضی اللہ عنہ, has narrated many ahadith. Many of the tab'un (epigones) have narrated ahadith from him.

Since he was qualified, Sayyiduna Ata ibn Yasar رحمہ اللہ asked him about the Prophet صلی اللہ علیہ وسلم description in the Torah and he enlightened him. He began to describe in the words of the Quran then followed with the description as in the Torah about the Prophet's صلی اللہ علیہ وسلم coming. The word ummis (unlettered) refers to the people of Arabia. They are called the ummis because most of them did not know to read and write.

Or, they are called ummi in relation to Um al-Qura (a name of Makkah) where they lived. Furthermore, the Arabs are singled out because the Prophet صلی اللہ علیہ وسلم belonged there and he was sent to the Arabs first to preserve them from the dominance of non-Arabs. He was to arm them, before anyone else sought them, with the weapon of religion, faith and manners. The Prophet صلی اللہ علیہ وسلم presence was a perfect protection for all the people from the devil's temptation and the soul's Mischief. Some scholars say that 'protection' refers to the people of the Prophet's time being safe from Divine punishment and perishing as long as he was among them. It is as the noble Quran says:

وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيْهِمْ

{But Allah was not going to chastise them while you were among them.} (8:33)

The Prophet صلی اللہ علیہ وسلم is described as one who will not make noise in the markets. Markets are mentioned only because people generally forget themselves here and put aside their seriousness. It includes otherwise to any public place.

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[1] Bukhari # 2125, Musnad Ahmad 2. 174

[2] Darimi # 6

كر حَدِيثُ أَبِي هُرَيْرَةَ نَحْنُ الْآخِرُوْنَ فِيْ بَابِ الْجُمُعَةِ

And the hadith of Abu hurayrah رضی الله عنه: "We are the last ones..' is the # 1354, 1355 (i chapter on Friday)

SECTION II الفصل الثاني

THE PROPHET'S صلى الله عليه وسلم THREE SUPPLICATIONS FOR THE MUSLIMS

٥٧) عَنْ خَبَّابِ بْنِ الْأَرَتِّ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلوٰةً فَأَطَالَهَا قَالُوْا يَا رَسُوْلُ

صَلَّيْتَ صَلوٰةً لَمْ تَكُنْ تُصَلِّيْهَا قَالَ أَجَلْ إِنَّهَا صَلوٰةُ رَغْبَةٍ وَرَهْبَةٍ وَإِنِّيْ سَأَلْتُ اللّٰهَ فِيْهَا ثَلٰثًا فَأَعْطَانِي

نِ وَمَنَعَنِيْ وَاحِدَةً سَأَلْتُهُ أَنْ لَّا يُهْلِكَ أُمَّتِيْ بِسَنَةٍ فَأَعْطَانِيْهَا وَسَأَلْتُهُ أَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِّنْ

هِمْ فَأَعْطَانِيْهَا وَسَأَلْتُهُ أَنْ لَّا يُذِيْقَ بَعْضَهُمْ بَأْسَ بَعْضٍ فَمَنَعَنِيْهَا۔ (رواه الترمذی و النسائی)

5754. Sayyiduna Khabbab ibn Arat رحمه الله said, "Allah's Messenger الله عليه وسلم offered a salah with us and made it lengthy. So, some of us asked, 'O Messenge Allah, you have led us in a salah as you have never before offered.' He s "certainly. this was a salah of want and of fear. And, I prayer to Allah in it for th tings. He granted me two but denied me one. I prayed to Him that He should destroy my umah by famine and He grant ed me that (Prayer). And, I prayed to H that He should not let an enemy alien to them subjugate them, and He granted that (prayer). And, I prayed to Him not to let them taste the fear (or tyranny) of e other, but He denied me that (Prayer)."[1] (see also hadith # 5751).

PROTECTED FROM THREE THINGS

٥٠) وَعَنْ أَبِيْ مَالِكٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ عَزَّوَجَلَّ أَجَارَكُمْ مِنْ

ثِ خِلَالٍ أَنْ لَّا يَدْعُوَ عَلَيْكُمْ نَبِيُّكُمْ فَتَهْلِكُوْا جَمِيْعًا وَأَنْ لَّا يَظْهَرَ أَهْلُ الْبَاطِلِ عَلٰى أَهْلِ الْحَقِّ وَ

لَا تَجْتَمِعُوْا عَلٰى ضَلَالَةٍ۔ (رواه ابوداؤد)

5755. Sayyiduna Abu Maalik Ash'ary رضی الله عنه narrated that Allah's Messenger الله عليه وسلم said, "Surely, Allah, Mighty and Glorious, has preserved you from three things

- **that your prophet should not invoke a curse on you asking that all of should, perish,**
- **that followers of falsehood should not dominate those who pursue truth, and**
- **that you must not, all of you unite on the wrong path."[2]**

COMMENTARY: The Prophet's صلى الله عليه وسلم prayer for Muslims is that even if their en outnumber them and are stronger then them, they should not be able wipe then According to Hakim, Sayyiduna Umar رضی الله عنه narrated that the Prophet صلى الله عليه وسلم sai my ummah, some people will always dominate with the Truth till the day of resurrect

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[1] Tirmidhi # 2175 (2182), Nasa'i # 1638, Musnad Ahmad 5-109.

[2] Abu Dawud # 4253.

According to Ibn Majah. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Some people of my ummah will remain faithful to Allah's command always. Their enemy will never be able to cause them harm."

He also prayed for hem that they must not unite on falsehood. This means that all Muslims can never unite on a false belief or ideology. It is possible that some of them might follow un Islamic principles to serve their selfish ands sometimes and they might declare that to be lawful. However all of them or all Muslim leaders will not succumb to on un Islamic principle or belief.

This portion of the hadith is evidence that unanimity as proof. And unanimity means that the mujtahids and distinguished ulama of their time are agree and at one of any command or principle of Shari'ah.

MUSLIMS WILL ALWAYS UNITE AGAINST COMMON ENEMY

(٥٧٥٦) وَعَنْ عَوْفِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَنْ يَجْمَعَ اللّٰهُ عَلٰى هٰذِهِ الْأُمَّةِ سَيْفَيْنِ سَيْفًا مِنْهَا وَسَيْفًا مِنْ عَدُوِّهَا۔ (رواہ ابوداؤد)

5756. Sayyiduna Awf ibn Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah will not let two swords to join together against this ummah, a sword of their own and a sword of their enemy."[1]

COMMENTARY: Muslims will never be eliminated. If will never happen that they are faced with in-fighting and mutual discord and at the same time they have to cope with a common enemy who attacks them.

Turpushti رحمہ اللہ has interpreted the hadith to mean that whenever Muslims begin to fight each other. Allah will cause an enemy to subdue them and his tyranny will bring the Muslims back to their inherent unity. They will cease to fight each other and become friends.

Teebi رحمہ اللہ has written that Allah will not subject the Muslims to two fighting's a one time. Whenever they encounter a non-Muslim enemy, they will set aside their common differences and repulse the alien enemy.

THE PROPHET'S صلی اللہ علیہ وسلم NOBLE DESCENT

(٥٧٥٧) وَعَنِ الْعَبَّاسِ أَنَّهُ جَاءَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَأَنَّهُ سَمِعَ شَيْئًا فَقَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ فَقَالَ مَنْ أَنَا فَقَالُوْا أَنْتَ رَسُوْلُ اللّٰهِ قَالَ أَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ عَبْدِ الْمُطَّلِبِ إِنَّ اللّٰهَ خَلَقَ الْخَلْقَ فَجَعَلَنِيْ فِيْ خَيْرِهِمْ ثُمَّ جَعَلَهُمْ فِرْقَتَيْنِ فَجَعَلَنِيْ فِيْ خَيْرِهِمْ فِرْقَةً ثُمَّ جَعَلَهُمْ قَبَائِلَ فَجَعَلَنِيْ فِيْ خَيْرِهِمْ قَبِيْلَةً ثُمَّ جَعَلَهُمْ بُيُوْتًا فَجَعَلَنِيْ فِيْ خَيْرِهِمْ بَيْتًا فَأَنَا خَيْرُهُمْ نَفْسًا وَخَيْرُهُمْ بَيْتًا۔ (رواہ الترمذی)

5757. Sayyiduna Abbas رضی اللہ عنہ narrated that he come to the Prophet صلی اللہ علیہ وسلم after having heard something (about the infidels casting aspersions on the Prophet صلی اللہ علیہ وسلم and asking why Allah chose him instead of the notables of Makkah and informed him about it). The prophet صلی اللہ علیہ وسلم stood up on the pulpit and asked, "Who am I?" They submitted, "You are Allah's Messenger." He said, "I am

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[1] Abu Dawud # 4301 Musnad Ahmad.

Muhamad ibn Abdullah ibn Abdul Muttalib. Allah created the entire creation (mankind and jinn) and (among them) He created me as the best of them. Then He caused them (the best of mankind) to be in two groups (the Arabs and the non-Arabs) and he created me in the best (of the better group). Then He made them (of the superior) into tribes and created me in the best of the tribes (the Quraysh). Then, He made them into families and created me I the best of the families and created me in the best of the families (the Banu Hashim). So, I am the best of them (among mankind and among the Arabs) both family wise and as an individual."[1]

COMMENTARY: In these words, the Prophet صلى الله عليه وسلم made clear to every one tha become of his excellent lineage and superior family back ground, he was the mo deserving of being the last prophet of Allah and of receiving His last Book. It was Divir wisdom that one who assumed prophethood and messengership should be of a hig standard as regards lineage and family background but it is not necessary for a prophet t have a high family descent. It is merely to silence the people who argue that they we noble and had a better ancestry. The foolish infidels were very loud about it when th Prophet صلى الله عليه وسلم was commissioned. They argued that one of their nobles was best suite to receive Allah's last Book and to become His Prophet. However, as for as prophethood concerned, this itself is a great honour and a sign of nobility. Any kind of dignity ar greatness is meaningless before prophethood which does not depend on a high descer And, there is no other qualification besides simply Allah blessing. He may choose anyo He likes for this hour and place. It is as the Quran says:

اَللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهٗ

[Allah known best where to place His message.][2]

وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ

[But Allah chooses for His grace whom He wills] (2:105)

وَكَانَ فَضْلُ اللّٰهِ عَلَيْكَ عَظِيْمًا

[And the grace of Allah on you has always been great](4:113)

PROPHET صلى الله عليه وسلم WAS CONFIRMED EVEN BEFORE PROPHET AADAM عليه السلام WAS CREATED

(٥٧٥٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالُوْا يَا رَسُوْلَ اللّٰهِ مَتٰى وَجَبَتْ لَكَ النُّبُوَّةُ قَالَ وَاٰدَمُ بَيْنَ الرُّوْحِ وَالْجَسَدِ

(رواه الترمذی)

5758. Sayyiduna Abu Hurayrah صلى الله عليه وسلم narrated that they (the sahabah) رضى الله عنهم asked, "O Messenger of Allah, when was prophethood bestowed on you?" He said, "When Aadam عليه السلام was between soul and body." (He was without spirit but only with his body)[3]

COMMENTARY: The Prophet صلى الله عليه وسلم was chosen for his mission as early as before th

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[1] Tirmidhi # 3607 (3625).

[2] See Ma'ariful Quran v 3p 459.

[3] Tirmidhi # 3609 (3629)

piril was blown into the body of Prophet Aadam عليه السلام. This is a figurative expression to ay that Prophet Aadam عليه السلام was not created when Prophet Muhammad صلى الله عليه وسلم was ɔ be Prophet and Messenger.

PROPHET صلى الله عليه وسلم WAS SELECTED AS SEAL OF PROPHETS عليهم السلام BEFORE CREATION

(٥٧٥٩، ٥٧٦٠) وَعَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ قَالَ اِنِّيْ عِنْدَ اللّٰهِ مَكْتُوْبٌ خَاتِمُ النَّبِيِّيْنَ وَاِنَّ اٰدَمَ لَمُنْجَدِلٌ فِيْ طِيْنَتِهٖ وَسَاُخْبِرُكُمْ بِاَوَّلِ اَمْرِيْ دَعْوَةُ اِبْرَاهِيْمَ وَ بِشَارَةُ عِيْسٰى وَرُؤْيَا اُمِّيَ الَّتِيْ رَاَتْ حِيْنَ وَضَعَتْنِيْ وَقَدْ خَرَجَ لَهَا نُوْرٌ اَضَاءَ لَهَا مِنْهُ قُصُوْرُ الشَّامِ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَرَوَاهُ اَحْمَدُ عَنْ اَبِيْ اُمَامَةَ مِنْ قَوْلِهٖ سَاُخْبِرُكُمْ اِلٰى اٰخِرِهٖ۔

5759. Sayyiduna Irbad ibn Sariyan رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I was recorded as the seal of the Prophets عليهم السلام by Allah when yet Aadam عليه السلام was in (the form of) his unneeded clay. Let me tell you about my first state. It was supplication of Ibrahim عليه السلام, the glad tidings of Easa عليه السلام and the dream of my mother when she gave birth to me. A light shone before her whereby the castles of Syria were brightened for her."[1]

5760.Sayyiduna Abu Umamah رضى الله عنه narrated this hadith from: 'Let me tell you..." till the end of it.[2]

OMMENTARY: The Arabic word about prophet Aadam's عليه السلام state is (طينه) and means 'a mp of clay' Naturally disposition is also called (طينت) the Prophet صلى الله عليه وسلم was decreed to ɛcome a Prophet even before the mould of Prophet Aadam عليه السلام has formed. The mould as being shaped.

ıere was no reason why the Prophet صلى الله عليه وسلم mission was decreed in advance apart rm letting the angels know that he was destined to become the last Prophet. The souls, o, were to be informed of his mission.

ccording to one hadith, the Prophet's صلى الله عليه وسلم name is inscribed on the throne, the ɛaven, in paradise at various places, on the chest of the large eyed maidens of paradise ıur ayn), on the eye-lashes of the angels. Some scholars say that the spirit of the Prophet صلى الله عليه و used to train and correct all spirits in eh world of the spirits. When he came to ıe world, he himself engaged in the same work as a guide and teacher of all human ɛings. It is established without any doubt whatsoever that all the souls had come into xistence long before their bodies were created.

he Prophet صلى الله عليه وسلم also confirmed that not only was his coming decreed before the reation of Prophet Aadam عليه السلام and the higher world had known it, but also the prophet عليه السلام in this world had conveyed tidings of his coming and of his high rank. Evidence for ıat is the prayer of Prophet Ibrahim عليه السلام that he had made while raising the structure of ıe Ka'bah. It is reproduced in the Quran in these words:

Bahaqi in Shar us sunah # 3629.
Musnad Ahmad 4-127.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

[Our Lord! And raise up in their midst a Messenger from amongst them who shall recite to them your revelations, and shall teach hem the Book and the wisdom, and shall purify them. Surely you, only you, are the Mighty, the wise!] (2:129)

Similarly long before he come Prophet Easa عليه السلام had given glad tidings to the Banu Isra of his coming. The Quran says:

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

[..and giving glad tidings of a Messenger who shall come after me, whose name shall be Ahmad] (61:6)

The fact that the Prophet صلى الله عليه وسلم mother saw dreams giving glad tidings and, at the tin of his birth, she experienced wonderful and amazing things is evidence that the nur (Ligh of his prophethood and messenger ship had appeared even before he was sent.

As for the Prophet صلى الله عليه وسلم mother seeing the castles of Syria, She may have seen them a dream or during awakening. In the former case, she may have dreamt some time befo his birth. According to a hadith when the time of the birth of the prophet drew near, sh saw in a dream that an angel told her that she had a prophet in her womb.

In the second case, she had the vision at the time of his birth. Some tradition say that at th time of his birth, such light issued forth from his mother Sayyidah Amnah رضى الله عنه that th castles and houses of Syria were seen clearly. This was an indication that the child prophethood would throw its light all over the world from east to west and the darkness disbelief would face away.

MERIT OF THE PROPHET صلى الله عليه وسلم

(٥٧٦١) وَعَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَبِيَدِيْ لِوَاءُ الْحَمْدِ وَلَا فَخْرَ وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ آدَمُ فَمَنْ سِوَاهُ إِلَّا تَحْتَ لِوَائِي وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ وَلَا فَخْرَ۔ (رواه الترمذى)

5761. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I shall be the chief of the descendants of Aadam عليه السلام on the say of resurrection. There is no boast about it. In my hand will be the standard of praise. There is no boast about it. On that day, no prophet, whether Aadam عليه السلام or any other, but will be under my standard. And, I shall be the first for whom the earth will be cleft open (and I shall arise). And, there is no boast about it."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم said, "There is no boast about it" to mean thereb that he was not being arrogant or proud about it. Rather, he was acknowledging th blessing and being grateful for it in the light of the words of Allah:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

[1] Tirmidhi # 3615 (3635)

{And as for the blessing of your Lord proclaim it.} (93:11)

e also let the blessings be known so that the people may esteem his worth and believe in and thereby their faith may gain strength.

ne word (لواء) is a banner or a standard or a flag. It is used also for a spear. The Prophet صلى الله عليه وسلم would be distinguished on the day of resurrection for having praised and glorified llah. Pitching a spear or raising a standard banner or flag is to demonstrate someone's me and renown. Allah will open the Prophet صلى الله عليه وسلم heart in such a way that he will be spired to praise Allah in a unique way as no one else will have done.

he Prophet صلى الله عليه وسلم is associated with (حمد) praise. His name is (محمد) and (احمد) luhammad and Ahmad (which are derived from (حمد) praise He is the one of (مقام محمود) – raiseworthy station.

PROPHET صلى الله عليه وسلم IS ALLAH'S HABIB (DEAR)

(٥٧٦٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ جَلَسَ نَاسٌ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ حَتّٰى اِذَا دَنَا مِنْهُمْ سَمِعَهُمْ يَتَذَاكَرُوْنَ قَالَ بَعْضُهُمْ اِنَّ اللّٰهَ اتَّخَذَ اِبْرَاهِيْمَ خَلِيْلًا وَقَالَ اٰخَرُ مُوْسٰى كَلَّمَهُ تَكْلِيْمًا وَقَالَ اٰخَرُ فَعِيْسٰى كَلِمَةُ اللّٰهِ وَرُوْحُهُ وَقَالَ اٰخَرُ اٰدَمُ اصْطَفَاهُ اللّٰهُ فَخَرَجَ عَلَيْهِمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ قَالَ قَدْ سَمِعْتُ كَلَامَكُمْ وَعَجَبَكُمْ اِنَّ اِبْرَاهِيْمَ خَلِيْلُ اللّٰهِ وَهُوَ كَذٰلِكَ وَمُوْسٰى نَجِيُّ اللّٰهِ وَهُوَ كَذٰلِكَ وَعِيْسٰى رُوْحُ اللّٰهِ وَكَلِمَتُهُ وَهُوَ كَذٰلِكَ وَاٰدَمُ اصْطَفَاهُ اللّٰهُ وَهُوَ كَذٰلِكَ اَلَا وَاَنَا حَبِيْبُ اللّٰهِ وَلَا فَخْرَ وَاَنَا حَامِلُ لِوَاءِ الْحَمْدِ يَوْمَ الْقِيٰمَةِ تَحْتَهُ اٰدَمُ فَمَنْ دُوْنَهُ وَلَا فَخْرَ وَاَنَا اَوَّلُ شَافِعٍ وَاَوَّلُ مُشَفَّعٍ يَوْمَ الْقِيٰمَةِ وَلَا فَخْرَ وَاَنَا اَوَّلُ مَنْ يُّحَرِّكُ حَلَقَ الْجَنَّةِ فَيَفْتَحُ اللّٰهُ فَيُدْخِلُنِيْهَا وَمَعِيَ فُقَرَاءُ الْمُؤْمِنِيْنَ وَلَافَخْرَ وَاَنَا اَكْرَمُ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ وَلَا فَخْرَ۔ (رواه الترمذی والدارمی)

5762. Sayyiduna Ibn Abbas رضی الله عنه narrated that some of the companions of Allah's Messenger صلى الله عليه وسلم were sitting together. He came out (from his room) and, as he approached them, he heard them conversing. One of them said, "Surely Allah has chosen Ibrahim عليه السلام as a Khalil (friend)." Another said, "Musa عليه السلام spoke to him directly." Someone else exclaimed. "Easa عليه السلام is Allah's word and His spirit." Yet another said, "Aadam عليه السلام! Allah chose him!"

Allah's Messenger صلى الله عليه وسلم came to them and said, :Indeed, I have heard your conversation and your.amazement that Ibrhim عليه السلام was the friend of Allah. That is so! And, Musa عليه السلام was the confident of Allah. That is so! And, Easa عليه السلام was the spirit of Allah and His word. That is so! And, Aadam عليه السلام was Allah's chosen one. Hat is so! Know, and I am the habib (dear one) of Allah (and He loves me). There is no boast about it!

On the day of resurrection, I shall be the holder of the standard of praise (حمد) under which will be Aadam عليه السلام and other besides him. There is no boast about it! And, I shall be the first intercessor and the first whose intercession will be accepted on the day of resurrection. There is no boast about it! And, I shall be the first to knock at the

chain of the (gate of) paradise, so Allah will open it for me and admit me into it. With me will be the poor people among the believer. There is no boast about it! And, in the sight of Allah, I am the noblest among the earliest and the later ones, no boast!"[1]

COMMENTARY: the Prophet صلى الله عليه وسلم said, "I am the habib of Allah!" Some of exponen have written that both khalil and habib mean friend, but habib is a dear friend while kha is (just) a friend.

Mulla Ali Qari has written that khalil is a friend whose friendship is prompted by a ne while habib has no other objective beyond being friends.

It must be borne in mind that, as it is, all Prophet عليه السلام and Messengers صلى الله عليه وسلم and, fact, all believers and friends and dear ones of the Lord, But, there are degrees of friendsh and love. This discussion is about the highest and the best friendship. The chief eviden tat the highest degree of friendship is the one the Prophet صلى الله عليه وسلم had with Allah lies this verse of the quran.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللّٰهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّٰهُ

{Say, "If you love Allah then follow me. Allah will love you." (3:31)

The Prophet صلى الله عليه وسلم will be the first person to enter paradise. Then among the believe the first to enter paradise will be the poor and indigent mahajirs and ansars. They will according to their ranks, some before other. According to another hadith, the prophet صلى الله عليه وسلم said, "The poor people of my ummah will enter paradise before the rich by fi hundred years. "[2]

This is evidenced that a patient preserving poor man is better than a grateful rich man.

According to the Sufis, faqr (poverty is not hunger and need. Rather, it is to be needy on of Allah and not to ask him for anything but only His pleasure.

Imam Thawri رحمه الله said that faqr or poverty is to be content even when one does not ha property and means, and when one does have property, one spends it.

The Prophet صلى الله عليه وسلم sought refuge from poverty of the soul but praised richness of t soul. Hence, the main thing is Allah's pleasure. whatever one's condition - poverty richness -, if it deprives one of Allah's pleasure then it is bad. However, generally, weal keeps one involved in evil and sin while poverty keeps one safe from sin and evil. This why Allah kept most prophets عليه السلام and the awliya رحمه الله in poverty. Their poverty was means of raising their standing, degrees and ranks our argument is that since a po disbelievers punishment in hell will be lighter than a rich disbelievers, it follows th poverty will also weigh in favour of a poor Muslim in paradise.

MERIT OF PROPHET صلى الله عليه وسلم UMMAH.

(٥٧٦٣) وَعَنْ عَمْرِو بْنِ قَيْسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ نَحْنُ الْآخِرُوْنَ وَنَحْنُ السَّابِقُوْنَ يَوْمَ الْقِيٰمَةِ وَإِنِّيْ قَائِلٌ قَوْلًا غَيْرَ فَخْرٍ إِبْرَاهِيْمُ خَلِيْلُ اللّٰهِ وَمُوْسٰى صَفِيُّ اللّٰهِ وَأَنَا حَبِيْبُ اللّٰهِ وَمَعِيَ لِوَاءُ الْحَمْدِ يَوْمَ الْقِيٰمَةِ وَإِنَّ اللّٰهَ وَعَدَنِيْ فِيْ أُمَّتِيْ وَأَجَارَهُمْ مِنْ ثَلٰثٍ لَا يَعُمُّهُمْ بِسَنَةٍ وَلَا

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[1] Tirmidhi # 3416 (3636), Darimi.

[2] Tirmidhi # 2358 to 2312, Ibn Majah # 4122, 4223, Musnad Ahmad 2-243 # Mishkah # 5243 etc.

يَسْتَاصِلُهُمْ عَدُوٌّ وَلَا يَجْمَعُهُمْ عَلَى ضَلَالَةٍ۔ (رواه الدارمی)

5763. Sayyiduna Amr ibn Qays رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "We are the last (in terms of being the last to come to this world) but we shall be the over takers (or the first to enter paradise) on the day of resurrection (with our High ranks). And, I say a word without boasting (for it is a fact); Ibrahim علیہ السلام is the friend of Allah, Musa علیہ السلام is Allah's chosen one and I am Allah's beloved one (Habib). And, on he day of resurrection, he standard of praise will be with me (at the maqam Mahmood or the praiseworthy station). And, indeed, Allah has promise me concerning my ummah that He would protect them from three things:

- **i. He will not afflict them with a general famine (causing all of them to suffer).**
- **ii. NO enemy will eliminate them.**
- **iii. And, He will not let all of them go astray together."[1]**

THE PROPEHT صلی اللہ علیہ وسلم IS LEADAER & SEAL OF PROPHET

(٥٧٦٤) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَنَا قَائِدُ الْمُرْسَلِيْنَ وَلَا فَخْرَ وَاَنَا خَاتِمُ النَّبِيِّيْنَ وَلَا فَخْرَ وَاَنَا اَوَّلُ شَافِعٍ وَمُشَفَّعٍ وَلَا فَخْرَ۔ (رواه الدارمی)

5764. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "I shall be the leader of (all) the Messengers علیہم السلام (and Prophets علیہم السلام on the day of resurrection). No beast. And, I am the one to set a seal to prophethood. (There will be no prophet or Messenger after me.) No boast. And, I will be the first to make intercession and will be the first whose intercession will be accepted. No boast."[2]

HONOUR ESTEEM FOR THE PROPHET صلی اللہ علیہ وسلم

(٥٧٦٥) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا اَوَّلُ النَّاسِ خُرُوْجًا اِذَا بُعِثُوْا وَاَنَا قَائِدُهُمْ اِذَا وَفَدُوْا وَاَنَا خَطِيْبُهُمْ اِذَا اَنْصَتُوْا وَاَنَا مُسْتَشْفِعُهُمْ اِذَا حُبِسُوْا وَاَنَا مُبَشِّرُهُمْ اِذَا اَيِسُوْا الْكَرَامَةُ وَالْمَفَاتِيْحُ يَوْمَئِذٍ بِيَدِيْ وَلِوَاءُ الْحَمْدِ يَوْمَئِذٍ بِيَدِيْ وَاَنَا اَكْرَمُ وُلْدِ اٰدَمَ عَلٰى رَبِّيْ يَطُوْفُ عَلَيَّ اَلْفُ خَادِمٍ كَاَنَّهُمْ بَيْضٌ مَكْنُوْنٌ اَوْلُؤْلُؤٌ مَنْثُوْرٌ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5765. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I shall be the first to come out (of the grave) When mankind are resurrected. And I shall be their leader when are presented (before Allah). And, I shall speak for them when they are silent. And I shall intercede for them when asked after they are rest rained. And, I shall give them glad tidings (of forgiveness and mercy) when they despair. On that day, honour and keys (to paradise) will be in my hand. And, on that day, the banner of praise will be in my hand. And, I shall be the most honourble of the offspring of Aadam علیہ السلام in the sight of my Lord. Thousand of servant will be moving around me as though they were concealed eggs or scattered pearls."[3]

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[1] Darami 54, MUsnad Ahmad 2. 243.

[2] Darami # 49.

[3] Tirmidhi # 3610, Darami.

COMMENTARY: People will be absolutely quiet in the gathering place. They shall b terrorized and deeply worried. NO one will dare to utter a word or present an excuse. Th Prophet صلى الله عليه وسلم will step forward and put in a word on behalf of everyone. He will mak intercession for everyone. Leave aside the common people even the Prophet عليه السلام will n speak. He will praise Allah as He is worthy. Only he will be permitted to speak as th Quran says:

هٰذَا يَوْمُ لَا يَنْطِقُوْنَ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُوْنَ

{This is the day they shall not speak, nor shall be given leave, so that they might excuse themselves} (77L:35, 36)

The Prophet صلى الله عليه وسلم is exempted from that. Or, in the beginning, no one will b permitted to speak but, later the Prophet صلى الله عليه وسلم will be allowed to speak. Or, this vers applies only to the disbelievers.

The people will despair after, being terrified as they are, they will have approached all th prophets, one by one but none of them will make bold to speak on their behalf. Proph Muhammad صلى الله عليه وسلم will then intercede for them with Allah. In this way he will get te relief from their despair.

The reference to concealed eggs is to be eggs of the ostrich. These eggs are a symbol o cleanliness. These eggs are pure white with a reddish tings so they look very beautiful.

However, it is stated in Majma'al Bihar that 'concealed eggs' are oyster shells that are saf from hands and sights of people. So they are very beautiful.

This means that the servants in attendance on that day will look very god because of the cleanliness and handsome appearance.

As for the scattered pearls, they look very good when they are not in a string. So, thos servant all in a string. So, those servants all around the Prophet صلى الله عليه وسلم will look ver beautiful and present a great sight.

THE PROPHET صلى الله عليه وسلم WILL STAND TO THE RIGHT OF THE THRONE

(٥٧٦٦) وَعَنْ أَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فَأُكْسٰى حُلَّةً مِّنْ حُلَلِ الْجَنَّةِ ثُمَّ أَقُوْمُ عَنْ يَمِيْنِ الْعَرْشِ لَيْسَ أَحَدٌ مِنَ الْخَلَائِقِ يَقُوْمُ ذٰلِكَ الْمَقَامَ غَيْرِيْ رَوَاهُ التِّرْمِذِيُّ وَفِيْ رِوَايَةِ جَامِعِ الْأُصُوْلِ عَنْهُ أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ فَأُكْسٰى۔

5766. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "I shall be given to wear garments of paradise. Then, I shall stand at the right of the Throne. No one of the creatures will stand at this place other than I."[1]

Another version by him is: 'I shall be the first for whom the earth will be split open and I shall be given to wear..."[2]

WASILA FOR THE PROPHET صلى الله عليه وسلم

(٥٧٦٧) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ سَلُوا اللّٰهَ لِيَ الْوَسِيْلَةَ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَمَا الْوَسِيْلَةُ قَالَ

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[1] Tirmidhi # 3611 (3631)

[2] Jami ul Usul. But the hadith in Tirmidhi begins as the second version dues.

أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ لَا يَنَالُهَا إِلَّا رَجُلٌ وَاحِدٌ وَأَرْجُوا أَنْ أَكُونَ أَنَا هُوَ۔ (رواه الترمذی)

5767. Sayyiduna Abu Hurahrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Ask Allah that He may grant me the Walsilah." They (the sahabah) رضی اللہ عنہم asked, "O Messenger of Allah, what is the Wasilah?" He said, "the highest rank in paradise. No one will get to it, but only one man. And, I hope that I may be the one."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم instruct ed his ummah to pray to Allah to grant the wasilah to him. He may have done so our of his need, or out of humility, or to have them make this prayer constantly. IN that way they themselves would benefit and get the reward, too.

The Prophet صلی اللہ علیہ وسلم may also have intended to guide them thereby to demonstrate their mutual love. Every Muslim must pray for elevation of rank of his relative and friend.

The Prophet صلی اللہ علیہ وسلم expressed in a modest way and to observe etiquette before the lord that he hoped he would be the exclusive man. It is known, otherwise, that the highest rank of paradise which is described as wasilha is reserved for him alone.

PROPHET صلی اللہ علیہ وسلم IS IMAM OF ALL THE PROPHETS علیہم السلام

(٥٧٦٨) وَعَنْ أُبَيِّ بْنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَانَ يَوْمُ الْقِيٰمَةِ كُنْتُ إِمَامَ النَّبِيِّيْنَ وَخَطِيْبَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ غَيْرَ فَخْرٍ۔ (رواه الترمذی)

5768. Sayyiduna Ubayy ibn Ka'b رضی اللہ عنہ narrated that the Prophet (E0 said, "when it is the day of resurrection, I shall be the Imam of the Prophets علیہم السلام and their speaker and the one who will intercede on their behalf. No beast."[2]

PROPHET IBRAHIM علیہ السلام & PROPHET MUHAMMAD صلی اللہ علیہ وسلم

(٥٧٦٩) وَعَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ نَبِيٍّ وُلَاةً مِّنَ النَّبِيِّيْنَ وَإِنَّ وَلِيِّ أَبِي وَخَلِيْلُ رَبِّيْ ثُمَّ قَرَأَ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيْمَ لَلَّذِيْنَ اتَّبَعُوْهُ وَهٰذَا النَّبِيُّ وَالَّذِيْنَ اٰمَنُوْا وَاللّٰهُ وَلِيُّ الْمُؤْمِنِيْنَ۔ (رواه الترمذی)

5769. Sayyiduna Abdullah ibn Mas'ud صلی اللہ علیہ وسلم narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, for every prophet there is a friend among the Prophet. My friend is my father – the friend of my Lord." Then he recited:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيْمَ لَلَّذِيْنَ اتَّبَعُوْهُ وَهٰذَا النَّبِيُّ وَالَّذِيْنَ اٰمَنُوْا وَاللّٰهُ وَلِيُّ الْمُؤْمِنِيْنَ

(Surely the people of closest claim to ibrahim are those who followed him and this Prophet and those who have believed. And, Allah is the Protector of the believers)[3] (3:68)

MISSION OF THE PROPHET صلی اللہ علیہ وسلم

(٥٧٧٠) وَعَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللّٰهَ بَعَثَنِيْ لِتَمَامِ مَكَارِمِ الْأَخْلَاقِ وَكَمَالِ

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[1] Tirmdhi # 3612 (3632), Musnad Ahmad 2. 265.

[2] Musnad Ahmad 2-265, Tirmidhi.

[3] Tirmidhi # 2995 (3006)

مَحَاسِنِ الْأَفْعَالِ۔ (رواه في شرح السنة)

5770.Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Allah has sent me that I may perfect good qualities of character and complete good deeds."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم words imply: "That I may guide Allah's creatures and lead them to perfect ness in outward dealings and habits and internal morals."

TORAH'S REFERENCE TO THIS UMMAH

(٥٧٧١) وَعَنْ كَعْبٍ يَحْكِيْ عَنِ التَّوْرٰةِ قَالَ نَجِدُ مَكْتُوْبًا مُحَمَّدٌ رَّسُوْلُ اللّٰهِ عَبْدِيَ الْمُخْتَارُ لَا فَظٌّ وَلَا غَلِيْظٌ وَلَا سَخَّابٌ فِي الْاَسْوَاقِ وَلَا يَجْزِيْ بِالسَّيِّئَةِ السَّيِّئَةَ وَ وَلٰكِنْ يَعْفُوْ وَيَغْفِرُ مَوْلِدُهٗ بِمَكَّةَ وَهِجْرَتُهٗ بِطَيْبَةَ وَمُلْكُهٗ بِالشَّامِ وَاُمَّتُهُ الْحَمَّادُوْنَ يَحْمَدُوْنَ اللّٰهَ فِي السَّرَّآءِ وَالضَّرَّآءِ يَحْمَدُوْنَ اللّٰهَ فِيْ كُلِّ مَنْزِلَةٍ وَيُكَبِّرُوْنَهٗ عَلٰى كُلِّ شَرَفٍ رُعَاةٌ لِلشَّمْسِ يُصَلُّوْنَ الصَّلٰوةَ اِذَا جَاءَ وَقْتُهَا يَتَأَزَّرُوْنَ عَلٰى اَنْصَافِهِمْ وَ يَتَوَضَّؤُوْنَ عَلٰى اَطْرَافِهِمْ مُنَادِيْهِمْ يُنَادِيْ فِيْ جَوِّ السَّمَاءِ صَفُّهُمْ فِي الْقِتَالِ وَصَفُّهُمْ فِي الصَّلٰوةِ سَوَآءٌ لَهُمْ بِاللَّيْلِ دَوِيٌّ كَدَوِيِّ النَّحْلِ هٰذَا لَفْظُ الْمَصَابِيْحِ وَرَوَى الدَّارِمِيُّ مَعَ تَغْيِيْرٍ يَسِيْرٍ۔

5771. Sayyiduna Ka'b رحمہ اللہ (a tabi'i) related form the torah, saying, "Muhammad (will be) Allah's Messenger. His chosen slave. He will not be rude, coarse or vociferous in the markets He will not return evil with evil, but he will forgive and pardon. His birth will be in Makkah and his emigration will be to Taybah (Madinah) and his rule will be in Syria. His ummah will be deeply devoted to praising Allah. They will praise Allah in ease and in difficulty. Hey will praise Allah while alighting or stopping over, and will declare His greatness whenever ascending (or on every rising ground). They will determine (hour of salah by) the sun's movement and offer salah at its hour. They will fusten their lower garments at their waists. They will make ablution at their limbs. Their mu'adhdhin will call out (for salah) in the open. Their rows will be alike in war and in (congregational) salah. They will be soft spoken (in worship) at night like the buzzing of the bees."[2]

COMMENTARY: The rule being in Syria means that the results of religion and prophethood will be seen there. The banner of Allah will be raised there though jihad. Indeed, it is a fact that Islam's message reached this place most of all. Muslim had to wage jihad most in this place. Apart from that, the message of Islam has spread all over the world. Also, the caliphate functioned from Syria in the time of Mu'awiyah رضی اللہ عنہ and the Banu Umayyah

As for determining hours of salah by the movement of the sun, the Muslims calculate these hours and times of other worship from sunrise to sunset and at the declension of the sun during day time. They observe their worship of Allah at proper hours.

Abdullah ibn Abu Awfa رضی اللہ عنہ has narrated (as transmitted by Haakim) in a marfu form, "The best of Allah's slaves are they who watch for the movements of the sun, moon and

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[1] Bayhaqi in sharh us sunnah # 3622.

[2] Darami # 8.

stars to determine hours of worship of Allah."

(٥٧٧٢) وَعَنْ عَبْدِاللّٰهِ بْنِ سَلَامٍ قَالَ مَكْتُوْبٌ فِي التَّوْرٰةِ صِفَةُ مُحَمَّدٍ وَّعِيْسَى بْنُ مَرْيَمَ يُدْ فَنُ مَعَهُ قَالَ

اَبُوْمَوْدُوْدٍ وَقَدْ بَقِيَ فِي الْبَيْتِ مَوْضِعُ قَبْرٍ۔ (رواه الترمذی)

5772. Sayyiduna Abdullah ibn Salaam رضی اللہ عنہ said, "The description of Muhamamd صلی اللہ علیہ وسلم is written in the Torah. (It is) also (written) that Essa ibn Maryam علیہ السلام will be buried next to him."

Abu Hawdud رضی اللہ عنہ (a narrator of this hadith) said, "Space for a grave is retained in the house (of Sayyidah Ayshah) رضی اللہ عنہ"[1]

COMMENTARY: IN the house (meaning, the room), the Prophet صلی اللہ علیہ وسلم, Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ are buried in such a way that the Prophet's صلی اللہ علیہ وسلم grave is in the front, Abu Bakr's رضی اللہ عنہ head is in line with the Prophet صلی اللہ علیہ وسلم chest and Umar's رضی اللہ عنہ head is in line with the chest of Abu Bakr رضی اللہ عنہ. There is space for one grave next to Umar's رضی اللہ عنہ grave. Many of the sahabah رضی اللہ عنہم hoped to be buried in that place, but that could not be done. It is Divine wisdom to keep this place vacant so that Prophet Eesa علیہ السلام may be buried here in the Last Days.

According to a tradition: "when he will be in the final days of his life, Prophet Eesa علیہ السلام will go to Makkah to perform hajj. While returning, he will die between Makkah and Madinah. His body will be brought to Madinah and he will be buried in the rawdah next to Umar رضی اللہ عنہ. Thus the two sahabis will rest in their graves between the two Prophet till the Last Day"

SECTION III — اَلْفَصْلُ الثَّالِثُ

EVIDENCE OF PROPHET'S صلی اللہ علیہ وسلم EXCELLENCE OVER PROPHETS علیہم السلام & DWELLERS OF HEAVEN

(٥٧٧٣) عَنِ ابْنِ عَبَّاسٍ قَالَ اِنَّ اللّٰهَ تَعَالٰى فَضَّلَ مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْاَنْبِيَآءِ وَعَلٰى اَهْلِ السَّمَآءِ فَقَالُوْا يَا اَبَاعَبَّاسٍ بِمَ فَضَّلَهُ اللّٰهُ عَلٰى اَهْلِ السَّمَآءِ قَالَ اِنَّ اللّٰهَ تَعَالٰى لِاَهْلِ السَّمَآءِ وَمَنْ يَّقُلْ مِنْهُمْ اِنِّيْ اِلٰهٌ مِنْ دُوْنِهٖ فَذٰلِكَ نَجْزِيْهِ جَهَنَّمَ كَذٰلِكَ نَجْزِى الظّٰلِمِيْنَ وَقَالَ اللّٰهُ تَعَالٰى لِمُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا لِيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَاَخَّرَ قَالُوْا وَمَا فَضْلُهٗ عَلَى الْاَنْبِيَآءِ قَالَ قَالَ اللّٰهُ تَعَالٰى وَمَا اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانِ قَوْمِهٖ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللّٰهُ مَنْ يَّشَآءُ الْاٰيَةَ وَقَالَ اللّٰهُ تَعَالٰى لِمُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَا اَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ فَاَرْسَلَهٗ اِلَى الْجِنِّ وَالْاِنْسِ۔

5773. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah, exalted, gave to Muhammad صلی اللہ علیہ وسلم excellence over the Prophets علیہم السلام and over the dwellers of heaven.

Some people asked, "O Abu Abbas, in what manner has Allah given him, excellence over the dwellers of heaven?" He said that Allah, the Exalted, says to the dwellers of heaven:

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[1] Tirmidhi # 2617.

وَمَنْ يَّقُلْ مِنْهُمْ اِنِّىْٓ اِلٰهٌ مِّنْ دُوْنِهٖ فَذٰلِكَ نَجْزِيْهِ جَهَنَّمَ كَذٰلِكَ نَجْزِى الظّٰلِمِيْنَ

{And whosoever of them should say, "Surely I am a god besides him," such a one we would recompense with hell. Thus do we recompense the evildoers} (21:29)
And, Allah the Exalted, said to Muhammad صلى الله عليه وسلم:

اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَمَا تَاَخَّرَ

{Surely, we have granted you a manifest victory, that Allah m ay forgive you of your fault that which is past and that which is to come} (48:1-2)
They asked, "And in what manner is he more excellent than the Prophet عليه السلام? He said that Allah, the Exalted, says:

وَمَا اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانِ قَوْمِهٖ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللّٰهُ مَنْ يَّشَآءُ

{And we have sent no Messenger but with the language of his people that he might make (the message) clear for them. Then Allah sends whom He will astray and guides whom he will...} (14:4)
And Allah, the Exalted, said to Muhammad:

وَمَا اَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ

{And we have not sent you save as a bearer of glad tidings and a Warner to all mankind} (35:28)
So, indeed, He sent him to the jinns and mankind.[1]

COMMENTARY: the exegetes have interpreted the words; {that Allah may forgive you..} (48:1-2) in different ways. The best of their explanation is that these words of the Quran may not be taken in their literal sense. Rather, they express perfect love and kindness to him and speak of his exclusive distinction. For example, when a master is extremely pleased with slave's obedience and expresses his pleasure, he says to him "Go, I have forgiven you perfectly... You are not blamed" The slave may never have committed any wrong in fact.

The verse of the Quran (34:28) mentions only mankind, but Ibn Abbas رضى الله عنه says that they mean that Allah has sent the prophet صلى الله عليه وسلم to both mankind and jinn. The reason is that man is the noblest of creatures, so both are covered. This is clear from other verses of the Quran and from the ahadith too. This verse makes clear that the Prophet's mission is universal and not limited to any people or region. This rejects the contention of the people of the Book that he was sent only to the Arabs.

WHAT MADE HIM SURE THAT HE IS A PROPHET

(٥٧٧٤) وَعَنْ اَبِيْ ذَرٍّ الْغِفَارِيِّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ كَيْفَ عَلِمْتَ اَنَّكَ نَبِيٌّ حَتّٰى اسْتَيْقَنْتَ فَقَالَ يَا اَبَا ذَرٍّ اَتَانِيْ مَلَكَانِ وَاَنَا بِبَعْضِ بَطْحَاءِ مَكَّةَ فَوَقَعَ اَحَدُهُمَا اِلَى الْاَرْضِ وَكَانَ الْاٰخَرُ بَيْنَ السَّمَاءِ وَالْاَرْضِ فَقَالَ اَحَدُهُمَا لِصَاحِبِهٖ اَهُوَ هُوَ قَالَ نَعَمْ قَالَ فَزِنْهُ بِرَجُلٍ فَوُزِنْتُ بِهٖ فَوَزَنْتُهُ ثُمَّ قَالَ زِنْهُ بِعَشَرَةٍ فَوُزِنْتُ بِهِمْ فَرَجَحْتُهُمْ ثُمَّ قَالَ زِنْهُ بِمِائَةٍ فَوُزِنْتُ بِهِمْ فَرَجَحْتُهُمْ ثُمَّ قَالَ زِنْهُ بِاَلْفٍ فَوُزِنْتُ بِهِمْ

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[1] Darimi # 46.

فَرَجَحْتُهُمْ كَأَنِّيْ أَنْظُرُ إِلَيْهِمْ يَنْتَثِرُوْنَ عَلَيَّ مِنْ خِفَّةِ الْمِيْزَانِ قَالَ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ لَوْ وَزَنْتَهُ بِأُمَّتِهِ لَرَجَحَهَا۔ (رواهما الدارمی)

5774. Sayyiduna Abu Dharr Ghifari رضی الله عنه narrated that he submitted. "O Messenger of Allah, how did you know that you are a prophet and were confident of it? He said, "O Abu Dharr, I was at a place in the valley (Batha) of Makkah, when two angels come to me. One of them descended on the earth and the other stayed (where he was) between heaven and earth. One of them asked his companion, 'Is he the one?" He said, "Yes' so, he (the first) said, 'weigh him against a man.' I was weighed against him and I turned out heavier than the man. Then he said, 'weigh him against ten men.' I was weighed against them and I was heavier than them. Then he said, 'weigh him against one hundred man.' So I was weighed against them and I was heavier. He then said, 'weigh him against one thousand man.' So, I was weighed against them and I came out heavier than them. It was as though I saw them tumbling over me because of the lightness of the pan (that rose high unbalancing them). Then, one of them said to his companion, 'were you to weigh him against his ummah, he would outweigh them."[1]

SACRIFICE IS BINDING ON THE PROPHET صلی الله علیه وسلم ALWAYS

(٥٧٧٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُتِبَ عَلَيَّ النَّحْرُ وَلَمْ يُكْتَبْ عَلَيْكُمْ وَأُمِرْتُ بِصَلٰوةِ الضُّحٰى وَلَمْ تُؤْمَرُوْا بِهَا۔ (رواه الدارقطنی)

5775. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The sacrifice is made obligatory for me while it is not prescribed for you. (I have to observe it in every condition whether I own he required finance or not but you are bound only when you are financially capable of doing it,) I am commanded to offer the salah of duha (forenoon) but you are not commanded. (It is merely supererogatory for you)."[2]

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[1] Darimi # 14.

[2] Daraqutni # 282 # 42 in chapter on hunting.

CHAPTER - XIX

NAMES OF THE PROPHET صلى الله عليه وسلم & HIS DESCRIPTION

بَابُ أَسْمَاءِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَصِفَاتِهِ

This chapter covers the names of the Prophet صلى الله عليه وسلم and his looks, meaning, height, countenance, etc.

HOW MANY NAMES: The prophet صلى الله عليه وسلم has many names. Some are mentioned in the Quran, some in the earlier heavenly Books, some heaven been mentioned by the Prophets عليهم السلام and some are recounted in the ahadith.

How many they are is not known for certain. According to Muwahib Ladunyah, there are many of the names and epithets of the Prophet صلى الله عليه وسلم in the Quran. Some ulama have collected ninety-nine names, the same number as Allah's names.

Qadi Iyad رحمه الله has said that Allah has given thirty of His names to his dear Prophet صلى الله عليه وسلم.

Some scholars have written that if we pick out the names of the Prophet صلى الله عليه وسلم from the earlier heavenly Books and the Quran and the hadith, they number three hundred. According to another opinion, their number is four hundred.

Qadi Abu Bakr ibn al-Arab رحمه الله, a great scholar of he maaliki school of thought, writes that some suffi say that Allah has one thousand names and His dear prophet also has one thousand names. The meaning of names is the attributes by which the Prophet is descried. Every attribute and description gives one name.

Suyuti رحمه الله compiled a book on the names of the Prophet صلى الله عليه وسلم Teebi رحمه الله has enumerated twenty two names and he has thrown light on them.

As for the compiler of the Mishkah, he has reproduced only two traditions giving many names of the Prophet صلى الله عليه وسلم.

THE REAL NAME: The real name of the Prophet صلى الله عليه وسلم that is most commonly known and by which he is addressed is MUHAMMAD. His grandfather, Abdul Muttalib, had given him this name. It is reported that someone asked him "why have you not name your grandson after your ancestors? And, why have you given him a name that is new to your clan and no one among them had ever used it?" He said, "I have given this name to my grandson in the hope that people all over the world may praise him."

According to another version, he said, "In order that Allah may praise him in the heavens had the earthlings too may have their tongues moist with praise."

According to a tradition, much before the Prophet صلى الله عليه وسلم birth, Abdul Muttalib dreamt that a chain made of silver emerged from his back, one of whose loops went up to the heaven, another to the limits of the east and another to the limits of the west. Then it changed into a strong tree. Light and radiance spread on its leaves and people from the east to the west gathered under its leaves. On awakening, he related his dream to the people. Some interpreters of dream congratulated him, saying. "A boy will be born as your descendant who will be obeyed from east to west and will be praised in the heavens and the earth.(Thus, when his grandson was born, he named him MUHAMMAD.

The Prophets صلى الله عليه وسلم mother, Aaminah رضي الله عنه, too, dreamt during her pregnancy that someone said to her, "You have conceived a leader and Prophet of these people when he is born call him MUHAMMAD."

It is stated in tradition that before the Prophet صلى الله عليه وسلم was born, no one was named Muhammad. However, when the Prophet of the Book read in their heavenly Books that a Prophet was to arise whose name will be Muhammad who would be the last Prophet of Allah, four men hoped that they should have him in their family and named their new born sons MUHAMMAD. However, even these four names cannot be said to have preceded the Prophet's صلى الله عليه وسلم name, because these four men, too, had first heard of the name of the Prophet صلى الله عليه وسلم and then they gave it to their sons.

SECTION I الفصل الأول

NAMES OF THE PROPHET عليه السلام

(٥٧٧٦) عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ لِيْ أَسْمَاءً أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْمَاحِيْ الَّذِيْ يَمْحُوا اللهُ بِيَ الْكُفْرَ وَأَنَا الْحَاشِرُ الَّذِيْ يُحْشَرُ النَّاسُ عَلٰى قَدَمِيَّ وَأَنَا الْعَاقِبُ وَالْعَاقِبُ الَّذِيْ لَيْسَ بَعْدَهُ نَبِيٌّ۔ (متفق عليه)

5776. Sayyiduna Jubayr ibn Mut'in رضى الله عنه narrated that he heard the Prophet صلى الله عليه وسلم say, "I have names. I am Muhammad. I am Ahmad, I am al-Mahi by whom Allah erases disbelief. And I am al-Hashir at whose feet people will be gathered (or behind whom people will gather). And I am al-Aaqib, and al-Aaqib is he after whom there is no Prophet."[1]

COMMENTARY: Some versions have the name Mahmood, too, with Muhammad and Ahmad. All three of them and derived from one root (حمد) hmd. 'Mahmood' means one who is praised in this world as well as the next.

'Muhammad' is one who is praised tremendously.

'Ahmad' is he who is praised by the preceding people and the later ones preceding people and ones later ones. He is praised most in the previous heavenly Books.

'Ahmad' also means one who holds the banner of praise and who praises his Lord to such a large extent and in such a good way that no one else knows as much. This will happen on the day of resurrection at the Maqam Mahmood.

Mahi is he who erases. Allah erased disbelief most by the Prophet propagation of religion.

Aaqib is one who comes after everyone, the last. The Prophet صلى الله عليه وسلم has come after all Messengers and prophets in this world. No prophet or Messenger will come after him.

(٥٧٧٧) وَعَنْ أَبِيْ مُوْسَى الْأَشْعَرِيِّ قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُسَمِّيْ لَنَا نَفْسَهُ أَسْمَاءً فَقَالَ أَنَا مُحَمَّدٌ وَأَحْمَدُ وَالْمُقَفِّيْ وَالْحَاشِرُ وَنَبِيُّ التَّوْبَةِ وَنَبِيُّ الرَّحْمَةِ۔ (رواه مسلم)

5777. Sayyiduna Abu Musa Ash'ary رضى الله عنه said, "Allah's Messenger صلى الله عليه وسلم used to name himself with different names before us. He would say, 'I am Muhammad, Ahmad, Al-Muqaffi (who has followed other Prophets) عليهم السلام. Al-Hashir (who will gater all people in the hereafter), Nabiy Ut-Tawbah (Prophet of repentance) and Nabiy ur-Rahmah (Prophet of mercy)."[2]

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[1] Bukhari # 3532, Muslim # 124, 125,-2354, Tirmidhi # 2840 (2849), Musnad Ahmad 1-161, Muwatta Maalik # 61, 1-1.

[2] Muslim # 126. 2355.

COMMENTARY: The Prophet صلى الله عليه وسلم called himself 'Prophet of repentance' because the creatures repented at his hands and absolved themselves of their previous life of disbelief and hypocrisy, or sin and disobedience resolving to obey Islam in a perfect way, henceforth.

It could also be that the Prophet صلى الله عليه وسلم made repentance and sought forgiveness very often and he turned to Allah as a basic principle of his life, so he called himself the 'Prophet of repentance.'

Moreover, it was only because of him that if a Muslim made a repentance orally with a sincere heart, Allah accepted their spoken repentance. On the other hand people of the past ummahs were not forgiven until they were awarded punishment for their sins either execution or some other form. Hence, the Prophet صلى الله عليه وسلم was nabiy ut-tawbah (Prophet of repentance.)

As for the name 'Prophet of mercy,' this is derived from the Quran:

وَمَآ أَرْسَلْنٰكَ إِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ

{And we have not sent you but as a mercy to the worlds} (1:107)

REVILERS REMOVED

(٥٧٧٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَلَا تَعْجَبُوْنَ كَيْفَ يَصْرِفُ اللّٰهُ عَنِّي شَتْمَ قُرَيْشٍ وَلَعْنَهُمْ يَشْتِمُوْنَ مُذَمَّمًا وَيَلْعَنُوْنَ مُذَمَّمًا وَأَنَا مُحَمَّدٌ ـ (رواه البخاری)

5778. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked, "Does it not amaze you how Allah preserves me from the reviling of the Quraysh and their cursing? They revile {(مذمم) – mudhammam} the blameworthy and they curse (مذمم) the blameworthy, but I am (محمد) Muhammad (who is praiseworthy)."[1]

COMMENTARY: The Arabic word (مذمم) 'blameworthy' is the opposite of (محمد) 'MUHAMMAD' the wicked quraysh, in their hatred for the Prophet صلى الله عليه وسلم, called him (مذمم) Mudhammam which means blameworthy. They reviled and cursed him using this name, mudhammam. The Prophet صلى الله عليه وسلم comforted his sahabah رضی الله عنهم and advised them not to be provoked by the conduct of the Quraysh. Allah has preserved him from their reviling and cursing.

FEATURES OF THE PROPHET صلى الله عليه وسلم

(٥٧٧٩) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ شَمِطَ مُقَدَّمُ رَأْسِهٖ وَلِحْيَتِهٖ وَكَانَ إِذَا ادَّهَنَ لَمْ يَتَبَيَّنْ وَإِذَا شَعِثَ رَأْسُهٗ تَبَيَّنَ وَكَانَ كَثِيْرَ شَعْرِ اللِّحْيَةِ فَقَالَ رَجُلٌ وَجْهُهٗ مِثْلُ السَّيْفِ قَالَ لَا بَلْ كَانَ مِثْلَ الشَّمْسِ وَالْقَمَرِ وَكَانَ مُسْتَدِيْرًا وَرَأَيْتُ الْخَاتَمَ عِنْدَ كَتِفِهٖ مِثْلَ بَيْضَةِ الْحَمَامَةِ يُشْبِهُ جَسَدَهٗ ـ (رواه مسلم)

5779. Sayyiduna Jabir ibn Sumarah رضی الله عنه narrated that the head and beard of Allah's Messenger صلى الله عليه وسلم had turned gray from their front portion. When he

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[1] Bukhair # 3533.

applied oil to his hair, this was not visible, but when his head was unkempt, this was visible And, he had a thick beard.
A man remarked (On hearing him), "His face was like a sword (bright)" Jaabir صلى الله عليه وسلم said 'No! Rather, it was like the sun and the moon and it was round. And, I did see the seal (of prophethood) near his shoulder looking like a pigeon's egg being of the same colour as his body"[1]

COMMENTARY: the Prophet صلى الله عليه وسلم has very few grey hair. So, when he applied oil to his hair, the grey hair were concealed in the black. During his last days, too, when he had grown old, he had not more than twenty grey hair on his head and beard. Rather, one version puts their number as fewer than that.
His beard was thick. One version says (كث اللحية): 'he was thick-bearded.'
It is known with certainty how long his hair were.[2]
However, the length of the beards of his sahabah رضي الله عنهم and other religious men is known. For instance Sayyiduna Ali رضي الله عنه had a dense and long beard so that his chest remained covered with it up to his shoulders. Sayyiduna Ibn Umar رضي الله عنه did not let his beard go beyond one fist down. As for shaykh Abdul Qadir Jilani رحمه الله, his beard to was very long and thick.
In short, it is not proper to keep a beard shorter than a fist in length. Regarding having a longer beard, the traditions differ.
FACE LIKE SWORD: Someone compared the Prophet's صلى الله عليه وسلم face with a sword in brightness, but that might also suggest that it was long. So, Jabir رضي الله عنه made it clear that his face was round. Also, it was not absolutely round like the moon or the sun. It was neither absolutely round not absolutely long. Rather, it was nearer round. There are different ways in which it is expressed in ahadith: (لم يكن بالمكلثم) not absolutely round or absolutely long.
(مثل القمر): like the moon.
(وكان وجهه قطعة القمر): like a piece of moon.
According to a version, his face was bright like the full moon. Another version says that when he was happy, his face was like a mirror so that is reflected the wall brightly.
According to Mawahib Laduniyan, people have coined these similitude's according to their understanding and current style. But, as for as the Prophet صلى الله عليه وسلم features are concerned, nothing resembles his features.
SEAL OF PROPHETHOOD: According to another tradition, the seal of prophethood was between the shoulders of the Prophet صلى الله عليه وسلم It was nearer to the left shoulder.
It did not look like a stain or an unseemly blot. It was of the same colour as his body, so it did not stand out.
THE REALITY OF THE SEAL OF PROPHETHOOD: The seal of Prophethood was on the Prophet's صلى الله عليه وسلم body since his birth. It was like a pigeons egg, round slightly raised on the body between his shoulders. This slight bulge is called (خاتم نبوت) Khatim nabuwah (or seal of prophethood). It is also the symbol of his office. There are different traditions about it size and colour. However, the gist of these is:

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[1] Muslim # 109-2344.
[2] See Tirmidhi, ahadith # 3655 to 3658, "The way of the Holy Prophet Muhammad صلى الله عليه وسلم Dr Muhammad Abdul Hr Ansari

Its size was not constant, but varied, increasing and decreasing.
Its colour kept changing.
INSCRIPTION: There are also different traditions about what was written on this seal o prophethood, or not written at all some tradition have:

(i) Muhammad is Allah's Messenger (محمد رسول الله)

(ii) (وحدہ لا شریک لہ توجہ حیث کنت فانک منصور) He (Allah) is along. He has no partner look at i from wherever you are, you are helped.

It is reported that the seal of prophethood had so much shine on it that eyes could no stand it for long.
IN THE PREVIOUS BOOKS: The seal of prophethood is also mentioned in the previou Divine Books, the torah, Injil, etc. When the Prophets عليهم السلام gave tidings of the Las Prophet عليه السلام, they were particular to mention this symbol on his back.
Haakim رحمه الله has transmitted in Mustadrak a tradition narrated by Wahb ibn Munabbil that there had never been a prophet or Messenger عليه السلام who did not have the symbol c prophethood (meaning, the seal) on his right arm, but the symbol of our Master صلى الله عليه وسلم was on his back between his two shoulders. It was like a seal that is applied to proclamation or a document. When it is compared to ordinary, everyday things, it is don to make people understand it, otherwise, in reality, it in such a great and unusual Divin symbol that only Allah knows its nature.

THE SEAL WAS BELOW HIS LEFT SHOULDER

(٥٧٨٠) وَعَنْ عَبْدِاللّٰهِ بْنِ سَرْجِسٍ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ اَكَلْتُ مَعَهُ خُبْزًا وَلَحْمًا اَوْقَالَ ثَرِيْدًا ثُمَّ دُرْتُ خَلْفَهُ فَنَظَرْتُ اِلٰى خَاتِمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ عِنْدَ نَاغِضِ كَتِفِهِ الْيُسْرٰى جُمْعًا عَلَيْهِ خِيْلَانٌ كَاَمْثَالِ الثَّآلِيْلِ۔ (رواہ مسلم)

5780.Sayyiduna Abdullah ibn Sarjis said, "I (visited and) saw the Prophet صلى الله عليه وسلم and ate bread and meat." Or he said, "tharid with him. Then I went behind him and looked at eh seal or prophethood between his shoulders near the soft bone of his left shoulder blade, like fist with moles similar to wants."[1]

KINDNESS TO CHILDREN

(٥٧٨١) وَعَنْ اُمِّ خَالِدٍ بِنْتِ خَالِدِ بْنِ سَعِيْدٍ قَالَتْ اُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِثِيَابٍ فِيْهَا خَمِيْصَةٌ سَوْدَاءُ صَغِيْرَةٌ فَقَالَ ائْتُوْنِيْ بِاُمِّ خَالِدٍ فَاُتِيَ بِهَا تُحْمَلُ فَاَخَذَ الْخَمِيْصَةَ بِيَدِهٖ فَاَلْبَسَهَا قَالَ اَبْلِيْ وَاَخْلِقِيْ ثُمَّ اَبْلِيْ وَاَخْلِقِيْ وَكَانَ فِيْهَا عَلَمٌ اَخْضَرُ اَوْ اَصْفَرُ فَقَالَ يَا اُمَّ خَالِدٍ هٰذَا سَنَاهْ وَهِيَ بِالْحَبَشِيَّةِ حَسَنَةٌ قَالَتْ فَذَهَبْتُ اَلْعَبُ بِخَاتِمِ النُّبُوَّةِ فَزَبَرَنِيْ اَبِيْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعْهَا۔ (رواہ البخاری)

5781. Sayyiduna Umm Khalid رضي الله عنها daughter of Sayyiduna Khalid ibn Sa'eed رضي الله عنه narrated that some garments were brought to the Prophet صلى الله عليه وسلم (as a gift). They included a small black hemed cloak. He said, "Call Umm Khalid to me!" She

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[1] Muslim # 112-2348.

was taken to him duly carried. He took the cloak in his hand and put it on her and said (as he usually prayed for anyone who cure a new garment), "Wear it and tear it. Wear it again and tear it out." (He prayed in this way For her to live long).
It had green or yellow marks on it. He said, "This is saraah which means 'good' in the Abyssinian language."
She added, "I played with the seal of prophethood and my father rebuked me, but Allah's Messenger صلى الله عليه وسلم said, 'Let her alone!" (She was a child then.)[1]

MORE ON PROPHET صلى الله عليه وسلم FEATURES

(٥٧٨٢) وَعَنْ أَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بِالطَّوِيْلِ الْبَائِنِ وَلَا بِالْقَصِيْرِ وَلَيْسَ بِالْأَبْيَضِ الْأَمْهَقِ وَلَا بِالْآدَمِ وَلَيْسَ بِالْجَعْدِ الْقَطَطِ وَلَا بِالسَّبِطِ بَعَثَهُ اللّٰهُ عَلَى رَأْسِ أَرْبَعِيْنَ سَنَةً فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِيْنَ وَبِالْمَدِيْنَةِ عَشْرَ سِنِيْنَ وَتَوَفَّاهُ اللّٰهُ عَلَى رَأْسِ سِتِّيْنَ سَنَةً وَلَيْسَ فِيْ رَأْسِهٖ عِشْرُوْنَ شَعْرَةً بَيْضَاءَ وَفِيْ رِوَايَةٍ يَصِفُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ رَبْعَةً مِنَ الْقَوْمِ لَيْسَ بِالطَّوِيْلِ وَلَا بِالْقَصِيْرِ أَزْهَرَ اللَّوْنِ وَقَالَ كَانَ شَعْرُ رَأْسِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلٰى أَنْصَافِ أُذُنَيْهِ وَفِيْ رِوَايَةٍ بَيْنَ أُذُنَيْهِ وَعَاتِقِهٖ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ قَالَ كَانَ ضَخْمَ الرَّأْسِ وَالْقَدَمَيْنِ لَمْ أَرَ بَعْدَهٗ وَلَا قَبْلَهٗ مِثْلَهٗ وَكَانَ سَبْطَ الْكَفَّيْنِ وَفِيْ أُخْرٰى لَهٗ قَالَ كَانَ شَثْنَ الْقَدَمَيْنِ وَالْكَفَّيْنِ۔

5782. Sayyiduna Anas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم was neither very tall nor short. Neither was he very fair nor dark. Neither was his hair very curly nor straight. Allah commissioned him (as Prophet) when he was exactly forty years old. He stayed in Makkah for ten years and in Madinah ten years. And Allah ceased him to die when he was sixty years old. And (at this age), there were not in his head and beard twenty grey hair.
According to another version: He described the Prophet صلى الله عليه وسلم. He said, "He was of average height among the people, neither tall nor short. He had a fair complexion." And, he added, "The hair of Allah's Messenger صلى الله عليه وسلم come up to half of his ears."
According to another version: (He said that his hair were) between his ears and his shoulders.
According to another version by Bukhari: He said, "He had a large head and large feet. I have not seen the like of him before him or after him. He had large wide palm.
According to another version: He said, "His feet and palms were hard and thick."[2]

OMMENTARY: The Prophet صلى الله عليه وسلم height was average inclined to tallness. Some ersions say that if he stood among some people, he looked taller than them even if there ere tall people present. This does not mean that he was very tall. Rather, it means that he as distinguished. Allah had given him a great personality so that he stood out and was onspicuous among people. Even among tell people. Allah made him seen.

Bukhari # 3071.
Bukhari # 3547, 3548, Muslim # 113. 2347.

The Prophet صلى الله عليه وسلم was not so very write that the redness of his complexion would be lost into it. He was also not dark wheatish, but his complexion was radish white.
His hair were not very curly as the hair of he Ethiopians. They were between the extremes but tending to curl.
As for the Prophet's life in Madinah, he lived there for ten years. There is no disagreement about it But, opinions differ on how long he stayed in Makkah after he was commissioned (as Prophet). The most plausible report is that he was in Makkah for thirteen years after beginning his mission. This means that his life was sixty three years. The narrator of the hadith under discussion has rounded off the thirteen years and means that the Prophet صلى الله عليه وسلم stayed in Makkah after becoming Prophet for about ten years nd so he lived about sixty years (ignoring the three years). They were not particular in those days to mention fractions.
As for the length of his hair, when they were oiled and combed, they looked long. Without oil and combing, they seemed short. It is stated in najma ul bihar that when he did not have the hair trimmed for a length of time, they looked long but after they were cut short, their length decreased. Thus, it depends on how anyone saw him. He reported according. The Prophet صلى الله عليه وسلم used to have a haircut from time to time, but we hav no confirmation from any tradition that he ever had his hair shaved completely apart from the occasions when he performed hajj and umrah. He had his head shaved as part of the rites of these pilgrimages.
Large, fleshy feet are sign of bravery and steadfastness. If the head is large, it symbolizes leadership and intelligence. The Arabs hanoured people who had a large head. A small head is a defect and means little sense.
The Prophet صلى الله عليه وسلم also had heavy and fleshy large palms. This also is a sign of strength and courage.

(٥٧٨٣) وَعَنِ الْبَرَاءِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرْبُوْعًا بَعِيْدُ مَابَيْنَ الْمَنْكِبَيْنِ لَهُ شَعْرٌ بَلَغَ شَحْمَةَ أُذُنَيْهِ رَأَيْتُهُ فِيْ حُلَّةٍ حَمْرَاءَ لَمْ أَرَ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَ مَارَأَيْتُ مِنْ ذِيْ لِمَّةٍ أَحْسَنَ فِيْ حُلَّةٍ حَمْرَاءَ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَعْرُهُ يَضْرِبُ مَنْكِبَيْهِ بَعِيْدُ مَابَيْنَ الْمَنْكِبَيْنِ لَيْسَ بِالطَّوِيْلِ وَلَا بِالْقَصِيْرِ۔

5783. Sayyiduna Bara رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم was of average height, bread shouldered. He had dense hair that reached his ear-lobes. He had seen him wear a red (striped) government and had not seen any thing more beautiful than he.
According to another version transmitted by Muslim: He said that he had not seen anyone with a lock of hair, long and hanging, and in red clothing more beautiful than Allah's Messenger صلى الله عليه وسلم. His hair came down to His shoulders. He was broad shouldered and was neither tell nor short.[1]

COMMENTARY: The scholars of hadith have thoroughly examined the traditions and biography and assert that garments mean that the lower garment he was wearing and the cloak he had no him had red stripes on them. Similarly, the ahadith the mention green

[1] Bukhari # 3551, Muslim # 91-2337, Tirmidhi # 3635.

garments also mean green garments also men green stripes on the lower garment and cloak. The Arabic language has three words for hair on the head. They are:

(i) (جمه) hair that hang beyond the ear lobe up to the shoulders. But, sometimes it is applied to hair generally, whether short or long.

(ii) (لمه) hair that go beyond the earlobes but not up to the shoulders.

(iii) (وفره) hair that go up to the earlobes, not beyond.

(٥٧٨٤) وَعَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَلِيْعَ الْفَمِ أَشْكَلَ الْعَيْنِ مَنْهُوْشَ الْعَقِبَيْنِ قِيْلَ لِسِمَاكٍ مَاضَلِيْعُ الْفَمِ قَالَ عَظِيْمُ الْفَمِ قِيْلَ مَا أَشْكَلُ الْعَيْنِ قَالَ طَوِيْلُ شَقِّ الْعَيْنِ قِيْلَ مَا مَنْهُوْشُ الْعَقِبَيْنِ قَالَ قَلِيْلُ لَحْمِ الْعَقِبِ۔ (رواه مسلم)

5784. Sayyiduna Simak ibn Harb رحمه الله reported that Sayyiduna Jabir ibn Sumarah رضى الله عنه said, "Allah's Messenger صلى الله عليه وسلم had a dali mouth, ashkal eye (redress in white) and manhoosh ankles. "Simak رحمه الله was asked, "What is dali mouth?" He said, "A large mouth." He was asked, "what is ashkal eyes?" He said, "Their range of sight was long." He was asked, "what is manhooh ankles?" He said, "Little flesh on ankles."[1]

COMMENTARY: Among the Arabs, if a man has a large mouth, it is considered praiseworthy. If it is small then that is a shortcoming some people say that a large mouth implies fluency and eloquence in speech.

The meaning of ashkal eyes is having redness in eh white of the eyes. The which Simak رحمه الله has said is an error. It does not mean a long range of eye- sight. The linguists give the same meaning as we have: redness in the white of the eyes.

(٥٧٨٥) وَعَنْ أَبِي الطُّفَيْلِ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ أَبْيَضَ مَلِيْحًا مُقَصَّدًا۔ (رواه مسلم)

5785. Sayyiduna Abu Tufayl رضى الله عنه said, "I saw Allah's Messenger صلى الله عليه وسلم. He was white handsome and of a moderate build."[2]

PROPHET صلى الله عليه وسلم NEVER USED A DYE

(٥٧٨٦) وَعَنْ ثَابِتٍ قَالَ سُئِلَ أَنَسٌ عَنْ خِضَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّهُ لَمْ يَبْلُغْ مَا يَخْضِبُ لَوْ شِئْتُ أَنْ أَعُدَّ شَمَطَاتِهِ فِي لِحْيَتِهِ وَفِي رِوَايَةٍ لَوْ شِئْتُ أَنْ أَعُدَّ شَمَطَاتٍ كُنَّ فِي رَأْسِهِ فَعَلْتُ۔ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ قَالَ إِنَّمَا كَانَ الْبَيَاضُ فِي عَنْفَقَتِهِ وَفِي الصُّدْغَيْنِ وَفِي الرَّأْسِ نَبْذٌ۔

5786. Sayyiduna Thabit رضى الله عنه said that Sayyiduna Anas رضى الله عنه was asked about the hair dye of Allah's Messenger صلى الله عليه وسلم. He said, "The Prophet صلى الله عليه وسلم has not reached the age when a dye should be used. If a wished to count. I could count the number of grey hair in his beard."

According to another version: "If I wished to count the grey hair in his head, I could have done so.

According to another version: "There were a few grey hair above his chin (on the beard), on temples and on his head."[1]

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[1] Muslim # 97. 2339.

[2] Muslim # 99. 2340

COMMENTARY: the age of the Prophet صلى الله عليه وسلم when he died could, at most, be called the beginning of old age. He did not have many grey hair that he could have need for a dye. The few that had grown were not noticeable.

PALM WERE SOFT SWEAT WAS FRAGRANT

(٥٧٨٧) وَعَنْ أَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَزْهَرَ اللَّوْنِ كَانَ عَرَقُهُ اللُّؤْلُؤُ إِذَا مَشٰى تَكَفَّأَ وَمَا مَسِسْتُ دِيْبَاجَةً وَلَا حَرِيْرًا أَلْيَنَ مِنْ كَفِّ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَا شَمِمْتُ مِسْكًا وَلَا عَنْبَرَةً أَطْيَبَ مِنْ رَائِحَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (متفق عليه)

5787. Sayyiduna Anas رضى الله عنه narrated: "Allah's Messenger صلى الله عليه وسلم had a clear complexion. (The drops of) his sweat matched pearls. When he walked, he bent forward I had not touched brocade or silk that was softer than the palm of Allah's Messenger صلى الله عليه وسلم. And I had not smelt musk or ambergris sweeter than the fragrance of the body of Allah's Messenger."[2]

COMMENTARY: The Prophet's صلى الله عليه وسلم manner of walking and his pace were dignified and reflected his humility. If looked as though he was cooing down from an elevated place into a declivity. Also, it was the manner of valiant, strong man taking steps forward. His walk was not unsteady and he did not drag his feet.

PERSPIRATION OF THE PROPHET صلى الله عليه وسلم

(٥٧٨٨) وَعَنْ أُمِّ سُلَيْمٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَاتِيْهَا فَيَقِيْلُ عِنْدَهَا فَتَبْسُطُ نِطَعًا فَيَقِيْلُ عَلَيْهِ وَكَانَ كَثِيْرَ الْعَرَقِ فَكَانَتْ تَجْمَعُ عَرَقَهُ فَتَجْعَلُهُ فِي الطِّيْبِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا أُمَّ سُلَيْمٍ مَا هٰذَا قَالَتْ عَرَقُكَ نَجْعَلُهُ فِيْ طِيْبِنَا وَهُوَ مِنْ أَطْيَبِ الطِّيْبِ وَفِيْ رِوَايَةٍ قَالَتْ يَا رَسُوْلَ اللّٰهِ نَرْجُوْ بَرَكَتَهُ لِصِبْيَانِنَا قَالَ أَصَبْتِ۔ (متفق عليه)

5788. Sayyidah Umm Sulaym رضى الله عنها said that the Prophet صلى الله عليه وسلم used to visit her and have a nap in her house. She used to spread out a leather cloth on which he had his nap. He used to perspire profusely. She collected his perspiration and put it in the perfume. The Prophet صلى الله عليه وسلم asked, "O Umm Sulaym, what is this?" she said, "It is your perspiration that we mix with our perfume. It is the most fragrant perfume."

According to another version: She said, "O Messenger of Allah, we hope for your blessing on our children (thereby)." He said, "You did the correct thing."[3]

COMMENTARY: Sayyidah Umm Sulaym رضى الله عنها was mother of Sayyiduna Anas رضى الله عنه who was a dear servant of the Prophet صلى الله عليه وسلم. Allah had enabled that to love Him, His religion and His Prophet صلى الله عليه وسلم. she was a very intelligent and a learned woman. She had a faster relationship with the Prophet صلى الله عليه وسلم which is why he visited her to have a

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[1] Bukhari # 5895, Muslim # 104-2341.

[2] Bukhari # 3561, Muslim # 62. 2330.

[3] Bukhari # 6281, Muslim # 63-2331

nap in the afternoon, being her mahram.

LOVE OF CHILDREN

(٥٧٨٩) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ صَلَّيْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلٰوةَ الْأُوْلٰى ثُمَّ خَرَجَ إِلٰى أَهْلِهِ وَخَرَجْتُ مَعَهُ فَاسْتَقْبَلَهُ وِلْدَانٌ فَجَعَلَ يَمْسَحُ خَدَّيْ أَحَدِهِمْ وَاحِدًا وَاحِدًا وَأَمَّا أَنَا فَمَسَحَ خَدِّيْ فَوَجَدْتُ لِيَدِهِ بَرْدًا أَوْ رِيْحًا كَأَنَّمَا أَخْرَجَهَا مِنْ جُوْنَةِ عَطَّارٍ رَوَاهُ مُسْلِمٌ وَذُكِرَ حَدِيْثُ جَابِرٍ سَمُّوْا بِاسْمِيْ فِيْ بَابِ الْأَسَامِيْ وَحَدِيْثُ السَّائِبِ بْنِ يَزِيْدَ نَظَرْتُ إِلٰى خَاتَمِ النُّبُوَّةِ فِيْ بَابِ أَحْكَامِ الْمِيَاهِ۔

5789. Sayyiduna Jabir ibn Samurah رضی اللہ عنہ narrated. "I offered the salah of Zuhr with Allah's Messenger صلی اللہ علیہ وسلم. Then he went out to (go to) his family. I went out with him, too. Some children met him and he began to stroke their cheeks, one after the other, Then he stroked my cheeks and (from that) I sensed a coolness and a fragrance in his hand as though he had just brought it out of a scent container."[1]

COMMENTARY: In the words 'then he stroked my cheeks,' the word cheek is in the singular form in some copies of the book.

The hadith speaks of the fragrance of the body of the Prophet صلی اللہ علیہ وسلم. Even if he did not use an extra scent, his body did emit a sweet odour. However, he did often use a scent also so that he may be most fragrant when meeting the angels to receive the revelation and when being with the Muslims.

The hadith of Jabir رضی اللہ عنہ Give yourself my name in is # 4750.

And of Sa'ib ib Yazid رضی اللہ عنہ I hared at the seal of prophethood is # 476.

SECTION II — اَلْفَصْلُ الثَّانِيْ

MORE ON PROPHET صلی اللہ علیہ وسلم DESCRIPTION

(٥٧٩٠) عَنْ عَلِيِّ بْنِ أَبِيْ طَالِبٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بِالطَّوِيْلِ وَلَا بِالْقَصِيْرِ ضَخْمَ الرَّأْسِ وَاللِّحْيَةِ شَثْنَ الْكَفَّيْنِ وَالْقَدَمَيْنِ مُشْرَبًا حُمْرَةً ضَخْمَ الْكَرَادِيْسِ طَوِيْلَ الْمَسْرُبَةِ إِذَا مَشٰى تَكَفَّأَ تَكَفُّؤًا كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

5790.Sayyiduna Ali ibn Abu Talib رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم was neither tall nor short. His head and beard were large. His palms of the hands and feet were hard and thick. His complexion was reddish white. He had large joints. The hair on his breast was a fine, long line up t his naval. When he walked, he leaned forward as though he descended down a slope. (Ali رضی اللہ عنہ said that) he had never seen anyone like him before him or after him.[2]

COMMENTARY: The walk as though he was coming down a declivity was like a strong, brave man's walk as explained previously (comments on hadith # 5787). He took resolute

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[1] Muslim # 80.2329.

[2] Tirmidhi # 3637 (3657), Musnad Ahmad # 1122.

steps forward.
It is also explained that his walk was a humble persons walk. There was no arrogance on it.

(٥٧٩١) وَعَنْهُ كَانَ إِذَ وَصَفَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ يَكُنْ بِالطَّوِيْلِ الْمُمَغَّطِ وَلَا بِالْقَصِيْرِ الْمُتَرَدِّدِ وَكَانَ رَبْعَةً مِّنَ الْقَوْمِ وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلَا بِالسَّبْطِ كَانَ جَعْدًا رَجِلًا وَلَمْ يَكُنْ بِالْمُطَهَّمِ وَلَا بِالْمُكَلْثَمِ وَكَانَ بِالْوَجْهِ تَدْوِيْرٌ اَبْيَضُ مُشْرَبٌ اَدْعَجُ الْعَيْنَيْنِ اَهْدَبُ الْاَشْفَارِ جَلِيْلُ الْمُشَاشِ وَالْكَتِدِ اَجْرَدُ ذُوْ مَسْرُبَةٍ شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ إِذَا مَشٰى يَتَقَلَّعُ كَاَنَّمَا يَمْشِيْ فِيْ صَبَبٍ وَإِذَا الْتَفَتَ الْتَفَتَ مَعًا بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ وَهُوَ خَاتَمُ النَّبِيِّيْنَ اَجْوَدُ النَّاسِ صَدْرًا وَ اَصْدَقُ النَّاسِ لَهْجَةً وَاَلْيَنُهُمْ عَرِيْكَةً وَاَكْرَمُهُمْ عَشِيْرَةً مَنْ رَاٰهُ بَدِيْهَةً هَابَهُ وَمَنْ خَالَطَهُ مَعْرِفَةً اَحَبَّهُ يَقُوْلُ نَاعِتُهُ لَمْ اَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه الترمذی)

5791. Sayyiduna Ali رضی الله عنه described the prophet صلی الله علیہ وسلم saying. He was neither very tall nor very short, but was of a moderate height. His hair were neither very curly nor very straight, but between them. He was not fat. His face was not very round, yet had a roundish look. He was reddish white with vide black eyes and long eyelashes He had large joints and broad shoulders.
He was not hairy except for some hair on his chest (forming a fine line up to his navel). The palms of his hands and his feet were hard and thick. When he walked, he put down his feet firmly (on the ground) raising them as though he walked down a slope. If he looked at anyone, he turned completely (not giving merely a side glance).
Between his shoulders was the seal of prophethood and he was the seal of Prophet علیہ السلام. He was the best of men at heart (generous) and the most truthful of all men. He was very mild and the noblest and most honoured. If anyone saw him all of a sudden, he was overcome with awe. And he who c hose his company, loved him.
He[1] who describes him, admits, 'I have not seen the like of him before or since. May blessings of Allah and peace be on him."[2]

COMMENTARY: This hadith says that he was not hairy... The word used is (اجرد) instead of (اشعر). The latter implies hair all over the body while the former means hair here and there on the body. So, it reconciles this hadith with those that say: he had some hair on limbs other than chest and naval too.

If the Prophet صلی الله علیہ وسلم had to see anyone to his right or left or to pay attention to someone, he did not merely cast a side glance. Rather, he turned to him with full attention. He did not just turn a stiff neck, but turned his face calmly with compassion to the side at which he had to look, or he turned his entire body to that side. In this way, he gave his full attention where he was required to give.

The Prophet صلی الله علیہ وسلم was very generous. He was driven by a natural sentiment, sincerity and compassion but not ostentation or compulsion. Mulla Ali Qari رحمه الله has said that if (اجود) is

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[1] Ali ibn Abu Talib رضی الله عنه

[2] Tirmidhi # 3638 (3458), Musnad Ahmad # 944.

supposed to be derived from (جرؤت) them it would mean that he was generous at heart and bold. He did not feel hurt if anyone of his companions or a nomadic villager spoke roughly or harshly. If (اجرد) is said to be derived from (جرر) then it means that he never hesitated in giving anything to anyone, be it property. Knowledge, manners, teaching or training.
He was truthful. No one was truer than he was. The word (لهجه) may also imply that his speech was very dignified. His tone was polite and his tongue was very clear and he spoke distinctly.
If anyone had not known him and meets him for the first time, then he was inspired with reverence and he began to fear him. However, after a brief companionship, he could become familiar and would begin to love him.[1]

PROPHET'S FRAGRANCE LASTED AFTER HE HAD WALKED AWAY

(٥٧٩٢) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَسْلُكْ طَرِيقًا فَيَتْبَعُهُ اَحَدٌ اِلَّاعَرَفَ اَنَّهُ قَدْ سَلَكَهُ مِنْ طِيْبِ عَرْفِهٖ اَوْقَالَ مِنْ رِيْحِ عَرَقِهٖ۔ (رواه الدارمی)

5792. Sayyiduna Jabir رضی اللہ عنہ narrated that never did the Prophet صلی اللہ علیہ وسلم walk along a path without the next passerby detecting that he had preceded him because of his sweet fragrance.
Or, he said, "...owing to the fragrance of his perspiration."[2]

COMMENTARY: The word 'or, he said' one spoken by sub-narrator who was unsure whether was told. The meaning in either case is identical.
The word (عرف) simply means 'smell' or 'odour' whether sweet or bad, but it is generally used for sweet odour. Anyway, the hadith tells us that whenever the Prophet صلی اللہ علیہ وسلم passed by, the surroundings were filed with his sweet fragrance, either of his body or of his perspiration. Anyone who followed him could say from the peculiar odour that the holy Prophet صلی اللہ علیہ وسلم had gone by that path before him. This fragrance was from his own fself ard not of any scent that one uses.

HE WAS LIKE THE RISING SUN

(٥٧٩٣) وَعَنْ اَبِيْ عُبَيْدَةَ بْنِ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ قَالَ قُلْتُ لِلرُّبَيِّعِ بِنْتُ مُعَوِّذِبْنِ عَفْرَاءَ صِفِيْ لَنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ يَا بُنَيَّ لَوْ رَاَيْتَهُ رَاَيْتُ الشَّمْسَ طَالِعَةً۔ (رواه الدارمی)

5793. Sayyiduna Abu Ubaydah رحمہ اللہ, son of Sayyiduna Muhammad ibn Ammar ibn Yasir رضی اللہ عنہ said that he requested Sayyidah Rubayyi رضی اللہ عنہ bint Mu'awwidh ibn Arfa رضی اللہ عنہ. Describe to us Allah's Messenger صلی اللہ علیہ وسلم." She said, "O my son, if you had seen : im, you would have seen the sun rising."[3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم was so very impressive and radiant that seeing him was like seeing the bright sun.

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[1] See also Tirmidhi (English translation of this hadith) note after he hadith Abu Ja'far Asma is explanation (v2 p622), Darul Isha'at Karachi.
[2] Darimi # 66.
[3] Darimi # 60.

MORE BEAUTIFUL THAN MOON

(٥٧٩٤) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ لَيْلَةٍ إِضْحِيَانٍ فَجَعَلْتُ أَنْظُرُ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَإِلَى الْقَمَرِ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ فَإِذَا هُوَ أَحْسَنُ عِنْدِيْ مِنَ الْقَمَرِ۔ (رواه الترمذی والدارمی)

5794. Sayyiduna Jabir ibn Samurah رضی اللہ عنہ said, "I saw the Prophet صلی اللہ علیہ وسلم on a moonlit night. I would now look at him and now at the moon. He had on him a red (striped) robe. Indeed, he was more beautiful in my sight than the moon."[1]

COMMENTARY: the moon's beauty is only to the sight, but the Prophet صلی اللہ علیہ وسلم beauty was to the eye as well as real and intrinsic. Jabir رضی اللہ عنہ gave vent to his inner love when he qualified his words with 'in my sight.' Indeed, then Prophet beauty was moon in everyone's sight.

PROPHET'S صلی اللہ علیہ وسلم PACE

(٥٧٩٥) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ مَارَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَأَنَّ الشَّمْسَ تَجْرِيْ مِنْ وَجْهِهٖ وَمَارَأَيْتُ أَحَدًا أَسْرَعَ فِيْ مَشْيِهٖ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَأَنَّمَا الْأَرْضُ تُطْوٰى لَهٗ إِنَّا لَنَجْهِدُ أَنْفُسَنَا وَإِنَّهٗ لَغَيْرُ مُكْتَرِثٍ۔ (رواه الترمذی)

5795. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated, "I have not seen anything more beautiful than Allah's Messenger صلی اللہ علیہ وسلم. It looked as though the sun sailed (its path) in his face. And, I have not seen anyone walk faster than Allah's Messenger. It looked as though the land is rolled up for him, while we had to exert ourselves (walking with him), but he walked effortlessly."[2]

COMMENTARY: The sahabah رضی اللہ عنہم had to strain themselves to keep pace with the Prophet صلی اللہ علیہ وسلم who walked his normal pace yet remained ahead of them. Indeed, this was his miracle.

LAUGH WAS ONLY A SMILE

(٥٧٩٦) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ فِيْ سَاقِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حُمُوْشَةٌ وَكَانَ لَا يَضْحَكُ إِلَّا تَبَسُّمًا وَكُنْتُ إِذَا نَظَرْتُ إِلَيْهِ قُلْتُ أَكْحَلُ الْعَيْنَيْنِ وَلَيْسَ بِأَكْحَلَ۔ (رواه الترمذی)

5796. Sayyiduna Jabir ibn samurah رضی اللہ عنہ narrated that the calves of Allah's Messenger صلی اللہ علیہ وسلم were slender and delicate. He did not laugh but merely smiled. When he (Jabir) looked at him, he presumed that he had applied collyrium, but he had not applied collyrium.[3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم eyes were naturally filled with collyrium. They looked beautiful.

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[1] Tirmidhi # 2823), Musnad ahmad 2. 350.

[2] Tirmidhi # 3648 (3668).

[3] Tirmidhi # 3645 (3665), Musnad Ahmad # 20971.

SECTION III الفصل الثالث

TEETH OF THE PROPHET صلى الله عليه وسلم

(۵۷۹۷) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْلَجَ الثَّنِيَّتَيْنِ اِذَا تَكَلَّمَ رُئِيَ كَالنُّوْرِ يَخْرُجُ مِنْ بَيْنِ ثَنَايَاهُ۔ (رواه الدارمي)

5797. Sayyiduna Ibn Abbas رضی الله عنه said, "The front two teeth of Allah's Messenger صلى الله عليه وسلم (were broad and) had space between them. When he spoke it seemed as though light emitted from (each if) these two teeth."[1]

COMMENTARY: The front two upper and two lower teeth are called (ثنیان) and (ثنایا) thayan and thanaya. The first word is a dual form and he second is he plural. The two teeth to the right and left of each of them are called (رباعیات) raba'yat.

The hadith discloses that the two front teeth were not joined to one another but had space between them. Not only the upper two teeth, but the two lower teeth also had space between them.

PROPHET'S صلى الله عليه وسلم PLEASURE SHOWED ON HIS FACE

(۵۷۹۸) وَعَنْ كَعْبِ بْنِ مَالِكٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سُرَّ اسْتَنَارَ وَجْهُهٗ حَتّٰى كَاَنَّ وَجْهَهٗ قِطْعَةُ قَمَرٍ وَكُنَّا نَعْرِفُ ذٰلِكَ۔ (متفق عليه)

5798. Sayyiduna Ka'b ibn Maalik رضی الله عنه narrated that: The face of Allah's Messenger صلى الله عليه وسلم lit up when he was pleased so that it looked as though it was a piece of the moon. We understood from that (how he felt)."[2]

DESCRIPTION IN THE TORAH

(۵۷۹۹) وَعَنْ اَنَسٍ اَنَّ غُلَامًا يَهُوْدِيًّا كَانَ يَخْدُمُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرِضَ فَاَتَاهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُهٗ فَوَجَدَ اَبَاهُ عِنْدَ رَاْسِهٖ يَقْرَءُ التَّوْرٰتَه فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا يَهُوْدِيُّ اُنْشِدُكَ بِاللّٰهِ الَّذِيْ اَنْزَلَ التَّوْرَاةَ عَلٰى مُوْسٰى هَلْ تَجِدُ فِي التَّوْرَاةِ نَعْتِيْ وَصِفَتِيْ وَمَخْرَجِيْ قَالَ لَا قَالَ الْفَتٰى بَلٰى وَاللّٰهِ يَا رَسُوْلَ اللّٰهِ اِنَّا نَجِدُكَ فِي التَّوْرٰةِ نَعْتَكَ وَصِفَتَكَ وَمَخْرَجَكَ وَاِنِّيْ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّكَ رَسُوْلُ اللّٰهِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَصْحَابِهٖ اَقِيْمُوْا هٰذَا مِنْ عِنْدِ رَاْسِهٖ وَلُوْا اَخَاكُمْ رَوَاهُ الْبَيْهَقِيُّ فِيْ دَلَائِلِ النُّبُوَّةِ۔

5799. Sayyiduna Anas رضی الله عنه said that a boy who was a Jew used to serve the Prophet صلى الله عليه وسلم (as his servant). He fell ill. So he Prophet صلى الله عليه وسلم paid him a sick visit. He found his father sitting by his head reciting the Torah. (It was as the Muslims recite surah Yasin from the quran to one who is experiencing the pangs of death.) Allah's Messenger صلى الله عليه وسلم said to him, 'O Jew I adjure you by Allah who

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[1] Darimi # 58.

[2] Bukhari # 3556, Muslim # 53. 2769.

revealed the Torah to Musa, do you find in the torah my mention or description and my coming forth (from my native land)?" He said, "No!" But, the boy interjected, "Of course, by Allah! O Messenger of Allah, we do find you in the Torah. Your mention, your description and your coming forth. And, I do testify that there is no god but Allah and that you are Allah's Messenger."

So, the Prophet صلى الله عليه وسلم said to his companions, "Get this one away from beside his head. And become guardian of your brother (in religion so look afer his burial, etc he dies)."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم words 'my coming forth1 could refer to his emigration from Makkah to Madinah (where he come). Or, they could refer to his being commissioned as Prophet.

The words (نعت) and (صفت) are synonyms meaning description. Here, (نعت) means his intrinsic qualities while (صفت) means his apparent and seen attributes.

PROPHET صلى الله عليه وسلم COMING IS ALLAH'S MERCY

(٥٨٠٠) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ قَالَ اِنَّمَا اَنَا رَحْمَةٌ مُهْدَاةٌ رَوَاهُ الدَّارِمِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5800.Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Indeed, I am but a mercy that has been bestowed (by Allah)."[2]

COMMENTARY: The Prophet صلى الله عليه وسلم words mean; My coming, my mission as a Messenger and the religion that I have brought are the great mercy of Allah. He has bestowed the mercy as a bounty to the people of the earth. Those who took His gift are successful. Those who did not accept it failed miserably. The message of this hadith conforms to the verse of the Quran.

وَمَا اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ

{And we have not sent you (O Prophet) but as a mercy to the worlds} (21:107)

This hadith also brings out the greatness and nobility of the Prophet صلى الله عليه وسلم ummah. The reason is clear: the Divine gift is sent only to those people who are great and noble.

[1] Bayhaqi in Dala'il un Nabuwah 2-272, 4-272.

[2] Darimi # Bayhaqi in Shu'ab ul Eeman # 1446.

CHAPTER - XX

CHAPTER & HABITS OF THE PROPHET بَابٌ فِي اَخْلَاقِهٖ وَشِمَائِلِهٖ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

The word in the chapter heading is (اخلاق). It is the plural of (خلق) and means: natural disposition, inborn quality.

And (شمائل) is the plural of (شمال) which means; natural disposition, character, temper habit.

SECTION I اَلْفَصْلُ الْاَوَّلُ

UNMATCHED GOOD CHARACTER

(٥٨٠١) عَنْ اَنَسٍ قَالَ خَدَمْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِيْنَ فَمَا قَالَ لِيْ اُفٍّ وَلَا لِمَا صَنَعْتَ وَلَا اَلَا صَنَعْتَ. (متفق عليه)

5801. Sayyiduna Anas رضی الله عنه narrated that he served the Prophet صلی الله علیه وسلم for ten years during which he never chided him, 'Fie!" And he never (scolded him), 'why did you do it?" and never, "why did you not do it?"[1]

COMMENTARY: The version in Muslim says nine years (instead of ten). When the Prophet صلی الله علیه وسلم emigrated form Makkah and came to Madinah, Anas رضی الله عنه was eight years old, or ten. His mother and some of her relative who were ansar brought him to the Prophet صلی الله علیه وسلم and left Anas رضی الله عنه with him to serve him. From that day in till the death of the Prophet صلی الله علیه وسلم ten years later, he remained in his service. During this long period, the Prophet صلی الله علیه وسلم never even said 'Oof' to him, leave aside scolding him (اف): Different diacritical marks and placed on this word. It escape one's mouth when one is faced with a disliked or an unpleasant situation.

Sayyiduna Anas رضی الله عنه was never rebuked by the Prophet صلی الله علیه وسلم for dereliction of duty or for doing something on his own. However, this concerns worldly affairs and personal service. It does not concern religious duties and obligations because any neglect or excess in that cannot be condoned.

Teebi رحمه الله said that the excellence of Anas رضی الله عنه is also disclosed form this hadith. He never procrastinated and never failed to obey the Prophet صلی الله علیه وسلم. However, the correct meaning of the hadith is as mentioned in the lines preceding this paragraph.

KINDNESS & OVERLOOKING

(٥٨٠٢) وَعَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ اَحْسَنِ النَّاسِ خُلُقًا فَاَرْسَلَنِيْ يَوْمًا لِحَاجَةٍ فَقُلْتُ وَاللّٰهِ لَا اَذْهَبُ وَفِيْ نَفْسِيْ اَنْ اَذْهَبَ لِمَا اَمَرَنِيْ بِهٖ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَخَرَجْتُ حَتّٰى اَمُرَّ عَلٰى صِبْيَانٍ وَهُمْ يَلْعَبُوْنَ فِي السُّوْقِ فَاِذَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ قَبَضَ بِقَفَايَ مِنْ وَرَائِيْ قَالَ فَنَظَرْتُ اِلَيْهِ وَهُوَ يَضْحَكُ فَقَالَ يَا اُنَيْسُ ذَهَبْتَ حَيْثُ اَمَرْتُكَ قُلْتُ نَعَمْ اَنَا اَذْهَبُ يَا رَسُوْلَ

[1] Bukhari # 6038, Muslim # 51-2309, Abu Dawud # 4774, Tirmidhi # 2015, (2022), Darimi # 82.

اللّٰهِ۔ (رواه مسلم)

5802. Sayyiduna Anas رضی اللہ عنہ said, Allah's Messenger صلی اللہ علیہ وسلم was the best of men in character. One day, he sent me on an errand. But, I declared, 'By Allah, I shall not go! In my heart, however, I did resolve that I would go to obey the command of Allah's Messenger صلی اللہ علیہ وسلم to me. So, I went out and passed by some boys who were playing in the street (and I paused to watch them). Behold! Allah's Messenger came there soon and hold me by the nape. I (turned and) looked at him and he was smiling and asked, 'O Unays! Will you to go where I instructed you go go?' I submitted, 'Yes, I am going. O Messenger of Allah."[1]

COMMENTARY: Sayyiduna Anas رضی اللہ عنہ recalled this event of his very early days of service when he was of a childhood age. He did not the Prophet صلی اللہ علیہ وسلم looked at his refusal generously because of his childhood and did not reprimand him.

The Prophet صلی اللہ علیہ وسلم called him Unays out of love and compassion. It the diminutive from of 'Anas' to emphasize his smallness and love for him.

EXEMPLARY TOLERANCE

(۵۸۰۳) وَعَنْهُ قَالَ كُنْتُ اَمْشِيْ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بُرْدٌ نَجْرَانِيٌّ غَلِيْظُ الْحَاشِيَةِ فَاَدْرَكَهُ اَعْرَابِيٌّ فَجَبَذَهُ بِرِدَائِهِ جَبْذَةً شَدِيْدَةً وَرَجَعَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ نَحْرِ الْاَعْرَابِيِّ حَتّٰى نَظَرْتُ اِلٰى صَفْحَةِ عَاتِقِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ اَثَّرَتْ بِهَا حَاشِيَةُ الْبُرْدِ مِنْ شِدَّةِ جَبْذَتِهِ ثُمَّ قَالَ يَا مُحَمَّدُ مُرْلِيْ مِنْ مَالِ اللّٰهِ الَّذِيْ عِنْدَكَ فَالْتَفَتَ اِلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ ضَحِكَ ثُمَّ اَمَرَلَهُ بِعَطَاءٍ۔ (متفق علیہ)

5803. Sayyiduna Anas رضی اللہ عنہ said, "I was walking with Allah's Messenger صلی اللہ علیہ وسلم who was wearing a (striped) cloak with a coarse fringe and it was from Najran (Of Yemen). A villager come across him and nabbed the cloak with such a force that the Prophet صلی اللہ علیہ وسلم was pulled towards the villager's chest. I saw that, because of his forceful pull, the neck of Allah's Messenger صلی اللہ علیہ وسلم was marked by the fringe of the cloak. Then he demanded, 'O Muhammad, give instructions that I should be given something from the property of Allah that you have! Allah's Messenger صلی اللہ علیہ وسلم turned towards him. Then, he smiled (Kindly) and the commanded that something should be granted to him."[2]

COMMENTARY: According to another version, the villager added, after 'the property of Allah that you have; (مال اللہ الذی عندک)

(It is not that I ask from your own property or from father's property) And, it is zakah from Allah's property that I mean.

This hadith shows how kind and forbearing that Prophet صلی اللہ علیہ وسلم was. How great was the Prophet صلی اللہ علیہ وسلم! The villager was utterly ignorant, bad-mannered and uncivil. He presented his petition in a very rude way.

We learn from this hadith that the rulers must show patience when their subjects hurt them. It is also the demand of wisdom that they should bestow something to someone and

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[1] Muslim # 54-21310, Bringing up children in Islam, Shaykh ulwaan, p 378, Darul Isha'at, Karachi.

[2] Bukhari # 3149, Muslim # 128-1057, Ibn Majah # 3553, Musnad Ahmad 4. 223.

preserve their dignity.

PROPHET'S صلى الله عليه وسلم COURAGE

(٥٨٠٤) وَعَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحْسَنَ النَّاسِ وَاَجْوَدَ النَّاسِ وَاَشْجَعَ النَّاسِ وَلَقَدْ فَزِعَ اَهْلُ الْمَدِيْنَةِ ذَاتَ لَيْلَةٍ فَانْطَلَقَ النَّاسُ قِبَلَ الصَّوْتِ فَاسْتَقْبَلَهُمُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ سَبَقَ النَّاسَ اِلَى الصَّوْتِ وَهُوَ يَقُوْلُ لَمْ تُرَاعُوْ لَمْ تُرَاعُوْا وَهُوَ عَلٰى فَرَسٍ لِاَبِيْ طَلْحَةَ عُرْيٍ مَاعَلَيْهِ سَرْجٌ وَفِيْ عُنُقِهٖ سَيْفٌ فَقَالَ لَقَدْ وَجَدْتُّهٗ بَحْرًا۔ (متفق عليه)

5804. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was the best of men, the most generous of men and the bravest of men. One night, the people of Madinah heard a frightening sound (as of an approaching enemy) and went in the direction in which it originated but they met the Prophet who had preceded them towards that sound (and had returned form there). He comforted them, "Do not fear! Do not fear!" He was riding a horse of Abu Talhah رضى الله عنه that was bare backed, having no saddle on it. On his neck was a sword. He remarked 'I found it (swift) running like a river."[1]

COMMENTARY: According to one tradition, the horse was that day Therefore, it became swift and no other horse could overtake it. So, this was one of the miracles of the Prophet صلى الله عليه وسلم that the condition of the horse changed after the Prophet صلى الله عليه وسلم rode it for a little while.

It is not only bravery but also mustahab to advance towards suspicious movements of an enemy or of any other nature. One may even proceed alone. However, one must be sure that there is no risk to life.

This hadith also proves that it is allowed to borrow, or ride a borrowed horse or any beast too urge jihad. It is also mustahab to keep the sword on the neck.

NEVER TURNED DOWN REQUEST FOR HELP

(٥٨٠٥) وَعَنْ جَابِرٍ قَالَ مَاسُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَطُّ فَقَالَ لَا۔ (متفق عليه)

5805. Sayyiduna Jabir رضى الله عنه said, "Never was Allah's Messenger صلى الله عليه وسلم asked for anything and he said, 'No."[2]

COMMENTARY: Ibn Hajar رحمه الله said that if the Prophet صلى الله عليه وسلم had I his possession what anyone asked for, he gave it to him promptly. If he did not have it and could not procure it for the person who asked, he did not give a point blank refusal. Rather, he observed silence or excused himself politely or made a supplication for the rationed, under no circumstances did he decline outright.

Shaykh izzud din said that he never said 'No' simply to rebuff the petitioner. It is a different thing if he could not meet the request and he used the word to present his excuse. For instance, he said once: (لااجدمااحملكم عليه) (I have no beast to offer you to ride).

The poet Fazraq has composed a couplet about it:

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[1] Bayhaqi # 6033, Muslim # 48. 2307.

[2] Bukhari # 6037, Muslim # 56. 2311.

ما قَالَ لا قط الا فی تشهده لو لا التشهد کانت لاؤه نعم

Another Persian poet has said the same thing:

نه رفت کلمهٔ لا برزبان او ہر گز مگر باشهد ان لا اله الا الله

They both bring out the point that the Prophet صلی الله علیه وسلم never said, 'No' except in his tashhahhud (testimony about Allah's unity): I bear testimony that "There is no God but Allah."

GENEROUS GRANT WITHOUT TEAR OF POVERTY

(٥٨٠٦) وَعَنْ أَنَسٍ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَنَمًا بَيْنَ جَبَلَيْنِ فَأَعْطَاهُ إِيَّاهُ فَأَتَى قَوْمَهُ فَقَالَ أَيْ قَوْمِ أَسْلِمُوا فَوَاللّٰهِ إِنَّ مُحَمَّدًا لَيُعْطِي عَطَاءً مَا يَخَافُ الْفَقْرَ۔ (رواه مسلم)

5806. Sayyiduna Anas رضی الله عنه said that a man asked the Prophet صلی الله علیه وسلم for so many sheep as may fill the valley between two mountains. He gave him all of that. He came to his people and said, 'O my people, embrace Islam, for by Allah, Muhammad صلی الله علیه وسلم gives so much that he does not fear poverty."[1]

COMMENTARY: Perhaps the petitioner had not imagined that he would get all that so very easily.

When the Prophet صلی الله علیه وسلم gave him, he was non-plussed. He realized Muslim to rely on Allah and to be content and to practice abstinence. Hence he advised his people to embrace Islam, for, prophet Muhammad صلی الله علیه وسلم does not worry about poverty and want.

PERSISTENT DEMAND OF THE VILLAGERS

(٥٨٠٧) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ بَيْنَمَا هُوَ يَسِيرُ مَعَ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَقْفَلَهُ مِنْ حُنَيْنٍ فَعَلِقَتِ الْأَعْرَابُ يَسْأَلُونَهُ حَتَّى اضْطَرُّوهُ إِلَى سَمُرَةٍ فَخَطِفَتْ رِدَاءَهُ فَوَقَفَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَعْطُونِي رِدَائِي لَوْ كَانَ لِي عَدَدَ هٰذِهِ الْعِضَاهِ نَعَمٌ لَقَسَمْتُهُ بَيْنَكُمْ ثُمَّ لَا تَجِدُونِي بَخِيلًا وَلَا كَذُوبًا وَلَا جَبَانًا۔ (رواه البخاري)

5807. Sayyiduna Jubayr ibn Mut'im رضی الله عنه said that he was traveling with Allah's Messenger صلی الله علیه وسلم having returned from Hunayn. (On their way, somewhere,) the villagers intercepted him and pestered him with requests forcing him back against an acacia tree where his cloak was entangled in the tree. So, the Prophet صلی الله علیه وسلم paused and said, "Let me have my cloak. If I had quadrapeds (sheep and camels, etc) as many as these thorny trees, then, too, I would disburse them among you. Then, you would not find me niggardly, not a liar (making false promises) and not faint-hearted (as my withhold from giving you)."[2]

COMMENTARY: The Battle of Hunayn was fought immediately after he conquest of Makkah. The Prophet صلی الله علیه وسلم had to fight it with the Banu Hawazin and Banu Thaqif and their allies all of whom inhabited a place between Makkah and Ta'if. Initially, the

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[1] Muslim # 2312, Musnad Ahmad 3-108.

[2] Bukhari # 2821.

Muslims faced stiff resistance but finally gained a decisive victory.
The Muslim took six thousand captives and a large booty that comprised of forty four thousand camels. More than forty four thousand sheep and four thousand ooqiyah silver. The Muslim army was made up of ten thousand sahabah رضی اللہ عنہم from Madinah both ansars and Muhajirs and the two thousand Makkans who had embraced Islam at the conquest of Makkah.
The Prophet صلی اللہ علیہ وسلم had the entire booty kept in custody at Ja'rarah near the battlefield. And, he led the army to put down the uprising of the people of Ta'if. After successfully suppressing the uprising, he returned to Ja'ranah and began to distribute the booty that was stored there. He gave away most of it to the people of Makkah to win over their hearts. He also gave some of it to the other deserving ones. The case of the man who was given all that he asked (hadith # 5806) relates to this booty. When he departed from there, he had distributed all the property. So when he met the villagers on the way, he could not meet their demand. Also, he could not refuse them outright and hurt their feelings. However, when they persisted and were very demanding, he spoke to them as the hadith tells us. He assured them that he had given away all property and if he did have anything he would not disappoint them. He stressed that he was not lying and was not scared of poverty if he would have nothing.
These words of the Prophet صلی اللہ علیہ وسلم are evidence that if anyone does not know you then it is proper to tell him of your virtues to create confidence in him. This is allowed.

OBLIGING THE POOR

(٥٨٠٨) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الْغَدَاةَ جَاءَ خَدَمُ الْمَدِيْنَةِ بِاٰنِيَتِهِمْ فِيْهَا الْمَاءُ فَمَا يَاْتُوْنَ بِاِنَاءٍ اِلَّا غَمَسَ يَدَهُ فِيْهَا فَرُبَّمَا جَاؤُهُ بِالْغَدَاةِ الْبَارِدَةِ فَيَغْمِسُ يَدَهُ فِيْهَا۔ (رواه مسلم)

5808. Sayyiduna Anas رضی اللہ عنہ narrated that whenever Allah's Messenger صلی اللہ علیہ وسلم had offered the salah of fajr, the servants (of the people) in Madinah brought their vessels containing water. So, whoever brought a vessel, he did dip his hand into it (to please them and let them have blessings thereby). Often, they would bring them on a cold morning and he would dip his hand into them.[1]

COMMENTARY: This hadith speaks of the Prophet's صلی اللہ علیہ وسلم kindness and compassion for his ummah. He loved them. It also guides that one must also endure difficulty and hardship if by that, one can be of help to the creatures.

PROPHET'S صلی اللہ علیہ وسلم COMPASSION FOR THE POOR

(٥٨٠٩) وَعَنْهُ قَالَ كَانَتْ اَمَةٌ مِنْ اِمَاءِ اَهْلِ الْمَدِيْنَةِ تَاْخُذُ بِيَدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَتَنْطَلِقُ بِهِ حَيْثُ شَاءَتْ۔ (رواه البخاری)

5809. Sayyiduna Anas رضی اللہ عنہ said, "One of the several female slaves of the people of Madinah used to hold the hand of Allah's Messenger صلی اللہ علیہ وسلم (whenever she was upset) and she then took him (by his hand) where she wished."[2]

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[1] Muslim # 74. 2324.

[2] Bukhari # 6072.

COMMENTARY: If she deemed it necessary, she took him out of Madinah and told him of heir anxiety. This shows how much concerned the Prophet صلى الله عليه وسلم was for his ummah. He loved them and was most humble with them.

(٥٨١٠) وَعَنْهُ أَنَّ امْرَأَةً كَانَتْ فِيْ عَقْلِهَا شَيْءٌ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ إِنَّ لِيْ إِلَيْكَ حَاجَةً فَقَالَ يَا أُمَّ فُلَانٍ أُنْظُرِيْ أَيَّ السِّكَكِ شِئْتِ حَتّٰى أَقْضِيَ لَكِ حَاجَتَكِ فَخَلَا مَعَهَا فِيْ بَعْضِ الطُّرُقِ حَتّٰى فَرَغَتْ مِنْ حَاجَتِهَا۔ (رواه مسلم)

5810.Sayyiduna Anas رضى الله عنه narrated that a woman had a unbalanced mind. She submitted, "O Messenger of Allah, I need something from you." He said, "O Umm Fulaan (mother of so and so)! Choose a place (where you wish to tell me). I shall do what you wish (and listen to your problem)." Then, he accompanied he (where she took him) to a road till she got what she needed land told him what her problem was).[1]

COMMENTARY: The Prophet صلى الله عليه وسلم was not all alone with the woman as one can be in a house, there were people around and those living there but they had kept their distance (and narrated this hadith).

PRAISEWORTHY CHARACTERISTICS

(٥٨١١) وَعَنْهُ قَالَ لَمْ يَكُنْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا لَعَّانًا وَلَا سَبَّابًا كَانَ يَقُوْلُ عِنْدَ الْمَعْتِبَةِ مَا لَهُ تَرِبَ جَبِيْنُهُ۔ (رواه البخارى)

5811. Sayyiduna Anas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم was neither indecent in speech nor given to abuse anyone. If he admonished anyone, he only said, "What is wrong with him? May his forehead become full of dust!"[2]

COMMENTARY: the word (فحش) – fahsh) translated 'indecent; actually means to transgress or go beyond limit in saying something or in giving a reply Mostly it is used to refer to sexual intercourse shamelessly, like abusing someone's parents. This word is used for excesses, grave since, evil habits and adultery.

The word (لعن) (la'n) translated 'abuse' is to 'drive away,' deprive, 'degrade' or revile. When used for an act of Allah, it means that He puts away, deprives of His mercy. If used as from a creature then it is a curse and a prayer against someone calling for him to be deprived a Divine mercy. It is a grave sin to make this prayer against one who does not deserve it and if it is done repeatedly then it is a grave sin. The ulama say unanimously that it is forbidden and unlawful to cure a specified person even if he is a disbeliever. But, if it is known for certain of anyone that he had died as a disbeliever, like Abu Jahl, then it is not forbidden to curse him. Similarly, if some people are involved in evil and sin, then it is not forbidden to curse them as a group, like 'Allah's curse be on the disbelievers, the wrong doers, the tyrants, those who devour interests, and the like.

There are two kinds of (لعنة) – curse.

(i) Deprival of Allah's mercy and of admittance to paradise, and calling for perpetual punishment which is consignment to hell. This is exclusive for

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[1] Muslim # 26. 2326.

[2] Bukhari # 6031, Musnad Ahmad 3. 126.

the disbelievers.

(ii) Deprival of Allah's particular mercy, of nearness to Him and of the rank of the foremost, choicest people, this prayer is made against sinners and evildoers of certain degrees.

If this difference between the two kinds is borne in mind, then many doubts would be set at rest.

"May his forehead become dusty." When the Prophet صلی اللہ علیہ وسلم was displeased, these words were the only expression of his displeasure. Even when saying so, he did not address the persons directly but he used the third person pronoun.

The some meaning is expressed by the words. 'May his nose be covered with dust!' Both these expressions allow for one of two meanings. They may be a figurative expression of imprecations, or they may mean a supplication and a figurative expression of worship and prostration because one who worships and prostrates himself has his forehead and nose cling to dust, and these expressions would mean

سجد اللہ وجہك

May Allah cause your face to prostrate itself before him!

PROPHET صلی اللہ علیہ وسلم DID NOT CURSE EVEN HIS ENEMIES

(٥٨١٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قِيلَ يَا رَسُولَ اللّٰهِ ادْعُ عَلَى الْمُشْرِكِينَ قَالَ إِنِّي لَمْ أُبْعَثْ لَعَّانًا وَإِنَّمَا بُعِثْتُ رَحْمَةً۔ (رواه مسلم)

5812. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that someone submitted, "O Messenger of Allah, do invoke a curse on the polytheists." He said, "I am not sent as one who invokes curses. Rather I am sent only as a mercy."[1]

COMMENTARY: The prophet صلی اللہ علیہ وسلم made it clear that he is instrumental is bringing mercy to the worlds irrespective of believers and disbelievers. It is as the Quran says:

وَمَا أَرْسَلْنٰكَ إِلَّا رَحْمَةً لِّلْعٰلَمِينَ

{And we have not sent you (O Prophet), but as a mercy to the world} (21:107)

In that case, how may he be expected to curse the disbelievers howsoever antagonistic they be? It is very clear that he Prophet صلی اللہ علیہ وسلم brings mercy to the believers. As for those who do not believe, he is the means of mercy to them in the sense that, though they disobey Allah and His Messenger صلی اللہ علیہ وسلم and are rebellious, his being is responsible for wording of punishment from them in this world. It is as Allah say:

وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

{....but Allah was not going to chastise them while you (O Prophet(were among them} (8:33)

In fact, Allah did not restrict this favour up to the life of the Prophet صلی اللہ علیہ وسلم. He let is continue forever, He decreed that a universal,. Complete punishment will not grip the people till the Last Day. As against this, the previous ummahs were destroyed completely and wiped off because of the curse invoked by their Messengers علیہ السلام. Not even a

[1] Muslim # 87. 2599, see also hadith # 5800.

semblance of them remained.
Teebi رحمه الله explained these words to mean! "I have not come to put anyone away from Allah's mercy. Rather, my mission is to bring people nearer to Allah's mercy by guiding them and by presenting the best of manners. Therefore, I may not be expected to invoke curses on the disbelievers."

PROPHET صلى الله عليه وسلم WAS VERY MODEST

(٥٨١٣) وَعَنْ أَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِيْ خِدْرِهَا فَإِذَا اَرَاى شَيْئًا يَكْرَهُهُ عَرَفْنَاهُ فِيْ وَجْهِهٖ۔ (متفق عليه)

5813. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that the Prophet صلى الله عليه وسلم was more modest than a virgin observing the veil. When anything happened which he did not approve, they detected signs of that on his face.[1]

COMMENTARY: the virgin veiled girl remains indoors and is more modest than the virgin who does not observe the veil and does not confine herself indoors. The Arabic words (خدر) is a veil.

The Prophet صلى الله عليه وسلم face was quick to reflect anything naturally disliked or contrary to Shari'ah. The Sahabah رضى الله عنهم realized that promptly and tried to correct the mistake. In that way, his displeasure was removed.

However, this was possible only when the displeasure was caused by a natural factor or something makruh and disliked by Shari'ah,

Nawawi رحمه الله said that when such a disliked thing happened, the Prophet صلى الله عليه وسلم did not say so in words but his displeasure was apparent on his face. The sahabah رضى الله عنهم could read it on his face.

This hadith highlights the merits of modesty. It also teaches us that this attribute must be strengthened as much as possible. But, it must not hinder discharge of an obligation to anyone or in shari'ah and must not cause any kind of loss.

NEVER LAUGHED WITH MOUTH OPEN

(٥٨١٤) وَعَنْ عَائِشَةَ قَالَتْ مَارَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُسْتَجْمِعًا قَطُّ ضَاحِكًا حَتّٰى اَرٰى مِنْهُ لَهَوَاتِهٖ وَاِنَّمَا كَانَ يَتَبَسَّمُ۔ (رواه البخارى)

5814. Sayyiduna Ayshah رضى الله عنها narrated: I never saw the Prophet صلى الله عليه وسلم laugh so outrageously (with his mouth vide open) that I might see his uvula. He merely smiled (for a laugh).[2]

COMMENTARY: Some people laugh their hearts out, hilariously. Their mouths are vide open so that their uvula and throat are visible. The Prophet صلى الله عليه وسلم never laughed in this manner. Often he smiled on a happy occasion, though sometimes, he laughed lightly. We have spoken on that in a previous chapter on the relative subject. (Book XXIV, Chapter VII, Laughing, hadith # 4745 to 4749.)

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[1] Bukhari # 3562, Muslim # 67. 2320
[2] Bukhari # 6092.

MANNER OF TALKING

(٥٨١٥) وَعَنْهَا قَالَتْ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ يَسْرُدُ الْحَدِيْثَ كَسَرْدِكُمْ كَانَ يُحَدِّثُ حَدِيْثًا لَوْ عَدَّهُ الْعَادُّ لَاَحْصَاهُ۔ (متفق عليه)

5815. Sayyidah Ayshah رضی اللہ عنہا said, "Allah's Messenger صلی اللہ علیہ وسلم did not speak briskly like your jabber. Rather, he spoke in a distinct way so that one who wished could count his words."[1]

COMMENTARY: The Prophets صلی اللہ علیہ وسلم manner of speech was very clear and pleasant. He was dignified and serious. He spoke with pauses and his sentences were well spaced. His words could be counted. He did not speak ceaselessly and rapidly. The listeners could understand him easily and they had no doubts about his words.

HELPED IN HOUSEHOLD WORK

(٥٨١٦) وَعَنِ الْاَسْوَدِ قَالَ سَأَلْتُ عَائِشَةَ مَاكَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِيْ بَيْتِهٖ قَالَتْ كَانَ يَكُوْنُ فِيْ مِهْنَةِ اَهْلِهٖ تَعْنِيْ خِدْمَةَ اَهْلِهٖ فَاِذَا حَضَرَتِ الصَّلٰوةُ خَرَجَ اِلَى الصَّلٰوةِ۔ (رواه البخاری)

5816. Sayyiduna Aswad (ibn Yazid) رحمہ اللہ said, "I asked Ayshah رضی اللہ عنہ, 'what did the prophet صلی اللہ علیہ وسلم do in his house?' She said, "He would occupy in mahnah which is to help his family with household chores. When it was time of salah, he went out to (offer) the salah."[2]

COMMENTARY: The word in the text (مهنة) mahnah or mihnah is 'to Serve' 'be of service; and 'be occupied in work.' Sayyidah Ayshah رضی اللہ عنہا has also defined the word: 'was of service to his family' Examples are milking the sheep, mending sandals, patching garments, and so on.

To attend to household chores and to help the family members are what the Prophet علیہ السلام did. It is a sunnah of the Prophet علیہ السلام did. It is a sunah of the Prophet صلی اللہ علیہ وسلم and the righteous to work at home.

Sayyiduna Aswad was a prominent tabi'i. He was alive in the time of the Prophet صلی اللہ علیہ وسلم and did see the righteous caliphs and did list en to ahadith from the tongue of the distinguished sahabah رضی اللہ عنہم (companions). He was a highly devoted worshipper, an ascetic and a possessor of great qualities, He had the great good fortune and opportunity to perform eighty pilgrimage – hajj and umrah. He fasted regularly till his death and recited the Quran from cover to cover twice every night. He was a high-ranking faqih (jurist) and narrated many ahadith.

NEVER SEIZED REVENGE

(٥٨١٧) وَعَنْ عَائِشَةَ قَالَتْ مَاخُيِّرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ اَمْرَيْنِ قَطُّ اِلَّا اَخَذَ اَيْسَرَهُمَا مَالَمْ يَكُنْ اِثْمًا فَاِنْ كَانَ اِثْمًا كَانَ اَبْعَدَ النَّاسِ مِنْهُ وَمَا انْتَقَمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِنَفْسِهٖ فِيْ

[1] Bukhari # 3568, Muslim # 160-3493.

[2] Bukhari # 676, Tirmidhi # 2489 (2497)

شَيْءٍ قَطُّ إِلَّا أَنْ يُنْتَهَكَ حُرْمَةُ اللّٰهِ فَيَنْتَقِمُ لِلّٰهِ بِهَا۔ (متفق عليه)

5817. Sayyidah Ayshah رضی اللہ عنہا narrated, "Allah Messenger صلی اللہ علیہ وسلم was never given choice between two things but he selected the easier and lighter of the two as long as it did not involve a sin. If it was a sin, then he was the farthest away from it of all people. And, Allah's Messenger صلی اللہ علیہ وسلم never took vengeance on his own account for anything. But, if what Allah has forbidden was violated then he seized revenge for it for Allah's sake."[1]

COMMENTARY: Being given choice of one of two things presupposes the choice is given by Allah or by the people. Clearly Allah will not give a choice in which a sin is involved Besides, the Prophet صلی اللہ علیہ وسلم is innocent. So, it may be like the choice Allah gave the Prophet صلی اللہ علیہ وسلم to live in the world and to have the treasures of the world - or to be content with what is provided for the necessaries of life. He chose the second thing. He did not choose the first because though by itself it is not a sin get it may lead one away from worship if one continues to occupy oneself in the world.

If the choice is given by the people that can be given by the disbelievers or by the Muslims. In the former case, the choice will definitely involve a sin.

In the latter case, anything that could lead to a sin has been classed a sin. Examples are choice between mujahadah (struggle, effort and iqtisad (moderation). Now, though mujahadah is not a sin, yet if one goes to the extremes and practices severity it may lead to destruction. In this case, mujahadah is disallowed.

The choice between two things as given by Allah might also be give to the Prophet)صلی اللہ علیہ وسلم not for himself but for other. For example, he might be asked to choose one of two (or more) kinds of punishment to his ummah for a certain sin. The Prophet صلی اللہ علیہ وسلم would choose a lighter punishment. Or, if he was given a choice to kill the infidels in his custody or levy a jizyah and protect their lives and property, he would spare their lives and properties and ask them to pay the jizyah (which is a head tax imposed by Islam on the people of the Book living in an islamic state, after which their lives and properties are protected).

Also, Allah gave him choice between mujahadah in worship of Him and iqtisad. He chose iqtisad (moderation instead of struggle).

Ibn Hajar رحمہ اللہ said that the Prophet صلی اللہ علیہ وسلم never avenged himself for any wrong or crime, against him, or for anything done against his wishes. It should not cause us to ask why then he had many of those people killed who had caused him harm. Actually, they were sentenced to death because they also had perpetrated that which Allah has forbidden and they had transgressed the limits when antagonizing Islam and had become liable to punishment for the sake of Allah.

THE PROPHET صلی اللہ علیہ وسلم NEVER SEAT ANYONE

(٥٨١٨) وَعَنْهَا قَالَتْ مَاضَرَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَطُّ بِيَدِهٖ وَلَا امْرَاةً وَلَا خَادِمًا إِلَّا أَنْ يُجَاهِدَ فِيْ سَبِيْلِ اللّٰهِ وَمَانِيْلَ مِنْهُ شَيْءٌ قَطُّ فَيَنْتَقِمُ مِنْ صَاحِبِهٖ إِلَّا أَنْ يُنْتَهَكَ شَيْءٌ مِنْ مَحَارِمِ اللّٰهِ فَيَنْتَقِمُ لِلّٰهِ۔ (رواه مسلم)

[1] Bukhari # 3560, Muslim # 77. 2327.

5818. Sayyidah Ayshah رضی اللہ عنہا said that Allah's Messenger صلی اللہ علیہ وسلم did not ever beat anyone with his hand, neither a woman nor a servant. But he did engage in jihad in Allah's path. And never was any wrong done to him for which he seized vengeance from the person who did that except when what Allah has forbidden was violated. In this case, he did as seek revenge for the sake of Allah.[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم did not beat anyone but he is said to have struck the riding beast sometime,

He never beat a servant and a woman, these two classes are generally considered weak and are often prone to man's anger. Both of them should not be belittled and neglected. However, under some circumstances and subject to some conditions, it is permitted to give them a light beating, but, even then, it is beer to refrain from beating them.

This must not be cited as evidence for not beating the children because it is of prime concern that they should be brought up and trained strictly. There is no reason to be lenient in this regard. A person beat his children or a servant is to satisfy one's ego. The real thing is that:

- it is better to beat one's children to correct them when they are wrong.
- It is better to pardon the two (women and servant) in order to curb one's ego.

Jihad in Allah's path is against His enemies. Hence, when so engaged, the Prophet صلی اللہ علیہ وسلم made no concessions and did not pardon anyone. It is the Battle of Uhud, he killed Allah's enemy Ubayy ibn Khalaf with his own hands.

Jihad in Allah's path in not merely against His enemies. It is also the imposition and enforcement of he hudood and tazirat (prescribed punishment and discretionary punishments).

SECTION II الفصل الثانی

TREATMENT OF SERVANTS

(۵۸۱۹) عَنْ اَنَسٍ قَالَ خَدَمْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا ابْنُ ثَمَانِ سِنِيْنَ خَدَمْتُهُ عَشْرَ سِنِيْنَ فَمَا لَامَنِيْ عَلٰى شَيْءٍ قَطُّ اُتِيَ فِيْهِ عَلٰى يَدَيَّ فَاِنْ لَامَنِيْ لَائِمٌ مِنْ اَهْلِهِ قَالَ دَعُوْهُ فَاِنَّهُ لَوْ قُضِيَ شَيْءٌ كَانَ هٰذَا لَفْظُ الْمَصَابِيْحِ وَرَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ مَعَ تَغَيُّرٍ۔

5819. Sayyiduna Anas رضی اللہ عنہ said, "I began to serve Allah's Messenger when I was eight years old. I served him for t en years (which was his total stay in Madinah). He never blamed me for anything wrong that befell at my hand. If a blaming one from his family blamed me, he would say, 'Leave him alone! If anything is decreed it will take place."[2]

This is as in the Masahih, but Bayhaqi has a slightly different wording.

COMMENTARY: If anything is lost, broken or destroyed that is under the Divine decree even if it happened at someone's hand or for some apparent reason. There is no point in blaming anyone.

According to another hadith, "If a female slave or servant breaks something, do not beat her because everything will perish. There is a term for it."

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[1] Muslim # 79. 2328.

[2] Shu'ab ul eeman # 8070, Musnad Ahmad 3-231.

PRAISEWORTHY CHARACTERISTICS OF THE PROPHET صلى الله عليه وسلم

(٥٨٢٠) وَعَنْ عَائِشَةَ قَالَتْ لَمْ يَكُنْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَفَحِّشًا وَلَا سَخَّابًا فِي الْأَسْوَاقِ وَلَا يَجْزِيْ بِالسَّيِّئَةِ السَّيِّئَةَ وَلٰكِنْ يَعْفُوْ وَيَصْفَحُ۔ (رواه الترمذی)

5820. Sayyidah Ayshah رضی اللہ عنہا said, "Allah's Messenger صلی اللہ علیہ وسلم was not indecent of speech by nature nor lewd on purpose. He was never vociferous in the markets. And, he never repaid evil with evil, but he forgave and pardoned (outwardly and inwardly in like with Allah's words (فاعف عنهم واصفح إن الله يحب المحسنين) Forgave them then, and pass (them) over. Surely, Allah loves the charitable – 5:13)[1]

PROPHET صلى الله عليه وسلم WAS HUMBLE

(٥٨٢١) وَعَنْ أَنَسٍ يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ كَانَ يَعُوْدُ الْمَرِيْضَ وَيَتْبَعُ الْجَنَازَةَ وَيُجِيْبُ دَعْوَةَ الْمَمْلُوْكِ وَيَرْكَبُ الْحِمَارَ وَلَقَدْ رَأَيْتُهُ يَوْمَ خَيْبَرَ عَلٰى حِمَارٍ خِطَامُهُ لِيْفٌ۔ رَوَاهُ ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔

5821. Sayyiduna Anas رضی اللہ عنہ said of the Prophet صلی اللہ علیہ وسلم recalling his excellent manners and habits). "He used to visit the sick, to follow the funeral (Procession), to accept a slave' invitation and to ride on a donkey. I did not see him on the day of Khaybar (riding) on a donkey whose rein was of palm fibres."[2]

COMMENTARY: The slave's invitation was extrended after getting permission nfrom his master. It follows naturally that the Prophet صلی اللہ علیہ وسلم never refused any invitation from anybody.

This hadith recounts the praiseworthy attributes of the Prophet صلی اللہ علیہ وسلم He was humble and was kind and loving to all men without distinction. He never was boastful. When necessary, he did not why form riding a donkey particularly in the Battle of Khaybar when it was a day to demonstrate e ones greatness, he rode a donkey. This shows that there was no egoism in him, no false show of greatness and no pretence.

PROPHET صلى الله عليه وسلم MENDED HIS SANDALS

(٥٨٢٢) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْصِفُ نَعْلَهُ وَيَخِيْطُ ثَوْبَهُ وَيَعْمَلُ فِيْ بَيْتِهِ كَمَا يَعْمَلُ أَحَدُكُمْ فِيْ بَيْتِهِ وَقَالَتْ كَانَ بَشَرًا مِنَ الْبَشَرِ يَفْلِيْ ثَوْبَهُ وَيَحْلُبُ شَاتَهُ وَيَخْدُمُ نَفْسَهُ۔ (رواه الترمذی)

5822. Sayyidah Ayshah رضی اللہ عنہا said, "Allah's Messenger صلی اللہ علیہ وسلم used to mend his sandals, sew his garments and toil in his house as one of you toils in his house." She added, "He was a human being among human beings. He searched his garment for lice, milked his sheep and looked after himself. (This means that he generally did his own work and seldom asked others to do it).[3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم used to examine now and then whether lice had

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[1] Tirmidhi # 2016 (2023)

[2] Ibn Majah # 4178, Bayhaqi in Shu'ab ul eeman # 8190.

[3] Musnad Ahmad 6. 167 (Not found in Tirmidhi though the text refers to it.)

fallen into his clothing. So, this does not contradict the tradition that says that lice did not trouble him. Recording to Mawahib Laduniyah, lice was never found on his clothing or body, at all.
According to Imam Fakhruddin Razi رحمه الله never did a fly land on the Prophet's صلى الله عليه وسلم body and never did a mosquito or any other insect trouble him.
As for the description of the Prophet صلى الله عليه وسلم as a human being among human beings, Teebi رحمه الله said that Sayyidah Ayshah رضى الله عنها spoke these words as a prelude to the next words. She has in mind the accusation of the disbelievers that if he was a prophet then he would not live or ordinary people but as a king who demonstrates his majesty and glory. The Quran has referred to this accusation of the disbelievers thus:

مَالِ هٰذَا الرَّسُوْلِ يَاكُلُ الطَّعَامَ وَيَمْشِىْ فِى الْاَسْوَاقِ

{What kind is this Messenger? He eats food and walks in the streets} (25:7)
It is to reject the disbelievers that Sayyidah Ayshah رضى الله عنها said that the Prophet صلى الله عليه وسلم was one of the creature of Allah, and a human being like any other of the children of Prophet Aadam رضى الله عنه. The only difference between him and the rest is that Allah has chosen him as His Prophet and Messenger, made him high with the highest values of mankind and gave him the best of manners as make him as example of nobility of mankind. The Quran sys of him:

قُلْ اِنَّمَا اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰى اِلَىَّ

{Say: I am but a human being like you, it has been revealed to me..} (18:110)
These can be no better example of one who is so noble and distinguished as to be at the highest standard yet lived like a common man. His life was very simple like any ordinary creature of Allah. Spiritually he traveled up to the heavens and the height of the throne but physically he was humble like the creatures of dust. He mingled with the masses and lived like them and toiled as they did. He was kind and sympathetic to them and helped and cooperated with them. This is an example of his noble manners. In this way he also taught others that humility should be considered as the height of character and morals.
That he conveying of Allah's message to the creatures should be regarded as a responsibility which cannot be discharged without being in touch with the people. This can be done only by relieving oneself of egoism and pride and abstaining form ostentation. One must present oneself as a common man.

MINGLING WITH PEOPLE

(٥٨٢٣) وَعَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ قَالَ دَخَلَ نَفَرٌ عَلٰى زَيْدِ بْنِ ثَابِتٍ فَقَالُوْا لَهٗ حَدِّثْنَا اَحَادِيْثَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنْتُ جَارَهٗ فَكَانَ اِذَا نَزَلَ عَلَيْهِ الْوَحْىُ بَعَثَ اِلَىَّ فَكَتَبْتُهٗ لَهٗ فَكَانَ اِذَا ذَكَرْنَا الدُّنْيَا ذَكَرَهَا مَعَنَا وَاِذَا ذَكَرْنَا الْاٰخِرَةَ ذَكَرَهَا مَعَنَا وَاِذَا ذَكَرْنَا الطَّعَامَ ذَكَرَهٗ مَعَنَا فَكُلُّ هٰذَا اُحَدِّثُكُمْ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ - (رواه الترمذى)

5823. Sayyiduna Kharijah ibn Zayd ibn Thabit رحمه الله narrated that some people come to (his father) zayd ibn Thabit رضى الله عنه and requested him to narrated to them some ahadith of Allah's Messenger صلى الله عليه وسلم. He said, "I was his neighbor. So,

whenever he received a revelation he would send for me and I would (go to him and) write it down for him. (It was his habit that) when he conversed about this world, he spoke of it along with us. When we conversed about the hereafter, he spoke of it alongwith us. And, when we spoke about food. He too spoke about it along with us.
I narrate to you all this about Allah's Messenger صلى الله عليه وسلم."[1]

COMMENTARY: Sayyiduna Zayd رضی الله عنه was very near to the Prophet صلى الله عليه وسلم both spiritually and physically. He was more aware of the Prophet صلى الله عليه وسلم life then anyone else. He discloses that the Prophet صلى الله عليه وسلم maintained very close social ties with the people. He was familiar with them and joined them in their conversation over a wide range of subjects. They never broached anything disliked and blameworthy. That could not be done in his presence and he could not be expected to attend such a gathering where disliked topics could be raised. This hadith, therefore, does not contradict the hadith:

انه صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كان يخزن لسانه الا فيما يعنيه وان مجلسه علم

"The Prophet صلى الله عليه وسلم kept his tongues in check except when it was necessary to speak. Surely, his assembly was of learning."

Often, topics of the world do provide beneficial knowledge of different aspects. Hence every gathering will be called on assembly of learning even if worldly topics are discussed, but they provide beneficial knowledge of various kinds.

If a gathering discusses affairs of the world and not of religion and lacks any benefit, then the attendance of the Prophet صلى الله عليه وسلم will mean that he and sahabah رضی الله عنهم discussed such things as are permissible. He did so to let them know that such meetings and discussions are allowed. It was Wajib (obligatory) for the Prophet صلى الله عليه وسلم to join in such discussions.

In conclusion Zayd رضی الله عنه confirmed that the hadith he narrated was authentic. He thereby fulfilled the conditions that apply to narration of ahadith.

SHAKING HANDS & MANNER OF SITTING

(٥٨٢٤) وَعَنْ أَنَسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَافَحَ الرَّجُلَ لَمْ يَنْزِعْ يَدَهُ مِنْ يَدِهِ حَتّٰى يَكُوْنَ هُوَ الَّذِيْ يَنْزِعُ يَدَهُ وَلَا يَصْرِفُ وَجْهَهُ عَنْ وَجْهِهِ حَتّٰى يَكُوْنَ هُوَ الَّذِيْ يَصْرِفُ وَجْهَهُ عَنْ وَجْهِهِ وَلَمْ يُرَ مُقَدِّمًا رُكْبَتَيْهِ بَيْنَ يَدَيْ جَلِيْسٍ لَهُ۔ (رواه الترمذی)

5824. Sayyiduna Anas رضی الله عنه said that when Allah's Messenger صلى الله عليه وسلم shook hands with a man, he did not take away his hand until the man took away his hand. And he did not turn away his face from the man's face until the man turned away his face. And he was never seen with his knees stretched in front of the person with whom he was sitting.[2]

COMMENTARY: These two characteristics of the Prophet صلى الله عليه وسلم of not taking away his hand from the man's hand after a handshake and his sight from him till he preceded in doing 60 speak highly of his humility and forbearance.

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[1] Bayhaqi in Sharh us sunnah # 3679.

[2] Tirmidhi # 2490.

He did not sit ahead of his neighbour but he always sat in line with the others and never stretched his knees in front of, or before, anyone sitting with him.
Some exponents say that in keeping with manners of sitting, the Prophet صلی اللہ علیہ وسلم never sat down with his knees raised in the company of other people.
Some others have said that the words mean; 'he did not stretch his feet wive in front of anyone.
This hadith t reaches us to respect our Muslim brothers whether they are junior to us or senior in rank.

NEVER KEPT ASIDE ANYTHING FOR HIMSELF

(٥٨٢٥) وَعَنْهُ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَدَّخِرُ شَيْئًا لِغَدٍ۔ (رواه الترمذی)

5825. Sayyiduna Anas رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم never kept aside anything for the morrow.[1]

COMMENTARY: He had perfect trust Allah. He relied completely on the mercy of Allah, so he never kept anything aside for the next day.
However, he did store for his famiy whatever hey would need for one year. He was apprehensive lest they lose patience at the time of need and become anxious.

PROPHET صلی اللہ علیہ وسلم OBSERVED LONG SILENCE

(٥٨٢٦) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَوِيْلَ الصَّمْتِ رَوَاهُ فِي شَرْحِ السُّنَّةِ۔

5826. Sayyiduna Jabir ibn Samurah رضی اللہ عنہ said that Allah's Messenger رضی اللہ عنہ was given to observe silence very often.[2]

COMMENTARY: He spoke little. He spoke only when necessary otherwise he maintained silence. Bukhari, Muslim and others have transmitted a hadith:

من كان يومن بالله واليوم الاخرة فليقل خيرا وليسكت

'He who believes in Allah and the Last Day must speak what is god, otherwise he must keep quiet."[3]

Sayyiduna Abu Bakr رضی اللہ عنہ used to say:

ليتني كنت اخرس الاعن ذكر الله

"Would that I were dumb except for mention and remembrance of Allah."

MANNER OF PROPHET SPEECH

(٥٨٢٧) وَعَنْ جَابِرٍ قَالَ كَانَ فِيْ كَلَامِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَرْتِيْلٌ وَ تَرْسِيْلٌ۔ (رواه ابوداؤد)

5827. Sayyiduna Jabir (ibn Abdullah) رضی اللہ عنہ said that the speech of Allah's Messenger صلی اللہ علیہ وسلم was distinct and with paused (unhurried).[4]

COMMENTARY: His words were clear and well separated. He did not speak hurriedly.

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[1] Tirmidhi # 2362.
[2] Baghawi in Sharh us sunnah, Musnad Ahmad # 2362.
[3] Bukhari # 6476 (Abu Shurayh) (different wording Abu Hurayrah) 6018, 6019, 6135, 6136, 6138, 6475, Muslim # 75-47, 77-48, Tirmidhi # 2507, 1974, Tirmidhi # 2508.
[4] Musnad Ahmad # 4838.

The words used are (ترتيل) and (ترسيل), so it seems that (ترتيل) refers to his recital of the Quran: to read gracefully and distinctly, in tonation (of the Quran) with measured voice.[1]
And (ترسيل) refers to his general conversation.

(٥٨٢٨) وَعَنْ عَآئِشَةَ قَالَتْ مَاكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْرُدُ سَرْدَ كُمْ هٰذَا وَلٰكِنَّهُ كَانَ يَتَكَلَّمُ بِكَلَامٍ بَيِّنَةٍ فَصْلٌ يَحْفَظُهُ مَنْ جَلَسَ إِلَيْهِ۔ (رواه الترمذی)

5828. Sayyiduna Ayshah رضی اللہ عنہا said, "Allah's Messenger صلی اللہ علیہ وسلم did not talk unceasingly and rapidly like your talking, but he spoke distinctly and spaced out his words. Thus, whoever sat with him could retain them in memory."[2]

SMILING LIPS

(٥٨٢٩) وَعَنْ عَبْدِاللّٰهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَ مَارَأَيْتُ اَحَدًا اَكْثَرَ تَبَسُّمًا مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه الترمذی)

5829. Sayyiduna Abdullah ibn Harith ibn Jaz رضی اللہ عنہ said, "I have not seen anyone smiling more often than Allah's Messenger صلی اللہ علیہ وسلم did."[3]

AWAITING THE REVELATION

(٥٨٣٠) وَعَنْ عَبْدِاللّٰهِ بْنِ سَلَامٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا جَلَسَ يَتَحَدَّثُ يُكْثِرُ اَنْ يَّرْفَعَ طَرْفَهُ إِلَى السَّمَآءِ۔ (رواه ابوداؤد)

5830.Sayyiduna Abdullah ibn Salaam رضی اللہ عنہ said that whenever Allah's Messenger صلی اللہ علیہ وسلم talked while sitting, he often raised his eyes to the sky.[4]
(He waited for Jibril علیہ السلام and the revelation.)

COMMENTARY: Even while conversing with anyone, the Prophet صلی اللہ علیہ وسلم had his sight toward the sky. He hoped Jibril علیہ السلام would come to him bringing the revelation.

SECTION III الفصل الثالث

PROPHET'S SON رضی اللہ عنہ IBRAHIM

(٥٨٣١) عَنْ عَمْرِو بْنِ سَعِيْدٍ عَنْ اَنَسٍ قَالَ مَا رَاَيْتُ اَحَدًا كَانَ اَرْحَمَ بِالْعِيَالِ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ إِبْرَاهِيْمُ ابْنُهُ مُسْتَرْضِعًا فِي عَوَالِي الْمَدِيْنَةِ فَكَانَ يَنْطَلِقُ وَنَحْنُ مَعَهُ فَيَدْخُلُ الْبَيْتَ وَإِنَّهُ لَيُدَّخَنُ وَكَانَ ظِئْرُهُ قَيْنًا فَيَاْخُذُهُ فَيُقَبِّلُهُ ثُمَّ يَرْجِعُ قَالَ عَمْرٌو فَلَمَّا تُوُفِّيَ إِبْرَاهِيْمُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ إِبْرَاهِيْمَ ابْنِيْ وَإِنَّهُ مَاتَ فِي الثَّدْيِ وَإِنَّ لَهُ لَظِئْرَيْنِ تُكَمِّلَانِ رَضَاعَهُ فِي الْجَنَّةِ۔ (رواه مسلم)

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[1] See vocabulary of the Quran compiled Abdullah Abbas an Nadwi, Daral Isha'at, Karachi (p 211)
[2] Tirmidhi # 3639 (3659)
[3] TRiridhi # 3641 (3661).
[4] Abu Dawud # 4837.

5831. Sayyiduna Amr ibn Sa'eed reported that Sayyiduna Anas رضی اللہ عنہ narrated, "I never saw anyone more compassionate to the family than Allah's Messenger صلی اللہ علیہ وسلم. His son, Ibrahim رضی اللہ عنہ (whose mother was Mariyah Qutbiyah) رضی اللہ عنہ was being suckled (by a faster mother) in Awali of Madinah. He would go there other. We would go with him and he would enter the house that was full of smoke (because) the child's faster father was blacksmith. (His kiln used to fill the house with smoke, but love of his son drone the Prophet صلی اللہ علیہ وسلم into the smoke filled house.) He would take the child (in his arms), kiss him and return (after making some enquiries)."

Sayyiduna Amr رضی اللہ عنہ (narrated further from Sayyiduna Anas) رضی اللہ عنہ "when Ibrahim رضی اللہ عنہ died, Allah's Messenger صلی اللہ علیہ وسلم said, 'Ibrahim is my son who has died while he was beings suckled. Two faster mothers are appointed for him. They will complete his suckling in paradise."[1]

COMMENTARY: The Arabic word (ظئر) stands for faster.-mother. Her husband, the faster father is also called (ظئر). The Prophet صلی اللہ علیہ وسلم son, Ibrhaim رضی اللہ عنہ was entrusted to a faster mother as was the ancient custom of the Arabs. Her name was Umm Sayf and her husband was Abu Sayf who was a blacksmith. When Ibrahim رضی اللہ عنہ died he was being suckled and he was an infant of sixteen or seventeen months. He was he son of Allah's Messenger صلی اللہ علیہ وسلم so because of his blessings, Allah elevated him in rank, and not only did He admit him to paradise straightaway but also appointed for him two faster mother in paradise. They were assigned the task of suckling him till his period of sucking him till his period of suckling (two years) was completed.

PROPHETS CHARACTER IMPRESSED IN JEW

(٥٨٣٢) وَعَنْ عَلِيٍّ اَنَّ يَهُوْدِيًا كَانَ يُقَالُ لَهُ فُلَانٌ حَبْرٌ كَانَ لَهُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَنَانِيْرُ فَتَقَاضَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ يَا يَهُوْدِيُّ مَا عِنْدِيْ مَا اُعْطِيْكَ قَالَ فَاِنِّيْ لَا اُفَارِقُكَ يَا مُحَمَّدُ حَتّٰى تُعْطِيَنِيْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذًا اَجْلِسُ مَعَكَ فَجَلَسَ مَعَهُ فَصَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ الْاٰخِرَةَ وَالْغَدَاةَ وَكَانَ اَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَهَدَّدُوْنَهُ وَيَتَوَعَّدُوْنَهُ فَفَطِنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُوْنَ بِهِ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ يَهُوْدِيٌّ يَحْبِسُكَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنَعَنِيْ رَبِّيْ اَنْ اَظْلِمَ مُعَاهِدًا وَغَيْرَهُ فَلَمَّا تَرَجَّلَ النَّهَارُ قَالَ الْيَهُوْدِيُّ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّكَ رَسُوْلُ اللّٰهِ وَشَطْرُ مَالِيْ فِيْ سَبِيْلِ اللّٰهِ اَمَا وَاللّٰهِ مَا فَعَلْتُ بِكَ الَّذِيْ فَعَلْتُ بِكَ اِلَّا لِاَنْظُرَ اِلٰى نَعْتِكَ فِي التَّوْرٰةِ مُحَمَّدُ بْنُ عَبْدِاللّٰهِ مَوْلِدُهُ بِمَكَّةَ وَمُهَاجَرُهُ بِطِيْبَةَ مُلْكُهُ بِالشَّامِ لَيْسَ بِفَظٍّ وَلَا غَلِيْظٍ وَلَا سَخَّابٍ فِي الْاَسْوَاقِ وَلَا مُتَزَيٍّ بِالْفُحْشِ وَلَا قَوْلِ الْخَنَا اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّكَ رَسُوْلُ اللّٰهِ وَهٰذَا مَالِيْ فَاحْكُمْ فِيْهِ بِمَا اَرٰكَ اللّٰهُ وَكَانَ

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[1] Muslim # 64-2316.

الْيَهُوْدِيُّ كَثِيْرَ الْمَالِ رَوَاهُ الْبَيْهَقِيُّ فِيْ دَلَائِلِ النُّبُوَّةِ۔

5832. Sayyiduna Ali رضی اللہ عنہ narrated that there was a Jew (in Madinah). He was (a scholar) called so and so scholar (hibr). Allah's Messenger صلی اللہ علیہ وسلم owed him some dinars. He demanded repayment from the prophet صلی اللہ علیہ وسلم. He said to him, "O Jew, I have nothing that I may give you (in payment)." He said, "Then I shall not separate from you, O Muhammad, till you repay me." So Allah's Messenger صلی اللہ علیہ وسلم said, "In that case, I shall sit with you." And, he sat down.

Then, Allah's Messenger صلی اللہ علیہ وسلم offered the salahs of Zhr, asr, maghrib, ishas and (in the morning) fajr. The sahabah رضی اللہ عنہم (observed this and had become very angry and they) threatened and warned him. Alah's Messenger صلی اللہ علیہ وسلم understood what they were doing (and his dislike for that was apparent on his face. They realized his displeasure so) they submitted, "O Messenger of Allah, a Jew has held you back..." so Allah's Messenger صلی اللہ علیہ وسلم said, "My Lord has forbidden me to do wrong to one with whom a convent is finalized, or to anyone else."

As the day advanced, the Jew said, "I testify that there is no God but Allah and I testify that you are Allah's Messenger. Half of my property I give in Allah path. And, know by Allah, I did not do what I did to you except to verify your description as found in the Torah. (It says:) 'Muhammad ibn Abdullah will be born in Makkah, will emigrate to Taibah (Madinah) and will have his kingdom in Syria. He will not be harsh and rude, and vociferous in the markets. He will not be marked by vulgarity or indecent speech. I testify that there is no God but Allah and I testify that you are Allah's Messenger. As for this my property, decide about it in he light of what Allah has directed you." And the Jews was very affluent.[1]

(Allah improved his after life too with his property).

COMMENTARY: The Prophet صلی اللہ علیہ وسلم offered the salah of fajr which means that he remained seated with the Jew all day and all night. Neither did he sleep nor did he rest. Perhaps this took place in the Masjid Nabawi but it is also possible that it took place somewhere else. The Prophet صلی اللہ علیہ وسلم may have been there and the Jew may have come up to him. Then he sat there with the Jew, all day and all right.

The wording not to do wrong to one with whom one has convented and with anyone else is a specific statement moving to a general one. The Prophet صلی اللہ علیہ وسلم first mentioned the covenant specifically. The Jew was one of the dhimmis who had been extended protection. The Prophet صلی اللہ علیہ وسلم meant to say, "If I move away from him and refuse to sit with him without repaying his debt to him then that would amount to wronging him. And Allah has forbidden me t o do that." Then he enlarged the scope of it, saying, 'Not merely this one but I am forbidden to be unjust to anyone at all, whether a covenant is made with him or not.

Against the normal procedure of moving from the general to the specific, the Prophet صلی اللہ علیہ وسلم mentioned the specific before mentioning the general. This was necessary in this case. Moreover, he made it clear that if a Muslim is wronged then he may be compensate ed by giving him the pieties of the wrongdoer and thus please him. But if a disbeliever is wronged then pious deeds cannot be given to him. So, it becomes impossible to obtain his pleasure. Neither can pious deeds be given to him not can they be of use to him in any

[1] Bayhaqi in Dila'il un nab awad 6. 280.

way. Hence, on the day of resurrection of such a person with whom a covenant is made complains against a Muslim of wrongdoing then it will become very difficult for the Muslim to please him.

This is why the Prophet صلى الله عليه وسلم decided to make this difficulty known and he named first the one with whom a covenant stands. Then he mentioned everyone else in a general way.

When the Jew restrained the Prophet صلى الله عليه وسلم for not being able to repay the debt, none of the sahabah رضى الله عنهم came forward to pay it on behalf of him. There could be two reasons for that:

(1) They too were unable to make a payment.

(2) The Jew refused to accept any payment from them because he wished to verify the description of the prophet صلى الله عليه وسلم in the Torah.

Finally, the Jew said, "This my property..." He may have pointed out to his property or to the place where it was. Then, he authorized the Prophet صلى الله عليه وسلم to use the property according to Allah's pleasure for the benefit of religion.

In the beginning he gave away half of his property. But, when faith made strong home in his heard he offered all his property and his son life too in Allah's path.

KINDNESS TO THE POOR & NEEDY

(٥٨٣٣) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِيْ اَوْفٰى قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ الذِّكْرَ وَيُقِلُّ اللَّغْوَ وَيُطِيْلُ الصَّلٰوةَ وَيُقْصِرُ الْخُطْبَةَ وَلَا يَانِفُ اَنْ يَّمْشِيَ مَعَ الْاَرْمِلَةِ وَالْمِسْكِيْنِ فَيَقْضِيَ لَهُ الْحَاجَةَ۔ (رواه النسائى والدارمى)

5833. Sayyiduna Abdullah ibn Abu Awfa رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم engaged in dhikr (remembrance of Allah) very often, but he occupied in idle talk very rarely. He prolonged the salah but shortened the sermons. He never hesitated to walk with a widow or a poor person and he got them what they needed.[1]

COMMENTARY: The dhikr is mention and remembrance of Allah and of everything that concerns or leads to it. It is a fact that the Prophet صلى الله عليه وسلم engaged in mention of Allah very often or in different ways all the time and every moment.

Idle or vain talk cover everything other than dhikr and concerns the world. In fact, every affair of the world even if there is some wisdom in it is also idle talk compared to true dhikr. This is why Imam Ghazali رحمه الله had said:

ضيعت قطعة من العمر العزيز في تاليف البسيط والوسيط والوجيز

"I have misued part of my life in writing my basit, wasit, and wajiz books." (simple, average and brief.)

Though such affairs of the world ad are not devoid of wisdom do not fall under the classification of idle or vain talk, yet they are grouped wit h idle and vain because of their outward form and their origin, and keeping aside their reality. It is to support this interpretation that the Sufis رحمه الله say:

حسنات الابرار سيئات المقربين

[1] Nasai'i # 1414, Darami # 74.

"The good deeds of the pious are the evil deeds of the near ones."

It is also wrong to take (لغو) in its real meaning 'vain,' uselêss, 'idle ' etc. because never did the Prophet صلی اللہ علیہ وسلم engage in such talk and neither can it be imagined. Allah has described the believers as abstaining from it. So how may we think of the Prophet صلی اللہ علیہ وسلم engaging in it.

وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ

[And those who from (everything) vain turn away...] (23:3)

Some authorities say that the word (قلۃ) – little, seldom rarely) is used here in the sense of 'never' (عدم) – lacking). They cite the verse of the Quran:

قَلِيْلًا مَّا يُؤْمِنُوْنَ

[So, they believe just in very little things (meaning, only what is common to Islam and Judaism)] (2:88) Mufti Muhammad Taqu Usmani: The meanings of the Noble quran.

Though this opinion eliminates many disputes about the word (لغو) – vain, idle), yet it is not appropriate to the syntax of the hadith because the word (يكثر) – much, very often) demands the same meaning for (يقل) – seldom, rare) as used in the hadith.

As for prolonging salah and making the sermon brief, it refers particularly to the salah of Friday. The prophet صلی اللہ علیہ وسلم used concise but comprehensive words in his sermon of Friday. Every sentence had few words but conveyed a wide meaning. However, when he had to offer much advice, he delivered a long, detailed sermon too. Normally, his sermon was shorter than his salah. Moreover, we have read a hadith in the chapter on Friday (the sermon & the Friday salah # 1406):

ان طول صلاة الرجال و قصر خطبة

"Surely the length of the salah of a man and the brevity of his sermon are a sign of his understanding." (Muslim 47-869)

Salah is the mi'raj of the believer and an occasion of prayer to his Lord, so, it must be lengthened. The sermon invites the people to the truth which calls for eloquence and fluency. People might be led to believe that there is ostentation in the delivery. Hence, it must be shortened. That would be better.

THE QURAYSH BELIED THE PROPHET صلی اللہ علیہ وسلم

(٥٨٣٤) وَعَنْ عَلِيٍّ اَنَّ اَبَا جَهْلٍ قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّا لَا نُكَذِّبُكَ وَلٰكِنْ نُكَذِّبُ بِمَا جِئْتَ بِهٖ فَاَنْزَلَ اللّٰهُ تَعَالٰى فِيْهِمْ فَاِنَّهُمْ لَا يُكَذِّبُوْنَكَ وَلٰكِنَّ الظّٰلِمِيْنَ بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ـ (رواه الترمذى)

5834. Sayyiduna Ali رضی اللہ عنہ **narrated that Abu Jahl said to the Prophet** صلی اللہ علیہ وسلم **"We do not belie you, but we reject that which you have brought as false. So, Allah the exalted revealed about them:**

فَاِنَّهُمْ لَا يُكَذِّبُوْنَكَ وَلٰكِنَّ الظّٰلِمِيْنَ بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ

[Though in truth they belie not you, yet the evildoers in fact deny the revelations of Allah.][1] (6:33)

[1] Tirmidhi # 3064 (8085)

COMMENTARY: Abu Jahl rejected "that which you have brought.' These are the revelation meaning the Book of Allah and the Shari'ah. He said, "We belie you because we do not regard your Book and Shari'ah as true. If you take these things away, then we have no quarrel with you. But, this accursed one could not realize that if Muhammad صلى الله عليه وسلم did not lie in worldly matters as the Quraysh too admitted then why would he lie in religious matters and news of the hereafter why would he call them towards falsehood. The truth was that the chiefs of the quraysh of Makkah were spiteful and hostile to the Prophet صلى الله عليه وسلم. They were jealous because this orphan and ummi was raised to a very high rank. How could they who possessed riches and power obey him? This spite, hostility and jealously get them to say things that were very unreasonable.
Tafsir Kashaf - the exegesis of the Quran presents two meaning of the verse quoted in the hadith (6:33).

(1) O Muhammad, these infidels who belie you and refuse to believe, do not refute you but, in fact, they repudiate the revealed verses of Allah and His religions. The example of this is a slave of his master whom people trouble because of his unusual doings. The master tells him that the people do not trouble him but actually trouble the master himself. The master says, 'I will teach them a lesson."

(2) O Muhammad, these infidels do not belie you. Rather, they regard you as true and trustful and they cite your examples truthful. They actually belie Allah's verses and His religion. This meaning is more compatible with the hadith.

PROPHET صلى الله عليه وسلم DID NOT CHOOSE RICHNESS FOR HIMSELF

(٥٨٣٥، ٥٨٣٦) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ لَوْ شِئْتُ لَسَارَتْ مَعِيَ جِبَالُ الذَّهَبِ جَاءَنِيْ مَلَكٌ وَإِنَّ حُجْزَتَهُ لَتُسَاوِي الْكَعْبَةَ فَقَالَ إِنَّ رَبَّكَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَيَقُوْلُ إِنْ شِئْتَ نَبِيًّا عَبْدًا وَإِنْ شِئْتَ نَبِيًّا مَلِكًا فَنَظَرْتُ إِلَى جِبْرَئِيْلَ عَلَيْهِ السَّلَامُ فَأَشَارَ إِلَيَّ أَنْ ضَعْ نَفْسَكَ وَفِيْ رِوَايَةِ ابْنِ عَبَّاسٍ فَالْتَفَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى جِبْرَئِيْلَ كَالْمُسْتَشِيْرِ لَهُ فَأَشَارَ جِبْرَئِيْلُ بِيَدِهِ أَنْ تَوَاضَعْ فَقُلْتُ نَبِيًّا عَبْدًا قَالَتْ فَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذٰلِكَ لَا يَأْكُلُ مُتَّكِئًا يَقُوْلُ اٰكُلُ كَمَا يَأْكُلُ الْعَبْدُ وَأَجْلِسُ كَمَا يَجْلِسُ الْعَبْدُ۔ (رواه في شرح السنة)

5835. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said (to her), 'O Ayshah, if I had wished, mountains of gold will move with me. An angel had come to me. Its waist was as high as the Ka'bah. He said, 'Your Lord has conveyed to you salaam (greeting of peace on you). And offers you that you may be a Prophet and a slave, or a prophet and a king. I looked at (the angel) Jibril عليه السلام (a questioning look). He gestured that I should humble myself (and choose a life of hardship and poverty, not of leisure).[1]

5836. Sayyiduna Ibn Abbas رضى الله عنه version has Allah's Messenger صلى الله عليه وسلم turned to Jibril عليه السلام (On receiving the message) as though seeking his advice. Jibril عليه

[1] Bayhaqi # 3683.

السلام made a gesture with hand (indicating the earth) to say that he should humble himself. "So I said, 'Prophet and slave!

Sayyidah Ayshah رضی اللہ عنہا said, "After that Allah's Messenger صلی اللہ علیہ وسلم never ate reclining. He said, 'I eat like a slave eats and I sit as a slave sits."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم was advised to choose humbleness in the world. But, this means a high rank with Allah. As against this, kingship and affluence leads to rebellion and forgetting Allah. These people become arrogant and ungrateful

Jibril علیہ السلام gave this advice on the basis of the general trend. This is why most of the Prophet صلی اللہ علیہ وسلم, ulama (scholars) and righteous people chose life of poverty and hardship. They always preferred a life of hard work and toil to riches and luxury.

اَللّٰهُمَّ اجْعَلْنَا مِنْهُمْ وَاحْشُرْنَا مَعَهُمْ

(O Allah cause us to be among them and gather to wit h them).

The Prophet صلی اللہ علیہ وسلم said that he ate like a slave. He was not particular patience and expressed gratitude. He did not crave for rich and good kind of food and did not feel a dislike for poor kind of food.

He said that he sat as a slave sits with folded legs as one sits while offering salah. This is a best manner of sitting. Or, it is a sitting posture with one knees raised as one sits while eating. The Prophet صلی اللہ علیہ وسلم generally sat in this manner.

CHAPTER - XXI

THE MISSION OF THE PROPHET صلی اللہ علیہ وسلم & THE BEGINNING OF THE REVELATION

بَابُ الْمَبْعَثِ وَبَدْءِ الْوَحْيِ

The Arabic word in the caption is (المبعث) al-mab'ath refers to (بعث) – ba'ath) and the period of ba'ath And ba'ath means 'to raise,' 'to send.' In this place, it means: Allah sent Muhammad as His prophet and Messenger to all His creatures.

The word (بدء) – bada'c) mean 'begin. 'initiate,' 'commence.'

Some versions have (بدو) instead of (بدء). It means 'to appear.' 'to manifest.' Though both convey the some meaning yet the first version is correct.

The word (وحی) (wahy) means basically 'pointation,' 'to write,' to allude.' 'to hint' 'to talk softly,' 'to send a message'. 'to cast' and 'to inspire.' It is stated in Mashariq ul-Anwar that (وحی) wahy is 'to send a secret message swiftly.

There were different form of wahy (Allah's Message and guidance) to the Prophet صلی اللہ علیہ وسلم and other Prophets علیہم السلام. some if them were honoured with direct conversation with Allah, like Prophet Musa علیہ السلام. This is known from the Quran. The Prophet صلی اللہ علیہ وسلم too was honoured in this way on the eight of the mi'raj.

The second form of wahy was through the angels as messengers. Jibril علیہ السلام used to bring Allah's message and guidance. He delivered that message just as it was, word for word, Generally this from of wahy took place.

The third form of wahy was inspiration. Allah put the message in the heart (of the inspired). The Prophet صلی اللہ علیہ وسلم said, for instance: (القی فی روعی) "It was put in my heart." It is

[1] Bayhaqi # 3684.

said that most of the wahy received by Prophet Dawud عليه السلام was of this form.

This much is about the wahy that was sent to the Prophets عليهم السلام. but, the Quran also refers to wanhy sent to others than the Prophet's عليه السلام. In such cases wahy (revelation) means ilham (inspiration) as stated in the Quran:

وَاَوْحَيْنَا اِلٰى اُمِّ مُوْسٰى

{And we inspired the mother of Musa..." (28:7)

Also, the word (وحی) wahy is used in the sense of (امر) command. For example, the Quran says:

وَاَوْحَيْتُ اِلَى الْحَوَارِيّٖنَ

{And I commanded the disciples....} (5:111) or:
{And, I enjoined upon the disciples...}[1]

Furthermore, wahy also means 'to make it natural.' 'a disposition; Allah sys:

وَاَوْحٰى رَبُّكَ اِلَى النَّحْلِ

{And your Lord put it in the nature of the bee – or, inclined the bee- ... (to do)...}[2] (16:68)

SECTION I اَلْفَصْلُ الْاَوَّلُ

BEGINNING OF MISSION OF PROPHET صلى الله عليه وسلم

(٥٨٣٧) عَنِ ابْنِ عَبَّاسٍ قَالَ بُعِثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَرْبَعِيْنَ سَنَةً فَمَكَثَ بِمَكَّةَ ثَلٰثَ عَشَرَةَ سَنَةً يُوْحٰى اِلَيْهِ ثُمَّ اُمِرَ بِالْهِجْرَةِ فَهَاجَرَ عَشْرَ سِنِيْنَ وَمَاتَ وَهُوَ ابْنُ ثَلٰثٍ وَسِتِّيْنَ سَنَةً۔ (متفق عليه)

5837. Sayyiduna Ibn Abbas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم was chosen for his mission at the age of forty. He stayed in Makkah for thirteen years during which he received revelation regularly. Then he was instructed to emigrate. So, he emigrated (to Madinah) for ten years before he died at the age of sixty three.[3]

COMMENTARY: The Prophet's صلى الله عليه وسلم age was as stated in this hadith but other reports have been given too. For instance, Ibn Abbas رضى الله عنه himself gave the Prophet's age as sixty five in another hadith (5838) Anas رضى الله عنه said that the Prophet صلى الله عليه وسلم was sixty years old when he died (see hadith 5839) following). It seems that both of them have brought the figures to the nearest round number.

BEGINNING OF REVELATION

(٥٨٣٨) وَعَنْهُ قَالَ اَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً يَسْمَعُ الصَّوْتَ وَيَرَى الضَّوْءَ سَبْعَ سِنِيْنَ وَلَا يَرٰى شَيْئًا وَثَمَانَ سِنِيْنَ يُوْحٰى اِلَيْهِ وَاَقَامَ بِالْمَدِيْنَةِ عَشْرًا وَتُوُفِّيَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّيْنَ سَنَةً۔ (متفق عليه)

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[1] The urdu text is translated (instead of any recognized translation of the (Quran). The second is from the meaning of the Noble Quran, Mufti Muhammad Taqi Usmani.

[2] from the urdu text.

[3] Bukhari # 3851, Muslim # 117-2351, Tirmidhi # 3652 (3672)

5838. Sayyiduna Ibn Abbas رضی اللہ عنہ said, "Allah's Messenger صلی اللہ علیہ وسلم stayed in Makkah for fifteen years (after being commissioned). For seven (of these) years, he heard the voice (of Jibri) علیہ السلام calling, 'O Muhammad) and saw the light (of a mysterious kind in the dark) but did not see anything (in the light). And, for (the remaining) eight years, he received revelations, Then, he stayed in Madinah ten years and died (there at the age of sixty five."[1]

COMMENTARY: We have spoken against the previous hadith on the age of the Prophet صلی اللہ علیہ وسلم being (sixty three or) sixty five. As for his stay in Makah after becoming prophet, this hadith puts it at fifteen years while the previous said that it was thirteen years. We say the same thing here as we had said previously (# 5837) about his age that Ibn Abbas had rounded off the figures in both cases.

This hadith sys that the Prophet صلی اللہ علیہ وسلم heard voices and saw light after being commissioned in Makkah for the initial seven years of the fifteen he stayed in Makkah. However, historical accounts and some other ahadith assert that this happened before he became prophet and began his mission. The wisdom behind that was that he may be familiar with the world of the angels and should not find it unbearable afterwards.

PROPHET'S AGE AT DEATH

(٥٨٣٩) وَعَنْ أَنَسٍ قَالَ تَوَفَّاهُ اللّٰهُ عَلٰى رَأْسِ سِتِّيْنَ سَنَةً۔ (متفق علیه)

5839. Sayyiduna Anas رضی اللہ عنہ said, "Allah took him (meaning, the Prophet) صلی اللہ علیہ وسلم when he had completed sixty years of his life."[2]

AGES OF THE PROPHET صلی اللہ علیہ وسلم & THE RIGHTEOUS CALIPHS

(٥٨٤٠) وَعَنْهُ قَالَ قُبِضَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ ثَلٰثٍ وَسِتِّيْنَ وَأَبُوْبَكْرٍ وَهُوَ ابْنُ ثَلٰثٍ وَّسِتِّيْنَ وَعُمَرُ وَهُوَ ابْنُ ثَلٰثٍ وَّسِتِّيْنَ رَوَاهُ مُسْلِمٌ قَالَ مُحَمَّدُ بْنُ إِسْمٰعِيْلَ الْبُخَارِيُّ ثَلٰثٌ وَّسِتِّيْنَ أَكْثَرُ۔

5840.Sayyiduna Anas رضی اللہ عنہ said, "The Prophet صلی اللہ علیہ وسلم died when he was sixty three years old, Abu Bakr رضی اللہ عنہ too, when he was sixty three years old and Umar, too, when he was sixty three years old."[3]

And, Muhammad ibn Isma'il Bukhari رحمہ اللہ said, "Sixty three (years) is (given as the age of the Prophet's death) in most ahadith)."

COMMENTARY: As stated previously, the most correct reports of the Prophet صلی اللہ علیہ وسلم age is that he was sixty three years old when he died. As for Abu Bakr رضی اللہ عنہ, all traditions say that he two died when he was sixty three years old. His caliphate lasted two years and four months. He was younger than the Prophet صلی اللہ علیہ وسلم by same number of months as he survived after him.

There are different reports of the age of Umar رضی اللہ عنہ but eh most correct is that he lived for sixty three years. Some traditions say fifty nine years. The compiler of Mishkah has written: "The slave Abu Lulu who belonged to Mughirah ibn Shu'bah رضی اللہ عنہ hit Umar رضی اللہ عنہ with a dagger on Wednesday, 26th Dhul HIjjah 23 AH in Madinah and wounded him. Then, on

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[1] (Bukhari # ?) Muslim # 123. 2353, Tirmidhi # 3651 (3670/1) Musnad Ahmad 1-266.

[2] Bukhari # 5900, Muslim # 113-2347.

[3] Muslim # 114-2348, Tirmidhi # 3653 (3673) by Tahir

Sunday 10th Muharram 14AH Umar رضی اللہ عنہ was buried. He was sixty three years ld at that time." This statement is most correct. His caliphate lasted ten years and six months.
According to waqidi, Sayyiduna Uthman رضی اللہ عنہ w martyred by an Egyptian rebel Aswaad Tajibi on Friday, 18th Dhull HIjjah 35 AH. He was buried on Saturday in Jannat ul baqi. He was eight two years old on that day. Some people say that he was eighty eight years old. Some other traditions are also narrated about him. His caliphate was spread over nearly twelve years (some days fever than that).
Sayyiduna Ali رضی اللہ عنہ become caliph on the day Uthman رضی اللہ عنہ was martyred. On Friday, 17th Ramadan 40 AH, Abdur Rahman ibn Muljim attacked him in Kufah and he was wounded seriously. Three days later he handed over his soul to its Greater. He was buried in Najaf at the age of sixty three. His caliphate lasted a few days more than four years and nine months.
Imam Bukhari رحمہ اللہ said that most statement agree that the Prophet صلی اللہ علیہ وسلم was sixty three years old. Reports about his age being otherwise are fewer like sixty years. Hence, this report (of 63 years) is accepted as more correct. As for as his birth is concerned, the most authentic report is hat he was born in the year of feel (elephant). Qadi Iyad said that historians and the ulama are unanimous about it. Besides that also agree that he was born in Rabi ul-Awwal on a Monday, but they differ on the date beings twelfth, eighteenth or tenth. His death also occurred in Rabi ul-Awwal or the twelfth, Monday in the midmorning (or time of duha).

HOW THE WAHY REVELATION BEGAN

(٥٨٤١) وَعَنْ عَائِشَةَ قَالَتْ اَوَّلُ مَابُدِئَ بِهٖ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ فَكَانَ لَا يَرٰى رُؤْيَا اِلَّا جَائَتْ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حُبِّبَ اِلَيْهِ الْخَلَاءُ وَ كَانَ يَخْلُوْ بِغَارِ حِرَاءٍ فَيَتَحَنَّثُ فِيْهِ وَهُوَ التَّعَبُّدُ اللَّيَالِيَ ذَوَاتِ الْعَدَدِ قَبْلَ اَنْ يَّنْزِعَ اِلٰى اَهْلِهٖ وَيَتَزَوَّدُ لِذٰلِكَ ثُمَّ يَرْجِعُ اِلٰى خَدِيْجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتّٰى جَاءَهُ الْحَقُّ وَهُوَ فِيْ غَارِ حِرَآءٍ فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ فَقَالَ مَا اَنَا بِقَارِئٍ قَالَ فَاَخَذَنِيْ فَغَطَّنِيْ حَتّٰى بَلَغَ مِنِّي الْجُهْدُ ثُمَّ اَرْسَلَنِيْ فَقَالَ اقْرَأْ قُلْتُ مَا اَنَا بِقَارِئٍ فَاَخَذَنِيْ فَغَطَّنِي الثَّانِيَةَ حَتّٰى بَلَغَ مِنِّي الْجُهْدُ ثُمَّ اَرْسَلَنِيْ فَقَالَ اقْرَأْ قُلْتُ مَا اَنَا بِقَارِئٍ فَاَخَذَنِيْ فَغَطَّنِي الثَّالِثَةَ حَتّٰى بَلَغَ مِنِّي الْجُهْدُ ثُمَّ اَرْسَلَنِيْ فَقَالَ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ اِقْرَأْ وَرَبُّكَ الْاَكْرَمُ الَّذِيْ عَلَّمَ بِالْقَلَمِ عَلَّمَ الْاِنْسَانَ مَالَمْ يَعْلَمْ فَرَجَعَ بِهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرْجُفُ فُؤَادُهٗ فَدَخَلَ عَلٰى خَدِيْجَةَ فَقَالَ زَمِّلُوْنِيْ زَمِّلُوْنِيْ فَزَمَّلُوْهُ حَتّٰى ذَهَبَ عَنْهُ الرَّوْعُ فَقَالَ لِخَدِيْجَةَ وَاَخْبَرَهَا الْخَبَرَ لَقَدْ خَشِيْتُ عَلٰى نَفْسِيْ فَقَالَتْ خَدِيْجَةُ كَلَّا وَاللّٰهِ لَا يُخْزِيْكَ اللّٰهُ اَبَدًا اِنَّكَ لَتَصِلُ الرَّحِمَ وَ تَصْدُقُ الْحَدِيْثَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُوْمَ وَتَقْرِي الضَّيْفَ وَتُعِيْنُ عَلٰى نَوَائِبِ الْحَقِّ ثُمَّ انْطَلَقَتْ بِهٖ خَدِيْجَةُ اِلٰى وَرَقَةَ بْنِ نَوْفِلٍ ابْنِ عَمِّ خَدِيْجَةَ فَقَالَتْ لَهٗ يَا ابْنَ عَمِّ اسْمَعْ مِنِ ابْنِ اَخِيْكَ فَقَالَ لَهٗ وَرَقَةُ يَا ابْنَ اَخِيْ مَاذَا تَرٰى فَاَخْبَرَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ خَبَرَ مَا رَاٰی فَقَالَ لَهٗ وَرَقَةُ هٰذَا النَّامُوْسُ الَّذِیْ اَنْزَلَ اللّٰهُ عَلٰی مُوْسٰی یٰلَیْتَنِیْ كُنْتُ فِیْهَا جَذْعًا یٰلَیْتَنِیْ اَكُوْنُ حَیًّا اِذْ یُخْرِجُكَ قَوْمُكَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَوَ مُخْرِجِیَّ هُمْ قَالَ نَعَمْ لَمْ یَاْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهٖ اِلَّا عُوْدِیَ وَاِنْ یُدْرِكْنِیْ یَوْمُكَ اَنْصُرْكَ نَصْرًا مُؤَزَّرًا ثُمَّ لَمْ یَنْشَبْ وَرَقَةُ اَنْ تُوُفِّیَ وَفَتَرَ الْوَحْیُ۔ مُتَّفَقٌ عَلَیْهِ

5841. Sayyidah Ayshah رضی اللہ عنہا narrated: The first revelation Allah's Messenger صلی اللہ علیہ وسلم was as true dreams. All his dreams were like clear, bright dawn. Then, he began to prefer solitude and confined himself in the cave Hirà where he occupied in tahannuth which is spending may night at a stretch in reflection and worship away from his family (having carried his provision along). When he desired to go to his family he returned home to Khadijah رضی اللہ عنہا and brought fresh provision as much again (to the came). Truth came to him in the cave Hira. There, an angel (Jibril علیہ السلام or Isra'fil) علیہ السلام came to him and said, 'Read!' He said, (ما انا بقاری) 'I am unread."

The prophet صلی اللہ علیہ وسلم said, "The angel then held me and sqeezed me so hard that I felt pain. Then he let me go and asked me again, 'Read I said again that I am unread. The angel again took me in his grip and squeezed me as hard as before causing me severe pain. Then he released me and said, 'Read', I repeated that I was unread. He took me a third time and embraced me very hard (choking me till I could bear no more). On releasing me, he said (this time):

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِیْ خَلَقَ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ اِقْرَأْ وَرَبُّكَ الْاَكْرَمُ الَّذِیْ عَلَّمَ بِالْقَلَمِ عَلَّمَ الْاِنْسَانَ مَا لَمْ یَعْلَمْ

[Read in the name of your Lord who created – created man (and everything) from a blood-clot. Read and your Lord is Most Bountiful who taught by the pen – taught men that (which) he knew not.] (96:1-5)

(Then the angel disappeared.) Allah' s Messenger صلی اللہ علیہ وسلم then returned home with these verses, his heart beating hard. (According to one version: the veins on his shoulders and neck were swollen). He said to Khadijah رضی اللہ عنہا, 'Cover me up with a blanket! Cover me upon. (He used the plural form (زملونی) so they covered him up (فزملوه) and graduaally his heart beat was normal (and his physical condition improved). Then he recounted to Khadijah everything that had happened and said, 'I fear for my life.' She comforted him, 'you should not worry. By Allah, He shall never let you down. You join ties of relationship, are truthful., carry the burden of the tired, help and needy, car for the guest and cooperate with people who are afflicted by ups and downs and are wronged.' Khadijah رضی اللہ عنہا then took him to her paternal cousin, waraqah ibn Nawfal. (He had converted to Christianity during the jahiliyah and was a scholar of the Herbew language. He used to write down the Injeel into Habrew. He had grown old and had last his eyesight). She said to him, 'O cousin, listen to what your nephew says: Waraqah asked him, 'O nephew, what do you see?' Allah's Messenger صلی اللہ علیہ وسلم recounted to him his experience in detail. Waraqha said, 'It is the names (the same angel) whom Allah had sent to Musa علیہ

السلام, would that I were young when you become a Prophet! Would that I were alive when your people expel you (from Makkah)!
Allah's Messenger رضی اللہ عنہ asked in amazement, 'Will they drive me out?" He said, Yes! Whenever a Prophet has brought a message like the one you have brought he was always opposed. (According to one version: the disbelievers were hostile to him and persecuted him) If I am there during those days I will be of utmost help to you.' But, he died a few days thereafter. (At the same time,) revelation was interrupted (for about three years).[1]

(٥٨٤٢)وَزَادَ الْبُخَارِيُّ حَتّٰى حَزِنَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيمَا بَلَغَنَا حُزْنًا غَدَا مِنْهُ مِرَارًا كَيْ يَتَرَدّٰى مِنْ رُؤُسِ شَوَاهِقِ الْجَبَلِ فَكُلَّمَا اَوْفٰى بِذُرْوَةِ جَبَلٍ لِكَيْ يُلْقِيَ نَفْسَهُ مِنْهُ تَبَدّٰى لَهُ جِبْرَئِيلُ فَقَالَ يَا مُحَمَّدُ اِنَّكَ رَسُوْلُ اللّٰهِ حَقًّا فَيَسْكُنُ لِذٰلِكَ جَاشُهُ وَ تَقِرُّ نَفْسُهُ۔

5842. (Bukhari;s version also has) The Prophet صلی اللہ علیہ وسلم was deeply grieved on that account. We have learnt of it (from many ahadith). Many a morning, he ascended a mountain to throw himself down, but Jibril علیہ السلام came suddenly every time he went up the peak of a mountain to jump down from it and assured him, 'Muhammad (محمد انک رسول اللہ حقا) (surely, you are Allah's Messenger)!' This calmed him down and set his heart at peace.[2]

COMMENTARY: Sayyidah Ayshah رضی اللہ عنہا described the beginning of revelation either on hearing it from the Prophet صلی اللہ علیہ وسلم directly or on learning of it from one of the sahabah رضی اللہ عنہم because she herself was not born at that time.

The scholars say that the Prophet used to see true dreams six months before he was commissioned. True dreams are when Allah makes the person get the reflection of those things on his mind and heart and feelings. Those things are to occur later or have occurred but he is unaware of them. Just as a persons; hear and mind, and perception and feelings are alert when he is awake, so too this sleeping person's perception and feelings become alert on the command of Allah. The result is that when he awakes he sees it occur exactly in the same way or becomes aware of it. This things happen only on the command of Allah the High and so it is not at all impossible in practical life. Everything is under the power and ability of Allah the Omnipotent, and His command and action can never be obstructed by sleep or anything else.

THE CAVE: Hira is a well known mountain in the outskirts of Makkah. It is also called Jabl Thawr. The Ka'bah is seen from its peak. Perhaps this is why the Prophet صلی اللہ علیہ وسلم had chosen its cave to worship Allah in solitude. It is said that when the ka'bah was attacked by Abraha and his men riding on elephant, Abdul Muttalib, too, had sought refuge at this mountain and had engaged in supplication at this place.

The scholars of hadith have written exhaustively on the subject of solitude and seclusion. Allah's pious slaves and those possessed of Divine awareness have been observing it

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1 Bukhari # 3, Muslim # 118. 252, "The Life of Prophet Muhammad صلی اللہ علیہ وسلم, Ibn Kathir, p 123 (Darul Isha'at Karachi).

2 Bukhari # 1982, 'The life of Prophet Muhamad صلی اللہ علیہ وسلم, Ibn Kathir, p 123/4, Darul Isha'at, Karachi.

throughout ages. The Prophet صلى الله عليه وسلم, too, was made to practice it before assuming his mission. When one is alone, the heart and mind are at peace perfectly and so receptive. They are enabled to concentrate on Allah and they are cut off from worldly worries, pursuits and desires. They are able to remember Allah and worship Him with humility, submissiveness, hope and fear. They can concentrate and feel the radiance of their experience.

However, it does not follow that seclusion is ideal always and commended by Shari'ah. Rather, just as seclusion is beneficial so is associating and intermingling profitable. Which of the two courses is ideal depends on the circumstances. If evil is outspread and mingling with people might divert a person from piety and they are unwilling to listen to advice and preaching then seclusion is better. If there is no risk to religion and people need to be taught and guided to piety then it is better to stay with, and among, them.

TAHANNUTH: This words stands for worship in the nights as explained by Sayyidah Ayshah رضی الله عنها herself, or by one of the sub-narrator: 'spending many nights at a stretch in worship...' Of course days are included. Only nights are mentioned because being secluded and alone in more appropriate at night. It was not for long that he devoted himself to worship but a few days and nights. This is why the words 'at a stretch' are appended. However, some authorities have not rejected the possibility that it means very often because a continuity is mentioned only when it stretches over an extraordinarily long period and for many days together.

The Prophet صلى الله عليه وسلم stayed in the cave till he wished to go home and attend to the needs of the people of his family. One version has the word (يرجع) 'to return' instead on (ينزع) 'to long to see one's people.'

Moreover, he took with him provision for some days in the cave. When that was exhausted he came home and took enough of fresh provision to last a few more nights. Thus, hunger was removed so that it might not hinder him from worship and he may concentrate. Clearly it does not belie tawakul (which is to place trust in Allah) to keep necessary provision with oneself.

The scholars say that the Prophet صلى الله عليه وسلم secluded himself in the cave for one month every year. This was the month of Ramadan.

Opinion differ on which of the previous Shari'ahs, if any, the Prophet صلى الله عليه وسلم followed, or pursued a course of action that he considered as correct. Many scholars say that he followed the Shariah of Prophet Ibrahim عليه السلام. This is why one version of this hadith has the word (يتحنث) instead of (يتحنف) which means the hannaf of harif path which is the religion of Prophet Ibrahim عليه السلام. However, the most correct thing is that he did not follow any religion. Rather Allah had given him insight that led him to pious and good deeds so he did that which Allah approved.

As for his worship, it was made up of dhikr (remembrance of Allah) and physical effort, not of contemplation and reflection.

UMMI: The Prophet صلى الله عليه وسلم said to the angel, 'I am unread,' or ummi. He meant that he was unable to read well. Or, these words escaped his tongue out of fear on seeing an angel all of a sudden. He did not give this reply because he was an ummi and was really unable to read. It was not so. Umi is unread but it does not preclude him from reading after anyone prompts and reaches him, particularly if he is eloquent and intelligent. Or course, an ummi cannot read or copy what is written down by looking at it. According to the Qamoos, an umi is one who cannot write and read what is written.'

Some versions say that Jibril عليه السلام gave to the Prophet صلى الله عليه وسلم a silken scripture that was studded with jewels. He asked him to read it but he said, "I do not know to read." He said that he could not see anything written down on the silken pages, 'What may I read?" Therefore, keeping this tradition before us, we can determine definitely the meaning of the words, 'I am unread' or "I do not know how to read."

When the angel squeezed the Prophet صلى الله عليه وسلم, he felt pain because of the force applied. But, the aim of the angel was to transfer I the Prophet's صلى الله عليه وسلم being the angelic light and in his heart awareness of wahy or revelation. This was meant to give the Prophet صلى الله عليه وسلم strength and power to bear the might of Divine revelation. This meaning and interpretation holds good if the Arabic word in the text is red (جهد) jahd. But, if it is read (جُهد) juhd then it will imply that the angel too had to endure great hardship.

WE CREATED EVERYTHING: These words of the Quran: He who created you (and everything). Make clear that you must not rely on your capacity and strength, or on someone else's help. Reliance must be placed on Allah alone in oil cases and help must be sought only from Him because He has created everyone. He alone is powerful over all things.

THE FIRST SURAH: Which of the surahs of the Quran was revealed first of all? It is evident from this hadith, and the majority of the ulama and exegetes hold that the surah al-Alaq (Iqra (اقرا) whose initial verses are quoted in this hadith was the first surah reveled. But, some scholars contend that surah al-Muddathhir was the first surah. This opinion is weak and so untenable. But, Mulla Ali Qari رحمه الله has reconciled the two opinions very adeptly. He said, "I say that the surah al-Alaq (العلق) is the first surah revealed while al-Muddaththir is the additional first surah." He means that after the first revelation with surah al-Alaq, the series of revelation was broken for some period. When it commenced again, the surah al-Muddaththir was the first revealed surah. In passing, it is pertinent to say that this is the opinion of those scholars who maintain that (بسم الله الرحمن الرحيم) is not part of the surah but is revealed to distinguish two different surahs, and to separate them.

PEN: The word pen could mean the one that obeyed Allah's Command and recorded all branches of knowledge from the first to the last and was the first means to write down all Divine Books. It could also mean the pen as we know it, which represents the pen of nature in the human world by which man enlarges on the knowledge and wisdom granted by Allah to disclose myriads of sciences.

Allah taught man whatever he knew not. It was beyond man to acquire knowledge of things that come into existence every moment. It is only the light of knowledge and wisdom that Allah has granted that raises him to the heights of learning.

It is possible that here man means the perfect, man, the Prophet صلى الله عليه وسلم In this case, it refers to Allah's words:

وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

[And he has taught you what you know not Allah's bounty upon you is ever great] (4:113)

FEARED FOR LIFE: The Prophet صلى الله عليه وسلم feared for his life. This could be for one of many reasons. He found himself facing a new situation suddenly and worried whether he would manage to handle it. Would he be able to endure persecution at the hands of the people? He was worried that he would have to part from this native city and the vicinity of

the ka'bah

SAYYIDAH KHADIJAH رحمها **COMFORTED HIM:** She recounted to the Prophet صلى الله عليه وسلم his good qualities. He carried other people's burden and looked after his family. The Arabic word (كل kall) stands for burden as well as family. Hence, the whole will read: one of your great attributes is that you spend on your family and words and carry the burden of their responsibilities willingly. You are not discouraged by the effort you have to make for this even if they sever ties of kinship with you.

Carrying burden of other people also includes spending on the poor, weak, orphans and widows.

She also said: You earn to help the poor and needy. But with a slight change of the vowels (from (ت of (تكسب) to (ت)) it would mean; you help the poor and needy to earn their living. However, the those in either case is the spend on pious work. Some people say that it means: 'You spend on the poor." They maintain that (معدوم) means "the poor only.

The Prophet صلى الله عليه وسلم helped people out of their difficulties. He cooperated with them in this matter. For example, if anyone was in debt or unable to pay the diyah[1] imposed on him then the Prophet صلى الله عليه وسلم get him out of trouble. These are the real difficulties (from the words (نوائب الحق) meaning natural ones. So, it is better and desired to help such an afflicted person who is naturally helpless. It anyone brings on himself an affliction by his own doings like by being spendthrift then to help him out of his predicament is not classed as a recommended deed.

Sayyiduna Khadijah رضی الله عنها recounted to the Prophet صلى الله عليه وسلم his good habits. This is evidence that a person's god habits and noble character preserve him from falling into disaster and affliction. Allah grants peace and safety by virtue of these pious characteristics. This is why Sayyidah Khadijah رضی الله عنها spoke in this manner. She was very wise and foresighted. She was the Prophet's صلى الله عليه وسلم companion for a long time as his wife and she was the first to believe in him and no one else shares with her this distinction.

We learn from this hadith that when reasoning demands it is allowed to praise anyone on his face. And, if anyone on his face, And, if anyone is fearful then must be comforted and old of means of peace and security.

This hadith reveals that the Prophet poverty was of his own liking and his own choice, not to his dislike and worry. Its true objective was generosity and compassion to the highest degree. We also learn that even before he become prophet, he possessed these good qualities. Thus, they were ingrained in him naturally and by birth.

WARAQH: Warqah ibn Nawfal was the paternal cousin of Sayyidah Khadijah رضی الله عنها. She was the daughter of Khuwaylid ibn Asad ibn Abdul Uzza. Waraqah was the son of Nawfal ibn Asad ibn Abdul Uzza. Waraqah belonged to the idolaters of Makah but had become a Christian during the jahiliyah. Then he gain mastery over the injil (Bible) and translated it into Arabic. With the advent of the signs of prophethood, when Sayyidah Khadijah رضی الله عنها took the Prophet صلى الله عليه وسلم to him, waraqah had become very infirm and had lost his eyesight.

Sayyidah Khadijah رضی الله عنها described the Prophet صلى الله عليه وسلم to Waraqha as his nephew. She did this out of respect for his old age otherwise he was not his nephew. Besides it was a custom among the Aras to call each other 'uncle' or 'nephew.'

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[1] Diyah is blood-money.

NAMUS: The word namus is applied to the king's confident and trustworthy man. So on this basis, the people of the Book called Jibril عليه السلام, the namus. Some authorities say that the words namus is given to one who is trusted with good secret s while jamus to him who is a keeper of secrets of an evil nature.

Since Waraqah was a Christian it would have been more appropriate if he had described the Namus whom Allah had sent with revelation to Prophet Essa عليه السلام. But, he was biased and instead of mentioning Prophet Easa عليه السلام, he named Prophet Musa عليه السلام because he w a more illustrious Prophet from the point of view of amore compact Book and Shari'ah that were given to him.

The words of waraqah that he would help the Prophet if he were alive when his people opposed him prompt the ulama and exponents of ahadith to assert that had believed in the Prophet صلى الله عليه وسلم, but, they differ on whether he was a sahabah or not. If his words and meeting relate to after the Prophet صلى الله عليه وسلم mission began and was announced then clearly waraqah will be called a shabi but if they relate to the very initial period of the disclosure of Prophethood, then Waraqah will not be called a sahabi.

Mulla Ali Qari رحمه الله has cited the Qamus to say that opinions differ on whether Waraqah was a believer and had embraced Islam.

After the first revelation mentioned in this hadith, establishing and disclosing his prophethood, there was a pause in the descent of revelation. Some authorities say that the pause last ed three years, some put it at six months and some at two months and a half.

Ibn Hajar رحمه الله writes that pause in receipt of revelation does not mean that Jibril عليه السلام, too stopped coming to the Prophet صلى الله عليه وسلم. the pause was only in the coming down of the Quran. Jibril عليه السلام continued to from but did not bring the Quran.

The wisdom in suspending the revelation was to eliminate completely the traces of fear with which the Prophet صلى الله عليه وسلم was overcome after the first revelation. This was replaced by a desire and longing.

دیر ست کہ دلدار پیامے نہ فرستاد — نتوشت سلامے و کلامے نہ فرستاد

FIRST VERSES AFTER PAUSE WAS OVER

(٥٨٤٣) وَعَنْ جَابِرٍ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ قَالَ فَبَيْنَا اَنَا اَمْشِيْ سَمِعْتُ صَوْتًا مِّنَ السَّمَاءِ فَرَفَعْتُ بَصَرِیْ فَاِذَا الْمَلَكُ الَّذِیْ جَآءَ نِیْ بِحِرَاءٍ قَاعِدٌ عَلٰى كُرْسِيٍّ بَيْنَ السَّمَآءِ وَالْاَرْضِ فَجُئِثْتُ مِنْهُ رُعْبًا حَتّٰى هَوَيْتُ اِلَى الْاَرْضِ فَجِئْتُ اَهْلِيْ فَقُلْتُ زَمِّلُوْنِيْ زَمِّلُوْنِيْ فَزَمَّلُوْنِيْ فَاَنْزَلَ اللّٰهُ تَعَالٰى يٰٓاَيُّهَا الْمُدَّثِّرُ قُمْ فَاَنْذِرْ وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ ثُمَّ حَمِيَ الْوَحْيُ وَتَتَابَعَ۔

(متفق علیہ)

5843. Sayyiduna Jabir رضى الله عنه narrated that he heard Allah's Messenger ()E) described the fathrat ul wahy (pause in the revelation). He said, "I was walking when I heard a voice from the heaven. I raised my eyes and, behold! There was the angel who had come to me at (the cave of) Hira. He was seated on a throne between heaven and earth. I was so very overawed that I fell down on the ground and

returned to my family and said, 'wrap me up! Put a blanket over me" Then Allah, the Exalted, sent down:

يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ ۝ وَرَبَّكَ فَكَبِّرْ ۝ وَثِيَابَكَ فَطَهِّرْ ۝ وَٱلرُّجْزَ فَٱهْجُرْ

{O you enwrapped in your mantle, arise and warn! And your Lord do magnify, and your garments do purify, and defilement to shun] (74:1-5)

Thereafter, revelation became hot and care continuously."[1]

COMMENTARY: The words 'And warn (the creatures)' mean that he should warn the disbelievers of the punishment of hell. Perchance they night give up disbelief and idolatry and pursue the right path of faith and Islam. He was directed to give glad tidings of reward to the faithful so that they may be induced to do more of the good deeds.

And, he should magnify his Lord. He alone is the possessor of greatness and night. Hence, "regard Him as worthy of honour and prostrate yourself before Him. Do not associate anyone else with Him in greatness and might. If you are confronted with something from others then say 'Alahu Akbar (Allah is the Greatest) It is reported that on receiving this command, the Prophet صلى الله عليه وسلم called out Allah Akbar spontaneously. Then, Sayyidah Khadijah رضى الله عنها too raised the takbir (Allah Akbar).

He was overjoyed and satisfied. He was convinced that he had received those words as a revelation from Allah.

To keep garments pure is to keep them clean and preserve them from impurity. Some have said that it means to shun had habits and traits

The words 'to shun defilement' mean: keep away from polytheism and sin forever, constantly. '

It is also said that the narrator observed brevity and omitted to recite the next verses:

وَلَا تَمْنُن تَسْتَكْثِرُ ۝ وَلِرَبِّكَ فَٱصْبِرْ

[And how not favour seeking more in gain! Show not favour seeking more in gain! And for the sake of your Lord, be patient!] (74:6-7)

The same tradition is narrated in Tafsir Madarik in the word of Sayyiduna Jabir رضى الله عنه in this way:

The Prophet صلى الله عليه وسلم said, "I was on the mountain Hira when someone called me, 'O Muhammad! Surely, you are Allah's Messenger.' I looked around and then raised my eyes and behold! The angel had called me. He was sitting on a throne between heaven and earth. I was startled on seeing him and I went back to Khadijah. I asked her to put a blanket over me. She wrapped me with a blanket. Then Jibril عليه السلام come and recited to me:

يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ الخ

The rest of the hadith is as narrated previously.

THE MANNER OF THE REVELATION

(٥٨٤٤) وَعَنْ عَائِشَةَ أَنَّ حَارِثَ بْنَ هِشَامٍ سَأَلَ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللّٰهِ كَيْفَ يَأْتِيْكَ الْوَحْيُ فَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَحْيَانًا يَأْتِيْنِي مِثْلَ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّ عَلَيَّ

[1] Bukhari # 4, Muslim # 161-255, Tirmidhi # 2325 (2336), Musnad Ahmad # 15037.

فَيُفْصِمُ عَنِّيْ وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ وَاَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِيْ فَاَعِيْ مَا يَقُوْلُ قَالَتْ عَائِشَةُ وَلَقَدْ رَاَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيْدِ الْبَرْدِ فَيَفْصِمُ عَنْهُ وَاِنَّ جَبِيْنَهُ لَيَتَفَصَّدُ عَرَقًا۔ (متفق عليه)

5844. Sayyidah Ayshash رضی اللہ عنہا narrated that Harith ibn Hisham رضی اللہ عنہ (who was brother of Abu Jahl and he had embraced Islam before the conquest of Makkah) asked, "O Messenger of Allah, how does revelation come to you?" Allah's Messenger صلی اللہ علیہ وسلم said, "Sometimes, it comes like the ringing of a bell. This is the kind that is the most severe for me. When it goes form ,e I retain whether the angel has said. Sometime, the angel comes to me in human from and speaks to me and I remember whatever he says."

Sayyidah Ayshah رضی اللہ عنہا said, Even on a day of severe cold. I saw that when revelation come to him and when it ended, perspiration poured down his forehead."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم described the first kind of revelation of very severe. It was difficult to pick its words, meaning and objective, become the articulation was in an uncustomary manner. The other from was in human speech and easy to understood.

ANGEL IS HUMAN FORM:when Jibril علیہ السلام come in human form, he generally took the appearance of the shabi, Diyyah Kalbi رحمہ اللہ.

COM PATIBILITY:the ulama say that in order to benefit and to gain more, it is essential that the speaker and the listener should be compatible with one another so that one is not scared of the other. Since Jibril's علیہ السلام angelic form and spiritual form overwhelmed the Prophet صلی اللہ علیہ وسلم, so the Prophet صلی اللہ علیہ وسلم was brought out of his human form for some time. The result was that the Prophet صلی اللہ علیہ وسلم gained compatibility with Jibril علیہ السلام on the angelic level. This is the first kind of revelation to which the Prophet صلی اللہ علیہ وسلم referred. Sometimes it was the other way about and Jibril علیہ السلام was brought out of the angelic world into the human world for some time. In this kind they were compatible on the human level. This is the second kind of revelation which the Prophet صلی اللہ علیہ وسلم described.

However, this piece is correct if the ringing of a bell (صلصلة الجرس) to which the Prophet صلی اللہ علیہ وسلم has referred is the sound of the revelation itself. This is deduced form the hadith. But, some authorities say that the sound resembling the ringing of a bell was the voice of Jibril علیہ السلام himself. It was heard from him before he conveyed the revelation so that the Prophet صلی اللہ علیہ وسلم might be prepared to receive the revelation and he may resolve to hear only the words of revelation and nothing else may get into his hearing. This is why the Prophet صلی اللہ علیہ وسلم found the first kind of revelation every taxing. All his energy and mental powers were devoted solely to receiving the revelation.

As for Sayyidah Ayshah's رضی اللہ عنہا saying that after revelation ended, the Prophet perspired profusely, this seems to happen at the end of the first kind of revelation. However, it is possible that this happened after both kind of revelation ended.

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[1] Bukhari # 2, Muslim # 87-2333, Tirmidhi # 3634 (3654), Nasai'i # 932, Muwatta Maalik # 7-1512, Musnad Ahmad # 35307.

PROPHET'S صلى الله عليه وسلم CONDITION WHEN REVELATION WAS RECEIVED

(٥٨٤٥) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ كُرِبَ لِذٰلِكَ وَتَرَبَّدَ وَجْهُهُ وَفِيْ رِوَايَةٍ نَكَسَ رَأْسَهُ وَنَكَسَ أَصْحَابُهُ رُؤُوْسَهُمْ فَلَمَّا أُتْلِيَ عَنْهُ رَفَعَ رَأْسَهُ (رواه مسلم)

5845. Sayyiduna Ubadah Ibn Samit رضی الله عنه said that when revelation came down to the Prophet صلى الله عليه وسلم he was worried because of that and his face changed colour and he (looked) stern.

According to another version: (When revelation descended in him) the Prophet صلى الله عليه وسلم lowered his head and his sahabah رضی الله عنهم lowered his head and his sahabah رضی الله عنهم lowered their heads (meaning, those of them who were around). When it ceased to come down on him, he raised his head (and they followed suit).[1]

COMMENTARY: The Prophet's worry on receiving the revelation was on account of the responsibility placed on him thereby. He had to retain it is his mind verbatim and then he had to pass it on to other people. This responsibility exhausted him. It is for this reason that Allah says:

لَا تُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ إِنَّ عَلَيْنَا جَمْعَهٗ وَقُرْاٰنَهٗ

{(O Prophet) Move not your tongue therewith to make haste with it (the Quran to retain it). Surely upon us rests the collection thereof and the reciting thereof.} (75:16-17)

Or, the Prophet صلى الله عليه وسلم was upset and worried because of the verses of the Quran warning of punishment. He thought of his ummah and how they will fare.

The Sahabah رضی الله عنهم also lowered their heads. Perhaps it was because of their associate ion with him to such an extent that they naturally got the same sentiments that the Prophet صلى الله عليه وسلم was experiencing. Or, they saw him lowering his head, so emulated him and lowered their heads too.

THE FIRST INVITATION TO ISLAM

(٥٨٤٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ وَأَنْذِرْ عَشِيْرَتَكَ الْأَقْرَبِيْنَ خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى صَعِدَ الصَّفَا فَجَعَلَ يُنَادِيْ يَا بَنِيْ فِهْرٍ يَا بَنِيْ عَدِيٍّ لِبُطُوْنِ قُرَيْشٍ حَتّٰى اجْتَمَعُوْا فَجَعَلَ الرَّجُلُ إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُوْلًا لِيَنْظُرَ مَا هُوَ فَجَاءَ أَبُوْ لَهَبٍ وَقُرَيْشٌ فَقَالَ أَرَأَيْتُمْ إِنْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ مِنْ صَفْحِ هٰذَا الْجَبَلِ وَفِيْ رِوَايَةٍ أَنَّ خَيْلًا تَخْرُجُ بِالْوَادِيْ تُرِيْدُ أَنْ تُغِيْرَ عَلَيْكُمْ أَكُنْتُمْ مُصَدِّقِيَّ قَالُوْا نَعَمْ مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقًا قَالَ فَإِنِّيْ نَذِيْرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيْدٍ قَالَ أَبُوْ لَهَبٍ تَبًّا لَكَ أَلِهٰذَا جَمَعْتَنَا فَنَزَلَتْ تَبَّتْ يَدَا أَبِيْ لَهَبٍ وَتَبَّ (متفق عليه)

5846. Sayyiduna Ibn Abbas رضی الله عنه narrated that the verse:

وَأَنْذِرْ عَشِيْرَتَكَ الْأَقْرَبِيْنَ

[1] Muslim # 88-2334.

{And worn your clan the nearest kin.} (26:214)

When it was revealed, the Prophet صلی اللہ علیہ وسلم went out and ascended (the mount) As-Safa. There he called, "O Banu Fhr! O Banu Adi!" (In this way), he called all the clans of the Quraysh till they had assembled, so much so that if anyone could not come out, he sent a representative to find out what it was about. Abu Lahab and (all) the Qurysh had come. Then he asked. "What do you say: were I to tell you that cavaliers were approaching from the side of this mountain" - or, according to a version: "in the wadi with intention to make a raid on you, will you believe me?" They said, "Yes we have found you to be truthful always." He said, "(Listen!) I am a warner to you of a harsh punishment awaiting (you)." Abu Lahab exclaimed. "May you break you hands! In this for which you brought us together?" On that, a revelation come down:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

{Perished are the hands of Abu Lahab and perished is he}[1] (111:1)

COMMENTARY: The word (يد) 'hands' is either superficial or means the entire body. Normally, hands represent the limbs of a person. There is another example in the Quran:

ذٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ

{All this is due to what your hands sent ahead...} (22:10)

Some traditions mention that Abu Lahab had a stone in each hand at that time. He become furious on hearing the Prophet صلی اللہ علیہ وسلم and threw the stones at the Prophet صلی اللہ علیہ وسلم. In this case, the verse would mean:

{May the hands of Abu Lahab perish and may he perish!} (111:1)

FROM MA'ARIFUL QURAN: Abu Lahab (father of flame) was nickname of Abd ul Uzza, a son of Abdul Muttalib. His name smacks of paganism.[2]

FATE OF THE PERSECUTORS

(٥٨٤٧) وَعَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ بَيْنَمَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عِنْدَ الْكَعْبَةِ وَجَمْعُ قُرَيْشٍ فِي مَجَالِسِهِمْ إِذْ قَالَ قَائِلٌ أَيُّكُمْ يَقُوْمُ إِلَى جَزُوْرِ آلِ فُلَانٍ فَيَعْمَدُ إِلَى فَرْثِهَا وَدَمِهَا وَسَلَاهَا ثُمَّ يُمْهِلُهُ حَتّٰى إِذَا سَجَدَ وَضَعَهُ بَيْنَ كَتِفَيْهِ فَانْبَعَثَ أَشْقَاهُمْ فَلَمَّا سَجَدَ وَضَعَهُ بَيْنَ كَتِفَيْهِ وَثَبَتَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَاجِدًا فَضَحِكُوْا حَتّٰى مَالَ بَعْضُهُمْ عَلٰى بَعْضٍ مِنَ الضِّحْكِ فَانْطَلَقَ مُنْطَلِقٌ إِلٰى فَاطِمَةَ فَأَقْبَلَتْ تَسْعٰى وَثَبَتَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَاجِدًا حَتّٰى أَلْقَتْهُ عَنْهُ وَأَقْبَلَتْ عَلَيْهِمْ تَسُبُّهُمْ فَلَمَّا قَضٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الصَّلٰوةَ قَالَ اللّٰهُمَّ عَلَيْكَ بِقُرَيْشٍ ثَلٰثًا وَكَانَ إِذَا دَعٰى دَعٰى ثَلَاثًا وَإِذَا سَأَلَ سَأَلَ ثَلٰثًا اَللّٰهُمَّ عَلَيْكَ بِعَمْرِو بْنِ هِشَامٍ وَعُتْبَةَ بْنِ رَبِيْعَةَ وَشَيْبَةَ ابْنِ رَبِيْعَةَ وَالْوَلِيْدِ بْنِ عُتْبَةَ وَأُمَيَّةَ بْنِ خَلَفٍ وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ وَعُمَارَةَ بْنِ الْوَلِيْدِ قَالَ عَبْدُ اللّٰهِ فَوَاللّٰهِ لَقَدْ رَأَيْتُهُمْ صَرْعٰى يَوْمَ بَدْرٍ ثُمَّ سُحِبُوْا إِلَى الْقَلِيْبِ قَلِيْبِ

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[1] Bukhari # 4770, Muslim # 208. 355, Tirmidhi # 3363 (3374).

[2] Ma'ariful Quran v8 p 909, Mawlana Muhammad Shafi, Maktaba Darul Uloom, Karachi.

بَدْرٍ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ أُتْبِعَ أَصْحَابُ الْقَلِيْبِ لَعْنَةً۔ (متفق عليه)

5847. Sayyiduna Abdullahibn Mas'ud رضی اللہ عنہ narrated: while Allah's Messenger صلی اللہ علیہ وسلم was offering salah in the ka'ah and the (chief of the) Quraysh were assembled there, one of them suggested, "which of you will get up and go to (that neighborhood to) the sacrificial camel of so and so family, get its entrails, its blood, its skin over the fetus and wait for him to prostrate himself, then put all that on his shoulders?"

The most wretched of them (Uqbah ibn Abu Mu'ayt or Abu Jahl) went off (brought all the filth). When the prophet صلی اللہ علیہ وسلم prostrated himself, he put that between his shoulders. He remained in prostration and they laughed their hearts out falling on each other. Someone rushed out and informed Fatimah رضی اللہ عنہ. She came hurriedly. He was in prostration till she threw the filth away from him turned to them and gave them a piece of her mind.

When Allah's صلی اللہ علیہ وسلم Messenger صلی اللہ علیہ وسلم finished his salah, he prayed thrice:

اللّٰهُمَّ عَلَيْكَ بِقُرَيْشٍ

"O Allah (I complain to you about the quraysh ruin them.."

When he supplicated Allah, he repeated it thrice and when the asked, he did it thrice. He prayed:

"O Allah, ruin Amr ibn Hisham, Utbah ibn Rabi'ah,.Shaybah ibn Rabi'ah, Walid ibn Utbah, Umayyah ibn Khalaf, Uqbah ibn Abu Mu'ayt and Umarah ibn Walid."

Abdullah رضی اللہ عنہ added: By Allah, I did see them lying face down were dragged to the well -the well of Badr.

Allah's Messenger صلی اللہ علیہ وسلم said, "The who are thrown in the well are accused."[1]

COMMENTARY: The scholars of the hadith say that the wretched man who had volunteered to throw rubbish on the Prophet صلی اللہ علیہ وسلم was Abu Jahl.

It is also reported that one of them had pointed out to the Prophet صلی اللہ علیہ وسلم offering the salah and remarked:

الا ينتظرون الى هذا المرائى

"Will you not look at this show off?"

Sayyidah Fatimah رضی اللہ عنہا was very young when this happened. When she was born the Prophet صلی اللہ علیہ وسلم was forty-one years old. She was bold even at her young age and came swiftly to help the Prophet صلی اللہ علیہ وسلم she removed the filth from the Prophet صلی اللہ علیہ وسلم shoulder and then took the chiets of the Quraysh to task. None of them dared to stop her.

The names that the Prophet صلی اللہ علیہ وسلم took and cursed them were the worst enemies of Allah's religion and His Messenger صلی اللہ علیہ وسلم. They were the chiefs of the quraysh and were in the forefront to persecute the Prophet صلی اللہ علیہ وسلم. But, he remained patient. Rather, he persevered for a long time, but when Allah decreed their downfall, he cursed them. Each of them met the evil consequence of his doing.

The Prophet صلی اللہ علیہ وسلم initially told his sahabah رضی اللہ عنہم that they who were thrown into the well are accursed. Then he addressed the wretched ones and said, "O denizens of the well,

[1] Bukahri # 1240, Muslim # 107, 1794.

have you found the promise of your Lord true? Indeed, I did find the promise He made to me to be true."

These concluding words of the hadith are not reproduced here but have been quoted in a hadith in the Book of Jihad.

When we say that eth chiefs of the Quraysh net this fat e, we means most of them, some of them, like Umrah ibn Walid, did not participate in the Battle of Badr. He died in Ethiopia. Uqbah ibn Mu'ayt managed to keep away from the Battle of Badr but was latter consigned to death very painfully. Umayyah ibn Khalaf was killed in the Battle of Badr but his corpse had swollen to such an extent that he could not be dragged to the well because of its weight. These things may be read in books of seerah and history.

IMPURITY & SALAH: When the idolaters threw impurity on the Prophet صلى الله عليه وسلم, he did not abandon his salah but he completed it. The reason is that till then blood and such things as well as the slaughter of the idolaters was not prohibited. So the Prophet صلى الله عليه وسلم salah was not voided. The same things applied to wine before it was prohibited. If any of it fell on clothing, they could be worn to offer salah which was valid.

PERSEVERANCE IN THE FACE OF HARSHEST PERSECUTION

(٥٨٤٨) وَعَنْ عَائِشَةَ اَنَّهَا قَالَتْ يَا رَسُوْلَ اللّٰهِ هَلْ اَتٰى عَلَيْكَ يَوْمٌ كَانَ اَشَدَّ مِنْ يَوْمِ اُحُدٍ فَقَالَ لَقَدْ لَقِيْتُ مِنْ قَوْمِكِ وَكَانَ اَشَدَّ مَا لَقِيْتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ اِذْ عَرَضْتُ نَفْسِيْ عَلَى ابْنِ عَبْدِ يَالَيْلَ بْنِ كُلَالٍ فَلَمْ يُجِبْنِيْ اِلٰى مَا اَرَدْتُّ فَانْطَلَقْتُ وَاَنَا مَهْمُوْمٌ عَلٰى وَجْهِيْ فَلَمْ اَسْتَفِقْ اِلَّا بِقَرْنِ الثَّعَالِبِ فَرَفَعْتُ رَأْسِيْ فَاِذَا اَنَا بِسَحَابَةٍ قَدْ اَظَلَّتْنِيْ فَنَظَرْتُ فَاِذَا فِيْهَا جِبْرَئِيْلُ فَنَادَانِيْ فَقَالَ اِنَّ اللّٰهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ وَمَا رَدُّوْا عَلَيْكَ وَقَدْ بَعَثَ اِلَيْكَ مَلَكَ الْجِبَالِ لِتَاْمُرَهُ بِمَا شِئْتَ فِيْهِمْ قَالَ فَنَادَانِيْ مَلَكُ الْجِبَالِ فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ يَا مُحَمَّدُ اِنَّ اللّٰهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ وَاَنَا مَلَكُ الْجِبَالِ وَقَدْ بَعَثَنِيْ رَبُّكَ اِلَيْكَ لِتَاْمُرَنِيْ بِاَمْرِكَ اِنْ شِئْتَ اَنْ اُطْبِقَ عَلَيْهِمُ الْاَخْشَبَيْنِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَلْ اَرْجُوْا اَنْ يُّخْرِجَ اللّٰهُ مِنْ اَصْلَابِهِمْ مَنْ يَّعْبُدُ اللّٰهَ وَحْدَهٗ لَا يُشْرِكُ بِهٖ شَيْئًا۔ (متفق عليه)

5848. Sayyidah Ayshah رضى الله عنها narrated that she asked. "O Messenger of Allah, have you faced a day more severe than the day of Uhud?" He said, "indeed, I did face much (persecution) from your people, the severest that I faced from them was on the day of Al-Aqabah. I had came to Ibn Abd Yall ibn Kulal (and presented to him Islam) but he did not accept what I presented. So, I set out (from him), grieved and (walked ahead) following my nose unmindful of my bearing until I came to Qarn ath-Tha'alib (where I regained my senses). A cloud overshadowed me. And, I looked and behold! Jibril عليه السلام was inside. He called me and said, 'Surely, Allah has heard what your people have said. He has heard their rejection of your call. He has sent to you the angel of the mountains that you may command him to do what you wish about them.'

Then, the angel of the mountains called me and offered me salaam (greeting) He said, 'O Muhammad, indeed, Allah has heard what you people have said, I am the angel of the mountains. Allah has sent me to you that if you wish, you may

command me to cover them with (the two mountains) Al-Almshabayn. (inverting them over them)."

Allah's Messenger صلى الله عليه وسلم said further that he said to him, "Rather, I (do not wish then to perish, but I) hope that Allah may raise form their loins such people who will worship Allah alone and will not associate anything with Him (They will not associate with Him neither in an unseen manner nor openly.)"[1]

COMMENTARY: Aqabah is the pass between two mountains. Here, however, it is the place in Mina. The jamarat ul-aqabah is face here by the pilgrims.

It was the Prophet صلى الله عليه وسلم practice to invite people to Islam during the pilgrimage and when they gathered on occasions and festivals. He conveyed to them Allah's message, exhorted them to do good and impressed on the that they should abstain from evil. He also warned them of Allah's punishment.

He did the some thing at Al-Aqabah before a number of people who had gathered there. He invited all tribes to embrace Islam. Then he came to Banu Thaqif for the same purpose and preached to their chief. Ibn Abd Yalil. Not only did they declined to listen to him, they set their rogues after him. They harassed and reveled. Him. Most of all, they hurled stones at him causing him to bleed profusely.

On the one hand, they turned down the invitation to religion and on the other they mercilessly persecuted the Prophet صلى الله عليه وسلم causing him to bleed all over the body. This treatment confused him terribly. He lost his way and forge where he was headed, In this state of utter perturbation he walked aimlessly hither and thither. Gradually, as he calmed down, he realized that he was at Qarn ath-Tha'alib. This place is the miqat for the pilgrims from Najd (where they assume the ihram or sacred state of the pilgrims). It is also called qarn manazil.

It was here that Jibril عليه السلام and the angel of the mountains met the Prophet صلى الله عليه وسلم with Allah's message. But, in spite of having faced severe torment at their hands, he showed mercy. He pleaded that perhaps their offspring would believe and become Muslims.

WOUNDED AT UHUD

(٥٨٤٩) وَعَنْ أَنَسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُسِرَتْ رَبَاعِيَتُهُ يَوْمَ أُحُدٍ وَشُجَّ فِيْ رَأْسِهٖ فَجَعَلَ يَسْلُتُ الدَّمَ عَنْهُ وَيَقُوْلُ كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوْا رَأْسَ نَبِيِّهِمْ وَكَسَرُوْا رَبَاعِيَتَهُ۔ (رواه مسلم)

5849. Sayyiduna Anas رضى الله عنه narrated that at the battle of Uhud one of the four teeth (called the rabaiyah) of Allah's Messenger صلى الله عليه وسلم was broken and he suffered a wound on his head. As he wiped off blood from himself, he continued to say. "How may a people hope to prosper after having sounded the head of their prophet and broken one of his raba'iyah?"[2]

COMMENTARY: The rabi'yah are the two upper and two lower teeth between the front (thnayah) and anyab (canine) teeth. The right of the two lower teeth of the Prophet E) was broken. His lower lip too was cut The tooth did not dislodge completely but was chipped. The man who had struck the Prophet صلى الله عليه وسلم and done this harm was Uqbah ibn Abu Waqqas, brother of the well known sahabi Sa'd ibn Abu Waqqas رضى الله عنه. Opinions differ on

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[1] Bukhari # 3231, Muslim # 111. 1795.

[2] Bukhari # 5733, Muslim # 104. 1791, Tirmidhi # 3003, (3013, 3014).

whether Uqbah embraced Islam and become a sahabi or not. It is said that everyone of his descendants lost his front tooth when he attained majority without any apparent reason. Some versions mention that the Prophet's forehead was wounded instead of his head. It is also reported that precisely when the Prophet صلى الله عليه وسلم was hurt, a roc dropped from the mountain on the man who had hit the Prophet صلى الله عليه وسلم and he was rendered to piece.

The Prophet صلى الله عليه وسلم also suffered other hardships in the Battle of Uhud. The infidels had dug many trenches on the battlefield and had concealed them with hay and grass. The Prophet صلى الله عليه وسلم fell in one of those with his horse. Sayyiduna Talhah ibn Ubaydullah ran up to him and carried him out of the pit. The Prophet صلى الله عليه وسلم said (اوجبه طلحه) 'Talha has made his admittance to paradise certain."

Also, the helmet he was wearing broke and two of his edges pierced the Prophet صلى الله عليه وسلم cheek. They were deeply set so that when Sayyiduna Abu Ubaydah Ibn Tarrah رضى الله عنه pulled them with his teeth, his teeth broke and dislodged. Sayyiduna Maalik ibnSinan رضى الله عنه stepped forward and sucked the blood from the Prophet صلى الله عليه وسلم wound until it was cleaned. The prophet صلى الله عليه وسلم prayed for him too, "He who sucked my blood as it poured and thereby cleaned it is assured of paradise."

Sayyiduna Ali رضى الله عنه brought water in his helmet to lean the wound on his head. Sayyidah Fatimah رضى الله عنها took a piece of saddle cloth, burnt it down and filed the wound with its ashes to stop bleeding.

Some traditions state that when the Prophet صلى الله عليه وسلم temperament become uneasy because of the wounds, as human nature does, this verse was revealed:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ

(Not for you (but for Allah), is the decision: whether He turn in mercy to them, or punish them: for they are indeed wrong doers} (3:128)

It is reported that when the Prophet صلى الله عليه وسلم wounds bled he began to wipe them to prevent any drop of it falling on the ground. He said at the same time, 'If even one drop of my blood falls on the ground then no one can prevent. Heavenly punishment from descending on the disbelievers."

According to one tradition, the Prophet صلى الله عليه وسلم received seventy blows with the sword on his face but Allah made all those strikes ineffective.

ALLAH PUNISHES ONE WHO IS KILLED BY HIS MESSENGER صلى الله عليه وسلم

(٥٨٥٠) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اشْتَدَّ غَضَبُ اللّٰهِ عَلَى قَوْمٍ فَعَلُوْا بِنَبِيِّهٖ يُشِيْرُ إِلَى رَبَاعِيَّتِهٖ اِشْتَدَّ غَضَبُ اللّٰهِ عَلَى رَجُلٍ يَقْتُلُهُ رَسُوْلُ اللّٰهِ فِي سَبِيْلِ اللّٰهِ۔ (متفق عليه)

5850.Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah's severest anger is on those people who did this their prophet (and he pointed to his tooth broken by the infidels in the Battle of Uhud). Allah's severest anger is on a man whom Allah's Messenger kills in Allah's path."[1]

COMMENTARY: Anyone killed in jihad by Allah's Messenger will be subject to Allah's Messenger severest punishment. This condition of jihad excludes one who is punished

[1] Bukhari # 4073, Muslim # 106. 1793, Musnad Ahmad 2-317.

under a prescribed punishment (huddood) or retaliation (Qisas). Such a one does not fall order he purview of this warning.

As for he words 'Allah's Messenger they could refer to the Prophet صلى الله عليه وسلم himself or to all the Prophet صلى الله عليه وسلم.

If anyone is killed by a Messenger of Allah then it is a clear evidence that he is not eligible to be forgiven under any circumstances what so ever and no latitude can be given to him. He was deserving of being killed and is liable to be sent to hell.

This chapter has no Section II.

SECTION III — اَلْفَصْلُ الثَّالِثُ

THE FIRST REVELATION

(٥٨٥١) عَنْ يَحْيَى بْنِ اَبِيْ كَثِيْرٍ قَالَ سَاَلْتُ اَبَاسَلَمَةَ بْنِ عَبْدِالرَّحْمٰنِ عَنْ اَوَّلِ مَانَزَلَ مِنَ الْقُرْاٰنِ قَالَ يَآاَيُّهَا الْمُدَّثِّرُ قُلْتُ يَقُوْلُوْنَ اِقْرَاْ بِاسْمِ رَبِّكَ قَالَ اَبُوْسَلَمَةَ سَاَلْتُ جَابِرًا عَنْ ذٰلِكَ وَقُلْتُ لَهٗ مِثْلَ الَّذِيْ قُلْتَ لِيْ فَقَالَ لِيْ جَابِرٌ لَا اُحَدِّثُكَ اِلَّا بِمَا حَدَّثَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ جَاوَرْتُ بِحِرَآءٍ شَهْرًا فَلَمَّا قَضَيْتُ جِوَارِيْ هَبَطْتُ فَنُوْدِيْتُ فَنَظَرْتُ عَنْ يَمِيْنِيْ فَلَمْ اَرَ شَيْئًا وَنَظَرْتُ عَنْ شِمَالِيْ فَلَمْ اَرَ شَيْئًا وَنَظَرْتُ عَنْ خَلْفِيْ فَلَمْ اَرَ شَيْئًا فَرَفَعْتُ رَأْسِيْ فَرَاَيْتُ شَيْئًا فَاَتَيْتُ خَدِيْجَةَ فَقُلْتُ دَثِّرُوْنِيْ فَدَثَّرُوْنِيْ وَصَبُّوْا عَلَيَّ مَاءً بَارِدًا فَنَزَلَتْ يَآاَيُّهَا الْمُدَّثِّرُ قُمْ فَاَنْذِرْ وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ وَذٰلِكَ قَبْلَ اَنْ تُفْرَضَ الصَّلٰوةُ (متفق عليه)

5851. Sayyiduna Yahya ibn Abu Kathir رحمه الله said, 'I asked Abu Salamah ibn Abdur Rahman رضى الله عنه about the first revelation from the Quran. He said, 'It was (يايها المدثر) O you enwrapped...(74)'

I said, 'They say that it was (اقرا باسم ربک) Recite, in the name of your Lord...(96:1-5)

Abu Salamah رضى الله عنه said, 'I had asked Jabir رضى الله عنه about that and had said to him like what you have now told me (because he too had said that it was Muddaththir). So, Jabir said to me that he would not narrate to me except what Allah's Messenger صلى الله عليه وسلم had told them. He had said:

[I stayed for one month in Hira. On finishing the period of stay. I descended. I was called. So I looked to my right, but found nothing. Then, I looked to my left, but did not see anything. Then, I looked behind me, but saw nothing. So, I raised my head, I saw something (and was frightened, for, it was an angel). I went to Khadijah and said: wrap me up They wrapped me up and poured cold water over me (to calm me down. Then, this (revelation) descended:

يَآاَيُّهَا الْمُدَّثِّرُ قُمْ فَاَنْذِرْ وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ

{O you enwrapped in your mantle! trise and warn! And your Lord do magnify, and your garment do purify, and defilement do shun!} (74:105)]

That was before salah was prescribed.'[1]

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[1] Bukhari # 4922, Muslim # 161-257, Musnad Ahmad 3-306.

COMMENTARY: It seems that the narrated had forgotten the true position and the background of the question. This is why he has narrated the hadith in this way. It is a fact that the first revelation was (یاایها المدثر). Of course, after that, revelation was suspended for some time and when it was resumed, the first portion was (اقراباسم ربک) surah al-Muddaththir. This is as in the hadith of Sayyidah Ayshah رضی اللہ عنہا (# 5841). The sura al-Mudaththir was the first revelation after the pause (or fatrah). It is not really the first but first when revelation was resumed.

We have also seen the hadith of Sayyiduna Jabir رضی اللہ عنہ (# 5844) That also makes it clear that surah al muddaththir is the first revelation after the fatrah (pause) and, overall, it is the second.

We might also say that the narrator of this hadith, under discussion had chosen to be brief. He omitted to mention (اقراباسم ربک) surah al-Alaq and only mentioned what happened after the fatrah or pause.

CHAPTER – XXII

THE SIGNS OF PROPHETHOOD بَابُ عَلَامَاتِ النُّبُوَّةِ

The word (علامات) in the caption is the plural of (علامۃ) which means 'a sign,' particularly one which is posted at the edge of a road. It is a sign post guiding travelers to their destination. Two other words (معلم) and (علم) also mean the same thing.

However, the word (علامات) is used here to mean the signs that speak of the prophethood of Prophet (Muhammad) صلی اللہ علیہ وسلم. They point out to his personal attribute s, manners and peculiarities, to his merits and his description, and to his deeds and his circumstance. And sensible person may compare them with his life and derive the conclusion that he is, indeed, the Prophet and Messenger.

The description of the Prophet صلی اللہ علیہ وسلم in the previous heavenly Books are also of the some category.

MIRACLES: All the miracles that were performed at his hands are sign of his prophethood. Therefore, we cannot understand why the compiler of Mishkah has created two chapters:

(i) Signs of Prophethood.
(ii) Miracles (XXIV).

How has he differentiated between the 'signs' and the 'miracles'? Both are made up of uncustomary signs and happening.

The exponents of the Mishkah have been unable to decipher a sound reasoning for this.

SECTION I اَلْفَصْلُ الْاَوَّلُ

SPLITTING OF THE HEART

(٥٨٥٢) عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَاهُ جِبْرَئِيْلُ وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ فَاَخَذَهٗ فَصَرَعَهٗ فَشَقَّ عَنْ قَلْبِهٖ فَاسْتَخْرَجَ مِنْهُ عَلَقَةً قَالَ هٰذَا حَظُّ الشَّيْطَانِ مِنْكَ ثُمَّ غَسَلَهٗ فِيْ طَسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْزَمَ ثُمَّ لَاَمَهٗ وَاَعَادَهٗ فِيْ مَكَانِهٖ وَجَآءَ الْغِلْمَانُ يَسْعَوْنَ اِلٰى اُمِّهٖ يَعْنِيْ ظِئْرَهٗ فَقَالُوْا اِنَّ مُحَمَّدًا قَدْ

قُتِلَ فَاسْتَقْبَلُوْهُ وَهُوَ مُنْتَقَعُ اللَّوْنِ قَالَ اَنَسٌ فَكُنْتُ اَرىٰ اَثَرَ الْمِخْيَطِ فِيْ صَدْرِهِ. (رواه مسلم)

5852. Sayyiduna Anas رضی اللہ عنہ narrated that (this account concerns the childhood of) Allah's Messenger صلی اللہ علیہ وسلم (when he was with hi faster mother and) was playing with (other) children Jibril () come and took hold of him, threw him down (face up) and split open his heart. Then he took out of it a clot of blood and said, "This is the devil's portion in you." (Now, the devil will have no opportunity to try to overpower you). Then he washed the heart with the water of zamzam in a gold dish, mended it and replaced it where it was. The children (panicked and) ran to his mother, meaning his faster-mother (Halimah) رضی اللہ عنہ and exclaimed, "Muhammad has been killed." They (meaning Halimah رضی اللہ عنہ and her neighbours) come to him and found him looking worried (but otherwise sound).

Sayyiduna Anas رضی اللہ عنہ added. :"I used to observe the mark of the stitches of his chest.[1]

COMMENTARY: In the jami ul-Usool, the words (استخرجه) 'brought out' are found after (قلبه) 'from his heart.' The entire sentence is:

فشق عن قلبه واستخرجه فاستخرج منهُ علقه

and the translation:

"Then he split open his (breast from near his) heart and took out the heart and from it a clot of blood."

The gold dish was used to recognize the Prophet صلی اللہ علیہ وسلم greatness and nobility. As for the prohibition and dislike of the use of gold, it is in this world. The objective of the prohibition is to put people to a trial. There are many things in this life from which they must abstain in order that they might go through a trial. Those who emerge successful will get the some things as reward in the hereafter. Not only will gold be permitted in the hereafter but all the vessels of paradise will also be of gold. The splitting of the breast of heart on this occasion or on the night of ascension does not concern this world. Rather, it concerns the unseen world and the circumstances of the next world. Moreover, the Prophet صلی اللہ علیہ وسلم had not used the vessel of gold himself. Rather, the angels had used it. They are not subject to commands and rulings as we are. Moreover, this event portions the time when commands and rulings had not been imposed. Lawfulness or unlawfulness from the point of Shari'ah had not been made known.

This hadith is evidence that the water of zamzam is the best of all water. It is better than the water of paradise, too. But better than zamzam is the water that bubbled out of the Prophet's صلی اللہ علیہ وسلم fingers a miracle because it came out from the Prophet صلی اللہ علیہ وسلم fingers and had the effects of his noble body. On the other hand, the water of zamzam was discovered after Prophet Isma'il علیہ السلام rubbed his heals on the ground (or, after Jibril علیہ السلام struck his wing).

This hadith and others like it are such that they must be accepted as they are. It is neither allowed nor necessary to try to find explanations are far fetched meanings for them. Even if human mind cannot grasp them, it is enough that they concern the working of the Omnipotent Allah, and the Prophet صلی اللہ علیہ وسلم has informed us about the. His truthfulness can never be questioned. He is the truthful whose truth is confirmed.

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[1] Muslim # 211-162, Tirmidhi # 3346 (3357) has not they put in faith and wisdom.

WHY WAS IT DONE: It was Divine wisdom to have the Prophet's صلى الله عليه وسلم unseen inside bright and pur and his heart fine and radiant so that there should be no obstacle to absorbing the light of Divine revelation. Also, his mind and heart should be prepared to bear the burden of the responsibility of messenger ship, and the devil's promptings should have no influence on him. Also, the devil may be unsuccessful in making him negligent and may despair of doing that. This is clear from the words of Jibril عليه السلام:

هٰذا حظ الشيطان منك

"This is the devil's portion in you."

FOUR TIMES HEART WAS SPLIT: The Prophet's صلى الله عليه وسلم heart was split four times.

(1) During his childhood at the house of his faster-mother as stated in this hadith.
(2) When he was ten years old.
(3) When prophethood was bestowed on him.
(4) On the night of mi'raj (or the ascension to the heavens when Jibril عليه السلام came to take him.

OTHER PROPHETS TOO: The ulama differ on whether the heart was taken out and washed of all the Prophets; عليه السلام or only of Prophet Muhammad صلى الله عليه وسلم. The tradition of Sayyiduna Ibn Abbas رضي الله عنه about the taboot and the sakinah discloses that there was (among other souvenirs) a dish in the taboot in which the hearts of the Prophet عليه السلام were washed. This tradition upholds the view of those ulama who say that, like the Prophet صلى الله عليه وسلم, the breasts of other Prophet عليه السلام were split and their hearts were washed.

STONE GREETED THE PROPHET صلى الله عليه وسلم

(٥٨٥٣) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ لَاعْرِفُ حَجَرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ اَنْ اُبْعَثَ اِنِّيْ لَاعْرِفُهُ الْاٰنَ۔ (رواه مسلم)

5853. Sayyiduna Jabir ibn Samurah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Indeed, I know a stone in Makkah that used to greet me (with salaam) even before I was assigned the mission (of prophethood). And, indeed, I recognise it now (too)."[1]

COMMENTARY: Whenever the Prophet صلى الله عليه وسلم passed by that particular stone, he heard from it a voice, saying (السلام عليك يارسول الله) "As-salaam u alaykum, O Prophet of Allah" Some scholars of hadith say that the stone is the hajr aswad (Black Stone – in the ka'bah). Some others say that is the (زقاق الحجر) zaqqaq ul hajr. It is still found in Makkah. It lies at a place between the Masjid Haram and the home of Sayyidah Khadijah رضي الله عنه

Sayyidah Ayshah رضي الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said to her. "After Jibril (عليه السلام) came to me with tidings of my prophethood, any tree or stone that I come across, greeted me: (السلام عليك يارسول الله) "As salaamu alayka (peace be on you) "Messenger of Allah."

SPLITTING OF THE MOON

(٥٨٥٤) وَعَنْ اَنَسٍ قَالَ اِنَّ اَهْلَ مَكَّةَ سَاَلُوْا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُّرِيَهُمْ اٰيَةً فَاَرَاهُمُ

[1] Muslim # 2-2277, Tirmidhi # 3624 (3645)

الْقَمَرَ شِقَّتَيْنِ حَتَّى رَأَوْ حِرَآءَ بَيْنَهُمَا۔ (متفق عليه)

5854. Sayyiduna Anas رضى الله عنه said that the People of Makkah (the disbelievers) asked Allah's Messenger صلى الله عليه وسلم to show them a sign. He showed them the moon in two pieces (after pointing to it with his hand) so much so that they could see Hira between them.[1]

(٥٨٥٥) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِرْقَتَيْنِ فِرْقَةٌ فَوْقَ الْجَبَلِ وَفِرْقَةٌ دُوْنَهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِشْهَدُوْا۔ (متفق عليه)

5855. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that in the time of Allah's Messenger صلى الله عليه وسلم the moon was split (from the middle) in two halves, one half was above the mountain and the other below it. Allah's Messenger صلى الله عليه وسلم said, "Tastify (to my prophethood)."[2]

COMMENTARY: The word 'testify' is replaced by some 'came and look at this miracle' in this case (شهدوا) will be said to be derived from (شهادة) instead of (شهود).

There is no doubt whatsoever in this miracle of the splitting of the moon. A large number of the sahabah رضى الله عنهم have narrated it, as also innumerable tabi'un. Thereafter, countless ulama and scholars of hadith have transmitted the traditions.

Allamah Ibn Subki رحمه الله has written in sharh Makhtasar Ibn Hajib that the tradition of the splitting of the moon a mutawatar. Bukhari, Muslim and others have transmitted it through so many lines of transmission that there can be no doubt about it at all. Besides, the Quran, too, it is greatest evidence. The exegetes say unanimously that it is confirmed by these verses:

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ * وَاِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَيَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ *

{The Hour has down nigh, and the moon was split asunder. And yet if they see a sign, they turn away and say, "A continuous sorcery."} (54:1-2)

There versed do not refer to the splitting of the moon on the Qiyamah on the day of resurrection because of the words:

اِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا الخ

{And yet when they see a sign, they turn away..}

Many other religions and many philosophers have rejected this miracle on the ground that in the heavenly bodies no miracle and out of the customary is ever possible .We must bear in mind that Allah is the Creator of everything including the heavenly bodies and He is Omnipotent. Everything works on His command. He can do anything He likes with everything. He will roll up the heavens on the Last Hour.

The idea that the out of the customary cannot take place in the sky and heavenly bodies has been proven wrong after due research. Man has traveled to the moon and this achievement lends support to the possibility of the moon splitting.

The moon was split on the demand of some people. This happened at night, of course, and

[1] Bukhari # 3637, Muslim # 46-2802.

[2] Bukhari # 3636, Muslim # 44-2800.

for a short while. So, all people everywhere cannot possibly have seen it. Most of the people where it was night may have been asleep. Besides, the moon is not seen all over the world at the some time.

Some outsiders who had come to Makkah and then returned to their native places informed their fellow citizens there of his occurrence. This is reported in Islamic history continuously since then though other people may deny it. However, some of them also report it. For instance, the king of vihar in Malabar embraced Islam only because of the observance or confirmation of this event.[1]

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[1] We reproduce have the relative portion from the Ma'ariful Quran v6 pp 238-242) Mufti Muhammad Shafi رحمه (English translation Muktaba Darul Uloom, Karachi.)

The disbelievers of Makkah asked the Messenger of Allah to produce a proof in support of his claim, and he, with the dispensation of Allah, split the moon into two parts. This miracle is verified by the concluding part of verse 1: 'and the moon has been split asunder. The incident has been criticism against the Miracle of Moon-Splitting.

The critics have raised two types of criticism against the miracle; One is based on the assumptions of Greek philosophers, and the other is based on layman's thinking.

The deviant Greek philosophers assume that it is not possible for the heaven and other celestial bodies to split or crack, and rejoin. But this is merely in idea unsubstantiated by any solid or concrete proof. Whatever proof or evidence he philosophers have advanced in flimsy, shaky, inadequate and unsubstantial. The Islamic philosophers [mutakallimin] have broken down their arguments and have shown that they are baseless, false and absurd. They could not prove by any rational argument that moon-splitting is impossible. Indeed illiterate people regard every unusual thing as impossible. Obviously, the very meaning of mujizah or a prophetic miracle is that it is an unusual even that is abnormal and out of general habit, which cannot be performed by common people. Any ordinary work which can be performed at any time cannot be called mu'jizah or miracle.

The other criticism based on a layman's thinking is that if such a wonderful event had taken place, its knowledge would have been commonplace and would have found its mention in the books of history, but they say that they have found no such thing recorded.

Such a thinking is too simplistic which lacks careful analysis. A careful analysis shows that the event had occurred in Makakh at night. At that particular moment, in many parts of the world it must have been day time where and when the question of witnessing this event does not even arise. In many other countries, it must have been middle of the night, or last part of the night when the people normally sleep. Furthermore people who are awake also do not stare at the moon all the time. Splitting of the moon would not make any difference on the moonlight spared on the earth, so that it would attract people's attention. The event took place suddenly the lasted for a short while. It is a daily experience that in particular countries at different time lunar eclipse take place. Nowadays a forecast is made about its occurrence well in advance, yet there are hundreds of thousands of people who are absolutely unaware of it. Can this be the proof that the lunar eclipse did its occurrence cannot be denied or refuted when the travelers arrived and were asked about it, they all confirmed that they did se the two parts of the moon; (Ibn Kathir)

Besides, the event is recorded in the famous and reliable history book of India called. Tarikh-e-Farishtah.' It has been mentioned in this book that the Maharajah, a native ruler, of Malabar had witnessed this phenomenon hat night with his own eyes, and had it entered in his diary. This incident was the cause of his embracing Islam. Earlier on the narratives of Abu Dawud Tayalisi and Baihaqi were quoted about the pagans of Makkah themselves who inquired from the people arriving from the neighboring parts of the country and they confirmed and verified that they had seen it. Allah, the Pure and the Exalted, know best.

ABU JAHL FACED TRENCH OF FIRE

(٥٨٥٦) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ أَبُوجَهْلٍ هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ فَقِيْلَ نَعَمْ فَقَالَ وَاللَّاتِ وَالْعُزّٰى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذٰلِكَ لَأَطَأَنَّ عَلٰى رَقَبَتِهِ فَأَتٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّيْ زَعَمَ لِيَطَأَ عَلٰى رَقَبَتِهِ فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلٰى عَقِبَيْهِ وَيَتَّقِيْ بِيَدَيْهِ فَقِيْلَ لَهُ مَالَكَ فَقَالَ إِنَّ بَيْنِيْ وَبَيْنَهُ لَخَنْدَقًا مِنْ نَارٍ وَهَوْلًا وَأَجْنِحَةً فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ دَنَا مِنِّيْ لَاخْتَطَفَتْهُ الْمَلٰئِكَةُ عُضْوًا عُضْوًا۔ (رواه مسلم)

5856. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Abu Jahl asked (in a derogatory tone). "Does Muhammad make his face dusty in your presence?" It was said, "Yes" So, he asserted, "by Laat and Uzza, if I see him do that, I shall trample his neck." So he come to Allah's Messenger صلی اللہ علیہ وسلم while he was offering salah having resolved to trample his neck but he has not advanced when he suddenly stopped and went backwards on his heels (to his own people) and seemed to put back something with his hand (and was awe-stricken). Someone asked him, "What has happened to you?" He said, "I see a trench of fire between him and me This inspires fear. And (I see) wings!" (They were angels) Allah's Messenger صلی اللہ علیہ وسلم said, "If he had come near to me, the angels would have cut him limb by limb."[1]

TURNED OUT AS FORETOLD

(٥٨٥٧) وَعَنْ عَدِيِّ ابْنِ حَاتِمٍ قَالَ بَيْنَا أَنَا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَاهُ رَجُلٌ فَشَكَا إِلَيْهِ الْفَاقَةَ ثُمَّ أَتَاهُ الْأٰخَرُ فَشَكٰى إِلَيْهِ قَطْعَ السَّبِيْلِ فَقَالَ يَا عَدِيُّ هَلْ رَأَيْتَ الْحِيْرَةَ فَإِنْ طَالَتْ بِكَ حَيٰوةٌ فَلَتَرَيَنَّ الظَّعِيْنَةَ تَرْتَحِلُ مِنَ الْحِيْرَةِ حَتّٰى تَطُوْفَ بِالْكَعْبَةِ لَا تَخَافُ أَحَدًا إِلَّا اللّٰهَ وَلَئِنْ طَالَتْ بِكَ حَيٰوةٌ لَتُفْتَحَنَّ كُنُوْزُ كِسْرٰى وَلَئِنْ طَالَتْ بِكَ حَيٰوةٌ لَتَرَيَنَّ الرَّجُلَ يُخْرِجُ مِلْأَ كَفِّهِ مِنْ ذَهَبٍ أَوْفِضَّةٍ يَطْلُبُ مَنْ يَقْبَلُهُ فَلَا يَجِدُ أَحَدًا يَقْبَلُهُ مِنْهُ وَلَيَلْقَيَنَّ اللّٰهَ أَحَدُكُمْ يَوْمَ يَلْقَاهُ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ يُتَرْجِمُ لَهُ فَلَيَقُوْلَنَّ أَلَمْ أَبْعَثْ إِلَيْكَ رَسُوْلًا فَيُبَلِّغُكَ فَيَقُوْلُ بَلٰى فَيَقُوْلُ أَلَمْ أُعْطِكَ مَالًا وَأُفْضِلْ عَلَيْكَ فَيَقُوْلُ بَلٰى فَيَنْظُرُ عَنْ يَمِيْنِهِ فَلَا يَرٰى إِلَّا جَهَنَّمَ وَيَنْظُرُ عَنْ يَسَارِهِ فَلَا يَرٰى إِلَّا جَهَنَّمَ اتَّقُوْا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ قَالَ عَدِيٌّ فَرَأَيْتُ الظَّعِيْنَةَ تَرْتَحِلُ مِنَ الْحِيْرَةِ حَتّٰى تَطُوْفَ بِالْكَعْبَةِ لَا تَخَافُ إِلَّا اللّٰهَ وَكُنْتُ فِيْمَنِ افْتَتَحَ كُنُوْزَ كِسْرٰى بْنِ هُرْمُزَ وَلَئِنْ طَالَتْ بِكُمْ حَيٰوةٌ لَتَرَوُنَّ مَاقَالَ النَّبِيُّ أَبُوالْقَاسِمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُخْرِجُ مِلْأَ كَفِّهِ۔ (رواه البخاری)

5857. Sayyiduna Adi Ibn Hatim رضی اللہ عنہ narrated that he was sitting with the Prophet صلی اللہ علیہ وسلم. A man came to him and complained to him of his poverty. Then another

[1] Muslim # 38-2297.

came and complained to him of highway robbery.
Then he said, "O Adi, have you seen Hira? If you live long, you will see a woman setting out from Hira till she circumambulates the Ka'bah. She will fear no one but Allah. If you live long, (you will see) the treasures of kisra will be conquered. And, if you will long, you will see that a man comes out with a handful of gold or silver seeking will find no one to take it from him. And, indeed, one of you will meet Allah on the day he meets him, there being no interpreter between him and Allah. He will ask him, 'Did I not send to you a Messenger who conveyed the message to you?' He will submit, 'Of course (you did send). He will then ask, 'Did I not give you wealth and raise you high?" He will submit, 'Of course (you did). And will look to his right and see nothing but hell. Then he will look to his left and see nothing but hell.
Preserve yourselves from the fire (of hell), even if it is with half a date (in charity). And, if anyone does not have even that much, then a good word (kindness and politeness) should do it."
Sayyiduna Adi رضی اللہ عنہ said (After narrating this hadith). "Indeed, I did see a woman travel (alone) from Hira till she circumambulated the Ka'bah without fearing anyone besides Allah. And, I was among those who conquered the treasures of Kisra ibn Hurmuz (ibn Newshirwan, the king of Persia). And, now, if you have a long life, you shall see that the Prophet Abu al-Qasim صلی اللہ علیہ وسلم said about one coming out with his h and full (of gold or silver to give away but find no one to take it)."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم foretold three things that would happen.

(1) The Arabs will experience perfect peace and security and there would be no crime in Arabia.
(2) Muslims would conquer Persia.
(3) The Islamic countries will prosper economically. People will find no one the receive their zakah. There will be no needy person in the Islamic states.

Of these three assumptions, the narrator of the hadith Adi ibn Hatim رضی اللہ عنہ observed the two coming out true. The thirds, as some ulama say will occur in the time of Prophet Easa علیہ السلام towards, the last days of the world. Some other ulama say that it has transpired in the era of Umar ibn Abdul Aziz. رحمہ اللہ In his time, everyone was well-off so that there was no one to receive charity.

While the Prophet صلی اللہ علیہ وسلم enlightened the two who had brought their complaints he spoke his words to Adi رحمہ اللہ who was present in the company. He meant that the other sahabah رضی اللہ عنہم may hear too.

After he spoke of the prosperity to come, he cautioned Muslims not to become negligent when they are free of worldly cares and are affluent. The luxury obtained by worldly riches leads to difficulty in the hereafter and regret. But, if they are used for worldly comfort as well as on pious causes then there is ease in both the worlds. The Prophet صلی اللہ علیہ وسلم gave good tidings of paradise and at the same time warned of chastisement. He gave the Muslims glad tidings of affluence and warned them of the severity of the Last Day.

On the day of resurrection, Allah and His creature will speak directly. The creature will be brought before Him.

[1] Bukhari # 3595.

Allah will remind His creature that he had bestowed wealth on him in the world. He will ask rhetorically to emphasize that He had favoured him. The man will find himself surrounded by hell. The only way out will be over the narrow bridge, sirat. If he had been pious in the world and Allah favours him, then he will manage to pass over it.
Allah says:

وَإِنْ مِّنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا

[And there is not one of you but shall come to it, that for your Lord is (a matter) decreed, decided. Then we shall deliver those who fear (Allah)...] (19:71)

This is why Prophet صلى الله عليه وسلم said, "Guard yourself against hell.) The best way to do it is through charity too. If that cannot be done then be police and have a good word to please others, provided, of course, that does not infringe religion.

BELIEVERS MUST BE PREPARED TO ENDURE HARDSHIP

(٥٨٥٨) وَعَنْ خَبَّابِ بْنِ الْأَرَتِّ قَالَ شَكَوْنَا إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُتَوَسِّدٌ بُرْدَةً فِي ظِلِّ الْكَعْبَةِ وَلَقَدْ لَقِيْنَا مِنَ الْمُشْرِكِيْنَ شِدَّةً فَقُلْنَا أَلَا تَدْعُوا اللّٰهَ فَقَعَدَ وَهُوَ مُحْمَرٌّ وَجْهُهُ وَقَالَ كَانَ الرَّجُلُ فِيْمَنْ كَانَ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الْأَرْضِ فَيُجْعَلُ فِيْهِ فَيُجَاءُ بِمِنْشَارٍ فَيُوْضَعُ فَوْقَ رَأْسِهِ فَيُشَقُّ بِاثْنَيْنِ فَمَا يَصُدُّهُ ذٰلِكَ عَنْ دِيْنِهِ وَيُمْشَطُ بِأَمْشَاطِ الْحَدِيْدِ مَادُوْنَ لَحْمِهِ مِنْ عَظْمٍ وَ عَصَبٍ وَمَا يَصُدُّهُ ذٰلِكَ عَنْ دِيْنِهِ وَ اللّٰهِ لَيَتِمَّنَّ هٰذَ الْأَمْرُ حَتّٰى يَسِيْرُ الرَّاكِبُ مِنْ صِنْعَاءَ إِلَى حَضَرَمَوْتَ لَا يَخَافُ إِلَّا اللّٰهَ أَوِ الذِّئْبَ عَلَى غَنَمِهِ وَلٰكِنَّكُمْ تَسْتَعْجِلُوْنَ۔ (رواه البخاری)

5858. Sayyiduna Khabbab ibn Al-Arat رضی الله عنه said, "We complained to the Prophet صلى الله عليه وسلم when he was lying down in the shade of the Ka'bah with a striped cloak as a pillow. (We complained that) the (polytheists and the) idolaters persecuted us. We requested him to make supplications to Allah. His face become red. He sat up and said, 'people have gone before you when a pit was dug for a man in the earth. He was cast into it. A saw was brought and kept on his head and it was severed into two. But, that did not deter him from his religion. And there also was one whose body was combed with iron combs below his flesh in bone and sinew. But that did not deter him from his religion. And there also was one whose body was Combed. By Allah, this affair will come to a perfection to the extent that a rider will travel from sanah to Hadramowt, not fearing anything but Allah, or that a wolf might tear into his sheep. But you make haste.'[1]

COMMENTARY: The Prophet's face turned red because of his internal distress on hearing the complaint of the sahabah رضی الله عنهم about the persecution at the hands of the idolaters. Also, he did not like that they should be impatient and this is borne out by what he said afterwards.

Sana' was a village in the suburb of Damascus. It is also the name of the capital of Yemen. There is plenty of water and greenery in Yemen.

Hardramawt was a place in Yemen, it is the name of a large territory to the east of Aden made

[1] Bukhari # 3612.

up of many cities and habitations. At one time, this used to be name of the righteous and the men of Allah. There were so many of them and so many of them were born here that it used to be said (حضرالموت منبت الاولياء) hadramawt is the growing place of the awliya (friend of Allah).

This place was called Hadramawt because the glorious Prophet Salih عليه السلام had died here. When he was dying, he said (حضر الموت) hadra mawt (death has come) From that very time, it came to be called Hadramawt. Some others have named the Prophet Jarjis عليه السلام as the one who died here and since then the place got the name Hadramawt.

As for the sheep being safe from the wolf, this does not really mean what it says. It is not possible by habit. Of course, in the time of Prophet Easa عليه السلام when he descends, there will be peace and security and wolves will refrain from attacking.

In this hadith, however, the meaning is that there will be complete peace and people will be safe from each other.

DREAM & PRAYER

(٥٨٥٩) وَعَنْ أَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ عَلٰى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ وَكَانَتْ تَحْتَ عُبَادَةَ ابْنِ الصَّامِتِ فَدَخَلَ عَلَيْهَا يَوْمًا فَأَطْعَمَتْهُ ثُمَّ جَلَسَتْ تَفْلِيْ رَأْسَهُ فَنَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ قَالَتْ فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُوْلَ اللّٰهِ قَالَ أُنَاسٌ مِنْ أُمَّتِيْ عُرِضُوْا عَلَيَّ غُزَاةً فِيْ سَبِيْلِ اللّٰهِ يَرْكَبُوْنَ ثَبَجَ هٰذَا الْبَحْرِ مُلُوْكًا عَلَى الْأَسِرَّةِ أَوْ مِثْلَ الْمُلُوْكِ عَلَى الْأَسِرَّةِ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ ادْعُ اللّٰهَ أَنْ يَجْعَلَنِيْ مِنْهُمْ فَدَعَالَهَا ثُمَّ وَضَعَ رَأْسَهُ فَنَامَ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ مَا يُضْحِكُكَ قَالَ أُنَاسٌ مِنْ أُمَّتِيْ عُرِضُوْا عَلَيَّ غُزَاةً فِيْ سَبِيْلِ اللّٰهِ كَمَا قَالَ فِي الْأُوْلٰى فَقُلْتُ يَا رَسُوْلَ اللّٰهِ ادْعُ اللّٰهَ أَنْ يَجْعَلَنِيْ مِنْهُمْ قَالَ أَنْتِ مِنَ الْأَوَّلِيْنَ فَرَكِبَتْ أُمُّ حَرَامٍ الْبَحْرَ فِيْ زَمَنِ مُعَاوِيَةَ فَصُرِعَتْ عَنْ دَابَّتِهَا حِيْنَ خَرَجَتْ مِنَ الْبَحْرِ فَهَلَكَتْ۔ (متفق عليه)

5859. Sayyiduna Anas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم used to visit Sayyidah Umm Haram bint Milhan رضى الله عنه. She was the wife of Sayyiduna Ubadah ibn Samit. (Accordingly)one day when he visited her, she gave him food and then sat examining his head for lice. Allah's Messenger صلى الله عليه وسلم went to sleep. When he woke up, he was laughing. She said, :"I asked what makes you laugh, O Messenger of Allah? He said, 'some people of my ummah were shown to me waging battle in Allah's path sailing on the sea as though kinds on thrones' - or, he said, 'like king on thrones.' I submitted, 'O Messenger of Allah, pray to Allah that He may cause me to be among them.' He prayed for me. After that, he put down his head and went to sleep. Again, when he awoke, he was laughing. I asked him, 'O Messenger of Allah, what is it that makes you laugh?' He said, 'Some of my ummah were presented to me fighting a battle in Allah's path...' and he spoke as he had spoken before. I submitted, 'O Messenger of Allah, pray to Allah that He should make me one of them.' But, he said, 'You are (already) among the first."

Indeed, Sayyidah Um Haram رضی اللہ عنہ sailed on the sea in the time of Sayyiduna Mu'awiyah (ibn Abu Sufyan) رضی اللہ عنہ but as she landed on the shore (and rode her beast). She fall down from her riding beast and was martyred (in Allah's path.[1]

COMMENTARY: Sayyidah Umm Haram رضی اللہ عنہ was the daughter of Milhan ibn Khalid. She belonged to the tribe Banu Najar. She was the maternal aunt of Sayyiduna Anas (R, sister of his mother Sayyidah Umm Sulaym رضی اللہ عنہ. They were both maternal aunts of the Prophet صلی اللہ علیہ وسلم through fosterage or some other kind of relationship.

Imam Nawawi رحمہ اللہ has written that the ulama say that Sayyidah Um Haram رضی اللہ عنہ was a mahrm of the Prophet صلی اللہ علیہ وسلم. This is why he would go to her in the afternoon and have a nap at her home. However, the ulama differ on their kind of relationship that made them mahrm of one another.

Sayyidah Umm Haram رضی اللہ عنہا had embraced Islam and had pledged allegiance to the Prophet صلی اللہ علیہ وسلم. In the time of Uthman رضی اللہ عنہ she set out for jihad along with her husband. Ubadah ibn Samit رضی اللہ عنہ who was a distinguished ansar sahabi. She reached Rome and attained martyrdom there.[2]

LICE: We have spoken exhaustively on this subject previously. The Prophet صلی اللہ علیہ وسلم had no lice on his body. She merely wished to clean his hair and to verify whether lice had grown in his hair.

ON THRONES: The words in the hadith 'as though kings' or 'like kings...' are spoken by a narrator to say that the Prophet صلی اللہ علیہ وسلم said one of these phrases. There is no noticeable difference in the meaning. The Prophet صلی اللہ علیہ وسلم compared the surface of the sea to the surface of the earth and a ship to a throne. He meant to say that though people will be risking their lives yet their objective will be sincere and motivated by faith and desire to please Allah. So they will not be fearful. They will be mentally calm and peaceful. In their boasts they will regard themselves as safe as a king in his protected palace.

MORE NAVAL EXPEDITIONS: The fact that the Prophet صلی اللہ علیہ وسلم said to Umm Haram رضی اللہ عنہ that she was on the first expedition by sea shows that his second dreams was about other people. It means that such expeditions will continue to be carried on. The rank of those who participated in the first batch was higher than the rank of the following bathes.She had proceeded in the time of Mu'awiyah رضی اللہ عنہ not when he was a caliph but when he was governor of Syria. The caliph of that time was Uthman رضی اللہ عنہ. This should cause no confusion.

BEAUTY OF MUHAMMAD'S WORDS

(٥٨٦٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ إِنَّ ضِمَادًا قَدِمَ مَكَّةَ وَكَانَ مِنْ أَزْدِ شَنُوءَةَ وَكَانَ يَرْقِي مِنْ هٰذَا الرِّيحِ فَسَمِعَ سُفَهَاءَ أَهْلِ مَكَّةَ إِنَّ يَقُولُونَ مُحَمَّدًا مَجْنُونٌ فَقَالَ لَوْ إِنِّي رَأَيْتُ هٰذَا الرَّجُلَ لَعَلَّ اللّٰهُ يَشْفِيهِ عَلَى يَدِيْ قَالَ فَلَقِيَهُ فَقَالَ يَا مُحَمَّدُ إِنِّي أَرْقِي مِنْ هٰذَا الرِّيحِ فَهَلْ لَكَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

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[1] Bukhari # 2788, Muslim # 160-1912, Tirmidhi # 1545 (1651) Nasa'i # 3171, Muwatta Maalik 39 (Jihad) Musnad Ahmad 6-361, 3-240.

[2] According to Ibn Kathir's رحمہ اللہ seerah p 883, She sailed over the Red see to Cyprus in 27 AH, Muwiyah رضی اللہ عنہ was governor of Syria (Darul Ishaat Karachi. The life of Prophet Muhammad صلی اللہ علیہ وسلم.

اَنِ الْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَ نَسْتَعِيْنُهٗ مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ۔ اَمَّا بَعْدُ فَقَالَ اَعِدْ عَلَيَّ كَلِمَاتِكَ هٰؤُلَاءِ فَاَعَادَهُنَّ عَلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلٰثَ مَرَّاتٍ فَقَالَ لَقَدْ سَمِعْتُ قَوْلَ الْكَهَنَةِ وَقَوْلَ السَّحَرَةِ وَقَوْلَ الشُّعَرَاءِ فَمَا سَمِعْتُ مِثْلَ كَلِمَاتِكَ هٰؤُلَاءِ وَلَقَدْ بَلَغْنَ قَامُوْسَ الْبَحْرِ هَاتِ يَدَكَ اُبَايِعْكَ عَلَى الْاِسْلَامِ قَالَ فَبَايَعَهٗ۔ رَوَاهُ مُسْلِمٌ وَفِيْ بَعْضِ نُسَخِ الْمَصَابِيْحِ بَلَغْنَا نَاعُوْسَ الْبَحْرِ وَذُكِرَ حَدِيْثَا اَبِيْ هُرَيْرَةَ وَ جَابِرِ بْنِ سَمُرَةَ يَهْلِكُ كِسْرٰى وَالْاٰخَرُ لَتَفْتَحَنَّ عِصَابَةٌ فِيْ بَابِ الْمَلَاحِمِ۔

5860. Sayyiduna Ibn Abbas رضی اللہ عنہ said that Dawud come to Makkah. He belonged the Azd Shanu'ah. (This was the early period of Islam) He used to cast spells to drive away the jinn (from one possessed). From the foolish ones among the Makkans, he heard that Mahammad had gone and (meaning that he was possessed by a jinn). So, he said, "If I see this man, perhaps Allah will cure him at my hand."
Ibn Abbas رضی اللہ عنہ added, "So, he met him and said, 'O Muhammad! practice incantation to expel the jinn. Do you want me (to cure you)? Allah's Messenger صلی اللہ علیہ وسلم said, 'All praise belongs to Allah. We praise him and we seek His help. He shown Allah guides, none can lead astray and he whom he lets go astray. None can guide. I bear testimony that there is no God but Allah alone. He has no partner. And, I bear testimony that Muhammad is His slave and His Messenger. To proceed...' But, he put in 'Repeat to me these your words.' So, Allah's Messenger صلی اللہ علیہ وسلم repeated them three times. Then he (Dimad) said, 'I have heard the words of the soothsayers, the chants of the sorcerers, the poetry of the poets. But, I have never heard anything like these your words. They have reached the depths of the sea (of knowledge and eloquence in their effect on the listeners). Let me have your hand. I pledge allegiance to you and I embrace Islam."
Ibn Abbas رضی اللہ عنہ said, "He pledged allegiance to him."[1]
Some texts of the Masabih have 'Naus' instead of "qamus' in his words, and balaghnaa instead of 'balaghna.'

COMMENTARY: Some people have written Dimam instead of Dimad. Shanu'ah is a large tribe of Yemen, and Azd is its branch.

Dimad was a physician, as he was an incantor. On the whole he was a knowledgeable man, but incantation or casting spells was his specialized profession. He had known the Prophet صلی اللہ علیہ وسلم even before he was commissioned. Therefore, when he come to Makkah after his Prophethood was announced and the evil idolaters cast aspersions on his mental state or that he was possessed, Dimad volunteered to treat him because of the previous familiarity. So, he come to the Prophet صلی اللہ علیہ وسلم who decided not to give the lie to him straightway but to present to him the message of Allah in such a way that he would himself see that there was nothing wrong with the Prophet صلی اللہ علیہ وسلم. He began to deliver a sermon, but he had barely finished praising Allah when Dimad was impressed and requested that the

[1] Muslim # 46. 868.

prelude must be repeated. There was no need to go ahead with the sermon. Dimad رضی اللہ عنہ accepted that he was Allah's Messenger صلی اللہ علیہ وسلم and embraced Islam. Thus he was among those fortunate ones who become Muslim in the earliest stage of Islam. رضی اللہ عنہ (May Allah be pleased with him)

In conclusion, the words (قاموس) or (ناموس) are found in different versions. Generally (قاموس البحر) is said to be correct. The word (ناموس) is not found in most dictionaries and a third word is also found sometimes (قاموس)

وَذُكِرَ حَدِيثَا اَبِي هُرَيْرَةَ وَجَابِرِ بْنِ سَمُرَةَ يَهْلِكُ كِسْرٰى وَالْاٰخَرُ لَتَفْتَحَنَّ عِصَابَةٌ فِي بَابِ الْمَلَاحِمِ

And he hadith of Abu Hurayrah رضی اللہ عنہ and of Jabir ibn Samurah: 'Kisra will perish...' and 'A group will gain... are at # and 5407 respectively.

This chapter has no section II.

SECTION III الفصل الثالث

ABU SUFYAN WITH THE RAYSAR

(٥٨٦١) عَنِ ابْنِ عَبَّاسٍ قَالَ حَدَّثَنِي اَبُوْسُفْيَانَ بْنُ حَرْبٍ مِنْ فِيْهِ اِلٰى فِيَّ قَالَ انْطَلَقْتُ فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنِي وَبَيْنَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فَبَيْنَا اَنَا بِالشَّامِ اِذْ جِيءَ بِكِتَابٍ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلٰى هِرَقْلَ قَالَ وَكَانَ دِحْيَةُ الْكَلْبِيُّ جَاءَ بِهٖ فَدَفَعَهُ اِلٰى عَظِيْمِ بُصْرٰى فَدَفَعَهُ عَظِيْمُ بُصْرٰى اِلٰى هِرَقْلَ فَقَالَ هِرَقْلُ هَلْ هٰهُنَا اَحَدٌ مِنْ قَوْمِ هٰذَا الرَّجُلِ الَّذِي يَزْعَمُ اَنَّهُ نَبِيٌّ قَالُوْا نَعَمْ فَدُعِيْتُ فِي نَفَرٍ مِنْ قُرَيْشٍ فَدَخَلْنَا عَلٰى هِرَقْلَ فَاُجْلِسْنَا بَيْنَ يَدَيْهِ فَقَالَ اَيُّكُمْ اَقْرَبُ نَسَبًا مِنْ هٰذَا الرَّجُلِ الَّذِي يَزْعَمُ اَنَّهُ نَبِيٌّ قَالَ اَبُوْسُفْيَانَ فَقُلْتُ اَنَا فَاَجْلَسُوْنِي بَيْنَ يَدَيْهِ وَاَجْلَسُوْا اَصْحَابِي خَلْفِي ثُمَّ دَعَا بِتَرْجُمَانِهٖ فَقَالَ قُلْ لَهُمْ اِنِّي سَائِلٌ هٰذَا عَنْ هٰذَا الرَّجُلِ الَّذِي يَزْعَمُ اَنَّهُ نَبِيٌّ فَاِنْ كَذَبَنِي فَكَذِّبُوْهُ قَالَ اَبُوْسُفْيَانَ وَ اَيْمُ اللّٰهِ لَوْ لَا مَخَافَةُ اَنْ يُؤْثَرَ عَلَيَّ الْكَذِبُ لَكَذَبْتُهُ ثُمَّ قَالَ لِتَرْجُمَانِهٖ سَلْهُ كَيْفَ حَسَبُهُ فِيْكُمْ قَالَ قُلْتُ هُوَ فِيْنَا ذُوْحَسَبٍ قَالَ فَهَلْ كَانَ مِنْ اٰبَائِهٖ مِنْ مَلِكٍ قُلْتُ لَا قَالَ فَهَلْ كُنْتُمْ تَتَّهِمُوْنَهُ بِالْكَذِبِ قَبْلَ اَنْ يَقُوْلَ مَا قَالَ قُلْتُ لَا قَالَ وَمَنْ يَتَّبِعُهُ اَشْرَافُ النَّاسِ اَمْ ضُعَفَاؤُهُمْ قَالَ قُلْتُ بَلْ ضُعَفَاؤُهُمْ قَالَ اَيَزِيْدُوْنَ اَمْ يَنْقُصُوْنَ قَالَ قُلْتُ لَا بَلْ يَزِيْدُوْنَ قَالَ هَلْ يَرْتَدُّ اَحَدٌ مِنْهُمْ عَنْ دِيْنِهٖ بَعْدَ اَنْ يَدْخُلَ فِيْهِ سَخْطَةً لَهُ قَالَ قُلْتُ لَا قَالَ فَهَلْ قَاتَلْتُمُوْهُ قُلْتُ نَعَمْ قَالَ فَكَيْفَ كَانَ قِتَالُكُمْ اِيَّاهُ قَالَ قُلْتُ يَكُوْنُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالًا يُصِيْبُ مِنَّا وَنُصِيْبُ مِنْهُ قَالَ فَهَلْ يَغْدِرُ قُلْتُ لَا وَنَحْنُ مِنْهُ فِي هٰذِهِ الْمُدَّةِ لَا نَدْرِيْ مَا هُوَ صَانِعٌ فِيْهَا قَالَ وَاللّٰهِ مَا اَمْكَنَنِي مِنْ كَلِمَةٍ اُدْخِلُ فِيْهَا شَيْئًا غَيْرَ هٰذِهٖ قَالَ فَهَلْ قَالَ هٰذَا الْقَوْلَ اَحَدٌ قَبْلَهُ قُلْتُ لَا ثُمَّ قَالَ لِتَرْجُمَانِهٖ قُلْ لَهُ اِنِّي سَاَلْتُكَ عَنْ حَسَبِهٖ فِيْكُمْ فَزَعَمْتَ اَنَّهُ فِيْكُمْ ذُوْ حَسَبٍ وَ كَذٰلِكَ الرُّسُلُ

تُبْعَثُ فِيْ اَحْسَابِ قَوْمِهَا وَسَاَلْتُكَ هَلْ كَانَ فِيْ اٰبَائِهٖ مَلِكٌ فَزَعَمْتَ اَنْ لَّا فَقُلْتُ لَوْ كَانَ مِنْ اٰبَائِهٖ مَلِكٌ قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ اٰبَائِهٖ مَلِكٌ فَزَعَمْتَ اَنْ لَّا فَقُلْتُ لَوْ كَانَ مِنْ اٰبَائِهٖ مَلِكٌ قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ اٰبَائِهٖ وَسَاَلْتُكَ عَنْ اَتْبَاعِهٖ اَضُعَفَاءُ هُمْ اَمْ اَشْرَافُهُمْ فَقُلْتَ بَلْ ضُعَفَاءُ هُمْ وَهُمْ اَتْبَاعُ الرُّسُلِ وَسَاَلْتُكَ هَلْ كُنْتُمْ تَتَّهِمُوْنَهٗ بِالْكَذِبِ اَنْ يَّقُوْلَ مَا قَالَ فَزَعَمْتَ اَنْ لَا فَعَرَفْتُ اَنَّهٗ لَمْ يَكُنْ لِيَدَعَ الْكَذِبَ عَلَى النَّاسِ ثُمَّ يَذْهَبُ فَيَكْذِبُ عَلَى اللّٰهِ وَسَاَلْتُكَ هَلْ يَرْتَدُّ اَحَدٌ مِّنْهُمْ عَنْ دِيْنِهٖ بَعْدَ اَنْ يَّدْخُلَ فِيْهِ سَخْطَةً لَهٗ فَزَعَمْتَ اَنْ لَا وَكَذٰلِكَ الْاِيْمَانُ اِذَا خَالَطَ بَشَاشَتُهُ الْقُلُوْبَ وَسَاَلْتُكَ هَلْ يَزِيْدُوْنَ اَمْ يَنْقُصُوْنَ فَزَعَمْتَ اَنَّهُمْ يَزِيْدُوْنَ وَكَذٰلِكَ الْاِيْمَانُ حَتّٰى يَتِمَّ وَسَاَلْتُكَ هَلْ قَاتَلْتُمُوْهُ فَزَعَمْتَ اَنَّكُمْ قَاتَلْتُمُوْهُ فَتَكُوْنُ الْحَرْبُ بَيْنَكُمْ وَبَيْنَهٗ سِجَالًا يَنَالُ مِنْكُمْ وَتَنَالُوْنَ مِنْهُ وَكَذٰلِكَ الرُّسُلُ تُبْتَلٰى ثُمَّ تَكُوْنُ لَهَا الْعَاقِبَةُ وَسَاَلْتُكَ هَلْ يَغْدِرُ فَزَعَمْتَ اَنَّهٗ لَا يَغْدِرُ وَكَذٰلِكَ الرُّسُلُ لَا تَغْدِرُ وَسَاَلْتُكَ هَلْ قَالَ هٰذَا الْقَوْلَ اَحَدٌ قَبْلَهٗ فَزَعَمْتَ اَنْ لَّا فَقُلْتُ لَوْ كَانَ قَالَ هٰذَا الْقَوْلَ اَحَدٌ قَبْلَهٗ قُلْتُ رَجُلٌ اِئْتَمَّ بِقَوْلٍ قِيْلَ قَبْلَهٗ قَالَ ثُمَّ بِمَا يَاْمُرُكُمْ قُلْنَا يَاْمُرُنَا بِالصَّلٰوةِ وَالزَّكٰوةِ وَالصِّلَةِ وَالْعَفَافِ قَالَ اِنْ يَّكُ مَا تَقُوْلُ حَقًّا فَاِنَّهٗ نَبِيٌّ وَقَدْ كُنْتُ اَعْلَمُ اَنَّهٗ خَارِجٌ وَلَمْ اَكُ اَظُنُّهٗ مِنْكُمْ وَلَوْ اَنِّيْ اَعْلَمُ اَنِّيْ اَخْلُصُ اِلَيْهِ لَاَحْبَبْتُ لِقَائَهٗ وَلَوْ كُنْتُ عِنْدَهٗ لَغَسَلْتُ عَنْ قَدَمَيْهِ وَلَيَبْلُغَنَّ مُلْكُهٗ تَحْتَ قَدَمَيَّ ثُمَّ دَعَا بِكِتَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَرَاَهٗ۔ مُتَّفَقٌ عَلَيْهِ وَقَدْ سَبَقَ تَمَامُ الْحَدِيْثِ فِيْ بَابِ الْكِتَابِ اِلَى الْكُفَّارِ۔

5861. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Abu Sufyan ibn Harb told him this account by word of mouth: During the period of peace (of Hudaybiyah) between Allah's Messenger صلی اللہ علیہ وسلم and me (when I was not a Muslim but the chief oaf the enemies). I set out o a journey. While I was in Syria, a letter arrived form the Prophet صلی اللہ علیہ وسلم to Heraclius. Dihya kalbi brought it and gave it to the governor of Busra. The governor of Busra delivered it to Heraclius.

Heraclius asked, 'Is here anyone from the people of this man who claims to be a Prophet?" They (his couriers) said, "Yes" So, I was called alongwith some men of the Quraysh. (He was told that we had come with a trade caravan, and we were twenty men who were presented to him.)

We were presented to Heraclius and he made us sit facing him. He asked, 'Who among you is the closest in relation to this man who claims to be a prophet?" I said, "I am him and made my companions sit behind me. He summoned his interpreter and commanded him, "Inform them that I will ask this man about the man who lays claims to prophethood. Tell them that if he lies tone, they must belie him."

Abu sufyan (interrupted his narration and) said, "By Allah, if I was not afraid of being labeled a liar, I would have been false to him." (Then he continued his narration:)

He said to his interpreter. "Ask him now his descent is rated among you?' I said, "He is a man of noble descent among us."
He asked, 'Has any of his forefathers been a king?" I said, "No."
He asked, "Have you thought of anything that he had said before what he says now as falsehood?" I said, "No"
He asked, "And who follow him? The nobles among the people, or their weaker ones?" I said, "Rather, their weaker ones."
He asked, "Do they increase in number of decrease?" I said, "Rather, they keep increasing."
He asked, "Has anyone renegade from his religion after accepting it because of being displeased with him?" I said, "No."
He asked, "Have you fought with him?" I said, "Yes,"
He asked, "How has your fighting with him fared?" I said, "the fighting between him and us is even. Sometimes he dominates us and sometimes we dominate him (The Arabic text is: war between us is (Arabic) sijala.' According to Lane's Lexicon 'war between them consists of portions, in such a manner that a portion there of is against these and another is against these. Or, 'the victory in war is shared by turns among those engaged therein.)[1]
He asked, "Does he commit treachery?" I said, "No, But we do have a pact with him (Peace of Hudaybiyah). We cannot say what he will do now."
Abu Sufyan confided (to Ibn Abbas) رضی الله عنه. "By Allah, he allowed me no opportunity of adding a comment except to this response."
He asked, "Has anyone else spoken before as he does now? (Excepting the known Prophet Ibrahim عليه السلام, Ismail عليه السلام and other and Easa عليه السلام, has anyone of you claimed to be a Prophet??) I said, "No."
Then, he said to the interpreted that he should say to me, "I asked you about his lineage among you and you said that he had a high lineage among you, Indeed, messenger are always s of high, noble descent, among their people. I asked you about his forefathers: had any of them been a king. You said that none had been a king. If there had been any then I would have presumed that he craved for their kingdom. I t hen asked you whether the weak or the nobles followed him and you said they were the weak. Indeed, only such manner of people as you describe follow a prophet. I next asked you whether you thought of him to have lied any time before he claimed as he does. You said, 'No' Indeed, he is not one who about men. So he will not lie about Allah. I asked you whether any of his followers abandoned his religion after embracing it on being displeased with him and you said that no one had abandoned his religion. Indeed, it is with faith that once the heart tastes it, it does not throw it out afterwards. I asked you whether they increased in number or decreased and you said that they increased. This is with faith till it is perfect. I asked you whether you fought with him and you said that the battles between him and you were poised here and there. This is how (prophet and) Messengers are tried, but the result is always in their favour. I asked you if he was ever treacherous and you said that he was not. Indeed, the Messenger never (lie and never) commit treachery. I asked you whether anyone had made the claim, as

[1] Arabic English Lexicon, by Edward Wiliam Land, Book I Part 4, p 1311.

he has, before him. You said that none has done so If anyone had made a like claim, I might have thought that he was trying imitate what was done previously.
Then, he asked, "What does he command you to do?" we said, "He requires us to offer salah, pay zakah, join ties of kinship, observe chastity (and abstain from the forbidden)."
He said, "If your answers are (correct and) true, then, indeed, he is a prophet, I had known that he would arise but had not thought that he would arise among you If I know that I would reach him I would love to meet him. If I were to reach him, I would wash his feet, His sphere of rule will extend to the land that is under my feet (Byzantine and Syria)."
Then, he asked for the letter of Allah's Messenger صلى الله عليه وسلم and he read it.[1]
This hadith has been narrated complete previously (# 3426).

COMMENTARY: Teebi رحمه الله said that the meaning of the initial words of Ibn Abbas رضى الله عنه is that Abu Sufyan told him of the events directly face to face. Ibn Abbas رضى الله عنه did not hear this report from anyone else. Besides, there was no one else here at that time as is apparent from his words (حدثنى) narrated to me.

The peace treaty of Hudaybiyah was concluded in 6AH for a period of ten years. But, the infidels of Makah violated it by killing some allies of the Prophet صلى الله عليه وسلم who belonged to the tribe of Khaza'ah As a result, the Prophet صلى الله عليه وسلم was compelled to fight with them. This battle led to the liberation of Makkah in 8 AH.

Heraclius was the sovereign of the Byzantine empire. It comprised the entire Europe, Egypt and Asia Minor. It was divided into two in the early fourth century of the Greg onion calendar. The capital of the western section continued to be Ruma of Italy and of the eastern section was Constantinople. The sovereign of each of the two divisions continued to be called Qaysar or Caesar. The ruler of the eastern section was called Qaysar of Rome. His dominion included Egypt, Ethiopia, Palestine, Syria, Asia Minor and Belkan. The western section was powerless against the eastern.

However, a rebellion in the eastern section of about the time of the birth of the Prophet صلى الله عليه وسلم deposed the Qaysar of that time and he was killed. Then Heraclius replaced him. He was a Christian like his subject. He was the first king to wint coins with his seal in a proper shape. He is also the first Christian to have churches built.

Among the people and leaders the Prophet صلى الله عليه وسلم invited to Islam, he wrote to he Qaysar of Rome, too. He was the Heraclius, ruler of Constantinople.

Busra was a city in Syria. It was part of the kingdom of Constantinople under the Qaysar of Rome. Its governor had close links with the king. The Prophet صلى الله عليه وسلم, therefore, sent his letter at the hands of Dihya Kalbi رضى الله عنه to the king via this governor.

The ulama say that a man's close relative can speak more of his nobility and lineage than anyone else. So such a person was chosen for the enquiry.

Heraclius put the colleagues of Abu Sufyan behind him so that (their eyes should disclose any lies spoken by Abu Sufyan and) they may not hesitate to belie him. Also, they may not make any gestures to him.

Abu Sufyan confessed while narrating the experience to Ibn Abbas رضى الله عنه that if he was not worried that his colleagues would disclose to the people of Makkah on returning there that

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[1] Bukhari # 6, Muslim # 74-1774.

he had lied during the questioning then he would have given vent to his feelings against the Prophet صلى الله عليه وسلم Of course, those people too would have been happy at his lying but eventually they would have known him to e a liar. This would have stained his reputation.
However, Mulla Ali Qari رحمه الله said that his words mean: "If I was not afraid that my colleagues would let the cat out of the bag and let the Heraclius known that I had lied. I would have surely spoken against the Prophet صلى الله عليه وسلم."
When he described the Prophet صلى الله عليه وسلم as a man of noble descent, this also meant that he had a good character and noble manners by birth, So, it means that he belonged to a decent family, Banu Hashim who were the most excellent among the Quraysh. Buhari has the word (نسب) instead of (حسب). The latter word means 'good pedigree' and the former means lineage.
As for those following the Prophet صلى الله عليه وسلم whether they were the noble and hnourable or the weaker ones, this is in terms of worldly standards. Actually, they are the Banu Hashim like Ibn Abbas رضى الله عنه Ali رضى الله عنه, Hamzah رضى الله عنه, etc and other greats of the Quraysh like Abu Bakr رضى الله عنه, Umar رضى الله عنه, Uthman رضى الله عنه and other prominent sahabah رضى الله عنهم. they had embraced Islam well before this meeting between Heraclius and Abu Sufyan.
If Abu Sufyan said that the weak, poor and young people following him then he spoke of the majority.
Heraclius said that only the poor and weak in eh society follow the Messenger. Then rich have no time for that unless hey find themselves helpless.
He also said that a man who does not speak lies to people will never lie about Allah. How will he lie that he is Allah's Messenger?
Heraclius said that faith is then perfected. Its followers keep increasing and its basic and essential commands are promulgated gradually. Finally, religion becomes perfect. Its followers triumph and are supreme.
This is what happened to the religion of Islam. On the one had Allah's Messenger صلى الله عليه وسلم worked strenuously for the cause of Islam so that more and more people joined its folds. On the other, commands of Islam came down continuously for salah, zakah, fasting, hajj etc. Finally, Allah let the Muslims dominate effectively over others during he final life of the Prophet صلى الله عليه وسلم and the Perfected the religion, and revealed the verse:

اليوم اكملت لكم دينكم واتممت عليكم نعمتى

{This day I have perfected your religion for you and completed My blessings on You.} (5:3)

Heraclius did not think that the last Prophet صلى الله عليه وسلم would arise among the Arabs. After Prophet Ibrahim عليه السلام most of the Prophets عليهم السلام have been from their people, descendants of Prophet Ishaq عليه السلام. So, he thought that the last of them will also be his descendant and not offspring of Prophet Isma'il عليه السلام the forefather of the Arabs.
Heraclius had studied the previous heavenly Books and was learned in them. This is why he told Abu Sufyan that if what he said was true that Muhammad صلى الله عليه وسلم was the Prophet. He had recognized the signs, so he had no doubt about it. Besides, he also was as astrologer and a sooth sayer He know from that too that the signs of Prophethood were found in Prophet Muhammad صلى الله عليه وسلم.
According to a hadith transmitted by Bukhari رحمه الله on the authority of Ibn Natur the ruler of Bayt ul Maqdis, when Heraclius was staying there, he woke up one morning very worried and upset. Someone asked him why he was very married and concerned, he said,

'I found in the stars tonight that the king of the circumcised people will overpower and subjugate all the countries." He then made inquiries about the people who are accustomed to circumcise. He was told that this custom persisted among the Arabs.[1]

However, this reflects the misfortune of Heraclius that in spite of knowing the truth of the prophet by virtue of his knowledge and wisdom, he deprived himself of belief. He could not use his knowledge and foresight to his benefit. Not only did he fail to embrace Islam but he also opposed the Prophet صلى الله عليه وسلم and his sahabah رضي الله عنهم. Innumerable times he dispatched his well-trained and strong army against the mujahids of Islam. Often citizens of the Islamic cities had to resist his cruel armies. However Allah's help was always with the Muslims, so each time his roman army was vanquished convincingly. Very few of them could return to their native all his life in putting down the power of the Muslims, but Allah subjugated him to the Muslim power always. He died finally without realizing his evil designs. Large portions of his country fell to the Muslim, among them Syria too.

His son succeeded him, but he too could not keep his kingdom intact. After his death, his kingdom fell apart completely.

Later one of their people, the Turks were inspired by Allah to embrace Islam. They used their immense courage and bravery and strong faith to defeat the combined Christian force of that time and to protect Islam from the disbelievers and polytheists They also eliminated the rafidiyah who called themselves Müslims.

Allah enabled the Turks to build the two sacred Harams (at Makah and Madinah) and to serve and protect them.

They were the custodians of the Masjid Haram in Makkah and the Masjid Nabawi in Madinah and they served the people of the two cities and helped them financially. They respected the ulama sincerely and in an unmatched manner. Clearly, one whom Allah guides none can mislead and one whom He lets go astray, none can guide. There was the Heraclius who know well everything about the Prophet صلى الله عليه وسلم but his true knowledge of him was of no use to him because his real ambition was to continue to sit on the throne and to retain wealth and property His love for worldly possessions and power had overshadowed the truth which he did know. So, he was deprived of Allah's help and guidance and become eligible for everlasting wretchedness.

There were, on the other hand, his subjects (the Turks) who earned perpetual bliss and were blessed with faith and Islam. They also became a world power to be reckoned with and an exemplary form of ruler.

However, we must not overlook the virtues of Heraclius, when he received the epistle of the prophet صلى الله عليه وسلم, he read with interest and attention. He held it with respect and honour. He also was very careful to preserve it.

On the other hand, the king of Persia, the Kisra or Chosroes, was very disrespectful, He tone it to pieces but Allah punished him and tore down his kingdom to pieces and his children become homeless. None of his offspring could even look at a crown.

According to a hadith in Bukhari Heraclius convened the assembly of his advisors and ministers. He spoke to them from inside his upper chamber of ward off any possible adverse reaction. He referred to the letter, saying. "I have it from Ahmad. Indeed, he is the Prophet whom we await and is mentioned in our Books. We recognize him from the signs

[1] Bukhari # 7, Herecluss was on a visit there and was told that the Jews practiced circumcision. Then it was disclosed that the Arabs also observed it.

and know the time of his coming. So, become Muslims and obey him you will be successful in both the worlds.." They rejected his advice and ran towards the exit doors but found them locked. Sensing danger, Heraclius asked them to return and took un about turn, saying, 'O men, I spo9ke these words only to see where you stand, to try you and to test the strength of your faith. I am now convinced of your faithfulness." They bowed down into prostration. The doors were unlocked and they dispersed.[1]

HAD HE BELIEVED: Some people have said that Heraclius had believed. They cite various aathar and conjectures, But, it is a fact that he had not believed. He was an infidel and a polytheist till his death. According to a tradition in Musnad Ahmad رضی اللہ عنہ, he wrote from Tabuk to the Prophet صلی اللہ علیہ وسلم, "I am a Muslim." But, the Prophet علیہ السلام said, "He is a liar. He is a Christian."

The example of Heraclius is enough evidence that knowledge and wisdom are not enough to get guidance unless Allah enables and one's inherent nature guides right to accept the truth.

عشق کاریست کہ موقوف ہدایت باشد

(Love is helpful in guiding well).

We also learn that love of the world and great for position are he greatest obstacles to the path of Truth.[2]

CHAPTER - XXIII

THE MI'RAJ (OR, NIGHT JOURNEY TO THE HEAVENS)

بَابٌ فِي الْمِعْرَاجِ

Mi'raj is the word derived from (عروج) urooj. It means 'to rise.' 'to ascend.' Hence, mi'raj (معراج) is a means 'to ascend,' 'to go up,' which is a staircase.

Allah, the Exalted, let the Prophet صلی اللہ علیہ وسلم visit the heavens and showed him His signs there, This is why it is called the miraj as though the Prophet صلی اللہ علیہ وسلم climbed up the staircase. He went up it to the heaven. According to one tradition, mi'raj is the staircase whereby the Prophet صلی اللہ علیہ وسلم began his journey of the higher world. The staircase was placed for him. He climbed up it to the heaven. It is the same staircase which the angels use to go up and down the heaven. He souls of the children of Aadam علیہ السلام are also taken up by it.

WHEN DID MI'RAJ TAKE PLACE: Most of the ulama say that mi'raj or the ascension to the heavens took place in the twelfth year of prophethood, which was one year before the hijrah, in the month of Rabi ul-awwal. Some scholars say that it took place on the 27th Ramadan. Some other put the date at 27th Rajab and this date is commonly known to the

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[1] Bukhari # 7, 'The life of Prophet Muhammad صلی اللہ علیہ وسلم, Ibn Kathir, p 495, (wooding from this book) Darul Isha'at, Karachi.

[2] See also 'The life of Mahmood, Ibn Kathir pp 496-497, which quoted Tabarani to say that Heraclius in dined to believe if him kingdom was not last. But his bishaq Saghir believed and was martyred. (Darul Isha'at Karachi) and see also. Siratun Nabi Mawlana Shibli Nu'mani and Syed Suleman Nadvi, v1 p 370 pp. Dar ul Isha'at, Karachi.

masses. There are some authorities who say that it took place three years before hijrah and some five years before hijrah.

MI'RAJ & ISRA': Isra' (journey) is the Prophet's صلى الله عليه وسلم journey on that night (of mi'raj) from the Masjad Haraam (house of Allah) to the Masjid Aqsa. The Prophet صلى الله عليه وسلم journey from Masjid Aqsa (Bayt ul Maqdis) to the heaven is called the mi'raj. As for isra,' it is known at true from the test of the Quran. If anyone denies it, then that is tantamount to going out of the folds of Islam. As for mi'raj. It is confirmed by ahadith coming down to us in succession, continuously. If anyone rejects it, then he is misled and a bid'ati (or an innovator).

IN DREAM OR WHILE AWAKE:the ulama differ on the nature of the mi'raj whether it was experienced when he was awake or it was shown to him in a dream? They also differ on how many times it happened: once or more than once? Or, it was experienced once while he was awake, and many more times during sleep shown in dreams? Or if it was sown to him in a dram too, then was that the real experience, or was it a prelude to the real experience in awakening to condition him spiritually and psychologically to the higher world before he was taken on a visit physically to the heavens? Even in the initial stages of prophethood, true dreams were shown to the Prophet صلى الله عليه وسلم as a means to accustom him to why (or revelation) and to the higher world.

The ulama have differing opinions also on whether the isra (which is the journey from Masjid Haraam to Masjid Aqsa) was a physically experience while the mi'raj for the journey from there to the higher world) was merely a spiritual experience?

Be that as it may, we circumvent the debate and arguments for and against these postulations and suffice to assert that the more correct opinion is:

(i) The mi'raj took place once.

(ii) It was experienced in awakening with body and soul.

(iii) He was taken first from Masjid Haraam to Masjid Aqsa and then from there to the heavens.

(iv) There he was taken round some particular places where Allah willed him to visit.

This is the opinion of a majority of the jurists, scholars, scholars of hadith, scholastic philosophers and the mystics (meaning: the fuqaha, ulama, muhaddithin, mutakallimin and Sufis). Besides, there are many ahadith and saying of the sahabah رضي الله عنهم,which are very strong and leave no room for doubt whatsoever. It is worth pondering that if the mi;raj was seen only in a dream then it would not have been mentioned in such an unusual manner and there would not have been the lengthy discussions about it as is now being done. Also, there would not have been the mischief in which people now engage, nor would it have caused people to abandon their faith.

PRIVILEGE OF THE PROPHET صلى الله عليه وسلم ONLY: The physical mi'raj or the ascension to heaven was the exclusive honour of the Prophet صلى الله عليه وسلم. No other prophet or Messenger عليه السلام has received this distinction and honour. Allah only allowed this out of the customary honour to His last Messenger صلى الله عليه وسلم to establish his greatness Hence we must look at this event in this very light and it is futile to measure it with our intelligence and conjecture. It cannot be explained by reasoning and is beyond whose who are slaves of their minds. This is purely an issue of belief and conviction. We must believe in it sincerely and leave its reality and nature to Allah's knowledge. This is true worship. In fact, everything connected with prophethood, revelation, miracles to outside

the scope of intelligence and deduction If anyone says that unless he understands these thins he would not believe in them, then the deprives himself of his share of faith. However, the awliya (who are friends of Allah) and those possessed of Divine awareness do attain a certain station of awareness and knowledge after which they become capable to the extent that they know some of the facts of these things. Those people who have not attain this station of Divine awareness and knowledge, faith demands of them that they should unfalteringly believe what Allah and His Messenger say and must have faith in that with a single mind determination.

SECTION I　　　　اَلْفَصْلُ الْاَوَّلُ

THE ACCOUNT OF THE MI'RAJ

(٥٨٦٢) عَنْ قَتَادَةَ عَنْ اَنَسِ بْنِ مَالِكٍ عَنْ مَالِكِ بْنِ صَعْصَعَةَ اَنَّ نَبِيَّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَدَّثَهُمْ عَنْ لَيْلَةِ اُسْرِيَ بِهٖ قَالَ بَيْنَمَا اَنَا فِي الْحَطِيْمِ وَرُبَمَا قَالَ فِي الْحِجْرِ مُضْطَجِعًا اِذْ اَتَانِيْ اٰتٍ فَشَقَّ مَابَيْنَ هٰذِهٖ اِلٰى هٰذِهٖ يَعْنِيْ مِنْ ثُغْرَةِ نَحْرِهٖ اِلٰى شِعْرَتِهٖ فَاسْتَخْرَجَ قَلْبِيْ ثُمَّ اُتِيْتُ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوٍّ اِيْمَانًا فَغُسِلَ قَلْبِيْ ثُمَّ حُشِيَ ثُمَّ اُعِيْدَ وَفِيْ رِوَايَةٍ ثُمَّ غُسِلَ الْبَطْنُ بِمَآءِ زَمْزَمَ ثُمَّ مُلِئَ اِيْمَانًا وَحِكْمَةً ثُمَّ اُتِيْتُ بِدَابَّةٍ دُوْنَ الْبَغْلِ وَ فَوْقَ الْحِمَارِ اَبْيَضَ يُقَالُ لَهُ الْبُرَاقُ يَضَعُ خَطْوَهٗ عِنْدَ اَقْصٰى طَرْفِهٖ فَحُمِلْتُ عَلَيْهِ فَانْطَلَقَ بِيْ جِبْرَائِيْلُ حَتّٰى اَتَى السَّمَآءَ الدُّنْيَا فَاسْتَفْتَحَ قِيْلَ مَنْ هٰذَا قَالَ جِبْرَئِيْلُ قِيْلَ وَمَنْ مَّعَكَ قَالَ مُحَمَّدٌ قِيْلَ وَ قَدْ اُرْسِلَ اِلَيْهِ قَالَ نَعَمْ قِيْلَ مَرْحَبًا بِهٖ فَنِعْمَ الْمَجِيْءُ جَاءَ فَفُتِحَ فَلَمَّا خَلَصْتُ فَاِذَا فِيْهَا اٰدَمُ فَقَالَ هٰذَا اَبُوْكَ اٰدَمُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ قَالَ مَرْحَبًا بِالْاِبْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ ثُمَّ صَعِدَبِيْ حَتّٰى اَتَى السَّمَآءَ الثَّانِيَةَ فَاسْتَفْتَحَ قِيْلَ مَنْ هٰذَا قَالَ جِبْرَئِيْلُ قِيْلَ وَمَنْ مَّعَكَ قَالَ مُحَمَّدٌ قِيْلَ وَقَدْ اُرْسِلَ اِلَيْهِ وَقَالَ نَعَمْ قِيْلَ مَرْحَبًا بِهٖ فَنِعْمَ الْمَجِيْءُ جَآءَ فَفُتِحَ فَلَمَّا خَلَصْتُ اِذَا يَحْيٰى وَعِيْسٰى وَ هُمَا ابْنَا خَالَةٍ قَالَ هٰذَا يَحْيٰى وَهٰذَا عِيْسٰى فَسَلِّمْ عَلَيْهِمَا فَسَلَّمْتُ فَرَدَّا ثُمَّ قَالَ مَرْحَبًا بِالْاَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ ثُمَّ صَعِدَ بِيْ اِلَى السَّمَآءِ الثَّالِثَةِ فَاسْتَفْتَحَ قِيْلَ مَنْ هٰذَا قَالَ جِبْرَئِيْلُ قِيْلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ قِيْلَ وَقَدْ اُرْسِلَ اِلَيْهِ قَالَ نَعَمْ قِيْلَ مَرْحَبًا بِهٖ فَنِعْمَ الْمَجِيْءُ جَآءَ فَفُتِحَ فَلَمَّا خَلَصْتُ اِذَا يُوْسُفُ قَالَ هٰذَا يُوْسُفُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قَالَ مَرْحَبًا بِالْاَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ ثُمَّ صَعِدَبِيْ حَتّٰى اَتَى السَّمَآءَ الرَّابِعَةَ فَاسْتَفْتَحَ قِيْلَ مَنْ هٰذَا قَالَ جِبْرَئِيْلُ قِيْلَ وَمَنْ مَّعَكَ قَالَ مُحَمَّدٌ قِيْلَ وَ قَدْ اُرْسِلَ اِلَيْهِ قَالَ نَعَمْ قِيْلَ مَرْحَبًا بِهٖ فَنِعْمَ الْمَجِيْءُ جَآءَ فَفُتِحَ فَلَمَّا خَلَصْتُ فَاِذَا اِدْرِيْسُ فَقَالَ هٰذَا اِدْرِيْسُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قَالَ مَرْحَبًا بِالْاَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ ثُمَّ صَعِدَ بِيْ حَتّٰى اَتَى السَّمَآءَ الْخَامِسَةَ فَاسْتَفْتَحَ قِيْلَ مَنْ هٰذَا قَالَ جِبْرَئِيْلُ قِيْلَ وَمَنْ مَّعَكَ قَالَ مُحَمَّدٌ قِيْلَ وَقَدْ اُرْسِلَ اِلَيْهِ قَالَ

نَعَمْ قِيْلَ مَرْحَبًا بِهٖ فَنِعْمَ الْمَجِيْءُ جَآءَ فَفُتِحَ فَلَمَّا خَلَصْتُ فَاِذَا هَارُوْنُ قَالَ هٰذَا هَارُوْنُ فَسَلِّمْ عَلَيْهِ
فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قَالَ مَرْحَبًا بِالْاَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ ثُمَّ صَعِدَ بِيْ حَتّٰى اَتَى السَّمَآءَ السَّادِسَةَ فَاسْتَفْتَحَ
قِيْلَ مَنْ هٰذَا قَالَ جِبْرَئِيْلُ قِيْلَ وَمَنْ مَّعَكَ قَالَ مُحَمَّدٌ قِيْلَ وَقَدْ اُرْسِلَ اِلَيْهِ قَالَ نَعَمْ قِيْلَ مَرْحَبًا بِهٖ فَنِعْمَ
الْمَجِيْءُ جَاءَ فَفُتِحَ فَلَمَّا خَلَصْتُ فَاِذَا مُوْسٰى قَالَ هٰذَا مُوْسٰى فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قَالَ مَرْحَبًا
بِالْاَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ فَلَمَّا جَاوَزْتُ بَكٰى قِيْلَ لَهٗ مَا يُبْكِيْكَ قَالَ اَبْكِيْ لِاَنَّ غُلَامًا بُعِثَ بَعْدِيْ يَدْخُلُ
الْجَنَّةَ مِنْ اُمَّتِهٖ اَكْثَرُ مِمَّنْ يَدْخُلُهَا مِنْ اُمَّتِيْ ثُمَّ صَعِدَ بِيْ اِلَى السَّمَآءِ السَّابِعَةِ فَاسْتَفْتَحَ قِيْلَ مَنْ هٰذَا قَالَ
جِبْرَئِيْلُ قِيْلَ وَمَنْ مَّعَكَ قَالَ مُحَمَّدٌ قِيْلَ وَ قَدْ بُعِثَ اِلَيْهِ قَالَ نَعَمْ قِيْلَ مَرْحَبًا بِهٖ فَنِعْمَ الْمَجِيْءُ جَآءَ فَلَمَّا
خَلَصْتُ فَاِذَا اِبْرَاهِيْمُ قَالَ هٰذَا اَبُوْكَ اِبْرَاهِيْمُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ قَالَ مَرْحَبًا
بِالْاِبْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ ثُمَّ رُفِعْتُ اِلٰى سِدْرَةِ الْمُنْتَهٰى فَاِذَا نَبِقُهَا مِثْلُ قِلَالِ هَجَرٍ وَاِذَا وَرَقُهَا مِثْلُ
اٰذَانِ الْفِيَلَةِ قَالَ هٰذَا سِدْرَةُ الْمُنْتَهٰى فَاِذَا اَرْبَعَةُ اَنْهَارٍ نَهْرَانِ بَاطِنَانِ وَ نَهْرَانِ ظَاهِرَانِ قُلْتُ
مَاهٰذَانِ يَا جِبْرَئِيْلُ قَالَ اَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ وَاَمَّا الظَّاهِرَانِ فَالنِّيْلُ وَالْفُرَاتُ ثُمَّ
رُفِعَ لِيَ الْبَيْتُ الْمَعْمُوْرُ ثُمَّ اُتِيْتُ بِاِنَاءٍ مِنْ خَمْرٍ وَاِنَاءٍ مِنْ لَبَنٍ وَاِنَاءٍ مِنْ عَسَلٍ فَاَخَذْتُ اللَّبَنَ فَقَالَ هِيَ
الْفِطْرَةُ اَنْتَ عَلَيْهَا وَاُمَّتُكَ ثُمَّ فُرِضَتْ عَلَيَّ الصَّلٰوةُ خَمْسِيْنَ صَلٰوةً كُلَّ يَوْمٍ فَرَجَعْتُ فَمَرَرْتُ عَلٰى مُوْسٰى
فَقَالَ بِمَ اُمِرْتَ قُلْتُ اُمِرْتُ بِخَمْسِيْنَ صَلٰوةً كُلَّ يَوْمٍ قَالَ اِنَّ اُمَّتَكَ لَا تَسْتَطِيْعُ خَمْسِيْنَ صَلٰوةً كُلَّ يَوْمٍ
وَّاِنِّيْ وَاللّٰهِ قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِيْ اِسْرَائِيْلَ اَشَدَّ الْمُعَالَجَةِ فَارْجِعْ اِلٰى رَبِّكَ فَسَلْهُ التَّخْفِيْفَ
لِاُمَّتِكَ فَرَجَعْتُ فَوَضَعَ عَنِّيْ عَشْرًا فَرَجَعْتُ اِلٰى مُوْسٰى فَقَالَ مِثْلَهٗ فَرَجَعْتُ فَوَضَعَ عَنِّيْ عَشْرًا فَرَجَعْتُ
اِلٰى مُوْسٰى فَقَالَ مِثْلَهٗ فَرَجَعْتُ فَوَضَعَ عَنِّيْ عَشْرًا فَرَجَعْتُ اِلٰى مُوْسٰى فَقَالَ مِثْلَهٗ فَرَجَعْتُ فَوَضَعَ عَنِّيْ عَشْرًا
فَاُمِرْتُ بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ فَرَجَعْتُ اِلٰى مُوْسٰى فَقَالَ مِثْلَهٗ فَرَجَعْتُ فَاُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ
فَرَجَعْتُ اِلٰى مُوْسٰى فَقَالَ بِمَا اُمِرْتَ قُلْتُ اُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ قَالَ اِنَّ اُمَّتَكَ لَا تَسْتَطِيْعُ
خَمْسَ صَلَوَاتٍ كُلَّ يَوْمٍ وَاِنِّيْ قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِيْ اِسْرَائِيْلَ اَشَدَّ الْمُعَالَجَةِ فَارْجِعْ اِلٰى
رَبِّكَ فَسَلْهُ التَّخْفِيْفَ لِاُمَّتِكَ قَالَ سَاَلْتُ رَبِّيْ حَتّٰى اسْتَحْيَيْتُ وَ لٰكِنِّيْ اَرْضٰى وَ اُسَلِّمُ قَالَ فَلَمَّا جَاوَزْتُ
نَادٰى مُنَادٍ اَمْضَيْتُ فَرِيْضَتِيْ وَخَفَّفْتُ عَنْ عِبَادِيْ۔ (متفق عليه)

5862. Sayyiduna Qatadah رحمه الله reported that Sayyiduna Anas ibn Maalik رضى الله عنه narrated on the authority of Sayyiduna Maalik ibn Sa'sa;ah رضى الله عنه that Allah's

Prophet صلى الله عليه وسلم recounted to them the account of the night when he was taken up to the heavens (meaning, both isra and mi'raj). He said: while I was lying down in the Hatim (or, he said the hijr), the one who had to come, came to me. (He was an angel) He made a split from here to here, meaning, from the vein of the throat to the hair below the navel.

They took out my hart. Then I was brought a dish of gold filed with faith and wisdom. My heart was washed, filed up and replaced (where it belonged).

According to another version: It was washed inside with zamzam water and filled up with faith and wisdom.

Then, I was brought an animal smaller than the mule and larger than the donkey. It was white, and it was the Buraq. Its step landed to a distance equal to the range of its vision.

I mounted on it. Jibril عليه السلام came with me up to the lowest heaven and asked for the gate to be opened. He was asked, 'Who are you?" He said 'I am Jibril." He was asked, "who is with you?" He said, "Muhammad," He was asked, "Has he been called?" He said "Yes!" It was said, "Welcome! An excellent arrival!" The gate was opened.

I entered and behold! There was Aadam عليه السلام. Jibril عليه السلام said, "This is y or father, Aadam. Offer him salaam.' I did offer him my salaam and he reciprocated it and said, 'welcome to the righteous son and the good Prophet."

Jibril عليه السلام then resumed the climb up with me till he came to the second heaven where he asked for the gate to be opened and was asked, "who are you?" He said, "Jibril." Then he was asked, "And who is with you?" He said, "Muhammad!" He was asked, "Has he been called?" He said "Yes." It was said, "Welcome! An excellent coming!" The gate was opened; when I entered, behold! Yahya عليه السلام and Eesa عليه السلام who were maternal cousins, were there Jibril عليه السلام said, "They are Yahya and Easa. Offer them slaam." So I offered them the salaam and they reciprocated it. They said, "Welcome to the righteous brother and the righteous Prophet."

Then, he ascended with me to the third heaven and asked for it to be opened. It was asked, "who is there?" He said, "Jibril." Again, it was asked, "who is with you?" He said, "Muhammad." He was asked whether I had been summoned and he said, "Yes!" It was said "Welcome! An excellent coming!" And it was opened when I entered, behold! Yusuf عليه السلام was there. Jibril عليه السلام said, "This is Yusuf. Offer him salaam!" I did so. He reciprocated my salaam and said, "Welcome to the righteous brother and the righteous Prophet!"

Then he took me up to the fourth heaven and asked for it to be opened. He was asked, "Who is there?" He said, "Jibril." He was asked, "who is with you?" He said, "Muhammad." He was asked "Has he been called?" He said, Yes!" It was said, welcome! An excellent coming!" The gate was opened and I entered it. Behold Idris عليه السلام was there. He said, "This is Idris. Offer him salaam!" I greeted him with salaam. He reciprocated it and said, "Welcome! Righteous brother and excellent Prophet!"

Then, he ascended with me to the fifth heaven and asked that it should be opened. He was asked, "Who are you?" He said, Jibril." He was asked, "who is with you?" He said, "Muhammad." He was asked, "Has he been called?" He said, "Yes!" It was said, "welcome! An excellent coming!" And it was opened. When I entered it, behold! Harun عليه السلام was there! He said, "This is Harun, give him salaam! Said, "This is

Harun, give him salaam." So I offered him salaam and he reciprocated it and remarked. "Welcome to the righteous brother and righteous Prophet !"
Then, he took me up till he come to the sixth heaven and asked for it to be opened. It was asked, "who are you?" He said, "Jibril" Then he was asked, "Who is with you?" He said, "Muhammad." He was asked, "Has he been called?" He said, Yes, it was said, "Welcome! An excellent coming!" The gage was opened and when I entered, behold! There was Musa عليه السلام. He said, "This is Musa. Offer him salaam." So, I offered him salaam and he reciprocated it and exclaimed, "welcome to the righteous brother and the righteous Prophet!" As I went past him, he wept. He was asked, "why do you weep? He said, "I weep because a young man will be sent after me but more members of his ummah will enter paradise than those of my ummah."
Then I was taken by him (Jibril) عليه السلام to the seventh heaven. He asked for it to be opened and was asked, "who are you?" He said, "Jibril" He was asked, "Who is with you?" He said, "Muhammad" He was asked," was he called?" He said, "Yes." It was said, "Welcome An excellent coming!" When I entered, behold there was Ibrahim عليه السلام. He said, "This is your father Ibrhaim. Offer him salaam." So, I offered him slaam and he reciprocated the salaam. He said, "Welcome to the righteous son and the righteous Prophet."
Thence I was taken to the sidrat ul-muntaha (or the late tree of the limits). Its fruit were like the earthenware vessels of Major and the leaves were like ears of the elephants. He said "This is sidrat ul muntaha." I saw four rivers, two of them were concealed two were visible. On my asking what they were, Jibril عليه السلام said, "The two concealed rivers are rivers in paradise and the two visible ones are the Nile (an Neel) and the Emphrates (al-faraat)."
Then I was taken up to al-bayt al mamur (the Frequented House).
Then, I was presented a vessel of wine and a vessel of milk and a vessel of honey. I took (the vessel of) milk. He said, "This is al-fitrah (or the natural religion). You are on it and your ummah."
Then worship was prescribed for me of fifty salah everyday. Then I returned and passed by Musa عليه السلام. He asked me. "what have you been commanded?" I said, "I have been commanded to observe fifty salah every day." He said, "Your ummah will not be able to offer fifty salah every day. Indeed. By Allah. I have tried people before you and did try to persuade the Banu Isra'il the most severe kind of persuasion. Go back to your Lord and request Him for a reduction for your ummah." So I returned. Ten were reduced for me.
Then, I came back to Musa عليه السلام but he said again like he had said before. So, I returned and ten (more) were reduced. I came back to Musa but again he said the like of it and I returned and (another) ten were removed. I came back to Musa عليه السلام, but he insisted as he had done before. So, I returned. Ten (more) were reduced. I was commanded to offer ten salah every day. I came back to Musa عليه السلام, but he said the same thing that he had been saying. So, I returned and was commanded to offer five salah everyday.
I came back to Musa عليه السلام and he asked, "what have you been commanded?" I told him, "I have been ordered to offer five salah every day." He said, "Indeed, your ummah will not be able to offer five salah every day. Indeed, I have tried people before you and worked hard very devotedly to prevail over the Banu Isra'il (but in

vain). Go back to your Lord and request Him to make it lighter for your people." But I said, "Indeed, I have asked my Lord so much that I am ashamed (to ask for more), but I am pleased and I do submit."

Then, as I moved ahead, a crier called, "I have imposed what I have prescribed and have softened that on My slaves."[1]

COMMENTARY: There is a crescent shaped enclosure to the south of the ka'bah. It is called the hatim or the hijr. Originally, it is a part of the ka'bah the Prophet صلى الله عليه وسلم was resting here when Jibril عليه السلام came to take him to the journey of isra and mi'raj.

His chest was split to fill his heart will knowledge and awareness. Previously, it was done during his childhood to remove from it the portion whereby the devil leads astray or the human self misleads.

As for faith being filled in the dish this is either a figurative manner of speech or faith was given a physical form and filled in the dish. It is like deeds that will be given form on the day of resurrection so that they might be weighed.

BURAQ: The beast that was placed at the disposal of the Prophet صلى الله عليه وسلم to ride was called the Buraq. The name is derived from the word (برق) barq which is lightning. This animal traveled at the speed of lightning and was bright like light. Its speed is said to be such that each step it took landed to the last limit of its vision. Some people deduce from it that it must have reached the lowest heaven with its first step, this being because from the earth the limit of one's vision is the sky itself. On this basis, it must have taken seven steps to travel the seven heavens.

Some authorities have said that the same buraq was kept for all the Prophets عليهم السلام to ride. Some others have said that each Prophet had a separate buraq for himself according to his requirement. It is like there being a separate pond for every Prophet عليه السلام in the hereafter in keeping with his rank and standing. Indeed it is obvious from this hadith that this buraq was reserved for the Prophet صلى الله عليه وسلم.

He said that he was made to ride it. So it means that he could do it only with Allah's help and power. Or, Jibril عليه السلام used his angelic strength to make him ride the buraqi and this cannot be ruled out because jibril عليه السلام himself was the means of conveying revelation to him from Allah and the blessings of Allah too. He was his companion, too, during the mi'raj and a servant to help him and give him comfort.

According to a tradition, Jibril عليه السلام had held the stirrup of the buraq and Mikail عليه السلام had held its reins.

COME TO THE LOWEST HEAVEN: The words of the hadith are that he entered the heaven on his beast. Those who say that the miraj and the isra (which is known as lalatul isra, night of isra) took place on separate nights cite this hadith because it does not say anything about the journey to Bayt ul-Maqdis. Hence that journey took place on some other night.

STAIRCASE OR BUR'AQ: Did the Prophet صلى الله عليه وسلم reach the heaven riding on the buraq or did he limb the staircase? This hadith suggests that he went there on the buraq but another says that he used the staircase to reach the heaven. Mula Ali Qari رحمه الله has deduced that the narrator has resorted to brevity. He has preferred concise reporting instead of a fuller, detailed narration. The fuller hadith sys that the Prophet صلى الله عليه وسلم went to Bayt ul Maqdis on the buraq. He fathered the buraq on the same loop on which other prophet صلى الله

[1] Bukhari # 3887, Muslim # 143-263, Nasa'i # 409, Musnad Ahmad 4-207.

عليه‌وسلم before him had fastened their buraqs. After he finished what he was to do at Bayt ul-Maqdis (Like leading the Prophets عليهم‌السلام in salah), he climbed up towards the heaven. It is very possible that he went up by the staircase leaving the buraq at the gate of Baytul-Maqdis (Masjid Aqsa). The narrator has skipped over these details and sufficed himself to speak only of the journey to heaven.

It is also possible that the Prophet صلى‌الله‌عليه‌وسلم went up to heaven on the staircase riding the buraq. This is as some ulama say. With this explanation all version stand reconciled.

WHO IS THERE? JIBRIL: This means that there truly are gates in the heaven and gate keepers them. It is also said that those doors are on the front of Baytul-Maqdis. We also learn form this hadith that if anyone knocks at a door or calls out and someone inside asks "Who is there" then it is not enough to say. "I" as people generally do. This is disallowed. Rather, the visitor must give his name for example. "I am Zayd."

GREET THEM: The ulama say that Jibril عليه‌السلام had advised the prophet صلى‌الله‌عليه‌وسلم to offer salaam so that he may precede the others as a sign of humbleness otherwise he was at such a station as no one might even hope to achieve. Besides, he was standing while going past them while the those Prophets عليهم‌السلام were sitting. So, one who is standing must precede in offering salaam even if he is superior to one who is sitting. Hence, one should not wrack one's brains on why did he precede in greeting them though he is more excellent?

WELCOME TO THE RIGHTEOUS SON: Not only Prophet Aadam عليه السلام but al the prophet عليه‌السلام gave a similar welcome to the Prophet عليه‌السلام when he visit the heavens. The (صالح or he righteous in one who gives all rights of Allah and all the creatures of Allah. This quality embraces all virtues and goodness. In the Quran, too. Allah has described the true attribute of the Prophet as (صلاح) or (صالح). He says:

وكل من الصالحين

{....each one of them was of the righteous} (6:85)

وكلا جعلنا صالحين

{....and each one we made righteous.} (21:85)

PROPHET MUSA'S LAMENT: The ulama say about the regret of Prophet Musa عليه‌السلام that the ummah of Prophet Muhammad صلى‌الله‌عليه‌وسلم would outnumber his own ummah in paradise, he wept because the members of his ummah disobeyed Allah though he had left no stone unturned to bring them to the right path. They were stubborn and unyielding. Not only did hey hurt themselves but also caused him to lose some reward and miss a higher rank. If they had listened to him and been obedient, he too would have received a better reward. The reward that the right doer receives is also given to one who leads him to right doing. So, he regretted that he missed a higher reward because of them.

Some authorities say that Prophet عليه‌السلام Musa had pity on his ummah. Their plight was deplorable. They had unusually long lives. But they did not profit from that. They were strong and healthy but they wasted all that. The ummah of Muhammad E) had shorter lives and were weak but they obeyed their prophet صلى‌الله‌عليه‌وسلم. He hoped that by virtue of that meeting Allah would have mercy on his ummah and not be very severe on them.

Some authorities said that he wished to please the Prophet صلى‌الله‌عليه‌وسلم by saying that more of his ummah would enter paradise than his own. He praised the Prophet صلى‌الله‌عليه‌وسلم that while others could not achieve in longer lives, his ummah earned that in shorter life.

DID THEY HAVE THEIR BODIES: The ulama say that while the bodies of these Prophets عليه السلام are in their graves, Allah caused the Prophet صلى الله عليه وسلم to meet them, their souls being in the replicas of their bodies. But, the Prophet صلى الله عليه وسلم met Prophet Easa عليه السلام in his real body in the heaven, because he has been taken up to heaven in his body alive. He also saw Prophet Idris عليه السلام in his real body because he too has been carried to heaven in his body alive.

It may also be that Allah gathered these Prophet عليه السلام in their elementary bodies in the Masjid Aqsa (Baytul-Maqdis) and in the heavens. This was an honour for the Prophet صلى الله عليه وسلم. Nothing is impossible for Allah. He may have taken the bodies of these Prophets عليهم السلام from their graves for one night to Baytul Maqdis and the heavens. Then he may have returned them to their graves.

WHY NOT ALL: A question arises why was the Prophet صلى الله عليه وسلم made to meet only these few Prophets? Also, why was each of those he met associated with a different heaven? The u lama have explained that the wisdom in meeting these Prophet عليه السلام was related to that which the Prophet صلى الله عليه وسلم would face in his life gradually.

He met Prophet Aadam عليه السلام on the first heaven. He was the first Prophet and the first father of every human being. So the Prophet صلى الله عليه وسلم first meeting was with him. This meeting indicates to hijrah or emigration. Prophet Aadam عليه السلام had to move out of the heaven an paradise because of his enemy. Iblis. So, too, the Prophet صلى الله عليه وسلم had to leave Makkah because of his enemies to Madinahy. This suppuration from the original place proved difficult to bear to both of them.

In the second heaven, he met Prophet Easa عليه السلام. HE was the nearest to the Prophet صلى الله عليه وسلم in time and he will come down from the heaven during the closing period of he creation and will eliminate the dajjal. As a revivalist of this ummah, he will promote the Shari'ah of Prophet Muhammad صلى الله عليه وسلم. He will be the one who will bring all he people to the Prophet صلى الله عليه وسلم on the day of resurrection and request him to make intercession. This is the significance of the Prophet's صلى الله عليه وسلم meeting with Prophet Easa عليه السلام.

The Prophet صلى الله عليه وسلم also met Prophet Yahya عليه السلام at the same time at which he met Prophet Easa عليه السلام because both of them were related.

He met Prophet Yusuf عليه السلام in eh third heaven. After Prophet Easa عليه السلام, the nearness to Prophet Yusuf عليه السلام is most marked for the Prophet صلى الله عليه وسلم. When his ummah will enter paradise, they will be as beautiful and glorious in appearance as Prophet Yusuf عليه السلام.this meeting was a foreboding of similar treatment to the Prophet صلى الله عليه وسلم as the hands of his relatives as was given to prophet Yusuf عليه السلام by his brothers. But, eventually, he would overcome their apposition and forgive them. At the fourth heaven, the Prophet صلى الله عليه وسلم met Prophet Idris عليه السلام. Allah has said about him:

ورفعنه مكانا عليا

{And we raised him to lofty place.} (19:57)

He was kept at the fourth heaven because it is the central and a mean between the seven. He was the inventor of writing and the Prophet صلى الله عليه وسلم wrote letters to kings and rulers inviting them to Islam: hence, their connection.

The Prophet صلى الله عليه وسلم met Prophet Harun عليه السلام at the fifth heaven. He was the brother of Prophet Musa عليه السلام and his helper in inviting people to religion. So, he was kept at the

fifth heaven near to Prophet Musa عليه السلام who was at the sixty heaven because he was (كليم الله) – kalimaullah with whom Allah spoke directly. This merit was why he is placed in the sixty heaven above the other Prophets عليهم السلام, Just as he had gone to Syria to fight with the giants (to tyrants)[1] and Allah gave him victory so too the Prophet صلى الله عليه وسلم was to invade Syria to fight with the enemies of Islam. Accordingly, he went there for the Battle of Tabuk and the ruler of Dumatah abjandal agreed to pay the jizyah (tribute). Peace was concluded on this surrender. Moreover, after prophet Musa عليه السلام, Prophet Yusha عليه السلام conquered Syria. This was duplicated after the Prophet صلى الله عليه وسلم by Umar رضى الله عنه who was instrumental in conquering the whole of Syria.

Prophet Ibrahim عليه السلام is the most superior of all Prophets after Prophet Muhamamd صلى الله عليه وسلم. So, he resides in the seventy heaven. He is also the builder of the ka'bah. So their meeting precedes the hajj of the House of Allah by the Prophet صلى الله عليه وسلم before his death and the conquest of Makkah at his hands.

ONLY THESE: The ulama say that while it may have been found enough to have the Prophet صلى الله عليه وسلم meet only these Prophet صلى الله عليه وسلم, it is also possible that he met the rest of them too but only these few are mentioned. They may have been present at their respective places in different heavens in keeping with their ranks and standing.

SIDRATUL MUNTAHA: It is a lote tree on the seventh heaven having its roots in the sixty heaven. The word sidrah means lote tree and muntaha is the limit beyond which no one goes, or the upper realm.[2]

Whatever goes up from the earth stops at sidratul muhtaha. Then it is taken up (in some way). In the same way whatever comes down from Malaul ala (Arabic) – the 'exalted assembly' or 'the heavenly beings.'[3]

Steps at sidratul muntaha. Then, it is brought down. In other words, this is the point beyond which even angels cannot go.

However, our beloved Prophet صلى الله عليه وسلم had the honour to go past this point. No one else has had this honour.

LEAVES LIKE ELEPHANT EARS: The word (فيلة) in the relative Arabic sentence is the plural of (فيل) elephants, on the form of (ديكة) the plural of (ديك) 'hen' the comparison of the fruit and leaves of sidratul munhtaha to large vessels and to ears of elephants is only to describe them to the people. Actually, the height or breadth of the tree cannot be described in words nor can the sizes of its fruit and leaves be illustrated.

Jibril عليه السلام said to the Prophet صلى الله عليه وسلم that they had came to the sidtarul muntaha. In these words he acquainted him with the place and complimented him on arriving there where the knowledge of all creatures ends and no one other than him will go further. He also made it known to him that he would not be able to accompany him beyond that point as he was not permitted to cross it.

CONCEALED RIVERS: Teebi رحمه الله says about these words that one of the concealed rivers is salsabeel and the other is kawthar. They are called 'concealed' because they flow in paradise and do not emerge out of there.

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[1] Surah al Mai'dah 5:22. The vocabulary of Nadvi gives giants for jabbareen.

[2] See Ma'ariful Quran 53:14 v8 pp 209-210 (English translation) Mufta Muhammad Shafi رحمه الله Maktaba Darul Uloom, Karachi.

[3] 38:"69 (Surah Saad)

Some others say that they are so-called because they cannot be comprehended by human intelligence.

NILE & EUPHRATES: It seems that the two visible or apparent rivers are the some Nile of Egypt and the Euphrates of Iraq about which a hadith discloses that their source is the sidratul muhtaha and they flow from there to he earth to these two places.

However, some authorities say that these two rivers are merely likened to the two of the world because of their sweetness and purity and advantage similar to the river of paradise. They also say that it simply is that they are namesakes of the neel and faro at of paradise.

BAYT UL MA'MUR: The Prophet صلى الله عليه وسلم said that he was then taken to Bayt ul-Ma'mur. It is the also the house of Allah (the populated House)[1] on the seventy heaven. It is the ka'bah of the angel. It is parallel to the Ka'bah on earth. If it were to drop then it soul land on the ka'bah of the earth. We will read about it in a hadith to follow.

MILK IS FITRAH: Fitrah is the religion of Islam Allah has placed it in the instinct of every new born. There is compatibility in milk and fitrah or the religion of Islam. Just as the religion of Islam is the essence of man's spiritual and religious creation so too milk is the basics requirement of his physical growth. This is why religion and knowledge are compared to milk in the higher world. The ulama say that if anyone dreams that he consumes milk then it means that he will gain much from religion and knowledge and acquire much of them.[2]

WILL BE ON FITRAH: When the Prophet صلى الله عليه وسلم chose milk, Jibril عليه السلام gave him tidings that he and his ummah would follow religion and knowledge. Against this, wine is the root cause of all evil. The Prophet did not touch it whereby he prevented his ummah from pursuing the evil path. According to one hadith. Jibril عليه السلام had also said to him, "If you had picked up the bowl of wine, hen your ummah would have become accustomed to every kind of evil."

It must be born in mind that when the Prophet صلى الله عليه وسلم was taken for the mi'raj wine was not disallowed at hat time. More particularly the case of the wine of heaven is very different but, in spite of that, if anything is likened to evil and called anything is likened to evil and called bad in the higher world, that is wine itself.

HONEY: As for honey, though it is fine and pure and a means of cure, it does not overshadow milk. Rather, it is interior to milk. A hadith that follows does not even mention honey but speaks only of bowls of wine and milk. While the hadith under discussion (5842) seems to suggest that these bowls were presented to the Prophet صلى الله عليه وسلم at sidratul muntaha yet the other hadith (to follow # 5863) says that they were offered to him at Bayt ul-Maqdis. On this basis the ulama deduce that these vessels or bowls* were presented to the Prophet صلى الله عليه وسلم twice. The first time, in Masjid Aqsa after the salah, only two bowls were presented one each of milk and wine. This is what the next hadith says. The second time, in the heaven near sidratul muntha, three bowls were presented to the Prophet صلى الله عليه

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[1] See Ma'ariful Quran v8 p 191 (English Translation) surah at Tur, 52:4, Mufti Muhammad shafi رحمه الله. Maktabah Darul Uloom, Karachi.

[2] Vocabulary of the Holy Quran, Dr Abdullah Abbas Nadwi (P 486) fitrah is the natural constitution with which a child is created in its mothers womb. The faculty of knowing God with which He has created mankind whereby he is capable of accepting the religion of truth [It also mean religion (jalalian)]

وسلم one each of milk, honey and wine (as this hadith says.

RETURN TO YOUR LORD & ASK FOR A REDUCTION: Khattabi رحمه الله said that Prophet Musa عليه السلام sent the Prophet صلى الله عليه وسلم again and again to get a reduction in the number of (prescribed) salah from Allah because he had known that the command was not final and obligatory. There was a possibility of concession. If he had not known it then he would not have advised the Prophet صلى الله عليه وسلم to seek a reduction. This is borne out from the fact that Allah accepted the request for a reduction every time it was presented. If the command was absolute them Allah would not have acceded to the request. It a command is absolute than there is no question of revising it.

Mulla Ali Qari رحمه الله has referred to this opinion of Khatabi رحمه الله on the authority of Teebi رحمه الله. Then he has given his own opinion that Khatabi's رحمه الله deduction is not sound. He says that the request for a reduction is itself evidence that the command was absolute and unequivocal. If anything is not obligatory than the need to request for a concession does not arise.

Hence the correct thing is that Allah had prescribed fifty salah to be offered every day. Then he had mercy on his creatures and accepted the request for a deduction and abrogated the command. Then, He prescribed five times salah every day. There are examples of other commands too in which changes were made or which were annulled.

ABOUT ISRA & MI'RAJ

(٥٨٦٣) وَعَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ أَنَسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ أُتِيْتُ بِالْبُرَاقِ وَهُوَ دَابَّةٌ أَبْيَضُ طَوِيْلٌ فَوْقَ الْحِمَارِ دُوْنَ الْبَغْلِ يَقَعُ حَافِرُهُ عِنْدَ مُنْتَهٰى طَرْفِهِ فَرَكِبْتُهُ حَتّٰى أَتَيْتُ بَيْتَ الْمُقَدَّسِ فَرَبَطْتُهُ بِالْحَلْقَةِ الَّتِيْ تَرْبِطُ بِهَا الْأَنْبِيَاءُ قَالَ ثُمَّ دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ فِيْهِ رَكْعَتَيْنِ ثُمَّ خَرَجْتُ فَجَاءَنِيْ جِبْرَئِيْلُ بِإِنَاءٍ مِّنْ خَمْرٍ وَإِنَاءٍ مِّنْ لَبَنٍ فَاخْتَرْتُ اللَّبَنَ فَقَالَ جِبْرَئِيْلُ اخْتَرْتَ الْفِطْرَةَ ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ وَسَاقَ مِثْلَ مَعْنَاهُ قَالَ فَإِذَا أَنَا بِآدَمَ فَرَحَّبَ بِيْ وَدَعَا لِيْ بِخَيْرٍ وَقَالَ فِي السَّمَاءِ الثَّالِثَةِ فَإِذَا أَنَا بِيُوْسُفَ إِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ فَرَحَّبَ بِيْ وَدَعَا لِيْ بِخَيْرٍ وَلَمْ يَذْكُرْ بُكَاءَ مُوْسٰى وَقَالَ فِي السَّمَاءِ السَّابِعَةِ فَإِذَا أَنَا بِإِبْرَاهِيْمَ مُسْنِدًا ظَهْرَهُ إِلَى الْبَيْتِ الْمَعْمُوْرِ وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُوْنَ أَلْفَ مَلَكٍ لَا يَعُوْدُوْنَ إِلَيْهِ ثُمَّ ذَهَبَ بِيْ إِلَى السِّدْرَةِ الْمُنْتَهٰى فَإِذَا وَرَقُهَا كَآذَانِ الْفِيَلَةِ وَإِذَا ثَمَرُهَا كَالْقِلَالِ فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللّٰهِ مَا غَشِيَ تَغَيَّرَتْ فَمَا أَحَدٌ مِّنْ خَلْقِ اللّٰهِ يَسْتَطِيْعُ أَنْ يَنْعَتَهَا مِنْ حُسْنِهَا وَأَوْحٰى إِلَيَّ مَا أَوْحٰى فَفَرَضَ عَلَيَّ خَمْسِيْنَ صَلٰوةً فِيْ كُلِّ يَوْمٍ وَلَيْلَةٍ فَنَزَلْتُ إِلٰى مُوْسٰى فَقَالَ مَا فَرَضَ رَبُّكَ عَلٰى أُمَّتِكَ قُلْتُ خَمْسِيْنَ صَلٰوةً فِيْ كُلِّ يَوْمٍ وَلَيْلَةٍ قَالَ ارْجِعْ إِلٰى رَبِّكَ فَسَلْهُ التَّخْفِيْفَ فَإِنَّ أُمَّتَكَ لَا تُطِيْقُ ذٰلِكَ فَإِنِّيْ بَلَوْتُ بَنِيْ إِسْرَائِيْلَ وَخَبَرْتُهُمْ قَالَ فَرَجَعْتُ إِلٰى رَبِّيْ فَقُلْتُ يَا رَبِّ خَفِّفْ عَلٰى أُمَّتِيْ فَحَطَّ عَنِّيْ خَمْسًا فَرَجَعْتُ إِلٰى مُوْسٰى فَقُلْتُ حَطَّ عَنِّيْ خَمْسًا قَالَ إِنَّ أُمَّتَكَ لَا تُطِيْقُ ذٰلِكَ فَارْجِعْ إِلٰى رَبِّكَ فَسَلْهُ التَّخْفِيْفَ قَالَ فَلَمْ أَزَلْ أَرْجِعُ بَيْنَ رَبِّيْ

وَبَيْنَ مُوْسٰى حَتّٰى قَالَ يَا مُحَمَّدُ اِنَّهُنَّ خَمْسُ صَلَوَاتٍ كُلَّ يَوْمٍ وَّلَيْلَةٍ لِكُلِّ صَلٰوةٍ عَشْرٌ فَذٰلِكَ خَمْسُوْنَ صَلٰوةً مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهٗ حَسَنَةٌ فَاِنْ عَمِلَهَا كُتِبَتْ لَهٗ عَشْرًا وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ لَهٗ شَيْئًا فَاِنْ عَمِلَهَا كُتِبَتْ لَهٗ سَيِّئَةٌ وَاحِدَةٌ قَالَ فَنَزَلْتُ حَتّٰى انْتَهَيْتُ اِلٰى مُوْسٰى فَاَخْبَرْتُهٗ فَقَالَ ارْجِعْ اِلٰى رَبِّكَ فَسَلْهُ التَّخْفِيْفَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ قَدْ رَجَعْتُ اِلٰى رَبِّيْ حَتّٰى اسْتَحْيَيْتُ مِنْهُ (رواه مسلم)

5863. Sayyiduna Thabit Banani رحمه الله narrated on the authority of Sayyiduna Anas (ibn Maalik) رضى الله عنه that Allah's Messenger صلى الله عليه وسلم said, "The Buraq was brought to me. It was a white and long animal. It was larger than a donkey but smaller than a mule. It put its hoof down as for away as the limit of its vision. I mounted it and it traveled with me till it landed at Bayt ul-Maqdis (Jerusalem). I tied it there to the (same) ring to which the Prophet عليه السلام (before me) had tied their beasts. Then I entered (the mosque) the offered two raka'at salah. When I came out afterwards, Jibril عليه السلام came to me with a vessel of wine and a vessel of milk .I took milk and Jibril عليه السلام said, "you have picked fitrah (which is true religion).

Then he ascended with e mot the lowest heaven." Here, he said something similar to what he said before (hadith # 5862 – about the gates). Then, he went on to say: "Behold, I was with Aadam عليه السلام. He welcomed me and prayed for me to be happy." (the second heaven is not mentioned).

"Then, he ascended with me to the third heaven,' saying the same things as at the first. And, he continued. "Behold. I was with Yusuf عليه السلام. He was given half of the beauty. He welcomed me and prayed for me to be happy." Here again it is the same of similar narration as the previous (# 5862) but he did not say anything about prophet Musa عليه السلام weeping, till he said of the seventh heaven: "Behold, I was with Ibrahim عليه السلام He was reclining himself on the Bayt ul-Mamur (or the frequented house). Seventy thousand angels enter it every day and do not return to it.

Then, he took me to the sidratul muntaha (which is the late tree of the boundary). Its leaves are like ears of elephants and its fruits are like vessels of earthenware. When that which shrouds it al Allah's command, it changes and none of Allah's creatures is able to describe it, concerning its beauty.

Then Allah revealed to me that which He revealed and He prescribed for me fifty salah every day and night. Then, I came down and when I was with Musa عليه السلام, he asked me, 'what did your Lord prescribe for your ummah? I said, 'fifty salah every day and night.' He advised me, 'Go back to your Lord and request Him to make it softer to your ummah. They will not be able to do it, for I had tested (my ummah) and have had an experience with the Banu Isr'ail. So, I came back to my Lord and pleaded for a reduction and he reduced five salah, but he (Musa) عليه السلام sent me back after I told him of he reduction, to get a further reduction. So, it did not stop my going back to my Lord from Musa عليه السلام till Allah said, 'O Muhammad, these are five salah every day and night but against each salah are ten (as reward) So, they are fifty salah. And, if anyone resolves to do a good deed which

he does not do, I shall record for him one deed. And, if he does it, then I shall record for him ten. And, he who resolves to commit a wrong which he does not commit, then I shall record nothing against him. If he commits the wrong, then I shall record only one evil deed against him.'
Then I came down till I was Musa عليه السلام and informed him. He said, 'go back to your Lord and request him for a further reduction. (your ummah are incapable of it.) But, I told him that I was ashamed of going to him again. I had gone to him so many times."[1]

COMMENTARY: Mulla Ali Qari رحمه الله said that all the ulama agree that the isra or the journey up to the Masjid Aqsa did take place. No one at all has doubted or questioned its validity. However Some people deny the reality of the mi'raj, like the mu'tazallah. The reason they disagree is the thinking of the ancient ulama that anything contrary to practice or custom cannot happen in the heaven.

The two raka'at salah that the Prophet صلى الله عليه وسلم offered in the Masjid Aqsa was the tahiyatul masjid salah. (It is an optional salah offered on entering the mosque if there is ample time to offer it and if it is not an hour when it is disallowed to offer it. It is like a greeting for the mosque.)

However, the more correct thing is that this was the salah in which the Prophet صلى الله عليه وسلم led the other Prophets عليهم السلام who were brought to Bayt ul-Maqdis to honour the Prophet صلى الله عليه وسلم. The narrator resorted to brevity and did not mention this fact of the salah, or he forget to mention it. This omission is like the omission in the previous hadith about not mentioning the visit to Bayt Maqdis before the mi'raj.

MILK &WINE: Of the two bowl presented to the Prophet صلى الله عليه وسلم he chose milk. Honey is not mentioned here so either it was not offered to the narrator omitted to mention it. See comments on the previous hadith (# 5862) on this aspect of the subject.

TO HEAVEN: The words 'he ascended with me to heaven' could also be 'we were made to ascend..." 'Allah caused JIbril عليه السلام and me to climb to heaven! Or, JIbril took him to heaven. Or, 'we were taken to the heaven.' (These are different possibilities depending on the vowel points of letters or diacritical marks).

YUSUF عليه السلام: Prophet Yusuf عليه السلام was given half of the beauty. Some say that of the total beauty the people of his time had, he was given half the beauty. Some others say that he was given half the beauty of the Prophet صلى الله عليه وسلم himself. This means that he was not more beautiful than our Prophet صلى الله عليه وسلم. They point out that the beauty of Prophet Yusuf عليه السلام is not compared anywhere with a mirror reflecting him beauty on a wall and allowing for the image of whatever is in front of it to be seen in the reflection. But, this kind of a comparison is made for Prophet Muhammad صلى الله عليه وسلم. It is another thing that Allah had concealed much of his beauty from the sahabah رضى الله عنهم otherwise no one could not stood the vision and none would have been able to see him. Prophet Yusuf's عليه السلام beauty was visible for everyone to see.

Shaykh Abdul Haq Muhaddith Dahlwi رحمه الله said that whatever is reported about the beauty of Prophet about the beauty of Prophet Yusuf عليه السلام suggests that his beauty was unmatched. It is corroborated in a hadith about the miraj that the Prophet صلى الله عليه وسلم said, "On that night, I was given the opportunity to se and meet a man who was the best of nature's

[1] Muslim # 162,259 Musnad Ahmad 3-148, 149, 5-392.

creation and was blessed with the best beauty of all of Allah's creation. It was like the moon that outshines all the stars." At the same time, there is the hadith of Anas رضی اللہ عنہ transmitted by Tirmidhi "Allah has not sent a Prophet or a Messenger who is not beautiful and sweet voiced and the best of them is your Prophet." As for the hadith about the mi'raj quoted by Shaykh Abdul Haq Dahlawi (RH, we may say that the Prophet صلی اللہ علیہ وسلم had excluded himself when he spoke the words about Prophet Yusuf's علیہ السلام beauty. We deduce this from the axiom what the speaker is excluded from the generalization of his address.
Shaykh Ibn Hajar Makki رحمہ اللہ has written in his sharh Shama'il Tiormidhi:

"Belief I the Prophet صلی اللہ علیہ وسلم requires one to have the conviction that no one else possesses as much beauty and look as was bestowed on the Prophet صلی اللہ علیہ وسلم. It is like the merits and perfection of the Prophet's صلی اللہ علیہ وسلم inner nature that no one else possesses. So it follows naturally that his outward life and character were also unique and unmatched because anyone's outward is an image of his inner nature. It is enough to say about his outward and inner beauty that apart from the rank of Divinity, all other degrees of merit and perfection are known for him leave aside anyone being more outstanding than him, there has never been nor will ever be anyone as perfect as he was.

کسے بحسن و ملاحت بیار مانرسد   ترا دریں سخن انکار کار مانرسد

ہزار نقد بازار کائنات آرند   یکے بسکہ صاحب عیار مانرسد

Another poet has said:

یا صاحب الجمال ویا سید البشر   من وجهك المنير لقد نور القمر

لایمکن الثناء كما كان حقه   بعد از خدا بزرگ توئی قصہ مختصر

SIDRATUL MUNTAHA:"Whatever covered the sidratul muntaha covered it." What was it? Some people say that the wings of the angels overhead had thrown their light on the tree. Some others suggest that the light of Allah's glory and might fell on it as though golden butterflies concealing the whole tree. Yet others say that golden moths, butterflies and other coloured wonderful and amazing things indescribable and unknown to us had covered the sidtratul muntaha.
Here, Allah sent to him some revelation. He was rear the sanctuary of Allah and saw, through the mighty veil, the glory of the Nur (light) of the Creator of heavens and earth. He was honoured with direct conversation and prompt revelation. What was that? NO one but Allah and His Messenger صلی اللہ علیہ وسلم know about it. It is better to let it be uninvestigated as it is. No surmise or suggestions should be made.

SALAH: Allah reduced five salah per day for his ummah for his sake. While this hadith says that the reduction in fifty salah was done five at a time, the previous says that ten were deducted at each request leaving five in the end. So, either five and five were deducted at every plea making a deduction of ten each time, or the previous hadith (# 5862) puts the ten deductions together to avoid a lengthier narration and make it brief. This is indicated in the words of he Prophet صلی اللہ علیہ وسلم in this hadith, "Then I came to Musa علیہ السلام and told him that a reduction of five salah has been made for me."

TENFOLD REWARD:A person may perform only one good deed but his record of deeds

will be credited by ten good deeds. Allah has given tidings of this in he Quran.

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا

{He who brings one good, for him, there are, then, ten like thereof} (6:160)

This additional reward is the minimum addition for a good deed anywhere outside the sacred territory of the Haram. It is known from other ahadith that, under some circumstances, this reward is manifold -more than ten times. Even seven hundred times. Rather, depending on truth and sincerity, it may be more than seven hundred times too.

In comparison, when anyone intends to do an evil deed but fails to do it, either for no reason at all or because of some good reason, then his record of deeds will have no entry made into it, provided that intention was a superficial one and he had not made a resolute effort towards it. If he had made a firm resolution to do the evil deed and did not do it, then it will be seen what prevented him from carrying on his resolve. If he resisted from committing the sin because of fear of Allah and he abandoned his evil intention merely to please in his record of deeds.

WHEN EVIL IS PERPETRATED: When a pious deed is done, ten are credited for eh doer, but when an evil deed is perpetrated a only one evil act is recorded. Evil is never multiplied. Allah says:

وَمَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزٰى اِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُوْنَ

{And he who brings an evil will not be rewarded except its like. And they will not be wronged} (16:160)

The words that they will not be wronged make it clear that evil should not be augmented and this is Allah's justice. On the other hand multiplying (reward of) piety is Allah's favour.

MORE ABOUT THE MI'RAJ

(٥٨٦٤) وَعَنْ اِبْنِ شِهَابٍ عَنْ اَنَسٍ قَالَ كَانَ اَبُوْذَرٍّ يُحَدِّثُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فُرِجَ عَنِّيْ سَقْفُ بَيْتِيْ وَاَنَا بِمَكَّةَ فَنَزَلَ جِبْرَئِيْلُ فَفَرَجَ صَدْرِيْ ثُمَّ غَسَلَهٗ بِمَاءِ زَمْزَمَ ثُمَّ جَآءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وَ اِيْمَانًا فَاَفْرَغَهٗ فِيْ صَدْرِيْ ثُمَّ اَطْبَقَهٗ ثُمَّ اَخَذَ بِيَدِيْ فَعُرِجَ بِيْ اِلَى السَّمَاءِ فَلَمَّا جِئْتُ اِلَى السَّمَآءِ الدُّنْيَا قَالَ جِبْرَئِيْلُ لِخَازِنِ السَّمَآءِ افْتَحْ قَالَ مَنْ هٰذَا قَالَ هٰذَا جِبْرَئِيْلُ قَالَ هَلْ مَعَكَ اَحَدٌ نَعَمْ مَعِيَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اُرْسِلَ اِلَيْهِ قَالَ نَعَمْ فَلَمَّا فَتَحَ عَلَوْنَا السَّمَآءَ الدُّنْيَا اِذَا رَجُلٌ قَاعِدٌ عَلٰى يَمِيْنِهٖ اَسْوِدَةٌ وَعَلٰى يَسَارِهٖ اَسْوِدَةٌ اِذَا نَظَرَ قِبَلَ يَمِيْنِهٖ ضَحِكَ وَاِذَا نَظَرَ قِبَلَ شِمَالِهٖ بَكٰى فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ قُلْتُ لِجِبْرَئِيْلَ مَنْ هٰذَا قَالَ هٰذَا اٰدَمُ وَهٰذِهِ الْاَسْوِدَةُ عَنْ يَمِيْنِهٖ وَعَنْ شِمَالِهٖ نَسَمُ بَنِيْهِ فَاَهْلُ الْيَمِيْنِ مِنْهُمْ اَهْلُ الْجَنَّةِ وَالْاَسْوِدَةُ الَّتِيْ عَنْ شِمَالِهٖ اَهْلُ النَّارِ فَاِذَا نَظَرَ عَنْ يَمِيْنِهٖ ضَحِكَ وَاِذَا نَظَرَ قِبَلَ شِمَالِهٖ بَكٰى حَتّٰى عُرِجَ بِيْ اِلَى السَّمَآءِ الثَّانِيَةِ فَقَالَ لِخَازِنِهَا افْتَحْ فَقَالَ لَهٗ خَازِنُهَا مِثْلَ مَاقَالَ الْاَوَّلُ قَالَ اَنَسٌ فَذَكَرَ اَنَّهٗ وَجَدَ فِي السَّمٰوٰتِ اٰدَمَ وَ اِدْرِيْسَ وَ مُوْسٰى وَعِيْسٰى وَاِبْرَاهِيْمَ فِي السَّمَاءِ السَّادِسَةِ قَالَ ابْنُ شِهَابٍ فَاَخْبَرَنِي ابْنُ

حَزْمٍ أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَبَّةَ الْأَنْصَارِيَّ كَانَا يَقُوْلَانِ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ عُرِجَ بِيْ حَتّٰى ظَهَرْتُ لِمُسْتَوِيْ أَسْمَعُ فِيْهِ صَرِيْفَ الْأَقْلَامِ وَقَالَ ابْنُ حَزْمٍ وَأَنَسٌ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَفَرَضَ اللّٰهُ عَلٰى أُمَّتِيْ خَمْسِيْنَ صَلٰوةً فَرَجَعْتُ بِذٰلِكَ حَتّٰى مَرَرْتُ عَلٰى مُوْسٰى فَقَالَ مَافَرَضَ اللّٰهُ لَكَ عَلٰى أُمَّتِكَ قُلْتُ فَرَضَ خَمْسِيْنَ صَلٰوةً قَالَ فَارْجِعْ إِلٰى رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيْقُ فَرَاجَعَنِيْ فَوَضَعَ شَطْرَهَا فَرَجَعْتُ إِلٰى مُوْسٰى فَقُلْتُ وَضَعَ شَطْرَهَا فَقَالَ رَاجِعْ رَبَّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيْقُ ذٰلِكَ فَرَجَعْتُ فَرَاجَعْتُ فَوَضَعَ شَطْرَهَا فَرَجَعْتُ إِلَيْهِ فَقَالَ ارْجِعْ إِلٰى رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيْقُ ذٰلِكَ فَرَاجَعْتُهُ فَقَالَ هِيَ خَمْسٌ وَهِيَ خَمْسُوْنَ لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ فَرَجَعْتُ إِلٰى مُوْسٰى فَقَالَ رَاجِعْ رَبَّكَ فَقُلْتُ اسْتَحْيَيْتُ مِنْ رَبِّيْ ثُمَّ انْطَلَقَ بِيْ حَتّٰى انْتَهٰى بِيْ إِلٰى سِدْرَةِ الْمُنْتَهٰى وَغَشِيَهَا أَلْوَانٌ لَا أَدْرِيْ مَاهِيَ ثُمَّ أُدْخِلْتُ الْجَنَّةَ فَإِذَا فِيْهَا جَنَابِذُ اللُّؤْلُؤِ وَإِذَا تُرَابُهَا الْمِسْكُ۔ (متفق عليه)

5864. Sayyiduna Ibn Shihab رضي الله عنه (Zuhri, a tabi'i) reported on the authority of Sayyiduna Anas (ibn Maalik) (R0 that Sayyiduna Abu Dharr رضي الله عنه used to narrate that Allah's Messenger صلى الله عليه وسلم said: While I was in Makkah. The roof of my house was cleft and Jibril عليه السلام came down. He opened my breast and washed it with the water of zamzam. Then he brought a gold dish which was full of wisdom and faith which he emptied into my breast and replaced it duly closed. Then he took me by hand and ascended with me to the heaven. When we were at the first heaven, Jibril عليه السلام asked the keeper of the heaven to open it. He asked, "who are you?" He said, 'I am Jibril." He asked, "Is there anyone with you?" He said 'Yes Muhammad صلى الله عليه وسلم is with me" He asked, "Has he been called?" He said, "Yes" so, the gate was opened and we went up into the heaven above earth (to the lowest heaven). There was a man to whose right was a multitude and to whose left was a multitude. When he looked towards his right, he laughed and when he looked to his left, he wept. He said,

"Welcome to the righteous, Prophet and the righteous son."

I asked Jibril عليه السلام, "who is he?" He said, "He is Aadam عليه السلام. This multitude to his right and to his left are souls of his offspring. Those on the right among them are the inhabitants of paradise and the multitude that is to his left are the people of the Fire. So, on looking to his right, he laughs and on looking to his left, he weeps."

Then he ascended with me to salah. I returned with them but as I passed Musa عليه السلام, he asked me, "what has Allah prescribed for you and your umma?" I told him of the fifty salah. He said, "Go back to your Lord, for your ummah will not be able to observe it." He sent me back and half of them were waived. Oncoming back to Musa عليه السلام, I told him that half of them had been waived, but he urged me, "Go back to your Lord. Your ummah are incapable of it." So, I went back to Allah and He said, "They are five and they are like fifty, for, the word is never changed with me." I came to Musa and he urged me, "Return to your Lord." I said, "I am ashamed

to go back to my Lord." Then he come with me up to sidratul muntaha which was covered with colours that I cannot describe.
Then I entered paradise. There are mountains of pearls and its soil is musk.[1]
the second heaven and said to its keeper, "Open!" the keeper asked... (the some questions and answers followed) and the gate was opened.
Anas رضی اللہ عنہ interposed here that he found in the heavens Aadam علیہ السلام, Idris علیہ السلام, Musa علیہ السلام, Easa علیہ السلام and Ibrahim علیہ السلام without specifying their places except that he said that he found Aadam علیہ السلام in the lowest heaven and Ibrahim علیہ السلام in the sixty. Anas also said that when Jibril and the Prophet passed Idris علیہ السلام. (And, the Prophet's saying is resumed:) He said, "welcome to the righteous Prophet and the righteous brother." I asked, "who is he?" He said, "Idris," (Then, in like manner they met Prophet Musa علیہ السلام, Easa علیہ السلام and Ibrahim علیہ السلام.
Ibn Shihab Zuhri (the sub narrator) said that Ibn Hazm reported from Ibn Abbas رضی اللہ عنہ and Abu Habbah Ansari that the Prophet than said: Then, I was taken up till I was at such a height that I heard the creaking of the pens.
Ibn Hazm and Anas ibn Maalik رضی اللہ عنہ continued to saying of Allah's Messenger صلی اللہ علیہ وسلم Allah prescribed for my ummah fifty.

COMMENTARY: The word (فرج) is spelt indifferent ways and is either passive voice or active, but it gives the same meaning: "Jibril علیہ السلام opened or cleft the roof and came in."
The different traditions give different places from where the journey of isra and mi'raj began. The places mentioned include Hatim, Hijr, Shu'ab Abu Talib, and while he was resting on a bed in the house of Sayyidah Umm Hani رضی اللہ عنہا this last tradition is more known.
The compiler of Fath Bari has given an explanation that is most acceptable. [the Prophet صلی اللہ علیہ وسلم was sleeping in the house of Sayyidah Umm Hani رضی اللہ عنہ which was in shu'ab Abu Talib. JIbril علیہ السلام split open its roof and come near the Prophet صلی اللہ علیہ وسلم. He wake him up and took him to the ka'bah at the Hatim and hajr, He lied down in the hatim and, since he was sleepy, went to sleep. Jibril علیہ السلام woke him up again. After splitting the breast and replacing it when the work was done, the brought him to the gate of the Masjid Haram. He was made to mount the buraq and taken to Masjid Aqsa. Thus the journey of isra and mi'raj began at the house of Sayyidah Umm Hani رضی اللہ عنہ. He called it 'my hours' beaue that night he was staying there.][2]
While a previous hadith (# 5862) says that his heart was washed in a gold dish, faith and knowledge were filled in it and it was replace, this hadith says that the gold dish was brought with wisdom and faith and inverted in the breast. The sequence was taken out and washed with zamzam water and faith and wisdom were filled into it.
Then the Prophet صلی اللہ علیہ وسلم was led by Jibril علیہ السلام by the hand and taken up to the heaven. Neither is the buraq mentioned nor Masjid Aqsa. This is why some people say that the journeys of isra and mi'raj are two different things and were accomplished on different nights. The buraq was used for the isra while the staircase served for the mi'raj.
OFFSPRING OF AADAM علیہ السلام: The ulama say that the souls of the believers rest in the illiyun and of the infidels are restrained in the sijjin. The question arises, therefore, how

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[1] Bukhari # 349, Muslim # 263-163, Musnad Ahmad 5-722. This hadith is reproduced from All-Bidayah with Nihayah (Eng tr) Darul Isha'at Karachi.
[2] Forth Bari's reconciliation up to here.

they could be in the heaven to the right and left of Sayyiduna Aadam عليه السلام at the place? It is suggested that they are brought before him at some time and may have been there when the Prophet صلى الله عليه وسلم met Prophet Aadam صلى الله عليه وسلم, by a coincidence. Or, he may have seen the souls of those who had not been born till then and they may not have been in their bodies, and their respective places of residence may have been to the right and left of Prophet Aadam عليه السلام who may have known their ultimate fate – those to the right would be pious in the world and deserve paradise and those to the left would make themselves liable for hell.

IBRAHIM عليه السلام: With the exception of this tradition of Sayyiduna Anas رضي الله عنه from Shihab رحمه الله and form another sub-narrator Sharik رحمه الله, all other ahadith say that the Prophet صلى الله عليه وسلم met Prophet Ibrahim عليه السلام on the seventy heaven (not the sixty) If we say that the mi'raj took place more than once then these variations are reconciled. But, if it has taken place only once, as the many reports confirms, then the most correct tradition is that the prophet صلى الله عليه وسلم saw Prophet Ibrahim عليه السلام reclining on the Bayt ul Ma'mur which is in the seventy heaven as unanimously agreed. Besides, the narrator has mentioned that the Prophet صلى الله عليه وسلم visited every heaven and met the Prophets Aadam عليه السلام, Idrim عليه السلام and the others without specifying their stations (or the heaven where he met them). This itself is evidence that the most reliable tradition is the one that is clear on the stations Of each Prophet عليه السلام on which heaven he will met the Prophet صلى الله عليه وسلم. the difference that we find in he heavens on which each Prophet will be found is because of the doubts that the narrators had in their minds. It is also possible that the Prophet صلى الله عليه وسلم met Prophet Ibrahim عليه السلام on both the sixth and the seventh heavens.

CREAKING OF PENS: This is the place (صريف الاقلام) sarif ul Aqlam where the scribbling of pens is heard as write. The Prophet صلى الله عليه وسلم was at the place where the pens were occupied in recording the decree, the angel were busy in writing down the commands of Allah on the preserved Tablet. The Prophet صلى الله عليه وسلم heard the sound of the writing instruments.

Some ulama say that the Prophet صلى الله عليه وسلم meant that he was taken to a place and honoured thereby where the Divine decree for all the creation is enforced. It is the central office where decisions are passed on. In a way. The secrets of the universe were disclosed to him. No one else had been there before him. As for the pens and the writing instruments, only Allah known what kind they were are what their nature was. There is no point is trying to probe this question. Suffice it to say that it is a writing instrument and it may be of any kind. We must believe that it is some kind of a pen and writing instrument, but Allah's knowledge.

MY WORD CHANGES NOT: These words of Allah could mean two things.

(1) As for as reward is concerned, I have raised five salah to fetch the reward of fifty salah. This will not change.

(2) I have accepted your repeated requests for a reduction and brought the fifty salah down to fie. Now there cannot be any more change.

I AM ASHAMED TO ASK FOR MORE: The Prophet صلى الله عليه وسلم said that since Allah has asserted, "There will not be any change in My word," he felt ashamed to approach his again for a concession. Also, he has obtained a reduction every time and taken leave each time. He did not think it proper to continue to make another request. So he told prophet Musa عليه السلام that he would not go any more.

MOUNTAIN OF PEARLS: He observed there mountains of pearls. According to another tradition of Muslim, he said, "I was going round paradise. Suddenly, I saw a river at each of whose banks were domes of hollow pearls."

He also saw that the soil of paradise was musk. It goes out a sweet smell as though musk was throwing its fragrance. Or, it literally means that its soil is musk itself. According to a hadith, "The sweet smell of the soil of paradise is perceived up to a distance that takes five hundred years to cover."

AT SIDRAT UL-MUNTAHA

(٥٨٦٥) وَعَنْ عَبْدِاللّٰهِ قَالَ لَمَّا أُسْرِيَ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ انْتُهِيَ بِهٖ إِلٰى سِدْرَةِ الْمُنْتَهٰى وَهِيَ فِي السَّمَآءِ السَّادِسَةِ إِلَيْهَا يَنْتَهِيْ مَا يُعْرَجُ بِهٖ مِنَ الْأَرْضِ فَيُقْبَضُ مِنْهَا وَإِلَيْهَا يَنْتَهِيْ مَا يُهْبَطُ بِهٖ مِنْ فَوْقِهَا فَيُقْبَضُ مِنْهَا قَالَ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشٰى قَالَ فَرَاشٌ مِنْ ذَهَبٍ قَالَ فَأُعْطِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثًا أُعْطِيَ الصَّلَوَاتِ الْخَمْسَ وَأُعْطِيَ خَوَاتِيْمَ سُوْرَةِ الْبَقَرَةِ وَ غُفِرَ لِمَنْ لَا يُشْرِكُ بِاللّٰهِ مِنْ أُمَّتِهٖ شَيْئًا الْمُقْحِمَاتُ۔ (رواه مسلم)

5865. Sayyiduna Abdullah (ibn Mas'ud) رضی الله عنه narrated that when Allah's Messenger صلی الله علیه وسلم was taken up to heaven (on the right journey), he came up to sidratul muntaha which is in the sixth heaven. At this point, what ever is taken up from the earth terminates (and taken further up without any sort of visible means). And, so , too, whatever is sent down from above terminates at this point and then taken down from it. He said about:

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشٰى

{When that which shrouds shrouded the late-tree} (53:16)

"That are the golden butterflies."

He said that Allah's Messenger صلی الله علیه وسلم was given three things:

1. **He was given the five times salah.**
2. **He was given the concluding verses of surah al-Baqarah.**
3. **He was given (on assurance of) forgiveness of grave sins to one who has never ascribed a partner to Allah.**[1]

COMMENTARY: Some commentator say that one the sub-narrators has erred in saying that the sidrat ul muntaha is at the sixth heaven because, in the original hadith, Ibn Mas'ud رضی الله عنه has said that it is in the seventh heaven. Qadi رحمه الله says; It is more correct that sidrat ul-muntaha

Is in the seventh heaven. A majority of the narrators say so.

Another great scholar of hadith, Khalil رحمه الله said that sidrat ul muntaha is in the seventy heaven which covers all heavens and paradise.

Imam Nawawi رحمه الله says that if we concede that sidratul muntaha is in the sixth heaven and not narrator of this hadith has erred then since the roots of sidratul muntaha are in the sixth heaven, he has gone by it while its complete trunk and branches are in the seventy, so

[1] Bukhari # 3342, Muslim # 1730279, Musnad Ahmad 1-387.

most of the narrators put it seventh, so most of the narrators put it there.

TERMINATES AT SIDRATUL MUNTAHA: Whatever ascends from earth, like deeds and souls of mankind carried by the angels, are grasped and held at the sidrat ul muntaha. The angels, too are not permitted to proceed beyond it, so Allah takes them up from here with His own power without the means of the angels. In the same way, everything that descends from Allah to the earth, like His commands, stops at sidratul muintaha. The angels appointed for the purpose pick then up and deliver them to their destination.

The last limit of the knowledge and sciences of eh creatures, and of the ascending of the angels is sidratul muntaha. Not even the chief angels are permitted to proceed beyond or above it. Only the Prophet صلى الله عليه وسلم has the destination of being allowed beyond it. In fact, he was taken to where none of the creatures has gone.

COVERED THE SIDRAH: The next portion is he verse of the Quran:

إِذْيَغْشَى السِّدْرَةَ . . . الخ

{When that which shrouds shrouded the lote tree} (53:16)

Abdullah ibn Mas'ud رضی الله عنه recited it because it is appropriate to sitdat ul muntaha that is mentioned here. Indeed, Allah Himself did not disclose that which cover sidratul muntaha and this shows that one had been able to decipher its reality and say how much it is and what kind it is. This is done to impress its greatness and is large number. This is also clear form the previous hadith (# 5864) quoting the Prophet صلى الله عليه وسلم:

لا ادری ماهية

(I cannot describe it).

According to another tradition, an angel stands on each of its leaves chanting Allah's glory. Yet another tradition says that green coloured birds perch on it in large numbers, of which some people say that they are souls of Prophets عليهم السلام and awliya.

Ibn Mas'ud رضی الله عنه compared them to golden butterflies. He did not mean that they actually are butterflies. He did not mean that they actually are butterflies or moth. The brightness of the feet of the numerous angels gives the impression that they are golden butterflies. Covering the whole of the sidratul-muntaha. It alludes to the amazement of the angels at the soured nur (light) of Allah descending on the sidrah.

Another tradition compares them to (جراد من ذهب) golden locust. This companion arises from the nature of a swam of locusts that camouflage the tree under them. As for gold, it is comparison for the shine and brightness or the moths or butterflies or locusts may actually be of gold. Nothing is impossible for Allah.

THREE THINGS: Actually, on this night, the Prophet صلى الله عليه وسلم was given a large portion of knowledge, awareness and mystic secrets together with tremendous blessings. They are unlimited and uncountable. The three things that Ibn Mas'ud رضی الله عنه has mentioned are specifically concerned with the ummah for their good. He mentioned them because of their extraordinary them because of their extraordinary significance.

CLOSING VERSES OF AL-BAQARAH: They are from the words (امن الرسول) to the end of the surah (verses 285 and 286). Allah gave an assurance that he would accept these prayers that from part of these two verses. This was reconfirmed when, as a tradition in sahih Muslim says: One day Jibril عليه السلام was sitting with the Prophet صلى الله عليه وسلم when he heard a sound above him (as though a door was opened). He looked up and said to the Prophet صلى

الله عليه وسلم "This is an angel who has come to earth (for the first time). Never before has he come here." Then, the arriving angel greeted the Prophet صلى الله عليه وسلم and said, "I have brought glad tidings to you. Two nurs (Lights) have been bestowed on you as had not been granted to any Prophet عليه السلام before you. They are: Fatihat ul-Kitab (or surah al Fatihah) and the last verses of surah al-Baqarah. For every letter you recite from either of them you will earn (reward and acceptance of your supplication) for that."[1]

This was one of the great gifts given to the Prophet صلى الله عليه وسلم on the night of the miraj salah is another taken of that night.

This tradition in Muslim and other books of hadith reflects the significance of the gift bestowed on him that night. Hence, there should arise no question about the two traditions being different.

However, are question does arise. Surah al-Baqarah is a Madinan surah (which means that it was revealed in Madinah) while the miraj took place before the hijrah. In Makkah This means that these verses cannot be Madinan, but are Makkan, The exegetes and the scholars of hadith say that the surah al Baqarah is called Madinah but not necessarily all of it was revealed in Madinah. In fact, apart from these two last verses, all the other verses of surah al-Baqarh were revealed in Madina.

Ibn Maalik رحمه الله has reported from Hasan رحمه الله, Ibn Sirin رحمه الله and Mujahid رحمه الله that Allah revealed surh al-Baqarah to the Prophet صلى الله عليه وسلم on the night of mi'raj directly without the means of channel of Jibril عليه السلام. This means that these people consider the entire surah al-Baqarah to be Makkan. However, the majority of exegetes and scholars contend that the entire surah al-Baqarah is Madinan. In the light of this opinion, we will say of the last two verses being bestowed during the mi'raj that they were not bestowed in their actual words, but that tidings were given that the supplication will be granted to the Prophet صلى الله عليه وسلم and whoever make it as given in these words from (غفرانک) to the end of the verses.

Besides on assurance was given on the night of miraj that the ummnah of the Prophet صلى الله عليه وسلم could e forgiven even their major sins. In other words, Allah would pardon whom so ever he wished for his grave sins provided he did not associate anything with him Allah says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ

{Surely, Allah will not forgive the act of anything being joined with him, but besides that, He will for give whom He pleases.} (4:48)

Obviously, it does not mean that the perpetrator of a major sin is at liberty and is forgiven outright whatever he does. Rather, the Shari'ah has prescribed punishment to a believer who commits a major sin. However, pardon and forgiveness depends on Allah's will and this is an exception known to everyone. It is not necessary to spell it out in laws of Shari'ah.

Ibn Hajar رحمه الله said that forgiveness of major sins means that none of the monotheist believers will abide in hell perpetually, howsoever. But, the polytheists will abide in hell externally.

However, Mulla Ali Qari رحمه الله differs form Ibn Hajar رحمه الله. He says that in that case this ummah will have no distinction. Also, its high rank will not become obscure so, it will be more correct to say that forgiveness will include most members of the ummah of Muhammad صلى الله عليه وسلم. In comparison to the other ummah, the Prophet's صلى الله عليه وسلم ummah will have the distinction that most of its members will be forgiven because of Allah's mercy

[1] Muslim # 254-806, Nasa'i # 912

and they will not undergo punishment in hell. This is why this ummah is called ummat ul marhumah (the people who are shown mercy).

BAYT UL-MAQDSI BROUGHT TO THE PROPHET صلى الله عليه وسلم

(٥٨٦٦) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ رَاَيْتُنِي فِي الْحِجْرِ وَ قُرَيْشٌ تَسْاَلُنِي عَنْ مَسْرَايَ فَسَاَلَتْنِي عَنْ اَشْيَاءَ مِنْ بَيْتِ الْمُقَدَّسِ لَمْ اُثْبِتْهَا فَكُرِبْتُ كَرْبًا مَا كُرِبْتُ مِثْلَهُ فَرَفَعَهُ اللّٰهُ لِي اَنْظُرُ اِلَيْهِ يَسْاَلُوْنِي عَنْ شَيْءٍ اِلَّا اَنْبَاْتُهُمْ وَقَدْ رَاَيْتُنِي فِي جَمَاعَةٍ مِّنَ الْاَنْبِيَاءِ فَاِذَا مُوْسٰى قَائِمٌ يُصَلِّي فَاِذَا رَجُلٌ ضَرْبٌ جَعْدٌ كَاَنَّهُ مِنْ رِجَالِ شَنُوْءَةَ وَاِذَا عِيْسٰى قَائِمٌ يُصَلِّي اَقْرَبُ النَّاسِ بِهٖ شَبَهًا عُرْوَةُ بْنُ مَسْعُوْدٍ الثَّقَفِيُّ وَاِذَا اِبْرَاهِيْمُ قَائِمٌ يُصَلِّي اَشْبَهُ النَّاسِ بِهٖ صَاحِبُكُمْ يَعْنِي نَفْسَهُ فَحَانَتِ الصَّلٰوةُ فَاَمَمْتُهُمْ فَلَمَّا فَرَغْتُ مِنَ الصَّلٰوةِ قَالَ لِي قَائِلٌ يَا مُحَمَّدُ هٰذَا مَالِكٌ خَازِنُ النَّارِ فَسَلِّمْ عَلَيْهِ فَالْتَفَتُّ اِلَيْهِ فَبَدَاَنِي بِالسَّلَامِ۔ رَوَاهُ مُسْلِمٌ وَهٰذَا الْبَابُ خَالٍ عَنِ الْفَصْلِ الثَّانِي۔

5866. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Indeed, I did find myself in the Hijr as the Quraysh shot questions at me about my night journey. They asked about things associated with Jerusalem of which I was unsure. So, I become anxious as I has never been before. But, Allah brought it in front of me. Whatever they asked, I informed them without hesitation. Indeed, I did find myself in the company of the Prophets عليهم السلام. Musa عليه السلام was offering salah. He was a strong man like those of Shanu'ah. And Easa عليه السلام stood in salah. (This our) Urwah ibn Mas'ud Thaqafi is nearest to him in resemblance. And, Ibrahim عليه السلام also stood offering salah. The one most closely resembling him in (this your companion," meaning himself. "The hour of salah came and I led them a their imam (in the congregation). When I finished, someone said, 'O Muhammad, this is Maalik, the keeper of hell. Offer him salaam!' But, I turned to greet him, he preceded me in giving me a salutation." (This was before he began my journey or after I reached the heavens.)[1]

COMMENTARY: He saw himself among other Prophets عليهم السلام and this was in Baytul Maqdis before his ascension to the heaven after his departure from Makkah. (This was brought before his eyes when he was questioned about his visit to Bayt ul-Maqdis and the heavens).

This seeing, according to the unanimous view of the ulama, is not the same as his seeing in the heavens. He had seen the Prophets عليهم السلام once in the Bayt ul-Maqdis before traveling to the heavens. The second time he saw them in the heavens and met them. Some authorities say that seeing them in the heavens was seeing their souls, for they were not there with their bodies. Their souls were assembled there. However, Prophet Easa عليه السلام is an exception because he was taken up (alive) with his body and he is present in the heaven. Some people say the same thing about prophet Idris عليه السلام.

As for the salah of the Prophets عليهم السلام at Bayt ul-Maqdsi, it is possible that only the souls

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[1] Muslim # 172. 278 (The wording are mostly from Al-Bidayah wa an nihayah, Ibn Kathir English translation. (Darul Isha'at Karachi.)

offered the salah. But, it is also possible that their bodies and soul together offered the salah. The second possibility is nearer reality, because, as we have stated previously, the Prophet عليه السلام are alive and are with Allah. He has forbidden the earth to devour the bodies of the Prophets عليهم السلام they lie in their graves in the same position as they were buried. Their bodies are unlike other people 's bodies, not dense but fine like souls. Therefore, nothing prevents them from gathering in the heavenly world and every where because of the power of the Omnipotent Allah. The word of this hadith that prophet Musa عليه السلام and prophet Easa عليه السلام offered salah corroborate this statement that when the Prophets عليه السلام offered salah in the Bayt Maqdis, they had their bodies and souls together. This is obvious because salah is offered requiring the limbs to move into several postures, not merely with the soul.

The Prophet صلى الله عليه وسلم led the Prophets عليهم السلام in congregational salah in the Masjid Aqsa., then they were sent to heavens to receive the Prophet صلى الله عليه وسلم. Or, after the salah in the Masjid Aqsa, their souls were transferred to the heavens to receive the Prophet صلى الله عليه وسلم. He met them there. However, Prophet Easa عليه السلام and Prophet Idris عليه السلام were in the heavens with their bodies.

It is also possible that the Prophet صلى الله عليه وسلم led the Prophets عليه السلام is salah and joined them and returning from sidratul munhtaha.

We must remember that Allah is powerful and able to do anything and nothing is impossible for him. He demonstrated His power as He wiled. If the awliya are enabled by him to be seen by different people in different appearances (as is known of some of them), then why can such a thing not happen with the Prophet عليه السلام? In fact, miracles and wonders are such things as defy intelligence and take place by Allah's power.

Prophet Musa عليه السلام was a strong man. The Arabic word is (جعد) and this is one meaning of the word.

SALAH IS MI'RAJ: The Prophet صلى الله عليه وسلم led the Prophets عليهم السلام in salah when it was the hour of salah. Their offering salah on that occasion shows that salah in fact is the mi'raj of he believer. It is the form of worship that causes the creature to meet his creator. It gets him the highest rank of servitude. It is the most pleasing from the worship to the devoted, loving slaves of Allah. It seems from this hadith that the Prophet صلى الله عليه وسلم led the Prophets عليهم السلام in salah at Masjid Aqsa before ascending to the heavens. It is also possible that the (whole thing about) leading the Prophet صلى الله عليه وسلم took place in the heavens too. But, the hadith itself says nothing about the salah in the heavens. It only say that it was observed in Bayt ul-Maqdis.

As for the nature of the salah, it was either a tahiyyah (salah of greeting) or a singular salah that was exclusive to the occasion of the mi'raj.

A question arises: why did the Prophet offer a salah during this journey the higher world? The entire occasion from Makkah to mi'raj concerns the spiritual world beyond ours which does not impose a responsibility to worship and perform deeds. The answer is that, for one, the Prophets عليهم السلام are alive with their real and worldly lives. Perhaps they are made responsible to observe salah and worship because they are alive.

Secondly, while the obligation to observe salah and worship ceases in that world, yet the deeds continue to be there and are not abrogated.

GREETING: The angel took the initiative in offering salaam (greetings) to the Prophet صلى الله عليه وسلم. The keeper of hell was impressed and overawed by the Prophet's Qualities, rank and

highness, he offered salaam before the Prophet could. It seems that this took place in the heaven.

This chapter has no Section II

SECTION III الفصل الثالث

ANOTHER HADITH ABOUT BAYT UL-MAQDIS

(٥٨٦٧) عَنْ جَابِرٍ اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَمَّا كَذَّبَنِيْ قُرَيْشٌ قُمْتُ فِي الْحِجْرِ فَجَلَّى اللّٰهُ لِيْ بَيْتَ الْمُقَدَّسِ فَطَفِقْتُ اُخْبِرُهُمْ عَنْ اٰيَاتِهٖ وَاَنَا اَنْظُرُ اِلَيْهِ (متفق عليه)

5867. Sayyiduna Jabir رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "when the quraysh blamed me of falsehood (on the night of the mi'raj and about my visiting the Bayt ul-Maqdis), I stood up in the Hijr and Allah ade Bayt ul Maqdis visible tome. So, I looked at it and continued to inform them of the signs and symbols (as they asked me their questions)."[1]

COMMENTARY: When the Quraysh asked him to prove his visit to Bayt ul-Maqdis by describing it to them, the Prophet صلى الله عليه وسلم could not answer their searching, minute questions. So Allah made it possible for him to see it again and answer their questions about it. Or, as in a tradition of Ibn Abbas رضى الله عنه, "The Masjid Aqsa was carried and brought before my eyes was carried and brought before my eyes and placed near Dar Aqil." In truth, this is a perfect example of a miracle. It is the throne of Bilquis was brought before Prophet Sulayman عليه السلام.

CHAPTER CONCLUDES WITHOUT HADITH OF VISION OF ALLAH: The chapter on the mi'raj concludes. But, the compiler of Mishkah has not presented in it any hadith about the Prophet's صلى الله عليه وسلم attendance before Allah and seeing Him. The fact is that the ulama differ on whether the Prophet صلى الله عليه وسلم was granted a vision of Allah on the right of the mi'raj or not. And, if he was granted a vision was it with his normal eyes in the head or with the eyes of the heart. Seeing with the eyes of the heart is not the some as knowing. Some people including some of the sahabah رضى الله عنهم and tabi'un رحمه الله contend that, on the night of mi'raj, the Prophet صلى الله عليه وسلم was granted Allah's vision but, with the eyes of his heart, not with his normal eyes. However, a majority of the sahabah رضى الله عنهم, Tabiun رحمه الله and ulama hold that he saw Allah with his normal eyes. The question has been discussed in the relative chapter (vision of Allah, Chapter XIV).

[1] Bukhari # 3886, Muslim # 170.276, Tirmidhi # 3133 (3144), Musnad Ahmad 3. 278.

CHAPTER - XXIV

MIRACLES

بَابُ فِي الْمُعْجِزَاتِ

The word (معجزات) is the plural of (معجزه). It means 'an event at variance with the usual course (of nature) or an event breaking through, or infringing. The usual course (of nature).'[1]
They are such thing as are contrary to custom. Allah enables His prophet or Messenger to demonstrate it and others are unable to do it or emulate them.
The word (معجزه) is derived from (عجز) which means 'to be weak or powerless or impotent,' or to be helpless.' It is the opposite of "being able.' The word (معجز) is also derived from it and it means 'one who makes helpless or disables.' And he himself shows a miracle.
In order to establish the veracity of His Prophets and Messengers and as evidence of their and messenger ship, Allah demonstrates at their hands events that are uncustomary. They are called mu'jizat (miracles). They are so-called because the ummah of the Prophet or Messenger who produced it are unable to demonstrate anything like it or to undo it. If anyone decides to make the mu'jizah (or, miracle) ineffective then he cannot do it.
Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله has written: The word Mu'jizah is derived from (اعجاز) I'jaz which means to render helpless, important. Mujizah or miracle is that which is contrary to custom and which establishes the claim to prophethood and messenger ship. The uncustomary things that are demonstrated before prophethood are not mu'jizat (miracle). Rather, they are called (ارهاصات) irhasat which is the plural of (ارهاص) irhasa. It means to solidify or erect a lace with block sand and stone. (The dictionary meaning is sign(s), taken(s), Symbol (s).]
In other words, the uncustomary events demonstrated before prophethood strengthen the edifice. they lay the ground for prophethood and make it strong.

KIND OF UNCUSTOMARY EVENTS

There are different kinds of uncustomary events that are at variance with nature and contrary to the general practice. They are regarded as marvels. There are different aspects of them and so the are of different kinds. Different names are given to these kinds. IN this way they are distinguished from each other. These kinds are:

(1) That which is demonstrated at the hands of a prophet or Messenger. It is called a mu'jazah (miracle).
(2) That which is displayed by an ordinary Muslim. It is called (معونة) mu'unah which means: help, support, succors.
(3) That which is brought about by the awliya of Allah. It is called (كرامة) karamah are means: charisma.
(4) Tha. which is perpetrated by the disbelievers and the sinners. It is called (استدراج) istidı j. It means: enticement, luring, baiting.

Thus, excepting the first kind, the other three are not concerned with claim to prophethood. Hence, none of these three may be called mu'jizaqh (miracle) because a mu'jizah is the uncustomary event at the hands of one who a claim to prophethood.

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[1] Arabic. English lexicon, Lane's Baki Part 5 p 1961, Islamic Book Centre, Lahore.

SORCERY IS NOT CONTRARY TO CUSTOM

Magic, sorcery and sleight of hands cannot called events of an uncustomary nature. The reason is that these things depend on the obvious and the seen and anyone with some dexterity can become proficient in these things.

Anything that depends on the apparent means and is demonstrated thereby does not qualify as 'contrary to the customary.

This is why medicines and other kinds of medical treatments that heal and cure cannot be termed to be contrary to the customary' or 'at variance with nature.' If anyone describes them in this manner than he says so because of the apparent working.[1]

SECTION I الفصل الأول

AT THE CAVE THAWR

(٥٨٦٨) عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ أَبَابَكْرِنِ الصِّدِّيْقَ قَالَ نَظَرْتُ إِلَى أَقْدَامِ الْمُشْرِكِيْنَ عَلَى رُؤُسِنَا وَنَحْنُ فِي الْغَارِ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ لَوْ أَنَّ أَحَدَهُمْ نَظَرَ إِلَى قَدَمِهِ أَبْصَرَنَا فَقَالَ يَا أَبَابَكْرٍ مَاظَنُّكَ بِاثْنَيْنِ اللّٰهُ ثَالِثُهُمَا (متفق عليه)

5868. Sayyiduna Anas ibn Maalik رضي الله عنه narrated that Abu Bakr As-Siddiq رضي الله عنه said, "I looked at the feet of the idolaters above our heads while we were (concealed) in the case. I submitted. "O Messenger of Allah, should any of them look at his feet, he would detect us.' He assured (me), 'O Abu Bakr, what is your opinion of two men, with whom Allah is the third?"[2]

COMMENTARY: The Prophet صلى الله عليه وسلم and Sayyiduna Abu Bakr رضي الله عنه had set out from Makkah on the emigration to Madinah. On the way, they stopped at the cave Thawr on the heights of the Mount Thawr outside Makkah for three days. It is about three hundred and fifty miles to the south east of Makkah. When Allah commanded the Prophet صلى الله عليه وسلم to depart from his native land Makkah and go to Madinah, the idolaters got wind of his departure. So, they launched a search. The search parties were under instruction to bring Muhammad صلى الله عليه وسلم back to Makkah somehow or the other. The prophet صلى الله عليه وسلم (who had learnt of the chase through the son of Abu Bakr رضي الله عنه took refuge in the cave of mount Thawr with his companion of the journey Abu Bakr رضي الله عنه. One of the search parties come up to the mouth of the cave from whose inside they could be seen. If anyone had looked down towards his feet than he would have seen the inmates of the cave. Abu Bakr رضي الله عنه was apprehensive and whispered to the Prophet صلى الله عليه وسلم his fears. He comforted him, saying that Allah was with them. "He will protect us." Indeed, Allah did help them. The idolaters lost hope and did not even look at the cave because they had no opportunity for it. This was clearly a miracle of the Prophet صلى الله عليه وسلم and a manifestation of Allah's power. Teebi رحمه الله has written that the Prophet صلى الله عليه وسلم also made a supplication to Allah, "O Allah, take away the eye-sight of these idolaters." Thus, Allah made them such unseeing that though they moved around the cave yet they were unable to see the prophet صلى الله عليه وسلم

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[1] For a through discussion of the subject of Mirocles see Siraton Nabi vol 3. Allama Shibli Nu'mani & Sulayman Nadvi (English translation) DArul Isha'at, Karachi.

[2] Bukhari # 3653, Muslim # 1-2381, Tirmidhi # 3096, Musnad Ahmad 1-4.

and Abu Bakr رضي الله عنه inside the cave.

According to some traditions, the pigeons had laid their eggs at the mouth of a cave and the spiders had built their web over it. This was a miracle, too.

MIRACLE DURING THE EMIGRATION

(٥٨٦٩) وَعَنِ الْبَرَآءِ بْنِ عَازِبٍ عَنْ اَبِيْهِ اَنَّهُ قَالَ لِاَبِيْ بَكْرٍ يَا اَبَا بَكْرٍ حَدِّثْنِيْ كَيْفَ صَنَعْتُمَا حِيْنَ سَرَيْتَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَسْرَيْنَا لَيْلَتَنَا مِنَ الْغَدِ حَتّٰى قَامَ قَائِمُ الظَّهِيْرَةِ وَخَلَا الطَّرِيْقُ لَا يَمُرُّ فِيْهِ اَحَدٌ فَرُفِعَتْ لَنَا صَخْرَةٌ طَوِيْلَةٌ لَهَا ظِلٌّ لَمْ يَاْتِ عَلَيْهَا الشَّمْسُ فَنَزَلْنَا عِنْدَهَا وَسَوَّيْتُ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَكَانًا بِيَدِيْ يَنَامُ عَلَيْهِ وَبَسَطْتُ عَلَيْهِ فَرْوَةً وَقُلْتُ نَمْ يَا رَسُوْلَ اللّٰهِ وَاَنَا اَنْفُضُ مَا حَوْلَكَ فَنَامَ وَخَرَجْتُ اَنْفُضُ مَا حَوْلَهُ فَاِذَا اَنَا بِرَاعٍ مُقْبِلٍ قُلْتُ اَفِيْ غَنَمِكَ لَبَنٌ قَالَ نَعَمْ قُلْتُ اَفَتَحْلِبُ قَالَ نَعَمْ فَاَخَذَ شَاةً فَحَلَبَ فِيْ قَعْبٍ كُثْبَةً مِّنْ لَبَنٍ وَمَعِيْ اِدَاوَةٌ حَمَلْتُهَا لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرْتَوِيْ فِيْهَا يَشْرَبُ وَيَتَوَضَّاءُ فَاَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَرِهْتُ اَنْ اُوْقِظَهُ فَوَافَقْتُهُ حَتّٰى اسْتَيْقَظَ فَصَبَبْتُ مِنَ الْمَاءِ عَلَى اللَّبَنِ حَتّٰى بَرَدَ اَسْفَلُهُ فَقُلْتُ اشْرَبْ يَا رَسُوْلَ اللّٰهِ فَشَرِبَ حَتّٰى رَضِيْتُ ثُمَّ قَالَ اَلَمْ يَاْنِ لِلرَّحِيْلِ قُلْتُ بَلٰى فَارْتَحَلْنَا بَعْدَ مَا مَالَتِ الشَّمْسُ وَاتَّبَعَنَا سُرَاقَةُ بْنُ مَالِكٍ فَقُلْتُ اُتِيْنَا يَا رَسُوْلَ اللّٰهِ فَقَالَ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا فَدَعَا عَلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَارْتَطَمَتْ بِهٖ فَرَسُهٗ اِلٰى بَطْنِهَا فِيْ جَلَدٍ مِّنَ الْاَرْضِ فَقَالَ اِنِّيْ اَرٰكُمَا دَعَوْتُمَا عَلَيَّ فَادْعُوْا لِيْ فَاللّٰهُ لَكُمَا اَنْ اَرُدَّ عَنْكُمَا الطَّلَبَ فَدَعَا لَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَنَجَا فَجَعَلَ لَا يَلْقٰى اَحَدًا اِلَّا قَالَ كُفِيْتُمْ مَا هٰهُنَا فَلَا يَلْقٰى اَحَدًا اِلَّا رَدَّهٗ۔ (متفق عليه)

5869. Sayyiduna Bara ibn Aazib رضي الله عنه narrated that his father (Azib) رضي الله عنه said that he asked Sayyiduna Abu Bakr رضي الله عنه, "O Abu Bakr, tell me how both of you conducted yourselves when you traveled by night with Allah's Messenger صلى الله عليه وسلم (when he emigrated from Makkah setting out for Madinah?" He said, "We set out (from the cave) traveling all night and the next day till midday when the sun offered some shade. The road was deserted. No one passed on it. We saw a large rock giving shade from the sun's rays, so we stopped by its side. I smoothed the place with my hands for him to rest and spread a garment over it and said, "O Messenger of Allah, sleep. I shall keep watch around you (lest an enemy come this side). He went to sleep and I went out to keep a watch around him. Suddenly, I saw a shepherd coming (towards us). I asked him, 'Do you sheep have milk?" He said, 'Yes.' I asked, will you draw some milk?' He said, 'Yes.' He took a sheep and drew some into a wooden cup. I had a small skin vessel with me for the Prophet صلى الله عليه وسلم from which he drank water and also used it for making ablution. I went to the Prophet صلى الله عليه وسلم but (since he was asleep) I did not like to awaken him and waited (or lied down aside) till he woke up. Then I poured some water on the milk till it was cool through to the bottom. I submitted, 'Drink it, O Messenger of Allah!

He drink it so that I was pleased. Then he asked, 'Of course! We proceeded after the sun has passed the meridooan (and the day was relatively cool).

Suraqah ibn Maalik was pursuing us (and I saw him) and I submitted, 'O Messenger of Allah, we have been found out." But, he said, 'Grieve not! Allah is with us. (لاتحزن ان الله معنا)[1].

The Prophet صلى الله عليه وسلم then prayed against him. So, his horse began to be swallowed with him in hard ground (and went down) up to its belly and he pleaded, 'I realize that both of you have prayed against me. Now pray for me. I call upon Allah as witness that I shall divert the search from you.' So, the Prophet prayed for him and he was extricated. Thereafter, he never met anyone (of the search parties) but assured them, 'I have searched the place). He did not encounter anyone without turning him back."[2]

COMMENTARY: The words 'did not like to awaken him and waited for him to wake up;...may also be translated 'and I lied down to a side...' The Arabic being (فوافقه). Both interpretations are allowable.

As for pouring water into milk, the Arabs used to do it in order to counter the heat of milk. So, Sayyiduna Abu Bakr رضى الله عنه did the same thing so that the Prophet صلى الله عليه وسلم milk became appreciably cool.

When the Prophet صلى الله عليه وسلم drank the milk, Abu Bakr رضى الله عنه was pleased that he was satiated. This is a sign of his love for him.

As for the sheep, the owner's permission was not sought. How may the milk then be used? The answer is that the sheep may have belonged to Abu Bakr رضى الله عنه friend and reliable confidant. So, he was sure of his willing permission. Besides, a second reason is that among the Arabs the shepherd always had the owners. Standing permission to draw the milk of the sheep for any traveler or needy person he met on the way. Another answer is that he may have paid for the milk.

Suraqah ibn Maalik was one for those whom the quraysh of Makah had charged with chasing and bringing back the Prophet صلى الله عليه وسلم. They had offered one hundred camels as reward to anyone who handed him over to them. This man, Suraqahibn Maalik became a Muslim after the conquest of Makkah رضى الله عنه.

As for Suraqah sinking into hard earth, another tradition says that suraqah was swallowed by the earth three times and released as many times after the Prophet's prayer. Each time be breached his word on being extricated and tried to arrest the Prophet صلى الله عليه وسلم, but the third time he abandoned his evil designs. He also sent back everyone who had come to look for the Prophet صلى الله عليه وسلم.

This hadith discloses the miracles of the Prophet صلى الله عليه وسلم and also the merits of Sayyiduna Abu Bakr رضى الله عنه. It also teaches us a few things:

(1) A disciple must spare no effort to serve his mentor and must use his ability towards that.

(2) A vessel of some kind must be carried while traveling to be used for drinking and cleansing and to make ablution.

(3) One must place complete trust in Allah. Only in this manner can the best result be had.

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[1] The Quran, Surha at-Taoobah 9:40.

[2] Bukhari # 3615, Muslim # 75-2009.

ABOUT THE ISLAM OF IBN SALAAM رضی اللہ عنہ

(۵۸۷۰) وَعَنْ اَنَسٍ قَالَ سَمِعَ عَبْدُاللّٰهِ بْنِ سَلَامٍ بِمَقْدَمِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِيْ اَرْضٍ يَخْتَرِفُ فَاَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّيْ سَائِلُكَ عَنْ ثَلٰثٍ لَا يَعْلَمُهُنَّ اِلَّا نَبِيٌّ فَمَا اَوَّلُ اَشْرَاطِ السَّاعَةِ وَمَا اَوَّلُ طَعَامِ اَهْلِ الْجَنَّةِ وَمَا يَنْزِعُ الْوَلَدَ اِلٰى اَبِيْهِ اَوْاِلٰى اُمِّهٖ قَالَ اَخْبَرَنِيْ بِهِنَّ جِبْرَئِيْلُ اٰنِفًا اَمَّا اَوَّلُ اَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ اِلَى الْمَغْرِبِ وَ اَمَّا اَوَّلُ طَعَامٍ يَا كُلُهٗ اَهْلُ الْجَنَّةِ فَزِيَادَةُ كَبِدِ حُوْتٍ وَاِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ الْمَرْاَةِ نَزَعَ الْوَلَدَ وَاِذَا سَبَقَ مَاءُ الْمَرْاَةِ نَزَعَتْ قَالَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّكَ رَسُوْلُ اللّٰهِ يَا رَسُوْلَ اللّٰهِ اِنَّ الْيَهُوْدَ قَوْمٌ بُهْتٌ اِنَّهُمْ اَنْ يَّعْلَمُوْا اِسْلَامِيْ مِنْ قَبْلِ اَنْ تَسْئَلَهُمْ يَبْهَتُوْنِيْ فَجَاءَتِ الْيَهُوْدُ فَقَالَ اَيُّ رَجُلٍ عَبْدُاللّٰهِ بْنِ سَلَامٍ فِيْكُمْ قَالُوْا خَيْرُنَا وَ ابْنُ خَيْرِنَا وَسَيِّدُنَا وَابْنُ سَيِّدِنَا قَالَ اَرَاَيْتُمْ اَنْ اَسْلَمَ عَبْدُاللّٰهِ بْنِ سَلَامٍ قَالُوْا اَعَاذَهُ اللّٰهُ مِنْ ذٰلِكَ فَخَرَجَ عَبْدُاللّٰهِ فَقَالَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَ اَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ فَقَالُوْا شَرُّنَا وَابْنُ شَرِّنَا فَانْتَقِصُوْهُ قَالَ هٰذَا الَّذِيْ كُنْتُ اَخَافُ يَارَسُوْلَ اللّٰهِ (رواہ البخاری)

5870. Sayyiduna Anas رضی اللہ عنہ narrated that Sayyiduna Abdullah ibn salaam heard of the arrival of Allah's Messenger صلی اللہ علیہ وسلم (to Madinah) while gathering fruit in a garden. So, he went to the Prophet صلی اللہ علیہ وسلم and said, "I shall ask you about three things that only a Prophet can know (so I may ascertain the signs of prophethood in you):

1) **What is he first sign of the Last Hour?**
2) **What is the first food that the dwellers of paradise will eat?**
3) **What makes a child resemble its father or its mother?"**

He said, "Jibril علیہ السلام has just informed me of these things. The first sign of the Last Hour will be a fire that will drive mankind from the east to the west. The first food that the dwellers of paradise will eat will be the ligament of the liver of a fish. And, when the man's seven precedes (or prevails over) the woman's gamete, he gets the child to resemble him, and when the women's ovum precedes (or prevails over) the man's semen she gets the child to resemble her."

He (Abdullah) said, "I testify that there is no God but Allah and that you are Allah's Messenger." And, he added, 'O Messenger of Allah, the Jews are given to slander. If they learn of my embracing Islam before you ask them they will slander me." Than (on his calling or incidentally) some Jews came (and Abdullah want away out of sight of them) This Abdullah! What is your assessment of this man among you?" They said, "He is he best of us, the son of the best of us (He is) our chief and the son of our chief." He asked, "and say how would you react if he embraces Islam?" They exclaimed, "May Allah preserve him from such a thing! (They meant, 'We seek refuge form that!)

On that, Abdullah came out (before them(and declared, "I testify that there is no God but Allah and that Muhammad is Allah's Messenger." They exclaimed

(vociferously on hearing this). "He is the worst of us, he son of the worst of us," and they picked faults in him. He (Abdullah) said (when they accused him). "This is that which I feared, O Messenger of Allah!"[1]

COMMENTARY: When Abdullah ibn Salaam رضی اللہ عنہ heard of the arrival of the Prophet صلی اللہ علیہ وسلم in Madinah, he put aside whatever he was doing and hurried to meet him. He had road about the Prophet صلی اللہ علیہ وسلم in the Torah and was awaiting his coming eagerly.
Abdullah ibn Salaam رضی اللہ عنہ was a descendent of Prophet Yusuf علیہ السلام. He was one of the chiefs of the Jews of Medinah. He was very intelligent and wise man, a scholar of Torah and he had studied it very minutely. He met the Prophet صلی اللہ علیہ وسلم immediately he learnt of his arrival and embraced Islam. Then he became a great distinguished sahabi رضی اللہ عنہ.
He asked about there things which only a Prophet could inform, or such a person whom a prophet had disclosed, or one who had leant of them from the Book. Then fact is that Abdullah ibn salaam himself know the answers. His intention was to verify the Prophet's صلی اللہ علیہ وسلم claim . The answer from the Prophet صلی اللہ علیہ وسلمwere a miracle in his favour. He was satisfied and convinced. This is why this hadith is placed in this chapter about miracles.
The Prophet صلی اللہ علیہ وسلم informed Abdullah ibn Salaam that Jibril علیہ السلام had conveyed to him the answers. He did so to remove from Abdullah's mind any notion that the People of the Book had informed him a forehand. He also wanted Abdullah to grasp the answers and to know that revelation descended on him and Jibril علیہ السلام brought it.
Resemblance of a child to its parents depends on whether the semen or the ovum 'precedes the other,' Or, as some translate, 'dominates the other.' This is also stated in a previous hadith in the chapter on bath: (Hadith # 434 'resembles depends on which prevails or precedes.' The Arabic word (سبق) accommodates bath meanings.

MIRACLE BEFORE BATTLE OF BADR BY POINTING PLACES

(۵۸۷۱) وَعَنْهُ قَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَاوَرَ حِيْنَ بَلَغَنَا إِقْبَالُ أَبِي سُفْيَانَ وَقَامَ سَعْدُ بْنُ عُبَادَةَ فَقَالَ يَا رَسُوْلَ اللّٰهِ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَوْ أَمَرْتَنَا أَنْ نُخِيْضَهَا الْبَحْرَ لَأَخَضْنَاهَا وَلَوْ أَمَرْتَنَا أَنْ نَضْرِبَ أَكْبَادَهَا إِلَى بَرْكِ الْغِمَادِ لَفَعَلْنَا قَالَ فَنَدَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ النَّاسَ فَانْطَلَقُوْا حَتّٰى نَزَلُوْا بَدْرًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا مَصْرَعُ فُلَانٍ وَيَضَعُ يَدَهٗ عَلَى الْأَرْضِ هٰهُنَا وَهٰهُنَا قَالَ فَمَا مَاطَ أَحَدُهُمْ عَنْ مَوْضِعِ يَدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رواه مسلم)

5871. Sayyiduna Anas رضی اللہ عنہ said that when they got information of the approach of Abu sufyan, Allah's Messenger صلی اللہ علیہ وسلم consulted them. Sa'd ibn Ubadah رضی اللہ عنہ stood up and submitted. "O Messenger of Allah, by him in whose hand my soul is, of you commanded us to plunge them (meaning, our animals) into the sea, we would do it surely. And, if you commanded us to drive their livers (meaning of our animals) to Bark al-Ghimad, we would do it surely."
Anas رضی اللہ عنہ said t hat Allah's Messenger صلی اللہ علیہ وسلمthen exhorted all the people (muhajirs and ansars to fight) and they went aheads till they halted at Badr. (This

[1] Bukhari# 3329, Musnad Ahmad 3-108.

place was selected for the battle.) Allah's Messenger صلى الله عليه وسلم said, "This is were so and so will be killed..." He put his hand on the ground at different places. Anas رضى الله عنه said, "None of them escaped the place indicated by the hand of Allah's Messenger صلى الله عليه وسلم."[1]

COMMENTARY: Abu Sufyan one of the chiefs of Makkah was returning from Syria with his trade caravan to Makkah. They were only twelve men but they had too much merchandise with them. The Muslims of Madinah learnt of this trade caravan and decided to put a strong economical and financial pressure on the Makkans. However, Abu Sufyan got wind of the idea of the Muslims. So, he diverted the caravan along the coastal route and so went out of the range of the Muslims.

At the same time, the people of Makkah also learnt of the intentions of the Muslims. So they resolved to wage a decisive battle against the Muslims. Abu Jahl climbed up the roof of the Ka'bah and incited the Makkans against the Muslims and provoked them to fight with them.

Abu Jahl advanced with a large, colossal army well equipped. On the way, some people tried to dissuade him from going ahead because their carawan had taken a detour and was safe from the Muslims but the time of his downfall was decreed and he paid no heed to counsel and arrived at Badr.

Meanwhile, Jibril عليه السلام came and said to the Prophet صلى الله عليه وسلم that Allah had assured him of one of two things: the trade caravan of victory over the enemy in battle, He consulted his sahabah رضى الله عنهم particularly to find out the mind of the ansars because their pledge of allegiance did not include the clause that they would participate in jihad and offer their lives and property of Allah's cause. The pledge taken from them was that they would protect the Prophet صلى الله عليه وسلم from those people who attack him. But, in that case, no one had launched an offensive. The Muslims themselves had contemplated intercepting Abu Sufyan's trade caravan. The people of Makkah had used this pretext to advance and invade Madinah Hence, the Prophet صلى الله عليه وسلم sought the advice of the people of Madinah, the ansars.

The Prophet صلى الله عليه وسلم got a very encouraging response form the ansars. Not only on this occasion, but on every succeeding time of need, they always stood with the Prophet and the muhajirs with full favour.

This steps of the Prophet صلى الله عليه وسلم is also a lesson for the ummah. They are encouraged to consult each other in a situation confronting them and to seek advice of the wise.

One of the chiefs of the ansars, Sa'd ibn Ubadah رضى الله عنه stood up and assured the Prophet صلى الله عليه وسلم of their cooperation. He expressed their willingness to go for off lands to fight the enemy if he commanded them to go, even if they had to plunge their animals into the seas.

Bark al-Ghimad was a distant place situated in Yemen, or on the other side of hijr, or towards the end of its populace.

The expression 'to drive their livers' means 'to drive the beasts very fast.'

The Prophet صلى الله عليه وسلم foretold, and this is are his miracles, the names of the enemies who would die in the battle. He pointed the places where they would fall. He named them one after the other. Indeed, it happened as he had said, the men he had named were killed at the spot he had indicated.

[1] Muslim # 83-1779, Musnad Ahmad 3-219.

PROPHET'S صلى الله عليه وسلم PRAYER ON THE DAY OF BADR

(٥٨٧٢) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ فِيْ قُبَّةٍ يَوْمَ بَدْرٍ اَللّٰهُمَّ اَنْشُدُكَ عَهْدَكَ وَ وَعْدَكَ اَللّٰهُمَّ اِنْ تَشَأْلَا تُعْبَدْ بَعْدَ الْيَوْمِ فَاَخَذَ اَبُوْبَكْرٍ بِيَدِهٖ فَقَالَ حَسْبُكَ يَارَسُوْلَ اللّٰهِ اَلْحَحْتَ عَلٰى رَبِّكَ فَخَرَجَ وَهُوَ يَثِبُ فِي الدِّرْعِ وَهُوَ يَقُوْلُ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ۔ (رواه البخاری)

5872. Sayyiduna Ibn Abbas رضی الله عنه narrated that the Prophet صلى الله عليه وسلم prayed on the day of Badr while he was in a tent:

اَللّٰهُمَّ اَنْشُدُكَ عَهْدَكَ وَ وَعْدَكَ اَللّٰهُمَّ اِنْ تَشَأْلَا تُعْبَدْ بَعْدَ الْيَوْمِ

"O Allah the promise that you had made to me, do fulfil it.
O Allah, if thee few people are eliminated (today) than you will not be worshipped (as no Muslim will survive after today."
Abu Bakr رضی الله عنه took him by his hand and submitted (seeing him go through an extremely submissive state), "O Messenger of Allah, that is enough for you. You have entreated you Lord earnestly."
Finally, he regained spiritual peace and), wearing a coat of mail, hurried out. He recited:

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ

{Soon shall the multitude be routed and they shall t urn their backs}[1] (54:45)

COMMENTARY: The Prophet صلى الله عليه وسلم referred to Allah's promise in the verse:

وَاِذْ يَعِدُكُمُ اللّٰهُ اِحْدَى الطَّآئِفَتَيْنِ اَنَّهَا لَكُمْ

{When Allah promise you on of the two hosts should be yours} (8:7)

Of course, he had no doubt that Allah his promise, but he made a supplication in obedience to Allah's command to see His help always. Besides that knowledge itself demanded of him that he should fear Allah and the Prophets عليه السلام are no exceptions They too fear Allah. So, the Prophet صلى الله عليه وسلم was fearful lest he do something as might hinder victory and Allah might withhold His assurance.

Besides, Allah had promised one of the two hosts, but the Prophet صلى الله عليه وسلم prayed that His promise should be fulfilled on the day of Badr because Allah had not specified the time.
We must also ear in mid that perhaps the Prophet صلى الله عليه وسلم was Allah's words:

وَاللّٰهُ هُوَ الْغَنِيُّ الْحَمِيْدُ * اِنْ يَّشَاْ يُذْهِبْكُمْ وَيَاْتِ بِخَلْقٍ جَدِيْدٍ

(1) {And Allah! He is self sufficient, the praiseworthy. If he will, he can put you away and bring a new creation} (35: 15-16)

اِنَّ اللّٰهَ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ

(2) {Surely, Allah is Independent of (His) creatures} (29:6)

He may have had these words of Allah in mind in which He has declared His complete and perfect unconcern and independence. So, the Prophet صلى الله عليه وسلم may have prayed to Allah

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[1] Bukhari # 2915.

with these words of Allah in mind.

Imam Ghazzali رحمه الله has written that the Prophet صلى الله عليه وسلم perception was Perfect. His awareness of Allah's Independence was wide embracing. This is why he made supplication for victory, in spite of Allah's promise, very imploringly. Abu Bakr's sight was Allah's promise. So, he did not find it necessary to make more supplication.

There also is a reason why the Prophet صلى الله عليه وسلم made supplication to Allah and did it very beseechingly and submissively in spite of relying on His promise. His objective was to give strength to the hearts of the sahabah رضى الله عنهم who were the warriors that they should become steadfast and he encouraged, for, they know that his prayer was answered without fail, particularly when it was made humbly and imploringly.

When Allah's promise was renewed and redoubled that the enemy will be routed and will turn back, the Prophet صلى الله عليه وسلم hope became strong and he become happy that Muslims will triumph. He recited the verse (54:45) in a loud voice to convey the tidings to the Muslims, and came out of his tent. This news that no one but Allah know, he conveyed to the Muslims and this was a miracle.

JIBRIL'S عليه السلام PARTICIPATION IN THE BATTLE

(٥٨٧٣) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ بَدْرٍ هٰذَا جِبْرَئِيْلُ اٰخِذٌ بِرَاسِ فَرَسِهٖ عَلَيْهِ اَدَاةُ الْحَرْبِ۔ (رواه البخاری)

5873. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said on the day of Badr. "This is JIbril عليه السلام. He is holding his horse's head (meaning rains). He has the equipments of war on him (ready to fight)."[1]

COMMENTARY: The Prophet's seeing Jibril عليه السلام in the Battle of Badr to help the Muslims triumph over the idolaters was a miracle.

Badr is the name of a well. It is about four manzils (or stages) away from Madinah on the road to Makkah, It was near this well that this first battle was fought between the infidels of Makkah and the people of Islam. It was on Friday, 17th Ramadan 2 AH.

HEAVENLY REINFORCEMENT

(٥٨٧٤) وَعَنْهُ قَالَ بَيْنَمَا رَجُلٌ مِنَ الْمُسْلِمِيْنَ يَوْمَئِذٍ يَشْتَدُّ فِيْ اَثَرِ رَجُلٍ مِنَ الْمُشْرِكِيْنَ اَمَامَهٗ اِذَا سَمِعَ ضَرْبَةً بِالسَّوْطِ فَوْقَهٗ وَصَوْتَ الْفَارِسِ يَقُوْلُ اَقْدِمْ حَيْزُوْمُ اِذَا نَظَرَ اِلَى الْمُشْرِكِ اَمَامَهٗ خَرَّ مُسْتَلْقِيًا فَنَظَرَ اِلَيْهِ فَاِذَا هُوَ قَدْ خُطِمَ اَنْفُهٗ وَشُقَّ وَجْهُهٗ كَضَرْبَةِ السَّوْطِ فَاخْضَرَّ ذٰلِكَ اَجْمَعُ فَجَآءَ الْاَنْصَارِيُّ فَحَدَّثَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ صَدَقْتَ ذٰلِكَ مِنْ مَدَدِ السَّمَآءِ الثَّالِثَةِ فَقَتَلُوْا يَوْمَئِذٍ سَبْعِيْنَ وَاَسَرُوْا سَبْعِيْنَ۔

(رواه مسلم)

5874. Sayyiduna Ibn Abbas رضى الله عنه narrated: on this day (meaning, the day of Badr), when one of the Muslims was chasing one of the idolaters who was running away, he heard the swish of a whip above him and (he heard) the voice of a horsemen,

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[1] Bukhari #3995.

saying (أقدِم حَيْزوم) "Forward, Hayzum." He saw that the idolater in front of him fell down on his back. He also observed that his nose was cut and his face was split as though with a slash of a whip. That portion had turned green (and black).
The ansari came and reported it to Allah's Messenger صلى الله عليه وسلم. He said, "You speak the truth. That was from the reinforcement from the third heaven." That day they killed seventy (Infidels), and took seventy captives.[1]

COMMENTARY: With certain changes in the vowels the word (اقدم) aqdim in a war cry to show bravery and encourage the warriors, otherwise it mean 'forward!' as in the translation. Hayzum is the name of the horse of Jibril عليه السلام. This is as stated in the Qamus. But some others say that it is the name of someone else's horse.
The feat of an angel that was disclosed tone of the Muslims in the Battle of badr was actually the Karamah (charisma of the sahabi رضى الله عنه since a sahabi's karamah is a from of the mu'jizah (miracle) of the Prophet صلى الله عليه وسلم particularly when it was demonstrated in the Prophet's presence, so it has been placed in his chapter of Miracles. This is not in appropriate.
We may also say that a truthful sahabi رضى الله عنه gave the information and the Prophet صلى الله عليه وسلم confirmed it which only he could do because of the knowledge he had as Allah's Messenger صلى الله عليه وسلم, so this information is regarded as a miracle. This too is correct (and placed in this chapter).

HELP OF ANGELS IN THE BATTLE OF UHUD

(٥٨٧٥) وَعَنْ سَعْدِبْنِ اَبِي وَقَّاصٍ قَالَ رَاَيْتُ عَنْ يَمِيْنِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَنْ شِمَالِهِ يَوْمَ اُحُدٍ رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بِيْضٌ يُقَاتِلَانِ كَاَشَدِّ الْقِتَالِ مَا رَاَيْتُهُمَا قَبْلُ وَلَا بَعْدُ يَعْنِيْ جِبْرَئِيْلَ وَمِيْكَائِيْلَ۔ (متفق عليه)

5875. Sayyiduna Sa'd ibn Abu Waqqas رضى الله عنه said, "I saw to the right of Allah Messenger's صلى الله عليه وسلم and to his left two men clad in white, on the day of Uhud. They fought as vigorously as can possibly be. I had neither seen them before nor did I see them afterwards." Meaning (that they were) Jibril عليه السلام and Mika'il عليه السلام[2].

COMMENTARY: The narrator has himself elaborated that the two men were and angels Jibril عليه السلام and Mika'il عليه السلام. He may have made his own conclusion or may have heard from the Prophet عليه السلام.

BROKEN LEG RESTORED

(٥٨٧٦) وَعَنِ الْبَرَاءِ قَالَ بَعَثَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَهْطًا اِلَى اَبِيْ رَافِعٍ فَدَخَلَ عَلَيْهِ عَبْدُاللّٰهِ بِنُ عَتِيْكٍ بَيْتَهُ لَيْلًا وَهُوَ نَائِمٌ فَقَتَلَهُ فَقَالَ عَبْدُاللّٰهِ بْنُ عَتِيْكٍ فَوَضَعْتُ السَّيْفَ فِيْ بَطْنِهِ حَتّٰى اَخَذَ فِيْ ظَهْرِهٖ فَعَرَفْتُ اَنِّيْ قَتَلْتُهُ فَجَعَلْتُ اَفْتَحُ الْاَبْوَابَ حَتّٰى انْتَهَيْتُ اِلٰى دَرَجَةٍ فَوَضَعْتُ رِجْلِيْ فَوَقَعْتُ فِيْ لَيْلَةٍ مُقْمِرَةٍ فَانْكَسَرَتْ سَاقِيْ فَعَصَبْتُهَا بِعِمَامَةٍ فَانْطَلَقْتُ اِلٰى اَصْحَابِيْ ...... فَانْتَهَيْتُ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثْتُهُ فَقَالَ اُبْسُطْ رِجْلَكَ فَبَسَطْتُ رِجْلِيْ فَمَسَحَهَا فَكَاَنَّمَا لَمْ اَشْتَكِهَا قَطُّ۔ (رواه البخارى)

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[1] Muslim # 58-1763.
[2] Bukhari # 4050, Muslim # 46-2306.

5876. Sayyiduna Bara رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم sent a raht, (which is a company of men up to ten) to Abu Rafi (a Jew). Abdullah ibn رضی اللہ عنہ Ateek entered his house at night when he was asleep and killed him. Abdullah ibn Ateek رضی اللہ عنہ said, "I thrust the sword in his belly till it emerged from his back. I was sure that I had killed him and I began to open the doors till I came to the stairs. I put my foot on it but I feel down and broke my leg in a moonlit night. I tied it with my turban and came back to my companions. Then I went to my companions. Then I went to the Prophet صلی اللہ علیہ وسلم and reported to him what had transpired. He said, 'Stretch out your leg.' So, I stretched it out and he stroked it with his hand. It become as though I never had any complaint with it."[1]

COMMENTARY: Abu Rafi was a Jew trader. His kunyah was Abu al-Huqayq. He was a very wicked man and an enemy to the Prophet صلی اللہ علیہ وسلم. He has caused immense trouble to the Prophet صلی اللہ علیہ وسلم. He had caused immense trouble to the Prophet صلی اللہ علیہ وسلم and has composed satire against him. As a final resort and finding no alternative, the Prophet صلی اللہ علیہ وسلم sent Abd-llah ibn Ateeq صلی اللہ علیہ وسلم as leader of a small company to arrest or kill him. They were young men of the ansars He was in his fortress. The incident in detail and hero Abdullah had first reconnoitered Abu Rafi's fortress. Even Bukhari has transmitted a faller hadith (# 3022).

While returning, Abdullah broke his leg when he fell down. However, the Prophet صلی اللہ علیہ وسلم passed his hand over it and the damage was undone. This was a miracle of Prophet صلی اللہ علیہ وسلم.

BLESSING IN FOOD AT AHZAB

(٥٨٧٧) وَعَنْ جَابِرٍ قَالَ إِنَّا يَوْمَ الْخَنْدَقِ نَحْفِرُ فَعَرَضَتْ كُدْيَةٌ شَدِيْدَةٌ فَجَاؤُا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا هٰذِهٖ كُدْيَةٌ عَرَضَتْ فِي الْخَنْدَقِ فَقَالَ اَنَا نَازِلٌ ثُمَّ قَامَ وَبَطْنُهٗ مَعْصُوْبٌ بِحَجَرٍ وَلَبِثْنَا ثَلٰثَةَ اَيَّامٍ لَا نَذُوْقُ ذَوَاقًا فَاَخَذَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمِعْوَلَ فَضَرَبَ فَعَادَ كَثِيْبًا اَهْيَلَ فَانْكَفَأْتُ إِلٰى امْرَأَتِيْ فَقُلْتُ هَلْ عِنْدَكِ شَيْءٌ فَإِنِّيْ رَأَيْتُ بِالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَمَصًا شَدِيْدًا فَاَخْرَجَتْ جِرَابًا فِيْهِ صَاعٌ مِنْ شَعِيْرٍ وَلَنَا بُهَيْمَةٌ دَاجِنٌ فَذَبَحْتُهَا وَطَحَنَتِ الشَّعِيْرَ حَتّٰى جَعَلْنَا اللَّحْمَ فِي الْبُرْمَةِ ثُمَّ جِئْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَارَرْتُهٗ فَقُلْتُ يَارَسُوْلَ اللّٰهِ ذَبَحْنَا بُهَيْمَةً لَنَا وَطَحَنْتُ صَاعًا مِنْ شَعِيْرٍ فَتَعَالَ اَنْتَ وَنَفَرٌ مَعَكَ فَصَاحَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَهْلَ الْخَنْدَقِ إِنَّ جَابِرًا صَنَعَ سُوْرًا فَحَيَّ هَلًا بِكُمْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُنْزِلُنَّ بُرْمَتَكُمْ وَلَا تَخْبِزُنَّ عَجِيْنَكُمْ حَتّٰى اَجِيْءَ وَجَاءَ فَاَخْرَجْتُ لَهٗ عَجِيْنًا فَبَصَقَ فِيْهِ وَبَارَكَ ثُمَّ عَمَدَ إِلٰى بُرْمَتِنَا فَبَصَقَ وَبَارَكَ ثُمَّ قَالَ اُدْعِيْ خَابِزَةً فَلْتَخْبِزْ مَعَكِ وَاقْدَحِيْ مِنْ بُرْمَتِكُمْ وَلَا تُنْزِلُوْهَا وَهُمْ اَلْفٌ فَاُقْسِمُ بِاللّٰهِ لَاَكَلُوْا حَتّٰى تَرَكُوْهُ وَانْحَرَفُوْا وَإِنَّ بُرْمَتَنَا لَتَغِطُّ كَمَا هِيَ وَإِنَّ عَجِيْنَنَا لَيُخْبَزُ كَمَا هُوَ۔ (متفق علیه)

[1] Bukhari # 3023.

5877. Sayyiduna Jabir رضی اللہ عنہ narrated: On the day of the Khandaj (Battle of the Trench). We were digging (to keep the enemy away). A huge piece of rock hindered our work (as it refused to break). They (the sahabah) went to the Prophet صلی اللہ علیہ وسلم and submitted. "A huge rock has appeared in the trench hindering our digging." He said, "I shall go down," and he stood up. At that time he had a stone tied on his belly (to word off the pangs of hunger), for, we were hungry not having tasted food for three days.

The Prophet صلی اللہ علیہ وسلم took the pick and struck it. It became a pile of dust crumbling down. I am home to my wife (Suhaylah bint Ma'udh Ansari) and asked her, "Do you have anything (to eat), for, I have seen that the Prophet صلی اللہ علیہ وسلم is very hungry." She brought out a beg that had one sa' of barley. We had a domesticated lamb that I slaughtered and she ground barley. We put the meat in the pot. Then, I went to the Prophet صلی اللہ علیہ وسلم and told him quietly that we had slaughtered a small lamb and my wife had ground one sa' (to my home) and bring some people along. But, the Prophet صلی اللہ علیہ وسلم announced aloud. "O You occupied of the trench. Come! Messenger صلی اللہ علیہ وسلم said (to me). "Do not take off your pot and do not back your dough till I came." When he arrived and I brought the dough to him, he spat in it and prayed for blessing in it. Then he went to our pot and spat, invoking a blessing, and said, "Call a woman (referring to my wife) to bake along with you and draw scoops from your pot without taking it away from its fireplace." There were one thousand people. I swear by Allah, they ate the food. When they departed and they has left some, our pot was bubbling as before and our dough was being baked as before. (It seemed that nothing was eaten at all.)[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم called those engaged in digging the trench to a meal that Jabir رضی اللہ عنہ had prepared. He used the word (سور) which is a Persian word meaning 'a wedding meal.' Apart from this, the Prophet صلی اللہ علیہ وسلم often used other Persian words on different occasions.

The blessing of the Prophet صلی اللہ علیہ وسلم were behind the little food being more than enough for one thousand men. It remained as it was after they had eaten. In fact, his blessings are the source of all blessings. All that is in the universe subsists because of his blessings صلی اللہ علیہ وسلم.

Many similar miracles are enumerated in ahadith, books of history and Prophet صلی اللہ علیہ وسلم biography. Examples are: little food increasing in quantity,

- Water bubbling from fingers,
- Small quantity of water becoming plentiful,
- Food giving out sound of glorification of Allah.
- Trunk of palm tree weeping, and so on.

The ulama have collected these miracles in their books. The best of these is the Da'ail Nabuwah of Bayhaqi رحمہ اللہ.

TIDINGS ABOUT AMMAR IBN YASAR رضی اللہ عنہ

(٥٨٧٨) وَعَنْ اَبِيْ قَتَادَةَ اَنَّ رَسُوْلَ اللّٰهِ عَلَيْهِ وَسَلَّمَ قَالَ لِعَمَّارٍ حِيْنَ يَحْفِرُ الْخَنْدَقَ فَجَعَلَ يَمْسَحُ رَاسَهٗ وَيَقُوْلُ بُؤْسَ ابْنُ سُمَيَّةَ تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ۔ (رواہ مسلم)

[1] Bukhari # 4101, 4102, Muslim # 141. 2139.

5878. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that Ammar (ibn Yasir) رضی اللہ عنہ was digging the trench and Allah's Messenger صلی اللہ علیہ وسلم wiped his head repeatedly and went to saying. Alas, O son of Sumayyah! A party of the rebels will kill you."[1]

COMMENTARY: Sayyidah Syumayyah رضی اللہ عنہا was a sahabiyan (a women companion). She had embraced Islam at the very outset. Like other Muslims, she too was persecuted by the infidels of Makkah. Though a woman, she endured their cruelty and did not step back from religion a wee bit. Ultimately. Abu Jahl displayed his basest self and stooped as low as a strike her private parts with a dagger had martyred her. Sayyiduna Ammar ibn Yasir رضی اللہ عنہ was the august son of this valiant women.

He was engaged in digging the trenches with other sahabah رضی اللہ عنہم when the Prophet صلی اللہ علیہ وسلم saw him and at the same time and knower of the unseen Allah disclosed to him Ammar's رضی اللہ عنہ fate. So, he had compassion on him and told him how he would fare. "A group of rebels will rise up against the ruling khalifah and kill you, O Ammar."

HADITH PROVED TRUE: These words of the Prophet صلی اللہ علیہ وسلم were proved true. Ammar ibn Yasir رضی اللہ عنہ martyred at the hands of the supporters of Mu'awiyah رضی اللہ عنہ in the battle of Siffin against Sayyiduna Ali رضی اللہ عنہ on whose side he participated. The words of the Prophet صلی اللہ علیہ وسلم that Ammar رضی اللہ عنہ would be martyred by the rebels prove that Sayyiduna Ali رضی اللہ عنہ was on the right side. Those who martyred him were the men of Mu'awiyah رضی اللہ عنہ.

According to one tradition when Ammar رضی اللہ عنہ was martyred, Amr ibn Aas رضی اللہ عنہ who was on the side of Mu'awiyah رضی اللہ عنہ told him that Ammar's martyrdom was very disturbing. Mu'awiyah رضی اللہ عنہ asked, "How is it disturbing?" Amr رضی اللہ عنہ recounted to him the Prophet صلی اللہ علیہ وسلم words to Ammar رضی اللہ عنہ that the rebels would kill him. To this Mu'awyah رضی اللہ عنہ retorted, "When did we kill him? It was Ali who killed him. He had brought him to battle."

It is also stated in a tradition that Mu'awiyah رضی اللہ عنہ interpreted the Prophet صلی اللہ علیہ وسلم words to mean, "Ammar! A party of those who demand will kill you." He meant those people who seek a retaliation and blood money will kill Ammar رضی اللہ عنہ. Mu'awiyah رضی اللہ عنہ said that the word translated as 'rebels' (باغیۃ) means 'to search,' 'to seek,' 'to demand,' contending that it was not derived form (بغی) here in this case, but is derived from (بغاء). The former means 'rebellion' While the latter means 'searching'... Accordingly Mu'awiyah رضی اللہ عنہ used to say:

نحن فئة باغية طالبة لدم عثمان

"We are the party who demand blood money of Uthman's blood."

But, this is not an interpretation but an interpolation.

In fact, according to some traditions, when Amr ibn Aas رضی اللہ عنہ presented his anxiety, Mu'awiyah رضی اللہ عنہ rebuked him. "You are strange. You worry about a man who is your inferior. Why do you hesitate?"

However, Mulla Ali Qari رحمہ اللہ said on the authority of Shaykh Akmal uddin that both these things are lies forged against Mu'awiyah رضی اللہ عنہ. Neither did he misconstrue the hadith nor did he speak demeaning words about Sayyiduna Ammar رضی اللہ عنہ.

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[1] Muslim # 70.2915, Tirmidhi # 3800.

BELT & BRACES

There is no doubt at all that this hadith asserts that in the confrontation between Sayyiduna Ali رضی اللہ عنہ and Sayyiduna Mu'awiyah رضی اللہ عنہ, Sayyiduna رضی اللہ عنہ Ali was right. All those who gave up obedience to him and prepared for battle drew out of the folds. However, this does not mean that people should curse and ridicule Mu'awiyah رضی اللہ عنہ. The most correct approach for hose with perfect faith and sound belief is to keep quiet in this delicate issue. The differences between the two men must be left to Allah. Mu'awiyah رضی اللہ عنہ was a great sahabi and was a respectable member of the Prophet's صلی اللہ علیہ وسلم assembly. If anyone speaks inappropriate words about him then it is tantamount to speaking ill of a sahabi رضی اللہ عنہ which is to invite Allah's wrath and punishment.

The Prophet صلی اللہ علیہ وسلم has said about all his sahabah رضی اللہ عنہ, "O people! Fear Allah concerning my sahabah. Do not ever blame them. He who befriends my sahabah befriends them because of his love for me. And, he who hates my sahabah, hates them because of his dislike of me. He who annoys my sahabah (by word or deed) truly annoys me, and he who annoys me is as though he annoys Allah. Of course, he who annoys Allah will soon be punished by Allah."[1]

This is a hadith of Tirmidhi.

Even in this book there are many ahadith on the same subject in the chapter on the merits of the sahabah رضی اللہ عنہم. Moreover, there are many ahadith that assert that it is better to adopt silence (on this subject). Of them, the following hadith should suffice by itself:

من سکت سلم ومن سلم نجا

"He who keeps quoits remains safe. And he who is safe, is delivered."[2]

Apart from this, there are some ahadith that highlight the merits of Mu'awiyah رضی اللہ عنہ, too. An example in the hadith that we read in the chapter on the signs of the Prophethood. The Prophet صلی اللہ علیہ وسلم said, "such members of my ummah were presented to me as will wage jihad in Allah's path traveling on the surface of the sea as kings sitting on thrones.."[3]

The man in whose time Muslim set out by sea to fight in Allah's cause was Mu'awiyah رضی اللہ عنہ. In short, one must refrain from speaking ill of Mu'awiyah رضی اللہ عنہ, disliking him and reviling him. This is what the rawafid do. May Allah preserve us from doing such a thing. Some sunnis to fall into this mischief because of their ignorance. They use very derogatory language for the sahabah رضی اللہ عنہم and hold a very adverse opinion about them.

Mulla Ali Qari رحمہ اللہ has very clearly termed this case between Sayyiduna Ali رضی اللہ عنہ and Sayyiduna Mu'aiwyah رضی اللہ عنہ as an error in ijtihad (which is independent judgement). He has discussed this in sharh Fiqh Akbar. Therefore, the sunnis must be very careful about it. They must keep their hearts free of hatred for any sahabi رضی اللہ عنہ whether he belongs to the ahl ul-bayt رضی اللہ عنہ (People of the Prophet's صلی اللہ علیہ وسلم household) or to the general body of the sahabah رضی اللہ عنہم. Moreover, they must observe silence in the light of the words of the Prophet:

لیحجرك عن النّاس ماتعلم من نفسك

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[1] Tirmidhi # 3888, Musnad Ahmad 4-87 (Similar ahadith in Tirmidhi # 3887, 3889).

[2] Mishkah 4836, Tirmidhi # 2501, Jami us Bagir # 8819, Get the wording is not as given here it is (Arabic)

[3] Mishkah # 5859.

"That you must desist from accusing people after what you know of yourself."[1]
Also, we are commanded concerning common people:

وَلَا تذكر الناس الا بخير

"Do not speak of people except with a good opinion."
If that is the case concerning the common people, then the sahabah رضی الله عنهم are more deserving that we should not speak disparagingly of them. They should not be blamed at all. We must also remember that Allah has said of these sacred people:

وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِنْ غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُتَقٰبِلِيْنَ

{And we shall have removed whatever rancour may have been in their hearts, and they will be (seated as brethren upon couches, set face to face} (15:47)
Given that, is it not unfortunate that we soil our tongues by blaming and reviling these great people?

WHEN THE AHZAB RETREATED

(٥٨٧٩) وَعَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ أُجْلِيَ الْاَحْزَابُ عَنْهُ الْاٰنَ نَغْزُوْهُمْ وَلَا يَغْزُوْنَ نَحْنُ نَسِيْرُ اِلَيْهِمْ۔ (راوه البخاری)

5879. Sayyiduna Sulayman ibn Surd رضی الله عنه narrated that , after the enemy retreated from the Battle of Ahzab, the Prophet صلی الله علیه وسلم said, "Now, we shall fight with them. They wil not attack us, but we shall go to them"[2]

COMMENTARY: This hadith pertains to the Battle of the Khandaq (or the Trenches also called the Ahzab). The infidels had raided Madinah with their combined forces, including the Jews, forming a confederacy. Their numerical strength was very great. The Prophet صلی الله علیه وسلم and his sahabah رضی الله عنهم had dug trenches around Madinah to protect it from invasion. The Qurysh were led by abu Sufyan and the other idolaters and infidels were led by their respective chiefs. They had besieged Madinah for one month from the other side of the trenches. There was no fighting except for an occasional arrow shooting as stone throwing. Then Allah sent down His help. He sent the angels and they caused unrest among the enemy. A high velocity wind and cyclone uprooted their tents and instilled terrible fear in their hearts so that they dispersed helter skater.
The Prophet صلی الله علیه وسلم gave tidings on this occasion that the idolaters had lost hope and would never regain strength to attack the Muslims He said that the Muslim would take the war to the enemy's front hence forth. This came out true. The infidels never again invaded Madinah. Rather, Allah's Messenger صلی الله علیه وسلم led the Muslims to Makkah and elsewhere. They emerged victorious wherever they went to fight.

(٥٨٨١،٥٨٨٠) وَعَنْ عَائِشَةَ قَالَتْ لَمَّا رَجَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْخَنْدَقِ وَوَضَعَ السِّلَاحَ وَاغْتَسَلَ اَتَاهُ جِبْرَئِيْلُ وَهُوَ يَنْفُضُ رَاْسَهُ مِنَ الْغُبَارِ فَقَالَ قَدْ وَضَعْتَ السِّلَاحَ وَاللّٰهِ مَا وَضَعْتُهُ اُخْرُجْ اِلَيْهِمْ

[1] Mishkah # 4866, Bayhaqi in Shu'ab ul eeman # 4942.
[2] Bukhari # 4109, Musnad ahmad 4-262.

فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَيْنَ فَأَشَارَ إِلٰى بَنِي قُرَيْظَةَ فَخَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ قَالَ أَنَسٌ كَأَنِّيْ أَنْظُرُ إِلَى الْغُبَارِ سَاطِعًا فِيْ زُقَاقِ بَنِيْ غَنْمٍ مَوْكِبَ جِبْرَئِيْلَ عَلَيْهِ السَّلَامُ حِيْنَ سَارَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلٰى بَنِيْ قُرَيْظَةَ۔

5880.Sayyidah Ayshah رضی اللہ عنہا narrated that on returning from the Battle of the Trench, Allah's Messenger صلی اللہ علیہ وسلم put aside his armour and intended to have a both or) bathed. But, Jibril علیہ السلام came to him while he was removing the dust off his head and said, You have, indeed, out aside your armour, but by Allah I have not put them aside. Go out against them." The Prophet صلی اللہ علیہ وسلم asked, "where?" He indicated, "to the Banu Qurayzah." So, the Prophet صلی اللہ علیہ وسلم (Put on his armour and) went out with his sahabah) رضی اللہ عنہ to them.[1]

5881. Sayyiduna Anas رضی اللہ عنہ said, "It is as though I see the dust rising in the alley of Banu Ghanm because of the horse-riders with Jibril علیہ السلام when Allah's Messenger صلی اللہ علیہ وسلم went to Banu Qurayzah."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم bathed (واغتسل). This actually means that he had intended to have a bath and was about to go to the bathroom Jibril علیہ السلام came at that time. According to another version, he was having a bath when Jibril علیہ السلام came. As for removing dust, the pronoun (ھو) 'he' could refer to either the Prophet صلی اللہ علیہ وسلم or to Jibril علیہ السلام.

In short, the advance towards Banu Qurayzah to fight with them took place immediately after the Battle of the Trench.

BANU QURAYZAH: They were the Jews who resided about three miles outside Madinah. They had there large houses and a strong fort. They had violated their pledge and supported the enemy in the battle of Trench to rout the Muslims but failed in their conspiracy. Allah's Messenger صلی اللہ علیہ وسلم set out against them and defeated them.

GHUNM: They are a tribe of the ansars. The Prophet صلی اللہ علیہ وسلم passed through their locality when advancing with his sahabah رضی اللہ عنہم to Banu Qurayzah. If seems that the lanes and alleys of this people were desert ed at that time. This is why Sayyiduna Anas رضی اللہ عنہ concluded that the dust ahead of him in the lane rose because of the angels riding on their horses. Perhaps Jibril علیہ السلام was their leader, walking ahead of them or along with the Prophet صلی اللہ علیہ وسلم.

The miracle of the Prophet صلی اللہ علیہ وسلم as known from his hadith is:

(i) Jibril علیہ السلام coming with the angels clad in his armour to fight with the enemies of the Prophet صلی اللہ علیہ وسلم.

(ii) The seeing of the dust raise by the angels but the angels themselves being invisible.

WATER POURED FORTH BETWEEN FINGERS OF THE PROPHET صلی اللہ علیہ وسلم

(٥٨٨٢) وَعَنْ جَابِرٍ قَالَ عَطِشَ النَّاسُ يَوْمَ الْحُدَيْبِيَّةِ وَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ يَدَيْهِ رَكْوَةٌ

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[1] Bukhari # 4117, Muslim # 65-1769.

[2] Bukhari # 4118, Musnad Ahmad 3. 213.

فَتَوَضَّأَ مِنْهَا ثُمَّ اَقْبَلَ النَّاسُ نَحْوَهُ قَالُوا لَيْسَ عِنْدَنَا مَاءٌ نَتَوَضَّأُ بِهِ وَ نَشْرَبُ اِلَّا مَا فِيْ رَكْوَتِكَ فَوَضَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدَهُ فِي الرَّكْوَةِ فَجَعَلَ الْمَاءُ يَفُوْرُ مِنْ بَيْنِ اَصَابِعِهِ كَاَمْثَالِ الْعُيُوْنِ قَالَ فَشَرِبْنَا وَ تَوَضَّأْنَا قِيْلَ لِجَابِرٍ كَمْ كُنْتُمْ قَالَ لَوْكُنَّا مِائَةَ اَلْفٍ لَكَفَانَا كُنَّا خَمْسَ عَشْرَةَ مِائَةً۔ (متفق عليه)

5882. Sayyiduna Jabir رضی اللہ عنہ narrated that on the day of Hudaybiyan, the people of Hudaybiyah, the people became very thirsty (because of extreme shortage of water). At that time) Allah's Messenger صلی اللہ علیہ وسلم had a small pot with him from which he had performed ablution. (There remained very little water in it) The people came to him and informed him that they had no water to perform ablution and to drink except what remained in his small pot. So, the Prophet صلی اللہ علیہ وسلم put his had into the small pot (or on its mouth and the water began to pour out between his fingers like springs.

Sayyiduna Jabir رضی اللہ عنہ said, "We drank had made ablution."

Jabir رضی اللہ عنہ was asked, "How many were you?" He said, "If we had been one hundred thousand them it would have sufficed us. (As it is,) we were fifteen hundred people."[1]

COMMENTARY: How fortunate were these people! They are enviable! Certainly, they have gained innumerable outward and inward purities because of that. There is no water better than that water neither on earth nor in the heavens.

Jabir's رضی اللہ عنہ words that if they were one hundred thousand that water would have sufficed them actually express amazement at the question. A miracle is a miracle and there is no sense in asking about how many people it covers. There is no limit to it. Then he gave their exact number as fifteen hundred because these figure are more emphatic than one thousand and five hundred.

There were different groups of sahabah رضی اللہ عنہم at Hudaybiya divided by the Prophet صلی اللہ علیہ وسلم, each group comprising one hundred sahabah رضی اللہ عنہ. Perhaps this is why Jabir رضی اللہ عنہ said fifteen hundred to refer to the fifteen groups of one hundred each.

BLESSINGS OF SALIVA GOT WATER

(٥٨٨٣) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعَ عَشْرَةَ مِائَةً يَوْمَ الْحُدَيْبِيَّةِ وَالْحُدَيْبِيَّةِ بِئْرٌ فَنَزَحْنَاهَا فَلَمْ نَتْرُكْ فِيْهَا قَطْرَةً فَبَلَغَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَتَاهَا فَجَلَسَ عَلَى شَفِيْرِهَا ثُمَّ دَعَا بِاِنَاءٍ مِنْ مَاءٍ فَتَوَضَّأَ ثُمَّ مَضْمَضَ وَ دَعَا ثُمَّ صَبَّهُ فِيْهَا ثُمَّ قَالَ دَعُوْهَا سَاعَةً فَاَرْوَوْا اَنْفُسَهُمْ وَرِكَابَهُمْ حَتّٰى اَرْتَحَلُوا۔ (رواه البخاری)

5883. Sayyiduna Bara ibn Aazib رضی اللہ عنہ said, 'We were fourteen hundred people along with Allah's Messenger صلی اللہ علیہ وسلم on the day of Hudaybiyah. There was a well at Hudaybiya whose water we had used up. Not even one drop of it remained in it. (This caused consternation to the people.) When this was conveyed to the Prophet صلی اللہ علیہ وسلم when this was conveyed to the Prophet صلی اللہ علیہ وسلم, he came to it

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[1] Bukhari # 4152, Muslim # 73-1656, Musnad Ahmad 3-329.

and sat down at its corner. He asked for a vessel of water, performed ablution, rinsed his mouth and made a supplication. Then, he poured the water into the well. After that, he said, 'Leave it for some time.' Then, (after some time) they drew enough water for themselves and their animals until they departed."[1]

COMMENTARY: The hadith (# 5882) gave the number of sahabah at Hudaybiyah as fifteen hundred while this hadith of Bara رضی اللہ عنہ gives it as fourteen hundred. So, they were between these two numbers. The previous narrator rounded up at the nearest highest and this one at the lower figure. Or, the numbers at the well may have fluctuated. Or, the narrators had merely estimated the sahabah at the well and their estimation differed.
The Prophet صلی اللہ علیہ وسلم asked the sahabah رضی اللہ عنہم to wait for some time before pulling out water. He may have hoped for his supplication to be granted gradually.

BLESSINGS IN WATER

(٥٨٨٤) وَعَنْ عَوْفٍ عَنْ اَبِيْ رَجَآءٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ كُنَّا فِيْ سَفَرٍ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاشْتَكَى اِلَيْهِ النَّاسُ مِنَ الْعَطَشِ فَنَزَلَ فَدَعَا فُلَانًا كَانَ يُسَمِّيْهِ اَبُوْرَجَاءٍ وَنَسِيَهُ عَوْفٌ وَ دَعَا عَلِيًّا فَقَالَ اذْهَبَا فَابْتَغِيَا الْمَآءَ فَانْطَلَقَا فَتَلَقَّيَا اِمْرَأَةً بَيْنَ مَزَادَتَيْنِ اَوْ سَطِيْحَتَيْنِ مِنْ مَآءٍ فَجَاءَ ابِهَا اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاسْتَنْزَلُوْهَا عَنْ بَعِيْرِهَا وَ دَعَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاِنَآءٍ فَفَرَّغَ فِيْهِ مِنْ اَفْوَاهِ الْمَزَادَتَيْنِ وَنُوْدِيَ فِي النَّاسِ اِسْقُوْا فَاسْتَقُوْا قَالَ فَشَرِبْنَا عِطَاشًا اَرْبَعِيْنَ رَجُلًا حَتّٰى رَوِيْنَا فَمَلَأْنَا كُلَّ قِرْبَةٍ مَعَنَا وَ اِدَاوَةٍ وَاَيْمُ اللّٰهِ لَقَدْ اُقْلِعَ عَنْهَا وَاِنَّهُ لَيُخَيَّلُ اِلَيْنَا اَنَّهَا اَشَدُّ مِلْئَةً مِنْهَا حِيْنَ ابْتُدِءَ۔ (متفق علیہ)

5884. Sayyiduna Awf رحمہ اللہ (atabi'i) reported from Sayyiduna Abu Raja رحمہ اللہ (also a tabi'i) that Sayyiduna Imran ibn Husayn رضی اللہ عنہ (a sahabi) narrated: we were with the Prophet صلی اللہ علیہ وسلم on a journey. On the way the People complained to him of thirst (because there was no water). So, he got down (from his beast). He called for so and so (whose name awf رحمہ اللہ forgot though Abu Raja رحمہ اللہ had given him the man's name) and he called for Ali رضی اللہ عنہ. He instructed when, to 'Go and search for water.' So, they went off. They met a woman riding, two leather bags or two water skins one on each side: of her. They brought her to the Prophet صلی اللہ علیہ وسلم. She was asked to dismount (or, her bags or skins were brought down) from her camel.
The Prophet صلی اللہ علیہ وسلم had a vessel brought and had water poured into it from the mouths of the bags (or skins). Then it was announced to the people. 'Drink and serve (and collect according to your needs). So everyone drank (and filed his container).
He added: Then, the forty of us thirsty men drank till we had drink enough. And we filled all the skins and small vessels that we had (with us). And, by Allah, when we were stopped (meaning, we had drawn from it water and moved away), it seemed to us that they (the skins or begs) were fuller than they had been when we had begun (to draw).[2]

COMMENTARY: The woman had more water with her when she departed than when she had come.

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[1] Bukhari # 4151.

[2] Bukhari # 344, Muslim # 312. 682.

Another version of this hadith which is lengthier concludes with the words that when she was going back to her family, the Prophet صلى الله عليه وسلم gave her provision and grain too. When she arrived home, she related her experience to her people and said, "That men is either a great sorcerer the like of whom is not found in the heaven and earth or he is a true Prophet."

TREES OBEYED THE PROPHET صلى الله عليه وسلم

(٥٨٨٥) وَعَنْ جَابِرٍ قَالَ سِرْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى نَزَلْنَا وَادِيًا اَفْيَحَ فَذَهَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْضِىْ حَاجَتَهٗ فَلَمْ يَرَ شَيْئًا يَسْتَتِرُ بِهٖ وَاِذَا شَجَرَتَيْنِ بِشَاطِئِ الْوَادِىْ فَانْطَلَقَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلٰى اِحْدٰهُمَا فَاَخَذَ بِغُصْنٍ مِنْ اَغْصَانِهَا فَقَالَ انْقَادِىْ عَلَىَّ بِاِذْنِ اللّٰهِ تَعَالٰى فَانْقَادَتْ مَعَهٗ كَالْبَعِيْرِ الْمَخْشُوْشِ الَّذِىْ يُصَانِعُ قَائِدَهٗ حَتّٰى اَتَى الشَّجَرَةَ الْاُخْرٰى فَاَخَذَ بِغُصْنٍ مِّنْ اَغْصَانِهَا فَقَالَ انْقَادِىْ عَلَىَّ بِاِذْنِ اللّٰهِ فَانْقَادَتْ مَعَهٗ كَذٰلِكَ حَتّٰى اِذَا كَانَ بِالْمَنْصَفِ مِمَّا بَيْنَهُمَا قَالَ الْتَئِمَا عَلَىَّ بِاِذْنِ اللّٰهِ فَالْتَأَمَتَا فَجَلَسْتُ اُحَدِّثُ نَفْسِىْ فَحَانَتْ مِنِّىْ لَفْتَةٌ فَاِذَا اَنَا بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُقْبِلًا وَاِذَا الشَّجَرَتَيْنِ قَدْ اِفْتَرَقَتَا فَقَامَتْ كُلُّ وَاحِدَةٍ مِّنْهُمَا عَلٰى سَاقٍ۔ (رواه مسلم)

5885. Sayyiduna Jabir رضى الله عنه said, "We were traveling with Allah's Messenger صلى الله عليه وسلم and when we came to a large spacious plain, we alighted. Allah's Messenger صلى الله عليه وسلم went to relieve himself but did not find anything behind which he might conceal himself. There were two trees at the edge of the plain, so Allah's Messenger صلى الله عليه وسلم went to one of them. He held one of its branches and said, 'Follow me at Allah's command.' Indeed, it followed him as a camel (follows its driver) with submissive following of its guide. He came (with it) to the other tree. He held one of its branches and said, 'Follow me at Allah's command.' So, it followed him in the same manner. Then he stood between them and said, 'Come close tone another at Allah's command.' So, they came closer. (He set down behind their covering)

I sat wondering to myself. Then, I saw Allah's Messenger صلى الله عليه وسلم coming, and behold: the two trees had moved apart from one another and each of them stood on its trunk at its respective place."[1]

WOUND HEALED MIRACULOUSLY

(٥٨٨٦) وَعَنْ يَزِيْدَ بْنِ اَبِىْ عُبَيْدٍ قَالَ رَاَيْتُ اَثَرَ ضَرْبَةٍ فِىْ سَاقِ سَلَمَةَ اِبْنِ الْاَكْوَعِ فَقُلْتُ يَا اَبَا مُسْلِمٍ مَا هٰذِهِ الضَّرْبَةُ قَالَ ضَرْبَةٌ اَصَابَتْنِىْ يَوْمَ خَيْبَرَ فَقَالَ النَّاسُ اُصِيْبَ سَلَمَةُ فَاَتَيْتُ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَنَفَثَ فِيْهِ ثَلٰثَ نَفَثَاتٍ فَمَا اشْتَكَيْتُهَا حَتَّى السَّاعَةِ۔ (رواه البخارى)

5886. Sayyiduna Yazid ibn Abu Ubayd رحمه الله (a tibi'i) said, "I observed a sign of an injury on the leg of salamah ibn Akwa رضى الله عنه so I asked him, 'O Abu Muslim, how did you get this injury?" He said, An injury I got on the day of khaybar. The people

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[1] Muslim # 74. 3012.

wrote me off, saying that salamah is killed. But, I went to the Prophet صلی اللہ علیہ وسلم who blew on it three times and I have had no trouble with it till now."[1]

NEWS OF DEATHS IS DISTANT LAND

(۵۸۸۷) وَعَنْ اَنَسٍ قَالَ نَعَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَيْدًا وَجَعْفَرًا وَ ابْنَ رَوَاحَةَ لِلنَّاسِ قَبْلَ اَنْ يَّاتِيَهُمْ خَبَرُهُمْ فَقَالَ اَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيْبَ ثُمَّ اَخَذَ جَعْفَرٌ فَأُصِيْبَ ثُمَّ اَخَذَ ابْنُ رَوَاحَةَ فَأُصِيْبَ وَعَيْنَاهُ تَذْرِفَانِ حَتّٰى اَخَذَ الرَّايَةَ سَيْفٌ مِنْ سُيُوْفِ اللّٰهِ يَعْنِيْ خَالِدَ بْنَ الْوَلِيْدِ حَتّٰى فَتَحَ اللّٰهُ عَلَيْهِمْ۔ (رواه البخاری)

5887. Sayyiduna Anas رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم announced the martyrdom of Zayd رضی اللہ عنہ, Ja'far رضی اللہ عنہ and Ibn Rawahah to the people before news about them had come to them. He said, "Zayd took the standard and was martyred. Then Ja'far took it and was martyred. Then Ibn Rawahah took it and was martyred." Tears were shed by his eyes.

(Then, he said,) "Finally, he took the standard is a sword of the sword of Allah" - meaning, Khalid ibnWalid" till Allah granted them victory."[2]

COMMENTARY: This refers to the Battle of Mu'tah in Syria. It was fought in 8 AH against the Byzantines. When the Prophet صلی اللہ علیہ وسلم had sent the army, he had nominated the three prominent sahabah رضی اللہ عنہم to take over in respective order the command of the army if their commander Zayd ibn Harith رضی اللہ عنہ was martyred. This is what happened and Khalid ibn Walid رضی اللہ عنہ finally took over. .

Mu'tah is at a distance of one month's journey. This clearly was a miracle of the Prophet صلی اللہ علیہ وسلم. This hadith is evidence that news of death many be conveyed to the people.

SWORD OF ALLAH: A sword of Allah means a brave man of Allah. This is why he got the sobriquet Sayf Allah (Allah's sword). Khalid ibn Walig رضی اللہ عنہ was bold, brave and courageous. It is said that he killed one thousand enemies single handed and on that day he broke as many as eight swords.

As for victory of the Muslims, the scholars differ on whether it means defeating the enemy convincingly and collecting booty too, or succeeding in defending themselves by resisting the very strong enemy courageously and returning safe and sound.

Shaykh Abdul Haq has written that the Muslims had Allah's help on their side. The Muslims were protected from defeat and subjugation.

MIRACLE AT THE BATTLE OF HUNAYN

(۵۸۸۸) وَعَنْ عَبَّاسٍ قَالَ شَهِدْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ فَلَمَّا الْتَقَى الْمُسْلِمُوْنَ وَالْكُفَّارَ وَلَّى الْمُسْلِمُوْنَ مُدْبِرِيْنَ فَطَفِقَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرْكُضُ بَغْلَتَهٗ قِبَلَ الْكُفَّارِ وَاَنَا اٰخِذٌ بِلِجَامِ بَغْلَةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَكُفُّهَا اِرَادَةَ اَنْ لَّا تُسْرِعَ وَاَبُوْسُفْيَانَ بْنُ الْحَارِثِ اٰخِذٌ بِرِكَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيْ عَبَّاسُ نَادِ

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[1] Bukhari # 43206.

[2] Bukhari # 4262.

أَصْحَابَ السَّمُرَةِ فَقَالَ عَبَّاسٌ وَكَانَ رَجُلًا صَيِّتًا فَقُلْتُ بِأَعْلَى صَوْتِيْ أَيْنَ أَصْحَابُ السَّمُرَةِ فَقَالَ وَاللّٰهِ لَكَانَ عَطْفَتَهُمْ حِيْنَ سَمِعُوْا صَوْتِيْ عَطْفَةَ الْبَقَرِ عَلَى أَوْلَادِهَا فَقَالُوْا يَا لَبَّيْكَ يَا لَبَّيْكَ قَالَ فَاقْتَتَلُوْا وَالْكُفَّارَ وَالدَّعْوَةُ فِي الْأَنْصَارِ يَقُوْلُوْنَ يَا مَعْشَرَ الْأَنْصَارِ يَا مَعْشَرَ الْأَنْصَارِ قَالَ ثُمَّ قُصِرَتِ الدَّعْوَةُ عَلَى بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ فَنَظَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى بَغْلَتِهِ كَالْمُتَطَاوِلِ عَلَيْهَا إِلَى قِتَالِهِمْ فَقَالَ هٰذَا حِيْنَ حَمِيَ الْوَطِيْسُ ثُمَّ أَخَذَ حَصَيَاتٍ فَرَمٰى بِهِنَّ وُجُوْهَ الْكُفَّارِ ثُمَّ قَالَ انْهَزَمُوْا وَرَبِّ مُحَمَّدٍ فَوَاللّٰهِ مَا هُوَ إِلَّا أَنْ رَمَاهُمْ بِحَصَيَاتِهِ فَمَا زِلْتُ أَرٰى حَدَّهُمْ كَلِيْلًا وَأَمْرَهُمْ مُدْبِرًا۔ (رواه مسلم)

5888. Sayyiduna Abbas رضی اللہ عنہ said that he had participated in the Battle of Hunayn with Allah's Messenger صلی اللہ علیہ وسلم. When fighting between the Muslims and the infidels became fierce (and tense). The Muslims showed their backs. But Allah's Messenger صلی اللہ علیہ وسلم began to urge his mule towards the infidels (fearlessly). Abbas رضی اللہ عنہ was holding the reins of his she-mule to keep it lest it penetrate (the enemy ranks) quickly. And, Abu Sufyan ibn Harith رضی اللہ عنہ (the Prophet's paternal cousin whose name was Mughirah ibnHarith ibn Abdul Muttalib) was holding the stirrup of Allah's Messenger صلی اللہ علیہ وسلم (out of reverence and love and to guard him).

Allah's Messenger صلی اللہ علیہ وسلم said, "Abbas, call the ashab-us-samurah (the sahabah رضی اللہ عنہم who had pledged allegiance, called Bayt ur-Ridwan, at Hudaybiyah)." Abbas رضی اللہ عنہ had aloud voice. He said, "I called at the top of my voice, 'where are the ashab-us samurah?" (have they forgotten their pledge?) By Allah they turned back on hearing my voice as cows hurry back to their young." They exclaimed, "At your service! At your service!"

Then (with renewed vigour), they fought with the infidels. The ansar raised the call (to spur each other), 'O Company of the ansar. O company of the ansar!' (Be brave!) Afterwards this call was restricted to Banu Harith ibn Khazrahj (who were the harith ibn Khazraj (who were the offspring of the ansar – O children of Harith, O children of Harith!)

Allah's Messenger صلی اللہ علیہ وسلم watched their fighting sitting on his (white she) mule like a strong, controlling rider (or, as some interpret the word (المتطاول) – like one stretching out his neck). He said, "This is when fighting is at its peak!" Then, he took some pebbles and threw them on the faces of the infidels saying (شاهت الوجوه) "By the Lord of Muhammad, the infidels are defeated!"

(Abbas رضی اللہ عنہ said:) "By Allah, barely had he thrown the pebbles at them then I observed their power sap and their affair in disorder."[1]

COMMENTARY: Hunayn is a place between Makkah and Ta'if beyond Arafat. After the conquest of Makkah, a fierce fighting took place here between the Muslims place here between the Muslims and the residents of this region, namely, the Hawazin and Thaqif. Initially, the Muslims had to endure a severe onslaught suddenly before dawn when it was dark. Then panicked and the first to desert were those people of Makkah who had

[1] Muslim # 76. 1775, Musnad Ahmad 1-207.

embraced Islam lately at the conquest to Makah. Their retreat caused many ansar and muhajir sahabah رضی اللہ عنہم to disperse here and there. Their aim was to get help from the Prophet صلی اللہ علیہ وسلم and they returned to him again and again but it seemed as though they had retreated. In reality, neither had they shown their backs nor had they fled. Anyway, there was such a disorder that the battle could have gone against the Muslim. But the Prophet's صلی اللہ علیہ وسلم bravely and steadfast ness coupled with a wise strategy with Allah's help enabled the Muslims to steady themselves and to defeat the enemies.

The she mule that the Prophet صلی اللہ علیہ وسلم rode in this battle was named Daldal. A polytheist, Farwah ibn Naffa than (Judhamah) had sent it as a gift to the Prophet صلی اللہ علیہ وسلم. This means that a polytheist's gift may be accepted. But according to some ahadith, the Prophet صلی اللہ علیہ وسلم had returned the gifts of some polytheists. So, some scholars say that his accepting the gift (of Daldal) abrogates the action of not accepting gifts of the polytheist, but this idea is fore fetched because it is not established which action preceded and which followed. Most scholars say that rejection is not abrogated. The polytheist whose gift the Prophet صلی اللہ علیہ وسلم accepted was expected to accept Islam and to benefit the Muslims, He did not accept gifts of such polytheists whose case was different.

Samurah is the gun-acasia tree. The Prophet صلی اللہ علیہ وسلم had taken a pledge of allegiance and willingness to lay down their lives under a tree. It was a gum acacia tree and the pledge is known as bay predawn (pledge of Radwan). The sahabah صلی اللہ علیہ وسلم who had given this pledge are called ashab us samurah.

The prophet صلی اللہ علیہ وسلم instructed Abbas رضی اللہ عنہ to call the ashab us samurah. They were to e reminded thereby that it was the time of their trial. They were called upon to lay down their lives in Allah's path andin order to support His Prophet صلی اللہ علیہ وسلم. They were called upon to honour their pledge.

This hadith mentions two miracles of the Prophet صلی اللہ علیہ وسلم. (1) He gave tidings in advance that the infidels will be defeated.

He threw some pebbles on the faces of the infidel so they retreated from the battle field.

PROPHET صلی اللہ علیہ وسلم BRAVERY IN THE BATTLE OF HUNAYN

(٥٨٨٩، ٥٨٩٠) وَعَنْ اَبِيْ اِسْحَاقَ قَالَ قَالَ رَجُلٌ لِلْبَرَآءِ يَا اَبَا عُمَارَةَ فَرَرْتُمْ يَوْمَ حُنَيْنٍ قَالَ لَا وَاللّٰهِ مَا وَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلٰكِنْ خَرَجَ شُبَّانُ اَصْحَابِهٖ لَيْسَ عَلَيْهِمْ كَثِيْرُ سِلَاحٍ فَلَقُوْا قَوْمًا رُمَاةً لَا يَكَادُ يَسْقُطُ لَهُمْ سَهْمٌ فَرَشَقُوْهُمْ رَشْقًا مَا يَكَادُوْنَ يُخْطِئُوْنَ فَاَقْبَلُوْا هُنَاكَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى بَغْلَتِهِ الْبَيْضَاءِ وَاَبُوْ سُفْيَانَ بْنُ الْحَارِثِ يَقُوْدُهٗ فَنَزَلَ وَاسْتَنْصَرَ وَقَالَ اَنَا النَّبِيُّ لَا كَذِبْ۔ اَنَا ابْنُ عَبْدِ الْمُطَّلِبْ۔ ثُمَّ صَفَّهُمْ رَوَاهُ مُسْلِمٌ وَلِلْبُخَارِيِّ مَعْنَاهُ وَفِيْ رِوَايَةٍ لَهُمَا قَالَ الْبَرَاءُ كُنَّا وَاللّٰهِ اِذَا احْمَرَّ الْبَاْسُ نَتَّقِيْ بِهٖ وَاِنَّ الشُّجَاعَ مِنَّا لَلَّذِيْ يُحَاذِيْ بِهٖ يَعْنِي النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

5889. Sayyiduna Abu ishaq رحمہ اللہ (a tabi'i) narrated that a man asked Sayyiduna Bara (ibn Azib) رضی اللہ عنہ, "O Abu Umarah, is it (true) that you people had fled at the battle of Hunayn?" He said, "no, by Allah, Allah's Messenger صلی اللہ علیہ وسلم did not retreat. Rather, some of his young companions who did not have enough weapons

encountered some archers of the enemy. Their arrow never fell on the ground (meaning that they never missed their target and they were the Banu Hawazin). They short their arrows at them (meaning, the young companions) and their arrows never failed to hit anyone. So, they went to Allah's Messenger صلی اللہ علیہ وسلم who was mounted on his white mule (Daldal). Abu Sufyan ibn Harith was standing in front of him (holding the reins). He dismounted (seeing the anxious condition of his shabah) رضی اللہ عنہ and supplicated (Allah) for (help and) victory. He also declared (in on audible voice).

I am the Prophet No lies (about it).

I am the offspring of Abdul Muttalib!

Then (when the Muslim army regained confidence and the young sahabah were assembled), he rearranged them in rows."[1]

5890.Sayyiduna Bara رضی اللہ عنہ said, "By Allah, when the battle became fierce (and we found a heavy pressure on us, we sought refuge with him. The bravest of us was the one who stood next to him, meaning, the Prophet صلی اللہ علیہ وسلم."[2]

COMMENTARY: Since the man had asked whether they had turned their backs on the enemy at hunayn, the question could have included the prophet صلی اللہ علیہ وسلم too. So, Sayyiduna Bara ibn Azib رضی اللہ عنہ made it clear at the outset that the Prophet صلی اللہ علیہ وسلم had a not done so. Then he clarified the position about the others. The young sahabah رضی اللہ عنہم had, at the most, made a tactical retreat to word off the archers since they themselves lacked matching weapons. There was no point in risking their lives. So, this move is not the same thing as turning away. The previous hadith of Sayyiduna Abbas رضی اللہ عنہ speaks of the initial impression that the Muslims seemed to flee. The point is that they rallied round quickly and made a concentrated effort for a dissolve assault.

As for holding the reins of the mule, both Abbas رضی اللہ عنہ and Abu Sufyan ibn Harith رضی اللہ عنہ may have taken turns to hold it and the stirrup.

The Prophet صلی اللہ علیہ وسلم declared "I am the Prophet ..." These words in Arabic seem to rhyme but the Prophet علیہ السلام did not speak in that way on purpose. The words happened to come out of his tongue in this way without resolve. So, they cannot be said to be a poem or versified words. Besides, he has named his grandfather Abdul Muttalib not his father, Abdullah. The reason is that Abdul Muttalib was more known and more respected. He spoke these words not in praise of himself but in the vein of warriors who speak on a battlefield before their enemies to display their courage and power.

Hence, it is proper to speak about oneself in this manner on such occasions.

The words of the hadith about the bravest of men being next to the Prophet صلی اللہ علیہ وسلم mean that a coward would have fled from ground rather than stand next to the Prophet صلی اللہ علیہ وسلم. He was strong and firmly rooted against the enemy He was extremely courageous and had complete faith in Allah.

This hadith mentions the miracle of the Prophet صلی اللہ علیہ وسلم. He got down from his mule and prayed to Allah to grant them victory (and he threw pebbles on he faces of the enemy). This resulted in the strong enemy's humiliating defeat.

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[1] Muslim W 1776, (Bukhari # 4315, Similar).

[2] Muslim # 79-1776, Bukhari # 4317.

MIRACLE THROUGH PEBBLES

(٥٨٩١) وَعَنْ سَلَمَةَ ابْنِ الْاَكْوَعِ قَالَ غَزَوْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حُنَيْنًا فَوَلّٰى صَحَابَةُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا غَشُوْا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَزَلَ عَنِ الْبَغْلَةِ ثُمَّ قَبَضَ قَبْضَةً مِنْ تُرَابٍ مِنَ الْاَرْضِ ثُمَّ اِسْتَقْبَلَ بِهٖ وَجُوْهَهُمْ فَقَالَ شَاهَتِ الْوُجُوْهُ فَمَا خَلَقَ اللّٰهُ مِنْهُمْ اِنْسَانًا اِلَّا مَلَأَ عَيْنَيْهِ تُرَابًا بِتِلْكَ الْقَبْضَةِ فَوَلَّوْا مُدْبِرِيْنَ فَهَزَمَهُمُ اللّٰهُ وَقَسَمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَنَائِمَهُمْ بَيْنَ الْمُسْلِمِيْنَ۔ (رواه مسلم)

5891. Sayyiduna Salmah ibn Akwa رضي الله عنه said, "We had participated in the Battle of Hunayn along with Allah's Messenger صلى الله عليه وسلم. When some of his sahabah رضي الله عنهم turned back and Allah's Messenger صلى الله عليه وسلم was surrounded, he dismounted from his mule and picked up a handful of earth from the ground (with some pebbles too). Then he turned towards them and threw it on their faces, saying: (شاهت الوجوه) 'The faces were ugly!' (Or, 'May the face turn ugly')

So, not a man among them whom Allah had created remained without his eyes being filled with earth because of that handful. They took to their heels (in defeat). Allah routed them. Then Allah's Messenger صلى الله عليه وسلم divided the war booty among the Muslims."[1]

COMMENTARY: This hadith mentions three miracles of the Prophet صلى الله عليه وسلم.

(1) The handful of dust that the Prophet صلى الله عليه وسلم threw reached the eyes of all the enemy.

(2) The handful filled their eyes though they were four thousand men.

(3) The large army of the enemy was defeated only because of the earth and pebbles.

MAN OF HELL IDENTIFIED

(٥٨٩٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ شَهِدْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حُنَيْنًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ مِمَّنْ مَعَهُ يَدَّعِي الْاِسْلَامَ هٰذَا مِنْ اَهْلِ النَّارِ فَلَمَّا حَضَرَ الْقِتَالُ قَاتَلَ الرَّجُلُ مِنْ اَشَدِّ الْقِتَالِ وَكَثُرَتْ بِهِ الْجِرَاحُ فَجَاءَ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ الَّذِيْ تُحَدِّثُ اَنَّهُ مِنْ اَهْلِ النَّارِ قَدْ قَاتَلَ فِيْ سَبِيْلِ اللّٰهِ مِنْ اَشَدِّ الْقِتَالِ فَكَثُرَتْ بِهِ الْجِرَاحُ اَمَا اِنَّهُ مِنْ اَهْلِ النَّارِ فَكَادَ بَعْضُ النَّاسِ يَرْتَابُ فَبَيْنَمَا هُوَ عَلٰى ذٰلِكَ اِذَا وَجَدَ الرَّجُلُ اَلَمَ الْجِرَاحِ فَاَهْوٰى بِيَدِهٖ اِلٰى كِنَانَتِهٖ فَانْتَزَعَ سَهْمًا فَانْتَحَرَ بِهَا فَاشْتَدَّ رِجَالٌ مِنَ الْمُسْلِمِيْنَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ صَدَّقَ اللّٰهُ حَدِيْثَكَ قَدِ انْتَحَرَ فُلَانٌ وَقَتَلَ نَفْسَهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُ اَكْبَرُ اَشْهَدُ اَنِّيْ عَبْدُ اللّٰهِ وَرَسُوْلُهٗ يَا بِلَالُ قُمْ فَاَذِّنْ لَا يَدْخُلُ الْجَنَّةَ اِلَّا مُؤْمِنٌ وَاِنَّ اللّٰهَ لَيُؤَيِّدُ هٰذَا الدِّيْنَ بِالرَّجُلِ الْفَاجِرِ۔ (رواه البخاري)

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[1] Muslim # 81-1777,

5892. Sayyiduna Abu Hurayrah رضی اللہ عنہ said, "We participated in the Battle of Hunayn along with Allah's Messenger صلی اللہ علیہ وسلم He said of one of the men who were with him (before the battle began) and who professed to be a Muslim, 'He will be an inmate of hell. When fighting began, this was fought very boldly and got multiple wounds. So, someone came and submitted (in astonishment), 'O Messenger of Allah, what do you say about the man of whom you had said that he was an inmate e of hell? He has fought bravely in the path of Allah and had received many mounds." He repeated, 'Indeed, he will be an inmate of hell.' Some people nearly had doubts. Meanwhile, the man could not endure the pain his wounds caused him. He put his hand into his quiver, pulled out an arrow and stabbed himself with it. (on seeing that,) some of the Muslim men went quickly to Allah's Messenger صلی اللہ علیہ وسلم and submitted, 'O Messenger of Allah, Allah has proved your saying to be true! That man has stabbed himself and taken his own lie."

Allah's Messenger said, 'Allah is most great. I testify that I am Allah's slave and Messenger. Arise Bilal and proclaim that only a believer will enter paradise and that Allah will help this religion even through a sinner."[1]

COMMENTARY: This incident is placed with the Battle of Hunayn. But, in Muwahib Laduniyah it is mentioned as occurring at the Battle of Khaybar. Bukhari also mentions it there. Perhaps such an incident took place an both occasions. The man whom this hadith mentions was named Qurman. He was a hypocrite unknown to others.

Most of the versions in Bukahri say that he pulled out more than one arrow from his quiver and thrust them into his chest. According to one of Bukhari's version he planted award in the ground and pressed his chest heavily on its edge till he died. Perhaps he died, Perhaps, he used the arrows first and then attempted suicide with the sword. He was a sinner when he died, or because he committed suicide be died as a sinner.

Allah helps this religion with a sinner, too. The word sinner applies to (1) a hypocrite, (2) one who does good work that people might see him, (3) one who does good deeds as well as bad deeds, or, (4) one who does good deeds all his life but before he dies he does something bad whereby his life ends miserably.

Perhaps this is why the Prophet صلی اللہ علیہ وسلم made Bilal رضی اللہ عنہ make the announcement. It is also possible that Bilal's رضی اللہ عنہ proclamation had nothing to do with this incident. It was made to teach that oral claims are not always backed by facts. A man may show himself tobe pious and even do pious deeds but he may have an evil intention in his mind. This man's outward conduct may be beneficial to religion. An outstanding example of this is those people whose objective is to make money and amass worldly gains and, with this in mind write and compose religious books, teach religion, call the adhan, lead congregational salah as imam, deliver sermons, build mosques and madrasahs etc. such people seems to be doing good deeds and serving and furthering religion, Islam and Muslims get tremendous benefit from them. Religion and people get strength from them. But, they themselves get no reward or credit for their deeds.

SUICIDE LEADS TO HELL: This hadith is evidence that one who commits suicide will go to hell. The ulama say that if he is a believer and is faithful then he will not remain in hell forever. It is the same as a believer who kills another believer willfully. There someone else's life is taken and, in this case, he takes his own life. The Quran says that one who hills

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[1] Bukhari # 4203, Muslim # 78-111.

a believer will abide in hell forever. But the ulama gave read it with commands in other verses of the Quran and in the ahadith to interpret that he will not abide in hell forever. Those of the scholars of hadith who belong to the zawahif faction maintain that one who commits suicide will remain in hell forever even if he is a believer. They say that punishment in hell perpetually is not restricted to the infidels alone. However, This opinion is questionable. It contradicts the contention of the ahlu ssunnah wa al-jama'ah.

SPELL CAST ON THE PROPHET صلی اللہ علیہ وسلم

(٥٨٩٣) وَعَنْ عَآئِشَةَ قَالَتْ سُحِرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى اِنَّهٗ لَيُخَيَّلُ اِلَيْهِ اِنَّهٗ فَعَلَ الشَّيْءَ وَمَا فَعَلَهٗ حَتّٰى اِذَا كَانَ ذَاتَ يَوْمٍ عِنْدِيْ دَعَا اللّٰهَ وَدَعَاهُ ثُمَّ قَالَ اَشَعَرْتِ يَا عَائِشَةُ اَنَّ اللّٰهَ قَدْ اَفْتَانِيْ فِيْمَا اسْتَفْتَيْتُهٗ جَاءَنِيْ رَجُلَانِ جَلَسَ اَحَدُهُمَا عِنْدَ رَاْسِيْ وَالْاٰخَرُ عِنْدَ رِجْلِيْ ثُمَّ قَالَ اَحَدُهُمَا لِصَاحِبِهٖ مَا وَجْعُ الرَّجُلِ قَالَ مَطْبُوْبٌ قَالَ وَمَنْ طَبَّهٗ قَالَ لَبِيْدُ بْنُ الْاَعْصَمِ الْيَهُوْدِيُّ قَالَ فِيْمَا ذَا قَالَ فِيْ مُشْطٍ وَمُشَاطَةٍ وَجُفِّ طَلْعَةٍ ذَكَرٍ قَالَ فَاَيْنَ هُوَ قَالَ فِيْ بِئْرِ ذَرْوَانَ فَذَهَبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ اُنَاسٍ مِّنْ اَصْحَابِهٖ اِلَى الْبِئْرِ فَقَالَ هٰذِهِ الْبِئْرُ الَّتِيْ اُرِيْتُهَا وَكَاَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ وَكَاَنَّ نَخْلَهَا رُؤُسُ الشَّيَاطِيْنِ فَاسْتَخْرَجَهٗ۔

(متفق علیہ)

5893. Sayyiduna Ayshah رضی اللہ عنہا narrated that a spell was cast on Allah's Messenger صلی اللہ علیہ وسلم so that he imagined that he had done something which he had not truly done, so much so that one day when he was with her, he made supplication after supplication to Allah. Afterwards, he said, "Do you know, Ayshah, Allah has disclosed to me what I enquired of Him in supplication. Two angels came to me (in the garb of human beings). One of them sat down by my head and the other next to my feet. One of them asked his companion, 'what is wrong with this man?' He said, 'A spell is cast on him.' The first one asked, 'Who has cast a spell on him?' He said, 'Labid ibn Asim, the Jew.' He asked, 'In what (he has put it)?" He said, 'In a comb and the falling hair caught by a comb and the spat he of a male palm tree.' He asked, 'where is it lying/" He said, 'In the well Dharwan (in Madinah itself).'
So, the Prophet صلی اللہ علیہ وسلم went with some of his sahabah رضی اللہ عنہم to the well. Throne , he said, 'This is the well that I was shown. It, water was like red henna and its spikes of the palm tree (which were immersed into it) were like the heads of the devils. He brought them out."[1]

COMMENTARY: Some exponent have said that the Prophet صلی اللہ علیہ وسلم used to forget what he had done and not done. This forgetfulness concerned only worldly affairs. It never happened in any religious duty and obligations. The word used for his mental reaction is (یخیل). The same word is used in the Quran for Prophet Mus علیہ السلام.

يُخَيَّلُ اِلَيْهِ مِنْ سِحْرِهِمْ اَنَّهَا تَسْعٰى

{...by their sorcery, seemed to him as though they were gliding} (28:66)

[1] Bukhari # 3268, Muslim # 43-2179.

The fact was that eh ropes were not gliding. Rather, it was the sleight of hand or conjuring tricks of the disbelievers. Or them, had contrived before hand by instating mercury of quick silver into the ropes. Then the sun's heat caused them to vibrate and oscillate.
According to another hadith, the Prophet صلى الله عليه وسلم was unable to have sexual intercourse with his wife when he desired to go to any one of them. It must be known that sorcery too is an illness like the other illness. The Prophet عليه السلام were human beings and prone to illnesses, so they were prone to this illness of sorcery too. It does not imply any weakness in their prophethood.
In this case, there was wisdom in it to show that if the Prophet صلى الله عليه وسلم the noblest of the creatures could not be immune from being Dewitched then how can others be safe from it. Also, the contention of the infidels was proved wrong when they said that the Prophet صلى الله عليه وسلم was a sorcerer, for a sorcerer is never himself a prey to sorcery since he was bewitched," he cannot have been a sorcerer.
This incident of a spell being cast on the Prophet صلى الله عليه وسلم took place in Dhul HIjjah 6 AH when he had returned to Madinah from Hudaybiyah where the peace treaty was concluded. The ulama رحمه الله say that the effect on him lasted for forty days. But, one tradition puts it at six months and according to yet another, one full year. We might say that the effect of sorcery lasted with full force for forty days. Some of its effect continued for six months and it died off gradually in one year. Allah disclosed its reality and gave relief from it.
The Prophet صلى الله عليه وسلم prayed to Allah again and again. He beseeched Allah continuously. This means that if one faces something displeasing and hurting and if a trial or hardship befalls one than one may turn to Allah and pray to be delivered from it. This is mustahab.
The ulama say that Allah inspires His close and dear creatures to make supplication when the time of acceptance of it is opportune. As for the common people, they are left to pray till their supplication is answered.
As for Labid ibn A'sam, some authorities say that though his name is mentioned, it is his daughters who had cast the spell. The angel disclosed, as it were, that the daughters of Labid had bewitched and prophet صلى الله عليه وسلم. They have arrived at this conclusion from the words of surah al-Falaq:

وَمِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ

{And from the evil of women blowers on knots,} (113:4)

Qadi رحمه الله said refuge is sought from their evil because a Jew cast a spell on the Prophet صلى الله عليه وسلم by tying eleven knows on the string of a bow and put it in the well. The Prophet صلى الله عليه وسلم fell ill because of it. Allah revealed the two surahs al-Falaq and an-Naas (113th and 114th), and Jibril عليه السلام disclosed to the Prophet صلى الله عليه وسلم the well where the string was buried. He sent Sayyiduna Ali رضى الله عنه to bring that and the two surahs were recited on it. As Ali رضى الله عنه recited one verse one knot was opened automatically. In this way all the knots were untied. However, it seems that the traditions mentioned by Qadi رحمه الله: refers to a different incident, Or, the same incident may have had two different people casting spells on the Prophet صلى الله عليه وسلم. They were Labid himself and his daughters too. In this way, Allah made his reward two fold by subjecting him to two magic spells.
The bark of the palm tree are described as the heads of the devils because they looked very ugly from the spells blown on them and from remaining immersed in waler or being buried in moist

soil. The Arabs say that the head of the devil is very ugly and very terrifying.
Some authorities say that the 'heads of the devil's stand for a frightening snake.
Sayyiduna Ibn Abbas رضی اللہ عنہ has also narrated a hadith about this incident. He said that after the place was disclosed, the Prophet صلی اللہ علیہ وسلم sent Sayyiduna Ail رضی اللہ عنہ and Sayyiduna Ammar رضی اللہ عنہ to get out those things on which the knots were tried and the spell was locked at the well Dharwan. When they extracted the Dark of the palm tree, they found in its wrapping a wax reproduction of the Prophet صلی اللہ علیہ وسلم. Needles were poked on the max replica a string that had eleven knots on it was tied on it.
Then jibril علیہ السلام brought down the Mu'awwadhatayn (which are the two last surahs of the Quran al-falaq and an-Nass). These two surahs were recited and at every verse one knot was untied. Whenever a needle was drown out, the prophet felt some relief. It this way all the needles were drawn out. The exponents have commented that the Prophet صلی اللہ علیہ وسلم might have gone two with the two sahabah رضی اللہ عنہم and instructed Ali رضی اللہ عنہ and Ammar رضی اللہ عنہ to pull out the things from the well.
According to other traditions, after the disclosure of the sorcery and the sorcerer, the Prophet صلی اللہ علیہ وسلم did not proceed against the Jew. He took no action against him, nor did he say anything to him. All he said, was, "I do not like to create mischief."
The Prophet صلی اللہ علیہ وسلم did not air his grievances.[1]

THE KHAWARIJ FORETOLD

(٥٨٩٤) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ بَيْنَمَا عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقْسِمُ قَسْمًا اَتَاهُ ذُوالْخُوَيْصِرَةِ وَهُوَ رَجُلٌ مِنْ بَنِيْ تَمِيْمٍ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِعْدِلْ فَقَالَ وَيْلَكَ فَمَنْ يَعْدِلُ اِذَا لَمْ اَعْدِلْ قَدْ خِبْتَ وَخَسِرْتَ اِنْ لَمْ اَكُنْ اَعْدِلُ فَقَالَ عُمَرُ ائْذَنْ لِيْ اَنْ اَضْرِبَ عُنُقَهُ فَقَالَ دَعْهُ فَاِنَّ لَهُ اَصْحَابًا يَحْقِرُ اَحَدُكُمْ صَلٰوتَهُ مَعَ صَلٰوتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ يَقْرَؤُوْنَ الْقُرْاٰنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُوْنَ مِنَ الدِّيْنِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ يَنْظُرُ اِلٰى نَصْلِهِ اِلٰى رُصَافِهِ اِلٰى نَضِيِّهِ وَهُوَ قِدْحُهُ اِلٰى قُذَذِهِ فَلَا يُوْجَدُ فِيْهِ شَيْءٌ قَدْ سَبَقَ الْفَرْثَ وَالدَّمَ اٰيَتُهُمْ رَجُلٌ اَسْوَدُ اِحْدٰى عَضُدَيْهِ مِثْلَ ثَدْيِ الْمَرْاَةِ اَوْمِثْلَ الْبَضْعَةِ تَدَرْدَرُ وَيَخْرُجُوْنَ عَلٰى خَيْرِ فِرْقَةٍ مِنَ النَّاسِ قَالَ اَبُوْسَعِيْدٍ اَشْهَدُ اَنِّيْ سَمِعْتُ هٰذَا الْحَدِيْثَ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَشْهَدُ اَنَّ عَلِيَّ ابْنَ اَبِيْ طَالِبٍ قَاتَلَهُمْ وَاَنَا مَعَهُ فَاَمَرَ بِذٰلِكَ الرَّجُلِ فَالْتُمِسَ فَاُتِيَ بِهِ حَتّٰى نَظَرْتُ اِلَيْهِ عَلٰى نَعْتِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الَّذِيْ نَعَتَهُ وَفِيْ رِوَايَةٍ اَقْبَلَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ نَاتِئُ الْجَبْهَةِ كَثُّ اللِّحْيَةِ مُشْرِفُ الوَجْنَتَيْنِ مَحْلُوْقُ الرَّاسِ فَقَالَ يَا مُحَمَّدُ اِتَّقِ اللّٰهَ فَقَالَ فَمَنْ يُّطِعَ اللّٰهَ اِذَا عَصَيْتُهُ فَيَاْمَنُنِيْ اللّٰهُ عَلٰى اَهْلِ الْاَرْضِ وَلَا تَاْمَنُوْنِيْ فَسَاَلَ رَجُلٌ قَتْلَهُ فَمَنَعَهُ فَلَمَّا وَلّٰى قَالَ اِنَّ مِنْ ضِئْضِئِ هٰذَا

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[1] See also the Ma'ariful Quran Mufti Muhammad Shafi رحمہ اللہ (English translation). Vol 8 pp 918-936. This subject and the issue of sorcery cast on the Prophet صلی اللہ علیہ وسلم have been created comprehensively. A full commentary on the two surahs, notwithstanding.

قَوْمًا يَقْرَؤُوْنَ الْقُرْاٰنَ لَا يُجَاوِزُ حَنَا جِرَهُمْ يَمْرُقُوْنَ مِنَ الْإِسْلَامِ مُرُوْقَ السَّهْمِ مِنَ الرَّمِيَّةِ

فَيَقْتُلُوْنَ اَهْلَ الْإِسْلَامِ وَيَدْعُوْنَ اَهْلَ الْاَوْثَانِ لَئِنْ اَدْرَكْتُهُمْ لَاَقْتُلَنَّهُمْ قَتْلَ عَادٍ۔ (متفق عليه)

5894. Sayyiduna Abu Sa'eed Khudri رضی الله عنه narrated: while we were with Allah's Messenger صلی الله علیه وسلم (at Ja'ranah) and he was dividing shares (of he booty collected from the Battle of Hunayn), Dhul Khuwaysirah, a man belonging to Banu Tamim came to him. He said, "O Messenger of Allah, be just" He said, "woe to you! Who will be fair and just if I am not? If I do not dispense justice, you will be derived and will be a loser." Umar رضی الله عنه deprived and will be loser." Umar رضی الله عنه submitted, "Permit me to cut off his head." He said, "Leave him alone. He will have followers in comparison with whose salah one of you will think little of his own salah and in comparison with whose salah one of you will think little of his own salah and in comparison with whose fasting one of you will think little of his own fasting. They will recite the Quran but it will not go beyond their clavicles. They will slip out of religion as an arrow flies through the game (at which it is shot). So one may look at its (arrow's) head, at its risaf (solid part), at its nadiy which is its qadh (shaft), or at its Qadhadh (feathers - these being parts of the arrow), but there will be no trace of (anything at all though it will have passed through) excrement and blood.

Their sign (by which they will be known) is a black man one whose arms will shake like a woman's breast, or like a lump of flesh. (This is why he will be called Dhul Thadyah). They will rise against the best section of the people (meaning Sayyiduna Ali رضی الله عنه and his followers)."

Sayyiduna Abu Sa'eed رضی الله عنه said, "I bear witness that I had heard this narration from Allah's Messenger صلی الله علیه وسلم and I bear witness that Ali ibn Abu Talib رضی الله عنه fought with them and that I was on his side. He had ordered concerning the man that he should be traced. So, he was brought (to him) and I observed hat he was exactly as the Prophet صلی الله علیه وسلم has described him."

According to another version: A man with depressed eyes, a raised brow. A dense beard, high cheekbones and a shaven head came (to the Prophet) صلی الله علیه وسلم. He said, "O Muhammad fear Allah!" He said, "Who will obey Allah, if I disobey Him? (Being His prophet, I am expected to obey him more than anyone else.) Allah has made me as amin (a trustee) over the people of the earth and none of you has made me a trustee." A man (Umar) رضی الله عنه asked if he might kill him, but he forbade him to do so. When he went back, he said, "Surely, from this man's progeny a people will arise who will recite the Quran but it will not go beyond their throats. They will turn away from Islam as an arrow flies through the game (at which it is shot). They will slay the adherents of Islam but spare the idol worshippers (through it will be more necessary to fight with them and to align with the Muslims). If I come across them, I shall certainly eliminate the just as the Aad were exterminated."[1]

COMMENTARY: Dhul Khuwaysirah was a hypocrite. He turned out to be the brains behind the faction that rebelled and dissociated itself from the amir ul-mumneen.

[1] Bukhari # 3610, Muslim # 148-1064 (Also: Bukhari # 4351, 3344, etc. Muslim # 143, 144-1064 etc. Ibn Majah # 169, 171 Musnad Ahmad 3-56).

Sayyiduna Ali رضي الله عنه. It was as foretold by the Prophet صلى الله عليه وسلم. This faction came to be known as the Khwarij. The following verse of the Quan is revealed concerning him:

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ

{And of them are some who blame you in respect of alms} (9:58)

He was not the chief of the khawarij because they made their appearance in the time of Sayyiduna Ali رضي الله عنه. But he was an advocate of that faction.

The booty that was collected from the Battle of Hunayn was distributed by the Prophet صلى الله عليه وسلم among the Muslims according to the needs of every person. The hypocrite, Dhul Khawysirah did not like this method of distribution so he gave vent to his feelings before the Prophet صلى الله عليه وسلم. He wanted an equal distribution. The Prophet صلى الله عليه وسلم told him that he had been just in distributing the booty. Justice did not mean that everyone should get an equal portion irrespective of his need. Someone may need more and somebody's; need may be less. To later to people's needs is also justice. The Prophet صلى الله عليه وسلم made it clear to this man. "I have been sent as mercy to the worlds to be just and fair to everyone. It anyone finds fault with my justice then he is destined to be disappointed and deprived. Your success was assured if you had relied on my justice, but you have no faith in my fairness. Since you think that I am unjust, so, according to your own doing you are disappointed and deprived.

The Prophet صلى الله عليه وسلم disallowed Sayyiduna Umar صلى الله عليه وسلم to kill this man but according to another version, he expressed his resolved that if he came across this man's followers, he would kill them. The point is that those people would be creating mischief by taking up weapons and making the life of the Muslims miserable. As for disallowing Sayyiduna Umar رضي الله عنه, it was a different case. Only one person had demonstrated his evil intentions and hypocrisy, but this mischief spread in the time of Sayyiduna Ali رضي الله عنه who fought with the evil man and consigned many to death.

Moreover, it is more correct to say that the Prophet صلى الله عليه وسلم forbade Umar رضي الله عنه to strike the hypocrite because of his (Prophet's) kind manners and forbearance. He never retaliated for his man sake though this man had done everything possible to show animosity to the Prophet صلى الله عليه وسلم. He led accused him of being unjust and had advised him to fear Allah. This behaviors warranted severe action against him. In fact, even today if anyone utters such words or expresses similar thoughts about the Prophet صلى الله عليه وسلم than he ought to be accused to disbelief and apostasy, but the Prophet صلى الله عليه وسلم did not take him to task for it and did not allow anyone to punish him.

IN COMPARABLE WORSHIP: the Prophet صلى الله عليه وسلم said about the khawarij that their salah and fasting will look very sincere and they will look perfect followers of Shari'ah. They will recite the Quran punctiliously and will impress the masses with their religion. But, all this will superficial: It will be an out words show and insincere. When they have laid the ground, and become a powerful section, they will show their true colours. They will disobey the imam of come out of the folds of Islam in the same way as an arrow shoots out of the game from the other side. They will have no trace of religion on them once they abandon it.

The ulama say that this fast sentence of the hadith affirms that the khawarij are disbelievers. Buy, Khawarij and disbelievers. But, Khatabi رحمه الله said that it does not mean that they will abandon religion outright. Rather, they will rebel against the imam of the times.

The man is described as having shaved his head. So his appearance was notable different to the features of the sahabah رضی الله عنهم most of whom grew hair on their head. They did not shave their hair except after performing hajj (and umrah). However, it is said about Sayyiduna Ali رضی الله عنه that he often shaved his hair on head. His reasoning was that the hair on head might prevent water from reaching the scalp during the purifying bath.
As for the people of Aad, they were not killed but a violent mind and cyclone had destroyed them completely.

ISLAM OF MOTHER OF ABU HURAHRAH رضی الله عنه

(٥٨٩٥) وَعَنْ اَبِي هُرَيْرَةَ قَالَ كُنْتُ اَدْعُوْا اُمِّي إِلَى الْإِسْلَامِ وَهِيَ مُشْرِكَةٌ فَدَعَوْتُهَا يَوْمًا فَاَسْمَعَتْنِي فِي رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَكْرَهُ فَاَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ اَنَا اَبْكِيْ فَقُلْتُ يَارَسُوْلَ اللّٰهِ اُدْعُ اللّٰهَ اَنْ يَهْدِيَ اُمَّ اَبِي هُرَيْرَةَ فَقَالَ اَللّٰهُمَّ اهْدِ اُمَّ اَبِي هُرَيْرَةَ فَخَرَجْتُ مُسْتَبْشِرًا بِدَعْوَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا صِرْتُ إِلَى الْبَابِ فَإِذَا هُوَ مُجَافٌ فَسَمِعَتْ اُمِّي خَشْفَ قَدَمَيَّ فَقَالَتْ مَكَانَكَ يَا اَبَا هُرَيْرَةَ وَ سَمِعْتُ خَضْخَضَةَ الْمَاءِ فَاغْتَسَلَتْ فَلَبِسَتْ دِرْعَهَا وَ عَجِلَتْ عَنْ خِمَارِهَا فَفَتَحَتِ الْبَابَ ثُمَّ قَالَتْ يَا اَبَا هُرَيْرَةَ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ فَرَجَعْتُ اِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا اَبْكِيْ مِنَ الْفَرَحِ فَحَمِدَ اللّٰهَ وَقَالَ خَيْرًا۔ (رواه مسلم)

5895. Sayyiduna Abu Hurayrah رضی الله عنه said, "I used to call my mother who was a polytheist to Islam. One day I called her (as usual) and she made me hear such a thing about Allah's Messenger صلی الله علیه وسلم as caused me immense pain (and I cannot repeat them). I came to Allah's Messenger صلی الله علیه وسلم while I was weeping (because I could not say anything to my mother). I said, 'O Messenger of Allah, pray to Allah that He may guide the mother of Abu Hurayrah' So he prayed, 'O Allah, guide the mother of Abu Hurayrah.' Then, I returned with high hopes in the Prophet's prayer. I came (home) to the door and found it closed. She had heard the sound of my footsteps and said (for me to hear), 'Stay at your place, Abu Hurayrah."(Do not enter.) I could hear the splashing of water. She had had a bath, put on her clothing but in her haste forgot to put on he head-covering. She opened the door an declared, 'O Abu Hurayrah, I testify that there is no God but Allah. And I testify that Muhammad is His slave and his Messenger.' I was very happy and) returned to Allah's Messenger weeping out of happiness. He praised Allah (and thanked him) and spoke some good words."[1]

COMMENTARY: It is not only when a person is sad that he weeps. Even when he is happy, he drops tears of joy. Someone has said a wonderful thing:

> Shedding tears of joy
> is because sorrow wishes
> to depart in the form
> of tears.

[1] Muslim 158-2491, Sirat un Nabi v3 p 4545, Shibli Numani, Dar ul Isha'at Karachi.

The good words that the Prophet صلى الله عليه وسلم spoke could be tidings and prayer. He may have meant that Abu Hurayrah رضى الله عنه could expect a good reward because of his mother's embracing Islam.
This is another of the miracles of the Prophet صلى الله عليه وسلم His prayer got a hardened polytheist to became a Muslim.

ABU HURAYRAH رضى الله عنه NARRATED MANY AHADITH BECAUSE OF PROPHET'S BLESSINGS صلى الله عليه وسلم

(٥٨٩٦) وَعَنْهُ قَالَ إِنَّكُمْ تَقُوْلُوْنَ اَكْثَرَ اَبُوْهُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاللّٰهُ الْمَوْعِدُ وَاِنَّ اِخْوَتِيْ مِنَ الْمُهَاجِرِيْنَ كَانَ يَشْغَلُهُمُ الصَّفْقُ بِالْاَسْوَاقِ وَاِنَّ اِخْوَتِيْ مِنَ الْاَنْصَارِ كَانَ يَشْغَلُهُمْ عَمَلُ اَمْوَالِهِمْ وَكُنْتُ اِمْرَأً مِسْكِيْنًا اَلْزَمُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى مِلْئِ بَطْنِيْ وَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا لَنْ يَبْسُطَ اَحَدٌ مِّنْكُمْ ثَوْبَهُ حَتّٰى اَقْضِيَ مَقَالَتِيْ هٰذِهٖ ثُمَّ يَجْمَعَهُ اِلٰى صَدْرِهٖ فَيَنْسٰى مِنْ مَقَالَتِيْ شَيْئًا اَبَدًا فَبَسَطْتُ نَمِرَةً لَيْسَ عَلَيَّ ثَوْبٌ غَيْرَهَا حَتّٰى قَضَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَقَالَتَهُ ثُمَّ جَمَعْتُهَا اِلٰى صَدْرِيْ فَوَالَّذِيْ بَعَثَهُ بِالْحَقِّ مَانَسِيْتُ مِنْ مَقَالَتِهٖ ذٰلِكَ اِلٰى يَوْمِيْ هٰذَا۔ (متفق عليه)

5896. Sayyiduna Abu Hurayrah رضى الله عنه said (to the tabi'un or the younger sahabah) رضى الله عنه, "You assume that Abu Hurayrah narrates much from the Prophet صلى الله عليه وسلم (First of all) Allah's promise (is true and we have to stand before him for reckoning). And (besides that), my brother among the muhajirs were occupied in the markets in buying and selling and my brothers among the ansar were hared at work with their properties (tending to gardens and fields). As for me, I was a poor man content with whatever filled my stomach and I stayed with Allah's Messenger صلى الله عليه وسلم constantly. One day, the prophet صلى الله عليه وسلم said, 'If any of you spreads out his garment till I finish this that I am saying (meaning the prayer) and thereafter gathers it to his breast, then he will never forget anything of what I say (not even part of it). Forthwith, I spread out a woolen garment, here being no other garment on me, till the Prophet finished what he was saying. After that I gathered it to my breast. By Him who has sent him with the Truth, I have not forgotten any of his saying till today."[1]

COMMENTARY: Allah's promise to which Abu Hurayrah رضى الله عنه referred is the day of resurrection. He meant, 'If I lie then the Prophet صلى الله عليه وسلم has said that one who forges a lie against him must find his place in hell."
He narrated more ahadith than any other sahabi رضى الله عنه,because he kept constant company of the Prophet صلى الله عليه وسلم. The others came to him for certain hours because they attended to their various occupations. He did not have even a house to care for. All he needed was food to survive.
Besides, he had a mental capacity to retain the sayings of the Prophet صلى الله عليه وسلم. He got this by following the instructions of the Prophet صلى الله عليه وسلم as outlined in this hadith. It was the Prophet صلى الله عليه وسلم desire that his umah should remember his ahadith and convey then to

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[1] Bukhari # 118, Muslim # 159-2492, Tirmidhi # 3834 (3860) also 3835 (384), 3837 (3863)

succeeding generations. So he supplicated Allah for that and instructed his sahabah رضی اللہ عنہم who were present there to spread out their garment till he finished praying and then garment till he finished praying and then gather it to their bosom.
Sayyiduna Abu Hurayrah رضی اللہ عنہ followed these instructions. The prayer was memory and heart became repositories of the ahadith of the Prophet صلی اللہ علیہ وسلم.

PRAYER FOR TAVIR رضی اللہ عنہ

(٥٨٩٧) وَعَنْ جَرِيْرِ بْنِ عَبْدِالله قَالَ قَالَ لِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا تُرِيْحُنِيْ مِنْ ذِيْ الْخَلَصَةِ فَقُلْتُ بَلٰى وَكُنْتُ لَا اَثْبُتُ عَلَى الْخَيْلِ فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَضَرَبَ يَدَهُ عَلٰى صَدْرِيْ حَتّٰى رَاَيْتُ اَثَرَ يَدِهٖ فِيْ صَدْرِيْ وَقَالَ اَللّٰهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا فَمَا وَقَعْتُ عَنْ فَرَسِيْ بَعْدُ فَانْطَلَقَ فِيْ مِائَةٍ وَخَمْسِيْنَ فَارِسًا اَحْمَسَ فَحَرَّقَهَا بِالنَّارِ وَكَسَّرَهَا (متفق عليه)

5897. Sayyiduna Jarir ibn Abdullah رضی اللہ عنہ narrated, Allah's Messenger صلی اللہ علیہ وسلم said to me, 'why do you not let me have relief from Dhul Khalasah (by smashing it)?' I submitted, 'Of course (I would do it and relieve you of it).' But I am unable (to keep steady and horseback (and I keep falling off a horses back). I mentioned that to the Prophet صلی اللہ علیہ وسلم (since I could smash Dhul Kalasah only if I ride till there on horse back). So, he hit his hand on my chest so hard that I could feel the blow deep inside my body. Ten, he prayed: 'O Allah, cause him to be steady and to sit firm. Make him a guide who himself is well guided."
He narrated (further), After that, I never fell down from my horse." Then, he took one hundred and fifty horsemen of Ahmas there and burnt it and broke it up. (That relieved the Prophet صلی اللہ علیہ وسلم from the temple.)[1]

COMMENTARY: Dhul khalasah or dhul khulusah was a temple where idol worship was carried on by the Arab tribe Khath'am. It was also called Ka'bah al-Yamamah. It had a large idol called Khalasah and many people worshipped it. Obviously, the Prophet صلی اللہ علیہ وسلم found it very dist ressing. So, he assigned the task of destroying it to Jarir to be relieved of the distress.
When the sacred and perfect people observe that other than Allah are worshipped and Shari'ah is violated they are grieved and feel hurt.
Ahmas is derived from Hamasah. It means 'bold courageous. The six tribes of the Quraysh who were known for their courage and warlike qualities were called Ahmas.
The hadith concludes with the words of a sub-narrator who spoke of Jarir رضی اللہ عنہ having taken along with him one hundred and fifty men of Ahmas. However, some authorities say that Jarir رضی اللہ عنہ himself spoke these words using the third person pronoun.

THE EARTH REFUSED TO TAKE AN APOSTATE SCRIBE

(٥٨٩٨) وَعَنْ اَنَسٍ قَالَ اِنَّ رَجُلًا كَانَ يَكْتُبُ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَارْتَدَّ عَنِ الْاِسْلَامِ وَلَحِقَ بِالْمُشْرِكِيْنَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْاَرْضَ لَا تَقْبَلُهُ فَاَخْبَرَنِيْ اَبُوْطَلْحَةَ اَنَّهُ اَتَى الْاَرْضَ الَّتِيْ

[1] Bukhari # 3020, Muslim # 136. 2476.

مَاتَ فِيهَا فَوَجَدَهُ مَنْبُوذًا فَقَالَ مَاشَانُ هٰذَا فَقَالُوْا دَفَنَّاهُ مَرَارًا فَلَمْ تَقْبَلْهُ الْاَرْضُ۔ (متفق عليه)

5898. Sayyiduna Anas رضی اللہ عنہ narrated that a man who used to write down (the wahy) for the Prophet صلی اللہ علیہ وسلم apostatized from Islam and joined the polytheists. The Prophet صلی اللہ علیہ وسلم said, "Surely the earth will not accept him."

Abu Talhah رضی اللہ عنہ (the step father of Anas) رضی اللہ عنہ informed Anas رضی اللہ عنہ that he had come to the land in which he (the scribe) had died and found him spurned out of a grave. He asked, what is the reason for this ?" The people said, "We buried him many times but the earth did not accept him."[1]

COMMENTARY: That man was first a Christian before he became a Muslim. Since he could read and write, the Prophet صلی اللہ علیہ وسلم assigned him the task of a scribe to record the wahy or revelation. However he apostatized and reverted to Christianity, joining the opponents of Islam

The Prophet صلی اللہ علیہ وسلم was distraught with it and the words came out on his tongue spontaneously about the earth spurning him. The polytheists buried him but by morning his corpse was lying outside the grave. They alleged. "This is the work of Muhammad صلی اللہ علیہ وسلم and his companionsرضی اللہ عنہم." So they reburied him in a deeper grave but, again, he was outside the grave the next morning. Finally, they realized that no man could have done it. (see also The life of Prophet Muhammad, Ibn Kathir, p 587 Dar ul-Isha'at, Karachi)

PUNISHMENT IN THE GRAVES

(٥٨٩٩) وَعَنْ اَبِيْ اَيُّوْبَ قَالَ خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَدْ وَجَبَتِ الشَّمْسُ فَسَمِعَ صَوْتًا فَقَالَ يَهُوْدُ تُعَذَّبُ فِيْ قُبُوْرِهَا۔ (متفق عليه)

5899. Sayyiduna Abu Ayyub رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم came out (of his house one evening) after the our had sat. He heard a sound and said, "The Jews are being punished in their graves."[2]

COMMENTARY: the exponents of the hadith say that the sound could be that of the angels who are deputed in the grave to cal out, or it could be that of the Jews being punished in the grave. The wording of the hadith seems to accommodate the second meaning.

The hadith is evidence that punishment is awarded in the grave. This is another of the Prophet's صلی اللہ علیہ وسلم miracles that he learnt of the punishment in the grave.

WINDSTORM WAS SIGN OF HYPOCRITE'S DEATH

(٥٩٠٠) وَعَنْ جَابِرٍ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ سَفَرٍ فَلَمَّا كَانَ قُرْبُ الْمَدِيْنَةِ هَاجَتْ رِيْحٌ تَكَادُ اَنْ تَدْفِنَ الرَّاكِبَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بُعِثَتْ هٰذِهِ الرِّيْحُ لِمَوْتِ مُنَافِقٍ فَقَدِمَ الْمَدِيْنَةَ فَاِذَا عَظِيْمٌ مِنَ الْمُنَافِقِيْنَ قَدْمَاتَ۔ (رواه مسلم)

5900.Sayyiduna Jabir رضی اللہ عنہ narrated that (once) the Prophet صلی اللہ علیہ وسلم was returning to Madinah from a journey. When he was near Madinah, a violent wind

[1] Bukhari # 3617, Muslim # 14. 2781.

[2] Bukhari # 1375, Muslim # 69. 2869.

arose such that it could nearly bury a rider (in the earth). Allah's Messenger صلى الله عليه وسلم said, "This wind has been sent because of the death of a hypocrite." Indeed, when he came to Madinah, one of the chief of the Hypocrites had died.[1]

COMMENTARY: Some scholars have named the hypocrite as Ri'fa'ah ibn Durayd. This happened when the Prophet صلى الله عليه وسلم was returning from the Battler of Tabuk. Other give his name as Rafi and this happened when the Prophet صلى الله عليه وسلم was returning from the Battle of Musaliq.

The cyclonic wind was nature's demonstration of the terror and utter deprival which a hypocrite experiences when he dies. It was also a sign that such people will face a terrible punishment in the next world.

MIRACLE WHEREBY MADINAH WAS SAFE

(٥٩٠١) وَعَنْ أَبِي سَعِيْدِنِ الْخُدْرِيِّ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى قَدِمْنَا عُسْفَانَ فَأَقَامَ بِهَا لَيَالِيَ فَقَالَ النَّاسُ مَا نَحْنُ هٰهُنَا فِي شَيْءٍ وَإِنَّ عِيَالَنَا لَخُلُوْفٌ مَا نَأْمَنُ عَلَيْهِمْ فَبَلَغَ ذٰلِكَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهٖ مَا فِي الْمَدِيْنَةِ شِعْبٌ وَلَا نَقْبٌ إِلَّا عَلَيْهِ مَلَكَانِ يَحْرُسَانِهَا حَتّٰى تَقْدَمُوْا إِلَيْهَا ثُمَّ قَالَ إِرْتَحِلُوْا فَارْتَحَلْنَا وَأَقْبَلْنَا إِلَى الْمَدِيْنَةِ فَوَالَّذِي يُحْلَفُ بِهٖ مَا وَضَعْنَا رِحَالَنَا حِيْنَ دَخَلْنَا الْمَدِيْنَةَ حَتّٰى أَغَارَ عَلَيْنَا بَنُوْ عَبْدِاللّٰهِ بْنِ غَطَفَانَ وَمَا يُهَيِّجُهُمْ قَبْلَ ذٰلِكَ شَيْءٌ- (رواه مسلم)

5901. Sayyiduna Abu Sa'eed Khudri رضى الله عنه said, "We travelled with the Prophet صلى الله عليه وسلم (from Makah to Madinah). When we came to Usfan (32 miles from Makkah), he stayed there some nights. Some people (the hypocrites and the weaker men in religion became anxious and) said, 'why are we here for no reason. Our children are alone and we are not sure of their safety. This was conveyed to the Prophet صلى الله عليه وسلم and he said, 'By him is whose hand is my soul, there is no road in the city or path between houses in Madinah that does not have two angels who will guard it till you return (to it).'

Then he gave command to began (the return) journey. So, we returned and we came to Madinah. Then, by Him in whose name oaths are sworn, we had barely unloaded our beasts on coming to Madinah that the Banu Abdullah ibn Ghatafan attacked us, but nothing had provoked them to do so before that."[2]

COMMENTARY: The words (شعب) Sha'b and (نقب) naqab means 'ravine' and 'mountain road' respectively. But, in this hadith they mean as in the translation. This is as in another hadith (انقاب المدينة); streets and lanes of Madinah where the angle sit keeping away plague and the dajjal. The Banu Abdulah ibn Ghatafan was a tribe. As long as the Prophet صلى الله عليه وسلم and those sahabah رضى الله عنهم who had accompanied him on the journey were away from Madinah, it was very safe. This is what he had assured them as a miracle. No enemy dared attack Madinah. When they came to Madinah, the Prophet صلى الله عليه وسلم news came true. When they came to Madinah, the enemy attacked them. Though they could have caused havoc in the Prophet صلى الله عليه وسلم absence, they were precluded to attack an unseen hand.

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[1] Muslim # 15-2782, Musnad Ahmad 3-315.

[2] Muslim # 974-1374.

PRAYER FOR RAIN GRANTED

(۵۹۰۲) وَعَنْ أَنَسٍ قَالَ أَصَابَتِ النَّاسَ سَنَةٌ عَلَى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَيْنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فِيْ يَوْمِ الْجُمُعَةِ قَامَ أَعْرَابِيٌّ فَقَالَ يَارَسُوْلَ اللّٰهِ هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ فَادْعُ اللّٰهَ لَنَا فَرَفَعَ يَدَيْهِ وَمَا نَرٰى فِي السَّمَآءِ قَزَعَةً فَوَالَّذِيْ نَفْسِيْ بِيَدِهٖ مَا وَضَعَهَا حَتّٰى ثَارَ السَّحَابُ أَمْثَالَ الْجِبَالِ ثُمَّ لَمْ يَنْزِلْ عَنْ مِنْبَرِهٖ حَتّٰى رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلٰى لِحْيَتِهٖ فَمُطِرْنَا يَوْمَنَا ذٰلِكَ وَمِنَ الْغَدِ وَمِنْ بَعْدِ الْغَدِ حَتّٰى الْجُمُعَةِ الْأُخْرٰى وَقَامَ ذٰلِكَ الْأَعْرَابِيُّ أَوْ غَيْرُهٗ فَقَالَ يَارَسُوْلَ اللّٰهِ تَهَدَّمَ الْبِنَآءُ وَغَرِقَ الْمَالُ فَادْعُ اللّٰهَ لَنَا فَرَفَعَ يَدَيْهِ فَقَالَ اَللّٰهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا فَمَا يُشِيْرُ إِلٰى نَاحِيَةٍ مِنَ السَّحَابِ إِلَّا انْفَرَجَتْ وَصَارَتِ الْمَدِيْنَةُ مِثْلَ الْجَوْبَةِ وَسَالَ الْوَادِيْ قَنَاةُ شَهْرًا وَلَمْ يَجِئْ أَحَدٌ مِنْ نَاحِيَةٍ إِلَّا حَدَّثَ بِالْجَوْدِ وَفِيْ رِوَايَةٍ قَالَ اَللّٰهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اَللّٰهُمَّ عَلَى الْآكَامِ وَالظِّرَابِ وَبُطُوْنِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ قَالَ فَأَقْلَعَتْ وَخَرَجْنَا نَمْشِيْ فِي الشَّمْسِ۔ (متفق عليه)

5902. Sayyiduna Anas رضی اللہ عنہ said "(Once) in the time of Allah's Messenger صلی اللہ علیہ وسلم, the people were faced with famine (because of severe draught). The Prophet was delivering the sermon on a Friday. A villager stood up and interrupting him) submitted, 'O Messenger of Allah, the properties (meaning the animals, fields, crop are being lost and the children are hungry (and restless). Pray to Allah for us; He raised his hands." (Anas رضی اللہ عنہ said) "We could not find a semblance of a cloud in the sky. But, by Him in whose hand is my soul, he had not yet put his hands down when clouds came like mountains and before he came down the pulpit, I saw rain drop on his beard. It rained that day, the next and the next and so till the next Friday. (People suffered on account of that) Then (during the sermons on Friday), that villager or someone else stood up and pleaded, 'O Messenger of Allah, houses are damaged, properties are submerged. Do pray to Allah for us (that rain may stop.' He raised his hands and prayed. 'O Allah, found about us (on fields and gardens) but not on us (and not on our houses). Whichever section of clouds he pointed to they dispersed. Madinah was like an opening (which was without clouds though there were clouds though there were clouds around it pouring down outside Madinah). The (surrounding) streamed called Qanah flowed for one moth. Whoever arrived from the surrounding spoke of abundant rain.

According to another version; "He prayed, 'O Allah, on our surrounding. Not on us! O Allah, on the blocks, mountains, streambeds and plantations (fields and gardens)." Anas رضی اللہ عنہ added, "It stopped and we went out walking in the sun." (The clouds above disappeared.)[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم had not come down from the pulpit and before he could go out of the mosque, if began to rain.

Imam Nawawi رحمہ اللہ said that this hadith teaches us that when it rains heavily and damages

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[1] Bukhari # 933, Muslim # 8-897.

houses, etc. it is mustahab to make this supplication: 'O Allah, do not let it rain on our houses." But it is not prescribed that one should offer salah or go outside habitation to the wilderness to make this prayer (as one does for the salah of istisqa or prayer asking for rain).

MIRACLE OF THE PALM TREE

(٥٩٠٣) وَعَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ اسْتَنَدَ إِلَى جِذْعِ نَخْلَةٍ مِنْ سَوَارِيْ الْمَسْجِدِ فَلَمَّا صُنِعَ لَهُ الْمِنْبَرُ فَاسْتَوٰى عَلَيْهِ صَاحَتِ النَّخْلَةُ الَّتِيْ كَانَ يَخْطُبُ عِنْدَهَا حَتّٰى كَادَتْ أَنْ تَنْشَقَّ فَنَزَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى أَخَذَهَا فَضَمَّهَا إِلَيْهِ فَجَعَلَتْ تَئِنُّ أَنِيْنَ الصَّبِيِّ الَّذِيْ يُسَكَّتُ حَتّٰى اسْتَقَرَّتْ قَالَ بَكَتْ عَلٰى مَا كَانَتْ تَسْمَعُ مِنَ الذِّكْرِ۔ (رواه البخاری)

5903. Sayyiduna Jabir رضی اللہ عنہ narrated that whenever the Prophet صلی اللہ علیہ وسلم delivered a sermon (in the Masjid Nabawi), he leaned on the trunk of a palm tree which served as a pillar of the mosque. But, when the pulpit was made for him and he stood on it (to deliver a sermon), the palm tree by which he delivered the sermon began to shriek so much that it nearly split (because of losing the Prophet صلی اللہ علیہ وسلم company). So, the Prophet got down, took it in an embrace (to console it) and it began to sab like a child who is being comforted before it (stopped and) became quit. He said, 'It was weeping because (it was deprived) of the dhikr (or mention of Allah) which it used to hear."[1]

COMMENTARY: The pillars of the Masjid Nabawi used to be the trunks of palm trees before the pulpit was made, the Prophet صلی اللہ علیہ وسلم used to lean on one of these pillars to deliver the sermon. When the pulpit was ready and he began to use it, the trunk beside which he used to deliver the sermon began to weep because of being deprived of his good fortune. Thereafter, this pillar came to be called (اسطوانہ حنانہ) ustawah hanahah or 'the weeping column or pillar.

This hadith is transmitted by very many sahabah رضی اللہ عنہ. So there is no doubt at all of its authenticity. Some scholars call it mutawair. It was a great miracle of the Prophet صلی اللہ علیہ وسلم. The sahabah رضی اللہ عنہم heard it weep in the Masjid Nabawi.

Hasan Busri رضی اللہ عنہ used to weep profusely whenever he narrated this hadith. He would say, 'O people, a dried piece of wood wept for the (ongoing and love of the Prophet صلی اللہ علیہ وسلم. You should be more restless desiring his sight and meeting."[2]

سنگ و گیلیے کہ درد خاصیتے ہیست　　　　زآدمی داں کہ درد معرفتی نیست

LIAR LOST USE OF ONE HAND

(٥٩٠٤) وَعَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّ رَجُلًا أَكَلَ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشِمَالِهِ فَقَالَ كُلْ بِيَمِيْنِكَ قَالَ لَا أَسْتَطِيْعُ قَالَ لَا اسْتَطَعْتَ مَا مَنَعَهُ إِلَّا الْكِبْرُ قَالَ فَمَا رَفَعَهَا إِلٰى فِيْهِ۔ (رواه مسلم)

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[1] Bukhari # 918.

[2] See The life Prophet Muhamamd, Ibn Kathir p 842 (Drul Isha'at, Karachi) Siratun Nabi, Numani & Nadvi v3 p429 (Darul Isha'at Karachi) saying that eleven sahabah رضی اللہ عنہم narrated it.

5904. Sayyiduna Salamah ibn Akwa رضی اللہ عنہ said that one man ate with his left hand in the presence of Allah's Messenger صلی اللہ علیہ وسلم. He said (by way of guidance). "Eat with your right hand." But (instead of receiving guidance), he said, "I am unable (to eat with the right hand)." The Prophet صلی اللہ علیہ وسلم said, "May you never be able!" Nothing had prevented the man but pride.
He (the narrator) said, "He never raised it to his mouth (after that)."[1]

COMMENTARY: That man had no reason for not using his right hand for eating but false pride. As a result, he last use of it forever.

(٥٩٠٥) وَعَنْ أَنَسٍ أَنَّ أَهْلَ الْمَدِينَةِ فَزِعُوا مَرَّةً فَرَكِبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَسًا لِأَبِي طَلْحَةَ بَطِيئًا وَكَانَ يَقْطِفُ فَلَمَّا رَجَعَ قَالَ وَجَدْنَا فَرَسَكُمْ هٰذَا بَحْرًا فَكَانَ بَعْدَ ذٰلِكَ لَا يُجَارَى وَفِي رِوَايَةٍ فَمَا سُبِقَ بَعْدَ ذٰلِكَ الْيَوْمِ۔ (رواه البخاری)

5905. Sayyiduna Anas رضی اللہ عنہ said that once the people of Madinah (had a frightening experience when they heard a loud noise. The Prophet صلی اللہ علیہ وسلم mounted a horse of Abu Talhah رضی اللہ عنہ that was very slow. It moved in short steps. He went in the direction of he alarm). When he returned, he said, "I found your this horse like a great river (very swift)." After that no horse could match it (in swiftness).
According to another version: After that day , it was never outpaced.[2]

INCREASE IN QUANTITY OF DATES

(٥٩٠٦) وَعَنْ جَابِرٍ قَالَ تُوُفِّيَ أَبِي وَعَلَيْهِ دَيْنٌ فَعَرَضْتُ عَلٰى غُرَمَائِهِ أَنْ يَأْخُذُوا التَّمْرَ بِمَا عَلَيْهِ فَأَبَوْا فَأَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ قَدْ عَلِمْتَ أَنَّ وَالِدِي قَدِ اسْتُشْهِدَ يَوْمَ أُحُدٍ وَتَرَكَ دَيْنًا كَثِيرًا وَإِنِّي أُحِبُّ أَنْ يَرَاكَ الْغُرَمَاءُ فَقَالَ لِي اِذْهَبْ فَبَيْدِرْ كُلَّ تَمْرٍ عَلٰى نَاحِيَةٍ فَفَعَلْتُ ثُمَّ دَعَوْتُهُ فَلَمَّا نَظَرُوا إِلَيْهِ كَأَنَّهُمْ أُغْرُوا بِي تِلْكَ السَّاعَةَ فَلَمَّا رَأَى مَا يَصْنَعُونَ طَافَ حَوْلَ أَعْظَمِهَا بَيْدَرًا ثَلٰثَ مَرَّاتٍ ثُمَّ جَلَسَ عَلَيْهِ ثُمَّ قَالَ ادْعُ لِي أَصْحَابَكَ فَمَا زَالَ يَكِيلُ لَهُمْ حَتّٰى أَدَّى اللّٰهُ عَنْ وَالِدِي أَمَانَتَهُ وَأَنَا أَرْضٰى أَنْ يُؤَدِّيَ اللّٰهُ أَمَانَةَ وَالِدِي وَلَا أَرْجِعُ إِلٰى إِخْوَتِي بِتَمْرَةٍ فَسَلَّمَ اللّٰهُ الْبَيَادِرَ كُلَّهَا وَحَتّٰى أَنِّي أَنْظُرُ إِلَى الْبَيْدَرِ الَّذِي كَانَ عَلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَأَنَّهَا لَمْ تَنْقُصْ تَمْرَةٌ وَاحِدَةٌ۔ (رواه البخاری)

5906. Sayyiduna Jabir رضی اللہ عنہ said "My father died leaving behind an unpaid debt. I offered his creditors to take dates that we possessed I repayment of his debt but they declined. I went to the Prophet صلی اللہ علیہ وسلم and submitted. 'You know that my father was martyred at the Battle of Uhud leaving a large unpaid debt. I wish that the creditors should see you (with me in which case they might show some leniency). He said, 'Go and put all dates in separate graps. I did that invited him.

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[1] Muslim # 107. 2021.

[2] Bukhari # 2867, Muslim # 49-2307.

When they (meaning the creditors) saw him, they appeared to be more demanding on me (imagining that he would request them to give me some concession or more time so they hoped to forestall any such plea). He observed their attitude and (without saying anything to them) he went round the largest heap three times and sat down beside it. Then, he said, 'Call you creditors to me.' On his command, I continued to measure out to them till Allah repaid (to them) on my father's behalf all his debt. Though I would have been satisfied that Allah should repay my father's debt leaving no a date for me to take back to my sisters, yet Allah preserved all the heaps untouched (as a miracle of the Prophet) صلى الله عليه وسلم. As for the heap by which the Prophet صلى الله عليه وسلم had sat, it appeared as though it had not decreased by even one date. (That being so the other heaps ought to have been preserved in a more perfect way.)"[1]

COMMENTARY: The father of Sayyiduna Jabir ()R) had left behind many daughters so he had not expect ed that after paying the creditors, there would remain any date for himself or for his sisters, But, by virtue of the Prophet's صلى الله عليه وسلم miracle al dates remained as they were without any decrease, and the debt was cleared too. (Bukahri # 4053 has that the Prophet صلى الله عليه وسلم measured out of the creditors himself).

MIRACLE OF CLARIFIED BUTTER

(٥٩٠٧) وَعَنْهُ قَالَ اِنَّ اُمَّ مَالِكٍ كَانَتْ تُهْدِيْ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ عُكَّةٍ لَهَا سَمْنًا فَيَاتِيْهَا بَنُوْهَا فَيَسْأَلُوْنَ الْاُدْمَ وَلَيْسَ عِنْدَهُمْ شَيْءٌ فَتَعْمِدُ اِلَى الَّذِيْ كَانَتْ تُهْدِيْ فِيْهِ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَتَجِدُ فِيْهِ سَمْنًا فَمَا زَالَ يُقِيْمُ لَهَا اُدْمَ بَيْتِهَا حَتّٰى عَصَرَتْهُ فَاَتَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَصَرْتِيْهَا قَالَتْ نَعَمْ قَالَ لَوْ تَرَكْتِيْهَا مَازَالَ قَائِمًا۔ (رواه مسلم)

5907. Sayyiduna Jabir رضى الله عنه narrated that Sayyidah Umm Maalik رضى الله عنه used to present to the Prophet صلى الله عليه وسلم clarified butte in a skin belonging to her. Her sons would came to her and demand (something to eat with bread like) seasoning when they had nothing else. She would go to the skin from which she used to present (clarified butter). There she found clarified butter in it. In this way she got seasoning for her household till she squeezed it fall out). She went to the Prophet صلى الله عليه وسلم (and informed him of her predicament). He asked 'Did you squeeze it?' She said, 'Yes' He said, 'If you had left it alone, then it would have remained as it was.'[2]

BLESSING IN FOOD

(٥٩٠٨) وَعَنْ اَنَسٍ قَالَ قَالَ اَبُوْطَلْحَةَ لِاُمِّ سُلَيْمٍ لَقَدْ سَمِعْتُ صَوْتَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَعِيْفًا اَعْرِفُ فِيْهِ الْجُوْعَ فَهَلْ عِنْدَكِ مِنْ شَيْءٍ فَقَالَتْ نَعَمْ فَاَخْرَجَتْ اَقْرَاصًا مِّنْ شَعِيْرٍ ثُمَّ اَخْرَجَتْ خِمَارًا لَهَا فَلَفَّتِ الْخُبْزَ بِبَعْضِهٖ ثُمَّ دَسَّتْهُ تَحْتَ يَدِيْ وَلَاثَتْنِيْ بِبَعْضِهٖ ثُمَّ اَرْسَلَتْنِيْ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

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[1] Bukhari # 4053.

[2] Muslim # 8-2280.

فَذَهَبْتُ بِهٖ فَوَجَدْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ فَسَلَّمْتُ عَلَيْهِمْ فَقَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْسَلَكَ اَبُوْطَلْحَةُ قُلْتُ نَعَمْ قَالَ بِطَعَامٍ قُلْتُ نَعَمْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِمَنْ مَعَهُ قُوْمُوْا فَانْطَلَقَ وَانْطَلَقْتُ بَيْنَ اَيْدِيْهِمْ حَتّٰى جِئْتُ اَبَاطَلْحَةَ فَاَخْبَرْتُهُ فَقَالَ اَبُوْطَلْحَةَ يَا اُمَّ سُلَيْمٍ قَدْجَآءَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ وَلَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ فَقَالَتْ اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ فَانْطَلَقَ اَبُوْطَلْحَةَ حَتّٰى لَقِيَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَقْبَلَ رَسُوْلُ اللّٰهِ وَ اَبُوْطَلْحَةَ مَعَهٗ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلُمِّيْ يَا اُمَّ سُلَيْمٍ مَاعِنْدَكِ فَاَتَتْ بِذٰلِكَ الْخُبْزِ فَاَمَرَ بِهٖ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَفُتَّ وَعَصَرَتْ اُمُّ سُلَيْمٍ عُكَّةً فَاَدَمَتْهُ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْهِ مَاشَاءَ اللّٰهُ اَنْ يَّقُوْلَ ثُمَّ قَالَ اِئْذَنْ لِعَشَرَةٍ فَاَذِنَ لَهُمْ فَاَكَلُوْا حَتّٰى شَبِعُوْا ثُمَّ خَرَجُوْا ثُمَّ قَالَ اِئْذَنْ لِعَشَرَةٍ ثُمَّ لِعَشَرَةٍ فَاَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوْا وَالْقَوْمُ سَبْعُوْنَ اَوْثَمَانُوْنَ رَجُلًا مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ اَنَّهٗ قَالَ اِئْذَنْ لِعَشَرَةٍ فَدَخَلُوْا فَقَالَ كُلُوْا وَسَمُّوا اللّٰهَ فَاَكَلُوْا حَتّٰى فَعَلَ ذٰلِكَ بِثَمَانِيْنَ رَجُلًا ثُمَّ اَكَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَهْلُ الْبَيْتِ وَتَرَكَ سُؤْرًا وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ قَالَ اَدْخِلْ عَلَيَّ عَشَرَةً حَتّٰى اَدّٰى اَرْبَعِيْنَ ثُمَّ اَكَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَعَلْتُ اَنْظُرُ هَلْ نَقَصَ مِنْهَا شَيْءٌ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ ثُمَّ اَخَذَ مَابَقِيَ فَجَمَعَهٗ ثُمَّ دَعَا فِيْهِ بِالْبَرَكَةِ فَعَادَكَمَا كَانَ فَقَالَ دُوْنَكُمْ هٰذَا۔

5908. Sayyiduna Anas رضی اللہ عنہ narrated: "Abu Talhah رضی اللہ عنہ (my step father) said to (my mother) Umm Sulaym رضی اللہ عنہ, 'I heard the voice Allah's Messenger صلی اللہ علیہ وسلم and it was weak. I perceive hunger to be behind it. Do you have anything? She said, 'Yes!' She brought out some leaves (of bread) lf barley. Then she took out a head-covering of hers and wrapped the bread in part of it. Then putting it under my arm, she wound part of it round my head. Then she sent me to Allah's Messenger صلی اللہ علیہ وسلم. I went (to him) with it and found Allah's Messenger صلی اللہ علیہ وسلم in the mosque. There were some people with him. I offered salaam to them. Allah Messenger asked me, 'Has Abu Talhah sent you?' I said, 'yes' He asked, 'with food?' I said, 'Yes' Then, Allah's Messenger صلی اللہ علیہ وسلم said to those with him, 'Get up!' He set off and I walked in front of him. (This was as servants and hoots lead guest. Or it was to go ahead and inform Abu Talha) رضی اللہ عنہ

When I came to Abu Talhah رضی اللہ عنہ I informed him (of the Prophet صلی اللہ علیہ وسلم arrival). So, Abu Talhah رضی اللہ عنہ said, 'O Umm Sulaym, Allah's Messenger صلی اللہ علیہ وسلم has arrived with same people but we have nothing with which to serve them.' She said, 'Allah and His Messenger know best.' Abu Talhah رضی اللہ عنہ stepped forward to meet Allah's Messenger صلی اللہ علیہ وسلم. Then he came together with Abu Talhah رضی اللہ عنہ and said, 'Bring to me, Umm Sulaym, whatever you have.

She brought that bread and Allah's Messenger صلى الله عليه وسلم instructed that it should be broken into small pieces. Umm Sulaym رضى الله عنه squeezed a skin and put seasoning on it. Allah's Messenger صلى الله عليه وسلم said about it what Allah willed him to say. Then he said (to me or Abu Talhah رضى الله عنه or generally) 'let ten enter.' They came, ate till they were satiated and went away. He asked for groups of ten, followed by each other. So, they came (one after little food) to satiation point. They were seventy or eighty men in all."

According to another version (in Muslim): 'He said, 'Let said, 'Eat and take the name of Allah.' They ate until he did that with eighty people. After that the Prophet صلى الله عليه وسلم and the people of the house ate. (Evèn after that there remained something. And) he left something over."

According to another version (in Bukhari): 'He said, 'Come in ten at a time.' He counted forty. Then the Prophet صلى الله عليه وسلم ate. I looked carefully whether it had decreased at all."

Another version (in Muslim) is: 'He took the residue and put in together and invoked a blessing on it. It returned to what it had been and he said, 'Take it (and eat it later)."[1]

COMMENTARY: This miracle at Abu Tahah's رضى الله عنه house in similar to the other one that the Prophet صلى الله عليه وسلم demonstrated with Jabir رضى الله عنه (h # 5877, 5906 5907). This too was performed during the Battle of the Trench (like hadith # 5877). The mosque where Anas رضى الله عنه found the Prophet صلى الله عليه وسلم was situated near the trench. It means the place that he had set aside for salah while the digging was carried on.

Though Sayyidah Umm Sulaym رضى الله عنه had sent Anas رضى الله عنه, the idea was that of Abu Tahah رضى الله عنه. So he did confirm to the Prophet صلى الله عليه وسلم that he had sent him.

After getting this confirmation, the Prophet صلى الله عليه وسلم asked him whether he had sent him to invite him to a meal.

The scholars say that the Prophet صلى الله عليه وسلم had received a revelation that Anas رضى الله عنه carried only a few loaves of bread so he decided to go to their home. He also intended to demonstrate the miracle of multiplying the bread for all the sahabah رضى الله عنه. Another miracle was to reward Abu Talhah رضى الله عنه and his family for their sincerity and invoke blessing on them. So, he took the sahabah رضى الله عنهم to their home.

When Abu Talhah رضى الله عنه expressed anxiety on receiving many guests while they had little food, Sayyidah Umm Sulaym رضى الله عنه comforted him Saying that there surely was wisdom in the action of the prophet صلى الله عليه وسلم only Allah and His Messenger صلى الله عليه وسلم know what it was. There was blessing for them in his visiting their house wit h the sahabah رضى الله عنه. Obviously, she had foreseen that the Prophet's visit was to demonstrate a miracle, and this shows that she was religious minded, wise and had a strong faith and conviction. This was the marvel of the Prophet صلى الله عليه وسلم that a woman of his time had a conviction stronger than many men of our time.

رضى الله عنها وعن اهل عصرها وجعلنا فى زمرتهم امين يارب العلمين

(May Allah be pleased with her and with the people of he age. And way he case us to be among their kind. O Lord of the world, accept our prayer!)

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[1] Bukhari # 422, 3578, 3582, 5040, 668, Muslim # 142. 2040, 143-2040 (8 versions).

As for the words that the Prophet صلى الله عليه وسلم said that Allah willed him to say, he prayed for blessing. Or, he invoked the names of Allah and blew on the food. According to one tradition, he recited: (بسم الله اللهم اعظم فيها البركة)

(In the name of Allah, O Allah increase blessing in it).

The Prophet صلى الله عليه وسلم invited ten men at a time because the dish in which food was placed could allow only so many to eat comfortably. Or, as some say, there was room in the house for only so many people. Hence, he did not permit al of them to come at once.

As for the number of guests being seventy or eighty, Ibn Hajar رضى الله عنه has said that the other version gives the number as eighty. Besides, the narrator may have rounded off the number to the nearest whole number.

Another vision puts and number at forty. Perhaps this concerns a different incident, or the eighty men may have been served in to stages. First, forty may have partaken, ten at a time. Then a second batch of lat e arrivals may have eaten in the same manner. Or, the Prophet صلى الله عليه وسلم may have summoned them later. The Prophet صلى الله عليه وسلم perhaps ate after the first forty. In this way, his blessing was available to both batches.

WATER SPOUTED BETWEEN FINGERS

(٥٩٠٩) وَعَنْهُ قَالَ أُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِإِنَاءٍ وَهُوَ بِالزَّوْرَاءِ فَوَضَعَ يَدَهُ فِي الْإِنَاءِ فَجَعَلَ الْمَاءُ يَنْبَعُ مِنْ بَيْنِ أَصَابِعِهِ فَتَوَضَّاءَ الْقَوْمُ قَالَ قَتَادَةُ قُلْتُ لِأَنَسٍ كَمْ كُنْتُمْ قَالَ ثَلٰثُ مِائَةٍ أَوْ زُهَاءَ ثَلٰثِ مِائَةٍ۔

(متفق عليه)

5909. Sayyiduna Anas رضى الله عنه said that when the Prophet صلى الله عليه وسلم was at az-Zawra (near Madinah) a vessel was brought to him. He put his hand in the vessel and water began to spout between his fingers. All the people there performed ablution (with that water).

Sayyiduna Qatadah رحمه الله (a tabi'I who narrated this hadith from Anas رضى الله عنه said, "I asked Anas رضى الله عنه, 'How many people were you?' He said, 'There hundred, or about three hundred.'[1]

COMMENTARY: (See also hadith # 5882) Water poured out from the fingers as Mazani رحمه الله said and most ulama say as confirmed in the hadith # 5910 (I saw water spout from His finger). This is a miracle indeed and is stronger than Prophet عليه السلام Musa's miracle of getting springs to flow from a rock after striking it with his staff.

Another opinion is that Allah blessed the water that was in the vessel so it increased when he put his hand in it. Then it flowed out from between his fingers.

WATER FROM FINGERS & FOOD GLORIFYING ALLAH

(٥٩١٠) وَعَنْ عَبْدِ اللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ كُنَّا نَعُدُّ الْاٰيَاتِ بَرَكَةً وَاَنْتُمْ تَعُدُّوْنَهَا تَخْوِيْفًا كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سَفَرٍ فَقَلَّ الْمَاءُ فَقَالَ اطْلُبُوْا فَضْلَةً مِنْ مَاءٍ فَجَاءُوْا بِإِنَاءٍ فِيْهِ مَاءٌ قَلِيْلٌ فَاَدْخَلَ يَدَهُ فِي الْإِنَاءِ ثُمَّ قَالَ حَيَّ عَلَى الطَّهُوْرِ الْمُبَارَكِ وَالْبَرَكَةُ مِنَ اللّٰهِ وَلَقَدْ رَاَيْتُ الْمَاءَ يَنْبَعُ مِنْ بَيْنِ اَصَابِعِ رَسُوْلِ اللّٰهِ صَلَّى

[1] Bukhari # 3572, Muslim # 6-2279, Musnad Ahmad 3-147, Tirmidhi # 3631 (3651)

اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَقَدْ كُنَّا نَسْمَعُ تَسْبِيْحَ الطَّعَامِ وَهُوَ يُؤْكَلُ۔ (رواه البخاری)

5910.Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ said, "We (the sahabah) used to regard the signs[1] as a means of blessings. But you take them to be something to instil fear (in the rejecters). We were traveling with Allah's Messenger صلی اللہ علیہ وسلم once when water became scarce. He said, 'See if you have any water remaining.' They brought to him a vessel with a little water. He put his hand into it, saying, 'Come (quickly) to the blessed purifying water. The blessing (that comes down) from Allah. I did see water spout between the fingers of Allah's Messenger صلی اللہ علیہ وسلم and we have heard often food glorifying Allah when it was eaten."[2]

COMMENTARY: the word (ایات) aayat translated 'signs' could mean the verses of the Quran or the miracles that Allah showed at the hands of His prophet صلی اللہ علیہ وسلم. In the present context, the latter is more correct.

The signs may mean to warn the disbelievers but they also are meant to give glad tidings to believers. Bring them blessings and strengthen their faith. This is as stated by Shaykh Abdul Haq رحمہ اللہ on the authority of Teebi رحمہ اللہ.

Mulla Ali Qari رحمہ اللہ has said that (ایات) (aayat) 'signs' mean miracles and wonders and nothing else. He has made it clear that it is incongruous to take the meaning of verses of the Quran here.

It is evident from this hadith that water issued forth freely from his fingers. This is what most of the ulama assert. Therefore, this miracle of the Prophet صلی اللہ علیہ وسلم is referred to the miracle of water flowing out in streams from a rock as demonstrated by Prophet Musa علیہ السلام.

The opinion that water had not emerged from the fingers is unacceptable, and that the water in the vessel had increased to such an extend that it spouted between the fingers of the Prophet صلی اللہ علیہ وسلم (when it was in the vessel). It is an unnecessary interpretation of the words of the hadith because the hadith is very straightforward. As for the question, why was it necessary to have some water in the vessel, for the miracle could have been demonstrated even without water, there surely is some wisdom in it. Our minds cannot fath on it. Even Scholars have failed to unearth it. So, it is better to adopt silence and leave the matter to Allah.

The hadith also mentions that food glorified Allah. It is like another hadith: The prophet صلی اللہ علیہ وسلم picked up some pebbles and they began to glorify Allah in his hand. They heard them glorify Allah with their ears.

ANOTHER MIRACLE WHEN WATER SPRANG ABUNDANTLY

(٥٩١١) وَعَنْ اَبِيْ قَتَادَةَ قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّكُمْ تَسِيْرُوْنَ عَشِيَّتَكُمْ وَلَيْلَتَكُمْ وَتَاْتُوْنَ الْمَاءَ إِنْشَاءَ اللّٰهُ غَدًا فَانْطَلَقَ النَّاسُ لَايَلْوِيْ اَحَدٌ عَلٰى اَحَدٍ قَالَ اَبُوْقَتَادَةَ فَبَيْنَمَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسِيْرُ حَتّٰى ابْهَارَّ اللَّيْلُ فَمَالَ عَنِ الطَّرِيْقِ فَوَضَعَ رَأْسَهُ ثُمَّ قَالَ احْفَظُوْا عَلَيْنَا صَلٰوتَنَا فَكَانَ اَوَّلُ مَنِ اسْتَيْقَظَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالشَّمْسُ فِيْ ظَهْرِهٖ ثُمَّ قَالَ ارْكَبُوْا

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[1] Verses of the Quran or miracles (see comments)

[2] Bukhari # 3579, Tirmidhi # 3635 (3653).

فَرَكِبْنَا فَسِرْنَا حَتّٰى إِذَا ارْتَفَعَتِ الشَّمْسُ نَزَلَ ثُمَّ دَعَا بِمِيْضَأَةٍ كَانَتْ مَعِيَ فِيْهَا شَيْءٌ مِنْ مَّاءٍ فَتَوَضَّأَ مِنْهَا وُضُوْءً دُوْنَ وُضُوْءٍ قَالَ وَبَقِيَ فِيْهَا شَيْءٌ مِنْ مَّاءٍ ثُمَّ قَالَ احْفَظْ عَلَيْنَا مِيْضَأَتَكَ فَسَيَكُوْنُ لَهَا نَبَأٌ ثُمَّ أَذَّنَ بِلَالٌ بِالصَّلٰوةِ فَصَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ ثُمَّ صَلَّى الْغَدَاةَ وَرَكِبَ وَرَكِبْنَا مَعَهُ فَانْتَهَيْنَا إِلَى النَّاسِ حِيْنَ امْتَدَّ النَّهَارُ وَحَمِيَ كُلُّ شَيْءٍ وَهُمْ يَقُوْلُوْنَ يَا رَسُوْلَ اللّٰهِ هَلَكْنَا وَعَطِشْنَا فَقَالَ لَا هُلْكَ عَلَيْكُمْ وَدَعَا بِالْمِيْضَأَةِ فَجَعَلَ يَصُبُّ وَأَبُوْ قَتَادَةَ يُسْقِيْهِمْ فَلَمْ يَعْدُ أَنْ رَأَى النَّاسُ مَاءً فِي الْمِيْضَأَةِ تَكَابُّوْا عَلَيْهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَحْسِنُوا الْمَلَأَ كُلُّكُمْ سَيُرْوٰى قَالَ فَفَعَلُوْا فَجَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُبُّ وَأَسْقِيْهِمْ حَتّٰى مَا بَقِيَ غَيْرِيْ وَغَيْرُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ صَبَّ فَقَالَ لِيَ اشْرَبْ فَقُلْتُ لَا أَشْرَبُ حَتّٰى تَشْرَبَ يَا رَسُوْلَ اللّٰهِ فَقَالَ إِنَّ سَاقِيَ الْقَوْمِ اٰخِرُهُمْ قَالَ فَشَرِبْتُ وَشَرِبَ قَالَ فَأَتَى النَّاسُ الْمَاءَ جَامِّيْنَ رِوَاءً رَوَاهُ مُسْلِمٌ هٰكَذَا فِيْ صَحِيْحِهٖ وَكَذَا فِيْ كِتَابِ الْحُمَيْدِيِّ وَجَامِعِ الْأُصُوْلِ وَزَادَ فِي الْمَصَابِيْحِ بَعْدَ قَوْلِهٖ اٰخِرُهُمْ لَفْظَةَ شُرْبًا۔

5911. Sayyiduna Abu Qatadah رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **delivered a sermon to them (during a journey), saying, 'You will travel in the early part of the night and its last moments (meaning all night) and come to water tomorrow in she Allah (if Allah wills)." (He alluded to the water that they would get as a miracle). The people ten walked ahead (lost in their own thoughts unmindful of each other (for, everyone was concerned with only one thirty - water, the sooner they got to it the better).**

Abu Qatadah said that Allah's Messenger صلی اللہ علیہ وسلم **was also going ahead. When it was past midnight, he turned aside from the path, laid down his head and gave instructions, 'Be careful of our salah (lest we miss it by oversleeping)." (But, the same things happened everyone overslept beyond the hour of the salah of fajr). The first to awake was Allah's Messenger** صلی اللہ علیہ وسلم **when the heat of the sun fell on his back. He said (on awkenign the others). "Ride ahead!"**

(Abu Qatdah رضی اللہ عنہ **continued to say) "We mounted out beast and traveled till the sun had risen in the sky (one bow's length or more). He dismounted, called for the vessel with some water for ablution that I had and performed ablution from it in a briefer from than normally (He washed the limbs only once instead of thrice.)**

There remained some water in it, so he said, 'Preserve your ablution (water in the) vessel for us. It will be something to remember (as a miracle). Then Bilal رضی اللہ عنہ **called the adhan (call to salah) and Allah's Messenger** صلی اللہ علیہ وسلم **offered two raka'at (sunnah) and than led the fajr salah (to redeem with us the one we had missed).**

Then, he mounted and we mounted along with him till we reached the people (of our caravan who had preceded us). The day had advanced and it was hot everywhere. They began to complain, 'O Messenger of Allah, we are dying of thirst!' He comforted them, 'you will not die.' He asked for the vessel with (some) ablution water to be brought.

Then, he began to pour water and I took over the task of distribution of water to them. On seeing that water was available in the ablution vessel, the people crowded around it. The Prophet صلی اللہ علیہ وسلم said (on seeing them in an unruly manner). 'Behave yourselves! BE disciplined! Every one of you will get enough water.' So they became peaceful and orderly and Allah's Messenger صلی اللہ علیہ وسلم resumed pouring water and I resumed the distribution of water to them. Then only he and I were left. So he poured water and said, 'Drink!" I said, I shall not drink till you drink, O Messenger of Allah.' He said, 'The one who served water to the people is the last of them.'[1]

So I drank and then he drank.

Then the people came to the watering place well satisfied with the water they had drunk, and will comforted."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم did not redeem the salah of fajr at the very place where he awoke. The reason could be that he wished to find a place where water was available. Or, when they awoke, it may not have been a proper time to offer salah, so he may have wished to delay the salah further to get past the disliked time, and he moved ahead. This is borne out by the words of the hadith: 'we mounted an traveled till the sun had risen.' Moreover, one must instantly get out from the place where obedience to Allah's command was obstructed or where something forbidden was perpetrated even if it was not done intentionally. Before redeeming the salah of fajr, the prophet صلی اللہ علیہ وسلم did offer the two raka'at sunnah of fajr. Hence, if anyone misses the salah of fajr for some reason and he redeems it before zawal (declension of the sun) then he must first redeem the sunnah. However, if anyone has not missed the ford, salah of fajr but only the sunnah, then the sunnah will not be redeemed. Imam Muhammad رحمہ اللہ said that even if only the sunnah are missed then they must be redeemed after sunrise and before zawal. As for after the zawal, none of the imams contends that sunnah may be redeemed then.

Since the salah of fajr was redeemed in a congregation, we may presume that the sahabah رضی اللہ عنہم, too, had their own ablution vessel - each of them. So they performed a brief ablution and joined the congregation. It is also possible that they made tayammum (or dry ablution) because they had no water to make ablution. The hadith is silent on this subject and says nothing on whether they performed ablution of tayammum .

The Prophet صلی اللہ علیہ وسلم said, 'You will not die.' He comforted the sahabah thereby that they should not worry. Alah would sent water for them from unknown sources. This was either tidings of the water or a supplication. May Allah preserve you from being destroyed! May He provide you water!

BLESSING IN FOOD AT TABUK

(٥٩١٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ لَمَّا كَانَ يَوْمُ غَزْوَةِ تَبُوْكَ اَصَابَ النَّاسَ مَجَاعَةٌ فَقَالَ عُمَرُ يَا رَسُوْلَ اللّٰهِ اُدْعُهُمْ بِفَضْلِ اَزْوَادِهِمْ ثُمَّ اُدْعُ اللّٰهَ لَهُمْ عَلَيْهَا بِالْبَرَكَةِ فَقَالَ نَعَمْ فَدَعَا بِنَطْعٍ فَبُسِطَ ثُمَّ دَعَا بِفَضْلِ اَزْوَادِهِمْ فَجَعَلَ الرَّجُلُ يَجِيْئُ بِكَفِّ ذُرَةٍ وَيَجِيْئُ الْاٰخَرُ بِكَفِّ تَمْرٍ وَيَجِيْئُ الْاٰخَرُ بِكِسْرَةٍ حَتّٰى اجْتَمَعَ عَلَى النَّطْعِ شَيْءٌ يَسِيْرٌ

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[1] The Masabih adds here 'to drink'

[2] Muslim # 311-681, Jami ul Usul of Humaydi.

فَدَعَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْبَرَكَةِ ثُمَّ قَالَ خُذُوْا فِيْ اَوْعِيَتِكُمْ فَاَخَذُوْا فِيْ اَوْعِيَتِهِمْ حَتّٰى مَاتَرَكُوْا فِي الْعَسْكَرِ وِعَاءً اِلَّا مَلَأُوْهُ قَالَ فَاَكَلُوْا حَتّٰى شَبِعُوْا وَ فَضَلَتْ فَضْلَةٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَنِّيْ رَسُوْلُ اللّٰهِ لَا يَلْقَى اللّٰهَ بِهِمَا عَبْدٌ غَيْرَشَاكٍّ فَيُحْجَبُ عَنِ الْجَنَّةِ۔ (رواه مسلم)

5912. Sayyiduna Abu Hurayrah رضی الله عنه narrated that, on the day of Tabuk, the people suffered severe hunger, and Umar ()E) submitted, "O Messenger of Allah, instruct them to bring the provision that has remained with them and pray to Allah for a blessing for them on that (provision)." He said, "Yes" and asked for a leather piece of cloth to be brought. It was then spread out and he instructed that the provision that were left should be brought. Someone brought a handful of millet, someone a handful of dates, someone crumbs (Of bread) so that a little food was put together on the leather cloth.

Allah's Messenger صلى الله عليه وسلم than prayed for a blessing. Then he said (to the people).Take what you wish in your utensils." They took in their utensils, so much so that they did not spare any utensil with the army without filling it. Then they ate till they were full. (They were about one hundred thousand men). Some provision remained after that.

Allah's Messenger صلى الله عليه وسلم then bore the testimony: 'I bear witness that there is no God but Allah and that I am Allah's Messenger. He who meets Allah having given these two testimonies harbouring no doubt whatsoever in his mind will not be prevented from paradise."[1]

COMMENTARY: Tabuk is aboaut 465 miles form Madinah. The Prophet صلى الله عليه وسلم had advanced to it with his army in Rajab 9 AH. There were one hundred thousand warriors with the army and this was the Prophet صلى الله عليه وسلم last battle.

Since most of the warriors were hungry and some of them may have possessed leftovers or excess provision. So, Sayyiduna Umar رضی الله عنه requested the Prophet صلى الله عليه وسلم that he may invoke blessing on that little in order that it might multiply and cater to the needs of all the warriors. Actually, the fuller tradition is: Ibn Mas'ud رضی الله عنه narrated that A'mash felt that people were hungry during the Battle of Tabuk so he submitted. 'O Messenger of Allah, if you permit us to slaughter our riding beasts, we may eat their meat and use their flesh." He gave them his permission, but Umar رضی الله عنه submitted, "O Messenger of Allah that would leave us with fewer riding beasts. I request you to have all left over provision brought to you so that you may pray to Allah for blessing on that. Allah will bless that." The rest of the hadith is similar.[2]

The hadith concludes with the words that mean that if anyone testifies to Allah's unity and to the messenger ship of the Prophet صلى الله عليه وسلم sincerely with perfect faith and conviction, nursing no doubt whatsoever, and dies in this manner then nothing will prevent his entry into paradise.

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[1] Muslim # 45. 27.

[2] Bayhaqi as reproduced in 'The Life of Prophet Muhammad صلى الله عليه وسلم Ibn Kathir p 567, Darul Isha'at Karachi.

BLESSING ON FOOD SERVED AT THE MARRIAGE OF SAYYIDAH ZAYNBAB رضی اللہ عنہ

(۵۹۱۳) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُرُوْسًا بِزَيْنَبَ فَعَمِدَتْ اُمِّي اُمُّ سُلَيْمٍ اِلٰى تَمْرٍ وَّ سَمْنٍ وَّاَقِطٍ فَصَنَعَتْ حَيْسًا فَجَعَلَتْهُ فِي تَوْرٍ فَقَالَتْ يَا اَنَسُ اِذْهَبْ بِهٰذَا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْ بَعَثَتْ بِهٰذَا اِلَيْكَ اُمِّي وَهِيَ تُقْرِئُكَ السَّلَامَ وَ تَقُوْلُ اِنَّ هٰذَا لَكَ مِنَّا قَلِيْلٌ يَا رَسُوْلَ اللّٰهِ فَذَهَبْتُ فَقُلْتُ فَقَالَ ضَعْهُ ثُمَّ قَالَ اذْهَبْ فَادْعُ لِي فُلَانًا وَفُلَانًا وَ فُلَانًا رِجَالًا سَمَّاهُمْ وَادْعُ لِيْ مَنْ لَقِيْتَ فَدَعَوْتُ مَنْ سَمّٰى وَمَنْ لَقِيْتُ فَرَجَعْتُ فَاِذَا الْبَيْتُ غَاصٌّ بِاَهْلِهٖ قِيْلَ لِاَنَسٍ عَدَدُكُمْ كَمْ كَانُوْا قَالَ زُهَاءَ ثَلٰثِمِائَةٍ فَرَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَضَعَ يَدَهٗ عَلٰى تِلْكَ الْحَيْسَةِ وَتَكَلَّمَ بِمَا شَاءَ اللّٰهُ ثُمَّ جَعَلَ يَدْعُوْا عَشَرَةً عَشَرَةً يَاْكُلُوْنَ مِنْهُ وَ يَقُوْلُ لَهُمْ اُذْكُرُوْا اسْمَ اللّٰهِ وَلْيَاْكُلْ كُلُّ رَجُلٍ مِمَّا يَلِيْهِ قَالَ فَاَكَلُوْا حَتّٰى شَبِعُوْا فَخَرَجَتْ طَائِفَةٌ وَ دَخَلَتْ طَائِفَةٌ حَتّٰى اَكَلُوْا كُلُّهُمْ قَالَ لِيْ يَا اَنَسُ اِرْفَعْ فَرَفَعْتُ فَمَا اَدْرِيْ حِيْنَ وَضَعْتُ كَانَ اَكْثَرَ اَمْ حِيْنَ رَفَعْتُ (متفق عليه)

5913. Sayyiduna Anas رضی اللہ عنہ narrated. The Prophet صلی اللہ علیہ وسلم married Sayyidah Zaynab رضی اللہ عنہ. My mother, Um sulaym, رضی اللہ عنہ made hays with dates, butter and cheese (or curd). Then, putting it in a bow, she said, "Anas, go with this to Allah's Messenger صلی اللہ علیہ وسلم and say. 'May mother has sent me to you with this and has conveyed salaam to you. She says that we have sent very little to you as a gift." I went to him and conveyed the message. He said, "Put it down." Then, he said, "Go and invite him' and him' and him." Naming some men, "And whoever you meet." Hence, I invited everyone he had named and whoever I met. When I came back, I found the house full of people.

(someone asked Anas رضی اللہ عنہ how many people there were?) There were about three hundred men.

The Prophet صلی اللہ علیہ وسلم put his hand on that little hays and spoke such words as Allah willed him to speak. Then, he invited them to eat in groups of then, saying to them, "Mention the name of Allah and eat from what is nearest to you." When, they (ten) had eaten till they were full, they went out and another batch came in. This (continued), till all of them had eaten.

He instructed me, "O anas, pick up (the vessel)." I picked it up and I could not determine whether it was more than when I had brought it, or lesser.[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم had named the three men but Anas رضی اللہ عنہ forgot them. So these words are his own, not the Prophet صلی اللہ علیہ وسلم: 'named them…'

Though he said that he could not determine whet her the hays had decreased or increased after people has eaten from it yet there is no doubt that the blessing that increased the little gift continued to have their effect on the food. Definitely the quantity had increased.

Some people say that the wedding feast of Sayyidah Zaynab رضی اللہ عنہا consisted of the hays

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[1] Bukhari # 5163, Muslim # 194. 1428. Tirmidhi # 3218 (3229), Nasa'i # 3387, (Also Muslim # 87,92,95-1428)

that Anas رضی اللہ عنہ had brought. Other traditions say however a that the Prophet صلی اللہ علیہ وسلم had slaughtered a goat for the wedding feast and meat and bread were served to one thousand guests. So, either together or were served at different times. Mulla Ali Qari رحمہ اللہ said the hays was only gift from the mother of Anas رضی اللہ عنہ while the meat and bread were served as a wedding feast at another time.

CAMEL BECOME SWIFT

(٥٩١٤) وَعَنْ جَابِرٍ قَالَ غَزَوْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا عَلٰى نَاضِحٍ قَدْ اَعْيٰى فَلَا يَكَادُ يَسِيْرُ فَتَلَاحَقَ بِي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا لِبَعِيْرِكَ قُلْتُ قَدْ عَيِيَ فَتَخَلَّفَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَزَجَرَهُ فَدَعَالَهُ فَمَا زَالَ بَيْنَ يَدِيِ الْاِبِلِ قُدَّامَهَا يَسِيْرُ فَقَالَ لِيْ كَيْفَ تَرٰى بَعِيْرَكَ قُلْتُ بِخَيْرٍ قَدْ اَصَابَتْهُ بَرَكَتُكَ قَالَ اَفَتَبِيْعُنِيْهِ بِوُقِيَّةٍ فَبِعْتُهُ عَلٰى اَنَّ لِي فَقَارَ ظَهْرِهٖ اِلَى الْمَدِيْنَةِ فَلَمَّا قَدِمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ غَدَوْتُ عَلَيْهِ بِالْبَعِيْرِ فَاَعْطَانِيْ ثَمَنَهُ وَرَدَّهُ عَلَيَّ۔ (متفق علیه)

5914. Sayyiduna Jabir رضی اللہ عنہ narrated: I went with Allah's Messenger صلی اللہ علیہ وسلم to a battle. I was riding a camel that was used for drawing water. It has fatigued to such an extent that it could go on with difficulty. (At the point) the Prophet صلی اللہ علیہ وسلم was besides me and asked me, "what is wrong with your camel?" I said, "It has become tired." So, Allah's Messenger صلی اللہ علیہ وسلم went behind it and urged it on also making a supplication for it. Then, it did not cease to outstrip the other camels. He asked, "How do you find your camel?" I submitted, "Very good! It has received your blessing." He asked "Will you sell it to me for a wuqiyah (forty dirhams)?" So, I sold it to him on condition that it shall be mine till (I took the camel to him in the morning and he paid me its price, but returned the camel to me (out of kindness).[1]

COMMENTARY: This hadith is evidence that it is permitted to place a condition favourable to the seller when contracting to sell something. But, according to the ruling and law, it is not allowed which means that either this hadith is abrogated by the ruling, to the aforementioned condition was not part of the contract to sell and buy. Rather, it was concession to Jabir رضی اللہ عنہ on his request or a favour granted to him by the Prophet صلی اللہ علیہ وسلم himself. However, this explanation does not conform to the text of the hadith.

THREE MIRACLES AT THE BATTLE OF TABUK

(٥٩١٥) وَعَنْ اَبِيْ حُمَيْدٍ السَّاعِدِيِّ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَزْوَةَ تَبُوْكَ فَاَتَيْنَا وَادِيَ الْقُرٰى عَلٰى حَدِيْقَةٍ لِامْرَاَةٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اخْرُصُوْهَا فَخَرَصْنَاهَا وَخَرَصَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَشَرَةَ اَوْسُقٍ وَقَالَ اَحْصِيْهَا حَتّٰى تَرْجِعَ اِلَيْكَ اِنْ شَاءَ اللّٰهُ تَعَالٰى وَانْطَلَقْنَا حَتّٰى قَدِمْنَا تَبُوْكَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَتَهُبُّ عَلَيْكُمُ اللَّيْلَةَ رِيْحٌ شَدِيْدَةٌ فَلَا يَقُمْ فِيْهَا اَحَدٌ فَمَنْ كَانَ لَهُ بَعِيْرٌ فَلْيَشُدَّ عِقَالَهُ فَهَبَّتْ رِيْحٌ شَدِيْدَةٌ فَقَامَ رَجُلٌ فَحَمَلَتْهُ الرِّيْحُ حَتّٰى اَلْقَتْهُ بِجَبَلَيْ طَيِّئٍ ثُمَّ اَقْبَلْنَا

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[1] Bukhari # 2097, Muslim # 110.715.

حَتّٰى قَدِمْنَا وَادِيَ الْقُرٰى فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَرْاَةَ عَنْ حَدِيْقَتِهَا كَمْ بَلَغَ ثَمَرُهَا فَقَالَتْ عَشْرَةَ اَوْسُقٍ۔ (متفق عليه)

5915. Sayyiduna Abu Humayd Sa'idi رضی اللہ عنہ narrated: we set out with Allah's Messenger صلی اللہ علیہ وسلم (from Madinah) for the Battle of Tabuk. When we reached the Wadi al-Qura (three days journey from Madinah), we passed a garden belonging to a woman. Allah's Messenger صلی اللہ علیہ وسلم, "Make an estimate of its fruit." We made an estimate (everyone giving his idea), and Allah's Messenger صلی اللہ علیہ وسلم made an estimate at ten wasq (camel loads). He said (to the woman), "weight it (when the fruit is picked) and tell us of it when we return insha Allah." And, we moved ahead till we came to Tabuk.

There, Allah's Messenger صلی اللہ علیہ وسلم said, "Tonight, you will face a violent wind. Let no one get up when it blows and those who have camels (with them) must fetter them firmly. (This is a precautionary measure) indeed, a violent mind did blow and when a man stood up (disregarding the advice), he was carried away by the wind and thrown between the two mountains of Tayyi.

Then we set out (on our return journey after the battle) till we came to the Wadi al-Qura. Allah's Messenger صلی اللہ علیہ وسلم asked the woman about her garden how much the fruit had weighed? She said, "ten wasq(or camel-loads)."[1]

COMMENTARY: Tayyi is the name of the forefather of a well-known tribe also known as Tayyi They used to reside in ancient yemen. The well known Hatim Tayyi belonged to this tribe. This area is now part of Saudi Arabia in its region of Najd. It is known as Muntaqah Thawr.

The miracles mentioned in this hadith are:

(1) the weight of fruit in the garden of which the Prophet صلی اللہ علیہ وسلم gave a correct estimate.

(2) The warning that violent winds would blow that night, there being no signs of that when he gave the warning.

(3) The men who did not heed the warning was carried away and thrown at a distant place.

These three miracles were demonstrated to convince the hypocrites who were in the army. They were also shows to strengthen the faith of the believers. They were proof of the truth of the prophethood.

CONQUEST OF EGYPT WAS FORETOLD

(٥٩١٦) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّكُمْ سَتَفْتَحُوْنَ مِصْرَ وَهِيَ اَرْضٌ يُسَمّٰى فِيْهَا الْقِيْرَاطُ فَاِذَا فَتَحْتُمُوْهَا فَاَحْسِنُوْا اِلٰى اَهْلِهَا فَاِنَّ لَهَا ذِمَّةً وَرَحِمًا اَوْقَالَ ذِمَّةً وَصِهْرًا فَاِذَا رَاَيْتُمْ رَجُلَيْنِ يَخْتَصِمَانِ فِيْ مَوْضِعِ لَبِنَةٍ فَاخْرُجْ مِنْهَا قَالَ فَرَاَيْتُ عَبْدَالرَّحْمٰنِ بْنِ شُرَحْبِيْلَ بْنِ حَسَنَةَ وَاَخَاهُ رَبِيْعَةَ يَخْتَصِمَانِ فِيْ مَوْضِعِ لَبِنَةٍ فَخَرَجْتُ مِنْهَا۔ (رواه مسلم)

[1] Bukhari # 1481, Muslim # 11-1392.

5916. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "surely, you will conquer Egypt. It is a land were the qirat is mentioned (for its currency). When your conquer it, be kind in your treatment of its inhabitants, for, they are under protection and have a relationship" – or, he said 'Under protection and have marriage ties.

When you people see two men quarrelling in a brickwork, you (O Abu Dharr) get away from there."

He (Abu Dharr) رضی اللہ عنہ said, "I saw (while I was in Egypt) Abdur Rahman ibn Shurahbil ibn Hashnah and his brother Rabi'ah querell in a brickwork. So, I left it.:"[1]

COMMENTARY: Qirat was a coin valued at one carat or twenty fourth part of an ounce. It was a valid currency in Egypt. It was a currency of exchange in other countries too but its value differed. For instance, in Makkah it was one-twenty fourth of a dinar. In Iraq it twentieth part of a dinar. By saying that the Egyptians mentioned the Qirat, he not only introduced the currency of Egypt. But also disclosed that its inhabitants who were Qubtis co-opts) disbelievers were rude and had a bad temperament. They had the word qirat on their tongue. But, those people who are high natured and kind hearted do not have base thing on their tongues.

In spite of their roundness, they should be shown kind treatment, even though they might cause trouble. You should forgive them.

There were ties with them. They were under protection and had a relationship by marriage. Because of Ibrahim son of the Prophet صلی اللہ علیہ وسلم they had these special ties, for, Ibrhim's mother was on Egyptian. She was Mari'ah رضی اللہ عنہ Qubti. Also our grandfather Isma'il's علیہ السلام mother Sayyidah Hajarah علیہا السلام (Hajar) was Egyptian protection was offered because of Sayyidah Hajarah علیہا السلام and marital kinship was through Sayyidah Mari'ah رضی اللہ عنہا.

The Prophet صلی اللہ علیہ وسلم said about two men quarreling in Egypt they dispute over little things like so much as a brick's space. The first verb when you see is (رایتم) in the plural but the command to leave them is in the singular form to only Abu Dharr رضی اللہ عنہ. this shows the particular kindness the Prophet صلی اللہ علیہ وسلم had for him. However, it is possible that the command too may have been in the plural form.

Egypt was conquered in the time of Sayyiduna Umar رضی اللہ عنہ,

Sayyiduna Abu Dharr رضی اللہ عنہ had seen two men quarrel over the space of one brick. So he quit Egypt forthwith and came back home. This had happened in the time of Sayyiduna Uthman رضی اللہ عنہ.

The Prophet صلی اللہ علیہ وسلم had learnt from the unseen that it is the characteristic of the Egyptians to quarrel over petty things. They are bickering, mischievous. He foretold that Muslims and Islam would suffer much at their hands.

They had rebelled against the Uthmania caliphate and raided Madinah. They assassinated Uthman رضی اللہ عنہ. Then they killed their governor Muhammad ibn Abu Bakr رضی اللہ عنہ who had been appointed by Sayyiduna Ali رضی اللہ عنہ

The Prophet صلی اللہ علیہ وسلم had known these things beforehand. This is why he had instructed Abu Dharr رضی اللہ عنہ to leave the place when he should see them bickering. He should cease to have contact with them.

Abu Dharr رضی اللہ عنہ obeyed this command. He did indeed see them quarrelling over the

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[1] Muslim # 227-2543.

space of brick.

THE FATE OF THE HYPOCRITES

(٥٩١٧) وَعَنْ حُذَيْفَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيْ اَصْحَابِيْ وَفِي رِوَايَةٍ قَالَ وَفِيْ اُمَّتِي اِثْنَا عَشَرَ مُنَافِقًا لَا يَدْخُلُوْنَ الْجَنَّةَ وَلَا يَجِدُوْنَ رِيْحَهَا حَتّٰى يَلِجَ الْجَمَلُ فِيْ سَمِّ الْخِيَاطِ ثَمَانِيَةٌ مِنْهُمْ تَكْفِيْهِمُ الدُّبَيْلَةُ سِرَاجٌ مِنْ نَارٍ يَظْهَرُ فِيْ اَكْتَافِهِمْ حَتّٰى تَنْجُمَ فِي صُدُوْرِهِمْ رَوَاهُ مُسْلِمٌ وَسَنَذْكُرُ حَدِيْثَ سَهْلِ بْنِ سَعْدٍ لَاُعْطِيَنَّ هٰذِهِ الرَّايَةَ غَدًا فِيْ مَنَاقِبِ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ وَحَدِيْثَ جَابِرٍ مَنْ يَصْعَدُ الثَّنِيَّةَ فِيْ جَامِعِ الْمَنَاقِبِ اِنْشَاءَ اللّٰهُ تَعَالٰى۔

5917. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that the Prophet رضی اللہ عنہ said, "There are among my sahabah (companions)" – but according to another versions "in my ummah (People) twelve hypocrites who will neither enter paradise nor perceive its odour till a camel passes through a needle's eye. Al-Dubaylah which is a flame of fire will be enough for them. It will appear on their shoulders and reach up to their breasts."[1]

COMMENTARY: Just as a camel cannot go through the eye of a needle so too, these hypocrites will not enter paradise. The Qu'ran says the same things about the disbelievers:

وَلَا يَدْخُلُوْنَ الْجَنَّةَ حَتّٰى يَلِجَ الْجَمَلُ فِيْ سَمِّ الْخِيَاطِ

{...nor will they enter the Garden (paradise) until the camel goes through the needle's eye....} (7:40)

The word 'ummah' may be applied to the hypocrites too, if it is used in the sense of the ummah that is invited or the mankind in general to whom the invitation (to join Islam) is extended. It is part of the Prophet's صلی اللہ علیہ وسلم mission. But, the word 'sahabah' cannot be applied to the hypocrites. So the words, "There are among my sahabah twelve hypocrites" refer to them as sahabah on their outward appearance and behavior. They recited the kalimah and mingled with the sahabah though inwardly they harboured hypocrisy. In this sense we may say the same thing about ummah that it means the ummah that has responded to the invitation.

According to another hadith of Hudhayfah رضی اللہ عنہ, these hypocrites were fourteen in number, but two of them had repented. The other twelve remained hypocrites. They died as hypocrites.

The Prophet صلی اللہ علیہ وسلم had named these hypocrites to some of his close sahabah رضی اللہ عنہم so that they may beware of their nefarious designs. They causes much destruction to Islam and history is replete with their accounts. Their wicked designs reached the peak when they conspired to kill the Prophet صلی اللہ علیہ وسلم on the return journey after the Battle for Tabuk. But, Allah preserved him.

Dubaylah is a tumour. It causes death very often.

It is also said to be an ulcer from plague. The root word also means 'trial' and 'hardship.'

The words that it will grow on the shoulders and reach the breast seem to belong to a narrator who volunteered to explain the dubaylah, in the hadith.

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[1] Muslim # 10.2779.

According to another hadith, Sayyiduna Hudhayfah رضی اللہ عنہ confirmed that the Prophet صلی اللہ علیہ وسلم had named at these hypocrites to him. He had also informed him how they would die. He said, "Indeed, they died just as the Prophet صلی اللہ علیہ وسلم had disclosed to me."
We shall mention the hadith of sahl ibn Sa'd رضی اللہ عنہ..# 989, and of Jabir رضی اللہ عنہ.. # 6229, in Allah wills.

SECTION II الفصل الثاني

ABOUT THE MONK BAHIRA

(٥٩١٨) عَنْ اَبِيْ مُوْسٰى قَالَ خَرَجَ اَبُوْطَالِبٍ اِلَى الشَّامِ وَخَرَجَ مَعَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ اَشْيَاخٍ مِنْ قُرَيْشٍ فَلَمَّا اَشْرَفُوْا عَلَى الرَّاهِبِ هَبَطُوْا فَحَلُّوْا رِحَالَهُمْ فَخَرَجَ اِلَيْهِمُ الرَّاهِبُ وَكَانُوْا قَبْلَ ذٰلِكَ يَمُرُّوْنَ بِهٖ فَلَا يَخْرُجُ اِلَيْهِمْ قَالَ فَهُمْ يَحُلُّوْنَ رِحَالَهُمْ فَجَعَلَ يَتَخَلَّلُهُمُ الرَّاهِبُ حَتّٰى جَآءَ فَاَخَذَ بِيَدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ هٰذَا سَيِّدُ الْعٰلَمِيْنَ هٰذَا رَسُوْلُ رَبِّ الْعٰلَمِيْنَ يَبْعَثُهُ رَحْمَةً لِّلْعٰلَمِيْنَ فَقَالَ لَهٗ اَشْيَاخٌ مِنْ قُرَيْشٍ مَاعِلْمُكَ فَقَالَ اِنَّكُمْ حِيْنَ اَشْرَفْتُمْ مِنَ الْعَقَبَةِ لَمْ يَبْقَ شَجَرٌ وَّلَا حَجَرٌ اِلَّا خَرَّ سَاجِدًا وَلَا يَسْجُدَانِ اِلَّا لِنَبِيٍّ وَاِنِّيْ اَعْرِفُهٗ بِخَاتَمِ النُّبُوَّةِ اَسْفَلَ مِنْ غُضْرُوْفِ كَتِفِهٖ مِثْلَ التُّفَّاحَةِ ثُمَّ رَجَعَ فَصَنَعَ لَهُمْ طَعَامًا فَلَمَّا اَتَاهُمْ بِهٖ وَكَانَ هُوَ فِيْ رَعِيَّةِ الْاِبِلِ فَقَالَ اَرْسِلُوْا اِلَيْهِ فَاَقْبَلَ وَعَلَيْهِ غَمَامَةٌ تُظِلُّهٗ فَلَمَّا دَنَا مِنَ الْقَوْمِ وَجَدَهُمْ قَدْ سَبَقُوْهُ اِلٰى فَيْءِ شَجَرَةٍ فَلَمَّا جَلَسَ مَالَ فَيْءُ الشَّجَرَةِ عَلَيْهِ فَقَالَ انْظُرُوْا اِلٰى فَيْءِ الشَّجَرَةِ مَالَ عَلَيْهِ فَقَالَ اُنْشِدُكُمُ اللّٰهَ اَيُّكُمْ وَلِيُّهٗ قَالُوْا اَبُوْطَالِبٍ فَلَمْ يَزَلْ يُنَاشِدُهٗ حَتّٰى رَدَّهٗ اَبُوْطَالِبٍ وَبَعَثَ مَعَهٗ اَبُوْبَكْرٍ بِلَالًا وَزَوَّدَهُ الرَّاهِبُ مِنَ الْكَعْكِ وَالزَّيْتِ۔ (رواه الترمذی)

5918. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Abu Talib set forth for Syria (with a trade caravan) the Prophet صلی اللہ علیہ وسلم (who was then twelve years old) also traveled with him, as did some elders of the Quraysh. When they came near the monk's hermitage, they alighted and unfastened their belongings The monk (Bahria, by name) came to them although never before did he come to them when they passed by him (and halted there). As they unpacked their saddles, he mingled among them (looking for someone) till he came to Allah's Messenger صلی اللہ علیہ وسلم and held his hand, saying, "He is the chief of the universe. He is the chief of the universe. He is t eh Messenger of the Lord of the worlds." The elders among the Quraysh asked him how he could say that and he answered, "while you were coming through the mountain pass, none of the trees and stones missed prostrating itself before him and these (two) do not prostrate themselves but before a Prophet. And I recognize him by the seal of prophethood on the upper bone of his shoulder, firm like an apple"

Then he went away and prepared a meal for them. When he came back with it, the Prophet صلی اللہ علیہ وسلم had gone to graze the camels and he said, "lend for him. (He is my chief guest)" So, he returned while a small cloud cast its shade over him. When he was there, the people had preceded him into the shade of a tree. When he sat

down (outside the shade), the tree bowed down towards him and threw its shade on him. The monk pointed out, "Observe the tree how it bows down to him! I call upon you by Allah to tell me who among you is his guardian." They said, "Abu Talib." And he did not cease to adjure him to send him back until Abu Talib sent him back. And Abu Bakr رضی اللہ عنہ sent Bilal رضی اللہ عنہ along with him. The monk gave him provision of coarse bread and olive oil.[1]

COMMENTARY: According to some versions after saying that he recognized the Prophet صلی اللہ علیہ وسلم by the seal of Prophet hood, the monk stood up and embraced the Prophet صلی اللہ علیہ وسلم. then he asked the men of the caravan about the life of the Prophet صلی اللہ علیہ وسلم, how he spends his hours, etc. then he confirmed that their answers are corroborated by his knowledge from their books.

When the tree bowed down to provide shade to the Prophet صلی اللہ علیہ وسلم it did so out of respect because the cloud had already given him shade. Or, the cloud had moved away. Any way this was a demonstration of the Prophet)صلی اللہ علیہ وسلم miracle, as was the cloud overhand. The ulama رحمہ اللہ say that this did not happen always. The cloud cast its shade whenever it was necessary.

The monk pointed to the man that they should observe and ponder how the tree inclined towards the Prophet صلی اللہ علیہ وسلم to show respect and throw shade. They should see with their minds eye because they were seeing with their normal eye anyway.

However, it is a fact that they who had ignored their inherent disposition and wandered in the web of ignorance and adamancy, had their mind's eyes prejudiced. The result was that they saw the miracle but were unreceptive t o the light of guidance. They did see al the signs pointing to the Prophet صلی اللہ علیہ وسلم truthfulness but they were deprived of seeing with the mind's eye as might be helpful to them and might have put them on the right course. The Quran says:

وَتَرَاهُمْ يَنْظُرُوْنَ إِلَيْكَ وَهُمْ لَا يُبْصِرُوْنَ

{And you see them looking at you while they do not see} (7:198)

ABU TALIB SENT THE PROPHET صلی اللہ علیہ وسلم BACK: Finally, Abu Talib agreed to send the Prophet صلی اللہ علیہ وسلم back home. The fact is that Busra was a colony of the Roman empire. They were Christians. Their priests had foretold the coming of the last Prophet صلی اللہ علیہ وسلم. The royalty became worried and panicked. They conspired to rip his influence in the bud before he could do anything. The monk Bahira was a true scholar of the heavenly Books and he also was a believer in the last Prophet صلی اللہ علیہ وسلم. hence, when he recognized the Prophet صلی اللہ علیہ وسلم, he insisted upon Abu Talib that he should send him back to Makkah since he was afraid of the roman. If the kings men learnt of him, they would arrest him and take him away and kill him.

Indeed, Tirmidhi and Haakim have transmitted the tradition that as soon as Abu Talib travelled for trade purposes toward Syria taking (his nephew) the Prophet صلی اللہ علیہ وسلم along with him, the Roman officers, numbering seven, initiated a chase to kill the prophet صلی اللہ علیہ وسلم. Their chase landed them at Bahira's hermitage. He asked them. Why are you here ?" They told him that they had learnt that the Prophet was on a journey. They were looking out for him and had their sentries posted all around. They said, "when he comes within our

[1] Tirmidhi # 2620 (3640).

territory we shall kill him." Bahira asked them, "Tell me, if Allah has decreed anything then can anyone defeat it?" they conceded, "No!" So, Bahira said, "I tell you honesty hat the man you are after will be the greatest Messenger of Allah. No power in the world can harm him. So, desist from your wicked ideas. Rather, you should submit to him and obey him. You must love him."

The monk gave him as provision coarse bread and olive oil. Some authorities say that the bread was made of flour mixed with milk and sugar. The olive oil was to apply on the bread.

Tirmidhi رحمه الله has pointed out about this hadith that its line of transmission is sound. Its narrators are approved by Bukhari and Muslim, or by either of these two.

However, the reference to Abu Bakr رضی الله عنه and Bilal رضی الله عنه is not part of the original hadith. Perhaps one of the narrators has included their names by oversight. At that time the Prophet صلی الله علیه وسلم was twelve years old. Abu Bakr رضی الله عنه as younger to him by two y ears or two and a half years. And, Bilal رضی الله عنه was not born till then perhaps. Hence, it is meaningless to say that the Prophet صلی الله علیه وسلم was sent with these two men. This is why Dhahabi رحمه الله has termed this hadith as da'if (weak) but some authorities do not agree with him.

Hafiz Ibn Hajar رحمه الله has said of his hadith that its narrators are trustworthy. Not one of them is rejected. Apart from the portion about Abu Bakr رضی الله عنه and Bilal رضی الله عنه being sent hoe with the Prophet صلی الله علیه وسلم, it is established that this hadith is sound. As for the aforementioned portion, it is not part of the original tradition. One of the narrators has committed an error.

TREES & STONES GREETED

(٥٩١٩) وَعَنْ عَلِيِّ بْنِ اَبِيْ طَالِبٍ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ فَخَرَجْنَا فِيْ بَعْضِ نَوَاحِيْهَا فَمَا اسْتَقْبَلَهٗ جَبَلٌ وَلَا شَجَرٌ اِلَّا وَهُوَ يَقُوْلُ السَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ۔ (راوه الترمذی والدارمی)

5919. Sayyiduna Ali ibn Abu Talib رضی الله عنه narrated. I was with the Prophet صلی الله علیه وسلم in Makkah. We went out into one of its suburbs. Whichever mountain (meaning rock) and tree that lay in his path greeted him, 'as-salaamualayka ya rasul Allah 9peace be on you, O Messenger of Allah).'[1]

COMMENTARY: Sayyiduna Ali رضی الله عنه also heard the stone and tree greet eh Prophet صلی الله علیه وسلم. So this was both a miracle and wonder (mu'jizah and karam ah). The former concerned the Prophet صلی الله علیه وسلم and the latter concerned Sayyiduna Ali رضی الله عنه.

In might also have been that he did not hear but the Prophet صلی الله علیه وسلم informed him.

MIRACLE WITH THE BURAQ

(٥٩٢٠) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُتِيَ بِالْبُرَاقِ لَيْلَةَ اُسْرِيَ بِهٖ مُلْجَمًا مُسْرَجًا فَاسْتَصْعَبَ عَلَيْهِ فَقَالَ لَهٗ جِبْرَئِيْلُ اَبِمُحَمَّدٍ تَفْعَلُ هٰذَا فَمَا رَكِبَكَ اَحَدٌ اَكْرَمُ عَلَى اللّٰهِ مِنْهُ قَالَ فَارْفَضَّ عَرَقًا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5920.Sayyiduna Anas رضی الله عنه narrated that the Buraq was brought to the Prophet صلی الله علیه وسلم on the night of isra (when he was taken up to the heavens). It was bridled

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[1] Tirmidhi # 3626 (3646), Darimi # 21.

and saddled. It showed some resistance (causing difficulty to the Prophet صلی اللہ علیہ وسلم to mount). So, Jibril علیہ السلام asked it.: Will you do the with Muhammad صلی اللہ علیہ وسلم? NO one more noble than he in Allah's sight has mounted you."
The narrator added: "these words caused it to perspire heavily."
Tirmidhi has termed this hadith as gharib.[1]

COMMENTARY: Other Prophet's علیہ السلام had also mounted the buraq. This question has been discussed previously (see comments to hadith # 5862 etc)
The commentators say that the buraq was not showing resistance but was not showing resistance but was filled with joy at having the Prophet صلی اللہ علیہ وسلم as its rider. So it could not contain itself. Jibril علیہ السلام book it for its obstinacy and reprimanded it causing it to pour perspiration.

HOLE IN A STONE

(٥٩٢١) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا انْتَهَيْنَا اِلٰى بَيْتِ الْمَقْدِسِ قَالَ جِبْرَئِيْلُ بِاِصْبَعِهٖ فَخَرَقَ بِهَا الْحَجَرَ فَشَدَّ بِهِ الْبُرَاقَ۔ (رواه الترمذی)

5921. Sayyiduna Buraydah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when we came to Baytul Maqdis, Jibril علیہ السلام made a gesture with his finger. Thereby he drilled a hole in a stone and tied the buraq to it."[2]

COMMENTARY: In the hadith (#5863) of Anas رضی اللہ عنہ in the chapter of miraj. The Prophet صلی اللہ علیہ وسلم said that Jibril علیہ السلام tied the buraq to a rink where the previous Prophet علیہ السلام did with it. Perhaps it was the same ring (or hole) that had closed with time and Jibril علیہ السلام me opened it by pointing his finger to it.

CAMEL'S COMPLAINT

(٥٩٢٢) وَعَنْ يَعْلَى بْنِ مُرَّةَ الثَّقَفِيِّ قَالَ ثَلٰثَةُ اَشْيَاءَ رَاَيْتُهَا مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَا نَحْنُ نَسِيْرُ مَعَهٗ اِذْ مَرَرْنَا بِبَعِيْرٍ يُسْنٰى عَلَيْهِ فَلَمَّا رَاٰهُ الْبَعِيْرُ جَرْجَرَ فَوَضَعَ جِرَانَهٗ فَوَقَفَ عَلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فقال اَيْنَ صَاحِبُ هٰذَا الْبَعِيْرِ فَجَاءَهٗ فَقَالَ بِعْنِيْهِ فَقَالَ بَلْ نَهَبُهٗ لَكَ يَا رَسُوْلَ اللّٰهِ وَاِنَّهٗ لِاَهْلِ بَيْتٍ مَا لَهُمْ مَعِيْشَةٌ غَيْرُهٗ قَالَ اَمَّا اِذَا ذَكَرْتَ هٰذَا مِنْ اَمْرِهٖ فَاِنَّهٗ شَكٰى كَثْرَةَ الْعَمَلِ وَقِلَّةَ الْعَلَفِ فَاَحْسِنُوْا اِلَيْهِ ثُمَّ سِرْنَا حَتّٰى نَزَلْنَا مَنْزِلًا فَنَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَاءَتْ شَجَرَةٌ تَشُقُّ الْاَرْضَ حَتّٰى غَشِيَتْهُ ثُمَّ رَجَعَتْ اِلٰى مَكَانِهَا فَلَمَّا اسْتَيْقَظَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَكَرْتُ فَقَالَ هِيَ شَجَرَةٌ اسْتَاْذَنَتْ رَبَّهَا فِيْ اَنْ تُسَلِّمَ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَذِنَ لَهَا قَالَ ثُمَّ سِرْنَا فَمَرَرْنَا بِمَاءٍ فَاَتَتْهُ امْرَاَةٌ بِابْنٍ لَهَا بِهٖ جِنَّةٌ فَاَخَذَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَنْخِرِهٖ ثُمَّ قَالَ اخْرُجْ فَاِنِّيْ مُحَمَّدٌ رَسُوْلُ اللّٰهِ ثُمَّ سِرْنَا فَلَمَّا رَجَعْنَا مَرَرْنَا

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[1] Tirmidhi # 3131 (3142), Musnad Ahmad 3-164.
[2] Tirmidhi # 3143, Musnad Ahmad 3-164.

بِذٰلِكَ الْمَاءِ فَسَأَلَهَا عَنِ الصَّبِيِّ فَقَالَتْ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا رَأَيْنَا مِنْهُ رَيْبًا بَعْدَكَ۔ رَوَاهُ فِي شَرْحِ السُّنَّةِ۔

5922. Sayyiduna Ya'la ibn MUrrah Thaqafi رضی اللہ عنہ said, "I saw three miracles at the hands of Allah's Messenger صلی اللہ علیہ وسلم (during a single journey). During our travel with him, we came upon a camlet ht was used to draw out water (and irrigate the land). On seeing him, the camel rumbled and lowered its neck. The Prophet صلی اللہ علیہ وسلم stopped by it and called for its owner. When he came, he called for its owner. When he came, he said, 'Sell it to me.' The man said, 'No, but I shall give it to you (as a gift). O Messenger of Allah. Besides, the family to which it belongs has no other means to livelihood.' He said, 'Since you say so about it, know that it has complained to me of heavy work but very little fodder. Treat it well. (Get work from it but feed it sufficiently. I have no wish to buy it for myself but I wished to relieve it of its difficulty).

Then (I saw a second miracle), as we travelled on till we alighted at a manzil (halt or leg of journey) the Prophet صلی اللہ علیہ وسلم lay down to sleep. A tree came tearing through the earth and bowed down to cover him and returned of its place When Allah's Messenger awoke, I informed him of this thing. He said, 'This is ht e tree that had sought its Lord's permission to offer salaam to Allah's Messenger and He granted it His permission.'

We resumed our 'journey and (I saw the third miracle) we came to a watering place (meaning as inhabited locality) A woman come to the Prophet صلی اللہ علیہ وسلم wither son who was possessed. He held his nose and said, 'Get out! I am Muhammad Allah's Messenger.'

Then we resumed our journey. Later on our return when we were at that watering place, he asked her about the child. She said, 'By him who has sent you with the truth, we have not seen in him anything to cause un anxiety, since you had departed."[1]

ANOTHER CHILD POSSESSED BY JINN

(٥٩٢٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ إِنَّ امْرَأَةً جَاءَتْ بِابْنٍ لَهَا إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ ابْنِي بِهِ جُنُوْنٌ وَإِنَّهُ لَيَأْخُذُهُ عِنْدَ غَدَائِنَا وَعَشَائِنَا فَمَسَحَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَدْرَهُ وَدَعَا فَثَعَّ ثَعَّةً وَخَرَجَ مِنْ جَوْفِهِ مِثْلَ الْجِرْوِ الْأَسْوَدِ يَسْعٰى۔ (رواہ الدارمی)

5923. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that a woman brought to Allah's Messenger صلی اللہ علیہ وسلم her son. She submitted. "O Messenger صلی اللہ علیہ وسلم her son. She submitted. 'O Messenger of Allah. My son is possessed. It seizes him at our breakfast and dinner (first and last meals)." Allah Messenger stroked the child's breast and prayed for him. The boy vomited much once and something resembling a black puppy emerged from his belly running out.[2]

WALKING TREE

[1] Baghawi in Sharh us Sunah, Musnad Ahmad 4-170.

[2] Darimi 19, Musnad Ahmad 1-254.

(٥٩٢٤) وَعَنْ اَنَسٍ قَالَ جَآءَ جِبْرَئِيْلُ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ حَزِيْنٌ قَدْ تَخَضَّبَ بِالدَّمِ مِنْ فِعْلِ اَهْلِ مَكَّةَ فَقَالَ يَارَسُوْلَ اللّٰهِ هَلْ تُحِبُّ اَنْ نُرِيَكَ اٰيَةً قَالَ نَعَمْ فَنَظَرَ اِلَى شَجَرَةٍ مِّنْ وَرَائِهٖ فَقَالَ ادْعُ بِهَا فَدَعَا بِهَا فَجَائَتْ فَقَامَتْ بَيْنَ يَدَيْهِ فَقَالَ مُرْهَا فَلْتَرْجِعْ فَاَمَرَهَا فَرَجَعَتْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَسْبِيْ حَسْبِيْ۔ (رواه الدارمی)

5924. Sayyiduna Anas رضی اللہ عنہ narrated that Jibril علیہ السلام came to the Prophet صلی اللہ علیہ وسلم when he was sitting very grieved, covered with blood from the wounds inflicted by the pecple of Makkah (at Uhud). He said, 'O Messenger of Allah, do you like that I show you a sign? (This will convince you. The hardships that you endure raise your rank). He said, "Yes" So, he said, looking at a tree behind him, "Call it!" He called it. It came and stood before him. Then, he said, "Command it and it will return." He commanded it and it went back.
Allah's Messenger صلی اللہ علیہ وسلم said, "It suffices me! It suffices me!"[1]

COMMENTARY: The infidels of Makkah had been rude to the Prophet صلی اللہ علیہ وسلم and had caused him hardship at the Battle of Uhud. They wounded him at his cheek and he lost a tooth. When the Prophet صلی اللہ علیہ وسلم said to JIbril علیہ السلام. "It suffices me." He meant that Allah as given him is enough. He found himself comforted. When a miracle is shown, it strengthens one's faith and provides comfort and removes grief. The some may be said of a wonder a anything that is contrary to the customary. Anyone who is persecuted by an enemy must bear it patiently .This gets him a high reward.

TESTIMONY OF A TREE

(٥٩٢٥) وَعَنِ ابْنِ عُمَرَ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سَفَرٍ فَاَقْبَلَ اَعْرَابِيٌّ فَلَمَّا دَنَا قَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ قَالَ وَمَنْ يَّشْهَدُ عَلٰى مَاتَقُوْلُ قَالَ هٰذِهِ السَّلَمَةُ فَدَعَاهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِشَاطِئِ الْوَادِيْ فَاَقْبَلَتْ تَخُدُّ الْاَرْضَ حَتّٰى قَامَتْ بَيْنَ يَدَيْهِ فَاسْتَشْهَدَهَا ثَلٰثًا فَشَهِدَتْ ثَلٰثًا اَنَّهٗ كَمَا قَالَ ثُمَّ رَجَعَتْ اِلٰى مَنْبَتِهَا۔ (رواه الدارمی)

5925. Sayyiduna Ibn Umar رضی اللہ عنہ narrated: We were with the Prophet صلی اللہ علیہ وسلم on a journey. A villager came (near the army) and when he was closer. Allah's Messenger صلی اللہ علیہ وسلم asked him, "Do you bear testimony that there is no god but Allah who is alone and has no partner, and that Muhammad is His slave and His Messenger?" the villager retorted," Does anyone testify to what you say (besides human beings)?" He said, "this salamah tree!" (It is a plant or the mimosa tree.) And Allah's Messenger صلی اللہ علیہ وسلم called it and it was (or he was) at the edge of the ravine. It came towards him cutting through the earth and stood before him. He

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[1] Darimi # 23, Musnad Ahmad 3-113.

commanded it to testify three times and it testified three times that what he had said was true. Then it returned to its base.[1]

TESTIMONY OF THE CLUSTER OF PALM TREE

(٥٩٢٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ جَآءَ اَعْرَابِيٌّ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بِمَا اَعْرِفُ اَنَّكَ نَبِيٌّ قَالَ اِنْ دَعَوْتُ هٰذَا الْعِذْقَ مِنْ هٰذِهِ النَّخْلَةِ يَشْهَدُ اَنِّيْ رَسُوْلُ اللّٰهِ فَدَعَاهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ يَنْزِلُ مِنَ النَّخْلَةِ حَتّٰى سَقَطَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ ارْجِعْ فَعَادَ فَاَسْلَمَ الْاَعْرَابِيُّ۔ رَوَاهُ التِّرْمِذِيُّ وَصَحَّحَهُ

5926. Sayyiduna Ibn Abbas رضی الله عنه narrated that a villager came to Allah's Messenger صلی الله علیه وسلم and asked, "How may I know* definitely) that you are Prophet ?" He said, "If I call the cluster on this palm tree, then it will testify that I am indeed Allah's Messenger!"

Allah's Messenger صلی الله علیه وسلم then called it and it began its descent from the palm-tree till it dropped beside the Prophet صلی الله علیه وسلم. (It gave the testimony) And then he said, "Return!" So, it went back and the villager embraced Islam.[2]

A WOLF SPOKE TO A SHEPHERD

(٥٩٢٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ جَآءَ ذِئْبٌ اِلٰى رَاعِيْ غَنَمٍ فَاَخَذَ مِنْهَا شَاةً فَطَلَبَهُ الرَّاعِيْ حَتّٰى انْتَزَعَهَا مِنْهُ قَالَ فَصَعِدَ الذِّئْبُ عَلٰى تَلٍّ فَاَقْعٰى وَاسْتَثْفَرَ وَقَالَ قَدْ عَمَدْتُ اِلٰى رِزْقٍ رَزَقَنِيْهِ اللّٰهُ اَخَذْتُهُ ثُمَّ انْتَزَعْتَهُ مِنِّيْ فَقَالَ الرَّجُلُ تَاللّٰهِ اِنْ رَاَيْتُ كَالْيَوْمِ ذِئْبٌ يَتَكَلَّمُ فَقَالَ الذِّئْبُ اَعْجَبُ مِنْ هٰذَا رَجُلٌ فِي النَّخَلَاتِ بَيْنَ الْحَرَّتَيْنِ يُخْبِرُكُمْ بِمَا مَضٰى وَمَا هُوَ كَائِنٌ بَعْدَكُمْ فَقَالَ فَكَانَ الرَّجُلُ يَهُوْدِيًّا فَجَآءَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرَهُ وَاَسْلَمَ فَصَدَّقَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهَا اَمَارَاتٌ بَيْنَ يَدَيِ السَّاعَةِ قَدْ اَوْشَكَ الرَّجُلُ اَنْ يَّخْرُجَ فَلَا يَرْجِعُ حَتّٰى يُحَدِّثَهُ نَعْلَاهُ وَسَوْطُهُ بِمَا اَحْدَثَ اَهْلُهُ بَعْدَهُ۔ (رواه فی شرح السنة)

5927. Sayyiduna Abu Hurayrah رضی الله عنه narrated that a wolf (intruded into a grazing ground of sheep and came to a shepherd and snatched a sheep. The shepherd chased it and wrested the sheep from the wolf. The wolf climbed a hillock and sat on its launches keeping its tail between its legs. Then, it said, "I had resolved to take my provision that Allah had bestowed on me. I took it. But, you grabbed it from me."

The men remarked (to the wolf), "By Allah, the miracle that I have seen today - never have I seen anything like it before! A talking wolf!"

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[1] Darimi # 34.

[2] Tirmidhi # 3628.

The wolf spoke again, saying, "More marvelous than this is the state of the man who lives among the palm trees between the two harrah (الحَرَّتَين) - the two lava plains of Madinah) He tells you what has transpired (before you) and will take place after you. Sayyiduna Abu Hurayrah رضی اللہ عنہ added: The man (meaning, the shepherd) was a jew. He came to the Prophet صلی اللہ علیہ وسلم and informed him (of his experience with the wolf) and embraced Islam.

The prophet صلی اللہ علیہ وسلم confirmed his statement and said, "these are portents of the last Hour before it comes. The time till come when a man will go out (of his house) ad he will not return before his sandals and his whip will tell him of the things his family may have done during his absence."[1]

COMMENTARY: Turpushti رحمہ اللہ has given the name of his shepherd who became a Muslm and also a sahabi رضی اللہ عنہ as Ahbar ibn Aws Khuza'I رضی اللہ عنہ because of this incident, he came to be called (مکلم الذئب) speaker with the wolf However, the words of the hadith that the shepherd was Jew reject the possibility that Ahbar ibn Aws رضی اللہ عنہ was a Khaza'I because none of the Khaza'I who desert ed his tribe and converted to Jadassm. In this case Turpushti's contention will not be rejected.

The two harrah or the two lava plains. Are the two black pebbled plains on the east and west of Madinah.

That which has transpired are the news of the past ummah. And what will take place are the important news and events which will happens in future. They also include a description of the hereafter.

SOURCE OF BLESSING

(٥٩٢٨) وَعَنْ اَبِي الْعَلَاءِ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَتَدَاوَلُ مِنْ قَصْعَةٍ مِنْ غُدْوَةٍ حَتَّى اللَّيْلِ يَقُوْمُ عَشَرَةٌ وَيَقْعُدُ عَشَرَةٌ قُلْنَا فَمَا كَانَتْ تُمَدُّ قَالَ مِنْ اَيِّ شَيْءٍ تَعْجَبُ مَا كَانَتْ تُمَدُّ اِلَّا مِنْ هٰهُنَا وَاَشَارَ بِيَدِهٖ اِلَى السَّمَاءِ۔ (رواه الترمذى والدارمى)

5928. Sayyiduna Abu Ala رحمہ اللہ (a tabi'i) reported that Sayyiduna Samurah ibn Jundub رضی اللہ عنہ narrated: we were with the Prophet صلی اللہ علیہ وسلم (when the miracle was demonstrated) and we ate from a large bowl, ten would get up and ten would sit down from morning till evening (meaning, all day) by turns.

Samurah رضی اللہ عنہ was asked, "How was the bowl refilled?" He asked in amazement "At what are you astonished? It was not refilled but from here," pointing with his hand to the heaven.[2]

COMMENTARY: When Samurah رضی اللہ عنہ was asked about the bowl: from what source it got the food, he gave his answer to Abu Ala رحمہ اللہ but it was meant to b heard by all the tabi'un present there at the time and later inquisitive ones: There cannot be an apparent source, but only a miracle can make it possible. It was only between Allah and His Messenger صلی اللہ علیہ وسلم. He prayed and touched the bowl, and Allah sent down the blessing. Food was added to the bowl from invisible sources. This is as the Quran says:

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[1] Baghawi in Sharh us Sunah, Musnad Ahmad 2-306

[2] Tirmidi # 3625 (3645), Darimi # 27.

وَفِي السَّمَاءِ رِزْقُكُمْ

[And in the heaven is your sustenance] (51:22)

MIRACLE OF GRANTED SUPPLICATION IN THE BATTLE OF BADR

(٥٩٢٩) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمَ بَدْرٍ فِيْ ثَلٰثِمِائَةٍ وَخَمْسَةَ عَشَرَ قَالَ اَللّٰهُمَّ اِنَّهُمْ حُفَاةٌ فَاحْمِلْهُمْ اَللّٰهُمَّ اِنَّهُمْ عُرَاةٌ فَاكْسِهِمْ اَللّٰهُمَّ اِنَّهُمْ جِيَاعٌ فَاشْبِعْهُمْ فَفَتَحَ اللّٰهُ لَهٗ فَانْقَلَبُوْا وَمَا مِنْهُمْ رَجُلٌ اِلَّا وَقَدْ رَجَعَ بِجَمَلٍ اَوْجَمَلَيْنِ وَاكْتَسَوْا وَشَبِعُوْا۔ (رواه ابوداؤد)

5929. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم advanced for the Battle of Badr with three hundred and fifteen men and made the supplication:

اَللّٰهُمَّ اِنَّهُمْ عُرَاةٌ فَاكْسِهِمْ اَللّٰهُمَّ اِنَّهُمْ جِيَاعٌ فَاشْبِعْهُمْ

[O Allah! (These my sahabah have come out in Your path to fight(They are barefoot. Give them mounts. O Allah! They are naked (apart from the waist-wrapper), clothe them. O Allah! They are hungry, satiate them (both outwardly and inwardly).]
(Then, they will be strong enough and be prepared to obey and worship you.)
Thus, Allah gave him victory (against the idolaters of Makkah, seventy of them were killed and seventy taken captive). They (the mujahid or warriors of Islam) returned in such a way that not one of them went back without a camel or two, without clothing and without having had sufficient to eat.[1]

COMMENTARY: The hadith means to say that the Muslim army collected a heavy booty from the enemy who were defeated convincingly. There were camels, clothing and provision. The Muslim warriors got a generous share from that.
Every prayer of Allah's Messenger صلی اللہ علیہ وسلم was answered. If a prayer is answered in such a rapid and complete manner then it is a miracle and a wonder. This was a because of the utmost patience shown by the prophet صلی اللہ علیہ وسلم and his sahabah رضی اللہ عنہم in the face of difficulties and anxieties in Allah's path.
According to one hadith:

اِنَّ الصَّبْرَ عَلٰى مَا يَكْرَهُ فِيْهِ خَيْرٌ كَثِيْرٌ

"surely patience on the face of difficulties and trying circumstances makes one eligible for all kinds of good and advantages."

Moreover, this was the prompt return for their patience. They earned it in this world while the real reward they will bet later on. They will get it in the hereafter. (وَالْاٰخِرَةُ خَيْرٌ وَّاَبْقٰى) [....the hereafter is better and more enduring.] (87:17)

TIDINGS & GUIDANCE

(٥٩٣٠) وَعَنِ ابْنِ مَسْعُوْدٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّكُمْ مَنْصُوْرُوْنَ وَمُصِيْبُوْنَ وَمَفْتُوْحٌ لَكُمْ فَمَنْ اَدْرَكَ ذٰلِكَ مِنْكُمْ فَلْيَتَّقِ اللّٰهَ وَلْيَاْمُرْ بِالْمَعْرُوْفِ وَلْيَنْهَ عَنِ الْمُنْكَرِ۔ (رواه ابوداؤد)

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[1] Abu Dawud # 2747.

5930.Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said (about what would occur and the benefits the Muslims would derive). "You will be helped and you will be given spoils. You will be granted victory (and conquer large areas and rich cities). So who so among you gets that should fear Allah, enjoin that which is reputable and forbid what is disreputable.[1]

COMMENTARY: the Prophet صلی اللہ علیہ وسلم has guided his ummah to a just path in this saying. NO one may go to the extremes after his victory and become neglectful on procuring riches, fame and high office. He should not become proud and arrogant, nor may he turn extravagant and wasteful. Also, he should not get it into his head and become an egoist tyrant, oppressor and unjust. If he goes these ways hen he will invite Allah's wrath on himself.

In this saying, the Prophet صلی اللہ علیہ وسلم has directed the Muslims t o this verse of the Quran:

اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِى الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ وَاَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ

{Those who if we establish them in the land, will establish the salah and pay the zakah and enjoin good and forbil evil} (22:41)

POISONED FORELEG INFORMS PROPHET صلی اللہ علیہ وسلم

(٥٩٣١) وَعَنْ جَابِرٍ اَنَّ يَهُوْدِيَّةً مِنْ اَهْلِ خَيْبَرَ سَمَّتْ شَاةً مَصْلِيَّةً ثُمَّ اَهْدَتْهَا لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخَذَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الذِّرَاعَ فَاَكَلَ مِنْهَا وَاَكَلَ رَهْطٌ مِنْ اَصْحَابِهِ مَعَهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِرْفَعُوا اَيْدِيَكُمْ وَاَرْسَلَ اِلَى الْيَهُوْدِيَّةِ فَدَعَاهَا فَقَالَ سَمَمْتِ هٰذِهِ الشَّاةَ فَقَالَتْ مَنْ اَخْبَرَكَ قَالَ اَخْبَرَتْنِي هٰذِهٖ فِيْ يَدِيْ لِلذِّرَاعِ قَالَتْ نَعَمْ قُلْتُ اِنْ كَانَ نَبِيًّا فَلَنْ تَضُرَّهُ وَاِنْ لَمْ يَكُنْ نَبِيًّا اِسْتَرَحْنَا مِنْهُ فَعَفَا عَنْهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يُعَاقِبْهَا وَتُوُفِّيَ اَصْحَابُهُ الَّذِيْنَ اَكَلُوْا مِنَ الشَّاةِ وَاحْتَجَمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى كَاهِلِهٖ مِنْ اَجْلِ الَّذِيْ اَكَلَ مِنَ الشَّاةِ حَجَمَهُ اَبُوْهِنْدٍ بِالْقَرْنِ وَالشَّفْرَةِ وَهُوَ مَوْلًى لِبَنِيْ بَيَاضَةَ مِنَ الْاَنْصَارِ۔ (رواه ابوداؤد والدارمی)

5931. Sayyiduna Jabir رضی اللہ عنہ narrated that a Jewess of Khaybar put poison in a roasted sheep and presented it to Allah's Messengers. He picked up a foreleg and ate a little from it. Some of his sahabah رضی اللہ عنہم ate (from the mean) along with him. Then (suddenly), Allah Messenger صلی اللہ علیہ وسلم commanded, :"Restrain your hands!" (Do not eat from this.)

He asked for the Jewess to be brought. He called her and said, "you have poisoned the sheep." She asked, "Who has informed you? (Did your Allah tell you, or any of the creatures?)" He said, "This what is in my hand informed me." Pointing to the foreleg. She conceded, "Yes, I thought that if he is a prophet, nothing will harm him. If he is not a prophet then we shall be rid of him."

Allah's Messenger صلی اللہ علیہ وسلم forgave her and let her off without punishment.

These of the sahabah رضی اللہ عنہم who had eaten from it died (one of them was Bishr) رضی اللہ عنہ. Allah's Messenger صلی اللہ علیہ وسلم has himself cupped on the upper arm, for, he

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[1] Tirmidhi # 2257, Musnad Ahmad 1-389.

had eaten some of the sheep.

Abu Hind (whose name was Yasar Hajjam) who was the freedman of the tribe of the ansar, Banu Bayadah, cuped him with a horn and the edge of a knife.[1]

COMMENTARY: The name of the Jewess was zeenat Harith. She was the wife of salaam ibn Mashkum According to another tradition, the had found out the Prophet's صلى الله عليه وسلم favourite portion of sheep. So, she slaughtered the kid that she had domesticated. She roasted it and selected a virulent poison for the roasted sheep to be presented to the Prophet صلى الله عليه وسلم so that its rapid action may eliminate the eater.

She put much of it in the foreleg and shoulder piece. Then she presented the sheep to the prophet صلى الله عليه وسلم and his sahabah رضى الله عنه

She knew that poison does not act on the prophet عليه السلام to kill them. She also now that the Prophet صلى الله عليه وسلم would not die before achieving religion of Islam. As for the veracity of this opinion, during he illness that took his life, the Prophet صلى الله عليه وسلم was asked whet her the poison served to him at khaybar was causing his death, he said, "no harm can befall me besides what is recorded for me in destiny and what Allah wills."

The Prophet صلى الله عليه وسلم forgave the woman. She was not punished and she embraced Islam. Sulayman Taymi رحمه الله has written in Al-Muighazi against this tradition that after the word: (لن يضره) "it will not harm him" (if he a prophet), she also said:

وَإِنْ كُنْتَ كَاذِبًا اَرَحْتُ النَّاسَ مِنْكَ وَقَدِ اسْتَبَانَ لِي اَنَّكَ صَادِقٌ وَاَنَا اُشْهِدُكَ وَمَنْ حَضَرَ عَلٰى دِيْنِكَ

اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

"If you are a liar than I shall rid the People of you. But, indeed, it became clear to me that you are truthful (and a Prophet). I call you and whoever follows your religion to bear witness that there is no one worthy of worship besides Allah and that Muhammad is His slave and His Messenger."

However, Teebi رحمه الله pointed out one tradition according to which she was killed at the Prophet صلى الله عليه وسلم orders. He explains that she was pardoned but one of the sahabah رضى الله عنهم died because of the poisoned morsal of food he eaten before the Prophet صلى الله عليه وسلم had restrained them so she was killed in retaliation for his death. The sahabi was Bishr ibn Bara ibn Ma'rur رضى الله عنه.

TIDINGS OF VICTORY AT HUSAYN

(٥٩٣٢) وَعَنْ سَهْلِ بْنِ الْحَنْظَلِيَّةِ اَنَّهُمْ سَارُوْا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ فَاَطْنَبُوا السَّيْرَ حَتّٰى كَانَتْ عَشِيَّةٌ فَجَاءَ فَارِسٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّيْ طَلَعْتُ عَلٰى جَبَلِ كَذَا وَكَذَا فَاِذَا اَنَا بِهَوَازِنَ عَلٰى بَكْرَةِ اَبِيْهِمْ بِظُعُنِهِمْ وَنَعَمِهِمْ اِجْتَمَعُوْا اِلٰى حُنَيْنٍ فَتَبَسَّمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَ تِلْكَ غَنِيْمَةُ الْمُسْلِمِيْنَ غَدًا اِنْ شَاءَ اللّٰهُ ثُمَّ قَالَ مَنْ يَحْرُسُنَا اللَّيْلَةَ قَالَ اَنَسُ بْنُ اَبِيْ مَرْثَدٍ الْغَنَوِيُّ اَنَا يَا رَسُوْلَ اللّٰهِ قَالَ اِرْكَبْ فَرَكِبَ فَرَسًا لَهٗ فَقَالَ اِسْتَقْبِلْ هٰذَا الشِّعْبَ حَتّٰى تَكُوْنَ فِيْ اَعْلَاهُ فَلَمَّا اَصْبَحْنَا خَرَجَ

[1] Abu Dawud # 4510, Darimi # 68.

رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى مُصَلَّاهُ فَرَكَعَ رَكْعَتَيْنِ ثُمَّ قَالَ هَلْ حَسِسْتُمْ فَارِسَكُمْ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ مَاحَسِسْنَا فَثُوِّبَ بِالصَّلٰوةِ فَجَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّيْ يَلْتَفِتُ إِلَى الشِّعْبِ حَتّٰى إِذَا قَضَى الصَّلٰوةَ قَالَ اَبْشِرُوْا فَقَدْ جَآءَ فَارِسُكُمْ فَجَعَلْنَا نَنْظُرُ إِلَى خِلَالِ الشَّجَرِ فِي الشِّعْبِ فَإِذَا هُوَ قَدْ جَآءَ حَتّٰى وَقَفَ عَلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّيْ اَنْطَلَقْتُ حَتّٰى كُنْتُ فِيْ اَعْلَا هٰذَا الشِّعْبِ حَيْثُ اَمَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا اَصْبَحْتُ طَلَعْتُ الشِّعْبَيْنِ كِلَيْهِمَا فَلَمْ اَرَ اَحَدًا فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ نَزَلْتَ اللَّيْلَةَ قَالَ لَا إِلَّا مُصَلِّيًا اَوْ قَاضِيَ حَاجَةٍ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَا عَلَيْكَ اَنْ لَّا تَعْمَلَ بَعْدَهَا۔ (رواه ابوداؤد)

5932. Sayyiduna Sahl ibn Hanzaliyah رضی اللہ عنہ narrated that they (meaning the sahabah) رضی اللہ عنہ traveled with Allah's Messenger صلی اللہ علیہ وسلم for the Battle of Hunayn and the journey stretched considerably (because they did not halt anywhere) till night fall. A horse rider came (just as they were about to alight) and submitted. "O Messenger of Allah, I went up a certain (saying, such and such) mountain and (while reconnoitering. I) saw the Hawazin assembled with their women and animals." (He used the idiom (عَلٰى بَكْرَةِ اَبِيْهِمْ) - on their fathers' camel to mean all of them). They were collected at Hunayn." Allah's Messenger صلی اللہ علیہ وسلم smiled and said, "Insha Allah Ta'ala (if Allah, Most High, will), all that will be the booty of the Muslims tomorrow!" After that, he asked, "who will stand guard for us tonight?" Anas ibn Abu Marthad رضی اللہ عنہ Ghanawi Offered, "I O Messenger of Allah." He said, "Go forward towards this mountain till you are at its peak."

In the morning. Allah's Messenger صلی اللہ علیہ وسلم went to his place of worship (as set aside previously and offered two raka'at sun nah salah and then asked, "Hav e you seen any sign of your horsemen?" A man said, "O Messenger of Alah wehave not observed him (his movement on heard any sound)." Meanwhile, the iqamah was congregation (it being the call that it was being established). Allah's Messenger صلی اللہ علیہ وسلم led the salah but (was so worried that) he cast a glance towards the mountain pass (now and the) while offering the salah. When he finished he said, "Be pleased! Your horseman has come indeed."

They began to look between the trees towards the mountain pass. Behold, he was coming! He came and stood before Allah's Messenger صلی اللہ علیہ وسلم. He submitted, "I went till I was at the peak of the mountain where Allah's Messenger صلی اللہ علیہ وسلم had commanded me to go. In the morning, I descended down into both the passes (after having stood guard all night). But, I did not see anyone." Allah's Messenger صلی اللہ علیہ وسلم asked him, "Did you came down your horse in the night?" He said, "No except to offer salah or to relieve myself." Allah's Messenger صلی اللہ علیہ وسلم said, "In that case, you will not be blamed after this night if you do not do anything."[1]

COMMENTARY: The word (بَكْرَة) is applied to a young camel. The phrase (عَلٰى بَكْرَةِ اَبِيْهِمْ) on

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[1] Abu Dawud # 2501.

the camel of their father' is an Arabic idiom. It applies to those people who gather together at one place leaving no one behind. The background of it is that at some time some Arabs prepared to go somewhere. When they set out, everyone of them took away any stranded camel he found on the way and mounted it. That was not his property, but his father's property. In this way, they arrived at their destination. There was no one among them who did not take a camel. Thereafter, this idiom came into use for people who came together at once place.
Qadi رحمه الله said that this phrase is used as an idiom. Once an Arab tribe was driven out of their homes because of a tragedy or an unforeseen event. They moved out bag and baggage, leaving nothing behind. They took their camel too with them. Hence, it was said of them:

جَاؤُا عَلٰى بَكْرَةِ اَبِيْهِمْ

"They have brought even their father's camel."
Soon this phrase was used for all such people who came with their belongings, their family whether they had a camel with them or not.
It is also said that a man traveled everywhere with all his children on a camel. Hence, the phrase was applied thereafter for such people
As for the very last sentence, the Prophet صلى الله عليه وسلم gave tidings to Anas ibn Morahad رضى الله عنه that his performance that night was enough in Allah's eyes. A great amount of reward and a high degree of excellence was recorded for him, so much that if he did not again perform any voluntary and supererogatory deed, he should not worry about high tank and merit in the next world. Thus the words of the hadith about not doing any thing refer to supererogatory actions and not to the obligatory deeds which are never condoned.
Some authorities say that here (عمل) 'deed' refers to jihad. The Prophet صلى الله عليه وسلم commanded his performance of that night which he spent in keeping watch selflessly. Thus if he did not participate in jihad after that, then there was no harm.

BLESSING IN DATES

(٥٩٣٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِتَمَرَاتٍ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اُدْعُ اللّٰهَ فِيْهِنَّ بِالْبَرَكَةِ فَضَمَّهُنَّ ثُمَّ دَعَالِيْ فِيْهِنَّ بِالْبَرَكَةِ قَالَ خُذْهُنَّ فَاجْعَلْهُنَّ فِيْ مِزْوَدِكَ كُلَّمَا اَرَدْتَ اَنْ تَاخُذَ مِنْهُ شَيْئًا فَاَدْخِلْ فِيْهِ يَدَكَ فَخُذْهُ وَلَا تَنْثُرْهُ نَثْرًا فَقَدْ حَمَلْتُ مِنْ ذٰلِكَ التَّمْرِ كَذَا وَكَذَا مِنْ وَسْقٍ فِيْ سَبِيْلِ اللّٰهِ فَكُنَّا نَاْكُلُ مِنْهُ وَنُطْعِمُ وَكَانَ لَا يُفَارِقُ حَقْوِيْ حَتّٰى كَانَ يَوْمُ قُتِلَ عُثْمَانَ فَاِنَّهُ اِنْقَطَعَ۔ (رواه الترمذى)

5933. Sayiduna Abu Hurayrah رضى الله عنه said, "I brought some (twenty one) dates to the Prophet صلى الله عليه وسلم and requested him, 'O Messenger of Allah pray to Allah for blessing for me in them. He gathered them (or put his hand on them) and prayed for me to have blessing in them (in eating them and in having an increase in them). He said to me, 'Take them and place them in your tiffin carrier. Whenever you wish to eat, take them by putting your hand into it, but do not overturn and empty them (out of your tiffin carrier). I have carried a large number of camel loads from these dates given away in Allah's path. I have eaten from them myself and presented other people to eat from them. That tiffin carrier had never been put off from my

back till the day when Uthman رضی اللہ عنہ was martyred, it slipped off from my back (somewhere and was lost)."[1]
Are divided and at loggers head with each other than blessing is removed from the society. According to one tradition, when Sayyiduna Uthman رضی اللہ عنہ was martyred, Abu Hurayrah رضی اللہ عنہ expressed his grief in these words:

للناس هم ولي اليوم همان   هم الجراب وهم الشيخ عثمانا

People are grieved over one thing
But today I am grieved our too things;
A grief on losing the tiffin carrier
And a grief over Shaykh Uthman![2]

SECTION III   اَلْفَصْلُ الثَّالِثُ

MIRACLE AT THE CAVE THAWR

(٥٩٣٤) عَنِ ابْنِ عَبَّاسٍ قَالَ تَشَاوَرَتْ قُرَيْشٌ لَيْلَةً بِمَكَّةَ فَقَالَ بَعْضُهُمْ إِذَا أَصْبَحَ فَأَثْبِتُوهُ بِالْوَثَاقِ يُرِيدُونَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَ بَعْضُهُمْ بَلِ اقْتُلُوهُ وَقَالَ بَعْضُهُمْ بَلْ أَخْرِجُوهُ فَأَطْلَعَ اللّٰهُ نَبِيَّهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى ذٰلِكَ فَبَاتَ عَلِيٌّ عَلَى فِرَاشِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تِلْكَ اللَّيْلَةَ وَخَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى لَحِقَ بِالْغَارِ وَبَاتَ الْمُشْرِكُونَ يَحْرُسُونَ عَلِيًّا يَحْسَبُونَهُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أَصْبَحُوا ثَارُوا عَلَيْهِ فَلَمَّا رَأَوْا عَلِيًّا رَدَّ اللّٰهُ مَكْرَهُمْ فَقَالُوا أَيْنَ صَاحِبُكَ هٰذَا قَالَ لَا أَدْرِي فَاقْتَصُّوا أَثَرَهُ فَلَمَّا بَلَغُوا الْجَبَلَ اخْتَلَطَ عَلَيْهِمْ فَصَعِدُوا الْجَبَلَ فَمَرُّوا بِالْغَارِ فَرَأَوْا عَلَى بَابِهِ نَسْجَ الْعَنْكَبُوتِ فَقَالُوا لَوْ دَخَلَ هٰهُنَا لَمْ يَكُنْ نَسْجُ الْعَنْكَبُوتِ عَلَى بَابِهِ فَمَكَثَ فِيهِ ثَلٰثَ لَيَالٍ۔ (رواه احمد)

5934. Sayyiduna ibn Abbas رضی اللہ عنہ narrated that one night the Quraysh held mutual consultations in Makkah (in the Dar un-Nadwa. The devil also joined them in the garb of a Shaykh of Najd some(of them) suggest 'When it is morning, tie him up" - by 'him' they meant the Prophet علیہ السلام. Others opined, "Rather, kill him." Yet other said, "Expel him."
Allah informed his Prophet صلی اللہ علیہ وسلم about that (And, he commanded him to make Ali رضی اللہ عنہ sleep on his bed and to begin his emigration that very night with Abu Bakr) رضی اللہ عنہ So, Sayyiduna Ali رضی اللہ عنہ slept on the Prophet صلی اللہ علیہ وسلم had that night. The Prophet صلی اللہ علیہ وسلم came out of Makkah till he came to the cave (with Abu Bakr) رضی اللہ عنہ.

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[1] Tirmidhi # 3839 (3E 55), Musnad Ahmad 2-352.
[2] See 'The life of Prophet Muhammad صلی اللہ علیہ وسلم, Ibn Kathir p 839/40. Abu Dawud رضی اللہ عنہ said, :I faced three calamities in my life; death of the Prophet صلی اللہ علیہ وسلم. martyrdom of Uthman رضی اللہ عنہ and loss of my lunchbox. He had consumed about 200 wasq dates from it. A similar wording is found also in 'Siratun Nabi.' Shibli Numani p 465. and the account gives the number of dates at Awenty one. (Both books published by Darul Isha'at, Karachi).

As for the idolaters, they spend the night standing guard on Ali رضی اللہ عنہ presuming that he was the Prophet صلی اللہ علیہ وسلم. In the morning, they intruded (into the house) to his bed, perturbed). Allah had reversed their mischief on themselves. They asked, 'Where is this your companion?" He said, "I now not." They (seemed what might have happened and) began to follow his tracks till they came to the mountain where they found his tracks confusing. Then they climbed of the mountain and went by the cave. (They assumed that the Prophet صلی اللہ علیہ وسلم was in the cave). At the mouth of the cave, they saw a spider; web. So, they lamented. "If he had gone into it, the spiders web would not have been here at its mouth." (They remained in it for three nights (and days).[1]

COMMENTARY: When the Makkan learnt that he call to Islam had spreed successfully to Madinah, they were very upset. To check its spread they had to take effective measures and to this and they put their heads together. Their chiefs assembled in dar un nadwah. Just as they were to commence, Iblis arrive there as an experienced old man. Hew said, "I am form Najd, I learnt of your meeting and decided to join you. Of course, none for you is more clever and wise then I and none is more well wishing." They wer impressed and let him sit among them honourably.

The proceedings of their meeting began and different people gave different suggestions.

Abu al-Bakhtari suggested that Muhammad should be locked in a dungeon with only a small opening to know food to him and let him die in isolation. The shaykh of Najd vetoed this suggestion saying that his family and clan would retaliate and resort to fighting against them till they had him released.

Shaam ibn Amr said that this man should be disgraced and placed on a camel and exiled from Makkah. The Shaykh rejected this idea, saying "You might find yourself safe for some time but he will become a power to be reckoned with when he wins supporters elsewhere."

Then the accursed Abu Jahl proposed that one Young man from each tribe and clan should came forward with his sword and they should join together and attack this man all at once and eliminate him. His people will find it impossible to avenge all of them and will be compelled to settle for aliyat or blood money. This could be paid to them from the pool collected by the rest of tribes. Iblis - the shaykh of Najd commended this idea. He suggested that they should act accordingly.

The chiefs then conspired to surround the Prophet's صلی اللہ علیہ وسلم House by night and kill him in he morning.

However, Allah disclosed their evil conspiracy to the Prophet صلی اللہ علیہ وسلم and he made Sayyiduna Ali رضی اللہ عنہ sleep on his bed. He himself set out with intention to emigrate to Madinah.

The Qurah says:

وَاِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا لِيُثْبِتُوْكَ اَوْ يَقْتُلُوْكَ اَوْ يُخْرِجُوْكَ

(And when those who disbelieve devised against you that they might confine you or slay you that they might confine you or slay you or expel you...) (8:30)

The Prophet صلی اللہ علیہ وسلم asked Sayyiduna رضی اللہ عنہAli to sleep on his bed and himself went out of Makkah in the night with Abu Bakr رضی اللہ عنہ to the mountain thawr in its cave. The blood thirsty Quraysh had surrounded his house at that time. They saw him dome out. Spoke to

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[1] Musnad ahmad 1-348.

him but he went away safe before their eyes. This was nothing short of an exceptional miracle. Details may be read in books of the Prophet صلی اللہ علیہ وسلم biography and of history.[1]

THE CHASE: When they found out that the Prophet صلی اللہ علیہ وسلم was not there and Ali رضی اللہ عنہ was lying on his bed. They were flabbergasted. They launched a search and fooled the Prophet صلی اللہ علیہ وسلم tracks which took them to the mountain Thawr. Then they climbed up and came to the cave in which the Prophet صلی اللہ علیہ وسلم and Abu Bakr رضی اللہ عنہ had taken shetter. Its entrance was just one span wide and one cubit long. Allah sent two pigeons who laid eggs at the entrance to its inner side. Also a spider spun its web at the entrance of the cave. The search party of the infidels could not conceive that anyone would enter the cave with its entrance blocked in this manner, so they retraced their steps in utter disappointment.

According to one tradition, if these people had looked down at their feet, when they were standing at the entrance, they would have seen easily the Prophet صلی اللہ علیہ وسلم and Abu Bakr رضی اللہ عنہ inside the cave. Abu Bakr رضی اللہ عنہ had seen them standing overhead and he became anxious on account of the Prophet صلی اللہ علیہ وسلم. so, he told the Prophet صلی اللہ علیہ وسلم of his apprehensions to which he asked him, "what do you think of two men whose third companion is Allah?" Indeed, Allah helped them by preventing the infidels from looking inside the cave. The looked all around but not at the mouth of the cave where they stood. Allah made them sightless.

EXEGESIS: The Tafsir Bahr ul Ulooom writes against the verse:

إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

{....when he said to his companion, "Grieve not, surely Allah is with us} (9:40)

The word (صاحب) companion in this verse refers to Sayyiduna Abu Bakr رضی اللہ عنہ who had accompanied the Prophet صلی اللہ علیہ وسلم on the night of hijrah (emigration) when the infidels of Makkah had resolved to slay the Prophet صلی اللہ علیہ وسلم. Both of them concealed themselves in the cave Thawr. When the infidels of Makkah came looking for them up to the mouth of the cave, he said to the Prophet صلی اللہ علیہ وسلم that if any of them glanced at his feet than he would definitely se them to. The prophet صلی اللہ علیہ وسلم comforted him, "There is nothing to worry. Allah is with us." He also asked him "Abu Bakr, what do you say of the two men whose third companion is Allah?" It is established hereby that if a person rejects that Abu Bakr رضی اللہ عنہ was a shabi (companion) then he is a disbeliever because he rejects a positive declaration of the Qurah. As for the other sahabah رضی اللہ عنہم (companions), any who rejects their status as companion, does not became a disbeliever but is a mubtdi (an innovator).[2]

ANOTHER TRADITION: Sayyidah Ayshah رضی اللہ عنہا tradition about the hijrah says about the hijrah says about her parents. "They were religious minded form the time they had attained puberty and sense. There never was a day when Allah's Messenger صلی اللہ علیہ وسلم did not visit us in the morning and in the evening. When the infidels of Makkah went to the limits in persecuting the Muslims, the Prophet صلی اللہ علیہ وسلم said to my father, Abu Bakr رضی اللہ عنہ "I have been shown your place of emigration. It is between two lave plains, a land of gardens of palm trees.' Thereafter, the Muslims began their emigration gradually at

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[1] Ibn Kathir's 'The life of Prophet Muhammad صلی اللہ علیہ وسلم p 247, Allama Dumani 'Siratun Nabi p 221 f (vol1), Hayka's 'The life of Muhammad صلی اللہ علیہ وسلم p 163. (All published by Darul Isha'at, Karachi).

[2] Extract from Tafsir Bahr ul-Uloom.

the Prophet صلى الله عليه وسلم command to Madinah. Even those Muslims who had emigrated to abysinia went to Madinayh. Hence, Abu Bakr رضى الله عنه too, made preparations to emigrate to Madinah, but the Prophet صلى الله عليه وسلم said, 'Abu Bakr, do delay your departure, for I expect that I, too, will get permission to emigrate. 'since that day Abu Bakr رضى الله عنه stayed close to the Prophet صلى الله عليه وسلم. He also had two camels stand by to take them to Madinah at short notice. They were kept prepared for four months beforehand. Then one afternoon, the Prophet صلى الله عليه وسلم came to our home and informed him that Allah had permitted him to emigrate to Madinah. So Abu Bakr رضى الله عنه gave him a camel and set aside for me and Asma رضى الله عنه provision of the journey. They on the same day, 1st Rabi ul-Awwal 14th year of Prophet hood, Thursday, the Prophet صلى الله عليه وسلم came out of his home eat night and came to our house. To Abu Bakr رضى الله عنه Then, both of them event and concealed themselves in a cave of the mountain thawr. Suddenly an acacia tree grew at its entrance. The mild pigeons laid there eggs there and the spider spun its web. The infidels of Makkah were convinced that under these circumstances no one could have gone into the cave. So they turned back dejected."

Furthermore, when the Prophet صلى الله عليه وسلم and Abu Bakr رضى الله عنه departed from Makkah in the dark of the night, Abu Bakr رضى الله عنه walked now ahead of the Prophet صلى الله عليه وسلم, now behind him in order to protect him. At the cave, he requested the Prophet صلى الله عليه وسلم to wait outside. He went in and cleaned it before taking the Prophet صلى الله عليه وسلم inside. They had entrusted their camels to a man of Banu wa'il with instructions to bringthem to the cave after the third night. He was paid a reasonable remuneration, and he was also hired to lead them up to Madinah.

Abdullah رضى الله عنه, the son of Abu Bakr رضى الله عنه, used to meet them in the night with news of the activities of the Makkans. After three nights, the two men set out to Madinah on their respective camels with their guide who took them by the unfrequented road along the sea coast. When they were in the territory of Bany Madlaj. Suraqah ibn Maalik came close to them. His intention was to get hold of both, or one, of them, alive or dead and be entitled to a handsome reward promises by the Quraysh. He was looking out for them and had found them here. When he was near to them, his horse stumbled suddenly and he fell down from the horse. He stood up quickly and mounted his horse and came so close to them that he cold here the Prophet صلى الله عليه وسلم speak Just as he was about to them, both forefeet of his horse were swallowed by the earth up to knees and he fell down on the earth face down. He got the cue and headed the warning and pleaded for pardon. The Prophet صلى الله عليه وسلم and Abu Bakr رضى الله عنه stopped for him and he mashed. To offer them some provision for the journey. The Prophet صلى الله عليه وسلم did not accept it but did forgive him, instructing hi not to disclose their whereabouts to anyone. Accordingly, he returned and whenever he found any infidel on the way looking for the Prophet صلى الله عليه وسلم, he sent him back tactfully. Therefore, the Prophet صلى الله عليه وسلم and Abu Bakr رضى الله عنه arrived in Madinah safely.

MIRACLE THAT REVEALED JEWISH DESIGNS

(٥٩٣٥) وَعَنْ أَبِي هُرَيْرَةَ قَالَ لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَاةٌ فِيْهَا سَمٌّ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِجْمَعُوْا لِيْ مَنْ كَانَ هٰهُنَا مِنَ الْيَهُوْدِ فَجَمَعُوْا لَهٗ فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ صَلَّى

اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ سَائِلُكُمْ عَنْ شَيْءٍ فَهَلْ اَنْتُمْ مُصَدِّقِيْ عَنْهُ قَالُوْا نَعَمْ يَا اَبَا الْقَاسِمِ فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَبُوْكُمْ قَالُوْا فُلَانٌ قَالَ كَذَبْتُمْ بَلْ اَبُوْكُمْ فُلَانٌ قَالُوْا صَدَقْتَ وَبَرَرْتَ قَالَ فَهَلْ اَنْتُمْ مُصَدِّقِيْ عَنْ شَيْءٍ اِنْ سَاَلْتُكُمْ عَنْهُ قَالُوْا نَعَمْ يَا اَبَا الْقَاسِمِ وَاِنْ كَذَبْنَاكَ عَرَفْتَ كَمَا عَرَفْتَهُ فِيْ اَبِيْنَا فَقَالَ لَهُمْ مَنْ اَهْلُ النَّارِ قَالُوْا نَكُوْنُ فِيْهَا يَسِيْرًا ثُمَّ تَخْلُفُوْنَا فِيْهَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِخْسَئُوْا فِيْهَا وَاللّٰهِ لَا نَخْلُفُكُمْ فِيْهَا اَبَدًا ثُمَّ قَالَ هَلْ اَنْتُمْ مُصَدِّقِيْ عَنْ شَيْءٍ اِنْ سَاَلْتُكُمْ عَنْهُ فَقَالُوْا نَعَمْ يَا اَبَا الْقَاسِمِ قَالَ هَلْ جَعَلْتُمْ فِيْ هٰذِهِ الشَّاةِ سَمًّا قَالُوْا نَعَمْ قَالَ فَمَا حَمَلَكُمْ عَلٰى ذٰلِكَ قَالُوْا اَرَدْنَا اِنْ كُنْتَ كَاذِبًا اَنْ نَسْتَرِيْحَ مِنْكَ وَاِنْ كُنْتَ صَادِقًا لَمْ يَضُرُّكَ۔ (رواه البخاری)

5935. Sayyiduna Abu Hurayrah رضی الله عنه narrated that when khaybar was conquered, a poisoned sheep was presented to Allah's Messenger صلی الله علیه وسلم. Then, Allah's Messenger said, "Bring to me all the Jews who are here (in Khaybar). So they were brought to him. Allah's Messenger صلی الله علیه وسلم said to them he would ask them something, so would hey tell him the truth about it. They said, "Yes, Abu al-Qasism" So, he asked, "Who is your father?" (He meant their ancestor - the progenitor of their tribe.) They named a name, but he said, "You lie! Rather, Your father is so and so." They confirmed, "You have spoken the truth and right."
Then he asked, "Well you tell me the truth about something of which I ask you?" They said, "Yes, Abu al-Qasim. If we are false then you shall know as you did know (when we lied) about our father." He asked them "Who are the inmates of hell?" They said, "We are the inmates of hell?" They said "We shall go in it for some time. Then you people will follows us (taking our place) in it." Allah's Messenger صلی الله علیه وسلم said, "Be despised in it! By Allah, we shall never follow your people in it."
Again he asked them, "Will you speak the truth about something of which I ask you? He asked, "Did you insert poison in this sheep?" They confirmed, "Yes" He asked, "What leg you to do so?" They said, "We intended to get rid of you if you are a liar. But, if you are truthful (in what you say), then if would cause you no harm whatever."[1]

COMMENTARY: It was the peculiar manner in which the Jews addressed the Prophet صلی الله علیه وسلم 'O Abu al-Qasim!' these wretched people did not address him by his name 'Muhammad' صلی الله علیه وسلم. this blessed name in mentioned in the Torah and the Injil and was a clear evidence of his claim to prophet hood. Their deep prejudice and hostility prevented them from taking his name.

The Jews used to say that if they go to hell because of their bad deeds they would finally be taken out and admitted to paradise. But, the Muslims would be consigned to it forever. This their saying is also fund in the Quran.

لَنْ تَمَسَّنَا النَّارُ اِلَّا اَيَّامًا مَّعْدُوْدَاتٍ

{the fire shall not touch us but for a n umber of days} (2:80)

[1] Bukhari # 3169.

This was their false belief and they gave their answer to the Prophet صلی اللہ علیہ وسلم question in this manner.
As for he poison. The Jews said that they used it to verify the truth of the Prophet صلی اللہ علیہ وسلم claim to prophet hood. If he was lying then he would have died of poison. But, this was only an excuse on their part. If they really had this native then they would have believed in him on observing that poison had no effect on him. In fact, they did not even cease to antagonize Islam and muslims.

WHAT IS TO HAPPEN TILL THE LAST HOUR

(٥٩٣٦) وَعَنْ عَمْرِو بْنِ اَخْطَبِ الْاَنْصَارِيِّ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا الْفَجْرَ وَصَعِدَ عَلَى الْمِنْبَرِ فَخَطَبَنَا حَتّٰى حَضَرَتِ الظُّهْرُ فَنَزَلَ فَصَلّٰى ثُمَّ صَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتّٰى حَضَرَتِ الْعَصْرُ ثُمَّ نَزَلَ فَصَلّٰى ثُمَّ صَعِدَ الْمِنْبَرَ حَتّٰى غَرَبَتِ الشَّمْسُ فَاَخْبَرَنَا بِمَا هُوَ كَائِنٌ اِلٰى يَوْمِ الْقِيَامَةِ قَالَ فَاَعْلَمُنَا اَحْفَظُنَا۔

(رواہ مسلم)

5936. Sayyiduna Amr ibn Akhtab Ansari رضی اللہ عنہ narrated, "One day Allah's Messenger صلی اللہ علیہ وسلم led us in the salah of fajr. Then he went up the pulpit and delivered an address to us up to the time for the salah of zuhr when he got down and led us in the salah of zuhr. Thereafter, he ascended the pulpit and resumed the address to us up to the hour of the salah of asr when he descended and led us in the salah of asr. Thereafter, he climbed up the pulpit (and resumed the address) till sunset. (In the day-long sermon) he informed us of what will happen till the day of resurrection."
Then, Amr رضی اللہ عنہ said, "The one among us who remembers most of these sayings is indeed the most learned."[1]

COMMENTARY: Amr ibn Akhtab رضی اللہ عنہ is more knwn by his kunyan Abu Zahd A'raj رضی اللہ عنہ. It is said that he had the good fortune to participate in thirteen battles with the Prophet صلی اللہ علیہ وسلم.
The Prophet صلی اللہ علیہ وسلم stroked his head one day and prayed that he be beautiful its blessings were seen on him throughout his life of more than one hundred years. Till his death, his face was fresh like rose and he had only a few grey hair on his head and beard.

TREE TOLD PRESENCE OF JINNS

(٥٩٣٧) وَعَنْ مَعْنِ بْنِ عَبْدِالرَّحْمٰنِ قَالَ سَمِعْتُ اَبِيْ قَالَ سَاَلْتُ مَسْرُوْقًا مَنْ اٰذَنَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْجِنِّ لَيْلَةَ اِسْتَمَعُوا الْقُرْاٰنَ فَقَالَ حَدَّثَنِيْ اَبُوْكَ يَعْنِيْ عَبْدَاللّٰهِ بْنِ مَسْعُوْدٍ اَنَّهٗ قَالَ اٰذَنَتْ بِهِمْ شَجَرَةٌ۔ (متفق علیہ)

5937. Sayyiduna Man ibn Abdur Rahman رحمہ اللہ (a tai'I and grandson of Abdullah ibn Mas'ud) رضی اللہ عنہ narrated, "I heard my father (Abdur Rahman) رضی اللہ عنہ say, "I asked (the prominent tabi'i) masruq: who informed the Prophet صلی اللہ علیہ وسلم about

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[1] Muslim # 25. 2892.

the (arrival of the) jinns on the night they were listening to the Quran. He said: Your father, meaning Abdullah ibn Mas'ud رضی الله عنه, said to me that a tree informed about them."[1]

COMMENTARY: It was a miracle that a tree said, "O Messenger of Allah, the jinns have come to believe and to listen to the Quran.

Hence, the Prophet صلی الله علیه وسلم event out to a deserted place. He saw the jinns and recited the Quran to them.

MIRACLE OF NAMING THE INFIDELS WHO WOULD BE KILLED IN BATTLE & OF SHOWING PLACES WHERE THEY WOULD FALL

(٥٩٣٨) وَعَنْ اَنَسٍ قَالَ كُنَّا مَعَ عُمَرَ بَيْنَ مَكَّةَ وَالْمَدِيْنَةِ فَتَرَاءَ يْنَا الْهِلَالَ وَكُنْتُ رَجُلًا حَدِيْدَ الْبَصَرِ فَرَاَيْتُهُ وَلَيْسَ اَحَدٌ يَزْعَمُ اَنَّهُ رَاٰهُ غَيْرِىْ فَجَعَلْتُ اَقُوْلُ لِعُمَرَ اَمَا تَرَاهُ فَجَعَلَ لَا يَرَاهُ قَالَ يَقُوْلُ عُمَرُ سَاَرَاهُ وَاَنَا مُسْتَلْقٍ عَلٰى فِرَاشِىْ ثُمَّ اَنْشَاَ يُحَدِّثُنَا عَنْ اَهْلِ بَدْرٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُرِيْنَا مَصَارِعَ اَهْلِ بَدْرٍ بِالْاَمْسِ يَقُوْلُ هٰذَا مَصْرَعُ فُلَانٍ غَدًا اِنْ شَآءَ اللّٰهُ وَهٰذَا مَصْرَعُ فُلَانٍ غَدًا اِنْشَآءَ اللّٰهُ وَهٰذَا مَصْرَعُ فُلَانٍ غَدًا اِنْشَآءَ اللّٰهُ قَالَ عُمَرَ وَالَّذِىْ بَعَثَهُ بِالْحَقِّ مَا اَخْطَئُوْا الْحُدُوْدَ الَّتِىْ حَدَّهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ فَجُعِلُوْا فِىْ بِئْرٍ بَعْضُهُمْ عَلٰى بَعْضٍ فَانْطَلَقَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى انْتَهٰى اِلَيْهِمْ فَقَالَ يَا فُلَانَ بْنِ فُلَانٍ هَلْ وَجَدْ تُمْ مَاوَعَدَ كُمُ اللّٰهُ وَ رَسُوْلُهُ حَقًّا فَاِنِّىْ قَدْ وَجَدْتُّ مَاوَعَدَنِىَ اللّٰهُ حَقًّا فَقَالَ عُمَرُ يَا رَسُوْلَ اللّٰهِ كَيْفَ تُكَلِّمُ اَجْسَادًا لَا اَرْوَاحَ فِيْهَا فَقَالَ مَا اَنْتُمْ بِاَسْمَعَ لِمَا اَقُوْلُ مِنْهُمْ غَيْرَ اَنَّهُمْ لَا يَسْتَطِيْعُوْنَ اَنْ يَرُدُّوْا عَلَىَّ شَيْئًا۔ (رواه مسلم)

5938. Sayyiduna Anas رضی الله عنه said: We were (travelling) with Umar رضی الله عنه (and when we were) between Makkah and Madinah we tried to sight the now moon (for the lunar month). I saw it because I had sharp eyesight, but nobody else said that he had seen it. I kept not seen it" (and tried to point out to him its location). He could not see it. Finally, he said, "If will se it while I lie on my back on my bed:

Then, he began to narrate to us about those (of the disbelievers) who had been (killed) at Badr. He said, "Allah's Messenger صلی الله علیه وسلم had shown us one day before where the infidels would fall, saying. 'This is where so and so will be killed tomorrow, insha Alah. This is where so and so will be killed tomorrow, insha Allah. (He showed where their corpses would lie)"

Then Umar رضی الله عنه said, "By Him who sent him with the Truth, they did not fall outside the places that Allah's Messenger had specified. They were cast in to (this) well piled on top of each other and Allah's Messenger صلی الله علیه وسلم came to them (at the well that was in disuse) and addressed those idolaters, so and so son of so and so! So and so, son of so and so! Did you find what Allah and His Messenger had promised you to be true? Indeed, I did find what Allah promised me to be true.

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[1] Bukhari # 3859, Muslim # 153-450.

Umar (also said that when Allah's Messenger صلى الله عليه وسلم addressed the corpses, he) asked, 'O Messenger of Allah, how may you address the bodies that are without souls? He said, 'You do not hear what I say better than them except that they are not capable of giving any reply to me at all."[1]

COMMENTARY: When he said that he would see it when he stretched on his bed, Umar رضی الله عنه indicated that it was not necessary to make too much effort to sight the moon. Those who see it and testify to that are enough to establish its visibility.

This means that it is like wasting something previous of one puts in one's time and energy in something that is not necessary.

THAT WHICH CAME OUT TRUE TO THE POINT

(٥٩٣٩) وَعَنْ أُنَيْسَةَ بِنْتِ زَيْدِ ابْنِ أَرْقَمَ عَنْ أَبِيهَا أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى زَيْدٍ يَعُوْدُهُ مِنْ مَرَضٍ كَانَ بِهِ قَالَ لَيْسَ عَلَيْكَ مِنْ مَرَضِكَ بَاسٌ وَلٰكِنْ كَيْفَ لَكَ إِذَا عُمِّرْتَ بَعْدِيْ فَعَمِيْتَ قَالَ أَحْتَسِبُ وَأَصْبِرُ قَالَ إِذَنْ تَدْخُلَ الْجَنَّةَ بِغَيْرِ حِسَابٍ قَالَ فَعَمِيَ بَعْدَ مَامَاتَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَدَّ اللّٰهُ عَلَيْهِ بَصَرَهُ ثُمَّ مَاتَ۔

5939. Sayyidah Unaysah رضی الله عنها bint Zayd ibn Arqam رضی الله عنه narrated on the authority of her father (Zayd ibn Arqam) رضی الله عنه that the prophet paid Zayd رضی الله عنه a sick visit when he was sick. He said (to zayd) رضی الله عنه, "You should not be worried with this illness of yours (because you shall recover), but how will you fare If you live after me and become blind?" He submitted, "I shall hope for my reward from Allah and show perseverance.' He said, "If that be so you will enter paradise without being subjected to reckoning.

One of the sub-narrators said, "He became blind after the Prophet صلى الله عليه وسلم died. Then Allah returned to him his sight. Then, he died."[2]

COMMENTARY: The Prophet صلى الله عليه وسلم words came out true word for word. If he had also told him that he would bet back his eyesight than zayd might not have been as patient but might not have been as patient but might have longed for his lost sight to be restored. He would not have attained the rank whereby he got Allah's help and support.

WARNING TO NARRATOR OF FALSE HADITH

(٥٩٤٠) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَقَوَّلَ عَلَيَّ مَالَمْ أَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ وَذٰلِكَ أَنَّهُ بَعَثَ رَجُلًا فَكَذَبَ عَلَيْهِ فَدَعَا عَلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَوُجِدَ مَيِّتًا وَقَدِ انْشَقَّ بَطْنُهُ وَلَمْ تَقْبَلْهُ الْأَرْضُ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ دَلَائِلِ النُّبُوَّةِ۔

5940.Sayyiduna Usamah ibn Zayd رضی الله عنه narrated that Allah's messenger صلى الله عليه وسلم said, "If anyone forges a lie against me, (knowingly) passing on what I have not said as mine then he must find his seat ready in hell.

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[1] Muslim # 26. 2873.

[2] Bahyaqi 6. 479. (Dala'il un-Nabawah).

That (he said) because he had sent a man somewhere but he spoke lies about him. So, Allah's Messenger صلى الله عليه وسلم invoked a curse on him. The man was found dead (One day) with his belly split and (when he was buried) the earth did not take him.[1]

COMMENTARY: This means that the man will abide in hell forever, in other words anyone who intentionally forges a lie against the Prophet صلى الله عليه وسلم (and narrates false hadith) is a disbeliever.

MEASURING REMOVES MIRACLE OF BLESSING

(٥٩٤١) وَعَنْ جَابِرٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَاءَهُ رَجُلٌ يَسْتَطْعِمُهُ فَأَطْعَمَهُ شَطْرَ وَسَقِ شَعِيْرٍ فَمَا زَالَ الرَّجُلُ يَأْكُلُ مِنْهُ وَامْرَأَتُهُ وَضَيْفُهُمَا حَتّٰى كَالَهُ فَفَنِيَ فَأَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَوْ لَمْ تَكِلْهُ لَأَكَلْتُمْ مِنْهُ وَلَقَامَ لَكُمْ- (رواه مسلم)

5941. Sayyiduna Jabir رضى الله عنه narrated that a man came to Allah's Messenger صلى الله عليه وسلم and requested him to give him food. He provided him with half wasq of barley. The man did not cease to eat from it along with his wife and their guests till he measured it after which it was exhausted. He came to the Prophet صلى الله عليه وسلم (and told him what had happened). So, he said, "If you had not measured it, you would have remained for you (undiminished with my blessing)."[2]

FOOD COULD NOT BE SWALLOWED

(٥٩٤٢) وَعَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيْهِ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ قَالَ. خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ جِنَازَةٍ فَرَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْقَبْرِ يُوْصِيَ الْحَافِرَ يَقُوْلُ أَوْسِعْ مِنْ قِبَلِ رِجْلَيْهِ أَوْسِعْ مِنْ قِبَلِ رَأْسِهِ فَلَمَّا رَجَعَ اسْتَقْبَلَهُ دَاعِيَ امْرَأَتِهِ فَأَجَابَ وَنَحْنُ مَعَهُ فَجِيْءَ بِالطَّعَامِ فَوَضَعَ يَدَهُ ثُمَّ وَضَعَ الْقَوْمُ فَأَكَلُوا فَنَظَرْنَا إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَلُوْكُ لُقْمَةً فِيْ فِيْهِ ثُمَّ قَالَ أَجِدُ لَحْمَ شَاةٍ أُخِذَتْ بِغَيْرِ إِذْنِ أَهْلِهَا فَأَرْسَلَتِ الْمَرْأَةُ تَقُوْلُ يَا رَسُوْلَ اللّٰهِ إِنِّيْ أَرْسَلْتُ إِلَى النَّقِيْعِ وَهُوَ مَوْضِعٌ يُبَاعُ فِيْهِ الْغَنَمُ لِيُشْتَرٰى لِيْ شَاةٌ فَلَمْ تُوْجَدْ فَأَرْسَلْتُ إِلَى جَارٍ لِيْ قَدِ اشْتَرٰى شَاةً أَنْ يُرْسِلَ بِهَا إِلَيَّ بِثَمَنِهَا فَلَمْ يُوْجَدْ فَأَرْسَلْتُ إِلَى امْرَأَتِهِ فَأَرْسَلَتْ إِلَيَّ بِهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَطْعِمِيْ هٰذَا الطَّعَامَ الْأَسْرٰى رَوَاهُ أَبُوْدَاوُدَ وَالْبَيْهَقِيُّ فِيْ دَلَائِلِ النُّبُوَّةِ-

5942. Sayyiduna Aasim ibn Kulayb رحمه الله (a tabi'i) reported form his father who narrate that on ansar sahabi رضى الله عنه said: we participated in a funeral with Allah's messenger صلى الله عليه وسلم. I observed him at the grave giving instructions to the grave digger. He said, 'Make it wide at the side of the feet and wider where the head will be placed..."

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[1] Bayhaqi in Dala'il un nabawah 245.

[2] Muslim # 3-2281.

When (the burial was over and) he was returning, someone came to him and invited him on behalf of the widow of the dead man. He agreed and we went along with him. When food was served, he put in his hand and then he others put in their hands and ate. But, we observed Allah's Messenger صلی اللہ علیہ وسلم move the morsal that he had taken originally in his mouth (but not swallow it). Then he said, "I find it to be the meat of a sheep that has been slaughtered without permission of its owner." The women sent someone to explain, 'O messenger of Allah, I sent someone to buy for me a sheep at an-Naqi, where sheep are sold, but no sheep was available. Then I sent someone to my neighbour requesting him to sell me the sheep he had bought against the price he has paid. But, he was not there. Then, I sent someone to his wife. So she sent us the sheep."

Allah's Messenger صلی اللہ علیہ وسلم said, "Feed this food to the prisoners."[1]

COMMENTARY: Mula Ali Qari رحمہ اللہ said that [the hadith seems to contradict the rulings of the jurists about food being served on the death of someone. According to Bazaziyah, the serving of food on the first day (which is when death has occurred). The third day and or the seventy day is makruh disapproved).

According to khulasah, it is not permitted to arrange a meal and invite the people on the third day of death (which is called soyam).

Zayl's رضی اللہ عنہ has said that there is no harm in sitting together for three days (on the death of someone to mourn him), provided forbidden things are not perpetrated, like spreading put beddings, serving food, etc.

Ibn Hamman رحمہ اللہ has said, to, that it is makruh for the relatives of the dead to invite people to a meal (on his death).

The jurists explain that meal are served on happy occasions but are incongruous on he death of some one.

Ibn Hammam رحمہ اللہ said that for the relatives of the dead to serve food is bid'ah Sa'iyah (evil innovation).

Moreover, Imam Ahmad رحمہ اللہ and Ibn Majah رحمہ اللہ have transmitted the hadith of Sayyiduna Jarir ibn Abdullah رضی اللہ عنہ. "We considered gathering of relatives of the deceased and serving food (for the guests) equivalent tc wailing over the dead."[2] (And it is prohibited to wail over the dead.)

Hence, in the light of this hadith (# 5942) of Aasim ibn Kulayb رضی اللہ عنہ we might presume that he jurists forbid the serving of meal by the family of the deceased under certain circumstances, like when custom is followed or it is done to keep airs and graces. When people con to condole and overstay, the family of the dead are compelled to seve them even if they have to borrow money.

The basis of the juristic rulings could also be that expenses for the food are down from the legacy of the dead person. Some of the heirs may be minor , some may not be present and their permission had to be obtained, or someone draws the expenses from the legacy that has not been divided and handed over.

There are other reasons too because of which it is makruh to prepare and serve food on someone's death, like doing it on specified dates.

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[1] Abu Dawud # 3332, Bayhaqi in Dalail un Nabway.

[2] Ibn Majah # 1612, Musnad Ahmad

Qadi Khan also said that it is makruh to invite people to a meal when afflicted with sorrow. Such days are day s when grief is expressed and it is very inappropriate do to things that are done at times of happiness and joy. However, if he poor are fed with intention to consign reward to the dead person then it is a good deed, indeed.
Besides, if anyone leaves dying instructions that, after his death, food must be cooked ad served to guest s for a certain number of days, like three, then, according to sound traditions, this will is absolutely invalid, though some authorities have said that it will be valid if prepared from within one third of the value of the deceased's property left behind, and this opinion seems very proper}
This for we had summarized the opinion of Mula Ali Qari رحمه الله. However, it must not lead us to believe that he terms that it is permitted to arrange, prepare and serve food by the relatives of the dead in all situations and circumstances other than those mentioned here. Rather, even those cases mentioned here. Rather, even those cases should be examined relative to the forbidden and the disapproved. We shall observe that all kinds of such things presently customary among us (by whatever name they are called) are either forbidden are disproved, for one reason or many reasons.
As for this hadith, the jourists say that two cases are exceptions to their ruling of prohibiting food on the occasion of death of a relative. They are:

(i) serving food too the poor and needy to consign reward to the deceased person,
(ii) Serving food to those who participated in the funeral rites like bathing. Shrouding and burying and

Hence, we may say that the Prophet صلى الله عليه وسلم had accepted the invitation of th4 widow on this basis. He and the sahabah رضي الله عنهم had participated in the man's funeral rites.
NAQI: The narrator of the hadith has put in his words to say about Naqi. It was a place where sheep were bought and sold. It is about twenty miles from Madinah towards the wadi ateeq. It is distinct from baqi the graveyard in Madinah.
The sheep that the widow had received was not purchased properly. The owner was not present and his wife had sent it to the widow without his permission. At the most it could be termed Bay' Fuduli which means subject to the owner's approval of the transaction in his absence. The flesh therefore, was not permissible till hen, so it was a miracle that the Prophet صلى الله عليه وسلم was preserved from consuming it because of its doubtful nature.
FOR THE PRISONERS: The prophet صلى الله عليه وسلم directed that the food may be served to the prisoners. They were the war captives. they were poor people, most probably, and according to Teebi رحمه الله, hey were infidels
If they had waited for the owner to arrive, the food may have ratted. The prisoners had to be fed anyway. So the Prophet صلى الله عليه وسلم order that they should be fed.
The price of the sheep had to be paid to the owner by the widow. The food came under the classification of charity by her.

MIRACLE CONCERNING SHEEP OF UMM MA'BAD رضي الله عنها

(٥٩٤٣) وَعَنْ حِزَامِ بْنِ هِشَامٍ عَنْ أَبِيهِ عَنْ جَدِّهِ حُبَيْشِ بْنِ خَالِدٍ وَهُوَ أَخُو أُمِّ مَعْبَدٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ أُخْرِجَ مِنْ مَكَّةَ خَرَجَ مُهَاجِرًا إِلَى الْمَدِيْنَةِ هُوَ وَأَبُوْ بَكْرٍ وَ مَوْلَى أَبِي بَكْرٍ عَامِرُ بْنُ فُهَيْرَةَ وَدَلِيْلُهُمَا عَبْدُاللّٰهِ اللَّيْثِيُّ مَرُّوْا عَلَى خَيْمَتَيْ أُمِّ مَعْبَدٍ فَسَئَلُوْهَا لَحْمًا وَتَمْرًا لِيَشْتَرُوْا مِنْهَا فَلَمْ

يُصِيبُوا عِنْدَهَا شَيْئًا مِّنْ ذٰلِكَ وَكَانَ الْقَوْمُ مُرْمِلِيْنَ مُسْنِتِيْنَ فَنَظَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلٰى شَاةٍ فِيْ كَسْرِ الْخَيْمَةِ فَقَالَ مَاهٰذِهِ الشَّاةُ يَا أُمَّ مَعْبَدٍ قَالَتْ شَاةٌ خَلَّفَهَا الْجُهْدُ عَنِ الْغَنَمِ قَالَ هَلْ بِهَا مِنْ لَبَنٍ قَالَتْ هِيَ أَجْهَدُ مِنْ ذٰلِكَ قَالَ أَتَاذِنِيْنَ لِيْ أَحْلُبَهَا قَالَتْ بِأَبِيْ أَنْتَ وَأُمِّيْ إِنْ رَأَيْتَ بِهَا حَلْبًا فَاحْلُبْهَا فَدَعَا بِهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَسَحَ بِيَدِهٖ ضَرْعَهَا وَسَمَّى اللّٰهَ تَعَالٰى وَدَعَا لَهَا فِيْ شَاتِهَا فَتَفَاجَّتْ عَلَيْهِ وَدَرَّتْ وَاجْتَرَّتْ فَدَعَا بِإِنَاءٍ يُرْبِضُ الرَّهْطَ فَحَلَبَ فِيْهِ ثَجًّا حَتّٰى عَلَاهُ الْبَهَاءُ ثُمَّ سَقَاهَا حَتّٰى رَوِيَتْ وَسَقٰى أَصْحَابَهٗ حَتّٰى رَوَوْا ثُمَّ شَرِبَ اٰخِرُهُمْ ثُمَّ حَلَبَ فِيْهِ ثَانِيًا بَعْدَ بَدْءٍ حَتّٰى مَلَأَ الْإِنَاءَ ثُمَّ غَادَرَهٗ عِنْدَهَا وَبَايَعَهَا وَارْتَحَلُوْا عَنْهَا رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَابْنُ عَبْدِ الْبَرِّ فِي الْإِسْتِيْعَابِ وَابْنُ الْجَوْزِيِّ فِيْ كِتَابِ الْوَفَاءِ وَفِي الْحَدِيْثِ قِصَّةٌ۔

5943. Sayyiduna Hizam ibn Hisham رحمه الله reported on the authority of his father (Hisham) who reported from his (Hizanis) grandfather, Hubaysh ibn Khalid رحمه الله who was the brothers of Sayyidah Umm Ma'bab رضی الله عنه he skid that when Allah's Messenger صلی الله علیه وسلم was commanded (by Allah) to leave Makkah, he went out as an emigrant to Madinah. He, Abu Bakr رضی الله عنه and Aamir ibn Fuhay'rah who was the freedman of Abu Bakr رضی الله عنه. Their guide was Abdullah ibn Laythi. They came across the two tents of Umm Ma'bad رضی الله عنها (who lived in that desert ed place). They asked their for some meat and date s that they may buy some from her. But, they could get nothing of that from her because the people faced famine and shortage (of foodstuff). Allah's Messenger صلی الله علیه وسلم(observed a sheep at the side of the tent and asked, "why is this sheep her, O Umm Ma'bad?" She said, "its weakness has kept her behind from the flock." He asked, "Does the have any milk?' She said, 'She is too worn out for that." He asked, 'Do you permit me to milk it?" She said "Maymy father and mother be ransomed to you, if you see any milk in it, do milk it."

Allah's Messenger صلی الله علیه وسلم had it brought to him and wiped her udders with his hand. He mentioned eh name of Allah the Most high, and prayed for Umm Ma'bad رضی الله عنه that the might have a blessing in her sheep, It sprees its legs upon for him (as sheep do when they are milked). It gave a flow of milk (and its udders became heavy) and it ruminated. He asked for a vessel large enough to hold (milk to satiate) all the people and milked into it plenty (of milk) so that the froth appeared on the surface. He (first) gave her (Umm Ma'bad) رضی الله عنها to drink till she had had enough. Then last of all, he drank himself (in the light of his own saying, 'One who serves drinks last of all).

Then (after a while), he milked it a second time till the vessel was full. Then he left it with her (Thus she may show the Prophet's صلی الله علیه وسلم miracle to her husband). Then he got her pledge as a Muslim and they went away from her.[1]

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[1] Bayhaqi in Sharh us sunah # 3704. Ibn Abd al Barr in al-Isti'ab Ibn Jawzi in Kitab al Wafa.

There follows a lengthy discourse in the hadith.

COMMENTARY: Umm Ma'bad رضی اللہ عنہا was Aatikah bint Khalid Khuza'ah. She had embraced Islam at the hands of the Prophet صلی اللہ علیہ وسلم she was a strong resolute woman, strong hearted and intelligent. She lived alone in h wilderness. She used to sit outside her tent and would cater to the needs of the travelers.

The futher account is that when her husband Abu Ma'bad رضی اللہ عنہ came home, she related to him her experience with the Prophet صلی اللہ علیہ وسلم in a very eloquent manner and descried him well Abu Ma'bad recognized him as the one of whom he had heard in Makkah, saying. "If I am able to go I shall go and serve him and keep his company."

According to a tradition, when the Quraysh of Makah failed to trace him, a jinn who was a Muslim climbed of a tree and began to recite poetry in a loud voice. The Makah heard him in amazement Their ears picked up his voice clearly but they could seen one. Part of the poetry was.

جَزَی اللّٰہُ رَبُّ النَّاسِ خَیْرَ جَزَائِہٖ   رَفِیْقَیْنِ حَلَّا خَیْمَتَیْ اُمِّ مَعْبَدٖ

ھُمَا نَزَلَا بِالْھُدٰی وَاھْتَدَیْتُ بِہٖ   فَقَدْ فَازَ مَنْ اَمْسٰی رَفِیْقُ مُحَمَّدٖ

(See 'the Life of Prophet Muhammad صلی اللہ علیہ وسلم Ibn Kathir, pp 256 to 200. Darul Isha'at Karachi)

CHAPTER - XXV

CHARISMA   بَابُ الْکِرَامَاتِ

The word (کرامات) (karamat) is the plural of (کرامۃ) (Karamah). It is the noun from the ikram and takreem meaning 'reverence.' The literal meaning of this word is 'to be clean' 'to be honourable.' 'to be generous' However the technical meaning of the word (کرامۃ - karamah) kis 'contrary to custom,' 'unusual' or a chirsma or a Marvel. It is demonstrated by a very pious believer, but neither is a cliam to prophet hood attached is to nor is to aimed at silencing the disbelieving because this kind of a mender is performed by a prophet and is called a miracle. It is the field only of a Prophet.

The ahl us-sunnah confirm that karamah or chrisma are performed by pious people but the mu"tazillah do not agree that such a thing is possible.

The ahlus-sunnah wa al-jam'at are unanimous on the belief that a wali may execute a karamah. Wali is the pious person who possesses an awareness of Allah's being and attributes within the limits of human power. He is regular in obeying Allah and doing pious deeds and in abstaining from evil. He shun worldly luxury but is perfect in abiding by the sunnah in accordance with his rank.

If we reason out, it is not impossible for the awliya[1] to work out a chrisma because nothing is impossible for Allah. Just as he gets His prophets علیہ السلام to work out miracles so too He can get the dear ones of His Prophet علیہ السلام to work out chrisma and wonders, for they are true followers of His Prophet علیہ السلام, and are pious believers.

Besides both, the Quran and ahadith also affirm that such wonders can be performed by

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[1] Literally friends of Allah, plural of Wali as defined in the text.

the awliya. These were demonstrate ed by the sahabah رضی اللہ عنہم and, after them, by the awliya among the tabi'un and their successors till today. They are reported continuously and have attained the degree of tawatir. There should arise no doubt in the minds of an impartial observer. For example, so many marvels and chrisma are attributed to Shaykh Abdul Qadir JIlani رحمہ اللہ that they are uncountable and they are being reported continuously over generations. No sane person can deny them sometimes, they appeared in quick succession of each other.

VOLUNTARY & INVOLUNTARY: Some scholars say that a wali may not work out a chirsma knowingly after resolving to do it. Rather, it is demonstrated involuntarily. They say that it is has been demonstrated as miracle, like blessing in food, water pouring out of a finger, and so on, cannot also be shown as a chrisma. However, the correct thing is that a chrisma may be demonstrated at wali as also involuntarily. Also, even those things that have been demonstrated as miracles may be shown as charisma.

SECTION I اَلْفَصْلُ الْاَوَّلُ

WONDER WORKED BY TWO SAHABI'S

(٥٩٤٤) عَنْ أَنَسٍ أَنَّ أُسَيْدَ بْنَ حُضَيْرٍ وَعَبَّادَ بْنَ بِشْرٍ تَحَدَّثَا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حَاجَةٍ لَهُمَا حَتّٰى ذَهَبَ مِنَ اللَّيْلِ سَاعَةٌ فِيْ لَيْلَةٍ شَدِيْدَةِ الظُّلْمَةِ ثُمَّ خَرَجَا مِنْ عِنْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْقَلِبَانِ وَبِيَدِ كُلِّ وَاحِدٍ مِنْهُمَا عُصَيَّةٌ فَأَضَاءَتْ عَصَا أَحَدِهِمَا لَهُمَا حَتّٰى مَشَيَا فِيْ ضَوْءِهَا حَتّٰى إِذَا افْتَرَقَتْ بِهِمَا الطَّرِيْقُ أَضَاءَتْ لِلْآخَرِ عَصَاهُ فَمَشٰى كُلُّ وَاحِدٍ مِنْهُمَا فِيْ ضَوْءِ عَصَاهُ حَتّٰى بَلَغَ أَهْلَهُ (رواہ البخاری)

5944. Sayyiduna Anas رضی اللہ عنہ narrated that Usayd ibn Hudayr رضی اللہ عنہ and abbad ibn Bishr رضی اللہ عنہ conversed with the Prophet صلی اللہ علیہ وسلم about something of importance to them till much of the night had passed. It was a very dark night. When they departed from Allah's Messenger صلی اللہ علیہ وسلم and went away, each of them had a small staff in his hand. The staff of one of them (suddenly) emitted light enabling them to walk by its light. When their paths separated, the staff of the other also emitted light for him. Thus, each of the two walked by th3e light of his own staff till he came to his family (and his home).[1]

COMMENTARY: According to another version of Bukhari (# 465): Two of the sahabah of the Prophet صلی اللہ علیہ وسلم took his leave on a dark night but were led by two lights resembling lamps... when they separated to go along their own respective path each of them was led by his own light till they were home.

HAPPENED AS HE SENSED

(٥٩٤٥) وَعَنْ جَابِرٍ قَالَ لَمَّا حَضَرَ أُحُدٌ دَعَانِيْ أَبِيْ مِنَ اللَّيْلِ فَقَالَ مَا أُرَانِيْ إِلَّا مَقْتُوْلًا فِيْ أَوَّلِ مَنْ يُقْتَلُ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَإِنِّيْ لَا أَتْرُكُ بَعْدِيْ أَعَزَّ عَلَيَّ مِنْكَ غَيْرَ نَفْسِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَإِنِّيْ لَا أَتْرُكُ بَعْدِيْ أَعَزَّ عَلَيَّ مِنْكَ غَيْرَ نَفْسِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَإِنَّ عَلَيَّ دَيْنًا فَاقْضِ

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[1] Bukhari # 3805.

وَاسْتَوْصِ بِأَخَوَاتِكَ خَيْرًا فَأَصْبَحْنَا فَكَانَ أَوَّلَ قَتِيلٍ وَدَفَنْتُهُ مَعَ آخَرَ فِي قَبْرٍ۔ (رواه البخاری)

5945. Sayyiduna Jabir رضی الله عنه said "when the Battle of Uhud was about to be fought, my father called me during the night and said, I do not se myself but as the first one to be killed among the sahabah رضی الله عنهم of the prophet صلی الله علیه وسلم. And, I will not leave behind anyone dearer to me that you apart from Allah's Messenger صلی الله علیه وسلم. I owe a (heavy) debt. Do pay it and I instruct you to be kind and caring to you (nine) sisters.."

When it was morning, indeed, he was the first to be killed I buried him along with another in a grave."[1]

COMMENTARY: The prophet صلی الله علیه وسلم had given instructions during the Battl eat Uhud that two man should be buried in each grave. Accordingly, Jabir رضی الله عنه buried his fear in the same grave as Amr ibn Jamu رضی الله عنه (عمرو بن الجموع) who was his friends well as his brother in law (sister's husband).

We learn from this hadith, therefore, that, when it becomes necessary, two men may be buried in the same grave.

BLESSING IN FOOD

(٥٩٤٦) وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ قَالَ إِنَّ أَصْحَابَ الصُّفَّةِ كَانُوْا أُنَاسًا فُقَرَاءَ وَأَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ وَمَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ فَلْيَذْهَبْ بِخَامِسٍ أَوْسَادِسٍ وَإِنَّ أَبَابَكْرٍ جَاءَ بِثَلٰثَةٍ وَانْطَلَقَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِعَشْرَةٍ وَإِنَّ أَبَابَكْرٍ تَعَشَّى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لَبِثَ حَتّٰى صُلِّيَتِ الْعِشَاءُ ثُمَّ رَجَعَ فَلَبِثَ حَتّٰى تَعَشَّى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ بَعْدَ مَامَضٰى مِنَ اللَّيْلِ مَاشَاءَ اللّٰهُ قَالَتْ لَهُ اِمْرَأَتُهُ مَاحَبَسَكَ عَنْ أَضْيَافِكَ قَالَ أَوَ مَا عَشَّيْتِهِمْ قَالَتْ أَبَوْا حَتّٰى تَجِيْءَ فَغَضِبَ وَقَالَ وَاللّٰهِ لَا أَطْعَمُهُ أَبَدًا فَحَلَفَتِ الْمَرْأَةُ أَنْ لَّا تَطْعَمُهُ وَحَلَفَ الْأَضْيَافُ أَنْ لَّا يَطْعَمُوْهُ قَالَ أَبُوْبَكْرٍ كَانَ هٰذَا مِنَ الشَّيْطٰنِ فَدَعَا بِالطَّعَامِ فَأَكَلَ وَأَكَلُوْا فَجَعَلُوْا لَا يَرْفَعُوْنَ لُقْمَةً إِلَّا رَبَتْ مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا فَقَالَ لِامْرَأَتِهِ يَا أُخْتَ بَنِيْ فِرَاسٍ مَاهٰذَا قَالَتْ وَقُرَّةِ عَيْنِيْ إِنَّهَا الْآنَ لَأَكْثَرُ مِنْهَا قَبْلَ ذٰلِكَ بِثَلٰثِ مِرَارٍ فَأَكَلُوْا وَبَعَثَ بِهَا إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذُكِرَ أَنَّهُ أَكَلَ مِنْهَا مُتَّفَقٌ عَلَيْهِ وَذُكِرَ حَدِيْثُ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ كُنَّا نَسْمَعُ تَسْبِيْحَ الطَّعَامِ فِي الْمُعْجِزَاتِ۔

5946. Sayyiduna Abdur Rahman ibn Abu Bakr رضی الله عنه narrated that the ahlus-sufah were poor people. So the Prophet صلی الله علیه وسلم said, "He who had food for two (people for his family) must take a third and he who has food for four must take a fifth or a sixth too (from among the ahl us suffah). Abu Bakr رضی الله عنه had his meal with the Prophet صلی الله علیه وسلم and remained there till after the salah of isha was

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[1] Bukhari # 1351.

offered. He stayed on even after that till the Prophet صلى الله عليه وسلم had eaten his meal (alone or with others).

Then, after as much of the night as Allah had milled passed away, Abu Bakr رضى الله عنه came home. His wife asked him, "What kept you away so long from your guests?" He asked, 'What, have you not served them their meal?" She said, "They refused to partake till you came." He was infuriated and said, "By Allah, I shall never eat it." His wife too swore that she should never take it and the guests, too, swore that they would never eat it. Then Abu Bakr رضى الله عنه (realized his mistake and) said, "This was from the devil." And called for the food and ate, and they too ate (as also the people of his house). Never did they take a morsal to their mouths but the place from which is was picked up increased I quantity. (This amzed them.) so he asked his wife, 'O the sister of Banu Faras! What is this?" She said, "By the coolness of my eyes! It is now three times more than it was."

They are (to satisfaction). Then, he sent it to the Prophet صلى الله عليه وسلم. to. It is said that he ate from it.[1]

COMMENTARY: In the time of the Prophet صلى الله عليه وسلم there was a platform next to the Masjid nabawi to the north of the Prophet's صلى الله عليه وسلم room. It was called suffah. Those poor muhajirs who had no home and no family used to reside here day and night. This is why they were called ashab us suffah or ahl us suffah (the people of suffah). They were guests of the Muslims because the general body of the Muslims looked after them according to their own means and ability purely on the basis of moral and human sympathy. Outsiders, who visited Madinah and had no one with when to stay, made the suffah their abode. Among the ahlus suffah were Abu Dharr Ghifari رضى الله عنه, Ammar ibn Yasir رضى الله عنه Salman Farsi رضى الله عنه, Suhayb رضى الله عنه, Abu Hurayrah رضى الله عنه, Ibn Arat رضى الله عنه. Hudhayfah ibn Yaman رضى الله عنه, Abu Sa;eed Khudri Bashir ibn Inhisasiyah and Abu Miwayhibah and freedman of the Prophet [2]صلى الله عليه وسلم.

OR TAKE THE SIXTH: The Prophet صلى الله عليه وسلم instructed, concerning the ahl us suffah that those who had food for four should take a fifth. But, if they can accommodate one more then they must take the sixth. Or, the sub narrator may have been unsure about whether the Prophet صلى الله عليه وسلم said, "Take the fifth' or 'Take the sixty.' The basis for this is that when food for two* is enough for three, food for four should suffice six. A tradition is Musnad Ahmad, Muslim, Tirmidhi and Nasa'i of Jabir رضى الله عنه in a marfu form is 'Food of one should suffice two, of two should suffice four, of four should suffice eight.[3]

Abu Bakr رضى الله عنه stayed with the Prophet صلى الله عليه وسلم till he had his meal. Either this statement has been repeated in the hadith because he mentioned it earlier, or it means that the first time the Prophet صلى الله عليه وسلم did not eat but only Abu Bakr رضى الله عنه ate. The second time, the Prophet صلى الله عليه وسلم had his meal and Abu Bakr رضى الله عنه waited on him. The Prophet صلى الله عليه وسلم may have eaten with his guests from the suffah.

Abu Bakr رضى الله عنه swore that he would not touch food. Then, he realized his mistake and revoked his oath. He may done this on remembering the Prophet صلى الله عليه وسلم words. "If

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[1] Bukhari # 3590, Muslim # 176 2057.

[2] See hadith # 2110. See also treasury of Muslim Names u nder Ahlur Suffah (for all their names) DArul Isha'at Karachi.

[3] Tirmidhi # 1620 (1827) supplement.

anyone swears about something but then finds that it is batter to revoke the oath and act against it, then he must revoke and oath and follow the better course. But he must make an expiation for his revoked oath." Abu Bakr رضی اللہ عنہ did the same thing. He called for food and made on expiation.

Abu Bakr رضی اللہ عنہ called his wife, 'the sister of Banu Faras' when he was amazed and wonderstruck. That was her ancestral tribe.

The wife of Abu Bakr رضی اللہ عنہ exclaimed 'By the coolness of my eyes.' She spoke in loving tones to her beloved husband. This applies if she referred to her husband as 'the coolness of my eyes.' Some authorities, however, say that she meant the Prophet صلی اللہ علیہ وسلم as the coolness of her eyes.

Coolness of the eye (قرة العين) is an Arabic idiom. It means sight of the beloved and the pleasure on the sight of the beloved . The word could be qurrah or qurrah. IN he former case, it is coolness of the eyes' and in the latter case it is 'peace to the eyes.

وذكر............بَابُ الْمُعْجِزَاتِ

The hadithof Abdullah ibn Mas'ud has been mentioned in the chapter of miracles (#5910) on the glorifying of food.

SECTION II   اَلْفَصْلُ الثَّانِي

LIGHT OVER THE GRAVE OF THE NEGUS

(٥٩٤٧) عَنْ عَائِشَةَ قَالَتْ لَمَّا مَاتَ النَّجَاشِيُّ كُنَّا نَتَحَدَّثُ أَنَّهُ لَا يَزَالُ يُرَى عَلَى قَبْرِهِ نُورٌ۔ (رواه ابوداؤد)

5947. Sayyiduna Ayshah رضی اللہ عنہا said, "When the Negus died, we began to tell each other that a light did not cease to be seen over his grave."[1]

COMMENTARY: The emperor of Ethiopia was called the najashi (نجاشی) of negus. He ruled over Ethiopia at the time of the Prophet صلی اللہ علیہ وسلم declaration of his mission. He was a Christian but the believed in the Prophet صلی اللہ علیہ وسلم and became a perfect Muslim. He was of immense help to the Muslims and Islam, and the Prophet صلی اللہ علیہ وسلم held him in high esteem. When he died in Ethiopia and the Prophet صلی اللہ علیہ وسلم learned of it he was grieved and leg his sahabah رضی اللہ عنہم in the funeral salah in absentia. Of the Negus.

Thereafter, it became known that a light shone over his g rave. The sahabah رضی اللہ عنہم who came from Ethiopia reported this when they arrived in Madinah. Since all people cannot agree to circulate a false news, this reporting is like a khabar mutawatir (a hadith handed down continuously by many people and it is t rue.

WHAT KIND OF LIGHT: The question arises: what does it mean that a light was seen over his grave? The light on the grave of the Negus was seen with naked eyes like a lamp, a moon or a sun. It is also possible the light on his grave could mean brightness, freshness or a spiritual glow.

INVISIBLE GUIDANCE TO THOSE WHO BATHED THE PROPHET صلی اللہ علیہ وسلم

(٥٩٤٨) وَعَنْهَا قَالَتْ لَمَّا أَرَادُوا غُسْلَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالُوا لَا نَدْرِي أَنُجَرِّدُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ ثِيَابِهِ كَمَا نُجَرِّدُ مَوْتَانَا أَمْ نَغْسِلُهُ وَعَلَيْهِ ثِيَابُهُ فَلَمَّا اخْتَلَفُوا أَلْقَى اللّٰهُ عَلَيْهِمُ النَّوْمَ حَتّٰى

[1] Abu Dawud # 2523.

مَا مِنْهُمْ رَجُلٌ إِلَّا وَذَقْنُهُ فِي صَدْرِهِ ثُمَّ كَلَّمَهُمْ مُكَلِّمٌ مِنْ نَاحِيَةِ الْبَيْتِ لَا يَدْرُونَ مَنْ هُوَ اغْسِلُوا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ عَلَيْهِ ثِيَابُهُ فَقَامُوا فَغَسَلُوهُ وَعَلَيْهِ قَمِيصُهُ يَصُبُّونَ الْمَاءَ فَوْقَ الْقَمِيصِ وَيَدْلُكُونَهُ بِالْقَمِيصِ رَوَاهُ الْبَيْهَقِيُّ فِي دَلَائِلِ النُّبُوَّةِ۔

5948. Sayyidah Ayshah رضی الله عنها said that when (after he died) it was decided to bathe (the body of) the Prophet صلی الله علیه وسلم they asked (each other) whether they should remove his garments as they did with their deed (bodies, or to give him a bath with his clothes on. When they disagreed (on the issue), Allah cast sleep on them causing every man's his chin to drop on his breast and some speaker spoke to them from the corner of the house but they could not know who he was, "Give the Prophet صلی الله علیه وسلم a both while his clothes are on him." Then they go up and bathed him with his shirt on. They poured water over the shirt and rubbed him with the shirt.[1]

COMMENTARY: Nawawi رحمه الله said that the shirt was taken off at the time of enshrouding the body of the Prophet صلی الله علیه وسلم. the tradition that says that the shirt was not taken of is weak.

SAFINAH'S رضی الله عنه WORK OF WONDER

(٥٩٤٩) وَعَنِ ابْنِ الْمُنْكَدِرِ أَنَّ سَفِينَةَ مَوْلَى رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَخْطَأَ الْجَيْشَ بِأَرْضِ الرُّومِ أَوْ أُسِرَ فَانْطَلَقَ هَارِبًا يَلْتَمِسُ الْجَيْشَ فَإِذَا هُوَ بِالْأَسَدِ فَقَالَ يَا أَبَا الْحَارِثِ أَنَا مَوْلَى رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ مِنْ أَمْرِي كَيْتَ وَكَيْتَ فَأَقْبَلَ الْأَسَدُ لَهُ بَصْبَصَةٌ حَتّٰى قَامَ إِلٰى جَنْبِهِ كُلَّمَا سَمِعَ صَوْتًا أَهْوٰى إِلَيْهِ ثُمَّ أَقْبَلَ يَمْشِي إِلٰى جَنْبِهِ حَتّٰى بَلَغَ الْجَيْشَ ثُمَّ رَجَعَ الْأَسَدُ۔ (رواه في شرح السنة)

5949. Sayyiduna Ibn al Munkadir رحمه الله (removed tabi'I) narrated that the freedman of Allah's Messenger صلی الله علیه وسلم, Sayyiduna Safinah رضی الله عنه happened to be left apart from the army in the land of the Byzantines, or was taken captive. Then he began to flee seeking the (muslim) army. He came across a lion (while fleeing, in the desert) and (keeping calm and undisturbed) said (using the lions kunyah). "O Abul Harith, I an the freedman of Allah's Messenger صلی الله علیه وسلم and he recounted what had happened to him. The lion came forward wagging its tail (as animals do when showing obedience to someone) and stood beside him. Then every time it heard a (frightening) sound, it rushed towards it (to protect safinah, رضی الله عنه, Then, (on coming back) it walked forward at his side till he came to the army. Then the lion returned (to its place).[2]

COMMENTARY: the words 'or was taken captive are spoken by one of the narrator who was doubtful whether safinah رضی الله عنه had lost his way or was nabbed by the enemy.
Safinah رضی الله عنه was not his name. It was his sobriquet. It is not known what his name was but he got this epithet in a journey when he was carrying on his back a heavy luggage to which

[1] Abu Dawud # 3141, Bayhaqi Dalail un Nabwah.
[2] Bayhaqi Sharh us sunnah # 3732.

more was added by other travelers when they got tired carrying their own but he continue undeterred. He took the load happily. The Prophet صلى الله عليه وسلم said to him to laud him:

أَنْتَ السَّفِيْنَةُ

(you are the Safinah).

Safinah is a ship. Since that day to came to be called safinah and people cold not know his read name. If anyone asked him, he would assert. "My name is what my master has given, me, Safinah."

LOOKING AT PROPHET صلى الله عليه وسلم GRAVE FOR RAIN

(٥٩٥٠) وَعَنْ أَبِي الْجَوْزَاءِ قَالَ قُحِطَ أَهْلُ الْمَدِيْنَةِ قَحْطًا شَدِيْدًا فَشَكَوْا إِلَى عَائِشَةَ فَقَالَتْ أُنْظُرُوْا قَبْرَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاجْعَلُوْا مِنْهُ كَوًى إِلَى السَّمَاءِ حَتَّى لَا يَكُوْنَ بَيْنَهُ وَبَيْنَ السَّمَاءِ سَقْفٌ فَفَعَلُوْا فَمُطِرُوْا مَطَرًا حَتَّى نَبَتَ الْعُشْبُ وَسَمِنَتِ الْإِبِلُ حَتَّى تَفَتَّقَتْ مِنَ الشَّحْمِ فَسُمِّيَ عَامَ الْفَتْقِ۔ (رواه الدارمی)

5950. Sayyiduna Abu al-Jawza رحمه الله narrated that (one because of severe draught) the people of Madinah faced unbearable famine. So, they complained to Sayyidah Ayshah رضى الله عنها (about it). She advised them, "Look at the grave of the Prophet صلى الله عليه وسلم and make opening (in the room's ceiling) towards the sky so that the ceiling does not obstruct (the view) between it and the sky."

So, they did it and were poured a rain such that herbage sprouted and camels grew heavy with fat. And it was named aam ul fatiq (Arabic) (or the year of gushing forth or opening of splitting open).[1]

COMMENTARY: The word (كوى) or (كوة) means a widow or ventilator in the wall or ceiling of a house. Sayyidah Aysha رضى الله عنه asked them to make some openings in such a way that there might not be any obstruction between the grave and the sky. Then the sky might see his grave and weep on recalling his death and pour down water.

It happened exactly as she said. When the opening were made, the sky saw the grave and began to weep causing rivers and canals to overflow.

The Quran also speaks of the sky weeping:

فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَالْأَرْضُ

(So the heaven and the earth wept not for them..) (44:29)

These were the people who had invited the wrath of Allah, so the sky did not weep for them. Hence, those people who are dear to Allah, the sky would weep for them.

Some authorities say that making openings in the ceiling of the room housing the grave was actually to get a recommendation from the grave and to seek its intercession.

People used tc pray for rain through the Prophet صلى الله عليه وسلم intercession during his life time. When he died and the people needed rain, Sayyidah Ayshah رضى الله عنها suggested this way to have Allah's mercy burst on them, and shower rain. Though she seemed to make the grace a means, yet in reality it was the Prophet صلى الله عليه وسلم himself whose intercession was aimed at. The opening were made to emphasise the seeking and make it more effective. It was done also to demonstrate the restless condition of the anxiety stricken

[1] Darimi # 92.

worried people
The word fatiq in aam ul fatiq means 'to swell,' 'to inflate.' Some people say it is 'to split.' 'to spread.' Rain put on end to draught and famine. These was greenery everywhere. The animals had plenty of fooder They grew fat. Their bellies spread.
This means of getting rain is a charisma worked by Sayyidah Ayshah رضی الله عنه. It is also miracle of the Prophet صلی الله علیه وسلم. Even otherwise the chrisma of the ummah are actually miracles of the Prophet صلی الله علیه وسلم.

THREE DAYS TO NO ADHAN IN MADINAH

(٥٩٥١) وَعَنْ سَعِيْدِ بْنِ عَبْدِالْعَزِيْزِ قَالَ لَمَّا كَانَ اَيَّامُ الْحَرَّةِ لَمْ يُؤَذَّنْ فِيْ مَسْجِدِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلٰثًا وَلَمْ يُقَمْ وَلَمْ يَبْرَحْ سَعِيْدُبْنُ الْمُسَيِّبِ الْمَسْجِدَ وَ كَانَ لَا يَعْرِفُ وَقْتَ الصَّلٰوةِ اِلَّا بِهَمْهَمَةٍ يَسْمَعُهَا فِيْ قَبْرِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه الدارمی)

5951. Sayyiduna Saeed ibn Abdul Aziz رحمه الله (a taba tabi' meaning successor of the tabi'un meaning successor of the tabi'un and great just who transmitted ahadith only after assuring himself of their veracity) narrated that during the Battle of Harrah neigher was the adhan called nor was the iqamah sounded from the masjid un Nabi رضی الله عنه for three days (at a stretch). And, Sa'eed ibn Musayyib رضی الله عنه could not came out of the mosque (because people were barred from coming to be mosque). The only way he could know of the hour of salah was from an inarticulate utterance form the grave of the Prophet صلی الله علیه وسلم[1]

COMMENTARY: Harah[2] was a track of land outside Madinah covered with pebbles. The army of Yazid ibn Mu'awiyah aided Madinah from this side to the battle came to be known as the Battle of Harrah. They caused havoc and a great destruction. The people of Madinah went through very difficult time of killing and turmoil. It was among the most difficult times of the history of Islam. The fact that neither could adhan nor iqamah be called from the Masjid Nabawi for three days speak of how painful this event was.
Sa'eed ibn Husayyib رحمه الله was a high ranking tabi'I He was a prominent jurist and scholar of hadith. He was very pious and god fearing. He was very pious and god fearing. He had performed forty Hajj. He died in 93 AH.

MARVEL OF ANAS رضی الله عنه

(٥٩٥٢) وَعَنْ اَبِيْ خَلْدَةَ قَالَ قُلْتُ لِاَبِي الْعَالِيَةِ سَمِعَ اَنَسٌ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَدَمَهُ عَشْرَسِنِيْنَ وَدَعَالَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَ لَهُ بُسْتَانٌ يَحْمِلُ فِيْ كُلِّ سَنَةٍ اَلْفَاكِهَةَ مَرَّتَيْنِ وكَانَ فِيْهَا رَيْحَانٌ يَجِيْءُ مِنْهُ رِيْحُ الْمِسْكِ رَوَاهُ التِّرْمِذِيُّ وَ قَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

5952. Sayyiduna Abu Khaldah رحمه الله (a tabi'i) said that he asked Sayyiduna Abu al-Aaliyah رحمه الله (another renowned tabi'i), 'Did Anas رضی الله عنه hear anything from the Prophet صلی الله علیه وسلم? He said, "He (was fortunate e in that he) served the Prophet صلی

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[1] Darimi # 93.
[2] See hadith # 2004.

الله عليه وسلم for ten years. And the prophet صلى الله عليه وسلم had prayed for him so that a garden that he owned produced crops of fruit twice every year and there was basil in it that gave off the fragrance of musk."[1]

COMMENTARY: Sayyiduna Abu Khaldah رحمه الله meant to ask whether the traditions narrated by Sayyiduna Anass رضى الله عنه were transmitted directly from the Prophet صلى الله عليه وسلم or through another narrator. (whether they were marfu or mursal?) of course, the mursal traditions are also accepted without demur if they are sound) There is a hint in this question that some people may have raised eyebrows at the traditions of Anas رضى الله عنه Abu al-Aaliyah رحمه الله was a respected tabi'i. He recounted to Abu Khaldah رحمه الله the merits of Anas رضى الله عنه. He had began to serve the prophet صلى الله عليه وسلم at eh age of eight or ten and since then served him for ten years continuously very sincerely and faithfully. The Prophet صلى الله عليه وسلم was pleased with him and prayed for blessings on him. The result was that he had a long life. Much wealth and many children. He lived for one hundred and three years and had seventy three sons and twenty seven daughters. His gardens produced two corps of fruit in a year and their flowers emitted fragrance of musk. If follows that he had heard a treasure of ahadith from the Prophet صلى الله عليه وسلم and narrated them as was expected of him.

SECTION III — اَلْفَصْلُ الثَّالِثُ

NAVAL OF SA'EED IBN ZAYD رضى الله عنه

(٥٩٥٣) وَعَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ اَنَّ سَعِيْدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ خَاصَمَتْهُ اَرْوٰى بِنْتُ اَوْسٍ اِلٰى مَرْوَانَ ابْنِ الْحَكَمِ وَادَّعَتْ اَنَّهُ اَخَذَ شَيْئًا مِنْ اَرْضِهَا فَقَالَ سَعِيْدٌ اَنَا كُنْتُ اٰخُذُ مِنْ اَرْضِهَا شَيْئًا بَعْدَ الَّذِىْ سَمِعْتُ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَاذَا سَمِعْتَ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ اَخَذَ شِبْرًا مِّنَ الْاَرْضِ ظُلْمًا طُوِّقَهُ اِلٰى سَبْعِ اَرَضِيْنَ فَقَالَ لَهُ مَرْوَانُ لَا اَسْئَلُكَ بَيِّنَةً بَعْدَ هٰذَا فَقَالَ سَعِيْدٌ اَللّٰهُمَّ اِنْ كَانَتْ كَاذِبَةً فَاَعْمِ بَصَرَهَا وَاقْتُلْهَا فِىْ اَرْضِهَا فَقَالَ فَمَا مَاتَتْ حَتّٰى ذَهَبَ بَصَرُهَا وَبَيْنَمَا هِىَ تَمْشِىْ فِىْ اَرْضِهَا اِذْ وَقَعَتْ فِىْ حُفْرَةٍ فَمَاتَتْ مُتَّفَقٌ عَلَيْهِ وَفِىْ رِوَايَةٍ لِمُسْلِمٍ عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللّٰهِ بْنِ عُمَرَ بِمَعْنَاهُ وَاَنَّهُ رَاٰهَا عَمْيَاءَ تَلْتَمِسُ الْجُدُرَ تَقُوْلُ اَصَابَتْنِىْ دَعْوَةُ سَعِيْدٍ وَاِنَّهَا مَرَّتْ عَلٰى بِئْرٍ فِى الدَّارِ الَّتِىْ خَاصَمَتْهُ فِيْهَا فَوَقَعَتْ فِيْهَا فَكَانَتْ قَبْرَهَا۔

5953. Sayyiduna Urwah ibn zubayr رحمه الله (glorious tabi'I and son of Zubayr ibn Awam رضى الله عنه one of the ten who are given glad tiding of paradise) narrated that Sayyiduna Saeed ibn Zayd ibn Amr Ibn رضى الله عنه Nufayl w accused by Sayyidah Arwa bint Aws رضى الله عنه in the court of Marwan ibn Hakam (the governor of Madinah representing Mu'awiyah) رضى الله عنه. she claimed that he had appropriated some of her land (by force). Sa'eed رضى الله عنه Pleaded, 'How may I grab some of her land after having heard Allah's Messenger صلى الله عليه وسلم he (Marwan) asked, "what did you hear from Allah's Messenger صلى الله عليه وسلم? He said, "I had heard him say,

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[1] Tirmidhi # 3833.

'If anyone appropriate a span of land wrongfully, then (on the day of resurrection) Allah will put the seven layer of this earth round his neck (like a necklace). Marwan said to him, "I shall not ask you for any evidence after this." (Any way) Sa'eed رضی اللہ عنہ (surrounded that piece of land and) said, 'O Allah, if she is lying, take away her eyesight and let her die in her own land!" Urwah رضی اللہ عنہ said, "She did not die before losing her eyesight and while she was walking on her land She fell into a pit and died."[1]

According to another version in sahih Muslim narrated by Sayyiduna Muhammad ibn Zayd inb Abdulah ibn Umar رحمہ اللہ, he saw her blind. She was walking by the feel of walls, saying, "the curse of Sa;eed has fallen on me." She came by a well (meaning, a deep pit) on the same by a well (meaning a deep pit) on the same land that she had claimed and fell into it. That was her grave.[2]

COMMENTARY: Sayyiduna Sa'eed ibn Zayd رضی اللہ عنہ was one of the ashrah mubashshirah, meaning the ten glorious sahabah رضی اللہ عنہم whom the Prophet صلی اللہ علیہ وسلم had given glad tidings in this world of admittance to paradise. He was the brother in law of Sayyiduna Umar رضی اللہ عنہ and a very pious righteous man credited with many marvels and his prayers were answered.

It cannot be known with certainty if Arwa was a sahabiyan or a tabi'i. she had sued Sa'eed رضی اللہ عنہ before marwan who dismissed her suit on hearing the hadith from Sa'eed (R gave up the land which he woman had claimed and prayed that she may be punished for lying. When she fell into a pit and died, no one deemed it necessary to take her out and bury her in a grave. That very land which she had claimed became her grave.

MARVEL OF UMAR رضی اللہ عنہ

(٥٩٥٤) وَعَنِ ابْنِ عُمَرَ أَنَّ عُمَرَ بَعَثَ جَيْشًا وَأَمَّرَ عَلَيْهِمْ رَجُلًا يُدْعَى سَارِيَةَ فَبَيْنَمَا عُمَرُ يَخْطُبُ فَجَعَلَ يَصِيحُ يَا سَارِيَ الْجَبَلَ فَقَدِمَ رَسُولٌ مِّنَ الْجَيْشِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَقِينَا عَدُوَّنَا فَهَزَمُونَا فَإِذَا بِصَائِحٍ يَصِيحُ يَا سَارِيَ الْجَبَلَ فَأَسْنَدْنَا ظُهُورَنَا إِلَى الْجَبَلِ فَهَزَمَهُمُ اللّٰهُ تَعَالَى۔ رَوَاهُ الْبَيْهَقِيُّ فِي دَلَائِلِ النُّبُوَّةِ۔

5954. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Sayyiduna Umar رضی اللہ عنہ had sent an army (to Nahawand to the south of Hamdan in Iran). He appointed as its commander a man called sariyah. Then (One day) while Umar رضی اللہ عنہ was delivering a sermon (in Masjid Nabawi) to the people, he began to shout. "O Sari, keep to the mountain!" (He meant: go back and let the mountain be behind you). Later, a man from the army came and said, "O commander of the faithful, we met our enemy and they defeated us when, behold! Someone shouted 'O Sani keep to the mountain!' So, we put our backs to the mountain. Then, Allah, the Glorious, defeated them."[3]

COMMENTARY: According to some version, the people asked him what is the point in addressing sariyah here? He is miles away in battle." He explained to them how to was shown the fighting and he observed that the army would be better off if they put the

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[1] Bukhari # 3198, Muslim # 139-1610.

[2] Muslim # 138-1610.

[3] Bayhaqi in Dalail un nabawah 6. 370.

mountain behind them. Later when the man came and brought the commander latter, it was confirmed that they had heard the instruction of on a Friday.

This event discloses many marvels worked at Umar;s رضی اللہ عنہ hands.

(1) he observed the battlefield in Madinah hundreds of miles away from Nahawind where the battle was being fought.

(2) His voice was carried that for and everyone in the army heard it.

(3) Allah gave victory to the Muslims by virtue of Umar's blessings.

MARVEL OF KA'B AHBAR رضی اللہ عنہ

(٥٩٥٥) وَعَنْ نُبَيْهَةَ بْنِ وَهْبٍ اَنَّ كَعْبًا دَخَلَ عَلٰى عَائِشَةَ فَذَكَرُوْا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَعْبٌ مَامِنْ يَوْمٍ يَطْلَعُ اِلَّا نَزَلَ سَبْعُوْنَ اَلْفًا مِّنَ الْمَلٰٓئِكَةِ حَتّٰى يَحُفُّوْا بِقَبْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَضْرِبُوْنَ بِاَجْنِحَتِهِمْ وَ يُصَلُّوْنَ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى اِذَا اَمْسَوْا عَرَجُوْا وَهَبَطَ مِثْلُهُمْ فَصَنَعُوْا مِثْلَ ذٰلِكَ حَتّٰى اِذَا انْشَقَّتْ عَنْهُ الْاَرْضُ خَرَجَ فِيْ سَبْعِيْنَ اَلْفًا مِّنَ الْمَلٰٓئِكَةِ يَزُفُّوْنَهٗ۔

(رواہ الدارمی)

5955. Sayyiduna Nuayhah ibn Wahb رحمہ اللہ (a tabi'i) narrated that Sayyiduna Ka!b (Ahbar) رضی اللہ عنہ visited Sayyidah Ayshah رضی اللہ عنہا once. Those present there mentioned Allah's Messenger صلی اللہ علیہ وسلم (referring to his life or his death). So, Ka'b رضی اللہ عنہ said, "Never does a day begin but seventy thousand angels descend and surround the grave descend and surround the grave of Allah's Messenger صلی اللہ علیہ وسلم. They beat their wings (to receive blessings from the grave) and invoke blessings on him. When it is evening, they ascend (to the heaven) and a like number descend and do the same things (till morning). This will not cease till the earth over his grave) is split open (On the day of resurrection) and he will (arise and) come .out (from his grave. Seventy thousand angels will lead him (to his Lord)."[1]

COMMENTARY: Ka'b Ahbar رحمہ اللہ was a tabi'I He was alive in the time of Allah's Messenger صلی اللہ علیہ وسلم but did not (meet or) see him. He became a Muslim in the time of Umar رضی اللہ عنہ.

As for the angels descending, he may have learn of it from earlier heavenly books, or from elderly people and scholars of previous Books. Or, it may have been his own inspiration and observation. This last seems to be more correct and it demonstrates his charisma.

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[1] Darami # 94.

CHAPTER - XXVI

DEATH OF THE PROPHET صلى الله عليه وسلم بَابُ وَفَاةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

Most of he version of the Mishkah do not have caption after the word (باب) 'chapter'. One version, however, has (باب) chapter: Death of the Prophet صلى الله عليه وسلم. (The باب وفاة النبي صلى الله عليه وسلم text that we follow in giving sources and numbering ahadith has the caption as given here.) The general practice is that if no caption is given then the ahadith in that chapter pertain to the previous chapter. But, have, the ahadith on a different subject.

ILLNESS: There are varying reports on when the Prophet صلى الله عليه وسلم illness began. According to one report, it began with a severe headache on the 27th or 28th of Safar 11AH. Then on the 28th Safar itself, his illness grew more serious.

According to another report, his illness began in early Rabi ul Awwal.

Ibn Jawzi رحمه الله has written in al-Wafa that his illness began in Safar when ten days remained in the month and he died on 12th Rabi ul Awwal.

Sulayman Taymi رحمه الله who is a trustworthy and very reliable narrator has asserted that the Prophet صلى الله عليه وسلم illness commenced on Wednesday, 22nd Safar and he died on Monday, 2nd Rabi ul Awwal. Many ulama prefer this report on the basis of the accepted fact that Sayyidah Fatimah رضى الله عنها had died exactly six months after his death and she had died in Ramadan.

However it is also a fact that many traditions place his death on 12th Rabi ul Awwal.

ILLNESS AGGRAVATED: The illness increased. He became restless and kept changing sides but did not find comfort. He said. "No one has as serious as illness as the Prophet صلى الله عليه وسلم have. Undoubtedly, we also receive more reward."

During his illness, he set free forty slaves. And, except for three days. All through his illness he offered every salah with the sahabah رضى الله عنهم in congregational form. Some accounts say that he did not lead in seventeen salah for which he instructed Abu Bakr رضى الله عنه to lead the congregation.

LAST ADVICE: During his illness, the prophet صلى الله عليه وسلم repeatedly exhorted the people. Do not neglect salah." And, "Be kind to your slaves, both male and female.

The day he died, he came out of his room into the mosque at the time of fajr. He offered the salah behind Abu Bakr رضى الله عنه who was leading the congregation. After the salah, he addressed the sahabah رضى الله عنهم finally, saying, "O Muslims, I bid farewell to you. I place you under Allah's protection. He is your Best protector. I am parting from you an deem it necessary to exhort you to adopt taqwa (a God fearing, righteous attitude) and to always be pious."

DURING THE ILLNESS:some of the unusual things that happened during his illness include: on Thursday when he was suffering sever pangs of death, he intended to write down some instructions. He said to Abdur Rahman ibn Awf رضى الله عنه, "Bring me a bone of a sheep's shoulder or a board. I wish to write down some instructions for Abu Bakr." As he was getting up to bring it, the prophet صلى الله عليه وسلم said, "Leave it. I do not find it necessary. I am sure that Allah and the Muslims will not differ about Abut Bakr." (He meant that Allah will approve Abu Bakr رضى الله عنه as his khalifah and the Muslims will give him a pledge of allegiance unanimously)

Sayyiduna Abbas رضی الله عنه said to Sayyiduna Ali رضی الله عنه that he could recognize signs of impending death on the faces of the children of Abdul Muttalib. He feared that the Prophet صلی الله علیه وسلم might not recover from his illness So, he advised him to request the Prophet صلی الله علیه وسلم for the caliphate. But Ali رضی الله عنه said, "If I ask him and he declines, then will the people select me?" so, he did not make a request.

He had five or six or seven dinars during his illness. These were deposited with Sayyiduna Ayshsh رضی الله عنہ. The Prophet صلی الله علیه وسلم commanded that those dinars should be given away in charity. He did not wish to leave behind anything at all.

DAY OF DEATH: It is difficult to say exactly how many days he was sick because the date of the beginning of his illness and of his death are not known with certainty. The ulama say that he remained ill for twelve or eighteen days. According to their strong opinion he died on 2nd Rabi ul Awwal 11 AH. Monday.

When some people could not be certain that the Prophet صلی الله علیه وسلم had died, Sayyidah Asma bint Umays رضی الله عنہ put her hand on the Prophet علیه السلام body between his shoulders and disclosed, "Allah's Messenger صلی الله علیه وسلم has departed from this fleeting world. The seal of prophet hood between his shoulders had been taken away." She was first married to Sayyiduna Ja'far ibn Abu Talib رضی الله عنہ. When he was martyred, Abu Bakr رضی الله عنه married her and when he died, Ali رضی الله عنه married her.

Sayyidah Umm Salamah رضی الله عنہ, the mother of the believers, said, "I had placed my on t he chest of the Prophet صلی الله علیه وسلم when he died to find out. After that, for many weeks, the fragrance of musk came from my hand though I had been washing it now and then.

It is stated in Shawahid un-Nabuwah that someone asked Sayyiduna Ali رضی الله عنه, "what is behind your very excellent memory" HE said, "when I washed the body of the Prophet صلی الله علیه وسلم, I licked the water that collected on his eye lashes and drank it. I assume that is the reason why I have a good memory and understanding."

SHROUD: There are different versions and narrations about the shrouding of the Prophet صلی الله علیه وسلم. The correct one is which is attributed to Sayyidah Ayshah رضی الله عنہ. She said that he was enshrouded in three pieces of cotton cloth. There was no shirt and turban. But her narration too is interpreted in different ways.

Some people say that she means that the shirt and turban were apart from the three pieces. This means that his should consisted for five pieces of cloth. But, this does not seem reasonable.

The meaning given by others is correct that his shroud did not include a shirt and turban besides the three garments. There were only three pieces. They were the waist-wrapper, a winding sheet and a final all covering cloth. This shroud is musthab.

FUNERAL SALAH: The funeral salah of the Prophet صلی الله علیه وسلم was not offered in a congregational form. No one acted as imam. Rather, after bathing and shrouding the body, it was placed in the room where it was to be buried. People came in batches and everyone offered the funeral salah by himself and then they went out allowing others to came in till all men offered the salah. Then women came in batches and offered the salah in the same way and after them the children came in turn by turn and offered the salah one by one.

BURIAL: The grave was prepared in the room of Sayyidah Ayshah رضی الله عنها where the Prophet صلی الله علیه وسلم sul had taken leave of his body. Then he was buried. When the body was being lowered, the prophet صلی الله علیه وسلم freedman, Sayyiduna Thaqranm رضی الله عنه placed the Prophet's صلی الله علیه وسلم cloak on the floor under his body. He said, "I cannot endure that,

after him, anyone else should use it.: But, according to one report, the sahabah رضی اللہ عنہم did not agree with the idea and removed it before throwing dust in the grave.
This is why the ulama say that it is makruh to spread or place anything in the grave under the corpse.
The Prophet صلی اللہ علیہ وسلم was buried on Wednesday night (which according to the solar calendar was Thursday night). But, according to another report, he was buried on Tuesday after sunset.
THE GRAVE: The grave for the Prophet صلی اللہ علیہ وسلم was (لحد) - (Lahd) niche. The opening was closed by erecting nine blocks. Its top was camel's hump called (سنم). Then pebbles were placed on it and water was sprinkled on it. This is why all the four imams say that it is mustahab to make a grave (مسنم) musannam, or convex or arched.

SECTION I الفصل الاول

HAPPIEST MOMENTS FOR PEOPLE OF MADINAH

(٥٩٥٦) عَنِ الْبَرَآءِ قَالَ اَوَّلُ مَنْ قَدِمَ عَلَيْنَا مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُصْعَبُ ابْنُ عُمَيْرٍ وَابْنُ اُمِّ مَكْتُوْمٍ فَجَعَلَا يُقْرِاٰنِنَا الْقُرْاٰنَ ثُمَّ جَآءَ عَمَّارٌ وَبِلَالٌ وَسَعْدٌ ثُمَّ جَآءَ عُمَرُ بْنُ الْخَطَّابِ فِيْ عِشْرِيْنَ مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ جَاءَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَا رَاَيْتُ اَهْلَ الْمَدِيْنَةِ فَرِحُوْا بِشَيْءٍ فَرَحَهُمْ بِهٖ حَتّٰى رَاَيْتُ الْوَلَائِدَ وَ الصِّبْيَانَ يَقُوْلُوْنَ هٰذَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ جَآءَ فَمَا جَآءَ حَتّٰى قَرَاْتُ سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى فِيْ سُوَرٍ مِثْلِهَا مِنَ الْمُفَصَّلِ۔ (رواہ البخاری)

5956. Sayyiduna Bara رضی اللہ عنہ narrated, "The first of those who came to us among the companions of Allah's Messenger صلی اللہ علیہ وسلم were Mus'ab ibn Umayr رضی اللہ عنہ and Ibn Umm Maktum رضی اللہ عنہ they began to teach us the Quran. (They were sent by the Prophet صلی اللہ علیہ وسلم before the jijrah with this objective). Then to came were Ammar (ibn Yasir) رضی اللہ عنہ. Bilal (ibn Rabah) رضی اللہ عنہ and Sa'd (ibn Abu Waqqas) رضی اللہ عنہ. They were followed by Umar ibn Khattab رضی اللہ عنہ who brought twenty of the companions of the Prophet صلی اللہ علیہ وسلم along with him.
Then, the Prophet صلی اللہ علیہ وسلم came (with Abu Bakr) رضی اللہ عنہ, I had not seen the people of Madinah as happy about anything (howsoever great in worldly terms) as they were at his arrival. I also saw the little girls and boys calling out happily. This who has came (to us) is Allah's "This who has came (to us) is Allah's Messenger صلی اللہ علیہ وسلم .
Before he did came I had leant (from the Quran) the mufassal (meaning from the likes of awsaf Mufassal) (سبح اسم ربک الاعلی) (surah 87) - or this wurha (87) along with similar surahs from the mufassal.[1]

COMMENTARY: This hadith is evidence that Surah al A'la (الاعلی) 87th Surha) is Makkan, But some authorities point out that its verses (14 and 15)

قَدْ اَفْلَحَ مَنْ تَزَكّٰى وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى

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[1] Bukhari # 4941 Musnad Ahmad 4-284.

are about the sadaqatul fitr which became wajib together with the salah of eed in Madinah in 2Ah. So this surah al A'la (87) may not be called Makkah with certainty unless we say that this surah was revealed in Makkah with the exception of these two verses.

قَدْ اَفْلَحَ مَنْ تَزَكّٰى * وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى *

However, it is a fact that there is neither need to be doubtful or reason to exclude the two verses, because he surah was revealed I Makkah comp[lately. Later when the sadaqatul fitr and the salah of eed were made wajib, the Prophet صلى الله عليه وسلم explained that these verses were about them. They spoke of their merit.

These two verses exhort Muslims to engage in monetary and physical worship (sadaqah, zakah and salah). They do not spell out the real objective. But, when sadaquatul fitr and salah of eed were made wajib, sunnah explained and specified the real objective.

ABU BAKR رضى الله عنه GOT THE HINT

(٥٩٥٧) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ اِنَّ عَبْدًا خَيَّرَهُ اللّٰهُ بَيْنَ اَنْ يُّؤْتِيَهٗ مِنْ زَهْرَةِ الدُّنْيَا مَاشَآءَ وَ بَيْنَ مَاعِنْدَهٗ فَاخْتَارَ مَاعِنْدَهٗ فَبَكٰى اَبُوْ بَكْرٍ قَالَ فَدَيْنَاكَ بِاٰبَائِنَا وَاُمَّهَاتِنَا فَعَجِبْنَا لَهٗ فَقَالَ النَّاسُ اُنْظُرُوْا اِلٰى هٰذَا الشَّيْخِ يُخْبِرُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ عَبْدٍ خَيَّرَهُ اللّٰهُ بَيْنَ اَنْ يُّؤْتِيَهٗ مِنْ زَهْرَةِ الدُّنْيَا وَبَيْنَ مَاعِنْدَهٗ وَهُوَ يَقُوْلُ فَدَيْنَاكَ بِاٰبَائِنَا وَاُمَّهَاتِنَا فَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هُوَالْمُخَيَّرَ وَكَانَ اَبُوْبَكْرٍ اَعْلَمَنَا۔ (متفق عليه)

5957. Sayyiduna Abu Sa'eed khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم sat on the pulpit (during his illness that led to his death or, as per one tradition, five nights before his death) and said, "Allah has given choice to a slave (of his) that he may choose the worldly pleasures that Allah may wish to give him (or he may wish to have) or he may chose that which is with Allah (meaning the bounties of the hereafter). He chose that which is with Allah (and the reward of the hereafter). Abu Bakr رضى الله عنه wept (on hearing him) and said, "May our parents be ransomed to you!" Some people were surprised at him. Some others exclaimed, "Look at this Sahaykh! Allah's Messenger صلى الله عليه وسلم speaks about one who is given choice by Allah to be given by him worldly pleasures or to be given that which is with him, but he pleads, 'May our parents be ransomed to you (O Messenger of Allah)."

(the facts are that) Allah's Messenger صلى الله عليه وسلم was give the choice," Abu Sa'eed said, "and Abu Bakr رضى الله عنه was the one who was he most knowledgeable among us."[1]

COMMENTARY: Such was the intelligence and understanding of Sayyiduna Prophet صلى الله عليه وسلم and promptly understood that he was speaking of himself. The time of their parting was near.

He put together the prophet's صلى الله عليه وسلم serious illness and these words. And realized the only the pious slaves of Allah would choose the hereafter.

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[1] Bukhari # 3904, Muslim # 2. 2382, Tirmidhi # 3660 (3680)

FAREWELL SALAH & FAREWELL ADDRESS

(٥٩٥٨) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى قَتْلَى أُحُدٍ بَعْدَ ثَمَانِ سِنِيْنَ كَالْمُوَدِّعِ لِلْأَحْيَاءِ وَالْأَمْوَاتِ ثُمَّ طَلَعَ الْمِنْبَرَ فَقَالَ إِنِّيْ بَيْنَ أَيْدِيْكُمْ فَرَطٌ وَأَنَا عَلَيْكُمْ شَهِيْدٌ وَإِنَّ مَوْعِدَكُمُ الْحَوْضُ وَإِنِّيْ لَأَنْظُرُ إِلَيْهِ وَأَنَا فِيْ مَقَامِيْ هٰذَا وَإِنِّيْ قَدْ أُعْطِيْتُ مَفَاتِيْحَ خَزَائِنِ الْأَرْضِ وَإِنِّيْ لَسْتُ أَخْشٰى عَلَيْكُمْ أَنْ تُشْرِكُوْا بَعْدِيْ وَلٰكِنِّيْ أَخْشٰى عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوْا فِيْهَا وَزَادَ بَعْضُهُمْ فَتَقْتَتِلُوْا فَتَهْلِكُوْا كَمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ (متفق عليه)

5958. Sayyiduna Uqbah Ibn Aamir رضی الله عنه narrated that like one who is taking leave of the living and the dead Allah's Messenger صلی الله علیه وسلم offered salah (meaning funeral salah or prayed)[1]

For those who were martyred in the Battle of Uhud, eight years after the battle. Then he went up the pulpit and addressed the people, saying, "I am the one who precedes you and I am your witness. Your place where the promise will be fulfilled is the pond, which I can see now too while I am on the pulpit. I have been given the keys of the treasures of the earth. I do not fear for you that you would became idolaters (or polytheists) after I am gone. But, what I fear is that you should crave for worldly things." Some versions, add here that (You seek the world to such an extent that) "you fight (for authority, government and wealth, till) you destroy yourselves like those who were before you."[2]

COMMENTARY: Like one who moves to another place, the Prophet صلی الله علیه وسلم bid farewell to the dead as well as the living. He offered the funeral salah over eh martyrs of Uhud a few days before his death. Then he sat on the pulpit and delivered an exhaustive sermon alluding to his death.

His message to the dead was that his prayers and istighfar for them would cease. To the living, he said that he would not be among them any were and there would no more be the radiance of a Prophet or messenger in the world.

FUNERAL SALAH OVER MARTYRS OF UHUD: Since the Hanafis regard funeral salah over martyrs as valid, they take the word 'salah' to mean funeral salah. But, the Shafi's say that there is no funeral salah over a martyr, so they read the word 'salah in its broad our meaning of invocation and istighfar.

PRECEDING OTHERS: The Prophet صلی الله علیه وسلم said of ihmelf that he is the (فرط) farat before the others. A farat is one who goes ahead and prepares for those following him their lodging, boarding and other necessities. So, he was proceeding them to the next world to oversee reception of his ummah for their deliverance and intercession. He has to intercede for them on the day of gathering. So he will prepared himself to intercede for them.

WITNESS: The Prophet صلی الله علیه وسلم said that though he was leaving them, yet he would not be unaware for their affair. These things will be shown him regularly. Besides, he will bear witness to their obedience and acceptance of Islam.

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[1] Means: funeral salah itself or merely made supplication (see comments)

[2] Bukhari # 3842, Muslim # 30.2296.

POND KHWTHAR: It is the place in the hereafter where the pious and evil believer and hypocrite will be distinguished from each other. The bad will be sifted from the good. The Prophet صلى الله عليه وسلم promise of intercession will be fulfilled there at the Pond kawthar. Only the believers will drink from there when he intercedes for them. This is what Mulla Ali Qari رضي الله عنه has written.

Shaykh Abdul Haq رحمه الله said, that the kawthar is the place of the fulfillment of the promise to see him at the gathering and of meeting him.

He said that he was looking at the Kawthar even while he was addressing them from the pulpit. It was brought before him by removing the screens of the hereafter. He was seeing it with his normal eyes.

KEYS: The Prophet صلى الله عليه وسلم said that he had been given the keys to the treasures of the world. This means that , after his death, the warriors of the ummah will conquer many places whose people will embrace Islam. Their treasures will come to the hands of his ummah.

CRAVE FOR WORLD: The Prophet صلى الله عليه وسلم expressed his fear that his ummah will become more interested in worldly belongings. He said that if Allah wills, they would remain firm on faith and belief, after his death. But, some wretehed ones among them, will return to the darkness of disbelief and polytheism. However, as a whole, the ummah will not go astray again. As time passes, their religious life might become adulterated and they might take too much interest in worldly pursuits. This will have adverse effects on your religious and social life. This is a warning to the ummah. They are told that it does not behave the faithful to incline to the pleasures of the worlds and to its blessing more than necessary. It should be their aim to seek the bounties of the hereafter which are everlasting. The Quran says of it:

وَفِيْ ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُوْنَ

{And to this end, let the strivers strive.} (83:26)

Nawawi رحمه الله enumerates the miracle of the Prophet صلى الله عليه وسلم as shown in this hadith.

(i) My ummah will own the treasures of the world. This came out true.

(ii) My ummah wil not apostate. Indeed Allah has preserved them from apostasy.

(iii) My ummah will began to take too much interest in the world. This is happening indeed.

LAST MOMENTS OF PROPHET'S صلى الله عليه وسلم LIFE

(٥٩٥٩) وَعَنْ عَآئِشَةَ قَالَتْ إِنَّ مِنْ نِعَمِ اللّٰهِ تَعَالٰى عَلَيَّ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُوُفِّيَ فِيْ بَيْتِيْ وَفِيْ يَوْمِيْ وَ بَيْنَ سَحْرِيْ وَنَحْرِيْ وَإِنَّ اللّٰهَ جَمَعَ بَيْنَ رِيْقِيْ وَرِيْقِهٖ عِنْدَ مَوْتِهٖ وَدَخَلَ عَلَيَّ عَبْدُالرَّحْمٰنِ بْنُ أَبِيْ بَكْرٍ وَ بِيَدِهٖ سِوَاكٌ وَأَنَا مُسْنِدَةٌ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَأَيْتُهٗ يَنْظُرُ إِلَيْهِ وَعَرَفْتُ أَنَّهٗ يُحِبُّ السِّوَاكَ فَقُلْتُ اٰخُذُهٗ لَكَ فَأَشَارَ بِرَأْسِهٖ أَنْ نَعَمْ فَتَنَاوَلْتُهٗ فَاشْتَدَّ عَلَيْهِ وَقُلْتُ أُلَيِّنُهٗ لَكَ فَأَشَارَ بِرَأْسِهٖ أَنْ نَعَمْ فَلَيَّنْتُهٗ فَأَمَرَّهٗ وَبَيْنَ يَدَيْهِ رَكْوَةٌ فِيْهَا مَاءٌ فَجَعَلَ يُدْخِلُ يَدَيْهِ فِي الْمَاءِ فَيَمْسَحُ بِهِمَا وَجْهَهٗ وَيَقُوْلُ لَا إِلٰهَ إِلَّا اللّٰهُ إِنَّ لِلْمَوْتِ سَكَرَاتٌ ثُمَّ نَصَبَ يَدَهٗ فَجَعَلَ يَقُوْلُ فِي الرَّفِيْقِ الْأَعْلٰى حَتّٰى قُبِضَ وَمَالَتْ يَدُهٗ۔

(رواه البخاری)

5959. Sayyiduna Ayshsh رضی اللہ عنہ said, "Of the favours for Allah bestowed on me is that Allah's Messenger صلی اللہ علیہ وسلم died in my house, on my day and between my breast and elavicle. And Allah joined his saliva with mine when he died. Abdur Rahman ibn Abu Bakr رضی اللہ عنہ) (my brother) came to visit me and he had siwak in his hand when I was supporting Allah's Messenger صلی اللہ علیہ وسلم. I observed that he was looking at it (again and again). I understood that he always liked to use a siwak, so I asked him, 'May I take it for you?" he nodded, 'Yes!" (I got it for him and) he took it but it was too hard for him. So, I asked him, 'May I soften it for you and he nodded, 'Yes,' (I got it for him and) he took it but it was too hard for him. So, I asked him, 'May I soften it for you and he nodded, 'Yes.' I softened it and he brushed his teeth with it. There was a pitcher of water in front of him and he would put his hands into the water and wipe his face with them. And, he would say (لاالہ الا اللہ) 'There is no good but Allah. Surely, death has pangs.; Then he raised his hand and began to say, 'include me among the highest companions!' (فی الرفیق الاعلی), till he died and his hand dropped."[1]

COMMENTARY: During his illness, the Prophet صلی اللہ علیہ وسلم stayed continuously with Sayyidah Ayshah رضی اللہ عنہا. But, she regarded herself more fortunate that the day he died was also the day when he would have been at her house if he was well for that day was her day. It is stated in Jam al-Usool that the day when his illness began with a headache was also her day and when his illness aggravated he was at the house of Sayyiduna Maymunah رضی اللہ عنہا. His noble wives gave him their willing permission to move to the house of Sayyidah Ayshah رضی اللہ عنہا. The severity of his illness lasted twelve days and he died in the month of Rabi ul-Awwal on a Monday in the forenoon. The date in put by same people as 12th Rabi ul Awwal. Most traditions also give the date.

When the Prophet صلی اللہ علیہ وسلم died, he was resting on Sayyidah Ayshah رضی اللہ عنہا between her neck and chest. This points to her extreme nearness and love.

As for the tradition of Haakim رحمہ اللہ and Ibn Sa'd رحمہ اللہ through many lines of transmission that the Prophet صلی اللہ علیہ وسلم head was in the lap of Sayyiduna Ali رضی اللہ عنہ not one of their lines of transmission is without defect. Besides, even if we ignore those shortcoming, we might say that his head was in Sayyiduna Ali's رضی اللہ عنہ lap before his death.

The Prophet صلی اللہ علیہ وسلم saliva went into the mouth of Sayyidah Ayshah رضی اللہ عنہا when she took the hard siwak from his mouth and softened it with her teeth. Then he used it, so that her saliva went into this mouth. In this way, she received his blessings. Of course, she did get them always but this was a great blessing right at the time of his death, because it was the limit and the apex of all blessings. She may also have meant that she received the blessing of the saliva at that time only and had not received it before that.

The Prophet صلی اللہ علیہ وسلم dipped his hands in water and wiped his face with them. Clearly, he must have had fever. A patient gets some relief in this way this also is a sign of servitude and humbleness. Every patient must do this when experiencing pangs of death. If he cannot do it himself, then his attendants must abide by this sunah. One of them must dip his hands in water and wipe the patients face with them, or put some drops of exercise mitigates the uneasiness. If the need is severe then it is wajib to do so.

The pangs of death are also faced by the Prophets علیہم السلام and pious people. Only Allah's

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[1] Bukhari # 4449, Muslim # 84. 2443.

favour makes it easy for them to breath pangs. Hence, it is necessary to seek refuge in Allah from the pangs of death for oneself and for a patient on his death bed.
According to another version, Sayyidah Ayshah رضی اللہ عنہا said that she saw the Prophet صلی اللہ علیہ وسلم enduring pangs of death. He dipped his hands in water in a jug lying near to hi and wiping therewith his face. These words of prayer were on his lips:

لَا اِلٰهَ اِلَّا اللّٰهُ اِنَّ لِلْمَوْتِ سَكَرَاتٌ

Or

لَا اِلٰهَ اِلَّا اللّٰهُ اِنَّ لِلْمَوْتِ سَكَرَاتٌ

(There is no God but Allah. Surely, death has its pangs.)
The meaning in each case is the same: 'O Lord, help me during the throes of death.
"Join me with ar-rafiqul a'a. Ar-Rafiq ul a'la (highest companions): rafiq is a collective noun. They are the Prophets who have already reached are highest iliyun. This is supported by the tradition in which these words of supplication are found; (meaning, with the Prophet) the Siddiqs, the shuhada and the salihim[1] for they only are true rafiq. Or Ar-rafiq ul-a'la mean the higher and the angelic world or the angels residing in the heavens.
Some authorities contend that ar rafiq ul-a'la mean Allah, the Mighty Lord. The word ar rafiq is also applied to Allah. There is a tradition:
"You are given choice by Him that if you like you may remain (some more day) in this world, or you may go to him (the True one)." The Prophet صلی اللہ علیہ وسلم said:

اِخْتَرْتُ الرَّفِيْقَ الْاَعْلٰى

"(I have chosen to go to Ar-Rafiq Us A'la)

PROPHETS ARE GIVEN CHOICE BEFORE DEATH

(٥٩٦٠) وَعَنْهَا قَالَتْ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ نَبِيٍّ يَمْرَضُ اِلَّا خُيِّرَ بَيْنَ الدُّنْيَا وَالْاٰخِرَةِ وَكَانَ فِيْ شَكْوَاهُ الَّذِيْ قُبِضَ اَخَذَتْهُ بُحَّةٌ شَدِيْدَةٌ فَسَمِعْتُهُ يَقُوْلُ مَعَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ مِنَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ وَالصَّالِحِيْنَ فَعَلِمْتُ اَنَّهُ خُيِّرَ۔ (متفق علیه)

5960.Sayyiduna Ayshah رضی اللہ عنہا narrated that, "I heard Allah's Messenger صلی اللہ علیہ وسلم say, "Every Prophet who becomes ill is given choice between this world and the next." (He may choose to live in this world for some more time or to move to the next world. But every Prophet has rejected the life of the world) then when he suffered the illness that led to his death, his voice became hoarse (as happens before death) and I heard him pray, 'with those to whom you have bestowed favour among the prophets, the truthful, the martyrs and the righteous.' (They alone are the best companions) I knew thereby that he had been given the choice (and he has chosen the hereafter)."[2]

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[1] The truthful, the martyrs and the righteous who alone are true companions.
[2] Bukhari # 4586, Muslim # 86. 2444.

DAUGHTER'S GRIEF ON PROPHET'S DEATH

(٥٩٦١) وَعَنْ اَنَسٍ قَالَ لَمَّا ثَقُلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَعَلَ يَتَغَشَّاهُ الْكَرْبُ فَقَالَتْ فَاطِمَةُ وَاكَرْبَ اَبَاهُ فَقَالَ لَهَا لَيْسَ عَلَى اَبِيْكِ كَرْبٌ بَعْدَ الْيَوْمِ فَلَمَّا مَاتَ قَالَتْ يَا اَبَتَاهُ اَجَابَ رَبًّا دَعَاهُ يَا اَبَتَاهُ مَنْ جَنَّةُ الْفِرْدَوْسِ مَاوَاهُ يَا اَبَتَاهُ اِلٰى جِبْرَئِيْلَ نَنْعَاهُ فَلَمَّا دُفِنَ قَالَتْ فَاطِمَةُ يَا اَنَسُ اَطَابَتْ اَنْفُسُكُمْ اَنْ تَحْثُوْا عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ التُّرَابَ۔ (رواه البخاری)

5961. Sayyiduna Anas رضی اللہ عنہ said, "when (on the day he died) the Prophet صلی اللہ علیہ وسلم condition worsened and he lost consciousness (again and again), Sayyidah Fatimah رضی اللہ عنہا (became anxious and) exclaimed, 'what an agony, O Father! He said to her, "After today, your father will have no suffering.' When he died. She exclaimed. 'O my father! He responded to a Lord who called him! O my father! In paradise is his abode! O my father! We convey news to Jibril علیہ السلام of your death! When he was buried, Sayyidah Fatimah رضی اللہ عنہا asked, 'O Anas (and O sahabah) how have you people reconciled yourselves to scatter dust over Allah's Messenger?"[1]

On this occasion, Sayidah Fatimah رضی اللہ عنہا recited with following:

مَاذَا عَلٰى مَنْ شَمَّ تُرْبَةَ اَحْمَدَا ۔ اِنْ لَّمْ يَشُمَّ مَدَى الزَّمَانِ غَوَالِيَا

صُبَّتْ عَلَيَّ مَصَائِبُ لَوْ اَنَّهَا ۔ صُبَّتْ عَلَى الْاَيَّامِ صِرْنَ لَيَالِيَا

SECTION II — اَلْفَصْلُ الثَّانِيْ

MADINAH WAS GLOOMY

(٥٩٦٢) عَنْ اَنَسٍ قَالَ لَمَّا قَدِمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ لَعِبَتِ الْحَبَشَةُ بِحِرَابِهِمْ فَرَحًا لِقُدُوْمِهٖ رَوَاهُ اَبُوْدَاوٗدَ وَ فِيْ رِوَايَةِ الدَّارِمِيِّ قَالَ مَارَاَيْتُ يَوْمًا قَطُّ كَانَ اَحْسَنَ وَلَا اَضْوَءَ مِنْ يَوْمٍ دَخَلَ عَلَيْنَا فِيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَا رَاَيْتُ يَوْمًا كَانَ اَقْبَحَ وَلَا اَظْلَمَ مِنْ يَوْمٍ مَاتَ فِيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِيْ رِوَايَةِ التِّرْمِذِيِّ قَالَ لَمَّا كَانَ الْيَوْمُ الَّذِيْ دَخَلَ فِيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ اَضَاءَ مِنْهَا كُلُّ شَيْءٍ فَلَمَّا كَانَ الْيَوْمُ الَّذِيْ مَاتَ فِيْهِ اَظْلَمَ مِنْهَا كُلُّ شَيْءٍ وَمَا نَفَضْنَا اَيْدِيَنَا عَنِ التُّرَابِ وَاِنَّا لَفِيْ دَفْنِهٖ حَتّٰى اَنْكَرْنَا قُلُوْبَنَا۔

5962. Sayyiduna Anas رضی اللہ عنہ narrated, "when Allah's Messenger صلی اللہ علیہ وسلم came to Madinah, (All the people were extremely happy and demonstrated their happiness so much so that) the Ethiopians played with their spears to express their joy at his arrival."[2]

According to another version: He said, "I have never seen a day better and brighter

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[1] Bukhari # 4462.

[2] Abu Dawud # 4923.

than the day when Allah's Messenger صلی اللہ علیہ وسلم came to us (in Madinah). And, I have never seen a day worse and darker than the day on which Allah's Messenger صلی اللہ علیہ وسلم died."[1]

According to another version: He said, "when the day came on which Allah's Messenger صلی اللہ علیہ وسلم came to Madinah, everything in it (meaning, every house, and every place) was covered with brightness and light. But, when the day came on which he died everything in it was dark And barely had we brushed earth off our hands did our hearts changed."[2]

COMMENTARY: The day the Prophet صلی اللہ علیہ وسلم arrived in Madinah was the day of gaining nearness and connected for those longing for the glorious arrival. Their desires and wishes were fulfilled. Their minds and hearts were joyous and their homes were radiant with the light of the prophethood. When the day arrived on which the Prophet صلی اللہ علیہ وسلم departed from this world, they were engulfed with darkness. That was the day of separation. Their happiness separated from them.

The light seemed to fade away from their hearts. The characteristics of truthfulness, sincerity and faithfulness were not of the same calibre as had been when the Prophet was among them.

PLACE OF BURIAL

(٥٩٦٣) وَعَنْ عَائِشَةَ قَالَتْ لَمَّا قُبِضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِخْتَلَفُوْا فِيْ دَفْنِهٖ فَقَالَ اَبُوْبَكْرٍ سَمِعْتُ مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَالَ مَا قَبَضَ اللّٰهُ نَبِيًّا اِلَّا فِي الْمَوْضِعِ الَّذِيْ يُحِبُّ اَنْ يُّدْفَنَ فِيْهِ اُدْفِنُوْهُ فِيْ مَوْضِعِ فِرَاشِهٖ۔ (رواه الترمذى)

5963. Sayyidah Ayshah رضی اللہ عنہا said that when Allah's Messenger صلی اللہ علیہ وسلم died, the sahabah رضی اللہ عنہم differed about (the site of) his burial. Then Abu Bakr رضی اللہ عنہ said, "I had heard from Allah's Messenger صلی اللہ علیہ وسلم something about it. He had said, 'Allah does not take away the soul of a Prophet except where he (the Prophet) صلی اللہ علیہ وسلم wishes to be buried. (Or, where Allah likes His Prophet) wishes to be buried. (Or, where Allah likes His prophet should be buried) so, bury him where he lay on his death bed."[3]

COMMENTARY: Some of the sahabah رضی اللہ عنہم said that the Prophet صلی اللہ علیہ وسلم should be buried in the graveyard Baqi. Some others proposed Masjid Nabawi. A few of them suggested Bayt ul Maqdis as the best place for his burial because most of the Prophet صلی اللہ علیہ وسلم were buried there. It is also possible that they differed on whether he should be buried or not at all.

There is another hadith in Tirmidhi that the sahabah رضی اللہ عنہم asked Abu Bakr رضی اللہ عنہ whether the Prophet صلی اللہ علیہ وسلم should be buried or not. He said, "At the very place where Allah has taken his soul. The place where his soul is taken is pure." The sahabah conceded that he was right. (so he was buried there.

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[1] Darimi # 88.

[2] Tirmidhi # 3618 (3638)

[3] Tirmidhi # 1018 (1020)

SECTION III اَلْفَصْلُ الثَّالِثُ

PROPHET عليهم السلام ARE SHOWN THEIR PLACE IN PARADISE

(٥٩٦٤) عَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ وَهُوَ صَحِيْحٌ اَنَّهُ لَنْ يُّقْبَضَ نَبِيٌّ حَتّٰى يُرٰى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ قَالَتْ عَائِشَةُ فَلَمَّا نَزَلَ بِهٖ وَرَأْسُهُ عَلٰى فَخِذِيْ غُشِيَ عَلَيْهِ ثُمَّ اَفَاقَ فَاَشْخَصَ بَصَرَهُ اِلَى السَّقْفِ ثُمَّ قَالَ اَللّٰهُمَّ الرَّفِيْقَ الْاَعْلٰى قُلْتُ اِذَنْ لَا يَخْتَارُنَا قَالَتْ وَعَرَفْتُ اَنَّهُ الْحَدِيْثُ الَّذِيْ كَانَ يُحَدِّثُنَا بِهٖ وَهُوَ صَحِيْحٌ فِيْ قَوْلِهٖ اَنَّهُ لَنْ يُّقْبَضَ نَبِيٌّ قَطُّ حَتّٰى يُرٰى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ قَالَتْ عَائِشَةُ فَكَانَ اٰخِرُ كَلِمَةٍ تَكَلَّمَ بِهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَوْلُهُ اَللّٰهُمَّ الرَّفِيْقَ الْاَعْلٰى۔ (متفق عليه)

5964. Sayyidah Ayshah رضی الله عنها said that Allah's Messenger صلی الله علیه وسلم used to say when he was of sound health, "A prophet is not taken away without being shown his abode in paradise. Then he is given his choice (to stay more in the world or to come to the hereafter)." Sayyidah Ayshsh رضی الله عنها added that when death was near to him, his head was on her thigh and he fainted. On recovering, he started at the ceiling and said, 'O Allah, (I choose) arrafiqul a'la (the highest companions). She commented that it was clear that he was not choosing them (meaning, the life of the world).

She said, "And I understood his saying that he used to say when he was well in his words that a prophet is never at all taken away without being shown his abode in paradise and then given his choice."

Sayyidah Ayshah رضی الله عنها said, "The last words that the Prophet صلی الله علیه وسلم spoke were. 'O Allah, (I chose) ar-rafiqul a'la.'[1]

COMMENTARY: The last words spoken by the Prophet صلی الله علیه وسلم were (اللهم الرفيق الاعلى) According to Suhayli رحمه الله, the first words he spoke were (الله اكبر) when he was with his foster mother. Sayyidah Halimah رضی الله عنها.

According to one tradition, when Allah had assembled all the souls before creation and got their pledge known as (عهد الست) then on His asking (الست بربكم) Am I not your lord? He was the first one to say (بلى) of course!

EFFECT OF POISON

(٥٩٦٥) وَعَنْهَا قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ مَرَضِهِ الَّذِيْ مَاتَ فِيْهِ عَآئِشَةُ مَا اَزَالُ اَجِدُ اَلَمَ الطَّعَامِ الَّذِيْ اَكَلْتُ بِخَيْبَرَ وَهٰذَا اَوَانُ وَجَدْتُ اِنْقِطَاعَ اَبْهَرِيْ مِنْ ذٰلِكَ السَّمِّ۔ (رواه البخاری)

5965. Sayyidah Ayshah رضی الله عنها said that Allah's Messenger صلی الله علیه وسلم used to say during his illness which led to his death, "O Ayshah, I do not cease to feel the pain form the (poisoned) food that I had eaten at Khaybar. And, now is the time when I sense that my aorta will be cut because of that poison."[2]

COMMENTARY: The poisoned food was the sheep that the Jewess had served the Prophet صلی الله علیه وسلم and his sahabah رضی الله عنهم at Khaybar, after the Muslims had conquered it. The

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[1] Bukhari # 6509, Muslim # 87. 2444.

[2] Bukhari # 4428.

Prophet صلى الله عليه وسلم had eaten some of it. (see comments to hadith # 5941). It was a miracle that he did not die but its effects remained and they were being felt now and then.
Then, in order that Allah may grant him the degree of martyrdom, He let poison show its effect during the Prophet صلى الله عليه وسلم final illness.
The death of Sayyiduna Abu Bakr رضى الله عنه to occurred from the poison of a snake that had stung him very many years before in the cave Thawr on their first leg of emigration from Makkah to Madinah.

INTENTION TO WRITE DOWN SOMETHING DURING ILLNESS

(٥٩٦٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا حُضِرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِي الْبَيْتِ رِجَالٌ فِيْهِمْ عُمَرُ ابْنُ الْخَطَّابِ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلُمُّوْا اَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوْا بَعْدَهٗ فَقَالَ عُمَرُ قَدْ غُلِبَ عَلَيْهِ الْوَجَعُ وَعِنْدَكُمُ الْقُرْاٰنُ حَسْبُكُمْ كِتَابُ اللّٰهِ فَاخْتَلَفَ اَهْلُ الْبَيْتِ وَاخْتَصَمُوْا فَمِنْهُمْ مَّنْ يَّقُوْلُ قَرِّبُوْا يَكْتُبْ لَكُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمِنْهُمْ مَنْ يَّقُوْلُ مَا قَالَ عُمَرُ فَلَمَّا اَكْثَرُوا اللَّغَطَ وَالْاِخْتِلَافَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُوْمُوْا عَنِّيْ قَالَ عُبَيْدُ اللّٰهِ فَكَانَ ابْنُ عَبَّاسٍ يَقُوْلُ اِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ اَنْ يَّكْتُبَ لَهُمْ ذٰلِكَ الْكِتٰبَ لِاخْتِلَافِهِمْ وَلَغَطِهِمْ وَفِيْ رِوَايَةِ سُلَيْمَانَ بْنَ اَبِيْ مُسْلِمِ الْاَحْوَلِ قَالَ ابْنُ عَبَّاسٍ يَوْمَ الْخَمِيْسِ وَمَا يَوْمَ الْخَمِيْسِ ثُمَّ بَكٰى حَتّٰى بَلَّ دَمْعُهُ الْحَصٰى قُلْتُ يَا ابْنَ عَبَّاسٍ وَمَا يَوْمَ الْخَمِيْسِ قَالَ اشْتَدَّ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجَعُهٗ فَقَالَ ائْتُوْنِيْ بِكَتِفٍ اَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوْا بَعْدَهٗ اَبَدًا فَتَنَازَعُوْا وَلَا يَنْبَغِيْ عِنْدَ نَبِيٍّ تَنَازُعٌ فَقَالُوْا مَا شَاْنُهٗ اَهَجَرَ اسْتَفْهِمُوْهُ فَذَهَبُوْا يَرُدُّوْنَ عَلَيْهِ فَقَالَ دَعُوْنِيْ ذَرُوْنِيْ فَالَّذِيْ اَنَا فِيْهِ خَيْرٌ مِّمَّا تَدْعُوْنَنِيْ اِلَيْهِ فَاَمَرَهُمْ بِثَلٰثٍ فَقَالَ اَخْرِجُوا الْمُشْرِكِيْنَ مِنْ جَزِيْرَةِ الْعَرَبِ وَاَجِيْزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ اُجِيْزُهُمْ وَسَكَتَ عَنِ الثَّالِثَةِ اَوْ قَالَهَا فَنَسِيْتُهَا قَالَ سُفْيَانُ هٰذَا مِنْ قَوْلِ سُلَيْمَانَ۔ (متفق عليه)

5966. Sayyiduna Ibn Abbas رضى الله عنه said that (three days before his death, meaning on Thursday) when his condition worsened (and death was near) and some people including Umar ibn Khattab رضى الله عنه were in the house (near his bed), the Prophet صلى الله عليه وسلم said "Come I shall write down for you something so that you may not go astray after that." Umar suggested (to the people), "He is in severe pain and you have the Quran. Allah's Book is enough for you (to follow the straight path). But, the people who were there (and included members of the household and other sahabah رضى الله عنهم did not agree and some of them argued. "Get the writing materials and let Allahs' Messenger صلى الله عليه وسلم write for you." Some others said the same things as Umar رضى الله عنه said, When they disputed much and they became noisy. Allah's Messenger صلى الله عليه وسلم asked them to depart from him (giving up the idea of writing anything since they already had the sunnah and the Book).

Ubaydullah رضی اللہ عنہ (a sub narrator of this hadith) said that Ibn Abbas رضی اللہ عنہ used to lament, "It was an appalling tragedy that came up between Allah's Messenger صلی اللہ علیہ وسلم and his writing down something for them, Because of their disagreement and agitation." (If they had been quiet, he would have written down some instructions for the good of all of us).

According to the version of Sulayman ibn Abu Muslim al-Ahwal رضی اللہ عنہ (a trustworthy scholar), he said that Ibn Abbas رضی اللہ عنہ said, "Thursday! What a terrible) Thursday!" and he wept profusely so that his tears wet the pebbles (lying there).

He (Sulayman) asked "O Ibn Abbas, what about Thursday?" He said, "It is (the Thursday) when the ailment of Allah's Messenger صلی اللہ علیہ وسلم became worse and he said, 'Get me a shoulder blade that I may write down for you something after which you will never stray off the path.' The people differed among themselves and it was not right for them to differ in the present of a Prophet. They asked, "what is wrong with him? Is he departing (from us)? We must asks him (about his intention). They began to dispute with him. So, he commanded them (as a final course), 'Leave me to myself! Let me by alone! (Do not drag me in necessary things) for, I find myself in something that is better than that to which you divert me.' (Then they gave up their dispute and were attentive to him) He gave them three commands.

1) **Expel the polytheists from the Arabian peninsula**
2) **Give respect to deputations and envoys (who come from other places) as I used to do.'**

"But, he did not mention the third thing, or I forget it. Though he may have mention it." Sufyan (ibn Uynyah) رضی اللہ عنہ said that the words 'he did not mention the third, or I forgot. Were spoken by sulayman رحمہ اللہ (al-Ahwaal)[1]

COMMENTARY: Nwawi رحمہ اللہ has written in Sharh Muslim that it is impossible that the Prophet صلی اللہ علیہ وسلم was lying. It is also impossible that he would have altered any command of Shari'ah whether he was in sound health or he was ill. Also, he would never have desisted form preaching what Allah had commanded him to enforce, and to enforce what Allah had forbidden. .These were the detested things from which Allah made him innocent. So no one can imagine that he would disobey Allah.

Of course, it was not impossible that he would be afflicted with an illness that would not impair his rank of prophethood and messengership, nor alter his Shari'ah in any way. This is why when a spell was cast, he came under its effect. However, Allah preserved him even in that case and he did not say anything contrary to Shari'ah, nor change any of its commands. His mind, thought and deeds did not go against any religious or Shair'ah obligations.

As for the words of this hadith that the Prophet صلی اللہ علیہ وسلم intended that the Prophet صلی اللہ علیہ وسلم intended to write down some instructions but then did not get it done, there are different opinions about it.

(1) he wished to name a Khalifah and put it down in black and white so that there should be no dispute about it after him.

(2) He decided to pen down the significant commands of Shari'ah with an explanation so that the ulama may not differ later on in imposing them, and the ummah may be united on that.

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[1] Bukhari # 4432, Muslim # 29. 1637.

This far is what Nawawi رحمه الله has said. But, Mulla Ali Qari رحمه الله has quoted him and criticized both these enjoining. As for the first, he said that it is for-fetched. It was not necessary to give written instructions for that. He could have simply named anyone as the Khalifah orally as he did name Abu Bakr رضی الله عنه to lead the congregational salah. In this way, he gave a practical indication that he (Abu Bakr should be his Khalifah (caliph). He also indicated in orally when he said (یابی الله والمؤمنون الا ابابکر) (Allah and the believers will accept none but Abu Bakr). However, we may say that the Prophet wished to write down guidelines for the appointment of caliphs after him, succeeding each other until the coming of Imam Mahdi and Prophet Easa علیه السلام. we might say that this did not materialize because Divine wisdom did not approve it. It was decreed that it should remain undermined and unknown. So the Prophet صلی الله علیه وسلم could not put it down in writing.]

About the second opinion, Mulla Ali Qari رحمه الله has said that as for as the Prophet صلی الله علیه وسلم own time was concerned, there was no question of disagreement among the sahabah رضی الله عنهم religious commands, They were united on these issues. As for differences cropping up after words that ought to be reconciled. The difference rising among people on religious issue was not merely a possibility but a definite certainty. In fact the Prophet had himself informed that it will take place. For instance, he had said: (اختلاف امتی رحمة) (Differences in my ummah are a mercy).

اَصْحَابِیْ کَالنُّجُوْمِ بِاَیِّهِمُ اقْتَدَیْتُمْ اِهْتَدَیْتُمْ

(My companion is are like the stars whichever of them you follow you will be guided).

عَلَیْکُمْ بِالسَّوَادِ الْاَعْظَمِ

(You must follow al-swad al a'zam)[1]
– the great majority.

اِسْتَفْتِ قَلْبَكَ وَاِنْ اَفْتَاكَ الْمُفْتُوْنَ

(Ask your heartier a judgement even if the jurist have given their rulings).

All people cannot agree to a wrong things whereby there might be mutual discard in religion this is an impossibility. It is what the Quran also says:

وَلَا یَزَالُوْنَ مُخْتَلِفِیْنَ اِلَّا مَنْ رَّحِمَ رَبُّكَ وَبِذٰلِكَ خَلَقَهُمْ

{...but they cease not differing except those on whom your Lord has mercy.} (11:118-119)
Allah has created them for that very reason.

If the Prophet صلی الله علیه وسلم had to give guidance to the ulama about the differences that would crop up among them after the Prophet صلی الله علیه وسلم times then he would not have waited till the last to do it, Rather, he would have given guidance to them at the time when he had told the sahabah رضی الله عنهم that differences would arise in his ummah.

Moreover, it is difficult to understand that the commands and guidance of religion were revealed over a period of twenty years then how was it possible to sum them up during the last days of the Prophet صلی الله علیه وسلم life? How was it possible for him to put them together so that there would be no differences, about them in the future? Hence, this

[1] The words in the has there. (Arabic)

opinion cannot be accepted.

Of course, we might say to some extent that the Prophet صلى الله عليه وسلم had intended to write down such commands and rulings as were enforced during earlier times but are not found in our Book and sunnah. Or, he might have intended to mention the divisions and sects and their portents in the manner of the Najiyah sect. And, he may have wished to elaborate on their conditions and consequences. These divisions in the ummah have came up later, like the mu'tazillah, Khawarij. Rawafid and all the bid'atis (innovators). But Divine wisdom did not approve it, so the Prophet صلى الله عليه وسلم was unable to put down his guidance and commands in writing.

Umar رضى الله عنه said, "The Prophet صلى الله عليه وسلم is suffering a severe ailment. Allah's Books is there to guide you as Allah Himself says:

اَعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا

{And hold fast, all together, by the rope (religion) that Allah (stretches out for you).}" (3:103)

As for the hadith and sunnah they too, are part of the quran. Their subject forms an explanation of the message of the Quran.

Therefore, Umar رضى الله عنه did not mean to interrupt the Prophet صلى الله عليه وسلم. Rather, he was addressing those people who had begun to debate and argue insisting that writing material should be brought to the prophet صلى الله عليه وسلم to unable him to write down a guidance. But, Umar صلى الله عليه وسلم wish was that the Prophet صلى الله عليه وسلم should get rest and peace which he needed at that time. Besides, he had understood that the Prophet's command was not of an obligatory and mandatory nature but depended on the wishes of the sahabah رضى الله عنهم and they could act on it or not observe it. It was the Prophet صلى الله عليه وسلم practice that when his command was not an obligatory nature, he permitted the sahabah رضى الله عنهم to give their views. If they had any reservations then he did not take it binding on them to observe in but left it to their own judgement.

However, emery command of the Prophet صلى الله عليه وسلم that was of an obligatory nature had to be observed punctiliously, to at. He did leave it to the opinion of the sahabah رضى الله عنهم.

Besides it is also possible that Umar رضى الله عنه may have thought that the Prophet صلى الله عليه وسلم would write a command that might prove very difficult for his sahabah رضى الله عنهم and they might go through extreme inconvenience. Thereafter, the ummah too would have the same problem and face a severe trial. So, he requested that the Prophet صلى الله عليه وسلم should reconsider his decision. Indeed, the Prophet صلى الله عليه وسلم abandoned his idea. An example of an order being reversed is found in the hadith (# 39) in the chapter on faith (Book I). The Prophet صلى الله عليه وسلم had instructed Abu Hurayrah رضى الله عنه "Take these my sandals and whoever you meet.. was testifies that there is no god but Allah (لا إله إلا الله)... give him tidings of admittance to paradise." He conveyed the tidings, fires of all to Umar صلى الله عليه وسلم, but he prevented Abu Hurayrah رضى الله عنه from conveying the tidings to anyone else and met the Prophet صلى الله عليه وسلم and submitted. "O Messenger of Allah, (do not tell the people about it) they will rely on it and became lethargic in doing deeds." So, he rescinded his command to make the tidings public.

Apart from these possibilities, we might also say that in many issues, Umar رضى الله عنه agreement was pronounced by his disagreement. So in this case, too, we might take his statement to be an agreement or support. In this way, the blame of opposing (the Prophet) صلى الله عليه وسلم will be

removed from him. This opinion is supported by the fact that the Prophet صلى الله عليه وسلم abandoned his idea of writing instructions or exhortation. After listening to his views.[1]

WAS REQUESTED BY SOME TO WRITE INSTRUCTIONS: Some people say that the Prophet صلى الله عليه وسلم had not given this command on his own. Rather, some of the sahabah رضى الله عنهم had requested him to write down (some advice and instructions by way of) a will. So he was inclined to do so but when he saw that some other sahabah رضى الله عنهم. like Umar رضى الله عنه and his lie minded, were not in favour of it he dropped the idea outright.

Bayhaqi has written that Sufyan ibn Uyanah رضى الله عنه has narrated on the authority of reliable scholars and knowledgeable men that the prophet صلى الله عليه وسلم had intended at that time to name Abu Bakr رضى الله عنه as his caliphs. He decided to write down his decision. Then he gave up this idea relying on Divine decree to which the Muslim masses would not disagree. This statement is supported by his saying:

يَأْبَى اللّٰهُ وَالْمُؤْمِنُوْنَ إِلَّا أَبَابَكْرٍ

(Allah and he believers will never accept anyone as caliph beside Abu Bakr). This hadith is found in detail in chapter on merits of Abu Bakr in the chapter on merits of Abu Bakr رضى الله عنه (# 60210).

ALI'S رضى الله عنه **NAME:** The Shi'a say that the Prophet صلى الله عليه وسلم had intended to name Ali رضى الله عنه as his caliph and wished to write it down. But, they also say that he had already named him as his caliphs at Ghadir Khumm. If that is so, then what was the need write down further instructions about it?

GO AWAY FROM ME: The Prophet صلى الله عليه وسلم then asked the people to go away from him. In this way, he made it clear to them that he had decided not to write down anything on the conviction that the Book and the sunah are enough for their guidance.

Nawawi رحمه الله has written that either:

(i) The Prophet صلى الله عليه وسلم may have decided on his own to write down some instructions for his ummah for their betterment but on realizing that it was advisable not to write down, he did not go ahead with his idea; or,

(ii) He may have receive a revelation that he should write down something but another revelation revoked the first before it was put into effect.

Nawawi رحمه الله has written also that Umar صلى الله عليه وسلم showed exemplary presence of mind in declaring: (حسبكم كتاب الله) 'the Book of Allah suffices you.' He was worried lest the Prophet صلى الله عليه وسلم write down such commands as may be difficult for he Muslims to abide by. Then, since these commands would become final and stipulated, they would not allow for interpretation and ijtijhad.[2]

Those who would fail to observe them will be liable to punishment. Besides, his words 'the Book of Allah suffices you" point to Allah's words:

مَا فَرَّطْنَا فِى الْكِتَابِ مِنْ شَىْءٍ

and

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِىْ

[1] See Sahih Muslim (English translation) v3 pp 869-70 notes 2076-79 (hatidh # 4014) - Sh Muhammad Ashraf, Lahore.

[2] Independent judgement.

1. **{We have not neglected anything in the Book (of decrees).} (6:38)**
2. **{This day have I perfected your religion for you and completed by blessing on you} (5:3)**

IBN ABBAS رضی اللہ عنہ REGRET: Ibn Abbas رضی اللہ عنہ lamented that the disagreement and noise of the sahabah رضی اللہ عنہم was such an appealing tragedy that the Prophet صلی اللہ علیہ وسلم had to give up his decision to write down some commands and instructions. He meant that if they were quit, the Prophet صلی اللہ علیہ وسلم would have offered some valuable guidance for the ummah to lead them forever. It seems that his thinking was at variance with Umar رضی اللہ عنہ. Ibn Abbas رضی اللہ عنہ was in favour of letting the Prophet صلی اللہ علیہ وسلم write down whatever he wanted to pen down. Bayhaqi رضی اللہ عنہ has written in Dala'il un-Nabuwah that Umar رضی اللہ عنہ did not wish to augment the trouble and pain through which the Prophet صلی اللہ علیہ وسلم was gong. If he had though it necessary to write something, then he would not have put off his decision on the disapproval of Umar رضی اللہ عنہ or anyone else because of Allah's command to him:

بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَّبِّكَ

{Propagate what has been revealed to you. From your Lord} (5:67)

The prophet صلی اللہ علیہ وسلم conveyed to the people whatever it was necessary to convey by every means at his disposal, even though the enemies of Islam opposed him tooth and nail. In fact, even on this occasion, he did not desist from giving such instructions as he deemed necessary (like exiling the Jews, and so on). As for writing other things, Umar رضی اللہ عنہ though that the Prophet صلی اللہ علیہ وسلم must not be troubled in the condition he was and the restlessness he was passing through. Besides, every command of religion and Sari'ah was incorporated in the Quran and hadith it is as Allah has said:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ

{This day have I perfected your religion for you} (5:3)

This verse makes it clear that there is noting up to the Last Day for which a command or ruling is not given in the Book or sunnah either by deduction or in clear terms.

Umar رضی اللہ عنہ has also fathomed that he Prophet صلی اللہ علیہ وسلم intended to write a comprehensive document of commands and rulings that would leave no room for deduction and ijtihad. Thereafter, the scholars would never have an option to make ijtihad. Hence, he wished that the Prophet صلی اللہ علیہ وسلم should not burden himself and also the jurists should not be deprived of the honour of making ijtihad, so he suggested that the Prophet صلی اللہ علیہ وسلم may abandon his idea of writing down. Indeed, he did not reject Umar's رضی اللہ عنہ request and so commanded Umar's رضی اللہ عنہ and his supporters intelligence.

Ibn Abbas رضی اللہ عنہ wept profusely after lamenting the noise and commotion prevented the Prophet صلی اللہ علیہ وسلم from writing what he had intended to write. His weeping may have been on remembering the death of the Prophet صلی اللہ علیہ وسلم or on regretting that the ummah suffered because they could not get the Prophet's guidance. It is more possible that he wept for the second reason.

As for the words of the Prophet صلی اللہ علیہ وسلم that he would write something after which they would not go astray, the ulama رضی اللہ عنہ say that these words are very explicit that he had intended to write down the commands of religion and Shari'ah. In an elaborate manner. (Clearly he had not intended to write about the caliphate.

The words, 'It was not right for them to differ in the Prophet's presence seem to have been

spoken by Ibn Abbas رضی اللہ عنہ. However, some authorities say that they are part of the saying of the prophet صلی اللہ علیہ وسلم. Ibn Abbas رضی اللہ عنہ cited them here by way of evidenced for his contention. The words; 'Is he departing from us?' are based on the translation of (اهجر) to leave,' 'to depart. Fath al-Bari has given many possibilities of this construction. The translation is made accordingly. Its subject is (الحيوة) the life which is understood in the text and put in parenthesis as (from us). Shaykh Abdul Haq رحمہ اللہ has translated the passage:

> "(What condition of the Prophet صلی اللہ علیہ وسلم does this thing suggest?) Is his speech incoherent (because of severe illness)?"

In this case, the questions are said to be tag-questions giving a negative answer. They were put to silence those who insisted that the Prophet صلی اللہ علیہ وسلم must not write anything. They asked them, "Do you think that the Prophet صلی اللہ علیہ وسلم is not conscious when he asks you for writing Material? Have the words escaped his tongue because of his severe illness? It is disrespectful to imagine such things about the Prophet صلی اللہ علیہ وسلم. so, obey him! Get him the writing material and let him write down what he wished to write."

The Prophet صلی اللہ علیہ وسلم said that he found himself in something better than that to which they diverted him. He meant that he was on the last leg of his journey to the hereafter. He was longing to meet his Lord and was immersed in the thought of the True Lord. "But, you people quarrel with each other noisily and divert my attention towards yourself. So do get up and depart from here."

Mulla Ali Qari رضی اللہ عنہ has cited Khattabi رحمہ اللہ and written about the hadith

اِخْتِلَافُ اُمَّتِيْ رَحْمَةٌ

"Disagreement among my ummah is mercy:" There are three kinds of disagreements in religion and Shari'ah:

(i) About the existence and unity of the Greater, meaning Allah, the Most High. This kind of disagreement (which is based on denial of Allah's existence and unity) is a clear disbelief.

(ii) About the attributes and will off Allah. This kind of disagreement (that is based on a rejection of Allah's attributes and will) is baid'ah, or innovation, and straying.

(iii) About interpretation of secondary or supplementary commands and rulings of religion and Shari'ah as accommodate various causes and meanings. It is this kind of difference that exists among the possessors of knowledge and jurists who are qualified to make ijtihad (or independent judgement). It is this kind that Allah has termed a mercy and a chrisma for the ulama and the mujtrahideen (scholars and those qualified to make independent judgment).

WHY DID THEY HESITATE: Mulla Ali Qari رحمہ اللہ has also written on the authority of Mazri about a poser that when the Prophet صلی اللہ علیہ وسلم gave a command, to his sahabah رضی اللہ عنہم who were around him during his illness, how did they find it proper to differ? Why did they not obey him promptly and why did they argue?

The explanation is that such commands whose observation are subject to external influences their nature may alter. Those who contend that all commands are binding and obligatory to observe do agree too that because of the influence, the obligatory nature of the commands changes into the recommended or preferable nature. It is the converse of the commands whom some regard as recommended but which became mandatory because of

external influences.
Hence, it is possible that when the Prophet صلى الله عليه وسلم gave this command, he may have given such indications at the time as may have made it obvious implicitly that it was not binding to observe it. Rather, it was of a discretionary nature. Therefore, each of the sahabah رضى الله عنهم acted (relative to the command) at his own discretion. This is evidence that, when necessary, the sahabah رضى الله عنهم had recourse to ijtihad.
As for Umar's رضى الله عنه discretion that there should be no writing, he may have been convinced that the Prophet صلى الله عليه وسلم command and intention were not mandatory.
EXPEL POLYTHEISTS: The Prophets صلى الله عليه وسلم instruction to expel the polytheists from the Arabian peninsula has been elaborated upon in chapter on 'the expulsion of the Jews from the Arabian Peninsula' (Block XVII jihad chapter XI ahadith # 4050 to 4054 and Umar Khattab رضى الله عنه departed them from Khaybar which was a final deportation). Similarly, the (جزيرة العرب) or Arabian peninsula is defined in the chapter on 'Evil promptings. (Book I faith, Chapter II, hadith # 72).
RESPECT TO FOREIGN REPRESENTATIVES: The second instruction of the Prophet صلى الله عليه وسلم was that they should receive foreign dignitaries and deputations warmly just as he used to do. They should accord them proper protocol in keeping with theirs status. The Prophet صلى الله عليه وسلم gave this command so that the Islamic value and morals should be demonstrated. Secondly, the visitor should be pleased. Thirdly, other people may be impressed by this treatment and their hearts may be won over to Islam and the Muslims. The ulama say that this command of the Prophet صلى الله عليه وسلم included both Muslim and non- Muslims.
FORGOT THE THIRD: Mulla Ali Qari رحمه الله has said on the authority of Nawawi رحمه الله that Sufyan ibn Uyaynah رحمه الله is not correct in attributing the words 'he did not mention the third, or I forgot it' to Sulayman al -Ahwal رحمه الله. In fact, the one who had assumed silence was Ibn Abbas رضى الله عنه and he who said, "I have forgotten it" was Sa'eed ibn Jubayr رضى الله عنه who narrated on the authority of Ibn Abbas رضى الله عنه. Then, Sulayman al-Ahwas رحمه الله narrated from him.
Shaykh Abdul Haq رحمه الله has stated in his sharh that the Prophet صلى الله عليه وسلم had observed silence. He says that Ibn Abbas رضى الله عنه spoke these words, or the Prophet صلى الله عليه وسلم did not mention the third thing at all. Or, he did mention but Ibn Abbas رضى الله عنه forgot it.
The scholars of hadith maintain that the third thing that the Prophet صلى الله عليه وسلم said was the command to prepare the equipment of the army of Usamah رضى الله عنه. He was engaged in that work before he was afflicted with his illness.
It is also possible that the third things was about forbidding grave worship. It is as in one tradition:

لَا تَتَّخِذُوْا قَبْرِیْ وَثَنًا یُعْبَدُ

(Do not take my grave as an idol lest it be worshipped."

DEATH ENDED REVELATION TOO

(٥٩٦٧) وَعَنْ اَنَسٍ قَالَ قَالَ اَبُوْ بَكْرٍ لِعُمَرَ بَعْدَ وَفَاةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنْطَلِقْ بِنَا اِلٰى اُمِّ اَيْمَنَ نَزُوْرُهَا كَمَا كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَزُوْرُهَا فَلَمَّا انْتَهَيْنَا اِلَيْهَا بَكَتْ فَقَالَا لَهَا مَا يُبْكِيْكِ

أَمَّا تَعْلَمِيْنَ أَنَّ مَا عِنْدَ اللّٰهِ خَيْرٌ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّيْ لَا أَبْكِيْ إِنِّيْ لَا أَعْلَمُ أَنَّ مَا عِنْدَ اللّٰهِ خَيْرٌ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلٰكِنْ أَبْكِيْ أَنَّ الْوَحْيَ قَدِ انْقَطَعَ مِنَ السَّمَاءِ فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ فَجَعَلَا يَبْكِيَانِ مَعَهَا۔ (رواه مسلم)

5967. Sayyiduna Anas رضی اللہ عنہ narrated, 'Abu Bakr رضی اللہ عنہ said to Umar رضی اللہ عنہ (sometime) after the death of Allah's Messenger صلی اللہ علیہ وسلم 'came with me to Umm Ayman رضی اللہ عنہا that we may visit her just as Allah's Messenger صلی اللہ علیہ وسلم used to visit her.' So, we (three of us) came to her, She began to weep. The two of them said to her. 'what makes you weep? Do you not know that there is the best (of bounties and favour) with Allah for Allah's Messenger?" صلی اللہ علیہ وسلم But, she reminded them. 'I weep not because I know not this there is with Allah, the Most High, the best for Allah's Messenger صلی اللہ علیہ وسلم, but I weep that (with his death) relation from heaven has terminated.' She thus moved them to weep and they too began to weep along with her."[1]

COMMENTARY: Sayyidah Umm Ayman رضی اللہ عنہا was the mother of Sayyiduna Usmah ibn Zayd رضی اللہ عنہ. She was freed from slavery by the Prophet صلی اللہ علیہ وسلم. Her name was Baraka and she was a slave of the Prophet صلی اللہ علیہ وسلم father, Abdulah, on whose death she became the Prophet صلی اللہ علیہ وسلم slave when he inherited his father's property. He set her free. And gave her in marriage to Sayyiduna Zayd رضی اللہ عنہ who too had been a slave of Sayyidah Khadijah رضی اللہ عنہا. She had presented him to the Prophet صلی اللہ علیہ وسلم who set him free.
Sayyidah Umm Ayman رضی اللہ عنہا was a high ranked sahabiyah and the Prophet صلی اللہ علیہ وسلم gave her tremendous respect. She, too left no stone unturned in loving Islam and the Muslims. At the battlefield she gave water to the warriors and looked after the wounded. She died twenty days after the death of Umar رضی اللہ عنہ.

LAST SERMON

(٥٩٦٨) وَعَنْ أَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ مَرَضِهِ الَّذِيْ مَاتَ فِيْهِ وَنَحْنُ فِي الْمَسْجِدِ عَاصِبًا رَأْسَهُ بِخِرْقَةٍ حَتّٰى أَهْوٰى نَحْوَ الْمِنْبَرِ فَاسْتَوٰى عَلَيْهِ وَاتَّبَعْنَاهُ قَالَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ إِنِّيْ لَأَنْظُرُ إِلَى الْحَوْضِ مِنْ مَقَامِيْ هٰذَا ثُمَّ قَالَ إِنَّ عَبْدًا عُرِضَتْ عَلَيْهِ الدُّنْيَا وَزِيْنَتُهَا فَاخْتَارَ الْاٰخِرَةَ قَالَ فَلَمْ يَفْطِنْ لَهَا أَحَدٌ غَيْرُ أَبِيْ بَكْرٍ فَذَرَفَتْ عَيْنَاهُ فَبَكٰى ثُمَّ قَالَ بَلْ نَفْدِيْكَ بِاٰبَائِنَا وَأُمَّهَاتِنَا وَأَنْفُسِنَا وَأَمْوَالِنَا يَا رَسُوْلَ اللّٰهِ قَالَ ثُمَّ هَبَطَ فَمَا قَامَ عَلَيْهِ حَتَّى السَّاعَةَ۔ (رواه الدارمی)

5968. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that during the illness that led to his death, Allah's Messenger صلی اللہ علیہ وسلم came out (of his room) to them when they were in the mosque. He had a piece of cloth tied round his head (as people who have a headache do) and he was moving forward to the Pulpit He stood on it and they to came near (to him). He (praised and glorified Allah and) said, "By Him who has my soul in His hand, I am looking at the Pond from this place of mine (at

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[1] Muslim # 103. 2454.

the moment)." Then, he said, "A man was presented the (fleeting) world and its adornment but he chose (the everlasting) hereafter." Abu Sa'eed added that except for Abu Bakr رضی اللہ عنہ no one got the hint, so tears dropped from his eyes and he wept, submitting. "No! We shall ransom you with our fathers, our mothers, our persons and our properties, O Messenger of Allah." Then he came down (the pulpit) and did not mount it ever again."[1]

COMMENTARY: According to some other traditions. Jibril علیہ السلام come to him and said that Allah says, "Allah gives you option to live longer in this world. He offers you the treasures of the world and will turn these mountains into gold and silver for you without diminishing the least from your rank and reward and bounties in the hereafter. Or, you may come to Him." The Prophet صلی اللہ علیہ وسلم lowered his head (as one pondering). It is also reported that one of his slaves who was there and heard these words, said, "O Messenger of Allah what is wrong in that, If you live in this world some more time, we shall be comfortable with the wealth that is received because of you." The Prophet صلی اللہ علیہ وسلم did not pay attention to the saying of the slave but looked up and asked Jibril علیہ السلام why was the offer made and said, "I wish to come there!" Thus, he chose the hereafter that has no end.

Indeed, some men possessed of Divine awareness say that if a wise man is given choice between two bowls one of which is earthen but durable and the other is golden but fragile, than he will chose the earthen bowl that is durable. If the choice is between a golden bowl that is durable and an earthen bowl that is fragile then only an insensible man would choose the insecure earthenware.

The hereafter is like the durable bowl of gold and this world is like the insecure and fragile bowl of earth ware.

The Quran sys about it:

وَالْاٰخِرَةُ خَيْرٌ وَّ اَبْقٰى

{While the hereafter is hatter and more enduring.} (87:17)

DEATH OF SAYYIDAH FATIMAH رضی اللہ عنہا WAS FORETOLD

(٥٩٦٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ إِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ دَعَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ قَالَ نُعِيَتْ إِلَيَّ نَفْسِي فَبَكَتْ قَالَ لَا تَبْكِي فَإِنَّكِ اَوَّلُ اَهْلِي لَاحِقٌ بِي فَضَحِكَتْ فَرَاٰهَا بَعْضُ اَزْوَاجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَ يَا فَاطِمَةُ رَأَيْنَاكِ بَكَيْتِ ثُمَّ ضَحِكْتِ قَالَتْ إِنَّهُ اَخْبَرَنِي اَنَّهُ قَدْ نُعِيَتْ إِلَيْهِ نَفْسُهُ فَبَكَيْتُ فَقَالَ لَا تَبْكِي فَإِنَّكِ اَوَّلُ اَهْلِي لَاحِقٌ بِي فَضَحِكْتُ وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ وَجَاءَ اَهْلُ الْيَمَنِ هُمْ اَرَقُّ اَفْئِدَةً وَالْإِيْمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ۔ (رواه الدارمى)

5969. Sayyiduna Ibn Abbas رضی اللہ عنہ said, "when the surah (an-Nasr # 110)

إِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ

{When come the help of Allah and victory...} was revealed, Allah's Messenger صلی اللہ

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[1] Darami # 77, Musnad Ahmad 3-91. Tirmidhi # 3859 (3679) including with some words of the Prophet صلی اللہ علیہ وسلم.

عليه وسلم called Sayyidah Fatimah رضي الله عنها and said to her, 'I have been given news of my death. So, she wept, and he said, 'Do not weep. You will be the first of my family to meet me." So, she laughed.

Some of the wives of the Prophet صلى الله عليه وسلم saw her (weep and then laugh) so they asked (her), 'O Fatimah, we saw you weep and then laugh?' She said, 'He informed me first that he had been given news of his death, so I wept. Then he asked me not to weep because I would be the first of his family to meet him, so I laughed.'

And Allah's Messenger صلى الله عليه وسلم said, 'when the help of Allah came and the victory followed (which is the conquest of Makkah) and the people of Yemen have come, they being of he most tender hearted – faith is Yemeni and wisdom is (also) yemeni.'[1]

(The word Yemen, meaning faith, is derived from 'yemen; and they are wise people).

COMMENTARY: The Prophet صلى الله عليه وسلم said that surah an-Nasr announced his impending departure from this world because it news of Allah's help and of victory and of people joining Islam in large numbers. It also gives a command to glorify and praise Allah. He said that it could only mean that his mission was over. The task that he was assigned was complete and he had to prepare for his journey to the hereafter by glorifying and praising Allah and turning to Him perfectly.

The Prophet صلى الله عليه وسلم told Sayyidah Fatimah رضي الله عنها that she would be the first to meet him not just to comfort her. Rather, he foretold her death after his and before anyone else of the people of his household. She would not have to bear the separation for long. Indeed, according to a sound report, she died six months after her father's death. But, other reports put her death at eight months, at three or two months and at seventy days after his death.

Some of the wives of the Prophet صلى الله عليه وسلم asked Sayyidah Fatimah رضي الله عنها why she wept and then laughed. Though the plural tense is used, she was Sayyidah Ayshah رضي الله عنها who had asked. However, there may have been some of the other wives of the Prophet صلى الله عليه وسلم along with her. According to some versions, Sayyidah Fatimah did not say why she wept and laughed but said, 'this is a secret between Allah's Messenger صلى الله عليه وسلم and myself." But, after his death she discloses this secret.

YEMENIS: The Prophet صلى الله عليه وسلم said that the People of Yemen have come. In these words, he referred to Sayyiduna Abu Musa Ash'ary رضي الله عنه and other people from yemen. They embraced Islam. Grammatically, these words are reflected in when Allah's help comes' – 'when the people of Yemen have explain the words in the surah:

وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا

{And you see the people entering Allah's religion in multitudes} (110:2)

The people whom the Prophet صلى الله عليه وسلم saw entering Islam were the People of Yemen.

He praised them as tenderhearted. They are quick to accept advice, guidance and commands. Their hearts are receptive o sermons and more prepared to accept the truth. They are not indifferent and stony.

That faith is Yemeni means that the word eeman (faith) is derived from 'Yemen.' It is related to the country yemen not only in the literal sense but also in meaning. This sentence too praises the people of yemen. It expresses their perfect rank in faith, Islam, obedience and following.

The Yemenis are more competent in learning, They are wise. They have a particular mind

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[1] Darami # 79.

to investigate and learn. The Prophet صلی اللہ علیہ وسلم referred to the various questions Abu Musa Ahsh'ry رضی اللہ عنہ had asked about the pre-creations, hereafter, beginning of birth, and soon.
The hadith in which the questions of Abu Musa Ash'ary رضی اللہ عنہ are mentioned is in the chapter the Beginning of creation XVII (hadith # 5698)
Some authorities content that faith and wisdom are attributed to Yemen because faith began in Makkah which is the land of Tihamah which again is also connected with Yemen. This is why Ka'bah is also called ka'bah yamaniyah.
Some others say that the Prophet صلی اللہ علیہ وسلم spoke these words in Tabuk which is part of Syria. From there Makkah and Madinah lie in the same direction as Yemen does. Thus though he referred to Yemen get he meant Makkah and Madinah.
Abu Ubayd رحمہ اللہ said that by Yemen the Prophet صلی اللہ علیہ وسلم meant the ansar of Madinah whose original land was yemen. In order to praise the ansar of Madinah effectively, he attributed faith and wisdom to yemen.
Anyway, this hadith aims to say that the people of Yemen have perfect faith. But, it does not negate the faith of anyone else. So there is no contradiction between this hadith and the one that says: (الایمان فی اہل الحجاز) (Faith is found among the people of Hijaz).
Besides, this saying is about those Muslims of Yeman who lived in the time of the Prophet صلی اللہ علیہ وسلم, not the Muslims of all generations.
This saying is actually a part of another hadith. It is been reproduced here from the hadith.
WHAT IS HIKMAH: The word (حکمۃ) hikmah means intelligence and wisdom. Some say that it is to find out the reality of everything.
Teebi رحمہ اللہ said that hikmah is to acquire much knowledge and to perform many deeds.
The Quran mentions hikmah thus;

وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا

{And whosoever is granted the wisdom, he, indeed has been granted the great good}
(2:269)

Sayyiduna Anas رضی اللہ عنہ said:

اَلْحِكْمَةُ تَزِيْدُ الشَّرِيْفَ شَرَفًا وَتَرْفَعُ الْعَبْدَ الْمَمْلُوْكَ حَتّٰى تُجْلِسَهٗ مَجَالِسَ الْمُلُوْكِ

(Hikmah increases the noble in honour and nobility and it raises a slave in rank till he is worthy of sitting with the kings).

Abau Hurayurah رضی اللہ عنہ said that there are ten portions of hikmah. Nineof these lie in seclusion and one is in silence.

PROPHET'S صلی اللہ علیہ وسلم WISH FOR ABU BAKR رضی اللہ عنہ AS CALIPH

(٥٩٧٠) وَعَنْ عَآئِشَةَ اَنَّهَا قَالَتْ وَارَأْسَاهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاكِ لَوْ كَانَ وَاَنَا حَيٌّ فَاَسْتَغْفِرُلَكِ وَاَدْعُوْلَكِ فَقَالَتْ عَائِشَةُ وَاثُكْلَيَاهُ وَاللّٰهِ اِنِّيْ لَاَظُنُّكَ تُحِبُّ مَوْتِيْ فَلَوْ كَانَ ذٰلِكَ لَظَلِلْتَ اٰخِرَ يَوْمِكَ مُعْرِسًا بِبَعْضِ اَزْوَاجِكَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَلْ اَنَا وَارَأْسَاهُ لَقَدْ هَمَمْتُ اَوْاَرَدْتُ اَنْ اُرْسِلَ اِلٰى اَبِيْ بَكْرٍ وَابْنِهٖ وَاَعْهَدَ اَنْ يَّقُوْلَ الْقَائِلُوْنَ اَوْيَتَمَنَّى الْمُتَمَنُّوْنَ ثُمَّ قُلْتُ يَاْبَى اللّٰهُ وَيَدْفَعُ الْمُؤْمِنُوْنَ اَوْيَدْفَعُ اللّٰهُ وَيَاْبَى الْمُؤْمِنُوْنَ۔ (رواه البخاری)

5970.Sayyiduna Ayshah رضی اللہ عنہا narrated that she complained, "O my head!" (when she had headache). Allah's Messenger صلی اللہ علیہ وسلم comforted her, "If meaning, you death), took place while I am alive, I shall seek forgiveness for you and make supplication for you (to be raised in rank)." Sayyidah Ayshah رضی اللہ عنہا said, "O my pain! By Allah, I think you hope for my death. If that takes place, you would spend that night with one of your wives (gong to her in the last part of that day).:" The Prophet صلی اللہ علیہ وسلم said, "Rather, I should complain! I had resolved - or, had intended - to call for Abu Bakr and his son (your father and brother) and make him my caliph so that people may not begin to talk[1] - or may not hope for that office and began to claim leadership. Then I thought that Allah will not want anything else and the believers will present anything else." - or "Allah will prevent that anything else should happen and the believers will not want anything else."[2]

COMMENTARY: It seems that this thing happened during the illness of the Prophet صلی اللہ علیہ وسلم. some scholars say that Sayyiduna Ayshsh رضی اللہ عنہ complained about her overall condition when she said 'O my head! Alluding to her death.

The next expression (واثكلياه), translated 'O my pain,.' Actually means death of a son or a friend. Here she refers to her own life. This word is used by the Arabs when they face an anxiety. Her words, 'You hope for my death' were playful and show the love between the two of them.

The Prophet صلی اللہ علیہ وسلم said to her that she ought to look at his anxiety about his caliphs. He had learnt through revelation that his headache was a portent of his death, while her headache was coincidental and fortuitous. The similarity of their illness was an indication of their perfect love for one another.

PROPHET'S RESOLVE: When Sayyidah Ayshah رضی اللہ عنہا complained of her fear of death to the Prophet صلی اللہ علیہ وسلم, it was natural to think of who would fill the vacuum created by his death and lead the people through their religious and worldly affairs. The prophet صلی اللہ علیہ وسلم gave a broad hint that Abu Bakr رضی اللہ عنہ would be his khalifah (caliph). His intention was to please Sayyidah Ayshah رضی اللہ عنہا thereby and to give her the glad tidings (that her father would be the caliph).

The Prophet's صلی اللہ علیہ وسلم words at this moment mean that, once he nominated Abu Bakr رضی اللہ عنہ as his caliph, people will have no cause to interfere.

Those words of the Prophet صلی اللہ علیہ وسلم may also be translated (besides what is given in the text). "Lest people say something." The implication in this case would be:

"This intention of mine is based on the reason t ht if I do not nominate Abu Bakr for the major caliphate (to lead people in their religious and worldly affairs) then people might say, 'Allah's Messenger thought it enough to nominate Abu Bakr for the minor caliphate (to act as imam for the salah). Why did he not nominate him for the major caliphate?' But, there is a word to the wise in the minor caliphate that the major caliphate follows automatically."

WHY DID HE NOT ENFORCE HIS IDEA: Then he did not implement his resolve because he knew that the decree of Allah would be exactly that Abu Bakr would be caliph after him. Secondly, the Muslims would endorse the caliphate of Abu Bakr willingly, having

[1] See comment: Lest people say something.

[2] Bukhari # 5606.

seen that he deputized as imam for congregational salah during the prophet's صلى الله عليه وسلم illness. This is enough evidence that he was eligible - more than anyone else - to carry the burden of overall leadership (major caliphate).

Therefore, when it is according to Divine decree and the Muslims would not be prepared to opt for anyone else as caliph, there was no need to make a will for Abu Bakr رضى الله عنه as the caliph.

Indeed, that is what happened. When the prophet صلى الله عليه وسلم died, Allah created an atmosphere congenial to selection of Abu Bakr رضى الله عنه as the first caliph. When some people differed to some extend, Sayyiduna Ali رضى الله عنه spoke in favour of Abu Bakr رضى الله عنه citing the minor caliphate (as imam of the congregation). He said, "since the prophet صلى الله عليه وسلم elected Abu Bakr رضى الله عنه for our religious affairs, why may we not select him for our worldly affairs?' In fact, there can be no stronger evidence in favaour of the caliphate of Abu Bakr رضى الله عنه than this argument.

The Prophet صلى الله عليه وسلم words that the Muslims too will not agree on anyone else, give an obvious, strong indication of Abu Bakr رضى الله عنه as caliph. These words also refute those who do not regard Abu Bakr's رضى الله عنه caliphate as justified.

BEGINNING OF THE PROPHET صلى الله عليه وسلم FINAL ILNESS

(٥٩٧١) وَعَنْهَا رَجَعَ إِلَيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ مِنْ جَنَازَةٍ مِّنَ الْبَقِيْعِ فَوَجَدَنِيْ وَاَنَا اَجِدُ صُدَعًا وَاَنَا يَاعَائِشَةُ وَارَأْسَاهُ قَالَ وَمَا ضَرَّكِ لَوْ مُتِّ قَبْلِيْ فَغَسَّلْتُكِ وَكَفَّنْتُكِ وَصَلَّيْتُ عَلَيْكِ وَدَفَنْتُكِ قُلْتُ لَكَاَنِّيْ بِكَ وَاللّٰهِ لَوْ فَعَلْتَ ذٰلِكَ لَرَجَعْتَ اِلٰى بَيْتِيْ فَعَرَسْتَ فِيْهِ بِبَعْضِ نِسَآئِكَ فَتَبَسَّمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ بُدِئَ فِيْ وَجْعِهِ الَّذِيْ مَاتَ فِيْهِ۔ (رواه البخارى)

5971. Sayyidah Ayshah رضى الله عنها said, "Allah's Messenger رضى الله عنه returned to me one day from (the graveyard of Madinah) al-Baqi from a funeral (after burial). He found me suffering from a headache. I was saying. 'O My head!' He said, 'O Ayshsh, (do not worry about yourself) rather, I have a headache.' Then (very lovingly) he said, 'It will not hurt you if you die before me. I shall bathe you, should you and offer the (funeral) salah over you and bury you." I said 'But, I see you already, by Allah, were you to do all that you would, nevertheless, return to my house and spend the night in it with one of your other wives.

Allah's Messenger صلى الله عليه وسلم smiled. But, thereafter the illness that led to his death began."[1]

COMMENTARY: If Sayyidah Ayshah رضى الله عنها had died during the lifetime of the Prophet صلى الله عليه وسلم, then certainly she would have had the good fortune and exceptional rank which she did not get by surviving him.

KHIDR عليه السلام REFERRED CONDOLENCE ON PROPHET صلى الله عليه وسلم DEATH

(٥٩٧٢) وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ اَبِيْهِ اَنَّ رَجُلًا مِنْ قُرَيْشٍ دَخَلَ عَلٰى اَبِيْهِ عَلِيِّ بْنِ الْحُسَيْنِ فَقَالَ اَلَا اُحَدِّثُكَ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بَلٰى حَدِّثْنَا عَنْ اَبِي الْقَاسِمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا

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[1] Darami # 80.

مَرِضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَاهُ جِبْرَئِيْلُ فَقَالَ يَا مُحَمَّدُ اِنَّ اللّٰهَ اَرْسَلَنِيْ اِلَيْكَ تَكْرِيْمًا لَكَ وَتَشْرِيْفًا لَكَ خَاصَّةً لَكَ يَسْاَلُكَ عَمَّا هُوَ اَعْلَمُ بِهٖ مِنْكَ يَقُوْلُ كَيْفَ تَجِدُكَ قَالَ اَجِدُنِيْ يَا جِبْرَئِيْلُ مَغْمُوْمًا وَاَجِدُنِيْ يَا جِبْرَئِيْلُ مَكْرُوْبًا ثُمَّ جَآءَهُ الْيَوْمَ الثَّانِيْ فَقَالَ لَهٗ ذٰلِكَ فَرَدَّ عَلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَمَا رَدَّ اَوَّلَ يَوْمٍ ثُمَّ جَآءَهُ الْيَوْمَ الثَّالِثَ فَقَالَ لَهٗ كَمَا قَالَ اَوَّلَ يَوْمٍ وَرَدَّ عَلَيْهِ كَمَا رَدَّ عَلَيْهِ وجَآءَ مَعَهٗ مَلَكٌ يُقَالُ لَهٗ اِسْمٰعِيْلُ عَلٰى مِائَةِ اَلْفِ مَلَكٍ كُلُّ مَلَكٍ عَلٰى مِائَةِ اَلْفِ مَلَكٍ فَاسْتَاْذَنَ عَلَيْهِ فَسَاَلَهٗ عَنْهُ ثُمَّ قَالَ جِبْرَئِيْلُ هٰذَا مَلَكُ الْمَوْتِ يَسْتَاْذِنُ عَلَيْكَ مَا اسْتَاْذَنَ عَلٰى اٰدَمِيٍّ قَبْلَكَ وَلَا يَسْتَاْذِنُ عَلٰى اٰدَمِيٍّ بَعْدَكَ فَقَالَ ائْذَنْ لَهٗ فَاَذِنَ لَهٗ فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ يَا مُحَمَّدُ اِنَّ اللّٰهَ اَرْسَلَنِيْ اِلَيْكَ فَاِنْ اَمَرْتَنِيْ اَنْ اَقْبِضَ رُوْحَكَ قَبَضْتُ وَاِنْ اَمَرْتَنِيْ اَنْ اَتْرُكَهٗ تَرَكْتُهٗ فَقَالَ وَتَفْعَلُ يَا مَلَكَ الْمَوْتِ قَالَ نَعَمْ بِذٰلِكَ اُمِرْتُ وَاُمِرْتُ اَنْ اُطِيْعَكَ قَالَ فَنَظَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلٰى جِبْرَئِيْلَ فَقَالَ جِبْرَئِيْلُ يَا مُحَمَّدُ اِنَّ اللّٰهَ قَدِ اشْتَاقَ اِلٰى لِقَائِكَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِمَلَكِ الْمَوْتِ امْضِ لِمَا اُمِرْتَ بِهٖ فَقَبَضَ رُوْحَهٗ فَلَمَّا تُوُفِّيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجَآءَتِ التَّعْزِيَةُ سَمِعُوْا صَوْتًا مِنْ نَاحِيَةِ الْبَيْتِ اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الْبَيْتِ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اِنَّ فِي اللّٰهِ عِزَاءً مِنْ كُلِّ مُصِيْبَةٍ وَخَلَفًا مِنْ كُلِّ هَالِكٍ وَدَرَكًا مِنْ كُلِّ فَائِتٍ فَبِاللّٰهِ فَاتَّقُوْا وَاِيَّاهُ فَارْجُوْا فَاِنَّمَا الْمُصَابُ مَنْ حُرِمَ الثَّوَابَ فَقَالَ عَلِيٌّ اَتَدْرُوْنَ مَنْ هٰذَا هُوَ الْخَضِرُ عَلَيْهِ السَّلَامُ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ دَلَائِلِ النُّبُوَّةِ۔

5972. Sayyiduna (Imam) Ja'far (sadiq) ibn Muhammad رحمه الله reported that his father (Imam Muhammad Baqir) رحمه الله narrated that a man of a Quraysh visited his father, (Imam) Ail Zayn ul-Aabideen) ibn Husayn رحمه الله (grandson of Sayyiduna Ali رضى الله عنه. He (Imam Ali Zayn-ul Aabideen) رحمه الله said to him, "Shall I narrate to you a hadith of Allah's Messenger [1] صلى الله عليه وسلم

The man (who visited him) agreed., 'Of course, do narrate to us the hadith of Abu al-Qasim (Muhammad) رضى الله عنه.

So, he (Imam Ali Zayn ul Aabideen) narrated: When Allah's Messenger صلى الله عليه وسلم became ill, Jibril عليه السلام came to him (with Allah's Message) and said, 'O Muhammad, Allah has sent me to you to honour and esteem you exclusively, and to ask you of something that He knows better than you do; how are you feeling?" He said 'O Jibri I find myself grieved and, O Jibril, I find myself distressed." He (departed and) came to him the next day and spoke as he had spoken (on the first day) and the Prophet صلى الله عليه وسلم gave him the same answer as he had given on the

[1] But the comments emphasize that the man narrated to Zayn ul Aabideen. He was un identified or Sayyiduna Khidri رضى الله عنه himself. See commentary.

first day. Then he came to him on the third day and spoke to him as he had spoken on the first day and he gave the same response as he had done (on the first day). And an angel came along with him (on the third day or later) by the name of Isma'il عليه السلام. He is the commander over one hundred thousand angels each of whom commands one hundred thousand angels. He sought permission to enter (and he gave permission) and asked about him. Jibril عليه السلام said "He is the angel of death (Izra'il) عليه السلام who has come too and seeks permission to enter, though he has never sought anyone's permission before nor will ever do so again from any human being, after you." He said, Let him come." So, he permitted him and he offered salaam and said, 'O Muhammad, Allah has sent me to you. If you command me to take your soul, I shall do it, but if you command me to spare it, I shall spare it." He asked, "Will you do that, O angel of death? He said, "Yes That is what I have been commanded. And I un commanded to obey you."

He (Zayd ul Aabideen) رحمه الله said that the Prophet صلى الله عليه وسلم looked at JIbril عليه السلام and Jibril عليه السلام said, "Allah loves to meet you, O Muhammad." So, the Prophet صلى الله عليه وسلم said to the angel of death (without hesitation),"Do what you have been commanded to do." So, he took his soul.

When Allah's Messenger صلى الله عليه وسلم died and condolence poured in (consoling the people of his household), they heard a voice from the corner of the house. The speaker said, "Peace be on you, O people of the house, and Allah's mercy and His blessings (and also those who are present here). In (the Book or the religion of) Allah, there is comfort for every distress. There is a recompense for everyone who perishes and amends for everything that passes away. So with the help of Allah, Observe taqwa (and guard yourselves) place hopes in Him. He indeed is the stricken (in difficulty) who is deprived of reward."

(Imam) Ali (Zayn ul-Aabideen) رحمه الله asked "can you imagine who he was? He was khidr [1]عليه السلام.

COMMENTARY: The Prophet صلى الله عليه وسلم told Jibril عليه السلام that he was grieved and distressed. This concerned his ummah's future. How they would fare and behave.

The ulama say about the angel Isma'il عليه السلام that he is the keeper of the lowest heaven.

The hadith does not mention when the angel of death, Izra'il عليه السلام came. Since his coming at that time was obvious so it is not mentioned. Or, he may have come after the arrival of Jibril عليه السلام and Isma'il عليه السلام exactly when Jibril عليه السلام announced his arrival and sought permission on his behalf.

Suyuti رحمه الله has cited a tradition from Bayhaqi itself that when Jibril عليه السلام come on the third day, he had with him the angel of death. There was with the two of them another angel in their called Isma'il عليه السلام He was appointed commander over seventy thousand angels each of whom commanded seventy thousand angels on their own.

In reference to the words of the hadith that the angel of death took the Prophet صلى الله عليه وسلم soul, Shaykh Abdul Haq رحمه الله writes that JIbril عليه السلام the angel of death and the third angel Ismail عليه السلام had the conversation with the Prophet صلى الله عليه وسلم when they finished the conversation, the Prophet صلى الله عليه وسلم was given some respite to enable him to narrate to his sahabah رضي الله عنهم this hadith. After that the angel of death took away his soul. Or, this entire

[1] Bayhaqi in Dalail un Nabawah 7-263

happening of the unseen world was revealed to the Prophet صلى الله عليه وسلم sahabah رضي الله عنهم who were present there as a Chrisma. One of them may have narrated it to Imam Ali Zayn ul aabiden رحمه الله who has identified him as a man of qurahsh. But, our own idea is that Khidr عليه السلام himself came to Zayn ul Aabideen رحمه الله,in the garb of a man of Quraysh and narrated the hadith to him. This is why imam Ali Zayn ul-Aabideeen رحمه الله did not name the narrator directly.

According to one tradition narrated by Sayyidah Umm Salamah رضي الله عنها, the Prophet صلى الله عليه وسلم repeated these words at the time of his death:

اَلصَّلٰوةَ وَمَا مَلَكَتْ اَيْمَانُكُمْ

"Be mindful of the salah and your slaves." The Arabic words in the hadith (In Allah there is comfort) (ان في الله عزاء) are interpreted in different ways. One opinion is that they really men 'In Allah's Book there is comfort.' There is guidance to tackle this situation in Allah's Book. As it were, these words refer to the words of the Quran:

وَبَشِّرِ الصّٰبِرِيْنَ الَّذِيْنَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌ قَالُوْٓا اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ

{And give glad tidings to the persevering who, when an affliction befalls them, say, "Surely we belong to Allah and to Him we are to return"} (2:155-156)

Another opinion is that (في الله) have the word (دين) implicit to mean (في دين الله) that is, 'in Allah's religion there is comfort' in the form of patience and perseverance.

If the words are read as they are (في الله) then 'Allah has comfort...' He gives patience, comfort and consolation at the time of distress and trouble.

In the terminology of elocution, this is called (تجريد). Tajreed (abstraction). An example of this type of construction is:

رَأَيْتُ فِيْ زَيْدٍ اَسَدًا

"I saw in Zayd a lion."

It means Zayd was strong and courageous like a lion.

The concluding words of the hadith: 'There is a recompense for everyone who perishes and amends for everything that passes away," May also be; 'In Allah's religion or in Allah's Book there is enough teaching of the kind which if abided by, man may turn the most severe deprival or the greatest loss into a blessed recompense which is a reward and bounty in the hereafter."

The next words are 'observe (or adopt) taqwa with Allah's commands and decree willingly and with his help observe patience. Refrain from impatience and restlessness. These words as enough exhort one to put into practice these words of Allah.

وَاصْبِرْ وَمَا صَبْرُكَ اِلَّا بِاللّٰهِ

{And en dure you patiently and yet your patience is but from Allah} (16:127)

According to ar other version, instead of the word (فاتقوا) observe taqwa there is the word (فثقوا) which woul d mean 'rely on Allah alone. (It is as in al Hism al-Haseen)[1]

This is reminiscent of Allah's saying:

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[1] Al Hisn al Haseen p 358/9 (Ashiq Elahi's commentary) and 228/9 (Idris Mirathi) both Darul Isha'at Karachi.

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

{And put your trust in the Ever-Living who dies not} (25:58)

Place hope in Him. Do not place hope in anyone else, for, hope may be placed in the one who is worshipped and no one but Allah is worshipped.

Have full hope for the reward against patience that is due to you from Allah.

If anyone is deprived of reward then he is the one who is really afflicted with difficulty, not the person who faces worldly hardship. The point is that if anyone preserves in the face of worldly difficulty then he can earn a large reward, but if anyone is impatient then he will receive no reward and will thus be deprived.

It should be clear that patience is valid in Allah's sight only if it is observed at their first strike of difficulty or grief. Sayyiduna Ail رضی اللہ عنہ said, 'It was the explanation of the strange, unknown voice that emanated from a corner of the house." He said that the voice belonged to Khidr علیہ السلام who had come to offer condolence to the people of the Prophet علیہ السلام household and the sahabah رضی اللہ عنہم we deduce from the apparent context of the passage that "Ali" here means the amir ul mumineen, Sayyiduna Ali رضی اللہ عنہ who was present there at that time. However, we cannot write off the possibility that he was the narrator of the hadith Imam Ali Zayn ul-Aabideen رحمہ اللہ himself and he may have thrown light on the source of he voice while narrating the hadith.

MUSTADRAK & AL-HISN AL-HASEEN: Al-Hism al-Haseen has cited mustadrak (Haakim) for this tradition:

"When the soul of Allah's Messenger صلی اللہ علیہ وسلم departed to the higher world the angels offered condolence (from an invisible place) to the ahlul bayt رضی اللہ عنہم (People of the household of the Prophet صلی اللہ علیہ وسلم and the sahabah رضی اللہ عنہم (his companions)." (The words of condolence are as in the text of the hadith, but we reproduce here he words of Al-Hisn al-Haseen p 278 translation of Mawlana Rafeq ibn Mawlana Ahmadd Hathuami, published by Dar ul Isha'at, Karachi).

> [Peace be on you and the mercy of Allah and His blessings. Surely, Allah grants sabr (patience) in all misfortunes and he along grants a substitute for anything lost. Hence, rely on Allah alone and have hope in Him alone, for only that person is a loser in the true sense of the word who loses (his) reward and thawaab.[1] And he peace of Allah be upon you and His mercy and His blessings]

Then, a second tradition is narrated:

[After the death of the Prophet صلی اللہ علیہ وسلم, a grey haired, strong, handsome man came suddenly leaping over the shoulders of the people till he came near to the body of Allah's Messenger صلی اللہ علیہ وسلم He wept bitterly, turned towards the sahabah رضی اللہ عنہم and said:

"Surely in Allah's Book of Allah's religion there is comfort from every distress…"

Abu Bakr رضی اللہ عنہ and Ali رضی اللہ عنہ informed those present there that he was Khidr] [2]علیہ السلام

This tradition also establishes that 'Ali' in the hadith is Sayyiduna Ali رضی اللہ عنہ not Imam Ali Zayn ul-Aabideen رحمہ اللہ.

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[1] This also means rewards.

[2] Both traditions are transmitted by Haakim. The first is narrated by Jabir رضی اللہ عنہ and the second by Anas رضی اللہ عنہ.

CHAPTER - XXVII

MORE ON THE PREVIOUS CHAPTER باب

SECTION I الفصل الاول

THE PROPHET صلى الله عليه وسلم LEFT NO WILL AT ALL

(٥٩٧٣) عَنْ عَائِشَةَ قَالَتْ مَاتَرَكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دِيْنَارًا وَلَادِرْهَمًا وَلَا شَاةً وَّلَا بَعِيْرًا وَّلَا أَوْصٰى بِشَيْءٍ- (رواه مسلم)

5973. Sayyidah Ayshah رضى الله عنها said that Allah's Messenger صلى الله عليه وسلم did not leave behind (after his death) a dinar or a dirham, or a sheep or a camel. And, he did not make a will for anything whatsoever.[1]

COMMENTARY: The Prophet صلى الله عليه وسلم made no will of a monetary nature. He had no wealth or property and so the Question of a will did not arise. As for the land of Banu Nadir and Fidak and so on, he had made a sadaqah (charity) of it for all Muslim during his life time. He drew from that only enough he for maintenance of his family.

Nawawi رحمه الله has cited another tradition that when some people pointed out to Sayyidah Ayshah رضى الله عنها that it is being said that the Prophet صلى الله عليه وسلم had nominated Sayyiduna Ali رضى الله عنه in his will, she expressed surprise and said, "When did he make a will? I was with him till he died resting all the while on my chest. If he had nominated Ali رضى الله عنه as his heir to receive his property or to act as guardian over that then who would have known more of it than I? They who say so are wrong. The Prophet صلى الله عليه وسلم did not make anyone an heir."

The hadith speaks of monetary inheritance with its words (ولا اوصى بشئ) "And he did not make a will for anything..." the Prophet صلى الله عليه وسلم did not make a will for his property – neither one third of it nor more or less than that, because he had neither wealth nor property.

Also, he never made a will for Sayyiduna Ali رضى الله عنه for anyone else, as the Shi'a have a wrong idea.

As for making a will concerning the Book of Allah had receiving deputations and envoys warmly, this is an entirely different matter. It does not contradict the words of this hadith that he did not make a will for anything (ولا اوصى بشيء)

Some books of Sirah say that the Prophet صلى الله عليه وسلم had many camel, ten she camels. They were kept in the outskirts of Madinah. People milked the she camels and brought their milk every night. Also he had seven sheep whose milk he drank. This tradition is not of any degree as may contradict the hadith under discussion. Besides, even if we say that the aforementioned tradition is sound (and sahih) then it will be believed that the camels etc were property of sadaqah. Their milk was served to the ahl us-suffah and other needy and poor people.

PROPHET صلى الله عليه وسلم LEFT NOTHING BEHIND

(٥٩٧٤) وَعَنْ عَمْرِو بْنِ الْحَارِثِ أَخِيْ جُوَيْرِيَةَ قَالَ مَاتَرَكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عِنْدَ مَوْتِهٖ دِيْنَارًا

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[1] Muslim # 18-1635.

وَّلَا دِرْهَمًا وَّلَا عَبْدًا وَّلَا اَمَةً وَّلَا شَيْئًا اِلَّا بَغْلَتَهُ الْبَيْضَاءَ وَسِلَاحَهُ وَاَرْضًا جَعَلَهَا صَدَقَةً۔ (رواه البخاری)

5974. Sayyiduna Amr ibn Harith رضی الله عنه brother of Sayyidah Juwayriyah رضی الله عنها (who was the mother of the believers), said that, at the time of his death, Allah's Messenger صلی الله علیه وسلم did not leave behind a dinar or a dirham, neither male nor female slave - or any other thing. But, he had a white she mule (called daldal which the Muqawquis of Iskandariyah had presented to him). Some weapons and some land which he had given away as sadaqah.[1]

COMMENTARY: The Prophet صلی الله علیه وسلم had no slave or slave woman whom he may have owned as a property. The slaves of the Prophet صلی الله علیه وسلم mentioned in some ahadith may have been emancipated by him in his life time or they may have died before he died.

The weapons that he had were those that were in his personal use. They included swords, spears, helmets, armours spiked spears, sticks, etc. According to one tradition, he had only an armour at the time of his death and it was mortgaged with a jew.

These things mentioned in the hadith are apart from items of daily use like clothing and simple essential things in the house. They are not counted as wealth and property. It is known that he had left some clothing and other ordinary material of use.

The words that the prophet صلی الله علیه وسلم made a sadaqah of that mean all those things mentioned in hadith - mule, weapons and land, not merely the last named, land. But, Asqalani رحمه الله wrote that he had dedicated the revenue from the land to sadaqah. This means that the sadaqah or charity was waqf (endowment). In other words, the Prophet صلی الله علیه وسلم had set aside the revenue of his land as a perpetual charity during his life time. As long as the land remains, will continue to be consigned to the Prophet صلی الله علیه وسلم. As for the remaining things, they went to charity on his death necessary (as a sequeal to his death).

Allamah Kirmani رحمه الله writes in Sharh Bukhari that the land comprised half the land of wadi Qura. One fifth of the land of Khaybar and the portion of the land property of Banu Nadir that he had set aside for himself.

The sadaqah was made of all three things, not the land only. This is borne out by the hadith: 'We prophet do not leave inheritance, what we leave is sadaqah (charity)."

PROPHET'S صلی الله علیه وسلم HEIRS HAD NO SHARE

(٥٩٧٥) وَعَنْ اَبِیْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَقْتَسِمُ وَرَثَتِيْ دِيْنَارًا مَّا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِيْ وَمُؤْنَةِ عَامِلِيْ فَهُوَ صَدَقَةٌ۔ (متفق علیه)

5975. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "After my death, my heirs will not divide dinars (among themselves). Whatever I leave will all be sadaqah (charity) after providing maintenance to my wives and giving remuneration to the aamil (they who will succeed me.)"[2]

COMMENTARY: The Prophet صلی الله علیه وسلم gave a direct information that he would not leave any dinar or dirham. So, his heirs would have nothing to divide among themselves. Or, he meant that whatever he leaves would not go to his heirs. They should not share it. After that he gave he reason why it was disallowed.

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[1] Bukhari # 2739.

[2] Bukhari # 2776, Muslim # 55-1760.

His legacy would bear the maintenance for his wives and the remuneration of the officials who succeed him as his Khulafa. The remaining amount would be disbursed as sadaqah. It must be understood that wives of the Prophet صلی اللہ علیہ وسلم were not subject to the same commands as other woman who observe the iddah (or waiting period), because they were not allowed to remarry after his death. Hence, their expenses and maintenance had to be met from what he left.

As for the word (عامل) aamil, they were those who succeeded him as his caliphs. So his words may be said to mean:

"After me, my legacy should be used to pay the maintenance for my wives, and my caliphs may spend on their needs." The remainder would go to the poor and needy as charity, as he himself used to spend on that account.

.It must be mentioned there that the Prophet صلی اللہ علیہ وسلم used to meet the expenses on his wives from the income of Safaya. It was his share from the properties of Banu Nadir and included the land of Fidak. All the remaining portion of the income, he spent on the good of the Muslims.

After the Prophet's صلی اللہ علیہ وسلم death, Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ observed this same procedure. But when Uthman رضی اللہ عنہ was caliph and trustee of the Property, being rich himself, he did not depend on the income of this property. So, he handed over all that property to his relatives Marwan and others. They continued to hold the land and property until Umar ibn Abdul Aziz رحمہ اللہ got that back from the heirs of these people and put them back to the same use as was the custom before Uthman رضی اللہ عنہ.

PROPHETS علیہم السلام DO NOT LEAVE INHERITANCE

(٥٩٧٦) وَعَنْ اَبِيْ بَكْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا نُوْرَثُ مَا تَرَكْنَاهُ صَدَقَةٌ - (متفق عليه)

5976. Sayyiduna Abu Bakr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "We (Prophet) leave no inheritance. That which we leave is sadaqah."[1]

COMMENTARY: What the Prophets علیہم السلام leave is not inheritance and is not the property of the heirs. That is sadaqah for the poor and needy. The Sufis say that a faqir (poor man) is he who owns nothing. That which the Prophets علیہم السلام have seems to be theirs, but, in fact, it is a trust placed with them or an endowment or a sadaqah entrusted to them. This is why neither are they inherited nor is anyone their heir. Since they leave no inheritance, no one succeeding them or left behind by them has any opportunity to claim share from what they leave and be pleased with their death.

According to traditions, Abu Bakr رضی اللہ عنہ narrated this hadith when Sayyidah Fatimah رضی اللہ عنہا demanded inheritance. He said to her, 'I am the Khalifah of Allah's Messenger صلی اللہ علیہ وسلم. I shall spend what he has left on the same causes on which he used to spend. And, I shall sympathise with you in the same manner as Allah's Messenger used to do, as for this hadith, I had heard it from Allah's Messenger صلی اللہ علیہ وسلم myself. He had said, 'The prophets do not leave an inheritance."

Abu Bakr رضی اللہ عنہ said the same thing to the wives of the Prophet صلی اللہ علیہ وسلم who had demanded an inheritance.

He had not taken this decision on his own. Rather, he had consulted all the senior sahibah رضی

[1] Bukhari # 2726, Muslim # 56. 1761.

رضی الله عنهم. when all of them agreed unanimously that the Prophet صلی الله علیه وسلم leave no inheritance, saying that they had heard the Prophet صلی الله علیه وسلم say so, Abu Bakr رضی الله عنه took the decision.

PEOPLE WHO ARE SHOWN MERCY & WHO ARE PUNISHED

(٥٩٧٧) وَعَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِنَّ اللّٰهَ إِذَا أَرَادَ رَحْمَةَ أُمَّةٍ مِنْ عِبَادِهِ قَبَضَ نَبِيَّهَا قَبْلَهَا فَجَعَلَهُ لَهَا فَرَطًا وَسَلَفًا بَيْنَ يَدَيْهَا وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ عَذَّبَهَا وَنَبِيُّهَا حَيٌّ فَأَهْلَكَهَا وَهُوَ يَنْظُرُ فَأَقَرَّ عَيْنَيْهِ بِهَلَكَتِهَا حِيْنَ كَذَّبُوْهُ وَعَصَوْا أَمْرَهُ۔ (رواه مسلم)

5977. Sayyiduna Abu Musa رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Surely, when Allah decides to show mercy to an ummah among His slaves, He takes away their prophet before them. He makes him an harbinger (who precedes to the destination to receive them). He goes ahead of them. But, when he (Allah) decides to destroy as ummah, He punishes them during his life time. He destroys them and the Prophet sees them (being destroyed). He cools his eyes by their destruction, because they had disbelieved him and disobeyed his commands."[1]

DESIRE TO LOOK AT THE PROPHET صلی الله علیه وسلم

(٥٩٧٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَيَأْتِيَنَّ عَلَى أَحَدِكُمْ يَوْمٌ وَلَا يَرَانِي ثُمَّ لَأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ مَعَهُمْ۔ (رواه مسلم)

5978. Sayyiduna Abu Hurahray رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "By Him in whose hand is the soul of Muhammad, a day will come to you when one of you will not see me. Then, a glimpse of me will be dearer to him then his family and his property together with them."[2]

COMMENTARY: These words of the Prophet صلی الله علیه وسلم could refer to seeing him during his life time. It is the love of the sahabah رضی الله عنهم who would become eager to see him if they missed him any day.

They might also mean that even after his death, his ummah will continue to love him and believe in him with undiminished favour. They would cherish a keen desire to see him in their dream or in a state of awakening.

The second meaning seems nearer to the words of the hadith. It is this zeal that throws these lovers into ecstasy. They long to have a glimpse of their beloved Prophet صلی الله علیه وسلم.

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[1] Muslim 24-2888.

[2] Muslim # 142. 2364, Musnad Ahmad 2-417.

CHAPTER - XXVIII

MERIT OF QURAHSH & MENTION OF THE TRIBES بَابُ مَنَاقِبِ قُرَيْشٍ وَذِكْرِ الْقَبَائِلِ

The word manaqib is the plural of manqabh which means 'virtue.' 'commendable traits, excellence.

'Quraysh' is the name of a famous tribe of the Arabs. Lexically, (قريش) means a shark, a whale. Quraysh was the nickname of Nadr ibnKinanah (or, Fahr ibn Maalik ibn Nadr) whose progeny divided into innumerable branches and were called by the nickname of their forefather, Quraysh.

The word (قبائل) qaba'il is the plural of qabilah. It means tribes or 'children of a father,' Here, the mention of the tribes implies their characteristics, good traits and evil habits or acts.

SECTION I اَلْفَصْلُ الْاَوَّلُ

MERIT OF QURAYSH

(٥٩٧٩) عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي هٰذَا الشَّانِ مُسْلِمُهُمْ تَبَعٌ لِمُسْلِمِهِمْ وَكَافِرُهُمْ تَبَعٌ لِكَافِرِهِمْ. (متفق عليه)

5979. Sayyiduna Abu Hurahrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The people emulate the Quraysh in this matter (of religion). Their Muslims are leaders of (all non-Quraysh) Muslims and their disbelievers (are leaders) of (all non-Quraysh) disbelievers."[1]

COMMENTARY: The words 'this mater refer to religion (and Shari'ah) whether It is followed or not. The quraysh are precursors. This is in the sense that religion (of Islam) was introduced among the Quraysh and they were the first to believe and other people emulated them. Besides, the Quraysh were also the fiercest of enemies of Islam who opposed the religion before anyone and put up obstructions to the path of the believers. Others modeled themselves on their path.

Before the conquest of Makkah, all the people of 'Arabia had their eyes on the Quraysh of Makkah. They waited for them to embrace Islam. When, after the conquest of Makkah, the Quraysh become Muslims, all of the others came into the fold of Islam one after the other. This is evident from the surah an-Nasr (# 110).

In short, the Quraysh had the privilege of being leaders and examples both during the days of ignorance and after the spread of Islam. But, their leadership has the symbol of excellence and merit only in Islam, not when they were infidels.

Without applying the symbol of Excellence and merit, we may say that the saying of the Prophet صلى الله عليه وسلم is about their absolute leadership and rule whether in affairs of the world or matters of religion. Even during the days of ignorance, the Quraysh of Makkah were leader of all the tribes of Arabia not only form the worldly point of view but they also enjoyed distinction in religious matters, like being trustees of the house of Allah, keepers of its key, distributors of water, and so on.

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[1] Bukhari # 3495, Muslim # 2-1818, Musnad Ahmad 1-101.

Some scholars have said that the implication of 'this matter' is the major leadership and office of caliphate. This is mentioned explicitly in other ahadith. So, this saying calls for accepting the leadership of the Quraysh and obeying them. But if anyone does not abide by this saying of the Prophet صلى الله عليه وسلم and does not accept the leadership of the Quraysh and does not obey them, then in no way, does it deter the others from obeying the prophet's صلى الله عليه وسلم command. His saying stresses that the Quraysh are qualified for leadership and can rule irrespective of anyone accepting and obeying them.

THE QURAYSH ARE LEADERS

(٥٩٨٠) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي الْخَيْرِ وَالشَّرِّ۔ (رواه مسلم)

5980.Sayyiduna Jabir رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said. "The people are emulators of the Quraysh in god and evil."[1]

COMMENTARY: The word 'good' in the hadith refers to Islam. And, the word 'evil' refers to disbelief. This is explained against the previous hadith # 5979).

EXCLUSIVELY PRIVILEGE OF THE QURAYSH FOR CALIPHATE

(٥٩٨١) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَزَالُ هٰذَا الْاَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنْهُمُ اثْنَانِ۔ (متفق عليه)

5981. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "This matter (of caliphate) will not cease to remain in the Quraysh even if two of them survive."[2]

(Or, the prerogative will be of the Quraysh even if there are two other man besides the caliph.)

COMMENTARY: Since the Quraysh are more worthy than others, caliphate must remain in them always. It is not allowed by Shari'ah to make anyone other than a Quraysh a caliph. There was unanimity on this issue in the time of the sahabah رضى الله عنهم. When some ansar sahabah رضى الله عنهم claimed right of the ansar to caliphate, the emigrant (or muhajir) sahabah رضى الله عنهم cited this hadith as evidence for their right.

In fact, to emphasize his words the Prophet صلى الله عليه وسلم said, "Even if two men survive." Caliphate will romain in the Quraysh. One of them will act as caliph and the other will be his subject. (Or, the words mean two man as the subjects of the caliph). In any case, a Quraysh will act as caliph.

Hawawi رحمه الله has written that it is not permitted to make a non Quraysh a caliph. There was unanimous agreement on this issue even after the sahabah رضى الله عنهم. Some of those who divert from the unanimous path of the ahl us-sunnah wa al-jama'ah, (meaning the innovators) and disagree with this ruling should know that the sahabah رضى الله عنهم were of one mind that caliphate should rest in the Quraysh.

Nawawi رحمه الله has also written that in this saying the prophet صلى الله عليه وسلم said that this command will remain operative till the last days even when two men survive. And, whatever the Prophet صلى الله عليه وسلم said has come out true. Till today, caliphate remains with

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[1] Muslim # 3-1819, Musnad Ahmad 3-379.

[2] Bukhari # 3501, Muslim # 4-1810.

the Quraysh and they are supreme.
However, Nawawis's رحمه الله conclusions are not borne out by facts. The caliphate of the Quraysh continued till his time but did not remai[illegible] he entire Islamic world. For a little over two hundred years, the Quraysh were caliphs and imams over most of the Islamic regions and cities, but after that the cry of self government and independence replaced them with native rulers and kings.
We may say, therefore, that the saying of the Prophet صلى الله عليه وسلم is a command not a disclosure. Whoever follows Islam and has faith is bound to accept the Quraysh as his chief. He must obey them and not turn away from their leadership.
We may also say that this saying of the Prophet صلى الله عليه وسلم must be understood by its obvious meaning, but with the proviso:
(ماقاموا الدين) - 'as long as they abide by the religion.'
This provisio is expressed in the next hadith (# 5982). In this case, the hadith would read:

"The office of caliphate will rest in the Quraysh as long as they keep to religion and keep it alive."

Indeed, this is what happened. As long as they kept the caliphate subservient to religion and occupied themselves in the service and propagation of Islam, they did not lose the office of the caliphate. But, when they became indifferent to religion and did not hesitate to perpetrate the unlawful and the forbidden, showing utter disrespect to religion, the reins of caliphate were snatched from their hands and given over to non Quraysh.

PRIVILEGE OF THE QURAYSH IS SUBJECT TO OBSERVING RELIGION

(٥٩٨٢) وَعَنْ مُعَاوِيَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ هٰذَا الْأَمْرَ فِيْ قُرَيْشٍ لَا يُعَادِيْهِمْ أَحَدٌ إِلَّا كَبَّهُ اللّٰهُ عَلٰى وَجْهِهِ مَا أَقَامُوا الدِّيْنَ۔ (رواه البخاری)

5982. Sayyiduna Mu'awiyah رضى الله عنه said, "I heard Allah's Messenger صلى الله عليه وسلم say, 'This matter (caliphate) will remain in the Quraysh as long as they abide by Quraysh as long as they abide by religion. No one will antagonize them without Allah turning him upside down."[1]

COMMENTARY: The objective of caliphate is to establish religion so, as long as the Quraysh stick to that, Allah will let them lead others. But, when they become derelict, they will become liable to be thrown out. Some exponents say that establish salah).
Some authorities say that the aim of the hadith is to exhort the Quraysh to establish salah.

TWELVE CALIPHS FROM THE QURAYSH

(٥٩٨٣) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا يَزَالُ الْإِسْلَامُ عَزِيْزًا إِلَى اثْنَيْ عَشَرَ خَلِيْفَةً كُلُّهُمْ مِنْ قُرَيْشٍ وَفِيْ رِوَايَةٍ لَا يَزَالُ أَمْرُ النَّاسِ مَاضِيًا مَا وَلِيَهُمْ اثْنَا عَشَرَ رَجُلًا كُلُّهُمْ مِنْ قُرَيْشٍ وَفِيْ رِوَايَةٍ لَا يَزَالُ الدِّيْنُ قَائِمًا حَتّٰى تَقُوْمَ السَّاعَةُ أَوْ يَكُوْنَ عَلَيْهِمْ اِثْنَا عَشَرَ خَلِيْفَةً كُلُّهُمْ مِنْ قُرَيْشٍ۔ (متفق علیه)

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[1] Bukhari # 3500.

5983. Sayyiduna Jabir ibn Samurah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Islam will not cease to be mighty till twelve caliphs pass away. All of them will Quraysh."

According to another version: "The affairs of the people will not cease to be smooth till they are ruled by twelve man, all of whom will be Quraysh."

According to another version: "Religion will not cease to be established till the Last Hour strikes and twelve caliphs rule over them, all of whom being Quraysh."[1]

COMMENTARY: Not only different opinions are expressed abut this hadith, but it also rises some questions. The hadith seems to suggest that there would be twelve caliphs succeeding each others immediately after the Prophet صلی اللہ علیہ وسلم They will be pious men and there times will be prosperous and they will be just and kind to their subjects." But this was not so. There were among the Banu Murwan dynasty, such caliphs whose life and character bare no resemblance to religion and were not in consonance with its teachings. Their cruel and oppressive acts caused severe damage to Islam, and the Muslims, had to endure terrible problems.

Moreover, there is a sound hadith that the Prophet صلی اللہ علیہ وسلم said, "The caliphate will continue to be established for thirty years after me. There after, tyranny and oppression will be the order of the day through cruel kings." The ulama say that the governments that were established after thirty years cannot be called caliphate but were monarchies and authoritarian rule. Hence, this is a serious doubt. The ulama have offered various opinions to resolve this difficulty.

FIRST OPINION: The twelve caliphs are the twelve men who took the seat of caliphate, government and authority after the Prophet death. During their reign, the condition of the Muslims was good and the subjects were happy through some of these leaders were oppressive and very unjust. Terrible discord and termoil were witnessed in the time of walid ibn Yazid ibn Abdul Malik ibn Marwan who was the twelfth of these men. He became ruler on the death of his uncle Hisham ibn Abdul Malik. In the beginning, people accepted his rule. But after four years people revolted against him and killed him. From that day on, the situation changed and mischief spread in a heavily charged manner. This is what Qadi Iyad Maalik رحمہ اللہ said. Allama Ibn Hajar Asqalani رحمہ اللہ supported this opinion, saying that this is the most preferable. He said that this is borne out by these words reported in this very hadith in some version of it.

كُلُّهُمْ يَجْتَمِعُ عَلَيْهِ اَمْرُ النَّاسِ

"All of them whom the people supported unanimously"

It means they gave them pledge of allegiance unanimously and accepted their leadership. Though with dislike. The caliphs whom the hadith praises are not praised for their religion justice and truthfulness, Rather, it is for their administration and steadfastness in governing and unity and unanimity.

As for the sahih hadith in which the Prophet صلی اللہ علیہ وسلم has said that the caliphate will last for thirty years, the word khalifah in it signifies Khalifah kubra (major caliphate) which in essence are the prophet's caliphs. This hadith, on the other hand, speaks of Khalifah amaarat (authoritarian caliphs). The amirs[2] after the khulafa reshideen[1] were also called

[1] Bukhari # 7222, 7223, Muslim # 4 to 9-1821, 1822, Musnad Ahmad 5-101, Tirmidhi # 2230.

[2] Chiefs, leaders, rulers of state.

caliphs figuratively.

Concerning this first opinion, though Allamah Ibn Hajar رحمه الله has commended it, the words of the hadith (لايزال الاسلام عزيزا) and (لايزال الدين قائما) do not accept this opinion because to be established) express explicit praise of the twelve caliphs, declaring that their times will see religion being established well, truth will prevail and they will just so that Islam will continue to be strong.

SECOND OPINION: The words in the Prophet's saying 'khulafa' (caliphs) refers to the just, pious and righteous caliphs who are truly worthy of being so called. In this sense, the words of the hadith will not imply necessarily that the twelve caliphs would succeed the Prophet صلى الله عليه وسلم immediately. The hadith perhaps really means to give their number as twelve and they may become caliphs in any age up to the Last Day. Toorpushti said that in the light of other ahadith on the subject as this hadith this opinion is better and appropriate.

THIRD OPINION: The twelve caliphs and amirs mentioned in this hadith are they who would succeed Imam Mahdi عليه السلام as caliphs and amirs. The Prophet صلى الله عليه وسلم who is the true informer gave advance information that during the last days, such twelve Muslims having ancestral relationship with the Quraysh, will become trustees of the government of the Muslims leading them as caliphs. In their times religion will rise at its peak and the glory of Islam will be high. According to another hadith, when Mahdi رحمه الله dies, leadership will go to the hands of five men, one after the other who would be descendants of sabt akbar[2] meaning Imam Hasan رضى الله عنه. After them, the leaders would be five men in succession, being descendants of sabt asghar[3] meaning Imam Husayn رضى الله عنه. The last of them will nominate his successor who will be descendant of Imam Hasan رضى الله عنه. He will be the eleventh man to lead the people. When he dies, his son will succeed him as leader. This makes their number twelve. Each of them would be a just imam and a righteous guide. Who is himself well guided. Each would be just, religious and well wisher of his subjects, most concerned with the well-being of Islam and Muslims. If this hadith is sahih (sound), then it makes the second opinion strong and excellent. There also is the hadith of Ibn Abbas رضى الله عنه in which he described Muslim qualities and merit adding, "Allah will remove and wipe off every grief and anxiety during Mahdi's رحمه الله time and with his justice put and end to every oppression and mischief. After him, leadership will go to twelve men, one after the other who will discharge their duty of caliphate for one hundred and fifty years."

FOURTH OPINION: The hadith means that the twelve caliphs will rule in their respective places at the same time, each claiming to be independent of the other, as autonomous caliphs. Their subject would be different groups of people. This opinion is lent support by the tradition that the Prophet صلى الله عليه وسلم said, "The time will come after me when there will be caliphs and very many of them." In other words, the Prophet صلى الله عليه وسلم said that there would be turmoil and widespread discard to the extent that at some time twelve caliphs would each claim to be the true caliphs. This implies that till then Muslims would be united as a single bloc, religion would continue to be established and Islam will continue to prosper as a mighty religion. With the rising of twelve claimants to caliphate chaos and discard strife and unrest would prevail. Muslims would be divided and at loggerheads

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[1] righteously guided caliphs,

[2] Sabt or Sibt is a grand=child tribe, akbar is great, elder.

[3] asghar is smaller, younger.

with each other. However, according to first opinion, Muslims will be prosperous and united till the twelve caliphs have ruled and the upset would occur after their time.
The Sh'ia deduce form this hadith that the twelve caliphs would be from the ahl ul bayt (members of the Prophet صلى الله عليه وسلم household). They may or may not get the office of caliphate even though they may deserve and be worthy of the office. According to them, the first caliphs was Sayyiduna Ali رضى الله عنه followed by Imam Hasan رضى الله عنه, Imam Husayn رضى الله عنه, Sayyiduna Zayn ul Aabideen رحمه الله, Sayyiduna Muhammad Baqir, Sayyiduna Ja'far Sadiq رحمه الله, Sayyiduna Musa Kazim رحمه الله, Sayyiduna Ali Rada رحمه الله, Sayyiduna Muhamamd Naqi رحمه الله, Sayyiduna Naqi رحمه الله, Sayyiduna Husayn Askari رحمه الله and Sayyiduna Muhammad Mahdi رحمه الله.[1]

SOME TRIBE OF THE ARABS

(٥٩٨٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غِفَارٌ غَفَرَ اللّٰهُ لَهَا وَأَسْلَمُ سَالَمَهَا اللّٰهُ وَعُصَيَّةٌ عَصَتِ اللّٰهَ وَرَسُوْلَهٗ۔ (متفق عليه)

5984. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "(The tribe) Ghifar, may Allah forgive them (meaning, ghafarallahuilaha) (The tribe) Aslam, may Allah keep hem safe (meaning, slaamahallah), And (the tribe) Usayyah has disobeyed (asat) Allah and His Messenger."[2]

COMMENTARY: The Ghifar is a famous tribe of Arabia. Abu Dharr Ghifari رضى الله عنه belonged to this tribe. It is said that during the jahiliyah, its members used to rob the pilgrims. So it was looked upon the pilgrims. So it was looked upon with disdain. This is why the Prophet صلى الله عليه وسلم prayed to Allah for this tribe that he should erase the bad name it had earned and forgive its members. Then, they entered into the folds of Islam willingly. These words could also be constructed to mean that Allah has written off this tribe's conduct during the days of ignorance. They are forgiven because of their faith and Islam.
The Aslam is another tribe. They had embraced Islam willingly without resistance. So the Prophet صلى الله عليه وسلم prayed for them that Allah should keep them safe. Here, too, we may say that these words give information that Allah has given them security because they did not pick up weapons against the Muslims.
Usayyah is another of the tribes. They killed the Muslim reciters of the Quran treacherously of Bir Ma'unak. The Prophet صلى الله عليه وسلم was grieved and he prayed the qunoot calling cure on them. His words in the hadith merely inform bout them without referring to the prayer. But, the complaint itself sounds the curse and there is no prayer to make them more evil other than that since they were wicked, they may be disgraced in both the worlds[3].

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[1] On the subject of caliphate generally see the 'History of Islam, Najeebabadi, v1 p239. Darul Isha'at Karachgi.

[2] Bukhari # 3513, Muslim # 279, 2473, Tirmidhi # 3948 (3967, 3974)

[3] See footnote to hadith 3967. Tirmidhi (Dar ul Isha'at Karachi) The Arabi words employed (سالم) salama and Aslam are from salama (سلم). Ghafara (غفر) and Ghifar from ghafara (غفر) Asaya (Arabic) are usayyah from asa (Arabic). They are to give peace, to forgive and to disobey respectively.

MERIT OF SOME TRIBES

(٥٩٨٥) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُرَيْشٌ وَّالْاَنْصَارُ وَ جُهَيْنَةُ وَ مُزَيْنَةُ وَاَسْلَمُ وَ غِفَارٌ وَ اَشْجَعُ مَوَالِیَّ لَيْسَ لَهُمْ مَوْلًى دُوْنَ اللّٰهِ وَرَسُوْلِهٖ۔ (متفق عليه)

5985. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "the (Muslims among the) Quraysh the Ansar (of Madinah), the (Muslims of) Juhaynah, the (Muslim of) Muzaynah, the (Muslims of) Aslam, the (Muslim of) Ghifar and the (Muslim of) Ashja are my friends and supporters. They have no friends and helper other than Allah and His Messenger."[1]

COMMENTARY: The words (موالی) is the governing word of the (first person noun) speaker. The word (ولی) friends is its plural. According to one version, it is simply (موالی) without the governing word (ی) my. In that case, the hadith would mean:
(The Muslims of thee tribes) are mutual friends and helpers).

TWO ALLIES

(٥٩٨٦) وَعَنْ اَبِیْ بَكْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْلَمُ وَ غِفَارٌ وَ مُزَيْنَةُ وَجُهَيْنَةُ خَيْرٌ مِّنْ بَنِیْ تَمِيْمٍ وَمِنْ بَنِیْ عَامِرٍ وَ الْحَلِيْفَيْنِ بَنِیْ اَسَدٍ وَ غَطَفَانَ۔ (متفق عليه)

5986. Sayyiduna Abu Bakrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم sad, "The Aslam, the Ghifar, the Muzaynah nd he Juhaynah are better than the Banu Tamim, the Banu Aamir and the two allies: Banu Asad and Ghatafan."[2]

COMMENTARY: The Last two named are also tribes. They had pledged to be allies the above mentioned tribes are termed better because they precedes the others in Islam. Also, they had good characteristics.

PRAISE OF BANU TAMIM

(٥٩٨٧) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ مَازِلْتُ اُحِبُّ بَنِیْ تَمِيْمٍ مُنْذُ ثَلٰثٍ سَمِعْتُ مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْهِمْ سَمِعْتُهٗ يَقُوْلُ هُمْ اَشَدُّ اُمَّتِیْ عَلَى الدَّجَّالِ قَالَ وَجَاءَتْ صَدَقَاتُهُمْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذِهٖ صَدَقَاتُ قَوْمِنَا وَكَانَتْ سَبِيَّةٌ مِّنْهُمْ عِنْدَ عَائِشَةَ فَقَالَ اَعْتِقِيْهَا فَاِنَّهَا مِنْ وُّلْدِ اِسْمٰعِيْلَ۔ (متفق عليه)

5987. Sayyiduna Abu Hurayrah رضی الله عنه said, "I have not ceased to love the Banu Tamim ever since I heard of their three virtues from Allah's Messenger صلی الله علیه وسلم I heard him say (about them), "they will be the most courageous fighters among my ummah against the dajjal."
He also narrated (that their second virtue was observed) when they brought their sadaqah (meaning zakah), Allah's Messenger صلی الله علیه وسلم said, "These are the sadaqah brought by our people (Their third virtue was that) Ayshah رضی الله عنها had a woman captive who belonged to them. He (the Prophet صلی الله علیه وسلم said, 'Set free, for, she is a descendent of Isma'il'[3].

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[1] Bukhari # 3512, Muslim # 186. 2519 (Tirmidhi # 3960).
[2] Bukhari # 3523, Muslim # 194-2522.
[3] Bukhari # 2543, Muslim # 198-2525.

COMMENTARY: When the accursed dajjal makes his appearance, the members of Banu Tamim will fight him most courageously and punishing. They will do their best to disable him and will ahead of all others in rejecting and contradicting him. In these words there also is their information that Banu Tamim will be in large numbers even when the dajjal emerges. The Prophet صلى الله عليه وسلم also honoured Banu Tamim when he called them 'our people'
The female captive (or slaev) belonged to Banu Tamim. So she was of Arab descent. The Arabs are children of Prophet Isma'il عليه السلام so she too was descended from him. Actually, all Arabs are descended from Prophet Ismai'il عليه السلام not merely Banu tamim, but the Prophet صلى الله عليه وسلم used these particular words to honour and esteem the Banu Tamim.

SECTION II الفصل الثاني

DO NOT HUMILIATE THE QURAYSH

(٥٩٨٨) وَعَنْ سَعِيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ يُّرِدْ هَوَانَ قُرَيْشٍ اَهَانَهُ اللّٰهُ۔ (رواه الترمذى)

5988. Sayyiduna Sa'd رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "If anyone wishes that the Quraysh should be disgraced then he will be disgraced by Allah."[1]

COMMENTARY: The Quraysh should be honoured and respected in every case, all circumstances. To try to dishonour and disgrace them is to invite Allah's wrath. This applies whether they occupy the office of caliphate or not. They are close to the Prophet صلى الله عليه وسلم and this is their exclusive merit and honour.

PRAYER FOR THE QURAYSH

(٥٩٨٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ اَذَقْتَ اَوَّلَ قُرَيْشٍ نَكَالًا فَاَذِقْ اٰخِرَهُمْ نَوَالًا۔ (رواه الترمذى)

5989. Sayyiduna Ibn Abbas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم prayed, "O Allah, you caused the Quraysh to initially taste punishment (by having them defeated at Badr and in the Battle of Ahzab when they opposed the true religion and antagonized your Messenger). Now (while they have embraced Islam and obeyed you Messenger so). Bestow on the last of them you favour and reward.[2]

EXCELLENCE OF TWO TRIBE OF YEMEN

(٥٩٩٠) وَعَنْ اَبِيْ عَامِرٍ الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نِعْمَ الْحَيُّ الْاَسَدُ وَالْاَشْعَرُوْنَ لَا يَفِرُّوْنَ فِي الْقِتَالِ وَلَا يَغُلُّوْنَ وَهُمْ مِنِّيْ وَاَنَا مِنْهُمْ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5990.Sayyiduna Abu Aamir Al-Ash'ary رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said,. "How excellent are the (tribe) Asad and the Ash'ary! They donot flee while fighting (the infidels) and they do not cheat in the spoils (of war). They belong to me and I to them."[3]

COMMENTARY: Asad was the name of the father of a tribe of Yemen. The tribe also got

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[1] Tirmidhi # 3905 (3931)
[2] Tirmidhi # 3908 (3934)
[3] Tirmidhi # 3947 (8974) (It is a gharib hadith)

his name. This tribe is also called Azd and Azd Shanu'ah. The ansar of Madinah are related to this tribe.

Ash'ar was the nickname of Amr ibn Harithah Asadi who was a distinguished man of Yemen. He too was the (founding) father of his tribe which got its name from his nickname, Ash'ary. The members of this tribe are also called Ash'ariyun and Ash;arun. The glorious sahabi, Abu Musa Ash'ary and people of his clan belonged to this tribe.

The Prophet صلى الله عليه وسلم said of the members of these tribes." They belong to me." His means that they followed him and abided by his sunnah. Or that they were his friends and helpers.

He also said, "I belong to them," meaning. "I am too their friend and helper." In this way, he informed that the believers of these tribes were observing taqwa and abstinence.

AZD ARE AZD OF ALLAH

(٥٩٩١) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْأَزْدُ أَزْدُ اللّٰهِ فِي الْأَرْضِ وَيُرِيْدُ النَّاسُ أَنْ يَّضَعُوْهُمْ وَيَأْبَى اللّٰهُ إِلَّا أَنْ يَّرْفَعَهُمْ وَلَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَقُوْلُ الرَّجُلُ يَا لَيْتَ أَبِيْ كَانَ أَزْدِيًّا وَيَا لَيْتَ أُمِّيْ كَانَتْ أَزْدِيَّةً رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5991. Sayyiduna Anas رضی اللہ عنہ narrated that Allahs' Messenger صلى الله عليه وسلم said, "The (tribe) Azd are the Azd of Allah on earth (meaning His army and helpers of His religion). People wish to put them down, but Allah refuses everything except that He should raise them. A time will certainly come to the people when a man will lement (saying). 'would that my father was an Azd! Would that my mother was an Azd!."[1]

COMMENTARY: The tribe was distinguished by the title Azd of Allah (ازد الله). They were helper of Allah's religion and His Messenger, hence they were His army. In this title they were made exclusive and prominent.

Some authorities say that Azd of Allah (ازد الله) actually means (اسد الله) lion of Allah. These people were brave and courageous like a lion.

A time will come when these people and their tribe will gain such a strong foothold and eminence that other tribesmen would cherish the desire that they too belonged to this tribe.

A VERSION FOR THREE TRIBES

(٥٩٩٢) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ مَاتَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُكْرِهُ ثَلٰثَةَ أَحْيَاءٍ ثَقِيْفَ وَبَنِيْ حَنِيْفَةَ وَبَنِيْ أُمَيَّةَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5992. Sayyiduna Imran ibn Husayn رضی اللہ عنہ said, 'when the Prophet صلى الله عليه وسلم died he was not happy with three tribes the Thaqif, the Banu Hanifah and the Banu Umayyah."[2]

COMMENTARY: There were certain members of these tribes who caused immense loss to Islam by furthering the cause of its enemies and by grieving the Muslims. Allah had informed His Messenger that such people would arise in these tribes as would handle the fire of turmoil.

The Thaqif is the tribe to which the notorious tyrant Hajjaj ibn Yusuf belonged.

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[1] Tirmidhi # 3937 (3963). The hadith is gharib.

[2] Tirmidhi # 3943 3969) This is a Gharib hadith.

The Banu Hanifah is known for the renegade mischief maker Musaylimah Kadhhab.
The Banu Umayyah had such men as Ubayulah ibn Ziyad. He was the governor of Kufah and Busrah for Yazid ibn Mu'awiyah. He commanded his army to martyr Imam Husayn رضی اللہ عنہ, the chief of the martyrs (سید الشہداء) merely to appease his seniors. He was an extremely wretched and mean man. It is reported. That when the men of his army brought the blessed head of the chief of the martyrs Imam Husayn رضی اللہ عنہ from the battle field of Karbala to himj, he had the blessed head placed in a platter and continued to hit it with a stick. At the same time he blared out derogatory remarks about the beloved grandson of the prophet صلی اللہ علیہ وسلم. But, he paid for his wickedness in a very harsh manner and very heavily. He was killed brutally in a battle and his head was severed from his body which was burnt down. His armymen brought his head to the city to the mosque and put it on the dais where his lackeys were already seated. Tirmidhi[1] has transmitted from Umarah ibn Umayr رضی اللہ عنہ that he said, "When the heads of Ubaydullah ibn Ziyad and his benchmen were placed in the mosque at Rahabah, I went there. The people exclaimed,
'It is here! It is here!' Indeed, there it was! A snake came suddenly and went into the nostrils of Ubaydullah ibn ziyad. After a while, it came out and disappeared. Again, the people shouted, 'It is here! It is here!' It went to the head and into the nostril. Then it came out and vanished, doing that two or three times."
We have commented only a the conduct of Ubaydullah ibn Ziyad as an example for the cruel member of the Banu Umayyah. If we see, his master Yazid ibn Mu'awiyah also belonged to this tribe and it was at his instance that the cruelty was perpetrated. Besides, others man of this tribe, too, had left no stone unturned in committing evil. Their greed for wealth and rule made them commit atrocities against Muslims and damage Islam All of them should be judged at par with Ubaydullah. According to another hadith, the Prophet صلی اللہ علیہ وسلم dreamt one night that some monkeys pranced and swung on the pulpit of the Masjid Nabawi. He named the Banu Umayyah when he interpreted his dream.

ABOUT TWO MEN OF THE BANU THAQIF

(٥٩٩٣، ٥٩٩٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ ثَقِيْفٍ كَذَّابٌ وَّمُبِيْرٌ قَالَ عَبْدُاللّٰهِ بْنُ عِصْمَةَ يُقَالُ الْكَذَّابُ هُوَ الْمُخْتَارُ بْنُ اَبِيْ عُبَيْدٍ وَالْمُبِيْرُ هُوَ الْحَجَّاجُ بْنُ يُوْسُفَ وَقَالَ هِشَامُ بْنُ حَسَّانٍ اَحْصَوْا مَا قَتَلَ الْحَجَّاجُ صَبْرًا فَبَلَغَ مِائَةَ اَلْفٍ وَعِشْرِيْنَ اَلْفًا رَوَاهُ التِّرْمِذِيُّ وَرَوٰى مُسْلِمٌ فِي الصَّحِيْحِ حِيْنَ قَتَلَ الْحَجَّاجُ عَبْدَاللّٰهِ بْنَ الزُّبَيْرِ قَالَتْ اَسْمَاءُ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا اَنَّ فِيْ ثَقِيْفٍ كَذَّابًا وَّمُبِيْرًا فَاَمَّا الْكَذَّابُ فَرَاَيْنَاهُ وَاَمَّا الْمُبِيْرُ فَلَا اِخَالُكَ اِلَّا اِيَّاهُ وَسَيَجِيْءُ تَمَامُ الْحَدِيْثِ فِي الْفَصْلِ الثَّالِثِ۔

5993. Sayyiduna Ibn Umar narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'There will arise among the Thaqif a hardened liar and another who will cause severe destruction." Abdullah ibn Asmah رحمه الله (a tabi'i) said the ulama say that the hardened liar was Al-Mukhtar ibn Abu Ubayd and the other who will unleash rampant destruction will be Al-Hajjaj ibn Yusuf.

Hisham ibn Hassan رحمه الله (a high caliber jurist and scholars of hadith among the

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[1] Tirmidhi # 3780 (3805)

tabi'un) said, "they calculated the number of people killed by Al-Hajjaj (ibn Yusuf) (not in battle but) in confinement after arresting them). It (the count) came to one hundred and twenty thousand."[1]
According to Muslim's version:
5994. When Al-Hajjaj killed Sayyiduna Abdullah ibn Az-Zubayr رضی الله عنه, Sayyidah Asma رضی الله عنها (his mother and daughter of Abu Bakr) رضی الله عنه said, "Allah's Messenger صلی الله علیه وسلم had said to us tnat the Thaqif would produce a habitual liar and another who would unleash widespread destruction. As for the great liar, we have seen him. And, as for the other who will cause unrestrained destruction, I think that there is nö one else but you."[2]
The entire narration (of the destruction) will be recounted in section III (hadith#6003 and partly #6004)

COMMENTARY: 'Hajjaj ' (حجاج) is the intensive noun of Haaj (حاج). It mean one who argues or disputes.' He presents evidence.
Hajjaj ibn Yusuf is a notorious oppressor in the history of Islam. He had killed thousands of good and pious men unjustly. They included the sahabah رضی الله عنهم and the tabi'un too. He also martyred Abdullah ibn Zubayr رضی الله عنه and he put thousands of innocent men behind bars. Apart from those killed in battle, he slew of martyred one hundred and twenty thousand innocent people. It is said that as many as fifty thousand men were brought out of his prison together at one time, by way of example. (what to say of their total number) He wäs so stone hearted that his prisons had no roof. The prisoners were locked within four walls to endure the vagaries of weather in summer and winter, rain and sunshine.
Hajjaj ibn Yusuf Thaqafi was a trusted well-wisher of the umawi amir Abdul Malik ibn Marwan. He was a very influential man. Abdul Malik ibn Marwan had made him governor of Iraq and Khurasan. After the martyrdom of Abdullah ibn zubayr رضی الله عنه Hajjaj became the governor of Hijaz too.
After Abdul Malik ibn Marwan, he continued to be governor of Iraq and khurasan in the time of walid ibn Abdul Malik. The pages of history books are replete with accounts of his savage acts, oppression and cruelty.
Hew died in mid-shawwal 95 AH at the age of fifty four years.
MUKHTAR: Mukhtar was the son of a glorious, respectable sahabi, Abu Ubayd ibn Mas'ud thaqafi رضی الله عنه. He was born in the first year of hijrah and he did not have the good fortune of being the Prophet صلی الله علیه وسلم companion. Initially, he was known for his learning, merit, piety and a abstinence. But, gradually it transpired that he had an evil nature and had put on the garb of piety for furthering worldly ends. He bore animosity for the Ahlul-Bayt (the Prophet's صلی الله علیه وسلم descendants and family member). Then, suddenly, he turned over a new leaf and claimed to love them. His seeming love for them became so strong that after the martyrdom of Imam Husayn رضی الله عنه, he became hostile to the supporters of Yazid and killed many of them in retaliation for the blood of Imam Husayn. رضی الله عنه His love of the world made him do novel things, He was the one to begin the uprising against Abdullah ibn Zubayr رضی الله عنه in Iraq. Soon he created a large number of disciples pretending to have spiritual powers. At the same time as his circle of admirers multiplied, his belief weakened

[1] Tirmidi # 3944 (3970 Musnad Ahmad 2. 26.
[2] Muslim # 229. 2545, Musnad Ahmad 2-87.

and he continue to go astay and submit to base desires. He conspired though falsehood and deceit to seize caliphate over the entire Islamic world and managed to take over Kufah as a first step towards his lafty ambitions. He also proclaimed himself a prophet. He made it appear that Jibril عليه السلام brought him Allah's revelation. Finally, the son of Abdullah ibn Zubayr رضى الله عنه Mus'ab ibn Zubayr رضى الله عنه, the governor of Busra for his father, invaded Kufah. Mukhtar put up a resistance but was defeated and was killed on 14h Ramadan 67AH. His deceit and falsehood prompted the ulama to count him as a great liar among several great liars.

Both Mukhtar and Hajjaj come under the purview of this hadith that the Thaqif wil produce a great liar and a great mischief monger.

يَخْرُجُ مِنْ ثَقِيْفٍ كَذَّابٌ وَّ مُبِيْرٌ

PRAYER FOR GUIDANCE INSTEAD OF CURSE

(٥٩٩٥) وَعَنْ جَابِرٍ قَالَ قَالُوْا يَا رَسُوْلَ اللّٰهِ اَحْرَقَتْنَا نِبَالُ ثَقِيْفٍ فَادْعُ اللّٰهَ عَلَيْهِمْ قَالَ اَللّٰهُمَّ اهْدِ ثَقِيْفًا۔

(رواه الترمذى)

5995. Sayyiduna Jabir رضى الله عنه narrated that the people complained. "O Messenger of Allah the arrow of the thaqif have burned us, so curse them." He prayed, 'O Allah, guide the Thaqif (to Islam and obedience)."[1]

SUPPLICATION FOR THE HIMYAR

(٥٩٩٦) وَعَنْ عَبْدِالرَّزَّاقِ عَنْ اَبِيْهِ عَنْ مِيْنَاءَ عَنْ اَبِيْ هُرَيْرَةَ قَالَ كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَاءَهُ رَجُلٌ اَحْسِبُهُ مِنْ قَيْسٍ فَقَالَ يَا رَسُوْلَ اللّٰهِ الْعَنْ حِمْيَرًا فَاَعْرَضَ عَنْهُ ثُمَّ جَاءَهُ مِنَ الشِّقِّ الْاٰخَرِ فَاَعْرَضَ عَنْهُ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللّٰهُ حِمْيَرًا اَفْوَاهُهُمْ سَلَامٌ وَاَيْدِيْهِمْ طَعَامٌ وَهُمْ اَهْلُ اَمْنٍ وَاِيْمَانٍ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ لَا نَعْرِفُهُ اِلَّا مِنْ حَدِيْثِ عَبْدِالرَّزَّاقِ وَيُرْوٰى عَنْ مِيْنَاءَ هٰذَا اَحَادِيْثُ مَنَاكِيْرُ۔

5996. Sayyiduna Abdur Razzaq رحمه الله (a jurist) reported from his father (Hammam ibn Nakha'I) رحمه الله who from Sayyiduna رضى الله عنه Mina رحمه الله who from Sayyiduna Abu Hurayrah رضى الله عنه who narrated: "We were with the Prophet صلى الله عليه وسلم (one day). A man who I think belonged to the qays, came to him and submitted. 'O Messenger of Allah, curse the Himyar." He turned away from him. The man came before him from the other side, but he again turned away from him. He came before him from the other side but he turned away from him. (The Prophet صلى الله عليه وسلم was willing to do as he said). Then the Prophet صلى الله عليه وسلم supplicated, 'Have mercy on the Himyar O Allah. Their mouths are peace (offering salaam – greetings). Their hands are food (serving it to people) And they are people of peace and faith.'[2]

Tirmidhi transmitted it and said it is a gharib hadith, and it is known from Abdur

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[1] Tirmidhi E 3942 (3968), Musnad Ahmad 3. 343.

[2] Tirmidhi E 3939 (3969) Musnad Ahmad 2-278.

Razzaq and none else. The traditions narrated by Mina are munkir.

COMMENTARY: The Himyar were accustomed to offer slaam very often and to feed people food, distributing it among many people. These are qualities of humility and generosity. This is a sign that they have attained the station of excellence and they give rights of follow men.

These people have perfect faith and are safe from every kind of trial and tribulations.

ABU HURAYRA'S رضی اللہ عنہ TRIBE DAWS

(٥٩٩٧) وَعَنْهُ قَالَ قَالَ لِي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِمَّنْ اَنْتَ قُلْتُ مِنْ دَوْسٍ قَالَ مَا كُنْتُ أُرٰى اِنَّ فِيْ دَوْسٍ اَحَدًا فِيْهِ خَيْرٌ۔ (رواه الترمذی)

5997. Sayyiduna Abu Hurayrah رضی اللہ عنہ said, "The Prophet صلی اللہ علیہ وسلم asked me, 'From what tribe are you?' I said, 'I am from the Daws.' He said, 'I had not imagined that the Daws could have even one man with any good in him."[1]

COMMENTARY: These words laud Abu Hurayrah رضی اللہ عنہ as the one good man in his tribe Daws.

ANIMOSITY TO ARABS IS ANIMOSITY TO THE PROPHET صلی اللہ علیہ وسلم

(٥٩٩٨) وَعَنْ سَلْمَانَ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُبْغِضْنِيْ فَتُفَارِقَ دِيْنَكَ قُلْتُ يَا رَسُوْلَ اللّٰهِ كَيْفَ اُبْغِضُكَ وَبِكَ هَدَانَا اللّٰهُ قَالَ تُبْغِضُ الْعَرَبَ فَتُبْغِضُنِيْ رَوَاهُ التِّرْمِذِيُّ وَهٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

5998. Sayyiduna Salman رضی اللہ عنہ (Farsi) said that Allah's Messenger صلی اللہ علیہ وسلم said to him, 'Do no hate me lest you abandon you religion." He asked 'O Messenger of Allah, how can I hate you when through you Allah has guided us. (I cannot even think of hating you)." He said. "If you hate the Arabs that would be like hating me."[2]

COMMENTARY: Since the Prophet صلی اللہ علیہ وسلم was an Arab, if anyone dislikes the Arabs as a whole then he includes the Prophet صلی اللہ علیہ وسلم among them. So we must refrain from disliking the Arabs under all circumstances.

It is possible that Sayyiduna Slaman Farsi رضی اللہ عنہ who was a non-Arab of Persian descent night have done or said something which could be construed to cast aspersion on the Arabs but he cannot be expected to really dislike or hate them. The Prophet صلی اللہ علیہ وسلم cautioned him so that he might desist from even giving a distant hint lest others interpret such a derogatory meaning in it.

DO NOT CHEAT OR DECEIVE THE ARABS

(٥٩٩٩) وَعَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ غَشَّ الْعَرَبَ لَمْ يَدْخُلْ فِيْ شَفَاعَتِيْ وَلَمْ تَنَلْهُ مَوَدَّتِيْ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ لَا نَعْرِفُهُ اِلَّا مِنْ حَدِيْثِ حُصَيْنِ بْنِ عُمَرَ وَلَيْسَ هُوَ عِنْدَ اَهْلِ الْحَدِيْثِ بِذٰلِكَ الْقَوِيِّ۔ (رواه الترمذی)

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[1] Tirmidhi # 3838 (3864)

[2] Tirmidhi # 3937 (3953 (Musnad Ahad 1-22) Saying this hadith is gharib.

5999. Sayyiduna Uthman ibn Affan رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who betrays the Arabs will be deprived of my intercession and will not get my friendship."[1]
This hadith is gharib. We know it only from Husayn ibn Umar al-Ahmasi who is not regarded by scholars of hadith as strong.

COMMENTARY: Betraying anyone includes deceiving him, lying to him, not wishing him well and instigating other against him.

Intercession means here the exclusive kind, not the general intercession of which no one will be deprived.

'Friendship will not be got' could mean that he will not earn the Prophet صلی اللہ علیہ وسلم friendship or he will be unable to think of the Prophet صلی اللہ علیہ وسلم as a friend.

Since Husain ibn Umar is not regarded as strong, this hadith is da'if (weak). However, were merits are concerned even da'if hadith is deemed reliable. Besides, this hadith is supported by many others that have come down to us in succession. Example are:

(i) Anas رضی اللہ عنہ narrated that saying of the Prophet صلی اللہ علیہ وسلم:

حُبُّ الْعَرَبِ اِيْمَانٌ وَ بُغْضُهُمْ نِفَاقٌ

"Love for the Arabs is faith. Detesting them is hypocrisy"

(2) He also narrated from the Prophet صلی اللہ علیہ وسلم:

حب قريش ايمان وبغضهم كفر وحب العرب ايمان وبغضهم كفر فمن احب العرب فقد احبني ومن ابغض العرب فقد ابغضني۔

"To be friendly with the Quraysh is faith but to hate them is disbelief. To love the Arabs is faith but to have them is disbelief. He who loves the Arabs, loves me. He who dislikes them, dislikes me." (Tabarani)

(3) Sahl ibn Sa'd رضی اللہ عنہ narrated this hadith:

احبوا قريشا فانه منه احبهم احبا الله۔

"Be friendly with the Qurahsh. He who keep friendship with them, Allah will take him as a frined." (Tabarani)

(4) Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said:

احبوا الفقراء وجالسوهم واحبوا العرب من قلبك ويسرك من الناس ما تعلم من نفسك۔

"Love the poor. Sit with them. And love the Arabs with your heart. And you must keep away from finding faults in people after what you know of yourself." (Mustadrak Haakim)

SIGN OF THE LAST HOUR

(٦٠٠٠) وَعَنْ اُمِّ الْحَرِيْرِ مَوْلَاةِ طَلْحَةَ بْنِ مَالِكٍ قَالَ سَمِعْتُ مَوْلَايَ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ اِقْتِرَابِ السَّاعَةِ هَلَاكُ الْعَرَبِ۔ (رواه الترمذى)

6000.Sayyidah Umm Harir رحمہ اللہ (a tabi'i) a fareed woman of Sayyiduna Tahah ibn

[1] TRirmidhi # 3938 (3954), Musnad Ahmad 1-22.

Maalik رضي الله عنه narrated that she had heard her master (Talhah) رضي الله عنه say that Allah's Messenger صلى الله عليه وسلم said, "Among the signs of the Last Hour is the destruction of the Arabs."[1]

COMMENTARY: In this hadith the word 'Arabs' could mean the Arabs generally or the Muslim Arabs. When their numbers decline, take that as a portent for the approach of the Last hour. This suggest that the Arabs are natural leaders and all non Arabs are their followers.

It must be known that as the Last Day draws near only the evil and wicked will remain in this world. No one who recites the Kalimah will survive (meaning there will remain no believer in monotheism and in the Prophet صلى الله عليه وسلم

CALIPHATE IS THE RIGHT OF THE QURAYSH

(٦٠٠١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُلْكُ فِيْ قُرَيْشٍ وَالْقَضَاءُ فِي الْأَنْصَارِ وَالْأَذَانُ فِي الْحَبَشَةِ وَالْأَمَانَةُ فِي الْأَزْدِ يَعْنِي الْيَمَنَ وَفِيْ رِوَايَةٍ مَوْقُوْفًا رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا أَصَحُّ۔

6001. Sayyiduna Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Kingdom (and caliphate) is the right of the Quraysh, judgement or administration of the Ansars, (calling the) adhan of the Ethiopians and fidelity of the Azd (Shanu'ah)." Meaning the Yemen is as a whole.[2]

Tirmidhi says: A hadith like it in mawquf from without tracing it to the Prophet صلى الله عليه وسلم is more sahih than this (Both are narrated by Abu Hurahrah) رضي الله عنه

COMMENTARY: The Arabic word (قضا) qada – judgement – means here to be a supervisor, so administrator, or who is aware. On the night of Aqabah (when the Ansar of Madinah pledged allegiance to the Prophet صلى الله عليه وسلم, the Prophet صلى الله عليه وسلم appointed a naqib – meaning, nominated a chief – of very tribe of the ansar. He was assigned the task of propagating Islam, to invite people to embrace it. Thereafter he should look after the Muslim. These chiefs discharged their duties diligently and they received commendation from the Prophet. صلى الله عليه وسلم

Some authorities have said that the word qada is used in its accepted meaning 'judgement' It is borne out by the fact that the Prophet صلى الله عليه وسلم sent Mu'adh رضي الله عنه, a glorious ansar sahabi to Yemen as a judge there. This opinion seems more plausible. It is more appropriate to the text.

As for adhan, the Prophet صلى الله عليه وسلم had Bilal رضي الله عنه in mind when he said that it is the right of the Abyssinians. He was the chief of the Prophet صلى الله عليه وسلم mu'adhdhins They discharge this duty better.

As for the word Azd is concerned, it could refer either to the famous tribe of Yemen Azd Shanu'ah or, as a narrator has put in the text of the hadith, 'meaning Yemen as a whole. According to one version, the people of Yemen are mild hearted, peaceful and believers.

In short, the hadith means that when delegating authority for these duties, the tribes named must given preference. They are more qualified for these respective duties.

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[1] Tirmidhi # 3929 (3955)

[2] Tirmidhi # 3936 3962).

SECTION III اَلْفَصْلُ الثَّالِثُ

ABOUT THE QURAYSH

(٦٠٠٢) عَنْ عَبْدِاللّٰهِ بْنِ مُطِيْعٍ عَنْ اَبِيْهِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ يَوْمَ فَتْحِ مَكَّةَ لَا يُقْتَلُ قُرَشِيٌّ صَبْرًا بَعْدَ هٰذَا الْيَوْمِ اِلٰى يَوْمِ الْقِيٰمَةِ۔ (رواه مسلم)

6002. Sayyiduna Abdullah ibn Muti رحمه الله (a tabi and a chief of the Quraysh) reported from his father (Muti' ibn رضي الله عنه Aswad whose name was Aasi or Aas (but the Prophet صلى الله عليه وسلم changed it to Muti) that he narrated, "I heard Allah's Messenger صلى الله عليه وسلم say on the day of the conquest of Makkah, 'No one of the Quraysh will be killed in custody after today till the day of resurrection."[1]

COMMENTARY: The ulama have expressed different opinions about this saying. Mulla Ali Qari رحمه الله has quoted Tibi رحمه الله to say that it is a prohibition. No Quraysh should be slain. Then he quoted Humaydi رحمه الله that never would an occasion arise after that day in which a Muslim Quraysh would apostate and remain stubborn on apostasy calling on himself the state's punishment to imprison him and then kill him on custody.

Indeed, after the Prophet صلى الله عليه وسلم, there are examples of any Quraysh being killed after being imprisoned for his obstinacy in rejecting Islam and antagonizing it. But, here is not a single instance of a Quraysh apostatizing from Islam and obstinately refusing to repent.

Therefore, this saying of the Prophet صلى الله عليه وسلم means that Allah will cause Islam to make itself firm in the hearts of the Quraysh Thereafter, none of them will apostate. Hence, no question will arise of anyone of them being imprisoned and killed.

This is lent support by the hadith:

ان الشيطان قد ايس من جَزِيْرَة العرب

"Indeed the devil has despaired of (making inroads in) the Arabian peninsula"

SAYYIDAH ASMA رضي الله عنها SILENCED HAJJAJ

(٦٠٠٣) وَعَنْ اَبِيْ نَوْفَلٍ مُعَاوِيَةَ بْنِ مُسْلِمٍ قَالَ رَاَيْتُ عَبْدَاللّٰهِ بْنَ الزُّبَيْرِ عَلٰى عَقَبَةِ الْمَدِيْنَةِ قَالَ فَجَعَلَتْ قُرَيْشٌ تَمُرُّ عَلَيْهِ وَالنَّاسُ حَتّٰى مَرَّ عَلَيْهِ عَبْدُاللّٰهِ بْنُ عُمَرَ فَوَقَفَ عَلَيْهِ فَقَالَ اَلسَّلَامُ عَلَيْكَ اَبَا خُبَيْبٍ اَلسَّلَامُ عَلَيْكَ اَبَا خُبَيْبٍ اَلسَّلَامُ عَلَيْكَ اَبَا خُبَيْبٍ اَمَا وَاللّٰهِ لَقَدْ كُنْتُ اَنْهٰكَ عَنْ هٰذَا اَمَا وَاللّٰهِ لَقَدْ كُنْتُ اَنْهٰكَ عَنْ هٰذَا اَمَا وَاللّٰهِ لَقَدْ كُنْتُ اَنْهٰكَ عَنْ هٰذَا اَمَا وَاللّٰهِ اِنْ كُنْتَ مَا عَلِمْتُ صَوَّامًا قَوَّامًا وَصُوْلًا لِلرَّحِمِ اَمَا وَاللّٰهِ لَاُمَّةٌ اَنْتَ شَرُّهَا لَاُمَّةُ سَوْءٍ وَفِيْ رِوَايَةٍ لَاُمَّةُ خَيْرٍ ثُمَّ نَفَذَ عَبْدُاللّٰهِ بْنُ عُمَرَ فَبَلَغَ الْحَجَّاجَ مَوْقِفُ عَبْدِاللّٰهِ وَقَوْلُهُ فَاَرْسَلَ اِلَيْهِ فَاُنْزِلَ عَنْ جِذْعِهِ فَاُلْقِيَ فِيْ قُبُوْرِ الْيَهُوْدِ ثُمَّ اَرْسَلَ اِلٰى اُمِّهِ اَسْمَاءَ بِنْتِ اَبِيْ بَكْرٍ فَاَبَتْ اَنْ تَاتِيَهُ فَاَعَادَ عَلَيْهَا الرَّسُوْلَ لَتَاتِيَنِّيْ اَوْ لَاَبْعَثَنَّ اِلَيْكِ مَنْ يَسْحَبُكِ بِقُرُوْنِكِ قَالَ فَاَبَتْ وَقَالَتْ

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[1] Muslim # 88-1782.

وَاللّٰهِ لَا اٰتِيْكَ حَتّٰى تَبْعَثَ اِلَىَّ مَنْ يَّسْحَبُنِيْ بِقُرُوْنِيْ قَالَ فَقَالَ اَرُوْنِيْ سِبْتَيَّ فَاَخَذَ نَعْلَيْهِ ثُمَّ انْطَلَقَ يَتَوَذَّفُ حَتّٰى دَخَلَ عَلَيْهَا فَقَالَ كَيْفَ رَاَيْتِنِيْ صَنَعْتُ بِعَدُوِّ اللّٰهِ قَالَتْ رَاَيْتُكَ اَفْسَدْتَّ عَلَيْهِ دُنْيَاهُ وَاَفْسَدَ عَلَيْكَ اٰخِرَتَكَ بَلَغَنِيْ اَنَّكَ تَقُوْلُ لَهٗ يَابْنَ ذَاتِ النِّطَاقَيْنِ اَنَا وَاللّٰهِ ذَاتُ النِّطَاقَيْنِ اَمَّا اَحَدُهُمَا فَكُنْتُ بِهٖ اَرْفَعُ طَعَامَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَطَعَامَ اَبِيْ بَكْرٍ مِنَ الدَّوَابِّ وَاَمَّا الْاٰخَرُ فَنِطَاقُ الْمَرْاَةِ الَّتِيْ لَا تَسْتَغْنِيْ عَنْهُ اَمَا اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا اَنَّ فِيْ ثَقِيْفٍ كَذَّابًا وَمُبِيْرًا فَاَمَّا الْكَذَّابُ فَرَاَيْنَاهُ وَاَمَّا الْمُبِيْرُ فَلَا اِخَالُكَ اِلَّا اِيَّاهُ قَالَ فَقَامَ عَنْهَا فَلَمْ يُرَاجِعْهَا۔ (رواه مسلم)

6003. Sayyiduna Abu Nawfal Mu'awiyah ibn Muslim رحمه الله narrated : I saw (the corpse of) Abdullah ibn Zubayr رضی الله عنه on the road leading to Madinah on a highland of Makkah (hanging on the trunk of a polutree). The Quraysh and others began to walk past the body. Abdullah ibn Umar رضی الله عنه also came there. He stopped opposite the body and said, 'As slaamu alayk (peace be on you), O Abu Khubayb! As salaamu alayk, O Abu Khubayb! As salaamu alayk, O Abu Khubayb! By Allah, I did forbid you to do that (which brought you to this end). By Allah, I did forbid you to do that (which brought you to this end). By Allah, I did forbid you to do that (which brought you to this end). By Allah, I had known you to be given to much fasting, keeping vigil in the night and joining bonds of kinship. By Allah, they who blame you to be the worst are evil people." But, according to another version the words are instead of (لامة سوء) evil people (لامة خير) 'good people.

Then, Abdullah ibn Umar رضی الله عنه (resumed his advance and) moved ahead.

When Hajjaj learnt that Abdullah رضی الله عنه had stopped (before the body) and spoken as he had, he sent someone and had him brought down from the trunk and thrown in the graveyard of the Jews. Then, he sent someone to his (Abdullah ibn zubayr's) mother, Sayyidah Asma bint Abu Bakr رضی الله عنه (asking her to come), but she declined to go to him. He sent for her again with the message, 'You must come to me or I shall send to you one who will you (to me) by your hair."

He (Abu Nawfal) continued to narrate: She declined to go and said, "By Allah, I shall not come to you until you send to me one who will pull me by my hair."

The narrator added: He (became infuriated and) said, "Get me my sandals. He took them (and wore them), and swaggered swiftly till he come to her. He uttered, "How did you find me when I dealt with the enemy of Allah (your son, Ibn Zubayr) رضی الله عنه?" She said, "I find that you have spoilt his worldly life but he has ruined your next world's life. And, it has been conveyed to me that you say of him. 'O son of the woman with two girdles.' By Allah, I am the woman with two girdles. I had used one of them to tie up the provision of Allah's Messenger صلی الله علیه وسلم and the provision of Abu Bakr رضی الله عنه (to fasten them) high up out of reach of animals. The second is the one that a woman cannot do without.

And know! Allah's Messenger صلی الله علیه وسلم had narrated to us that there will arise among the Thaqif a habitual liar and another who would unleash destruction. As for the liar, we have seen him. As for the other who would unleash rampant

destruction. I think he is not but you."

The narrator said: He got up and went away from her saying nothing else to her.[1]

COMMENTARY: The highland leading to Madinah was on the borders of Makkah on the eastern side. The Madinans enter Makkah from this point the cruel man Hajjaj ibn Yusuf besieged Sayyiduna Abdulah ibn Zubayr رضی اللہ عنہ in the Masjid Haram with his army and martyred him very ruthlessly and put his corpse dangling on the trunk of a palm tree.

Later, he was buried nearby in the graveyard Janat ul Malah. However, now there is no indication to show his grave. Similarly, graves of other sahabah رضی اللہ عنہم who were buried in Jannat ul Ma'lah cannot be identified. Even the grave of Sayyidah Khadijah is in the jannat ul Mu'lah but it is unmarked. In the past, a righteous man had pinpointed it on the basis of a dream and a dome was built on it, but now that mark has disappeared and the grave cannot be identified.

IBN UMAR رضی اللہ عنہ **REGRET:** Sayyiduna IbnUmar رضی اللہ عنہ words at the grave meant that he had forbidden Ibn Zubayr رضی اللہ عنہ to part from Yazid ibn Mu'awiyah رضی اللہ عنہ and to make a cliam to caliphate.

BACKGROUND IN BRIEF: When amir Mu'awiyah رضی اللہ عنہ died, his son Yazid succeeded him, but Abdulalh ibn Zubayr declined to obey him and to give his pledge of allegiance to him. The Makkans pledged allegiance to Ibn Zubayr and declared him caliph. Soon he had a large number of people accepting his caliphate and many regions aligned with him. In fact, historians write that apart from Syria, nearly all the Islamic world recognized him as caliphs. Ibn Zubayr رضی اللہ عنہ did not even recognize Yazid's successors Marwan ibn Hakam and after him Abdul Malik ibn Mrwan but carried on his own caliphate. However, Abdul Malik ibn Marwan took strong steps against his caliphate. He sent Hajjaj ibn Yusuf Thaqafi to launch an armed attach on Makah. Abdullah ibn Zubayr رضی اللہ عنہ put stiff resistance with his few supporters. Indeed, his courage and boldness, as of those supporting him, in an example unmatched in history, but ultimately, he was martyred. The wretched Hajjaj severed his head from his body and sent it to Madinah. He hung the lower torso on the trunk of a tree.

Earlier, this same army had attacked Madinah when Yazid was alive. They had ravaged Madinah and killed its inhabitants mercilessly. This its inhabitants mercilessly. This is knows as the event of Harrah.

As stated, Ibn Uamr رضی اللہ عنہ recalled his words to Ibn Zubayr رضی اللہ عنہ. He had advised him to leave the tyrants to Allah and retire. But, Ibn Zu bayr رضی اللہ عنہ did not heed his advice. He hoped to raise the banner of truth and claimed caliphate. Then he paid for it with his life.

DEVOTED WORSHIP: Abdullah ibn Zubary رضی اللہ عنہ used to fast often. He also fasted for fifteen days at a stretch. These are called (طے) tay. He spent the night offering supererogatory salah, reciting the Quran and engaging in dhikr (remembrance of Allah). He joined ties of relationship and was known for it. Abdullah ibn Umar رضی اللہ عنہ mentioned his pious qualities on that occasion (before his corpse) because Hajjaj used to call him 'enemy of Allah; and 'cruel'. He also had accused him of other things. Hence, Ibn Umar رضی اللہ عنہ found it necessary to exonerate him good attributes of Ibn Zubayr رضی اللہ عنہ and to refute Hajaj's charges. The masses were thereby informed of the truth.

CONTRADICTORY WORDS IN A VERSIONS: In the course of the test of the hadith,

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[1] Muslim # 229. 2545.

Abdulah ibn Umar رضی اللہ عنہ said of Hajjaj and his stooges (لامۃ سوء) an evil people. But another version has the words (لامۃ خیر) 'a good people, instead. The meaning does not change because in the first version, Ibn Umar رضی اللہ عنہ spoke directly about their character. In the second version, he called them 'good' sarcastically and ridiculed them. It is as one says to a bad man, 'Indeed, how 'good' you are yourself to accuse the pious as evil!' However, the first version is more appropriate.

THROWN IN GRAVEYARD OF JEWS: The fact that the body of Abdullah ibn Zubayr رضی اللہ عنہ was among the graves of the Jews who had died in Makkah at some past time does not rule out the possibility that he was buried in the graveyard Jannat ul Malah. His body was brought from there to Jannat ul Ma'lah.

As for the graveyard of the Jews it is not there anymore and cannot even be located now. Of course, in those times, a place had been set aside of the graves of the Jews where Hajjaj had the body of Ibn zubayr رضی اللہ عنہ thrown.

HAJJAJ'S SANDALS: Hajjaj said, "Get me my sandals.' This is the literal rendering of (ارونی سبتی). The word (سبتی) is the dual form of (سبتۃ) which is a sandal without hair and is made of soft leather. In those days, the affluent, amirs and kings used to wear such sandals.

WOMAN WITH TWO GIRDLES: Sayyidah Asma رضی اللہ عنہا had earned this sobriquet. The Prophet صلی اللہ علیہ وسلم gave and her father, Abu Bakr رضی اللہ عنہ provision she could not find anything to fasten the tiffin box, so she cut off her girdle in two and used one piece to fasten the tiffin box and wound the other on her waist. It is better to render (نطاق) as a waist band than a girdle. She had used her presence of mind to do that. So the Prophet صلی اللہ علیہ وسلم called he (ذوالنطاقین) 'of two girdles.' Hence, this epithet made her proud of it because of being able to use something belonging to her for the Prophet صلی اللہ علیہ وسلم. There can be no greater merit. But the foolish Hajjaj regarded the epithet as belittling her, to allude that his thing was a sign of merial woman and domestic maids.

YES I AM THAT WOMAN: Since she loved the epithet of (ذوالنطاقین) – dhu nataqayn) woman with two girdles and was proud of it Sayyidah Asma confirmed to Hajjaj that indeed she was the one! She also told him how she had got it. She used to put the provision in a container and hang the container high up out of reach of animals and insects. The other she used to fasten her lower wrapper, or to check her belly from bulging. There was a time when Arab woman tied a leather belt on the waist to keep their belly in shape. Rich woman used golden belt. So Sayyidah Asma رضی اللہ عنہا made it clear that no woman can dispense with a girdle.

HAJJAJ WAS SILENCED: The brave woman Sayyidah Asma رضی اللہ عنہا grave Hajjaj a befitting reply and he was silenced. He was lost for words.

SHE DIED: Sayyidah Asma رضی اللہ عنہا is reported to have died twenty days after the martyrdom of her son, at the age of one hundred years At that age, she had not lost even one tooth.

GREETING THE DEED: Allamah Nawawi رحمہ اللہ writes against this hadith that Abdullah ibn Uamr رضی اللہ عنہ stood opposite the corpse of Abdullah ibn Zubayr رضی اللہ عنہ and offered him slaam (which is greetings). This means that one may offer salaam to the dead body. It is mustahab to offer the slaam more than once. It is also allowed to describe the good qualities of the dead standing before its body, such qualities with which the dead person was known.

This hadith also brings out the great merits and excellences of Abdullah ibn Umar رضی اللہ عنہ. He did not hesitate to speak out the truth, Knowing well that the oppressor Hajjaj would be told of whatever he said or did there.

IBN UMAR رضی اللہ عنہ REFUSED TO CLAIM CALIPHATE

(٦٠٠٤) وَعَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ أَتَاهُ رَجُلَانِ فِي فِتْنَةِ ابْنِ الزُّبَيْرِ فَقَالَا إِنَّ النَّاسَ صَنَعُوا مَا تَرَى وَأَنْتَ ابْنُ عُمَرَ وَصَاحِبُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَا يَمْنَعُكَ أَنْ تَخْرُجَ فَقَالَ يَمْنَعُنِي أَنَّ اللّٰهَ حَرَّمَ عَلَيَّ دَمَ أَخِي الْمُسْلِمِ قَالَا أَلَمْ يَقُلِ اللّٰهُ تَعَالَى وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ فَقَالَ ابْنُ عُمَرَ قَدْ قَاتَلْنَا حَتَّى لَمْ تَكُنْ فِتْنَةٌ وَكَانَ الدِّيْنُ لِلّٰهِ وَأَنْتُمْ تُرِيْدُوْنَ أَنْ تُقَاتِلُوْا حَتَّى تَكُوْنَ فِتْنَةٌ وَيَكُوْنَ الدِّيْنُ لِغَيْرِ اللّٰهِ. (رواه البخاری)

6004. Sayyiduna Nafi رحمہ اللہ (the freedman of Abdullah ibn Umar) رضی اللہ عنہ narrated that during he turmoil in the time of Ibn Zubayr رضی اللہ عنہ (but before his martyrdom). Two men came to Abdullah ibn Umar رضی اللہ عنہ and said ,"How the people have conducted themselves (concerning the caliphate and rulership) is as you have seen. You are the son of Umar رضی اللہ عنہ and a shabi of Allah's Messenger صلی اللہ علیہ وسلم (So, you are most deserving of the caliphate against Abdul Maalik ib Marwan whose incompetence is known to all particulars when he made the cruel Hajjaj one of his chiefs and governors). So, what holds you back from coming (and overthrowing the usurpers and taking the reins of the uprising in your hands)?" He said, "I am prevented by my knowledge that Allah has forbidden me to shed the blood of my brother Muslim." The two men asked him, "Has not Allah the exalted, said:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ

{And sight tem, till persecution is no more?}" (2:193) (8:39)

Ibn Umar رضی اللہ عنہ said, "Indeed we (the Prophet صلی اللہ علیہ وسلم, the sahabah رضی اللہ عنہم and the righteous caliphs) رضی اللہ عنہم did fight them till there was no persecutior and only Allah's religion Islam prevailed. But, (now) you wish to fight till there is persecution (of the Muslims) and religion of someone other than Allah is established.:"[1]

COMMENTARY: Abdullah ibn Umr رضی اللہ عنہ said emphatically that he thought it absolutely unlawful for him to shed blood. It was necessary to refrain from fighting each other particularly for the sake of caliphate. In his saying the word (عَلَيَّ) 'for me; are superfluous otherwise it is forbidden to every Muslim to shed blood of fellow Muslim.

The two man wanted that Abdullah ibn Umar رضی اللہ عنہ should declare himself as a caliph. If he was not willing to do that, then he must, at least, support Abdullah ibn Zubayr رضی اللہ عنہ and take up arms against those who contend against him and fight for the tyrants to preserve their prestige and caliphate. But, Abdullah ibn Umar رضی اللہ عنہ thought that any such move would create a rift among the Muslims and cause widespread, deep rooted discard. That would weaken Islam. The enemies of Islam would seize the opportunity to reorganize themselves and to strengthen their ranks.

This is why Abdullah ibn Umar رضی اللہ عنہ advised Abdullah ibn Zubayr رضی اللہ عنہ to desist from fighting fellow Muslims for the sake of caliphate. He should have let the people alone as they were.

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[1] Bukhari # 4513.

PRAYER FOR THE TRIBE DAWS

(٦٠٠٥) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ جَاءَ الطُّفَيْلُ ابْنُ عَمْرِو بِ الدَّوْسِيُّ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ دَوْسًا قَدْ هَلَكَتْ وَعَصَتْ وَأَبَتْ فَادْعُ اللّٰهَ عَلَيْهِمْ فَظَنَّ النَّاسُ أَنَّهُ يَدْعُوْا عَلَيْهِمْ فَقَالَ اَللّٰهُمَّ اهْدِ دَوْسًا وَأْتِ بِهِمْ۔ (متفق عليه)

6005. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Tufayl! Ibn Amr Dawsi رضی اللہ عنہ came to Allah's Messenger صلی اللہ علیہ وسلم and submitted, 'Indeed, the Daws have perished having disobeyed and refused (to follow Islam). So, pray to Allah (that He may punish them)." So, the people (who were there) presumed that he would curse them. But (the Prophet صلی اللہ علیہ وسلم is mercy for the world sent to guide mankind to the right path, not to pray for punishment not anyone). He prayed. "O Allah guide the Daws and bring them (to Madinah and to the folds Islam)."[1]

COMMENTARY: Tufayl ibn Amr Dawsi رضی اللہ عنہ was a great sahabi (companion) belonging to the tribe of Daws. He was counted among the people of the Hijaz. He had embraced Islam in Makakh. Then he returned to his people. When the Prophet صلی اللہ علیہ وسلم emigrated to Madinah, he too left his tribe and native land and emigrated (to Madinah). He joined the Prophet صلی اللہ علیہ وسلم when he was in khaybar. Then he remained with the Prophet صلی اللہ علیہ وسلم till he died in Madinah.

He was called dhun nur (of two lights). When the prophet صلی اللہ علیہ وسلم sent him to his tribe to propagate Islam, he requested him, "O Messenger of Allah, let me have a sign seeing which they might endorse me." The prophet صلی اللہ علیہ وسلم prayed for him, "O Allah. Grant him nur (light!" Allah accepted his supplication. A light began to shine between his eye. But, he pleaded. "O Messenger of Allah, I fear that people will think of me as ugly." Then the light moved to his breast bone. In the dark of the night, his chest gave out light as though it has a lamp on it.

Tufayl رضی اللہ عنہ came to his tribe and preached Islam. His father responded to his call positively and embraced Islam. But, his mother was deprived of guidance.

LOVE THE ARABS FOR THREE REASONS

(٦٠٠٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَحِبُّوا الْعَرَبَ لِثَلٰثٍ لِأَنِّيْ عَرَبِيٌّ وَالْقُرْاٰنُ عَرَبِيٌّ وَكَلَامُ أَهْلِ الْجَنَّةِ عَرَبِيٌّ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔

6006. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "You must love the Arabs for three reasons.

i. **because I am an Arab (and whatever is ascribed to dear one is also dear).**
ii. **The Quran is in Arabic,**
iii. **The language of the dwellers of paradise will be Arabic."[2]**

COMMENTARY: The words that the language of paradise will be Arabic suggest that the language of the denizens of hell will not be Arabic. Anyway, the hadith means that Arabic and that Arab have merit in this world as well as the next.

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[1] Bukhari # 4392, Muslim 197, 2524, Musnad Ahmad 2-243.

[2] Bayhaqi in Shu'ab ul Eeman # 1600.

This hadith gives three reason for loving the Arabs. They are the most prominent, otherwise there are other reasons, too, for loving the Arabs and Arabia, or for having love for them. For instance, the people of Arabia were the only ones to learn Islam – the religion and Sahri'ah directly from the Prophet صلى الله عليه وسلم. Then they conveyed it to us. They preserved the Prophet صلى الله عليه وسلم sayings, deeds habits and miracles and transmitted this asset to us. Arabia and the people of Arabia are truly the helpers of Islam and he essential energy for our nation. They combated with all the world for the sake of Islam and fought wars with great powers. They risked and gave their lives and properties and conquered large area. They spread Islam in cities, villages, everywhere, raising aloft the banner of Islam. They are the children of Prophet Ismail عليه السلام. Not only paradise but also in the grave, the Mankar and Nakir will put questions in the Arabic language. This is why it is said:

مَنْ أَسْلَمَ فَهُوَ عَرَبِيٌّ۔

"He who embraces Islam is an Arab."

CHAPTER - XXIX

THE EXCELLENT QUALITIES OF HE SAHABAH رضی الله عنهم (COMPANION OF THE PROPHET صلى الله عليه وسلم

بَابُ مَنَاقِبِ الصَّحَابَةِ رَضِيَ اللّٰهُ عَنْهُمْ أَجْمَعِيْنَ

MANAQIB: The word (مناقب) mnaqib is the plural of (منقبت) munaqibat. It means 'excellence' 'merit,' 'good quality' which, in turn, is applied to a good characteristic that earns are esteem in the sight of Allah or the creatures. However, real recognition lies in the pleasure of Allah. Esteem in the sight of he creatures is not worthwhile. Unless it is a means of earning Allah's pleasure. Therefore, if anyone is described as possessing excellent qualities and high rank then he is said to be esteemed in Allah's sight because of his thoughts, belief, conviction, deeds, manners and sincerity. Moreover, only such description of merit and excellence is valid if it is in accordance with the saying of the noble prophet صلى الله عليه وسلم, that have been transmitted to us generation after generation.

SAHABI: He is a Muslim who has seen the Prophet صلى الله عليه وسلم with his eyes in a state of awakening, or has in the Prophet صلى الله عليه وسلم company.[1]

and died while professing Islam, even though he may have apostatized during his life before reverting to Islam as Ash'ath ibn Qays is reported to have done (s an example of it).

Some authorities hold that for anyone to quality as a sahabi, he must have been in the company of he Prophet صلى الله عليه وسلم for some length of time. They define as a shabi one who has been in the company of the Prophet صلى الله عليه وسلم for a long period of time, has acquired knowledge from the Prophet صلى الله عليه وسلم and participated in battles with him. They say that 'some length of time,' or 'a long period of time' is a minimum of six months. But, it is not known what evidence they have of the limit of six months. However, it may be asserted without a semblance of doubt that one who has spent a very long time in the company of the Prophet صلى الله عليه وسلم and participated in jihad with him is certainly of a rank higher than people who did not have an opportunity to be of service to him and be in his company for

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[1] Though he could not have been able to see him for some reason. Like Ibn Umm Maktum رضی الله عنه.

a long time, or take part in jihad with him, or saw him from a distance though all of them have the good fortune of a simple company and qualify as sahabah رضی اللہ عنہم.

HOW TO KNOW A SAHABI: A person may be known to be a sahabi:

(i) Though tawatar reporting (meaning continuously handed down information). Examples are Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ who are recognized as shabah by every succeeding generation.

(ii) By khabar mashhur (a well-known tradition handed down by a least three distinct lines of narrators).

(iii) A shabi رضی اللہ عنہ says of another person that he is a sahabi رضی اللہ عنہ.

(iv) A person says of himself that he is a sahabi رضی اللہ عنہ, provided he meets the standard set by tradition and is (عادل) just and true, impartial and unbiased. But, it must be known that it is established by the Book and Sunnah and reliable general consensus that all sahabah رضی اللہ عنہم are just and impartial.

EXCELLENCE OF THE SAHABAH رضی اللہ عنہم: Sharh us sunnah writes on the authority of Abu Mansur Baghdadi رحمہ اللہ that all the ulama agree unanimously that of the sahabah:

(1) The most excellent are the four caliphs in this order: Abu Bakr رضی اللہ عنہ, Umar رضی اللہ عنہ Uthman رضی اللہ عنہ and Ali رضی اللہ عنہ, the sequence of their caliphate.

(2) After them, the most excellent are the sahabah رضی اللہ عنہم who are called the ashrah mubashahrah (the ten who are given glad tiding of admittance to paradise).

(3) The next in sequence of excellence are the sahabah who had participated in the Battle of Badr.

(4) Those who participated in the Battle of Uhud are next in excellence.

(5) The sahabah رضی اللہ عنہم who gave their pledge known as Bay't ur Ridwan rank next is excellence.

(6) Then follow the Ansar shabah who had pledged allegiance at Aqabah, both those at the first and second occasions which is known as Bay't al Aqabah al oola and as Bay't of Aqabah at Thaniyah when they had come to Makkah (and thence to Aqabah).

(7) Next in excellence are the sahabah who are known as (سابقون اولون) (as sabiqunal awwaloon) who preceded others in embracing Islam. They accepted it at the very initial stage of the preaching of Islam. They had the exclusive opportunity of facing both they qiblahs, mening Bayt ul Maqdis and the Ka'bah (Jerusalem and Makkah, respectively), while offering the salah.

All of the foregoing sahabah رضی اللہ عنہم are more excellent (in the sequence mentioned in these line) than those sahabah رضی اللہ عنہم who joined the folds of Islam after them.

THE PROPHET'S صلی اللہ علیہ وسلم **WIVES:** The ulama differ on which of the two wives of the Prophet صلی اللہ علیہ وسلم was more excellent: Sayyidah Ayshah رضی اللہ عنہا or Sayyidah Khadijah رضی اللہ عنہا?

SAYYIDAH FATIMAH رضی اللہ عنہا:They also differ on the excellence of Sayyidah Ayshah رضی اللہ عنہا and Sayyidah Fatimah رضی اللہ عنہا. Which one is more excellent than the other?

MU'AWIYAH رضی اللہ عنہ: It must be known that Mu'awiyah رضی اللہ عنہ was also a just and impartial shabi and excellent like the others (of his calibre). It is disallowed to say anything derogatory about him or to censure him as it is disallowed concerning any other sahabi رضی اللہ عنہ.

DISAGREEMENT AMONG SAHABAH رضی اللہ عنہم: As for there being some disagreement or dispute or war between two groups of sahabah رضی اللہ عنہم, we must not discuss this thing or try to derive results from it. This was their own affair and none of them motivated by personal differences but everyone had resorted to ijtihad or individual judgement. They

had no intention to further their worldly ambitions. Each believed that he had arrived at a just conclusion. We must be careful when speaking of them and must always utter words of praise for them. If anything is reported about them that is against praise for them, then we must ignore it. In that lies safety of our religion.[1]

SECTION I الفصل الاول

DO NOT REVILE THE SAHABAH رضي الله عنهم

(٦٠٠٧) عَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوْا اَصْحَابِيْ فَلَوْ اَنَّ اَحَدَكُمْ اَنْفَقَ مِثْلَ اُحُدٍ ذَهَبًا مَابَلَغَ مُدَّ اَحَدِهِمْ وَلَا نَصِيْفَهٗ۔ (متفق عليه)

6007. Sayyiduna Abu Sa'eed Khudri رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not revile my sahabah (companions). Indeed, were any of you to spend gold equal to Mount Uhud he would not get reward for it as much as the reward for a mudd of one of my sahabah – may, half of that."[2]

COMMENTARY: This saying is addressed to a section of the sahabah رضي الله عنهم. Its background is found in a hadith: some differences cropped up between Sayyiduna Khalid ibn Walid رضي الله عنه and Sayyiduna Abdur Rahman ibn Awf رضي الله عنه and the former spoke ill of the latter. The prophet صلى الله عليه وسلم addressed khalid ibn Walid رضي الله عنه and the others and said, "Do not speak ill of my sahabah" He meant his sahabah رضي الله عنهم who had embraced Islam before those sahabah رضي الله عنهم whom he had addressed, meaning Khalid رضي الله عنه and the others.

However, it is also possible that the entire ummah is the subject of the Prophet صلى الله عليه وسلم address. The Prophet صلى الله عليه وسلم gave this command to throat such people of his ummah who would speak ill of his sahabah رضي الله عنهم later on (as indeed the Rawafid[3] and the Khawarij revile certain sahabah رضي الله عنهم who are praised by one or the other of them). The Prophet صلى الله عليه وسلم wished that future generations must respect all sahabah رضي الله عنهم equally without distinction.

Mudd was a measure of weight used at that time equal to about two thirds of a kilogram. This portion of the hadith means that a little deed of the sahabah رضي الله عنهم is more weighty than great deeds of the people who will follow them, because of their sincerity and devotion of Allah If any of them spent a kilogram of barley, or half of it, in Allah's path, the reward that he will get for it will not be matched by any of the succeeding generation even on spending in Allah's path gold equal to the mass of Mount Uhud. The reason is that the sahabah رضي الله عنهم were perfectly sincere and their deed was purely for Allah's sake. They were motivated by a spirit of self sacrifice. Those following them cannot do that. Besides, the property of the sahabah رضي الله عنهم was pure and lawfully acquired and was barely sufficient for their own needs but, in spit of that, they set aside some of it to spend in Allah's path willingly ignoring their own needs.

On this basis, we can assure how they dedicated themselves and passed through extreme

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[1] See treasury of Muslim Names, Darul Isha'at Karachi pp 45, 53, 72 for the ten who were given glad tiding. Participants of Badr and Uhud.

[2] Bukhari # 3673, Muslim #222-2541, Tirmidhi # 3861 (3887) Abu Dawud # 4658, Ibn Majah # 161.

[3] See footnote later on after the quotation of Imam Muhammad.

hardship to raise high the banner of Allah's religion. How much they exerted themselves to propagate the message of Allah's Messenger صلى الله عليه وسلم. They did not hesitate to lay down their lives. Imagine the reward they may have received! And, their ranks, how much they may have been raised!

Though the initial words of the hadith imply some of the Prophet's specific Sahabah, yet it is certain that other people are also forbidden from reviling the sahabah رضى الله عنهم. The real purpose of the hadith is to more the people to refrain from speaking ill of those who had preceded others in accepting Islam and are, here fore excellent therefore, it is obligatory on those following them to respect the sahabah رضى الله عنهم.

Ali ibn Harb رحمه الله, and khuthaymah ibn Sulayman رحمه الله, have reported that Ibn Umar رضى الله عنه said:

لَا تَسُبُّوْا اَصْحَابَ مُحَمَّدٍ فَلَمُقَامُ اَحَدِهِمْ سَاعَةً خَيْرٌ مِّنْ عَمَلِ اَحَدِكُمْ عُمُرَهٗ۔

"Do not revile the companions of Muhammad صلى الله عليه وسلم. The position of any one of them is such that his (worship of) one hour is batter than the pious deeds of any of you over his life time"

And, Uqayli رحمه الله, has written in Du'afa that the Prophet صلى الله عليه وسلم said:

اِنَّ اللّٰهَ اِخْتَارَنِيْ وَاخْتَارَ لِيْ اَصْحَابًا وَاَنْصَارًا وَاَصْحَارًا وَسَيَاتِيْ قَوْمٌ يَسُبُّوْهُمْ وَلَيَسْتَنْقِصُوْنَهُمْ فَلَا تُجَالِسُوْهُمْ وَلَا تُشَارِبُوْهُمْ وَلَا تُوَاكِلُوْهُمْ وَلَا تُنَاكِحُوْهُمْ۔

"Surely Allah has chosen me. And he chose for me sahabah (companions), ansar (helpers) and ashar (relatives) But, soon a people will come who will revile them, find fault with them. So, do not mingle with them, do not eat or drink with them and do not have marital relationship with them."

COMMAND OF SHARI'AH ABOUT THOSE WHO REVILE THE SAHABAH رضى الله عنهم:

It is stated in Sharh Muslim that it is a crime to revile the sahabah رضى الله عنهم and a grave sin. It is our conviction, as of the majority of the ulama, that he who reviles the sahabah رضى الله عنهم must be puished.

Some of the Maalikis say that he who reviles any of the shabah must be killed. Teebi رحمه الله, too, has written something like it. Qadi Iyad رحمه الله said that it is a grave sin to revile any of the sahabah رضى الله عنهم.

Some of our ulama have written explicitly that if anyone speaks ill of he shaykhayn (Abu Bakr رضى الله عنه and Umar رضى الله عنه then he is liable to be killed.

It is stated in the well-known book Al-Ashbah wa Amr Nazir in its section an as sayr If any disbeliever repents from disbelief then he is forgiven in this world and the hereafter. But, if anyone has been declared to be a disbeliever because he has reviled the Prophet صلى الله عليه وسلم, or has reviled the shaykhayn, or one of them, or has practiced sorcery, or is an atheist and is arrested before he repents, than his repentance will not be accepted (if he makes it after being arrested) and he will not be forgiven.

The writer of Ishbah, Allamah Zayr ibn Najaym رضى الله عنه has also written that to speak ill of the shaykayn or curse them is disbelief. If anyone attributes excellence to Sayyiduna Ali رضى الله عنه over the shaykhayn then he is an innovator. It is written in Manaqib kardari that if anyone believes that Sayyiduna Ali رضى الله عنه is more excellent than the Shaykhauyn and rejects the caliphate of both of them (meaning, the shaykhayn) then he a disbeliever. If he bears animosity to both of them then too he will be termed disbeliever. The reason is that

he detests them whom the prophet صلى الله عليه وسلم loved with his heart. However, if anyone (does not regard Ali رضي الله عنه as more excellent than the Shaykhayn, and does not reject their caliphate, and does not hate them, and does not revile them, but) loves Sayyiduna Ali رضي الله عنه more than the Shaykhayn, then he will not be charged with anything for this reason.

WHY THE SHAYKHAYN ONLY: Perhaps the shaykhayn (Abu Bakr رضي الله عنه and Umar رضي الله عنه are mentioned exclusively because there are many ahadith about their excellence in an exceptional manner. There are not such ahadith about other sahabah. This will be clearer from such ahadith in separate chapter to follow. Another reason could be that the caliphate of both of them was upheld by the Muslim unanimously. Their leadership was not challenged by anyone at all. On the other hand, the caliphate of Uthman, رضي الله عنه Ali ibn Abu Talib رضي الله عنه and others did not have unanimous approval. Rather, each of them had to suppress an uprising and rebellion.

ABOUT THOSE WHO REJECT ABU BAKR'S رضي الله عنه CALIPHATE: Shah Abdul Aziz رحمه الله has written that there is no doubt that the Imamiyah sect reject the caliphate of Abu Bakr رضي الله عنه. It is written in the books of fiqh that anyone who rejects the caliphate of Abu Bakr رضي الله عنه is the rejecter of ijma qat'i (absolute consensus) and whoso reject it are disbelievers. It is stated in Fatawa Alamgiri:

الرافضي إذا كان يسب الشيخين ويلعنها العياذ بالله فهو كافر وان كان يفضل عليًا كرم الله تعالى وجهه على ابي بكر لا يكون كافرا لكنه مبتدع ولو قذف عائشة كفر بالله۔

"when a Rawfid, reviles the Shaykhayn and cursed them – we seek refuge in Allah from such thought – he renders himself a disbeliever. And, if he gives more excellence to Ali رضي الله عنه that to Au Bakr رضي الله عنه, he does not become a disbeliever but is a mubtadi (an innovator). And if he accuses or slanders or defames (Sayyidah) Ayshah رضي الله عنها then he disbelieves in (what) Allah (says about her in the Quran, exonerating her).

It is also stated in Fatawa Alamgiri:

من أنكر امامة ابي بكر الصديق فهو كافر على قول بعضهم وقال بعضهم هو مبتدع وليس بكافر والصحيح انه كافر كذلك من انكر خلافة عمر في اصح الا قوال ويجب كفار الروافض في قولهم برجعة الاموات الى الدنيا وتناسخ الا رواح۔

"He who rejects the imamah (leadership) of Abu Bakr رضي الله عنه as Siddiq is a disbeliever as per the ruling of some (of the jurists) but some others (of them) hold that he is a mubtadi (an innovator) and will be became a disbeliever, but the correct thing is that he is a disbeliever. And so too according to the mot correct of opinions (he is a disbeliever) who rejects the caliphate of Umar رضي الله عنه Besides, it is wajib (obligator) to term the Rawafid as disbelievers for heir belief that the dead return to the world (are reincarnated) and that souls are transmigrated (form one body to another)."

WHY CLASSIFIED AS DISBELIEVERS: On what basis are the Imamiyah and the Rawafid said to part with Islam if they revile the sahabah رضي الله عنهم particularly the Shaykhayn or if they reject he caliphate of the latter? It must be known that not one but there are many strong evidences of their disbelief.

It is the sahabah, bearers of the wahy (revelation), who communicated it to later generations, as they did the religion and Shari'ah. If anyone rejects their statues and truthfulness, how can he retain his faith in the Quran and other branches of Islam that have been conveyed to us in a continuous manner from them. If his faith in the Quran and these other things is lacking then how will he call be called a believer.

Besides, the Quran itself bears testimony to the status and truth of those sahabah رضی اللہ عنہم and to their merit. Anyone who rejects the text of he Quran cannot be a believer.

Furthermore, there are innumerable ahadith about the excellences and merits of the three caliphs other than Sayyiduna Ali رضی اللہ عنہ. These ahadith are of the level of Mutawatir (undoubted hadith handed own by numerous distinct chains of narrators and always approved) Rejection of these ahadith amounts to disbelief. None of the mujtahid imam has questioned the isnad or text of any hadith of this category. Rather, Imam Abu Hanifah رحمہ اللہ who stands high among the mujtahid imams also prefers khabar wahid (tradition transmitted by one person and one chain of arrears) to Qiyas (or verdicts given by religious scholars) and prefers even the saying of the sahabah رضی اللہ عنہم – what to say of ahadith of the kind of mutawatir in meaning.

THE QURAN: We begin with the Quran. Let us see Allah's words about the sahabah رضی اللہ عنہم and about speaking ill, or cursing them or any one of them.

(1)Allah has declared that He is pleased with the sahabah رضی اللہ عنہم. He says:

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ۔

{Allah was certainly pleased with the believers when they swore fealty to you under the tree.} (48:18)

وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ

{And the brumes the first of the muhajir and the Ansar and those followed them in good doing – Allah is pleased with them and they are pleased with Him} (9:100)

(2)The caliphate of the righteous caliphs is known from the Quran. Allah says:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ۔

{Allah has promised those of you who have believed and do righteous deeds that He will certainly make them successors in earth.} (24:55)

Reliable exegetes affirm that this verse is a strong evidence of the fact of the caliphate of the righteous caliphs. The people who became leader in the light of the promise in the verse and who were, as the verse says, faithful and righteous, were indeed these Khulafa rashideen (righteous caliphs). Those, who do not regard their caliphate as correct and they reject the Quran and so exit from the circle of faith. The reason is that this very verse emphasizes in its next words:

مَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ

{And whosoever disbelieves after this, then those – they are the transgressors.} (24:55)

The word (فاسق) transgressors is used in the Quran in its perfect sense and applies to disbelievers. So the concluding words of this verse mean 'they are infidels.' Evidence for this interpretation lies in this verse:

وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ *۔

{And whosoever judges not by what Allah has revealed, so those -they are the disbelievers.} (5:44) Here too (فاسق) is used.

(3)The Quran call the sahabah رضی اللہ عنہم as truthful.

لِلْفُقَرَآءِ الْمُهَاجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا وَّيَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ *۔

{(It is) for the poor emigrants who were expelled form their homes and their possessions, seeking bounty from Allah and (His) pleasure, and helping (the religion of) Allah and His Messenger. Those, - they are the truthful.} (59:8)

All the sahabah رضی اللہ عنہم used to address Abu Bakr رضی اللہ عنہ siddiq as 'O Khalifahtulah' (خلیفۃاللہ). But, the sh'iah call him Kadhib (کاذب) meaning 'liar.' He who calls him Kadhib rejects the Quran and belies and contradicts it. If that is not disbelief then what is it?

(4)the sahabah رضی اللہ عنہم are prosperous or successful. It is established by the text of the Quran:

اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ

{....those - they are the prosperous)

But, those people call them (اولئک ھم الخاسرون) (those -they are the losers). So, if these deniers of the Quran are not said to be outside the fold of Islam then what will hey be called.

(5)Allah has described the merits of the sahabah رضی اللہ عنہم uncountable time in the Quran. He has mentioned them again again again with their praise. For instance, he says:

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ وَالَّذِيْنَ مَعَهٗٓ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا* سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰةِ وَمَثَلُهُمْ فِي الْاِنْجِيْلِ كَزَرْعٍ اَخْرَجَ شَطْـَٔهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا *۔

{Muhammad is the Messenger of Allah and those who are with him are hard against the disbelievers, merciful among themselves. You see them bowing, prostrating, seeking bounty from Allah and (His) Good pleasure. Their mark is on their foreheads from the traces of prostration. That is their similitude in the Torah - and their similitude in the Injil: like a sown corn-seed that puts forth its shoot, then strengthens it, and it grows stout and rises straight on its stalk, delighting the growers, that through them He may enrage the disbelievers. Allah has promised those of them who believe and do righteous deeds, forgiveness and a mighty reward.} (48:29)

Given this clear testimony of the Quran, what may we say of the people who revile and curse the companions of the Prophet صلی اللہ علیہ وسلم. If anyone accuses the sahabah رضی اللہ عنہم of being antagonistic to each other after the Quran asserts that they are mercifui to each other but severe against the disbelievers, then he rejects the Quran. And, he who despises them and is jealous of them then he qualities for being called a disbeliever. This is obvious from the words (لیغیظ بہم الکفار) {though them he may enrage the disbelievers} It is the work of these disbelievers to be enraged with the Sahabah رضی اللہ عنہ. This verse also belies those who say

that the Sahabah possessed correct belief during the prophet صلى الله عليه وسلم life time but became irreligious after his death. Obviously Allah's promise of forgiveness and a mighty reward is only for them who continue to have faith and be righteous till their death. Hence, the promise itself is a sign that they would not cease to be faithful and righteous till their last breath. If anyone persists and speaks ill about them after this assurance of the Quran, then he speak against the Quran and -we seek refuge in Allah from such thought - he ascribes ignorance to Allah.

(6)He who called the (مخلفين) mukhalifieen) the villagers who had legged behind to wage jihad was the first khalifah (caliph), Abu Bakr رضى الله عنه. Not only the ahl us sunnah are unanimous about it but also the Shi'ahs cannot deny it. The Quran says about the mukhallifeen desert dwellers:

قُلْ لِلْمُخَلَّفِيْنَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلٰى قَوْمٍ أُولِيْ بَأْسٍ شَدِيْدٍ تُقَاتِلُوْنَهُمْ أَوْ يُسْلِمُوْنَ فَإِنْ تُطِيْعُوْا يُؤْتِكُمُ اللّٰهُ أَجْرًا حَسَنًا وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيْمًا۔

{Say (O Propeht) to the desert - Arabs who were left behind: "You shall be soon called against a people of great might, then you shall fight or they shall surrender. Then if you obey, Allah will grant you a good reward; but if you turn back as you turned back before, He shall chastise you with a painful chastisement."} (98:16)

As foretold in this verse, the desert Arabs (or the villager) were called to fight the enemies of Islam by abu Bakr رضى الله عنه during his caliphate. This is clear that Abu Bakr's caliphate is confirmed by this verse and it is explained by Ibn Abu Hatim رحمه الله, Ibn Qutaybah رحمه الله and others. Also, it is established by this verse that anyone who keeps away from jihad after his call will be punished severely. Such a great thing is said about this man by the Quran, yet there are those who curse him and call him a disbeliever. Should they not fear their fate?

(7)The Quran confirms that these sahabah رضى الله عنهم would be admitted to paradises:

لَا يَسْتَوِيْ مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقٰتَلَ أُولٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ أَنْفَقُوْا مِنْ بَعْدُ وَقٰتَلُوْا وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى۔

{Not equal is he with the rest of you who spent and fought before the victory. Such are higher in rank than those who spent and fought afterwards. And to each Allah has premised a goodly (reward)} (57:10)

(The victory mentioned here is the conquest of Makah)

Therefore, if anyone says that these sahabah رضى الله عنهم will not enter paradise then he positively rejects the confirmed texts (of the Quran).

(8)Allah says of Abu Bakr رضى الله عنه in the Quran:

ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا۔

{....he being the second of the two when they were both in the cave, when he said his companion ;Grieve not, surely Allah is with us} (9:40)

Those who revile Abu Bakr رضى الله عنه must themselves think of their fate, bearing in mind that Allah mentions him as the companion of His Messenger صلى الله عليه وسلم and his dedicated and loyal disciple.

(9)This is another verse:

وَلَا يَأْتَلِ أُولُوْ الْفَضْلِ مِنْكُمْ وَالسَّعَةِ۔

{The men of grace and wealth among you....} (24:22)

The man named in this verse is Abu Bakr رضی اللہ عنہ. the reliable, learned exegetes and the scholars say that he is Abu Bakr رضی اللہ عنہ. so, if anyone denies his merit then he questions the Quran.

(10) Allah says:

وَسَيُجَنَّبُهَا الْأَتْقٰى * الَّذِىْ يُؤْتِىْ مَالَهٗ يَتَزَكّٰى۔ وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰى * اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى وَلَسَوْفَ يَرْضٰى۔

{For removed from it (hell) will be the most God-fearing who gives his wealth to purify himself, and not in recompense for a favour done to him by anyone, except only in seeking the countenance of his Lord the Most High. And surely he will soon be well pleased.} (92:17-21)

These verses too glorify Abu Bakr رضی اللہ عنہ not Ali ibn Abu Talib رضی اللہ عنہ. The exegetes say the background of these verses is that Abu Bakr رضی اللہ عنہ spent a large amount of his wealth for Allah's pleasure. He purchase Sayyiduna Bilal رضی اللہ عنہ and others from slavery from the infidels and set them free.

We asks: If Allah describes anyone as pious and righteous, then will he be eligible for mercy or for curse?

THE AHADITH: New, let us examine the ahadith. While there are many ahadith of this subject, we shall present only a few.

عَنْ عويمر ابن ساعدة اِنَّهٗ صلى الله عليه وسلم قَالَ ان الله اختارلى واختار لى اصحاباً فجعل لى منهم وزراء وانصارا واصهارا فمن سبهم فعليه لعنة الله والملئكة والناس اجمعين وَلَا يقبل الله مِنْهُ صرفاً وَلَا عدلًا۔ (محاطى، طبرانى، حاكم)

Sayyiduna Uwaymir ibn Sa'idha رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Allah chose me and He chose my companions for me. Then, He made some of them my ministers, some my helpers and some my relatives. Anyone reviles them, may there be on his the curse of Allah, the curse of the angels and the curse of all mankind. May Allah not accept his repentance, nor his fidyah (expiation)." meaning his supererogatory and obligatory deeds will not be approved.[1]

عَنْ على عن النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ سياتى من بعدى قوم يُقَالَ لهم الرفضة فَاِنْ ادركتهم فاقتلهم فانهم مشركون قَالَ قُلْتُ يا رسول الله ما العلامة فيهم قَالَ يفرطونك بما ليس فيك ويطعنون على السلف۔ دار قطنى۔

Sayyiduna Ali رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "There will arise after me a people who will be called (Arabic) ar rafadah) Rafidi. If you come across them, kill them for they are polytheists." He (Ali) رضی اللہ عنہ said that he asked, "O Messenger of Allah, what is their sign?" He said, "They will exaggerate while

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[1] Tabarani Haakim.

describing you with what you do not possess and curse (and revile) their predecessors (meaning, the sahabah."[1]
According to another version:

وذلك يسبون ابابكر وعمر ومن سب اصحابي فعليه لعنت الله والملئكة والناس۔

"And that is because they will revile Abu Bakr and Umar. And, he who reviles my sahabah - may the curse of Allah, of the angels and of all mankind be on him."[2]
Similar traditions are narrated by Anas رضی اللہ عنہ, Iyad Ansari رضی اللہ عنہ, Jabir رضی اللہ عنہ Hasan ibn Ali رضی اللہ عنہ. Ibn Abbas رضی اللہ عنہ Sayyidah Fatimah Zuhra رضی اللہ عنہا, Sayyidah Umm slamah رضی اللہ عنہا.
The Prophet صلی اللہ علیہ وسلم also said:

من ابغضهم فقد ابغضني ومن آذا هم فقد اذاني ومن اذاني فقد اذى الله۔

"He who is hostile to the sahabah is, indeed, hostile to me. He who hurts them has, indeed, hurt me. And, he who hurts me has, indeed, hurt Allah."
Ibn Asakir رحمہ اللہ has transmitted this hadith:

ان رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ حب ابي بكر وعمر ايمان وبغضهما كفر۔

Allah's Messenger صلی اللہ علیہ وسلم said, "To love Abu Bakr and Umar is faith but to despise them is disbelief."
Abdullah ibn Ahmad رحمہ اللہ reported from Anas رضی اللہ عنہ in a marfu form:

انی لا رجو لامتي في حبهم لابي بكر وعمر ما ارجو اهم في قول لا اله الا الله۔

"Surely, I cherish for my ummah against their love for Abu Bakr and Umar the same reward for them as is due in return for (their testimony of) لا الہ الا اللہ (there is no God but Allah).

Obviously, there is tremendous contradiction between love and hatred. So, we can see what awaits one who love Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ. The reward for that is unwavering faith and prosperity in both worlds. On this basis, it is logical to infer that hatred and hostility leads to disbelief and the consequences are disgrace and ruin in the hereafter.

SAYING OF ULAMA: Having read the ahadith about the merits of the sahabah رضی اللہ عنہم we must see what the imams and guides of Shari'ah say on this subject. However, we must first bear in mind that to impeach the believers of infidelity or disbelief, and calling Muslim and Muslims and Believers unbelievers, is itself disbelief. According to a hadith: "If anyone calls another person 'a disbelievers' or 'an enemy of Allah but hat person is not so then disbelief reverts to him who charges him with it." Therefore, since it is undeniable that the sahabah رضی اللہ عنہم were believers and perfect Muslims, anyone who accuses them of disbelief is himself guilty of disbelief.

It is pertinent to say here that the Rawafid not only charge the sahabah رضی اللہ عنہم with disbelief and Sayyidah Ayesha رضی اللہ عنہا of being unfaithful, but they also imagine that perpetrating both these things improves their standing and gets their ranks raised. However, it is an agreed principle that regarding sin and disobedience as lawful is by itself

[1] Daraqutni.
[2] Draqutni.

disbelief as a mean amelioration of ranks.
(1) Imam Abu Zur'ah رحمه الله, one of the shaykhs of Imam Muslim رحمه الله said that if anyone belittles or insults any of the sahabah رضي الله عنهم of Allah's Messenger صلى الله عليه وسلم then he is a zindiq (an atheist, irreligious). The reason for that is: 'The quran true and whatever Allah's Messenger صلى الله عليه وسلم brought is true. And, there was no one at all besides the sahabah رضي الله عنهم who brought to us all these things in toto and with guidance. So anyone who picks faults in the sahabah رضي الله عنهم actually alleges that the Book and the sunnah are false and absurd. On these grounds the most defective and imperfect person is he himself who looks for weakness in others. The application of atheism and misled fits him correctly.
(2) Sahl ibn Abdullah Tastari رحمه الله said, "He who does not venerate the sahabah رضي الله عنهم of the Prophet صلى الله عليه وسلم can never be said to have believed in the Prophet صلى الله عليه وسلم.
(3) Imam Muhammad رحمه الله is quoted by Muhit to have said, "It is not allowed to offer salah behind an imam who is a Rafid because the Rawafid reject the caliphate of Abu Bakr رضي الله عنه."[1]
(4)It is stated in Khulasah:

من انكر خلافة الصديق فهو كافر

"He who repudiates the caliphate of Abu Bakr رضي الله عنه is a disbeliever."
(5)It is stated in Marghinani that it is makruh to offer salah in a congregation led by the followers of their own whims and the innovators. And, it is disallowed behind the Rafidah.
(6)Qadi رحمه الله has written in Shifa that Maalik ibn Anas رحمه الله and others said:

ن ابغض الصحابة وسبهم فليس له في المسلمين حق۔

"He who despises the sahabah رضي الله عنهم and speaks ill of them has no right to the fa'I of the Muslms." (Fai (فئ) is war booty gained without engaging in combat).
He also said:

من غاظه اصحاب محمد صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فهو كافر قَالَ اللّٰه تعالى لِيَغِيْظَ بِهِمُ الْكُفَّارَ۔

"He whom the companions of Muhammad رضي الله عنه enrage is a disbeliever. Allah says:

لِيَغِيْظَ بِهِمُ الْكُفَّارَ

(that though them meaning, the believers) He (Allah) may enrage the disbelievers] (48:29)
(7)Qadi Abu Bakr Baqlani رحمه الله has also said something similar.
(8)Bayhaqi رحمه الله has transmitted something like it from Imam Abu Hanifah رحمه الله. The Hanafi jurists have given their verdict that the Shi'ahs are disbelievers on the basis of this statement of Imam Abu Hanifah رحمه الله. It is worth pointing out that Imam Abu Hanifah رحمه الله was the one most acquainted with the beliefs of the Sha'iahs and Rawafid, because he was a Kufi and Kufah is the place from where the Rawafid and the Shi'ahs originated. Since he was declared that the rejecters of the caliphate of Abu Bakr are disbelievers, it follows that if anyone curses Abu Bakr رضي الله عنه Umar رضي الله عنه or any other sahabi, he is more liable to be termed a disbeliever.

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[1] Rafad means to abandon, to separate. Rawafid is the plural of Rafidah (or Rafid). They are a sect of the Sh'iah who regard as lawful to abuse the sahabah رضي الله عنه. They are so called because they abandoned their imam Zayd ibn Ali رضي الله عنه when he prohibitive them from abusing Abu Bakr رضي الله عنه

(9)Imam Maalik رحمه الله has given his verdict about one who reviles or speaks ill of any of the sahabah رضي الله عنهم of the Prophet صلى الله عليه وسلم.

فان قال كانوا على ضلال أو كفر قتل۔

"If he says that they were misled or disbelievers, then kill him.'

(10)Imam Ahmad ibn Hanbal رحمه الله also believed that the Rawafid had apostated.

These are a few arguments and evidences of the Rawafid being disbelievers. Of course, there are many more of them but we suffice with these few to bring out the facts and to avoid lengthening the text. Our objective is to remove any doubt from the minds of our Muslim brothers and that they may esteem the sahabah رضي الله عنهم and know the sin of casting aspersions on them. They may beware of the deception of the Rawfid and preserve their own belief. They must not mingle with them and not intermarry among them.

If any Shai'ah is moved by this discourse and is enabled by Allah, then he may make a repentance. Thereby he will improve his life in the hereafter.

AN OBJECTION: Perhaps any of the Rawafid may ask why do the ahlus sunnah not go by their predecessors. For instance the well known book sharh Aqa'id Nasfi has stated that it is not so simple as the anyone who reviles the shaykhayn should be cast off as a disbelievers. Besides, the writer of Jami'al-Usool and the writer of Mawaqif have counted he Shi'ah among the sects of Islam. and shaykh Abu al-Hasan Ash'ary رحمه الله and imam Ghazzali رحمه الله have considered it improper that the ahl ul qiblah (those who are oriented to the qiblah for their salah) should be called disbelievers.

The answer to this objection is that truly these venerable man of the ummah and pillars of learning had observed caution in condemning the shi'as to disbelief and had resorted to patience in casting them out of the sphere of Islam It is not after studying the beliefs and ideologies of the Shi'ah thoroughly and observing their conditions and affairs from all angles that they expressed their views. Rather, the truth is that they did not have the full picture of the convictions of the Shi'as in their minds. They did not posses in depth knowledge about them. They gave their opinion on the premise of their knowledge and information at that time. In fact, there are examples that even great sahabah رضي الله عنهم had doubts on certain issues so that their judgement or deeds differed from the true angle of the question before them. For instance, Abdullah ibn Mas'ud رضي الله عنه had doubts about covering hands in salah.[1]

Ali رضي الله عنه was uncertain on the issue of sale of the ummahat ul wlad (the mothers who bear the child of their master), and on the question of burning the zindiqs (athiests) in fire. Umar رضي الله عنه hesitated on the ruling of tayammum (dry ablution) by a sexually defiled person.

In short, the aforementioned religious elders drew their conclusions merely in the light of the fact that the Shi'as observe the qiblah of the Muslims in salah and recite the same kalimah (declaration of faith). So they preferred to be on the safe side and did not give the verdict of disbelievers against the Shi'as. However, the trust is that these elder to could not have hesitated to assert that the Shi'as are disbelievers if they were aware of their convictions which were contrary to their profession of the Kalimah and facing the qiblah of the Muslims in salah. Indeed, that was enough evidence to declare anyone a disbeliever.

When Abu Bakr رضي الله عنه, as caliph, decided to raise the sword against those who refused to

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[1] In the bowing posture (called itbaq)

pay the zakah denying that it was obligatory, Umar رضی اللہ عنہ and Ali رضی اللہ عنہ intervened on the reasoning that these people professed the Kalimah and recommended that they should be spared, saying, "We cannot fight those who recite our kalimah." And they cited the words of the prophet صلی اللہ علیہ وسلم:

امرت ان اقاتل النّاس حتّٰی یقولوا لا الٰہ الا اللّٰہ۔

"I have been commanded (by my Lord) that I should fight people till they say (لا الٰہ الا اللہ) (There is no god but Allah)."

Abu Bakr رضی اللہ عنہ said firmly and with full resolve, "I shall fight everyone who will differentiate between salah and fasting (If he recites the kalimah, that shall not prevent me from carrying out my resolve.)"

Umar رضی اللہ عنہ conceded, "I saw that Allah opened his breast for this issue. I can say now that he was right."

It is also possible that the aforementioned elders had expressed their opinions concerning the Shi;as who lived in their times and whose beliefs may not have been as corrupted as the convictions of their successor Shi'as and Rawafids. This opinion is upheld by Mulla Ali Qari رحمہ اللہ in Mirqat in these words:

قلت وهذا في حق الرافضة والخارجة في زماننا كانهم يعتقدون كفر اكثر اكابر الصحابة فضلا من سائر اهل السنة والجماعة فهم كفرة بالاجماع بلا نزاع۔

"I say that these views (and verdicts) hold true of the Rafidah and the Kharijah of our times because they believed that most of the senior sahabah رضی اللہ عنہم were disbelievers. They also regarded all the ahlus sunah wa aljama;ah as disbelievers. There is a consensus of the ulama that these sects are disbelievers. No one differs on this verdict."[1]

SAHABAH رضی اللہ عنہم ARE SAFETY FOR THE UMMAH

(٦٠٠٨) وَعَنْ اَبِىْ بُرْدَةَ رَضِىَ اللّٰهُ تَعَالٰى عنهم عَنْ اَبِيْهِ قَالَ رَفَعَ يَعْنِى النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَأْسَهٗ اِلَى السَّمَاءِ وَكَانَ كَثِيْرًا مَا يَرْفَعُ رَأْسَهٗ اِلَى السَّمَاءِ فَقَالَ النُّجُوْمُ اَمَنَةٌ لِلسَّمَآءِ فَاِذَا ذَهَبَتِ النُّجُوْمُ اَتَى السَّمَآءَ مَا تُوْعَدُ وَاَنَا اَمَنَةٌ لِاَصْحَابِىْ فَاِذَا ذَهَبْتُ اَتَى اَصْحَابِىْ مَا يُوْعَدُوْنَ وَاَصْحَابِىْ اَمَنَةٌ لِاُمَّتِىْ فَاِذَا ذَهَبَ اَصْحَابِىْ اَتَى اُمَّتِىْ مَا يُوْعَدُوْنَ۔ (رواه مسلم)

6008. Sayyiduna Abu Burdah رضی اللہ عنہ reported that this father (Abu Musa Ash;ary) رضی اللہ عنہ narrated that he, meaning the Prophet صلی اللہ علیہ وسلم, raised his head to the heaven as was his wont to do often (in anticipation of a revelation). Then he said,

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[1] For more reading on this subject of the sahabah رضی اللہ عنہم see: Ma'arif ul Quran (Mufti Muhammad Shafi رحمہ اللہ Maktabah Dar ul Uloom, Karachi vol 8 pp 99, 103, 109, 122, 128, 310, 312, 313, 314, 337, 393, 3969, 471, 690.

Lives of the Prophet Ibn Kathir (Dar ul Isha'at Karachi) (Khawarij) 382, 3905, 398, 410f, 407f. Illumination Discussion on the Nobal Quran Mawlana Ashiq Elahi (Dar ul Isha'at Karachi) relevant verses.

Tafsir ul Quran – translation commentary Mawlana Abdul Majid Daryabadi (Dar ul Isha'at Karachi).

'The stars are a means of safety for the sky. When the stars vanish, that which is ordained will come to the sky. I am a means of safety for my shabah. When I depart (from this world), that which is ordained will come to my sahabah. And, my sahabah are a means of safety for my uymmah when my sahabah depart (from this world), that which is ordained will befall my ummah."[1]

COMMENTARY: The word 'stars' (نجوم) is used comprehensively for the heavenly bodies when they vanish they will loss their light and disintegrate. It is as the quran says:

إِذَا الشَّمْسُ كُوِّرَتْ * وَإِذَا النُّجُومُ انْكَدَرَتْ

{When the sunshine is folded up - and when the stars (are dimmed and) fall.} (81:1-2)
That which is ordained for the heaven is the last Day when they it will cleft asunder (92:1)

إِذَا السَّمَآءُ انْفَطَرَتْ

{When the heaven is cleft asunder} (82:21)

إِذَا السَّمَآءُ انْشَقَّتْ

{When the heaven is split} (84:1)

That which is ordained for the sahabah رضی اللہ عنہم is turmoil mischief, dissension civil war and apostatizing of some desert Arabs.

That which is ordained for the ummah is a sudden rise in false beliefs, bad deeds innovation, calamities befalling the Muslims, death of good people, taking order of evil men, the Last Day coming on the evil. This indicates that the existence of good people is he biggest hurdle to evil. When the pious depart, evil gets an opportunity to make inroads.

The Prophet's existence was a perfect assurance for his sahabah رضی اللہ عنہم of safety from evil Mischiefs begin always when differing minds face each other but when the sahabah رضی اللہ عنہم were beset with this problem, the Prophet صلی اللہ علیہ وسلم gave them guidance. Thereafter, all of them came to an understanding and there was no question of any dissension arising. However, when he departed from this world, the condition altered. The number of Muslims deprived of the Prophet's صلی اللہ علیہ وسلم company increased and personal opinion took over general consensus. Egoism and base desires were behind that with the result that temptation, trial and mischief became the order of the day. However, as long as the sahabah رضی اللہ عنہم were there, they did not let their personal whims dictate. Rather, they always relied on the sayings and deeds of the Prophet صلی اللہ علیہ وسلم or acted on judgement based on his example. They were bright and exemplary because of his company. That is why till they were alive they prevented mischief from spreading.

However, when they too died darkness began to spread, It is this what the Prophet صلی اللہ علیہ وسلم meant when he gave the example of the stars in the heaven. When the heavenly bodies vanish, it will be time for the heaven to disintegrate and the creation will came to an end in darkness. The sahabah رضی اللہ عنہم are like the stars. Their existence give light to the creation. It is as the Prophet صلی اللہ علیہ وسلم said:

أَصْحَابِيْ كَالنُّجُوْمِ بِأَيِّهِمْ اقْتَدَيْتُمْ اهْتَدَيْتُمْ

"My companions are like stars. Whichever of them you follow, you will be guided."

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[1] Muslim # 207,2531.

BLESSINGS OF THE SAHABAH رضی اللہ عنہم

(٦٠٠٩) وَعَنْ اَبِي سَعِيْدِ بِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْتِيْ عَلَى النَّاسِ زَمَانٌ فَيَغْزُوْ فِئَامٌ مِّنَ النَّاسِ فَيَقُوْلُوْنَ هَلْ فِيْكُمْ مَنْ صَاحَبَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَقُوْلُوْنَ نَعَمْ فَيُفْتَحُ لَهُمْ ثُمَّ يَاْتِيْ عَلَى النَّاسِ زَمَانٌ فَيَغْزُوْا فِئَامٌ مِّنَ النَّاسِ فَيُقَالُ هَلْ فِيْكُمْ مَنْ صَاحَبَ اَصْحَابَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَقُوْلُوْنَ نَعَمْ فَيُفْتَحُ لَهُمْ ثُمَّ يَاْتِيْ عَلَى النَّاسِ زَمَانٌ فَيَغْزُوْا فِئَامٌ مِّنَ النَّاسِ فَيُقَالُ هَلْ فِيْكُمْ مَنْ صَاحَبَ مَنْ صَاحَبَ اَصْحَابَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَقُوْلُوْنَ نَعَمْ فَيُفْتَحُ لَهُمْ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِّمُسْلِمٍ قَالَ يَاْتِيْ عَلَى النَّاسِ زَمَانٌ يُبْعَثُ مِنْهُمُ الْبَعْثُ فَيَقُوْلُوْنَ انْظُرُوْا هَلْ تَجِدُوْنَ فِيْكُمْ اَحَدًا مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيُوْجَدُ الرَّجُلُ فَيُفْتَحُ لَهُمْ ثُمَّ يُبْعَثُ الْبَعْثُ الثَّانِيْ فَيَقُوْلُوْنَ هَلْ فِيْكُمْ مَنْ رَاٰى اَصْحَابَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيُوْجَدُ فَيُفْتَحُ لَهُمْ ثُمَّ يُبْعَثُ الْبَعْثُ الثَّالِثُ فَيُقَالُ انْظُرُوْا هَلْ تَرَوْنَ فِيْكُمْ مَنْ رَاٰى مَنْ رَاٰى اَصْحَابَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَكُوْنُ الْبَعْثُ الرَّابِعُ فَيُقَالُ انْظُرُوْا هَلْ تَرَوْنَ فِيْهِمْ اَحَدًا رَاٰى مَنْ رَاٰى اَحَدًا رَاٰى اَصْحَابَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيُوْجَدُ الرَّجُلُ فَيُفْتَحُ لَهٗ۔

6009. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated The Allah's Messenger صلی اللہ علیہ وسلم said, "A time will come to the people when a section of them will advance to fight and they will ask (each other), 'Is there among you any of the sahabah of Allah's Messenger صلی اللہ علیہ وسلم?' They will say, 'Yes!' They will be given victory.

Then a time will came to the people when some of them will proceed to fight and they will be asked, "Is there among you any of those who had been a companion of the sahabah of Allah's Messenger صلی اللہ علیہ وسلم (meaning a tabi'i)?' They will say, 'Yes' They will be given victory.

Then a time will come to the people when a section of them will advance to fight and they will be asked, 'Is there among you any who had given company to those who had been companions of the sahabah of Allah's Messenger (meaning, a taba tabi'ee successor for an epigone)?' they will say 'Yes' They will be given victory."[1]

According to a version in Muslim: He said, "A time will come to the people when an army will be dispatched from among them (to wage jihad). They will say, 'See whether you can find among you one of the sahabah of Allah's Messenger صلی اللہ علیہ وسلم, They will find one man so, they will be given victory.

Then (at another time) a second army will be dispatched. They will say, 'Is among them on who had seen any companions of Allah's Messenger صلی اللہ علیہ وسلم. One (tabi'I or epigone) will be found and they will be given victory.

Then a third army will be sent ahead. It will be asked, 'Look if you find among

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[1] Bukhari # 3649, Muslim # 269. 2532, Musnad Ahmad 3. 7 (Also Bukhari # 2897, 3594).

them any who had seen one who did see the companions of the Prophet صلى الله عليه وسلم.[1] Then, there will be fourth army that will be dispatched. It will be said, "Look do you find among them one who had seen any who did see one who saw the companions of the Prophet صلى الله عليه وسلم. A man will be found and they will be given victory."[2]

COMMENTARY: Both these versions of the hadith mention the Prophet صلى الله عليه وسلم miracle. He foretold how for four generation his sahabah رضی الله عنهم or those succeeding them will be instrumental in getting the Muslim army victory. It shows their merit and blessings.

The first version mentions three generation: the sahabah, the tabi'un and the taba'taiun, The second mentions a fourth generation too. A version of Bukhari also mentions four generation. Till the first three generation there were many good. Learned and wise people so the gate to foolishness and mischief was shut. This is why most versions mention only three generations.

A marfu hadith of Sayyidah Ayshah رضی الله عنها in Muslim is:

خیر النّاس القرن الذی انا فیہ ثُمّ الثانی ثُمّ الثالث۔

"The best people are found in the generation in which I live. Then the second, then the third."

Tabarani رحمه الله has transmitted from Ibn Mas'ud رضی الله عنه.

خیر النّاس قرنی ثُمّ الثانی ثم الثالث ثُمّ تجئی قوم لا خیر فیھم۔ (طبرانی)

"The best people are those of my time. Then, the second, Then, the third. Then a people will come not be good people (like the previous age).

The version in the Muslim has: "He who has been the sahabah رضی الله عنهم of Allah's Messenger صلى الله عليه وسلم." this means that a person qualifies as a tabi'I (epigone) if he has seen a sahabi رضی الله عنه. It is like qualifying as a sahabi on merely seeing Allah's Messenger صلى الله عليه وسلم. But, some ulama say that while it is enough for anyone to see (or meet) Allah's Messenger صلى الله عليه وسلم to qualify as a sahabi, it is necessary to have beenin the company and service of a shabi to qualify as a tabi'I so the words seen the shabah would mean been in the company of he sahabah رضی الله عنهم.

(٦٠١٠، ٦٠١١) وَعَنْ عِمْرَانَ ابْنِ حُصَيْنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ أُمَّتِيْ قَرْنِيْ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثُمَّ اِنَّ بَعْدَ هُمْ قَوْمٌ يَشْهَدُوْنَ وَلَا يُسْتَشْهَدُوْنَ وَيَخُوْنُوْنَ وَلَا يُؤْتَمَنُوْنَ وَيَنْذُرُوْنَ وَلَا يَفُوْنَ وَيَظْهَرُ فِيْهِمُ السِّمَنُ وَفِيْ رِوَايَةٍ وَيَحْلِفُوْنَ وَلَا يُسْتَحْلَفُوْنَ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ عَنْ اَبِيْ هُرَيْرَةَ ثُمَّ يَخْلُفُ قَوْمٌ يُحِبُّوْنَ السَّمَانَةَ۔

6010.Sayyiduna Imran ibn Husayn رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "the best of my ummah are (they who belong to) my generation (meaning , the sahabah), then they who will follow them (on their heels the tabi'un)and then they who will follow them (the taba'tabiun). Then, after them will be a people who

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[1] This is how it is in both Mishkah and Muslim, It does a say the third time whether they found any. It is implicit that they did see and they were victorius.

[2] Muslim # 209-2523.

will give testimony though they will not be asked to bear testimony, who will be treacherous ad they will not be relied upon, who will make vows but will not fulfil their vows. They will be fat and fleshy."

According to a version: "They will swear oaths (unnecessarily) without being called upon swear oaths."[1]

6011. Sayyiduna Abu Hurayrah رضی الله عنه narrated (that he said,) "Then a people will follow who will like fatness."[2]

COMMENTARY: The Arabic word (قرن) means: era, times, generation. It extends between forty years and eighty years, or one hundred years. But, the correct thing is that it is not limited to months or years. Every era or generation of people of similar age is a qarn. Or, they are a people of similar age and similar conditions, like the sahabah رضی الله عنهم whose qarn began with the Prophet صلی الله علیه وسلم mission and ended with the death of the last of the sahabah رضی الله عنهم namely in 120 AH. The next qarn was of the tabi'un which began in 100AH and culminated in 170 AH. The third was of the successors of the tabi'un (taba taqbi'un). It began after the qarn of the tabi'un and extended up to 220 AH hereafter the series of good and blessing came to an end which was bestowed on the first qarn and more or less on the next two qarns. Thereafter, innovations began to appear. Strange practices croped up in the name of religion. The (so called) philosophers and the intelligentsia raised their heads, the mu'tazilah showed itself and they took it upon themselves to mutilate the religion. They originated the mischief of calling the Quran 'a creation' whereby the learned were thrown into a terrible trial and religion became clouded for the people. Novel ideas were sounded. Disputes were raised and differences and discord became common replaced by love of the world. The injunctions of Shari'ah were ignored and the moral life of the people was corrupted. That which the Prophet صلی الله علیه وسلم had told us in this hadith about the people came to the surface.

TESTIMONY: This hadith seems to say that it is bad, to offer testimony without being invited to give it. But, according to another hadith, "the best of all witnesses. Is he who bears testimony before he is requested to give it." The fact is that if a person is known to have witnessed anything but is not called upon to testify neither by the aggrieved nor by the court then he should not give testimony uninvited, else it would be presumed that he has ulterior motives. As for the other hadith, it is about a person who has seen something happen but no one else is aware that he is a witness. So, if he is driven by good intentions and wishes to help his Muslim brother and efforts the aggrieved person to give testimony then he may give testimony on being requested to do so. This person is certainly praiseworthy. It could also be said that this second hadith means that when witnesses are invited, the man who had seen or known about the incident must not hesitate and must no conceal his testimony. He must offer it promptly.

As for the first hadith that condemns an uninvited witness it is about one who is in competent and not eligible to give testimony. Or, in concerns one who is liable to give false testimony.

Some scholars suggest that the first hadith condemning an uninvited witness concerns rights of follow men while the other hadith praising him is about rights of Allah provided

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[1] Bukhari # 3650, Muslim # 214. 2535, Tirmidhi # 3859 (3885).

[2] Muslim # 213. 2534.

there is no wisdom in concealing a testimony.
Some authorities maintain that the word (شہادۃ) testimony in the first hadith means 'oath' In this case, the first phrase will be translated. "there will be after them who will swear false oaths before anyone asks them to swear."
BETRAYAL: The hadith speaks of treacherous people. They will be so daring and open that people will not trust them in anything at all. This does not include one who betrays occasionally.
VOWS: The next kind is he who does not honour his vow. He will not think of it as of importance. It is essential to fulfil a vow when one makes it. Allah has praised his pious slaves who practice it. He says:

يُوْفُوْنَ بِالنَّذْرِ وَيَخَافُوْنَ يَوْمًا كَانَ شَرُّهٗ مُسْتَطِيْرًا۔

{They fulfil their vows and fear the day whose calamity shall be for reaching} (76:7)
OBESITY: The Arabic word (سمن) means fatness, corpulence, resulting from overeating and opulence. It is not the fatness that is natural or by birth. Some authorities say that in this context fatness means arrogance and boasting to show off one's wealth fake prosperity, social standing and nobility, but these are merely presumed and entirely lacking.
Some authorities say that (سمن) means to amass wealth and be engaged in nourishing one's body.
Toorpushti رحمه الله said that they will be fleshy and fat are a figurative expression to show that they would be negligent in observing religion and obeying commands of Shari'ah. They will not be mindful to what is enjoined and what is forbidden though that is the real demand of religion. This is referred to as fatness because fat people are generally lethargic. They shun tasks of hard work and energy. Mostly they crave to feed themselves, care for their bodies and look for opportunities of comfort and luxury on their mattresses.
It is stated in Sharh Muslim that such obesity is disliked as is grown intentionally. Natural fatness is neither condemned nor in that the subject of these ahadith. This explanation also makes clear the following tradition:

إِنَّ اللّٰهَ يُبْغِضُ الْحَبْرَ السَّمِيْنَ۔

"Allah does not like a fat scholar."

SECTION II الفصل الثاني

SAHABAH MUST BE HONOURED

(٦٠١٢) عَنْ عُمَرَ رَضِيَ اللّٰهُ تَعَالٰى عنه قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَكْرِمُوْا اَصْحَابِيْ فَإِنَّهُمْ خِيَارُكُمْ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثُمَّ يَظْهَرُ الْكِذْبُ حَتّٰى اَنَّ الرَّجُلَ لَيَحْلِفُ وَلَا يُسْتَحْلَفُ وَيَشْهَدُ وَلَا يُسْتَشْهَدُ اِلَّا مَنْ سَرَّهٗ بُحْبُوْحَةُ الْجَنَّةِ فَلْيَلْزَمِ الْجَمَاعَةَ فَإِنَّ الشَّيْطَانَ مَعَ الْفَذِّ وَهُوَ مِنَ الْاِثْنَيْنِ اَبْعَدُ وَلَا يَخْلُوَنَّ رَجُلٌ بِامْرَاَةٍ فَإِنَّ الشَّيْطٰنَ ثَالِثُهُمْ وَمَنْ سَرَّتْهُ حَسَنَتُهٗ وَسَآءَتْهُ سَيِّئَتُهٗ فَهُوَ مُؤْمِنٌ رَوَاهُ النِّسَائِيُّ وَاَسْنَادُهٗ صَحِيْحٌ وَرِجَالُهٗ رِجَالُ الصَّحِيْحِ اِلَّا اِبْرَاهِيْمَ ابْنَ الْحَسَنِ الْخَثْعَمِيْ فَإِنَّهٗ لَمْ يُخَرِّجْ عَنْهُ الشَّيْخَانِ وَهُوَ ثِقَةٌ ثَبَتٌ۔

6012. Sayyiduna Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Honour my sahabah. They are the best of you. Then, those who succeed them and then those who succeed them (close on heels meaning, the tabi'un and the taba tabi'un). After that falsehood would expose itself till a man would take an oath without being asked to (swear) and would offer testimony without anyone asking him to give it. He who cherishes to reside in the centre of paradise (which is its best place) must stick to the community, else the devil remains with one who is alone, but distances himself from two (people who are together). Beware! no man stays in solitude with a woman without the devil being the third of them. He to whom his piety and righteousness please him and his impiety annoys him is indeed a believer."[1]

COMMENTARY: This hadith also mentions the three initial generations of Islam as the most excellent. Indeed, even those who were unknown were regarded as fair and just, barring a few rare cases for after all, even they were not innocent people. Of these three, the first generation who were the sahabah رضی اللہ عنہم were outstanding. Every Muslim is bound to honour and respect them, even after their death, till the last Hour. A person may attain great height in knowledge, merit, wisdom, piety, resole, etc. but he cannot be at par with any companion of Allah's Messenger صلی اللہ علیہ وسلم. He is never qualified and allowed to pick faults in the sahabah رضی اللہ عنہ. If anyone dares to do that then he disobeys Allah's Messenger صلی اللہ علیہ وسلم since he damages the honour and sanctity of the sahabah رضی اللہ عنہم he risk his faith. The sahabah رضی اللہ عنہم are the best people of the umah. They were the companions and servants of Allah's Messenger صلی اللہ علیہ وسلم and were taught and trained by him. Even for those of them who had no opportunity to serve and keep his company but merely saw him that itself was a great fortune and their rank is higher than the greatest of the scholars and religious leaders of this ummah, ascetics and warriors.

Shaykh Abu Talib Makki رحمہ اللہ has said a very true thing 'Just one glimpse of the beauty of the countenance of Mustafa صلی اللہ علیہ وسلم got him who glimpses what others could not got after prolonged devotional exercises and retiring in solitude. They achieved the wealth of visual faith and the eye of certainty in which no one else associated with them.

FALSEHOOD AFTER THAT: That hadith says that during the three generations, religion will retain its original form. People will be sincere and do everything for Allah's sake, However, after the third, times will not be safe for religion and truth. Innovations will crop up and base desires will be pursued, It was much later that sects with ideologies contrary to Islam arose like the Mu'tazillah, Riyah, Marjiyah, etc.

The hadith also emphasizes that one would stick to the community. This means the great majority of the masses in religious verdicts and teachings. No one should follow his own whims else the devil will make him his play thing. The majority may be followed by loving the sahabah رضی اللہ عنہم and those of the two generations after them. And all of them should be respected.

A perfect believer is pleased when he performs a pious deed but if he happens to commit wrong than he is displeased and restless. He who lacks this kind of feeling is like one whose heart is dead. He has lost all feelings and sensations. He is like a hypocrite to whom it is the same thing piety and sin. The Quran says:

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[1] Tirmidhi # 2165 (2172), Musnad Ahmad 1-18, 1-26, Ibn majah # 2363.

وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ۔

{And not alike are the god deed and the evil deed.} (41:34)

MERIT OF THE SAHABAH رضی اللہ عنہم OR THE TABI'UN رضی اللہ عنہ

(٦٠١٣) وَعَنْ جَابِرٍ رَضِيَ اللّٰهُ تَعَالٰى عنه عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَمَسُّ النَّارُ مُسْلِمًا رَاٰنِيْ اَوْرَاٰى مَنْ رَاٰنِيْ۔ (رواه الترمذی)

6013. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "the fire (of hell will not touch a Muslim who has seen me or seen one who has seen me."[1]

COMMENTARY: The person who saw the Prophet صلی اللہ علیہ وسلم (meaning a sahabi or a companion of the Prophet صلی اللہ علیہ وسلم and one who has seen a sahabi (meaning, a tabi'i) will be admitted to paradise, provided they had died as believers professing islam of course, the sahabah رضی اللہ عنہم and the tabi'un رحمہ اللہ will go to paradise, subject to this proviso, but we have hopes in Allah's mercy that all Muslim will go to paradise.

It must be understood that hopes for anyone going to paradise has the implicit condition attached to it that he would die as a believer professing Islam. But the prophet صلی اللہ علیہ وسلم had given explicit glad tidings of some people that they would be admitted to paradise definitely. Example are the ahrh mubashshirah or as he stated in this hadith, the sahabah and the tabi'un. This however does not prelude the other Muslims. In fact he comforted the other Muslims too when he said:

طُوْبٰى لِمَنْ رَاٰنِيْ وَاٰمَنَ بِيْ مَرَّةً وَطُوْبٰى لِمَنْ لَّمْ يَرَنِيْ وَاٰمَنَ بِيْ سَبْعَ مَرَّاتٍ۔

"He is blessed once who has seen me and has believed in me.
But he is blessed seven times who has not seen me yet has believed in me."[2]

MERITS OF THE SAHABAH رضی اللہ عنہم

(٦٠١٤) وَعَنْ عَبْدِاللّٰهِ بْنِ مُغَفَّلٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْه قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهَ اَللّٰهَ فِيْ اَصْحَابِيْ اَللّٰهَ اَللّٰهَ فِيْ اَصْحَابِيْ لَا تَتَّخِذُوْ هُمْ غَرَضًا مِنْ بَعْدِيْ فَمَنْ اَحَبَّهُمْ فَبِحُبِّيْ اَحَبَّهُمْ وَمَنْ اَبْغَضَهُمْ فَبِبُغْضِيْ اَبْغَضَهُمْ وَمَنْ اٰذَاهُمْ فَقَدْ اٰذَانِيْ وَمَنْ اٰذَانِيْ فَقَدْ اٰذَى اللّٰهَ وَمَنْ اٰذَى اللّٰهَ فَيُوْشِكُ اَنْ يَّاْخُذَهٗ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

6014. Sayyiduna Abdulah ibn Mughafal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said (addressing his ummah), "Allah, Allah! (fear Him concerning) my sahabah! Alah, Allah! (fear him concerning(my sahabah! Do not seize them after me (to blame them). He who loves them, love them because of his love of me and he who despises them, despises them because of his dislike of me. And, he who hurts them, hurts me and he who hurts me (actually) hurts Allah, and he who hurts Allah, the day is not for off when he will seize him (for punishment)."[3]

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[1] Tirmidhi # 3858.

[2] Musnad Ahmad 5-264, MIshkah Masabih # 6290. (words are slightly different).

[3] Tirmidhi # 3862, 3888, Musnad Ahmad 4-87.

Tirmidhi said this hadith is gharib.

COMMENTARY: The Prophet صلى الله عليه وسلم said, " (Fear) Allah twice in order not emphasize the message. It calls for respecting them and recognizing their merit and excellence at all time. They have attained a high position by being his companion, so their right must be given to them.

They must not be seized. These words mean that they should not be criticized. One must not do anything contrary to their high standing. No one should pick fault in them.

If anyone love them, he loves them because he loves the Prophet صلى الله عليه وسلم Or, he loves them because the Prophet صلى الله عليه وسلم Or he loves them because the Prophet صلى الله عليه وسلم loves them. But, the first meaning is more correct because it goes with the next sentence that if any detest them, it is like detesting the Prophet صلى الله عليه وسلم. This means that Maalikis are correct when they say that anyone who reviles the sahabah رضي الله عنهم deserves to be killed.

The ulama maintain that for a love to be true, it is imperative that one must also love everyone connected with the dear one. The sign that one loves Allah is that he should also love His Messenger. And, the sign that he loves the messenger صلى الله عليه وسلم is that he loves his family descendants and companions.

If anyone perpetrates such deeds as suggest that he is out to hurt Allah, then he cannot escape Allah's punishment not only in the hereafter but also in this world. Perhaps, this hadith is based on these words of Allah;

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا * وَالَّذِينَ

يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا *

{Most surely as to those who (wish to) annoy Allah and His Messenger, Allah has disapproved to them in this world and the hereafter and He has prepared for them a degrading agony. And as to those who annoy the believing men and the believing women without their having deserved it, they then surely have taken the burden of a columny and a clear sin} (33:57-58)

SIMILITUDE OF THE SAHABAH رضي الله عنهم & THE UMMAH

(٦٠١٥) وَعَنْ أَنَسٍ رَضِيَ اللّٰه تَعَالٰى عَنْه قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ أَصْحَابِيْ فِيْ أُمَّتِيْ كَالْمِلْحِ

فِي الطَّعَامِ لَا يَصْلُحُ الطَّعَامُ إِلَّا بِالْمِلْحِ قَالَ الْحَسَنُ فَقَدْ ذَهَبَ مِلْحُنَا فَكَيْفَ نَصْلُحُ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ

6015. Sayyiduna Anas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The example of my shabah among my ummah is like salt In food. Food is not good unless there is salt in it."

Hasan (Busri) رحمه الله said, "Indeed, our salt his disappeared. How then can we be good?"[1]

COMMENTARY: Sayyiduna Hasan Busri رحمه الله said that since the sahabah رضي الله عنهم are no more among us, how may one say that we shall be good, for as long as they were among the ummah, they were an assurance of their being guided. His words depict a regret and a terrible grief at being without them. He expressed this even though there were some sahabah رضي الله عنهم alive in his time. He died in 110 AH.

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[1] Bayhaqi in Sharh us sunah # 3863 (Also Abn Yala in his musnad from Anas رضي الله عنه in a marfu from).

Mulla Ali Qari رحمه الله has commented very wisely on the expression of regret of Hasan Busri رحمه الله. He said, "although the sahabah رضي الله عنهم are not among us, yet we can be good and improved if we abide by their sayings, by the traditions transmitted by them and by emulating their lofty manners and qualities. That which matters really is these very things, not their persons and bodies.

THE SAHABAH WILL BE RESURRECTED WHERE THEY HAVE DIED

(٦٠١٦) وَعَنْ عَبْدِاللّٰهِ بْنِ بُرَيْدَةَ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اَحَدٍ مِنْ اَصْحَابِيْ يَمُوْتُ بِاَرْضٍ اِلَّا بُعِثَ قَائِدًا وَنُوْرًا لَهُمْ يَوْمَ الْقِيٰمَةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَ ذُكِرَ حَدِيْثُ ابْنِ مَسْعُوْدٍ لَا يَبْلُغُنِيْ اَحَدٌ فِيْ بَابِ حِفْظِ اللِّسَانِ۔

6016. Sayyiduna Abdullah ibn Burydah رضي الله عنه reported that his father (Abu Musa Ash'ary) narrated that Allah's Messenger صلى الله عليه وسلم said, "None of my shabah will die in a land (anywhere whatsoever) but will be resurrected (there from his grave on the day of resurrection as a leader and a light for its people (leading them to paradise with his light)."[1]

Tirmidhi termed this hadith as gharib

And the hadith of Ibn Masud رضي الله عنه (ذكر حديث ابن مسعود لا يبلغني احد في باب حفظ اللسان۔) which the compiler of Masabih had placed in this chapter has been narrated in the chapter (باب حفظ اللسان) (guarding the tongue....) # 4852, previously.

SECTION III — اَلْفَصْلُ الثَّالِثُ

ONE WHO REVILES THE SAHABAH رضي الله عنهم IS LIABLE TO BE CURSED

(٦٠١٧) عَنِ ابْنِ عُمَرَ رضى الله تعالى عنهما قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَاَيْتُمُ الَّذِيْنَ يَسُبُّوْنَ اَصْحَابِيْ فَقُوْلُوْا لَعْنَةُ اللّٰهِ عَلٰى شَرِّكُمْ۔ (رواه الترمذى)

6017. Sayyiduna Ibn Uamr رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you see those who revile my sahabah, say, 'May the curse of Allah be on your evil action."[2]

COMMENTARY: This hadith has a hint that anyone who reviles the sahabah رضي الله عنهم it rebounds on him as a curse because he is the mischievous one. The sahabah رضي الله عنهم are the good and righteous people. So they deserve praise and willing acceptance. Besides, the hadith also teaches us that instead of calling a curse on the person his action must be cursed. It is a safe course.

This hadith has been transmitted by Khatib رحمه الله too. Also, Ibn Adi رحمه الله has transmitted in a marfu form from Sayyidah Ayshah رضي الله عنها.

اِنَّ اَشْرَارَ اُمَّتِيْ اَجْرَؤُهُمْ عَلٰى اَصْحَابِيْ۔

"The evil members of my ummah are they who are disrespectful to my sahabah."

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[1] Tirmidhi # 3865 (3891)

[2] Tirmidhi # 3866 (39892). Not the person but his action Must be cursed.

Another marfu hadith is:

يَكُوْنُ فِيْ اٰخِرِ الزَّمَانِ قَوْمٌ يُسَمُّوْنَ الرَّافِضَةَ يَرْفِضُوْنَ الْاِسْلَامَ فَاقْتُلُوْهُمْ فَاِنَّهُمْ مُشْرِكُوْنَ

"During the last days there will be a people called (الرفضہ) Rafidah. They will desert Islam. So kill them, for, they are polytheists."

Another hadith is:

وَيَنْتَحِلُوْنَ حُبَّ اَهْلِ الْبَيْتِ وَلَيْسُوْ كَذٰلِكَ وَاٰيَةُ ذٰلِكَ اَنَّهُمْ يَسُبُّوْنَ اَبَابَكْرٍ وَعُمَرَ۔

"They claim to have the company of the people of the house (meaning, my family). But that will not be so evidence f it is that they will revile Abu Bakr and Umar."

The great sahabah رضی اللہ عنہم and the people of the Prophet صلی اللہ علیہ وسلم household have departed from this world. But such disrespectful ones have arisen as the rawafid and the Khawarij who revile the sahabah رضی اللہ عنہم and speak ill of the Prophet 's صلی اللہ علیہ وسلم household. The record of deeds of the former are credited even now although they cannot perform any deed because of the abuse and slander cast on them by the disrespectful evil ones whose punishment is being multiplied. Those who revile the great beings and have evil ideas about them became means of getting more and increased reward for the former but plunge themselves in more severe chastisement.

SAHABAH رضی اللہ عنہم ARE A MEANS OF GUIDANCE

(٦٠١٨) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰه تَعَالٰى عَنْه قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ سَاَلْتُ رَبِّيْ عَنْ اِخْتِلَافِ اَصْحَابِيْ مِنْ بَعْدِيْ فَاَوْحٰى اِلَيَّ يَا مُحَمَّدُ اِنَّ اَصْحَابَكَ عِنْدِيْ بِمَنْزِلَةِ النُّجُوْمِ فِي السَّمَاءِ بَعْضُهَا اَقْوٰى مِنْ بَعْضٍ وَلِكُلٍّ نُوْرٌ فَمَنْ اَخَذَ بِشَيْءٍ مِمَّا هُمْ عَلَيْهِ مِنْ اِخْتِلَافِهِمْ فَهُوَ عِنْدِيْ عَلٰى هُدًى قَالَ وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَصْحَابِيْ كَالنُّجُوْمِ فَبِاَيِّهِمُ اقْتَدَيْتُمْ اِهْتَدَيْتُمْ۔ (رواہ رزین)

6018. Sayyiduna Umar ibn al_Khattab رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "I asked my Lord about the disagreement among my companions after my death (on rulings on issues pertaining to Shari'ah). He sent me a revelation (comforting me). 'O Muhammad, in my sight, your companion are like the stars in the sky, some stronger than the others (as the stars are in their brightness) but all (of them) have light. So, if anyone adopts anything on which they differ he is in My esteem rightly guided."

Umer رضی اللہ عنہ added that Allah's Messenger صلی اللہ علیہ وسلم said, "My sahabah are like the star, whichever of them you emulate, you will be guided."[1]

COMMENTARY: Like the stars on a dark night serve as lighthouses for the travelers { a desert, the sahabah lead people to the true path and put them away from the wrong path. It is as the Quran says:

وَبِالنَّجْمِ هُمْ يَهْتَدُوْنَ

{And by the stars they are guided} (16:16)

Their noble lies serve as guidance for the people.

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[1] Razin.

The differences among the imams serves as mercy for the ummah. It is as Teebi رحمه الله cautioned, "Differences on auxiliary and subsidiary issues of religion, not on the basic tenets of faith."

Syed Jamal uddin رحمه الله has written that they are difference on worldly matter, not on religious issues, It is as the disagreement concerning caliphate and rule among the sahabah رضی الله عنهم that had cropped up.

Mulla Ali Qari رحمه الله has said that even these differences in matters of cliphate were disagreement on auxiliary and subsidiary issues of religion because they had differed in judgement (like the nature of ijtihad), not for worldly reason or selfish ends as the kings and sovereign of the world do.

None of the sahabah رضی الله عنهم locked knowledge of religion and Shari'ah. Each of them possessed knowledge of religion and figh depending on his ability. So whatever he said on these subjects may he emulated and it is an assurance of being guided.

However, the ulama have commented on the hadith (اصحابی کالنجوم الخ) (my sahabah are like stars). Ibn Hajar رحمه الله has spoken on it at length and termed the hadith as da'if. He has cited Ibn Hazm رحمه الله to say that it is mawda batil (invented, false). But, he has also quoted Bayhaqi رحمه الله who said that some portion of this hadith is supported by another hadith of Muslim whose words are:

النجوم امنة السماء

"The stars are guards of the sky."

And this hadith has the words:

واصحابي امنة لامتي

"And my companions are trustee and protectors of my ummah."

CHAPTER – XXX

EXCELLENT QUALITIES OF ABU BAKR رضی الله عنه — باب مناقب ابی بکر رضی الله تعالی عنه

SECTION I — اَلْفَصْلُ الْاَوَّلُ

(٦٠١٩) عَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ رَضِيَ اللهُ تَعَالٰى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ مِنْ اَمَنِّ النَّاسِ عَلَيَّ فِيْ صُحْبَتِهٖ وَمَالِهٖ اَبُوْبَكْرٍ وَعِنْدَ الْبُخَارِيِّ اَبَابَكْرٍ وَّلَوْ كُنْتُ مُتَّخِذًا خَلِيْلًا لَاتَّخَذْتُ اَبَابَكْرٍ خَلِيْلًا وَلٰكِنْ اُخُوَّةُ الْاِسْلَامِ وَمَوَدَّتُهٗ لَا تُبْقَيَنَّ فِي الْمَسْجِدِ خَوْخَةٌ اِلَّا خَوْخَةَ اَبِيْ بَكْرٍ وَفِيْ رِوَايَةٍ لَوْ كُنْتُ مُتَّخِذًا خَلِيْلًا غَيْرَ رَبِّيْ لَاتَّخَذْتُ اَبَابَكْرٍ خَلِيْلًا۔ (متفق علیه)

6019. Sayyiduna Abu Sa'eed Al -Khudri رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "surely, of the People, he who has been most co-operative with me with his companionship and property is Abu Bakr." (It is in the nominative case Abu but Bukhari has it in the accusative case Abu Bakr). "And, if I were to take friend, I would take Abu Bakr as a friend. But, the fraternity of Islam and love of it is there (and it is higher). Let no window (or opening) remain in the mosque (Masjid

Nabawi) except the window of Abu Bakr."

According to another version: "If I were to take a friend other than my Lord, I would take Abu Bakr for friend."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم said of Sayyiduna Abu Bakr رضى الله عنه in very loving tones that he was always in the forefront to serve him with the spirit of self-abnegation and sincerity. He offered his property generously for religion in order to please the prophet صلى الله عليه وسلم and also for the well-being of the Prophet صلى الله عليه وسلم. That was his distinguishing characteristic which raised him to a rank higher than the other sahabah رضى الله عنهم and, in fact, a rank higher than all people of the Prophet صلى الله عليه وسلم ummah.,

KHALIL: Depending on how it is derived the word (خليل) khalil means:

(i) A true friend. It is close friendship that circulates in the veins. It is not only demonstrated out worldly but is also deep rooted in the heart.

(ii) Need - a friend in need to whom one resorts in need. If he were two choose a friend to whom he could turn in need then he would have chosen Abu Bakr رضى الله عنه. But in all these affairs, I turn only to Allah. He is my only support and hope. As for Islamic fraternity, I have it will all the ummah and Abu Bakr's standing is higher than every one else. "The scholars of hadith prefer the first meaning.

In the beginning, house were adjoined to the Masjid Nabawi and their windows opened toward it. People used them to enter and go out of the Masjid Nabawi. Or, their ventilators opened into it so they could see the interior of the mosque and know when the Prophet صلى الله عليه وسلم came to it. When he was ill, his final instructions included the command that those windows or ventilators should be closed, except that of the house of Abu Bakr رضى الله عنه. While this command indicated the excellence of Abu Bakr رضى الله عنه, it also was a hint that he should lead the Muslims after him as their caliphs. It is stated that some people raised eyebrows but he said to them, "'This is not my decision. Rather, it is a command of Allah." It is also reported that Umar رضى الله عنه requested, 'Permit me to keep a ventilator upon in my house so that I may know on seeing from it that you have arrived in the mosque." But, the Prophet صلى الله عليه وسلم said, "No! There should remain no opening not even the size of a needle's head."

DIFFERING TRADITIONS FOR ABU BAKR رضى الله عنه OR ALI رضى الله عنه: Hafiz Ibn Hajar Asqalani رحمه الله has stated his commentary on the sahih Bukhari that there are other ahadith transmitted by many chains of narrators that seem to contradict this hadith about retaining the window of Abu Bakr's house. For instance, Sa'd Abu Waqqas narrated that Allah's Messenger صلى الله عليه وسلم had the doors of all houses of the sahabah رضى الله عنهم opening into the Masjid Nabawi closed except the door of Ali's رضى الله عنه house. Ahmad رحمه الله and Nasa'i رحمه الله have transmitted this hadith. There is no doubt whatsoever that its line of transmission is strong. Also, Tabarani has transmitted in his Awsat on the authority of trusted narrators that on hearing this command, the sahabah رضى الله عنهم met the Prophet صلى الله عليه وسلم and submitted, :O Messenger of Allah, you have had the doors of all the sahabah رضى الله عنهم closed but not the door of Ali رضى الله عنه which you have permitted to remain open." He said, "I have neither had the doors closed nor let any remain open. Rather, Allah has had them shut and permitted any to be kept open. In fact, He has commanded me to have them closed, except

[1] Bukhari # 3654 Muslim # 2-2382.

the door of Ali." Ahmad رحمه الله and Nasa'i رحمه الله have transmitted a similar tradition from Ibn Abbas رضی الله عنه and Ibn Umar رضی الله عنه. Ibn Hajar رحمه الله said that each of these three traditions is a worthy evidence and deserving of being drawn on particularly these tradition give support to each other.

Ibn Hajar رحمه الله has written also that Ibn Jawzi رحمه الله has termed the hadith about Sayyiduna Ali ibn Abu Talib رضی الله عنه as mawda (invented) and he has censured some of its lines of transmission because it contradicts those sound ahadith that are about Abu Bakr رضی الله عنه saying that the Rawafid have invented the hadith to contend against the ahadith about Abu Bakr رضی الله عنه. But, Ibn Hajar رحمه الله does not agree with him saying that simply because this hadith contradicts the ahadith about Abu Bakr رضی الله عنه, it cannot be said that it is invented. Rather, the ahadith about Ali رضی الله عنه is transmitted through many sound lines of narrators some of which may be termed to at attain the peak of soundness and some the rating of hasan. Ibn Hajar رحمه الله explains that these two differing traditions concern different periods of time. The case of the door (or window) of the house of Ali رضی الله عنه pertains to the earliest time when Masjid Nabawi was barely complete. His house was adjoined to the mosque. Its door opened into the mosque so that he could go in, and came back from, the mosque through this door. It is also reported in a sound way that the Prophet صلی الله علیه وسلم said to Ali رضی الله عنه, "No one who is sexually defiled may enter this mosque but you and I are permitted to go through it into our houses." (see hadith # 6098)

As for this hadith commanding that all windows (and ventilators) should be closed except of the house of Abu Bakr رضی الله عنه, this concerns the very last period while the Prophet E) was ill. He gave this command a couple of days before his death.

Support for this contention lies in he tradition that says that when the Prophet صلی الله علیه وسلم gave he command that all door, opening into the mosque, with the exception of the door of Ali رضی الله عنه should be shut, Hamzah ibn Abdul Muttalib رضی الله عنه who was afflicted with conjunctivitis, and for this reason had delayed compliance with the command, submitted, "O Messenger of Allah, you have overlooked your uncle (meaning, myself) but let your uncle's son (meaning Ibn Abu Talib ibn Abdul Muttalib) keep his door open!" The Prophet صلی الله علیه وسلم said, "Dear uncle, I have no say in this matter. I have done that which I was commanded to do."

This proves that the hadith about Ali رضی الله عنه concerned the very early times Hamzah رضی الله عنه was martyred in the Battle of Uhud in 3 AH.

ABU BAKR رضی الله عنه POSSESSED GREAT MERIT

(٦٠٢٠) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ رضی الله تعالى عنه عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ كُنْتُ مُتَّخِذًا خَلِيْلًا لَاتَّخَذْتُ اَبَابَكْرٍ خَلِيْلًا وَلٰكِنَّهٗ اَخِيْ وَصَاحِبِيْ وَقَدِ اتَّخَذَ اللّٰهُ صَاحِبَكُمْ خَلِيْلًا۔ (رواه مسلم)

6020.Sayyiduna Abdullah ibn Mas'ud رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "were I to take a Khalil (friend). I would take Abu Bakr as a Khalil. But he is my brother and companion. And, (It is fact that) Allah has taken your companion as a Khalil."[1]

COMMENTARY: The version of Ahmad ibn Hanbal رحمه الله has

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[1] Muslim # 3-2383, Tirmidhi # 3655.

اَخِیْ فِی الدِّیْنِ وَصَاحِبِیْ فِی الْغَارِ

"He (Abu Bakr) is my brother in religion and was my companion in the cave."
The version is Musnad Abu Ya'la as narrated by Ibn Abbas رضی اللہ عنہ is:

ابوبکر صاحبی ومونسی فی الغار سدوا کل خوخة فی المسجد غیر خوخة ابی بکر رضی اللہ تعالیٰ عنہ

"Abu Bakr was my companion and friend in the cave. Close all windows (or ventilators) opening towards the mosque, but not the window of Abu Bakr."
Abu Hatim رحمہ اللہ has also transmitted this hadith and has stated that it is a clear instruction that the first to deserve caliphate after the Prophet صلی اللہ علیہ وسلم was Abu Bakr رضی اللہ عنہ. The door of hope of caliphate is closed to everyone else.
The previous hadith said that the Prophet صلی اللہ علیہ وسلم had taken Allah as a friend and this says that Allah has taken him as a friend. He who is true and sincere in love himself attain the degree of a beloved. It is as

يُحِبُّهُمْ وَيُحِبُّوْنَهٗ

{whom He loves and they love Him} (5:54)

ہر کہ اور در عشق صادق آمدہ است بر سرش معشوق عاشق آمدہ است

The Prophet صلی اللہ علیہ وسلم was, Habibullah. 'Habib is the love that has attained the degree of the beloved. Some people say that friendship is a high standing. They say that the Prophet صلی اللہ علیہ وسلم was combination of love and friendship.
Imam Ghazzali رحمہ اللہ said that the friendship of the Prophet صلی اللہ علیہ وسلم was more perfect than the friendship of prophet Ibrahim. علیہ السلام.
In short, this hadith is evidence that Abu Bakr رحمہ اللہ was a great sahabi with excellent qualities.

INSTRUCTIONS FOR ABU BAKR رضی اللہ عنہ AS CALIPH

(٦٠٢١) وَعَنْ عَآئِشَةَ رضی اللہ تعالی عنہا قَالَتْ قَالَ لِیْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِیْ مَرَضِهٖ اُدْعِیْ لِیْ اَبَابَكْرٍ اَبَاكِ وَاَخَاكِ حَتّٰى اَكْتُبَ كِتَابًا فَاِنِّیْ اَخَافُ اَنْ يَّتَمَنّٰى مُتَمَنٍّ وَيَقُوْلُ قَائِلٌ اَنَا وَلَا وَيَاْبَى اللّٰهُ وَالْمُؤْمِنُوْنَ اِلَّا اَبَابَكْرٍ۔ رَوَاهُ مُسْلِمٌ وَفِیْ كِتَابِ الْحُمَيْدِيِّ اَنَا اَوْلٰى بَدَلَ اَنَا وَلَا۔

6021. Sayyidah Ayshah رضی اللہ عنہا narrated: 'During his illness Allah's Messenger صلی اللہ علیہ وسلم said to me 'Call your father, Abu Bakr, and your brother (Abdur rahman) to me that I may write down some instructions. I am apprehensive lest someone may crave to succeed me and some one may claim that he deserves the caliphate. But Allah and the believers will not approve anyone except Abu Bakr (as caliph)." In al-Humaydi's book it is (انا اولی) (I have more right) instead of (انا ولا) (I deserve it)."

COMMENTARY: Teebi رحمہ اللہ has stated on the authority of Qadi Iyad رحمہ اللہ that this hadith is (اجود) excellent. The Prophets صلی اللہ علیہ وسلم caliphs Abu Bakr رضی اللہ عنہ is very clearly mentioned. As for the claim of the Rawafid that the caliphate of Ali رضی اللہ عنہ is indicated (in a perfect way) through proper texts and prophet's will it is absolutely without foundations. It is false claim. All the Muslims say unanimously that neither is there a text about Sayyiduna Ali رضی اللہ عنہ nor did the Prophet صلی اللہ علیہ وسلم make an oral or a written will about it. In fact the first

person to refute this claim was Sayyiduna Ali رضی اللہ عنہ himself. Someone had asked him, "Do you have anything that is not found in he Quran?" He said, "No whatever I have is found in this scripture." If he had anything, he would have disclosed it."

ANOTHER CATEGORICAL EVIDENCE

(٦٠٢٢) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ اَتَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ امْرَاَةٌ فَكَلَّمَتْهُ فِيْ شَيْءٍ فَاَمَرَهَا اَنْ تَرْجِعَ اِلَيْهِ قَالَتْ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ اِنْ جِئْتُ وَلَمْ اَجِدْكَ كَاَنَّهَا تُرِيْدُ الْمَوْتَ قَالَ فَاِنْ لَّمْ تَجِدِيْنِيْ فَاْتِيْ اَبَابَكْرٍ۔ (متفق علیه)

6022. Sayyiduna Jubayr ibn Mu'tin رضی اللہ عنہ narrated that a woman came to the Prophet صلی اللہ علیہ وسلم (perhaps during his illness) and spoke to him about something (seeking guidance on a matter or help of some kind). He instructed her to came back later (for redress). She submitted, "O Messenger of Allah (I live for away), what do you say when I come and do not find you?" (the narrator interpolated) as though she referred to (his) death. He said, "If you do not find me then go to Abu Bakr."[1]

COMMENTARY: This hadith is unequivocal suggestion of the caliphate of Abu Bakr رضی اللہ عنہ after the death of the prophet صلی اللہ علیہ وسلم. Of course, it cannot be taken as a final word, but it is a manifest confirmation of the merit of Abu Bakr. رضی اللہ عنہ

The majority of the Ulama say that nobody's caliphate is confirmed by a categorical order. As for the caliphate of Abu Bakr رضی اللہ عنہ, it is confirmed because of the consensus of the sahabah رضی اللہ عنہم on it, though Allamah Ibn Hammam رحمہ اللہ has professed in Mashairah that there is an absolute e and explicit evidence of Abu Bakr as the first caliph. He has also backed his claim with sound proofs.

Isma'ili رحمہ اللہ has reproduced in his Mu'ayyam the tradition of sahl ibn hashamah رحمہ اللہ: A villager sold some camels to the Prophet صلی اللہ علیہ وسلم on the undertaken that payment would be made later. Sayyiduna Ali رضی اللہ عنہ suggested to him that he should go back and ask, "If you are not there, then who will pay for my camel? When he returned and asked, the Prophet صلی اللہ علیہ وسلم said, "Abu Bakr will pay to you." Sayyiduna Ali رضی اللہ عنہ was told so by the villager but he sent him back to ask, 'Who will pay if Abu Bakr رضی اللہ عنہ also dies?" The villager returned and asked this question on which the Prophet) صلی اللہ علیہ وسلم comforted him, 'Umar will give you your due." The villager conveyed this assurance to Sayyiduna Ali رضی اللہ عنہ and he suggested to him. "Go back and ask, 'what if Umar رضی اللہ عنہ is also dead?" The villager came to the Prophet صلی اللہ علیہ وسلم again and put the questions. The Prophet صلی اللہ علیہ وسلم assured him that in such a case uthman رضی اللہ عنہ would reimburse him. He came to Sayyiduna Ali رضی اللہ عنہ and told him that Uthman رضی اللہ عنہ was named as the next successor. He advised him to go again and ask the Prophet صلی اللہ علیہ وسلم "If I come to Uthman after his death, then who will pay the due?" when the villager made bold to ask again (about another caliph's death), the Prophet صلی اللہ علیہ وسلم demanded to know, "when Abu Bakr dies Umar also dies and Uthman is death too what will you do by surviving them?"

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[1] Bukhari # 3159, Muslim # 10-2386, Tirmidhi # 3676 (3696), Musnad Ahmad # 16755.

OF ALL MEN ABU BAKR WAS THE DEAREST

(٦٠٢٣) وَعَنْ عَمْرِو بْنِ الْعَاصِ رضى الله تعالى عنه أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَهُ عَلَى جَيْشِ ذَاتِ السَّلَاسِلِ قَالَ فَأَتَيْتُهُ فَقُلْتُ أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ قَالَ عَائِشَةُ قُلْتُ مِنَ الرِّجَالِ قَالَ أَبُوهَا قُلْتُ ثُمَّ مَنْ قَالَ عُمَرُ فَعَدَّ رِجَالًا فَسَكَتُّ مَخَافَةَ أَنْ يَجْعَلَنِي فِي آخِرِهِمْ. (متفق عليه)

6023. Sayyiduna Amr ibn Al-Aas رضی الله عنه said that the Prophet صلی الله علیه وسلم sent him with an army has its amir (commander) to Dhat as Salasil.
He said (before departure or on returning) "I came to him and asked him 'which of the people is dearest to you. He said 'Ayshah.' I asked, Among men?" He said, Her father" I asked who next?' He said Umar then (on my asking) he enumerated men. So I kept quit lest he name me among the last of them. (It was best not to ask any father for fear that be put among the last name)."[1]

COMMENTARY: Sayyiduna Amr Ibn Al-Aas رضی الله عنه asked about the best men of the time of the Prophet صلی الله علیه وسلم or he may have meant the men in his army whose commander he was. He was prompted to put this question because a reinforcement of two hundred warriors under Sayyiduna Abu Ubaydah ibn Jarrah رضی الله عنه comprising of the Ansar and Muhajir was sent to help him. They included the senior sahabah رضی الله عنهم too, like Abu Bakr رضی الله عنه and Umar رضی الله عنه.

Amr ibn Al-aas رضی الله عنه acted as their imam for the salah. Allah gave he Muslim army a victory causing the enemy to retreat disgracefully. Amr رضی الله عنه was deceived into imagining that he w raised to a very high rank by being appointed the commander. Hence, on returning, he tried to get a confirmation of this from the prophet صلی الله علیه وسلم but the response that he got from him belied his imagination. Aws رضی الله عنه reaction suggests that he had the members of his army in mind when he had asked about he dearest men to the Prophet صلی الله علیه وسلم.

However, the saying of the prophet صلی الله علیه وسلم naming Abu Bark رضی الله عنه and other suggests that he was speaking about the people of his time, generally.

ALI'S رضی الله عنه TESTIMONY OF ABU BAKR'S MERIT

(٦٠٢٤) وَعَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ قَالَ قُلْتُ لِأَبِي أَيُّ النَّاسِ خَيْرٌ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُوبَكْرٍ قُلْتُ ثُمَّ مَنْ قَالَ عُمَرُ وَخَشِيتُ أَنْ يَقُولَ عُثْمَانَ قُلْتُ ثُمَّ أَنْتَ قَالَ مَا أَنَا إِلَّا رَجُلٌ مِنَ الْمُسْلِمِينَ۔

(رواه البخاری)

6024. Sayyiduna Muhammad Al- Hanifah (son of Sayyiduna Ali رضی الله عنه from his wife other than (Sayyidah Fatimah) narrated 'I asked my father, 'which of the people was the best after the Prophet صلی الله علیه وسلم? He said, 'Abu Bakr رضی الله عنه I asked, "who next!" He said, 'umar since I was apprehensive test he name Uthman رضی الله عنه (as next best) I asked (from a different angle). 'Than you of course, after Umar رضی الله عنه? But he said 'I am not but one of the Muslim men."[2]

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[1] Bukhari E 4359, Muslim # 8. 2384, Ibn Majah # 101.

[2] Bukhari # 3671.

COMMENTARY: Sayyiduna Ali ibn bu Ta'lib spoke in a very humble manner. As it is, he was the best and most superior of all man at the time of the martyrdom of Uthman. رضی اللہ عنہ.

ABU BAKR'S رضی اللہ عنہ EXCELLENCE WAS UNDENIABLE OVER ALL SAHABAH رضی اللہ عنہم IN THE PROPHET صلی اللہ علیہ وسلم TIME

(٦٠٢٥) وَعَنِ ابْنِ عُمَرَ رضى الله تعالى عنه قَالَ كُنَّا فِي زَمَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا نَعْدِلُ بِأَبِي بَكْرٍ أَحَدًا ثُمَّ عُمَرَ ثُمَّ عُثْمَانَ ثُمَّ نَتْرُكُ أَصْحَابَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا نُفَاضِلُ بَيْنَهُمْ رَوَاهُ الْبُخَارِيُّ وَفِي رِوَايَةٍ لِأَبِي دَاوُدَ قَالَ كُنَّا نَقُولُ وَرَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَيٌّ أَفْضَلُ أُمَّةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْدَهُ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ رِضْوَانُ اللّٰهِ تَعَالَى عَلَيْهِمْ أَجْمَعِينَ۔

6025. Sayyiduna Ibn Umar رضی اللہ عنہ narrated; "In the time of the Prophet صلی اللہ علیہ وسلم we never regarded anyone at par with abu Bakr رضی اللہ عنہ (but gave him excellence over all he sahabah). Then came Umar رضی اللہ عنہ and then Uthman رضی اللہ عنہ. then, we left the sahabah رضی اللہ عنہم of the Prophet صلی اللہ علیہ وسلم (as they were) without giving excellence to anyone of them (over the others)."[1]

According to another version: He (Ibn Umar رضی اللہ عنہ) said, "when Allah's Messenger صلی اللہ علیہ وسلم was alive, we used to say, 'The most excellent of the ummah of the Prophet صلی اللہ علیہ وسلم after him was Abu Bakr, then Umar and than Uthman رضی اللہ عنہ - may Allah the exalted be pleased with all of them).[2]

COMMENTARY: The words: "Then we left the sahabah رضی اللہ عنہم as they were..." mean that they did not discriminate between the rest of them. If they were of equal rank that was respected and if any had any merit over the others that was honoured, like the participants of Badr and of Uhud, the ahl ul-bayt (members of the Prophet صلی اللہ علیہ وسلم household), those who gave the pledge known as bay't ridwan and the learned sahabah رضی اللہ عنہ.

The words could also mean that after Uthman رضی اللہ عنہ, they did not give excellence to any sahabi over others. The position of the members of the Prophets household is clearly exclusive and their ranking is absolutely different than that of others. Because of their special relationship, they have distinct merit that the other sahabah رضی اللہ عنہم do not possess. That they have a distinct, exclusive merit is as clear as daylight. So, there is not any reason to question why Sayyiduna Ali Ibn Abu Talib رضی اللہ عنہ is not named after Uthman رضی اللہ عنہ, and why Imam Hasan رضی اللہ عنہ and Imam Husayn رضی اللہ عنہ are not mentioned and why the Prophet's uncles Sayyiduna Hamzah and Sayyiduna Abbas رضی اللہ عنہ are not named.

An exponent has stated that Ibn Umar رضی اللہ عنہ means the elderly, aged sahabah who had the position with the Prophet's صلی اللہ علیہ وسلم advisers and consultants. As for Sayyiduna Ali رضی اللہ عنہ, at that time, he was a young man so he was not grouped with the named sahabah رضی اللہ عنہ, otherwise his excellence is undeniable after Uthman رضی اللہ عنہ no one denies his merit over the remaining Sahabah رضی اللہ عنہم after Uthman رضی اللہ عنہ.

Imam Ahmad رحمہ اللہ, has transmitted one hadith of Ibn Umar رضی اللہ عنہ in these words: 'In the time of Allah's Messenger صلی اللہ علیہ وسلم we know Abu Bakr رضی اللہ عنہ as the best and most excellent man

[1] Bukhari # 3697.

[2] Abu Dawud # 4628, Tirmidhi # 3707 (3727), Bukhari # 3655.

(after the Prophet) صلى الله عليه وسلم. After him we regarded Umar رضى الله عنه. AS for Ali رضى الله عنه, it is a fact that he possesses the three distinctions of which if I had jut one, I would think of myself as better than the world and whatever it contains. The Prophet صلى الله عليه وسلم gave to him in marriage his dearest daughter, Sayyidah Fatimah رضى الله عنها and his descendants are from her. The Prophet صلى الله عليه وسلم had all doors opening into Masjid Nabawi closed except Ali's رضى الله عنه. On the day of Khaybar, the prophet صلى الله عليه وسلم gave him his spear."

According to a hadith in Nasa'i Ibn Umar رضى الله عنه narrated: someone asked Ibn Umar رضى الله عنه about Uthman رضى الله عنه and Ali رضى الله عنه He narrated the hadith under discussion (#6025), and went an to add, "Do not ask about Ali's greatness and do not compare him to anyone. His standing (so very great that) all doors were closed except his."

SECTION II اَلْفَصْلُ الثَّانِي

ABU BAKR رضى الله عنه MERIT

(٦٠٢٦) عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا لِاَحَدٍ عِنْدَنَا يَدٌ اِلَّا وَقَدْ كَافَيْنَاهُ مَا خَلَا اَبَابَكْرٍ فَاِنَّ لَهُ عِنْدَنَا يَدًا يُكَافِئُهُ اللّٰهُ بِهَا يَوْمَ الْقِيٰمَةِ وَمَا نَفَعَنِيْ مَالُ اَحَدٍ قَطُّ مَا نَفَعَنِيْ مَالُ اَبُوْبَكْرٍ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيْلًا لَاتَّخَذْتُ اَبَابَكْرٍ خَلِيْلًا اَلَا وَاِنَّ صَاحِبَكُمْ خَلِيْلُ اللّٰهِ (رواه الترمذی)

6026. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is no one who has given us something or helped us (in any way) whom we love not reimbursed except Abu Bakr. He has given and helped us and only Allah will recompense him (in a perfect way) on the day of resurrection.

No one's property has benefited me as much as Abu Bakr's property has benefited me. Were I to take a friend, I would take Abu Bakr as a friend. Know that your companion is the friend of Allah."[1]

COMMENTARY: The Arabic word (يد) yad implies everything that gives benefit. Hence, it includes wealth and property, life and family.

Indeed, Abu Bakr رضى الله عنه had dedicated all this in the path of Allah and for the service of Allah's Messenger صلى الله عليه وسلم. This includes his great monetary sacrifice in having Sayyiduna Bilal رضى الله عنه released from captivity by buying him from the infidels. The quran refers to it:

وَسَيُجَنَّبُهَا الْاَتْقَى الَّذِىْ يُؤْتِىْ مَالَهٗ يَتَزَكّٰى۔

{for removed from it will be the most god-fearing, who gives his wealth to purify himself} (92:17-18)

Another example is that when the Prophet صلى الله عليه وسلم exhorted his sahabah رضى الله عنهم to offer monetary contribution in the path of Allah, everyone brought whatever he could donate to the best of his ability. Abu Bakr رضى الله عنه brought all his belongings and assets and presented them to the Prophet صلى الله عليه وسلم. He spared nothing at all at home, even the necessities of his family so much so that, when he has no clothing, he wrapped a blanket round his body fastening it with thorns as pins like the kharqah of the Sufis. It is for this reason that he got a sobriquet dhul khilal too (among some other epithets). Khilal is a thorn.

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[1] Tirmidhi # 3661 (3681) Ibn Majah # 94 Musnad Ahmad # 3450.

According to a hadith in riyad us Saliheen, when the Prophet صلى الله عليه وسلم said "No one's wealth has stood me in such good stead as that of Abu Bakr,' he wept and asserted that both his person and his property were at the disposal of the Prophet صلى الله عليه وسلم [1]
According to Munafiqat, the Prophet صلى الله عليه وسلم said, "No one's wealth has been of more benefit to me that Abu Bakr's, He spent forty thousand dirhams on the Prophet صلى الله عليه وسلم [2] (on the day he embraced Islam).
According to Urwah, رحمه الله 'when Abu Bahr رضي الله عنه embraced Islam, he had with him forty thousand dirhams. He spend all of them during the Prophet صلى الله عليه وسلم life time in Allah's path."
Urwah رحمه الله has also narrated that Abu Bakr رضي الله عنه purchased and set free in Allah's path the seven slaves who were percuted by their masters. (because they had become Muslims) Bilal رضي الله عنه and Aamir ibn Fuhayrah رضي الله عنه were among them.

CHIEF OF THE SAHABAH رضي الله عنهم

(٦٠٢٧) وَعَنْ عُمَرَ رضى الله تعالى عنه قَالَ اَبُوْبَكْرٍ سَيِّدُنَا وَخَيْرُنَا وَاَحَبُّنَا اِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه الترمذى)

6027. Sayyiduna Umar رضي الله عنه said, "Abu Bakr رضي الله عنه is our chief. HE is the best of us, and he was the dearest of all of us to Allah's Messenger صلى الله عليه وسلم."[3]

PROPHET'S COMPANION AT TWO PLACES

(٦٠٢٨) وَعَنِ ابْنِ عُمَرَ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِاَبِىْ بَكْرٍ اَنْتَ صَاحِبِىْ فِى الْغَارِ وَصَاحِبِىْ عَلَى الْحَوْضِ۔ (رواه الترمذى)

6028. Sayyiduna Ibn Umar رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said to Abu Bakr رضي الله عنه, "You were my companion at the cave and will be my companion at the pond (Kawthar)."[4]

COMMENTARY: The Prophet صلى الله عليه وسلم said t Abu Bakr رضي الله عنه that he was his friend in this world as he would be in the next world. The cave was the one in the mountain thaw there both of them had hid during their hijrah (or emigration) to Madinah. This verse of the quran speaks of this companionship:

ثَانِىَ اثْنَيْنِ اِذْ هُمَا فِى الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا

{he being the second of the two when they were in the cave (and) when he said to his companion 'Grieve not, surely Allah is with us."} (9:40)

The ulama say that this verse refers to the companionship of Abu Bakr. Hence they contend that while rejecting the companionship of anyone else, like Umar رضي الله عنه, Uthman رضي الله عنه or Ali رضي الله عنه does not make the rejecter a disbeliever, rejecting Abu Bakr companionship makes him a disbeliever.[5]

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[1] See the Glorious caliphate, Athar Husain p 11 on the authority of Musnad Ahmad (Dar ul Isha'at Karachi)
[2] ibid.
[3] Tirmidhi # 3657 (3676).
[4] Tirmidhi 3670 (3690).
[5] Because that would amount to disbelief.

The Prophet's صلى الله عليه وسلم saying means to assure Abu Bakr رضى الله عنه that Allah has testified to Abu Bakr's رضى الله عنه companionship. This is why the epithet companion of the cave us used in its real sense of friend.

ABU BAKR رضى الله عنه DESERVED TO BE IMAM

(٦٠٢٩) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَنْبَغِيْ لِقَوْمٍ فِيْهِمْ اَبُوْ بَكْرٍ اَنْ يَّؤُمَّهُمْ غَيْرُهُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

6029. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "It does not behave o people among whom is Abu Bakr that anyone else should act as their imam."[1]

Tirmidhi said that this hadith is gharib.

COMMENTARY: This hadith lays down the principle that congregation salah must be led by one who is the most superior among them. Abu Bakr رضى الله عنه was the most superior of all the sahabah رضى الله عنه. It is for this reason, too, that he deserved to be the caliph after the prophet صلى الله عليه وسلم. It is not proper to make a junior the caliph when a senior and more excellent man is there. This is why Ali رضى الله عنه said to Abu Bakr "The Prophet صلى الله عليه وسلم made you the leader of our religion (by making you our Imam). Then who can put you back in our affairs of the world (which is he caliphate)?"

ABU BAKR رضى الله عنه TOOK THE LEAD

(٦٠٣٠) وَعَنْ عُمَرَ رضى الله تعالى عنه قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَتَصَدَّقَ وَوَافَقَ ذٰلِكَ عِنْدِيْ مَالًا فَقُلْتُ الْيَوْمَ اَسْبِقُ اَبَابَكْرٍ اِنْ سَبَقْتُهُ يَوْمًا قَالَ فَجِئْتُ بِنِصْفِ مَالِيْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَبْقَيْتَ لِاَهْلِكَ فَقُلْتُ مِثْلَهُ وَاَتٰى اَبُوْ بَكْرٍ بِكُلِّ مَا عِنْدَهُ فَقَالَ يَا اَبَابَكْرٍ مَا اَبْقَيْتَ لِاَهْلِكَ فَقَالَ اَبْقَيْتُ لَهُمُ اللّٰهَ وَرَسُوْلَهُ قُلْتُ لَا اَسْبِقُهُ اِلٰى شَيْءٍ اَبَدًا۔ (رواه الترمذى وابوداؤد)

6030.Sayyiduna Umar رضى الله عنه said, "Allah's Messenger صلى الله عليه وسلم commanded us to give sadaqah (meaning, some portion of our properties in Allah's path). That coincided with my possession of some wealth at that time. So, I thought, 'Today, I will outdo Abu Bakr, if I can ever do it.' So, I brought half my wealth. Allah's Messenger صلى الله عليه وسلم asked me, 'what have your retained for your family?' I submitted, 'he like of it. Then, Abu Bakr رضى الله عنه come with all that he had and he asked him, 'O Abu Bakr, what have you retained for you family?' He said, 'I have kept aside for them Allah and his Messenger .' I conceded, Never can I overtake him in anything."[2]

COMMENTARY: Perhaps the half portion of the wealth of Umar رضى الله عنه was more in value than all that Abu Bakr رضى الله عنه had. But umar رضى الله عنه retained half of his wealth while Abu Bakr رضى الله عنه did not keep anything for his family. So, he gained more merit. According to another hadith: (افضل الصدقة جهد المقل) "The better sadaqah (charity) is the one with self-sacrifice

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[1] Tirmidhi # 3673 (3693).

[2] Tirmidhi # 3675 (3695).

even if it is less in value.

When he said that he had kept Allah and his Messenger صلى الله عليه وسلم for his family. Abu Bakr رضى الله عنه actually demonstrated his faith that the pleasure of Allah and his Messenger صلى الله عليه وسلم was his greatest asset. Worldly property and wealth cannot match it. He had faith in Allah as the sustainer and in the help of Allah's Messenger صلى الله عليه وسلم. Irrespective of whether he had more wealth than umar رضى الله عنه half portion. Or lesser than the half portion of Umar's wealth, Abu Bakr رضى الله عنه remains more excellent.

Umar رضى الله عنه saw that in spite of having donated more than Abu Bakr رضى الله عنه did, he could not get ahead of him, so he conceded that he could never out do Abu Bakr رضى الله عنه. some traditions have that the Prophet صلى الله عليه وسلم addressed them and said: (ما بينكم كما بين كلمتكما) "There is no difference between the two of you but what is found in your words.

WHY CALLED 'ATIQ' (عتيق)

(٦٠٣١) وَعَنْ عَآئِشَةَ اَنَّ اَبَابَكْرٍ دَخَلَ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَنْتَ عَتِيْقُ اللّٰهِ مِنَ النَّارِ فَيَوْمَئِذٍ سُمِّيَ عَتِيْقًا۔ (رواه الترمذى)

6031. Sayidah Ayshah رضى الله عنها said that Abu Bakr رضى الله عنه come to Allah's Messenger صلى الله عليه وسلم who said (to him). "You are Allah's atiq (freedman) from hell." So, since then he came to be called 'atiq.[1]

COMMENTARY: The word (عتيق) 'Atiq means 'free'. It is one of the epithets of Abu Bakr رضى الله عنه. Some authorities say that this word also means; 'beautiful, 'noble.' 'generous' which qualities were found in him. So he got the name 'Atiq. But, since the hadith itself gives the reason for his name, it is not proper to search for any other reason. According to another hadith, the Prophet صلى الله عليه وسلم said:

من اراد ان ينظر الى عتيق من النّار فلينظر الى ابي بكر۔

"He who wishes to look at the one freed from hell, let him look at Abu Bakr."

NAME & LINEAGE: The real name of Abu Bakr رضى الله عنه was Abdullah. He was the son of Abu Qahafah Uthman. His line of descent is:

Abdullah ibn Abu Qahafah Uthman ibn Aamir ibn Amr ibn Ka'b ibn Sa'd ibn Tamimn ibn Murrah. There it meets the prophet's صلى الله عليه وسلم lineage.

Abu Bakr رضى الله عنه was the first man who confirmed the Prophet's صلى الله عليه وسلم truth and embraced Islam believing in Allah. He never missed any battle in the lifetime of he Prophet صلى الله عليه وسلم. He participated in all the battle and all significant events with the Prophet صلى الله عليه وسلم as his companion and friend. He is the only person who never separated from the Prophet صلى الله عليه وسلم during his days of ignorance and then during Islam. Just as he was sahabi, his parents and children too were sahabah. He is the only companion with this distinction. Abu Bakr رضى الله عنه was unique not only in character and inwardly in beauty and appearance. He was fair-complexioned, and lean. He had a broad forehead, a thin face and cheeks, and beautiful eyes. On the whole he was very handsome and attractive.

Abu Bakr رضى الله عنه was born in Makkah, two years, four months and some days after the events of the elephant (when Abrahah had invaded Makkah and was disgraced). He died

[1] Tirmidhi # 3679 (3699) Ibn Majah # 137.

at the age of sixty three years on 22nd (or 8th) Jumadi ulth Thawi 13Ah on Tuesday, between maghrib and isha'in Madinah. He had left dying instructions that his body should be given both by his wife Sayyidah Asma bint Umays رضی اللہ عنہا. So, she gave the bath and Umar رضی اللہ عنہ led the funeral salah.

His caliphate lasted two years and four months. He narrated ahadith to many sahabah رضی اللہ عنہم and tabi'uyn رحمہ اللہ, But, he narrated very few ahadith, having lived a short life after the Prophet صلی اللہ علیہ وسلم death.

FIRST TO BE RESURRECTED AFTER THE PROPHET صلی اللہ علیہ وسلم

(٦٠٣٢) وَعَنِ ابْنِ عُمَرَ رضی الله تعالی عنهما قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا اَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْاَرْضُ ثُمَّ اَبُوْ بَكْرٍ ثُمَّ عُمَرُ ثُمَّ آتِيْ اَهْلَ الْبَقِيْعِ فَيُحْشَرُوْنَ مَعِيَ ثُمَّ اَنْتَظِرُ اَهْلَ مَكَّةَ حَتّٰى اُحْشَرَ بَيْنَ الْحَرَمَيْنِ۔ (رواه الترمذی)

6032. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I shall be the first person for whom the earth will split (over the grave, and the first to be resurrected when people will be raised and gathered in the gathering place). Then (it will split), for Abu Bakr, then for Umar. Then, I shall come to the grave dwellers at al-Baqi; They will be gathered along with me (after being raised). Then, I shall wait for the Makkans till I brought to the Harmayn (meaning, between the people of Makah and of Madinah in the gathering place)."[1]

COMMENTARY: On the day of resurrection, the Prophet صلی اللہ علیہ وسلم will be the first person to be raised from his grave. After him will be Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ. The Prophet صلی اللہ علیہ وسلم will go to al-Baqi and its grave dwellers will be raised from their graves in his presence and they will assemble before him. Then, he will wait for the people of Makah who will be raised from their graves and brought to him so that they might join the gathering. Then, he will lead them to the place of gathering, or the hashr. There all the creatures will be gathered.

ABU BAKR رضی اللہ عنہ FIRST TO ENTER PARADISE AMONG PROPHET'S صلی اللہ علیہ وسلم SLAVES

(٦٠٣٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَانِيْ جِبْرَئِيْلُ فَاَخَذَ بِيَدِيْ فَاَرَانِيْ بَابَ الْجَنَّةِ الَّذِيْ يَدْخُلُ مِنْهُ اُمَّتِيْ فَقَالَ اَبُوْ بَكْرٍ يَا رَسُوْلَ اللّٰهِ وَدِدْتُ اَنِّيْ كُنْتُ مَعَكَ حَتّٰى اَنْظُرَ اِلَيْهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَا اِنَّكَ يَا اَبَا بَكْرٍ اَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ اُمَّتِيْ۔ (رواه ابوداؤد)

6033. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Jibril" come to me. He took my hand and showed me the gate of paradise by which my ummah will enter." Abu Bakr رضی اللہ عنہ (expressed his wish and) submitted, "O Messenger صلی اللہ علیہ وسلم of Allah, how I wish that I was with you (at the time) and looked at it!" Allah's Messenger صلی اللہ علیہ وسلم said, "indeed O Abu Bakr. You will be

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[1] Tirmidhi E 3692 (3712).

first of my ummah to enter paradise."[1]

COMMENTARY: The gate of paradise was shown to the Prophet صلى الله عليه وسلم on the night of the mi'raj (ascension to heaven) or at some other time. He than gave tidings to Abu Bakr رضى الله عنه that he would be the first of his ummah to enter paradise and see its gate. That is a greater and better prospect.

This is also evidence that Abu Bakr رضى الله عنه is the most excellent of the ummah.

SECTION III اَلْفَصْلُ الثَّالِثُ

TWO DEEDS OF ABU BAKR رضى الله عنه OUTWEIGH AL DEEDS

(٦٠٣٤) عَنْ عُمَرَ ذُكِرَ عِنْدَهُ اَبُوْبَكْرٍ فَبَكٰى وَقَالَ وَدِدْتُ اَنَّ عَمَلِيْ كُلَّهُ مِثْلُ عَمَلِهِ يَوْمًا وَاحِدًا مِنْ اَيَّامِهِ وَلَيْلَةً وَّاحِدَةً مِنْ لَيَالِيْهِ اَمَّا لَيْلَتُهُ فَلَيْلَةٌ سَارَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَى الْغَارِ فَلَمَّا اِنْتَهَيَا اِلَيْهِ قَالَ وَاللّٰهِ لَا تَدْخُلُهُ حَتّٰى اَدْخُلَ قَبْلَكَ فَاِنْ كَانَ فِيْهِ شَيْءٌ اَصَابَنِيْ دُوْنَكَ فَدَخَلَ فَكَسَحَهُ وَوَجَدَ فِيْ جَانِبِهٖ ثُقْبًا فَشَقَّ اِزَارَهُ وَسَدَّهَا بِهٖ وَبَقِيَ مِنْهَا اِثْنَانِ فَاَلْقَمَهُمَا رِجْلَيْهِ ثُمَّ قَالَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُدْخُلْ فَدَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَوَضَعَ رَأْسَهُ فِيْ حَجْرِهٖ فَنَامَ فَلُدِغَ اَبُوْبَكْرٍ فِيْ رِجْلِهٖ مِنَ الْجُحْرِ وَلَمْ يَتَحَرَّكْ مَخَافَةَ اَنْ يَنْتَبِهَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَقَطَتْ دُمُوْعُهُ عَلٰى وَجْهِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا لَكَ يَا اَبَابَكْرٍ قَالَ لُدِغْتُ فِدَاكَ اَبِيْ وَاُمِّيْ فَتَفَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَهَبَ مَا يَجِدُهُ ثُمَّ انْتَقَضَ عَلَيْهِ وَكَانَ سَبَبَ مَوْتِهِ وَاَمَّا يَوْمُهُ فَلَمَّا قُبِضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِرْتَدَّتِ الْعَرَبُ وَقَالُوْا لَا نُؤَدِّيْ زَكٰوةً فَقَالَ لَوْ مَنَعُوْنِيْ عِقَالًا لَجَاهَدْتُهُمْ عَلَيْهِ وَقُلْتُ يَا خَلِيْفَةَ رَسُوْلِ اللّٰهِ تَاَلَّفِ النَّاسَ وَارْفُقْ بِهِمْ فَقَالَ لِيْ اَجَبَّارٌ فِي الْجَاهِلِيَّةِ وَخَوَّارٌ فِي الْاِسْلَامِ اِنَّهُ قَدِ انْقَطَعَ الْوَحْيُ وَتَمَّ الدِّيْنُ اَيَنْقُصُ وَاَنَا حَيٌّ۔ (رواه رزين)

6034. Sayyiduna Umar رضى الله عنه wept (one day) when Sayyiduna Abu Bakr رضى الله عنه was mentioned in his presence. He cried out." I wish all my deeds were like his deed of one day of his day during the Prophet صلى الله عليه وسلم life) or like his deed of one night of his night (during the life time of the Prophet) صلى الله عليه وسلم. It refer to the night on which he went with Allah's Messenger صلى الله عليه وسلم to the cage (Thawr while they set emigration to Madinah). When they ended up to it, he pleaded, 'By Allah, you will not enter it. Let me go in first, for , if there is anything (like a harmful reptile) I should be smitten by it, not you.' So, he went in and swept it clean. He found some holes in a side of it, so he tore up (the hems of) his lower wrapper plugged them with the rags, but two remained after that, so he inserted (the heels of) his feet into them (to prevent any poisonous reptile from emerging). Then, he requested Allah's Messenger صلى الله عليه وسلم. 'Do come in'so Allah's Messenger

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[1] Abu Dawud # 4652.

entered and laid his head on his lap and fell asleep. Meanwhile Abu Bakr رضی الله عنه was stung on a foot in one of the hole, but he did not stir pest Allah's Messenger صلی الله علیه وسلم should wake up. (But, he could not hold back his tears). His tear , however, dropped on the face of Allah's Messenger صلی الله علیه وسلم and he asked 'what is with you, O Abu Bakr? He submitted, 'O you to whom my parents be ransomed, I have been stung' So, Allah's Messenger رضی الله عنه spot (on the place where he was stung) and the pain left him. However, the effect of the poison returned later (on in his life) and was the cause of his death.

As for day, when Allah's Messenger صلی الله علیه وسلم died, the Arab apostatized, saying, 'We shall not pay zakah.' (How I wish that the deeds of my life were like his deed of that day!) He (Abu Bakr) رضی الله عنه said, 'if they refuse (to pay so much as a camel's) tather, I will wage jihad against them for that,' I said 'O khalifah of Allah's Messenger صلی الله علیه وسلم (this is a trying time) be gentle to the people and show them kindness.' So he said to me, 'Is it that you were powerful (and authoritative) during the jihiliyah (day of ignorance) but have turned weak in the days of Islam? There is not more coming of the revelation and the religion has been perfected. Will it became weak while I am alive? (I will not let it happen)."[1]

COMMENTARY: The effect of the sting showed itself again later on in Abu Bakr's رضی الله عنه last days though it had been offset when the Prophet صلی الله علیه وسلم had applied his saliva to the heel when it was stung. It caused his death ultimately. In this way, Abu Bakr رضی الله عنه got the status of a martyr. He accompanied the Prophet صلی الله علیه وسلم in his journey to Maidnah an na emigrant to see the pleasure of Allah and his Messenger, and he shielded Allah's Messenger صلی الله علیه وسلم from every kind of harm and danger.

The Prophet صلی الله علیه وسلم had also experienced the effect of poison returning later on in life. He had been served poisoned roasted meet at Khaybar but Allah preserved him from its effects at that time. However, during the illness that let to his death, the effects of poison reappeared.

RELUCTANT TRIBES: After the Prophet صلی الله علیه وسلم death, the tribes that refused to pay zakah, either declined to pay rejected the obligation altogether, This has been discussed previously in the Book of zakah (against hadith # 1890). Some of our ulama say that if a person is given the command of Shari'ah to pay zakah but he replies, ;No I shall not pay,' then he becomes a disbeliever.

EVEN THE TETHER: Abu Bakr رضی الله عنه said that he would fight those who refused to pay even a tether in zakah, if due. If anyone owns the camels and it is wajib on him to pay the zakah and he pays one or more camels against zakah payable by him then he must hand over the camel (or camels) with their tether otherwise it will not be a proper handing over. This is based on the translation of (عقال) iqal as tether.

Some scholars say, however - that (عقال)iqal is one year's zakah on camels or sheep, while both meanings are correct, the more used is the firs meaning, 'tether'. The compiler of the Qamus had given the second meaning for the word tether. He say that Abu Bakr رضی الله عنه words (عقال) mean; "If they refuse to pay zakah on camel or sheep for one year." According to another version, the word used is (عناقا) (instead of (عقالا) 'inaq' instead of iqla . Inaq means

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[1] Razin.

a kid (of sheep) one years old.

UMAR REPRIMINDED: Abu Bakr رضی اللہ عنہ expressed strong resentment on Umar's رضی اللہ عنہ advice to condone the defaulters. HE reminded him that in the pre-Islamic days (of jihiliyah or ignorance). "you had great self respect and were very brave what has transformed you now? You advocate mildness in enforcing the significant command of Islam." This resolve of Abu Bakr رضی اللہ عنہ against the Arab tribes demonstrates his courage religious devotion. In fact, Ali رضی اللہ عنہ too backed Umar رضی اللہ عنہ. But, Umar رضی اللہ عنہ conceded that Allah had made him see light and that Abu Bakr رضی اللہ عنہ was correct. He acknowledged that this one judgement of Abu Bakr رضی اللہ عنہ made him wish that his pious deeds during his life were all equivalent to this one act of Abu Bakr رضی اللہ عنہ. That would be his great good fortune.

REVELATION HAS CEASED: Abu Bakr رضی اللہ عنہ remined Umar رضی اللہ عنہ that as long as the Prophet صلی اللہ علیہ وسلم was alive, guidance was received through revelation. The situation changed after his death and they had no means other than ijtihad (independent deduction) to arrive at a judgment on issues not treated by the Quran and hadith. One must look at an issue from all angles and ponder deeply before coming to a conclusion.

Besides Allah has said:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ

{This day have I perfected for you your religion and completed My bounty upon you} (5:3)

In the light of this verse asserting that religion has come to us in a perfect from as the Messenger caliph, Abu Bakr was bound to preserve it in its original form. He was responsible to put down any uprising that might cause harm to religion or might make it less effective.

CHAPTER - XXXI

EXCELLENT QUALITIES OF UMAR رضی اللہ عنہ

بَابُ مَنَاقِبِ عُمَرَ رضی اللہ تعالی عنہ

The manaqib (fine qualities of merits) of the amir ul mumineen, Umar رضی اللہ عنہ and his excellence are innumerable. It is enough evidence of his greatness and high station that Allah accepted the prayer of His Messenger صلی اللہ علیہ وسلم and enabled umar رضی اللہ عنہ to embrace Islam and caused him to give strong help and mighty glory to Islam.

His most superior excellence is that Allah used to make him see the right course brightly He was guided unperceived by others, through inspiration and impulse. He was motivated to do or say whatever was correct and his heart got very often, his suggestion turned out to be in agreement with Divine revelation and the book of Allah.

The ulama say that his opinion in favour of Abu Bakr رضی اللہ عنہ is evidence that the caliphate of Abu Bakr رضی اللہ عنہ, was justified. It is like the martyrdom of Ammar ibn Yasar رضی اللہ عنہ which is taken as a sign that Sayyiduna Ali ibn Abu Talib رضی اللہ عنہ was true.

Ibn Marduwiyuah رحمہ اللہ has said on the authority of Mujahid that when Umar رضی اللہ عنہ gave on opinion (on any subject). A verse of the Quran was revealed concurring with it.

Ibn Asakir رحمہ اللہ has narrated that Ali رضی اللہ عنہ, said, the Quran is one of the opinion of Umar رضی اللہ عنہ meaning that much of the Quran is in agreement with the opinion of Umar رضی اللہ عنہ.

Abdullah ibn Umar رضی اللہ عنہ narrated that in a marfu manner that the Prophet said, "If

(opinions differ on an issue and) all people are unanimous on one side but Umar differs from them, and a verse of the Quran is revealed afterwards (on the issue), then it will be found to uphold Umar's opinion." This tradition is cited by Suyuti رحمه الله in Tarikh ul Khulafa. Then, he has added that agreement with Umar رضى الله عنه (meaning upholding of Umar رضى الله عنه point of view) is an twenty occasions.[1]

SECTION I الفصل الأوّل

UMAR WAS MUHADDATH (INPIRED MAN)

(٦٠٣٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ كَانَ فِيْمَا قَبْلَكُمْ مِنَ الْأُمَمِ مُحَدَّثُوْنَ فَإِنْ يَّكُ أَحَدٌ فِيْ أُمَّتِيْ فَإِنَّهُ عُمَرُ. (متفق عليه)

6035. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There had been muhaddathun (محدثون) before you in the previous ummah. (They received inspiration and spoke with sagacity). If there is to be one in my ummah, he is Umar, indeed."[2]

COMMENTARY: The ummah of Muihammad صلى الله عليه وسلم is better and superior to the previous ummahs. So, if they had muhaddathun then there would certainly be such people in this ummah too. The hadith purports to say that Umar رضى الله عنه possessed the qualities necessary in a muhaddath.

MUHADDATH: (Muhaddath is the singular of muhaddathun). In this hadith muhaddath is used in the sense of mulhaam (on who receives inspiration). He is the one whose heart is inspired on motivated on the right course as though he is prompted by an unseen power that conveys to him want others do not know. Then he disclose is to other people.

It is stated in Majma ul Bihar that a muhaddath is one whose heart is prompted with something (by Allah) and he conveyed it to other people with foresight and sagacity. But, this distinction is the prerogative of only own on whom Allah wishes to bestow it.

Some authorities hold that a muhaddath is one whose surmise or conjecture adopts a correct approach (something on which different opinions are forthcoming) and his conclusion is proved correct ultimately as though he was prompted by one who was knowledgeable.

Some others maintain that a muhaddath is one whose angels speak to him. This opinion seems to be based on a tradition in which the word (متكلمون) mutakallimun (who converse) is used instead muhaddathun.[3]

DEVIL VOIDED UMAR رضى الله عنه

(٦٠٣٦) وَعَنْ سَعِيْدِ بْنِ أَبِيْ وَقَّاصٍ رضى الله تعالى عنه قَالَ اسْتَأْذَنَ عُمَرُ بْنُ الْخَطَّابِ عَلَى رَسُوْلِ اللّٰهِ صَلَّى

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[1] These are enumerated are more than twenty. Shaykh Abdul Haq Dahlawi رحمه الله has enumerated them in his sharh. See also Ma'ariful Hadith v4 p379) commentary to hadith 2006 Also hadith 2003 commentary Darul Isha'at Karachi.

[2] Bukhari # 3689, Musilm 23-2398 (from Ayshah رضى الله عنها Tirmidhi E 3673 (3713).

[3] See Tirmidhi (V2 p643 hadith 3713 footnote) Darul Isha;at Karachi and lane lexicon (under (حدث) Book 2 p 529 colum 3 Also. Mari'ful Hadith (v4 p378) Mawlana Numani, Darul Isha'at Karachi

اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْشٍ يُكَلِّمْنَهُ وَيَسْتَكْثِرْنَهُ عَالِيَةً اَصْوَاتُهُنَّ فَلَمَّا اسْتَاذَنَ عُمَرُ قُمْنَ فَبَادَرْنَ الْحِجَابَ فَدَخَلَ عُمَرُ وَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَضْحَكُ فَقَالَ اَضْحَكَ اللّٰهُ سِنَّكَ يَا رَسُوْلَ اللّٰهِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَجِبْتُ مِنْ هٰؤُلَاءِ اللَّتِيْ كُنَّ عِنْدِيْ فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ قَالَ عُمَرُ يَا عَدُوَّاتِ اَنْفُسِهِنَّ اَتَهَبْنَنِيْ وَلَا تَهَبْنَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَ نَعَمْ اَنْتَ اَفَظُّ وَاَغْلَظُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِيْهٍ يَا ابْنَ الْخَطَّابِ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ مَا لَقِيَكَ الشَّيْطٰنُ سَالِكًا فَجًّا قَطُّ اِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ مُتَّفَقٌ عَلَيْهِ وَقَالَ الْحُمَيْدِيُّ زَادَ الْبَرْقَانِيُّ بَعْدَ قَوْلِهٖ يَا رَسُوْلَ اللّٰهِ مَا اَضْحَكَكَ۔

6036. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ narrated that (one) Umar ibn Khattab رضی اللہ عنہ sought permission from Allah's Messenger صلی اللہ علیہ وسلم to enter (standing at the door of his room. At that time some woman of the quraysh were with him. (They were his wives) they were talking persistently in a loud voice. (They had been demanding raise of their allowances).
When Umar رضی اللہ عنہ asked permission they get up and veiled themselves in a hurry. When Umar رضی اللہ عنہ entered, Allah's Messenger صلی اللہ علیہ وسلم was smiling, so he exclaimed, 'O Messenger of Allah, may Allah keep you smiling always!"
The prophet صلی اللہ علیہ وسلم said, 'I am astonished at these woman who were sitting with me (speaking vociferously) but on hearing your voice, they hurried behind the screen! So, Umar said (to the woman), 'O you enemies of yourselves! (How do you act wrongly) will you fear me but not Allah's Messenger صلی اللہ علیہ وسلم They said, "Yes! You are bad tempered and very severe (while he is mild as Allah says of him: {(وَاِنَّکَ لَعَلٰی خُلُقٍ عَظِیْمٍ) – and surely you have a tremendously sub line character – 68:4)} and {(وَلَوْ کُنْتَ فَظًّا غَلِیْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِکَ) – and had you been rude and hard hearted, they would have dispersed from around you. 3:159)}.
Allah Messenger صلی اللہ علیہ وسلم said, "O Ibn Khattab, it does not matter (do not pay heed to what they say), By Him who has my soul in His hand, the devil never meets you walking on a path but he switches over to a path other them yours (even if your path is broad)."[1]
Al-Humaydi said that Al-Baraqani added after the words 'O Messenger of Allah' – what makes you smile?'

COMMENTARY: The woman were speaking loudly and raising their voices above the Prophet صلی اللہ علیہ وسلم. This was before the revelation that voiced must not be raised in his presence. Or, they may have been speaking softly, each of them, but their collective voice seemed very loud. Mulla Ali Qari رحمہ اللہ says about both these possibilities that the words of the hadith do not suggest at all that their voices were louder than the Prophet's صلی اللہ علیہ وسلم. Hence there should arise no doubt that they contravened the command of the Lord:

[1] Bukhari # 3683, Muslim # 22-1396.

يَاأَيُّهَا الَّذِيْنَ آمَنُوْا لَا تَرْفَعُوْا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ الْآيَةِ

{O you who believe! Raise not your voiced above the voice of the Prophet صلى الله عليه وسلم...} (49:2)

The most that we may deduce from the words of the hadith is that contrary to their normal habit of speaking softly to the Prophet صلى الله عليه وسلم and politely, this time his wives spoke some that loudly. Neither did they go beyond the limit of etiquette nor did they displeased the Prophet صلى الله عليه وسلم whose pleasing temperament was maintained.

DEVIL FEAR: The Prophet صلى الله عليه وسلم said to Umar رضى الله عنه that the devil did not walk on the some path as Umar رضى الله عنه did. According to another tradition: "The devil flees from Umar's shadow." The word (فج) fajj means a broad path, but it may apply to any path. The devil was in awe of Umar رضى الله عنه that he did not walk even by the kerb of a broad path on which Umar رضى الله عنه was walking but took another road.

UMAR CASTLE IN PARADISE

(٦٠٣٧) وَعَنْ جَابِرٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِالرُّمَيْصَاءِ امْرَأَةِ أَبِي طَلْحَةَ وَسَمِعْتُ خَشْفَةً فَقُلْتُ مَنْ هٰذَا فَقَالَ هٰذَا بِلَالٌ وَرَأَيْتُ قَصْرًا بِفِنَائِهِ جَارِيَةٌ فَقُلْتُ لِمَنْ هٰذَا فَقَالُوْا لِعُمَرَ ابْنِ الْخَطَّابِ فَأَرَدْتُ أَنْ أَدْخُلَهُ فَأَنْظُرَ إِلَيْهِ فَذَكَرْتُ غَيْرَتَكَ فَقَالَ عُمَرُ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُوْلَ اللّٰهِ أَعَلَيْكَ أَغَارُ ۔ (متفق عليه)

6037. Sayyiduna Jabir رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "I entered paradise (on the night of mi'raj) and, behold! I saw Rumaysa' the wife of Abu Talhah. And, I heard the scuff of feet and asked, 'who is he?' He Jibril عليه السلام or another angel) said, "He is Bial.' And, I saw a castle in a side (or courtyard) of which sat a young woman (who was a maiden of paradise). I asked, 'To whom does it belong? They (the inmate paradise or the angels) said, 'It belongs to Umar ibn Khattab. I wished to enter it and look at it (from inside) but I recalled your self respect (O Umar so refrained from stepping in)."

Umar رضى الله عنه submitted, "May my parent be ransomed to you, shall I be envois of you?"[1]

COMMENTARY: Sayidah Rumaysa رضى الله عنها was the wife of Abu Talhah رضى الله عنه and mother of Anas ibn Maalik رضى الله عنه. she was wife of Maalik ibn Nadr and Ans رضى الله عنه was born to them. Then she married Abu Talhah رضى الله عنه. Her real name is not known definitely but she was also called Umm sulaym, Rumaysa and Ghumaysa. The last two mean rheum (that collects in the corners of the eyes) and the pouring out of foam respectively.

Umar's رضى الله عنه words in response to the Prophet صلى الله عليه وسلم saying, "I recalled your self respect, (اعليک اغار) 'shall I be Envious of you?' are thought by some to have transposed words for (اغار منک) 'invious of you?" Some versions say that Umar رضى الله عنه said:

وَهَلْ رَفَعَنِيَ اللّٰهُ إِلَّا بِكَ وَهَلْ هَدَانِيَ اللّٰهُ إِلَّا بِكَ

"Has not Allah raised me but because of you? Has Allah not guided me but through you?'

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[1] Bukhari # 3679, Muslim # 21. 2395, Musnad Ahmad 3. 389.

UMAR RAISED GLORY OF ISLAM

(٦٠٣٨) وَعَنْ أَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُوْنَ عَلَيَّ وَعَلَيْهِمْ قُمُصٌ مِّنْهَا مَا يَبْلُغُ الثَّدْيَ وَمِنْهَا مَادُوْنَ ذٰلِكَ وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيْصٌ يَجُرُّهُ قَالُوْا فَمَا أَوَّلْتَ ذٰلِكَ يَا رَسُوْلَ اللّٰهِ قَالَ الدِّيْنُ (متفق عليه)

6038. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "While I was asleep. I saw some people being presented to me. They had their shirts on them, some of whose went down to their chests some were shorter than that[1]. When Umar was presented to me he had on him a shirt trailing (on the ground)." They asked :How do you interpret (this dream). O Messenger صلی اللہ علیہ وسلم of Allah" He said Religion (is what it means)."[2]

COMMENTARY: Some shirts were shorter Than those that reached their chests. But Mulla-ali Qari رحمہ اللہ said that the words could also mean that they were longer (and went up to their navels or beyond, as Tirmidhi has).

The interpretation of the dream of Umar's رضی اللہ عنہ trailing shirt as 'religion means that he will be helpful in furthering and strengthening religion. Accordingly, his caliphate lasted long and there were may conquests in his time. Then state treasury became neither because of that. Just as a shirt is a necessary part of a person's get of adorns him and preserves him, so too religion is a means of a person's spiritual and cultural life and peace. In protects him in both worlds and it is an essential part of his life.

UMAR رضی اللہ عنہ HAD MORE KNOWLEDGE

(٦٠٣٩) وَعَنِ ابْنِ عُمَرَ رضی اللّٰه تعالی عنه قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ بَيْنَا أَنَا نَائِمٌ أُتِيْتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ حَتّٰى أَنِّيْ لَأَرَى الرِّيَّ يَخْرُجُ فِيْ أَظْفَارِيْ ثُمَّ أَعْطَيْتُ فَضْلِيْ عُمَرَ بْنَ الْخَطَّابِ قَالُوْا فَمَا أَوَّلْتَهُ يَا رَسُوْلَ اللّٰهِ قَالَ الْعِلْمُ. (متفق عليه)

6039. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say "while I was asleep, a bowl of milk was presented to me. I drank from it. I saw its moistness appearing on my nails. Then I gave the residue to Umar ibn Khattab." His sahabah رضی اللہ عنہم asked, 'O Messenger of Allah. How do you interpret it?" He said 'knowledge (is what it means)."[3]

COMMENTARY: The ulama say that is the higher world knowledge is represented of milk. This is how one must interpret his dream if he sees milk. He will acquire pure and beneficial knowledge. Just as milk as he first nourishment of man, so too knowledge if he first nourishment of his soul Milk provides energy to the body and fashions it. Knowledge orients and strengthens the soul.

Some possessors of Divine awareness say that the reflection of the radiance of knowledge from the higher world of examples comes to us in only four things:

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[1] Or longer as Mulla Ali Qari رحمہ اللہ says.

[2] Bukhari # 23. 3691 (Muslim # 15-2390, Tirmidhi # 2285 (2292).

[3] Bukhari # 82, 3681, Muslim # 16. 2391, Tirmidhi # 2284 (2291)

Water, milk, wine and honey.
These are the four things whose rivers are flowing. The Quran mentions them:

مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ فِيْهَا اَنْهٰرٌ مِّنْ مَّاءٍ غَيْرِ اٰسِنٍ وَاَنْهٰرٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهٗ وَاَنْهٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشّٰرِبِيْنَ وَاَنْهٰرٌ مِّنْ عَسَلٍ مُّصَفًّى۔

{…….therein are rivers of water unstaring and rivers of milk whereof the flavour changes not and rivers of wine delicious to the drinkers, and rivers or purified honey} (47:15)

Interpretation: He who (dream that he (drinks water, will be given knowledge through inspiration (or inspired knowledge) He who drinks milk is given know-ledge of the mysteries of Shari'ah. He who drinks wine is given (علم کمال) perfect knowledge. He who drinks honey is given knowledge through revelation.

Some of the possessors of Divine awareness say that the four rivers of paradise represent the four caliphs. In this sense this hadith refers by milk to Umar's رضی اللہ عنہ knowledge is placed on one pan of a scale and the (learned of all) tribes in the other, Umar's knowledge will outweigh. This is why all the sahabah رضی اللہ عنہم said that of the ten portions of knowledge, Umar رضی اللہ عنہ alone has acquired nine portions.[1]

PROPHET'S صلی اللہ علیہ وسلم ANOHER DREAM ABOUT UMAR رضی اللہ عنہ

(٦٠٤٠، ٦٠٤١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ بَيْنَا اَنَا نَائِمٌ رَاَيْتُنِيْ عَلٰى قَلِيْبٍ عَلَيْهَا دَلْوٌ فَنَزَعْتُ مِنْهَا مَا شَاءَ اللّٰهُ ثُمَّ اَخَذَهَا ابْنُ اَبِيْ قُحَافَةَ فَنَزَعَ مِنْهَا ذَنُوْبًا اَوْذَنُوْبَيْنِ وَفِيْ نَزْعِهٖ ضَعْفٌ وَاللّٰهُ يَغْفِرُ لَهٗ ضَعْفَهٗ ثُمَّ اسْتَحَالَتْ غَرْبًا فَاَخَذَهَا ابْنُ الْخَطَّابِ فَلَمْ اَرَ عَبْقَرِيًّا مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ حَتّٰى ضَرَبَ النَّاسُ بِعَطَنٍ وَفِيْ رِوَايَةِ ابْنِ عُمَرَ قَالَ ثُمَّ اَخَذَهَا ابْنُ الْخَطَّابِ مِنْ يَدِ اَبِيْ بَكْرٍ فَاسْتَحَالَتْ فِيْ يَدِهٖ غَرْبًا فَلَمْ اَرَ عَبْقَرِيًّا يَفْرِيْ فَرِيَّهٗ حَتّٰى رَوِيَ النَّاسُ وَضَرَبُوْا بِعَطَنٍ۔ (متفق علیه)

6040. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he heard Allah Messenger صلی اللہ علیہ وسلم say, "while I was asleep I saw myself (in a dream) at a well without a parapet. A bucket was lying there. I drew from it as much as Allah willed. Then, Ibn Abu Quhafah (who is Abu Bakr) took over and drew from it one backetful or two but there was some exhaustion (on his part). May Allah forgive him for that. Then it changed into a large bucket and (Umar) Ibn Al Khattab took hold of it. I have not seen a stronger young man draw (water from a well) as Umar did so that the people quenched their thirst and satisfied their camels and made their camels stay there (because of plentiful supply of water)."[2]

6041. (The other version) Sayyiduna Ibn Umar رضی اللہ عنہ narrated that he said, "Then (Umar) Ibn Al-Khattab took it from the hand of Abu Bakr and it turned into a larger bucket. I have not seen a stranger young man do (the task) as he did it so that the people were well satisfied and the camel had enough (to drink). The people made

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[1] See Dream & interpretations, Ibn Sireen Darul Isha'at Karachi.

[2] Bukhari E 3664, Muslim # 17-2392.

that a place for their camels to stop there."[1]

COMMENTARY: The word (قليب) qalib means a well without a parapet while a well that is surrounded by stones or blocks as its parapet is called (طوى) taawa. The ulama say that seeing a qalib in a dream signifies that the resolve of the people is necessary for religion not the out ward parapet.

The sub-narrator was unsure whether Abu Bakr رضی الله عنه draw one bucket or two, but the correct thing seems that he drew two bucket because his caliphate lasted a little over two years. It is also possible that 'drew one bucketful or two' really imply 'drew one bucketful – nay, two. In this case his two years as caliph are already indicate in the hadith.

The words that Abu Bakr رضی الله عنه showed some exhaustion do not imply that he himself showed any weakness and they do not detract from his standing in any way. Also, they do not mean to say that Umar رضی الله عنه was more excellent than Abu Bakr رضی الله عنه. Actually, the point is that the term of caliphate of Abu Bakr رضی الله عنه was brief while that of Umar رضی الله عنه was very long and it was this that the hadith foretells.

Some exponents have rendered the words as: 'he was very mild and sympathetic.'

The prayer 'May Allah forgive him, also does not mean that Abu Bakr رضی الله عنه had committed a sin or a wrong. Rather, it is an idiomatic phrase on everyone; tongue when speaking of someone.

The word (عطن) utan (means 'to lie down after drinking water' and is used for camel. It) is a place where water is found and camels sit around It. The well of which the Prophet صلی الله علیه وسلم spoke signifies religion. Just as a well is the source of water that is essential to life, so too religion is the fountainhead of everything on which man's survival depends, and which is the root of the value of culture, philosophy and spiritualism.

The drawing out of water signifies that the reins of religion would transfer from the Prophet صلی الله علیه وسلم to Abu Bakr رضی الله عنه and from him to Umar رضی الله عنه. Abu Bakr's رضی الله عنه pulling out one or two bucket full of water suggests that his leadership would best a couple of years and then Umar رضی الله عنه would hold the reins of caliphate for a longer period. Indeed, his term extended for ten years and three months.

The exhaustion that overtook Abu Bakr رضی الله عنه while drawing wate: suggests the efforts during his tenure to damage religion. This was seen in the apostasy of some Arab tribes. It also suggests that he would be miled and not use force in administrating support in the word of the Prophet صلی الله علیه وسلم

ان اللّٰه يغفر له ضعفه

(May Allah forgive him his weakness). But, these are words of prayer showing that his weakness and mildness were forgivable by Allah. They do not detract from his rank in any way whatsoever.

Then when the bucket goes to Umar's رضی الله عنه hand, it becomes larger. This foretells how he exerted himself as no one did before or has done afterwards to spared religion to the four corners of the world and to fortify it.

Imam Nawawi رحمه الله has written about the saying of the Prophet صلی الله علیه وسلم, 'I drew water from the well as much as Allah willed. Then Abu Quhafah took the bucket." In these words he spoke of his death and the succession of Abu Bakr رضی الله عنه to offset the grief of the people

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[1] Buakhri # 7019, Muslm # 17. 2392, Musnad Ahmad 2-27.

on his departure from the world. He added, "Then Umar took the bucket and the people took the place as a sitting ground for the camel" In these words, he indicated that the move initiated by Abu Bakr رضی اللہ عنہ to eliminate the apostates and to strengthen Islam would be carried on by Umar رضی اللہ عنہ There would be more conquests and these things would reach their zenith. Another scholar said that Umar's drawing plenty of water was a sign of prosperity for all the subjects in religion and worldly affairs.

SECTION II اَلْفَصْلُ الثَّانِیْ

UMAR'S TRUTHFULNESS

(٦٠٤٢، ٦٠٤٣) عَنِ ابْنِ عُمَرَ رضی اللہ تعالی عنہما قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اِنَّ اللّٰہَ جَعَلَ الْحَقَّ عَلٰی لِسَانِ عُمَرَ وَقَلْبِہٖ رَوَاہُ التِّرْمِذِیُّ وَفِیْ رِوَایَۃِ اَبِیْ دَاوٗدَ عَنْ اَبِیْ ذَرٍّ قَالَ اِنَّ اللّٰہَ وَضَعَ الْحَقَّ عَلٰی لِسَانِ عُمَرَ یَقُوْلُ بِہٖ۔

6042. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah has made truth flow from the tongue of Umar and from his heart."[1]
6043. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that he said, "Surely Allah has placed truth on the tongue of Umar. He speaks it (and nothing else comes out of his month).[2]

UMAR'S SPEECH BROUGHT CALMNESS

(٦٠٤٤) وَعَنْ عَلِیٍّ رضی اللہ تعالی عنہ قَالَ مَا کُنَّا نُبْعِدُ اَنَّ السَّکِیْنَۃَ تَنْطِقُ عَلٰی لِسَانِ عُمَرَ۔ (رواہ البیہقی فی دلائل النبوۃ)

6044. Sayyiduna Ali رضی اللہ عنہ said, "we did not consider it inconceivable that calmness should be diffused from Umar's tongue."[3]

COMMENTARY: Sayyiduna Ali رضی اللہ عنہ meant that Umar رضی اللہ عنہ had the distinction of being able to elaborate on any question to the satisfaction of his listeners. Even a most confused mind could be convinced and calmed (which in Sakinah).

However, the word in the hadith 'sakinah' could also refer to any angel who inspires the heart with truth and then it comes to the tongue. This is uphelp by another hadith of Ali رضی اللہ عنہ carried by Tabarani in his Awsat. He said, "O people when you speak of the righteous put Umar رضی اللہ عنہ in the first place, for, it is very probable that his speech is inspired and he may be quoting an angels words."

Also, we must keep the tradition of Ibn Mas'ud before us in which he says, "whenever I looked at Umar رضی اللہ عنہ I sensed that an angel is between his two eyes showing him the right course."

PROPHET'S صلی اللہ علیہ وسلم PRAYER FOR UMAR'S ISLAM

(٦٠٤٥) وَعَنِ ابْنِ عَبَّاسٍ رضی اللہ تعالی عنہ عَنِ النَّبِیِّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ قَالَ اَللّٰھُمَّ اَعِزَّ الْاِسْلَامَ بِاَبِیْ

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[1] Tirmidhi # 2682.
[2] Abu Dawud # 2962.
[3] Bayhaqi 6-369, Baghawi Sha'ab ul eeman # 3877.

جَهْلِ بْنِ هِشَامٍ أَوْ بِعُمَرَ بْنِ الْخَطَّابِ فَأَصْبَحَ عُمَرُ فَغَدَا عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ صَلَّى فِي الْمَسْجِدِ ظَاهِرًا۔ (رواه احمد والترمذى)

6045. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that (one night) the Prophet صلی اللہ علیہ وسلم prayed. "O Allah strengthen Islam with Abu Jahl ibn Hisham or Umar ibn Khattab." In the morning, Umar رضی اللہ عنہ came to the Prophet صلی اللہ علیہ وسلم and embraced Islam. Then, he (the Prophet) afforded salah publicly in the mosque (Masjid Haram).[1]

COMMENTARY: In the early days of Islam, the Makan idolaters persecuted Muslims to the extent that they could not offer their salah openly. The Prophet صلی اللہ علیہ وسلم used to stay in Dar ul Arqam. Allah was worshipped there secretly and measures were taken to propagate Islam and discussions were held on how to go ahead. The Prophet صلی اللہ علیہ وسلم was aware of two men among the prominent chiefs of the Quraysh who could change the tide in Islam's favour. In fact, any one of them could do. If one of them became a Muslim then Islam would emerge from Darul Arqam and Muslims would not be helpless against the Quraysh idolaters. They would be able to offer salah publicly and to propagate islam openly. So the prophet صلی اللہ علیہ وسلم made the supplication mentioned in the hadith. Abu Haakim Abdullah رحمہ اللہ has reported in Dala'il un Nabuwah the manner in which this prayer was granted and how Umar رضی اللہ عنہ embraced Islam. He reported that Abdullah ibn Abbas رضی اللہ عنہ narrated that one day Abu Jahl declared, "Whoso kills Muhammad will be rewarded by me one hundred she-camels and one thousand pieces of silver." Umar asked him, 'Is the offer true?" Abu Jahl said, 'Yes, promptly. There will be no delay." So, Umar got up and proceeded to accomplish the task. Someone met him on the way and asked him, 'Umar, is everything alright? Where are you going?" (He had his sword unsheathed.) Umar said, 'I am going to Muhammad to eliminate him. The man asked, 'Have you no fear of Muhammad's clan, Banu Hashim (retaliating)?" Umar scolded the man, 'It seems that you too have abandoned your religion (which is why you try to score me away from killing Muhammad by the prospect of Banu Hashim;s retaliation.) The man uttered, "What I wish to tell you is more shocking. Your sister and brother in law have abandoned their religion and joined Muhammad! Umar changed course and headed straight towards his sister's house. When he reached the house of his sister, she was reciting the Quran and was at surah Taha. Umar stood at the door for some time listening to her recital. Then he knocked on the door and when he was inside he demanded to know, "What kind of reading I heard?" She disclosed to him everything and told him plainly "We have became Muslims sincerely." (She meant that he or anyone else may do what they like. "We shall not turn back.") Umar was nonplussed. He was driven by his sudden rage to beat them and at the same time that impending revolution in his life was pounding on his heart, He was restless all night. Later on in the night, his sister and brother-in-law wake up and worshiped Allah and recited the Quranj. They recited:

طٰهٰ مَا اَنْزَلْنَا عَلَيْكَ الْقُرْاٰنَ لِتَشْقٰى

(Ta Ha We have not sent down the Quarn to you to be (an occasion) for your distress...) (20:1-2)

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[1] Tirmidhi 3683, Musnad Ahmad 6-95, Ibn Majah # 1054.

Umar could not longer restrain himself . It seemed the recitation of the Quran was striking at his soul. Its truth began to impress his mind and heart. He said very anxiously, "Let me have the Book. I wish to read it myself."

His sister sensed that her stubborn brother was softening. She said, "Not like this, only pure people may touch this Book." So Umar had a bath and purified himself and took Allah's Book in his had, He began to read from (طٰه) when he came to

لَا إِلٰهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنٰى

{Allah there is no god but He! To him belong the Most beautiful Names} (20;8)

He said suddenly, "Yes Allah! Only you are worthy of worship." And he recited the kalimah of testimony:

اشهد ان لا اله الا الله واشهد ان محمدا رسول الله

"I bear witness that there is no god but Allah and I bear witness that Muhammad is His slave and His Messenger."

He spend the night, or whatever remained of it, without sleeping. Every little while he called out (واشوقاه واشوقاه) – expressing a deep yearning!

In he morning, Khabbab ibn Arat, رضی اللہ عنہ who was in the house beforehand and had concealed himself from Umar the moment he had entered the house, came out of concealment on seeing that Umar رضی اللہ عنہ had embraced Islam. He came to Umar رضی اللہ عنہ and congratulated him in his Islam, and told him how the Prophet صلی اللہ علیہ وسلم had prayed all night for the Islam of Abu Jahl or Umar to strengthen it.

Then Umar رضی اللہ عنہ hung his sword on his neck and went towards the place (Dar ul Arqam) where the prophet صلی اللہ علیہ وسلم was staying. There, the Prophet صلی اللہ علیہ وسلم received him himself and invited him to Islam, "Umar forsake the false deities and bow down before the one God. Only in that lies success otherwise you will be disgraced in this world and the next as Walid ibn Mughirah was." Umar was shaken by this powerful voice. He trembled and his sword dropped from his hand. He said: (اشهدان لا اله الا الله وان محمدا رسول الله).

Then he submitted, "when we worshipped the laat and Uzza openly on mountain and in valleys, how is it that we worship Allah secretly and fearful of men? No! By Allah, as of today we shall not worship Him hidden from people." Then he took all the Muslims to the Ka'bah and there they worshipped Allah in view of all those who were there. (This is how Allah cause Umar to raise the glory of Islam).

Umar sister was Fatimah رضی اللہ عنہا and his brother-in-law wa Sa'eed ibn Zayd. The man whom Umar رضی اللہ عنہ had met and who had tried to dissuade him from killing the Prophet صلی اللہ علیہ وسلم was Nu'aym ibn Abdulah al-Nahham who to had become a Muslim and had concealed the fact).

FARUQ AZAM: The family tree of Umar صلی اللہ علیہ وسلم is:

Umar ibn al-Khattab ibn Fudayl ibn Abdul Uzza ibn Riyah ibn Qart ibn Razah (On rizah) ibn Adi ibn Ka'b ibn luayy, At this point, ka'b, his line meets the Prophet صلی اللہ علیہ وسلم genealogy.

The kunyah[1] of Umar رضی اللہ عنہ was Al-Faruq.[2]

According to Imam Nawawi, رحمہ اللہ, Umar رضی اللہ عنہ was born thirteen years after the year of

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[1] Sobriquet epithet,

[2] Generally the 'al is drapped from names titles, etc but should be retained.

Elephant (aam ul fil) (عام الفيل) and, as Zahabi رحمه الله said, he became a Muslim at the age of seventeen, in the sixty year of the Prophet صلى الله عليه وسلم mission. But, some other authorities say that he embraced Islam in the fifth year of the Prophet صلى الله عليه وسلم mission and till then forty men and eleven women had accepted Islam.

WHY AL-FARUQ: An alternation arose between a Jew and a hypocrite on some matter. The Jew proposed the name of the Prophet صلى الله عليه وسلم as an arbitrator but the hypocrite named a quraysh idolater Ka'b ibn Ashraf, one of their chief. Finally, however, they agreed to ask the Prophet صلى الله عليه وسلم to arbitrate between them. He gave his judement in favour of the Jew because he was definitely deserving of it but the hypocrite refused to accept this verdict. He said, "Let us go to Umar for a decision. What he decides will be binding on us." The Jew consented, happing to get over with the matter and went with him to Umar رضى الله عنه. The Jew presented his case and said that they had approached Muhammad صلى الله عليه وسلم who had given his verdict on his (Jew's) favour but this man did not accept it and has brought me to you." Umar رضى الله عنه asked the hypocrite, "is it as he says?" He said, "Yes, it is so." Umar رضى الله عنه said to them, "Both of you wait here till I return." He went into his house and came back with his sword and struck the hypocrites neck with it, saying. "this is my judgement about one who does not accept the decision of Allah and Allah's Messenger صلى الله عليه وسلم."
Therefore, this verse was revealed:

أَلَمْ تَرَ إِلَى الَّذِيْنَ يَزْعُمُوْنَ أَنَّهُمْ اٰمَنُوْا بِمَآ أُنْزِلَ إِلَيْكَ وَمَآ أُنْزِلَ مِنْ قَبْلِكَ يُرِيْدُوْنَ أَنْ يَّتَحَاكَمُوْا إِلَى الطَّاغُوْتِ۔

[Have you not seen t hose who claim that they have believed in what was revealed to you and what was revealed before you? They want to take their disputes to the taghut (devil – though they were ordered to reject it)][1] (4:60)

Then Jibril عليه السلام came and disclosed that Umar رضى الله عنه was the one who different tilted between truth and falsehood. Since that day, Umar رضى الله عنه got the title of Al-Farooq.

UMAR'S رضى الله عنه SUPERIORITY

(٦٠٤٦) وَعَنْ جَابِرٍ رضى الله تعالى عنه قَالَ قَالَ عُمَرُ لِأَبِيْ بَكْرٍ يَا خَيْرَ النَّاسِ بَعْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُوْبَكْرٍ أَمَا إِنَّكَ إِنْ قُلْتَ ذٰلِكَ فَلَقَدْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا طَلَعَتِ الشَّمْسُ عَلَى رَجُلٍ خَيْرٍ مِّنْ عُمَرَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

6046. Sayyiduna Jabir رضى الله عنه narrated that (once) Umar رضى الله عنه addressed Abu Bakr رضى الله عنه with (these words) 'O the best of men after Allah's Messenger صلى الله عليه وسلم." But, Abu Bakr رضى الله عنه said (to him), "Though you say that, I had, indeed, heard Allah's Messenger صلى الله عليه وسلم say, "The sun has not risen on a man better than Umar."[2]
Tirmidhi said that this hadith is gharib. Its sanad is not sound.

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[1] See The Ma'ariful Quran (v2 p 481) the Hypocrite was Bishr and Ka'b ibn Ashraf was a jew to whom Bishr wanted to go. Thereafter, the heirs of Bishr accrued Umar رضى الله عنه of killing a Muslim unjustly but this verse absolved Umar رضى الله عنه

[2] Tirmidhi # 3684 (3704).

COMMENTARY: The Prophet صلى الله عليه وسلم spoke of Umar رضى الله عنه in these words foreseeing his caliphate. Or, the word 'after Abu Bakr are implicit in his saying. Or, the Prophet صلى الله عليه وسلم was describing his justice and administration. Apart from these explanations there are ahadith that establish Abu Bakr رضى الله عنه superiority.

PRAISE FOR UMAR رضى الله عنه

(٦٠٤٧) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رضى الله تعالى عنه قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْكَانَ بَعْدِىْ نَبِيٌّ لَكَانَ عُمَرُ ابْنُ الْخَطَّابِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

6047. Sayyiduna Uqbah ibn Aamir رضى الله عنه narrated the Prophet صلى الله عليه وسلم said, "If there were to be a prophet after me, then he would be Umar ibn Khattab."[1]
It is a gharib hadith.

COMMENTARY: The Prophet صلى الله عليه وسلم spoke these words figuratively because otherwise there is no prophet after him, and no one will receive a revelation after him. Umar رضى الله عنه did have some qualities that made him stand out above all people other than the prophet صلى الله عليه وسلم He did get Divine inspiration which the angels put in his mind and heart at Allah's command. They made the true path obvious to him while they were unseen.

DEVIL WAS AFRAID OF UMAR رضى الله عنه

(٦٠٤٨) وَعَنْ بُرَيْدَةَ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ بَعْضِ مَغَازِيْهِ فَلَمَّا انْصَرَفَ جَاءَتْ جَارِيَةٌ سَوْدَاءُ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اِنِّيْ كُنْتُ نَذَرْتُ اِنْ رَدَّكَ اللّٰهُ صَالِحًا اَنْ اَضْرِبَ بَيْنَ يَدَيْكَ بِالدُّفِّ وَ اَتَغَنّٰى فَقَالَ لَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنْ كُنْتِ نَذَرْتِ فَاضْرِبِيْ وَاِلَّا فَلَا فَجَعَلَتْ تَضْرِبُ فَدَخَلَ اَبُوْبَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُمَرُ فَاَلْقَتِ الدُّفَّ تَحْتَ اِسْتِهَا ثُمَّ قَعَدَتْ عَلَيْهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الشَّيْطٰنَ لَيَخَافُ مِنْكَ يَا عُمَرُ اِنِّيْ كُنْتُ جَالِسًا وَهِيَ تَضْرِبُ فَدَخَلَ اَبُوْبَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تَضْرِبُ فَلَمَّا دَخَلْتَ اَنْتَ يَا عُمَرُ اَلْقَتِ الدُّفَّ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ صَحِيْحٌ۔

6048. Sayyiduna Burydah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم set out on of his battle, when he returned, a block slave girl (either black complexioned by birth or an Abyssinian) came and submitted, "O Messenger of Allah I had made a vow that if Allah brought you back safely, I would beat the daff (which is the tambourine) in your presence and sing." So, Allah's Messenger صلى الله عليه وسلم said to her, "If you have made vow then go ahead beat it, otherwise no." So she began to beat it. Abu Bakr رضى الله عنه came in and she was beating the daff. Then Ali رضى الله عنه came in and she persisted in beating it. Then Uthman came in and she did not cease to beat it. But when Umar رضى الله عنه came in, she put the daff down and sat on it. So, Allah's Messenger صلى الله عليه وسلم said, "Surely, the devil is afraid of you, O Umar. I was

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[1] Tirmidhi # 3686.

sitting here but she beat the daff. Abu Bakr came in and she beat it. Ali came in and she beat it. Uthman came in and she carried on with it, but when you arrived, O Umar, she put the daff aside."[1]

Tirmidhi said this hadith is hasan sahih gharib.

COMMENTARY: The word is daff but it is also spelt duff (with) (ُ)(دُف).

The Prophet صلى الله عليه وسلم said to the slave girl that if she had made a vow then she must fulfil it. This means that it is wajib to discharge a vow in which Allah's pleasure is sought. Indeed, the Prophet صلى الله عليه وسلم safe return from jihad calls for expression of joy and this kind of expression earns Allah's pleasure. But, if has had not made a vow then she was not do it which means that beating the daff is not allowed normally. It is permitted on such occasions when the prophet صلى الله عليه وسلم has given the nod and his approval. Example are a vow made of the kind the slave girl had made, announcing a marriage, etc, In some places (like Yemen). Some of mash'aikh (or spiritual leaders) beat the daff when they engage in dhikr or remembrance of Allah, but this cannot be said to be permissible because their act is contrary to the hadith.

Mulla Ali Qari رحمه الله, has said about the girl's words 'and I will sing that it proves that it is allowed to listen to a woman sing (without a musical instrument a song that is not indecent and not unethical) when there is no likelihood of falling into any kind of minor or major evil. Similarly, some people have permitted it at gatherings of urs (anniversaries of spiritual leaders), on eed days (and on happy occasions. But, this things is not according to the fiqh hanafi rulings because the general juristic verdict is that it is forbidden to sing. This is written in Durr Mukhtar, Bahr ur Raiq etc. The Hidayah calls it a grave sin even if the singing is merely to please oneself. These jurists maintain that the ahadith that permit singing are abrogated.

When the Prophet صلى الله عليه وسلم said to Umar رضى الله عنه that even the devil was afraid of him, he perhaps referred to the slave girl who had done something devilish and qualified to be called Shaytan ul ins (human devil) Or, he referred to the devil who was misleading her and getting her to do a makruh (disliked) thing by exceeding the limits in beating the daff and singing. She was carried to the limits of lahw (distraction).

A QUESTION MAY ARISE: When the girl asked the prophet صلى الله عليه وسلم permission, he permitted her to beat the daff. He remained quiet, neither commending her not condemning her. He allowed her to continue till Umar رضى الله عنه came and she concealed the daff. Then why did he compare her with the devil. The ulama say that the whole thing begins with the Prophet صلى الله عليه وسلم proceeding on an expedition. The girl prayed very devotedly and loving for his victory and safe return. When he returned safely, she regarded his return as a blessing of Allah; she bound herself to express gratitude to Allah and to be pleased and happy. So the Prophet صلى الله عليه وسلم permitted her to fulfill her vow. Since her intention was good and her sentiments were laudable, the Prophet صلى الله عليه وسلم gave her an exclusive permission, which is why the beating of the daff was (distraction) but fell under the class of 'justified.' It was no more no more 'disliked' but was 'recommended' or 'approved.' However, this would have been so if this act had been done for a very limited and minimum time enough for the vow to have been discharged. But, this girl was so lost in her play that her act crossed the border into the realm of disliked. However, the moment she crossed into the 'disliked' class, umar رضى الله عنه

[1] Tirmidhi # 3690 (3710), Musnad Ahmad 5-353, Abu Dawud # 3312.

entered by a coincidence. Hence, the prophet صلى الله عليه وسلم spoke the words about the devil fearing Umar رضى الله عنه. These words indicates that the act was permissible only to the extent it was allowed, no more. More than that is not permitted and to play unnecessarily (as amusement and enjoyment) is absolutely disallowed.

As for the reason the Prophet صلى الله عليه وسلم did not prohibit her in plain words, if he had done that then it would have become unlawful for her. Also, we cannot reject the possibility that the time limit in those days for beating the daff out of necessity and within the permissible border was exactly from the moment the slave girl began to beat the daff till Umar رضى الله عنه came in. This is why the Prophet صلى الله عليه وسلم did not say anything to the girl till Umar رضى الله عنه arrived. So, his arrival was a timely warning for the girl. She realized that she was surpassing the limit in the presence of he Prophet صلى الله عليه وسلم and coupled with that Umar رضى الله عنه arrived coincidentally at the same time instilling fear in her. She concealed her daff. This is why the Prophet صلى الله عليه وسلم said, "Umar the devil fears you. He flees from you." Actually the devil was tempting her to go on beating the daff into the prohibited time. When Umar رضى الله عنه came, however, the devil showed a clean pair of heels.

There also is another explanation for this. Umar رضى الله عنه always detested every such things as resembled the disallowed even though it may have been permissible and there may have been some good in it. There are many ahadith supporting this opinion. They have been cited by the writer of the Mirqat.

In conclusion though there is a possibility of permission when it becomes necessary, yet to play or beat a daff is a forbidden thing in any case. It is like playing a musical instrument. The girl know that Umar رضى الله عنه would not tolerate it, so she concealed the daff. The prophet صلى الله عليه وسلم spoke the words he did keeping Umar's رضى الله عنه disposition in mind.

ANOTHER EXAMPLE

(٦٠٤٩) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسًا فَسَمِعْنَا لَغَطًا وَصَوْتَ صِبْيَانٍ فَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَإِذَا حَبَشِيَّةٌ تَزْفِنُ وَالصِّبْيَانُ حَوْلَهَا فَقَالَ يَا عَائِشَةُ تَعَالَىْ فَانْظُرِىْ فَجِئْتُ فَوَضَعْتُ لَحْيِىْ عَلٰى مَنْكِبِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَعَلْتُ أَنْظُرُ إِلَيْهَا مَا بَيْنَ الْمَنْكِبِ إِلٰى رَأْسِهٖ فَقَالَ لِىْ أَمَا شَبِعْتِ أَمَا شَبِعْتِ فَجَعَلْتُ أَقُوْلُ لَا لِأَنْظُرَ مَنْزِلَتِىْ عِنْدَهٗ إِذْ طَلَعَ عُمَرُ فَارْفَضَّ النَّاسُ عَنْهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنِّىْ لَأَنْظُرُ إِلٰى شَيَاطِيْنِ الْجِنِّ وَالْإِنْسِ قَدْ فَرُّوْا مِنْ عُمَرَ قَالَتْ فَرَجَعْتُ رَوَاهُ التِّرْمِذِىُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ۔

6049. Sayyidah Ayshah رضى الله عنها said, 'while Allah's Messenger صلى الله عليه وسلم sitting (with us), we heard a noise and voiced of children. He got up and found an Ethiopian woman dancing and children had gathered around her. He said, 'O Ayshah, come here! Look her!' So I went and placed my chin on the shoulder of Allah's Messenger صلى الله عليه وسلم and looked at her from between his shoulder and head.

Then he said, to me, 'Are you not satisfied? Are you not satisfied?' I said, 'No' that I may know my standing In his sight. Suddenly, Umar came to us and the people dispersed from the woman (for fear of Umar).

Allah's Messenger صلى الله عليه وسلم said, "Indeed, I saw that the devils of jinn and

mankind fled from Umar.' Then, I returned."[1]

Tirmidhi has termed this hadith hasan sahih gharib.

COMMENTARY: Sayyidah Ayshah رضی اللہ عنہا was not much interested in looking at the dancing woman but she wished to stay close to the Prophet صلی اللہ علیہ وسلم pleased with his high regard for her.

As for the devils from jin and human beings, they were the children around the Ethiopian woman. It was as children are often called, 'you devil!' Also the woman's prank was itself a vain play and distraction on the fact of it. But, it was not truly lahw (distraction) and wrong. If it was so the Prophet صلی اللہ علیہ وسلم would not have seen it himself nor let Sayyidah Ayshah رضی اللہ عنہا seen it, we may also say that the woman displayed her talent with the spear, etc, which is a helpful exercise and practice for jihad. But that was for a limited time whenever the necessity was over, it was stopped. There was a time limit for it. In this case, too, Umar رضی اللہ عنہ happened to come when the need was nearly over and the permitted time almost ended. Before the exercise could cross into a devilish prank, the children dispersed. The devil fled before Umar رضی اللہ عنہ could be enraged.

One thing that is clear from this hadith is that the Prophet صلی اللہ علیہ وسلم had extremely beautiful qualities. His kind manners, mild nature and tolerant approach were of a perfect degree. On the other hand, Umar رضی اللہ عنہ was awe-inspiring. No one could dare do anything resembling evil or a disliked thing even by a distant or vague semblance.

This hadith is termed hasan sahih gharib by tirmidhi. We must know that there is a hadith through another line of transmission in the two sahih books (Bukhari and Muslim) about a demonstration by the Ethiopians. It says that some of them displayed their talent with spears in the Masjid Nabawi. The Prophet صلی اللہ علیہ وسلم showed their drill to Sayyidah Ayshah رضی اللہ عنہا. Suddenly Umar رضی اللہ عنہ came and tried to stop the Ethiopians. In fact, he tossed some pebbles in their direction that they might break up. But, the Prophet صلی اللہ علیہ وسلم said, "Umar leave them alone. It is eed day today." (There is no harm in a little enjoyment like this on eed day).[2]

The hadith under discussion mentions the woman displaying her talent and children looking at her. So, Sayyidah Ayshah رضی اللہ عنہا had not looked at strangers and no explanation is necessary that she was young aged and so was not disallowed to look at male strangers.

Finally, the incident cited by Tirmidhi in the hadith (# 6049) under discussion seems to be not the same as cited by Bukhari and Muslim.

SECTION III الفصل الثالث

CONFORMITY WITH UMAR'S

(٦٠٥٠،٦٠٥١) عَنْ اَنَسٍ وَ ابْنِ عُمَرَ رضى الله تعالى عنه اَنَّ عُمَرَ قَالَ وَافَقْتُ رَبِّيْ فِيْ ثَلٰثٍ، قُلْتُ يَا رَسُوْلَ اللّٰهِ لَوِ اتَّخَذْنَا مِنْ مَقَامِ اِبْرَاهِيْمَ مُصَلًّى فَنَزَلَتْ وَاتَّخِذُوا مِنْ مَقَامِ اِبْرَاهِيْمَ مُصَلًّى وَقُلْتُ يَا رَسُوْلَ اللّٰهِ يَدْخُلُ عَلٰى نِسَائِكَ الْبَرُّ وَالْفَاجِرُ فَلَوْ اَمَرْتَهُنَّ يَحْتَجِبْنَ فَنَزَلَتْ اٰيَةُ الْحِجَابِ وَاجْتَمَعَ نِسَاءُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

[1] Tirmidhi 3691 (3711)

[2] Bukhari # 454, 455, 987, 988, 3529, 3530, 5190, 5236, Muslim # 18-892 20.892, 21-892 Bukhari # 2901, Muslim # 22-893. ,

فِي الْغَيْرَةِ فَقُلْتُ عَسٰى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنْكُنَّ فَنَزَلَتْ كَذٰلِكَ وَفِي رِوَايَةٍ لِابْنِ

عُمَرَ قَالَ قَالَ عُمَرُ وَافَقْتُ رَبِّي فِي ثَلَاثٍ فِي مَقَامِ إِبْرَاهِيْمَ وَفِي الْحِجَابِ وَفِي أُسَارٰى بَدْرٍ۔ (متفق عليه)

6050.Sayyiduna Anas رضی الله عنه and Sayyiduna Ibn Umar رضی الله عنه reported that Sayyiduna Umar رضی الله عنه said "MY opinion was upheld by my Lord in three matters. I submitted, 'O Messenger of Allah, would that we took the Maqam Ibrahim (Ibrahim's station) as a place to offer salah (after circumambulating the Ka'bah). So this verse was revealed:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيْمَ مُصَلًّى

[Take to yourselves Ibrahim station as a place for salah] (2:125)

I submitted, 'O Messenger of Allah, the pious as well as the evil come in where your wives are. Would that you command them to observe veil. So, the verse of hijab (veil or screening) was revealed (33:53).

When the wives of the Prophet صلی الله علیه وسلم united in envy and resentfulness. So I said, 'If he were to divorce you, his Lord would give him wives better than you instead of you.' So, a verse was revealed conforming to that (64:5)."[1]

6051. Sayyiduna Ibn Umar رضی الله عنه narrated (in an other version) that Sayyiduna Umar رضی الله عنه said, :In three matters, my Lord's command upheld my opinion. About:

Ibrahim's station,

The hi'jab (or the veil), and

The captives of (the Battle of) Badr."[2]

COMMENTARY: Hafiz Asqalani رحمه الله has written that it does not follow that concurrence with Umar رضی الله عنه was in only three matters that the mentioned here. Actually there were many instance in which Umar's views coincided with Divine revelation. Some scholars have enumerated them as fifteen. (Suyati رحمه الله has said that they were twenty as stated in the beginning of this chapter) The more famous of them are about the captives of the Battle of Badr and the case of funeral salah of the hypocrites.

The Maqam Ibrahim is the stone on which lies the impression of he foot of Sayyiduna Ibrahim علیه السلام. This print was cast on the stone by way of a miracle when he stood on it while raising and leveling the wall of Bayt Alllah (the house of Allah).

According to one hadith, the Prophet صلی الله علیه وسلم took Umar رضی الله عنه by the hand and showed him the Maqam Ibrahim. Umar رضی الله عنه submitted, "O Messenger of Allah, shall we not take this maqam as a place to offer salah?" The Prophet صلی الله علیه وسلم said, "I have no instructions about this." But, later on before sunset of that very day, the aforementioned verses 2:125) was revealed it calls for offering two raka'at salah as Wajib (obligatory) after every tawaf (or circumambulation of ka'bah) in such a manner that both maqam ibrahim and the ka'bah are faced by the worshipper. This command in the verse is of the nature of istihbab (or recommender) but some authorities say that is mandatory. This means that it is wajib to offer two raka'at after the tawaf but it is mustahab to offer directly behind Maqam Ibrahim.

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[1] Bukhari # 402, Musnad Ahmad 1-22, Muslim # 24-3399.

[2] Muslim # 24-2399.

If anyone cannot find place behind it, he may offer this salah anywhere in the Haram. It will amount to abiding by the command. Imam Shafi'is following by the command. Imam Shafi's رحمه الله following has two opinion about the obligatory nature of the two raka'at.

VERSE OF HIJAB: This verse was revealed:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْئَلُوهُنَّ مِنْ وَّرَآءِ حِجَابٍ۔

{And when you ask them for anything ask them from behind a curtain} (33:53)

This wajib command to the wives of the Prophet صلى الله عليه وسلم was in addition to the normal command to cover themselves and veil themselves. This verse commanded them not to come before non-mahram men at all even if they were wrapped in garments and fully concealed. This command was given exclusively to them. As for the other homes. If they like, but only when they have covered their bodies very well.

UNITED IN ENVY: The wives of the Prophet صلى الله عليه وسلم were united in envy when the Prophet صلى الله عليه وسلم had drunk huney. It was practice to pay a fleeting visit to each of his wives رضي الله عنهن after asr. During one of his such visits, Sayyidah Zaynab رضي الله عنها presented him with honey that she had received form someone. He liked honey very much, so she had kept it aside for him. So, he was delayed there some time because of it. Sayyidah Ayshah رضي الله عنها and some other of his wives were jealous and resentful because of it. She and Sayyidah Hafsah رضي الله عنها contrived to tell him on his visit that he smelt of maghafir (a harb resembling gum with a pungent odour). He said that he had not even touched it but had drunk honey. They said that perhaps the bee might have sat on it. Their objective was that he should not stop at the house of Sayyidah Zaynab رضي الله عنها to drink honey. The Prophet صلى الله عليه وسلم took them at their word and as a precaution forbade himself to drink honey. Later, their secret was disclosed and it turned out to be the jealousy to his co-wives for each other, and they had involved him in it unnecessarily. On this occasion, Umar رضي الله عنه warned them and spoke the words quoted in the hadith. Then Allah's command was revealed in the Quran in which the words of Umar رضي الله عنه were retained in toto, as also their meaning. It is stated in Surah al-Tahrimi

عَسٰى رَبُّهٗ إِنْ طَلَّقَكُنَّ أَنْ يُّبْدِلَهٗ أَزْوَاجًا خَيْرًا مِّنْكُنَّ۔

{It may be that, if he divorces you, his will give him in exchange wives better than you.} (66:5)

PRISONERS OF BADR: After being victorious at the Battle of Badr the Prophet صلى الله عليه وسلم consulted the sahabah رضي الله عنهم about the prisoners of war. What should be done to them? Abu Bakr رضي الله عنه said, "They should be set free after getting ransom money from them." Umar رضي الله عنه said, 'These enemies of Islam should be killed."

The Prophet صلى الله عليه وسلم opted for the advice of Abu Bakr رضي الله عنه and released them on receiving their ransom money according to their ability to pay. But, a verse of the quran was revealed that upheld the opinion of Umar رضي الله عنه (8:68). See the next hadith (6052).

(٦٠٥٢) وَعَنِ ابْنِ مَسْعُوْدٍ رضى الله تعالى عنه قَالَ فُضِّلَ النَّاسَ عُمَرُ بْنُ الْخَطَّابِ بِأَرْبَعٍ بِذِكْرِ الْأُسَارٰى يَوْمَ بَدْرٍ أَمَرَ بِقَتْلِهِمْ فَأَنْزَلَ اللّٰهُ تَعَالٰى لَوْلَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيْمَا أَخَذْتُمْ عَذَابٌ عَظِيْمٌ وَبِذِكْرِهِ الْحِجَابَ أَمَرَ نِسَاءَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ يَّحْتَجِبْنَ فَقَالَتْ لَهٗ زَيْنَبُ وَإِنَّكَ عَلَيْنَا يَا ابْنَ الْخَطَّابِ

وَالْوَحْيُ يَنْزِلُ فِيْ بُيُوْتِنَا فَأَنْزَلَ اللّٰهُ تَعَالٰى وَإِذَا سَأَلْتُمُوْهُنَّ مَتَاعًا فَاسْئَلُوْهُنَّ مِنْ وَّرَاءِ حِجَابٍ وَبِدَعْوَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ أَيِّدِ الْإِسْلَامَ بِعُمَرَ وَبِرَأْيِهِ فِيْ أَبِيْ بَكْرٍ كَانَ أَوَّلَ نَاسٍ بَايَعَهُ۔

(رواه احمد)

6052. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that excellence was given to Umar ibn al-Khattab رضی اللہ عنہ over the people in four ways.
(1)His mention of the captives of the Battle of Badr. He suggested that they should be killed. So Allah, the Most High revealed:

لَوْلَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيْمَا أَخَذْتُمْ عَذَابٌ عَظِيْمٌ

{Had it not been for an ordinance from Allah, that had gone before, a mighty chastisement would have afflicted you on account of what you took} (8:68)
(2)His mention of the Hijab (veil). He advised the wives of the Prophet صلی اللہ علیہ وسلم to observe the veil. (When he did so). Sayyidah Zaynab رضی اللہ عنہا asked him, 'O Ibn Khattab, you ask us to observe the veil though the revelation descends in our houses?' Then, Allah, the most High revealed.

وَإِذَا سَأَلْتُمُوْهُنَّ مَتَاعًا فَاسْئَلُوْهُنَّ مِنْ وَّرَاءِ حِجَابٍ

{And when you ask them for anything ask them for behind a curtain.} (33:53)
(3)The supplication the Prophet صلی اللہ علیہ وسلم made (for him), "O Allah, strengthen Islam by Umar!" And,
(4)His opinion about Abu Bakr رضی اللہ عنہ (when he led the Muslims through a difficult time and strongly recommended him as the first caliph). He was the first to pledge allegiance to him.[1]

COMMENTARY: As for the prisoners of war taken at the Battle of Badr, Umar رضی اللہ عنہ has himself narrated in these words:[2]

On the day of Badr, when The muslims defeated the enemy (and many prisoners came into their hands), Allah's Messenger صلی اللہ علیہ وسلم called on advisory council to suggest how the prisoners may be handled. Abu Bakr رضی اللہ عنہ said, "O Messenger of Allah, these prisoners are all our relatives... If we ask them to pay ransom for their release, we shall get many resources to prepare and equip ourselves to fight our enemies in future. Perhaps Allah may guide these liberated men to Islam and they will become our supporters." Then the Prophet صلی اللہ علیہ وسلم asked Me, "O Umar what do you say?"" I submitted, "O Messenger of Allah, I do not agree with Abu Bakr. All these prisoners are promoters of belief and misguidance, and are chiefs of the enemy of Islam. If we spare them, we subject ourselves to a grave risks. We must severe their necks."

The Prophet صلی اللہ علیہ وسلم took Abu Bark رضی اللہ عنہ advice and released the prisoners after they paid the ransom. Next day when I went to the, Prophet صلی اللہ علیہ وسلم, I found him and Abu Bakr رضی اللہ عنہ crying. I asked, "O Messenger of Allah, is anything wrong? "O Messenger of Allah, is anything wrong? Why are you and your friend weeping? The Prophet صلی اللہ علیہ وسلم

[1] Musnad ahmad 1-456
[2] Riyad us Saliheen.

said, "Umar, Allah has been good. But, the punishment was not even as for away of this tree, here, facing me. Allah has revealed these verses:

مَاكَانَ لِنَبِيٍّ أَنْ يَّكُوْنَ لَهٗٓ أَسْرٰى حَتّٰى يُثْخِنَ فِي الْأَرْضِ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا وَاللّٰهُ يُرِيْدُ الْاٰخِرَةَ

وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ لَوْلَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيْمَا أَخَذْتُمْ عَذَابٌ عَظِيْمٌ۔

{It is not a prophet that he should have prisoners until there has been bloodshed (of the enemy) in the land. You desire the good of this life, and Allah desires (for you) eh (good of he) hereafter. And Allah is Mighty, wise. {Had there not been a command from Allah which He had passed before, surely on account of that which you took to, a great suffering would have befallen you} (8:68)[1]

(This for was Umar's narrative)

(Clearly the opinion of Umar رضی الله عنه about the prisoners of Badr was most suitable. The view of Abu Bakr رضی الله عنه was that: the Muslims were beset with fiscal difficulties and though the enemy was routed they would not give up their hatred and antagonism. They would pool together their wealth and human resources and try to bring the Muslims to the battlefield once again. Hence, the prisoners should be set free against ransom – on the one hand, the muslims would not be burdened with the thought or having killed their own men, kith and kin and the prisoners might be moved to accept Islam and support the Muslims. On the other hand, the receipt of ransom would improve the finances of the Muslims and they would be able to strengthen themselves and acquire equipment. This opinion of Abu Bakr رضی الله عنه was a demonstration of the quality dominant in him and was supported by all the sahabah رضی الله عنهم who has a mild temperament and a kind, compromising quality As for the idea of Umar رضی الله عنه it was a demonstration of the trait dominant in him and it was seconded by the sahabah رضی الله عنهم whose attribute of strictness was inherent in them. The Prophet صلی الله علیه وسلم had all kinds of attributes balanced in him though he inclined to mildness, so, on this occasion he upheld the suggestion of Abu Bakr رضی الله عنه, But, it is a fact that no one but Allah. The all aware and the all-knowing, can know the consequences for this decision . He said that the decision to release the prisoner was inappropriate. So, the verses cited in the preceding lines were revealed and they confirmed the soundness of Umar رضی الله عنه judgement.[2]

HIGHEST RANK FOR UMAR رضی الله عنه IN PARADISE

(٦٠٥٣) وَعَنْ أَبِيْ سَعِيْدٍ رضی الله تعالی عنه قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاكَ الرَّجُلُ أَرْفَعُ أُمَّتِيْ دَرَجَةً فِي الْجَنَّةِ قَالَ أَبُوْسَعِيْدٍ وَاللّٰهِ مَاكُنَّا نَرٰى ذَاكَ الرَّجُلَ إِلَّا عُمَرَ بْنَ الْخَطَّابِ حَتّٰى مَضٰى لِسَبِيْلِهٖ۔

(رواه ابن ماجة)

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[1] Translation of the Holy Quran – Al-Hajj Hafiz ghulam Sarwar.

[2] See Ma'ariful Quran (v4 pp273, 281) while both coursed were open to Muslmi yet the preferable was to kill the prisoner. If they were released , the following year as many Muslim would be martyred. Only Umar رضی الله عنه and sa'd Ibn Mu;ath and some other sahabah differed with majority opinion to release them. At Uhud seventy Muslims here martyed matching the member of prisoner released at Badr the prophet said, "The Divine punishment was descent but Allah held it back in His grace otherwise only Umar and Sa'd ibn Mu;adh would have been spared."

6053. Sayyiduna Abu Sa'eed رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "That man will be at the highest grade in paradise among my ummah." Abu Sa'eed added, "By Allah, till he departed on his path (to death), we never thought that that man was none but Umar ibn Khattab."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم did not name the man so that every member of his ummah may do his utmost in obedience and worship to achieve that station and grade. Or, someone may have been mentioned in his presence and such qualities may have been attributed to him, so he announced that such a person will have the highest grade in paradise. Abu Sa'eed رضي الله عنه remarked that they always thought that Umar رضي الله عنه was the man all his life. It was not a passing phase.

The subsequent words of Abu Sa'eed رضي الله عنه should not cause one to think that Umar رضي الله عنه was hadith suggests that anyone who possesses the urge to obey and be faithful to Shari'ah and to do good deeds doing his utmost towards that, will qualify and get the highest grade. Abu Sa'eed صلى الله عليه وسلم observed Umar رضي الله عنه alone to possess this kind of urge all his life as no one else among the sahabah رضي الله عنهم possessed. So, he suggested that the Prophet صلى الله عليه وسلم referred to Umar رضي الله عنه. It is like not specifying laylatul Qadr (the night of power). Besides, it is a surmise that if refers to Umar رضي الله عنه and some people thought so. It is not a definite, confirmed statement (jut as the laylat ul qadr cannot be pinpointed) and it is incorrect to deduce a conclusion from this hadith that Umar رضي الله عنه is superior to Abu Bakr رضي الله عنه. Rather, the ulama hold that Abu Bakr رضي الله عنه excellence is established and the ahl us sunnah was al-jama'ah have a unanimous conviction on that. Of course, if Abu Sa'eed رضي الله عنه had spoken these words after the death of Abu Bakr رضي الله عنه keeping Umar رضي الله عنه time in mind, then no one but Umar رضي الله عنه qualified for this, distinction. In this time, after Abu Bakr رضي الله عنه death, Umar رضي الله عنه was the most superior, undoubtfully.

UMAR رضي الله عنه WAS MOST EARNEST IN PIOUS DEEDS

(٦٠٥٤) وَعَنْ أَسْلَمَ قَالَ سَأَلَنِي ابْنُ عُمَرَ بَعْضَ شَأْنِهِ يَعْنِي عُمَرَ فَأَخْبَرْتُهُ فَقَالَ مَارَأَيْتُ أَحَدًا قَطُّ بَعْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ حِيْنَ قُبِضَ كَانَ أَجَدَّ وَأَجْوَدَ حَتّٰى انْتَهٰى مِنْ عُمَرَ۔ (رواه البخاری)

6054. Sayyiduna Aslam رحمه الله (the freedman of Umar رضي الله عنه and tabi'i) said that Ibn Umar رضي الله عنه asked about some qualities of him, meaning Umar رضي الله عنه. So, he informed him (about many such things), and said, "I never saw anyone after the death of Allah's Messenger صلى الله عليه وسلم who was most engaged in good deeds and was of utmost rectitude to the end of his life as was Umar."[2]

COMMENTARY: The ulama say that this hadith pertains to the period of the caliphate of Umar Faruq R) so that Abu Bakr رضي الله عنه may be excluded from the generality of its words.

SYMPATHY FOR THE MUSLIMS

(٦٠٥٥) وَعَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ لَمَّا طُعِنَ عُمَرُ جَعَلَ يَأْلَمُ فَقَالَ لَهُ ابْنُ عَبَّاسٍ وَكَأَنَّهُ يُجَزِّعُهُ يَا أَمِيْرَ الْمُؤْمِنِيْنَ وَلَا كُلُّ ذٰلِكَ لَقَدْ صَحِبْتَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَحْسَنْتَ صُحْبَتَهُ ثُمَّ فَارَقْتَ وَهُوَ

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[1] Ibn Majah # 4077.

[2] Bukhari# 3687.

عَنْكَ رَاضٍ ثُمَّ صَحِبْتَ أَبَا بَكْرٍ فَأَحْسَنْتَ صُحْبَتَهُ ثُمَّ فَارَقْتَ وَهُوَ عَنْكَ رَاضٍ ثُمَّ صَحِبْتَ الْمُسْلِمِيْنَ فَأَحْسَنْتَ صُحْبَتَهُمْ وَلَئِنْ فَارَقْتَهُمْ لَتُفَارِقَنَّهُمْ وَهُمْ عَنْكَ رَاضُوْنَ قَالَ أَمَّا مَا ذَكَرْتَ مِنْ صُحْبَةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرِضَاهُ فَإِنَّمَا ذٰلِكَ مَنٌّ مِنَ اللّٰهِ مَنَّ بِهِ عَلَيَّ وَأَمَّا مَا ذَكَرْتَ مِنْ صُحْبَةِ أَبِيْ بَكْرٍ وَرِضَاهُ فَإِنَّمَا ذٰلِكَ مَنٌّ مِنَ اللّٰهِ مَنَّ بِهِ عَلَيَّ وَأَمَّا مَا تَرٰى مِنْ جَزَعِيْ فَهُوَ مِنْ أَجْلِكَ وَمِنْ أَجْلِ أَصْحَابِكَ وَاللّٰهِ لَوْ أَنَّ لِيْ طِلَاعَ الْأَرْضِ ذَهَبًا لَا فْتَدَيْتُ بِهِ مِنْ عَذَابِ اللّٰهِ قَبْلَ أَنْ أَرَاهُ۔ (رواه البخاری)

6055. Sayyiduna Miswar ibn Makhramah رضی اللہ عنہ narrated that when Umar رضی اللہ عنہ was stabbed (by Abu Lulu) he felt terrible pain. Ibn Abbas رضی اللہ عنہ said to him, while he seemed to shows violent emotion of impatience (and Ibn Abbas hoped to console him), "O amir ul mu'minee, none of this should worry you. Indeed, you were a companion of Allah's Messenger صلی اللہ علیہ وسلم and you gave the right of his companionship in full. He parted from you while he was pleased with you. Then you were a companion of Abu Bakr رضی اللہ عنہ and you had a good companionship with him. He too parted from you while he was happy with you. And, you have been a companion of the Muslims and discharged our obligations of their companionship very well (serving them and being just to them). Now if you part from them, you will part from them while they are pleased with you"

He Umar رضی اللہ عنہ said, "As for your mention of my companionship with Allah's Messenger رضی اللہ عنہ and His being pleased, that is indeed Allah's favour that He has bestowed on me. As for your mention of my companionship with Abu Bakr رضی اللہ عنہ and his being pleased (with me), that too is indeed a favour Allah has bestowed on me. As for what you see of my restlessness, it is on account of you and on account of your companions. By Allah, if I had gold to the extent that would fill the earth, I would ranson myself with it from the punishment of Allah before I see Him (or before I see His punishment)."[1]

COMMENTARY: Ibn Abbas رضی اللہ عنہ said to umar رضی اللہ عنہ that since Allah's Messenger صلی اللہ علیہ وسلم was pleased with him and the friend of Allah's Messenger صلی اللہ علیہ وسلم was pleased with him and all Muslims are pleased with him, it is a sign that Allah is pleased with him and he is pleased with his Allah. In this case, he is one of those to whom this verse refers:

يَاأَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِيْ إِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً۔

{O you soul at peace! Return unto your Lord, well pleased, well pleasing!} (89:27-28)

He advised Umar رضی اللہ عنہ not to worry any more. Death is a gift for a believer that will let one meet his Lord in the higher world and will take him to the perpetual blessings and favours of the pleasure of his Lord.

Sayyiduna Umar رضی اللہ عنہ said in answer to Sayyiduna Ibn Abbas رضی اللہ عنہ that he was not restless and anxious because of pain or fear of death. Rather, he feared on their account lest turmoil and dissension grip them after him. He was fearful lest the Muslims neglect their religion. Also, he was scared for himself concerning his fate in the hereafter. Indeed, Allah

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[1] Bukhari # 3692.

had favoured him in this world tremendously but he himself had failed to give the rights of Allah. So, he could be called to account for that. If Allah finds him liable to punishment, then what would happen?"

It is stated in Isti'ab that when Umar رضی الله عنه was wounded and he fell down, he put his head in the lop of his son Abdullah رضی الله عنه had said again and again:

ظلوما لنفسی غیر انی مسلم اصلی صلاتی کلها واصوم

"I have wronged myself tremendously in spite of being a Muslim and though I offer salah all the time and fast regularly."

THE ATTACK & MARTYRDOM: In Madinah, there was a Persian slave named Firoz. His epithet was Abu Lulu. Once he complained to Umar رضی الله عنه about his master Mughirah ibn Shu'ban رضی الله عنه for levying a heavy tax on him. Umar رضی الله عنه made enquiries and told him that the tax and working conditions were reasonable, Abu Lulu was very angry at that and went away promptly but next day he brought a poisonous dagger early morning and concealed himself in the mosque in a dark corner. Just as Umar رضی الله عنه stepped forward to lead the congregation, he showed himself and stabbed Umar رضی الله عنه six times. The mot damaging and deep cut was one below his naval. Umar رضی الله عنه fell down. Abdur Rahman ibn Awf رضی الله عنه led the congregation in a very brief salah. Thereafter, Umar رضی الله عنه was taken to his home.

Three days thereafter Umar رضی الله عنه departed from this world. He was buried on Saturday, 1st Muharam 2Ah. Suhayb رضی الله عنه led his funeral salah. Some authorities say that Umar رضی الله عنه was stabbed on Wednesday, 27th Dhul Hijjah. 23 AH and was buried on Sunday, 10th Muharram, 24 AH and was buried on Sunday, 10th Muharam, 24 AH. His caliphate spanned over ten years and a half. His age was 63 years. Many sahabah رضی الله عنهم and tabi'un رحمه الله have narrated ahadith on his authority, among them are Abu Bakr رضی الله عنه aand the ten who were given glad tidings of paradise (al-ashrah al-mubashhirah).

A CHARISMA: It is stated in authentic books on the authority of reliable and trustworthy narrators that when Egypt was conquered, Amr ibn Al-Aas رضی الله عنه was made its governor. The Egyptians told him that since time immemorial the river Nile gets an offering of a young virgin every year, otherwise it does not release its water. On the 11th of (Bunnah) a lunar month, every year, a young girl is taken from her parents with their consent adorned with exquisite clothing and precious jewellery and gaudy make-up and than thrown into the river. If this is not done, the river dries up. This results in shortage of water and famine in cities and villages, Amr ibn Al-Aas رضی الله عنه told them, "This is a foolish custom. Islam does not tolerate such ignorant practices. I cannot permit you to do it." So, that year, they did not observe their practice. The Nile went nearly dry. All of Egypt was in the grip of famine and a dry spell. The Egyptians were compelled to emigrate.

Amr ibn Al-Aas رضی الله عنه sent a detailed report to Umar Faruq رضی الله عنه. He wrote to Amr رضی الله عنه "You did the right thing in disallowing this practice. Islam throws out such customs I enclose an epistle (to the Nile). Do drop it into the River Nile." So, he sent this letter:

"(With the name of Allah, the beneficent, the Merciful. (بسم الله الرحمن الرحیم)

From Allah's slave, Umar ibn al-Khattab, amir ul mumineen, to the Nile of the people of Egypt. To proceed! After praise of Allah and invocation of blessings on His Prophet صلی الله علیه وسلم. If you run at your own will, then do not run. We do not need you. But, if you run at the command of Allah, the one, the Dominant (and He is the one who runs you so we pray to

Allah that He cause you to flow). I command you in the name of Allah, the dominant, that you should begin to flow."[1]

Amr ibn Al-Aas رضی اللہ عنہ dropped it into the Nile. (It was nightfall). In the morning, the people saw that in a single night, the Nile had risen sixteen cubits with full force. Thereafter, it rose more by six cubit every years.

Thereby, Allah put and end to this ancient practice. And, to-date it has been running continuously.

CHAPTER - XXXII

EXCELLENT QUALITIES OF ABU BAKR رضی اللہ عنہ & UMAR رضی اللہ عنہ

بَابُ مَنَاقِبِ اَبِیْ بَكْرٍ رضی اللہ تعالی عنہ وَ عُمَرَ رضی اللہ تعالی عنہ

There are sauce traditions that mention the sahaykhayn (the two Shaykhs - Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ together. Hence, the compiler of the Mishkat has created a separate chapter on these ahadith.

Indeed, both of them are mentioned together often because of their common merit that they were extraordinary assistants and helpers of the Prophet صلی اللہ علیہ وسلم. they were constantly with him and both had the good fortune of being close to him time and again.

They were consulted by him on all religious and state affairs and exigencies. They also were his trusted men in such cases.

They were his companions at all times and in all conditions.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

ABU BAKR & UMAR رضی اللہ عنہ PERFECT BELIEVERS

(٦٠٥٦) وَعَنْ اَبِیْ هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا رَجُلٌ يَسُوْقُ بَقَرَةً اِذْ اَعْيٰى فَرَكِبَهَا فَقَالَتْ اِنَّا لَمْ نُخْلَقْ لِهٰذَا اِنَّمَا خُلِقْنَا لِحِرَاثَةِ الْاَرْضِ فَقَالَ النَّاسُ سُبْحَانَ اللّٰهِ بَقَرَةٌ تَكَلَّمُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاِنِّیْ اُوْمِنُ بِهٖ اَنَا وَاَبُوْبَكْرٍ وَّ عُمَرَ وَمَا هُمَا ثَمَّ وَقَالَ بَيْنَمَا رَجُلٌ فِیْ غَنَمٍ لَهٗ اِذْ عَدَا الذِّئْبُ عَلٰى شَاةٍ مِنْهَا فَاَخَذَهَا فَاَدْرَكَهَا صَاحِبُهَا فَاسْتَنْقَذَهَا فَقَالَ لَهُ الذِّئْبُ فَمَنْ لَّهَا يَوْمَ السَّبُعِ يَوْمَ لَا رَاعِیَ لَهَا غَيْرِیْ فَقَالَ النَّاسُ سُبْحَانَ اللّٰهِ ذِئْبٌ يَتَكَلَّمُ فَقَالَ اُوْمِنُ بِهٖ اَنَا وَاَبُوْبَكْرٍ وَّعُمَرُ وَمَا هُمَا ثَمَّ۔

(متفق علیہ)

6056. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger رضی اللہ عنہ said, "While a man was leading a cow ahead, he got tired, so he mounted on its back. The cow protested, 'We are not created for this. We are created only to cultivate the land. "The people (around him) exclaimed. "Subhan Allah! (Glory be to Allah) - A cow speaks (though it is mute)." Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed, I believe it!

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[1] See also: the lives of the Noble caliphs, Ibn Kathir, p 181, (Darul Isha'at Karachi) the letter to Nile is extracted from it.

I, Abu Bakr and Umar!" But, both of them were not present in that gathering.
He also said, "While a man was pasturing his sheep, a wolf intruded and seized a sheep. Its shepherd chased it and had it released. The wolf asked him, 'Who will care for it on the day of sab' (سبع - when everyone is entangled in turmoil and no one cares for the livestock, so the beasts of prey would have a field day) and it has no shepherd but me?" The people exclaimed, "Subhan Allah (Glory be to Allah! A wolf speaks!" He (the Prophet) صلى الله عليه وسلم said, "I believe it! I, Abu Bakr and Umar!" But, the two of them were not there at that time.[1]

COMMENTARY: This hadith is evidence that it is not proper to ride on a cow or to use it to carry burden. Ibn Hajar رحمه الله has written that the scholars of hadith rule that quadrapeds and livestock should not be used for a purpose other than what is generally associated with them and for which they are normally used. However, we cannot rule out the possibility that the ruling concerns preference and first option and does not a limitation. In other words, it is better to put the quadrapeds and livestock to only such use as hey are created for and the work that they are accustomed to do. Thus, there should be no objections to slaughtering animals that are lawful and their meat is permissible to eat. They are created to supply meat for nourishment of human being. It is a custom to slaughter them and to consume their flesh.

The Prophet صلى الله عليه وسلم said that he had perfect conviction that a cow may, at Allah's command, speak in human language. His words could also mean that he believed sincerely that a cow in really created to till the soil and provide food for human beings, not to be ridden.

The Prophet صلى الله عليه وسلم also said that both Abu Bakr رضى الله عنه and Umar صلى الله عليه وسلم believed as he did. He named only the two of them to indicate that they had perfect faith. Though they were not there and had not seen or heard the cow, the prophet صلى الله عليه وسلم was confident that if this were told to them, they would have no qualms about it at all.

The Prophet صلى الله عليه وسلم spoke these words about them though they were not present in that gathering. So, he actually lauded their strong, unnerving faith and belief, If they were present and he had named them then that would have been a credit of course but, as it were, they were not present, so these words bring out their exceptional faith and conviction. This also establishes their merit over the other sahabah رضى الله عنهم.

DAY OF SOB' (سبع): The word (سبع) is pronounced sab as also sabu (ب) or (ب).

There are different interpretations of the words (يوم السبع) day of sab. Some say that sab' and saba ' mean 'to grab' 'to wrest away.' 'to seize forcibly.' It is also used to mean something useless and unworthy. It is left unattended, So someone carries it away. In this sense, the day of sab means 'turmoil'. 'Mischief' when people would be thrown into dissension and chaos, and they would fight each other. In consequence, no one would attend to his livestock or tend to his sheep. So the sheep would scatter here and there out to their fold.

The Omnipotent Allah enabled the wolf to speak in human language and inform the shepherd of these turmoil that will surround mankind in future. If dirided him asking. "Which of you will care for his sheep at that time? Everyone will be involve in bickering but I will be their shepherd."

Some other authorities say that the day of sab is a festival that Arabs celebrated during pre-Islamic era (the jahiliyah) On that day they organized a fete to which all people came

[1] Bukhari # 3471, Muslim # 13-2388, Tirmidhi # 3677. (3697)

unburdening their minds of all care and worry. The domestic animals were left to care for themselves so that wolves were at liberty to molest them. In this case, the wolf mocked the shepherd reminding him of their festival of the days of ignorance before Islam. "Who cared for the sheep on that day?" Or, he sneered, "The day of eed (festival) comes every years even now. When it come you will be busy celebrating it. I will see which of you looks after your sheep? How will you take it back out of my fangs?

SABS' (ARABI): If the word is with (ب) sabu, then it means a beast of prey. Even in this case, the day of sabu will have the same implication, as in the foregoing lines. When there is disorder and unrest and people are scared and compelled to go away from their homes, sheep will loiter round having to look after themselves. Wolves would devour them at will. In this sense, it will be the day of the beasts of prey.

Some others maintain that even in this variation (sabu (سبع), it means the day of festival.

OR SA'IY (سيع): It is also stated that the word is not sab' or sabu but sa'iy (سيع) – the day of sa'iy (not (ب) but (ى). It means a day of loss, suffering or damage. The word sa'iy also means (ضياع) diya (loss, neglected). So, it would mean 'a day of loss.

ALWAYS TOGETHER

(٦٠٥٧) وَعَنِ ابْنِ عَبَّاسٍ رضى الله تعالى عنه قَالَ إِنِّيْ لَوَاقِفٌ فِيْ قَوْمٍ فَدَعَوُا اللّٰهَ لِعُمَرَ وَقَدْ وُضِعَ عَلٰى سَرِيْرِهٖ إِذَا رَجُلٌ مِّنْ خَلْفِيْ قَدْ وَضَعَ مِرْفَقَهٗ عَلٰى مَنْكِبِيْ يَقُوْلُ يَرْحَمُكَ اللّٰهُ إِنِّيْ لَأَرْجُوْ أَنْ يَّجْعَلَكَ اللّٰهُ مَعَ صَاحِبَيْكَ لِأَنِّيْ كَثِيْرًا مَّا كُنْتُ أَسْمَعُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ كُنْتُ وَأَبُوْبَكْرٍ وَعُمَرُ وَفَعَلْتُ وَأَبُوْبَكْرٍ وَ عُمَرُ وَانْطَلَقْتُ وَأَبُوْبَكْرٍ وَعُمَرُو دَخَلْتُ وَأَبُوْبَكْرٍ وَعُمَرُ وَخَرَجْتُ وَأَبُوْبَكْرٍ وَ عُمَرُ فَالْتَفَتُّ فَإِذَا عَلِيُّ بْنُ أَبِيْ طَالِبٍ۔ (متفق عليه)''

6057. Sayyiduna Ibn Abbas رضى الله عنه said, "I was standing among the people (on the day Umar صلى الله عليه وسلم died). They were making supplication to Allah for Umar رضى الله عنه and he had been placed on a bed (to be given a both before burial). Suddenly, a man behind me put his elbow on my shoulder and prayed: May Allah have mercy on you! I hope that Allah will place you along with your two companions (the Prophet صلى الله عليه وسلم and Abu Bakr) رضى الله عنه because I often heard Allah's Messenger صلى الله عليه وسلم say, :I (was there and) Abu Bakr and Umar were (there too).. "I (did that and) Abu Bakr and Umar did (that alongwith me)...' 'I (went there and) Abu Bakr and Umar went there (too)....'I entered that place and) Abu Bakr and Umar entered (too)..' 'I (went out of that place and) Abu Bakr and Umar went out (of it too)... I turned round only to find that he was Ali ibn Abu Talib.'[1]

SECTION II — الفصل الثاني

BOTH ABU BAKR & UMAR ARE IN THE ILLIYUN

(٦٠٥٨) عَنْ أَبِىْ سَعِيْدِ نِ الْخُدْرِيِّ رضى الله تعالى عنه أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَا أَوْنَ أَهْلَ عِلِّيِّيْنَ كَمَا تَرَوْنَ الْكَوْكَبَ الدُّرِّيَّ فِيْ أُفُقِ السَّمَاءِ وَإِنَّ أَبَابَكْرٍ وَعُمَرَ مِنْهُمْ

[1] Bukhari # 3677, Muslim # 14-2389.

وَإِنَّمَا رَوَاهُ فِي شَرْحِ السُّنَّةِ وَرَوَى نَحْوَهُ أَبُوْدَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ۔

6058. Sayyiduna Abu Sa'eed Al-Khudri رضی اللہ عنہ narrated that Prophet صلی اللہ علیہ وسلم said, "The dwellers of paradise will see those of the Illiyun (which is a raised, loftily place in paradise, at their very high level) just as you can see the many bright stars at the extremities of the sky. And, Abu Bakr and Umar are among (of the illiyun) – rather, more distinguished."[1]

COMMENTARY: Illiyun is a place on the seventy heaven where the souls of the pious rise. Or, it is the station of the angels assigned to preserve the record of deeds of the pious people. Or, it is the highest rank in paradise and nearest to Allah.

The stars are described as durri (دری) which means pearls. They shine as pearls sparkle.

CHIEF OF THE DWELLERS OF PARADISE

(٦٠٥٩، ٦٠٦٠) وَعَنْ أَنَسٍ رضی اللہ تعالی عنہ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَبُوْبَكْرٍ وَّ عُمَرُ سَيِّدَ

اكُهُوْلِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِيْنَ وَالْاٰخِرِيْنَ إِلَّا النَّبِيِّيْنَ وَالْمُرْسَلِيْنَ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ ابْنُ مَاجَةَ عَنْ عَلِيٍّ

رضی اللہ تعالی عنہ۔

6059. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Abu Bakr and Umar will be the chief of the middle aged dwellers of paradise, whether those who belongs to the earliest times or to the latest times, excepting the Prophet and the Messenger علیہ السلام. "this means those who had died at the middle- age, because in paradise all people will be young)[2]

6060. Sayyiduna Ali narrated (this hadith) too.[3]

COMMENTARY: Of course, all the dwellers of paradise will be young. So the hadith mean, when it says middle aged dwellers of paradise, those people who died at middle age.

The earliest dwellers are the people of the past ummah. They include the dwellers of the kahf (cave), the believing people of the family of the pharaoh and Sayyiduna Khidr علیہ السلام provided he is not a Prophet as a section of the scholars say (that he was not a Prophet).

The latest dwellers are those of this ummah. They include all the awliya (friends of Allah) and the martyrs.

NOT PROPHETS & MESSENGERS: This proviso in the hadith means that Prophet Eesa علیہ السلام and all the Prophet and the Messenger are excluded. Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ are not their chiefs. And Sayyiduna Khidr علیہ السلام if he was a Prophet as some maintain

CALIPHATE OF ABU BAKR & UMAR رضی اللہ عنہ CONFIRMED WITH PROPHET صلی اللہ علیہ وسلم INSTRUCTIONS

(٦٠٦١) وَعَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنِّيْ لَاۤ أَدْرِيْ مَا بَقَائِيْ فِيْكُمْ فَاقْتَدُوْا

بِاللَّذَيْنِ مِنْ بَعْدِيْ أَبِيْ بَكْرٍ وَعُمَرَ۔ (رواہ الترمذی)

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[1] Baghawi in Sharh us sunnah, (Abu Dawud # 3987 Tirmidhi # 3658, Ibn Majah – the like of it).

[2] Tirmidhe # 3664, Musnad Ahmad 1-80.

[3] Ibn Majah # 95.

6061. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I cannot say how long I shall remain among you. So, follow these two who are after me: Abu Bakr رضی اللہ عنہ and Umar صلی اللہ علیہ وسلم.[1]

ANOTHER EXCLUSIVE MERIT

(٦٠٦٢) وَعَنْ اَنَسٍ رضی اللّٰه تعالٰی عنه قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْمَسْجِدَ لَمْ يَرْفَعْ اَحَدٌ رَاْسَهٗ غَيْرَ اَبِيْ بَكْرٍ وَعُمَرَ كَانَ يَتَبَسَّمَانِ اِلَيْهِ وَيَتَبَسَّمُ اِلَيْهِمَا رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

6062. Sayyiduna Anas رضی اللہ عنہ said, "When Allah Messenger صلی اللہ علیہ وسلم entered the mosque no one raised his head (but all of them lowered their eyes) except Abu Bakr رضی اللہ عنہ and Umar صلی اللہ علیہ وسلم. They (looked at him and) gave him a smile and he gave them a smile."[2]

Tirmidhi termed this hadith as gharib.

COMMENTARY: This was a sign of love. Those who love each other smile voluntarily on meeting. They become happy.

WILL RISE TOGETHER ON THE DAY OF RESURRECTION

(٦٠٦٣) وَعَنِ ابْنِ عُمَرَ رضی اللّٰه تعالٰی عنه اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ ذَاتَ يَوْمٍ وَدَخَلَ الْمَسْجِدَ وَاَبُوْبَكْرٍ وَعُمَرُ اَحَدُهُمَا عَنْ يَّمِيْنِهٖ وَالْاٰخَرُ عَنْ شِمَالِهٖ وَهُوَ اٰخِذٌ بِاَيْدِيْهِمْ فَقَالَ هٰكَذَا نُبْعَثُ يَوْمَ الْقِيٰمَةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

6063. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم came out (of his room) one day and entered the mosque with Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ. One of them was on his right and the other was on his left and he was holding their hands. He said, "This is how we shall be raised on the day of resurrection."[3]

Tirmidhi termed this hadith hasan gharib.

BOTH WERE PRECIOUS TO RELIGION

(٦٠٦٤) وَعَنْ عَبْدِاللّٰهِ بْنِ حَنْطَبٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى اَبَابَكْرٍ وَّعُمَرَ فَقَالَ هٰذَانِ السَّمْعُ وَالْبَصَرُ رَوَاهُ التِّرْمِذِيُّ مُرْسَلًا۔

6064. Sayyiduna Abdullah ibn Hantab رحمہ اللہ narrated that (One day) on seeing Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ, The Prophet صلی اللہ علیہ وسلم said. "These two are like the hearing and the sight.:[4]

COMMENTARY: Just as hearing and sight are important to a body so too these two men are important to the religion of Islam. Or, the Prophet صلی اللہ علیہ وسلم meant "These two are to me like

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[1] Tirmidhi # 3663.

[2] Tirmidhi # 3668.

[3] Tirmidhi # 3669.

[4] Tirmidhi # 3671.

the ears and eyes whereby I hear and see." In other words, they were his ministers and advisers. Or, these two are very eager to hear and follow truth and to observe it in the world.

MINISTERS OF THE MESSENGER

(٦٠٦٥) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ رضى الله تعالى عنه قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ نَبِيٍّ اِلَّا وَلَهٗ وَزِيْرَانِ مِنْ اَهْلِ السَّمَاءِ وَ وَزِيْرَانِ مِنْ اَهْلِ الْاَرْضِ فَاَمَّا وَزِيْرَایَ مِنْ اَهْلِ السَّمَاءِ فَجِبْرَائِيْلُ وَمِيْكَائِيْلُ وَاَمَّا وَزِيْرَایَ مِنْ اَهْلِ الْاَرْضِ فَاَبُوْبَكْرٍ وَّعُمَرُ۔ (رواه الترمذى)

6065. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There has never been a prophet but he has two wazirs (ministers) from the inhabitants of heaven and two wazir from the inhatibant of earth. As for my two wazir, from the inhabitants of heaven, they are Jibril علیہ السلام and MIkail علیہ السلام. and as for my two wazirs from earth, they are Abu Bakr and Umar ."[1]

Tirmidhi termed this hadith hasan gharib.

COMMENTARY: The inhabitants of heaven are the angels two of whom are assigned to every Prophet as his ministers. Their task is to help and assist the Prophet from the angelic world.

The inhabitant of earth are the ummah of the Prophet (and Messenger) and his dear one among them. Two of them who are very close to him and are very wise. For sighted and very capable are to him like the ministers of a king. Their task is to serve their Prophet (and Messenger) in this world of human beings and to help and give counsel when called upon to do so.

It is clear from this hadith that the Prophet صلی اللہ علیہ وسلم is superior to both Jibril علیہ السلام and Mikail علیہ السلام (and in fact all the angel). Also, it is established that both Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ are superior to all the sahabah رضی اللہ عنہم and all sahabah رضی اللہ عنہم are superior to, and more excellent than, all people. Besides, the sequence of names is evidence that Abu Bakr رضی اللہ عنہ is more excellent than Umar صلی اللہ علیہ وسلم.

CALIPHATE WILL GIVE WAY TO KINGDOM

(٦٠٦٦) وَعَنْ اَبِيْ بَكْرَةَ اَنَّ رَجُلًا قَالَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاَيْتُ كَاَنَّ مِيْزَانًا نَزَلَ مِنَ السَّمَاءِ فَوُزِنْتَ اَنْتَ وَاَبُوْبَكْرٍ فَرَجَحْتَ اَنْتَ وَوُزِنَ اَبُوْبَكْرٍ وَعُمَرُ فَرَجَحَ اَبُوْبَكْرٍ وَّوُزِنَ عُمَرُ وَ عُثْمَانُ فَرَجَحَ عُمَرُ ثُمَّ رُفِعَ الْمِيْزَانُ فَاسْتَاءَ لَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْنِيْ فَسَائَهٗ ذٰلِكَ فَقَالَ خِلَافَةُ نُبُوَّةٍ ثُمَّ يُؤْتِي اللّٰهُ الْمُلْكَ مَنْ يَّشَاءُ۔ (رواه الترمذى وابوداؤد)

6066. Sayyiduna Abu Bakr رضی اللہ عنہ narrated that a man said to Allah's Messenger)E). I dreamt as though a scale came down form the sky. You and Abu Bakr رضی اللہ عنہ were weighed and you were heavier. Then Abu Bakr and Umar رضی اللہ عنہ were weighed Abu Bakr was heavier. Then Umar رضی اللہ عنہ and Uthman were weighed and Umar رضی اللہ عنہ was heavier. Then the scale was taken up."

Allah's Messenger صلی اللہ علیہ وسلم was grieved at that, meaning that (dream) made him sad, He said, "That will be caliphate after prophethood (Or caliphs of the Prophet).

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[1] Tirmidhi # 3680 T

Thereafter, will be rule (or kingdom) given to whom He wills."[1]

COMMENTARY: That grieved the Prophet صلى الله عليه وسلم because he interpreted the dream to mean that confusion and violence would brew up after Umar رضى الله عنه caliphate. Dents will appear in the glorious chapter of Islam that would have reached its peak in the caliphate of Umar رضى الله عنه.

When he said that it would be caliphate (of the Prophet) he meant that only the caliphate of Abu Bakr رضى الله عنه and Umar رضى الله عنه would be the real caliphate for it will have no inkling of monarchy and authoritarian rule, and there will be no opposition to them. After them, the system to prophethood and caliphate would begin to show itself. Degenerative signs would appear in administration.

Then, after the four caliphs, kingdom will take over completely.

It is clear that only similar things are weighted together. Dissimilar things are not weighted against one another. Hence, the scale being taken up and weighing of two things being stopped signifies that there was nothing to weigh and compose. This is why the Prophet صلى الله عليه وسلم said that the dream indicates end of caliphate.

Abu Bakr رضى الله عنه was heavier means that he is superior to Umar رضى الله عنه. So is Umar superior to Uthman.

The weighing of Uthman رضى الله عنه and Ali رضى الله عنه was not seen in the dream. This means comparison between them was left to the succeeding generation to decide.

SECTION III الفصل الثالث

BOTH WILL GO TO PARADISE

(٦٠٦٧) عَنِ ابْنِ مَسْعُوْدٍ رضى الله تعالى عنه أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَطَّلِعُ عَلَيْكُمْ رَجُلٌ مِّنْ أَهْلِ الْجَنَّةِ فَاطَّلَعَ أَبُوْبَكْرٍ ثُمَّ قَالَ يَطَّلِعُ عَلَيْكُمْ رَجُلٌ مِّنْ أَهْلِ الْجَنَّةِ فَاطَّلَعَ عُمَرُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

6067. Sayyiduna Ibn Mas'usd, narrated that the Prophet صلى الله عليه وسلم said (once,) "He will come before you now who will be an inhabitant of paradise." So (suddenly), Abu Bakr رضى الله عنه appeared. Again, he said, "He will come before you (now who will be one of the dwellers of paradise." Suddenly). Umar appeared.[2]

Tirmidhi termed this hadith as gharib.

COMMENTARY: Glad tiding of paradise have been given to many sahabah رضى الله عنهم in different ahadith. Since it is given to both Abu Bakr رضى الله عنه and Umar رضى الله عنه together, this hadith is placed in this chapter.

PIETIES OF THE TWO OF THEM

(٦٠٦٨) وَعَنْ عَائِشَةَ قَالَتْ بَيْنَا رَأْسُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حَجْرِيْ فِيْ لَيْلَةٍ ضَاحِيَةٍ إِذْ قُلْتُ يَا رَسُوْلَ اللّٰهِ هَلْ يَكُوْنُ لِأَحَدٍ مِّنَ الْحَسَنَاتِ عَدَدَ نُجُوْمِ السَّمَاءِ قَالَ نَعَمْ عُمَرُ قُلْتُ فَأَيْنَ حَسَنَاتُ أَبِيْ بَكْرٍ

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[1] Tirmidhi # 2287, Abu Dawud # 4634, Musnad Ahmad 5-50.

[2] Tirmidhi # 3694.

قَالَ إِنَّمَا جَمِيعُ حَسَنَاتِ عُمَرَ كَحَسَنَةٍ وَاحِدَةٍ مِنْ حَسَنَاتِ أَبِي بَكْرٍ۔ (رواه رزين)

6068. Sayyiduna Ayshah رضی اللہ عنہا said, "While the head of Allah's Messenger رضی اللہ عنہ was in my lap on a moonlit night, I asked, 'O Messenger of Allah, does anyone have as many pieties as there stars in the heaven?: He said, 'Yes, Umar has them. I then asked, 'Then how do the pieties of Abu Bakr رضی اللہ عنہ stand?' He said 'the combined pieties of Umar are like one piety of Abu Bakr."[1]

COMMENTARY: The good deeds of Abu Bakr رضی اللہ عنہ for exeed those of Umar رضی اللہ عنہ. But, even if Umar رضی اللہ عنہ had more pious deeds than Abu Bakr رضی اللہ عنہ the latter will continue to be superior to the former sincerity and awareness. This distinction makes his pieties highest of all and most valuable. According to a hadith, "Abu Bakr possesses more excellence and superiority over you not because his salah and his fasting could exceed your salah and fasting, but it is because of the luster and gem that is placed in his heart."

CHAPTER - XXXIII

EXCELLENT QUALITIES OF UTHMAN رضی اللہ عنہ

بَابُ مَنَاقِبِ عُثْمَانَ رَضِيَ اللهُ عَنْهُ

SECTION I

اَلْفَصْلُ الْاَوَّلُ

ANGELS ARE MODEST TOWARDS UTHMAN رضی اللہ عنہ

(٦٠٦٩) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُضْطَجِعًا فِيْ بَيْتِهٖ كَاشِفًا عَنْ فَخِذَيْهِ أَوْسَاقَيْهِ فَاسْتَأْذَنَ أَبُوْبَكْرٍ فَأَذِنَ لَهٗ وَهُوَ عَلٰى تِلْكَ الْحَالِ فَتَحَدَّثَ ثُمَّ اسْتَأْذَنَ عُمَرُ فَأَذِنَ لَهٗ وَهُوَ كَذٰلِكَ فَتَحَدَّثَ ثُمَّ اسْتَأْذَنَ عُثْمَانُ فَجَلَسَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَسَوّٰى ثِيَابَهٗ فَلَمَّا خَرَجَ قَالَتْ عَائِشَةُ دَخَلَ أَبُوْبَكْرٍ فَلَمْ تَهْتَشَّ لَهٗ وَلَمْ تُبَالِهٖ ثُمَّ دَخَلَ عُمَرُ فَلَمْ تَهْتَشَّ لَهٗ وَلَمْ تُبَالِهٖ ثُمَّ دَخَلَ عُثْمَانُ فَجَلَسْتَ وَسَوَّيْتَ ثِيَابَكَ فَقَالَ أَلَا أَسْتَحْيِيْ مِنْ رَجُلٍ يَسْتَحْيِيْ مِنْهُ الْمَلٰئِكَةُ وَفِيْ رِوَايَةٍ قَالَ إِنَّ عُثْمَانَ رَجُلٌ حَيِيٌّ وَإِنِّيْ خَشِيْتُ إِنْ أَذِنْتُ لَهٗ عَلٰى تِلْكَ الْحَالَةِ أَنْ لَا يَبْلُغَ إِلَيَّ فِيْ حَاجَتِهٖ۔ (رواه مسلم)

6069. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم was lying in his house with his thighs, or his calves, uncovered. Abu Bakr رضی اللہ عنہ asked permission to enter and he granted him permission, remaining in the condition he was and (Abu Bakr رضی اللہ عنہ stayed some time and) they conversed. (Soon), Umar رضی اللہ عنہ sought permission to enter and he granted him permission, being in the same condition as he had been and (Umar رضی اللہ عنہ stayed some time and) they talked to one another. Then Uthman رضی اللہ عنہ sought permission to enter and (before he come in) Allah's Messenger صلی اللہ علیہ وسلم set up and put his garments right. When he departed, Sayyidah Ayshah رضی اللہ عنہا submitted. "Abu Bakr رضی اللہ عنہ came and you did not move for him, nor care (to arrange you garment) for him. Umar رضی اللہ عنہ came next and you neither shifted for him nor care (to arrange yourself) for him. But, when

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[1] Razin.

Uthman رضی اللہ عنہ came, you sat up and put your clothes right." He said, "Shall I not be modest towards one to whom the angels are modest?"
According to another version: He said, "Uthman is bashful. I feared that if I had let him come in while I was in that state, he might not have divulged why he had come."[1]

COMMENTARY: Nowawi رحمہ اللہ has written that the Maalikis and other people deduce from this hadith that the things is not the portion of the body that falls under satr (meaning, the limbs that must not be bared before other people). But, this conclusion is not correct. First because. It is not certain whether the Prophet صلی اللہ علیہ وسلم had uncovered his thighs or calves. If it was certain then the narrator would not have been in doubt and said, 'thighs or calves.' Further, it is possible that the hem of the shirt may have dropped from his thighs. It does not mean that his thighs were completely uncovered. Rather, he had his waist wrapper on him covering his thighs but the edge of his shirt was displaced from there. This is obvious from the text following. Also, it conforms to the habit of the Prophet صلی اللہ علیہ وسلم when he was among his family رضی اللہ عنہ and sahabah رضی اللہ عنہم.

The fact that he put clothes right support our contention. If his thighs were uncovered, Sayyidah Ayshah رضی اللہ عنہا would have said, 'he covered his thighs.

As for the words, 'the angels are modest to him. These words mention the excellence of Uthman رضی اللہ عنہ. Haya (حیات) or modesty is a great quality in the angels. It is attributed to Uthman رضی اللہ عنہ too. Mazahir رحمہ اللہ writes that these words speak of the respect due to Uthman رضی اللہ عنہ in the sight of the Prophet صلی اللہ علیہ وسلم without detracting the least from the rank of Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ not does it follow that the Prophet صلی اللہ علیہ وسلم did not give as much importance to Abu Bakr رضی اللہ عنہ and to Umar رضی اللہ عنہ as he gave to Uthman. Actually the exceptional closeness that Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ had with the Prophet صلی اللہ علیہ وسلم called for the informality that the Prophet صلی اللہ علیہ وسلم showed to them when they visited him. He did not get up to receive them. When love between two people is perfect and grows, formality gives way to informality and nearness. It is as the saying goes.

اذا حصلت الالفة بطلت الكلفة

"When love arises, the hem (or formality) disappears."

In this sense, this hadith is more concerned with the merits of Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ than of Uthman رضی اللہ عنہ. However, since its apparent meaning and its outward context point out to Uthman's رضی اللہ عنہ greatness, so it is placed in this chapter of Uthman رضی اللہ عنہ excellent qualities.

It must be observed that the Prophet صلی اللہ علیہ وسلم treated each of his sahabah رضی اللہ عنہم allowing for the trait dominant in him. He always made allowances for the temperament and inclination in each of them. For instance, in Uthman رضی اللہ عنہ modesty was pre-dominant, so he always showed modesty and a reserved, formal nature to him. It was the converse with Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ.

As for the ange s being modest before him, an example is that during an incident in Madinah, Uthman رضی اللہ عنہ stepped forward causing his chest to be uncovered so that the angels moved back promptly. The Prophet صلی اللہ علیہ وسلم called Uthman's attention to his bare chest and he covered it. The angel returned to their places. On being asked the reason for their conduct, they disclosed to the Prophet صلی اللہ علیہ وسلم that Uthman رضی اللہ عنہ modesty had

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[1] Muslim # 27-2402, Musnad Ahamd 1-71.

compelled them to step back, but when he concealed his chest they returned.

SECTION II الفصل الثاني

PROPHET'S COMPANION IN PARADISE

(٦٠٧٠،٦٠٧١) عَنْ طَلْحَةَ بْنِ عُبَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ نَبِيٍّ رَفِيْقٌ وَرَفِيْقِيْ يَعْنِيْ فِي الْجَنَّةِ عُثْمَانُ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ ابْنُ مَاجَةَ عَنْ أَبِيْ هُرَيْرَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ وَهُوَ مُنْقَطِعٌ۔

6070. Sayyiduna Talhah ibn Ubaydullah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said "Every Prophet has a friend (and companion), and my friend (and companion). meaning, in paradise is Uthman. "[1]

6071. Sayyiduna Abu Hurayrah رضی الله عنه (also) narrated this hadith.[2]

Tirmidhi termed it as a gharib hadith with a week isnad which is unconnected.

COMMENTARY: The interpolated words 'meaning paradise' are words of Tahah رضی الله عنه or a sub-narrator.

These words do not rule out the fact that the Prophet صلی الله علیه وسلم did not call any one else as his friend (and companion). Thus, there is a hadith in Tabarani from Ibn Mas'ud رضی الله عنه that the Prophet صلی الله علیه وسلم said, "Every Prophet صلی الله علیه وسلم said, "Every Prophet chose, from his companions, a close friend. I have chosen Abu Bakr and Umar as my close friends." Of course every Prophet صلی الله علیه وسلم had just one friend, but prophet صلی الله علیه وسلم Muhammad صلی الله علیه وسلم has many friends.

Though this hadith is gharib, yet it does not detract from the soundness of its text. This is why Tirmidhi has made it clear explicitly that is isnad (Line of transmission) is weak and is munqata (or disconnected). Tirmidhi رحمه الله means that the hadith is reliable in the presentation of merits, as da'if ahadith are reliable for citing excellences. Besides, this hadith is upheld by the hadith of Abu Hurahrah رضی الله عنه carried by Ibn Asakir' that the Prophet صلی الله علیه وسلم said:

لكل نبي خليل في امته وان خليلي عثمان ابن عفان

"There is for every Prophet a fried for his ummah, and indeed, my friends is Uthman ibn Affan."

EXCEPTIONAL MONETARY SACRIFICE

(٦٠٧٢) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ خَبَّابٍ قَالَ شَهِدْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَحُثُّ عَلَى جَيْشِ الْعُسْرَةِ فَقَامَ عُثْمَانُ فَقَالَ يَا رَسُوْلَ اللّٰهِ عَلَيَّ مِائَةُ بَعِيْرٍ بِأَحْلَاسِهَا وَأَقْتَابِهَا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ حَضَّ عَلَى الْجَيْشِ فَقَامَ عُثْمَانُ فَقَالَ عَلَيَّ مِائَتَا بَعِيْرٍ بِأَحْلَاسِهَا وَأَقْتَابِهَا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ حَضَّ عَلَى الْجَيْشِ فَقَامَ عُثْمَانُ فَقَالَ عَلَيَّ ثَلٰثُمِائَةِ بَعِيْرٍ بِأَحْلَاسِهَا وَأَقْتَابِهَا فِيْ سَبِيْلِ اللّٰهِ فَأَنَا رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ

[1] Tirmidhi # 3879

[2] Ibn Majah # 109.

عَلَى الْمِنْبَرِ وَهُوَ يَقُوْلُ مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هٰذِهٖ مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هٰذِهٖ۔(رواه الترمذى)

6072. Sayyiduna Abdur Rahman ibn Khabbab narrated, "I observed the Prophet صلى الله عليه وسلم (being there with him) while he exhorted the people to contribute for the Batile of Tabuk) Uthman رضى الله عنه stood up and said, 'O Messenger of Allah, I am responsible for one hundred camels loaded with their cloths and saddles in the path of Allah.' Again, he exhorted (them to come forward with help) for the army. So, Uthman رضى الله عنه stood up and said, "O Messenger of Allah, I am bound to provide two hundred camels with their cloths and saddles in the path of Allah's Again, he called for (help of) the army and Uthman stood up and said, 'On me are three hundred camels with their cloth and saddles in the path of Allah.'
I observed Allah's Messenger صلى الله عليه وسلم get down from the pulpit, saying (at the same time) 'Nothing against Uthman رضى الله عنه whatever he does after this! Nothing against Uthman رضى الله عنه whatever he does after this."[1]

COMMENTARY: Jaysh ul-Usrah or, the ill equipped army was the army that was being prepared for the Battle of Tabuk. The word (عسره) usrah means 'straitens,' 'difficult circumstances,' 'distress. When the Battle of Tabuk was to be fought, the Muslims were facing hard times and monetary stringency. Draught and caused shortage of food and water, compelling them to eat leaves of cress and to sqeeze the tripe of the camels. Besides, against an over to helming army, their number were insufficient. The battlefield was very distant. There was a paucity of weapons, equipment and provision for the journey. It was very hot and the sun's heat was unbearable. Hence this army for the Battle of Tabuk was called (جيش العسره) jaysh ul-usrah meaning, 'the army in distress' or 'the hard pressed army.
According to this hadith Uthman contributed a total of six hundred camels to the army: one hundred, two hundred and three hundred. Some other traditions say that he gave nine hundred and fifty camels and fifty horses to make a total of one thousand.
The words that the Prophet صلى الله عليه وسلم spoke in commendation of the magnanimous gesture of Uthman رضى الله عنه mean that his deed not only wiped out his previous sins and shortcoming but would also get him any wrong, if he happened to commit in future, expiated and forgiven.

ANOTHER PHILANTROPHIC DEED OF UTHMAN

(٦٠٧٣) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ جَاءَ عُثْمَانُ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِأَلْفِ دِيْنَارٍ فِيْ كُمِّهٖ حِيْنَ جَهَّزَ جَيْشَ الْعُسْرَةِ فَنَثَرَهَا فِيْ حَجْرِهٖ فَرَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَلِّبُهَا فِيْ حَجْرِهٖ وَيَقُوْلُ مَا ضَرَّ عُثْمَانَ مَا عَمِلَ بَعْدَ الْيَوْمِ مَرَّتَيْنِ۔(رواه احمد)

6073. Sayyiduna Abdur Rahman ibn Samurah رضى الله عنه "Uthman رضى الله عنه came to the Prophet صلى الله عليه وسلم with one thousand dinars touched in his sleeves when he was equipping the jaysh ul usrah (the ill equipped army in distress). He scattered them in his lap. I saw the Prophet صلى الله عليه وسلم turn the money upside down in his lap and say twice, 'nothing will harm Uthman after today whatever his does.'[2]

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[1] Tirmidhi E 3700 (3720), Musnad Ahmad 4-75.
[2] Tirmidhi # 3701 (3721), Musnad ahmad 5-63.

COMMENTARY: Abdur Rhaman ibn Awf رضی اللہ عنہ said, 'I was present with the Prophet صلی اللہ علیہ وسلم when Uthman رضی اللہ عنہ brought his contribution to the jaysh ul-usrah which was nine hundred ooqiyah of gold.

There are, therefore, many traditions about Uthman رضی اللہ عنہ monetary contribution to the jaysh ul-usrah (the army in distress to Tabuk). They seem to contradict each others, because they give different figures.

The fact is that he first presented six hundred camels loaded with cloths and saddles as in the preceding hadith (# 6072). Again, he gave a cash donation of one thousand dinars. Afterwards, he might have sensed that more help was necessary in the shape of riding animals and monetary contribution so he gave more camels and fifty horses and nine hundred ooqiyah gold add to one thousand dinars.

ANOTHER MERIT OF UTHMAN رضی اللہ عنہ

(٦٠٧٤) وَعَنْ أَنَسٍ قَالَ لَمَّا أَمَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِبَيْعَةِ الرِّضْوَانِ كَانَ عُثْمَانُ رَسُوْلَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى مَكَّةَ فَبَايَعَ النَّاسُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ عُثْمَانَ فِيْ حَاجَةِ اللّٰهِ وَحَاجَةِ رَسُوْلِهِ فَضَرَبَ بِإِحْدٰى يَدَيْهِ عَلَى الْأُخْرٰى فَكَانَتْ يَدُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِعُثْمَانَ خَيْرًا مِّنْ أَيْدِيْهِمْ لِأَنْفُسِهِمْ۔ (رواه الترمذی)

6074. Sayyiduna Anas رضی اللہ عنہ said that when Allah's Messenger صلی اللہ علیہ وسلم gave a command for the Bayah Ridwan (pledge of allegiance to be given by the sahabah) رضی اللہ عنہم, Uthman رضی اللہ عنہ had gone to Makkah as envoy of Allah's Messenger صلی اللہ علیہ وسلم. so the people gave the pledge of allegiance (to give their lives for the sake of Allah), and Allah's Messenger صلی اللہ علیہ وسلم said, "surely Uthman has gone to discharge a task for Allah and for Allah's Messenger." So saying he struck one of his hands on the other (to stand for Uthman's hand and pledge). Thus, the hand Allah's Messenger صلی اللہ علیہ وسلم on behalf of Uthman was better than their hands for their own selves.[1]

COMMENTARY: Bay'ah Ridwan was pledge of allegiance that was given to Allah's Messenger صلی اللہ علیہ وسلم at Hudaybiyah about fifteen miles from Makkah under a tree by all the Muslims (who were there at the time). This name of the pledge is derived from the relative verse of he Quran about this event:

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ إِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ

[Allah was pleased with the believers when they were pledging allegiance with your by placing their hands in your hands under the tree][2] (48:18)

Briefly, the Prophet صلی اللہ علیہ وسلم set out for umrah from Madinah with a large number of Muslims. When they were near Hudaybiya, they learnt that the Quraysh of Makkah had decided to prevent their entry into Makkah. The Prophet صلی اللہ علیہ وسلم sent Uthman رضی اللہ عنہ as his special envoy to the Quraysh of Makkah to tell them that the Muslims had not come to

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[1] Tirmidhi # 3702 (3722).

[2] According to Ma'ariful Quran (v8 p 72) the pledge was given under an acacia tree. The lucky ones who took the pledge earned Allah's pleasure.

fight them but had come only to perform umrah. So, the Makkans should not prevent them from that, when he was there, someone circulated the news in Hudaybiyah that the Makans had killed Uthman. The Muslims were perturbed and they called for retaliation. So the Prophet صلى الله عليه وسلم sat under a tree and took a pledge of allegiance from all Muslims that they would lay down their lives to seek retribution from the people of Makkah. The sahabah رضی الله عنهم came, one by one and placed their h ands in the Prophet صلى الله عليه وسلم hand and took the pledge. When all had finished the prophet صلى الله عليه وسلم let one of his hands represent Uthman's hand and struck his other hand with it as though Uthman رضی الله عنه had given his pledge.

In this way, Uthman رضی الله عنه got an exclusive distinction. If he had been there at that time, he would not earned this honour. His absence did not make him a loser. Rather, it brought him excellence and exceptional merit. Some authorities say that the Prophet had let his left hand repress Uthman رضی الله عنه hand but the more correct thing is that he had made his right hand stand for Uthman's.

UTHMAN'S رضی الله عنه ADDRESS TO THE REBELS

(٦٠٧٥) وَعَنْ ثُمَامَةَ بْنِ حَزْنٍ الْقُشَيْرِيْ قَالَ شَهِدْتُ الدَّارَ حِيْنَ اَشْرَفَ عَلَيْهِمْ عُثْمَانُ فَقَالَ أُنْشُدُكُمُ اللّٰهُ وَالْاِسْلَامَ هَلْ تَعْلَمُوْنَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِيْنَةَ وَلَيْسَ بِهَا مَاءٌ يُسْتَعْذَبُ غَيْرَ بِئْرِ رُوْمَةَ فَقَالَ مَنْ يَشْتَرِىْ بِئْرِ رُوْمَةَ يَجْعَلُ دَلْوَهُ مَعَ دِلَاءِ الْمُسْلِمِيْنَ بِخَيْرٍ لَهُ مِنْهَا فِي الْجَنَّةِ فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِيْ وَاَنْتُمُ الْيَوْمَ تَمْنَعُوْنَنِيْ اَنْ اشرب مِنْهَا حَتّٰى اَشْرَبَ مِنْ مَاءِ الْبَحْرِ فَقَالُوْا اَللّٰهُمَّ نَعَمْ فَقَالَ أُنْشُدُكُمُ اللّٰهَ وَالْاِسْلَامَ هَلْ تَعْلَمُوْنَ اَنَّ الْمَسْجِدَ ضَاقَ بِاَهْلِهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَشْتَرِىْ بُقْعَةَ الِ فُلَانٍ فَيَزِيْدُهَا فِي الْمَسْجِدِ بِخَيْرٍ لَهُ مِنْهَا فِي الْجَنَّةِ فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِيْ فَاَنْتُمُ الْيَوْمَ تَمْنَعُوْنَنِيْ اَنْ اُصَلِّيَ فِيْهَا رَكْعَتَيْنِ فَقَالُوْا اَللّٰهُمَّ نَعَمْ قَالَ اَنْشُدُكُمُ اللّٰهَ وَالْاِسْلَامَ هَلْ تَعْلَمُوْنَ اِنِّيْ جَهَّزْتُ جَيْشَ الْعُسْرَةِ مِنْ مَالِيْ قَالُوْا اَللّٰهُمَّ نَعَمْ قَالَ اَنْشُدُكُمُ اللّٰهَ وَالْاِسْلَامَ هَلْ تَعْلَمُوْنَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلٰى ثَبِيْرِ مَكَّةَ وَمَعَهُ اَبُوْ بَكْرٍ وَعُمَرُ وَاَنَا فَتَحَرَّكَ الْجَبَلُ حَتّٰى تَسَاقَطَتْ حِجَارَةٌ بِالْحَضِيْضِ فَرَكَضَهُ بِرِجْلِهِ قَالَ اسْكُنْ ثَبِيْرُ فَاِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيْقٌ وَشَهِيْدَانِ قَالُوْا اَللّٰهُمَّ نَعَمْ قَالَ اللّٰهُ اَكْبَرُ شَهِدُوْا وَرَبِّ الْكَعْبَةِ اِنِّيْ شَهِيْدٌ ثَلَاثًا۔(رواه الترمذی والنسائی والدار القطنی)

6075. Sayyiduna Thumamah ibn Hazn al-Qushayry رضی الله عنه narrated that he was present at the house (of Uthman رضی الله عنه when the rebels had besieged it and attempted to intrude into it and kill him) and Uthman appeared before the people (from the top). He said (according to Tirmidhi's version) to them to bring their two

friends to him and to them[1] He said). "I adjure you by Allah and Islam, do you know that when Allah and Islam, do you know that when Allah's Messenge. صلى الله عليه وسلم came to Madinah and there was no fresh water except at Bir (well) Ruma. So, he said, 'who will buy the Bir Ruma and let his bucket be the bucked for Muslims, for a better are than that for him, in paradise?' So, I bought it from my pure wealth. But, today, you prevent me from drinking that water and compel me to drink salty water (as if from the ocean)." They affirmed, 'O Allah, yes!"

Then he said, "I adjure you by Allah and Islam, do you recall that the mosque became too crowded for its worshipers? So, Allah's Messenger صلى الله عليه وسلم asked, 'who will buy the piece of land of such and such family and annexe it to the mosque for a better one than that for him in paradise? I bought it with my pure wealth. But, today you deny me access to it that I might offer two raka'at salah there. "They conceded, "O Allah, yes!"

He said, "I adjure you by Allah and Islam, do you recall that I equipped the jaysh ul usrah from my pure wealth." They conceded, "O Allah, yes."

He said, 'I adjure you by Allah and Islam, do you recall that Allah's Messenger صلى الله عليه وسلم was on the top of (the mount) Thabir at Makkah and with him were Abu Bakr رضى الله عنه, Umar رضى الله عنه and I? The mountain shook till its stones fell down with rapidity on the ground. He kicked it with his foot and said, 'stop, Thabir! On you are a Prophet, a siddiq (the truthful) and two shahids (martyrs). They acknowledge. "O Allah, Yes!"

Then he exclaimed, "Allahu Akbar (Allah is the Greatest)! They have testified by the Lord of the Ka'bah that I am a martyr!" (He repeated it three times.)[2]

COMMENTARY: Ruma is the name of the big well of Madinah situated in the wadi Atiq to the north of the mosque qiblatyn, Its water is very sweet, very pleasant and pure. Sayyiduna Uthman رضى الله عنه bought it and made an endowment of it, so according to Prophet صلى الله عليه وسلم tidings to him, he will enter paradise. This well is also called bi'r jannah (well of paradise). Uthman رضى الله عنه had bought it for one hundred thousand dirhams.

The words let his bucket be the bucket for the Muslims are a figurative expression of endowment, meaning that: One who buys the well must not make it his personal property but give away for the good of the Muslims. It is permitted to make an endowment of a well, and whatever is so given away no longer remains anyone's personal property.

The rebels confirmed Uthman's رضى الله عنه statement with (اللهم نعم) 'O Allah, yes." Bringing Allah first is for blessing and to emphasize what one says.

The words 'the family of so and so refer to an Ansar family who lived near the mosque (Masjid Nabawi). They had a piece of land which could be annexed to the mosque and so enlarge it. Uthman رضى الله عنه bought it and gave it away as an endowment to the mosque in compliance with the wishes of the Prophet صلى الله عليه وسلم. He bought it for twenty or twenty five thousand dirhams.

Masjid Nabawi was first built in the time of the Prophet صلى الله عليه وسلم in the first year of hijrah. He joined the sahabah رضى الله عنهم in raising the structure. In 7 AH he expanded the mosque

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[1] Mikhat does not have the words that are the brackets, but uthman address all the people. Tirmidhi has them.

[2] Tirmidhi # 3703 (3723) Nasa'i # 3184 Daraqutni

and made it square shaped. The walls were made with block and its roof was of palm leaves and twigs. The trunks of trees served as pillars. Then, no expansion or refurnishing was made in the time of Abu Bakr رضی اللہ عنہ But, in 17 AH Umar رضی اللہ عنہ got repair work done and some expansion carried out. In 29 AH, Uthman (RH had it rebuilt and expanded He had the walls and pillars built of decorated stones and lime and the roof of wood from palm trees. After him, the caliphs and kings continued to make additions and repairs. And so on until in 1265, Sultan Abdul Majeed Uthmani had in rebuilt in a new manner. This construction was again renewed the expended in 1372 AH by shah (King) Ibn Sa'ud.
The Prophet صلی اللہ علیہ وسلم said, "There are two shahids (martyrs)."[1]
Of the four man on the mountain, two men apart from him and Abu Bakr, would attain martyrdom. This came out true and these two were real martyrs. Umar رضی اللہ عنہ was stabbed by a dagger and he attained martyrdom. And Uthman رضی اللہ عنہ was killed brutally by rebels who has forced themselves in his house, so he too gained martyrdom.
These two were true or real martyrs which (حقیقی شہدا) haqiqi shuhada. But, as previous ahadith say both the Prophet صلی اللہ علیہ وسلم and Abu Bakr رضی اللہ عنہ were also martyrs and their martyrdom is (شہادت حکمی) - shahadah hukmi or theoretical martyrdom.
The Prophet صلی اللہ علیہ وسلم death resulted in the recurrence of the effect of poison served to him at Khaybar. And Abu Bakr رضی اللہ عنہ had the recurring effect of a snake bite when he was in the cave Thawr on the first leg of hijrah with the Prophet صلی اللہ علیہ وسلم.
Uthman رضی اللہ عنہ called Allahu Akbar first and them disclosed his impending martyrdom. He called Allahu Akbar ot make his argument with the rebels most effective. He also expressed surprise thereby that hey confirmed his merits on the one hand but, on the other hand persisted in their mischievous ways and insurgency aiming to kill him.

RIGHTLY GUIDED UTHMAN رضی اللہ عنہ

(٦٠٧٦) وَعَنْ مُرَّةَ بْنِ كَعْبٍ قَالَ سَمِعْتُ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ الْفِتَنَ فَقَرَّبَهَا فَمَرَّ رَجُلٌ مُقَنَّعٌ فِيْ ثَوْبٍ فَقَالَ هٰذَا يَوْمَئِذٍ عَلَى الْهُدٰى فَقُمْتُ إِلَيْهِ فَإِذَا هُوَ عُثْمَانُ بْنُ عَفَّانَ قَالَ فَأَقْبَلْتُ عَلَيْهِ بِوَجْهِهٖ فَقُلْتُ هٰذَا قَالَ نَعَمْ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

6076. Sayyiduna Murrah ibn Ka'b رضی اللہ عنہ said that he heard Allah's Messenger صلی اللہ علیہ وسلم mention the turmoil and unrest (after his death). He mentioned their nearness (putting them in the near future). Suddenly, a man who was covered by a garment passed by and he (the prophet) صلی اللہ علیہ وسلم said, "On that day (during the unrest) this one will be rightly guided." He Murrah) رضی اللہ عنہ got up and hastened towards him. Behold! He was Uthman ibn Affan رضی اللہ عنہ. He said, "I made him face the Prophet صلی اللہ علیہ وسلم and asked, 'Is he the one?' He said, 'Yes!"[2]

WILL BECOME CALIPH BUT SHOULD NOT ABDICATE

(٦٠٧٧) وَعَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عُثْمَانُ إِنَّهٗ لَعَلَّ اللّٰهَ يُقَمِّصُكَ قَمِيْصًا فَإِنْ

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[1] See hadith # 6083 also aboaut Uhad.
[2] Tirmidhi # 3704 (3724), Ibn Majah # 111, Musnad Ahmad 5-35.

أَرَادُوْكَ عَلٰى خَلْعِهٖ فَلَا تَخْلَعْهُ لَهُمْ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ فِي الْحَدِيْثِ قِصَّةٌ طَوِيْلَةٌ۔

6077. Sayyidah Ayshah رضى الله عنها narrated that the Prophet صلى الله عليه وسلم said (to Uthman) رضى الله عنه, "O Uthman Allah might make you wear a shirt (which is a reference to caliphate). Then, if the people intend to make you take it off, do not remove it for them."[1]

Tirmidhi added that there is a lengthy (and painful) account behind it.

COMMENTARY: The Prophet صلى الله عليه وسلم instructed Uthman رضى الله عنه not to bow out and cede his caliphate on the demand of the rebels. They will be on falsehood and their designs would be to create dissension in the ranks of Islam while his caliphate would raise the banner of truth and justice.

It is this hadith that prevented Uthman from surrendering to the rebels. He preferred martyrdom to disobeying the Prophet صلى الله عليه وسلم instructions not to crouch before pressure.

As for Tirmidhi's رحمه الله addition that there is behind the hadith a lengthy and painful account, this relies to the terrible civil wars and commotion during the closing days of Uthman's رضى الله عنه caliphate. They caused a heavy loss to Islam and broke the unity of the Muslims. Some examples of these are: The complaint of the Egyptians to Uthman رضى الله عنه against his governor, Abdullah ibn Abu Sarh.

He deposed him after consulting the senior sahabah رضى الله عنهم.

And, he appointed Muhammad ibn Abu Bakr رضى الله عنه as their new governor.

Conspiracy of Marwan prevented Muhammad ibnABu Bakr رضى الله عنه from entering Egypt and compelled him to return from half through his journey.

This provoked the Egyptians and their minions and henchmen to surround Uthman's رضى الله عنه house and to ultimately martyrs Uthman رضى الله عنه in a barbarous manner.

These are some of the events that form part of the painful lengthy account. They are the roots of fitnah, civil war and commotion in the history of Islam. Books of history give a complete account of this sad chapter of the history of Islam.[2]

The Lives of the Noble Caliphs, Ibn Kathir, pp 263 etc. The glorious caliphate Athar Husain, pp 119, 125. (All) Darul Isha'at Karachi.

UTHMAN'S رضى الله عنه MARTYRDOM WAS FORETOLD

(٦٠٧٨) وَعَنِ ابْنِ عُمَرَ قَالَ ذَكَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِتْنَةً فَقَالَ يُقْتَلُ هٰذَا فِيْهَا مَظْلُوْمًا لِعُثْمَانَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ إِسْنَادًا۔

6078. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم spoke of (the impending) civil strife and said, "This innocent one will be killed in that," referring to Uthman رضى الله عنه[3].

Tirmidhi termed the isnad of this hadith as hasan gharib.

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[1] Tirmidhi # 3705 (3725), Musnad Ahmad 6/75, Ibn Majah # 112.

[2] History of Islam, Najeeb abadi, V1 pp 375 etc.

[3] Tirmidhi # 3708 (3778)

UTHMAN رضی اللہ عنہ DID NOT LOSE PATIENCE BUT ABIDED BY PROPHET صلی اللہ علیہ وسلم INSTRUCTIONS

(٦٠٧٩) وَعَنْ أَبِي سَهْلَةَ قَالَ قَالَ لِي عُثْمَانُ يَوْمَ الدَّارِ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ عَهِدَ إِلَيَّ عَهْدًا وَأَنَا صَابِرٌ عَلَيْهِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

6079.Sayyiduna Abu Sahlah رضی اللہ عنہ (the freedman of Uthman رضی اللہ عنہ) said, "Uthman said to me on the day of the house.[1]
Allah's Messenger صلی اللہ علیہ وسلم had instructed me (not to disrobe myself of caliphate under pressure of the insurgents and not to raise the sword against them but to show endurance). And, I shall exercise patience in adhering to the instructions."[2]

COMMENTARY: The day of the house is the sad day when Uthman رضی اللہ عنہ was martyred in his house mercilessly. After besieging him, the insurgents pushed themselves into his house. The Prophet's صلی اللہ علیہ وسلم instruction precluded Uthman رضی اللہ عنہ from using force against the rebels, otherwise, if he had chosen he could have done. So. In fact, some sahabah رضی اللہ عنہم did advise him to resort to force and use the strong backing of the power of the Muslims who were faithfully behind him. They advised to came out of his house. For, the rebels would not be able to face him. But, Uthman رضی اللہ عنہ did not accept their advice and preferred to make the supreme sacrifice. He was martyred.

SECTION III اَلْفَصْلُ الثَّالِثُ

IBN UMAR رضی اللہ عنہ SILENCED UTHMAN'S DISSIDENTS

(٦٠٨٠) عَنْ عُثْمَانَ بْنِ عَبْدِاللّٰهِ مَوْهَبٍ قَالَ جَاءَ رَجُلٌ مِنْ أَهْلِ مِصْرَ يُرِيْدُ حَجَّ الْبَيْتِ فَرَاى قَوْمًا جُلُوْسًا فَقَالَ مَنْ هٰؤُلَاءِ الْقَوْمِ قَالُوْا هٰؤُلَاءِ قُرَيْشٌ قَالَ فَمَنِ الشَّيْخُ فِيْهِمْ قَالُوْا عَبْدُاللّٰهِ بْنِ عُمَرَ قَالَ يَابْنَ عُمَرَ إِنِّيْ سَائِلُكَ عَنْ شَيْءٍ فَحَدِّثْنِيْ هَلْ تَعْلَمُ أَنَّ عُثْمَانَ فَرَّ يَوْمَ أُحُدٍ قَالَ نَعَمْ قَالَ هَلْ تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَدْرٍ وَلَمْ يَشْهَدْهَا قَالَ نَعَمْ قَالَ هَلْ تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَمْ يَشْهَدْهَا قَالَ نَعَمْ قَالَ اللّٰهُ أَكْبَرُ قَالَ ابْنُ عُمَرَ تَعَالَ أُبَيِّنُ لَكَ أَمَّا فِرَارُهُ يَوْمَ أُحُدٍ فَأَشْهَدُ أَنَّ اللّٰهَ عَفَاعَنْهُ وَأَمَّا تَغَيُّبُهُ عَنْ بَدْرٍ فَإِنَّهُ كَانَتْ تَحْتَهُ رُقَيَّةُ بِنْتُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ مَرِيْضَةً فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ وَأَمَّا تَغَيُّبُهُ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَوْ كَانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثْمَانَ لَبَعَثَهُ بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُثْمَانَ وَكَانَتْ بَيْعَةُ الرِّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ الْيُمْنٰى هٰذِهِ يَدُ عُثْمَانَ فَضَرَبَ بِهَا عَلَى يَدِهِ وَقَالَ هٰذِهِ لِعُثْمَانَ ثُمَّ قَالَ ابْنُ عُمَرَ اِذْهَبْ بِهَا الْآنَ مَعَكَ۔ (رواه البخاری)

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[1] To day when Uthman رضی اللہ عنہ was martyred in his house.

[2] Tirmidhi # 3711, Ibn Majah # 113, Musnad Ahmad 1-58.

6080. Sayyiduna Uthman ibn Abdullah Mawhab (a tabi'ee) narrated that one of the Egyptians came (to Makkah) with intention to perform hajj of the house of Allah. He saw some men sitting and asked, 'Who are they?" They (the people around) said, "They are the Quraysh." He asked, "Who is the Shaykh among them?" they said, "He is Abdullah ibn Umar." Then he (returned to him and) asked, "O Ibn Umar , I am going to ask you about something, so inform me.
Do you know that Uthman had fled on the day of Uhud?" He said, "Yes."
He asked, "Do you know that he had kept himself away from the (Battle of) Badr and did not participated in it? He said, "Yes"
He asked, "Do you know that he had absented himself from the Bay'ah Ridwan and failed to witness it? He said, "Yes."
The man exclaimed, Allahu Akbar" (Allah is the greatest! assuming that he had scored points). But, Ibn Umar رضی اللہ عنہ said, "Come (it is not as you assume). Let me make things clear for you. As for his retreat on the day of uhud, I bear witness that Allah has forgiven him (And we know that it is wrong to blame anyone for what Allah has forgiven him. It is foolish to do so)
As for keeping himself away from (the Battle of) Badr, he had (Sayyidah) Ruqayyah رضی اللہ عنہا, the daughter of Allah's Messenger صلی اللہ علیہ وسلم as his wife. She was indisposed. So, Allah's Messenger صلی اللہ علیہ وسلم had said to him, "you shall get a reward of a man among those who participated in (the Battle of) Badr and his share too.
And as for his absence from Bay'ah Ridwah, if there was anyone more honourable in the Makkan velley than Uthman then he would have sent him. But, Allah's Messenger صلی اللہ علیہ وسلم sent Uthman رضی اللہ عنہ. And the Bay'ah Ridwan was pledged after Uthman رضی اللہ عنہ had departed to Makakh. Allah's Messenger صلی اللہ علیہ وسلم then pronounced that his (own) right hand represented Uthman's hand, and the struck it on his left hand saying, 'This is (the pledge) for Uthman.'
Then Ibn Umar رضی اللہ عنہ said (to the Egyptian). "You may go now. Let this be with you!"[1]

COMMENTARY: When Sayyiduna Ibn Umar رضی اللہ عنہ said about Uthman's رضی اللہ عنہ retreat at Uhud that Allah had forgiven him, he had this verse in mind:

إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

{Surely those of you who turned back on the day when the two hosts met, Satan alone made them slip because of part of what they had earned, and certainly Allah had pardoned them. Surely Allah is forgiving, forbearing.} (3:155)

HASTY ARCHERS: The Prophet صلی اللہ علیہ وسلم had posted some of his sahabah رضی اللہ عنہم who were archers among whom was Uthman رضی اللہ عنہ at a very strategic post. He had instructed them that they should never move out of it. However, when, in the initial stage, the enemy suffered reverses and took flight and the Muslim warriors pursued them, these archers presumed that the battle was over and most of them left their post. They began to collect the spoils. The commander of the fleeing enemy was shrewd. He observed that the strategic post was deserted expect for a few men. So, he took his army ahead and then made a detour to that post. From there the enemy trust themselves on the Muslims army

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[1] Bukhari # 3690, Tirmidhi # 3706 (3726), Abu Dawud # 2726, Musnad Ahmad # 5776.

from the rear. They were taken unawares and victory was snatched from their hands.

PARDONED: Since those sahabah رضی الله عنهم who had forsaken their post had been disobedient to the Prophet صلی الله علیه وسلم and it was weakness and careless ness, so Allah warned and reprimanded them, but He is Merciful and Bountiful, so He forgave them. Those people who were spiteful to Uthman رضی الله عنه used this incident to deride him and pick faults in him, but once Allah forgives anyone then no one has a right to take him to task and taunt him. Secondly, Uthman رضی الله عنه was not the only one involved in this incident. All those who forsook the post were equally responsible and all of them earned forgiveness. It is therefore unjust to blame only uthman رضی الله عنه.

SICK WIFE: The Prophet صلی الله علیه وسلم had advised Uthman رضی الله عنه to stay with his ailing wife and had assured him that he would get the same reward and portion as those who participated in the Battle of Badr since he did that on the command of the Prophet صلی الله علیه وسلم so no kind of blame was attached to him. His absence in the Battle of Badr was similar to the absence of Ali رضی الله عنه from the Battle of Tabuk when the Prophet صلی الله علیه وسلم had left him behind in Madinah to look after his family. So, he did not proceed with the Muslim army to Tabuk. However, it cannot be said with certainty whether the Prophet صلی الله علیه وسلم assigned any share of spoils to Uthman رضی الله عنه in the Battle of Badr or not.[1]

PROPHET'S LOVE FOR HIM: Sayyidah Ruqayyah رضی الله عنه was the eldest of the daughters of the prophet صلی الله علیه وسلم. She fell ill during the days of Badr and her condition was very bad. So, the Prophet صلی الله علیه وسلم asked Uthman رضی الله عنه to stay in Madinah and look after her. We can guage how much the Prophet صلی الله علیه وسلم loved Uthman رضی الله عنه from the fact that when Sayyiduna Ruqayyah رضی الله عنها died, he gave his other daughter Sayyidah Umm Kulthum رضی الله عنها in marriage to him. For this reason. Uthman رضی الله عنه came to be known as (ذوالنورین) 'of two lights. Then Sayyidah Umm Kulthum رضی الله عنها also died. The Prophet صلی الله علیه وسلم said, "If I had another daughter, I would have given her too in marriage to Uthman.

According to a hadith transmitted by Tabarani, the Prophet صلی الله علیه وسلم said, "I gave my two dear daughters to Uthman in marriage because of the command I received from Allah through revelation."

EMISSARY TO MAKKAH: The Prophet صلی الله علیه وسلم sent Uthman to Makkah to persuade the people of Makkah to allow the Muslims entry into Makkah to perform umrah. He had relatives in Makkah and was at no risk of being persecuted while other sahabah رضی الله عنهم could have been treated badly. When he came to Makkah, this relatives received him warmly. They made him ride a beast and go ahead of them in a procession. They let it be know to everyone that he was their guest and under their protection. They also offered to let him perform umrah, but he declined politely, saying that he could not do it without the prophet صلی الله علیه وسلم and in his absence.

AFTER HE WAS GONE: The Bay'ah Ridwanws concluded after he had gone to Makah. So, there is no point in debating on his participation or non-participation. When he was there and discussions began on reconciliation, they prolonged. This caused consternation to the Muslims because he was delayed, Add to that, the Muslims were told that Uthman's mission had failed and, on top of that, the Makkans were heading towards Hudaybiyah to fight the Muslims. There also was news that Uthman رضی الله عنه had been killed. So, the

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[1] But Bukhari (# 3699) says that he did.

Prophet صلى الله عليه وسلم gathered the Muslims and made preparations to resist the enemy. He took pledge from each Muslim under a tree that no one would flee from there but would fight the enemy even at the risk of his life. And if Uthman رضى الله عنه had been killed then they would seek retribution.

LET THIS BE WITH YOU: Ibn Umar رضى الله عنه said to the Egyptian that he had got answers to his questions. So he must take his answers with him. Or, he meant that if he was seeing the truth, then he must take his answers with him, retaining them in his mind and his heart. At the same time, he must clear his mind of any misgivings about Uthman رضى الله عنه.

DID NOT DEVIATE FROM PROPHET'S INSTRUCTIONS TILL HE WAS MARTYRED

(٦٠٨١) وَعَنْ أَبِي سَهْلَةَ مَوْلَى عُثْمَانَ قَالَ جَعَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسِرُّ إِلَى عُثْمَانَ وَلَوْنُ عُثْمَانَ يَتَغَيَّرُ فَلَمَّا كَانَ يَوْمُ الدَّارِ قُلْنَا أَلَا نُقَاتِلُ قَالَ لَا إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَهِدَ إِلَيَّ أَمْرًا فَأَنَا صَابِرٌ نَفْسِيْ عَلَيْهِ۔

6081.Sayyiduna Abu Sahlah رضى الله عنه the freedman of Sayyiduna Uthman رضى الله عنه narrated: The Prophet صلى الله عليه وسلم was saying something to Uthman رضى الله عنه very quietly (in soft tone) and Uthman's رضى الله عنه colour changed (He warned him of the impending uprising against him and advised him to be patient and not to be provoked). On the day of the house (yawm ud dar), we asked him, 'would you not fight' He said, "No Allah's Messenger صلى الله عليه وسلم had instructed me something and I shall show patience and adhere to it."[1]

OBEY THE COMMANDER

(٦٠٨٢) وَعَنْ أَبِي حَبِيْبَةَ أَنَّهُ دَخَلَ الدَّارَ وَعُثْمَانُ مَحْصُوْرٌ فِيْهَا وَأَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَسْتَأْذِنُ عُثْمَانَ فِي الْكَلَامِ فَأَذِنَ لَهُ فَقَامَ فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّكُمْ سَتَلْقَوْنَ بَعْدِيْ فِتْنَةً وَاخْتِلَافًا أَوْ قَالَ اخْتِلَافًا وَفِتْنَةً فَقَالَ لَهُ قَائِلٌ مِنَ النَّاسِ فَمَنْ لَنَا يَا رَسُوْلَ اللّٰهِ أَوْ مَا تَأْمُرُنَا بِهِ قَالَ عَلَيْكُمْ بِالْأَمِيْرِ وَأَصْحَابِهِ وَهُوَ يُشِيْرُ إِلَى عُثْمَانَ بِذٰلِكَ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ دَلَائِلِ النُّبُوَّةِ۔

6082. Sayyiduna Abu Habibah رحمه الله narrated that he entered the house (ad-dar of Uthman رضى الله عنه) when Uthman رضى الله عنه was besieged in it. He heard Abu Hurayrah رضى الله عنه seek permission of Uthman رضى الله عنه to speak (to him or to the besieger) He gave him permission and he stood up. He praised and glorified and said, "I had heard Allah's Messenger صلى الله عليه وسلم say "After my death. You shall face civil war end dissension – or, he said, 'dissension and civil war.' (on hearing him,) someone among the people had asked, 'who should we turn to. O Messenger of Allah' – or, - what do you command us to do. Then?' He said, "you must obey the amir (commander) and his companion Abu Hurayrah رضى الله عنه (Placed stress on the word amir and) pointed to Uthman رضى الله عنه simultaneously.[2]

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[1] Tirmidhi E 371 (similar, but brief) Bayhaqi in Dala'il un Nabawwal 6-391.

[2] Bayhaqi in Dala'il un Nabuwah 6393.

COMMENTARY: By pointing to Uthman رضی الله عنه as he said 'amir' Abu Hurahray رضی الله عنه proved through this hadith that because Uthman was the amir of the Muslims the Muslims must obey him.

BRIEF BIOGRAPHY: Sayyiduna Uthman Ghani رضی الله عنه was born six years after the year of Elephant He had embraced Islam, in its very early days, at the hands of Abu Bakr رضی الله عنه. the Prophet صلی الله علیه وسلم had not yet gone to Dar Arqam.

Uthman رضی الله عنه had the distinction of emigrating twice. To Abyssinia and then to Madinah. He was medium stationed, fair and handsom He had a thick set beard and beautiful features and was a naturally appealing man.

Uthman رضی الله عنه was the third caliphs. He was appointed caliph on the 1st of Muharram in 24AH. In 35 AH on the 18th of Dhul Hijjah, when the Egyptians had besieged him, Aswad Ansi intruded into his house with some other miscreants by climbing over the wall and martyred him. At that time, he was reciting the Quran. Some other authorities give another name of his assassin. His corpse lay unattended for three days. Finally some sahabah رضی الله عنهم managed to bury him after three days between maghrib and isha in the night. Sayyiduna Jubayr ibn Mut'in led his funeral salah. He was buried in the same garments he had been wearing when he was martyred, without being given a bath. He was 82 (or 88) years old when he died. His caliphate lasted twelve years les some days. A large number of he sahabah رضی الله عنهم and tabi'un have narrated ahadith on his authority.

CHAPTER - XXXIV

THE EXCELLENT QUALITIES OF THESE THREE رضی الله عنهم

بَابُ مَنَاقِبِ هٰؤُلَآءِ الثَّلٰثَةِ رَضِيَ اللّٰهُ عَنْهُمْ

Ahadith on the merits of Sayyiduna Abu Bakr رضی الله عنه, Sayyiduna Umar رضی الله عنه and the two of them together, and Sayyiduna Uthman رضی الله عنه have been narrated in the previous four chapters. Since here are some ahadith detailing the merits of the three of these caliphs together, so this chapter is created to accommodate them.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

A PROPHET, A SADDIQ & TWO SHAHIDS

(٦٠٨٣) عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَعِدَ اُحُدًا وَاَبُوْ بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ فَرَجَفَ بِهِمْ فَضَرَبَهُ بِرِجْلِهٖ فَقَالَ اثْبُتْ اُحُدُ فَاِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيْقٌ وَّشَهِيْدَانِ۔(رواه البخاری)

6083. Sayyiduna Anas رضی الله عنه narrated that the Prophet صلی الله علیه وسلم ascended (the Mount) Uhud along with Abu Bakr رضی الله عنه, Umar رضی الله عنه and Uthman رضی الله عنه. In began to tremble rapidly because of them (being pleased with them). The Prophet صلی الله علیه وسلم kicked it with his foot and said, "Step, Uhud, for, there are on you none but a Prophet, a siddiq (truthful one), and two shahids martyrs)."[1]

(See also ahadith # 6075)

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[1] Bukhari # 3686, Trimidhi # 3697 (3717), Abu Dawud # 4651, Musnad Ahamd # 12107.

TIDINGS OF PARADISE

(٦٠٨٤) وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي حَائِطٍ مِنْ حِيطَانِ الْمَدِينَةِ فَجَاءَ رَجُلٌ فَاسْتَفْتَحَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ فَفَتَحْتُ لَهُ فَإِذَا أَبُوبَكْرٍ فَبَشَّرْتُهُ بِمَا قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللّٰهَ ثُمَّ جَاءَ رَجُلٌ فَاسْتَفْتَحَ فَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ فَفَتَحْتُ لَهُ فَإِذَا هُوَ عُمَرُ فَأَخْبَرْتُهُ بِمَا قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللّٰهَ ثُمَّ اسْتَفْتَحَ رَجُلٌ فَقَالَ لِي افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ فَإِذَا عُثْمَانُ فَأَخْبَرْتُهُ بِمَا قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللّٰهَ ثُمَّ قَالَ اللّٰهُ الْمُسْتَعَانُ ـ (متفق عليه)

6084. Sayyiduna Abu Musa Al-Ash'ary narrated: I was with the Prophet صلی اللہ علیہ وسلم in one of the gardens of Madinah. A man came and requested that the gate should be opened. The Prophet said, Open it for him and give him glad tidings of (admittance to) paradise." I opened it for him and, behold! He was Abu Bakr رضی اللہ عنہ. I conveyed to him the glad tidings that Allah's Messenger صلی اللہ علیہ وسلم had instructed me (to give). He praised Allah.

Then, another man came and requested that the gate should be opened (for him). The Prophet صلی اللہ علیہ وسلم said 'Open it for him and give him glad tidings of paradise." I opened it for him and, indeed, he was Umar رضی اللہ عنہ. I informed him of what the prophet صلی اللہ علیہ وسلم had said (that I must do). He praised Allah.

Again a man requested that the gate should be opened. He said to me "Open it for him and give him glad tidings of paradise after a rebellion that he will face." Indeed, he was Uthman رضی اللہ عنہ and I informed him of what the Prophet صلی اللہ علیہ وسلم had said. He Praised Allah and said (humbly). "Help must be sought from Allah alone!"[1] (Only he will enable me to preserve.)

SECTION II الفصل الثاني

SEQUENCE IN WHICH THEY WERE MENTIONED

(٦٠٨٥) عَنِ ابْنِ عُمَرَ قَالَ كُنَّا نَقُولُ وَرَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَيٌّ أَبُوبَكْرٍ وَعُمَرُ وَعُثْمَانُ ـ

(رواه الترمذی)

6085. Sayyiduna Ibn Umar رضی اللہ عنہ said, "We used to say, during the lifetime of Allah's Messenger صلی اللہ علیہ وسلم, Abu Bakr, Umar and Uthman. May Allah be pleased with them."[2]

COMMENTARY: All three of them were very close to the Prophet صلی اللہ علیہ وسلم more than any other sahabi رضی اللہ عنہ. So, they were most superior in rank of all the sahabah رضی اللہ عنہم. They were mentioned very often. Whenever they were remembered, it was in this order.

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[1] Bukhari # 3693, Muslim # 28-2403, Tirmidhi # 3710.

[2] Tirmidhi # 3807, Abu Dawud # 3628.

SECTION III الفصل الثالث

UNSEEN GUIDANCE ON SUCCESSION OF THE THREE CALIPHS

(٦٠٨٦) عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اُرِىَ اللَّيْلَةَ رَجُلٌ صَالِحٌ كَاَنَّ اَبَابَكْرٍ نِيْطَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنِيْطَ عُمَرُ بِاَبِيْ بَكْرٍ وَنِيْطَ عُثْمَانُ بِعُمَرَ قَالَ جَابِرٌ فَلَمَّا قُمْنَا مِنْ عِنْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْنَا اَمَّا الرَّجُلُ الصَّالِحُ فَرَسُوْلُ اللّٰهِ وَاَمَّا نُوْطُ بَعْضِهِمْ بِبَعْضٍ فَهُمْ وُلَاةُ الْاَمْرِ الَّذِىْ بَعَثَ اللّٰهُ بِهٖ نَبِيَّهٗ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ـ(رواه ابوداؤد)

6086.Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Last night a righteous man was shown (in a dream) as though Abu Bakr was joined to Allah's Messenger, Umar was joined to Abu Bakr and Uthman was joined to Umar. Jabir رضی الله عنه said, "when we got up (from the Prophet) صلی الله علیه وسلم we said (to each other making our independent assessment). As for the righteous man, he is Allah's Messenger صلی الله علیه وسلم. As for their being joined one to another, they (each of the three in the succession mentioned here) will be chiefs over the mission to accomplish which Allah has sent His Prophet صلی الله علیه وسلم (in this world)."[1]

CHAPTER – XXXV

THE EXCELLENT QUALITIES OF SAYYIDUNA ALI IBN ABU TALIB

بَابُ مَنَاقِبِ عَلِيِّ بْنِ اَبِىْ طَالِبٍ

Sayyiduna Ali رضی الله عنه possesses innumerable merits and excellent qualities. More ahadith are narrated on his praise, description and excellences than on such qualities of any other sahabi, though many of these ahadith are mawdu (invented).

Shaykh Majd ud-din Shirazi رحمه الله has pointed out the invented ahadith narrated about the merits of Abu Bakr رضی الله عنه. Their being false and baseless is clear to anyone with a little sense so too he has pointed out that people have invented many false ahadith about the merits of Ali رضی الله عنه. The largest collection of those false ahadith is found in the book wasya and each of these begins with the words (یاعلی) 'O Ali except one hadith:

یا علی انت منی بمنزلة هارون من موسی

"O Ali, you are to meat the some position as Harun علیه السلام was to Musa علیه السلام. (Bukhari # 3706, Muslim # 30.2404) certainly. It is an authentic hadith.

Be that as it may, Imam Ahmad رحمه الله and Imam Nasa'I رحمه الله and others have affirmed that the sahih ahadith about the merits of Sayyiduna Ali رضی الله عنه are much more than such ahadith about any of the other sahabah رضی الله عنهم . Suyuti رحمه الله has said that the reason for it is that Sayyiduna Ali رضی الله عنه was a successor of the others, of a later period. Not only Muslim were pitted against each other in his time, but also there were many people antagonistic to him. They fought batters with him and turned away from him.

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[1] Abu Dawud # 3136.

Therefore, in order to protect and uphold the high position of Sayyiduna Ali رضی اللہ عنہ and silence his opponents and prove them wrong, the ulama and muhaddithin have compiled a large collection of ahadith on his merits. They spared no effort in diffusing these ahadith. However, as for as the merits of each of the first three caliphs are concerned, they are more than the merits of Sayyiduna Ali رضی اللہ عنہ

NAME & GENEALOGY: He was Ali رضی اللہ عنہ ibn Abu Talib ibn Abdul Muttalib ibn Hashim ibn Abd Munaf ibn Qusay ibn Kilab ibn Hurray ibn Ka'b ibn Luayy ibn Ghalib ibn Fihr ibn Nadir ibn Kinanah.

He also had the name Haider (or Haydar). This was the name of his maternal grandfather, Asad, when he was born, his mother Fatimah bint Asad gave him her father's name. Later, Abu Talib gave him the name Ali رضی اللہ عنہ.

According to a tradition, Ali رضی اللہ عنہ used to say, "I do not like any name better than Abu Turab."[1]

KUNAYAH: Actually, Abu Turab is the kunyah of Sayyiduna Ali رضی اللہ عنہ. It was given to him by the Prophet صلی اللہ علیہ وسلم. One day, the Prophet صلی اللہ علیہ وسلم visited his daughter Sayyidah Fatimah رضی اللہ عنہا. Ali رضی اللہ عنہ was not at home. She said, "We have had a tiff, so he has gone away angry without having his nap." He instructed Anas رضی اللہ عنہ to look for him. He said, "O Messenger of Allah, he is having a nap in he mosque." So, he went there and found him lying down on the bore floor by the wall of the mosque. His cloak had been dislodged from his shoulder, his back and sides had become dusty. The Prophet صلی اللہ علیہ وسلم removed the dust from his body saying at the same time. "O Abu Turab, get up!" Since then he got the kunyah Abu Turab.[2] (Turab means dust).

SECTION I — الفصل الأول

ALI رضی اللہ عنہ & HARUN علیہ السلام

(٦٠٨٧) عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ قَالَ رَسُولُ اللّٰهِ لِعَلِيٍّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُوْنَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي۔ (متفق علیه)

6087.Sayyiduna Sa'd ibn Abu Waqqas narrated that Allah's Messenger صلی اللہ علیہ وسلم said to Ali رضی اللہ عنہ, "You are to me of the same rank as Harun was to Musa, except that there will be no Prophet صلی اللہ علیہ وسلم after me."[3]

COMMENTARY: When the Prophet صلی اللہ علیہ وسلم set out for the last battle of his life, the Battle of Tabuk, he left behind Ali رضی اللہ عنہ to look after his family in Madinah. The hypocrites seized the opportunity to taunt him over that. Ali رضی اللہ عنہ wasted no time to equip himself and set out to join the army. He caught up with it at Jarf and informed the Prophet صلی اللہ علیہ وسلم why he had came. The Prophet صلی اللہ علیہ وسلم told him that he hypocrites were liars. He said, "I had left you behind that you might look after my family as my representative." He also said immediately thereafter, "Ali, are you not pleased that your relations with me are the same as Harun علیہ السلام had with Musa علیہ السلام. When Musa علیہ السلام went to Mount Tur, he left Harun علیہ السلام as his deputy among his people."

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[1] Manners in Islam (Bukhari) hadith # 852 (Darul Isha'at Karachi)

[2] Tabarani, Manners in Islam # 852, (Darul Isha'at Karachi)

[3] Bukhari # 3706, Muslim # 30.2404, Tirmidhi # 3724 (3744)

PERVERSITY OF THE SHI'A: The Sh'ia have taken this hadith to support their baseless belief. They hold that in these words the Prophet صلى الله عليه وسلم entrusted Sayyiduna Ali رضى الله عنه his caliphate. Hence, he had the right to assume the charge of caliphate on the Prophet صلى الله عليه وسلم death. They call all the sahabah رضى الله عنهم disbelievers because they did not adhere to the Prophet صلى الله عليه وسلم will. Some of them go to the extent of calling Ali رضى الله عنه also a disbeliever because he did not demand his right. These foolish people must be told that there is no greater liar than them. They designate the first generation as disbelievers and include the entire ummah in this designation. In this way they regard the Shari'ah as unreliable and demolish the edifice of Islam. So, who will doubt that they themselves are disbelievers.

IMPOSSIBLE: The ahl us-sunnah wa al-jama'ah have termed this deduction of the Shi'ahs as preposterous The prophet صلى الله عليه وسلم had appointed Sayyiduna Ali رضى الله عنه as his deputy only for the period he was out of Madinah to participate in the Battle of Tabuk. It is like Prophet Musa عليه السلام appointing prophet Harun عليه السلام his deputy for the time he was at mount tur. If the prophet صلى الله عليه وسلم had intended to make Ali رضى الله عنه his first caliph after his death then surely he would never have compared him with Prophet Harun عليه السلام because he did not became caliph of Prophet Musa عليه السلام after the latter's death. In fact he had died forty years before Prophet Musa عليه السلام died.

Besides, during his absence from Madinah while he was engaged in the battle, the Prophet صلى الله عليه وسلم had appointed another sahabi, Ibn Umm Maktum رضى الله عنه, as imam to lead the congregational salah. So, while Sayyiduna Ali رضى الله عنه attended to the needs of the Prophet صلى الله عليه وسلم family. Sayyiduna Ibn Umm Maktum رضى الله عنه led the people in their salah. If it had been an absolute caliphate in Ali's رضى الله عنه favour, the prophet صلى الله عليه وسلم would have appointed him an imam too. He would never have named another man for that.

WHY COMPARED: The Prophet صلى الله عليه وسلم said to Ali رضى الله عنه "You are for me as Harun عليه السلام was for Musa عليه السلام" Clearly, he compared Ali رضى الله عنه to Harun عليه السلام, but the reason why this compassion was made is not clear from these words. He elaborated on his words that the exception was that there was to be no prophet after him. "The difference between the two of you is that while Harun عليه السلام was a Prophet, you are not a Prophet." Hence, it follows that the Prophet صلى الله عليه وسلم made reference to his nearness to Ail رضى الله عنه like the nearness of Prophet Musa عليه السلام and Prophet Harun عليه السلام not in the sense of prophet hood, but in the sense of caliphate which is close to prophet hood in rank. Again, caliphate can be of two kinds (i) deputizing the Prophet صلى الله عليه وسلم during his life time for a specified period of time, to show near ness and express trust of him, (ii), declare his eligibility to succeed the Prophet صلى الله عليه وسلم as his caliph after his death and show nearness and trust of him.

The second kind is out of question, because Prophet Harun عليه السلام had died during the lifetime of Prophet Musa عليه السلام. So, his example was not given in the sense of a successor caliph. The Prophet صلى الله عليه وسلم did not make the comparison to establish that Ali رضى الله عنه would be caliph after his death. We have no option, therefore, but to concede that the first kind of caliph is meant by the words of the Prophet صلى الله عليه وسلم: a deputy or representative for a specified period of time during his life time. The Prophet صلى الله عليه وسلم had made Ali رضى الله عنه a caliph for the duration of his absence from Madinah during which the Battle of Tabuk took place. It was a short term or an interim arrangement that terminated on the Prophet صلى الله عليه وسلم return from Tabuk. So, this makeshift arrangement cannot be evidence for a full

fledged caliphate after the Prophet's صلی اللہ علیہ وسلم death.

NO PROPHET AFTER ME: Some authorities deduce the words, 'There will be no prophet after me' to mean that even Sayyiduna Eesa ibn Maryam علیہ السلام, when he descends from the heaven, will not came down as a Prophet. Rather, he will be an amir and a ruler to enforce and implement the religion of Muhammad صلی اللہ علیہ وسلم. He will make people adhere to the Shri'ah of Muhammad رضی اللہ عنہ. However. Mulla Ali Qari رحمہ اللہ contends that the hadith does not preclude the possibility of Sayyiduna Eesa علیہ السلام coming down as a Prophet and also follow the Shari'ah of our prophet Muhammad صلی اللہ علیہ وسلم. He will promote and propagate its tenets and the ways and manners of the Messenger. Muhammad صلی اللہ علیہ وسلم Moreover, it cannot be ruled out that he would be guided by Divine revelation.

In this case, the words. 'There will be no Prophet after me mean that no new prophet will be commissioned after Prophet Muhammad صلی اللہ علیہ وسلم. He is the seal of Prophet hood and the last of prophet in the sense that the series and commissioning of prophets has ended, No new prophet is to come after him in this world.

WERE THERE TO BE A PROPHET: This hadith places stress on a great merit of Sayyiduna Ali رضی اللہ عنہ. It says that if prophet Muhamad صلی اللہ علیہ وسلم was not the last of the prophet and the seal of prophethood, then Sayyiduna Ali ibn Talib رضی اللہ عنہ would have been a prophet. However, this does not imply that this hadith refutes the hadith that is explicit about Umar رضی اللہ عنہ, "If there was to be a prophet after me, he would have been Umar."

The fact is these two traditions are based on hypothesis and conjecture. The Prophet صلی اللہ علیہ وسلم presented a proposition, saying 'If prophethood were to have continued after me, then a number of my sahabah would have been designated as prophets. But, there is no denying the fact that there will be no prophet after me."

A GREAT MISTAKE: Often this hadith is quoted:

علماء امتی کا نبیاء بنی اسرائیل

"The ulama (religion scholars) of my ummah are like the Prophets of Banu Isra'il"

Even educated people have been taken in by this false narration and believe it to be authentic. But the scholars of hadith say that it is a fake and is baseless. Among these scholars are zakashi رحمہ اللہ, Asqalani رحمہ اللہ Darami رحمہ اللہ and Suyuti رحمہ اللہ

LOVE OF ALI رضی اللہ عنہ IS A SIGN OF FAITH

(٦٠٨٨) وَعَنْ زِرِّبْنِ حُبَيْشٍ قَالَ قَالَ عَلِيٌّ وَالَّذِيْ فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ إِنَّهُ لَعَهِدَ النَّبِيُّ الْأُمِّيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَيَّ أَنْ لَّا يُحِبُّنِيْ إِلَّا مُؤْمِنٌ وَّلَا يُبْغِضُنِيْ إِلَّا مُنَافِقٌ۔(رواه مسلم)

6088. Sayyiduna zirr ibn Hubaysh رحمہ اللہ (a tabi'i) narrated that Sayyiduna Ali رضی اللہ عنہ said, "By Him who split the grain and created the breath of life (meaning living creatures), the ummi Prophet صلی اللہ علیہ وسلم had convinced me that none but a believer would love me and none but a hypocrite would detest me."[1]

COMMENTARY: 'Love' in this hadith means love as demanded by Shari'ah not to the limit of worship and not descending to such low levels as paying scant respect. Thus, the Kharijis cannot qualify as believers because they do not love him. So too those people who

[1] Muslim # 131-78, Tirmidhi # 3717.

exaggerate their love of him to the extent that detest Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ cannot be called believers.

Anyway, to love Ali رضی اللہ عنہ is a sign of faith and a despise him smacks of hypocrisy. According to another hadith which is also narrated by Sayyiduna Ali رضی اللہ عنہ the Prophet صلی اللہ علیہ وسلم said:

من احبنی و احب هذین و اباهما وامهما کان معی فی درجتی یوم القیامة

"He who loves me and loves these two (children, Hasan and Husayn) and their father and their mother will be with me at my place on the day of resurrection."[1]

Love of the Prophet صلی اللہ علیہ وسلم, Ali رضی اللہ عنہ and the people of his house presuppose love of the Sahabah رضی اللہ عنہم . Love of all the sahabah رضی اللہ عنہم is also a sign of faith and detesting them is a sign of hypocrisy.

Ibn Asakir رحمہ اللہ his transmitted the hadith of Jabir رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم said:

حب ابي بكر و عمر من الايمان وبغضهما كفر و حب الانصار من الايمان وبغضهم كفر و حب العرب من الايمان وبغضهم كفر و من سب اصحابي فعليه لعنة الله ومن حفظني فيهم انا احفظه يوم القيمة۔

"Love of Abu Bakr and Umar is a portion of faith and hatred of them amount to disbelief. Love of the ansar is part of faith and hatred of them amount to disbelief. Love of the Arabs is a part of faith and hatred of them amounts to disbelief. He who reviles my sahabah qualities for the curse of Allah and he who protects them (from the curse of other people), I shall save him on the day of resurrection (from its horrors)."

DISTINCTIVE HONOUR ON THE DAY OF KHYABAR

(٦٠٨٩) وَعَنْ سَهْلِ بْنِ سَعْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ خَيْبَرَ لَأُعْطِيَنَّ هٰذِهِ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ اللّٰهُ عَلٰى يَدَيْهِ يُحِبُّ اللّٰهَ وَرَسُوْلَهٗ وَيُحِبُّهُ اللّٰهُ وَرَسُوْلُهٗ فَلَمَّا اَصْبَحَ النَّاسُ غَدَوْا عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّهُمْ يَرْجُوْنَ اَنْ يُعْطَاهَا فَقَالَ اَيْنَ عَلِيُّ بْنُ اَبِيْ طَالِبٍ فَقَالُوْا هُوَ يَا رَسُوْلَ اللّٰهِ يَشْتَكِيْ عَيْنَيْهِ قَالَ فَاَرْسِلُوْا اِلَيْهِ فَاُتِيَ بِهٖ فَبَصَقَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ عَيْنَيْهِ فَبَرَأَ حَتّٰى كَاَنْ لَّمْ يَكُنْ بِهٖ وَجَعٌ فَاَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيٌّ يَا رَسُوْلَ اللّٰهِ اُقَاتِلُهُمْ حَتّٰى يَكُوْنُوْا مِثْلَنَا قَالَ انْفُذْ عَلٰى رِسْلِكَ حَتّٰى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ اِلَى الْاِسْلَامِ وَاَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللّٰهِ فِيْهِ فَوَاللّٰهِ لَاَنْ يَهْدِيَ اللّٰهُ بِكَ رَجُلًا وَّاحِدًا خَيْرٌ لَّكَ مِنْ اَنْ تَكُوْنَ لَكَ حُمُرُ النَّعَمِ مُتَّفَقٌ عَلَيْهِ وَذُكِرَ حَدِيْثُ الْبَرَاءِ قَالَ لِعَلِيٍّ اَنْتَ مِنِّيْ وَاَنَا مِنْكَ فِيْ بَابِ بُلُوْغِ الصَّغِيْرِ۔

6089.Sayyiduna Sahl ibn Sa'd رضی اللہ عنہ **narrated that, on the day of Khaybar, Allah's Messenger** صلی اللہ علیہ وسلم **said, "I shall give this standard tomorrow to a man at whose**

[1] Tirmidhi # 3754, Musnad ahmad # 576.

hands Allah will give victory. He loves Allah and His Messenger and Allah and His Messenger love him." (The sahabah رضی اللہ عنہم eagerly awaited the morning) When it was morning, everyone came to Allah's Messenger صلی اللہ علیہ وسلم cherishing the desire that he would be given the standard. But, he asked, "Where is Ali ibn Abu Talib?" They (the sahabah) رضی اللہ عنہ said, "O Messenger of Allah, his eyes give him pain." He said, "Bring him here," so, he was brought and Allah's Messenger صلی اللہ علیہ وسلم spat in his eyes. He recovered to the extent that it looked as though nothing had happened to him (and his eyes had never been painful).

Then, he gave him the standard and Ali رضی اللہ عنہ said (elated with the honour). "O Messenger of Allah, I shall fight with them till they are (Muslim) like us." He said, "Go gently (and with determination) till you are at their borders. There, invite them to embrace Islam and inform them of the rights of Allah that Islam has imposed on them. By Allah, if Allah gives guidance to a single man by means of you then it will be better for you than that you possess red camels (or quadrapeds)."[1]

COMMENTARY: Khaybar is located sixty miles from Madinah on the route to Syria This battle was fought in 7 AH.

After giving guidance to Ali رضی اللہ عنہ, the Prophet صلی اللہ علیہ وسلم emphasized his words by swearing on Allah that though warriors hope for spoils that might include red camels etc, yet if the enemy is invited to embrace Islam gently then often it given positive results. Many of the enemy embrace Islam without there beings any fighting. That, indeed, is the real objective of Islam. Allamah Ibn Hamam has spoken very wise words about it: "It is better to get one person to the folds to Islam than to eliminate one thousand disbelievers."

وَذُكِرَ حَدِيثُ الْبَرَآءِ قَالَ لِعَلِيٍّ أَنْتَ مِنِّيْ وَأَنَا مِنْكَ فِيْ بَابِ بُلُوْغِ الصَّغِيْرِ

The hadith of al-Bara رضی اللہ عنہ on 'O Ali you are tome..' has been narrated previously. (# 3377).

SECTION II — الفصل الثاني

EXCEPTIONAL NEARNESS

(٦٠٩٠) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ عَلِيًّا مِنِّيْ وَأَنَا مِنْهُ وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ۔(رواہ الترمذی)

6090.Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said "Ali is mine and I am his (referring to their nearness and their relationship). And he is the Wali (friend and guardian) of every believer."[2]

COMMENTARY: When the Prophet صلی اللہ علیہ وسلم spoke these words, he was referring to their nearness and their relationship. He said that Ali is the Wali of all those who believe. This has reference to this verse of the Quran:

إِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُوْلُهٗ وَالَّذِيْنَ اٰمَنُوا الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ رَاكِعُوْنَ

{Your friend is only Allah and His Messenger and those who believe - those who establish salah and pay zakah and bow down (in salah)} (5:55)

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[1] Muslim # 33-2406.

[2] Tirmidhi # 3712, Musnad Ahmad 4-437.

(٦٠٩١) وَعَنْ زَيْدِ بْنِ اَرْقَمَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ۔(رواه احمد والترمذی)

6091.Sayyiduna Zayd ibn Arqam رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "He whose friend I am, Ali too is his friend."[1]

COMMENTARY: Apart from the translation of this hadith, as given above, another is: "He who is my helper and supporter will find that Ali is his helper and supporter. In the third section, there will be comments on this hadith.

(٦٠٩٢) وَعَنْ حُبْشِيِّ بْنِ جُنَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلِيٌّ مِنِّيْ وَاَنَا مِنْ عَلِيٍّ وَلَا يُؤَدِّيْ عَنِّيْ اِلَّا اَنَا اَوْ عَلِيٌّ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ اَحْمَدُ عَنْ اَبِيْ جُنَادَةَ۔

6092. Sayyiduna Hubshyyi ibn Junadah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Ali is mine and I am Ali's. And none may make on undertaking (to annul an agreement) on my behalf except myself or Ali."[2]

COMMENTARY: It was a custom among the Arabs that when two parties made an agreement or decided to abrogate one, the responsibility to do it and conduct mutual negotiations rested o the chief on each side, or if he was not there then his nearest relative.

BACK GROUNDS: The Prophet صلی اللہ علیہ وسلم could not himself proceed to perform hajj in 9 AH after the conquest of Makah. So he appoint ed Abu Bakr رضی اللہ عنہ as Amir ul hajj and sent him to Makkah to lead the Muslims through the pilgrimage.

Later the prophet صلی اللہ علیہ وسلم sent Ali رضی اللہ عنہ with the responsibility on his behalf to announce the annulment of the peace treaty of Hudaybiyah made in 6 AH, three years before that pilgrimage, with the Quraysh of Makkah. He was instructed to recite to the idolaters surah Bara'h (at-tawbah 9th surah) in which are revealed about this. He was also to make an announcement that the idolaters were impure and none of them should approach the Masjid Haram (the sacred Mosque) after that. He was also instructed to inform them of the other commands that were revealed on the occasion.

It was on this occasion that the Prophet صلی اللہ علیہ وسلم spoke the words of he hadith. These words were meant to reverse Sayyiduna Ali رضی اللہ عنہ and to spell out why this responsibility was not handed over to Abu Bakr رضی اللہ عنہ. while he was the representative of the Prophet صلی اللہ علیہ وسلم during the period of hajj as amir ul hajj, yet in keeping with the principles in vogue among the Arabs the responsibility of repealing the treaty was entrusted to Ali رضی اللہ عنہ.

AMIR OR MAMUR: This is why Abu Bakr رضی اللہ عنہ got a clarification from Ali رضی اللہ عنہ straightaway when he followed them and joined their caravan. "When you came as our amir (chief) or joined us as a mamur (under command)?" Ali رضی اللہ عنہ made it clear, 'I have not come as an amir. I have come as a mamur (to follow the amir)."

ALI صلی اللہ علیہ وسلم AS SECOND CALIPH: The research scholars deduce from this event that the caliphate of Ali رضی اللہ عنہ would follow that of Abu Bakr.

(٦٠٩٣) وَعَنِ ابْنِ عُمَرَ قَالَ اٰخٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ اَصْحَابِهٖ فَجَاءَ عَلِيٌّ تَدْمَعُ عَيْنَاهُ فَقَالَ اٰخَيْتَ بَيْنَ اَصْحَابِكَ وَلَمْ تُوَاخِ بَيْنِيْ وَبَيْنَ اَحَدٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْتَ اَخِيْ فِي الدُّنْيَا

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[1] Musnad Ahmad 4.368, Tirmidhi # 3713 (3733)

[2] Tirmidhi # 3716 (3740), Musnad Ahmad 4-164-165, Ibn Majah 119.

وَالْاٰخِرَةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ۔

6093.Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم paired off brotherhoods among his companions . Ali رضی اللہ عنہ come to him with tears following from his eyes. He complained, "You have established ties of fraternity among your companions, but you have not establish ties of fraternity between me and anyone." Allah's Messenger صلی اللہ علیہ وسلم said "you are my brother in this world and in the hereafter."[1]

Tirmidhi termed this hadith hasan gharib,

COMMENTARY: The first thing the prophet صلی اللہ علیہ وسلم did on emigrating to Madindh was to institute brotherhood between the Muhajirs (emigrants) and the ansars (helpers) on a sincere and firm basis. He did it one day in the fifth month of his arrival there after gathering members of both of them. He paired on ansar with an emigrant.

Sayyiduna Ali رضی اللہ عنہ was one of those who had not been nominated as anyone's brother. He complained weeping at the some time that

- Abu akr رضی اللہ عنہ had kharijah ibn zuayr Ansari رضی اللہ عنہ as his brother,
- Umar رضی اللہ عنہ had Itban ibn Maalik Ansari رضی اللہ عنہ as his brother,
- Uthman رضی اللہ عنہ had Thabit ibn Mundhir Ansari رضی اللہ عنہ as his brother, and
- Salman رضی اللہ عنہ and Abu Darda Ansari رضی اللہ عنہ as his brother, etc.

but he had no brother from the ansar. The Prophet صلی اللہ علیہ وسلم comforted him that he himself was his brother in both world and, indeed, from the worldly point of view too as a relative, saying. "why then you need that I should set ties of fraternity between you and another?"

DEAREST SLAVE OF ALLAH

(٦٠٩٤) وَعَنْ أَنَسٍ قَالَ كَانَ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَيْرٌ فَقَالَ اَللّٰهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلُ مَعِي هٰذَا الطَّيْرَ فَجَاءَهُ عَلِيٌّ فَأَكَلَ مَعَهُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيثٌ غَرِيبٌ

6094.Sayyiduna Anas رضی اللہ عنہ said that a (roasted or cooked) bird was (placed) before the Prophet صلی اللہ علیہ وسلم. He prayed, "O Allah, let the creature dearest to you come to me that he might eat this bird alongwith me." Then Ali رضی اللہ عنہ arrived and he ate along with him.[2]

Tirmidhi termed this hadith as gharib.

COMMENTARY: Ibn Jawzi رحمہ اللہ said that this hadith is invented (mawdu) but Ibn Hajar رحمہ اللہ has called it da'if (weak). It is stated in Mukhtasar that this tradition is transmitted through many chains of narrators, but all of them are da'if (weak).

Be that as it may, this hadith is evidence that Sayyiduna Ali رضی اللہ عنہ is the dearest of all His creatures to Allah. However, the exponents of hadith give this meaning of the hadith (as in the text) with some limitations and stipulations. For instance, the words that Ali رضی اللہ عنہ is the dearest of all His creatures to Allah, mean that he is one of the creatures dearest to Allah. Or, he was the dearest to Allah among the sympathizers and nearest relatives of the Prophet صلی اللہ علیہ وسلم. Or, among those who deserved must the Prophet's صلی اللہ علیہ وسلم kind

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[1] Tirmidhi # 3720 (3741)

[2] Tirmidhi #

treatment and kindness on a priority basis, Sayyiduna Ali رضی اللہ عنہ was the dearest creature to Allah. However, it was not necessary make these stipulations because the words 'all creature' in the hadith do not mean all creatures without distinction. If that was so, then it would imply that the rank of Ali رضی اللہ عنہ is higher than that of the Prophet صلی اللہ علیہ وسلم too, but he is the dearest of creatures to Allah without any exception. He also is the chief of the dear ones and most excellent of the creatures.
Besides, if Ali رضی اللہ عنہ is dearer to Allah than Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ then it is not completely and absolutely. So we shall say that Ali رضی اللہ عنہ has excellence over Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ from some angels without, in any way, detracting, from the complete excellence of the two which they have because of plenty of reward and virtue and from all angles.
If the Rawafid try to establish the right pf Sayyiduna Ali رضی اللہ عنہ to caliphate directly on he death of the Prophet صلی اللہ علیہ وسلم and his complete excellence over Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ, it is not correct on their part. Similar words are also found describing the virtues of Umar رضی اللہ عنہ also. According to hadith:

ما طلعت الشمس على خير من عمر

"This sun has not risen on anyone better than Umar." And"

ارفعٌ درجة في الجنة عمر

"Umar will have the highest rank in paradise."
However, even the Ahl us-sunnah wa al jama'ah do not take these words to mean that Umar رضی اللہ عنہ is the most excellent of all mankind on earth and in paradise. There are some limitations and stipulations to the implication of this hadith.
It must be known that the question of excellence is not related to anyone's faith and disbelief. Also, we must classify this tradition as invented. It is biased.

GAVE HIM GENEROUSLY

(٦٠٩٥) وَعَنْ عَلِيٍّ قَالَ إِذَا كُنْتُ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْطَانِي وَإِذَا سَكَتُّ إِبْتَدَأَنِي رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

6095.Sayyiduna Ali رضی اللہ عنہ said, "When, I asked Allah's Messenger صلی اللہ علیہ وسلم for anything, quiet (and refrained from asking), he gave me something on his own."[1] Tirmidhi termed this hadith hasan gharib.

ALI رضی اللہ عنہ IS THE DOOR TO WISDOM

(٦٠٩٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَقَالَ رَوٰى بَعْضُهُمْ هٰذَا الْحَدِيْثَ عَنْ شَرِيْكٍ وَلَمْ يَذْكُرُوْا فِيْهِ عَنِ الصُّنَابِحِيِّ وَلَا نَعْرِفُ هٰذَا الْحَدِيْثَ عَنْ اَحَدٍ مِنَ الثِّقَاتِ غَيْرَ شَرِيْكٍ۔

6096.Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I am

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[1] Tirmidhi # 3722 (3743)

the house of wisdom, and Ali is the door to the house."[1]
Tirmidhi termed it as a gharib hadith. He also said that some narrators have transmitted it from Sharik but they have not named Sunabihi (as he is mentioned in other traditions from him). He also said, "We do not know this hadith from any trusted source other than Sharik."

COMMENTARY: According to another version, the Prophet صلى الله عليه وسلم said:

انا مدينة العلم وعلى بابها

"I am he city of knowledge and Ali is the gate of the city."
Yet another version has an additional saying:

فمن اراد العلم فليأته من بابه

"So he who seek knowledge, let him come to it from its gate."

NOT JUST ONE: However, the words do not single out Sayyiduna Ali رضي الله عنه as the gate. Rather, he is one of the gates, Even otherwise, naming Ali رضي الله عنه only demonstrates his excellence and merits. Indeed, he did posses that rank. There is no doubt it that among the sahabah رضي الله عنهم, he possessed an exclusive degree of knowledge and wisdom. Only a few of the sahabah رضي الله عنهم could get there. In this way, we may say that he surpassed most of the sahabah رضي الله عنهم in the field of knowledge the fact is that all the sahabah رضي الله عنهم who had acquired knowledge from the Prophet صلى الله عليه وسلم are sources of knowledge for the ummah. The knowledge of religion that reached the ummah was conveyed to them through the combined efforts of the sahabah رضي الله عنهم None of them can be said to have enlightened the ummah all by himself and was the sole source of knowledge after the Prophet's death. Many ahadith can be presented in support of this statement. One of them is the Prophet صلى الله عليه وسلم saying:

اصحابي كالنّجوم بايهم اقتديتم اهتديتم

"My sahabah are like the stars. Whichever of them you follow, you will be guided.
Moreover, the tabi'un acquired knowledge of different fields of religion like recital of the quran, exegesis, hadith, figh, etc. They did not learn all that from only Ali رضي الله عنه but from all the sahabah رضي الله عنهم. Hence, we must not say that only Ali رضي الله عنه was the gate of knowledge. Of course, if we say that he was extraordinary in dispensing justice and possessed exceptional knowledge in this field, then we may use the exclusive words about Ali رضي الله عنه being the gate. He was outstanding in this field and better than all the sahabah رضي الله عنهم because it has been said about him in clear terms:

إنّه اقضاكم

"He is the best judge of you all."
It is like saying about Sayyiduna Ubayy رضي الله عنه: (انّه اقرأكم), "He is best reciter of the Quran among you."
And, the saying about Mu'adh ibn Jabal رضي الله عنه is: (انّه اعلمكم بالحلال والحرام) "He is the most learned of you about the lawlful and the unlawful."
Allamah Teebi رحمه الله said that the Sh'iahs say on the basis of this hadith that the only way to

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[1] Tirmidhi #3723 (3744)

get knowledge and wisdom from Allah's Messenger صلی اللہ علیہ وسلم is through Sayyiduna Ali رضی اللہ عنہ. It is just like entering a house through its door. There is no other way to do it. This is as the Quran says:

وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا

[Enter (your) houses by their doors] (2:189)

(They maintain that) the Prophet صلی اللہ علیہ وسلم has called himself the house of wisdom and knowledge and Ali رضی اللہ عنہ as its door. So, he is the only means by which knowledge and wisdom may be acquired. However, there is not the least evidence is this hadith for whatever the Shi'ah say. Without doubt the house of knowledge and wisdom of Ali رضی اللہ عنہ is not more spacious and wide than the house of paradise. There are eight gates of paradise. So why can there not be more doors of the house of knowledge and wisdom?

In conclusion, we must state that the original transmitter of this hadith is Ubayy as-Sult Abbdus Salaam ibn Salaah Harwi. He was a Shi'ah, but the scholars of hadith regard him as truthful. Besides, the scholars of hadith give different opinion about this hadith. Some have called it sahih hadith. Some have called it sahih, some hasan, some da'if and some munkar.

Yahya ibn Mu'een رحمہ اللہ has said that this hadith is baseless. Some people have termed it mawdu (Invented). But, Hafaiz Abu Sa;eed رحمہ اللہ has said that as for its lines of transmission are concerned, this hadith is not hasan, not sahih, not da'if, and not mawdu.

Also, scholars of hadith have narrated this hadith in these words:

انا مدينة العلم وابوبكر اساسها وعمر حيطانها وعثمان سقفها وعلى بابها

"I am the city of knowledge. Abu Bakr is its foundations, Umar is it fences (or boundary), Uthman is its ceiling (or roof) and Ali is its gate.

(The various terms used here like sahih, etc, are defined in the glossary).

EXCLUSIVE MERIT

(٦٠٩٧) وَعَنْ جَابِرٍ قَالَ دَعَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا يَوْمَ الطَّائِفِ فَانْتَجَاهُ فَقَالَ النَّاسُ لَقَدْ طَالَ نَجْوَاهُ مَعَ ابْنِ عَمِّهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا انْتَجَيْتُهُ وَلٰكِنَّ اللّٰهَ انْتَجَاهُ۔ (رواه الترمذى)

6097. Sayyiduna Jabir رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم called Ali رضی اللہ عنہ on the day of Ta'if and confided in him (when this seemed to prolong) some people remarked, "Indeed, his secret conversation with his cousin has prolonged!" Allah's Messenger صلی اللہ علیہ وسلم said, "I have not had secret conversation with him, but Allah has had a secret conversation with him."[1]

COMMENTARY: The Prophet's صلی اللہ علیہ وسلم words meant, "Allah had commanded me to convey some things to Ali in whispers. If I had spoken to him secretly on my own then that would have been had manners. Since that was done at Allah's command, it is as through might compare this sentence with the verse of he Quran:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى

[....you threw not when you did throw (a handful of dust at Badr), but Allah threw (it).] (8:17)

[1] Tirmidhi # 3726 (3749)

The correct thing is that he must have confided in him some such things about the battle that were related to a religious aspect of future worldly administrative affairs and it might not have been wise to speak of them loudly at that juncture. But, it was not that he disclosed to him some religious affairs or commands that were revealed to him by Allah, at the exclusion of other people. Ali رضی اللہ عنہ had himself rejected such an idea.
According to a hadith in Bukhari, some people asked Sayyiduna Ali ibn Abu Ta'lib. "Do you have anything that is not found in the Quran? He said, "By Him who split the seed and created the soul, we have nothing other than what is in the Quran and the ability to understand the Book of Allah as He may bestow on a man (out of His favour). And, we have that which is written on this sheet of proper." He was asked, "What is written thereon?" He said, "Al-aql (legal procedure about diyah.[1] Inheritance, and so on)."[2]
The question was asked by Abu Juhayfah.

ANOTHER EXCLUSIVE MERIT

(٦٠٩٨) وَعَنْ أَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ يَا عَلِيُّ لَا يَحِلُّ لِأَحَدٍ يُجْنِبُ فِيْ هٰذَا الْمَسْجِدِ غَيْرِيْ وَغَيْرُكَ قَالَ عَلِيُّ بْنُ الْمُنْذِرِ فَقُلْتُ لِضِرَارِ بْنِ صُرَدٍ مَا مَعْنٰى هٰذَا الْحَدِيْثِ قَالَ لَا يَحِلُّ لِأَحَدٍ يَسْتَطْرِقُهُ جُنُبًا غَيْرِيْ وَغَيْرُكَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

6098. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to Sayyiduna Ali رضی اللہ عنہ, "O Ali, it is not permitted to anyone who is sexually defiled to be in the mosque, except me and you."
Ali ibn Mundhir said that he asked dirar ibn Surad, رحمہ اللہ, 'what does this hadith mean?" He explained, 'It is not permitted to anyone besides me and you to move about in the mosque when he is in a state of ceremonial impurity."[3]
Tirmidhi has termed this hadith hasan gharib (But Juzri رحمہ اللہ has asserted that the scholars of hadith say unanimously that this hadith is da'if) see hadith # 6019.

COMMENTARY: The house of the Prophet صلی اللہ علیہ وسلم and Ali رضی اللہ عنہ opened in to the Masjid Nabawi. (In fact, of all sahabah رضی اللہ عنہم as per previous hadith # 6019 and comments thereon) So they had to walk through the mosque to come and go to their respective homes.
Ali ibn Mundhir belonged to the third century hijri. He was a prominent learned man and distinguished aseetic. He is reported to have performed fifty five pilgrimages (Ḥajj). He has to honour of having heard hadith from a section of the scholars of hadith and of transmitting them. Though he was a sh'iah, yet the reliable jurists and scholars classify him as (صدق) suduq) veracious. Ibn Hibban رحمہ اللہ has mentioned him among the trustworthy narrators.

DEAR TO ALLAH'S MESSENGER صلی اللہ علیہ وسلم

(٦٠٩٩) وَعَنْ أُمِّ عَطِيَّةَ قَالَتْ بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَيْشًا فِيْهِمْ عَلِيٌّ قَالَتْ فَسَمِعْتُ رَسُوْلَ

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[1] Bloodin, damages for wounds etc.
[2] Bukhari # 111, 1807, 3047, 3172, 3179, 6755, 6903, 6915, 7300, Muslim # 467-1370, Tirmidhi # 1417, Abu Dawud # 4530, Nasai # 4758 Ibn Majah # 2658, Musnad Ahmad 2-180.
[3] Tirmidhi # 3727 (3748)

اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ وَھُوَ رَافِعٌ یَدَیْہِ یَقُوْلُ اَللّٰھُمَّ لَا تُمِتْنِیْ حَتّٰی تُرِیَنِیْ عَلِیًّا۔(رواہ الترمذی)

6099. Sayyidah Umm Atiyah رضی اللہ عنہا said that Allah's Messenger صلی اللہ علیہ وسلم sent an army (to a battle). Ali رضی اللہ عنہ was among them. She said, "I heard Allah's Messenger صلی اللہ علیہ وسلم pray with his hands raised, 'O Allah, do not cause me to die till you let me see Ali (return safe and sound)."[1]

COMMENTARY: We can gauge from these words how much dear Sayyiduan Ali رضی اللہ عنہ was to the Prophet صلی اللہ علیہ وسلم.

SECTION III اَلْفَصْلُ الثَّالِثُ

ONE WHO DETESTS ALI رضی اللہ عنہ IS A HYPOCRITE

(٦١٠٠) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ لَا یُحِبُّ عَلِیًّا مُنَافِقٌ وَلَا یُبْغِضُہٗ مُؤْمِنٌ

رَوَاہُ اَحْمَدُ وَالتِّرْمِذِیُّ وَقَالَ ھٰذَا حَدِیْثٌ حَسَنٌ غَرِیْبٌ اِسْنَادًا۔

6100. Sayyidah Umm salamah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A hypocrite does not love Ali and a believer does not detest him."[2]
Tirmidhi termed this a hadith hasan with a gharib isnad.

TO REVILE ALI رضی اللہ عنہ IS TO REVILE THE PROPHET صلی اللہ علیہ وسلم

(٦١٠١) وَعَنْھَا قَالَتْ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ مَنْ سَبَّ عَلِیًّا فَقَدْ سَبَّنِیْ۔(رواہ احمد)

6101. Sayyidah Umm salamah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said "He who reviles Ai (finding fault with his pedigree). Reviles me."[3]

COMMENTARY: The hadith means that if anyone speaks ill of Sayyiduna Ai رضی اللہ عنہ he should be declared to be a disbeliever. This must serve as a warning particularly if such a man believe that it is permissible to speak ill of him.

This hadith is transmitted by Haakim too. Tabarani has transmitted from Ibn Abas رضی اللہ عنہ the version:

من سب اصحابي فعليه لعنة الله والملائكة والناس اجمعين

"He who reviles my companions, may the curse of Allah, the angels and the people – altogether – be on him."

Tabarani has narrated also from Ali رضی اللہ عنہ (that the Prophet صلی اللہ علیہ وسلم said).

من سب الانبياء قتل ومن سب اصحابي جلد۔

"He who reviles the Prophet صلی اللہ علیہ وسلم should be executed. He who reviles my sahabah should be whipped."

EXAGGERATION IN PRAISE & HEARTED

(٦١٠٢) وَعَنْ عَلِیٍّ قَالَ قَالَ لِیْ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ فِیْكَ مَثَلٌ مِّنْ عِیْسٰی اَبْغَضَتْہُ الْیَھُوْدُ حَتّٰی بَھَتُوْا

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[1] Tirmidhi # 3737 (3758)
[2] Tirmidhi # 3717 (3718) Musnad Ahmad 8-292.
[3] Musnad Ahmad 6-323.

أُمَّهُ وَاَحَبَّتْهُ النَّصَارٰى حَتّٰى اَنْزَلُوْهُ بِالْمَنْزِلَةِ الَّتِيْ لَيْسَتْ لَهٗ ثُمَّ قَالَ يَهْلِكُ فِيَّ رَجُلَانِ مُحِبٌّ مُفْرِطٌ

يُقَرِّظُنِيْ بِمَا لَيْسَ فِيَّ وَمُبْغِضٌ يَحْمِلُهٗ شَنَانِيْ عَلٰى اَنْ يُّبْهِتَنِيْ -(رواه احمد)

6102. Sayyiduna Ail رضی اللہ عنہ narrated that the Allah's Messenger صلی اللہ علیہ وسلم said to him, "You are like Easa in the sense that the Jews detested him to the extent that they slandered his mother, and the Christians adored him to the extent that they raised him to the heights to which he did not belong (calling him God or son of God)."
After that (narration), Ali said, "Two (section of) people will perish by going astray) because of me. He who loves me so immoderately that he showers praise on me for what I do not deserve, and he who detests me so spitefully that he will be driven by his spite to slander me."[1]

COMMENTARY: What the Prophet صلی اللہ علیہ وسلم said about Prophet صلی اللہ علیہ وسلم Easa علیہ السلام and Ai رضی اللہ عنہ referred to it, came out to be correct. The Sh'iah crossed limits in loving Ali رضی اللہ عنہ so much so that they gave him excellence over the Prophet علیہ السلام too. In fact, some of their branches (like the Naseers) raised him to divinity. On their other hand, The kharijis went beyond limits in their dislike of him so that they slandered him excessively. Love and respect should not exceed limits but must adhere to the principles outlined by Shari'ah, otherwise it misleads.

The ahl us sunnah wa al-jama'ah pursue a moderate and balanced path. They are not excessive in love and respect of anyone.

The treasure of the believers lies in two things:

(i) Love of the family of the Prophet صلی اللہ علیہ وسلم, and

(ii) Respect of the shabah رضی اللہ عنہ

They must keep the balance in both these things

Imam Ahmad رحمہ اللہ has transmitted from Ali رضی اللہ عنہ:

يحبني اقوام حتى يدخلوا النار في حبي ويبغضني اقوام حتى يدخلوا النار في بغضي

"Some people will love me so excessively that my love will lead them to hell (because of their over indulgence in it). Some people will dislike me so vindictively that they will go to hell because of that."

Imam Ahmad رضی اللہ عنہ has also transmitted the prayer of Ali :

اللهم العن كل مبغض لنا وكل محب لنا غال

"O Allah curse everyone who hates us and everyone who loves us to the limit of extravagance."

GHADIR KHUMM & NEARNESS OF ALI رضی اللہ عنہ TO THE PROPHET صلی اللہ علیہ وسلم

(٦١٠٣) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ وَزَيْدِ بْنِ اَرْقَمَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا نَزَلَ بِغَدِيْرِ خُمٍّ

اَخَذَ بِيَدِ عَلِيٍّ فَقَالَ اَلَسْتُمْ تَعْلَمُوْنَ اَنِّيْ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ قَالُوْا بَلٰى قَالَ اَلَسْتُمْ تَعْلَمُوْنَ اَنِّيْ

اَوْلٰى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهٖ قَالُوْا بَلٰى فَقَالَ اللّٰهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اَللّٰهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ

[1] Musnad Ahmad 1-160.

عَادَاهُ فَلَقِيَهُ عُمَرُ بَعْدَ ذٰلِكَ فَقَالَ لَهُ هَنِيْئًا يَا بْنَ اَبِيْ طَالِبٍ اَصْبَحْتَ وَاَمْسَيْتَ مَوْلٰى كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ-(رواه احمد)

6103. Sayyiduna Al-Bara ibn Aazib رضی اللہ عنہ and Sayyiduna Zayd ibn Arqam رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم alighted at Ghadir Khumm, he (assembled the shabah رضی اللہ عنہ and contrived a pulpit of the packsaddles of camels and stood on it and) took Ali رضی اللہ عنہ by the hand and asked, "You (O sahabah) know well that I am dearer to the believers than their own lives are to them?" They confirmed, "Of course!" He then asked (again), "you know, of course, that I am dearer to every believer than his own life is to him?" They confirmed, "Of course!" Then, he prayed, "O Allah, he whose friend I am, Ali too is his friend. O Allah, take him as your friend who befriends Ali and take him as your enemy who is hostile to him." After that, Umar met him and said to him, "O Ibn Abu Talib, felicitations to you! You are a friend (and dear one) of every believing man and believing woman in the morning and in the evening (at all times)!"[1]

COMMENTARY: Ghadir Khumm is situated between Makkah and Madinah near Tuhfah which is 50 or 60 miles form Makkah. Ghadir Khumm is three miles from Tuhfah. The Prophet صلی اللہ علیہ وسلم had stopped here in 10 AH while returning after performing the Farewell Hajj. There were very many sahabah along with him. He spoke the words of the hadith to them.

He called their attention to the verse of the Quran:

اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ

{The Prophet is nearer to the believers than their own selves} (33:6)

According to one version, he spoke these words three times.

The first times the Prophet صلی اللہ علیہ وسلم spoke of the believers (ahl us eeman) and the second time, he said, 'each believer (کل مومنین). His words imply "I guide them to the good and success of their religious and worldly life while their own self leads them to evil, that being innate to man." It is the demand on a sound nature of man that he should love and hold dear one who is always his well-wisher more than what leads him to evil doing al the time, or even once in a while.

As for the prayer, "O Allah take him as your friend..." the Prophet صلی اللہ علیہ وسلم words according to one version are:

اللهم احب من حبه وابغض من ابغضه وانصر من نصره واخذل من خذله وادر الحق معه حيث دار

"O Allah love one who love Ali. Hate him who hates Ali. Help him who help Ali. Disgrace him who disdains Ali And keep truth with Ali wherever he stays."

THE DEDUCTION OF THE SHI'AHS: Among the ahadith that the Sh'iah cite as evidence for the caliphate of Ali رضی اللہ عنہ directly after the Prophet صلی اللہ علیہ وسلم and for him excellence over others, this hadith is their strongest evidence. Their contention is that in the saying (من کنت مولاہ فعلی مولاہ), the word (مولا) does not mean, 'friend, 'dear' helper but implies rightful of caliphate in the first instance, before all. This means 'directly on the death Prophet صلی اللہ علیہ وسلم. They build their

[1] Musnad Ahmad 4.28, Tirmidhi, Ibn Majah.

argument on the preceding words (انی اولی بالمؤمنین) 'I am dearer to the believers than their own selves" but they interpret them to mean the Prophet صلی اللہ علیہ وسلم has more right to mould and dictate the lives of the believers than they themselves have. They argue that if the meaning was merely the Prophet صلی اللہ علیہ وسلم was dearer and closer to the believers, then it was not necessary to go to all the trouble to bring together the sahabah رضی اللہ عنہم to merely inform them of it and to make the supplication for Ali. رضی اللہ عنہ The reason is that this thing was very clear and commonly known. Besides, the supplication that he made for Ali رضی اللہ عنہ cannot be made for anyone other than the innocent imam. Who is bound to be obeyed.

The shi'ah derive the conclusion that the (ولا) 'right that the prophet exercises over the entire ummah, also rests with Sayyiduna Ali رضی اللہ عنہ Hence this hadith (according to them) is strong evidence of Ali's رضی اللہ عنہ caliphate without gap (meaning directly) after the Prophet صلی اللہ علیہ وسلم death.

REBUTTAL: We must know that this hadith is sahih. It is transmitted by the imam of hadith like imam Tirmidhi رحمہ اللہ Imam Nasa'I رحمہ اللہ Imam Ahmad رحمہ اللہ and others. It is transmitted through manylines of narrators and many isnad. On an occasion during his caliphate, when his opponents questioned his caliphate, Sayyiduna Ali رضی اللہ عنہ gathered the people in a ground and adjured them to repeat what the Prophet صلی اللہ علیہ وسلم had said at Ghadir Khumm. As many as thirty sahabah رضی اللہ عنہم stood up and narrated this hadith and gave testimony in favour of his caliphate. Hence, there is no doubt that this hadith is sahih and also its last portion (اللھم وال من والاہ الخ) 'O Allah, take as friend...' is part of it and not investede or a subsequent addition. It is also transmitted through many lines of transmission, most of which have been upheld as sahih by Zahabi رحمہ اللہ

However, as for the interpretation of the Shi'ahs (as detailed in the preceding lines, it is baseless. They do it out of ignorance or on purpose to spread a wrong interpretation.

The first thing we ask them: Is their idea of imamah is established by tawatir? It can only be done by mutawatir hadith which should be presented to prove the right to imamah. It cannot be established by a hadith that is not mutawatir. And this hadith on which they base their argument is not mutawatir. Besides its soundness is also questioned, though this has not been accepted (and it has been declared sahih). And those who questioned its soundness include such great name in hadith as Abu Dawud Sijistani and Abu Hatim Razi to who are referred to for knowledge of hadith. The scholars of hadith recognize them as learned. Besides, the scholars like bukahri. Muslim, Waqadi and other senior scholars of hadith have not transmitted this hadith at all. We know of them that they travelled to distant places in search of sahih ahadith and then they compiled them together, each on his own. What we say casts no aspersion on the soundness of this hadith, nor do we reject its soundness. But, is it not surprising that attempts are made to term it mutawatir. The Shi'ah do so to prove their contention of imamah as correct.

THE WORDS MAWLA (مولا): This word is the word on which the Sh'iah base their contention that Ali رضی اللہ عنہ had right to caliphate directly on the Prophet's صلی اللہ علیہ وسلم death and they present this hadith as their evidence. The word (مولا) – mawla) has may meanings: Lord master, owner, helper, friend, follower, obedient, neighbour, paternal cousin, ally, son-in-law, freedman, grateful etc.

It is a (linguistic) principle that if a word has many meanings and some of them are synonymous then such a meaning is applied as is supported by a clear evidence and example. If that word has became disputed then such a meaning will be applied as is

shared to some extent

On this basis, the ahl us sunah wa al-jama'ah reject 'ruler' and 'guardian's as the meaning of (مولا) – mawla). They regard 'friend and 'helper' as correct because the text of the hadith leads to it as the correct meaning. Secondly, it neither known nor established that the word (مولا) mawla) is used as imam, 'ruler' or 'guardian' in language or law (Shar'iah), and none of the scholars of language have stated that it is used as a 'doing verb' that is one does say 'a' is better (اولی) that 'b' but no one says 'a' is (مولا) mawla) than 'b'.

Moreover, the Shi'ahs themselves say that Sayyiduna Ali رضی اللہ عنہ is the friend and helper of the entire ummah. Hence, this being a shared meaning – a common ground, as it were – it is proper to take this word in this sense of friend and helper.

As for the argument why did the Prophet صلی اللہ علیہ وسلم bring the sahabah رضی اللہ عنہم together and take so much trouble to say what was already known, the answer is that he had to warn everyone that none should bear malice towards Ali رضی اللہ عنہ It was necessary to give this warning and to emphasize Ali's رضی اللہ عنہ merits. This is why he began:

الستم تعلمون انی اولی بالمؤمنین

"You know well that I am dearer to the believers...

Then he made the supplication on the same pattern as these words.

Some versions of this hadith through other lines of transmission, have the members of the Prophet's صلی اللہ علیہ وسلم family named first is a general manner. Then Sayyiduna Ali رضی اللہ عنہ is mentioned specifically. This also means that the Prophet صلی اللہ علیہ وسلم emphasized that the ummah should love the ahl ul bayt (members of the household) and particularly Ali رضی اللہ عنہ It is deduced from some versions that the Prophet صلی اللہ علیہ وسلم aim was to make some sahabah رضی اللہ عنہم who had complained against Ali رضی اللہ عنہ realize the significance of loving Ali رضی اللہ عنہ They had been sent to Yeman with him and when they returned at the time of the farewell pilgrimage, they made some complaints to the Prophet صلی اللہ علیہ وسلم. Some of them also rejected his (Ali) words or actions. One of them was Buraydah Aslami رضی اللہ عنہ. According to a hadith transmitted by Bukhari and termed sahih by Zahabi.

"When the Prophet صلی اللہ علیہ وسلم heard their complaint against Ali رضی اللہ عنہ, the colour of his face changed and he said, "O Buraydah, do you not know that I am dearer to the believers than their own lives?" Thereafter, he spoke the words that are reproduced in this hadith (# 6103) under discussion. Since this was an important matter, he called the sahabah رضی اللہ عنہم together and spoke the words of the hadith by way of emphasis.

CLAIM IS NOT SUBSTANTIATED: The ulama of ahl us sunnah w aal-jama'ah maintain that even if the word (مولا) – mawla) is translated (اولی) – awla) as Sh'iahs want, it does not follow that Ali رضی اللہ عنہ had first night to imamah, rule and caliphate before the others. It can also be that the word simply 'preference and nearness in relationship and following. This has an example in he Quran:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ

{Surely the people of closest claim to Ibrahim (Arabic) are those who followed him} (3:68)

The Sh'iah have irrefutable evidence, not even a superficial one. To deny this possibility. Moreover, if it is conceded that he is (اولی) awla) nearest in imamah and rule, how does it follow that it means 'promptly' 'directly' without anyone preceding him. There is no evidence or argument to hold that the Prophet رضی اللہ عنہ meant (اولی بالحکومۃ) – nearest or first to

rule, in which case he would have implied that Ali رضی اللہ عنہ was his heir and first successor. Or, he may have said that a time will come when Ali رضی اللہ عنہ would be the most superior of all Muslims and the best of them and he would take over imamah and caliphate. Indeed, the ahl us sunnah wa al-jama'ah too agree that in this sense Ali رضی اللہ عنہ is (اولی بالخلافۃ) – nearest to caliphate). When the time came the Muslims declared that he was (اولی بالخلافۃ) and made him their caliph. He was (مولا) and made him their caliph. He was recognized as the superior most and best of all Muslims. In short, even if (مولا) – mawla) is given the meaning of (اولی) awla), the claim of the Shi'ahs is not substantiated.

WHAT DID ALI رضی اللہ عنہ HIMSELF SAY: This hadith has a direct bearing on Sayyiduna Ali رضی اللہ عنہ and he is the one on whom this discussion centers. So, we must see how he interpreted this hadith. If we look deep into the matter, he did not interpret it as the Shi'ah do. First of all the caliphates of Abu Bakr رضی اللہ عنہ, Umar رضی اللہ عنہ and Uthman رضی اللہ عنہ preceded Ali's رضی اللہ عنہ caliphate in this order and were created by the consensus of the ummah. Ali was part of the unanimous decision. It the hadith (# 6103) under discussion had meant explicitly or implicitly that Ali رضی اللہ عنہ would became caliph on the Prophet's صلی اللہ علیہ وسلم death and would be the most superior man after the prophet صلی اللہ علیہ وسلم then Ali رضی اللہ عنہ would never have joined the consensus to make Abu Bakr as caliphs, followed by Umr رضی اللہ عنہ and Uthman رضی اللہ عنہ.

Secondly, if it was as the sh'iah have us believe then after the Prophet's صلی اللہ علیہ وسلم death, Ali, رضی اللہ عنہ, Abbas رضی اللہ عنہ or anyone else of he Prophet صلی اللہ علیہ وسلم family would have presented this hadith to support the right of Ali رضی اللہ عنہ as caliph. However, Ail رضی اللہ عنہ presented this hadith in his favour much later, after he became caliph and some people had challenged his caliphate. This is a strong evidence that he know that this hadith did not make him caliph immediately after the Prophet death

Thirdly Ali رضی اللہ عنہ had himself made it amply clear, according to some traditions, that nothing is known explicitly from the Prophet صلی اللہ علیہ وسلم that may suggest caliphate of himself or anyone else. We must keep in mind that Sayyiduna Ali رضی اللہ عنہ did not regard this hadith (# 6103) as stipulating his caliphate immediately on the death of the Prophet صلی اللہ علیہ وسلم.

Fourthly. When the Prophet صلی اللہ علیہ وسلم was ill, Abbas رضی اللہ عنہ advised Ali رضی اللہ عنہ to request the Prophet صلی اللہ علیہ وسلم to nominate him as caliph, saying "If this honour comes to our family. We may know it through the Prophet صلی اللہ علیہ وسلم words." But, Ali رضی اللہ عنہ declined to do so. This is as the hadith in bukhari etc. it is proved again that the claim of he Sh'iah does not hold water. If this hadith (# 6103) was evidence of Ali رضی اللہ عنہ caliphate directly on the death of the Prophet صلی اللہ علیہ وسلم, what was the point in asking the Prophet صلی اللہ علیہ وسلم about it? Why should Abbas رضی اللہ عنہ have said, "We may know abut it from the Prophet صلی اللہ علیہ وسلم knowing that the hadith of Ghadir Khumm was barely two months old? It should have been fresh in their minds.

WHAT DID THE SAHABAH SAY OF MAWLA: On the day of Ghadir Khumm, there were about one hundred and twenty five thousand believer, most of whom were senior sahabah رضی اللہ عنہم, testimony for whose faith, deeds, truthfulness and honesty is given by Allah's Book and the Prophet صلی اللہ علیہ وسلم words very many time. The mother-tongue of these Muslims was Arabic. They included linguists, critics and literary man so, how did they interpret the hadith? What meaning did they attach to (مولا) mawla)? Was it in the sense of love and nearness or successor and heir and direct caliphate?

The answer, because of undeniable reasons, is that on the day of Ghadir khumm, all of the gathering understood the word (مولا) mawla) to mean what the ahlas-sunah wa al-jama'ah understand. And, on the death of the Prophet صلى الله عليه وسلم, they pledged allegiance to Abu Bakr رضى الله عنه as caliph and the first successor of the Prophet صلى الله عليه وسلم. None of them said anything abut the caliphate of Ali رضى الله عنه this is clear and strong proof that they knew very well that this hadith does not imply that Ali رضى الله عنه would be caliph immediately on the death of the Prophet صلى الله عليه وسلم. Obviously, it is impossible to imagine that these more than one hundred thousand mean had forgotten this hadith just in about two months! Also, no same person can say that all those believers-pillars of religion and honest men – could have willfully turned away from the saying of Allah's Messenger or, knowing, ignored this hadith.

ANOTHER SAYING: We must also realize that, according to some traditions, the Prophet صلى الله عليه وسلم delivered a sermon one of the days after Ghadir Khumm. He spoke of the fine qualities of Abu Bakr رضى الله عنه and Umar رضى الله عنه and their worthiness. He said to them, "After me, no ruler will rule over you." Obviously, he would not have spoken in this manner to the two of them if he had Ali رضى الله عنه in mind as his successor and caliph. Therefore, the true aim of the Prophet صلى الله عليه وسلم in this hadith (# 6103) was to exhort Muslims to love Ali رضى الله عنه and to have a good relationship with him. He spoke in this way many times to exhort Muslim to love the ahl ul bayd (people of his household). There is a difference between love and caliphate and it is not concealed from the discerning people.

ALL SAHABAH ACCUSED OF APOSTACY: The Shi'ah allege that when the pledge was given to Abu Bakr رضى الله عنه after the Prophet صلى الله عليه وسلم death, all the sahabah رضى الله عنهم had this hadith in mind. None of them had forgotten it but, motivated by hatred, they turned away from it. Their firm conviction is that all the sahabah رضى الله عنهم misled. In act the Rawafid call them disbelievers. They say that all the Muslim apostated after the death of the Prophet صلى الله عليه وسلم. They say that apart from Ali رضى الله عنه and some of his friends, all the sahabah رضى الله عنهم departed from this world as disbelievers. (معاذالله) – we seek refuge in Allah!)

ALI رضى الله عنه, BLAMED: The Shi'ah argue that amir ul muminun, Ali رضى الله عنه pledged allegiance to the three caliphs, did not make a claim to his caliphate and did not cite this hadith(# 6003) to establish his caliphate on the Prophet's صلى الله عليه وسلم death forthwith – all because he resorted to taqiyah. This means the out of fear of oppression, he concealed the truth. In this way they blame him for cowardice and hypocrisy because what they say is something impossible, for, Ali رضى الله عنه was very brave and bold. He cannot have stayed away from making claim to caliphate if he had heard of it from the Prophet صلى الله عليه وسلم.

ACCUSING SAHABAH رضى الله عنهم AMOUNTS TO BLAMING THE PROPHET صلى الله عليه وسلم: The attitude of the Rawafid shakes the foundations of the religions of Islam. They blame the great men on whom centered the propagation of Islam who were close to the Prophet صلى الله عليه وسلم. If, as the Shi'ah and the Rawafid allege, they concealed the text of hadith for personal reasons and adopted the path of wrongdoing, then they can do anything and the religion, ahadith and Shari'ah that have diffused could all be a pack of lies and invented stories. (معاذالله – we seek refuge in Allah!)

Rather, it reflects adversely on Allah's Messenger صلى الله عليه وسلم (معاذالله) – we seek refuge in Allah from such thought) that he had around him such dishonest people. Even after a companionship and preaching of a quarter century and continuous training effort, he was unsuccessful in

bringing them on the straight path. (واللہ ھذا لشیء عجاب) By Allah, this is a strange thing!
To top it all, even Sayyiduna Ali رضی اللہ عنہ was not spared. He is accused of being slack in laying stress on truth and in demanding his right. He was cowardly and chose the path of reconciliation. (We seek refuge in Allah from such thought and in having to use their such base words here)

MARRIAGE OF SAYYIDAH FATIMAH رضی اللہ عنہا

(٦١٠٤) وَعَنْ بُرَيْدَةَ قَالَ خَطَبَ اَبُوْبَكْرٍ وَعُمَرُ فَاطِمَةَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهَا صَغِيْرَةٌ ثُمَّ خَطَبَهَا عَلِيٌّ فَزَوَّجَهَا مِنْهُ۔ (رواه النسائی)

6104. Sayyiduna Buraydah رضی اللہ عنہ said, "Abu Bakr and (then) Umar asked Fatima's رضی اللہ عنہا hand in marriage, but Allah' s Messenger صلی اللہ علیہ وسلم said, 'She is young, indeed,' Then Ali proposed to marry her and he married her to him."[1]

COMMENTARY: According to another version, the Prophet صلی اللہ علیہ وسلم observed silence when Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ had proposed marriage to Sayyidah Fatimah رضی اللہ عنہا. Perhaps when they made their request once again later, he might have said, 'She is young."
According to one tradition, Sayyidah Umm Aymon رضی اللہ عنہا suggested to Ali رضی اللہ عنہ that he should ask the Prophet صلی اللہ علیہ وسلم for the hand of his daughter is marriage. She told him that his proposal would not be turned down. But, Ali رضی اللہ عنہ said, 'I feel shy to ask him." Then the proposal was sent to the Prophet صلی اللہ علیہ وسلم in some manner and he expressed his willingness. Hence Ali رضی اللہ عنہ made a formal request directly and the Prophet صلی اللہ علیہ وسلم married her to him.
Abu Al-Khayr Qazwini Haakim رحمہ اللہ transmitted hadith from Anas ibn Maalik رضی اللہ عنہ which gives the account in some detail. First Abu Bakr رضی اللہ عنہ asked for the hand of the daughter of the Prophet صلی اللہ علیہ وسلم, who said, 'O Abu Bakr, I have not yet received Divine guidance about Fatimah."
Then Umar رضی اللہ عنہ and some other Quraysh made similar requests. The Prophet صلی اللہ علیہ وسلم told them the same thing that he had told Abu Bakr رضی اللہ عنہ.
Then some people suggested to Ali رضی اللہ عنہ that he should send his proposal of marriage to Sayyidah Fatimah رضی اللہ عنہا. they said, "your proposal is likely to meet approval.' He said, "when the proposal of the honourable men of Quraysh were turned down, how many I hope to get an affirmation?" Finally, however, he sent his proposal and the Prophet صلی اللہ علیہ وسلم said "My Mighty Lord has given me command to approve it."
Some days thereafter, the Prophet صلی اللہ علیہ وسلم called Anas رضی اللہ عنہ and instructed him "Bring to me Abu Bakr, Umar, Uthman Abdur Rahman ibn Awf, Sa'd ibn Abu Waqqas, Talhah, Zubayr," and he also named some other men of the ansar. Anas رضی اللہ عنہ brought them and they sat down facing him on their places. Ali رضی اللہ عنہ had gone somewhere to attend to his work. The Prophet صلی اللہ علیہ وسلم delivered this sermon:

الحمد لله المحمود بنعمة المعبود بقدرته المطاع بسلطانه المرهوب من عذابه وسطوته النافذ امره في سمائه وارضه الذى خلق الخلق بقدرته وميزهم باحكامه واعزهم بدينه واكرمهم بنية محمد صَلَّى اللّٰهُ

[1] Nasa'i # 3321

عَلَيْهِ وَسَلَّمَ ان الله تبارك وتعالى اسمه وعظمته جعل المصاهرة سببا لا حقا وامرا مفترضا اوشج به

الارحام والزمه للانام فَقَالَ عز من قائل وهو الذى خلق الماء بشرا فجعله نسبا وصهرا وكان ربك

قديرا وامر الله تعالى يجرى الى قضائه و قضاؤه يجرى الى قدره ولكل قضاء قدر ولكل قدر اجل ولكل اجل

كتاب يمحو الله مايشاء ويثبت وعنده ام الكتاب

Then he said, "Allah has commanded me to give the hand of my daughter Fatimah bint Khadijah in marriage to Ali ibn Abu Talib. Be witnesses that I have married Fatimah to Ali against a dower of four hundred mithqal silver, if Ali is willing.

Then he had dried dates brought in a platter and asked them to pounce on them. They were snatching then when Ali رضی اللہ عنہ came and sat near the Prophet صلی اللہ علیہ وسلم who smiled on seeing him and Said, "Allah has commanded me to marry you to Fatimah against a dower of four hundred mithqal silver, if you are wiling." He said, "Of course, I am wiling to marry her, O Messenger of Allah!" Then the Prophet صلی اللہ علیہ وسلم made the supplication:

جمع الله شملكما واسعد جدكما وبارك عليكما واخرج منكما كثيرا طيبا

'May Allah bring you two together with love and kind association! May the make the two of you fortunate! May He shower blessings on both of you! Mayhe bestow on your pure righteous children!

Anas رضی اللہ عنہ said, "By Allah, Allah gave them very pure and pious children."[1]

ALI'S رضی اللہ عنہ DOOR IN THE MASJID NABAWI

(٦١٠٥) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ بِسَدِّالْاَبْوَابِ اِلَّا بَابَ عَلِيٍّ رَوَاهُ

التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

6105. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم had all doors (opening into the mosque) shut except the door (of the house) of Ali رضی اللہ عنہ.[2]

COMMENTARY: Doors of some houses of the sahabah رضی اللہ عنہم opened into the Masjid Nabawi. In order to prevent sexually defiled people or menstruating women using the mosque as access to their homes, the Prophet صلی اللہ علیہ وسلم commanded his sahabah رضی اللہ عنہم to shut such doors, but he exempted Ali رضی اللہ عنہ from the purview of this command. So he had the exclusive permission to walk through the mosque even when he was in a state impurity.

ALSO ABU BAKR: Previously, we have seen in hadith (# 6019) that this concession was given to Au Bakr رضی اللہ عنہ. The fact is that Abu Bakr's رضی اللہ عنہ door was allowed to be opened during the illness of the Prophet صلی اللہ علیہ وسلم while there is a such proviso in the case of Ali رضی اللہ عنہ. The ulama seen this the Prophet's صلی اللہ علیہ وسلم wish to have Abu Bakr رضی اللہ عنہ as his uninterrupted, first caliph. Besides, the hadith about Abu Bakr رضی اللہ عنہ is more sahih and more well-known. It is transmitted by Bukhari رحمہ اللہ (# 3654), Muslim رحمہ اللہ (# 2-2382)

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[1] See Heavenly Ornaments (Bahishti Zeewar) Mawlana Ashraf Ali Thanawi رحمہ اللہ p 371, (Darul Isha'at Karachi).

[2] Tirmidhi # 3732, Musnad Ahmad 1-125.

Darami رحمه الله (# 2190) and Musnad Ahmad رضي الله عنه (1-270) while the hadith (# 6105) about Ali رضي الله عنه is transmitted by Tirmidhi رحمه الله and termed gharib. But Mulla Ali Qari has cited the hadith in Musnad Ahmad رحمه الله etc. from Zayd ibn Arqam رضي الله عنه which suggests that the hadith of Tirmidhi رحمه الله is not gharib. Zyd's رضي الله عنه hadith is that the Prophet صلى الله عليه وسلم said, "I have been commanded that except for the door of Ali, all doors should be shut." Riyad us Solihin has reproduced this hadith of Musnad Ahmad رحمه الله in these words: Zayd ibn Arqam رحمه الله said that the doors of the house of some sahabah رضي الله عنهم were used to walk through the mosque. One day the Prophet صلى الله عليه وسلم had them closed but let Ali's door remain open. Some of the sahabah رضي الله عنهم commented on it, so the Prophet صلى الله عليه وسلم delivered a sermon in which he made it clear that he had only conveyed and implemented what he was commanded to do. Neither did he have any door close nor spared any on his own. It is stated by Mulla Ali Qari رحمه الله that this hadith of Ibn Abbas رضي الله عنه is also narrated by Jabir رضي الله عنه, but he has made it clear that this hadith is not sahih. Only the hadith of Abu Sa'eed رضي الله عنه is sahih (# 6019): All except 'the door or window of (the house of) Abu Bakr, must not be opened into the mosque." (Bukhari Muslim). Even if the hadith (# 6105) about Ali رضي الله عنه is sahih, these two traditions pertain to different situations and conditions and they are not contradictory.

EXTRAORDINARY NEARNESS & INFORMALITY

(٦١٠٦) وَعَنْ عَلِيٍّ قَالَ كَانَتْ لِيْ مَنْزِلَةٌ مِّنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ تَكُنْ لِأَحَدٍ مِّنَ الْخَلَائِقِ اٰتِيْهِ بِأَعْلٰى سَحَرٍ فَأَقُوْلُ اَلسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللّٰهِ فَإِنْ تَنَحْنَحَ انْصَرَفْتُ إِلٰى أَهْلِيْ وَإِلَّا دَخَلْتُ عَلَيْهِ (رواه النسائي)

6106. Sayyiduna Ali رضي الله عنه said, "In the sight of Allah's Messenger صلى الله عليه وسلم. I had a standing as no other creature had. I would go to him at break of down and (in order to seek permission to enter I would) say, 'As salaam alaykum[1] O Prophet of Allah.' If he cleared his throat (or hawked, I went away to my family (that being a sign that he could not see me at that time), otherwise I went in."[2]

COMMENTARY: The ulama say that the Prophet صلى الله عليه وسلم first gave a response to the greeting (salaam) of Ali رضي الله عنه and then hawked. So, it is necessary for the resident to first respond to the salaam of a person seeking his permission (and then he away or may not hawk).

Those ulama who say that the resident is not required to respond to the greeting of one seeking permission to enter hold that he may or my not hawk depending on whether he gives permission or not.

Indeed, Sayyiduna Ali رضي الله عنه had the prerogative that no one else could claim. He was the Prophet صلى الله عليه وسلم son-in-law and his cousin. He had more right to visit him at add hours and to shun formality.

THE PRAYERS THAT WAS ANSWERED

(٦١٠٧) وَعَنْهُ قَالَ كُنْتُ شَاكِيًا فَمَرَّبِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَقُوْلُ اَللّٰهُمَّ إِنْ كَانَ أَجَلِيْ قَدْ حَضَرَ فَأَرِحْنِيْ وَإِنْ كَانَ مُتَأَخِّرًا فَارْفَعْنِيْ وَإِنْ كَانَ بَلَاءٌ فَصَبِّرْنِيْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ

[1] peace be or you a form of greeting.

[2] Nasa'i # 1213, Musnad Ahmad 1-85.

عَلَيْهِ وَسَلَّمَ كَيْفَ قُلْتَ فَأَعَادَ عَلَيْهِ مَا قَالَ فَضَرَبَهُ بِرِجْلِهِ وَقَالَ اَللّٰهُمَّ عَافِهِ اَوِاشْفِهِ شَكَّ الرَّاوِيْ قَالَ فَمَا اشْتَكَيْتُ وَجْعِيْ بَعْدُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

6107.Sayyiduna Ali رضی اللہ عنہ said, "I feel ill (once) and Allah's Messenger صلی اللہ علیہ وسلم passed by me while (being restless) I was praying (in a loud voice):

اَللّٰهُمَّ اِنْ كَانَ اَجَلِيْ قَدْ حَضَرَ فَاَرِحْنِيْ وَاِنْ كَانَ مُتَاَخِّرًا فَارْفُغْنِيْ وَاِنْ كَانَ بَلَآءً فَصَبِّرْنِيْ

(O Allah, if my term is at hand then give me comfort - through death - If it is deferred then give me (health and) relief and abundant provision. And, if this is a trial, then grant me ability to show endurance (so that I may not complain).

Allah's Messenger صلی اللہ علیہ وسلم asked, "How did you pray?' I repeated the prayer to him and he struck me with his foot and prayed:

اَللّٰهُمَّ عَافِهِ اَوِاشْفِهِ

(O Allah heal him) or (cure him)." The sub-narrator (Shubaah) was unsure about the word (عافه) or (اشفه)

Ali رضی اللہ عنہ said, "Therefore, I did not have complain of that illness."[1]

COMMENTARY: The word in the prayer "If it is deferred, them..." is (فارفغنی) meaning, "give me (Plenty of) means of subsistence." In the version, it is (فارفقنی).

The Prophet صلی اللہ علیہ وسلم struck Ali رضی اللہ عنہ with his foot that he might not be neglectful but come out of that state and refrain from complaining. He may receive the blessing of the Prophet صلی اللہ علیہ وسلم foot and emulate him step by step.

One of the sub-narrators down the line of transmission was not sure which word he had heard from the narrator ahead of him (عافه) or (اشفه) "O Allah heal him" or "O Allah cure him."

The Prophet صلی اللہ علیہ وسلم prayer teaches us that a sick person must only make this prayer; O Allah, cure me" or "O Allah, give me relief."

It is not proper to make a conditional prayer or to make stipulations in it as Sayyiduna Ali رضی اللہ عنہ did: "This or that or that...", because it is a kind of compulsion. There is no one who an compel Allah.

BIOGRAPHICAL SKETCH: Sayyiduna Ali ibn Abu Talib رضی اللہ عنہ the amir ul mineen, was a Quraysh. His kunyah was Abu al hasan' as also 'Abu Turab He was the first among boys to embrace Islam. There are difference reports on what his age was when he became a Muslim fifteen years, eight years or ten years.

Sayyiduna Ali رضی اللہ عنہ participated in all the battles with Allah's Messenger صلی اللہ علیہ وسلم, except the Battle of Tabuk. When he set out for the Battle of Tabuk, the Prophet صلی اللہ علیہ وسلم assigned him the task of looking after his family as his khalifah (or deputy) in Madinah. He comforted him 'You are to me a Harun علیہ السلام was to Musa علیہ السلام."

He had a dark whitish complexion and large eye. He was middle structured tending to shortness. He had a large tummy and his hair on his head were somewhat thin but his beard was dense and long. All his hair were gray. He was broad shouldered. The day Uthman رضی اللہ عنہ was martyred. Friday 18th Dhul Hijjah 35 AH, he took over the reins of caliphate On Friday, 17th Ramadan 40 AH, the hard hearted Abdur Rahman ibn Muljim

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[1] Tirmidhi # 3564, Musnad Ahmad 1-107.

stabbed him with his sword and he died three days later a martyr. Some historians say that he died on 17th Ramadan and the stabbing was two days earlier. He was given both by his both sons Hasan رضی الله عنه Husayn رضی الله عنه and Abdur Rahman ibn jaffar رضی الله عنه. The funeral salah was had by Sayyiduna Hasan رضی الله عنه and he was buried in darkness of the night.
He lived sixty three years. But, some authorities say that he was sixty five years old when he died. Yet another report gives his age as seventy years. His caliphate lasted four years and nine months.

CHAPTER XXXVI

THE EXCELLENT QUALITIES OF THE ASHRAH MUBASHSHARAH (TEN WHO WERE GIVEN TIDINGS OF PARADISE)

بَابُ مَنَاقِبِ الْعَشَرَةِ الْمُبَشَّرَةِ رَضِيَ اللّٰهُ عَنْهُمْ

The ten whom the Prophet صلى الله عليه وسلم had given glad tidings of admission to paradise exclusively were these of his glorious Sahabah رضی الله عنهم: (Sayyiduna) Abu Bakr رضی الله عنه, Umar رضی الله عنه, Uthman رضی الله عنه, Ali رضی الله عنه, Talhah رضی الله عنه, Zubayr رضی الله عنه, Sa'd ibn Abu Waqqas رضی الله عنه, Abdur Rahman ibn Awf رضی الله عنه, Abu Ubaydah ibn Jarrah رضی الله عنه and Saieed ibn Zayd رضی الله عنه. (see hadith # 6118/9, comments).
All of them were Quraysh. The excellences and merits that are attributed to them and the ahadith about them are such that no one else has been honoured with the like of these merits or ahadith.
However, it must be known that they are not the only ones who are given tidings of paradise. Rather, such tidings were given also to the ahlul-bayt nabuwah meaning, the Prophet's صلى الله عليه وسلم children and wives and also some other sahabah رضی الله عنهم.
The purpose of creating a separate chapter for them is to bring together all ahadith about their peculiarities and merits. These glorious (ten) sahabah رضی الله عنهم have excellence over all the others in the sequence that the four caliphs are the most excellent and then the other (six) sahabah رضی الله عنه.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

NAMES SUGGESTED BY UMAR رضی الله عنه

(٦١٠٨) عَنْ عُمَرَ قَالَ مَا اَحَدٌ اَحَقُّ بِهٰذَا الْاَمْرِ مِنْ هٰؤُلَاءِ النَّفَرِ الَّذِيْنَ تُوُفِّيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَنْهُمْ رَاضٍ فَسَمّٰى عَلِيًّا وَّعُثْمَانَ وَالزُّبَيْرَ وَطَلْحَةَ وَسَعْدًا وَعَبْدَ الرَّحْمٰنِ۔ (رواه البخاری)

6108. Sayyiduna Umar رضی الله عنه said (to the men of the advisory council about those worthy of caliphate). I do not find anyone more deserving of this duty (of caliphate) than those men with whom Allah's Messenger صلى الله عليه وسلم was pleased at the time of his death." Then, he named Ali رضی الله عنه, Uthman رضی الله عنه, Zubayr رضی الله عنه, Talhah رضی الله عنه, Sa'd رضی الله عنه and Abdur Rahman رضی الله عنه.[1]

COMMENTARY: As it is, the Prophet صلى الله عليه وسلم was pleased and happy with all his sahabah

[1] Bukhari # 3700,

during his life time, yet he was more happy with those whom Umarرضی اللہ عنہ named. It was known to everyone with certainty. Anyway, they were more preferred particularly because they were among the ashrah mubashsharah.

He named only six because Abu Bakr رضی اللہ عنہ (was dead) and he (was dying and both) were already known to all, and Abu Ubaydah ibn Jarrah رضی اللہ عنہ had died already and the Prophetصلی اللہ علیہ وسلم had called him amin ul ummah[1] (the trusty or faithful man of the ummah) and amin haqulamin. The fourth man, Sa'eed ibn Zaydرضی اللہ عنہ was his own brother-in-law. So he did not name him and avoided naming a relative. But according to some other versions, he named him among these with whom the Prophetصلی اللہ علیہ وسلم was pleased at the time of his death, but he did not nominate him to the advisory body.

CREATING THE CALIPHATE: Imamah (ruler-ship) and Khilafah are permissible and lawful in Shariah. It is done: (1) when certain responsible persons charged with this task appoint a man imam and khalifah who is worthy and deserving of the offite. This was how Abu Bakrرضی اللہ عنہ became caliph. Or, (2) An imam and khalifah nominates his successor a man who is capable of carrying the burden of this office. Abu Bakrرضی اللہ عنہ had nominated Umarرضی اللہ عنہ.

Or, (3) Aman is selected or appointed caliph who is known because of his dignity and capability but there is another man more qualified. In this case, the caliphate of the man appointed is proper and lawful because, after the righteous caliphs, the ulama had unanimously approved the caliphate of such men of Quraysh among whose subjects were more qualified and worthy men. The reason is that sometimes a less qualified man turns out to be more competent and runs the affairs of the state more efficiently and serves religion and the modins more dedicatedly. He can curb and tackle mischief and dissension more effectively.

Some people, meaning the shi'ahs say that only such a man deserves to be a caliph and ruler who is Ma'sum (innocent) and a Hashmi and he demonstrates a miracle ora charisma that establishes his truthfulness. This is pure imagination and product of an ignorant mind. The fact is that this kind of thinking was behind the division they created in the Islamic world and the resultant disorder. One of their major straying is that they declare all the caliphs, except Sayyidana Aliرضی اللہ عنہ as without foundation and spurious.

TALHAKS DEVOTION

(٦١٠٩) وَعَنْ قَيْسِ بْنِ اَبِيْ حَازِمٍ قَالَ رَاَيْتُ يَدَ طَلْحَةَ شَلَّاءَ وَقٰى بِهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ اُحُدٍ۔(رواہ البخاری)

6109. Sayyiduna Qays ibn Abu Hazimرضی اللہ عنہ (a tabirt) said, "I saw the hand of Abu Talhah رضی اللہ عنہ withered *even many year after) he had protected the Prophetصلی اللہ علیہ وسلم with it at the battle of Uhud (from the swords of the infidels),"[2]

COMMENTARY: On the day of Uhud Sayyiduna Talhahرضی اللہ عنہ had evinced an unprecedented selflessness. He had shielded the Prophetصلی اللہ علیہ وسلم from the onslaught of the infidels. He stopped the swords with his bore hands preventing them from reaching

[1] Hadith # 6115

[2] Bukhari # 4063

the Prophetصلى الله عليه وسلم. the result was that not only did his hand became numb for life, he also had eighty wounds on his body. His penis also suffered wounds.
Whenever the sahabah رضى الله عنهم recalled the Battleof Uhud, they said, "It belonged to Talhahرضى الله عنه".
Talhahرضى الله عنه was the son of Ubaydullah. He was a Quraysh. His kunyah was Abu Muhammad (or, as per another report, Abu Amer). He was an early Muslims.
He participated in all Battles with the Prophetصلى الله عليه وسلم except the Battle of Badr when he had been sent on a mission by the Prophetصلى الله عليه وسلم.
Talhahرضى الله عنه had a wheatish complexion. He was hairy. He was very impressive and handsome. He was martyred in the Battle of Jamal on Thursday, 20th Jumadinth Thani 36 AH. He was buried in Busrah.

MERIT OF ZUBAYRرضى الله عنه

(٦١١٠) وَعَنْ جَابِرٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَأْتِيْ بِخَبَرِ الْقَوْمِ يَوْمَ الْاَحْزَابِ قَالَ الزُّبَيْرُ اَنَا

فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَحَوَارِيُّ الزُّبَيْرُ۔ (متفق عليه)

6110. Sayyiduna Jabirرضى الله عنه narrated that on the day of Al-Ahzab (or Battleof the Trench), the Prophetصلى الله عليه وسلم asked, "who will bring me information of the people of the enemy)?" Zubayrرضى الله عنه said, "I (shall bring it)" So, the Prophetصلى الله عليه وسلم said, "Every Prophet has a hawari (sincere friend), and my hawari is Zubayr."[1]

COMMENTARY: Ahzab is the plural of hizb. It means "confederates", 'groups'. All the enemies of Islam who included the tribes of the Quraysh and non-Quraysh, the Banu Qurayzah Jews of Madinah and the expelled Jews of Banu Nadir put their forces together and tried to invade Madinah to fight with the Prophetصلى الله عليه وسلم. Hence, this battle is called Ghazwah of Ahzab or the Battle of Ahzab. The enemy was a colossal vexation – twelve thousand against three thousand Muslim warriors. Their objective was to liquidate the centre of Islam and the Muslims. But, it was a pigeon hearted mass of numbers. It besieged Madinah for one month.
The Prophetصلى الله عليه وسلم had taken a defensive measure by digging a trench around Madinah. All the mujahid (warriors) had combined with him to dig it. Hence, this battle is also called ghazwah khandaq. (Battle of trench). Those were difficult days for the Muslims who went through very trying times. While there was no fighting on a battle level, some stone-throwing and arrow-shooting did take place. Then Allah sent His angels and a windstorm that blew away the tents of the enemy and upturned their cooking pots. Fire was extinguished everywhere and it was pitch dark all around. The enemy panicked and disappeared in the night.
Given the conditions both outside and within Madinah with the Jews and hypocrites conspiring against Muslims and supporting the infidels, it was well-nigh impossible to pry on the enemy and get inside information. This is why the Prophetصلى الله عليه وسلم showered praise on Zubayrرضى الله عنه when he offered to bring information about the enemy in spite of heavy odds. He honoured him by describing him as his hawari.
BIOGRAPHICAL SKETCH: Zubayrرضى الله عنه was the son of Awam. He had the kunyah Abu

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[1] Bukhari #3720, Muslim #2416, Tirmidhi #3743.

Abdullah Qarshi. His mother was Sayyidah Safiyah bint Abdul Muttalibرضی اللہ عنہ. She was the Prophet'sصلی اللہ علیہ وسلم paternal aunt.
Zubayrرضی اللہ عنہ had embraced Islam in early life at the initial stage of Islam. He was sixteen years old at that time. His paternal uncle persecuted him mercilessly for that and tried to suffocate him but he did not give in.
He participated in all battles with the Prophetصلی اللہ علیہ وسلم. Indeed, he was the very first warrior to draw a sword for Islam. In the Battle of Uhud, he stood undauntedly with the Prophetصلی اللہ علیہ وسلم and showed his valour.
He was tall, lean and fair.
He was martyred in 36 AH while returning from the Battle of Siffin in the territory of Busrah at Safwan by Ams ibn Jarmuz رضی اللہ عنہ. He was 64 years old. He was buried in the wadi Asba'. Then his body was moved to Busrah and his grave is known to be there.

ZUBAYR EARNED ESTEEM

(٦١١١) وَعَنِ الزُّبَيْرِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَّأْتِيْ بَنِيْ قُرَيْظَةَ فَيَأْتِيْنِيْ بِخَبَرِهِمْ فَانْطَلَقْتُ فَلَمَّا رَجَعْتُ جَمَعَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَبَوَيْهِ فَقَالَ فِدَاكَ اَبِيْ وَاُمِّيْ۔(متفق علیه)

6111. Sayyiduna Zubayr رضی اللہ عنہ narrated that Allah's Messengerصلی اللہ علیہ وسلم asked, "who will go to (the Jews) Banu Qurayzah and bring me news about them?" So, he went and when he returned, Allah's Messengerصلی اللہ علیہ وسلم mentioned his parents together for him, saying. "May my father and mother be ransomed to you!"[1]

COMMENTARY: The Banu Qurayzah had betrayed the Muslims during the Battle of Ahzab. So, the Prophetصلی اللہ علیہ وسلم decided to punish them. After the battle, he laid a siege to them and made them pay for their evil deeds. Before that he had collected news about them to find out their conduct during the Battle of Ahzab.
The words of the Prophetصلی اللہ علیہ وسلم about Zubayrرضی اللہ عنہ are spoken only when that person is highly esteemed and honoured. According to one tradition, Zubayrرضی اللہ عنہ disclosed that the Prophetصلی اللہ علیہ وسلم spoke these words 'May my father and mother be ransomed to you" in his favour at the Battle of Uhud and again during the punitive action against Banu Qurayzah.
Zubayrرضی اللہ عنہ disclosed to his son Urwah, "Son, there is a scar all over my body from swords. I have not received one of them but when I was with the Prophetصلی اللہ علیہ وسلم (in the cause of Allah)."

MERIT OF SA'D رضی اللہ عنہ

(٦١١٢) وَعَنْ عَلِيٍّ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَمَعَ اَبَوَيْهِ لِاَحَدٍ اِلَّا لِسَعْدِ بْنِ مَالِكٍ فَاِنِّيْ سَمِعْتُهُ يَقُوْلُ يَوْمَ اُحُدٍ يَا سَعْدُ اَرْمِ فِدَاكَ اَبِيْ وَاُمِّيْ۔(متفق علیه)

6112.Sayyiduna Ali said, "I never heard the Prophetصلی اللہ علیہ وسلم name his parents together for anyone but for Sa'd ibn Maalik رضی اللہ عنہ. indeed, I heard him say on the day of Uhud, 'O Sa'd, shoot, may my father and mother be ransomed to you!"[2]

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[1] Bukhari # 3720, Muslim # 49.2416, Tirmidhi # 3743(3764), Musnad Ahmad # 1408
[2] Bukhari # 4059, Muslim # 41-2411, Tirmidhi # 3755 (37740

COMMENTARY: Sa'd ibn Maalikرضی اللہ عنہ was Sa'd ibn Abu Waqqas, for, Abu Waqqas was Maalik ibn Wahb.
Sayyiduna Ali ibn Abu Talib had not heard the Prophetصلی اللہ علیہ وسلم speak similar words about Zubayrرضی اللہ عنہ, so he said about himself that he had heard these words in favour of Sa'dرضی اللہ عنہ only. It is possible that he may have heard from someone else that the Prophetصلی اللہ علیہ وسلم spoke these words about Zubayrرضی اللہ عنہ too.
BIOGRAPHICAL SKETCH: The kunyah of Sa'd ibn Abu Qaqqasرضی اللہ عنہ was Abu Ishaq and he was known also as Zuhri and Qarshi. He embraced Islam in its initial stages when he himself was seventeen years old. He used to say that he was the third Muslim. Only two had embraced Islam before him. He also said that he was the first person to shoot an arrow in Allah's path. He participated in all battles with the Prophetصلی اللہ علیہ وسلم. He was known to be one whose prayers were granted, so people were afraid of displeasing him and having him cuase them and were eager to earn his prayers. Actually, the Prophetصلی اللہ علیہ وسلم had made a supplication for him, "O Allah,, grant Sa'd his prayers!".
Apart from Zubayrرضی اللہ عنہ, Sa'dرضی اللہ عنہ is the one for whom the Prophetصلی اللہ علیہ وسلم named his father and mother together. No one else has this distinction which these two men have.
Sa'dرضی اللہ عنہ was wheat complexioned and was hairy. He died in 55 AH in the castle that he had built in Wadi Ateeq. His body was brought to Madinah and the governor, Ibn al-Hakam led the funeral salah. He was buried in Jannat-ul-Baqi. He was just over seventy years old and the last of the ashrah mubashsharah to die.
Umarرضی اللہ عنہ had appointed him governor of Kufah. After him, Uthmanرضی اللہ عنہ re-appointed him at the same office.
A large number of the Sahabah رضی اللہ عنہم and tabiunرضی اللہ عنہ have narrated ahadith from him. (see also hadith # 6136)

SA'D رضی اللہ عنہ SHOT THE FIRST ARROW

(٦١١٣) وَعَنْ سَعْدِ بْنِ أَبِيْ وَقَّاصٍ قَالَ إِنِّيْ لَأَوَّلُ الْعَرَبِ رَمٰى بِسَهْمٍ فِيْ سَبِيْلِ اللّٰهِ۔ (متفق علیه)

6113. Sayyiduna Sa'd ibn Abu Waqqasرضی اللہ عنہ said, "I am the first Arab (Muslim) to shoot an arrow in Allah's path.[1]

COMMENTARY: This was the event of 1 AH. The Prophetصلی اللہ علیہ وسلم had sent a small force of about sixty men - a squad - under the command of Abu Ubaydah ibn Harithرضی اللہ عنہ to tackle Abu Sufyan ibn Harb and his polytheist colleagues. There was no fighting except that Sa'd ibn Abu Waqqasرضی اللہ عنہ shot an arrow at them. This was the first arrow shot by an adherent of Islam on the enemy of Islam.

SA'D'S CONCERN FOR THE PROPHETصلی اللہ علیہ وسلم

(٦١١٤) وَعَنْ عَائِشَةَ قَالَتْ سَهِرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَقْدِمَهُ الْمَدِيْنَةَ لَيْلَةً فَقَالَ لَيْتَ رَجُلًا صَالِحًا يَحْرُسُنِيْ إِذْ سَمِعْنَا صَوْتَ سِلَاحٍ فَقَالَ مَنْ هٰذَا قَالَ أَنَا سَعْدٌ قَالَ مَا جَاءَ بِكَ قَالَ وَقَعَ فِيْ نَفْسِيْ خَوْفٌ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجِئْتُ أَحْرُسُهُ فَدَعَا لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ نَامَ۔ (متفق علیه)

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[1] Bukhari # 3728, Muslim # 12-2966, Tirmidhi # 2365 (2372), ibn Majah 131, Musnad Ahmad 1-174

6114. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم arrived in Madinah (from a battle) but could not sleep (lest an enemy cause harm). So, he prayed, "How I wish that a pious man stood guard for me (tonight)!" Barely had he spoken when they heard a rustle of weapons. He asked, "Who is there?" There came the response, "I am Sa'd!" He asked "what is the matter?" He said "I was concerned for the safety of) Allah's Messenger صلی اللہ علیہ وسلم. So I came to guard him." So, Allah's Messengerr صلی اللہ علیہ وسلم prayed for him and then went to sleep.[1]

AMIN UL UMMAH

(٦١١٥) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ اُمَّةٍ اَمِيْنٌ وَاَمِيْنُ هٰذِهِ الْاُمَّةِ اَبُوْعُبَيْدَةَ بْنُ الْجَرَّاحِ۔ (متفق علیه)

6115. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is an amin (faithful man) of every ummah (who does not commit treachery against Allah. His creatures and his own self). And the amin of this ummah is Abu Ubaydah ibn al-Jarrah."[2]

COMMENTARY: While all the sahabah رضی اللہ عنہم had great qualities, some excelling others, Abu Ubaydah رضی اللہ عنہ was outstanding in faithfulness over the others, Or, this was the most outstanding of his own traits.

He was a glorious, majestic sahabi. There are very many ahadith about his virtues. Many words of advice are attributed to him in different books. Among them, this one is very worthy:

بادروا السيئات القديمات بالحسنات الحادثات والارب مبيض لثيابه مدلس لدينه والارب مكرم لنفسه وهو لها مهين۔

"Expunge past sins (before you have to bear their consequences) by more new good deeds. And, know there are such people who keep their clothing neat and tidy but let their religion be unclean. And, some people regard themselves as respectable but as for as their end is concerned, they are casting themselves into disgrace and loss."

BIOGRAPHY: The name of Abu Ubaydah رضی اللہ عنہ was Aamir ibn Abaullah ibn Jarrah. He was called fihri Qurshi. He embraced Islam along with Uthman ibn Maz'un رضی اللہ عنہ. First, he emigrated to Abysinia and the second time to Madinah. He participated in all battles with the Prophet صلی اللہ علیہ وسلم. In the Battle of Uhud he was not deterred from his position and was firmly grounded with the Prophet صلی اللہ علیہ وسلم. When the Prophet صلی اللہ علیہ وسلم was wounded and the rings of his helmet pierced his face, Abu Ubaydah رضی اللہ عنہ was the one who pulled them out with his bare teeth with the result that he lost his two front teeth.

Abu Ubaydah رضی اللہ عنہ was tall statured, handsome and lean. He died in 18 AH of plague (Amwas) in Jordan. He was buried in Bunyan. He was 58 years old when he died. Sayyiduna Mu'adh ibn Jabal led his funeal Salah.

MERIT OF ABU UBAYDAH

(٦١١٦) وَعَنِ ابْنِ اَبِيْ مُلَيْكَةَ قَالَ سَمِعْتُ عَائِشَةَ وَ سُئِلَتْ مَنْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

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[1] Bukhari # 2885, Muslim # 49.2410, Tirmidhi # 3756 (3777) Musnad Ahmad 1-291

[2] Bukhari # 4382, Muslim # 53-2419, Tirmidhi # 3796 (3817)

مُسْتَخْلِفًا لَوِاسْتَخْلَفَهُ قَالَتْ اَبُوْبَكْرٍ فَقِيْلَ ثُمَّ مَنْ بَعْدَ اَبِيْ بَكْرٍ قَالَتْ عُمَرُ قِيْلَ مَنْ بَعْدُ عُمَرَ قَالَتْ اَبُوْعُبَيْدَةَ ابْنُ الْجَرَّاحِ۔(رواہ مسلم)

6116. Sayyiduna Ibn Abu Mulaykah رضی اللہ عنہ (a tabi'i) narrated that he heard Sayyidah Ayshah رضی اللہ عنہا say when she was asked whom Allah's Messenger صلی اللہ علیہ وسلم would have nominated as Khalifah ~. "Abu Bakr رضی اللہ عنہ." She was asked, "Then who after Abu Bakr رضی اللہ عنہ?" She said, 'Umar رضی اللہ عنہ" She was asked. "And who after Umar رضی اللہ عنہ?' She said, "Abu Ubaydah رضی اللہ عنہ ibn Jarrah."[1]

COMMENTARY: Abu Ubaydah رضی اللہ عنہ was described by the Prophet صلی اللہ علیہ وسلم as amin ul ummah (a faithful man of this ummah). So he deserved to be a Khalifah. After the death of the Prophet صلی اللہ علیہ وسلم, when Abu Bakr رضی اللہ عنہ was selected as the first caliph, he said, "why do you want me to be the Khalifah. There is Umar رضی اللہ عنہ, Ali رضی اللہ عنہ and Abu Ubaydah رضی اللہ عنہ ibn Al-Jarrah. Choose one of them as Khalifah." But, those on whom rested the responsibility to make the transition smooth and perfect insisted on Abu Bakr رضی اللہ عنہ. They cited that the Prophet صلی اللہ علیہ وسلم had made him imam during his illness for a religious affair, so why should they not choose him for their worldly affairs too?

In short, Sayyidah Ayshah رضی اللہ عنہا held that after Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ, Abu Ubaydah رضی اللہ عنہ ibn Jarrah was the most worthy man for caliphate.

ON MOUNT HIRA

(٦١١٧) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلٰى حِرَآءٍ هُوَ وَ اَبُوْبَكْرٍ وَعُمَرُ وَ عُثْمَانُ وَعَلِيٌّ وَّطَلْحَةُ وَالزُّبَيْرِ فَتَحَرَّكَتِ الصَّخْرَةُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِهْدَئْ فَمَا عَلَيْكَ اِلَّا نَبِيٌّ اَوْصِدِّيْقٌ اَوْشَهِيْدٌ وَزَادَ بَعْضُهُمْ وَسَعْدُ بْنُ اَبِيْ وَقَّاصٍ وَلَمْ يَذْكُرْ عَلِيًّا۔(رواہ مسلم)

6117. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم was on (the mountain) Hira ~ he, Abu Bakr رضی اللہ عنہ, Umar رضی اللہ عنہ, Uthman رضی اللہ عنہ. Ali رضی اللہ عنہ Talhah رضی اللہ عنہ and Zubayr رضی اللہ عنہ. The rock (under their feet) shook. So, Allah's Messenger صلی اللہ علیہ وسلم said (to the rock). "Be steady, for none but a Prophet صلی اللہ علیہ وسلم, a Siddiq, a martyr[2].

Some of the narrators added: "and Sa'd ibn Abu Waqqas رضی اللہ عنہ" but they did not name Ali رضی اللہ عنہ.[3]

COMMENTARY: The martyrs include Umar رضی اللہ عنہ, Ali رضی اللہ عنہ, Uthman رضی اللہ عنہ, Talhah رضی اللہ عنہ and Zubayr رضی اللہ عنہ. All of them were martyred. Talhah رضی اللہ عنہ and Zubayr رضی اللہ عنہ were martyred in the Battle of Jamal, not during fighting but mercilessly after the battle.

Sa'd ibn Abu Waqqas رضی اللہ عنہ was not martyred but died in his castle in wadi Atiq. Sayyid Jamal ud-din رحمہ اللہ wrote that Sa'd رضی اللہ عنہ died of an illness which raises the dead to the sank of a martyr. Stomachache is one of these illness.

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[1] Muslim # 9.3385

[2] (The Urdu text has the plurd form 'martyr' for shahid) are on you."

[3] (Muslim # 50-2417)

SECTION II الفصل الثاني

ASHRAH MUBASHSHARAH

(٦١١٨،٦١١٩) عَنْ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَبُوْبَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَالزُّبَيْرُ فِي الْجَنَّةِ وَعَبْدُالرَّحْمٰنِ بْنُ عَوْفٍ فِي الْجَنَّةِ وَسَعْدُ بْنُ اَبِيْ وَقَّاصٍ فِي الْجَنَّةِ وَسَعِيْدُ بْنُ زَيْدٍ فِي الْجَنَّةِ وَاَبُوْعُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ رَوَاهُ التِّرْمِذِيُّ وَ رَوَاهُ ابْنُ مَاجَةَ عَنْ سَعِيْدِ بْنِ زَيْدٍ۔

6118. Sayyiduna Abdur Rahman ibn Auf رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Abu Bakr رضی الله عنه will enter paradise. Umar رضی الله عنه will enter paradise. Uthman رضی الله عنه will enter paradise. Talhah رضی الله عنه will enter paradise. Zubayr رضی الله عنه will enter paradise. Abdur Rahman رضی الله عنه ibn Auf will enter paradise. Sa'd ibn Abu Waqqas رضی الله عنه will enter paradise. Sa'eed ibn Zayd رضی الله عنه will enter paradise. And, Abu Ubaydah رضی الله عنه ibn Jarrah will enter paradise.[1]

6119. Sayyiduna Sa'eed ibn Zayd رضی الله عنه narrated the same hadith.[2]

COMMENTARY: Sayyiduna Sa'eed ibn Zayd رضی الله عنه, one of the ten who were assured of entry into paradise, was the brother in law of Umar رضی الله عنه. he was husband of Sayyidah Fatimah رضی الله عنها who was behind Umar's رضی الله عنه embracing Islam. Sa'eed died in 51 AH when he was 70 years old.

The hadith names the ten men. They have become famous because they are named together in one hadith, otherwise other people were also given similar tidings.[3]

SEQUENCE OF NAMES OF CALIPHS: Whichever hadith names the four righteous caliphs, it mentions them in the same sequence in which they are named in this hadith under discussion: Abu Bakr رضی الله عنه, Umar رضی الله عنه, Uthman رضی الله عنه, Ali رضی الله عنه. To this conforms the thinking of the ahlus-sunnah wa al-jamma'ah but it is wrong to presume that the narrators have distorted the sequence to show that their own thinking is upheld by the hadith. However, on rare occasions, narrators do change the order of the words only if the meaning and message does not alter, but we cannot imagine that in such important matters they would twist the sequence of words as spoken by the Prophet صلی الله علیه وسلم to suit their ends.

DISTINCTION OF SOME SAHABAH رضی الله عنه

(٦١٢٠) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَرْحَمُ اُمَّتِيْ بِاُمَّتِيْ اَبُوْبَكْرٍ وَاَشَدُّهُمْ فِيْ اَمْرِ اللّٰهِ عُمَرُ وَاَصْدَقُهُمْ حَيَاءً عُثْمَانُ وَاَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ وَاَقْرَؤُهُمْ اُبَيُّ بْنُ كَعْبٍ وَاَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُبْنُ جَبَلٍ وَلِكُلِّ اُمَّةٍ اَمِيْنٌ وَاَمِيْنُ هٰذِهِ الْاُمَّةِ اَبُوْعُبَيْدَةَ بْنُ الْجَرَّاحِ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ وَرُوِيَ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ مُرْسَلًا وَفِيْهِ وَاَقْضَاهُمْ عَلِيٌّ۔

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[1] Tirmidhi # 3747, Musnad Ahmad 1-193

[2] Ibn Majah # 133

[3] See Introduction to this chapter.

6120. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophetصلی اللہ علیہ وسلم said, "The most merciful man of my ummah to my ummah is Abu Bakrرضی اللہ عنہ. (He invites them to Allah's path success). And, the most strict of them concerning the commands of Allah is Umarرضی اللہ عنہ. (He is very stern in enforcing religious injunctions and enjoining them and for bidding the disapproved.) And, the most sincere of them showing modesty is Uthmanرضی اللہ عنہ. And, the most knowledgeable of them about the laws of inheritance (fara'id) is Zaydرضی اللہ عنہ ibn Thabit. And, the most knowledgeable of them about recital of the Quran is Ubayy ibn Ka'b (He is the most read of them.) And, the most knowledgeable of them about the lawful and unlawful is Mu;adh ibn Jabal. And there is for every ummah an amin (faithful man) and the amin of this ummah is Abu Ubaydahرضی اللہ عنہ ibn Al-Jarrah.[1]

Tirmidhi termed this hadith as hasan sahih,

This hadith is transmitted also in a mursaf form on the authority of Ma`mar from Qatadah. It also has the words:

"And the best of them as a judge is Aliرضی اللہ عنہ. (He gives sound judgement)."

COMMENTARY: Modesty is a branch of faith. It was a distinctive and exclusive feature of Uthman'sرضی اللہ عنہ character. His modesty was exemplary. As for the words; most sincere of them showing modesty', they mean the true and reliable modesty that is demanded by religion. It is not the kind that is demonstrated on occasions when it is neither called for nor proper from the point of view of religion. A time modesty is as demanded by religion and shairah and is in accordance with the command of Allah and His Messengerصلی اللہ علیہ وسلم. Uthmanرضی اللہ عنہ was known for this time and sincere modesty, unassuming and humble.

Zaydرضی اللہ عنہ ibn Thabit was a jurist and he possessed tremendous knowledge of the laws of inheritance. He also had the honour of being a scribe of wahy (revelation of the Quran). Later in the time of Abu Bakrرضی اللہ عنہ and of Umarرضی اللہ عنہ he undertook diligently the task of writing down the Quran and collecting together its parchments.

Ubayy ibn Ka'bرضی اللہ عنہ Ansari Khazraji was the most learned in the science of recital of the Quran, known as tajweed.. He also was a scribe of Divine revelation and he was one of those six men whohad memorized the whole Quran during the lifetime of the Prophetصلی اللہ علیہ وسلم when he was called Sayyid ul Qurra (Chief of the recites of the Quran). And, the Prophetصلی اللہ علیہ وسلم had given him the title of Sayyid ul Ansar (Chief of the Ansar). Umarرضی اللہ عنہ used to call him Sayyid ul Muslimeen (Chief of the Muslims). When the surah al Bayyinah (#98) was revealed, Allah's Messengerصلی اللہ علیہ وسلم said, "I have been commanded to recite this surah to you." He asked "Did Allah name me?" He said, "Yes!" (Ibayyرضی اللہ عنہ cried on hearing that and the Prophetصلی اللہ علیہ وسلم wept with him. Ubayyرضی اللہ عنہ ibn Ka'b died in Madinah in 19 AH. A large number of people have transmitted ahadith from him.

Mu`adh ibn Jabalرضی اللہ عنہ who was an ansar was the most learned about that which is lawful and unlawful. He is one of the seventy fortunate ones who had come to Makkah before the Prophetصلی اللہ علیہ وسلم emigration to Madinah and had given the pledge at Aqabah with the second batch. When the Prophetصلی اللہ علیہ وسلم set up bonds of fraternity between the muhajirs and the ansars in Madniah, Mu`adh was made brother of Abdullah ibn Mas'udرضی اللہ عنہ ~or,

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[1] Tirmidhi # 3790 (3815, 3816), Ibn Majah # 154, 155, Musnad Ahmad 3-184, (also see Bukhari # 4382, Muslim # 59.2419)

according to one version, of Jafar ibn Abu Talib. The Prophetصلى الله عليه وسلم had sent him to Yemen as a judge and a teacher when he was eighteen years old. He died when he was 38 years old in 18 AH of plague Amwas. When he was dying, he kept saying, "O Allah this (very harsh plague) is actually your mercy on your slaves! Do not deprive Mu'adhرضى الله عنه and the family of Mu'adhرضى الله عنه of this mercy!" Some versions give the words on Mu'adh'sرضى الله عنه lips at the time of his death as: "O Allah, soften the pangs of death as much as you like. By your might, you know well that I am your friend!" Abdullah ibn Mas'udرضى الله عنه said that they used to compare Mu'adhرضى الله عنه ibn Jabal with Prophetصلى الله عليه وسلم Ibrahimعليه السلام, Khalil Allah (friend of Allah) in reference to the message of this verse:

كَانَ أُمَّةً قَانِتًا لِّلّٰهِ حَنِيْفًا

{He was an ummah obedient to Allah, and an upright man of pure faith} (16:120)

We may gauge the excellence of Mu'adhرضى الله عنه ibn Jabal in learning from the fact that even in the time of the Prophetصلى الله عليه وسلم he was responsible to give verdicts and rulings on juristic issues. This was retained in the time of Abu Bakrرضى الله عنه too. When he went away to Yemen as a judge and teacher, Umarرضى الله عنه used to say, "Mu'adhرضى الله عنه has gone to Yemen but created a vacuum in Madinah in the field of jurisprudence." Mu'adhرضى الله عنه participated in all battles. It is said that when he was dying, his colleagues began to weep. He asked them "Why do you weep?" They said, "We lament the loss of knowledge that will be lost with your death." He said, "knowledge and faith are unending. They will remain till the last Hour. Acquire truth from whoso has it but reject him who follows falsehood."

Abu Ubaydah رضى الله عنه ibn Al-Jarrah demonstrated his love for Allah and Allah's Messengerصلى الله عليه وسلم in a most emphatic way by consigning his father to death when he had come with the enemy to fight the Muslims. In the Battle of Uhud, he did not yield a bit but kept the enemy away from the Prophetصلى الله عليه وسلم bravely. During the caliphate of Abu Bakrرضى الله عنه he was the custodian of the State Treasury. Then, Umarرضى الله عنه made him the commander in chief of the army replacing Khalid ibn Walidرضى الله عنه. He was instrumental in conquering many areas of Syria and Palestine. On his death bed, Umarرضى الله عنه said. "If Abu Ubaydahرضى الله عنه was alive today. I would have entrusted him the responsibility of this affair" (meaning the caliphate or the selection of the caliph). Abu Ubaydahرضى الله عنه was an ascetic and had attained a high level of contentment. This may be seen in the narration of Urwah ibn Zubayrرضى الله عنه as transmitted in some authentic books. When Umarرضى الله عنه visited Syria and Palestine, the commanders and officers of these regions received him, but Abu Ubaydahرضى الله عنه, the commander-in-chief of that area, was not there. Umarرضى الله عنه asked those men, "Where is my brother?" They asked, "Who?" He said, "He must be here anytime." When he came the amir ul mumineen alighted from his beast and embraced him and visited his house. There he found that there was nothing in the house apart from a small sword and a shield. According to another version, Umarرضى الله عنه said to Abu Ubaydahرضى الله عنه, "Come take me to your house." When he was taken there, he found the house was empty. Nothing could be seen, So, he asked, "Abu Ubaydahرضى الله عنه, where are your belongings? I only see a saddle cloth, a saucer, a sword. You are the commander-in-chief of this region and ruler. Do you have anything to eat or not?" Abu Ubaydahرضى الله عنه brought some crumbs of dried stale bread. On seeing that Umarرضى الله عنه wept suddenly and

exclaimed, "O Abu Ubaydahرضى الله عنه! Only you are the ture ascetic! As for us, we have succumbed to temptations of the world!".

Sayyiduna Aliرضى الله عنه has been described as one who gave fair judgment and was the best judge. No one could compare with him in that field. Umarرضى الله عنه never passed a judgment and never issued an order without his advice. If Aliرضى الله عنه was not accessible, he waited for him before giving a judgment. The hadith means that Aliرضى الله عنه was more learned in the commands of Shari'ah and procedures of judgment than anyone else. However, this describes Ali'sرضى الله عنه excellence in one field while Umar'sرضى الله عنه merit was overall and complete. The narrations about Abu Bakrرضى الله عنه and Umarرضى الله عنه confirm their excellence and merit over the entire ummah, in respective order. Indeed, Abu Bakr'sرضى الله عنه excellence is confirmed by this very varse:

لَا يَسْتَوِىْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ- اُولٰٓئِكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْ بَعْدُ وَقَاتَلُوْا

{Not equal is he with the rest of you who spent and fought before the victory. Such are higher in rank than those who spent and fought afterwards,} (57:10)

This verse was revealed particularly about Abu Bakrرضى الله عنه because only he had spent his wealth toward jihad before the conquest of Makkah. So Allah said that no other Muslim can be at par with him.

If the ahadith seem to differ and disagree, the right course is to adopt the point of view of the majority of the sahabahرضى الله عنه. Hence, the ahlus sunnah wa al-jama'ah adopt their view and it is that after the Prophetصلى الله عليه وسلم, Abu Bakrرضى الله عنه is the most excellent in terms of reward accrued to him. Then follow Umarرضى الله عنه, Uthmanرضى الله عنه and Aliرضى الله عنه.

DIFFERENCES BETWEEN ALIرضى الله عنه & MUA'WIYAHرضى الله عنه: The dispute and battle between Sayyiduna Aliرضى الله عنه and amir Mua'wiyahرضى الله عنه may be said to be based on differences in their ijtihad (or personal judgment). Each assumed that his caliphate was justified. But the ijtihad of Sayyiduna Aliرضى الله عنه was correct.. It was proved that he was the most senior and most excellent of all. Mau'wiyah'sرضى الله عنه ijtihad was in-correct. In the presence of Aliرضى الله عنه, he was not at all eligible for the caliphate. In spite of that neither of them called the other a disbeliever though both of them had their supporters. There was a serious conflict, some of them blamed others and deviled them but did not say that anyone was outside the folds of Islam though some of them, out of ignorance and hatred perpetrated such deeds as prove that they became sinners.

Thus, it is never proper for a believer to describe anyone of these disputants as disbelievers and to think of them in such away as one cannot imagine about a believer.

TALHAHرضى الله عنه ASSURED OF PARADISE

(٦١٢١) وَعَنِ الزُّبَيْرِ قَالَ كَانَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ اُحُدٍ دِرْعَانِ فَنَهَضَ اِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ فَقَعَدَ طَلْحَةُ تَحْتَهُ حَتّٰى اسْتَوٰى عَلَى الصَّخْرَةِ فَسَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَوْجَبَ طَلْحَةُ-(رواه الترمذى)

6121.Sayyiduna Zubayrرضى الله عنه narrated that on the day of Uhud the Prophetصلى الله عليه وسلم wore two coats of mail. He decided to go up to the rock (to have a surveillance of the enemy and be seen by the Muslims). But was unable to climb up (because of

the weight of the coats of mail). So, Talhahرضى الله عنه sat down below him and he settled himself on the rock (after stepping on his back). He (Zubayrرضى الله عنه) heard Allah's Messengerصلى الله عليه وسلم say, "Talhahرضى الله عنه has made (paradise) binding (and certain for himself)."[1]

COMMENTARY: Allay says:

خُذُوا حِذْرَكُمْ

{Take your precautions.} (4:71)

(This is addressed to the believers.) In order to abide by this command, the Prophetصلى الله عليه وسلم put on two coats of mail, these being a means of protection in battle. Such measures do not negate tawakkal (or trust and reliance in Allah). He also set an example for his ummah that they must adopt precautionary measures always.

RIGHT OF TALHAHرضى الله عنه: Some versions include the word 'paradise' in the Prophet'sصلى الله عليه وسلم saying (while in this version his saying is, "Talhahرضى الله عنه has made it his right)". He had performed great feats in this battle, selflessly. So, the Prophetصلى الله عليه وسلم was moved to give him these tidings. He risked his life and let his body work as a shield for the Prophetصلى الله عليه وسلم. He took all the arrows shot at the Prophetصلى الله عليه وسلم on his body which was covered with wounds. His hand became numb and lost all sensation for life. More than eighty wound were counted on his body and his penis also had a wound. In fact, whenever the Battle of Uhud was remembered, the sahabah رضى الله عنهم called it a day of Talhahرضى الله عنه and his selfless, brave fighting.

PROPHETصلى الله عليه وسلم SUFFERED WOUND AT THE BATTLE OF UHUD: Abu Sa'eed Khudriرضى الله عنه said that on the day of Uhud, an enemy Utbah ibn Waqqas hit a stone at the Prophet'sصلى الله عليه وسلم face whereby his tooth on the right side was dislodged and his lower lip was wounded. Another wretched man, Abdullah ibn Shahab Zuhri struck him causing a deep wound on his forehead and two rings of his helmet pierced and lodged in, his face. The enemy had dug pits on the battle field and camouflaged them by covering them up to trap unwary Muslims. The Prophetصلى الله عليه وسلم also fell down in one of these pits. Sayyiduna Aliرضى الله عنه rushed forward promptly and held his hand and Talhahرضى الله عنه ibn Ubaydullah raised him out of the pit. Blood was oozing out of the wounds on his face and Abu Sa'eed Khudriرضى الله عنه sucked the blood. The Prophetصلى الله عليه وسلم said, "He who has sucked my blood and cleaned it will not be touched by the fire of hell."

MERIT OF TALHAHرضى الله عنه

(٦١٢٢) وَعَنْ جَابِرٍ قَالَ نَظَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلٰى طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ قَالَ مَنْ أَحَبَّ أَنْ يَّنْظُرَ إِلٰى رَجُلٍ يَمْشِيْ عَلٰى وَجْهِ الْاَرْضِ وَقَدْ قَضٰى نَحْبَهٗ فَلْيَنْظُرْ إِلٰى هٰذَا وَفِيْ رِوَايَةٍ مَنْ سَرَّهٗ أَنْ يَّنْظُرَ إِلٰى شَهِيْدٍ يَمْشِيْ عَلٰى وَجْهِ الْاَرْضِ فَلْيَنْظُرْ إِلٰى طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ۔ (رواه الترمذی)

6122. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messengerصلى الله عليه وسلم looked at Talhahرضى الله عنه ibn Ubaydullah and said, "He who loves to look at a man who walks on the surface of the earth though he has fulfilled his vow (meaning, attained

[1] Tirmidhi #3738 (3759) Musnad Ahmad # 1417

martyrdom). Must look at this man (Talhahرضی اللہ عنہ)."

According to another version: "He to whom it pleases to look at a martyr walking on the surface of the earth must look at Talhahرضی اللہ عنہ ibn Ubaydullah."[1]

COMMENTARY: "Attained martyrdom" is a rendering of (Arabic). The word (Arabic) means 'to vow' 'to promise' but it also is 'to die' 'death'. These words are found in the Quran:

من المؤمنين رجال صدقوا ماعاهدوا الله عليه فمنهم من قضى نحبه ومنهم من ينتظر

{Among the believers are men who are true to the covenant they made with Allah; so of them is he who fulfilled his vow (10 martyrdom) and of them is he who awaits.} (33.23)

The exegetes apply both meanings to (قضى نحبه) in this verse. In this hadith, it is more correct to take the second meaning, 'death' though either can be applied. This is corroborated by the other version: 'martyr walking on the surface of the earth'. In this saying, the Prophetصلی اللہ علیہ وسلم meant that Talhahرضی اللہ عنہ was the man who fulfilled his promise to fight in Allah's path and to raise his religion supreme and he did taste death on the battle field though he remained alive. He put himself in front of the Prophetصلی اللہ علیہ وسلم as though a shield with the result that no portion of his body was spared from wounds.

Some authorities say that whatever this hadith says about Talhahرضی اللہ عنہ actually concerns the voluntary death that Sufis go through on their path when they surrender themselves to extinction. It could also mean to immerse oneself wholly in the thought of Allah and remembrance of Him and pandering on the heavenly world. In such an experience, one disappears from the world of the living. This happens (because of voluntary death).

Another possibility is that the Prophetصلی اللہ علیہ وسلم called Talhahرضی اللہ عنہ 'dead' in the sense that eventually he would attain martyrdom. Indeed, he was martyred in the Battle of Jamal (جمل).

MERIT OF TALHAHرضی اللہ عنہ & ZUBAYRرضی اللہ عنہ

(٦١٢٣) وَعَنْ عَلِيٍّ قَالَ سَمِعَتْ أُذُنَيَّ مِنْ فِيْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ طَلْحَةُ وَالزُّبَيْرُ جَارَايَ فِي الْجَنَّةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

6123.Sayyiduna Aliرضی اللہ عنہ said, "My both ears heard from the mouth of Allah's Messengerصلی اللہ علیہ وسلم the saying. 'Talhahرضی اللہ عنہ and Zubayrرضی اللہ عنہ are my neighbours in paradise."[2]

Tirmidhi termed this hadith gharib.

COMMENTARY: These words disclose the close relationship and nearness these two men had with the Prophetصلی اللہ علیہ وسلم.

PRAYER FOR SA'Dرضی اللہ عنہ

(٦١٢٤) وَعَنْ سَعْدِ بْنِ أَبِيْ وَقَّاصٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَئِذٍ يَعْنِيْ يَوْمَ أُحُدٍ اَللّٰهُمَّ اشْدُدْ رَمْيَتَهُ وَأَجِبْ دَعْوَتَهُ۔ (رواه في شرح السنة)

6124. Sayyiduna Sa'dرضی اللہ عنہ ibn Abu Waqqas said that Allah's Messengerصلی اللہ علیہ وسلم

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[1] Tirmidhi # 3739 (3760)

[2] Tirmidhi # 3741 (3762)

prayed (for him) that day, meaning on the day of Uhud:

اَللّٰهُمَّ اشْدُدْ رَمْيَتَهُ وَاَجِبْ دَعْوَتَهُ

"O Allah, strengthen his (arrow) shooting and grant his prayers.[1]

COMMENTARY: Strengthening arrow shooting is combined with granting of prayers. This complies with the common idiom in which arrow and prayer have a deep link with one another. The arrow is used figuratively with prayer. We say 'prayer at arrow speed' to mean prayer being efficacious and being answered rapidly.

We might say that Sa'd رضی اللہ عنہ became one whose prayers were granted as a consequence of the first arrow that he shot in Islam in Allah's path.

(٦١٢٥) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُمَّ اسْتَجِبْ لِسَعْدٍ اِذَا دَعَاكَ۔ (رواہ الترمذی۔)

6125. Sayyiduna Sa'd رضی اللہ عنہ ibn Abu Waqqas narrated that Allah's Messenger صلی اللہ علیہ وسلم prayed:

"O Allah, grant Sa'd رضی اللہ عنہ (the prayer) when he supplicates you."[2]

MERIT OF SA'D رضی اللہ عنہ

(٦١٢٦) وَعَنْ عَلِيٍّ قَالَ مَا جَمَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَبَاهُ وَاُمَّهُ اِلَّا لِسَعْدٍ قَالَ لَهُ يَوْمَ اُحُدٍ اِرْمِ فِدَاكَ اَبِيْ وَاُمِّيْ وَقَالَ لَهُ اِرْمِ اَيُّهَا الْغُلَامُ الْحَزَوَّرُ۔ (رواہ الترمذی)

6126. Sayyiduna Ali رضی اللہ عنہ said, 'Allah's Messenger صلی اللہ علیہ وسلم never named his parents together except for Sa'd رضی اللہ عنہ. On the day of Uhud, he said to him, 'Shoot, my father and my mother be ransomed to you!' And, he also said to him, 'Shoot, O you robust young man!'"[3]

COMMENTARY: When this young man had embraced Islam at the hands of Abu Bakr رضی اللہ عنہ, he was seventeen years old. Previously, his biographical sketch is given (see comments on hidith #6112). He is named there as Sa'd رضی اللہ عنہ ibn Maalik. (Maalik was his father Abu Waqqas). He was always in the forefront for Islam in every important event and offered great sacrifices for the sake of religion. In his final days when the people were gripped by dissension and infighting and were divided into groups on the issue of caliphate, he withdrew from all worldly affairs and locked himself in the house as though restricted in a grave. He had instructed members of his household not to convey to him news of the outside world till the ummah was united on one imam and ruler.

(٦١٢٧) وَعَنْ جَابِرٍ قَالَ اَقْبَلَ سَعْدٌ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا خَالِيْ فَلْيُرِنِيْ اِمْرُءٌ خَالَهُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ كَانَ سَعْدٌ مِنْ بَنِيْ زُهْرَةَ وَكَانَتْ اُمُّ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ بَنِيْ زُهْرَةَ فَلِذٰلِكَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا خَالِيْ وَفِي الْمَصَابِيْحِ فَلْيُكْرِمَنَّ بَدَلَ فَلْيُرِنِيْ۔

6127. Sayyiduna Jabir رضی اللہ عنہ narrated that when Sa'd رضی اللہ عنہ (ibn Abu Waqqas رضی اللہ عنہ) came, the Prophet صلی اللہ علیہ وسلم (pointed to him and) said, "This is my maternal

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[1] Sharh us-sunnah # 3922.

[2] Tirmidhi # 3751 (3772), Musnad Ahmad # 1308, Ibn Majah # 6990, Mustadrak Hoakim 3-499,500.

[3] Tirmidhi #3753 (3774), Musnad Ahmad # 1147, Ibn Majah # 129, (Bukhari #2905, Muslim # 91-241

uncle. Let anyone (who has such a one) show me his maternal uncle."[1]
Tirmidhi said that Sa'd رضی الله عنه ibn Abu Waqqas belonged to the tribe Banu Zuhrah and the mother of the Prophet صلی الله علیه وسلم also belonged to this tribe. This is why the Prophet صلی الله علیه وسلم said, "Here is my maternal uncle!".
Al-Masaabih has (فلیکرمن) 'let him honour' instead of (فلیرنی) "let anyone show me."
But, Ibn Hajar رضی الله عنه said about this change that it is 'an error', while Mulla Ali Qari رحمه الله called it a change' 'a distortion'.

COMMENTARY: The Prophet صلی الله علیه وسلم said, "Let anyone show me his maternal uncle (if he thinks that he has such a one)". There cannot be the like of him!
Zuhrah was a woman. She was the wife of Kilab ibn Murrah ibn Ka'b ibn Luayy ibn Ghalib. Her offspring were called Banu Zuhrah. They were a popular branch of the Quraysh. The mother of the Prophet صلی الله علیه وسلم, Sayyidah Aaminah and Sa'd رضی الله عنه were related to this branch. So, on this basis they were siblings, meaning Sayyidah Aaminah and Sa'd رضی الله عنه ibn Abu Waqqas.

SECTION III — اَلْفَصْلُ الثَّالِثُ

FIRST ARROW SHOT BY SA'D رضی الله عنه

(٦١٢٨) عَنْ قَيْسِ بْنِ اَبِيْ حَازِمٍ قَالَ سَمِعْتُ سَعْدَ بْنَ اَبِيْ وَقَّاصٍ يَقُوْلُ اِنِّيْ لَاَوَّلُ رَجُلٍ مِنَ الْعَرَبِ رَمٰى بِسَهْمٍ فِيْ سَبِيْلِ اللّٰهِ وَرَاَيْتُنَا نَغْزُوْمَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَالَنَا طَعَامٌ اِلَّا الْحُبْلَةُ وَوَرَقُ السَّمُرِ وَاِنْ كَانَ اَحَدُنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ مَالَهٗ خِلْطٌ ثُمَّ اَصْبَحَتْ بَنُوْ اَسَدٍ تُعَزِّرُنِيْ عَلَى الْاِسْلَامِ لَقَدْ خِبْتُ اِذًا وَضَلَّ عَمَلِيْ وَكَانُوْا وَشَوْا بِهٖ اِلٰى عُمَرَ وَقَالُوْا لَا يُحْسِنُ يُصَلِّيْ. (متفق علیه)

6128. Sayyiduna Qays ibn Hazim رضی الله عنه narrated that he heard Sa'd ibn Abu Waqqas رضی الله عنه say, "Surely, I am the first man among the Arabs to have shot an arrow in Allah's path. And I have seen (the time) when we went to battles with Allah's Messenger صلی الله علیه وسلم and had nothing to eat except the fruit and leaves of mimosa (with which we managed to word off our hunger). But, when any of us passed stool, it was dry and tiny like droppings of a sheep. But, now (I face the time when) the Banu Asad reprove me about my (poor observance of) Islam (meaning, salah). Indeed (if I am so worse off that I need their warning and am interior to them), then (there is no doubt that) I am a loser and am deprived of the benefit of whatever deeds (I have performed)."
(Sa'd رضی الله عنه had to say so because) Banu Asad reported against him to Umar رضی الله عنه accusing him of being lax in observing salah as it should be observed.[2]

COMMENTARY: Banu Asad were the progeny and family of Zubayr ibn Al-Awam ibn Khuwaylid ibn Asad.
When Sa'd ibn abu Waqqas رضی الله عنه was Umar's رضی الله عنه governor over Yemen, Banu Asad sent complaint to Umar رضی الله عنه often either in writing or at the hands of travellers that Sa'd رضی الله عنه was slack in offering salah as their imam. He was amiss in its obligatory section or its

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[1] Tirmidhi # 3752 (3773)
[2] Bukhari # 3728, Muslim # 2.2966.

recommended section. Umarرضي الله عنه called for Sa'd'sرضي الله عنه explanation and he made it clear that he offered salah and led the congregation as he had seen the Prophetصلى الله عليه وسلم do. He said, "I make the first two raka`at long and the next two brief." Umarرضي الله عنه accepted Sa'd'sرضي الله عنه explanation. The complaint of Banu Asad was un precedented and Sa'dرضي الله عنه was very hurt by it and compelled to recall his distinguished position in the time of the Messengerصلى الله عليه وسلم. When those difficult times could not make him lethargic, how could he be lethargic and lax in such a basic worship as salah in times that were relatively easy and comfortable.

Sa'dرضي الله عنه expressed his indignation at Banu Asad ignoring his early Islam, scarifies in the cause of its propagation, his steadfastness, and his obedience and worship to blame him and defame him. He said that he was upset both mentally and spiritually.

This is evidence that Shari'ah permits one who is censured for his slackness in religion unfairly to proudly recall his genuine services to Islam, his knowledge and excellences as they truly were. It is established that the noble Suhabahرضي الله عنه were wont to express proudly their attributes and merits to each other for virtuous and righteous purposes.

SA'D رضي الله عنه AS THE THIRD TO ACCEPT ISLAM

(٦١٢٩) وَعَنْ سَعْدٍ قَالَ رَأَيْتُنِي وَأَنَا ثَالِثُ الْإِسْلَامِ وَمَا أَسْلَمَ أَحَدٌ إِلَّا فِي الْيَوْمِ الَّذِي أَسْلَمْتُ فِيهِ وَلَقَدْ مَكَثْتُ سَبْعَةَ أَيَّامٍ وَإِنِّي لَثُلُثُ الْإِسْلَامِ۔(رواه البخاری)

6129. Sayyiduna Sa'd رضي الله عنه said, 'I know of myself that I am the third to embrace Islam (the two before me being Khadijahرضي الله عنها and Abu Bakrرضي الله عنه). No one accepted Islam before the day I did. For seven days, I remained one-third of Islam.[1]

COMMENTARY: Sa'dرضي الله عنه said that the three people who embraced Islam on the first day were Sayyidah Khadijah رضي الله عنها, Abu Bakrرضي الله عنه and himself. Though they had embraced Islam before him, yet all three of them had done it on the same day. Then for seven days thereafter no one else had embraced Islam. Whoever became a Muslim after him, became and only after seven days of his Islam.

However, Sa'd'sرضي الله عنه words mean that of the free and adult people, only the three of them had embraced Islam and no one else became a Muslim for seven days. Or, he may not have known of the Islam of other people, for, Sayyiduna Aliرضي الله عنه (who was a minor when he embraced Islam) and Sayyiduna Zayd ibn Harithahرضي الله عنه (who was a slave) had both embraced Islam on the very first day. On this thinking, Sa'd'sرضي الله عنه hadith will not contradict Sayyiduna Ammar'sرضي الله عنه in which he said, "When I met Allah's Messengerصلى الله عليه وسلم the first time, no one had embraced Islam with him besides five slaves, two women and Abu Bakrرضي الله عنه."

MERIT OF ABDUR RAHMANرضي الله عنه IBN AWF

(٦١٣٠) وَعَنْ عَائِشَةَ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ لِنِسَائِهِ إِنَّ أَمْرَكُنَّ مِمَّا يُهِمُّنِي مِنْ بَعْدِي وَلَنْ يَصْبِرَ عَلَيْكُنَّ إِلَّا الصَّابِرُونَ الصِّدِّيقُونَ قَالَتْ عَائِشَةُ يَعْنِي الْمُتَصَدِّقِينَ ثُمَّ قَالَتْ عَائِشَةُ

[1] Bukhari # 3728, Muslim # 12.2966, Baghawi in Mujau.

لِأَبِي سَلَمَةَ بْنِ عَبْدِالرَّحْمٰنِ سَقَى اللّٰهُ أَبَاكَ مِنْ سَلْسَبِيلِ الْجَنَّةِ وَكَانَ ابْنُ عَوْفٍ قَدْ تَصَدَّقَ عَلٰى أُمَّهَاتِ

الْمُؤْمِنِيْنَ بِحَدِيْقَةٍ بِيْعَتْ بِأَرْبَعِيْنَ أَلْفًا۔ (رواه الترمذی)

6130.Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم often said to his wives, "I am concerned about your welfare after I am dead. None but the persevering and the truthful will take care of you always. "Sayyidah Ayshah رضی اللہ عنہا said, "He meant (by the persevering and truthful) they who give sadaqah".
Then Sayyidah Ayshah رضی اللہ عنہا said to Abu Salamah رضی اللہ عنہ, the son of Abdur Rahman رضی اللہ عنہ (commending his father's generous monetary contribution to them). "May Allah give your father drink from salsabil (which is a fountain) in paradise!" Indeed, (Abdur Rahman رضی اللہ عنہ) Ibn Awf had given as sadaqah to the mothers of the faithful a garden that was sold for forty thousand (dinars).[1]

COMMENTARY: The persevering are they who spend their wealth for Allah's pleasure giving charity. They may seem to decrease their wealth in this world but they actually augment their assets of the next world. If there is any hesitancy on spending, they persevere. They are truthful meaning genuinely generous and give much sadaqah.

The Prophet صلی اللہ علیہ وسلم told his wives that he did not leave behind any inheritance for them so was concerned about their future, how they would make two ends meet. How people would look after them and would anyone become responsible for their upkeep? Those who spend on them would be like the persevering and the truthful in Allah's sight.

She then prayed before the son of Abdur Rahman رضی اللہ عنہ ibn Awf for his father. This highlights Abdur Rahman's رضی اللہ عنہ merit for setting aside one of his large properties for the mothers of the faithful.

MONETARY SACRIFICE OF ABDUR RAHMAN رضی اللہ عنہ IBN AWF: Apart from this hadith that puts the price of the garden at forty thousand dinar, there is another hadith of Tirmidhi which he has termed as hasan gharib and says that the garden that Abdur Rahman رضی اللہ عنہ ibn Awf had contributed was sold for four hundred thousand dirhams or dinars. This is only one example of the philanthropy of Abdur Rahman رضی اللہ عنہ ibn Awf. He was a great businessman and earned a lot of money. At the same time, he spent generously in Allah's cause. Indeed, his objective in doing business and earning money was to be able to spend in Allah's path abundantly. Once, he presented to the Prophet صلی اللہ علیہ وسلم half of his property and four thousand dinars or dirhams. Then he gave away forty thousand dinars in charity. After that he donated five hundred horses for jihad and thereafter one thousand and five hundred camels. Most of these donations were part of his business capital.

Once, he gave one hundred and fifty thousand dinars for Allah's pleasure to the sahabah رضی اللہ عنہم. Then, that very night, he set aside all the rest of his property for all the sahabah رضی اللہ عنہم, both ansar and muhajir, allotting to each of them a share of it. He allotted his personal clothing too to different people by name. He left nothing to himself and went to sleep. In the morning, he offered the salah of fajr with the Prophet صلی اللہ علیہ وسلم and said to him, "Allah says that He has accepted Abdur Rahman's رضی اللہ عنہ donation. Take his list of donations and then return it to him. Tell him that he is the agent of Allah and His Messenger صلی اللہ علیہ وسلم over all that property and wealth, and may spend at his discretion. He

[1] Tirmidhi # 9749 (3770)

will not be called to reckoning. Also, give him tidings of paradise."
He set free thirty thousand slaves (after purchasing them).
He left behind four wives each of whom got eighty thousand dirhams. According to anothe:: tradition, each wife got two hundred thousand dirhams, out of sixteen shares for his relatives, from what he had left behind.

PRAYER FOR ABDUR RAHMAN رضی اللہ عنہ IBN AWF

(٦١٣١) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لِأَزْوَاجِهِ إِنَّ الَّذِيْ يَحْثُوْ عَلَيْكُنَّ بَعْدِيْ هُوَ الصَّادِقُ الْبَارُّ اَللّٰهُمَّ اسْقِ عَبْدَ الرَّحْمٰنِ بْنِ عَوْفٍ مِنْ سَلْسَبِيْلِ الْجَنَّةِ۔ (رواه احمد)

6131. Sayyidah Umm Salamah رضی اللہ عنہا narrated: I heard Allah's Messenger صلی اللہ علیہ وسلم say to his wives, "He who will spend fistfuls on you after I am dead is the sincerely pious and truly kind." (She prayed:) 'O Allah, let Abdur Rahman رضی اللہ عنہ ibn Awf drink from salsabil in paradise!'[1]

COMMENTARY: It is obvious that the prayer was made by Sayyidah Umm Salamah رضی اللہ عنہا just as it was in the previous hadith by Sayyidah Ayshah رضی اللہ عنہا. Some authorities however, attribute then to the Prophet صلی اللہ علیہ وسلم. The Prophet صلی اللہ علیہ وسلم had known beforehand that Abdur Rahman رضی اللہ عنہ ibn Awf would be kind to his wives. This hadith, therefore, discloses the Prophet's صلی اللہ علیہ وسلم wonders.

MERIT OF ABU UBAYDAH رضی اللہ عنہ

(٦١٣٢) وَعَنْ حُذَيْفَةَ قَالَ جَاءَ أَهْلُ نَجْرَانَ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ ابْعَثْ إِلَيْنَا رَجُلًا أَمِيْنًا فَقَالَ لَأَبْعَثَنَّ إِلَيْكُمْ رَجُلًا أَمِيْنًا حَقَّ أَمِيْنٍ فَاسْتَشْرَفَ لَهَا النَّاسُ قَالَ فَبَعَثَ أَبَا عُبَيْدَةَ بْنِ الْجَرَّاحِ۔ (متفق عليه)

6132. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that the people of Najran came to Allah's Messenger صلی اللہ علیہ وسلم and submitted, "O Messenger صلی اللہ علیہ وسلم of Allah send us (as our ruler and judge) someone who is trustworthy." He said, "I shall definitely send to you a trustworthy man who deserves to be called trustworthy." The people (meaning of being regarded) as trustworthy.
Hudhayfah said, "He sent Abu Ubaydah رضی اللہ عنہ ibn Jarrah."[2]

COMMENTARY: Najran is a place in Yemen. It was conquered in 10AH. It is also said that Najran is a place between the Hijaz and Syria. The sahabah رضی اللہ عنہم craved the honour of being describe as trustworthy, not to get the post.

WHO SHOULD BE OUR AMIR AFTER YOU

(٦١٣٣) وَعَنْ عَلِيٍّ قَالَ قِيْلَ يَا رَسُوْلَ اللّٰهِ مَنْ نُؤَمِّرُ بَعْدَكَ قَالَ إِنْ تُؤَمِّرُوْا أَبَا بَكْرٍ تَجِدُوْهُ أَمِيْنًا زَاهِدًا فِي الدُّنْيَا رَاغِبًا فِي الْآخِرَةِ وَإِنْ تُؤَمِّرُوْا عُمَرَ تَجِدُوْهُ قَوِيًّا أَمِيْنًا لَا يَخَافُ فِي اللّٰهِ لَوْمَةَ لَائِمٍ وَإِنْ تُؤَمِّرُوْا

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[1] Musnad Ahmad # 6.299.
[2] Bukhari # 3745, Muslim #55.2420

عَلِيًّا وَلَا أُرَاكُمْ فَاعِلِيْنَ تَجِدُوْهُ هَادِيًا مَّهْدِيًّا يَأْخُذُ بِكُمُ الطَّرِيْقَ الْمُسْتَقِيْمَ۔ (رواہ احمد)

6133.Sayyiduna Aliرضی الله عنه narrated that someone asked, "O Messenger of Allah, who should we nominate our amir after you are gone?" He said, "If you shoos Abu Bakrرضی الله عنه as amir, you shall find him trustworthy, abstinent of worldly desires but desirous of the hereafter. If you name Umarرضی الله عنه as (your) amir, you shall find him strong and trustworthy, not fearing anyone's censure for the sake of Allah. If you nominate Aliرضی الله عنه as (your) amir - you will find him a guide who is himself well guided and will lead you to the straight path."[1]

COMMENTARY: Abu Bakrرضی الله عنه would not fail in giving the rights of religión. His judgment in maters of religion and state will be just and honest. He has no love of the world but all his attention is toward the hereafter. The Prophetصلی الله علیه وسلم thereby indicated these attributes should dictate the selection of the first caliph. These attributes will raise him to sincerity and it is only sincerity that will assure deliverance. The words in one version are (تجدوہ مسلما امینا) "You will find him a trustworthy Muslim". And in yet another version the words we: (قویافی امر الله ضعیفافی نفسه) "You will find him very strict in matters concerning Allah, but weak in his personal matters."

As (or Umarرضی الله عنه, he will be fearless of external forces in matters of religion unconcerned with reasoning in such cases. But, in matters of Shari'ah, he will give no liberty or concession. He will not how down to opposition in matters of religion. He will not hesitate in the face of criticism. According to one version:

تجدوہ قویا فی امر الله قویا فی نفسه

"You will find him strict in matters concerning Allah and also strict in his personal matters."

This hadith does not mention Uthmanرضی الله عنه. Either the Prophetصلی الله علیه وسلم did not mention him or the narrator forgot to mention him.

Mentioning Abu Bakrرضی الله عنه first hints at his caliphate ahead of all. Further, though Uthmanرضی الله عنه is not named clearly yet while mentioning Aliرضی الله عنه, the Prophetصلی الله علیه وسلم said, (لااراکم فاعلین)"But I do not suppose that you will do it." Again, there is a faint hint in these words about Uthman'sرضی الله عنه caliphate before Ali'sرضی الله عنه.

One meaning of these words is as the one given in the translation. You will disagree and dispute: A large number will oppose him. Another meaning is that he said, "After my death, you will not make Aliرضی الله عنه the first caliph because I have learnt from Divine revelation that Aliرضی الله عنه will live long. He will survive both Abu Bakrرضی الله عنه and Umarرضی الله عنه. If Ali رضی الله عنه is made caliph straightaway after my death then the two of them will never become caliphs." Hence, the word (اراکم) - "I suppose you will not do it" would mean "I am sure you will not do it – appoint Aliرضی الله عنه as the first caliph."

In short, the gist of what the Prophetصلی الله علیه وسلم said in answer to the question is: "O Muslim, after me, you are responsible to name your caliph, being yourselves/trustworthy and mujtahids. Allah has given you enough insight to come to a right decision because you also possess a strong faith. So, the man you choose unanimously after me will be your caliph because you can never agree among yourselves on anything but truth.

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[1] Musnad Ahmad 1-109.

Shaykh Abdul Haq A`hlawiرحمه الله has written that the Prophetصلى الله عليه وسلم did not nominate anyone as his caliph at all. He never specifically named anyone.

MERITS OF THE FOUR CALIPHS

(٦١٣٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللهُ اَبَا بَكْرٍ زَوَّجَنِيْ اِبْنَتَهُ وَحَمَلَنِيْ اِلَى دَارِ الْهِجْرَةِ وَصَحِبَنِيْ فِي الْغَارِ وَاَعْتَقَ بِلَالًا مِنْ مَالِهِ رَحِمَ اللهُ عُمَرَ يَقُوْلُ الْحَقَّ وَاِنْ كَانَ مُرًّا تَرَكَهُ الْحَقُّ وَمَالَهُ مِنْ صَدِيْقٍ رَحِمَ اللهُ عُثْمَانَ تَسْتَحْيِ مِنْهُ الْمَلَائِكَةُ رَحِمَ اللهُ عَلِيًّا اَللّٰهُمَّ اَدِرِ الْحَقَّ مَعَهُ حَيْثُ دَارَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

6134. Sayyiduna Aliرضى الله عنه narrated that Allah's Messengerصلى الله عليه وسلم said, "May Allah have mercy on Abu Bakrرضى الله عنه. He gave me his daughter (Ayshah رضى الله عنها) in marriage. He brought me (on his camel) to dar-ul-hijrah (the house of emigration, Madinah). He was with me in the cave (Thausr). He emancipated Bilal with his wealth (and handed him over to me).

May Allah have mercy on Umar رضى الله عنه. he speaks the truth even if it sounds bitter. Truthfulness has left him without friends.

May Allah have mercy on Uthman رضى الله عنه. The angels show modesty to him.

May Allah have mercy on Ali رضى الله عنه. O Allah, let truth be with him wherever he is"[1]

COMMENTARY: According to some traditions, Abu Bakrرضى الله عنه had kept two she-camels aside for the hijrah. But the Prophetصلى الله عليه وسلم accepted one she-camel only if he sold it to him. A price of eight hundred dirham as agreed in deferred payment.

As for Umarرضى الله عنه having no friend, that means a friend who would keep close ties otherwise all sincere. Muslims were his friends, most of all Abu Bakrرضى الله عنه.

The prayer that truth may remain where Aliرضى الله عنه is: These words are like what Suyuti has reproduced in Jama-ul-Jawami':

القران مع على وعلى مع القران

"The Quran is with Aliرضى الله عنه and Aliرضى الله عنه is with the Quran".

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[1] Tirmidhi # 3714 (3734).

CHAPTER - XXXVII

THE EXCELLENT QUALITIES OF AHL ULBAYT UN NABIصلى الله عليه وسلم (MEMBERS OF THE HOUSEHOLD OF THE PROPHETصلى الله عليه وسلم) بَابُ مَنَاقِبِ اَهْلِ بَيْتِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

WHO ARE AHL UL BAYT UN NABI صلى الله عليه وسلم: Ahl ul-bayt are the members of the Prophet'sصلى الله عليه وسلم household.

WHO ARE INCLUDED IN THIS TERM? There are different interpretations. They include those people who are forbidden to receive zakah, meaning the Banu Hashim who include the aal (descendents of) Abbas, aal Ali, aal Jafar and aal Aqeel.

- Some traditions say that the family of the Prophetصلى الله عليه وسلم are ahl ul bayt and his wives are definitely included therein. Therefore, those who exclude his wives from the purview of ahl ul bayt engage in unnecessary contention and take issue with this verse of the Qur'an:

اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا

{Allah only desires to take away from you all abomination, O people of the household (of Muhammadصلى الله عليه وسلم, and to purify you with a through purifying.}(33:33)

The Qur'an addresses the wives of the Prophetصلى الله عليه وسلم in the words preceding this verse and following it, so it is incorrect to exclude them (ahl ulbayt) from the text of this verse and interrupt the continuity of the message Imam Muhammad Fakhruddin Razi رحمه الله has written: This verse includes the noble wives of the Prophetصلى الله عليه وسلم because its context strongly supports it. Hence it is wrong to exclude the Prophet'sصلى الله عليه وسلم wives from the purview of ahl ul bayt and to restrict its application to others." Imam Raziرحمه الله writes further that it is better and more preferable to interpret ahl ulbayt as applicable to the Prophet'sصلى الله عليه وسلم children and wives, including Imam Hasanرضى الله عنه and Imam Husayn رضى الله عنه and even Sayyiduna Aliرضى الله عنه because of his exceptional relationship with the Prophetصلى الله عليه وسلم and privileged position with him.

However, sometimes the application of ahlulbayt is limited to Sayyidah Fatimahرضى الله عنها, Sayyiduna Aliرضى الله عنه, Hasanرضى الله عنه and Husaynرضى الله عنه. It is as in the hadith of Anasرضى الله عنه: "When the Prophetصلى الله عليه وسلم came to the mosque for the salah of fajir he would call at the door of the house of Sayyidah Fatimah رضى الله عنها

الصلوة يا اهل البيت، انما يريد الله ليذهب عنكم الرجس اهل البيت ويطهركم تطهيرا

"The salah, O people of the household, Allah only desires to take away from you all abomination and to purify you with a thorough purifying."[1]

Also, Sayyidah Umm Salamah رضى الله عنها narrated that while she and the Prophetصلى الله عليه وسلم were in the house, their servant informed them that Aliرضى الله عنه and Sayyidah Fatimahرضى الله عنها were waiting at the door. The Prophetصلى الله عليه وسلم instructed Sayyidah Umm Salamahرضى الله عنها to retire to a corner of the room and she did it. They came in along with Hasanرضى الله عنه and Hysaynرضى الله عنه who were little tots at that time. The Prophetصلى الله عليه وسلم put them on his lap

[1] Tirmidhi # 3206 (3217)

and held Aliرضي الله عنه by one hand and Fatimahرضي الله عنها by another and drew them in an embrace on his body. Then he put the black cloak that was on him over all of them and prayed, "O Allah, they are my ahlulbayt (members of my household). Draw me and my ahlulbayt near you, not towards the fire of Hell."[1]

Sayyidah Umm Salamah رضي الله عنها also narrated that the Prophetصلى الله عليه وسلم said, "This, my mosque is forbidden to every menstruating woman and sexually defiled person. But, it is not forbidden to Muhammadصلى الله عليه وسلم and to the ahlulbayt of Muhammadصلى الله عليه وسلم who are Aliرضي الله عنه, Fatimahرضي الله عنها, Hasanرضي الله عنه and Husaynرضي الله عنه."[2]

Bayhaqi classifies this tradition as da'if.

To sum up, there are those traditions that describe the ahlulbayt as Banu Hashim and the Prophet's صلى الله عليه وسلم wives and family. There also are traditions that describe the ahlulbayt as only Aliرضي الله عنه, Sayyidah Fatimahرضي الله عنها, Hasanرضي الله عنه and Husaynرضي الله عنه and, in fact, they restrict the application to merely these four pure people and this is the more accepted view.

The ulama have reconciled these traditions and defined their application. Their contention is outlined in these 'lines.

They say that بيت- bayt can be of three kinds:

1. Bayt un-nasb (Family house).
2. Bayt sakni (residential house).
3. Bayt wiladah (house where born)

Banu Hashim, the children of Abdul Muttalib, are the ahl ul-bayt of the Prophetصلى الله عليه وسلم because of family and ancestral ties ~ family members of the Prophetصلى الله عليه وسلم. Among the Arabs children of near forefathers were called bayt (family or household-member). We say in English, too, 'that family – or house – is respectable'. Or, he belongs to a noble family'.

The wives of the Prophetصلى الله عليه وسلم are his ahlulbayt because of their residence in his bayt (house). They are the members of the household. A man's wife is called in common parlance (a member of) his household.

The children of the Prophetصلى الله عليه وسلم are his ahlulbayt because they were born in his house. While all his children should be designated his ahlulbayt, yet only four of them are recognized as his ahlulbayt. They are Aliرضي الله عنه, Fatimahرضي الله عنها, Hasanرضي الله عنه and Husaynرضي الله عنه. (The last two are known as Hasnaynرضي الله عنه). They had extreme closeness to him and very many ahadith are narrated about their excellences.

As for the ahadith put together by the compiler of Mishkah about the ahlulbayt in this chapter, they concern Banu Hashim, Aliرضي الله عنه, Fatimahرضي الله عنها, Hasanرضي الله عنه and Husaynرضي الله عنه, and Ibrahimرضي الله عنه the son of the Prophetصلى الله عليه وسلم. Besides, Zaydرضي الله عنه ibn Harithah and his son Usamahرضي الله عنه are also mentioned either because the Prophetصلى الله عليه وسلم loved both of them immensely, or because the compiler of Mishkah counted them among the ahlulbayt.

Apart from this, he has not mentioned the noble wives of the Prophetصلى الله عليه وسلم in this chapter but created a separate chapter for them. This could be because of their exclusive merits for which a separate chapter seemed appropriate, or he made allowances for the common thinking and mentioned them separately from ahl ul-bayt because generally ahl ul-bayt is applied only to the four persons named in the foregoing lines.

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[1] Bukhari # 3706, Muslim #32.2404, Tirmidhi #3216 and 3812

[2] (Bayhaqi)

SECTION I الفصل الأول

MUBAHALAH & AHL UL-BAYT

(٦١٣٥) عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ دَعَا رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ اَللّٰهُمَّ هٰؤُلَاءِ أَهْلُ بَيْتِي۔ (رواه مسلم)

6135. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ said that when this verse was revealed:

قُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ

[Say. 'Come! We will summon our sons and your sons], (3:61)

Allah's Messenger صلی اللہ علیہ وسلم called Ali رضی اللہ عنہ, (Sayyidah) Fatimah رضی اللہ عنہا, Hasan رضی اللہ عنہ and Husayn رضی اللہ عنہ. Then, he said, "O Allah, these are my ahl ul-bayt (members of my household)."[1]

COMMENTARY: The entire verse:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللّٰهِ عَلَى الْكَاذِبِينَ

[And whosoever disputes with you concerning it (meaning the Quran or religion) after the knowledge that has come to you, say to him, "come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly to (Allah) and (solemnly) invoke Allah's curse upon the liars.] (3:61)

This is called the verse of mubahalah. This word is derived from (بہل) or (بہلۃ) and it means to invoke a curse. Mubahalah is to mutually invoke curse on one another. This meaning was expressed originally by the word(ابتہال), but subsequently it came to be used for the supplication that is made humbly with hope and fear and submissively. It was a custom among the Arabs that when two parties disputed over something and belied and accused one another of oppression, they came out of their homes to assemble at an agreed place and began to invoke curses on one another, praying. "O Allah, whichever of us is unjust, send your curse on them".

When the Christians disputed with the Prophet صلی اللہ علیہ وسلم about the geniuses of the religion of Islam or the Qur'an and they opposed and belied him. Allah commanded him to challenge them to a mubahalah. According to traditions, the Prophet صلی اللہ علیہ وسلم took his dearest and nearest members of his household to engage in mubahalah. He citied Hasan رضی اللہ عنہ and Husayn رضی اللہ عنہ who were very little boys in his arms. Sayyidah Fatimah رضی اللہ عنہا followed him and Sayyiduna Ali رضی اللہ عنہ walked behind her. The Prophet صلی اللہ علیہ وسلم instructed them, "When I have made the invocation of mubahalah, all of you say, 'aameen!"

The priest of the Christians observed the radiance on the faces of the Muslims, so he could not do without saying to his votaries, "Loot at these faces. They belong to such people who if they pray to God to move a mountain. He will do it. So, do not challenge them." He told them that if they do, then they would be annihilated.

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[1] Muslim # 22.2404, Tirmidhi # 2999.

So, they did not engage in mubahalah and agreed to pay the jizyah and accept the authority of the Prophetصلى الله عليه وسلم in administration of the state. But, they remained deprived of faith.
According to one version, the Prophetصلى الله عليه وسلم said, "If they had engaged in mubahalah, their faces would have been metamorphosed. They would have been transformed into apes and swine's. There would have erupted fire in the wilderness and it would have engulfed not only them but also the birds on trees.

AHL UL-BAYT AS DEFINED IN THE QUR'AN

(٦١٣٦) وَعَنْ عَائِشَةَ قَالَتْ خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَدَاةً وَّعَلَيْهِ مِرْطٌ مُّرَحَّلٌ مِّنْ شَعْرٍ اَسْوَدَ فَجَآءَ الْحَسَنُ بْنُ عَلِيٍّ وَاَدْخَلَهُ ثُمَّ جَآءَ الْحُسَيْنُ فَاَدْخَلَ مَعَهُ ثُمَّ جَآءَتْ فَاطِمَةُ فَاَدْخَلَهَا ثُمَّ جَآءَ عَلِيٌّ فَاَدْخَلَهُ ثُمَّ قَالَ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا۔ (رواه مسلم)

6136. Sayyidah Ayshah narrated that the Prophetصلى الله عليه وسلم went out one morning. He had on him a cloak of black hair. It was adorned with pictures of saddles of camels. Hasanرضى الله عنه ibn Aliرضى الله عنه came and he took him under the cloak. Then Husaynرضى الله عنه came and he took him along with him. Then, Fatimahرضى الله عنها came and he took her under it. Then, Aliرضى الله عنه came and he took him under it. Then, he recited (the verse 33:33):

اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا

{Allah only desires to take away from you all abomination, O people of the household (of Muhammadصلى الله عليه وسلم, and to purify you with a thorough purifying.}[1]

COMMENTARY: The context of this verse says explicitly that the wives of the Prophetصلى الله عليه وسلم are also among the ahl ul-bayt because the preceding verse is about them:

يٰنِسَاءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ

{O wives of the Prophetصلى الله عليه وسلم, you are not like any of the other women.} 33:32)
This verse addresses them and the verse following also addresses them:

وَاذْكُرْنَ مَا يُتْلٰى فِيْ بُيُوْتِكُنَّ

{And remember that which is recited (by the Prophetصلى الله عليه وسلم in your houses.} (33:34)
As for the masculine plural in the words (عنكم الرجس) – {take away from you all abomination}, it is either to express greatness or to refer to the male members of the ahl ul-bayt.

DEATH OF PROPHER'Sصلى الله عليه وسلم SON IBRAHIMرضى الله عنه

(٦١٣٧) وَعَنِ الْبَرَآءِ قَالَ لَمَّا تُوُفِّيَ اِبْرَاهِيْمُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لَهٗ مُرْضِعًا فِي الْجَنَّةِ۔

(رواه البخاری)

6137.Sayyiduna Bara`رضى الله عنه said that when Ibrahimرضى الله عنه (the son of the

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[1] Muslim#61.2424, Tirmidhi#3871, Abu Dawud#4032, Musnad Ahmad 6-162.

Prophetصلی الله علیه وسلم and Mariah Qubtiyah(رضی الله عنه) died (in infancy), Allah's Messengerصلی الله علیه وسلم said, "Indeed, there is for him a wet nurse in paradise."[1]

COMMENTARY: Some exponents interpret wet nurse to mean all kinds of blessings in paradise will be bestowed on Ibrahimرضی الله عنه, son of the Prophetصلی الله علیه وسلم. However, neither is it necessary nor proper to go for this for-fetched interpretation. The real meaning is very appropriate.

The word (مرضعة) (- murda'ah) is wet nurse or nursing mother. But, this word is spelt in an authentic manuscript (مرضعه) (- Murda'ah) and means place where milk is given for drink or suckled.

This hadith is evidence that pious souls are admitted to paradise immediately on death. It also is evidence that paradise already exists.

MERIT OF SAYYIDAH FATIMAHرضی الله عنها

(٦١٣٨) وَعَنْ عَائِشَةَ قَالَتْ كُنَّا اَزْوَاجَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عِنْدَهٗ فَاَقْبَلَتْ فَاطِمَةُ مَا تَخْفٰى مِشْيَتُهَا مِنْ مِشْيَةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَاٰهَا قَالَ مَرْحَبًا بِابْنَتِيْ ثُمَّ اَجْلَسَهَا ثُمَّ سَارَّهَا فَبَكَتْ بُكَآءً شَدِيْدًا فَلَمَّا رَاٰى حُزْنَهَا سَارَّهَا الثَّانِيَةَ فَاِذَا هِيَ تَضْحَكُ فَلَمَّا قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَاَلْتُهَا عَمَّا سَارَّكِ قَالَتْ مَا كُنْتُ لِاُفْشِيَ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سِرَّهٗ فَلَمَّا تُوُفِّيَ قُلْتُ عَزَمْتُ عَلَيْكِ بِمَالِيْ عَلَيْكِ مِنَ الْحَقِّ لَمَّا اَخْبَرْتِنِيْ قَالَتْ اَمَّا الْاٰنَ فَنَعَمْ اَمَّا حِيْنَ سَارَّنِيْ فِي الْاَمْرِ الْاَوَّلِ فَاِنَّهٗ اَخْبَرَنِيْ اَنَّ جِبْرَئِيْلَ كَانَ يُعَارِضُنِي الْقُرْاٰنَ كُلَّ سَنَةٍ مَرَّةً وَاِنَّهٗ عَارَضَنِيْ بِهِ الْعَامَ مَرَّتَيْنِ وَلَآ اُرَى الْاَجَلَ اِلَّا قَدِ اقْتَرَبَ فَاتَّقِي اللّٰهَ وَاصْبِرِيْ فَاِنِّيْ نِعْمَ السَّلَفُ اَنَا لَكِ فَبَكَيْتُ فَلَمَّا رَاٰى جَزَعِيْ سَارَّنِي الثَّانِيَةَ قَالَ يَا فَاطِمَةُ اَلَا تَرْضَيْنَ اَنْ تَكُوْنِيْ سَيِّدَةَ نِسَآءِ اَهْلِ الْجَنَّةِ اَوْنِسَآءِ الْمُؤْمِنِيْنَ وَفِيْ رِوَايَةٍ فَسَارَّنِيْ فَاَخْبَرَنِيْ اَنَّهٗ يُقْبَضُ فِيْ وَجْعِهٖ فَبَكَيْتُ ثُمَّ سَارَّنِيْ فَاَخْبَرَنِيْ اَنِّيْ اَوَّلُ اَهْلِ بَيْتِهٖ اَتْبَعُهٗ فَضَحِكْتُ۔ (متفق عليه)

6138.Sayyidah Ayshah رضی الله عنها narrated, "We, the wives of the Prophetصلی الله علیه وسلم were with him (just before or during his illness). Fatimahرضی الله عنها arrived, too. Her gait was not different in the least from the manner of walking of Allah's Messengerصلی الله علیه وسلم. When he saw her, he said. 'Welcome, my daughter!' He made her sit (near him) and spoke to her softly. She wept profusely. Seeing her grief, he spoke to her softly once again and she began to laugh. When Allah's Messengerصلی الله علیه وسلم got up and went out (for some purpose like offering salah), I asked her about what he had spoken to her softly, but she said, 'I am not one to divulge the secrets of Allah's Messengerصلی الله علیه وسلم. (So, I said nothing, but) after he died. I requested her. 'I adjure you by my right over you (as your mother) do tell me (what made you weep and then laugh when he spoke to you)." She said, 'Yes. Now I will. The first time he spoke to me he informed me that Jibrilعلیه السلام used to revise the Qur'an with him once every year (in the month of Ramadan) but, that year, he

[1] Bukhari # 1382, Ibn Majah# 1511.

revised it twice with him. So, he did not but see that his death was near. He exhorted her to fear Allah and exercise patience. Surely, he was an excellent predecessor for her. I wept and he observed my anxiety so he spoke quietly once again and asked me if I was not pleased that I would be the chief of all women in paradise – or women of the believers?"

According to another version (she said,) He spoke to me quietly (the first time) and said that he would die of his illness. So, I wept. Then he spoke to me quietly (again) and disclosed to me that I would be the first member of his household to follow him (and meet him). So, I laughed.[1]

COMMENTARY: Sayyidah Fatimahرضی اللہ عنہا refused to divulge what the Prophetصلی اللہ علیہ وسلم had spoken to her quietly. If he had wished, he would have spoken loud enough for everyone to hear. Her words teach us that it is mustahab (recommended) to keep secrets of our elders, relatives and friends.

To revise the Qur'an is mustahab. Two people may recite to one another from memory. The Prophetصلی اللہ علیہ وسلم used to do so in the presence of Jibrilعلیہ السلام. We learn from this hadith that it was narrated after the last Ramadan of the Prophet'sصلی اللہ علیہ وسلم life.

When Jibrilعلیہ السلام had him revise two times, the Prophetصلی اللہ علیہ وسلم concluded that revelation of the Qur'an was over and religion was perfected. Hence, it must be retained in memory perfectly.

The Prophetصلی اللہ علیہ وسلم told Sayyidah Fatimahرضی اللہ عنہا that she should be please that he was departing from this world. She should be grateful to Allah and pleased with His decree that she had earned a high rank.

EXCELLENCE OF SAYYIDAH FATIMAHرضی اللہ عنہا: It is clear from this hadith that Sayyidah Fatimahرضی اللہ عنہا is more superior than all women even Sayyidah Maryamعلیہا السلام, Sayyidah Khadijahرضی اللہ عنہا and Sayyidah Ayshahرضی اللہ عنہا. Suyuti رحمہ اللہ has said the same thing. There are two other ahadith that call for reconciliation with this one.

(i) Sayyidah Fatimahرضی اللہ عنہا has superiority over all women except Sayyidah Maryam bint Imranعلیہا السلام.

(ii) Sayyidah Fatimahرضی اللہ عنہا has the same standing in this ummah as Sayyidah Maryam bint Imranعلیہا السلام had among her people. Each of them is superior most among her own ummah,

The fact is that the standing of Sayyidah Fatimahرضی اللہ عنہا and her rank rose gradually over the years. Allah informed His Prophetصلی اللہ علیہ وسلم of this rise through revelation and His angels and he continued to speak of it at different times according to her prevailing standing. Finally, her superiority was established over all women without exception.

ANOTHER VIEW: Some ulama hold that Sayyidah Ayshahرضی اللہ عنہا is more excellent than Sayyida Fatimahرضی اللہ عنہا. They argue that while Sayyidah Ayshahرضی اللہ عنہا will stay with the Prophetصلی اللہ علیہ وسلم in paradise, Sayyidah Fatimahرضی اللہ عنہا will be with Sayyiduna Aliرضی اللہ عنہ. Obviously, the rank and standing of the Prophetصلی اللہ علیہ وسلم is higher than that of Sayyiduna Aliرضی اللہ عنہ.

However, this argument is meaningless before these ahadith: The Prophetصلی اللہ علیہ وسلم said to Sayyidah Fatimahرضی اللہ عنہا, "I, you, Aliرضی اللہ عنہ, Hasanرضی اللہ عنہ and Husaynرضی اللہ عنہ will be in paradise in the same rank and same castle."

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[1] Bukhari # 6285, Muslim # 98.2450

The speakers on behalf of Sayyidah Ayshah رضی اللہ عنہا also say that she was qualified to make ijtihad and was recognized as a mujtahid.[1]
In the time of the four caliphs, she used to issue religions rulings and verdicts.
Suyuti رحمہ اللہ has written in fatawa (who is superior: Fatimahرضی اللہ عنہا or Ayshahرضی اللہ عنہا?) and the most correct is that Fatimahرضی اللہ عنہا is superior to (and more excellent than) Ayshahرضی اللہ عنہا. Some scholars say that they are at one level. Some others prefer to maintain silence on this issue, particularly some Hanafi and some Shafi Ulama. Imam Maalikرحمہ اللہ was asked about it and he said, "Fatimahرضی اللہ عنہا is part of the flesh of the Prophetصلی اللہ علیہ وسلم and I do not give excellence to anyone over the flesh of the Prophetصلی اللہ علیہ وسلم." Imam Subkiرحمہ اللہ said, "The most correct thing is that the most superior is Sayyidah Fatimahرضی اللہ عنہا. Next in superiority is her mother Sayyidah Khudijahرضی اللہ عنہا and next is Sayyidah Ayshahرضی اللہ عنہا. The ulama also differ about the superiority of Sayyidah Khadijahرضی اللہ عنہا over Sayyidah Ayshahرضی اللہ عنہا, or otherwise.
The fact is that these glorious women of Islam have each a position of her own. Each is excellent in one field or another. Some scholars have based excellence on the degree of reward and this basis is recognized by them. Though Sayyidah Fatimahرضی اللہ عنہا on this basis may not excel over others, yet there is no doubt whatsoever that nobility, purity, disposition and sacredness are the jewels which ensure that no one can be superior to, and better than, Sayyidah Fatimahرضی اللہ عنہا, Sayyiduna Hasanرضی اللہ عنہ and Sayyiduna Husaynرضی اللہ عنہ.
BIOGRAPHICAL SKETCH: She was born to the mother of believers, Sayyidah Khadijahرضی اللہ عنہا and was the youngest daughter of Allah's Messengerصلی اللہ علیہ وسلم. She is the chief of all women of the world. She was married to Sayyiduna Aliرضی اللہ عنہ in Ramadan 2 AH, and she was sent to his house in Dhulhijjah. Hasanرضی اللہ عنہ, Husaynرضی اللہ عنہ, Muhsinرضی اللہ عنہ, Zaynabرضی اللہ عنہا, Umm Kulthumرضی اللہ عنہا and Ruqayyahرضی اللہ عنہا were born to her
She died six months - or as some say three months - after the death of the Prophetصلی اللہ علیہ وسلم. She was then twenty eight years old. She was given a bath by Sayyiduna Aliرضی اللہ عنہ and he led her funeral salah.
Those who have transmitted ahadith from her include Aliرضی اللہ عنہ, Hasanرضی اللہ عنہ, Husaynرضی اللہ عنہ and many others. Sayyidah Ayshahرضی اللہ عنہا used to say, "I have not seen anyone more truthful than Fatimahرضی اللہ عنہا apart from her father, Allah's Messengerصلی اللہ علیہ وسلم."

DISPLEASING FATIMAHرضی اللہ عنہا IS LIKE DISPLEASING THE PROPHETصلی اللہ علیہ وسلم

(٦١٣٩) وَعَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فَاطِمَةُ بِضْعَةٌ مِّنِّيْ فَمَنْ اَغْضَبَهَا اَغْضَبَنِيْ وَفِيْ رِوَايَةٍ يُرِيْبُنِيْ مَا اَرَابَهَا وَيُؤْذِيْنِيْ مَا اٰذَاهَا ـ (متفق علیه)

6139.Sayyiduna Miswar ibn Hakhramahرضی اللہ عنہ narrated that Allah's Messengerصلی اللہ علیہ وسلم said, "Fatimahرضی اللہ عنہا is a piece of me. He who angers her, angers me.
According to another version: "I am upset by what upsets her and I am pained by what pains her."[2]

COMMENTARY: In these words, there is an eloquent comparison between the Prophetصلی اللہ علیہ وسلم and Sayyidah Fatimahرضی اللہ عنہا, his daughter. However, some ulama are not correct

[1] Ijtihad is to make independent judgment on the basis of Quran & Mujtahid is one who makes it.
[2] Bukhari # 3767. Muslim # 94.2449

when they say that to hurt Fatimahرضی اللہ عنہا amounts to disbelief, because these kind of ahadith are meant to throw light on perfect unity and nearness. For example another tradition of this kind is: The Prophetصلی اللہ علیہ وسلم said, "He who hurts a Muslim, hurts me, and he who hurts me, hurts Allah." Or, he said, "He who loved the ansar, loves Allah and he who antagonizes the ansar, antagonizes Allah." And, he also said, "To befriend the Quraysh is a sign of faith and to vex them is to disbelieve." And, "To be friendly to the Arabs is to have faith but to be hostile to them is disbelief." And, "He who befriends the Arabs is friendly to me but he who annoys them, annoys me."

WHAT PAINS HER, PAINS ME: According to some traditions Harith ibn Hisham the brother of Abu Jahl decided to marry Abu Jahl's daughter, Ghawra, to Sayyiduna Aliرضی اللہ عنہ. According to another tradition, Aliرضی اللہ عنہ himself wished to marry Ghawrs. When the Prophet'sصلی اللہ علیہ وسلم permission was sought, he said, "I shall never give permission for that," and then he spoke the words of this hadith. He also said, "I do not declare the unlawful to be lawful and the lawful to be unlawful, but the daughter of Allah's friend will not be at the same place as the daughter of an enemy of Allah." Sayyiduna Aliرضی اللہ عنہ heard this saying and presented himself before the Prophetصلی اللہ علیہ وسلم and made an apology, saying, "O Messenger of Allah, I shall never do what you do not like."

DIFFERENT VERSIONS: This hadith of Miswarرضی اللہ عنہ is transmitted through different chains of narrators. One of them is that he narrated that the Prophet صلی اللہ علیہ وسلم stood up on the pulpit and he heard him say. "The son of Hisham ibn Mughirah, Harith, seeks my permission to give the daughter of Abu Jahl in marriage to Ali ibn Abu Talib. But, I do not give my consent to it. I repeat that I shall not approve it. But, if Ibn Abu Talib has resolved to go ahead then let him divorce my daughter and marry the daughter of Abu Jahl. Fatimahرضی اللہ عنہا is a piece of me. He who angers Fatimahرضی اللہ عنہا angers me."

ALI DISALLOWED TO MARRY ANOTHER WOMAN AS LONG AS FATIMAHرضی اللہ عنہا WAS HIS WIFE: It is stated in Sharh Muslim against this hadith that to do anything that hurts the Prophetصلی اللہ علیہ وسلم is forbidden and unlawful even if that thing is permissible. This is the prerogative of the Prophetصلی اللہ علیہ وسلم. There were two reasons why the Prophetصلی اللہ علیہ وسلم disallowed Aliرضی اللہ عنہ to marry the daughter of Abu Jahl.

(i)Sayyidah Fatimahرضی اللہ عنہا would have been displeased. That would have hurt the Prophetصلی اللہ علیہ وسلم which would have proved detrimental to Aliرضی اللہ عنہ. So, it was better for himself to abstain from his desire. Love of the Prophetصلی اللہ علیہ وسلم also lamented of him to desist.

(ii)The Prophetصلی اللہ علیہ وسلم was apprehensive lest Sayyidah Fatimahرضی اللہ عنہا may find her honour outraged and he involved in extreme anxiety.

Some scholars say that the Prophetصلی اللہ علیہ وسلم did not mean to forbid Aliرضی اللہ عنہ to take a second wife but he meant that it was Divine decree that Aliرضی اللہ عنہ cannot have both Fatimahرضی اللہ عنہا and the daughter of Abu Jahl at the same time. But, other traditions and opinions do not uphold this explanation. For instance, Yahya ibn Sa'eed ibn Ahqutanرضی اللہ عنہ said that he mentioned the Prophetصلی اللہ علیہ وسلم words to Abdullah ibn Dawudرضی اللہ عنہ and he said, "Allah had forbidden Aliرضی اللہ عنہ to take another wife while Fatimahرضی اللہ عنہا was with him. this is known from the verse:

وَمَا آتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا

[And whatsoever the Messengerصلى الله عليه وسلم gives you, take it and whatsoever he forbids, abstain (therefrom)] (59:7)

This establishes that when the Prophetصلى الله عليه وسلم said, 'I do not approve it,' it was no longer lawful for Aliرضى الله عنه that, in spite of the Prophet'sصلى الله عليه وسلم disapproval, he should take a second wife while Sayyidah Fatimahرضى الله عنها was his wife."

Yahya ibn Sa'eedرضى الله عنه also said that he heard. Umarرضى الله عنه ibn Dawud say that when the Prophetصلى الله عليه وسلم said, "Fatimahرضى الله عنها is a piece of me and what she dislikes, I dislike, and what hurts her, hurts me" then Allah made it unlawful for Aliرضى الله عنه to marry another woman while Fatimahرضى الله عنها was his wife, that he may not hurt the Prophetصلى الله عليه وسلم The Qur'an says:

مَاكَانَ لَكُمْ أَنْ تُؤْذُوا رَسُوْلَ اللّٰهِ

{It is not for you to annoy the Messengerصلى الله عليه وسلم of Allah.....} (33:53)

Hafiz رحمه الله and Abu Al-Qasim Dimishqiرحمه الله have cited both these traditions of Yahya ibn Sa'eedرضى الله عنه.

According to another tradition, the Prophetصلى الله عليه وسلم said, "What breaks Fatimah'sرضى الله عنه heart, breaks my heart .... Know well! All family ties will be severed on the day of resurrection, but my bonds with my family and in-laws will be retained."

According to another tradition narrated by Abu Ayyubرضى الله عنه, Allah's Messengerصلى الله عليه وسلم said, "On the day of resurrection, a voice will call from the throne as though a crier proclaims:

يا اهل الجمع نكسوا رءوسكم وغضوا البصاركم حتى مرت فاطمة بنت محمد على الصراط۔

'O the assembled people, bow down your heads and shut your eyes till Fatimahرضى الله عنها bint Muhammadصلى الله عليه وسلم goes over the sirat."

Then the Prophetصلى الله عليه وسلم said:

فتمرّ مع سبعين الف جارئة من الحور العين كمر البرق۔

"She will go over (it) accompanied by seventy thousand large-eyed maiden slaves (of paradise) at the speed of lightening."

We learn from traditions that when Allah's Messengerصلى الله عليه وسلم departed on a journey, he bid farewell to Sayyidah Fatimahرضى الله عنها last of all. When he returned from a journey the first person he met was Sayyidah Fatimahرضى الله عنها.

NOT EVERY WIFE'S DISPLEASURE COUNTS: The fact that the Prophetصلى الله عليه وسلم prevented Sayyiduna Aliرضى الله عنه from taking a second wife lest Sayyidah Fatimahرضى الله عنها be displeased does not mean that every husband must respect his first wife's wishes before deciding to marry another woman. This is only the Prophet'sصلى الله عليه وسلم privilege. Sayyiduna Aliرضى الله عنه was disallowed because his second marriage could hurt the Prophetصلى الله عليه وسلم as is explained in some traditions. Besides, no woman is an equal of Sayyida Fatimahرضى الله عنها and no woman's father can be like her father, the chief of the worldsصلى الله عليه وسلم. So, no man is disallowed to marry another woman on this count.

FOUR WIVES: The Qur'an permits a man to marry more than one woman up to a maximum of four. This is a general permission not restricted by the specific and limited nature of this hadith. The verse of the Qur'an is:

فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنٰى وَثُلٰثَ وَرُبَاعَ

[....then marry such women as seem good to you, two, three or four...] (4:3)

RIGHTS OF PROPHET'S صلی اللہ علیہ وسلم FAMILY

(٦١٤٠) وَعَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فِيْنَا خَطِيْبًا بِمَاءٍ يُدْعٰى خُمًّا بَيْنَ مَكَّةَ وَ الْمَدِيْنَةِ فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ وَوَعَظَ وَذَكَّرَ ثُمَّ قَالَ اَمَّا بَعْدُ اَلَا اَيُّهَا النَّاسُ اِنَّمَا اَنَا بَشَرٌ يُوْشِكُ اَنْ يَّاْتِيَنِيْ رَسُوْلُ رَبِّيْ فَاُجِيْبَ وَاَنَا تَارِكٌ فِيْكُمُ الثَّقَلَيْنِ اَوَّلُهُمَا كِتَابُ اللّٰهِ فِيْهِ الْهُدٰى وَالنُّوْرُ فَخُذُوْا بِكِتَابِ اللّٰهِ وَاسْتَمْسِكُوْا بِهٖ فَحَثَّ عَلٰى كِتَابِ اللّٰهِ وَرَغَّبَ فِيْهِ ثُمَّ قَالَ وَ اَهْلُ بَيْتِيْ اُذَكِّرُكُمُ اللّٰهَ فِيْ اَهْلِ بَيْتِيْ اُذَكِّرُكُمُ اللّٰهَ فِيْ اَهْلِ بَيْتِيْ وَفِيْ رِوَايَةٍ كِتَابُ اللّٰهِ هُوَ حَبْلُ اللّٰهِ مَنِ اتَّبَعَهٗ كَانَ عَلَى الْهُدٰى وَمَنْ تَرَكَهٗ كَانَ عَلَى الضَّلَالَةِ۔ (رواہ مسلم)

6140.Sayyiduna Zayd ibn Arqam رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم got up before them at a watering-place between Makkah and Madinah called Khumu to address them. He praised Allah and glorified Him and gave them audionition and reminded them (of reward and punishment). Then, he said, "To proceed! Know, O people, I am but a human being (like you with the distinction that Allah has chosen me as His Messenger to guide you). Very soon a Messenger of my Lord (the angel of death) will come to me (to take me away) and I shall respond positively. I have behind with you two great or fine things. The first of them is the Book of Allah. It contains guidance and light. Study it and abide by its commands (and retain it in your memory)." Having exhorted (them) to follow the Book of Allah and called towards it, he then said, "And the members of my household! I remind (you of the punishment of) Allah lest you fail to give the rights of the members of my household. I remind you of Allah lest you fail to give the rights of the members of my household.

According to another version: "The Book of Allah. It is the rope of Allah. He who abides by it has followed guidance. And, he who neglects it has gone astray."[1]

COMMENTARY: Khumm is between Makkah and Madinah, near Juhfah. It is also called Ghadir Khumm (see hadith # 6103). Ghadir is a watering place. This address was delivered while homeward bound after performing the Farewell Pilgrimage.

The Prophet صلی اللہ علیہ وسلم had said toward the end of Dhul Hijjah 10AH that his time was meaning its end. About three months thereafter in rabi ul Awwal 11 AH, he died.

He said that he was leaving behind two great or fine, things. This is the rendering of the word (ثقلین) thaqalayn. It could mean a heavy thing or a traveller's retinue or his any great and find thing. Some authorities say that the Book of Allah and the ahl ul bayt (members of the Prophet's صلی اللہ علیہ وسلم household) are called two great things because they have a great rank or because it is difficult to abide by and care for, them. Not everyone can carry their weight. The jims and mankind are also called thaqalayn in the sense that the earth carries them on its back. Come authorities have explained that both of them are the provision of

[1] Muslim # 36.2408

religion. They are instrumental in furthering religion and strengthening it. The populace of the earth grows through them

The Qur'an or the Book of Allah is described as guidance and light The true path is brightened This light will lead the people on the day of resurrection. The word nur (light) is also one of the names of the Qur an.

Hold Allah's Book firmly. Go by it in all your affairs and deeds Make it your guideline And abide by it. To abide by the sayings of Allah's Messengerصلى الله عليه وسلم is also the same as abiding by the Book of Allah This is in the light of Allah's words:

مَا آتٰكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا

{And whatsoever the Messenger gives you, take it, and whatsoever he forbids, abstain (there from)} (59:7)

And He says:

وَمَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ

{Whosoever obeys the Messenger, he indeed obeys Allah.} (4:80)

And He says:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ

{Say, If you love Allah then follow me. Allah will love you."} (3:31)

According to another version this phrase under discussion has these words:

فتمسكوا بكتاب الله وخذوا

"So hold firmly the Book of Allah and abide by it."

The listeners were exhorted forcefully to recite Allah's Book, to memories it, to learn the science of recited and meanings of its words and to abide by it, without the least slackness.

The Prophetصلى الله عليه وسلم spoke to them such things as bring them to Allah's Book. He told that they would prosper in this world and the next if they follow it. He gave them glad tidings of Allah's mercy. Perhaps, he did not warn them of Allah's punishment, or he may have done so.

The Prophetصلى الله عليه وسلم reminded them twice of (the punishment of) Allah if they failed give the rights of the members of his household. It may have been to emphasis, or he may have referred to his children by ahl ul-bayt (members of the household_ the first time and his wives the second time. We have stated previously that the term ahl ul-bayt (members of the household) includes both his children and his wives.

According to one version, he repeated these words three times. The rope of Allah' is the rendering of (حبل الله). It means the covenant protection and whatever takes a man towards his Lord. It becomes a means of nearness to Him and His pleasure. The Qur'an is the promise of Allah for the success of man and for his protection from punishment. It is a means of nearness to Him. He who holds fast to it is safe from punishment, attains nearness to Allah and gets to the peak of success in the hereafter. In contrast, one who does not take the Qur'an as the source of his belief and deeds and does not obey its commands and guidance is lost on the wrong path. He is deprived in the world.

Thus the Qur'an is a rope in both senses. Those who seek guidance attain high ranks of prosperity through it. And those who disobey and rebel fall down to the lowest level of deprivation.

يُضِلُّ بِهٖ كَثِيرًا وَّ يَهْدِي بِهٖ كَثِيراً

{He sends many astray thereby, and He guides many thereby.} (2:26)

According to a hadith

القرآن حجة لك اوعليك

"The Quran is an argument (or an evidence) either in your favour or against you". (It will either get you deliverance or combing you to punishment).

And, Allah, the Most High, says:

وَنُنَزِّلُ مِنَ الْقُرآنِ ماهُو شفاء ورحمة اللمؤمنين ولا يزيد الظلمين الاخسارا

{And we send down, of the Qur'an that which is a healing and a mercy to the believers, and it increases the evildoers in nothing but loss.} (17:82)

SON OF ONE WITH TWO WINGS.

(٦١٤١) وَعَنِ ابْنِ عُمَرَ اَنَّهٗ كَانَ إِذَا سَلَّمَ عَلَى ابْنِ جَعْفَرٍ قَالَ السَّلَامُ عَلَيْكَ يَا ابْنَ ذِي الْجَنَاحَيْنِ۔ (رواه البخاری)

6141.Sayyiduna Ibn Umar رضی الله عنه narrated that whenever he (himself) offered salaam to the son of Ja'far رضی الله عنه, he would say: "As-salaam u Alayka, O son of the possessor of two wings."[1]

(Salaam is greetings or salutation and assalaamu alayka is peace be on you.')

COMMENTARY: Ja'far رضی الله عنه was son of Abu Talib and the Prophet's صلی الله علیه وسلم cousin. He fought bravely in the Battle of Mutah in 8AH. He was martyred.

This battle fought at Mutah in Syria was the first against the Christians who were supported by the army of the Emperor of Byzantine. During the battle, the Prophet صلی الله علیه وسلم who was in Madinah watched the proceedings from there with his amazing, miraculous sight. He saw that Jafar رضی الله عنه was given wings with which he was flying along with the angels. He was worried what it could mean. Later, when news of his martyrdom was conveyed to Madinah, the mystery was solved. Since that day, he was called 'Ja'far Tayyar' (the flying Jafar) and 'Dhul-Janahouyn' (possessor of two wings).

According to one tradition, the Prophet صلی الله علیه وسلم said, "I saw Ja'far fly in the sky of paradise with the angels."

Sayyiduna Ja'far Tayyar رضی الله عنه had embraced Islam at an early stage. Thirty one people had preceded him in Islam. He was ten years senior to his brother Sayyiduna Ali رضی الله عنه. He resembled the Prophet صلی الله علیه وسلم very much in features and disposition. He was forty-one years old when he was martyred in the Battle of Mutah in 8 AH. There were as many as ninety wounds on his body from arrows and swords.

Ahadith were transmitted on his authority by the Sahabah رضی الله عنهم as well as his son, Abdullah رضی الله عنه

PRAYER FOR HASSAN رضی الله عنه

(٦١٤٢) وَعَنِ الْبَرَاءِ قَالَ رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالْحَسَنُ بْنُ عَلِيٍّ عَلٰى عَاتِقِهٖ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اُحِبُّهٗ فَاَحِبَّهٗ۔ (متفق علیه)

[1] Bukhari # 3709

6142.Sayyiduna Bara رضی اللہ عنہ said, "I saw the Prophet صلی اللہ علیہ وسلم while Hasan ibn Ali رضی اللہ عنہ was placed on his shoulder, and he prayed. 'O Allah, I love him, so (I pray to you to) love him."[1]

COMMENTARY: The prayer of the Prophet صلی اللہ علیہ وسلم was granted, there being no doubt about it. So, it is binding on every Muslim to love Hasan رضی اللہ عنہ wholeheartedly.

BIOGRAPHICAL SKETCH OF HASANرضی اللہ عنہ: Hasan رضی اللہ عنہ is the son of Sayyidah Fatimah رضی اللہ عنہا and Sayyiduna Ali رضی اللہ عنہ, and grandson of the Prophet صلی اللہ علیہ وسلم to whom he was the apple of his eye. He is the chief of all the youth of paradise. His kunyah is Abu Muhammad. According to the most correct tradition, he was born on 15th Ramadan 3AH and he died in 55AH. Other reports put his death in the years 58AH, 49AH or 44AH. He was buried in Baqi graveyard.

Ahadith narrated by him are transmitted by a large number of sahabah as well as his son Hasan ibn Hasan رضی اللہ عنہ Abu Hurayrah رضی اللہ عنہ is also one of them.

After the martyrdom of Sayyiduna Ali رضی اللہ عنہ in Ramadan 40AH, some forty thousand people n Kufah installed him as caliph and pledged allegiance to him. However, in order to prevent dissension among the ummah, he stepped down in favour of amir Mu'awiyah رضی اللہ عنہ just six months thereafter on 15th Jumadiul-awwal 41AH

BIOGRAPHICAL SKETCH OF HUSSAYN رضی اللہ عنہ THE CHIEF OF THE MARTYRS: His Kunyah is Abu Abdullah. He was born on 5th Sha'ban in 4AH and was younger than Hasan رضی اللہ عنہ by merely 10 months and thirty days. He was martyred on Friday 10th Muharrum 61AH in Karbala, Iraq, by the army of Yazid ibn Muawaiyah. The wretched man who martyred him was Sinan ibn Anas Nakh'i, or as same versions say. Shamr Dhul Jawsh. Then Khawli ibn Yazid Asbahi took his body and the members of his household from the plain of Karbala Abdullah ibn Ziyad. According to traditions along with him twenty-three male members of his household were also martyred, among them his sons, brothers, etc. He was fifty-eight years old when martyred.

LOVE OF HASAN

(٦١٤٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ خَرَجْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ طَائِفَةٍ مِّنَ النَّهَارِ حَتّٰى أَتٰى خِبَاءَ فَاطِمَةَ فَقَالَ أَثَمَّ لُكَعُ أَثَمَّ لُكَعُ يَعْنِيْ حَسَنًا فَلَمْ يَلْبَثْ أَنْ جَاءَ يَسْعٰى حَتّٰى اعْتَنَقَ كُلُّ وَاحِدٍ مِّنْهُمَا صَاحِبَهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ إِنِّيْ أُحِبُّهُ فَأَحِبَّهُ وَأَحِبَّ مَنْ يُّحِبُّهُ۔ (متفق عليه)

6143. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated, 'I went out with Allah's Messenger صلی اللہ علیہ وسلم sometime during a day till we were at the house of Fatimah رضی اللہ عنہا. He asked, 'Is luka (young lad) here? Is luka' here?' He meant Hasan رضی اللہ عنہ. He had not waited awhile when he came galloping and each of them embraced the other. Allah's Messenger صلی اللہ علیہ وسلم prayed, 'O Allah, I love him. So you too love him and love whoever loves him!"[2]

COMMENTARY: We learn from this hadith that it is allowed to embrace another person (of the same sex) or a child. Also, as Nawawi رضی اللہ عنہ said, it is mustahab to love children and

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[1] Bukhari # 3749, Muslim # 59-2422, Tirmidhi # 3783

[2] Bukhari # 2122, Muslim # 57-2421

be kind to them and to hug and caress them. It is also mustahab to be humble and polite to children.[1]

MERIT OF HASAN رضی اللہ عنہ

(٦١٤٤) وَعَنْ أَبِي بَكْرَةَ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ وَالْحَسَنُ بْنُ عَلِيٍّ إِلَى جَنْبِهِ وَهُوَ يُقْبِلُ عَلَى النَّاسِ مَرَّةً وَّعَلَيْهِ أُخْرٰى وَيَقُوْلُ إِنَّ ابْنِيْ هٰذَا سَيِّدٌ وَلَعَلَّ اللّٰهَ أَنْ يُّصْلِحَ بِهٖ بَيْنَ فِئَتَيْنِ عَظِيْمَتَيْنِ مِنَ الْمُسْلِمِيْنَ۔ (رواه البخاری)

6144. Sayyiduna Abu Bakrah رضی اللہ عنہ narrated, "I saw Allah's Messenger صلی اللہ علیہ وسلم on the pulpit (while delivering a sermon) with Hasan ibn Ali رضی اللہ عنہ at his side. He looked now at the people (whom he addressed) and now at him (with a loving glance). He would say, 'This my son is a sayyid (pious and cool). We must hope that Allah will reconcile two large groups of Muslims through him."[2]

COMMENTARY: Sayyid is of outstanding piety. Also he is cool-tempered and of a good disposition. This word is also applied to a guardian, master, noble, one who endures hardship at the hands of his people, chief or leader.

The Prophet صلی اللہ علیہ وسلم hoped that Hasan رضی اللہ عنہ would make peace between two large groups. This was a true foretelling of subsequent events that took place after the caliphate of Sayyiduna Ali رضی اللہ عنہ. The majority of the Muslims had divided into two groups. While one advocated the caliphate' as Imam Hasan, رضی اللہ عنہ the other recognized the caliphate of Amir Mu'awiyah رضی اللہ عنہ through, without any semblance of doubt, the rightful one to this office was Imam Hasan رضی اللہ عنہ. He was more excellent from the point of view of are ancestry, and personal, religious standing. This very hadith is a great evidence in which the Prophet صلی اللہ علیہ وسلم called him Sayyid. Besides, he had an invincible support from the people. An amry of forty thousand young men had vowed to lay down their lives for him against Mu'awiyah. But, in spite of the right and supreme strength, he was afraid that his grandfather's ummah would fall apart and there would be bloodshed, so he threw aside the worldly leadership and opted for success in the hereafter. He was not compelled by weakness but was impelled by pious motives to retain the unity of the Muslims, so willingly and of his own accord he made peace with Mu'awiyah and stepped down from caliphate in his favour. He used to say, "By Allah, I cannot shelter that even a drop of blood of anyone of the ummah of Muhammad should fall on the ground," Many among his supporters did not agree with him so much so that the extremists among them jeered him: (السلام علیک یا عار المسلمین) "Peace be on you, o the black-mark on the Muslims!" He would respond in a very tolerant way (العار خیر من النار) "The black-mark is better than the fire!"

The Prophet's صلی اللہ علیہ وسلم saying in the favour of Sayyiduna Hasan رضی اللہ عنہ that Allah may cause him to reconcile two large groups of the Muslims, is ample evidence that both were part of Islam and Muslims - the supporters of Mu'awiyah رضی اللہ عنہ and the supporters of Imam Hasan رضی اللہ عنہ though one of them was right and the other wrong. The ahlus-sunnah

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[1] The word luka (لکع) means 'a dwaf', 'an infant', 'a cdt' and is applied to the two sons of Ali رضی اللہ عنہ, Hasan رضی اللہ عنہ and Husayn رضی اللہ عنہ (Persian, English dictionary incl. Arabic words, F.Steingass, Ph.D, P-117. Sang-e-Meel Publication, Lahore.)

[2] Bukhari # 2704

wa al-jamaah maintain that after Imam Hasan رضی اللہ عنہ concluded of the latter was lawful in the eyes of shari'ah.

SILENCE ON MUSHAJ-RAT SAHABAH رضی اللہ عنہم: A word of caution is necessary here. Whatever adpute a disagreement took place among the Sahabah رضی اللہ عنہم at that time and it led them to the verge of fighting with each other, is called (مشاجرات صحابہ) Mushajarat Sahabah رضی اللہ عنہم (wrangling of the companions). All our predecessors and leaders and scholars of religion have maintained silence on this issue. It was never tolerated by anyone of them to criticize or comment on these events and situation let alone targeting these sacred beings. They say, "Whom Allah kept our hands away from their blood then why should we use our tongues to pick faults in them."

MERIT OF SAYYIDUNA HASAN رضی اللہ عنہ: The merit and excellence of Imam Hasan رضی اللہ عنہ is very obvious from the fact that the Prophet صلی اللہ علیہ وسلم called him Sayyid.

According to another tradition of Abu Bakrah رضی اللہ عنہ, "When Allah's Messenger صلی اللہ علیہ وسلم led us in salah, Hasan رضی اللہ عنہ, who was a little child at that time, would come to the Mosque and perch himself on the neck and back of Allah's Messenger صلی اللہ علیہ وسلم as he went down into the prostration posture. So he would raise himself from the prostrations very slowly and carefully allowing Hasan رضی اللہ عنہ to alight. Some of the sahabah رضی اللہ عنہم submitted once, 'O Messenger of Allah, we see you conduct yourself with this little one as you do not do with anyone else.' He said, 'this little one is the flower of my life. Surely, this my son is Sayyid. We must hope that Allah will cause two groups of Muslims to come to peace through his efforts.'"

Mu'awiyah رضی اللہ عنہ has said that Allah's Messenger used to lick the tongue or the lips of Hasan رضی اللہ عنہ.[1]

There is no doubt at all that Allah will never subject the limbs to punishment which His Messenger had licked.

TWO FLOWERS OF FLY LIFE

(٦١٤٥) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ اَبِيْ نُعْمٍ قَالَ سَمِعْتُ عَبْدَاللّٰهِ بْنِ عُمَرَ وَسَاَلَهُ رَجُلٌ عَنِ الْمُحْرِمِ قَالَ شُعْبَةُ اَحْسِبُهُ يَقْتُلُ الذُّبَابَ قَالَ اَهْلُ الْعِرَاقِ يَسْأَلُوْنِيْ عَنِ الذُّبَابِ وَقَدْ قَتَلُوْا اِبْنَ بِنْتِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَ رَسُوْلُ اللّٰهِ هُمَا رَيْحَانَتَايَ مِنَ الدُّنْيَا۔ (رواه البخارى)

6145. Sayyiduna Abdul Rahman ibn Abu Nu'm رضی اللہ عنہ said that someone (belonging to kufah) asked Abdullah ibn umar رضی اللہ عنہ about one (pilgrim) who has assumed the ihram (which is a sacred state). Shu'bah رضی اللہ عنہ (a sub-narrator from Abdur Rahman رضی اللہ عنہ) interjected, "I suppose it was about (this pilgrim) killing a fly (or a mosquito, what command he attracts)."(so, Abdur Rahman رضی اللہ عنہ said) "I heard Abdullah ibn umar رضی اللہ عنہ say, 'The people of Iraq ask me about a fly, yet they have killed the son of the daughter of Allah's Messenger صلی اللہ علیہ وسلم. And, Allah's Messenger صلی اللہ علیہ وسلم had said that both of them (Hasan رضی اللہ عنہ and Husayn رضی اللہ عنہ) were his two flowers in the world!"[2]

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[1] Musnad Ahmad.

[2] Bukhari # 3753, Tirmidhi # 3770 (3740). See comments for meaning of rayhan (translated flowers).

(They had killed Imam Husayn رضی اللہ عنہ.)

COMMENTARY: A man of kufah asked Ibn Umar رضی اللہ عنہ about a person who has assumed the ihram for hajj (or umrah) and happens to kill a fly, how may be atone for that? Will he have to pay a penalty, give a sadaqah or do anything else?

Ibn Umar رضی اللہ عنہ gave him a very convincing reply. They asked about commands of shari'ah on killing flies but thought nothing of that when they killed the Prophet's صلی اللہ علیہ وسلم grandson, Husayn رضی اللہ عنہ, very mercilessly. Thereby they raised their identity among the cruelest of oppressors.

The word rayhan (ریحان) is translated 'flowers'. But, it also means mercy, comfort, livelihood, ease, luxury. In this sense, a son is also called rayhan because he gives comfort to the heart and coolness to the eyes. Besides, fragrant grass and flowers are also called rayhan, then, by way of comparison, this meaning it also applied to a son and children. Just as a fragrant flower or any other fragrant thing is smelled, to too people smell and kiss children, and please their own heart.

CLOSE RESEMBLANCE OF BOTH BROTHERS (HUSNAYN) TO THE PROPHET صلی اللہ علیہ وسلم

(٦١٤٦) وَعَنْ أَنَسٍ قَالَ لَمْ يَكُنْ أَحَدٌ أَشْبَهَ بِالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْحَسَنِ بْنِ عَلِيٍّ وَّقَالَ فِي الْحُسَيْنِ أَيْضًا كَانَ أَشْبَهَهُمْ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه البخارى)

6146. Sayyiduna Anas رضی اللہ عنہ said. "There was no one resembling the Prophet صلی اللہ علیہ وسلم more closely than Hasan ibn Ali رضی اللہ عنہ." He said about Husayn رضی اللہ عنہ also, "He resembled Allah's Messenger صلی اللہ علیہ وسلم most closely of all of them."[1]

COMMENTARY: See hadith (#6170) of Sayyiduna Ali رضی اللہ عنہ on the resemblance of his two sons to Allah's Messenger صلی اللہ علیہ وسلم.

PRAYER FOR IBN ABBAS رضی اللہ عنہ

(٦١٤٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ ضَمَّنِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى صَدْرِهٖ فَقَالَ اَللّٰهُمَّ عَلِّمْهُ الْحِكْمَةَ وَفِيْ رِوَايَةٍ عَلِّمْهُ الْكِتَابَ۔ (رواه البخارى)

6147. Sayyiduna Ibn Abbas رضی اللہ عنہ said. "The Prophet صلی اللہ علیہ وسلم clasped me to his chest and prayed 'O Allah, teach him wisdom.'"

According to another version the words are: 'Teach him the Book.'[2]

COMMENTARY: The chest is the source and cache of knowledge and wisdom. The ulama say that 'wisdom' does not mean 'philosophy' but it is a compatibility of knowledge and deeds. It is to perfect oneself in learning with all its attributes and goodness and a proper understanding of the subjects of religion. This is a great blessing for man to which this verse of the Qur'an points out:

يُؤْتِي الحِكْمَةَ مَن يَّشاءُ وَ مَن يُؤتَ الحِكْمَةَ فقد اوتِيَ خيرا كثيراً

{He grants wisdom to whom He pleases. And whoever is granted wisdom then he is indeed granted a great good.} (2:269)

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[1] Bukhari # 3748, Tirmidhi # 3778

[2] Bukhari # 3752, Tirmidhi # 3823

Some scholars say that the word 'wisdom' in this prayer means the 'knowing of the truth of different things and to put into practice that which can be done.'
Some other scholars say that 'wisdom' is sound, good character and good manner of speech or conversation.
Some others have applied 'wisdom' to the Prophets's sunnah including his sayings deeds and tacit approval (of words or actions of others). This is as Allah says:

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

{And, He teaches them the Book and the wisdom.}(3:164)

In short, the Prophet صلى الله عليه وسلم prayed for Abdullah ibn Abbas رضى الله عنه to be given knowledge and wisdom and an understanding. He was a great scholar of this ummah. The senior sahabah رضى الله عنهم have acknowledged that he possessed outstanding learning, wisdom and understanding and that the Prophet صلى الله عليه وسلم had prayed for him.
Sayyiduna Ibn Abbas رضى الله عنه was born in Makkah three years before the hijrah. When the Prophet صلى الله عليه وسلم died, he was thirteen years old-or, as other reports suggest, he was fifteen years old or ten years old. He had seen Jibril عليه السلام twice and the Prophet صلى الله عليه وسلم had prayed for him two times.
In his closing years, he lost his eyesight. He died at the age of seventy-one in Ta'if in 68 AH during the rule of Ibn Zubayr رضى الله عنه

PROPHET'S صلى الله عليه وسلم PRAYER

(٦١٤٨) وَعَنْهُ قَالَ إِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْخَلَاءَ فَوَضَعْتُ لَهُ وَضُوْءً فَلَمَّا خَرَجَ قَالَ مَنْ وَضَعَ هٰذَا فَاُخْبِرَ فَقَالَ اَللّٰهُمَّ فَقِّهْهُ فِي الدِّيْنِ۔ (متفق عليه)

6148. Sayyiduna Ibn Abbas رضى الله عنه said. "The Prophet صلى الله عليه وسلم went to the toilet and I placed water for him to make ablution. When he came out, he asked, 'who has placed it?' On being informed, he prayed, 'O Allah, grant him an understanding of religion.'"[1]

COMMENTARY: This has been reported previously (see hadith # 1195) in the chapter 'Salah during the night.' Ibn Abbas رضى الله عنه had spent the night at the house of his maternal aunt Sayyidah Maymunah رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم, Salah of tahajjud as offered by him.
The meaning of the prayer is: O Allah, grant Ibn Abbas such knowledge of religion as may make him a complete, perfect scholar of every branch of religion, and grant him a perfect understanding of all shades of religion and Fiqh, not a superficial knowledge.
Nawawi رضى الله عنه said that this hadith establishes the excellence of Fiqh. It proves also that a prayer in absentia is mustahab. It is also mustahab to pray for someone who has been of service in some way or done a favour.
The Prophet's صلى الله عليه وسلم prayer was granted. Ibn Abbas رضى الله عنه was raised to high levels as a scholar.

PRAYER FOR USAMAH رضى الله عنه AND IMAM HASAN رضى الله عنه

(٦١٤٩) وَعَنْ اُسَامَةَ بْنِ زَيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ انه كَانَ يَأْخُذُهُ وَالْحَسَنُ فَيَقُوْلُ اَللّٰهُمَّ اَحِبَّهُمَا

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[1] Bukhari # 143, Muslim # 138-2477, Musnad Ahmad # 1-314

فَإِنِّيْ أُحِبُّهُمَا وَفِيْ رِوَايَةٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْخُذُنِيْ فَيُقْعِدُنِيْ عَلٰى فَخِذِهٖ وَيُقْعِدُ

الْحَسَنَ ابْنَ عَلِيٍّ عَلٰى فَخِذِهِ الْأُخْرٰى ثُمَّ يَضُمُّهُمَا ثُمَّ يَقُوْلُ اَللّٰهُمَّ ارْحَمْهُمَا فَإِنِّيْ أَرْحَمُهُمَا۔ (رواہ البخاری)

6149. Sayyiduna Usamah ibn Zayd رضی اللہ عنہ narrated. That the Prophet صلی اللہ علیہ وسلم used to take him and Hasan and pray, "O Allah, do love the two of them. I, too love them both."

According to another version: Usama رضی اللہ عنہ said, "Allah's Messenger صلی اللہ علیہ وسلم used to take me and put me on his lap and put Hasan ibn Ali رضی اللہ عنہ on his other lap." Then, he who would clasp them together and pray, "O Allah, have mercy on the two of them. I, too, have mercy a them."[1]

COMMENTARY: Sayyiduna Usamah's رضی اللہ عنہ father was Sayyiduna Zayed ibn Harithah رضی اللہ عنہ, the freedman of the Prophet صلی اللہ علیہ وسلم as well as his adopted son. The Prophet صلی اللہ علیہ وسلم had married him to his maid-servant Sayyidah (Barakah) Umm Ayman رضی اللہ عنہا. She was the freedwoman of his father Abdullah ibn Abdul Muttalib. Usamah رضی اللہ عنہ was born to them. The Prophet صلی اللہ علیہ وسلم loved both father and son dearly.

The Prophet صلی اللہ علیہ وسلم showed his love for Usamah رضی اللہ عنہ at the same time as his own grandson. This demonstrates how greatly merciful he was as also how high ranking and glorious the two lads were.

When the Prophet صلی اللہ علیہ وسلم died, Usamah رضی اللہ عنہ was about twenty years old. He used to reside in Wadi al Qura and he died there after the martyrdom of Uthman رضی اللہ عنہ. Some historians put his death in 54AH. Allamah ibn Abdul Barr رحمہ اللہ agreed with this report.

USAMAH AS COMMANDER

(٦١٥٠) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بَعْثًا وَّأَمَّرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ

فَطَعَنَ بَعْضُ النَّاسِ فِيْ إِمَارَتِهٖ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنْ كُنْتُمْ تَطْعَنُوْنَ فِيْ إِمَارَتِهٖ فَقَدْ

كُنْتُمْ تَطْعَنُوْنَ فِيْ إِمَارَةِ أَبِيْهِ مِنْ قَبْلُ وَايْمُ اللّٰهِ إِنْ كَانَ لَخَلِيْقًا لِلْإِمَارَةِ وَإِنْ كَانَ لَمِنْ أَحَبِّ

النَّاسِ إِلَيَّ وَإِنَّ هٰذَا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهٗ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ نَحْوَهٗ وَفِيْ اٰخِرِهٖ أُوْصِيْكُمْ بِهٖ فَإِنَّهٗ مِنْ صَالِحِيْكُمْ۔

6150. Sayyiduna Abdulllah ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم sent an army placing Usamah ibn Zayd as its Commander. Some people were cynical about his commandership. So, he said. "If you are cynical about his commandership (now), then, indeed, you had been cynical about the commandership of his father before. By Allah, he was worthy of being a Commander and was also dearer to me than other people. And (now), he is one of the dearest of people to me after him."

According to a version in Muslim which is similar to the foregoing, its concluding words are: "I recommend him to you, Surely, he is among the righteous of you."[2]

COMMENTARY: The people who were cynical could have been the hypocrites who lost no opportunity to give tongue to their expressions. Or, they may have been neo-Muslims not

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[1] Bukhari # 3735, Tirmidhi # 3783, Musnad Ahmad 5-349

[2] Bukhari # 3740, Muslim # 63-2426, Musnad Ahmad # 2.20, Tirmidhi # 3816(3842)

yet out of ignorant prejudices and class hatred.
Usamah's رضی الله عنه father, Zayed ibn Harithah, was a glorious sahabi and an early Muslim. The Prophet صلی الله علیه وسلم loved him dearly. He was a very worthy man. According to Sayyidah Ayshah رضی الله عنها whenever an army was dispatched by the Prophet صلی الله علیه وسلم, he was made its commander and this highlights his capabilities as leader.
In 8AH, the Byzantine armies had taken positions at the border of Syria. So, the Prophet صلی الله علیه وسلم sent a defensive army under the command of Zayd رضی الله عنه. There in the ensuing battle he was martyred and, after him, Ja'far Tayyar رضی الله عنه and Abdullah ibn Rawahah رضی الله عنه. This was the battle of Mutah. When he was sent, some of the people were critical of him. Next year, the Prophet صلی الله علیه وسلم sent Zayd's رضی الله عنه son, Usamah رضی الله عنه as commander of an army to the borders. Again, some people denounced his appointment on the grounds that he was too young and an offspring of slave parents. The hypocrites made capital out of the fact that senior sahabah رضی الله عنهم were members of the army under Usamah's رضی الله عنه leadership. They failed to recognize that Islam erases false considerations of colour, race, ancestry and wealth replacing them with eligibility, learning, piety and sincerity and high morals. The Prophet صلی الله علیه وسلم said on oath that he was a worthy man and then he said the same thing of Usamah رضی الله عنه.

NOT ZAYD IBN MUHAMMAD

(٦١٥١) وَعَنْهُ قَالَ إِنَّ زَيْدَ بْنِ حَارِثَةَ مَوْلَى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا كُنَّا نَدْعُوْهُ إِلَّا زَيْدَ بْنَ مُحَمَّدٍ حَتّٰى نَزَلَ الْقُرْاٰنُ اُدْعُوْهُمْ لِاٰبَآئِهِمْ مُتَّفَقٌ عَلَيْهِ وَذُكِرَ حَدِيْثُ الْبَرَاءِ قَالَ يَعَلِيَ اَنْتَ مِنِّيْ فِيْ بَابِ بُلُوْغِ الصَّغِيْرِ وَحِضَانَتِهٖ۔

6151.Sayyiduna Abdullah ibn Umar رضی الله عنه said about Zayd ibn Harithah رضی الله عنه, the freedman of Allah's Messenger صلی الله علیه وسلم, "we did not call him but Zayd ibn Muhammad till the verse of the Qur'anwas revealed:

اُدْعُوْهُمْ لِاٰبَآئِهِمْ

{Call them by (the names of) their fathers}" (33:5)[1]

COMMENTARY: The entire verses are:

وَمَا جَعَلَ اَدْعِيَآءَكُمْ اَبْنَآءَكُمْ ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ وَاللّٰهُ يَقُوْلُ الْحَقَّ وَهُوَ يَهْدِى السَّبِيْلَ اُدْعُوْهُمْ لِاٰبَآئِهِمْ هُوَ اَقْسَطُ عِنْدَ اللّٰهِ فَاِنْ لَّمْ تَعْلَمُوْٓا اٰبَآءَهُمْ فَاِخْوَانُكُمْ فِى الدِّيْنِ وَمَوَالِيْكُمْ الخ۔

{And He (Allah; has not made your adopted sons as your sons in fact. That is your own saying, by your mouths, whereas Allah says the truth, and He guides on the (right) way. Call them by (the names of) their father: That is more equitable in the sight of Allah; but if you know not their fathers, they are your brethren in faith and your friends....}(33: 4-5)

Thereafter, people began to call him by his father's name, Zayd ibn Harithah. This hadith also demonstrates how much love and compassion the Prophet صلی الله علیه وسلم had for Zayd رضی الله عنه.

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[1] Bukhari # 3782, Muslim # 64-2425.

وَذُكِرَ حَدِيثُ الْبَرَاءِ قَالَ يَعْلِيٍّ اَنْتَ مِنِّي فِي بَابِ بُلُوْغِ الصَّغِيْرِ وَحِضَانَتِهِ۔

And the hadith of Bara رضی اللہ عنہ about Ali رضی اللہ عنہ "You are mine ..." has been narrated previously...see hadith#3377.

SECTION II   الفصل الثانی

(٦١٥٢) عَنْ جَابِرٍ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّتِهِ يَوْمَ عَرَفَةَ وَهُوَ عَلَى نَاقَتِهِ الْقَصْوَاءِ يَخْطُبُ فَسَمِعْتُهُ يَقُوْلُ يَاَيُّهَا النَّاسُ اِنِّي تَرَكْتُ فِيْكُمْ مَا اِنْ اَخَذْتُمْ بِهِ لَنْ تَضِلُّوْا كِتَابَ اللّٰهِ وَعِتْرَتِي اَهْلَ بَيْتِي۔ (رواه الترمذی)

6152.Sayyiduna Jabir رضی اللہ عنہ said, "I saw Allah's Messenger صلی اللہ علیہ وسلم while performing his hajj. He was seated on his she-camel Qaswa on the day of Arafah delivering a sermon. I heard him say, 'O you people1 I am leaving among you that which if you adhere to, you will not go astray: Allah's Book and my children-members of my household (ahlul-bayt)."[1]

COMMENTARY: Qaswa is the name applied to a she camel whose ear is split at the edge. The she-camel of the Prophet صلی اللہ علیہ وسلم had a split ear from birth.

But, it is possible that the name Qaswa is applied to mean distant, for ahead. The Prophet صلی اللہ علیہ وسلم's Qaswa was quick-footed and (oat paced other beasts and) walked swiftly for long distances.

The Arabic words (اخذتم بہ) 'hold fast to it' are translated 'adhere to it.' They also mean, 'to obey' and' to follow.' Ibn Maalik رضی اللہ عنہ said, "They mean to abide by the Book. And to hold fast to his children is to love them, to emulate them and not to hurt them by words or deeds." The word (عترة) means children and (عترتی) my children. His ahlul-bayt are his relatives and offspring of his near ancestors and also his wives رضی اللہ عنہن. May Allah be pleased with all of them.

The anxieties that we find in the Islamic world today can be cleared in only one way: to abide by this command of Allah's Messenger صلی اللہ علیہ وسلم. We have forgotten his saying completely.

TWO THINGS TO WHICH YOU MUST STICK

(٦١٥٣) وَعَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّي تَارِكٌ فِيْكُمْ مَا اِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوْا بَعْدِي اَحَدُهُمَا اَعْظَمُ مِنَ الْاٰخَرِ۔ كِتَابُ اللّٰهِ حَبْلٌ مَمْدُوْدٌ مِنَ السَّمَاءِ اِلَى الْاَرْضِ وَعِتْرَتِي اَهْلُ بَيْتِي وَلَنْ يَتَفَرَّقَا حَتّٰى يَرِدَا عَلَيَّ الْحَوْضَ فَانْظُرُوْا كَيْفَ تَخْلُفُوْنِي فِيْهِمَا۔ (رواه الترمذی)

6153. Sayyiduna Zayad ibn Arqam رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I am leaving behind with you that to which if you hold fast, you will not go astray after my death. One of them is mightier than the other: the Book of Allah, a rope hanging down from heaven to earth, and (the other is) my children members of my household. Both of them will not separate till they come to me at the pond.

[1] Tirmidhi # 3786 (3811) Musnad Ahmad 3-14

So, watch out how you represent me in them."[1]

COMMENTARY: Zayd ibn Arqam al-Ansari al-Khazraji رضی اللہ عنہ is a famous Sahabi.

At the time of the Battle of Uhud, he was very young. So the Prophet صلی اللہ علیہ وسلم did not include him in the army. He participated in the Battle of Trench and every battle thereafter, He reported the boastful saying of Abdullah ibn Ubyy ibn Salul to the Prophet صلی اللہ علیہ وسلم which is mentioned in the Quran:

لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الاعزّمنها الاذل

{If we return to Al-Madinah, the mightier ones of it will expel there from the meaner ones…} (63:8)

However, the hypocrite Ibn Salul denied having said anything of the sort and the Sahabah رضی اللہ عنہم too believed him thinking that the boy Zayd رضی اللہ عنہ was under some misconception. Shortly, thereafter, Surah al-Munafiqun was revealed and Zayd رضی اللہ عنہ was vindicated.[2]

He participated in seventeen battles with the Prophet صلی اللہ علیہ وسلم He died in 66AH. All the six books of hadith have a hadith narrated by him. In short he was a glorious Sahabi.

The Prophet صلی اللہ علیہ وسلم has exhorted his Ummah, even in this hadith, to stick to the Quran and has reminded them of the rights of his ahlul-bayt. He has said that they are mighty and they should take care of them. The more they do, the better for them. They would prosper in both the worlds. His advice was like a father commending his children to someone's care before his death.

The Prophet صلی اللہ علیہ وسلم said of the Book of Allah and his children that they will be together at every stage of the Last Day. They will come to him to the Pond together. They will name everyone who had been good to them in the world and thank him, and the Prophet صلی اللہ علیہ وسلم will reward everyone they name. Allah, too, will reward each one of them perfectly. But, those who had violated their rights and been ungrateful to the two in the world, they would be treated as they deserve.

The concluding words means that the ummah must take an account of themselves how they represent him concerning the two. If they held fast to both of them then they would have been faithful. But, if they did not maintain a good relationship with them, then they would be termed to have been unfaithful to him.

WAR WITH ONE WHO IS AT WAR WITH FOUR DEAR ONES

(٦١٥٤) وَعَنْهُ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيٍّ وَّفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ أَنَا حَرْبٌ لِّمَنْ حَارَبَهُمْ وَسِلْمٌ لِّمَنْ سَالَمَهُمْ۔ (رواه الترمذى)

6154.Sayyiduna Zayd ibn Arqam رضی اللہ عنہ narrated that Allah's Messenger said about Ali رضی اللہ عنہ, Fatimah رضی اللہ عنہا, Hasan رضی اللہ عنہ and Husayn رضی اللہ عنہ, "I am at was with him who makes war on them and I keep peace with him who is at peace with them."[3]

COMMENTARY: This hadith means that he who is friendly to these four people is friendly to the Prophet صلی اللہ علیہ وسلم but he who is hostile to them it hostile to the Prophet صلی اللہ علیہ وسلم.

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[1] Tirmidhi # 3788 (3795)

[2] See Ma'arif ul Quran (Mufti Muhammad Shafi رحمہ اللہ) v8 pp 464f. for a comprehensive account of this incident.

[3] Tirmidhi # 3870(3896)

According to a tradition narrated by Ali رضی اللہ عنہ the Prophet صلی اللہ علیہ وسلم said, "He who befriends me and befriends the two of them - Hasan رضی اللہ عنہ and Husayn رضی اللہ عنہ - and their father and their mother - Ali رضی اللہ عنہ and Fatimah رضی اللہ عنہا, will be with me on the day of resurrection in the same group." Ahmad and Tirmidhi have transmitted this hadith and their concluding words are, "He will be in paradise with me."

MERIT OF ALI رضی اللہ عنہ & FATIMAH رضی اللہ عنہا

(٦١٥٥) وَعَنْ جُمَيْعِ بْنِ عُمَيْرٍ قَالَ دَخَلْتُ مَعَ عَمَّتِي عَلَى عَائِشَةَ فَسَأَلْتُ اَيُّ النَّاسِ كَانَ اَحَبَّ اِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ فَاطِمَةُ فَقِيْلَ مِنَ الرِّجَالِ قَالَتْ زَوْجُهَا۔ (رواه الترمذى)

6155.Sayyiduna Jumay ibn Umayr رحمه الله (a tabi'i) said, 'I went with my paternal aunt to visit (Sayyidah) Ayshah رضی اللہ عنہا and asked her, 'which of the people was dearest to Allah's Messenger صلی اللہ علیہ وسلم.' She said, 'Fatimah رضی اللہ عنہا!' Then, it was asked, 'who was dearest to him among men?' She said, 'Her husband (Ali رضی اللہ عنہ)!'"[1]

COMMENTARY: Sayyidah Ayshah رضی اللہ عنہا spoke the truth and if the same question was put to Sayyidah Fatimah رضی اللہ عنہا she too would have been straight forward and named Sayyidah Ayshah رضی اللہ عنہا and her father Abu Bakr رضی اللہ عنہ. Neither of them bore grudge for the other. So those who are prejudiced and try to show that the two women were at loggerheads with one another should abstain particularly in the light of this hadith.
It must be known that one who is the dearest need not accessorily be the most superior. It is natural for man to love his children and near relatives even if he knows anyone to be more superior to them. Of course, if his own child is more superior than other children then it becomes necessary to love his child more than others on this count too.

HURTING PROPHET'S PATERNAL UNCLE IS TANTAMOUNT TO HURTING PROPHET صلی اللہ علیہ وسلم

(٦١٥٦) وَعَنْ عَبْدِالْمُطَّلِبِ بْنِ رَبِيْعَةَ اَنَّ الْعَبَّاسَ دَخَلَ عَلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُغْضَبًا وَّاَنَا عِنْدَهُ فَقَالَ مَا اَغْضَبَكَ قَالَ يَا رَسُوْلَ اللّٰهِ مَالَنَا وَلِقُرَيْشٍ اِذَا تَلَاقَوْا بَيْنَهُمْ تَلَاقَوْا بِوُجُوْهٍ مُّبْشَرَةٍ وَاِذَا لَقُوْنَا لَقُوْنَا بِغَيْرِ ذٰلِكَ فَغَضِبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى اِحْمَرَّ وَجْهُهُ ثُمَّ قَالَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَا يَدْخُلُ قَلْبَ رَجُلٍ الْاِيْمَانُ حَتّٰى يُحِبَّكُمْ لِلّٰهِ وَلِرَسُوْلِهٖ ثُمَّ قَالَ اَيُّهَا النَّاسُ مَنْ اٰذٰى عَمِّيْ فَقَدْ اٰذَانِيْ فَاِنَّمَا عَمُّ الرَّجُلِ صِنْوُ اَبِيْهِ۔ رَوَاهُ التِّرْمِذِيُّ وَفِي الْمَصَابِيْحِ عَنِ الْمُطَّلِبِ۔

6156. Sayyiduna Abdul Muttalib ibn Rabi'ah رضی اللہ عنہ (ibn Harith ibn Abdul Muttalib) narrated, "Abbas came to Allah's Messenger صلی اللہ علیہ وسلم in a rage while I was there with him. He asked, 'what makes you angry?' He said. 'O Messenger of Allah. What makes us (Banu Hashim) different from the (nest of the) Quraysh? They meet amongst themselves in a very familiar manner,' Allah's Messenger صلی اللہ علیہ وسلم became very angry and his face became red. He said, 'By Him in whose hand is my soul, faith will not find place in a man's heart till he loves you (the ahlul-

[1] Tirmidhi # 3874(3900)

bayt) for the sake of Allah and His Messenger.' He went on to say 'O you people! If anyone hurts my paternal uncle then he hurts me, for, indeed, the paternal uncle of a man is like his father'"[1]

The Masabih names the narrator as Muttalib ibn Rabi'ah رضي الله عنه (but the correct is Muttalib ibn Rabi'ah رضي الله عنه and both of them were companions of the Prophet (صلى الله عليه وسلم).

COMMENTARY: Faith will not find place in his heart could refer to faith by itself in an absolute manner in which case this is a very serious warning. Or, it could mean 'perfect faith'. Their faith will be wavering unless they fill their minds with love of the members of the Prophet صلى الله عليه وسلم household.

Banu Hashim, the ancestors of the Prophet صلى الله عليه وسلم were the most honourable of the branches of Quraysh Its members held most of the key offices. Most of all the Prophet صلى الله عليه وسلم belonged to them. This is why the other branches of Quraysh regarded them as alien. Abdu Jahl used to complain, "The Banu Hashim have appropriated the leadership of Makkah and the Quraysh. They have seized the right to serve Zamzam to the pilgrims. If they get prophethood, too, what do the rest of Quraysh have?"

MARIT OF AL-ABBAS رضي الله عنه

(٦١٥٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعَبَّاسُ مِنِّيْ وَاَنَا مِنْهُ۔ (رواه الترمذى)

6157.Sayyiduna Ibn Abbas رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said," Abbas belongs to me and I to Abbas."[2]

COMMENTARY: The Prophet صلى الله عليه وسلم meant the Abbas رضي الله عنه was among his household. The Ulama say that on merit and nobility and on the basis of honour and prophethood, the person of the Prophet صلى الله عليه وسلم is singular and distinct, but as an ancestor and uncle, Abbas رضي الله عنه is distinguished. This saying is a figurative expression of love, kinship and unity. The Prophet صلى الله عليه وسلم had spoken the same words about Ali رضي الله عنه, too.

BIOGRAPHICAL SKETCH: Sayyiduna Abbas ibn Abdul Muttalib رضي الله عنه was the paternal uncle of the Prophet صلى الله عليه وسلم. He was born one year prior to the event of the Elephant. His mother belonged to the tribe Nimr ibn Qasit. She was the first Arab woman to put the covering on the Ka'bah of silk and of different kinds of precious cloth.

In his childhood days Abbas رضي الله عنه was lost and could not be traced. So, his mother made a vow that if he was located, she would get a covering for the Ka'bah-baytul-Haram or the sacred House, when he was found and brought home, she fulfilled her vow in a very dignified manner,

Abbas رضي الله عنه was a very influential man among the Quraysh and in Makkah. He was recognized as a chief. The duties of imarah and siqayah were assigned to him. (They are maintenance of the Ka bah and serving water to the pilgrims.)

He was two years older than the Prophet صلى الله عليه وسلم yet he was very respectful to the Prophet صلى الله عليه وسلم. Someone asked him. (انت اكبر او النبي صلى الله عليه وسلم) "Are you older or the Prophet صلى الله عليه وسلم?" He said:

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[1] Tirmidhi # 3758(383) Musnad Ahmed

[2] Tirmidhi # 3759(3784)

هو اكبر وانا اسن

"He is the elder and I am older."

This eloquent answer reflects his sagacity and sound nature.

Sayyiduna Abbas رضی اللہ عنہ had embraced Islam very early but some serious reasons prevented him from making it known to others. This is why he could not help fighting the Muslims in the Battle of Badr as a member of the Quraysh army of Makkah. The Prophet صلی اللہ علیہ وسلم had instructed his Sahabah رضی اللہ عنہم to refrain from killing or wounding him in the battle 'because he fights on the side of idolaters unwillingly!

At the end of the battle, Abbas رضی اللہ عنہ was among the captives. He was captured by Abu Al-Yasir ibn Ka'b ibn Umar. Then he obtained his release after paying a fidyah (ransom), and returned to Makkah. Thereafter, he emigrated from there to Madinah making a proper declaration about that.

He died on Friday, 12th Rajab, 36AH, at the age of eighty-eight. He was buried in jannat ul-baqi graveyard. According to reports, he set free seventy slaves just before death.

PRAYER FOR ABBAS رضی اللہ عنہ AND HIS OFFSPRING

(٦١٥٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلْعَبَّاسِ إِذَا كَانَ غَدَاةُ الْاِثْنَيْنِ فَأْتِنِيْ أَنْتَ وَوَلَدُكَ حَتّٰى أَدْعُوَلَكُمْ بِدَعْوَةٍ يَنْفَعُكَ اللّٰهُ بِهَا وَ وَلَدَكَ فَغَدَا وَغَدَوْنَا مَعَهُ وَأَلْبَسَنَا كِسَائَهُ ثُمَّ قَالَ اَللّٰهُمَّ اغْفِرْ لِلْعَبَّاسِ وَوَلَدِهٖ مَغْفِرَةً ظَاهِرَةً وَّبَاطِنَةً لَا تُغَادِرُ ذَنْبًا اَللّٰهُمَّ احْفَظْهُ فِيْ وَلَدِهٖ رَوَاهُ التِّرْمِذِيُّ وَزَادَ رَزِيْنٌ وَاجْعَلِ الْخِلَافَةَ بَاقِيَةً فِيْ عَقِبِهٖ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

6158. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that (once) Allah's Messenger صلی اللہ علیہ وسلم said to Abbas رضی اللہ عنہ, "When it is Monday morning come to me- you and your children so that I may pray for all of you whereby Allah may benefit you and your children." So (on Monday) he came and they came in the morning. He put his cloak over them and prayed, "O Allah, forgive Abbas and his children, a forgiveness that is apparent as well as concealed that leaves no sin unforgiving. O Allah, preserve and protect Abbas among his children."

Tirmidhi termed this hadith as gharib.

Razin has these more words: "And, let the caliphate (and kingdom) remain among his descendants."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم put his cloak over all of them to sort of pray to Allah that He should cover them with his Mercy in the same way

He prayed for Abbas رضی اللہ عنہ to be preserved with glory from all trials to be able to protect the rights of his children.

The prayer was answered even for caliphate and rule to remain among them. Indeed, rule continued to be held for centuries together by the Abbasides.

This supplication is also a guidance for the Ummah that caliphate and rule are the right of the Abbasis (Abbasides) too. When choosing a caliph or amir, their prerogative must be under consideration.

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[1] Tirmidhi # 3762(3787), Razin

MERIT OF IBN ABBAS رضی اللہ عنہ

(٦١٥٩) وَعَنْهُ اَنَّهُ رَاٰی جِبْرَئِیْلَ مَرَّتَیْنِ وَدَعَالَه رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ مَرَّتَیْنِ۔ (رواہ الترمذی)

6159. Sayyiduna Ibn Abbas رضی اللہ عنہ said that he had seen Jibril علیہ السلام twice and that Allah's Messenger صلی اللہ علیہ وسلم had prayed for him twice.[1]

COMMENTARY: Suyuti رضی اللہ عنہ has transmitted in Jama 'ul-Jawami' that Ibn Abbas رضی اللہ عنہ said, "One day, I passed by the Prophet صلی اللہ علیہ وسلم wearing bright white clothing. I saw him conversing quietly with Dihyah Kalbi. But, he was not Dihyah Kalbi رضی اللہ عنہ. Jibril علیہ السلام had assumed his features and I did not know till I heard Jibril علیہ السلام say, 'O Messenger of Allah, if Ibn Abbas had offered salaam to us then I would have given him a response. He is wearing bright white clothing but, after him, his descendants will be compelled to don black garments.' When Jibril علیہ السلام departed, the Prophet صلی اللہ علیہ وسلم returned from there and asked me. 'why did you not greet us when you walked by us?' I submitted, 'O Allah, you were having a private conversation with Dihyah Kalbi رضی اللہ عنہ and I did not deem it proper to interrupt you.' It was then that he informed me that he was conversing with Jibril علیہ السلام, not Dihyah Kalbi رضی اللہ عنہ.' Tirmidhi says that this had happened twice.

Shaykh Abdul Haq Muhaddith Dahlawi رضی اللہ عنہ said that other Sahabah رضی اللہ عنہم had also seen Jibril علیہ السلام in the form of Dihyah Kalbi رضی اللہ عنہ, but Ibn Abbas رضی اللہ عنہ had seen him in the angelic world while no other Sahabi رضی اللہ عنہ saw him in the angelic world, All others used to see Jibril علیہ السلام in the physical, human world,

According to one tradition, the Prophet صلی اللہ علیہ وسلم said to Ibn Abbas رضی اللہ عنہ, "If anyone other than a Prophet or Messenger sees Jibril علیہ السلام, then his eye-sight is taken away from him. So, O Abdullah, you too will lose your eyesight, but, on the day of your death, you will get it back." Indeed, Ibn Abbas رضی اللہ عنہ had become blind. When he died and was enshrouded, suddenly a white bird appeared and disappeared into his shroud. The people tried to find it but it could not be found. Ikrimah رضی اللہ عنہ, the freedman of Ibn Abbas رضی اللہ عنہ exclaimed, "What are you looking for? That was not a bird, but it was his eyesight of which the Prophet صلی اللہ علیہ وسلم had said, 'It would return to you on the day of your death.'"

When Ibn Abbas رضی اللہ عنہ was placed in the grave, a voice from an unseen source called:

یٰاَیَّتُہَا النَّفْسُ الْمُطْمَئِنَّۃُ ارجِعِی اِلٰی رَبِّكِ راضية مرضية

[O soul made tranquil, return to your lord well-pleased, well-pleasing! Enter you among My servants! And enter you My garden!] (89:27-30)

The hadith also says that the Prophet صلی اللہ علیہ وسلم prayed for Ibn Abbas رضی اللہ عنہ twice. The first time he embraced and prayed, "Allah, grant him wisdom." Or "Allah, teach him the Book" (see hadith # 6147).And, the second time was when he placed for him water for ablution and the Prophet صلی اللہ علیہ وسلم prayed "O Allah, give him an understanding of religion" (and make him a jurist). This is as the hadith # 6148. He also prayed for him when he put his cloak on Abbas رضی اللہ عنہ and his children and prayed for them. (see hadith # 6158.)

GRANT IBN ABBAS رضی اللہ عنہ WISDOM

(٦١٦٠) وَعَنْهُ اَنَّهُ قَالَ دَعَا لِیْ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اَنْ یُّؤْتِیَنِیَ اللّٰہُ الْحِکْمَۃَ مَرَّتَیْنِ۔ (رواہ الترمذی)

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[1] Tirmidhi # 3822 (3848)

6160.Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم prayed for him twice that Allah should grant him wisdom.[1]

COMMENTARY: This is as the hadith (# 6147) – for wisdom, and hadith (# 6148) – for the Book. He made the two supplications at different times.

KUNYAH OF JA'FAR رحمہ اللہ

(٦١٦١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ جَعْفَرٌ يُحِبُّ الْمَسَاكِيْنَ وَيَجْلِسُ اِلَيْهِمْ وَيُحَدِّثُهُمْ وَيُحَدِّثُوْنَهُ وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكَنِّيْهِ بِاَبِي الْمَسَاكِيْنِ - (رواه الترمذی)

6161 Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Ja'far رحمہ اللہ loved the poor dearly. He used to sit with them and converse with them. They too talked with him (of their problems). So, Allah's Messenger صلی اللہ علیہ وسلم addressed him often by the Kunyah Abu al-Masakin (friend of the poor).[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم called him Abu al-Masakin just as he called Ali رضی اللہ عنہ Abu Turab because he often sat and lay down on a dusty ground. It is also like calling a traveler Ibn us-Sabil (wayfarer or 'belonging to the thorough fare), or calling a sufi Abu al-waqt.

MARIT OF JA'FAR

(٦١٦٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاَيْتُ جَعْفَرًا يَطِيْرُ فِي الْجَنَّةِ مَعَ الْمَلٰٓئِكَةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ حدِيثٌ غَرِيْبٌ۔

6162. And Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I have seen Ja'far flying in paradise along with the angels."[3]
Tirmidhi termed this hadith gharib

COMMENTARY: Ja'far was the commander of the Muslim army in the Battle of Mutah holding their standard. He was martyred in this battle. Actually, Zayd ibn Harithah رضی اللہ عنہ was the commander of the Muslim army. When he was martyred during the battle, Ja'far رحمہ اللہ became the commander. He fought very bravely. First, he lost one hand and then the other too. After that his legs too were severed and he was then martyred. While this was happening here in Syria, the Prophet صلی اللہ علیہ وسلم was shown this thing in Madinah that Ja'far رحمہ اللہ had two wings with which he flew in paradise along with the angels

CHIEF OF THE YOUTH OF PARADISE

(٦١٦٣) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْحَسَنُ وَالْحُسَيْنُ سيد اشَبَابِ اَهْلِ الْجَنَّةِ۔

(رواہ الترمذی)

6163.Sayyiduna . bu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Hasan and Husa n are the Sayyids of the young people of paradise.[4]

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[1] Tirmidhi # 3823(3849)
[2] Tirmidhi # 3767(3792)
[3] Tirmidhi # 3763(3788)
[4] Tirmidhi # 3768(3793)

COMMENTARY: Teebi رضی اللہ عنہ said that the hadith means that Hasan رضی اللہ عنہ and Husayn رضی اللہ عنہ are the chief of all those people of paradise who died in Allah's path at a young age. But, this opinion is debatable because they are superior even too many who died in old age. Rather, the more correct opinion is that they are the chiefs of all dwellers of paradise because all of them will be young in paradise. The Prophet صلی اللہ علیہ وسلم and the righteous رضی اللہ عنہ caliphs are exempted. The two of them are not superior to them.

Some authorities say that here the word (شباب) 'youth' does not mean 'young of age.' But, it means 'bold' 'generous' 'noble'. They are chiefs in paradise of all bold people excluding Prophet and the righteous caliphs. Or the word (شباب) 'young' is superfluous and they are the chiefs of all dwellers of paradise. They are described 'young' out of love as a father calls his children, 'o young men!' whatever their age.

HASAN AND HUSAYN TWO FLOWERS

(٦١٦٤) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْحَسَنَ وَالْحُسَيْنَ هُمَا رَيْحَانَايَ مِنَ الدُّنْيَا۔ رَوَاهُ التِّرْمِذِيُّ وَقَدْ سَبَقَ فِي الْفَصْلِ الْاَوَّلِ۔

6164.Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "surely, Hasan and Husayn are my two flower in the world."[1]

This hadith has been narrated in section I (#6145).

COMMENTARY: Sayyed Jamaluddin رضی اللہ عنہ says that by pointing out that this hadith has been narrated in section I, the compiler of Mishkah criticizes the compiler of Masabih. Mulla Ali Qari رضی اللہ عنہ, however, says that the criticism, if at all, is uncalled for because the first hadith belongs to Bukhari and has been placed in section I correctly. This one of Tirmidhi has been placed where it should be. Besides, there is a difference in the words of both.

LOVE OF HASAN AND HUSAYN

(٦١٦٥) وَعَنْ اُسَامَةَ بْنِ زَيْدٍ قَالَ طَرَقْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فِي بَعْضِ الْحَاجَةِ فَخَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُشْتَمِلٌ عَلٰى شَيْءٍ لَّا اَدْرِيْ مَا هُوَ فَلَمَّا فَرَغْتُ مِنْ حَاجَتِيْ قُلْتُ مَا هٰذَا الَّذِيْ اَنْتَ مُشْتَمِلٌ عَلَيْهِ فَكَشَفَهُ فَإِذَا الْحَسَنُ وَالْحُسَيْنُ عَلٰى وَرِكَيْهِ فَقَالَ هٰذَانِ ابْنَايَ وَابْنَا ابْنَتِيْ اَللّٰهُمَّ اِنِّيْ اُحِبُّهُمَا فَاَحِبَّهُمَا وَاَحِبَّ مَنْ يُّحِبُّهُمَا (رواه الترمذي)

6165. Sayyiduna Usamah ibn Zayd رضی اللہ عنہ said, "One night I went to the Prophet صلی اللہ علیہ وسلم for need of mine. He came out having clasped something but I could not say what it was. When I had submitted my need (for coming), I asked. 'What is this that you have clasped.' He uncovered it and behold! Hasan رضی اللہ عنہ and Husayn رضی اللہ عنہ were on his hips. He said, 'They are my sons and sons of my daughter. O Allah, I love them. So, you too love them both, and love those who love them.'"[2]

COMMENTARY: The son of one s daughter is like one's own son in the same way as the son of a son is. This hadith is also evidence that genealogy is traced from the mother too.

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[1] Tirmidhi # 3770 (3794) See hadith # 6145-comments.

[2] Tirmidhi # 3769(3793)

The Prophet صلى الله عليه وسلم made this prayer in the presence of Usamah رضى الله عنه to exhort people to love Hasnayn رضى الله عنه (the two lads, Hasan and Husayn رضى الله عنه)

DREAM OF UMM SALAMAH رضى الله عنها ABOUT HUSAYN'S MARTYRDOM

(٦١٦٦) وَعَنْ سَلْمٰى قَالَتْ دَخَلْتُ عَلٰى أُمِّ سَلَمَةَ وَهِيَ تَبْكِيْ فَقُلْتُ مَا يُبْكِيْكِ قَالَتْ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعْنِيْ فِي الْمَنَامِ وَعَلٰى رَأْسِهٖ وَلِحْيَتِهِ التُّرَابُ فَقُلْتُ مَا لَكَ يَا رَسُوْلَ اللّٰهِ قَالَ شَهِدْتُّ قَتْلَ الْحُسَيْنِ اٰنِفًا رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

6166. Sayyidah salma رضى الله عنها (wife of Abu Rafi رضى الله عنه narrated: I went to visit Umm Salamah رضى الله عنها and found her weeping. I asked her. "Why do you weep?" she said, "I saw Allah's Messenger صلى الله عليه وسلم in a dream. His head and beard were covered with dust. and I asked him: 'what has happened, O Messenger of Allah?' He said: 'I have just now seen the killing of Husayn.'"[1]
Tirmidhi termed this hadith gharib

COMMENTARY: Sayyidah Umm Salamah رضى الله عنها, the mother of the believers, died in 59AH, though some put it in 63AH. The martyrdom of Imam Husayn رضى الله عنه took place in 61AH. From this point of view, the second report that she died in 63 AH seems correct. There also is the possibility that Sayyidah Umm Salamah رضى الله عنها saw the dream before the tragedy of the martyrdom of Imam Husayn رضى الله عنه.. In that case, the words 'just now' would mean that the Prophet صلى الله عليه وسلم was shown the martyrdom in his dream at the very time.

THE PROPHET صلى الله عليه وسلم LOVED MOST HASAN & HUSAYN

(٦١٦٧) وَعَنْ اَنَسٍ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ اَهْلِ بَيْتِكَ اَحَبُّ اِلَيْكَ قَالَ الْحَسَنُ وَالْحُسَيْنُ وَكَانَ يَقُوْلُ لِفَاطِمَةَ اُدْعِيْ لِيَ ابْنَيَّ فَيَشُمُّهُمَا وَيَضُمُّهُمَا اِلَيْهِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

6167. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was asked, "which member of your household is dearest to you?" He said, "Hasan and Husayn." He used to say to Sayyidah Fatimah رضى الله عنها, "Call my two sons to me." And (when they came,) he would sniff and clasp them in an embrace.[2]
Tirmidhi termed this a gharib tradition.

TREMENDOUS LOVE FOR HASNAYN

(٦١٦٨) وَعَنْ بُرَيْدَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُنَا اِذَا جَآءَ الْحَسَنُ وَالْحُسَيْنُ وَعَلَيْهِمَا قَمِيْصَانِ اَحْمَرَانِ يَمْشِيَانِ وَيَعْثُرَانِ فَنَزَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمِنْبَرِ فَحَمَلَهُمَا وَوَضَعَهُمَا بَيْنَ يَدَيْهِ ثُمَّ قَالَ صَدَقَ اللّٰهُ اِنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ نَظَرْتُ اِلٰى هٰذَيْنِ الصَّبِيَّيْنِ يَمْشِيَانِ وَيَعْثُرَانِ فَلَمْ اَصْبِرْ حَتّٰى قَطَعْتُ حَدِيْثِيْ وَرَفَعْتُهُمَا۔ (رواه الترمذى والنسائى)

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[1] Tirmidhi # 3771(3795)
[2] Tirmidhi # 3772(3796)

6168. Sayyiduna Buraydah رضی الله عنه narrated, "Allah's Messenger صلی الله علیه وسلم was delivering a sermon to us. Suddenly, Hasan رضی الله عنه and Husayn رضی الله عنه came along clad in red shirts now walking now stumbling. So, Allah's Messenger صلی الله علیه وسلم got down from the pulpit, carried them and made them sit in front of them. Then he said, 'Allah has spoken the truth (when He says):

انما اموالكم واولادكم فتنة

[Your riches and your children are only a trial.] (64:15)

I looked at the two little ones stumbling and (getting up and again) walking. So, I could not avoid interrupting my sermon to pick them up.'"[1]

COMMENTARY: It is allowed to one who delivers the sermon to turn his attention to a pious deed for a few moments. To show love and kindness to children is a praise worthy and mustahab deed. This action of the Prophet صلی الله علیه وسلم during the sermon is called (تداخل في العبادة)'included in worship'. He gave a reason for this action of his which was an expression of humility. Besides, he also meant to caution his listeners that they should not cite his action as an evidence at all times. They should not make a habit of it and should not suppose that anyone may do as he had done, at all times.

(٦١٦٩) وَعَنْ يَعْلَى بْنِ مُرَّةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حُسَيْنٌ مِّنِّيْ وَاَنَا مِنْ حُسَيْنٍ اَحَبَّ اللّٰهُ مَنْ اَحَبَّ حُسَيْنًا حُسَيْنٌ سِبْطٌ مِّنَ الْاَسْبَاطِ۔ (رواه الترمذی۔)

6169.Sayyiduna Ya'la ibn Murrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Husayn is mine and I am from Husayn. Allah will love him who loves Husayn. (Or, he who loves Husayn, loves Allah.) Husayn is a sabt out of the asbat."[2] Ṣabt means a tribe, So, "Husayn is a tribe" meaning, he will have several descendants. It could also mean, "Husayn is my grandson." (See comments)

COMMENTARY: According to an exponent, the Prophet صلی الله علیه وسلم had perceived in advance this impending tragedy that took place about half a century later at the hands of the Yazidis who martyred Imam Husayn رضی الله عنه. He mentioned only Husayn رضی الله عنه saying, "I and Husayn are one though we are two bodies" He said, "Just as it is wajib to love me so too it is wajib to love him. Just as it is forbidden to dispute and fight with me, so too it is unlawful and forbidden to fight with Husayn."

The person who loves Husayn, loves Allah because loving him is like loving the Prophet صلی الله علیه وسلم which is like loving Allah. These words could also mean that Allah loves him who loves Husayn.

The word sabt can also be sibt. In the latter case it means 'has many descendents.' Some have put it: 'Hysayn is an ummah by himself' because of his goodness. Another translation is: 'Husayn is my offspring.' This word also means 'tribe' as in the verse of the Qur'an:

وَقَطَّعْنَا هُمُ اثْنَتَيْ عَشْرَةَ اَسْبَاطًا امما

[And we divided them into twelve tribes, communities.](7:160)

This could mean that Husayn رضی الله عنه will be forefather of a large tribe and progeny. Allah will

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[1] Tirmidhi # 3774(3799), Abu Dawood # 1109, Nasai # 1585, Ibn Majah # 3600

[2] Tirmidhi # 3775(3800)

bless him with many off springs. They will spread and continue to remain ever. Indeed, he did have a large progeny and many of his genuine descendants survive to this day.
Shaykh Abdul Haq Muhaddith Dahlawi رضی اللہ عنہ also says that sibt is descendants. Prophet Yaqub's علیہ السلام children. Were called (اسباط) asbat (plural of sibt). This word asbat is used for Jews in the same sense as qabilah for Arabs, to mean tribes. Sabt is a tree with many branches Imam Hasanرضی اللہ عنہ is called sabt because he will have many descendants.

RESEMBLANCE TO PROPHET صلی اللہ علیہ وسلم

(٦١٧٠) وَعَنْ عَلِيٍّ قَالَ الْحَسَنُ اَشْبَهُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ الصَّدْرِ إِلَى الرَّأْسِ وَالْحُسَيْنُ اَشْبَهُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاكَانَ اَسْفَلَ مِنْ ذٰلِكَ۔ (رواه الترمذى)

6170.Sayyiduna Ali رضی اللہ عنہ said, "Hasan رضی اللہ عنہ resembled Allah's Messenger صلی اللہ علیہ وسلم from the chest to the head. Husayn resembled the Prophet صلی اللہ علیہ وسلم below that."[1] (see hadith #6146)

COMMENTARY: The two of them together resembled the Prophet صلی اللہ علیہ وسلم from head to toe.

MERIT OF FATIMAH AND HASNAYN

(٦١٧١) وَعَنْ حُذَيْفَةَ قَالَ قُلْتُ لِأُمِّي دَعِيْنِيْ اٰتِيَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأُصَلِّيَ مَعَهُ الْمَغْرِبَ وَاَسْاَلُهُ اَنْ يَسْتَغْفِرَ لِيْ وَلَكِ فَاَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وسَلَّمَ فَصَلَّيْتُ مَعَهُ الْمَغْرِبَ فَصَلَّى حَتّٰى صَلَّى الْعِشَاءَ ثُمَّ انْفَتَلَ فَتَبِعْتُهُ فَسَمِعَ صَوْتِيْ فَقَالَ مَنْ هٰذَا حُذَيْفَةُ قُلْتُ نَعَمْ قَالَ مَا حَاجَتُكَ غَفَرَ اللّٰهُ لَكَ وَلِأُمِّكَ إِنَّ هٰذَا مَلَكٌ لَمْ يَنْزِلِ الْاَرْضَ قَطُّ قَبْلَ هٰذِهِ اللَّيْلَةِ اسْتَأْذَنَ رَبَّهُ اَنْ يُسَلِّمَ عَلَيَّ وَيُبَشِّرَنِيْ بِاَنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ اَهْلِ الْجَنَّةِ وَاَنَّ الْحَسَنَ وَالْحُسَيْنَ سَيِّدَا شَبَابِ اَهْلِ الْجَنَّةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

6171. Sayyiduna Hudhayfahرضی اللہ عنہ said, "I sought my mother's permission to go to the Prophet صلی اللہ علیہ وسلم and offer the Salah of maghrib with him and request him to seek forgiveness for me and for her, Then, I went to the Prophet صلی اللہ علیہ وسلم and offered the Salah of maghrib behind him, But, he remained occupied (after that) in (optional) Salah till the Salah of isha where after he moved out and I followed him, He heard my voice and asked, 'who is there? Is that Hudhayfah?' I submitted, 'yes'. He asked, 'what do you need? May Allah forgive you and your mother! This, here is an angel who has never come down to earth before this night. He asked permission of his Lord to convey greetings to me and to give me tidings that Fatimah is the chief of the women of paradise and that Hasan and Husayn are the two chiefs of the 'youth of paradise.'" (Tirmidhi classified this hadith as gharib.)[2]

COMMENTARY: Perhaps their house was at some distance from the Masjid Nabwi, so Hudhayfah's رضی اللہ عنہ mother might have disallowed him to go that far
This hadith recommends that one must engage in supererogatory Salah between Maghrib and Isha. The shaykhs describe this kind of occupation as ahya' Ma baynalisha'ayn

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[1] Tirmidhi # 3779 (3804)
[2] Tirmidhi # 3781(3806), Musnad Ahmad # 23390, Nasai # 8345

(keeping alive that which is between the two Salah after sunset).
The coming down to earth of an angel for the first time demonstrates the significance of the purpose for which he descended.

MERIT OF THE EXCELLENT RIDER HASAN رضی اللہ عنہ

(٦١٧٢) وَعَنِ ابْنِ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَامِلِ الْحَسَنِ ابْنِ عَلِيٍّ عَلٰى عَاتِقِهٖ فَقَالَ رَجُلٌ نِعْمَ الْمَرْكَبُ رَكِبْتَ يَا غُلَامُ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنِعْمَ الرَّاكِبُ هُوَ۔ (رواه الترمذی)

6172. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم was carrying Hasan ibn Ali رضی اللہ عنہ on his shoulder. A man remarked, "What an excellent conveyance you are riding, O young man!" The Prophet صلی اللہ علیہ وسلم said, "And, what an excellent rider he is!"[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم described the attributes of Hasan رضی اللہ عنہ in these words.

MERIT OF USAMAH رضی اللہ عنہ

(٦١٧٣) وَعَنْ عُمَرَ اَنَّهٗ فَرَضَ لِاُسَامَةَ فِيْ ثَلٰثَةِ الْاٰفٍ وَّخَمْسِ مِائَةٍ وَفَرَضَ لِعَبْدِاللّٰهِ ابْنِ عُمَرَ فِيْ ثَلٰثَةِ الْاٰفٍ فَقَالَ عَبْدُاللّٰهِ بْنُ عُمَرَ لِاَبِيْهِ فَضَّلْتَ اُسَامَةَ عَلَيَّ فَوَاللّٰهِ مَا سَبَقَنِيْ اِلٰى مَشْهَدٍ قَالَ لِاَنَّ زَيْدًا كَانَ اَحَبَّ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ اَبِيْكَ وَكَانَ اُسَامَةُ اَحَبَّ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْكَ فَاٰثَرْتُ حِبَّ رَسُوْلِ اللّٰهِ عَلٰى حِبِّيْ۔ (رواه الترمذی)

6173. Sayyiduna Umar رضی اللہ عنہ (as caliph) fixed the stipend of Usamah رضی اللہ عنہ at three thousand and five hundred (annually) and of Abdullah ibn Umar رضی اللہ عنہ at three thousand over which Abdullah ibn Umar رضی اللہ عنہ protested to his father, "you have given Usamah رضی اللہ عنہ superiority over me. But, by Allah, he has never preceded me at any Mashhad (a battle ground or any place where any good is practiced)." He said, "Surely, Zayd رضی اللہ عنہ was dearer to Allah's Messenger صلی اللہ علیہ وسلم than your father and Usamah رضی اللہ عنہ was dearer to Allah's Messenger صلی اللہ علیہ وسلم than you, So, I have preferred one who was dearer to Allah's Messenger صلی اللہ علیہ وسلم over him who is dear to me."[2]

COMMENTARY: The word Mashhad means 'a place where one presents oneself where one takes part in a good.' In this hadith, it is used in the sense of 'where martyrdom may take place 'or'a battle'.

Abdullah ibn Umar رضی اللہ عنہ complained that Usamah رضی اللہ عنہ had a rank lower than him in learning and religious services.

Umar رضی اللہ عنہ explained to him that an extra stipend did not necessarily go to a more qualified person. The father Zayd and the son Usamah were dearer to Allah's Messenger صلی اللہ علیہ وسلم and being his freedmen were members of his household.

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[1] Tirmidhi # 3784 (3809)

[2] Tirmidhi # 3813(3839)

ZAYD رضى الله عنه PREFERRED TO STAY WITH THE PROPHET صلى الله عليه وسلم

(٦١٧٤) وَعَنْ جَبَلَةَ بْنِ حَارِثَةَ قَالَ قَدِمْتُ عَلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ ابْعَثْ مَعِيَ أَخِيْ زَيْدًا قَالَ هُوَذا فَإِنِ انْطَلَقَ مَعَكَ لَمْ أَمْنَعْهُ قَالَ زَيْدٌ يَا رَسُوْلَ اللّٰهِ وَاللّٰهِ لَا أَخْتَارُ عَلَيْكَ أَحَدًا قَالَ فَرَأَيْتُ رَأْيَ أَخِيْ أَفْضَلَ مِنْ رَأْيِيْ. (رواه الترمذى)

6174. Sayyiduna Jabalah ibn Harithah رضى الله عنه narrated: I came to Allah's Messenger and submitted, "O Messenger of Allah, send with me my brother, Zayd." He said, "He is here (yours)! If he does with you, I shall not stop him." But, Zayd interjected, "O Messenger of Allah, by Allah, I do not prefer anyone to you." Hence, I realized that my brother's opinion was better than mine.[1]

COMMENTARY: The Prophet صلى الله عليه وسلم said that he would not prevent Zayd رضى الله عنه from going anywhere because he had already set him free, but he would also not compel him to go away.

Jabalah رضى الله عنه heard his brother's words and conceded that his decision was superior. No one of the believers would be willing to abandon the company of the Prophet صلى الله عليه وسلم. It is a very fortunate and great auspicious opportunity to be with him.

When Zayd's رضى الله عنه brother had made the request, Zayd رضى الله عنه was no longer a slave. Zayd رضى الله عنه was indepen t and master of his fate.

As stated previously, Zayd ibn Harithah رضى الله عنه was from Yemen. He was enslaved by some Quraysh when he was eight years old and was sold by them to Hakim ibn Hizam who presented him to his paternal aunt Sayyidah Khadija رضى الله عنها. When she was married to the Prophet صلى الله عليه وسلم, she handed him over to the Prophet صلى الله عليه وسلم as a gift. He adopted him as a son and married him to Sayyidah Umm Ayman رضى الله عنها his freedwomen. Usamah رضى الله عنه was born to them. Then the Prophet صلى الله عليه وسلم gave his cousin Sayyidah Zaynab bint Jahsh رضى الله عنها in marriage to Zayd رضى الله عنه as his second wife, but he divorced her after a few days. Some authorities say that he was twenty years younger than her.

Zayd participated in the Battle Badr and other battles thereafter.

The Prophet صلى الله عليه وسلم had made him brother of Ja'far ibn Abu Talib رضى الله عنه when he had established fraternal ties among the Muhajir and ansar in Madinah.

Zayd was martyred in the Battle of Mutah in 8AH when he was 55 years old.

LOVE FOR USAMAH رضى الله عنه

(٦١٧٥) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ لَمَّا ثَقُلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَبَطْتُ وَهَبَطَ النَّاسُ الْمَدِيْنَةَ فَدَخَلْتُ عَلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَدْ أُصْمِتَ فَلَمْ يَتَكَلَّمْ فَجَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَضَعُ يَدَيْهِ عَلَيَّ وَيَرْفَعُهُمَا فَأَعْرِفُ أَنَّهُ يَدْعُوْ لِيْ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ.

6175.Sayyiduna Usamah ibn Zayd رضى الله عنه said, "when Allah's Messenger صلى الله عليه وسلم had become very weak (during the illness that led to his death), I came down to Madinah along with the others. I went to visit Allah's Messenger صلى الله عليه وسلم but he

[1] Tirmidhi # 3815(3841)

had become quiet (because of his illness), He did not say anything. But, he continued to put his hands on me and raise them, so I understood that he was making a supplication for me."[1]

COMMENTARY: This what Usamah رضی اللہ عنہ said was when the army that the Prophet صلی اللہ علیہ وسلم had sent under his command had returned to Madinah on hearing of the Prophet صلی اللہ علیہ وسلم illness from their base that they had set up before proceeding.

Their base had been at a higher level. This is why Usamah رضی اللہ عنہ said, "we came down to Madinah." Their height is called (جوف) jawf. Their kind of speech is part of Arabic idiom.

Mulla Ali Qari رحمہ اللہ has translated these words thus! "I came down from my house (which is located in an elevated place of the city) and other people also came down from their homes to Madinah."

The love that the Prophet صلی اللہ علیہ وسلم had for Usamah رضی اللہ عنہ and his appreciation for his obedience prompted him to pray for Usmah رضی اللہ عنہ. He did that even in such a painful, difficult time of his illness.

(٦١٧٦) وَعَنْ عَائِشَةَ قَالَتْ اَرَادَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُّنَحِّيَ مُخَاطَ اُسَامَةَ قَالَتْ عَائِشَةُ دَعْنِيْ حَتّٰى اَنَا الَّذِيْ اَفْعَلُ قَالَ يَا عَائِشَةُ اَحِبِّيْهِ فَاِنِّيْ اُحِبُّهُ . (رواه الترمذی)

6176. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم intended to wipe the nose of Usamah رضی اللہ عنہ (when he was a child). ، she pleaded, "Let me do it." He said, "O Ayshah, love him for I love him."[2]

COMMENTARY: The prophet صلی اللہ علیہ وسلم advised Sayyidah Ayshah رضی اللہ عنہا that even if she did not feel naturally inclined to love Usamah رضی اللہ عنہ, she must love him because he was dear to him. True love is what goes beyond him who is dear to those people, things, homes and lands that are connected with the dear one.

(٦١٧٧) وَعَنْ اُسَامَةَ قَالَ كُنْتُ جَالِسًا اِذْ جَآءَ عَلِيٌّ وَالْعَبَّاسُ يَسْتَأْذِنَانِ فَقَالَا لِاُسَامَةَ اسْتَأْذِنْ لَنَا عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ عَلِيٌّ وَالْعَبَّاسُ يَسْتَأْذِنَانِ فَقَالَ اَتَدْرِيْ مَا جَآءَ بِهِمَا قُلْتُ لَا قَالَ لٰكِنِّيْ اَدْرِيْ اِئْذَنْ لَهُمَا فَدَخَلَا فَقَالَا يَا رَسُوْلَ اللّٰهِ جِئْنَاكَ نَسْأَلُكَ اَيُّ اَهْلِكَ اَحَبُّ اِلَيْكَ قَالَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ قَالَا مَا جِئْنٰكَ نَسْأَلُكَ عَنْ اَهْلِكَ قَالَ اَحَبُّ اَهْلِيْ اِلَيَّ مَنْ قَدْ اَنْعَمَ اللّٰهُ عَلَيْهِ وَاَنْعَمْتُ عَلَيْهِ اُسَامَةُ بْنُ زَيْدٍ قَالَا ثُمَّ مَنْ قَالَ ثُمَّ عَلِيُّ بْنُ اَبِيْ طَالِبٍ فَقَالَ الْعَبَّاسُ يَا رَسُوْلَ اللّٰهِ جَعَلْتَ عَمَّكَ اٰخِرَهُمْ قَالَ اِنَّ عَلِيًّا سَبَقَكَ بِالْهِجْرَةِ رَوَاهُ التِّرْمِذِيُّ وَذُكِرَ اَنَّ عَمَّ الرَّجُلِ صِنْوُ اَبِيْهِ فِيْ كِتَابِ الزَّكٰوةِ۔

6177. Sayyiduna Usamah رضی اللہ عنہ narrated: while I was sitting (at the door of the Prophet (صلی اللہ علیہ وسلم), Ali رضی اللہ عنہ and Abbas رضی اللہ عنہ came to seek permission to enter. They said to Usamah رضی اللہ عنہ (who was young at that time), "Ask permission for us

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[1] Tirmidhi # 3817(3843), Musnad Ahmad # 5.201

[2] Tirmidhi # 3818(3844)

to enter." So, I said, "O Messenger of Allah, Ali رضی اللہ عنہ and Abbas رضی اللہ عنہ seek permission to come in." He asked, "Do you know what has brought them here?" I submitted, "No," He said, "But, I know, Give them permission." They came in and said, "O Messenger of Allah, we have come to ask you which of your family members is dearest to you?" He said, "Fatimah bint Muhammad." They said, "We have not come to ask about your (closest) family (like your children and wives, but about others of your household)." He said, "The dearest to me of the members of my household is he on whom Allah has bestowed bounty and to whom I have shown favour, Usamah ibn Zayd." They asked, "Who is next?" He said, "Ali ibn Abu Talib." So, Abbas رضی اللہ عنہ pleaded, "O Messenger of Allah, you have placed your paternal uncle the last of them." He reminded him, Ali preceded you with hijrah (emigration)."[1]

COMMENTARY: Allah's bounty on Usamah رضی اللہ عنہ was that He made him to embrace Islam and be guided. The Prophet's favour was to grant him freedom and honour him with nearness to him. These favours were actually bestowed on Usamah's رضی اللہ عنہ father as are mentioned in the Qur'an, but they did reach him, too. So, both father and son were dear to him.

Then, the Prophet صلی اللہ علیہ وسلم named Ali رضی اللہ عنہ as the next most dear one to him. This upholds the view point of the ahlus-sunnah wa al-jama'ah that being very dear to anyone does not imply that it is [illegible]n of excellence too. Clearly, Sayyiduna Ali رضی اللہ عنہ is more excellent and is better than Sayyiduna Usamah رضی اللہ عنہ. Besides, the latter was dearer because of his service and obedience and the faromer because of his relationship and learning. Thus, from some angles Usamah رضی اللہ عنہ was dearer to the Prophet صلی اللہ علیہ وسلم and from some other angles Ali رضی اللہ عنہ was dearer to him.

The Prophet صلی اللہ علیہ وسلم said to his paternal uncle Abbas رضی اللہ عنہ that Ali رضی اللہ عنہ had preceded him in Islam and also in emigrating to Madinah. His love for Ali رضی اللہ عنہ was more than for him not because of their relationship or a natural demand, Rather, it was because of his merit and excellence.

An example of this lies in the tradition about Abbas رضی اللہ عنہ, Abu Sufyan رضی اللہ عنہ, Bilal رضی اللہ عنہ and Salman Farsi رضی اللہ عنہ who came to Umar's رضی اللہ عنہ door and asked permission to be allowed entry. When his gate-keeper announced them, he said that Bilal رضی اللہ عنہ must be allowed entrance first of all. Abu Sufyan رضی اللہ عنہ was provoked by this and he remarked about it to Abbas رضی اللہ عنہ, "How is Bilal given preference over us?" Abbas رضی اللہ عنہ reminded him, "This is because we lagged behind in embracing Islam and emigrating to Madinah."

The tradition about a man's paternal uncle being like his father is at # 1778.

SECTION III — اَلْفَصْلُ الثَّالِثُ

HASAN RESEMBLED THE PROPHET صلی اللہ علیہ وسلم

(٦١٧٨) عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ صَلَّى اَبُوْبَكْرٍ الْعَصْرَ ثُمَّ خَرَجَ يَمْشِيْ وَمَعَهُ عَلِيٌّ فَرَاَى الْحَسَنَ يَلْعَبُ مَعَ الصِّبْيَانِ فَحَمَلَهُ عَلَى عَاتِقِهِ وَقَالَ بِاَبِيْ شَبِيْهٌ بِالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ شَبِيْهًا بِعَلِيٍّ وَّعَلِيٌّ يَضْحَكُ۔

(رواہ البخاری)

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[1] Tirmidhi # 3819(3845)

6178. Sayyiduna Uqbah ibn Harith رضی اللہ عنہ said, "Abu Bakr رضی اللہ عنہ offered the salah of asr. Then he went out walking. Ali رضی اللہ عنہ was with him. He saw Hasan playing with the children. He picked him p on his shoulder and said, 'May my father be ransomed to him! He resembles the Prophet صلی اللہ علیہ وسلم but does not resemble Ali.' And, Ali رضی اللہ عنہ laughed (being pleased with that)."[1]

IBN ZIYAD'S INSOLENCE

(٦١٧٩) وَعَنْ اَنَسٍ قَالَ اُتِيَ عُبَيْدُاللّٰهِ بْنُ زِيَادٍ بِرَأْسِ الْحُسَيْنِ فَجُعِلَ فِيْ طَسْتٍ فَجَعَلَ يَنْكُتُ وَقَالَ فِيْ حُسْنِهٖ شَيْئًا قَالَ اَنَسٌ فَقُلْتُ وَاللّٰهِ اِنَّهٗ كَانَ اَشْبَهَهُمْ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَ مَخْضُوْبًا بِالْوَسْمَةِ رَوَاهُ الْبُخَارِيُّ وَفِيْ رِوَايَةِ التِّرْمِذِيُّ قَالَ كُنْتُ عِنْدَا ابْنِ زِيَادٍ فَجِيْئَ بِرَأْسِ الْحُسَيْنِ فَجَعَلَ يَضْرِبُ بِقَضِيْبٍ فِيْٓ اَنْفِهٖ وَيَقُوْلُ مَارَاَيْتُ مِثْلَ هٰذَا حُسْنًا فَقُلْتُ اَمَا اِنَّهٗ كَانَ مِنْ اَشْبَهِهِمْ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَ هٰذَا حَدِيْثٌ صَحِيْحٌ حَسَنٌ غَرِيْبٌ۔

6179. Sayyiduna Anas رضی اللہ عنہ said, "The head of Husayn رضی اللہ عنہ (severed from his body) was brought to Ubaydullah ibn Ziyad. It was put in a dish. He (the wretched that he was) began to tap it (with his stick to show his hatred for him). Then, he said something about his beauty. So, I said, 'By Allah, he had the closest resemblance to Allah's Messenger صلی اللہ علیہ وسلم (among the ahl ul-bayt)' He was dyed with indigo.[2]

According to the version in Tirmidhi, he said, "I was with Ibn Ziyad when the head of Husayn رضی اللہ عنہ was brought to him. He tapped his nose with his stick repeatedly, saying, 'I have not seen anyone as beautiful as this man.' I said, 'Indeed, he is the one who resembles Allah's Messenger صلی اللہ علیہ وسلم most closely.'"[3]

Tirmidhi termed this hadith Sahih hasan gharib.

COMMENTARY: The version in Tabarani has that Anas رضی اللہ عنہ said, "When Ubaydullah ibn Ziyad began to poke his stick in the eyes and on the nose of Husayn رضی اللہ عنہ, and I said, ('O wretched man!) Put away your stick. I have seen Allah's Messenger صلی اللہ علیہ وسلم put his mouth at these places where you poke your stick.'"

According to Bazzar, Anas رضی اللہ عنہ said that he said to Ubaydullah ibn Ziyad, "The places that you put your stick on, I have seen Allah's Messenger صلی اللہ علیہ وسلم kiss them." On that Ibn Ziyad put away his stick.

Ubaydullah ibn Ziyad was Kufah's governor for Yazid ibn Mu'awiyah. Yazid had appointed him commander of the army that was assigned the task of slaying Husayn رضی اللہ عنہ. He had them, meaning Husayn رضی اللہ عنہ, his relatives and companions, killed mercilessly and then made fun disdainfully of his head. This was enough proof of his callousness and hardheartedness.

Then, he was subject to nature's retaliation. In 66AH in the time of Mukhtar ibn Abu

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[1] Bukhari # 3750

[2] Bukhari # 3748

[3] Tirmidhi # 3778 (3803)

Ubayd, he was consigned to death with many of his associates at Mosul at the hands of Ibrahim ibn Maalik ibn Ashtar Nakha'a.
According to Dhaka'ir, Amarah ibn Umayr reported "In the battlefield, the heads of Ibn Ziyad and his associates were severed from their bodies. Then they were brought to the Jami'Mosque of the city. I was there on the platform of the Mosque. Ibn Ziyad's head was lying there. Suddenly, the people began to shriek and say, 'It's come! It's come!' I saw a snake crawl towards the head and.quickly go into his nostril and disappear. Then it came out and went away. After a while, again there was a clam our. The snake came crawling again and quickly slithered towards the head and made its way into the nostril. After some time, it came out and went away. This strange thing happened twice or thrice again.
While the head of Husayn رضی اللہ عنہ was with him, Ibn Ziyad found some defect in its beauty. On, he jeeringly said, "How beautiful is he!" This is apparent from the version of Tirmidhi.

HUSAYN'S رضی اللہ عنہ BIRTH FORETOLD IN DREAM & MARTYRDOM THOUGH JIBRIL علیہ السلام

(٦١٨٠) وَعَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ أَنَّهَا دَخَلَتْ عَلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ إِنِّي رَأَيْتُ حُلْمًا مُنْكَرًا اللَّيْلَةَ قَالَ وَمَا هُوَ قَالَتْ إِنَّهُ شَدِيْدٌ قَالَ وَمَا هُوَ قَالَتْ رَأَيْتُ كَأَنَّ قِطْعَةً مِّنْ جَسَدِكَ قُطِعَتْ وَوُضِعَتْ فِي حِجْرِي فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَأَيْتِ خَيْرًا تَلِدُ فَاطِمَةُ إِنْ شَاءَ اللّٰهُ غُلَامًا يَكُوْنُ فِي حِجْرِكِ فَوَلَدَتْ فَاطِمَةُ الْحُسَيْنَ وَكَانَ فِي حِجْرِي كَمَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَدَخَلْتُ يَوْمًا عَلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَوَضَعْتُهُ فِي حِجْرِهِ ثُمَّ كَانَتْ مِنِّي الْتِفَاتَةٌ فَإِذَا عَيْنَا رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُهْرِيقَانِ الدُّمُوْعَ قَالَتْ فَقُلْتُ يَا نَبِيَّ اللّٰهِ بِأَبِي أَنْتَ وَأُمِّي مَا لَكَ قَالَ أَتَانِي جِبْرَئِيْلُ عَلَيْهِ السَّلَامُ فَأَخْبَرَنِي أَنَّ أُمَّتِي سَتَقْتُلُ ابْنِي هٰذَا فَقُلْتُ هٰذَا قَالَ نَعَمْ وَأَتَانِي بِتُرْبَةٍ مِّنْ تُرْبَتِهِ حَمْرَاءَ۔

6180. Sayyidah Umm Fadl bint Harith رضی اللہ عنہا (wife of Abbas رضی اللہ عنہ) said that she visited Allah's Messenger صلی اللہ علیہ وسلم and submitted, "O Messenger صلی اللہ علیہ وسلم of Allah, I have seen a nightmare last night." He asked, "What is it?" She submitted, "It was very frightening." He again asked, "But what is it?" She submitted, "I saw as though a piece of your body was cut off and placed in my lap." Allah's Messenger صلی اللہ علیہ وسلم said, "you have seen that which is good. Fatimah will give birth to a son in sha Allah and he will be put in your lap."
Indeed, Fatimah رضی اللہ عنہا gave birth to Husayn رضی اللہ عنہ and he was placed in her lap just as Allah's Messenger صلی اللہ علیہ وسلم had said.
Later, one day she visited Allah's Messenger صلی اللہ علیہ وسلم and placed him (Husayn رضی اللہ عنہ) in his lap. After a little distraction, she turned (toward him) and observed tears dropping from the eyes of Allah's Messenger صلی اللہ علیہ وسلم. So, she asked, "O Prophet of Allah, my parents is ransomed to you, what has happened to you?" He said, "Jibril علیہ السلام came to me and informed me that my Ummah will kill this my son." She asked, "This son?" He said, "Yes. He also brought me a piece of red earth

(of the place where he would be martyred)."[1]

COMMENTARY: According to a tradition of Sayyidah Salma رضی اللہ عنہا, she said that she went to the mother of believers Sayyidah Umm Salamah رضی اللہ عنہا and found her weeping. She disclosed to her that she had seen the Prophet صلی اللہ علیہ وسلم in a dream with his head and beard covered with dust. She asked him, "O Messenger صلی اللہ علیہ وسلم of Allah, why are you coming straight away from the place where Husayn has been martyred." Tirmidhi transmitted it, terming it gharib. Baghami also transmitted it from Hassan. (see hadith # 6166.)

DREAM OF IBN ABBAS رضی اللہ عنہ

(٦١٨١) وَعَنِ ابْنِ عَبَّاسٍ اَنَّهُ قَالَ رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْمَا يَرَى النَّائِمُ ذَاتَ يَوْمٍ بِنِصْفِ النَّهَارِ اَشْعَثَ اَغْبَرَ بِيَدِهٖ قَارُوْرَةٌ فِيْهَا دَمٌ فَقُلْتُ بِاَبِيْ اَنْتَ وَاُمِّيْ مَا هٰذَا قَالَ هٰذَا دَمُ الْحُسَيْنِ وَاَصْحَابِهٖ لَمْ اَزَلْ اَلْتَقِطُهُ مُنْذُ الْيَوْمِ فَاُحْصِيَ ذٰلِكَ الْوَقْتُ فَاُجِدُ قُتِلَ ذٰلِكَ الْوَقْتَ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ دَلَآئِلِ النُّبُوَّةِ وَاَحْمَدُ الْاَخِيْرَ۔

6181.Sayyiduna Ibn Abbas رضی اللہ عنہ said, "At noon, one day, I saw the Prophet صلی اللہ علیہ وسلم as anyone sees in his sleep. He was disheveled and covered with dust, holding a bottle containing blood. I asked, 'may my parents be ransomed to you, what is this?' He said, 'This is the blood of Husayn and his companions that I have not ceased to collect all through today.' I (remembered and) reckoned that time and found out that he was killed at that time,"[2]

LOVE THE MEMBERS OF PROPHET'S صلی اللہ علیہ وسلم HOUSEHOLD

(٦١٨٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحِبُّوا اللّٰهَ لِمَا يَغْذُوْكُمْ مِّنْ نِعْمَةٍ وَاَحِبُّوْنِيْ لِحُبِّ اللّٰهِ وَاَحِبُّوْا اَهْلَ بَيْتِيْ لِحُبِّيْ۔ (رواہ الترمذی)

6182.Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Love Allah because of the sustenance He provides you out of His bounties. And love me because of the love of Allah. And love the members of my household (ahlul-bayt) because of the love of me."[3]

COMMENTARY: Allah showers His bounties on you and thereby nourishes you. Without that, you could not have survived. The Quran says:

فَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللّٰهِ

{And whatsoever of the blessings you have, it is from Allah...} (16:53)

In short, if you can love Allah only because He is your Nourishes, then do it, otherwise the Sufis and pious people love Him because of Himself and His attributes, we must love Him in all cases whether He bestows favours or not. This hadith in its message is like the words of Allah:

فَلْيَعْبُدُوا رَبَّ هٰذَا الْبَيْتِ

{Let them; therefore, worship the lord of this House.} (106:3)

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[1] Bayhaqi in Dala'il un-Nubuwah

[2] Bayhaqi in Dala'il un-Nubuwah, Musnad Ahmad 1-232

[3] Tirmidhi # 3789

If you love Allah then you should also love His messenger. He is the beloved of Allah. One must love him who is loved by one's beloved. Allah says:

قُلْ إِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فاتبعونى يُحببكم الله

[Say, "if you love Allah, then follow me, Allah will love you? (3:31)

Shaykh Abdul Haq Dahlawi رحمه الله has explained (لحب الله)- 'because of love of Allah' to mean: 'love me because you love Allah,' or 'love me because Allah loves me.'

On the same count, you must love the Prophet's صلى الله عليه وسلم ahlulbayt because he loves them. Or, it you love the Prophet صلى الله عليه وسلم then you must love them too.

AHLULBAYT LIKE NUH'S عليه السلام ARK

(٦١٨٣) وَعَنْ أَبِي ذَرٍّ أَنَّهُ قَالَ وَهُوَ اٰخِذٌ بِبَابِ الْكَعْبَةِ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَلَا اِنَّ مِثْلَ أَهْلِ بَيْتِيْ فِيْكُمْ مِثْلُ سَفِيْنَةِ نُوْحٍ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا هَلَكَ۔ (رواه احمد)

6183.Sayyiduna Abu Dharr رضى الله عنه said, while holding the door of the Ka'bah, "I heard the Prophet صلى الله عليه وسلم say, 'Know! The similitude of my ahl ul-bayt (members of my household) before you is as the similitude of the ark of Nuh عليه السلام. He who embarks it is safe and he who stays away from it is doomed.'"[1]

COMMENTARY: It is an allegorical speech to say that those who embarked on the ark survived the tempest. Those who did not were annihilated. In the same way, the members of the Prophet صلى الله عليه وسلم household are a refuge for his ummah. Those who cling to their protection with love and those who respect them and love them and love them and emulate them, will be safe in both the worlds. But those who fail to attach themselves to them cannot be safe from destruction in both the worlds even if they spend lavishly, claim to be honourable and reputable and call on a strong support. The Prophet صلى الله عليه وسلم has compared the world and its pleasures, deceptions, disbelief and polytheism, innovation and ignorance, and immodest wishes and desires to a deep, violent ocean whose surface is turbulent with frightening waves and the atmosphere above it is covered with dark and dense clouds. It is dark all around and the ocean surrounds the lands and inhabitants menacingly.

The Prophet صلى الله عليه وسلم said that only he can be safe who sails in the ship of love of his ahlul-bayt. There is a subtle connexion between the words of this hadith comparing the ahlul-bayt to the ark of Nuh عليه السلام and the hadith that compares his companions رضى الله عنه to the stars. "Whichever of them you follow, you will be guided." It is in the light of this subtle link that Imam fakhruddin Razi رحمه الله has written in his Tafsir, "We, the ahlas-sunnah wa al-jama'ah have embarked the ship of love of the ahlulbayt and have been guided by the guiding stars who are the companions of Muhammad صلى الله عليه وسلم. So, we are safe from the terrors of the day of resurrection, darkness's and destruction in hell, and we hope to get high ranks and the perpetual blessings there."

The conclusion that is derived here is that he who did not embark the ship, at all, like the Khawarij, is among those who have perished. As for him who did embark but failed to get guidance from the stars, like the Rawafid, he is lost in the dark misguided paths so that it is impossible for him to emerge safely.

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[1] Musnad Ahmad, Hakim in Mustadrak 3-151

CHAPTER - XXXVII

THE EXCELLENT QUALITIES OF THE PROPHET'Sصلى الله عليه وسلم WIVES رضى الله عنهن

بَابُ مَنَاقِبِ اَزْوَاجِ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) رَضِيَ اللهُ عَنْهُنَّ

The Prophet صلى الله عليه وسلم married Sayyidah Khadijah رضى الله عنها bint Khuwaylid رضى الله عنه in Makkah. She was his first wife. He was 25 years old and she was 40 years old. She died three years prior to the hijrah (emigration).
After her death, the Prophet صلى الله عليه وسلم married the 50 years old Sayyidah Sawdah bint Zama'ah رضى الله عنها in Makkah. He to was about 50 years old,. She died in 54 AH, or according to one report in 41 AH.
The Prophet صلى الله عليه وسلم married Sayyidah Ayshah bint Abu Bakr رضى الله عنها in Makkah in the tenth year of prophethood when she was 6 years old. She was brought to his house in 1AH when she was 9 years old. She died in 55 AH or 58 AH.
The Prophet صلى الله عليه وسلم married Sayyidah Hafsah bint Umar رضى الله عنها in 2 AH or 3 AH. She died in 41 AH or 45 AH.
He married Sayyidah Zaynab bint Khuzaymah رضى الله عنها in 3AH but she died within a few months in 4 AH – or, in 3 AH itself.
In 3 AH or 4 AH, he married Sayyidah Umm Salamah bint Umayyah Fakhrumi. She died in 59 AH, or 62 AH.
The Prophet صلى الله عليه وسلم married Sayyidah Zaynab bint Jahsh in 5 AH. She died in 20 AH or 21 AH. She was the first of his wives to die after his death.
Sayyidah Umm Habibah رضى الله عنها was the daughter of Abu Sufyan and sister of Muawiyah. She was first married to Abdullah ibn Jahsh. Both of them emigrated to Abvyssinia from Makkah. But, there, Abdullah ibn Jahsh converted to Christianity and died there as a Christian. She remained firm on here religion, Islam. In 6 AH, the Negus (Emperor of Abyssinia) gave her in marriage to the Prophet صلى الله عليه وسلم and paid her a dower of four thousand dirhams from his own resources. Sayyidah Umm Habibah رضى الله عنها died in 44 AH.
Sayyidah Juwayriyah was taken captive in the Battle of Muraysi which is also known as the Battle of Banu al-Mustaliq in 6 AH. The Prophet صلى الله عليه وسلم set her free and married her. She died in 56 AH.
Sayyidah Maymunah رضى الله عنها was the maternal aunt of Ibn Abbas رضى الله عنه. The Prophet صلى الله عليه وسلم married her in 7 AH. She died in 61 AH, or 51 AH.
Sayyidah SAfiyah bint Huyayرضى الله عنها ibn Akhtab was taken captive in 7 AH in the Battle of Khaybar. She was 17 years old. The Prophet صلى الله عليه وسلم set her free and married her. She died in 50 AH or 52 AH.
There are the eleven wives of the Prophet صلى الله عليه وسلم. There is an agreement on it in the light of the traditions.
There is a difference of opinion on whether he took a twelfth wife, Sayyidah Rayhanah رضى الله عنها. Some scholars say that she was a female slave, but others say that she belonged to a Jew family and was taken prisoner in a battle. The Prophet صلى الله عليه وسلم set her free and married her in 6 AH.

The Prophet صلی اللہ علیہ وسلم married all these women who are mothers of the believers. He consummated all these marriages too.
Traditions mention twenty, or more than twenty, women whom the Prophet صلی اللہ علیہ وسلم married but even before the marriages could be consummated, divorce was effected.
There were some women with whom marriage was proposed, but he did not marry them.
Traditions also mention such women who were his wives. However, when the verse:

يٰاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ الخ

{O Prophet, say to your wives...}(33:28)

was revealed, these women preferred the world to the hereafter and separated from him.
As for the female slaves of the Prophet صلی اللہ علیہ وسلم, they were four. The most known of them was Mariyah Qubtiyah رضی اللہ عنہا (Copt). The Prophet's صلی اللہ علیہ وسلم son, Ibrahim, was born to her. She died in 16AH.
The other is the very Royharah رضی اللہ عنہا bint Samun, or bint Zayd, of whom some say that the Prophet صلی اللہ علیہ وسلم had not married her, but she was his female slave whom he had not set free. He did have sexual intercourse with her because she was his slave.
Of the other two, one was his female slave whom his wife Sayyidah Zaynab bint Jahsh رضی اللہ عنہا had presented to him. The remaining one was taken captive in a battle.
These details have been drawn from the sharh of Mishkah by Shaykh Abdul Haq Dahlawi رضی اللہ عنہ. He has collected it on the authority of Jami'ul-usool. There certainly is much disagreement in the relative traditions and there are varying opinions of the Ulama on these points: his number of wives, sequence of marriage to them, the years of death of those of them who died after his death, those with whom he did not consummate his marriage, the women to whom marriage was proposed but did not take place.

SECTION I الفصل الاول

MERIT OF SAYYIDAH KHADIJAH رضی اللہ عنہا

(٦١٨٤) عَنْ عَلِيٍّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ خَيْرُ نِسَآءِهَا مَرْيَمُ بِنْتُ عِمْرَانَ وَخَيْرُ نِسَآءِهَا خَدِيْجَةُ بِنْتُ خُوَيْلَدٍ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ قَالَ اَبُوْ كُرَيْبٍ وَاَشَارَ وَكِيْعٌ اِلَى السَّمَآءِ وَالْاَرْضِ۔

6184. Sayyiduna Ali رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "The best women of her Ummah is Maryam bint Imran علیہ السلام, and the best women of her Ummah is Khadijah bint Khuwaylid."
According to a version Abu Kurayb رحمہ اللہ said that Waki رحمہ اللہ (a scholar of hadith and a contemporary of Imam Maalik رحمہ اللہ) pointed to the heaven and earth (to indicate that both these women were the most excellent and noble of all women on earth).[1]

COMMENTARY: This hadith does not say which of these two women the better of the two is. According to Tafsir Nasfi, Sayyidah Khadijah رضی اللہ عنہا and Sayyidah Ayshah رضی اللہ عنہا are better than Sayyidah Maryam علیہا السلام because she was not a Prophet or Messenger and it is agreed that this Ummah is better than all other Ummahs. However, the opinions of the ulama differ on this issue as also on which of the two Sayyidah Khadijah رضی اللہ عنہ and

[1] Bukhari # 3432, Muslim # 29.2430, Tirmidhi # 3877

Sayyidah Ayshah رضی اللہ عنہا is better.
Imam Maalik رحمہ اللہ said that Sayyidah Fatimah رضی اللہ عنہا is a piece of the Prophet صلی اللہ علیہ وسلم and dearest of all to him, and he added, "I will not give excellent to anyone over the one who is most dear to the Prophet صلی اللہ علیہ وسلم."

(٦١٨٥) وَعَنْ اَبِي هُرَيْرَةَ قَالَ اَتَى جِبْرَئِيْلُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ هٰذِهٖ خَدِيْجَةُ قَدْ اَتَتْ مَعَهَا اِنَآءٌ فِيْهِ اِدَامٌ اَوْطَعَامٌ فَاِذَا اَتَتْكَ فَاقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَّبِّهَا وَمِنِّيْ وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ وَّلَا صَخَبَ فِيْهِ وَلَا نَصَبَ۔ (متفق علیه)

6185. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Jibril علیہ السلام came to the Prophet صلی اللہ علیہ وسلم and said, "O Messenger of Allah, here is Khadijah coming to you (at the cave Hira from Makkah) with a vessel containing stew and food. When she comes to you, convey to her the salaam (greetings) from her Lord and from me. And give her glad tidings of a house in paradise of brilliant pearls where will be no clamour and no toil."[1]

COMMENTARY: This hadith pertains to the days when the Prophet صلی اللہ علیہ وسلم used to retire to the cave Hira for days together to worship and remember Allah. He carried provision with him, food and water. One day, Sayyidah Khadijah رضی اللہ عنہا brought to him his provision and received the glad tidings. The Prophet صلی اللہ علیہ وسلم had not been commissioned as Prophet till then and Jibril علیہ السلام had not begun to visit him. So, this visit of Jibril علیہ السلام may have been after prophethood had been bestowed on him but he may have continued his visits to Hira for some more time. Syyidah Khadijah رضی اللہ عنہا may have come on one of these days.

The ulama say that no woman in this world has been honoured by the salaam of the Lord of the worlds. Jibril علیہ السلام had once conveyed salaam to Sayyidah Ayshah رضی اللہ عنہا too but only his own (not the Lord's). Hence, this hadith is evidence that Sayyidah Khadijah رضی اللہ عنہا was more excellent and was better.

The word (قصب) is a very large pearl that is hollow. The domes on the castles of paradise will be large pearls of the shape of domes. So, either the dome will be made of a large pearl, or the castle itself will be a mighty pearl.

There will be no clamour or noise in the castle as we hear in this world. Besides, there will be no hard work to maintain it, repairing it, etc.

The ulama say that Sayyidah Khadijah رضی اللہ عنہا was given this news particularly because of her spontaneous response to the Prophet's صلی اللہ علیہ وسلم invitation to Islam.

(٦١٨٦) وَعَنْ عَآئِشَةَ قَالَتْ مَا غِرْتُ عَلٰى اَحَدٍ مِّنْ نِّسَآءِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا غِرْتُ عَلٰى خَدِيْجَةَ وَمَا رَاَيْتُهَا وَلٰكِنْ كَانَ يُكْثِرُ ذِكْرَهَا وَرُبَّمَا ذَبَحَ الشَّاةَ ثُمَّ يُقَطِّعُهَا اَعْضَآءً ثُمَّ يَبْعَثُهَا فِيْ صَدَآئِقِ خَدِيْجَةَ فَرُبَّمَا قُلْتُ لَهٗ كَاَنَّهٗ لَمْ تَكُنْ فِي الدُّنْيَا اِمْرَاَةٌ اِلَّا خَدِيْجَةُ فَيَقُوْلُ اِنَّهَا كَانَتْ وَكَانَتْ وَكَانَ لِيْ مِنْهَا وَلَدٌ۔ (متفق علیه)

6186. Sayyidah Ayshah رضی اللہ عنہا said, "I was never as jealous of any of the wives رضی اللہ عنہن

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[1] Bukhari # 3820, Muslim # 71-2432, Tirmidhi # 3876(3902)

of the Prophet صلى الله عليه وسلم as I was of Kahdijah رضى الله عنها. I had not seen her at all, but he mentioned her very often. Many a time, he would slaughter a sheep, cut it into ieces and sent them to the friends of Khadijah رضى الله عنها. I would say to him 'Perhaps there is no woman in the whole world other than Khadijah رضى الله عنها? He would say, 'Indeed, she was such and like that too. Besides, I did have children from her.'"[1]

COMMENTARY: The Prophet صلى الله عليه وسلم confirmed that Sayyidah Khadijah رضى الله عنها was such and like that, meaning like Sayyidah Ayshah رضى الله عنها had described her: unique! She was pious, ascetic, given to fasting and she kept vigil in the night. She served the Prophet صلى الله عليه وسلم wholeheartedly, helped him and made sure that he was comfortable. She was kind and loving. Instead of enumerating her attributes, the Prophet صلى الله عليه وسلم chose to understate and leave it to imagination. He hinted that her attributes were beyond enumeration.

Another merit and a significant one was that she gave birth to all the children of the Prophet صلى الله عليه وسلم. None of his other wives can compare with her in this regard. None of them had a child, except Sayyidah Mariyah Qubtiyah رضى الله عنها who was the mother of Ibrahim. She was the Prophet's صلى الله عليه وسلم female slave.

As for Sayyidah Khadijah رضى الله عنها, her children included such greats as Sayyidah Fatimah رضى الله عنها whose merits are uncountable.

BIOGRAPHICAL SKETCH: She was the mother of the believers, Khadijah al-Kubra رضى الله عنها, daughter of Khuwaylid ibn Asad. He was famous merchant among the Arabs and a respectable, well known member of the Quraysh.

She was first married to Ibn Halah ibn Zararah. When he died, she married Atiq ibn Aa'id. Then, she married the Prophet صلى الله عليه وسلم at the age of 40 years. That was the Prophet's صلى الله عليه وسلم first marriage. Neither did he marry any woman before that nor did he take a second wife during her life time.

Sayyidah Khadijah رضى الله عنها has the exclusive honour of being the first Muslim, both among men and women. She died at the age of 65 years, five years before the hijrah of the Prophet صلى الله عليه وسلم to Madinah, in Makkah. Some authorities put her death four years, or three years, before the hijrah. Their marriage lasted twenty-four years and six or five months.

MERIT OF SAYYIDAH AYSHAH رضى الله عنها

(٦١٨٧) وَعَنْ اَبِي سَلَمَةَ اَنَّ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَآئِشُ هٰذَا جِبْرَئِيْلُ يُقْرِئُكَ السَّلَامَ قَالَتْ وَعَلَيْهِ السَّلَامُ وَرَحمَةُ اللّٰهِ قَالَتْ وَهُوَ يُرٰى مَالَا اَرٰى۔ (متفق عليه)

6187 Sayyiduna Abu Salamah رحمه الله (a tabi'i) narrated that Sayyidah Ayshah رضى الله عنها told him that (once) Allah s Messenge صلى الله عليه وسلم aid, "O Aysh! Here this is Jibril عليه السلام. He off. s you salaam" She responded, "And on him be as-salaam wa rahmatullah," sa) ing further, 'He could see (Jibril عليه السلام) but I could not see (him)."[2] (salaam means 'peace' and is a greeting The r sponse is 'and on upon you be peace and the mercy of Allah.'

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[1] Bukhari # 3818, Muslim # 76-2434

[2] Bukhari # 3728, Muslim # 91-2447

PROPHET'S صلى الله عليه وسلم DREAM ABOUT HER

(٦١٨٨) وَعَنْ عَآئِشَةَ قَالَتْ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أُرِيتُكِ فِي الْمَنَامِ ثَلٰثَ لَيَالٍ يَجِيْءُ بِكِ الْمَلَكُ فِيْ سَرَقَةٍ مِّنْ حَرِيْرٍ فَقَالَ لِيْ هٰذِهٖ اِمْرَأَتُكَ فَكَشَفْتُ عَنْ وَجْهِكِ الثَّوْبَ فَإِذَا أَنْتِ هِيَ فَقُلْتُ إِنْ يَّكُنْ هٰذَا مِنْ عِنْدِ اللّٰهِ يُمْضِهٖ۔ (متفق عليه)

6188. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said to her, "for three nights, I was shown yourself in a dream. You were brought in a (precious) silk cloth by an angel who said to me, 'This is your wife.' When the cloth was removed from your face, behold! You were the one! So I would say, 'If this is from Allah, He will get it done.'"[1]

COMMENTARY: According to another version, Sayyidah Ayshah رضى الله عنها said, "When Allah commanded His Messenger صلى الله عليه وسلم to marry me, Jibril عليه السلام brought my picture on his palm (in the Prophet's dream)." We might say that the silk cloth which had the picture was in the hand of Jibril عليه السلام, or the picture was shown to the Prophet صلى الله عليه وسلم in both ways, either by Jibril عليه السلام both times or by another angel on the silk cloth the first time, and Jibril the second time on his palm.

As for the words 'Behold! You were the one!' they could also imply that when, after marriage, the Prophet صلى الله عليه وسلم removed her veil, he exclaimed, 'Behold, you were the one!' the picture belonged to you.

This dream could have been before prophethood was bestowed on him, for, angles may not necessarily be seen only by Prophets عليه السلام. So, he may have wondered whether it was a true dream, otherwise, dreams of Prophets عليه السلام are always true. They are one form of revelation. If the dream was seen after prophethood then the Prophet's صلى الله عليه وسلم words 'if it is from Allah' do not imply a doubt, but, in fact, re a confirmation that Allah would give it practical shape. Some people suggest that the words seem to ask whether the dream would materialize as shown or the contrary would turn out. Would that be in this world or the next?

BIOGRAPHICAL SKETCH: Sayyidah Ayshah رضى الله عنها was the daughter of Abu Bakr رضى الله عنه. The Prophet صلى الله عليه وسلم proposed marriage and they married three years before hijrah in Shawwal the tenth year of prophet hood. She was 9 years old when she was brought to the Prophet's صلى الله عليه وسلم house in Madinah in Shawwal, 2 AH. Some authorities say that she was taken to his house seven months after the Prophet صلى الله عليه وسلم came to Madinah.

They were together for nine years. She was 18 years old when he died, of the mothers of the believers, she was the only one who was not married to anyone else before marrying the Prophet صلى الله عليه وسلم. He did not marry and virgin apart from her

She had a singular position as a learned, wise and perfect woman. She was a capable and extra ordinary jurist, too She remembered many of the ahadith of the Prophet صلى الله عليه وسلم and she narrated them to many sahabah and tabi'un. She had a good mind for poetry and literature and had memorized much of poetry.

She died on 17th Ramadan in 57 AH or 58 AH, or on 27th Ramadan 57 AH on the night

[1] Bukhari # 3895, Muslim # 79-2438

preceding Tuesday at the age of 63 years in Madinah. She had left instructions to be buried in the night. So she was buried at night in jannat ul-Baqi.
Abu Hurayrah رضی اللہ عنہ had her funeral salah. At that time Marwan was the governor of Madinah for amir Mu'awiyah.

DISTINGUISHING MERIT

(٦١٨٩) وَعَنْهَا قَالَتْ إِنَّ النَّاسَ كَانُوا يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ يَبْتَغُوْنَ بِذٰلِكَ مَرْضَاةَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَتْ إِنَّ نِسَاءَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُنَّ حِزْبَيْنِ فَحِزْبٌ فِيْهِ عَائِشَةُ وَحَفْصَةُ وَصَفِيَّةُ وَسَوْدَةُ وَالْحِزْبُ الْاٰخَرُ اُمُّ سَلَمَةَ وَسَائِرُ نِسَاءِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَ حِزْبُ اُمِّ سَلَمَةَ فَقُلْنَ لَهَا كَلِّمِيْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلْيُهْدِهِ اِلَيْهِ حَيْثُ كَانَ. فَكَلَّمَتْهُ فَقَالَ لَهَا تُؤْذِيْنِيْ فِيْ عَائِشَةَ فَإِنَّ الْوَحْيَ لَمْ يَأْتِنِيْ وَاَنَا فِيْ ثَوْبِ امْرَأَةٍ اِلَّا عَائِشَةَ قَالَتْ اَتُوْبُ اِلَى اللّٰهِ مِنْ اَذَاكَ يَا رَسُوْلَ اللّٰهِ ثُمَّ اِنَّهُنَّ دَعَوْنَ فَاطِمَةَ فَاَرْسَلْنَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَتْهُ فَقَالَ يٰبُنَيَّةُ اَلَا تُحِبِّيْنَ مَا اُحِبُّ قَالَتْ بَلٰى قَالَ فَاَحِبِّيْ هٰذِهٖ مُتَّفَقٌ عَلَيْهِ وَذُكِرَ حَدِيْثُ اَنَسٍ فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ فِيْ بَابِ بَدْءِ الْخَلْقِ بِرِوَايَةِ اَبِيْ مُوْسٰى۔

6189. Sayidah Ayshah رضی اللہ عنہا narrated that people waited for the day of Ayshah (when the Prophet صلی اللہ علیہ وسلم was at her house) to bring their gifts to him that they might please Allah's Messenger صلی اللہ علیہ وسلم (more than otherwise).
She added that the wives of Allah's Messenger صلی اللہ علیہ وسلم were in two groups (each of like-minded women). One was made up of Ayshah رضی اللہ عنہا, Hafsah رضی اللہ عنہا, Safiyah رضی اللہ عنہا and Sawdah رضی اللہ عنہا. The other had Umm Salamah رضی اللہ عنہا and the rest of the wives of Allah's Messenger صلی اللہ علیہ وسلم.. Those with Umm Salamah رضی اللہ عنہا encouraged her to ask Allah's Messenger صلی اللہ علیہ وسلم to instruct the people that whoever wished to present a gift to him may present it to him at whichever house he was. She made the request and he said to her, "Do not hurt me concerning Ayshah, (Perhaps, you do know that) revelation does not come to me when I am in the blanket of any wife (of mine) except Ayshah's." She submitted, "I repent to Allah that I should annoy you, O Messenger of Allah." They (the women on the side of Umm Salamah رضی اللہ عنہا) called Sayyidah Fatimah رضی اللہ عنہا and inclined her to go to Allah's Messenger صلی اللہ علیہ وسلم (with the same message). She went (perhaps unaware that they had already made the request through Umm Salamah رضی اللہ عنہا and he had turned it down). She presented their petition to him. But, he asked lher, "O my dear daughter, will you not love what I love?" She said, "Of course! (I will do so)." He said, "Then, you must love this one!"[1]
(Ayshah, and do not do anything that may pain her.)

COMMENTARY: Sayyidah Ayshah رضی اللہ عنہا was the guide of her co-wives who were on her

[1] Bukhari # 2581, Muslim # 82-2441, [Tirmidhi # 3879(3905) similar].

side. She was the dearest of his wives to the Prophet صلى الله عليه وسلم. Sayyidah Hafsah رضى الله عنها bint Umar رضى الله عنه was also on her side. The two of them were close friends too just as their fathers were. Sayyidah Umm Salamah رضى الله عنها was the chief of those of her fellow wives who were on her side.

As for the people choosing the day of Sayyidah Ayshah رضى الله عنها to present their gifts, they did it on their own and were under no command from Allah's Messenger صلى الله عليه وسلم to do so. Besides, this did not involve breach of the rights of his wives, so he gave no instructions to the people to change their practice.

It was only at the house of Sayyidah Ayshah رضى الله عنها that the Prophet صلى الله عليه وسلم received revelation from Allah even when he was lying under her blanket. She narrated that while they were together, covered by one blanket, the verse(56) of surah al-Qasas (28) was revealed:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ الخ

{Surely you cannot guide whom you love....} (28:56)

And the hadith of Anas رضى الله عنه about Sayyidah Ayshah's رضى الله عنها superiority over women..... has been narrated in the chapter on Bada al-Khalq as narrated by Abu Musa رضى الله عنه (# 5724). The compiler of as Masabih has placed it here as narrated by Anas رضى الله عنه but he compiler to Mishkah has placed it in the chapter bada ul Khalq (beginning of the creation) on the authority of Abu Musa رضى الله عنه.

{Abu Musa رضى الله عنه narrated that the Prophet صلى الله عليه وسلم aid that while many men have been perfect... only Maryam عليها السلام.... Aasiyah ....were perfect .... and Maryam... Aysiyah ...were perfect ....and Ayshah's superiority over woman is like ......of Gharib over other feed.}[1]

COMMENTARY RESUMED ON TO 5724: As stated previously, there are varying opinion on the application of the word 'woman' in this hadith (# 5724) quated in the foregoing lines. For instance:

1. All woman as a species
2. Only the wives رضى الله عنهن of the Prophet صلى الله عليه وسلم..

Again, whether they are all his wives or Sayyidah Khadijah رضى الله عنها exempted.

However, the correct things seems to be that Sayyidah Ayshah رضى الله عنها is more excellent than all woman. Her perfection, In knowledge, learning and practical life which the prophet صلى الله عليه وسلم compared to 'tharid.' Also make it more plausible.

BIOGRAPHICAL SKETCH OF OTHER WIVES: We have presented some data about the wives of the Prophet صلى الله عليه وسلم in the beginning of this chapter. We have given also a short biography of Sayyidah Khadijah رضى الله عنها and and Sayyidah Ayshah رضى الله عنها. so, it seems proper that we give some information about the other wives of the Prophet صلى الله عليه وسلم.[2]

SAYYIDAH SAWDAH رضى الله عنها: She was the daughter of Zama'ah. She was first married to Sukran ibn Amr رضى الله عنه ibn Abdur her paternal cousin. She was the first of the couple to embrace Islam. Then she exhorted Sukran to follow suit and he too became a Muslim. Both of them emigrated to Ethiopia (Abyssinia) where Sukran رضى الله عنه died. So, after the death of

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[1] This hadith # 5734 is cited here become the Urdu text has inserted were comments on its once again.

[2] See also The Mother of the Believers. Tabari and 'the Life of Prophet Muhamad صلى الله عليه وسلم IBn Kathir pp 734-743. Both Darul Isha'at Karachi.

Sayyidah Khadijah, the Prophet صلى الله عليه وسلم married Sayyidah Sawdah رضى الله عنها to raise her spirits. This was in the tenth year of the prophethood. He had not married Sayyidah Ayshah رضى الله عنها till them. Sayyidah Sawdah رضى الله عنها was fifty years old at that time. Once, the Prophet صلى الله عليه وسلم was prompted by some reasons to divorce her, but when she pleaded with him, he gave up his idea. From that time on, she surrendered her day (of the Prophet صلى الله عليه وسلم nightly visit s to her) to Sayyidah Ayshah رضى الله عنها. She died in Madinah in Shawwal 19 AH. But, other reports put her death in 54 AH, or 41 AH.

SAYYIDAH HAFSAH رضى الله عنها : She was the daughter of Umar رضى الله عنه. her mother was Zaynab bint Maz'un. She was first married to Khunays ibn Hudhafah Sahmi رضى الله عنه with whom she emigrated to Madinah. He was martyred in the Battle of Badr.

Umar رضى الله عنه intended to give her in marriage to Abu Bakr رضى الله عنه or Uthman رضى الله عنه, both of them declined. Then, the Prophet صلى الله عليه وسلم proposed to marry her and they married in Sha'ban 3 AH. Once, the Prophet صلى الله عليه وسلم had made one pronouncement of divorce to her but then he received a revelation (before he could make the remaining two pronouncements) that she should withdraw his pronouncement because she was given to much worship, fasting and was his spouse in paradise. So, he revoked the first pronouncement of divorce.

A section of the sahabah رضى الله عنهم and tabi'un رحمه الله have narrated ahadith from her.

She died at the age of sixty in Sha'ban 45 AH Mua'wiyah was caliph. Others put her death in 41 AH or 37 AH).

SAYYIDAH ZAYNAB BINT KHUZAYMAH رحمها الله: Right from the days of ignorance (jiyhiliyah) she was known as Umm ul Masakin (Mother of the needy).

Her first husband was Aqil and second husband was Ubaydah. Then she was married to Abdulah ibn Jahsh رضى الله عنه. He was martyred in the Battle of Uhud. After that, in 3 AH, the Prophet صلى الله عليه وسلم married her, but she died within a few months of that.

SAYYIDAH UMM SALAMAH رضى الله عنها: Her name was Hind. She was the wife of Abu Salamah رضى الله عنها Abdullah ibn Abdul Asad. He was wounded in the Battle of Uhud and could not survive and died a maratyr. That very year, or in 4 AH, the Prophet صلى الله عليه وسلم married her. She died at the age of 84 years in Madinah in 59 AH, or 60 AH. She was buried in Al-Baqi.

SAYYIDAH ZAYNAB BINT JAHSH رضى الله عنها: Her mother, Umaymah, was the daughter of Abdul Mutallib, and the paternal aunt of the Prophet صلى الله عليه وسلم.

She was first married to Zayd ibn Harithah رضى الله عنه, the freedman of the Prophet صلى الله عليه وسلم. When Zayd رضى الله عنه divorced her, the Prophet صلى الله عليه وسلم married her.

Her real name was Barrah, but the Prophet صلى الله عليه وسلم changed it to Zaynab. She died at the age of 52 years, in Madinah.

Sayyidah Ayshah رضى الله عنها said of her, "I have not come across any woman better than her in religion and were fearful of Allah than her. more truthful than her and more kind to kith and kin. There was no woman who spent more wealth an devoted herself more in Allah's cause than Zaynab. رضى الله عنها.

SAYYIDAH UMM HABIBAH رضى الله عنها: Her name was Ramlah. She was the daughter of Abu Sufyan ibn sakhr. Her mother was Safiyah bint Abu al-Aas, the paternal aunt of Uthman ibn Affan. Her first husband, Ubaydullah ibn Jahsh converted to Christianity in Abyssinia and died as an apostate. In 6 AH, the Negus of Abyssinia gave her in marriage to

the Propeht صلى الله عليه وسلم. She died in 44 AH in Madinah.

SAYYIDAH JURAYRIYAH رضي الله عنها: She was the daughter of Harith. She was taken captive in the Battle of Muraysi, She came to the lot of Thabit ibn Qays رضي الله عنه who had taken her as a prisoner. He made her a mukatab (whereby she could buy her (freedom). The Prophet صلى الله عليه وسلم paid the money and set her free. Then he married her. Her name was barrah but the Prophet صلى الله عليه وسلم changed it to Juwayriyah.

She died in 56 AH at the age of 65 years.

SAYYIDAH SAFIYAH رضي الله عنها: She was the daughter of Huyay ibn Akhtab ibn Shu'bah. She belonged to the sabt (or sibt) or tribe of Prophet Harun عليه السلام. She was first married to kinanah ibn Abu al-Huqayq the Jew. In the Battle of Khaybar (In Muharam 7 AH) Kinanah was killed and she was taken captive. The Prophet صلى الله عليه وسلم chose her for himself. But some historians say that she came to share of Dihyah Kalbi رضي الله عنه but the Prophet صلى الله عليه وسلم bought her from him. She embraced Islam and the Prophet صلى الله عليه وسلم married her assigning her freedom as her dower. She died in 50 AH, and was buried in al-Baqi

SAYYIDAH MAYMUNAH رضي الله عنها: Her name was Harah but the Prophet صلى الله عليه وسلم changed it to Maymunah. She was first married to Masud ibn Amr Thaqafi. He divorced her after a few days. Then Abu Dirham married her when he died, the Prophet صلى الله عليه وسلم married her at Sarf some distance from Makkah when he was on his way to perform Umrah al-qada (or the redeeming umrah). By a strange coincidence, she died at he some place sarf, in 61 AH or 51 AH.

She is the last of the wives of the Prophet صلى الله عليه وسلم one of her sister Sayyidah Umm ul-Fadl was the wife of Abbas رضي الله عنه and mother of Abdullah ibn Abbas رضي الله عنه The other Sayyidah Asma bint Umays رضي الله عنها was the wife of Ja'far Tayyar رضي الله عنه.

SECTION II الفصل الثاني

FOUR SENIOR MOST WOMEN OF THE WORLDS

(٦١٩٠) عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ حَسْبُكَ مِنْ نِّسَآءِ الْعٰلَمِيْنَ مَرْيَمُ بِنْتُ عِمْرَانَ وَخَدِيْجَةُ بِنْتُ خُوَيْلِدٍ وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ وَاٰسِيَةُ امْرَأَةُ فِرْعَوْنَ- (رواه الترمذى)

6190.Sayyiduna Anas رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said, "It is enough for you to know (of the merits of four) women of the women of all the worlds. They are: Maryam bint Imran, Kghadijah bint Khuwaylid, Fatimah bint Muhammad and Aasiyah wife of Fir'awn (the Pharaon)."[1]

COMMENTARY: The sequence mentioned in this hadith is exactly the sequence of their different ranks. Sayyidah Ayshah رضي الله عنها is not mentioned in this hadith among the most superior women but she is mentioned a some of those in other ahadith. Also, perhaps this saying of the Prophet صلى الله عليه وسلم may have been when she had not yet got this high position of perfection and the company of the Prophet صلى الله عليه وسلم whereby her excellence is determined. We must keep the hadith of Abu Musa Ashary رضي الله عنه before us (# 5724) to which we have referred in the preceding lines (before the biographical sketches). It is transmitted by Ahmad رحمه الله, Bukhari رحمه الله, Muslim رحمه الله, Tirmidhi رحمه الله and Ibn Majah.

[1] Tirmidhi # 3878, Musnad Ahmad 3-135.

Abu Musa رحمه الله, narrated in a marfu form that the Prophet صلی الله علیه وسلم said, "while many men have attained perfection, yet among women only Aasiyah wife of the pharaoh, and Maryam daughter of Imran have attained perfection. And Ayshah's superiority over women is like that of tharid over other food."

Suyuti رحمه الله has written in Niqayah; "We believer that Maryam علیہ السلام and Fatimah are the most superior of all women in the entire universe. And, of he wives of the Prophet صلی الله علیه وسلم the most superior are Sayyidah Khadijah رضی الله عنها and Sayyidah Ayshah رضی الله عنه. As for which of them surpasses the other, opinions are divided. Some name (Sayyidah) Khadijah رضی الله عنها and some (Sayyidah) Ayshah رضی الله عنها. A third opinion is to say nothing on the subject."

Mulla Ali Qari رحمه الله has reproduced the views of Suyuti رحمه الله and said, "It is not that we must say nothing about the superiority of only these two women but we must say nothing about the superiory of all the wives of the Prophet صلی الله علیه وسلم over each other. The reason is that we have no conclusive evidence about it by which we might decide which of these women is most superior. As for the inconclusive evidences, They are contradictory and unhelpful.

MERIT OF SAYYIDAH AYSHAH رضی الله عنها

(٦١٩١) وَعَنْ عَآئِشَةَ اِنَّ جِبْرَئِيْلَ جَآءَ بِصُوْرَتِهَا فِيْ خِرْقَةٍ مِّنْ حَرِيْرٍ خَضْرَآءَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ هٰذِهٖ زَوْجَتُكَ فِي الدُّنْيَا وَالْاٰخِرَةِ۔ (رواه الترمذی)

6191.Sayyidha Ayshah رضی الله عنها narrated that Jibril علیہ السلام came with a picture of her on a piece of green silk for Allah's Messenger صلی الله علیه وسلم, saying, "This is your wife in this world and the next."[1]

COMMENTARY: In a previous hadith (6180) the words are (خرقه من حرير), so it is not correct to say that it was a white silk cloth, unless the picture was shown to the Prophet صلی الله علیه وسلم many times indifferent forms or, a sub narrator may have confused his words.

SAFIYAH رضی الله عنها GIVEN SOLACE

(٦١٩٢) وَعَنْ اَنَسٍ قَالَ بَلَغَ صَفِيَّةَ اَنَّ حَفْصَةَ قَالَتْ لَهَا بِنْتُ يَهُوْدِيٍّ فَبَكَتْ فَدَخَلَ عَلَيْهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهِيَ تَبْكِيْ فَقَالَ مَايُبْكِيْكِ فَقَالَتْ: قَالَتْ لِيْ حَفْصَةُ اِنِّيْ ابْنَةُ يَهُوْدِيٍّ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّكِ لَابْنَةُ نَبِيٍّ وَاِنَّ عَمَّكِ لَنَبِيٌّ وَاِنَّكِ تَحْتَ نَبِيٍّ فَفِيْمَ تَفْخَرُ عَلَيْكِ ثُمَّ قَالَ اتَّقِي اللّٰهَ يَا حَفْصَةُ۔ (رواه الترمذی والنسائی)

6192. Sayyiduna Anas رضی الله عنه narrated that Sayyidah Safiyah had learnt that Sayyidah Hafsah رضی الله عنها commented (disparagingly about her), "daughter of a Jew." So, she wept Allah's Messenger صلی الله علیه وسلم came to her and found weeping. He asked her. "Why do you weep?" She complained,. "Hafsah says about me that I am a Jew's daughter." The Prophet صلی الله علیه وسلم said, "And you are the daughter of a Prophet. Your uncle was a Prophet. And, You aer married

[1] Tirmidhi # 3880.

(now) to a Prophet. So of what does she boast over you?" Then, he said (cautioning Hafsah). "Fear Allah O Hafsah!"[1]

COMMENTARY: Sayyidah Safiyah's رضی اللہ عنہا father Huyay ibn Akhtab was a descendant of the Prophet Harun علیہ السلام who was brother of Prophet Musa علیہ السلام Hence, her forefather was a Prophet and her uncle too was a Prophet.

Or, he may have spoken the words in reference to her great grandfather Prophet Ishaq علیہ السلام describing Sayyidah Safiyah رضی اللہ عنہ as daughter of Prophet Ishaq علیہ السلام and so calling prophet Ismail علیہ السلام her uncle.

Add to that she was wife of a prophet too. The Prophet صلی اللہ علیہ وسلم intention was to comfort Sayyidah Safiyah رضی اللہ عنہ and raise her spirits. His intention was not to lower the merit of his other wives, because Sayyidah Safiyah رضی اللہ عنہ was not the only one who possessed noble lineage. His other wives, to, shared this distinction with her, for hey too, are offspring's of Prophet Ismail علیہ السلام, brother of Propeht Ishaq علیہ السلام. Besides all of them were wives of a Prophet.

The Prophet صلی اللہ علیہ وسلم cautioned Sayyidah Hafsah رضی اللہ عنہا that he ought not to have spoken such words against Sayyidah Safiyah رضی اللہ عنہا. The smacked of the jahiliyah (or days of ignorance before Islam). Allah never likes such conduct.

ABOUT SAYYIDAH MARYAM BINT IMRAN علیہا السلام

(٦١٩٣) وَعَنْ أُمِّ سَلَمَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعَا فَاطِمَةَ عَامَ الْفَتْحِ فَنَاجَاهَا فَبَكَتْ ثُمَّ حَدَّثَهَا فَضَحِكَتْ فَلَمَّا تُوُفِّيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَأَلْتُهَا عَنْ بُكَائِهَا وَضِحْكِهَا فَقَالَتْ أَخْبَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ يَمُوْتُ فَبَكَيْتُ ثُمَّ أَخْبَرَنِيْ أَنِّيْ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَّا مَرْيَمَ بِنْتَ عِمْرَانَ فَضَحِكْتُ۔ (رواه الترمذی)

6193.Sayyidah Umm Salamah رضی اللہ عنہا narrated, "In the year of the conquest, Allah's Messenger صلی اللہ علیہ وسلم sent for Fatimah رضی اللہ عنہا. HE confined with her and she wept. Then he said something to her and she laughed. Later after Allah's Messenger died. I asked her about her weeping and her laughing. She disclosed;. Allah's Messenger informed me of his impending death, So I wept, then he informed me that I was to be the chief of the women of paradise, apart from Maryam علیہ السلام, the daughter of Imran. So, I laughed."[2]

COMMENTARY: In a previous hadith (# 6138), narrated by Sayyidah Ayshah رضی اللہ عنہا. Sayyidah Fatimah رضی اللہ عنہا had said that she laughed because the Prophet صلی اللہ علیہ وسلم had confided to her that she would be the first of the members of his household to meet him. This does not in any way contradict this hadith (6193).

However, Sayyidah Umm Sulaym's رضی اللہ عنہا placing this event in the year of the conquest is a great error. It took place during the farewell pilgrimage or during the Prophet's صلی اللہ علیہ وسلم illness that led to his death.

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[1] Tirmidhi # 3894 (3920, Musnad Ahmad 3-265, Nasa'i.

[2] Tirmidhi # 3873 (3899) also # 3893 (3919)

It is difficult to understand why this hadith is placed in this chapter. It belongs to the previous one about the excellences of the member of the Prophet صلى الله عليه وسلم household (like # 6138) perhaps it is placed here to complement the hadith (# 6190) of Anas رضى الله عنه mentioning the supreme women of the worlds. It is also possible that this hadith under discussion is placed in this chapter in the light of certain traditions that Sayyidah Maryam عليها السلام would be a wife of the Prophet صلى الله عليه وسلم in paradise.

SECTION III الفصل الثالث

KNOWLEDGE OF SAYYIDAH AYSHAH رضى الله عنها

(٦١٩٤) عَنْ اَبِيْ مُوْسٰى قَالَ مَا اشْتَكَلَ عَلَيْنَا اَصْحَابَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَدِيْثٌ قَطُّ فَسَأَلْنَا عَآئِشَةَ اِلَّا وَجَدْنَا عِنْدَهَا مِنْهُ عِلْمًا رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ۔

6194.Sayyiduna Abu Musa رضى الله عنه said, "whenever we, the Sahabah of Allah's Messenger صلى الله عليه وسلم, were uncertain about a hadith (or a verdict on a religious issue), we turned to (Sayyidah) Ayshah رضى الله عنها (for redressed) and always found that she did have knowledge bout it."[1]

Tirmidhi termed this hadith hasan sahih gharib.

COMMENTARY: Sayyidah Ayshah رضى الله عنها had acquired abundant knowledge from the Prophet صلى الله عليه وسلم and she possessed a strong power of judgement. So, she was able to solve difficulties on various kind of judgement and understanding religious questions and ahadith.

FLUENT ELOQUENT

(٦١٩٥) وَعَنْ مُوْسٰى بْنِ طَلْحَةَ قَالَ مَارَاَيْتُ اَحَدًا اَفْصَحَ مِنْ عَآئِشَةَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ۔

6195.Sayyiduna Musa ibn Talhah رحمه الله (a tabi'i) said, "I did not find anyone whose speech was more fluent than of (Sayyidah) Ayshah رضى الله عنها."[2]

Tirmidhi termed it hasan sahih gharib.

COMMENTARY: Ibn Talhah رحمه الله spoke these words to praise the fine qualities or Sayyidah Ayshah رضى الله عنها, or he did, indeed, really find her speech unmatched in fluency.

[1] Tirmidhi # 3883 (3909).

[2] Tirmidhi # 3884 (3910).

CHAPTER - XXXIX

THE EXCELLENT QUALITIES OF SOME WELL-KNOWN SAHABAH رضی اللہ عنہ

باب جامع المناقب

The compiler has not specified in this chapter any particular section and has not created separate chapters for them. Rather, he has grouped together the ahadith on the merits and excellences for certain well-known sahabah رضی اللہ عنہم

They include the righteous caliphs, the ahl ul bayt (or members of the Prophet صلی اللہ علیہ وسلم household), the ashrah mubashsharah (or ten given tidings of paradise) and the noble wives of the Prophet صلی اللہ علیہ وسلم. There are the muhajirs as well as the ansar, and other sahabah رضی اللہ عنہم, too.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

ABDULLAH IBN UMAR رضی اللہ عنہ

(٦١٩٦) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ رَاَيْتُ فِي الْمَنَامِ كَاَنَّ فِيْ يَدِيْ سَرَقَةً مِنْ حَرِيْرٍ لَا اَهْوِيْ بِهَا اِلٰى مَكَانٍ فِي الْجَنَّةِ اِلَّا طَارَتْ بِهٖ اِلَيْهِ فَقَصَصْتُهَا عَلٰى حَفْصَةَ فَقَصَّتْهَا حَفْصَةُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّ اَخَاكَ رَجُلٌ صَالِحٌ اَوْ اِنَّ عَبْدَاللّٰهِ رَجُلٌ صَالِحٌ۔ (متفق علیہ)

6196.Sayyiduna Abdullah ibn Umar رضی اللہ عنہ said, "I saw in a dream as though I had in my hand a piece of silk. I never intended to go to any place in paradise but it flew me there with it. I related this dream to (my sister) Hasah رضی اللہ عنہا. She related it to the Prophet صلی اللہ علیہ وسلم. He said, "Surely, your brother is a righteous man,' or (he said) Abdullah is a righteous man.'[1]

COMMENTARY: The pious deeds of Abdullah ibn Umar رضی اللہ عنہ are represented by the piece of silk. They take him to the high ranks of paradise.

BIOGRAPHICAL SKETCH: He was the son of Umar Faruq رضی اللہ عنہ. He was born one year before the Prophet صلی اللہ علیہ وسلم was commissioned. He embraced Islam at an early age with his father in Makkah. He participated in all battles after the Battle of Trench. He was considered to be perfect in learning, wisdom, piety and asceticim.

Sayyiduna Jabir رضی اللہ عنہ used to say, "There is no one among us when the world did not attract to it and he learned to it, but not Umar and his son Abdullah."

Sayyiduna Nafi رحمہ اللہ said that the slaves whom Abdullah ibn Umar رضی اللہ عنہ set free during his life time numbered one thousand. He added "Rather, more that that."

He had a singular distinction among the those who obeyed and loved the prophet صلی اللہ علیہ وسلم.

Whenever he performed hajj, he was particular to precede the pilgrims to all those places where the Prophet صلی اللہ علیہ وسلم used to stop.

It is reported that one day Hajjaj ibn Yusuf procrastinated in offering the salah of Fajr, or of asr, Abdullah ibn Umar رضی اللہ عنہ said to him, "Do not delay the salah, for the sun will not

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[1] Bukhari # 1121, 7015, Muslim # 2478, Tirmidhi # 3825 (3851).

wait for you." Hajjaj was annoyed by these words and exploded with rage, "I feel like putting your eyes out." Or, he said "I am inclined to severe your head." Abdullah رضی اللہ عنہ said, "If you do that, would not be surprising, because you are a foolish dictator subjugating us." Some people say that Abdullah رضی اللہ عنہ spoke these words softly so that Hajjaj did not hear him. Anyway Hajjaj was severely infuriated and had the spear of Ibn Umar رضی اللہ عنہ taken away. Then he had stones hurled at him while he was on the road and had him struck on the back of his feet with a poisoned weapon. The result was that Ibn Umar رضی اللہ عنہ feel seriously ill and died after a few days. This happened three months after the tragic martyrdom of Ibn Zubayr رضی اللہ عنہ in 73 AH. Ibn Umar رضی اللہ عنہ was 84 years old at that time. He was buried in Dhu Tuwa (ذی طوی).

MERIT OF ABDULLAH IBN MAS'UD رضی اللہ عنہ

(٦١٩٧) وَعَنْ حُذَيْفَةَ قَالَ إِنَّ أَشْبَهَ النَّاسِ دَلًّا وَسَمْتًا وَهَدْيًا بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَابْنُ أُمِّ عَبْدٍ مِنْ حِيْنَ يَخْرُجُ مِنْ بَيْتِهِ إِلَى أَنْ يَرْجِعَ إِلَيْهِ لَا نَدْرِيْ مَا يَصْنَعُ فِيْ أَهْلِهِ إِذَا خَلَا۔ (رواه البخاری)

6197.Sayyiduna Hudhayfah رضی اللہ عنہ said, "Surely, he who resembles Allah's Messenger صلی اللہ علیہ وسلم most closely in gait, way of living and conduct is Ibn Umm Abd from the time he emerges from his house till the time he returns to it, But, we cannot say how he conducts himself. with his family, or when he is alone."[1]
(Ibn Umm Abd is Abdullha ibn Mas'ud.) رضی اللہ عنہ

COMMENTARY: The kunyah of the mother of Abdullah ibn Mas'ud رضی اللہ عنہ was Umm Abd. So, he was Ibn Umm Abd (Ibn meaning son of).

Some authorities say that (دل) translated 'gait' means 'kind temperament.' He was dignified, serious. He was pious and righteous.

These were his outward traits as known to everyone. As for his inner condition, only Allah knows that.

(٦١٩٨) وَعَنْ أَبِيْ مُوْسَى الْأَشْعَرِيِّ قَالَ قَدِمْتُ أَنَا وَأَخِيْ مِنَ الْيَمَنِ فَمَكَثْنَا حِيْنًا مَا نُرٰى إِلَّا أَنَّ عَبْدَ اللّٰهِ بْنَ مَسْعُوْدٍ رَجُلٌ مِّنْ أَهْلِ بَيْتِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِمَا نَرٰى مِنْ دُخُوْلِهِ وَدُخُوْلِ أُمِّهِ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (متفق علیه)

6198. Sayyiduna Abu Musa رضی اللہ عنہ Al-Ash'ary رضی اللہ عنہ said, "I and my brother came from Yemen (to Madinah) and stayed (at the house of the Prophet صلی اللہ علیہ وسلم) for a length of time, during which we had no doubt but that Abdullah ibn Mas'ud رضی اللہ عنہ was a member of the Prophet صلی اللہ علیہ وسلم household. This was because we saw how often he and his mother came to the Prophet صلی اللہ علیہ وسلم."[2]

(This translation stayed at the house of the Prophet صلی اللہ علیہ وسلم is as in the Urdu text, otherwise the English translation of Bukhari and Muslim do not mention staying at the Prophet's house: For quite some time the brothers took Abdullah to be a member of the Prophet صلی اللہ علیہ وسلم house hold).

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[1] Bukhari # 6097.

[2] Bukhari # 3763, Muslim # 110-2460.

COMMENTARY: According to a tradition the Prophet صلى الله عليه وسلم had authorized Abdullah ibn Mas'ud رضى الله عنه "When you see any men with me, You may come in without asking permission to enter."

According to another version, Abdullah ibn Mas'ud رضى الله عنه said "the Prophet صلى الله عليه وسلم said to me 'when the curtain is not drawn and you hear my voice, that itself is your permission to enter. As long as I do not forbid you, you may come in, without asking permission."

BIOGRAPHICAL SKETCH: His Kunyah was Abu Abdur Rahman. He was a Hadhali and known by the sobriquet of Sahib us-Siwad waas-siwak (keeper of cushion and tooth stick) He was a very early Muslim, even before the Prophet صلى الله عليه وسلم had moved to Dar ul Arqam. Umar had not embraced Islam till then, It is said that Ibn Mas'ud رضى الله عنه was the sixth Muslim. The Prophet صلى الله عليه وسلم kept him close to him and assigned to him assorted tasks like keeping the siwak handy, helping the Prophet صلى الله عليه وسلم put on his sandals, looking after his cushion and vessel of water for his ablution during journeys. When the Prophet صلى الله عليه وسلم had his bath, he stood ahead to screen him from view.

Abdullah ibn Mas'uid رضى الله عنه had emigrated to Abyssinia first and then to Madinah. He participated in the Battle for Badr and other battles and expeditions.

The Prophet صلى الله عليه وسلم had given him tidings of admittance to paradise. He had said, "I like for my ummah whatever Ibn Umm Abd likes and I do not like for my ummah whatever Ibn Umm Abd dislikes.

He had a whitish complexion. He was very lean and so very short statured that a seated tall man's head would be level with his while he stood next to him.

Umar رضى الله عنه Furqan had appointed him, during his caliphate, judge of Kufah and head of its state Treasury. He retained these assignments till the initial days of Uthman's رضى الله عنه caliphate after which he returned to Madinah where he died in 32 AH when he was slightly above sixty years of age.

The ahadith that he had narrated have been transmitted by a large number of the sahabah رضى الله عنهم and tabi'un رحمهم الله among whom are Abu Bakr رضى الله عنه, Umar رضى الله عنه and Uthman رضى الله عنه.

The ulama say that, with the exception of the four caliphs, Abdullah ibn Mas'ud رضى الله عنه was the most superior jurist of all the sahabah.

FOUR SAHABAH RECOMMENDED AS TEACHER OF QURAN

(٦١٩٩) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْتَقْرِؤُا الْقُرْاٰنَ مِنْ اَرْبَعَةٍ مِّنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ وَسَالِمٍ مَوْلٰى اَبِيْ حُذَيْفَةَ وَاُبَيِّ ابْنِ كَعْبٍ وَمُعَاذِ بْنِ جَبَلٍ۔ (متفق عليه)

6199.Sayyiduna Abdulah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Get these four men to recite the Quran to you (and acquire it from them): Abdullah ibn Mas'ud, saalim the freedman of Abu Hudhayfah, Ubayy ibn Ka'b. and Mu'adh ibn Jabal."[1]

COMMENTARY: These four remarkable sahabah رضى الله عنهم had acquired the Quran directly from the Prophet صلى الله عليه وسلم while the other shabah رضى الله عنه had learnt it from them and from each other.

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[1] Bukhari # 3760, Muslim # 118-2464.

The four of them had retained the Quran in memory and were also great qaris (reciter of the Quran learned in the science of recital). The Prophet صلى الله عليه وسلم let them know of their distinction.

SAALIM رضي الله عنه: He was Saalim ibn Ma'qil رضي الله عنه. He was the freedman of Abu Hudhayfah ibn Uthbah ibn Rabi'ah ibn Abd Shams. He belonged to Istarakh or Istakhar (ancient name of persopolis) in Iran. He is counted among the meritorious and glorious sahabah رضي الله عنهمHe had participated in the Battle of Badr, and had the honoour of leading those muhajirs in congressional salah who had emigrated to Madinah before the arrival there of the Prophet صلى الله عليه وسلم though Umr رضي الله عنه and Abu Salamah رضي الله عنه were among them.

The name of Abu Hudhayfah رضي الله عنه was Hisham. He was one of the great, learned sahabah and the earliest muhajirs. He had embraced Islam even before the Prophet صلى الله عليه وسلم had moved to Dar ul Arqam.

UBAYY IBN KA'B رضي الله عنه: He is one of the ansar sahabah, and a prominent reciter of the quran. He was called sayyid ul qurra (chief of the reciters of he Quran0. Umar رضي الله عنه used to call him sayyid ul Muslimeen (the chief of the Muslim). He was a scribe of the revelation received by the Prophet صلى الله عليه وسلم.

MU'ADH IBN JABAL رضي الله عنه:He too was an ansar. His merits and excellent qualities are very many, uncountable. The Prophet صلى الله عليه وسلم had established bonds of fraternity between him and Abdulah ibn Mas'ud رضي الله عنه.

MERIT OF IBN MAS'UD رضي الله عنه AMMAR رضي الله عنه AND HUDHAYFAH رضي الله عنه

(٦٢٠٠) وَعَنْ عَلْقَمَةَ قَالَ قَدِمْتُ الشَّامَ فَصَلَّيْتُ رَكْعَتَيْنِ ثُمَّ قُلْتُ اَللّٰهُمَّ يَسِّرْ لِيْ جَلِيْسًا صَالِحًا فَاَتَيْتُ قَوْمًا فَجَلَسْتُ اِلَيْهِمْ فَاِذَا شَيْخٌ قَدْ جَاءَ حَتّٰى جَلَسَ اِلٰى جَنْبِيْ قُلْتُ مَنْ هٰذَا قَالُوْا اَبُوْ دَرْدَاءِ قُلْتُ اِنِّيْ دَعَوْتُ اللّٰهَ اَنْ يُّيَسِّرَ لِيْ جَلِيْسًا صَالِحًا فَيَسَّرَكَ لِيْ فَقَالَ مَنْ اَنْتَ قُلْتُ مِنْ اَهْلِ الْكُوْفَةِ قَالَ اَوَلَيْسَ عِنْدَكُمْ ابْنُ اُمِّ عَبْدٍ صَاحِبَ النَّعْلَيْنِ وَالْوِسَادَةِ وَ الْمِطْهَرَةِ وَفِيْكُمُ الَّذِيْ اَجَارَهُ اللّٰهُ مِنَ الشَّيْطٰنِ عَلٰى لِسَانِ نَبِيِّهٖ يَعْنِيْ عَمَّارًا اَوَلَيْسَ فِيْكُمْ صَاحِبُ السِّرِّ الَّذِيْ لَا يَعْلَمُهٗ غَيْرُهٗ يَعْنِيْ حُذَيْفَةَ۔ (رواه البخاری)

6200. Sayyiduna Alqamah (a tabi'i) said, 'I come to Syria and offered two raka'at salah (in Jami mosque of Damascus). Then I made a supplication: 'O Allah, let me have a pious companion.' I then joined some people when suddenly a venerable shaykh came and sat down beside me. I asked (the others). 'who is he?' They said. Abu Darda. I said (to him overjoyed as I was). 'I had prayed to Allah to let me have a pious companion and He has given me your company.' He asked, 'Who are you?' I said, I am a citizen of kufah,' He asked, 'Is there not among you Ibn Umm Abd (Abdullah ibn Mas'ud) رضي الله عنه who was responsible for the (prophet's) sandals, pillow and vessel of water for ablution? And, is there not among you whom Allah protected from the devil by means of the tongue of His prophet (meaning, Ammar), And, is there not among you (he who has the honour of being the confident of the Prophet whose secrets no one know beside him?"[1]

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[1] Bukhari # 3742.

COMMENTARY: Allah answered the supplication of Alqamah رحمه الله forthwith and Abu Darda came next to him. We must bear I mind the tradition;

ان لله ملائكة تجر الاهل الى الاهل

Surely allah has angels who lead people to each other. (They draw them closer.)
He said to him that Ibn Mas'ud was Prophet's personal assistant. When the Prophet صلى الله عليه وسلم intended to sleep, Ibn Mas'ud رضى الله عنه brought him the pillow. When he woke up, he brought him water for ablution and always carried a vessel during journeys. So, Abu Darda رضى الله عنه advised Alqamah رحمه الله that no student and novice need by pass Abdullah ibn Mas'ud رضى الله عنه and look for another teacher. This confirms the adage that a student must first acquire knowledge from the scholar in his own city in a perfect way. Having done that, If he needs to learn more, than he must travel to another city and endure the ordeals of the journey. At the same time, if a scholar knows of another scholar more learned than him, then he must direct the student to him.
AMMAR رضى الله عنه: The Prophet صلى الله عليه وسلم called Ammar رضى الله عنه 'pure' and 'purified' or ' perfume' and perfumed.' He gave him glad tidings of entry into paradise. The enemies of Islam used to persecute him severely. Once, he was thrown into fire and the Prophet صلى الله عليه وسلم said, "O fire cool down for Ammar as you had cooled down for Ibrahim عليه السلام, the khalil (trend) of Allah, and be peace for him." Once, he said to Ammar رضى الله عنه, "Some rebels will kill you, You will call them to paradise but they will try to take you to the fire." In these words, the Prophet صلى الله عليه وسلم exhorted him to be steadfast on the right path, and not allow the devil to tempt him. This is what Abu Darda رضى الله عنه meant when he said that Allah has preserved him from the devil through the means of His Prophet صلى الله عليه وسلم tongue.
Ammar's رضى الله عنه father was Yasir رضى الله عنه. His mother was Sumayyah رضى الله عنها Yasir رضى الله عنه belonged to Yemen but had settled in Makkah where he made a sworn friendship (known as hilf) with Abu Hudhayfah ibn Mughirah رضى الله عنه who belonged to Banu Muakhzum. He also married his female slave Sumayyah رضى الله عنها Ammar رضى الله عنه was born to them whereafter Abu Hudhayfah رضى الله عنه set them free. This is why Ammar رضى الله عنه is called the freedman of Banu Makhzum.
Ammar ibn Yasir is among those who had preceded others in embracing Islam. But, he was among those weak Muslim whom the infidels tortured mercilessly to compel them to renounce their new religion. Rather, he was the most persecuted of all of them The Prophet صلى الله عليه وسلم would came to him, stroke him and pray.

يا نار كوني بردا وسلاما على عمار كما كنت على ابراهيم

"O fire become cool and peace for Ammar as you had become for Ibrahim."
Ammar رضى الله عنه was among the first muhajir (emigrants). He participated in the Battle of Badr and All other battles. He was martyred in 37 AH in the Battle of Siffin while fighting on the side of Sayyiduna Ali رضى الله عنه. He was 93 years old then.
HUDHAYFAH رضى الله عنه: He is called the keeper of the Prophet's صلى الله عليه وسلم secrets, because the Prophet صلى الله عليه وسلم had confided in him such confidential matters as are not generally disclosed to anyone. One such secret was the names of the hypocrites, their ancestry and kinds of their hypocrisy. So, he was very well aware about one who is not a perfect, sincere Muslim, It is reported that once Umar رضى الله عنه, who was then the caliph, asked him, "Do

you find any sign of hypocrisy in me?" He said, "By Allah, no! But, some people say that your meals comprise of many kinds colourful food. So, this was investigated and it was found that eggs were placed at your meals and when their shells were removed, they gave out yellow and red yoke and white albumen. These were the different colours that deceived some people into believing that you were served diverse dishes at your meals." Hudhayfah رضی اللہ عنہ died in 35 AH at Mada'in. He was buried there.

MERITS OF MOTHER OF ANAS رضی اللہ عنہ & OF BILAL رضی اللہ عنہ

(٦٢٠١) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اُرِيْتُ الْجَنَّةَ فَرَاَيْتُ امْرَاَةَ اَبِيْ طَلْحَةَ وَسَمِعْتُ خَشْخَشَةً اَمَامِيْ فَاِذَا بِلَالٌ۔ (رواه مسلم)

6201.Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I was shown paradise. There I saw the wife of Abu Talhah (Umm sulaym, mother of Anas). Then, I heard ahead of me a susurration (of footsteps) and there was Bilal!"[1]

COMMENTARY: The mother of Anas رضی اللہ عنہ was Umm Sulaym رضی اللہ عنہ but her name is not known definitely. She was married first to Maalik ibn Nadr. Anas رضی اللہ عنہ was born to them. Maalik ibn Nadr was a polytheist and died as such. Then, she became a Muslim and Abu Talhah رضی اللہ عنہ proposed marriage to her but was not a Muslim. So, she rejected his proposal and invited him to become a Muslim. He did so and they married. She said, "I give myself up to you your wife in return for your Islam. Your Islam is my dower رضی اللہ عنہ.

BILAL رضی اللہ عنہ: He was the son of Abu Ribah. Abu Bakr رضی اللہ عنہ had set him free. He was a very early Muslim and he was the first one to declare his Islam in Makkah before everyone else. He was the chief mu'adhdhin of the Prophet صلی اللہ علیہ وسلم. He had taken part in the Battle of Badr and thereafter every jihad. Finally, he emigrated to Syria where he died in 20 AH at Damascus. He was buried in the graveyard Baab us Saghir. He was 63 years old when he died. He had no one to succeed him. A section of the sahabah رضی اللہ عنہم and tabi'un رحمہ اللہ have transmitted ahadith from him. He too was one of them who was severely persecuted by the infidels of Makkah among whom Umayyah ibn Khalaf caused him much hardship. As destiny would have it, Bilal رضی اللہ عنہ was the one who killed him in the Battle of Badr. Jabir رضی اللہ عنہ said that Umar رضی اللہ عنہ used to say (ابوبکر سیدنا واعتق سیدنا) "Abu Bakr رضی اللہ عنہ is our chief. And, he set free our chief (Bilal) رضی اللہ عنہ

Imam Ahmad رحمہ اللہ has stated in his Musnad that seven people preceded others in announcing their Islam. They are:

Allah's Messenger صلی اللہ علیہ وسلم Abu Bakr, رضی اللہ عنہ Ammar رضی اللہ عنہ, his mother Summayah رضی اللہ عنہ, Suhayb رضی اللہ عنہ, Bilal رضی اللہ عنہ and Miqdad رضی اللہ عنہ.

Allah protected His Messenger through his uncle Abu Talib from the persecution of the enemies of Islam.

Abu Bakr رضی اللہ عنہ had the protection of his tribe. But, the remaining five were weak and helpless, so that idolaters earmarked them for their persecution. They punished them in a savagely manner. They made them wear iron fetters and put them in the hot sun. then Allah had all of them, except Bilal رضی اللہ عنہ released from victimization and made them

[1] Muslim # 106-2457, Musnad Ahmad 5 – 360.

honourable. Bilal رضی اللہ عنہ continued to be helpless. He had no one to help him out. Rather, they increased their pressure on him. Vagabonds of Makkah were set against him. They bound him in ropes and dragged him through the streets of Makkah, but he had on his tongue only (احد) – (احد) – Allah is one! Allah is one!

WHOM THE QURAYSH DESPISED

(٦٢٠٢) وَعَنْ سَعْدٍ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سِتَّةَ نَفَرٍ فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُطْرُدْ هٰؤُلَاءِ لَا يَجْتَرِءُونَ عَلَيْنَا قَالَ وَكُنْتُ اَنَا وَابْنُ مَسْعُوْدٍ وَرَجُلٌ مِّنْ هُذَيْلٍ وَّبِلَالٌ وَرَجُلَانِ لَسْتُ اُسَمِّيْهِمَا فَوَقَعَ فِيْ نَفْسِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاشَاءَ اللّٰهُ اَنْ يَّقَعَ فَحَدَّثَ نَفْسَهٗ فَاَنْزَلَ اللّٰهُ وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ۔ (رواه مسلم)

6202.Sayyiduna Sa'd رضی اللہ عنہ narrated, we were six people with the Prophet صلی اللہ علیہ وسلم (when he intended to speak to the chiefs of the Quraysh, but the idolaters demanded, 'Remove these (despised) people and forbid them to (have the cheek to) mingle with us."
Sa'd رضی اللہ عنہ added, "There were besides me, Ibn Mas'ud a man of Hudhay! Bilal رضی اللہ عنہ and two other whom I will not name. Then, when Allah willed came to the mind of Allah's Messenger. So while he nominated over it, Allah, the Exalted revealed:

وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ

{And do not expel those who call their Lord morning and evening seeking His pleasure}[1] (6:52)

COMMENTARY: He did not name the two men because there was some logic in not disclosing them at that time. They were Khabbab ibn Arat رضی اللہ عنہ and Ammar ibn Yasir رضی اللہ عنہ. some people allege – but this possibility is remote – that he had forgotten their names. The prophet صلی اللہ علیہ وسلم was thinking over the demand of the idolaters from the point of view that they might enter the folds of Islam if he conceded to their demand, but he also know that it would be very insulting to sincere Muslims. So, he was trying to find a way out. But, Allah revealed the verse whereby the honour and respect of the poor Muslims was violated.

MERIT OF ABU MUSA ASH'ARY رضی اللہ عنہ

(٦٢٠٣) وَعَنْ اَبِيْ مُوْسٰى اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهٗ يَا اَبَا مُوْسٰى لَقَدْ اُعْطِيْتَ مِزْمَارًا مِّنْ مَّزَامِيْرِ اٰلِ دَاوٗدَ۔ (متفق عليه)

6203.Sayyiduna Abu Musa رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said to him. "O Abu Musa, you have been granted a sweet voice that is a portion of the sweet voice of Dawud علیہ السلام."[2]

COMMENTARY: The Arabic word is (مزمار) Mizmar. It is a musical; instrument, like a pipe,

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[1] Muslim # 46-1748.

[2] Bukhari # 5048, Muslim # 535-793, Tirmidhi # 3855 (3881).

and implies singing while playing a musical instrument. In this hadith, however, it means ' a sweet voice.'

The words (آل داود) –descendants of Dawud رضى الله عنه means Dawud عليه السلام himself. The word (آل) is superfluous, because only Prophet Dawud عليه السلام is known for his sweet voice, not his descendants. Some authorities say that here (آل) is used for one person and he is Prophet Dawud عليه السلام. He had a very sweet and melodious voice.

Allah granted a sweet, pleasant voice to Abu Musa Ash'ary رضى الله عنه too. When eh recited the Quran, the Prophet صلى الله عليه وسلم listened to him with immense love.

ABU MUSA رضى الله عنه:His name was Abdullah ibn Qays Ash'ary رضى الله عنه. Abu Musa was his kunyah. He had embraced Islam in Makah and was one of those who had emigrated to Abyssinia. He returned from there to the Prophet صلى الله عليه وسلم when he was at Khaybar. In 20 AH. Umar رضى الله عنه appointed him governor of Busrah and he retained the post till the early days of Uthman's caliphate. Then, he was discharged and he moved to Kufah. When the people of Kufah showed their governor, Sa'eed ibn Aas رضى الله عنه, the door and requested Uthman رضى الله عنه to appoint Abu Musa رضى الله عنه their governor, he conceded to their request and instated him as governor of Kufah. But, after Uthman رضى الله عنه was martyred. Ali رضى الله عنه dismissed him. Then, after the arbitration[1].

Abu Musa رضى الله عنه moved to Makkah where he died in 52 AH.

(As for his emigration to Abyssinia, the facts are that he had gone to yemen to his tribe Ashar. When they learnt of the prophet صلى الله عليه وسلم emigration to Madinah , they took a ship to Madinah to join him but the unfiriendly winds diverted their ship to land at Abyssinia where they met Ja'far رضى الله عنه, with him they came to the Prophet صلى الله عليه وسلم when he was at khaybar.)

FOUR WHO HAD COMMITTED THE QURAN TO MEMORY

(٦٢٠٤) وَعَنْ أَنَسٍ قَالَ جَمَعَ الْقُرْآنَ عَلَى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَرْبَعَةٌ أُبَيُّ بْنُ كَعْبٍ وَمُعَاذُ بْنُ جَبَلٍ وَزَيْدُ بْنُ ثَابِتٍ وَأَبُوْ زَيْدٍ قِيْلَ لِأَنَسٍ مَنْ أَبُوْ زَيْدٍ قَالَ أَحَدُ عُمُوْمَتِيْ۔ (متفق عليه)

6204.Sayyiduna Anas رضى الله عنه said, "In the time of Allah's Messenger صلى الله عليه وسلم the Quran was gathered together (meaning committed, to memory) by four (sahabah): رضى الله عنه Ubayy ibn Ka'b رضى الله عنه Mu'adh Ibn Jabal رضى الله عنه, Zayd ibn Thabit رضى الله عنه and Abu Zayd رضى الله عنه."

Anas رضى الله عنه was asked, "who is Abu Zayd رضى الله عنه?" He said, "One of my Paternal uncles."[2]

COMMENTARY: The name of Abu Zayd رضى الله عنه was either Sa'eed ibn Umayr رضى الله عنه or Qays ib Sakan رضى الله عنه.

All these four sahabah رضى الله عنهم,belonged to the Khazraj tribe of the ansar It was the tribe of Anas رضى الله عنه. thus, he spoke these words express the distinctions of his tribe that it possessed four men who had memorized the Quran. His words do not say outright that there was no other sahabi in the time of the Prophet صلى الله عليه وسلم who had not committed the

[1] He was nominated by Sayyiduna Ali رضى الله عنه as an arbitrator to arbitrate his case with Mu'awiyah رضى الله عنه.

[2] Bukhari # 3810, Muslim # 119-2465.

Quran to memory. While it is not correct to give any importance to numbers in such cases, there are sahih ahadith that affirms that very many sahabah رضی اللہ عنہم had memorized the entire Quran in the time of the Prophet صلی اللہ علیہ وسلم (from among the ansar and the mujahir). One of these sahih hadith mentions the seventy sahabah رضی اللہ عنہم who were martyred treacherously in Yamamah. All of them had memorized the Quran. Also, all the four righteous caliphs had memories the Quran.

MERIT OF MAS'AB IBN UMAYR رضی اللہ عنہ

(٦٢٠٥) وَعَنْ خُبَّابِ بْنِ الْأَرَتِّ قَالَ هَاجَرْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَبْتَغِيْ وَجْهَ اللّٰهِ تَعَالٰى فَوَقَعَ اَجْرُنَا عَلَى اللّٰهِ فَمِنَّا مَنْ مَضٰى لَمْ يَاْكُلْ مِنْ اَجْرِهٖ شَيْئًا مِنْهُمْ مُصْعَبُ ابْنُ عُمَيْرٍ قُتِلَ يَوْمَ اُحُدٍ فَلَمْ يُوْجَدْ لَهٗ مَا يُكَفَّنُ فِيْهِ اِلَّا نَمِرَةٌ فَكُنَّا اِذَا غَطَّيْنَا رَاْسَهٗ خَرَجَتْ رِجْلَاهُ وَاِذَا غَطَّيْنَا رِجْلَيْهِ خَرَجَ رَاْسُهٗ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَطُّوْا بِهَا رَاْسَهٗ وَاجْعَلُوْا عَلٰى رِجْلَيْهِ مِنَ الْاِذْخِرِ وَمِنَّا مَنْ اَيْنَعَتْ لَهٗ ثَمَرَتُهٗ فَهُوَ يَهْدِبُهَا۔ (متفق عليه)

6205. Sayyiduna Khabbab ibn Arat رضی اللہ عنہ said, "We emigrated (to Madinah) alongwith Allah's Messenger صلی اللہ علیہ وسلم seeking Allah's pleasure. So, our reward is assured from Allah. There were those of us who died before receiving their reward (in this world) Mus'ab ibn Umayr رضی اللہ عنہ was one of them. He was martyred at the battle of Uhud. Nothing could be found with which to enshroud him except a striped cloth like a leopard skin (that he had on him). When his head was covered with it, his feet became exposed and if it was stretched over his feet his head was bared. So, the Prophet صلی اللہ علیہ وسلم said, 'Cover his head with it and put idhkar over his feet. (Idkhar is leman grass) There were others among as who survived to reap their fruit, it having ripened."[1]

COMMENTARY: Certain of those who struggled for Islam died before seeing the victories of Islam and these prosperity of he Muslim, while they could not have a share of it, or of the war booties, they will get their reward in the hereafter.

As for those who have survived, they are getting there reward, like was booty etc. They witness the prosperity of Islam. This is their reward in this world.

Mus'ab ibn Umayr رضی اللہ عنہ was among those whose reward they will get in full in the hereafter. According to a hadith, those warriors who fight in Allah's path and get the booty, they have earned in this world two thirds of their reward and will get the remaining one third in the next world.

MUS'AB IBN UMARYR رضی اللہ عنہ: He was a Quraysh and Abdari, a glorious sahabi, He had embraced Islam before the Prophet صلی اللہ علیہ وسلم come to Darul Arqam. He was one of those who emigrated to Abyssinia. He participated in the Battle of Badr.

The Prophet صلی اللہ علیہ وسلم had sent him to Madinah after the second pledge of Aqabah. He was responsible to teach the people of Madinah the Quran and religion. The man who was

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[1] Bukhari # 2897, Muslim # 126-2468, Tirmidhi # 3853 (3879), Abu Dawud # 3155, Nasa'i # 1899, Musnad Ahmad 5-112.

the first to offer the salah of Friday (and lead the congregation), before the Prophet صلى الله عليه وسلم emigration to Madinah, was Mus'ab ibnUmaryr رضى الله عنه.

In the pre-Islamic days, Mus'ab used to live a very luxurious life. He wore the most expensive garments. When he became a Muslim, however, he led the life of an ascetic, giving up every comfort of life what to speak of luxury. One day, he came to the Prophet صلى الله عليه وسلم (wearing a coarse blanket) with a leather belt on his waist. The Prophet صلى الله عليه وسلم said to the sahabah who were around "Look at him whose heart Allah has made radiant with the light of faith. In Makkah, his parents fed him the best of food and he donned garments worth one hundred dirhams. Now love of Allah and His Messenger has brought him where you see."

Some authorities contend that the Prophet صلى الله عليه وسلم(had sent Mas'ab to Madinah after the first pledge of Aqabah. He would visit every house of the ansar to preech Islam tirelessly. As a consequence people embraced Islam in one's and two's till the light of Islam spread in Madinah and a large number of the Madinans became Muslims, then, he sought the permission of the Prophet صلى الله عليه وسلم through someone to initiate and lead the congregational salah of Fridah.

Thereafter, he took a group of seventy men to Makkah to meet the Prophet at Aqabah for the second pledge.

He is described in the verse of the Quran.

مِنَ الْمُؤمِنِين رجال صَدَقُوا ما عاهدوا اللّٰه عَليه

{Among the believers are men who are true to the covenant they made with Allah...} (33:23)

MERIT OF SA'D IBN MU'ADH رضى الله عنه

(٦٢٠٦) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنُ مُعَاذٍ وَفِيْ رِوَايَةٍ اِهْتَزَّ الرَّحْمٰنُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ. (متفق عليه)

6206.Sayyiduna Jabir رضى الله عنه narrated that he heard the Prophet صلى الله عليه وسلم say, "The Throne swayed at the death of Sa'd ibn Mu'adh."

According to another version (he said): "The Throne of the Merciful shook at the death of Sa'd ibn Mu'adh."[1]

COMMENTARY: The commentator explain the meaning of the swaying of the Throne. They say:

(i) The thrones was overjoyed at the coming of a pure soul, so it literally swayed.
(ii) The words that the Throne swayed or shook are a figurative expression for the real or symbolic elation of the Throne at the arrival of the pure soul of Sa'd رضى الله عنه.

The correct interpretation is that the words 'the Throne shook' must be read in their literal sense. As in clear from the first opinion. The reason is that Allah has empowered even inanimate objects with knowledge and a sense of discrimination. This is borne out by the Quran, when it says about rocks:

وَاِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّٰهِ

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[1] Bukhari # 3809, Muslim # 124-2466. Tirmidhi # 3849.

{And there are some of them that fall down for the fear of Allah.} (2:74)

It is also borne out by the saying of the Prophet صلی اللہ علیہ وسلم about the mount Uhud, "It is the mountain that loves us.

Some others say:

(i) The shaking of the Throne means that the bearers for the Throne, meaning the angels, were immensely pleased.

(ii) The tragic death of Sa'd رضی اللہ عنہ is compared to the shaking of the Throne.

(iii) This is an allegorical way of expression of the mighty way in which Sa;d رضی اللہ عنہ died. When a great a person dies, people say that his departure had thrown them in darliness, or "His death has hastened the last Day."

SA'D IBN MU'ADH رضی اللہ عنہ: Sa'd ibn Mu'adh ibn Numan رضی اللہ عنہ is among the ansar of Madinah. He is Ash'hali, Awsi. He is counted among the glorious, great sahabah رضی اللہ عنہ. He had embraced Islam in Madinah at the hands of Mus'ab ibn Umayr رضی اللہ عنہ whom the Prophet صلی اللہ علیہ وسلم had sent ahead of him to propagate Islam in Madinah. After he became a Muslim, the whole clan of Banu Abd al-Ash'hal embraced Islam. The Prophet صلی اللہ علیہ وسلم gave him the title of Sayyid ul Ansar. He participated in the battle of Badr and of Uhud. On the day of Uhud, be fought with determination and did not move away from the Prophet صلی اللہ علیہ وسلم at all, as though pinned to the ground. He defended him boldly.

In the Battle of the Trench, an arrow struck him on the arm and blood gushed forth profusely form his wound. Bleeding did not stop and Sa'd finally died a martyr after a month, in Dhul Qa'dah 50 AH. He was 37 years old. He was buried in al-Baqi.

It was on this occasion that the Prophet)E) said, "When sa'd died, seventy thousand angels descended and the Throne of the Most Merciful shook."

(٦٢٠٧) وَعَنِ الْبَرَاءِ قَالَ أُهْدِيَتْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حُلَّةُ حَرِيْرٍ فَجَعَلَ أَصْحَابُهُ يَمَسُّوْنَهَا وَيَتَعَجَّبُوْنَ مِنْ لِيْنِهَا فَقَالَ أَتَعْجَبُوْنَ مِنْ لِيْنِ هٰذِهٖ لَمَنَادِيْلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ خَيْرٌ مِّنْهَا وَأَلْيَنُ۔

(متفق علیه)

6207.Sayyiduna Bara رضی اللہ عنہ said, "A silk robe was sent (by a king of a non-Arab state) as a present to Allah's Messenger صلی اللہ علیہ وسلم. His sahabah رضی اللہ عنہم touched it and were astonished by its softness. So, he said, "Are you astonished at the soft texture of this? Indeed, the handkerchief of Sa'd ibn Mu'adh in paradise is better and softer than this.'[1]

COMMENTARY: According to one hadith the sahabah رضی اللہ عنہم had never seen such a costly and fire cloth before. So, they said that it was sent from heaven.

The Prophet صلی اللہ علیہ وسلم said to them that in paradise even such a thing as the handkerchief would be better than the costly cloth of this world. Then what may one say of the clothing and wearing apparel of paradise.

PRAYER FOR ANAS رضی اللہ عنہ ANSWERED

(٦٢٠٨) وَعَنْ أُمِّ سُلَيْمٍ أَنَّهَا قَالَتْ يَارَسُوْلَ اللّٰهِ أَنَسٌ خَادِمُكَ أُدْعُ اللّٰهَ لَهُ قَالَ اَللّٰهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ

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[1] Bukhari # 3802, Muslim # 126-2468.

وَبَارِكْ لَهُ فِيْمَا اَعْطَيْتَهُ قَالَ اَنَسٌ فَوَاللّٰهِ اِنَّ مَالِيْ لَكَثِيْرٌ وَاِنَّ وَلَدِيْ وَوَلَدَ وَلَدِيْ لَيَتَعَادُّوْنَ عَلٰى نَحْوِ الْمِائَةِ الْيَوْمَ۔ (متفق عليه)

6208.Sayyidah Umm Sulaym رضی اللہ عنہ (the mother of Anas رضی اللہ عنہ narrated that she submitted (when she entrusted him to him). "O Messenger of Allah, Anas is your servant. Pray to Allah for him." He prayed, "O Allah, let his property and his children increase manifold, and bless in whatever you have granted him." Anas رضی اللہ عنہ said, "By Allah, my property is plentiful and my children and children of my children add up to about one hundred."[1]

COMMENTARY: After this statement of his, he had more children. Ibn Hajar رحمہ اللہ has cited a tradition of Anas رضی اللہ عنہ in which he said, much time later that his children and grand children numbered one hundred twenty five, only two of them were daughters. About his property, he said that it was multiplied many time and his garden bore fruit twice every year. One of the sons of Anas رضی اللہ عنہ said, "I had buried about one hundred of my father's children." We know from this that wealthy, property and children are a great blessing of Allah provided they do not lead one away form remembrance and into sin and disobedience. Imam Nawawi رحمہ اللہ said that the fact, that Sayyiduna Anas رضی اللہ عنہ had so many children and very abundant property is a miracle of the prophethood of prophet Muhammad رضی اللہ عنہ Beside, this hadith upholds the contention that the rich have more excellence over the poor. But, some others say that this is a singular case of Anas رضی اللہ عنہ in the sense that the Prophet صلی اللہ علیہ وسلم prayed for Anas رضی اللہ عنہ to how abundant wealth and property. So his property was blessed and once Divine blessing entered it, the aspect of fitnah (Or final) disappeared from it. Hence, that property was not a means of evil and not a cause of neglect of rights of Allah. Therefore, the ulama say that it anyone makes a supplication for anything connected with the world then he must include a prayer for blessing in it and pray to Allah to preserve him from the trial and wrongs of that which he pray for.

ANAS رضی اللہ عنہ: He was Anas رضی اللہ عنہ ibn Maalik ibn Nadr, a resident of Mudinah, a Khazraji. His kunyah was Abu Hamzah. When he was twelve years old, his mother, entrusted him to the Prophet صلی اللہ علیہ وسلم to serve him. In the time of Umar رضی اللہ عنہ, he moved to Busrah to be able to impart religious education to its people. He died there in 91 AH at the age of one hundred and three. He was the last of the sahabah رضی اللہ عنہم to die.

Ibn Abdul Barr رحمہ اللہ has said that Anas رضی اللہ عنہ had one hundred sons and this is correct though some others say that he had eighty children of whom seventy eight were male children. Hence, the report of Ibn Hajr that he had 125 children is incorrect because it also does not agree with this hadith under discussion which puts his children and grand children at some more than one hundred, not merely his own children.

MERIT OF ABDULLAH IBN SALAAM رضی اللہ عنہ

(٦٢٠٩) وَعَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ مَا سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لِاَحَدٍ يَمْشِيْ عَلٰى وَجْهِ الْاَرْضِ اَنَّهُ مِنْ اَهْلِ الْجَنَّةِ اِلَّا لِعَبْدِ اللّٰهِ بْنِ سَلَامٍ۔ (متفق عليه)

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[1] Bukhari # 6344, Muslim # 126-2468.

6209.Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ said, "I have not heard the Prophet صلی اللہ علیہ وسلم say of anyone walking on the surface of the earth. 'He will be among the dwellers for paradise, except about Abdullah ibn Salaam رضی اللہ عنہ."[1]

COMMENTARY: He was a great, glorious sahabi رضی اللہ عنہ His ancestral tree joins Prophet صلی اللہ علیہ وسلم Yusuf علیہ السلام. He was a Jew scholar of high rank. Then Allah gave him guidance and he became a Muslim and he served the Muslims and Islam dedicatedly. The Prophet صلی اللہ علیہ وسلم said of him that he would go to paradise, but Sa'd صلی اللہ علیہ وسلم made it clear that the ten who were given the glad tidings were not included because they had died already and were not 'walking on the surface of the earth. He meant that he had heard the Prophet صلی اللہ علیہ وسلم say 'he is of paradise' and of no one else who walked on the surface of the earth at that time when Sa'd spoke his words.

Nawawi رحمہ اللہ said that this hadith does not imply that ahadith about Abu Bakr رضی اللہ عنہ, Umar رضی اللہ عنہ etc. being 'men of paradise' are contradicted, because Sa'd merely said about himself that he had not heard the Prophet صلی اللہ علیہ وسلم name anyone else. If he had not heard anything, then that does not mean that no one else was given these tidings. Moreover, when both kinds of traditions are known, preference is given to those that are positive and affirmative.

The Prophet صلی اللہ علیہ وسلم did give these tiding to many of the sahabah رضی اللہ عنہم notably those ten who are distinguished as ashrah mubashsharah and Sa'd ibn Abu Waqqas رضی اللہ عنہ is also one of them. So, apart from the foregoing explanations, we might say that the Prophet صلی اللہ علیہ وسلم had not till then given these tidings to others. Sa'd رضی اللہ عنہ may have spoken these words when the remaining of the ten had departed from this world. Indeed it is known that Abdullah ibn Salaam رضی اللہ عنہ was alive even after those ten sahabah رضی اللہ عنہم and when he died only Sa'd and Sa'eed رضی اللہ عنہ survived him. This opinion is supported by the tradition in Daraqutni that Sa'd رضی اللہ عنہ said, "I did not hear the Prophet صلی اللہ علیہ وسلم say of anyone apart from Abdullah ibn Salaam R) who is alive and moving about on earth that he would go to paradise." The question does arise why Sa'd ignored himself and Sa'eed رضی اللہ عنہ? The point is that Ibn Salaam رضی اللہ عنہ was walking on earth while the others were given tiding in a different form.

DREAM OF ABDULAH IBN SALAAM رضی اللہ عنہ

(٦٢١٠) وَعَنْ قَيْسِ بْنِ عُبَادٍ قَالَ كُنْتُ جَالِسًا فِيْ مَسْجِدِ الْمَدِيْنَةِ فَدَخَلَ رَجُلٌ عَلٰى وَجْهِهٖ اَثَرُ الْخُشُوْعِ فَقَالُوْا هٰذَا رَجُلٌ مِّنْ اَهْلِ الْجَنَّةِ فَصَلّٰى رَكْعَتَيْنِ تَجَوَّزَ فِيْهِمَا ثُمَّ خَرَجَ وَتَبِعْتُهٗ فَقُلْتُ اِنَّكَ حِيْنَ دَخَلْتَ الْمَسْجِدَ قَالُوْا هٰذَا رَجُلٌ مِّنْ اَهْلِ الْجَنَّةِ قَالَ وَاللّٰهِ مَا يَنْبَغِيْ لِاَحَدٍ اَنْ يَّقُوْلَ مَالَمْ يَعْلَمْ فَسَاُحَدِّثُكَ لِمَ ذَاكَ رَاَيْتُ رُؤْيَا عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَصَصْتُهَا عَلَيْهِ وَرَاَيْتُ كَاَنِّيْ فِيْ رَوْضَةٍ ذَكَرَ مِنْ سَعَتِهَا وَخُضْرَتِهَا وَسْطِهَا عَمُوْدٌ مِنْ حَدِيْدٍ اَسْفَلُهٗ فِي الْاَرْضِ وَاَعْلَاهُ فِي السَّمَاءِ فِيْ اَعْلَاهُ عُرْوَةٌ فَقِيْلَ لِيَ ارْقَهْ فَقُلْتُ لَا اَسْتَطِيْعُ فَاَتَانِيْ مِنْصَفٌ فَرَفَعَ ثِيَابِيْ مِنْ خَلْفِيْ فَرَقِيْتُ حَتّٰى كُنْتُ فِيْ اَعْلَاهُ فَاَخَذْتُ بِالْعُرْوَةِ فَقِيْلَ اسْتَمْسِكْ

[1] Bukahri # 3812, Muslim # 142-2483, Musnad Ahmad 5-452.

فَاسْتَيْقَظْتُ وَإِنَّهَا لَفِي يَدِي فَقَصَصْتُهَا عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ تِلْكَ الرَّوْضَةُ الْإِسْلَامُ وَذٰلِكَ الْعَمُوْدُ عَمُوْدُ الْإِسْلَامِ وَتِلْكَ الْعُرْوَةُ الْعُرْوَةُ الْوُثْقٰى فَأَنْتَ عَلَى الْإِسْلَامِ حَتّٰى تَمُوْتَ وَذٰلِكَ الرَّجُلُ عَبْدُاللّٰهِ بْنُ سَلَامٍ۔ (متفق عليه)

6210.Sayyiduna Qays ibn Ubadah رضی اللہ عنہ (a tabi'I of high rank) said, "I was sitting in the mosque of Madinah and saw a man enter, humility writ large on his face (There was light on it of nearness to Allah) The people said, 'He will go to paradise." He offered two brief raka'at of salah and departed. I followed him and (catching up with him I) said, 'when you came to the mosque, the people; said about you that you will not behave anyone to say what he does not know. But I shall tell you the reason for that. In he time of Allah's Messenger صلی اللہ علیہ وسلم I had a dream that I disclosed to him. I saw as though I was in a garden. Then he described its largeness and greenery, and (continued to say) 'There was an iron column in its centre. Its lower extreme was in the earth and the upper in the sky. There was a (firm) support (or hand hold) at the top I was told to ascend it but I said that I could not do that. So a servant came to me, raised my garments behind me and I climbed up till I was at the top of it and grasped the support. I was asked to grasp it firmly . while it was in my hand, I woke up. I related it to the Prophet صلی اللہ علیہ وسلم. He said The garden is (the religion of) Islam. The column is the pillar of Islam (meaning its commands and obligations) and the support (that you grasped) is al-urwah al wusqa (the firm hand hold). So you will remain firm on Islam till you die." That man was Abdullah ibn Salaam."[1]

COMMENTARY: Abdullah ibn Salam رضی اللہ عنہ refused to confirm what those people had said about him being a man of paradise. As for those people, they may have heard the hadith of Sa'd ibn Abu Waqqas رضی اللہ عنہ (# 6209). Abdullah ibn Salaam رضی اللہ عنہ may not have known about it, or he may have been modest and humble. He may have feared that he would become famous and known to everyone as such.

However, he explained how the People had came to speak as they did. But, the Prophet صلی اللہ علیہ وسلم did not say specifically that he would enter paradise. On the other hand, some exponents say that Abdullah ibn Salam رضی اللہ عنہ do not refuse to affirm what those people said, Rather, his words do confirm their saying about him. What he said means that anyone who has been a companion of the prophet صلی اللہ علیہ وسلم and is aware of his sayings can never say anything that he does not know. So those people may have known about him whatever they said, Then he substantiated their words by relating his dream to Qays. رحمہ اللہ.

He said that while he had a grasp on the support, he awoke. That was he last thing that he saw. He woke while his first was closed as though holding something.

The words al urwah al wuthqa are a reference to the verse:

يومن بالله فَقَدِ اسْتَمْسَكَ بِالْعُروة الوُثْقٰى

[(who has) believed in Allah, has indeed grasped a firm handhold...] (2:256)

They imply that his faith was perfect and he had attained the highest rank.

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[1] Bukhari # 3813, Muslim # 148-2484, Musnad Ahmad 5-452.

The concluding words 'That man was Abdullah ibn Salaam were spoken by Qays. However, they may have been spoken by Abdullah رضی اللہ عنہ himself to emphasise that the vision was been by him.

TIDINGS OF PARADISE TO THABIT IBN QAYS رضی اللہ عنہ

(٦٢١١) وَعَنْ أَنَسٍ قَالَ كَانَ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ خَطِيبَ الْأَنْصَارِ فَلَمَّا نَزَلَتْ يَآيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ إِلَى اٰخِرِ الْاٰيَةِ جَلَسَ ثَابِتٌ فِيْ بَيْتِهِ وَاحْتَبَسَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَعْدَ بْنَ مُعَاذٍ فَقَالَ مَاشَانُ ثَابِتٍ أَيَشْتَكِيْ فَأَتَاهُ سَعْدٌ فَذَكَرَ لَهُ قَوْلَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ثَابِتٌ أُنْزِلَتْ هٰذِهِ الْاٰيَةُ وَلَقَدْ عَلِمْتُمْ أَنِّيْ مِنْ أَرْفَعِكُمْ صَوْتًا عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَنَا مِنْ أَهْلِ النَّارِ فَذَكَرَ ذٰلِكَ سَعْدٌ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَلْ هُوَ مِنْ أَهْلِ الْجَنَّةِ۔ (رواه مسلم)

6211.Sayyiduna Anas رضی اللہ عنہ said that thabit ibn Qays رضی اللہ عنہ was an eloquent (persuasive) speaker among the ansar. He stayed in his house and refrained from coming to the Prophet صلی اللہ علیہ وسلم when this verse was revealed.

يَآيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ الآية

{O you who believe! Raise not your voice above the Prophet صلی اللہ علیہ وسلم voice.....} (49:2, to the end of the verse)

The Prophet صلی اللہ علیہ وسلم asked Sa'd ibn Mu'adh رضی اللہ عنہ, "what is wrong with Thabit? Is he unwell? So Sa'd went to him and repeated to him he words of Allah's Messenger صلی اللہ علیہ وسلم. Thabit رضی اللہ عنہ said, "This verse has been revealed (49:2) and you know that I have the loudest voice above (the voice of) Allah's Messenger صلی اللہ علیہ وسلم, so I will go to hell. Allah's Messenger صلی اللہ علیہ وسلم said, "Rather, he is among the inhabitants of paradise. [1]

COMMENTARY: The sincerity of Thabit ibn Qays رضی اللہ عنہ was effective and the Prophet صلی اللہ علیہ وسلم was prompted to ask about his welfare. He was worried lest Thabit رضی اللہ عنہ had fallen ill.

Thabit رضی اللہ عنہ had presumed that since by nature he had a loud voice, he would be unable to abide by the verse. He did not know that the command in the verse was about those who raise their voices above the Prophet voice deliberately. That was had manners.

The Prophet صلی اللہ علیہ وسلم assured Thabit رضی اللہ عنہ that he would go to paradise. He was impressed by Thabit's رضی اللہ عنہ respect for him and his observance of etiquette. Then the Prophet صلی اللہ علیہ وسلم words were doubly confirmed when he was martyred in the Battle of Yamamah in the time of Abu Bakr رضی اللہ عنہ. It is reported that when Abu Bakr رضی اللہ عنہ decided to wage jihad against Musaylamah Kadhdhab, Thabit ibn Qays رضی اللہ عنہ took his shroud, wrapped it and fought in the Battle of Yamamah against Musaylamah till he was martyred wearing that shroud.

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[1] Muslim # 287-229.

The verse before the one quoted in this hadith and is the first of the surah) was revealed in 9 AH but Sa'd had died in5 AH. Actually the second verse of the surah which is the subject of this hadith was before the death of Sa'd ibn Mu'adh رضی اللہ عنہ.

MERIT OF SALMAN FARSI رضی اللہ عنہ

(٦٢١٢) وَعَنْ اَبِي هُرَيْرَةَ قَالَ كُنَّا جُلُوْسًا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا نَزَلَتْ سُوْرَةُ الْجُمُعَةِ فَلَمَّا نَزَلَتْ وَاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ قَالُوْا مَنْ هٰؤُلَآءِ يَا رَسُوْلَ اللّٰهِ قَالَ وَفِيْنَا سَلْمَانُ الْفَارِسِيُّ قَالَ فَوَضَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدَهٗ عَلٰى سَلْمَانَ ثُمَّ قَالَ لَوْ كَانَ الْاِيْمَانُ عِنْدَ الثُّرَيَّا لَنَالَهٗ رِجَالٌ مِّنْ هٰؤُلَآءِ۔ (متفق علیه)

6212.Sayyiduna Abu Hurayrah رضی اللہ عنہ said, we were sitting with the Prophet صلی اللہ علیہ وسلم and surah al-Jumu'ah was reveled. (He recited it and) when he came to the words:

وَآخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ

{....and others of them (too) who have not yet joined them....} (62:3)
The sahabah رضی اللہ عنہم asked. 'O Messenger of Allah, who are they (who have not yet joined us)?" He (Abu Hurayrah) رضی اللہ عنہ continued to say, 'Salman Farsi was among us. The Prophet صلی اللہ علیہ وسلم put his hand on salman and said, 'If faith were in the Pleicles, men from these people would get it."[1]

COMMENTARY: The entire verses is:

هُوَ الَّذِيْ بَعَثَ فِي الْأُمِّيِّيْنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلَالٍ مُّبِيْنٍ وَاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ الآية۔

{He is (Allah) who had raised among the unlettered people a Messenger from among themselves, who recites to them His revelations and purifies them, and teaches them the Book and the wisdom - though before that they were certainly in manifest error -
And (also for) others of them who have not yet joined them. And He is the Mighty. The wise} (62:2-3)

The unlettered people in this verse are the Arabs, referring to the sahabah رضی اللہ عنہم who had given up ignorance and straying and had embraced Islam at the hands of the last of the Prophet Muhammad صلی اللہ علیہ وسلم.

And the others of them, are they who were not there when the Quran was revealed. Rather, they embraced Islam in the time of the sahabah رضی اللہ عنہم. so, they are the tabi'un (the epigones who succeeded the sahabah رضی اللہ عنہم. Most of them were non Arabs, just as most of he sahabah رضی اللہ عنہم were Arabs. Only a few tabi'un رحمہ اللہ are Arabs and only a few sahabah رضی اللہ عنہم non Arasbs.

In this hadith the Prophet صلی اللہ علیہ وسلم praised Salman رضی اللہ عنہ who was a non Arab. He also made it clear that the others of them were they who had not come within the sphere of

[1] Bukhari # 4887, Muslim # 231-2546, Tirmidhi # (3321 of Darul Isha'at).

Islam either because they were not born till then or the message had not reached them. They would came later and enter the folds of Islam. Most of them would be non Arabs. They would be very enthusiastic about religion and knowledge so much so that if religion, knowledge and faith were at Pleiades, they would go to it and get them.

Indeed, it is true that the tabi'un acquired faith, religion and knowledge very earnestly. They spared no effort in doing so. They accomplished great feats in these fields and ijtihad. It was their distinct accomplishment after the sahabah رضی اللہ عنہ.

Salman Farsi:His name was Salman and Kunyah was Abu Abdullah. He belonged to Persia (Iran), so he is called Farsi, He was a freedman of the Prophet صلی اللہ علیہ وسلم who had bought him from a Jew and set him free. He is counted among very prominent and glorious sahabah رضی اللہ عنہم. He came from (the city) Ramhurmuz whose residents were Magi (Zoroastrians) and worshippers of piebald horses.

Salman رضی اللہ عنہ was a seeker of a true religion since his childhood. He had abandoned his ancestral religion and converted to Christianity and studied its Books. His father and other relatives did not approve his conversion to Christianity. Therefore, they punished him severely but he was unmoved and undaunted.

Then he emigrated to Syria where he fell prey to some Arab travellers who deceived him and sold him to a Jew of Madinah when they returned home. It is reported that he was sold again and again ten times as a slave.

When the Prophet صلی اللہ علیہ وسلم came to Madinah, he met him and embraced Islam. The Prophet صلی اللہ علیہ وسلم said, "Salman will go to paradise and he is one of those whom paradise awaits."

Salman رضی اللہ عنہ lived a long life. Some say that he died when he was 350 years old but the more correct report is that he lived for 250 years. He spent most of his years in search of he true religion till he met the last of the Prophet Muhammad صلی اللہ علیہ وسلم and he achieved his cherished ambition.

Salman رضی اللہ عنہ earned his living by engaging in hard labour and spent most of his earning in Allah's path. He had many merits and good qualities and the Prophet صلی اللہ علیہ وسلم praised him such. He died in 35 AH an Mada'in.

PRAYER FOR ABU HURAYRAH رضی اللہ عنہ

(٦٢١٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ حَبِّبْ عُبَيْدَكَ هٰذَا يَعْنِيْ اَبَاهُرَيْرَةَ وَاُمَّهُ اِلٰى عِبَادِكَ الْمُؤْمِنِيْنَ وَحَبِّبْ اِلَيْهِمَا الْمُؤْمِنِيْنَ۔ (رواه مسلم)

6213.Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم prayed. "O Allah, let this little slave of yours-who is Abu Hurayrah - and his mother be dear to your believing creatures and let the believers be dear to them."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم meant that Abu Hurahrah رضی اللہ عنہ and his mother who were both very poor and needy should become dear and beloved in the sight of the believers. At the some time, both of them should love, and sympathies with, the believers.

THE WEAK MUST BE RESPECTED

(٦٢١٤) وَعَنْ عَائِذِبْنِ عَمْرٍو اَنَّ اَبَا سُفْيَانَ اَتٰى عَلٰى سَلْمَانَ وَصُهَيْبٍ وَبِلَالٍ فِيْ نَفَرٍ فَقَالُوْا مَا اَخَذَتْ

[1] Muslim # 258-2491, Musnad Ahmad 2-320.

سُيُوْفُ اللّٰهِ مِنْ عُنُقِ عَدُوِّ اللّٰهِ مَاْخَذَهَا فَقَالَ اَبُوْبَكْرٍ اَتَقُوْلُوْنَ لِهٰذَا الشَّيْخِ قُرَيْشٍ وَسَيِّدِهِمْ فَاَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرَهُ فَقَالَ يَا اَبَابَكْرٍ لَعَلَّكَ اَغْضَبْتَهُمْ لَئِنْ كُنْتَ اَغْضَبْتَهُمْ لَقَدْ اَغْضَبْتَ رَبَّكَ فَاَتَاهُمْ فَقَالَ يَا اِخْوَتَاهُ اَغْضَبْتُكُمْ قَالُوْا لَا يَغْفِرُ اللّٰهُ لَكَ يَا اَخِيْ۔ (رواه مسلم)

6214. Sayyiduna Aa'idh ibn Amr رضی الله عنه narrated that Abu Sufyan (the father of Mu'awiyah رضی الله عنه came to Madinah, before he embraced Islam, and) happened to pass by a company of the sahabah رضی الله عنهم among whom were Salman رضی الله عنه, Suhayb رضی الله عنه and Bilal رضی الله عنه. They remarked, "The swords of Allah have not yet received their due from the neck of the enemy of Allah." Abu Bakr رضی الله عنه asked, "Do you speak in this manner about a great man of the Quraysh and their leader." Then, he come to the prophet صلی الله علیه وسلم and informed him (of it). He said, "O Abu Bakr, perhaps you have displeased them and if you have displeased them then you have indeed annoyed Allah." So, he come to them and asked, "O my brothers! Have I displeased you?" They said, "No! may Allah forgive you my brother." (only one of them spoke on behalf of all of them).[1]

COMMENTARY: Abu Sufyan who was an infidel till then had come to Madinah as an envoy of the Quraysh to renew the peace treaty of Husaybiyah. The Buraysh of Makkah had been obstructing the preaching of Islam very harshly and had been persecuting the Muslim incessantly and cruelly. They often violated the peace treaty of Hudaybiyah too. This conduct of theirs prompted the three sahabah رضی الله عنهم to comment as they did. It was natural of them to wonder why the idolater was moving about scot-free. But Abu Bakr رضی الله عنه was mindful of the mission of Abu Sufyan as an envoy who must be given protection by every Muslim. Besides, his heart had to be was over as the Prophet صلی الله علیه وسلم was chiefs of the idolaters and polytheists to incline them to Islam.

The Prophet صلی الله علیه وسلم said to Abu Bakr رضی الله عنه that the three man were sincere and whatever they had remarked was only because of their love of Allah and His religion and hatred for an enemy of Islam. So, Abu Bakr رضی الله عنه had contradicted them and might love offended them. So, he must apologies to them.

Accordingly, Abu Bakr رضی الله عنه went to them and they assured him that he had done nothing of he sort. But, instead of saying 'Our brother! (یااخانا), they said (یااخی) 'My brother!" perhaps only one of them spoke for all three. The word (یااخی) is spelt variously in different manuscripts of the Makkah.

The three men, Salman رضی الله عنه Farsi, Suhayb Roomi رضی الله عنه, and Bilal Habshi رضی الله عنه, were among those sahabah رضی الله عنهم who were considered by the non- Muslim society to be of a lower class because they had been slaves. They were very poor and deprived. This is why the Prophet صلی الله علیه وسلم was careful not to hurt their feelings. The hadith shows how the poor sahabah رضی الله عنهم need to be respected, and they have great merit.

SUHAYB ROOMI رضی الله عنه: He was Suhayb ibn Sinan رضی الله عنه, the freedman of Abdullah ibn Jud'an Taymi. His kunyah was Abu Yahya. He belonged to Mosul between Euphrates and Tigris. When the Byzantines attacked this region, Suhayb رضی الله عنه was one of those who

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[1] Muslim # 170-2504, Musnad Ahmad 5-64.

were taken prisoners. He was very young at that time and as he grew up, he began to look like the Romans. Then, the people of Kalb bought him from them and brought him to Makkah where Abdullah ibn Jud'an purchased him and set him free. But Shuhayb رضی الله عنہ continued to remain with him till he died, According to one tradition, when Suhayb رضی الله عنہ grew and was sensible enough, during captivity, he fled from the Byzantines and came to Makah where he met Abdullah ibn Judan and became his ally and lived with him.
Suhayb رضی الله عنہ was a very early Muslim. He had embraced Islam in Makakh at the initial stage of he propagation of Islam. It is reported that he and Ammar ibn Yasir رضی الله عنہ had joined the folds of Islam of the same day when Allah's Messenger صلی الله علیہ وسلم was at Dar ul Arqam when some thirty plus men had embraced Islam. He was one of those few weak and helpless Muslims who were persecuted mercilessly because of their belief in Allah. Then he emigrated to Madinah. He died in 80 AH at the age of 70 years in Madinah and was buried in al Baqi.
The verse of the Quran (2:207 was revealed concerning Suhayb رضی الله عنہ:

وَمِنَ النَّاسِ مَن يشترى نفسه ابتغاء مَرْضَاتِ اللّٰه

[And amongst men there be one who offers his soul seeking the acceptance by Allah]

MERIT OF THE ANSAR

(٦٢١٥) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اٰيَةُ الْاِيْمَانِ حُبُّ الْاَنْصَارِ وَاٰيَةُ النِّفَاقِ بُغْضُ الْاَنْصَارِ۔ (متفق عليه)

6215.Sayyiduna Anas رضی الله عنہ narrated that the Prophet صلی الله علیہ وسلم said, "The sign of (Perfect) faith is love of the Ansar and the sign of hypocrisy is hatred of the Ansar."[1]

COMMENTARY: The word 'ansar' is the plural of 'nasir' or 'nasr', In the terminology of Shariah, it is applied to those people of Madinah who believed in the Prophet صلی الله علیہ وسلم and helped him whole heartedly.
There were two tribes in Madinah. One of them was descended from Aws and the other from Khazraj. They were two brothers, but their descendants divided into two great tribes who were at loggerheads with one another before the arrival of the Prophet صلی الله علیہ وسلم. They had been at war for one hundred and twenty years. However when they became Muslims, their enmity gave way to mutual love and harmony. The Prophet صلی الله علیہ وسلم called them Ansar and they became famous with that title. Their progeny and their slaves whom they set free, all were known as ansar.
The merits of the ansar are uncountable. They occupy the highest rank and honour in Islam. The Quran praises them. All this is because they were very sincere in providing accommodation to the Prophet صلی الله علیہ وسلم, helped him selflessly with their lives and property and were potential supporters of his mission of propagating Islam.
In doing this, they invited on themselves the wrath of all enemies of Islam, both Arabs and non Arabs." Hence it became necessary to label love for them as a token of faith and hatred towards them as a sign of disbelief and hypocrisy, and unflinching love for them as perfect faith, and any kind of reduced love for them as reduced faith. And, undoubtedly, if anyone

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[1] Bukhari # 3784, Muslim # 128-74, Tirmidhi # 3900.

dislikes them because they became supporters of Islam and the Prophet of Islam, then he is a real disbeliever, in the true sense of the word.

HE WHO LOVES THE ANSAR IS DEAR TO ALLAH

(٦٢١٦) وَعَنِ الْبَرَاءِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْاَنْصَارُ لَا يُحِبُّهُمْ اِلَّا مُؤْمِنٌ وَّلَا يُبْغِضُهُمْ اِلَّا مُنَافِقٌ فَمَنْ اَحَبَّهُمْ اَحَبَّ اللّٰهُ وَمَنْ اَبْغَضَهُمْ اَبْغَضَهُ اللّٰهُ۔ (متفق عليه)

6216.Sayyiduna Bara رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say. "None but a believer loves the Ansar, and none but a hypocrite despises them. So whoever loves them is loved by Allah and whose despises them is despised by Allah."[1]

COMPLAINT OF THE ANSAR ANSWERED SATISFACTORILY

(٦٢١٧) وَعَنْ اَنَسٍ اَنَّ نَاسًا مِّنَ الْاَنْصَارِ قَالُوْا حِيْنَ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَمْوَالِ هَوَازِنَ مَا اَفَآءَ فَطَفِقَ يُعْطِىْ رِجَالًا مِّنْ قُرَيْشٍ اَلْمِائَةَ مِنَ الْاِبِلِ فَقَالُوْا يَغْفِرُ اللّٰهُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْطِىْ قُرَيْشًا وَيَدَعُنَا وَسُيُوْفُنَا تَقْطُرُ مِنْ دِمَآئِهِمْ فَحُدِّثَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَقَالَتِهِمْ فَاَرْسَلَ اِلَى الْاَنْصَارِ فَجَمَعَهُمْ فِىْ قُبَّةٍ مِّنْ اَدَمٍ وَلَمْ يَدَعْ مَعَهُمْ اَحَدًا غَيْرَهُمْ فَلَمَّا اجْتَمَعُوْا جَآءَهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا حَدِيْثٌ بَلَغَنِىْ عَنْكُمْ فَقَالَ فُقَهَاءُهُمْ اَمَّا ذُوُوْ رَاْيِنَا يَا رَسُوْلَ اللّٰهِ فَلَمْ يَقُوْلُوْا شَيْئًا وَاَمَّا اُنَاسًا مِّنَّا حَدِيْثَةً اَسْنَانُهُمْ قَالُوْا يَغْفِرُ اللّٰهُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْطِىْ قُرَيْشًا وَيَدَعُ الْاَنْصَارَ وَسُيُوْفُنَا تَقْطُرُ مِنْ دِمَآئِهِمْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّىْ اُعْطِىْ رِجَالًا حَدِيْثِىْ عَهْدٍ بِكُفْرٍ اَتَاَلَّفُهُمْ اَمَا تَرْضَوْنَ اَنْ يَّذْهَبَ النَّاسُ بِالْاَمْوَالِ وَتَرْجِعُوْنَ اِلٰى رِحَالِكُمْ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالُوْا بَلٰى يَا رَسُوْلَ اللّٰهِ قَدْ رَضِيْنَا۔ (متفق عليه)

6217. Sayyiduna Anas رضی اللہ عنہ narrated that when Allah gave His Messenger the Property of the Hawazin as much as He gave him, and he began to apportion it to the men of Quraysh one hundred camels, some to the Ansar complained, "May Allah forgive His Messenger صلی اللہ علیہ وسلم! He gives to the Quraysh but neglects us though our Swords are dripping with their blood." Allah's Messenger صلی اللہ علیہ وسلم was told of what they did say. So, he called the Ansar and brought them together in a tent made of leather and he did not invite anyone else with them. When they were assembled, Allah's Messenger صلی اللہ علیہ وسلم came to them and asked "What is this that I hear you have said?" Those of their sagacious ones submitted. "O Messenger of Allah, as for our learned men of sound opinion, they did not say anything. But, some of our young men did say (foolishly), 'May Allah forgive His Messenger صلی اللہ علیہ وسلم who gives to the Quraysh but neglects the Ansar though our swords dripping with their blood.' So, Allah's Messenger صلی اللہ علیہ وسلم said, "I give such men who were disbelievers until recently in order to win them over. But are you not pleased that

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[1] Bukhari # 3783, Muslim # 129-75.

while (those) people may go back with the property yet you should return to your homes with Allah's Messenger صلى الله عليه وسلم?" They submitted, "Of course, O Messenger of Allah, we are pleased, indeed!"[1]

COMMENTARY: The property of the Hawazin was immense. There were six thousand prisoners, twenty four thousand camels, four thousand ooqiyah silver and more than forty thousand sheep. According to one tradition, the sheep were innumerable. (One ooqiyah is equal to forty dirhams).

Those whom the Prophet صلى الله عليه وسلم gave many camels were the people of Makah who had embraced islam after the conquest of Makkah, They were fresh Muslim and faith was not yet well-grounded in their hearts. They were nightly called (مولفة القلوب) 'those whose hearts had to be won over.' The Prophet صلى الله عليه وسلم gave them one hundred camels each so that they might firmly incline to Islam and became familiar with Muslims.

The father of amir Mu'awiyah رضى الله عنه, Abu Sufyan was also none of those whose heart had to be won over.

As for the remaining Muslim whether Muhajirs or Ansar who were sincere and true, the Prophet صلى الله عليه وسلم gave them less then one hundred camels each. The spoils were disbursed at Ja'rana where the Prophet صلى الله عليه وسلم had routed Banu Hawazin and others in the Battle of Hunayn after the conquest of Makah in 8 AH. Initially, the Prophet صلى الله عليه وسلم had all he spoils placed together. Then, on returning from Ta'if, he distributed the spoils among the Muslim warriors.

When some Ansar said that their swords were dripping with the blood of the Quraysh, they referred to the Battle and expeditions in which they fought bravely on the side of the Prophet صلى الله عليه وسلم against the Quraysh idolaters. They shed their blood in Allah's path. Perhaps they imagined that the Prophet was favoring them because of their tribal links and relationship with him.

The Prophet صلى الله عليه وسلم asked them, 'what do you think is better: "their taking worldly property back home of your returning home with Allah's Messenger?"

Indeed ! those auspicious souls gave the reply expected of them. A very large portion of worldly goods - howsoever large - was of no significance to them if they got Allah's Messenger صلى الله عليه وسلم with them.

MORE ON MERIT OF ANSAR

(٦٢١٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْلَا الْهِجْرَةُ لَكُنْتُ امْرَاً مِّنَ الْاَنْصَارِ وَلَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتِ الْاَنْصَارُ وَادِيًا اَوْشِعْبًا لَسَلَكْتُ وَادِيَ الْاَنْصَارِ وَشِعْبَ الْاَنْصَارِ شِعَارٌ وَالنَّاسُ دِثَارٌ اِنَّكُمْ سَتَرَوْنَ بَعْدِيْ اَثَرَةً فَاصْبِرُوْا حَتّٰى تَلْقَوْنِيْ عَلَى الْحَوْضِ۔ (رواه البخاري)

6218. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If there was no hijrah, I would have been one of the Ansar. If people were to walk by a wadi and the Ansar were to trek by a different wadi" - or, he said, "(The Ansar) by a mountain road, - I would follow by the wadi, or mountain road, of the Ansar. The Ansar are like Sh'iar (شعار) - garments worn directly on the body, like

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[1] Bukhari # 3147, Muslim # 132-1059.

shirt, trousers) while the (other) people are like dither (دثار) - garment thrown over garments. Like cloak, sheet of cloth, etc). (O Ansar!) After I depart, you will find that others are preferred over you without deserving it show patience till you meet me at the pond."[1]

COMMENTARY: When the Prophet صلى الله عليه وسلم said that he would have been an ansar if there had been no need to emigrate, he did not mean a change in descent. Such a desire is forbidden. Besides his own descent is the noblest and test. He only meant that he would have been a Madinah, referring to a change of nationality. He meant, "If hijrah had not been compulsory in religion and it was not necessary to be known by it, I would have moved to the city the Ansar. Instead of a Muhajir, I would have been known as an Ansa. But since it is a great religious honour to emigrate for religions and to be known by it. I cannot accomplish my with or desire.

This saying of the Prophet صلى الله عليه وسلم implies that making hijrah (or emigrating) in the highest from of merit, for the Muhajirs (emigrants) forsake their dear native land, homes, families and friends for the love of Allah and his Messenger صلى الله عليه وسلم. The merit of the Ansar is the next highest. They gave tremendous sacrifice in helping Allah's religion and His Messenger صلى الله عليه وسلم, but, of course, they were not compelled to abandon their native land, tribe, families and other connections. Hence, the merit of help and support is secondary to hijrah (or emigration) and the merit of the Ansar is secondary to the Muhajir.

This saying of the Prophet صلى الله عليه وسلم has been interpreted by some to mean, "That which distinguished me from the Ansars is the merit of hijrah. If this merit was not my portion then I too would have been an Ansar." The Prophet صلى الله عليه وسلم evinced humbleness on his own part and, at the same time, bolstered the spirits of the Ansar.

WADI OR MOUNTAIN ROAD: These words in the hadith are interpolated by a sub narrator who may not have been sure of the exact saying. A wadi (وادى) is a piece of land or a path between two mountains or hillocks - a valley. It is also called (فرجه) - furjah. A (شعيب) sh'b is a road through a mountain - a mountain pas. There are numerous mountains and hillocks in the Hijaz. So, too there are many valleys (wadis) and mountain passes (Shi;bs) In those days, when the leader of a caravan or chief of a tribe decided to go through a valley or a mountain pass, his caravan or tribe or followed him through it and thence to their individual destination. It is this to which the Prophet صلى الله عليه وسلم alluded. If people divided into two groups, he would follow the Ansar. This shows how much he loved the Ansar.

According to another interpretation the words wadi and Shi'b in this hadith mean maslak (school of thought) and opinion, or set of beliefs. So, the words of the Prophet صلى الله عليه وسلم mean that he would pursue the opinion and judgment of the Ansar when their opinion differs from that of the others. In these words, he reciprocated the sentiments of the Ansar, but it does not mean that he agreed to follow their school of thought because he is the one who is followed and obeyed and everyone follows and obeys him.

The words (شعار) shi'ar and (دثار) dither are basic clothing and coordinates or complementary clothing. The former is worn directly on the body, like a shirt. The latter is worn over the basic clothing, like on overcoat, a cloak, a blanket etc. The Prophet compared the Ansar to his shi;ar, meaning that they are nearest to him. They have a firm, sincere faith and genuine love is ingrained in them.

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[1] Bukhari # 4330, Muslim # 133-1061.

The next words are that other people would be preferred over the Ansar though they would not deserve that the Ansar would be wronged and deprived. He said to the Ansar. "After my death, people will prefer themselves over you in picking for assignment and offices. They will occupy key posts of rulership and government. People with poor caliber will take over high offices and thus become your seniors." Indeed, whatever he said turned out to be true. In the time of Uthman رضی اللہ عنہ, the Ansar suffered serious injustices at the hands of his governors and officers, as also in the time of the Umayyad, their merit was ignored and they were deprived of their rights in government.

These words of he Prophet صلی اللہ علیہ وسلم could also mean that the amirs and rulers would appropriate the spoils of war and bypass the Ansar and prefer themselves or junior people over the Ansar.

The Prophet صلی اللہ علیہ وسلم assured the Ansar that if they showed endurance in the face of gross injustices and did not rebel against the rulers, they would get their reward on the day of gathering when they met him at the pond. They would meet him and get unending bounties. It is reported that some Ansar complained to Amir Mu'awiyah رضی اللہ عنہ about the injustices of the Muhajirs but he could not redress their complaint. So, the Ansar said to Amir Mu'awiyah رضی اللہ عنہ, 'The Prophet صلی اللہ علیہ وسلم had spoken the truth when he said, 'O Ansar, you will see after my death that other people are given preference over you even though they are incompetent." Mu'awiyah رضی اللہ عنہ asked them, "Has not the Prophet صلی اللہ علیہ وسلم given you instructions to counter such a situation?" They said, "He advised us to persevere at such a time." So, Mu'awiyah رضی اللہ عنہ reprimanded them, Then you must endure (instead of complaining) because Allah's Messenger صلی اللہ علیہ وسلم gave you this command."

(٦٢١٩) وَعَنْهُ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْفَتْحِ فَقَالَ مَنْ دَخَلَ دَارَاَبِيْ سُفْيَانَ فَهُوَ اٰمِنٌ وَمَنْ اَلْقَى السَّلَاحَ فَهُوَ اٰمِنٌ فَقَالَتِ الْاَنْصَارُ اَمَّا الرَّجُلُ فَقَدْ اَخَذَتْهُ رَأْفَةٌ بِعَشِيْرَتِهٖ وَرَغْبَةٌ فِيْ قَرْيَتِهٖ وَنَزَلَ الْوَحْيُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قُلْتُمْ اَمَّا الرَّجُلُ اَخَذَتْهُ رَأْفَةٌ بِعَشِيْرَتِهٖ وَرَغْبَةٌ فِيْ قَرْيَتِهٖ كَلَّا اِنِّيْ عَبْدُ اللّٰهِ وَرَسُوْلُهٗ هَاجَرْتُ اِلَى اللّٰهِ وَاِلَيْكُمْ اَلْمَحْيَا مَحْيَاكُمْ وَالْمَمَاتُ مَمَاتُكُمْ قَالُوْا وَاللّٰهِ مَا قُلْنَا اِلَّا ضِنًّا بِاللّٰهِ وَرَسُوْلِهٖ قَالَ فَاِنَّ اللّٰهَ وَرَسُوْلَهٗ يُصَدِّقَانِكُمْ وَيَعْذِرَانِكُمْ۔ (رواه مسلم)

6219.Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated: we were with Allah's Messenger صلی اللہ علیہ وسلم on the day of the conquest (of Makkah). He said, "Anyone (of the idolaters) who enters the house of Abu Sufyan is safe. He who lays down his arms in safe..." So, (some of) he Ansar said, "As for this man, sympathy for his tribe and love for his follow citizens have had the better of him." Divine revelation descended on Allah's Messenger (informing of their thinking). So, he said (to them), "You have said that this man had sympathy for his tribe and love for his follow citizens. But, no! It is not so. I am Allah's servant and His Messenger. I have retreated to Allah and (emigrated) to you and (now) life is with our lives and death is among you." They submitted (in a regretful manner). "By Allah, we did not say anything but to keep you tenaciously with us." He said, "Allah and His Messenger recognize that you are truthful and accept your apology."[1]

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[1] Muslim # 86,1780.

COMMENTARY:"Every idolater who takes refuge in the house of Abu Sufyan is safe and who surrenders is safe." No Muslim could hurt him. Abu Sufyan ibn Sakhr ibn Harb was father of Mu'awiyah رضی اللہ عنہ one of the chiefs of Quraysh. He embraced Islam on the day of the conquest of Makkah رضی اللہ عنہ. He participated in the Battle of Hunayn along with the Prophet صلی اللہ علیہ وسلم. He was one of those whose heart had to be won over, so the Prophet صلی اللہ علیہ وسلم gave him more than due to him out of the spoils - one hundred camels and forty ooqiyah silver. During the silage of Ta'iof, he lost on eye and it could not be restored all though the rest of his life. Again, in the Battle of Yarmuk, his other eye was blinded when struck with a stone. He died in Madinah in 34 AH, and was buried in al Baqi.
When Abu Sufyan had embraced Islam on the day of conquest, Abbas رضی اللہ عنہ submitted. "O Messenger of Allah, this man craves for honour and position. Do grant him some high recognition that he might feel proud of it." This is why the Prophet صلی اللہ علیہ وسلم had it announced, "Whoever seeks refuge in Abu Sufyan house is safe."
Some traditions say that during the Prophet's صلی اللہ علیہ وسلم life in Makkah when the Quraysh were bent on persecuting him, Abu Sufyan had given him protection in his house. So, the Prophet صلی اللہ علیہ وسلم reciprocated the gesture on the day of the conquest of Makkah.
The Ansar were puzzled at the favourable treatment of Abu Sufyan who had been a swor enemy of the Muslim for a long time. They presumed that it was not in keeping with the modesty and sense of honour. So they spoke foolishly as they did.
The Prophet صلی اللہ علیہ وسلم assured the Ansar that he was not being favourable to Abu Sufyan because he intended to stay on in Makah. Rather he had emigrated for the last and final time. Since that was at Allah's command, there was no question of turning away from it, It was done only for Allah's sake. He was Allah's servant and His Messenger, so he should not even think of reversing his hijrah. It was Allah's command that he should emigrate to Madinah because the Ansar had a soft corner for him and the Muhajirs. It is as Allah says:

وَالَّذِينَ تَبَوَّءُ الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ

{And those who made their abode (in al-Madinah) before them and in faith, loving those who emigrated to them.} **(59:9)**

The Prophet صلی اللہ علیہ وسلم assured them that he was not going away from then all his life. Only death would part them.
The Ansar said to him that they were selfish in their desire to have the prophet صلی اللہ علیہ وسلم with them. They were unwilling to share this honour with anyone else. They were envious that he should incline towards others and they should deprived of his love.
The Ansar seemed to say: "Allah has granted us a blessing in your person." They were feawrful that love of relatives and native land which is natural to man should deprive them of his company and love. They were so much afraid of losing him that they could not avoid uttering unbecoming words from their lips, In this case they cannot be blamed for speaking out such an anapt sentence in spite of Allah's command:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

{Make not the calling of the Messenger among yourselves like your calling one of another.} **(24:63)**

(٦٢٢٠) وَعَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى صِبْيَانًا وَّنِسَاءً مُقْبِلِيْنَ مِنْ عُرْسٍ فَقَامَ النَّبِيُّ صَلَّى

اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَللّٰهُمَّ اَنْتُمْ مِنْ اَحَبِّ النَّاسِ اِلَيَّ اَللّٰهُمَّ اَنْتُمْ مِنْ اَحَبِّ النَّاسِ اِلَيَّ يَعْنِيْ الْاَنْصَارَ۔

(متفق عليه)

6220.Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم saw some children and women (of the Ansar) return from a wedding. So, he stood aside (along their path) and exclaimed, "O Allah, (I call you to witness that I assure the Ansar). 'You are the dearest of all people to me!' O Allah '(I call you to witness that I declare to the Ansar) 'You are the dearest of all people to me!" – He meant the Ansar.[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم repeated his words to place stress that the Ansar were dear to him. In the version in Bukhari he is said to have spoken these words thrice. Besides, some versions have (الی اللہ) instead of (الی) 'to Allah' instead of (dear) 'to me' But the version in Bukhari is three times with (الی) – (dear) to me one it is more correct.

The words (اللھم) 'O Allah ' is used as on oath 'By Allah' or to call upon Him to bear testimony. The Prophet صلی اللہ علیہ وسلم saw the women and children in a very cheerful mood, so he become happy and gave vent to his feelings for the Ansar. He called upon Allah to be witness to what he said.

(٦٢٢١) وَعَنْهُ قَالَ مَرَّ اَبُوْبَكْرٍ وَالْعَبَّاسُ بِمَجْلِسٍ مِنْ مَجَالِسِ الْاَنْصَارِ وَهُمْ يَبْكُوْنَ فَقَالَا مَا يُبْكِيْكُمْ قَالُوْا ذَكَرْنَا مَجْلِسَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَّا فَدَخَلَ اَحَدُهُمَا عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرَهُ بِذٰلِكَ فَخَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَدْ عَصَّبَ عَلٰى رَأْسِهٖ حَاشِيَةَ بُرْدٍ فَصَعِدَ الْمِنْبَرَ وَلَمْ يَصْعَدْ بَعْدَ ذٰلِكَ الْيَوْمَ فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ اُوْصِيْكُمْ بِالْاَنْصَارِ فَاِنَّهُمْ كَرِشِيْ وَعَيْبَتِيْ وَقَدْ قَضَوُا الَّذِيْ عَلَيْهِمْ وَبَقِيَ الَّذِيْ لَهُمْ فَاقْبَلُوْا مِنْ مُحْسِنِهِمْ وَتَجَاوَزُوْا عَنْ مُسِيْئِهِمْ۔ (رواه البخاری)

6221.Sayyiduna Anas رضی اللہ عنہ narrated that Abu Bakr رضی اللہ عنہ and Abbas رضی اللہ عنہ passed by a company of the Ansar. They were weeping. So, the two asked, 'What makes you weep?" (This was during the Prophet صلی اللہ علیہ وسلم illness). They said 'We suddenly recalled the Prophet صلی اللہ علیہ وسلم sitting among us.' So, one of the two went to the Prophet صلی اللہ علیہ وسلم and informed him (of their coming upon the ansar). The Prophet صلی اللہ علیہ وسلم came out having tied the border of his cloak wrapped round his head (to mitigate his headache) and climbed the pulpit but he never did climb it after that day. He praised and glorified Allah and then said, "(O Muhajir) I command to you the ansar. (Be kind and loving to them). They are my faithful friends and confidents. Indeed, they have discharged their obligations (to me). The reward due to them is payable. (They will get it from Allah) Do accept the excuse of the pious of them (for their shortcomings) and pass over the lapses) of the bad doers among them."[2]

COMMENTARY: The word (کرش) – kirsh translated as faithful friends' actually means stomach of a ruminating animal.' It is a human being's stomach. And (عیبہ) aybah translated

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[1] Bukhari # 3785, Muslim # 174-2508.

[2] Bukhari # 3799.

as 'confidents' is a 'receptacle' or 'depository of secrets. So the phrase means that the Ansar are keepers of secrets and close friends! They are 'depositories of my secrets and reliable allies! The Prophet صلى الله عليه وسلم secrets and trusts were confided to them in the same way as hay and food are collected in the stomach and clothes are stored in a receptable.

These words could also mena little children.' So, "The ansar are my group, my sahabah, my friend and, for me, my family and little children. I am kind and compassionate to them. And, I sympathies with them."

The obligations of the Ansar cover help and support with life and property. It refers to their pledge at Aqabah to submit to Islam and to help the Prophet صلى الله عليه وسلم in every manner in the path of Allah with their life and property. They were assured to paradise in return for that. This is clear from the verse revealed on the occasion:

إِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ

[Surely Allah has bought from the believers their lives and their riches – for theirs shall be the Garden (in return).] (9:111)

The ansar did, indeed, fulfil their pledge.

MORE ON ANSAR'S MERITS

(٦٢٢٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ مَرَضِهِ الَّذِيْ مَاتَ فِيْهِ حَتّٰى جَلَسَ عَلَى الْمِنْبَرِ فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ اَمَّا بَعْدُ فَاِنَّ النَّاسَ يَكْثُرُوْنَ وَيَقِلُّ الْاَنْصَارُ حَتّٰى يَكُوْنُوْا فِي النَّاسِ بِمَنْزِلَةِ الْمِلْحِ فِي الطَّعَامِ فَمَنْ وَلِيَ مِنْكُمْ شَيْئًا يَضُرُّ فِيْهِ قَوْمًا وَيَنْفَعُ فِيْهِ اٰخَرِيْنَ فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ وَلْيَتَجَاوَزْ عَنْ مُسِيْئِهِمْ - (رواه البخاري)

6222.Sayyiduna Ibn Abbas رضى الله عنه narrated that, during the illness of which he died, the Prophet صلى الله عليه وسلم came out (of his room). He sat on the pulpit praised and glorified Allah, and then he said, "To proceed! The people (meaning, the Muslims) will have increased much in number but the ansar will be few. (This because Muslims would emigrate to Madinah from their different native lands) It will became such that the proportion of the Ansar relative to other people will be like self relative to (all of) food. Hence, (O Muhajir) if any of you wields some authority whereby he can punish some people and reward to hers, then let him accept the pious and good work of the pious people of the Ansar and pass over the evil of those of them who are bad doers."[1]

COMMENTARY: The Ansar are those of the sahabah رضى الله عنهم who welcomed the Prophet صلى الله عليه وسلم to the Madinah and helped him and the Muslims in every possible way. So, for anyone to be called an Ansar is limited to a particular age those who were destined to become Ansar became. No one else can get this honour after that. This means that the number of the Ansar cannot increase at all. On the other hands, the concept of hijrah[2] subsists and will subsist. As and when people emigrate to Madinah in Allah's path, the

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[1] Bukhari # 3628, Muslim # 6-2510, Musnad Ahmad 1-289.

[2] (As previously explained. Ansar are Helpers residents of Madinah, hijrah is emigration in Allah's path to Madinah)

number of Muhajirs[1] will multiply in Madinah. The Prophetصلى الله عليه وسلم had foreseen that people will come to Madinah from different lands and the scope of their authority will widen. The Ansar will continue to diminish. Their number will be limited. This is what actually happened.

The Ansar would be like salt in food.' Just as a little salt makes food delicious, so, too, the few Ansar would set the adherents of Islam right.

PRAYER FOR ANSAR & THEIR DESCENDANTS

(٦٢٢٣) وَعَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ اغْفِرْ لِلْاَنْصَارِ وَلِاَبْنَاءِ الْاَنْصَارِ وَاَبْنَاءِ اَبْنَاءِ الْاَنْصَارِ۔ (روه مسلم)

6223.Sayyiduna Zayd ibn Arqamرضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم prayed, "O Allah forgive the Ansar, the sons of the Ansar and the grandsons of the Ansar"[2]

COMMENTARY: They are respectively the sahabah رضی الله عنهمthe tabi'unرضی الله عنه and the Taba tabi'anرحمه الله. The Prophetصلى الله عليه وسلم prayed for three generations of the Ansar and the epithet khayr ul-qurun (best of generations) applies to them. However, the scope of this prayer could extend to their descendants up to the Last Day – both male and female offspring. The word (ابناء) abna though translated 'sons' is used also in the sense of children.'

THE BEST TRIBES OF THE ANSAR

(٦٢٢٤) وَعَنْ اَبِيْ اُسَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ دُوْرِ الْاَنْصَارِ بَنُوْ النَّجَّارِ ثُمَّ بَنُوْ عَبْدِ الْاَشْهَلِ ثُمَّ بَنُوْ الْحَارِثِ ابْنِ الْخَزْرَجِ ثُمَّ بَنُوْ سَاعِدَةَ وَفِيْ كُلِّ دُوْرِ الْاَنْصَارِ خَيْرٌ۔ (متفق عليه)

6224.Sayyiduna Abu Usaydرضی الله عنه narrated that Allah's Messengerصلى الله عليه وسلم said, "The best of the homes (meaning tribes) of the Ansar are the Banu An-Najjar, then the Banu Abd Al-Ashhal, then the Banu Al-Harith ibn Al-Khazraj, then the Banu Sa'idah. And, there is good in all the tribes of the Ansar."[3]

COMMENTARY: The Prophetصلى الله عليه وسلم specified certain tribes of the Ansar but then extended his statement to cover all their tribes. They are more excellent than the other residents of Madinah. According to Asqalani, all the Ansar have good in them, but there are grades of excellences within their whole body. The Ulama explain that these grades are in accordance with their precedence in accepting Islam.

The word (دار) daar 'house' or 'home' is used here in the sense of tribe. The tribes of the Ansar resided in neighbourhoods which were said to be daar of Banu (so and so). Also, a tribe was called by the word Banu... Many traditions have dropped the word daar and have used merely Banu (so-and-so).

This hadith is evidence that is proper to ascribe excellence to sections of a people, tribes or individuals. This will not amount to backbiting provided it is not motivated by hatred, fault finding or cavilling.

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[1] (Muhajirs are who emigrate to Madinah)

[2] Bukhari # 4906, Muslim # 172.2506, Tirmidhi # 3909.

[3] Bukhari # 3789, Muslim # 179-2511, Tirmidhi#3911 (3937).

THE CASE OF HATIB IBN ABU BALTA'AH رضی اللہ عنہ

(٦٢٢٥) وَعَنْ عَلِيٍّ قَالَ بَعَثَنِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ وَفِي رِوَايَةٍ وَاَبَا مَرْثَدٍ بَدَلَ الْمِقْدَادِ فَقَالَ انْطَلِقُوْا حَتّٰى تَأْتُوْا رَوْضَةَ خَاخٍ فَاِنَّ بِهَا ظَعِيْنَةً مَعَهَا كِتَابٌ فَخُذُوْهُ مِنْهَا فَانْطَلَقْنَا يَتَعَادٰى بِنَا خَيْلُنَا حَتّٰى اَتَيْنَا اِلَى الرَّوْضَةِ فَاِذَا نَحْنُ بِالظَّعِيْنَةِ فَقُلْنَا اَخْرِجِي الْكِتَابَ قَالَتْ مَا مَعِيْ مِنْ كِتَابٍ فَقُلْنَا لَتُخْرِجِنَّ الْكِتَابَ اَوْ لَنُلْقِيَنَّ الثِّيَابَ فَاَخْرَجَتْهُ مِنْ عِقَاصِهَا فَاَتَيْنَا بِهِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاِذَا فِيْهِ مِنْ حَاطِبِ بْنِ اَبِيْ بَلْتَعَةَ اِلٰى نَاسٍ مِّنَ الْمُشْرِكِيْنَ مِنْ اَهْلِ مَكَّةَ يُخْبِرُهُمْ بِبَعْضِ اَمْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا حَاطِبُ مَا هٰذَا فَقَالَ يَا رَسُوْلَ اللّٰهِ لَا تَعْجَلْ عَلَيَّ اِنِّيْ كُنْتُ اِمْرَاً مُلْصَقًا فِيْ قُرَيْشٍ وَلَمْ اَكُنْ مِنْ اَنْفُسِهِمْ وَكَانَ مَنْ مَعَكَ مِنَ الْمُهَاجِرِيْنَ لَهُمْ قَرَابَةٌ يَحْمُوْنَ بِهَا اَمْوَالَهُمْ وَاَهْلِيْهِمْ بِمَكَّةَ فَاَحْبَبْتُ اِذْ فَاتَنِيْ ذٰلِكَ مِنَ النَّسَبِ فِيْهِمْ اَنْ اَتَّخِذَ فِيْهِمْ يَدًا يَحْمُوْنَ بِهَا قَرَابَتِيْ وَمَا فَعَلْتُ كُفْرًا وَلَا اِرْتِدَادًا عَنْ دِيْنِيْ وَلَا رَضًى بِالْكُفْرِ بَعْدَ الْاِسْلَامِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ قَدْ صَدَقَكُمْ فَقَالَ عُمَرُ دَعْنِيْ يَا رَسُوْلَ اللّٰهِ اَضْرِبْ عُنُقَ هٰذَا الْمُنَافِقِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهُ قَدْ شَهِدَ بَدْرًا وَمَا يُدْرِيْكَ لَعَلَّ اللّٰهُ اِطَّلَعَ عَلٰى اَهْلِ بَدْرٍ فَقَالَ اعْمَلُوْا مَا شِئْتُمْ فَقَدْ وَجَبَتْ لَكُمُ الْجَنَّةُ وَفِيْ رِوَايَةٍ فَقَدْ غَفَرْتُ لَكُمْ فَاَنْزَلَ اللّٰهُ تَعَالٰى يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوَّكُمْ اَوْلِيَاءَ. (متفق علیه)

6225.Sayyiduna Ali رضی اللہ عنہ said, Allah's Messenger صلی اللہ علیہ وسلم sent me, Zubayr رضی اللہ عنہ and Miqdad رضی اللہ عنہ - but, another version has: Abu Marthad instead of Miqdad - "saying, 'Go till you are at Rawdah Khakh. A woman is there riding a camel. She carries a letter. Take it from her (and bring it to me).' We went off, our horses galloping at full speed till we came to the rawdah. Behold! We came upon her! We said, 'bring out the letter. She protested, 'I have no letter with me.' We insisted, 'You will surely hand over the letter or strip off your garments. She produced it from her tresses, and we brought it to the Prophet صلی اللہ علیہ وسلم. It originated from Hatib ibn Abu Balta'ah رضی اللہ عنہ and was addressed to certain idolaters of Makkah, passing on some vital information about Allah's Messenger صلی اللہ علیہ وسلم. He asked 'What does this mean, O Hatib? He pleaded. "Do not be hasty concerning me, O Messenger of Allah. I have certain affairs with the Quraysh as their ally but am not one of them while the Muhajir with you have a relationship with them so that they protect their properties and families in Makkah. I have no such facility so I thought that if I do them a favour, they would protect my relatives. I have not fallen into disbelief or apostasy from my religion nor am I pleased with unbelief after embracing Islam. The Prophet صلی اللہ علیہ وسلم asserted. 'He has spoken the truth before you' but Umar رضی اللہ عنہ submitted, 'Permit me, Messenger صلی اللہ علیہ وسلم of Allah, to sever

the head of this hypocrite.' Allah's Messengerصلى الله عليه وسلم said. 'He was a participant at Badr. What may make you understand that (he deserves not to be killed)? Perhaps Allah has a compassionate sight on the participants of Badr, telling them: do what you like. You are assured of entry into paradise.'"

According to another version: Instead of you are assured of... paradise, the words are (that "Allah says) 'I have forgiven you.' Then Allah, the Exalted, revealed (to caution such people):

يَآأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوَّكُمْ اَوْلِيَآءَ

[O you who believe, take not My enemy and your enemy for friends...] (60:1)[1]

COMMENTARY: Either Miqdadرضي الله عنه was sent with Aliرضي الله عنه and Zubayrرضي الله عنه or Abu Murthadرضي الله عنه was sent with them. Miqdadرضي الله عنه was the son of Amr Kind: He was a very early Muslim and one tradition puts him as the sixth Muslim, there being only five who had embraced Islam before him. He died in 35 AH at Jawf some three leagues from Madinah and his corps was brought to Madinah to be buried in the graveyard al-Baqi: He was 70 years old at that time.

Abu Murthadرضي الله عنه was the son of Husayn Ghanawi and a senior sahabi. He too participated in the Battle of Badr as well as his son, Murthadرضي الله عنه. According to Ibn Sa'dرضي الله عنه, he participated, besides Badr, in the Battles of Uhud, Khandaq (or Trench) and all others at the side of the Prophetصلى الله عليه وسلم. He died in Madinah in the time of Abu Bakrرضي الله عنه in 12 AH at the age of 66 years.

The Rawdah Khakh is a place between Madinah and Makkah, nearer Madinah. While rawdah is a garden' or 'o grassland near a river,' Khakh is the fruit 'peach'. There were many peach trees at this place. Hence, the place got the name Rawdah Khakh.

The woman to who the Prophetصلى الله عليه وسلم sent them was Sarah, or Umm Sarah. She was a slave whom the Quraysh had set free. She was carrying the letter to the idolaters of Makkah. Indeed, this was a miracle of the Prophetصلى الله عليه وسلم that he detected this serious espionage without apparent means.

She produced the letter from her tresses. Another version has: 'from her waist! So perhaps she had very long hair and had tucked them to the folds of her dress at her waist and brought it out from there.

The vital information pertained to the conscription into the army to conquer Makkah. When the Prophetصلى الله عليه وسلم commanded the Muslims to enlist and prepare for the long journey, he emphasized on them the need to keep the strategy confidential. According to one tradition, instead of disclosing his intention to invade Makkah, he made it known that he was proceeding to Khaybar. This was part of war strategy. Hatib ibn Abu Balta'ah, one of the sahabah رضي الله عنهم, knew of this confidential move. He sent information to the Qyraysh about the Prophet'sصلى الله عليه وسلم intention to further his own selfish motives. He sent it in a letter through the said woman secretly. However, Jibrilعليه السلام came down and disclosed the conspiracy to the Prophetصلى الله عليه وسلم. So, he had her intercepted. We know from this that it is allowed to intercepted and disclose a spy and read his or her letters. It is also allowed to disclose mischief-mongers when necessary and when silence would be damaging.

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[1] Bukhari # 3007, Muslim # 161-2494, Abu Dawud # 2650, Tirmidhi #3305 (3316), Musnad Ahmad #600.

Hatibرضی اللہ عنہ wished to earn gratitude of the idolaters by favouring them so that they might support his family and relatives. His intention was not to hurt the Prophetصلی اللہ علیہ وسلم, for, it that was his motive then there was no doubt about his being a disbeliever. He had imagined that he would not harm the Prophetصلی اللہ علیہ وسلم by passing on the secret information, and he committed a foolish mistake. The Prophet صلی اللہ علیہ وسلم accepted his excuse. If he was lying, then the Prophetصلی اللہ علیہ وسلم would have known it and would never affirmed that he was true. Of course, he had committed a terrible mistake in judging his own action as permissible without consulting the Prophetصلی اللہ علیہ وسلم.

Mulla Ali Qariرحمہ اللہ has pointed out that though the Prophetصلی اللہ علیہ وسلم had absolved Hatibرضی اللہ عنہ of crime and let the sahabah رضی اللہ عنہم know that his excuse was justified, yet Umarرضی اللہ عنہ asked they Prophet'sصلی اللہ علیہ وسلم permission to cut off the hypocrite's neck; This was motivated by his strong feelings for religion which was an innate nature of Umarرضی اللہ عنہ. He was not in favour of being soft and condoning such breaches of rules of religion. As it is, this conduct of Hatib was very serious. Moreover, at that time there were some people whose behavior smacked of hypocrisy. Shakh Abdul Haqرحمہ اللہ says that perhaps Umarرضی اللہ عنہ had spoken his words first and the Prophetصلی اللہ علیہ وسلم had absolved Hatib after that because it seems far-fetched to believe that Umarرضی اللہ عنہ called Hatibرضی اللہ عنہ a hypocrite even after hearing the Prophetصلی اللہ علیہ وسلم condone his conduct.

The participants of Badr were told, "You may do what you like." This does not mean that they were at full liberty in their practical life to do bad and neglect their religious obligations. Rather this Divine saying assures them of Allah's favour and their great rank in the hereafter because of their participation in the Battle of Badr. This had been decreed. So, they were permitted to perform (supererogatory) righteous deeds and optional worship as they liked, little or much. Whatever they did was regarded as enough.

They were assured of paradise. Teebi said that the word (لعل) - perhaps was used by the Prophetصلی اللہ علیہ وسلم to express hope while addressing Umarرضی اللہ عنہ otherwise he himself was confident of their entry into paradise. He also used this word so that the participants of Badr might not become over-confident and begin to neglect their obligatory duties in religion, and they might not construe (اعملوا ما شئتم) (do what you like) to imagine that they might perpetrate whatever they liked.

Allah assured them that He had forgiven them. This assurance is more strong than 'you are assured of paradise.' According to Nawawiرحمہ اللہ this assurance of forgiveness pertains only to the hereafter, not to this world, too. For example, if any of the participants of Badr were to perpetrate a crime which attracts the had (or, a prescribed punishment) then he was liable to be punished. Thus, Mistah ibn Uthathahرضی اللہ عنہ, one of the participants of Badr slandered Sayyidah Aysahرضی اللہ عنہا but the Qur'an exonerated her and affirmed her chastity. So, the Prophetصلی اللہ علیہ وسلم awarded Mistahرضی اللہ عنہ with the prescribed punishment for slander.

The verses that were revealed on the occasion of Hatib's affair speak of it thus:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوَّكُمْ اَوْلِيَآءَ تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا بِمَا جَآءَكُمْ مِّنَ الْحَقِّ

يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ اَنْ تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِيْ سَبِيْلِيْ وَابْتِغَآءَ مَرْضَاتِيْ

تُسِرُّوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَاَنَا اَعْلَمُ بِمَآ اَخْفَيْتُمْ وَمَآ اَعْلَنْتُمْ وَمَنْ يَّفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ اِنْ

يَثْقَفُوكُمْ يَكُونُوا لَكُمْ اَعْدَآءً وَّيَبْسُطُوا اِلَيْكُمْ اَيْدِيَهُمْ وَاَلْسِنَتَهُمْ بِالسُّوْٓءِ وَوَدُّوا لَوْ تَكْفُرُوْنَ * لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ وَلَآ اَوْلَادُكُمْ يَوْمَ الْقِيٰمَةِ يَفْصِلُ بَيْنَكُمْ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ * قَدْ كَانَتْ لَكُمْ اُسْوَةٌ حَسَنَةٌ فِيْٓ اِبْرٰهِيْمَ وَالَّذِيْنَ مَعَهٗ اِذْ قَالُوْا لِقَوْمِهِمْ اِنَّا بُرَءٰٓؤُا مِنْكُمْ وَمِمَّا تَعْبُدُوْنَ * مِنْ دُوْنِ اللّٰهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَآءُ اَبَدًا حَتّٰى تُؤْمِنُوْا بِاللّٰهِ وَحْدَهٗٓ اِلَّا قَوْلَ اِبْرٰهِيْمَ لِاَبِيْهِ لَاَسْتَغْفِرَنَّ لَكَ وَمَآ اَمْلِكُ لَكَ مِنَ اللّٰهِ مِنْ شَيْءٍ رَبَّنَا تَوَكَّلْنَا وَاِلَيْكَ اَنَبْنَا وَاِلَيْكَ الْمَصِيْرُ *ـ

{O you who believe take not My enemy and your enemy for friends, offering them love, while they indeed deny the Truth that has come to you (and) have expelled the Messenger and yourselves because you believe in Allah, your Lord. If you go forth to strive in My way and seek My good pleasure (then take them not for friends), secretly loving them, yet I know best what you conceal and what you reveal. And whosoever of you does that, he has indeed strayed from the right path. If they overcome you, they will be enemies to you, and stretch against you their hands and their tongues with evil, and they desire that you disbelieve. Neither your relationships nor your children will avail you upon the day of resurrection. He shall decide between you. And Allah is seer of what you do. Indeed, there is for you an excellent example in Ibrahim and those with him, when they said to their people, "We are quit of you and of that which you worship besides Allah. We disbelieve in you, and there has arisen between us and you enmity and hatred forever, until you believe in Allah alone" - except Ibrahim's saying to his father, "I shall ask forgiveness for you, though I own nothing for you from Allah." (They prayed) "Our Lord in You do we trust and to you do we turn and to you is the eventual return."} (60: 1-4)

Though the background of these verses was the case of Hatibرضی الله عنه, yet the address is of a general nature to cover other people of the type of Hatib. This is why it is said:

العبرة بعموم اللفظ لا بخصوص السبب

"Reliance is on the general message, not one with a specified reason."

If a verse is revealed against a specific background or about a particular person, then it will not necessarily be restricted to that background or that person. Rather, its application will be overall. It will apply to anyone who falls under its purview. It will be presumed that the verse was revealed concerning him who falls under its purview.

THE GREATNESS OF PARTICIPANTS OF BADR

(٦٢٢٦) وَعَنْ رِفَاعَةَ ابْنِ رَافِعٍ قَالَ جَآءَ جِبْرَئِيْلُ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا تَعُدُّوْنَ اَهْلَ بَدْرٍ فِيْكُمْ قَالَ مِنْ اَفْضَلِ الْمُسْلِمِيْنَ اَوْ كَلِمَةً نَحْوَهَا قَالَ وَكَذٰلِكَ مَنْ شَهِدَ بَدْرًا مِّنَ الْمَلٰٓئِكَةِ ـ (رواه البخاری)

6226.Sayyiduna Rifa'ah ibn Rafiرضی الله عنه said that Jibrilعلیه السلام came to the Prophetصلی الله علیه وسلم and asked, "How do you rate among you those who had participated in the Battle of Badr?" He said, "Among the most excellent of the Muslims." Or, (he spoke) words like these in meaning. He (Jibrilعلیه السلام said, "So it is with the angels

who took part in (the Battle of) Badr."[1]

COMMENTARY: Jibrilعليه السلام said, "Just as you rate the participants of Badr as superior to other Muslims, so do we rate those angels who were at Badr as better than the other angels who did not have an apportunity to be there."

PEOPLE AT BADR & AT HUDAYBIYAH

(٦٢٢٧) وَعَنْ حَفْصَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنِّيْ لَأَرْجُوْ أَنْ لَّا يَدْخُلَ النَّارَ إِنْ شَاءَ اللّٰهُ أَحَدٌ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ قُلْتُ يَا رَسُوْلَ اللّٰهِ أَلَيْسَ قَدْ قَالَ اللّٰهُ تَعَالٰى وَإِنْ مِّنْكُمْ إِلَّا وَارِدُهَا قَالَ فَلَمْ تَسْمَعِيْهِ يَقُوْلُ ثُمَّ نُنَجِّيْ الَّذِيْنَ اتَّقَوْا وَفِيْ رِوَايَةٍ لَا يَدْخُلُ النَّارَ إِنْ شَاءَ اللّٰهُ مِنْ أَصْحَابِ الشَّجَرَةِ أَحَدٌ الَّذِيْنَ بَايَعُوْا تَحْتَهَا۔ (رواه مسلم)

6227.Sayyidah Hafsah رضي الله عنها narrated that Allah's Messengerصلى الله عليه وسلم said, "I am hopeful that, if Allah will, whoever was present at Badr and at Hudaybiyah will not enter hell." So, she asked, "O Messenger of Allah, has not Allah, the Most High, said indeed:

وَإِنْ مِّنْكُمْ إِلَّا وَارِدُهَا

{And there is not one of you, but shall come to it.}" (19:71)
Then, he asked, "Have you not heard Him say (after that):

ثُمَّ نُنَجِّيْ الَّذِيْنَ اتَّقَوْا

{Then we shall deliver those who fear (Allah)}?" (19:72)
According to another version: (He said,) "If Allah will, none of the ashab ush shajarah will enter hell. They are those who swore allegiance under the tree." (ashab ush-shajarah are they who pledged allegiance under the tree)[2]

COMMENTARY: The verse(n) of the surah Maryam (19) means that on the day of resurrection, everyone will have to go over the bridge, sirat, which will be erected above hell so, everyone will have to encounter hell without doubt. Nawawiرحمه الله said that 'coming to hell' is to pass over the sirat.' When people are manoeuvring themselves on it, those destined to go to hell will fall down into it, but those who are to go to paradise will go past it safely and enter paradise.

However, Sayyidah Hafsah رضي الله عنها perhaps thought that the verse implied that everyone, including those who were at Badr and Hudaybiyah will have to go to hell first. The Prophetصلى الله عليه وسلم made it clear to her that the verse meant that everyone will encounter the bridge, sirat, and the condemned will fall into hell. He cited the next verse (72). She did not mean to question the Prophetصلى الله عليه وسلم, but sought to know how his words may be explained in the context of the verse (19:71)

Her question was in obedience to the command to ask a scholar to explain what one does not understand, whether a verse, a hadith or any religious issue.

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[1] Bukhari #3992

[2] Muslim #163-2492

MERIT OF THOSE WHO WERE AT HUDAYBIYAH

(٦٢٢٨) وَعَنْ جَابِرٍ قَالَ كُنَّا يَوْمَ الْحُدَيْبِيَّةِ أَلْفًا وَأَرْبَعَ مِائَةٍ قَالَ لَنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْتُمُ الْيَوْمَ خَيْرٌ مِّنْ أَهْلِ الْأَرْضِ۔ (متفق عليه)

6228.Sayyiduna Jabir رضی اللہ عنہ said, "On the day of Hudaybiyah, we were one thousand and four hundred people. The Prophet صلی اللہ علیہ وسلم said to us. 'Today, you are the best of all people on the earth.'"[1]

COMMENTARY: Previously, we have spoken on the number of people at Hudaybiyah. Traditions differ on their number. Suyuti رحمہ اللہ and others have said that the most excellent among the sahabah were respectively: the four caliphs, ashrah mubashsharah, participants at Badr. Participants at Uhud and the people (who pledged) at Hudaybiyah.

MERIT OF THESE WHO WERE AT BADR

(٦٢٢٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَّصْعَدُ الثَّنِيَّةَ ثَنِيَّةَ الْمُرَارِ فَإِنَّهُ يُحَطُّ عَنْهُ مَا حُطَّ عَنْ بَنِيْ إِسْرَائِيْلَ فَكَانَ أَوَّلُ مَنْ صَعِدَهَا خَيْلُنَا خَيْلُ بَنِي الْخَزْرَجِ ثُمَّ تَتَامَّ النَّاسُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّكُمْ مَغْفُوْرٌ لَّهُ إِلَّا صَاحِبَ الْجَمَلِ الْأَحْمَرِ فَأَتَيْنَاهُ فَقُلْنَا تَعَالَ يَسْتَغْفِرْ لَكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَأَنْ أَجِدَ ضَالَّتِيْ أَحَبُّ إِلَيَّ مِنْ أَنْ يَّسْتَغْفِرَ لِيْ صَاحِبُكُمْ رَوَاهُ مُسْلِمٌ وَذُكِرَ حَدِيْثُ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِأُبَيِّ بْنِ كَعْبٍ إِنَّ اللّٰهَ أَمَرَنِيْ أَنْ أَقْرَأَ عَلَيْكَ فِيْ بَابٍ بَعْدَ فَضَائِلِ الْقُرْآنِ۔

6229. Sayyiduna Jabir رضی اللہ عنہ narrated, "Allah's Messenger صلی اللہ علیہ وسلم said (while on the way to Hudaybiyah), 'He who climbs the (mountain) pass of Thaniyyat ul-Murar will be forgiven what was forgiven to Banu Isra'il. So, the first to ascend it were our horses, the horsemen of Banu al-Khazraj. Then other people followed. And, Allah's Messenger صلی اللہ علیہ وسلم said, 'All of you are forgiven but not the owner of the red camel' (who was the chief hypocrite, Abdullah ibn Ubayy). So, we went to him and said, "Come! (We shall request) Allah's Messenger صلی اللہ علیہ وسلم (and he) will ask forgiveness for you!' But, he bragged, 'That I find what I have lost is dearer to me than get your companion to ask forgiveness for me"[2]

COMMENTARY: The thaniyah is a pass (and is repeated at thaniyah thaniyah murar). Murar is a place between Makkah and Mandinah near Hudaybiyah.

The Prophet صلی اللہ علیہ وسلم had spoken these words when, in 6AH, he was on his way to perform umrah at Makkah. But, he did not proceed beyond Hudaybiyah where that famous Peace Treaty of Hudaybiyah was concluded. When he came to the pass of Murar at night, he spoke those words to raise the spirits of the people, his sahabah, because the climb was a very difficult proposition or there was likelihood of the enemy lying in wait on

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[1] Bukhari # 4154 Muslim # 71.1856

[2] Muslim # 12-2880, Tirmidhi #3863

the other side to attack the Muslims suddenly. So it was necessary to climb up th ugh it was beset with danger.

The reference to Banu Isra'il recalls the words of the Qur'an:

وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَايَاكُمْ

{Say, Zittatun' (O Allah forgive us, we repent), we shall forgive you your sins} (2 : 58)
When the Banu Isra'il were in the wilderness moving aimlessly, very perplexed, for forty years in the time of Prophet Musaعليه السلام. Allah was kind to let them have the shade of a cloud over them and sent down mann and salwa (quails) to eat. Then He commanded them to move to Ariha in Syria. They were instructed to enter the city with humility and submission, saying, (حطة) hittatun (O Allah, forgive us). They were assured that if they obided by it, then their past sins would be forgiven. But, not only did they not obey these instructions, they changed the word (حطة) hittatun to one that asked for their worldly desire. So they were punished with plague because of which seventy thousand of their people died.
Hence, the words of the Prophet, ... what was forgiven to Banu Isra'il' mean the promise to forgive them if they abided by the instructions.

The Khazraj was a tribe of the Ansar of Madinah. Jabirرضى الله عنه belonged to it. As stated previously, Aws and Khazraj were two brothers (see hadith # 6215 comment).

As for Abdullah ibn Ubayy, perhaps his red camel may have disappeared or he may have lost something. When the sahabah رضى الله عنهم offered to take him to the Prophetصلى الله عليه وسلم, he said in a very disinterested manner that he was more concerned with locating what he had lost. His words had the odour of disbelief and he was very wicked internally. So, he was a rejected person all through his life. It is about such people that Allah says:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ *

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ۔ (الاية)

{And when it is said to them, 'come! Allah's Messenger will ask forgiveness for you,' they twist their heads and you see them turning away their faces, while they show arrogance. Equal it is for them whether you ask forgiveness for them or ask not forgiveness for them.} (63 : 5-6)

وَذُكِرَ حَدِيثُ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأُبَيِّ بْنِ كَعْبٍ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ فِي بَابٍ بَعْدَ فَضَائِلِ الْقُرْآنِ۔

And the hadith of Anasرضى الله عنه that he said to Ubayy ibn Ka'b .... has been mentioned at # 2196.

SECTION II اَلْفَصْلُ الثَّانِي

MERIT OF ABU BAKRرضى الله عنه, UMARرضى الله عنه AND IBN MAS'UDرضى الله عنه

(٦٢٣٠) عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي مِنْ أَصْحَابِي أَبِي بَكْرٍ وَعُمَرَ وَاهْتَدُوا بِهَدْيِ عَمَّارٍ وَتَمَسَّكُوا بِعَهْدِ ابْنِ أُمِّ عَبْدٍ وَفِي رِوَايَةِ حُذَيْفَةَ مَا حَدَّثَكُمُ ابْنُ مَسْعُودٍ فَصَدِّقُوهُ بَدَلَ وَتَمَسَّكُوا بِعَهْدِ ابْنِ أُمِّ عَبْدٍ۔ (رواه الترمذى)

6230.Sayyiduna Ibn Mas'udرضی اللہ عنہ narrated that the Prophetصلی اللہ علیہ وسلم said, "After I depart follow (and emulate) these two of my sahabah, Abu Bakrرضی اللہ عنہ and Umarرضی اللہ عنہ (who will be caliphs) take the guidance of Ammar and hold fast to the covenant of Ibn Umm Abd (meaning Abdullah ibn Masud)."
According to the version of Hudhayfahرضی اللہ عنہ (the words are:) "Confirm what Ibn Mas'ud رضی اللہ عنہ narrates or tells you, instead of hold fast to the covenant of Ibn Umm Abd.[1]

COMMENTARY: The translation 'who will be caliphs' is in keeping with the rendering of Shaykh Abdul Haq. But, the translation suggested by Mulla Ali Qariرحمہ اللہ is: "After my death – or, after following me – follow these two who are my sahabah. They are Abu Bakrرضی اللہ عنہ and Umarرضی اللہ عنہ. "These two are to whom (اللذين) refers. The word (اقتدوا 'emulate' is used in reference to them.

For Ammar (اهتدوا) take guidance' is used. It is less general than emulate, which covers both 'words' and 'deeds', while 'guidance' is had only by following someone in 'deeds'.

These words of the hadith speak of the merit of Ammar Ibn Yasirرضی اللہ عنہ. He was not removed from pursuing true guidance. These words also confirm the caliphate of Sayyiduna Ali Ibn Talibرضی اللہ عنہ as true and justified because when he and Muawiyahرضی اللہ عنہ differed, Ammarرضی اللہ عنہ supported him.

The word (عهد) translated 'covenant' (of Ibn Umm Abd) means 'saying' and instructions. Whatever Abdullah ibn Mas'udرضی اللہ عنہ said about the commands and rulings of religion and urged to do should be observed strictly.

ABU HANIFAH'Sرحمہ اللہ FIQH: It is this command of the Prophetصلی اللہ علیہ وسلم on which Imam Abu Hanifahرحمہ اللہ has based his fiqh. He deduces the rulings from the traditions and sayings of the four caliphs and after them, from the traditions and sayings of Abdullah ibn Mas'udرضی اللہ عنہ whose rulings were perfect and instructions sincere.

Toorpushti too has given nearly the same meaning of (عهد) 'covenant', but he has preferred to say that the 'covenant of Ibn Umm Abd' means his opinion about the caliphate and his verdict. In other words, the ummah was given instructions that, after the death of the Prophetصلی اللہ علیہ وسلم, the opinion of Abdullah ibn Mas'udرضی اللہ عنہ should be respected concerning the caliphate. Accordingly, he gave testimony for Abu Bakr'sرضی اللہ عنہ caliphate and all senior sahabah رضی اللہ عنہم gave similar advice. His main evidence was that they could not ignore the example of the Prophetصلی اللہ علیہ وسلم who put Abu Bakrرضی اللہ عنہ ahead during his illness (to lead people in the salah) as Imam. It was not possible to put behind (one whom the Prophetصلی اللہ علیہ وسلم had selected as our imam) when selecting our leader for religious and state affairs.

A similar opinion was expressed by Aliرضی اللہ عنہ too. The portion of the hadith between the initial words about following (and emulating) Abu Bakrرضی اللہ عنہ and Umarرضی اللہ عنہ and the closing words about holding fast to the covenant of Ibn Umm Abd supports the opinion of Toorpushti. But, the version of Hudhayfahرضی اللہ عنہ supports the view that 'covenant' stands for 'sayings' and instructions'.

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[1] Tirmidhi # 3799 (3824)

MERIT OF ABDULLAH IBN MAS'UD رضی اللہ عنہ

(٦٢٣١) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ كُنْتُ مُؤَمِّرًا اَحَدًا مِنْ غَيْرِ مَشْوَرَةٍ لَاَمَّرْتُ عَلَيْهِمُ ابْنَ اُمِّ عَبْدٍ۔ (رواہ الترمذی و ابن ماجۃ)

6231.Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Were I to appoint someone as an amir without consulting anyone, I would appoint Ibn 'Umm Abd."[1]

COMMENTARY: Abdullah ibn Mas'ud رضی اللہ عنہ possessed such qualities that there was no need to give second thought before appointing him to any office of authority. The ulama say that the Prophet صلی اللہ علیہ وسلم had spoken these words while making him commander of an army, or entrusting to him a responsibility. But, he did not had caliphate in mind which was to begin after his death. An important condition of caliphate was that the incumbent should be a Quraysh and Ibn Mas'ud رضی اللہ عنہ was not a Quraysh.

MERIT OF SOME OTHER SAHABAH رضی اللہ عنہم

(٦٢٣٢) وَعَنْ خَيْثَمَةَ ابْنِ اَبِيْ سَبْرَةَ قَالَ اَتَيْتُ الْمَدِيْنَةَ فَسَاَلْتُ اللّٰهَ اَنْ يُّيَسِّرَ لِيْ جَلِيْسًا صَالِحًا فَيَسَّرَ لِيْ اَبَا هُرَيْرَةَ فَجَلَسْتُ اِلَيْهِ فَقُلْتُ اِنِّيْ سَاَلْتُ اللّٰهَ اَنْ يُّيَسِّرَ لِيْ جَلِيْسًا صَالِحًا فَوُفِّقْتَ لِيْ فَقَالَ مِنْ اَيْنَ اَنْتَ قُلْتُ مِنْ اَهْلِ الْكُوْفَةِ جِئْتُ اَلْتَمِسُ الْخَيْرَ وَاَطْلُبُهُ فَقَالَ اَلَيْسَ فِيْكُمْ سَعْدُ بْنُ مَالِكٍ مُجَابُ الدَّعْوَةِ وَابْنُ مَسْعُوْدٍ صَاحِبُ طَهُوْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَعْلَيْهِ وَ حُذَيْفَةُ صَاحِبُ سِرِّ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ عَمَّارُ الَّذِيْ اَجَارَهُ اللّٰهُ مِنَ الشَّيْطٰنِ عَلٰى لِسَانِ نَبِيِّهٖ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَسَلْمَانُ صَاحِبُ الْكِتَابَيْنِ يَعْنِي الْاِنْجِيْلَ وَالْقُرْاٰنَ۔ (رواہ الترمذی)

6232.Sayyiduna Khaythmah ibn Abu Sabrah رضی اللہ عنہ (a senior tabi'r) narrated, "When I came to Madinah, I prayed to Allah to let me have the company of a good man. He made me meet Abu Hurayrah رضی اللہ عنہ. I sat with him and disclosed to him, I had prayed to Allah to let me have a good companion to sit with and He let me have (one like) you.' He asked, "I am a resident of Kufah and have come desiring and looking for good.' He asked 'Is not there among you Sa'd ibn Maalik رضی اللہ عنہ whose prayers are answered? And, Ibn Mas'ud (the privileged attendant) who was responsible for the water for ablution and sandals for Allah's Messenger صلی اللہ علیہ وسلم? And, Hudhayfah رضی اللہ عنہ who was the confident of Allah's Messenger صلی اللہ علیہ وسلم (who had confided to him the names of the hypocrites, and other secrets)? And, Ammar رضی اللہ عنہ whom Allah gave protection from the devil through the tongue of His Prophet صلی اللہ علیہ وسلم? And Salman رضی اللہ عنہ, who believed in two Books – the Injil and the Quran?"[2]

COMMENTARY: The words and Allah let me have you' actually mean' being agreeable' or

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[1] Tirmidhi # 3809, Ibn Majah # 437, Musnad Ahmad#1-107.

[2] Tirmidhi # 3811. (3837)

'suited' Some manuscripts have the word (فيسرلى) and make it easy for me' before it.
As for the words 'desiring and looking for good', they mean knowledge and deeds' Allah calls this (حكمة) wisdom in His Book.

وَمَن يُؤتِ الحِكْمَة فقد اوتى خيراً كثيرا

{And whosoever is granted the wisdom he indeed has been granted a great good.} (2:269)

SA'D IBN MAALIK رضي الله عنه: He is Sa'd ibn Abu Waqqasرضي الله عنه whom we have mentioned previously as one where prayers were granted. Abu Waqqas was Maalik. (see hadith # 6112) We have also spoken previously of A mar رضي الله عنه.
Before Salman embraced Islam, he was a Christian. So, he had read the Injil too and believed in it. He is also mentioned previously. He was known as Salmanرضي الله عنه al-Khayr. No one knows the name of his father. When asked, he would say (انا ابن الاسلام) "I am the son of Islam."

MERIT OF SOME MORE SAHABAH رضي الله عنهم

(٦٢٣٣) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نِعْمَ الرَّجُلُ اَبُوبَكْرٍ نِعْمَ الرَّجُلُ عُمَرُ نِعْمَ الرَّجُلُ اَبُوْعُبَيْدَةَ بْنَ الْجَرَاحِ نِعْمَ الرَّجُلُ اُسَيْدُ بْنُ حُضَيْرٍ نِعْمَ الرَّجُلُ ثَابِتُ بْنُ قَيْسِ ابْنِ شَمَّاسٍ نِعْمَ الرَّجُلُ مُعَاذُ بْنُ جَبَلٍ نِعْمَ الرَّجُلُ مُعَاذُ بْنُ عَمْرِو بْنِ الْجَمُوْحِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هذا حَدِيْثٌ غَرِيْبٌ۔

6233.Sayyiduna Abu Hurayrahرضي الله عنه narrated that Allah's Messengerصلى الله عليه وسلم said. "How excellent a man is Abu Bakrرضي الله عنه! Umarرضي الله عنه is an excellent man! Abu Ubaydahرضي الله عنه ibn Al-Jarrah is an excellent man! Usayd ibn Hudayr is an excellent man! Thabit ibn Qays ibn Shammas is an excellent man! Mu'adh ibn Jabal is an excellent man! Mu'adh ibn Amr ibn Al-Jamuh is an excellent man!"[1]

COMMENTARY: Previously, we have mentioned merits of Abu Bakrرضي الله عنه, Umarرضي الله عنه, Abu Ubaydahرضي الله عنه, Thabit ibn Qaysرضي الله عنه and Sa'd ibn Jabalرضي الله عنه.
Usayd ibn Hudayr was an Ansar of Madinah and he belonged to the Aws. He was present at Aqabah for the pledge and at Badr too as also the Battles thereafter. He narrated ahadith and many shahbahرضي الله عنهم transmitted from him. He died in Madinah in 20AH and was buried in al-Baqi'
Amr ibn Jamuhرضي الله عنه was also an Ansar. He belonged to the tribe Khazraj. He was present at Aqabah and at Badr. He died in the time of Uthmanرضي الله عنه.
All the sahabah mentioned in the hadith are senior shahbah and are both Muhajir and Ansar. Perhaps, they may have been together with the Prophetصلى الله عليه وسلم some time. Or, there may have been some reason for naming them one by one in such a way

THREE FOR WHOM PARADISE WAITS

(٦٢٣٤) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْجَنَّةَ تَشْتَاقُ اِلٰى ثَلٰثَةٍ عَلِيٍّ وَعَمَّارٍ وَسَلْمَانَ۔ (رواه الترمذى)

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[1] Bukhari # 3795 Tirmidhi termed this a gharib hadith.

6234.Sayyiduna Anasرضی اللہ عنہ narrated that Allah's Messenger said, "Indeed, paradise awaits (with longing) three people: Aliرضی اللہ عنہ, Ammarرضی اللہ عنہ and Salmanرضی اللہ عنہ."[1]

COMMENTARY: These three men are such inhabitants of paradise that even paradise anxiously awaits them. Or, as some interpret it, the angels and the maidens of paradise await their arrival.

Teebiرضی اللہ عنہ has said that this hadith may be compared with a previous one about the throne shaking on the death of Sa'd ibn Mu'adhرضی اللہ عنہ (see hadith # 6206)

MERIT OF AMMARرضی اللہ عنہ

(٦٢٣٥) وَعَنْ عَلِيٍّ قَالَ اسْتَاذَنَ عَمَّارٌ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ائْذَنُوْا لَهُ مَرْحَبًا بِالطَّيِّبِ الْمُطَيَّبِ۔ (رواه الترمذی)

6235.Sayyiduna Ali رضی اللہ عنہ said that (once) Ammarرضی اللہ عنہ sought permission to enter into the presence of the Prophetصلی اللہ علیہ وسلم. He said, "Let him come in. Welcome O pure one with pure habits".[2]

COMMENTARY: The word (طیب) tayyib refers to Ammar'sرضی اللہ عنہ intrinsic purity while (مطیب) mutayyib (in the Arabic text) to his pure manners and habits. Mullah Ali Qariرحمہ اللہ said that these words are used to accentuate praise of Ammarرضی اللہ عنہ.

(٦٢٣٦) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا خُيِّرَ عَمَّارٌ بَيْنَ الْاَمْرَيْنِ اِلَّا اخْتَارَ اَشَدَّهُمَا۔ (رواه الترمذی)

6236.Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messengerصلی اللہ علیہ وسلم said, 'Ammarرضی اللہ عنہ is never given a choice between two possibilities but he chooses the more difficult course."[3]

COMMENTARY: Ammarرضی اللہ عنہ chose the difficult course to be able to get more merit in the manner of sufis and mystics who aim to get more nearness to Allah. However, the Prophetصلی اللہ علیہ وسلم always chose the easier and the lighter course. His intention was to create ease and facility for his Ummah.

According to another version: Ammarرضی اللہ عنہ opted for the easier course.' The ulama say that the hadith means that it depended on how Ammarرضی اللہ عنہ considered the choice before him. He chose the one which he himself rated as difficult for him. As for the second version, it depends on how the others rated the work, meaning they thought that Ammarرضی اللہ عنہ had often for an easier course but in fact it was difficult and severe for him.

MERIT OF SA'D IBN MU'ADH رضی اللہ عنہ

(٦٢٣٧) وَعَنْ اَنَسٍ قَالَ لَمَّا حُمِلَتْ جَنَازَةُ سَعْدِ بْنِ مُعَاذٍ قَالَ الْمُنَافِقُوْنَ مَا اَخَفَّ جَنَازَتَهُ ذٰلِكَ لِحُكْمِهِ فِي

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[1] Tirmidhi # 3797 (3822)

[2] Tirmidhi # 3798 (3823)

[3] Tirmidhi # 3799 (3824) (اختار اشدھما) Note: Tirmidhi has (اختار ارشدھما) instead of chose the better course (and not edifficult course). So it is in the Arabic text of Mishkah of Dar Kutub ul-Ilmiyah, Beirut. (See comments of Mazahir Haq) Also Ibn Majah # 148 has as Tirmidhi & the Beirut edition: (اختار اشدھما)

بَنِيْ قُرَيْظَةَ فَبَلَغَ ذٰلِكَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ الْمَلٰئِكَةَ كَانَتْ تَحْمِلُهُ۔ (رواه الترمذي)

6237.Sayyiduna Anasرضی اللہ عنہ narrated that when the bier of Sa'd ibn Mu'adhرضی اللہ عنہ was carried, the hypocrites commented, 'How light is his bier! That is because of his judgment against the Banu Qurayzah". This was conveyed to the Prophetصلی اللہ علیہ وسلم and he explained, "Surely, the angels carried it."[1]

COMMENTARY: The judgement against Banu Qurayzah pertained to their treachery and betrayal of their promises to Muslim during the Battle of the Trench in Dhul Qa'dah 50 AH. After the Battle, the Prophetصلی اللہ علیہ وسلم besieged them to nip in the bud their mischief, conspiracies and betrayal forever. They neither came out to resist nor agreed to surrender, but when the siege extended to twenty five days and they found no relief, they sent message that they would submit to the judgement of Sa'd ibn Mu'adhرضی اللہ عنہ. so, the Prophetصلی اللہ علیہ وسلم instructed Sa'dرضی اللہ عنہ to decide the case in a fair and just manner. He considered all aspects of the case and gave his judgement: All make members of Banu Qurayzah must be put to death. Their women and children must be dealt with in the same way as war prisoners are treated. Their properties and estates must be divided among the Muslims.

The Prophet صلی اللہ علیہ وسلم put his judgement into action. He said to Sa'dرضی اللہ عنہ, "Your decision concurs with the command of Allah issued above the seven heavens."

Therefore, when Sa'd ibn Mu'adhرضی اللہ عنہ died and his bier was being carried, the hypocrites, who never lost an opportunity to give vent to their evil feelings against Islam and its adherents and were sympathetic to the enemies of Islam, seized the moment to criticize Sa'dرضی اللہ عنہ. They alleged that his corpse was light in weight because he had been unjust to Banu Qurayzah. In truth, it was the evel mind of the hypocrites and their hatred of the Muslims that they termed a very just judgement as cruel and unjust.

The Prophet صلی اللہ علیہ وسلم said that Sa'd'sرضی اللہ عنہ bier was light in weight because the angels had joined in carrying it. Its light weight had no connexion with his judgement which was only a fig of the imagination of the ignorant hypocrites. Besides, if a corpse is light in weight, it is a good sign but if it is heavy then that is not a good sign. Those possessed with Divine awareness contend that if a dead body is heavy then it means that the person had lived a life craving for worldly pleasures. If it is light in weight then it suggests that the person was disinterested in worldly advancement, and was desirous of the hereafter and the meeting with Allah, and his soul flew away swiftly to the higher world.

The Prophetصلی اللہ علیہ وسلم spoke about the angels carrying the bier to raise the esteem of Sa'dرضی اللہ عنہ and to make known his greatness. Allah says:

وَلِلّٰهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنَافِقِيْنَ لَا يَعْلَمُوْنَ

{And might belongs to Allah and to His Messenger and to the believers, but the hypocrites know not.} (63:8)

MERIT OF ABU DHARR رضی اللہ عنہ

(٦٢٣٨) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا أَظَلَّتِ الْخَضْرَاءُ وَلَا

[1] Tirmidhi # 3849 (3875)

اَقَلَّتِ الْغَبْرَاءُ اَصْدَقَ مِنْ اَبِيْ ذَرٍّ۔ (رواه الترمذى)

6238.Sayyiduna Abdullah ibn Amrرضی اللہ عنہ narrated, "I heard Allah's Messengerصلی اللہ علیہ وسلم say, 'Neither has the blue heaven given shade to, nor has the dust covered earth carried, anyone more truthful than Abu Dharrرضی اللہ عنہ.'"[1]

COMMENTARY: Sayyiduna Abu Dharr Ghifariرضی اللہ عنہ was one of those great, glorious shahbahرضی اللہ عنہ who led a contended, ascetic, celibate life and preferred poverty. He shunned every kind of worldly comfort. He has been mentioned previously too.

What has been said about him here is meant to lay over emphasis on his excellence, not to absent that no one else was as truthful as he was. This clarification becomes necessary because Abu Bakrرضی اللہ عنہ is the Siddiq of this ummah and the Most excellent and superior man of the Ummah after the Prophetصلی اللہ علیہ وسلم. So, Abu Dharrرضی اللہ عنہ cannot be said to be more truthful than Abu Bakrرضی اللہ عنہ. Besides, the Prophetصلی اللہ علیہ وسلم and all the Prophetsعلیہ السلام are definitely more truthful than Abu Dharrرضی اللہ عنہ and all people on earth. So, this saying is actually an overstatement.

(٦٢٣٩) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَظَلَّتِ الْخَضْرَاءُ وَلَا اَقَلَّتِ الْغَبْرَاءُ مِنْ ذِيْ لَهْجَةٍ اَصْدَقُ وَلَا اَوْفٰى مِنْ اَبِيْ ذَرٍّ شِبْهِ عِيْسَى بْنِ مَرْيَمَ يَعْنِيْ فِي الزُّهْدِ۔ (رواه الترمذى)

6239.Sayyiduna Abu Dharrرضی اللہ عنہ narrated that Allah's Messengerصلی اللہ علیہ وسلم said, "Neither has the blue heaven given shade to, nor has the dust-filled earth carried, a speaker more truthful than Abu Dharrرضی اللہ عنہ who gives the right (of Allah and His Messenger). He resembles Eesa ibn Maryamعلیہ السلام, meaning in asceticism."[2]

COMMENTARY: The second phase 'and who gives the right ...' has been translated also as 'who gives the right of speech' (more than Abu Dharrرضی اللہ عنہ). The right of speech is to bring nothing on the tongue but what is right, true and pious, Another right is to speak clearly with correct delivery and pronunciation with proper sentences, etc. allowing for nuances.

The gist of the hadith is that Abu Dharrرضی اللہ عنہ was never deterred in expressing the truth. He was always truthful and straight forward even if it was unpleasant to the listeners. He obeyed Allah and His Messengerصلی اللہ علیہ وسلم in a perfect, unwavering way.

Thus there is no one under the heaven or an the surface of the earth as truthful, faithful to his word and to the right of Allah and His Messengerصلی اللہ علیہ وسلم and fluent in speech as Abu Dharrرضی اللہ عنہ. Abu Dharr'sرضی اللہ عنہ asceticism, abstinence and celibacy earned a comparison to Sayyiduna Eesa Ibn Maryamعلیہ السلام. He was abstinent to such an extent that not only the unlawful, he abstained also from the permissible things, and deprived himself of them. He was perfectly perseverant with his life of celibacy. He regarded keeping wealth and property as forbidden, even if earned through lawful means, and Zakah and other dues were paid regularly.

One day, Abu Dharrرضی اللہ عنہ went to the caliph Uthmanرضی اللہ عنہ. Ka'bرضی اللہ عنہ was also there and they were conversing about Abdur Rahmanرضی اللہ عنہ ibn Awf who had died leaving behind abundant wealth and property. Sayyiduna Uthmanرضی اللہ عنہ wondered if his wealth

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[1] Tirmidhi # 3801(3827)

[2] Tirmidhi # 3802 (3828).

would not prevent his rank from being raised. Ka'bرضی الله عنه said, "If he had been giving Allah's rights and paying zakah on his wealth regularly then there is no harm in owning as much wealth as he did." Abu Dharrرضی الله عنه could not endure these words of Ka'bرضی الله عنه, so he picked up his staff and struck Ka'bرضی الله عنه with it and he said that he had heard Allah's Messengerصلی الله علیه وسلم say, "If I had as much gold as this (Uhud) mountain and I spent it in Allah's path, then, though my spending may have been approved, I shall not like that I should leave behind six ooqiyah (which equals two hundred and forty dirhams) of gold."
Then, Abu Dharrرضی الله عنه asked Uthmanرضی الله عنه, "I adjure by Allah, tell me had you heard the Prophetصلی الله علیه وسلم speak these words. He asked this question three times. Uthmanرضی الله عنه said, "Yes! I had heard the Prophetصلی الله علیه وسلم say so."
In short, Abu Dharrرضی الله عنه was a perfect ascetic who had abandoned the world. He led a life of poverty. So, it was his contention that it is not allowed to spend everything Allah gives in His path. He was so very strong in his conviction that he was not prepared to listen to anything in favour of saving wealth.
However, as far as the real issue is concerned, the majority opinion is that if zakah and other dues, if any, are paid on it regularly then there is no sin in saving wealth howsoever much it be. As for the Prophet'sصلی الله علیه وسلم saying quoted by Abu Dharrرضی الله عنه, there is nothing in it about the evil of wealth or at saving it, though Abu Dharrرضی الله عنه may have presumed otherwise. All the Prophetعلیه السلام expressed was his disinterest with wealth and property of the world and he exhorted people to spend in Allah's path. He did not mean to say that it was disallowed to save wealth if acquired through lawful means and if its right is given (its right is to pay zakah due on it.)
The concluding words 'meaning in asceticism' are spoken by a sub-narrator. They are not part of the real tradition. The compiler of Isti'ab has reproduced a hadith with these words of the Prophetصلی الله علیه وسلم: "He who cherishes the hope to observe the humility and simplicity of Eesaعلیه السلام must see Abu Dharrرضی الله عنه." The is evidence that when the Prophetصلی الله علیه وسلم said in the hadith(#6239) under discussion that Abu Dharrرضی الله عنه resembled Sayyiduna Eesa ibn Maryamعلیه السلام, he meant in humility and unassertiveness. Hence the sub narrator who said in asceticism was not aware of the hadith cited by the compiler of Isti'ab. Of course, both attributes 'asceticism' and 'humility' are not contradictory and may be found in anyone together. In fact, an ascetic will essentially be humble. Moreover, this quotation meaning in asceticism' does not in the original book, Masabih, but is added by the compiler of the Mishkah.

FOUR LEARNED SAHABAH رضی الله عنهم

(٦٢٤٠) وَعَنْ مُعَاذِ بْنِ جَبَلٍ لَمَّا حَضَرَتِ الْمَوْتُ قَالَ الْتَمِسُوْا الْعِلْمَ عِنْدَ اَرْبَعَةٍ عِنْدَ عُوَيْمِرٍ اَبِي الدَّرْدَآءِ وَعِنْدَ سَلْمَانَ وَعِنْدَ ابْنِ مَسْعُوْدٍ وَعِنْدَ عَبْدِاللّٰهِ بْنِ سَلَامٍ الَّذِىْ كَانَ يَهُوْدِيًّا فَاَسْلَمَ فَاِنِّىْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّهُ عَاشِرُ عَشَرَةٍ فِى الْجَنَّةِ۔ (رواه الترمذى)

6240.Sayyiduna Mu'adh ibn Jabalرضی الله عنه said when his death was at hand, "Seek knowledge from these four:
From Uwaymir (whose Kunyah was) Abu Dardaرضی الله عنه, from Salmanرضی الله عنه (Farsi),

from Ibn Mas'udرضی اللہ عنہ and from Abdullah ibn Salaamرضی اللہ عنہ who had been a Jew before he embraced Islam. I had heard Allah's Messengerصلی اللہ علیہ وسلم say (about Ibn Salaam), 'He will be the tenth of the (first) ten to enter paradise."[1]

COMMENTARY: Knowledge' here is the knowledge of Allah's Book and the Prophet'sصلی اللہ علیہ وسلم Sunnah. It could also mean the specific potential to distinguish between the lawful and the unlawful. This second meaning is more sound in the light of the Prophet'sصلی اللہ علیہ وسلم words:

اعلمکم بالحلال والحرام معاذ بن جبل

"Among you, Muadh ibn Jabalرضی اللہ عنہ is the most learned about what is lawful and what unlawful."

The real name of Abu Dardaرضی اللہ عنہ was Uwaymir, but he was better known by his Kunyah. (Sayyidah) Dardaرضی اللہ عنہ was his daughter. He was an Ansar of the Khazraj tribe. He was a great jurist and a glorious scholar. He was a high ranking ascetic and a very wise man. He was one of the ahl us-suffah. The Prophetصلی اللہ علیہ وسلم had established fraternal ties between him and Salman Farsiرضی اللہ عنہ. Later, he moved to Syria and died in Damascus in 32 AH.

Ibn Salaam:Abdullah ibn Salaamرضی اللہ عنہ had been Jew and a great scholar of the religion of Prophet Musaعلیہ السلام, and the Torah. So, he recognized the signs of Prophet Muhammadصلی اللہ علیہ وسلم as given in the Torah. He was waiting for him and was very anxious to see him. therefore, when the Prophetصلی اللہ علیہ وسلم arrived, he met him on the very first day and promptly embraced Islam.

Tenth of the ten:These words might give an impression that Abdullah ibn Salaamرضی اللہ عنہ was on the ashrah mubashsharah (ten who were given tidings of entry into paradise). But, this is not so, Rather, he is like the tenth who was given these tidings, or he will enter paradise after nine of the sahabah have entered it and will be tenth in sequence to go to paradise. But, this latter meaning is defective in the sense that it implies he will enter paradise even before some of the ashrah mubashsharah.

This sentence may also mean that he is the tenth of the ten Jews who accepted Islam. Or, he will be the tenth of the first ten to enter paradise after the ashrah mubashsharah have entered it, so he will be the nineteenth of the sahabah to enter paradise.

MERIT OF HUDHAYFAH & IBN MAS'UD رضی اللہ عنہ

(٦٢٤١) وَعَنْ حُذَيْفَةَ قَالَ قَالُوْا يَا رَسُوْلَ اللّٰهِ لَوِ اسْتَخْلَفْتَ قَالَ اِنِّي اسْتَخْلَفْتُ عَلَيْكُمْ فَعَصَيْتُمُوْهُ عُذِّبْتُمْ وَلٰكِنْ مَا حَدَّثَكُمْ حُذَيْفَةُ فَصَدِّقُوْهُ وَمَا اَقْرَاَكُمْ عَبْدُاللّٰهِ فَاقْرَءُوْهُ۔ (رواه الترمذی)

6241.Sayyiduna Hudhayfahرضی اللہ عنہ narrated that some of the sahabah رضی اللہ عنہم submitted, "O Messenger of Allah, would that your named a successor" (meaning, a caliph after you. Or, they asked, "If you were to name a caliph who would he be?") He said, "If I named anyone as a caliph over you and you happened to disobey him then you would be punished. But (I instruct you), believe whatever Hudhayfahرضی اللہ عنہ tells you (or whichever hadith he narrates to you), and whatever Abdullah (ibn

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[1] Tirmidhi # 3804 (3830)

Mas'udرضی اللہ عنہ) reads to you, read it.[1]

COMMENTARY: The Prophetصلی اللہ علیہ وسلم said to them that it was not very necessary for them to think about the caliphate at that stage. When the time come, they would know it at Allah's command. He will become their caliph whom they choose unanimously, for, otherwise if he appointed anyone and they disobeyed him, or rejected him, then they would invite Divine punishment. Rather, they should concentrate on abiding by the Book and the Sunnah, for, that alone is important for them always.

In this hadith only these two shahbahرضی اللہ عنہ are mentioned at the exclusion of others because they held a distinct position in learning and belief and were dominantly excellent. Besides, every believer must steer clear of hypocrisy most of all and must believe and adopt the commands of Shari'ah more than anything else. So, as for the first thing, Hudhayfahرضی اللہ عنہ was the most prominent of all sahabah رضی اللہ عنہم who possessed knowledge of hypocrisy. He had the distinguished position of being the confident of Allah's Messengerصلی اللہ علیہ وسلم and no one else knew about the hypocrites as he did.

As for the second thing, the commands of shari'ah, Abdullah ibn Mas'udرضی اللہ عنہ had more knowledge about them than anyone else. Allah's Messengerصلی اللہ علیہ وسلم said of him:

رضیت لامتی مارضی به ابن ام عبد

"I am pleased with what pleases Ibn Umm Abd (Ibn Mas'ud) for my Ummah."

He also said:

تمسکوا بعهد ابن ام عبد

"Hold fast to that which Ibn Umm Abdرضی اللہ عنہ urges you to follow and adopt."

The ulama say that there is an indication of the caliphate of Abu Bakrرضی اللہ عنہ in this hadith (#6241) as also in the first hadith of thi **section** (#6230). It is reported that after the death of the Prophetصلی اللہ علیہ وسلم when the question of naming a caliph arose, Abdullah ibn Mas'ud suggested Abu Bakr رضی اللہ عنہ for the office. He said, "Abu Bakrرضی اللہ عنہ is he whom the Prophetصلی اللہ علیہ وسلم put forward to lead in (as our imam in Salah). So, we must make him our leader for our worldly affairs too."

MERIT OF MUHAMMAD IBN MASLAMAH رضی اللہ عنہ

(٦٢٤٢) وَعَنْهُ قَالَ مَا اَحَدٌ مِّنَ النَّاسِ تُدْرِكُهُ الْفِتْنَةُ اِلَّا اَنَا اَخَافُهَا عَلَيْهِ اِلَّا مُحَمَّدَ بْنَ مُسْلَمَةَ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تَضُرُّكَ الْفِتْنَةُ رَوَاهُ اَبُوْدَاوُدَ وَاسْكَتَ عَنْهُ وَاَقَرَّهُ عَبْدُ الْعَظِيْمِ۔

6242. Sayyiduna Hudhayfah رضی اللہ عنہ said, "When fitnah (or trial) overtakes the people (and Muslims will be in the grip of strife and dissension), I fear that no one will be spared by it, except Muhammad ibn Maslamah رضی اللہ عنہ. Indeed, I had heard Allah's Messenger صلی اللہ علیہ وسلم say (to him), 'Fitnah will not harm you.'[2]

COMMENTARY: Muhmmad ibn Maslamah رضی اللہ عنہ was an Ansar, Khazraji and Ash'hali. He was a glorious sahabi of high merit. He had embraced Islam in Madinah at the hands of Musab ibn Umayr رضی اللہ عنہ. He participated in all battles apart from Tabuk. Some authorities

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[1] Tirmidhi # 3812

[2] Abu dawud # 4663

say that the Prophet صلی اللہ علیہ وسلم had deputed him as his Khalifah (caliph) in Madinah while departing for the Battle of Tabuk.

He obeyed the command of the Prophet صلی اللہ علیہ وسلم and preserved himself from every trial and dissension. Whenever such an unpleasant thing happened, he retired from public life into seclusion and so remained safe from mischief and trouble. He died in 43AH or 46 AH.

Abu Dawud has said nothing about the classification of this hadith, but scholars of hadith, classify it differently; as sahih, hasan or da'it but worth transmitting. It is worth pointing out that the original manuscript of the Mishkah has a blank after (رواہ) 'transmitted by', but the foregoing text is appended by Jazri رحمہ اللہ in the margin.

ABOUT ABDULLAH IBN ZUBAYR

(٦٢٤٣) وَعَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاى فِي بَيْتِ الزُّبَيْرِ مِصْبَاحًا فَقَالَ يَا عَائِشَةُ مَا أُرٰى أَسْمَاءَ إِلَّا قَدْ نُفِسَتْ وَلَا تُسَمُّوْهُ حَتّٰى أُسَمِّيَهُ فَسَمَّاهُ عَبْدَاللّٰهِ وَحَنَّكَهُ بِتَمْرَةٍ بِيَدِهٖ۔ (رواه الترمذى)

6243. Sayyidah Ayshah رضی اللہ عنہا narrated that (one night,) the Prophet صلی اللہ علیہ وسلم saw a lamp in the house of Zubayr رضی اللہ عنہ. so, he said, "O Ayshah, I think that Asma has given birth to a child. You people must not give the child a name till I name it." Then he named the child Abdullah and rubbed his palate with a moistened date with his own hand.[1] (This is called tahnik.)

COMMENTARY: Tahnik is to chew a date or any sweet thing and rub the palate with the moistened piece. This is a mustahab practice. When a child is born, a pious person may be requested to give it a name and perfrom its tahnik with date, honey or any sweet eatable. This augurs well for the child as a blessing.

Zubayr ibn Al-Awam رضی اللہ عنہ was a cousin of the Prophet صلی اللہ علیہ وسلم, son of his paternal aunt Sayyidah Safiyah رضی اللہ عنہا and son-in-law of Abu Bakr رضی اللہ عنہ. His wife sayyidah Asma رضی اللہ عنہا was the sister of Sayyidah Ayshah رضی اللہ عنہا. He was a top-ranking sahabi and one of the ten who were given glad tidings of paradise.

Abdullah رضی اللہ عنہ was the son of Zubayr رضی اللہ عنہ and Sayyidah Asma رضی اللہ عنہا. the Prophet صلی اللہ علیہ وسلم gave him the kunyah of his grandfather Abu Bakr رضی اللہ عنہ and also named him after him. Abdullah رضی اللہ عنہ was the first of male children born to any Muhajir after Hijrah, in 1 Ah in Madinah. When he was born Abu Bakr رضی اللہ عنہ called the adhan in his ear. Sayyidah Asma رضی اللہ عنہا bright him to the Prophet صلی اللہ علیہ وسلم and placed him in his lap and he asked for a piece of date and performed his tahnik and prayed for him.

Sayyiduna Abdullah ibn Zubayr رضی اللہ عنہ was an extremely pious man and given to fast often and offer salah frequently. He was very particular about joining ties of relationship and was very kind to his kith and kin. He was a very brave fighter. His feats on the battlefield served as a role-model for the Quraysh. He was known for his truthfulness. He was an excellent orator and had a loud voice. When he spoke his voice boomed and echoed. Many people have transmitted hadith from him.

Abdullah ibn Zabayr رضی اللہ عنہ was among those sahabah رضی اللہ عنہم who did not accept the lead of Yazid ibn Mu'awiya after the death of Mu'awiyah رضی اللہ عنہ. They disjoined from the rule of the governor of madinah appointed by Mu'awiyah رضی اللہ عنہ and came to Makkah whose

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[1] Tirmidhi # 2826

people were already exasperated with Yazid. They pledged allegiance to Abdullah ibn Zubayr رضی اللہ عنہ and installaed him as their governor over Makkah. Yazid could not thereafter gain power over Makkah in spite of great effort. After he died, Abdullah ibn Zubayr proclaimed himself caliph in 64 AH and got the people's pledge for him whereafter the entire Islamic world, except some regions of Syria, Submitted to his caliphate. For about nine years, the Hijaz, Iraq, Yemen, Khurasan, remained part of his territory under his cliphate. Then, in Jumadi ul- Awwal in 72 AH, the umawi ruler of Damascus, Abdul Malik sent a colossal army under the command of the cruel hajjaj ibn Yusuf Thaqafi to invade Makkah and topple Abdullah ibn Zubayr رضی اللہ عنہ. His army overtook Ta'if and then began war man oeuvres against Abdullah ibn Zubayr رضی اللہ عنہ. This continued for many months at a stretch. Then Hajjaj called for reinforcements from Abdul Malik, and he launched a full-scale offensive on Makkah in Ramadan 72 AH and besieged it for a number of months during which the army shot mangonels at Makkah and the Ka'bah and caused devastation of a great magnitude.

Abdullah ibn Zubayr رضی اللہ عنہ resisted Hajjaj's large army with his meager forces bravely but, gradually, he lost his men. Finally, the great courageous man put on a one-man fight against the cruel enemy and was martyred. Hajjaj beheaded the corpse and suspended the body at a place. Then permission was given to bury the body.

MU'AWIYAH رضی اللہ عنہ

(٦٢٤٤) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ اَبِيْ عُمَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ قَالَ لِمُعَاوِيَةَ اَللّٰهُمَّ اجْعَلْهُ هَادِيًا مَّهْدِيًّا وَاهْدِبِهٖ۔ (رواه الترمذی)

6244. Sayyiduna Abdur Rahman ibn Abu Umayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم prayed for Mu'awiyah رضی اللہ عنہ, "O Allah, let him be a guide who is himself well guided. And, guide people through him."[1]

COMMENTARY: The prayer of the Prophet صلی اللہ علیہ وسلم is granted without doubt. Hence, it is not proper to entertain evil thoughts about anyone for whom the Prophet صلی اللہ علیہ وسلم has made such a prayer. Such a peson is beyond any semblance of doubt.

Mu'awiyah رضی اللہ عنہwas an Umawi, a Qurayshi . His mother was Hindah, she was the daughter of Uqbah a chief of the Quraysh. His father was Abu Sufyan رضی اللہ عنہ, a chief of the quraysh himself. He was among those who embraced Islam on the day of conquest of Makkah. For some days thereafter he was regarded among those whose hearts had to be won. Then he became a faithful, sincere adherent of Islam.

Mu'awiyah رضی اللہ عنہ was one of those sahabah رضی اللہ عنہمwho were scribes for the Prophet صلی اللہ علیہ وسلم. same authorities say that he did not write down the wahy (revelation) at all. Rather, he was responsible for writing letters. When Umar رضی اللہ عنہ was caliph, he appointed Mu'awiyah رضی اللہ عنہ governor of Syria. He remained at this office for twenty years, meaning up to the end of Uthman's رضی اللہ عنہ caliphate. Then differences cropped up between him and Ali رضی اللہ عنہ and they also fought battles, After the martyrdom of Ali رضی اللہ عنہ Mu'awiyah رضی اللہ عنہ and Hasan رضی اللہ عنہ came to an understanding and the entire Islamic world accepted

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[1] Tirmidhi # 3842

Mu'awiyah رضی اللہ عنہ as their caliph. He continued to occupy the office of caliphate for nearly twenty years. He died in the month of Rajab in 60 AH at the age of seventy-eight in Damascus. He was afflicted with facial paralysis during his last days.

Longing: During his closing life, he often expressed a wish, "Perhaps, I had lived and ordinary life of a Quraysh at Dhu Tuwa" (a place in Makkah). "How I wish I had never drifted toward prominence!"

RELICS: It is said that Mu'awiyah had some mementoes of Allah's Messenger صلی اللہ علیہ وسلم which he had preserved carefully. These included a cloak, a waist-wrapper and a shirt. He also had some strands of hair and nails of the Prophet صلی اللہ علیہ وسلم. Before dying, he instructed that the Prophet's صلی اللہ علیہ وسلم shirt should be used as his shroud and his waist wrapper as his lower garment and he should be covered around with the Prophet صلی اللہ علیہ وسلم cloak. And some of his hair and nails should be inserted in the hollow of his throat. Same others of them should be tied on those parts of his body on which he prostrated (like his forehead, palms, knees, toes). "Then," he added, "I should be left alone with the most Merciful of those who show mercy!" He meant that he should be buried and entrusted to Allah.

AMR IBN AL-AAS رضی اللہ عنہ

(٦٢٤٥) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْلَمَ النَّاسُ وَآمَنَ عَمْرُو بْنُ الْعَاصِ

رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَلَيْسَ اِسْنَادُهُ بِالْقَوِيِّ۔

6245. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The people embraced Islam, but Amr ibn Al-Aas believed (or, had faith)."[1]

Tirmidhi termed this hadith as gharib with an isnad that is not strong.

COMMENTARY: The people who embraced Islam were those who submitted on the day of conquest of Makkah when Islam had overpowered them and they had no option open to them but to seek protection of Allah's Messenger صلی اللہ علیہ وسلم. Of course, when Allah decreed, their faith became stronger and perfect and all of them became sin cere believers and Muslims. But, as distinct from them. Amr ibn Al- Aas رضی اللہ عنہ became a Muslim willingly and faithfully one year before the conquest of Makkah. He forsook his native land for the love of Allah and His Messenger صلی اللہ علیہ وسلم and emigrated to Madinah. Thus, those who embraced Islam on the day of the conquest submitted because of fear while Amr ibn Al-Aas رضی اللہ عنہ believed voluntarily with conviction.

According to one exponent, the Prophet صلی اللہ علیہ وسلم named Amr ibn Al-Aas رضی اللہ عنہ particularly because of the circumstances that prompted him to accept Islam. The background is that the chiefs of the Quraysh in Makkah had sent him as their envoy to the Negus of Abyssinia to persuade him to deport the Muslims who had emigrated to Abyssinia back to Makkah. But, the Negus declined to accede to their request. He said to Amr, رضی اللہ عنہ "Amr, I am astonished at you. Muhammad صلی اللہ علیہ وسلم is your cousin but you are unaware of his worth! By Allah, he is truly Allah's messenger." Amr asked, "Do you say so?" The Negus asserted, "By Allah, I do speak the truth. Believe me!" That was the turning point. He abandoned his mission and returned having resolved to believed. No one had invited him to Islam His inner nature woke him up and the urge to believe overtook

[1] Tirmidhi # 3844 (3870)

him. He rushed to madinah and met the Prophet صلى الله عليه وسلم and professed belief and became a sincere and true Muslim. The Prophet صلى الله عليه وسلم gave him a tremendous avation and promptly made him commander of an army that also had Abu Bakr رضى الله عنه and Umar رضى الله عنه as its warriors. The Prophet صلى الله عليه وسلم gave him this honour because before he became a Muslim, he harbored strong animosity to the Prophet صلى الله عليه وسلم and was constantly engaged in harassing the Muslims. So, after accepting Islam, he was very terrified because of his past and saw himself as a stranger among the Muslims. When the Prophet صلى الله عليه وسلم gave him the extreme honour, he was relieved and felt accepted. The Prophet صلى الله عليه وسلم aim was that he should not despair of Allah's mercy.

According to one tradition when Amr ibn Al-Aas came tc the Prophet صلى الله عليه وسلم to embrace Islam, He requested the Prophet صلى الله عليه وسلم to let him have his hand that he might pledge allegiance. But, just as the Prophet صلى الله عليه وسلم put forward his hand, Amr in threw his own. When the Prophet صلى الله عليه وسلم asked him, "Amr why did you withdraw your hand?" he said, "I have some conditions." The Prophet صلى الله عليه وسلم asked, 'What conditions?" He said, 'My past sins must be forgiven." The Prophet صلى الله عليه وسلم asked, "Amr, do you not know that Islam erases all those sins that had been perpetrated before embracing Islam? and, hijrah erases those sins that had been committed before hijrah," (or just as he said.)

According to another version, the Prophet صلى الله عليه وسلم said, "Amr ibn Al-Aas and his brother Hisham ibn Al-Aas are both (sincere) believers."

According to yet another hadith: "Amr ibn Al-Aas is a Quraysh.

According to yet another hadith, the Prophet صلى الله عليه وسلم said to Amr ibn Al-Aas رضى الله عنه; (انک الرشید) "Surely, you are guided." He also said, "Amr ibn Al-Aas brought a better sadaqah."

BIOGRAPHICAL SKETCH

Amr ibn Al-Aas رضى الله عنه was very intelligent. He was recognised all over Arabia as a wise and sagacious man. It is said about Umar رضى الله عنه that whenever he came across a stupid rich man, he would exclaim, "Allah is glorified! He who created him also created Amr ibn Al-Aas!"

It is reported that toward the end of his life, Amr رضى الله عنه was gripped with strong fear and restlessness. He was overcome by a deep fear of Allah. His son Abdullah said to him, "Father, you have the honour of being a companion of Allah's Messenger صلى الله عليه وسلم. He regarded you as highly reliable. You participated in the battles. Then why are you overcome by fear an d restlessness?" He said, "Son, you know that I have lived through three stages. I had been very hostile to the Prophet صلى الله عليه وسلم and to Islam. Then Aliah guided me and I became a Muslim and began to earn the blessings of Allah's Messenger صلى الله عليه وسلم. Then I found myself ruling over people as governor of different regions at different times whereby I earned my portion of the world. Now I cannot say on which basis I shall be judged. What will be my consequences?"

(٦٢٤٦) وَعَنْ جَابِرٍ قَالَ لَقِيَنِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا جَابِرُ مَالِيْ اَرَاكَ مُنْكَسِرًا قُلْتُ اسْتُشْهِدَ اَبِيْ وَتَرَكَ عِيَالًا وَدَيْنًا قَالَ اَفَلَا اُبَشِّرُكَ بِمَا لَقِيَ اللّٰهُ بِهٖ اَبَاكَ قُلْتُ بَلٰى يَا رَسُوْلَ اللّٰهِ مَا كَلَّمَ اللّٰهُ اَحَدًا قَطُّ اِلَّا مِنْ وَّرَاءِ حِجَابٍ وَاَحْيَا اَبَاكَ فَكَلَّمَهٗ كِفَاحًا قَالَ يَا عَبْدِيْ تَمَنَّ عَلَيَّ اُعْطِيْكَ قَالَ يَا رَبِّ تُحْيِيْنِيْ

فَأُقْتَلُ فِيكَ ثَانِيَةً قَالَ الرَّبُّ تَبَارَكَ وَتَعَالَى إِنَّهُ قَدْ سَبَقَ مِنِّي أَنَّهُمْ لَا يَرْجِعُونَ فَنَزَلَتْ فَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللّٰهِ أَمْوَاتًا الآية۔ (رواه الترمذی)

6246. Sayyiduna Jabir رضی اللہ عنہ narrated: Allah's Messenger صلی اللہ علیہ وسلم met me and asked, "O jabir why do I see you broken?" I submitted, "O Messenger of Allah, my father (Abdullah) is martyred leaving behind a family and a debt." He asked "Shell I not let you have glad tidings of how Allah has met your father?" I said, "Of course O Messenger of Allah!" He said, "Allah does not speak to anyone but from behind a screen, but He revived your father and spoke to him directly. Saying, 'O My slave, wish for what you like. I shall grant it? He submitted, 'I my Lord, I wish that you resurrect me and let me be slain for Your sake a second time,' the Lord, Blessed and High said, 'I have decreed already that they (who die) will not return (to earth)." Then this verse was revealed (concussing the martyrs):

فَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللّٰهِ أَمْوَاتًا الآية

[And never take those Killed in the way of Allah as dead . . . .][1](3:169 to the end)

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said to Jabir that every anxiety one faces in this world is removed sooner or later and gives way to ease. Allah would provide for the large family left behind by Iabir's رضی اللہ عنہ father and would get his debt repaid. So he must show patience and gratitude. He must be pleased that Allah gave his father martyrdom. These words indicate that if children are on the straight path, father's merit is inherited by them and that they must by pleased that their father is happy.

The father of Jabir رضی اللہ عنہ was more excellent than all those martyrs who were martyred before him. Allah never spoke to any of them directly but He spoke to him face to face. Allah's says in the Qur'an:

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللّٰهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآءِ حِجَابٍ الآية

[And it is not (vouchsafed) to a mortal that Allah should speak to him, except by revelation, or from behind a veil . . . . .] (42: 51)

This saying pertains only to this world and not to the hereafter.

The words, "Allah resurrected your father" raise a question about the words of the Qur'an:

بل احياء عند ربهم

[Rather they are alive with their Lord] (3: 169)

How the Prophet صلی اللہ علیہ وسلم words reconcile with the words of the Qur'an? One of the exegetes explained that Allah transferred the soul of Jabir's رضی اللہ عنہ father into the heart of a green bird and gave life to the bird through that soul as is done with every martyr. This is the meaning of the words of the Prophet صلی اللہ علیہ وسلم another explanation is that Allah enabled the soul of the father of Jabir رضی اللہ عنہ to withstand the vision of Allah while speaking to Him directly.

Allah's words that they who die will not return to this earth mean that they will not get a long life on earth once again to do righteous deeds here. This explanation allows for some

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1 Tirmidhi # 3010 (3021). Ibn Majah # 190, Musnad Ahmed # 14887.

dead people to be re-born in this world. This honour is reserved for Prophet Eesa عليه السلام, For, he did reaise some dead people to life at Allah's command for some period of time. There is another deeper explanation, too. It is that Allah has decreed that those who have died cannot revive or be reborn in this world by making a request or a wish for that. This explanation also clarifies the tradition about a martyr and the dajjal. Besides. Sayyid Jamal ud-din رحمه الله writes about (انهم لا يرجعون) - "They will not return (to this world)" 'that the preposition (انهم) "They" reverts to only the martyrs whether only martyrs of the Battle of Uhaud or all martyrs. This specific application becomes necessary in order to remove any doubt that might arise because of the case of Sayyiduna Uzayr صلى الله عليه وسلم.

The Hadith mentions that the words of the verse (3: 169) were revealed. The entire verse is:

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ * فَرِحِيْنَ بِمَا اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِنْ خَلْفِهِمْ اَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ *۔

[Think not of those who were slain in Allah's way as dead. Nay, they are alive and are provided with sustenance from their Lord, rejoicing in the bounty (of martyrdom) which Allah has granted them, and they feel happy for the sake of those who, being left behind have not joined them, that no fear shall be on them, nor shall they grieve.]

JABIR رضى الله عنه

(٦٢٤٧) وَعَنْهُ قَالَ اسْتَغْفَرَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَمْسًا وَعِشْرِيْنَ مَرَّةً۔ (رواه الترمذى)

6247. Sayyiduna Jabir said, "Allah's Messenger صلى الله عليه وسلم sought forgiveness for me twenty-five times."

COMMENTARY: The Prophet صلى الله عليه وسلم prayed for Jabir رضى الله عنه twenty-five times during one sitting or at different times. But, another tradition of Jabir رضى الله عنه supports the first possibility. He said:

استغفر لى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ليلة البعير خمسا وعشرين

"Allah's Messenger صلى الله عليه وسلم sought forgiveness for me twenty-five times on the night he had bought my camel."

Sayyiduna Jabir ibn Abdullah was a well-known companion of the Prophet صلى الله عليه وسلم. he was an Ansar of Madinah, a Salami, He has narrated very many ahadith. He participated in the Battle of Badr and about eighteen battles thereafter along with the Prophet صلى الله عليه وسلم. he also took part in the wars against and expeditions to Syria and Egypt.

Many people have transmitted ahadith from him. He became blind during his last days and he died in Madinah in 74 AH at the age of 94 years. According to one report, he was the last of the sahabah رضى الله عنهم to die in Madinah.

BARA IBN MAALIK رضى الله عنه

(٦٢٤٨) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَمْ مِنْ اَشْعَثَ اَغْبَرَ ذِيْ طِمْرَيْنِ لَا يُؤْبَهُ لَهٗ لَوْ اَقْسَمَ عَلَى اللّٰهِ لَاَبَرَّهٗ مِنْهُمُ الْبَرَاءُ بْنُ مَالِكٍ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ دَلَائِلِ النُّبُوَّةِ۔

6248. Sayyiduna Anas narrated that Allah's Messenger صلى الله عليه وسلم said, "How many

there are with disheveled hair and dusty bodies, wearing a pair of ragged garments. No one heeds them (because of their shabby condition), yet, if they were to adjure by Allah, He would confirm them as righteous (such is their internal condition). One of them is Bara ibn Maalik."[1]

COMMENTARY: Bara ibn Maalik رضی اللہ عنہ was a real brother of Aans ibn Maalikرضی اللہ عنہ. He was one of the learned sahabah رضی اللہ عنہمof great merit. He was a brave Arab and one of their wrestlers. He participated in the Battle of Uhud and other battles thereafter, Allah had bestowed him with exceptional gallantry and dexterity so much so that in a battle single-handed, he consigned one hundred enemy warriors to death. This does not include the others whom he killed with support from his companions. In the Battle of Yamamah (in the time of caliph Abu Bakr رضی اللہ عنہ)he demonstrated unusual prowess and ability. He was martyred in 20 AH.

THE AHL UL-BAYT & THE ANSAR

(٦٢٤٩) وَعَنْ اَبِي سَعِيْدٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اِنَّ عَيْبَتِيَ الَّتِيْ اٰوِي اِلَيْهَا اَهْلُ بَيْتِيْ وَاِنَّ كَرِشِيَ الْاَنْصَارُ فَاعْفُوْا عَنْ مُسِيْئِهِمْ وَاَقْبَلُوْا عَنْ مُحْسِنِهِمْ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

6249. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Know, indeed, my confidants (in whom I confide and) among whom I find comfort are the members of my household, and my intimate friends are the Ansar. Hence, pardon the wrong of their wrong doers and accept the excuse of the righteous amoung them."[2]

Tirmmidhi is termed this hadith a hasan.

COMMENTARY: the word (عیبہ) has been explained previously against the hadith of Anas رضی اللہ عنہ (# 6221). Though this word has been used here to praise the Ansar, yet it may be used to praise anyone else, particularly the ahlul-bayt (members of the Prophet صلی اللہ علیہ وسلم's household). They have a close bond with this word.

MORE ABOUT THE ANSAR

(٦٢٥٠) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُبْغِضُ الْاَنْصَارَ اَحَدٌ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

6250. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "One who believes in Allah and the Last Day does not despise the Ansar."[3]

Tirmidhi terms this hadith hasan sahih.

MERIT OF ABU TALHAH'S PEOPLE

(٦٢٥١) وَعَنْ اَنَسٍ عَنْ اَبِي طَلْحَةَ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِقْرَأْ قَوْمَكَ السَّلَامَ فَاِنَّهُمْ مَا عَلِمْتُ اَعِفَّةٌ صُبُرٌ۔ (رواہ الترمذی)

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1 Tirmidhi # 3854 (3880), Bayhaqi in Dala'il an Nabuwah.

2 Tirmidhi # 3904

3 Muslim # 130-70, Tirmidhi # 3906

6251. Sayyiduna Anas رضی اللہ عنہ narrated on the authority of Sayyiduna Abu Talhah رضی اللہ عنہ (his step father), Allah's Messenger صلی اللہ علیہ وسلم said to me, 'convey to your people salaam (qreeting). For, as far as I know, they are self-disciplined and persevering.'"[1]

MERIT OF PARTICIPANTS OF BADR

(٦٢٥٢) وَعَنْ جَابِرٍ أَنَّ عَبْدًا لِحَاطِبٍ جَاءَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَشْكُوا حَاطِبًا إِلَيْهِ فَقَالَ يَا رَسُوْلَ اللّٰهِ لَيَدْخُلَنَّ حَاطِبٌ النَّارَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَذَبْتَ لَا يَدْخُلُهَا فَإِنَّهُ قَدْ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ۔ (رواہ مسلم)

6252. Sayyiduna Jabir narrated that a slave of Al-Hatib رضی اللہ عنہ (ibn Abu Balta'ah) came to the Prophet صلی اللہ علیہ وسلم and complained to him about Hatib, saying "O Messenger of Allah, Surely Hatib will go to hell (because of the cruelty he unleashes on me)." But, Allah's Messenger صلی اللہ علیہ وسلم said, "You lie! He will never go to it, for, he was present at Badr and Hudaybiyah."[2]

COMMENTARY: those Sahabah who took part in the battle of Badr and those who pledged allegiance to the Prophet صلی اللہ علیہ وسلم at Hudaybiyah to lay down their lives in Allah's path will be safe from the fire of hell. This is either a certainty or a strong possibility. Since Hatib رضی اللہ عنہ was present at both these places, it is a falsehood to assert that he will enter hell. Moreover, even the Qur'an says that Hatib was a believer:

يا ايها الذين آمنوا لا تتخذوا واعدوى وعدوكم اولياء الاية

[O you who believe, take not My enemy and your enemy for friends . . . .] (60: 1)
This verse is addressed, first of all, to Hatib رضی اللہ عنہ. It was revealed when he had committed a serious mistake. (see hadith # 6225)
Therefore, to say of a believer that he belongs to hell is a lie without doubt.

SALMAN FARSI رضی اللہ عنہ AND PEOPLE OF PERSIA.

(٦٢٥٣) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَلَا هٰذِهِ الْآيَةَ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُوْنُوْا أَمْثَالَكُمْ قَالُوْا يَا رَسُوْلَ اللّٰهِ مَنْ هٰؤُلَاءِ الَّذِيْنَ ذَكَرَ اللّٰهُ إِنْ تَوَلَّيْنَا اسْتُبْدِلُوْا بِنَا ثُمَّ لَا يَكُوْنُوْا أَمْثَالَنَا فَضَرَبَ عَلَى فَخِذِ سَلْمَانَ الْفَارِسِيِّ ثُمَّ قَالَ هٰذَا وَقَوْمُهُ وَلَوْ كَانَ الدِّيْنُ عِنْدَ الثُّرَيَّا لَتَنَاوَلَهُ رِجَالٌ مِّنَ الْفُرْسِ۔ (رواہ الترمذی)

6253. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلی اللہ علیہ وسلم recited this verse:

وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُوْنُوْا أَمْثَالَكُمْ

[If you turn away, He will substitute for you another people, then they will not be your likes.] (47: 38)

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[1] Tirmidhi # 3903 (3929)
[2] Muslim # 126 – 2195 Tirmidhi # 3815 (3890).

They (meaning, the sahabah رضی اللہ عنہم asked, "O Messenger of Allah, who are they about whom Allah says that if we turn away, they will replace us whereafter they will not be the likes of us?"

He struck Salman Farsi رضی اللہ عنہ on the thigh and said, "this one and his people, were religion in the Pleiades (Thurayya), many a people of Furs (non-Arabs or Persians) would not fail to fetch it."[1]

COMMENTARY: the word (فرس) Furs in the text cou8ld refer to the ajami (non-Arabs) or to those whose mother tongue was Persian or only those who belonged to Persia and their ancestors lived there, However, the first possibility is more correct, for, the next hadith corroborates it.

VIRTUES OF THE AJAMIS (NON-ARABS)

(٦٢٥٤) وَعَنْهُ قَالَ ذُكِرَتِ الْأَعْجَامُ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَأَنَا بِهِمْ أَوْبِبَعْضِهِمْ أَوْثَقُ مِنِّيْ بِكُمْ أَوْبِبَعْضِكُمْ۔ (رواه الترمذى)

6254. Sayyiduna Abu Hurayrah narrated that the ajmi ()non- Arabs) were mentioned in the presence of Allah Messenger صلی اللہ علیہ وسلم. He said, "Indeed, they, or some of them, are more trustworthy in my sight than you or some of you."[2]

COMMENTARY: According to Teebi رحمہ اللہ, the Prophet صلی اللہ علیہ وسلم had addressed these words to a particular tribe of the Arabs whom he had commanded to spend their wealth toward jihad. But, they displayed some lethargy. Anyway, the Prophet صلی اللہ علیہ وسلم praised the non- Arabs and showed kindness to them.

SECTION III   اَلْفَصْلُ الثَّالِثُ

ILLUSTRIOUS FRIENDS

(٦٢٥٥) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ نَبِيٍّ سَبْعَةَ نُجَبَاءَ وَرُقَبَاءَ وَأُعْطِيْتُ أَنَا أَرْبَعَةَ عَشَرَ قُلْنَا مَنْ هُمْ قَالَ أَنَا وَابْنَايَ وَجَعْفَرٌ وَحَمْزَةُ وَأَبُوْبَكْرٍ وَّ عُمَرُ وَمُصْعَبُ بْنُ عُمَيْرٍ وَبِلَالٌ وَسَلْمَانُ وَعَمَّارٌ وَعَبْدُاللّٰهِ بْنُ مَسْعُوْدٍ وَأَبُوْذَرٍّ وَالْمِقْدَادُ۔ (رواه الترمذى)

6255. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Every Prophet صلی اللہ علیہ وسلم is given seven illustrious protecting friends, but I am given fourteen." (When Ali رضی اللہ عنہ narrated these words to us, we) the sahabah رضی اللہ عنہم asked him, "who are they?" He (Ali رضی اللہ عنہ)said, "I, my two sons (Hasan رضی اللہ عنہ and Husayn رضی اللہ عنہ), Ja'far رضی اللہ عنہ , Hamzah رضی اللہ عنہ, Abu Bakr رضی اللہ عنہ, Umar رضی اللہ عنہ, Musab ibn Umayr رضی اللہ عنہ, Bilal رضی اللہ عنہ, Salman رضی اللہ عنہ, Ammar رضی اللہ عنہ, Abdullah ibn Masud رضی اللہ عنہ, Abu Aharr رضی اللہ عنہ and Miqdad رضی اللہ عنہ."[3]

COMMENTARY: Previously, we have presented brief biographical sketches of all of them,

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[1] Tirmidhi # 3260/ 1 (3291, 3272), Muslim # 231-2546, Bukhari # 4897, 4898, Muisnad Ahmad # 9410

[2] Tirmidhi # 3932 (3958)

[3] Tirmidhi # 3984, Mumani Ahmed 1-148

except Sayyiduna Hamzah رضی اللہ عنہ.

Hamzah ibn Abhdul Muttalib رضی اللہ عنہ kis the paternal uncle of the Prophet صلی اللہ علیہ وسلم. His Kunyah was Abu Umarah. The female slave of Abu Lahb, Thawbiyah, had suckled both the Prophet صلی اللہ علیہ وسلم and Hamzah رضی اللہ عنہ. Hence, the two of them were also foster brothers on this count. It is said that Hamzah was four years older than the Prophet صلی اللہ علیہ وسلم, but ibn Abdul Barr رحمہ اللہ does not agree because if thawbiyah had suckled both of them then they ought to have been of same age, of course, if she had suckled them at different times then their ages can differ. Some others say that Hamzah رضی اللہ عنہ was two years senior to the Prophet صلی اللہ علیہ وسلم.

Sayyiduna Hamzah رضی اللہ عنہ was bold and courageous and this had earned him the title of Asadullah (Lion of Allah). He had embraced Islam at the early period of the Prophet صلی اللہ علیہ وسلم preaching. According to one report, he became a Muslim in the second year of prophethood but another puts it in the sixth year when the Prophet صلی اللہ علیہ وسلم was residing in Dar ul-Arqam. The Muslims and Islam gained tremendous strength and glory because of him. Allah caused him to raise Islam high as a potential power. He took part in the Battle of Badr and he was martyred in the Battle of Uhud by Wahshi ibn Harb.

AMMAR IBN YASIR رضی اللہ عنہ

(٦٢٥٦) وَعَنْ خَالِدِبْنِ الْوَلِيْدِ قَالَ كَانَ بَيْنِيْ وَبَيْنَ عَمَّارِ بْنِ يَاسِرٍ كَلَامٌ فَأَغْلَظْتُ لَهُ فِي الْقَوْلِ فَانْطَلَقَ عَمَّارٌ يَشْكُوْنِي إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ خَالِدٌ وَهُوَ يَشْكُوْا إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فَجَعَلَ يُغْلِظُ لَهُ وَلَا يَزِيْدُهُ إِلَّا غِلْظَةً وَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَاكِتٌ لَا يَتَكَلَّمُ فَبَكٰى عَمَّارٌ وَقَالَ يَارَسُوْلَ اللّٰهِ أَلَا تَرَاهُ فَرَفَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ وَقَالَ مَنْ عَادٰى عَمَّارًا عَادَاهُ اللّٰهُ وَمَنْ أَبْغَضَ عَمَّارًا أَبْغَضَهُ اللّٰهُ قَالَ خَالِدٌ فَخَرَجْتُ فَمَا كَانَ شَيْءٌ أَحَبَّ إِلَيَّ مِنْ رضى عمار فَلَقِيْتُهُ بِمَا رَضِيَ فَرَضِيَ۔

6256. Sayyiduna Khalid ibn Walid said "Ammar ibn Yasir and I exchanged bandy words. This led me to speak harshly to him and he went to Allah's Messenger صلی اللہ علیہ وسلم and complained to him about me." (The sub narrator went on:) Khalid رضی اللہ عنہ also arrived while he was complaining to the Prophet صلی اللہ علیہ وسلم and (being provoked at the) began to give vent to his anger on him. His rage grew much. The Prophet صلی اللہ علیہ وسلم remained silent all the while and spoke not a word. (This encouraged Khalid رضی اللہ عنہ to burst out on Ammar رضی اللہ عنہ with added venom). So, Ammar رضی اللہ عنہ began to weep and he pleaded, "O Messenger of Allah, do you not see him (how he disgraces me)?" The Prophet صلی اللہ علیہ وسلم raised his head and said, "If anyone is hostile to Ammar, Allah will be hostile to him and if anyone despises Ammar, Allah will despise him." So, Khalid رضی اللہ عنہ said, "Then I went out (having regained my senses and become cool as a cucumber. I resolved to please Ammar رضی اللہ عنہ). There was nothing dearer to me then earning Ammar's pleasure. I behaved with him in such a way that made him happy. And he was pleased with me."[1]

[1] Musnad Ahmad 4-90

COMMENTARY: The narration of Khalid ibn Walid رضی اللہ عنہ is interrupted by a sub-narrator when he said, "Khalid also arrived." Later, Khalid's رضی اللہ عنہ narration is resumed when he says, "Then I went out." However, it is possible, as one exegetes says, that Khalid رضی اللہ عنہ himself spoke in the third person about himself.

KHALID رضی اللہ عنہ IS SAYFALLAH (ALLAH'S SWORD)

(٦٢٥٧) وَعَنْ أَبِي عُبَيْدَةَ أَنَّهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ خَالِدٌ سَيْفٌ مِّنْ سُيُوْفِ اللّٰهِ عَزَّوَجَلَّ وَنِعْمَ فَتَى الْعَشِيْرَةِ رَوَاهُمَا أَحْمَدُ۔

6257. Sayyiduna Abu Ubaydah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Khalid is a Sword of the (several) swords of Allah, Mighty and Glorious. He is an excellent young man of the tribe (Banu Makhzum, a branch of Quraysh)."[1]

COMMENTARY: Describing Khalid رضی اللہ عنہ as a sword of Allah is to say that he is an unsheathed sword, ready to use against the polytheists and the infidels. It is to say that Allah has made Khalid رضی اللہ عنہ a bearer of scimitar. These words praise Khalid رضی اللہ عنہ for his bravery and courage against the enemies of Islam.

ALI رضی اللہ عنہ ABU DHARR رضی اللہ عنہ, MIQDAD رضی اللہ عنہ & SALMAN رضی اللہ عنہ

(٦٢٥٨) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ تَبَارَكَ وَتَعَالَى أَمَرَنِيْ بِحُبِّ أَرْبَعَةٍ وَأَخْبَرَنِيْ أَنَّهُ يُحِبُّهُمْ قِيْلَ يَا رَسُوْلَ اللّٰهِ سَمِّهِمْ لَنَا قَالَ، عَلِيٌّ مِنْهُمْ يَقُوْلُ ذٰلِكَ ثَلٰثًا وَأَبُوْذَرٍّ وَالْمِقْدَادُ وَسَلْمَانُ أَمَرَنِيْ بِحُبِّهِمْ وَأَخْبَرَنِيْ أَنَّهُ يُحِبُّهُمْ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

6258. Sayyiduna Buraydah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed, Allah, Blessed and Most High, has commanded me to love four men and has informed me that He too loves them." He was asked, "O Messenger of Allah, name them to us" he said, "Ali رضی اللہ عنہ is one of them." He spoke these words three times (to emphasise that he deserves to be loved more than each of the others), "And, Abu Dharr, Miqdad and Salman. He has commanded me to love them and has informed me that He loves them."[2]

Tirmidhi has terand this hadith as gharib hasan.

ABU BAKR رضی اللہ عنہ

(٦٢٥٩) وَعَنْ جَابِرٍ قَالَ كَانَ عُمَرُ يَقُوْلُ أَبُوْبَكْرٍ سَيِّدُنَا وَأَعْتَقَ سَيِّدَنَا يَعْنِيْ بِلَالًا۔ (رواه البخاری)

6259. Sayyiduna Jabir رضی اللہ عنہ narrated that Sayyiduna Umar رضی اللہ عنہ used to say, "Abu Bakr رضی اللہ عنہ is our sayyid (Chief). He set free our sayyid (Chief), meaning, Bilal رضی اللہ عنہ."[3]

COMMENTARY: Umar was very Humble when he called Bilal رضی اللہ عنہ our chief, for, otherwise, Umar رضی اللہ عنہ was the superior, The entire Ummah is agreed on this question.

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[1] Musnad Ahmad 4-90.

[2] Tirmidhi # 3718

[3] Bukhari # 3754

Umar رضی اللہ عنہ meant that Bilal رضی اللہ عنہ was one of the chiefs of Islam. Besides, Umar's رضی اللہ عنہ words do not imply that Bilal was the senior. The wordo could also mean that Bilal رضی اللہ عنہ is the chief of most of us:

BILAL رضی اللہ عنہ

(٦٢٦٠) وَعَنْ قَيْسِ بْنِ أَبِي حَازِمٍ أَنَّ بِلَالًا قَالَ لِأَبِي بَكْرٍ إِنْ كُنْتَ إِنَّمَا اشْتَرَيْتَنِي لِنَفْسِكَ فَأَمْسِكْنِي وَإِنْ كُنْتَ إِنَّمَا اشْتَرَيْتَنِي لِلّٰهِ فَدَعْنِي وَعَمَلَ اللّٰهِ. (رواه البخاری)

6260. Sayyiduna Qays ibn Abu Hazim رحمہ اللہ (a tabi') narrated that Bilal said to Abu Bakr رضی اللہ عنہ, "If you had bought me only for your own sake then keep me with you (and assign to me whatever work you wish me to do). But, if you had bought me only for the sake of Allah (and His pleasure) then let me go and do deeds for Allah." [1]

COMMENTARY: Bilal رضی اللہ عنہ was a slave of the enemies of Islam. Abu Bakr رضی اللہ عنہ paid a hefty sum of money to buy him and set him free. After that, Bilal رضی اللہ عنہ served the Prophet صلی اللہ علیہ وسلم as one of his chief servants. The Prophet صلی اللہ علیہ وسلم appointed him a muadhdhin to call the adhan (five times a day in the Masjid Nabawi).

Bilal رضی اللہ عنہ continued to serve as the muadhdhin of Masjid nabawi till the death of the Prophet صلی اللہ علیہ وسلم. when he died, Bilal رضی اللہ عنہ who was immersed in the love of the Prophet صلی اللہ علیہ وسلم found living in Madinah a difficult trial for him. He would look at the Masjid nabawi and not find the Prophet صلی اللہ علیہ وسلم and yet he had to call the adhan. So, he decided to move to Syria. When Abu Bakr رضی اللہ عنہ learnt of it, he tried to persuade Bilal رضی اللہ عنہ to stay on and continue as the muadhdhin of the Masjid Nabawi, But Bilal رضی اللہ عنہ spoke these words of the hadith:

"If you had bought me for your own sake, then keep me and assign any duty to me. I shall do it. If you had bought me for Allah's sake, then leave me to myself. I will go away wherever I like and have no concern with the creatures but devote my creator's works all the time."

According to one version, he said, "I cannot raise my sight at the place where Allah's Messenger صلی اللہ علیہ وسلم used to live. It is not possible for me to live here without him."

Therefore, Abu Bakr رضی اللہ عنہ gave up the idea of trying to detain Bilal رضی اللہ عنہ in Madinah, he went away with the army that was proceeding to Syria and he went to Damascus. He resided there for the rest of his life. He died there in 18 AH or 20 AH. This account gives the lie to the story that Bilal رضی اللہ عنہ saw the Prophet صلی اللہ علیہ وسلم in a dream in Damascus and came to Madinah where he called the adhan on which the Madinans were won destruck and overjoyed. (This story is base less.)

ABU TALHAH رضی اللہ عنہ

(٦٢٦١) وَعَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي مَجْهُودٌ فَأَرْسَلَ إِلَى بَعْضِ نِسَائِهِ فَقَالَتْ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا عِنْدِي إِلَّا مَاءٌ ثُمَّ أَرْسَلَ إِلَى أُخْرَى فَقَالَتْ مِثْلَ ذٰلِكَ وَقُلْنَ كُلُّهُنَّ مِثْلَ ذٰلِكَ فَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يُضَيِّفُهُ يَرْحَمُهُ اللّٰهُ فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ

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[1] Bukhar # 3755

لَهُ اَبُوْطَلْحَةَ فَقَالَ اَنَا يَا رَسُوْلَ اللّٰهِ فَانْطَلَقَ بِهٖ اِلٰى رَحْلِهٖ فَقَالَ لِاِمْرَأَتِهٖ هَلْ عِنْدَكِ شَيْءٌ؟ قَالَتْ لَا اِلَّا قُوْتُ صِبْيَانِيْ قَالَ فَعَلِّلِيْهِمْ بِشَيْءٍ وَنَوِّمِيْهِمْ فَاِذَا دَخَلَ ضَيْفُنَا فَاَرِيْهِ اِنَّا نَاْكُلُ فَاِذَا اَهْوٰى بِيَدِهٖ لِيَاْكُلَ فَقُوْمِيْ اِلَى السِّرَاجِ كَيْ تُصْلِحِيْهِ فَاَطْفِئِيْهِ فَفَعَلَتْ فَقَعَدُوْا وَاَكَلَ الضَّيْفُ وَبَاتَا طَاوِيَيْنِ فَلَمَّا اَصْبَحَ غَدَا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ عَجِبَ اللّٰهُ اَوْضَحِكَ اللّٰهُ مِنْ فُلَانٍ وَفُلَانَةَ وَفِيْ رِوَايَةٍ مِثْلُهٗ وَلَمْ يُسَمِّ اَبَاطَلْحَةَ وَفِيْ اٰخِرِهَا فَاَنْزَلَ اللّٰهُ تَعَالٰى وَيُؤْثِرُوْنَ عَلٰى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ۔ (متفق عليه)

6261. Sayyiduna Abu Hurayrah رضی الله عنه narrated that a man came to Allah's Messenger صلی الله علیه وسلم and pleaded, "I am worn -out (facing poverty and hunger)." So, he sent message to one of his wives (for some food), but she regretted, "By Him Who has sent you with the truth, there is nothing with me but water." Then, he sent to another wife who regretted in the same manner. Indeed, all of them expressed similar inability. Then, Allah's Messenger صلی الله علیه وسلم said, "Who will take a guest. May Allah have mercy on him!" An Ansar known as Abu Talhah رضی الله عنه got up and submitted, "I (shall take him), O Messenger of Allah!" he took him home where he asked his wife, "Do you have anything?" She regretted, "No, except food for the children." He said, "Distract them somehow and put them to sleep. Then when our guest comes in, pretend that we are eating. When he stretches his hand to partake, get up and go to the lantern as though to set it right but put it out." She did accordingly and they sat down while the guest was eating. Then they went hungry all night.
In the morning, he came to Allah's Messenger صلی الله علیه وسلم who said, "Indeed, Allah has liked very much - or Allah has smiled in recognition of - such - and - such a man (Abu Talhah) and such - and - such a woman (his wife, umm Sulaym."
Another version has the same account but does not name Abu Talhah رضی الله عنه and it concludes: Allah the Most High then revealed:

وَيُؤْثِرُوْنَ عَلٰى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

[.... But preferring them above themselves even though poverty was their lot.][1](59: 9)

COMMENTARY: It seems that this took place before the conquest of khaybar and before spoils and property were acquired. At that time life was very straitened for the Prophet صلی الله علیه وسلم and his noble wives رضی الله عنه.
The food at Abu Talhah's رضی الله عنه house was enough for the children. This is to say, to meet their repeated demands as children do.' But, the children had been fed at that particular time, for, it is disallowed to let them go hungry and serve the guest.
Abu Talha رضی الله عنه said that the children should be put to sleep lest they keep asking for more food when they see the guest eating.
The hosts pretended that they too were eating because the food was not sufficient for all of them. If he had been able to see in the light then he would have hesitated on seeing that

[1] Bukhari # 3798, Mulim # 172.2054. [Tirmidhi # 3304 (3375) part.]

there was not enough food for all of them. Besides, it is possible that this episode pertains to the time before the veil was enforced. This is why Abu Talhah رضی اللہ عنہ brought the guest and he and his wife sat at the meal with him.

KHALID IBN WALID رضی اللہ عنہ

(٦٢٦٢) وَعَنْهُ قَالَ نَزَلْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْزِلًا فَجَعَلَ النَّاسُ يَمُرُّوْنَ فَيَقُوْلُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ هٰذَا يَا اَبَا هُرَيْرَةَ فَاَقُوْلُ فُلَانٌ فَيَقُوْلُ نِعْمَ عَبْدُاللّٰهِ هٰذَا وَيَقُوْلُ مَنْ هٰذَا فَاَقُوْلُ فُلَانٌ فَيَقُوْلُ بِئْسَ عَبْدُاللّٰهِ هٰذَا حَتّٰى مَرَّ خَالِدُ بْنُ الْوَلِيْدِ فَقَالَ مَنْ هٰذَا فَقُلْتُ خَالِدُ بْنُ الْوَلِيْدِ فَقَالَ نِعْمَ عَبْدُاللّٰهِ خَالِدُ بْنُ الْوَلِيْدِ سَيْفٌ مِّنْ سُيُوْفِ اللّٰهِ۔ (رواه الترمذى)

6262. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated, "In a journey with Allah's Messenger صلی اللہ علیہ وسلم we halted at a place. As the people went by Allah's Messenger صلی اللہ علیہ وسلم asked, 'who is he, O Abu Hurayrah?' I would named him and he would remark, 'Excellent slave of Allah, This!' he would ask again, 'who is this one?' I would say. 'so-and-so,' and he would remark, 'and evil man of Allah, he!' so on till Khalid ibn Walid passed by and he asked (as was his wont), 'Who is he?' I named him, 'Khalid ibn Walid,' he remarked, 'An excellent servant of Allah, Khalid ibn walid – a sword of the swords of Allah!'" [1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم would be saying of anyone, 'An evil slave . . . .' When he must have been sure that he was a hypocrite, for, he would never say such a thing about a believer. Also, it is not known from any source that he ever spoke in this manner about a believer even if may have found him on a bad path.

Moreover, there was never any such evil man among believers of that time as would have prompted the Prophet صلی اللہ علیہ وسلم to pass an uncomplimentary remark about him, And, if there had remained any such, he would have been a rare case.

ANSAR'S REQUEST FOR PRAYER

(٦٢٦٣) وَعَنْ زَيْدِبْنِ اَرْقَمَ قَالَ قَالَتِ الْاَنْصَارُ يَا نَبِيَّ اللّٰهِ لِكُلِّ نَبِيٍّ اَتْبَاعٌ وَاِنَّا قَدِ اتَّبَعْنَاكَ فَادْعُ اللّٰهَ اَنْ يَّجْعَلَ اَتْبَاعَنَا مِنَّا فَدَعَا بِهٖ۔ (رواه الترمذى)

6263. Sayyiduna Zayd ibn Arqam رضی اللہ عنہ narrated that the Ansar submitted (once), "O Prophet صلی اللہ علیہ وسلم of Allah, there were followers of every Prophet صلی اللہ علیہ وسلم and we have followed you (sincerely). So, pray to Allah that He cause our followers to be of our own group." So, he prayed (for them).[2]

COMMENTARY: The Ansar requested the Prophet صلی اللہ علیہ وسلم to pray that their progenty and freedmen should also be counted as Ansar. They hoped that just as he had advised the common body of Muslims to be kind to the Ansar, so too their successors should receive the same treatment. He had said to the Muslims generally:

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[1] Tirmidhi # 3846(3872, Musnad Ahmad # 8728

[2] Bukhari # 3787

اوصیکم بالانصار

"I urge you to be kind and good to the Ansar."

He also said, "Accept the excuse of the pious men of the Ansar and overlook the fanlts of their evil-doers." (see hadith # 6249)

The Ansar hoped that all their merits should pass on to their successors.

Their request could also mean that he should pray that their successors should be obedient to them and their true and honest followers, so they should pursue the pioua, straight path and emulate them.

MORE ABOUT THE ANSAR

(٦٢٦٤) وَعَنْ قَتَادَةَ قَالَ مَانَعْلَمُ حَيًّا مِّنْ اَحْيَاءِ الْعَرَبِ اَكْثَرَ شَهِيْدًا اَعَزَّ يَوْمَ الْقِيٰمَةِ مِنَ الْاَنْصَارِ قَالَ وَقَالَ اَنَسٌ قُتِلَ مِنْهُمْ يَوْمَ اُحُدٍ سَبْعُوْنَ وَ يَوْمَ بِئْرِ مَعُوْنَةَ سَبْعُوْنَ وَيَوْمَ الْيَمَامَةِ عَلٰى عَهْدِ اَبِيْ بَكْرٍ سَبْعُوْنَ۔ (رواہ البخاری)

6264. Sayyiduna Qatadah رحمه الله said, "We know not of any tribe of the tribes of Arabs that has more martyrs than the martyrs of the Ansar and that would be use excellent (and distinguished) on the day of resurrection than the Ansar would be. He (also) reported that Anas رضی الله عنه said, "In the Battle of Uhud, seventy Ansar were martyred. At Bi'r Ma'unadh, seventy (of them who were reciters of the Qur'an) were martyred. And, in the Battle of Yamamah in the time of Abu Bakr رضی الله عنه (Against Musaylamah Kadhdhab) seventy (were martyred)."[1]

COMMENTARY: The tribe that has more martyrs than others will be more honourable on the day of resurrection and the Ansar is th only tribe whose martyrs are known to exceed those of other tribes, they gave their lives in the path of Allah, so they will be nearer to Allah on the day of resurrection.

In the battle of Uhud, seventy believers were martyred. With the exception of a few, all were Ansar. The books of history, hadith and biography put the number of Ansar at sixty four and the Muhajirs at six.

THE PARTICIPANTS AT THE BATTLE OF BADR

(٦٢٦٥) وَعَنْ قَيْسِ بْنِ اَبِيْ حَازِمٍ قَالَ كَانَ عَطَاءُ الْبَدْرِيِّيْنَ خَمْسَةَ الْاٰفٍ وَقَالَ عُمَرُ لَاُفَضِّلَنَّهُمْ عَلٰى مَنْ بَعْدَهُمْ۔ (رواہ البخاری)

6265. Sayyiduna Qays ibn Abu Hazim رحمه الله said, "The allowance to each of those who were present at Badr was five thousand (dirhans). And Umar رضی الله عنه Said, 'I do give preference to them over those who came after them."[2]

COMMENTARY: Abu Bakr رضی الله عنه had fixed an allowance of five theousand dirhams to every sahabi رضی الله عنه who participated in the Battle of Badr payable from the state Treasury. This was more than what was paid to the others.

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[1] Bukhari # 4078

[2] Bukhari # 4022

In his time, Umar رضی اللہ عنہ followed suit. Except for the allowances of a few people (like Sayyiduna Abbas رضی اللہ عنہ and the noble wives of the Prophet صلی اللہ علیہ وسلم), the allowance paid to everyone was lesser than what was paid to the participants of Badr. In this way, Umar رضی اللہ عنہ raised the rank of the participants of Badr above the at of every other person. He made it clear that he had fixed a higher grant to some people because of their relationship with the Prophet صلی اللہ علیہ وسلم than the grant of the companions of Badr, but the rank of these great men was higher than that of the other people and their allowances were higher than of all other's (except the few named in the foregoing lines).

تَسْمِيَةُ مَنْ سُمِّيَ مِنْ أَهْلِ بَدْرٍ فِي الْجَامِعِ لِلْبُخَارِيِّ

NAMES OF THE PARTICIPANTS IN THE BATTLE OF BADR AS GIVEN IN THE JANI BY BUKHARI رحمہ اللہ

Imam Bukhari رحمہ اللہ has devoted in his book a separate chapter for the names of some selected sahabah رضی اللہ عنہم of the participants of the battle of Badr. He has named them in a concise but complete form. These men of Badr are those who are mentioned as such in Bukhari and their traditions are transmitted in this book.

The aim of Imam Bukhari in naming them in a separate chapter is to demonstrate their superiority over all the other participants of the Battle of Badr and a separate and exclusive supplication may be made for them for mercy and pleasure of Allah in their favour.

Here, it is imperative to state that the Ulama say that if a supplication is made when mentioning and recalling the names of the companions of Badr enumerated in this chapter of Bukhari than Allah grants that supplication, whatever it be, thought His favour and mercy. In this chopter, Imam Bukhari رحمہ اللہ mentions the name of the Prophet صلی اللہ علیہ وسلم, the chief of the two worlds, first of all. Then, he names the four caliphs. Then he enumerates the remaining shabah رضی اللہ عنہ in their (Arabic) alphabetical order. The compiler of Mishkah ul-Masabih has reproduced here these blessed names unchanged in the same form in order to receive the blessing of the objective of and to cumulate Imam Bukhari رحمہ اللہ.

Mulla Ali Qari رحمہ اللہ said that those participants of badr are mentioned in this chapter who are recognized in Sahih Bukhari as participants of Badr (i) in reality and physically as well as (ii) by decree. This stipulation becomes necessary so that the name of Uthman رضی اللہ عنہ may be said to be included correctly. (He had not taken part in the battle physically on the command of Allah's Messenger صلی اللہ علیہ وسلم, but he is counted among the companions of Badr because of the decree of Allah's Messenger صلی اللہ علیہ وسلم.)

This chapter does no have the names of those sahibah of Badr whom Bukhari رحمہ اللہ has not mentioned in his (separate) chapter and who are not mentioned anywhere in sahi Bukhari. This means that Imam Bukhari رحمہ اللہ has named only such participants in the list of those present at Badr in this chapter who are explicitly mentioned in Sahih Bukhari as having taken part in the Battle of Badr, whether these sahabah may have themselves confirmed their participation unambiguously or others may have confirmed categorically that they had taken part in the Battle of Badr.

So, such participants of Badr do not find mention in this chapter who though named in sahih Bukhari (in other capacity) are not confirmed categorically to have participated in the battle of Badr. Given this explanation, we need not be surprised at not finding in this chapter, the name of the glorious sahabi and participant of Badr, Sayyiduna Ubaydah al-

Jarrah رضی اللہ عنہ. Without doubt, Sayyiduna Ubaydah رضی اللہ عنہ had participated in the Battle of Badr and the scholars of hadith and witers of the Prophet's صلی اللہ علیہ وسلم biography agree unanimously about this fact and he is otherwise gmeel in sahih Bukhari frequently, but none of the traditions of Bukhari رحمہ اللہ state categorically that he had participated in the Battle of Badr.

SELECTED PARTICIPANTS OF THE BATTLE OF BADR
(AS GIVEN IN JAMI AL- BUKHARI)

اَلنَّبِيُّ مُحَمَّدُ بْنُ عَبْدِاللّٰهِ الْهَاشِمِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَبْدُاللّٰهِ بْنُ عُثْمَانَ اَبُوْبَكْرٍ نِ الصِّدِّيْقِ الْقُرَشِيُّ عُمَرُ بْنُ الْخَطَّابِ الْعَدَوِيُّ عُثْمَانُ بْنُ عَفَّانَ الْقُرَشِيُّ خَلَّفَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنَتِهٖ رُقَيَّةَ وَضَرَبَ لَهٗ بِسَهْمِهٖ عَلِيُّ ابْنُ اَبِيْ طَالِبٍ الْهَاشِمِيُّ اِيَاسُ بْنُ بُكَيْرٍ بِلَالُ بْنُ رَبَاحٍ مَوْلٰى اَبِيْ بَكْرٍ نِ الصِّدِّيْقِ حَمْزَةُ بْنُ عَبْدِالْمُطَّلِبِ الْهَاشِمِيُّ حَاطِبُ بْنُ اَبِيْ بَلْتَعَةَ حَلِيْفٌ لِّقُرَيْشٍ اَبُوْحُذَيْفَةَ بْنُ عُتْبَةَ بْنِ رَبِيْعَةَ الْقُرَشِيُّ حَارِثَةُ ابْنُ رُبَيِّعِ نِ الْاَنْصَارِيُّ قُتِلَ يَوْمَ بَدْرٍ وَهُوَ حَارِثَةُ ابْنُ سُرَاقَةَ كَانَ فِي النَّظَّارَةِ خُبَيْبُ بْنُ عَدِيِّ الْاَنْصَارِيُّ خُنَيْسُ ابْنُ حُذَافَةَ السَّهْمِيُّ رِفَاعَةُ ابْنُ رَافِعِ الْاَنْصَارِيُّ رِفَاعَةُ ابْنُ عَبْدِالْمُنْذِرِ اَبُوْلُبَابَةَ الْاَنْصَارِيُّ الزُّبَيْرُ بْنُ الْعَوَّامِ الْقُرَشِيُّ زَيْدُ بْنُ سَهْلٍ اَبُوْطَلْحَةَ الْاَنْصَارِيُّ اَبُوْزَيْدِ نِ الْاَنْصَارِيُّ سَعْدُ بْنُ مَالِكِ نِ الزُّهْرِيُّ سَعْدُ بْنُ خَوْلَةَ الْقُرَشِيُّ سَعِيْدُ بْنُ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلِ نِ الْقُرَشِيُّ سَهْلُ بْنُ حُنَيْفِ نِ الْاَنْصَارِيُّ ظُهَيْرُ بْنُ رَافِعِ نِ الْاَنْصَارِيُّ وَاَخُوْهُ، عَبْدُاللّٰهِ بْنِ مَسْعُوْدِ نِ الْهُذَلِيُّ عَبْدُالرَّحْمٰنِ بْنُ عَوْفِ نِ الزُّهْرِيُّ عُبَيْدَةُ ابْنُ الْحَارِثِ الْقُرَشِيُّ عُبَادَةُ بْنُ الصَّامِتِ الْاَنْصَارِيُّ عَمْرُو بْنُ عَوْفٍ حَلِيْفُ بَنِيْ عَامِرِ بْنِ لُؤَيٍّ عُقْبَةُ بْنُ عَمْرِو نِ الْاَنْصَارِيُّ عَامِرُ بْنُ رَبِيْعَةَ الْعَنَزِيُّ عَاصِمُ بْنُ ثَابِتِ نِ الْاَنْصَارِيُّ عُوَيْمُ بْنُ سَاعِدَةَ الْاَنْصَارِيُّ عِتْبَانُ بْنُ مَالِكِ نِ الْاَنْصَارِيُّ قُدَامَةُ بْنُ مَظْعُوْنِ قَتَادَةُ بْنُ النُّعْمَانِ الْاَنْصَارِيُّ مُعَاذُ ابْنُ عَمْرِو بْنِ الْجَمُوْحِ مُعَوَّذُ بْنُ عَفْرَاءَ وَاَخُوْهُ مَالِكُ بْنُ رَبِيْعَةَ اَبُوْاُسَيْدِ الْاَنْصَارِيُّ مِسْطَحُ بْنُ اُثَاثَةَ بْنِ عَبَّادِ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ مُنَافٍ مُرَارَةُ بْنُ رَبِيْعِ نِ الْاَنْصَارِيُّ مَعْنُ بْنُ عَدِيِّ نِ الْاَنْصَارِيُّ مِقْدَادُ بْنُ عَمْرِو نِ الْكِنْدِيُّ حَلِيْفُ بَنِيْ زُهْرَةَ هِلَالُ ابْنُ اُمَيَّةَ الْاَنْصَارِيُّ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ اَجْمَعِيْنَ۔

(1) The Prophet, Muhammad ibn Abdullah al Hashimiyi صلی اللہ علیہ وسلم.

(2) Abdullah ibn Uthman Abu Bakr رضی اللہ عنہ as – Siddiq al- Qurashi.

(3) Umar ibn al-Khattab al- Adwi.

(4) Uthman ibn Affan al- Qurashi whom the Prophet صلی اللہ علیہ وسلم had left behind to look after his daughter (sayyidah) Ruqayyah رضی اللہ عنہا and then he gave him his portion (of the spoils).

(5) Ali ibn Abu Talib al-Hashiami.
(6) Iyas ibn al-Bukayr.
(7) Bilal ibn rabah the freedmen of Abu Bakr رضی اللہ عنہ as- Siddiq رضی اللہ عنہ.
(8) Hamzah رضی اللہ عنہ ibn Abdul Muttalib al-Hashimi.
(9) Hatib ibn Abu Balta'ah an ally of Quraysh.
(10) Abu Hudhayfah ibn Utbah ibn Rabi'ah al-Qurashi.
(11) Harithah ibn ar-Rabi al- Ansari. He was martyred on the day of Badr. He was harithah ibn (suraqah this being his real name). He was assigned to reconnoiter.
(12) Khubayb ibn Adi al-Ansari.
(13) Khunays ibn Hudhafah as-Sahmiji.
(14) Rifa'ah ibn rafi' Al-Ansari.
(15) Raifa'ah ibn Abdul Mundhir abu Lubabah al-Ansari.
(16) Az Zubayr ibn al-Awwam al- Qurashi.
(17) Zayd ibn Sahl Abu Talhah al- Ansari.
(18) Abu Zayd al-Ansari.
(19) Sa'd ibn Maalik az-Zuhri.
(20) Sa'd ibn Khawlah al-Qurashi.
(21) Sa'eed ibn Zayd ibn Amr ibn Nufayl al-Qurashi.
(22) Sahl ibn Hunayf al Ansari,
(23) Zuhayr ibn Rafi' al- Ansari.
(24) His brother.
(25) Abdullah ibn Masud al-Hudhayli.
(26) Abdur Raman ibn Awf az-Zuhri.
(27) Ubydah ibn al-Harith al-Qurashi.
(28) Ubadah ibn sas- Samit al- Ansari.
(29) Amr ibn Awf an ally of bani Aamir ibn Luayy.
(30) Uqbah ibn Amr al-Ansari.
(31) Aamir ibn Rabi'ah al-Anzi.
(32) Aasim ibn Thabit al-Ansari.
(33) Uwaym ibn Sa'odah al-Ansari.
(34) Itban ibn Maalik al- Ansari.
(35) Qudamah ibn Maz-un.
(36) Qatadah ibn an-Nu'man al-Ansari.
(37) Mu'adh ibn Amr ibn al- Jamuh.
(38) Mu'awwidh ibn Afra.
(39) His brother.
(40) Maalik ibn Rabi,ah Abu usayd al- Ansari.
(41) Mistah ibn Uthathah ibn Abbad ibn al-Muttalib ibn Abd Manaf.
(42) Murarah ibn ar-Rabi' al- Ansari.
(43) Man ibn Adi al- Ansari.
(44) Miqdad ibn Amr al-Kindi an ally of banu Zuhrah.
(45) Hilal ibn Umayyah al- Ansari رضی اللہ عنہم - (May Allah be pleased with all of them!)

COMMENTARY: These blessed names begin with the name of the Prophet صلی اللہ علیہ وسلم so the blessings may accrue because of it, besides, his name belongs there as a participant of the Battle of Badr

After his name, the names of the four caliphs are given. Thereafter the names of the remaining selected participating people are given in (حروف تہجی) alphabetical order. We present here biographical sketches of the aforementioned companions of Badr in a brief compact manner.

(1) THE PROPHET MUHAMMAD IBN ABDULLAH AL- HASHIMI رضی اللہ عنہ

The Prophet صلی اللہ علیہ وسلم was born in Makkah in the year known as (عام الفیل) - the year of the elephant. (it was when the army of Abraha had invaded Makkah on their elephant.)

The Prophet صلی اللہ علیہ وسلم was commissioned when he was forty years old. Allah bestowed on him prophethood and aressengership. He remained a Prophet صلی اللہ علیہ وسلم of twenty three years and he lived for 63 years. He is the chief of all Messenger صلی اللہ علیہ وسلم and the seal of the Prophets علیہم السلام. (صلی اللہ علیہ وعلی آلہ واصحابہ واتباعہ واجر اجمعین) (may blessings of Allah be on him, on his family and descendents, his companions, his followers and his allies – all of them!)

(2) ABU BAKR SIDDIQ رضی اللہ عنہ.

His name (after he embraced Islam) was Abdullah. His father was Uthman. Abu Bakr رضی اللہ عنہ was his kunyah and Siddiq was his title. He was a Qurayshi belonging to the line of Tamim ibn Murrah. His line of descent meets the Prophet's صلی اللہ علیہ وسلم at Murrah. In the pre-Islamic days of ignorance, his name was Abd Rabb ul- Ka'bah. The Prophet صلی اللہ علیہ وسلم changed it to Abdullah. He also gave him the name Atiq and the Kunyah Abu Bakr رضی اللہ عنہ'.

However it is also said that Atiq is his ancient name, and also that he was very handsome, good- looking, And very noble, so he was called Atiq because Atiq also means 'noble,' 'beautiful' and 'integrity.' Some other traditions say that his mothers' children did not servive and died in infancy. When he was born. She took him to the ka'bah and prayed standing opposite it, "O Allah, let this child live and have mercy on me!"

The Ummah agrees unanimously that the title of Abu Bakr رضی اللہ عنہ is 'Siddiq' because he had fearlessly confirmed that the Prophet صلی اللہ علیہ وسلم was true. Abu Bakr رضی اللہ عنہ had bound himself to speak the truth always. He was also quick to uphold the Prophet's صلی اللہ علیہ وسلم account of the Mi'raj (ascension to the heavens) when the infidels were skeptical.

His father Uthman was better known by his kunyah Abu Qahafah. He accepted Islam after the conquest of Makkah. He died in 14 AH, six months and a few days after the death of Abu Bakr رضی اللہ عنہ at the age of 97 years.

After the death of the Prophet صلی اللہ علیہ وسلم, in Rabi' ul- Awwal 11 AH, the ummah unanimously selected Abu Bakr رضی اللہ عنہ as the first caliph. He died on the night between 22nd and 23rd Jumadi uth – thani 13 AH at the age of 63 Years. His caliphate lasted some two years plus three months.

He was medium statured, good looking, handsome, lean and light-cheeked. Light blue colored veins were prominent on his face. رضی اللہ عنہ (may Allah be pleased with Abu Bakr!)

(3) UMAR FARUQI رضی اللہ عنہ

Umar ibn al- Khattab رضی اللہ عنہ was descended from Adi ibn K'ab. He was a Quraysh. His Kunyah was Abu hafsah. His line of descent meets the Prophet صلی اللہ علیہ وسلم at the fifth ancestor. Even before Islam, he was counted among the important men of the Quraysh and he was responsible to represent the people of Makkah. He acted as an envoy of the Quraysh to chiefs of other tribes of leaders of other regions.

Umar رضی اللہ عنہ was very fair. His face was radiant white with rose-red eyes. He was tall so

much so that, among others he could be seen over people's heads. It was as though he was sitting on camel loack and the others were on their feet.
Wahb ibn Munabbih said that Umar رضی اللہ عنہ is described in the Torah in these words:

قرن حدید شدید امین

"Like a high mountain, majestic, quick, stern, trustworthy."
As a Muslim, Umar رضی اللہ عنہ earned the title of Faruq because he differentiated between truth and falsehood and disbelief and Islam. Allah caused him through his faith to grant Islam tremendous honour, power and glory. He was very brave and bold. He was awe-inspiring to the extent that even great antagonists feared him.
Umar رضی اللہ عنہ had emigrated at the Prophet صلی اللہ علیہ وسلم command before the Prophet صلی اللہ علیہ وسلم set out on his emigration to Maddinah. Before leaving Makkah, He took his sword, put the Quiver in position held an arrow and came to the ka'bah where the chiefs of the infidel Quraysh were seated in groups. Umar رضی اللہ عنہ performed the tawaf and offered two raka'at salah. Then he went to each of those groups and said to them in plain words, "May your faces be ruined! Whichever one of you wishes that his mother should mourn him, his children should be orphaned and his wife should be widowed, let him follow me and meet me outside Makkah!" None of them dared follow him.
Umar Faruq رضی اللہ عنہ was the second of the righteous caliphs. He was caliph for ten years and a half. He lived for sixty-three years according to the more acceptable report. رضی اللہ عنہ - (May Allah be pleased with Umar!).

(4) UTHMAN GHANI رضی اللہ عنہ

Uthman ibn Affan رضی اللہ عنہ was a Quraysh. He was born in the sixth year of the year of Elephant. He had embraced Islam even before the Prophet صلی اللہ علیہ وسلم had moved to Dar ul- Arqam. Those who had preceded him in accepting Islam were Abu Bakr رضی اللہ عنہ, Ali رضی اللہ عنہ and Zayd ibn Harithah رضی اللہ عنہ. Uthman رضی اللہ عنہ had embraced Islam at the hands of Abu Bakr رضی اللہ عنہ. When his paternal Uncle Hakam ibn Abu al-Aas learnt of it, he put him in fetters, saying, "You have forsaken the religion of your forefathers and adopted a new religion. By Allah, I shall not unbind you till you renounce your new religion." Uthman رضی اللہ عنہ said, "Uncle! I shall never give it up. You may do what you like." Hakam ibn Abu al-Aas relented and set him free.
The Prophet صلی اللہ علیہ وسلم daughter, Sayyidah Ruqayyah رضی اللہ عنہا, was married to Uthman رضی اللہ عنہ. When the Battle of Badr was to be fought, she became seriously ill. So, the Prophet صلی اللہ علیہ وسلم instructed Uthman رضی اللہ عنہ to tend to her and not accompany them to the Battle, since he was obeying the command of the Prophet صلی اللہ علیہ وسلم, he was counted among the participants and was given his share of the spoils.
However, Sayyidah Rqayyah رضی اللہ عنہا Could not recover and she died. The Prophet صلی اللہ علیہ وسلم said, "If I had another daughter, I would surely have given her in marriage to Uthman." There never was anyone other than uthman رضی اللہ عنہ who had married two daughtyers of any Messenger صلی اللہ علیہ وسلم, one after the other. This is why he is called Dhu an-nurayn (possessor of two lights).
Uthman was medium statured, reddish white complexioned, good looking and hairy. His face had marks of small pox. On the whole, he was very handsome.

The Prophet صلى الله عليه وسلم had said to his daughter Sayyidah Umm Kulthum رضى الله عنه, "I have given you in marriage to the man who resembles very much your grandfather. Ibrahim صلى الله عليه وسلم, and your father Muhammad." Uthman رضى الله عنه was very shy and modest. When he had a bath in his house, he used to shut the door. No one could see his stomach or back. It is said that because of his exemplary modesty he could not keep his back straight.
He was the third righteous caliph of Islam. He was martyred in 35 AH during the days of tashriq after being caliph for thirteen years. He was 82 years old, or 83 or 86 years old. رضى الله عنه (May Allah be pleased with Uthman!)

(5) ALI رضى الله عنه

Sayyiduna Ali ibn Abu Talib رضى الله عنه was the Prophet صلى الله عليه وسلم paternal cousin. In this sense they were brothers. Besides, fraternal ties were also established between them (when the Prophet صلى الله عليه وسلم had done that between the Ansar and Muhajir in Madinah). He was the husband of the Prophet صلى الله عليه وسلم favourite daughter, Sayyidah Fatimah رضى الله عنها, and Father of Sayyiduna Hasan رضى الله عنه and Sayyiduna Husayn رضى الله عنه. He is the first person who is a Hashmi from his father's side as well as from his mother's side. Ali رضى الله عنه possesses the honour of being a very early Muslim. A majority of People aver that Ali رضى الله عنه was the first of the sahabah رضى الله عنهم to embrace Islam. The Ulama state that the Prophet صلى الله عليه وسلم was commissioned on Monday and the very next day, Tuesday, Ali رضى الله عنه accepted Islam. He was three years old at that time, or, as some versions say, seven years old.
Ali رضى الله عنه earned many sobriquets in Islam. These include: Amin, Sharif, Hadi Ya'sub ul-Muslimeen,[1] Abu ar- Rayhanayn[2] (ARABIC) and Abu Turab.
Ali رضى الله عنه was of medium-height, wheat complexioned, slightly radish, but radiant. He was fat. He had large black eyes and pitch black, dense beard. He had a bulging belly.
He was unique in learning, knowledge and intelligence. He was abstinent and righteous. He was generous and large-hearted, very strong, brave and courageous. He was also Mansur in the sense that he received Allah's help and he triumphed in every encounter.
According to Ibn Abbas رضى الله عنه, "on the day of Badr, Ali رضى الله عنه had taken the spear of Allah's Messenger صلى الله عليه وسلم."
Other traditions tell us that not only on the day of Badr but during other battles too, Ali رضى الله عنه had taken the spear of Allah's Messenger صلى الله عليه وسلم.
Sayyiduna Ali رضى الله عنه was the fourth righteous caliph of Islam. He was caliph for five years. He was martyred in the night of 17th Ramadan in 41 AH at the time of dawn of Friday. According to a sound opinion, he was sixty-three years old when he died, رضى الله عنه (May Allah be pleased with Ali!)

(6) IYAS IBN BUKAYR رضى الله عنه

He was Iyas رضى الله عنه son of Bukayr or al-Bukayr. He was among the earliest Muhajirs (emigrants). He participated in the Battle of Badr and then the subsequent battles too.
He and his brother Aamir ibn Bukayr رضى الله عنه embraced Islam when the Prophet صلى الله عليه وسلم was residing in Dar ul-Arqam. He died in 34 AH. رضى الله عنه. (May Allah be pleased with Iyas!)

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[1] Chief of the Muslims.
[2] Rayhan is oweet basil

(7) BILAL IBN RABAH THE FREEDMEN OF ABU BAKR رضی اللہ عنہ AS- SIDDIQ رضی اللہ عنہ

He is the well-known sahabi of the Prophet صلی اللہ علیہ وسلم and his Mu'adhdhin. Father was Rabah and his mother was Imamah. Abu Bakr رضی اللہ عنہ had set him free. Bilal's kunyah was Abu Abdur Rahman or Abu Abdullah. But, Some say that it was Abu Abdul Karim or Abu Aamir.

Bilal رضی اللہ عنہ was an early Muslim. He was the first man to declare his Islam in Makkah. As a result, he was persecuted severely. At that time, he was a slave of an enemy of religion, Umayyah ibn Khalaf Ajami who tormented him very much. He would put him in iron chains and leave him in burning heat in the open and beat him with sticks. Finally, Abu Bakr رضی اللہ عنہ bought him from the cruel man against a very heavy sum of money and then set him free.

Then in the Battle of Badr, the cruel Umayyah was slain at the hands of Bilal رضی اللہ عنہ. After the conquest of Makkah, the Prophet صلی اللہ علیہ وسلم commanded Bilal رضی اللہ عنہ to call the Adhan from the Ka,bah.

Bilal رضی اللہ عنہ possesser many virtues. It is enough to say that the Prophet صلی اللہ علیہ وسلم said, "There are four sabiqs (who go ahead and precede). I am sabiq of the Arabs, Bilal is sabiq of Abyssinia. Suhayb is sabiq of Rome (or Byzantine) and Salman is sabiq of Persia."

Bilal رضی اللہ عنہ was wheat complexioned. He was tall and had much hair on his body.

He died in Damascus in 20 AH, but some put his death in 18 AH. He was slightly over sixty years of age, but some people give his age as seventy years. رضی اللہ عنہ (May Allah be pleased with bilal!)

(8) HAMZAH رضی اللہ عنہ IBN ABDUL MUTTALIB رضی اللہ عنہ

He was an hashmi and the Prophet's صلی اللہ علیہ وسلم paternal uncle. He was called sayyid ush-shuhada (Chief of the martyrs). He was also called Asdullah (lion of Alalh). His mother was Halah bint wahb. She was the sister of the Prophet صلی اللہ علیہ وسلم mother, Aaminah. From this point of view Hamzah رضی اللہ عنہ رضی اللہ عنہ was the Prophet صلی اللہ علیہ وسلم maternal cousin.

Hamzah رضی اللہ عنہ was a brave, strong and large-hearted man. The books of history and biography are replete with accounts of his brave feats.

The Prophet صلی اللہ علیہ وسلم said, "I saw that the angels gave bath to Hamzah رضی اللہ عنہ ibn Abdul Muttalib and to Hanzalah."

According to a hadith, his name is written at the seventh heaven (حمزہ بن عبدالمطلب اسد اللہ واسد رسولہ) "Hamzah رضی اللہ عنہ ibn Abdul Muttalib, lion of Allah and lion of His Messenger." رضی اللہ عنہ (May Allah be pleased with , Hamzah!)

(9) HATIB IBN ABU BALTA'AH رضی اللہ عنہ

His kunyah was Abu Ubaydullah. He took part in the Battle of Badr and the Battle of the Trench and the four thereafter, he had committed a serious mistake when he wrote a secret letter to the people of Makkah revealing to them the Prophet's صلی اللہ علیہ وسلم plans to attack them. The letter was intercepted and delivered to the Prophet صلی اللہ علیہ وسلم as has been mentioned previously. He died in 30 AH in Madinah at the age of 65 years. رضی اللہ عنہ (May Allah be pleased with, Hatib!)

(10) ABU HUDHAYFAH رضی اللہ عنہ IBN UTBAH

He was Abu Hudhafah ibn Utbah ibn Rabi' al- Qurashi. His real name is said to be Hisham.

His father was Uthbah son of Rabi'ah ibn Abdush Shams.

Abu Hudhayfah رضي الله عنه was a prominent sahabi and is counted among the earliest Muhajir. He is one of theose Muslims who had the oppportunity to offer salah facing both qiblahs. He also emigrated twice, first to Abyssinia and then to Madinah. He had embraced Islam in Makkah when the Prophet صلى الله عليه وسلم had not moved to Dar ul-Arqam. He had the good fortune of participating in the Battle of Badr and the succeeding battles. He was martyred in the Battle of Yamamah at the age of 53 years or 54 years. رضي الله عنه (May Allah be pleased with, Hudhayfah!)

(11) HARITHAH IBN AR-RABI OR (AR RUBAYYI) AL- ANSARI

According to one version he was Ar-Rubayyi, this is the name of his mother. His father was Suraqah. He was martyred in the Battle of Badr thoug he was not on the battlefield. Rahers, his duty was with a unit to recomoitre and keep a watch on enemy movements. He was young and very alert. While he was watching out, an arrow strunct him suddenly on his neck and he was martyred.

His mother came to the Prophet صلى الله عليه وسلم and said, "O Messenger of Allah, you know very will how I loved Harithah. Tell me if he has gone to paradise, or to hell. In the former case, I shall show patience, but if the has gone to hell, I shall cry my eyes out." He said, "There is not one paradise. There are many degrees of paradise. Your son Harithah has gone to Al-Firdaws the topmost," she said, "I shall persevere!" رضي الله عنه (May Allah be pleased with, Harithah!)

(21) KHUBAYB IBN ADI AL-ANSARI

He participated in the Battle of Badr. Then, in 3 AH, in the Battle of Raji, the idolaters seized him as a prisoner and took him to Makkah where the sons of harith ibn Aamir bought him. Harith ibn Aamir had been killed by Khubayb رضي الله عنه in the battle of Badr so his sons bought him to seek vengeance from him. After keeping him in prison for some time. They hanged him on the scaffold. Khubayb رضي الله عنه was the first Muslim who was put on the scaffold. He was also the first one who initiated the practice of offering two roka'at salah before being executed at the place of execution.

According to a tradition, when he was taken to the gallows, he prayed, "O Allah I do not find anyone here who would convey may greetings to Allah's Messenger صلى الله عليه وسلم. Allah, so you convey it from me." So, Jibril صلى الله عليه وسلم came to the Prophet صلى الله عليه وسلم and conveyed to him the salaam of Khubayb رضي الله عنه.(May Allah be pleased with, Khubayb!)

(13) KHUNAYS IBN HUDHAFAH AS-SAHMI رضي الله عنه

He was a Quraysh and one of the muhajirs. He had emigrated to Abyssinia and on coming back from there, he participated in the Battle of Badr. In the Battle of Uhud, he was wounded and could not recover, but died. He was the husband of Sayyidah Hafsah رضي الله عنها daughter of Umar رضي الله عنه, she was then married to the Prophet صلى الله عليه وسلم. رضي الله عنه (May Allah be pleased with, Khunays!)

(14) RIFA'AH IBN RAFI' AL-ANSARI

He took part in the Battle of Badr. His father was the chief of their tribe. He took part in every other Battle after Badr. He took the side of Sayyiduna Ali رضي الله عنه in the Battle of Jaml and the Battle of siffin. He died during the early days of Mu'awiyah's رضي الله عنه caliphate. رضي

رضي الله عنه (May Allah be pleased with, Rifa'ah!)

(15) RAIFA'AH IBN ABDUL MUNDHIR ABU LUBABAH AL-ANSARI

He belonged to the tribe Aws and was one of the chiefs. According to one tradition, he did not take part in the Battle of Badr. The Prophet صلى الله عليه وسلم had left him behind as an amir and governor of madinah. Then, he gave him his portion of the spoils of the Battle, just as he had allotted to Uthman رضي الله عنه his share. He died during the caliphate of Ali رضي الله عنه.

Though this is not a proper place for his story yet we refer to it in brief. He had not been up to the mark in the expedition against the Banu Nadir, the Jews. So he bound himself to a pillar in the Masjid Nabawi till his repentance was accepted. That particular pillar was remembered thereafter by his kunyah, Abu Lubabah. رضي الله عنه (May Allah be pleased with, Rifa'ah!)

(16) AZ ZUBAYR IBN AL-AWWAM AL- QURASHI

He is one of ashrah mubashsharh (the ten who are assured admission to paradise). His lineage meets the Prophet صلى الله عليه وسلم at Qusay, Zubayr's رضي الله عنه ancestor fourth up the tree. His mother was the daughter of Sayyidah Safiyah bint Abdul Muttalib رضي الله عنها and the Prophet's صلى الله عليه وسلم paternal aunt. Sayyidah Asma رضي الله عنها daughter of Abu Bakr رضي الله عنه was his wife.

Zubayr and his mother had embraced Islam together at the hands of Abu Bakr رضي الله عنه. he was then 16 years old or 25 years old. His paterral uncle punished him severely for that. He would shut him in smoke but he endured the torture.

He had first emigrated to Abyssinia. He participated in the Battle of Badr and thereafter. In the next Battle at Uhud, he stood undaunted by the Prophet صلى الله عليه وسلم when the enemies had surrounded him. He is said to be the first man in Islam to have drawn his sword.

He was fair and had a bright radiant face, was tall and hean. He had thin checks and was hairy. He was martyred in the Battle of jamal at the age of 64 years in 36 AH. He was buried temporarily in Dar us-Saba' and then his body was taken to busrah for final burial. He was offering salah when a warrior of Ali رضي الله عنه, named Jarmuz martyred him. Then Jarmuz said to Ali رضي الله عنه, "Good news! I have slain Zubayr." But, Sayyiduna Ali رضي الله عنه said to him. "Get tidings yourself! You will go to hell!" رضي الله عنه (May Allah be pleased with, Zubayr!)

(17) ZAYD IBN SAHL رضي الله عنه

He was an Ansar and his Kunyah was abu Talhah. He was one of the seventy who had walked from Madinah to Makkah before the hijrah and had met the Prophet صلى الله عليه وسلم at Aqahah where they gave him their pledge of allegiance.

He participated in the Battle of Badr and other battles thereafter. He was the husband of Sayyidah Umm Sulaym رضي الله عنها, mother of Anas رضي الله عنه ibn Maalik. He was among the prominent men of the Ansar. He was a good archer. The Prophet صلى الله عليه وسلم had said about him that only Abu Talhah's voice is better in an army than the voice of a section of it. In another version it is: 'better than the combined voices of one hundred men.' Yet another version las: 'thean ont thousand men.' The Prophet صلى الله عليه وسلم had established fraternal ties between him and Abu Ubaydah رضي الله عنه. he died in 31 AH at the age of 70 years. رضي الله عنه.

(18) ABU ZAYD AL-ANSARI رضي الله عنه

He was one of those sahabha رضي الله عنهم who had put together the Qur'an in the time of

Allah's Messenger صلى الله عليه وسلم. (The revelations were received at different times and were not arranged in a book form).
He wa a paternal uncle of Anas رضى الله عنه. He had participated in the Battle of Badr. He was better known as Sa'd Qari but his real name is not known definitely. Some have said: Sa'd ibn Umayr and some Qays ibn Sakan. رضى الله عنه (May Allah be pleased with, Abu Zayd!)

(19) SA'D IBN MAALIK AZ-ZUHRI

He is the famous sahabi who is more known as Sa'd ibn Abu Waqqas رضى الله عنه one of the ten who were given glad tidings of admission to paradise. The name of his father Abu Waqqas was Maalik. He was a Quraysh. He had embreaced Islam at its initial stage at the hands of Abu Bakr رضى الله عنه when he was 17 years old or 19 years old. He said that only two people had embraced Islam before him and that he was the first man to shoot arrows in Allh's path, He participated in the Battle of Badr and all subsequent battles. In the Battle of Uhud the Prophet صلى الله عليه وسلم exhorted him. "shoot arrows one after another, may My parents be ransomed to you."
He was wheat- complexioned, short statured, stout, large- headed, thin fingered and hairy. His nose and body were covered with hair.
He died during the caliphate of Mu'awiyah in 55 AH or 58 AH in the ca: de that he had built ten miles away from madinah in the Wadi Atiq. His body was brought to Madinah and buried in al- Baqi,. He was above seventy or, as some say eighty-two years old. He was the last of the ashrah mubashsharah to die.
He had a great part in the conquests of Islam. He over-ran very many cities and large regions of the non-Arabs. He was the chief warrior who brought Iran to the folds of Islam and who battered the mighty chosroes (Kisra).
His merits are uncountable. رضى الله عنه

(20) SA'D IBN KHAWLAH AL-QURASHI رضى الله عنه

He belonged to Banu Aamir al-Luayy of the Quraysh. But some say that he did not belong to them yet was an ally of them. He was among those who emigrated to Abyssnia a second time. He took part in th Battle of Badr, and died in Makkah during the Farewell Pilgrimage. رضى الله عنه

(21) SA'EED IBN ZAYD IBN AMR IBN NUFAYL AL-QURASHI رضى الله عنه

He was an Adawi, one of the ten who were given glad tidings of admittance to paradise. He was the brother-in-law of Umar رضى الله عنه. He had embraced Islam even before the Prophet صلى الله عليه وسلم had moved to Dar al-Arqam. He participated in all the battles and at Badr, he was appointed with Talahah ibn Zubary رضى الله عنه to get news of the caravan of the Quraysh.
Sa'eed ibn Zayd رضى الله عنه was wheat complexioned and tall. At the eleventh ancestor his line of descent meets the Prophet صلى الله عليه وسلم, the ancestor being Ka'b ibn Luayy.
When he accepted Islam, his age was twenty years. He said, "When Umar learnt that I became a Muslim, he put me in fetters." His wife sayyidah Fatimah bint Khattab رضى الله عنها had also embraced Islam before her brother Umar رضى الله عنه.
Sa'eed رضى الله عنه died in 51 AH or 52 AH in wadi Aqiq near Madinah when he was over seventy years old. His father Zayd ibn Nufayl had followed the religion of Prophet Ibrahim Khalil Allah صلى الله عليه وسلم during the Jahiliyah and abstained from the slaughter of the idolaters. In fact, he had met the Prophet صلى الله عليه وسلم too before the Prophet صلى الله عليه وسلم was

commissioned and he was called (موحدالجاهلية) "monotheist of the jahiliyah." رضی اللہ عنہ

(22) SAHL IBN HUNAYF AL ANSARI رضی اللہ عنہ

He participated in the Battle of Badr and other battles. On the day of Uhud, he stood besides the Prophet صلی اللہ علیہ وسلم like a rock. After the death of the Prophet صلی اللہ علیہ وسلم he became one of the close companions of Ali رضی اللہ عنہ, who appointed him as his deputy in Madinah. Then he made him governor of Persia. He died in Kufah in 38 AH and Ali رضی اللہ عنہ led his funeral salah. رضی اللہ عنہ

(23, 24) ZUHAYR IBN RAFI' AL- ANSARI

According to Mulla Ali رضی اللہ عنہ Qari, he was Zahir. His brother was khadij (or Khudayj) ibn Rafi رضی اللہ عنہ. They both participated in the Battle of Badr and subsequent battles. رضی اللہ عنہ

(25) ABDULLAH IBN MASUD AL-HUDHAYLI رضی اللہ عنہ

He belonged to a tribe other than Quraysh. His Kunyah was Abu Abdur Rahman. He is Known by the epithet sahib us -sawad wa as -siwak (because he was responsible for the water of ablution and tooth-cleaning stick).
He died in Madinah in 32 AH. He lived a little more than sixty years. رضی اللہ عنہ

(26) ABDUR RAMAN IBN AWF AZ-ZUHRI رضی اللہ عنہ

He was a descendant of Zuhrah ibn Kilab. His line of descent meets the Prophet's صلی اللہ علیہ وسلم at Kilab ibn Murrah. His name during the jahiliyah was Abdul Ka'bah. He was born ten years after the year of Elephant. He accepted Islam at the hands of Abu Bakr رضی اللہ عنہ at the initial stage of Islam. He emigrated to Abyssinia twice. He participated in the Battle of Badr and all subsequent battles, and he was one of those who did not budge from their positions in the Battle of uhud. He suffered more than twenty wounds on that day.
During a journey, he led a congregational salah and the Prophet صلی اللہ علیہ وسلم was behind him in the congregation.
He could not participate in the Battle of Tabuk, so he made amends by giving charity in Allah's path of four thousand dinars, forty thousand dinars more, five hundred horses for the warriors a[illegible] one hundred camels too.
After the death of the Prophet صلی اللہ علیہ وسلم, Abdur Rahman ibn Awf رضی اللہ عنہ took upon himself the responsibility of maintenance of the Prophet صلی اللہ علیہ وسلم noble wives رضی اللہ عنہن.
Allah had bestowed on him abundant wealth and had also enabled him to spend generously in His path. He was engaged in trading and much of his wealth and property was acquired through trading.
It is reported that when he had emigrated to Madinah, he was extremely poor. He began to prosper in this blessed, pure city. Allah bestowed on him wealth beyond his expectations. When he died, he had four wives and it became necessary to come to an understanding on one fourth of the one-eighth of what he had left behind. Even in this case, their portion came to eighty thousand dirhams or dinars. His legacy was distributed to one thousand and sixty people and each of them got eighty thousand dirhams.
It is also reported that he had made a will that every participant of the Battle of Badr should be p[illegible]d four hundred dinars each and this was done from this legacy.
According to a traditions sayyidah Ayshah رضی اللہ عنہا told him that she had heard the Prophet صلی اللہ علیہ وسلم say, "I saw Abdur Raman go into paradise in the same way as a child crawls on

its hips or on all fours." On the day, he heard her, his trade caravan arrived with seven hundred camels laden with property from Syria to Madinah. In gratitude for the news that he was going to paradise, he gave away in charity whatever the caravan had brought together with the camels and their equipment.

Before dying, Abdur Rahman رضی اللہ عنہ had swooned. When he regained consciousness, he said, "Two angels had come to me. Thye looked very fierce. They said, "We are taking him to the Ruler, Trustworthy, Mighty.' Meanwhile, two more angels arrived and they asked the first two, where will you take him?" They named the Ruler. The newcomers said, 'He is the one who was auspicious since birth and he is pious.'

Abdur Rahman ibn Awf رضی اللہ عنہ was very learned. He possessed a mastery of religious and juristic issues and becames of that he was distinguished among the sahabah رضی اللہ عنہ. Abu Bakr رضی اللہ عنہ, Umar رضی اللہ عنہ and Uthaman رضی اللہ عنہ had made him responsible during their respective caliphates to answer and issue verdicts on religious posers.

Abdur Rahman was reddish white and tall. He had a small face. He had been hit by an arrow on his leg, so he limped. He died during the caliphate of Uthman رضی اللہ عنہ.

(27) UBYDAH IBN AL-HARITH AL-QURASHI رضی اللہ عنہ

His father Harith ws the son of Muttalib ibn Abd Manaf. The kunyah of Ubaydah رضی اللہ عنہ was Abu al-Harith or Abu Mu'awiyah. He was ten years older than the Prophet صلی اللہ علیہ وسلم and had embraced Islam before the Prophet صلی اللہ علیہ وسلم had moved to Dar ul- Arqam. He and his two brothers, Tufayl رضی اللہ عنہ and Husayn رضی اللہ عنہ had emigrated to Madinah together. In the Battle of Badr he grappled with Walid ibn Utbah and both suffered injuries. Ubaydah رضی اللہ عنہ ws martyred. And walid too was Killed on the same day as Ubaydah. رضی اللہ عنہ

(28) UBADAH IBN AS- SAMIT AL- ANSARI رضی اللہ عنہ

He is counted among the chiefs of Madinah. He had presented himself to the Prophet صلی اللہ علیہ وسلم in all three Aqabahs, first, second and third. He had taken part in the Battle of Badr and the subsequent battles. He is one of those sahabah رضی اللہ عنہم who had put the Qur'an together (from the revelations that had descended at different times and were not collected at one place).

Ubadah رضی اللہ عنہ was tall and handsome, Umar رضی اللہ عنہ had appointed him the qadi (judge) of Syria and a teacher during his caliphate. He took up residence in Hims and discharged his duties from there. Then, he moved to Palestine where he died in Ramlah. But some accounts say that he died in Bayt al-Maqdis in 34 AH. He was 72 years old at that time. However, one report says that he was alive in the time of Muawiyah رضی اللہ عنہ.

(29) AMR IBN AWF رضی اللہ عنہ

He was an Ansar, He was an ally of Banu Ammir ibn Luayy. He had taken up residence in Madinah. He had participated in the Battle of Badr.

He died in Madinah towards the final days of Mu'awiyah's رضی اللہ عنہ rule. He departed from this world childless.

He had embraced Islam at a very early stage. So he is called an ancient Muslm. He is one of those sacred people about whom the Qur'an says:

تَرٰٓى اَعْيُنَهُمْ تَفِيْضُ مِنَ الدَّمْعِ

[You will see their eyes over flowing with tears on account of their recognising the truth.] (5: 83)

He has narrated a hadith of the Prophet صلى الله عليه وسلم in which he says to the Muslims, "I do not fear poverty and need afflicting you. Rather, I fear the time when the world will expand for you (with its wealth and property)."رضی اللہ عنہ

(30) UQBAH IBN AMR AL-ANSARI رضی اللہ عنہ

He was among the well known sahabah رضی اللہ عنہ, he was present at Badr, and earlier at Aqabah the second. A majority of the ulama say that he is called Badri because he used to reside at Badr not because he participated in the Battle of Badr.

He died in the time of Ali رضی اللہ عنہ as caliph. But some people say that he died in 41 AH or 42 AH. رضی اللہ عنہ

(31) AAMIR IBN RABI'AH AL-HNZI رضی اللہ عنہ

Reverts to a man 'Anzah, a forefather of Aamir رضی اللہ عنہ. This word is (غنوی) ghanawi in the jami' ul-Wusul. Since he was an ally of Bani Adi, Aamir رضی اللہ عنہ is also called adawi. It is stated in Kashif that he was an ally of the descendants of khattab.

Aamir رضی اللہ عنہ had emigrated twice. He participated in the Battle of Badr and other battles too. He had embraced Islam before Umar رضی اللہ عنہ did. He died in 32 AH or 35 AH. رضی اللہ عنہ

(32) AASIM IBN THABIT AL-ANSARI رضی اللہ عنہ

He Participated in the Battle of Badr. He was the maternal grandfather of Aasim ibn Umar Faruq رضی اللہ عنہ. Allah preserved him from the polytheists in a very miraculous way. He had slain a senior chief of the idolaters in the Battle Dhat ur-Raji, so all his men pursued him to avenge him. They surrounded him and were about to severe his head when Allah helped him. Aasim had prayed previously that no polythesist should be able to touch him and his prayer was granted. Suddenly, a large hornet's nest seemed to drop on the polytheists and the hornets saved Aasim رضی اللہ عنہ from them. رضی اللہ عنہ

(33) UWAYM IBN SA'IDAH AL-ANSARI رضی اللہ عنہ

He was one of those who came to Makkah from Madinah and met the Prophet صلى الله عليه وسلم and gave his pledge of allegiance at the Aqabah first and second. He participated in the Battle of Badr and in other battles thereafter. He died in the lifetime of the Prophet صلى الله عليه وسلم at the age of 65 or 66years. رضی اللہ عنہ

(34) ITBAN IBN MAALIK AL- ANSARI رضی اللہ عنہ

He was Khazraji. He was persent at the Battle of Badr. He has narrated Ahadith from the Prophet صلى الله عليه وسلم. Those who have transmitted from him included Anas ibn Maalik and Mahmud ibn Rabi رضی اللہ عنہ.

Sayyiduna Itban رضی اللہ عنہ was blind. According to a hadith in Bukhari, he presented his excuse for not coming to the mosque for the congregational salah. So the Prophet صلى الله عليه وسلم went to his home and offered salah in a corner so that Itban رضی اللہ عنہ might offer his salah at the same place. (Bukhari # 424, 425). Itban رضی اللہ عنہ died in the times of Mu'awiyah رضی اللہ عنہ.

(35) QUDAMAH IBN MAZUN رضی اللہ عنہ

He was the son of Maz'un and was a AQuraysh Jam'i. he was the maternal uncle of

Abdullah ibn Umar رضی اللہ عنہ. He had emigrated to Abyssinia and had participated in the Battle of Badr and subsequent battles. He died in 36AH at the age of 68 years. Umar رضی اللہ عنہ had appointed him governor of Bahrain but then deposed him. رضی اللہ عنہ

(36) QATADAH IBN AN-NU'MAN AL-ANSARI رضی اللہ عنہ

He was not the Qatahdah Known to scholars and muhaddith and who was a tabi'I (Successor of the sahibah رضی اللہ عنہم), and who belonged to busrah and was born blind but Allah had given him much knowledge and wisdom. He was an exegete and had committed the Qur'an to memory. He never forgot what he heard once. Anas رضی اللہ عنہ, Hasan Busri رحمہ اللہ and Sa'eed ibn Musayyib رحمہ اللہ transmitted Ahadith from him.

As for Qatadah ibn Nu'man, he was a learned sahabi, and an Ansar. He was present at Aqabah and at the Battle of Badr and the other battles after that. He is counted among the learned sahabah رضی اللہ عنہ. He died in 23 AH and Umar رضی اللہ عنہ led his funeral salah. رضی اللہ عنہ

(37) MU'ADH IBN AMR IBN AL- JAMUH رضی اللہ عنہ

He was the son of Amr ibn al-Jamuh. He was present at Aqabah and at the Battle of Badr, as also his father, amr ibn al -Jamuh.

He is that very young Mua'adh ibn Amr رضی اللہ عنہ who had attacked Abu jahl in the Battle of Badr and had cut off one of his legs. After that the Afra brothers Mu'adh رضی اللہ عنہ and Mu'awwidh رضی اللہ عنہ put an end to Abu jahl.

(38, 39) MU'AWWIDH IBN AFR رضی اللہ عنہ

Mu'wawwidh ibn Afra رضی اللہ عنہ and his brother Mu'adh ibn Afra رضی اللہ عنہ were both present at the Battle of Badr.

Afra was the name of their mother while their father was Harithah ibn Rifu'ah Al- Ansar. Bothe brothers had killed Abu jahl in the Battle of Badr (after Mu'adh ibn Amr رضی اللہ عنہ had severed his legl. Mu'awwidh was martyred in this Battle but Mu'adh رضی اللہ عنہ survived to take part in other battles. They had a third brother Awf ibn Afra رضی اللہ عنہ who also attained martyrdom in the Battle of Badr. رضی اللہ عنہ

(40) MAALIK IBN RABI'AH ABU USAYD AL- ANSARI رضی اللہ عنہ

Abu usayd was his kunyah and he is more known by his kunyah than by his name Maalik ibn Rabi'ah. He had participated in the Battle of Badr and all battles thereafter. He belonged to the tribe Musa'idi.

He died in 60 AH at the age of seventy-seven or seventy-eight. He had lost his eye-sight by then. He was the last of the participants of Badr to die. رضی اللہ عنہ

(41) MISTAH IBN UTHATHAH IBN ABBAD IBN AL-MUTTALIB IBN ABD MANAF رضی اللہ عنہ

He took part in the Battle of Badr and every Battle thereafter. He was the one who had accused Sayyidah Ayshah رضی اللہ عنہا of infidelity and he was awarded the prescribed punishment of Qadhaf (for false accusation of unchastily, slander). He was given the stripes. This case is known as ifk.

Some reports say that Mistah was his sobriquet. His real name was Awf.

He died in 34 AH at the age of 56 years. رضی اللہ عنہ

(42) MURARAH IBN AR-RABI' AL- ANSARI رضي الله عنه

He belonged to banu Amr ibn Awf. He had participated in the Battle of Badr. He was one of the three sahabah رضي الله عنهم who had not gone for the Battle.of Tabuk, the most known of them was Ka'b ibn Maalik رضي الله عنه. Hilal ibn Umayyah رضي الله عنه was the third of them. Allah relented to them and revealed verses of the Qur'an about them in the surah which is titled at-Tawbah (Repentance) in accordance with their regret.رضي الله عنه

(43) MA'N (معن) IBN ADI AL- ANSARI رضي الله عنه

He was an ally of Banu Amr Ibn Awf because of which he is counted among the Ansar. He was present at Aqbah and also in the Battle of Badr and the succeeding battles. The Prophet صلى الله عليه وسلم had established his fraternal ties with Zayd ibn Khattab رضي الله عنه, brother of Umar رضي الله عنه. By a coincidence, both of them were martyred in the Battle of Yamamah in the time of Abu Bakr رضي الله عنه. رضي الله عنه

(44) MIQDAD IBN AMR AL-KINDI رضي الله عنه

He was also known as Miqdad ibn Aswad. His father Amr was an ally of Kindah, so the appellation kindi. And, Miqdid رضي الله عنه himself was an ally of Aswad ibn Baghuth Zuhri a man of Banu Zuhrah, so he was called Zuhri and on that basis, he got his second name Miqdah ibn Aswad.

Miqdad was an early Muslim. He is said to be the sixth to embrace Islam. He is counted among the very pious sahabah رضي الله عنهم of the Prophet صلى الله عليه وسلم. Among those who have transmitted ahadith from him are Ali ibn Abu Talib رضي الله عنه and Tariq ibn Shihab رضي الله عنه.

He died in 33AH at Jarf three miles from Madinah. His body was brought to Madinah and buried in al-Baqi'. He was 60 years old. Uthman ibn Affan رضي الله عنه led his funeral salah. رضي الله عنه (May Allah be pleased with, Miqdah!)

(45) HILAL IBN UMAYYAH AL- ANSARI رضي الله عنه

He was one of the three sahabah رضي الله عنهم who had not participated in the Battle of Tabuk. Then Allah had accepted his repentance. He had accused his wife of having committed adultery and had resorted to li'an (an oath taken by both husband and wife in which the former accuses and the latter claim innocence). He had taken part in the Battle of Badr. Of those who transmitted the ahadith narrated by him are Jabir ibn Abdullah رضي الله عنه and Abdullah ibn Abbas رضي الله عنه.(The verse of li'an was revealed concerning him.)رضي الله عنه

NUMBER OF PARTICIPANTS AT BADR

Reports differ on the exact number of warriors in the Muslim army at Badr. They are said to be three hundred and fifteen or three hundred and thirteen. In the beginning of this chapter, they are given as three hundred and fifteen in one tradition and three hundred and seventeen in another. The compiler of isti'ab has mentioned their number as three hundred and thirteen, Forty-five of them are as mentioned in the foregoing lines and the remaining are others besides them.

Ja'far ibn Hasan ibn Abdul Karim Barzanji رحمه الله has written a book on the names, merits and virtus of the participants of the Battle of Badr. The title of the book is (بحالية الكرب باصحاب سيد العجم والعرب). He has cited many sources to say that the participants of the Battle of Badr were three hundred and sixty-five, but he has made it clear that the preferable opinion is that

they were three hundred and thirteen, as the compiler of isti'ab has written.

MERITS OF THE PARTICIPANTS AT BADR

Of the merits of the participants of the Battle of Badr, the most remarkable is that Allah has given them tidings of paradise through the tongue of His noble Prophet صلى الله عليه وسلم. He said: (وجبت لكم الجنة) "You are assured admission to paradise."

Another merit is that Allah has forgiven them their sins completely. Thus if any of them had perpetrated a sin, then it would not be necessary for him to make a repentance because he has been forgiven already and his admission to paradise has been decreed. But, it is a different question if his sin is liable to a punishment in this would under shari'ah and the said punishment is awarded to him.

Another of their merits is that Allah sent down the angels at Badr. The angels fought side by side with the men of Badr against the enemies of Islam. There is no different opinion about it at all, though the ulama differ on the other battles like Uhud and hunayn (whether angels were sent or not).

PECULIARITIES & BLESSINGS OF THEIR NAMES

Allah, the Most High, has placed wonderful peculiarities and blessings in the names of the participants of the Battle of Badr and in remembering them. A supplication made on mentioning these names is granted. Burhan Halbi رحمه الله has written in his book on seerah and Dawani رحمه الله has stated that they heard the masha'ikh (learned men) of Hadith say: "Any prayer made while mentioning the names of those present at Badr is granted. This is established through experience."

Shaykh Abdul latif رحمه الله has written, "Some ulama say that many awliya attained this station through the blessing of the names of the participants of Badr." (Awliyah means friends of Allah)

It is also a fact that when the sick people prayed for recovery by virtue of the participants of Badr, Allah granted them cure. A pious man possessing Divine awareness said, "Whenever I placed my hand on the head of a patient and read the names of the participants of Badr sincerely, Allah cured him. And if the time of his death was around, Allah made if soft and light from him."

Another such man said, "In important tasks, I have seen that by reading the names of the participants of Badr and by writing them down, it is a fact that no supplication is granted more quickly than that."

Sayyiduna Ja'far ibn Abdullah رضى الله عنه said, "My father had instructed me that I should love the sahabah رضى الله عنهم of Allah's Messenger صلى الله عليه وسلم and that for every significant task of mine I should make supplication by virtue of the participants of Badr. He had said, 'Whatever prayer is made by virtue of the participants of Badr is accepted.' And he also said, 'If anyone mentions the people of Badr or prays by virtue of them then forgiveness, mercy, blessing and pleasure surround him."

The Ulama say that one who reads these names every day and makes prayer for his needs by virtue of these names, it is better for time to say رضى الله عنه May Allah be pleased with him!" after each name. for instance, he must say:

"Muhammad Allah's Messenger صلى الله عليه وسلم. Abu a Bakr رضى الله عنه, Umar ibn Khattab رضى الله عنه, so on to the last name, he must say رضى الله عنه (may Allah be pleased with him!) afterevery name.

The compiler رحمه الله of the book has reproduced the names of all the participants of Badr

from Isti'ab, And he has adopted the same sequence of the words of their significance and the words of the prayer by their virtue as the compiler of Isti'ab has followed. However, the writer of Isti'ab has presented a supplication after the names which is very lengthy and difficult. So, the complier of this book has substituted that by a brief but comprehensive prayer. He has drawn it from ahadith. The names of (nearly all) the participants of Badr with the words of the pryer-by-their virtue are reproduced here. The Arabic text is followed by transliteration in Roman script. Then the closing prayer flows in Arabic with its translation.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ * اَللّٰهُمَّ اَسْأَلُكَ بِسَيِّدِنَا مُحَمَّدِ نِ الْمُهَاجِرِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَبِسَيِّدِنَا عَبْدِاللّٰهِ ابْنِ عُثْمَانَ اَبِيْ بَكْرِ الصِّدِّيْقِ الْقُرَيْشِيِّ وَبِسَيِّدِنَا عُمَرَ بْنِ الْخَطَّابِ الْعَدَوِيِّ وَبِسَيِّدِنَا عُثْمَانَ ابْنِ عَفَّانَ الْقُرَيْشِيِّ خَلَّفَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنَتِهٖ وَضَرَبَ لَهٗ بِسَهْمِهٖ وَبِسَيِّدِنَا عَلِيِّ ابْنِ اَبِيْ طَالِبِ الْهَاشِمِيِّ وَبِسَيِّدِنَا اِيَاسِ بْنِ الْبُكَيْرِ بِسَيِّدِنَا بِلَالِ بْنِ رِبَاحٍ مَوْلٰى اَبِيْ بَكْرِ الصِّدِّيْقِ الْقُرَشِيِّ وَبِسَيِّدِنَا حَمْزَةَ بْنِ عَبْدِالْمُطَّلِبِ الْهَاشِمِيِّ وَبِسَيِّدِنَا حَاطِبِ بْنِ اَبِيْ بَلْتَعَةَ حَلِيْفِ لِقُرَيْشٍ وَبِسَيِّدِنَا اَبِيْ حُذَيْفَةَ بْنِ عُتْبَةَ بْنِ رَبِيْعَةَ الْقُرَشِيِّ وَبِسَيِّدِنَا خُبَيْبِ بْنِ عَدِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا خُنَيْسِ بْنِ حُذَافَةَ السَّهْمِيِّ وَبِسَيِّدِنَا رِفَاعَةَ بْنِ رَافِعِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا رِفَاعَةَ بْنِ عَبْدِالْمُنْذِرِ اَبِيْ لُبَابَةَ الْاَنْصَارِيِّ وَبِسَيِّدِنَا الزُّبَيْرِ بْنِ الْعَوَّامِ الْقُرَشِيِّ وَبِسَيِّدِنَا زَيْدِبْنِ سَهْلٍ اَبِيْ طَلْحَةَ الْاَنْصَارِيِّ وَبِسَيِّدِنَا اَبِيْ زَيْدِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا سَـ [illegible] مَالِكٍ الزُّهْرِيِّ وَبِسَيِّدِنَا سَعْدِ ابْنِ خَوْلَةَ الْقُرَشِيِّ وَبِسَيِّدِنَا ظُهَيْرِبْنِ رَافِعِ الْاَنْصَارِيِّ وَاَخِيْهِ وَبِسَيِّدِنَا عَبْدِاللّٰهِ بْنِ مَسْعُوْدِ الْهُذَلِيِّ وَبِسَيِّدِنَا عُتْبَةَ بْنِ مَسْعُوْدِ الْهُذَلِيِّ وَبِسَيِّدِنَا عَبْدِالرَّحْمٰنِ بْنِ عَوْفِ الزُّهْرِيِّ وَبِسَيِّدِنَا عُبَيْدَةَ بْنِ الْحَارِثِ الْقُرَشِيِّ وَبِسَيِّدِنَا عُبَادَةَ بْنِ الصَّامِتِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا عَمْرِو بْنِ عَوْفٍ حَلِيْفِ بَنِيْ عَامِرِ بْنِ لُؤَيٍّ وَبِسَيِّدِنَا عُقْبَةَ بْنِ عَمْرٍو الْاَنْصَارِيِّ وَبِسَيِّدِنَا عَامِرِ بْنِ رَبِيْعَةَ الْعَنَزِيِّ وَبِسَيِّدِنَا عَاصِمِ بْنِ ثَابِتٍ الْاَنْصَارِيِّ وَبِسَيِّدِنَا عُوَيْمِ بْنِ سَاعِدَةَ الْاَنْصَارِيِّ وَبِسَيِّدِنَا عُتْبَانَ بْنِ مَالِكٍ الْاَنْصَارِيِّ وَبِسَيِّدِنَا قُدَامَةَ بْنِ مَظْعُوْنٍ وَبِسَيِّدِنَا قَتَادَةَ بْنِ النُّعْمَانِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا مُعَاذِ بْنِ عَمْرِو بْنِ الْجَمُوْحِ وَبِسَيِّدِنَا مُعَوِّذِ بْنِ عَفْرَآءَ وَاَخِيْهِ مَالِكِ بْنِ رَبِيْعَةَ وَبِسَيِّدِنَا اَبِيْ اُسَيْدِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا مِسْطَحِ بْنِ اُثَاثَةَ بْنِ عَبَّادِ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ مُنَافٍ وَبِسَيِّدِنَا مُرَارَةَ بْنِ الرَّبِيْعِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا مَعْنِ بْنِ عَدِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا مِقْدَادِ بْنِ عَمْرٍو الْكِنْدِيِّ حَلِيْفِ بَنِيْ زُهْرَةَ وَبِسَيِّدِنَا هِلَالِ بْنِ اُمَيَّةَ الْاَنْصَارِيِّ وَبِسَيِّدِنَا اَبِيْ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذِ الْاَشْهَلِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا اُسَيْدِ بْنِ حُضَيْرِ الْاَنْصَارِيِّ الْاَشْهَلِيِّ وَبِسَيِّدِنَا اُسَيْدِ بْنِ ثَعْلَبَةَ الْاَنْصَارِيِّ وَبِسَيِّدِنَا اُنَيْسِ بْنِ قَتَادَةَ الْاَنْصَارِيِّ وَبِسَيِّدِنَا اَنَسِ بْنِ مُعَاذِ النَّجَّارِيِّ وَبِسَيِّدِنَا اَنَسِ بْنِ اَوْسِ الْاَنْصَارِيِّ الْاَشْهَلِيِّ وَبِسَيِّدِنَا

اَوْسِ بْنِ ثَابِتِ النَّجَّارِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا اَوْسِ بْنِ خَوْلِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا اَوْسِ بْنِ الصَّامِتِ الْخَزْرَجِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا اَسْعَدَ ابْنِ زُرَارَةَ النَّجَّارِيِّ الْاَنْصَارِيِّ الْخَزْرَجِيِّ وَبِسَيِّدِنَا الْاَسْوَدِ بْنِ زَيْدِ بْنِ غَنَمٍ الْاَنْصَارِيِّ وَبِسَيِّدِنَا اِيَاسِ بْنِ وُدَقَّةِ الْاَنْصَارِيِّ مِّنْ بَنِيْ سَالِمِ بْنِ عَوْفِ الْخَزْرَجِيِّ وَبِسَيِّدِنَا الْاَرْقَمِ بْنِ اَبِي الْاَرْقَمِ الْهَاشِمِيِّ وَبِسَيِّدِنَا بَرَآءِ بْنِ عَازِبٍ الْخُزْرَجِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا بِشْرِبْنِ الْبَرَآءِ بْنِ مَعْرُوْرٍ الْاَنْصَارِيِّ الْخُزْرَجِيِّ وَبِسَيِّدِنَا بَشِيْرِبْنِ سَعْدِ الْخَزْرَجِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا بَشِيْرِبْنِ اَبِيْ زَيْدِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا بُجَيْرِ ابْنِ اَبِيْ بُجَيْرِ الْجُهَنِيِّ النَّجَّارِيِّ وَبِسَيِّدِنَا بِشْخِيْسِ ابْنِ عَمْرِو الْخَزْرَجِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا بَجَّاسِ بْنِ ثَعْلَبَةَ الْاَنْصَارِيِّ الْخَزْرَجِيِّ وَبِسَيِّدِنَا تَمِيْمِ بْنِ يَعَارِ الْاَنْصَارِيِّ الْخُزْرَجِيِّ وَبِسَيِّدِنَا تَمِيْمِ الْاَنْصَارِيِّ مَوْلٰى بَنِيْ غَنَمٍ وَبِسَيِّدِنَا تَمِيْمِ مَوْلٰى خِرَاشِ بْنِ الصِّمَّةِ وَبِسَيِّدِنَا ثَابِتِ بْنِ الْجِذْعِ الْاَنْصَارِيِّ الْاَشْهَلِيِّ وَبِسَيِّدِنَا ثَابِتِ بْنِ هَزَّالِ بْنِ عَمْرِو الْاَنْصَارِيِّ الْعَوْفِيِّ وَبِسَيِّدِنَا ثَابِتِ بْنِ عَمْرِو بْنِ زَيْدِ النَّجَّارِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا ثَابِتِ بْنِ خَالِدِبْنِ عَمْرِو بْنِ النُّعْمَانِ النَّجَّارِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا ثَابِتِ بْنِ الْخَنْسَآءِ النَّجَّارِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا ثَابِتِ بْنِ اَقْرَمَ الْاَنْصَارِيِّ حَلِيْفِ بَنِيْ عَمْرِو بْنِ عَوْفٍ وَبِسَيِّدِنَا ثَابِتِ بْنِ زَيْدِ الْاَشْهَلِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا ثَابِتِ بْنِ رَبِيْعَةِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا ثَعْلَبَةَ بْنِ غَنَمَةَ الْاَنْصَارِيِّ وَبِسَيِّدِنَا ثَعْلَبَةِ بْنِ سَاعِدَةِ السَّاعِدِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا ثَعْلَبَةَ بْنِ عَمْرِو النَّجَّارِيِّ وَبِسَيِّدِنَا ثَعْلَبَةِ بْنِ حَاطِبِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا ثَقْفِ بْنِ عَمْرِو الْاَسْلَمِيِّ وَبِسَيِّدِنَا جَابِرِبْنِ خَالِدِبْنِ مَسْعُوْدِ الْاَنْصَارِيِّ النَّجَّارِيِّ الْاَشْهَلِيِّ وَبِسَيِّدِنَا جَابِرِ ابْنِ عَبْدِاللّٰهِ الْحَرَامِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا جَبَّارِبْنِ صَخْرِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا جُبَيْرِبْنِ اِيَاسِ الْاَنْصَارِيِّ الزُّرَقِيِّ وَبِسَيِّدِنَا حَارِثَةَ بْنِ النُّعْمَانِ النَّجَّارِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا حَارِثَةَ بْنِ مَالِكٍ الْاَنْصَارِيِّ الزُّرَقِيِّ وَبِسَيِّدِنَا حَارِثِ بْنِ حُمَيْرِ الْاَشْجَعِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا حَارِثَةَ بْنِ حُمَيْرِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا حَارِثِ بْنِ هِشَامِ الْمَخْزُوْمِيِّ الْقُرَشِيِّ وَبِسَيِّدِنَا الْحَارِثِ بْنِ عَتِيْكِ النَّجَّارِيِّ وَبِسَيِّدِنَا الْحَارِثِ بْنِ قَيْسِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا الْحَارِثِ بْنِ اَوْسِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا الْحَارِثِ بْنِ اَنَسِ الْاَشْهَلِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا الْحَارِثِ بْنِ النُّعْمَانِ الْقَيْسِيِّ وَبِسَيِّدِنَا الْحَارِثِ بْنِ النُّعْمَانِ ابْنِ خَزَمَةَ الْخَزْرَجِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا حُرَيْثِ بْنِ زَيْدِ الْخُزْرَجِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا الْحَكَمِ بْنِ عَمْرِو الثُّمَالِيِّ وَبِسَيِّدِنَا حَبِيْبِ مَوْلَى الْاَنْصَارِ وَبِسَيِّدِنَا الْحُصَيْنِ ابْنِ الْحَارِثِ الْمُطَّلَبِيِّ وَبِسَيِّدِنَا حَاطِبِ بْنِ عَمْرِو الْاَوْسِيِّ وَبِسَيِّدِنَا حَرَامِ بْنِ مِلْحَانَ النَّجَّارِيِّ وَبِسَيِّدِنَا الْحُبَابِ بْنِ الْمُنْذِرِ الْاَنْصَارِيِّ السُّلَمِيِّ وَبِسَيِّدِنَا خَالِدِبْنِ الْبُكَيْرِ وَبِسَيِّدِنَا

خَالِدِبْنِ الْعَاصِ قُتِلَ يَوْمَ بَدْرٍ وَبِسَيِّدِنَا خَالِدِبْنِ قَيْسِ الْأَزْدِيِّ الْعَجْلَانِيِّ وَبِسَيِّدِنَا خَلَّادِ بْنِ رَافِعٍ
الْعَجْلَانِيِّ الْأَنْصَارِيِّ وَبِسَيِّدِنَا خَلَّادِبْنِ سُوَيْدِ الْأَنْصَارِيِّ الْخَزْرَجِيِّ وَبِسَيِّدِنَا خَلَّادِ بْنِ عَمْرِو الْأَنْصَارِيِّ
السُّلَمِيِّ وَبِسَيِّدِنَا خُزَيْمَةَ بْنِ ثَابِتٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا خَارِجَةَ بْنِ زَيْدِ الْأَنْصَارِيِّ الْخَزْرَجِيِّ وَبِسَيِّدِنَا
خَارِجَةَ بْنِ حُمَيْرٍ الْأَشْجَعِيِّ وَبِسَيِّدِنَا خَبَّابِ بْنِ الْأَرَتِّ الْخُزَاعِيِّ وَبِسَيِّدِنَا خَبَّابٍ مَوْلَى عُقْبَةَ بْنِ غَزْوَانَ
وَبِسَيِّدِنَا خُرَيْمِ بْنِ فَاتِكٍ الْأَسَدِيِّ وَبِسَيِّدِنَا خِرَاشِ بْنِ الصِّمَّةِ الْأَنْصَارِيِّ السُّلَمِيِّ وَبِسَيِّدِنَا خَوْلَى بْنِ خَوْلَى
الْعَجَلِيِّ الْجُعْفِيِّ وَبِسَيِّدِنَا خُبَيْبِ بْنِ إِسَافٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا خَوَّاتِ بْنِ جُبَيْرٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا خُثَيْمَةَ
بْنِ الْحَارِثِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا خَلِيفَةَ بْنِ عَدِيِّ الْأَنْصَارِيِّ وَبِسَيِّدِنَا خُلَيْدَةَ بْنِ قَيْسٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا
ذَكْوَانَ بْنِ عَبْدِ قَيْسٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا ذِي مخبر الْجُشَمِيِّ وَبِسَيِّدِنَا ذِي الشِّمَالَيْنِ الْخُزَاعِيِّ وَبِسَيِّدِنَا رَافِعِ
بْنِ مَالِكٍ الْأَنْصَارِيِّ الْخَزْرَجِيِّ وَبِسَيِّدِنَا رَافِعِ بْنِ الْحَارِثِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا رَافِعِ بْنِ الْمُعَلَّى الْأَنْصَارِيِّ
وَبِسَيِّدِنَا رَافِعِ بْنِ عُنْجَدَةَ الْأَنْصَارِيِّ الْعَوَامِيِّ وَبِسَيِّدِنَا رَافِعِ بْنِ سَهْلٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا رَافِعِ بْنِ زَيْدِ
الْأَنْصَارِيِّ وَبِسَيِّدِنَا رِفَاعَةَ بْنِ عَمْرِو الْأَنْصَارِيِّ وَبِسَيِّدِنَا رِفَاعَةَ بْنِ رَافِعٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا رِفَاعَةَ بْنِ
الْحَارِثِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا رِفَاعَةَ عَمْرِو الْجُهَنِيِّ وَبِسَيِّدِنَا رَبِيعَةَ بْنِ أَكْثَمَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا رَبِيعِ بْنِ
إِيَاسٍ الْأَنْصَارِيِّ وَأَخِيهِ وَبِسَيِّدِنَا رُجَيْلَةَ بْنِ ثَعْلَبَةَ الْأَنْصَارِيِّ الْبَيَاضِيِّ وَبِسَيِّدِنَا زَيْدِ ابْنِ الْخَطَّابِ الْعَدَوِيِّ
وَبِسَيِّدِنَا زَيْدِبْنِ حَارِثَةَ الْكَلْبِيِّ وَبِسَيِّدِنَا زَيْدِبْنِ أَسْلَمَ الْعَجْلَانِيِّ الْأَنْصَارِيِّ وَبِسَيِّدِنَا زَيْدِبْنِ الدَّثِنَةِ
الْأَنْصَارِيِّ الْبَيَاضِيِّ وَبِسَيِّدِنَا زَيْدِبْنِ عَاصِمٍ الْمَازِنِيِّ الْأَنْصَارِيِّ وَبِسَيِّدِنَا زَيْدِبْنِ لَبِيدٍ الْأَنْصَارِيِّ الْبَيَاضِيِّ
وَبِسَيِّدِنَا زِيَادِبْنِ عَمْرِو الْأَنْصَارِيِّ وَبِسَيِّدِنَا زِيَادِ بْنِ كَعْبٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا زَاهِرِبْنِ حَرَامٍ الْأَشْجَعِيِّ
وَبِسَيِّدِنَا طُلَيْبِ بْنِ عَمْرِو الْقُرَشِيِّ وَبِسَيِّدِنَا الطُّفَيْلِ بْنِ الْحَارِثِ الْمُطَّلِبِيِّ وَأَخِيهِ قُتِلَ يَوْمَ بَدْرٍ وَبِسَيِّدِنَا
الطُّفَيْلِ بْنِ مَالِكٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا كَعْبِ ابْنِ عَمْرِو الْأَنْصَارِيِّ السَّلَمِيِّ وَبِسَيِّدِنَا كَعْبِ بْنِ زَيْدِ
النَّجَّارِيِّ الْأَنْصَارِيِّ وَبِسَيِّدِنَا كَعْبِ بْنِ حَمَّارٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا كَفَّازِبْنِ حَصْنٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مُحَمَّدِ
بْنِ مُسْلِمَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مُعَاذِ بْنِ عَفْرَاءَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَوْفِ بْنِ الْعَفْرَاءِ وَقُتِلَ يَوْمَ بَدْرٍ
وَبِسَيِّدِنَا مُعَوِّذٍ وَبِسَيِّدِنَا مُعَاذِ بْنِ مَاعِصٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مَالِكِ بْنِ عُمَيْلَةَ الْعَبْدَرِيِّ وَبِسَيِّدِنَا مَالِكِ بْنِ
قُدَامَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مَالِكِ بْنِ رَافِعٍ الْعُجْلَانِيِّ وَبِسَيِّدِنَا مَالِكِ بْنِ عَمْرِو السَّلَمِيِّ وَبِسَيِّدِنَا مَالِكِ بْنِ
أُمَيَّةَ بْنِ عَمْرِو السَّلَمِيِّ وَبِسَيِّدِنَا مَالِكِ ابْنِ أَبِي خَوْلَى الْعِجْلَانِيِّ وَبِسَيِّدِنَا مَالِكِ بْنِ أُمَيْلَةَ الْأَنْصَارِيِّ

وَبِسَيِّدِنَا مَعْمَرِ بْنِ الْحَارِثِ الْجُمَحِيِّ وَبِسَيِّدِنَا مُحْرِزِبْنِ نَضْلَةَ الْأَسَدِيِّ وَبِسَيِّدِنَا مُحْرِزِبْنِ عَامِرٍ الْأَنْصَارِيِّ
وَبِسَيِّدِنَا مَعْنِ بْنِ يَزِيْدَ السُّلَمِيِّ وَبِسَيِّدِنَا مَعْبَدَ ابْنِ قَيْسٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا الْمُنْذِرِبْنِ عَمْرٍو الْأَنْصَارِيِّ
الْخَزْرَجِيِّ وَبِسَيِّدِنَا الْمُنْذِرِ بْنِ الْأَوْسِيِّ الْأَنْصَارِيِّ وَبِسَيِّدِنَا الْمُنْذِرِبْنِ قُدَامَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مُعَتِّبِ بْنِ
حَمْرَاءِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مُعَتِّبِ بْنِ بَشِيْرٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مُصْعَبِ ابْنِ عُمَيْرٍ الْقُرَشِيِّ وَبِسَيِّدِنَا مُبَشِّرِبْنِ
عَبْدِالْمُنْذِرِ الْأَوْسِيِّ وَبِسَيِّدِنَا مُلَيْلِ بْنِ وَبْدَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا مَهْجَعِ بْنِ صَالِحٍ مَوْلٰى عُمَرَبْنِ الْخَطَّابِ
وَبِسَيِّدِنَا مِدْرَاجِ بْنِ عَمْرٍو السُّلَمِيِّ وَبِسَيِّدِنَا نَوْفَلِ بْنِ ثَعْلَبَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا النُّعْمَانِ بْنِ عَبْدِ
النَّجَّارِيِّ وَبِسَيِّدِنَا النُّعْمَانِ بْنِ اَبِيْ خَزْمَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا النُّعْمَانِ بْنِ عَمْرٍو الْأَنْصَارِيِّ
وَبِسَيِّدِنَا النُّعْمَانِ ابْنِ اَبِيْ خَزْمَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا النُّعْمَانِ بْنِ سِنَانٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا نَصْرِبْنِ
الْحَارِثِ الْأَنْصَارِيِّ الظَّفَرِيِّ وَبِسَيِّدِنَا نَحَاتِ بْنِ ثَعْلَبَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا نُعَيْمَانَ بْنِ عَمْرٍو النَّجَّارِيِّ
وَبِسَيِّدِنَا صُهَيْبِ بْنِ سِنَانٍ الرُّوْمِيِّ وَبِسَيِّدِنَا صَفْوَانَ ابْنِ اُمَيَّةَ بْنِ عَمْرٍو السُّلَمِيِّ وَاَخِيْهِ مَالِكِ بْنِ اُمَيَّةَ
وَبِسَيِّدِنَا الضَّحَّاكِ بْنِ حَارِثَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا الضَّحَّاكِ بْنِ عَبْدِالْأَنْصَارِيِّ النَّجَّارِيِّ وَبِسَيِّدِنَا عَبْدِاللّٰهِ
بْنِ ثَعْلَبَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِاللّٰهِ بْنِ جُبَيْرٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِاللّٰهِ بْنِ الْحُمَيْرِ الْأَشْجَعِيِّ وَبِسَيِّدِنَا
عَبْدِاللّٰهِ بْنِ رَوَاحَةَ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِاللّٰهِ بْنِ رَافِعٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِاللّٰهِ بْنِ رَبِيْعٍ الْأَنْصَارِيِّ
وَبِسَيِّدِنَا عَبْدِاللّٰهِ بْنِ طَارِقٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِاللّٰهِ بْنِ كَعْبٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِاللّٰهِ بْنِ
مَظْعُوْنٍ الْجُمَحِيِّ وَبِسَيِّدِنَا عَبْدِاللّٰهِ بْنِ النُّعْمَانِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِاللّٰهِ بْنِ عَبْدِاللّٰهِ بْنِ سَلُوْلَ
الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِاللّٰهِ بْنِ عَمْرٍو بْنِ حَرَامٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِاللّٰهِ ابْنِ عَامِرٍ الْأَنْصَارِيِّ
وَبِسَيِّدِنَا عَبْدِاللّٰهِ بْنِ عُمَيْرٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِاللّٰهِ بْنِ عَبَسَ الْخَزْرَجِيِّ وَبِسَيِّدِنَا عَبْدِاللّٰهِ بْنِ سَعْدٍ
الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِاللّٰهِ بْنِ سَلَمَةَ الْعَجْلَانِيِّ وَبِسَيِّدِنَا عَبْدُالرَّحْمٰنِ بْنِ كَعْبٍ الْمَازِنِيِّ وَبِسَيِّدِنَا
عَبْدِالرَّحْمٰنِ بْنِ جُبَيْرٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِالرَّحْمٰنِ بْنِ عَبْدِ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِالرَّحْمٰنِ بْنِ سَهْلٍ
الْأَنْصَارِيِّ وَبِسَيِّدِنَا عُبَيْدِبْنِ اَوْسٍ وَبِسَيِّدِنَا عُبَيْدِبْنِ زَيْدٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَبْدِرَبِّهٖ ابْنِ حَقٍّ الْأَنْصَارِيِّ
وَبِسَيِّدِنَا عَبَّادِبْنِ عُبَيْدِ التَّيْهَانِ وَبِسَيِّدِنَا عَبْدِ يَالَيْلِ بْنِ نَاشِبِ اللَّيْثِيِّ وَبِسَيِّدِنَا عَبَّادِ بْنِ قَيْسٍ الْأَنْصَارِيِّ
وَبِسَيِّدِنَا عُمَيْرِبْنِ حَرَامٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَمْرٍو ابْنِ قَيْسٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا عَمْرٍو بْنِ ثَعْلَبَةَ
الْأَنْصَارِيِّ وَبِسَيِّدِنَا سُفْيَانَ بْنِ بِشْرٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا سَالِمِ بْنِ عُمَيْرٍ الْأَنْصَارِيِّ وَبِسَيِّدِنَا سِنَانِ بْنِ

سِنَانِ الْاَسَدِيِّ وَبِسَيِّدِنَا سِمَاكِ بْنِ خَرْشَةَ الْاَنْصَارِيِّ وَبِسَيِّدِنَا سَهْلِ بْنِ عَتِيْكِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا سُهَيْلِ
ابْنِ رَافِعِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا السَّآئِبِ بْنِ مَظْعُوْنِ الْجُمَحِيِّ وَبِسَيِّدِنَا اُبَيِّ بْنِ الْكَعْبِ الْاَنْصَارِيِّ النَّجَّارِيِّ
وَبِسَيِّدِنَا اَبِيْ مُعَاذِ النَّجَّارِيِّ وَبِسَيِّدِنَا اُسَيْرَةَ بْنِ عَمْرِ الْاَنْصَارِيِّ النَّجَّارِيِّ وَبِسَيِّدِنَا عَبْدِاللّٰهِ بْنِ عَامِرِ
الْاَنْصَارِيِّ وَبِسَيِّدِنَا عُكَاشَةَ بْنِ مِحْصَنِ الْاَسَدِيِّ وَبِسَيِّدِنَا عَتِيْكِ بْنِ التَّيِّهَانِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا عُشْرَةَ
السَّلَمِيِّ وَبِسَيِّدِنَا عَاقِلِ بْنِ الْبُكَيْرِ وَبِسَيِّدِنَا فَرْوَةَ بْنِ عَمْرِو الْاَنْصَارِيِّ وَبِسَيِّدِنَا غَنَامِ بْنِ اَوْسِ الْاَنْصَارِيِّ
وَبِسَيِّدِنَا الْفَاكِهِ بْنِ بِشْرِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا قَيْسِ بْنِ مَخْلَدِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا قَيْسِ بْنِ مِحْصَنِ الْاَنْصَارِيِّ
وَبِسَيِّدِنَا قَيْسِ بْنِ اَبِيْ صَعْصَةَ الْاَنْصَارِيِّ وَبِسَيِّدِنَا قُطْبَةَ بْنِ عَامِرِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا سَعْدِبْنِ خَيْثَمَةَ
الْاَنْصَارِيِّ وَبِسَيِّدِنَا سَعْدِبْنِ عُثْمَانَ الْاَنْصَارِيِّ الزُّرَقِيِّ وَبِسَيِّدِنَا سَعْدِبْنِ زَيْدِ الْاَنْصَارِيِّ الْاَشْهَلِيِّ
وَبِسَيِّدِنَا سُفْيَانَ بْنِ بِشْرِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا سَالِمِ بْنِ عُمَيْرِ الْعَوْفِيِّ وَبِسَيِّدِنَا سُلَيْمِ بْنِ عَمْرِ الْاَنْصَارِيِّ
وَبِسَيِّدِنَا سُلَيْمِ بْنِ الْحَارِثِ الْاَنْصَارِيِّ وَبِسَيِّدِنَاسُلَيْمِ ابْنِ قَيْسِ بْنِ فَهْدِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا سُلَيْمِ بْنِ
مِلْحَانَ الْاَنْصَارِيِّ وَبِسَيِّدِنَا سَلَمَةَ ابْنِ سَلَامَةَ الْاَنْصَارِيِّ الْاَشْهَلِيِّ وَبِسَيِّدِنَا سُهَيْلِ بْنِ عَمْرِو الْاَنْصَارِيِّ
وَبِسَيِّدِنَا سَلَمَةَ بْنِ ثَابِتِ الْاَنْصَارِيِّ الْاَشْهَلِيِّ وَبِسَيِّدِنَا سُهَيْلِ بْنِ بَيْضَآءَ الْقُرَشِيِّ الْفَهْرِيِّ وَبِسَيِّدِنَا سُوَيْدِبْنِ
مَخْشِيِّ الطَّآئِيِّ وَبِسَيِّدِنَا سُلَيْطِ بْنِ عَمْرِو الْعَامِرِ الْقُرَشِيِّ وَبِسَيِّدِنَا سُلَيْطِ بْنِ قَيْسِ الْاَنْصَارِيِّ النَّجَّارِيِّ
وَبِسَيِّدِنَا سُرَاقَةَ بْنِ كَعْبِ الْاَنْصَارِيِّ النَّجَّارِيِّ وَبِسَيِّدِنَا سُرَاقَةَ بْنِ عَمْرِو الْاَنْصَارِيِّ النَّجَّارِيِّ وَبِسَيِّدِنَا
سَوَّادِ بْنِ غَزِيَّةِ الْاَنْصَارِيِّ السَّلَمِيِّ وَبِسَيِّدِنَا سُعَيْدِبْنِ سُهَيْلِ الْاَنْصَارِيِّ الْاَشْهَلِيِّ وَبِسَيِّدِنَا شَمَّاسِ بْنِ عُثْمَانَ
الْمَخْزُوْمِيِّ وَبِسَيِّدِنَا شُجَاعِ بْنِ اَبِيْ وَهَبِ الْاَسَدِيِّ حَلِيْفِ عَبْدِ شَمْسٍ وَبِسَيِّدِنَا هَانِیءِ بْنِ نِيَارِ الْاَسَدِيِّ
وَبِسَيِّدِنَا هِلَالِ بْنِ الْمُعَلّٰى الْاَنْصَارِيِّ وَبِسَيِّدِنَا هِلَالِ بْنِ خَوْلَى الْاَنْصَارِيِّ وَبِسَيِّدِنَا هُمَامِ بْنِ الْحَارِثِ
وَبِسَيِّدِنَا وَهْبِ بْنِ اَبِيْ شَرْحِ الْفَهْرِ الْقُرَشِيِّ وَبِسَيِّدِنَا وَدِيْعَةَ بْنِ عَمْرِو الْاَنْصَارِيِّ وَبِسَيِّدِنَا يَزِيْدِ بْنِ الْحَارِثِ
الْاَنْصَارِيِّ وَبِسَيِّدِنَا يَزِيْدِبْنِ ثَابِتِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا اَبِيْ اَيُّوْبَ الْاَنْصَارِيِّ وَبِسَيِّدِنَا اَبِي الْحُمَرَآءِ مَوْلٰى آلِ
عَفْرَاءِ وَبِسَيِّدِنَا اَبِي الْخَالِدِ الْحَارِثِ بْنِ قَيْسِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا اَبِيْ خُذَيْمَةَ بْنِ اَوْسِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا
سُلَيْمِ اَبِيْ كَبْشَةَ مَوْلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَوْسِيِّ وَبِسَيِّدِنَا اَبِيْ مُلَيْلِ الضَّبْعِيِّ وَبِسَيِّدِنَا اَبِي الْمُنْذِرِ
ابْنِ يَزِيْدَ بْنِ عَامِرِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا اَبِيْ نَمْلَةَ الْاَنْصَارِيِّ وَبِسَيِّدِنَا اَبِيْ عُبَيْدَةَ بْنِ الْجَرَّاحِ الْفَهْرِيِّ الْقُرَشِيِّ
وَبِسَيِّدِنَا اَبِيْ عَبْدِالرَّحْمٰنِ بْنِ يَزِيْدِ بْنِ ثَعْلَبَةَ الْاَنْصَارِيِّ وَبِسَيِّدِنَا اَبِيْ عَيْشِ الْحَارِثِيِّ الْاَنْصَارِيِّ وَبِسَيِّدِنَا يَزِيْدِ

بْنِ الْاَخْنَسِ السَّلَمِيِّ وَبِسَيِّدِنَا اَبِيْ اُسَيْدِ السَّاعِدِيِّ وَبِسَيِّدِنَا اَبِيْ اِسْرَآئِيْلَ الْاَنْصَارِيِّ وَبِسَيِّدِنَا اَبِيْ اَلْاَعْوَرِ بْنِ

الْحَارِثِ الْاَنْصَارِيِّ النَّجَّارِيِّ وَبِسَيِّدِنَا سَعْدِ بْنِ سُهَيْلٍ الْاَنْصَارِيِّ وَبِسَيِّدِنَا سَعْدِ بْنِ خَوْلَةَ مِنَ الْمُهَاجِرِيْنَ

الْاَوَّلِيْنَ وَبِسَيِّدِنَا سَعْدِبْنِ خَوْلِيٍّ مَوْلٰى حَاطِبِ بْنِ اَبِيْ بَلْتَعَةَ وَبِسَيِّدِنَا سَالِمٍ مَوْلٰى اَبِيْ حُذَيْفَةَ وَبِسَيِّدِنَا سَلَمَةَ

بْنِ حَاطِبِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا اَبِيْ مُرْثَدِ الْغَنَوِيِّ وَبِسَيِّدِنَا اَبِيْ مَسْعُوْدِ الْاَنْصَارِيِّ وَبِسَيِّدِنَا اَبِيْ فُضَالَةَ

الْاَنْصَارِيِّ وَبِسَيِّدِنَا عَمَّارِ بْنِ يَاسِرَ الْمُهَاجِرِيِّ بِسَيِّدِنَا طَلْحَةَ بْنِ عُبَيْدِاللّٰهِ الْقُرَشِيِّ وَبِسَيِّدِنَا اَبِيْ فُضَالَةَ

الْاَنْصَارِيِّ وَبِسَيِّدِنَا عَمَّارِ بْنِ يَاسِرِ الْمُهَاجِرِيِّ وَبِسَيِّدِنَا طَلْحَةَ بْنِ عُبَيْدِاللّٰهِ الْقُرَشِيِّ وَبِسَيِّدِنَا سِمَاكِ بْنِ

سَعْدِ الْخَزْرَجِيِّ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ اَجْمَعِيْنَ۔ اَللّٰهُمَّ لَا تَدَعْ لَنَا ذَنْبًا اِلَّا غَفَرْتَهُ وَلَا هَمًّا اِلَّا فَرَّجْتَهُ وَلَا دَيْنًا

اِلَّا قَضَيْتَهُ وَلَا حَاجَةً مِنْ حَوَآئِجِ الدُّنْيَا وَالْاٰخِرَةِ اِلَّا قَضَيْتَهَا يَا اَرْحَمَ الرَّاحِمِيْنَ۔

In the name of Allah, the compassionate the Merciful.
O Allah, I ask you by virtue of
1 - Sayyiduna Muhammad al-Muhahajaryyi صلی اللہ علیہ وسلم
2 – and by virtue for Sayyiduna Abdullah ibn Uthman Abu Bakr as -Siddiq رضی اللہ عنہ al- Qurayshi
3 – and by virtue of Sayyiduna umar ibn Al- Khattab al- Adawi,
4 – and by virtue of Sayyiduna Uthman ibn Affan al-Qurayshi whom the Prophet صلی اللہ علیہ وسلم had left behind to look after his daughter (Uthman's wife) and then he gave him his portion (of the spoils),
5 – and by virtue of Sayyiduna Ali ibn Abu Talib al-Hashimi,
6 – and by virtue of Sayyiduna Iyas ibn Bukayr.
7 – and by virtue of Sayyiduna Bilal ibn Rabah, the freedman of Abu Bakr as-Siddiq al-Qurashi.
8 – And by virtue of Sayyiduna Hamzah ibn Abdul Muttalib al-Hashimi.
9 – And by virtue of Sayyiduna Hatib ibn Balta'ah an ally of Quraysh.
10 – And by virtue of Sayyiduna Abu Hudhayfa ibn Utbah ibb Rabi'ah al-Qurashi,
11 – And by virtue of Sayyiduna Khubayab ibn Adyi Al-Ansari,
12 – And by virtue of Sayyiduna Khunays ibn Hudhafah as-Sahmi,
13 – And by virtue of Sayyiduna Rifa'ah ibn Rafi' al-Ansari,
14 – And by virtue of Sayyiduna Rifa'ah ibn Abdul Mundhir Abu Lubabah al-Ansari,
15 – And by virtue of Sayyiduna Az-Zubayr ibn Al-Awwam Al-Qyrashi,
16 – And by virtue of Sayyiduna Zayd ibn Sahl Abu Talhah Al- Ansari,
17 – And by virtue of Sayyiduna Abu Zayd al- Ansari,
18 – And by virtue of Sayyiduna Sa'd ibn maalik az-Zuhri,
19 – And by virtue of Sayyiduna Sa'd ibn Khawlah Al-Qurashi,
20 & 21 – And by virtue of Sayyiduna Zuhayr ibn Rafi' Al- Ansari and his brother,
22 – And by virtue of Sayyiduna Abdullah ibn Mas'ud al-Hudhaliyi,
23 – And by virtue of Sayyiduna Utbah ibn Mas'ud al-Hudhalyi,
24 – And by virtue of Sayyiduna Abdur Rahman ibn Awf Az-Zuhri,
25 – And by virtue of Sayyiduna Ubaydah ibn al-Harith al-Qurashi,
26 – And by virtue of Sayyiduna Ubaydah ibn As-Samit al-Ansari,
27 – And by virtue of Sayyiduna Amr ibn Awf an ally of Banu Aamir ibn Lu'ayy,

28 – And by virtue of Sayyiduna Uqbah ibn Amr al-Ansari,
29 – And by virtue of Sayyiduna Aamir ibn Rabi'ah al-Anzi,
30 – And by virtue of Sayyiduna Aasim ibn Thabit al-Ansari,
31 – And by virtue of Sayyiduna Uwaym ibn Sa'idah al-Asari,
32 – And by virtue of Sayyiduna Utban ibn Maalik Al-Ansari,
33 – And by virtue of Sayyiduna Qudamah ibn Maz'un,
34 – And by virtue of Sayyiduna Qatadah ibn an—Nu'man al-Ansari,
35 – And by virtue of Sayyiduna Mu'adah ibn Amr ibn Al-jamuh,
36 & 37 – And by virtue of Sayyiduna Mu'awwidh ibn Afra, and his brother,
38 – And by virtue of Sayyiduna Maalik ibn Rabi'ah,
39 – And by virtue of Sayyiduna Abu Usayd al-Ansari,
40 – And by virtue of Sayyiduna Mistah ibn Uthathah ibn Ubadah ibn Abdu l- Muttalib ibn Abd Manaf,
41 – And by virtue of Sayyiduna Murarah ibn ar-Rabi' al- Ansari, (or ibn Rubayyi')
42 – And by virtue of Sayyiduna Ma'n ibn Adyiy Al-Ansari,
43 – And by virtue of Sayyiduna Miqdad ibn Amr al-Kind; an ally of Banu Zuhrah,
44 – And by virtue of Sayyiduna Hilal ibn Umayyah al-Ansari,
45 – And by virtue of Sayyiduna Abu Amr ibn Sa'd ibn Mu'adh al- Ash hali al-Ansari,
46 – And by virtue of Sayyiduna Usayd ibn tha'labah al-Ansari,
47 – And by virtue of Sayyiduna Unays ibn Qatadah al-Ansari,
48 – And by virtue of Sayyiduna Anas ibn Mu'adh an-Najjari,
49 – And by virtue of Sayyiduna Anas ibn Aws al-Ansari al-Ashhali,
50 – And by virtue of Sayyiduna Aws ibn Thabit an-najjari al-Ansari,
51 – And by virtue of Sayyiduna Aws ibn Khawli Al- Ansari,
52 – And by virtue of Sayyiduna Aws ibn as-Samit al-Khazraji al-Ansari,
53 – And by virtue of Sayyiduna As'ad ibn Zurarah an-Najjari al- Ansari al-Khazraji,
54 – And by virtue of Sayyiduna al-Aswad ibn Zayd ibn Ghanam al-Ansari,
55 – And by virtue of Sayyiduna Iyas ibn Wudaffa al-Ansari of banu Saalim ibn Awf alkhazraji,
56 – And by virtue of Sayyiduna al-Arqam ibn Abu al- Arqam al-Hashmi,
57 – And by virtue of Sayyiduna Bara ibn Aazib al-Khazraji al-Ansari,
58 – And by virtue of Sayyiduna Bishr ibn al- bara ibn Ma'rur al- Ansari, Al-Khazraji,
59 – And by virtue of Sayyiduna Basher ibn Sa'd al-Khazraji al-Ansari,
60 – And by virtue of Sayyiduna Basher ibn Abu Zayd Al-Ansari,
61 – And by virtue of Sayyiduna Buheyr ibn Abu Buhayr al-Juhanni an-Najjari,
62 – And by virtue of Sayyiduna B:Sha's ibn Amr al-Khazraji al-Ansari, (or, bashasah ibn Amr)
63 – And by virtue of Sayyiduna Bajjas ibn Tha'labah al-Ansari al- Khazraji, (or Bahhas),
64 – And by virtue of Sayyiduna Tamim ibn Ya'ar (يعار) al- Ansari al- Khazraji,
65 – And by virtue of Sayyiduna Tamim al-Ansari the freedman of Bani Ghanam (ibn As-Salm),
66 – And by virtue of Sayyiduna Tamim the freedman of Khirash ibn as-Samuah,
67 – And by virtue of Sayyiduna Thabit ibn al-jadh (الجذع) al-Ansari al-Ash hali,
68 – And by virtue of Sayyiduna Thabit ibn Hazzal ibn Amr al-Ansari al-Awfi,
69 – And by virtue of Sayyiduna Thabit ibn Amr ibn Zayd an-Najjari al- Ansari,
70 – And by virtue of Sayyiduna Thabit ibn Khalid ibn Amr ibn An-Nu'man an-Najjari al-Ansari,
71 – And by virtue of Sayyiduna Thabit ibn al-Khisha an-Najjari al Ansari,
72 – And by virtue of Sayyiduna Thabit ibn Aqram al-Ansari an ally of Banu Amr ibn Awf,
73 – And by virtue of Sayyiduna Thabit ibn Zayd al-Ashhali al-Ansari,

74 - And by virtue of Sayyiduna Thabit ibn Rabi'ah Al-Ansari,
75 - And by virtue of Sayyiduna Tha'labah ibn Ghaninah al-Ansari,
76 - And by virtue of Sayyiduna Thalabah ibn Sa'idah as-Sa'id; Al-Ansari,
77 - And by virtue of Sayyiduna Tha' labah ibn Amr an-Najjari,
78 - And by virtue of Sayyiduna Tha'labah ibn Hatib al- Ansari,
79 - And by virtue of Sayyiduna Thaqfi ibn Amr al-Aslami,
80 - And by virtue of Sayyiduna Jabir ibn Khalid ibn Mas'ud al Ansari an-Najjari al-Ashhali,
81 - And by virtue of Sayyiduna Jabir ibn Abdullah al-Haramyi al-Ansari,
82 - And by virtue of Sayyiduna jabbar ibn Sakhr al - Ansari,
83 - And by virtue of Sayyiduna Jubayr ibn Iyas al-Ansari Az-Zuraqi,
84 - And by virtue of Sayyiduna Harithah ibn an-Nu'man an-Najjari al-Ansari,
85 - And by virtue of Sayyiduna Harithah ibn Maalik al-Ansari az-Zuraqi,
86 - And by virtue of Sayyiduna Harith ibn Humayri al-Ash ja'I al-Ansari,
87 - And by virtue of Sayyiduna Harithah ibn Humayr al-Ansari,
88 - And by virtue of Sayyiduna Harith ibn Hisham al-Makhzumi al-Qurashi,
89 - And by virtue of Sayyiduna Harith ibn Atik an-Najjari,
90 - And by virtue of Sayyiduna al-Harith ibn Qays al-Ansari,
91 - And by virtue of Sayyiduna Harith ibn Aws al-Ansari,
92 - And by virtue of Sayyiduna al-Harith ibn Anas al-Ashhali al-Ansari,
93 - And by virtue of Sayyiduna al-Harith ibn an-Nu'man al-Qaysi,
94 - And by virtue of Sayyiduna al-Harith ibn Nu'man ibn Kharmah al-kharaji al-Ansari,
95 - And by virtue of Sayyiduna Hurayth ibn Zayd al-Khazraji al -Ansari,
96 - And by virtue of Sayyiduna al-Hakam ibn Amr ath-Thamali,
97 - And by virtue of Sayyiduna Habib, the freedman of the Ansar,
98 - And by virtue of Sayyiduna al-Husayn ibn al-Harith al-Muttalibi,
99 - And by virtue of Sayyiduna Hatib ibn Amr al-Awsi,
100 - And by virtue of Sayyiduna Haram ibn Milhan an-Najjari,
101 - And by virtue of Sayyiduna al-Hubbab ibn al-Mundhi al-Ansari as-Sulami,
102 - And by virtue of Sayyiduna Khalid ibn Al-Bukayr,
103 - And by virtue of Sayyiduna Khalid ibn al-'Aas," who was martyred on the day of Badr,
104 - And by virtue of Sayyiduna Khalid ibn Qays al-Azdi al-Ajlani,
105 - And by virtue of Sayyiduna Khallad ibn Rafi' al-Ajlani al-Ansari,
106 - And by virtue of Sayyiduna Khallad ibn Suwayd al- Ansari al-Khazraji,
107 - And by virtue of Sayyiduna Khallad ibn Amr al-Ansari as-Sulami,
108 - And by virtue of Sayyiduna Khuzaymah ibn Thabit al-Ansari,
109 - And by virtue of Sayyiduna Kharijah ibn Zayd al-Ansari al- Khazraji,
110 - And by virtue of Sayyiduna Kharijah ibn Humayr al-Ashja'i,
111 - And by virtue of Sayyiduna Khabbab ibn al-Arat al-Khuza'i,
112 - And by virtue of Sayyiduna Khabab, the freedman of Uqbah ibn Azwan,
113 - And by virtue of Sayyiduna Khuzaym ibn Fatik al- Asadi,
114 - And by virtue of Sayyiduna Khirash ibn as-Sammah al-Ansari, as-Sulami,
115 - And by virtue of Sayyiduna Khawla ibn Khawla al-Ajali al- Ju'fi,
116 - And by virtue of Sayyiduna Khubayb ibn Isaf al-Ansari,
117 - And by virtue of Sayyiduna Khawwat ibn Jubayr al-Ansari,
118 - And by virtue of Sayyiduna Khushayuah ibn al-Harith al-Ansari,
119 - And by virtue of Sayyiduna Khalifah ibn Adi al-Ansari, (or Khulayfah),)

120 – And by virtue of Sayyiduna Khaleedah (خليده) ibn Qays al-Ansari,
121 – And by virtue of Sayyiduna Dhakwan ibn Abd Qays al-Ansari,
122 – And by virtue of Sayyiduna Dhu Makhbar al-Juthami,
123 – And by virtue of Sayyiduna Dhu Ash-Shamalayn al-Khuzami,
124 – And by virtue of Sayyiduna Rafi' ibn Maalik al-Ansari al-Khazraji,
125 – And by virtue of Sayyiduna Rafi' ibn al-Harith al-Ansari,
126 – And by virtue of Sayyiduna Rafi ibn Al-Muallah al- Ansari,
127 – And by virtue of Sayyiduna Rafi ibn A'Anjadah al-Ansari al-Awami,
128 – And by virtue of Sayyiduna Rafi' ibn Sahl al-Ansari,
129 – And by virtue of Sayyiduna Raif ibn Zayd al-Ansari,
130 – And by virtue of Sayyiduna Rafa'ah ibn Amr al-Ansari,
131 – And by virtue of Sayyiduna Rafa'ah Rafi' al-Ansari,
132 – And by virtue of Sayyiduna Rafa'ah ibn al-Harith al-Ansari,
133 – And by virtue of Sayyiduna Rifa'ah ibn Amr al-Juhanni,
134 – And by virtue of Sayyiduna Rabi'ah ibn Aktham al-Ansari,
135 & 136 – And by virtue of Sayyiduna Rabi' ibn Iyas al-Ansari and his brother,رضی اللہ عنہما
137 – And by virtue of Sayyiduna Rujaylah ibn Tha'labah al-Ansari al-Bayami,
138 – And by virtue of Sayyiduna Zayd ibn al-Khattab al-Adawi,
139 – And by virtue of Sayyiduna Zayd ibn Al-Harithah al-Kalabi,
140 – And by virtue of Sayyiduna Zayd ibn Aslam al-Ajlani al-Ansari,
141 – And by virtue of Sayyiduna Zayd ibn ad-Dathanah al-Ansari al-Bayadi,
142 – And by virtue of Sayyiduna Zayd ibn Aasim al-Mazini al-Ansari,
143 – And by virtue of Sayyiduna Zayd ibn Labid al-Ansari al-Bayadi,
144 – And by virtue of Sayyiduna Zayd ibn Amr al-Ansari,
145 – And by virtue of Sayyiduna Zayd ibn Ka'b al-Ansari,
146 – And by virtue of Sayyiduna Zahir ibn Haram al-Ashja'i,
147 – And by virtue of Sayyiduna Tulayb ibn Amr al-Qurashi,
148 & 149 – And by virtue of Sayyiduna at-Tufayl ibn al-Harith al-Muttalabi, and his brotherرضی اللہ عنہما, he being martyred on the day of Badr,
150 – And by virtue of Sayyiduna at-Tufayl ibn Maalik al-Ansari,
151 – And by virtue of Sayyiduna Ka'b ibn Amr al-Ansari as-Sulami,
152 – And by virtue of Sayyiduna Ka'b ibn Zayd an-Najjari al-Ansari,
153 – And by virtue of Sayyiduna Ka'b ibn Hammar (or Jammaz) al-Ansari,
154 – And by virtue of Sayyiduna Kaffaz ibn Hasan al-Ansari,
155 – And by virtue of Sayyiduna Muhammad ibn Maslamah al-Ansari,
156 – And by virtue of Sayyiduna Mu'adh ibn 'Afra' Al-Ansari,
157 – And by virtue of Sayyiduna Awf ibn al-Afra who was martyred on the day of Badr.
158 – And by virtue of Sayyiduna Mu'awwidh,
159 – And by virtue of Sayyiduna Mu'adh ibn Ma'id (معاذابن ماعض), al-Ansari,
160 – And by virtue of Sayyiduna Maalik ibn Umaylah al-Abdiryi,
161 – And by virtue of Sayyiduna Maalik ibn Qudamah al-Ansari,
162 – And by virtue of Sayyiduna Maalik ibn Rafi' al – Ajlani,
163 – And by virtue of Sayyiduna Maalik ibn Amr as – Sulami,
164 – And by virtue of Sayyiduna Maalik ibn Umayyah ibn Amr as-Sulomi,
165 – And by virtue of Sayyiduna Maalik ibn Abi Khawla (or Khawaly) al- Ajlani,

166 – And by virtue of Sayyiduna Maalik ibn Numaylah al-Ansari,
167 – And by virtue of Sayyiduna Ma'mar ibn al-Harith al-Jumahi,
168 – And by virtue of Sayyiduna Muhriz ibn Ladlah al-Asadi,
169 – And by virtue of Sayyiduna Muhriz ibn 'Aamir al-Ansari,
170 – And by virtue of Sayyiduna Ma'n ibn Yazid as-Sulami,
171 – And by virtue of Sayyiduna Ma'bad ibn Qays al-Ansari,
172 – And by virtue of Sayyiduna Al- Mundhir ibn Amr al-Ansari al-Khazraji,
173 – And by virtue of Sayyiduna Al-Mundhir al-Awsi al-Ansari,
174 – And by virtue of Sayyiduna al-Mundhir ibn Qudamah al-Ansari,
175 – And by virtue of Sayyiduna Mu'attib ibn Hamra al-Ansari,
176 – And by virtue of Sayyiduna Mu'attib ibn Bashir al-Ansari,
177 – And by virtue of Sayyiduna Mus'ab ibn Umayr al-Qurashi,
178 – And by virtue of Sayyiduna Mubashshir ibn Abdul Mundhir al-Awsi,
179 – And by virtue of Sayyiduna Mulayl ibn wabhdah al-Ansari,
180 – And by virtue of Sayyiduna Mahja ibn Salih, the freedman of Umar ibn Khattab رضی اللہ عنہ,
181 – And by virtue of Sayyiduna Midraj ibn Amr as-Sulami,
182 – And by virtue of Sayyiduna N'awfal ibn Tha'labah al-Ansari,
183 – And by virtue of Sayyiduna an-Nu'man ibn abd an-Najjari,
184 – And by virtue of Sayyiduna an- Nu'man ibn Abu Khazmah al-Ansari.
185 – And by virtue of Sayyiduna an- Nu'man ibn Amr al-Ansari,
186 – And by virtue of Sayyiduna an-Numan ibn Abu Khazmah al-Ansari,
187 – And by virtue of Sayyiduna an-Nu'man ibn Sinan al-Ansari,
188 – And by virtue of Sayyiduna Nadr ibn al-Harith al-Ansari az-Zafri,
189 – And by virtue of Sayyiduna Nahat ibn Tha'labah al-Ansari,
190 – And by virtue of Sayyiduna Nu'ayman ibn Amr an-Najjari,
191 – And by virtue of Sayyiduna Suhayb ibn Sinan ar-Roomi,
192 & 193 – And by virtue of Sayyiduna Safwan ibn Umayyah ibn Amr as –Sulami, and his brother Maalik ibn Umayyah,
194 – And by virtue of Sayyiduna ad-Dahhak ibn Harithah al-Ansari,
195 – And by virtue of Sayyiduna ad-Dahhak ibn Abd al-Ansari, an-Najjari,
196 – And by virtue of Sayyiduna Abdullah ibn Tha'labha al-Ansari,
197 – And by virtue of Sayyiduna Abdullah ibn Jubayr al-Ansari,
198 – And by virtue of Sayyiduna Abdullah ibn al- Humayr as-Sab'i,
199 – And by virtue of Sayyiduna Abdullah ibn Rawwahah al-Ansari,
200 – And by virtue of Sayyiduna Abdullah ibn Rafi' al-Ansari,
201 – And by virtue of Sayyiduna Abdullah ibn Rabi al-Ansari,
202 – And by virtue of Sayyiduna Abdullah ibn Tariq al-Ansari,
203 – And by virtue of Sayyiduna Abdullah ibn Kab al-Ansari
204 – And by virtue of Sayyiduna Abdullah ibn Maz'un al-Jumahi,
205 – And by virtue of Sayyiduna Abdullah ibn Nu'man al-Ansari,
206 – And by virtue of Sayyiduna Abdullah ibn Abdullah ibn Salool al-Ansari,
207 – And by virtue of Sayyiduna Abdullah ibn Amr ibn Haram al-Ansari,
208 – And by virtue of Sayyiduna Abdullah ibn Aamir al-Ansari,
209 – And by virtue of Sayyiduna Abdullah ibn Umayr al-Ansari,
210 – And by virtue of Sayyiduna Abdullah ibn Abas al-Khazraji,
211 – And by virtue of Sayyiduna Abdullah ibn Sa'd al-Ansari,

212 – And by virtue of Sayyiduna Abdullah ibn Salamah al-Ajlani,
213 – And by virtue of Sayyiduna Abdu Raman ibn Ka'b al-Mazini,
214 – And by virtue of Sayyiduna Abdur Rahman ibn Jubayr al-Ansari,
215 – And by virtue of Sayyiduna Abdur Rahman ibn Abd al-Ansari,
216 – And by virtue of Sayyiduna Abdur Rahman ibn Sahl al-Ansari,
217 – And by virtue of Sayyiduna Ubayd ibn Aws,
218 – And by virtue of Sayyiduna Ubayd ibn Zayd al-Ansari,
219 – And by virtue of Sayyiduna Abd Rabbihi ibn Haq al-Ansari,
220 – And by virtue of Sayyiduna Abbad ibn Ubayd at-Tahiyan,
221 – And by virtue of Sayyiduna Abd Yail ibn Nashib al-Laythi,
222 – And by virtue of Sayyiduna Abbad ibn Qays al-Ansari,
223 – And by virtue of Sayyiduna Humayr ibn Haram al-Ansari,
224 – And by virtue of Sayyiduna Amr ibn Qays al-Ansari,
225 – And by virtue of Sayyiduna Amr ibn Tha'abah al-Ansari,
226 – And by virtue of Sayyiduna Sufayan ibn Bishr al-Ansari,
227 – And by virtue of Sayyiduna Saalim ibn Umayr al-Ansari,
228 – And by virtue of Sayyiduna Sainan ibn Sinan al-Asadi,
229 – And by virtue of Sayyiduna ibn Kharshah al-Ansari,
230 – And by virtue of Sayyiduna Sahl ibn Atik al-Ansari,
231 – And by virtue of Sayyiduna Suhayl ibn Rafi' al –ansari,
232 – And by virtue of Sayyiduna as-Sa'ib ibn maz'un al-Jumahi,
233 – And by virtue of Sayyiduna Ubayy ibn Ka'b al-Ansari an-Najjari,
234 – And by virtue of Sayyiduna Abu Mu'adh an-Najjari,
235 – And by virtue of Sayyiduna Usayrah ibn Amr al-Ansari an-Najjari,
236 – And by virtue of Sayyiduna Abdullah ibn Aamir al-Ansari,
237 – And by virtue of Sayyiduna Ukashah ibn Mihsan al-Hasai,
238 – And by virtue of Sayyiduna Atik ibn at- Tahiyan al-Ansari,
239 – And by virtue of Sayyiduna Ashrah as-Salama,
240 – And by virtue of Sayyiduna Aaqil ibn al-Bukayr,
241 – And by virtue of Sayyiduna Farwah ibn Amr al-Ansari,
242 – And by virtue of Sayyiduna Ghanam ibn Aws al-Ansari,
243 – And by virtue of Sayyiduna Al-Fakih ibn Bishr al Ansari,
244 – And by virtue of Sayyiduna Qays ibn Mukhallad al Ansari,
245 – And by virtue of Sayyiduna Qays ibn Mihsan al-Ansari,
246 – And by virtue of Sayyiduna Qays ibn Abu Da'sah al-Ansari,
247 – And by virtue of Sayyiduna Qatbah ibn Aamir Al-Ansari,
248 – And by virtue of Sayyiduna Sa'd ibn Khaythmah al-Ansari,
249 – And by virtue of Sayyiduna Sa'd ibn uthman al-Ansari Az-Zuraqi,
250 – And by virtue of Sayyiduna Sa'd ibn Zayd al-Ansari al-Ashhali,
251 – And by virtue of Sayyiduna Sufyan ibn Bishr al-Ansari,
252 – And by virtue of Sayyiduna Saalim ibn Umayr al-Awfi,
253 – And by virtue of Sayyiduna Sulaym ibn Amr al-Ansari,
254 – And by virtue of Sayyiduna Sulaym ibn al-Harith al-Ansari,
255 – And by virtue of Sayyiduna Sulaym ibn Qays ibn Fahd al-Ansari,
256 – And by virtue of Sayyiduna Sulaym ibn Milhan al-Ansari,
257 – And by virtue of Sayyiduna Salamah ibn Salamah (Salaamah) Al-Ansari al-Ashhali,

258 – And by virtue of Sayyiduna Suhayl ibn Amr al-Ansari,
259 – And by virtue of Sayyiduna Salamah ibn Thabit al-Ansari al-Ashhali,
260 – And by virtue of Sayyiduna Suhayl ibn Bayaaa al-Qurashi al-Fihri,
261 – And by virtue of Sayyiduna Suwayd ibn Makhshi at-Ta'yi,
262 – And by virtue of Sayyiduna Sulayt ibn Amr al-Aamir al-Qurashi,
263 – And by virtue of Sayyiduna Sulayt ibn Qays al-Ansari an-Najjari,
264 – And by virtue of Sayyiduna Suraqah ibn ka'b al-Ansari an-Najjari,
265 – And by virtue of Sayyiduna Suraqah ibn Amr al-Ansari an Najjari,
266 – And by virtue of Sayyiduna Sawwad ibn Ghazibbah al-Ansari as-Sulani,
267 – And by virtue of Sayyiduna Sa'eed ibn Suhayl al-Ansari al-Ash hali,
268 – And by virtue of Sayyiduna Shammas ibn UIthman Makhzumi,
269 – And by virtue of Sayyiduna Shuja' ibn Abu Wahab al-Asadi, Ally of Abd Shams,
270 – And by virtue of Sayyiduna Hani ibn Niyar al-Asadi,
271 – And by virtue of Sayyiduna Hilal ibn al- Muhalla al- Ansari,
272 – And by virtue of Sayyiduna Hilal ibn Khawla Al-Ansari,
273 – And by virtue of Sayyiduna Humam ibn al-Harith,
274 – And by virtue of Sayyiduna Wahb ibn Abu Sharh al-Fahr al-Qurashi,
275 – And by virtue of Sayyiduna Wadi'ah ibn Amr al-Ansari,
276 – And by virtue of Sayyiduna Yazid ibn al-Harith al-Ansari,
277 – And by virtue of Sayyiduna Yazid ibn Thabi al-Ansari,
278 – And by virtue of Sayyiduna Abu Ayyub al-Ansari,
279 – And by virtue of Sayyiduna Abu al-Hamra, the freedman fo the family of Afara,
280 – And by virtue of Sayyiduna Abu al-Khalid al-harith ibn Qays al-Ansari,
281 – And by virtue of Sayyiduna Abu Khuzaymah ibn Aws al- Ansari,
282 – And by virtue of Sayyiduna Sulaym Abu Kabshah Dawsi رضی اللہ عنہ the Freedman of Alalh's Messenger صلی اللہ علیہ وسلم,
283 – And by virtue of Sayyiduna Abu Mulayl ad-Daba'i,
284 – And by virtue of Sayyiduna Abu Mundhir ibn Yazid ibn Aamir al-Ansari,
285 – And by virtue of Sayyiduna Abu Namlah al-Ansari,
286 – And by virtue of Sayyiduna Abu Ubaydah ibn al-Jarrah al-Fahri al-Qurashi,
287 – And by virtue of Sayyiduna Abu Abdur Rahman ibn Yazid ibn Tha'labah al-Ansari,
288 – And by virtue of Sayyiduna Abu Aysh (عیش) Al-Harathi al-Ansari,
289 – And by virtue of Sayyiduna Yazid ibn al-Akhnas al-Sulami,
290 – And by virtue of Sayyiduna Abu usayd as- Sa'idi,
291 – And by virtue of Sayyiduna Abu isra'il al-Ansari,
292 – And by virtue of Sayyiduna Abu al-Awar (الاعور) ibn al-Harith al-Ansari An-Najjari,
293 – And by virtue of Sayyiduna Sa'd ibn Suhayl al-Ansari,
294 – And by virtue of Sayyiduna Sa'd ibn Khawlah one of the earliest muhajirs (emigrants),
295 – And by virtue of Sayyiduna Sa'd ibn Khawli the freedman of hatib ibn Abu Balta'ah,
296 – And by virtue of Sayyiduna Saalim the freedman of Abu Hudhayfah,
297 – And by virtue of Sayyiduna Salamah ibn Hatib al-Ansari,
298 – And by virtue of Sayyiduna Abu Murthad al-Ghanawi,
299 – And by virtue of Sayyiduna Abu Mas'ud al-Ansari,
300 – And by virtue of Sayyiduna Abu Fudalah al-Asnsari (or Fadalah)
301 – And by virtue of Sayyiduna Ammar ibn Yasir al-Muhajiri,

302 - And by virtue of Sayyiduna Talahah ibn Ubaydullah al-Qurashi,
303 - And by virtue of Sayyiduna Abu Fudalah al- Ansari (orFadalah)
304 - And by virtue of Sayyiduna Ammar ibn Yasir al-Muhajiri,
305 - And by virtue of Sayyiduna Talah ibn Ubayhallah al-Qurashi,
306 - And by virtue of Sayyiduna Simak ibn Sa'd al- Khazraji,

رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ اَجْمَعِيْنَ

May Allah the most High be pleased with all of them!

اَللّٰهُمَّ لَا تَدَعْ لَنَا ذَنْبًا اِلَّا غَفَرْتَهٗ وَلَا هَمًّا اِلَّا فَرَّجْتَهٗ وَلَا دَيْنًا اِلَّا قَضَيْتَهٗ وَلَا حَاجَةً مِنْ حَوَآئِجِ الدُّنْيَا وَالْاٰخِرَةِ اِلَّا قَضَيْتَهَا يَآ اَرْحَمَ الرَّاحِمِيْنَ

O Allah, leave none of our sins unforgiven, and none of our anxieties unrelieved and none of our debts unpaidand none of our needs (of the needs) of the world and the hereafter unfulfilled, O The Most Merciful of those who are merciful!

CHAPTER XL

REFERENCES TO YEMEN & SYRIA AND MENTION OF UWAYS AL-QARNI

بَابُ ذِكْرِ الْيَمَنِ وَالشَّامِ وَذِكْرِ اُوَيْسٍ الْقَرَنِيِّ

YEMEN: The word 'Yemen' is applied to those cities and inhabitations that lie to the right side of the ka'bah. Now, However, it is applied to a famous historical country. It is situated to the south west of the Arabian peninsula. Presently, however, Yemen does not include all those territories that were known as Yemen in the past though the main part as well as most of those areas still from portions of its territories. If anything or any person is related to Yemen then they are called Yemeni, Yamaan or Yamaani and the last word is also pronounced Yamaanyi, the (ى) being stressed with (ّ) the shddah.

SHAAM: 'Shaam' is the word applied to the cities and inhabitations that were situatied to the left side of the ka'bah. In Arabic, 'Shaam' means 'left'and 'yameen' or 'ayman' mean the 'right', the words 'shaam'and 'mashaam' are written with 'Hamzah' (ء) too (which gives the word a jerk), as with out the 'Hamzah.'

Shaam today too is a famous country called Sayria.

QARAN: Qaran is a habitation situated in yemen. The word (قرن) has a fathah on both (ق) and (ر) . If was known after a man Qarn ibn Rooman ibn Namiyah ibn Murad. He was an ancestor of Uways Qarni.

The word (قرن) also is spelt with a fathah on (ق) and a sukun on (ر) and pronounced qarn. It is now called qarn aul-manazil. It is a mountain situated between twenty and thirty miles from Makkah to its east on the road thirty miles from Makkah to its east on the road leading to Najd. This Qarn is the miqat of the people of Najd, meaning they must assume their ihram from here when proceeding for a pilgrimage. Johri is mistaken in pronouncing it Qaran and in ascribing it to Uways Qarni.

SECTION I الفصل الاول

MERIT OF UWAYS QARNI

(٦٢٦٦) عَنْ عُمَرَ بْنِ الْخَطَّابِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ رَجُلًا يَّأْتِيْكُمْ مِنَ الْيَمَنِ يُقَالُ لَهُ اُوَيْسٌ لَا يَدَعُ بِالْيَمَنِ غَيْرَ اُمٍّ لَهُ قَدْ كَانَ بِهٖ بَيَاضٌ فَدَعَا اللّٰهَ فَاَذْهَبَهُ اِلَّا مَوْضِعَ الدِّيْنَارِ اَوِالدِّرْهَمِ فَمَنْ لَقِيَهُ مِنْكُمْ فَلْيَسْتَغْفِرْ لَكُمْ وَفِيْ رِوَايَةٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ خَيْرَ التَّابِعِيْنَ رَجُلٌ يُقَالُ لَهُ اُوَيْسٌ وَّلَهُ وَالِدَةٌ وَكَانَ بِهٖ بَيَاضٌ فَمُرُوْهُ فَلْيَسْتَغْفِرْ لَكُمْ۔ (رواه مسلم)

6266. Sayyiduna Umar ibn Khattab رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, Indeed a man will come to you from Yemen. His name will be Uways. He will not leave in Yemen anyone but his mother. He had been suffering from leprosy and he made supplication to Allah and he relieved him of it leavning only (a mark) to the extent of a dinar or a dirham. So whoever of you meets him, must ask him to pray for forgiveness for you."

According to another version, he said that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "The best of the tabi'un (who will succeed us) will be a man known as Uways. He will have a mother. He sufers from leprosy. Request him to seek forgiveness for you."[1]

COMMENTARY: There was no one in yemen known or related to him (Uwasys) but hi mother. He was precluded from coming to meet the Prophet صلی اللہ علیہ وسلم because of his care of her.

The sub-narrator was unsure whether the Prophet صلی اللہ علیہ وسلم had said that a mark of leprosy remained equal to one dinar or one dirham on him. Anyway, the prayer of Uways was answered and he was cored except for the small mark. It was noture's reminder of the disease that had afflicted him. It is like what is said of Sayyiduna Aadam صلی اللہ علیہ وسلم. His clothing in paradise was pure sparkling white like the nails never getting dirty. When he came down to this world, there remained in him and his descendandts a tiny reminder of white in the nails. It is possible that Allah let that mark remain on Uways so that he might feel shy and not mingle with other people. This is why he had secluded himself and had preferred anonymity.

According to one tradition, he had himself made a prayer that Allah should leave a small mark of the disease so that he might rememeber Allah's favour and continue to express gratitude.

The Prophet صلی اللہ علیہ وسلم called Uways رحمہ اللہ the best of the tabi'un because he was alive in the time of the Prophet صلی اللہ علیہ وسلم but was precluded from coming to him because of a genuine reason recognized by Shari'ah. The Prophet صلی اللہ علیہ وسلم praised him. His words also mean that one must ask pious people to pray for one even if the person requesting him is more excellent.

Some authorities maintain that the Prophet صلی اللہ علیہ وسلم prasied Uways رحمہ اللہ to make him happy. In this way he set at rest doubts in suspecting minds that Uways رحمہ اللہ had deliberately avoided coming to the Prophet صلی اللہ علیہ وسلم. the real reason why he did not come was that he had to please his mother and look after her. This was an excuse approved

[1] Muslim # 223-2542

by Shari'ah.

While this hadiths ranks Uways Qarni رحمه الله as the best of the tabi'un, Imam Ahmed ibn Hanbal رحمه الله placed sa'eed ibn Musayyib رحمه الله as the best of the tabi'un. The fact is that sa'eed ibn Musayyib outclasses the other, Tabi'un because of his learning and knowledge of religion and commands of Shari'ah. Uways Qarni out paces them because of the rewards that he earned from Allah.

As for the words of the Qamus that Uways ibn Aamir Qarni رحمه الله is among the chiefs, of the tabi'un, perhaps the hadith too refers to the same meaning.

We reproduce here the aathar and akhbar (traditions narrated by the sahabah رضی الله عنه) in praise of Uwasys Qarni which Suyuti رحمه الله has collected in Jama' al-Jawami,'

(1) Asir ibn jabir said that till Uways Qarni رحمه الله did not come to Umar Faruq رضی الله عنه, he used to ask travellers from Yemen if someone by the name Uways ibn Aamir was known to them. When he did come to Umar's presence, he asked him "Are you Uways ibn Aamir?" He answered, "Yes, I am Uwasy ibn Aamir, He asked, "Do you belong to the tribe Murad? And are you Qarni?" he answered in the affirmative. Then Umar رضی الله عنه asked him, did you suffer from leprosy and were cured but for a small mark?" he confirmed that he had been afflicted by leprosy and was cured except for a small remnant. Umar رضی الله عنه asked him, "Do you have a mother?" he said, "yes!" then Umar رضی الله عنه disclosed to him, "Allah's Messenger صلی الله علیه وسلم had told us that a man Uways ibn Aamir will come to us with the Muslim army of Yemen from the tribe Murad and will belong to Murad. He will have been cured of leprosy except for a small portion on his body. He will have a mother whose service will keep him busy. If he adjures by Allah, then Allah will make his promise true. And he advised us to get Uways to pray for our forgiveness." So Umar رضی الله عنه said to Uways, "O Uways, I request you to pray that I be forgiven." But Uways رحمه الله was astonished that a man of Umar's Calibre should ask him to pray fro him. Umar رضی الله عنه insisted, so Uways رحمه الله prayed for Umarرضی الله عنه.

Umar رضی الله عنه then asked Him, "Tell me Uways where do you intend to go now?" He said, "I intend to go to Kufah," Umar asked, "Shall I write a letter of recommendation for you?" He said "O Amir ul- muminin, leave me to myself. If prefer to keep away from people." Then, he departed. During the year following, a respectable man of Yemen came to Umar رضی الله عنه from Kufah. Umar رضی الله عنه asked him if he knew anything about Uways رحمه الله. The man said, "I had seen him in worn out garments and in dire straits," Umar رضی الله عنه narrated to the man this hadith of the Prophet صلی الله علیه وسلم. So, when the man returned to Uways رحمه الله, he requested him to pray to Allah for his forgiveness. Uways رحمه الله said, "You too make the same prayer for me because you have returned from a pious journey." The man repeated his request and narrated to him the hadith he had heard from Umar رضی الله عنه. So, Uways رحمه الله prayed for him, However, this news spread and people began to talk of him with the result that Uways رحمه الله departed from there into oblivion.

(2) Asir Ibn Jabir رحمه الله also narrated: A scholar in Kufah used to would stay behind and discuses among themselves. One of them always recounted strange accounts such as I had not heard before. So, I would sit with him. One day, I missed him and I asked others if anyone knew of him. One man disclosed that he was Uways Qarni رحمه الله. I asked the man to take me to him. There, when he opened the door of his room, I asked him, "Brother,

what kept you away from us today?" He said,, "I did not have enough garments to cover myself." His fellow citizens and his neighbours used to tease him. I offered him a cloak of mine but he declined to take it. He said, "When people see it on me they will make fun of me." When I insisted very much, he took it, put it on himself and went out among the people. They sneered, "who have deceived into handing this over to you?" Uways رحمه الله said, "You see? This is why I did not wish to take it from you." I drove those people away. Later, when I was with Umar رضي الله عنه, some people of Kufah came to him. Among them was the man who used to make fun of Uways رحمه الله. During their conversation, Umar رضي الله عنه asked them, "is there anyone among you who is from Qarn?" They pointed out the man who had been teasing Uways رحمه الله. Umar رضي الله عنه narrated to him that hadith and told him that Uways resided in Kufah. But the man first denied that any such man lived there. When Umar رضي الله عنه described Uways رحمه الله to him, he said, "Yes! There is a man among us by the name Uways and who make fun of him." Umar رضي الله عنه said to him, "When you go to Kufah, meet him and apologies to him for your misconduct. Then request him to pray for your forgiveness. But. I do not think that you will find him now."
That man went to Kufah and straightaway to Uways رحمه الله Qarni even before going home to his family. On seeing him, Uways رحمه الله asked him, "How is it that I find a change in you?" The man told him about his meeting with Umar رضي الله عنه and requested, "For Allah's sake pardon me. I was very rude and impolite. Overlook my faults and pray to Allah for My forgiveness.' Uways رحمه الله assured him that he would pray for him but requested him not to tell anyone else what he had heard from Umar رضي الله عنه.
However, the people of Kufah learnt of the real rank of Uways رحمه الله.
(3) He also narrated from Yahya ibn Sa'eed ibn Musayyid wo from Umar رضي الله عنه.
Umar Faruq رضي الله عنه said that once the Prophet صلى الله عليه وسلم called him and said, "O Umar, there will be a man named Uways in my Ummah. His body will be afflicted with a disease, leprosy. He will pray to Allah and Allah will cure him of it, leaving a small mark of it on his side. If you see him, He will remind you of The Mighty and Glorious Allah. When you meet him, give him my salaam and request him to pray to Allah for your forgiveness. He is so high in his Lord's esteem that were he to rely on Allah and take an worth to do something, Allah world make his promise good. He will intercede with Allah for so very many people as exceed the number of members of the large tribes of Rabi'ah and Mudar."
Umar رضي الله عنه then began his search for this great man even during the Prophet's صلى الله عليه وسلم life time, but to no avail. He did not succeed even in the time of Abu Bakr رضي الله عنه. He continued his search for him with more vigor when he became the caliph. He would ask every traveller he met about this man till one man from Qaran said, "O Amir ul-muminin, the man you seek is my cousin. But, he is in a sorry state of offairs, very poor and lowly. He cannot be the one whom a man of your caliber searches." Umar warned this man that he was inviting Allah's wrath by ridiculing Uways رحمه الله. While they were conversing, they saw a camel approach. It had a crumbling packsaddle on which sat an unkempt, ragged man who had barely covered himself. Umar رضي الله عنه felt he had found his man. He went to him quickly and asked, "Are you Uwasy رحمه الله Qarni?' He confirmed, "Yes I am Uways!" He said to him, "Allah's Messenger صلى الله عليه وسلم had sent his salaam to you." He responded." May salaam be on Allah's Messenger صلى الله عليه وسلم and on you, O Amir ul-

mniminin!" Then Umar رضی الله عنه said to him, "Allah's Messenger صلی الله علیه وسلم had commanded that you make Istiqhfar for me."

Thereafter, Umar رضی الله عنه met Uways رحمه الله every year during the pilgrimage. They confided in one another and enquired after their mutual states of affairs.

(4) Hasan Busri رحمه الله said that when the people of Qarn came during the pilgrimage, Umar رضی الله عنه asked them if there was a man by the name of Uways among them. One of these travelers asked, "Why do you ask of him, O Amir ul-minminin? He confines himself in the ruins and shuns company." Umar رضی الله عنه said, "When you go back, meet him and convey to him my salaam and tell him that he sould meet me." The man did as instructed and Uways رحمه الله came to Umar رضی الله عنه. He put to him questions about his name, his disease, his prayer and some mark of leprosy remaining on him. Uways رحمه الله gave affirmative answers to these questions and askedative answers to these questions and asked, "O Amir ul-muiminnin, who informed you about these things?" he said, "Allah's Messenger صلی الله علیه وسلم had informed me and had commanded me to request you to make who informed you about these things?" he said, "Allah's Messenger صلی الله علیه وسلم had informed me and had commanded me to request you to make Istighfar for me." Therefore Uways رحمه الله for Umar رضی الله عنه and pleaded, "O Amir ul-mu'mu'minin, I request you to not make me known to others and to permit me to depart." Uways رحمه الله kept to the side lines till he was martyred in the Battle of Naha wand.

(5) Sa'eed ibn Musayyib رحمه الله reported that during hajj one year, Umar رضی الله عنه stood on the pulpit in Midna and called. "O people of Qarn!" Theiraged men stood up on their places and said, "Here we are at your service; O Amir ul-muminin!" Umar رضی الله عنه asked, "Is there a man in Qaran called Uways?" One of them said, "Thereis no one by this name among us, but an insane man goes by this name. He resides in the wilderness. No one has affinity with him now does he mingle with others." Umar رضی الله عنه exclaimed, "He is the one I ask you about. When you return to Qaran, find him and convey to him my greetings. Tell him that Allah's Messenger صلی الله علیه وسلم had given me glad tidings about him and had commanded me to convey his salaam to him." They found him in a deseit and conveyed to him Umar's رضی الله عنه message. He said, "The Ami ul - muminin has divulged my unknown aspect. Salaam to Allah's Messenger صلی الله علیه وسلم and his descendants and family members." Then he disappeared never to be heard of for a long time. He came out in the time of Ali رضی الله عنه and fought on his side in the Battle of Siffin in which he was martyred.

(6) Sa'sah ibn nu'auiyah رضی الله عنه reported that whenever a caravan of the people of Kufah came to Umar Faruq رضی الله عنه, he would ask them about Uways ibn Aamir Qarni رحمه الله. They would concede that they had not heard of Him. Indeed, in those days Uways رحمه الله had continued himself to a mosque in Kufah incognito. Neither did he emerge from it nor was intimate with anyone. He had a cousin who used to dride him. By a coincidence, he was a member of a caravan from Kufah that met Umar Faruq رضی الله عنه. As usual Umar رضی الله عنه asked them about Uways رحمه الله and his cousin stood up and boosted, "O Amir ul Muminin, Uways is not worth knowing about. He is a lowly, worth less man though he is my cousin. "Umar رضی الله عنه exclaimed, "Love to you! You have invited destruction on yourself by speaking in this manner about Uways." Then he narrated the hadith of the Prophet صلی الله علیه وسلم about Uways رحمه الله and said to him, "When you return, convey to him my salaam."

Thereafter, Uways رحمه الله became a well-known personality, but he remained out of sight.

(7) Ibn Abbas رضی الله عنه narrated that initially Umar رضی الله عنه made no enquiries at all about Uways Qarni رحمه الله for ten years. Then, one year, during hajj he addressed the people of Yemen and requested those who belonged to Murad (Tribe) to stand up. He asked them about Uways رحمه الله and one of them answered, "O Amir ul Muminin, we do not know which Uways you ask about. I have a nephew by this name but he is not such a one that a man of your calibre should pay him any heed." Umar رضی الله عنه asked, "Is he now within the limits of the Haram (sacred territory)," he said, "Yes! He is grazing the camels of the people in the greenery of Arak in the neighborhood of Arafat. ,(So, Uways رحمه الله disguised himself as a shepherd or camel herd to be unknown to the people.)

Umar رضی الله عنه took Ali رضی الله عنه with him and the two of them went towards Arak on donkey. They found Uways رحمه الله engaged in salah, his sight fixed down on the place of prostration. Umar رضی الله عنه and Ali رضی الله عنه agreed that he was the man they were looking for Uways رحمه الله heard their footsteps and he made his salah brief. When he finished it, he offered them salaam and they responded to him saying. (علیکم السلام ورحمة الله) "Peace be on you and Allah's mercy!" they asked him, "Brother, what is your name, May Allah's Mercy and peace descend on You!" Uways رحمه الله said, "I am Abd Allah (Allah's slave)!" Sayyiduna Ali Murtada رضی الله عنه said, "We know. Every living thing in the Heaven and on earth is Abdullah! I adjure you by the Lord of the ka'bah and of the Haram tell us the name that your mother gave you. "Uways رحمه الله asked in wonder, "What is it that you are after? My name is Uways ibn Murad." Umar رضی الله عنه and Ali رضی الله عنه said, "Now let us see your left side," He uncovered it. They found a white spot about one dirham in circumference. They jumped to Kiss it and said, "Allah's Messenger صلی الله علیه وسلم had commanded us to convey his salaam to you. And he had instructed us to request you to pray for us to be forgiven." Uways رحمه الله said, "I pray for every Muslim man and woman from the east to the west." They said, "We seek forgiveness for ourselves particularly." So, he prayed for them exclusively and for every Muslim man and woman generally that they should be forgiven." Umar رضی الله عنه said, "I wish to present to you some thing." But, Uways رحمه الله said, "I am wearing these worn out clothes. My sandals are mended and I have four dirhams. When these are exhausted, I shall accept your gift. If a man hopes for a week, that prolongs for a month and if he hopes for a month that prolongs for years together. (If he is not content then his desires and greed know no bounds."

Then Uways رحمه الله handed wert her camels to their owners and disappeared never to be seen again.

MERIT OF THE PEOPLE OF YEMEN

(٦٢٦٧) وَعَنْ اَبِیْ هُرَیْرَةَ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ اَتَاکُمْ اَهْلُ الْیَمَنِ هُوَ اَرَقُّ اَفْئِدَةً وَّاَلْیَنُ قُلُوْبًا اَلْاِیْمَانُ یَمَانٍ وَالْحِکْمَةُ یَمَانِیَّةٌ وَالْفَخْرُ وَالْخُیَلَاءُ فِیْ اَصْحَابِ الْاِبِلِ وَالسَّکِیْنَةُ وَالْوَقَارُ فِیْ اَهْلِ الْغَنَمِ۔ (متفق علیه)

6267. Sayyiduna Abu Hurayrah narrated that (when Abu Musa رضی الله عنه Ash'ary and other people of Yemen had arrived), the Prophet صلی الله علیه وسلم said, "The people of

yemen have come to you. They possess kindest of hearts (internallay) and softest of hearts (outwardly) Faith belongs to yemen and wisdom (too) belongs to Yemen. Arrogance and haughtiness are peculiar to the mastyers of camels while tranquility and dignity are the characteristics of the owners of sheep."[1]

COMMENTARY: The word (ارق) means 'mildness' and 'compassion.' It is the opposite of 'hard-heartedness' and 'collonsness.' The word (ارق افئدہ) mean that their intrinsic nature is very kind and compassicnate. And (الین قلوبہ) they are outwardly receptive to admonition and have more ability to accept the truth.

Shaykh Abudl Haq Dahlawi رحمہ اللہ has explained the words (افئدۃ) and (قلوب) which mean heart. But, the second word signifies change from one condition to another. The hadith uses the two syuonemous words to place emphasis. A similar hadith has been narrated previously too in the chapter on the death of the Prophet صلی اللہ علیہ وسلم (#5969, concluding portion). However, while the words (ارق افئدۃ) are found the words (الین قلوبا) are not included. This shows that both sets of words are synonymous. They are a peculiar state of a Muslim's heart. When a man's heart is not impressed by Allah's signs and the preaching of His pious slaves then it is a hard callous, heart. When a man's heart accepts that, then his heart is said to be soft and mild.

Teebi رحمہ اللہ has said that perhaps the hadith means by (ارق) a 'sound understanding' and by (لین) 'Accepting the truth.'

As for faith and wisdom belonging to Yemen, the Prophet صلی اللہ علیہ وسلم meant that relative to other people of the east the people for Yemen have more perfect faith. It is as in ahadith in the chapter on the beginning of creation (hadith # 5698). This man was Abu Musa Ash'ary رضی اللہ عنہ. He led people to the Prophet صلی اللہ علیہ وسلم to embrace Islam. He had asked questions about creation, the beginning and the secrets of nature. This demonstrated the wisdom of the people of Yemen. It was natural to them. This was carried on by his descendants. Abu al- Hasan Ash'ary رحمہ اللہ was one of the imams of the ahl us, sunnah was al-Jama'ah. He was a descendant of Abu Musa رضی اللہ عنہ. The word (حکمۃ) 'wisdom,' here, implies knowledge of every creature - its conditions, socialites, reality and nature. But, some authorities say that it implies an understanding of religion. Others say that it is to utter only pious words that are beneficial in both worlds and preserve one from destruction.

This hadith implies that when a man associates with animals their traits creep into him, if anyone looks after camels and remains among them, then he tends to be rough, rude and har-hearted. If anyone keeps sheep, he will be mild, patient and submitting. We may say something of the kind about other animals and people who are associated with them.

It is also said that shepherds and those who domesticate sheep reside nearer to habited places and mingle with people. This creates in them an affable and friendly temperament. They are faithful and obedient to their ruler. On the other hand the camel is tough and hard natured. It lives matly away from populated places in plains and deserts. The keepers of camels also have to live away from people. They rarely come in constant contact with fellow men. This creates in them an aloofness and an unfriendly and a hostile attitude. They are rebellious to the ruler.

Another point is that the camel is a large and an expensive animal and an asset. The sheep

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[1] Bukhari # 4388, Muslim # 84-52, Musnad Ahmed 2-252.

on the other hand, is cheap. The owner of the camel will look down on others arrogantly regarding himself as a rich man. The keeper of sheep will be humble and think of himself as poorer.

DISBELIEF SPRINGS FROM THE EAST

(٦٢٦٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَأْسُ الْكُفْرِ نَحْوَ الْمَشْرِقِ وَالْفَخْرُ وَالْخُيَلَاءُ فِي أَهْلِ الْخَيْلِ وَالْإِبِلِ وَالْفَدَّادِيْنَ أَهْلِ الْوَبَرِ وَالسَّكِيْنَةُ فِي أَهْلِ الْغَنَمِ۔ (متفق عليه)

6268. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلى الله عليه وسلم said, "The origin of disbelief is towards the east. And, arrogance and pride are found among the keepers of horses and camels (and their drivers who reside in tents made of camel hair (away from population). And calmness is found among the keepers of sheep."[1]

COMMENTARY: The origin of disbelief refers to 'the complete, unrelenting disbelief,' as Suyntic رحمه الله says, It is more correct to say that the east is the source and origin of disbelief where it makes its appearance. Teebi رحمه الله has compared the Arabic words in the hadith to the saying. (راس الامر الاسلام) "The source of religion is Islam."

Disbelief is seen mostly in the east. Ibn Maalik رحمه الله has concluded from it that the great fitnah (trials) which will emerge from the east are disbelief, the dajjal and Yajuj and Majuj (Gog and Magog).

Nawawi رحمه الله said that the hadith means that the devil had a greater inherence on the people of the east and this was true in the time of the Prophet صلى الله عليه وسلم (when they) were deeply involved in disbelief and idolatry, like the Tartars, the Indians, the Chinese, the Japanese and so on). But, this may be true of the future, too, because the dajjal will come from this region which is to the east of Arabia.

Suyuti رحمه الله has cited Baji to say that in this hadith 'east' refers to Persia or Najd.

Some others say that it points to Iblis (The devil). It is like the traditions that say.' 'The sun rises between the two haorns of the devil.' This means that when the sun rises in the east, the devil puts his head near the sun so that when the sun-worshippers prostrate, their prostration may seem to be to him.

EAST IS THE ORIGINAL PLACE OF FITNAH

(٦٢٦٩) وَعَنْ أَبِي مَسْعُوْدٍ الْأَنْصَارِيِّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْ هٰهُنَا جَاءَتِ الْفِتَنُ نَحْوَ الْمَشْرِقِ وَالْجَفَاءُ وَغِلَظُ الْقُلُوْبِ فِي الْفَدَّادِيْنَ أَهْلِ الْوَبَرِ عِنْدَ أُصُوْلِ أَذْنَابِ الْإِبِلِ وَالْبَقَرِ فِي رَبِيْعَةَ وَمُضَرَ۔ (متفق عليه)

6269. Sayyiduna Abu Mas'ud al-Ansari narrated that the Prophet صلى الله عليه وسلم said pointing to the east, "From nere fitnah (traials and strife) have descended. And rudeness and hard- heartedness is found in the Bedouin and dwellers in tents made of camel-hair who drive camels and oxen by their tails and who belong to Rabi'ah and Mudar."[2]

COMMENTARY: The Hadith speaks of the fitnah that obstructs propagation of religion. It harms Islam and Mudims and becomes a trial for the people in their observance of their

[1] Bukhari # 3301, Msulim # 85-52, Tirmidhi # 2243, (2200)

[2] Bukhari # 3498, Muslim # 81-51, Tirmidhi # 2268 (2275)

religious life.

The Bedouin are the villagers or any other uncivilized tribal or desert dwellers. They keep themselves away from cities and populated places on mountain tops and deserts so that they are out of touch with knowledge and civilized behavior. City-dwellers can aavil of the company of the pious and the learned. They also acquire morals and etiquette. It is of the uncivilized that Allah says:

اَلْاَعْرَابُ اَشَدُّ كُفْرًا وَّنِفَاقًا وَّاَجْدَرُ اَلَّا يَعْلَمُوْا حُدُوْدَ مَآ اَنْزَلَ اللّٰهُ عَلٰى رَسُوْلِهٖ

[The desert Arabs are the hardest in disbelief and hypocrisy and most likely not to know the limits of that which Allah has revealed to His Messenger.] (9: 97)

HARD-HEARTEDNESS SO RUDENESS ARE FOUND IN THE EAST

(٦٢٧٠) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غِلَظُ الْقُلُوْبِ وَالْجَفَاءُ فِي الْمَشْرِقِ وَالْاِيْمَانُ فِيْ اَهْلِ الْحِجَازِ۔ (رواه مسلم)

6270. Sayyiduna jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Callousness and insolence are found in the east (because disbelief and dissension originate there) while faith [predominates among the people of the Hijaz." [1]

COMMENTARY: The Hijaz includes Makkah, Madinah, Ta'if and their neighboring regions. It refers to the Ansar. The peninsula of Arabia is what lies between Najd and Tihamah. It is called Hijz because this region obstructs Najd from Tihamah. Najd is the tract of land about eight hundred miles by two hundred and twenty-five miles comprising the northern and southern deserts between an -Nufoodh and ar-Rabi' ul Khali situated on elevated land. Najd means 'raised surface,' Tihamah is a low-lying land.

EXCELLENCE OF SYRIA & YEMEN

(٦٢٧١) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ بَارِكْ لَنَا فِيْ شَامِنَا اَللّٰهُمَّ بَارِكْ لَنَا فِيْ يَمَنِنَا قَالُوْا يَا رَسُوْلَ اللّٰهِ وَفِيْ نَجْدِنَا قَالَ اَللّٰهُمَّ بَارِكْ لَنَا فِيْ شَامِنَا اَللّٰهُمَّ بَارِكْ لَنَا فِيْ يَمَنِنَا قَالُوْا يَا رَسُوْلَ اللّٰهِ وَفِيْ نَجْدِنَا فَاَظُنُّهٗ قَالَ فِي الثَّالِثَةِ هُنَاكَ الزَّلَازِلُ وَالْفِتَنُ وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ۔ (رواه البخاری)

6271. Sayyiduna ibn Umar رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said,(one day) "O Allah, bleass us in our Syria! O Allah bless us in our Yemen!" they (the sahabah رضی الله عنه) submitted, "O Messenger of Alalh, and in our Najd," But he said (again), "O Allah, Bless us in our Syria! O Allah bless us in our Yemen!" They requested (again), "O Messenger of Allah, and in our Najd." The narrator said, "I presume that the third time he (prayed in the same words and) said (about Najd), "There will be earthquakes and dissensions and the horn of the devil will be seen there."[2]

COMMENTARY: Syria is mentioned before Yemen perhaps because Syria where Palestine is located is a blessed place always from aforehand in the light of Allah's words:

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[1] Bukhari # 4389, Muslim # 92-53, Musnad Ahmad 3-332.

[2] Bukhari # 7094, Muslim #82-58, Tirmdhi # 3853 (3979)

اَلَّذِیْ بَارَکْنَا حَوْلَهٗ

[. . . . . the precincts where of we have blessed. . . .] (17: 1)

Besides, this land is the resting place of very many Prophets عليهم السلام. Hence, it is mentioned before Yemen. The blessing in Syria could imply an increase in the blessing already found there and it could also call for a blessing that would embrace the people of Madinah and all the believers.

Similarly, blessing in Yemen means blessings in the real sense as also in the spiritual sense. Allah may make it prosperous, peaceful and profitable from the worldly point of view and also he may make its people religious and spiritually advanced. Indeed, Allah blessed it in the material form and caused many awliya (friends of Allah) and scholars to arise there.

The Prophet صلى الله عليه وسلم prayed for these two places because the provision of Madinah arrived from there. Another exponent explained that the Prophet صلى الله عليه وسلم prayed for these two places because his birthplace Makkah is nearer yemen while his residence and grave Madinah are nearer Syria. These proximities are enough to make the two places more meritorious. This is why the Prophet صلى الله عليه وسلم referred to the two countries as his own and added to their excellence by using the plural pronoun 'our Syruia,' 'Our Yemen.' He prayed for blessing in them three times.

He said that earthquakes shall rock the direction of Najd and this is toward the eastern side of the Hijaz as stated in the hadith (# 6270). Earthquakes may mean the real quakes but may also mean that hearts of people will be unsteady and will lock spiritual calmness. Fitnah are the trials and tribulations that weaken religion.

As for the horn of the devil making its appearance, this means that disbelief and trials are very common in Najd. The devils people are seen most in this area. Hence, it is not proper to pray for blessing on such a place.

SECTION II — اَلْفَصْلُ الثَّانِیْ

PRAYER FOR THE YEMENIS

(٦٢٧٢) عَنْ اَنَسٍ عَنْ زَيْدِبْنِ ثَابِتٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَظَرَ قِبَلَ الْيَمَنِ فَقَالَ اَللّٰهُمَّ اَقْبِلْ بِقُلُوْبِهِمْ وَبَارِكْ لَنَا فِیْ صَاعِنَا وَمُدِّنَا۔ (رواه الترمذى)

6272. Sayyiduna Anas رضى الله عنه narrated on the authority of Sayyiduna Zayd ibn Thabit رضى الله عنه that the Prophet صلى الله عليه وسلم looked in the direction of Yemen and prayed, "O Allah, And bless for us our sa' and our mudd." [1]

COMMENTARY: The Prophet صلى الله عليه وسلم prayed to Allah to cause the hearts of the Yemenis to love them and be inclined to come to them to Madinah. At that time, foodstuff was imported by the people of Madinah from Yemen. It is in this background that the Prophet صلى الله عليه وسلم made this supplication. And, this is why he prayed for blessing in the units of weight, sa' and mudd, that the most possible quantity of grain should come to Madinah.

Sa' and mudd were two units of weight used at that time to buy and sell grain mudd was one- fourth of sa' which is about 3 kg.

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[1] Tirmidhi # 3993 (3960)

Toorpushti رحمه الله said that the Prophet صلى الله عليه وسلم prayed that the people of yemen should emigrate to Madinah. At the same time, he prayed for blessings in the units of weight - meaning, in that which they weighted. He did this that neither should the Madinans find shortage of food because of the added population, nor should the emigrants find it uncomfortable. There should be a liberal supply of provision and an ample living space all round.

GOOD FORTUNE OF PEOPLE OF SYRIA

(٦٢٧٣) وَعَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طُوْبٰى لِلشَّامِ قُلْنَا لِاَيِّ ذٰلِكَ يَا رَسُوْلَ اللّٰهِ قَالَ لِاَنَّ مَلٰٓئِكَةَ الرَّحْمٰنِ بَاسِطَةٌ اَجْنِحَتَهَا عَلَيْهَا۔ (رواه احمد والترمذى)

6273. Sayyiduna Zayd ibn Thabit رضى الله عنه narrated, "Allah's Messenger صلى الله عليه وسلم said, 'blessed is Syria!' We asked, 'How is that, O Messenger of Allah?' he said 'It is because the angels of the Merciful (Allah) have spread their wings over it (and its people)."[1]

COMMENTARY: The construction of the words 'the angels of the Merciful' suggests angels of mercy.' Shaykh Abdul Haq رحمه الله says that the angels spread their wings over the particular people of Syria, the abdaal (the Sufis of a high rank), or over all its people. Allah's mercy has spread over all the people of Syria.

The wings of the angels may not be compared with the wings of birds of the world. None of the birds has very many wings but the angels have as many as six hundred wings which the Prophet صلى الله عليه وسلم had seen on Jibril صلى الله عليه وسلم on the night of Mi'raj (ascension to the heavens), We must believe that the angels do have wings but we ought to know that their built is different from the wings we have seen.

ABOUT HADRAMAWT

(٦٢٧٤) وَعَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَتَخْرُجُ نَارٌ مِنْ نَحْوِ حَضْرَمَوْتَ اَوْ مِنْ حَضْرَمَوْتَ تَحْشُرُ النَّاسَ قُلْنَا يَا رَسُوْلَ اللّٰهِ فَمَا تَاْمُرُنَا قَالَ عَلَيْكُمْ بِالشَّامِ۔ (رواه الترمذى)

6274. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A fire will erupt from the direction or hadramawt," or, he said, "From hadramawt. It will gather the people (land drive them out)." They (the sahabah رضى الله عنه) asked, "O Messenger of Allah, then what do you command us to do?" he said, "You must go to Syria."[2]

COMMENTARY: The narrator was not sure whether the Prophet صلى الله عليه وسلم said, "....The direction of Hadramawt "or simply, "Hadramawt." In either case the meaning is in the direction of hadramawt.

The 'fire' could mean the real fire or it may refer to dissension and strife.

At that time Hadramawt was a city in Yemen but now it is a wide region spreading from the borders of Yemen upto near Oman.

Previously a hadith (# 5534) has been narrated about the last day and the day of resurrection mentioning the fire that will drive the people to the place of gathering. That

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[1] Tirmidhi # 3954 (3986), Musnad Ahmad 5-184

[2] Tirmidhi # 2217, Musnad Ahmed 2-119

place is Syria. That hadith says that people will be dictated by the fire. They will not go there on their own while here in this hadith the words, 'You must go to Syria' indicate that they will have a choice and will go there on their own. Given this explanation, we may say safely that in this hadith the word 'fire' refers to fitnah or dissension and mischief. It will erupt in hadramawt during the last days.

MORE ABOUT SYRIA

(٦٢٧٥) وَعَنْ عَبْدِاللّٰهِ عَمْرِو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّهَا سَتَكُوْنُ هِجْرَةٌ بَعْدَ هِجْرَةٍ فَخِيَارُ النَّاسِ اِلٰى مُهَاجَرِ اِبْرَاهِيْمَ: وَفِيْ رِوَايَةٍ فَخِيَارُ اَهْلِ الْاَرْضِ اَلْزَمُهُمْ مُهَاجَرَ اِبْرَاهِيْمَ وَيَبْقٰى فِي الْاَرْضِ شِرَارُ اَهْلِهَا تَلْفِظُهُمْ اَرْضُوهُمْ تَقْذِرُهُمْ نَفْسُ اللّٰهِ تَحْشُرُهُمُ النَّارُ مَعَ الْقِرَدَةِ وَالْخَنَازِيْرِ تَبِيْتُ مَعَهُمْ اِذَا بَاتُوْا وَتَقِيْلُ مَعَهُمْ اِذَا قَالُوْا۔ (رواه ابوداؤد)

6275. Sayyiduna Abdullah ibn Amr ibn al-Aas narrated: I heard Allah's Messenger صلى الله عليه وسلم say, "There will be emigration after emigration. He will be the best of the people who will emigrate to the place where Ibrahim صلى الله عليه وسلم emigrated." (To Syria after departing from his native land Iraq).

According to another versions: "The best people on the earth are they who bind themselves to emigrate to where Ibrahim صلى الله عليه وسلم emigrated (which is Syrai). Then the worst of its people will remain on earth (meaning the disbelievers and the sinners)., they will be thrown out of their lands, regarded as impure by Allah Himself, gathered by the fire along with apes and swine and it will spend the night where night comes and stay with them where they have a nap (at midday)."

COMMENTARY: The first emigration was the one to Madinah. The next will be during the last Days when people will emigrate to Syria to preserve their religion and to get Allah's mercy.

These are also interpreted to mean that the emigration to Madinah is not the final emigration. There will follow many one after another. This second interpretation seems more appropriate and correct. It will be when the last Day approaches and is very close. Dissension will be rife. Infidels and sinners will rule the roost and even in Islamic states, religious personalities and abiders by shair'ah will be scarce. Only the cities and villages of Syria will remain safe like fortresses protected by the armies of Islam through whom Allah will cause truth to triumph. These very armies will eliminate the dajjal. Hence, anyone who will wish to preserve his religion and faith during those days will emigrate ot Syria an settle down in any city or village there.

The best person will emigrate from his native land when the herticals and heathens are in command and look down upon religion. This person and other like him will preserve their faith. But, those whose faith is weak will stick to their hones and properties. Love of wealth will not let them fight the enemies of Islam. They will save their skins and stay on where they are inheriting those who have emigrate. The pure souls will regard them as disgraceful and shameful and their own lands and countries will be fed up of them. They will grope for peace and comfort and their greatest misfortune will be that Allah too will dislike them and put them away from His mercy,. He will deprive them of His blessings. They will be repulsive as though foul-smelling, As a result these people will not be inclined to make emigration and Allah will let them remain in their own place with the enemies of

Islam. They will be treated in the same manner as the Qur'an says:

وَلٰكِنْ كَرِهَ اللّٰهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيْلَ اقْعُدُوْا مَعَ الْقٰعِدِيْنَ۔

[But Allah disliked their going forth, so he made them pause and it was said to them, "Stay back with those who are staying back."] (9: 46)

Mulla Ali Qari رحمه الله writes about the words 'Allah will regard them as impure', he will dislike these people immensely and will cause the fire to prevail over them. It will follow them by day and by night and drive them towards the infidels who will have taken up resemblance to swine's and apes because of their old age.

Shaykh Abudl Haq رحمه الله has written that Allah will detest these people very much. The fire of dissension that will be the consequence of their bad deeds or the fire that will arise at that time with the apes and swine's, will assemble them and drive them forth.

As for swines and apes this could mean the real ones and their appearances or it could refer to a conduct behavior like these animals.

The fire will never leave them alone whether they steep or have a nap.

MORE ABOUT SYRIA , YEMEN & IRAQ

(٦٢٧٦) وَعَنِ ابْنِ حَوَالَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَيَصِيْرُ الْأَمْرُ اَنْ تَكُوْنُوْا جُنُوْدًا مُجَنَّدَةً جُنْدٌ بِالشَّامِ وَجُنْدٌ بِالْيَمَنِ وَجُنْدٌ بِالْعِرَاقِ فَقَالَ ابْنُ حَوَالَةَ خِرْلِيْ يَا رَسُوْلَ اللّٰهِ اِنْ اَدْرَكْتُ ذٰلِكَ فَقَالَ عَلَيْكَ بِالشَّامِ فَاِنَّهَا خِيَرَةُ اللّٰهِ مِنْ اَرْضِهٖ يَجْتَبِيْ اِلَيْهَا خِيَرَتَهٗ مِنْ عِبَادِهٖ فَاَمَّا اِذَا اَبَيْتُمْ فَعَلَيْكُمْ بِيَمَنِكُمْ وَاسْقُوْا مِنْ غُدُرِكُمْ فَاِنَّ اللّٰهَ عَزَّوَجَلَّ تَوَكَّلَ لِيْ بِالشَّامِ وَاَهْلِهٖ۔ (رواه احمد وابوداؤد)

6276. Sayyiduna ibn Hawalah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Soon it will happen that you (Muslims) will have separate armies, one in Syria, one in Yemen and one in Iraq." Ibn Hawalah رضی الله عنه submitted. "O Messenger صلی الله علیه وسلم of Allah, pick one for ue, if I find myself there at that time." He said, "You must go to Syria because it is the best of Allah's lands to which the best of His servants will be gathered. If you do not choose that then you must go to your Yemen. And (If you go to Syria) draw water (for yourselves and your animals) from your (own) tanks. Indeed Allah, Mighty and Glorious, has taken responsibility for my sake (in favour of my Ummah) for Syria and its people (against the mischief of the disbelievers)."

COMMENTARY: The armies of the Muslims will have a common faith on the kalimah of Islam. But, their aims and objectives for state affairs will be diverse. Their points of view will differ on this account.

As for Iraq, it is either its Arab territories of Busrah, Kufah, etc, or non-Arab territories comprising the regions other than Khurasan and Mawara an-Nahr.

The Prophet صلی الله علیه وسلم said 'Your Yemen' because his listeners were the Arabs and at time Yemen was geographically considered to be an Arab land. He gave a command, "You must go to Syria or if you do not wish, to your Yemen." The second clause is and intervening clause between must go to Syria' and (if you go there) draw water from your own tanks.' So, the command is', "Must go to Syria and draw water from your own tanks. If not then you must go to your Yemen."

When you go to Syria, do not disturb their administrative working. Avoid altercation and mischief and draw water only from the source allotted to you. Do not create trouble by taking someone else's water.

SECTION III الفصل الثالث

AL- ABDAL WILL BE IN SYRIA

(٦٢٧٧) عَنْ شُرَيْحِ بْنِ عُبَيْدٍ قَالَ ذُكِرَ اَهْلُ الشَّامِ عِنْدَ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ وَقِيْلَ الْعَنْهُمْ يَا اَمِيْرَ الْمُؤْمِنِيْنَ قَالَ لَا اِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْاَبْدَالُ يَكُوْنُوْنَ بِالشَّامِ وَهُمْ اَرْبَعُوْنَ رَجُلًا كُلَّمَا مَاتَ رَجُلٌ اَبْدَلَ اللّٰهُ مَكَانَهُ رَجُلًا يُسْقٰى بِهِمُ الْغَيْثُ وَيُنْتَصَرُ بِهِمْ عَلَى الْاَعْدَآءِ وَيُصْرَفُ عَنْ اَهْلِ الشَّامِ بِهِمُ الْعَذَابُ۔

6277. Sayyiduna Shurriyh ibn Ubayd narrated that the people of Syria were mentioned in the presence of Sayyiduna Ali رضی اللہ عنہ. Someone suggested, "O amir ul Muminin, curse them." He said, 'No! I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'Al-Abdal are found in Syria and their number is forty. Whenever one of them dies, Allah replaces him with another. By virtue of them, rain pours down. By virtue of them, action is taken against enemies of religion. And by virtue of them punishment is anerted from the people of Syria." [1]

COMMENTARY: The people of Syria of those days were opponents of Ali رضی اللہ عنہ and supporters of Mu'awiyah رضی اللہ عنہ who was unfriendly with Ali رضی اللہ عنہ. He had been governor of Syria in the time of Umar رضی اللہ عنہ. Later he refused to acknowledge Ali رضی اللہ عنہ as caliph and proclaimed himself ruler of Syria declaring it an autonomous state. These were the people who were mentioned in the presence of Ali رضی اللہ عنہ and he was asked to curse them.

Ali رضی اللہ عنہ declined to oblige, saying that the abdul existed in Syria and he could not risk including them in his curse. The ulama of ahl us-sunnah wa al-jama'ah say that Ali رضی اللہ عنہ did not wish to fuel warfare by cursing the Syrians. However, it does not follow that Ali رضی اللہ عنہ was willing to exclude the Abdal and curse the other people of Syria. We cannot imagine such a thing from him, because he himself had said, "They are our brothers who have turned away from us."

It is also reported that once someone from his army had arrested a man of Mu'awiyah's army and brought him before Ali رضی اللہ عنہ. One of those present remarked. "How astonishing! I thought this man is a good Muslim." Ali رضی اللہ عنہ said, "Why do you say so? He still is a good Muslim."

There are other such traditions about him that prove that Sayyiduna Ali رضی اللہ عنہ was convinced that Mu'awiyah رضی اللہ عنہ and his supporters of Syria were Mulims.

The punishments is put off from the people of Syria by virtue of the abdal. The people of Syria are mentioned specifically because the abdal lived among them otherwise their blessings are available to all the world.

A part from this hadith of Ali رضی اللہ عنہ رضی اللہ عنہ, Shaykh ibn Hajar رحمہ اللہ has transmitted other

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[1] Musnad Ahmed 1-112 (Abdaal are sufis of a high rank).

ahadith about them. He has included a hadith of Ibn Umar رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم said, "The best of the ummah who are always present number five hundred and the abdal are forty. There is never a decrease from, the five hundred and never from the forty. Whenever an abdal dies, Allah replaces appointing one from the five hundred as an abdal." The sahabah رضی اللہ عنہم submitted, "O Messenger صلی اللہ علیہ وسلم of Allah, tell us about their deeds (that raises them to that rank)." The Prophet صلی اللہ علیہ وسلم said, "Thy forgive him who oppresses them. They are kind to him who is unkind to them and whatever Allah gives them they use that to look after the poor and the needy." This is corroborated by this verse of the Qur'an:

وَالْكَاظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ۔

[... and restrain their anger and are forgiving to wards mankind. And Allah loves the good doesrs.] (3: 134)

Ibn Asakir رحمہ اللہ has transmitted a hadith of Abdullah ibn Mas'ud رضی اللہ عنہ said, "Allah appoints forty such people whose hearts are on the pattern of the heart of Sayyiduna Aadam صلی اللہ علیہ وسلم. And he appoints seven others whose hearts are set like the heart of Ibrahim صلی اللہ علیہ وسلم. And he appoints five others whose hearts are oriented to the heart of Jibirl صلی اللہ علیہ وسلم, and three others whose hearts are set on the pattern of Mika'il صلی اللہ علیہ وسلم, and He appoints one such whose heart is oriented to the heart of Israfil صلی اللہ علیہ وسلم. when that one man dies, Allah replaces him by one of the three. Anyone of the three is replaced when he dies by one of the five and when one of the five expires, he is replaced by one of the seven. When a man of the seven dies, Allah replaces him by one of the forty. When one of the forty dies, Allah replaces him by one of the three hundred. When one of the three hundred dies, Allah appoints one to take his place from among the common people. By virtue of all these men, every trial and affliction is averted from this ummah."

Learned men who possess Divine awareness have pointed out that Allah's Messenger صلی اللہ علیہ وسلم did no say that Allah appoints anyone whose heart synchronizes with the heart of the Prophet صلی اللہ علیہ وسلم . the reason is that Allah has not created anyone in the whole universe whose heart is more dear, more noble, more fine and more pure then the heart of the Prophet صلی اللہ علیہ وسلم. Hence, no one's heart - even from Allah's poious slaves – is like the heart of the Prophet صلی اللہ علیہ وسلم whether they be abdal or aqtab.

ABOUT DAMASCUS

(٦٢٧٨) وَعَنْ رَجُلٍ مِّنَ الصَّحَابَةِ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ سَتُفْتَحُ الشَّامُ فَإِذَا خُيِّرْتُمُ الْمَنَازِلَ فِيْهَا فَعَلَيْكُمْ بِمَدِيْنَةٍ يُقَالُ لَهَا دِمَشْقُ فَإِنَّهَا مَعْقِلُ الْمُسْلِمِيْنَ مِنَ الْمَلَاحِمِ وَفُسْطَاطُهَا مِنْهَا أَرْضٌ يُقَالُ لَهَا الْغُوْطَةُ رواهما احمد۔

6278. A man one of the Sahabah رضی اللہ عنہم narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "soon (the territories of) Syria will be conquered (by the Muslim forces). If you are offered choice to build houses (and to reside) there, then you must choose the city that is called Damascus, because it is a refuqe for the Muslims from

warfare. It is its (Syria's) main city. There is a place in it called al-Ghutah."[1]

COMMENTARY: The name of the companion who narrated this hadith could not be Known. This does not reflect adversely on the soundness of this hadith because all the sahabah رضی الله عنهم are reliable and authoritative.

Damascus is actually (Dimishq or) Dimashq. It is the capital city of Syria.

It is a refuge from fighting. The Arabic word (معقل) ma'qal means a refuge or a fort. It is derived from (عقل) which means 'to prevent,' 'to bind,' the word (ملاحم) is the plural of (ملحمة) meaning 'war,' 'fighting' and 'Killing.' So Damascus is like a strong fort for the Muslims. Those of them who come to this city are safe from the bullying of the enemy. It is like a sheep that ascends to the peak of a mountain and makes it its refuge.

The word (فسطاط) fustat is a principal or main city. It is a large city that accommodates the largest possible number of people, this is why Misr[2] (Cairo) is also called a Fustalt. This word is also used for a tent or a camp.

Ghut, is a word for gardens and springs. They surround Damascus. Thore is a village near Damascus called al-Ghutah.

CALIPHATE IN MADINAH MONARCHY IN SYRIA

(٦٢٧٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْخِلَافَةُ بِالْمَدِيْنَةِ وَالْمُلْكُ بِالشَّامِ۔

6279. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The caliphate is in Madinah while kingdom will be (taken over) in Syria."[3]

COMMENTARY: 'The caliphate was in Madinah' for a long time. Then Ali رضی الله عنه moved it to Kufah. The strong caliphate in Madinah ended.

Kingdom will be in Syria. When Imam Hasan رضی الله عنه relinquished caliphate in favour of Mu'awiyah رضی الله عنه, even then Mu'awiyah رضی الله عنه did not become caliph. This view is upheld by the saying of the Prophet صلی الله علیه وسلم transmitted by Ahmad, Tirmidhi, Abu Ya'la and ibn Hibban: "**After me caliphate will remain in my ummah for thirty years.**"

This hadith refers to the caliphate of Ali رضی الله عنه and Kingdom of Mu.awiyah رضی الله عنه. According to another hadith: the Prophet صلی الله علیه وسلم birth place is Makkah. His emigration is to Mdinah and his Kingdom is in Syria. There (ملک) Kingdom means prophetood and religion. While his Prophethood and religion are now worldwide towards the last days, they will be more marked and felt in Syria.

Some others say that Syria is the greatest place of jihad for his religion. The people of Syria will be continuously and energetically occupied in jihad for the sake of his religion.

In these words, Muslims are exhorted to go to Syria in the last days to wage jihad and protect territories of Islam.

MERIT OF SYRIA

(٦٢٨٠) وَعَنْ عُمَرَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ عَمُوْدًا مِّنْ نُّوْرٍ خَرَجَ مِنْ تَحْتِ رَأْسِيْ سَاطِعًا حَتّٰى اِسْتَقَرَّ بِالشَّامِ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ دَلَائِلِ النُّبُوَّةِ۔

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[1] Musnad Ahmad 4-160, Abu Dawud # 4298

[2] Misr is ablso used for Egypt.

[3] Bayhaqi in Balail & Nabuway 6-447, Mustartrak Haakim 3-72

6280. Sayyiduna Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I saw (in a dream) a column of light come forth from under my head, rise up till it pitched in Syria."

COMMENTARY: This foretells that the religion of the Prophet صلی اللہ علیہ وسلم will reach Syria rapidly. It will become strong there and it will prevail.

The Prophet صلی اللہ علیہ وسلم mother had seen when he was born that a light issued from her body and brightened the castles of Syria and its houses.

MORE ABOUT DAMASCUS

(٦٢٨١) وَعَنْ أَبِي الدَّرْدَاءِ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فُسْطَاطَ الْمُسْلِمِيْنَ يَوْمَ الْمَلْحَمَةِ بِالْغُوْطَةِ إِلَى جَانِبِ مَدِيْنَةٍ يُقَالُ لَهَا دِمَشْقُ مِنْ خَيْرِ مَدَائِنِ الشَّامِ۔ (رواه ابوداؤد)

6281. Sayyiduna Abu Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed, the place of gathering of the Muslims at the time the offensive action (against the dajjal) will be al-Ghutah in the suburbs of the city of Syria that is called Damascus, the best of the cities of Syria." [1]

COMMENTARY: Damascus is the best of Syria's cities and this is indicated in a previous hadith (# 6277). Al-Ghutah, too, is mentioned there. There, Damascus is described as the place of gathering. In this hadith its neighbourhood Ghutah is pinpointed exactly as the place of gathering.

DAMASCUS WILL NOT FALL TO A NON-ARAB INVADER

(٦٢٨٢) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ سُلَيْمَانَ قَالَ سَيَأْتِيْ مَلِكٌ مِّنْ مُلُوْكِ الْعَجَمِ فَيَظْهَرُ عَلَى الْمَدَائِنِ كُلِّهَا إِلَّا دِمَشْقَ۔ (رواه ابوداؤد)

6282. Sayyiduna Abdur Rahman ibn Sulayman (a # 6252) said, "The time will come when one of the non-Arab kings will invade and occupy all the cities, but not Damascus (a city of Syria)." [2]

COMMENTARY: the scholars have not identified the king who would invade Syria.

However, we must make it clear that there are innumerable ahadith about the merit of Syria, plasetine, bayt al-maqdis, Sakhrah, Asqalan, Qazwin, Andalus, Damascus and some other cities. But, the scholars of hadith have termed most of them as da'if (weak).

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1 Abu Dawud # 4298.

2 Abu Dawud # 4639.

CHAPTER XLI

THE REWARD OF THIS UMMAH

بَابُ ثَوَابِ هٰذِهِ الْاُمَّةِ

The words 'this ummah' mean the Ummah (or community) of Prophet Muhammad صلی اللہ علیہ وسلم. They are the people who have not only responded to his call but have also obeyed and followed him. They believed in him as Allah's Prophet and Messenger صلی اللہ علیہ وسلم and they emulated him by following is teachings. They are called firqah najiyah (فرقہ ناجیہ): 'those who are saved, delivered.'

It is written in tanqeeh (تنقیح) that a mubtadi' (one who innovates and practices it) is not one of this ummah, at all.

According to Tawdih (توضیح), those who are absolutely members of this ummah include the ahlus-sunnah wa al-jama'ah and they who follow the path of Allah's Messenger صلی اللہ علیہ وسلم and his sahabah رضی اللہ عنہم.

The writer of Talweeh (تلویح) has stated that a mubtadi' (an innovator) is absolutely an outcast from this ummah. Though the innovators may be 'the people of the qiblah' yet they will be regarded merely as ummah da'wah (people who have been invited) just as the disbelievers too are ummah da'wah, but they will not be counted among the ummah ijabah (people who have responded).

MUHAMMAD'S صلی اللہ علیہ وسلم UMMAH

Relative to every other ummah (community) and millah (faith), the merits and excellences of this ummah to whom Divine mercy is shown, and its rewards and recompenes are uncountable and beyond words. Without doubt the ummah of the Messenger صلی اللہ علیہ وسلم is more excellent then every other ummah. The creator of the universe, Mighty and Glorious, says of this ummah in the Qur'an:

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ

[you (o believers) are the best community raised up for mankind] (3: 110)

– and He says:

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ

[And thus have we made you a midmost (justly balanced) community so that you may be witnesses to mankind . . . .] (2: 143)

Moreover, it is enough to say in praise of this Ummah that it is the Ummah of Muhammad صلی اللہ علیہ وسلم, the seal of the Prophet صلی اللہ علیہ وسلم the chief of the Messenger صلی اللہ علیہ وسلم and the most excellent of the creatures. Every Prophet صلی اللہ علیہ وسلم and every Messenger علیہ السلام had expressed a desire to have lived in the time of Muhammad and to have been a member of his ummah. Apart from this such things are affirmed of its peculiarities, excellence and wonders as are not known of any of the previous Ummahs.

اللهم اجعلنا من امة وارزقنا محبة وتوفنا على دينه وملته برحمتك يا ارحم الراحمين

O Allah, cause us to be of his ummah, and instill in us love of him, and make us die on his religion and his faith – with Your mercy, O The Most merciful of those who are merciful!

SECTION I اَلْفَصْلُ الْاَوَّلُ

EXCLUSIVE DIVINE FAVOUR ON THIS UMMAH

(٦٢٨٣) عَنِ ابْنِ عُمَرَ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّمَا اَجَلُكُمْ فِيْ اَجَلِ مَنْ خَلَا مِنَ الْاُمَمِ مَا بَيْنَ صَلٰوةِ الْعَصْرِ اِلٰى مَغْرِبِ الشَّمْسِ وَاِنَّمَا مَثَلُكُمْ وَمَثَلُ الْيَهُوْدِ وَالنَّصَارٰى كَرَجُلٍ اِسْتَعْمَلَ عُمَّالًا فَقَالَ مَنْ يَّعْمَلُ لِيْ اِلٰى نِصْفِ النَّهَارِ عَلٰى قِيْرَاطٍ قِيْرَاطٍ فَعَمِلَتِ الْيَهُوْدُ اِلٰى نِصْفِ النَّهَارِ عَلٰى قِيْرَاطٍ قِيْرَاطٍ ثُمَّ قَالَ مَنْ يَّعْمَلُ لِيْ مِنْ نِّصْفِ النَّهَارِ اِلٰى صَلٰوةِ الْعَصْرِ عَلٰى قِيْرَاطٍ قِيْرَاطٍ فَعَمِلَتِ النَّصَارٰى مِنْ نِّصْفِ النَّهَارِ اِلٰى صَلٰوةِ الْعَصْرِ عَلٰى قِيْرَاطٍ قِيْرَاطٍ ثُمَّ قَالَ مَنْ يَّعْمَلُ لِيْ مِنْ صَلٰوةِ الْعَصْرِ اِلٰى مَغْرِبِ الشَّمْسِ عَلٰى قِيْرَاطَيْنِ قِيْرَاطَيْنِ اَلَا فَاَنْتُمُ الَّذِيْنَ يَعْمَلُوْنَ مِنْ صَلٰوةِ الْعَصْرِ اِلٰى مَغْرِبِ الشَّمْسِ اَلَا لَكُمُ الْاَجْرُ مَرَّتَيْنِ فَغَضِبَتِ الْيَهُوْدُ وَالنَّصٰرٰى فَقَالُوْا نَحْنُ اَكْثَرُ عَمَلًا وَاَقَلُّ عَطَآءً قَالَ اللّٰهُ تَعَالٰى فَهَلْ ظَلَمْتُكُمْ مِّنْ حَقِّكُمْ شَيْئًا قَالُوْا لَا قَالَ اللّٰهُ تَعَالٰى فَاِنَّهٗ فَضْلِيْ اُعْطِيْهِ مَنْ شِئْتُ (رواه البخاری)

6283. Sayyiduna ibn Umar narrated that Allah's Messenger صلی اللہ علیہ وسلم said (to the Muslims), "Indeed, your term of life reliative to the term of life of the Ummahs (communities) who have passed away is merely like the time between the salah of asr and the setting of the sun. And, (in the sight of Allah) your example relative to the Jews and the Christians is like that of a man who hires some laboures and asks, 'Who will work for me till midday at one qirat each?' so, the Jews (agreed and) worked till midday against a qirat each. Then, he asked, 'who will work for me from midday till the salah of asr at one qirat each?' so, the Christians (agreed and) worked from midday till the salah of asr against one qirat each. Again he asked, 'who will work for me from the salah of asr till the setting of the sun at two qirat each?' Know! You are they who work from the salah of asr till the setting of the sun. Know! For you is the reward twice over!

The Jews and the Christians were annoyed and protested, 'We have put in more work but have received less pay." Allah, the most High, asked, 'Did I wrong you in the least concerning your rights? (Did I pay you less than the agreed wages?)' They said, 'No!' So, Allah, the Most High, said, 'this is My favour. I grant it to whomsoever I will.'" [1]

COMMENTARY: the Arabic word (اجل) ajal is a stipulated time for anything. Allah says:

لِتَبْلُغُوْٓا اَجَلًا مُّسَمًّى

[. . . . that you may reach an appointed term . . . .] (40: 67)

Sometimes, this word is used for man's death. For example, it is said (دنا اجله) 'his death is near.' This is what Mulla Ali Qari رحمه الله has written on the authority of Teebi رحمه الله. Then he writes: Sometimes, this word refers to the entire period of life that is determined (whether suspended or inevitable) as this word is used in Allah's saying:

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[1] Bukhari # 3459, Musnad Ahmad 2-124.

ثُمَّ قَضٰى اَجَلًا وَاَجَلٌ مُّسَمًّى عِنْدَهٗ

[......then decreed a term (fro you). And a term is fixed with Hm.] (6: 2)

Sometimes, this word is applied to the end of the term of life and the last moments before death. It is as in the saying of Allah, Most High:

اِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ

[.... So when their term comes, they cannot put it back by a moment, nor can they put it forward.] (7: 34)

This verse refers to the application of the word to the last moments of of one's life.

However, in this hadith this word (اجل) ajal must be read in its first meaning, the entire life period. The hadith therefore, means, 'O Muslims, in comparison to the long lives of the past people, the ratio of your lives is from the salah of asr till sunset against theirs of from break of dawn till asr. In spite of that, your wages - or reward - is more. This is your prerogative and exclusive honour.

Qirat is one-twelfth of a dirham or one-twentieth or one -twenty fourth of a dirar.

The Jews who followed Prophet Musa صلی اللہ علیہ وسلم performed many deeds for a little reward. They were like those labourers who laboured from morn till nidday to earn one qirat each.

The Christians who followed Prophet Eesa صلی اللہ علیہ وسلم also performed many deeds, when their time came, against a small recompense. They compared to laboures working from midday to the time of asr to get one qirat each.

These two people got the reward that was due to them. But (O Muslims) you are honoured. You get a dual reward in comparison to them.' These words of the hadith are adopted from the saying of Allah:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَاٰمِنُوْا بِرَسُوْلِهٖ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَّحْمَتِهٖ

[O you who believe (in Eesa), fear Allah and believe in His Messenger صلی اللہ علیہ وسلم (Muhammad), he will give you twofold portion of His mercy.] (57: 28)

The people of this ummah believed in and confirmed not only their Prophet صلی اللہ علیہ وسلم but they also believed in and confirmed the previous Prophets علیهم السلام and Messengers علیهم السلام. Hence, they became deserving of a dual recompense and a twofold reward.

The Jews and Christians complained that their portion was little though they had to do more work. There are two possibilities:

(i) they will make this complaint on the day of resurrection when they find the rewards being given to the Muslims.

(ii) they might have complained when they had read in their Scriptures about Prophet Muhammad صلی اللہ علیہ وسلم and his Ummah.

It is clear from this hadith that whatever reward Allah gives, it is not commensurate with the trouble one takes or the effort one puts in to worship Allah or to perform pious deeds, nor is it on the basis of what one deserves. No creature becomes deserving of reward from his creator because of any worship of his or because he has shown some outstanding performance. Rather, the creator bestows on His creature merely out of His favour and mercy. He has complete authority to bestow favours on whosoever he likes and as much as He wishes.

فَإِنَّهُ يَفْعَلُ مَا يَشَآءُ وَيَحْكُمُ مَا يُرِيدُ

[Allah does what he wills](3: 40)
[Surely Allah ordains what he pleases.] (5: 1)

THE JEWS & CHRISTIANS

The jews and Christians mentioned in this hadith are the ones who had believed in their respective Prophet, Prophet Musa عليه السلام and Prophet Eesa عليه السلام. They obeyed the Book that was revealed to him and followed his Shari'ah till the last of their lives. As for those Jews and Christians who turned away from their religion, rejected the Messenger and the Book, they are not mentioned here in any way because they are deprived of reward completely.

Besides, it must be clear that the Christians who believed in Prophet Eesa عليه السلام and the Injil did not get more reward than the Jews though they also believed in Prophet Musa عليه السلام and the Torah while the Jews did believe only in Prophet Musa عليه السلام and the Torah.

TIME OF SALAH OF ASR

This hadith is cited by the ulama to support the opinion of Imam Abu Hanifah رحمه الله for the hour of the salah of asr. He says that the time of asr commences when the shadow of everything becomes twice (or double) of it. They hold that the Christians will be thought to have worked more than the Muslims only when their duration of labour had been till the shadow of everything became twice that thing.

MERIT OF BELIEVERS OF NEXT GENERATIONS

(٦٢٨٤) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ أَشَدِّ أُمَّتِي لِي حُبًّا نَاسٌ يَكُوْنُوْنَ بَعْدِي يَوَدُّ أَحَدُهُمْ لَوْ رَآنِي بِأَهْلِهِ وَمَالِهِ۔ (رواہ مسلم)

6284. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Indeed, those of my ummah who love me most strongly will be they who will be born after my death. Some of them would have a yearning to see me even being prepared to sacrifec their families and properties of that."[1]

COMMENTARY: Those people would go to the extent of surrendering their dear ones and whatever they possess in order to be able to see the Prophet صلى الله عليه وسلم.

This hadith and some other similar ahadith tell us that there will be people of succeeding generations who will be peers of the noble sahabah رضى الله عنهم in the merit and excellences that they possess. In fact, some night be more excellent. One of the famous scholars of hadith Allamah ibn Abdual Barr رحمه الله inclines to support this view. This is mentioned by shaylkh ibn Hajar رحمه الله Makki in Sawa'iq muharriqah. However, most of the ulama hold that the best and most excellent of the ummah are the sahabah رضى الله عنهم themselves. They maintain that no one else can attain their position howsoever pious and righteous, learned and God-fearing he may be. They say about the ahadith from which Ibn Abdul Barr رضى الله عنه draws his conclusion that we might say that at most a partial excellence over a sahabi رضى الله عنه might be, possible in any remote unconnected section. As far as the thorough excellence

[1] Muslum # 12-2832, Musned Ahmed 2-417

is concerned and is related to an abundant reward, it is only for the sahabah رضی اللہ عنہ.
The ulama say that in this discourse, reference is those sahabah رضی اللہ عنہم who the very special sahabah رضی اللہ عنہم who were fortunate to have been in the company of the Prophet صلی اللہ علیہ وسلم for a very long time and who acquired too much knowledge and blessings from him and who participated in battles with him. As for those very common, general sahabah رضی اللہ عنہم who had met him once or twice , now and then, their case cannot be as strang. In fact, there are some who had seen him just once in their life time. Nevertheless, it is a fact that any sahabi رضی اللہ عنہ gets a higher and better rank and merit than one who is not a sahabi. This applies to every sahabi رضی اللہ عنہ even if he may have seen the Prophet صلی اللہ علیہ وسلم just once. No one else can equal any sahabi رضی اللہ عنہ in this singular honour and distinction. There may perhaps be some debate where learning and deeds are concerned. Even from this point of view, it is better to declare that the sahabah رضی اللہ عنہم are more excellent and more noble than the reast of the ummah without any reservations.

UMMAH WILL NEVER LACK ADHERENTS TO ALLAH'S RELIGION

(٦٢٨٥) وَعَنْ مُعَاوِيَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا يَزَالُ مِنْ أُمَّتِيْ أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللّٰهِ لَا يَضُرُّهُمْ مَّنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتّٰى يَأْتِيَ أَمْرُ اللّٰهِ وَهُمْ عَلٰى ذٰلِكَ مُتَّفَقٌ عَلَيْهِ وَذُكِرَ حَدِيْثُ أَنَسٍ إِنَّ مِنْ عِبَادِ اللّٰهِ فِيْ كِتَابِ الْقِصَاصِ۔

6285. Sayyiduna Mu'awiyah رضی اللہ عنہ narrated that he heard the Prophet صلی اللہ علیہ وسلم say, "There will not section who adhere to the command of Allah. They will not be hurt by those who desert them and who oppose them till the command condition (of rectitude)." [1]

COMMENTARY: Adhering to the command of Allah is to mould one's life completely according to the tenets and commands of Shari'ah. Convictions and deeds are as prescribed by religion. One learns the book of Allah, acquires knowledge of Shari'ah, observes the sunnah, takes part in jihad for the sake of Allah and wishes well for Allah's creatures and is heedful of fard kifayah (which are obligations deemed discharged by all if some members of the community attend to them). Allah says about this:

وَلْتَكُنْ مِّنْكُمْ أُمَّةٌ يَّدْعُوْنَ إِلَى الْخَيْرِ وَيَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

[And let there be of you a community who invite to goodness and enjoin what is right, and forbid what is wrong.] (3: 104)

It is clear from this hadith that the earth will never lack such pious people who steadfastly stick to obeying the commands of Allah. They abstain from what Allah has forbidden and, come what may, they abide by shari'ah always. They are engaged constantly in keeping Islam alive and high irrespective of whether they are helped or opposed.
As for the words till the command of Allah comes,'; they mean 'death' and end of term', Another interpretation by a scholar is 'the day of resurection' or 'the Last Day' but this ill create a misunderstanding of another hadith that says"

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1 Bukhari # 3641, Muslim # 174-1637,. Abu Dawud # 4752, Ibn Majah # 1304, Musnad Ahmed

لا تقوم الساعة حتّٰى لا يكون في الارض من يقُولُ الله

"The last Day will not come as long as there is on earth one who says 'Allah'."
Another scholar has said about (قائمة بامر الله) 'will remain on the command of Allah' that this means 'to follow Allah's religion strictly.'
Some authorities have said about the section who adhere to Allah's command that they will be the scholars who teach hadith and religion at all times, in every age. They propagate religion and enforce the sunnah. Another explanation is that 'this section' refers to those who keep to Islam always and in all conditions. Another exponent suggests that the hadith means that the glory and might of the followers of Islam will never disappear from the surface of the earth. If there is some weakness in the Muslims in some area then there surely would be other places where Islam is firmly rosted and strong and the kalimah of Allah is well practiced.
The gist of these opinions is that 'the section' are the 'warriors of Islam' charged with waging jihad against the enemies of Islam. And to strengthen Islam. In the final days, such people will protect the boundaries of Islamic lands.
Some versions also have the words (وهم بالشام) 'and they are in Syria'. Some others have these words too.'

حتّٰى يقاتل اخرهم مسيح الدجال

'Till the last wen of this section fight the dajjal.'
These versions too, suggest that the **section'** are the warriors of Islam. However, the apparent meaning of this hadith (under discussion) is that 'the **section**' includes every such group and people who adhere to Allah's religion and serve and propagate it. They are occupied always in raising Islam everywhere.

وَذُكِرَ حَدِيثُ أَنَسٍ إِنَّ مِنْ عِبَادِ اللّٰهِ فِيْ كِتَابِ الْقِصَاصِ

The hadith of Anas رضی الله عنه 'surely among the slaves of Allah; may be found in the Book of Qisas # 3460.

SECTION II الفصل الثاني

SIMILITUDE OF THE UMMAH OF MUAHMMAD صلى الله عليه وسلم

(٦٢٨٦) عَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ أُمَّتِيْ مَثَلُ الْمَطَرِ لَا يُدْرٰى أَوَّلُهُ خَيْرٌ أَمْ آخِرُهُ. (رواه الترمذی)

6286. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The example of my ummah is like rain. It is not known whether the first of it is better or the last of it."[1]

COMMENTARY: There should arise no misgivings because of the words of the hodith. It does not raise the question whether the earlier people of this ummah were better or the later are. Rather, it says explicitly that the entire ummah is good when rain powers in a dry season, then all of it is good and beneficial. Hence the earlier people of this umma as well

[1] Tirmdhi # 2869 (2878), Musnad Ahmad 3-130 (# 12329)

as the latter ones who are true and pious are all good people. Then, the question arises: how are the first and the last at par? The first ones had the honour of the Prophet's صلى الله عليه وسلم company. They obeyed him and conveyed his message to the others. They helped further his religion and shari'ah. The ones who followed and follow accepted his religion and shari'ah in too. They remain firm on every portion of his teachings and preserved and preached his religion, strengthening it. They spread it in the four corners of the world.

It may also be said that there are different reasons for being good. The earlier people were good for some reasons, on some counts while the succeeding ones may be good in other departments and for other reasons. In short the whole ummah is beneficial and good and equal in this respect. The first members of this ummah are good for some reasons peculiar to them and the succeeding members are good for reasons common to them.

However, the majority of the ulama say that on the overall basis only the foremost members who were the sahabah رضى الله عنهم are the most excellent but this does not rule out the possibility that anyone else might be more excellent in some partial respect or an exclusive department.

As for 'overall basis' it implies 'earning the highest reward from Allah.'

Toorpushli رحمه الله has written that this hadith does no cast doubt on the merit of the earlier members of this ummah being exceeded by the succeeding members because the first generation of the sahabah رضى الله عنهم is more excellent and superior than all other generations without any semblance of doubt whatsoever. The next generation after the first are better than all generations succeeding them and then the next is better than those following it. The message of the hadith is that the entire ummah is beneficial as for as propagation of religion and Shari'ah is concerned.

Qadi too, has mentioned something like it in a lengthy discourse. The gist of it is that it is difficult to pinpoint the more beneficial portion of rain and why, and the portion lacking benefit, because there are varying aspects of benefit and different kinds. In this sense, every period of this ummah bears goodness and benefit for one reason or another and in one respect or the other. However, on the principle of (الفضل للمتقدم) 'excellence of the preceding,' the merit belongs to the members of the first generation of this ummah, The sahabah رضى الله عنه. This hadith offers solace to the members of the succeeding generations. Allah, Lord of the worlds, has the door of His mercy open and hope of receiving blessing from Him never ceases.

Teebi رحمه الله has written that the comparison of the ummah with rain is only to guide and to teach. It is like a saying of the Prophet صلى الله عليه وسلم comparing rain with guidance and knowledge. The ummaah that is compared to rain in this hadith are the perfect scholars who are perfect themselves and are a means of taking the others to a perfect degree. Goodness may be read in the sense of beneficial so that it does not presuppose that the entire ummah is equal in excellence.

In short, the ummah of Muhammad صلى الله عليه وسلم has never lacked goodness at any stage or period. It is as the Prophet صلى الله عليه وسلم words elsevohere, "the entire ummah is the ummah that has been shown mercy." This is the consequence of its Prophet صلى الله عليه وسلم being a 'Prophet صلى الله عليه وسلم of mercy'. This is in contrast to other ummahs with whom goodness was found only at their initial stage and the succeeding ones became evil to such an extent that they changed their sacred heavenly books too. Thereby they attered their religion making it different from what their earlier members had followed and obeyed.

SECTION III اَلْفَصْلُ الثَّالِثُ

MORE ABOUT THE EXAMPLE OF THE UMMAH OF MUHAMMAD صلى الله عليه وسلم

(٦٢٨٧) عَنْ جَعْفَرٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَبْشِرُوْا وَاَبْشِرُوْا اِنَّمَا مَثَلُ اُمَّتِيْ مَثَلُ الْغَيْثِ لَا يُدْرٰى اٰخِرُهٗ خَيْرٌ اَمْ اَوَّلُهٗ اَوْ كَحَدِيْقَةٍ اُطْعِمَ مِنْهَا فَوْجٌ عَامًا ثُمَّ اُطْعِمَ مِنْهَا فَوْجٌ عَامًا لَعَلَّ اٰخِرَهَا فَوْجًا اَنْ يَّكُوْنَ اَعْرَضَهَا عَرْضًا وَاَعْمَقَهَا عُمْقًا وَاَحْسَنَهَا حُسْنًا كَيْفَ تَهْلِكُ اُمَّةٌ اَنَا اَوَّلُهَا وَالْمَهْدِيُّ وَسْطُهَا وَالْمَسِيْحُ اٰخِرُهَا وَلٰكِنْ بَيْنَ ذٰلِكَ فَيْجٌ اَعْوَجُ لَيْسُوْا مِنِّيْ وَلَا اَنَا مِنْهُمْ۔ (رواه رزين)

6287. Sayyiduna Ja'far رضى الله عنه (Sadiq) narrated on the authority of his Father (Imam Muhammad Baqir رحمه الله) who narrated from (his father Imam Zaym ul-Aabideen Ali ibn Husayan ibn Ali رضى الله عنه) Ja'far's رحمه الله grand father that Allah's Messenger صلى الله عليه وسلم said, "Rejoice! And rejoice! Indeed. The example of my ummah is like the rain of which it is nort known whether the last of it is better or the first of it. Or (the example of my ummah is) like a garden from (a portion of) which a company (of men) fed themselves for a year then from (another portion of) which another company fed themselves for a year. It may be that the last company that eats from it is berader, deaper and more splendid (than the first). How can a ummah perish when I am the first of it, mahdi the middle of it and Masih the last of it? But, between this there will arise a crooked group (or, a misled people). They do not belong to me and I have nothing to do with them." (I am displeased and fed up with them.)[1]

COMMENTARY: The word 'Rejoice' is repeated for emphasis and perhaps to suggest that the glad tidings are for this world as well as for the next.

The example of the ummah is the rain. The intervening conjunction 'or' might also mean 'and' (its example is like a garden). The garden has green trees that are fruit -bearing. The comparison with the garden is actually of religion from the point of view of its laws, parts and departments.

The breadth and depth represent a large company of men. Length is not mentioned because reference breath and depth follows reference to length, so it is taken for granted after breath and depth are mentioned.

THE TABI'UN BELIEVED IN THE UNSEEN

(٦٢٨٨) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ الْخَلْقِ اَعْجَبُ اِلَيْكُمْ اِيْمَانًا قَالُوْا الْمَلٰٓئِكَةُ قَالَ وَمَا لَهُمْ لَا يُؤْمِنُوْنَ وَهُمْ عِنْدَ رَبِّهِمْ قَالُوْا فَالنَّبِيُّوْنَ قَالَ وَمَا لَهُمْ لَا يُؤْمِنُوْنَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ قَالُوْا فَنَحْنُ قَالَ وَمَا لَكُمْ لَا تُؤْمِنُوْنَ وَاَنَا بَيْنَ اَظْهُرِكُمْ قَالَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَعْجَبَ الْخَلْقِ اِلَيَّ اِيْمَانًا لَقَوْمٌ يَكُوْنُوْنَ مِنْ بَعْدِيْ يَجِدُوْنَ صُحُفًا فِيْهَا كِتَابٌ يُؤْمِنُوْنَ بِمَا فِيْهَا۔

6288. Sayyiduna Amr ibn Shu'ayb رحمه الله reported from his father from his (Aowr's)

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[1] Razin

grandfather that Allah's Messenger صلى الله عليه وسلم asked (his sahabah رضى الله عنه), "Which of the creatures do you like for their faith?" They said, "The angels!" He asked, "And why should they not believe? They are near their Lord." They said, "Then the Prophet صلى الله عليه وسلم!" he asked, "And why should they not believe? Revelation comes down to them." Then, They said, "Then, we!" he said, "And why should you not believe while I am among you?"

The narrator added that Allah's Messenger صلى الله عليه وسلم said, "The creatures whom I like most for their faith are the people who will come after I die (the tabi'un and those after them through succeeding generations till the last Day). They will find the scriptures, meaning the Qur'an, and they will believe in what it contains."[1]

COMMENTARY: The angels are not more excellent than Prophets عليهم السلام. The Prophets عليهم السلام are more excellent in Allah's sight because of the higher rewards they earn.

The Prophet صلى الله عليه وسلم should have a stronger faith because whay or revelation is the real means of religion being known in this world. The angel, Rooh ul-Amin (Jibri عليه السلام) brings down the revelation from the heaven. The Prophets صلى الله عليه وسلم see the angels with their eyes. They observed their radiance. The dictionary meaning of wahy is inspiration. In the terminology of Shari'ah, it is revelation brought by Jibril صلى الله عليه وسلم to the Prophet's صلى الله عليه وسلم.

The Prophet صلى الله عليه وسلم told the sahabah رضى الله عنهم that they should have no hesitation in believing because he was among them. They could see his life like an open book. They could see the signs of Prophethood, too.

As for the people who will come after the Prophet صلى الله عليه وسلم death, their faiths will be faith and belief in the unseen. Thy will not have seen the Prophet صلى الله عليه وسلم, or had his company, or seen the revelation descend or observed the signs of Prophethood but merely heard these things from the sahabah رضى الله عنه. However they will hold fast to the belief. Allah has said of them:

يُؤْمِنُونَ بِالْغَيْبِ

[Who believe in the Unseen] (2: 3)

These words support the meaning given in the foregoing lines. It is supported further by a tradition that some people spoke of the faith of the sahabah رضى الله عنهم in the presence of Abdullah ibn Mas'ud رضى الله عنه who said, "the truth of Muhammad صلى الله عليه وسلم, his call and all his life was very obvious to anyone who saw him and was fortunate to have his company. By Him besides whom there is no one worthy of worship, no believer's faith is better than faith in the unseen." Then he recited the verse:

يُؤْمِنُونَ بِالْغَيْبِ

[who believe in the Unseen] (2: 3)

Though the tabi'un too had seen the sahabah رضى الله عنهم and had received their traditions from very close, yet they had not seen the Prophet صلى الله عليه وسلم. Also the sahabah رضى الله عنه's faith too may be said to be 'unseen,' but that was only on such things in which it is mandatory to believer, like Allah's existence, The Engels and the affairs of the hereafter. But, they also had many things before their eyes. As against this the tabi'un and the believers after them

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[1] Bayhaqi in Dala'il un-Nobuwal 6-538

had a faith that was completely, all of it faith in the Unseen. Hence, their faith was better and desirable and pleasing.

REWARD OF THE LAST PEOPLE

(٦٢٨٩) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ الْعَلَاءِ الْحَضْرَمِيِّ قَالَ حَدَّثَنِيْ مَنْ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّهٗ سَيَكُوْنُ فِيْ اٰخِرِ هٰذِهِ الْاُمَّةِ قَوْمٌ لَهُمْ مِثْلُ اَجْرِ اَوَّلِهِمْ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقَاتِلُوْنَ اَهْلَ الْفِتَنِ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ دَلَآئِلِ النُّبُوَّةِ۔

6289. Sayyiduna Abudr Rahman ibn al- Ala al-Hadrami said, "He narrated to me who had heard the Prophet صلی اللہ علیہ وسلم say, 'There will be among the last of this ummah a people who will earn "reward like that of the first of them (meamin) the sahabah رضی اللہ عنہ). They will enjoin that which is reputable and forbid that which is disreputable. They will fight with those who create fitnah (dissension among the Mulims);"[1]

MERIT OF BELIEVERS WHO HAVE NOT SEEN THE PROPHET صلی اللہ علیہ وسلم

(٦٢٩٠) وَعَنْ اَبِيْ اُمَامَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ طُوْبٰى لِمَنْ رَاٰنِيْ وَطُوْبٰى سَبْعَ مَرَّاتٍ لِمَنْ لَّمْ يَرَنِيْ وَاٰمَنَ بِيْ۔ (رواه احمد)

6290. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Happiness (or greetings) to him who has seen me, and seven times happiness (or greetings) to him who has not seen me and has believed in me (and confirmed my Prophethood)."[2]

COMMENTARY: The seven times greetings indicates the merit of those poeple of the ummah who believe in the unseen. What is the wisdom in the number seven is known only to 'Allah and to His Messenger. We may also say that the number seven implies 'very many', as generally it is used in Arabic to depict a large number.

BELIEVERS AFTER THE PROPHET'S صلی اللہ علیہ وسلم TIME

(٦٢٩١) وَعَنِ ابْنِ مُحَيْرِيْزٍ قَالَ قُلْتُ لِاَبِيْ جُمُعَةَ رَجُلٍ مِّنَ الصَّحَابَةِ حَدِّثْنَا حَدِيْثًا سَمِعْتَهٗ مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ اُحَدِّثُكُمْ حَدِيْثًا جَيِّدًا تَغَدَّيْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَعَنَا اَبُوْ عُبَيْدَةَ بْنُ الْجَرَّاحِ فَقَالَ يَا رَسُوْلَ اللّٰهِ اَحَدٌ خَيْرٌ مِّنَّا اَسْلَمْنَا وَجَاهَدْنَا مَعَكَ قَالَ نَعَمْ قَوْمٌ يَّكُوْنُوْنَ مِنْ بَعْدِكُمْ يُؤْمِنُوْنَ بِيْ وَلَمْ يَرَوْنِيْ رَوَاهُ اَحْمَدُ وَالدَّارِمِيُّ وَرَوٰى رَزِيْنٌ عَنْ اَبِيْ عُبَيْدَةَ مِنْ قَوْلِهٖ يَا رَسُوْلَ اللّٰهِ اَحَدٌ خَيْرٌ مِّنَّا اِلٰى اٰخِرِهٖ۔

6291. Sayyiduna :bn Muhyriz رضی اللہ عنہ (a tabi'i) narrated that he asked Sayyiduna Abu Jumu'ah رضی اللہ عنہ, one of the sahabah رضی اللہ عنہ, "Narrate to us a hadith that you may heard from Allah's Messenger صلی اللہ علیہ وسلم." He said, "Yes. I shall narrate to you a good

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[1] Bayhaqi in Dala'l un Nubuwah 6-513

[2] Musnad Ahmad 5-264.

hadith. One day we had our meal with Allah's Messenger صلى الله عليه وسلم. Abud Ubaydah ibn al-jarrah رضى الله عنه was there with us. He asked 'O Messenger of Allah, is anyone better than us? We embraced Islam (at your hands) and participated in jihad (against disbelievers) along with you." He said, "Yes, a people who will come after you (have passed away). They will believe in me though they will not have seen me."
The version by Razin is on the authority of Abu Ubaydha رضى الله عنه. It begins from: 'O Messenger صلى الله عليه وسلم of Allah, is anyone better than us. . . . . up to the end.[1]

COMMENTARY: "The succeeding people will be better than you from the point of view that they would believe in me without having seen me. On the other hand, you are more excellent because you have preceded them in Islam, have been my sahabah and have taken part in jihad."

MERIT OF THE MUHUDDITHIN

(٦٢٩٢) وَعَنْ مُعٰوِيَةِ بْنِ قُرَّةَ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا فَسَدَ اَهْلُ الشَّامِ فَلَا خَيْرَ فِيْكُمْ وَلَا يَزَالُ طَائِفَةٌ مِّنْ اُمَّتِيْ مَنْصُوْرِيْنَ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتّٰى تَقُوْمَ السَّاعَةُ قَالَ ابْنُ الْمَدِيْنِيِّ هُمْ اَصْحَابُ الْحَدِيْثِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

6292. Sayyiduna Mu'awi yah ibn Qurrah narrated on the authority of his father that Allah's Messenger صلى الله عليه وسلم said, "When the people of Syria turn evil there will be no good in you. But a section of my ummah will continue to be helped and they will suffer no harm at the hands of those who let them down till the last Hour comes." (Ali) Ibn Madini رحمه الله said that they are the scholars of hadith.[2]

COMMENTARY: Mu'awiya's رحمه الله father was Qurrah ibn Iyas رضى الله عنه. Mu'awiy ul ibn Qurrah رحمه الله was a learned man, a great juoist, who was born on the day of the Battle of jamal and he died in 113 AH.

When Syria becomes evil, there will be no point in settling down in Syria. It will not be good to emigrate there.

Shaykh Abdul Haq رحمه الله has explained this in these words: the pople of Syria will persist on the true religion of Allah. They will discharge their obligations, on the best of ummah (communities). However, finally they too would succumb to evil just before the last day when only the evil people will survive in this world. When the people of Syria fall into destruction goodness and piety will disappear. None of the good doors will remain in this world.

"When the Last Hour comes." These words mean when the Last Hour is very near. As stated previously, when that comes there will not be found anyone recitng and professing the kalimah.

The words of Ibn Madini mean that they will be scholars of hadith who are adept in this field. They will have committed the ahadith to memory, will narrate the ahadith and abide by the Prophet's صلى الله عليه وسلم sunnah which is an exposition of the Qur'an. They will serve the Prophet صلى الله عليه وسلم by teaching and propagating the ahadith. They are those people who are called ahl us-sunnah wa al-jama'ah.

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1 Darimi # 2744, Musnad Ahmed 4-108, Razin

2 Tirmdhi # 2192m ()2199), Ibn Majaha6. Musnad Ahmed # 20303.

THIS UMMAH IS FORGIVEN

(٦٢٩٣) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللّٰهَ تَجَاوَزَ عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتُكْرِهُوْا عَلَيْهِ۔ (رواه ابن ماجة والبيهقي)

6293. Sayyiduna Ibn Abbas narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, Allah has forgiven my Ummah their mistakes and forgetfulness, and that sin which they are compelled to commit."[1]

COMMENTARY: The first word (خطاء) is the opposite of rectitude. It is committed by oversight. According to Sarah it is the opposite of correctness. The word (خطيئة) is derived from the same reoot as (خطاء) but means 'Sin.' Or, a sin that is committed inintentionally. But, if the word (خطء) is read with a kasrah on (خ) and Sukkun or (ط) then it would also mean 'sin.' Some authorities say that (خطاء) is used for a sin that is perpetrated intentionally. As for the sin that is committed unintentionally, the word (اخطاء) is used. The word (مخطئ) applies to one who intends to do good but happens to commit a sin. He commits a mistake, for instance, he aimed his gun at a game, but the bullet hit a man, so he killed that men. Or, a man was fasting. He took water to rinse his mouth but the water went down his throat unintentionally. This is (خطا) to which this hadith refers.

Forgetfulness is the opposite of remembering. A person may forget something. He was distracted so he did not remember to do it.

The hadith means that whatever is done by mistake and forgetfulness by this ummah is not counted as sin and the perpetrator of this action is not a sinner. This does not mean that he will not be answerable under laws of the land. For instance, accidental killing is liable to diyah or bloodmit. If a man happens to break his fast by mistake then he will have to redeem it, But if anyone eats or drinks by mistake and realizes his mistake and desits from further consumption then he may complete his fast because it is not invalidated. His intake was a concession by Allah. If anyone makes a mistake in salah then amends may be made by the remedid prostrations. If anyone appropriates another's property by mistake then it is wajib to make a recompensation.

If anyone is compelled to commit a sin and he is unwilling to do it and detests it, then he is not regarded a sinner. However, there are different aspects of rights of Allah and rights of fellow men. These may be seen in relative books.

THIS UMMAH IS THE MOST EXCELLENT

(٦٢٩٤) وَعَنْ بَهْزِبْنِ حَكِيْمٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ أَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ قَوْلِهٖ تَعَالٰى كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ قَالَ أَنْتُمْ تُتِمُّوْنَ سَبْعِيْنَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللّٰهِ تَعَالٰى۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ۔

6294. Sayyiduna Bahz ibn hakim رضى الله عنه narrated on the authority of his father (Hakim ibn Mu'awiyah) who reported from his (Bahz') grandfather (Mu'awiyah ibn haydah رضى الله عنه) who said that he had heard Allah's Messenger صلى الله عليه وسلم say concerning Alalh's words:

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[1] Ibn Majah # 2045, Bayaqi.

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ

[You are the best community raised up for mankind] (3: 110)

"You are the ones to perfect seventy ummah (communities) and you are the best of them and the most noble of them."

COMMENTARY: This ummah is the best from day one in Allah's estimation but ti was disclosed offer the Prophet صلى الله عليه وسلم was commissioned. Or, it has been so mentioned in the preserved tablet from the beginning, Or, the previous ummahs had known of it always. The words 'this ummah' include all its believers both the common members and the cream. The qualifications for this distinction are a pious conviction, stead fastness in belief, deep love of the Prophet صلى الله عليه وسلم, sticking to faith, keeping within the Islamic limits and such other things. This makes all members eligible for the merit of 'best of communities'. However, some authorities say that the best of ummahs are the ulama the truthful, the martyrs and the righteous. They say that 'best' means perfect and complete in all respects. Some other authorities contend that this word applies to the muhajir (or the emigrants). But, it is not known why they limit the scope of 'the best of ummahs' to a specific section. It is proper to enlarge the scope to include the general body of Muslims.

The figure 'seventy' in the hadith is used to mean 'many', 'innumerable.' It could also refer to the previous large ummah and they number seventy. The smaller ummahs also come under their purview.

As for the word 'you are the ones to perfect seventy ummah's,' the implication is 'you end or conclude the series of the ummahs.' Just as your Prophet صلى الله عليه وسلم is the khatam un nabiyeen (the seal of the Prophet's) and the last of them, and the chief of them, so too you are the seal and the last of all Ummahs. You are the most precious and honourable of all of them and the perfect.

Baghawi رحمه الله has narrated another tradition with his line of transmission in a marfu' from to show the excellence and superiority of the ummah of Muhammad over all the previous ummahs. Its words are:

قَالَ إِنَّ الْجَنَّةَ حُرِّمَتْ عَلَى الْأَنْبِيَاءِ كُلِّهِمْ حَتّٰى اَدْخُلَهَا وَحُرِّمَتْ عَلَى الْأُمَمِ حَتّٰى تَدْخُلَهَا

The Prophet صلى الله عليه وسلم said, "Entry into paradise is forbidden to all the prophets صلى الله عليه وسلم till I enter it. And it is forbidden to all the ummah till you (My ummah) Enter it."

This saying indicates a good ending of this ummah. Allah says:

ان الذين سبقت لهم منا الحسنى

[Surely these for whom the goodly reward has preceded from us .....] (21: 101)

Though this ummah of Muhammad has come to this world last of all ummah, yet it is the best and highest of all in respect of excellence and nobility.

وَالْحَمْدُ لِلّٰهِ الَّذِیْ جَعَلَنَا مِنْ اَهْلِ الْاِسْلَامِ وَعَلٰى دِيْنِ نَبِيِّنَا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالْحَمْدُ لِلّٰهِ الَّذِیْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتُ وَبِشُكْرِهٖ تَزِيْدُ الْبَرَكَاتُ وَالْخَيْرَاتُ۔

Praise belongs to Allah who has placed us among the adherents of Islam and on the religion of our Prophet صلى الله عليه وسلم (may the blessings of Allah and peace be on him).

And praise belongs to Allah who perfected the good thing s(on us) as His favour, and increased it with His blessings and goodness!.

CONCLUSION

This is the last hadith of Mushkah al-Masabih. The complier of the Mishkah has concluded his great book with this hadith. Thereby he acknowledges that the book is perfected, completed and concluded actually because of the favour, grant, help and enablement of the Mighty lord, Allah, Who really is the One to complete it.
The hadith preceding this one. (# 6293)

ان الله تجاوز عن امتى الخطاء والنسيان

"Surely Allah overlooks the mistakes and forgetfulness of my ummah" is very appropriate. It is an expression of regret and a prayer for forgiveness of every mistake and forgetfulness of the compiler of this book during the putting together and writing of the ahadith of the book.

خَتَمَ اللّٰهُ لَنَا بِالْحُسْنِ وَتَجَاوَزَ عَنَّا مَا وَقَعَ مِنَ السَّهْوِ وَالنِّسْيَانِ بِحُرْمَةِ نَبِيِّ اٰخِرِ الزَّمَانِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ ذَوِى الْفَضْلِ وَالْاِحْسَانِ

May Allah make our end good. And may he over look and forgive us what has transpired of our faults and forgetfulness by virtue of the Prophet صلى الله عليه وسلم of the last era of this world.

صلى الله عليه وسلم وعلى اله واصحابه

(May Allah's blessings and peace be on him, his descendants and his companions).
While the commentaries of Mishkah conclude it with this hadith, the texts of Mishkah al-Masabih have this passage after this hadith:

ثُمَّ قَالَ مُؤَلِّفُ الْكِتَابِ شَكَرَ اللّٰهُ سَعْيَهٗ وَاَتَمَّ عَلَيْهِ نِعْمَتَهٗ وَوَقَعَ الْفَرَاغُ مِنْ جَمْعِ الْاَحَادِيْثِ النَّبَوِيَّةِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اٰخِرَ يَوْمِ الْجُمُعَةِ مِنْ رَمَضَانَ عِنْدَ رُؤْيَةِ هِلَالِ شَوَّالَ سَنَةَ سَبْعٍ وَثَلَاثِيْنَ وَسَبْعِ مِائَةٍ بِحَمْدِ اللّٰهِ وَحُسْنِ تَوْفِيْقِهٖ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَصَحْبِهٖ اَجْمَعِيْنَ ......

ABOUT THE COMPILER

May Allah accept his effort and may he perfect His blessings! The compiler says that he finished the gathering together and arranging of these ahadith of the Prophet صلى الله عليه وسلم on the last Friday of Ramadan in 735 AH just before it ended and a little before the sighting of the new moon heralding first of the month of Shawwal with praise and glorification of Allah and His help.
All praise belongs to Allah who is the Lord of the worlds and invocation of blessings and peace on Muhāmmad and his descendants and companions.

الحمد لله حمدًا كثيرًا مباركًا فيه

The complier of Mazahir Haq, Nawab Qutb ud. Din Dahlawi says:

This translation (in Urdu) is completed. It was possible by the mercy, favour and help of the Most High Lord. O Lord, I crave for Your wide- encompassing mercy. Do accept my effort and forgive the errors and forget fullness of this incapable, weak and lean man. Forgive me, my teacher and my parents on the day of resurrection. Do not cause us to be disgraced, O Lord of the worlds.

I repeat my prayer with humility forgive me, my teacher Mawlana Ishaq رحمه الله, muhajir in Allah's cause, My parents and all the Muslims. Forgive us and have mercy on us. You are the sattar (who conceals faults). Let our faults be concealed.

اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ اَللّٰهُمَّ لَاتَدَعْ لَنَا ذَنْبًا اِلَّا غَفَرْتَهٗ وَلَا هَمًّا اِلَّا فَرَّجْتَهٗ وَلَا دَيْنًا اِلَّا قَضَيْتَهٗ وَلَا حَاجَةً مِّنْ حَوَائِجِ الدُّنْيَا وَالْاٰخِرَةِ اِلَّا قَضَيْتَهَا يَآاَرْحَمَ الرَّاحِمِيْنَ اَللّٰهُمَّ اِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَعُوْذُ بِكَ مِنْ شَرِّمَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

The organiser of Mazahir Haq jadeed, Abdullah Jawayd son of Mawlana Muhammad Abdul Haq Ghazipuri may Allah have mercy on him and overlook his mistakes and forgetfulness. Says: it is with the favour and help of the Merciful Lord that this book is completed. Writing it down was completed on Friday, 18th Ramadan 1400 AH in the night preceding it. May Allah accept this effort on my part by virtue of His dear Prophet صلى الله عليه وسلم to whom the words and interpretation of this book refer. May he forgive and let us have the intercession of His dear Prophet صلى الله عليه وسلم on the day of gathering in the hereafter – me, my teachers, my Shaykhs, my parents, my family members, all relatives and friends, all who have cooperated and assisted me in arranging, writing, printing and publishing this book and the readers of this book. Shower on us Your favours and compassion. Aameen!

English translation
Friday 07 June 2013

بسم الله الرحمٰن الرحيم

ASMA UR RIJAL

OF

MISHKAT UL MASAABIH

Translated By
MAULANA ARSHAD FAKHRE

CHAPTER - I

THE COMPANIONS رضی اللہ عنہم OF THE HOLY PROPHET صلی اللہ علیہ وسلم AND THEIR SUCCESSORS رحمہم اللہ

THE COMPANIONS OF THE HOLY PROPHET صلی اللہ علیہ وسلم

1. **SAYYIDUNA ANAS SON OF MAALIK** رضی اللہ عنہ: He was the son of Maalik son of Nadhr, his surname is Abu Hamzah. He belonged to the Khazraj tribe he was the Gillis of the Holy Prophet صلی اللہ علیہ وسلم his mother name was Umme Sulaim daughter of Milhaan. When the Holy prophet صلی اللہ علیہ وسلم came to Madinah Munawwarah Sayyiduna Anas رضی اللہ عنہ was ten year old, during the caliphate of Sayyiduna Umar - ibnul-Khattaab رضی اللہ عنہ he become resident of Basrah and preached the Islam. He was the last person Prophet's companions who died there in 91 A.H. when he was of 103 years and as per another tradition he was 99 years old at the time of his demise, Abdul Barr said it's more authentic. He was a fecund person he had 78 sons and 2 daughters while some say he had 100 children, from whom many people transmitted the Ahadith.
2. **SAYYIDUNA ANAS SON OF MAALIK AL-KA'BI** رضی اللہ عنہ : He is Anas son of Malik Ka'bi his surname is Abu Umamah he is mentioned in a tradition regarding the rulings about fasting of travellers, pregnant and woman who is feeding baby. He also becomes resident of Basrah. Ibne Qilabah رضی اللہ عنہ took traditions from him.
3. **SAYYIDANA ANAS SON OF NADHR** رضی اللہ عنہ: He was from Ansar of Madinah he was the paternal uncle of Sayyiduna Anas son of Maalik رضی اللہ عنہ. He was one the martyrs of Ghazwa-e-Uhud, more than 30 wounds of sword, spear and pike on his body. It was revealed in his favor من المؤمنین رجال صدقوا ما عاهدوا الله علیه ـــ الخ.
4. **SAYYINDUNA ANAS SON OF MARTHAD** رضی اللہ عنہ : He is the son of Marthad bin Abi Marthad. Marthad's (actual) name is kannaaz bin Haseen. While a tradition mentions that his name was Unais. Abdul Barr said it is more authentic he is Unais who was present when Makkah conquered and participated in Ghazwa-e- Hunain. He is the man to whom Prophet Muhammad صلی اللہ علیہ وسلم ordered to inquire from a woman about adultery and if she confess let her be stoned to death. اغد یا انیس الی امراۃ هذا ـــ الخ although some says that he was another person. Allah knows better. He died in 20th A.H. He along with his brother, father and grandfather was the companions of the Holy Prophet صلی اللہ علیہ وسلم. Sayyiduna Sahl bin Hanzalah and Hakam bin Masood took ahadith.
5. **SAYYIDUNA USAID BIN HUDHAIR** رضی اللہ عنہ:He belongs to aws (a tribe of Ansaar) he is one of those whom Holy Prophet assigned duty to deliver his orders to the people in the night of Uqbah-I (when peoples intend to take oath and accept Islam before the Holy Prophet صلی اللہ علیہ وسلم, and he was also present at second time in (Uqbah-ii), it commenced after one year of the Uqbah-I. He took part in many

wars with Prophet Muhammadصلى الله عليه وسلم including Ghazwa-e-Badr the first decisive war among believers and infidels in 2A.H. He died in 20A.H and rested(buried) to Jannat-ul- Baqee (Grave yard of Madinah).

6. **SAYYIDUNA ABU USAID** رضی اللہ عنہ:He is the son of Maalik bin Rabeeah Ansari Sa'adi, participated in all Ghazwat (Islamic wars). He was 78 years old when died and his eye sight also diminished to nil. Many reporters of Hadith narrated on his authority. He was the last who died from whom participated in first decisive war Badr.

7. **SAYYIDUNA ASLAM** رضی اللہ عنہ: His patronymic was Abu Rafe' he was freedman of the Holy Prophetصلى الله عليه وسلم his detailed intro will presented in following pages series of 'ر'.

8. **SAYYIDUNA ASH'ATH BIN QAIS** رضی اللہ عنہ :He is son of Qais bin Ma'dikarab his surname is Abu Muhammad Kindi. He accepted Islam in 10th A.H when submitted to the Holy Prophetصلى الله عليه وسلمalong with a delegation of Kind of tribe as their chief. He was very gorgeous person in Islam. But at the demise of the Holy Prophetصلى الله عليه وسلمhe become apostate and again during the caliphate of Sayyiduna Abu Bakar رضی اللہ عنہhe repented and become believer. He resided at Kufa. Sayyiduna Hasan رضی اللہ عنہ led his funeral prayer in 40th A.H, a group of narrators of Hadith narrated on his authority.

9. **ASHAJJ** رضی اللہ عنہ : His name is Mundhir, son of Al-Aa'iz Al-Asri. He was chief of his tribe and motivated his people to accept Islam. He submitted to the Holy Prophet along with the delegation of Abdul Qais. He is known as the Bedouin of Madinah, a group of narrators of Hadith narrated on his authority. His detailed reminiscence would be discussed in following pages.

10. **USHAIM AZZBABI:** His name is mentioned in a tradition of Zahhaak in the chapter of heir ship.

11. **AL-ASWAD BIN KA'B ANSI:** His name was ABHALAH عبہلہhe is the cursed man who claimed prophet hood in Yemen in Prophet's era and killed by Sayyiduna Feroz Aldeelmi رضی اللہ عنہand Sayyiduna Qais bin Abd Yaghoth as per the instruction of the Holy Prophetصلى الله عليه وسلم . Feroz Deelmi grounded him to quell and Qais decapitated.

12. **IBRAHIM** رضی اللہ عنہ **SON OF HOLY PROPHET** صلى الله عليه وسلم: Ibrahim رضی اللہ عنہ son of the Prophetصلى الله عليه وسلم from Mariyah Qibtiyah (bondmaid) of Prophet he born in month of Dhilhaj in 8 A.H and died at the age of only 16 or 18 months, buried in Jannatul Baqee (Graveyard of Madinah).

13. **AL-AGHAR AL-MAZNI** رضی اللہ عنہ: He was the son of Mazni; he is one of the Prophet's companions from Kufa. Ibn-e-Umar and Muawiyah bin Qurrah narrated on his authority.

14. **ABYAZ** رضی اللہ عنہ: He is the son of Hammaal. He belongs to MA'ARIB a city of the nation SABA.He submitted to the Holy Prophetصلى الله عليه وسلم along with a delegation and become a believer and resided at Yemen he narrated only a few ahadith (traditions).

15. **AL-AQRA BIN HABIS** رضی اللہ عنہ: He belonged to Banu Tamim Tribe. He came to the Holy prophetصلى الله عليه وسلم with delegation of Banu Tamim to accept Islam after concurrence of Makkah. He is one those enchanted and cooperated to convince toward Islam. He was respectable in Islam and even before accepting. He was

appointed as the chief officer of the armed battalion that was sent to control over the KHURASAN, they all faced lot of troubles in JOZJAN. Sayyiduna Jabir and Abu Hurairah رضی اللہ عنہ narrated ahadith on his authority.

16. **ABUL AZHAR** رضی اللہ عنہ: He belonged to ANMAR tribe. He got majestic companionship of the Holy Prophetصلی اللہ علیہ وسلم. Khalid bin Me'dan and Rabiah bin Yazid narrated ahadith on his authority. He is one the Syrian narrators.
17. **AKEEDAR DAUMAH** رضی اللہ عنہ: He is the son of ABDUL MALIK and known as the chief of the Domatul Jandal. The Holy Prophetصلی اللہ علیہ وسلم sent him word to invite toward Islam, He accepted and send lot of gifts to Holy Prophetصلی اللہ علیہ وسلم he is mentioned in chapter tribute too.
18. **AWS BIN AWS** رضی اللہ عنہ: He is Aws bin Thaqfi and as per another anecdotal he is father of Amr bin Aws. Abul Ash'ath sam'ani and his own son Amr narrated traditions on his authority.
19. **AYAAS BIN BUKAIR** رضی اللہ عنہ: He is Ayaas bin laysi, participant of Badr and many other wars. He accepted Islam in Darul Arqam (Makkah) and died in 34 A.H.
20. **AYAAS BIN ABDULLAH:** He is Ayaas bin Dausi Madani, Some say he is one the companions of the Holy Prophet while some deny. As per Imam Bukhari his companionship with the Holy Prophetصلی اللہ علیہ وسلم is not proven. Only one tradition regarding to punish women is transmitted through him by Sayyiduna Abdullah bin Umar رضی اللہ عنہ.
21. **USAMAH BIN ZAYD** رضی اللہ عنہ: He is Usamah رضی اللہ عنہ son of Zayd bin Harithah رضی اللہ عنہ Qudha'I his mother was Umme Ayman (Barkah). She cradled and fed the Holy Prophet she was the bondmaid of the father of the Holy Prophet (ABDULLAH), while Usamah was son of Zayd the bondman of the Holy Prophet. He was very dear to Holy Prophet and he was the son of the dear so he was dearer to Holy Prophet at time of Prophet's demise Usamah رضی اللہ عنہ was just 20 years old (while some anecdotal are different about his age). He become resident of Al-qura (Town) and after the cruel slain of Sayyiduna Uthman رضی اللہ عنہ bin Affan he died. While as per some anecdotal he died in 54 A.H. Ibne- Abdul Barr said, "it is more authentic about his demise". A group of Hadith narrators narrated on his authority.
22. **USAMAH BIN SHARIK** رضی اللہ عنہ: He is Usamah son of Sharik Dunyani Thalbi He belongs to Kufa. Traditions spread far and wide on his authority. Ziyad son of Alaqah and others took and narrated ahadith from him.
23. **UBAYY IBNE KA'B** رضی اللہ عنہ: Ubayy is son Ka'ab Ansari Khazraji. He was one the six-revelation scribe. All these six persons learnt the complete Qur'an by heart first after the holy prophetصلی اللہ علیہ وسلم and were of those jurisprudents that issued edicts in Prophet's lifetime and were believed as the great reciter of the Holy Qur'an. The Holy Prophetصلی اللہ علیہ وسلم called him Abu Mundhir, Sayyiduna Umar رضی اللہ عنہ called him Abu Tufail, and the Holy Prophet titled him leader of the Ansaar as well. While Sayyiduna Umar رضی اللہ عنہ titled him as leader of the Muslims. He died in 19 A.H. Too many people narrated on his authority.
24. **AFLAH:** He is also the Bondman of the Holy Prophet some say he was the bondman of sayyidah Umme Salmah رضی اللہ عنہ. Habib Makki transmitted traditions on his authority.
25. **AYQA BIN NAKAUR** رضی اللہ عنہ: He belongsed to Nakaur (Yemen). He is well known

as Zil kalaaذی الکلاع he was the chief of his nation who was followed by and was respectable. The Holy Prophetصلی اللہ علیہ وسلم wrote him to defend Him against Aswad Ansi (may Allah's curse be upon him) and to help his companions رضی اللہ عنہ. He was the fellow of Sayyiduna Muawiyah رضی اللہ عنہ in Siffeen (war) commenced in 37 A.H. He was killed by Ushtur An Nakh'I (May Allah's curse be upon him).

26. **ANJASHA** رضی اللہ عنہ: He was a Negro bondman appointed for camelry his voice was so sweet that camels become energized on his versification. Once the Holy Prophet instruct himرویدک یا انجشہ رفقا بالقواریر don't break the glass (he intend to say him let the camels move slowly as the women are ridding on also, lest they should troubled). Abu Talha and Anas bin Maalik transmitted traditions on his authority.

27. **ABU UMAMAH AL-BAHALI** رضی اللہ عنہ: His name was Saddi; he was son of Ajlaan Bahali resident of Egypt then shifted to Hims and died there in 86 A.H. He is one of those from whom too many people transmitted traditions; Syrians mostly took tradition from him. He was the last companion of the Holy Prophet who died in Syria at age of 91 years. While some say the last companion of Prophet who died in Syria was Abdullah bin Bishr, (Allah knows better).

28. **ABU UMAMAH ANSARI**: He is Abu Umamah Sa'd son of Sahl ibn Hunaif Ansari Awsi رضی اللہ عنہ. He is well known of his patronymic. He had born two year before the Prophet'sصلی اللہ علیہ وسلم demise. The Holy Prophetصلی اللہ علیہ وسلم named him on matching name of his maternal grandfather Sa'd bin Zurarah and patronymic same as his maternal grandfather. Due to very early age (child hood) he couldn't get blessing of Prophet that got by other companions, therefore some mentioned him in Tabieen (successors of the companions). While Ibn Abdul Barr said he was the senior successor of the Prophet's companions and learned scholar. He got traditions from his father and many people transmitted traditions from him onward. He died in 100A.H at the age of 92.

29. **ABU AYYUB ANSARI** رضی اللہ عنہ: Abu Ayyub is Khalid bin Zayd Ansari Khazraji. (The host of the Holy Prophet at Madinah). He was fellow of Sayyiduna Ali رضی اللہ عنہ in all war expeditions and even died during a war expedition toward Constantinople as senior expert of war affairs with Yazid bin Muawiyah رضی اللہ عنہ when they were advancing to fight with infidels his disease become fatal (he was suffering from severe dysentery) he advised his fellows not let his body aside after death but must carry to the end of this glorious journey and when you become ready to fight the enemy then offer my funeral and bury me there so it was done as per his advice and his mausoleum is still secured there along with the wall of Constantinople and is seen respectfully. Some people pray there to resolve their crucial problems and its acceptability is believed. Many narrators narrated on his authority.

30. **ABU UMAYYAH MAKHZOMI** رضی اللہ عنہ: He is also a companion of the Holy Prophetصلی اللہ علیہ وسلم He is considered among the people of Hejaz and Abu Mundhir transmits on his authority.

31. **UMAYYAH BIN MAKHSIYY** رضی اللہ عنہ: He belongss to Asadi tribe of Basrah a tradition regarding food is transmitted by his nephew Muthanna bin AbdurRahman.

32. **UMAYYAH BIN SAFWAN** رضی اللہ عنہ: He is Umayyah bin Safwan who was son of Umayyah bin Khalf Juhami. He transmits traditions from his father Safwan and

from his nephew Amr regarding debt.

33. **ABU ISRAIL** رضی اللہ عنہ: He is one the prophet's صلی اللہ علیہ وسلم companions he devoted himself to worship Almighty (won't talk even to any one and won't sit in shed ever; just do worship nothing else) the Holy Prophet صلی اللہ علیہ وسلم instruct him to sit in shed and talk and do worship of almighty Allah (don't put yourself in trial). Ibn Abbas and Jabir bin Abdullah narrated on his authority.

34. **AABILLAHAM KHALF BIN ABDUL MALIK**: He belongs to Ghafari tribe, his name was Abdullah and as per another tradition of Huwairith Aabillaham means "deny to eat meat" he was a strict herbivores before Islam(He never ate meat of the animal that slaughtered in the name of idols even before embracing Islam he used to avoid unlawful provisions). Martyred in Ghazwa-e-Hunain. Umair his freedman transmits traditions on his authority.

TABI'EEN(SUCCESSSORS OF COMPANIONS OF PROPHET صلی اللہ علیہ وسلم)

35. **AWAIS QRANI** : He is AWAIS son of Aamir his surname is Abu Amr. He was the resident of QARN (a town) his era was the same as of the Prophet's but he couldn't met Him. His fame predicted He saw Sayyiduna Umar رضی اللہ عنہ and others after him too. He was a pious and recluse person. He vanished or martyred during the war of Siffeen.

36. **ABAAN**:Abaan son of Uthman bin Affan رضی اللہ عنہ he from residents of Madinah. Transmits traditions from his father (3rd Righteous Caliph) and from other companions of the Holy Prophet صلی اللہ علیہ وسلم he narrated abundantly and many narrators took his traditions including Zuhri. He died in the period of Yazid bin Abdul Malik.

37. **AYYUB BIN MUSA** : He was the son of Amr son of Saeed son of Aas Umvi. He was learned Jurisprudent (and high ranked Muahaddith) he transmits traditions from high ranked scholar of tradition like Ata and Makhul. He died in 133 A.H.

38. **UMAYYAH BIN ABDULLAH** : He is Abdullah son of Khalid bin Usaid Makki. He narrated traditions from Ibn Amr and Zuhri and others transmitted (traditions) from him. He was a soothfast narrator. He was Governor of the Khurasan he died in 80AH.

39. **ASLAM** : He was freedman of Sayyiduna Umar رضی اللہ عنہ his surname was Abu Khalid. It is said that he was a Negro bought by Sayyiduna Umar رضی اللہ عنہ in 11th year of Hijrah (emigration to Madinah). He learnt from Sayyiduna Umar رضی اللہ عنہ and transmit traditions and Zayd son of Aslam took his narrations and transmit forward. He died in caliphate of Marwaan when he was of 114 years.

40. **ARZAQ BIN QAYS** : He is Arzaq son of Qais Harthi he is also one of the successors of the companions of the Holy Prophet صلی اللہ علیہ وسلم, He learnt ahadith (traditions) from his father Barzah, Ibn Umar and Anas رضی اللہ عنہ many people narrated traditions on his authority.

41. **AL-A'MASH** : He is A'amash his actual name was Suleiman son of Mehran Kahili Asadi. He was freedman of Banu Kahili (Banu Kahili tribe belong to the lineage of Bani Asad Khuzymah). He was born in 60 A.H at Ray. Then moved to ushakir (Kufa) where a man of Bani Kahil bought and let him free. He was known as the learned scholar and one the best reciters of the Holy Qur'an. The narrators from Kufa mostly depend on his narrated traditions. Too many people took traditions and transmit on his authority. He died on 147 A.H.

42. **AL-A'ARAJ** : He is A'araj his actual name was AbdurRahman son of Hurmuz Madani. Freedman of Bani Hashim, well known in successors of the Prophet's companion's رضی اللہ عنہ,authentic narrator. Mostly transmits traditions from Sayyiduna Abu Hurairah رضی اللہ عنہ Zuhri took his traditions, he expired in 110 A.H at Iskandria.

43. **AL-ASWAD** : He is Aswad son of Hilal Maharbi, he narrates transmits from Amr ibn Maadh and Ibn Masood. Many narrators of traditions took his cited traditions, he died in 84 A.H.

44. **IBRAHIM BIN MAYSARAH** رضی اللہ عنہ : He is Ibrahim son of Maysarah from TA'IF. He was known for authentic traditions. His narrated traditions had a reputable value among the Makkan people. He was soothfast narrator.

45. **IBRAHIM BIN ABDUR-RAHMAN** : He was son of AbdurRahman son of Auf, his patronymic was Abu-Ishaq Zuhri Qarshi. He was brought to Sayyiduna Umar رضی اللہ عنہ in his child hood. He learnt ahadith (traditions) from his own father and Sayyiduna Sa'd bin Abi Waqas رضی اللہ عنہ,his sons Sa'd and Zuhri narrated on his authority. He died in 96 A.H at the age of 75 years.

46. **IBRAHIM BIN ISMAIL** : He was son of Ismail Ash'hali, he transmits from Musa bin Uqbah and many other narrators of tradition of his era while Qa'nbi and others took from him and narrated on his authority. He kept fasting most of his life and kept offering supererogatory prayers. Although the author of Dar Qutni avoided to take traditions on his authority (he lettered him as abolishable). He died in165 AH.

47. **IBRAHIM BIN FADAL** : He is son of Fadal Makhzomi he took traditions from Maqburi while Wake'e and ibn Numair transmit from him. The scholars of traditions verdict about him is imbecile and infirm.

48. **ISHAQ BIN ABDULLAH** : He is one of the well recognized and learned scholars of Madinah. Waqdi says that Imam Maalik never prefer any one on him as the scholar of traditions. He learnt from Anas, Abu Marthad and others. While Yahya bin Abi Kathir, Maalik and Hammam narrated traditions on his authority. He died in 132 AH.

49. **ISHAQ BIN RAHWAYH** : He is known as Abu Yaqub Ishaq bin Ibrahim Attamimi; while become famous of his nickname ibn Rahwayh. He was a learned scholar. He was a versatile scholar whose polymathy was renowned and accepted and he was a pious person. He travelled to Khurasan, Iraq, Hijaz, Yemen and Syria in quest of knowledge. He learnt from Sufyan bin Uyainah and Wake'e like learned scholars of traditions. Imam Bukhari, Imam Muslim, Imam Tirmidhi, and many other authentic narrators narrated traditions on his authority. He died in238 at the age of 74years.

50. **ABU ISHAQ AL-SABE'EE** : Abu Ishaq Amr bin Abdullah Sab'ee Hmadani He belongs to KufA.He saw (met) Sayyiduna Ali رضی اللہ عنہ Sayyiduna Abdullah bin Abbas رضی اللہ عنہ and learnt traditions from Sayyiduna Zayd bin Arqam رضی اللہ عنہ and Sayyiduna Ba'ra bin Aazib رضی اللہ عنہ while A'amash and Shu'ba Thauri reported on his authority. He was well known who narrated traditions abundantly. He was born just after two years of the establishing of the caliphate of the Righteous Caliph Sayyiduna Uthman رضی اللہ عنہ and died in 129 A.H.

51. **ABU ISHAQ BIN MUSA** : He was son of Musa Ansari; He belonged to Madinah but shifted and resided at Kufa then came to Baghdad and narrated traditions from

Sufyan bin Uyainah and others. He narrated also from his father and was known as well reputed in transmitting traditions and trusted for his sincerity and authenticity. He died in 244A.H.

52. **ABU IBRAHIM AL-ASH'HALI** : He is Abu Ibrahim Ash'hali from Ansar of Madinah he learnt ahadith (traditions) from his father and Yahya bin Abi Kathir took from him to transmit forward (this is stated in a book named الكنى by Imam Muslim while Imam Tirmidhi said I asked Muhammad bin Ismail about the father of Ibrahim who was one of the companions of the Prophetصلى الله عليه وسلمbut he did not know about him.

53. **ABU ISRAIL** : He is Abu Israil Ismail the son of Caliph Almalai. He reports from Hakam and others of his era while Abu Naeem and Usaid bin Hammal took his traditions. He is declared as an infirm narrator, he died in 169 A.H.

54. **ABU AYYUB AL-MURAGHI** : He is Abu Ayyub Muraghi Unki; he transmits traditions from Sayyidah Juwairyah رضى الله عنهاand Sayyiduna Abu Hurairah رضى الله عنه . Qatadah took his narrations he was known as the firm and authentic narrator of traditions.

55. **ABUL AHWAS** : His name was Awf, son of Fadhla he learnt ahadith (traditions) from his father, Ibn Masood and Abu Musa Ash'ary رضى الله عنهHasan Basari, and Abu Ishaq and Ataa bin al-sami took his traditions.

56. **AHWAS** : He is Ahwas son of Jaw'ab Dhabiyy, he was from Kufa. Ali bin Madini narrated on his authority. He died in231A.H.

57. **ABUL AHWAS** : He is Abul Ahwas Salam son of Sulaim. He learnt traditions by heart, he narrated from Adam son of Ali and Ziyad son of Alaqah while Musaddid and Hanad narrated on his authority and 4000 traditions are reported by his reference. Ibn Mueen ranked him firm and authentic narrator. He died in 179A.H.

58. **UBAYY IBN KHALF** :Ubayy ibn Khalf and his brother Umayyah were son of Khalf and Khalf was the son of Wahab while Umayyah was the brother of Ubayy. Ubayy was arrogant and polytheist who was killed by the sword of Holy prophet probably the only person killed by prophet's hand on the day of Uhud while Umayyah has already been killed earlier in Badr Expedition.

FEMALE COMPANIONS OF THE HOLY PROPHETصلى الله عليه وسلم

59. **ASMA BINT ABU BAKAR** رضى الله عنها : She was the daughter of Siddiq-e-Akbar. She was titled as ذات النطاقين as she torn out her scarf into two pieces to tie a Tiffin with one piece and water skin with the other. (or did it with one piece and wore the second). She is the mother of Sayyiduna Abdullah bin Zubayr رضى الله عنه she was in Makkah when embraced Islam. It is said that when she embraced Islam only seventeen people embraced Islam (it means she was one of the السابقون الاولون those who believed in earlier days, they enjoy great status as per Almighty's verdict in the Holy Quran). She was ten years elder than Sayyidah Ayesha رضى الله عنها. When her son Sayyiduna Abdullah Bin Zubayr رضى الله عنه was killed and hanged up; after ten or twenty days his burial she died in 73 A.H at the age of 100 years. Too many reporter of tradition narrated on her authority.

60. **ASMA BINT UMAIS** رضى الله عنها : She is daughter of Umais and wife of Sayyiduna Ja'far Tayyar رضى الله عنه she migrated to Ethiopia with her husband during those days

Muhammad (Abdullah) and Awn were born then she migrated to Madinah. When her husband martyred she married to Sayyiduna Abu Bakar رضی اللہ عنہ and once again son Muhammad born. (later known as Muhammad bin Abi Bakar) and after the death of Abu Bakar رضی اللہ عنہ Sayyiduna Ali رضی اللہ عنہ married her from whom a son Yahya born. Many high ranked companions narrated on her authority.

61. **UNAISAH BINT KHUBAYB** رضی اللہ عنہا : She belongs to Ansar and resided at Basrah her nephew Khubayb son of AbdurRahman narrated traditions on her authority.

62. **UMAIMAH BINT RUQAIQAH** رضی اللہ عنہا : She is Umaimah daughter of Ruqaiqah & Abdullah while Ruqaiqah is the daughter of Khuwailid (it means she is sister in law of the Holy Prophetصلی اللہ علیہ وسلم and sister of Sayyidah Khadija رضی اللہ عنہا). She is well known in residents of Madinah.

63. **UMAMAH BINT ABUL AAS** رضی اللہ عنہا : She was the daughter of Abul Aas ibn Rabee and Sayyidah Zaynab رضی اللہ عنہا beloved daughter of the Holy Prophetصلی اللہ علیہ وسلم. when Sayyidah Fatimah died Sayyiduna Ali took her in his wedlock as per testation of her wife as Umamah was her niece and as well as Umamah's father also testate to Sayyiduna Zubayr bin Awam to do so; it is mentioned in chapter (مالایجوز من العمل فی الصلوۃ whatever is not allowed in prayer).

B/(ب)

COMPANIONS OF THE HOLY PROPHETصلی اللہ علیہ وسلم

64. **ABU BAKAR SIDDIQUE** رضی اللہ عنہ : Sayyiduna Abu Bakar Siddique's actual name was Abdullah. He was son of Uthman Abu Quhafah رضی اللہ عنہand Abu Quhafah was son of Aamir son of Amr son of Ka'ab son of Sa'd son of Tamim son of Murrah; in seventh stage his lineage become same as the Holy Prophet's lineage. Once the Holy Prophetصلی اللہ علیہ وسلم announced if anyone wants to see a person free from fire of Hell he must see Abu Bakar رضی اللہ عنہ (فمن ارادان ینظر الی عتیق من النار فلینظر الی ابی بکر). He was present in each war expedition along with the Holy Prophetصلی اللہ علیہ وسلمhe never left the Holy Prophet alone at any moment before embracing Islam and after he was nearer then nearest to the Holy Prophetصلی اللہ علیہ وسلمand even after his demise he was buried with the Holy Prophetصلی اللہ علیہ وسلم. He was the first person among men who accept Islam without raising any question on the authority of the Holy Prophet or the virtue of revelation. He was a man of fair color, smart body structure and pearl eyed and his forehead was protuberant, less flesh based fingers. He used to dye his hairs with myrtle and وسمہ a herb releasing cyanic color(myrtle release reddish color while وسمہ releases bluish color; when these two merged the black dye is prepared). He was a tremendous man who has the proud and honour that his father, he himself and his offspring has the Prophet's companionship at a time. This unique prideful attribute couldn't found in any other. He was born just after two years and a few days less than four months of the incident of Abrah's attack on Makkah with huge army mounted on Elephants. He died in Jamadiual Aakhir(sixth month of Islamic calendar) 13A.H at the age of 63years. As per his instruction corpse laving was done by his wife Sayyidah Asma bint Umais رضی اللہ عنہ and Sayyiduna Umar bin Khattaab رضی اللہ عنہ led the funeral prayer. His caliphate lasted two years and four months too many narrators narrated on his authority but a few traditions (as he was conscious about sayings of the Holy Prophet lest it should not be

misquoted).

65. **ABUBAKARAH** رضی اللہ عنہ : He is Nufay son of Harith he was bondman of the Harith son of kalda Thaqfi then he adopted him as son and he become his family member, his surname Abu Bakarah become more popular than his actual name Nufay. On the day of besiegement of the TAIF city he jumped down with the help of a huge wooden pulley from a tower to surrender before the Holy Prophet and embraced Islam. (As the wooden pulley is called بکرہ in Arabic so he was nicknamed the man of wooden pulley or ابوبکرہ by the Holy Prophet صلی اللہ علیہ وسلم. He is one of the freedman of the Holy Prophet صلی اللہ علیہ وسلم. He become resident of Basrah and died there in 49 A.H. Too many reporters of tradition transmitted traditions.

66. **ABU BARZAH** رضی اللہ عنہ : Abu Barzah Fadhlah is son of Ubaid Aslami he is one of those accept Islam in earlier days. He is the man who killed Abdullah bin Khatal. He accompanied with Holy Prophet in all war expeditions. He settled at Basrah and advanced with army to the Khurasan and died at Muru in 60 A.H.

67. **ABU BARDAH** رضی اللہ عنہ : He is Abu Bardah Hani son of Niyar he was with those seventy people who came to embrace Islam at the time of second pledge commonly known as (بیعۃ عقبہ ثانیہ). He participated in all war expeditions with the Holy Prophet صلی اللہ علیہ وسلم and he is maternal uncle of Bar'aa bin Aazib رضی اللہ عنہ he was childless. During the caliphate of Sayyiduna Ali رضی اللہ عنہ fought against Muawiyah and died in same period. Bar'aa and Jabir narrated traditions on his authority.

68. **ABU BASEER** رضی اللہ عنہ : He is Abu Baseer Utbah son of Usaid Tahqafi. He is also one of those accept Islam in earlier days. He is mentioned in details of Hudaybiyah expedition too. He died before the Holy Prophet صلی اللہ علیہ وسلم.

69. **ABU BASARAH** رضی اللہ عنہ : He is Humail son of Basrah from Ghaffar tribe.

70. **ABU BASHIR** رضی اللہ عنہ : He is Abu Bashir Qais son of the Ubaid Ansari Mazni. Ibn Abdul Barr (the author of الاستیعاب said, 'his actual name is not known, no reliable person mentioned his correct name' and Ibn Mundah the author of the book الکنی mentioned him but he too didn't write his actual name. Many people narrated on his authority, he was given long life and died after the incident of Harrah.

71. **ABUL BADDAAH** رضی اللہ عنہ :Abul Baddaah some (experts) has different point of view about his name; they say his name is Asim son of Addi while some say no he is not Asim but he is the son of Asim bin Addi. His surname is Abu Amr but Abul Baddaah his nickname become popular. There is a point of view of some people that he was the companion of the Holy Prophet while some deny and say his father got this glorious opportunity of prophet's companionship. While Ibn Abdul Barr still insist that he was one of the companions of the Holy Prophet صلی اللہ علیہ وسلم. (Allah has the correct knowledge).

72. **BAR'AA BIN AAZIB** رضی اللہ عنہ : He is actually Braa bin Aazib Abu Ammar Ansari Harithi. He came to Kufa and conquered RAY city in 24 A.H and was accompanied by Ali رضی اللہ عنہ during Jamal and Siffeen war expeditions. He died during the dominion of Mus'ab bin Umair at Kufa. Too many people narrated on his authority.

73. **BILAL BIN RIBAH** رضی اللہ عنہ : He was freedman of Sayyiduna Abu Bakar رضی اللہ عنہ he embraced Islam in earlier days and first person who openly expose his belief. He participated in Badr and all other wars expeditions after Badr. He settled in Syria in his last days of life he was also issueless (childless). A group of companions and

their successors narrated traditions on his authority. He died in Damascus at the age of 63 years in 20A.H and got buried in باب الصغير (the famous graveyard of Syria). while some said that he died at Halb and got buried in باب الاربعين (another famous graveyard) But the learned scholar Jarullah Al-Zamakhsahri the author of (الكشاف) (the well known scholium of the Holy Qur'an) says, the first reference is correct, Bilal رضی اللہ عنہ was punished severely by infidels of Makkah on embracing Islam and Ummayyah bin khalf was more cruel in punishing him. And on the day of Badr the cursed man (Umayyah bin Khalf) killed by Sayyiduna Bilal رضی اللہ عنہ. Jabir said Sayyiduna Umar bin Khattaab رضی اللہ عنہ used to say him Abu Bakar is our leader who freed Bilal (he is also our leader).

74. **BILAL BIN HARITH** رضی اللہ عنہ :He is AbdurRahman Muzani he lived at Ash'ar (a town) and came to Madinah. His son Alqmah and Harith narrated traditions, he died in 60 A.H.

75. **BURAIDAH BIN AL-HASEEB** رضی اللہ عنہ :He is Buraidah bin Haseeb Aslami. Before Ghazwa-e-Badr he embrace Islam but couldn't participated in while he was present in Hudaibiyya treaty and participant of بیعت الرضوان(the pledge of forgiveness; as Almighty Allah announced forgiveness for all those who took oath to retaliate Uthman's death). He was from Madinah but settled in Basrah after a while and kept there then went to Khurasan for jihad and during dominion of Yazid son of Muawiyah رضی اللہ عنہ died in Muru in 62 A.H. Numerous narrators narrated on his authority.

76. **BISHR BIN MA'BAD** رضی اللہ عنہ :He is known and famous with the name of ابن الخصاصیہ khasasiya was his mother her actual name was KabshA.He was freedman of the Holy Prophet صلی اللہ علیہ وسلم. The scholars consider him in people of Basrah.

77. **BISR BIN ARTAT** رضی اللہ عنہ :He is Bisr son of Artat Abu AbdurRahman;and Artat's name was Umair Aamri Qarshi. It is said that due to his child hood he couldn't learn much from the Holy Prophet صلی اللہ علیہ وسلم while the people of Syria prove his learning from Holy Prophet صلی اللہ علیہ وسلم. Waqdi says he was born just two years before the Prophet's demise. And it is also said that he become insane in his old age and died in dominion of Sayyiduna Muawiyah رضی اللہ عنہ and as per another anecdotal he died in dominion on Abdul Malik.

78. **BUDAIL BIN WARQAA** رضی اللہ عنہ :He is Budail son of Warqaa Khuzaii he embraced islam in earlier days. His two son Abdullah and Salamah narrated on his authority. He become martyre in Prophet's lifetime while an other anecdotal indicates that he martyred in Siffeen war and his son Abdullah killed him.

79. **IBNAA BISR (TWO SONS OF BISR)** رضی اللہ عنہ : The two sons of Bisr i- Atiyyah and ii-Abdullah are intended. Their detail intro will be discussed in chapter (ع). Just one tradition regarding eating dates with butter in which they both are called as ابنا بسر the two sons of Bisr while their names are not quoted.

80. **AL-BAYADI** رضی اللہ عنہ :He was also a companion of the Holy Prophet صلی اللہ علیہ وسلم his name was Abdullah son Jabir Ansari.

TABI'EEN(THE SUCCESSORS OF THE PROPHET'S COMPANIONS

81. **BILAL BIN YASAAR**:He is Bilal son of Yasaar son of Zayd the freedman of the Holy Prophet صلی اللہ علیہ وسلم(He is not Zayd son of Hartha). He narrated ahadith from his

father and grandfather. Amr son of Murrah narrated on his authority. His traditions are popular among the people of Basrah.

82. **BILAL BIN ABDULLAH** :He was the son of Sayyiduna Abdullah bin Umar son of Umar bin Khattab رضی اللہ عنہ Qarshi Advi. He was most conscious regarding nation of ahadith.

83. **BISR BIN MEHJAN** :He is bisr bin Mehjan Deeli from Hijaz he narrates from his father. Ibn Mundhir is considered in companions of the Holy Prophetصلی اللہ علیہ وسلمhe said , 'he transmitted a Hadith from Holy Prophet directly while Imam Bukhari and his epoch counted him in successors of the Prophet's companions and it is correct. Zayd son of Aslam narrates on his authority.

84. **BAHAZ BIN HAKEEM:** He Bahaz son of Hakeem son of Muawiyah son of Hakam son of Haydah Qushairi Basri. While some scolars have conflict about him. He narrates from hisfatehr and he from his grandfather. Neumerous narrators narrated his traditions but Imam Bukahari and Imam Muslim didn't took even a single tradition. While Ibn Addi said I never saw such tradition through his narration that could be denyable.

85. **BISHR BIN MARWAN: He**is son of Marwan son of Hakam Qarshi brother of Abdul Malik. Hewas governor of Iraq. He is also mentioned in chapter Sermon of Friday.

86. **BISHR BIN RAFEY:** He is Bishr son of Rafey. He narrated from Yahya bin Kathir and many others while Abdur Razzaq and numerous narrators took his traditions. Imam Ahmed bin Hanble decreed his traditions substandard/unauthentic and Ibn Mueen accept and said his traditions are correct.

87. **BISHR BIN ABI MASOOD:**He is son of Abu Masood participant of Badr expedition. He narrated from his father and Urwah and Maysarah narrated from him onward and many other narrators also narrated on his authority.

88. **BASHIR BIN MAIMOON:**He narrates from his uncle Usamah Akhdari and Bahir son of Mufadhal took his traditions and transmitted forward. He is believed as true man.

89. **BAJALAH BIN ABDUHU:**He is Bajalah son of Abduhu Tamimi,he is uncle of Ahnaf son of Qais the scribe of Jaz'a son of Muawiyah. He belongs to Makkan people and is authentic person; some count him in people of Basrah. He learnt traditions by Imran son of Haseen and he transmitted to Amr bin Dinar. He was alive till 90A.H and was at Makkah.

90. **ABU BARDAH:**He is Aamir son of Abdullah bin Qais it is nickname of Abu Musa Ash'ari رضی اللہ عنہ Abu Bardah is well known narrator who narrates abundantly. He narrates from his father and Sayyiduna Ali رضی اللہ عنہ. He appointed judge at Kufa after Shuraih then terminated by Hajjaj Bin Yusuf.

91. **ABU BAKR BIN AYYASH:**He belongs to Asadi tribe and one of the learned scholars. He narrated from Abu Ishaq and some others. Ahmad and Ibn Mueen narrates from him. Imam Ahmad says he is among the true and authentic narrators but some time mistaken he died in153A.H at the age of 96 years.

92. **ABU BAKR BIN ABDURRAHMAN:** He is Abu Bakar son of AbdurRahman Makhzomi. Abu Bakar is his patromymic and proper name also. He listen traditions from Sayyidah Ayesha رضی اللہ عنہا and Sayyiduna Abu Hurairah رضی اللہ عنہ. While Sha'abi and Zuhri narrated on his authority.

93. **ABU BAKR BIN ABDULLAH BIN ZUBAYR:** He is Abu Bakar son of Abdullah son

of Zubair Humaydi, he is the preceptor of Imam Bukhari he is mentioned in chapter (ع).

94. **ABUL BAKHTARI:**His name is Saeed Feeroz, he narrated a hadith regarding sighting new moon.

FEMALE COMPANIONS OF THE PROPHETصلی اللہ علیہ وسلم

95. **BARIRAH** رضی اللہ عنہا: She was freed maid of Sayyidah Ayesha رضی اللہ عنہا. She narrates from Sayyidah Ayesha رضی اللہ عنہا Ibn Abbas رضی اللہ عنہ and Urwah son of Zubayr رضی اللہ عنہ.
96. **BUSRAH** رضی اللہ عنہا: She was daughter of Safwan son of Naufal she was from Asadiya of Quraish tribe. She was niece of Warqah bin Naufal رضی اللہ عنہ.
97. **BAHISAH** رضی اللہ عنہا: She is Bahisah Fazariyah, narrates from her father who narrates directly from the Holy Prophetصلی اللہ علیہ وسلم regarding selling.
98. **UMME BAJEED:** She is Umme Bujaid Havva daughter of Yazid son of Sukan. She belongs to Ansar tribe and sister of Asma daughter of Yazid. She become popular of her nickname. She was one of those women whom the Holy Prophet took pledge himself. Abdur Rahman bin Bajeed narrated on her authority.

FEMALE SUCCESSORS OF THE PROPHET'S COMPANIONS

99. **BUNATAH:**She is freed maid of AbdurRahman bin Hayyaan She belongs to Ansar and narrates from Sayyidah Ayesha رضی اللہ عنہا. Juraij narrates from her onward. Her Hadith is of Jalajil.

T/(ت)

100. **TAMIM DARI:** Tamim son of Ows Dari was crictian then embraced Islam in 9A.H. It is said that he recited the Holy Qur'an complete in one rak'ah of prayer and sometime only one verse kept repeating whole night till dawn. Muhammad bin Munkadir reported that once he kept sleeping whole night and couldn't wake up to offer supererogatory prayer so he offered one year continue optional prayers entire night as a punishment to himself for the negligence. He lived in Madinah and after the brutal slaughter of Sayyiduna Uthman رضی اللہ عنہ he moved to Syria and lived there till death. He was the man who lit a lantern in Prophet's Masjid. He narrated the meeting with Jassasah and told about the great deceiver. Many people narrated on his authority.

SUCCESSORS OF THE PROPHET'S COMPANIONS

101. **ABU TAMIMAH:**He was Abu Tamim Tarif son of Khalid Hujmi Basari. His lineage was from Arabs of yemen his uncle sold him. He narrated from many of the Prophet's companions and Qatadah narrates on his authority. He died in 95A.H.

TH/ (ث)

COMPANIONS OF THE HOLY PROPHETصلی اللہ علیہ وسلم

102. **THABIT BIN QAIS SHUMAS** رضی اللہ عنہ :He is Thabit son of Qais Shumas Ansari of Khazraj tribe participated in Uhud expedition and all expeditions commenced after

Uhud. He was well known and high ranked companion of the Holy Prophetصلى الله عليه وسلم and one of the learned scholars of Ansar. The Holy Prophetصلى الله عليه وسلم gave glad tidings for his confirmed entry to heaven. He was the spoke person of the Holy Prophetصلى الله عليه وسلم. On the day of Yamah when fighting commenced against the cursed man Musailmah Kazzab (the liar, may Allah's curse be on him) he(Thabit)martyred in 12 A.H. Anas son of Maalik narrated on his authority.

103. **THABIT BIN DHAHHAAK:** He is Thabit bin Dhahhaak Abu Zayd Ansari of Khazraj tribe. He is one of those who pledged on the hand of Holy Prophetصلى الله عليه وسلم under the shed of acacia tree at Hudaybiyyah to take revenge of Uthman's blood. He was young those days. During the trial with Abdullah bin Zubayr he martyred.

104. **THABIT BIN DAHDAAH:**He is Thabit bin Dahdaah and as per another report he is Dahdaah Ansari. He participated in Uhud Expedition and martyred due to lance of Khalid bin Walid. While some say he died on bed on returning from Hudaybiyyah. This would be discussed in chapterتشيع الجنازه.

105. **THAUBAN :** Thauban bin Bajdud his nickname was Abdullah. He was freedman of the Holy Prophetصلى الله عليه وسلمhe kept alongwith the Holy Prophet all the time at home and even in travel. Then moved to Ramallah then Hims he lived there till his death in 84A.H. Neumrous people narrated on his authority.

106. **THUMAMAH BIN UTHAL:**He belongs to Hanafi School of thought and chief of yamamah. He become captured and Holy Prophetصلى الله عليه وسلم order to free him. He took bath washed his clothes and came back to the Prophetصلى الله عليه وسلمand embraced Islam. He proved best himself in Islam. Abu Hurairah and Ibn-e-Abbas narrated his traditions.

107. **ABU THA'ALBA :** He was Abu Ta'alba Jurham bin Nashib Khashni and become popular with patronymic. He took pledge of Uthman's revange. The Holy Prophet sent him to his nation to convince to Islam and they become Muslim. He moved to Syria and lived there till death in 75 A.H.

SUCCESSORS OF THE PROPHET'S COMPANIONS

108. **THABIT BIN ABI SAFIA:** He is the son of Abu Safia his nickname was Abu Hamzah. He was from KufA.He listen Hadith from Muhammad son of Ali al-Baqar and Wakee and Ibn Uyainah reported ahadith from him onward. He died in 148A.H.

109. **THABIT BIN ASLAM BUNANI:**Thabit son of Aslam Bunani patronymic is Abu Muahmmad . one of the famous scholars of Basrah he is assumed as an authentic narrator. He narrates from Anas Bin Maalik. He become very popular among people. He was student of Anas bin Maalik he kept there 40 years under his supervision. He narrated ahadith from many other leaned scholars and numerous people narrated on his authority. He lived 86 years and died in 123A.H.

110. **THUMAMAH BIN HAZN:** He was son of Hazn Qushayri. He is counted as of second class successor of the Prophet's companions. His traditions are mostly cited by people of BasrA.He saw Sayyiduna Umar رضى الله عنه,and his son Abdullah رضى الله عنه and as well as Sayyiduna Abu Adardaa رضى الله عنه and even listen Hadith from Ummul

Mumineen (Mother of the believers) Sayyidah Ayesha رضی اللہ عنہا. Aswad bin Sheeban Basri narrates on his authority.

111. THAUR BIN YAZID: He is son of Kalaii fromSyria he lived at Hims. He listen Hadith by Khalid bin Me'daan. Thufyan Thauri and Yahaya son of Saeed narrated on his authority. He died in 155A.H. He is also mentioned in chapter باب الملاحم(The wars).

J / (ج)

COMPANIONS OF THE HOLY PROPHET صلی اللہ علیہ وسلم

112. JABIR BIN ABDULLAH: His nickname was Abu Abdullah, He belongs to Ansar. lived with Sulaim tribe. He is famous among prophet's companions. He is one of those companions of Holy Prophet صلی اللہ علیہ وسلم who reported ahadith abundantly. He participated in 18 wars.expeditions including Badr expedition. He travelled to Ejypt and Syria, at the time of old age his eye sight become diminished to nill. Numerous people narrated on his authority. He died in Madinah Munawwarah in 74 A.H at the age of 94 years. It is said that he was the last companion of Holy prophet who died in Madinah. He expired during the caliphate of Abdul Malik bin Marwan.

113. JABIR BIN SAMURAH: His nickname was Abu Abdullah Aamri. He was the nephew of Sayyiduna Sa'ad bin Abi Waqas. He moved to Kufa and lived there till death in 74. Numerous narrators narrated on his authority.

114. JABIR BIN ATEEK: His patronymic (name) was Abu Abdullah Ansari. He participated in all war expeditions including Badr. His two sons Abdullah and Abu Sufyan narrated through his father and as well as his nephew Ateek also narrated on his authority. He died in 61 A.H and was 61 years of age.

115. JABBAAR BIN SAKHAR: He was son of Salmah. He was present at the time of بیعت رضوان(the oath to be faithful with islam and Holy Prophet صلی اللہ علیہ وسلم) with senvnty faithful companions. He also participated in all war expeditions. Sharahbil son of Sa'ad narrated on his authority.

116. JARIR BIN ABDULLAH: His surname is Abu Amr. He embraced Islam just before 40 days of the demise of Holy Prophet صلی اللہ علیہ وسلم. He lived at Kufa then moved to Qarqeesa and lived there till death in 51A.H. Numerous narrators narrated on his authority.

117. JUNDUB BIN ABDULLAH: He is son of Abdullah and grandson of Sufyan Bajli Alqi; the Alqa tribe is a clan of Bajali tribe. As well as some people of Bajali tribe are also called Qasr actually they are the relatives of Khalid Qasri. After four years of the trial of Abdullah bin Zubayr he died. Numerous people narrated on his authority.

118. JUBAIR BIN MUT'IM: His surname was Abu Muhammad Qarshi Naufali. He embrace Islam before conquer of Makkah. He came to Madinah and kept live there till death, he died in 54A.H. He was Quraishi. Many people narrated on his authority.

119. JURHAD BIN KHUWAILID: He is Jurhad son of Khuwailid Madani Aslami: He is one of those who kept present in Prophet's gathering and lived at a platform

adjacent to the Prophet's house and situated in Masjid-un-Nabvi. He died in 61A.H. His sons Abdullah, AbdurRahman, Sleman and Muslim narrated ahadith on his authority.

120. **JA'AFAR BIN ABI TALIB:** He is brother of Ali رضی اللہ عنہ is Hashmi his title was ذوالجناحین(the one with two wings). He embrace Islam just after 30 peoples. He was ten years old than Ali. It said that he was alike Holy Prophet in characteristics and domesticity and appearance. Ali said once we were offering prayer with the Holy Prophet in herd of camels when our father Abu Talib saw us peeping down to us the Holy Prophet invited him to come and offer pray with us but he refused and said I don't like to prostrate and this posture is inadequate that I put my head down on earth and my buttocks become raised high. But he instructed Ja'afar to offer prayer with us. He got down to offer prayer with us. When the Holy Prophet completed prayer he turned his left to Ja'afar and predicted keep remember Ja'afar you would be awarded two wings with that you would fly in heaven same as you are meeting your cousins with your these two arms (without any trouble the wings would be easy in use and honor to you). His son Abdullah and other narrators narrated many traditions. He was martyred during the war expedition of MUTA in 8 A.H. and his both arms were cut down and as per the prediction of the Holy Prophet he awarded two wings to fly in heaven. He was 41 years old when martyred. There were nine wounds of sword and pike on his front side.

121. **JARUD:**He is Jarud Muallaa Abdi his actual name was Bishr son of Umar and as per another report Jarud in his nickname. There is much conflict about this. He came to the Holy Prophet with adelegation of Abdul Qais and was leading the delegation in 9 A.H. He embraced Islam then moved to Basrah. He was martyred in21 A.H during the caliphate of Sayyiduna Umar رضی اللہ عنہ at Faris. Numerous people narrated on his authority.

122. **JABALAH BIN HARITHA:**He is Jabalah son of Harith kalbi the brother of Zayd bin Haritha (the freedman of the Holy Porphetصلی اللہ علیہ وسلم)Jabalah was elder than Zayd. Abu Ishaq sabeii and other took his traditions and transmitted onward.

123. **ABU JUHAIM:** He was Abdullah son of Juhaim as per report of Wakee while some says he was Abdullah son of Harith son of Simmah Ansari.

124. **ABU JUHAIFAH:** His name was Wahab son of Abdullah Aamiri. He lived in KufA.He was too young at the time of prophet's demise even he was not mature/adult then. But he listen ahadith from Holy Prophetصلی اللہ علیہ وسلم and narrated too. He died in 74A.H at KufA.His son Awn and numerous people from successors narrated traditions on his authority.

125. **ABU JUM'AH:**Abu Jum'ah was from Ansar and some say he was from Kananah tribe. There is conflict about his name some say he is Khubayb son of Sibaa while other denote different names. He got the glorious opportunity to be with the Holy Prophetصلی اللہ علیہ وسلم. He is considered in Syrian people.

126. **ABUL JA'AD:**He belongs to Dhamuri tribe and Abul Ja'ad Dhamuri is his actual name the same is his nickname too. While some told his name Wahab. Abeedah son of Sufyan narrated on his authority.

127. **ABU JUNDAL:** Abu Jundal Suhail son of Amr Quraishi Aamiri. He embraced Islam in Makkah. He came forth before Holy Prophet at Hudaybiyyah and he was

enchained, His father did so as he desire to constrain him from accepting Islam. He is mentioned in pledge of Hudaybiyyah. He died during the caliphate of Sayyiduna Umar رضی اللہ عنہ.

128. ABU JUHAM: His name was Aamir he was son of Hudhayfa Adwi Quraishi. He is famous with his nickname. He is the man of whom plaid was sought by Holy Prophet to offer Prayer.

129. ABU JARIYY: He is son of Jabir Sulaim from Banu Tamim tribe. He came to Basrah and his narrated traditions become popular among the people of Basrah. He narrated but a few traditions.

130. ABU JAMIL: He is mentioned in کتاب الزکوۃ his name is not known.

SUCCESSORS OF THE PROPHET'S COMPANIONS

131. JA'FAR SADIQ: He is son of Muhammad son of Ali son of Hussain son of Ali son of Abi Talib, Sadiq is his nickname it means he is the grandson of the grandson of Ali رضی اللہ عنہ his patronymic was Abu Abdullah. He is believed as learned scholar. He narrated from his father and many other narrators of Hadith. There are many great names included in those who took his traditions like Yahya bin Saeed, Ibn Juraij, Maalik bin Anas, Sufyan Thauri, Ibn Uyainah and Imam Abu HanifA.He was born in 80A.H and died in 148 at the age of 68 years. And got buried in a common grave in which his father (Muhammad Baqar) and grandfather (Zaynul Abideen) were already buried.

132. JA'FAR BIN MUHAMMAD: He was son of Muhammad son of Abu Uthman Tiyalsi. He is known as Abul Fadhal. He transmitted Hadith from a group of Muhaddtheen (learned traditionalists) and so many high ranked traditionalists narrated on his authority. He was one of the trustworthy and learned scholars, his memory was wonderful. He died in 282 A.H.

133. ABU JA'FAR QARI: He is Abu Ja'far Yazid son of Qa'qaa Qari He belongs to Madinah, well know successor of the prophet's companions. He is freedman of Abdullah son of Ayyash. He listen traditions from Ibn Umar and Ibne Abbas and Imam Maalik son of Anas took from him and narrated on his authority.

134. ABU JA'FAR UMAIR BIN YAZID: He is Abu ja'far Umair son of Yazid Khitmi he learned ahadith from many preceptors. Shu'ba, Hammad and Yahya bin Saeed narrated on his authority.

135. ABUL JUWAIRIYYAH: He is Abul Juwairiyyah Hittaan son of Khufaf jarmi. He is pupil of Abdullah bin Masood and Ma'n bin Yazid in Hadith. Many narrators of Hadith narrated on his authority.

136. ABUL JAWZAA: His name was Aws bin Abdullah Azadi resident of Basrah. His traditions are famous. He learned ahadith from Sayyidah Ayesha رضی اللہ عنہا,Abdullah bin Abbas and Abdullah bin Umar. While Amr bin Maalik and others narrated through his certificate. He was martyred in 83 A.H.

137. JAZ'A BIN MUAWIYAH: He is son of Muawiyah Tamimi and Bajalah narrated Hadith from him. He is quoted for his tradition regarding Blood wit taken by Magians.

138. JAMEE' BIN UMAIR: He is also from Tamim Tribe, resident of Kufa as Bukhari said. He listen Hadith from Ayesha رضی اللہ عنہا and Umar رضی اللہ عنہ while Alaa bin Saleh

and Sadaqa son of Muthanna narrated on his authority.

139. **IBN JURAIJ**: His name was Abdul Malik he was son of Abdul Aziz son of Juraij,resident of Makkah. He was a wellknown Jurisprudent and a learned scholar. He listen ahadith from Mujahid and Ataa son of Abu Mulaikah. Numerous peoples narrated on his authority. Ibn Uyainah Said that I listen Ibn Juraij saying that as sincerely and rigorously no one did so. He died in 150 A.H.

140. **JUBAIR BIN NUFAIR:** He is Jubair son of Nufair He belongs to Hadhrami tribe. He faced the ignorance period and Islam as well. He was very learned scholar of Syrians, his traditions become popular and famous among people of SyriA.He narrated Hadith from Abu Dardaa and Abu Dharr Ghaffari رضی اللہ عنہ and numerous people narrated through his traditions.

141. **ABU JAHAL**:His name was Amr son of Hisham son of Mughirah Makhzomi. A well known infidel. His patronymic popularity was as Abul Hakam while the Holy Prophet titled him as Abu Jahal. (Severe ignorant).

FEMALE COMPANIONS OF THE HOLY PROPHETصلی اللہ علیہ وسلم

142. **JUWAIRIYYAH (UMMUL MU'MINEEN):** She was daughter of Harith. She is one the wives of the Holy Prophetصلی اللہ علیہ وسلم (perfectly called the mother of belivers). Her actual name was Barrah but the Holy prophet changed it with Juwairiyah. She was captured during war expedition name Ghazw bani Mualiq commenced in 5 A.H. this expedition is also named as Ghazwa Muresaa. She becomes slave of Thabit son of Qais. He announced, he may free her against some money the Holy Prophetصلی اللہ علیہ وسلم paid and set her free then took her into his wedlock. She died in Rabiulawwal (the 3rd month of Islamic calendar) 86A.H. at the age of 65 years. Abdullah bin Abbas, Abdullah bin Umar and Jabir رضی اللہ عنہمnarrated traditions on her authority.

143. **JUDAAMAH:** She was descendant of Asadia and daughter of Wahab. She embrace Islam and took pledge of belief on the hand of the Holy Prophetصلی اللہ علیہ وسلم in Makkah than moved to her tribe. Sayyidah Ayesha رضی اللہ عنہاnarrated ahadith from her. (Some say it is جدامہinstead of جدامہ while Hafidh Daar Qutni says it is جدامہ some conflict about pronounciation and change the alphabetد with ذ.

H/(ح)

COMPANIONS OF THE HOLY PROPHETصلی اللہ علیہ وسلم

144. **HAMZAH BIN ABDUL MUTTALIB:** Hamzah son of Abdul Muttalib known as Abu Ammarah. He is the paternal Uncle of the Holy Prophetصلی اللہ علیہ وسلم and foster brother as well. Thuwaibiyyah(she was slave girl of Abu Lahab) lactated the Holy Prophet and Hamzah. The Holy Prophetصلی اللہ علیہ وسلم tiltled him as the Lion of Almighty(most brave of men). He embrace Islam in earlier period. some reported that he become Muslim when the Holy Prophet was in Daar-e-Arqam(the house of Arqam) in sixth year of his proclamation of prophet hood. Islam got more fame on his embracing Islam. He participated in Badr expedition and as well in Uhud where he martyred by Wahshi son of Harb(later on he also become a true believer). some say he was four years elder than the Holy Prophetصلی اللہ علیہ وسلم.

Hafidh Ibn Abdul Barr says it is not correct as the Holy Prophet and he was lactated at a time. And may be correct if Thuwaibiyyah fed them separately in different period. As well as some says he was two years elder than the Holy Prophetصلی اللہ علیہ وسلم (Allah has the correct knowledge). Ali, Abbas and Zayd bin Harithah narrated from him onward.

145. HAMZAH BIN AMR ASLAMI: He belongs to Aslam tribe of Hijaz, numerous people narrated through his narrated traditions. He died in61A.H at the age of 80 years.

146. HUDHAIFAH BIN YAMAAN: He is Hudhaifa son of yaman and Yaman's actual name was Hussail and Yamaan was his appellation. While his surname was Abu Abdullah AisaA.He was Holy Prophet's confidant. He died in 35A.H(at Mada'in city) just after 40 days of the martyrdom of the 3rd Righteous Caliph UTHMAN GHANI رضی اللہ عنہ . Ali,Ja'far bin Khattab and Abu Dardaa and some successors of the prophet's companions also narrated on his authority.

147. HASAN BIN ALI: He is son of Ali رضی اللہ عنہ son of Abi Talib. His surname is Abu Muhammad and he is maternal grandson of the Holy Prophetصلی اللہ علیہ وسلم. He would be leader of youngsters in Heaven. He was on 15 Ramadan(9th month of Islamic Calendar) in 3A.H. This is the most authentic reference about his birth out of many unreliable references. He died in 50 A.H. There is also conflict about the year of his death some mention it as 49A.H, some say it is 58A.H and even some said it is 44A.H. (Allah has the correct Knowldege). He was buried in Jannatul Baqee(the famous grave yard of Madinah). His son Hasan bin Hasan and other companions of the Holy Prophet as Abu Hurairah and others narrated on his authority. When his father the 4th Righteous Caliph martyred more than 40,000 people took pledge on his hand to be faithful with him till their death. While transferring powers of government took place in 15th jamadiul Ola (5th month of Islamic Calendar) in 41A.H.

148. HUSSAIN BIN ALI: He is son of Ali. His surname is Abu Abdullah. He is maternal grandson of the Holy Prophetصلی اللہ علیہ وسلم. He is also the leader of youngsters in heaven. He was born in5th Sha'ban(8th month of the Islamic Calendar) in 4 A.H. He is son of Fatimah (She become pregnant after 50 nights of Hasan's birth). He was killed in 61 A.H at karbala between Kufa and Iraq. Sinan son of Anas Nakh'ii killed him some say him Sinan son of Sinan . While some says he was Shimr Zil Joshan and Khawlaa son of Yazid who was from Hamir tribe helped in his assassination. Some say he was decapitated and his head brought to Abdullah son of Ziyad and some poetic verses said.

[Grant me a full camel load of gold and silver because I (did it for you) kill the king whose killing was not so easy. I decapitate the man who is righteous bilaterally and was better of all, and whenever lineage would be discussed he would stand apart of all at a high rank]

Some historian say that on that day Shimr killed 23 peoples of his family as the son of Abu Hurairah his son Ali Zainul Abideen and Fatimah and Sakinah both daughters narrated. Hussain رضی اللہ عنہ was 58 years old when murdered. Let see God's decree of(tit for tate) that Abdullah son of Ziyad was also killed on 10th Muharram (the first month of Islamic calendar) 67 A.H he was killed by Ibrahim Maalik Ushtur Nakh'ii in battle field. And his head decapitated and sent to

Mukhtar he sent it to Abdullah son of Zubayr and he sent to Ali the son of Hussain رضی اللہ عنہ.

149. **HASSAAN BIN THABIT:** He is Abdul Waleed Ansari of Khazraj tribe. He is the poet (who defend the Holy Prophetصلی اللہ علیہ وسلم). He is brave and skill full person. Abu Ubaidah says it is unanimously accepted that he is the best poet of all around areas either rural or urban. Sayyiduna Umar رضی اللہ عنہ,Sayyidah Ayesha, and Abu Hurairah narrated through his transmitted narration. There is conflict about his death; as some say he died in 40A.H during Caliphate of Ali. Some say he died in50 A.H. He was son of 120 when died, 60 years of ignorance era and60 of Islamic era.
150. **HAKAM BIN SUFYAN:**He is Hakam son of Sufyan Thaqfi and he is called Sufyan bin Hakam too. It is said that he didn't listen any Hadith from the Holy Prophet. While Hafiz Abdul Barr say it is proved that he listen Hadith from the Holy Prophetصلی اللہ علیہ وسلم.
151. **HAKAM BIN AMR GHAFFARI:**He is not from Ghaffar tribe but he is one of the descendants of Na'liyahنعلیہ who was brother of Ghaffar Mulayl. He is one of the learned scholars of the Basrah. He died at Muru(a town) while some say he died at Basrah in 5 A.H. Buraydah Aslami and Hakam son of Amr Ghaffari were buried in same place at Muru. Many narrators of Hadith narrated on his authority.
152. **HANZALAH BIN RABEE:**He is Hanzalah son of Rabee He belongs to Banu Tamim tribe. He was scribe as he wrote for the Holy Prophetصلی اللہ علیہ وسلم the revelation as came the Prophet. He moved to Makkah and lived there then he moved to Qardhia and permanently settled there. He died during the caliphate of Muawiyah. Abu Uthman Nahdi and Yazid bin Alshakeer narrated on his authority.
153. **HATIB IBN ABI BALTA'AH:** He was son of Abu Balta'ah (his name was Amr) and some say Rashid AlKhumi. Participated in the Badr expedition and also participated in Ghazwa-e-Ahzaab or Trench war expedition. He participated all war expeditions in between these two wars. He died in 30 A.H at the age of 65 years in Madinah. Numerous narrators narrated on his authority.
154. **HUWAISAH:** He was son of Masood son of Ka'ab Ansari and brother of Muhaisah. Huwaisah is elder than his brother Muhaisah but embraced Islam after Muhaisah. He participated in Badr and Ahzab expeditions and also participated in other commenced after these. Muhammad son of Sahl and others narrated through his authority.
155. **HUBAYSH BIN KHALID:**He is Hubaysh son of Khalid Khuzaii. He martyred on the victorious day of Makkah. He was with Khalid bin Waleed. Hisham (his son) narrated ahadith on his authority.
156. **HABIB BIN MASLAMAH:**He was son of Maslamah Quraishi Fehri. He is called Habib of Rome as he fought vigorously against Romans many times. He was believed as مستجاب الدعوات the one whose pray never go vain but accept at once. He died in 42 A.H at Syria. Ibne Mulaykah and others narrated on his authority.
157. **HAKEEM BIN HIZAAM:**He is Hakeem bin Hizaam his surname is Abu Khalid Quraishi Asadi. He is nephew of Sayyidah Khadijatul Kubra رضی اللہ عنہ. He was born after 13 years of Abrah's attack on Makkah. He was well reputed in Islam and even before embracing Islam also was known respecataable. He embraced Islam

on the victorious day of Makkah. He died in 54 A.H at Madinah at his own house. Some say he got age of 120 years 60 before Islam and 60 in Islam. He was most pious and intelligent person and very sincere to Islam. He set free 100 slaves and granted 100 camels to needy peoples even before accepting Islam. A group of the scholars of traditions narrated on his authority.

158. **HAKEEM BIN MUAWIYAH:**He was resident of Numayr tribe. Imam Bukhari said it conflicted that he was a companion of the Holy prophet. Muawiyah son of Hakeem his nephew and Qatadah narrated his traditions.

159. **HASSEEN BIN WOHUH:**He belongs to Ansar and his transmitted ahadith (traditions) are popular in people of Madinah. It is said that he was killed after severe punishments.

160. **HABSHI BIN JUNADAH:** He saw the Holy Prophet in farewell pilgrimage. He got opportunity of the companionship of the Holy Prophetصلی اللہ علیہ وسلم. He is considered in people of Kufa. A group of the scholars of traditions narrated on his authority.

161. **HAJJAJ BIN AMR:**He is Hajjaj son of Amr Mazini. He belongs to Madinah. His narrated traditions are famous and popular among people of Hijaz. Numerous narrators narrated on his authority.

162. **HARITHAH BIN SURAQAH:**He is son of Suraqah Ansari his mother was Rabee. She was aunt of Anas bin Maalik. He participated in Badr expedition and go martyrdom. He was the first person of Ansaar who martyred that day. Imam Bukhari reported that his mother was Rabee while another similar name that is found in Female companions of the Holy Prophet is somewhat different as per its pronounciation ربیعRubayye'.

163. **HARITHAH BIN WAHAB:** He is Haritha son of Wahab Khuzaii he is brother of Ubaidullah son of Umar bin Khattab from his mother. He is nominated in people of Kufa. Abu Ishaq Sabe'ii narrated traditions on his authority.

164. **HARITHA BIN NU'MAAN:**He is one of the participants of Badr expedition and also participated in all other war expedition. He is one of the scholars among companions of the Holy Prophetصلی اللہ علیہ وسلم. He is also mentioned in chapter. باب البر والصلة (Good deeds and their reward). He said, once I visited to the Holy prophet and saluted there was another person sitting with the Holy Prophetصلی اللہ علیہ وسلم. I passed over there,when I cameback to Prophetصلی اللہ علیہ وسلم he asked whether I saw the person who was sitting beside him or not? I replied yes I saw him, the Holy Prophetصلی اللہ علیہ وسلم told me that he was Jibril and he also replied your salutation. It is said that his eyesight become diminished to nill.

165. **HARITH BIN HARITH:** He is Harith Ash'ary. One of the scholars of the prophet's companions and his transmitted traditions narrated by Abu Salam Habshi (Ethiopian).

166. **HARITH BIN HISHAM:** He is Harith son of Hisham Makhzomi and the brother of Abu Jahal (the severe ignorant). He belongs to Hijaz and well reputed in Quraish. He embraced Islam on the victorious day of Makkah. Umme Hani sought shelter and forgiveness for him by the Holy Prophetصلی اللہ علیہ وسلم He granted so he moved to Syria then got martyrdom in 15 A.H at Yarmuk Battlefield. He was granted 100 camels earlier by the Holy Prophetصلی اللہ علیہ وسلمto convince and make him firm to Islam as the other companions were granted for the said purpose and become steadfast. When he intended to quit Makkah for jihad toward Syria the people of

Makkah were weeping to think about his possible detachment incase of his death. But he said I am going to offer my duty and to please Almighty,and as the matter of fact accept this duty(jiahad) I won't prefer any one than you to live with. He kept fighting for propagation of Islam till his death.

167. HARITH BIN KALDAH: He is Harith son of Kaldah. He was physician and freedman of Sayyiduna Abu Bakar رضی اللہ عنہ. He is also mentioned in کتاب الاطعمہ(the book of meal). Ibn Mundah and Ibn Athir and other scholars expert in knowledge of the names of the prophet's companions counted him in prophet's companions while Hafiz ibn Abdul Barr said that Harith son of Kaldah got Islamic period but it is not proven that he accepted Islam as he died in earlier days of Islam while his son become a believer.

168. ABU HABBAH: He is Abu Habbah Thabit son of Nu'maan Ansari participant of Badr expedition. There is much conflict in his actual name and surname. Ibn Ishaq counted him in participants of Badr and he mentioned him with his surname didn't tell his name. And some reported that he was ابو حنہ Abu Hanna, but the earlier pronounciation is correct. He got martyrdom in Ghazwa Uhud.

169. ABU HAMID : He is Abu Hamid son of Abdur Rahman Sa'd Ansari from Khazraj tribe his surname is more popular than actual name. A group of the scholars of traditions narrated traditions on his authority. He died in the last days of the caliphate of Muawiyah رضی اللہ عنہ.

170. ABU HUDHAYFAH: He is Abu Hudhayfah son of Utbah son of Rabee'ah. It said that his name is Mehsham and some said Hushaym and some said Hashim(whatsoever) he is one of the learned scholars of the prophet's companions. He participated in mostly all wars expeditions including Badr and Uhud and got martyredom in Yamamah Battlefield when he was 53 years old.

171. ABU HANZALIYAH: His name is Sahl he is son of Abdullah Hazaliyah. Hanzaliyah was mother of his grandmother. He become famous with her name.

(SUCCCESSORS OF THE PROPHET'S COMPANIONS)

172. HARITH BIN SUWAID: He is son of Suwaid Tamimi on of the senior Successors of the prophet's companions and reliable in view of the Scholars of traditions. He narrated from Abdullah son of Masood and Abdullah Tamimi from him onward. He died in last days of the dominion of Abdullah bin Zubayr.

173. HARITH BIN MUSLIM: He is son of Muslim of Banu Tamim his traditions are popular in people of Syria. Abdur Rahman son of Hassaan narrated his traditions.

174. HARITH BIN A'AWAR: He is son of Abdullah A'awar Hamdani. He is companions of Ali رضی اللہ عنہ he did listen four tradition from Ali رضی اللہ عنہ that he narrated onward and as well as he learnt from Ibn Masood. Amr son of Murrah and Imam Sah'abi narrated through his authority. While Imam Nasaii consider him unauthentic. Ibi Abi Dawud said he was an expert jurisprudent specially regarding verdicts of heredity affairs. And were popular. He died in 65A.H at Kufa.

175. HARITH BIN SHIHAAB: He is son of Shihaab Harmi. He narrated traditions from Abu Ishaq Bahdala and Asim bin Waleed. Taloot and Ayshi said him unauthentic narrator.

176. **HARITH BIN WAHYA:** He is son of Wahya Rasi. He narrated traditions from Maalik bin Dinar while Maqdumi and Nasar bin Alin narrated through him onward. Some Scholars consider him unauthentic.
177. **HARITH BIN MADHRAB:** He is son of Madhrab Abdi from KufA.He narrated traditions from Ali رضی اللہ عنہ and Ibn Masood رضی اللہ عنہ . The people of Kufa took his traditions.
178. **HARITH IBN ABI AL-RIJAL:**He narrated traditions from his father and from his grandmother Amrah. And Ibn Numayr and Yu'la narrated on his authority. Some scholars said he was unauthentic.
179. **HAFS BIN ASIM:** He is Hafs son of Asim Son of Umar رضی اللہ عنہQarshi Adwi. The Scholars of Hadith say him reliable and authentic. The prominent successor of the Prophet's companions. He narrated traditions abundantly. He listen ahadith from Abdullah son of Umar bin Khattab رضی اللہ عنہ .
180. **HAFS BIN SULEMAN:** He is son of Suleman his surname is Abu Amr Asadi. He is freedman of Banu Asad. He transmitted tradition from Qais bin Muslim and a group of tradition scholars narrated through him. Imam Bukhari said he is reliable in 'Reciting' but not in Hadith. According to scholars of Hadith he is desuetude 'his traditions are not taken further'. He died in 108 A.H at the age of 90 years.
181. **HANSH BIN ABDULLAH:** He is son of Abdullah Sabaii. Some said he was along with Ali رضی اللہ عنہ at Kufa and moved to Egypt after his martyrdom. He died in 100A.H.
182. **HAKEEM BIN MUAWIYAH:**He is son of Muawiyah Qushayri and a Bedouin. He is assumed good in transmitting Hadith. He narrated from his father and his son Bahar Jariri listen from him.
183. **HAKEEM BIN ATHIRAM:** He belongs to Abu Tamim and he narrated from Hasan. Awf and Hammad bin Slamah narrated through him. He was known as trustworthy in Hadith.
184. **HAKEEM BIN ZAHEER:** He was son Fazari he narrated traditions from Alqamah, Marthad, and Zayd bin Rufay. And Muhammad bin Sabah dowlani from him. Imam Bukhari said he is desuetude his narrated traditions are not taken.
185. **HARAAM BIN SAEED:**He is son of Saeed son of Muhaysah. His surname is Abu Naeem Ansari Harithi. He narrated ahadith from his father and Bar'aa bin Azib and Shihab Zuhri narrated on his authority. He died in113A.H at the age of 70 years.
186. **HAMMAD BIN SALAMAH:** He is son th Dinar and his surname is Abu Salamah Ar Rabeii. He is freed man of Rabeeah bin Maalik and nephew of Hameed Taweel. One of the famous scholars of Basrah he is considered there as Imam. Numerous people narrated ahadith from him onward. He was famous for worship and strict follower of the practice of the Holy Prophetصلی اللہ علیہ وسلم. He diedin 167 A.H. He listen Hadith from Thabit and Hameed Taweel and Qatada. Yahya bin Saeed, Ibn Mubarak and Wakee narrated on his authority.
187. **HAMMAD BIN ZAYD:** He is Hammad son of Zayd from Azdi clan. He is reliable and authentic in the view of Scholars of Traditions. He got traditions from Thabit Bunani and some others and Abdullah bin Mubarak and Yahya bin Saeed narrated on his authority. He was born during the dmonion of Suleman bin Abdul Malik

and died in 199A.H.

188. **HAMMAD BIN ABI SULEMAN:** He is son of Abu Suleman (Muslim As'hary) he is freedman of Ibrahim Ash'ary. He belongs to Kufa as known Tabiee. He listen Hadith from a group of the scholars of traditions. And his traditions narrated onward by Sufyan Thawri, Shu'ba and many others. He was the very learned scholar of his erA.He met Ibrahim Nakhii. It is said that he died in 120 A.H.

189. **HAMMAD BIN ABI HAMEED:**He is Abu Hameed Madani. He narrated Hadith from Zayd bin Aslam and others while Qa'anbi narrated on his authority. Some Scholars of Hadith said him infirm/unauthentic.

190. **HAMEED BIN ABDUR RAHMAN:**He is son of Abdur Rahman and grandson of Awf Zuhri Quraishi. He is one of the senior successors of the prophet's companions. He died in105A.H at the age of 73 years.

191. **HAMEED BIN ABDUR RAHMAN:** He is Abdur Rahman Humayri Basari. He is one of the very learned scholars of the Basrah and authentic narrators of Hadith. He narrates from Abu Hurayrah and Ibn Abbas رضی اللہ عنہ.

192. **HASAN BASARI:** He is Hasan Basari son of Abul Hasan. His surname is Abu Saeed freedman of Zayd bin Thabit رضی اللہ عنہ. His father name is Yasaar. He is one of the descendants of prisoners of the Yasaan. His father Yasaar was freed by Rabee daughter of Nasar. He was born in Madinah just two years before completing the caliphate of Righteous Caliph Umar رضی اللہ عنہ . And Sayyiduna Umar رضی اللہ عنہ gave him first-ever dose (chewed date fruit; that is put to palate)her mother was maid servant of Sayyidah Umme Salamah رضی اللہ عنہ sometime she went for any work outside then Umme Salamah put her Breast to his mouth just to cradle him so that he may be calm. And whenever she did she felt that the Breasts becom full of milk then she let him suckle. Some Scholars say that the high rank in knowledge and fame that he achieved was because of this. He moved to Basrah after the martyrdom of Uthman رضی اللہ عنہ . He saw Uthman رضی اللہ عنہ and met Ali رضی اللہ عنہ also. It is not true to say that he met Ali رضی اللہ عنہ in Basrah as when he was going to Basrah and was at a place name Quraa at that time Ali رضی اللہ عنہ had reached the Basrah. He narrated Hadith from Abu Musa As'ary, Anas bin Maalik and Ibn Abbas and many other companions of the Holy Prophetصلی اللہ علیہ وسلم. Numerous people of Successors of the companions of the Holy Prophet and successors of the successors also narrated traditions from him. He was legend of his age in worship, piety and seclusion. He died in Rajab(7th month of Islamic calendar) 110A.H.

193. **HASAN BIN ALI BIN RASHID:**He is son of Ali son of Rashid wasti. He narrated from Abul Ahwas and Hushaym further from him onward traditions narrated by Imam Abu Dawud, Imam Nasii. He is considered a true man by scholars of Hadith.

194. **HASAN BIN ALI HASHMI:**He is son of Ali Hashmi. He narrated from A'araj. While Muslim Qutayba narrated on his authority. Imam Bukhari said him منکر(unknown/ suspicious narrator).

195. **HASAN BIN JA'FAR:** He is son of Abu Ja'far Ja'fari. He transmits Hadith from Nafey and Ibn Zubayr رضی اللہ عنہ. While Ibn Mahdi narrates from him. He was scholar but was said unauthentic in Hadith. He died in 167A.H.

196. HANZALAH BIN QAIS ZARQI: He is son of Qais Zarqi Ansari. He is known as authentic among people of Madinah and he successor of prophet's companions who belong to Madinah city. He learnt from Nafey bin Khudayj and Yahya bin saeed narrated on his authority.

197. HABIB BIN SALIM: He is the son of Salim bondman of Nu'maan bin Bashir. Nu'maan set a price for him to let himself free. Muhammad son of Munqashir narrated Hadith on hi authority.

198. HARB BIN UBAIDAULLAH: He is son of Ubaidaullah Thaqafi. There is conflict about his name and his narrated traditions. Ataa bin Sa'ib transmitted his ahadith (traditions) while in transmitting Hadith conflicted (on authority/certificate of narrated traditions). He stated a traditions as;1. 'narrated by Sufyan bin Uyainah from Ataa from Harb from his uncle and his uncle from his own uncle and he stated from the Holy prophet' while in other, stated as; 2. 'narrated by Abul Awas from Ataa he narrated from Harb, Harb narrated from his maternal Grandfather and he narrated from his father' while as per another statement,3. That 'Harb narrates from Ataa and Ataa narrates from Harb bin Hilal Thaqfi he from his maternal Grandfather'; And further as per Imam Abu Dawud's anecdotal it is different as: Abu Dawu narrates from Harb son of Ubaidullah and he from his maternal Grandfather and he from his father narrates...' and this is more famous in this tradition is regarding charging one tenth land tax (tribute) from Jews and christen.

199. HAJJAJ BIN HASSAAN: he is son of Hassaan Hanafi. He belongs to Basrah. He listen traditions from Anas son of Maalik and others. And Yahya bin Saeed and Yazid bin Haroon narrates on his authority.

200. HAJJAJ BIN HAJJAJ: He is son of Hajjaj Aslami and it said that he is Bahali Basari. He narrated from Fardoq, Qatadah and from a group of tradition scholars. And Ibrahim bin Tahman and Yazid bin Zuray' narrated on his authority. The scholars of tradition decreed him true and firm. He died in 131A.H.

201. HAJJAJ BIN YUSUF: He is Thaqfi (from Banu Thaqifa). He was appointed Governor of Iraq and Khurasan by Abdul Malik bin Marwan. His son Waleed took charge after him. He died in95 A.H at the age of 54 years at a place named Wasit. He is mentioned in chapter attributes of Quraish and other Tribes. The detail of his death would be dicussed soon in chapterس/s, under the discussion of Saeed bin Jubayr.

202. ABU HAYYA: His name is Amr son of Nasar Khariqi Hamadani. He narrated Hadith from Ali bin Abi Talib.

203. ABU HURRAH: His name is Hanifa Raqqashi. He narrated a Hadith from his uncle, in chapter الغضب/Anger.

الا لا تظلموا الالا يحل مال امرٔ الا بطيب نفس منه۔

Beware! Do not be cruel, Beware! Do not make other's money lawful (to you) except what is permitted you.

204. IBNE HAZM: His patronymica name is Abu Bakr, son of Muhammad bin Amr bin Hazm. He narrates Hadith from Ibn Abbas and Abu Hayya and Ibn Shihaab Zuhri narrated on his authority.

FEMALE COMPANIONS OF THE HOLY PROPHETصلی اللہ علیہ وسلم

205. HAFSA BINT UMAR: She is mother of believers and daughter of Umar bin Khattab رضی اللہ عنہher mother name is Zaynab daughter of Maz'oon. Before marrying to the Holy Prophet she was married to Khunays son of Hudhafa Sahmi and migrated with her husband, he died just after Badr expedition. Whe he died Sayyiduna Umar رضی اللہ عنہtalked to Abu Bakar and Uthman about marring her again. (Actually he offered them as he intended that one of these two pious and most sensible men should marry her). But they didn't reply. And soon the Holy Prophet accepted her and took her to his wedlock in 3A.H. Once the Holy Prophet Divorced her a single one but as per Almighty's instruction he did conduce as (reason told) she did fast often, she used to pernoction, and she will also be your wife in Heaven. Numerous companions of the Holy Prophet and their successor narrated ahadith through her authority. She died in Sha'ban(8th month of Islamic calendar) in 45 A.H. at the age of 60 year.

206. HALEEMAH: She is daughter of Abu Zuwaib. She fed the Holy Prophetصلی اللہ علیہ وسلم after Thuwaibiyyah (the slave girl of Abu Lahab). Abdullah Son of Haleemah and Harith who was Prophet's foster brother and her sister and foster sister of the Holy Prophet was Sheema who cradle him and did lullaby in her lap. Haleemah returned Holy Prophet to his mother after two year and two months. while some say after five years she returned him. Abdullah bin Ja'far narrated on her authority. She is also mentioned in chapterباب البر والصلہ (Good deeds and their reward).

207. UMME HABIBAH: She is one of the mother of believers her name is Ramlah. She is daughter of Abu Sufyan son of Sakhar son of Harb, and her mother name is Safia daughter of Abul Aas and paternal aunt of Uthman رضی اللہ عنہthere are two different opinions about her marriage some say her Nikah (wedlock) took place in Ethiopia 6 A.H and 400 dinars were paid to as her doer by Najjashi (Asmahah; A believer king of Ethiopia) for the Holy Prophetصلی اللہ علیہ وسلم. While some scholars said the doer was 40000 Dinar. The Holy prophetصلی اللہ علیہ وسلم sent Sharhbeel son of Hasanah to take her (Umme Habibah) home (Madinah) and he did his job well. The Holy Prophetصلی اللہ علیہ وسلم and he met her in her boudoir at Madinah. Some Scholars say her Nikah(marriage) took place under management of Utman رضی اللہ عنہ . She died in 44A.H at Madinah. Numerous narrators narrated traditions thought her authority.

208. UMME HASSEEN: She is daughter of Ishaq. She belongs to Ahmas tribe. She was present in Prophet's farewell pilgrimage. Her son Yahya bin Hasseen and others narrated Hadith on her authority.

209. UMME HARAAM: She is Umme Haraam daughter of Milhaan son of Khalid, she was resident of Bani Najjar and sister of umme Sulaim. She embrace Islam on Prophet's hand she took oath of allegiance. The Holy Prophetصلی اللہ علیہ وسلم took a siesta at her home infrequently. She was wife of Ubaadah son of Saamit. She was martyred in Rome(as per the Holy Prophet's prediction during a war expedition led by Muawiyah رضی اللہ عنہ ,the first marine during caliphate of Uthman رضی اللہ عنہ). Her grave is situated a place name Qarnas(Baqrus). Ana bin Maalik her nephew

and her husband Ubadah bin Saamit narrated Hadith on her authority. Hafiz Ibn Abdul Barr said I couldn't know her actual name but could know only her surname.

210. **HAMNA:** She was daughter of Jahash she was sister of Zaynab (mother of the believers; wife of the Holy Prophetصلى الله عليه وسلم). She was resident of Asad tribe and wife of Mus'ab bin Umayr رضی الله عنه whe he got martyrdom in Uhud she got married to Talha son of Ubaidullah.

FEMALE SUCCESSORS OF THE PROPHET'S COMPANIONS

211. **HASNAA:** She is Hasnaa Sirmiya daughter of Muawiyah. she narrated from her uncle and her uncle narrated from the Holy Prophetصلى الله عليه وسلم. Awf a'arabi narrated through her authority, her narrated traditions got prevalence in of Basrah. It is as per report of Ibn MaakulA.Hazi said that it is Hasnaa but it is Khansaa daughter of Muawiyah while some scholars took stand that she is Hasnaa Sirmiya and they also mentioned her two uncles Harith and Aslam.
212. **HAFSA BINT ABUR RAHMAN:** She is Hafsa daughter of Abdur Rahman and Grand daughter of Abu Bakar Siddique رضی الله عنه. She was wife of Mudhir son of Zubayr bin Awam.
213. **UMME HARIR:**She is freed maid of Talha son of Maalik. She narrated from her Master. Her narrated Hadith narrated by Muhammad son of Abu Razin from his mother and his mother from Umme Harir narrated. Her Hadith is mentioned in chapterاشراط الساعة. the signs of the Dooms day.

KH / (خ)

COMPANIONS OF THE HOLY PROPHETصلى الله عليه وسلم

214. **KHALID BIN WALEED:**He is son of Waleed Qarshi from Makhzomi tribe his mother is Lubabah Sughra the sister of Sayyidah Maimonah (the mother of believers;wife of the Holy Prophetصلى الله عليه وسلم. Khalid was respectable man of the Quraish even before embracing Islam. The Holy Prophetصلى الله عليه وسلم awarded him a title the سيف الله (the Sword of Almighty). He died in 21A.H. he testate to the Umar رضی الله عنه . His traditions were narrated by his cousins Abdullah bin Abbas, Alqamah and Jubayr bin Nufayr.
215. **KHALID BIN HAUZAH:** He is son of Aamiri, He and his brother Harmalah came to the Holy Prophet and embraced Islam; they went back to Khuza'ah and expose their belief. the were among those who were specially cared to convince them toward Islam. The Hauzah is the one who bought a bondman and a slave girl from the Holy Prophet and wrote an agreement (in their favour) for them.
216. **KHALLAD BIN SAA'IB:** He is son of Saa'ib Khallad from Khazraj tribe. He narrated Hadith from his father and Zayd bin Khalid. Ibn Habban narrated on his authority.
217. **KHABBAB BIN ARAT:** His surname was Abdullah Tamimi, he was captured in ignorance period and a woman from Khuzaii tribe bought and freed. He embraced Islam before the Holy Prophet secluded to Dar-e-Arqam. He is one of those

companions of the Holy Prophet who was punished due to embracing Islam severely but he patiently bear all problems. He moved to Kufa and died there in 37 A.H at the age of 73 years. Numerous people narrated traditions on his authority.

218. KHARIJAH BIN HUDHAFA: He is son Hudhafa Qarshi Adwi, he was the best rider of the Quraish It was assumed that he himself is sufficient to fight with one thousand cavalry. He was counted in Egyptian and was killed falsely assuming him Amr bin Aas by a khariji (who exceeded from the Islmaic Limits in certain ways). Then murderer was one of those three arrogant who decided to kill Ali رضی اللہ عنہ , Muawiyah رضی اللہ عنہ and Amr bin Aas رضی اللہ عنہ and each one of them were in search of his target. And the Allah's decision fulfilled be one of them for Ali رضی اللہ عنہwhile the other two companions of the Holy Prophetصلی اللہ علیہ وسلم kept safe and kharijah was killed in 40A.H.

219. KHUZAYMAH BIN THABIT: His surname was popular as Abu Ummarah. He was from Aws tribe of Ansar. And become famous because of a title ذوالشہادتین(Gained reward of double martyredom). He participated in Badr and other all war expeditions. He was along with Ali رضی اللہ عنہ in Siffeen, he fought bravely till his martyredom when Ammar son of Yasir got martyredom. His sons Abdullah, Ummarah and Jabir son of Abdullah narrated on his authority.

220. KHUZAYMAH BIN JAZ'A: He is son of Jaz'a and his surname is Abu Abdullah Sulami his brother Hibban son of Jaz'a narrates. He is considered in splendid peoples of Arabia. There are different opinions about the pronounciation of his name as some say it is Jaz'a, some say Jiz'a etc.

221. KHUZAYM BIN AKHRAM: He is son of Akhram and Grandson of Shaddad son of Amr son of Faa'ik of Asad tribe. He become famous with his grandfather's name as son of Faa'ik. Some scholars count him in Syrians while some count in people of Kufa as a group of kufi narrators narrated on his authority.

222. KHUBAYB BIN ADI: He is son of Adi Awsi from Ansar. He participated in Badr and was captured in 3A.H during Ghazwa Rajee, He brought to Makkah and sons of Harith bin Aamir bought him (Harith was killed by Khubayb in Badr Battlefield) therefore his sons bought him to take revenge of their father's killing. They hanged him at a place named Tan'eem. He was the first person who was crucified for Islam. Harith bin Barsaa narrated Hadith from him onward. Imam Bukhari mentioned in Bukhari that Khubayb sought a razor from any daughter of Harith to shave under arms etc she provided but her mother didn't know about. Khubayb took her child to his lap as soon as his mother saw she got feared, Khubayb said as he saw her feared don't fear do you think that I may kill this innocent boty? No never I won't do that and he let the child go to his mother. She said I never saw any prisoner better than Khubayb even I saw him eating fresh grapes while there was niether any orchard around and nor fruit were available there and he was enchained; when he was asked about the fresh fruits he replied it is from Almighty Allah. When he was taken to Hall (the place where they had to kill him)he asked for a favor that let him offer two rak'ah first. And they gave time and hid offer quickly and said By Allah almighty I offer quickly so that the infidel don't think that Khubayb got feared of his death and prolonging prayer and getting time to extricate his self. He prayed; O! my Lord kill each of them no one should be alive

(long). And said some poetic verses ; When I am being crucified for cause of Islam, I don't care from which side I would be attacked; this all is due to my Lord's will and He may fill each of my joint of all organs with his blessings. He was the first person who made it first that he offered prayer before laid down his life in the way of Almighty Allah even when he was enchained.

223. **KHUNAYS BIN HUDHAYFA:** He belongs to Saham tribe of Quraish; he was husband of sayyidah Hafsah daughter of Umar رضی اللہ عنہ He got martyredom in Badr Battlefield. (After his martyredom the Holy Prophetصلی اللہ علیہ وسلم took Hafsa رضی اللہ عنہto his wedlock).

224. **ABU KHIRAAH:** He is Abu Khiraah Aslami a well known companion of the Holy Prophetصلی اللہ علیہ وسلم.

225. **ABU KHALLAAD:**He is also a companion of the Holy Prophetصلی اللہ علیہ وسلم while Hafiz Ibn Abdul Barr said I don't know his name and linage. Yahya bin Saeed accept his narrated Hadith that is narrated through Abu Fardah by Abu Khallaad that the Holy Prophetصلی اللہ علیہ وسلمsaid. 'when you see a believer who is awarded piety and seclusion (from this world) and taciturn (uncommunicative to useless worldly things) then do join his gatherings as he will teach you (worthwhile) knowledge. There is another tradition in which a link 'Abu Maryam' between Abu Fardah and Abu Khallad is found and this is the true link.

SUCCESSORS OF THE PROPHET'S COMPANIONS

226. **KHAYSAMAH BIN ABDUR RAHMAN:** He is son of Abdur Rahman and Grandson of Abu Saburah Ja'fi (his name was Yazid bin Maalik and He belongs to senior successors of the prophet's companions). He died before Abu Wasili or Abu Wa'il. He listen Hadith from Ali Abdullah son of Amr and others. A'amash,Mansur and Urwah bin Murrah narrated on his authority and it is said that he inherited two lac Dinar that he spent on Scholars (of Hadith).

227. **KHALID BIN ME'DAAN:** His surname is Abu Abdullah kalaii of SyriA.He was resident of Hims he said that he met seventy companions of the Holy prophetصلی اللہ علیہ وسلم. He is one of the reliable narrators in view of Syrian Scholars of Hadith. He died at 104 A.H at Tartoos.

228. **KHALID BIN ABDULLAH:** He is Khalid son of Abdullah Wasti Tahhaan;he narrated from Hasseen and others. He was a pious man. It is narrated that he bought his self three times from Almighty and paid charity of silver equivalent to his body weight. He was born in 110A.H and died in 199A.H. While some scholars say he died in182A.H.

229. **KHARIJAH BIN ZAYD:** He is son of Thabit Ansari from Madinah. He is a valuable successor of the prophet's companions. He got the era of Uthman رضی اللہ عنہ and listen Hadith from many companions of the Holy Prophetصلی اللہ علیہ وسلم. He was one of the seven well known jurisprudents of Madinah. He is firm and authentic narrator of Hadith. Zuhri narrated on his authority. He died in 99 A.H.

230. **KHARIJA BIN AL-SALT:**He belongs to Brajim tribe that is a division of Tamim tribe. He narrated fromIbn Masood and from his Uncle while Imam Sha'abi narrated on his authority. His traditions are taken by people of Kufa.

231. **KHASHAF BIN MALIK:** He is the resident of Tay(a place; for Khashaf tribe). He

narrated from his father, Uncle and Amr bin Masood. Zayd bin Jubayr narrated traditions from him onward.

232. **ABU KHUZAMAH:** He is son of Ya'amar belong to Bani Harith bin Sa'ad tribe. He is a well known successor of the Prophet's companions; he narrated Hadith from his father and Zuhri took from him to narrate onward.
233. **ABU KHALDAH:** He is Abu Khaldah son of Khalid son of Dinaar Tamimi Sa'adi from Basrah. He was a tailor Master. He narrates from Anas رضی اللہ عنہ. And Wakee narrated from him onward.
234. **IBN KHATAL:**He is Abdullah son of Khatal Tamimi; he is an infidel. The Holy Prophet ordered to kill him on the victorious day of Makkah.

FEMALE COMPANIONS OF THE HOLY PROPHETصلی اللہ علیہ وسلم

235. **KHADIJAH BINT KHUWAILID:**She is daughter of Khuwailid son of Asad. She belongs to Quraish tribe of Makkah. She is one of the mother of believers the first wife of the Holy Prophetصلی اللہ علیہ وسلم. She was married to Abu Haalah son of Zurarah first then married to Atiq son of Aa'iz then married to the Holy Prophetصلی اللہ علیہ وسلم at the age of forty years while the Holy Prophet was of 25 only. The Holy Prophet neither marry any other woman before her nor in her presence till he death. She was the first who embraced Islam. All progeny of the Holy Prophet except Ibrahim (he was born by Mariya Qibtiya) was from her. She died five years before Migration to Madinah, some scholars say She died four years before migration as well as some say She died before three years of migration when ten years had passed after proclamation of the Prophet hood. She got 65 years age and kept in companionship of the Holy Prophetصلی اللہ علیہ وسلم upto 25 years. She was buried at Jaihoon.
236. **KHAWLA BINT HAKEEM:** She is wife of Uthman son of Mazoon. She was very pious and learned scholar. Numerous narrators of Hadith narrated on her authority.
237. **KHAWLA BINT THAMIR:** She is Khwla daughter of Thamir from Ansar tribe. Her narrated ahadith mostly taken by the people of Madinah. Nu'man son of Abul Ayyash Zarqi narrated on her authority. And Some scholars say that she is Khawla daughter of Qais son of Bani Maalik son of An-Najjar and Thamir is nickname of Qais but ut it is not true. She is another woman and Khala daughter of Qais is another woman.
238. **KHAWLA BINT QAIS:** Khawla is daughter of Qais resident of Juhaynah tribe. Her narrated traditions are popular among the people of Madinah. Nu'man son of Kharboz narrated on her authority.
239. **KHANSAA BINT KHIDHAM:** She is daughter of Khalid. She belongs to Asad tribe of Ansar. Her narrated traditions are popular among the people of Madinah. Sayyidah Ayesha رضی اللہ عنہ , Abu Hurayrah رضی اللہ عنہ and other companions narrated from her.
240. **UMME KHALID BIN SAEED BIN AAS MUAWIYYAH:**She is mother of Khalid son of Saeed son of Aas. She become famóus with her surname. she was born in Ethiopia when she brought to Madinah she was quite young. Zubayr son of Awam got married her. A few people narrated from her.

D/(د)

COMPANIONS OF THE HOLY PROPHETصلى الله عليه وسلم

241. **DEHYA KALBI:**He is son of Khalifa Kalbi. A high ranked companion of the Holy Prophetصلى الله عليه وسلم. He was sent to Qaisar(The king of the Rome) to invite and convince toward Islam during truce period in 6 A.H. And He (Qaisar) intend to embrace Islam but his rabies didn't embrace Islam so he got regress too. Dehya is the man in whom gesture the Jibril use to come to reveal the Holy Qur'an unto the Holy Prophetصلى الله عليه وسلم. He moved to Syira and lived there till the caliphate of Muawiyah. Mnay successor took traditions from him.
242. **ABU DARDA:** His name is Uwaymir he is son of Aamir Ansari Khazraji become famous because of his surname; Dardaa is her daughter. He embraced Islam a little late but he was the last of his family who embraced Islam. He was very pious, noble and wise man. He live in Syria and died in Damscus in 32. A.H

SUCCESSORS OF THE PROPHET'S COMPANIONS

243. **DAWUD BIN SALEH:**He is son of Dinar (He was the date-palm merchant). He was freedman of Ansar; resident of Madinah. He narrated from Saalim son of Abdullah, his father and his mother.
244. **DAWUD BIN HASSEEN:** He is freedman of Uthman رضی الله عنه. He narrates from Ikarmah and Maalik and others from his onward. He died in135A.H at the age 72 years.
245. **IBN AL-DEELMI:**His name is Dhahhaak son of Feroz, his traditions are popular among the people Egypt. He narrated from his father.
246. **ABU DAWUD AL-KUFI:** He is Abu Dawud Nufay' son of Harith (a blind man) of KufA.He narrated from Imran son Hasseen and Abu Barzah While Sufyan Thawri and Sharik transmit onward. According to the scholars of traditions he is desuetude. He was inclined to Rifd. He is mentioned in chapterكتاب العلم(the knowledge).

FEMALE COMPANIONS OF THE HOLY PROPHETصلى الله عليه وسلم

247. **UMME DARDAA:**Her name is Kheerah daughter of Abu Hadrad, she was resident of Aslam tribe and wife of Abu Dardaa. She was wise and intelligent among the female companins of the Holy Prophetصلى الله عليه وسلم. She was also hermit, pious and strict follower of the teachings of the Holy Prophetصلى الله عليه وسلم. She died two years before her husband Abu Dardaa رضی الله عنه.

DH / (ذ)

COMPANIONS OF THE HOLY PROPHETصلى الله عليه وسلم

248. **ABU DHARR GHAFFARI:**His name is Jundub his father was Junadah, he was a high ranked recluse emigrant companion of the Holy Prophetصلى الله عليه وسلم. He is one of them who embrace Islam in early days. It is said he is the fifth companion of the

Holy Prophetصلی اللہ علیہ وسلم. He moved to his tribe and kept there for a long time and after all he returned to the Holy Prophetصلی اللہ علیہ وسلم after the trench war expedition in Madinah. He resided at a place named Rabzah till his death in 32A.H during the Righteous caliphate of Uthman رضی اللہ عنہ . He used to worship Almighty even before embracing Islam. Numerous companions and their successors narrated traditions on his authority.

249. DHO MAKHBIR: He is nephew of the Asmahah(Najjashi-The Believer king of Ethiopia). He was Gillie of the Holy Prophetصلی اللہ علیہ وسلم. Jubayr son of Nufayr and others narrated traditions from him. Scholars consider him in Syrians and his traditions are popular among them.

250. DHUL YADAYN: He is one Bani Sulaym he is also said Khirbaq. He is among Prophet's companions from Hijaz. He was present in a prayer in which the Holy Prophet mistaken.

251. DUL BUWAYQATAYN: The man about whom the Holy Prophet صلی اللہ علیہ وسلم predicted that he would demolish the Ka'ba. He will belong to Ethiopia.

R/ (ر)

COMPANIONS OF THE HOLY PROPHETصلی اللہ علیہ وسلم

252. RAFEY' BIN KHUDAYJ: He is Rafey' son of Khudayj, his surname is Abu Abdullah; He belongs to Harith tribe and one of Ansar. In Uhud Battlefield an arrow stuck him; seeing this the Holy Prophetصلی اللہ علیہ وسلم said I would be the witness of this on the day of resurrection. The wound of arrow couldn't heal till his death in 73A.H at the age of 86 years during dominion of Abdul Malik bin Marwan. He died in Madinah.

253. RAFEY' BIN AMR: He is Rafey' son of Amr from Ghaffar tribe. He is considered in people of Basrah. Abdullah son of Saamit narrated traditions on his authority. 'to eat Date-fruit' is one of his traditions.

254. RAFEY'BIN MUKAYTH: He was resident of Juhayna tribe. He was present at Hudaybiyyah treaty. His two son Bilal and Harith narrated his traditions onward.

255. RIFA'AH BIN RAFEY': His surname is Abu MU'AAD, he is Zarqi a tribe of Ansar. He was accompanied with the Holy Prophetصلی اللہ علیہ وسلمin all war expeditions; and also with Ali رضی اللہ عنہ in Jamal and Siffeen expeditions. He died during the early days of Righteous caliphate of Muawiyah رضی اللہ عنہ at Amarh(a town). His both sons Ubaid,MU'AAD and his nephew Yahya bin Khallad narrated his traditions.

256. RIFA'AH BIN SIMWAAL: He is son of Qurazi. He is the man who divorced his wife (three divorces) then Abdur Rahman son of Zubayr got married her. Sayyidah Ayesha رضی اللہ عنہا and tohers narrated through her. He is maternal uncle of Sayyidah Safiyah رضی اللہ عنہا(the mother of the believers/ wife of the Holy Prophetصلی اللہ علیہ وسلم).

257. RIFA'AH BIN ABDUL MUNDHIR: He belongs to Ansar his surname is Abu LubabA.He is mentioned in section/series L/ل.

258. RUWAYFE'BIN THABIT: He is son of Sakan from Ansar. He is considered in people of Egypt. Sayyiduna Muawiya appointed him as a Governor of Western Trables in46 A.H. He died in Barqa while some say hedie in SyriA.Hanash son of Abdullah narrated on his authority.

259. **RUKANAH BIN ABD YAZID:** He is son of Abd Yazid son of Hashim son of Abdul Muttalib Qarshi. He was very strong man. His traditions are popular in Hijaz. He kept alive till caliphate of Uthman رضی اللہ عنہ while some scholars said he lived till 42A.H. Numerous narrators narrated on his authority.

260. **RIBAAH BIN RABEE':** He is a scribe of Usaid tribe. His tradition is popular among people of Basrah. Qais son of Zuhayr narrates on his authority.

261. **RABEE'AH BIN KA'B:** He is son of Ka'b his surname is Abu Faras Aslami; He is named in people of Madinah. He was one of the companions who lived a plate-form made in Prophet's Mosque. It is also said that he was one of the Gillie of the Holy Prophetصلی اللہ علیہ وسلم. and ever accompanied the Holy Prophetصلی اللہ علیہ وسلم. He died in 63 A.H. Numerous people narrated on his authority.

262. **RABEE'AH BIN HARITH:**He is son of Harith son of Abdul Mauttalib son of Hashim; is Uncle of the Holy Prophetصلی اللہ علیہ وسلم. He is in companions of the Holy Prophetصلی اللہ علیہ وسلم. He died during the Righteous Caliphate of Umar رضی اللہ عنہ in 22A.H. He is the person about whom the Holy Prophetصلی اللہ علیہ وسلمsaid on the victorious day of Makkah that I forgive the blood-wit of Rabee'ah bin Harith(Rabee'ah's son Adam was killed in ignorance period; the Holy Prophetصلی اللہ علیہ وسلم forgave his blood-wit and denied the revenge demand).

263. **RABEE'AH BIN AMR:**He is son of Amr Jarshi. Waqdi reported that Rabee'ah was killed on the extrusion day of RAHIT.

264. **ABU RAFEY ASLAM:**He is freedman of the Holy Prophetصلی اللہ علیہ وسلم. His surname is more familiar than his actual name. He was from Qibty family. He was bondman of Abbas رضی اللہ عنہ before embracing Islam; He gifted him to the Holy Prophetصلی اللہ علیہ وسلم. When the glade-tiding of his(Abbas) belief given to the Holy Prophetصلی اللہ علیہ وسلم he freed his gifted bondman; This is Abu Rafey Aslam. He embrace Islam before Badr expedition and many reporters narrated traditions on his authority.

265. **ABU RIMTHAH:**He is son of Rifa'ah son of Yathrabhi and belong to Tamimi tribe and also the descendants of Umraaul Qais, who was son of Zayd bin Manat bin Tamim; there is much conflict about his name. Some scholars mentioned the name we mentione while some scholars said He is Ummarah bin Yathribi. And some scholars mentioned different names as well. He submitted to the Holy Prophetصلی اللہ علیہ وسلمalongwith his father. He is considered in people of Kufa. Ayaad son of Laqeet narrated on his authority.

266. **ABU RAZEEN:**His name is Abu Laqeet son of Aamir son of Saburah; he would be mentioned in section/series of L/ل.

267. **ABU RAIHANAH:** He was son of Shm'oon son of Zayd from Banu Quraizah tribe of Ansar(Allay of Ansar). He is said Prophet's freedman. His daughter is Raihanah; She was recluse, pious and prayerful woman. Abu Raihanah moved to Syria a group of narrators narrated Hadith on his authority.

SUCCESSORS OF THE HOLY PROPHET'S COMPANIONS

268. **ABU RAJAA':** He is Imran son of Tamim Atardi. He embraced Islam in Prophet's life time (but couldn't met HIM). He narrates from Umar رضی اللہ عنہ , Ali رضی اللہ عنہ ,

Numerous peoples narrated on his authority. He was learned scholar and expert reciter of the Holy Qur'an, he died in107A.H.

269. **RABEE'AH BIN ABI ABDUR RAHMAN:** He is son of Abdur Rahman a high ranked successor of the prophet's companions. And the very recognized jurisprudent of Madinah. He listen Hadith from Anas bin Maalik and Saa'ib bin Yazid. Sufyan Thauri and Maalik bin Anas narrated on his authority. He died in136A.H.

270. **ABU RAFEY**: His name was Abdullah son of Huqayq. He was a Jew businessman of Hijaz.

271. **RA'AL BIN MAALIK:** He is son of Maalik son of Awf and he is one of those to whom the Holy prophet صلی اللہ علیہ وسلم. cursed upon in prayer because they killed the seventy best rciters of the Holy Qur'an and they all learnt Qur'an by heart.

FEMALE COMPANIONS OF THE HOLY PROPHET صلی اللہ علیہ وسلم

272. **AL-RABEE' BINT MUAWWIDH**: She is daughter of Muawwidh. She belongs to Ansar and well reputed and high ranked lady. Her narrated traditions are popular among people of Madinah and Basrah.

273. **AL-RABEE BINT AL-NADR:** She is Rabee daughter of Nadr. She is paternal aunt of Sayyiduna Anas son of Maalik رضی اللہ عنہ and mother of Haritha son of Suraqah. Imam Bukhari said that the paternal aunt of Anas son of Maalik رضی اللہ عنہ is the mother of Rabee daughter of Nadar and the Rabee that is discussed as female companion of the Holy Prophet صلی اللہ علیہ وسلم is the same and it is correct.

274. **AL-RUMAYSAA**: she is Rumaysaa daughter of Umme Sulaim Milhaan and mother of Anas son of Maalik. She is mentioned in section/series of S/س.

Z/(ز)

COMPANIONS OF THE HOLY PROPHET صلی اللہ علیہ وسلم

275. **ZAYD BIN THABIT:** He belongs to Ansar; he is scribe of the Holy Prophet صلی اللہ علیہ وسلم. He was eleven years old when the Holy Prophet صلی اللہ علیہ وسلم came to Madinah. He was one of those responsible Jurisprudents on whom the building of society is buildup and their verdicts about the daily life specially heredity issues. And he is one of those companions of the Holy Prophet صلی اللہ علیہ وسلم who did great job in compilation of the Quran; And during the righteous caliphate of Sayyiduna Abu Bakar رضی اللہ عنہ he offered his services as scribe to the Qur'an and even during the righteous caliphate of Uthman رضی اللہ عنہ he transcribed the Holy Qur'an. Numerous narrators of Hadith narrated on his authority. He died in Madinah in 45A.H at the age of 56 years.

276. **ZAYD BIN ARQAM:** He is Zayd son of Arqam his surname is Abu Amr. He belongs to Kahzraj tribe of Ansar. He is considered in people of KufA.He lived in Kufa and died there in 66 A.H.Numerous people narrated on his authority.

277. **ZAYD BIN KHALID:** He is Zayd son of Khalid, He belongs to Juhaynah tribe. He moved to Kufa and died there in 78 A.H at the age of 85 years. Anas,Ataa son of Yasaar and others narrated on his authority.

278. ZAYD BIN HARITHAH: He is Zayd son of Harithah his surname is Abu Usamah his mother is Sa'di daughter of Tha'alba She belongs to Bani Mueen tribe. When she brought her son Zayd to introduce him to her nation a despoiler group of Bani Mueen son of Jarir deprived them off during ignorance period. This group attacked their tribe and kidnapped Zayd son of Haritha when he was only 8 years old. They sold him in open market of Ukkaaz. Hakeem son of Hidham son of Khuwailid bought him against four hundred Dirham for his paternal aunt Khadijah رضی اللہ عنہ . When she got married to the Holy Prophetصلی اللہ علیہ وسلم she gifted Zayd to the prophetصلی اللہ علیہ وسلم. And he accepted. When the family of Zayd got realized the incidents; his father Haritha and his uncle Ka'ab came to the Holy Prophetصلی اللہ علیہ وسلم and offered him ransom to let his son free. The Holy Prophetصلی اللہ علیہ وسلم said he may go with you if he wants and he may live with me as well it's up to him. Zayd denied to go with his father and uncle as he had seen the best ethics and more than best moral of the Holy Prophetصلی اللہ علیہ وسلم therefore he preferred HIM on his own father and uncle. Seeing this attitude of Zayd the Holy Prophetصلی اللہ علیہ وسلم took him to Hijr(a place) and announced that Beware! I have adopted him as my son. Be witness to this. He is my heir and I am his. After this incident he was called Zayd son of Muhammad. Till Almighty revealed verses about such issues.

'Call them by (the names of) their fathers: that is juster in the sight of Allah. But if ye know not their father's (names, call them) your Brothers in faith, or your maulas. But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Returning, Most Merciful. (Al-ahzaab.5)

Then he was called Zayd son of Harithah. He is one of those who embraced Islam in early days. As per a report the Holy prophetصلی اللہ علیہ وسلم was ten years elder and as per another saying he was twenty years elder than Zayd son of Harithah. The Holy Prophetصلی اللہ علیہ وسلم married him with his freed maid Umme Ayman by whom a son Usama born then Zayd got married to Zaynab daughter of jahash. He was called Prophet's beloved. The Almighty Allah mentioned his name in the Holy Quran;

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿الأحزاب: ٣٧﴾

Behold! Thou didst say to one who had received the grace of Allah and thy favour: "Retain thou (in wedlock) thy wife, and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled. (Al-Ahzaab-37)

His son Usamah and some people narrated traditions on his authority. He got

martyrdom as a commander in chief of the Muslim Army in the Battlefielf of Muta in 8 A.H at the age of 55 years.

279. **ZAYD BIN KHATTAB:**He is son of Khattab and brother of Umar رضی اللہ عنہ He belongs to Adi a clan of Quraish tribe. He is elder than Umar and embraced before Umar. He is one of those who migrated first. He participated in Badr and other all war expeditions till Yamamah in which he got martyrdom, during the righteous caliphate of Abu Bakar Siddique رضی اللہ عنہ . Abdullah son of Umar narrated on his authority.

280. **ZAYD BIN SAHAL:** He is son of SAHAL. He is famous because of his surname Abu Talha; he would be mentioned in section/series of T/ط

281. **ZUBAYR BIN AWAAM:** His surname is Abu Abdullah Quraishi his mother name is Safia she was daughter of Abdul Muttalib (she was the paternal aunt of the Holy Prophet). He and his mother become Muslim when he was 16 years old. His uncle smoked him he to deter from Islam. But he kept firm of Islam and accompanied with the Holy Prophet in all wars expeditions. He also showed his firmness in Uhud Battle field. He is one of the companions the Holy Prophetصلی اللہ علیہ وسلم. Who were given glade tiding of the heaven. He was tall, slim and of fair complexion. Some scholars say he was of tan color and thickly haired person. He was killed at Safawan in primisses of Basrah by Amr son of Jarmoz in 36 A.H. at the age of 64 years. He was buried in Sibaa vally first then shifted to Basrah;His sons Abdullah and Urwah and others narrated on his authority.

282. **ZIYAD BIN LABEED:** He is son of Labeed his surname is Abu Abdullah; He hails from Ansar. He accompanied the Holy Prophet in all war expeditions. He was oppointed governor at Hadhrmout (a place). Awf son of Maalik and Abu Dardaa narrated on his authority. He died in earlier days of the caliphate of Muawiyah رضی اللہ عنہ.

283. **ZIYAD BIN HARITH SADAI:** He is son of Sadai , He took oath of Islam on Prophet's hand and served and Muadhdhin. He is considered in people of Basrah.

284. **ZAHRAA BIN ASWAD:** He is Zahra son of Aswad Aslami. He is one those companions of the Holy Prophetصلی اللہ علیہ وسلم who took oath under a tree. He is considered in people of Kufa he lived there.

285. **ZURAA' BIN AAMIR:** He is son of Aamir son of Abdul Qais. He came to the Holy Prophet along with a delegation of Abdul Qais. His Hadith is popular among people of Basrah.

286. **ZURARAH BIN ABI AWFA:** He is son of Abu AwfA.He died during the caliphate of Uthman رضی اللہ عنہ.

287. **ABU ZAYD ANSARI:** He is the person who learn Qur'an by heart and compiled at one place. There is some conflict about his name some say that he is Saeed son of Umayr while some say he is Qais son of sakan.

288. **ABU ZUHAIR NUMAYRI:** He is considered among Syrians.

289. **AL-ZUBAYDI:** He is ascribed to Zubayd; His name is Munabbeh son of Sa'ad, his companionship with the Holy Prophetصلی اللہ علیہ وسلم is not confirmed.

SUCCESSORS OF THE PROPHET'S COMPANIONS

290. **AL-ZUBAYR BIN ADI:** He is son of Adi, hails from Hamdani tribe of KufA.He was

judge at RAY (a city) He narrates on Anas authority while Sufyan Thauri and others narrated on his authority. He died in 131A.H.

291. **AL-ZUBAYR AL-ARABI** : He is Numayri of Basrah; He narrated from Abdullah bin Umar رضی اللہ عنہ . Hammad and Ma'amar narrated on his authority. He is an authentic narrator.

292. **ZIYAD BIN KASEEB:** He is son of Kaseeb. He belongss to Adi tribe he is also considered in people of Basrah. He narrated traditions of Abu Siddique.

293. **ZUHRA BIN MA'BAD:** He is son of Ma'bad his surname is Abu Aqeel; He hails from Qarshi, Egyptian. He listen Hadith by his grandfather Abdullah son of Hisham.Numerous people narrated his traditions onward. And mostly his traditions are found popular in people of Egypt.

294. **ZUHAIR BIN MUAWIYA:**He is Zuhair son of Muawiyah his surname is Abu Khaithma Ja'fi He belongs to KufA.He lived at Jazira (a place) He learnt ahadith by heart, he is an authentic narrator of Hadith. He listen Hadith by Abu Ishaq and Abu Zubayr. Ibn Mubarak and Yahya son of Yahya narrated on his authority. He is mentioned in chapterکتاب الزکوۃ(Book-Annual due Charity). He died in 174 A.H.

295. **ZUMAYL BIN ABBAS:** He narrated from his bondman Urwah and Yazid bin Ilhad onward on his authority.

296. **AL-ZUHRI:** He is ascribed to Zuhra son of kilaab his grandfanther because of this relation he is called Zuhri. His surname is Abu Bakr and actual name is Muhammad son of Abdullah Shihab. He was a well known jurisprudent and scholar of traditions. And a valuable person of the successors of the prophet's companions. A Popular of scholar of the Madinah. He listen from numerous prophet's companions. Numerous peoples (among them Anas bin Maalik and Qatada were also)took his narrated traditions and narrated onward. Umar son of Abdul Aziz said I never saw a scholar more knowledge full than him. When Makhool was asked about a knowledge full scholar, He said Ibn Shihaab; it was asked again then who is the greatest knowledge full scholar he again named him even when it was asked third time he replied the same the he is Ibn Shihab. He died in (Ramadan 9th month of Islamic calendar) in 124 A.H.

297. **ZIRR IBN HUBAYSH:** He hails from Asadi tribe of KufA.His surname is Abu Hareeme. He lived 60 years in ignorance period and same in Islam. He was one the well recognized Reciters of the Holy Qur'an and one the pupils of Abdullah son of Masood. He listen Hadith by Umar رضی اللہ عنہ .

298. **ZURARAH BIN ABI AWFA:**Zurarah son of Abu Awfa Abu Hajib; hails from Jarsh, judge at Basrah. He narrated Hadith from numerous companions of the Holy Prophetصلی اللہ علیہ وسلم including Abdullah bin Abbas رضی اللہ عنہ it is narrated that;He says that the Holy Prophet was asked;which act is more favorite in the sight of Almighty Allah? He replied, الحال المرتحلit was asked again what does it mean? He said the one who recites the Holy Qur'an from the beginning to end or from the end to the beginning as well. It narrated by Qatadah and Awf. He recited once in prayer فَإِذَا نُقِرَ فِي النَّاقُورِ *(Finally, when the Trumpet is sounded,)* he wept squeakily. He died in 93 A.H.

299. **ZIYAD BIN HUDAYR:** His surname is Abu Mughirah. He hails from Banu Asad. He belongsed to KufA.He narrated Hadith of Umar and Ali. A group of narrators including Sha'bi narrated through his authority onward.

300. **ZYAD BIN ASLAM:**His surname is Abu Usamah, he is freedman of Umar. He is Madinian and well reputed successor of the prophet's comapanions. He narrated Hadith from Numerous companions and Sufyan Thawri, Ayyub Sakhtiyani, Maalik and Ibn Uyainah transmitted traditions on his authority.
301. **ZAYD BIN TALHA:** He is Zayd son of Talha; Salamah son of Safawan Zarqi narrated from him and Imam Maalik cited his tradition regarding Modesty.
302. **ZAYD BIN YAHYA:** He is Zayd son of Yahya; He narrated Hadith from Imam Awzaii. He hails from Damuscus. Imam Ahmed and Dari narrated on his authority. He is an authentic narrator.
303. **ABU ZUBAYR:**His name is Muhammad son of Aslam resident of Makkah and freedman of Hakeem son of Hidhaam; he is from second class of successors of Makkah. He learnt Hadith by Jabir son of Abdullah and numerous people narrated on his authority.
304. **ABU ZURA'AH:**his name is Ubaydullah son of Abdul karim and resident of RAY(a town). He got Hadith from numerous people and Abdullah son of Ahmad son of Hanbal took his narrated traditions. He is the leader in his field and authentic narrator; he learnt traditions by heart. He understands the virtue of Hadith and he recognizes the narrators of Hadith. And he has capability to judge whether the reported tradition is worth full or there is any inaccuracy in it. He was born in 200A.H at Ray and died in 264. A.H.

FEMALE COMPANIONS OF THE HOLY PROPHETصلی اللہ علیہ وسلم

305. **ZYANAB BINT JAHASH:**She daughter of Jahash. One of the wives of the Holy Prophetصلی اللہ علیہ وسلم and mother of the believers. Her mother name is Ummayyah the daughter of Abdul Muttalib (the paternal aunt of the Holy Prophetصلی اللہ علیہ وسلم. She was wife of the Zayd son of Harithah the freedman of the Holy Prophetصلی اللہ علیہ وسلم.Zayd divorced her after a while then the Holy Prophetصلی اللہ علیہ وسلمgot married her (as per Allah's instruction) in 5 A.H. She died first after the demise of the Holy Prophetصلی اللہ علیہ وسلمbefore other wives. Barra was her former name that changed Zynab by the Holy Prophetصلی اللہ علیہ وسلم. Sayyidah Ayesha said about her there is no woman better than her in following Islam. She is most God-fearing, most true woman and very kind hearted, regular charity payer. And She ever did all the good deeds that make her closer to the Almighty Allah. She died in 20 A.H. in Madinah,some said she died in21 A.H at the age of 53 years. Sayyidah Ayesha and Umme Habiba narrated traditions on her authority.
306. **ZAYNAB BINT ABDULLAH:**She is daughter of Muawiyah hails from Banu Thaqif tribe and wife if Abdullah bin Masood. Her husband, Abu Saeed , Abu Hurayrah and Sayyidah Ayesha رضی اللہ عنہاnarrated ahadith on her authority.
307. **ZAYNAB BINT ABI SALAMAH:**She is daughter of the Prophet's wife Umme Salamah her name was also Zaynab the Holy Propeheptصلی اللہ علیہ وسلم changed with Barrah. She was born in Ethiopia and got married to Abdullah bin Zum'ah. She was the most learned women of her age.numerous people narrated her narrated traditions onward. She died after the incident of arrah.

FEMALE SUCCESSORS OF THE HOLY PROPHET 'S COMPANIONS

308. ZAYNAB BINT KA'AB: She was daughter of Inb Ujrah. She hails from Ansar and belonged to the family of Saalim bin Awf.

S /(س)

COMPANIONS OF THE HOLY PROPHETصلى الله عليه وسلم

309. **SA'AD BIN ABI WAQAS:**He is Sa'ad son of Abu Waqas his surname is Abu Ishaq. The actual name of his father Abu waqas is Maalik son of Wuhayb Zuhri. He hails from Quraish tribe. He launched the first arrow in Allah's way. He was one of ten people in the world they've been given the glad tidings of Paradise. He participated with the Holy Prophet in all battles. He embraced Islam in early days when he was only seventeen years. His prayers were accepted. People were afraid of his curse., And request him to pray for them. This was because the prophet prayed to Allah his prayers were accepted; And his arrow was executed on the target. The Holy Prophet Muhammadصلى الله عليه وسلم honoured him by declaring him one of the best archers of that time. During the battle, The Holy Prophet Muhammadصلى الله عليه وسلم gathered some arrows for him and said: Shoot, Sa'ad ...may my mother and father be your ransom." *(This is was also reported by Ali ibn Abi Talib who said that he had not yet heard Mohammed promising such a ransom to anyone except Sa'ad Bukhari, Volume 5, Book 59, Number 389)* He died in 55 A.H at the age of 70 years, at his palace situated at Atiq a place nearby Madinah. He was taken to Madinah on shoulders of people. Marwan bin Hakam led his funeral prayer he was governor of Madinah that time. He got buried in Baqee graveyard. He died as last of the ten of whom glade tiding have been given. He was appointed governor at Kufa during the caliphate of Umar رضى الله عنه and Uthman - رضى الله عنهMany people reported traditions on his authority.

310. SA'AD BIN MU'AAD: He is son of Mu'aad, is from Ash'has and Aws clan of Ansar tribe. He embraced Islam between AqbaI and AqbaII, in Madinah. On seeing him sons of Abdul Ash'hal embrace Islam and their whole family embraced Islam after a while. This was the first family of Ansar who embrace Islam. The Holy Prophet Muhammadصلى الله عليه وسلمtitled him the leader of the Ansar. He was respected in his family and was chosen a chief. He was one of the senior companions of The Holy Prophet Muhammadصلى الله عليه وسلم he participated in battle Badr and Uhud and fought bravely. He was targeted by an arrow in battle trench; that penetrated into his neck and Cut his aorta, and bleeding couldn't stop so he died after a month. In ذيقعده(12th month of Islamic calendar)in 5 A.H. At the ageof 37 years. He was buried in Baqee graveyard of Madinah. Numerous companions reported his narrated traditions.

311. SA'D BIN KHAWLA: He participated in Battle Badr and died in Makkah the same year when the Holy Prophet Muhmmadصلى الله عليه وسلم offered his farewell pilgrimage.

312. SA'D BIN UBADA:\It is one of twelve nuqaba. And was the leaders of Ansar. He was glorified as head of tribe and his dignity was acknowledged by his nation.

Many people narrated Hadith on his authority . He died at HURAN a place in Syria when two and a half years had passed of Umar's caliphate. Everyone agreed that he had been found dead in his bathroom. His body had turned green when noticed, his cause of death was not known. A sound was listen that some was saying we killed him; but no one could see the speaker.

نحن قتلنا سید الخزرج سعد بن عبادة　　ورمینا بسهمین فلم نخط فؤادة

We killed the leader of Khazraj Sa'd bin Ubadah and we did hit him by two arrows and target was not missed.

313. SAEED BIN RABEE: He was from Khazraj clan of Ansar who got martyrdom in battle Uhud. The Holy Prohet established brother hood between Abdul Rahman bin Awf and him. He was buried along with kharija bin Zayd in a same grave.

314. SAEED BIN AL-ATWAL: He saeed son of Atwal he hails from Juhaina tribe. He got Prophet's companionship; and his two sons narrated on his authority.

315. SAEED BIN ZAYD: He is son of Zayd, his nickname is Abu A'war Adwi Quraishi. He is one of the ten of whom glade tiding of paradise have been given. He participated in all battles except Badr as he was appointed to check the Quraish's business caravan therefore the Holy Prophet granted him the booty. He embraced Islam in early days. Umar's sister was in his wedlock, and because of this very sister Umar embrace Islam. He was a tan colored, tall and too hairy man. He died in 51A.H. At Atiq (a place) then brought to Madinah and got buried in Baqee graveyard. He was more than 70 years old that time.

316. SAEED BIN HURAITH: He hails from Makhzomi clan of Quraish. He was accompanied with the Holy Prophet when Makkah was conquered. He was 15 years old then. He moved to Kufa and lived there till death; he is buried in KufA.Hafiz Ibn Abdul Barr said he left no heir. His brother Amr narrates on his authority.

317. SAEED BIN AL-AAS: He belongs to Quraish. He was born in the year of migration. He was one of the leaders of Quraish and was one of the scribes who did great job to transcribe the Holy Qur'an during the righteous caliphate of Uthman رضی اللہ عنہ .Uthman رضی اللہ عنہ Uthman appointed him governor at KufA.He fought with people of Tibristan and become victorious. He died in 9 A.H.

318. SAEED BIN ZAYD: He is son of Sa'd bin Ubadah. He hails from Ansar. He got companionship of the Holy prophet. He narrates traditions from his father and his sons Sharahbil and Abu Umamah narrated from him onward. Waqdi says its confirm that he was one of the prophet's companions. He was appointed governor at Yamen by Ali رضی اللہ عنہ .

319. SABURAH BIN MA'BAD: He hails from Juhayna tribe and resident of Madinah. His son Rabee narrates his reported tradtions. And he is considered Egyptian.

320. SAHAL BIN SA'D: He is son of Sa'd son of Saa'adi Ansari. His surname is Abu Abbas. His name was Hazan but the Holy Prophet Muhmmadصلی اللہ علیہ وسلم changed it with SAHAL. At the time of the the Holy Prophet Muhmmadصلی اللہ علیہ وسلم demise SAHAL was just fifteen years old. He died in Madinah in 91A.H while some scholars say he died in 88 A.H. He is the last of the companions of the Holy Prophet Muhammadصلی اللہ علیہ وسلم who died in Madinah. His son Abbas and Zuhri

and Abu Hadzim narrated on his authority.

321. SAHAL: He is sahal son of Abi HathmA.His surname is Abu Muhammad. He is also called Abu Ummarah Ansari Awsi. It is said that he was born in 3 A.H. and kept live in KufA.He is considered in people of Madinah. And died in Madinah during the dominion of the Mus'ab bin Umayr رضی اللہ عنہ .Numerous narrators of Hadith reported traditions on his authority.

322. SAHAL BIN HANIF ANSARI: He is Sahal son of Hanif Ansari Awsi. He accompanied the Holy Prophet Muhammadصلی اللہ علیہ وسلمin all battle fields including Badr and Uhud. He is one of those kept firm around the Holy Prophet during the fierce battle of Uhud. After the demise of the Holy Prophet Muhammadصلی اللہ علیہ وسلم he accompanied Ali رضی اللہ عنہ he made him his acting caliph then governor of Persia. Abu Umamah; his son narrated traditions on his fatehr's authority.

323. SAHAL BIN BAIDAA: He is Sahal son of Baidaa and his brother was suhail. Baidaa was their mother her name was Wa'ad while Wahab son of Rabeeah was their father. He embraced Islam in Makkah; It is stated that he kept back his Islam even he came to Badr battle field along with infidels. Once he was captured, but Abdullah bin Masood bear withness that he had seen him offering prayer in Makkah, on this witness he was released. He died in Madinah before the Holy Prophet Muhammadصلی اللہ علیہ وسلمHe offered his and his brother's funeral prayer inside the Mosque.

324. SAHAL BIN HANZALIYA: He is Sahal and Hanzaliya was his grand mother while some say she was his mother. He is named after his mother and become popular of this. His father ws Rabee son of Amr. He was one of those who took oath under a tree (at Hudaybiyyah). He was a learned scholar and recluse person;He was childless. He lived in Syria and died during the early days of the caliphate of Muawiyah.

325. SUHAIL BIN AMR: He was father of Abu Jundal. He hails from Aamiri clan of Quraish and was very respectable person. He was a good orator, captured in Battle Badr, Sayyiduna Umar رضی اللہ عنہ requested to the Holy Prophet Muhammadصلی اللہ علیہ وسلم to let his teath be extracted so that he wont be able to speak against you ever. Tthe Holy Prophet Muhammadصلی اللہ علیہ وسلم said leave him; He may get the remarkable position that you praise him too. He submitted to the Holy Prophet at Hudaybiyyah. And at the time of prophet's demise when many people (hypocrites) become apostatized; He addressed to the people and explained the situation and warned people don't be apostate. There is some conflict about year and place of his death; some said he died in 18A.H during the outbreak of plague at Amwaas. While some said he got martyrdom in Battle field of Yarmuk. Hafiz Ibn Abdul Barr said about Sahal bin Amr;Once some peoples gathered at the door of the Caliph Umar رضی اللہ عنہ . He(Sahail bin Amr), Abu Sufyan was also among them. There were many respectable persons of Quraish. After a while a man came out to permit peoples to came in to meet the Caliph; He permitted the Participants of Badr first. So, Suhaib, Bilal allowed to enter at this situation Abu Sufyan said it astonishing to me that we the most respectable persons of the society are still waiting while the low-cast and slaves are allowed to enter!we never saw such disgusting and humiliating behavior before! Listening this compliment, Suhail

responded O! people, I can see the abomination on your faces if you are getting angry then must be unto yourselves that after all; All the people were invited to embrace Islam equally including you. You become a late comer while many others rushed and won the race. So, keep in mind those who embraced Islam first won't be excelled by late comers any way. The greatness in which the slaves got opportunity before you is really a valuable and huge beneficial to them. So to fight here outside the door is not befitting. The slave took the lead in accepting Islam so you cant get back this glorious position from them. You have nothing to exceed them except Jihad. Becareful and beware! Don't be lazy and forgetful may Almighty Allah grant you martyrdom and you go back to your Lord as victorious. Then he stood up and cleaned his suit with a jerk and moved. He moved to Syria; Hasan said what a man he is!How intelligent and true he is! Definitely the man who came to Almight first will not be excelled by the one who is later comer.

326. **SUHAIL BIN BAIDAA:** He hails from Quraish, details have been discussed earlier in discussion of his brother. He embraced Islam in early day. And emigrated to Etiopia, then to Madinah he accompanied the Holy Prophet in all battles including Badr. He died in 9A.H during life time of the Holy Prophet Muhammadصلى الله عليه وسلم when returning from battle Tabuk. He had no children. Abdullah bin Unais and Anas bin Maalik narrated on his authority.

327. **SAMURAH BIN JUNDUB:He** hails from Fazari clan of Arab. He was allay of Ansar tribe. He learnt the Holy Qur'an by heart, and narrated Hadith direct from the Holy Prophet Muhammadصلى الله عليه وسلم .numerous narrators narrated on his authority. He died in 59 A.H. at Basrah.

328. **SULEMAN BIN SARD:**He is Suleman son of Sard. His surname is Abul Mutrif. He was from Khuzaii tribe and a very learned scholar. He moved to Kufa and kept live there from the early days when Muslims entered the KufA.He died in Sard Saar at the age of 93 years.

329. **SULEMAN BIN BURAYDAH:**He belongs the Aslami clan of Arab. He narrated from his father Imran son of Hassan and was reported onward by Alqamah and others. He died in 15 A.H.

330. **SALAMAH BIN AKWA'A:** His surname is Abu Muslim Aslami of Madinah. He is one of those who took oath under the tree. He was famous because of his splendid attribute as a brave pedestrian soldeir. He died in74 A.H. In Madinah at the age of 80 years.many people narrated on his authority.

331. **SALAMAH BIN HISHAM** He is Qarshi from Makhzom clan and one of the emigrants of EthiopiA.He was very learned scholar and was brother of Abu Jahal (severe ignorant). He embrace islam in early days. He also faced lot of troubles because of Islam. And even he imprisoned once in Makkah. Whenever the Holy Prophet prayed for poor and overwhelmed muslims he did remember him. He couldn't participated in Badr as he was imprisoned then. He died in14A.H during the caliphate of Umar رضي الله عنه in Battle field of Marju-saafar.

332. **SALAMA BIN SAKHAR:** He hails from Bayadi clan of Ansar; it was said that his name was Suleman; He is the man who had sexual relations with his wife again despite swearing. He was also among those who weep and Wailing. Suleman son of Yasaar and Ibn Musayyib narrated on his authority. Bukhari said that their practice (narration of Hadith) is not reliable.

333. **SALAMA BIN MUHABBIQ:** His Nickname is Abu Sinan bin Utbah Hudaly. The name of Muhabbiq was Sakhar. He was considered one of the people of Basrah.

334. **SALAMA BIN QAIS:**He is Salama son of Qais Ash'jaii. Abu Asim said him Syrian and resident of Kufa. Bilal son of Yasaaf narrated on his authority.

335. **SALMAN FARSI:**He is Salman from Persia his surname is Abu Abdullah, He is freedman of Allah's Messenger Muhammad; actually belongs to RamHurmuz a place in Persia while some say he belonged to Jee a village outskirt of Isfahan. He visited many places in search of real and true religion. He become critian first and saw their Holy books and stood firm on religion and also faced lot of alms and difficulties for the sake of religion. He was captured by Arabs; they sold him on the hands of jews when his master showed intention to free him against handsome offer of money; the Messenger of Allah Muhammad helped him and he got freedom. He had seen ten masters before reaching in the service of the Holy Prophet. The Holy Prophet declared that Salman is one my family members. And is one of those high ranked peoples who are awaited to enter the paradise. There is much conflict about his age; some say he got two hundred and fifty years, some say he was given three hundred and fifty years although it is seemed astonishing but first is nearer to perfection. He died in 35A.H. In Mada'in city. He used to got his provisions by his own hard work. And most part of his earning spent in benefaction. Anas and Abu Hurayrah narrated on his authority.

336. **SALMAN BIN AAMIR:** He hails from Dhabiyy tribe and considered in people of Basrah. Some scholars say there is no other companion from this clan Dhabiyy who narrated ahadith.

337. **SAFINAH:** He is the freedman of the Holy Prophet and some said that he was the freedman of Umme Salamah (wife of the Holy Prophet) and took an oath that he will be in service of the Holy prophet forever. Safina was his nickname. Some say he was Riyah some say he was Roman some say no he was Mehran. Some said he was Arab while some other scholars have different opinion that he was Persian. It is reported that during a travel alongwith the Holy Prophet, when some one got tired he put his sword on his shoulders and one by one many peoples put so many articles and carried happily on seeing this the Holy prophet smiled and said he just like ship to carry goods.(He had good strength). His son Abdur Rahman , Muhammad and Kathir narrated on his authority.

338. **SAALIM BIN MA'QIL:**He is freedman of Abu Hudhayfah son of Utbah son of Rabiah. He was resident of Istrkh (a place of tPersia) He was learned and very intellegient among freedmen. One of the known companions of the Holy Porphet. He was considered in the apt reciters of the Holy Qur'an. Once the Holy Prophet said; learn Qur'an(recitation) from four men Ibn Umme Abd,Ubayy ibn ka'b, Saalim bin Ma'qil and Mu'aad bin Jabal. He participated din Badr. Ibe Umar and Tahabit son of Qais narrated on his authority.

339. **SAALIM BIN UBAID:** He is saalik son of Ubaid from Ash'jaii clan. He is one of those companions who sit there at plateform in Masjidun Nabwi . Bilal son of Yasaaf narrated on his authority.

340. **SURAQA BIN MAALIK:** He is Suraq son of Malik son Ju'sham from Mudlaj clanc of Kananah tribe. He used to visit 'Qadeed' he is considered in people of Madinah. Numerous narrators narrated traditions on his authority. He was one of high

ranked poets. He died in 42 A.H.

341. **SUFYAN BIN USAID:** He is Sufyan son of Usaid Hadroomi of Syria. Jubair son of Nufayr narrated a repoet regarding people of Hims. Some say it is usaid while some say different pronounciation as;Asaid or Asadah etc.

342. **SUFYAN BIN ABDULLAH:** He is Sufyan son of Abdullah son of Zu'ah. His surname is Abu Amr Thaqfi. He is condiered in people of Ta'if. He was also appointed as a governor of Ta'if.

343. **SUFYAN BIN ABU ZUHAYR:** He is son of Abu Zuhayr of Azdi clan, and resident of Shanoodi tribe.His trations are popular among people of Hijaz. Ibe Zubayr and others narrated on his authority.

344. **SAKHBURAH:**His surname is Abu Abdullah Azdi. His son Abdeullah narrates from him. There is a tradition in capater 'The Book of Knowledg'كتاب العلم.

345. **AL-SAA'IB BIN YAZID:** He is Saa'ib son of Yazid his surname is Abu Yazid Kindi.He was seven years old when his parents took him alongwith them to perform Pilgrimage and this was the farewell pilgrimage of the Holy Prophet.Zuhri and Muhammad bin Yusuf narrated on his authority. He diedin80 A.H.

346. **AL-SAA'IB BIN KHALLAAD:**He is Saa'ib son of Khalid, his surname is Abu Sahlah Ansari.He hails from Khazraj tribe. He died in 91 A.H. Ibn Khallad and Ataa bin Yasaar narrated on his authority.

347. **SUWAID BIN QAIS:**His surname is Abu Safwan and Sammaak son of Harb narrated on his authority. He is consideredin people of Kufa.

348. **ABU SAIF ALQEEN:**He is Abu Saif Alqeen, the foster father of Ibrahim son of the Holy Prophet. His name was Baraa bin Aws Ansari. He become famous of his surname. His wife is Umme Bardah who fed Ibrahim.

349. **ABU SAEED SA'D BIN MAALIK:**He is Abu Saeed son of Maalik from Khadri clan of Ansar. He learnt Ahadith by heart and was learned scholar and a pious person. He narrated tradition abundantly. Numerous companions and their successors narrated traditions on his authority. He died in 74 A.H.and got buried to Baqee grave yard of Madinah at the age of 84 years.

350. **ABU SAEED BIN AL-MUALLA:**He is Abu Saeed son of Harith of Muallaa Zarqi clan of Ansar. He died in 64 A.H when he was also of 64year.

351. **ABU SAEED BIN ABI FUDALAH:**Abu Saeed is son of Abu Fudalah Harithi Ansari.His name and surname is same. He is considered in the people of Madinah his Hadith is narrated by hameed bin Ja'far he narrated from his father and he narrated from Meenaa.

352. **ABU SALAMAH:**He is son of Abdul Asad and from Makhzomi clan of Quraish. His is the son of prophet's paternal aunt.His mother was Barrah duahgter of the Abul Muttalib. He was husband of Umme Salamah before the Holy Prophet Muhammad.

353. **ABU SUFYAN BIN HARB:**He is son of Sakhar son of Harb of Banu Ummayah clan of Quraish.He is father of Muawiyah رضی اللہ عنہ.He was born ten years before the incident of Abrah's attack on Makkah with huge Elephant's Army.He was respectable even before Islam. And was the chief of chiefs of Quraish.He embraced Islam on the victorious day of Makkah and he was one of those companions who were cared specially to convince them toward Islam so that he may attached with Islam without feeling conviction. He participated in Battle Hunayn and the Holy propeht granted him one hundred camels and forty Auqia silver from booty to win

his heart by this noble act. During the Battle Ta'if his one broke out and he lived with one eye(without making any complaint)till Battle Yarmuk where a stone hit his only eye and it become smashed and he got blind completely.(But never complaint).He died in 34 A.H. in Madinah and got buried to Baqee.(famous graveyard of Propht's family and his companions).

354. **ABU SUFYAN BIN HARITH:**He is son of Harith son of Abdul Muttalib, cousin of the Holy Prophet and Prophet's foster brother as Sayyidah Haleemah did also feed him,some scholars sayhis name was Mughirah while some say it was his surname because Mughirah was his brother and was poet of such high rank that many poets followed him. He composed poetic pasquinade verses against the Holy Prophetصلى الله عليه وسلم initially. That was replied by Sayyiduna Hassaan رضی الله عنه.Abu Sufyan then embrace Islam and become a good muslim and never show arrogance against Allah and HIS messenger. He embrace Islam on the victorious day of Makkah. Ali رضی الله عنه said to him, Go to the Prophetصلى الله عليه وسلمand say to him as said the brothers of Yusuf,

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿يوسف: ٩٢﴾

He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!

So, as per suggestion of Ali رضی الله عنه he come forth before the Holy Prophet and said so, the Holy Prophetصلى الله عليه وسلمaccepted his repentance and he become a believer . He died in 20 A.H.when a wart on his head was cut down by a barber when he was cutting his hairs just after performing pilgrimage. He become ill and died after all and got buried in the house of Aqeel son of Abu Talib. Sayyiduna Umar رضی الله عنه led his funeral prayer.

355. **ABU SALAMAH:** His name was Iyad; He was Gillie of the Holy Prophet صلى الله عليه وسلم.He become famous with his surname. Some said he was a freedman of the Holy Prophetصلى الله عليه وسلم.

356. **ABU SAHLAH:** He is Abu SAhla Saa'ib son of Khallad ; he has been mentioned earlier.

SUUCCESSORS OF THE PROPHET'S COMPANIONS

357. **SAEED BIN MUSAYYIB:**His surname was Abu Muhammad, he hails from Makhzom clan of Quraish. He belongs to Madinah. He was born two years after the establishing of Umar's Caliphate.He was leader of the successors of the Prophet's companions, who followed the companions well. He was expert in Hadith, jurisprudent and was a pious and recluse person; And was perfect in his attributes that to explain these attributes his name was cited to see. He has learnt all of Abu Hurayrah's traditions and all the decisions and rulings of Umar رضی الله عنه by heart. He met numerous companions of the Holy Prophet and got traditions and narrated ownward. While Zuhri and some other narrators narrated on his authority. Ibn Makhool said I travelled far and wide to get knowledge but I couldn't find any one more knowledge full than him. He himself said he performed seventy pilgrimage.

358. **SAEED BIN ABDUL AZIZ:**He is son of Abdul Aziz Tanokhi of Damascus. He was

considered a jurisprudent in Awzaii's time. And even after that too. Ahmad reported that there is no one who had narrated authentic traditions more than Awzaii and Saeed bin Abdul Aziz.He said there difference between these two scholars according to my opinion. Saeed kept weeping oftenly;when he was asked he said whenever I offer prayer the Hell is bought before me; therefore I weep.Nasaii said he is authentic and has perfect vision.he narrated from Zuhri and Makhool while Zuhri narrates on his authority.. He died in 167 A.H.When he was more than seventy years old.

359. **SAEED BIN ABIL HASAN:** His name is Yasaar resident of Basrah, he narrates on Abu Hurayrah' authority. And Qatada and Awf from onward.he died in 109 A.H one year before his brother.

360. **SAEED BIN HARITH:** He is son of Harith son of Muallaa Ansari of Hijaz; He was judge at Madinah he narrated from Ibn Umar, Abu Saeed and Jabir as well as numerous people narrated his reported traditions onward.

361. **SAEED BIN ABI HIND:** He is freedman of Samurah. He narrated from Abu Musa Ash'ary, Abu Hurayrah and Ibn Abbas. While his son Abdullah and Nafey son of Arm al Hajmi narrated on his authority.He is an authentic narrator of Hadith.

362. **SAEED BIN JUBAYR:**He hails from Banu Asad; of kufa, he is well reputed successor of the Prophet's companions. He got knowledgefrom Abu Masood, Ibn Abbas, Ibn Umar, Ibn Zubayr and Anas and taught many people. He was killed in 65 A.H.in Sha'ban(8th month of Islamic Calendar) on Hajjaj bin yusuf's order. And it is said that Hajjaj died after a while of Saeed's murder. Some say he died after six month, some say Hajjaj died in Sahwwal (10th month of Islamic calendar) or in Ramadan (9th month of Islamic Calendar) in the same year. It is said that it was Saeed's beshrew for Hajjaj; when he was asked by Hajjaj that so, tell me how would you like to be killed? I well do so, Saeed replied as you like to be killed; because as you will kill me so the same I will do in hereafter with you.Hajjaj said it means you are seeking forgiveness ? he replied even if it would be then it would be from Almighty Allah. As long as you concern there is nothing in your hand and no excuse you would have. Hajjaj ordered, take him away and kill him.when he was taken out of his sight he laughed at. Hajjaj asked why you laughed? He replied I am astonished to see your arrogance against Allah and HIS patience!He ordered; stretch out a skin on ground, so it was done immediately, he ordered kill him now.Sasee recited

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿الأنعام: ٧٩﴾

"For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah."

Hajjaj said tie him to opposite direcgtion of Ka'ba. Then he recited.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿البقرة: ﴾

To Allah belong the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing.

He again ordered to tie him headlong. And orders obeyed. He once again recited a verse of the Holy Qur'an.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿طه: ٥٥﴾

From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again.

Hajjaj said slay him. So, he slaughtered and Saeed said he bear witness there is no god but Allah, there is no partner of Allah He is alone. He is the only one whose worship should be done. I bear witness that there is no god except Allah.And Muhammad is his servant and messenger.God is one. 'HE's not a partner. He is alone.. He further said; keep remember my words of belief Hajjaj till doomsday where we would meet and said, O! Allah don't let him kill any one after me.It is said just after 15 days he become ill and when a doctor checked him up; he did an experimental activity to know the disease level. He stich a piece of flesh with long thread and let him swallow after a while he took it out;it was stained with blood. He calculated that he dosent have much time, he won't live long now. Hajjaj kept saying the rest of his life, what a bad luck to me As soon as I sleep Saeed makes my legs shake up.Saeed bin Jubayr got buried in an open area of Iraq.

363. **SAEED BIN IBRAHIM**: He is son of Ibrahim son of Abdul Rahman son of Awf; of Zuhri clan of Quraish. He was a judge at Madinah, and was one of the learned scholars of Madinah and senior successor of prophet's companions. He sought knowledge of Hadith by his father and other scholars. He died in 135 A.H.at the age of 72 years.

364. **SAEED BIN HISHAM**: He is son of Hisham Ansari a high ranked successor of the Prophet's companions.He listen Hadith from Ayesha,Ibn Umar and others Hasan narrated on his authority.His narrated traditions are found in people of Basrah.

365. **SUFYAN BIN DINAAR**:He is one of Dinar he had business of date-fruit. He narrated from saeed bin Jubayr, Mus'ab bin Sa'd while Ibn Mubarak and others narrated on is authority. He was born during the caliphate of Muawiyah and got opportunity to visit the grave of the Holy Prophet.

366. **SUFYAN THAURI**: He is son of Saeed Thauri of kufa. He is leader of muslims. And adduction of Almighty (for the people).He was high ranked jurisprudent and scholar of traditions and also a recluse, pious, worshiper and authentic person.He was source of authentic knowledge and unanimously believed pious,recluse and strict follower of the practice of the Holy Prophet. He is one of those Imams who can extracts the rulings from Qur'an and Hadith as per new circumstances. He was a worth-full pillar of Islamic ideology.He was born in 99 A.H during the dominion of Suleman bin Abdul Malik;He got ahadith from numerous narrators. While Ma'mar,Awzaii,Ibn jurayj, Fudala bin Iyad and many others narrated on is authority. He died in 161A.H in Basrah.

367. **SUFYAN BIN UYAINA**:He is son of Uyaina belongs to Hilal trive, because they freed him. He was born in 107 A.H.in moth of Sah'ban.he was leader,scholar and was authentic as per scholas of traditions.pious, recluse and authentic Hadith He got Hadith from Zuhri and many others;A'amash, Thawri,Shu'ba and Ahmed narrated on his authority. Some say if If Sufyan and Maalik were not (saved) the Knowledge of Hijaz is gone. He died in 198 A.H. and got buried in Juhoon.He performed pilgrimage seventy time.

368. **SULEMAN BIN HARB:** He was judge at Makkah, hails from Basrah; and one of the learned and respectable persons. Abu Hatim said he was among Imams he reported approximately ten thousand traditions. He further says, I never saw any book in his hand, once I go to attend his gathering I saw a huge crowd around him I assume there were forty thousand people around him.He was born in 140 A.H.in the month of Safar. He kept traveling till 158 A.H in search of knowledge and spent 19 years in service of Hammad bin Zayd. Ahmad and others narrated on his authority. He died in 234 A.H.
369. **SULEMAN BIN ABI MUSLIM:** He is son of Abu Muslim Ahwal, he hails from Makkah. He is maternal uncle of Nujayh. He was authentic according to scholars, he narrated traditions on authority of Taus, Abu Salmah and Ibn Jurayj,Uyaina and Shu'ba narrated from him onward.
370. **SULEMAN BIN ABI HATHMAH:** He is Quraishi of Advi clan. He was very learned scholar,pious,worshiper and virtuous and known as senior successor of the prophet's companions.Abu Bakar (his son)narrated on his authority.
371. **SULEMAN BIN MAULA MEMONAH**: He is successor of the prophet's companions son of Maula, he is not Yasaar the well known successor.
372. **SULEMAN BIN AAMIR**:He is Suleman son of Aamir Kindi, narrated traditions from Rabee bin Aws.Ibn Rahwayh and others narrated on his authority.
373. **SULEMAN BIN ABI ABDULLAH**: He is successor of the Prophet's companions, he found era of emigrant companions of the Holy Prophet. He narrated from Sa'd bin Abi Waqas and Abu Hurayrah, Imam Abu Dawud mentioned his tradition in virtue of Madinah.
374. **SULEMAN BIN YASAAR**: His surname is Abu Ayyub. He is freedman of Sayyidah Memonah رضی اللہ عنہ (wife of the Holy Prophet). He is brother of Ataa bin Yasaar. He hail from Madinah and a high ranked successor.He was a pious , recluse worshiper,jurisprudent and aunthentic and was believed as authority(it means to cite his name was a sign of perfection).And was one of the seven well known jurisprudents of Madinah.He died in 107 A.H at the age of 73 years.
375. **SAALIM BIN ABDULLAH**:He was son of Umar.He was Jurisprudent of Madinah and authentic scholar, leader of high ranked successors.He died in 106 A.H.
376. **SAALIM BIN ABI AL-JA'AD**:His name is Rafey Kufi son of Abul Ja'ad. One of reliable successors He got Hadith from Ibn Amr, Jabir and Anas while A'amash narrated on his authority.
377. **SIYAR BIN SALAMAH:** His surname is Abul Minhal Basari Tamimi, and a well known successor.
378. **SAMMAAK IBN HARB:** He is son of Harb Zhahli, his surname is Abu Mughirah he narrated from Jabir bin Samurah and Nu'man bin Bashir.And Sbhu'ba and Zaamda narrated from him onward. There are 200 traditions narrated by him;He was authentic but his memory was week. Ibn Mubarak and Shu'ba said him unauthentic.He died in 132A.H.
379. **SUWAID BIN WAHAB**:He is one of the teachers of Ibn Ajlan.
380. **ABU AL-SA'IB:** He is freedman of Hisham bin Zuhra narrated from Abu Saeed and Mughirah. While Alaa son of Abdul Rahman narrated on his authority.
381. **ABU SLAMAH:** He narrated from his uncle Abdul Rahman bin Awf as per report a report he is one of the seven well known jurisprudents of Madinah. His surnmane

and actual name is same.He narrated traditions abundantly.He listen Hadith from Ibn Umar , Ibn Abbas, Abu Hurayrah. And Zuhri and Yahya son of Kathir,Sha'bi narrated on his authority.He died in 94A.H. at the age of 72 years.

382. **ABU SURAH:**He is Abu Surah, He narrated from his uncle Abu Ayyub and Adi son of Harith. While wsil bin Saa'ib, Yahya son of Jabir,Taii,Ibn Mueen and others said him unauthentic. Imam Tirmidhi said, I heard Imam Bukhari he said the traditions narrated by Abu Surah are unauthentic and unknown.

FEMALE COMPANIONS OF THE HOLY PROPHETصلى الله عليه وسلم

383. **SAWDAH** رضي الله عنها :She is Sawdah daughter of Zum'ah one of the wives of the Holy Prophetصلى الله عليه وسلم.She embraced Islam in earlier days.She was married to her cousin Sukran before being wife of the Holy Prophetصلى الله عليه وسلم.When he died She got married to the Holy Prophetصلى الله عليه وسلم.She came in prophet's life after Khadija and before Ayesha رضي الله عنها .She migrated to Madinah. Once the Holy Prophet intended to divorced her when she become so aged, she appealed not to divorce her and the Holy Prophetصلى الله عليه وسلمaccepted and she withdrew her prescribe time in favour of Ayesha رضي الله عنها .She died in Shawwal (8th month of Islamic calendar) 54A.H in Madinah.

384. **UMME SALAMAH:** She is one of Propeht's wives and daughter of Abu Ummayah ,she was married to Abu Salamah and when he got died in 3 or 4A.H. she got married to the Holy prophetصلى الله عليه وسلمin the same year when a few days of Shawwal were remaing.She died in 59 A.H at the age of 84 years and got buried in Baqee graveyard. Ibn Abbas , Sayyidah Ayesha,Zaynab and her daughter and her son and ibnul Musayyib and many other Companions and their successor narrated on her authority.

385. **UMME SULEM:** She is daughter of Milhaan, there is some conflict in her name. The following names are mentioned, Sahla,Ramla, Mulaika, Ghamitha and Rumaisaa.Malik son of Nadhr son of Maalik married with her who was killed before accepting Islam.She embrace Islam after his death.then Abu Talha purposed her to marry in his ignorance period but she denied and invited him to accept Islam; on her intention he embraced Islam and she become agreed to marry him and said I won't demand any doer except you as a believer and after all she got married to him. Numerous people narrated traditions on her authority.

386. **SABEE'AH:** She is daughter of Harith. She hails from Aslam tribe. She was married to Asad son of Khawlah.He died in the year when the Holy Prophet performed farewell pilgrimage. Her narrated traditions are popular among people of Kufa. And numerous people narrated on her authority.

387. **SUHAIMA BINT UMAR:** She is daughter of Umar. She hails from Muzaniyah tribe. She got married to Rukanah son of Abu Zayd. She is mentioned in chapter of Divorce.

388. **SALAMAH BINT HUR:** She is Salamah daughter of Harazdiyah. She is also called Fazariyah. Her narrated traditions are popular among people of Kufa.

SH/ش

COMAPANIONS OF THE HOLY PROPHETصلى الله عليه وسلم

389. **SALMAH:** She is mother of Rafey; and wife of Abu RAfey. Abdullah bin Ali her son

narrated on her authority.

390. SHADDAD BIN AWS: His surname is Abu Layla Ansari. He is nephew of Hassan bin Thabit, he was resident of Baytul Muqaddas . He was considered in Syrians. He died in 85 A.H. in Syria at the age of 85 years. Ubadah bin Samit and Abu Dardaa used to say, Shaddad was the man who ws granted knowledge and wisdom.

391. SHURAYH BIN HANI: He is Abul Miqdam Harithi he found prophet's era. The Holy Prophet gave him his surname for his father Hani bin Zayd, and said you are Abu Shurayh. He was accompanied with Ali in all issues, his son Miqdam narrated on his authority.

392. SHARID BIN SUWAID: He hails from Banu Thaqifa. Some say he was from Hadharmaut but considered in Banu Thaqifa while some say he was from Ta'if. His narrated traditions are found in people of Hijaz. Numerous people narrated on h is authority.

393. SHAKAL BIN HAMID: He is son of Esa his son Shutair narrated on his authority, he is the only narrator of Shakal's traditions. He is also considered in people of Kufa.

394. SHARIK BIN SAHMAA: Sharik become famous with his mother's name 'Sahmaa'. His father name was Abadah bin Mugith. He is mentioned in chapter لعان'To curse each other'.

395. ABU SHUBRUMAH: There is no details available about him. He is mentioned in a tradition of Abbas رضی اللہ عنہ regarding 'Assistance in Pilgrimage'. He died in prophet's life time.

396. ABU SHURAYH: He is son of Khuwailid son of Amr Ka'b. of Advi clan of Khazraj tribe. He embraced Islam before conquest of Makkah, and died in 68 A.H. in Madinah.Numerous narrators narrated on his authority. He is famous for his surname and is considered in people of Hijaz.

397. SHAQIQ BIN ABI SALMAH: His surname is Abu Wail Asadi He was present in prophet's era but could not listen any hadith directly. He said I was of ten years at the time of Prophet proclamation of prophethood. I was grazing herd of goats and sheep's. He narrates from many companions of prophet of including Umar رضی اللہ عنہ many companions of Prophet including Umar رضی اللہ عنہ ibn Masood رضی اللہ عنہ. He was follow of ibn Masood and his bosom friend. He narrated numerous traditions. He was believed as trustworthy and authority in his self. He died in the dominion of Hajjaj although there is another report that he died in 99 AH.

398. SHARIQ AL HOZNI: He narrates from Sayyidah Ayshah رضی اللہ عنہا and Azhar Harazir narrates on his authority onward.

399. SHARIK BIN SHI'HAAB: He hails from Basrah and considered in successors of I rophet's companion. He narrates on authority of Abu Barzah Aslami while Arzaq son of Qais narrator from him onward. But his no popular.

400. SHURAYH BIN UBAID: He hails from Hadrani tribe and narrates on authority of Jubayrs son of Nufayr. And Safwan son of Amr Muwiyah son of Salah narrates on his authority.

401. ABU AL-SHA'SHA: He is son of Aswand Maharibi of Kufa. He is well known and trust full narrator. He died during eh dominion of Hajjaj.

402. SHA'BI: He is Aamir son of Shuraheel, hails from Kufa. He was well known and

knowledge full person. He used to say, 'I saw (met) almost five hundred companions of the Holy Prophet and got traditions but never wrote a word on paper as whatever/listen I got fix in my mind and leant all that by heart Ibn ayaina said as Ibn Abbas was remarkable leader in knowledge of his age, so as Sha'bi was of his era. White Zuhri said there were only four learned Scholars (i) Ibn Musayyib of Madinah (ii) Sha'bi of Kua (iii) Hasan fo Barah abd (iv) Makhool of Syria. He died in 104 AH at the age of 82 years.

403. **UBN SHIHAAB:** He is Zuhri, we have discussed already in section/series z.

404. **SHAIBAH BIN RABI'AH:**

FEMALE COMPANIONS OF THE HOLY PROPHET

405. **AL-SHIFA BINT ABDULLAH;** She a from Advi Clan of Quraish tribe. Ahmed son of Salah Egyptian says her name is layla and Shifa is her wide name that become famous

More is her wide name that become famous more than her actual name. The Holy Prophet used to visit her home at noon to have a siesta .She had arranged a separate bed and a coloured sheet (meant to Cover lower part of body) He used to take rest siesta there.

406. **UMME SHASRIK GHAZNAH:** She is daughter of Dadan of Amriya clan of Quraish tribe.

407. **UMME SHARIK ANSARIA:** She is the same woman who is mentioned in the tradition of waiting period narrated by Fatima daughter of Qais. As's is when the Holy Prophet ordered Fatima and complete your waiting period (stay there) some said she is other than the umme shasrik whom the Holy Prophet intended Fatima stay at her home till completion of her waiting period. But it is not true some named her Umme Sharik Awla who is from Quraish and descendant of Lawai Ibn Ghalib, while it has been mentioned in to go to Umm Sharik's home and some tradition of Fatima daughter of Qais that Umme Sharik was hails from Ansar and a wealthy woman.

COMPANIONS OF THE HOLY PROPHET صلی اللہ علیہ وسلم

408. **SAFWAN BIN ASSAL:** He hails from Banu Murad of Kufa. His tradition become famous among people of kufa.

409. **SAFWAN BIN MUATTAL:** His surname is Abu Amr Sulami, he participated in all Battles except trench expedition. He was pious recluse except trench expedition. He wqs pious, recluse good character and brave person. He got martyrdom in Battle Rumainiya in 10 AH at the age of sixty or more than sixty.

410. **SAFWAN BIN UMMAYAH:** He was son of Umm ayya son of Khalf of Quraish tribe. He escaped on victorious day of Makkah;'s but after granted forgiveness and refuge by the Holy Prophet he came to the Prophet to confirm weather he as been given opportunity to move freely or not. As Umari son of wahab and he son Whab bin Umair got indulgence for him and he granted and even gave his cloth sheet as a symbol of pardon therefore he came and was confirming his indulgence, He was mounted on his beast. The Holy Prophet said came down, but he again insisted to listen by the Prophet weather I am allowed to move at least months freely or not? Four months to move freely. Ok then he came down and accompanied in the Battle Hunayn while he has not embraced Islam yet. But the Holy Prophet granted him

booty more than his expectation He exclaimed May Allah! No one can grant such a huge wealth happily except than the messenger of Allah as he does not give it so much importance, as a normal man can't grant as much as he granted without a concern of his own; while he does not have any concern other than Allah's pleasure. Then and there he embraced Islam. He lived at Makkah then migrated to Madinah and stayed at Abbas's house, he come to the Holy Prophet and said, I have migrated from Makkah to Madinah the Holy Prophet exclaimed there is not migration after the conquest of Makkah as the Makkah is "Darul Islam" The house/state of Islam now He was considered in chiefs of Quraish in ignorance period. His wife embraced Islam one month earlier than him, when both become believers heir wedlock acceptable as it was before (remained functional). He died in 42 AH. In Makkah numerous people narrated on his authority. He was one of those whom the Holy Prophet & specially treated sympathetically and helped to convince them to Islam. He was a reliable believer and a good orator of Quraishi.

411. **SAKHAR BIN WADA'AH:** He hails from Ghamdi tribe and he is the Ibn Amr son of Abdullah son of Ka'b of Azd clan; Although he lived at Ta'if but considered in people of Hijaz.

412. **SAKHAR BIN HARB:** Sakhar son of Harb his surname is Abu Sufyan Quraishi, Father of Ameer Muawiyahn he has been mentioned in section / series.

413. **SUHAYB BIN SINAN:** he is freedman of Abdullah bin Judan Taimi. His surname is Abu Yahya. He was resident f Mosal situated between River Tigris and Euphrates. When he was a child roman attacked and captured him. He grown up in Rome, he was sold to a tribe named 'Kalb" they brought him to Makkah. In Makkah Abdullah son of Jud'an bought and food him. He kept living with Abdullah son of Jad'an till his death. He is said, when he grew up he come to Makkah and embraced Islam and become allay of Abdullah son of while some say that he came to the Holy Prophet in Makkan when he was staying al Dar-e-Arqam (Arqam's hose) alongwith his thirty or more than thirty companions. He come and embraced Islam alongwith Ammar bin Yasir. He was one of those who were socio-eco-nominal weak – therefore punished severely and they emigrated to Madinah; the following Quranic verse was released in his case.

ومن الناس من يشترى نفسه الخ

But there, are among men those who purchase idle tales, without knowledge (or meaning) to mislead (men from the path of Allah and threw ridicules (on the path) for such there will be humiliating tug penalty. Numerous people narrated on his authority. He died in 80 AH in Madinah. And got buried in Baqee He was then of 90 years.

414. **AL-SA'B BIN JATHAMAH:** He is Sa'b son of Jatham ah laithy. He was resident of warden situated near Abwaa in premises of Hijaz His narrated traditions are popular among the people of Hijaz. He narrates on authority of ibn Abbas and other. He died during the caliphate of Abu Bakr رضی اللہ عنہ.

415. **AL-SUNABIHI:** He became famous because he was impaled to Dabah son of Zahir son of Amir. He hails from a clan of Murad tribe.

416. **ABU SIMRAH:** He is Maalik son of Qais Mazni while some called him Qais bin Maalik, some say Qais son of Sirmah. He become famous of him surname. He

participated in all Baths including battle Badr.

{SUCCESSORS OF THE PROPHET'S COMPANIONS}

417. **SALE'H BIN KHAWWAT:** He is son of Khawwat, he hails from Ansar. He is well known among successors. His narrated traditions got a remarkable status as most acceptable. He narrated from his father and sah'l bin Abi Hathmah while Yazid son of Ramman narrated on his authority.

418. **SALEH BIN DIRHAM:** he hails from BAhali tribe and narrates on authority of Abu Hurayrah رضی اللہ عنہ and Sumurah رضی اللہ عنہ. He is an authentic narrator of hadith. Shu'ba and Qattan narrated on his authority.

419. **SALEH BIN HASAN:** He belongs to Madinah, but lived in Basrah. He narrates from ibnul Mussayyib and Urwah while Abu Asim and Hadarmi narrated on his authority. Although a group of scholar say his reported traditions are frail and infirm As well as Imam Bukhari say that his reported traditions and unknown (cannot be confirmed by any other source)

420. **SAKHAR BIN ABDULAH:** He is son of Buraydah he narrates from his father, grandfather and ikaramah while Hajaj son of Hassan and Abdullah son of Thabit narrates on his authority.

421. **SAFWAN BIN SULEM:** He is son of Sulem and hails from Zuhri clan and freedman of Hameed son of Abdur Rahman son of Awf. He is well known among successor of Madinah. He narrates on authority of Anas bin Maalik and some other successors too. He was very good ehareter and pious person. It is said he did not rest till forty year as laying down. His forehead became wounded due to abundant prostration He disliked to receive gifts from ruler. There is a long list of his good attributes. He died in 133 AH ibn Uyaina narrated on him authority.

422. **ABU SALEH:** He is Abu Saleh Dhakwan. He belongs to Madinah. He was a business man basically and has a business of edible oils and clarified butter or Butter oil, specially involved in alive oil trading. He captured the market of Kufa for olive oil. He was freedman of Ummul Mu'mineen (Mother of the believer Sayyidah Juwairiyyah daughter of Harith, one of wives of the Holy Prophet صلی اللہ علیہ وسلم. He was well reputed and a high ranked person among successors He narrated tradition on authority of Abu Hurayrah and Abu Sa'eed while Ibn Suhail and A'mash narrated on his authority.

FEMALE COMPANIONS OF THE HOLY PROPHET صلی اللہ علیہ وسلم

423. **SAFIYYAH:** She is daughter of Huyayy son for khtab (he was one of the descendants of Bani Israil not only from Bani Israil but he was grandson of the Holy Prophet Harun رضی اللہ عنہ Sayyidah Safiyyah was married to Kananah son of Abdul Haqiq, who was murdered during Battle of Khyabar in Muharram (1st month of Islamic calendar) 7 AH. She was captured as a prisoner of war. The Holy Prophet صلی اللہ علیہ وسلم liked her and paid her ransom to Dehya Kalbi because she was included to his booty. The Holy Prophet gave seven bondman against her. He bought and freed her immediately she embraced Islam and the Holy Prophet صلی اللہ علیہ وسلم look her in his wedlock. Her doer was assumed her freedom. She died on 50 AH and got buried to Baqee Anas رضی اللہ عنہ and Ibn Amr رضی اللہ عنہ narrated on her authority.

424. **SAFIYYAH BINT ABDUL MUTTALIB:** She is daughter of Abdul Muttalib's paternal aunt of the Holy Prophet صلی اللہ علیہ وسلم. she was married to Harith son of Harb than after his demise she got married to Awwam son of Khuwailid a son took birth; named Zubayr. She kept alive till 20 AH, she died during Umar's caliphate at the age of 73 years.

425. **SAFFIYYAH BINT ABI ABEED:** She is daughter of Abu Abeed. She belongs to Banu Thaqifa she is sister of Mukhtar son of Abu Abeed. She was wife of Umar رضی اللہ عنہ. She met the Holy Prophet and listen him but no tradition narrated by her onward from the Holy Prophet directly but She narrated through Ayashah رضی اللہ عنہا and Hafsah رضی اللہ عنہا, while her freedman Nafey son of Umar narrated on her authority.

426. **SAFIYYAH BINT SHAYBAH:** She is daughter of Shaybah Hujabi Her narrated traditions are transmitted by Maimoon son of Mehran and others. There is some conflict whether she saw (met) the Holy Prophet صلی اللہ علیہ وسلم or not? Some say she met the Holy Prophet while some scholars deny.

427. **AL-SUMMAA BINT BISR:** She hails from Mazni tribe. Summaa is her nickname, her name is Behyah; her brother Abdullah narrates on her authority.

(COMPANION OF THE HOLY PROPHET صلی اللہ علیہ وسلم)

428. **DIMAD BIN THA'ALBAH:** He is Dimad son of Tha'alba; hails from Azdi and Shanu'ah tribes. He was friends of the Holy Prophet صلی اللہ علیہ وسلم even before proclamation of Prophethood. He was a physician and was expert of incantation. He kept seeking knowledge. He embraced Islam in earlier days. He was the man who said about Quran when he listen some verses first time sense than the depths of oceans. He is mentioned in chapter "The sings of the Prophet hood He narrates from ibn Abbas رضی اللہ عنہ.

429. **AL-DHAHAK BIN SUFYAN:** He is son of Sufyan kilabi of Aamri clan. He is considered in people of Madinah. He lived in Najad. The Holy Prophet صلی اللہ علیہ وسلم made him ruler of muslims of his nation. Ibn Musayyib and Hasan Basari narrated on his authority. And he was so brave that he was believed that he is equivalent to one hundred fighters alone. He was the body guard of he Holy Prophet صلی اللہ علیہ وسلم. He kept standing bearing him sword beside the Holy Prophet صلی اللہ علیہ وسلم.

SUCCESSORS OF THE PROPHET'S COMPANIONS

430. **DHAHHAK BIN FEROZ:**He is son of Feroz Deelmi. His narrated ahadith are popular among people of Basrah.

431. **DHIRAR BIN SURID:** His surname is Abu Nuaym Kufi; resident of Kufa. He is famous as Miller. He listen hadith Mu'tamar son of Suleman and from some others too. Ali son of Mundhir narrates on his authority.

COMPANIONS OF THE HOLY PROPHET صلی اللہ علیہ وسلم

432. **TALHA BIN UBAIDULLAH:** His surname is Abu Muhammad; he hails from Quraish tribe. He is one of ten who have been given glade tiding of paradise. He embraced Islam in earlier days. He participated in all Battles except Battle Badr as he has been appointed to carry on espionage for the caravan of Quraish that was

led by Abu Sufyan son of Harbs Talha and saved son of Zayd was appointed they came back on the same day when the battle commenced; Talha defended the Holy Prophet صلى الله عليه وسلم by his hands due to rapid attack his hand became numb, he got 75 wounds of swords, lance and javelin. He was of tan complexion, not thickly haired. He has a very beautiful and glowing face. He got martyrdom during the battle of "Jamal" that was 30th day of Jamadiul thani (sixth month of Islamic calendar) in 32 AH. At the age of 64 years, he got burried in Basrah. Numerous narrators narrated on his authority.

433. TALH BIN BARAA: He belonged to Ansar. And the one of those whose funeral prayer was led by the Holy Prophet صلى الله عليه وسلم and he prayed for him O! Allah welcome him with your unexplainable smile and he meet you cheerfully too. He was one of the known scholars of the Hijaz. His one of the known scholars of the HIjaz. His narrated traditions were narrated by Hasan Wahab.

434. TALQ IN ALI: His surname is Abu Ali Hanfi Yamani. He is also called Talq son of Thumamah. His son Qais narrates on his authority.

435. TARIQ BIN SHIKAB: His surname is Abu Abdullah Bajali, he hails from Kufa. He saw the Holy Prophet صلى الله عليه وسلم even before Islam but it is not proved hat he listen something by the Holy Prophet صلى الله عليه وسلم directly. He participated almost 33 Battles during the caliphates of Abu Bakr رضى الله عنه and Umar رضى الله عنه. He died in 82 AH.

436. TARIQ BIN SUWAID: He had the Prophet's companionship and narrated a tradition regarding wine. Alqama son of Wail narrates on his authority.

437. TUFAIL BIN AMR: He is Tufail son of Amr of Dows tribe. He embraced Islam in Makkah. He went back to his nation and kept there till prophet's emigration then he also emigrated to Madinah alongwith his all tribe men & women who had embraced Islam. He with his delegation or caravan approached the Holy Prophet صلى الله عليه وسلم and become residents of Madinah. He got martyrdom in Battle Yamamah while some scholars say he was martyred in Battle Yarmuk during the caliphate of Umar رضى الله عنه Jubair and Abu Huryayrah narrated on him authority. He is considered in schlars of Hijaz.

438. ABU TUFAIL رضى الله عنه: His name is Aamir son of Wathilah. He hails from Kananah tribe her was more famous of his surname then his name. He had prophet's companion ship till eight years then he kept live after prophet's demise till 102 AH. He is the very last companion of the Holy Prophet صلى الله عليه وسلم on the earth who died in 102 AH. Numerous narrators narrated traditions on his authority.

439. ABU TAYYIBAH رضى الله عنه: his name is Nafey, freedman of Muhaysah Ansari son of Masood Ansari, a well known companion of the Holy Prophet.

440. ABUL TALHA رضى الله عنه: His name is Zayd, son of Sah'l Ansari Bukhari, he become famous of his surname. He is husband of the mother of Anas bin Maalik. The well-known and remarkable ardher. Once the Holy Prophet said, His round more prominent than a group He was accompanied with the seventy companions at the time of Baiate Aqba, then in Badr, then in all other Battles. He died in 3 AH at the age of 77 years. While he scholar of Basrah say he died when he was sailing. Numerous people narrated on his authority some say he got died on an island and was buried after seven days.

SUCCESSOR OF THE PROPHET'S COMPANIONS

441. **TALHA BIN BDULLAH:** He is Talha son of Abdullah son of Kurayz. He hails from Banu Khuza'ah, resident of Madinah. He narrated through many companions and numerous narrated on his authority.

442. **TALHA BIN ABDULLAH:** He is grandson of Abdullah Zuhri Quraishi, he is one of well known successor. He was famous because of generosity and manifiancé. He narrated from his uncle Abdul Rahman. He died in 99 AH.

443. **TALQ BIN HABIB:** He is son of Habib Anzi of Basrah . He was very famous as a recluse, worshiper He narrated traditions on authority of Abdulah bin Jubayr and Ibn Abbas while Musaib and Amr son of Dinar narrated on his authority.

444. **TUFAIL BIN UBAYY:** He is son of Ubayy son of Ka'b. He nails from Ansar. His narrated traditions are taken enthusiastically. His traditions are popular in people of HIjaz. He narrated on his Father's authority while Abu Tufail narrates from his onward.

445. **TAUS BIN KAISAN:** He is son of Kaisan Khawalani Hamadani Yamani. He belongs to Persia actually He narrated from numerous people Anas, Zuhri and various other narrators narrated on his authority. Amr son of Dinar said I didn't see any scholar apt like Taus. He was a high ranked scholar. He died in 105 AH at Makkah.

446. **ABU TALIB:** He is one of the uncles of the Holy Prophet صلی اللہ علیہ وسلم and father of Ali رضی اللہ عنہ. His name was Abd Manaf son of Abdul Mutttalib son of Hisham Quraishi. He was infidel and didn't embrace Islam although the Holy Prophet tried very much to convince him but he denied to embrace Islam by all means with all manners After his death; other infidels become more harsh to the Prophet and his companions. So, the Holy Prophet moved to Ta'if for a while. Sayyidah Khadijah رضی اللہ عنہا and Abu Talib died in some year with the difference of one month and five days.

447. **IBN TAB:** He was known as Rutab son of Aab and Tamar son of Tabi. Nicknamed due to date fruit business; as date fruit of Madinah is named as Rutab and Tamar as well.

COMPANIONS OF THE HOLY PROPHET صلی اللہ علیہ وسلم

448. **ZUHAIR IBN RAFEY** رضی اللہ عنہ: He is son of Rafay. He hails from Harithi alan of Ansar. He was present at the time of second pledge of Aqabah and all Battles including Battles of Badr. He is not Rafey bin Khudayj.

COMPANION OF THE HOLY PROPHET صلی اللہ علیہ وسلم

449. **UMAR BIN KHATTAB:** He is Umar son of Khattab his surname was Abu Hafs. He hails from Adi clan of Quraish tribe. He embraced Islam in sixth years of prophet hood. Some scholars say, he embraced Islam in fifth year. There were forty man and twelve woman who embraced Islam before him. Some say he was the fortieth man Islam became prominent from the very day he embraced as declared his fealth to every assembly to which e had belonged. Therefore, the Holy Prophet صلی اللہ علیہ وسلم awarded him a little. "Farooq" the one who makes difference between Truth and false. A Ibn Abbas asked Umar رضی اللہ عنہ why your nickname is Farooq? He replied that Hamzah embraced Islam three days before me, then Almighty Allah granted me conviction that I could bear witness.

اللہ لا الہ الا ھو لہ الاسماء الحسنیٰ

Allah! There is no god but He! To Him belong the most beautiful names. After that there was no too important for me then the Holy Prophet صلی اللہ علیہ وسلم Then I asked where is the Holy Prophet صلی اللہ علیہ وسلم my sister told me that he is staying in Arqam's house near the Safa Hill, I approached him Hamza was there alongwith the Holy Prophet صلی اللہ علیہ وسلم in Arqam's house I knocked the door, as soon as thief got known that I am standing outside the door same companions were scared and wanted to get out But he Holy Prophet صلی اللہ علیہ وسلم came himself out and caught my shoulders and jolted me severely that I couldn't resist shock and dropped on knees. And said Umar how long will you take to avoid disbelief? Spontaneously it come out of my mouth.

اشھد ان لا الہ الا اللہ وحدہ لا شریک لہ واشھد ان محمد عبدہ و رسولہ

I bear witness that there no god but Allah! He is alone he has no partner. And, Muhammad in his servant and his Messenger.

Everyone in the house of Arqam raised a high slogan (اللہ اکبر): (Allah is the greatest) that was heard for the wide in the valley of Makkah. Umair exclaimed then whether we are not on night path that could be favorable for our lives or death? The Prophet صلی اللہ علیہ وسلم said, why not we are on the right path that is favorable for our lives and deaths and lives hereafter. Then Umar said, so, why do not we show our faith? By the Allah Almighty who sent you with this glorious and perfect faith we would definitely go our and expose our faith to all. So, we look him out in two rows, Hamzah was in front of a row and I was in front of the other. Due Do high emotions, the rumbling of hearts were audible out of our chests, until we reached the Masjidul Haram (Ka'bah), The Quraishies were surely red shocked to see Hamzah and me along with the Holy Prophet صلی اللہ علیہ وسلم, the same day the Holy Prophet صلی اللہ علیہ وسلم granted title of FAROOQ; As he true and false has been separated by me clearly zuhri reported that when u mar embraced Islam The Gabriel came and paid residents of skies and heaven are pleased to see Umar as a believer – the other version is narrated by Hassan and Abu Dawud too. Abdullah bin Masood said, by the Almighty Allah, if the knowledge of Umar be placed in a balance of scale while the knowledge of all men (except prophet an be placed in the other, he (umar) will get the upper hand. He further aid, I think 9/10 of knowledge went with him and the only 1% is distributed any people. Umar participated in all Battles along with the Holy Prophet صلی اللہ علیہ وسلم He had reddish white complexion. While as per some reporters he had tan complexion. He was became bold, has reddish eyes. He tookover all managing responsibilities of state as per Abu Bakr testament and his (Abu Bakar's) personal with He took over and performed his duties well He was pierced with a double sided poisoned dagger by Abu Lulu Feroz, slave of Mughira bin Shu'ba and he was supported by Tufayla (a Jew) on 26th day Dhil Haj (12th month of Islamic Calendar) in 23 AH, and he got died on 10th Muharram (1st month of Islamic Calendar) after sever pain of 14 days while as per another version he died on 1st Muharram at the age of 63 years. His funeral prayer was led by Suhaib of Rome and got buried beside Abu Bakr and he Holy

Prophet صلى الله عليه وسلم he ruled ten years and six month numerous companions and their successors narrated on his authority.

450. **UMAR BIN ABI SALMAH:** He is son of Abu Salmah he is Abdullah son of Abdul Asad, hails from Makhzami clan of Quraish tribe (Umar bin Abu Salmah) was adopted by a Holy Prophet صلى الله عليه وسلم his mother umme Salmah is one of Prophet's wives. He was board in 2 AH in Ethiopia. At the time of Prophet's demise he was a years old, he learnt many traditions directly by the Holy Prophet صلى الله عليه وسلم so, he narrated by prophet and numerous people narrated on his authority. He died in 83 AH., during the dominion of Abdul Malik son Marwani in Madinah.

451. **UTHMAN BIN AFFAN** رضی اللہ عنہ**:** He is commander of the believers Uthman son of Affan. His surname is Abu Abdullah he hails from Banu Ummaya a clan or Quraish tribe He embraced Islam earlier days by convening Abu Bakr رضی اللہ عنہ. Just before the Prophet's shifting to Abu Bakr رضی اللہ عنہ, just before the Prophet's shifting to Arqam's house. He emigrated to Ethiopia twice. He couldn't participated in Badr as he as looking after as patient's attendant to Sayyidah Ruqayyah رضی اللہ عنہ his wife and daughter of the Holy Prophet صلى الله عليه وسلم because of her sever illness. The Holy Prophet صلى الله عليه وسلم ordered in to stay at home to attend her is therefore he stayed back; while the Holy Prophet granted him his right of booty And as well as he was not present in Baytur Ridwan "The pledge of Forgiveness." And how he could be there because he was in Makkah as ambassador of the Holy Prophet صلى الله عليه وسلم (when this rumer spread for and wide that Uthman has been killed then the Holy Prophet took pledge to take revenge of Uthman if he is really killed; so for whom this pledge was being taken how who could be there?) The Holy Prophet صلى الله عليه وسلم stretched his hand out and said this oath is for Uthman's blood. (Almost 1400 to 1500) empoisons took with to take revenge of Uthman;s murder; which was not happened yet, but Almighty approved this oath for future as it was in unlimited knowledge that soon after in 35 AH if would be done and this issue will rage so, it must be approved before so that people wan't go betrayed in this regard). He is also called "Dhunno rain" having two lights from the Holy Prophet صلى الله عليه وسلم (as the daughters are assumed the peace of heart and a medium that illuminate parents eyes), Raqayyah رضی اللہ عنہ and umme Kulthum رضی اللہ عنہ one by one. He (4th man) was of medium stature and had fair complexion while some reporters say he was tan he had beautiful bright face, broad ghost, thickly haired having long bear He used to color his bear with Sardonic odor roof with saffron. He become caliphs on 1st Moharram (1st month of Islamic calendar) in 24 AH. Aswad Tajl (in command of an Nakhii) who was Egyptian killed him brutally some say he was not Aswad but Ustur An Nakhii and him hostages. He was buried in Raqee, at the age of 82 years some reported 88 years. Numerous people narrated on his authority.

452. **UTHMAN BIN AAMIR:** He is honourable father of Sayyiduna Abu Bakr Siddique رضی اللہ عنہ. He hasil from Banu Tamim a clan of Quraish tribe his surname was Abu Quhafah, He embraced Islam on the victorious day of Makkah. He died in 14 AH. (during the caliphate of Umar) رضی اللہ عنہ at the age of 97 years. His narrated traditions narrated onward by Abu Bakr Siddique and him daughter Asma.

453. **UTHMAN BIN MADOOM:** His surname is Abu Saa;ib He hails from

Hajmielan of Quresh. He embraced Islam after 13 people had embraced Islam. He was one of those who emigrated to Ethiopia first then Madinah too. He participated I battle of Badr and was pious even before Islam as he never drink wine. He is the first man of emigrants who got died in Madinah in the month of Sha'ban (8th month of Islamic Calendar) after completion of 30 months of migration the holy prophet صلى الله عليه وسلم kissed his fore head just after he died and said he was best of whom have been passed away. He was buried in Baqee. He was great worshiper and high ranked companion of the holy Prophet صلى الله عليه وسلم His son Sa'ib and his brother Qudamah son of Mad'un narrated on his authority.

454. **UTHMAN BIN TALHA:** He is son of Talha Abdan hails from Hajami clan of Quraish tribe. He enjoyed the versus company of the Holy Prophet صلى الله عليه وسلم He is also mentioned in chapter (المساجد) (the mosques). He died in 42 AH. His cousin shaybah an ibn Umar narrated on his authority.

455. **UTHMAN BIN HANIF:** He hasils from Ansar, he is brother of sah'l. He was appointed as revenue officer to colled revenue from Iraq and to conduct census then implementation of taxas homage and tribute. Then Ail رضى الله عنه appointed at BAsrah as governor. He was expelled by Talha and Zubayr. He kept living in Kufa after Battle of Jamal and died during the caliphate of Muawiyah Numerous people narrated on his authority.

456. **UTHMAN BIN ABUL AAS:** He is from Banu Thaqifa. The Holy Prophet صلى الله عليه وسلم appointed him as ruler of Ta'if He performed his duty tilll the 2nd year of Umar's caliphate then Umar appointed him as governor of Bahrain and Ummman (omen, He submitted to the Holy Prophet صلى الله عليه وسلم alongwith delegation of Banu Thaqif in 10 AH, and he was the most junior of them, he was then 297 only. He moved to Basrah in him last days and got died there in 51 AH. When his tribe inclined to apostatize; he said, you were last embracing Islam and now going to be the first apostatized, listening his argue they become from on Islam (It was just after the demise of the Holy Prophet) Numerous successors narrated on his authority.

457. **ALI BIN ABI TALIB:** The leader of the believers was son of Abu Talib. His surname was Abul Hasan and nickname was Abu Turab. He hails from Quraish tribe. As per often reporter he was the first man who embraced Islam (beef I think it must be said first in children as he was not adult then) there is much conflict about his age; the following saying are reported, 15 years, 16 years and 8 years, 10 years. He participated in all Battles alongwith the Holy Prophet صلى الله عليه وسلم except Battle of Tabuk as he was staying there at his home due to excegencies. The Holy Prophet exclaimed that day; would you like to have the same regard by me as the Harun عليه السلام had by the Musa عليه السلام (Being assistant in my absence in Madinah). He was less than medium in stature and tan colored having pot belly, hairy, brought eyed, bold from centre of scalp, and thick bear. All of her hairs were white. He become caliph the same day when uthman 3rd caliph the same day when Uthman 3rd caliph has been killed that was 18th Dhulhaj (12 month of Islamic calendar) 35 AH. It was fridah. Then He was killed by ABdur Rahman son of Malyim Murada in Kufa on 18th Ramadan (9th month of Islamic calendar) 35 AH. It was Friday then He was killed by Abdur Rahman son of Mulyim Murado in Kufa

on 18th Ramadan (9th month of Islamic calendar) it was Friday than. Just after the come out of mosque and killer loading prayer of Fajr attacked by sword and he got wounded badly and died after three days. His both sons Hasan and Hussain perform corps laving alongwith Abdullah bin ja'far. His funeral prayer led by Aasan رضی اللہ عنہ He was buried at next dawn. He got 63 years age while some say he was son of 65. And some other reported also mentioned various figures, such as 58 years, 70 year etc. His caliphate lasted four years nine months and a few days. His sons Hasan, Hussain, Muhammad and many companion and successors narrated on his authority.

458. **ALI BIN SHAY BAN:** He is son of shayban Hanfi hails from Yamamah tribe. His Abdur Rahan narrated on his authority.

459. **ALI BIN TALQ:** he is son of Talq he also belonged to Yamamah tribe Salam son of salam narrated on his authority His narrated traditions are fond in people yamamah.

460. **ABDUR RAHMAN BIN AWF:** His surname is Abu Muhammad he hail from Zuhri clan of Quraish tribe. He is one of ten whom have been given gladetidings of paradise. He embraced Islam in earlier days on conviction of Abu Bakr. He emigrated twice to Ethiopia. He accompanied the Holy Prophet صلی اللہ علیہ وسلم in all Battles. And he was one of those kept firm with the Holy Prophet صلی اللہ علیہ وسلم on the fierce dry of Uhud. He was the platonic one who had the prayer in Tabuk and the Holy Prophet offered behind him as he entered the prayer after the prayer has been initiated so the so the Holy Prophet صلی اللہ علیہ وسلم joined the congregation and completed remaining raka'ah. He was fall man with fair complexion that inclined to redness. He has soft palms straight nose (high) He got at least 20 wounds in uhud and become somewhat come due to severe attack. He was born after 10 years of the Abraha's attack. He got died in 32 Ah. At the age of 67 years and was buried in Baqee. Abdullah bin Abbas narrated on his authority.

461. **ABDUR RAHMAN ABZI:** He is freedman of Nafey bin Abdul Harith. He hails from Khuzalah. He kept live in Kufa, Ali رضی اللہ عنہ appointed him of Khurasan as governor. He enjoyed the company of the Holy Prophet صلی اللہ علیہ وسلم and offered prayer in prophet's leading. He narrated mostly from Umar and Ubayy ibn Ka'b. He died in Kufa, and his sons Saeed and Abdullah narrated on his authority.

462. **ABDUR RAHMAN BIN AZHAR:** He is nephew of Abbur Rahman bin Awf and son of Azhar Quraishi He participated in Battle of Hunayn. His son Abdul Hameed and other narrate on his authority. He died before incident of Aalarrah.

463. **ABDUR RAHMAN BIN ABI BAKAR:** He is son of Abu Bakr Siddique رضی اللہ عنہ his mother was umme Ruman رضی اللہ عنہ, the mother Sayyidah Ayshah رضی اللہ عنہا. He embraced Islam in the year of Hudaybiya. He was elder son of Abu Bakr Siddique رضی اللہ عنہ and become a perfect believer Sayyidah Ayshah رضی اللہ عنہا, Hafsa رضی اللہ عنہ and other narrate on his authority. He got died in 53 AH.

464. **ABDUR RAHMAN BIN HUSHAH:** Husna is his mother and he become popular with her name His father was Abdullah son of Muta. Yazid son of Wahab narrated on his authority.

465. **ABDUR RAHMAN BIN SHARAHBIL:** He is son of Sharhbil son of Husnahs He was nephew of Abdur Rahman bin Husnah. He saw the Holy Prophet صلی اللہ علیہ وسلم.

He is son Imran narrates on his authority, He and his brother Rabee'ah were present conquest of Egypt.

466. **ABDUR RAHMAN BIN YAZARD:** He is son of Yazid son of Khattab and nephew of Umar رضی اللہ عنہ He hails from Adi clan of Quraish tribe. His grandfather Abu Lubabah took him to the Holy Prophet صلی اللہ علیہ وسلم, when he was just an infant the Holy Prophet صلی اللہ علیہ وسلم gave him the first ever close and prayed for him. Muhammad son of Sa'd reported that at the time of Prophet's demise he was six years old, He listen Hadith by him uncle Umar رضی اللہ عنہ He died during he dominion of Abdullah bin Zubayr رضی اللہ عنہ before the death of Abdur Rahman son of Umar.

467. **ABDUR RAHMAN BIN SAMURAH:** He hail from Quraish, he embraced Islam on the victorious day of Makkah. He got opportunity of Prophets company . he narrated directly form The Holy Prophet صلی اللہ علیہ وسلم. He is considered is people of Basrah. And he died in Basrah in 51 AH. Ibn Abbasi Hasan and other narrated on his authority.

468. **ABDUR RAHMAN BIN SAHIL:** He hails from Ansar He got martyrdom in Battle of Khaybar. He is also mentioned in Book "Al-Qassamah" It is said that he also participated in Batle of Badr. He was scholar Sah'l son of Abu Hathmah narrated on his authority.

469. **ABDUR RAHMAN BIN SHABL:** He is from Ansar, And is considered in people of Madinah. Tamim; son of Muhammad and Abu Rashid narrated on his authority.

470. **ABDUR RAHMAN BIN UTHMAN:** He is son of Uthman and nephew of Talha bin Ubaidullah. He hails from Banu Tamim clan of Quraish. It is said that he saw met the Holy Prophet صلی اللہ علیہ وسلم but does not narrate direct from prophet while others narrated on his authority.

471. **ABDUR RAHMAN BIN ABI QURAD:** He hails from Aslam tribe. He was apt one. He is considered in people of Hijaz. He narrated from Abu Ja'far Khitmi.

472. **ABDUR RAHMAN BIN KA'B:** His surname is Abu Layla from Mazin tribe. He participated in Badr from Ansar. He is one of those companions to whom. The following verse revealed.

تولووا عينهم تفيض من الدمع حزنا ان لا يجدو ماينفقون

Nor (Is there blame) on those same to thee to be provided with mount, and when thou papist, "I can find no mounts for you." They turned back, "There eyes streaming with ears of grief that they had no resources wherewith to provide the expenses.

473. **ABDUR RAHMAN BIN YAMAR** رضی اللہ عنہ: He is son of Yamar Deelmi. He had the virtues company of the Holy prophet صلی اللہ علیہ وسلم and narrated directly through Him. He moved to Kufa than Khurasani Bukair bin Ataa is the only narrator who transmitted his traditions.

474. **ABDUR RAHMAN BIN AAYISH:** He hails from Hadrami tribe, and considered in people Syria. There is different point of view about his companionship with the Holy Prophet صلی اللہ علیہ وسلم He narrated a tradition regarding Allah's narration. Abu Salam and Khalid bin al-Haj narrated on his authority as following.

عن مالك بن يخمر عن معاذ بن جبل ان رسول الله صلى الله عليه وسلم

It is reported by Maalik he reports from son of Yukhamir he reported from mu'ad son of gabal that the Holy Prophet صلى الله عليه وسلم

While some said sometime he narrates without any other reference of any companion directly from the Holy Prophet صلى الله عليه وسلم But first style is correct as Imam Bukhari also approved it. And it is also said that the narration of Maalik bin Yakhamir is without interlink between him and the Holy Prophet صلى الله عليه وسلم. As his listening from the Holy Prophet صلى الله عليه وسلم directly is not proven.

475. **ABDUR RAHMAN BIN AMEERAH:** He is from Madinah while say he hails from Quraish tribe. His tradition have confusion, as his memory was not sound as reported by Aafiz ibn Abdul Barr. He is considered in people of Sayria numerous narrators narrated on his authority.

476. **ABDULLAH IBN ARQAM:** He hails from Zuhri clan of Quraish. He embraced Islam an victorious day of Makkah. He was one of the Prophet cribs. Then he was appointed chief of treasury department by Umar رضی الله عنه. He kept working on this post throughout the period of Umar's caliphate. Then Uthman intended him to keep working on his post. Then after some period he requested to separate him from his post and submitted his resignation to Uthman; He accepted Urwah and Aslam narrated on his authority.

477. **ABDULLAH BIN ABI AWFA:** He is son of Abu Awfa who was Algama son of Qais Aslami. He participated in treaty of Hudaybiyah and Battle of Khaybar and all other battles commenced after. He kept living in Madinah till the prophet's demise then he moved to kufa and got died there. He one of the last companions who died in kufa He died in 87 AH. Imam sha'bi narrated on his authority.

478. **ABDULLAH BIN UNAYS:** He hails from Juhaina tribe of Ansar. He participated in Battle of Uhud and other commenced later on Abu Umamah and Jabir narrated on his authority. He died in 54 AH in Madinah.

479. **ABDULLAH BIN BISR:** He hails form Sulami, mazin tribe of Arab His family including his father mother, his brother Atiya and his sister Asma had the glorious opportunity to await the companionship of Holy Prophet صلى الله عليه وسلم he lived in Syin then hums. He got died abruptly when making ablution. Abu umamah is the last who died in Syria, from companions of the Holy Prophet صلى الله عليه وسلم His narrated traditions narrated by numerous peoples.

480. **ABDULLAH BIN ADI:** He hails from Zuhri clan of Quraish tribe. He is considered in people of Hijaz. He was resident of an are that was situated between Qadeed and Asfan. Abu Salamah son of Abdur Rahman and Muhammad bin Jubayr narrated on his authority.

481. **ABDUR RAHMAN BIN ABI BAKAR:** He is son of Abu Bakar Siddique رضی الله عنه. He was accompanied with the Holy Prophet صلى الله عليه وسلم in Ta'if He was shot by an arrow that was shouted by Abu Mehjan Thaqfi, and got wounded and the wound could not heal so that he go died in Shawwal 11 AH during early day of Abu Bakr Caliphate. He embraced islam in earlier days.

482. **ABDULLAH BIN THA'ALBA رضی الله عنه:** He hails from Maazin and Azn tribe. He was born four your before Migration to Madinah. He died in 89 AH. He saw the Holy Prophet صلى الله عليه وسلم in the year of the conquest of Makkah. The Holy Prophet صلى الله عليه وسلم fondled his face this son Abdullah and Zuhri narrated on his authority.

483. **ABDULLAH BIN JAHASH** رضی اللہ عنہ: He is brother of Sayyidah Zaynab daughter of jahash, one of the wives of the Holy Prophet صلی اللہ علیہ وسلم. He hails fro Banu Asad. He migrated to Ethiopia then to Madinah His prays were accepted. He participated in Battle of Badr and got martyrdom in uhud. He was the first personal who said that booty should be divided in five separate heads it was then approved by revelation in the Quran.

واعلموا انما غنمتم من شیء فان للّٰہ خمسہ الخ

He was leading a small group who he come back with body he took one fifty of booty and left the remaining for the Holy Prophet صلی اللہ علیہ وسلم It was popular in people during ignorance period that they present one fourth to their chief sa'd bin Abu Waqas, and others narrated on his authority. He was killed by Abul Hakam bin Akhnas at the age of forty or above if he was buried alongwith Hamzah رضی اللہ عنہ I a same grave.

484. **ABDULLAH BIN ABIL HAMSAA:** He is from Aamin clan. He is considered in people of Basrah his tradition narrated by Abdullah bin Shaqiq who narrated from his father and he reported from Abdullah son of Abul Hamsaa.

485. **ABDULLAH BIN ABIAL-JADA:** He hails from Banu tamim clan. He is mentioned in Wahdan this word is used four narrators of Hadith, whom only one of Imam Bukhari or Imam Muslim took traditions He is also considered in people of Basrah.

486. **ABDULLAH BIN JA'FAR:** He is son of Abu Talib Quraishi, his mother is Asma daughter of Umays He was the first child who was born in emigrant Ethiopia. He died in Madinah in 80 AH, at the age of 90 years. He was very famous because of his generosity many people narrated on his authority.

487. **ABDULLAH BIN JHAM:** He hails from Ansar he narrated a hadith regarding; one who across in front of a prayee. Bisr bin Saeed narrated his tradition. He is mentioned as "It is reported by Maalik from Abu Jahm" while his name is not mentioned his tradition is also reported by Ibn Uyaina and wake. And they both aid his name is Abdullah bin Juhamm. He become forms of him surname he his been mentioned in section / series.

488. **ABDULLAH BIN JAZA:** His surnme is Abul Harith sahmi, Resident of Egypt, he participated is Battle of Badr a group of Egyptian narrators narrated on his authority. He got deed in Egypt in 85 AH.

489. **ABDULLAH BIN HABSHI:** He is Abdullah son of Habshi from Kha'thamio clan. He is considered in people of Hijaz. He moved to live in Makkah. Ubaid and Umayr narrated on his authority.

490. **ABDULLAH BIN ABI HADRAD:** He hails from Aslam clan he is son of Abu Hadrad his name was salam bin Umar Aslami. he participate Hudaybiya expedition then participated in all Battle after that He died in 71 AH t the age of 81 years. He was considered madinians Ibn Alqaqa narrates on his authority.

491. **ABDULLAH BIN HANZALLAH:** He is from Ansar And he is only one who was corps loved by angels. Abdullah son of Hamzallah born during the prophet's life time and was 67 years at the time of prophet's demes. He saw the Holy Prophet صلی اللہ علیہ وسلم He was pious and brave man. The madinians took oath on his hand to dismount Yazid son of Muawiyah from caliphate He was killed in incident named

Harrah Ibn Abu Mulaikah, Abdullah bin Zayd bin Yazid, Asma daughter of zayd bin Khattab and many oher narrated on his authority.

492. ABDULAH BIN HAWLAH: He hails from Azadi tribe, He stayed at Syria, Jubayr bin Nufayr and others narrated on his authority He died in 80 AH.

493. ABDULLAH BIN KHUAYB: He hail from Juhaynah tribe, that was alley of Ansar He is Madinah, has narrated traditions are popular in people of Hijaz.

494. ABDULLAH BIN RAWABAH: He is son of Rawaha he hails from Khazraj tribe of Ansar. He was present at pledge of allegiance at Aqbah's He participated in all Battles including Battle of Badr till his death in 8 AH in Battle field of Muta He was commander than, He was one of the best poets Ibn Abbas narrated in his authority.

495. ABDULLAH BIN ZUBAYR: His surname is Abu Bakr, hails from Banu Asad clan of Quraish tribe. This surname was filled by the Holy Prophet as matching to his grand father (maternal) Abu Bakr Siddique رضی اللہ عنہ He was the first child who was born in 01 AH in Madinah Abu Bakr siddique رضی اللہ عنہ called Adan in his ears they were in Quba that time He look him to the prophet صلی اللہ علیہ وسلم and put him in Prophet's laps first. The Holy Prophet gave him first ever does by chewing a dried date fruit, he put it to his palate so that its flavor may absorbed. In this way the first thing he fasted was dried date enriched with pious, purest healing slave of he Holy Prophet صلی اللہ علیہ وسلم. The He prayed for blessings info time. He was very fair faced. He has no heirs on his face. He was healthy. Commanding personality by awe. He often by observe fast, a great worshiper. He kept Maintain his relation with blood relatives. Due to the companionship of the Holy Prophet صلی اللہ علیہ وسلم his all family member have bet attributes that truly transferred to his, as his mother was daughter of Abu Bakr he nearest man to the Holy Prophet صلی اللہ علیہ وسلم so, he was his maternal grand father, and his paternal grand mother Safiya was the paternal aunt of the Holy Prophet صلی اللہ علیہ وسلم His aunt Ayesha رضی اللہ عنہا was one of the beloved wives of the Holy Prophet صلی اللہ علیہ وسلم. He tool pledge of Islam on prophet 's hand at the age of 8 years. He was murdered by Hajjaj bin Yusuf in 73 AH and crucified later. In 64 AH it was taken a pledge for his caliphate while before this he was not interested in caliphate administration. People of Hijaz Yeman, Iraq Khurasan and some part of Syria were unanimously gathered. He performed eight pilgrimage with people numerous people narrated on his authority.

496. ABDULLAH BIN ZUMA'AH: He is from Banu Asad of Quraish tribe. He is considered among Madinions. Urwah bin Zubayr narrated on his authority.

497. ABDULLAH BIN ZAYD: He hails from Abdariyah clan of Khazraj tribe of Ansar He was present in pledge of allegiance at Aqbah, Badr, Uhud and all other expeditions after. He was the one to whom He words of Adan were taught in 1 AH during dream. He was Madinian and got died in Madinah in 32 AH at the age of 64 years. He and his parent are lamp - anions of the holy prophet صلی اللہ علیہ وسلم. His son Muhammad and Saeed bin Musayyib ibn Abi Layla narrated on his authority.

498. ABDULLAH BIN ZAYD: He is son of Zayd son of Asim Ansari, he hails from Bank Mazin. He participated in Uhud and all other expeditions after that but couldn't participated in Battle of Badr. He killed the Musayma Kazzaabl may Allah's curse on Musaym alongwith Washhi bin Harb رضی اللہ عنہ. He was murdered in Harrah incident in 63 AH. Ubad son of Tmim, his nephew and Ibn Musayyib narrated on

his authority.

499. ABDULLAH BIN SA'IB: He is son of Sa'ib Makhzani Quraish. He taught the recitation to people of Makkah. He is considered in Makkan.s He died in Makkah just before Abdullah bn Zubayr رضی اللہ عنہ, numerous people narrated on his authority.

500. ABDULLAH BIN SARJIS: He is son of sarjis Muzani, he is also called makhzani, but I think he is alley of BAnu Makhzam but not from Makhzom. He is considered in people of Basrah this narrated traditions are popular in them.

501. ABDULLAH BIN SALAM: His surname is Abu Yusuf He was from Ani Isra'il, and descendent of Yusuf علیہ السلام son for Yaqub علیہ السلام. He was allay of Banu Awf son Hazraj. One of the jew scholars, and one of those who have been given glade tidings of paradise. His two son Muhammad and Yusuf narrated on his authority. He died in Madinah in 43 AH.

502. ABDULLAH BIN SAH'L: He is son of Sah'l Ansari, He was brother Abdur Rahman and nephew of Muhaysah. He was killed of Battle of Khaybar. He is mentioned in al-Qasim.

503. ABDULLAH BIN AL-SHAKEER: He hails from Amri clan. He is considered in people of Basrh .He submitted to the Holy Prophet صلی اللہ علیہ وسلم alongwith a delegation of Amri tribe His too sons Mutrif and Yazid narrates on his authority.

504. ABDULLAH IN AS-SANABIHI: He is son of Sanabihi some paid he is Abu Abdullah while Ibn Abdul Barr says. As per my knowledge the sanabihi Abu Abdullah is one of successor not a companion as Abdullah Sanabihi is not well-known among companions. And Sanabihi's (companion) tradition is mentioned by Imam Maalik in Muatta and Imam Nasai in his book.

505. ABDULLAH BIN AMIR: He is son of Amir son of Kuraiz, he is Quraishi and is son of Uthman's maternal uncle. He was born in Prophet's time and was brought to his. He fondled him and prayed for blessings. He was of 13 years of the time of Prophet's demise. Some say he neither narrated from Prophet صلی اللہ علیہ وسلم nor even learnt by him something. He died in 59 AH Uthman رضی اللہ عنہ appointed him governor at Khurasan and Basrah. He kept governor there till Uthman murder. And once again he was reinstated on his previous post during the caliphate of Muawiyah رضی اللہ عنہ. He was very intellectual and popular because of generosity. He conquered the Khurasan and the Kira (khusro) was killed during his dominion. And all accept that he was the opt man who conquered Faris (Persia), Khurasan, Ispahan, Kirman Kulwan and other surrounding areas the ordered to dig the water cannel for Basrah.

506. ABDULLAH BIN ABBAS رضی اللہ عنہ: He is son of the honourable uncle of the Holy Prophet صلی اللہ علیہ وسلم. His mother was Lubaba daughter of Harith and sister of Sayyidah Maimona the wife of the Prophet صلی اللہ علیہ وسلم. He was born three years before migration, and he was son of 13 at the time of Prophet's صلی اللہ علیہ وسلم He was born three years befor migration, and he was son of 13 at the time of Prophet's demise. While some reported different age as 10, 15 years etc. He was one of the best scholars of Ummah the Muslim nation. The Holy Prophet صلی اللہ علیہ وسلم prayed for him to e scholar of the Holy Quran. He saw Gabrial twice. Masruq said when ever I saw him I thought that he is the beautiful person but as he spoke I thought he the

best speaker and splendid or a for, when he narrate hadith I thought really there is no one like him other than his self Umar رضی اللہ عنہ use to give him best regard and let him sif nearest to him, and whenever he need consolation he include him among very senior companions. At the last time of his life him eye sight become diminished to hill. He died in Ta'if in 68 AH at the age of 71 years during the dominion of Ibn Zubayr numerous companions and their successors narrated on his authority. He was tall and healthy man with thick hairs, colored by yellowish dye. He was of fair complexion.

507. **ABDULLAH BIN UMAR** رضی اللہ عنہ:He is son of Umar bin Khattab رضی اللہ عنہ the hail from Banu Adi a clan of Quraish tribe. He embraced Islam in his childhood in Makkah. He couldn't participated in Badr, and as well there is a conflict about Battle of uhud that whether he was present in uhud or not. But it is confirmed that he participated in Battle of French and all other that commenced after As per another version some scholars narrated that of the time of Badr he was too young and at the time of uhud he was son of 14 so, allowed to participate and he then participated in uhud while some said he was not allowed even on the day of uhud as he was of 14 too young to participated in war. He was very pious. Recluse, reserved in worldly issues. Jabir said every one of us inclined somewhat to worldly issues but Umar رضی اللہ عنہ and his son Abdullah bin Umar remain recluse. Mehran's son Maimoon said, I never saw any person reserved and cautious about financial issues learned scholar more than ibne Abbas رضی اللہ عنہ. Nafey رضی اللہ عنہ say, Abdullah bin Umar freed more thanone thousand people in his lifetime He was born just one before the revelation initiated. He died in 73 AH, after three or six months of Ibn Zubayr's murder. He fastated to be buried in a place named Hil but it couldn't possible due to Hajjaj is domination rule and was buried to valley named 'Tuwa' in emigrant's graveyard. Some say Hajjaj ordered oen his man to punish his so he poisoned his lance cover or tip of Lance and pricked on his foot when he was walking alongwith him Because Hajjaj was not happy with him once he mounted on pulpit and deliver lecture and become too late as per prayer time then Abdullah bin Umar said the sun will not wait you, hurry up time in over. Hajjaj said I decided to teach him a lesson and will do some thing to diminish his eye sight, Abdullah bin Umar heard his murmuring so he said slowly if you will do so, I don't think It would be astonishing as you are a fool man and self made ruler on us arrogantly. Abdullah bin Umar keep one step forward then him to approach the places where the Holy Prophet stayed or offered prayer etc. this thing also hurt Hajjaj. He was died at the age of 84 or [illegible] AH numerous people narrated on his authority.

508. **ABDULLAH BIN AMR BIN AAS** رضی اللہ عنہ: He hails from Saham clan of Quraish tribe. He embraced before his father; his father was 13 years elder than him. He was a great worshipper he learnt the Quran and ahadith, by heart He asked the Holy Prophet صلی اللہ علیہ وسلم to write his father narrator traditions and was allowed by the Holy Prophet صلی اللہ علیہ وسلم. There is conflict about his death time, it is assumed that he was died during incident of Harrah in 64 AH. Some said he died in 73 AH, while some said no he died in 67 AH in Makkah's some still differ and say he died in 55 AH in Ta'if Numerous people narrated his tradition. Yu'la bin Ata reported that his

mother used to prepare Antimony powder for Abdullah bin Amr bin Aas to put in his eyes as his pupils have fallen because of extra ordinary weeping in prayer, and he used to put off the camp during worship and kept weep. Some said it was due to some disease of eyes.

509. **ABDULLAH BIN MASOOD رضی اللہ عنہ:** His surname is Abu Abdur Rahman, he hails from Banu Hudhail. He is the sixth man who embraced Islam. He submitted the Holy Prophet when he was staying in "Argon's house' before submitting Umar رضی اللہ عنہ. As he submitted the Holy Prophet صلی اللہ علیہ وسلم blessed him and he become one of he gullies attendants of the Prophet صلی اللہ علیہ وسلم. And he become confident man of the Holy Prophet صلی اللہ علیہ وسلم. He keeps Prophet's Miswak, shoes, and water for ablution at home and during travel. He migrated to Ethiopia, participated in Battle. The Holy prophet gave him glade tiding of paradise. And once said what is Ibn Umm Abd likes for muslim ummah / too and whatever he dislikes for Muslim umah ' dislike too (what He said ibnUmm Abd he intends to Ibn Masood رضی اللہ عنہ, He was similar in ethical values appearance, patience, grace to the Holy Prophet صلی اللہ علیہ وسلم He has slim stature, high tan colored, and a unique attribute seemed that whenever the tall person sit around him he seemed alike not less than their stature. Umar رضی اللہ عنہ appointed him as chief justice and incharge of treasury department he kept working throughout in the caliphate of U mar رضی اللہ عنہ and even some time in Uthman's caliphate too. Then he moved back to Madinah and lived there till death in 32 AH. He was buried in Baqee He got somewhat more than sixty years age Abu Bakr رضی اللہ عنہ, Uthman رضی اللہ عنہ, Ali رضی اللہ عنہ and many other companions narrated on this authority.

510. **ABDULLAH BIN QURT رضی اللہ عنہ:** He is Abdullah son of Qurt Azadi Thumani, his farmer name was Shaitan but the Holy Prophet changed it to Abdullah He was considered in Syrians. He was appointed as governor at Hims by Ubaydah bin Jarrah رضی اللہ عنہ. He was killed in Rome in 86 AH.

511. **ABDULLAH BIN GHINAM رضی اللہ عنہ:** He is son of Ghinam Baydi. He is considered in people of Hijaz. His Ghinam Baydi. He is considered in people of Hijaz. His tradition is reported as following

ربیعة بن ابي عبدالرحمن عن عبدالله بن عنبسة عن عبدالله بن غنام

It is reported by Rabee'ah from Abdur Rahman he reported from Abdullah son of Ambasah he reported from Abdullah son for Ghinam.

512. **ABDULLAH BIN MUGHAFFAL:**He is son of Mughaffal Muzani. He is among those who took ooth under free. He lived in Madinah then moved to Besrah. He is one of ten tremendous men who were sent to Basrah by Umar رضی اللہ عنہ to teach them Islam. He died in 60 AH in Basrah Numerous people of Basrah including Hasan Basri narrated on his authority. Hasan Basri said there was no pious and knowledge full them Abdullah bin Mughaffal thought Basrah.

513. **ABDULLAH BIN HISHAM:** He is son of Hisham, he hails from Banu Tamin clan of Quraish tribe. He was considered Hijazi. His mother Zaynab daughter of Hameed brought him to the Holy Prophet صلی اللہ علیہ وسلم he founded him and blessed but due to too young he narrates on him authority.

514. **ABDULLAH BIN YAZID:** He is son of Yazid Khitma from Ansar, He was

present in Hudaybiyah treaty he was of 17 then. He was appointed as governor at Kufa during dominion of Abdullah bin Zubayr رضی اللہ عنہ. He died in his caliphate on Kufa. Shabi was his scribe. His son Musa and Abu ard abin Abu Musa narrated on his authority.

515. ASIM BIN THABIT رضی اللہ عنہ: His surname is Abu Suleman. He hails from Ansar, participated in Badr's He is the man whom Honeybees succored from infidels in Battle of "Rajee' as they wanted to decapitate his head as he was lying down dead: killed by Banu Lihyan (Then untended take his head with them) That's why he was said (حمی الدبر من المشرکین), "Protected from disgraced by infidles" He is maternal grandfather of Asim bin Umar رضی اللہ عنہ bin Khattab. As per an other version it is mentioned that. The Holy Prophet صلی اللہ علیہ وسلم formed a group of ten commandoes for a secret mission and he was their chief They keep advancing to their destination even they reached a place in between Makkah and Asfan, at that place they were chased by two hundred archers of Banu lihyan. They found some seed of date-fruit and confirmed that hey are form Madinah. When Asif noticed them they approached to a high place to refuge for a while, but infielder surrounded them and said come down and surrender to us, we offer you protection. Asim said my follows are free to deal with you but as long as my concern by Allah! I won't dismount on protection offered by infidles, He further said, O! my Lord lot your messenger know about our condition. The shooted arrow to them and seven of them including Asim got martyrdom on the spot Almighty Allah accepted Asim is pray and revealed their condition to the prophet صلی اللہ علیہ وسلم and he told the companion that Asim got martyrdom alongwith his seven com come to know the incident they sent men specially from Makah to bring his head to us we want to make if sure that really Asim was killed. As they approached his body Allah Almighty sent Huney bees to protect him from infidels and they couldn't cut his head. Bees surrounded him completely. This is abridged what is mentioned by Imam Bukhari in his book. He was no grand father of Asim bin Umar رضی اللہ عنہ bin Khattab.

516. AMAIR AR-RAMI: He is Amir Ar-Rami while same time culled Ar-Ram without Arabic Alphabet's "ی" as per easy slang; He had the glorious opportunity to take benefits from companionship and also narrated same tradition from the Holy Prophet.

517. AMIR BIN RABEE'AH رضی اللہ عنہ: His surname is Abu Abdullah Al-Ghuzzi. He migrated to Ethiopia first then to Madinah later on. He embraced Islam in earlier days. And he also participated in all war expedition including Badr. He died in 32 Ah Numerous people narrated on his authority.

518. AMIR IN MASOOD رضی اللہ عنہ: He is son of Masood son of Umayyah son of Khalf. He hails from Hajmi élan, he is nephew of Safwan son of him. Imam Tirmidhi transmitted/cited his hadith regarding "fasting" and commented that it is Mursal a link between second last reporter and the Holy Prophet صلی اللہ علیہ وسلم is missing as Air bin Masood didn't see the Holy Prophet while Ibn Mundha and Ibn Abdul Barr included in companions of the Holy Prophet صلی اللہ علیہ وسلم And as well as ibn Mueen reported that he had not opportunity to see the Prophet صلی اللہ علیہ وسلم.

519. AA'ID BIN AMR رضی اللہ عنہ: He is Madinah and one of those who took oath under tree.

He lived in Basrah and his narrated tradition are popular among them. Numerous people narrated in him authority.

520. **ABBAD BIN BISHR** رضی اللہ عنہ: He is Abbas son of Bishr actually form Ansar. He embraced islam before Sa'd in Madinah. He is one of those who kill ka'b bin Ashraf (may Allah's curse be on him) a severe arrogant and enemy of the Holy Prophet صلی اللہ علیہ وسلم. He was one of learned scholars of the companions of Holy Prophet صلی اللہ علیہ وسلم Anas bin Maalik and Abdur Rahman bin Tabit narrated on his authority He got martyrdom in Battle of Yamamah at the age of 45 years.

521. **ABBAD BIN** رضی اللہ عنہ **ABDUL MUTTALIB:** He is one of the participant of Badr, doesn't narrate any hadith.

522. **UBADAH BIN SAMIT:** He is son of Sa'mit, his surname is Abul Waleed Ansari Salimi. He was one of proclaim. He was present in pledge of Allegiance of Aqbah, first second and third time also. He participate in all Battles. Umar رضی اللہ عنہ had appointed him a judge and scholar at Syria and instructed him to stay at Him then he moved to Ramallah, Ralisture, he died at Baytul Maqadda sin 24 AH at the age of 72 years. Numerous companions and their successors narrated on him authority.

523. **ABBAS BIN** رضی اللہ عنہ **ABDUL MUTTALIB:**He is the honourable uncle of the Holy Prophet صلی اللہ علیہ وسلم He was two years elder than the Holy Prophet صلی اللہ علیہ وسلم this mother Nimr daughter of Qasit is the first woman who covered the ka'ba with a silky cloth. As Abbas was Last vanished so, she vowed to do so, and when she found him she fulfilled her vow. Abbas was the chief of tribe and respectable man in ignorance period. He used to fetch water (zamzam) for pilgrims, and advise people not to lose talk in mosque but worship here piously and he made some it's dignity must not be ruined. Mujahid said, He freed 70 slaves at his death time. He was born one year before the incident of Abrah's attack, and died on 12th Rajab (seventy month of Islamic calendar) in 32 AH, at eh age of 88 years. He was buried in Baqee. He embrace of Islam in earlier days but didn't expose his belief. He was inforced to participate in Badr from infidels of Makkah. The Holy Prophet announced whoever among you over come Abbas. Don't kill him he is enforced to combate against us. So, Abul Yasr arrested him, he paid ransom money for his self and moved to Makkah then from there he himself migrated to Madinah and submitted to the Holy Prophet صلی اللہ علیہ وسلم aluminous narrators narrated on his authority.

524. **ABBAS** رضی اللہ عنہ **BIN MURDAS:** His surname is Abul Haytham he hails form Sulami clan. He was a poet and one of those who were treated sympathically to convince them toward Islam He embraced Islam before the conquest of Makkah and became firm after the victory. And he is one of those pious men who considered unlawful to drink wine even in ignorance period. His son Kananah narrated on his authority.

525. **ABDUL MUTTALIB BIN RABEEAH:** He is son of Rabee'ah son of Haarith son of Abdul Mutallib son of Hashim Quraishi, He lived in Madinah than moved to Damascus and died there in 62 AH. Abdullah bin Harith narrated on his authority.

526. **ABDULLAH BIN MEHSAN:** He hails from Khitimi clan of Ansar. He is considered as Madinion. His narrated hadith is found in them, his son salamah narrated on his authority. Hafiz ibn Abdul Barr said that some people say his hadith

is 'mursal' (without inter linked between he and the Holy Prophet صلى الله عليه وسلم)

527. **UBAYD BIN KHALID** رضی اللہ عنہ: He is son of Khalid Sulami from Bahzi clan of emigrants, he lived in Kufa numerous kufi narrate on his authority.

528. **ATTAB BIN USAYD:** He is son of Usayd, he hails form Banu Umayyah a clan of Quraish tribe. He embraced Islam on victories day of Makkah. The Holy Prophet appointed hi as his assistant at Makkah When he was going to Battle Husayn (during his absence as once he appointed Ali in Madinah) When the Holy Prophet صلى الله عليه وسلم was advancing to Tabuk). Attab bin Usayd was the governor of Makkah when the Holy Prophet صلى الله عليه وسلم departed from this world to his highest place refiq Ata Abu Bakr رضی اللہ عنہ didn't expel but he kept working on his post and died on the same day when Abu Bakr رضی اللہ عنہ died I Madinah, he died in Makkah He was one of Chiefs of Quraish tribe and was pious and good character man Amr son of Abu Agrab narrated on his authority.

529. **UTBAH BIN USAID** رضی اللہ عنہ: His surname is Abu Basir he hails from Banu Thaqif and was Allay to Bani Zuhra. He embraced Islam in earlier days. He enjoyed the companionship of the holy Prophet صلى الله عليه وسلم. He is mentioned in details of Hudaybiya the Holy Prophet صلى الله عليه وسلم once said about him hat he is an astonishing person if he had some brave man he could have initiated fight. He died before the Holy Prophet صلى الله عليه وسلم.

530. **UTBAH BIN ABD AS-SULAMI:** Ibn Abdul Barr said he is son of Nadhar, while some say that this one and son of Nadhar are different. Imam Bukhari said they and two different person. The same point of view has Abu Hahim Razi and said this utbah is Aqlah, the Holy Prophet صلى الله عليه وسلم changed his name of Utbah. He participated in Battle of Khaybar. Numeour people narrated on his authority. As per waqidi he is last companion of the Holy Prophet صلى الله عليه وسلم who died in Syria.

531. **UTBAH BIN GHAZWAN:** He is from mazari clan He embraced in earlier days. He migrated in Ethiopia first than to Madinah. Participated in Badr, as per a report he is the seventh person who embraced Islam (in man) Umar رضی اللہ عنہ appointed as a governor of Basrah, He was appointed just incharge in first attempt then he reported (back) after a certain time period then he reported (back) after a certain time period then he was permanently appointed there as governor he died an the way during a travel in 51 AH. At the age of 57 years.

532. **ADDA BIN KHALID:** He is from Haza, Amiri clan. He embraced Islam after conquest of Makkah. He lived in desert area. His traditions are popular any Basri people.

533. **ADI BIN HATIM:** He is son of Hatim Tai. He Submitted to the Holy prophet صلى الله عليه وسلم in 07 AH. hen moved to Kufa and kept living there. During Battle of Jamal his eye broke out. He participated in Battle of Siffeen and Nahrawan. He died in Kufa in 67 AH at the age of 120 Years. Some say he died in Ferfeesa numerous people narrated on his authority.

534. **ADI BIN AMEERAH:** He is son of Ameerah kindi Hadhrami. He lived in Kufa, then moved to Jazirah and died there. Qais bin Abi Hazin and others narrated on his authority.

535. **IRBAD BIN SARIYAH** رضی اللہ عنہ: His surname is Abu Najih Sulami, he was one of Suffa companion" He lived in Syria and died in 75 AH. Abu umamah and a group

of successors narrated.

536. **ARFAJAH BIN ASAD** رضی اللہ عنہ: His son Turfa narrated He is the one of who the Holy Prophet صلی اللہ علیہ وسلم ordered make your nose of silver than ordered you may replace it with gold made nose, as his nose his been but on he day of "Kulab."

537. **URWAH BIN ABIL JA'AD** رضی اللہ عنہ: He is urway son of Abul Ja'ad Bariqi, Umar رضی اللہ عنہ appointed as Judge at Kufa He was considered in people of Kufa. His narrated traditions are popular among them some said is ibnul Ja'ad (son for Ja'ad). Ibn Madini lamented whosever self so, is mistaken as urwah is son of Father of Ja'ad. Sha;bi narrated on hi authority.

538. **URWAH BIN MASOOD** رضی اللہ عنہ: He was present in Hudabiyah treaty but as an infidel not embraced Islam yet. He submitted to the Holy Prophet صلی اللہ علیہ وسلم when he was returning from Ta'if in 9 AH. He had many wives, the Holy Prophet صلی اللہ علیہ وسلم instructed him to chose only four of your wives. Then he sought permission to go back to his tribe. The Holy Prophet صلی اللہ علیہ وسلم allowed and he went back. He invited his tribe to Islam but they refused. At time of Fajr prayer he mounted to the roof of his double story house and called Adan's as he called (اشہدان لاالہ الا اللہ) a man of Thaqif tribe shot him with an arrow and he got martyrdom. As the Prophet صلی اللہ علیہ وسلم come to know he exclaimed that his example is same as Allah cited in surah Yasin, a man who invited his nation toward Allah they killed him.

539. **ATYA BIN QAIS** رضی اللہ عنہ: He saw the Holy Prophet صلی اللہ علیہ وسلم and narrated traditions too, people of yemen and Syria narrate on his authority.

540. **ATTYA BIN BISR:** He hails from Mazini clan and son of Abdullah bin Bisr Mazini. Imam Abu Dawud mentioned his narrated tradition with his brother's name as (عن ابن بشر) If means from the both sons of Bisr but didn't mention their names. This tradition is in Book "meal" regarding date fruit and Batter.

541. **ATTYA QURAZI:** He is one of the prisoners of Banu Qurayda. Hafiz Ibn Abdul Baar said I am aware of him father's name. He saw the Holy Prophet and listen speaches Mujahid and others narrated on his authority.

542. **UQBAH BIN RAFEY:** He hails from Quraish was murdered in Africa by Harir, in 63 AH. Numerous people narrated on his authority. He is mentioned in chapter "meanings of dreams'

543. **UQBAH BIN AMR:** He is Amir Juhani, he was appointed as governor at Egypt by Muawiyah after Utban bin Abu Sufyan. Then Muawiyah dismissed him.

544. **UQBAH BIN HARITH:** He is son of Harith Quraish he embraced Islam on the victorious day of Makkah. He is considered in Makkans, Abdullah bin Abi Mulaykah and other narrated to his authority.

545. **UQBAH BIN AMR:** His surname is Abu Masood. He will be mentioned in section / series.

546. **UKASHAH BIN MEHSAN:** He is Ukasha son of Mehsan, he was alley of Banu Umayyah and he was from Banu Asad. He participated in Battle of Badr. An unbelievable incident accrued incident occurred there with him; when he was fighting his sword broke, he hold a wooden stick and began to fight, The Holy Prophet prayed If converted a sword. He participated in all other Battle too. He was one of high ranked companions. He died during the caliphate of Abu Bakr رضی اللہ عنہ at the age of 45 years. Abu Hurayrah Ibn Abbas رضی اللہ عنہ and his sister Umar

Qais narrate on his authority.

547. **IKRAMAH BIN ABU JAHAL:** He is son for Abu jahal (severe ignorant) his actual name was Amr bin Hisham Makhzami Quraishi Ikramah's Father was enemy of the Holy Prophet صلی اللہ علیہ وسلم while Ikarma embraced Islam on the victorious day of Makkah; when his wife requested to the Holy Prophet صلی اللہ علیہ وسلم forgive her husband, He forgave him and as he came near to him the Holy Prophet صلی اللہ علیہ وسلم said welcome emigrant rider, because be escaped from Makkah to Krimen (a place) and proved himself in Battle of Yarmuk, Commenced in 13 AH where he got martyrdom at eh age of 2 AH. Umme salma رضی اللہ عنہ said once I saw in dream that there are date trees for Abu Jahal in paradise when Ikarmah embraced Islam the Holy Prophet صلی اللہ علیہ وسلم exclaimed this is the interpretation of your dream.
Ikramah complained to the Holy Prophet صلی اللہ علیہ وسلم that some people tears me saying that he is son of Prophet's enemy. The Holy Prophet صلی اللہ علیہ وسلم at once stood up and delivered a speech He praised Almighty Allah and said, The people are like mines of silver and Golds whosoever was good is ignorance period is good in Islam too if understands Islam (and acts upon) so no should be disgraced by any pleasant comment.

548. **AL-ALAA BIN HADARMI:** He is son of Hadarmi Hadarmils name is Abdullah. He is from Hadarmout. The Holy Prophet صلی اللہ علیہ وسلم appointed him of Bahren as ruler. Umar صلی اللہ علیہ وسلم also mentioned him on his post till his death he died in 14 AH Sa;ib bin Yazid and others narrated on his authority.

549. **ALQAMA BIN WAQAS:** He is son of Waqas laythi He was born in Prophet's life time, and participated in Battle of French. He died in Madinah during the dominion of Abdul Malik bin Marwan. His grandson Amr and Muhammad Ibrhim Temimi narrated.

550. **AMAR BIN YASIR:** He hails from Ansi clan, and was freedman of Banu Makhzoon and their allay, It happened, when Amar's father Yasir come to Makkah alongwith his two brother (i) Harith and (ii) Maalik, in search of their fourth brother, after some time Harith and Maalik both went back to Yemen while Yasir keep living in Makkah and become allay to Abu Hudhayya bin Mughirah; he then married Yasir with his slave girl named Sumayyah. So, Ansar took birth in Yasir's house, Abu Hudhayfa freed Ammar. In this way he is his freedman, and his father Yasir become Allay of Abu Hudhayfa Amar embraced Islam in early days. He is one of those weak believer who were Aunished severely due to weak socio economic status. They (infidels) even burn him, while The Holy Prophet صلی اللہ علیہ وسلم fondled him and said O! fire be cool for Ammar As joy,become cold for Ibrahim علیہ السلام. He is one of first emigrants, He participated in all Battle including Badr, and got wounded each time severely. The Holy Prophet filed him (الطیب المطیب), (purifying perfume). He was alongwith Ali in Siffean in 37 AH, during the Battle he got martyrdom at the age of 93 years. Numerous people narrated on his authority. The remarkable narrator who narrated his traditions were Ali رضی اللہ عنہ and Ibn Abbas رضی اللہ عنہ.

551. **AMR IBN AL-AHWAS:** He is from Kilabi élan his son Sulemen narrates on his authority.

552. **AMR IBN AL-AKHTAB:** He is son of Akhtab Ansari he become famous with his surname Abu Zayd He prophet صلی اللہ علیہ وسلم. He participated in many Battle with

Holy Prophet صلى الله عليه وسلم. The Holy Prophet fondled him and prayed for beauty. He lived more than 100 years but there were a few white hairs in his bear and head. He is considered in people if Basrah. A group narrated on his authority.

553. **AMR BIN UMAYYAH** رضي الله عنه: He is son of Umayyah Demuri. He fought against Muslim in Battle badr and Uhud but when infidles referring on Uhud day to Makkah he submitted to the Holy Prophet and embraced Islam He is one of the important Arabs. The first expedition in which he participated as a believer was fighting of Ber-e-Maunah Amr bin fulfill arrested him and imprisoned hir, Then he let him go after shaving his forehead's hairs. The Holy Prophet صلى الله عليه وسلم sent him to Najjashi (the king of Ethiopia) in 6 AH so, he handed over the Prophet's letter in which, he was invited to Islam. And what good luck he had! He accepted Islam and become companion of the Holy Prophet صلى الله عليه وسلم.

Amr was considered in people of HIjaz His two sons Ja'far, Abdullah and his nephew zabarqan son of Abdullah narrated on his authority. He died in Madinah during the caliphate of Muawiyah رضي الله عنه, while some say he died in 60 AH.

554. **AMR IBN AL-HARITH:** He hails from Khuzau tribe and brother of Sayyidah Juwairiyyah رضي الله عنه (one of the wives of the Holy Prophet صلى الله عليه وسلم). He is considered in people of Kufa. Abu Wa'il Shaqiq and Abu Ishaque Sabee'ii narrated on his authority.

555. **AMR BIN HURAYTH:** He is son of Huray Quraishi from Makhzoom clan. He saw and met the Holy Prophet صلى الله عليه وسلم. He fondled him and prays for blessings. At the time of Holy Prophet's demise he was 12 years old. Then he moved to kufa, he kept living there and later on he was appointed as governor of Kufa. He died in 85 AH. His son Ja'far and other narrated on his authority.

556. **AMR BIN HAZM** رضي الله عنه: He is surname is Abu Adahak He hails from Ansar. He participated in Battle for trench when he was only 15 years old The Holy Prophet صلى الله عليه وسلم appointed his at Najran as governor is 10 AH. He died in 3 AH in Madinah his son Muhammad Others narrated on his authority.

557. **AMR BIN SAEED:** He hails from Quraish tribe. He migrated to Ethiopia then to Madinah in the years of Khaybar aloangwith Ja'far son of Abu Talib. Then got martyrdom in Syria in 13 AH.

558. **AMR BIN SALAMAH:** He hails from Makhzom clan. He saw the Holy Prophet when came alongwith his father, He was leader of his tribe in Prophet's life. While some deny that his met the Holy Messenger but his meeting is not confirmed. He was one of the best reciters of the Holy Quran. He moved to Basrah a group of successor narrated on his authority.

559. **AMR BIN AL-AAS:** He is son of Aas, hails from sahmi clan of Quraish tribe. He embraced Islam in 5 AH. some say in 8 AH; as he came alongwith Khalid bin Waleed and Uthman bin Talha and they all embraced Islam at a time. And the Holy Prophet appointed him at Umman as governor. He kept working there till Prophet's demise. He was handed over various typical and almost impossible tasks, by Umar صلى الله عليه وسلم, Uthman رضي الله عنه and Muawiyah رضي الله عنه. He was the conquer of Egypt in caliphate of Umar رضي الله عنه. He was appointed there as governor not only in Umar's رضي الله عنه caliphate but four years more in Uthman رضي الله عنه caliphate he remained governor of Egypt. Then he handed over to him other

duties. As soon as the Muwiyah's caliphate initiated he was appointed governor in 43 AH. At the age of 90 years. After his death his son Abdullah was appointed on his post but dimissed after sometime. His son Abdullah, Abdullah bin Umar رضی اللہ عنہ and Qaish bin Abi Hazim narrated on his authority.

560. **AMR BIN ABASAH:** His surname is Abu Najeeh, he is from sulami flan. He embraced Islam in earlier days. It is said that he was the fourth person who embraced Islam. Then he went back to his tribe Bani sulem. The Holy Prophet صلی اللہ علیہ وسلم instructed him whenever you come to know that I am advancing against enemies of Islam then do follow me. He kept living in his tribe till Battle of khaybar commenced and the Holy Prophet صلی اللہ علیہ وسلم won the front and returned to Madinah then he submitted and permanently settled in Madinah. He is considered in Syrian. A group of narrators narrated on his authority.

561. **AMR BIN AWF ANSARI:** He is son of Awf Ansari, participant of Badr, Ibn Ishaq reported that he is freed man of Suhail bin Amr Amiri, He lived in Madinah. He was childless. Miswar son of Makhramah narrated on his authority.

562. **AMR BIN AWF MUZANI:** He embraced Islam in earlier days. He is one those companions about whom the following verse of Quran revealed (تولوا واعينهم تفيض من الدمع) "There eyes streaming with tears of grief.." He lived in Madinah till his death during last days of caliphate of Mawiyah رضی اللہ عنہ His son Abdullah narrated on his authority.

563. **AMR BIN HUMUQ:** He is companion. He hails from Banu Khuza'ah Jubayr son of Nufayr and Rifa'ah narrated on his authority. He was killed in 51 AH in Musal.

564. **AMR BIN MURRAH:** He is son of Murrah. His surname is Abu Maryam. He hails from Juhaynah clan while some say he is from Azadi clan. He participated in all Battles with the Holy Prophet صلی اللہ علیہ وسلم He lived in Syria and died in last days of Muawiyah's caliphate.

565. **AMR BINQAIS:** He is son of Qais, some say he is Abdulalh son of Amr Qarshi Amiri and he was blind. He was son of Umme Makhtum, Name of Umme Makhtum was Atikah. He was son paternal Uncle of Sayyidah Khaydija رضی اللہ عنہ daughter of Khuwailid. He embraced Islam in Makkah in earlier days. He is also one of those who migrated first. He migrated alongwith Musab bin Umayr رضی اللہ عنہ. He was left behind as Prophet's assistant in Madinah, it happened many times and the last time he was appointed of as Prophet 's assistant in absence in Madinah when the Holy Prophet went to perform his farewell pilgrimage. He died in Madinah. While some say he got martyrdom in Battle of Qadsiyah.

566. **AMR BIN TAGHLAB:** He is son of Taghab Abdi. He hails from a tribe named Abdul Qais. Hasan Basri narrated on his authority.

567. **IKRASH BIN DHUWAYB:** He hails from Tamimi tribe He is considered in people of Basrah. His son Abdullah narrated on his authority. He submitted to the Holy Prophet صلی اللہ علیہ وسلم with charity from his tribe.

568. **IMRAN BIN HASSEEN:** His surname is Abu Najeed. He hails from Khuza'ah and banu Ka'b. He embraced Islam after Battle of Khaybar He lived in Basrah till his death in 53 AH. He was learned scholar and high ranked Jurisprudent among Prophet's companions. His father also embraced Islam. Abu Raja, Mutrif, Zurarah bin Abi Awfa narrated on his authority.

569. **UMAYR MAULA ABILAHAM رضی اللہ عنہ:** He is freedman of Abil Laham Ghaffari

HIjazi. He participated in Battle of Khaybar alongwith his master. He listen from the Holy Prophet صلی اللہ علیہ وسلم and leant. Numerous people narrated on his authority.

570. **UMAYR BIN AL-HAMMAM:** He hails from Ansar, he participated in Battle of Badr and got martyrdom. He was killed by Khalib bin A'lam. He is mentioned in Book of Jihad. Some say he was the first martyred of Ansar.

571. **AWF BIN MALIK** رضی اللہ عنہ: He is Awf son of Malik Ashjau. He participated in Battle of Khaybar first time. He had the Islamic flage (the flag of his tribe Ash'ja) He lived in Syria. He died in 73 AH. Numerous companions and successor reported.

572. **UWAYM BIN SA'ADAH:** He is Umaym son of Sa'dah from Awf claim of Ansar He was present in pledge of allegiance of Aqbah first and second time too, as well as he participated in all Battle including Badr. He died before the Holy Prophet صلی اللہ علیہ وسلم. While some say he died during Umar's caliphate in Madinah at the age of 65 years. Or 66 years. Umar رضی اللہ عنہ narrated on his authority.

573. **UWAYMIR BIN AMIR:** He is actually Abu Dardaa. He is more famous by his surname thas his name He has been mentioned section/series D/د.

574. **UWAYMIR BIN ABYAD:**He is son of Abyad, he hails from Ajlan clan of Ansar and also alley of Ansar. (لعان) cursing mutually this incident related to him While Tibri reported that he is another than whom the merdant is concerned; he named his Umayr bin Harith bin Zayd bin Harithah bin yad Ajlam.

575. **AYAD BIN HIMAR:** He is son of Himar Taimi Mujashi, He is considered in people of Basrah. He is Prophet old follow. He loves with Holy Prophet truly. Numerous people narrated on his authority.

576. **I SAM MUZANI:**He had prophet 's companionship and also narrated traditions from Holy Prophet صلی اللہ علیہ وسلم. But he narrated only a few tradition. His tradition is mentioned is Book of Jihad. Imam Tirmidhi and Imam Abu Dawud cited the tradition but they didn't mention his name.

577. **UTBAN BIN MALIK:** He is son of Malik. He hails form Khazraj and Banu Salim tribes. He participated in Badr. Anas, Mahmood ibn Rabee narrate on his authority He died in Muawiyah's caliphate.

578. **UMARAH BIN KHUZAYMAH** رضی اللہ عنہ: He is son of Khuzaymah son of Thabit Ansari. He narrated from his father and numerous people narrated on his authority.

579. **UMARAH BIN RUWAYBAH:** He is from Thaqif tribe. He is considered in people of Kufa. Abu Bakr رضی اللہ عنہ narrated from his reported traditions.

580. **URS BIN UMAYRAH** رضی اللہ عنہ: He hails from Kindi tribe. His nephew Adi narrated on his authority.

581. **AYASH BIN ABI RABEE'AH** رضی اللہ عنہ: He hails from Makhzom clan of Quraish tribe. He is brother of Abu Jahal from his mother side. He embraced Islam before prophet صلی اللہ علیہ وسلم went to Dare Arqam. (Arqam's house). He migrated to Ethiopia then to Madinah alongwith Umar رضی اللہ عنہ. Once sons of Hisham, Abu Jahal and Harith came to meet him and said your mother abjured, she says she will not take rest in a shed and even, will not put oil in her head I see you so, come with us to meet her. He went to see her, but they arrested him and imprisoned. When it come in prophet 's knowledge, He prayed for him in prayer; O! My Lord let him free from their prison, (so he got) He got martyrdom in Battle of Yarmuk in Syria. Umar

رضی اللہ عنہ narrated on his authority.

582. **ABIS BIN RABEE'AH** رضی اللہ عنہ: He is son of Rabee'ah Ghalifi. He participated in conquest of Egypt. His son Abdur Rahman narrated on his authority.

583. **ABU UBAYDAH BIN JARRAH** رضی اللہ عنہ: He is son of Abdullah bin Jarrah. He hails from Fahri clan of Quraish. He is one of ten whom the Prophet صلی اللہ علیہ وسلم has given glad tidings of paradise. He was awarded a title of "Trustworthy of Muslim Ummah" by the Holy Prophet صلی اللہ علیہ وسلم. He embraced Islam with Uthman bin Mag'un. He migrated to Ethiopia second time; participated in all Battles with the Holy Prophet صلی اللہ علیہ وسلم. He pulled out two clips of Helmet from prophet's temple, during force attack in Battle of Uhud, and two front teeth of the Holy Prophet صلی اللہ علیہ وسلم also broken. He was beautiful tall man having un thick bear. He died in 18 AH during the plague at "Awwas" when he was in Jordan. He was buried of Besan. His funeral prayer was led by Mu'ad bin Jabal رضی اللہ عنہ. He got fifty eight years age. His linage become some with the Holy prophet صلی اللہ علیہ وسلم at Fahar bin Malik Numerous companions narrated his authority.

584. **ABUL AS BIN RABEE** رضی اللہ عنہ: His name is Maqaam son of Rabee. And it is reported that his name of Laqeet also. He was the first son in law of the Holy Prophet صلی اللہ علیہ وسلم, Sayyidah Zaynab رضی اللہ عنہ (Prophet صلی اللہ علیہ وسلم eldest daughter of your was married to him. He was captured in Battle of Badr then got released and embraced Islam and migrated permanently to Madinah. He has true love and sincerity with the Holy Prophet صلی اللہ علیہ وسلم. He got martyrdom in Battle of Yammamah during the caliphate of Abu Bakr رضی اللہ عنہ. Ibn Abbas رضی اللہ عنہ, Ibn Umar رضی اللہ عنہ and ibnal As narrated on his authority.

585. **ABU AYYASH:** He is Zayd bin Thabit Asari Zargi, he died after forty years of migration.

586. **ABU AMR BIN HAFS:** He is known as Abu Amr son of Hafs son of Mughirah Makhzami his actual name was Abdul Majeed, and he was also called Ahmad, while some said that his surname and name is same.

587. **ABU ABS ABDUR RAHMAN BIN JUBAYR** رضی اللہ عنہ: He is son of Jubayr Ansari, he hails from Harithi clan. His surname is more popular than his actual name. He participated Battle of Badr and got died in 34 AH in Madinah. He was buried to Baqee at the age of 70 years. Ubayah bin Rafey bin Khudayj narrated on his authority.

588. **ABU ASEEB** رضی اللہ عنہ: He is freedman of the Holy Prophet صلی اللہ علیہ وسلم. His name is Ahmar. Muslim bin Ubayd narrated on his authority.

SUCCESSOR OF THE PROPHET'S COMPANIONS

589. **ABDULALH BIN BARRAYDAH:** He is son of Burraydah Aslami. He was judge of Muru; He is well known successor and an authentic person. He narrated from father and other companions of the Holy Prophet صلی اللہ علیہ وسلم Ibn Sah'l narrated on his authority. He died at Muru, there are numerous traditions reported by him.

590. **ABDULLAH BIN ABI BAKR:** He is Abdullah son of Abu Bakar bin Muhammad son of Amr son of Hazm Ansari. He was one of the high ranked peoples of Madinah. He narrates from Anas bin Malik Urwah bin Zubayr etc. While Zuhri, Thauri, Ibn Uyainah narrated on his authority. He is an authentic reported of

hadith. Imam Ahmad said, his narrated tradition is Shifa! He died in 135 AH at the age of 70 years.

591. **ABDULLAH BIN ZUBAYR:** His surname is Abu Bakar. He hails from Humaidi, Asadi clan of Quraishi tribe. An authentic narrator, he reports from Muslim bin Khalid Wakee and Imam Shafii. He went to Egypt accompanied Imam shafi'ii and returned to Makkah When Imam Shafi died, Imam Muhammad bin Ismail Bukhari has taken too many traditions from him and mentioned in his Book. He died in Makkah in 219 AH. Yaqub bin Sufyan said I couldn't find a man sincere to Muslim and Islam than Humaidi, (Abdullah bin Zubayr) رضی اللہ عنہ.

592. **ABDULLAH BIN MUTEE:** He is son of Mutee Qarshi, Advi resident of Madinah. His father brought him to the Holy Prophet صلی اللہ علیہ وسلم. He named him Mutee His father was Aas رضی اللہ عنہ. He is the man who was selected at governor of Madinah after cancellation the pledge of allegiance, of Yazid bin Muawiyah رضی اللہ عنہ. Waqidi reported he had ruled over Quraish not on others. And the only Abdullah who ruled over Quraish and others is Abdullah bin Hanzalla who was given both by Angles. He reported tradition from his father and Sha'bi narrated on his authority. Abdulah bin Zubayr appointed as governor of Kufa, then Mukhtar bin Ubaid epelled him.

593. **ABDULLAH BIN MASLAMAH:** He is son of Qanabi Tarimi resident of Madinah and was known as Qanabi. Then moved of Basrah. He had sound memory and was authentic narrator. His traditions are assumed as mistake free He is one of the students of Imam Malik bin Anas رضی اللہ عنہ. He was very close to him. He listen Hisham bin Sa;d and others. Bukhari, Muslim, Tirmidhi, Nasa'i all narrated on his authority. He died in Muharram (1st month of Islamic Calendar) 221 in Makkah.

594. **ABDULLAH BIN MAUHAB:** He hails from Palastine, Syrian, he lived in Basrah. He was appointed judge of Palestine. He narrated traditions from Tamim Dari and listen traditions from Qabeesa bin Dhuwaib. Some say had didn't listen / narrated from Tamim Dari but you Qabeesa bin Tamim.while Umar bin Abdul Aziz narrated in his authority.

595. **ABDULLAH BIN MUBARAK:** He is freedman of Banu Hanzallah and hails from a clan named Murooz He listen Hadith from Hisham bin Urwah, Imam Malik,Thauri, Shu'ba and many other scholars of Hadith. Sufyan bin Uyainah yahya bin Saeed and yahya bin Mueen narrated on his authority, He was one of the learned scholars, pious recluse, Hafiz of traditions (learnt traditions by heart), Authentic and senior narrator. Ismail bin Ayash said there was not on the Earth other than him. And there is no good quality that cannot be find on him. He oftenly visited to Baghdad and taught Hadith. He was born in 118 AH and died in 181 AH.

596. **ABDULALH BIN UKAIM:** He hails from Juhaynah tribe. He was in prophet's life but any tradition through the Holy Prophet's life but my tradition though the Holy Prophet by him is not proven. While many scholars who had knowledge of the names of Prophet's companion considered him companions. But it is correct that he is successor of companions. He listen Hadith from Umar bin Masood, and Hudhayfah. Numerous people narrated on his authority. His narrated traditions are popular in people of Kufa.

597. **ABDULLAH ABI QABEES:** His surname is Abul Aswad He was Syrian and

freedman of Atiya bin Azib. He is considered in Syrians. He narrated hadith from Ayeshah رضی اللہ عنہا and a group of narrator narrated on his authority.

598. **ABDULLAH BIN ASAM:** He is also called Abdullah son of Asamah: He belonged to Kufa and was Hanfi, He transmitted hadith from Abu Saeed and Ibn Umar while Israil and Sharik narrated his tradition, that is there would a great deceiver and mischievous among Thaqif."

599. **ABDULLAH BIN MUHAYREEZ:** He is Abdullah son of Muhayreez, he hails from Juhami clan of Quraish. He was a pious and good character man. He narrated from well-known successors such as Abu Madhhorah and Ubadah bin Samit. While Makhul and Zuhri narrated on his authority. Raja bin Haywah said if the madinians feel fraud of Ibn Umar رضی اللہ عنہ than we are proud of our pious man Ibn Muhayreez He died before 100 Ah.

600. **ABDULLAH BIN AL-MUTHNNA:** He is son of Muthanna son of Abdullah bin Anas bin Malik. He narrated hadith on authority of his uncles and Hasan. His son Muhammad and Musaddid narrated on his authority. Abu Hatim declared him the pious person. Abu Dawud said I don't cheek certificate of his reported tradition.

601. **ABDULLAH BIN AMAR BIN HAFZ:** He is son of Amr bin Hafs son of Asim he hails from Umari clan. He narrated through his brother Nafey, Muqri, Qa'ambi narrated his traditions onward. Ibn Mueen said he has some guts. Ibn Adi said there is no problem to narrate his traditions he is a true man. He died in 171 AH.

602. **ABDULLAH IBN UTBAH:** He is son of Masood. He hails from Banu Hudhail. He was nephew of Abdullah bin Masood رضی اللہ عنہ. He was a madinion then moved to Kufa. A ranked successor, he listen hadith from various companions of the Holy Prophet صلی اللہ علیہ وسلم. His sons Abdullah and Muhammad bin Sirin narrated on his authority. He died during the dominion of Bashir bin Marwan in Kufa.

603. **ABDULLAH BIN MALIK BIN BUHAYNAH:** His full name was Abdullah bin Malik bin Al-Qashab Al-Azadi. His mother was Buihaynah, his maternal grandfather was Harith bin Abdul Muttalib. He died in caliphate of Muawiyah رضی اللہ عنہ in 54 AH or 55 AH.

604. **ABDULLAH BIN MALIK:** His surname is Abu Tamim Jaishani. He narrated from Umar رضی اللہ عنہ and Abu Dharr رضی اللہ عنہ and may other companions. He is considered in successors of Egypt. .His reported traditions are found among Egypt.

605. **ABDULLAH BIN MALIK:** He hails from Hamadan. He narrated through Ali رضی اللہ عنہ, Ayshah رضی اللہ عنہا ibn Umar رضی اللہ عنہ and abu Ishaque, Abu Warq narrated from his onward His reported tradition is mentioned about (جمع بین الصلاتین) "To offer two prayer at a time."

606. **ABDULLAH BIN ABDUR RAHMAN:** He is son of Abdur Rahman son of Abul Hasan. He was resident of Makkah. He hails from Quraishi tribe. He narrates on authority of Abu Tafail. And many successors narrated on his authority, including Malik, thauri, Ibn Uyainah.

607. **ABDULAH BIN UBAYDULLAH:** He is son of Ubaydullah son of Abi Malaykah, and Abu Malaykah was Zuhayr bin Abdullah Tamimi, he hails form Quraishi tribe. He was sequint-eyed. He was a learned scholar in successors. He was appointed as judge during the dominion of Abdullah bin Zubayr رضی اللہ عنہ. He narrated on

authority of Ibn Abbas رضی اللہ عنہ, Ibn Zubayr رضی اللہ عنہ, Sayyidah Ayshah رضی اللہ عنہا while Ibn Juraij and many other narrators narrated on his authority. He died in 117 AH.

608. **ABDULLAH BIN SHAQIQ:** His surname is Banu Aqeel. He was from Basrah, was an authentic reporter of hadith. He listen hadith by Ayshah رضی اللہ عنہا, Ali رضی اللہ عنہ, Uthman رضی اللہ عنہ and his traditions were reported by Hariri.

609. **ABDULLAH BIN SHIHAB:** He was son of Shihab, surname Abul Harb, he hails form Khawlani clan. He is considered in 2nd category of successors. His reported traditions are found among kufies. He reported unique traditions. He narrated on authority of Ibn Umar رضی اللہ عنہ Ayshah رضی اللہ عنہا and a group narrated on his authority.

610. **UBAYDULLAH BIN RAFA'AH:** He is son of Rafey, hails from Ansar tribe and Zarqi clan. He reported hadith from his father and Fatimah daughter of Umays. And a group of narrators narrate on his authority.

611. **UBAYDULLAH BIN ABDULLAH:** He is son of Abdullah son of Amm and his surname is Abu Bakar. He listen hadith from Madinion scholars of traditions. A well knowned successor, Zuhri and other senior successors narrated on his authority. He before his brother Saalim, his reported traditions are popular among people of Hijaz.

612. **UBAYDULLLAH BIN ADI:** His full name is Ubaydullah son of Adi son of Khiyaar Qarshi. He was born in the prophet's era. He is considered in successors. He reported traditions on authority of Umar رضی اللہ عنہ, Uthman رضی اللہ عنہ and many other companions of Prophet صلی اللہ علیہ وسلم. He died during the dominion of Waleed bin Abdul Malik.

613. **UBAYD BIN UMAIR:** His surname was Abu Asim. He hails from Banu Laith, and resident of Hijaz. He was appointed judge at Makkah. Some says he saw the Holy Prophet صلی اللہ علیہ وسلم, some say couldn't see. He is considered in senior successors. He listen hadith from Umar رضی اللہ عنہ, Abu Dharr رضی اللہ عنہ, Abdullah bin Amr bin Aas and Sayyidah Ayesha رضی اللہ عنہ, some successors narrated on his authority. He died before Ibn Umar رضی اللہ عنہ.

614. **ABDUR RAHMAN BIN KA'B:** His complete name was Abdur Rahman son of Ka'b son of Malik Ansari. He is considered in successors of Madinah. And a well known successor. He narrated abundantly. Sulemen bin Yasar narrated on his authority.

615. **ABDUR RAHMAN BIN AL-ASWAD:** He hails from Qarshi, Zuhri clan.

616. **ABDUR RAHMAN BIN YAZID:** He is Abdur Rahman son of Yazid son of Harithah Ansari, resident of Madinah. It is said, he was born in prophet's life time His narrated tradition is popular among madinions. He died in 98 AH.

617. **ABDUR RAHMAN BIN ABI LAYLA:** He hails from Ansar he was born when six years remained in completing the caliphate period of Umar رضی اللہ عنہ. He got martyrdom in 83 AH. There is much conflict about his death, some said he was killed in attack Ibnul Asha'abi at Dee-re-jamajim.

618. **ABDUR RAHMAN BIN GHANAM:** His full name is Abdur Rahman ibn Ghanam al-Ash'ary; he was Syrian. He had seen ignorance period then got opportunity to embrace Islam in prophet's Holy life time. But couldn't meet to the Holy Prophet صلی اللہ علیہ وسلم Mu'ad was sent to yemen by the Holy Prophet صلی اللہ علیہ وسلم.

Abdur Rahman kept accompany him till Mu'ads demise. He was learned jurisprudent among jurisprudents of Syria. He narrate on authority of Umar رضی اللہ عنہ and Mu'ad رضی اللہ عنہ like high ranked companions of the Holy Prophet صلی اللہ علیہ وسلم. He died in 78 AH.

619. **ABDUR RAHMAN BIN ABI AUMRAH:** He is son of Abu Amrah and Abu Amra's name was Amr bin Mehsan. He hails from Ansar and Bukhari clan. He was judge at Madinah. He is one of authentic successors of his era. His narrated tradition are popular among successors. He narrated on his father's authority and also on Uthman and Abu hurahrah's authority. Numerous narrators reported onward from his.

620. **ABDUR RAHMAN BIN ABDULLAH:** He is Abdur Rahman son of Abdullah son of Abu Sa'sa'h, he hails form Mazni clan of ansar tribe. He reported tradition from his father and Ataa bin Yasaar. A group of narrators of traditions narrated forward including Malik bin Anas or his authority. His traditions are popular among Madinions. He died on 129 AH.

621. **ABDUR RAHMAN BIN ABDUL QARI:** He is son of Abdul Qari, it is said that he was born in Prophet's lifetime but he couldn't have glorious opportunity to meet the Holy Prophet صلی اللہ علیہ وسلم. so, Neither saw nor listen any hadith form his. Waqidi Reported him in companions of Hoy Prophet who were born in Prophet's lifetime. But it is very popular that he is a successor among successors of Madinah, and also one of the scholars of them. He listen hadith from umar رضی اللہ عنہ and died in 81 AH at the age of 76 years.

622. **ABDUR RAHMAN BIN ABDULLAH:** He is son of Abdullah his mother name is Ummul Hakam daughter of Abu Sufyan son of Harb Maariyah رضی اللہ عنہ appointed him governor at Kufa. His name is mentioned in chapter sermon of Friday."

623. **ABDUR RAHMAN BIN ABI BAKARAH:** Abdur Rahman is son of Abu Bakr, his son Muhammad narrated in his authority.

624. **ABDUR RAHMAN BIN ABI BAKARAH:** He hails from Banu Thaqif's allay. He was resident of Basrah. He was born in Basrah in 14 AH; descendant of Muslims who reached there. He is the first Muslim child born in Basrah. He listen traditions from Ali رضی اللہ عنہ and his own father, he narrated abundantly. A group narrated on his authority.

625. **ABDUR RAHMAN BIN ABDULLAH:** His full name is Abdur Rahman son of Abdullah son of Abu Umarah resident of Makkah. He narrated on authority of Jabir رضی اللہ عنہ and listen hadith from Mu'adh رحمہ اللہ. A group of narrators narrated on his authority.

626. **ABDUR RAHMAN BIN YAZID:** He is a Madinian, he narrates form his father and Ibnul Mankadir while Qataybah and Hisham narrated on his authority. The scholars of traditions said, he is unauthentic and weak He died in 128 AH.

627. **ABDUL AZIZ BIN RAFEA:** He hails from a clan named Banu Asad, he is Makkan, lived in Kufa. He well known successor. He listen traditions form Ibn Abbas and Ibn Malik.

628. **ABDUL AZIZ BIN JURRAYJ:** He is son of Jurayj. He is Makkan. He narrated traditions from Sayyidah Ayshah رضی اللہ عنہا Ibn Abbas رضی اللہ عنہ. His son a jurisprudent Abdul Malik and Khaseef narrated on his authority.

629. **ABDUL AZIZ BIN ABDULLAH:** His name was Abdul Aziz son of Abdullah, a senior Jurisprudent of Madinah. He listen hadith from Zuhri, Muhamad bin Munkadir, Taweel (Hameed) and others. Numerous people narrated on his authority. He moved to Baghdad and taught hadith to he People of Baghdad. He died in 164, in Baghdad And got buried in graveyard of Quraish.

630. **ABDUL MALIK BIN UMAYR:** He hails form Qarshi family of Kufa. It is not Quraishi but it is Qarshi, it is because of Qarsha. He was judge at Kufa after Imam Sha'bi. He is well-known among successors, and was assumed one of seniors in kufa.He narrates from Jundub bin Abdullah and Jabir bin Samerah. Thauri and Shu'ba narrate on his behalf. He died in 136 at the age of 103 years.

631. **ABDUL WAHID BIN AYMAN:** He is son of Ayman Makhzomi. He is father of Qasam bin Abdul Wahid. He listen Hadith from his father and other successors. And a large group of peoples listen hadith by him.

632. **ABDUR RAZZAQUE BIN HAMAM:** His name is Abdur Razzaque and surname is Abu Bakar. He narrated from Ibn Jurayj and Ma'mar while Ahmad and Ishaque, Ramadi narrated on his behalf. He wrote numerous books. He died in 211 AH at the age of 85 years.

633. **ABDUL HAMEED IBN JUBAYR:** He is Abdul Hameed son of Jubayr Hujabi, he narrated on authority of his paternal aunt Safiyah and Ibnul Musayyib. Ibn Jurayj and Ibn Uyaynah narrated on his behalf.

634. **ABDUL MUHAYMIN BIN ABBAS:** He is son of Abbas son of Sah'l. He hails from Banu Sa'adah clan. He narrated from his father and Abu Hazn while Mus'ab and Yaqub son of Hameed son of Kasib narrated traditions on his behalf

635. **ABDUL A'LA:** He is Abdul A'La son of Mushir. His surname is Abu Mushir. He is a noble man of Syria (Ghassan). He narrated traditions from Saeed bin Abdul Aziz and Malik. While Ibn Mueen, Abu Hatim, Ibn Rawas narrated on his authority. He was dignified person and as well a best orator. He was humiliated and striped off his clothes, to kneel him down to accept that the Quran is a creature, but he kept firm on his belief then imprisoned and died there in Rajab 218 AH.

636. **ABDUL MUNIM:** He is son of Naeem Aswari Hariri. He narrated from a group of narrators. Yunus Al-Marib and Muhammad bin Abi Bakar Miqdami narrated on his authority.

637. **ABDE KHAYR BIN YAZID:** His surname is Abu Umarah. He belongs to Hamadan. It is said that he was present in Prophet's life time but couldn't met him. He is one the companions of Ali رضی اللہ عنہ. Scholars of tradition says about him good words, as he is authentic and trustworthy. He lived in Kufa, and got 120 years of age.

638. **IMRAN BIN HITTAN:** He is son of Hittan, he hails from Dawsi clan of Khazraj tribe. He listen hadith from Ayshah رضی اللہ عنہا. Ibn Umar رضی اللہ عنہ, Ibn Abbas رضی اللہ عنہ and Abu Dharr. While Muhammad bin Serin and Yahya bin Abi Kathir narrated on his authority.

639. **AMR BIN SHUAIB:** He is son of Shuaib son of Muhammad son of Abdullah son of Amr bin Aas رضی اللہ عنہ. He hails from Sahami tribe. He listen hadith from his father Ibnul Musayyib and Taus Zuhri, Ibn Jurayj, Ata and many others reported on his behalf. Bukhari and Imam Muslim didn't take any of his traditions because, he narrates in following way and sequence (عن ابیہ عن جدہ) "He narrated from his father,

from his grandfather. There is confusion if he intend to say by (عن ابيه) from his father, and (عن جده) from his grandfather. It means he is narrating from his father who is Shuaib and from his grandfather "who is Muhammad" So the sense clears; that He took hadith from his father and his father (Shuaib) took hadith from his father (Muhammad) and he said that the Holy Prophet صلى الله عليه وسلم said so and so, while Muhammad (his grandfather didn't meet the Holy Prophet صلى الله عليه وسلم it means there is some other narrator between his grandfather Muhammad and the Holy Prophet صلى الله عليه وسلم. who is not mentioned! So this authority certificate is not complete that made if unauthentic And if it assumed in another way; that, he got hadith from his father Shuaib and he (Shuaib) got from his grandfather (Abdullah) and he listen from the Holy Prophet صلى الله عليه وسلم then it is also unacceptable as in this condition the link are still in-continuous as Shuaib didn't see his grandfather Abdullah. Due to such reasons Imam Bukhari and Imam Muslim do not take his narrated traditions while some said Shuaib had met his grandfather.

640. **AMR BIN SAEED:** He is freedman of Banu Thafiq resident of Basrah. He narrated from Anas رضى الله عنه and others. Ibn Awn and Jarir bin Hazim narrated on his authority.

641. **AMR BIN UTHMAN:** He is son of Uthman son of Affan. He listen Hadith from Usama bin Zayd and his father. He is mentioned in Hadith. Weeping on dead." Malik bin Anas narrated on his authority.

642. **AMR BIN SHURAID:** He hails from Banu Thaqifa. He is a successor. He is considered in people of Taif. He got Hadith from his father, Ibn Abbas رضى الله عنه and from Abu Rafey freedman of the Holy Prophet صلى الله عليه وسلم while Saleh bin Dinar and Ibrahim bin Maysarah narrated on his authority.

643. **AMR BIN MAYMOON:** He is son of Myamoon, he hails from Azadi clan. He embraced Islam in Prophet's life time but couldn't see him. He is known as a senior successor of Kufa. He got Hadith from Umar رضى الله عنه Mu'adh bin Jabal رضى الله عنه and Ibn Masood رضى الله عنه. And Abu Ishaque got Hadith by him. He died in 74 AH.

644. **AMR BIN ABDULLAH:** He is son of Abdullah son of Safwan. He hails from Juhawi clan of Quraish tribe he narrated from Yazid bin Shayban. His traditions narrated by Amr bin Dinar and others.

645. **AMR BIN ABDULLAH:** He is son of Abdullah: He is called Sabee'ii. He has been mentioned in section series(ء) .

646. **AMR BIN DINAR:** His surname is Abu Yahya. He narrated traditions from Saalim bin Abdullah. And Hammad, Mu;tamar narrated on his behalf. Numerous scholars of traditions declared him (ضعيف) one who reports unauthentic tradition that cannot be verified from other sources.

647. **AMR BIN WAQID:** He was resident of Damascus. He narrated traditions from Yusuf bin Maysarah and various other reporters. Nufaili and Hisham bin Ammar narrate on his behalf. The scholars of tradition do not take his narrated traditions.

648. **AMR BIN MALIK:** His name is Amr Abu Thumamah is his surname. He is mentioned in traditions of solar eclips and as well as in chapter Anger, he is mentioned in tradition of Jubair. It is exclaimed there that he is man whom the Holy Prophet صلى الله عليه وسلم saw he was heading to hell, he was pulling his stomach, it is popular that the person whom the Holy Prophet صلى الله عليه وسلم saw was Amr bin

Luhaiy, and Luhaiy is Rabuah bin Haritha, and Amr was father of Khuzaab.

649. **UMAR BIN ABDUL AZIZ:** He is son of Marwan bin Hakam. His surname is Abu Hafs. He hails from Banu Umayyah clan of Quraish tribe. His mother Umme Asim was grand daughter of Umr رضی اللہ عنہ and daughter of Asim رضی اللہ عنہ her actual name is Umme Layla. He narrated from Abu Bakr bin ABdur Rahman; Zuhri, Abu BAkr bin Hazm narrated on his authority. He become caliph in 99 AH after Suleman bin Abdul Malik, he died in 101 AH at the age of a few days less than forty years at the time demise he was at Sam'an it is situated in Hims; His caliphate periods was some days over than two years and five months. He was a remarkable high ranked pious, recluse person when he was handed over the responsibilities of caliphate weeping sound from his house listen on asking it come to know that he offered his slave girls to be free or be with me as due to responsibilities of caliphate office I won't be free to care you That's why his slave girls, made servants were weeping loudly. Uqbah bin Nafey asked his wife what do you say about him? She replied from the very first day of his caliphate to his death he never took both due to sexual defile or even for nightfall I do not say there would be no man who does not offer so much prayers or fast regularly but as long as my concern do not know such person. As soon as he enter the house, he got secludes in a portion specified for prayer and worship he pray and worship till sleep and fatique over come his and he got sleep, but as wake up he do once again. And become used to worship, pray and weep before him Lord all the time. His good attributes cannot be counted.

650. **UMAR BIN ATAA:** He is son of Ata and grandson of Khuwari. He is one of Makkan successor. His narrated traditions are found. in Makkan people. He narrated from Ibn Abbas رضی اللہ عنہ. Sa'ib bin Yazid and Nafey bin Jubayr. Ibn Jurrayf narrated on his authority.

651. **UMAIR BIN ABDULLAH:** He is son of Abu Khath'am. He narrated traditions from Yahya bin Ali Kathir, while Zayd bin Khabbab and various people narrated on his authority.

652. **UTHMAN BIN ABDULLAH:** He is son of Aws, he hails form Banu Thaqifa. He narrated from his father (grandfather) and Uncle Amr While Ibrahim bin Maysarah, Muhammad bin Saeed and group of narrators narrated on his authority.

653. **UTHMAN BIN ABDULLAH:** He is son of Mus'ab, he hails from Tamim family. He narrated from Ibn Umar رضی اللہ عنہ and Abu Hurayrah. Abu Awanah, Shibah narrated on his authority.

654. **ALI BIN ABDULLAH:** He is son of Abdullah son of Ja'far. He become famous as Ibn Madini. He learnt traditions by heart. He narrated tradition from his father, Hammad and from many others. Imam Bukhari, Abu Yala, Abu Dawud narrated on his authority, and his teacher Ibn Mahdi said he knows the Prophet صلی اللہ علیہ وسلم hadith best. Imam Nasaii said he was born for this book specially. He died in Dheqa'dai 11th month of Islamic calendar) 234 AH at the age of 73 years.

655. **ALI BIN HUSSAIN:** He is son of Husain رضی اللہ عنہ and grandson of Ali رضی اللہ عنہ. His surname is Abul Hasan, he is famous with nickname Zainul Abidin. He was dignified member of Ali's رضی اللہ عنہ family. He was well-known successor. Zuhri said I never found more dignified in Quraish than him. He died in 94 AH at the age of 58 years, buried in Baqee.

656. **ALI BIN MUNDHIR:** He is son of Mundhir He belongs to Kufa, he become famous at 'Tariqi'. He was one of remarkably, worship, recluse person. He offered 55 pilgrimage. He narrated hadith from Ibn Uyainah, waleed bin Muslim while his reported traditions are copied by Imran Tirmidhi, Nasai and Ibn Majah, ibn Hatim said I listen his hadith alongwith my father, He is authentic and true narrator Imam Nasai said he is a pure Rafdi (Shia). He died in 256 AH.

657. **ALI BIN ZAYD:** He is Ali son of Zayd, he is Quraishi but resident of Basrah He moved from Makkah to Basrah and is considered among successors for Basrah. He listen Hadith from Anas bin Matic رضی لله عنه, Abu Uthman nihandi and ibn Mussayyib; Thauri and others narrated on his authority.

658. **ALI BIN YAZID:** He is Ail son of Yazid Al-Hani. He narrated traditions from Qasim son of Abdur Rahman and many people narrated on his behalf.

659. **ALI BIN ASIM:** He is Ali son of Asim resident of Wasit. He narrated from Yahya Atbuka (weeper) and many others as Sa'ib bin Ata. Many people including Ahmad narrated on his behalf Many people said he is unauthentic. He narrated abundantly some said he reported approximately one lac (100,000) traditions. He died of 90 year's age.

660. **AL ALA BIN ZIYAD:** He is Ala, son of Ziyad son of Mutir. He hails from Banu Adi, resident of Basrah. He hails from Banu Adl resident of Basrah. He is considered in 2nd category of successors. He moved to Syria. Qatad narrated on his authority. He died in 94 AH.

661. **ATAA BIN YASAR:** His name is Ata son of Yasar, has surname Abu Muhammad, he is freedman of Sayyidah Maymoonah رضی الله عنه (one of the ovais of the holy Prophet صلی الله علیه وسلم. He is well-known successor of Madinah. He narrated mostly from Ibn Abbas رضی الله عنه. He died in 97 AH at he age of 84 years.

662. **ATAA BIN ABDULLAH:** He is Ata son of Abdullah. He belonged to khurasan but moved to Syria and lived there. He died in 50 AH. Malik bin Anas and Ma'mar bin Rashid narrated on his behalf.

663. **AT BIN ABI RIBAH:** Ata is son of Abu Ribah, his surname is Abu Muhammad, he had Qurlay heirs he was hazra with pressed nose and one eye then become blind. He was one of the high ranked jurisprudents of Makkah. A well known dignified successor of Makkah. Imam Awzai said he died in a graceful more way that at the time of demise all people were pleased with him than any other man of the world. Imam ahmad bin Hamble said the knowledge is distributed by Almighty (so he granted treasure of Knowledge to him) but if would be limited to blood relation then it would be awarded to the daughters of the Holy Prophet صلی الله علیه وسلم But Almighty granted to a megum (He can do what he intends to do). Salmah son of Kuhail said I hearer saw a person whose intention to get knowledge is only Almightily pleasure other than Ata bin Ribah Taus and Mujahid رحمه الله. He died in 115 AH at the age of 88 years. He listen hadith from Ibn Abbas رضی الله عنه Abu Hurayrah رضی الله عنه and many other companion of Prophet صلی الله علیه وسلم And numerous people narrated on his behalf.

664. **ATAA BIN AILAN:** He is son of Ajlan, resident of Basrah. He narrated hadith from Anas Abu uthman Nihandi and some other scholars. Ibn Numayr and group of narrator narrated on his behalf .

665. **ATAA BIN SA'IB:** He is son of Sa'ib bin Yazid. He hails from Banu Thaqifa. He died in 136 AH.

666. **ADI BIN ADI:** He hails from Ban Kindah. He narrated form his father Adi, and from Raja son of Hevah. Esa son of Asim narrated on his authority.

667. **ADI BIN THABIT:** He is son of Thabit, he narrated from his father and his father narrated form his grandfather. Tirmidhi cited his narrations in his book. Abul Yaqtan narrated on behalf of Adi bin Thabit. Tirmidhi reported that when if was asked by Imam Bukhari about Adi is grandfather, he replied I don't his name but yahya bin Mu'een named him Dinar.

668. **ESA BIN YONUS:** He is son of Ishaque. He is well known in piety and sound memory. He narrated from his father and as well as from A'mash and many others. Hammad (a well known scholar of traditions) and many other narrated on his authority. He used to offer pilgrimage one year and take part in Jihad in next. He died in 187 AH.

669. **AMIR BIN MASOOD:** He is son of Masood, he hails from Quraish tribe, a well known successor. He is father of Ibrhaim bin Amir Thauri in Shu'ba narrated on his bhalf.

670. **AMIR BIN SA'D:**He is son of Sa'd bin Abi Waqas. He belongs to Zuhri clan of Quraishi tribe. He narrated from his father and Uthman رضی اللہ عنہ Ghani Zuhri other reporters narrated on his behalf. He died in 104 AH.

671. **AMIR BIN USAMAH:** He is son of Usamah, His surname is Abul Maleeh. He belongs to Banu Hudhail tribe. He is resident of Basrah. He narrated from his father Usamah and from Buraydah, Jabir, Anas and from many others. His sons Maysar, Ziyad and numerous people narrated on his authority.

672. **ASIM BIN SULEMAN:** He is son of Suleman, he is squint-eyed, Bosnian and successor. Hs listen hadith form Anas رضی اللہ عنہ, Hafsah رضی اللہ عنہ and many others. Thawri and Shu'bah narrated on his behalf. He died in 124 AH.

673. **ASIM BIN KALEEB:** He hails from Jarm tribe. He narrated from his father while Thauri and Shu'bah listen from his. His traditions are related to prayer, pilgrimage and jihad.

674. **URWAH BIN ZUBAYR:** He is son of Zubayr bin Awm, his surname is Abu Abdullah. He hails from Banu Asad a clan of Quraishi tribe. He got traditions from his father Zubayr رضی اللہ عنہ, and mother Asma رضی اللہ عنہ, and from his aunt Ayshsh رضی اللہ عنہ and from many senior companions of the Holy Prophet صلی اللہ علیہ وسلم. His son Hisham and Zuhri narrated on his behalf He was born in 22 AH. He was one of the high ranked and very learned scholar and jurisprudent of Madinah He was included in well-known seven very learned Jurisprudents of Madinah.

Abuz Zanad said, "He was one of those jurisprudents on their religions matter concluded Saeed bi Musayyib, Urway bin Zubayr and some more names listed by him in this regard.

Ibn Shihab said, "Urwah is a deposit ocean (of knowledge) that cannot be measured.

675. **URWAH BIN AAMIR:** He hails from Quraish tribe and is a successor. He listen hadith form Ibn Abbas رضی اللہ عنہ and others Amr bin Dinar, Habib bin Thabit narrated on his authority. Abd Dawud mentioned his hadith is his book but said it

is mursal (a link is not discussed)

676. **UBAYD BIN UMAYR:** He is son of Umayr, surname is Abu Asim. He hails form Layth family of Hijaz He was judge at Makkah. He was born in Prophet's lifetime and also saw him. (But he was too young successors. Numerous people narrated on his behalf; he died before Ibn Umar رضی اللہ عنہ

677. **UBAYD IBN AL-SIBAQ:** He is son of Sibaq. He belong to HIjaz. Limited traditions are narrated on his behalf. His tradition are found in people of Hijaz. He narrated from Zayd bin Thabit رضی اللہ عنہ, Sahl bin Haneef رضی اللہ عنہ and Buwiriyah while his son and other narrators narrated on his authority.

678. **UBAAYD BIN ZIYAD:** He is son of ziyad Kalb is his second name. He is the man who led the group to kill Husain رضی اللہ عنہ bin Ali رضی اللہ عنہ. He was governor of Kufa that time. He was killed by Malik Ushtur nakhai (may Allah case him; He was the group leader Uthman's Killers(in 61 AH during the dominion of Mukhtar in Mousal.

679. **IKARMAH:** He is freedman of Ibn Abbas رضی اللہ عنہ. His actually is Abu Abdullah. He is from Barber nation actually. He is are of the jurisprudents of Makkah. He listen hadith from Ibn Abbas رضی اللہ عنہ and the companions of the Holy Prophet صلی اللہ علیہ وسلم. A group of narrators narrated on him behalf. He died in 107 AH at the age of sofyan. Once Saeed bin Jubayr was asked, is there any more hearted scholar then you? He replied yes, he is ikarmah.

680. **ALQAMAH BIN ABI ALQAMAH:** Alqamah is son of Abu Almah and Abu Alqamah's name is Bilal. He is freed man of Sayyidah Ayshsh رضی اللہ عنہا. He narrated from Anas bin Malik and his own mother. Malik bin Anas and Suleman son of Bilal narrated on his authority.

681. **AWF BIN WAHAB:** He is son of Wahab and a successor of prophets companions. His surname is Abu Juhfah..

682. **ABU UTHMAN BIN ABDUR RAHMAN BIN MUL:** He is son of Abdur Rahman bin mul (his name Mul' is also pronounced as Mil) (مل/مِل). He hails from Nihandi tribe of Basrah. He had seem ignorance period and also embraced Islam. He embraced Islam in Prophet's life time, but couldn't meet him, he faced ignorance period approximately 70 years and almost same he got in Islam he died in 95 AH at the age of 180 years. He reported tradition from Umar رضی اللہ عنہ Ibn Masood رضی اللہ عنہ and Abu Musa Ashary رضی اللہ عنہ. Qatadah and other narrated on his behalf.

683. **ABU ASIM:** He is from Shaiban tribe and he was teacher of Imam Bukhari رحمہ اللہ.

684. **ABU UMAYR BIN ANAS:** He is son of Anas رضی اللہ عنہ bin Malik he belongs to ansar. It is also said that his name is Abdullah. He narrated hadith from his uncles who are also from Ansar. He is considered is young successors. He lived long his fathers death.

685. **ABU UBAYDAH:**He is son of Muhamad son of Amar bin Yasir. He is form Anas Family and of known successor. He narrated from Jabir and of Abdur Rahman son of Ishaque narrated on his authority.

686. **ABDUL USH'RA:** His name is Usama and surname is Abul Ash'ra. He hails from Abu Darim's family He narrated from his father. While Hamad reported tradition on his behalf. He is considered in people of Basrah. There is much conflict about his name, the most correct saying is mentioned here.

687. **ABUL ATIYAH RAFEE:** Abul Atiyah is his surname while Rafee is actual name, he is son of Mehran who is from Riyah; this relationship is because he is a freedman otherwise he belongs to Basrah he met Abu Bakr Siddique رضی اللہ عنہ, Ubayy bin Ka'b رضی اللہ عنہ. While Asim Ahwal narrated forward on his authority. Hafsa daughter of Sirin. "I Listen , Abdul Aliyah said that he recited the Holy Quran three times before Umar رضی اللہ عنہ. He died on 90 AH.

688. **ABUL ALA:** His name is Yazid bin Abdullah bin As-Shaker, he narrated traditions from Sayyidah Ayesh رضی اللہ عنہا, Mutrif (his brother) and for his own father. Qatadah and numerous people narrated on his authority. He died in 111 AH.

689. **ABU ABDUR RAHMAN:**He is Hubla, son of Abdullah Yazid. He was Egyptian. He hails form Aamir tribe. He was known as a successor for the Prophet companions.

690. **ABU ATIYAH:** He was freedman of Banu Aqeel, therefore also called. He narrated from Malik bin Huwairith.

691. **ABU ATIKAH:** He narrates from Anas رضی اللہ عنہ and Hasan bin Atiyah narrates forward on his behalf. He was known as inform narrator.

692. **UTBAH BIN RABEE'AH:** He couldn't embrace Islam kept infidel and was killed by Sayyiduna Hamzah رضی اللہ عنہ in Battle field of Badr.

693. **ABDULLAH BIN UBAYY:** He is son of Ubay bin Salul, while Salul was the name of a woman from Khuza'ah tribe. She was wife of Ubayy. He was leader of the hypocrites; His son is also Abdullah who embraced Islam and become a firm and true believer and companion of the Holy Prophet صلی اللہ علیہ وسلم. He participated in Battle of Badr, and in many other Battles too.

694. **AL-AAS BI WA'IL:** He is son of Wa'il, he hails form Bany sah'l. He is father of Amr رضی اللہ عنہ bin Aas. And Amr bin Aas was a high ranked companion of the Holy Prophet صلی اللہ علیہ وسلم. But Aas could not embrace Islam, he testated to free atleast 100 slaves on his behalf. He is mentioned in Chapter "Testaments"

FEMALE COMPANIONS OF THE HOLY PROPHET صلی اللہ علیہ وسلم

695. **AYESHAH SIDDIQUE** رضی اللہ عنہا: She is mother of believer one of the wives of the Holy Prophet صلی اللہ علیہ وسلم and daughter of Abu Bakar Siddique رضی اللہ عنہ, Her mother is Umm Rahman رضی اللہ عنہا daughter of Amir bin Uwaimir. The Holy Prophet صلی اللہ علیہ وسلم proposed her (on Alah's instruction) and got married her in Shawwal 10 Nabvi. (After proclamation of Prophet hood) in Makkah. It is said that wedlock (Nikah) with the Holy Prophet صلی اللہ علیہ وسلم was done 3 years before migration and marriage took place in Madinah in Shawwal 2 AH. Just after 18 months of her Nikah when she was of 19 years. She got glorious companionship of the Holy Prophet صلی اللہ علیہ وسلم till his demise so, she got 09 years of his Blessed life. She never married other than the Holy Prophet صلی اللہ علیہ وسلم.

She was pious best jurisprudent, scholar and learned companion among female companions. She narrated 2210 traditions from Holy Prophet directly. She was well awarded of proverbs, idioms, poetry and formal an informal depth of Arabic language She was best orator.

Numerous high ranked companion of the Holy Prophet صلی اللہ علیہ وسلم and their successors narrated on her authority. She died in 57 Ah or 58 AH in Madinah on 17th Ramadan. She advised to be buried in night. She was buried in Baqee after

funeral prayed led y Sayyiduna Abu Hurayrah رضی اللہ عنہ He was assistant of marwan during the caliphate of Muawiyah رضی اللہ عنہ.

696. **AMURAH BINT RAWAHAH:** She is daughter of Rawahah, a female companion. She hails from Ansar. She is the mother of Nu'man bin Bashir رضی اللہ عنہ, His husband Bashir رضی اللہ عنہ and son Nu'man bin Bashir narrated on her authority.

697. **UMME UMARAH** رضی اللہ عنہا: She is daughter of Ka'b, her name was Naseebah and surname Ume Umarah. She was present in pledge of Allegiance of Aqoah She participated in Battle Uhud Alongwith her husband Zayd bin Asim; then was also present in 'Pledge of forgiveness." (بیعت الرضوان), she also participated in Battle for Yamamah and fought so bravely that one hand cut off and she got more than a dozen wounds of lance and swords. Numerous narrators narrated traditions on her authority.

698. **UMMUL ALA** رضی اللہ عنہ: She hails from Ansar. She was companion of h Holy Prophet صلی اللہ علیہ وسلم. her narrated traditions are found in Madinions. Kharijah bin Zayd bin Thabit narrated her reported traditions She was mother; The Holy Prophet visited many times to her during her illness.

699. **UMM ATIYAH** رضی اللہ عنہ: Her name was Nusaybah رضی اللہ عنہ she was daughter of Ka'b رضی اللہ عنہ while some say she was daughter. Harith, she hails form Ansar tribe. She took oath of Belief on Prophet صلی اللہ علیہ وسلم had she as known as a senior Female companions she participated in many Battles alongwith he Holy Prophet صلی اللہ علیہ وسلم. She offered her services as physician an nurse during Battles; she had to look after wounded commandoes of Muslim any, and she treated them well.

FEMALE SUCCESSOR OF THE PROPHET'S COMPANIONS

700. **AMURAH BINT ABDUR RAHMAN** رضی اللہ عنہ: She was daughter of Abdur Rahman and grand daughter of Sa'd bin Zurrarah. The mother of believers Sayyidah Ayeshas رض اللہ عنہ brought her up in her lape. She narrated numerous traditions from Sayyidah Ayeshah رضی اللہ عنہا and from other also. A group of narrators narrated on her authority.

701. **GHADAF BIN HARITH** رضی اللہ عنہ: He is son of Harith. He hails from Tumali clan. His surname is Abu Asma. He belonged to Syria. He got Prophet's era. There is conflict about his companionship with the Holy Prophet صلی اللہ علیہ وسلم. I took oath of belief in Prophet's Holy hand he shaked hand with me. He listen traditions from Umar رضی اللہ عنہ.Abu Dharr رضی اللہ عنہ and Ayeshah رضی اللہ عنہا and narrated on their authority. Mukhul and Sulem bin Amir narrated on his authority.

702. **GHALEN BIN SALAMAH:** He is Ghalan son of salamah he hails from Baw Thaqif. He embraced Islam after conquest of Ta'if and didn't emigrated. He was one of the prominent persons of Banu Thaqif. He was a good poet. He died during the last days of Umar's رضی اللہ عنہ caliphate. Abdullah bin Umar رضی اللہ عنہ and Urwah bin ghalan narrated on his authority.

SUCCESSORS OF THE PROPHET'S COMPANIONS

703. **GHALIB BIN ABI GHALAN:** Ghalib is son of Abu ghalan he is also called son of Khalaf al-Qatan. He was from Basrah. He narrated on authority of Bakar bin Abdullah And Zamrah bin Rabee'ah narrated on his authority.

704. **GHAREEF BIN AYASH:** He is son of Ayash bin Deelmi. He narrated form

Wahialah bin Al-Asqa. He is considered in Syrians.

705. **ABU GHALIB:** Abu Ghalib Hazwar was from Banu Bahalah, resident of Basrah. He was freedman of Abdur Rahman Al-Hadarmi. He narrated hadith from Abu Umarah and personally met him in Syria; while Ibn Uyainah and hamad bin narrated on his authority

COMPANIONS OF THE HOLY PROPHET صلی اللہ علیہ وسلم

706. **FADAL BIN ABBAS رضی اللہ عنہ:** He is son of Abbas رضی اللہ عنہ (Prophet's Uncle). He participated in Battle of Hunayn And he was one of those who kept firm with the Holy Prophet صلی اللہ علیہ وسلم that day. He was also present in farewell pilgrimage of the Holy Prophet and at the time of Prophet's corps-laving; Then moved to Syria for Jihad. He died in 18 AH at the age of only 21 years, during plague at Amwas. While some reported that he got martyrdom in Battle of yarmuk. And ever some said except this. His brother Abdullah bin Abbas, and Abu Hurayrah narrated tradition forward.

707. **FADALAH BIN UBAYD:** Fadalah was son of Ubayd. He hails from Aws tribe and he is an Ansari to. He participated in Battle of Uhud first. Then he also participated on other Battles And was present in "Under tree taken oath" pledge of forgiveness." Then moved to Syria and got settled in Damascus He was assigned duty to resolve to disputes of people/public by muawiyah رضی اللہ عنہ. He was the time when Muawiyah رضی اللہ عنہ was bussy in Battle of Siffeen. He died during he caliphate in 53 AH. His narrated traditions were reported forward by his freedman maisarah and other people.

708. **AL FAJEE BIN ABDULLAH رضی اللہ عنہ:** He is son of Abdullah, hails from Banu Amir clan of Arab. He submitted to the Holy Prophet صلی اللہ علیہ وسلم alongwith his tribe and got traditions. Wahab son of uqbah narrated on his behalf.

709. **FARWAH BIN MUSAIK رضی اللہ عنہ;** He is son of Musaik, hails from Munadi clan of Banu Ghaftan tribe. He belong to Yeman. He submitted to the Holy Prophet صلی اللہ علیہ وسلم is 9 AH, and embraced Islam, then moved to kufa during Umar's رضی اللہ عنہ caliphate and kept live there. He was one of the noble person of his nation shabi and other narrator narrated on his authority.

710. **FARWAH BIN AMR رضی اللہ عنہ:** He is son of Amr, hails from Baydi clan of Ansari tribe. He participated in Badr and in many other war expeditions too Abu Hazim narrated on his authority.

711. **FEEROZ DEELMI رضی اللہ عنہ:** Feeroz Delmi is also called Humairi as he got settled to tribe Humair. He belongs to Persia actually. He also submitted to the Holy Prophet صلی اللہ علیہ وسلم alongwith his tribe's delegation from sana. He is the man who killed the cursed man. Aswad Ansi who Falsly claimed prophet hood in Yemen. This mission was completed during last days of the Holy Prophet صلی اللہ علیہ وسلم and to got news of his murder is disease from which he could not recovered. Two sons of Feeroz Deelmi, Dahhak and Abdullah and some others narrated traditions on his authority. He died during the Uthman's رضی اللہ عنہ caliphate.

SUCCESSORS OF THE PROPHETS COMPANIONS

712. **AL-FARAFSAH BIN UMAYR:** He is son of Umayr. He hails from Banu hanifah, he narrated traditions from Uthman bin Affan رضی اللہ عنہ. while Qasmi bin

Muhammad narrated on his authority. According to Scholars of traditions this name is promised as Farafsah while Ibn Habib said it is "Furafsah" excluding Farafsah son for Al-Ahwas as it is popular. So, as per research of Ibn Habib this word should e pronounced as "Furafsah" (فرافصه)

713. **FARWAH BIN NAUFAL:**He hails from Banu Asja he is considered among people of Kufa. He narrated from Ayshah and his own father while Abu Ishaque. Hamadani and Bilal Yasaf narrated on his authority.

714. **IBN UL FIRAS :** He is Ahmad son of zakariya bin Farish; His surname is Ibnul Firas. He was leader of scholars, the pious and platonic one he was He compiled Ifqanul ilm, Zarful Kitab in which gathered people verses of various poets. His Father is called Firas and Fars to. It is proved that he had met the Holy Prophet صلى الله عليه وسلم.

FEMALE COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

715. **FATIMATUL KUBRA** رضی الله عنها: She is daughter of the Holy Prophet صلى الله عليه وسلم her mother is Sayyidah Khadijatul Kubra رضی الله عنها. Fatimah رضی الله عنها was prophet 's صلى الله عليه وسلم youngest daughter (she has three elder sisters (i) Sayyidah Zaynab رضی الله عنها (ii) Sayyidah Ruqayyah رضی الله عنها (iii) Sayyidah Umme Kulthum رضی الله عنها She is one of the best of the women here and hereafter. She was married to Ali رضی الله عنه in Ramadan 1 AH. (Nikah ceremony held in Ramadan and marriage took place in Dhilhaj (12th month of Islamic calendar) 01 AH in Madinah. She has six children. (i) Hasan, (ii) Hussain, (iii) Muhsin (iv) Zaynab, (v) Ruqayyah (iv) Umme Kulthum. Fatimah died just after six months of Holy Prophet صلى الله عليه وسلم demise. According on other version report she was only 28 when died. Ali رضی الله عنه did corps laving and Abbas رضی الله عنه led funeral prayer. She was buried in Baqee is night time. Ali رضی الله عنه, Hasan رضی الله عنه, Hussain رضی الله عنه and many other Prophet's companions narrated hadith on her authority. Sayyidah Ayeshah رضی الله عنها said I never fond anyone faithful more than her except the Holy Prophet صلى الله عليه وسلم. One Sayyidah Ayeshah رضی الله عنها said to he Holy Prophet صلى الله عليه وسلم (when he was very up set due to columny) ask her (Fatima) you know she speaks nothing but truth.

716. **FATIMAH BINT ABI HUBAISH** رضی الله عنها: She is daughter of Abu Hubaish: She suffered from sever Menstruation. Urwah bin Zubayr, Umme Salamah رضی الله عنها narrated on her authority.

717. **FATIMAH BINT QAIS** رضی الله عنها: She is daughter of Qais and sister of Dhahhak. She hails from Quraishi tribe She is one of those who emigrated first. She was very pious, good charactered, intelligent. She was married to Abu Amr bin Hafs first the after got divorced by him, the Holy Prophet صلى الله عليه وسلم married her with Usamah رضی الله عنه bin Zayd رضی الله عنه (Zayd was freedman of the Holy Prophet صلى الله عليه وسلم.

718. **AL-FUREE'AH BINT MALIK** رضی الله عنها: She is daughter of Malik bin Sinan. She was sister of Abu Sad Khudri رضی الله عنه. She was present at pledge of forgiveness. And she reported that incident. He narrated tradition are popular among Madinians Zaynab bint Ka'b bin Hujrah narrated on her authority.

719. **UMMUL FADAL** رضی الله عنها:She is Umul adeal Lubabah. She was daughter of Harith, she hails from Banu Amir clan. She was wife of Abbas رضی الله عنه son of Abdul Mutalib, she had many children. She was sister of Sayyidah Maimunah رضی الله عنها

(wife of the Holy Prophet صلی اللہ علیہ وسلم. It is said that she embraced Islam after Khadijah (2nd among women who embraced Islam) She narrated various traditions from Holy Prophet صلی اللہ علیہ وسلم.

720. **UMME FARWAH** رضی اللہ عنہا: She is one of those who look pledge of allegiance. Qasim bin Ghanam narrated on his authority.

721. **FATIMAH SUGHRA:** She is daughter of Husain رضی اللہ عنہ son of Ali رضی اللہ عنہ, she hails from Quraish and Hashmi families. She got married to Hasan son of Hasn رضی اللہ عنہ bin Ali رضی اللہ عنہ when Hasan (her husband) died she got married to Abdullah bin Amr رضی اللہ عنہ son of Uthman رضی اللہ عنہ of Affan.

COMPANIONS OF THE HOLY PROPHET صلی اللہ علیہ وسلم

722. **QABEESAH BIN DHUAIF** رضی اللہ عنہ: He is Qabeeshah, son of Dhuaib he hails from banu Khuza'ah. He was born in the first year of Hijrah. It is said that he was brought into the company of the Holy Prophet صلی اللہ علیہ وسلم. He supplicated for him. Therefore he was an exalted scholar and a jurisprudent. Abu Zanad says that four persons were renowned as scholars in Madinah. Ibn Mussayyib, Urwah bin Zubayr, Abdul Malik bin Mrwan and Qabeesah bin Dhauaib. He narrated traditions of authority of Abu Hurairah رضی اللہ عنہ. Abu Darda رضی اللہ عنہ and Zaid bin Thabir رضی اللہ عنہ while Zuhri and other have narrated on his authority. He died on 86 AH. This is notian of Ibn Abdul Barr which he has cited in his book and has included him in companions of the Holy Prophet صلی اللہ علیہ وسلم, other scholars have not counted him among companions and instead considered him in the second category of the successors of Prophet companions رضی اللہ عنہم.

723. **QABEESAH BIN MUKHARIQ** رضی اللہ عنہ: He is Qabeesah son of Mukhariq from Banu Hilal. He had the company of the Holy Prophet صلی اللہ علیہ وسلم He is considered in people of Basrah. His son Qalan and Abu Uthman Nahdi has narrated on his authority.

724. **QABEESAH BIN WAQAS** رضی اللہ عنہ: He is qabeesah, son of waqas Sulami, He settled to Barah. He is considered in Basnan. Saleh bin Ubaid has narrated on his authority.

725. **QATADAH BIN NU'MAN:** He is Qatadah, son of Numan belongs to Ansar. He is called Aqabi and Badari due to participating in pledge of Aqabah and battle of Badr. Afterwards he participated in all battles. His maternal brother Abu Saeed Khudri رضی اللہ عنہ and son has narrated on his authority. He died in 23 AH. in the age of 56 years. Sayyiduna Umar رضی اللہ عنہ Led his funeral prayer. He is from excellent companions of the Holy Prophet صلی اللہ علیہ وسلم.

726. **QUDAMAH BIN ABDULLAH:** Good name Qudamah, son of Abdullah. He belongs to Bani Kilab. He embraced Islam in its early days. He kept residing in Makkah and did not migrate. He was present in farewell pilgrimage of the Holy Prophet صلی اللہ علیہ وسلم. Ayman bin Nail and some other narrators have narrated on his authority.

727. **QADAMAH BIN MAZ'UN** رضی اللہ عنہ: His good name was Qadamah, son of Muz'un. He is Quraishi and Hajmi. He is maternal uncle of Abdullah bin Umar. He migrated to Habshah (Ethiopia), participated in Badr and all other battles. Abdullah bin Umar and Abdullah bin Amir narrated on his authority. He died in 32 AH in the age of 68 years.

728. **QUTBAH BIN MALIK** رضی اللہ عنہ: He was son of Malik رضی اللہ عنہ from Banu Tha'albah.

He resided in Kufah. He is one of the companions of the Holy Prophet صلی اللہ علیہ وسلم. His nephew Zaid bin Ilaqa has narrated on his authority.

729. **QAIS BIN ABU GHARZAH** رضی اللہ عنہ: Good name Qais, son of Abu Gharzah He is Ghifari, residing in Kufah. Abu Wa'il Shaqiq bin Salamah ahs narrated on his authority. This is only one tradition regarding business.

730. **QAIS BIN SA'D** رضی اللہ عنہ: He is son of Sa'd bin Ubadah. His surname is Abu Abdullah. He is from Khazraj tribe of Ansar. He was one of the dignified companions of the Holy Prophet صلی اللہ علیہ وسلم He was considered man of notions and tactical in war affairs and also a dignified scholars. He was noble in his tribe. When the Holy Prophet صلی اللہ علیہ وسلم migrated to Madinah, Sa'd had a status to him a police officer to a governor. Then, he was governor of Egypt during caliphate of Ali رضی اللہ عنہ He was companion of Ali رضی اللہ عنہ till his martyrdom. He died in Madinah in 60 AH. A group of narrator has narrated on his authority. Qais bin Sa'd, Abdullah bin Zubayr, Qadi (judge) shuraih and Ahnaf all these were naturally bearless, Despile this Qais was beautiful.

731. **QAIS BIN ASIM** رضی اللہ عنہ: His good name was Qais son of Asim. His surname was Abu Qabeesah. Ibn Abdul Barr says that as per another famous tradition his surname was Abu Ali Tamimi. He submitted to the Holy Prophet صلی اللہ علیہ وسلم alongwith a delegation of Tamim tribe to embrace Islam, in 9 AH. When the Holy Prophet noticed him in delegation he said he is the head of people of wabr. He was wise, patient and was famous for his forbearance. He is considered to be one of people of Basrah. His son Hakeem and others have narrated on his authority.

732. **QARAZAH BIN KA'B** رضی اللہ عنہ: He hails from Ansar's tribe Kazraj son of Ka'b. He participated in Battle of Uhud and all other battles afterwards. He was a great scholar. Sayyiduna Ali رضی اللہ عنہ had appointed him ruler of Kufah, participated in all battles with Ali رضی اللہ عنہ and died in Kufah during caliphate of Sayyiduna Ali رضی اللہ عنہ. Sha'bi and some other narrators of traditions narrated on his authority.

733. **QURAH BIN IYAS** رضی اللہ عنہ: Good name Qarah, son of Iyas he belongs to Muzani clan. He got settled in Basrah. No other than Muawiyah (his son) has narrated on his authority. He was murdered by Kharjis.

734. **ABU QATADAH** رضی اللہ عنہ: Good name Harith, son of Rib'l. He is from Ansar and was one of the best riding commandos of the Holy Prophet صلی اللہ علیہ وسلم. He died in Madinah in 54 AH. But it is said that this is not authentic, instead he be died in Kufah during the caliphate of Ali رضی اللہ عنہ. He had participated in all battles with Sayyiduna Ali رضی اللہ عنہ. He is one of those whose surname is more famous than name. He died in the age of 70 years.

735. **ABU QAHAFAH** رضی اللہ عنہ: His good name is Uthman son of Amir, he was father of Sayyiduna Abu Bakr رضی اللہ عنہ.

SUCCESSORS OF THE PROPHET'S صلی اللہ علیہ وسلم COMPANIONS رضی اللہ عنہ

736. **AL-QASIM BIN MUHAMMAD:** He is son of Muhammad bin Abi Bakr Siddiq. He is one of the seven renowned jurisprudents of Madinah and was a great successor of Prophet's companions. He was very learned, recluse in his era. As per report of Yahya bin Saeed there was no one in Madinah who could be preferred on Qasim bin Muhammad. He narrated from numerous companions including Sayyidah

Ayshah رضی اللہ عنہا and Sayyiduna Muawiyah رضی اللہ عنہ while a group of narrators narrated on his authority. He died in 101 AH when he was then of 70 years.

737. **AL QASIM BIN ABDUR RAHMAN:** He is Qasim son of Abdur Rahman, belonged to Syria and was freedman of Abdur Rahman bin Khalid. He narrated traditions from Abu Umamah and Ala bin Harith narrated on his authority. Abdur Rahman bin Yazid said, "I did not find better than slave (former) of Abdur Rahman.

738. **QABEESAH:** His name was Qabeesah son of Hulb, he hails from Banu Ta'y. He narrated from his father who was one of Prophet's companion. And Sammak narrated on his authority. Some pronounce this name as Hulb, Halb and even some say it is Hilb.

739. **AL-QA'QA BIN HAKEEM:** He is Qa'qa son fo Hakeem resident of Madinah. He is a successor; He listen hadith from Jabir bin Abdullah and Abu Younus And his traditions have been reported onward by Saeed Maqbari and Muhammad bin Ajlan.

740. **QATAN BIN QABEESAH:** His name is Qatan son of Qabeesah. He belong to Banu Hilal and is considered in Basrians. He narrated on his father's authority while his reported tradition further narrated by Hiyan bin Ala, He was a Noble man, was appointed ruler of Sajstan.

741. **QATADAH BIN DA'AMAH:** Qatadah is son of Da'amah his surname is Abul Khitab Sadosi, He was blind but had sound memory. Bakar bin Abdullah Muzani once said, "Anyone who want, to see the man having very sound and perfect memory he should meet Qatadah because till today we never met a man having sound and perfect memory more than him. Qatadah exclaimed himself that whatever I heard I got learn it by heart, He said no saying if anyone approved till he acts upon whosoever do good Allah will approve him (forgive him). Abdullah bin Sarjis and Anas had narrated tradition which have been narrated by Qatadah bin D'amah, while his reported tradition are narrated by Ayyub, Shu'bah Abu Awanah and many more. He died in 107 AH.

742. **QAIS BIN UBAD:** He is son of Ubad, resident of Basrah. He is considered in first category of Basrain successors. He narrated traditions from prophet's companions.

743. **QAIS BIN ABI HAZIM:** He is Qais son of Abi Hazim. He belongs to Ahmas and Bajlah tribe. He got both ignorance and Islamic era. He came Madinah to meet the Holy Prophet صلی اللہ علیہ وسلم but badluck to him the had expired then. Althoug it is well-known that he was not a companion. He is considered in successors of Kufah. His name is mentioned with prophet's companions. He narrated traditions from ten who have been glade tidings of paradise except Abdur Rahman bin Awf; He narrated from numerous companions besides mentioned companions. Numerous successors narrated on his authority. There is no successor other than him who had narrated from nine of ten companions who have been given glade tidings of paradise here in this life by name one by one. He participated in Nahrawan with Ali رضی اللہ عنہ and got more 100 years age; he died in 98 AH.

744. **QAIS BIN MUSLIM:** His name is Qais son of Muslim, he is from Jadailah tribe of Kufah. He had narrated from Saeed bin Jubair and Thauri, Shu'ba narrated on his authority. He died in 120 AH.

745. **QAIS BIN KATHIR:** He is Qais son of Kathir, he narrated hadith from Abu Darda رضی اللہ عنہ and also listen from him. Dawud bin Jamil narrated from him

onward. Imam Tirmidhi mentioned his tradition his book with reference of Qais son of Kathir and said, Mahmood son of Khudash narrated to us like this, but it is cited with name of Qais not by Qais son of Kathir, while Abu Dawud mentioned his name as Kathir son of Qaish and Imam Bukhari mentioned him in series of Kathir as well not in series of Qais, It means that the correct name is Kathir son of Qais not Qais son of Kathir.

746. **ABU QILABAH:** His name is Abdullah son of Zaid he is a well-known successor of Banu Jarm tribe. He narrated hadith from Anas رضی الله عنه and many other. Companions too. While numerous people narrated on his authority. Sakhtiyaii said, By God Abu Qil;abah was intelligent jurisprudent he died in 102 AH.

747. **IBN QATAN:** Name Abdul Aziz son of Qatan. He is one of ignorant, he is mentioned in discussion of great deceiver.

748. **QIZMAN:** He is one of hypocrites, who showed that he is Muslim but he was not in actual. He is mentioned in chapter of Miracles. He participated in Battle of Hunain in favor of Muslims and fought bravely. Some companions informed, the Holy Prophet صلی اللہ علیہ وسلم about his fierce fighting against infidels. The Holy Prophet صلی الله علیه وسلم said, Keep in mind Allah can create favaour for Islam even by hypocrites, he is definitely he is hellish.

FEMALE COMPANIONS OF THE HOLY PROPHET صلی اللہ علیہ وسلم

749. **QEELAH BINT MAKHRIMAH** رضی اللہ عنہا: She is qeelah daughter of Makhrimah from Banu Tamim. Her narrated traditions have been reported onward by two daughters of Aleebah named Safiyah and Waheebah, these both girls were adopted by her: she was actually grand mother of there girl's father. Some scholar pronounce these names as Wuhaibah and Ulaibah too.

750. **UMME QAIS BINT MEHSAN** رضی اللہ عنہا: She is daughter of Mehson, she belongs to Banu Asad. She is sister of Ukashah, she embraced Islam in its earlier days. She took oath of belief on prophet صلی اللہ علیہ وسلم hand then migrated to Madinah

COMPANION OF THE HOLY PROPHET صلی اللہ علیہ وسلم

751. **KA'B BIN MALIK** رضی اللہ عنہ: Good name Ka'b, son of Malik Ansari, he hails from Banu Khazraj. He was present in pledge of allegiance at Aqabah 2nd time. There is dissension (that) whether he participated in Badr or not. He participated in many battles except Tabuk. He is one of the Prophet's (approved) poets. He is one of those three persons who could not participated in Tabuk, They were Ka'b bin Malik. Hilal bin Umayyah and Mirarah bin Rabeeah, Numerous people narrated on his authority. He died is 50 AH when he was son of 77 years. His eye sight had demisted to hill.

752. **KA'B BIN UJRAH** رضی اللہ عنہ: He is son of Ujrah from balvi tribe of Kufah, He keep residing in Kufah but died in Madinah in 51 AH in the age of 75 years. Some people narrated on his authority.

753. **KA'B BIN MURRAH** رضی اللہ عنہ: He is Ka'b son of Murrah He is Bahzi from B. Sulaim! He resided in Syria then moved to jorden. He died there in 59 AH some narrators narrated on his authority.

754. **KA'B BIN AYAZ:** He is son of Ayaz. He is from Ash'ary clan and in considered a Syrian. Jabir bin Abdullah and Jubair bin Nofair narrated on his authority.

755. **KA'B BIN AMR رضی اللہ عنہ:** He is son of Amr Ansasri form Banu Sulaim, He was present in pledge of allegiance at Aqbah and in Battle of Badr. He had arrested Abbas bin Abdul Muttalib during Battle of Badr. He died in 55 AH in Madinah, his son Ammar and Hanzalah son of Qais narrated on his authority.

756. **KATHIR BIN SALF رضی اللہ عنہ:** He is Kathir son of salf and grandson of Ma'di karab. He is a member of Kindah family. He was born in Prophet's life time his name was Qaleel but the Prophet صلی اللہ علیہ وسلم changed it as Kathir. He narrated traditions from Abu Bakr رضی اللہ عنہ, Umar رضی اللہ عنہ, Uthman رضی اللہ عنہ and Zaid bin Thabit رضی اللہ عنہ.

757. **KARKARAH رضی اللہ عنہ:** . He was present many battles alongwith the Holy Prophet صلی اللہ علیہ وسلم as a guard of goods and chattels. He is mentioned in chapter "Khulul"

758. **KALADAH BIN HAMBAL:** He is Kaladah son of Hambal, he hails from Aslam family. He is maternal brother of Safwan bin Umayyah Jamhi and bond-man of Ma'mar bin Habib. He bought him from open market of Ukaz by a Yameni seller then he become his allay, and arranged his marriage. He kept residing in Makkah till death. Amr bin Abdullah bin Safwan narrated on his authority.

759. **ABU KABSHAH:**Good name Amr, surname Abu Kabshah he is son of Sa'd and he is from Ammar clan. He got settled in Syria. Salim bin Abi Al-Ja'd and Naeem bin Ziyad narrated on his authority.

SUCCESSORS OF THE PROPHET'S صلی اللہ علیہ وسلم COMPANIONS

760. **KA'B AL-AHBAR رضی اللہ عنہ:**Good name Ka'b al-Ahbar son of Ma'ne, His surname is Abu Ishaq but become famous as Ka'b Al-Ahbar." He hails from Humair family actually. He had got prophet 's era but couldn't meet him. He embraced Islam during Umar's Caliphate. He narrated on authorities of Ayshah رضی اللہ عنہا. He died in 3 AH at Hims during caliphate of Uthman رضی اللہ عنہ.

761. **KATHIR BIN ABDULLAH:** He is Kathir son of Abdullah bin Amr bin Awf. He hails from Muzaniyah tribe. He is resident of Madiyan, He listen hadith from his father while Marwan bin Muawiyah narrated on his authority.

762. **KATHIR BIN QAIS:** He is Kaathir son Qais, or Qais son of Kathir; he has been discussed earlier in section /series.

763. **KURAIB BIN ABI MUSLIM:** He is son of Abu Muslim He is freedman of Abdullah bin Abbas رضی اللہ عنہ and Muawiyah رضی اللہ عنہ. A group of narrators narrated on his authority.

764. **ABU KURAI'B BIN MUHAMMAD:** He is son of Muhammad son of Ala, he is Hamdani Kufi, He listen hadith from Abu Bakr bin Abbas and Other, Imam Bukhari and Muslim listed his narrated traditions and assume other scholars of traditions also took from him. He died in 248 AH.

765. **KABSHAH BINT KA'B:** She is daughter of Ka'b and wife of Abu Qatadah. She narrated from Abu Qatadah. While Hameedah daughter of Ubaid bin Rifa'ah narrated on her authority.

766. **KARIMAH BINT HUMMAM:** She is Karimah, daughter of Hammam, She narrated traditions from Sayyidah Ayshah رضی اللہ عنہا her narrated tradition in regarding dying hairs.

767. **UMM-E KURZ:** She hails form Banu Ka'b family and Khuza'ah tribe. She is

Makkan. She narrated numerous tradition directly from the Holy Prophet صلی اللہ علیہ وسلم Ata and Mujahid narrated on her authority; her tradition is regarding Aqeeqah (party thrown on Seventh day after new birth in family).

768. **UMME KULTHUM BINT UQBAH:** She is daughter of Uqbah bin Mueet, she embraced Islam in Makkah. She migrated to Madinah on foot. She hadn't husband in Makkah as soon as she reached Madinah. Sayyiduna Zaid son of Harithah got married her. He got martyrdom in battle of Mutah, then Sayyiduna Zubair son of Awam got married her and after a while he divorced her than she got married to Abdur Rahman bin Awf رضی اللہ عنہ. She gave birth two sons there, Ibrahim and Hameed, After a while Abdur Rahman bin Awf also died and Amr bin Aas took her in his wedlock she lived just one month with him then she died. She was sister of Uthman through mother. Her son Hameed narrated on his authority.

COMPANIONS OF HOLY PROPHET صلی اللہ علیہ وسلم

769. **LAQEET BIN AMR رضی اللہ عنہ:** He is son of Aamir son of Saburah. His surname is Abu Razin, hails from Banu Aqeel family and is a well known companion. He is considered in people of Ta'if. His son Asim and Ibn Umar رضی اللہ عنہ narrated on his authority.

770. **LUQMAN BIN BAURA رضی اللہ عنہ:** He is Luqman son of Baura, He is sister's son of Sayyiduna Ayub علیہ السلام or his maternal cousine, it is said that he was present in the era of Sayyiduna Dawud علیہ السلام he got knowledge from him and he offered his services as judge in Banu Isra'il. It is also said, he was a negro slave and was resident of Nob a place Egyptian Sudan and was just physicia not a prophet he is mentioned in Book "Al-Riqaq."

771. **LABID BIN RABEE'AH:** Good name Labid, son of Rabee'ah. He was from Banu Amir, and was a poet. He submitted to the Holy Prophet صلی اللہ علیہ وسلم the same year when his tribe Banu Jafar bin Kilab submitted to the Holy Prophet صلی اللہ علیہ وسلم. He was noble and respectable both in ignorance period and Islam. He kept living in Kufah. He died in 41 AH. At the age of 140 years. And as per another report he died when he was 157 years old, there are various sayings about his age. He was of those who were given long age.

772. **ABU LUBABAH:** Good name Rifa'ah son of Abdul Mundhir, he hails from Aws tribe of Ansar. His surname become more popular than his name. He was proclaimer of the Holy Prophet صلی اللہ علیہ وسلم. He was present in pledge of allegiance of Aqaah and participated in Badr and other battles afterward some said he was not a Badries but was appointed governor at Madinah and he was also granted his night of booty found in Battle of Badr. He died during the caliphate of Sayyiduna Ali رضی اللہ عنہ. Ibn Umar and Nafey and some others narrated on his authority.

773. **IBNUL-LUTAIBIYYAH رضی اللہ عنہ:** His name is Abdullah surname Ibnul Lutaibiyyah, he is mentioned under discussion of "collection of charity".

SUCCESSORS OF THE PROPHET'S COMPANIONS

774. **LAITH BIN SA'D:** Goodname Laith, son of Sa'd. His surname Abul Harith. He is jurisprudent of Egypt. It a said that he is freedman of Thabit fahmi. He was born in a village of Egypt situated at low land. He narrated from Ibn Abi Mulaikah, Ata Zuhri and others and many narrators narrated on his authority. Abdullah bin

'Mubarak was also one of those who narrated on his authority. He come to Baghdad in 161 A, and caliph Mansoor offered him the rulership of Egypt but he denied and excused. Yahya bin Bukair says that I didn't find anyone pious than Laiath bin Sa'd. Qulaiba bin Saeed said he had to take grain of twenty thousand Dinar but, no charity become due on his ever. HE died in Sha'ban 175 AH.

775. IBN ABI LAYLA: His name of Abdur Rahman, son of Yasar Abu Layla ansari. He was born when only six years were remaining in completion of Umar's caliphate. He was born in Dajeel, and drowned in canal of Basrah in 83 AH. His traditions are found among people of Basrah. He listen hadith from many narrators and numerous people narrated from his as well. He is one of those Kufi successors who are categorized in first group. While some time Ibn Abi Layla is also denoted for his son Muhammad. He was renowned jurisprudent of Kufa and judge. He was leader in his religious authentically and a man of notion. When the scholars of traditions say his name without distinguishing him than, Abdur Rahman is assumed and whenever they use word jurisprudents then they intend say Muhammad; and Muhammad was born in 74 AH. And died in 148 AH.

776. IBN LIHYAH: He belongs to Hadrami tribe, he was a jurisprudent his name was Abdullah and surname was Abu Abdur Rahman. He was judge of Egypt. He narrated traditions of authorities of Ata, Ibn Layla, Ibn Abi Malaikah A'araj and Amr son of Shuaib and Yahya bin Bukair and Qataibah Mugri narrated on his authority as well. He is assumed infirm in hadith narration. Abu Dawud said I listen to Ahmad bin Hambal he said, There is no one in Egypt, Equivalent to him in abundant narration and sound in memory. He died in 174 AH.

777. LABID BIN AL-A'ASAM: He is labid son of A'asam a Jew, from Banu Zuraiq. It is said that he was allay of Jews. He is mentioned in chapter of Miracles under discussion of magic / sorcery.

778. ABU LAHAB: His name was Abdul Uzza son of Abdul Muttalib son of Hashim, he was uncle of the Holy Prophet صلی اللہ علیہ وسلم. He was Infidel, he is mentioned in chapter "Trials."

FEMALE COMPANIONS OF THE HOLY PROPHET صلی اللہ علیہ وسلم

779. LUBABAH BINT HARITH رضی اللہ عنہا: She is daughter of Harith her surname is Ummul Fadal. She has been mentioned in section / series. F/ ف

COMPANIONS OF THE HOLY PROPHET صلی اللہ علیہ وسلم

780. MALIK BIN AWS رضی اللہ عنہ: He is Malik son of Aws son of Hadthan. He is resident of Basrah. There is conflict in his being a companions of the Holy Prophet صلی اللہ علیہ وسلم. Ibn Abdul Barr says that he is a companion as per most scholars. Ibn Mundah says it is not proved that he was a companion, he narrated a few hadith from the Holy Prophet صلی اللہ علیہ وسلم while narrated from His companion are abundant Even he narrated from ten who have been given glade tidings of Paradise here in this world. He narrates oftenly for Umar رضی اللہ عنہ. A group of narrators narrate on his authority Zuhri and Ikama also narrate from his onward. He died in 512 AH in Madinah.

781. MALIK BIN HUWAIRITH رضی اللہ عنہ: Good name Malik, son of Huwairith and member of Laith family. He submitted to the Holy Prophet صلی اللہ علیہ وسلم and stayed there twenty days then moved to Basrah and kept living there. His son Abdullah,

and Abu Dilabah and others narrated on his authority. He died in Basrah in 94 AH.

782. **MALIK BIN SA'SAAH** رضی اللہ عنہ: He is Malik son of Sa'sa'ah Ansari He hails from Banu Mazin. His narrate place is Madinah but he shifted to Basrah. There are a few traditions narrated on his behalf.

783. **MALIK BIN HUBAIRAH** رضی اللہ عنہ: He is Malik son of Hubairah. Sukuni from Banu Kindah. He is considered to be Syrian. Some narrated on his authority. He was chief of Army during Muawiyah's caliphate. And during war with Romans he was the commander in chief.

784. **MALIK BIN YASAR** رضی اللہ عنہ: He is son of Yasar, Sukuni Awfi. He is considered to be Syrian. There is conflict about him to be a companion.

785. **MALIK BIN TAIHAN** رضی اللہ عنہ: He is son of Taihan, surname Abul Haithum Ansari, He was present in pledge of Aqbah. He is one of twelve representatives. He participated in Badr and Battle of Uhud and other all battles afterward Abu Hurairah رضی اللہ عنہ narrated from him. He died in 20 AH in Madinah some say he died in 39 AH, during Battle siffin, and even different opinions are there is this issue.

786. **MALIK BIN QAIS** رضی اللہ عنہ: He is son of Qais, his surname is Abu Sirmah, he become forms with his surname. He has been mentioned in section / series/S/ص.

787. **MALIK BIN RABEE'AH** رضی اللہ عنہ: He is son of Rabee'ah His surname is Abu Usaid. He become famous with his surname. He has been mentioned in section / series/A/الف.

788. **MA'IZ** رضی اللہ عنہ **BIN MALIK:** He is son of Malik Aslami. He is considered to be Madinian. He is the man who was ordered to be stoned because of adultery (Divine punishment was implemented). His son Abdullah narrated just on tradition on his authority.

789. **MUTIR BIN UKAMIS** رضی اللہ عنہ: He is son of Ukamis.He is considered in people of Kufah. Just one tradition is reported by him. There is no one except Abu Ishaq who narrates from Mutir bin Ukamis.

790. **MU'AD BIN ANAS** رضی اللہ عنہ: He is Mu'ad son of Anas, belongs to Juhainah tribe. He is considered to be Egyptian. His narrated traditions are also found there among Egyptians. His son sah'l narrated on his authority.

791. **MU'AD BIN JABAL** رضی اللہ عنہ: He is Mu'ad son of Jabal, he hails from Khazraj tribe of Ansar. His surname is Abu Abdullah. He is one of those seventy people of who took oath at Aqbah. He participated in Battle of badr, Battle of Uhud and other Battles too. The Holy Prophet صلی اللہ علیہ وسلم appointed him a teacher and judge of yemen. He embraced Islam while he was 18. Sayyiduna Umar رضی اللہ عنہ appointed as governor of Syria after Abu Ubaidah ibn Jarrah رضی اللہ عنہ. And the same year he died at the age of 83 years during plague of Amwas Amr bin Abbas and some other narrated on his authority.

792. **MU'AD BIN AMR BIN JAMUH** رضی اللہ عنہ: He is son of Amr bin Jamuh Ansari, he hails from Khazraj tribe. He was present in pledge of allegiance of Aqbah. And participated in Batle of Badr. He is the companion of the Holy Prophet صلی اللہ علیہ وسلم who killed Abujah alongwith Mu'ad bin Afra. He is mentioned in chapter distribution of booty Ibn Abdur Rahman and Ibn Ishaq reported that Mu'ad bin Amr striked off his leg and put him down on ground he further said, Ikarmah hit

him with sword and dissected his hand (Ikarmah son of Abu Jahal become Muslim afterward), then Mu'ad son of Afrea attacked on Abu Jahal and he become Unconscious, they left him when he was taking breath (last breath) when, the Holy Prophet صلی اللہ علیہ وسلم ordered to search AbuJahl in dead people then Ibn Masood found him and decapitated (his head) Abdullah bin Abbas narrated on his authority. He died during the caliphate of Uthman رضی اللہ عنہ.

793. **MU'AD BIN HARITH:** He is son of Rafa'ah, hails from Zarqi and Ansari tribes. He is mother is Afra, she was daughter of Ubaid bin Tha'lbah, He (Rafe bin Malik) form Khazraj tribe was the man who embraced Islam first among Ansar. He participated in Battle of Badr alongwith his two brothers Muawid and Aurf, they both got martyrdom in Battle of Badr. Some say he participated in other Battle afterward Sout some say no, he louldn't participated in any Battle after Badr and died due to unhealed wounds, he got in Battle of Badr while some scholars say he lived till Uthman's caliphate, Ibn Abbas رضی اللہ عنہ and Ibn Umar رضی اللہ عنہ narrated on his authority.

794. **MU'AWWIF BIN HARITHAH:** He is son of Harith and his mother was Afrah. He participated in battle of Badr. He killed Abu Jahl alongwith his brother Mu'ad, They both were beduins grow crops and orchars look after, He got martyrdom in Battle of Badr.

795. **MISTAH BIN ATHATHAH:** He is son of Athathah son Ibbad son of Abdul Muttalib son of Abd Manaf from Quraish and offspring of Abdul Muttalib. He participated in all Battles including Battle of Badr and Uhud; he is the man who participated imputation against Sayyidah Ayshah رضی اللہ عنہا. The Holy Prophet صلی اللہ علیہ وسلم implemented to the law defined by Almighty so some people were given lashes he was among them. Mistah is his nickname and actual name is Awf. Ibn Abdul Barr Said there is not conflict is this issue. He died in 34 AH at the age of 56 years.

796. **MISWAR MAKHRIMAH** رضی اللہ عنہ:He is Miswar son of Makhrimah his surname was Abdur Rahman, he hails from Zuhri and Qarshi tribes. He is nephew of Abdur Rahman bin Awf. He was born after two years of migration in Makkah. He reached to Madinah in 8AH he was 8 years old at the time of Prophet صلی اللہ علیہ وسلم demise. He listen hadith from the Holy prophet صلی اللہ علیہ وسلم and learnt it. He was a very intelligent, Intellectual, jurisprudent and really a platonic one. He kept living in Madinah till the brutal murder of Uthman رضی اللہ عنہ then moved to Makkah. He kept living there till the caliphate of Muawiyah رضی اللہ عنہ. He didn't like to take oath for caliphate of Yazid. But he stayed at Makkah. It is said, Yazid sent an armed troop who threw stones by catapult when they surrounded Makkah. So, of its stones hit him when he was offering prayer in his house and he died in 24 AH. Numerous people narrated on his authority.

797. **MUSAYYAB BIN HAZN** رضی اللہ عنہ: He is son of Hazn, surname Abu Saeed, He is Qarshi and Makhzoni. He migrated with father Hazn. He was present in pledge of forgiveness. He narrated on his father's authority, his narrated traditions are found among people of Hijaz. His son Saeed ibn Mussayyab narrated on his authority.

798. **MASTAURID BIN SHADDAD** رضی اللہ عنہ: He is son of Shaddad he hails form Fahri clan of Quraish. He is considered to be in people of Kufah. At the time of Prophet's

demise he was a child but he had listen some traditions directly from the Holy Prophet صلى الله عليه وسلم and he learnt then. Numerous narrators narrated on his authority.

799. MUGHIRAH BIN SHU'BAH رضي الله عنه: He is son of Shu'bah he hails for Banu Thaqif. He embraced Islam in the year of when Battle of trench occurred. He migrated Madinah then moved to kufah, and kept living there. He died in 50 AH at the age of 70 years. He was then a commander by Muawiyah رضي الله عنه. A few people narrated on his authority.

800. MIQDAM BIN MA'DIKARAB: Good man Miqdam surname Abu Karimah, he hails from Kindi tribe He is considered among Syrians. And his narrated traditions are found there. He died in Syria in 85 AH. At the age of 91 years.

801. MIQDAM BIN ASWAD رضي الله عنه: He is son of Aswad from Kindah family, because his father become allay of Banu Kindah so he become famous with their name. And as well was allay to Aswad. Some said he was slave of Aswad and he adopted him, He is the sixth man who embraced Islam. Ali رضي الله عنه and Tariq bin Shihab narrated on his authority. He died in a place named "Jaraf" It was located three kilometer away from Madinah people took him on their shoulders and carried him to Baqee (Madinah) in 33 AH. At the age of 70 years.

802. MU'HAJR BIN KHALID رضي الله عنه: He is son of Khalid son of Walid son of Mughirah, hails from Makhzomi family of Quraish. He and his brother Abdur Rahman were children in prophet's era. One of them was beside Ali رضي الله عنه and other with Muawiyah رضي الله عنه. Muhajir Participated in Battle of Jamal and Sifin favour of Ali رضي الله عنه. Some said his one eye broke out in Battle of Jamal and he got martyrdom in Siffin. He kept firm on his stand in favor of Ali رضي الله عنه.

803. MUHAJR BIN QUNFUDH رضي الله عنه: He is son Qunfudh, hails from Qarshi, Tamimi clan. It is said that Muhajr and Qanfudh these both words are their nickname while actual name is Amr bin kalf. He migrated and submitted to the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم said he is really an emigrant. Some say, he embraced Islam on the victorious day of Makkah. He became resident of Basrah and lived there till his death. Abu Sasah Hadin bin Mundhir narrated on his authority

804. MU'AIQIB BIN ABI FATIMAH: He is son of Abu Fatimah from Dausi family, and freedman of Saeed son of Abi As He embraced Islam in Makkah in it's earlier days, He participated in Battle of Badr He was with those who migrated 2nd time to Ethiopia. He kept living in Ethiopia. Till the Prophet migrated himself to Madinah. He was assigned a duty to carry and guard the seal of the Holy Prophet صلى الله عليه وسلم. Then Abu Bakr رضي الله عنه and Umar رضي الله عنه appointed him the chief of the treasury department. His son Muhammad and his grandson Iyas narrated on his authority. He died in 40 AH.

805. MAQIL BIN YASAR رضي الله عنه: He is son of Yasar, from Muzani family, he was present to "Pledge of Forgiveness". He got settled to Basrah a canal of Basrah is nominated by his name. Hasan and a group of narrators narrated on his authority. He died during the dominion of Ibn Ziyad in 60 AH. Some say he died in Mu'awiy's caliphate.

806. MA'QIL BIN SINAN رضي الله عنه: He is son of Sinan belongs to Ashajan clan. He

participated in conquest of Makkah, then moved to Kufah, his narrated traditions are popular there. He was murdered while tide in Battle of Harrah. Ibn Mas'ud, Alqama, Shabi, Hasan and other narrated on his authority.

807. **MA'AN BIN ADI** رضی اللہ عنہ: He is Ma'an son of Adi Balvi, he is brother of Asim. He participated in Battles of Badr and Uhud and all afterwords, He got martyrdom in Battle of Yamamah during the righteous caliphate of Abu Bakr. The Holy Prophet صلی اللہ علیہ وسلم had established brotherhood between he and Zaid bin Khattab رضی اللہ عنہ They both got martyrdom on same day.

808. **MA'AN BIN YAZID** رضی اللہ عنہ: He is Ma'an son of Yazid son of Akhnas, he is sulami. He was Prophet's companion, not only he but his father and even grandfather also were the companions of the Holy Prophet صلی اللہ علیہ وسلم. He participated in Badr. And was considered to be a kufi. Wa'il son of Kulab narrated on his authority.

809. **MAJMA BIN JARIYA:** He is son of Jariyah, he is from Ansar and Madinian. His father was with hypocrites who build mosque Zarrar but Majma remained firm. He was reciter of the Holy Quran. It is said that Ibn Mas'ud got half of the Holy Quran by him. His nephew Abdur Rahman bin Yazid narrated on his authority. He died in last days of the caliphate of Muawyah رضی اللہ عنہ.

810. **MEHJAN BIN ADRA:** He is son of Adra, from Aslami clan, he embraced Islam in his earlier days. He is considered in people of Basrah. Hanzalah bin Ali and Rajas, saeed son of Abu Saeed narrated on his behalf. He was granted long life. He died in last days of righteous caliphate of Muawiyah رضی اللہ عنہ.

811. **MUKHNAF** رضی اللہ عنہ **BIN SALIM:** He is son of Salim from Ghamidi family. He was appointed ruler of Isphahan by Ali رضی اللہ عنہ His son Abu Ramlah narrated on his authority. He is considered in people of Basrah.

812. **MID'AM** رضی اللہ عنہ: He is freedman of the Holy Prophet صلی اللہ علیہ وسلم, was a negro slave of Rifa'ah bin Zaid first. He gifted his to the Holy Prophet صلی اللہ علیہ وسلم. He have been mentioned in chapter "Thirst"

813. **MIRDAS BIN MALIK** رضی اللہ عنہ: He is Mirdas, son of Malik Aslami. He is one of those who took oath under free at Hudaibiyah to take revenge of Uthman رضی اللہ عنہ. He is considered in people of Kufah. Qais bin Hazim narrated just one hadith on his authority. There is no tradition except this by him.

814. **MUHAISAH BIN MAS'UD** رضی اللہ عنہ: He is son of Mas'ud Ansari Harith, He is considered a madinian, and his narrated traditions are found among people of Madinah. He participated in Battles except Uhud and French.

815. **MUKHARIQ BIN ABDULLAH** رضی اللہ عنہ: He is son of Abdullah, considered in people of Kufah. His narrated tradition is conflicting contravrsial only his son Qabus narrated on his authority.

816. **MUKHRIFAH BIN ABDI** رضی اللہ عنہ: There is some confusion in his name some say Mukhrifah while some say Makhrimah; the first saying is adopted by most of scholars. Suwaid son of Qais narrated on his authority.

817. **MUJASHE BIN MASUD** رضی اللہ عنہ: He is son of Mas'ud from Sulami family . Abu Uthman Nihandi narrated on his authority. He martyred in 36 AH in mouth of Safar (2nd month of Islamic calendar) during the Battle of jamal. His traditions is found in people of Basrah.

818. **MURARAH BIN RABEE** رضی اللہ عنہ: He is Murarah son of Rabee He hails from Ameri clan of Ansar, Participant of Badr and one of three who shouldn't participated in Battle of Tabuk (they repented for their negligency his repentance was accepted and declared forgiven of that sinful act by Almighty in the Holy Quran.

819. **MUS'AB BIN UMAR** رضی اللہ عنہ: He is son of Umair, belongs to Advi and Qarshi tribes. He is one of high ranked companions of the Holy Prophet صلی اللہ علیہ وسلم. He migrated to Ethupia in first caravan and participated in Badr. He was sent to Madinah after 2nd pledge of Aqabah to teach them the Quran and basic Islamic theme. He started Jum'ah prayer in Madinah before Hijrah. He used to lead a life of pride and luxury before embracing Islam. When he embraced Islam; he become scheduled and recluse therefore he didn't care himself after a while his skin become rough and scaly like snake. It is also said that he was sent to Madinah just after first pledge of allegiance at Aqba; he used to visit Ansar and convince them to embrace Islam one by one when some people embraced islam and come to fold of Islam he sought permission from Holy Prophet to initiate Jumiah prayer (congregations with sermon). The Holy Prophet granted his permission; he come to Holy Prophet with seventy persons at Aqabah-II, at that occasion he stayed at Makkah for a short while, and went back to Madinah before prophet's migration to Madinah. He got martyrdom in Battle of Uhud when he was older than forty.

رجال صدقوا ماعاهدوا الله عليه......(الاحزاب:٢٣)

Among the believers are men who have been true to their covenant with Allah; of them some have completed their vow (to the entrance) and some (still) wait, but they have never changed (their determination in the least.

The above cited verse was revealed in favour of Mus'ab and other companions. Mus'ab embraced Islam when the holy Prophet was staying at Dare Arqam.

820. **MUAWIYAH BIN ABI SUFYAN:** He is son, of Abu Sufyan Qarshi, Umavy, his mother was Hind bint Utbah. He and his father embraced Islam on victorious day of Makkah he was among those were specially traced to convince towards Islam. He was one of Holy Prophet's scribes. Some say he wrote nothing except Prophet letters. Ibn Abbas and Abu Saeed narrated on his authority. He was appointed ruler of Syria after his brother Yazid.and kept working at that post till his death. It was a long period consisting on forty years from Umar's رضی اللہ عنہ caliphate to his death He ruled approximately four years during Umar's caliphate, full period of Uthman رضی اللہ عنہ, full period of Ali رضی اللہ عنہ and complete period of Hasan's caliphate it is calculated twenty years than Hasan handed him caliphate over in 41 AH, if lasted for twenty years. In this way he ruled 40 years. Continuously. He made Damascus, his capital. He died in Rajab 60 AH at the age of 75 years. He suffered from facial paralysis in his last days; he used to say would that I were a man of Quraish dwelling in a valley Dhi Tuwa. And no responsibility of state I had had. He had Prophet's lower garment, a peice of clothe (used as shawl) a shirt, some hairs, some trimmed waits, of the Holy Prophet صلی اللہ علیہ وسلم. He advised, when I die shroud me in Prophet's shirt, lower garment and cloth piece and hairs and nails should be inserted into my nose and mouth, then I should be left alone before.

ارحم الراحمین

The most merciful of all mercifuls (Allah. He will decide about me whatever he likes.

821. **MUAWIYAH BIN HAKAM** رضی اللہ عنہ: He is son of Hakam, he is from Banu Sulaim, He stayed at Madinh; he was considered in people of Hijaz. His son Kathir and Ata son of Yasar narrated his reported traditions. He died in 117 AH.
822. **MUAWIYAH BIN JAHAMAH** رضی اللہ عنہ: He is son of Jahamah, belongs to Aslam family. He is also considered among people of Hijaz. He narrated hadith his father's authority. While Talha son of Ubaidullah narrated on his authority.
823. **MARWAN BIN AL-HAKAM** رضی اللہ عنہ: He is Marwasn son of Hakam his surname was Abu Abdul Malik hails from Banu Umayyah. He is grandfather of Umar bin Abdul Aziz.Marwan was born in Prophet's era, some said he was born in 2 AH. Some said he was born in 5 AH. Or in any other year. He couldn't see the Holy Prophet صلی اللہ علیہ وسلم as his father was exiled to Ta'if and he kept living there till the caliphate of Uthman رضی اللہ عنہ. Uthman رضی اللہ عنہ sent for him. Rereturned to Madinah with his son. He died in 65 AH in Damascus. He narrated for some companions of the Holy Prophet صلی اللہ علیہ وسلم including Sayyiduna Uthman رضی اللہ عنہ, Ali رضی اللہ عنہ, while some successors like Urwah son of Zubair and Ali son of Hussain narrated on his authority.
824. **MURRAH BIN KA'B** رضی اللہ عنہ: He is son of Ka'b, he is Bahzi he is considered in People of Syria. Some successors narrated traditions on his authority. He died in 55 AH in Jordan.
825. **MAZYADAH BIN JABIR** رضی اللہ عنہ: He is son of Jabir, resident of Basrah. His narrated traditions are popular among people of Basrah. His brother through mother was Awdh son of Abdullah son of Sa'd.
826. **MUSLIM QARSHI BIN ABDULLAH** رضی اللہ عنہ: He is son of Abdullah his name is Muslim son of Abdullah. It is also said that his name was Ubaidullah son of Muslim.
827. **MUTTALIB BIN ABI WADA'AH** رضی اللہ عنہ: He is Muttalib son of Abu Wada'ah. His actual name is Harith, Sahmi, Quraishi He embraced Islam on the victorious day of Makkah, and moved to Kufah, then shifted to Madinah afterwards His father was arrested in Battle of Badr so, he paid ransom. Abdullah bin zubiar, his both sons kathir and Jafar and Muttalib son of Sa'ib who is his nephew narrated traditions on his authority.
828. **MUTTALIB BIN RABEEAH:** He is Muttalib, son of Rabeeah son of Harith son of Abdul Muttalib son of Hashim, hails from Hashim family and Quraishi tribe. He was a boy in prophet's era. He has been considered among people of Hijaz.
829. **MUHAMMAD BIN ABI BAKR SIDIQUE:** He is son of Abu Bakr Sidique, surname Abul Qasim. He was born in Dhal Haleefah (a place) in 8 AH. (the year of Farewel Pilgrimage) His mother is Asma daughter of Umais. He narrated traditions from Sayyidah Ayshah abundantly; and also from many other companions he narrated. His son Qasim narrated on his authority he narrated. His son Qasim narrated on his authority many successors also narrated on his authority. He was murdered by some people who were in favour of Muawiyah رضی اللہ عنہ in 37 AH. in Egypt and put his dead body on a died donkey and ignited to flame.
830. **MUHAMMAD BIN HATIB :** He is son of Hatib, hails from Qarshi family and

Hajami clan. His family members such as, he himself, his father, uncle, mother, were all companions of the Holy Prophet صلی اللہ علیہ وسلم. He was born in Ethiopia and died in 74 AH in Makkah or Kufah He is considered among people of Kufah. His son Ibrahim and Sumak son of Harb narrated tradition on his authority. He is the man who was named with the prophet's good name Muhammad.

831. **MUHAMMAD BIN ABDULLAH** رضی اللہ عنہ: He is son of Jahash; hails from Banu Asad and Quraishi tribe. He was born five years before migration. He migrated to Ethiopia with his father then returned to Makkah and Migrated to abundantly on his behalf.

832. **MUHAMMAD BIN AMR** رضی اللہ عنہ: He is Muhammad son of Amr son of Hazm, he hails from Ansar. He was born in 10 AH at Najran, His father was governor of Najran on the Holy Prophet's intention. He is said that the Holy Prophet instructed his father to call his surname as Abu Abdul Malik. Muhammad was a jurisprudent, he narrated tradition on authority of Amr bin As رضی اللہ عنہ while numerous narrators of Madinah narrated on his authority. He was killed in 63 AH during a battle named Harrah when he was 53 years old.

833. **MUIHAMMAD BIN ABI AMEERAH** رضی اللہ عنہ: He is son of Abu Ameerah he hails from Muzaniyah tribe and was considered in Syrian. Jubair son of Nufair narrated on his authority.

834. **MAHAMMAD BIN MUSLAMAH:** He is son of Maslamah he participated in all Battles except Battle of Tabuk. He was a dignified man among Prophet's companions. He embraced Islam by convening of Mus'ab bin Umair رضی اللہ عنہ with many other people. He narrated from Umar رضی اللہ عنہ and some other senior companions of the Holy Prophet صلی اللہ علیہ وسلم. He embraced Islam in Madinah and also died in Madinah in 42 AH at the age of 77 Years.

835. **MAHMOOD BIN LABID** رضی اللہ عنہ: He is Mahmood son of Labid; hails from Banu Ash'ha clan of Ansar. He narrated numerous traditions directly from the Holy Prophet صلی اللہ علیہ وسلم. Imam Bukhari considers him a companions while Abu Hatim said it couldn't be confirmed that he was a companions or not. Imam Muslim mentioned him in 2nd category of successors. Ibn Ubaidullah confirms the opinion of Bukhari that he was one of the companions of the Holy Prophet صلی اللہ علیہ وسلم. Mahmood was a scholar. He narrated tradition on authority of Utban bin Malik and Ibn Abbas رضی اللہ عنہ. He died in 96 AH.

836. **MA'MAR BIN ABDULLAH** رضی اللہ عنہ: He is Ma'mar son of Abdullah, hails from Banu Adi clan of Quraish. He embraced Islam in its earlier days. He is a Madinion, his narrated traditions are found among other Madinion. Saeed son of Musayyib narrated on his authority.

837. **MUGHITH** رضی اللہ عنہ: He is husband of Barirah (freed women of Ayshah) رضی اللہ عنہا and he himself was freedman of Abu Jajash family. Ibn Abbas رضی اللہ عنہ and Sayyidah Ayeshah رضی اللہ عنہا narrated on his authority.

838. **MUNDHIR BIN ABU USAID:** He is son of Abu Usaid. He belong to Sa'adi tribe, when he was born he was brought to the Holy Prphet صلی اللہ علیہ وسلم and he laid him on his Thigh and named his Mundhir.

839. **ABU MUSA** رضی اللہ عنہ: Good name Abdullah son of Qais, surname Abu Musa belongs to Banu Ash'ar tribe. He embraced Islam in Makkah and migrated to

Ethiopia then he returned back with people of ship. The Holy Prophet صلى الله عليه وسلم was in Khaybar at that time. Sayyiduna Umar رضى الله عنه appointed him governor of Basrah in 20 AH. Abu Musa conquered the Ahwaz. He kept working on this post till initial days of Uthman's caliphate, then he was terminated and went to Kufah and settled there as governor of Kufah till the demise of Uthman رضى الله عنه. And he was made mediator by Muawiyah رضى الله عنه and Ali رضى الله عنه. After that he stayed at Makkah till his death in 52 AH.

840. **ABU MARTHAD BIN HASEEN** رضى الله عنه: Good name Kanaz, son of Haseen, he is called Ibn Haseen Ghinwa, he become famous of his surname. His son Marthad participated in battle of Badr. He is one senior companion of the Holy Prophet صلى الله عليه وسلم. He narrated traditions from Hamzah رضى الله عنه.while Wathilah son of Asqa, Abdullah bin Umar رضى الله عنه have narrated on his authority.

841. **ABU MASUD BIN AMR** رضى الله عنه: Good name Uqbah, son of Amr, surname Abu Mas'ud. He belongs to Ansar, participant of Badr, participant of pledge of allegiance of aqbah. While most of the historians say he was not among participant of Badr. Some said he did participate in Badr, But the first saying is correct, he is called Badri becaused he stayed once nearby the well of Badr, therefore he become famous with this name. He got settled to Kufah and died in caliphate of Ali رضى الله عنه in 41 AH or 42 AH. His son Bashir and other narrated on his authority.

842. **ABU MALIK BIN ASIM** رضى الله عنه: Good name Ka'b, surname Abu Malik, son of Asim. He belongs to Ash'ari family. Imam Bukhari and other historians mentioned it as it is; a tradition narrated by Abdur Rahman bin Ghanam, Bukhari said it is narrated to us by Abu Malik or said, by Abu Amir, Ibnul Madani said; Abu Malik is correct in this tradition. A group of narrators narrated on his authority. He died during the caliphate of Umar رضى الله عنه.

843. **ABU MAHDHORAH** رضى الله عنه: God name Samurah son of Ma'eer some said it is Me'yar, Aws bin Me'yar. He was exclaimer for prayer (مؤذن) in Makkah. He died in 59 AH. He didn't migrate and kept living in Makkah till his death.

844. **IBN MIRBA**: Good name Zaid, son of Mirba from Ansar some said he is Yazid or Abdullah, first saying relates to more people. Yazid bin Shai'ban narrated on his authority. He is considered in people of Hijaz. His tradition is regarding to stay at 'Arafat."

SUCCESSORS OF THE PROPHET'S COMPANIONS

845. **MUHAMMAD BIN HANFIYAH:** He is Muhammad son of Ali رضى الله عنه son of Abu Talib. His surname was Abul Qasim his mother was Khawlah Hanfiyah, daughter of Ja'far. It is said that she was brought from Battle for Yammah as a captive and she was put in share of Ali رضى الله عنه as booty. Asma bint Abu Bakar رضى الله عنه said, 'I saw her. She was from sindh and negro. She was slave girl of Banu Hanifiyah. She narrated from his father and further his son Ibrahim narrated onward in his behalf. He died in 81 AH in Madinah at the age of 65 years. He was buried to Baqee.

846. **MUHAMMAD BIN ALI:** He is Muhammad son of Ali, and grandson of Husain bin Ali رضى الله عنه bin Abu Talib, surname Abu Ja'far while he become famous with name Baqar. He listen traditions by his father Zainul Abideen and Jabir bin Abdullah;

His son Ja'far Sadiq narrated on his authority. He was born in 56 AH in Madinah and died in 117 or 118 AH in Madinah, when he was 63 years old. He was buried to Baqee. He was very learned and knowledgeful therefore he was called 'Baqar having great knowledge as per Arabic proverb.

847. MUHAMMAD BIN YAHYA: He is son of Hiban, surname Abu Abdullah, he hails from Ansar. A group of narrators narrated on his behalf. He was one of the teacher of Imam Malik. Malik رحمه الله used to pay him great regards and he mentioned about his knowledge, piety, reclusion and dignity. He died in 121 AH at the age of 74 years.

848. MUHAMMAD BIN SIRIN: Good name Muhammad son of Sirin, surname Abu Bakr, freedman of Anas bin Malik. He narrated traditions from, Ibn Ummar رضی الله عنه, Abu Harairah رضی الله عنه and many others. He was learned scholar, pious recluse and a jurisprudent and renowned successor of the Prophet's companions. He was expert in religions sciences. Mauriq Al-Ajli said, I, never seen more pious than his and more knowledgeful of jurisprudence than him. Khalf son of Hisham said Muhammad bin sirin was granted a high rank among God-fearing people that Allah is in-sight seeing him. Ash'ath said whenever he was asked about lawful and unlawful he turned pale (due to Allah's fear) that could not be recognized. Mahdi said, we used to visit him and he also dome to us we sat together in different gathering but as soon as the death time discussed he turned pale and couldn't be recognized due to blue funrik. He died on 110 AH at the age of 77 years.

849. MUHAMMAD BIN SUQAH: He is Muhammad son of Suqah, his surname is Abu Bakr, he is from Kufah, hails form Ghanvi family. He was a good prayerer, pious person. He narrates form Anas, Nakhaii, and from a group of narrators while Ibn Mubarak, Ibn Uyinab narrate on his authority. He was not capable enough to disobey Allah. He spent one lac Dirham on his friends.

850. MUHAMMAD BIN AMR: He is son of Hasan bin Abu Talib. He narrated traditions from Jabir son of Abdullah.

851. MUHAMMAD BIN SULEMAN: He hails from Baghandi tribe, his surname is Abu Bakr resident of wasit. He moved to Baghdad and teach/explained traditions to numerous people; many narrators reported his traditions including Abu Dawud Sajistni, he died in 283AH.

852. MUHAMMAD BIN ABI BAKR: He is Muhamad son of Amr son of Hazm Ansari, he listen hadith firm his father while sufyan bin Uyainah and Malik ibn Anas narrated on his authority. He was elder than his brother Abdullah. He died in 132 AH at the age of 72 years. While his father died in 120 AH. Muhammad was appointed judge of Madinah after his father.

853. MUHAMMAD BIN MUNKADIR: He is Muhammad son of Munkadir, hails from Tamimi tribe. He listen hadith from Jabir bin Abdullah. Anas bin Malik رضی الله عنه, Ibn Zubair رضی الله عنه and from his uncle Rabee'ah and Thauri, Malik and others narrated on his authority. He died in 130 AH, when he was more than seventy years older. He was dignified successor of prophet's companions. He was renowned as pious good prayerer, recluse person.

854. MUHAMMAD BIN SABAH: He is Muhamad son of Sabah. He is called Abu Jafar Dulabi Bazzar. He is the author of Sunan Bazzar, he narrated from Haithum and Sharik while Imam Bukhari, Muslm, Abu Dawud and Ahmad and even more

scholars of traditions narrated on his authority. He is declared as authentic narrator. He learnt traditions by heart. He died in 227 AH.

855. **MUHAMMAD BIN MUNTASHIR:** He is son of Muntashir from Hmadan, he was nephew of Masruq. He reported traditions from Ibn Umar رضی اللہ عنہ, Sayyidah Ayeshah رضی اللہ عنہا and other companions. And numerous narrators narrated on his authority.

856. **MUHAMMAD BIN KHALID:** He is Muhammad son of Khalid, hails from Sulami family, he narrated traditions from his father and he narrated from his father. (He was a companion of the Holy Prophet صلی اللہ علیہ وسلم.

857. **MUHAMMAD BIN ZAID:** He is son of Zaid son of Abdullah bin Uamr رضی اللہ عنہ, he narrated form his grandfather and Ibn Abbas رضی اللہ عنہ. His sons and A'mash and some others narrated on his behalf. He is declared on authentic narrator.

858. **MUHAMMAD BIN KA'B:** He is son of Ka'b. He belongs for Banu Quraizah, resident of Madinah. He listen hadith from some companions of the Holy Prophet صلی اللہ علیہ وسلم. Muhammad bin Munkadir narrated on his authority. His father was bear less in Battle of Bani Quraizah that's who he couldn't allowed to take part in Battle. He died in 108 AH.

859. **MUHAMMAD BIN MUJAHID:** He is resident of Kufah, his narrated tradition are popular among people of Kufah. He reported from numerous companion of the Holy Prophet صلی اللہ علیہ وسلم. and Abu Ishaq and Shu'bah narrated onward on his authority.

860. **MUHAMMAD BIN QAIS:** He is son of Qais, he hails from Banu Tamim clan of Quraish tribe. He got hadith from Alqamah bin Waqas and Abu Salamah Imam Tirmidhi cited his one tradition regarding two rak'ah of Fajr prayer, in this way; Narrated by Qais who was grandfather of Sa'd bin Saeed and Qais was grandfather of Yahya bin Saeed and his brother Sa'd bin Saeed. Tirmidhi reported that this Qais is son of Amr bin Qais bin Qad and further he said in his authority some reporters/narrators are still missing because Ibrahim Tamimi didn't listen from Qais.

861. **MUHAMMAD BIN ABI BAKR:** He hails from Banu Thaqifa resident of Hijaz, was son of Abu Bakr Awf, he narrated from Anas bin Malik and numerous people narrated on his authority.

862. **MUHAMMAD BIN MUSLIM:** He is son of Muslim, his surname is Abu Zuhr; he has been mentioned in section / series Z/ ز.

863. **MUHAMMAD BIN QASIM:** He is son of Qasim, his surname is Abu Khallad, he was blind man and become famous with name Abul Abbas, he is freedman of Al . Ja'far Mansor. He is from Yamamah actually. He was born in Hawaz, brought up in Basrah, he had sound memory and was ready witted and eloquent, he died on .. 3 AH. A group of narrators narrated on his authority.

864. **MUHAMMAD BIN FADAL:** He is Muhammad son of Fadal bin Atiyah, he narrate from his father, and Ziyad bin Ilaqah and Mansur, while Dawud bin Rasheed and Muhammad bin Esa Madaine narrated on his behalf. He is abandoned according scholars of traditions. He died in 180 AH.

865. **MUHAMMAD BIN IHAQUE:** He is son of Ishaque, resident of Madinah. He was freedman of Qais bin Makhrimah He met Anas and Saeed bin Musayyib. He got hadith from Numerous successors of Prophet's companions. His reported

traditions are narrated further by scholars and religious leaders such as Thauri Nakhii, Ibn Uyainah Yahya bin Saeed and others. He had great knowledge about the history, biographies of people and all about pre-historic incidents, biographies of prophets and messengers and as well as knowledge of Quran and hadith and Islamic jurisprudence. He came to Baghdad and taught hadith. He died in 150 AH in Baghdad, and was buried in the East of Khezran graveyard in Baghdad.

866. **MUSADDID BIN MUSRAHAD:** He was resident of Basrah. He listen hadith from Hamad bin Zaid and Abu Awanah. Bukhari took his traditions and Abud Dawud as well beside Bukhari and Abu Dawud many others narrated on his authority. He died in 228 AH.

867. **MUJAHID BIN JABR:** He is son of Jabr, his surname is Abul Hajjaj, he was freedman of Abdullah bin Saib; he hails from Banu Makhzom. He is considered in second category Makkan successors of Prophet's companions. He was one of the best reciters and jurisprudents of Makkah. He was renowned in Makkah for his excellent exegesis of the Holy Quran. Numerous people narrated on his authority. He died in 100 AH.

868. **MUHAJIR BIN MISMAR:** He son of Mismar and freedman of Banu Zuhra. He narrated traditions from Amir bin Sa'd bin Abu Waqas and Abu Dhuaib narrated on his authority. He is authentic narrator.

869. **MAKHUL BIN APDULLAH:** He is Makhul son of Abdullah his surname is Abu Abdullah, he is Syrian and was brought from Kabul as captive and was slave of a woman from Qais tribe or slave of a woman of Bani Laith tribe. He was teacher of Imam Awzaii Imam Zuhri said there are only four scholars (in the world) (i) Ibn Musayyib of Madinah. (ii) Sha'bi of Kufah (iii) Hasan Basri of Basrah and Makhul of Syria. There was no one more capable than him to issue a verdict. Whenever he issued a verdict definitely said (لاحول ولاقوة الا بالله); this is my opinion, and opinion may be right or wrong. Numerous people narrated on his authority. He died in 118 AH.

870. **MUSRUQ BIN AJDA:** He is Masruq son of Ajda belongs to Hamadan and Kufah, he embraced Islam before the demise of the Holy Prophet صلى الله عليه وسلم. He met the senior companions of the Holy Prophet صلى الله عليه وسلم as Abu Bakar رضى الله عنه, Umar رضى الله عنه, Uthman رضى الله عنه and Ali رضى الله عنه. He was well known jurisprudents. Marrah bin Sharahbeel said no Hamdani women did not give birth a child like Masruq. Sha'bi said if any has been created for paradise, he is the same. Aswad, Alqamah and Masriq Muihamad bin Muntashir said that Khalid bin Abdullah was the governor of Basrah, he presented thirty thousand to Masruq, he denied to accept although that was his poverty phase. He was stolen (kidnapped) in his childhood therefore he became famous as Masruq (stolen). Numerous people narrated on his authority. He died in 62 AH in Kufah.

871. **MARTHAD BIN ABDULLAH:** He is Marthad son of Abdullah his surname was Abul Khair, hails from Yazni clan of Egypt. He got hadith from Uqbah bin Amir Abu Ayyub, Abdullah bin Umar, and Amir bin As. While Yazid bin Abu Habib narrated on his authority.

872. **MALIK BIN MARTHAD:** He narrated traditions from his father and Samak narrated on his authority.

873. **MUSLIM BIN ABI BAKARAH:** He is Muslim son of Abu Bakrah. He hails from Banu Thaqifah, a successor; he narrated traditions from his father and Uthman

Shaham narrated from his onward.

874. **MUSLIM BIN YASAR:** He is son of Yasar, from Juhainah tribe. Imam Tirmidhi cited his narrated traditions in exegesis of surah A'raf that is reported from Uamr رضی اللہ عنہ bin Khattab and said this is a good tradition, but he didn't listen from Umar رضی اللہ عنہ, Bukhari said Muslim bin Yasar reported from Naeem and Naeem reported from Umar رضی اللہ عنہ bin Khattab.

875. **MUS'AB BIN SA'D:** He is son of Sa'd bin abi Waqas; he hails from Quraish. He narrated traditions from his father, and Ali bin رضی اللہ عنہ Abi Talib and from Abu Umar رضی اللہ عنہ while Samak bin Harb narrated on his authority.

876. **MA'N BIN ABDUR RAHMAN:** He is son of Abur Rahman bin Abdullah bin Masud, hails from Banu Hudhail. He narrated from his father.

877. **ME'DAN BIN TALHA:** He is Me'dan son of Talha رضی اللہ عنہ he is Yamuri (a clan); He narrated from umar رضی اللہ عنہ, Abu Darda رضی اللہ عنہ and Thauban رضی اللہ عنہ.

878. **MA'MAR BIN RASHID:** He is Ma'mar freedman of Banu Azd. He is called Abu Amr Azadi, son of Rashid. A scholar of Yeman, he narrated from Zuhri and Hammam. Thauri, and Ibn Uyainah narrated on his authority. Abdur Razzaq said I listen ten thousand traditions from him. He died in 153 AH at the age of 58 years.

879. **MUHLAB BIN ABI SAFRAH:** He is son of Abu Safrah; he hails from Banu Azd. His fighting and debates with Kharjis. He got hadith from Samurah and Ibn Umr رضی اللہ عنہ a group of narrator narrated on his authority. He died during the dominion of Abdul Malik bin Marwan in Maru (Khurasan) in 83 AH. He is considered among 1st category of successor of Kufah.

880. **MUWARRIQ BIN MUSHMIRJ:** He is Muwarriq son of Mushmirj surname Abu Mu'tamir, A'jli from Basrah. He transmits hadith from Abu Darr رضی اللہ عنہ, Anas رضی اللہ عنہ bin Malik and Ibn Umar رضی اللہ عنہ. Mujahid and Qatadah with some others narrate on his authority.

881. **MUSA BIN TALHA:** Good name Musa, son of Talhah , surname Abu Easa Tamimi, Qarshi. He listen hadith from a group of companions of the Holy Prophet صلی اللہ علیہ وسلم. He died 104 AH.

882. **MUSA BIN ABDULLAH:**He is Musa son of Abdullah he hials from Juhainah tribe He belongs to Kufah. He listen hadith from Mus'ab bin Sa'd and Mujahid while. Shu'ba and Yahya bin Saeed narrated on his authority.

883. **MUSA BIN UBAIDAH:** He is Musa son of Ubaidah. He belongs to Zaidi family. He narrated from Mahmood bin Ka'b and Muhammad bin Ibrahim Tamimi. Shu'bah and Abdullah bin Musa, and Ali; narrated on his authority. Scholars of traditions declared him infirm and unauthentic. He died in 153 AH.

884. **MUTRIF BIN ABDULLAH:** He is Mutrif son of Abdullah Uthman bin Shakeer, Amri Basari. He died after 87 AH some pronounce this name as Mutarrif.

885. **MU'AD BIN ZUHRAH:** He is Muad son of Zuhrah Sulami Kufi, he narrated leaving a link in reporters and narrated directly from the Holy Prophet صلی اللہ علیہ وسلم Hasseen bin Abdur Rahman narrated on his behalf.

886. **MU'AD BIN ABDULLAH:** He is son of Abdullah bin Habib. He hails from Juhaina tribe and he is Medinian. He narrates from his father.

887. **MAKHLAD BIN KHUFAF:** He is Makhlad son of Kufah he narrated form Urwah and Ibn Dh'eb narrated on his authority. His narrated tradition is (الخراج

بالضمان) (The Hamage is a penalty).

868. MUKHTAR BIN FULFUL: He hails from Makhzom family and belongs to Kufah. He listen Hadith from Anas bin Malik, while Thauri and others narrated on his authority.

889. MUKHTAR BIN ABI UBAID: He is son of Abu Ubaid bin Masud, he belongs to Banu Thaqif, his father is one of the dignified companions of the Holy Prophet صلی اللہ علیہ وسلم Mukhatar was born in the year Migration, He is the cured man about whom the Holy Prophet صلی اللہ علیہ وسلم has predicted that there would be a liar in Banu Thaqif. Although he was famous due to his so called knowledge and piety but it was against his belief he had in his heart. Even he became segregated from Abdullah bin Zubair and wished to rule independently this way his internal mischief was exposed. He showed many of his mischievous thoughts that were totally against the basic theme of Islam. He used to demand retaliation for Sayyiduna Hussain so that his wishful thoughts may come true to get worldly benefits including rule He was killed in his way during he dominion of Mus'ab bin zubair رضی اللہ عنہ in 67 AH.

890. MUGHIRAH BIN ZIYAD: He is Mughirah son of Ziyad; Bajali and Mousali (belongs to Mousal). He narrated traditions from Makhul and Ikarmah. And Wakee, Abu Asim and a group of narrators narrated from him. Imam Ahmad bin Hambal said, he is unknown (he narrates unauthentic and suspicious traditions that cannot be confirmed other than him). He further said I do not see him in Prophet's companions.

891. MUGHIRAH BIN MIQSAM: He is Mughirah son of Miqsam, resident of Kufah. He was intelligent, blind. He narrated from Abu Wail, Sha'bi while Shu'bah, Zaidah and Ibn fudail narrated on his behalf. Jarir reported that he said whatever I listen do not forget. He died in 123 AH.

892. MUTHANNA BIN SABAH: He is Muthanna son of Sabah. He belonged to yamen then moved to Makah. He narrated traditions from Ata, Mujahid and Amr bin Shuaib and Abdur Razzaq and some others narrated on his authority Abu Hazim and some other scholars of tradition said that he is some what soft (careless) about narration of Hadith. He died in 149 AH.

893. MUAWIYAH BIN QURRAH: He is son of Qurrah, his surname is Abu Iyas, resident of Basrah. He narrated hadith from his father, Anas bin Malik رضی اللہ عنہ Abdur Rahman bin Ma'qili while Qatadah, Shuibah and A'amash narrated on his behalf.

894. MUAWIYAH BIN MUSLIM: He is Muawiyah son of Muslim, his surname is Naufal. He listen hadith from Abu Abbas رضی اللہ عنہ and Ibn Umar رضی اللہ عنہ, Shuba and Ibn juraij narrated on his authority.

895. MEENA: He is Meena; he narrated from Abdur Rahman bin Awf رضی اللہ عنہ, Uthman رضی اللہ عنہ and Abu Hurairah رضی اللہ عنہ and further of abdur Razzaq narrated from his onward. He is declared infirm in narration of hadith.

896. ABUL MALEEH BIN USAMAH: He is Abul Maleeh, his name is Amir son of Usamah; he hails from Banu Hudhail; he belongs to Basrah. He narrated traditions from a group of Prophet's companions.

897. ABU MAUDUD BIN ABI SULEMAN: Good name Abdul Aziz, son of Abu Suleman; He was one of the renowned people of Madinah. He had seen Sayyiduna

Abu Saeed Khudri رضی اللہ عنہ and listen Hadith from Saib bin Yazid and Uthman bin Dhahak while Ibn Mahdi, Uaabi and Kamil bin Talha narrated on his authority. Scholar of traditions declared his authentic narrator of Hadith. He died during the dominion of Mahdi. He is mentioned in chapter; The best attributes of the Sayyidul Mursaleem Muhammad صلی اللہ علیہ وسلم.

898. ABU MAJID: He is bu Majid, He is known as Hanfi as he is linked to Banu hanifah, He narrated from Ibn Masud, Yahya and Jabir; He is mentioned in tradition of Ibn Masud regarding (باب المشی بالجنازۃ) to walk with caffin of dead (to offer funeral prayer; or after prayer coming to grave yard). Imam Tirmidhi mentioned his name Majid and he further said I listen from Imam Bukhari he used to say about him that he is infirm in Hadith. Ibn Uyainab said he is like a bird that had been flown (away).

899. ABU MUSLIM: He is Abu Muslim Khaulani. He is a pious person. His actual name is Abdullah bin Thaub and it is correct. He met Abu Bakr رضی اللہ عنہ, Umar رضی اللہ عنہ and Mu'adhir. Jubair bin Nufair, Urwah and Qilabah narrated on his authority. There are many good attributes of Abu Muslim, in short he was a pious and recluse man. He died in 62 AH.

900. ABUL MATUS / AL-MITWAS: He narrated from his father and he narrated from Khubaib bin Abi Thabit it is said that there is only one reporter between he and Khubaib that is Umarah; He is authentic.

901. IBN MADINI: He is Ali son of Abdullah; he has been mentioned earlier in section /series / ع.

902. IBN MUTHANNA: Good name Umar son of Abdullah bin Muthanna bin Anas bin Malik; he is one of Ansar and belonged to Basrah He narrated from his own father, Sulema Taimi and Hameed Taweel. While Qutaibah, Ahmad bin Hanbal and Muhammad bin Ismail Bukhari; such well-known and remarkable scholars of tradition narrated on his authority. He was appointed as judge of Basra during the rule of Rashid, when came to Baghdad, they also handed him over the some status and post of judge in Baghdad. He narrated his traditions there and returned back to Basrah. He was born in 118 AH and died in 215 AH.

903. IBN ABI MULAIKAH: His name is Abdullah son of Abu Abdullah; he has been mentioned in section / series / ع.

904. MAHARIBI: This word (nickname) relates to Quraishi. His name is Abdur Rahman son of Muhammad. He narrated from A'amash and Yahya bin Saeed and Ahmad, Ali bin Harb narrated on his authority. He is memoriser of Hadith. He died in 195 AH.

FEMALE COMPANIONS OF THE HOLY PROPHET

905. MAIMUNAH رضی اللہ عنہا: Sayyidah Maimunah رضی اللہ عنہا, she is one of the wives of the Holy Prophet صلی اللہ علیہ وسلم and daughter of Harith she hails from Banu Hilal and Banu Amir that is why called Hilaliyah, Amiriyah. Her formal name was "Barrah" but the Holy Prophet (E replaced with Maimunah. She was married to Mas'ud bin Amr Thaqfi in ignorance period; he divorced her and she got married to Abu Raham, After the death of Abu Rahm; The Holy Prophet صلی اللہ علیہ وسلم took her in his wedlock. This blessing mar iage took place in Dheqa'da 7 AH at place named "Sarf" ten kilometer away from Makkah when they intending to offer "Umratul

Qada". It is a miracle that she died in 61 AH at the same place where she got married to the Holy Prophet صلی اللہ علیہ وسلم. Although some reporters mentioned different years of her death. Ibn Abbas رضی اللہ عنہ had her funeral prayer. She was sister of Ummul Fadal wife of Sayyiduna Abbas رضی اللہ عنہ had her funeral prayer. She was sister of Ummul Fadal wife of Sayyiduna Abas رضی اللہ عنہ and sister of Asma daughter of Umais. It is said that she is the last of Holy Prophet wives; He never marry after her. A group of narrator including Ibn Abbas رضی اللہ عنہ narrated on her authority.

906. UMME MUNDHIR: She is daughter of Qais from Ansar it is also said that she hails from Banu Adi family a tradition is reported by Yaqub bin Abi Yaqub on her authority.

907. UMME MA'BAD BINT KHALID رضی اللہ عنہا:Umme Ma'bad is a woman of Khuza'ah tribe her name is Atikah daughter of Khalid. She embraced Islam when she saw the Holy Prophet's in her own house during a travel of migration to Madinah. The Holy Propht صلی اللہ علیہ وسلم stayed at her home for a short while, some said she came to Madinah first then embraced Islam. Her renowned tradition is "tradition of Umm Ma'bad."

908. UMME MA'BAD BINT KA'B رضی اللہ عنہا: She is daughter of Ka'b from Ansar family she offered prayer in both directions (to Baytul Muqaddas and Ka'bah). Her son Ma'bad narrated on her authority (it is saying of Ibm Mandah). Ibn Abdul Barr said , she is wife of Ka'b bin Malik Ansari Sulami and daughter of Ka'b bin Malik Ansari. Her son Ma'bad narrated on her behalf. And it is mentioned in Bukhari that Ma'bad is son of Ka'b bin Malik Ansari this goes to favor of Ibn Abdul Barr.

909. UMME MALIK AL-BAHZIYAH: She is one of Prophet's female companions, she belongs to Bahziya family. She is considered as Hijazi. Ta'us and Makhul narrated on her authority.

FEMALE SUCCESSORS OF PROPHET'S صلی اللہ علیہ وسلم COMPANIONS

910. MU'ADHA BINT ABDULLAH: She is daughter of Abdullah. She belongs to Banu Adi family. She narrated from Ali رضی اللہ عنہ. Ayeshah رضی اللہ عنہا and Qatadah and some others narrated on her authority. She died in 83 AH.

911. MUGHAIRAH: She is sister of Hajjaj bin Hassan, she saw Anas bin Malik رضی اللہ عنہ and also narrated from him. Her brother Hajjaj bin Hassan narrated her reported tradition in chapter (باب الرجل)

N/ن

COMPANIONS OF THE HOLY PROPHET صلی اللہ علیہ وسلم

912. NU'MAN BIN BASHIR رضی اللہ عنہ: He is son of Bashir, surname Abu Abdullah; He is from Ansar, After migration in Ansari Muslims he was the first who was born At the time of Prophet's demise he was 8 years and 07 months old. He himself and his parents are companions of the Holy Prophet صلی اللہ علیہ وسلم He started residing in Kufah and was ruler of Kufah in reign of Sayyiduna Muawiyah رضی اللہ عنہ. Then was made ruler of Hims. He started persuading people for the caliphate of Sayyiduna Abdullah bin Zubair, People of Him found him out and murdered him. A group including his son Muhammad and Shabi has narrated on his authority.

913. **NU'MAN BIN AMR BIN MUQARRIN:** This Nu'man is son of Amr bin Muqarrin People narrated that he joined Holy Prophet صلی اللہ علیہ وسلم alongwith 400 men of Muzainah tribe. Firstly resided in Basrah then settled to Kufah. Then he was made ruler of Jaish Nahawand on order of Sayyiduna Umar رضی اللہ عنہ. In 21 AH he conquered Nahawand and died same day. Maqil bin Yasar, Muhamad bin Sirin etc have narrated on his authority.

914. **NAEEM BIN MAS'UD:** He is son of Mas'ud. He is Ash'ja'i. He migrated and joined the Holy Prophet صلی اللہ علیہ وسلم and embraced Islam at the time of Battle of French. He played strategy with Banu Quraizah and Abu Sufyan (chief of Parties of Poly theorist). He was the one who retreated Polytheists away from Holy Prophet صلی اللہ علیہ وسلم. This incident of him is well known. He used to live in Madinah. His son Salamah has narrated on his authority. He died during the caliphate of Sayyiduna Uthman رضی اللہ عنہ. It is also said that instead he was martyred in war of Jamal before Sayyiduna Ali رضی اللہ عنہ reached.

915. **NAEEM BIN HAMMAR:** He is son for Hammar. It is also said to be Hammam. He is from tribe of Ghaffan Abu Idrees Khawlani etc has narrated on his authority.

916. **NAEEM BIN ABDULLAH** رضی اللہ عنہ: He is son of Abdullah He is Qarshi and Advi. He is famous by the name of Nuham He is said that this Naeem is son of Nuham bin Abdullah. He had embraced Islam long ago in Makkah. It is also said that he embraced before Sayyiduna Umar رضی اللہ عنہ but constantly kept back his fath. Because he was very noble in his nation, Therefore his tribe declined him to migrate. He used to sustain widows and orphans of his tribe. They said to him whatever your religion is, don't leave us. He migrated at the time of Hudaibiyah treaty (7AH). He got martyred in the battle of Ajnadain in the last days of caliphate of Sayyiduna Abu Bakar رضی اللہ عنہ. Nafe' and Muhamad bin Ibrahim Taimi have narrated on his authority.

917. **NAJIYAH BIN JUNDUB** رضی اللہ عنہ: He is son of Jundub. He is Aslami. He was custodian of camels of Holy Prophet صلی اللہ علیہ وسلم. It is said that he was son of Sayyiduna Umar رضی اللہ عنہ. He was Madinian. His name was Zakwan the Holy Prophet صلی اللہ علیہ وسلم named him Najiyah because get ride of Quraish. He is the companion who used to descend in valley carring arrow of Holy Prophet صلی اللہ علیہ وسلم during Hudaibiyah expedition, as mentioned Urwah bin Zubir etc. has narrated on his authority. He died in reign of Sayyiduna Muawiyah رضی اللہ عنہ in Madinah.

918. **NABEESHATUL KHAIR** رضی اللہ عنہ: He is from Banu Hudhail, Abul Maleeh and Abu Qulabah narrated on his authority. He is Basrain His narrated tradition is found there.

919. **NAUFAL BIN MUAWIYAH** رضی اللہ عنہ: Naufal is son of Muawiyah. He is Deeli It is said that he spent sixty years of his life before Islam and sixty years after advent of Islam. It is also said that this is not right, instead totally he lived 100 years. First of all he participanted in Battle of conquest of Makan, before which he embraced Islam. He died in reign of Yazid bin Muawiyah in Madinah. Some of the People have narrated on his authority.

920. **NAWAS BIN SAM'AN** رضی اللہ عنہ: He is son of Sam'an from Banu Kilab. He started residing in Syria. He is Syrian. Jubair bin Nufair and Abu Idris Khawlaani have narrated on his authority.

921. **NUFA'Y BIN HARITH** رضی اللہ عنہ: He is son of Harith, he is Thaqfi He has been

mentioned in section / series/B/ب.

922. NAFE' BIN UTBAH رضی اللہ عنہ: He is son of Utbah bin Abi Waqas. He is from Banu Zuhra. He is nephew of Sayyiduna Sa'd bin Abi Waqas رضی اللہ عنہ. Jabir bin Sameerah has narrated on his authority. He embraced Islam on the victorious day of Makkah. He is Kufi.

923. ABU NAJIH رضی اللہ عنہ: His name is Amr bin Utbah. He has been mentioned in section / series/ I/ع.

SUCCESSORS OF PROPHET'S COMPANIONS

924. NAFE BIN SARJIS: He is son of Sarjis, freedman of Abdullah bin Umar رضی اللہ عنہ. He was Deelmi, among great successors of the Holy Prophet's companions. He listened Hadith from Ibn Umar رضی اللہ عنہ and Abu Saeed رضی اللہ عنہ. Many people including Zuhri and Malik bin Anas رضی اللہ عنہ have narrated on his authority. Regarding Hadith (traditions) he is well known people. Moreover he is in those reliable narrators on whose authority, narration of Hadith is made, collection of traditions is made and whose traditions acted upon. Great portion of Hadith of Sayyiduna Ibn Umar depends on him. Imam Malik says when I listen any tradition of Ibn Umar رضی اللہ عنہ through medium of Nafe' then I become careless of listening the some from any other narrator. He died in 117 AH.

925. NAFE' BIN JUBAIR: This Nafei is son of Jubair, grandson of Mut'im, from Quraish. He is risder of Hijaz. He has narrated from his father and Abu Hurairah رضی اللہ عنہ. and Zuhri had narrated on his authority.

926. NAFE BIN GHALIB: This Nafe is the son of Ghalib his surname is Abu Ghalib. He is a tailor from Bahili family. He is considered to be successors of Basrah, he has narrated on authority of Anas bin Malik and Abdul warith has narrated on his authority.

927. NUBAIH BIN WAHAB: He is son of Wahab, He is from Ka'b family of Hijaz. He has narrated on authority of Abban bin Uthman رضی اللہ عنہ and Ka'b (who is freed slave of Saeed bin As) And Nafe' has narrated on his authority.

928. NADAR BIN SHUM'AIL: He is son of Shumail His surname is Abul Hasan. He is from Banu Mazin. He started residing in Muru, and there he died in about 203 AH. Many people have narrated on his authority. He was expert in Linguistic, gramar and literature.

929. NASEH BIN ABDULLAH: He is son of Abdullah and he is Mahmali, he is mentioned in chapter "Merey and Blessings". He has narrated on authority of Sammak and Yahya bin Kathir. While Yahya bin Yu'la and Ishaq Muslim Saluli have narrated on his authority. He is pious as well as sincere. Scholars of traditions have termed him infirm.

930. AN NUFAILI رضی اللہ عنہ: Good name Abdullah, son of Muhammad bin Ali bin Nufail, He is memorizer of traditions. He narrated on authority of Malik and Abu Dawud has narrated on his authority. Abu Dawud said, that he has seen no one great memoriser than him. Imam Ahmad used to hold him in great esteem. He is a part of religion. He died in 234 AH.

931. AN-NAJASHI رضی اللہ عنہ: He is king of Ethiopia. He embraced Islam and admitted the messenger ship of the Holy messenger Muhammad رضی اللہ عنہ. His name is Asmaha'h.

He died before conquest of Makkah. When the Holy Prophet صلی اللہ علیہ وسلم got the news of his demise, he held his funeral prayer. He could not have privilege to see Holy Prophet صلی اللہ علیہ وسلم. Ibn Mundah has termed him to be among companions although he did not have company of the Holy prophet and neither saw him. It is not better to categories him in companions; as companionship can not be applied on him (But as he accepted Islam and message of the Holy Prophet صلی اللہ علیہ وسلم and on his death Prophet صلی اللہ علیہ وسلم held his funeral prayer, it shows that he was a true believer and as he convinced by Prophet's message therefore he should be considered as companion) He is mentioned in chapter of Funeral prayer etc.

932. ABU NADAR رضی اللہ عنہ: His good name is Salim, son of Abu Umayyah freedman of Umar bin Ubaid bin Mu'ammar. He is qarshi, Taimi and Madini. He is categorized to be successor of Prophet companions Malik, Thauri and Ibn Uyainah have narrated on his authority.

933. ABU NADARAH MUNDHIR رضی اللہ عنہ: His good name is Mundhir son of Malik. He is Abdi. He listened traditions from Amr, Abu Saeed and Ibn Ababs رضی اللہ عنہ. Ibrhaim Taimi, Qatadah and Saeed binyahya have narrated on his authority He is categorized to be successor or Prophet صلی اللہ علیہ وسلم companions residing in Basrah. He died little before Hasan.

934. IBN NAWAHAH: His name is Abdullah. He is the one who alongwith his friend Ibn Athal joined company of the Holy Prophet صلی اللہ علیہ وسلم from Musailmah liar, both are mentioned in chapter of Protection (كتاب الايمان), After murder of Musailmah liar he mingled among Muslims and people thought him to be Muslim Even he was sent to Kufah, (alongwith a fighter group) to help Yemen during the caliphate of Umar رضی اللہ عنہ. He was leader of his nations (Banu Hanifah). So Harith bin Mudaras witnessed against him and his fellows that they were teaching mutually the fake and baseless point of view, Innovated by Musailmah (may Allah's curse be on him) in a mosque of a village And Musailmah also claimed for his innovated and false and baseless things are revealed to him by Almighty Allah, Sayyiduna ibn Masud had been appointed as a teacher for Kufah and Abu Musa Ash'araf رضی اللہ عنہ was his right hand this arrogant party was brought to them. They come to know their arrogance and apostasy, so, the companions of Prophet صلی اللہ علیہ وسلم. Order them to repent and they did, therefore, they were released by accepting their repentance.

But excuse and repentance of Ibn Nawahah was not accepted, so, they were exiled to Syria leaving their faith to Allah. Ibn Mas'ud said if they have still faith in whatever they said, earlier the plague of Syria will destroy them; otherwise, we have lost the opportunity to punish them because of their repentance. But he decreed for Ibn Nawahah to be killed; As he is a hypocrite atheist, not only atheist and hyporite but their orator(who can misguide People) so, as per his order Quraizah bin Kab killed him in a public place.

W/و

COMPANIONS OF THE HOLY PROPHET

935. WATHILAH BIN AL-ASQA: He is son of Asqa He is laithi, He embraced Islam when the Holy Prophet was collecting the necessary and required things for Battle

of Tabuk. It is said that he served the Holy Prophet for three years. He was among people of Suffah. He was among people of Suffah. His home was located in a village named Bilat Nine miles away from Damuscus, Then he moved to Baytul Muqdas, And there he died when he was 100 years old. A group has narrated on his authority.

936. WAHAB BIN UMAIR: He is son of Umair bin Wahab. He is Jahmi, He was brought, captured, in battle of Badr when he was infidel. His father come to Madinah and embraced Islam. For this reason the Holy Prophet صلی اللہ علیہ وسلم freed his son. So, he turned Muslim too. The Holy Prophet صلی اللہ علیہ وسلم sent him to Safwan bin Umayyah at the time of conquest of Makah to preach Islam to him. He died during a jihadi expedition in Syria.

937. WABISAH BIN MA'BAD رضی اللہ عنہ: He is son of Ma'bad surname is Abu Shaddad Awsi. Firstly resided in Kufah, then settled to Jazeerah. He died in Raqah. Ziyad bin Abil ja'd has narrated on his authority.

938. WA'IL BIN HIJR رضی اللہ عنہ: He is son of Hijr. He is Hadrami, he was one of chiefs of Hadarmaut His father was their king. He joined the Holy Prophet صلی اللہ علیہ وسلم with a delegation. It is said that before he reached the Holy Prophet صلی اللہ علیہ وسلم delivered the glade tiding to his companions. The Holy prôphet صلی اللہ علیہ وسلم said Wail bin Hijr is reaching you from far away (Hadarmout). His coming is for obedience and love of Allah and His messenger. He is esteemable in imperial family. When he reach, the Holy Prophet welcomed him and let him sit near to hisself. He spread his personal sheed for him and set him over it. And he said O! Allah bless Wail and his children and grand children The Holy Prophet صلی اللہ علیہ وسلم appointed him chief officer on the chiefs of Hasdermaut. His two sons Alqamah and Abdul Jabbar have narrated on his authority.

939. WAHSHI BIN HARB رضی اللہ عنہ: He is son of Harb. He is one of the Negroes, of Makkah. He is freed slave of Jubair bin Mut'im رضی اللہ عنہ. He assassinated in his infidelity, uncle of Prophet صلی اللہ علیہ وسلم Hamzah رضی اللہ عنہ in Battle of Uhud. He become muslim after battle of Ta'if. He participated in Battle of Yamamah from Muslim side. He claimed that he had killed people with dagger. One was best man (Hamzah) رضی اللہ عنہ second was worst man (Musalimah) He died in Hims. He is sons Ishaq and Harb narrated on his authority.

940. WALID BIN UQBAH: He is son of Uqbah, surname Abu Wahab He is Quraishi and Maternal brother of Uthman bin Affan رضی اللہ عنہ. He embraced Islam at the time of conquest of Makkah. He was reaching the age of puberty. Sayyiduna Uthman رضی اللہ عنہ appointed him ruler of Kufah. He was one of the knights and poets of Quraish. Abu Musa Hamadani and others have narrated on his authority.

941. WALID BIN WALID رضی اللہ عنہ: He is son of Walid, Quraishi and Makhzomi, brother of Khalid رضی اللہ عنہ bin Walid. He was brought captured in state of Infidelity I the Battle of Badr. His ransom was paid by his brothers Khalid and Hisham, after payment of ransom he turned Muslim, people said why did you not expose your Islam before ransome was paid. He said I did so to save you from suspicious that I accepted Islam to get ride of imprisonment. After his exposure of Islam Polytheists of Makkah imprisoned him. The Holy Prophet صلی اللہ علیہ وسلم used to make supplication for him and other weak people among Muslims. After some time he

was free from their imprisonment and reached to the Holy Prophet صلى الله عليه وسلم and joined Umratul Qada (due Umra). Abdullah bin Umar and Abu Hurairah رضى الله عنه have narrated on his authority.

942. **WARQAH BIN NAWFAL** رضى الله عنه: He is son of Nawfal bin Asad from Quraish. In the era of paganism he turned Christian. He had studied new lestament (Injil). He become very old and blind. He was paternal cousin of Sayyidah Khadijay رضى الله عنه.

943. **ABU WAQID** رضى الله عنه: His name is Harith, son of Awf. He is Laithi, He was an early Musim. He is Madinian. He lived one year in suburbs of Makkah and died in Makkah at the age of 75 years. In 68 AH. He was buried in Fakh (a place).

944. **ABU WAHAB** رضى الله عنه: He is Abu Wahab Jashmi, His name and surname are same He was blessed with company of the Holy Prophet صلى الله عليه وسلم and narrated from him.

SUCCESSORS OF THE COMPANIONS OF HOLY PROPHET صلى الله عليه وسلم

945. **WHAB BIN MUNABBEH** رضى الله عنه:He is son of Munabbeh surname Abu Abdullah, resider of Sana. He is ethnic Iranian. He narrated tradition on the authority of Jabir bin Abdullah and Ibn Abbas He died in 114 AH.

946. **WABRAH BIN ABDUR RAHMAN:** He is son of Abdur Rahman, surname is Abu Khuzaimah. He is from Banu Harith. He narrated from Ibn Umar and Saeed bin Jubair رضى الله عنه. And a group has narrated on his authority.

947. **WAKEE BIN JARRAH:** He is son of Jarrah, hailing from Kufah. He is from Qais Ghailan. It is said that its origin is from any town of Neeshapur. He narrated traditiosn on authority of Hisham bin Urwah and Awzai and Thauri Abdullah bin Mubark, Ahmad bin Hambal;, Yahya bin Mu'een, Ali bin Madini and many other have narrated on his authority, He came to Baghdad and gave lessons of Hadith there He is one of reliable, great religious leaders, whose described traditions are authentic and whose sayings, is resorted to. He used to issued decrees as per sayings of Imam Abu Hanifah رضى الله عنه. He listened a lot of sayings from Imam Abu Hanifah. He was born in 99 AH and he died in 197 AH on 10th of Muharram, when he was returning from Makkah. He was buried at faid.

948. **WAHSHI BIN HARB:** He is son of Harb, He narrated on the authority of his grand father through the medium of his father Sadaqah bin Khalid and others have narrated on his authority. He is Syrian.

949. **ABU WA'IL:** His name is Shafique, son of Salmah He is Asadi, and Kufi, He met era of paganism and Islam but he did not see Holy Prophet صلى الله عليه وسلم nor listen any tradition from him. He says "Before apostlship of the Holy Prophet صلى الله عليه وسلم I was ten years old. I used to pasture my goats is forest. "He narrated on authority of many including Umar رضى الله عنه, Ibn Masud رضى الله عنه, He is one of great pupils of Ibn Mas'ud and specific with him. He narrates traditions abundantly. He is reliable, sure and an argument. He died in era of Hajjaj bin Yousuf.

950. **WALID BIN UQBAH:** He is son of Uqbah bin Rabee'ah He is pagan. He is mentioned in details of Battle of Badr. He died in some Battle.

COMPANION OF THE HOLY PROPHET صلى الله عليه وسلم

951. **HISHAM BIN HAKEEM** رضى الله عنه: He is son of Hakeem bin Hazm. He is Quraishi

and Asadi. He became Muslim at the conquest of Makkah. He is among preferred and best companions. He was among the companions who used to order good and forbade from evil. One group including Umar رضی اللہ عنہ has narrated on his authority. He died before his father, in 54 AH.

952. **HISHAM BIN AAS** رضی اللہ عنہ: He is son of As رضی اللہ عنہ brother of Amir bin As. He embraced Islam in it's early days in Makkah; and migrated to Ethiopia. When received the news of Prophet's migration he returned to Makah after Battle of Trench. He is greatly best companions. His nephew Abdullah has narrated on his authority. He died in 12 AH in Battle of Yarmuk.

953. **HISHAM BIN AMIR** رضی اللہ عنہ: He is son of Amir and belongs to Ansar, He settled in Basrah and died there. He is Basri and Basrains have traditions narrated by him. His son Sa'd and Hasan Basri have narrated on his authority.

954. **HILAL BIN UMAYYAH** رضی اللہ عنہ: He is son of Umayyah He is Waqfi and Ansari. He is one of three companions who left behind in Battle of Tabuk. Allah accepted their repentance of all three of them. He participated in Battle of Badr. He is the companion who blamed her wife with one "shareek" He is mentioned in "Lian" to curse mutually". Jabir and Ibn Abbas has narrated on his authority.

955. **HAZAL BIN ZABAB:**

956. **ABU HURAIRAH** رضی اللہ عنہ: There is great conflict in his geneology. Much fams is that before Islam his name was Abdus Shams or Abde Amr and after Islam he was named abddur Rahman and that he hails from 'Dows tribe. Hakim Abu Ahmad Said that to us more authentic about his name is that his name is Abdur Rahman bin Sakhar. His surname over come his name as if he was never named. He embraced Islam in the year of battle of Khaybar and participated with the Holy Prophet صلی اللہ علیہ وسلم then attached himself with Holy Prophet صلی اللہ علیہ وسلم and was every time present in thirst of knowledge. He was used to eat meal only to fill his stomach adequately. Wherever Holy Prophet صلی اللہ علیہ وسلم visited he was with him. He had a powerful memory due to blessing of his attachment he, all time he remembered what no other companion could remember. He says that he informed the Holy Prophet صلی اللہ علیہ وسلم.

"O! Messenger of Allah I listen a lot of things from you but can not remember Holy Prophet صلی اللہ علیہ وسلم said spread your sheet" I spread my sheet that he narrated many traditions. Now I remembered all that he narrated. Imam Bukhari said that he (Abu Hurairah) رضی اللہ عنہ has narrated on authority of more than 800 persons. (they include Ibn Umar رضی اللہ عنہ, Ibn Ababs رضی اللہ عنہ, Jabir رضی اللہ عنہ, Anas رضی اللہ عنہ, and successors of companions. He died in Madinah at the age of 75 years in 57 AH or 58 AH. He carried all the time a small cat (Hirrah) therefore he was named Abu Hurrairah رضی اللہ عنہ.

957. **ABUL HAITHAM** رضی اللہ عنہ: His name is Malik bin Taihan, He has been mentioned in section / series M/م.

958. **ABU HASHIM** رضی اللہ عنہ: He is Abu Hashim, Shaibah son of Utbah bin Rabeelah Quraishi. It is said that his name is Hisham, It is also said that his name is his surname, and this is more famous. He is maternal Uncle of Muawiyah رضی اللہ عنہ bin Abu Sufyan رضی اللہ عنہ. Turned Muslim at the time of conquest of Makkah and started residing in Syria. He is pious and dignified companions. Abu Hurairah has

narrated on his authority.

SUCCESSORS OF PROPHET COMPANIONS

959. **ABUL HIND:** Good name Yasar, Used to provide his services for cupping. He administered the cupping to the Holy Prophet صلى الله عليه وسلم. He is freedman of Banu Bayadah. He has narrated on authority of Ibn Abbas رضي الله عنه Jabir رضي الله عنه and Abu Hurairah رضي الله عنه.

960. **HISHAM BIN URWAH** رضي الله عنه: He is son of Urwah bin Zubair, surname is Abu Mundhir, He is Quraishi and Madinian. He is among renowned successors of Prophets companions of Madinah. The one who has abundantly narrated traditions. He is categorized in great scholars and highly esteem able successors of companions. He listened tradition from Abdullah bin Zubair رضي الله عنه and Ibn Umar رضي الله عنه. Many people have narrated on his authority. They include Thauri. Malik bin Anas and Ibn Uyainah he reached Baghdad and joined caliph Mansur. He was born in 61 AH and died in 146 in Baghdad.

961. **HISHAM BIN ZAID:** He is son of Zaid bin Anas bin Malik and an Ansari, He has narrated on authority of his grandfather Anas رضي الله عنه. A group has listened hadith from him. He is thought to be Basrain.

962. **HISHAM BIN HASSAN:** He is son of Hasan and freed slave of Qurdusi tribe. It is said that he resided in that tribe. That's why he is called Qurdusi. He is the person who said to count the whom Hajjaj counted; they we one lac twenty thousand.
He listened hadith from Ata, and Ikarmah while Hammad ibn Zaid, Fadal bin Ayad have narrated on his authority. He died in 147 AH.

963. **HISHAM BIN AMMAAR:** He is son of Ammar surname is Abul Walid Thulami. He hails from Damascus. He is expert of the Science of recital, memoriser of traditions orator of Damascus. He narrated from Yahya bin Hamzah; And Malik, Bukhari, Nisa'i Ibn Majah, Muhammad bin Khuzaima and Baghand have narrated on his authority. He lived for 92 years. He died in 245 AH.

964. **HISHAM BIN ZIYAD:** He is son of Ziyad Abul Mi'qdam is his surname. He has narrated from Qurazi and Hasan. While Shaiban bin Furuk and Qawariri narrated on his authority. Scholars of tradition have termed his unauthentic in traditions.

965. **HUSHAIM BIN BASHIR:** He is Hushaim bin Bashir salma Wasti. He listened traditions from renowned leading scholars of Hadith Amr bin Dinar, Zuhri Yunus bin Ubaid and Ayyub Sakhtiyani while Malik, Thauri, Shubah, Ibn Mubarak and many others have narrated on his authority. Born in 104 AH and died in 183 AH.

966. **HILAL BIN ALI:** He is son of Ai bin Usamah. His name is same as of his grandfather Hilal bin Abi Maimonah Fahri. He has narrated on authority of Sayyiduna Anas رضي الله عنه and Ata bin yasar And Malik bin Anas and others narrated on his authority.

967. **HILAL BIN AMIR:** He is son of Amir and he hails from Muzainah tribe, He is Kufain. He has narrated on authority of his father and listened traditions from Rafe Muzani Abu Yu'la and others narrated on his authority.

968. **HILAL BIN YASAF:** He is son of Yasaf, freedman of Ash'ja; His meeting with Ali رضي الله عنه is well proved. He narrated on authority of Salamah bin Qais and listened tradition from Abu Mas'ud Ansari A group has narrated on his authority.

969. **HILAL BIN ABDULLAH :** This Hilal is son of Abdullah. His surname is

Abu Hashim. He is from Banu Bahalah. He has narrated on authority of Abu Ishaq, while Affan and Muslim narrated on his authority. Bukhari said that his traditions are suspicious.

970. HAMAM BIN HARITH: He is son of Harith He is Nakh'i. He listened Hadith from Ibn Mas'ud, Ayeshah رضی اللہ عنہا and other companion; and Ibrahim Nakh'i narrated on his authority.

971. HUD BIN ABDULLAH: He is son of Abdullah bin Sa'd. He is Asari. He narrated from his grandfather Mazeedah and Saeed bin Wahab. They both are companion of the Holy Prophet صلی اللہ علیہ وسلم Talib bin Hijr narrated on his authority.

972. HUBAIRAH BIN MARYAM: He is son of Maryam. He narrates from Ali رضی اللہ عنہ and Ibn Mas'ud رضی اللہ عنہ, and Abu Ishaq, and Abu Fakhtah narrated on his authority. He is authentic. Imam Nasai said that his narration are not powerful. He died in 66 AH.

973. HUZAIL BIN SHARAHBIL: He is son of Sharahbil. He is from Azdi tribe, belongs to kufa and was blind. He listened hadith from Abdulah bin Mas'ud رضی اللہ عنہ, and a group has narrated on his authority.

974. ABU HAYYAJ: He is Abul Hayyaj Hayyan, son for Hasseen, he hails from Banu Asad. He is a scribe of Sayyiduna Ammar bin Yasir. Imam Ahmad said, he is father of Mansur bin Hayyan. He is an estimable successor of Prophet's Companions. His narrated traditions are authentic. He has narrated on authority of Sayyiduna Ali رضی اللہ عنہ and Ammar رضی اللہ عنہ. Sha'bi and Abu Wail has narrated on his authority.

FEMALE COMPANIONS OF THE HOLY PROPHET صلی اللہ علیہ وسلم

975. HIND BINT UTBAH رضی اللہ عنہا: She is daughter of Utbah bin Rabee'ah, wife of Abu Suffan رضی اللہ عنہ and mother of Sayyiduna Muawiyah رضی اللہ عنہ. She turned Muslim at the time of conquest of Makkah, after his husband embraced Islam. Holy Prophet صلی اللہ علیہ وسلم maintained marriage bond of both. She was very eloquant and wise. When took oath on the Holy Prophet hand along with other ladies. He said Don't ever attach any partner with Allah and don't steal even. Hindah humbly said that Abu Sufyan is Frugal in spending. It creates hard ship. The Holy prophet said and don't' over commit adultery, Hindah said, can any noble women be adulteress. The Holy Prophet صلی اللہ علیہ وسلم said and do not ever stay your children, Hindah said but you slew all our children. We brought up small children and you got them slain while grown up, in Badr, she died during caliphate of Sayyiduna Umar رضی اللہ عنہ the same day Sayyiduna Abu Quhafah رضی اللہ عنہ (father of Abu Bakar) رضی اللہ عنہ died, Sayyidah Ayshah رضی اللہ عنہا has narrated on her authority.

976. UMME HANI رضی اللہ عنہا: Her name is Fakhtah, daughter of Abu Talib, sister of Ali رضی اللہ عنہ. The Holy Prophet صلی اللہ علیہ وسلم before his apostleship proposed her for marriage. Hubairah bin Abu Wahab also proposed her. But Abu Talib, married her with Hubairah (infidle) and denied to the Holy Prophet صلی اللہ علیہ وسلم But after words She embraced Isalm and marriage bond was annulled. Now again, the holy Prophet صلی اللہ علیہ وسلم proposed her, but she said by Allah I love you already, why don't after being muslim I like you, but I have children. The Holy Prophet صلی اللہ علیہ وسلم stayed calm. Many people including Sayyiduna Ali رضی اللہ عنہ and Ibn Abbas رضی اللہ عنہ have narrated on his authority.

977. UMME HISHAM: She is daughter of Harihah bin Nu'man and a lady companion. A group of narrators has narrate on his authority.

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COMPANIONS OF THE HOLY PROPHET صلى الله عليه وسلم

978. YAZID BIN ASWAD رضى الله عنه: He is son of Aswad. He is Suwai, his son Jabir has narrated on his behalf. He is among people of Taif, His traditions were found in people of Kufah.

979. YAZID BIN AMIR رضى الله عنه: He is son of Amir, he is suwai and Hijazi, In the Battle of Hunayn he had company of Polytheists. After this he became a Muslim, Saib bin Yazid and others have narrated on his authority.

980. YAZID BIN SHAIBAN رضى الله عنه: He is son for Shaiban. He hails from Azdi tribe and was a companion رضى الله عنه; Traditions have been reported on his authority. He is mentioned in Wahdan, he narrated on authority of Ibn Mirba and Umar bin Abdullah bin Safwan has narrated on his behalf. His tradition is about pilgrimage.

981. YAZID BIN NU'AMAH رضى الله عنه: He is son of Nu'amah, He is from Banu Dabiyy, Saeed bin Salman narrated on his authority. During His polytheism life he participated in Battle of Hunayn, After this he become Muslim, Imam Tirmidhi says that his listening tradition from Holy Prophet is not well-known.

982. YAHYA BIN USAID BIN HUDAIR رضى الله عنه: He is son of Usaid son of Hudair, from Ansar. He was born in the era of Holy Prophet صلى الله عليه وسلم, surname of his father is Abu Yahya. He is mentioned in "Fadlul Qina'at wal Qari." Ibn Abdul Barr has said, he was old enough to listen Hadith, but I don't know any tradition mentioned by him.

983. YUSUF BIN ABDULLAH رضى الله عنه: He is son of Abdullah bin Salam surname Abu Yaqub. He was offspring of Yusuf عليه السلام bin Ya'qub عليه السلام from Bani Israil. He was born in the life time of Holy prophet صلى الله عليه وسلم, when he was taken to him he took him into his lap, Named his Yusuf passed his hand over his head and invoke for his protection. No tradition is narrated on his authority. He is Madinian.

984. YULA BIN UMAYYAH: He is son of Umayyah. He is Tamimi and Hanzali. He embraced Islam on the victorious day of Makkah. He belongs to Hijaz. Safalan, Ata Mujahid and others have narrated on his authority. He participated in Battle of Jamal with Ali رضى الله عنه and was slain.

985. ABUL YASAR رضى الله عنه: He is son of Amr his name is Ka'b. He has been mentioned in section / series K/ک.

SUCCESSOR رضى الله عنه OF THE PROPHET'S COMPANIONS رضى الله عنهم

986. YAZID BIN HARUN: This Yazid son of Harun. He is Aslami i.e freedman of his He is resident of wasit. He narrated from a group. And Ahmad bin Hambal and Ali bin Madini have narrated on his behalf. He settles into Baghdad and narrated traditions there. Then returned to Wasit and died there. He died in 118 AH. Ibn Madini says I have seen no one with powerful memory than him. He was a greet scholar of traditions, memoriser, man of Authority, pious and worshipper. He died in 217 AH.

987. YAZID BIN ZURAI: He is son of Zurai, surname is Ibn Muawiyah, He is

memoriser of traditions. He narrated from Ayyub and Yunus while Ibn Madini and Musadid have narrated on his authority. He is mentioned in chapter "kindness and Blessing. "Imam Ahmad bin Hambal said that firmness of religion and Knowledge is his foremost part. He died in Shawwal 183 AH, at the age of 81 years.

988. **YAZID BIN HURMUZ:** He is son of Hurmuz, also Hamadani Madine, and freed slave of Banu Laith. He narrated from Abu Hurairah رضی اللہ عنہ, and his son Abdullah Amr bin Dinar and Zuhri have narrated on his behalf.

989. **YAZID BIN ABU UBAID:** He is son of Abi Ubaid, freed slave of Salmah bin Akwa. He narrated from Salamah and Yahya bin Saeed and other have narrated on his behalf.

990. **YAZID BIN RUMMAN:** This Yuazid is son of Rumman, surname is Abdur Ruh. He is Madinian. He listened traditions from Ibn Zubair and Saleh bin khawwat. Zuhri and other narrators narrated on his behalf.

991. **YAZID BIN ASAM:** He is son of Asam. He is suckling nephew of Umal Mu'mineen Sayyidah Maimunah رضی اللہ عنہا. He narrated on authority of Mainumah رضی اللہ عنہا and Abu Hurairah رضی اللہ عنہ.

992. **YAZID BIN NAEEM:** He is son for Naeem bin Hazal He hails from Banu Aslam. He narrated on authority of his father and Jabir رضی اللہ عنہ and a group has narrated on his behalf.

993. **YAZID BIN ZIYAD:** He is son of Ziyad, resident of Damascus. He narrated on behalf of Zuhri, and Suleman bin Habib; And Ibn Naeem have narrated on his behalf.

994. **YULA BIN MAMLAK:** He is son of Mamlak. He is successor. He narrated from Umme Salamah and Ibn Mulaikah has narrated on his authority.

995. **YA'EESH BIN TAKHRAH:** He is son of Tikhfah bin Qais. He hails from Banu Ghifar / Ghifari tribe, he narrated on authority of his father. His father was among the people of terrace. And Abu Salamah has narrated on his behalf.

996. **YAQUB BIN ASIM:** He is Yaqub son of Asim bin Urwah bin Masud. He is Thaqfi and HIjazi. He has narrated on behalf of Ibn Umar رضی اللہ عنہ.

997. **YAHYA BIN KHALF:** He is son of Khalf, and he is Bahali. He narrated from Mu'tamir, and Muslims, Abu Daud, Tirmidhi, and Ibn Majah have narrated on his behalf He died in 21 AH. He is mentioned in chapter Military Equipment.

998. **YAHYA BIN SAEED:** He is belongs to Ansar of Madinah son of Saeed He listened traditions from Anas bin Malik, Saib bin Yazid, and many other, while Hisham bin Urwah, Malik bin Anas رضی اللہ عنہ, Shu'bah, Thauri ibn Uyainah and Ibn Mubarak have narrated on his authority. He was responsible for settling the disputes in Madinah in caliphate of Banu Umayyah. Caliph Mansur sent for him to Iraq and appointed him as judge in Hashmiyyah. He died at the same place in 143 AH, He was one of he leading scholars of traditions and jurisprudence, religion scholar, pious recluse, virtuous and famous in jurisprudence.

999. **YAHYA BIN HASSEEN:** He narrated on authority of his grand mother Umm Hasseen and Tariq. Abu Ishaq and Shu'bah have narrated on his authority. He is a man of authenticity.

1000. **YAHYA BIN ABDUR RAHMAN:** He is son of Abdur Rahman bin Hatib bin Abi

Batta'ah. He is Madinian. He narrated on authority of a group of Prophet's Companions.

1001. **YAHYA BIN ABDULLAH:** He is son of Abdullah bin Baheer. He is sanani. He narrated on authority of people whom Farsudah bin Misk and Muamar has narrated on his authority.

1002. **YAHYA BIN ABI KATHIR:** He is son of Abu Kathir. His surname is abu Nadr. He is Yamami and freed slave of Banu Tai! He is actually Basrain then he settled to Yamamah. He saw Anas bin Malik رضی اللہ عنہ. He listened traditions from Abdullah bin Abi Qatadah. Ikarmah and Awzaii have narrated on his authority.

1003. **YUNUS BIN YAZID:** He is son of Yazid. He is Aaili. He narrated traditions on authority of Qasim, Ikarmah and Zuhri. And Ibn wahab and Ibn Mubarak have narrated on his authority. He is man of authenticity and a leader He died in 159 AH.

1004. **YUNUS BIN UBAID:** He is son of Ubaid and a Basrain. He listened traditions from Hasan and Ibn Sirin. While Thauri and Shuibah have narrated on his behalf. He died in 139 AH.

FEMALE COMPANIONS OF HE HOLY PROPHET صلی اللہ علیہ وسلم

1005. **YASIRAH رضی اللہ عنہا:** She is mother of Yasir Ansari. She is among emigrant ladies. Her grand daughter Hameeshah bint Yasir has narrated on her authority.

{ABOUT LEADERS OF THEORY AND ORIGIN OF RELIGION}

1006. **MALIK رضی اللہ عنہ BIN ANAS رضی اللہ عنہ:** He is son of Anas bin Malik bin Abi Amir. He is Asbahi, His surname is Abu Abdullah. We start by mention in him because he is first as per knowledge, status and era He is guide of scholars and teacher of leaders. However I have mentioned Bukhari, Muslim before him in preface of the book. His reason is that conditions which they both have utilized in their books. Here he has more right of priority an capable person. He was born in 95 AH and died in 179 AH in Madinah. At that time He was 84 years old. Waqidi said he was 90 years old. He was not only leading scholar of Hijaz but also a guide to all human beings in tradition and jurisprudence. To prove his pride, it is sufficient to say that Imam Shafi was one his pupils. He received knowledge of traditions from Yahya bin Saeed Nafe! Muhammad bin Mankadir, Hisham bin Urwah Zaid bin Aslam, Rabee'ah bin Abi Abdur Rahman and many other scholars. And countless numbers of people have narrated traditions on his authority. His pupils become leading scholars of the regions. They include Imam Shafi, Muhammad bin Ibrahim bin Dinar, Abu Hashim, Abdul Aziz bin Abi Hazim. These pupils of him are similar to him in knowledge. In addition to this people like Ma'n bin Esa. Yahya bin Yahya, Abdullah bin Maslamah, Qa'anbi and Abdullah bin Wahab are countless which are teachers of Imam Bukhari, Muslim, Abu Daud, Trimidhi, Ahmed bin Hambal. And Yahya bin Mu'een like people are teachers leading "Muhaddithin" scholars of traditions.

Bakr bin Abdullah Sanani said, we joined the company of Malik bin Anas رضی اللہ عنہ, He narrated traditions to us on behalf of Rabee'ah bi Abi Abdur Rahman. We wanted to listen more on behalf of some person. One day he asked why are you so interested in Rabee'ah? He is sleeping there in arch, we raused him from sleep and asked him, Are you Rabee'ah?" He said yes, We said, the same Rabee'ah on whose behalf Imam Malik bin Anas رضی اللہ عنہ narrates? He said yes. We said then what is the

matter Imam Malik has benefited from you so much, but you did not reach upto such a greet status (interpretations of Islamic law (اجتهاد). He said you don't know that riches or blessings of Allah be it slight is better than one bundle of knowledge, Abdur Rahman bin Mahdi says that Sufyan Thauri is leader in traditions but not in Prophet's practices (سنت) and Awzaii is leader in Prophet's practices (سنت) but not in tradjtions whlie Imam Malik رحمه الله is the leader in both of important things. Imam Malik used to pay regard to knowledge and religions too much, therefore whenever he intended to narrate Hadith, he made ablution, sat at the proper place, used to comb his beard, used perfume and sat very elegantly and reverently. When he stated traditions. His attention was driven towards this. He replied I want to establish reverence of traditions of Allah's Messenger.
Once Abu Hazm was narrating Ahadith (traditions), Imam Malik passed and leaded forward and did not sit. When asked he said I found no place to sit and I did not feel like to listen while standing! That's why I didn't stay. Yahya bin Saeed said no body possesses traditions authentic Then Imam Malik رضی اللہ عنہ Imam Shafi said when teacher of traditions are discussed Imam Malik رحمه الله is like stars. And also said that when any spurious person (null and void) person visited him he used to say I have evidence of my religion. Just become a dubious. And join any dubious person to debate to him. He also said when you get any tradition from Imam Malik grab it firmly. Imam Malik said when inner of anybody does not contains good, people are not to received food from him. He said, knowledge is not the name of abundance of narrating, instead that is a light which Allah puts in heart to anybody. Abu Abdullah says dreamt that the Holy Prophet صلی اللہ علیہ وسلم is in the Mosque and people are surrounding him. Imam Malik is standing jut infants of him. The Holy Prophet صلی اللہ علیہ وسلم has musk in his front and he is giving handful to Imam malik and Malik is showing into the people. Mutrif said, I interpreted it as knowledge and following of Prophet's teaching and practice. Imam Shafi said,.my paternal aunt once said, to me, tonight I had a strange dream, we were in Makkah at that time, I said, what did you see? She said, any body was saying tonight greatest scholar of the world has died. Imam Shafi says, we kept it in mind, Afterwards we come to know that this was the time when Imam Malik رضی اللہ عنہ died. Imam Malik says that I visited caliph Harunur Rahid, He said to me, how good it is that you visit us oftenly so that our children may listen your Muta from you, I said may Allah maintain your honour, this knowledge has emerged from family of your forefather, if you respect it, if will be honoured and if you humiliate it, it will be disgraced and degraded. Knowledge is such a thing that you should reach it rather than to call it. Harun said you are right, and said to children to listen traditions going to mosque, with other people Rashid narrated that he asked Imam Malik, do you have any home? He replied no. Rashid handed him three thousand dinars, and said to purchase a residence. Imam malik رضی اللہ عنہ take the dinar but didn't spend when Rashid intended for departure, he said to Imam Malik to accompany him. He said I have determined firmly to bound people to Mu'atta as Sayyiduna Uthman رضی اللہ عنہ bound people to Holy Quran. Imam Malik replied compelling people for Muatta is beyond your authority, because companions of the Holy Prophet صلی اللہ علیہ وسلم, have dispersed in different cities after his demise, and

they have narrated traditions. And Holy Prophet صلی اللہ علیہ وسلم said that "Discussion of my Umah is Blessing." And accompaning you is a thing which I am not capable of the Holy Prophet said Madinah is better for it, would that they knew it And the Holy Prophet صلی اللہ علیہ وسلم further said, Madinah expels out its impurity These are your dinars if you wish take them back or leave. His purpose was that you want to compel me to leave Madinah because you have favoured me, I cannot prefer these dinars than the city (Madinah). Imam Shafi'i said, I saw a number of horses of Khurasan and mules of Egypt, I never saw better than these. I said to Imam Malik how good are these! He said, O Abdullah these are gift to you from me. I said choose any one out of these for yourself. He said, I am ashamed to Allah, if I trample the soil where messenger of Allah rests, with the hoofs of any animal like these a great number of excellences are mentioned for this mountain of knowledge and ocean of righteousness.

1007. **NU'MAN BIN THABIT:** This is imam Abu Hanifah. His name was Nu'man, son of Thabit bin Zota; resider of Kufah, from the family of Hamazah Zayyat. He was mercer, He used to trade silk dresses and cloths. (silk febric); His grand father Zota; hailed from Kabul and was slave of Bani Taimullah bin Thalbah, He was later freed. His father embraced Islam, some people said, he was free and never did he go through period of slavery. Thabit in his childhood come to Sayyiduna Ali R) bin Abi Talib. Ali رضی اللہ عنہ invoked for betterment of him, and his offspring. He was born in 80AH and died in 150AH in Baghdad. He was buried in Khairzan. His tomb is famous there. In his life time four companions of the Holy Prophet صلی اللہ علیہ وسلم were alive. In Basra Anas bin Malik, Abdullah bin Abi Awfa in kufah, Sah'l bin Sa'd Sa'idi in Madinah, while Abu Tufail Amir bin Wasilah in Makkah. Abu Hanifah met non of them nor got any knowledge from them. Achieved knowledge jurisprudence from Hammad bin Abi Suleman, and got hadith from Ata bin Abi Ribah, Abu Ishaq Sabee'ii, Muhammad bin Munkadir, Nafe', Hisham bin Urwah, Samak bin Harb etc. While Abdullah bin Mubarak, Wakee bin Jarrah, Yazid bin Harun, Qadi Muhammad Yousuf Muhammad bin Hasan As-Shaibani and other narrated on his authority. Caliph Mansur took him alongwith him to Baghdad from Kufah. He kept living there till death. During the dominion of Marwan bin Muhammad Umavi, Ibn Hubairah wanted him to take the responsibility of Judiciary but he refused (strictly). He ordered to flog him ten lashes daily up to ten days But when he realized that he won't be agreed ; he released him; And this practice was repeated when caliph Mansur sent his call to Iraq and intended to hand over the judiciary department to Abu Hanifah; but he refused to lake responsibility. The caliph swore, that you will have to do so, Abu Hanif also swore that he will never obey the caliph and will not take responsibility of judiciary in his reign; They aften repeated their determination to firm on their decision. After all he imprisoned Abu Hanifah. He died during his imprisonment. Hakeem bin Hisham was told in Syria that Imam Abu Hanifah was very trust worthy; the king showed his intention to keep the keys of his treasure but he denied; besides he was threatened otherwise you will have to face punishment; He denied strictly; he tolerated the punishment of world Than the punishment of God. He mentioned before Ibn Mubark; he said Do you talk about; to whom was provided the

treasures of world but he ran away (to his God's mercy). He was of medium height, tan colored, some said he was tall man, he had beautiful face; and was best in conversation and he had high sound. He was really courteous in his meetings, and very generous to friends and attentive to colleagues Imam Shafi said, Imam Malik was asked once about Abu Hanifah; whether you see him or not? He said, Yes I have seen a man If he says to you about any pillar that it is made of gold, then will have sufficient proof to prove his claim. Imam Shafii said whosoever, who wants to become expert in jurisprudence; he cannot get the optimum level without consulting him. Imam Abu Hamid Ghazali said, it is said that Abu Hanifah used to offer supererogatory prayer every night one day he was going on the way; a man pointed his finger to him and said he is the man who worships whole night every night. Since the night he started waking up to worship Almighty every night he said, "I am ashamed that people believe in me some attributes that are not in me. Sharik Nakhi said Abu Hanifa was a reticent person, always in deep thoughts, it is the sign that he had not only contemporary knowledge but Esoteric knowledge also. As the one is granted these two blessings; (become recluse and reticent) he gets the complete knowledge. It's enough as if the detail of each and every attribute be discussed it will be too long article, which is not our intention at this place. In short keep in mind, he was recluse, pious intelligent, skillful, very learned scholar and a pioneer jurisprudent. We discussed him here in this book thoug there is no tradition narrated by him or on his authority; but it was just to have blessing by discussing his virtuous personality.

1008. MUHAMMAD BIN IDRIS SHAFII: He is Imam Abu Abdullah Muhammad bin Idris bin Abbas bin Uthman bin Shafe bin Sa'ib bin Ubaid bin Abd-e-Yazid Hashim bin Abdul Mutalib bin Abd-e-Manaf, He hails from Hashimi, Qurashi family His forefather Shafe; son of Sa'ib had seen the Holy Prophet صلی اللہ علیہ وسلم, as his father Sa'ib was the flag bearer of Bani Hashim in Battle of Badr he was captured and get freed by paying ransom then embraced Islam; Imam Sahfi was born in Ghazah, in 150 AH, when he was only two year old he was brought to Makkah, some scholars reported different saying about his place of birth as some said, he was born in Asqalan, some said he was born in Yemen; Although there is confirm about his place of birth but all agree that he was born in 150 AH. The same year when Abu Hanifah died; some scholars said, Even their day and time of birth and death were also same. Imam Baihiqi said this as per only a few traditions reported by some people that on the same day Shafii was born and Abu Hanifah died; otherwise we know and it is renowned that both incidents were occurred on same year but not on same day or on same time.

Muhammad bin Hakeem reported that when Imam Shafi was in his mother womb; his mother saw a dream that Jupiter came out of her womb and burst up; the particles dispersed to each and every city; interpretor; interpreted that you will give birth a scholar a learned scholar.

Once Imam shafii said, I saw the Holy Prophet in dream he asked me," A boy ! who are you? I replied I am from your tribe (family). He ordered me to be nearer to him so, I did. He put his saliva in my mouth and rubbed it on my lips and face; further he said, Now you may go, you would be blessed. And once again he exclaimed that I had seen a dream; that I saw the Holy Prophet صلی اللہ علیہ وسلم; he was

really very beautiful, he was leading prayer in Masjidul Haram in Makkah. When completed prayer he turned to the people and preached them; I went nearer to him and requested, please let me offer the prayer in your leading. He look out a balance from his sleeve and granted it to me; And said it is yours, Shafii said there was an interpreter I asked about the dream he replied; As per my interpretation you would be a leader in Islamic knowledge and strict follower of Prophet's teaching and practice, because the Imam of Ka'ba is greater than all (who granted you balance) and it is an indication that you would be able to find the facts of each things as guided by Allah.

Imam Shafi was from a poor family, Evan they don't have to pay his fee to his tutor, so he become non attentive to Imam Shafii and when he teach other students Imam Shafii, carefully picks and get remembered. And whenever the teacher go where for a while, Shafii reminded the lesson to students soon; teacher realized that he is more beneficiary than his fees. So, he didn't demand his fee again, He kept learning until he got learnt the Quran when he was only 9 years old. Imam Shafii says, I get registered to a mosque for further education and began to set with scholars. When. they discuss any religious issue I remember that at once. We live Khaif velley of Makah and I was so poor that I could not buy a paper to write on, so I pick up a bone (flat bone essy to write on) and kept writing important points He get early education of jurisprudent from Muslim bin Khalid, then he come know that Imam Malik رضی اللہ عنہ is the supreme leader and Imam (very learned and worthy; to be felled). Shafii says; It set in my mind that I should go there to meet and learn from him So, I borrowed his book Muatta and Studied not only studied but leant it by heart then I approached the governor of Makah to get a recommendation letter to Imam Malik رضی اللہ عنہ, I got two letters one for Imam Malik and one for governor of Madinah, when I approached governor of Madinah to get favor to introduce me in Imam Malik's is gathering / class. The governor of Madinah exclaimed oh my dear! It would be easy for me to walk from Madinah to Center of Makkah on foot rather you intend, I give a fover to you in this regard, that I go to Imam Malik's door. I said so, if you wish you may call him here. He said no It's too difficult to call him here. Would that you approach him and stay there for awhile, it may be possible that his door be open for us too because of you; then he mounted on his beast and we accompanied him reached to he Imam Malik's door. A man stop forward and knocked the door, a negro slave girl come out, governor said to her please inform your master that I am here to meet him. After a long period of time she returned back to us and said, my master said, If you have any problem/issue give me in black and white, it will be answered. And if there is any other important discussion then you know for such work a day has been decided for that. Governor said to negro slave girl, please say him I have a note from governor of Makkah for him. She went inside and returned with a chair. She put near the door, soon after Imam Malik رضی اللہ عنہ come and sat down on chair, he was very dignified and was awesome and most inspiring, he had a shawl on his head and shoulders (طیلسان), Governor step forward and handed him over the role from governor of Makkah in favor of mine He studied and as he read about me hat Muhammad son of Idris is a noble person and is from poor family and so on, he

dropped the role and said (سبحان) Allah is most exalted; The knowledge of Allah's messenger would be taught on letters of favors. Imam Shafii said, I step forward and requested may Allah enhance your goodness, I am offspring of Abdul Mattalib and I explained my whole condition, he look at me and kept quite for a while then said, What is your name? I replied, Muhammad, he said fear Allah, avoid sins because soon you would be a dignified person, I said I will do, he further said Allah has granted you a (umiferous heart don't put if off by making sins; you may go now and come to me tomorrow with a person who can recite Mautta I replied sir, I will recite myself unto you by heart. I appeared before him next day and initiate reciting of Muatta, as I thought to stop because of his other responsibilities, he instructed me to recite more and more, again again unfill I got to end in a few days. Imam Shaii kept residing in Madinah till death of Imam Malik رضی الله عنه, whenever Imam Shafii narrate a tradition from Imam Malik, he used to say my teacher Imam Malik said like this or say it is opinion of our teacher Imam Malik. Abdullah son of Imam Ahmad bin Hambal says, I asked my father about shafii, that who is Shafii? because I noticed you oftenly pray for him? He replied, my dear son, Shafi was like a luminous Sun and for people he was like peace and blessing; now think what could be the alternate of these both attributes! Abdullah! Brother Saleh bin Ahmad, bin Hambal said, once Imam Shafii came our house; he came to see my father as he was ill, Sale exclaimed that my father got up and kissed his eyes and let him sit on his place while he himself sat in front of him. As Imam Shafi mounted on his beast my father hold its bridle and walked with him to a distance; As Yahha bin Moeen come to know about the incident, he said (سبحان الله) Allah is most exalted; why you did so, when you were ill. My father Imam Ahmad bin Hambal replied you could hold the bridle of his mole from other side you might have had some benefit (keep in mind) anyone who wants to get knowledge of jurisprudence he would have to smell the tail of his mole (He must be with him obediently). Ahmad bin Hambal said I don't know anyone who had more prominent relation with Islam than Imam Shafi had in his era. I do pray for him after each and every prayer I offer; as O! Allah forgive my parents and Imam shafii, Hussain bin Muhammad Za'frani said whenever and whatever book I read before Imam Shafi, Imam Ahmad bin Hamble was present there Imam Shafii used to say "Any one who gets knowledge with ego and luxuries he will never get success but who get knowledge without ego and without luxuries from scholars, He will be successful, (in his goal). He said whenever I did debate with someone I wished that may Allah help him and make it easy for his optimize his self as per true belief. And may Allah protect his from perversion. I never ever took part in my debate but I wished that may Allah release the truth either by my tongue or by my opponent.

Yunus bin Abdul Ala said, I had heard from Imam Shafii, He said, In my view it is better for any person to fall in any biggest sin except polytheism rather than he concentrate in any issue of (علم الكلام) knowledge / science of words. By God I have come to know such things about these people that I cannot imagine, he further said whosoever adopted their beliefs he will never succeeded. Abu Muhammad nephew (son of Shfaii's sister) he said sometime we visit him oftenly even 30 times or in a might and we found him, there had been a lamp in front of Imam Shafi and

he was lying there -thinking, then called his slave girl to take him lamp away; she took away then when he calls her bring the lamp from she would bring the lamp and he used to write in lamps light. It was asked form Abu Muhammad; what was the secret returning of lamp? it might be-there and when ever he unfounded to write something he might write otherwise it could be there! He said in dark echology heart thinks more deeply that's he did so.
Imam shafii said, To impower your conversation; Take help of Silence (avoid useless talk; talk when need) and impower your solution extracting / dreving the solutions use the power of thought, means, don't talk useless and use your mind with full concentration to bring out the solution of any issue. And he further said, one admonish him (muslim) brother secretly he did a work of benevolence, he made his easy and beautiful and he showed sincerity to him. And one who admonishes publically he defaned him, and he did act of dishonesty to him Humaidi reported that Imam shafi brought ten thousand Sana in a cambric and he installed his tent out side of Makkah, I was there seeing all, people came to him and he gave them some money in a while he had finished that sum He gave all in charity. He entered the Makkah when he had spend all the money he had in charity.
Muzani said; I never saw generous more than Imam Shafi, once when he was in need, 'I saw a slave come to him and presented a pouch I think it had some money, that he offered him to use for his provisions on Eid, it was Eid night, at night, at the same time I noticed as I was walking with him and asking something; as he reached near his door; the slave presented that pouch; but at the some time a man came to his and said, my wife has given birth to a child I need some money, he granted him that pouch (Even didn't see, how much it has). And he entered the house empty handed. He had countless virtues. He was Imam of East and West and was very learned scholar. Almighty granted him knowledge, sincerity and high position among attributes at a time, he got the highest rank of admiration and good fame that someone else did not get it He listened hadith from Malik bin Anas Sufyan bin Uyainah, Muslim bin Khalid, and many others, while Imam Ahmad bin Hambal, Abu Thaur Ibrahim bin Khalid, Abu Ibrahim Muzani, Rabee bin Sulaim Muradi and many people narrated on his authority. He came to Baghdad in 195 AH and lived there two years then moved to Makkah and after staying a few month, he went to Egypt and died their on Friday night (Thursday) at the time Isha and was buried next day (Friday) after Asr prayer; in Rajab 204 AH at the age of 54 years. Rabee said a few days before his death; I saw a dream, that Sayyiduna Adam عليه السلام had died and people gathered to offer his funeral, prayer, I asked from some scholars, they replied, it has indication that world's biggest scholar is about to die. As Allah had granted Adam the knowledge all names (of All things) A few days later Imam Shafii died, Muzani said I met him during the disease, in which he died, I asked How are you feeling today? He replied I am about to die. Departing from friends, and I am going to meet my bad deeds, I don't now weather my soul would be shifted to heaven so that I may congratulate it or would be pushed to hell so that I should mourn, than he wept and cried. He said some poetic verses.
When my heard was caught in. And any paths become narrowed, so I made the hope of a stair to approach your forgiveness.
I know my sins are great, but as I saw your forgiveness; I realized your forgiveness

is greater than my sins.

You keet forgiving me, And with enless generosity of forgiving, over looking, you enhanced my dignity.

If you do not support the worshipper he would not be protected from satan. As he removed Adam from the straight path for a while.

Imam Ahmad bin Hambal said I saw shafi in a dream and asked what happened to you? He replied Allah has forgiven me; and he granted me a crown and gave me a wife and said this is for you because you didn't show verity on what you were granted in the world by me. We exalted you because you were not arrogant to our blessings. All the scholars, no matter wether scholars of hadith or jurisprudence they all are agree that Shafii was authentic, pious, virtuous well wisher, devout, prayerful, righteous, generous, excellent, great, outstanding His attributes are countless we cannot explain his personality, he was really self esteemed person.

1009. AHMAD BIN HANBAL: He is Imam Abu Abdullah Ahmad bin Muhammad bin Hambal Muruzi, He hails from Banu Shiban He was born in 146 AH in Baghdad and died in 223 AH at the age of 77 years. He was leader in piety, Jurisprudence, and worship. He was brought up in Baghdad where he learnt what is correct, incorrect amended and improved (regarding Hadith); He got knowledge from learned scholars then travelled to various cities such as Makkah, Madinah, Kufah Basrah, Yemen, Syria, and Jazirah and listen Hadith from scholars of traditions. He listened and got Hadith from Yazid bin Harun, Yahya bin Saeed Qattan, Sufyan bin Uyanah, Muhammad bin Idris Shafi Abdur Razzaq bin Hammam and many others. While His sons Saleh and Abdullah and his cousin Hambal bin Ishaq and Muhammad bin Ismail Bukhari, Muslim Qushairi Naeshapuri, Abu Zur'ah, Abu Dwud Sajihani and many more people narrated on his authority, though Bukahri didn't narrated from him except one tradition without its certificate is Book of Charity and as well as Imam Ahmad bin Hussan Tirmidhi also narrated one tradition from him.

His attributes are countless, and his virtues are also of high level. His effects are known in Islam. His high rank is mentioned in religious affairs. Ahmad bin Hambal is evidence between God and His servants on the Earth. When I left Baghdad I didn't see a scholar more cautious, knowledgeful, high ranked jurisprudent than Ahmad bin Hambal. (said Imam Shafi) Ahmad bin Saeed Darmi said, I never saw a young man more memorizer of Hadith and having sense of this meaning, in deep then Imam Ahmed bin Hambal. Abu Zurah said he had learnt tan lac traditions; some one asked how did you know that? He replied I asked numerous chapters of Hadith and countless traditions discussed before him (I get the answer whatever asked) Ibrahim Harbi said I have seen Imam Ahmad bin Hambal رضی اللہ عنہ, Allah Almighty had granted his the abundant knowledge. And he was granted exuberant knowledge of all fields. It seemed that he was given knowledge of all of the previous and who will come in future. He had full control on his knowledge and on himself and what even he liked to present he could, he was a best orator. Imam Abu Dawud Sajristani said, In his gathering worldly issues were not discussed but there were discussion of hereafter only.

Muhammad bin Maslamah said, Hasan bin Abdul Aziz sent three pouches having one thousand dinar in each, he got his right of inheritance which was one lac gold

coins; he sent this money (3000 Dinar) to Imam Ahmad bin Hambal and requested to please utilize it for yourself and family but he denied to accept saying; I have the provision I need; He returned the money had didn't accept even a pony from it. His son Abdur Rahman reported that my father used to pray after each prayer O! Allah as you saved my face not to prostrate elsewhere, save me to ask something from anyone except you.

Maimon bin Asba said I was in Baghdad; suddenly I heard a sound (scream). I asked what is it? Someone replied Imam Ahmad is being lasted, I approached there, and saw, he was given a lashe; when first lash whipped, he loudly recite (بسم الله) with the name of Allah, on second lash he recited (لاحول ولا قوة الا بالله) there is no one grants the power to do good and to be secure from evil except Allah, on third whip he said The Quran is Allah's sentence, It is not creature; on fourth whip he recited (لن يصيبنا الا ما كتب الله) Nothing will be (trouble, misfortune) unto you except whatever Allah he decided for you. He was given 29 lashes, His trouser-string cut off with strike of Hunter which was made of mining of cloth, and his trouser lowered from his navel, he looked to sky and his laps murmured; Allah knows, what he did, people become astonished to see that his lowering trouser, set up; It didn't lowered to ground. Maimon said I visited him after a week I asked,, what your murmured when your trouser strong cut off; what did you recite? He replied I had prayed to Allah if I am right, then I do ask you with your name through which you have your throne up don't let them humiliate me.

Ahmad bin Muhammad kind said I saw Ahmad bin Hambal in a dream I asked what happened to you? He said, Allah forgave me. And further said, Allah said, Ahmad you were beaten for us. I said yes, Allah said look upon our face; Do see it. You are allowed to see.

1010. MUHAMMAD BIN ISMAIL: He is Abu Abdullah Muhammad son of Ismail bin Ibrahim bin Mughirah, He is also jafi from Bukhara (therefore he is called, Bukhari) And as well as the reason jafi is nomenclature is due to worship of fir, grandfather was Zoroastrian already, he embraced Islam by convincing of Yaman Bukhari; he took oath of Islam on his hand. As he was ruler of Ja'fi and Bukhara therefore he is called Buykhari and Jafi. Ja'fi was actually a man forefather of a tribe of Yemen and Jafi was son of Sad, Imam Bukhari was born on 13h Shawwal (10th month of Islamic calendar) in 194 AH and died on 1st Shawwal 256 AH. He got 62 year of age excep 13 days he had no brother after him. Imam Bukhari has travelled for to seek knowledge. He met scholars of all countries and collected tradition from Khurasan, Jibal, Iraq, Hijaz, Syria and Egypt. He look tradition from those scholars of traditions who had learnt all traditions by heart; or they were renowned in memorizing hadith such as Makki bin Ibrahim Bukhari Abdullah bin Musa, Esa, Abu Asim Shabani, Ali bin Madini, Ahmad bin Hambal, Yahya bin Mu'een Abdullah bin Zubair Humaidi, and other high ranked scholars are included in this list in every city where Imam Bukhari narrated Hadith, numerous people got from him. For by said that Bukhari's book was heard by ninety thousands people through Bukhari's own lectures, Now there is no one except me who narrates from Imam Bukhari, when Imam Bukhari visited first to seek tradition, from scholars of traditions he was eleven years old that time, while seeking intention of knowledge initiated in me when I was ten years old. He says that whenever I recorded any

tradition in my book, I offered two rakah prayer before (entering a tradition). And I compiled my book selecting tradition by out of six lac traditions. He further says that he remembered one lac true and correct traditions and two lac false traditions as well. There are seven thousand two hundred and seventy five traditions in his book if the repeated traditions are excluded then there would be four thousand only. He compiled his book in sixteen years when Imam Bukhari reached Baghdad the scholars of tradition gathered and they selected one hundred traditions and they mixed their text and certificate of authority with one another. They prepared ten men who were ready to ask about these traditions. They were asked to sit in the audience of Imam Bukhari and read one by one the selected traditions in order to find the knowledge and memory of tradition's certificate. Then this group of scholars come to Imam Bukhari and sat in his audience; and one of them asked Imam Bukhari about one of the selected traditions, Bukhari replied I do not know this traditions with this certificate. Until he has read ten traditions and Imam Bukhari kept repeating the same words, As soon as Imam Bukhari denied the first persons narrated traction, the actual scholars come to know that Bukhari is really expert in Hadith. However some still did not know the depth of Bukhari's knowledge, so another man stood up and a similar incident occurred like before. Even all the ten persons did their job. And Imam Bukhari kept saying; I do not know. When everyone had finished their narrations. Imam Bukhari turned to first person and said your first narrated tradition is in this way and he narrateded complete tradition with it's correct certificate of authority with all narrators of that tradition and he informed him about all of his narrated ten traditions and in the same way he replied to all people. He read all traditions with full text and certificate of authority, so all people had to confess that his memory is high and perfect. They bowed their necks before the grace of Bukhari. Abu Mus'ab says, In our view Bukhari is greater scholar than Imam Ahmad bin Hambal according to his knowledge of jurisprudence has higher vision Than him. People said to him, you have exceeded the limit, he replied, if you have seen Imam Malik's looking at the faces of both you would say they are equal in knowledge of Jurisprudence and traditions.

Imam Ahmad bin Hambal said, There is no one like him (Bukhari) in Khurasan. Imam Ahmad further said people of memorizing is not for more than four people of Khurasan and he counted Bukhari in those four people, Raja said Bukhari's excellence to other scholars is same as man preferred to women, A man said to his O! Abu Muhammad is this everything? He replied he is the moving sign of God on the Earth. Muhammad bin Ishaq said I didn't see a scholar a greater than Bukhari under the canopy (of sky) Abu Saeed bin Mushir said when ruler of Bukhara Ameer Khalid bin Ahmad Dheeli sent a message to Imam Bukhari that bring your compiled comprehensive books of Hadith and History so that I can hear by you. Imam Bukhari replied, I do not disgrace and humiliate the knowledge, Neither I am visiting people door to door to teach. If you really seek knowledge you should come to me; in my mosque or at my home and if you do not like it, then you can order to stop my gathering and preaching so that my excuse before Allah become clear on the day of resurrection. As I won't keep back the knowledge and keep teaching and preaching to whom who really intend to learn. As the Holy Prophet

صلی اللہ علیہ وسلم said, A man who is asked because of knowledge (he has) and he does not tell, would be given rein for fire. Some people have said that the reason for leaving Bukhari was that Khalid (ruler requested him to teach his children at his palace, but when his wish was not fulfilled, he said atleast arrange a separate class for my children, so when they come to you, there should be no one except my children. Imam Bukhari replied I cannot arrange such separate class which may not be interfered by other learners. Then Khalid sought helf against him by scholars. And on ruler's behalf they raised objections against his religion and point of view and after all khalid exiled him. Imam Bukhari besnrewed for all of them who were involve, and it was accepted and they had to suffer soon.

Muhammad bin Ahmad Murazi says, once I was sleeping between Rukn (Ruykne Yamani; a corner of Ka'ba) and Maqam (Maqame Ibrahim the sacred stone that was used as lift for Ibrhim during the building of Ka'ba) suddenly I saw the Holy Prophet صلی اللہ علیہ وسلم in my dream, He said, How long will you teach the book of Shafi'i Will you not teach our book? I asked which one is your book, he replied that is compiled by Buykhari; Najam bin Fadal said, I also saw the Holy Prophet in my dream I saw, the Holy Prophet صلی اللہ علیہ وسلم walking; and Imam Bukhari is following him as the holy Prophet صلی اللہ علیہ وسلم stakes a step; so as Bukhari takes a step and puts on Prophet's foot steps and follows him carefully. Abdul Wahid Tuwawesi said, once I saw the Holy Prophet صلی اللہ علیہ وسلم in my dream. He was alongwith a group of his companions and he is staying at a place (Abdul Wahid mentioned that place). He further says, I saluted him and he replied, when I asked why he was stayed there? He said that He was waiting for Muhammad bin Ismail Bukhari; a few days later we heard the news of Imam Bukhari,s death. I come to know that he died at the same time I saw the Holy Prophet صلی اللہ علیہ وسلم.

1011. **MUSLIM BIN HAJJAJ:** He is Abul Hussain, Imam Muslim son of Hajjaj bin Muslim, from Qushairiyah and Neesha Pur. He is one of the memorizers of Hadith. He was born in 204 AH And in Rajab (6 days before completion) in 261 AH he died. He travelled to Iraq, Syria, Hijaz,Egypt and got traditions from Yahya bin Yahya Neesha puri, Qutaibah bin Saeed, Ishaq bin Rahvaih Ahmed bin Hambal. Abdullah bin Maslamah Qa'nbi and from other scholars of traditions. He visited Baghdad many times and taught Hadith Imam. Muslim say I have compiled this book selecting from three lac traditions that I had heard, Muhammad bin Ishaq bin Mundah exclaimed that I heard from Abu Ali Neeshapuri he used to say, There is no book more than correct of Imam Muslim's book under the canopy of heaven. Khateeb Abu Bakr Baghdadi said actually, imam Muslim did follow Imam Bukhari thoroughly and monitored his knowledge and followed him carefully. When Imam Bukhri visited Baghdad last time Imam Muslim was with him and, kept visiting frequently Imam Dar Qutni said "If Bukhari was not there, so, Muslim would not have gone there."

1012. **SULEMAN BINASH'ATH:** He is Abu Dawud Suleman son of Ash'ath. He is form Sajistan, He is one of those who travelled to seek knowledge and compiled book. He got traditions from people of Iraq, Khurasan, Syria and Egypt and as well as from Jaziratul Arab. He was born in 202 AH. And died on 14th Shawwal 275 AH, in Basrah. He visited Baghdad many times, He departed from Basrah last time in 271

AH. He got traditions from Ibrahim bin Suleman bin Harb, ABdulah bin Maslamah, Qa'nbi, Yahya bin Mueen Ahmad bin Hambal, and from many more scholars of traditions. His son Abdullah and Abdur Rahman Neesha puri and Ahmad bin Muhammad Khalal and others got traditions from him. He kept residing at Basrah. Then came to Baghdad and narrated traditions that he compiled in his book Sunan Abi Dawud; The people of Baghdad got the traditions and they presented before Imam Ahmad bin Hambal, he admired his hard working and excellence. Abu Daud said I got almost five lac traditions narrated by narrators from the Holy Prophet صلی اللہ علیہ وسلم. And I selected only four thousand and eight hundred traditions out of five lac traditions. I categorized these traditions in three categories (i) correct, (ii) suspicious, (iii) Near to correct, and I say to a man who want to learn his faith only four traditions are enough.

The Holy Prophet صلی اللہ علیہ وسلم said;

1. The rewards for deeds depends upon intentions.
2. One's best Islam is to give up rubbish and absurd.
3. No one would be believer until he likes for his Muslim brother what he likes for his self.
4. Lawful and unlawful things are clear; but there are some things suspicious between......

Abu Bakr Khalal said Abu Daud was Imam and leader of his era. There was no man who had predomination on him, He was expert in all the sciences of knowledge, he was precedable and had high vision. Muhammad Barvi said, Abu Daud was memorizer of Haadith, and knew the defects and flaws of traditions and their certificates of authority, he was also memorizer of traditions certificate of authority, as by which link and by whom it is narrated onward and he made corrections in it. He was high ranked worshipper of Almighty, recluse, pious, and forgiving person. And most expert in science of traditions, Once he was asked, one of your sleeves is open while the other is narrow; He replied the open (wide) is for books, so why should be the other some like it.

He further said, there is no abandoned narration in my book; which unanimously declared abandoned. Ibrhaim Harbi said when Abu Dawud wrote / compiled book it was made as easy to him as the iron become soft to Dawud علیہ السلام Ibn Arabi said, if a person had only the Holy Quran, and book of Abu Dawud (Sunan-e-Abi Dawud then he will not need any knowledge

1013. MUHAMMAD BIN ESA TIRMIDHI: He is Abu Esa Muhammad son of Esa Tirmidhi He was died on 13th Rajab 279 AH. He was an expert jurisprudent, numerous leaders of religion were the source were from he got traditions. He must the first class Imams and scholars for the era. Such as Qutaibah bin Saeed, Muhammad bin Ghailan Muhammad bin Bishr Ahmad bin Munabbeh Muhammad bin Muthanna, Sufyan bin Wakee, Muhammad bin Ismail Bukhari etc. He got traditions knowledge from countless scholars. Numerous people got knowledge of traditions from him, Muhammad bin Ahmad Muruzi is one of those, wrote many books about tradition His book named "Tirmidhi the correct" (صحیح ترمذی) in best of his books the layout of this is very good and it has much benefits than others, and so as recurrence is less than the other books. There are two things

in this book that others books do not have, such as mentioning religions, way of reasoning, types of hadith as Hasan (Good), right, and poor etc. all this is described. There is examination and assessment of narrators to know the right traditions in right perspective. There is a section in the last of this book named 'reasons' the author gathered up numerous advantages in it for reader who has knowledge and became familiar with him, he may understand his high ranked virtues in his specific field. Tirmidhi said when I compiled this book I presented to scholars of Hijaz They liked it then I presented this book to scholars of Khurasan they also loved it, then I put it before scholars of Iraq, they also liked and loved it whosoever has this book must understand that there is a prophet in his house who is discussing about daily life issues (as this book consist on only saying of the Holy Prophet) صلی اللہ علیہ وسلم. Turmudh, is a city on the Eastern coast of River Jayhun.

1014. AHMAD BIN SHUAIB NASAI: He is Abu Abdur Rahman son of Shoaib, and hails from Nasa so, he is called Nasai. He had one of most high ranked scholars of tradition such as, Qutaibah, bin saeed, Hammad bin Sirri, Muhammad bin Bashar, Mahmood bin Ghailan, Abu Suleman bin Ash'ath and other memorizers of traditions were source where from he got knowledge of traditions. And as well numerous well known and renowned scholars such as Abul Qasim Tibrani, Abu Ja'far Tahavi, Hafiz Abu Bakr Ahmad bin Ishaq are included in those platonic persons who got knowledge of traditions from Imam Nasai. He also wrote many books as important topics. Hafiz Abu Abdur Rahman, many scholars of religions gathered, there And Abdullah bin Ahmad bin Hambal and Muhammad bin Ibrahim were also reached they were memorizers of Hadith. They Mutually discussed that who is most appropriate to follow as compare to other shaykhs, all were agreed on Imam Abdur Rahman and they all confirmed it in black and white the ruler of Neeshapur said Abdur Rahman Nasai has the most exalted rank that we cannot discuss because of his point of view about jurisprudence and traditions is most high and not avoidable any way. Any one who will carefully study his book the beauty of his words will put you in a surprise Nasai, is attributed to an area of Khursan.

1015. IBN MAJAH: He is Abu Abdullah Muhammad, son of Yazid bin Majah, resident of Qazveen. Memoriser of hadith and author of sunan Ibn Majah. He is one of he students of Imam Malik, he listened traditionsf form Laith; Abul Hasan Qattan and others narrated on his authority. He was born in 209 AH and died in 273 AH at the age of 62 years.

1016. ABDULLAH DARMI: He is Abu Muhammad Abdullah son of Abdur Rahman, memorizer of Hadith, a scholar of Samarqand, He got Hadith from Yazid bin Harun, Nadar bin Shumail and as well as Imam Muslim, Abu Dawud and Tirmidhi narrated from his onward. Abu Hatim say he was the leader and Imam of his era. He was born in 181 AH and died in 255 AH at the age of 74 years.

1017. DAR QUTNI: He is Abul Hasan Ai son of Umar Dar Qutni was memorizer of Hadith, Imam, and very learned scholar. He was great man, He was leader of the era. He had the perfect knowledge of traditions, errors in traditions, history of narrators through orientation is over on home. Moreover, sincerily trust, reliability and accuracy of faith and religions he was equipped with all good attributes and he had responsibility of perfection of Islamic theme by teaching and other sciences

he also knew very well for example. He had upto date knowledge of the Holy Quran and the sciences which are directly related to it, and had perfect knowledge of the differences in visions of jurisprudents. He learned Shafi jurisprudence from Abu Saeed Ustukhri and he also got tradition from him beside literature and poetry. Abu Teeb said, Dar Qutni is he leader of all believers according to his knowledge of Hadith. He got and listened traditions from numerous scholars while memorizer of traditions Abu Naeem, Abu Bakr Barqani Jauhari, Qadi Abu Tayyib Tibri and other narrated on his authority. He was born in 35 AH and died of 8 Dheq'dah 385 AH that was Wednesday then. Dar Qutni, Qutni is related to a town named Qutan.

1018. ABU NAEEM ISPHAHANI: He is Abu Naeem son of Abdullah belongs to Isphahan. He is author if Hilyatul Awliya He is one of the authentic narrator of traditions. Whose traditions are acted upon and issue (Islamic/ religious issues) He had a very high rank of knowledge. He was born in 334 AH and died in month of Safar 430 AH in Isphahan, at the age of 96 years.

1019. AL-ISMAILI: Good name Ahmad, surname Abu Bakr son of Ibrhim, He is Ismaili from Jurjan. He is leader in knowledge and memorizer of tradition. And he had perfect knowledge of jurisprudence too. He compiles his book of traditions as per conditions of Imam Bukhari. His son Abu Saeed and jurisprudents of Jurjan got tradition of and narrated onward. He was born in 377 AH. He was granted 94 years of age.

1020. ALBURQANI: He is Abu Bakar Ahmad son of Muhammad Khiwarzami Al-Burqani, He listened Hadith in his own city from Abu Abbas bin Ahmad Neshapuri and from some other scholars also; then he moved to jurjan and got hadith from Al-Ismaili and went o Baghdad and kept living there and narrated traditions to the people of Baghdad. He was trustworthy reliable, contious and had correct understanding of belief. Khateeb Abu Bakr Baghdadi said I could not find more perfect than him. He was memorizer of the Holy Quran, expert in jurisprudence, and also was expert of Arabic literature. He wrote many memorable books of Hadith. He was born in 336 AH and died in 425 at the age of 89 years. And he was burried in graveyard of Jame Mansur.

1021. AHMAD SUNNI: He is Abu Bakar son of Muhammad Sunni, Memorizer of Hadith and was a leader of worldly affairs and as well as of religious matters. He narrates from Imam Ahmad bin Shuaib Nasai and from some other scholars And numerous people narrated on his authority. He died in 369 AH.

1022. BAIHAQI: He is Abu Bakar Ahmad, son of Hussain Baihaqi. He is the leader and platonic one of his age, had splendid personality because of his perfect and up-to-date knowledge of Jurisprudence and was author of numerous important books. He was one of the remarkable person among the pupils of Hakim Abu Abdullah. The scholar said there are seven person whose books are very goods and people got benefits from. They are as following:

1. Imran Abul Hasan Ali bin Umar Dar Qutni
2. Hakim bin Abdullah Neeshsapuri.
3. Memorizer of Egypt (Abu Muhammad Abdul Ghani Azdi)
4. Abu Naeem Ahmad bin Abdullah Isphahani
5. Abu Umar bin Abdul barri (memorizer of west)

6. Abu Bakar Ahmad bin Hussain Baihaqi.
7. Abu Bakar Ahmad bin Khateeb Baghdadi.

Bayhaqi was born in 384 AH and died in Neeshapur in 458 AH in month of (Jumadaula) He was granted 74 years of age.

1023. MUHAMMAD BIN ABI NASR HUMAIDI: He is Abu Abdullah Muhammad, son of Abu Nasar Futuh bin Abdullah; He hails from Andalusia and is Humaidi. The author of (الجمع بين الصحيح البخاری ومسلم). He was Imam and very learned Scholar, He got hadith in his city then moved to Egypt and got hadith from Muhamdas, he got also from Makkah, as he learned from Students of Ibn Faras in Makkah, and as well as he got traditions from Syria by Students of Ibn Jamee; and from many more scholar he got traditions as. Well when came to Baghdad he did got traditions from students of Dar Qutni and others. He wrote History Andalusia. Ameer bin Makula said never saw a man exalted in honour, trustworthy, spotless and pious more than him. He died in Baghdad in 488 AH. While he was born before 420 AH.

1024. KHATTABI: He is Imam Abu Suleman bin Ahmad son of Muhammad, He hails from Khattabi and Bisti clans, He was very intelligent and one of those who had been indicated by a finger as remarkable and authentic, He was a great scholar of traditions, jurisprudence, Literature and the one and the only of his era. His compiled valued books like "Ma'alimus Sunan" and "Charibul Hadith" etc. his books are popular.

1025. ABU MUHAMMAD HUSSAIN BAGHVI: He is Abu Muhammad a renowned Jurisprudent son of Hussain Baghvi, He belongs to Shafii School of thought. He is the author of "Masabeeh" "Sharhus sunnah: 'Al Tehzib a value book of jurisprudence, and a valuable book of energizer named "Maatimul Tanzil" There are many other supporting and valuable books on various topics. He is leagend in Hadith and jurisprudence. He was trustworthy, Righteous thinking person, and was authority by himself, He was a man of word and perfection according to belief He died in 516 AH. Baghvi Is denoted due to his city named "Bagh"

1026. RAZIN BIN MUAWIYAH: He is Abul Hussain Razin son of Muawiyah from Abdi family. He was also memorizer of traditions, he authored. Al-Tajrid Filjam'a Bain Al-Sihah. He died in after 520 AH.

1027. MUBARAK BIN MUHAMMAD JAZRI: He is Abus Sadat Mubarak son of Muhammad Jazri. He became famous with name of Ibn Athir. He is author of Jamiul Usul, Manaqibul Akhyar and Nihayah. He was scholar of traditions, very learned scholar expert of litrature; He narrated on autority of very high ranked narrators. He was in Jazirah first then moved to Mousal and kept living there, He come to Baghdad during travel of pilgrimage but returned to Mousal again. He died in 606 AH on last day of Dhil Hajjah (12th Month of Islamic calendar).

1028. IBN JAUZI: He is Abul Farah Abdur Rahman son of Ali bin Jauzi, He belonged to Hambli school of Thought, and was preacher in Baghdad He compiled various important books He was born in 510 AH and died in 597 AH.

1029. IMAM NAUVI: He is Abu Zakariya Muhiyyuddin son of Sharf. He was Imam, very learned scholar, trustworthy dignified and reliable person. He was himself authority in jurisprudence and narration of traditions. He wrote various important books that are popular among people; he wrote a valued book Al-Raudah about jurisprudence and "Al-Riyad" about traditions; and commentary on Muslim (Sahih

Muslim) and comprehensive books for tradition (Hadith) (معرفةالعلوم الحديث واللغة) is one of his valued and known books. He listened Hadith from high ranked spiritual scholars of hadith. He allowed Muslims to narrated the book "Sahih Muslim" onward and the book Al-Adhkar to preach; He belonged to a village Navvi under administration of Damascus authority He grew up there, and learnt the Hoy Quran by heart. He come to Damascus in 650 AH when he was of 19 years. He become a jurisprudent there. He lead simple life, he was very poor and he had faith in Allah only. He was recluse, away from emotions and desires. He kept loving in the fear of Allah and worshipped Almightily. He described the right things as per his bes ability. He used to wear small turban; He used to awake whole night and kept bussy in cognitive tasks. He died in Rajab 672 AH. His grave is a frequently visited place in Nauvi. He lived upto 45 years. His name is mentioned in the end of book because of alphabetical order.

One more thing to say is, what I have presented in his book I trusted only on reliable book of Imam. Such as Istee'ab of Ibn Abdul Barr, Hilyatul Awliya of Abu Naeem Isphanahanis, Jamul Usul of Abu Asa'adal Al-Jazri and Manaqibul Akhyar of Abu Abdullah dhahbi and as well a book named "Kashif" of scholar of Damascus today on Friday 20th Rajab 740 AH, I completed this book, by correcting it's contents and placing them in appropriate sequences I am a weakest servant of Allah, I hope for His countless mercy and pardon, I am khattab Muhammad son of Abdullah son of Muhammad. It become possible by the help and guidance of my master, sheik of commentators of the Holy Quran and the leader of the researchers, Imam of religion and Muslim nation the Honourable Hussain bin Abdullah bin Muhammad Teebi (May Allah, give opportunity to people to get religious spiritual benefits by his life till long). I presented it before him as Mishkat was presented and he appreciated and approved it.

GLOSSARY

Aalim: a scholar.
AAQILAH: relatives descended from one common father and they pay diyat.
Aariyah: a loan or a gift and this loan is of such a thing as cannot be turned into a debt, like a horse.
Aathar: hadith traced to the *sahabah (companions)* رضی اللہ عنہ
Adhan: call to (congregational) salah, announced of time of salah.
AHL ULARD: cultivators of land against kharaj.
Ahl us Suffah: the *Sahabah (companions)* رضی اللہ عنہ who restricted themselves to a platform in the *masjid Nabawi* to learn religion and be close to the Prophet صلی اللہ علیہ وسلم
Ahlus sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم) wa al-Jama'ah: the sunnis who follow the Quran and the sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم).
Allahu Akbar: Allah is the Greatest.
Amma ba'd: to proceed, 'and after that.' Those words one spoken after praise of Allah on beginning on address or a sermon.
An bijaniyah: a woolen garment without markings. It is a product of the city *Anbijan* and is of a dark black colour, (And comes under (پنج); one of the meanest hind of course garments.)
Aqiqah: the ceremony of shaving the head of a new born usually on the seventh day of its birth and sacrificing a sheep or two on the occasion.
ARAQA: palm trees loaned for a year.
ASABAT: relative (male) whose shares of inheritance are not determined.
ashab us Suffah see *ahl us Suffah.*
ASHRAH MUBASHSHIRAH: ten who were given glad tidings of paradise (during their life time).
Ashrah: ten days
Ashwah mubash sharun: the ten who are given the glad tidings of admittance to paradise: *Abu Bakr, Umar, Uthman, Ali, Talhah Zubayr, Abdur Rahman ibn Awf, Sa'd ibn Abu Waqqas,, Sa'eed ibn Zayd* and *Abu Ubaydah ibn Jarrah.*
ATHARI: that which stumbles on water by the accident like trees on banks of rivers and man need not water them.
Atirah: a pre Islamic practice or offering made to idols in Rayab's first ten days.
Atood (عتود): a one year old lamb that is fat and well built, but according to some above six months.
AWLIYA (PL OF WALI): Friends of Allah, saintly men.
Awliya (pl of wali): saints, friends of Allah.
Awrat awrah: the portion of the body that must be kept coverd.
Azm: (a kind of ikhtiyari temptation)
Barzakh: the intervening period between this world and the next.
BARZAKH: intermediary period between life and resurrection.
Basmalah: The bismillah ur Rahman ir Rahim (بسم اللہ الرحمٰن الرحیم)
Bayt Allah: House of Allah
Bid'ah: innovation
Bid'ati: innovator.
BINT LABUN: She camel
BINT MAKHAD: She camel in 2nd year
Bukhariyah: a sect in Islam. It has three group within it.
DA'A MIS (دعامیص) PL OF DA'MUS: roamers of paradise who will not be debarred from any dwelling.
Dar ul Islam: territory of Islam
Dar ul-harb: enemy territory.

Dar ul-Kufr: land of disbelievers.
Daruri: (kind of evil promptings)
De'eef: weak
Dhabihah: slaughter of animal according the prescribed pattern.
DHAW UL ARHAM: relatives other than dhaw ul furud and asabat.
DHAW UL FURUD: heirs whose shares and predetermined by the Quran and *sunnah* or general consensus.
Dhikr: remembrance of Allah
Dhimmi: non Muslim under protection of the Islamic state.
DHIMMI: a non Muslim living under protection of the Islamic state against a regular tribute.
Dubba,al: a gourd (to prepare and store intoxicants like wine and nabidh).
Eed: the festival on 1st Shawal after completing a month of fasting in Ramadan, and on 10th Dhul Hijjah when certain animals are slaughtered.
Eeman: faith
Fadlaat: superfluous like long nails, hair, etc.
Faqih: jurist, jurisprudent, a learned man.
Fara: an offering of the first born of an animal to the idols in pre-Islam.
Fara'id: law of in hesitance, ordinance of Allah, (also pl of fard (obligatory)).
Fard (obligatory) ayn: an obligation on each individual separately.
Fard (obligatory) Kifayah: Collective duty on all Muslims together which if discharged by one, the rest of the group are absolved.
Fard (obligatory) Kifayah: collective obligation which if discharged by some then all are absolved of it.
Fard (obligatory): absolutely obligatory duty.
Fard (obligatory)'ayn: individual duty on each Muslim.
Farruj: an auter garment with a slit on the back.
Fitnah: trial, persecution, strife, mischief.
Fitrah: innate nature, true disposition, Islam, constitution.
Ghayr muwakkadah sunnah (practice of Holy Prophet صلى الله عليه وسلم): what is not stressed by the Prophet صلى الله عليه وسلم.
Ghazi: warrior, one who raids into enemy territory.
Ghurr muhajjalun: Muslims will be so called on the day of resurrection because their limb covered by ablution will shine. (see hadith 290 explanation, Muzahir ul Haq)
Hadath akbar: greater impurities
Hadath: impurities contracted by voiding ordure.
Hadd: prescribed punishment.
Hadith: saying, deed or tracit approval of the Prophet صلى الله عليه وسلم.
Hafiz of hadith: one who has committed to memory very many ahadith.
Hafiz: one who has committed to memory the Qur'an (or the hadith).
Hafiz: one who has committed the Quran to memory.\
Hajis: (kind of donuri temptation)
Hajj: pilgrimage (to Makkah) at Arafah prescribed to those who are able to make it once in their lifetime.
Halal: lawful,
Hama oost (همه اوست): pantheism, identifying God with the universe, or regarding the universe as a manifest action of God.

Hamm: (kind of ikhtiyari temptation)
Hantam: greenish glazed pitcher formerly used to prepare and store wine.
Haram: sacred mosque of Makkah or of Madinah.
Haram: forbidden, unlawful.
HARBI: hostile, bellicose
Harisah: cooked meat and wheat. a sweet pastry made of flour, melted butter and sugar, a kind of hash.
Haya: modesty.
Hijab: veil.
Hijrah: emigration, to give up something for Allah's sake.
HIQQAH: She camel in 4th year
Huffaz: (pl of hafiz).
Huffaz: (plural of *hafiz*)
I'tikaf: to confine oneself in the mosque to worship Allah for even a little while or for the ten days at the conclusion of Ramadan. Women observe it at home.
Iblis: the devil who was a jinn who refused to prostrate to Aadam and Allah cast him out.
IBN MAKHAD: (male) camel in 2nd year.
Iddirari: (kind of evil promptings)
IDHKAR: sweet smelling plant excluded for plants forbidden to be cut in the *Haram*.
Iftirash: spreading feet sideways (to the right) in the first *qa'dah* (to sit).
Ihsan: kindness, favour.
Ijtihad: independent judgement or reasoning where the 'Qur'an and Sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم) are silent.
Ikhtiyhari: (kind of evil promptings)
Ilham: inspiration, a pious thought.
Illiyun (illiyin): record book with those angels who write down pious deeds.
IMSAK: fasting, keep way from pleasures, stop, cease.
Insha Allah: if Allah will
Iqamah: call to the congregational salah when it is about to begin.
Ishtimal: a single garment whose ends are put over both shoulders and drawn under opposite armpits and tied together at the chest.
Ism a'azam (اسم اعظم): the great name of Allah.
Isra: the night journey of the Prophet صلی اللہ علیہ وسلم from Makkah to Jerusalem
ISTARJA: to say 'we belong to Allah and to him we shall return (انا للہ وانا الیہ راجعون)
Istikharah: The Prophet صلی اللہ علیہ وسلم taught his ummah to seek Allah's guidance to come to a decision in their affairs, particularly difficult and complex affair. Two raka'at of salah are offered and a supplication made in a suggested form.
Istinja: to cleanse oneself after passing stool or urine
JABAH: forehead
Jabariyyah: those who deny freewill, predetermines, and hold that the creature is helpless.
JABHAH.AL: horses, mules, slaves.
Jadh'ah (جذعۃ): a sheep or ram less than one year but more than six months.
JADHA'AH: She camel in 5th year
Jahiliyah: Pre-Islamic days of ignorance.
Jalsah istirahat: sitting before *qiyam* (standing) in the first and third raka'ah after the second prostration.

Jalsah: the sitting between two prostrations in the salah.
Jihad: fighting for the sake of Allah and his religion, struggling for the cause of Allah.
jizyah: a tribute payable by the dhimmis to the Islamic state.
Kaba'ir al: major sins
Kahin: soothsayer
Kalimah Shahadah: an expression of testimony.
Kalimah tauheed see kalimah.
Kalimah tayyibah see kalimah.
Kalimah: an expression; the declaration of unity of Allah and the messengership of Prophet Muhammad صلى الله عليه وسلم.
Khabath: dress, excrement, ordure, Ka'th.
KHALIFAH: Pregnant camel. Caliph
Khamisah: a sheet of cloth of silk cum wool or wool, of black clour and with stripes on it Or, a square garment with marking (unstiched).
Khanqah: recluse, hospice, sufi gathering place,
Kharaj: a tax or tribute. Originally, a land tribute received from non Muslims.
KHARAJ: a tribute on land from non Muslims.
KHARQ AADAT: contrary to custom, exception to cause and effect process.
Khasr (خصر): to place hands on waist (ribs, Aips) in salah.
Khatab: one who delivers the Khutbah (sermon)
Khatir (kind of evil pampting)
Khawarij: 'the revolters.' A rebel sect of the Muslims, neither sunni nor shi'a. The Ibadis, today are their remnants.
Khinzalb: the devil who disturbs in the salah interrupting it and the recitation, confusing the worshipper.
KHIYAR ITQ: option to free
Khusuf (خسوف): eclipse, lunar eclipse
Khut bah: sermon.
Kusuf (كسوف): eclipse, solar eclipse
Lahiq (لاحق): one who has missed some or all raka'at behind an imam.
Luqtah: troves, lost property whose finder must trace the owner and hand it over to him.
Madhi: prostratic fluid, urethral discharge.
Madrasah: religious school.
Maharim: pl of mahram. Mu'tazillah 'the separatists,' a seet of the Muslims. They held that the Quran was created not eternal. It is subdivided into twenty sects.
Mahram: a relative with whom marriage is disallowed like a parent, brother, sister, son, daughter,etc.
Makrah tahrimi: disliked to the point of being unlawful.
Makruh (unbecoming) tanzihi: undesirable, nearer lawful than unlawful
Makruh (unbecoming): disliked, disapproved, undesirable.
Mani: semen discharge during sexual excitement.
Mansun: legalized, based on the Prophet's صلى الله عليه وسلم practice.
Masah: wipe (in ablution, the head), or socks.
Masbuq: one who joins the congregation late and has missed one raka'ah or more which he redeems after the imam has completed his salah and offered salutation.

Miraj: the Prophet's صلى الله عليه وسلم ascension to seven heavens on 27th Rajab.

Miswak: tooth stick, cleaning stick for teeth.

Mithl: like, equal.

Mu'ahid: a disbeliever who enters into a covenant with Muslims; anyone who covenant with another.

Mu'akkadah: emphasized.

Mu'awwidhatan: the last two surahs of the Qur'an; al falaq and an-Naas (113, 114).

Mu'tazillah: Wasil ibn 'Ata had separated from Hasan Busri and founded the sect by this name.

Mudd: a measure of weight nearly two thirds of a kilogram.

Mufassal: tiwal mufassal are the surah from Qaaf to of Bury. Awsat, mufassal from al-buruj to lam yakun. Qisar mufassal from lam yakun to an-Naas (in a of the Quran)

Muhajir: emigrant, one who abandons that which is dis-allowed.

Muhkamat: perspicuous, of established meaning (verses of the Quran) (3:7)

Mujahid: one who strives, a warrior.

Mulhim: angel who inspires, it is deputed over every person.

Murji'ah: a sect who believe that men are not doers or what they do just as inanimate objects are not perpetrators of their actions, so they cannot abstain from whatever they do It has three groups.

Musalla (المصلى): place of salah (of eed, etc)

Mushabbihah: one of the sects in Islam, the Assimilators.

Musinnah: a camel in its sixth year, a cow, buffalo or ox in their third year, and a sheep or ram in its second year.

Mustahab mu'akkad: emphasized desirability.

Mustahab: recommended, desirable.

Mutashabihat: allegorical verses of the Quran (3:7)

Mutawatir: a continuously transmitted hadith by very main chain of narrators and it is never doubted.

Muwakkadah, sunnah (practice of Holy Prophet صلى الله عليه وسلم): emphatically enjoined by the Prophet صلى الله عليه وسلم.

Muwakkal: consort, familiar spirit.

Muzaffat al: a receptacle for wine smeared with pitch or tar.

Nafl: a supererogatory deed, that which is not fard (obligatory).

Nafs ammarah: the soul that incites.

Nahi tanzihi: a restraining interdict.

Najasah imkmiyah: legal ceremonial impurity najasah haqiqah: real, material substantial impurities.

Najasah mughallazah: greater impurities.

Najasah mukhaffafah: smaller impurities.

Najasah: impurity.

Najiyah: a sect in Islam, the ahl us sunnah (practice of Holy Prophet صلى الله عليه وسلم) wa al-jama'ah, the one destined for paradise, the 'saved.'

Naqqr'an: a hollowed stump of a palm tree in which wine and nabidh were stored.

Nawruz: the Persian new year.

Nisab: the minimum wealth that makes its owner liable to pay the zakah.

Nisf un nahar: midday.

Niyah: intention.
OOQIYA: 40 dirhams 127 grams (measure of weight)
Qa'dah: the sitting in the salah at the end of the second and the last raka'ah.
Qadariyah: a group of people who reject predestination and assert that man chooses whatever he does, Delivers in freewill.
Qari: reciter of the Quran.
Qasr: shortening of salah by a traveller.
Qawmah: standing erect after ruku (or bowing) before going into sajdah (prostration).
Qawwal: singer of qawwali.
Qawwali: mystical songs sung in chorus.
Qiblah: direction of BaytAllah which a worshipper faces when he offers the salah.
Qira'at: recital of the Quran.
QIRAT (قراط): measure of weight % of a dirham. Figuratively, beyond measure.
Qiyamah: the day of resurrection, the Last Hour, standing.
Qiyas: verdict or judgement of the scholars.
Raka'ah: unit of salah.
Raka'at (pl or raka'ah)
Rawafid: the Shi'ah
Risalah: prophethood.
Ruku: bowing.
RUQIYAH: recitation over a patient of Quranic verses
Sa': a measure of weight about three kilograms (four mudd). Used to measure corn.
SA': a measure of capacity, about three kilograms according to Hanafis 326. 15 grams and others 2172 grams
SADAQATUR FITR: charity prescribed on eed ul fitr after fasting one month in Ramadan.
Sadl: to place a sheet of cloth on one's head or shoulders and let its ends hang down. On to put it on oneself and leave the hands inside even while bowing or prostrating in the salah.
Sagha'ir: (plural of saghirah).
Saghirah: minor sin.
Sahabah (companions): (pl of Sahabi)
Sahabi: a companion of the Prophet صلى الله عليه وسلم a companion.
Sahib nisab: possessor of nisab (q.v.)
Sahib nisab: an owner of the minimum amount of wealth that makes him liable to pay the zakah.
Sahih: authentic, sound.
Sajdah: Prostration.
Salaam: greeting; peace.
Salah: regular prayer prescribed or optional; invocating blessings on the Prophet صلى الله عليه وسلم.
Sama (سماع): mystical songs, musical rendering vocal or with instruments.
Satr: hijjab, the portion of the body that has to be covered from another, for a man waist down to knee. For a woman from neck to feet.
SATR: the portion of the body me must conceal from others, for men, it is from the waist (naval) to knees. For women, her entire body.
SAWM: fasting
Shab bara'ah: fifteenth of Sha'ban.
Shari'ah (divine law): code of religious law.
Shaykh: a learned man, an old man.

Shi'ah: they hold that Sayyiduna Ali رضی اللہ عنہ was the first Khalifah and that the three before him had usurped the khalifah and deprived him of his right.
Siwak: (see miswak)
SIYAM: fasting
Subh Ka'dhib: reddish blackness, false down.
Subh sadiq: down, daybreak.
Subhan Allah: Allah is without blemish, glorified is Allah.
Suffah: see ahlus Suffah.
Sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم) muwakkadah see under muwakkadah and ghayr muwakkadah.
Sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم): whatever is said and done by the Prophet صلی اللہ علیہ وسلم; path or way or custom.
Sunni: who follow the Qur'an and the sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم), 'one of the path.'
Sutrah: is that which is placed in front of one who offers the salah to allowed passers by go beyond it without committing the wrong of moving about before him.
Ta'ala: the exalted (Allah).
Tabi'i: an epigone, successor of the sahabah (companions).
Tabi'un: the generation succeeding the sahabah (companions).
Taharah: purity, cleanness.
Taharra (تحری): to seek that which is more deserving of two thing according to opinion predominating in one's mind (like when confused in salah about how much of it is offered).
Tahiyatul wudu: the salah offered after performing ablution is so called. This means, 'greetings of ablution.'
Tahlil: to recite the kalimah (لاالہ الااللہ) three is no god but Allah.
TAHLIL: to declare Allah's unit; the kalimah 'there is no God but Allah;
TAHMID: to praise Allah.
Takbir: to declare Allah u Akbar, also iqamah.
Taqdir: predestination.
Taqrir: when something was done or said before the Prophet صلی اللہ علیہ وسلم and he did not say anything then it implies his acceptance of that.
Tartil: a science of recital of the Qur'an with proper diction and pauses.
Tasawwuf: is to gain an intimate awareness of Allah and is a term of the sufis, Sufism, mysticism.
Tasbih: rosary, pronouncing subhan Allah.
TASBIH: glorifying Allah; rosary.
Taslim: to offer salaam (the greeting), the salah is concluded with it.
Tawatar: handed down through successive generations of narrators none of who could be accused of lying.
Tawbah: repentance
Tawhid: unity of Allah.
Tawrak: sitting posture in the second qa'dah of salah.
Tayammum: dry ablution which is done when (normal) ablution cannot be done.
Tayammum: dry ablution with sand or earth when water cannot be had or cannot be used.
Thaniy (الثنی): a goat in its second year, an ox or crow in its third year a camel in its sixth year.
TIKBIR: to extol Allah; Allahu Akbar.

Tuhur: purity, purifier.
Ulama (Scholars) (pl of aalim): scholars.
Umm walad: a female slave who bears a child for her master and earns her freedom on his death.
Ummi: One who does not known how to write and to decipher what is written, has never been to a school or madrasah, nor acquired knowledge from anyone. The word ummi is ascribed to 'umm' which means mother, so the meaning would be that such a person is like a child born to a mother and no one has ever taught him to write and to read. Some people say that ummi is ascribed to umm ul Qura which is the epithet of Makkah, the essence of the whole earth.
Umrah: the lesser pilgrimage, optional.
Uqbatish shaytan: devils manner of sitting on the heels.
Ushri (land): are lands whose owners become Muslim or those which the state disburses among its army. A tenth or a tithe is paid to the Muslim state.
Wadi: secretion of the prostrate.
Wajib (expedient): obligatory, lesser than fard (obligatory).
Wali: saint, friend of Allah.
WASQ: camel load equal sixty Sa'.
Waswas: the devil departed over every person and tempts him
Waswasah: temptation or an evil thought to commit sin or disbelief.
WIQS: animal below nisab
WISAL: continuous fasting for two or more days.
Zakah: prescribed charity payable per annum by those who own the *nisab* at 2.5% to the poor and needy.
Zihar: to compare one's wife to one's back, meaning to a *mahram* relative like a mother, and this causes a separation husband and wife until an expiation is paid.

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